THE

# SELF-INTERPRETING BIBLE,

CONTAINING THE

## OLD AND NEW TESTAMENTS

ACCORDING TO

## THE AUTHORIZED VERSION;

WITH

AN INTRODUCTION; MARGINAL REFERENCES AND ILLUSTRATIONS; A SUMMARY OF THE SEVERAL BOOKS; AN ANALYSIS OF EACH CHAPTER; A PARAPHRASE AND EVANGELICAL REFLECTIONS UPON THE MOST IMPORTANT PASSAGES; AND NUMEROUS EXPLANATORY NOTES;


BY THE REV. JOHN BROWN,

LATE MINISTER OF THE GOSPEL AT HADDINGTON.


TO WHICH IS PREFIXED,

## A BIOGRAPHICAL SKETCH OF THE VENERABLE AUTHOR.

THE TEXT IS MORE FULLY ELUCIDATED BY

UPWARDS OF EIGHT THOUSAND EXPLANATORY AND CRITICAL NOTES; AND INTRODUCTORY AND CONCLUDING OBSERVATIONS ON EACH BOOK;


BY THE REV. HENRY COOKE, D.D., LL.D.,

MINISTER OF THE PRESBYTERIAN CHURCH, MAY-STREET, BELFAST.


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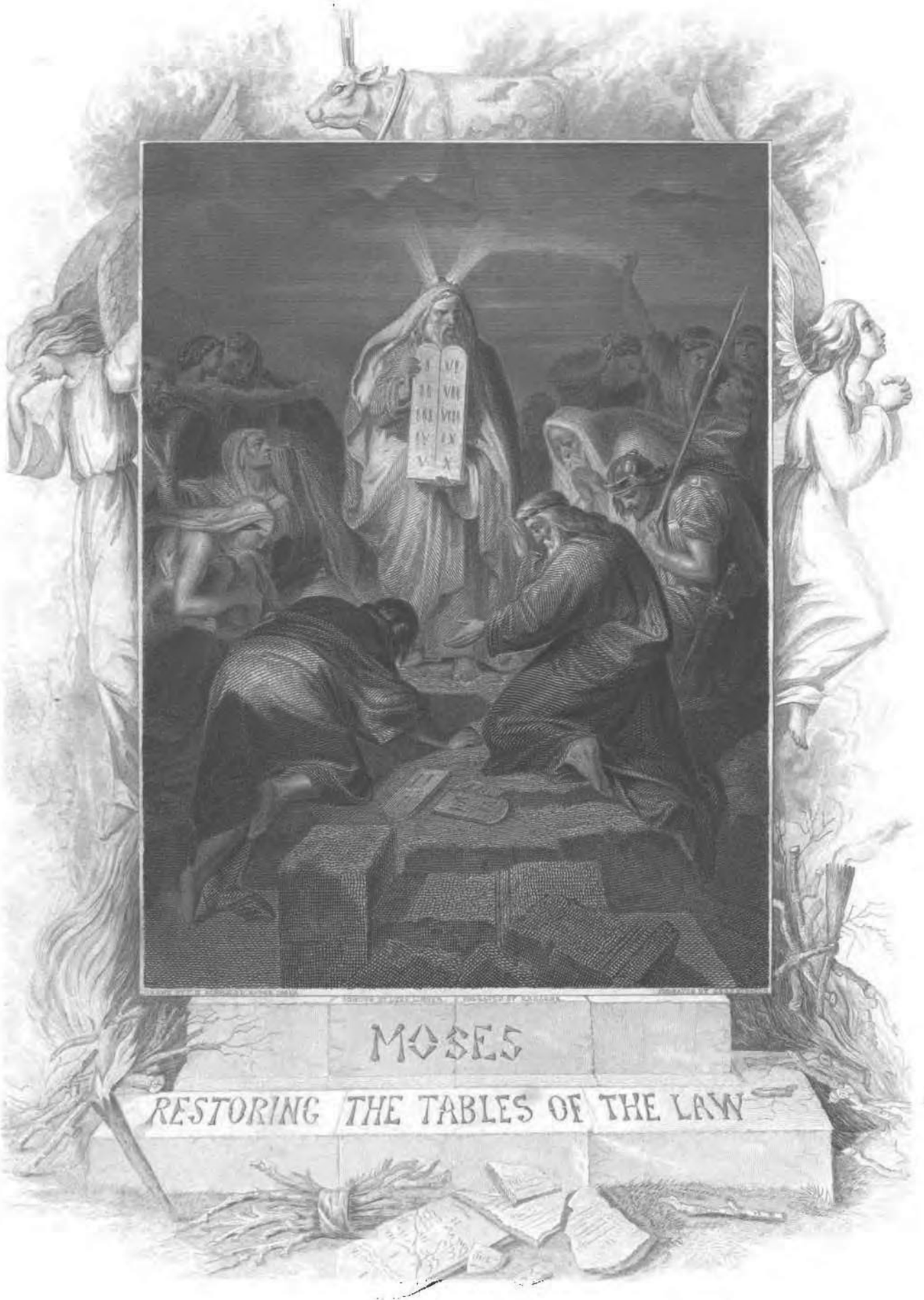


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# BROWN'S

# SELF INTERPRETING BIBLE.

WITH NUMEROUS ADDITIONAL NOTES

BY THE

REV. HENRY COOKE, D.D., L.L.D.



THE RETURN OF THE ARK

II SAMUEL VI. 1-15.

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# PREFACE BY THE REV. DR COOKE.

If God has given a revelation of his nature and will, and intended it not for any particular class or nation, but for all ranks, conditions, and countries, it seems natural to conclude that such revelation should be plain, and level to every capacity. But are not the Books called the Holy Scriptures full of difficulties in narrative, doctrine, and precept? and is not the existence of these difficulties manifest by the continued efforts, uncertainty, or contrariety of interpreters? True; the Holy Scriptures present many difficulties, and have received various interpretations; but the existence of difficulties, or varieties of opinion, are so far from furnishing any objection to their divine origin, that they furnish, on the contrary, one of its internal proofs. For as, in painting, sculpture, and the mechanical arts, men often discover the author of one work by its marks of similarity to some of his acknowledged productions; even so, the visible world, which all, except the atheist, acknowledge to be the work of God, presents so many difficulties to the eye of science—difficulties which observation, experiment, and theory, have laboured in vain to overcome—that, in any other work professing to come, either directly or mediately, from God, similar difficulties are not only to be expected, but are, in some sense, necessary to prove that the work is his. Yet notwithstanding all their acknowledged difficulties, the works of God are, for every practical purpose of light, and labour, and enjoyment, perfectly level to all capacities; and, in like manner, they who read and search the Holy Scriptures with an humble, sincere, and prayerful desire to discover what is sin, what is duty, and who is the Saviour, will find no difficulties beyond those that arise from the world, the flesh, and the devil, seeking to blind their eyes "lest the light of the glorious gospel of Christ should shine unto them," 2 Cor. iv. 4.

But if the Holy Scriptures be thus plain to every capacity, what is the advantage of interpretations? It lies chiefly in two points. (1.) All have not similar opportunities of study, even as all have not similar opportunities of travel. And as the traveller who has visited distant countries presents to his untravelled reader, in a narrow map, the outline and relative distances of vast continents, even so may the result of much "searching diligently" (1 Pet. i. 10), and "comparing of spiritual things with spiritual" (1 Cor. ii. 13), be presented within the limits of a few sentences, whereby those who, because of youth, have as yet little experience, or who, because of employment, have little leisure, may have their memory and their judgment alike aided and strengthened. (2.) The second use of interpretation, however, lies, not in expounding to those who are willing to learn, but in defending truth against those who are labouring to mislead and pervert. And as the chief means adopted by those who "lie in wait to deceive" is the allegation of inexplicable difficulties and irreconcilable contradictions, so, in the following notes, I have chiefly laboured to resolve the alleged difficulties, and reconcile the apparent contradictions of the Divine word. That, in this attempt, I have always been successful, I do not mean to insinuate; but I can say with all sincerity, that, so far as my purpose was, and as memory serves, I am not aware that I have passed over anything that appeared a real difficulty, or had ever been alleged as a serious contradiction, without, at least, attempting the solution of the one, or the reconciliation of the other. That instances of both may have been overlooked, I can scarcely doubt; but, wherever such oversight may have occurred, I can truly say, it was not intentional. In the prosecution of this object I feel deeply indebted to the Publishers, who, when I could not possibly attain my object within the marginal limits, freely granted room for such Additional Notes as I counted absolutely necessary for elucidation of the more important or difficult portions.

That, on difficult points, I have seldom given the various opinions of expositors, may be accounted a defect. For this omission I had two reasons. First,—My limits seldom permitted me to enlarge; and, Secondly,—I hold it better that an expositor should prayerfully and studiously endeavour to be "fully persuaded in his own mind," and then present to his reader, not a perplexing diversity, but his own deliberate judgment. I have occasionally found it necessary to deviate from this rule, but only in cases where the importance of the different opinions seemed to demand their introduction, and where selection or decision seemed peculiarly difficult or impossible.

Upon a few points, wherever occasion permitted, I have strenuously, though briefly, insisted. Among these may be ranked, the Godhead of Christ, the fall of man by sin, and salvation by free and sovereign grace; to which I would add, the plenary verbal inspiration of the Holy Scriptures—a doctrine of vital importance in the Christian system—for the elucidation and maintenance of which, I cannot pass by this opportunity of paying a tribute of respect to the memory of the late Robert Haldane.



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In relation to the Marginal References to parallel passages, I beg to say, that, so far from seeking their increase, I have studied their diminution; and those which I account of most practical value will generally be found imbodied in the Notes. Experience has taught me that mere verbal references, so far from being valuable, are extremely perplexing; expository references alone being of any real importance.

I beg leave to conclude with a few simple and practical rules for the profitable reading of the Holy Scriptures.

1. Read them with prayer, and an earnest desire to learn and obey the truth.

2. Besides such occasional reading as circumstances may permit, or studies require, fix upon the most convenient time for the daily and regular reading of one portion in the Old, and another in the New Testament, and let nothing short of insuperable necessity interfere with the arrangement.—Have a special rule for the reading of the Lord's day.

3. Memory being often a weak, but always an improvable power, go on committing select portions of the word, however brief. Thus a copious store will at length be hoarded up for personal use and the instruction of others.

4. Read the whole as matter of sacred history, until the leading events arrange themselves orderly in the mind.

5. When in search of the meaning of a passage, begin with the meaning of the principal words. This meaning will generally be found in the immediate neighbourhood, either before or after the passage. If it be not found there, search for it in the other books of Scripture;—in which case a Concordance will be found extremely useful.

6. If you cannot be satisfied of the meaning, use such books of exposition as are accessible, or ask the opinion of others—judging prayerfully and attentively of both. And if, after all, you rest unsatisfied, wait, meditate, watch, and pray. God may reveal it in answer to prayer—or God may withhold it to keep you humble and prayerful.

7. As one of the best stimulants and aids in the study of the Scriptures, seek to instruct some one. Children will often try the mind by questions more acute than could be expected from their years; the follies and sins that you seek to correct, will lead you to search for scriptural argument, and demonstrate the necessity of the teaching of the Spirit; while the bed of the sick and dying will compel you to draw waters from the wells of comfort and salvation.

8. Often "examine yourself whether you be in the faith" (2 Cor. xiii. 5), whether you be growing "in grace, and in the knowledge of our Lord and Saviour" (2 Pet. iii. 18); and in all your studying, instructing, or acting, live "looking unto Jesus" (Heb. xii. 2); for, "if ye abide in him, and his words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7.

BELFAST, 1*st March*, 1844.

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# PREFACE TO THE ORIGINAL EDITION.

NOT to depreciate the valuable commentaries of Pool, Patrick, Clarke, Henry, Burkitt, Gill, Doddridge, &c., but to exhibit their principal substance with all possible advantage, in a manner that might best comport with the ability and leisure of the poorer and labouring part of mankind; and especially to render the oracles of God their own interpreter, and enable every serious reader to judge for himself what doctrines ought to be believed, and what duties practised by the Christian, are the avowed aims of this publication.

In the copious INTRODUCTION, the principal proofs of the Divine Authority of the Old and New Testaments, and the rules necessary to promote the profitable perusal of the oracles of God therein contained, are largely exhibited. The connected scheme of the Hebrew Laws, and their evangelical signification,—and of the fate of nations, narrated or predicted in Scripture, as subservient to the glorious work of our redemption,—together with the large Chronological Index,—form a summary of the most celebrated labours of the learned world on these diversified subjects. An accurate attention thereto will, through the blessing of God, greatly assist in searching the Scriptures with success.

The contents of the sacred books, and their respective chapters, are an accurate, full and explicatory representation of their subject. Properly attending to these, the reader must discern of whom, or of what, the Holy Ghost there speaks, and understand the passage accordingly. He may easily fix in his mind a general, but distinct view of the whole system of inspiration; and thus be capable, with the utmost readiness, to find out or compare whatever passages of Scripture he may desire.

The EXPLANATORY NOTES are chiefly confined to the *figurative*, the *prophetic*, and the *practical* parts. Here the obscurity of Scripture, or the importance of faith and holiness, chiefly required them.

In our Saviour's delightful discourses, and the epistles of his inspired Messengers, our holy religion is most fully delineated; and there the explication is peculiarly extensive, and attempts to exhibit the substance of many learned and expensive commentaries, in a manner which, attending to the beautiful connexion, clearly unfolds the scope and meaning of the Spirit of God.

A particular and lively application of divine truth to the heart, and an unspotted holiness of conversation, being the immediate end of God's revelations to men, the contents of each chapter, which are often in an explicatory manner, are in the Reflections practically summed up, and directed home to the reader himself, for enlightening his understanding, awakening his conscience, warming his heart, and for directing and animating his practice.

An exact knowledge of the seasons in which the oracles of God were delivered, or the events mentioned in them took place, being of no small importance for obtaining a distinct perception of their meaning, the dates before and after our Saviour's incarnation have been adjusted from the best chronologers, and marked in the margin.

But, as every Protestant must allow the Scripture itself to be its own best interpreter—as God, to oblige men to a diligent search of his word, comparing spiritual things with spiritual, has seldom fully unfolded any of his more important truths in one particular passage—the uncommon collection of Parallel Scriptures, such as is not to be found anywhere else that I know of, has formed the most laborious, and will, to the diligent peruser, be found by far the most valuable part of the work. Some of these are similar in phrase, others in meaning, and, in fine, others in their scope and design. In these, and others which may be added, we have a delightful view of the harmony of the Scripture, and multiplied proofs of every article of our Christian faith; we have a real Concordance, which may abundantly furnish preachers and others with their desired quotations; we have, in little room, a large Commentary, infinitely more certain than any dictates of men; and of which the very words are, as nails and as goads, pointed and fastened by the great Master of assemblies. In a truly diligent comparison of them, many texts all at once explain, and are explained by each other. Nor, unless at first, will the careful reader find much trouble in comparing the texts: but the mere view of the marginal quotations will direct his memory to that part of them which corresponds with the sentence to which they are annexed for explication. And, for his encouragement, I can only say, that my labour, in collecting the parallel texts in this work, has afforded me much more pleasant insight into the oracles of God than all the numerous commentaries which I ever perused.

Thus we may listen to, and converse with God, and lay our consciences open to the inspired arrows of our all-conquering Redeemer;—we find his words, and eat them, to the joy and health of our soul; we hide them in our heart, that we may not sin against him; we become mighty in the Scriptures, and expert in handling this sword of the Spirit, in opposition to every enemy of our soul: in fine, we are made wise unto salvation; are reproved, corrected, and instructed in righteousness, and perfectly furnished for every good work. May the Lord himself prosper it for these ends!



J. BROWN.

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# NAMES AND ORDER

OF ALL THE

# BOOKS IN THE OLD AND NEW TESTAMENTS,

## WITH THE NUMBER OF THEIR CHAPTERS.

### THE BOOKS OF THE OLD TESTAMENT.

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

### THE BOOKS OF THE NEW TESTAMENT.

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

## NUMBER OF BOOKS, CHAPTERS, VERSES, &c. IN THE HOLY BIBLE.

*The Old and New Testaments contain,*

| | | | | | |
|---|---|---|---|---|---|
| Books in the Old | 39 | In the New | 27 | Total | 66 |
| Chapters | 929 | —— | 260 | —— | 1,189 |
| Verses | 23,214 | —— | 7,959 | —— | 31,173 |
| Words | 592,439 | —— | 181,253 | —— | 773,692 |
| Letters | 2,728,100 | —— | 838,380 | —— | 3,566,480 |

The Middle Chapter, and the least in the Bible, is Psalm cxvii.
The Middle Verse is the 8th of the cxviiith Psalm.
The Middle Time is 2 Chron. iv. 16.
The word *and* occurs in the Old Testament 35,543 times.
The same word in the New Testament occurs 10,684 times.
The word JEHOVAH occurs in the Bible 6,855 times.

### IN THE OLD TESTAMENT.

The Middle Book of the Old Testament is Proverbs.
The Middle Chapter is Job xxix.
The Middle of the Verses is 2 Chron. xx. between the 17th and 18th verses.
The Least Verse is 1 Chron. i. 25.
The 21st verse of the viith chap. of Ezra has all the Letters of the Alphabet.
The xixth chap. of 2 Kings and xxxviith of Isaiah are alike.

### IN THE NEW TESTAMENT.

The Middle Book of the New Testament is 2 Thessalonians.
The Middle of the Chapters is between the xiiith and xivth of Romans.
The Middle Verse is the 17th of the xviith of Acts.
The Least Verse is the 35th of the xith of John.

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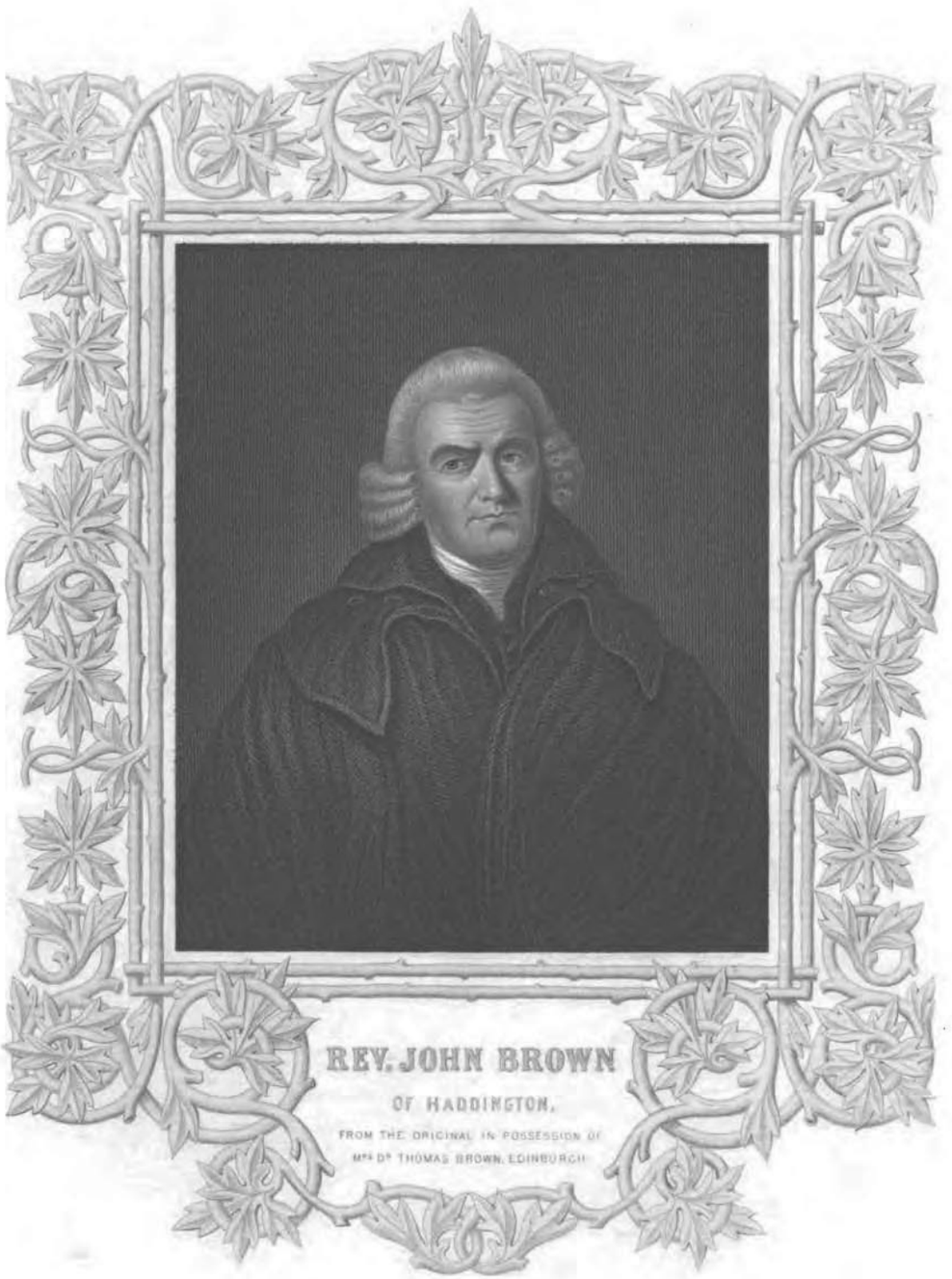

REV. JOHN BROWN

OF HADDINGTON.

FROM THE ORIGINAL IN POSSESSION OF

Mrs Dr THOMAS BROWN, EDINBURGH

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# MEMOIR

OF THE

# REV. JOHN BROWN.

THE Rev. JOHN BROWN was born in the year 1722, at Carpow, a small village in the parish of Abernethy, and county of Perth. His parents ranked in that class of society who earn their bread by the sweat of their brow. His father could boast of no rent-rolls, nor had he any title of honour, save that of an honest man and an industrious mechanic, who, during the greater part of his life, laboured in the profession of an operative weaver. Though destitute of all the advantages arising from a regular education, he was nevertheless a man of considerable intelligence, moral worth, and christian sincerity. He made conscience of keeping up the worship of God in his family, and set a christian example before them, though living in a neighbourhood remarkably careless of these things. His external circumstances were so narrow, that it was little he could afford to promote the intellectual improvement of his son; so that the subject of this memoir found his situation in this respect but little superior to that of his father. He was sent to school; but the time allowed him to acquire the elements of reading, writing, and arithmetic, was so very short, that nothing but an excellent genius, and the most intense application, could have enabled him to attain the ordinary education of the lowest orders in the country. This, however, with one solitary month which he bestowed on the Latin, and that without the consent of his parents, appears to have been all the regular education he ever received, till we find him studying philosophy and divinity under the superintendence of the Rev. Ebenezer Erskine and James Fisher. It does not appear that his father ever intended him for the church, or even contemplated the possibility of his accomplishing such a design; though the strong propensity of his mind to learning, and particularly to that species of learning the nearest allied to divinity, seems to have suggested to his mother the possibility, that the day might come when his literary predilection might find room for its gratification in the service of the church; and often and again has she pictured to herself that happy day, when her darling child should emerge from his obscurity, clothed in the emblems of the most honourable employment—an ambassador of the Prince of Peace. In the mean time, his personal piety, the most important of all the prerequisite qualifications for an office so sacred, afforded her the lively hope that his labours, should her ardent wishes be ever realized, would not be in vain in the Lord. In a short narrative of his experiences written by himself, Brown acknowledges the delight which he had, while at school, in committing to memory the Catechisms of Vincent, Flavel, and the Westminster Assembly; and the profit he afterwards derived while yet a boy, from the perusal of the Bible, Rutherford's Letters, and Gouge's Directions how to Walk with God. His God was preparing him inconsciously for the service of Christ. He had separated him from the womb, and was even now calling him by his grace, (Gal. i. 15.) that he might reveal his Son in him, and send him to preach. In the same memoir he records the solemn impressions made on his young mind, by witnessing the dispensation of the Sacrament, and listening to the addresses delivered during the service; and, from his experience of profit argues against the impropriety of excluding children from witnessing a service so calculated to engage the affections. This exclusion appears to have been practised in the Church of Scotland at the commencement of last century; and was perhaps a remnant of Episcopal feeling, remaining after the restoration of Presbytery. "About the eighth year of my age," says he, "I happened, in a crowd, to push into the church at Abernethy, on a sacrament Sabbath. Then it was common for all but intended communicants to be excluded. Before I was excluded I heard one or two tables served by the minister, who spake much to the commendation of Christ, which in a sweet and delightful manner so captivated my young affections, as has since made me think that children should never be kept out of the church on such occasions."

About the eleventh year of his age his father was removed by death; and in some short time after, his loss was doubled in the death of his mother, and he left a poor orphan, without friends who could render him any essential service in his forlorn situation. But another ingredient was still wanting to fill up the bitter cup of adversity. About four months after the death of his mother, he was seized with a fever, four attacks of which rapidly succeeding each other, rendered his recovery almost hopeless: but his Master had employment assigned for him in his church; and having, by a series of afflicting circumstances, impressed his mind with the ineffable importance of eternal things, and rescued him from the jaws of the grave, provided the homeless orphan with a friend and protector. An elder in the parish of Abernethy—an aged shepherd and an eminent christian, respectable also for his intelligence, though so destitute of education that he could not so much as read—cheerfully embraced the opportunity of supplying the deficiency under which he laboured, by engaging the homeless orphan, to assist him in tending his flock, and in reading for him as opportunity allowed. It will appear strange to many, that men, of considerable talents and religious intelligence, should have been so utterly neglected in their education, particularly in a country so famed for her public seminaries as Scotland has long been. To account for this, we have only to consult the history of the reigns of Charles II. and his brother James, where we find that, during that persecuting period, the laws and social regulations of the country were greatly deranged: and that, under the then prelatic ascendency, the parochial schools, established by our forefathers, were utterly neglected—a fact which shows how nearly allied the prelacy of the times was to popery—nor were they restored by law till eight years after the Revolution of 1688. The young generations, rising during that long period, must, therefore, have been either partially or totally deficient in point of instruction, with the exception merely of those who could afford a very uncommon expense. John Ogilvie, the elder, whose kindness to young Brown we have just mentioned, had felt the privation of parochial instruction. But the connexion with the orphan boy was peculiarly advantageous to both parties, who, well pleased with one another, set to work and constructed a small hut amongst the hills, to protect them from the rain and the storm, where they read and conversed with one another, and sent up their joint supplications to him who fills the hungry with good things, while the rich are sent empty away. During this reciprocity of kind offices and congenial feelings, by a strict attention to the dispensations of Providence, by pondering over the books he read, and the sermons he heard, the young man was brought under very impressive apprehensions of the majesty of God, the hatefulness of sin, the love of Christ, and the utter insignificance of all earthly enjoyments, when contrasted with the glories of heaven; so that the pleasure of his secret devotions was greatly augmented, while he felt his conscience daily becoming more tender, and his walk and conversation more assimilated to that of his Lord and Master. His mountain was now strong, and his state prosperous; but sun and shade are not more vacillating, in the natural world, than hope and fear, joy and sorrow, are in that of the spiritual. His pastoral friend and companion relinquished his mountain occupation, and settling in Abernethy, Mr Brown was again out of employment; and wishing to provide for himself things honest in the sight of all men, he found it necessary to enter into the service of a neighbouring farmer, whose premises were much more extensive, and his domestics more numerous, and, as it would appear, whose lives were less exemplary than that of his former friend. Here he soon began to feel a sensible decline in his spiritual attainments, and a general lukewarmness and indifference in the exercise of religious duties, though his external deportment was still distinguished by manifold virtues, and particularly by the ornamental graces of meekness, patience, and christian forbearance, under the most irritating provocations, with a spirit of christian charity, ever ready to forgive.—A fellow shepherd, who, in his youthful gaiety, had taken a malicious pleasure in ridiculing and otherwise annoying the young man in his devotions, after observing for some time the unalterable serenity and interminable patience with which he endured the unprovoked insult, blushed himself into repentance; nor could he find rest in his own mind till he had acknowledged his fault, expressed the



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shame and sorrow he felt for what he had done, and had received an assurance of a frank forgiveness. This led to an intimate and cordial friendship, which lasted during life; and the same individual, when on his death-bed, declared that the admonitions and religious instructions he received from Mr Brown, during their intercourse as fellow-servants, had laid him under obligations which no language could express.

In the year 1733 a serious rupture took place in the General Assembly of the Church of Scotland, in consequence of an act of Assembly passed in 1730, by which it was enacted, that reasons of dissent against the decisions of the judicatories of the Church should not be entered on the record; an enactment which prevented all who dissented in any case from exonerating their consciences by recording their dissent. This gave rise to much righteous indignation on the part of the godly ministers in the Church—an indignation which was augmented when, in 1732, the most solemn remonstrances against intrusive settlements were not so much as listened to. Along with these harsh dealings it was made a cause of censure for any minister to animadvert on the proceedings of the Church courts. Several ministers—inasmuch as they were bound by solemn engagement to the truth as expressed in the subordinate standards—found that they could not, as faithful servants of Jesus Christ, submit to censure for what appeared to them their obvious duty. Accordingly, Mr Ebenezer Erskine, having freely animadverted on the growing defections of the Church, in a sermon delivered before the Synod of Perth and Stirling, in 1733, was called to account before said Synod, where he was found liable to censure in terms of the enactment aforesaid. To this decision, however, from a sense of duty, he peremptorily refused to submit, both before the Synod and General Assembly. Mr Erskine was at this time joined by Messrs William Wilson, James Fisher, and Alexander Moncrieff; who, after due deliberation, finding that they could not, with a good conscience, continue in the communion of the Church under these circumstances, seceded from her ecclesiastical jurisdiction, on the following grounds:—1st. The sufferance of error without adequate censure. 2d. The infringement of the people's rights in electing their ministers, under the law of patronage. 3d. The neglect or relaxation of discipline. 4th. The restraint on ministerial freedom in opposing error and maladministration. 5th. The refusal of the prevailing party to be reclaimed. On these, and other solemn considerations, stated at large in their Testimony, they constituted themselves into a distinct presbytery, fully persuaded of the lawfulness of their separation.

To this party our shepherd considered it his duty to join himself; and, anxious to become a shepherd of souls in their communion, he prosecuted his studies with incredible ardour and perseverance, and soon acquired a considerable acquaintance with the Latin and Greek languages. In these difficult studies he had no instructor, excepting that, on some occasions of rare occurrence, he could find an hour to call on one or other of two neighbouring clergymen, namely, Mr Moncrieff of Abernethy, and Mr Johnston of Arngask, father of the late Dr Johnston of North Leith, who kindly assisted him in surmounting any formidable difficulty that threatened to arrest the progress of his literary pursuits. Having now obtained such an acquaintance with the Greek language as enlivened his hopes that he should ultimately succeed in his darling object of acquiring the necessary qualifications for preaching the blessed gospel of our Lord and Saviour Jesus Christ, he pressed forward with renovated vigour and growing confidence. But amongst the many things wanting to accelerate his motion, he was, at this time, anxious to obtain a Greek Testament, that he might have the satisfaction of reading, in the original language, the character and work, the holy life and vicarious death, of Him who feedeth his flock like a shepherd, and laid down his life for his sheep. Buoyed up with these hopes, and excited by this anxiety, after folding his flock one summer evening, and procuring the consent of his fellow-shepherd to watch it next day, he made a nocturnal trip to St Andrews, distant about twenty-four miles, where he arrived in the morning. He called at the first bookseller's shop that came in his way, and having inquired for the article in question, the shopman, on observing his apparent rusticity and mountain habiliments, told him that he had Greek Testaments and Hebrew Bibles in abundance, but suspected an English Testament would answer his purpose much better. In the mean time some gentlemen, said to have been professors in the university, happened to enter the shop, and learning what was going on, seemed much of the shopman's opinion. One of these, however, ordered the volume to be produced, and, taking it in his hand, said, "Young man, here is the Greek Testament, and you shall have it at the easy charge of reading the first passage that turns up." It was too good an offer to be rejected: the shepherd accepted the challenge, and performed the conditions to the satisfaction and astonishment of the party; and Mr Brown very modestly retired with his prize.

In his employment as a shepherd—a calling so much ennobled in the patriarchal age, and so universally celebrated both in the ancient and modern pastoral—he enjoyed more leisure, and better opportunities, for prosecuting his favourite studies, than could have fallen to his share in almost any other business; nor did he neglect to improve such promising circumstances. In a very short time he left far behind him many who had the advantage of every thing calculated to quicken their progress,—proper books, leisure to study them, and the best masters for their instructors. Left to his own resources, however, he acquired the knowledge of the Latin, Greek, and Hebrew languages, with a rapidity that attracted the attention of the neighbourhood, and became the general topic of conversation. But while this procured him many friends, it at the same time hurt the pride, and excited the malice, of some of his outstripped rivals in the race of literary fame. It was, accordingly, whispered, that the progress he was making in his studies, in the absence of all instruction, bearing no proportion to the powers of the human mind, could only be accounted for by supposing that his unaccountable progress was effected by the agency of the devil; who, with a similar temptation, had seduced the mother of mankind, and has, in all ages, taken the advantage of the studious and scholastic habits of individuals to entangle them in his snares.—"Report ye, and we will report: come, let us smite him with the tongue." Notwithstanding that this malevolent slander had absurdity deeply imprinted on its forehead, it was eagerly laid hold of by the ignorant and credulous, and so widely circulated, that the innocent victim felt it extremely distressing, and more especially since even Mr Moncrieff appeared, for a season, to be influenced by it, and withdrew his countenance from him—a thing which, he afterwards admitted, was very cruel and unkind. For although the charge of diabolical intercourse was no longer admissible in the criminal courts of the country, yet the superstitious notions and prejudices handed down from the dark ages of popery were, at that period, so far from being eradicated from the minds of the people, especially in sequestered corners of the country, that such surmises were still capable of ruining a man's peace, and inflicting a serious wound on a mind of even the most ordinary feeling. To one so ardent in the prosecution of knowledge, and so anxious to attain the qualifications necessary for a minister of the gospel, it must have been no common affliction to have all his pleasing anticipations thus cruelly blighted in a moment; for, as he apprehended, the immediate tendency of this foul reproach was to blast his religious character, and counteract his whole purpose, by shutting against him the door of the divinity hall. On those who were best acquainted with him (the members of a praying society with which he was connected,) the slander had no impression; they continued his steady friends, and their attachment seemed to strengthen in proportion to the anguish he suffered from such an unmerited calumny. In the narrative already quoted we find him speaking thus: "The reproach was exceedingly distressing to me; however, God was gracious, for I enjoyed remarkable mixture of mercy and affliction. At the beginning of the trial these words, 'The Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life,' were peculiarly sweet to my soul."

Some short time after the spreading of this report, and probably owing to the disagreeable situation in which it had placed him, our shepherd abandoned his crook, and undertook the occupation of a pedlar or itinerant merchant; a profession, however, in which he made but an indifferent figure. His mercantile excursions were chiefly confined to those parts of the country lying between the Forth and Tay. He seldom took lodging in any family that was not characterised for religion. The first thing he did in his new lodgings, was to turn over their books, and finding one to his mind, the sale of his wares was forgotten, and every mercantile consideration quenched in the more congenial traffic of literary knowledge. His friends and well-wishers frequently hinted the impropriety of neglecting his business; and some of them ventured to apprize him of his danger, and the difficulties into which his carelessness was likely to involve him; but all their admonitions went for nothing—although he was often obliged to any kind person who would arrange his ill-assorted pack, while he pored for an hour over some book which had fallen into his hand. The acquisition of wealth, unless in so far as it tended to promote the more important acquisition of knowledge, was, in his opinion, a matter about which no wise man would greatly concern himself.

During these perambulations, Charles Stuart the pretender had effected a landing in the north, and boldly laid claim to his grandfather's forfeited throne. The partial success attending his opening career, and the alarm it produced, had thrown the country into considerable disorder. The Presbyterians, in general, were loyal; those of the Secession were universally so. There were many amongst them who had been eye-witnesses of the cold-blooded butcheries, the unqualified tyranny, and ruinous spoliation sanctioned by the last of the Stuarts, and shuddered at the thought of their return. They were inclined, of course, to stand by the king and a Protestant succession, at all hazards; nor was it ever known that one of their body joined the ranks of



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the pretender. Mr Brown was imbued with the same political principles; and observing one day a party of Highlanders approaching him, he had the address to conceal himself till they were gone; when, pondering on the unsettled state of the country, which he considered unsafe for one of his profession, he came to the resolution of relinquishing his present employment, at least till quieter times. In pursuance of this new scheme he concealed his pack in a peat-stack, and enlisted in a corps of volunteers that had been raised in the neighbourhood in support of government; with whom he did duty in Blackness, and latterly in the castle of Edinburgh, till the rebellion was extinguished by the decisive battle of Culloden.

On the breaking up of his regiment, he retired to the scenes of his former wanderings, withdrew his deposit from the peat-stack, and recommenced his former employment, which he seems to have followed for at least another year. Tired at last of this uncongenial and wandering life, and wishing to get into a more direct road to his ultimate design, he undertook at the suggestion of several friends the toilsome and troublesome vocation of a teacher. In 1747 he opened a school at Gairney Bridge, a village in the vicinity of Kinross; which he superintended for two years with remarkable success. His experience, as a self-taught scholar, enabled him with more ease to lead them through those elementary difficulties that stand in the way of the young scholar; while his patience and conscientious assiduity, which peculiarly qualified him for an instructor of youth, attracted scholars from every quarter. While thus unwearied in carrying them forward in the various branches of education, he laid hold on every proper opportunity to impress their young minds with the importance of practical religion; particularly on Saturday, before dismissing his school, he made it his constant rule to address them on the duty, the propriety, and urgent necessity of remembering their Creator and Redeemer in the days of their youth; and the happy result of his pious endeavours may be partly gathered from the astonishing fact, that, though only two years a schoolmaster, eight or nine of his scholars were afterwards ministers of the gospel. His strenuous endeavours to press others forward in the paths of wisdom and usefulness, however, did not retard his own motion, or relax his industry. He has been known to commit to memory fifteen chapters of the book of Genesis in an evening after dismissing his school; and after all this unparalleled exertion, to allow himself only four hours in bed.

When the religious clause of the burgess' oath came under discussion in the Associate synod, it appeared that the members entertained very different views of the subject; the mournful consequence of which was a complete separation of the opposing parties into two distinct synods; the one denominated the Burgher, the other the Antiburgher synod. Though not as yet officially connected with the Secession Church, yet as a conscientious member, Mr Brown could not allow the question to pass without duly deliberating for himself and determining the path of duty; the result of his deliberation was, that though not fully satisfied with regard to the lawfulness of the oath, he did not consider it a matter of sufficient magnitude to break up all Christian communion and fellowship; but rather held it as a proper subject for the exercise of mutual forbearance. He consequently ranked with the adherents of the Burgher synod; of which body he continued a zealous and respected member till his death.

During the vacations of his school, Mr Brown attended the classes of philosophy and divinity under the superintendence of the Rev. Ebenezer Erskine and James Fisher; till having gone through the several courses, he passed trials before the presbytery of Edinburgh, and was licensed by that reverend body at Dalkeith, in 1751, to preach the gospel in their connexion. On this sacred service, he entered deeply impressed with the awful responsibility of his office; nor could he help being seriously affected with a coincidence, which one might think sufficient to shut the mouth of every calumniator; namely, that about the same time, if not on the same night, on which he was licensed, and sent forth, in acknowledged innocence, a commissioned messenger of Christ, the author and principal propagator of those malicious imputations, from which he had suffered so much, was excommunicated by his own supporters.—His probationary labours were of short duration, two calls having been got up almost simultaneously for discharging the duties of the pastoral office; the one from Haddington, the county town of East Lothian; the other from Stow, situated on the southern border of the shire of Edinburgh. The presbytery left him the choice of the two situations; and Mr Brown accepted of Haddington, partly in consideration of several disappointments that congregation had sustained, and partly also because it was the smallest, and likely to afford him the more leisure to prosecute his studies. In gratitude to the people of Stow, for the predilection they had shown for him, and as a small compensation for their disappointment, he preached for them several Sabbaths, and continued to examine them every year till they were supplied with a pastor of their own.

The pastor of a large congregation has but little time to spare from the duties of his office, compared with one engaged with a less numerous charge. In this respect Mr Brown found himself in his proper element at Haddington. There, without trenching on the duties of his office, he could devote a very considerable portion of his time to study; and this privilege he improved to the best advantage. In the summer months his constant rule was to rise between four and five, and during the winter by six. From these early hours, till eight in the evening, excepting the time allotted to bodily refreshment, family worship, or when called away on the duties of office, he continued to prosecute his studies with unremitting application. To a mind so ardent in the acquisition of knowledge, with a judgment so clear, a retentive memory, and exertions so intense, it was by no means surprising that he became greatly superior to most men engaged in discharging the same sacred duties. In acquiring the knowledge of languages, ancient or modern, he possessed a facility altogether his own. Without an instructor, unless for one month to start him in the Latin, as formerly mentioned, he soon got so far acquainted with that language as to relish its beauties; and, left to his own resources, though frequently but indifferently provided with the proper books, he soon became critically acquainted with the Greek, and especially the Hebrew. Of the living languages, he could read and translate the Arabic, Syriac, Persic, and Ethiopic, the French, Spanish, Italian, Dutch, and German. With him natural history, civil law, natural and moral philosophy, were particular objects of research; but divinity, and the history of human affairs, sacred or civil, were his favourite studies; and his success in these departments of knowledge are visible in his various works. Among the writers on divinity with whom he was versant, we find that Turretine, Pictet, Mastrecht, and Owen, with Boston, Erskine, and Hervey, were the chief; which shows that he accounted sound divinity and accurate sentiment a far better recommendation of his author, than the flowing fancy, the brilliant style, or the harmonious period. Though stimulated by a sense of duty, and strongly excited by inclination, to the study of divinity, such was his anxiety to become a universal scholar, that he made himself acquainted with the whole round of the sciences. In his reading, especially important works, he was in the habit of compendizing his author as he went along. In this way he abridged the whole of Blackstone's Commentaries, the ancient Universal History, and a number of other important works. This, however, is a method concerning which the learned hold different opinions. To lay aside the book, and abridge entirely from memory, and that in the writer's own language, without regarding the style of the author, will make the substance of the work more his own; which, with other reasons that might be named, seems to render it the more eligible method.

On the death of the Rev. J. Swanston of Kinross (1768), the professor of divinity for the Burgher branch of the Secession, Mr Brown was elected to fill the vacant office; nor were they at all disappointed in their choice. The ability and attention with which he fulfilled the various duties of that important charge, met with universal approbation. He found it was absolutely necessary to support the dignity of a teacher amongst his students, but could not help discovering, at the same time, the affection and anxious solicitude of a father for his children, which, on their parts, was rewarded with confidence, love, and obedience. He treated them with the greatest impartiality; or, if piety, talents, application, or exemplary conduct, in any case inclined him to a preference, he was careful that it should never be observed. To promote their best interests, he was unwearied in his labours of love. That he might satisfy himself that the young men were improving their time, he used to visit them at their lodgings early in the morning, to see that they were properly engaged. The ordinary course of attendance on the divinity lectures was five sessions, of two months each. In his View of Natural and Revealed Religion, and the Cases of Conscience subjoined to his Practical Piety, we have a connected view of the substance of all these lectures. His General History of the Church, as well as that of the British Churches, were originally intended for the use of his students. He ever considered personal piety the most essential qualification for successfully discharging the various and important duties of the ministerial office; and accordingly pressed on his students the pre-eminent interest they themselves had in the doctrines they were to preach to others; assuring them, that divinity was to be studied in a very different way from that of a system of philosophy; and that, without heart-religion, they must necessarily continue unprofitable students of theology. He urged, moreover, by all means to make themselves thoroughly acquainted with the oracles of God in the original languages; and, next to these, with the writings of Turretine, Owen, Boston, Fisher's Marrow of Modern Divinity, the Erskines, and Hervey's Theron and Aspasio, with his Defence against Wesley. The serious and solemn manner in which, on particular occasions, he was in the habit of addressing his students, but especially on parting at the end of the sessions, seldom failed in melting both the speaker and hearer into tears, and of leaving the best impressions on their young minds; and the many able



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and acceptable ministers, in Great Britain and Ireland, who had been trained up under his tuition, afford the most convincing proof of his success in this department of his manifold labours.

But Mr Brown was not only distinguished as a minister of the gospel, and a teacher of divinity, he is celebrated also as an author. A strong desire to contribute towards the moral and religious improvement of mankind, and that he might, in some measure, be useful to the church of Christ, when he rested from his labours, weighed down every consideration of either profit or applause connected with his writings; indeed the pecuniary reward of all his labours, in this way, was but a matter of small amount, never exceeding forty pounds. It was reserved, however, for his booksellers to reap a much more bountiful harvest; several of his works having already appeared in upwards of thirty, and some even in forty editions. His first attempt as an author, was his large work on the Catechism, which appeared in the year 1758; the next was a lesser work, also on the Catechism; and the rest of his works succeeded one another as circumstances seemed to render them necessary. That the doctrines he taught might appear with all the solidity and perspicuity in his power, he was at the extraordinary pains of writing his manuscripts thrice, and occasionally four times over, before they went to press; and frequently, after all this trouble in correcting, adding, and retrenching them, to request some one of his brethren to examine, and give his candid opinion concerning them. But on none of his works has he bestowed so much labour as on his Dictionary of the Bible; a book of such diversified information, extensive research, and generally acknowledged utility, that it is doubtful if any work, of equal size, has hitherto appeared better calculated for assisting in the study of the Holy Scriptures, although now from the increased amount of information on scientific, historical, and other subjects, it necessarily is imperfect as compared with what he doubtless would have made it, had he possessed the opportunities of our day.

Among the things which obviously claim our attention in the character of Mr Brown, we must not pass over the astonishing extent of his scholastic acquirements. Though possessed of no very considerable fund of originality, his capabilities for the acquisition of almost every species of literary knowledge was such, that he outran most of all his contemporaries, though possessing every advantage of a regular education, and that from their infancy. Ordinary attainments, whether in languages or science, could by no means satisfy the ardour of his inquisitive mind. With a memory strongly retentive, a solid and discriminating judgment, and an inflexible and persevering assiduity, with the blessing of God on his labours, he acquired and secured an uncommon share of useful and ornamental knowledge; and especially from the oracles of God, with which, from a child, he had cultivated a very particular acquaintance, so that he could repeat almost every text, and state its meaning and connexion. His feet were early turned into the paths of wisdom. Apprehended by the grace of God while his mind was yet young and tender, he made choice of his law as the rule of his life, and solemnly devoted himself to his service. In prayer, public, secret, or domestic, he overstepped the rules of almost any prescribed routine; even amid the ordinary business of life, the breathings of his soul were continually breaking forth in ejaculations of gratitude and praise, particularly while composing, or committing his discourses to memory. He possessed such an habitual evenness of temper, that hopes realized or disappointed seemed neither to elate nor greatly depress his spirits. He lived always conscious of God's presence, and as one who had learned to lay down the sinful suspicion that men by nature have of Him. On hearing a peal of thunder he remarked, "that is the low whisper of my God." His Christian Journal, which presents a good index of the general tone of his mind, bears this inscription, "The soul that is ever attentive to God never hears a voice that speaks not o Him; the soul, whose eye is intent on Him, never sees an atom, in which she does not discern the face of her best beloved." He was scarcely ever seen to weep, unless it were from the impressions of divine truth on his own heart, or compassion for perishing souls. Bodily pain, or the death of relatives, he suffered without a tear; but when warning sinners to flee from the wrath to come, and, in Christ's stead, entreating and beseeching them to be reconciled to God, his heart got frequently too big for utterance.

In conversation his aim was obviously to edify and reform. On political subjects he seldom gave an opinion; and any remarks he made, when such topics were introduced, were with the design of changing the subject to something more useful and interesting, something more nearly allied to the hopes and fears of sinful men, and intimately connected with their welfare, both here and hereafter. From his habits of study, and serious turn of mind, his deportment was grave, though neither gloomy nor severe. In the circle of his friends he could take a share of that cheerful and innocent pleasantry which enlivens the social hour, and relaxes and prepares the mind for more severe pursuits. To formal visits, where he had no official call, he had a serious aversion, and considered such a mode of killing time the very bane of improvement. He was wont to say, that he would rather compose a sermon than spend an hour in this trifling way. Knowing his mind on this point, his people seldom encroached upon his time without some necessary call; nor made he many visits to their houses unless in the line of his profession.

In order to form an opinion of the importance which Mr Brown attached to the improvement of time, we have only to consider the number and extent of his publications, as they appear in the list given in the close of this narrative, together with the labour bestowed in correcting and revising them, as formerly mentioned; to which must be added his ministerial labours, which were executed on the largest scale, and with the most conscientious precision; in which, excepting a short time in the winter, he delivered four discourses, a lecture and three sermons, every Sabbath, and in winter a lecture and two sermons. He visited every family in his congregation once, and examined them twice, a-year, with frequent examinations of the young, besides preaching occasionally in the adjacent villages. And in addition to all this labour, no one more conscientiously visited the sick and afflicted.

In church government Mr Brown, as his Letters on the subject amply show, was a Presbyterian, not from hereditary prejudice or party feeling, but from scriptural conviction. And yet he could discern where the saving truth was embraced, under whatever communion. He was truly a lover of all who loved the Lord Jesus Christ in sincerity, be they who they might, and his prayers for the extension of Christ's kingdom and the edification of his body the Church, were those of a heart that rejoiced to find the truth successful anywhere; yet he was strict in his views of communion, and maintained the purity of it in his own congregation, without denouncing others as antichristian.

As a minister of Christ, though he possessed a singular talent in delivering discourses calculated to awaken careless sinners to the consideration of their eternal concerns, yet his greatest pleasure consisted in publishing the free grace and pardoning mercy of God through Jesus Christ, offered to all, even the chief of transgressors. He had a happy turn of mind in selecting subjects suitable to special occasions and providential occurrences, either passing over the nations or his own congregation. The style of his pulpit discourses was highly scriptural, and a vein of spiritual unction ran through the whole. He had evidently his heart on the work, and felt that he was speaking as an ambassador of God to guilty men—a messenger of love to such as are reconciled. In the public exercises of the sanctuary, both in preaching and prayer, his rule was to be short. He gave this advice to his students, and exemplified it in his practice—"Be short," said he, "in the pulpit and the family, in secret be as long as you please." Nor ought it to be forgotten that he was among the first who introduced into the Presbyterian Church in Scotland a more frequent dispensation of the Lord's Supper, and urged the improvement on the public, so that not only in most places has the ordinance come to be dispensed twice a-year, instead of once, as formerly, but in most dissenting churches it is celebrated quarterly. Great as his learning certainly was, he made no exhibition of it in his sermons; on the contrary, his main object was to reduce the great truths of religion to the level of the meanest understanding of his hearers. In addressing immortal souls, he spake as one having authority, with all that boldness and fidelity that became the importance of a subject in which was involved all that is either dreadful or desirable.

A respectable English divine, who for some time heard him in his own meeting-house, says, "I well remember a searching sermon he delivered from that text, 'What went ye out into the wilderness for to see?' &c. At that time I had no experimental acquaintance with the truth as it is in Jesus; yet his grave appearance in the pulpit, his solemn, weighty, and energetic way of speaking, used to affect me very much.' Certainly his preaching was close, and his address to the conscience pungent. Like his Lord and Master he spake with hallowed pathos, having himself tasted the sweetness, and felt the power, of what he delivered.—If the style of his printed sermons should seem harsh and unpolished to a fastidious ear, his own congregation, and others who have heard him, have at least attested that the sense of all these minor deficiencies was swallowed up in sympathy with his soaring devotion, or lost in the ardour of his energetic expostulations. Avowed infidels have sometimes been so struck with this, when hearing him, that their sarcastic leer has been forced to give place to gravity and close attention. He was never backward to preach, if sinners were but willing to hear. In place of considering it the drudgery of office, he accounted it an honour bestowed, a glorious privilege, a grace given him, to preach to poor and perishing sinners the unsearchable riches of Christ. Unless on days of fasting or thanksgiving, his public prayers were short; nor in visiting the sick was he ever tedious, but frequent, and, if possible, it was done immediately on his receiving information; nor did he consider his duty in this respect confined to his own congregation, when told that his visit would be acceptable to those of any other denomination. Having tasted the sweetness of



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early religion, he attended to the instruction and admonition of the children and youth of his congregation with the most earnest solicitude; he examined them at their schools, and frequently appointed diets of examination for them in his meeting-house; preached sermons occasionally, and sometimes a series of sermons, calculated for their instruction in the first principles of the oracles of God; and often, in the application of his sermons, expostulated with them on the propriety, the pleasure, and pre-eminent importance of devoting the days of their youth to the service of God. Prayer was his delight; and what he practised himself with so much pleasure, he uniformly recommended to, and encouraged in others. A society of children for religious purposes was held for some years in his own house; and though the meeting was attended on the Saturday evening, when he was likely to be seriously engaged in his weekly preparations, he frequently found time to visit, exhort, and pray with them.

Having been early set up as the butt of malice, and sorely shot at by the poisoned arrows of malevolence, he had learned to appreciate the value of a good name; and ready, at all times, to do to others as he would that they should do unto him, he was unwilling to listen to, and ever cautious in believing, an ill report of any person, knowing how foully his own innocence had been represented. He had a deep sense of the evil of sin, as offensive to God and ruinous to the souls of men; he deplored it in himself and lamented it in others; he had contemplated its malignity, and calculated the value of an immortal soul by the inestimable price paid for man's redemption. In imitation of his Lord and Master, who, when he was reviled, reviled not again; but while suffering the wanton cruelties and unmerited indignities heaped upon him by his relentless murderers, prayed, "Father, forgive them, for they know not what they do:"—in this spirit of meekness and christian charity, Mr Brown replied to some clergymen who had vilified some of his works from the press—"Whatever they please to call me," said he, "may they be called the redeemed of the Lord: whatever they wish me, my heart's desire and prayer to God is, that they may be saved in the Lord with an everlasting salvation." Against the authors and abettors of that malicious calumny, so cruelly circulated through the country against him when a student, a breath of resentment was never heard from his lips. While thus frankly forgetting and forgiving the injuries he had received, he was warmly attached to his friends, particularly his early benefactors; even their children he regarded with the feelings of a father. The companions of his youth, whatever might be their circumstances or rank in life, had a particular place in his affections, happy at all times in finding an opportunity to do them a service.

None more earnestly wished the spreading of the blessed gospel. He gladly undertook many long and severe journeys to congregations destitute of pastors, where he might have access to preach the glad tidings of salvation. He greatly rejoiced in the success of Brainerd, and other missionaries; and often in preaching, when his subject would admit, descanted with much pleasure on missions to the heathen world. Of this he was peculiarly fond a few years before his death. Meetings for prayer and religious conversation he laboured to encourage, not merely by recommending them from the pulpit, but by frequently attending them himself. Those in the town he visited, if possible, once a-week; those in the country, as often as he had opportunity. Persons weak in knowledge, who attended them, he kindly encouraged, by showing respect to such remarks as they made on divine truths. He met with trials from the irregular behaviour of some few members of his church; but when any fell into open and heinous transgressions, it grieved his spirit so much, as not unfrequently to deprive him of his night's rest. When he understood that differences existed between members of the church, he made it his business to have them speedily removed; and was particularly active this way, especially in view of the dispensation of the Lord's Supper. His success in the ministry was very considerable. In his own congregation, it is hoped, that a number claimed him for their spiritual father, and that others acknowledged him to be the helper of their faith and joy. Nor was it at home only that he was instrumental in doing good to souls; in various parts of the country, where he had access to preach, there were seals of his ministry. It is true, the success was frequently hid from himself; and while his Master secured the honour of making the word efficacious, he left the servant to cry, "I have laboured in vain; I have spent my strength for nought, and in vain." As a member of society, he endeavoured to know the mind of God in regard to every particular part of his duty; and having found the truth, he avowed and acted upon it without disguise. When truths of importance were opposed, zeal for his Master, and regard to mankind, brought him forward in their defence. This gave rise to such of his writings as were controversial. On the settlement of any of his students as fixed pastor to a congregation, he usually sent him a paper of excellent counsels in regard to the exercise of his ministry. There are many valuable letters in possession of the children of deceased ministers and private Christians, full of scriptural and suitable comfort and advice, which he sent on the death of their parents. Many a time did he wipe off the tear from the widow's face, by leading her faith to the promises of the covenant, and ministering to the supply of her necessities.

In ordinary charity he was exemplary—giving, on many an occasion, beyond what ordinary judgment would have deemed prudent for a man with his limited income, but not beyond what God gave him a heart to bestow. This is the true rule in all benevolence, and Mr Brown acted on it. His income, at the highest, never exceeded fifty pounds a-year, and was for a long period of his life only forty. Yet with these limited means was his charity extensive, while, at the same time, he reared his family in respectability, and educated two of them for the ministry—John, who became minister at Longridge, in the parish of Whitburn, and Ebenezer, at Inverkeithing. Both these gifted men have followed him to the rest of Christ's faithful servants, leaving a name worthy of sons of such a father. He considered every Christian bound to devote a tenth of his income to pious or charitable purposes, and often exceeded that proportion himself. With regard to his own personal expenses, he exercised the most rigid economy, that he might be better enabled to assist them who were in want. To poor congregations who requested a collection from his people, he frequently sent more than its probable amount out of his own pocket, rather than burden his flock, they being few in number, and generally poor. He used to say, the surest method of getting rich was lending to the Lord.

Mr Brown was strict in his keeping of, and sanctifying the Sabbath. The conversation too common amongst professing Christians, that consists in talking about ministers and other external concerns of the church, he considered by no means fitting for that holy day, and therefore warned all against such a trifling mode of spending any part of that sacred portion of their precious time. His own domestics, and all under his immediate influence, he strictly prohibited from such a sinful practice; exhorting them not to seek their own pleasures, think their own thoughts, nor speak their own words on that holy day.

From Mr Brown's eminence of character as a minister of the gospel, a teacher of divinity, and one so greatly distinguished as a linguist, it was impossible that he should not be extensively known; but his natural modesty prevented him from cultivating the acquaintance of many who were admirers of his works. He was honoured, however, with the correspondence of the Rev. Mr Phillips, late of Sarum, the Rev. Mr Simeon of Cambridge, the late Countess of Huntingdon, with that of the Rev. Mr Hall of Well Street, London, the Rev. Mr Mason of New York, Mr Annan of Boston, and others. He likewise received a very kind and pressing invitation from the Dutch church, in the province of New York, to be their teacher in divinity. This invitation, which he modestly declined, and his correspondence with the Countess of Huntingdon, were unknown till after his death.

About two years after his ordination, Mr Brown married Miss Janet Thomson, daughter of Mr John Thomson, merchant in Musselburgh; and for eighteen years enjoyed in her a discreet and praiseworthy helpmate and companion in his christian journey. By her he had several children, two of whom only survived their mother, John, afterwards minister at Whitburn, and Ebenezer at Inverkeithing. In 1773, about two years after her death, he married Miss Violet Croumbie, daughter of Mr William Croumbie, merchant at Stenton, East Lothian, by whom he left, at his death, four sons and two daughters. The intensity of Mr Brown's application to study was such as might have destroyed even the most robust constitution, and, in all probability, had brought upon him a prematurity of old age, with all its bitter concomitants. Several years before his death he felt that his memory was greatly on the decline, while his digestive powers were so relaxed, as to refuse the necessary means of support; in consequence of which his strength was daily giving way. In the beginning of 1787 this complaint increased to such a general and extreme debility, that no means could counteract; and feeling in himself that nature was exhausted beyond all hopes of restoration, he resigned himself to the will of his heavenly Father, who had conducted him through all the trials, difficulties, and vicissitudes of life, and brought him safely and honourably forward to the last stage of his pilgrimage journey. Unalarmed at the approach of the last enemy, his mind continued collected and cheerful, alike removed from fear, peevishness, and impatience. If at any time a desire of returning health preponderated in his mind, it was that he might thereby promote the glory of his Redeemer, and be further serviceable to his church on earth. On the 25th of February, 1787, though so weak that he could scarcely support himself in the pulpit, he preached from Luke ii. 26: "Unto him it was revealed that he should not taste of death until he had seen the Lord's Christ." In the close of his discourse he apprized his own congregation, that in *that* place there was every probability they should see his face no



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more, and gave them a solemn, affectionate, and soul-moving adieu. In the evening the congregation consisted chiefly of members of the established church, who usually attended his evening sermons, of whom he took a similar farewell; after having, with more than usual earnestness, pressed on their minds the mercy, grace, and glory, manifested in that embassy of peace and reconciliation with which he had been intrusted, from Acts xiii. 26: "To you is the word of this salvation sent;" and, having thus finished the course of his public ministry, retired, amid the tears of his audience, to die in the hope of that gospel, of which he had so long proclaimed the grace, and exemplified the purity. In communicating his religious experiences, he had hitherto been remarkably reserved; but as he approached the end of his journey, this delicacy, this habitual reserve, wholly disappeared, and his language, to all he had occasion to converse with, now was, "Come and see what the Lord hath done for my soul." The lingering nature of his complaints afforded him an opportunity of composing his own mind for the inevitable result, and also for arranging his secular concerns, and providing for the best interests of his family and congregation, to each of whom he drew up a letter of the most solemn and pathetic admonition, addressed to them as from the dead, as the best legacy of a dying father and pastor.

Some time before his death, at the request of some intimate friends and connexions, he drew up a short account of his own life and character; wherein, amongst many other things, he says, "Now, after having for nearly forty years preached Christ and his great salvation, I think I would rather beg my bread all the labouring days of the week, with an opportunity of preaching on the Sabbath the gospel of the grace of God to a congregation of sinful men, than, without that privilege, to be put in possession of the richest inheritance on earth. O the kindness of God! notwithstanding that he left me a poor orphan, without any relations on earth who had it in their power to help me to any purpose, many, who have had their parents spared with them far longer than I had mine, are now in deep poverty; or, what is infinitely worse, abandoned to all manner of wickedness; while, by strange means, the Lord has restrained and preserved me from poverty and want; yea, God, by his mere grace, hath raised the helpless orphan to the highest station in his church; and, I hope, has given some success, not only in preaching and writing, but also in training up many for the ministry; whom, I trust, he hath made, or will make, far more successful in winning souls to Christ than ever I have been. In this the Lord has obviously manifested himself the Father of the fatherless, and the orphan's stay. Lord, what am I, and what is my father's house, that thou hast brought me hitherto!"

Many of his devout sayings, during his last illness, have been preserved, of which the following are a few specimens: "Now that I consider myself passing into eternity, my joy and consolation is, that the Son of God passed by me in time of love, called me with a holy calling, and, by his all-powerful influence, conquered the enmity of my heart, and made me willing in the day of his power. That Jesus loved me, and gave himself for me; that his everlasting arms are under me, and I, as in a garrison, am kept, by the mighty power of God, through faith unto salvation; I am, therefore, as well assured of eternal felicity as I am of eternity itself. O to see the smiling countenance of my Redeemer, my Advocate and Intercessor! Such a sight I consider not only worth suffering for, but well worth the dying for. Again, the mercies I have received, and the sins I have committed, are both innumerable. God has been doing, I had almost said, all that he could, to save, favour, and comfort me, while I have been doing all in my power to destroy myself. I was young when left by my parents, yet their instruction, accompanied with God's dealings with my heart, has left such an impression as I trust will remain to eternity. I have served several masters, but none of them so kind as Christ. I have had dealings with many an honest man, but no creditor like Christ. O what kindnesses has he heaped upon me! what kind strugglings! what kind overlookings of my outrageous wickedness! with what kind smilings has he cheered my drooping soul! In my mad attempts he has often arrested me; my mad wishes he has often refused to grant me; and my mad words he has often seemed to overlook, and to this day has crowned me with lovingkindness and tender mercy. There would not have been more grace manifested in the salvation of the chief of devils than in saving me; the same price would have redeemed them, and the same manifestations of love would have overcome them. O how these words once penetrated my heart, *He loved me, and gave himself for me.*"

Addressing himself to his two sons in the ministry, he said, with peculiar earnestness, "Labour, I beseech you, labour for Christ while you have strength. How I now regret my indolence and want of activity in his service. O commend Christ! there is none, none like Christ! Had I ten thousand hearts they should all be given him; had I ten thousand bodies, they should all be devoted to his service. Were he to make me young again, I think I would study to devise other and better means of winning souls, and apply them with more earnest activity than I have ever done. I am now so very weak, that reading tires me, walking tires me, riding, and even the smallest exertion tires me; but were I once with Jesus, fellowship with him will never tire. I am indeed very weak; but how delightful it is for one to feel himself weak when encircled with the friendly arms of omnipotence!"

On another occasion he said, "I have sometimes been agreeably entertained with a flighty sermon, but have always found that Scripture expressions only penetrated my heart. O what must Christ be in himself! Christ, who sweeteens heaven, sweetens Scripture, sweetens ordinances, sweetens earth and all its enjoyments, sweetens even tribulations and death, yea, and perfumes the putrefaction of the grave! What a strange kind of debt is that of grace! Were I even now indebted to any man a sum of three or four hundred pounds, it would distress me much; but my views of the debt, the incalculable debt I owe to the free grace and mercy of my God, greatly refresh me. I should not like to stand at the market-cross, I must confess, with a paper on my breast, declaring myself a bankrupt to men; but O! I think I should like to stand in the most public place in heaven, with all the redeemed company pointing at me as the greatest sinner that ever had been admitted within the gates of the New Jerusalem."

On hearing the usual demonstrations of joy on the king's birth-day, he said, "Blessed be God, that to us was born, in the city of David, a Saviour, who is Christ the Lord. This joyful and all-transporting declaration has kept the gospel-bells a sounding for many ages past, and they shall continue to ring with yet a louder and a louder peal. I do not expect to see it; it is, nevertheless, the joy and rejoicing of my heart, that the day draws nigh when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; when dead churches shall be quickened, apostate churches recovered, and new churches erected, in the regions of darkness and the shadow of death; and the sweet savour of the name of Christ, the knowledge of his laws, the glory of his kingdom, and the happiness of his subjects, be extended to the uttermost ends of the earth."

On the 17th of June he found himself extremely weak, and spake little; but the joy of God, and the peace that passeth all understanding, continued with him to the end. On the 19th his lips moved often, but few of his words could be understood, from the weakness of his voice; he was heard, however, to say, "The Lord is my strength and my song, he also is become my salvation." The last words he was heard to utter, were, *my Christ!* after which he lived about four hours, and fell asleep in Jesus, June 19, 1787, being in the sixty-sixth year of his age, and having completed the thirty-sixth year of his ministry. On the 24th his remains were interred in the churchyard of Haddington, and followed to their place of repose by almost all the inhabitants of the town, and a large concourse of his friends and brethren from a distance. On the following Sabbath his funeral-sermon was preached, in his own meeting-house, by the Rev. John Henderson of Dunbar; and most of the ministers of that connexion, which he had laboured so much to edify and honour, embraced the opportunity of rendering, in their own places, a similar tribute of respect. The Associate Synod, at their first meeting after his decease, unanimously agreed to testify "their respect to the memory of the Rev. John Brown, their late professor, whose eminent piety, fervent zeal, extensive charity, and unwearied diligence, in promoting the interests of religion, will long be remembered by this Court, especially by those members of it who had the happiness of studying divinity under his inspection."

Here we have no continuing city! The laws of mortality forbid that prophets, more than other men, should live for ever. Mr Brown, whose best wishes and affections embraced the generations yet to come, as well as that in which he lived, employed much of his time and talents in the only way by which he could continue his instructions; and though dead, he yet speaketh in his works, which are the best and most durable monuments to his memory—a list of which are here subjoined.

His first work was published in 1758, and was intended to illustrate the doctrinal standards of the Presbyterian Kirk. It was intitled, "An Help for the Ignorant; being an Essay towards an easy Explanation of the Westminster Confession of Faith and Catechisms, for the use of the young ones of his own congregation." To this he added afterwards a "Short Catechism introductory to the Shorter Catechism," and another explanatory of it. In all these he displays an intimate acquaintance with the doctrines of Scripture, and great facility in presenting them expressed in accurate language. If these works are not in the style of such as command attention in our day, the fault was not in the author, but in the method of his time, which consisted more in explaining, by finding expanded and synonymous expressions, than in translating difficult language into simple terms.

In one of these Catechisms he had ventured to insert a statement explana-



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tory of the extent to which, in his view, the active righteousness of Jesus is imputed to believers. As this gave rise to an attack on his orthodoxy as a divine, he published, in 1759, a Dissertation explanatory of his views on this important point, and supporting them by quotations from eminent divines. The "Brief Dissertations on Christ's Righteousness, showing to what Extent it is Imputed to us in Justification, together with the Sentiments of Orthodox Divines in this important Question," is written in admirable spirit, and is, for its meekness, singular as a work in controversial theology.

Though able to combat, Mr Brown was more given to edify. In 1765, he published his "Christian Journal, or Common Incidents Spiritual Instructors." The piety and devout spirit which breathe through this work are unquestioned; but it is not a work of imagination sufficiently chastened for the refined age in which we live. Besides, the analogy is sometimes strained so far as to become ridiculous to all who are incapable of restraining their risibility, out of assured conviction that the godly man intended all for good.

In the year following, and with a versatility of talent which none but a well-stored mind, such as his, could have turned so speedily to account, he published his "History of the Rise and Progress of the Secession," and his "Letters on the Constitution, Discipline, and Government, of the Christian Church." These are intended to vindicate and explain the principles of Presbyterianism, as held by the Secession.

These were immediately followed by the first of a series of works intended to illustrate the figures, types, and predictions of Scripture. The first of the three, "An Explication of the Metaphors contained in Scripture, with Practical Reflections," was published in 1756; and the other two in 1781, under the titles, "An Evangelical View of the Types of the Old Testament," and "The Harmony of Scripture Prophecies, with the History of their Fulfilment." The last of these is the best of the three, and well executed, though now completely eclipsed by the work of Dr Keith. The works on the types and figures, like his "Christian Journal," are characterized by an overstraining of the analogies, and a waste of ingenuity in discovering types and typical allusions; but they are truly pious, and in the hands of Christian readers, may undoubtedly be useful.

In the year 1768, when elevated to the divinity chair, he published his "Dictionary of the Holy Bible." Of this we have already expressed our opinion. He commenced the same year the compiling of a System of Divinity. This was published eventually under the title, "A System of Divinity; or a Compendious View of Natural and Revealed Religion." No explication of the scheme of Christian doctrine, imbodied in the Westminster Confession of Faith, equals this in the excellence of its arrangement and the accuracy and precision of its statements. It is a most valuable work.

In 1771 he published "A General History of the Christian Church from the Birth of our Saviour to the Present Time;" and, in 1784, "A History of the Churches in Scotland and England from the Earliest Period." These two works were for the use of his students; and the latter is a work of value and painstaking research.

In 1775 he published the "Metrical Version of the Psalms, with Notes, exhibiting the Connexion, explaining the Sense, and for directing and animating the Devotion." This is much esteemed by the godly, and will continue to be of service to the Church.

The "Self-Interpreting Bible," by far the greatest of all his literary labours, and that on which his reputation as a theological writer is principally founded, made its first appearance in the year 1778, when it was received with an uncommon and still increasing approbation. His object in this laborious undertaking was, to bring all the information that ordinary readers may consider necessary for furnishing them with the practical knowledge of the Scriptures, within their reach, and on a level with their capacities. In the execution of his design he has given a lengthened Introduction, wherein the divine authority of the Scriptures is clearly vindicated, the typical institutions explained, and the most remarkable events recorded, by the sacred penman, chronologically arranged. In his illustrations of the Sacred text he has very correctly gathered up the scope of each book, and the contents of every chapter, given a mass of marginal references, a paraphrase on the most obscure passsages, with a continued series of devotional reflections, and a great variety of useful and instructive tables. This great and edifying work, taken together with his Dictionary of the Holy Bible, form a distinguishing monument of his superior qualification for illustrating the sacred records, more durable than brass or marble.

In 1781 he published "The Christian Student and Pastor, exemplified in the Lives of Nine Ministers in Scotland, England, and America." This was followed by "The Young Christian, or the Pleasantness of Early Religion, exemplified in the Lives of Eleven Young Persons;" and he concluded this series of works illustrative of personal religion, by publishing, in 1783, "Practical Piety, exemplified in the Lives of Thirteen eminent Christians, and illustrated in Cases of Conscience." These are most useful and attractive works.

In 1782 he published "Letters on Toleration and the Binding Obligation of the Scotch Covenants." His views on the subject of toleration do not accord with those now generally held on this point. But the topic has been canvassed more thoroughly since his days, and is now better understood. Had he lived in this age he would have altered his sentiments.

In 1783 he published his "Concordance to the Bible;" and, in 1785, a pamphlet against running the mail on the Sabbath, which was the last thing he put to the press. Besides the works now enumerated, he published several Tracts and Sermons. These, collected together, now form his "Select Remains."

The good worthy minister of the gospel at Haddington has long ago gone to his reward. But his works still keep his name, and will keep it in everlasting remembrance. Unquestionably he was a man of no ordinary genius, and in perseverance and painstaking few have ever equalled him. It is impossible to contemplate the orphan charge of the honest shepherd, John Ogilvie, exalted to the chair of a theological professor, and leaving behind him works so voluminous, so precious and masterly, without acknowledging that talent is the gift of God, and when spent in his service, not only blesses the generation in which it is spent, but extends its blessed fruits to all generations to come. We cannot close our Memoir more appropriately than by laying before the reader the inscription on his monument, still to be seen in Haddington churchyard.

TO THE MEMORY OF

THE REV. JOHN BROWN,

THIRTY-SIX YEARS MINISTER OF THE GOSPEL AT HADDINGTON,

AND TWENTY YEARS PROFESSOR OF DIVINITY UNDER THE ASSOCIATE SYNOD.

AFTER MAINTAINING AN EMINENT CHARACTER FOR

PIETY, CHARITY, LEARNING, AND DILIGENCE,

HE DIED,

REJOICING IN THE HOPE OF THE GLORY OF GOD,

AND ADMIRING THE RICHES OF DIVINE GRACE TO HIM AS A SINNER,

THE 19TH OF JUNE, 1787,

AGED 65 YEARS.

"Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

This is the last link of connexion between the dead and the living; the pathetic wish that the departed soul were still in the midst of us; the silent voice from the tomb that bids us prepare to follow; the eye of the dead looking from the sepulchre, and wondering when mortal man will admit the conviction that he is hurrying to the grave. Reader, the author of the Self-Interpreting Bible realized this conviction; he lived to God, and slept in Jesus. Study the Bible, as he did, and, by grace, you will live the life of the righteous, and your last end shall be like his.



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# AN INTRODUCTION

TO

# THE RIGHT UNDERSTANDING OF THE ORACLES OF GOD.

## CHAPTER I.

### OF THE DIVINE AUTHORITY OF THE SCRIPTURES OF THE OLD AND NEW TESTAMENT.

No man, who is an unbiassed *free-thinker*, can soberly hearken to the dictates of his natural reason, and seriously ponder the absurd and contradictory principles and practices which have been or are prevalent among mankind, without perceiving that the *light*, or even the *law* of nature, is altogether insufficient to direct us to true holiness, or lasting happiness, in our present lapsed condition. It can give us no plain, distinct, convincing, pleasant, powerful, and lasting ideas of God. It cannot direct us in the right manner of worshipping him with due love, resignation, humility, self-denial, zeal, wisdom, sincerity, and fervent desire of the eternal enjoyment of him. It cannot show us our true happiness, which is suited to our highest powers, which may always be enjoyed without shame, suspicion, fear, or dread of loss or danger, and which will in every situation support and comfort us. It can discover no true system of morality, perfect in its rules, means, and motives. It can discover no effectual incitements to virtue, drawn from the excellency and presence of God the law-giver, from the authority of his law, or from his discovering a proper regard to it in rewarding virtue and punishing vice. It cannot manifest in a striking manner the certainty, excellence, pleasure, and allurement of virtue or of future reward, nor carry us to that proper pitch of religion and virtue in our heart, which will ripen us for the full and immediate enjoyment of God. It cannot show us one perfect example of virtue, either among learned or unlearned heathens; nor give us any promise of God's assisting us in the study of it. It can discover no certainty that God will pardon our sins, —no proper atonement,—no actually pardoned sinner,—no happy soul, praising God for his pardoning mercy,—no spiritual worship, appointed by God for rebellious sinners,—no purpose, promise, perfection, or name of God, that can secure his pardon;—nor does it give us any hint that it could consist with his honour, or is intended in his patient bearing with sinners on earth;—nor does it afford any divine proclamation of pardon, nor even any incitement to us to forgive our injurers;—and, in fine, it cannot effectually sanctify our heart, nor produce that bent of will and affection, that inward peace with God, that sufficiency of light and strength from God, or that solid hope of eternal happiness, which is necessary to produce true holiness and virtue. It cannot support us under heavy and bitter afflictions, by showing us God's fatherly care of us, his promises to us, or his making all things to work together for our good,—nor can it comfort us against death by certain views of his love to us, and providing everlasting life and happiness for us. While reason, then, plainly suggests the *possibility*, the *desirableness*, and the *necessity* of a revelation from God, adapted to our circumstances, the books of the Old and New Testament manifest themselves *reasonable*, *credible*, and *divinely inspired:* It is their DIVINE INSPIRATION (which indeed supposes them *reasonable* and *credible*) that we now attempt to demonstrate. In what manner the influence, by which the penmen of the Scriptures were directed, affected them, we pretend not fully to explain. It is enough for us to know, that thereby they were infallibly guided and determined to declare what they did not formerly know; to conceive properly of what they had formerly known; and to express their subject in terms absolutely just in themselves, and calculated to convey the truths represented to others. But so far we may conclude, that, while the penmen exercised their own reason and judgment; Ps. xlv. 1; Mark xii. 36; Luke i. 3; Acts i. 1; 1 Pet. i. 11; the Holy Ghost (1) Effectually stirred them up to write; 2 Pet. i. 21. (2) Appointed to each his proper share or subject correspondent with his natural talents, and the necessities of the church in his time; Mat. xxv. 15; 2 Pet. i. 21. (3) Enlightened their minds, and gave them a duly distinct view of the truths which they were to deliver; Jer. i. 11—16; xiii. 9—14; Ezek. iv. 4—8; Dan. x. 1, 14; ix. 22—27; viii. 15—19; xii. 8; Amos vii. 7, 8; viii. 2; Zec. i. 19, 21; iv. 11—14; v. 6; John xvi. 13; Eph. iii. 3, 4; 1 Pet. i. 10, 11. Perhaps this illumination was given all at once to Paul, when caught up to the third heaven, but was bestowed gradually on the other apostles; Mark iv. 34; Luke xxiv. 17, 45; John xx. 22; Acts ii. 4; x. 9—15, 28, 34. (4) He strengthened and refreshed their memories to recollect whatever they had seen or heard, which he judged proper to be inserted in their writings; Jer. xxxi. 3; Luke i. 3; John xiv. 26. (5) Amidst a multitude of facts, he directed them to write precisely what was proper for the edification of the church, and neither more nor less, John xx. 30, 31; xxi. 25; Rom. iv. 23, 24; xv. 4; 1 Cor. x. 6—11. (6) He excited in their minds such images and ideas as had been treasured up in their memories, and directed them to other ends and purposes than themselves would ever have done of their own accord. Thus, under inspiration, Amos draws his figures from herds, flocks, and fields; Paul makes use of his classical learning; Amos i, ix. Acts xvii. 28; 1 Cor. xv. 33; Tit. i. 12. (7) He immediately suggested and imprinted on their minds such things as could not be known by reason, observation or information, but were matters of pure revelation; Is. xlvi. 9, 10; xli. 22, 23; xlv. 21; whether they respected doctrines, 1 Tim. iii. 16; or facts past or future, Gen. i. 2, 3; Lev. xxvi. &c. (8) He so superintended every particular writer, as to render him infallible in his matter, words, and arrangement; and by his superintending influence, made them all in connexion so write, as to render the whole Scripture, at any given period, a sufficient infallible rule to direct men to true holiness and everlasting happiness; Deut. viii. 4; Ps. i. 2; xix. 7—11; cxix. 105; Mat. xxii. 29; Luke xvi. 29, 31; John v. 39; Rom. xv. 4; 2 Tim. iii. 15—17; 2 Pet. i. 19. Many of the sentences recorded in Scripture are not inspired in themselves, being the words of Satan or of wicked men; but the Scripture report relative to these expressions is directed by divine inspiration.—That our books of the Old and New Testament, the APOCRYPHAL TRACTS being excluded from both, are of an INFALLIBLE and DIVINE original, is thus evident.

I. The subject MATTER of them requires a divine inspiration. The history of the creation, and part of that of the flood, &c., therein related, were known only to God. Mysteries relative to the Trinity of persons in the Godhead; the covenant of grace; the incarnation of the Son of God; his undertaking, offices, and states, and our union with him; justification, adoption, sanctification, spiritual comfort, and eternal blessedness, in him, are therein declared;—which God only could comprehend or discover. The scheme of religion therein prescribed is so pure and benevolent, that God alone could devise or appoint it. While it represents the Most High as everywhere present—as infinitely perfect, powerful, wise, and good—holy, just, and true—an infinitely gracious lover of righteousness, and hater of iniquity,—as our bountiful Creator and Preserver, and as the infinitely merciful Redeemer of our souls, by the obedience and death of his only begotten Son,—it requires us to know, believe in, and revere him with our whole heart, soul, mind, and strength, as our Father, Friend, Husband, Saviour, and Portion in Christ; and confidently to depend on him, and ask from him whatever we need in time or eternity; and to obey him in all that he commands, as children whom he hath begotten again to a lively hope, and established as the heirs of his everlasting inheritance. We are here taught how human nature may be truly improved and perfected, by our receiving Jesus Christ as made of God unto us wisdom, righteousness, sanctification, and redemption,—as an effectual principle and root of true holiness;—and by our walking in him by faith, denying ungodliness and worldly lusts, and living soberly, righteously, and godly, patiently, contentedly, and cheerfully,—setting our affections upon things above, where Christ is, and through the Spirit mortifying every sinful and selfish inclination. We are taught to love our neighbours as ourselves,—perfectly fulfilling the particular duties of every relative station; and to lay aside all malice, envy, hatred, revenge, or other malevolent dispositions or passions; to love our enemies; to render good for evil, blessing for cursing; and to pray for them that despitefully use us. These laws of universal purity and benevolence are prescribed with an authority proper only to God, and extended to such a compass and degree as God alone can demand: and those sins are forbidden which God alone can observe or prohibit. The most powerful motives to duty, and dissuasives from vice, are here most wisely proposed, and powerfully urged; motives drawn from the nature, the promises, the threatenings, the mercies, and the judgments of God; particularly from his kindness in the work of our redemption, and his new-covenant relations to us in Christ; and from advantages or disadvantages, temporal, spiritual, and eternal. And, while the most excellent means of directing and exciting to, and of exercising piety and virtue, are established on the most prudent forms and authoritative manner, the most perfect and engaging patterns of holiness and virtue are set before us in the example of Jesus Christ our Redeemer, and of God as reconciled in him, and reconciling the world to himself; Ex. xxi. 1—17; Lev. xviii—xx; Deut. iv—xxv; Mat. v—vii; Rom. vi; xii—xv;



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Gal. v, vi; Eph. iv—vi; Col. iii, iv; 1 Thes. v; Tit. ii; Jam. i—v; 1 Pet. i—v; 2 Pet. i; 1 John i—v., &c., &c.

II. The MANNER in which these subjects are exhibited in the Scriptures is evidently divine;—wise, condescending, and yet majestic. The discoveries have been gradual, as men stood in need of them or were in a proper condition to receive them; Gen. iii, ix, xii, xvii, &c.; Heb. i. 1. The principal points; as of God's new-covenant grant of himself to sinful men; his full satisfaction in and with Christ as our Mediator; and the law of the ten commandments; were declared from heaven with uncommon solemnity; Mat. iii. 17; xvii. 5; Ex. xx. 1—18, &c. And, while these and other similar truths are announced in a style the most plain and simple, there appears therein something astonishingly sublime and majestic. While the dictates are authorized with a THUS SAITH THE LORD, the very style, particularly in Scripture songs, Job, Psalms, Lamentations, and Isaiah, and in our Saviour's discourses, &c., is at once surprisingly suited to the dignity of the Author, the nature of the subject, and the condition of the persons addressed.

III. The manifest SCOPE of the Scriptures is to render sin loathsome and hated, and to promote holiness and virtue; to humble men, and reform them from their beloved lusts and sinful practices, and to exalt and glorify God to the highest. No good angel or man could dare to personate God in the manner of the Scriptures; nor could bad angels or men publish, and so warmly inculcate, what is so remarkably contrary to their own vicious inclinations and honour. It therefore remains that God alone must be the *author* and *inditer* of them.

IV. Notwithstanding the dictates of Scripture are so extremely contrary to the natural inclinations of mankind, and were published without any concert by various persons, of very different conditions, and in different ages and places, yet such is the marvellous HARMONY of all the parts, in their whole matter and scope, as irrefragably demonstrates that these penmen must all have been directed by the same Spirit of God. One part of our Bible is so connected with, and tends to the establishment of another, that we cannot reasonably receive any part without receiving the whole. In the New Testament we have the historical narrative of the fulfilment of the typical and verbal predictions of the Old. In both Testaments the subsequent books, or subsequent parts of a book, are connected with that which went before, as a narrative of the execution of a scheme begun, or of the fulfilment of a prophecy declared. If we receive the history, we must also receive the prediction. If we admit the prediction, we must believe the history. To a diligent searcher of the Scriptures, it cannot fail to occasion a most pleasant astonishment, to find everywhere the same facts supposed, related, or prepared for; the same doctrines of a gracious redemption through Jesus Christ exhibited, or supposed to be true; the same rules or exemplifications of piety and virtue, and motives thereto; the same promises of mercy, or threatenings of just misery, to persons, societies, or nations, exhibited without a single contradiction. When there is an appearance of contradiction, it will be found that the different passages do not respect the *same thing or person*, in the *same respect*, and in the *same circumstances* of time, place, or manner; and so there is no contradiction at all.

V. The manifest CHARACTER OF THE PENMEN further evinces the divine original of the Scriptures. They everywhere discover the utmost candour and disinterestedness: they everywhere candidly publish the infirmities, or even faults of themselves, their friends, and nation. None of them ever gained anything in this world by their work but trouble and vexation; and, according to their own principles, they could obtain nothing in the next but everlasting destruction, if they indulged themselves in any imposture. The *matter* and *manner* of their work infinitely transcended their abilities. Setting their predictions aside for a moment, how could men of the best education, and especially men of no education, form such exalted schemes of sense, piety, and virtue? Or how could wicked men, inspired by Satan, publish and prosecute such a scheme of mystery, holiness, and morality? Such is the character of Jesus Christ, drawn by the four evangelists, with every mark of simplicity and candour, and in which ignominious suffering is made a leading article, that the delineation thereof—and that too by persons of no uncommon knowledge—without a real and exactly answerable model, would, to every unbiassed free-thinker, appear more incredible and impossible than even the incarnation, obedience, and death of the Son of God, therein attested, however astonishing.

VI. The providence of God has, in a most marvellous manner, PRESERVED the Scriptures of the Old and New Testament from being lost or corrupted. While perhaps millions of other books, once of considerable fame in the world, and which no one sought to extirpate, are lost and forgotten, the Scriptures, though more early written, and though Satan and his agents unnumbered have hated them, and sought to cause their memory to perish from among men, or to corrupt them, still remain, and remain in their purity. In great wisdom and kindness, God, for their preservation, ordered an original copy to be laid up in the Holy of Holies, Deut. xxxi. 26; and that every Hebrew king should write out a copy for himself, Deut. xvii. 18; and appointed the careful and frequent reading of them, both in private and public. With astonishing kindness and wisdom has he made the contending parties who had access to the Scriptures —such as the Jews and Israelites, the Jews and Samaritans, the Pharisees and Sadducees, the Jews and Christians, and the various parties of Christians —MUTUAL CHECKS upon each other for almost three thousand years past, that they might not be able either to extirpate or to corrupt any part of them. When the Christians had almost utterly lost the knowledge of the Hebrew originals, God, by his providence, stirred up the Jewish rabbins to an uncommon labour for preserving them in their purity, by marking the number of letters, and how often each was repeated, in their Masoras. By what tremendous judgments did he restrain and punish Antiochus Epiphanes, the Syro-Grecian king; Diocletian, the Roman emperor; and others who attempted to destroy the copies of Scripture, in order to extirpate the Jewish or Christian religion! And he has bestowed amazing support and consolation on such as have risked or parted with their lives rather than deny the dictates of Scripture, or in the least contribute to their extirpation or misinterpretation. By quickly multiplying the copies or the readers of the Scriptures, he rendered it impossible to corrupt them in anything important, without causing the corruption all at once to start up into every copy dispersed through the world, and into the memories of almost every reader;—than which nothing could be more absurd to suppose. Nay it is observable that of all the thousands of various readings which the learned have collected, not one in the least enervates any point of our faith or duty towards God or man.

VII. Multitudes of MIRACLES, which only the infinite power of God could effect, have been wrought for the confirmation of the doctrines and facts mentioned in the Scriptures, and for evincing the divine mission of the principal publishers thereof. The wisdom and goodness of God required him, especially when in the days of Moses and Christ he was establishing a new form of worship, to mark the important declarations of his will with some distinguishing *characteristics*, awakening to consideration. Nothing appears more proper for this end than a series of uncontrolled miracles, which no power could check, and which supported nothing but what was agreeable to reason, so far as it could conceive of it. Neither reason nor experience can admit that the infinite wisdom and goodness of God could permit one, much less multitudes of uncontrolled miracles to be wrought for the confirmation of falsehood. But the miracles wrought in confirmation of the Scriptures have every favourable circumstance that could be wished. Their number was almost beyond reckoning, and all of them calculated to answer some great and benevolent end. According to the nature of the broken law, many of those wrought by Moses, Elijah, and Elisha, were *tremendous* and *dreadful*. According to the nature of the gospel which they published, the miracles wrought by Jesus Christ and his apostles were generally of a *benevolent* nature and tendency. Moreover, most of the miracles mentioned in Scripture were performed in so public a manner that both friends and foes had the fullest access to a thorough examination of their nature and certainty. Most of them were wrought when the concurrent circumstances of Providence loudly called mankind to observe and examine them. Most of them—as the passage of the Hebrews through the Red Sea and through Jordan; the forty years' sustenance of the people in the Arabian desert, by manna from heaven, and water from a rock; the stoppage or retrograde motion of the sun; the feeding of thousands with a few loaves and fishes; and the raising of dead persons—were of such a nature, that nothing less than absurdity itself can suppose the senses of the witnesses to have been deceived, or that any power less than divine could have produced them. Besides, all these miracles were wrought in confirmation of a religion the *most holy, pure*, and *benevolent;* and most of them by persons who were eminent patterns of virtue. And that such miracles were wrought, is in part attested by the inveterate enemies thereof, whether Jews or heathens.

VIII. The PROJECT of reforming mankind by the Scriptures, and the manifest SUCCESS thereof, is a continued miraculous proof of their divine original. What, but a certain evidence of his divine commission, could have made Moses risk his character—that on the sixth day of the week, the whole Hebrew nation in the wilderness should always find manna sufficient for two days, and that the sixth year should always produce a double crop; and, on that supposition, enact a standing law, that they should never attempt to gather *manna* on the seventh day, or to cultivate their fields on the seventh year. Without certain assurance of divine protection from their inveterate enemies on every hand, on those occasions, could he ever have required that all the males, able to walk, should, three times every year, leave their homes, and assemble to keep the sacred festivals near the middle of their country? Without manifest warrant from God, could he ever have hoped that there would be a sufficiency of males in Aaron's family to execute the priesthood for all Israel, free from all those blemishes which he marks out as excluding from that office? Without this, could he ever have hoped that the small country of Canaan could afford sustenance for his numerous nation, while they were debarred from so many kinds of eatables, and were required to give yearly so much of the product to the Lord?——The PROJECT of Christianity, and its SUCCESS, are still more astonishing. Nothing less than a certain warrant and almighty influence from God could effect the one or the other. How is it possible that a few men, weak or villanous, without the smallest assistance from worldly influence, could ever form a scheme to reform the whole world from principles and practices deep rooted in their inclination, and firmly established by extensive custom, by long confirmed laws, and the high and universal authority of nations,—by mere declarations of what they thought true?—nay, by what they knew to be falsehood, if they were impostors! How could villains, or even the weakest, choose for their hero One who had been always contemned, and had lately been crucified between thieves as a noted malefactor, by the common consent of his own countrymen!—One who, if he was not God in our nature, had abused his disciples' confidence, and decoyed them into a train of temporal and eternal miseries!—One who had never encouraged them to hope for anything in this world, in following him, but crosses, hatred, reproach, imprisonment, tortures, and death;—nor, if they indulged themselves in a fraudulent prosecution of their cause, for anything in the future state but everlasting destruction! How stupendous, and absolutely incredible, that a few villanous projectors of re-



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formation should begin their work, a few weeks after, in the very place where, and among the very multitude by whom, Jesus their hero had been ignominiously crucified;—and should in the most public and undaunted manner, in the face of danger and death, avow him to be the Son of God; and to have risen from the dead, ascended to heaven, and sat down at the right hand of God;—that amidst the deepest poverty, cruel hatred, calumnious reproach, and inhuman persecution from enemies, they should, with unwearied zeal and cheerfulness, carry on their project, never appearing to covet any outward honour or wealth;—and that they should form a system of doctrines and morals, infinitely superior, in sense and dignity, to all the productions of Socrates, Plato, Aristotle, Cicero, and other renowned doctors of the heathen world! How astonishing is it that these few preachers, without the smallest encouragement from earthly powers, should so triumph over the craft, the rage, and power of the infuriated Jews; triumph over the pride, the policy, and power of the Roman empire, when at its full strength and maturest sagacity;—over the pride of learning, and the obstinacy of ignorance, hatred, prejudice, and lust;—over the hardened inclinations, deep-rooted customs, and long-fixed laws of Jews and heathens;—and that, contrary to every temptation from outward advantage, nay, notwithstanding every conceivable form of opposition, the gospel should, within a few years after Christ's ascension, be preached in almost every corner of the Roman empire and the countries adjacent;—and that multitudes, at the hazard of every temporal loss or punishment from men, should readily believe, constantly adhere to, and cheerfully and strictly practise the same! and it is equally astonishing, that, for more than seventeen hundred years, notwithstanding innumerable persecutions, together with the wickedness of professors, and the inconceivable villanies or base indifference of the clergy, this project has been more or less successful in reforming the hearts and lives of multitudes in almost every nation of importance under heaven.

IX. Nothing more clearly demonstrates the divine authority of the Scriptures than the *exact fulfilment* of the typical and verbal predictions therein exhibited, in the most circumstantial manner, hundreds or thousands of years before that fulfilment took place, or there was the smallest appearance of it. Predictions (especially as above circumstantiated) necessarily imply a looking with certainty through an *infinity* of possible events, and seeing and determining what shall certainly happen, and what not. Such foresight and determination can only take place in the omniscient and almighty Governor of the world, who alone can *declare the end from the beginning*.—To mark the all-seeing JEHOVAH, the author of Scripture, its pages are crowded with predictions, the exact fulfilment of which is recorded in the inspired and other histories written since the events took place. Almost every historical passage in our Bible is a narrative of something antecedently foretold. The New Testament is little else than a representation of the fulfilment of the types and predictions of the Old, relative to Jesus Christ and his gospel church. Nay, the histories of churches and nations, from the beginning to the end of the world, do, to a judicious observer, represent little more than the fulfilment of Scripture predictions, as to the families of Adam and Noah; the Canaanites, Amalekites, Ammonites, Moabites, Edomites, Philistines, Egyptians, Ethiopians, Syrians, Assyrians, Chaldeans, Persians, Greeks, Romans, Saracens, Tartars including Goths, Huns, and Turks; and especially the Jews, Jesus Christ, the New Testament church, and Antichrist; as shall be hereafter manifested. This proof, drawn from the fulfilment of predictions, increases in evidence more and more as that fulfilment takes place, and is observed. The dispersion and misery of the Jewish nation, so long continued, or so often repeated; the progress and continuance of the gospel among the Gentiles; the long continued dominion of the popes, and the partial revolt from it at the Reformation: the past and present condition of the Turkish empire; the present *state* of Assyria, Chaldea, Arabia, Phenicia, Canaan, Egypt, &c., in exact correspondence to Scripture predictions, are standing testimonies of the divine original of our Bibles, no less conclusive and striking than if we had miracles wrought every day.

X. Though the above arguments are sufficient to silence gainsayers, and to produce a rational conviction that the Scriptures are of *divine* original and authority, it is only the effectual application of them to our mind, conscience, and heart, in their SELF-EVIDENCING DIVINE LIGHT and POWER, which can produce a cordial and saving persuasion that they are *indeed the word of God*. But, when thus applied, this word brings along with it such light, such authority, and such sanctifying and comforting power, that there is no shutting our eyes nor hardening our hearts against it; no possibility of continuing stupid and unconcerned under it: but the whole faculties of our soul are necessarily affected with it, as indeed marked with divine evidence, and attended with almighty power; 1 Thes. i. 5; ii. 13; John vi. 63.

## CHAPTER II.

### OF RULES FOR UNDERSTANDING THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS.

I. *Let us labour, in much fervent prayer and supplication, for the powerful influence and inhabitation of the Holy Ghost (who perfectly understands the Scriptures, and indited and appointed them for our spiritual edification,) that he may effectually interpret and apply them to our heart. He is the Spirit of wisdom and revelation in the knowledge of* Christ; He it is *who searcheth all things, yea, the deep things of God*:—He is the Anointing, that *is Truth*, and *teacheth all things*. He can enlighten our eyes, and make us to *know the things freely given us of God*, and to see *wondrous things out of God's law;* can make us by the Scriptures,—*wiser than our teachers—wise unto salvation;* Eph. i. 17, 18;—iii. 16—19; 1 Cor. ii. 10, 12; 1 John ii. 20, 27; Ps. cxix. 18, 96—108; 2 Tim. iii. 15—17.

II. Being *renewed in the spirit of our minds*, and having in us the *mind of Christ*, we ought, under a deep sense of God's presence and authority in the Scripture, *earnestly, and with much self-denial*, to *search the Scriptures*, by much serious reading and meditation thereon; chiefly that we may spiritually know the mind, behold the glory, and feel the effectual power of God therein, in order to our faith in, and obedience to them. The *natural man receiveth not the things of the Spirit of God:* it is the man *who feareth God* to whom he *will teach his way*, and reveal the secrets of his covenant;—it is the man who hath the *Spirit of Christ*, the *mind of Christ*—who hath *seen the Lord*, and *tasted that he is gracious*—the man who hath *had his eyes opened*, that can *discern, judge* of, and *understand* the matter or manner of Scripture revelations: 1 John ii. 20, 27; Ps. xxv. 12, 14; 1 Cor. ii. 14—16; John xiv. 21—23; Luke xxiv. 45; Ps. cxiv. 18. A deep sense of our ignorance, and of our absolute need of Scripture influence, must animate us to the earnest study of knowledge. He, who thinks that of himself he knows divine things to any purpose, *knoweth nothing as he ought to know*—only with the *lowly is wisdom*. God, who *resisteth the proud, giveth grace to the humble:* the *meek will he guide in judgment;* the *meek will he teach his way*. The *mysteries of the kingdom* he *hides from the* self-conceited, *wise, and prudent;* and reveals them unto babes; 1 Cor. viii. 2; Prov. xi. 2; Ja. iv. 6; Ps. xxv. 9; Mat. xiii. 11; xi. 25. Scarcely can anything tend more effectually to blind the mind, and harden the heart, than the searching of the Scriptures in a *philosophical manner*, regarding merely or chiefly *the rational sense* of the passage. Hence multitudes of preachers, who daily study the Scriptures for the sake of their external performances, are of all men the most ignorant how Christ's words are *spirit and life*. The god of this world blinds their minds; so that hearing many things, they never open their eyes; and seeing many things, they never behold one truth, or the subject thereof, in its glory; Is. vi. 9, 10; xlii. 18, 19; lvi. 9; 2 Cor. iv. 3, 4.

III. We must earnestly *study to reduce all our Scriptural knowledge to practice*. Not any number of the best rules can make an apprentice to understand his business so much as a considerable practice therein. When serious contemplation of Scripture and experimental feeling and practice of it meet together, true Scriptural knowledge must needs be greatly enlarged and sweetened. The man *that doth Christ's will, he shall know of his doctrine whether it be of God*. If God's commandments be *ever with* us, and *be kept* by us, they will render us *wiser than our enemies, wiser than the ancients*, or even our *teachers;* John vii. 16, 17; Ps. cxix. 98, 100.

IV. In searching the Scriptures, *we must proceed in an orderly manner* beginning with that which is most plain and practical; and afterwards study that which is more difficult and obscure. To recommend this method, the FIRST PART of both Testaments is chiefly HISTORICAL, plainly declaring what things had been done; and intermingled with plain directions how the more necessary duties ought to be done. Of this kind are the books of the Old Testament from GENESIS to ESTHER inclusively, and the first five books of the New. These ought carefully to be studied, as there are manifold references and allusions to that which is contained in them in the other books. Nay, even in the subsequent histories, there is frequent mention of, or allusion to, the creation; flood; deliverance from Egypt; captivity in Babylon; birth, life, and death of Christ. The SECOND PART of both Testaments, *i. e.* from JOB to the SONG of SOLOMON inclusively in the Old, and all the EPISTLES in the New, consist chiefly of DOCTRINAL declarations of the nature, perfections, purposes, and works of God; of the person and mediation of Jesus Christ, and the way of salvation through him; and of man in his innocent, fallen, recovered, and eternal state; mingled with commands and directions how to behave answerably to the relations and providences of God towards us; together with manifold hints of the conduct of God, and the cases of his people. The LAST PART in both Testaments is chiefly PROPHETICAL, declaring beforehand the mercies and judgments which should take place all along, till the end of the world; but intermingled with manifold charges of guilt, as the cause of the judgments threatened;—and with historical hints of the circumstances or fulfilment of the predictions; and directions how to behave aright. This part, generally relating to things then future, is naturally most obscure. It is even necessary that it should be so, that the persons concerned might be induced to a careful expectation of, and preparation for, the events; and that men might be the less able to counterfeit or to attempt preventing some of them.

V. It is of great use *to form in our mind a brief collection of the most plain and important histories, doctrines, laws, and predictions of Scripture, which may serve as a kind of standard and criterion for understanding of others*. Thus a fixed view of the creation; the fall of man; the flood; the calling of Abraham; the fate of Joseph; the Israelites' entrance into and deliverance from Egypt; their travels in the wilderness; settlement in Canaan; change of their government by judges into that by kings; division of their kingdom into two; their captivities into Assyria and Babylon;—and of the birth, life, death, and resurrection of Jesus Christ; and of the spread of the gospel, which followed by means of the remarkable effusion of the Holy Ghost;—will greatly contribute towards our right understanding of other historical points, and even of many predictions. We should endeavour to obtain a compendious view of the nature of God, as a Spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; subsisting in three distinct per-



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sons, Father, Son, and Holy Ghost; and who has, in his eternal decree, fore-ordained whatsoever comes to pass; and in execution of that decree, forms all things into being in creation, and preserves and governs them therein by his providence:—And of man, who, being created perfectly holy, and admitted into a covenant of friendship with his Maker, did, by disobedience to God, render himself and all his natural posterity sinful and miserable: that they being utterly incapable, as well as unwilling to recover themselves, God, of his mere and unbounded grace and mercy, formed a new covenant, in which his own Son was made their Mediator, Surety, Saviour, and Redeemer! their Prophet, to instruct them; their Priest, to offer sacrifice and intercede for them; and their King, to subdue, rule, and defend them;—that in consequence of his obedience, suffering, and glorification, they may, by his Spirit, be effectually called, justified, adopted, sanctified, comforted, and glorified;—And of the ten commandments, or of Christ's summary of them; Mat. xxii. 37, 38; vii. 12. Or those Scriptures commonly annexed to the Assembly's Shorter Catechism may serve as a criterion for understanding the doctrines and laws of Scripture. Such a brief summary of divine truth is the *analogy* or *proportion of faith;* Rom. xii. 6; is the *delineation, draught, platform, pattern, or form of sound words*, which ought to be *held fast in faith and love which is in Christ Jesus;* Rom. vi. 17; 2 Tim. ii. 13. By attention to it we may immediately discern when texts are plain or when they are figurative. Thus, if bodily members be ascribed to God, it will teach us to understand them as representing his spiritual excellencies, since God himself is a Spirit. If God be said to *deceive* men, or to *harden* them in sin, it will teach us to understand those texts only of his permitting men to be deceived and hardened by Satan and their own lusts—since God is infinitely holy. If the sacramental elements be called Christ's *body and blood*, it will teach us to understand them *as signs* and *seals* of his person and righteousness; but not as transubstantiated into his material *body* and *blood*,—since *the heavens contain him* till the end of the world; Acts iii. 21. If the Scriptures represent saints as exposed to punishments for sin, or as obtaining rewards by their gracious tempers and good works, it will teach us to consider both in that form in which saints meet with them, *i. e.* as purchased for them by the blood of Christ, as bestowed by God's redeeming love, and suited to their state as persons indissolubly married to Christ and adopted into the family of God, &c.

VI. Not only must every text be understood in harmony with the *analogy of faith*, or general plan of revealed truth, but also in agreement with the plain *scope* and *tendency* of the passage, chapter, or book where it lies. This *plain scope* must therefore be earnestly searched out and observed in an accurate observance of the contents of each book or chapter. Thus the scope of the historical books of the Old Testament is to represent the fate of his Hebrew people; and therefore every text thereof ought to be understood in agreement with this. The scope of the Psalms is to express the saints' exercises, and to acknowledge God as blessed in himself, and the author of all blessedness to men; and in reference to these ought every text therein to be understood. The scope of the Proverbs is to teach men wisdom and discretion; of Ecclesiastes, to point out the insufficiency of all created enjoyments to render men happy; of the Song of Solomon, to exhibit the kind and familiar fellowship between Christ and his people: and therefore, in agreement with this scope, ought the several texts in each of them to be understood. The scope of the prophetic parts in both Testaments, is to warn the church of her dangers on account of sins, and to encourage her hopes of preservation under, and deliverance from the greatest tribulations. The scope of the gospels, by Matthew, Mark, Luke, and John, is to exhibit Jesus Christ as the Son of God and promised Messiah, that we might believe in him to the saving of our soul. The general scope of the Epistles is to point out our need of a Saviour, and the blessings which we receive through him; and to direct us how to improve these aright in our personal practice, relative duties, and ecclesiastical fellowship. More particularly the scope of the Epistles to the Romans and Galatians is to establish the doctrine of justification by the imputed righteousness of Christ, and to teach us how to improve it. The scope of those to the Corinthians is to redress contentions and disorders among church-members:—of those to Timothy and Titus, to direct church officers:—of that to the Hebrews, to manifest Christ's headship over the Church, and his fulfilment and wise abolition of the typical ceremonies:—of James, to show the vanity of pretending faith, without exercising good works:—of Peter and Jude, to warn their Jewish brethren of the approaching ruin of their nation, and of their duty with respect to it:—of John, to comfort them in their distress, and enable them to examine themselves fully. The particular texts ought therefore always to be understood in reference to the manifest scope of each epistle, and the particular passage of it.

VII. *The various texts which are similar, either in words or in signification, or even which represent a similar subject, ought to be carefully compared.* On almost every subject a multitude of phrases will be found, which when compared, do amazingly illustrate, and as it were, support one another. The truth which is more darkly represented in one passage, is represented more clearly in others. Part of the attributes or circumstances of persons or things is so represented in one text, and part of them in another, that only by searching the several Scriptures, and connecting them together in one view, can we obtain a true or just apprehension of them. In particular, the types of the Old Testament must be compared with their antitypes in the New. The predictions must be compared with the history of their fulfilment; and the passage in which the point is purposely handled, ought to be chiefly attended to in the comparison; as Gen. i. on *creation;* Rom. iii. iv, v. on *justification*, &c.—To carry this comparison of Scripture texts, one with another, to a due extent, or a due degree of exactness, will perhaps appear very difficult; but the more it is practised, it will become the more easy and pleasant. The inexpressible advantage which attends it will infinitely more than compensate the toil. Herein the serious inquirer has the Spirit of God for his director, the lively oracles of God for his commentary. He has the pleasure of discovering the truth for himself in God's own light. And the discovery which he thus makes, by humbly searching the Scriptures, is inexpressibly more agreeable than merely to have met with it at random in some commentator. Being acquired by care and labour it generally fixes itself much more firmly in the mind. And while we are thus occupied in comparing the several texts, we may humbly expect that the Holy Ghost will illuminate all with his glory, and apply all to the heart.

VIII. *We ought never to content ourselves with a general view of any text, or of the words of it abstractedly considered; but should search out what is therein chiefly and emphatically intended by the Spirit of God as it stands in such a particular connexion.—Thus thousands of unexpected beauties will appear to our view.* Never are the oracles or truths of God seen in their real and manifold glory but when they are viewed in their proper connexions. The glory of redeeming grace is never justly conceived of unless it be viewed as abounding where sin had abounded—as reigning unto eternal life where sin had reigned unto death; Ps. cvi; Ezek. xvi, xx; Rom. iii, v; Eph. ii. Man's wickedness is never justly perceived without viewing it in connexion with *that God* against whom, and *that goodness* against which, it is committed; Deut. xxxii; Rom. ii. 4. Gospel holiness is never rightly understood but when viewed in connexion with that state of salvation in which, the gracious principles and motives from which, the manner in which, and the end to which, it is performed. The history of typical persons or events, and the form of typical ordinances, are never properly understood but in connexion with their antitypes. Never can we discern the sovereignty of the grace, or the seasonableness of the mercies or judgments of God without carefully observing the connexion, when, where, and after what, the mercy or judgment happened. Nay, never are the oracles of God rightly received, but when viewed in their proper connexion with Jesus Christ, as the author, matter, and end of them. This connexion of the sacred oracles is often contained in a small particle; AND, THEN, THEREFORE, BECAUSE, IN, BY, TO, THROUGH, &c.; and sometimes we are left to collect it from the station in which one thing is placed with another. We ought therefore not only to weigh every word of the Holy Ghost, but carefully to mark how things stand joined one with another. Thus, by observing the context, 1 Pet. iv. 18, we learn, that the *saving of the righteous with difficulty* relates to their escaping when the Jewish nation was destroyed, not to their spiritual salvation: and that the *eating doubtingly*, Rom. xiv. 23, relates immediately to the partaking of common meats, not to the receiving of the Lord's supper.

IX. *Christ Jesus being the great subject and end of Scripture revelation, we ought everywhere to search if we can find him. The Scriptures testify of him,* John v. 39. *To him give all the prophets witness;* Acts x. 43. In Moses, in the Psalms, and in the prophets, there are *things concerning him;* Luke xxiv. 27, 44. His name is the *Word of God;* and the Scripture is but the *testimony of Jesus;* Rev. xix. 10, 13. It is but a gradual revelation of him, answerable to the counsels of God as a God of order,—answerable to the growing state of the church, and of every saint on earth. Scripture history does but exhibit man's need of Christ, and God's preparation of the world for him. Scripture genealogies do but direct to the line of Christ, and thus mark him out as the promised Messiah. Scripture chronology does but mark the seasons of Christ, the *times of promise, and days of power.* He is the end and fulfiller of all Scripture laws; Rom. x. 4; Gal. iv. 24. Gospel declarations are but the exhibitions of him as the light and life of the world. In Christ all the *promises are yea and amen;* 2 Cor. i. 20. What then can be more absurd, more unchristian, than to overlook, or to evade the discerning of Jesus Christ, especially when the description and work cannot agree to another; but, after all, we must take heed to discern him only in the manner he is really represented by the Holy Ghost, and no other. To fix spiritual meanings upon phrases which were never immediately intended by the Holy Spirit in them, is to profane the Scripture, and expose it to contempt. But where Jesus Christ and his fulness are immediately exhibited, we must conceive of them as thus exhibited. Where he is but indirectly exhibited, it is only in that manner we must apprehend him there. Where he is represented in a type, we must discern him through that type, as a medium.

X. As to the infinite mind of the Holy Ghost, *every subject and every event are at once perfectly in view, his words in Scripture ought always to be understood in the fullest latitude of signification that the analogy of faith and of the context can admit.* Historical hints must be understood as relating to everything similar preceding the date, unless the context restrict them. God's *nourishing* and *bringing up children*, Is. i. 2. includes all the favours he had done for the Jewish nation from the call of Abraham, Gen. xii. to the date of the prophecy. Their *rebelling* against God must include all their wickedness in, and after their deliverance from Egypt, till Isaiah uttered these words. Sometimes a phrase does not only relate to both church and state, but at once represents the sinful crime and the wrathful punishment thereof. Thus, Is. i. 5. *The whole head is sick, and the whole heart is faint, &c.*, may at once denote the sinfulness of the church and nation, among all ranks, high and low, and in every person; and likewise the miserable state of both under Ahaz, &c. Figures relating to the church, as in the Song of Solomon, &c., and manifold promises relating to it, ought to be applied to it as the visible mystical body of Christ; and also to every particular member of it. And these figures and promises



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ought to be understood in one manner when applied to the church, and in another manner when applied to a particular soul. The same promises or threatenings frequently relate to both church and state; in which case they are to be understood in one view when applied to the former, and in another view when applied to the latter. Thus most of the promises and threatenings, which respect the Jewish nation, are to be understood in both these views. The predictions which we have in Rev. vi, viii. relate to the Christian church and to the Roman state. The predictions we have Rev. ix. 1—11. relate to the power of the popes in the west, and of the Mahometans in the east. Predictions ought to be considered as fulfilled in every event posterior to their date which can correspond with their terms and context. Types, so far as they prefigure things future, must be understood in the same latitude. Thus most of the Old Testament histories are again verified in antitypes, with respect to their antitypical fulfilment. And thus the predictions relative to David, Solomon, the Jewish nation, &c., besides their immediate fulfilment on these objects, have an antitypical accomplishment in Christ and his gospel church. The prediction of the enmity between Jesus Christ and his people on the one hand, and the devil and his subjects on the other, Gen. iii. 15, has its fulfilment, in all the contentions between these parties, from the fall of man till the end of the world, whether in a single person or a social capacity. The prediction of trouble to mankind, particularly women, Gen. iii. 16—19. has its accomplishment in all the painful conceptions, child-birth, nursing, &c. of women;—in all their subjection to and ill usage by men;—and in all the troubles of persons, families, or nations;—in all the storms, earthquakes, bad seasons, scanty crops, &c., which happen. The prediction of Noah, concerning the fate of his sons, Gen. ix. 25—27, has had its accomplishment in the fate of mankind ever since. The prediction of men's being *blessed in Abraham* or in his seed, Gen. xii. 3; xxii.18, has been fulfilled in his and his posterity's usefulness to render men pious or happy; but chiefly in the Gentiles' salvation through Jesus Christ; and even in the outward happiness of nations where the gospel has been received. The predictions of God's *giving Canaan* to Abraham, Isaac, Jacob, and their seed, Gen. xii. 7; xiii. 15, &c., was not only fulfilled in God's bringing the Hebrews into, and continuing them for many ages in, that country, but also in his bringing multitudes of chosen men into a new covenant state, the gospel church, and the heavenly glory. The predictions of Moses, in Lev. xxvi; Deut. xxviii —xxxiii, not only had their fulfilment in the diversified sinning and repenting, and in the mercies and judgments which have or shall befall the Jewish nation, but in whatever similar hath or shall befall the gospel church and the members thereof; nay, in the eternal happiness of saints and ruin of sinners. The predictions of destruction to their enemies of Egypt, Assyria, Babylon, &c., not only have had their fulfilment in the diversified disasters of these nations, but perhaps also an antitypical fulfilment in the disasters of Antichrist and other enemies of the gospel church. The predictions of distress or prosperity, announced to the Jews by Amos, Micah, Isaiah, &c., before the Assyrian invasion, had different steps of fulfilment. (1) In the invasion under Hezekiah, and the merciful deliverance therefrom, and the reformation and prosperity which followed. (2) In the invasion of their kingdom under Manasseh, and the deliverance therefrom, and the reformation and prosperity under Josiah. (3) In their captivity in Babylon, and deliverance therefrom, and the prosperity which ensued. (4) In their harassments under the Syro-Grecians and the Romans, and the present long dispersion and the future deliverance therefrom. (5) In the erection of the gospel church. (6) In the entrance into, and happiness of, the thousand years' reign of the saints. And (7) In the happiness of the church in the eternal state. The like prophecies, by Isaiah, Micah, Zephaniah, Obadiah, Jeremiah, and Ezekiel, after the Assyrian invasion, had their fulfilment in the oppressive captivity of Babylon, and deliverance therefrom, and the prosperity which ensued; and in the other four subsequent steps already mentioned. Those by Haggai, Zechariah, and Malachi. related only to what followed the deliverance from Babylon. The predictions of Daniel, ch. ii, iii, vii, xi, xii, had, or shall have, their fulfilment in the rise, management, and ruin of those respective empires. The majestic COMING of Jesus Christ, predicted by himself, Mat. xxiv; Luke xx, and by the prophets, had, has, or will have, its accomplishment in his destruction of the Jewish nation—of the heathen empire of Rome—of Antichrist—and in the final judgment of the world:—in order to the erection or glorification of his church in these different periods. The predictions of the wickedness of the Antichristians or Papists, 2 Thes. ii. 2—11; 1 Tim. iv. 1—4; 2 Tim. iii. 1—6, &c., have their fulfilment in whatever similar happens in any period of Antichrist's progress or reign. The predictions of the church's happiness, in Rev. vii. xi, xix, xx, xxi. xxii, shall have their fulfilment not only in the glorious millennium, but chiefly in the eternal state. So many events being thus narrated, and especially foretold in the same passage, it cannot reasonably be thought strange that the prophetical terms do not exactly agree to any one of the particular events or steps of fulfilment; they will nevertheless all agree to the whole fulfilment conjunctly taken. And the terms, which appeared too high or too low for one step of fulfilment, will appear exactly answerable to another step. What did not answer to the predictions, literally understood, will be found to have corresponded to them in a figurative and spiritual sense.

XI. *The language of Scripture, especially in the poetical and predictory parts, abounding with figures, it is necessary to have the knowledge of the principal of these fixed in our mind.* The most remarkable figures of Scripture language are (1) The name of ONE THING IS GIVEN TO ANOTHER, because of some connexion with it, as its cause or effect, or as its subject or adjunct. Thus the temple is called *Lebanon*, because built of cedar wood brought from Lebanon; Zech. xi. 1. A heavenly frame is called the *spirit*, because produced by him; Rev. i. 10. The name of parents, *Jacob*, *Israel*, *Moab*, &c., is given to their posterity; Is. xliii. 22; xv. 1, 2, 5. A testimony is called the *mouth;* Deut. xvii. 6. Speech is called *the tongue;* Prov. xxv. 15. The benefits which God bestows are called his *love* or *grace*, because they proceed from it; John i. 16; 1 John iii. 1. The name of the effect is given to the cause: thus the gospel is called *the power of God;* Rom. i. 16. Esau's taking Canaanitish wives is called a *grief*, i. e. the cause of it; Gen. xxvi. 35. Faith is called *victory* over the world, i. e. the cause of it; 1 John v. 4. Samaria is called *the transgression* of Israel, and Jerusalem the *high places* of Judah, i. e. the cause thereof; Mic. i. 5. Wisdom and knowledge are called *stability*, because they are means of it; Is. xxxiii.6. The name of an act is given to its object; so God is called the *fear*, *hope*, *trust*, &c., of his people; Gen. xxxi. 53; Joel iii. 16. The name of what contains anything is given to the thing contained: thus the inhabitants are called by the name of the city, the country, the world, &c., Jer. iv. 4, 14, 29; Gen. vi. 11. The liquor is called a *cup;* 1 Cor. xi. 25; and hence *cup* denotes a portion of mercy and judgment; Ps. xvi. 5; xxiii. 4. Pullets are called a *nest;* Deut. xxxii. 11. The dispositions, thoughts, desires, &c., are called the *heart;* Ps. lxii. 8; Jer. xvii. 9. What belongs to a person is called by his name: thus Christ's people are called *Christ;* 1 Cor. xii. 12. The Lord's oblations are called *the Lord;* Deut. x. 9; with Num. xviii. 8—31. The name of the sign is given to the thing signified; as when the supreme authority is called a *sceptre;* Gen. xlix. 10; Zech. x. 11:—or of the thing signified to the sign; as when the elements in the Lord's supper are called Christ's *body* and *blood;* 1 Cor. xi. 24, 25: or of a quality to that in which it is found: as when a crimson or scarlet-coloured thing is called *crimson* and *scarlet;* or a field containing springs is called the *upper* and *nether springs;* Is. i. 18; Josh. xv. 19. The name is put for the person or thing named: thus the *name of God*, *name of Christ*, signify God himself Christ himself; Deut. xxviii. 58; Acts iv. 12. Sometimes also persons and things are named according as they appear, not as they really are: thus angels appearing as men, are called *men;* Gen. xviii, xix, &c. The devil resembling Samuel, is called *Samuel;* 1 Sam. xxviii. 14—20. Error is called a *gospel*, as it pretended to be one; Gal. i. 6. (2) By taking persons or things together, MORE UNIVERSAL TERMS ARE USED FOR MORE RESTRICTED ONES;—as ALL for *many*, for *all kinds*, for *some of every sort*, for the *greater* or *better part;* Mat. iii. 5; xix. 28. The WORLD, *earth*, or *whole world*, for the *Roman empire*, for the *Gentiles*, for the *wicked*, for the *Antichristians*, for *many;* Luke ii. 1; Rom. i. 8; 1 John ii. 2; v. 18; Rev. xiii. 3, 8; for *Canaan;* Rom. iv. 13. EVERY CREATURE for men, or many of them; Mark xvi. 15; Col. i. 23. NORTH is put for Chaldea, a country north-east of Jerusalem; Jer. i. 13, 15; Zech. vi. 8. BEFORE for the *east side*, RIGHT HAND for *south side*, &c., Is. ix. 12. FOR EVER is put for a *long time;* Gen. xvii. 8, 13; Dan. ii. 4. Christ is said to *die*, be *buried*, *rise again*, &c., when it was only his body that died, &c. John xix. 29, 42.—Or more restricted terms are used for more universal ones; as *one* for all of the kind; Ps. i. 1. YESTERDAY for *time past;* Heb. xiii. 8. THRICE, SEVEN TIMES, TEN TIMES, for *often*, *very often;* 2 Cor. xii. 8; Ps. cxix. 169; Num. xiv. 22. A THOUSAND for *very many;* Is. xxx. 17; Deut. xxxii. 30. A part for the whole, as *souls* for persons; Acts ii. 43; Christ's *resurrection* for his whole appearance on earth, particularly after his death; Acts i. 22. An HOUR, or DAY, for a *period* of time; Ps. xxxvii. 13; John xiv. 23; v. 25. (3) THE EXPRESSION APPEARS TO MEAN MUCH LESS OR MUCH MORE THAN IS REALLY MEANT; thus in the ten commandments, especially those negatively delivered, and in most of the negative injunctions, much less is expressed than is really meant; Ex. xx. 3—17. The Hebrew spies are represented as *grasshoppers*, i. e. *very little*; Num. xiii. 33. The tops of towers or walls are represented as *reaching up to heaven*, when *very high;* Gen. xi. 4; Deut. xi. 1. Men are represented as the *sand* on the shore, as a *sea*, as the *dust*, as the *dew*, as the *grass*, the *vapours* of a cloud, &c., when *very many;* Gen. xiii. 16; 1 Sam. xiii. 5; Ps. cx. 3; lxxii. 16. Plenty of a thing is represented as *rivers* of it; Job xxix. 6; Ex. iii. 8. Saul and Jonathan as *swifter than eagles*, and *stronger than lions;* 2 Sam. i. 23. (4) Some expressions, being uttered with a DERISIVE AIR, have a signification directly contrary to their natural meaning; as Deut. xxxiii. 38; 2 Sam. vi. 20; 1 Kin. xviii. 27; xxii. 15; Ps. xxii. 8; Eccl. xi. 9; Zech. xi. 13; Mat. xxvi. 45. (5) But no figure more abounds in Scripture than METAPHOR, by which the names, qualities, or actions, proper to one person or thing, are attributed to another, because of some likeness between them. By this figure, and in order to accommodate to our weakness, almost the whole visible creation of God is formed into a representation of things spiritual and divine. By it, *Jehovah*, *Jesus Christ*, the *Holy Spirit; angels* and *men*, in their different classes of good and bad; *nations*, *churches*, &c., are likened to human persons, in their parts, members, characters, stations; and even to animals, &c.—God's *purposes*, *providence*, *covenants*, *word*, *law*, *gospel*, *ordinances*, *and blessings*;—so also *graces*, *sins*, *prosperity*, *adversity*, *life*, *death*, *resurrection*, *last judgment*, and this *world*, *heaven*, *hell*, &c., are likened to things material, &c.; and that we may have emblematical instructors ever before us, metaphors are drawn from *God* himself, and from *angels*, but chiefly from *human persons;* from *animals* and *vegetables;* from the celestial *luminaries* or airy *meteors;* from substances, *fiery*, *liquid*, or *earthy;* from means of human accommodation, *houses*, *food*, *raiment*, &c.; from *times*, *typical institutions*, &c. See SCRIPTURE METAPHORS. Two things are necessary to be always observed with respect to this figure:

(1) That the likening of anything to another naturally produces a likening of the acts, relations, and attributes of the thing compared, to the acts, attributes, and relations of the thing to which it is compared; nay, the relations



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and acts themselves, of the persons or things compared, receive a correspondent figurative representation. Thus, when God or Christ is figuratively represented as A MAN, his attributes are consequently represented as *hands, feet, eyes, ears, mouth, nostrils, bowels:* and he is represented as *thinking, speaking, walking, writing, sitting, standing, riding, flying, sleeping*, &c. Ps. xx. 6; xviii. 8; cxxx. 2; Is. i. 20; lx. 13; Heb. iv. 13, &c.;—and as a *father, master, husband, king, warrior, husbandman, builder*, &c., Mal. i. 6; Is. lxiii. 16; liv. 5; xxxiii. 22; lxiii. 1; Mat. xvi. 18; John xv. 1. These again introduce other correspondent figurative representations. Under the notion of a FATHER, he is represented as *begetting, adopting, teaching, loving, pitying*, and providing for, and giving an inheritance to his people; 1 Pet. i. 3; Eph. i. 5; Ps. xxxii. 8; ciii. 13, &c. Under the notion of a MASTER, he is represented as having a *house, chambers, servants;* and the favours he bestows in consequence of obedience are called a REWARD; John xiv. 2; Cant. i. 4; Rev. xxii. 3, 12. Under the notion of a HUSBAND, he is represented as *betrothing*, affectionately loving, dwelling with, and providing for his people; who are represented as his *bride, spouse, bringing forth* children, and the like; and their apostasy from him by idolatry, or other indulged iniquity, is called *whoredom*, and themselves represented as *harlots;* Jer. iii; Hos. ii, iii; Ezek. xvi. 23. Under the notion of a KING, he is represented as having *subjects, armies, laws, sceptre, crown, throne, palace;* Ps. xlv, cx, cxlviii, &c. Under the notion of a WARRIOR, or CAPTAIN, he is represented as having *armour, sword, bow, arrows, spear, helmet*, &c. *fighting* with, and *routing* his opposers; Hab. iii; Ps. vii, xviii, xxxv; Is. lix, lxiii.; and angels, clouds, &c., are represented as his *horses*, or *chariots*. Under the notion of a HUSBANDMAN, he is represented as hiring labourers, and ploughing, planting, sowing, reaping, winnowing churches or nations, as his *fields, vineyard, garden*, and *corn;* and the days of remarkable judgment are the *harvest, vintage;* Mat. xx. If he is represented as a FOWL, *eagle, hen*, &c.; his perfections and providences are represented as *wings, feathers;* Ps. xci. 4; Mat. xxiii. 37. Under the figure of a RAVENOUS BEAST, *lion, bear, leopard*, he is represented as *roaring, tearing, swallowing* up, *waiting* to destroy, &c., Am. i. 2; Hos. v. 14; xiii. 7, 8. When the church in general is represented as a WOMAN, Christ is her *head;* young converts rooted in him, her *hairs;* ministers, her *eyes, neck, feet;* divine oracles and ordinances, her *breasts*, and *ornaments;* church members, her *children* or *daughters;* blameless ones, *virgins;* scandalous and apostate ones, *harlots*. But, when a particular saint is represented as a WOMAN, hope is the *head;* good works the *hair* or *feet;* spiritual knowledge and faith, the *eyes* or *ears;* faith, the *neck* and *hand;* faith and love, the *breasts;* praise, prayer, and holy converse, the *mouth* or *lips;* love, the *bowels;* the affections and conversation, the *feet;* Christ's righteousness, implanted graces, bestowed gifts, and holy exercises, their *robes* and *ornaments;* Ps. xlv; Cant. i—viii. When the church is compared to a VISIBLE WORLD, Christ, or God in him, or his word, is the *light*, the *sun;* ministers, the *stars;* ordinances, the *moon* and *clouds;* divine doctrines and influences, the refreshing *wind, rain, dew, wells, rivers;* persecution and distress, the *storms, winter, night*, scorching *noon;* saints, the *corn, green grass*, fruitful shrubs or *trees;* and their works or rewards are their *fruit;* Cant. i, ii, iv, vi—viii, &c. When nations are represented as a *visible world*, laws, rulers, and great men or idols are figured out as the *sun, moon, stars, mountains*, principal *trees*, or *boughs*, on which the subjects grow as berries, or sit as birds; and those of lower stations as the *earth, air, sea, rivers, grass, stubble;* and fearful judgments are the *storms, earthquakes, eclipses, night, thunderings, lightnings, harvest, vintage;* Rev. vi, vii, viii, xiv, xvi; Is. xxiv; Ezek. xxxi. When nations are represented as a FAMILY, the country or chief city is the *mother*, the lesser ones the *daughters;* and if flourishing, or never taken, they are called *virgins*, and magistrates are the parents; Is. xxii, xlvii; Jer. xl—li; Ezek. xvi, xxiii; when nations or armies are represented as FLOCKS and HERDS, their governors are the *shepherds;* great or valiant men, the *rams, bulls, he-goats, fat ones*, &c.; Ezek. xxxiv; Jer. xxv.

2. That in fixing the sense exhibited by a metaphor, the comparison ought never to be run too far, or into anything which cannot be properly applied to the person or thing represented. And that which appears chiefly intended by the Spirit of God, and which is obviously figured out to us in the nature, form, or use of the thing from which the metaphor is taken, ought to be chiefly attended to. Thus, in metaphorical language, the term God represents *angels, prophets*, and *magistrates*, as God's deputies, and like him in dignity, glory, &c.; Ex. xvii. 1; Ps. lxxxii. 1; xcvii. 7; but denotes *devils, idols*, or our *belly*, as worshipped and served instead of God; 2 Cor. iv. 4; Phil. iii. 19. ANGEL, represents *Christ, ministers*, or *magistrates*, as bearers of God's message, or active performers of his work; Rev. ii, iii, viii, ix, xvi, xvii. MAN, in what pertains to and is done by him, represents *God* in his excellencies and glorious works; *eyes* denote his knowledge and pity; *ears*, his knowledge or attention; *mouth* or *lips*, his word or authority; *arms, hands, fingers*, his power; *heart*, his purpose or love; *bowels*, his mercy; *feet*, his providential work; his *face*, his essential glory, or providential manifestation of himself, &c.; Ps. xxxiv. 15, 16; Is. i. 20; xxv. 11, &c. The frequent representation of God, by this emblem, at once exhibits JEHOVAH in his new covenant relations and appearances, in the most endearing manner; and suggests the marvellous and everlasting inhabitation of his Son in our nature. But *indwelling grace and corruption* are represented as *men*, to denote their residence in our whole nature, and having in them what is similar to our several powers; Eph. iv. 22, 24. WOMEN represent what is *comely, kind;* or what is *weak* and *dispirited;* Cant. i. 8; Nah. iii. 13. VIRGINS represent *professors* or *churches*, as beautiful in their conversation, ordinances, or form; or *cities*, and *countries*, glorious, prosperous, or never destroyed; Isa. xxiii; Jer. xlvi; Mat. xxv; Rev. xiv. Wives often figure out *saints* and *churches*, as united to Christ; rendered fruitful by him; or adulterously departing from him; Cant. i—viii; Jer. iii; Ezek. xvi, xxiii. TRAVAILING WOMEN represent *God* and *Christ*, as powerfully accomplishing remarkable events; Is. xlii. 14; liii. 10; but represent *wicked men*, as earnestly working mischief, or as rendered suddenly miserable; Ps. vii. 14; Is. xiii. 8. USEFUL ANIMALS, as *sheep, oxen, doves*, represent *Christ* and his *people*, as social, patient, pure, peaceable, and as acceptable sacrifices to God; Mat. xxii. 4; John xxi. 17; but figure out *wicked men*, as stupid, thoughtless, worthless, and as miserable sacrifices to the vengeance of God; Is. liii. 6; xxxiv. 6. RAVENOUS ANIMALS, as *eagles, lions*, &c., represent *God, Christ*, and the *saints*, as courageous, powerful, active, or terrible; Hos. xiii. 8; Rev. v. 5; Prov. xxviii. 1; Is. xl. 31; but figure out *wicked men* as crafty, malicious, mischievous, destructive; Ps. x. 9; xxii. 20, 21: and their *claws, teeth, horns*, denote their *power* and *means of doing mischief;* and so *horns* become emblems of *kings, kingdoms, oppressors;* Dan. vii, viii; Zec. i. 18. *Animal flesh*, denotes spiritual or temporal *blessings;* as nourishing and strengthening; Is. xxv. 6; Rev. xix. 21: *indwelling grace* denotes grace as sensible, and easily impressed by God's influences; Ezek. xxxvi. 26; and *indwelling corruption* refers to it, as conveyed by natural generation, and as base, polluted and putrifying; Gal. v. 17, 24. The CELESTIAL LUMINARIES as lofty, illuminating, or refreshing, represent *God, Christ*, or his *word, ordinances, ministers, people;* Is. lx. 19; Rev. viii. 12; but as scorching or blasting, they represent *afflictions, distress, persecutions;* Rev. vii. 16; xvi. 8. VEGETABLES, *plants, trees, corn, grass, flowers*, represent *Christ* and his *people*, as divinely formed and influenced, comely, lively, fruitful, and useful, Cant. ii, iv, vi, vii; but figure out *wicked men* as in different stations, fruitful in wickedness, quickly blasted and destroyed by the wrath of God; Ezek. xv, xxxi. STONES figure out *Christ* and his *people* as prepared of God, precious, durable, firm, and useful in building the church; 1 Pet. ii. 4—6; Rev. xxi; but represent *wicked men* as insensible, obstinate, hurtful; Zec. vii. 12. MOUNTAINS represent *Christ*, his *church*, or *ordinances*, as lofty, openly exhibited, firmly fixed, and in their protecting, supporting, and satisfying fulness; Is. xxxii. 2; Joel iii. 18; but also figure out *difficulties, opposition*, and *enemies, states*, or *cities;* Rev. viii, xvii. WATER, *rivers, seas, depths, floods, rain, dew;* WIND, FIRE, as pure, purifying, pleasant, or useful, denote *Christ, his Spirit, word, ordinances;* Is. xxxii. 2; lxiv. 3, 4; Ezek. xxxvii. 9; Mat. iii. 11; but as ruinous or terrible, they denote *fearful judgments, opposition, affliction;* Ps. lxix. 1, 2; Jer. iv. 11. Of COLOURS, *white* represents purity, glory, freedom, priesthood, peace, victory; Rev. iii. 4: *black* or *pale*, terribleness, calamity, death, grief, filthiness; Rev. vi. 5, 8: *green*, comeliness, growth, fruitfulness, freshness; Cant. i. 16: *red, scarlet*, &c., what is terrible, bloody, murderous; Rev. vi. 4; Is. i. 18.

XII. *Where Scriptures at first sight seem to contradict one another, we must by a serious consideration of them, labour to discover their harmony. But if we should not be able to reconcile them, we ought not to pronounce them irreconcilable, but rather attribute a deficiency to our own understandings.* There can be no real contradiction, but when the differing passages mean *precisely the same person* or thing, *and precisely in the same respect and circumstance:* no such contradiction is to be found in Scripture. But where there seems to be one, either (1.) The *same* terms are used in a *different sense* in the differing texts. Thus Paul directs to work out our salvation *with fear* and trembling, *i. e.* filial fear and holy awe; Phil. ii. 12. John says, there is *no fear* in love;—perfect love casteth out *fear;* i. e. slavish fear; 1 John iv. 18. The Samaritans *feared the Lord;* i. e. with a slavish dread;—and yet *feared* not the Lord; i. e. with a child-like, sincere, and holy awe of him, or a right worshipping of him; 2 Kings xvii. 32—34. It *is appointed* for men once to *die*, i. e. a temporal death; Heb. ix. 27: and yet if any one keep Christ's sayings, *he shall never see death*, i. e. eternal death; John viii. 51. A man is justified, i. e. before God in his person and state, *by faith without the deeds of the law;* Rom. iii. 28; and yet *by works a man is justified*, i. e. before men, *and not by faith only;* James ii. 24. *Hatred* of others is very sinful; Tit. iii. 3, and yet to *hate* our nearest relations, i. e. to love them less than we do Christ, is our duty; Luke xiv. 26. Or (2.) The seemingly opposite texts really treat of *different subjects*. Thus the Spirit of truth *guided* the apostles *into all truth*, i. e. in their doctrine; John xvi. 13: and yet Peter erred, *and was to be blamed*, i. e. in his practice; Gal. ii. 11—18. John Baptist was *not Elias*, i. e. not the prophet who lived under Ahab; John i. 21: and yet was the Elias foretold by Malachi, i. e. one in the spirit and power of the ancient Elijah; Mal. iv. 5; Mat. xi. 11, 12, 14, 18; Mark ix. 11—15; Luke i. 17. Or (3.) In the seemingly opposite texts the same subject is considered in *different parts or respects*. Thus believers in Christ their head, as justified in his righteousness, and in respect of their new nature, and what they aim at and shall quickly obtain, are all *fair without spot;* Cant. iv. 7; Jer. i. 20; Num. xxiii. 21; 1 John iii. 9; v. 18: and yet in themselves, and with respect to remaining corruption in them, are all *as an unclean thing,—carnal, sold under sin;* Is. lxiv. 6; Rom. vii. 14. In respect of his divine nature, Christ and his Father are ONE; John x. 30; 1 John v. 7. In respect of his divine person he is his Father's *equal* and *fellow;* Zech. xiii. 7; Phil. ii. 6. But in respect of his manhood and mediatory office, his Father *is greater* than he; John xiv. 28: is his Master; Is. xlix. 3: his head; 1 Cor. xi. 3: his God; Eph. i. 3; John xx. 17: his Creator; Jer. xxxi. 22: his Portion; Psalm xvi. 5, 6. In respect of his divine nature, Christ is the Lord *from heaven;* 1 Cor. xv. 47: *God over all;* Rom. ix. 5. In his human nature he is the *fruit of the earth;* Is. iv. 2: the *child born;* Is. ix. 6. Or (4.) The seemingly opposite texts respect *different times and places*. Thus during Christ's humiliation, the *Spirit was not*, i. e. was not remarkably poured out; John vii. 39; and yet after Christ's ascension he was poured out;



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Acts ii; 1 Thes. i. 5. Circumcision, and other Jewish ceremonies, were long necessary duties; Gen. xvii. 9, 10; Rom. iii. 1, 2. But after their abolition, by the incarnation, obedience, death, and resurrection of Christ, they became sinful rites; Gal. v. 2; iv. 9—11; Isa. lxvi. 3.

Most of the seeming contradictions in Scripture are found in the historical parts, where their connexion with the great subject or scope of Scripture is less considerable, and where the blunder of a transcriber, or of a printer, in a few letters, might be easily admitted, without really detracting from the honour of the oracles of God.—The apparent contradictions in the history appear owing to the same persons having different names, or the deed being done by different persons: to the one of which it is ascribed in one text, and to another in the other text; or deeds similar, being really different. Reckoning of time is sometimes from one period and sometimes from another; especially when some kings had for some years, a conjunct reign with their father, and then a separate reign by themselves. Round numbers of *hundreds* or *thousands*, are put for such as differed but little from them. What is not included in one reckoning is included in another, &c. Thus the sojourning of the Hebrews from the call of Abraham to leave his native country; Gen. xii. 1; to the deliverance from Egypt, was 430 years; Exod. xii. 40, 41; Gal. iii. 17; but from the birth of Isaac, to that deliverance, were but 400 years; Gen. xv. 13. Jacob and his descendants, at their going down into Egypt, were in all seventy persons; Gen. xlvi. 26, 27; Deut. x. 22; but excluding Joseph and his two sons, who were in Egypt before, and including eight of Jacob's daughters-in-law, they made seventy-five souls; Acts vii. 14. David, by Abishai and his army slew 18,000 Edomites who came to assist the Syrians; or 18,000 Syrians, and also 18,000 Edomites: Joab assisted in killing 12,000 of these, or killed 12,000 besides; 2 Sam. viii. 13; 1 Chr. xviii. 12; Ps. lx. title. The Ammonites hired 32,000 Syrians, besides the 1000 from Maachah; 33,000 in all; 2 Sam. ix. 6; 1 Chr. xix. 6, 7. Of the Syrian army were slain 7000, who fought in 700 chariots, and 40,000 horsemen, and as many footmen, or 40,000 horsemen who dismounted and fought on foot; 2 Sam. x. 18; 1 Chr. xix. 17. Adino, or Jashobeam, might slay in one battle 800, and in another 300; 2 Sam. xxiii. 8; 1 Chr. xi. 11. When David numbered the people, the men of Judah amounted to 470,000, who, with the 30,000 under their thirty mighties, made 500,000. The men of Israel amounted to 800,000 exclusive of the 288,000 standing troops, which, put together, make almost 1,100,000; 2 Sam. xxiv. 9; 1 Chr. xxi. 5; xxvii. 1—15. No more than *three* years of famine were threatened for David's numbering the people; 1 Chr. xxi. 12; but, had these been added to the *three* preceding years of famine for Saul's murdering the Gibeonites, they, together with the year of release, would have made *seven*; 2 Sam. xxiv. 13. David gave to Araunah, or Ornan, *fifty shekels of silver* for the threshing-floor, and the oxen then sacrificed; 2 Sam. xxiv. 24: and afterwards bought the whole farm for *six hundred shekels of gold*, for the temple to be built on; 1 Chr. xxi. 25. Solomon had 4000 stables, in which were 40,000 stalls, ten in each; or he had 4000 stalls at Jerusalem, and 40,000 in all; 1 Kings iv. 26; 2 Chr. ix. 25. Hiram got 20 measures of oil for his family; 1 Kings v. 11; and 20,000 baths of oil for his artificers besides; 2 Chr. ii. 10. Solomon's workmen had 3300 subordinate overseers, and over these 300 more, in all 3600; 1 Kings v. 16; 2 Chr. ii. 18. The temple was founded in the 480th year of the deliverance from Egypt; 1 Kings 6. 1: therefore the 450 years mentioned Acts xiii. 20, must either mark the time from the birth of Isaac to the settlement in Canaan, or the years of oppression mentioned in the book of Judges, must be included in the *rests;* or some of the latter judges must have been contemporary. Each of the brazen pillars, at the entrance of the tabernacle, was almost *eighteen cubits*, which, being joined together, made *thirty-five cubits* for both; 1 Kings vii. 15; 2 Kings xxv. 17; 2 Chr. ii. 15; Jer. lii. 21. The brazen sea had ordinarily no more than *two thousand baths* of water in it; 1 Kings vii. 26; but if filled to the brim, it could have held 3000; 2 Chr. iv. 5. Solomon's fleet brought him from Ophir *four hundred and fifty talents* in all, of which 420 were clear gain, or they brought him 420 talents at one voyage, and 450 in another; 1 Kings ix. 28; 2 Chr. viii. 18. At least in Solomon's time, there was nothing in the ark but the two tables of the law; 1 Kings viii. 9; 2 Chr. v. 10; but the pot of manna and Aaron's budding rod were once in it, or rather placed in the fore-side of it; Heb. ix. 4. King Ahaziah began his reign in the twenty-second year of his age; 2 Kings viii. 26: and in the forty-second year of the royalty of his mother's family, to which he was so like in his conduct; 2 Chr. xxii. 2. The vessels of gold and silver were not made till after the temple itself was repaired; 2 Kings xii. 10, 14; but were afterwards formed of what metal remained; 2 Chr. xxiv. 11, 14. Jehoiachin's release was appointed on the 25th day of the month; Jer. lii. 31; but not executed till the 27th; 2 Kings xxv. 27. Of the two lists of the returning captives, in Ezra ii, and Neh. vii, the one may mark the numbers enrolled in order to return, and the other the numbers which actually returned.—To reconcile the apparent inconsistencies in the four Gospels, nothing more is necessary but to place the passages in their proper order, as is attempted in the subsequent CHRONOLOGY.

XIII. To obtain an exact knowledge of the Scripture, especially in its historical and prophetical parts, it is of great use to understand the GEOGRAPHY, which marks the *situation of the places* where the events mentioned took place, to understand the CHRONOLOGY, which marks *the time* when the events happened, and to understand the HISTORY *of the nations*, the fate of which the Scripture narrates or foretells. Without this knowledge our understanding of the histories or predictions of Scripture must be extremely scanty and confused, as we cannot perceive the events in their proper circumstances and connexions. To assist the reader with what is most necessary on these heads is the aim of the last two chapters of this Introduction.



XIV. To be capable of perusing the oracles of God, in their originals, with HUMILITY of mind, will open to our view, especially in the Old Testament, a scene of emphasis and glory, in thousands of instances, which cannot be exhibited in any translation whatsoever, and which no commentator observes.

## CHAP. III.

### OF THE JEWISH LAWS AND TYPES.

FOR many ages mankind seem to have had no other form of government, either civil or sacred, but that of the *patriarchal* kind. Fathers were at once kings and priests to their numerous descendants. When God thought proper to form a nation for himself, and separated them from the rest of the world, they appear, for the first four hundred years, to have had no other government of their own. While they were in Egypt they had *elders;* but these appear to have been nothing more than the wisest and gravest among them, or the heads of their tribes, who had no power or civil judicature: Ex. iii. 16; with xviii. 13, 18. Their *officers* were nothing but overseers of their tasks; Exod. v. 14.

When they came out of Egypt, God, who formerly stood related to them as their Creator and covenant God, became a kind of national King to them. In correspondence to this threefold character, he gave them laws, moral, ceremonial, and civil. As their King, he gave them laws concerning servants, retaliations, damages, inheritances, marriages, borrowing of money, wars, punishments, admission into places of power and trust, or even into the camp or congregation, &c.; Exod. xxi–xxiii; Lev. xviii, xix, xx, xxv; Num. v. 1, 2; xxvii, xxxiv, xxxv, xxxvi; Deut. xix—xxv. As their King, he directed the form of their encampment and marching in the wilderness; Exod. xiii, xiv; Num. i—iv, ix, x; directed their wars with the Amalekites, Midianites, and Canaanites; Exod. xviii; 1 Sam. xv; Num. xxxi; Deut. xx; Jos. vi, viii; and appointed their officers; Exod. iii, iv; Num. i, xi. Many things, which in another view were religious ceremonies, seem, in some respect, to have pertained to the form of the Jewish *theocracy*. The tabernacle, or temple, was the *palace* of their king; the oblations were his *revenues* or civil list; the priests and Levites, his *courtiers* and *officers*. Nor do I know but many of them were civil judges as well as ecclesiastical officers; even as our ruling elders in the church may lawfully be magistrates in the state.

To maintain the true religion constantly among them, and to prevent idolatry, which is at once so dishonourable to God and so destructive to the morals of mankind, and for securing their internal peace and happiness, he formed them into a nation uncommonly separated from the nations around. He even prohibited them to imitate their neighbours in the customs which they had observed in their false worship; as planting trees near altars; boiling kids in their mothers' milk; and perhaps sundry others; the unreasonableness of which we cannot now so clearly perceive. Idolatry and witchcraft, being at once the most presumptuous rebellion against the God of nature, and high treason against him as the King of Israel, were justly declared punishable by death in every Israelite or sojourning proselyte. To render their constitution firm, and to prevent their oppressing one another, he appointed the country which he gave them to be divided into 601,730 shares; to each warrior a share of about twelve acres of ground; and by the return of inheritances, once every fifty years, at the jubilee, he fixed these shares in their respective families. This secured a numerous body of freeholders, always ready to defend their country against every invader. And, while the Levites were dispersed through the nation for its religious instruction, their forty-eight cities and suburbs, which they held by divine right, at once accommodated them, and secured their persons and families as hostages for their good behaviour. Every tribe being independent in itself, their princes were captains in war, and magistrates in time of peace.

After their settlement in Canaan, every city had its particular judges, who held their courts, at least some of them, in the gates; Deut. xvi. 19; Judges. xi. 5, 6; Zech. viii. 16. Every tribe had its supreme and subordinate rulers, according to the plan of Jethro the Midianite; Exod. xviii; Deut. i. The chief rulers were called *princes, or heads of thousands;* Num. xxxii. 2; Jos. ix. 15; xvii. 4; Num. x. 4. Perhaps the *seventy elders*, mentioned Num. xi. were the sixty rulers of ten thousands, together with the twelve princes of the tribes; Num. i, vii. Of these, some think the Jewish sanhedrim or parliament was first constituted, and afterwards continued. But the utter silence of the Old Testament about any such court, when there was no king nor judge to govern the people; Judges xvii, xxi; and when the people generally followed their kings, either in idolatry or reformation, makes the existence of any such court in those times extremely doubtful. Whether most of their fifteen judges, after effecting the several national deliverances for which God raised them up, retired to a private life, as before, is not altogether evident.

The Hebrews' request of a king is represented as a rejection of their theocratical form of government; 1 Sam. viii. 7; xii. 17, 19; under their kings, especially after the division of the kingdom, we find but small vestiges of it Nay, except by David and Solomon, who were also prophets, we find scarcely anything good done by any of them, in which any sovereign on earth may not imitate them on proper occasions. Even when they were appointed by God to the government, they were called to their office by the people, as much as our British kings. They were installed in it by unction, at least where their title seemed dubious; 1 Sam. x. 1; xvi. 1; 1 Kings i. 30; 2 Kings xi. 12; xxiii. 3. They were crowned with a crown, somewhat like the high priest's mitre; 2 Sam. i. 10; 2 Kings xi. 12; Psalm xxi. 3. The principal subjects tendered them a kiss,



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importing allegiance; Psalm ii. 12: and the people by loud acclamations testified their subjection; 1 Sam. x. 24; 1 Kings i. 39. According to law none but a native Israelite could be king. Every king was to transcribe, for his own use, a copy of the Mosaic laws. He was to govern with equity and lenity. He was not to multiply to himself wives, horses, silver, or gold, but to depend on the assistance and protection of God in all his undertakings; Deut. xvi. 18—20; xvii. 14—20. Their great council, in which the supreme magistrate or his representative presided, had only power to enact regulations for executing the laws prescribed by God himself: nor, according to these rules do they seem to have had any power of levying taxes. Till the reign of Saul, the Hebrews had never any standing troops; but the 601,730 freeholders were obliged, on a proper call, to bear arms against the enemy at their own expense; Judges iii, vi, xx; 1 Sam. xi. Saul had but a few thousand standing forces; 1 Sam. xiii. 2; xxvi. 2; but David increased their number to 288,000: 1 Chr. xxvii. 1—15. Jehoshaphat increased those of Judah to 1,160,000; 2 Chr. xvii. 14—19.

It only remains to take notice of some of the CLASSES or SECTS mentioned in the Scripture history of the Jewish nation. As (1) The SCRIBES. The most honourable of these were the secretaries of state and war; 2 Sam. viii. 17; 2 Kings xviii. 18; xxii. 3; xxv. 19. The inferior *scribes*, were much like our writers to the signet, &c. 1 Chr. ii. 55. Many of the Simeonites, it is said, being scattered amongst the other tribes, kept public schools, and were scribes of the lowest form; Gen. xlix. 7. There appears to have been another kind of *ecclesiastical scribes*, who were preaching clergy, and expounded the law of Moses in their own way; Luke v. 17, 21; xi. 44. (2) RABBINS. The title of RABBI, in the earlier ages, only denoted such as were of superior rank and station; Job xxxii. 9; Esth. i. 8; Jer. xxxix. 3; xli. 1. But some ages before our Saviour's incarnation, the self-conceited doctors of learning began to assume it as a badge of literary honour; Mat. xxiii. 7, 8. (3) The PHARISEES were a very numerous sect. They pretended that the traditions of the elders were of, at least, equal authority with the written word of God. They affected to discover an uncommon sanctity in many painful austerities and trifling shows of devotion. They enlarged the fringes on the corners of their garments, and marked their foreheads with scrolls of parchment, called *phylacteries*, on which were inscribed some noted sentences of the law; Mat. vi, xxiii. (4) The SADDUCEES. They seem to have acknowledged the divine authority of, at least, the books of Moses; but denied the existence of separate spirits, and the resurrection of the dead. They denied the decrees of God, and pretended that men were absolute masters of their own actions, without any supernatural influence. Many of the rich and powerful were of this sect; Acts xxiii. 8; v. 17; but we never hear of one of them converted to the Christian faith. (5.) The SAMARITANS were the offspring of those heathens whom the kings of Assyria brought from the east, and planted in the country of the ten tribes. Their religion was a motley mixture of the heathen and the Jewish. They and the Jews generally hated one another to an uncommon degree; and in the days of our Saviour the Jews thought them all possessed by the devil; 1 Kin. xvii. 24—34; Ezra iv, v; Neh. ii, iii, iv, vi; Luke ix. 52, 53; John iv; viii. 48. (6.) The GALILEANS were a party headed by one Judas, who refused to submit to the Romans, or, to pay them any tribute; Luke xiii. 1; Acts v. 37. (7.) The HERODIANS were the flatterers of Herod the tetrarch of Galilee, who were ready to comply with whatever heathenish customs he introduced, in order to please his Roman friends; Mat. xxii. 16; Mark viii. 15.

The knowledge of the TYPICAL REPRESENTATIONS under the Old Testament dispensation is of much more importance; the whole of it being intended by God as a proper mean of ushering his Son into our world, and into his subsequent glory: every religious rite, every noted person and event, observable therein, may justly be considered as an emblem of what is spiritual, and as a TYPE, a FIGURE, a SUBSTANTIAL PREDICTION, of good things to come. This idea is strongly supported by the apostle's calling the Jewish ordinances *shadows of good things to come*, the body of which is Christ; Col. ii. 17; and by most of his Epistle to the Hebrews. To view the noted PERSONS, EVENTS, and RITUAL INSTITUTIONS, in relation to Jesus Christ and his New Testament and heavenly church, is indeed to apprehend them in a most amiable and engaging point of light. In this view we discern all the prophets bearing witness to our glorious and worthy Redeemer. Among these shadows of good things to come we may rank,

1. TYPICAL PERSONS, who, in their distinguished origin, their amiable qualities, their honourable stations, their peculiar work or call to it, their wise and faithful performance thereof, and remarkable success therein, represent Jesus, the Mediator of the New Testament and Saviour of men. In this light we may consider (1.) ADAM, in his immediate formation by God, his perfect likeness to God, his distinguished form, in which the spiritual and material substances of creation were connected; in his lordship over this sublunary world, his divine marriage, and in his parental and federal relation to mankind; Gen. i—v. Rom. v. 12—19; 1 Cor. xv. 21, 22. (2.) ABEL in the debasement of his name, the righteousness of his life, the excellency and acceptableness of his sacrifice; in his brother's hatred and murder of him, and the fearful punishment which ensued; Gen. iv. 1—16; Heb. xi. 4; xii. 24; 1 John iii. 12. (3.) ENOCH, in his self-dedication to God, upright walking with him, clear prediction of the last judgment and imbodied translation to heaven; Gen. v. 22—24; Heb. xi. 5; Jude 14, 15. (4.) NOAH, as the comforter of his friends, the upright favourite of his God, the erector of the ark, the saviour of his family and animals, the acceptable sacrificer to God, the covenant-head of those who repeopled the new world, and the predictor of their different fates; Gen. v—x. Heb. xi. 6; 1 Pet. iii. 19, 20. (5.) MELCHIZEDEK, in the secresy of his genealogy; in his immediately divine instalment in the priesthood; in his relation to an accursed people as their priest and king; in his having no official successor; in his superiority to and blessing of Abraham; and in his generous refreshment of the victorious but weary troops; Gen. xiv. 18—20; Ps. cx. 4; Heb. vii. 1—11. (6.) ABRAHAM, in his divine call to leave his native country; in his firm trust in, ready obedience to, and high favour with God: in his meekness, his kindness, and his boldness, in favour of Lot, his injurious friend; in his perfect equity and extensive usefulness to his neighbours; in his covenant headship over his long promised and marvellously produced seed; and in the extraordinary oblations, whereby he confirmed it; and in the distinguished tempers and fate of those born in his house; Gen. xii—xxv. Ps. cv. 6—15; Acts vii. 2—8; Rom. iv; Gal. iii. 6—18; iv. 22—31; Heb. xi. 8—19. (7.) ISAAC, in his long predicted, much desired, and marvellous birth; in his early enduring of persecution; in his voluntary oblation of himself to God, a source of great blessings to himself and his seed; in his happy marriage to his Gentile kinswoman; and in the long desired birth, different tempers, and states of his children; Gen. xxi—xxvii. Gal. iv. 26—29. (8.) JACOB, in his noted uprightness; his acquirement of the birthright and blessing; his manifold troubles, and divine support and comfort under the same; his prevalent wrestling and powerful prayers; his numerous offspring, and the extensive blessings he left them; Gen. xxv—xxxv. xlvi—l. Hos. xii. 3; iv. 12. (9.) JOSEPH, as a darling son, marked with princely apparel; a hated, but prudent and affectionate brother; a trusty, wise, and successful servant; an inspired interpreter and prophet; a resolute resister of temptation; a patient sufferer of trials unnumbered, and through them highly exalted and singularly blessed; and, in fine, as the preserver of nations, the advancer of his master's kingdom and nourisher of his father's family; Gen. xxx. 22—24; xxxvii, xxxix—l. Ps. cv. 16—22; Acts vii. 9—18. (10.) JOB, in his remarkable piety, integrity, humility, and usefulness; in his original happiness and wealth; in his sudden and sovereign reduction to depths of misery and wo; in his manifold and grievous sufferings from every quarter, hell, earth, and heaven; his remarkable patience under them, and his restoration at last to redoubled glory and wealth; Job i—xlii. Ezek. xiv. 14; Ja. v. 11. (11.) MOSES, in his honourable but hazardous birth, his marvellous preservation, his manifold trials and patience under them; in his solemn call to his extensive office of deliverer, mediator, extraordinary priest, unparalleled prophet, honoured lawgiver, and king in Jeshurun, in his incomparable intimacy with God; and in his meekness, disinterestedness, fidelity, and zeal, in the discharge of his work; Ex. ii. to Deut. xxxiv. Ps. cv. 26, 27; lxxvii. 20; Acts vii. 20—40; Heb. xi. 23—29. (12.) AARON, as a renowned saint, an eloquent orator, a holy prophet, a great high priest, a covenant-head and common parent of priests unnumbered; in his solemn call to and investiture in his office of priesthood, and the confirmation thereof by miracles of mercy and wrath; in his laborious, faithful, and affectionate discharge thereof; and at last, in his voluntary death on mount Hor, leaving his sacred vestments to his son; Ex. iv. 14—16; viii—x, xxviii, xxix; Lev. viii, ix, x; Num. xvi, xvii, xx. (13, 14.) BEZALEEL and AHOLIAB, as the divinely called, singularly qualified, faithful, laborious, and successful framers of a tabernacle for the symbolic residence of God; Ex. xxxi, xxxvi—xl. (15.) PHINEHAS, in his divinely directed, though uncommon zeal for God, and his nation; in his honourable reward of victory, peace, and everlasting priesthood; and in his covenant-headship over his priestly posterity; Num. xxv, xxxi; Ps. cvi. 30, 31. (16.) JOSHUA, in his name pregnant with *salvation;* his education under Moses the lawgiver; his solemn call and repeated encouragement from God to his work, and his diligence therein; his miraculous assistance, diversified exploits, marvellous conquests, and wise distribution of the promised Canaan to God's chosen people; and in his zeal and care to establish among them the true worship and service of God; Ex. xvii. 10, 13; Num. xiii. 13, 16; xiv. 6—10, 30; xxvii. 15—23; Deut. xxxi. 1—8; Jos. i—xxiv. Acts vii. 45; Heb. 4. 8. (17.) GIDEON, in his original meanness, his lovely humility and meekness; his clearly divine, solemn, and miraculously attested, call to deliver Israel; his amazing success by unlikely instruments; his care to reform his nation, maintain peace with his friends, and punish his contemners; Judg. vi—viii. 1 Sam. xii. 11; Heb. xi. 32—34. (18.) SAMSON, in his preternatural birth, his solemn separation to the service of God, his marvellous exploits, the men of Judah's betrayment of him into the hand of his enemies; and, in fine, his voluntary death for the ruin of his people's destroyers; Judg. xiii—xvi. Heb. xi. 32—34. (19.) BOAZ the Bethlehemite, in his abundant wealth, his humble and affectionate mind, his divinely directed and honourable marriage to a destitute Gentile widow, and the happy issue thereof; Ruth i—iv. (20.) SAMUEL, in his marvellous birth, his early dedication to God, his solemn call to and faithful service of God, as the prophet and deliverer of Israel, and in the remarkable vengeance which overtook the nation for rejecting him; 1 Sam. i—xxxi. Heb. xi. 32—34. (21.) DAVID, in his fidelity, patience, meekness, zeal, eminent devotion, firm faith in, and high favour and familiarity with, God, and in his triple unction and call to this office; in which he was at once the Psalmist, prophet, and monarch of Israel, and a head to the heathen around; in his covenant-headship over his royal posterity; in his unnumbered and grievous afflictions from every side, and his holy resignation thereto; in his marvellous exploits, and almost ever-successful wars with the enemies of his nation; in his astonishing care to order the church, and his expensive preparations for building the temple of God; 1 Sam. xvi—xxx. 2 Sam. i—xxiv. 1 Kin. i, ii; 1 Chr. iii, xi—xxix. Ps. ii—cl. Acts xiii. 22. (22.) SOLOMON, in his dearness to God; in his early and



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solemn enthronement; his charge from, and benediction by his father; in his astonishing wisdom, wealth, and renown; in the extent, order, peace, and happiness of his kingdom; in his expensive, skilful, and laborious erection of a magnificent temple for God, and in his solemn dedication thereof by sacrifices and prayer; 2 Sam. xii. 25; vii. 12—16; 1 Chr. xvii. 11—15;—xxii, xxviii; 2 Chr. i—x; 1 Kin. i—x; Ps. lxxii, cxxxii. (23.) ELIJAH, in his debased appearances, fervent zeal, effectual prayers, discriminating sacrifice, miracles of mercy and judgment, power over the nations, imbodied translation to heaven, and the fearful vengeance which overtook his opposers of the family of Ahab, according to his predictions; 2 Chr. xxi. 12—15; 1 Kin. xvii—xix, xxi; 2 Kin. i, ii; Luke iv. 25, 26; Jam. v. 17, 18. (24.) ELISHA, in his solemn call to his prophetical function, and ready compliance therewith; his plentiful endowment with the Spirit of God, numerous miracles of mercy and judgment, usefulness to his nation, the manifold injuries he received, and the fearful resentments thereof by his God; 1 Kin. xix. 19—21; 2 Kin. ii—ix; xiii. 14—21; Luke iv. 27. (25.) JONAH, in his exposure to the raging storm and billows, his burial alive in the whale's belly, and resurrection therefrom on the third day; and in the success which attended his subsequent ministration among the Gentiles; 2 Kin. xiv. 25; Jonah i—iv; Mat. xii. 39—41. (26.) ELIAKIM, in his succession to a traitor in office; his distinguished authority and faithful exercise thereof, for the honour of his master and advantage of his nation; Is. xxii. 20—24. (27.) DANIEL, in his renowned piety and uprightness; his high favour with God; his distinguished wisdom, and uncommon revelations of God's purposes; his powerful prayers; his advancement to high honours, through exile, debasement, and trouble; and in the terrible vengeance which overtook his malicious persecutors: Dan. i—xii; Ezek. xiv. 14; xxviii. 3. (28.) ZERUBBABEL, in his dearness to God; his leading his people from Babylon to Canaan; and in his rebuilding the temple by weak means, and notwithstanding much opposition: Ezra i—vi. Zec. iv. 6—10; Hag. i. 14; ii. 23. (29.) JOSHUA the high priest, in the resistance he received from Satan; the divine changing of his apparel; in the contempt which he and his fellows endured; and in their subsequent crowns of honour, and their fellowship with angels; Zech. iii, vi. Ezra v. 2. (30.) JOHN BAPTIST, in his divinely predicted, preternatural, and gladdening birth; his early and eminent sanctity of nature and life; and in his solemn call to his work of reformation; his zeal, fidelity, and success therein; and in his martyrdom in the cause of truth; Mat. iii, xiv; Luke i, iii; John i. iii. These did all prefigure Jesus Christ in everything, in his person, state or conduct, correspondent with these things.

II. TYPICAL CLASSES OR ORDERS of men, which prefigured Jesus Christ, and his gospel ministers or people, in their stations, endowments, work, and reward. Thus (1) The ISRAELITES IN GENERAL, in the meanness of their extract; the supernatural manner of their production from Abraham; their long continued paucity and weakness; their obstinacy and wickedness, and frequent murmurings and rebellions; their manifold distresses, wanderings, and enemies; and especially in God's federal betrothing of them to himself in their progenitors; marking them with his sign of circumcision; separating them to himself as his peculiar people, children, and servants; bestowing upon them his peculiar protection, provision, direction, laws, ordinances, promises, and country; and his increasing them into a multitude of nations; were figures of the saints, particularly in the gospel church; Heb. xi. 11, 12; Ex. i, ii, xiii, xiv, xvi, xvii, xix; Num. i—xxxvi; Deut. iv—ix—xxvi. 5—9; Rom. ix. 4, 5, &c. (2) The FIRST-BORN HEBREW MALES, as memorials of an accomplished redemption from Egypt; as the beginning of their fathers' strength, and preservers of their honourable name; as heirs to a double portion of their inheritance, and their principal blessing; as heads (if not priests before the law) to their brethren; as the honour of their families, and means of sanctifying them to God and procuring his blessing thereon; prefigured Jesus Christ, and were emblems of his chosen saints; Ex. xiii. 2, 11—16; xxii. 29; xxxiv. 19; Num. iii. 45—51; viii. 16; Deut. xxi. 16, 17. (3) The KINSMEN-REDEEMERS, in their necessary nearness of kin, that the right of redemption might be theirs; in their recovering their friends' inheritance, if mortgaged; redeeming his person, if enslaved; avenging his blood, if he had been murdered; and in marrying his widow, and raising him up an honourable seed, if he died childless; prefigured Jesus Christ in our nature, purchasing our happiness, avenging our blood upon Satan and our lusts, redeeming our persons; and, by union and communion with them, rendering us fruitful in good works; Lev. xxv. 25; Num. xxxv. 19—28; Ruth iv. 1—10. (4) The YOUNGER UNMARRIED BROTHERS of a Hebrew who died childless, in their obligation to espouse their brother's widow, and raise him up an heir to his estate, and their exposure to contempt if they refused, represent ministers and professors of the Christian church, who, by communion with the church, must either raise up a spiritual seed to Jesus their departed Brother, or expose themselves to everlasting shame and contempt: Deut. xxv. 5—10. (5) The VOLUNTARY BOND-SERVANTS, who, from love to their master and family, refused to go free at the end of their term, and had their ear fastened to his door-post, in token of their engagement to perpetual service, figured out Jesus Christ, as, from love to God and his people, voluntarily engaging himself in the perpetual work of our salvation, and his people, as constrained by his love to perpetual obedience; Ex. xxi. 5, 6; Deut. xv. 16, 17. (6) The SOJOURNING STRANGERS, not Canaanites, in the tender care taken of them; in their free access to the oracles and ordinances of God, and to the cities of refuge; represented the free and abundant access of the Gentiles to the gospel church, and their high privileges therein; Ex. xxii. 21; xii. 48, 49; Lev. xix. 10; Num. xv. 4; xix. 10; xxxv. 15, &c. The HANGED MALEFACTORS of Israel in their accursed death and speedy burial, figured out our Redeemer as clothed with our guilt and curse; crucified for the expiation of our crimes; and decently interred, without delay, to mark that the law was satisfied for our sin; Deut. xxi. 22, 23. (8) The HEBREW JUDGES, in their solemn call to deliver their people from that misery which their sins had procured; in their divine qualification for their work, and success therein; prefigured Jesus, our necessary, divinely called, well-qualified, and successful deliverer; Judg. ii—xvi; 1 Sam. i—vii; xii. 11; Neh. ix. 27. (9) The HEBREW KINGS of David's family as introduced by the Israelites' rejection of God's immediate government; as taken from among their brethren; as divinely called to, and secured in, power by a perpetual covenant; as installed by unction, coronation, kisses, and shouts of subjection; as copying out the law of God for themselves, and constantly attending to it as the rule of their administrations; as charged not to trust on carnal supports nor wallow in fleshly pleasures; as sitting on the Lord's throne, and ruling the Lord's people, but never exalting their heart above them; and as fighting the Lord's battles, and extirpating his accursed enemies; represented Jesus Christ, as the mediatorial King of his church; and his saints, as made kings unto God; 1 Sam, viii, xiii, xv; xvi. 1—13; 2 Chr. xi, xii; 1 Kin. i. 39; 2 Kin. xi. 12; xxiii. 30. (10) The HOLY PROPHETS, in their divine mission to, furniture for, and direction in, their work; and in their diligence, fidelity, and zeal in it; explaining God's laws, attesting his truths, revealing his purposes, announcing his promises and threatenings, and directing his people; in being often signs and wonders to men; and in suffering much abuse and persecution from them, and in God's fearful resentment thereof; represented Jesus Christ, and his gospel ministers and saints; Is. vi; Jer. i; Ezek. ii—xi; Heb. i; Is. i, to Mal. iv; 2 Chr. xxxvi. 15—17; Mat. xxiii. 34, 35. (11) The NAZARITES, in their voluntary separation from others and solemn dedication to God; in the honourable length of their hair; in their abstinence from everything intoxicating and polluting; in their exact fulfilment and solemn finishing of their vow; figured out Jesus, his ministers, and his people, as solemnly, and yet voluntarily, set apart to their sacred work; as constant and increasing in their manifested subjection to God; making known their moderation to all men; and as, amidst debasement and troubles, perfecting holiness in the fear of the Lord; and at last finishing their course in a manner thankful, solemn, and highly honourable to God; Num. vi; Judg. xiii. (12) The NETHINIMS, i. e. *given ones*, which consisted of the Gibeonites, and such others as were devoted to the lower services of the tabernacle or temple, in drawing water to wash the sacrifices, or hewing wood to burn them; in their voluntary subjection, their mean employment, and yet distinguished nearness to God; represented our devoted, condescending, and debased Redeemer, approaching to, and enjoying remarkable fellowship with God in the service of his church, and his ministers and saints; Jos. ix. 22—27; 1 Chr. ix. 2; Ezra ii. 58. (13) The LEVITES, in their honourable separation to the service of God, as a reward of their zeal against the worshippers of the golden calf; in their standing in the room of the first-born Israelites; in their being appointed to their work for preventing plagues on the Hebrew nation; in their early enrolment in the sacred lists, from a month old; in their solemn instalment in their office, by washing, waving, and diversified oblations; in their extensive labour, watching and bearing the tabernacle and its furniture, assisting the priests in the sacrifices, teaching the people, &c., during the vigour of life, and then retiring to an honourable rest; and in their large allotment of cities and incomes, though by far the smallest of the HEBREW tribes; prefigured Jesus, as the solemnly installed, the once debased, but faithful Servant of his Father, in all the concerns of his church; and were emblems of his ministers and saints, in their labours of love and their ample reward; Ex. xxxii. 27—29; Deut. xxxiii. 8—11; Mal. ii. 5, 6; Num. iii, iv, viii, xviii; xxxv. 1—8; Deut. xii. 11—19; xiv. 27—29; xviii. 6—8. 2 Chr. xvii. 8, 9; xix. 8; xxix—xxxi; Neh. viii. (14) The AARONIC PRIESTS, in their attested descent from Aaron; their unblemished bodies; their separation from their brethren; their temperate diet, moderate mourning, and honourable marriage; their plain, but pure and sacred apparel; their divine call, and solemn attestation thereof by miracles of mercy and wrath; their solemn consecration to their office, by washing, enrobing, oblations, unctions, and feasting; and in their extensive work of rearing and unrearing the tabernacle in the wilderness, taking care of the sacred furniture, offering all the gifts and sacrifices of their nation, burning the incense, placing and removing the show-bread, lighting and dressing the sacred lamps, blowing the silver trumpets, teaching and blessing the people, judging of their leprosies, purifying the unclean, encouraging the people in their battles; and, in fine, in their plentiful and sacred reward; prefigured Jesus in his honourable pedigree, perfect purity, absolute fitness for his work, solemn call to it, and instalment therein, and his faithful and complete discharge thereof, issuing in a glorious, abundant, and everlasting reward; and they were also emblems of his ministers and saints; Heb. v. 1; Ezra ii. 62, 63; Lev. xxi, xxii. 1—13; xxiv. 5—9; i—x, xii—xv; Ex. xxix; xxviii. 40—43; 2 Chr. xiii. 10, 11; Num. iv. 5—16; vi. 23—26; viii. 2, 3; x. 1—10; xv—xviii, xxviii, xxix; Deut. xvii. 8—13; xviii. 1—5; xx. 1—4. (15) The HIGH PRIEST, in his peculiar dignity; his government of the other priests; in his double suit of sacred vestments, the simple and golden; his plentiful unction; his never defiling himself, nor leaving the sanctuary; his espousing none but an honourable virgin; his performing the whole work of the annual expiation, purifying the sanctuary and its furniture, entering within the vail and returning to bless the people; prefigured Jesus, the sole High Priest of our profession, in his unparalleled excellency, dignity, and purity; his Headship over his people; his robes of manhood, mediatorial office, and righteousness; his divine call to, and full preparation for his work, by the abundant influences of the Holy



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Ghost; his perfect attachment to, and attendance on that work; his communion with chosen and sanctified persons and pure churches; his making a full atonement for our sins, and bringing in an everlasting righteousness; and his entering into heaven by his own blood, that he might thence return to bless men in the gospel dispensation and last judgment; Exod. xxviii. 1—39; xxix. 6; Lev. xxi. 10—12; viii, ix, xvi.

III. TYPICAL EVENTS, or transient things, which prefigured Jesus, and the great events of our redemption by him. (1.) NOAH'S ARK, in its divine contrivance, appointment, and plan; in its firmness, strength, and fitness, to swim through swelling floods, and to protect from deluging rains; in its capacious and regular stories, rooms, and entrance; in its illumination only from above; in its being the sole means of saving a few persons and animals from the overflowing deluge; in its saving the cargo which God directed into it, by the exposure of itself; and, in fine, firmly settling on its lofty rest; represented Jesus, in his diversified offices and states, as the sole means of saving an elect world committed to him by God from the overflowing deluge of infinite wrath; and is a figure of his body the church, without the limits of which none can be saved; Gen. vi—viii; Heb. xi. 7; 1 Pet. iii. 20, 21. (2.) JACOB'S LADDER, erected in the wilderness, and reaching from Jacob on earth to a promising JEHOVAH in heaven, and occupied by angels ascending and descending thereon; represented Jesus, as the Son of Jacob in his manhood, and, of JEHOVAH in his divine person; in his different states of debasement and exaltation as the Mediator between God and men, ministered to by angels himself, and in whom they ministered to us; Gen. xxvii. 11—15; John i. 51. (3.) MOSES' BUSH; low, earthly, and combustible; *burning, but not consumed;* represented Jesus' manhood; low and weak in itself, inhabited by his fulness of Godhead, and exposed to the fierceness of his Father's wrath, but not consumed; and his church, under fiery tribulations, but not destroyed, because inhabited by a promising God; Exod. iii. 2—10; Acts vii. 30—34. (4.) The PILLAR OF CLOUD AND FIRE, which conducted the Hebrews in the wilderness, in its form; its seasonable origin; its hovering over the erected tabernacle; in its bedewing, enlightening, protecting and directing influence; and in the many oracular instructions received from thence; marked out Jesus Christ, and his gospel ordinances; Exod. xiii. 20—22; xiv. 20; xl. 34—38; Num. ix. 15—23; x. 33, 34; Neh. ix. 14, 19; Psalm cv. 39; 1 Cor. x. 2. (5.) The TREE discovered by God, and cast by Moses into the bitter waters of Marah for sweetening them, represented Jesus, found out by God, made under the law, and crucified for us, sweetening everything awful, bitter, and troublesome; Exod. xv. 22—25. (6.) The MANNA, divinely formed, marvellous in virtue; given freely, seasonably, plentifully, daily, early, and abundantly, to ill-deserving and even contemning murmurers, ready to perish; and gathered by all daily and early; shared equally; carefully prepared; speedily and regularly eaten: a golden potful of which was preserved for a lasting memorial in the Holy of holies, represented Jesus as the bread of life, given to sinners of mankind in the gospel, and gathered and eaten by a true faith; and of which there is a plentiful memorial contained in gospel ordinances; Exod. xvi; Num. xi. 4—9, 31—33; xxi. 5, 6; Neh. ix. 15, 20; John vi. 32—57. (7.) The ROCKS of Rephidim and Kadesh, as smitten by Moses' rod, and emitting streams of water sufficient for all the Hebrew millions, and following them in their way through the wilderness, represented Jesus, as obeying and suffering under Moses' law, that thence might issue forth streams of redeeming love, blood, spirit, and truth, for the life and comfort of sinners of mankind; Exod. xvii. 1—7; Num. xx. 1—11; Neh. ix. 15, 20; Psalm lxxviii. 15, 16; cv. 41; cxiv. 8; 1 Cor. x. 4. (8.) The WELL DUG by the nobles of Israel on the border of Moab, at Moses' direction, represented Christ as the fountain opened in the gospel, by the prophets and apostles, for the purification and comfort of his people in this world; Num. xxi. 16—18. (9.) The CLUSTER of GRAPES, brought by Caleb and Joshua from Eshcol, might figure out his unnumbered excellencies, blessings, promises, gifts, and graces, brought near in the gospel, and exhibited to men as evidences of the plenty which is to be enjoyed in the Canaan above; Num. xiii. 23, 24. (10.) While AARON'S BUDDING ROD, laid up in the foreside of the ark, marked the divine appointment, the constant succession, and ever useful labours of the Aaronic priests, it represented Jesus the ever flourishing and fruitful branch of the Lord; and the gospel rod of his strength, as the demonstrative evidence of his call to his high priesthood; Num. xvii. Psalm cx. 2. (11.) The BRAZEN SERPENT, appointed by God, framed by Moses, and lifted up on a pole, that the serpent-bitten Israelites might be healed by looking to it, represented the Almighty Jesus, in the likeness of sinful flesh, fulfilling Moses' law, and lifted up on the cross and in the gospel, as the divinely appointed, the easy, the accessible, the universal, and infallible Saviour and medicine of sinful men, who look to him by faith; Num. xxi. 4—9; John iii. 14—17. (12, 13.) The POOLS OF BETHESDA and SILOAM, occasionally noted for their healing virtue, might figure him out as the miraculous healer of maimed, withered, lame, diseased, and blind sinners; John v. 1—4; ix. 6, 7; Zech. xiii. 1; Is. viii. 6. (14, 15.) The DELIVERANCE of the Hebrews from Egypt and Babylon, in the time and manner fixed by God's promise, and notwithstanding much opposition, prefigured Jesus' promised, seasonable, marvellous, all-powerful deliverance of the nations from their misery under heathenism or popery, through his erection or re-establishment of his gospel church; and are emblems of men's deliverance from an unregenerate state; Exod. xiv; Ps. lxxviii, cvi; Ezra i, ii. (16.) The TRAVELS of the Hebrews in the wilderness, amidst sins, judgments, trials, mercies, and revelations unnumbered, and their marvellous ENTRANCE into Canaan, were typical of the diversified fates of the gospel church, and her marvellous entrance into her millennial and eternal rest; Exod. xv. to Deut. xxxiv; Neh. ix. 15—23; Ps lxxviii. 14—54; cv. 39—43; cvi. 14—33; Josh. i—v. (17.) Their divinely directed and wonderfully successful WARS, in the conquest or preservation of Canaan, were typical of the manifold struggles of the gospel church to extend her boundaries or maintain her privileges; and emblematical of the saints' spiritual warfare on earth; Exod. xvii. 8—16; Num. xxi. 1—3, 21—35; Josh. vi—xii; Judg. i—xvi; 2 Sam. v, viii, x, &c.

IV. MISCELLANEOUS ORDINANCES; many, if not most of which, pertained to their civil as well as to their ceremonial system. These, in general, directed them to live as a people separated to the Lord, and who in all things, even the most minute, were zealous for his honour. (1.) To mark them Abraham's seed, distinguished from all others; to seal with them the covenant of grace, and their peculiar relation to God; to prefigure Jesus Christ, as shedding his blood for his people; and to represent our spiritual regeneration and mortification; every man-child was, under pain of death, to be CIRCUMCISED on the eighth day; Gen. xvii. (2.) To mark that nothing should be rashly, or in an improper condition, given to the Lord, no animal, however clean, was to be offered till it was at least seven days old; Exod. xxii. 30. The fruit of trees was held polluted for the first three years, and only on the fourth year given to the Lord, after which it was the lawful property of its owner; Lev. xix. 23—25. The price of a dog, or the hire of a harlot, or anything else unlawfully gotten, was never to be offered to the Lord; Deut. xxiii. 18; Isa. lxi. 8. A bond-woman defiled, having nothing of her own, was to bring no trespass-offering, but to be scourged for her fault; Lev. xix. 20—22. (3.) To mark a regard to the Lord's oblations, and to Jesus' death, thereby represented, none might eat of any blood, or of the fat of any cattle, sheep or goats; Lev. xvii. 6; vii. 23—27. (4.) To excite the Jews to the utmost purity in all manner of conversation, none might eat of clean beasts which had been torn, or had died of themselves; Lev. xvii. 15; Deut. xiv. 21; and every one was to ease nature at a proper distance, and cover the excrements; Deut. xxiii. 12—14. (5.) To prevent symbolizing with heathenish and inhuman superstition, and to animate the most tender compassion, none might cut his flesh, or make himself bald, in mourning for deceased friends; Lev. xix. 27, 28; Deut. xiv. 1. None might boil an animal in its mother's milk, or slay the dam along with her young; Exod. xxiii. 19; xxiv. 26; Deut. xiv. 21; xxii. 6, 7; Lev. xxii. 28. Nor was the mouth of an ox, while treading out the corn, to be muzzled; Deut. xxv. 4. (6.) To teach them the hurtfulness of improper mixtures of persons in societies; or of works and grace; or of ordinances of God and inventions of men; no eunuchs, bastards, Ammonites or Moabites, were to be admitted into any share of the Hebrew government; Deut. xxiii. 1—8. No Israelite might wear a garment proper to the other sex; Deut. xxii. 5. None might wear a garment of woollen and linen; Deut. xxii. 11. None might sow his field with a mixture of divers seeds; Deut. xxii. 9. None might plough with an ox and an ass yoked together; Deut. xxii. 10; nor gender his cattle with divers kinds; Lev. xix. 19. (7.) To mark the most disinterested love and tender compassion towards mankind, and to figure out the rich abundance of Jesus' redeeming grace, no servant who had fled from a hard master was to be delivered back to him; Deut. xxiii. 15. No captive maid was to be married, till she had remained a month to prepare herself, and bewail the loss of her parents; Deut. xxi. 10—14. No man betrothed or newly married, or who had newly built a house or planted a vineyard, was required to attend in war; Deut. xx. 5—7; xxiv. 5. None might lend money upon usury to a poor Hebrew, if to any Hebrew at all; or render him a bond-servant; Lev. xxv. 36, 37; Deut. xxiii. 19. None might reap the corners of his field; nor glean those of his vineyard; nor shake his fruit trees a second time; nor bring home a sheaf which he had once forgotten in the field; but all was to be left to the poor, to the stranger, to the fatherless, and the widow; Lev. xix. 9, 10. (8.) Not only to deter from every indulgence of fleshly lust, but to mark the fearful end of those who hypocritically join themselves to the church, or who dishonour Jesus by their scandalous and continued outbreakings, the woman, who falsely imposed herself upon a husband as a virgin, was to be publicly stoned; Deut. xxii. 21; and a priest's daughter who played the harlot was to be burnt; Lev. xxi. 9. (9.) To animate them to a constant gratitude for mercies received, and a regard to the commandments of God, every Hebrew's upper garment was marked with a blue fringe, commemorative of the redemption from Egypt, and of his obligation to obey the law of Moses; Num. xv. 37—41.

V. TYPICAL PLACES, which were ceremonially holy, but in different degrees. Canaan was holy in the lowest degree; the cities of refuge in the second; Jerusalem in the third; Mount Sion in the fourth; and the tabernacle and temple in the highest. In the more sacred places God symbolically dwelt: thither his offerings were brought; there his festivals were kept; and thence his oracles were to be sought; Deut. xii. 5—7; Ps. lxxxvii, cxxii, cxxxii. (1.) CANAAN, as the wonted residence of ejected sinners; as a land divinely chosen for God's favourites; long promised, freely bestowed, and graciously inspected by the eye of God; a land orderly allotted to God's chosen people, brought thither by miracles unnumbered; a land singularly nourished by the influences of heaven, and fruitful in everything necessary for subsistence and delight; and, to crown all, the sacred residence of JEHOVAH, and of the ordinances of his grace—but how despised, and come short of, through unbelief!—prefigured the state of the New Testament church, and of the celestial happiness; and was an emblem of our new-covenant state of union to, and fellowship with Jesus Christ; Gen. xv. 18—21; Exod. iii. 8, 17; vi. 8; Num. xiv. 7, 8; Deut. vi. 10, 11; viii. 7—10; xi. 9—12; Neh. ix. 25, 35; Ezek. xx. 6, 15; Ps. cvi. 24; Heb. iii. 19. (2.) The CITIES OF REFUGE, in their names; and as being near to the borders of the heathen, and easily accessible to every man-slayer; as Levitical cities of instruction; as perpetually having their gates open, with excellent roads lead-



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ing to them; and in the protection and peace which they secured for the refugees who remained in them till the death of the high priest; represented Jesus Christ, as the all-renowned, near, accessible, completely furnished, and everlasting refuge of sinful men, Jews and Gentiles, in which they receive spiritual light, life, liberty, peace, and safety; Num. xxxv. 6—34; Deut. iv. 41—43; Josh. xx, xxi (3.) JERUSALEM, in its name marking peace and perfection discerned and possessed; in its stable foundation, compact form, beautiful appearance, and strong fortifications; and as a city chosen of God, holy, healthy, rich, renowned, royal, populous, and privileged; prefigured the gospel church below, and the heavenly Jerusalem above; Ps. xlviii. 1—4; lxxvi. 2; cxxii. 2—9; cxxv. 2; Josh. xv. 63. (4.) MOUNT ZION, in its beautiful situation; its extensive and pleasant prospect; its unshaken stability; its joyous dwellings; its protection by and dearness to God, as the peculiar residence of himself and his chosen kings of David's family; was also an emblem of our fixed and glorious new covenant state, and a figure of the gospel church, and of the heavenly glory; 2 Sam. v; Ps. xlviii. 2—4; lxxvi. 1; lxxviii. 68, 69; cxxv. 1. (5.) The TABERNACLE, appointed for God's peculiar residence, was thus formed; a court 61 yards long, and about half as much in breadth, was enclosed by a linen hanging, perhaps of net-work, about nine feet in height, suspended by silver hooks on fifty-six brazen pillars, fixed at bottom in large sockets of the same metal. The sole entrance from the east was twelve yards wide, but hung over with a fine vail of embroidered linen suspended on four pillars; here, under the sky, stood the brazen altar and laver, at a small distance from the entrance of the sanctuary: hither every clean Hebrew, or proselyte, might come with his oblations. At the west end of this court stood the tabernacle, which was a close tent in form of a house, standing from east to west: its length was about 54½ feet, its breadth 18¼, and its height as much: it was erected by forty-eight strong boards of shittim-wood overlaid with gold, fixed at bottom, in ninety-six large sockets of silver, and bound together by five cross bars of shittim-wood overlaid with gold; over these was spread a fourfold covering, of embroidered linen, of hair cloth, of strong leather, and of rams' skins dyed red, all properly connected by clasps or buttons. Its whole east end served for an entrance, and was hung with a vail of embroidered linen, suspended by golden hooks on five pillars of shittim-wood overlaid with gold. This tent was divided into two apartments: the first, called the *sanctuary* or *holy place*, was in length 36½ feet, and in breadth or height half as much. Into this only the clean priests might enter; and in the west or inner end of it stood the golden candlestick, altar of incense, and table of show-bread. Beyond, and separated from this by another vail of embroidered linen, suspended on four pillars of shittim-wood overlaid with gold, and fixed in sockets of silver, was the ORACLE or MOST HOLY PLACE; a square room of 18¼ feet, into which only the high priest might enter on the day of expiation; and where the ark, with its furniture, and the cloud of glory overshadowing it, had their residence. The tabernacle was solemnly consecrated at its erection, and every year was sanctified anew on the day of expiation. After it had been long carried from place to place, all that was important of it was lodged in Solomon's temple. It represented Jesus Christ, the free, but altogether pure and precious gift of God, in his marvellous form, but much unseen excellencies; in the order and connexion of his offices, states, and everything else; as having in himself all fulness of atoning, purifying, enlightening, interceding, nourishing, law-magnifying virtue; as well-pleasing to God; and as being the sole Mediator, in whom God and his people have fellowship one with another. It also represented the church in her divine plan, her pure and precious materials, connected by the wisdom of God; in her different states, filled with all the fulness of Christ, consecrated by his blood and Spirit, and formed for his service; and, at last, in all her true members and important concerns, fixed in the heavenly temple; Exod. xxv—xxvii; xxx. 26—29; xxxvi—xl; Num. iii, iv; Josh. xviii. 1. (6.) The TEMPLE stood on mount Moriah, towards the south-east of Jerusalem, in a large court, surrounded by a high wall, and divided into two parts; the INNER for the priests and Levites, and the OUTER for the clean Israelites. Its plan was divine, and the preparations for it were immense. It was a very magnificent structure. The wall of it consisted of alternate rows of cedar-wood and hewn stone, probably polished marble. The whole inside, floor, walls, and roof, was overlaid with gold, and curiously marked with figures of cherubim and palm trees. On the outside of the wall were reared, in three stories, ninety chambers for accommodating the attending priests. Just before the entrance, or east end, stood the brazen altar, 36 feet square, and 18 feet high, with a large brazen sea, and ten lavers, for washing the priests and sacrifice. The entrance was a porch of 36 feet from north to south, 18 from east to west, and 219 high, in the form of a steeple. On each side of the porch was a magnificent pillar, almost 33 feet high, and curiously adorned with chapiters and figured pomegranates. Beyond this porch was the sanctuary, and apartment of 73 feet in length, 36½ in breadth, and 54¾ in height. Here, at the west end, stood ten, if not eleven, golden candlesticks, each with seven branches; as many tables of show-bread, with twelve loaves on each; and a large altar of incense between the two rows of candlesticks and tables. To the westward of this apartment, and separated from it by a fine partition and vail, was the HOLY OF HOLIES, a square room of 36½ feet in length, and breadth, and 54¾ in height. Here, amidst thick darkness, stood the ark with its furniture; to which Solomon added two new cherubim of olive tree, the wings of which stretched the whole breadth of the house over it. It also was solemnly dedicated by sacrifices and prayer; and was annually purified on the great day of expiation. It prefigured Jesus Christ and his church in their more glorious and exalted state. It typified his manhood, as the divinely planned, curious, pure, and glorious residence of his Godhead; typified his person, as the glorious, fixed, and lasting means of our fellowship with God; typified the church, as formed by manifold oracles, ordinances, and members, to be the residence of Father, Son, and Holy Ghost; and typified heaven itself, in its glorious fulness of redemption, and as the honoured mansion of complete and immediate fellowship with God; and it was an emblem of every particular saint, whose soul and body are, by Jesus, built up and consecrated as temples to God; 1 Kings vi—viii; 1 Chr. xxii—xxvi; xxix. 1—9; 2 Chr. iii—vi.

VI. The TYPICAL or SACRED UTENSILS were (1.) The ARK. It was a chest made of shittim wood, very fine, and almost incorruptible, overlaid with gold; 4 feet 7 inches in length, 2 feet 9 inches in breadth, and as much in height. At the top it had a golden cornice round about its lid, called the mercy-seat, because the symbol of the divine presence rested on it, which was of pure gold. Out of the ends of this lid were hammered two golden cherubim, which, with their expanded wings, covered the whole mercy-seat, while they seemed to pore upon it. Within this ark were reposited the two tables of the moral law; and in some other place of it the golden pot full of manna, Aaron's budding rod, and a copy of Moses' law. Being consecrated by an unction of blood and oil, it ordinarily stood on the floor at the very west end of the Holy of Holies. But in the wilderness, and even afterwards, it was, when necessary, carried about by means of staves fixed in its golden rings. None but priests might see it, under pain of death. By means of it the Israelites' passage through Jordan was opened, the lofty walls of Jericho were brought down, the Philistines and their idol were plagued, the curious Bethshemites were slain, and the family of Obed-edom were blessed. It represented Jesus Christ God-man, to the astonishment of angels and men, fulfilling all righteousness, glorifying and delighting his Father to the highest, and containing in him every memorial of JEHOVAH'S kindness; everything necessary for the instruction, confirmation, and nourishment of his people; and who, being consecrated to his work, and carried about in the gospel, directs their journeys, blesses those who sincerely receive him, overcomes their enemies, opens their passage into their promised rest, and punishes such as profanely abuse him; Exod. xxv. 10—22; xxxvii. 1—9; xl. 9, 35; xvi. 33, 34; Num. xvii. 10; Deut. x. 3—5; Lev. xvi. 2; Josh. iii. 11—17; vi. 14—20; 1 Sam. v; vi. 19; 2 Sam. vi. 11; 1 Kings viii. 4—12. (2.) The TABLE OF SHOW-BREAD was formed of shittim-wood overlaid with gold. It was 3 feet 8 inches in length, half as much in breadth, and 2 feet 9 inches in height; and had at top a double cornice of gold, to preserve the loaves from falling off. When necessary, it was carried by staves of shittim wood fixed in rings of gold. It had the same form of consecration as the ark. It stood in the north-west corner of the sanctuary. Upon it stood, in two rows, twelve loaves of show-bread, one for each Hebrew tribe, with some frankincense on them. The old ones were removed every sabbath, and given to the priests for food, and new ones put in their place. Solomon made ten new golden tables; five of which were placed on each side of the golden altar, on each of which were placed twelve loaves. This table and its furniture prefigured Jesus Christ presenting all his chosen tribes, in every generation, before God in his intercession; or the gospel, as presenting him and his fulness to his people, chiefly on the weekly sabbath; Exod. xxv. 23—30; xxix. 31; xxx. 27; xxxvii. 10—16; xl. 22; Lev. xxiv. 5—9; viii. 31; 1 Kings vii. 45; 2 Chr. iv. 8; Mat. 12. 4; Heb. ix. 2—21. (3.) The ALTAR OF INCENSE—so called, because frankincense was daily burnt thereon while the burnt-offerings were consumed by sacred fire on the brazen altar—was formed of shittim-wood overlaid with gold. It was foursquare, almost 22 inches in length and breadth, and twice as much in height. Whether its top was a golden grate I know not: it is certain it was surrounded with a golden cornice, which prevented the falling of any incense from it. It had spires or horns at the four corners of it; and was portable by staves of shittim-wood fixed in its golden rings. It was consecrated by an unction of blood and oil; and had its horns annually tipt with the blood of the general expiation. Solomon seems to have made a new one of cedar-wood, perhaps larger than that of Moses. It stood in the middle at the west end of the sanctuary, over against the mercy-seat. It represented Jesus Christ appearing before God in our nature in his intercession, and presenting our services to him, Ex. xxx. 1—10; xxvii, 34—38; xxxvii. 25—29; 1 Kin. vi. 20; Rev. viii. 3, 4. (4) The GOLDEN CANDLESTICK consisted of almost 114 pounds weight of gold, beaten out into seven branches adorned with knops and flowers. It stood on the south side of the golden altar; and, being daily supplied with sacred oil, and its lamps lighted and trimmed by the priests, was the sole illuminator of the sanctuary. Solomon made ten golden candlesticks, and placed five of them on each side of the sanctuary. It represented Jesus Christ, who hath the seven spirits of God, as the sole enlightener of his church; and his church as the enlightener of this dark world; Ex. xxv. 31—40; xl. 22—25; Lev. xxiv. 1—4; Num. viii. 1—4; 1 Sam. iii. 3; 1 Kin. vii. 49; 2 Chr. iv. 7. (5) The BRAZEN LAVER was a large vessel, holding water for the priests to wash their hands or feet, or the sacrifices, while they were occupied in their work at the tabernacle or temple. It stood near to the entrance of the sanctuary. Solomon formed ten new lavers, each capable of containing about 307 gallons, five pints, English wine measure; five of which he placed on each side of the entrance to the sanctuary upon bases of curious workmanship. He also formed a still larger vessel, called the BRAZEN SEA, which, upon occasion, could hold 23,029 gallons, five pints, which he placed upon 12 brazen oxen, three looking towards each quarter. This represented Jesus Christ, as the fountain opened for the purification of his people, exhibited in the gospel by the twelve patient, pure, and laborious apostles, and other ministers; Ex. xxx. 17—21; xxxviii. 8; Lev. viii. 10, 11; 1 Kin. vii. 23—40; 2 Chr. iv. 2—6, 14, 15; Heb. ix. 21. (6) The ALTAR, upon which the Lord's part of the



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sacrifices and meat-offerings was burned. Before the flood we read of no altars at all. Before the erection of the tabernacle the altars appear to have been formed of earth, or unhewn stones; and such were afterwards used on some particular occasions. They represented Jesus in his debased state, but capable of enduring the flames of his Father's wrath. That which Moses formed consisted of shittim-wood overlaid with brass. It was about 9 feet square, and 5½ feet high. Its top was a brazen grate, through which the ashes of the oblations fell into a pan below. At each corner it had a brazen spire, or horn, which protected man-slayers. It was carried about, when necessary, on staves of shittim-wood overlaid with brass. The new altar which Solomon built for the temple, was 36½ feet square, and its height 18¼ feet. It had an easy access on the east side. After the captivity, a large pile of stones appears to have supplied the place of it. This altar was consecrated by an unction of blood and oil. It represented Jesus Christ, in his debased state, as our infinitely valuable Mediator, all-sufficient atonement, and never-failing refuge from God's wrath; through whom we have access to, and nourishment from God; and our persons and services are rendered acceptable in his sight; Ex. xxvii. 1—9; xxix. 36, 37; xxxviii. 1—7; 1 Kin. vii. 50; 2 Chr. iv. 1; Ezra iii. 3; with Gen. viii. 20; xii. 7; xxxv. 1, 3; Ex. xx. 24, 25; Num. xix. 3; Deut. xxi. 4; Josh. viii. 30—35; Judg. vi. 24; 1 Sam. vii. 6; 2 Sam. xxiv. 25; 1 Kin. viii. 63, 64; xviii. 30, 32. (7) For calling together the Hebrew assemblies, for announcing their journeys in the wilderness, for encouraging them in their battles, for proclaiming their festivals, or for triumphing on them by a solemn sound over the sacrifices, Moses made two SILVER TRUMPETS for the priests. Solomon increased the number to 120. These represented the gospel, by the preaching of which sinners are gathered to Jesus, animated to their spiritual pilgrimage, encouraged in their Christian warfare, and have their liberties and spiritual feasts announced: and of which the great subject is Christ and him crucified; Num. x. 1—10; 2 Chr. v. 12; Ps. lxxxi. 1, 2; lxxxix. 15. (8) The STANDARDS of weight and measure, kept in the sanctuary, might represent Christ's word and his perfect pattern; Ezek. lv. 9—12; Ex. xxx. 13.

VII. TYPICAL OBLATIONS. Immediately after the fall, God appears to have instituted sacrifices. With the skins of sacrificed animals our first parents were clothed by him; Gen. iii. 21. Abel's offering of a sheep, Noah's oblations of animals and fowls, Abraham's oblation of a ram instead of Isaac; Gen. iv. 4; viii. 20; xxii. 13: Job's offerings for his children, and his friends' oblations for themselves; Job i. 5; xlii. 8; are the most noted sacrifices we read of during the first 2513 years of the world. Never, till in the federal transaction between God and Israel, Ex. xxiv, do we read of any sacrifices besides burnt-offerings. (1) God having separated the Hebrews for a people to himself, exceedingly extended, and expressly inculcated the law of typical oblations; including SACRIFICES, in which there was a destruction of the animal life to the honour of God; and GIFTS, in which no life was destroyed; as in meat-offerings, drink-offerings, soul-ransom money, tithes, &c. While these oblations were intended as an acknowledgment that the Hebrews held all their property from God, they were typical of Jesus Christ, offered to God, and useful to men, and generally represented the moral duties of ministers and people. The *animals*, as living, eatable, clean, tame, social, valuable, male, and in the prime of life, &c., and the fine flour, marked out the necessary excellency in Jesus Christ and his people, and their services. The *voluntary* manner in which they were offered represented the willing and cheerful obedience of Christ and his people. The *presentation thereof, at the door of the tabernacle*, imported dedication to God, and acceptableness, through Christ's person and mediation. The *laying on of the offerer's hands* imported the transferring of guilt on the sacrifice, and the devoting it to God. The *slaughter* of the animals represented the death of Christ, that the offerer ought thus to have suffered, and our surrender of our life to his service. The *sprinkling* of the blood *round about the altar* or *towards the mercy-seat*, &c., marked the divine virtue of Christ's blood to satisfy an offended God, and purify the whole church. The *washing* of the sacrifice, or any part of it, marked the perfect purity of Christ, in which his people ought to imitate him. The *burning* of the whole or part of the oblation represented the sufferings of Christ and his people. The *holy fire* denoted the wrath of God preying upon Christ, and holy love flaming in Christ and in his people. The *parting of the oblations* between God and the priests, or, in some cases, also the people, imported that the obedience and suffering of Christ, and even of his people, at once glorify God, and bring advantage to men.

These oblations were (1) BURNT-OFFERINGS, so called, because the flesh was wholly burnt. These were the most dignified, as well as the most ancient and the most frequent, being offered on eight or nine stated times, and as many particular occasions; nay, repeatedly offered every day. Except when poverty obliged a man to offer birds, they were always to be of male cattle, sheep or kids. Being presented at the door of the tabernacle, and by the laying on of hands, charged with the offender's guilt, they were slain, and the flesh being rendered all pure, burnt on the altar; the blood was sprinkled round about it; and the skin given to the priest. A meat-offering and drink-offering always attended them. They represented Jesus Christ, by the complete sacrifice of himself, honouring all his Father's perfections, that his people might obtain spiritual clothing, nourishment, and comfort; Lev. i. 2, 13; vi. 8—13; vii. 8; xxii. 19—27; Num. xv. 1—16; xxviii, xxix. (2) The SIN and TRESPASS-OFFERINGS were never merely voluntary. Their matter was regulated according to the station, crime, or ability of the offerer. A bullock was offered for a priest, or for the congregation, or for their rulers; the fat was burnt on the altar; the rest of the animal burnt without the camp; and the blood partly sprinkled on the golden altar, or towards the mercy-seat; and the rest poured at the bottom of the brazen altar. In other cases, the priest had the flesh for his share, and the blood, except of the expiation goat and leper's trespass-offering, was sprinkled on the horns, and round about the bottom of the brazen altar; but a very poor man offered an omer of fine flour, and a suspected adulteress an handful of barley meal without any frankincense. They represented Jesus Christ, divinely charged with our sins, and dying in our stead for the satisfaction of God's justice, and for advancing his own and his people's happiness; Lev. iv, v; vi. 1—7, 24—30; vii. 1—11; xvi; Num. xv. 22—31. (3) PEACE-OFFERINGS thanked God for mercies received, and obtained mercies desired, or paid vows. They might be either of a male or female of the herd or flock, as the offerer pleased. The fat was burnt to the Lord; the right breast and shoulder, cheeks and maw belonged to the priests; and the rest was returned to the offerer, to make a feast thereof with his friends; which, if a thank-offering, it behoved them to eat the same day; and in other cases, on that and the next day. These offerings represented Jesus Christ as purchasing for us everlasting peace and prosperity, to the honour of his Father, the joy of ministers, and the speedy comfort of saved men; Lev. iii; vii. 11—21, 28, 34; Deut. xviii. 3. (4) The MEAT-OFFERINGS, whether offered separately by themselves, or as appendages to burnt-offerings, peace-offerings, trespass-offerings, or to the kid and lamb sin-offerings, consisted of fine flour, frankincense, oil, and salt. Whether they were baked or fried, or not, a part thereof was burnt on the altar to the Lord, and the rest belonged to the priests. They represented Jesus Christ, the most excellent fruit of the earth, prepared by dolorous sufferings to be the everlasting joy of JEHOVAH, and delightful nourishment of his chosen people; Lev. ii. 6, 14—23; vii. 9, 10; Num. xv. 1—16; xviii. 9, 10. (5) The DRINK OFFERINGS of wine were scarcely ever used alone, but attended the meat-offerings. Part of the wine was poured out to the Lord on the altar, and the rest was given to the priests. They represented that fulness of consolation which flows from Jesus' offering of himself for us, and our feeding on him by faith; Ex. xxix. 40; Num. xv. 1—16; xxviii, xxix. (6) The HOLY ANOINTING OIL was formed by pounding together myrrh, cinnamon, cassia, calamus, and olive oil. By an unction of it the priests and holy utensils were consecrated to their sacred work; and on nothing else might it be put, or any ointment made like unto it, under pain of death. It represented the Holy Ghost in his manifold precious virtues, by whom Jesus Christ, his ministers, people, and ordinances, are consecrated to, and fitted for their respective uses; Ex. xxx. 22—33. (7) The SOUL RANSOM MONEY, of which every man, poor or rich, was to give half a shekel when the congregation was numbered, if not once every year, that there might be no plague among them, represented Jesus Christ as a ransom, equally given for both poor and rich, to prevent the infliction of God's wrath on his people; Ex. xxx. 11—16; xxxviii. 25, 26. (8) The FIRST-FRUITS of animals, vegetables, dough, wool, &c., which were partly assigned to the Lord, and partly to the priests, represented Jesus Christ as the great honourer of God, and the sanctifying head of his people; and represented his people as the glory and preservers of nations and churches; Ex. xiii. 12—16; xxii. 29, 30; Lev. xxii. 27; Num. xviii. 12—18; xv. 17—21. (9) To commemorate the Israelites' living in the wilderness on *tenth deals* of manna, their limited meat-offerings were all proportioned by *tenth deals*; Num. xv. 1—16. For the same reason the share, which the Lord demanded of their crop, was measured by TENTHS or TITHES. One tenth of their whole income from their fields, &c., was assigned to the Levites in general, who gave a TENTH part thereof to the priests. A second TENTH of their incomes was appointed to be spent in feasting the poor, &c., at the sacred festivals. At least every third year, ANOTHER TENTH, or perhaps the SECOND TENTH, was to be given to the Levites and the poor at their homes. These TITHES figured out Jesus Christ as the abundant provision of his people; and his people as the abundant means of his satisfaction and delight. They represented the duty of our devoting a considerable part of our incomes to the Lord, and of maintaining his faithful ministers in a decent manner; Num. xviii. 20—32; Deut. xiv. 22—29. (10) DEVOTED things or persons assigned to the Lord by voluntary vow, more or less solemn. Nothing belonging to the Lord by an antecedent claim, as *first-fruits*, *tithes*, &c., might be devoted. Nothing devoted might be redeemed back, without paying a *fifth part* more than the priest's estimation of its worth. And nothing *devoted under a curse* could be redeemed at all. These gifts represented Jesus Christ and his saints voluntarily, deliberately, and irrevocably devoted to the service of God; Lev. xxvii.

The WAVE and HEAVE-OFFERINGS were not different from what we have mentioned, but were either *less sacred* oblations, or but a part of the *more sacred*. Thus the right shoulder and breast, fat, kidneys, &c., of the priest's ram of consecration, with the loaf, the cake of oiled bread, and wafer of unleavened bread, which attended it; Ex. xxix. 22—26; Lev. viii. 25—29; the right shoulder and breast, and perhaps the fat, of all peace-offerings, with the leavened loaf of the thank-offering; Lev. vii. 30; x. 15: the lepers' trespass-offering with its attendant log of oil; Lev. xiv. 12, 24: the jealousy-offering; Num. v. 25: the sheaf or omer of ripe ears at the feast of unleavened bread; Lev. xxiii. 15: the two loaves at Pentecost, and their attendant peace-offering; Lev. xxiii. 19, 20: the first of the dough; Num. xv. 19, 21: the tithes; Num. xviii. 24—30: the Lord's tribute of the spoil of Midian; Num. xxxi. 29, 41; were *heaved* up towards heaven, or *waved* towards the four winds, in acknowledgment of their coming from God, and in token of devoting them to his service, who is the Most High, and everywhere present JEHOVAH.

More abundantly to represent Jesus Christ in his person, his righteousness, and the virtue of them, two or more of the simple sacrifices were often joined together. Thus, for the consecration of the Levites, for the purification of a



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defiled Nazarite, for the purification of a woman polluted by child-birth, for the purification of one cured of a running issue, and for a congregational sin of ignorance or bird-expiation, a burnt-offering and a sin-offering were connected; Lev. v. 7; xii. 6, 8; xv. 14, 30; Num. viii. 12; vi. 11; xv. 24. For the consecration of priests, a sin-offering, burnt-offering, and ram of consecration, i. e. a kind of peace-offering; Ex. xxix; Lev. viii, ix. For a Nazarite after finishing his vow, a sin-offering, burnt-offering, and peace-offering; Num. vi. 14. For the purification of a healed leper, a bird-offering, a burnt-offering, a sin-offering, and a trespass-offering, Lev. xiv. 6—20. For dedicating the Mosaic altar, burnt-offerings, sin-offerings, peace-offerings, twelve days repeated; Num. vii. For dedicating Solomon's temple, large burnt-offerings and peace-offerings; 1 Kin. viii. 63, 64. For dedicating Zerubbabel's temple, burnt-offerings, sin-offerings, and peace-offerings; Ezra vi. 16. At Pentecost, a burnt-offering, sin-offering, and peace-offering; Lev. xxiii. 15—21; Num. xxviii. 26—31. At the other monthly and annual festivals, a burnt-offering and sin-offering; Lev. xxiii; Num. xxviii, xxix.

VIII. TYPICAL OR SACRED SEASONS. (1) To be a constant mean of Israel's fellowship with God, and to represent Jesus Christ as predestinated before the foundation of the world, and in these last times offered for all the elect, to be the constant nourishment of their souls, and daily mean of their access to God and familiar intimacy with him—a lamb, bought with the public money, and charged with the guilt of all the tribes, by the laying on of the hands of the *stationary men* who represented them, was offered for the nation every morning about nine o'clock, while the incense was burnt on the golden altar, and the people prayed in the court; and another in the afternoon; with their respective meat-offerings and drink-offerings; Ex. xxix. 38—45; Lev. vi. 9, 12; Num. xxviii. 1—8, &c. (2) To prefigure the evangelical and celestial rest, and more abundant manifestation of Jesus Christ therein, not only was every SABBATH to be observed as a day of rest from all manner of work, and used in the exercises of devotion, but thereon the morning and evening sacrifices were doubled; Ex. xxxi. 12, 17; xxxv. 2, 3; Num. xv. 32, 35; xxviii. 9, 10. (3) To thank God for the merciful alterations of the moon, and changing of the seasons; to expiate the sins, and make grateful acknowledgment of the mercies of the finished month, and to supplicate the continuance of these favours, and to represent the renovation of all things to infinite advantage by Jesus' incarnation and mediation, and the happy and extensive discovery and virtue of himself and his work in the *evangelical* and *eternal* state; the DAY OF THE NEW-MOON'S APPEARANCE was celebrated by abstinence from the *servile labours* of ploughing, sowing, &c., and a large burnt-offering of two bullocks, one ram, and seven lambs; and a sin-offering of one kid was offered for the congregation; over which sacrifice the priests blew with the silver trumpets; Am. viii. 5; 2 Kin. iv. 22; Num. xxviii. 11—15; x. 10; Ps. lxxxi. 1, 2. (4.) To commemorate the Hebrews' deliverance from Egypt; to seal the covenant of grace with the genuine seed of Abraham; to prefigure our redemption through the slaughter of Jesus Christ, the Lamb of God, in the end of the world, by the rulers and people of Judah at this very season of the year; and to represent our safe and delightful feeding on him by faith and with godly sorrow; the PASSOVER was yearly observed on the 14th day of that month in which they came out of Egypt; which, for commemoration of that deliverance, was appointed to *begin* their sacred year, and answered nearly to our month of March. A male lamb or kid of a year old, was taken, sacrificed, or at least slain; its blood sprinkled on the door-posts and upper lintel, as a means of preservation from the angel who destroyed the first-born of the Egyptians; and the flesh of it being roasted, without breaking a bone thereof, was eaten that same night by about twelve or twenty in a company, with unleavened bread, bitter herbs, and pious conference. Such as could not observe it that very day did it on that same day in the following month; Ex. xii; Lev. xxiii. 5; Josh. v. 10; Deut. xvi. 1—7; Num. ix. 9—14; xxviii. 16; 2 Chr. xxx. 1—20; xxxv. 1—18. (5) To commemorate the Israelites' affliction and coarse fare in Egypt, and their sudden deliverance therefrom; to commemorate their seven days' travels before they got through the Red Sea; to prefigure the low and afflicted, but devout life of our Redeemer and of his saints on earth; and to prefigure the fate of his gospel church; the FEAST OF UNLEAVENED BREAD was observed on the seven days which followed the passover; on the first and last of which no *servile work* of ploughing, sowing, or the like, was transacted. No bread but *unleavened* was eaten upon any of the seven. On each of them two bullocks, one ram, and seven lambs, were offered for a burnt-offering, and a kid for a sin-offering for the congregation. The silver trumpets were blown over the burnt-offering, while it lay on the altar; Exod. xx. 17—20; xiii. 4—10; xxiii. 14—17; xxxiv. 18; Lev. xxiii. 6—8; Deut. xvi. 8; Num. xxviii. 17—25. To sanctify the approaching harvest, and prefigure the resurrection of Jesus Christ, our great sacrifice from the dead on that very day of the year, and the effectual spread of the gospel which followed it, a *sheaf of barley* was publicly reaped, thrashed, and winnowed: *an omer of the meal or ears*, being *waved* and *heaved* along with frankincense and oil, part of it was burnt on the altar along with a lamb for burnt-offering, and part of its double meat-offering; Lev. xxiii. 9—14. (6) To give thanks for their quiet possession of Canaan, and for the mercies of the finished harvest; to commemorate the publication of the law from mount Sinai; to prefigure the effusion of the Holy Ghost after our Saviour's ascension, and the amazing spread and influence of the gospel by means thereof, was the festival of PENTECOST observed; i. e. of the fiftieth day after the passover, about our Whitsuntide. No *servile work* was done thereon. Besides the ordinary festival sacrifice of two bullocks, two rams, and seven lambs, for a burnt-offering, and a kid for a sin-offering, another sacrifice was offered of one bullock, two rams, and seven lambs, for a burnt-offering, a kid for a sin-offering, and two lambs for a peace-offering, along with two leavened loaves, each containing a tenth deal of fine flour; as the first-fruits of their finished wheat harvest. In presenting this oblation, they made a solemn acknowledgment of the original meanness of their nation, and of God's gracious fulfilment of his promises to them; Ex. xxiii. 14—17; xxxiv. 22, 23; Lev. xxiii. 15—21; Num. xxviii. 26—31; Deut. xvi. 9—12; xxvi. 1—11. (7) To commemorate the creation of all things at this season; to thank God for the mercies of the finished civil year, and to obtain mercies for the year now commencing; to prepare the people for the *great day of atonement;* and especially to prefigure the joyful and efficacious spread of the gospel of our crucified Redeemer, was the FEAST OF TRUMPETS observed on the first day of the first civil, but seventh sacred month. No *servile work* was done thereon. To the *new-moon* offering above mentioned was added another sacrifice of one bullock, one ram, and seven lambs for a burnt-offering, and a kid for a sin-offering. The silver trumpets, or others of rams' horns, were blown over the burning sacrifices from morning till night; Num. xxix. 1—6; x. 10. (8) Perhaps to commemorate the fall of man on this day of the year, or to commemorate God's reconcilement to Israel after they had worshipped the golden calf, or contemned Canaan; but chiefly for expiating the sins of the preceding year, and to prefigure Jesus' debased and laborious course of obedience and suffering as the sole mean of atonement for a guilty world before God, the ANNUAL EXPIATION was observed on the 10th day of this month. No manner of work was to be done thereon more than on the Sabbath. All the Hebrews observed it in solemn *fasting* and *affliction of their souls*. After the daily sacrifice of a lamb, for a burnt-offering, and the festival sacrifice of one bullock, one ram, seven lambs, for a burnt-offering, and a kid for a sin-offering, were finished, the high priest, washed in water, and mostly dressed in his plain garments, performed the whole work of sacrificing peculiar to that day. For himself and his fellow-priests he offered a bullock for a sin-offering. Having carried some incense into the Holy of Holies, and kindled it before, perhaps on the west side of the ark, he carried in part of the bullock's blood, and sprinkled it amidst the smoke of the incense, once towards the top, and seven times towards the foreside of the ark. Of the two goats for a sin-offering for the whole nation, one chosen by lot was offered: part of its blood was carried into the most holy place, and sprinkled once towards the top, and seven times towards the front of the mercy-seat, to make atonement for the oracle and sanctuary, which was ceremonially polluted by the sins of the worshippers who attended at it. The rest of the blood of the goat, mingled with part of the blood of the bullock, was sprinkled towards both sides of the sanctuary. The horns of the golden, and I suppose also of the brazen altar, were tipt therewith seven times. The other goat, after being charged with the guilt of the nation, confessed to God over his head, was dismissed by a fit person into the wilderness. Two rams, one for the priests, and another for the people, were then offered for burnt-offerings; along with the fat of the bullock and goat of the sin-offerings; the flesh of which was burnt without the camp. The high priest then solemnly blessed the people; Num. xxix. 7—11; Lev. xxiii. 26—32; xvi. (9.) To commemorate the Israelites' safe dwelling in their tents for forty years in the Arabian wilderness; to show their thankfulness to God for their happy enjoyment of their fruitful country; to prefigure Jesus' tabernacling in our nature, and through his whole life solemnly offering up himself an infinitely valuable sacrifice to God, to make reconciliation for the sins of his people; to prefigure the state of the gospel church, the abundant manifestation and virtue of a crucified Redeemer therein, and the noted rest and joy of the apostolic and millennial periods; and to represent the believers' pilgrimage on earth, and at last happy entrance into heaven; was the FEAST OF TABERNACLES celebrated by all the Israelites, at the place where God's tabernacle or temple stood, on the 15th and seven following days of the *seventh sacred* and *first civil* month. The first and last days thereof were solemn convocations, on which no *servile work* was done: the people dwelt in booths formed of olive branches, &c.; and sin-offerings, and large, but constantly decreasing burnt-sacrifices, were offered on each of the days for the Israelitish nation; Lev. xxiii. 33—43; Deut. xvi. 13—15; xxxi. 10; Neh. viii. 13—18; Num. xxix. 12—38. The law was read with peculiar solemnity at the feast of tabernacles, &c.; and it was only at THIS FEAST, the PASSOVER or feast of unleavened bread, and PENTECOST, that all the males of Israel, capable of travelling, were obliged to attend; Ex. xxiii. 14—17; xxxiv. 22, 23; Deut. xvi. 16. (10.) For securing solemn instruction to the Hebrew nation; for relief of the poor, especially such as were in debt; and to mark Canaan the Lord's peculiar and rightful property; to manifest that not its fruitful soil, but God's providence was their security for a supply; and to prefigure our spiritual redemption, liberty, and rest, through Jesus Christ, particularly in the New Testament church and heavenly state; the SEVENTH YEAR, beginning with the seventh sacred month, when the fields were quite clear of their crop, was observed as a sabbath. The fields lay uncultivated; their spontaneous growth was common property, but chiefly belonged to the poor. And the debt which one Israelite owed to another was forborne if not remitted, Lev. xxv. 2—7; Deut. xv. 1—18; xxxi. 10. (11.) To keep the property of their respective shares of Canaan fixed in the Hebrew families, and to keep their genealogies clear till Christ should come; to prevent perpetual oppression, poverty, and bondage, or even undue hastening to be rich; but chiefly to prefigure our redemption by Jesus Christ in the evangelical and celestial state of the church; that year, which, beginning on the 10th day of the seventh sacred month, i. e. the fast of expiation, consisting partly of the 49th, and partly of the 50th year, was observed as a JUBILEE of rest. It was proclaimed by sound of trumpet through the whole country; perhaps most of the inhabitants joined in the solemn sound. The fields lay uncultivated. The spontaneous growth belonged chiefly to the



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poor. Every debt which one Israelite or proselyte of the covenant owed to another was absolutely and finally remitted. Slaves and prisoners were set free. Estates which had been sold reverted to their original proprietors; and hence the nearer to the approaching jubilee a sale took place, the price of lands was so much the lower; Lev. xxv. 8—55.

IX. TYPICAL PURIFICATIONS. If a Hebrew, under ceremonial uncleanness, ate of the sacred oblations; if he ate any blood, or any fat of sacrificeable animals; if he contemned the ordinance of circumcision, the passover, or water of separation; or if he were chargeable with murder, adultery, or any other presumptuous sin; no means of purification or of atonement were left him,—an awful hint to presumptuous contemners of Jesus Christ or his oracles and ordinances; that for them is reserved nothing but everlasting destruction from the presence of the Lord, and from the glory of his power; Num. xv. 30, 31; 1 Sam. iii. 14. But (1) If a wife were suspected of adultery, the case was cleared by a solemn adjuration of her before God by the priest; a coarse-offering of barley-meal, to bring sin to remembrance; and a drinking of holy water, impregnated with dust of the sanctuary, and with ink which had marked the curse due to adultery. If she were guilty, this draught made her thighs to rot, and her belly to swell; if she were innocent, it rendered her healthy and fruitful,—an awful token of God's detestation of adultery, and every approach thereto, or ill-grounded suspicion thereof! and that, by the effect of Jesus' death and word, and of afflictive providences on their hearts, the hypocrisy or sincerity of professors is much tried in this life; and that dreadful shall be the trial and punishment of hypocrites at last; Num. v. (2) Not only was the general pollution of the Hebrew nation, and of the tabernacle, temple, and ordinances, which they had infected, annually purged by the GREAT EXPIATION already mentioned; but when murder was committed, and the murderer unknown, an unyoked heifer, brought by the nearest magistrates, was slain in a rough valley over running water. The magistrates, washing their hands over the slain heifer, solemnly protested their innocence of the crime, and their ignorance of the criminal; and the priests present supplicated forgiveness.—A figure this of our redemption through the death of Jesus Christ, the seed of the woman, in the rough valley of this world, and the influence of his pure and purifying Spirit, as connected therewith: Deut. xxi. (3.) In DEFILEMENT contracted from HOLY THINGS, the high priest, who offered the goat of the GREAT ANNUAL EXPIATION, and sprinkled its blood; he who led the scape-goat into the wilderness, or who burnt the flesh of sin-offerings for priests or the congregation; was purified by a *simple washing in water;* Lev. iv. 16, 24—28. The brazen pot, in which the flesh of other sin-offerings was boiled, was purified by washing and rinsing; but, if it were an earthen vessel, it could not be cleansed at all; Lev. vi. 28. The priest, who killed the red heifer; and he who casts the cedar-wood, hyssop, and scarlet wool, into the fire, with her flesh; he that burnt her flesh; he that carried her ashes and laid them up in a clean place; he who sprinkled the water of separation, or even touched it; had to wash himself or clothes, if not both, and remain unclean until the even; Num. xix. 7, 8, 10, 21, 22. (4.) In DEFILEMENT contracted from UNCLEAN ANIMALS, which are emblems of wicked persons, he who touched their carcass was unclean until the even; and he who bore their carcass, or ate thereof, had to wash his clothes, and remain unclean until the even; Lev. xi; Deut. xiv. (5.) While circumcision ceremonially purged the original defilement of the child, Gen. xvii. 9—14; Josh. v. 2—8; the DEFILEMENT contracted by the mother IN CHILD-BIRTH, after remaining therein for a time, and twice as long in the case of a female child as in that of a male, was removed by a burnt-offering and a sin-offering; Lev. xii. (6.) In purging the DEFILEMENT contracted by LEPROSY, which required so much circumspection in the priests judging of it, and which represented sinful corruption reigning or raging in persons, families, or nations, the leper was seven times sprinkled with a mixture of water and of the blood of the slain bird: he shaved off all the hair on his flesh, and washed his body and clothes; and, though admitted to the camp, was for seven days restrained from entering his own house: on the seventh day he again shaved off all the hair on his flesh, and washed his body and clothes; on the eighth day he offered a trespass-offering, a sin-offering, a burnt-offering, and a log of oil. The priest touched the extremities of the leper's body with part of the blood of the trespass-offering. After sprinkling part of the oil seven times towards the tabernacle, he, in like manner, touched the extremities of the body of the healed leper therewith, and poured another part of it on his head. Thus his purification not a little resembled the consecration of the high priest. The leprous house was purified by a sevenfold sprinkling of bird's blood mingled with running water; Lev. xiii, xiv. And, if a man had but a scab suspected for a leprosy, he had to wash his clothes; Lev. xiii. 6. (7.) In DEFILEMENT contracted from RUNNING ISSUES, which represented the scandalous eruptions of indwelling lusts, which are extremely infectious, the person, when healed, continued seven days in his purification; he washed his body and clothes in running water; and on the eighth offered two-turtle doves, or two young pigeons, the one for a sin-offering and the other for a burnt-offering. He who touched the flesh or the bed of the person who had the issue, or had sat on his seat, or been spit upon by him, had to wash his body and clothes, and remain unclean until the even He who but touched what had been under the unclean person, had to remain unclean until the even, if not also to bathe himself and wash his clothes. The vessel of earth, which had been touched by the unclean person, was to be broken, and that of wood to be rinsed in water; Lev. xv. (8.) To purge out the DEFILEMENT contracted from DEAD BODIES, which represented a heart dead in sin and a fallen covenant-head, a red unyoked heifer was to be slain without the camp, even for the next in dignity to the high priest. Her blood was seven times sprinkled towards the tabernacle. Her flesh, and the rest of her blood, and even her excrements, were burnt, together with cedar-wood, hyssop, and scarlet wool; and the ashes were laid up in a clean place without the camp. Of these ashes, mingled with running water, the *water of purification* was formed. He who touched a dead body, or any part of it, or a grave, remained seven days in his uncleanness. He was to be sprinkled with the water of purification on the third and seventh day, by a clean person with a bunch of hyssop: on the seventh day he had to wash himself and his clothes. The house or tent in which a person had died, and all the vessels in it, remained unclean seven days, and were purged by the sprinkled water of purification: and even he who touched anything which the unclean person had touched, was rendered unclean until the even; Num. xix. These PURIFICATIONS represented our spiritual cleansing from the sin of our holy exercises;—the sin of our fellowship with wicked men;—the sin of our original corruption, or natural actions;—the sin of our indwelling lusts, or infectious outbreakings, by the sacrifice, blood, and Spirit of Jesus Christ, the Lamb of God, and Seed of the woman, continually applied to our conscience, heart, and practice, while we live in this world.

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## CHAPTER IV.

A SHORT VIEW OF THE GEOGRAPHY AND HISTORY OF NATIONS; NECESSARY FOR THE RIGHT UNDERSTANDING OF THE HISTORICAL, AND ESPECIALLY THE PROPHETICAL PARTS OF SCRIPTURE; THE CORRESPONDENT TEXTS OF WHICH ARE, ALL ALONG, GENERALLY QUOTED, AND OUGHT TO BE CAREFULLY COMPARED.

CHALDEA and CANAAN are the countries on earth, the situations of which claim our particular regard; and to these the respective bearings of other countries has somewhat peculiarly important. CHALDEA was situated mostly to the westward of the river Euphrates, between the 31st and 35th degree of north latitude, and in the 45th, 46th, 47th, 48th, and 49th of east longitude from London. It had Northern Arabia on the west, Persia on the east, Assyria on the north-east, and Mesopotamia on the north-west. Through these territories ran south-eastward into the Persian gulf, the famed rivers of Euphrates and Hiddekel, or Tigris. Here, about the 32d degree of north latitude, God created man and planted the garden of Eden, upon the banks of the united stream of the rivers just mentioned; and which, a little below, was divided into the two rivers of Pison on the west, and Gihon on the east; Gen. ii. 8—14; 2 Kin. xix. 12, 13; Eze. xxvii. 21. The spot was not only extremely delightful in itself, but adapted for the spread of mankind from thence into the rest of the world. From the wood of which Noah built his ark, one is tempted to think that it was formed in this country. Not long after the flood, we find the bulk of mankind in the plain of Shinar, and building the tower of Babylon; which could scarcely be 150 miles to the north-westward of Eden; Gen. xi 1—9. Here Nimrod erected the first kingdom that we know of on earth. Not long after, Ashur, a descendant of Shem, erected another at Nineveh, about 150 miles to the north-east, on the river Hiddekel; Gen. x. 9—12.

From Babel, the posterity of Noah gradually dispersed themselves into the different quarters of the world. The *descendants of* JAPHETH, who became by far the most numerous, removed northward, and peopled the northern half of Asia. Thence the descendants of Javan and Gomer, moved to the north-west, and peopled Europe. No doubt the descendants of Magog, or others, moved from Eastern Tartary into America, and peopled a great part of that country. The *posterity of* SHEM peopled the southern part of Asia, Assyria, Mesopotamia, Syria, Arabia, Chaldea, Persia, Judea, and perhaps, China. But in latter times, by the invasions of the Greeks, Romans, Tartars, and Turks, and by the European settlements in the East Indies, most of what once pertained to the descendants of SHEM is now subjected to those of Japheth. Of *the posterity* of HAM, the Canaanites took up their dwelling in that pleasant country which has been since called by their name, and which God had marked out for the residence of his peculiar people. It lies in the 32d, 33d, and 34th degrees of north latitude, and the 36th and 37th of east longitude, from London, about four hundred miles westward of Babylon. It has Arabia on the east and south; Egypt on the south-west; the Mediterranean sea on the west; Mount Lebanon and Syria on the north; and shall, hereafter, be more particularly described. The rest of Ham's offspring, after part of them had continued for some generations in Asia, removed south-westward to Africa, and peopled it. No doubt some of them from thence, by means of tempests, or otherwise, crossed the ocean into South America, and the islands adjacent. Distinguished estrangement from the knowledge of the true God, miserable bondage to Satan and to their fellows of mankind, have in every age been the general characteristics of the descendants of Ham, particularly of those by Canaan. Never, that we know of, did they form themselves into any extensive and lasting empire. Never, except for a short time, and in a very restricted extent, have they been able to rule over the descendants of Shem or Japheth; Gen. x; ix. 25—57. But a more particular account of these descendants of Noah, mentioned in Scripture, is necessary.

1. Not long after God had frustrated the attempt of mankind at Babel, and confounded their language, the CANAANITES, descended from Ham's youngest son, in seven principal nations of Amorites, Hittites, Jebusites, Girgashites,



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Perizzites, Hivites, &c., took possession of CANAAN, and formed themselves into almost as many kingdoms as they had cities: Gen. x. 15—19; xii. 6; xiii. 7; xv. 2, 5—7, 19—21; Exod. iii. 8; xxiii. 23; Josh. xii; Judg. i. 7. Notwithstanding all that Melchizedek, one of their kings, could do to reform them, they quickly became monsters in wickedness; and God punished them with terrible ravage and reduction by Chedorlaomer, king of Elam; Gen. xiii. 13; and chap. xiv. About sixteen years after, A. M. 2107, their kingdoms of Sodom, Gomorrah, Admah, and Zeboiim, were, for their unnatural lewdness, consumed with fire and brimstone from heaven, and the country turned into a dead and poisonous lake, into which the river Jordan hath since run without any visible outlet; Gen. xviii, xix; Job xviii. 11—21; Is. i. 9, 10; xiii. 19; Ezek. xvi. 49, 50; Amos iv. 11; Zeph. ii. 9; 2 Pet. ii. 6; Jude 7. The rest of the Canaanites were reprieved about 440 years longer, till God had prepared the Hebrew nation to take possession of their country; Gen. xv. 16. And for some time before the Hebrews invaded Canaan, God had weakened the natives, by pestilence, swarms of insects, civil wars and the like; Exod. xxiii. 28; Num. xiii. 32; Deut. vii. 20; Josh. xxiv. 12; Judg. i. 7. Within about seven years, Moses conquered two powerful kingdoms on the east, and Joshua thirty-one lesser kingdoms on the west of Jordan; and gave their land to the Israelites; Gen. xv. 8—21; Exod. iii. 8; xxiii. 23; xxxiv. 11; Num. xxi. 21—35; xxxii, xxxiv; Deut. ii. 26—37; iii. 1—20; Josh. vi—xxi. Such Canaanites as were left in the land (many of them being made tributaries), having seduced the Israelites into a compliance with their idolatries, retained or recovered a considerable part of the strongest places of the country. They even formed themselves into a mighty kingdom in Western Galilee, which, governed by Jabin, did for twenty years terribly oppress the Israelites. But their army was defeated, and, it is probable their empire unhinged, by Barak; Deut. vii; Num. xxxiii. 55, 56; Josh. xxiii. 11—16; Judg. i—iv; Ezra ix. 11, 12; Ps. cvi. 34—40. Such as still remained, we may suppose assisted the Midianites, and especially the Philistines, to oppress the Israelites; Judg. vi, x, xiii; 1 Sam. iv, xiii, xxxi. But king David and Solomon reduced them all as slaves to their people. The latter employed 153,000 of them in the most servile parts of his work, in building his temple, palace, &c.; Gen. ix. 25, 26; 2 Sam. v. 6—9; 1 Kin. v. 15, 16; ix. 20, 21; 1 Chr. xi. 4—8; 2 Chr. ii. 17, 18; viii. 7, 8. While part of the Canaanites continued among the Israelites till after their captivity, tempting them to idolatry, others joined their Gibeonite brethren, dedicating themselves to the servile work of God's temple, under the name of Nethinims; 1 Chr. ix. 2; Ezra ix, x; ii. 55, 58; Neh. ii. 3; xiii.

Such Canaanites as had formed themselves into the kingdoms of Zidon and Tyre, on the north-west of Canaan, not only escaped the sword of the Jewish conquerors, but, for many ages, carried on a most flourishing trade, especially by sea. Scarcely was there a coast or isle, adapted to trade, in the Mediterranean, to which they did not send forth their colonies. No doubt, multitudes, who fled from the sword of Joshua, Barak, or David, took refuge among them, while others retired to Greece, north of Africa, &c., and there formed themselves into powerful states. The Tyrians entered into a brotherly covenant of friendship with the Israelites under David and Solomon; 2 Sam. v; 1 Kings v, ix. Amos i. 9. But this they grossly violated in joining the grand alliance against Jehoshaphat; Ps. lxxxiii. 7; and delivering up Jewish refugees to the Edomites in the days of Jehoram and Ahaz, or in selling them to the Grecians for slaves; Joel iii. 4—6; Amos i. 9; To punish this, and their other abounding impieties, Shalmaneser, king of Assyria, about A.M. 3282, ravaged their country, took multitudes prisoners, and sold them to the Arabs for slaves; Is. xxiii; Joel iii. 4—8; Amos i. 9, 10. But the Tyrians having defeated his fleet; obliged his troops who had besieged their capital for five years, to retire. They then pushed their traffic with more assiduity and vigour than ever. There was scarcely a nation in the west of Asia, north of Africa, or south of Europe with which they had not some trading. The whole strength of Phenicia was employed in their fleets and armies; Isa. xxiii. 17; Ezek. xxvii. Provoked with their attempts to assist Zedekiah, king of Judah, Nebuchadnezzar, king of Babylon, after he had sacked Jerusalem, A.M. 3416, marched his troops into Phenicia; and, marking his motions with terrible ravage and bloodshed, multitudes were slain, or taken prisoners and sold for slaves. The merchants fled away to Cilicia, Spain, Carthage, &c. By fire and sword he rendered their once glorious country almost utterly desolate. Ethbaal, their haughty monarch, was ignominiously slain. And after a siege of thirteen years, Tyre was taken, A.M. 3432; but the inhabitants had removed themselves and their valuable effects to a neighbouring island about seventy paces from the shore. Disappointed of the rich booty which they expected as the reward of their inexpressible fatigues, the Chaldeans raged like infernal spirits; abusing and murdering the few weak or sickly Tyrians whom they could find; burning the city, and hurling the ashes thereof into the sea. That Nebuchadnezzar in his fury pursued the fugitive Tyrians into the north of Africa, the Mediterranean isles, or south-west of Spain, as some writers pretend, is scarcely probable. It is more likely that those in the island pacified his rage by a partial submission. But to the inexpressible grief and vexation of not only the Phenicians themselves, but of the merchants who traded with them, much of the Tyrian wealth was lost in the sea, or otherwise destroyed; and never, while the Chaldean monarchy continued, did they recover their power or traffic; Is. xxxiii; Jer. xxv. 9, 22; xxvii. 3—8; lxvii. 4; Ezek. xxvi—xxviii; Joel iii. 4—8; Amos i. 9, 10.

But, just seventy years after the Chaldeans had destroyed their city on the continent, instead of which they had built one upon the island, we find the Tyrians assisting Darius Hystaspes, king of Persia, against the Ionian rebels of Lesser Asia, A.M. 3502. They also aided Xerxes, his son, in his mad invasion of Greece. Having fortified their new city, and recovered their enriching trade, they and their fellow Phenicians, in conjunction with the Egyptians, attempted to free themselves from the Persian yoke. About A.M. 3653, Artaxerxes Ochus ravaged their country in his inhuman manner. The Zidonians, finding themselves betrayed in the siege by Tennes their king, and Mentor his Grecian general, set fire to their city and perished in the flames, to the number of 40,000. The rest of the Phenicians submitted, and had their slavery increased. Much about the same time the slaves murdered almost all their masters at Tyre. Highly provoked with their refusing to admit him into their city, that he might sacrifice to their principal idol, Alexander the Great, about A.M. 3672, laid siege to Tyre; and, with infinite labour and expense, took it by storm, after a siege of seven months. About 15,000 of the inhabitants had fled off in the Zidonian ships; and many of their wives and children had been transported to Carthage when the siege began. Of the men who remained, Alexander put 8000 to the sword, crucified 2000 of the principal, and sold 30,000 to the Jews, Arabs, and others, for slaves; Gen. ix. 25, 27; Ps. lxxxiii. 7—18; Is. xxiii; Jer. xlvii. 4; Ezek. xxvi—xxviii; Joel iii. 4—8; Amos i. 9, 10; Zech. ix. 1—4.

When Alexander's fury was abated, he repeopled Tyre from the continent of Phenicia. But Antigonus, one of his captains who succeeded him, soon after reduced it to the brink of ruin, having taken it by a siege of nineteen months. The Alexandrians in Egypt having drawn to themselves the trade of the nations around, the Phenicians could never recover their influence: they were also often embroiled in the contests between the Syro-Grecian and Egypto-Grecian successors of Alexander the Great. To punish their frequent riots, and their siding with Cassius his enemy, Augustus, the Roman emperor, a little before our Saviour's birth, deprived the Tyrians and Zidonians of their municipal freedom. About A.D. 194, Niger, the Roman usurper, burned Tyre into a heap of ruins, and murdered most of its inhabitants. From A.D. 633, to about 1130, Phenicia was enslaved by the Saracens and Seljukian Turks. It had been subjected about 160 years to the inhuman popish crusades, when Alphix, the sultan of Egypt, took it, and utterly destroyed Tyre and Zidon and the other places of strength, that they might never more afford shelter to the Europeans; since which, Tyre has been generally a heap of ruins, inhabited only by a few pitiful fishermen; Is. xxiii; Joel iii. 4—8; Amos i. 9, 10; Jer. xlvii. 4, 7; Zech. ix. 1—4; Ezek. xxvi—xxviii. The Canaanites, who, in their flight from Joshua, David, Nebuchadnezzar, &c., had retired to the north of Africa, formed there several sovereignties; but that of Carthage was the most noted. After terrible contentions among themselves, or with the Greeks in Sicily, and Romans in Sicily, Spain, Italy, and Africa, they were all, about 3858, reduced by the Romans to the basest servitude. For about 1900 years past, their country, by the tyranny of the Romans, Vandals, Saracens, and Turks, has been an almost constant scene of misery and bondage. Such Phenicians as retired to Europe, and there for a time subsisted under the names of Bœotians, Pelasgi, Etruscans, &c., were quickly reduced to misery and bondage by the Greek and Roman descendants of Japheth. Thus Noah's curse of servitude followed these Canaanites whithersoever they fled to escape it; Gen. ix. 25—27.

II. The PHILISTINES were a part of the posterity of Mizraim, the second son of Ham; Gen. x. 14; 1 Chr. i. 11, 12. Leaving Caphtor, on the north-east parts of Egypt, they very early settled in a small strip of territory along the sea shore, in the south-west of Canaan, having driven out the Avites, who before possessed it; Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7. In the days of Abraham, Isaac, and Ephraim, they had begun to discover their malicious spite against the Hebrews; Gen. xx, xxi, xxvi; 1 Chr. vii. 21. Notwithstanding Joshua's allotment of their territory to the tribe of Judah, they long retained their fortified cities of Gaza, Ashkelon, Ashdod, Ekron, and Gath. Nor did they ever lose an opportunity of doing the Israelites mischief. Neither covenants of friendship with the patriarchs, nor the rebuffs they met with from Shamgar, Samson, the ark, Samuel, Jonathan, Saul, or David, could long restrain their implacable resentment; Judg. iii. 31; xiii—xvi; 1 Sam. iv—vii, xiii, xiv, xvii, xviii, xxxi; 2 Sam. v; 1 Chr. xiv. 8—17. At last David reduced their country; 2 Sam. viii. 1; 1 Chr. xviii. 1. But towards the end of his reign they attempted to revolt; 2 Sam. xxi. 13—22; 1 Chr. xx. 4—8. Not long after the division of the Hebrew monarchy, they renewed the war with the ten tribes; 1 Kings xv. 27; xvi. 15. To their own hurt, they joined in the grand alliance against Jehoshaphat, king of Judah, about A.M. 3112; 2 Chr. xx; Ps. lxxxiii. 7—18. Under Jehoram his son, they ravaged the kingdom of Judah, and sold multitudes of Jews to the Edomites or Greeks; 2 Chr. xxi. 16, 17; Joel i. 6; Amos iii. 6. Notwithstanding Uzziah, king of Judah, had reduced part of their country, they, in the days of Ahaz his unhappy grandson, again took arms, and seized upon part of Judea; 2 Chr. xxvi. 6; xxviii. 18; Isa. ix. 21. About 20 years after, Hezekiah reduced their whole country to the brink of ruin; 2 Kings xviii. 8; Is. xiv. 29—31. Not long after, they were attacked by the Assyrians; Isa. xx. 1. To expel the Assyrian troops, Psammiticus, king of Egypt, reduced Ashdod by a siege of 29 years. They nevertheless spitefully harassed the Jews when distressed by the Chaldeans. Pharaoh-hophra, in his march to assist Zedekiah, king of Judah, A.M. 3415, smote Gaza their capital. In his march from Tyre to Egypt, A.M. 3432, Nebuchadnezzar, provoked with their attempts to assist the Tyrians, desolated their country, burnt their cities, and murdered the inhabitants. Under the Persian government they recovered a little; but abandoned themselves to pride, idolatry, and bloodshed. Having destroyed Tyre, Alexander the Great,



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A.M. 3672, marched against the Philistines, whose cities were then garrisoned by Persian troops, took Gaza by storm, demolished its walls, and murdered its inhabitants, or sold them for slaves, and placed Macedonian garrisons in all their fenced cities. About A.M. 3841, Judas Maccabeus, the Jewish deliverer, subdued the whole country of the Philistines. About sixty-five years afterward, Jannæus, his brother's grandson, burnt Gaza into a desert, and incorporated the remnant of the Philistines with such Jews as he placed in their country, Ps. lxxxiii. 7—17; Isa. xiv. 29—31; xi. 14; Jer. xlvii; Ezek. xxv. 15—17; Amos i. 6—8; Zech. i. 21; ix. 5—7.

III. The EGYPTIANS descended from Ham, by his son MIZRAIM; Gen. x. 6, 13. Their country was about 600 miles in length from north to south; and lay on the north-east of Africa, on the west of the Red Sea, and south-west of Canaan. The river Nile, which runs from south to north, by its annual overflowing rendered the country exceedingly fertile; and at last, dividing itself into several streams, ran into the Mediterranean Sea. Their principal cities were No, Zoan, On, Migdol, Pithom, Rameses, Noph or Memphis, Tahpanhes; and it is said about 20,000 others; Gen. xli. 45; Exod. i. 11; xiv. 2; Num. xiii. 22; Is. xix. 13; Jer. xliv. 1; xlvi. 14, 25; Ezek. xxx. 13—18; Nah. iii. 8. It seems that sometimes the southern part of the country was called PATHROS, and the lower part of it EGYPT; Is. xi. 11; Jer. xliv. 1. Not long after the dispersion from Babel, Mizraim and his family founded their kingdom here; Gen. xi, xii. Their monarchy continued above 1600 years; and their kings were generally surnamed PHARAOH. A terrible famine of seven years, beginning A.M. 2290, had ruined their nation, had not Joseph the Hebrew, by his prudence, saved them alive. By his sale of the corn which he had laid up, he made their fields, their cattle, and persons, the property of their king; Gen. xl—xlvii. Their cruel oppression of the Israelites, when sojourning among them, drew upon them TEN fearful plagues; and at last all their first-born were slain in one night, and their army drowned in the Red sea, A.M. 2513; Exod. i—xiv.

Perhaps provoked with the contempt which Solomon had discovered for their princess, his queen, in collecting his seraglio of women, the Egyptians became his enemies, and protected his opponents. Shishak, who it seems first united Egypt under one king, and extended his empire far and wide into Africa and Asia, A.M. 3034, ravaged Judea; 1 Kings xi; xiv. 23—28; 2 Chr. xii. 1—9. In his absence his brother rebelled; and after his death his large empire fell into pieces; and Egypt itself bent under the power of the Ethiopians. Provoked with their attempts to assist the Hebrews of Israel and Judah, the Assyrians (I suppose under Sennacherib) for about three years terribly ravaged their country. About A.M. 3330, a civil war broke out among the twelve princes, whom it seems the Assyrian king had constituted his deputies in the land. After it had raged about fifteen years, Psammiticus subdued his eleven competitors. But, notwithstanding all his efforts to restore the power and felicity of the nation, his wars with the Assyrians in Palestine, and his provoking 200,000 of his troops to retire into Ethiopia, greatly weakened it; Isa. xix. 1—17; xx; and perhaps xviii; Nah. iii. 8—10. About A.M. 3390, Pharaoh-nechoh, his son, attempted to extend his power on the ruins of the now falling Assyrian empire; and took Carchemish, a city upon the Euphrates; and rendered the Jewish nation his tributaries. Nebuchadnezzar, the Chaldean, soon after, A.M. 3396, gave his troops a terrible defeat; took Carchemish, and pursued the Egyptians to the frontiers of their country; 2 Kings xxiii. 29—35; xxiv. 1—7; 2 Chr. xxxv. 20—24; xxxvi. 3—6; Is. xix. 1—7; Jer. xlvii. 1; xlvi. 1—12. Puffed up with the felicity which he and his kingdom had enjoyed in the beginning of his reign, Pharaoh-hophra and his subjects abandoned themselves to pride, idolatry, carnal security, and other impieties. Terrible miseries ensued. Provoked with the unhappy issue of his expedition against the Cyrenians, many of his own subjects took arms against him. Making Amasis, his general, their king, they routed his hired troops, and took himself prisoner. They even obliged Amasis to deliver him into their hands, and ignominiously strangled him. Meanwhile Nebuchadnezzar, to revenge the Egyptians' attempts to assist the Jews or Tyrians against him, invaded their country, A.M. 3432; routed their armies; murdered the inhabitants, or by terror drove them out of the land; seized on their wealth; burnt their cities; and carried off their idols. For about *forty years*, the once populous country of Egypt continued almost utterly desolate; Jer xliv. 29, 30; xliii. 8—13; xxv. 9, 19; xlvi. 13—26; Ezek. xvii, xxix—xxxii; Is. xix. 1—17.

The Chaldean empire being ruined A.M. 3466, the Egyptians under Amasis attempted to recover their freedom. But Cyrus of Persia, marching his troops into their country, obliged them to acknowledge his authority. After his death Amasis quickly revolted from the Persian yoke. But Cambyses, A.M. 3478, marched against them; and placing before his troops, cats, dogs, and other animals which the Egyptians adored, he easily stormed Pelusium, their principal frontier on the north-east. He cruelly ravaged the country; murdered the inhabitants; killed their deified animals; abused and slew their priests; demolished their temples; and transported about 3000 of their idols to Persia. About A.M. 3517, the Egyptians again revolted from under the Persian yoke. Darius Hystaspes prepared to reduce them. After his death, Xerxes his son ravaged their country and rendered their bondage more grievous. Instigated by Inarus, king of Lybia, whom they had acknowledged their sovereign, they again revolted about A.M. 3540. In a bloody war of six years, Artaxerxes Longimanus reduced the most of them. About 3590, Amyrtæus, who had for some time reigned in the fen country, furiously attacked the Persian garrisons, and drove them quite out of Egypt. After the Egyptians had struggled with the Persians for their liberty about sixty years, a furious intestine war, between Nectanebus and a Mendesian prince, exhausted their strength. Taking this opportunity, Artaxerxes Ochus and his Persian troops, about 3650, ravaged their country with inexpressible barbarity; murdered the inhabitants; demolished their temples; and returned home laden with booty. In A.M. 3672, Alexander the Great marched his Grecian troops into Egypt. Wearied of the Persian yoke, the Egyptians readily submitted to him as their powerful deliverer. For about 323 years after this they were governed by the Grecian Ptolemies, under four or five of whom their country bade fair to recover its ancient splendour. About A.M. 3995, the Romans reduced it into one of their provinces, and retained it under their yoke about 650 years. In A.D. 640, the Saracens conquered it, and established in it their Mahometan delusion, which has ever since been the authorized religion. About A.D. 709, the Moslem caliph of Cyrene wrested it from the caliph of Bagdad. He and his posterity governed it 200 years. About A.D. 1171, Saladin the Curd craftily seized it for himself; and he and his descendants governed it about 80 years. For the next 275 years it was ruled by Mameluke slaves; 24 of them Turks, and 23 Circassians. Since 1525 it has been oppressed by the Ottoman Turks. All the principal families being transported to Constantinople, a Turkish Pacha, with 24 subordinate Beys, all originally slaves, govern it, under the grand Seignior. Thus for more than 2000 years backward, Egypt has never been governed by a proper native of the country; nor has any nation under heaven been so remarkably governed by the *basest of slaves*. Meanwhile, a mad propensity to the most stupid idolatry or superstition, brutish ignorance, sloth, cowardice, dishonesty, deceit, cruelty, murderous malice, and inclination to sodomy, have formed the great lines of their national character; Is. xix. 1—17; xx; and perhaps xviii; xxvii. 1; xxx. 1—6; xxxi. 1—3; xliii. 3; Jer. xxv. 9, 18, 19; Jer. xlvi. 13—26; Ezek. xxix; xxxii; Dan. xi. 5—25, 42, 43; Joel iii. 19; Zech. x. 11; xiv. 18.

IV. The CUSHITES or ETHIOPIANS descended from Ham's eldest son. For many ages part of them resided on the south-east of Babylon and west of Persia. That country is still called Susiana, or Chusistan, i. e. the *country of Cush;* Gen. x. 6, 7; ii. 13. The CUSHITES, whom the king of Assyria transported to Canaan, were no doubt the remains of them in that place; 2 Kings xvii. 24, 30; Ezra iv. 9, 10. Part of these Cushites, after long continuance about Babylon (Gen. x. 8—10); moved westward into Arabia, and for a time dwelt about the eastern gulf of the Red Sea; Hab. iii. 7; Num. xii. 1. From thence, part of them gradually emigrated into Abyssinia, southward of Egypt; Esth. i. 1; viii. 9; Jer. xiii. 23. During the civil war which happened in Egypt, after the death of Shishak, about A.M. 3050, Zerah the Ethiopian (2 Chr. xiv. 9—13) seems to have seized on that kingdom. About A.M. 3278, Sabacon, another Ethiopian, reduced Egypt a second time, and entered into a confederacy with Hoshea, king of Israel, against the Assyrians: 2 Kings xvii. 4. Tirhakah, who marched to the assistance of Hezekiah, king of Judah, was probably the same as Sethon his successor. When Shalmaneser, Sennacherib, or Esarhaddon his son, for three years ravaged the land of Egypt, part of Ethiopia shared the same fate; Isa. xviii, xx; xliii. 3. Nebuchadnezzar the Chaldean, and Cyrus, and Cambyses, kings of Persia, in their turns, ravaged the northern parts of Ethiopia. Since that period the Romans, Saracens, and Turks, who have been successively governors of Egypt, have frequently harassed the northern Ethiopians. And sometimes the savage Galles and Gisgas, from the south, have almost desolated their country. Ever since the conversion of the eunuch, A.D. 35 (Acts viii. 26—39), Christianity has been known, and for about 1400 years has had a civil establishment in African Ethiopia, but is much disgraced by ignorance and superstition. Neither the repeated attempts of the Saracen or Turkish Mahometans, nor of the European papists, have ever been able to establish in it their respective delusions; Ps. lxviii. 31; lxxxvii. 4; Is. xviii, xx; xlv. 14; lxiii. 6; xlix. 12; lxiii. 3; Ezek. xxx. 4, 5; Dan. xi. 43; Zeph. ii. 12. Part of the Ethiopians will assist Gog and Magog against the converted Jews in the beginning of the millennium; Ezek. xxxviii. 5.

V. The AMALEKITES appear to have sprung from Ham, and to have existed as a nation long before Esau or AMALEK his grandson were born, and to have been one of the most ancient and powerful: they had their residence on the south and south-west of Canaan, almost all along from the western gulf of the Red Sea, to the bank of the Euphrates; Gen. xiv. 7; Num. xxiv. 7, 20; 1 Sam. xv. 7; xxvii. 8; 1 Chr. iv. 39, 40. No token of their connexion with the Edomites appears in history. But, being allied with the Egyptians, or covetous of booty, they attacked the Israelites in their march from Egypt to Sinai. To punish their behaviour, God not only enabled Joshua to defeat them on that occasion, but appointed the Hebrews to exterminate them from the earth: Exod. xvii. 8—16; Deut. xxv. 17—19. Next year they assisted the Canaanites against the presumptuous Israelites; Num. xiv. 45. About A.M. 2639, they assisted the Moabites, and about 2797, the Midianites, against Israel; on both which occasions they shared the miserable fate of their allies; Judg. iii. 13; vi. 6. They continuing in their impiety and hatred of Israel, God, about A.M. 2942, appointed Saul to destroy them utterly, which in part he effected. Not long after, David cut off a part of what remained. Their alliance against Jehoshaphat, about A.M. 3112, issued to their hurt. About A.M. 3290, the Simeonites cut off many more. By his projecting the utter destruction of the Jewish nation, Haman, the Amalekite, drew complete ruin upon himself and his friends. Since which no remains of the nation are to be found in the histories of mankind; Exod. xvii. 14, 16; Num. xxiv. 20—22; Deut. xxv. 17—19; 1 Sam. xiv. 48; xv. 1—8; xxvii. 8, 9; xxx. 1, 20; 2 Sam. viii. 12; 1 Chr. iv. 39—43; Ps. lxxxiii. 7—17; Esther iii. vii—ix.

VI. The EDOMITES sprang from Abraham by Esau his grandson. Partly by intermarriages, and partly by conquests, they seized on the country south-



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ward of Judea, which had been formerly possessed by the HORITE descendants of Ham. It included the mountains of Seir and Hor, and the provinces of Uz, Dedan, Teman, &c. Their principal cities were Bozrah, Selah, &c. It was of old moderately watered and fertile; Gen. xxv. 25, 30; xxvii. 39, 40; xxxvi. 32—39; xxxii. 3; Deut. ii. 12; Num. xx. 23; xxxiii. 37; xxxiv. 3; Is. xxi. 11; xxxiv. 5, 6; Jer. xlix. 7, 8, 22; La. iv. 21; Eze. xxv. 12, 13. Like Esau their ancestor, the Edomites were generally given to hunting and war. While the Israelites groaned under their Egyptian taskmasters, the Edomites had become a powerful nation under their kings and dukes. But, being excluded from the peculiar privileges of Abraham's seed, they mingled themselves with the heathen; and learning their ways, abandoned themselves to the slavery of their own sinful lusts; Gen. xxxvi. 10—43; xxvii. 40; xxv. 23; Exod. xv. 15, 16; 1 Chr. i. 35—54. Notwithstanding repeated entreaties, they denied the Israelites a passage through their country into Canaan; but it seems they afterwards behaved in a more benevolent manner; Num. xx. 14—21; Deut. ii. 28, 29; xxiii. 7. For about 400 years after, the Edomites seem to have applied themselves much to trade. Elath and Ezion-geber on the Red Sea were their principal ports. Saul harassed them; 1 Sam. xiv. 47; David rendered them tributaries to the Israelites; Gen. xxv. 23; xxvii. 29, 37, 40; 2 Sa. viii. 14; 1 Kings. xi. 15, 16; Ps. lx, cviii. Notwithstanding Hadad's attempt to revolt, they continued 150 years subject to Judah, and were governed by a deputy; Gen. xxv. 23; xxvii. 29, 37, 40; 1 Kings xi. 15—22; xxii. 47; 2 Kings iii. 7. About A.M. 3112, they entered into a combination with the neighbouring nations to extirpate the Israelites, but almost perished in the attempt; 2 Chr. xx; Ps. lxxxiii. Not long after, they revolted from Jehoram, king of Judah; and with no small bloodshed rendered themselves independent; Gen. xxvii. 40; 2 Chr. xxi. 8—10. To revenge some insult, perhaps, of their buying the Jews for slaves from the Tyrians and Philistines, Amaziah invaded their country, and inhumanly murdered many thousands of them, and took Selah their capital. Uzziah his son further ravaged their country, and took Elath their principal sea-port on the Red Sea; 2 Kings xiv. 7; 2 Chr. xxv. 11, 12; xxvi. 2; Amos i. 6, 9. About A.M. 3264, they ravaged the south parts of Judea, and murdered and took prisoners a great many of the inhabitants; 2 Chr. xxviii. 17. But God quickly resented the injuries done to his people. The Assyrians in a terrible manner ravaged the country of Edom, and destroyed Bozrah their new capital. When the Chaldeans, about 3416, burnt Jerusalem and murdered and took captive most of the Jewish nation, the Edomites assisted them, and instigated their utmost severity. But in the righteous judgment of God, the same Chaldeans, about five years after, rendered the country of Edom a desolate wilderness. Ever since it has been plagued with barrenness and drought, and has swarmed with serpents. When the Chaldean monarchy was unhinged, in A.M. 3466, the Edomites recollected themselves. Part of them incorporated with the Ishmaelites on the south, and part of them seized upon the south parts of Judea; these Darius Hystaspes ordered them to evacuate, but with what success we know not. About A.M. 3841, Judas Maccabeus, the Jewish hero, offended with the Edomites for assisting the Syro-Grecians against his nation, ravaged their country, slew 40,000 of them, and dismantled Hebron their capital. About thirty-five years after, Hircanus his nephew reduced the Edomites, and obliged them to incorporate with the Jews, and profess their religion. But just before the sacking of Jerusalem by Titus, a body of Edomites deserted the Jews, and got off laden with booty. Ever since, the Edomitish nation has been consigned to oblivion: Num. xxiv; Ps. cxxxvii. 7; Is. xxi. 11; xxxiv; xi. 14; Jer. xxv. 9, 21; xxvii. 3, 6, 7; xlix. 7—22; Lam. iv. 21, 22; Ezek. xxv. 12—14; xxxii. 29; xxxv, xxxvi. 2; Joel iii. 19; Amos i. 11, 12; Ob. xxi; Mal. i. 4.

VII. The MIDIANITES were the offspring of Abraham by Keturah. Most of them dwelt on the south-east of the Dead Sea, eastward of the Edomites. But part of them, perhaps to shun the idolatrous infection of the rest, took up their residence near the north-east point of the Red Sea; among these, Jethro, the father-in-law of Moses, was a prince or priest; Gen. xxv. 2–6; xxxvii. 28; Exod. ii. iii, xviii. About A.M. 2552, the Northern Midianites were subjected to or allied with the Moabites. Their women were peculiarly instrumental in seducing the Israelites to whoredom and idolatry. This their wickedness God punished with the almost utter destruction of their nation; Num. xxii. 4. 7; xxv, xxxi; Jos. xiii. 21. About A.M. 2797, the Midianites rendered the Israelites their tributaries, and for seven years greatly oppressed them. But Gideon, by a handful of troops, reduced them to the brink of ruin. It is probable that their small remains incorporated with the Moabites or Ishmaelites; Judg. vi—viii. The posterity of Jethro lived among the Jews under the name of KENITES and RECHABITES, till the Assyrians and Chaldeans carried them away captive; Exod. ii. 21; xviii. 1, 2; Num. x. 29—32; xxiv. 21, 22; Judg. iv. 11; 1 Chr. ii. 55; 2 Kin. x. 15, 23; Jer. xxxvi.

VIII, IX. The MOABITES and AMMONITES were the product of Lot's incest with his daughters; Gen. xix. 30—38. The Moabites dwelt eastward of the Midianites, along the banks of the river Arnon, which runs westward into the Dead Sea. Their principal cities were Ar, Kir, Bozrah, Heshbon, Elealeh, &c. This country they took from the gigantic Emims, who were the offspring of Ham; Deut. ii. 9—11; Num. xxi. 13—15, 26; xxii. 36; Is. xv, xvi; Jer. xlviii. 1—5, 19—24. The AMMONITES had their residence on the north-east of the Moabites, and east of the Reubenites and Gadites, in the territories which they wrested from the gigantic Zamzummims, another part of the descendants of Ham. Rabbah was their principal city; Deut. ii. 18—22; iii. 11; 2 Sam. xii. 26—29; Amos ii. 14. When the Israelites, in A.M. 2552, encamped on the border of the Moabites, in their way to Canaan, they, and it seems also the Ammonites, invited and hired Balaam to curse that people, that they might be destroyed. But God not only obliged him to bless the Israelites and denounce destruction upon their enemies, but for this cause, excluded the Moabites and Ammonites from the congregation of Israel to all generations; Deut. xxiii. 3—6; Num. xxi, xxii—xxv; Neh. xiii. 1, 2. From A. M. 2639 to 2657, the Moabites grievously oppressed the Israelites; but were driven out of Canaan by Ehud; and Eglon their king was slain; Judg. 3. 12—30. From A.M. 2840 to 2858, the Ammonites terribly oppressed the Israelites on the east of Jordan; but were reduced by Jephthah; Judg. x, xi. About A.M. 2909 or 2939, Nahash the Ammonite ravaged Gilead, and refused every term of submission but what was inhuman and barbarous; but his army was almost wholly cut to pieces by Saul; 1 Sam. xi. Saul afterwards warred with success upon the Ammonites and Moabites; 1 Sam. xiv. 47. They both seemed to have favoured David while he was persecuted by Saul; but, provoked with their insolent or barbarous conduct, he conquered them both not long after he became king of Israel; Num. xxiv. 17; 1 Sam. xxii. 3, 4; 2 Sam. viii. 2, 11, 12; x—xii; 1 Chr. xviii—xx. Ps. lx. 8; cviii. 9. For about 150 years they continued subject to the Israelites; and, after the division of the kingdom, fell to the share of the ten tribes. After the death of Ahab, the Moabites rebelled; but were severely chastised by king Jehoram his son and his assistants in the war; and their country almost ruined; 2 Kin. i. 1; iii. Both nations joined as principals in the grand alliance against Jehoshaphat king of Judah; but their army perished in the attempt; 2 Chr. xx; Ps. lxxxiii. The kings of Israel, being no longer able to retain them in subjection, Uzziah and Jotham, kings of Judah, rendered them tributary. But it is probable they resumed their liberty during the unhappy reign of Ahaz; 2 Chr. xxvi—xxviii. While the Syrians from the north, or Assyrians from the north-east, ravaged the land of Israel, the Ammonites and Moabites seized on the cities which lay next them, and in the most inhuman manner murdered the inhabitants. God speedily and severely punished their injustice and cruelty. The Assyrians about 3290, seized their wealth, burnt their cities, murdered or carried captive their people, and desolated their country. After the death of Esarhaddon, king of Assyria, they resumed their independency. About A. M. 3398, they assisted the Chaldeans in ravaging the kingdom of Judah, and, with the utmost cruelty and insolence, pushed on the ruin of that nation. Not long after Jerusalem was burnt to a heap, Nebuchadnezzar, offended with the Moabites and Ammonites for their attempts to assist the Tyrians, and for the murder of Gedaliah his Jewish deputy, furiously invaded their country; and, by carrying off their wealth, burning their cities, and murdering the inhabitants, rendered it an absolute desert. After the overthrow of the Chaldean empire in 3466, such as remained returned to their country, and successively became the tributaries of the Persians, Greeks, and Romans. Notwithstanding their own servitude, they took every opportunity to distress the Jews after their captivity. Provoked with their insults, particularly during the persecution of Antiochus Epiphanes, Judas Maccabeus, with a handful of Jews, about A.M. 3840, invaded the country of the Ammonites, routed their forces, burnt their cities, and made slaves of their wives and children. About seventy years after, Jannæus, his grand-nephew, reduced the Moabites into a state of slavery to the Jewish nation; Is. xv, xvi; xxv. 10; Jer. xlviii, xlix. 1—6; Ezek. xxv; Amos i. 13—15; ii. 1—3; Zep. ii. 8—10.

X. The SYRIANS or ARAMITES were the offspring of Shem's youngest son, and of Nahor the brother of Abraham; perhaps mingled with some Canaanites; Gen. x. 22, 23; xxii. 21, 22; 1 Chr. i. 17. Their country lay on the north-east of Canaan and mount Lebanon: anciently it extended far beyond the river Euphrates to the eastward; and perhaps included most of Mesopotamia; 2 Sam. x. 16. Cushan-rishathaim, who for eight years greatly oppressed the Israelites, was probably the king of the Syrians beyond the Euphrates; Judg. iii. 8—10. Their ancient kingdoms were Zoba, Damascus, Hamath, Geshur, Rehob, Ishtob, Maachah, &c.; 2 Sam. viii. 3, 9; x. 6, 8; xv. 8; 1 Chr. xix. 6, 8. The Syrians on this side the Euphrates were either conquered by David, about A. M. 2964, or voluntarily submitted; 2 Sam. viii, x; 1 Chr. xviii, xix. But about sixty years after, Rezon, a servant of Hadadezer, whom David had conquered, formed a kingdom for himself at Damascus, which quickly extended itself over all Syria, on this side the river, and proved a terrible scourge to the kingdom of Israel; particularly in the days of Baasha, Ahab, Jehoram, Jehu, and Jehoahaz; 1 Kin. xi. 23—25; xv. 18—20; xx, xxii; 2 Kin. vi. 8, 28, 29; x. 32, 33; xiii. 3—7; 2 Chr. xxii. 5: and even to the kingdom of Judah, which lay farther off; particularly in the days of Joash and Ahaz; 2 Kin. xii. 17, 18; xvi. 5, 6; 2 Chr. xxiv. 23, 24; xxviii. 5; Is. vii. 1—8; ix. 12. But God did not suffer the injuries which they did to his people to pass unpunished. Twice, with a handful of men, Ahab routed their huge armies, and brought them to the brink of ruin; 1 Kin. xx. A preternatural noise terrified them from their cruel siege of Samaria; 2 Kin. vii; and Joash and Jeroboam, descendants of Jehu, repeatedly routing their armies, reduced them to the very brink of despair; 2 Kin. xiii. 15—25; xiv. 25—28.

But more terrible judgments overtook them soon afterwards. Hired by Ahaz king of Judah, Tiglath-pileser, the Assyrian, made their wealth a prey, burnt their cities, murdered the inhabitants, transported part of the survivors to Media, or caused them to serve in his army against the Israelites; Is. viii. 4; ix. 12; xvii. 1—3; Amos i. 3—5; iii. 12; with 2 Kin. xvi. 7—9. During the decline of the Assyrian monarchy, the captive Syrians returned and repeopled their country. Part of them assisted Nebuchadnezzar the Chaldean against the Jews; 2 Kin. xxiv. 2. Not long after, on some provocation, he marched his troops into Syria; burnt Damascus, Hamath, Arpad, and other principal cities, into heaps of rubbish; and cruelly murdered the inhabitants, or transported them as slaves to his eastern dominions. Under Cyrus the



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Persian, about A.M. 3466, and his successors, the Syrians once more returned and rebuilt their cities. When Alexander, the Grecian conqueror, marched this way, about 3672, Hadrach, Hamath, and Damascus, were obliged to submit. Ever since Syria has been a scene of war, ravage, and bloodshed. Here the Grecian monarchs of Egypt and Syria often conflicted. It was terribly ravaged by Eumenes the Pergamenian, and by Hircanus the Jew, and by the Parthians and others. About A. M. 3939, the Romans reduced it into one of their provinces. Under them it was often plagued with Parthian and Persian invasions, and miserably distressed by earthquakes. From A. D. 634, when the Saracens seized on it, it became a frequent scene of war between them and the Christian emperors of Constantinople. Towards the end of the eleventh century of Christ, the Seljukians wrested it from the Saracens, and erected one of their four kingdoms at Aleppo, and another at Damascus. After the European crusaders had held it about a hundred years, rendering it a constant scene of the murder of Turks, and of one another, Saladin, the conqueror of Egypt, drove them out of most of it, about A.D. 1196. Since that time it has been generally oppressed by the Ottoman Turks, and not a little exposed to the plundering Druses of Lebanon and the roving Arabs. Nor, except at Aleppo and Damascus, is there now anything important but ancient ruins; Is. xvii. 1—3; Jer. xlix. 23—27; Amos i. 3—5; Zech. ix. 1, 2.

XI. The Assyrians were the posterity of Ashur, the second son of Shem. They formed one of the most ancient kingdoms in the world. Their residence was on the banks of the Hiddekel or Tigris, eastward of Mesopotamia. Nineveh, their principal city, stood above 500 miles to the north-east of Jerusalem; Gen. x. 11, 12, 22; Nah. ii. 8. About A.M. 3170, God, by Jonah, threatened the wicked Ninevites with immediate destruction; but their solemn fasting and repentance prevented it; Jonah i—iv. About A.M. 3230, the Assyrians under Pul, began to be powerful, and to extend their empire. He and his successors, Tiglath-pileser, Shalmaneser, and Sennacherib, conquered the Medes, Persians, Chaldeans, Syrians, Ammonites, Moabites, Edomites, Philistines, Israelites, Egypt, and part of Phenicia, Arabia, and Ethiopia: 2 Kin. xv. 19, 29; xvi. 7—9; xvii. 3—6, 24, 27; xviii. 34; xix. 12, 13, 17; Is. x. 7—14; xxxvi. 19; xxxvii. 11—13, 18; vii. 17—25; viii. 4; x, xv—xxiv, xxviii; Amos i, ii; Joel iii. 2—8; Ezek. xxxi. 3—9.

Their transactions in Canaan were the most important. Not long after Pul had laid the Israelites under tribute, Tiglath-pileser, hired by Ahaz king of Judah, about A.M. 3270, entered Syria; and by murder and captivity of the inhabitants, laid it desolate. The Israelitish territories in Galilee, and on the east of Jordan, soon after shared a like fate. After Shalmaneser had ruined the kingdom of Israel, and ravaged the country of the Philistines, if not also of the Egyptians and Ethiopians, (Is. xviii, xix.) Sennacherib, his son, provoked by Hezekiah's refusal to pay the tribute which Ahaz his father had promised, prepared to subvert the kingdom of Judah. By valuable presents, and a profound submission, Hezekiah attempted to avert the stroke. But, contrary to treaty, Sennacherib invaded Judea, and took all the fortified cities, Jerusalem excepted. Having defeated Tirhakah the Ethiopian, who came to assist Hezekiah, and ravaged Egypt and part of Ethiopia, or perhaps rather been terrified by that powerful monarch, he marched towards Jerusalem. By Rabshakeh his general, and by his letters to Hezekiah, he insolently defied the God of the Jews to protect them. But he had scarcely terrified the inhabitants of Jerusalem, by bringing up his army to Tophet, on the east of the city, when God by a fiery pestilence, or some other awful stroke, cut off 185,000 of his most valiant troops in one night. Leaving his baggage for a prey, he retreated home with the utmost precipitation and terror; but was scarcely arrived when two of his sons murdered him, while he was sacrificing to his idol; Deut. xxviii. 49—52; Is. v. 25—30; vii. 8, 17—25; viii. 4, 7, 8; x. 5—34; xvii, xxii, xxiv, xxviii—xxxiii; ix. 4; xiv. 25; xvii. 12—14; xxiv. 21, 22; xxvii. 1; xxviii. 21; xxix. 7, 8; xxx. 27—33; xxxi. 4—9; xxxiii. 1—4, 13, 14, 23; xxxvi, xxxvii, xxv—xxvii, xxxv; 2 Kin. xvii—xix; 2 Chr. xxxii; Ezek. xxxi.

Esarhaddon, his son, who reigned from about 3296 to 3338, by cession, or conquest, appears to have reunited the kingdom of Babylon to his own. Thither he carried king Manasseh and his fellow-captives of Judah; 2 Chr. x, xxxiii. 11; Is. xxxix. 6, 7. About the same time he transported the remnant of the Israelites into the east, and repeopled their country with his eastern captives; 2 Kin. xvii. 24—41; Ezra. iv. 2, 10. After his death the Assyrian empire hasted towards ruin. God punished them for their idolatry, their blasphemy of himself, and their oppression of his people; and for their pride, carnal security, whoredom, murder, and deceit. Saosduchin, indeed, defeated the revolted Medes, and destroyed Ecbatan, their capital. But to revenge this, Phraortes, king of Media, about A.M. 3352, invaded Assyria, and laid siege to Nineveh. He being slain, Cyaxares, his son, carried on the war with great fury, and once and again renewed the siege of Nineveh. But an irruption of the Scythians into Media obliged him to raise it, and forbear the war for about twenty-eight years; during which, it seems, Nabopolassar, ruler of Babylon, revolted from the Assyrians, and rendered himself an independent sovereign. Sarak, king of Assyria, rendered desperate by the many disasters of his empire, burnt his palace upon himself, his family, and his enormous heaps of wealth, amounting, it is said, to about 265 millions sterling. The flames continued raging fifteen days. About A. M. 3398, Cyaxares, having got rid of his Scythian guests, and fixed a peace with the Lydians, renewed his war with the Assyrians. He and Nebuchadnezzar of Babylon laid siege to Nineveh. By contracting alliances, by repairing their fortifications, and by hoarding up provisions, the Assyrians had done what they could to preserve their capital. But, while they observed some revel, in honour of their idol, or to celebrate some trifling victory, the Medes fell upon their troops while buried in drunkenness and sleep, and cut them to pieces. The Tigris, or some river which runs into it, high swelled by excessive rains, or by the melting of the Armenian snows, broke down about two miles and an half of the wall of Nineveh. When this inundation subsided, the Medes and Chaldeans furiously rushed in by the breach, probably in the night season, and filled the whole city with ravage, bloodshed, and flames. Quite confounded, the Assyrians and their allies could do nothing effectually for their own defence. Their strongest fortifications were surrendered almost upon the conqueror's demand. The merchants, and perhaps the queen, or the effeminate monarch, fled off in the most precipitate manner; and part of them took up their quarters in the Carduchian hills adjacent. The confederated Medes and Chaldeans, having plundered Nineveh of everything valuable, and murdered most of its inhabitants, burnt it into a ruinous heap, to the great joy of the oppressed tributaries. It was never rebuilt; nor, for these 2000 years past, has any one exactly known where it stood. About A. M. 3750, the Persians built a city of the same name near Mosul, on the east of the Tigris; but the place of it too has, for many ages, been scarcely discernible; Ezek. xxxi. 10—17; xxxii. 22; Nah. i—iii; Mic. v. 6; Zeph. ii. 13—15.

XII. How long the ancient kingdom of Babylon, or Shinar, established by Nimrod (Gen. x. 9, 10; xiv. 1), continued, we cannot certainly determine. The CHALDEANS appear to have sprung from Arphaxad, the third son of Shem. For many ages after Abraham left their country, they were perhaps little better than a thievish banditti; Gen. xi. 28; Jos. xxiv. 2, 3; Neh. ix. 7; Job i. 17. About A.M. 3260, Pul, or Tiglath-pileser, probably formed them into a regular nation, and made Baladan or Nabonassar his younger son, king; 2 Kin. xx. 12; Is. xxiii. 13; xxxix. 1, 2. By some means or other, Esarhaddon, about A.M. 3310, reunited Chaldea to his Assyrian empire, and he and his son retained it about sixty years. At last Nabopolassar, the governor of it, and perhaps the just heir to the throne, rendered himself king. About A. M. 3399, Nebuchadnezzar, his son, succeeded him, and erected a new empire, or rather a continuation of the Assyrian, in another branch of the ancient royal family. Raising an army of 300,000 warriors, he routed the troops of Pharaoh-Necho, king of Egypt, at the Euphrates, and took Carchemish, putting all the garrison to the sword. Having assisted Cyaxares, the Mede, in the overthrow of Nineveh, he, with a formidable army of Chaldeans, Scythians, and others, subdued the Syrians, Jews, Ammonites, Moabites, Edomites, and part of the Arabs. Enraged by the Tyrians' withdrawment of their persons and wealth, after he had besieged them for thirteen years, he wreaked his fury upon the Philistines and Egyptians who had assisted them, and terribly alarmed, if not ravaged, Ethiopia and Lybia. On the east he reduced the Medes and Persians or Elamites. Wherever he prevailed, by burning the cities, and by murdering or transporting the inhabitants, he generally left behind him a desolate wilderness. Their princes he either murdered or condemned to perpetual imprisonment; and the people who survived were generally made slaves in Chaldea; Is. xiv. 4—6, 12, 16, 17; xv, xxiv, xxxix. 6, 7; 2 Kin. xx. 17, 18; Jer. li. 20—23; xxv. 9—38; xxvii. 3—7; xix, xxi, xxiv, xxxix, xlvi—xlix; Hab. i. 6—17; ii. 5—17; Dan. ii. 37, 38; iv. 12, 22; v. 19; vii. 4; Zech. vi. 2; Deut. xxviii. 49—52; Is. v. 25—30; Ezek. iv—vii, ix, xvii, xix, xx—xxxii, xxxv.

Having finished his conquests, Nebuchadnezzar abandoned himself to idolatry, pride, and other impieties. Out of his immense spoils he formed a monstrous golden image for Bel his principal god, who, he imagined, had rendered him so successful; which, together with its pedestal, was at least 90 feet high, and 9 in breadth. His subjects were peremptorily commanded to worship it, under pain of being immediately burnt; Is. xlvi. 6; Jer. x. 2—15; Hab. i. 11, 16; ii. 18, 19; Dan. iii. By expending his spoils, and employing his captives, in his buildings at Babylon, he rendered it the wonder of mankind. Its walls were 87 feet broad, 350 high, and about 60 miles in circuit; and were fortified with 250 if not 316 towers, at proper distances. His success swelled his pride to an uncommon pitch. To punish it, God, by a kind of delirium, rendered him for seven years like a brute. At last his reason was restored, and he acknowledged God's dominion over him. He was reinstalled in his throne, and soon after died, A.M. 3443, having reigned two years with his father and forty-three by himself; Dan. iv. and v. 18—21.

The Chaldeans' contempt of God; their idolatry, astrology, magic, and sorcery; their carnal security, luxury, and avarice; their barbarous murder and oppression of the JEWS and other conquered nations, now began to be punished by God. Notwithstanding the prudent endeavours of Nitocris, his Median queen, Evil-Merodach was noted for nothing but folly and riot. By madly abusing some of the Medes at a hunting match, he laid the foundation of a ruinous war with that nation. In the third year of his reign, Neriglissar, his sister's husband, murdered him, and reigned in his stead. Jealous of the growing power of the Medes, he marched against them with a prodigious army of his own troops; besides 150,000 whom he had hired from Lydia, Phrygia, Cappadocia, Arabia, &c. Cyrus the Persian, who commanded the Median troops, routed this huge host with an army scarcely a third part of their number. Neriglissar was slain. Laboroschard, his infant son, who succeeded him, the people murdered, when he had reigned but nine months, noted for nothing but the cruelty of his administrators; and Belshazzar, the son of Evil-Merodach, reigned in his stead. Gobrias and Gadates, two Chaldean lords, provoked, the one by the murder of his son, and the other by the castration of himself, had revolted to Cyrus, and drawn the provinces which they governed along with them. Having in two years subdued the nations which



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it was probable would assist the Chaldeans, Cyrus ravaged their country, and marched against Babylon, their capital. Here Belshazzar's troops had shut themselves up, having stored the city with provisions sufficient for twenty years. For two years Cyrus besieged Babylon without any success. At last in A.M. 3466, informed of the approach of their annual idolatrous revel, on which Belshazzar profaned the sacred vessels of the Jewish temple, in libations to his idols, and in ministering to his drunkenness, he brake down the bank at the head of the new canal which Nitocris had dug for preventing the Euphrates from overflowing the country. By this means he diverted the river from its ordinary passage through Babylon. No sooner was the channel emptied of water than Gobrias and Gadites led part of his troops down, and others up, the channel into Babylon. The drunken Chaldeans having left their gates on the river quite open, the Medo-Persian troops rushed in thereat, and opened the other gates to their fellows. While the intoxicated Chaldeans partly lay buried in sleep and vomit, and partly ran up and down to inform the distant corners of the city that the Persians had entered it; while the merchants, husbandmen, and hired troops, laboured to escape for their lives, while every part of the city was filled with consternation, howling, and desperate sorrow; the Medes, Persians, Phrygians, and others of Cyrus' army, furiously spread burning and bloodshed on every side. While the flames of the city ascended to heaven, the streets ran with the blood of murdered warriors, princes, magicians, and even of innocent babes, dashed against the stones. Belshazzar and his thousand lords were despatched in their drunkenness and sleep. His whole family and friends were miserably murdered, or ignominiously reduced. Many of his subjects' carcasses rotted above ground, or were devoured by beasts, or interred like brutes. Bereaved of their husbands, the delicate ladies and others were ignominiously ravished, or cruelly murdered. The immense riches of the city became a spoil. The temples were pillaged. The idols, Bel, Nebo, Merodach, Nergal, Sheshach, &c., were broken to pieces, and the metal carried off for a prey. The sacred vessels of the Jewish temple, which were found in the temple of Bel, were carefully preserved, and afterwards restored to the Jews. Not a little of the city being burnt, and its high walls broken down, the whole constitution of the empire was unhinged; and the people who remained alive reduced to the basest servitude, under the Medes, Persians, Jews, and other nations, who had lately been their captives.

Recovering themselves under the mild government of Cyrus, encouraged by the confusions which followed upon the death of Cambyses his son, and provoked that Darius Hystaspes had quite deserted their city, and fixed his residence at Shushan in Persia, the Babylonians, after four years spent in preparations, in A.M. 3487, made an open revolt. For twenty months Darius in vain besieged them with all his forces. To prevent a surrender through want of provision, the besieged strangled all their unnecessary eaters, old men, children, and most of their women. After fixing the plot with his master Darius, Zopyrus, a Persian general, having fearfully mangled his face, fled over to the Babylonians, pretending that Darius had thus abused his body, for his advising him to raise the siege. They readily credited his pretences, and made him commander of a body of their troops. With these he made several successful sallies upon the retiring besiegers; and his success quickly procured him the command of the whole Babylonian army, and of the whole city. He seized the first opportunity to open, for his master's troops, two of the principal gates. Darius, thus master of the place, impaled 3000 of the principal rebels, and pardoned the rest; and from the neighbouring provinces, supplied them with 50,000 wives. He lowered their walls three-fourth parts of their height. About A.M. 3680, Babylon remained still pretty considerable; and Alexander the Great resolved to restore it to its ancient grandeur; but Seleucus, his Syro-Grecian successor, having drained it of about 500,000 of its inhabitants to people his new city of Seleucia, in the neighbourhood, it quickly dwindled into a mere desert, and the Euphrates, overflowing part of it, turned it into a lake or fen. Before the birth of our Saviour, Strabo, and after him Pliny, represent it as utterly desolate, nothing remaining but the walls. About A.D. 400, Jerome represents it as a huntingpark for the Persian kings. For many ages past no one knows certainly where it stood. The supposed seat of it is so haunted with venomous and doleful animals, that it cannot be safely approached but during the winter cold, which renders these creatures torpid, or confines them to their holes; Ps. cxxxvii. 8, 9; lxxix. 6; Mic. iv. 10—13; v. 5, 6, 15; vii. 10; Is. xli. 2, 3, 25; xlii. 13—15; xliii. 14; xliv. 25; xlv. 1—3; xlvi. 1, 2, 11; xlviii. 14; xxi, xiii, xiv; Jer. x. 25; xii. 14: xxv. 12—14, 26; xxvii. 7; l, li; Hab. ii. 3—19; Dan. v; vii. 4, 12; Zech. vi. 8; v. 5—11; Deut. xxxii. 35—43.

XIII. The MEDES sprang from Japheth, by his son MADAI. The ELAMITES, or PERSIANS, from ELAM the eldest son of Shem, whose name they ordinarily bear in scripture; Gen. x. 2, 22; xiv. 1; Is. xxi. 2; Acts ii. 9. Both of these were conquered by the Assyrians. Part of both served in Sennacherib's army against the Jews; Is. xxii. 6. The Medes, instigated by Dejoces, about A.M. 3294, revolted from under the Assyrians, and rendered the Persians their tributaries. About 110 years after, assisted by the Chaldeans, they overturned the Assyrian empire, and destroyed Nineveh. Both, but especially the Persians, were obliged to submit to the Chaldeans; and Nebuchadnezzar built himself a magnificent palace at Shushan in Persia; Jer. xxv. 9, 25; xxvii. 7; xlix. 34—39.

CYRUS, who is so often marked out in the predictions of scripture, advanced the glory of both nations to its highest pitch. Having long commanded the Median troops of Astyages his mother's father, and of Darius her brother, and his own father-in-law, against the Chaldeans and others, he became heir to the Persian crown by his father, and to the Median by his wife; Dan. ix. 1; v. 31. Under his command, the Medo-Persian troops conquered the three powerful kingdoms of Lydia on the north, Babylon in the middle, and Egypt on the south; all to the westward. The multitudes he slew, and the spoils he seized, were astonishing; Is. xli. 2, 3, 25; xlv. 1—3; xlvi. 11; xlviii. 14; xlvii, xxi, xiii, xiv; Jer. l, li; Dan. ii. 32, 39; vii. 5; viii. 3, 4, 20; Zech. vi. 2, 6, 8. Most of the captives, who had been enslaved by the Chaldeans, he allowed to return and repeople their desolated countries. To the Jews he also restored their sacred vessels; and solemnly encouraged, and kindly assisted them to rebuild their temple; 2 Chr. xxxvi. 22, 23; Is. xlv. 13; xliv. 28; Ezra i; vi. 2—5. He established his empire according to the most just and prudent regulations: but Cambyses, his madly cruel son and successor, almost ruined it by his expedition into Egypt and Ethiopia. Artaxerxes Smerdis, the magian impostor, throughout his reign did nothing more than obstruct the building of the Jewish temple; Ezra iv. 6—24. Darius Hystaspes, who encouraged the building of it, and who was perhaps the AHASUERUS who divorced Vashti, married Esther, advanced and pulled down Haman, and rendered Mordecai his chief minister of state, extended the empire to its utmost greatness. The conquests and government thereof reached into Iberia, Albania, Colchis, and Scythia, on the north; into Lesser Asia and its islands, Syria, and Canaan, on the west; and into Egypt, Ethiopia, part of Arabia, and India, on the south; Ezra v, vi; Es. i—x; Dan. viii. 3, 4; vii. 5.

Provoked with the European Greeks for assisting their rebellious brethren in Lesser Asia and the Egyptians, and for giving his father's troops a terrible defeat, Xerxes, furnished with the immense spoils of Cyrus and Cambyses, and with the hoarded wealth of Darius his father, madly resolved to extirpate that nation. While the Carthaginians, by his instigation, attacked them in Sicily and Italy, about A.M. 3526, he marched an unwieldy army of several millions into Greece. The Greeks having defeated his armies and fleets, began to think of conquering his whole empire; and the struggles of the Egyptians to recover their liberty had afforded them an excellent opportunity, had not their own contentions and treachery prevented their improving it. Agesilaus the Spartan once seemed on the point of overturning it. In their lingering or often repeated wars, the Greeks more and more perceived the luxury, folly, and weakness of the Persian state. About A.M. 3671, Alexander the Great of Macedonia, having perfected the reduction of Greece into one kingdom, marched an army of about 35,000 excellent warriors, (Egeatæ, or *goatish men*, armed with brass,) headed by the most prudent generals, against the Persians, whose emblem of royalty then was the golden head of a *horned ram*. Highly provoked by the insolent messages of Darius Codoman their king, Alexander furiously routed their huge armies in the great battles of Granicus, Issus, and Arbela; and, by overrunning rather than fighting, in six years subdued the whole Persian empire; Gen. ix. 27; Num. xxiv. 24; Dan. ii. 32, 39; vii. 5, 6; viii. 3—7; x. 20; xi. 2, 3; Zec. vi. 2, 6, 8. About A.M. 3754, the Parthians, who, perhaps, were chiefly Scythians and Gauls, formed a powerful kingdom in Persia, which continued about 482 years, and sometimes extended from the Indus on the south to the Hellespont on the north. It was long the distinguished terror of the Roman empire. About A.D. 220 or 232, the government was transferred to another nation, or at least to another family. This Persian kingdom was a terrible plague to the Christian emperors, especially to those of the East; and was a most inveterate and cruel persecutor of other Christians. Ever since A.D. 634, Persia has been a distinguished scene of the most shocking miseries, oppression, murder, and almost everything horrid, under the Saracens, Seljukians, Tartars, Turkmans, Sophis, and modern usurpers; Dan. ii. 44, 45; vii. 12.

XIV. The GREEKS, comprehending the Athenians, Spartans, Æolians, Ionians, Dorians, &c., sprang from Javan the fourth son of Japheth. When they first removed from Lesser Asia into the south-east of Europe we cannot certainly determine; but about A.M. 3150, several colonies, chiefly Æolians and Ionians, returned from their over-stocked countries in Europe to the western parts of Lesser Asia. While the Greeks with great assiduity cultivated different branches of literature among themselves, they gradually penetrated into the Persian territories; and, about A.M. 3672, under Alexander the Macedonian, they reared up an empire of their own upon the ruin of the Persian, less opulent and showy, but much more powerful and warlike; Gen. ix. 27; Num. xxiv. 24; Dan. ii. 32, 39; vii. 6; viii. 5—7, 20, 21; x. 20; xi. 3; Zech. vi. 3, 6, 8.

Scarcely had Alexander spent twelve years in overrunning the world, when he died, perhaps of drunkenness, in the very flower of his age. His whole family was quickly extirpated. His queen Statira, the daughter of Darius, was murdered by Roxana, another of his wives, and thrown into a well. Eurydice, another wife, and Philip Aridæus his brother, were murdered by Olympias his mother. For this Olympias herself was murdered by Cassander's soldiers. Roxana, and Alexander Ægus her son, whom Eumenes had for a time so bravely supported, were privately murdered by Cassander. About a year after he murdered Barsine, the only surviving wife of Alexander, and Hercules her son. Antigonus, one of his generals who attempted to govern the whole empire, being reduced, it was divided into four parts; to each of Alexander's remaining principal generals a part. Cassander had Greece in Europe on the west. Lysimachus had Thrace, Bithynia, &c., on the north. Seleucus Nicator had Syria, and other eastern provinces. Ptolemy Lagus had Egypt, &c., on the south. Lysimachus' share was quickly wrested from him; and most of it united to Syria. Cassander's share was soon after divided into the several states of Macedonia, Achaia, Ætolia, &c. About A.M. 3856, most



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of it was reduced by the conquering Romans; Dan. vii. 6; viii. 8, 22; xi. 4; ii. 40; vii. 7, 19, 23.

The *thigh-like* kingdoms of Egypt on the SOUTH of Canaan, and of Syria on the NORTH, long subsisted. Ptolemy Lagus, surnamed the Saviour, ruled over Egypt, Canaan, Phenicia, Hollow Syria, Caria, Cyprus, part of Arabia, and the Egean isles. Seleucus Nicator, or *conqueror*, who founded his empire in A.M. 3692, was still more powerful; ruling over not only Syria, but Persia, Chaldea, Mesopotamia, Assyria, Armenia, Media, Pontus, and almost all Lesser Asia; from which, after about sixteen years' contest, he drove Demetrius, son of Antigonus; and to which, after the death of Lysimachus in A. M. 3723, he added Thrace, and part of Macedonia in Europe. But his son Antiochus Soter's wars with the Gauls, Bithynians, and Pergamenians, together with the revolt of the Parthians that ensued, exceedingly weakened the kingdom. Wearied with their ruinous contentions, Ptolemy Philadelphus of Egypt, and Antiochus Theos of Syria, about A.M. 3756, agreed to a mutual peace. Ptolemy carried his daughter Berenice into Syria; persuaded Antiochus to divorce Laodice his queen, and espouse Berenice, and settle the crown on her children. But Ptolemy was scarcely dead when Antiochus divorced Berenice, recalled Laodice to his bed, and settled the crown of Syria upon Seleucus Callinicus her son. To prevent Antiochus changing his mind, Laodice quickly despatched him by poison, and fixed her son on his throne about 3758. Berenice, her child, and all her Egyptian attendants, were murdered before the Lesser Asians or Egyptians could come up to protect them. To revenge the death of his sister, Ptolemy Euergetes of Egypt marched his troops into Syria, reduced most of that kingdom, and returned home laden with rich spoils, and with 2500 Egyptian idols, which Cambyses the Persian had carried off about 300 years before. These, to the great joy of his subjects, he replaced in their temples. In his return through Canaan he offered a solemn sacrifice of thanksgiving to God at Jerusalem; Dan. xi. 5—9.

After he had been terribly plagued by Hierax his brother, and by Eumenes king of Pergamus, Seleucus was taken prisoner by the Parthian revolters. His sons, Ceraunus and Antiochus the Great, resolved to be revenged on Ptolemy, and to recover what their father had lost. Death carried off both Ceraunus and Ptolemy while they prepared for the war. Ptolemy Philopater succeeded his father in Egypt. Antiochus routed his forces at Berytus, and recovered Phenicia and Hollow Syria. Whether he executed his purpose of ravaging Egypt we do not certainly know; but next year he marched his forces to Egypt, intending to wrest that kingdom from its luxurious prince. But Ptolemy routed his army at Raphia, a city on the north-east border of Egypt, and obliged him to restore Canaan and Hollow Syria. In his return from viewing these provinces, Ptolemy at Jerusalem offered sacrifices of thanksgiving to JEHOVAH. But highly enraged that the terrors of God or the importunity of the Jews had hindered his entrance into the Holy of Holies, he caused about forty or sixty thousand Jews to be inhumanly massacred in Egypt. He granted the Syrians a peace upon the easiest terms, that he might have leisure to wallow in lewdness with Agathocles his harlot, and her infamous brother. Offended with his baseness, many of his subjects revolted. Nor was it long before he died of his debaucheries. Ptolemy Epiphanes, his infant son, succeeded. Antiochus of Syria therefore agreed with Philip of Macedonia to conquer the Egyptian dominions, and to share them betwixt them. Ptolemy being solely governed by Agathocles his father's catamite, his subjects were upon the very point of revolting; and several seditions actually happened. The Alexandrians at last took arms, and put Agathocles, his sister, and his friends, to death. Scopas, Ptolemy's general, who perhaps himself intended to ascend the throne, recovered Canaan and Hollow Syria; but Antiochus by three or four bloody battles retook them. Assisted by the Jews, whom he honoured with distinguished favours, he marched his army into Egypt to conquer it. But, finding that the Romans, whose resentment he dreaded, had taken young Ptolemy under their protection, he resolved to make himself master of it by fraud. Having bribed his beautiful daughter Cleopatra to betray or murder her future husband, upon the first opportunity he married her to young Ptolemy; and assigned him Phenicia, Hollow Syria, and Canaan, for her dowry. But Cleopatra, regardless of the horrid mandates or bribes of her father, faithfully adhered to the interests of her husband; and the Egyptian generals suspecting Antiochus' intentions, kept themselves on their guard. Enraged to see his designs on the kingdom of Egypt wholly disappointed, Antiochus, with a fleet of 300 ships and a formidable army, rendered himself master of several coasts of Lesser Asia, Thrace, and Greece, and of Samos, Eubœa, and other islands, in the eastern part of the Mediterranean Sea. Informed afterwards of Ptolemy's death, he once more prepared to wrest the kingdom of Egypt from his infant grandson; but a terrible storm, and the death of Scopas, who intended to betray that nation, prevented him. Instigated by Hannibal, the famous and now fugitive general of the Carthaginians, he, assisted by some of the European Greeks, next commenced a war upon the Romans. To revenge this affront, together with the injury which he had done to their allies in Lesser Asia, the Romans quickly engaged him. Acilius their general routed his army in Greece, and drove him quite out of Europe. Livius and Emilius at different times defeated his fleets. Lucius Scipio, with an army of 30,000, routed his army in Lesser Asia, slew 54,000 of them, stripped him of all his dominions to the northward of mount Taurus, and condemned him to pay 12,000 talents of silver to the Romans, for defraying the expenses of the war with him. Covered with shame and disgrace, Antiochus retired to the inmost parts of his kingdom; where, attempting to pillage a temple of Jupiter at Elymais in Persia, for money to pay his Roman debt, he was murdered by the infuriated mob. Seleucus Philopater his son, who succeeded him, was remarkable for nothing but raising of taxes to defray his father's Roman debt; and for an unsuccessful attempt by Heliodorus his minister, to pillage the temple of God at Jerusalem. Not long after the same Heliodorus poisoned his master for the sake of his throne; Dan. xi. 10—20.

Not Demetrius his son, but Antiochus his brother, succeeded him, A.M. 3829. He had been some years at Rome as a hostage, or pledge of security, for the payment of the Roman debt; and was one of the most base, frantic, and mischievous persons that ever breathed. By flattering the Romans to befriend him; by flattering Eumenes, king of Pergamus, to assist him; and by flattering the Syrians to submit to him, he peaceably fixed himself on the throne. Having quickly routed the forces of Heliodorus the usurper, of Demetrius the true heir to the crown, and of Ptolemy Philometor of Egypt, who claimed it in right of his mother, he distributed his spoils among his subjects, which exceedingly gained him their affection. Highly piqued that Eulæus and Lenæus, the curators of young Ptolemy, should have demanded for their master the provinces of Phenicia, Hollow Syria, and Canaan, which had been assigned for his mother Cleopatra's dowry, but it seems had never been delivered up, Antiochus, having repaired the fortifications of these countries, marched his army into Egypt with an intention to conquer it. His incomplete victory on the border of Egypt obliged him to return home. Next year he invaded Egypt afresh, and, Alexandria excepted, ravaged most of it. While his deputy governors treacherously surrendered the island of Cyprus, the effeminately educated monarch of Egypt did almost nothing in defence of himself or his subjects. Perhaps he was taken prisoner by his uncle Antiochus. It is certain they feasted together, and formed a league of amity which neither of them intended to keep; but both were balked of their treacherous intentions. In his return homeward, Antiochus, in cold blood, ravaged Jerusalem, murdered 40,000 of the Jews, and made as many slaves. Meanwhile the Alexandrians, finding that Ptolemy their sovereign was entirely managed by his treacherous uncle, made Physcon, his brother, king in his stead. To resent this affront, Antiochus again invaded Egypt; but finding it more difficult than he expected to reduce the supporters of Physcon, he returned home, in hopes that the civil war between the two brothers would quickly render the kingdom an easy prey to himself. But suspecting his intentions, the two Ptolemies, Philometor and Physcon, agreed to reign jointly in peace. Informed hereof, Antiochus again invaded Egypt, and ravaged part of it. But Popilius, and other Roman ambassadors arriving in Macedonian ships, charged him and all his forces to evacuate Egypt if he regarded the friendship of their state. Stung with indignation at this disappointment, when all things promised such success; and, provoked by the peculiarity of their religion, and by some affronts they had given him; he, in his return to Syria, made terrible work among the Jews. Before this he had turned out Onias the legal high priest, and sold his office to his treacherous brothers Jason and Menelaus, one after another. Now, assisted by his heathen generals and apostate Jews, he stopped the daily sacrifice; rendered the temple a scene of idolatry and lewdness; compelled the people to eat swine's flesh; and, in fine, attempted, with all his might, to destroy every copy of the scriptures, and every faithful worshipper of God. Meanwhile the Armenians and Persians revolted. The Armenians he quickly reduced; but the Persian mob gave him a furious repulse while he attempted to plunder one of their temples. Informed, in his way homeward, that Judas Maccabeus and the faithful Jews who assisted him had routed his armies in Canaan, he furiously vowed to extirpate their whole nation. Immediately a horrible distemper seized on his body. His flesh was filled with crawling worms, rotted, and fell off in pieces, with intolerable torment and stench. Convinced that it was the punishment of his horrid abuse and persecution of the Jews and their worship, he solemnly vowed to their God, that if he recovered, he would restore their religion, and grant them the most advantageous instances of his favour. But his vows were in vain. The inexpressible torment and stench quickly put an end to his miserable life, near Babylon, A.M. 3840; Dan. xi. 21—35; viii. 9—14, 23—25.

Having languished a hundred years more amidst terrible contentions and miseries, the Syro-Grecian dominions, about A.M. 3939, fell into the hands of the conquering Romans. About thirty-five years after, those of Egypt shared the same fate. When the Roman empire was divided, A.D. 338, most of that which had anciently pertained to the Greeks was allotted to the emperor of the East, who had his residence at Constantinople. Their territories in Europe were sometimes terribly ravaged by the Goths, Huns, &c. Those which were in Asia and Africa, about A.D. 640, generally fell into the hands of the Saracens. From them they passed, about 400 years afterward, to the Seljukian Turks. For about three or four hundred years past almost the whole Grecian empire has been subject to the Ottoman Turks, by whose oppression it is fearfully depopulated; Dan. vii. 12; ii. 40; xi. 40—43; Zech. vi. 7; Rev. viii. 7—12; ix.

XV. After the rich and bloody empire of the Assyrians and Chaldeans; the prudently formed, moderately wealthy, but inactive, and often basely governed empire of the Medes and Persians; the rapidly formed and powerful, but quickly divided, empire of the *brass-armed* Greeks; had, according to the immutable purposes of God, and amidst difficulties unnumbered, successively sprung up from contemptible origins; and had finished their work, and filled up the measure of their iniquities, and then dwindled back to their primary meanness: the empire of the ROMANS, who were descended from Japheth by his son Javan or Gomer, succeeded. In this Satan made a more ample



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display of earthly glory, and erected a more powerful bulwark for the support of iniquity, than had ever before existed. In pride, avarice, murderous cruelty, and tyrannical oppression, chiefly of the people of God, it resembled the preceding monarchies; but in its commonwealth form, which was chiefly directed by two consuls, till at last it was divided into two parts, it differed from them. In policy, power, extent, and terror to every opposer, it far exceeded them. Sprung from the basest origin, these Romans gradually conquered the Italians, Spaniards, Helvetians, Gauls, Britons, Germans, Pannonians, Illyrians, Dalmatians, Greeks, Thracians, Lesser Asians, Pontians, Iberians, and Armenians, descended from Japheth; and the Lydians, Mesopotamians, Syrians, Jews, and some Arabs, descended from Shem. They enslaved the Etruscan, Pelasgian, Heraclean, Phenician, and Carthaginian, posterity of Canaan, together with the Mauritanian, Getulian, Numidian, Lybian, Cyrenian, and Egyptian descendants of Ham, in Africa. Rome, which was the seat of their empire, stands about 1200 miles north-west of Jerusalem; but the empire itself extended from north to south about 2600; from east to west about 3000 miles. Their conquests extended chiefly to the southward. They successively adopted seven different forms of government. For the first 200 years they had kings. From A.M. 3472, to 3960, they were governed by consuls, tribunes, decemvirs, and dictators, in their turns. After this to A.M. 4480, by emperors, heathen and Christian. From A.D. 476 to 556, they were governed by Gothic kings. Since A.D. 756, the popes have been at once their spiritual and their civil heads; Dan. ii. 33, 40—43; vii. 7, 8, 23, 24; Zech. vi. 1—7; Rev. xii. 3; xiii. 1; xvii. 3, 9—11.

About A.D. 44, a terrible famine of seven years' continuance afflicted the empire. Not long after, multitudes of earthquakes happened in it, in Italy, Lesser Asia, and Canaan, and in the isles of Crete, Samos, Chios, &c. Laodicea, Hierapolis, and Colosse, were quite overturned; Joel iii. 30; Mat. xxiv. 7; Luke xxi. 11; Acts xi. 28; ii. 19, 20. The opposition of the emperors Nero, Domitian, Trajan, and Adrian, to the everywhere victorious gospel of Christ, and the cruel persecution of his followers, drew upon their dominions the tremendous vengeance of God. The noted victories of Vespasian over the Jews in the first century to the Christian era, and of Trajan over the Jews and Parthians in the next, were quickly followed by fearful and bloody disasters. While the Parthians and other heathens murdered the Romans in other countries, the Jews, enraged with the ruin of their nation, city, and temple, murdered about 500,000 or more of them in Cyprus, Cyrene, and Egypt. The slaughter of Jews, unnumbered, in revenge of this, did but more and more weaken the empire; Rev. vi. 1—4. Whatever zeal Marcus Aurelius and Septimus Severus discovered for common equity, and for the support of their subjects, their persecution of the Christians issued in such scarcity of provisions, that people were obliged to eat their victuals by weight and measure; and labourers were scarcely able to earn what was necessary for their own subsistence; Rev. vi. 5, 6. In the third century of the Christian era, the Roman empire became more and more miserable. From 235 to 286, the Christians were generally, and sometimes terribly, persecuted, and millions of them murdered. In God's just resentment of this, twenty emperors, and thirty usurpers, after making no small havoc among their opposers, or even their friends, were cut off almost all in a miserable manner. Moreover, while the Persians in the east plagued Syria and the countries adjacent, the Goths, Quadi, Sarmatæ, Suevi, and Vandals, ravaged almost all the Roman territories in Europe. Few cities, and scarcely one unwalled town, escaped their infernal pillage and murder. Besides fearful earthquakes, a terrible pestilence of 15 years' continuance pervaded the whole empire from south to north. Multitudes were left unburied. Dogs, and other ravenous animals, were so accustomed to human carrion, that they sometimes entered towns and devoured the living; Rev. vi. 7, 8.

The fourth century opened with a terrible persecution of the Christians by Diocletian and his fellow-emperors, which lasted ten years. All on a sudden, God pleaded the cause of his persecuted people, and poured his vengeance upon their heathen oppressors. While multitudes were swallowed up by earthquakes, or terrified by ill-boding omens in the sky, Constantine, being elected emperor by his troops, and provoked by the designs of his heathen partners in government, took arms against the persecuting emperors and their Cæsars or subordinate emperors. While Diocletian abandoned his imperial crown for a private life, Maximinian, Galerius, Maximin, Maxentius, and Licinus, were so plagued with repeated discomfitures and disasters that they hid themselves in dens and caves. While some other principal persecutors murdered themselves in the most desperate anguish, Maximin and Licinus publicly acknowledged their disasters to be the just vengeance of Jesus Christ upon them for persecuting his people. Multitudes of the heathen priests, who had all along been distinguished instigators of the persecutions, were miserably destroyed. Even Maximin and Licinus murdered thousands of them; because by their false predictions of victory they had decoyed them into their ruinous wars with Constantine. In fine, the heathen worship of the sun, moon, and stars, and other idols, was abolished by law: Rev. vi. 12—17; Psalm ii. 8, 9; xviii. 30—48; xxi. 8—12; xxxv. 26, 27; xl. 14—16; xlvi. 6—8; xlviii. 4—11; lix. 12—15; lxix. 23—28; lxviii. 1, 2, 12, 30; lxxix. 6-13; lxxxiii. 9—18; xciv. 24; xcvi. 13; xcviii. 9; lxxii. 9; cx. 5, 6; cxxxii. 18; cxlix. 6—9; Prov. i. 24—32; Isa. lxvi. 15—17; Joel iii. 9—16; Zeph. iii. 8; Hag. ii. 22; Mic. iv. 13; v. 5—15.

From A.D. 323 to 338, the Roman empire, now christianized by law, enjoyed a short repose. Meanwhile Constantine repaired the ancient Byzantium, on the north-west of the Euxine Sea, and called it CONSTANTINOPLE, after himself; and rendered it his imperial seat. His death was followed by fearful calamities. The contemporary or separate reigns of his three sons were chiefly marked with mutual contentions one with another; rebellions of Maxentius, Sylvanus, and others; terrible ravages by the Persians and Armenians in the east; and by the Allemans, Scots, and Picts, in the west. The short reign of Julian their cousin was principally noted for his crafty and cruel attempts to abolish Christianity and restore heathenism, and his ruinous loss in the Persian war. In A.D. 364, Valentinian divided the empire with Valens his brother; after which this division generally remained. The emperor of the western part resided at Rome, and the emperor of the east at Constantinople. Being now composed of ancient Romans, conquered nations, and invading Scythians, the Roman state became extremely weak and disjointed. Theodosius the Great united its parts, and restored it to some degree of its wonted order and strength. But he dying in 395, and dividing it to his sons Honorius and Arcadius, it gradually became more and more weak and miserable. The Goths under Rhadagaisus and Alaric ravaged Greece, Italy, &c., besieged Rome, murdered about a third part of the imperial subjects, and obliged the western emperor to allow them Gaul (or France) and Spain for their residence. In A.D. 410, Alaric again ravaged Italy, and burnt Rome. Meanwhile other armies of Goths, Alans, and Vandals, almost desolated Gaul and Spain, and took possession thereof. The Vandals crossed the Mediterranean Sea by the Straits of GIBRALTAR, and by terrible ravage, rendered themselves masters of the Roman territories in Africa, and there formed a powerful kingdom. Attila, and his infernal Huns, for fourteen years ravaged Thrace, Greece, France, and part of Italy, in the most barbarous manner, putting almost every one they could find to the sword. The emperor Valentinian III. by promising them an annual tribute, diverted them from their intended attack upon Rome. To revenge the murder of this emperor on his subjects, Eudoxa his queen implored the assistance of the African Vandals. They, under Genseric their king, in A.D. 455, ravaged Sicily and Italy, pillaged Rome, and returned home laden with spoil. The western empire, now terribly desolated, languished about twenty years more under eight short and turbulent reigns. In A.D. 476, Odoacer, whom the Heruli and other barbarians had chosen for their king, deposed the emperor Augustulus; and translated the seat of his own royalty to Ravenna, another city of Italy. His kingdom had scarcely lasted sixteen years, when Theodoric the Ostrogoth unhinged it, and founded another, of about sixty-four years' continuance. Hitherto the Roman consuls, senate, and magistrates, had always maintained some vestiges of their ancient power and dignity. But Justinian the emperor of Constantinople, having recovered Africa from the Vandals, and part of Italy from the Goths, his successor, Justin II. A.D. 566, totally abolished the distinguished honours of Rome, reduced it to the same level with the neighbouring cities, and made the exarch of Ravenna his deputy-governor of it. The Romish bishop, about A.D. 606, obtaining an imperial mandate by which he was declared UNIVERSAL BISHOP, immediately began to grasp at civil power. In A.D 756, he actually became prince of Rome and the two territories adjacent, and restored to that city part of its ancient privileges. The succeeding popes attempted to extend an imperial influence over the nations. Hating the emperor of Constantinople, the Romans proclaimed Charles the Great king of France and Germany, their emperor. About A.D. 800, he and the Pope established the German empire instead of the Roman; which *healed head of the beast* will probably continue till the glorious Millennium commence; Dan. ii. 33, 41—43; vii. 8; Zech. vi. 7; Rev. viii. 1, 7—12; xiii. 2, 3, 15; xii. 3.

About A.D. 480, the western empire had begun to be parcelled out into TEN TOES OR HORNS; *i. e.* sovereign states of barbarians, who came from the east; viz., Huns, Ostrogoths, Visogoths, Franks, Vandals, Suevi and Alans, Burgundians, Heruli and Rugians, Saxons, Lombards. Bishop Chandler classes them thus: the Ostrogoths in Mæsia, the Visogoths in Pannonia, the Suevi and Alans in Spain and part of France, the Vandals in Africa, the Franks in France, the Heruli and Thuringi in Italy, the Saxons and Angles in Britain, the Huns in Hungary, the Lombards on the banks of the Danube, and afterwards in Italy. Sir Isaac Newton arranges them thus; the Vandals and Alans in Africa and Spain, the Suevi in Spain, the Visogoths, the Alans in France, the Burgundians, the Franks, the Britons, the Huns, the Lombards, and the Exarchate of Ravenna. In the eighth century Bishop Newton arranges them thus: the Senate of Rome, the Greek Exarchate of Ravenna, the Lombards, the Huns, the Allemans, the Burgundians, the Franks, the Goths, the Britons, the Saxons. Ever since the fall of the Roman empire it has been generally parcelled out into ten distinct sovereignties, notwithstanding frequent alterations of their form, extent, &c. At present we have the states of Italy, the two Sicilies, Portugal, Spain, France, Britain, Holland, Germany, Hungary, and Switzerland; or, by joining Holland, Hungary, or Switzerland, to Germany, we may admit Turkey for a tenth. The different nations of which these states were composed, and their diversified tempers and laws, have rendered their constitutions weak and inconsistent: Dan. ii. 33, 41—43; vii. 7, 20; Rev. xii. 3; xiii. 1; xvii. 3, 12, 16. For almost 1200 years past these ten sovereignties have, in whole, or in part, submitted to the tyranny of the Antichristian Popes; but when, 1260, from the full manifestation of Popery, are finished, they shall renounce his authority, and employ their power to abolish it. What alterations these ten states will undergo in their own form, by the general conversion of mankind to Christ in the Millennium, we know not; Dan. ii. 44, 45; vii. 8, 11, 24—27; Rev. xiii. 1, 12—17; xvii. 12—16.

XVI. ARABIA is of great extent, reaching from Egypt on the west, to Persia on the east; and from the Indian Ocean on the south, to Canaan; nay, in the



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east parts, to Syria on the north. The south part of it, between the Red Sea and the Persian gulf, was peopled by the posterity of Joktan; Gen. x. 26—30; 1 Chr. i. 20—23. The north parts by the ISHMAELITES, who, when multiplied into their twelve tribes, swallowed up most of the descendants of Keturah, Esau, and Lot; Gen. xvi. 10, 12; xvii. 20; xxi. 9—21; xxv. 1—4, 12—18; xxxvi. 1—16; xix. 37, 38. Part of the Ishmaelites anciently traded with the Egyptians in spices; and long after with the Tyrians in spices, ebony, jewels, gold, ivory, precious clothes and cattle; Gen. xxxvii. 25; Ezek. xxvii. 15, 20—22; but they have generally applied themselves to the management of flocks and herds, dwelling in tents, and roving from place to place, as they found most convenient for pasture; Isa. xiii. 20; xxi. 13; lx. 6, 7; Ezek. xxv. 4, 5. They have in every age been distinguished for lewdness, robbery, ravage, revenge, and murder; and have been a common nuisance and plague to mankind around them. It was the interest of each of the many conquerors who approached their territories to extirpate them; but none has ever so much as properly reduced them to subjection; Gen. xvi. 12. Some of them assisted the Midianites against Israel, and shared in the vengeance of Gideon; Judg. vi. 3; viii. 24. They sent friendly compliments to Solomon; and perhaps the queen of Sheba was an Arabian; 1 Kings x. 1—15; 2 Chr. ix. 1—14. Shishak, the Egyptian conqueror, was obliged to protect his kingdom from their depredations by a deep ditch and line of defence. They complimented Jehoshaphat with some flocks; but, quickly after, to their own hurt, they joined in the grand alliance against him; 2 Chr. xvii. 10, 11; xx; Ps. lxxxiii. 6—17. They terribly ravaged Judea under Jehoram his son; 2 Chr. xxi. 16, 17.

About A.M. 3200, the Gadites and Reubenites gave the eastern Ishmaelites or Hagarenes a terrible defeat, and seized on their territory and wealth; 1 Chr. v. 15—22. About 3290, the Assyrians ravaged their country. Many of the Kedarenes were murdered, and their flocks carried off for a spoil. The Dedanites fled to the woods, where many of them perished by hunger. The Kenites were carried prisoners to Nineveh; Num. xxiv. 21, 22; Isa. xxi. 13—17. About A.M. 3420, Nebuchadnezzar the Chaldean ravaged the northern parts of Arabia, put multitudes of the Dedanites, Buzites, Temanites, Scenites, and Kedarenes to the sword, burnt their cities, and carried off their wealth for a prey; Jer. xxv. 9, 23—25; xlix. 30—33. Provoked by their contempt of himself, or by their depredations on his subjects, Alexander the Great, about A.M. 3678, in vain resolved to extirpate them. Antigonus, his mighty general, who attempted to succeed him; Pompey, the victorious Roman commander; and the emperors Augustus, Trajan, and Severus, attempted to reduce or destroy them in vain. Providence always, and sometimes miraculously, maintained the independency of these wild descendants of Abraham by Hagar; Gen. xvi. 12.

About A.D. 608, Mahomet, a crafty Ishmaelite, assisted, it is said, by a villanous Jew, and a treacherous Christian monk, under pretence of reforming his countrymen's gross idolatry, contrived a religious system, adapted to the then reigning taste of Jews and Christians as well as Heathens; promising to those who embraced it manifold carnal enjoyments, both in time and in eternity. After spending about fourteen years in private attempts on his idolatrous neighbours, he was obliged to flee from Mecca, the place of his birth, to Medina, where he procured a considerable number of followers, who were called SARACENS. Encouraged by this, he altered his plan, and began to propagate his tenets by fire and sword. While a preternatural darkness of the sun, from June to October, presaged their ruinous influence, his army of Saracens prodigiously increased. Like locusts and scorpions, they chiefly ravaged and murdered the nations during the five months of summer; and it was about five prophetic months, or 150 years, before their ruinous power began to decline. The strength of their armies chiefly consisted in cavalry, and their incursions were rapid and violent. Dressed with turbans or mitres, their heads appeared as if crowned; and their captains reckoned themselves on a level with kings. They had beards as men; but plaited their hair as women. They pretended to a masculine religion; but lust for women, revenge, and cruelty, chiefly marked their character. Their daring hearts and destructive weapons rendered their inroads alarming and terrible. Their tail, the very scum of their armies, spread misery and death wherever they went; and the delusions they propagated were ruinous and damning. But Abubeker the caliph, or *successor* of Mahomet, made it a standing law that none should destroy corn or fruit trees, or hurt any cattle, but when it was necessary for subsistence: and God so managed their conquests and ravages, that his faithful servants generally escaped. Nor, though they wreaked their fury upon empty and idolatrous Christians all along, from China to the Atlantic Ocean, could they ever render themselves masters of the Christian capitals of Rome and Constantinople, even though they pillaged the former, and often besieged the latter. By the direction of Satan, and of Mahomet and his successors (CALIPHS), especially for the first eighty years, they murdered an infinity of mankind. In Asia they conquered Arabia, Canaan, Syria, Chaldea, Persia, Media, Armenia, Assyria, with part of Lesser Asia, India, and Tartary. In Africa they conquered Egypt, Nubia, Libya, Barbary, Fez, and Morocco, and other countries on the north of the river Senegal. In the Mediterranean they seized upon Cyprus, Sicily, and many other islands. In Europe they conquered Portugal and Spain, with part of Italy and France. From A.D. 760 to 940, their power was either at a stand, or more generally on the decline. Their setting up other caliphs in opposition to the mighty lords of Bagdad; the religious differences between the Persians and other Mahometans, and the terrible animosity occasioned thereby; the success of the Christians in Spain; and the perpetual inroads and growing power of the Seljukians in Persia; greatly weakened their authority. Tangrolipix the Seljukian Turk, about A.D. 1040 or 1055, rendered himself sovereign of Persia, stripped the caliph of Bagdad, who was the chief, of his civil authority, leaving him but a mere shadow of spiritual power.

In A.D. 1260, the Jenghizan Tartars utterly abolished the *caliphate* of Bagdad. Mostanser the *caliph* escaped to Egypt, where he and his successors enjoyed a show of spiritual government, till, in 1525, that country was conquered by the Ottoman Turks. In A.D. 1610, the Spaniards drove about 900,000 Saracens and Moors out of their country. For more than 400 years past the Ottoman Turks have possessed a great part of their ancient conquests. Others, of Tartarian original, have still longer possessed their kingdom of Persia, Hindostan, &c. Thus these ISHMAELITES or SARACENS are, after an amazing blaze of earthly grandeur, reduced to, if not below, their ancient baseness. They nevertheless maintain their wonted independency; and still oblige the haughty Sultans of Constantinople to pay them a yearly tribute of 40,000 crowns, as the condition of their allowing the Turkish pilgrims a safe passage to Mecca, their holy city; Gen. xvi. 12; Dan. xi. 40; Rev. ix. 1—11.

XVII. The Scythians, Tartars, and Turks, are the offspring of Japheth, by MAGOG, and perhaps some others of his sons; Gen. x. 2; Ezek. xxxviii, xxxix. They have multiplied exceedingly; and have often made the most terrible irruptions into Europe or Southern Asia. About A.M. 3370, under Maydes or Oguz Khan, they ravaged Western Asia. It seems they intended to have penetrated into Egypt, had not Psammitticus, by flattery and compliments, diverted them. It was not till after twenty-eight years, and the massacre of their chiefs by Cyaxares' orders, that they evacuated Media, or submitted to its king. Much about the same period they seem to have conquered China. About A.M. 3510, the Scythians carried on a furious war with Darius Hystaspes the Persian. About A.M. 3754, the Parthians founded a powerful kingdom in Eastern Persia, which continued 482 or 475 years. Before the birth of our Saviour, the Dacians had begun to ravage the north-east parts of the Roman empire; but were reduced by the emperor Trajan about A.D. 110. The Sarmatæ began their ravaging of Germany about A.D. 69; but were reduced by the Huns about 450, and more fully by the Goths about 500. The Alans began ravaging Media about A.D. 70, and Europe 120; and at last settled in Spain about 409. The Suevi began their ravages about A.D. 85; fixed their residence in Spain 409; and were subdued by the Goths about 585. The Vandals began their murderous incursions about A.D. 166. They ravaged all along from Germany to the Atlantic Ocean, crossed the Mediterranean sea, and erected a kingdom in Africa, 407. Issuing from thence, about 455, they ravaged Sicily and Italy, and pillaged Rome; but, about 536, were subdued by Justinian the emperor of Constantinople. Perhaps the Galles or Giages, in the heart of Africa, are part of their murderous descendants. About, if not before, A.D. 215, the Goths began their terrible ravages of the Roman empire. In A.D. 410, they took and burnt Rome; and about the same time fixed their residence in Italy, Gaul, and Spain. About A.D. 250, the Franks began their ravages; and about 420 settled in Gaul, which, from them, has been since called FRANCE. The Heruli began their ravages about A.D. 256, and, along with others, abolished the Roman empire in 476, but, within about sixty years, were once reduced by the Ostrogoths, and again by the emperor Justinian. About A.D. 257, the Burgundi began their ravages, but were reduced by the Franks about 534. About 269 the Gepidæ began their incursions; but about 572 the Lombards, who had just before established a powerful kingdom in Italy, subdued the rest. The Lombards themselves were reduced by Charles the Great of France and Germany, about 200 years after. From A.D. 376, the Huns committed the most terrible ravages through a great part of Europe, and at last settled in Hungary. About the same time the Haiathelite or Ephthalite Huns committed the most shocking depredations in the kingdom of Persia. From about A.D. 485 to 1390, the Bulgars frequently ravaged the eastern empire; but were at last reduced by the Ottoman Turks. Whether the Saxons, who so furiously warred in Germany, and who murdered the Britons of England, and dwelt in their stead; and the Marcomans, Allemans, and Quadi, who bore their part in ravaging the Roman empire, were also of a Scythian or Tartar original, we cannot determine: nor can we say what desolations were made in Tartary by the emigration of such multitudes towards the west. But it is certain, that, by murdering the old inhabitants and one another, a great part of Europe was rendered a shambles of bloodshed and war, and turned into a *comparative desert*. Nor till many ages afterwards were these countries moderately peopled or cultivated. So general was the destruction, that the language, and even the laws of the Romans or natives were extirpated; and the language of the ravagers, and their feudal system, inhuman diversions, and probations of causes, were everywhere introduced. Thus the TOES of the image appeared as *formed of iron and clay*; and the *grizzled horses of the fourth chariot walked to and fro in the earth*; Dan. ii. 33, 41—43; Zech. vi. 7; Rev. vi. 4, 8; viii. 7—12.

About A.D. 1000, Mahmud Gazni, with an army of Tartars and others, founded the empire of the Gaznerides in the East Indies, which continued for some ages powerful and flourishing. While the power of the Saracens was on the decline, multitudes of Turks had gradually poured themselves, from the north-east, into Persia and Mesopotamia. They formed four sultanies or kingdoms near to the Euphrates; that of Bagdad in A.D. 1040 or 1055; of Damascus and Aleppo in 1079; and of Iconium in 1080. The first was by far the most powerful. For more than 200 years, God, by their own mutual contentions, and by the invasions of the European crusades for the recovery of Canaan, and by the invasions of the Tartars, restrained their motions, and kept



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them as it were, *bound by the river Euphrates.* Arisen from the smallest beginnings, Jenghiz Khan, an eastern Tartar, and his sons, between 1200 and 1260, conquered most of Asia, and the east of Europe, to the frontiers of Germany. Besides several smaller states in India, &c., they formed the three powerful empires of Kipjak, partly in Europe, and of China and Persia in Asia. None of these continued respectable in the Jenghizan family beyond the 9th or 10th generation. About A.D. 1400, Tamerlane, with a huge army of Tartars, overran Western Asia, murdered an infinity of mankind, many of them in cold blood, and founded the two powerful empires of Persia and Indostan; the last of which, comprehending about thirty-two kingdoms on this side the Ganges, is still governed by his Mogul descendants. Thus God has *multiplied Japheth; and made him dwell in the tents of Shem;* Gen. ix. 27; Rev. ix. 14.

To avoid the fury of the Jenghizan Tartars, Soliman Shah, a Turkish lord, with his three sons, attempted to cross the Euphrates to the westward. He was drowned in his passage. His two elder sons returned home and submitted to the enemy; and not long after, Ortogrul the youngest, with his sons, Condoz, Sarubani, and Othman, crossed the river, and obtained from the Seljukian sultan of Iconium, a settlement on the western borders of Armenia. Othman from whom the Turks are still called OTTOMANS, becoming a valiant captain, many of the Seljukians deserted their own sultans and joined him. With these he frequently routed the straggling Tartars or his Christian neighbours. His victories made the Ottoman bands prodigiously increase. The strength of their armies generally consisted in horsemen, of whom they have sometimes had a million in pay. Dressed in blue, scarlet, or yellow livery, they were extremely furious, desperate, and cruel; horrid blasphemers; and mad with zeal for the Mahometan delusion. Assisted by newly invented fire-arms of a monstrous size, protected by sparkling breastplates, and steeled in heart with courage and fury, for almost 400 years they spread the most tremendous ravage and murder among the apostate Christians in the west of Asia and south-east of Europe. They began their conquests with the taking of Kutahi in Asia, A.D. 1281 or 1302, and ended them with the taking of Kaminiek in Poland, 1672, or at the peace of Carlowitz in 1698. Under their emperors, Othman, Orchan, Amurath I., Bajazet I., (whom Tamerlane the Tartar so terribly routed, and carried about in an iron cage,) Mahomet I, Amurath II., Mahomet II., Bajazet II., Selim I., Soliman, Selim II., Amurath III., and Mahomet IV., they made themselves masters of the whole of the Eastern Romish empire, from Ethiopia on the south, to Poland on the north; and from near the Caspian Sea on the east, to the Straits of Gibraltar on the west. Few countries, mentioned in Scripture, escaped their conquering fury. Those whom they subdued, though anciently populous, rich, and fertile, were by their murders and tyrannical oppressions, rendered a comparative desert. Instead of hundreds or thousands of wealthy and populous cities, none, except Constantinople in Europe; Smyrna, Bagdad, Aleppo, and Erzerum in Asia; Cairo and Alexandria in Egypt; to which we can scarcely add Algiers, Tunis, and Tripoli in Africa, now deserve much notice; Gen. ix. 27; Dan. xi. 40—43; Zech. vi. 7; Rev. ix. 12—21.

What tidings from the north and east shall hereafter terrify the Ottoman empire we know not: but in the beginning of the Millennium we expect the Turks, and their Persian, Ethiopian, Lybian, and Arabian allies, to attack the Jews when just converted to the Christian faith and returned to Canaan, and miserably to perish in the attempt, leaving their carcasses to fatten the fields, and their wealth for a spoil; Ezek. xxxviii, xxxix; Dan. xi. 44, 45. In the end of that happy period we expect the descendants of Magog—Russians, Tartars, and Turks, or other like savages, with their wicked auxiliaries—to attempt an utter destruction of the Christians; but to be destroyed by some ruinous plague; Rev. xx. 8, 9.

XVIII. Notwithstanding God's destruction of the old world by a flood, to purge away its universal corruption, mankind quickly returned to their wonted wickedness, or invented new methods of guilt: and therefore, to preserve religion among them, God selected a peculiar nation for himself. For about 2000 years the Jewish or Hebrew descendants of Shem were the distinguished people of God; Gen. ix. 26. Abraham himself was, for this purpose, separated from the rest of mankind; and he and his promised seed, *i. e.* those only by Isaac and Jacob, were by solemn covenant adopted into peculiar relation to the Most High. While Abraham himself was a blessing to the nations around he was also highly favoured by God; and Isaac and Jacob were conceived by a supernatural influence; and were, in like manner, by their instructions, example, and otherwise, rendered public blessings to mankind. A seed numerous *as the sand* was promised to these divinely-confederated patriarchs. But, to exercise their faith and patience, it had, during the first 215 years, increased to no more than 70 persons. In the last half of the 430 years, prescribed by God for their wandering condition, it increased into about three millions, men, women, and children, notwithstanding terrible oppression, and manifold attempts to murder their male children; Gen. xii. 1—3; xiii. 16; xv. 4, 5, 13, 14, 16; xvii. 4—7, 16, 19, 21; xviii. 10, 14; xxi. 1—8, 12; xxii. 17, 18; xxv. 21—34; xxvi. 3, 4; xxvii. 22—29; xxviii. 3, 14, 15; xxxi. 13; xxxv. 11; xlvi; Exod. i; Deut. vii. 7; x. 22; xxvi. 5; Josh. xxiv. 2—4; Ps. cv. 6—24; Isa. li. 12; Acts. vii. 2—18.

When the Hebrews had sojourned in Egypt about 215 years, and had almost for a hundred been cruelly oppressed, God, notwithstanding their sinfulness and many compliances with the heathen abominations, did, in A.M. 2513, miraculously bring them forth from their bondage with great honour and wealth; and, by tenfold plagues, severely punished their Egyptian persecutors; Gen. xv. 14, 16; xlvi. 4; l. 24, 26; Exod. i—xiv; Deut. 11. 2—4; iv. 20, 34, 37; v. 15; vi. 12, 21, 22; vii. 8, 18, 19; ix. 26; xiii. 10; xvi. 1; xxvi. 6—8; Josh. xxiv. 5—7; Judg. ii. 1; x. 11; 1 Sam. xii. 6, 8; Neh. ix. 9—11; Ps. lxvi. 5—12; lxxvii. 14—20; cxiv. 1; lxxx. 8; lxxxi. 5—7; lxxviii. 12. 43—52; cv. 26—38; cvi. 7—12; cxxxv. 8, 9; cxxxvi. 10—15; lxxiv. 12—15; lxxxix. 10; Isa. li. 9, 10; lxiii. 9—15; Jer. xxxii. 20, 21; ii. 6; Ezek. xvi. 2—7; xx. 5—10; xxiii. 3; Acts vii. 18—36; xiii. 17.

Notwithstanding their frequent murmurings, renewed rebellions, and repeated idolatries, God for forty years guided and protected them in the wilderness by a miraculous pillar of cloud; fed them with manna from heaven, and with water from the flinty rocks of Rephidim and Kadesh; and twice regaled them with the flesh of quails. In the most solemn manner he gave them his laws, and appointed them governors in church and state for the execution of them. His tabernacle was erected among them, and their tents regularly pitched around it. And, having by diversified plagues cut off that wicked generation who contemned his promised Canaan, he, by a miraculous passage through Jordan, and by manifold victories over the natives, gave them the possession of that country. His tabernacle was erected in the middle of the land; his covenant of peculiar friendship renewed with them; and the influences of his Holy Spirit remarkably bestowed upon them; Gen. xii. 2, 7; xiii. 14—17; xv. 7—21; xvii. 7, 8, 21; xxi. 12; xxii. 17, 18; xxiv. 60; xxvi. 3, 4; xxvii. 28, 29; xxviii. 3, 4, 13—15; xxxv. 11, 12; l. 24, 25; Exod. iii. 8; vi. 4—8; xv. 13—17; xxiii. 23—31; xxxiii. 14; xxxiv. 10, 11; Num. xiv. 31; xv. 1; xxvi. 53—55; xxxiii. 51—54; xxxiv; xxxv. 10; Deut. i. 7, 8; iv. 1; v. 16; vi. 1, 3, 10, 18; vii. 1, 2, 20—24; viii. 7—9; ix. 1—3; xi. 10, 21—25; xii. 9, 10, 29; xxvi. 1; xxx. 18, 20; xxxi. 13; xxxii. 8—14; xxxiii; xxxiv. 4; Josh. i. 2—6; iii. 10—13; vi. 3—5; viii. 1, 2; x. 8; xi. 6; Exod. xv—xl; Lev. i—xxvii; Num. i—xxxvi; Deut. i—xxxiv; Josh. i—xxiv; Neh. ix. 12—25; Ps. xliv. 3, 4; lxvi. 11, 12; lxxvii. 14—20; lxxviii. 12—55; lxxx. 8—11; xc; xcv. 8—11; xcix. 6—8; cv. 39—45; cvi. 7—33; cvii. 1—7; cxiv. 1—8; cxxxv. 10—12; cxxxvi. 16—22; Isa. xlviii. 21; lxiii. 9—14; Jer. ii. 2, 3, 6, 7; xxxi. 2; xxxii. 21, 22; Ezek. xvi. 2—14; xx. 10—23, 35; Acts vii. 36—45; xiii. 18, 19.

Their situation and fate in Canaan exactly corresponded with the benedictions of Jacob and Moses; Gen. xlix; Deut. xxxiii. Their territory was about 180 miles in length from north to south, and 80 in breadth from east to west. The river Jordan, (which, taking its rise in Lebanon, and running southward, formed in its course the lake of Merom, and the far larger sea of Chinneroth, Galilee, or Tiberias,) together with the brooks and rivulets which crossed the country, and a multitude of fruitful hills and valleys, rendered it exceedingly pleasant and fertile. Lebanon on the north, Hermon and Gilead on the east, Tabor in the middle, and north Carmel on the west, were some of the more delightful mountains. This territory comprehended about 9,231,000 acres of ground, which, after saving perhaps two millions for the Levitical cities, and for the chiefs of families, allowed each of the 601,730 warriors who conquered it about twelve acres a-piece. The arable grounds yielded sometimes sixty or an hundred fold. The rich pastures produced large quantities of milk and honey. Thus, by the blessing of God, their land was fully capable of maintaining its numerous inhabitants. The Reubenites, Gadites, and half-tribe of Manassch, had their portions on the east of Jordan; Num. xxxii; Deut. iii; Josh. xiii. The portion of the REUBENITES lay on the north-east of the Dead Sea of Sodom, and north of the river Arnon. It included Peor, Nebo, and Pisgah, hills which at present make a very rugged appearance. Their principal cities were Heshbon, Jahaz, Bamoth-baal, Beth-peor, Medeba, Adam, Shittim, Bezer, Mephaath, Beth-jeshimoth, &c.; part of which the Moabites afterwards took from them; Num. xxxii. 3, 37, 38; Deut. iii. 12, 16; Josh. xiii. 15—21; xxi. 36, 37; 1 Chr. vi. 78, 79; with Isa. xv. 2, 4, 6; xvi. 9; Jer. xlviii. 21—24. Northward of the Reubenites the children of Gad had their inheritance in a soil more plain and fertile. Their principal cities were Dibon, Ataroth, Aroer, Jazer, Enon, Succoth, Penuel, Mahanaim, East Mizpeh, Ramoth-gilead, &c.; part of which were afterwards seized by the Ammonites and Moabites; Num. xxxii. 34—36; Josh. xiii. 24—28; xxi. 38, 39; 1 Chr. vi. 80, 81; with Jer. xlviii. 21—24; xlix. 2. Northward of the Gadites, in the large territory of Galilee of the Gentiles, were seated the Eastern MANASSITES. Their principal cities were Edrei, Ashtaroth, Golan, Geshur, Sharon, Jabesh-Gilead, Chorazin, Bethsaida, Girgasha, Gadara, &c.; Num. xxxii. 39—42; Deut. iii. 14, 15; Josh. xiii. 29—31; 1 Chr. vi. 71; Mat. xi. 21; Luke viii. 26. Nine tribes and a half had their portions on the west of Jordan. In the south parts, westward of the Dead Sea, JUDAH had a large inheritance of about a hundred fenced cities, among which were Libnah, Makkedah, Azekah, Engaddi, Adullam, Hebron, South Bethlehem, Beth-shemesh, Gath, Ekron, Ashdod, Askelon, and Gaza; which last five the Philistines long retained; Josh. xv; xxi. 13—16; 2 Chr. xi. 5—10; Neh. xi. 25—30. The SIMEONITES had their portion out of the south-west part of the territory of Judah. Their chief cities were Beer-sheba, Hormah, Ziklag, &c.; Josh. xix. 2—8. The BENJAMITES had a small strip along the north border of Judah: it included Jericho, Beth-el, Gibeon, Gibeah, Ramah, Gilgal, Mizpeh, Bahurim, Nob, Anathoth, Lod, Hadid, and Ono, and the northern half of Jerusalem; Josh. xviii. 11—28; xxi. 17, 18; Neh. xi. 31—35; 1 Chr. vi. 60; Ezra ii. 33. The DANITES had their portion on the west of the Benjamites. Their chief cities were Zorah, Eshtaol, South Gath-rimmon, Aijalon, Ekron, Gibbethon, if not also Joppa; Josh. xix. 40—47; xxi. 23, 24; 1 Chr. vi. 69. Along the north border of Benjamin and Dan the EPHRAIMITES had their portion. It abounded with pleasant hills; Ephraim, Gerizzim, Ebal, Zalmon, or Salmon, &c. The principal cities were Sharon, Lydda, two Beth-horons, Shechem, Samaria, Beth-el, Shiloh, Najoth, Gezer, &c.



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Northward of this was the portion of the Western MANASSITES. Their principal cities were Taanach, Beth-shean, Endor, Megiddo, Salem, Bezek, Thebez, North Gath-rimmon, Tirzah, Cesarea, Antipatris; Josh. xvi, xvii; xxi. 21—25; 1 Chr. vi. 66—70; Gen. xiv. 18; 1 Sam. xi. 8; Judg. ix. 47—50; i. 27; 1 Kin. xvi. 8,9; Acts ix. 35, 36; xxiii. 31, 33. Along the north border of these Manassites was seated the tribe of ISSACHAR. Their chief cities were Kishon, North Jarmuth, Tabor, Nain, Jezreel, Aphek, &c. Here were the mounts Tabor, Gilboa, and North Carmel, and the famed valley of Jezreel; Josh. xix. 17—23; xxi. 28, 29; 1 Chr. vi. 72, 73; Luke vii. 11; 1 Kin. xxi. 1; xx. 30; xviii. 20; Judg. iv. 6; viii. 18; 1 Sam. xxxi. 1; Isa. xxxv. 2; Hos. i. 5. Along the north border of the men of Issachar the ZEBULUNITES had their portion; which, as well as the three preceding, extended all along from Jordan on the east to the Mediterranean Sea on the west; and contained the rivers Kishon and Belus, if not also part of mount Tabor. The chief cities were Cinnereth, or Tiberias, Cana of Galilee, Gennesaret, North Beth-lehem, &c.; Josh. xix. 10—16; xxi. 34, 35; Judg. i. 38; John vi. 1; ii. 1; Mat. xiv. 34. Northward of the Zebulunites, on the west side, were seated the tribe of ASHER; whose principal cities were Rehob, North Hebron or Abdon, Aphek, Beth-shemesh, Kanah, Accho or Ptolemais; Josh. xix. 24—31; xxi. 30, 31; Judg. i. 31; 1 Chr. vi. 74, 75; Acts xxi. 7; and on the east side was the portion of the NAPHTHALITES; whose principal cities were Hammah, Ramah, Hazor, Kedesh, Beth-shemesh; Kirjath-sepher, Capernaum, &c.; Josh. xix. 32—38; xxi. 32; 1 Chr. vi. 76; Judg. i. 33; Mat. xi. 23. This and the three next preceding portions lay mostly in Lower or Western Galilee.

In correspondence with the legal dispensation they were under, and that they might be standing emblems of the people of God in their imperfect state, the Hebrews were generally happy or miserable as they obeyed or disobeyed the divine Lord of their country. Neglect to extirpate the idolatrous Canaanites issued in their sudden and often repeated apostasy from God to the like abominations. This JEHOVAH punished with repeated and grievous oppressions by the Mesopotamians, the Moabites, the Canaanites, the Midianites, the Ammonites, and Philistines. But upon their repentance, he delivered them by Othniel, Ehud, Barak, Gideon, Jephthah, Samson, and Samuel, their judges; Exod. xxiii. 24, 32, 33; xxxiv. 12—17; Lev. xviii. 24—30; Num. xxxiii. 52—56; Deut. iv—xiii; xxviii—xxxii; vii. 2—5, 16, 25, 26; xviii. 9—12; xx. 16—18; Josh. xxiii. 4—16; xxiv. 20; Judg. i—xxi; 1 Sam. i—vii; 2 Kin. xvii. 7—23; Neh. ix. 26—31; Ps. cvi. 34—46; lxxviii. 56—67; Ezek. xx. 25—29; xvi. 15—34.

About A.M. 2909, or rather twenty or thirty years later, the Hebrews, wearied of their immediate subjection to God and his occasional deputy judges, desired to have a king like their heathen neighbours. Their sinful desire was granted; but it did not alter the tenor of their happiness and misery to their advantage. Under Saul, their first king, they were reduced to the very brink of ruin; but under David and Solomon, who succeeded him, their glory and happiness were advanced to the highest, correspondent to the blessings of Isaac, Jacob, and Moses. The whole of the Canaanites who remained among them were reduced to slavery; and all the nations, from the river of Egypt on the south-west to the Euphrates on the north-east, Philistines, Edomites, Moabites, Ammonites, and Syrians, were rendered their tributaries; Lev. xxvi; Deut. iv—xii, xxviii, xxxii. 15—43; 1 Sam. viii. 11—18; xii. 14, 15, 25; xvi. 1—13; xxiii. 17; xxiv. 20; xxv. 30; xxvi. 25; 2 Sam. vii. 10—16; 1 Chr. xvii. 9—14; Gen. xxvii. 28, 29; xlix; Deut. xxxiii; Ps. xx, xxi, lx, lxvi, lxxxix. 3, 4, 19—29; lxxii, cxxxii; 1 Sam. viii—xxxi; 2 Sam. i—xxiv; 1 Chr. x—xxix; 1 Kin. i—x; 2 Chr. i—ix; Ps. xviii, cxliv, lxxviii. 67—72.

To punish the apostasy of Solomon and his subjects, God, before his death, began to chastise them, by means of Hadad the Edomite and of Rezon the Syrian. Immediately after it the ten tribes of Ephraim, Manasseh, Simeon, Dan, Reuben, Gad, Issachar, Zebulun, Asher, and Naphtali, in A.M. 3075, revolted from the royal family of David, and formed a distinct kingdom of their own; which, under nineteen wicked sovereigns, of nine different families, continued 254 years. To prevent their travelling up to the solemn feasts at Jerusalem, Jeroboam, an Ephraimite, their first king, established among them the idolatrous worship of the golden calves. To these Omri and Ahab added other idolatrous abominations, still more hateful. Notwithstanding the faithful warnings of Ahijah the Shilonite, and of the man of God from Judah, and of Jehu the son of Hanani, and of Micaiah, and of the wonder-working Elijah, and Elisha, and of Jonah, Amos, Hosea, and other prophets in their respective ages, the ten tribes continued obstinate in their iniquity, particularly, in worshipping the calves of Beth-el and Dan. The frequent murder of their kings, especially just before the ruin of their monarchy, and the civil wars attending it; their repeated wars with the kingdom of Judah; and especially the invasions of the Syrians and Assyrians; rendered them generally miserable. The craft of Jeroboam I.; the valour of Baasha; the miraculous victories of Ahab; the successful wars of Jehoash, Jeroboam II., and Pekah; quickly issued in the ruin of their families and the distress of their kingdom. Of the eleven contemporary kings of Judah, only Asa, Jehoshaphat, and Jotham, were indisputably pious; and prosperity attended their reigns, and that of Uzziah. Rehoboam's inconsistency, and Joash's apostasy, were punished by Egyptian and Syrian invasions. Under the wicked reigns of Jehoram, Ahaziah, and Ahaz, the nation was reduced to the very brink of destruction. Ignorance; ingratitude; contempt of God, and his oracles and ordinances; breach of covenant with him; idolatry; devilish divinations; alliances with heathens around, and dependence on them instead of God; pride; hypocrisy; scornful obstinacy in wickedness; neglect of relative duties; selfishness; hatred; bloodshed; luxury; lewdness; injustice; oppression; falsehood; deceit; envy; covetousness; and every similar form of iniquity, having long prevailed among all ranks in Israel and Judah, God, by the Assyrians, fearfully punished them. After Pul and Tiglath-pileser had distressed and weakened the kingdom of Israel, Shalmaneser quite destroyed it in A.M. 3283: and, with Esarhaddon his grandson, about forty years after, carried off the poor remains of the ten tribes to Media and other eastern parts of their empire; whence few, if any of them, ever returned to Canaan. From A.M. 3290 to 3294, Sennacherib terribly ravaged the kingdom of Judah, and took most if not all their fenced cities, except Jerusalem. But, when he had brought up his forces to attack that sacred capital, God, in answer to Hezekiah and Isaiah's prayers, by an angel cut off 185,000 of them in one night, and delivered the city; Lev. xxvi. 14—39; Deut. iv.25—28; xxviii. 15—68; xxix. 18—28; xxx. 18; xxxi. 16—20; xxxii. 15—30; Josh. xxiii. 13—16; xxiv. 20; 1 Sam. xii. 25; 2 Sam. vii. 14—16; 1 Chr. xvii. 13, 14; Ps. lxxxix. 30—51; 1 Kings ix. 6—9; xi. 9—13, 26—39; xiv. 7—16; xvi. 2—4; xvii. 1; xviii. 41, 45; xx. 13, 28, 42; xix. 17; xxi. 21—24, 29; xxii. 15, 17, 28; 2 Chr. xviii. 6, 27; 2 Kin. i. 6, 16; iii. 17, 18; 2 Chr. xx. 15—17; Ps. lxxxiii. 1—18; 2 Chr. xxi. 12—15; xxiv. 20; 2 Kin. ix. 7—10; x. 30; viii. 10—13; xiii. 17—19; xiv. 25; Hos. i. 4, 5; Amos vii. 9; ii—ix; Mic. i—iii, iv. 11—13; vi, vii; Hos. i, ii. 2—13; iv—xiii; Is. i—x, xvii, xxii—xxiv; 1 Kin. xi—xxii; 2 Kin. i—xix; 2 Chr. x—xxvi, xxxii; 2 Kin. xvii. 7—23; Is. xxxvi—xxxix.

Though the Jews had been severely punished for their hypocrisy and lukewarmness in the reformation attempted by king Hezekiah, and notwithstanding the manifold warnings of Hosea, Isaiah, Micah, and other prophets, yet they ungratefully abused their deliverance from the Assyrians, and the unnumbered mercies of both church and state consequent thereto. A most shocking scene of idolatry, murder, witchcraft, and everything horrid, opened under king Manasseh, about A.M. 3306; which, notwithstanding his own repentance, and the piety and zealous reformation of Josiah his grandson, issued in the ruin of the state. After Josiah's death in A.M. 3394, both kings and subjects abandoned themselves to the most enormous impieties; to contempt and forgetfulness of God; to hypocrisy in, or profane neglect or abuse of, his worship; to carnal confidence in themselves or their heathen allies; to profane swearing, and open violation of the sabbath; to neglect of relative duties, and want of natural affection; to hatred, murder, luxury, whoredom, perverting of judgment, falsehood, slander, and covetousness. To punish these and their other enormites, under Manasseh and Amon, the Lord gave them up into the hands, first of Pharaoh king of Egypt, and then of Nebuchadnezzar the king of Babylon. He, in different invasions, wasted their country, carried captive their princes and people who escaped his sword, and in A.M. 3416, burnt their cities and temple, and rendered their land a desolate wilderness. While Daniel, and others, who were first carried prisoners to Babylon, were kindly and sometimes honourably used, those who came after were treated with much severity, contempt, and derision. Such of the poor as were left in Canaan, and those who acceded to them, quickly after the murder of Gedaliah by Ishmael, retired to Egypt, where they mostly perished in a few years, when Nebuchadnezzar ravaged that country; Lev. xviii. 28, 29; xxvi. 14—39; Deut. iv. 25—28; xxvii. 14—26; xxviii. 15—68; xxix. 18—28; xxx. 17, 18; xxxi. 17—19; xxxii. 15—30; Josh. xxiii. 13—16; xxiv. 20; 1 Kin. ix. 6—9; 2 Chr. vii. 19—22; xxxiv. 23—28; 2 Kin. xx. 17, 18; xxi. 11—15; xxii. 16—20; Mic. iv. 10, 11; ii, iii, vi, vii; Hab. i—iii. 16; Zeph. i—ii. 1—3; iii. 1—8; Hos. vi. 11; Amos ii. 4, 5; v, vi; ix. 1—10; Is. i—v; vi. 9—12; ix. 13—21; xxiv; xxvii. 10, 11; xxviii. 14—22; xxx. 1—17; xlii. 17—25; lviii. 1—5; lix. 1—15; Ezek. ii—xxiv; Jer. i—xliv, lii; 2 Kin. xxiv, xxv; 2 Chr. xxxvi; Lam. i—v; Jer. xxiv, xxix; Dan. i—v.

When the Jews, who were first carried captive, had been just seventy years in Babylon, Cyrus, the Persian, who had, about two years before, taken Babylon and abolished the power of the Chaldeans by a solemn proclamation, A.M. 3468, commissioned them to return to their country and rebuild the temple of their God. To encourage them, he restored the sacred vessels which Nebuchadnezzar had brought away; and ordered his lieutenants on the west of the Euphrates to assist them with materials and money. About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes immediately returned, under the direction of Zerubbabel and of Joshua the high priest. Notwithstanding much opposition and trouble, in twenty years they rebuilt the temple and established the worship of God. About seventy years after, Ezra and Nehemiah, as deputies of the Persian king, reformed their corruptions, and rebuilt the wall of Jerusalem. The Jews meanwhile astonishingly increased in numbers, and enjoyed a tolerable degree of happiness. The Ammonites, Moabites, Samaritans, Philistines, Edomites, and Arabians, indeed took every opportunity to harass them; and Haman the Amalekite, by a plot, brought them to the very brink of destruction. But God, by means of Zerubbabel, Ezra, Nehemiah, Esther, and Mordecai, frustrated their attempts. Excepting that Artaxerxes Ochus, about 3653, ravaged their country, and transported multitudes of them into Egypt, or to the east of Media, for slaves, the Persian kings generally favoured them. But neither their mercies nor judgments restrained them from wickedness. They indeed from this time abhorred idolatry, which they reckoned the chief cause of their Chaldean captivity; but indulged themselves in marriages with the heathens; in cruelty to their Hebrew wives; in contempt of God's ordinances, and profanation of his sabbaths; and the like; Gen. xvii. 7, 8; Lev xxvi. 40—45; Deut. iv. 29—31; xxx. 1—10; xxxii. 35—43; 1 Kin. viii. 46—50; Neh. i. 8, 9; Ps. lxviii. 22; lxix. 35, 36; Is. i. 25, 27; iv. 2—6; xi. 11—



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16; xix. 24, 25; xxiv. 22, 23; xxv—xxvii, xxxv; xiv. 1—3; xl. 1, 2, 9—11, 29—31; xli. 8—20; xlii. 13—16; xliii. 14—21; xliv. 21—28; xlv. 13—17; xlvi. 12, 13; xlviii. 16—21; xlix. 10—26; li. 11—23; lii. 1—12; lix. 19—21; lx, lxvi; Jer. iii. 12—25; xii. 7—16; xxiii. 3—8; xxiv. 5—7; xxix. 10—14: xxx—xxxiii; l. 4—8, 19, 20, 28, 33, 34; li. 6; Ezek. vi. 8—10; xi. 15—20; xvi. 60—63; xx. 34—38; xxviii. 24—26; xxxiv. 13—31; xxxvi. 24—38; xxxvii, xl—xlviii; Hos. ii. 14—23; vi. 2; xiv. 1—8; Joel iii. 1, 2, 16—21; Amos ix. 21—15; Ob. 17—21; Mic. ii. 12, 13; iv. 6, 7, 10, 13; v. 5—15; vii. 12—20; Zeph. iii. 9—20; Zech. i—iii, vi, viii—xiv; Mal. i—iii.

While the Grecian armies, between A.M. 3672 and 3834, so often marched through the country of the Jews which lay between Syria and Egypt, God protected them in a marvellous manner. About 3672, Alexander the Great marched against them, to punish their assisting his obstinate opposers of Tyre. But the humble supplication of their high priest entirely stifled his resentment, and secured his favour. He offered large sacrifices to their God, and confirmed to them whatever privileges they had enjoyed under the Persian kings. Having built Alexandria in Egypt, he settled multitudes of Jews therein, and allowed them the same privileges as his Macedonian subjects. About 3684, Ptolemy Lagus, king of Egypt, to revenge the attachment of the Jews to Laomedon his rival, furiously ravaged their country, and carried 100,000 of them prisoners to Egypt; but he there used them so kindly, even promoting them to places of power and trust, that many others followed them thither of their own accord. Seleucus Nicator of Syria, having built thirty-five, if not forty, new cities; sixteen of which he called *Antioch*, after his father; nine *Seleucia*, after himself; six *Laodicea*, after his mother; three *Apamea*, and one *Stratonice*, after his wives; placed in them as many Jews as he could, and assigned them the same privileges as they had at Alexandria in Egypt. About 3720, Philadelphus king of Egypt, at his own expense, ransomed all the Jews who were enslaved in his dominions, and gave them their freedom. It is said, that he, or Euergetes his son, procured a Greek translation of their laws for the use of his famous library. Ptolemy Philopater offered large thank-offerings at the temple of Jerusalem for the victory which he obtained over Antiochus the Great; but, enraged that their priests or their God had hindered his access into the HOLY OF HOLIES, upon his return to Egypt he terribly oppressed the Jews there, depriving them of their privileges and assembled multitudes of them, in order to have them devoured by ravenous beasts. Instead of hurting the Jews, the animals furiously turned upon, and devoured the heathen spectators. Provoked by his barbarity, the Jews of Canaan readily submitted to Antiochus the Great who had invaded their country. He repaired their temple at his own expense; complimented them with 20,000 pieces of silver, 1400 measures of wheat, and 375 of salt for its service; and confirmed to them all their privileges which had been granted by Alexander the Great. As Jerusalem was much depopulated, he exempted from tribute, for three years, such as would settle in it, and commanded all his subjects to let their Jewish slaves go free. But Scopas, the Egyptian general, quickly forced the Jews to return to the obedience of his master, and placed a garrison at Jerusalem. About A.M. 3828, Heliodore of Syria, by order of his master Seleucus, attempted to pillage the temple of Jerusalem; but an angel affrighted him from the undertaking; and soon after he was permitted to poison his master, and thus hasten ruin upon himself; Joel iii. 16, 17; Ps. lxviii. 29, 30; Ezek. xxvi. 20; xxi. 27; Dan. ix. 25; xi. 14, 16, 20. Zech. ii. 8; ix. 8; viii. 20.

Antiochus Epiphanes was scarcely fixed upon the Syro-Grecian throne when the Jews severely felt his madness and fury. Because Onias their high priest refused to comply with some heathen abominations, he turned him out of his office, and sold it to Jason his more complaisant brother, for 350 talents of silver. Disgusted with Jason, he quickly turned him out, and sold it to Menelaus, another brother, for 650 talents. When Antiochus was in Egypt, about A.M. 3834, the Jews, falsely informed of his death, made public demonstrations of their joy; and Jason attempted to recover the high priesthood. Provoked by this, and detesting their peculiar manner of worship, Antiochus, in his return homeward, forced his way into Jerusalem, murdered 40,000 of the inhabitants, and sold as many more for slaves. He carried off 1800 talents of the sacred money, and a great part of the furniture of the temple; and made two of his most inhuman favourites governors of the country. About two years after, mad with rage that the Romans had frustrated his designs upon Egypt, he ordered his troops, in their return through Judea, to pillage the cities, murder such as were able for war, and sell the women and children for slaves. Upon the sabbath, when the Jews superstitiously declined to fight, his troops entered Jerusalem, killed multitudes in cold blood, and carried off 10,000 prisoners. They erected a fort hard by the temple, whence they might sally forth and murder such as dared to worship there. Not long after Antiochus dedicated the temple itself to Jupiter Olympius, a chief idol of the Greeks, and erected his statue upon the altar of burnt-offering. For 2300 mornings and evenings, or 1150 days, the daily sacrifice was entirely stopped, and the temple rendered a scene of idolatry, lewdness, and murder. Such Jews as refused to worship idols, or eat swine's flesh, were exposed to all the horrors of persecution, torture, and death. Eleazar, and a widow, with her seven sons, were the most distinguished martyrs. Others, hazarding everything dear, instructed their neighbours, and warned them to avoid every sinful compliance. Mattathias, a priest, and his sons, Judas, Jonathan, Simon, &c., commonly called MACCABEES, took arms, and, with astonishing bravery and conduct, defended their religion and liberties. After many lesser advantages, Judas, who succeeded his father in the command, gave Nicanor, the Syro-Grecian general, a terrible defeat, A.M. 3839; recovered the temple; repaired and purified it, and restored the worship of God; and repaired Jerusalem, which had been reduced to almost a ruinous heap. After he had, with a handful of troops, for some years proved a terrible scourge to the Syro-Grecians, Edomites, Arabs, and other heathens around, he was slain A.M. 3843, and Jonathan his brother succeeded him. He, and Simon his brother who succeeded him, with astonishing bravery and prudence continued to rectify the disorders of both church and state. Onias the high priest, son of the above-mentioned, having settled in Egypt, where he afterwards built a temple for those of his nation according to the form of that at Jerusalem, these Maccabees officiated in Canaan both as high priests and as civil governors; but were both at last treacherously murdered. About A.M. 3869, Hircanus succeeded Simon his father. He first procured a peace with the now weakened Syro-Grecians, and then revolted from their yoke, and rendered himself an independent sovereign of the Jews. He subdued the Edomites, and forced them to embrace the Jewish religion. He reduced the Samaritans, and demolished Shechem and Samaria, their capitals, and razed their temple on Mount Gerizzim. Alexander Janneus his son, after a short reign of Aristobulus his brother, succeeded him in A.M. 3899. He reduced the Philistines, obliged them to embrace the Jewish religion, and burnt Gaza their capital into a ruinous heap. He also reduced the Moabites, Ammonites, and part of the Arabians. Never since the days of Solomon had the dominion of the Jewish nation been so extensive. Never, but under these three reigns, were they, after the captivity, independent of the heathen powers, Persians, Greeks, or Romans; Dan. viii. 9—14, 23—35; ix. 25; xi. 28—35; Zech. xiv. 1—3; xiii; viii. 8, 9; xii. 2—8; x. 1—7; ix. 13—16; Is. xlix. 24—26; lxiii. 1—4; Mic. iv. 12, 13; Ob. 17—21; Ezek. xxv. 14; Zeph. ii. 7—9; Is. xi. 14; Num. xxiv. 17—19; Amos ix. 11—15.

By his cruelties, and other misconduct, Alexander had exceedingly disgusted many of his subjects, particularly the Pharisees. After his death in A.M. 3925, his widow, with no small prudence, governed the nation for nine years. She was scarcely in her grave when Aristobulus her younger son, joined by multitudes of those who hated the Pharisees, contended for the crown and high priesthood against Hircanus, his elder but indolent brother. Finding that the Arabs assisted Hircanus, he, in A.M. 3940, applied to the Romans for help. But they, turning his enemy under Pompey, quickly reduced the country. He and several of his captains pushed their way into the Holy of Holies. And soon after Crassus, another Roman, bent on his fatal Parthian expedition, pillaged the temple of about 10,000 talents of silver. After Judea had for thirty-two years been a continued scene of ravage and bloodshed, Herod, the son of Antipater, who had acted as a principal incendiary by the assistance of Antony the Roman triumvir, obtained the crown through much barbarity and murder. Finding that neither force nor flattery could render him, who was a Gentile—at least by his father—and who, to please Augustus the emperor, had made heathen compliances, quiet on his throne, he, in A.M. 3984, resolved to recommend himself by rebuilding their ruinous temple. Within three years and a half the principal parts were finished in a most magnificent form. It took eight years more for the rest. Nay, in A.M. 4033, it appears not to have been finished; Ezek. xxi. 26, 27; Hag. ii. 6, 7, 22; Mic. v. 1, 3; Zech. xiv. 1, 2; Mal. iv. 1; John ii. 20.

When the long promised Messiah appeared in the flesh, A.M. 4000, the Jews, finding their carnal imaginations and expectations nowise answered in him, notwithstanding the clearest evidence in his doctrine, miracles, and behaviour, rejected and ignominiously crucified him; and did what they could to prevent the spread of his gospel among the Gentiles. To mark him actually come, the sceptre gradually departed from them. He had scarcely made his appearance in the temple, in the twelfth year of his age, when Judea was reduced into a Roman province. When he died, about twenty-four years after, they seem to have had no power of life and death in their hands. After the conversion of the centurion and his friends, Acts x., we find not the least vestige of civil power among them independent of the Romans. The destruction of the Galileans at the temple by Pilate; the destruction of others by the falling tower of Siloam; the self-destruction of Judas the traitor; the alarming exit of Ananias and Sapphira; the consumption of Herod by worms; the blindness of Elymas the sorcerer; the murder of about a hundred thousand Jews in Egypt, Syria, and Canaan, by their heathen neighbours, were but foreboding earnests of the fearful miseries of that nation for the rejection of Jesus Christ. The appearance of pretended Messiahs, Simon, Dositheus, Theudas, Felix the Egyptian, and many others; the astonishing spread of the gospel through the Roman empire; and the persecution of Christians by Jews and heathens, and even by the edicts of Nero the emperor; the multitudes of earthquakes in Europe, Lesser Asia, &c.; the continued rumours of war, which disheartened many of the Jews from the cultivation of their fields; the hanging of a star, shaped like a sword, over Jerusalem for a whole year; the nocturnal blazing of a noontide light, about midnight, over the temple and places about, for half an hour, at the feast of tabernacles; a cow's bringing forth a lamb while she was led forward to the altar for sacrifice; the spontaneous opening of the east gate of the temple whilst shut with strong bolts, though twenty men could in general scarcely open it; the apparitions of armies in the air, fighting battles and besieging cities; the unaccountable and absolutely obstinate crying of a country fellow, called *Jesus*, in the city for more than seven years, especially at the solemn feasts, "*Wo to Jerusalem—Wo to the people—Wo to the temple;*" and who, while at last he added, "*Wo to myself,*" was struck dead on the spot; were providential omens thereof; Ps. xxii. 6—20; xxxv. 11—26; lxix. 1—21; Prov. i. 20—35; Is. viii. 14, 15; xlix. 4, 7; l.



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2—9; lii. 14; liii. 1—8; lxv. 1, 2, 5, 6; Dan. ix. 24; Zech. xi. 8—13; Mat. ii—xxvii. Mark i—xv. Luke iv—xxii. John v—xii, xviii, xix; Acts ii—xxviii. Gen. xlix. 10; Is. lxvi. 6; Joel ii. 30, 31; Zech. xi. 1; Mat. xxiv. 3—13, 24, 30; Mark xiii. 5—13, 24—26; Luke xxi. 7—17, 25; Acts ii—xxiv; 1 Thes. ii. 14—16.

About A. D. 67, Cestius Gallus, the Roman governor of Syria, having invested Jerusalem, raised the siege without any visible reason, and retired with the Jews at his heels. Taking this opportunity, the Christians, as directed by their Lord, left the city, and retired to Pella beyond Jordan, where Providence protected them; Mat. xxiv. 14, 16; Mark xiii. 14, 15; Luke xxi. 20, 21. Not long after, Vespasian, whom God just then marvellously advanced to the Roman throne, in A.D. 69, invaded their country from the north-east, and quickly spread murder and flames all along to the south-west. Beginning at Galilee, where the inhabitants of Chorazin, Bethsaida, Nazareth, and Capernaum, had been principal rejecters of Jesus Christ, he took the cities by force, burnt them into heaps, and murdered almost every inhabitant. The Jews resisted with madness, and chose rather to murder themselves than surrender to the most compassionate generals. Nowhere was the scene more shocking than at Jerusalem, where the worship of God had been long profaned, and our Lord had been crucified. The Romans invested the city, while the Jews, not only from Canaan, but from the countries around, were assembled to keep their passover, perhaps to the number of two or three millions. Thus their solemn feast which commemorated their miraculous deliverance from Egypt, and which prefigured Jesus' death, and at which he had been crucified, became their snare and trap. Split into three different factions, the besieged Jews spent their time in barbarously murdering one another, or united in desperate but unsuccessful sallies against the Romans. Some even in sport murdered their fellows, to try the sharpness of their swords. At last the faction, headed by Eleazar, was treacherously massacred; and, while the heaps of unburied corpses occasioned a pestilence, their destruction of each other's magazines hastened a terrible famine. Even the most delicate ladies were obliged to broil their infants for food. Meanwhile the Jews scorned every gracious proposal which the compassionate Titus, now general for Vespasian his father, could make them. Having besieged the city about six months, the Romans, A.D. 70, forced their way into it from the east. Provoked with the obstinacy of the besieged, they murdered every one they met with. While the streets ran with blood, the air was filled with groans of the dying, the howlings of the terrified, and the desperate outcries of the ravished; and the flames of the burning city ascended up to heaven. Instigated by a pretended Messiah, 6000 took refuge in the temple. Titus was extremely bent upon preserving it; but one of his soldiers, by casting a brand, set it on fire. Nor could all his authority make his loving and obedient troops so much as attempt to quench the flames. The outcries of the Jewish beholders became then absolutely infernal. Not long after its rival temple in Egypt, built by Onias, shared a similar fate. Jerusalem was turned into a ruinous heap. The foundations of the temple were ploughed up, probably in quest of treasure; and, for the like reason, much of the rubbish of the houses was turned up; and it is said, not only the bellies of the dead, but of the living, were ripped up, for the sake of the gold which they were supposed to have swallowed. Besides 257,660, who perished in other places, 1,100,000 are said to have lost their lives at Jerusalem alone. Titus caused the ringleaders in the rebellion to be crucified all round the city, till no more wood for crosses could be had. About 97,000 were taken prisoners. Many of these were sent into Egypt by sea to be slaves. About 11,000 perished with hunger. Part were transported to Syria to be devoured by wild beasts in the public diversions, or sold at the lowest rate for slaves. Not one descendant of David that could be found was left alive. Nevertheless, multitudes of Jews still remained in the Roman empire. These, about A.D. 119, murdered about 500,000 of the Roman subjects, Christians and heathens. But Trajan the valiant emperor, with no small difficulty, and with terrible bloodshed, reduced them. About A.D. 134, Ælius Adrian, the emperor, prohibited them from circumcising their children, and appointed a colony of heathens to rebuild Jerusalem and name it *Ælia*, after himself. About 200,000 Jews assembling under Barcocab, one of the banditti, who had for a century before infested Canaan with their robberies, and now a pretended Messiah, murdered the Roman subjects wherever they could find them. With no small difficulty the Romans defeated them in battle After a siege of three years they took Bitter their capital. Fifty other garrisons quickly surrendered. In this war about 600,000 Jews are said to have been slain by the sword, besides those who perished by fire, famine, or pestilence. For several years fairs were held in Syria for selling the prisoners; and of those who were transported to Egypt, many perished by hunger, shipwreck, and massacres. Adrian built his city on mount Calvary; and, in contempt of the Jews, erected a marble statue of a swine over its principal gate. For about 500 years after this, they durst not, without bribing the soldiers or hazarding their lives, approach near the ruins of their once sacred capital.

Since this period the Jews have continued scattered among all nations, obstinately adhering to their ancient and distinguished ceremonies, in contempt of Christ; their numerous pretenders to Messiahship in every age and nation having hardened them in their delusions, and drawn upon them an infinity of mischiefs. Dreadful have been their persecutions by the kings of Persia, Roman emperors, Arabian caliphs, kings of Spain, France, England, and princes of Germany; and often from the groundless fury of the enraged populace in these places. A few instances shall represent their miserable condition.



About the beginning of the fifth century of the Christian era, the people of Macedonia, Dacia, Syria, and Minorca, murdered multitudes of them on account of their insulting their religion, and forced the remainder to hide themselves in dens and caves of the earth. In the sixth century, Julian, their pretended Messiah, and his followers drew upon themselves, by their insolence, the death of 20,000, and the enslavement of as many more. In the eleventh twelfth, thirteenth, and fourteenth centuries, the popish crusaders murdered them almost wherever they could find them; while the Jews themselves murdered their own children, that the crusaders might not cause them to be baptized. About the beginning of the thirteenth century, Nasser the Arabian caliph, provoked by their madly running after pretended Messiahs, scarcely left one of them alive in Mesopotamia and the places around. After various confiscations of goods, banishments, and bloody massacres, they were finally expelled from England by king Edward, A.D. 1291, to the number of 160,000. Edward permitted them to transport their substance to France; but there, in his own dominions, he confiscated it for himself; so that most of them perished through want. After several banishments and massacres, they were, in 1300, finally expelled from France. About 1492 the Spaniards banished six or eight hundred thousand of them. Most of these perished by shipwreck, or through the inhumanity of the Africans. Many of their carcasses lay unburied. Between A.D. 1663 and 1666, scarcely any of them were left alive in the Persian empire. To save their lives or wealth, many of them have, from age to age, pretended to embrace the Romish idolatry. Perhaps at present sixteen or twenty thousand of them are professed papists in Portugal and Spain, and not a few of them in clerical orders. These their friends endeavour to have circumcised at death; Lev. xxvi. 14—39; Deut. iv. 26—28; xxviii. 49—68; xxix. 18—28; xxx. 17, 18; xxxi. 16—18, 29; xxxii. 15—34; Ps. ii. 1—5, 9; xxi. 8—12; xxxv. 23, 26; xl. 14, 15; l. 2, 3; lxix. 22—28; lviii. 2—11; lix. 11—15; cix. 1—20; cx. 5, 6; cxxxii. 18; cxl. 9, 10; lv. 15, 23; Prov. i. 24—32; Isa. ii. 6—21; iii. 1—26; iv. 1; v. 24—30; vi. 9—12; viii. 15, 21, 22; ix. 13—21; xxiv. 1—22; xxvii. 10, 11; xxviii. 17—22; x. 22, 23; xlii. 19, 20, 22—25; lix. 1—18; lxv. 2—7, 11—15; lxvi. 3, 4, 6, 7, 14—18; Ezek. vi. 1—7; vii, ix, xv; xvi. 35—39; Dan. ix. 26, 27; Hos. iii. 4; Amos ix. 1—10; Zeph. i. 13—18; Zech. xiii. 8; xiv. 1, 2, 4, 5; Mal. iv. 1, 3, 5, 6; Mat. iii. 12; viii. 12; xii. 43—45; xxi. 37—44; xxii. 6, 7; xxiii. 34—39; xxiv. 1—41; xxvi. 64; Mark xii. 1—9; xiii. 1—31; Luke xi. 49—51; xiii. 1—9, 24—35; xvii. 22—37; xix. 14, 27, 41—44; xx. 16—18; xii. 20—33; xxiii. 29—31; John v. 43; vii. 34; viii. 21, 24; Rom. xi. 8—25; 1 Thes. ii. 15, 16; Heb. ii. 3; vi. 6—8; x. 26—31; 1 Pet. iv. 17, 18; 2 Pet. ii. 9—22; iii. 9—11; Deut. iv. 27, 28.

Notwithstanding their inexpressible miseries, the Jews, everywhere scattered, have, for 1700 years past, remained a people distinct from the rest of mankind, and never in the common manner incorporated with others. It is computed that their present number amounts to 3,000,000; one of which lives in the Turkish empire; 300,000 in Persia, India, and China; and 1,700,000 in Africa and Europe. Except in Portugal and Spain, their condition is now generally tolerable. It is even observable, that scarcely one of their distinguished oppressors, whether persons or nations, has long escaped the vengeance of Heaven. About A.D. 1866, or 2016, we expect the whole of the Hebrew tribes to be converted to the Christian faith, and to be happily and orderly replaced in Canaan, where it is probable they will continue to the end of the world. When they shall be just settled, the Turks and their allies, we expect, will attempt to dispossess them; and seize on their wealth; but shall miserably perish in the enterprise; Lev. xxvi. 40—45; Deut. iv. 29—31; xxx. 1—10; xxxii. 35—43; 1 Kings viii. 46—50; Ps. lxviii. 22—30; lxix. 35, 36; Isa. i. 25—27; iv. 2—6; ix. 1—7; xi. 11—16; xix. 24, 25; xxiv. 22, 23; xxvii. 12, 13; xxv, xxvi, xxxv; xli. 8—20; xlii. 9—16; xliii. 18—21; xliv. 23, 26, 27; xlv. 17; xlvi. 12, 13; xlix. 10—26; li. 11, 17—23; lii. 1—12; liv; lv. 8—13; lvi. 8; lvii.13—19; lviii. 12; lix. 19—21; lx—lxvi; Jer. iii. 18; xxiii. 3, 4, 7, 8; xxx. 3, 8—11; xxxi. 1, 8, 10, 38—40; xxxii. 36—44; xxxiii. 6—14; l. 4, 5; Ezek. xi. 16—20; xvi. 60—63; xx. 34—38; xxviii. 24, 26; xxxiv. 13—31; xxxvi. 24—38; xxxvii—xlviii; Dan. xii. 1; Hos. i. 11; iii. 5; ii. 14—23; vi. 2; xiv. 1—8; Joel iii. 1, 2, 16—21; Amos ix. 11—15; Obad. 17—21; Mic. ii. 12, 13; iv. 6, 7, 13; v. 5—15; vii. 12—20; Zeph. iii. 9—20; Zech. viii. 7, 13; x. 6—12; xii. 2—9; xiv—11; Rom. xi. 15, 26—32; 2 Cor. iii. 16; Ezek. xxxviii, xxix.

XIX. No history is more important than that of the CHRISTIAN CHURCH in her Head and members. This world was chiefly created for a theatre, on which JEHOVAH might transact the work, and display the glories of our redemption. To prepare the way for this great work, God permitted mankind to fall in Adam their covenant-head. In prosecution of it he published the first promise in paradise; instituted sacrifices; and, by an effusion of his Spirit, made the descendants of Seth to distinguish themselves from those of Cain, and observe social and public assemblies for his worship. By an overflowing flood he swept off the multiplied offspring of the serpent, and testified that the grant of the earth to man, under the first covenant, was entirely annulled. Immediately after the flood he bestowed on Noah and his descendants a new grant of the earth, founded on that new covenant which cannot be broken by men's sin. When the seed of the serpent again waxed strong, and attempted to defeat his designs in their building of Babel, he dispersed them; but it was round about Canaan, where the Redeemer intended to appear in manhood, and from whence the glad tidings of redemption were to be published; Gen. i—xi. To preserve religion in the recorrupted world, God separated Abraham and

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his seed for himself by a peculiar covenant relation, founded on, and emblematic of, the covenant of grace. For almost two thousand years he marvellously preserved that family out of which the Messiah was to spring, and continued the true religion among part of them, even under the oppression of the most powerful and active agents of hell. To them the covenant of grace was gradually manifested, and confirmed by many solemnities, signs, and types; Gen. xii. 1, &c.

Intending quickly to abandon the rest of mankind to the slavery of Satan, he, by the deliverance of his people from Egypt, further separated them for himself. To regulate and fix them in this state, he added a multitude of positive laws, which, whether *ecclesiastical* or *civil*, did almost all exhibit Jesus Christ and his work of redemption. The fate of that generation in the wilderness; the remarkable effusion of the Holy Ghost on their children; their unbloody victories over the natives, and safe settlement in Canaan; their mingled troubles, deliverances, and rests, under the Judges; and their glory and wealth under David and Solomon; were but so many figures of the approaching redemption by Jesus Christ. To mark their imperfection and their true design, the most purifying ceremonies, as the *sin-offering*, *annual expiations*, and *water of separation*, remarkably spread defilement. The Jewish nation, church, and ordinances, had no sooner arrived at their meridian glory, than they began to fade, and make way for the exhibition of Christ himself. Whilst the captivity in Babylon weaned them from their obstinate attachment to idolatry, the loss of the diadem of David's family, of the magnificence of the temple, and of the Urim and Thummim, sacred fire, ark, Shechinah, and perhaps other principal types, taught them to look for the speedy manifestation of the things prefigured. The dispersion of the Jews through the Persian, Grecian, or Roman empires, with their sacred books along with them, prepared the nations, as by broken hints, for the spread of the gospel by means of the Pentecostal converts, or of the preachers who followed them into their several countries. By the successive rise and fall of the Chaldean, Persian, and Grecian empires, God had shown that every alteration of external government did but change the form of men's sinfulness and misery, if not add thereto. After repeated attempts, Satan had, in the constitution and extent of the Roman empire, erected the strongest battery against God and his Christ which had ever existed, and had reduced God's separated nation to the lowest depth of corruption and misery. And, that the appearance of Jesus might be the more observable, the miracles, once so common in Israel, had, for 700 years, almost entirely ceased; nor for 400 had one prophet appeared among them; Exod. iii, to Esth. x, &c.

In the fulness of time, A.M. 4000, when the long-continued tribeship and legislative power were departing from the descendants of Judah; when that tribe had undergone manifold calamities and changes of government and masters; when Daniel's *seventy weeks*, or 490 years, from the edict of Artaxerxes to rebuild Jerusalem, were just expiring; when the nations had been *shaken* by the rise of the Persian, Grecian, and Roman empires, and by the fall of the two former; when the second temple yet *stood*, but hastened towards ruin; when the family of David remained distinct in genealogy, but was extremely debased; when both Jews and Gentiles generally expected the unparalleled birth of a glorious Redeemer; and when an uncommon peace, of about twelve years' continuance, extended over most, if not all the world; the eternal Son of God, without any change in his divine nature or person, assumed a real manhood; in respect of which he became the son of Eve, Abraham, Isaac, Jacob, Judah, Jesse, David, and Mary the virgin; and was born at Bethlehem. Endowed in this manhood with an incomparable fulness of gifts and grace, and peculiarly supported in his work, his perfection in knowledge, in wisdom, holiness, meekness, and zeal, was amazing; Gen. xlix. 10; Ezek. xxi. 27; Mic. v. 3, 5; Dan. ix. 24; Hag. ii. 6—9, 21—23; Mal. iii. 1; Num. xxiv. 17; Isa. vii. 14; ix. 6; xxviii. 16; xl. 3, 5, 9, 10; xlviii. 17; xlix. 26; xlv. 17—25; Jer. xxiii. 5, 6; xxxiii. 15, 16; Hos. i. 7; Ps. xlv. 6; xcvii. 7; Heb. i. 6; Prov. viii. 22, 23, 30; Ps. ii. 7; Zech. xiii. 7; Exod. xxiii. 21; Gen. iii. 15; xii. 3; xxii. 18; xxvi. 4; xxviii. 14; xlix. 10; Deut. xviii. 18; Jer. xxx. 21; Isa. xi. 1, 10; Luke i. 69; 2 Sam. vii. 12, 14; Ps. lxxii. 1; lxxxix. 3, 20; Ezek. xxxiv. 23, 24, 29; xxxvii. 24, 25; xvii. 22; Isa. liii. 2: iv. 2: vii. 14; Zec. iii. 8; Dan. ii. 34, 35; Jer. xxxi. 22; Mic. v. 2; Luke i. 32, 35; with Mat. i; Luke i. 2; iii. 23—38; Rom. i. 4; ix. 5; John i. 14: Isa. xlix. 1—3; xlviii. 16, 17; xi. 2—4; lxi. 1—3; l. 4—7; xlii. 1—6; Ps. lxxxix. 19—21; xlv. 2, 7; ii. 6; xviii. 50; xxviii. 8; cxxxii. 17; 1 Sam. ii. 10; Dan. ix. 24; Isa. x. 27; xlix. 8; lii. 13; liii. 7, 9, 11; lix. 17; lxiii. 5; Ps. xvi. 8; xviii. 28—36; xxviii. 7; xl. 7, 8; lxix. 9; Prov. viii. 14; Zech. ix. 9; Jer. xxx. 21; Mat. iii. 15, 17.

Having, as our *surety*, engaged to pay the debt which we owed to the law and justice of God, he, in the character of our *High Priest*, offering himself in sacrifice to his Father, appeared in the likeness of sinful flesh, the manner of his birth being extremely debased. Hatred, contempt, reproach, poverty, and trouble, were his inseparable attendants in life. In his infancy Herod attempted to murder him. During his public ministry he wandered about without any fixed abode. While Satan repeatedly tempted him to the vilest of crimes, Jews, Samaritans, and others, affronted and abused him. In ratifying the new covenant, and abolishing the ancient ceremonies by his death, his sorrows were quite inexpressible. While Judas, instigated by Satan, betrayed him, and Peter thrice denied him, the other disciples forsook him. Notwithstanding his manifest innocence, Jews and Gentiles of all ranks concurred to persecute and murder him. He was spit upon, buffeted, scourged, condemned, and crucified. Not only in the garden, but when his body was distorted on the cross, his Father deserted him, and loaded him with the impressions of his wrath. While nothing but gall and wormwood were allowed to quench his thirst; while the soldiers in sport parted his garments, and the profligate multitude insulted him with scoffs; he, imploring forgiveness to his murderers, and committing his soul to God, expired, an atonement for sin. Yet notwithstanding repeated attempts, not a bone of him was broken. He was interred in the tomb of *the rich*, but sealed up and watched by *the wicked*. Upon the third day he conquered death, and rose again to receive his glorious reward. And after he had sufficiently manifested the reality of his resurrection, and instructed his disciples, he ascended into the *sanctuary* and *Holy of Holies* above, to make continual intercession for us; Jer. xxx. 21; Ps. xl. 6—8; Exod. xxviii, xxix; Lev. i—v, viii, ix, xvi; Num. xix, xxviii, xxix; Ps. cx. 4; xxii. 1—21; xxxv. 11—21; xl. 1—15, 17; xli. 5—9; lxix. 1—21, 29; lv. 3—9; cix. 2—4; lxxxix. 38—45; Isa. xi. 1; xlix. 7; l. 8; xxv. 8; lii. 14; liii; Mic. v. 1; Hos. xi. 1; xiii. 14; vi. 2; Dan. ix. 24, 25; Zech. ix. 9; xiii. 7; iii. 9; xii. 10; Luke xiii. 32, 33; ix. 31; Mat. xii. 40; xvi. 21; xvii. 9, 22, 23; xx. 18, 19, 22, 28; xxi. 38, 39; xxvi. 2, 21, 23, 24, 31, 32, 34; John i. 29, 36; ii. 19; vi. 70, 71; x. 11, 18; xi. 50; xii. 24, 27, 31, 33; xiii. 18, 21, 38; xv. 13; xvi. 7, 10, 21, 22; xx. 17; Ps. xvi. 9, 10; cx. 1; Mat. ii; iv. 1—10; viii. 20; ix. 3, 11; xi. 19; xii. 24; xxvi, xxvii; Luke xi. 15, 16; xv. 1; xx. 20; xxii. 23; John v. 16; vi. 60, 66; vii—x; xi. 47, 48, 57; xviii, xix, xx; Acts i. 1—11; Heb. v—ix; x. 22.

In his debasement and glory he was, and is, equally the *Saviour*, *Shepherd*, *Prophet*, and *Teacher* of his church, whether Jews or Gentiles; feeding them, particularly the poor, by his truths, ordinances, influences, and blessings. His personal ministrations were chiefly confined to Judea, especially in the courts of the temple at Jerusalem, where multitudes attended; and in the regions of Galilee, where the grossest ignorance had long prevailed. He confirmed his precious, seasonable, practical, and sanctifying doctrines by miracles unnumbered, and which emblematically represented his spiritual work in the redemption of men. He feasted thousands on a few loaves, without diminishing the food. He healed the most incurable diseases; made the blind to see, the deaf to hear, the dumb to speak, the dead to live, the devils to leave the possessed, the storms to become calm, the trees to wither, the fishes to assemble into nets, or even to bring the money which he needed. And yet his ministrations had but inconsiderable success in the conversion of sinners; Gen. xlix. 10, 18; Ps. xiv. 7; liii. 7; xcviii. 2, 3; Isa. xix. 20; xlii. 7; xlv. 17, 22; xlvi. 13; xlviii. 17; xlix. 6, 7, 25, 26; lix. 20; lxiii. 1—5; Jer. xxiii. 6; xxxiii. 16; Hos. i. 7; Zeph. iii. 17; Zech. ix. 9, 11; Mat. i. 21; Luke i. 31, 47; Ps. xxiii, 1—3; Isa. xl. 11; xlix. 9, 10; xli. 17, 18; Ezek. xxxiv. 11—16, 22—29; xxxvii. 23—27; Mic. v. 4, 5; Zech. xiii. 7; xi. 7, 11; Hag. ii. 7, 9; Mal. iii. 1—3; Isa. xli. 27; ix. 1, 2; lii. 7, 15; xl. 3; Deut. xviii. 15—19; Gen. xlix. 10; Ps. xxii. 22; xl. 9, 10; Prov. i. 20—24; viii; ix. 1—12; Job xxxiii. 23; Isa. xi. 9; xlii. 1, 3, 6, 7; xlix. 6; l. 4; xlviii. 17; liv. 13; lv. 3—11; lix. 19, 20; Luke i. 79; ii. 32; Mal. iv. 2; Isa. xxix. 18, 19; xxxv. 5, 6; xli. 17; Ezek. xxxiv. 16; Isa. xxv. 8; Hos. xiii. 14; Mat. iv—xxv; Mark i—xiii: Luke iv—xxi; John ii—xvi; Rom. xv. 8; Heb. i. 1; ii. 3, 4; Acts x. 38; Isa. xlix. 4; liii. 1; vi. 9, 10; John xii. 37—40.

Amidst his lowest debasement he discovered his *Royal Headship* over his church. He taught in his own name. He appointed twelve, and afterwards seventy more, of his disciples to act as his deputies, heralds, and ambassadors, in the work of the gospel. He, at least twice, expelled the merchants from the courts of the temple. He instituted *baptism* and his own *supper* for seals of his covenant. Being raised from the dead, he more abundantly exercised his kingly office in appointing extraordinary and ordinary officers in the church, and in qualifying them with the Holy Ghost. He issued forth his oracles, and appointed his gospel ordinances. And he extends his dominion in the world by increasing, ruling, and protecting his subjects, and by restraining and conquering his and their enemies; Gen. xlix. 10; Ps. ii. 6; xxi. 3—6; xxiv. 7—10; viii. 1; xlv. 6, 7; lxviii. 18—35; lxxxix. 19—37; xciii; xcvi—c; cxviii. 22; xxii. 27—31; cxxxii. 17, 18; lxxii; cx; Cant. i. 4, 12; iii. 6, 9, 11; vii. 5; Isa. ii. 3, 4; iv. 2; ix. 6, 7; xi. 3—5; xii. 6; xxiv. 15, 16, 23; xxv; xxxii. 1, 2; xxxv. 2; xl. 9—11; xlii. 1—4; xlv. 5—26; lii. 13, 15; liii. 11, 12; lv. 4; lxiii. 1—6; Jer. xxiii. 5, 6; xxxiii. 15, 16; Ezek. xvii. 22, 23; xxi. 27; xxxiv. 24, 29; xxxvii. 24, 25; xliv. 3; xlv. 7, 8, 22—25; xlvi. 1, 8, 10; Dan. vii. 13, 14; ii. 44; ix. 25; xii. 1; Hos. iii. 5; xiii. 10, 14; Mic. ii. 13; iv. 3, 8; v. 1, 2, 4, 5; Zeph. iii. 15, 17; Zech. vi. 12, 13; xi. 4, 7; xiii. 7; xiv. 9; Mal. iii. 1—3; Luke i. 32, 33; 1 Cor. xv. 2, 25; Mat. iv—xxvi; Mark i—xiv; Luke iv—xxii; John i—xix; Acts i—xix; Rev. i—xxii; 1 Tim. i. 17; vi. 15, 16.

For almost two thousand years after the call of Abraham, and especially after the departure of the Israelites from Egypt, very few Gentile sinners had been converted, or even called to fellowship with God. But the promised Shiloh had scarcely appeared in the likeness of sinful flesh, when wise men from the east, two centurions, the Syro-Phenician woman, and the Samaritans and Greeks, received him by faith. He had scarcely ascended to heaven, when he poured down the Holy Ghost in a wonderful manner. Qualified by his influences, the apostles and others, beginning at Jerusalem, preached with amazing success, and confirmed their doctrine by miracles. Within about forty years, Arabia, Egypt, Ethiopia, and Cyrene, on the south and west; Chaldea, Mesopotamia, Assyria, Armenia, and Persia, on the east; Phenicia, Syria, Lesser Asia, Pontus, Thrace, Greece, Illyricum, * Italy, if not also France,

* N. B. The churches of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, Colosse, Galatia, Perga, Pamphylia, Cilicia, Pisidia, &c, were in Lesser Asia; those of Philippi, Thessalonica, and Corinth, in Greece; and of Rome, in Italy.



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Spain, and Britain, on the north and west; had received the gospel; and multitudes had believed on Christ, and formed themselves into regular societies, under the apostles, evangelists, prophets, pastors, teachers, ruling elders, and deacons, whom he had appointed; and walked in holy fellowship with God, and among themselves. Wretched ignorance, gross idolatry, vain superstition, savage barbarity, shocking lewdness, and other like abominations, were, by the power of the gospel, obliged to give place to spiritual knowledge, piety, and virtue in every form; Gen. xlix. 10; Isa. xi. 1, 10; ii. 2; Mic. iv. 1; Joel ii. 28; Prov. i. 23; Isa. xxxii. 15, 16; xliv. 3, 4, 5; Mat. x. 23; xxviii. 20; John xiv. 17, 18, 26; xv. 26, 27; xvi. 7—14; xx. 22; Luke xxiv. 49; Acts i. 8; Ps. lxxii. 6; Hos. xiv. 5; Ezek. xxxiv. 26; Ps. lxv. 9—13; lxviii. 9, 10; Isa. lv. 10—13; Joel iii. 18, 21; Zech. xiii. 1; xiv. 8; Ezek. xlvii. 1—12; Isa. lxi. 3, 11; xxxv. 3, 5, 6, 7; xli. 17—19; xliii. 19; xii. 3; John vii. 38, 39; Mark xvi. 17, 18; Isa. xxxv. 3, 5, 6; xlii. 18; xxix. 18; John xiv. 12; Amos ix. 11; Ps. lxix. 34—36; xlv. 16; lxviii. 22—28; lxxii. 16, 17; Isa. lxi; xxxii. 20; lx. 20; Mat. xix. 28; v. 13, 14; Ps. cxxxii. 16; Ezek. xliv. 17—25; Gen. iii. 15; xii. 2, 3; xxii. 18; xxvi. 4; xxviii. 14; xlix. 10; Deut. xxxii. 36, 43; Ps. ii. 8; xiv. 7; xviii. 43; xxii. 27—31; xlv. 3—6, 9—17; xlvii; lxv. 5; lxvi. 1—4; lxvii; lxviii. 22—35; lxix. 33—36; lxxii; lxxxvii; lxxxix. 2, 3, 4, 18—29; xcii; xcvi—c; cx; cxxxii. 13—18; cxlix; Isa. i. 25—28; ii. 2—5, 17—21; iv. 2—6; ix, 7; xi, xii. xviii. 7; xix. 18—25; xxv, xxvi; xxvii. 1—6, 12, 13; xxix. 18—24; xxx. 18—26; xxxii. 1—4, 15—20; xxxv; xli. 10—20; xlii. 1—16; xliv. 2—5; xlv. 22—25; xlix. 6—26; lii. 15; liii. 10—12; liv; lv; lvi. 8; lvii. 14—19; lix. 16—21; lx—lxii; lxiii. 1—5; lxv. 16—25; lxvi. 8—14, 18—24; Jer. xxxi. xxxii; Ezek. xvii. 22—24; xxxiv. 11—31; xxxvi. 21—38; xxxvii; xl—xlviii; Dan. ii. 35, 44; vii. 14; Hos. i. 10, 11; ii. 14—23; xiv; Joel ii. 28—31; iii. 16—21; Amos ix. 11—15; Mic. iv, v; vii. 14—20; Zeph. iii. 9—20; Hag. ii. 6—9; Zech. ii. 10—13; viii. 20—23; xiv. 8—11; Mal. i. 11; iv. 2; Mat. viii. 11; xvi. 18; xx. 6—16; xiii. 3—52; xxi. 28, 29, 41, 43; xxii. 9, 10; xxvi. 13; xxiv. 14; xxviii. 18—20; Mark xvi. 15, 16; Luke ii. 32; xiv. 23; xxiv. 47; John i. 9; iii. 16, 17; viii. 12; x. 16; xi. 52; xii. 23, 24, 32; xvi. 8; Acts i. 8; ii—xix; Rom. i. 7, 8; xi. 11; xv. 8—19; 1 Cor. i. 2; 2 Cor. i. 1; viii. 1; Gal. ii. 2; Eph. i. 1; Phil. i. 1; Col. i. 1; ii. 1; iv. 13; 1 Thess. i. 1; 1 Pet. i. 1; Rev. i. 11.

During this period the Christians, and especially their teachers, were hated and persecuted by the Jews and the heathen mob. But, till their religion had spread and taken deep root among the Gentiles, they experienced no imperial persecution. God even made the junction of so many nations into one Roman empire, which Satan had erected as his impregnable bulwark against the approaching Messiah, a mean of its more easy spread. The destruction and dispersion of the Jewish nation, which soon after took place, were also calculated to wean men from the typical ceremonies, and to make them examine the character and religion of Jesus, who had so circumstantially predicted these events. From A.D. 66 to 312, the church was repeatedly under general persecutions, appointed by the Roman emperors, particularly under Nero, about 66; Domitian, 96; Trajan, 107; Adrian, 120; Aurelius, 160; Severus, 202; Maximin, 235; Decius, 250; Valerian, 257; Aurelian, 272; and Diocletian, 303. These persecutions were very useful to prevent the church's swarming with errors, or the propagators of them; for many, particularly the Gnostics, fond of mingling the heathen philosophy with the gospel of Christ, formed abominable tenets, in opposition to his person and grace. The monstrous Nero led the way in *imperial* persecution. Having, for his revenge, or his diversion, burnt part of Rome his capital, he charged it to the Christians' account. Multitudes of them were burnt in heaps in his gardens, for his nocturnal recreation; and in many corners of his vast empire, they were inhumanly exposed to wild beasts, or otherwise tortured and slain. For about 250 years after, scarcely a disaster, by sword, famine, or pestilence, came upon the Roman subjects, but the heathens, and especially their priests, pretended that the toleration of the Christians in their peculiar religion had provoked the gods to inflict it, and begged to have them utterly extirpated. The persecutions above-mentioned were all of them remarkably distressing. Those of Aurelius and Severus were extremely ruinous. Those under Maximin, Decius, and Valerian, were still more furious and cruel. Millions of Christians were murdered without, or by form of law. Multitudes were, for the public diversions, torn to pieces by lions, tigers, and other ravenous beasts, in the theatres. And the last, between A.D. 302 and 312, was still more terrible and bloody. Almost in every place of the Roman empire, Christians, and especially their preachers, were scourged to death; had their flesh pulled off them by pincers, or mangled with broken pots; or they were torn asunder by beasts, or between trees; or were roasted between gentle fires; or, by holes made in their flesh, had melted lead poured into their bowels. In Egypt alone, 144,000 are said to have been cut off by violent deaths, and 700,000 more banished. Their churches were everywhere demolished; and their books, especially the Scriptures, sought out and burnt.

Scarcely any, whether the Jewish nation or particular persons, as Herod, Domitian, &c., who had persecuted the Christians, long escaped the vengeance of God. Terrible ravages by the Goths, Persians, and others, had often punished the Roman empire. But never was the vengeance of Heaven so manifest as in the case of Diocletian and his assistants. He, and Heraclius his partner, had scarcely begun their barbarous work, when Galerius, their instigator, caused them to resign their authority and retire to a private life. After living some years in great anxiety, it is said that Diocletian poisoned himself. After several efforts to resume his imperial authority, Heraclius had his neck broken for attempting to murder Constantine his son-in-law. Maxentius and his army, of about 200,000, were most of them slain by the enemy, or drowned in the Tiber, where they had laid snares for Constantine. Galerius died of a most tormenting and loathsome distemper, begging the prayers of the Christians as a mean of his relief. Constantine, son to Constantius, the only Cæsar who had not joined in the persecutions, being called from Britain, was made emperor by his troops. He proclaimed a toleration of the Christian religion in the whole Roman empire; but Maximin his colleague in the East quickly revoked it, and attacked Constantine's forces, which were commanded by Licinus his brother-in-law. But, being shamefully routed, he, in a fury, murdered multitudes of the heathen priests, who had instigated him to the war. When he was ready to give a second battle to Licinus, he was struck with blindness and terrible torments in both body and mind. In rage and despair he poisoned himself, confessing that he was plagued by Jesus Christ for his persecution of the Christians. Licinus, who was now deputy emperor in the East, for a time pretended to favour the Christians; but, instigated by the heathen priests, he at last commenced a furious persecutor. In three great battles, in the last of which about 100,000 were slain, and himself taken prisoner, Constantine reduced him, after which he was put to death; Gen. iii. 15; Dan. xi. 30—35; Rev. vi. 3—12; John xv. 20; xvi. 2, 33; xxi. 18, 19; Acts xiv. 22; 2 Tim. ii. 11; iii. 12; Mat. xvi. 24; x. 17—22, 34—39; xxii. 6; xxiv. 9, 10, 18; Luke xii. 49—53; xxi. 12—17; Rev. ii. 10; iii. 10; 1 Cor. xi. 19; 2 Pet. ii. 1—3; Mat. xxiv. 5, 11, 24; Acts xx. 29, 30; 1 Tim. iv. 1—3; 2 Tim. iii. 1—6, 13; iv. 3, 4; Gen. iii. 45; Rev. vi. 12—17; xii. 2—4, 7; Deut. xxxii. 36—43; Ps. ii. 1—6, 9, 12; xxi. 8—12; lxviii. 14, 21, 23, 30; xciii; xcvi—xcix; cx. 5, 6; lxxxix. 23; xviii. 37—42; xxxv. 5, 6, 26; cxxxii. 18; Is. viii. 9, 10; ix. 4; xlii. 13, 14; xlix. 24—26; li. 22, 23; liv. 15, 17; xli. 11; xlv. 24; lxiii. 1—6; lxvi. 15, 16; Rev. i. 7.

From A.D. 320 to 606, all the emperors, except Julian, professed themselves Christians. Constantine and Theodosius in the fourth, and Justin I. and Justinian, in the beginning of the sixth centuries of the Christian era, distinguished themselves by their care for the church. Constantine first of all made the Christian the established religion of the empire. He admitted few but Christians to places of power or trust; and, while he erected churches and schools, and appointed salaries for their teachers, he warmly inculcated, and carefully exemplified, the due observation of the Lord's day. At first he tried soft methods for converting the heathens; but, finding them obstinate, he began to pull down their temples, break in pieces their idols, and banish, or even put to death, their enraged priests. By the free preaching of the gospel, and by the spread thereof among the Indians, Persians, and those on the east of the Euxine Sea, many were turned to the Lord. But Constantine's excessive kindness to the doctors of the Christian church, and to their new converts, tempted them to ambition and dissimulation. Many, awed by his authority or example, or attracted by the favours they expected, professed themselves Christians, who had neither knowledge of, nor due regard to, Jesus or his truths. By his assumption of a kind of headship over the church, at least in some instances, the clergy were encouraged to model her government according to the form of that established in the empire. The favours of Theodosius, Justin, and Justinian, were perverted to much the same purpose. While the inundations of the ravaging Goths, Huns, &c., were almost ruining both church and state, the Donatists in Africa, who separated from their fellow-Christians as not sufficiently pure in their practice; the Arians and half-Arians, through most of the empire, who denied our Saviour's proper divinity; the Pelagians, who denied the necessity of his righteousness for our justification, and of his Spirit's influence to regenerate the heart; the Nestorians who were thought to hold a twofold person in Christ; and the Eutychians, who allowed him but one compounded nature, and other corrupters of the truth, were fearful plagues to the church, by their soul-ruining errors, and by the furious contentions, rival councils, and even persecutions and massacres which they produced. The Arians, who in the fourth century held about thirty-two councils, and had often persecuting kings or emperors to abet them, were peculiarly hurtful, and had once forced most of the clergy to their side. But the doctrines of Pelagius, especially when a little refined, gradually and more insensibly infected most of the Christian church, both ministers and people.

By such means the church became a motley mass of practical heathens, mingled with a few real and circumspect Christians. The great zeal of the fashionable clergy was to render her in her offices superior and subordinate, similar to the imperial state; and, for the gratification of their carnal proselytes, to borrow whatever they could find from the Jewish or heathen superstitions. Even in the fourth century, lordly bishops, metropolitans, archdeacons, subdeacons, exorcists, and canonical singers were introduced. Candles were lighted by day in the churches. Incense was burnt while prayers were offered or sacraments administered. On the stated fasts some particular meats were forborne. Abstinence from marriage was esteemed a high degree of sanctity, especially among the clergy. Prayers were directed to saints departed. Pretended relics were held in great veneration. Images of saints, and of Jesus Christ, were placed in churches, and sometimes were worshipped. The clergy began to officiate in canonical robes, which they held to be sacred. Prayers were made for the dead, and even sometimes for mitigation of torments to the damned. Baptism was held of absolute necessity to salvation, and hence was administered to the dead, or by lay persons. Pilgrimages to our Saviour's sepulchre, and a monkish retirement from fellowship with mankind, were reckoned a transcendent devotion. By the end of the sixth century the doctrines of the church were deeply infected with Pelagianism. The discipline had been long remiss, corrupt, or partial, chiefly in favour of the liberal or the



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great; and the principal concern of the leading clergy was who should be greatest. The notion of a purgatory or middle state; multitudes of sacred festivals and litanies, in honour of angels, the Virgin Mary, and martyrs; and consecrations of churches, were introduced. Everything supposed to have had connexion with martyrs was held in veneration. But not contented with all these human or rather devilish inventions in the worship of God, Gregory the Great, a sainted and famous bishop of Rome, added his new canons of the mass; his canticles and antiphones; and his almost innumerable ordinances concerning stations, litanies, processions, lent, oblations for the dead, pontifical robes, consecrations, and relics; Mat. xxiv. 5, 11, 24; Acts xx. 29, 30; 1 Cor. xi. 19; 1 Tim. iv. 1—3; 2 Tim. iii. 1—6. 13; iv. 3, 4; 2 Pet. ii. 1, 3; Rev. vii, viii; xii. 8—17.

In the beginning of the seventh century two principal enemies to Jesus Christ formally appeared on the earth; the *Mahometan delusion* in the East, which has ever since extirpated or oppressed the Christian religion in a great part of the world; and the long predicted *Antichrist* in the west. The imperial seat had been long before removed to Constantinople. The Western empire had been abolished, and ten motley kingdoms formed out of its ruins. Every shadow of Rome's ancient forms of government by kings, consuls, decemvirs, tribunes, dictators, emperors, heathen or Christian, was gone; and Rome itself, in A.D. 566, subjected to the exarch of Ravenna. These things had given the bishops of Rome an opportunity to extend their ambitious views. The clerical form of church government still wanted an imperial LORD OVER ALL instead of Jesus Christ; and, by promoting divisions, by encouraging appeals to themselves from the eastern and other bishops, by pretending deeds of councils in their own favour, and by unwearied struggles with the bishops of Constantinople, the Romish bishops had long and earnestly contended for the supremacy. About A.D. 606 or 608, Phocas, an absolute monster of treachery, cruelty, and everything horrid, had, by the inhuman murder of his worthy master Mauritius and family, become the Emperor of the East. It seems the bishop of Constantinople disdained the friendship of this infernal wretch. But Boniface III. of Rome, by his fulsome flatteries, obtained his imperial appointment to be the UNIVERSAL BISHOP *of the Christian church*. Deputies were immediately despatched throughout the Western churches, to introduce the new Gregorian superstition, and to procure a formal submission to the Roman pope. The missionaries being extremely ignorant of everything important, or at least incapable of officiating in the language of the places to which they were sent, it is said Pope Vitalian, about A.D. 666, appointed their public worship to be everywhere performed in the now long disused Latin tongue. This at once concealed the ignorance of his missionaries, and became a standing badge of the church's subjection to Rome. Just five prophetic months, or 150 years, after the pope had obtained his spiritual supremacy, and 666 years after John had received his Revelations in Patmos, Pope Stephen III. assisted by Pepin king of France, who, by the help of a former pope, had treacherously usurped his master's throne, rendered himself a CIVIL LORD of the states of Rome, Ravenna, and Pentapolis; in consequence of which his cardinals, or privy counsellors, dressed themselves in purple and scarlet. Several of the succeeding popes claimed an absolute power to dispose of, not only the Christian kingdoms and empires, but even of what belonged to heathens, everywhere in the world. By deceiving or terrifying princes with their excommunications and interdicts, by decoying or forcing them to the holy war in Canaan, and by raising up traitors against them, they caused them to submit to their slavery. The ten kingdoms, which had been formed out of the ruins of the Western empire, all submitted to the idolatry, superstition, and clerical tyranny of Rome. The haughty pontiffs even pretended to command the angels, whether good or bad, to do what they pleased; nay, they claimed an authority over JEHOVAH himself; in empowering their priests to create or divide the glorified body of his Son at their pleasure; in adding to his standard of faith and practice apocryphal tracts, human traditions, and decrees of popes or their councils; in founding the authority of his oracles on the will of their church, and, contrary to his express command, debarring all but their clergy from the free perusal of them; in altering, reversing, or confirming his laws as they pleased; in making multitudes of persons and things his partners in worship, and in protection of the world; in appointing multitudes of holidays in opposition to his law; and by pardoning men's sin, or indulging them in it, and cancelling the obligations of oaths, &c. Most dreadful were the scenes of wickedness against God and man which prevailed in the whole Antichristian body, but especially among their clergy. These, *regular* and *secular*, multiplied like *locusts*, till, by their delusions and oppressive exactions, they everywhere destroyed the souls of the people, enslaved their bodies, and ruined their estates. Under the different denominations of Augustinians, Benedictines, Franciscans, Dominicans, Carmelites, Jesuits, &c., huge armies of monks zealously supported the Romish bishop and his abominations. In the Benedictine order alone before the Reformation, it is said there had been above 15,000 monasteries, 24 popes, 200 cardinals, 1600 archbishops, 4000 bishops, 15,700 abbots who had been authors, and 156,000 *deified saints*. While the pope and his clergy wallowed in every fleshly abomination, and everywhere spread the most pernicious errors, gross idolatry, and superstition, by pretences to uncommon sanctity, and by magical wonders and pretended visions, they made their ignorant votaries believe what they pleased. By inhumanly excluding from trade, *or even from their habitations*, such as dissented from them; and by murderous *inquisitions*, massacres, and wars, in which millions of Waldenses and *Protestants* were slain, they terrified others into a blind submission; Dan. vii. 20—25; xi. 36—39; 2 Thes. ii. 3—12; 1 Tim. iv. 1—3; 2 Tim. iii. 1—7, 13; iv. 3, 4; Rev. ix. 1—11; xi. 2; xiii; xvii. 1, 14, 17, 18; xviii. 12, 13.

Notwithstanding the diabolical fraud and barbarous rage of these Antichristian *locusts* and their abettors, Jesus Christ has always qualified and encouraged a proper number to *bear witness* for his injured doctrines and laws against the contrary abominations. Among whom may be reckoned the council of Charles the Great of France at Frankfort, in the eighth century; Claude bishop of Turin, and his followers, in Piedmont, in the ninth and tenth; the WALDENSES in the south of France, in the twelfth and subsequent centuries; who, by war and persecution, were scattered into Germany, Italy, and Britain; and of whom Wickliffe and his followers in England, in the fourteenth century, and Huss and his followers in Germany, in the fifteenth, were the genuine offspring. Notwithstanding their faithful contendings, and notwithstanding dreadful judgments inflicted by Saracens, Turks, &c., the Antichristians still prevailed. The oracles of God were almost wholly unknown. Many of the bishops had never perused, and perhaps never seen them. Doctrines were tried by false miracles and lying wonders, not by the word of God. Many of the leading truths of the gospel were buried in oblivion, and the contrary errors established and believed. Even the remains of truth were rendered almost unintelligible, by scholastic terms and arguments. Religion lay buried under wicked and senseless traditions and papal decrees. Worship was drowned in depths of heathenish, Jewish, or magical superstitions. Devotions chiefly consisted in adoring the sacramental bread, the Virgin Mary, saints, angels, images, and relics. Pardons of sin, or indulgences therein; admission to ecclesiastical offices, or even to celestial thrones, were sold for money; and none but the poor, who could pay nothing, were consigned to eternal damnation. In ignorance many of the clergy were similar to brutes; but in pride, avarice, oppression, lewdness, blasphemy, and everything abominable, they were complete infernals. Meanwhile God,—by making the *holy war* a means of introducing knowledge from the east—by forcing the learned Greeks into the papal dominions, through the capture of Constantinople by the Turks,—and by causing the contentions between the rival popes, and the struggles of the councils of Basil and Pisa, to sink the credit of the pontiffs among their votaries,—prepared the way for the Protestant reformation.

In A.D. 1517, Zuinglius in Switzerland, and Luther in Germany, shocked with the blasphemous manner in which the papal pardons of, and indulgences in sin were exposed to sale, openly declared their detestation of them. By a diligent search of the Scriptures in defence of their conduct, their views of divine truth were exceedingly enlarged; and what they apprehended themselves they boldly preached to others, and warned them of their danger in a continued adherence to Rome. Wearied of the tyranny, and detesting the monstrous wickedness of the Romish clergy, multitudes embraced their doctrine, and attempted to search the Scriptures for themselves; for which purpose the learned reformers supplied them everywhere with *translations* in their mother tongue. Notwithstanding the utmost efforts of the popish rulers in both church and state, by pretending miracles and apparitions; by perfidy and flattery; by prohibitions of Protestant books; by wars, persecutions, and massacres;—and notwithstanding the lukewarmness, scandals, contentions, and even enthusiastic madness and horrible blasphemy, which took place among too many of the nominal Protestants; the true scriptural religion was, in less than fifty years, not only preached with remarkable success, but formally established by the civil authority, in a great part of Germany, in Sweden, in Denmark, in Holland, and half of Switzerland, and in Britain; and was by public edicts, allowed in France, Poland, Hungary, and Transylvania. Since that period the Protestant religion has been almost entirely rooted out of Hungary, Austria, Bohemia, France, Palatinate on the Rhine, &c.; and the Papists have greatly increased in several of the Protestant dominions. Perhaps the number of Protestants in Europe may have decreased 15,000,000 from what it was about 200 or 180 years ago. On several occasions, as in Germany, 1418 and 1550, and in Britain 1558 and 1688, the opposers of Antichrist have been remarkably delivered, after they had *for three years and a half* appeared on the very brink of destruction. But the great slaughter of Christ's *witnesses*, by the apostatizing of Protestants to the essentials of popery, and by the persecutions of such as shall continue faithful, and their glorious resurrection, we suppose, are still future; Rev. xi. 2—10; xiv. 1—23; xvii. 14—17.

Partial effusions of the vials of God's wrath upon the Antichristians have also taken place. The Saracens not only murdered their eastern brethren in error, idolatry, and superstition; but, about A.D. 713, conquered Spain, and afterwards ravaged France and a part of Italy; seized upon Sicily and Naples; and thought it highly meritorious to harass and murder the Romish idolaters. From A.D. 830 to 980, the contentions between the descendants of Charles the Great, and the invasions of the Hungarians, deluged Germany, France, and Italy with torrents of human blood. From A.D. 1090 to 1290, millions perished in the pretended HOLY WAR with the infidel Saracens and Seljukian Turks for the recovery of Canaan. Scarcely a kingdom in Europe but was disordered in its constitution, drained of men and beggared of wealth, by these mad attempts, which the popes promoted with all their fury and craft, that they might have an opportunity to extend their power in Europe, while the princes of the respective nations warred in the East. From A.D. 1200 to 1370, the furious wars between the *papal* and *imperial* factions, commonly called GUELFS and GIBELINS, rendered Germany and Italy a comparative desert. Between A.D. 1370 and 1447, or later, the frequent contentions of rival popes, and the brave resistance of the faithful Bohemians, involved the Antichristian dominions in terrible misery and bloodshed. Between A.D. 1486 and 1534, a



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sweating sickness, and other pestilential disorders, cut off multitudes in England, Germany, and France. Between 1370 and 1698, the Ottoman Turks made the most shocking havoc among the Papists who inhabited Hungary, Poland, Dalmatia, the Mediterranean isles, and even part of Italy and Germany. But none of these plagues in the least reformed the pope or his votaries. When, between A.D. 1517 and 1570, about the half of his subjects revolted and embraced the Protestant religion, shame obliged their neighbours to drop several of their papal customs, that were absolutely stupid or horribly wicked; but the whole substance of their errors and corruptions, a little varnished, was judicially established by the council of Trent, which was concluded A.D. 1563. But at the end of 1260 years, from the birth of the pontiff's *ecclesiastic* or *civil* supremacy, *i. e.* about A.D. 1866, or 2016, we expect still more tremendous VIALS of divine wrath to be poured out upon the Antichristian state, which, for about thirty years, shall render their persons and countries miserable; and, together with the pure preaching of the gospel, shall abolish their pretended religion, at the very same time that the delusions of Mahomet shall be banished from the east. The princes who had long supported the papal interest and their subjects, enlightened by the gospel, shall, with an active zeal, detest its wickedness and accelerate its ruin; Dan. vii. 11, 26; xi. 40—45; xii. 1, 10—12; Zeph. iii. 8; Joel iii. 12—14; 2 Thes. ii. 8; 2 Tim. iii. 9; Rev. ix; xi. 13, 18, 19; xiii. 10; xiv. 4—20; xv. 7, 8; xvi; xvii. 14—17; xviii; xix. 2, 11—21; Deut. xxxii. 36—43.

The Antichristian and Mahometan delusions being extirpated from the face of the earth, the gospel will, we expect, with amazing rapidity and success, spread through the whole habitable world. Both Jews and Gentiles shall heartily embrace it, and turn to the Lord with one consent, and unite in his body the church. Then shall her doctrine, worship, discipline, and government, be restored to the apostolic plan, and exactly correspond with the *measuring line* and *reed* of God's word. Astonishing shall be the abilities, labours, and success of her pastors and other officers; and amazing the knowledge, holiness, zeal, order, unanimity, and peace of her members. Such shall be their multitude and quality, as if all the ancient martyrs had risen from their graves to enjoy the most glorious fellowship with Christ. So general shall be the reformation of mankind, that perhaps few will remain apparently wicked: and long, perhaps a thousand years, shall this happy period continue; Gen. iii. 15; xii. 2, 3; xxii. 18; xxvi. 4; xxviii. 14; xlix. 10; Deut. xxxii. 36—43; Ps. ii. 8; xiv. 7; xviii. 43; xxii. 27—31; xlv. 3—6, 9—17; xlvii; lxv. 5; lxvi. 1—4; lxvii; lxviii. 22—35; lxix. 33—36; lxxii; lxxxvii; lxxxix. 2, 3, 18—29; xciii; xcvi—c; cx; cxxxii. 13—18; cxlix; Is. i. 25—28; ii. 2—5, 17—21; iv. 2—6; ix. 8; xi; xii; xviii. 7; xix. 18—25; xxiv. 23; xxv; xxvi; xxvii. 1—6, 12, 13; xxix. 18—24; xxx. 18—26, 29; xxxii. 1—4, 15—20; xxxv; xli. 10—20; xlii. 1—16; xliv. 2—5; xlv. 22—25; xlix. 6—26; lii. 15; liii. 10—12; liv; lv; lvi. 8; lvii. 14—19; lix. 16—21; lx—lxii; lxiii. 1—5; lxv. 16—25; lxvi. 8—14, 18—24; Jer. xxxi; xxxiii; Ezek. xvii. 22—24; xxxiv. 11—31; xxxvi—xlviii; Dan. ii. 35, 44; vii. 14, 22, 27; ii. 12; Hos. i. 10, 11; ii. 14—23; iii. 5; vi. 2; xiv; Joel ii. 28—32; iii. 16—21; Amos ix. 11—15; Mic. iv. 5; vii. 14—20; Zeph. iii. 9—20; Hag. ii. 6—9; Zech. ii. 10—13; viii. 20—23; xiv. 8—11, 20, 21; Mal. iv. 2; Rom. xi. 12, 15, 25—32; Rev. vii; xi. 11—19; xv. 2—4; xix. 1—9; xx. 1—5; xxi, xxii. 1—6.

At the end of this blessed period, perhaps about A.D. 2860 or 3000, Satan will be again loosed from his long restraint; and after corrupting the members of the church, will assemble the Turks, Russians, or others of a like savage temper, to destroy her; but the fearful vengeance of God shall overtake them in their attempts. Then cometh the end of the world, *at what distance we know not;* when Jesus who had all along from the creation managed whatever pertained to his church, whether in heaven or earth, shall appear with power and great glory, attended with all his holy angels, to judge the world; especially with respect to their behaviour towards him and his people. The unnumbered millions of mankind, now raised from their graves, shall attend at his bar for trial, and to receive their final sentence of everlasting happiness or misery. The saints being caught up to the right hand of Jesus Christ in the air, shall be openly acknowledged, acquitted, and adjudged to happiness. Devils, and their wicked seed among mankind, while their sins are publicly exposed, shall be condemned, and immediately driven to everlasting misery in hell. Then shall Jesus in solemn manner conduct his ransomed saints into the everlasting happiness of heaven, and present them before his Father faultless, with exceeding joy.—Then, to mark the emptiness of the carnalists' portion; to give them a terrible exclusion from it; and to purge this lower world from every effect of the curse; and that it may, for the eternal advantage of the saints and honour of God, be fashioned anew, it shall be wholly burnt; Luke xviii. 8; xvii. 24—37; Mat. xxiv. 36—41; Mark xiii. 24—27; Rev. xx. 7—15; Gen. iii. 15; Deut. xxxii. 36—43; Job xix. 25—27; Ps. l. 2—6; xcvi. 11—13; xcviii. 7, 8; cx. 5, 6; Is. xxvi. 19; Dan. xii. 2, 3; Eccl. xii. 14; Hos. xiii. 14; Mat. xxii. 11—13, 30, 31; xxiv. 29—31, 42—51; xxv. 6—13, 19—46; xxvi. 64; John v. 28, 29; xiv. 3; Acts iii. 21; xvii. 31; Rom. ii. 16; xiv. 9—12; 2 Cor. v. 10; 1 Thes. iv. 14—17; Heb. 9. 28; 1 Cor. xv. 20—55; 2 Thes. i. 6—10; 1 Tim. vi. 14, 15; Tit. ii. 13; 2 Tim. iv. 8; 1 Pet. iv. 5; Col. iii. 4. Jude 14, 16; Rev. i. 7; xxii. 12, 20; Ps. ix. 15, 17; xvi. 10, 11; —xxxi. 19; 1 Cor. xiii. 12; Is. xxxv. 10; li. 11; lx. 19, 20; Rev. xxi; xxii. 1—5; vii. 9—17; 2 Pet. iii. 10—13; Is. lxv. 17, 18; lxvi. 22.

## CHAPTER V.

### A CHRONOLOGICAL HARMONY OF THE SCRIPTURE HISTORIES AND OF THE FULFILMENT OF ITS PREDICTIONS.

| Year of the World. | Before Christ. | |
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| | | FROM eternity JEHOVAH himself alone subsisted in three persons, Father, Son, and Holy Ghost; Gen. xxi. 33; Deut. xxxiii. 27; Ps. xc. 2; Is. xliv. 6; Hab. i. 12; 1 John v. 7; 2 Cor. xiii. 14; Mat. xxviii. 19; iii. 16, 17, &c. |
| | | God decreed whatever comes to pass; Acts xv. 18; Is. xlvi. 10; Eph. i. 11; 2 Tim. i. 9, &c. He made the covenant of grace with his Son as the Mediator and Representative of his elect; Ps. xl. 6—8; lxxxix. 3, 4; Is. liii. 10; Jer. xxx. 21; Zec. vi. 13. |
| 1 | 4004 | God created all things; covenanted with mankind; Adam fell into sin, and his posterity in him; God published salvation by Christ, but denounced troubles and sorrows in this life; Gen. i—iii; Exod. xx. 11; Eccl. vii. 29; Rom. v. 12—21; 1 Cor. xv. 22. |
| 2 | 4003 | Cain, and not long after, Abel is born, perhaps with twin-sisters. Some years after Cain becomes a husbandman, Abel a shepherd, Gen. iv. |
| 129 | 3875 | Cain and Abel offer sacrifice. Cain murders Abel, and is punished; but his family increases; Gen. iv; Heb. xi. 4; 1 John iii. 12; Jude. Next year Seth is born. |
| 235 | 3769 | Enos is born. Public societies for God's worship are introduced, to distinguish the Sethites from the offspring of Cain; Gen. v. 6; iv. 26. |
| 987 | 3017 | After predicting the last judgment, pious Enoch is translated to heaven without tasting of death; Gen. v. 23, 24; Heb. xi. 5; Jude 14, 15. |
| 1056 | 2468 | Noah, the famous preacher and patriarch, is born, to the great joy of Lamech his father; Gen. v. 28; Ezek. xiv. 14, 20. |
| 1536 | 2468 | The Sethites marrying with the Cainites, men become abominably wicked. Noah warns them of the flood, and begins to build his ark; Gen. vi; Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5. |
| 1656 | 2348 | Methuselah, son of Enoch, dies. The world, with perhaps double of its present inhabitants, is drowned by a flood. Noah, his family, and some animals, are preserved in the ark; Gen. v. 27; vii; Luke xvii. 26, 27; Mat. xxiv. 37—39; Job xxii. 16; 1 Pet. iii. 19, 20; 2 Pet. ii. 5; iii. 6. |
| 1657 | 2347 | The flood ceases; the ark settles in Armenia: Noah, his sons, and the animals, came forth of the ark. Noah offers sacrifices of thanksgiving. God covenants with him; allows him to eat flesh; forbids murder; gives him the rainbow, as a token that the earth should never more be drowned. Not long after Noah plants a vineyard; is drunk; and foretells the fate of his seed; Gen. viii, ix; Is. liv. 8—10. |
| 1760 | 2244 | Men, being generally recorrupted, build the tower of BABEL. God confounds their language, and disperses them. Nimrod founds a kingdom in Chaldea, Ashur another in Assyria, and Mizraim a third in Egypt; Gen. x. 9—13. |
| 2008 | 1996 | Two years after the death of Noah Abraham is born, in the 130th year of Terah. Sarai or Iscah, his brother Haran's daughter, is born ten years after; Gen. xi. 26—32; xvii. 17; xx. 12. |
| 2079 | 1925 | Chedorlaomer, king of Elam, subdues the kingdoms of Sodom, Gomorrah, &c. Gen. xiv. 1—3. |
| 2083 | 1921 | Terah dying after they had dwelt five years in Haran, Abraham, directed by God, and encouraged by a promise of Christ, and a numerous seed, enters Canaan. The land is promised to his seed. A famine forces him into Egypt. From hence the 430 years of the Hebrew sojourning are reckoned by some; Gen. xii; Jos. xxiv. 2, 3; Neh. ix. 7, 8; Ps. cv. 9—15; Exod. xii. 40, 41; Acts vii. 2—5; Gal. iii. 17; Heb. xi. 8. |
| | | Returning to Canaan, Lot retires to Sodom. God renews his covenant with Abraham. He removed southward to Hebron, and built an altar for the worship of God; Gen. xiii. |
| 2091 | 1913 | After twelve years' servitude the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, revolted; Chedorlaomer and his allies ravage their country, defeat their troops, take Lot and others captive. Abraham defeats the conquerors, rescues the prisoners, recovers the spoil, and is blessed by Melchizedek. God promises him a numerous seed, and Canaan for their inheritance; Gen. ix. 25; xiv, xv; Heb. vii. 1—11; Acts vii. 6, 7; Gal. iii. 17; Ps. cv. 9—15; Neh. ix. 7, 8. |
| 2093 | 1911 | Despairing of the promised seed by herself, Sarah gives Hagar to Abraham for a concubine, that she might bear it. After Hagar had fled from the family, and returned, she bears Ishmael; Gen. xvi; xxv. 12—18; Gal. iv. 22—31. |
| 2106 | 1898 | God constitutes Abram, and his seed by Isaac, his peculiar people; appoints circumcision as the seal of this covenant; changes Abram's and Sarai's names. Soon after he and two angels visit Abraham and Sarah, renew the promise of Isaac's birth; Abraham intercedes for the preservation of Sodom, &c.; the two |
| 2107 | 1897 | angels warn Lot and his family to remove; Sodom, Gomorrah, Admah, and Zeboim, are destroyed by fire and brimstone; |



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| Year of World. | Before Christ. | |
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| | | Lot's wife is turned into a pillar of salt; the Dead Sea is formed out of this country. Not long after, Lot, made drunk by his two daughters, commits incest with them, and hence the Moabites and Ammonites proceeded; Gen. xvii—xix; Is. xiii. 19; i. 9, 10; Ezek. xvi. 46—50; Zeph. ii. 9; 2 Pet. ii. 6—8; Jude 7; Amos iv. 11. |
| 2108 | 1896 | Sarah bears Issac. About three or four years after Ishmael mocks him; and he and Hagar are in consequence expelled from the family; Gen. xxi; Acts vii. 8; Rom. ix. 9; Heb. xi. 11, 12; Gal. iv. 22—31. |
| 2144 | 1860 | To try Abraham's faith and obedience, God commands him to offer Isaac in sacrifice. Abraham readily obeys; Isaac's death is prevented, and Abraham and his family greatly blessed; Gen. xxii; Heb. xi. 17—19; James ii 21. Soon after Sarah dies, and is buried at Machpelah; Gen. xxiii; xlix. 30—32. |
| 2148 | 1856 | Isaac, by the direction of Providence, is married to Rebekah the daughter of Bethuel, his Syrian cousin, Gen. xxiv; Shem, the son of Noah, dies ten years after; Gen. xi. 10, 11. |
| 2168 | 1836 | While Abraham's family by Keturah and Hagar mightily increase, Esau and Jacob are born to Isaac; Gen. xxv; Jos. xxiv. 4; Acts vii. 8; Rom. ix. 10—13. |
| 2183 | 1821 | Abraham dies. Four years after, Heber, the great grandson of Shem, dies, aged 464 years; from whom the HEBREWS were named; Gen. xxv. 7; xi. 17. |
| 2208 | 1796 | Esau having sold Jacob his birthright, marries two Canaanites, which grieves his parents; Gen. xxv. 27—34; xxvi. 34; Heb. xii. 16. |
| —— | —— | Being blessed of God, Isaac greatly prospers, notwithstanding the envy of the Philistines; Gen. xxvi. |
| 2244 | 1760 | Instigated by his mother, Jacob fraudulently obtains his father's principal blessing. Esau's rage hereat obliges him to flee to Mesopotamia. He receives a vision and promise at Bethel; arrives at Haran, and serves Laban his uncle; Gen. xxvii—xxix; Heb. xii. 16; Gen. xxxi. 13; Hos. xii. 3, 4, 12. |
| 2251 | 1753 | For his service Jacob receives Leah and Rachel, his two cousins, for wives; by whom, and their handmaids, within fourteen years, he has eleven sons and one daughter. God also renders him rich in flocks; Gen. xxix, xxx; Hos. xii. 12; Acts vii. 8. |
| 2265 | 1739 | After serving Laban for twenty years, Jacob and his family privately remove to Canaan. Laban pursues, but is pacified. Jacob meets with angels at Mahanaim; with God at Peniel; and with Esau in love; Gen. xxxi—xxxiii. |
| 2270 | 1734 | Dinah is deflowered, and the Shechemites circumcised and murdered. Jacob removes to Bethel, where Deborah, Rebekah's nurse, dies. Soon after Rachel dies in childbirth of Benjamin. Reuben commits incest with Bilhah; Gen. xxxiv, xxxv. |
| 2276 | 1728 | Joseph, now seventeen years old, is for his dreams, hated, and sold by his brethren to Ishmaelites and Midianites, who sell him to Potiphar the Egyptian; Gen. xxxvii; Ps. cv. 17; Acts vii. 9. |
| 2286 | 1718 | About seventeen years after his marriage with Shuah the Canaanitess, Judah commits incest with Tamar his daughter-in-law, who bears him Pharez and Zerah. Joseph refuses to commit adultery with his mistress; and by false accusation is imprisoned; Gen. xxxviii, xxxix; Ps. cv. 18. |
| 2288 | 1716 | Isaac dies, aged 180 years. Soon after Esau removes from Canaan, and finally settles in mount Seir; where his family, cohabiting with the Horites, wonderfully increase; Gen. xxxv. 28, 29; xxxvi. |
| 2289 | 1715 | Having, perhaps two years before, interpreted the dreams of the *baker* and *butler*, Joseph is liberated, and interprets those of Pharaoh; is made ruler of Egypt, and married to a princess; Gen. xl, xli; Ps. cv. 19—22; Acts vii. 10. |
| 2296 | 1708 | After seven plenteous years, a terrible famine begins in Egypt and the places about; Gen. xlii. 52; Acts vii. 11; Ps. cv. 16. |
| 2298 | 1706 | After Jacob's sons had twice gone to Egypt to buy corn, and been tried by Joseph, he and all his family go and reside there, and are nourished by Joseph; Gen. xlii; xlvi; Acts vii. 11—15; Ps. cv. 17, 23; Jos. xxiv. 4. |
| —— | —— | By the sale of the corn which he had laid up during the plenteous |
| 2303 | 1701 | years, Joseph renders the money, cattle, lands, and persons of the Egyptians, their king's property; Gen. xlvii. |
| 2315 | 1689 | After blessing Joseph's sons and his own, Jacob dies, and is with great pomp carried to Canaan and buried. Joseph's brethren supplicate forgiveness; Gen. xlviii—l; Acts vii. 15, 16; Heb. xi. 21. |
| 2369 | 1635 | Joseph, having foretold the deliverance from Egypt, and given orders concerning his bones, dies; Gen. l. 22—26; Heb. xi. 22. |
| 2413 | 1591 | The oppression of the Israelites begins. *Twenty years after*, Moses is born; and is saved from the water, and educated by Pharaoh's daughter; Gen. xv. 13; Exod. i; ii. 1—10; vii. 7; xvi. 20; Acts vii. 18—22; Heb. xi. 23. |
| 2473 | 1531 | Moses, now forty years old, kills a murderous Egyptian; flees into Midian; marries Jethro's daughter; Ex. ii. 11—22; Acts vii. 23—29; Heb. xi. 24—26. |
| | | About this time Job is plunged into great distress; disputes with his friends; is reproved by his Maker, and graciously delivered; Job i—xlii; James v. 11; Ezek. xiv. 14, 20. |
| 2513 | 1491 | Pitying the Hebrews' affliction, God appears to Moses at Sinai in a burning bush; appoints him and Aaron to lead them out of Egypt. After ten plagues the Egyptians allow them to depart; but afterwards pursue them through the Red sea, and are drowned, to the great joy of the Hebrews; Gen. xv. 13, 14; xlvi. 4; Exod. ii. 23—25; iii—xv; xx. 2; Deut. iv. 20, 34; vii. 18, 19; xi. 2, 3; xxix. 2, 3; Josh. xxiv. 5—7; 1 Sam. xii. 8; Neh. ix. 9—12; Ps. lxvi. 10—12; lxxiv. 12—15; lxxviii. 12—14, 42—53; lxxx. 8; lxxxi. 5, 6; lxxviii. 13—20; cv. 26, 39; cxiv. 1—3; cxxxv. 8, 9; cxxxvi. 10—15; Is. lxiii. 7—14; Jer. xxxii. 20, 21; Ezek. xvi. 3—6; Acts vii. 30—36; Heb. xi. 27—29. Directed by the pillar of cloud, the Hebrews travel in the Arabian desert south-eastward to Sinai. The bitter waters of Marah are sweetened. Quails, manna, and water from the rock, are bestowed by God for their provision. They defeat the Amalekites, and have rulers appointed; receive God's laws from mount Sinai, and are entered into covenant with him. God directs the form of his tabernacle; appoints his priests, and their consecration. Moses receives the tables of the moral law, and breaks them when he beheld the Hebrews worshipping their golden calf. By his intercession their destruction is prevented, and the tables of the law renewed; Exod. xv. 22—26; xvi—xxxiv; Deut. i. 6—18; iv, v; ix; x. 1—5; Neh. ix. 12—20. Ps. lxviii. 7, 8, 17; lxxviii. 15—25; cv. 40, 41; cvi. 13—16, 19—23; Ezek. xvi. 8—14; xx. 5—16; Acts vii. 37—44. |
| 2514 | 1490 | The furniture of the tabernacle is formed. It is erected, consecrated, and dedicated; Exod. xxxv—xl; Num. vii. Aaron and his sons are consecrated for priests; Lev. viii; xi. Laws of oblations, purifications, and festivals, are enacted by God; Lev. i—vii; x—xxvii. The second passover is kept; Num. ix. The Hebrews are numbered and marshalled; Num. i, ii, x; the Levites appointed to serve God instead of the first-born, and consecrated; Num. iii, iv; viii. After the giving of some other laws concerning the purity of the camp, suspected adulteresses, Nazarites, the priests' blessing of the people, and making two silver trumpets, the Hebrews march from Sinai. They murmur, and are plagued; have seventy elders added or confirmed in office. Miriam is smitten with leprosy and healed. The spies search Canaan. On their false report the Israelites despise it, and are condemned to wander and die in the wilderness. Korah and his companions rebel, and are fearfully destroyed. The priesthood is confirmed to Aaron and his family by the budding of his rod; and some laws, relative to oblations and purifications, are given; Num. v; vi; x—xix; xxxiii. 15—20; Deut. i. 19—46; ix. 22, 23; xi. 5, 6; Ps. lxxviii. 30—40; cvi. 17, 18, 24—27. |
| 2552 | 1452 | After wandering thirty-seven years in the Arabian desert, the Israelites come back to Kadesh-barnea. They murmur for want of water: Moses smites a rock to provide them with it. He and Aaron offend God. The Edomites refuse the Israelites a passage. Aaron dies. The Israelites murmur at the manna, and are plagued by fiery serpents, but healed by the sight of a brazen one. They conquer the Canaanitish kingdoms of Sihon and Og on the east of Jordan, which are afterwards given to the Reubenites, Gadites, and Manassites; Num. xxx. 21—47; xxxi, xxxii; Deut. ii, iii; x. 6; Ps. cvi. 32, 33; John iii. 14, 15; Josh. xii. 1—6; xiii. 8—32; xx. 8; Neh. ix. 16—23. Ezek. xx. 17—26. |
| 2553 | 1451 | Balaam, at Balak's request, repeatedly attempts to curse the Hebrews; but God obliges him to bless them, and denounce destruction upon their enemies. Advised by him, the women of Moab and Midian seduce the Israelites to whoredom and idolatry; which issues in a plague to Israel, and in destruction to Balaam and the Midianites; Num. xxii—xxv; xxxi; Ps. cvi. 28—31; 2 Pet. ii. 14, 15; Jude 11; Rev. ii. 14; Mic. vi. 4; Deut. xxiii. 3—6; Jos. xxiv. 9, 10; xiii. 21, 22. The new generation of Israelites are numbered; the manner of dividing Canaan settled; Joshua appointed to conquer it; its boundaries marked out, and princes nominated to divide it; Gen. xv. 18—21. Num. xxvi, xxvii; xxxiv. Laws of oblations at festivals; of vows; of cities of refuge; and of marriage of heiresses, are instituted; Num. xxviii—xxx; xxxv, xxxvi. |
| —— | —— | After a most solemn rehearsal of God's providences; an inculcation, explication, and enlargement of his laws; and declaration of his blessings and curses; Moses retires to mount Nebo or Pisgah, and dies, and is buried by God; Deut. i—xxxiv. |
| 2254 | 1450 | Succeeding to Moses, and encouraged by God, Joshua sends spies to Jericho; passes Jordan in a miraculous manner; circumcises the Hebrews; causes them to observe the passover; takes Jericho; punishes Achan for his sacrilege; takes Ai by stratagem; makes a league with the Gibeonites; Josh. i—ix; Heb. xi. 30, 31. |
| 2560 | 1444 | After spending six years in the conquest of the south and north |



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| | | parts of Canaan, Joshua, in the seventh, divides it by lot to the tribes of Judah and Ephraim, the Manassites, the tribes Benjamin, Simeon, Issachar, Zebulun, Asher, Naphtali, and Dan; sets up the tabernacle at Shiloh; appoints the cities of refuge, and assigns to the Levites forty-eight cities and their suburbs; dismisses the Reubenites and Gadites to their home on the east of Jordan, who erect an altar of memorial. The year after was the first sabbatical year, from which the years of release and of jubilee were afterwards reckoned; Gen. xv. 18—21; xlix; Exod. xxiii. 22—31; Deut. viii, xi; xxxii. 8—14; Josh. x—xxii; Neh. ix. 23—26; Ps. xliv. 2, 3; lxvi. 12; lxviii. 10—12; lxxviii. 54, 55; viii. 8—11; cv. 42—45; xxxv. 10—12; cxxxvi. 17—22; Jer. xxxii. 21, 22; Ezek. xvi. 8—14; xx. 28; Acts vii. 44. |
| 2570 | 1434 | Joshua assembles the Israelites; once and again he rehearses God's favours to them; renews their covenant with God; and dies, aged 110 years; Eleazar, the high priest, dies soon after; Jos. xxiii, xxiv. |
| —— | —— | Many of the Canaanites being left in the land, and permitted to entice them, most of the new generation abandon themselves to idolatry and its attendant impieties. Micah and the Danites are ringleaders herein. By refusing to punish the lewd rakes |
| 2591 | 1413 | of Gilbeah, the Benjamites procure their almost utter destruc- |
| or | or | tion. To punish their wickedness, the Lord delivers up the |
| 2579 | 1425 | Israelites for eight years to the oppression of the Mesopotami- |
| 2599 | 1405 | ans; Judg. i—iii; xvii—xxi; 2 Kin. xvii. 7, &c.; Neh. ix. 26, 27; |
| or | or | Ezek. xx. 28, 29. |
| 2587 | 1417 | Othniel, of the tribe of Judah, delivers the Israelites, and the land rests forty years; Judg. iii. 10, 11. |
| | | The Israelites having relapsed into idolatry, God delivers them |
| 2679 | 1335 | into the hand of the Moabites for eighteen years; Judg. iii. 12 |
| or | or | —14; after which Ehud, a left-handed man, of the almost ru- |
| 2645 | 1359 | ined tribe of Benjamin, delivers them; and the land rests eighty |
| 2719 | 1285 | years. During this period Shamgar routs the Philistines, and |
| or | or | Boaz marries Ruth; Judg. iii. 15—31; Ruth i—iv. |
| 2745 | 1259 | After the Israelites had been for twenty years oppressed by Jabin, king of the Canaanites who were left in the land, Deborah and |
| 2759 | 1245 | Barak deliver them, and celebrate their victory; Judg. iv, v; x, |
| or | or | xi; 1 Sam. xii. 9—11; Heb. xi. 32; Neh. ix. 27—31; Ps. cvi, |
| 2792 | 1212 | 40—43. |
| | | After they had been seven years oppressed by the Midianites, |
| 2799 | 1205 | Gideon a Manassite delivers them; Judg. vi, vii. |
| or | or | After Abimelech, a bastard son of Gideon, had murdered sixty- |
| 2835 | 1169 | nine of his brethren, and tyrannized over Israel three years, he |
| or | or | quarrels with his Shechemite friends; is knocked on the head |
| 2771 | 1233 | with a stone thrown by a woman from a tower; and, at his de- |
| 2799 | 1205 | sire, killed by his armour-bearer; Judg. ix; 2 Sam. xi. 21. Tola |
| or | or | began to judge the Israelites on the west of Jordan. Perhaps |
| 2860 | 1144 | not long after, Jair the Gileadite began to judge those on the east of Jordan. It was perhaps while they were conjunct judges that the Ammonites terribly oppressed the Israelites eighteen years; Judg. x. |
| 2815 | 1187 | Jephthah, a bastard of Gilead, delivers the Israelites; sacrifices |
| or | or | his daughter to fulfil a rash vow; and puts to the sword 42,000 |
| 2878 | 1126 | insolent Ephraimites; Judg. xi, xii. |
| —— | —— | After, or while Jephthah judged Israel six years, Ibzan seven, Elon ten, and Abdon eight, God delivers the Israelites, for |
| 2848 | 1156 | forty years, into the hands of the Philistines. Meanwhile Eli |
| or | or | the high priest of Ithamar's family judges Israel. Samson is |
| 2869 | 1135 | born and appointed to be a Nazarite. About the same time, or a few years afterwards, Samuel is born; Judg. xii, xiii; 1 Sam. i. |
| —— | —— | After Samson had for twenty years harassed the Philistines, he is taken prisoner, and enslaved by them; but at his death pulls |
| 2888 | 1116 | down the house, and kills multitudes of them. Encouraged |
| or | or | by this, the Israelites attack the Philistines; but, being defeated, |
| 2909 | 1095 | bring the ark to the camp; they are again routed, and the ark is taken. The judgments attending the ark, on themselves, and on Dagon their idol beside which they placed it, oblige the Philistines to send it back with honourable presents. The curious Bethshemites looking into it, 50,000 of them are struck dead. It is never returned to Shiloh, but remains at Kirjath-jearim; Judg. xiv—xvi; 1 Sam. ii—vi; xii. 9; Heb. xi. 32; Acts xiii. 20; Ps. lxxviii. 59—67; Jer. vii. 12, 14.—Samuel, now almost forty years old, begins to judge Israel, and some time after delivers them from the Philistines; 1 Sam. vii; Heb. xi. 32. |
| 2909 | 1095 | The Israelites, weary of God's deputy judges, request a king, to |
| or | or | render them like the neighbouring nations. Saul is made king, |
| 2939 | 1065 | and defeats the Ammonites. Samuel resigns his government; 1 Sam. viii—xii; Acts xiii. 20, 21; Heb. xi. 32—35. |
| 2949 | 1055 | For intermeddling with priestly work, for neglecting the utter destruction of the Amalekites and their property, and for consulting with a witch, Saul's army is routed by the Philistines; |

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| | | and he murders himself about *two years* after the death of Samuel. David, who had been anointed king by Samuel about seven years before, and who for about four years had been persecuted, and had composed several of his Psalms, as vi, vii, xxxiv, xxxv, lii—lix, lxiii, lxiv, cxx, cxl, cxlii, clxiii, &c., returns from the country of the Philistines; resents Saul's death upon an Amalekite; laments over Saul and Jonathan's death; and praises God for his deliverances; Ps. ix, xviii. Directed of God, he repairs to Hebron, where he is made king of Judah. Meanwhile Abner made Ishbosheth king of Israel; 1 Sam. xiii—xxxi; 1 Chr. x; 2 Sam. i, ii, xxii. |
| 2956 | 1048 | After Ishbosheth had reigned seven years, much of which time had been spent in skirmishes with the servants of David, he is deserted by Abner and murdered by two of his servants; upon which the principal men of Israel, with a large body of the people, assemble and make David their king; 2 Sam. ii—v; 1 Chr. xii; Ps. lxxxix. 19, 20, &c.; Acts xiii. 22; Ps. lxxviii. 68—72. |
| 2959 | 1045 | After taking Jerusalem from the Jebusites and building himself a palace there, and defeating the Philistines twice, David, attended with many thousands of Israelites, brings up the ark of God, with great solemnity, from Kirjath-jearim to a tent which he had formed for it on Mount Zion; 2 Sam. v, vi; 1 Chr. xiii—xvi; Ps. lxxviii. 68, 69; xxiv, xlvii, lxviii, xcii, xcv—ciii, cvii, cxxxii, cxliv—cl. |
| 2962 | 1042 | David intends to build a temple; but God restrains him; allots that honour to his son; promises to establish his kingdom; and David, with great thankfulness, pleads for its accomplishment; 2 Sam. vii; 1 Chr. xvii; xxii. 6—13; Ps. cxxxii; 1 Kin. v. 2—5; viii. 15—19; 2 Chr. vi. 4—9; Acts vii. 46. |
| 2970 | 1035 | After he had subdued the Philistines, Moabites, Amalekites, Syrians, and almost all the Ammonites, and thus extended the dominion of the Israelites to the utmost extent promised; Gen. xv. 18—21; Exod. xxiii. 23—31; xxxiv. 11; Deut. xi. 24; 2 Sam. viii, x; 1 Chr. xviii—xx; he commits adultery with Bathsheba; murders Uriah her husband; and, being reproved by Nathan, bitterly repents. The child sickens and dies; 2 Sam. xi, xii; Ps. li. |
| 2971 | 1033 | Bathsheba, perhaps the grand-daughter of Ahithophel, now David's wife, bears Solomon; 2 Sam. xii. 24, 25; 1 Chr. iii. 5; xiv. 4. |
| 2972 | 1032 | Amnon, David's eldest son, deflowers his sister; and after two years is murdered by Absalom her full brother; 2 Sam. xii. 10; xiii. |
| —— | —— | After Absalom had lived three years an exile with his grandfa- |
| 2977 | 1027 | ther Talmai king of Geshur, he is, by Joab's means, brought back to Jerusalem; and two years after is reconciled to his father David; 2 Sam. xiii. 37—39; xiv. |
| 2983 | 1021 | Absalom rebels against David; is joined by Ahithophel, who hanged himself, and by most of the Israelites. David and his friends flee over Jordan. There Absalom's huge host is defeated, and himself slain by Joab.—After some altercation with the men of Judah, the Israelites again revolt under Sheba; but, he being slain, they return to their allegiance; 2 Sam. xv—xx; Ps. ii—vi; xlii—xliv. |
| 2984 | 1020 | While the Philistines in four battles attempt to recover their liberty, they are defeated. The Lord avenges Saul's murdering of the Gibeonites by a famine of three years; 1 Chr. xx; 2 Sam. xxi. |
| 2987 | 1017 | David numbers his subjects. God punishes his sin in the death of 70,000 of them. By his deep humiliation and sacrifice he stops the plague. He purchases a spot for the temple to be built on; 2 Sam. xxiv; 1 Chr. xxi; xxvi. 23, 24. |
| 2988 | 1016 | David being now extremely infirm, Abishag is procured to sleep with him as his concubine. Assisted by Joab and Abiathar, |
| 2989 | 1015 | Adonijah his eldest son attempts to seize the throne; but, by the activity of Nathan the prophet and Bathsheba, David gives orders to anoint Solomon his successor; 1 Kin. i. |
| —— | —— | Having made immense preparations for the building of the temple, and given Solomon a plan of it, and a charge concerning it, he fixes the order of the priests, Levites, singers, and porters, for the temple; as either now, or before, he had regulated the trained bands and the royal property; and having solemnly charged Solomon and the princes of Israel to cleave to the Lord, he soon after died.—Not long after, Adonijah, Joab, |
| 2989 | 1015 | and Shimei, were slain by Solomon's order; 1 Chr. xxii—xxix; 1 Kin. iii. |
| 2990 | 1014 | Solomon, who already had Rehoboam by an Ammonitess, marries an Egyptian princess, to whom Pharaoh her father gave Gezer, a city of the Philistines, in compliment; 1 Kin. xiv. 21; iii. 1, 2; ix. 16. In answer to his prayer in his vision, God grants Solomon an uncommon share of wisdom, which he manifests in judging between two harlots; in fixing the crown officers and providers for his large household; and in |



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| | | his songs, proverbs and philosophical discourses, he becomes the admiration of the princes and nations around; 1 Kin. iii, iv; 2 Chr. i. |
| 2993 | 1011 | After securing the assistance of Hiram king of Tyre, and making great preparations, Solomon, in the 480th year of the deliverance from Egypt, lays the foundation of the temple. It was finished in seven years and six months, just 3000 years after the creation, and 1004 before Christ's birth. The next year it was dedicated by solemn prayer and large sacrifices; 1 Kin. v—ix; 2 Chr. ii—vi; Acts vii. 47. Solomon finishes his magnificent palace; 1 Kin. vii. 1; ix 10; 2 Chr. viii. 1. About this time he wrote his inspired Song; Cant. i—viii; carried on his repairs of cities and enriching trade; and was visited by the queen of Sheba; 1 Kin. ix, x; 2 Chr. viii, ix; i. 15—17. |
| 3000 | 1004 | |
| 3013 | 991 | |
| 3029 | 975 | After great licentiousness with heathenish women, and apostasy to their idolatries, Solomon, being reproved by a prophet, repents; writes his Ecclesiastes, and perhaps his Proverbs; and dies; 1 Kin. xi; Neh. xiii. 26; Eccl. i—xii; Prov. i—xxix. |
| 3029 | 975 | Provoked by Rehoboam's haughty threatenings, the Ephraimites, and other nine tribes, revolt from the family of David, and form a separate kingdom under Jeroboam the son of Nebat. To prevent their return to Judah, by going up to Jerusalem at the solemn feasts, he establishes the idolatrous worship of the calves of Dan and Bethel among them. Nor could the reproof of the man of God, nor the miracles attending it, render him penitent; 1 Kin. xii, xiii; 2 Chr. x. |
| —— | —— | Many Levites and others retiring from the kingdom of Jeroboam to that of Rehoboam, he and his subjects conducted themselves for three years regularly, and lived prosperously. But |
| 3034 | 970 | afterwards revolting to idolatry, Shishak, king of Egypt, ravages their country, and pillages Jerusalem and the temple; 1 Kin. xiv. 21—31; 2 Chr. xi, xii. |
| 3046 | 958 | Abijam succeeds Rehoboam. He routs Jeroboam's army of 800,000, slays 500,000 of them, and takes Beth-el and other cities from him: 1 Kin, xv. 1—8; 2 Chr. xiii. |
| 3049 | 955 | Asa succeeds Abijam; reigns forty-one years; zealously extir- |
| 3063 | 951 | pates idolatry; strengthens his kingdom with forts; defeats an Ethiopian army of 1,000,000; renews his subjects' covenant with God; and deposes Maachah his idolatrous grandmother; 2 Chr. xiv, xv; 1 Kin. xv. 9—15. |
| 3052 | 952 | Baasha murders Nadab the son of Jeroboam and the whole fam- |
| 3074 | 930 | ily, and reigns over Israel. Engaged in a war with Baasha, |
| or | or | Asa hires the Syrians treacherously to invade the kingdom of |
| 3064 | 940 | Israel, and imprisons the prophet who reproved his conduct; 1 Kin. xv. 16—22; 1 Chr. xvi. 1—10. |
| 3075 | 929 | Zimri murders Elah the son of Baasha; reigns over Israel seven days; but, being besieged by his master's troops, he burns the palace upon himself; 1 Kin. xvi. 9—20. |
| 3079 | 925 | After four years of civil war between Omri and Tibni, Omri prevails and reigns wickedly; builds Samaria, and renders it his capital; 1 Kin. xvi. 21—28; Mic. vi. 16. |
| 3086 | 918 | Ahab, still more wicked than his father, reigns over Israel; marries Jezebel a Zidonian princess; and by her advice introduces the worship of Baal: Hiel, with the loss of his sons, rebuilds accursed Jericho; 1 Kin. xvi. 29—34; Mic. vi. 16. |
| 3090 | 914 | Asa dying, Jehoshaphat succeeds him. He reforms his kingdom, fortifies his cities, and forms a militia of 1,160, 000; 2 Chr. xvii; 1 Kin. xxii. 41—46. He first made friendship with the kings of Israel, and took Ahab's daughter to be the wife of Jehoram his son. |
| —— | —— | In answer to Elijah's prayer, a drought of three years and a half plagues the kingdom of Israel. Ravens at first, and afterwards a poor widow of Zarephath, whose son he restores to life, feed Elijah. |
| —— | —— | Having by his sacrifice, burnt with fire from heaven, demonstrated that not Baal, but JEHOVAH, was the true God, he causes the prophets of Baal to be slain, and procures rain—Terrified by the threatenings of Jezebel, he retires far southward to Sinai; but is reproved by God for his flight, and ordered back to anoint Jehu king over Israel, Hazael over Syria, and Elisha prophet in his own room; 1 Kin. xvii—xix. |
| 3103 | 901 | Benhadad king of Syria having insolently threatened the destruction of Samaria, God punishes him with a signal defeat |
| 3104 | 900 | by a handful of Israelites. Next year, to punish his captain's blasphemy, his army is almost utterly cut off. He submits; and Ahab, to his own ruin, makes a treaty of peace with him; 1 Kin. xx. |
| 3105 | 899 | By seizing upon Naboth's vineyard, whom Jezebel had for this purpose basely murdered, Ahab draws upon himself and family fearful denunciations of wrath; but his external repentance for a time defers the execution; 1 Kin. xxi. |
| 3107 | 897 | Having in the preceding year associated their eldest sons, Ahaziah and Jehoram, in power with themselves, Ahab and Jehoshaphat, encouraged by the false prophets, march against the Syrians for the recovery of Ramoth-Gilead. Jehoshaphat is endangered, and Ahab slain; 1 Kin. xxii; 2 Chr. xviii. |
| 3108 | 896 | While Jehoshaphat, reproved by a prophet, proceeds in the reformation of his kingdom, Ahaziah, the successor of Ahab, dies of a fall from a window.—Elijah destroys two idolatrous troops by fire from heaven; is translated. Elisha succeeds him; heals the bitter water and barren fields of Jericho: and by two she-bears destroys forty-two insolent children of Bethel; 1 Kin. xxii. 49—53; 2 Chr. xix; 2 Kin. i, ii. |
| 3109 | 895 | The Moabites, who had been subject to the Israelites since David conquered them, rebelling after the death of Ahab, Jehoram his son, assisted by Jehoshaphat and the king of Edom, and miraculously supplied with water by Elisha, ravages their country; 2 Kin. iii. |
| —— | —— | Elisha multiplies the widow's oil; promises a son to the Shunammite, and restores him to life; renders poison harmless; multiplies provision; heals Naaman of his leprosy, and smites Gehazi with it; makes iron swim; blinds and opens the eyes of the Syrian soldiers. The Syrians, affrighted by God, raise the siege of Samaria, when the inhabitants were almost famished, and leave plenty of provision; 2 Kin. iv—vii. |
| 3112 | 892 | Meanwhile Jehoshaphat is miraculously victorious over the allied army which had invaded his kingdom with a view to extirpate the Israelites; 2 Chr. xx; Ps. xlviii, lxxxiii.——He allots his younger sons presents and fenced cities; and, for the second time, installs Jehoram on his throne; 2 Chr. xxi. 2, 3; 2 Kin. viii. 16. |
| 3115 | 889 | After Jehoshaphat's death, Jehoram, being sole king, introduces the idolatry of the house of Ahab his father-in-law into Judea, murders his brethren, and contemns the warning which the prophet Elijah had left him. The Edomites and Libnites revolt. The Philistines, Arabs, and others, ravage his kingdom and murder his family; 2 Chr. xxi; 2 Kin. viii. 16—24. |
| 3119 | 885 | Ahaziah, his only surviving son, succeeds; and having reigned about a year alone, he and Jehoram king of Israel, and other male descendants of Ahab, together with Jezebel and the priests of Baal, are slain by Jehu, to whom God had given the kingdom of Israel; 2 Kin. viii. 25, 29; ix, x; 2 Chr. xxii. |
| | | After Athaliah, the daughter of Ahab, had murdered all the seed-royal of David she could find, and had tyrannized six years, Jehoiada the high priest, assisted by his fellow priests |
| 3126 | 878 | and nobles, installs Joash, Ahaziah's son, when seven years of age, on the throne; kills Athaliah and Matan her idolatrous high priest; reforms the nation; and renews their covenant with God; 2 Kin. xi; 2 Chr. xxiii. |
| 3149 | 855 | Jehoash, in the twenty-third year of his reign, gives orders for repairing the temple, which are executed with great prudence and fidelity; 2 Kin. xii; 2 Chr. xxiv. Jehu king of Israel is succeeded by Jehoahaz his son. Under both, especially the latter, Hazael, who, by murdering his master Benhadad had become king of Syria, terribly ravaged their kingdom; 2 Kin. x. 29—36; xiii. 1—9; viii. 7—15. |
| 3164 | 840 | Joash, king of Judah, and his subjects, turn idolaters. He murders Zechariah the priest, son of Jehoiada, and his own cousin, for reproving him. Soon after the Syrians ravage his kingdom, and his servants murder him; 2 Kin. xii. 17—21; 2 Chr. xxiv. 17—27. |
| 3165 | 839 | Jehoash, grandson of Jehu, succeeds his father Jehoahaz as sole king of Israel; visits the prophet Elisha on his deathbed; according to whose predictions he gives the Syrians three terrible defeats; 2 Kin. xiii. 10—23; xiv. 15, 16. |
| 3166 | 838 | Amaziah succeeds his father Joash on the throne of Judah; punishes the murderers of his father: ravages the country of the Edomites with inhuman barbarity; provokes Jehoash king of Israel to war, in which his army is routed, Jerusalem and the temple pillaged, and himself taken prisoner; 2 Kin. iv. 1—14; 2 Chr. xxv. |
| —— | —— | Jonah the prophet foretells the relief of the Israelites. Unwilling to denounce the destruction of Nineveh, he flees to Tarshish. A whale swallows him up, and, after three days, casts him out upon dry land. He warns the Ninevites; they repent and are spared; 2 Kin. xiv. 25; Jonah i—iv; Mat. xii. 39—41; xvi. 4. |
| 3180 | 824 | After being his father's partner twelve years, Jeroboam succeeds his father Jehoash, and restores the kingdom of Israel almost to its ancient glory; 2 Kin. xiv. 16, 23—28. |
| 3194 | 810 | Amaziah king of Judah being murdered by his subjects, Azariah or Uzziah succeeds him and reigns prosperously fifty-two years; 2 Kin. xiv. 21, 22; xv. 1—4; 2 Chr. xxvi. 1—15. |
| —— | —— | The prophets Amos, Hosea, and perhaps Joel, prophesy; reprove the Israelites for their sins, and foretell their approaching, but just judgments; Amos i—ix; Hos. i—xiv; Joel i—iii. |
| 3221 | 783 | A terrible earthquake is felt in Judea; Amos i. 1; Zech. xiv 5; Jeroboam II. dying, a civil war, at least an interregnum of eleven years and a half, ensues; at the end of which Zachariah |



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| | | his son, the fourth in descent from Jehu, reigns six months; 2 Kin. xv. 8—12; x. 30. |
| 3233 | 771 | Shallum his murderer had reigned but one month, when Menahem, probably Zechariah's general, slew him, and reigned ten years. While he was butchering his opponents, Pul king of Assyria invaded the kingdom, and laid it under tribute; 2 Kin. xv. 13—22. |
| 3241 | 763 | About this time Uzziah, proud of his conquests and wealth, attempts to offer incense in the temple, is withstood by Azariah the high priest, and struck with a leprosy. Jotham his son governs the kingdom; 2 Kin. xv. 5, 6; 2 Chr. xxvi. 16—23. |
| —— | —— | Isaiah and Micah begin to prophesy; Is. i—vi; Micah i. |
| 3245 | 759 | Having murdered Pekahiah the son of Menahem, Pekah begins to reign over Israel, and reigns twenty years. |
| 3246 | 758 | Next year Jotham begins his prosperous reign over Judah; 2 Kin. xv. 27, 28, 32—38; 2 Chr. xxvii. |
| 3262 | 742 | Ahaz succeeds Jotham, and reigns very wickedly and unhappily. Pekah king of Israel kills 120,000 of his best troops in one battle, and carries off 200,000 prisoners, which, by order of the prophet Oded, are sent back. He and Resin king of Syria ravage Judea, and intend to render it tributary to them, under a deputy of their own. The Edomites and Philistines, from the south and west, also distress it. Ahaz hires Tiglath-pileser of Assyria to attack his enemies, who, after murdering multitudes of the Syrians and Israelites on the east of Jordan and in Galilee, carries the rest captive to Media. Ahaz introduces the Syrian idolatry, and pollutes the temple; 2 Chr. xxviii; Is. vii. 1—9; 2 Kin. xvi; xv. 29. |
| 3262 | 742 | Hosea, Isaiah, and Micah, still continue prophesying; Hos. iv—xiv; Is. vii—xiv; Mic. i, ii. |
| 3274 | 730 | Hoshea, who had killed Pekah nine years before, at last, by a long civil war, renders himself king of Israel, and is less wicked than his predecessors. Shalmaneser king of Assyria renders him tributary; 2 Kin. xv. 30; xvii. 1, 2. |
| 3278 | 726 | After being partner with his father one year, Hezekiah begins to reign alone over Judah. He, with great zeal and diligence, reforms his kingdom; refuses to pay tribute to the Assyrians; and reduces the Philistines; 2 Chr. xxix—xxxi; 2 Kin. xviii. 1—8; Is. xiv. 29. |
| 3283 | 721 | Finding that Hoshea had, with the assistance of the Egyptians, conspired to render himself independent, Shalmaneser invades his kingdom; demolishes Samaria his capital; takes him prisoner; and transports the remaining Israelites to Assyria and Media, whence few, if any of them, ever returned to Canaan; Is. vii, viii, xxiv, xxviii; Hos. iv—xiii; Amos ii—ix; Mic. ii, iii, vi, vii; 2 Kin. xvii. 3—23; xviii. 9—12; 2 Chr. xxx. 6; Neh. ix. 32. He soon after ravaged Phenicia, and besieged Tyre five years, &c. |
| 3291 | 713 | Having reduced the Moabites, Ammonites, Edomites, Philistines, if not also the Egyptians, Sennacherib the Assyrian, contrary to treaty, invades Judea, and takes all the fenced cities except |
| 3294 | 710 | Jerusalem: his army is cut off, perhaps in the third year, by an angel, on the east of Jerusalem. During this war Hezekiah was miraculously delivered from his deadly distemper; Amos i, ii; Is. xv, xxiv—xxxviii; Mic. i—iii; 2 Kin. xviii—xx; 2 Chr. xxxii. |
| —— | —— | Chaldean ambassadors coming to Hezekiah, he vainly shows them his wealth. God threatens him, that it and his seed should be carried captive to Babylon; Is. xxxix; 2 Kin. xx. 12—21; 2 Chr. xxxii. 25—33. |
| —— | —— | While Judah flourishes, Isaiah, and perhaps Micah, prophesy; Is. xl—lxvi; Mic. iv, v. |
| 3306 | 698 | Manasseh succeeds Hezekiah. He introduces idolatry, persecution, and other abominations; 2 Kin. xxi; xxiv. 3, 4; xxii. 1, 17; Jer. xv. 4; 2 Chr. xxxiii. 1—10. |
| 3328 | 676 | Esarhaddon invades Judea; carries Manasseh prisoner to Babylon; where he repents, and is restored to his kingdom, perhaps as a tributary of the Assyrians, 2 Chr. xxxiii. 11—19. |
| —— | —— | About this time Esarhaddon transported the remains of the Israelites to the East, and further repeopled their country with heathen tribes from Persia, Chaldea, &c. They formed a religion, partly Jewish, partly heathen; and were called Samaritans, 2 Kin. xvii. 21—41; Ezra iv. 2, 9, 10, 17; John iv; viii. 48; Luke ix. 52, 53. |
| 3363 | 641 | Josiah, a child of eight years, succeeds his obstinately wicked father Amon: he, with great zeal, reforms his kingdom; repairs the temple; renews his subjects' covenant with God; solemnly celebrates the passover.—During his reign Jeremiah and Zephaniah prophesy, if not also Nahum and Habakkuk; Jer. i, perhaps to xvii; Zeph. i—iii; Nah. i—iii; Hab. i—iii. |
| 3394 | 610 | Unadvisedly giving battle to Pharaoh-necho king of Egypt, Josiah is slain; after which the kingdom of Judah becomes miserable; 2 Kin. xxiii. 29, 30; 2 Chr. xxxv. 20—24. |
| 3395 | 609 (xlvi) | Jehoahaz, whom the people had made king, being carried prisoner into Egypt, Pharaoh-necho makes Jehoiakim king, who reigns wickedly eleven years, 2 Kin. xxiii. 31—37; 2 Chr. xxxvi. 1—5. Under him Jeremiah and Urijah, if not also, Habakkuk and Zephaniah, prophesy; Jer. xix, xx, xxvi, xxii, xxiii, xxv, xxxv, xxxvi, xlv, xlvi—xlix; Hab. i—iii; Zeph. i—iii. |
| 3398 | 606 | Nebuchadnezzar the Chaldean, now partner in the kingdom with his father, invades Judea; renders Jehoiakim his tributary; carries off Daniel, his companions, and others, to Babylon, with part of the vessels of the temple of God, which he places in that of Belus: 2 Chr. xxxvi. 6, 7; Jer. xxxv. 11; xxix. 10; Is. xxxix. 7; Dan. i. 2, 3, 7, &c. |
| 3401 | 603 | Jehoiakim rebels against Nebuchadnezzar, now sole king of Babylon; 2 Kin. xxiv. 1. |
| —— | —— | Daniel makes known and interprets Nebuchadnezzar's dream of the image, which the wise men could not; Dan. ii. |
| 3403 | 601 | After a long and furious war, Nineveh is destroyed by the Medes, assisted by Nebuchadnezzar the Chaldean; Nah. i—iii; Ezek. xxxi. |
| 3404 | 600 | While Nebuchadnezzar is occupied in seizing the kingdom of Assyria, he sends an army of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim king of Judah, who ravage his kingdom, murder him, drag his corpse out by the gate of Jerusalem, and leave it unburied; 2 Kin. xxiv. 2; Jer. xxii. 18, 22; xviii. 19; xxxvi. 30. |
| 3405 | 599 | His son Jehoiakin, whom, it seems, he had made his partner ten years before, after reigning alone three months and ten days, surrenders himself to Nebuchadnezzar, who carries him and his family, courtiers, and principal magistrates, warriors, and artificers, in all 18,000, to Babylon; together with Ezekiel the priest, afterwards a prophet, and Mordecai, and part of the furniture of the temple; 2 Kin. xx. 17, 18; Is. xxxix. 6, 7; 2 Chr. xxxvi. 9, 10; 2 Kin. xxiv. 6—10; Jer. xxii. 24—30; xxix. 1, 2; xxiv; Ezek. xvii. 4, 12; i. 2, 3; Esth. ii. 6. |
| 3406 | 598 | Zedekiah, brother of Jehoiakim, being made king by Nebuchadnezzar, as his tributary, reigns wickedly —Jeremiah continues prophesying in Judea; Jer. xxi, xxvii—xxxiv, xxxvii, xxxviii, l, li; if not also xix, xx; and Ezekiel begins to prophesy in Chaldea; Ezek. i—xxxi. |
| —— | —— | Zedekiah, depending on the Egyptians, rebelled; to punish which, |
| 3416 | 588 | Nebuchadnezzar, after a siege of almost two years, burns Jerusalem and the temple; carries off captive all the Jews who remained, except a few of the poorer sort; whom, together with Jeremiah, now liberated from prison, he commits to the care of Gedaliah. But Gedaliah being quickly murdered, the rest retire into Egypt, and force Jeremiah along with them; Jer. lii, xxxix—xliv; 2 Kin. xxv; 2 Chr. xxxvi; Lam. i—v. |
| —— | —— | Jeremiah, Ezekiel, and Obadiah, prophesy; Jer. xlii, xliv; Ezek. xxxii—xlviii; Ob. i; Ps. lxxiv, cxxix, cxxxvii, are penned; and Jeremiah's Lamentations i—v. |
| 3433 | 571 | Having desolated the countries of Ammon, Moab, Edom, Phenicia, Philistia, and Egypt, Nebuchadnezzar returns to Babylon, where, out of his immense spoils, he forms a gigantic image to his god Belus. Shadrach, Meshach, and Abed-nego, refusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours; Jer. xxv, xlvi—xlix; Ezek. xxv—xxxi, xxxv; Is. xv—xxiii; Hab. i, ii; Dan. iii. He also builds palaces, hanging gardens, the temple of Belus, &c., Dan. iv. 30. |
| 3434 | 570 | Daniel interprets Nebuchadnezzar's dream of *the tree cut down*. Next year, Nebuchadnezzar, for his pride, is deprived of his reason, and dethroned for seven years; Dan. iv; v, 18. 21. |
| 3442 | 562 | Nebuchadnezzar hath his reason restored; he acknowledges God's sovereignty; is restored to his throne; and dies, having reigned forty-five years. |
| 3443 | 561 | Evil-merodach; his son, succeeds, and exalts Jehoiachin king of the Jews; 2 Kin. xxv, xxvii—xxx. Jer. lii. 31—34. |
| 3449 | 555 | Neriglissar, Nebuchadnezzar's son-in-law, who had murdered Evil-merodach, and his family being murdered in their turn, Belshazzar, the son of Evil-merodach, becomes king of Babylon; Jer. xxvii. 7. Daniel hath his vision of the *four beasts;* and about two years after, of the *ram* and *he-goat;* Dan. vii, viii. |
| 3466 | 538 | While the Medes and Persians besiege Babylon, Belshazzar and his lords celebrate an impious revel. A hand-writing, interpreted by Daniel, denounces their immediate ruin. That same night Babylon is taken, Belshazzar slain, and his monarchy rendered subject to the Medes and Persians; Dan. v; Is. xiii, xiv, xxi, xlvi, xlvii; Jer. xxv. 12; xxvii. 7; l. li; Hab. ii. |
| —— | —— | Daniel is advanced by Darius the Mede; but, by the envy of his fellow-rulers, is cast into the den of lions. He is delivered and his accusers destroyed; Dan. vi. He solemnly supplicates the restoration of the Jewish nation; has the coming of Christ and the disasters attending it, intimated to him by the angel Gabriel; Dan. ix. |

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| 3468 | 536 | Cyrus succeeding his father Cambyses as king of Persia, and Darius his uncle and father-in-law as king of Media, proclaims liberty for the Jews to return to Canaan and rebuild their temple, and restore to them their sacred vessels, which had been dedicated to the Chaldean idol Bel. About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, 7337 proselytes and servants, return under the direction of Zerubbabel and Jeshua; Is. xliv. 23—28; xlv. 13; xlviii. 20; 2 Chr. xxxvi. 22, 23; Ezra i, ii; Neh. vii. |
| 3469 | 535 | After observing the feast of tabernacles, and making preparation for seven months, the Jews, amidst joy and grief, lay the foundation of the second temple; Ezra iii. But their Samaritan neighbours, by their open influence at court, and by accusing them as rebels to Cambyses and Artaxerxes Magus, long hinder the building; Ezra iv. Daniel hath his last vision; x—xii. |
| 3480 | 524 | Cambyses, after the death of Amasis, ravages Egypt and part of Ethiopia, and ruins his own army. |
| 3484 | 520 | Encouraged by the prophets Haggai and Zechariah, and after this by a decree of Darius Hystaspes in their favour, the Jews re- |
| 3489 | 515 | sume the building of their temple; and in about four years finish and dedicate it, about seventy-two years after it had been burnt by the Chaldeans; Ezra v, vi; Hag. i, ii; Zech. i—xix. About this time Darius reduced the revolted Babylonians; Is. xiii, xiv, xxi, xlvii; Jer. l, li. |
| 3490 | 514 | Perhaps about this time Esther was made queen of Persia instead of Vashti; and after five years the plot and ruin of Haman took place. But some historians place these events thirty-six years later, under Xerxes, or rather fifty six, under Artaxerxes Longimanus; Esth. i—x. |
| 3517 | 487 | The Egyptians revolt from Darius. About six years after, Xerxes his son reduces them. |
| 3525 | 479 | Darius having, for the last sixteen years of his life, carried on an unsuccessful war with the Greeks, Xerxes his son, after four years' preparation, invades their country with an army of some millions: but he and his Carthaginian allies are shamefully repulsed; Dan. xi. 2; x. 20; vii. 5; viii. 4. |
| 3540 | 464 | Artaxerxes Longimanus succeeds his father Xerxes. The Egyptians again revolt, but are reduced. |
| 3547 | 457 | Ezra is sent to Jerusalem by Artaxerxes, as his deputy governor of Judea. With great zeal he separates the Jews from their strange wives; Ezra vii—x. Perhaps it was now that Esther was married to Ahasuerus, and Haman's plot and ruin five years after; Esth. i—x; and, by her influence, Artaxerxes greatly favoured the Jews. |
| 3559 | 445 | Nehemiah is appointed deputy governor of Judea, and rebuilds Jerusalem. Continuing in that office 18, or perhaps 36 years, he labours to reform his nation; Neh. i—xiii; Dan. ix. 25. |
| 3574 | 430 | Malachi the prophet reproves the Jews for their contempt of God's ordinances, sacrilege, marriages with heathens, and cruelty to their Jewish wives; Mal. i—iv. |
| 3591 | 413 | The Egyptians revolt from Darius Nothus king of Persia. It required 64 years to reduce them; Is. xix; Ezek. xxix, xxx; Zech. x. 11; Joel iii. 19; Is. xxvii. 1. |
| 3596 | 408 | Scarcely had Nehemiah finished his reformation, when Manasseh, the son-in-law of Sanballat, began to build the Samaritan temple on mount Gerizzim; Neh. xiii. 28, 29; John iv. 20. |
| 3655 | 349 | After reducing the revolted Cyprians and Phenicians, and ravaging part of Judea, Artaxerxes Ochus, king of Persia, finally reduces the Egyptians; since which they have never been governed by a prince of their own; Ezek. xxix. 14, 15; xxx. 13; Zech. x. 11; Is. xix. |
| 3670 | 334 | After the Persians and Greeks had been generally in a state of war for 160 years, Alexander the Great marches 35,000 Greeks into Asia, with whom, in six years, he conquers the whole Persian empire; Dan. vi, vii; viii. 5—7; x. 20; xi. 3; Zech. vi. 6. |
| 3672 | 332 | Alexander furiously destroys Tyre and Philistia. The Jews and Egyptians submit to him; Is. xxiii. 1—18; Zech. ix. 1—8. |
| 3681 | 323 | Alexander dies. Within fifteen years after, his whole family is murdered, and his empire divided among four of his principal generals; Dan. vii. 6; viii. 8; xi. 4. The two principal divisions were the kingdom or empire of Egypt on the south of Canaan, and of Syria on the north. For more than 150 years these were generally in a state of war one with another; nevertheless, the Jews, whose country lay betwixt them, were marvellously protected by Providence; Dan. xi. 5—29; Zech. x. 8. |
| 3829 | 175 | Antiochus Epiphanes, succeeding his brother Seleucus, persecutes the Jews, and sets to sale their high priesthood. He makes four attempts to rob Ptolemy his nephew of the kingdom of Egypt. |
| 3834 | 170 | In his return from his second expedition into Egypt he takes Jerusalem, murders 40,000, and takes as many more prisoners to be sold for slaves. |
| 3836 | 168 | In his return from his fourth expedition, when he was checked by the peremptory demands of the Roman ambassadors, he stops the daily sacrifice, and attempts to abolish the Jewish worship. |
| 3840 | 164 | After some years' struggling, Judas Maccabeus defeats Antiochus army at Jerusalem, restores the worship of God in the temple, and institutes the *feast of dedication*. Not long after this Antiochus dies miserably; Dan. xi. 21—35; viii. 23—25; Zech. i. 20, 21; ix. 13—17; xii. 2—7; John x. 22. |
| —— | —— | For thirty years after, Judas and his brethren Jonathan and Simeon protect their nation; governing their church as high priests, and their state as civil rulers dependent on the Syro-Grecians. |
| 3870 | 134 | After this John Hircanus the son of Simeon, and Alexander Janneus his son, having rendered the Jewish nation independent, reign prosperously for about fifty years, and subdue the Samaritans, Edomites, Ammonites, Moabites, and Philistines; Is. xi. 14; Mic. iv. 12, 13; Ob. xviii—21. |
| 3926 | 78 | After a war of six years with his subjects, Alexander dies. Alexandra his widow wisely governs the state nine years, Hircanus her son being high priest. |
| 3940 | 64 | After five years' contention between Hircanus, her elder but peaceable son, and Aristobulus the younger, they both apply to the Romans for help. |
| 3941 | 63 | Pompey the Roman general takes part with Hircanus; and taking Jerusalem from Aristobulus, carries him prisoner to Rome, where he is poisoned about 14 years after. |
| 3957 | 47 | Antipater, who had been a partisan of Hircanus, obtains for his son Phasael the government of Judea, and for Herod the Great the government of Galilee. |
| 3960 | 44 | Julius Cæsar, who, after great success in war, had altered the republican form of the Roman government, and made himself emperor, is slain by Brutus, Cassius, and others, in the senate-house. |
| 3964 | 40 | Antigonus, the son of Aristobulus, having been made king of Judea by the Parthians; Herod of Galilee, by the assistance of the Romans, wrests the kingdom from him. |
| 3982 | 18 | Herod having offended the Jews, by some heathenish structures in compliment to Augustus the Roman emperor, attempts to regain their favour by rebuilding their ruinous temple. |
| 4000 | | After a solemn annunciation of their birth by the angel Gabriel, John Baptist and Christ are born, to the great joy of their parents. Jesus' birth is published to the shepherds. He is circumcised, and presented at the temple; and solemnly acknowledged the Messiah by Simeon and Anna; Mat. i, ii; Luke i; ii; 1—38; iii. 23—38. |
| | | Wise men of the Gentiles come from the east to worship him. God admonishes them not to return to Herod to inform him concerning the divine Babe. To secure his destruction, Herod murders all the babes under two years old in and about Bethlehem; but an angel had previously warned Joseph and Mary to carry Jesus into Egypt, where he was safe; Mat. ii. 1—18. |
| 4002 | | Herod being dead, Joseph and Mary, with the babe Jesus, return to Canaan, and settle at Nazareth in Galilee; Mat. ii. 18—23; |
| | A.D. | Judas of Galilee raises an insurrection; Acts v. 37. |
| 4009 | 6 | Archelaus, who reigned in the room of his father Herod, being accused of mal-administration, is deposed by the Romans, and Judea is formed into one of their provinces. |
| 4012 | 9 | Jesus goes up with his parents to the passover, and disputes with the doctors in the temple; Luke ii. 39—52. |
| 4030 | 27 | John Baptist begins to preach and baptize, warning the Jews to prepare for receiving the Messiah, who was about to be manifested; Mat. iii. 1—12; Mark i. 1—8; Luke iii. 1—18; John i. 7—19. |
| 4032 | 29 | Jesus is baptized by John at Bethabara near Jericho; and is attested by his Father and the Holy Ghost from heaven; Mat. iii. 13—17; Mark i. 9—11; Luke iii. 21—23. He is led by the Spirit into the wilderness of Judah to fast, and to be forty days tempted of the devil; Mat. iv. 1—11; Mark i. 12, 13; Luke iv. 1—13. Being examined concerning his character, John acknowledges himself the Messiah's forerunner, and points out Jesus as the Messiah to his hearers and disciples; John i. 20—37. Having become acquainted with Andrew, Peter, Philip, and Nathanael, Jesus returns into Galilee, perhaps attended by the last two: and there, at a marriage, turns water into wine; John i. 35—51; ii. 1—12. |
| 4033 | 30 | After making a short visit to Capernaum, Jesus goes up to the passover at Jerusalem; where he expels the merchants from the courts of the temple; foretells his own death and resurrection; and confers with Nicodemus concerning the new birth, the end of his mision, &c. John ii. 12—25; iii. 1—21. Departs from Jerusalem, and preaches with great applause; which John hearing of, joyfully extols him; John iii. 22—36; and is soon after cast into prison; Mat. xiv. 10; Luke iii. 19, 20; Mark vi. 17. Jesus returns northward to Galilee through Samaria, where he converts a harlot and many of her neighbours; is welcomed to Galilee; at Cana restores to health a |



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| | | nobleman's son; John iv; preaches at Nazareth to the hazard of his life; Luke iv. 6—30; removes to Capernaum, where he preaches with acceptance; calls Peter and Andrew, James and John to be his stated attendants; casts out a devil in the synagogue and heals Peter's mother-in-law; after which he takes a tour through the other cities of Galilee; multitudes following him to hear his sermons, or to obtain his miraculous cures; Mark i. 14—39; Luke iv. 31—44; v. 1—11; Mat. iv. 13—25; viii. 14, 15. Preaches the sermon on the Mount; Mat. v—vii. Descending from thence, he cures a leper; Mat. viii. 1—4; Mark i. 40—46; Luke v. 12—16. Returns to Capernaum, where he cures a man of the palsy, and calls Matthew to be his disciple; Mat. ix. 2—9; Mark ii. 1—14; Luke v. 17—28. |
| 4034 | 31 | Goes up to his second passover at Jerusalem, where he cures the lame man at the pool of Bethesda on the Sabbath, and vindicates his conduct, from his equality with God, and the office he had from God; John v. Returning to Galilee, he vindicates *the rubbing out ears* of corn by his hungry disciples for their refreshment on the Sabbath-day; cures a man's *withered hand* on the Sabbath, and justifies his conduct; is followed by multitudes to the sea of Galilee; many of whom he heals of their diseases, and forbids the possessed to acknowledge his Messiahship; Mat. xii. 1—21; Mark ii. 23—28; iii. 1—12; Luke vi. 1—11. |
| —— | —— | Having prayed all night on a mountain, he chooses his *twelve disciples* from among his other followers; descends to the plain; works many miracles; repeats part of his celebrated sermon on the Mount; Mark iii. 13—19; Luke vi. 12—49; heals the centurion's servant, and commends his faith; Mat. viii. 5—13; Luke vii. 1—10; raises the widow of Nain's son to life; Luke vii. 11—17; Mark iii. 19—21; answers John Baptist's inquiry, *Whether he was the promised Messiah!* discourses concerning John, and bewails the fate of the impenitent cities of Galilee; Luke vii. 18—35; Mat. xi; dines with a Pharisee, and vindicates the woman who anointed his feet; Luke vii. 36—50. Takes another tour through the cities of Galilee, attended by his disciples and some pious women; answers the Pharisees' charge of correspondence with Satan; warns them of the danger of sinning against the Holy Ghost, and of idle words; upbraids the Pharisees' perverseness in seeking a sign from heaven; pronounces the parable of the *relapsed demoniac* against them; intimates his resolution to persevere in his work, and his endeared affection to his obedient disciples; Luke viii. 1—3; xi. 14—36; Mat. xii. 22—50; Mark iii. 22—35. |
| —— | —— | Retiring to the west side of the sea of Tiberias, he delivers the parables of the *sower* and of the *tares*, which he afterwards explained to his disciples: and of the *springing field*, the *mustard-seed*, the *leaven*, the *hid treasure*, the *pearl*, and the *net;* Mat. xiii; Mark iv. 1—34; Luke viii. 4—18. After answering some who professed their inclination to follow him, he crosses the sea eastward, and stills a tempest: Mat. viii. 18—27; Mark iv. 35—41; Luke ix. 57—62; dislodges the devils out of two madmen, the one extremely furious; and permits them to enter into and drown the swine; and, at the request of the Gadarenes, leaves the country, and crosses the sea to Capernaum; Mat. viii. 28—34; ix. 1; Mark v. 1—21; Luke viii. 26—40. Being feasted at Matthew's house, he justifies his conversing with sinners; vindicates his disciples' present omission of religious austerities; cures an inveterate bloody issue, and restores to life Jairus' daughter; Mat. ix. 10—34; Mark ii. 15—22; v. 22—43; Luke v. 29—39; viii. 41—56. Removes from Capernaum to Nazareth, where, being again rejected, he begins another new circuit through the cities of Galilee: Mat. xiii. 54—58; ix. 35—38; Mark vi. 1—6. Sends forth his disciples to preach in different parts, with proper directions and encouragements: Mat. x; xi. 1; Mark vi. 1—13; Luke ix. 1—6. Herod the tetrarch of Galilee suspects him to be John Baptist, whom he had lately beheaded at the instigation of Herodias his incestuous harlot; Mat. xiv. 1—12; Mark vi. 14—29; Luke ix. 7—9. |
| 4035 | 32 | Jesus' disciples being returned from their missions, he retires to the desert of Bethsaida: multitudes flocking to hear him, he miraculously feeds 5000 with a few loaves. To avoid their making him a king, he crosses the sea westward; walks on the sea; stills a tempest; heals many diseased; is followed by the multitude whom he had feasted; he represents himself as the *bread of life;* is quickly deserted by multitudes; tries the constancy of his disciples, and foretells that one of them should betray him; Mat. xiv. 13—36; Mark vi. 30—56; Luke ix. 10—17; John vi. He condemns Pharisaic washings and traditions; and inculcates purity of heart; Mat. xv. 1—20; Mark vii. 1—23. |
| —— | —— | About the time of the *third passover* he withdraws into the borders of Tyre and Zidon; commends the Syro-Phenician woman's faith, and casts the devil out of her daughter; returning through Decapolis, cures a deaf man; and after feeding 4000 with a few loaves, crosses the sea of Tiberias westward, and |
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| | | lands near Dalmanutha and Magdala; Mat. xv. 21—39; Mark vii, 24—37; viii. 1—10. Again upbraids the Pharisees for asking a sign of his Messiahship, and heals a blind man at Bethsaida. Returning thence to Cesarea Philippi, near the springs of Jordan, he acknowledges himself the Messiah; foretells his sufferings; rebukes Peter; and encourages his disciples to self-denial and martyrdom; Mat. xvi; Mark viii. 11—38; ix. 1; Luke ix. 18—27. On the eighth day after he is transfigured; foretells his death and resurrection; declares that John Baptist was the New Testament Elias; descends from the mount; casts out an obstinate devil; warns his disciples of his future sufferings; causes a fish to bring money for his tribute at Capernaum; Mat. xvii; Mark ix. 2—32; Luke ix. 28—45; recommends harmony and humility; directs how to deal with offending brethren; and, by the parable of the *unmerciful servant*, inculcates forgiveness of injuries; Mark ix. 33—37, 42—50; Luke ix. 46—48; Mat. xviii; and reproves John for rebuking a caster-out of devils; Mark ix. 38—41; Luke ix. 49, 50. |
| —— | —— | After discoursing with his unbelieving kinsmen, he goes up to the *feast of tabernacles* at Jerusalem, where he preaches in the temple; vindicates his conduct and mission; and the Sanhedrim attempt to apprehend him; John vii. Next morning he returns to the court of the temple; declines judging in the case of the adulteress; represents himself as the *light of the world;* warns his hearers against unbelief and a dependence on their descent from Abraham; and declares his own pre-eternity; whereupon the Jews attempt to stone him; John viii. The *seventy disciples* return with a joyful account of their success; he shows the scribe the way to eternal life; delivers the parable of the *good Samaritan;* and, leaving Jerusalem, comes to Bethany, where he commends Mary's attention and choice; Luke x. 17—42. Returning to Galilee, he instructs his disciples how to pray; delivers the parable of the *importunate friend;* dining with a Pharisee, he admonishes him and his brethren of their sin and danger; Luke xi. 1—13, 37—54; cautions his disciples against hypocrisy and the fear of man; declines to decide a case of property between two brothers; pronounces the parable of the *rich fool;* repeats the cautions against covetousness which he had given in his sermon on the Mount; inculcates watchfulness for his second coming, and care to entertain his present message; Luke xii; urges the necessity of repentance; delivers the |
| 4035 | 32 | parable of the *barren fig-tree;* cures a deformed woman on the Sabbath; and, regardless of Herod's hatred, prosecutes his work; Luke xiii. Invited to dine with a Pharisee, he cures a man of a dropsy on the Sabbath, and vindicates himself; recommends humility and generosity; in his parable of the *marriage-supper*, foretells the rejection of the Jews and calling of the Gentiles; and urges a deliberate resolution in religion; Luke xiv. To vindicate his familiar converse with publicans and sinners he pronounces the parable of the *lost sheep, lost piece of silver*, and *prodigal son;* Luke xv; and of the *unjust steward* and *rich glutton;* Luke xvi; and exhorts his disciples to simplicity, forgiving offences, and humility; Luke xvii. 1—11. Travelling through Samaria to Jerusalem, he rebukes the intemperate zeal of James and John against the Samaritans, and heals ten lepers; Luke ix. 51—56; xvii. 12—19. Coming near to Jerusalem, he warns the Jews against expecting a pompous kingdom of the Messiah; and foretells their approaching miseries; Luke xvii. 20—37; and, by his parables of the *importunate widow* and the *humbled publican*, he recommends importunity, perseverance, and humility, in prayer; Luke xviii. 1—14. At Jerusalem, during the *feast of dedication*, he opens the eyes of one born blind; encourages him when excommunicated by the Sanhedrim; admonishes the proud Pharisees of their danger; represents himself as the Messiah and Shepherd of God's flock, and as one with his Father; and, to avoid being stoned as a blasphemer on that account, retires beyond Jordan. |
| 4036 | 33 | Here he declares against rash *divorces;* blesses the *little children;* tries the young ruler's obedience; represents the danger of riches; Mat. xix; Mark x. 1—31; Luke xviii. 15—30; and, by the parable of *labourers in a vineyard*, warns the Jews not to envy the Gentiles' admission to fellowship with God in his church; Mat. xx. 1—16. Informed of Lazarus' sickness, after his death he returns to Bethany near Jerusalem, and raises him from the dead: the Sanhedrim having agreed he should for this be put to death, he retires to a city called *Ephraim;* John xi. Returning towards Jerusalem, he foretells his sufferings; rebukes the ambition of James, John, and their mother; and, passing through Jericho, cures two blind men: Mat. xx. 17—34; Mark x. 32—52; Luke xviii. 31—43. He converts Zaccheus the publican: and, by the parable of *the pounds*, represents the misery coming on the Jewish nation: Luke xix. 1—28. At Bethany he is feasted by Lazarus, and anointed by Mary; John xii. 1—11; Mat. xxvi. 6—13; Mark xiv. 3—9. On the first day |



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| | | of the week he rides in triumph to Jerusalem; weeps over it upon sight of it; drives out the traders from the court of the temple, and works miracles there; converses with some Greeks, and retires to Bethany. Returns to Jerusalem; next morning curses the barren fig-tree, and again expels the merchants from the temple, which exasperates the priests; and at even returns to Bethany; Mat. xxi. 1—19; Mark xi. 1—19; Luke xix. 28—48; John xii. 12—50. Returns to Jerusalem on Tuesday morning; the fig-tree is withered; he confounds the Jewish rulers who had questioned his authority; delivers the parables of the *two sons*, the *vineyard let out to husbandmen*, and the *marriage-dinner*; Mark xi. 20—33; xii. 1—12; Luke xx. 1—19; Mat. xxi. 20—46; xxii. 1—14; confounds the Jews in their attempt to insnare him about paying tribute; proves the resurrection of the dead; shows what is the great commandment; silences the Pharisees with respect to the Messiah's divinity; and repeats his denunciations against them; Mark xii. 13—40; Luke xx. 20—47; Mat. xxii. 15—39; xxiii. Going out of the temple at even, he applauds the liberality of the poor widow; foretells his coming to destroy Jerusalem and to judge the world, and the signs thereof; and by the parables of the *servants*, *ten virgins*, and *talents*, and by the description of the last judgment, inculcates watchfulness, sincerity, and activity in religion; Mark xii. 41—44; Luke xxi. 1—36; Mat. xxiv, xxv; and warns his disciples that he should be betrayed in two days to his enemies. That same night the Jewish rulers plot his death; and Judas coming in at the very time, agrees to betray him; Mat. xxvi. 1—5, 14—16; Mark xiv. 1, 2, 10, 11; Luke xxi. 37, 38; xxii. 1—6. |
| — | — | On Thursday he directs two of his disciples to prepare the passover; and having spent that day, and perhaps most of the Wednesday, in solemn prayer, he sits down with his disciples at night, and eats the passover; rebukes their ambition; washes their feet; intimates that Judas should betray him; who thereon retires to the Jewish rulers; he exhorts them to brotherly love; foretells Peter's denial of him; administers the Eucharist; Mat. xxvi. 17—29; Mark xiv. 12—25; Luke xxii. 7—27; John xiii; and entertains his disciples with a consolatory discourse, which he concludes with a solemn prayer; Luke xxii. 28—32; John xiv—xvii. After singing a hymn, and warning Peter and his fellow-disciples of their future trial and fall, he retires to the garden of Gethsemane; where, after terrible inward trouble and prayer, he is betrayed by Judas; but makes his apprehenders fall backward, and heals Malchus' ear. Being carried to the palace of Caiaphas, he is examined and abused; Peter thrice denies him; Mat. xxvi. 30—75; Mark xiv. 26—72; Luke xxii. 31—71; John xviii. 1—27. |
| | | On Friday morning the Jewish rulers remit him to Pilate, who, after examination, sends him to Herod as *tetrarch of Galilee*. After some insolent abuse, he is returned to Pilate as an *Innocent Person*. After several attempts to release him, Pilate, protesting his own innocence, condemns him to be crucified to please the Jews; Mat. xxvii. 1—26; Mark xv. 1—15; Luke xxiii. 1—25; John xviii. 28—40; xix. 1—16. Judas repents and hangs himself; Mat. xxvii. 3—10; Acts i. 16—20; Jesus is led to Calvary, bearing his cross, and there nailed to it. While his garments are divided, and himself insulted, he converts a fellow-sufferer; recommends his mother to the care of John his beloved disciple; supplicates pardon to his murderers; recommends his departing soul to God; and expires in triumph. Amazing prodigies attend his death; his body being pierced, but not a bone of it broken, is begged and buried by Joseph of Arimathea. His enemies secure the grave by a large stone sealed, and a strong guard; Mark xv. 16—47; Luke xxiii. 26—56; John xix. 16—42; Mat. xxvii. 26—66. |
| 4036 | 33 | Early on the first day of the week Jesus rises from the dead, his grave being opened by angels, who affrighted the guard, and made them run from the sepulchre. Mary Magdalene, finding the grave open, calls Peter and John, who enter into it and return. Mary staying at the grave, Jesus appears to her; Mark xvi. 1—4; Luke xxiv. 1, 2, 12; John xx. 1—17. Leaving her, he appeared to the other women whom the angel had before informed of his resurrection. This they reported to his incredulous disciples; Mat. xxviii. 5—10; Mark xvi. 2, 5—11; Luke xxiv. 3—11; John xx. 18. While the guard report to the Jewish rulers how they had been terrified by the earthquake and angels, and are instructed to use an ill-formed falsehood, Jesus appears to Peter, and then to the two disciples on their way to Emmaus; and, in fine, to ten of them that evening; Mat. xxviii. 11—15; Mark xvi. 12, 13; Luke xxiv. 13—43; John xx. 19—23; 1 Cor. xv. 4, 5. On that day week he appears to all the eleven, and cures Thomas of his unbelief; John xx. 24—29. Some time after he appears to |
| 4038 | 35 | Saul, who had assisted at the stoning of Stephen, and had been a most furious persecutor, is miraculously converted near Damascus, and becomes a most zealous preacher; preaches in Arabia; returns to Damascus; escapes a snare laid for his life. After three years he repairs to Jerusalem; sees Peter and John; but the Jews being enraged at his bold discourses, he is sent to Tarsus in Cilicia, his native place; Acts vii. 58. viii. 1—3; xxii. 3—21; xxvi. 4—20; ix. 1—30; 1 Cor. xv. 8—10; Gal. i. 12—24; 1 Tim. i. 12—16. |
| — | — | The persecutions ceasing, the Jewish converts greatly increase. Peter cures Æneas of a palsy at Lydda, and restores Dorcas to life at Joppa. Called by the order of an angel, encouraged by a vision of animals, and directed by the Holy Ghost, Peter preaches to, and baptizes, Cornelius and other Gentiles at Cesarea, and, to the great joy of his brethren, accounts for his conduct; Acts ix. 31—43; x; xi. 1—18. The gospel is preached at Antioch in Syria with great success. Barnabas and Saul, for about a year, labour in confirming the converts there. Agabus, foretelling a famine, a collection is made for the poor saints at Jerusalem; Acts xi. 19—30. |
| 4047 | 44 | Herod Agrippa murders James the apostle and brother of John, and imprisons Peter, who is liberated by an angel. When Herod had just displayed his pride, and accepted blasphemous flattery, he is smitten by an angel, and eaten up of worms; Acts xii. |
| 4048 | 45 | Having delivered the collection, Barnabas and Saul return from Jerusalem to Antioch along with John Mark. By the direction of the Holy Ghost they are separated to preach to the Gentiles. They preach in Cyprus, where Elymas the sorcerer is struck blind, and Sergius the Roman governor is converted, and in Pamphylia, at Antioch in Pisidia, Iconium, Lystra, and Derbe, and all places in Lesser Asia, &c.; and in all meet with opposition; Acts xiii, xiv. |
| 4052 or 4055 | 49 or 52 | Some Jewish preachers insisting that the Gentile converts ought to be circumcised and keep the law of Moses, the dispute is referred to a synod of apostles and elders at Jerusalem; whose determination being given, is dispersed among the churches, to their great joy; Acts xv. 1—35; xvi. 4, 5. Peter coming down to Antioch, sinfully dissembles, and is rebuked by Paul; Gal. ii. 11—21. Paul with Silas, and Barnabas with John Mark, separate, and visit the churches which they had lately |
| 4056 | 53 | |



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| | | planted; Acts xv. 36—41. Paul, Silas, and Timothy, travel through much of Lesser Asia. Directed by a vision, Paul crosses the Mediterranean Sea into Macedonia in Europe; preaches at Philippi, where Lydia is converted and the devil dislodged from a sorceress, on which account they are cast into prison, but quickly liberated, and the jailor converted; Acts xvi. |
| 4057 | 54 | They plant churches at Thessalonica and Berea; Paul preaches at Athens; proceeds to Corinth, whence he writes his epistles to the Thessalonians, and perhaps that to the Galatians; and where Gallio takes their part against the furious Jews; Acts xvii; xviii. 1—18. An Egyptian Jew pretends to be the Messiah, and is followed by 30,000, whom Felix disperses; Acts xxi. 38. |
| 4059 | 56 | Paul returns from Europe to Asia; touches at Ephesus; leaves there Priscilla and Aquila who had followed him from Corinth; and hastens by Cesarea to Jerusalem against the time of the passover; Acts xviii. 18—22. |
| 4060 | 57 | After visiting the regions of Galatia and Phrygia, Paul preaches a considerable time at Ephesus; whence Apollos, an Alexandrian, had been sent to Corinth; but is opposed by Demetrius the silversmith and his mob; writes his first epistle to the Corinthians, if not also that to the Galatians; Acts xviii. 23—28; xix; 1 Cor; i—xvi; Gal. i—vi. |
| 4063 | 60 | Departs from Ephesus to Macedonia in Europe; collects a contribution for the poor saints at Jerusalem. Informed of the good success of the former, writes his second epistle to the Corinthians, and perhaps the first to Timothy; comes to Corinth, whence he writes his epistle to the Romans; Acts xx. 1—3; 2 Cor. viii. 1, 2, 6, 9; i—xiii; 1 Tim. i—vi; Rom. xvi. 1; i—xvi. |
| 4064 | 61 | Paul purposes to sail directly to Syria with the collection; but, being informed that the Jews laid wait for his life, he travels through part of Europe and Lesser Asia; earnestly exhorts the elders of Ephesus to faithfulness and diligence in their office; arrives at Jerusalem; is apprehended in the temple; claims the privilege of a Roman and escapes scourging; pleads his cause before the Sanhedrim. To prevent his assassination by the Jews, Lysias the Roman captain sends him to Felix the governor of Judea at Cesarea; who, though he trembled at his discourse, kept him prisoner two full years; Acts xx—xxiv. |
| 4066 | 63 | Paul is pannelled before Festus the new governor; appeals to Cæsar; pleads his cause before Festus and Agrippa. After a dangerous passage, and shipwreck on the isle of Malta, he arrives at Rome, where he is continued a prisoner at large for two years; Acts xxv—xxviii; and writes his epistles to the Philippians, Philemon, Colossians, Ephesians, and Hebrews; Phil. i—iv; Col. i—iv; Eph. i—vi; Heb. i—xiii. |
| 4068 | 65 | About the end of this year he is set at liberty; preaches in Crete, and leaves Titus to set things in order; perhaps preaches in Spain. |
| 4069 | 66 | From Rome he writes his epistle to Titus, and at least the second to Timothy. About this time Nero begins the first imperial persecution of the Christians after the gospel had, for more than thirty years, been spreading and taking deep root in the empire. About this time James, Peter, and Jude, wrote their epistles to the dispersed Hebrews. |
| 4077 | 70 | Jerusalem utterly laid waste by the Romans, and the Jewish nation destroyed in the most miserable manner. This, together with the disasters which followed under Trajan about A.D. 116, and under Adrian about 134 or 136, plainly marked God's abolition of the Levitical ceremonies, as none of the principal ones could be any more observed; and so weaned the Christians from their attachment to them; Mat. viii. 11, 12; xxiii. 34—39; Luke xxix. 42—44; xxi. 20—26, &c. |
| 4093 | 90 | About this time, or some years after, John wrote his Revelations, and perhaps also his Epistles. |
| —— | —— | From A.D. 66 to 312, particularly about 66, 95, 107, 120, 160, 202, 235, 250, 257, 272, and 303, the Christian church was terribly persecuted by the Roman emperors; and heresies and contentions, especially in the interval of persecution, rendered her state very miserable. Meanwhile the Roman empire, by the murder of emperors, by the ravages of the Scythian tribes, and by famines and pestilences, was no less unhappy. These things were foretold by the opening of the second, third, fourth, and fifth seals; Rev. vi. 3—11; xii. 1—4. |
| 4316 | 313 | After a terrible persecution of the Christians for ten years, the heathen emperors and their armies are quite overthrown by Constantine; heathenism is abolished, and christianity made the established religion of the empire; Rev. vi. 12—17; xii. 5—12; Ps. xxi. 8—12; cx. 5, 6; lxviii. 28—31. |
| 4326 | 323 | The church began to enjoy a considerable calm of fifteen years, in which multitudes were converted to Christ; Rev. vii; viii. 1. |
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| 4341 | 338 | After Constantine's death, by means of the partition of the empire into the *Western* and *Eastern*, and by the ravages of the Goths and other barbarians, (especially after 395, till the Western empire was utterly abolished in A.D. 476, and the whole power of Rome extinguished about 566), the Roman empire was generally miserable. And in the same period, by the schism of the Donatists; by the heresies of the Arians, Pelagians, Nestorians, and Eutychians, and the contentions and persecutions attending the same; and by the gradual introduction of Antichristian hierarchy and superstition, the church became more and more miserable; Rev. viii. 5—12; xii. 13—17. |
| 4483 | 480 | By this time *ten toes*, *horns*, or kingdoms, were formed out of the Roman empire, which, though often altered in their particular extent or form of government, have ever since continued, and have for the most part been subject to the power of the POPE; Dan ii. 41, 42; vii. 7, 20, 24; Rev. xii. 3; xiii. 1; xvii. 3, 10, 12. |
| 4609 | 606 | The Antichristian state, which had been long forming by the gradual corruption of the doctrine, worship, discipline, and government of the christian church, arrived at its perfect form, the bishop of Rome being constituted her UNIVERSAL HEAD; who has ever since generally ruled over most part of the Roman empire in the West; Dan. vii. 8. 24—26; xi. 36—39; 2 Thes. ii. 3—12; 1 Tim. iv. 1—3; 2 Tim. iii. 1—9; iv. 3, 4; Rev. ix. 1—11; xiii, xvii. Meanwhile the Mahometan delusion was introduced into the East, and furiously propagated far and wide by fire and sword. It still continues established in the extensive empires of Indostan, Persia, Turkey, and Morocco; Rev. ix. 1—11; Dan. xi. 40. |
| 4759 | 756 | A hundred and fifty years, or five months after their rise, and 666 years after John received his Revelations, and about seventy years after a most dreadful pestilence in Asia and Europe, the popes became *civil lords* in Italy, and gradually extended their civil power over all the ten kingdoms of their subjects, and claimed it over all the earth. At the same time the Mahometan delusion and Saracenic empire were at their highest summit of power; Dan. vii. 8, 24; xi. 37, 40; 2 Thes. ii. 4; Rev. xiii. 2, 12. |
| 4803 | 800 | The German empire is founded by Charles the Great; Rev. xiii. 3, 14, 15. |
| 5058 | 1055 | After pouring themselves south-westward into Persia for several ages, the Seljukian Turks about this time formed the four kingdoms of Bagdad, Iconium, Aleppo, and Damascus, near the Euphrates; but, by their own contentions, by the Tartar invasions, and by the war of the European Crusades, their power was restrained for two hundred years; Rev. ix. 14. |
| 5284 | 1281 | The Ottoman Turks began their conquests upon the Christians, and for about 390 years gradually carried it on, murdering an infinity of men, and forming a very extensive empire, which still subsists; Dan. xi. 40—43; Rev. ix. 15—19. |
| —— | —— | Claude of Turin and his followers, in the ninth and tenth; the Waldenses in the twelfth and thirteenth; the Wickliffites in the fourteenth; and the Hussites in the fifteenth centuries; and others, amidst poverty and persecution, faithfully testified against the popish abominations. |
| 5520 | 1517 | A more extensive reformation began by Luther, Zuinglius, Calvin, and others, which issued in the revolt of about half of the pope's subjects from him; Rev. xi. 3—6. |
| 5869 | 1866 | About this time, or 150 years later, Christ's witnesses who have been much persecuted, and often reduced very low, will be almost utterly extirpated by Antichristian influence. But God,—who has already scourged the Antichristians by the wars of the Saracens, Seljukian and Ottoman Turks, and by the contests between the popes and emperors of Germany, or between rival popes, or by the Protestant Reformation,—will, by terrible wars, or some other means continued perhaps for thirty years, pull down the Antichristian and Mahometan powers, and introduce the glorious THOUSAND YEARS' REIGN of the saints; Ps. ii. 9; xxi. 8—12; cx. 5, 6; Isa. lxvi. 6, 15, 16; Dan. ii. 34, 35, 44, 45; vii. 14, 26, 27; xi. 45; xii. 11, 22; Rev. xi. 2, 7—19; xiv. 8—20; xvii. 14—17; xvi, xviii, xix; xx. 1—6; Ezek. xxxvii—xlviii, &c. |
| 6903 | 2900 | Or, about 150 years later, there will perhaps be a great decay of religion, and the final war of *Gog and Magag* against the church; Luke xviii. 8; Rev. xx. 7—10. |
| —— | —— | The general judgment of the world, and the renovation of the earth, will take place, Rev. xx. 11—15; xxi; 2 Pet. iii. 7—13; Isa. lxv. 17; lxvi. 22; Mat. xxv. 30—45. |
| —— | —— | The wicked shall be for ever punished in hell; and the saints eternally blessed with the full enjoyment of God in heaven; Mat. xxv. 46; 2 Thes. i. 8—12; Rev. xiv. 10—13; xx. 15; xxi. xxii. 1—15, &c. |

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# TABLE OF THE PSALMS;

## SHOWING AFTER WHAT SCRIPTURE THE PSALMS SHOULD BE READ IN THE CHRONOLOGICAL ORDER; ALSO, THE PROBABLE OCCASION ON WHICH THEY WERE COMPOSED.

*[This Table is also from Townsend's Chronological Arrangement. Where no Date is given in the Table, the Occasion and Period are unknown.]*

| Date. | Psalm. | Probable Occasion on which each Psalm was Composed. | After what Scripture. |
|---|---|---|---|
| B.C. | | | |
| 446 | 1 | Written by Ezra, as a Preface to the Book of Psalms | Nehemiah 13. 3. |
| 1044 | 2 | On the Delivery of the Promise by Nathan to David—a Prophecy of Christ's kingdom | 2 Samuel 7. 29. |
| 1024 | 3 | On David's Flight from Absalom | 2 Samuel 15. 29. |
| 1023 | 4 | During the Flight from Absalom | 2 Samuel 17. 29. |
| | 5 | | |
| | 6 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 1024 | 7 | On the Reproaches of Shimei | 2 Samuel 16. 14. |
| | 8 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 1063 | 9 | On the Victory over Goliath | 1 Samuel 18. 4. |
| 539 | 10 | During the Babylonish Captivity | Daniel 7. 28. |
| 1062 | 11 | When David was advised to flee to the mountains | 1 Samuel 19. 3. |
| | 12 | Inserted towards the end of David's Life | 1 Chron. 28. 1. |
| | 13 | | |
| 539 | 14 | During the Babylonish Captivity | Daniel 7. 28. |
| | 15 | | |
| 1044 | 16 | On the Delivery of the Promise by Nathan to David | 2 Samuel 7. 29. |
| 1061 | 17 | On the Murder of the Priests by Doeg | 1 Samuel 22. 19. |
| 1019 | 18 | On the Conclusion of David's Wars | 2 Samuel 22. 51. |
| | 19 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 1038 | 20 | On the War with the Ammonites and Syrians | 2 Samuel 10. 19. |
| | 21 | | |
| 1044 | 22 | On the Delivery of the Promise by Nathan to David | 2 Samuel 7. 29. |
| | 23 | | |
| | 24 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| | 25 | | |
| 539 | 26 | During the Babylonish Captivity | Daniel 7. 28. |
| | 27 | | |
| | 28 | | |
| | 29 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 1017 | 30 | On the Dedication of the Threshing-floor of Araunah | 1 Chron. 21. 30. |
| 1060 | 31 | On David's Persecution by Saul | 1 Samuel 23. 12. |
| 1035 | 32 | On the Pardon of David's Adultery | 2 Samuel 12. 15. |
| | 33 | | |
| 1060 | 34 | On David's leaving the City of Guth | 1 Samuel 21. 15. |
| 1060 | 35 | On David's Persecution by Doeg | 1 Samuel 22. 19. |
| 539 | 36 | During the Babylonish Captivity | Daniel 7. 28. |
| | 37 | | |
| | 38 | | |
| | 39 | Inserted towards the end of David's Life | 1 Chron. 28 21. |
| | 40 | | |
| | 41 | | |
| 1023 | 42 | On David's resting by the River Jordan in his Flight from Absalom | 2 Samuel 17. 29. |
| | 43 | | |
| 710 | 44 | On the Blasphemous Message of Rab-shakeh | 2 Kings 19. 7. |
| 1044 | 45 | On the Delivery of the Promise by Nathan to David | 2 Samuel 7. 29. |
| 896 | 46 | On the Victory of Jehoshaphat | 2 Chron. 20. 26. |
| 1004 | 47 | On the Removal of the Ark into the Temple | 2 Chron. 5. 10. |
| 515 | 48 | On the Dedication of the Second Temple | Ezra 6. 29. |
| 539 | 49 | During the Babylonish Captivity | Daniel 7. 28. |
| | 50 | | |
| 1034 | 51 | Confession of David after his Adultery | 2 Samuel 12. 15. |
| 1060 | 52 | On David's Persecution by Doeg | 1 Samuel 22. 19. |
| 539 | 53 | During the Babylonish Captivity | Daniel 7. 28. |
| 1060 | 54 | On the Treachery of the Ziphim to David | 1 Samuel 23. 23. |
| 1023 | 55 | During the Flight from Absalom | 2 Samuel 17. 29. |
| 1060 | 56 | When David was with the Philistines in Gath | 1 Samuel 21. 15. |
| 1058 | 57 | On David's Refusal to Kill Saul in the Cave | 1 Samuel 24. 22. |
| 1058 | 58 | Continuation of Psalm 57 | 1 Samuel 24. 22. |
| 1061 | 59 | On the Soldiers of Saul surrounding the House of David | 1 Samuel 19. 17. |
| 1040 | 60 | On the Conquest of Edom by Joab | 1 Kings 11. 20. |
| | 61 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 1023 | 62 | On David's Persecution by Absalom | 2 Samuel 17. 29. |
| 1058 | 63 | Prayer of David in the Wilderness of Engedi | 1 Samuel 24. 22. |
| 1060 | 64 | On David's Persecution by Saul | 1 Samuel 22. 19. |
| | 65 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 535 | 66 | On laying the Foundation of the Second Temple | Ezra 3. 13. |
| 539 | 67 | During the Babylonish Captivity | Daniel 7. 28. |
| 1045 | 68 | On the first Removal of the Ark | 2 Samuel 6. 11. |
| | 69 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 1023 | 70 | During Absalom's Rebellion | 2 Samuel 17. 29. |
| | 71 | | |
| 1015 | 72 | On Solomon being made King by his Father | 1 Chron. 29. 19. |
| 710 | 73 | On the Destruction of Sennacherib | 2 Kings 19. 19. |
| 588 | 74 | On the Destruction of the City and Temple | Jeremiah 39. 10. |
| 710 | 75 | On the Destruction of Sennacherib | 2 Chron. 32. 23. |
| | 76 | | |
| 539 | 77 | During the Babylonish Captivity | Daniel 7. 28. |
| | 78 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 588 | 79 | On the Destruction of the City and Temple | Jeremiah 39. 10. |
| 539 | 80 | During the Babylonish Captivity | Daniel 7. 28. |
| 515 | 81 | On the Dedication of the Second Temple | Ezra 6. 22. |
| 897 | 82 | On the Appointment of Judges by Jehoshaphat | 2 Chron. 19. 7. |
| 588 | 83 | On the Desolation caused by the Assyrians | Jeremiah 39. 10. |
| 535 | 84 | On laying the Foundation of the Second Temple | Ezra 3. 13. |
| 536 | 85 | On the Decree of Cyrus for the Restoration of the Jews | Ezra 1. 4. |
| | 86 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 536 | 87 | On the Return from the Babylonish Captivity | Ezra 3. 7. |
| 1571 | 88 | During the Affliction in Egypt | Exodus 2. 25. |
| 539 | 89 | During the Babylonish Captivity | Daniel 7. 28. |
| 1469 | 90 | On the Shortening of Man's Life, &c. | Numbers 14. 45. |
| 1015 | 91 | After the Advice of David to Solomon | 1 Chron. 28. 10. |
| 539 | 92 | During the Babylonish Captivity | Daniel 7. 28. |
| | 93 | | |
| 588 | 94 | On the Destruction of the City and Temple | Jeremiah 39. 10. |
| | 95 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 1444 | 96 | On the Removal of the Ark from the House of Obed-edom | 1 Chron. 16. 43. |
| | 97 | | |
| 1004 | 98 | On the Removal of the Ark into the Temple | 2 Chron. 5. 10. |
| | 99 | | |
| | 100 | | |
| | 101 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |

| Date. | Psalm. | Probable Occasion on which each Psalm was Composed. | After what Scripture. |
|---|---|---|---|
| B.C. | | | |
| 588 | 102 | On the near Termination of the Babylonish Captivity | Daniel 9. 27. |
| 1035 | 103 | On the Pardon of David's Adultery | 2 Samuel 12. 15. |
| | 104 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 1044 | 105 | On the Removal of the Ark from the House of Obed-edom | 1 Chron. 16. 43. |
| | 106 | | |
| 536 | 107 | On the Return from the Babylonish Captivity | Ezra 3. 7. |
| 1040 | 108 | On the Conquest of Edom by Joab | 1 Kings 11. 20. |
| 1060 | 109 | On David's Persecution by Doeg | 2 Samuel 22. 19. |
| 1044 | 110 | On the Promise by Nathan to David | 2 Samuel 7. 29. |
| | 111 | | |
| | 112 | | |
| 536 | 113 | On the Return from the Babylonish Captivity | Ezra 3. 7. |
| | 114 | | |
| 896 | 115 | On the Victory of Jehoshaphat | 2 Chron. 20. 26. |
| 536 | 116 | On the Return from the Babylonish Captivity | Ezra 3. 7. |
| | 117 | | |
| 1044 | 118 | On the Promise by Nathan to David | 2 Samuel 7. 29. |
| 444 | 119 | Manual of Devotion by Ezra | Nehemiah 13. 3. |
| | 120 | | |
| | 121 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| | 122 | | |
| 539 | 123 | During the Babylonish Captivity | Daniel 7. 28. |
| | 124 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 536 | 125 | On the Return from the Babylonish Captivity | Ezra 3. 7. |
| 536 | 126 | On the Decree of Cyrus for the Restoration of the Jews | Ezra 1. 4. |
| 536 | 127 | On the Return from the Babylonish Captivity | Ezra 3. 7. |
| | 128 | | |
| 535 | 129 | On the Opposition of the Samaritans to the Rebuilding of the Temple | Ezra 4. 24. |
| 539 | 130 | During the Babylonish Captivity | Daniel 7. 28. |
| | 131 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 1051 | 132 | Before the Second Removal of the Ark | 1 Chron. 16. 14. |
| | 133 | Inserted towards the end of David's Life | 1 Chron. 28. 21. |
| 536 | 134 | On the Return from the Babylonish Captivity | Ezra 3. 7. |
| 1004 | 135 | On the Dedication of the Temple | 2 Chron. 5. 14. |
| | 136 | | |
| 539 | 137 | During the Babylonish Captivity | Daniel 7. 28. |
| 519 | 138 | On the Rebuilding of the Temple | Ezra 6. 13. |
| 1048 | 139 | Prayer of David when made King over all Israel | 1 Chron. 13. 4. |
| 1060 | 140 | On David's Persecution by Doeg | 1 Samuel 22. 19. |
| 1056 | 141 | Prayer of David when driven from Judea | 1 Samuel 27. 1. |
| 1060 | 142 | Prayer of David in the Cave of Adullam | 1 Samuel 22. 1. |
| 1023 | 143 | During the War with Absalom | 2 Samuel 17. 29. |
| | 144 | | |
| 1015 | 145 | David, when old, Reviews his past Life | 2 Chron. 28. 10. |
| | 146 | | |
| | 147 | | |
| 515 | 148 | On the Dedication of the Second Temple | Ezra 6. 22. |
| | 149 | | |
| | 150 | | |

# TABLE OF THE PSALMS,

## CLASSED ACCORDING TO THEIR SEVERAL SUBJECTS, AND ADAPTED TO THE PURPOSES OF PRIVATE DEVOTION.

### I. Prayers.

1. Prayers for pardon of sin, Ps. 6; 25; 32; 51; 130. Psalms styled penitential, 6; 32; 38; 51; 102; 130; 143.

2. Prayers composed when the Psalmist was deprived of an opportunity of the public exercise of religion, Ps. 42; 43; 63; 84.

3. Prayers in which the Psalmist seems extremely dejected, though not totally deprived of consolation under his afflictions, Ps. 13; 22; 69; 77; 88; 143.

4. Prayers in which the Psalmist asks help of God, in consideration of his own integrity, and the uprightness of his cause, Ps. 7; 17; 26; 35.

5. Prayers expressing the firmest trust and confidence in God under afflictions, Ps. 3; 16; 27; 31; 64; 56; 57; 61; 63; 71; 86.

6. Prayers composed when the people of God were under affliction or persecution, Ps. 44; 60; 74; 79; 80; 83; 89; 94; 102; 123; 137.

7. The following are likewise prayers in time of trouble and affliction:—Ps. 4; 5; 11; 28; 41; 55; 69; 64; 70; 109; 120; 140; 141; 143.

8. Prayers of intercession, Ps. 20; 67; 122; 132; 144.

### II. Psalms of Thanksgiving.

1. Thanksgivings for mercies vouchsafed to particular persons, Ps. 9; 18; 22; 30; 34; 40; 75; 103; 108; 116; 118; 138; 144.

2. Thanksgivings for mercies vouchsafed to the Israelites in general, Ps. 46; 48; 65; 66; 68; 76; 81; 85; 98; 105; 124; 126; 129; 135; 136; 149.

### III. Psalms of Praise and Adoration, displaying the Attributes of God.

1. General acknowledgments of God's goodness and mercy, and particularly his care and protection of good men, Ps. 23; 34; 36; 91; 100; 103; 107; 117; 121; 145; 146.

2. Psalms displaying the power, majesty, glory, and other attributes of the Divine Being, Ps. 8; 19; 24; 29; 33; 47; 50; 65; 66; 76; 77; 93; 95; 96; 97; 99; 104; 111; 113; 114; 115; 134; 139; 147; 148; 150.

### IV. Instructive Psalms.

1. The different characters of good and bad men—the happiness of the one, and the misery of the other—are represented in the following Psalms:—1; 5; 7; 9; 10; 11; 12; 14; 15; 17; 24; 25; 32; 34; 36; 37; 50; 52; 53; 58; 72; 75; 84; 91; 92; 94; 112; 119; 121; 125; 127; 128; 133.

2. The excellence of God's laws, Ps. 19; 119.

3. The vanity of human life, Ps. 39; 49; 90.

4. Advice to magistrates, Ps. 82; 101.

5. The virtue of humility, Ps. 131.

### V. Psalms more eminently and directly Prophetical.

Ps. 2; 16; 22; 40; 45; 68; 72; 87; 110; 118.

### VI. Historical Psalms.

Ps. 78; 105; 106.

The following Calendar is extracted from the *Memoirs of the Rev. R. M. M'Cheyne.* It is accompanied by Directions for Use, and statement of Advantages to be derived from using it, from which we subjoin a selection.



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# THE DAILY PORTION FOR THE FAMILY AND THE CLOSET.

## JANUARY.

| FAMILY. | | | SECRET. | |
|---|---|---|---|---|
| Gen. 1 | Matt. 1 | 1 | Ezra 1 | Acts 1 |
| 2 | 2 | 2 | 2 | 2 |
| 3 | 3 | 3 | 3 | 3 |
| 4 | 4 | 4 | 4 | 4 |
| 5 | 5 | 5 | 5 | 5 |
| 6 | 6 | 6 | 6 | 6 |
| 7 | 7 | 7 | 7 | 7 |
| 8 | 8 | 8 | 8 | 8 |
| 9, 10 | 9 | 9 | 9 | 9 |
| 11 | 10 | 10 | 10 | 10 |
| 12 | 11 | 11 | Neh. 1 | 11 |
| 13 | 12 | 12 | 2 | 12 |
| 14 | 13 | 13 | 3 | 13 |
| 15 | 14 | 14 | 4 | 14 |
| 16 | 15 | 15 | 5 | 15 |
| 17 | 16 | 16 | 6 | 16 |
| 18 | 17 | 17 | 7 | 17 |
| 19 | 18 | 18 | 8 | 18 |
| 20 | 19 | 19 | 9 | 19 |
| 21 | 20 | 20 | 10 | 20 |
| 22 | 21 | 21 | 11 | 21 |
| 23 | 22 | 22 | 12 | 22 |
| 24 | 23 | 23 | 13 | 23 |
| 25 | 24 | 24 | Esther 1 | 24 |
| 26 | 25 | 25 | 2 | 25 |
| 27 | 26 | 26 | 3 | 26 |
| 28 | 27 | 27 | 4 | 27 |
| 29 | 28 | 28 | 5 | 28 |
| 30 | Mark 1 | 29 | 6 | Rom. 1 |
| 31 | 2 | 30 | 7 | 2 |
| 32 | 3 | 31 | 8 | 3 |

## FEBRUARY.

| | | | | |
|---|---|---|---|---|
| Gen 33 | Mark 4 | 1 | Esth. 9, 10 | Rom. 4 |
| 34 | 5 | 2 | Job 1 | 5 |
| 35, 36 | 6 | 3 | 2 | 6 |
| 37 | 7 | 4 | 3 | 7 |
| 38 | 8 | 5 | 4 | 8 |
| 39 | 9 | 6 | 5 | 9 |
| 40 | 10 | 7 | 6 | 10 |
| 41 | 11 | 8 | 7 | 11 |
| 42 | 12 | 9 | 8 | 12 |
| 43 | 13 | 10 | 9 | 13 |
| 44 | 14 | 11 | 10 | 14 |
| 45 | 15 | 12 | 11 | 15 |
| 46 | 16 | 13 | 12 | 16 |
| 47 | Lu. 1 to v. 38 | 14 | 13 | 1 Cor. 1 |
| 48 | 1 v. 39 | 15 | 14 | 2 |
| 49 | 2 | 16 | 15 | 3 |
| 50 | 3 | 17 | 16, 17 | 4 |
| Exod. 1 | 4 | 18 | 18 | 5 |
| 2 | 5 | 19 | 19 | 6 |
| 3 | 6 | 20 | 20 | 7 |
| 4 | 7 | 21 | 21 | 8 |
| 5 | 8 | 22 | 22 | 9 |
| 6 | 9 | 23 | 23 | 10 |
| 7 | 10 | 24 | 24 | 11 |
| 8 | 11 | 25 | 25, 26 | 12 |
| 9 | 12 | 26 | 27 | 13 |
| 10 | 13 | 27 | 28 | 14 |
| 11, 12 to v. 21 | 14 | 28 | 29 | 15 |

## MARCH.

| | | | | |
|---|---|---|---|---|
| Ex. 12 v. 22 | Luke 15 | 1 | Job 30 | 1 Cor. 16 |
| 13 | 16 | 2 | 31 | 2 Cor. 1 |
| 14 | 17 | 3 | 32 | 2 |
| 15 | 18 | 4 | 33 | 3 |
| 16 | 19 | 5 | 34 | 4 |
| 17 | 20 | 6 | 35 | 5 |
| 18 | 21 | 7 | 36 | 6 |
| 19 | 22 | 8 | 37 | 7 |
| 20 | 23 | 9 | 38 | 8 |
| 21 | 24 | 10 | 39 | 9 |
| 22 | John 1 | 11 | 40 | 10 |
| 23 | 2 | 12 | 41 | 11 |
| 24 | 3 | 13 | 42 | 12 |
| 25 | 4 | 14 | Prov. 1 | 13 |
| 26 | 5 | 15 | 2 | Gal. 1 |
| 27 | 6 | 16 | 3 | 2 |
| 28 | 7 | 17 | 4 | 3 |
| 29 | 8 | 18 | 5 | 4 |
| 30 | 9 | 19 | 6 | 5 |
| 31 | 10 | 20 | 7 | 6 |
| 32 | 11 | 21 | 8 | Eph. 1 |
| 33 | 12 | 22 | 9 | 2 |
| 34 | 13 | 23 | 10 | 3 |
| 35 | 14 | 24 | 11 | 4 |
| 36 | 15 | 25 | 12 | 5 |
| 37 | 16 | 26 | 13 | 6 |
| 38 | 17 | 27 | 14 | Phil. 1 |
| 39 | 18 | 28 | 15 | 2 |
| 40 | 19 | 29 | 16 | 3 |
| Lev. 1 | 20 | 30 | 17 | 4 |
| 2, 3 | 21 | 31 | 18 | Col. 1 |

## APRIL.

| FAMILY. | | | SECRET. | |
|---|---|---|---|---|
| Lev. 4 | Psal. 1, 2 | 1 | Prov. 19 | Col. 2 |
| 5 | 3, 4 | 2 | 20 | 3 |
| 6 | 5, 6 | 3 | 21 | 4 |
| 7 | 7, 8 | 4 | 22 | 1 Thes. 1 |
| 8 | 9 | 5 | 23 | 2 |
| 9 | 10 | 6 | 24 | 3 |
| 10 | 11, 12 | 7 | 25 | 4 |
| 11, 12 | 13, 14 | 8 | 26 | 5 |
| 13 | 15, 16 | 9 | 27 | 2 Thes. 1 |
| 14 | 17 | 10 | 28 | 2 |
| 15 | 18 | 11 | 29 | 3 |
| 16 | 19 | 12 | 30 | 1 Tim. 1 |
| 17 | 20, 21 | 13 | 31 | 2 |
| 18 | 22 | 14 | Eccl. 1 | 3 |
| 19 | 23, 24 | 15 | 2 | 4 |
| 20 | 25 | 16 | 3 | 5 |
| 21 | 26, 27 | 17 | 4 | 6 |
| 22 | 28, 29 | 18 | 5 | 2 Tim. 1 |
| 23 | 30 | 19 | 6 | 2 |
| 24 | 31 | 20 | 7 | 5 |
| 25 | 32 | 21 | 8 | 4 |
| 26 | 33 | 22 | 9 | Titus 1 |
| 27 | 34 | 23 | 10 | 2 |
| Num. 1 | 35 | 24 | 11 | 3 |
| 2 | 36 | 25 | 12 | Philem. 1 |
| 3 | 37 | 26 | Cant. 1 | Heb. 1 |
| 4 | 38 | 27 | 2 | 2 |
| 5 | 39 | 28 | 3 | 3 |
| 6 | 40, 41 | 29 | 4 | 4 |
| 7 | 42, 43 | 30 | 5 | 5 |

## MAY.

| | | | | |
|---|---|---|---|---|
| Num. 8 | Psal. 44 | 1 | Cant. 6 | Heb. 6 |
| 9 | 45 | 2 | 7 | 7 |
| 10 | 46, 47 | 3 | 8 | 8 |
| 11 | 48 | 4 | Isaiah 1 | 9 |
| 12, 13 | 49 | 5 | 2 | 10 |
| 14 | 50 | 6 | 3, 4 | 11 |
| 15 | 51 | 7 | 5 | 12 |
| 16 | 52–54 | 8 | 6 | 13 |
| 17, 18 | 55 | 9 | 7 | James 1 |
| 19 | 56, 57 | 10 | 8, 9 to v. 7 | 2 |
| 20 | 58, 59 | 11 | 9 v. 8, 10 v. 4 | 3 |
| 21 | 60, 61 | 12 | 10 v. 5 | 4 |
| 22 | 62, 63 | 13 | 11, 12 | 5 |
| 23 | 64, 65 | 14 | 13 | 1 Pet. 1 |
| 24 | 66, 67 | 15 | 14 | 2 |
| 25 | 68 | 16 | 15 | 3 |
| 26 | 69 | 17 | 16 | 4 |
| 27 | 70, 71 | 18 | 17, 18 | 5 |
| 28 | 72 | 19 | 19, 20 | 2 Pet. 1 |
| 29 | 73 | 20 | 21 | 2 |
| 30 | 74 | 21 | 22 | 3 |
| 31 | 75, 76 | 22 | 23 | 1 John 1 |
| 32 | 77 | 23 | 24 | 2 |
| 33 | 78 to v. 37 | 24 | 25 | 3 |
| 34 | 78 v. 38 | 25 | 26 | 4 |
| 35 | 79 | 26 | 27 | 5 |
| 36 | 80 | 27 | 28 | 2 John 1 |
| Deut. 1 | 81, 82 | 28 | 29 | 3 John 1 |
| 2 | 83, 84 | 29 | 30 | Jude 1 |
| 3 | 85 | 30 | 31 | Rev. 1 |
| 4 | 86, 87 | 31 | 32 | 2 |

## JUNE.

| | | | | |
|---|---|---|---|---|
| Deut. 5 | Psal. 88 | 1 | Isaiah 33 | Rev. 3 |
| 6 | 89 | 2 | 34 | 4 |
| 7 | 90 | 3 | 35 | 5 |
| 8 | 91 | 4 | 36 | 6 |
| 9 | 92, 93 | 5 | 37 | 7 |
| 10 | 94 | 6 | 38 | 8 |
| 11 | 95, 96 | 7 | 39 | 9 |
| 12 | 97, 98 | 8 | 40 | 10 |
| 13, 14 | 99–101 | 9 | 41 | 11 |
| 15 | 102 | 10 | 42 | 12 |
| 16 | 103 | 11 | 43 | 13 |
| 17 | 104 | 12 | 44 | 14 |
| 18 | 105 | 13 | 45 | 15 |
| 19 | 106 | 14 | 46 | 16 |
| 20 | 107 | 15 | 47 | 17 |
| 21 | 108, 109 | 16 | 48 | 18 |
| 22 | 110, 111 | 17 | 49 | 19 |
| 23 | 112, 113 | 18 | 50 | 20 |
| 24 | 114, 115 | 19 | 51 | 21 |
| 25 | 116 | 20 | 52 | 22 |
| 26 | 117, 118 | 21 | 53 | Matt. 1 |
| 27, 28 to v. 19 | 119 to v. 24 | 22 | 54 | 2 |
| 28 v. 20 | v. 25 to 48 | 23 | 55 | 3 |
| 29 | v. 49 to 72 | 24 | 56 | 4 |
| 30 | v. 73 to 96 | 25 | 57 | 5 |
| 31 | v. 97 to 120 | 26 | 58 | 6 |
| 32 | v. 121 to 144 | 27 | 59 | 7 |
| 33, 34 | v. 145 to 176 | 28 | 60 | 8 |
| Josh. 1 | 120–122 | 29 | 61 | 9 |
| 2 | 123–125 | 30 | 62 | 10 |

## JULY.

| FAMILY. | | | SECRET. | |
|---|---|---|---|---|
| Josh. 3 | Ps. 126–128 | 1 | Isa. 63 | Matt. 11 |
| 4 | 129–131 | 2 | 64 | 12 |
| 5, 6 to v. 5 | 132–134 | 3 | 65 | 13 |
| 6 v. 6 | 135, 136 | 4 | 66 | 14 |
| 7 | 137, 138 | 5 | Jer. 1 | 15 |
| 8 | 139 | 6 | 2 | 16 |
| 9 | 140, 141 | 7 | 3 | 17 |
| 10 | 142, 143 | 8 | 4 | 18 |
| 11 | 144 | 9 | 5 | 19 |
| 12, 13 | 145 | 10 | 6 | 20 |
| 14, 15 | 146, 147 | 11 | 7 | 21 |
| 16, 17 | 148 | 12 | 8 | 22 |
| 18, 19 | 149, 150 | 13 | 9 | 23 |
| 20, 21 | Acts 1 | 14 | 10 | 24 |
| 22 | 2 | 15 | 11 | 25 |
| 23 | 3 | 16 | 12 | 26 |
| 24 | 4 | 17 | 13 | 27 |
| Judg. 1 | 5 | 18 | 14 | 28 |
| 2 | 6 | 19 | 15 | Mark 1 |
| 3 | 7 | 20 | 16 | 2 |
| 4 | 8 | 21 | 17 | 3 |
| 5 | 9 | 22 | 18 | 4 |
| 6 | 10 | 23 | 10 | 5 |
| 7 | 11 | 24 | 20 | 6 |
| 8 | 12 | 25 | 21 | 7 |
| 9 | 13 | 26 | 22 | 8 |
| 10, 11 to v. 11 | 14 | 27 | 23 | 9 |
| 11 v. 12 | 15 | 28 | 24 | 10 |
| 12 | 16 | 29 | 25 | 11 |
| 13 | 17 | 30 | 26 | 12 |
| 14 | 18 | 31 | 27 | 13 |

## AUGUST.

| | | | | |
|---|---|---|---|---|
| Judg. 15 | Acts 19 | 1 | Jer. 28 | Mark 14 |
| 16 | 20 | 2 | 29 | 15 |
| 17 | 21 | 3 | 30, 31 | 16 |
| 18 | 22 | 4 | 32 | Paul. 1, 2 |
| 19 | 23 | 5 | 33 | 3, 4 |
| 20 | 24 | 6 | 34 | 5, 6 |
| 21 | 25 | 7 | 35 | 7, 8 |
| Ruth 1 | 26 | 8 | 36, 45 | 9 |
| 2 | 27 | 9 | 37 | 10 |
| 3, 4 | 28 | 10 | 38 | 11, 12 |
| 1 Sam. 1 | Rom. 1 | 11 | 39 | 13, 14 |
| 2 | 2 | 12 | 40 | 15, 16 |
| 3 | 3 | 13 | 41 | 17 |
| 4 | 4 | 14 | 42 | 18 |
| 5, 6 | 5 | 15 | 43 | 19 |
| 7, 8 | 6 | 16 | 44 | 20, 21 |
| 9 | 7 | 17 | 46 | 22 |
| 10 | 8 | 18 | 47 | 23, 24 |
| 11 | 9 | 19 | 48 | 25 |
| 12 | 10 | 20 | 49 | 26, 27 |
| 13 | 11 | 21 | 50 | 28, 29 |
| 14 | 12 | 22 | 51 | 30 |
| 15 | 13 | 23 | 52 | 31 |
| 16 | 14 | 24 | Lam. 1 | 32 |
| 17 | 15 | 25 | 2 | 33 |
| 18 | 16 | 26 | 3 | 34 |
| 19 | 1 Cor. 1 | 27 | 4 | 35 |
| 20 | 2 | 28 | 5 | 36 |
| 21, 22 | 3 | 29 | Eze. 1 | 37 |
| 23 | 4 | 30 | 2 | 38 |
| 24 | 5 | 31 | 3 | 39 |

## SEPTEMBER.

| | | | | |
|---|---|---|---|---|
| 1 Sa. 25 | 1 Cor. 6 | 1 | Ezek. 4 | 40, 41 |
| 26 | 7 | 2 | 5 | 42, 43 |
| 27 | 8 | 3 | 6 | 44 |
| 28 | 9 | 4 | 7 | 45 |
| 29, 30 | 10 | 5 | 8 | 46, 47 |
| 31 | 11 | 6 | 9 | 48 |
| 2 Sa. 1 | 12 | 7 | 10 | 49 |
| 2 | 13 | 8 | 11 | 50 |
| 3 | 14 | 9 | 12 | 51 |
| 4, 5 | 15 | 10 | 13 | 52–54 |
| 6 | 16 | 11 | 14 | 55 |
| 7 | 2 Cor. 1 | 12 | 15 | 56, 57 |
| 8, 9 | 2 | 13 | 16 | 58, 59 |
| 10 | 3 | 14 | 17 | 60, 61 |
| 11 | 4 | 15 | 18 | 62, 63 |
| 12 | 5 | 16 | 19 | 64, 65 |
| 13 | 6 | 17 | 20 | 66, 67 |
| 14 | 7 | 18 | 21 | 68 |
| 15 | 8 | 19 | 22 | 69 |
| 16 | 9 | 20 | 23 | 70, 71 |
| 17 | 10 | 21 | 24 | 72 |
| 18 | 11 | 22 | 25 | 73 |
| 19 | 12 | 23 | 26 | 74 |
| 20 | 13 | 24 | 27 | 75, 76 |
| 21 | Gal. 1 | 25 | 28 | 77 |
| 22 | 2 | 26 | 29 | 78 to v. 37 |
| 23 | 3 | 27 | 30 | 78 v. 38 |
| 24 | 4 | 28 | 31 | 79 |
| 1 Kings 1 | 5 | 29 | 32 | 80 |
| 2 | 6 | 30 | 33 | 81, 82 |

## OCTOBER.

| FAMILY. | | | SECRET. | |
|---|---|---|---|---|
| 1 Kings 3 | Eph. 1 | 1 | Ezek. 34 | Ps. 83, 84 |
| 4, 5 | 2 | 2 | 35 | 85 |
| 6 | 3 | 3 | 36 | 86, 87 |
| 7 | 4 | 4 | 37 | 88 |
| 8 | 5 | 5 | 38 | 89 |
| 9 | 6 | 6 | 39 | 90 |
| 10 | Phil. 1 | 7 | 40 | 91 |
| 11 | 2 | 8 | 41 | 92, 93 |
| 12 | 3 | 9 | 42 | 94 |
| 13 | 4 | 10 | 43 | 95, 96 |
| 14 | Col. 1 | 11 | 44 | 97, 98 |
| 15 | 2 | 12 | 45 | 99–101 |
| 16 | 3 | 13 | 46 | 102 |
| 17 | 4 | 14 | 47 | 103 |
| 18 | 1 Thes. 1 | 15 | 48 | 104 |
| 19 | 2 | 16 | Dan. 1 | 105 |
| 20 | 3 | 17 | 2 | 106 |
| 21 | 4 | 18 | 3 | 107 |
| 22 | 5 | 19 | 4 | 108, 109 |
| 2 Kings 1 | 2 Thes. 1 | 20 | 5 | 110, 111 |
| 2 | 2 | 21 | 6 | 112, 113 |
| 3 | 3 | 22 | 7 | 114, 115 |
| 4 | 1 Tim. 1 | 23 | 8 | 116 |
| 5 | 2 | 24 | 9 | 117, 118 |
| 6 | 3 | 25 | 10 | 119 to v. 24 |
| 7 | 4 | 26 | 11 | v. 25–48 |
| 8 | 5 | 27 | 12 | v. 49–72 |
| 9 | 6 | 28 | Hos. 1 | v. 73–96 |
| 10 | 2 Tim. 1 | 29 | 2 | v. 97–120 |
| 11, 12 | 2 | 30 | 3, 4 | v. 121–144 |
| 13 | 3 | 31 | 5, 6 | v. 145–176 |

## NOVEMBER.

| | | | | |
|---|---|---|---|---|
| 2 Ki. 14 | 2 Tim. 4 | 1 | Hosea 7 | Ps. 120, 122 |
| 15 | Tit. 1 | 2 | 8 | 123–125 |
| 16 | 2 | 3 | 9 | 126–128 |
| 17 | 3 | 4 | 10 | 129–131 |
| 18 | Philem. 1 | 5 | 11 | 132–134 |
| 19 | Heb. 1 | 6 | 12 | 135, 136 |
| 20 | 2 | 7 | 13 | 137, 138 |
| 21 | 3 | 8 | 14 | 139 |
| 22 | 4 | 9 | Joel 1 | 140, 141 |
| 23 | 5 | 10 | 2 | 142 |
| 24 | 6 | 11 | 3 | 143 |
| 25 | 7 | 12 | Amos 1 | 144 |
| 1 Ch. 1, 2 | 8 | 13 | 2 | 145 |
| 3, 4 | 9 | 14 | 3 | 146, 147 |
| 5, 6 | 10 | 15 | 4 | 148, 150 |
| 7, 8 | 11 | 16 | 5 | Lu. 1 to v. 38 |
| 9, 10 | 12 | 17 | 6 | 1 v. 39 |
| 11, 12 | 13 | 18 | 7 | 2 |
| 13, 14 | James 1 | 19 | 8 | 3 |
| 15 | 2 | 20 | 9 | 4 |
| 16 | 3 | 21 | Obadiah | 5 |
| 17 | 4 | 22 | Jonah 1 | 6 |
| 18 | 5 | 23 | 2 | 7 |
| 19, 20 | 1 Pet. 1 | 24 | 3 | 8 |
| 21 | 2 | 25 | 4 | 9 |
| 22 | 3 | 26 | Micah 1 | 10 |
| 23 | 4 | 27 | 2 | 11 |
| 24, 25 | 5 | 28 | 3 | 12 |
| 26, 27 | 2 Pet. 1 | 29 | 4 | 13 |
| 28 | 2 | 30 | 5 | 14 |

## DECEMBER.

| | | | | |
|---|---|---|---|---|
| 1 Chr. 29 | 2 Pet. 3 | 1 | Micah 6 | Luke 15 |
| 2 Chr. 1 | 1 John 1 | 2 | 7 | 16 |
| 2 | 2 | 3 | Nah. 1 | 17 |
| 3, 4 | 3 | 4 | 2 | 18 |
| 5, 6 to v. 11 | 4 | 5 | 3 | 19 |
| 6 v. 12 | 5 | 6 | Hab. 1 | 20 |
| 7 | 2 John 1 | 7 | 2 | 21 |
| 8 | 3 John 1 | 8 | 3 | 22 |
| 9 | Jude 1 | 9 | Zeph. 1 | 23 |
| 10 | Rev. 1 | 10 | 2 | 24 |
| 11, 12 | 2 | 11 | 3 | John 1 |
| 13 | 3 | 12 | Hag. 1 | 2 |
| 14, 15 | 4 | 13 | 2 | 3 |
| 16 | 5 | 14 | Zech. 1 | 4 |
| 17 | 6 | 15 | 2 | 5 |
| 18 | 7 | 16 | 3 | 6 |
| 19, 20 | 8 | 17 | 4 | 7 |
| 21 | 9 | 18 | 5 | 8 |
| 22, 23 | 10 | 19 | 6 | 9 |
| 24 | 11 | 20 | 7 | 10 |
| 25 | 12 | 21 | 8 | 11 |
| 26 | 13 | 22 | 9 | 12 |
| 27, 28 | 14 | 24 | 10 | 13 |
| 29 | 15 | 24 | 11 | 14 |
| 30 | 16 | 25 | 12, 13 to v. 1 | 15 |
| 31 | 17 | 26 | 13 v. 2 | 16 |
| 32 | 18 | 27 | 14 | 17 |
| 33 | 19 | 28 | Mal. 1 | 18 |
| 34 | 20 | 29 | 2 | 19 |
| 35 | 21 | 30 | 3 | 20 |
| 36 | 22 | 31 | 4 | 21 |

## DIRECTIONS FOR USE.

1. The centre column contains the day of the month. The two first columns contain the chapter to be read in the family. The two last columns contain the portions to be read in secret.

2. The head of the family should previously read over the chapter for family worship, and mark two or three of the most prominent verses, upon which he may dwell, asking a few simple questions.

3. Frequently the chapter named in the Calendar for family reading might be read more suitably in secret; in which case the head of the family should intimate that it be read in private, and the chapter for secret reading may be used in the family.

4. Let the conversation at family meals often turn upon the chapter read. Thus every meal will be like a Sacrament, being sanctified by the Word and prayer.

5. Let our secret reading prevent the dawning of the day. Let God's voice be the first we hear in the morning. Mark two or three of the richest verses, and pray over every line and word of them.

## ADVANTAGES FROM USING.

1. ***The whole Bible will be read through in an orderly manner in the course of a year***—the Old Testament once, the New Testament and Psalms twice. It is to be feared many never read the whole Bible; and yet it is all equally Divine. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect." If we pass over some parts of Scripture, we shall be incomplete Christians.

2. ***Time will not be wasted in choosing what portions to read.*** Often believers are at a loss to determine toward which part of the mountains of spices they should bend their steps. Here the question will be solved at once in a very simple manner.

3. ***Parents will have a regular subject upon which to examine their children and servants.*** It is much to be desired that family worship were made more instructive than it generally is. The mere reading of the chapter is too often like water spilt on the ground. Let it be read by every member of the family beforehand, and then the meaning and application drawn out by simple question and answer.



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# THE FIRST BOOK OF MOSES,

CALLED

# GENESIS,

That is, GENERATION. Heb. BEREESHITH, *in the beginning.*

IN this Book we have the inspired history of the great events of 2369 years, viz. the creation of all things; the original happiness and fall of man; the expulsion from Eden; the progress of various arts, the general corruption of society, and the deluge sent to punish it; the preservation of Noah and his family in the ark, and their repeopling the earth: God's confounding of languages at the building of the tower of Babel, with his marvellous providences towards the families of Lot and Nahor, but especially of Abraham, Issac, Jacob, and Joseph.

BEFORE CHRIST, 4004.—JULIAN PERIOD, 710.—INDICTION, 5.—CREATION FROM TISRI OR SEPTEMBER 1.

## CHAPTER I.

*All religion being founded on our knowledge of God, as the Maker of all things, and of our relation to him, as our sovereign Ruler, we have* (1) *A general account of the Divine Persons* (ELOHIM) *creating the heavens and the earth, and* (2) *An historical narrative of the progressive work of the week*—viz. *in verses* 1 *and* 2, *we have the work of the* First Day, *the creation of the heavens and the earth, and the production of light;* 6—8, *on the* Second Day, *an account of the firmament and its uses;* 9—13, *on the* Third Day, *the separation of sea and land, and production of plants;* 14—19, *on the* Fourth Day, *the sun, moon, and stars;* 20—23, *on the* Fifth Day, *fishes and birds;* 24—31, *on the* Sixth Day, *first, beasts, &c. and, finally, man in the image of God, with dominion over the creatures.*

B. C. 4004.

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

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

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

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

5 And God called the light Day, [‖] and the darkness he called [*] Night, [†] And the [‡] evening and the [§] morning were the first day.

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

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

8 And God called the firmament [†] Heaven. [‡] And the evening and the morning were the second day.[‡]

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

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

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

a Ps. 33. 6. & 136. 5. John 1. 1, 2, 3. Col. 1. 16, 17. Heb. 11. 3.

* Had not yet taken those forms, or arrangements of parts, finally arising from gravitation, or chemical agency.—Ed.

† Unfurnished.—Ed.

‡ Philosophy can explain the observed laws of motion both on earth and in the heavens; but never can account for its origin. Moses, divinely instructed, ascribes it directly to the Spirit of God. From him originates also every spiritual movement of the soul in order tending to God and entering his kingdom.—Ed.

b Job 26. 13. c 2 Cor. 4. 6. § Heb. *between the light and between the darkness*

a Job 38. 8. Prov. 8. 29. ‖ *i. e.* pressing low downward.

§ *i. e.* straight spreaders.

* Heb. *tender grass.*

† It seems the world was created in the time of harvest in Eden and the places about.

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b *i. e.* wrapping up as in a garment.—Ed. —*i. e.* time of howling or uncertainty.

† Heb. *and the evening was, and the morning was.*—The Jews calculated the day, not from midnight till midnight, but from noon till noon.—Ed.

‡ *Mingling*, because composed of light and darkness.—Ed.

§ *Looking out*, in reference to the sun.—Ed.

d Jer. 10. 12 & 51. 15.

‖ Heb. *expansion, or spreading out.*

* In the clouds.

† From *Heave*, because the heavens, in relation to the earth, are heaved or expanded upwards.—Ed.

‡ The only instance in which the work of the day is not, at its close, directly pronounced *good*. The reason of the omission seems to be, that the process of dividing continues into the next day, when the separation of earth and sea being completed, the whole is pronounced *good*.—Ed.

EXPLANATORY NOTES. CHAP. 1. Ver. 1. *That is*, In the beginning of time and things, the three Divine Persons, in one Godhead, made of nothing the third heaven, or residence of the blessed, and the whole matter out of which the air and starry heaven, the sea and earth, were afterwards formed. Heb. xi. 3. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Psal. cii. 25. "Of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands." 2 Pet. iii. 5. Jer. x. 12. and li. 15. Exod. xxxi. 17. and xx. 11. Psal. xxxiii. 6, 9. lxxxix. 11, 12. cxlvi. 6. and cxlviii. 1—6. Isa. xliv. 24. Zech. xii. 1. Acts xiv. 15. xvii. 24. and iv. 24. Isa. xlii. 5. Rev. iv. 11. x. 6. and xiv. 7. Rom. i. 19, 20. and xi. 36. The word ELOHIM, here rendered God, is plural, and denotes the WORSHIPFUL ONES, the Divine Persons, who equally concurred in the creation of all things. 1 Cor. viii. 6. "The Father, of whom are all things." Mat. xi. 25. "*He is* Lord of heaven and earth."—Eph. iii. 9. "God created all things by Jesus Christ." John i. 1—3. "In the beginning was the Word (*the Son*), and the Word was with God, and the Word was God—all things were made by him; and without him was not any thing made that was made."—Col. i. 16. Prov. viii. 27—30. Job xxvi. 13. "By his Spirit he garnished the heavens." Psal. xxxiii. 6. "All the host of them were made by the Spirit of his mouth," and civ. 30.——Ver. 2. *Earth, deep*, and *waters*, signify the same mingled mass of earth and water; 2 Pet. iii. 5. "The earth standing out of the water, and in the water."—It *was without form*; without any agreeable shape, order, or ornament: *and void*, without either vegetables to furnish it, or animals to inhabit it. And, not the wind, which was not yet formed, as there was no air, but the Holy Ghost, in his almighty influence, *moved, or sat brooding*, upon this mingled mass, to prepare it for the intended separation of earth and water, and for the production of vegetables and animals.—— Ver. 3. 2 Cor. iv. 6. "God commanded the light to shine out of darkness." It, as well as all things else, was produced by Christ, who is God's personal Word, John i. 3.; his wisdom and power, 1 Cor. i. 24.—This *light* was some bright shining body, perhaps somewhat like the pillar of fire in the wilderness, and out of it the sun and stars appear to have been afterwards formed.——Ver. 4. *God divided the light from the darkness*, by making them to take different places by turns; the light always shining upon the one half of the mingled mass, and the darkness covering the other; in much the same manner as our sun, by turns, illuminates the one half of the globe, and leaves the other in darkness.——Ver. 5. The time of the first revolution of the darkness and of the light *were the first day*; for both the light and the darkness existed together at the same time, but on different parts of the mingled mass.——Ver. 6. This *firmament* includes the region of the sun, moon, stars, and comets: and the air or atmosphere which surrounds our earth, and separates between the water which is in the clouds and that which is in the seas and rivers. Psal. xxxiii. 6, 9. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He spake, and it was done; he commanded, and it stood fast." Job xxxvii. 18. "He spread out the sky, which is strong, and as a molten looking-glass." Job xxvi. 13. Psal. cxxxvi. 5. Jer. x. 12. and li. 15. Zech. xii. 1. Jer. x. 13. "There is a multitude of waters in the heavens, and he causeth the vapours to ascend from the earth." Job xxvi. 8. "He bindeth up the waters in his thick clouds, and the cloud is not rent under them." And xxxviii. 22—26. "Hast thou entered into the treasures of the snow, and of the hail, which I have reserved?—Who hath divided a water-course for the overflowing of waters, to cause it to rain upon the earth?" Job xxxvii. 11. Eccl. xi. 3. Psal. cxlviii. 4.——Ver. 9. Job xxxviii. 8—11. "Who shut up the sea with doors, when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further?" And xxvi. 10. "He compassed the sea with bounds." Psal. xxiv. 1, 2. "The earth he founded upon the seas, and established it upon the floods." And cxxxvi. 6. "He stretched out the earth above the waters." Psal. civ. 5—9. and xxxiii. 7. 2 Pet. iii. 5. Jer. v. 22. Prov. viii. 29. But the whole globe of earth and sea was hung upon nothing, Job xxvi. 7. The approbation of the second day's work was deferred till the separation of the waters was completed; and we have it, ver. 10.——Ver. 11. Psal. civ. 14, 15. "He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth, wine, and oil, and bread." Job xxviii. 5. In this first production of vegetables, the solar heat had no influence, as it was not yet formed; nor had there been any rain. These vegetables have seed *in themselves*: viz. have a power in their root, branch, leaves, buds, or fruit, to propagate their kinds.——Ver. 14. God now formed more glorious and useful *enlighteners* of the



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

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

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

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

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

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

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

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

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

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

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

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[f] Ps. 74. 16. & 136. 7.

[g] Heb. *between the day and between the night.*

[h] *A sign* is something that represents, confirms, or foretells another. (Rom. 4. 11.—Ex. 3. 12. Mat. 16. 1—4.) The heavenly lights, so attractive and glorious in their peculiar arrangements, are *signs* of the power, wisdom, and goodness of God. (Ps. 19. 1.)—*signs* of direction by land or sea; *signs* of the seasons, which are produced by the angle of the earth's axis to the plane of its orbit; *signs* of days, whereby we count our labour; *signs* of years, whereby we count our lives. Lord so teach us to number our days that we may apply our hearts to wisdom!—Ed.

[i] *Great*, not as bodies compared with other heavenly orbs; but great as *lights*, in relation to the earth from which they are seen.—Ed.

[k] Heb. *for the rule of the day, &c.*

[l] Jer. 31. 35.

[m] Or, *creeping.*

[n] Heb. *soul.*

[o] Heb. *face of the firmament of heaven.*

[p] Some of them are an hundred feet, or, according to some, an hundred fathoms long.

[q] Ch. 8. 17. & 9. 1.

[r] *The first blessing*—that is a gift from a superior to an inferior (Heb. 7. 7.) consisting in (1) fruitfulness, (2) multiplication, (3) right to occupancy in suitable places.—Ed.

B. C. 4004.

[s] *Vegetables* and *animals* are arranged each *after his kind*, and referred to no higher denomination. But when MAN is to be formed, we read, in ver. 26. "Let us make man in *our image*. So God created man in his own image." Now what is this image? The apostle tells us (Heb. 1. 3.) "The Son is the *express image* of the Father's person." He is farther described (1 Tim. 3. 16.) as "God *manifest* in the flesh." Being thus ever seen in the eternal purpose (Eph. 1. 9.) he constitutes the glorious original after which man is formed. Of the *image* of God in man, knowledge, righteousness, and holiness, are the principal features, (Eph. 4. 24. Col. 3. 10.); but every other attribute of God, even eternity, (Job 10. 23.) is, in created measure, exhibited in man.—Ed.

[t] Ch. 5. 1. & 9. 6. 1 Cor. 11. 7.

[u] Mat. 19. 4.

[v] The *second blessing*, adding to the former, (ver. 22.) conquest over the earth, and universal dominion over the living creatures.—Ed.

[w] Ch. 8. 1.

[x] Heb. *creepeth.*

[y] It is to be remarked, how, at every successive act of creation, (ver. 3, 6, 9, 11, 14, 20, 24, 26.) God *speaks* (Ps. 33. 6.) that is, "The *Word* that was with God. (Prov. 8. 29—31) and was God, and without whom was not any thing made that was made." (John 1. 3.)—Ed.

[z] Heb. *moving soul.*

[a] Ch. 6. 3.

[b] Heb. *a living soul.*

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

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

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

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

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

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

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

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

31 And God saw every thing that he had

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how well-ordered and adorned earth than had been formed on the first day. The sun is in itself a very extensive body of light; and the moon, though it hath no light in itself, enlightens our earth by reflecting the light of the sun; and both are called *great lights*, since by reason of their nearness, they appear to us much larger than any of the stars. These lights not only form the day and night, but also form or mark out the seasons of sowing, planting, reaping, sailing, travelling, or the like; and are for signs of the weather, and sometimes of remarkable providences. Psal. cxxxvi. 7—9. "God made great lights—the sun to rule by day, and the moon and stars to rule by night." And lxxiv. 16, 17. "The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast made summer and winter." And civ. 19, 20. "He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night." Deut. iv. 19. "The sun, moon, and stars, even all the host of heaven—God hath divided unto all nations," *for use.* Job xxxviii. 12. Psal. viii. 3, 4. cxlviii. 3, 5. and cxix. 91. Jer. xxxi. 35. and xxxiii. 25.—Mat. xvi. 2, 3. "When it is evening, ye say, *It will be* fair weather, for the sky is red. And in the morning, *It will be* foul weather to-day, for the sky is red and lowering." Luke xxi. 25, 26. "There shall be signs in the sun, and in the moon, and in the stars: men's hearts failing them for fear, and for looking after those things which are coming on the earth." Mat. xxiv. 29. Isa. xiii. 10. Ezek. xxxii. 7. Joel ii. 10—31. and iii. 15. Acts ii. 19, 20. Josh. x. 13.——Ver. 21—25. Acts xvii. 25. "He giveth to all life, and breath, and all things." Psal. civ. 24—26. "The earth is full of his riches," minerals, vegetables, animals. "So is this great sea, wherein are things creeping innumerable, both small and great beasts. There is that leviathan," whales, crocodiles, and other sea monsters. Psal. l. 10, 11. "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine," by creation. Job xl. 15. God's blessing gave the animals a power to propagate their kinds. Psal. cvii. 38. "He blesseth them, so that they are multiplied greatly." Job xliii. 12. Psal. cxliv. 13, 14.——Ver. 26. The plural is not here used for the singular in the manner of some modern kings. There is not in scripture one instance of a sovereign's speaking of himself only in the plural number. *we, us, our.* But the plural *us*, here denotes a consultation of the Divine persons, concerning the production of that species of creatures which was to be the most perfect under heaven, and in which the glory of God was to be for ever most illustriously manifested in his work of redemption.—The image of God on man includes, (1) The resemblance of his soul, in respect of spiritual substance, understanding, and will. (2) The happiness of his state, and his honourable dominion over the creatures. (3) And chiefly the moral conformity of his soul to God, in spiritual knowledge, righteousness, and holiness, Eccl. xii. 1. "Remember thy Creators," *Heb.* i. e. Father, Son, and Holy Ghost, "in the days of thy youth." Job xxxv. 10. "Where is God my Makers?" *Heb.* Isa. liv. 5. "Thy Makers, the Lord of hosts." 1 John v. 7.—Eccl. vii. 29. "God made man upright." Col. iii. 10. "Renewed in knowledge after the image of him that created him." Eph. iv. 24. "The new man after God is created in righteousness and true holiness." 2 Cor. iii. 18. with Exod. xv. 11. Gen. v. 1. and ix. 6. Psal. viii. 4—8. "Man—thou hast made a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea and the beasts of the field, the fowl of the air, and the fish of the sea; and whatsoever *creeping thing* passeth through the paths of the sea." Gen. ii. 19, 20. and ix. 2. Job v. 23. Jer. xxvii. 6.——Ver. 28. Prov. x. 22. "The blessing of the Lord maketh rich," i. e. numerous and happy. Psal. cxxviii. 1—4. "Blessed is every one that feareth the Lord—thou shalt eat the labour of thine hand—thy wife shall be as a fruitful vine—thy children like olive plants round about thy table," many, healthful, comely, and prosperous. 1 Chron. xxvi. 4—8. Obed-edom had a large and happy family, for God blessed him. And iv. 10. Job xlii. 12. Psal. cvii. 38. Gen. i. 22. and viii. 17.——Ver. 29. Acts xvii. 25, 28. "He giveth all things.—In him we live, and move, and have our being." Psal. civ. 14, 15. "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring food out of the earth—wine—and oil—and bread." Psal. cxlv. 15, 16. "The eyes of all wait upon thee, and thou givest them their meat in due season." And cxlvii. 9. "He giveth to the beast his food." Prov. xxx. 8. Psal. cxi. 5. Mat. vi. 11, 25, 26. Acts xiv. 17. Isa. xxxiii. 16. But it doth not appear that either men or animals would have eaten flesh during the state of innocency.

REFLECTIONS UPON CHAP. I.—Stand still, MY SOUL, and consider this wonderful work of God! O how his eternal power and Godhead shine forth in forming so



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made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

B. C. 4004.

## CHAPTER II.

*An appendix to the preceding history of the creation: more particularly explaining that part of it which relates to man. We have in it an account,* (1) *Of God's institution and blessing of the Sabbath:* 1—3. (2) *Of the manner in which the first vegetables were produced, and Adam formed:* 4—7. (3) *Of the garden of Eden, and of God's placing man in it under the form of a law and covenant:* 8—17. (4) *Of Adam's dominion:* 18—20. (5) *Of the need and the making of the woman; of God's marriage of her to Adam, and their happy fellowship between themselves:* 21—25.

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

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

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

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

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

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

7 And the LORD God formed man [‡] *of* the [d] dust [‡] of the ground, and breathed into his nostrils the breath of life; and [§] man became a living soul.

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

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

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

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

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

a Ch. 1. 19. Ex. 20. 11. & 31. 17. 2 Kin. 19. 15. 2 Chr. 2. 12. Neh. 9. 6. Job 12. 9. Ps. 33. 6. 9. & 89. 12, 13. & 106. 26. & 136. 5—8. & 146. 6. Isa. 40. 26. & 42. 5. & 45. 12. & 48. 13. Jer. 10. 12, 16. Zech. 12. 1. Acts 4. 24. See ch. 1. 1.

* *Host.* The stars, &c. Deut. 4. 19. which are marshalled, as a host or army is on earth; also, angels, (Luke 2. 13.) who are the armies of heaven. Dan. 4. 35.—Ro.

b Ex. 20. 11. & 31. 17. Deut. 5. 14. Heb. 4. 4.

† Not *resting*, as opposed to *weariness*, for that is impossible with God, but *ceasing*, as opposed to *working*.—Ro.

‡ Heb. *created to make.*

‖ Account of the beginning.—(Order and manner of production.—Ro.)

‖ Time.

c Ps. 104. 14.

* Two things were wanting to the economy of creation at this period—rain to moisten, and man to till the ground. The place of the rain is supplied, according to our translation, by a *mist* going up by exhalation, and descending again as dew. The Septuagint translate it by a word signifying "a spring or fountain," and other high authorities translate it "a flood," which, rising from the earth, watered the garden. In whatever sense we understand it, Moses ascribes the effect, not to what is commonly called *nature*, but traces it directly to God.—Ro.

† Or, *a mist which went up from*, &c.

‡ Heb. *dust of the ground.*

d Ch. 3. 19. 1 Cor. 15. 47. Eccl. 12. 7.

§ The formation of man from *dust* or earth, rendered incoherent from dryness, and subject to be carried about by every wind, is revealed and recorded as a wonderful example of the work that God can produce from the most unpromising materials; whilst it is no doubt intended to repress all pride, and inculcate humility.—Ro.

e 1 Cor. 15. 45.

‖ Ch. 4. 16. 2 Kin. 19. 12. Ezek. 27. 23. Eden lay several hundred miles eastward of Canaan.

¶ See ch. 1. 11, 12.

h Ps. 46. 4. Rev. 22. 1.

‖ Runs along the side of.

* A country on the east of Arabia.

† A gum, or pearl.

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vast, so well furnished worlds of creatures, rational and irrational, animate and inanimate! What infinite wisdom appears marked in the vast variety, the comely order, and the mutual subserviency of all things to the good of one another, and to his glory! What goodness, in forming such multitudes of beings to partake of his bounty as their all in all! and especially towards man, in forming him after his own image, and in so preparing this lower world to be a commodious lodging for him in his way to the mansions of light! Let me, then, in all things, in heaven, in earth, in air, in sea, and in land; in grass, in herbs, in trees, in sun, in moon, in stars, in fishes, in fowls, in cattle, and creeping things; in angels, and in man; behold the excellencies of my God! Let me enjoy God himself in all things, and all things in God! Let me use them all as his property, his product, and for his glory and honour! And notwithstanding my nothingness, confusion, darkness, and deadness, let me hope that my all-creating God, Father, Son, and Holy Ghost, will fashion me, as an abridged world, into a monument of redeeming mercy, to the praise of the glory of his grace! Am I a Christian philosopher? Let me, as I have access, contemplate the creatures of God, in their almost infinitely diversified natures, qualities, and uses! Light and celestial luminaries, in their mysterious nature, extensive range, prodigious but duly proportioned distance, rapid motions, and powerful influences—Air, fixed and unfixed, inflammable and uninflammable, in its fluidity, weight, elasticity, and usefulness for forming of wind, promoting of animal life, transmission of light, and the like—Water, in its fluidity, plenteousness, dispersion, saltness, or freshness, penetration, and fitness for forming rains, dews, sea-productions; and for promoting trade and intercourse between nations—Earths, stones, metals, moulds, in their adhesion, ductility, forms, colours, and uses—Vegetables, in their structure, growth, curious parts, almost infinitely diversified forms, colours, and uses—Animals, in their curious parts, connected structure, mysterious life, and dependence on food; their motions in limits, fitness for procreation and self-preservation, beautiful forms, melodious, awful, or plaintive sounds, exquisite and diversified smell and taste: and, along with these, the unlimited divisibility of matter, the laws of air, attraction, gravitation, electricity, magnetism, of muscular motion, and of nervous influences—Rational spirits, in their powers of thinking, willing, recollection, sociality, and union with bodies—as proofs of the existence and manifestations of the mysterious nature and manifold perfections of God, my God in Christ, of whom, through whom, and to whom, are all things. Let me always consider his creatures as memorials of his creating, preserving, and ruling powers, and as means of delightfully and awfully impressing my heart with his presence, observation, and influence! Let me rejoice to view all creatures as formed and fitted for subserving and promoting God's great and principal work of our redemption through Christ, and multitudes of them as instituted emblems of his persons, perfections, relations, and operations, as manifested in it! Let me, by faith, appropriate a particular new covenant-right to, and property in them all in and through Christ as my head and husband, as means of my present, and pledges of my future and everlasting enjoyment of God as my ALL IN ALL: as means of exciting and leading me habitually to think on, admire, adore, and live to his glory, while I remain here in his lower sanctuary on earth; and to be always mild and humble, as brother and sister to, and dependent on, the meanest animal, insect, or atom in it!

CHAP. II. Ver. 5. God, by his creative power, brought the vegetables at first to perfection without seed, and without concurrence of the soil, sun, rain, or any other natural cause.——Ver. 7. God, with most exquisite art and skill, formed man's body of the dust, and created, in personal union with it, a rational soul; and so made him a human person, capable of exercising the functions of all sorts of life. Isa. lxiv. 8. "Lord, thou art our father; we are the clay, and thou our potter; and we are all the work of thy hand." Rom. ix. 20. Psal. c. 3. "God made us, not we ourselves." Psal. cxxxix. 14, 15. "I am fearfully and wonderfully made." 1 Cor. xv. 47. "The first man is of the earth, earthy." Job xxxiii. 6. "I am formed out of the clay." And iv. 19. "Men dwell in houses (bodies) of clay; *their* foundation is in the dust." Job xxxiii. 4. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." And xxvii. 3. "The spirit, *or breath*, of God is in my nostrils." Zech. xii. 1. "The Lord formeth the spirit of man within him." Hence he is called (Heb. xii. 9.) "the Father of spirits." Num. xvi. 22. and xxvii. 16. "the God of the spirits of all flesh."——Ver. 8—16. Man being thus formed, the Lord graciously placed him in a garden which was an emblem of the heavenly state, called the *paradise of God*. Rev. ii. 7; in a garden, which himself had planted on the third day, ch. i. 11; in a garden eastward from Canaan, in Eden, *a spot of pleasure*, which probably lay not far from the ancient Babylon, where the rivers, Euphrates on the west, and Hiddekel, or Tigris, on the east, joined into one, and watered the garden; and after running a little southward, were parted into the two streams of Gihon on the east, and Pison on the west; in a garden decked and enriched with every choice and fruitful vegetable; the principal of which were, the *tree of life*, so called because of the invigorating nature of its fruit, and because it was made a sacramental pledge of man's eternal life in heaven, provided he kept the covenant which God made with him;—and the *tree of knowledge of good and evil*, so called, because, by the fruit thereof, God tried Adam's obedience, and by the eating thereof, man knew the good he had fallen from, and the evil he had fallen into.——Ver. 16, 17. Here we have God entering into a covenant of works with Adam, and with all his natural posterity in him. This is the covenant afterwards published from *Sinai, and which gendereth to bondage*, Gal. iv. 24. This is the covenant which *Adam transgressed*, Hos. vi. 7. The breach of this covenant was necessarily supposed by the remedial one, published after the fall, Gen. iii. 15. Rom. v. 12—21. The annexing of death to a positive command of abstinence from fruit, indifferent in itself, by an infinitely good, gracious, and wise God, inferred likewise the annexing of a glorious reward to his obedience: and in this the form of a covenant consists. The adjoining of the *tree of life*, and *of knowledge of good and evil*, to this transaction, as confirmatory seals of life or death; the frequent republication of the moral law, in a covenant form, to men, when they could not keep it as such, Lev. xviii. 5. Deut. xxvii. 26. Mat. xix. 17. Gal. iii. 10, 12. Rom. x. 5. and iii. 27, but especially the imputation of Adam's first sin to his natural posterity, Rom. v. 12—19, plainly establish this point. Here we have the *parties* of a covenant: God, manifesting his supreme authority, his unbounded goodness, and infinite condescension, on the one hand; and Adam, as perfectly holy and righteous, capable of performing whatever God required, Gen. i. 26, 27. and v. 1. Eccl. vii. 29. and as the common head and representative of all his posterity, Rom. v. 12—19. 1 Cor. xv. 22. on the other,



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

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

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

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

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

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

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

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

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

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

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

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

25 And they were both naked, the man and his wife, and were not [p] ashamed.[§]

B. C. 4004.

[a] Runs along the side of.

[†] Heb. *Cush, i. e.* Cushestan in Persia.

[‡] Or, *eastward to Assyria.*

[§] God speaking to the man implies the man's comprehension of God's words; and here we have the first record of human intelligence and language.—Ed.

[‖] Heb. *eating thou shalt eat.*

[*] The Hebrew literally translated *dying thou shalt die*, removes every difficulty arising from the apparent want of fulfilment in the divine threatening. We are accustomed to say, *a man is dying*, just as we say a fire is dying,—that is, one part dies, another is following, till finally the whole expires. Just so is man, since death entered by sin. Every moment of his life, some part of the youngest and the healthiest is actually dying; and this process goes on till, at last, like the spark perishing in the midst of the ashes its own burning has produced, the light of life is extinguished, and man returns to the dust from which he was taken.—Ed.

[†] Heb. *as before him.* [‡] See ch. i. 20, 21, 24, 25.

B. C. 4004.

[k] Ch. 1. 26, 28. & 2. 2. Ps. 8. 4—8.

[*] Or, *the man.*

[†] Heb. *called.* It is amazing how answerable their Hebrew names are to their appearance and nature.

[‖] Ch. 15. 12. 1 Sam. 26. 12. Job 4. 13. & 33. 15. Prov. 19. 15.

[‡] Heb. *builded*, i. e. *skilfully formed most comely and delightful.*

[m] Prov. 18. 22. Heb. 13. 4.

[n] 1 Cor. 11. 8. 1 Tim. 2. 13.

[o] Mat. 19. 5. Mark 10. 7. 1 Cor. 6. 16. Eph. 5. 31.

[p] Deut. 28. 48.

[§] Where there is no sin, there is no shame.—Ed.

—Here we have a *condition* required; abstinence from the fruit of the tree of knowledge of good and evil, which supposed and implied perfect obedience to the whole law of God written on man's heart, or revealed to him. The end of this covenant being to render mankind happier than the duties of the natural state necessarily entitled them to be, it was proper that some positive institution should be added to the natural laws inscribed on the heart of Adam at his creation, and which might promote obedience to them. This institution, relative to the tree of knowledge, which, being in the midst of the garden, was almost continually in his view, was extremely proper, as it tended, (1) To manifest the high sovereignty of God over men, as one who could enact his mere will into an awful law. (2) To render Adam's obedience or disobedience, and consequently the justice of God in rewarding or punishing him, more conspicuous, Rom. iii. 4. (3) To mark that, even in paradise, he held all which he enjoyed of God as his great proprietor and landlord, and ought to do nothing without his allowance. (4) To be a standing monitor to Adam, that he was fallible, and needed to take heed to his ways, and watch against every spiritual enemy; that he was not come to his full happiness and rest, since, even in paradise, he was under remarkable restraint; that his happiness lay in God himself alone; and that nothing was to be desired, but in submission to his will, and for his sake. (5) To be a summary of the law of nature, by obedience to which he might honour God, loving him with all his heart, soul, mind, and strength, and loving himself, and his posterity as himself. Here is a *penalty* threatened in case of disobedience; certain, manifold, and dreadful death, *viz.* (1) *Death legal*, or a sentence of condemnation fixing upon the covenant-breaker in the very moment he begins to transgress. (2) The execution of this sentence in *real death;* which is either *spiritual*, comprehending every thing relative to the soul's loss of God's favour and image, and to its defilement and misery in this life, Rom. i. 28—31. iii. 10—18. and viii. 7, 8. Eph. ii. 1, 3, 12; or *natural*, which comprehends every calamity on the body, and whatever its comfort depends upon in this world, Gen. iii. 16, 19. Deut. xxviii. Eccl. xii. 7. 2 Pet. iii. 12; or *eternal*, comprehending all the misery of loss or of pain, to which the damned are for ever subjected in hell, Mat. xxv. 41. Rev. xiv. 10, 11. —In the express annexing of so great a death, especially to the breach of the positive part of the law of the covenant, a *promise* of a life directly opposite, as the reward of perfect fulfilment of the condition, was implied; comprehending the continuance of the *natural* and *spiritual* life, which he had, in all the vigour, comfort, and prosperity of it; and the enjoyment of a more glorious and eternal life in heaven, in consequence of his finishing his course of unfailing obedience. Thus the sum of the covenant was, Mat. xix. 17. "If thou wilt enter into life *eternal*, keep the commandments." Gal. iii. 10, 12. "The man that doeth these things shall live in them." "Cursed is every one that continueth not in all things written in the book of the law to do them." Ezek. xviii. 4. "The soul that sinneth, it shall die."—The fruit of the tree of life, as a seal of the covenant, confirmed the promise of life upon condition of perfect obedience; and the fruit of the tree of knowledge confirmed the threatening of death annexed to disobedience.—The representation of all Adam's natural posterity in him was most reasonable and kind; as it was the shortest, and, humanly speaking, the safest means of securing their eternal happiness.—The whole tenor of this covenant was so highly equitable and gracious, that man's uncorrupted conscience could not but approve of it; his love to himself and his posterity could not but incline him to it; his perfect conformity to the divine image could not but make him consent to whatever terms God proposed, and to receive his favours in a method so answerable to the divine perfections. ——Ver. 21—24. God formed the woman of a rib with the flesh thereon, out of Adam's side, to note the wife's equality with her husband, and that she is his companion, and to be treated with the utmost kindness and affection. He brought her to Adam, to honour the institution of marriage, and to teach us that children ought to marry by the disposal or consent of their parents, and all, only in the Lord, ch. xxi. 21. xxiv. 4. and xxviii. 2. Judg. xiv. 2. 1 Cor. vii. 38, 39.—Adam accepted her as an *help meet for him*, suitable to his nature, acceptable to his person, and useful on all occasions for their mutual comfort and the propagation of their species. And God, by Adam, declared the general law of marriage, requiring the most affectionate cohabitation, inseparable union, and intimate communion during life, as if the parties were but *one person*. 1 Pet. iii. 1, 7. "Wives, be in subjection to your husbands. Husbands, dwell with them according to knowledge, giving honour unto the wife as to the weaker vessel, and as being heirs together of the grace of life." Eph. v. 22—28. "Wives, submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife. Let the wives be subject to their own husbands in every thing. Husbands, love your wives: as Christ loved the church, and gave himself for it, so ought men to love their wives as their own bodies. He that loveth his wife loveth himself."—Gen. iii. 16. 1 Cor. xiv. 34. and vii. 16. Tit. ii. 5. Col. iii. 18, 19. 1 Tim. v. 8. and ii. 11, 12. Mal. ii. 14—16. Mat. xix. 3—9. 1 Cor. vii. 14, 15.——Ver. 25. They had no cause of shame; as there was neither deformity in their bodies, nor guilt on their consciences, nor any sinful inclination in their hearts.

REFLECTIONS UPON CHAP. II.—In the faith of God's institution and blessing of the Sabbath, let me always observe it as in his sight, ceasing from my own works, as he did from his. Let me never prefer the example of a wicked generation to that of God; nor prefer the pleasures of recreation or sloth, or the profits of carnal labour, to fellowship with, and enjoyment of, God and his blessings. Let my care be to receive out of his fulness, and grace for grace; to remember his mighty works of creation and redemption, and to worship him in the beauty of holiness. How easy is it for him to work, with or without means, as he pleaseth! —But O how great his kindness to man! In him the animal and the angelical natures were united; the best of this world was allotted him for his residence; and while its choicest fruits were assigned him for his food, the multitudes of its animal inhabitants were subjected to his dominion and service. A woman, every way perfect, was provided for his comfort, and for the increase of mankind. Nay, God himself entered into familiar fellowship and a gracious covenant with him, in which everlasting happiness was promised to him and his posterity upon the easiest terms. But in this first Adam, as in a figure, do I not behold the second, the Lord from heaven, Jesus the Redeemer? He is indeed the Son of God, the express image of his Father's person; the image of the invisible God; the new thing created in the earth, and the blessed fruit of it, excellent and comely. He, as Mediator, is the great product of Jehovah's counsels, the illustrious ornament and glorious centre of all his works. He is our head and representative in the second and better covenant, established upon better promises. He is our spiritual parent, who communicateth to us his indelible image, and entitles us to all the fulness of God. He is our great Prophet, Priest, and Governor, to whom all things in heaven and earth are subjected for our sake. Having by his blood purchased, and by his Spirit planted a gospel-church, he dwells there, and cultivates the same; and, having regained the celestial paradise, there we shall be for ever with the Lord. In him are hid all the treasures of wisdom and knowledge; and, having all life and fruitfulness in his own person, he giveth to us power to eat of himself, the *Tree of life*. Being, by the determinate counsel of God, cast into the *deep sleep* of debasement and death in this world, his church was formed out of his broken body and



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## CHAPTER III.

*Here we have an account,* (1) *Of Satan's crafty and successful temptation:* 1—8. (2) *The Lord's gracious arraignment of Adam and Eve;* 9—13. (3) *God's condemnation of the serpent, and of Adam and Eve, to their respective punishments;* 14—19. (4) *Adam and Eve are, in a mixture of mercy and wrath, excluded from the garden of Eden;* 15, 21—24.

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

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

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

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

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

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

B. C. 4004.

[a] The word *serpent* signifies *creeping*; and is, in ordinary languages, used to describe the manner of progression of a great variety of animals—some venomous, and some innocious. In seeking the meaning of a scriptural word, we should always have reference, not to common use or representation, but to the scriptures themselves. Accordingly, in Rev. xii. 9. we read of "the dragon, that old *serpent*, the devil, and Satan;" and, consequently, we find that the tempter was called *the serpent*, not because of employing the *form* or *body* of an animal, but because of the *subtile*, cunning, hiddec, and creeping manner, in which he effected his wicked purpose.—Ed.

[a] 2 Cor. 11. 3.

[b] Numb. 11. 21.

[†] Heb. Yea, because, &c. (In the English tongue *yea* is derived from a word that signifies *hear*.—Ed.)

[c] Ch. 2. 17.

[d] 2 Cor. 11. 3. 1 Tim. 2. 14.

[e] Ver. 7. Acts 26. 18.

[f] Sight often tempts. Josh. 7. 21. Judg. 16. 1, 2. 1 John 2. 16.

[g] Heb. *a husband.*

[g] Ver. 17. 1 Tim. 2 14.

B. C. 4004.

[*] *fastened on.*

[†] Or, *things to gird about.*

[h] Ps. 22. 5, 4, 5.

[‖] Heb. *wind.*

[i] Ch. 4. 6. & 11. 5. & 18. 21, 21. & 46. 3.

[k] Ch. 2. 22.

[l] Gen. 44. 15. & 31. 29. 1 Sam. 12. 11. 2 Sam. 3. 34. John 10. 29.

[‡] This is the first instance of a curse; and from the details of its several parts, has no doubt, contributed still farther than the word *serpent* to suggest the idea of that animal having been employed as an instrument of the temptation. But if the curse was pronounced against a mere animal, the *seed of the woman* must *bruise* that very animal's *head*, and the same animal must *bruise his heel*. Besides *the cursed serpent* has a *seed at enmity* with the *seed of the woman*, a circumstance totally inapplicable to any mere animal. Let us examine the constituents of his curse. 1. *Upon thy belly shalt thou go.* This phrase, when applied to Satan, represents that state of abasement under righteous judgment, in which God punishes him. 2. *Dust shalt thou eat all the days of thy life.* This phrase is employed to signify reluctant yielding to a conqueror, as in (Psal. 72. 9.) 3. An unholy enmity of Satan against the human race, and specially against the *seed of the woman*, Christ—which unholy enmity is encountered by a holy enmity in Christ against all evil. 4. The bruising of Satan's head the seat and emblem of his usurped dominion over the world.—Ed.

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

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

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

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

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

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

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

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed [‡] above all cattle, and above every beast

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pierced side. She is divinely brought and espoused to him; and to her he cleaves, at the expense of once leaving his Father in heaven, and of now leaving his mother, the people of Israel.

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CHAP. III. Ver. 1—6. Serpents in general have a natural subtilty beyond other creatures. Mat. x. 16. "Be wise as serpents." But this one had an extraordinary measure of it, being actuated by a fallen angel who had just apostatized from his holy and happy state. Rev. xx. 2, 3, 8. "The dragon, that old serpent, the devil and Satan, *goeth* out to deceive the nations." 2 Cor. xi. 3. "The serpent beguiled Eve through his subtilty." John viii. 44. "The devil was a murderer from the beginning, a liar, and the father of it." 2 Cor. ii. 11. "We are not ignorant of his devices." And xi. 14. "Satan is transformed into an angel of light." In the temptation of our first parents, Satan acted with the utmost subtilty. (1) He chose a serpent, which was seemingly simple, but really subtile, and perhaps beautiful, which might make Eve take it for an angel, to be his instrument. (2) He accosted the woman—who perhaps had only heard the terms of the covenant from Adam—in the absence of her husband. (3) According to some, he improved their being more naked than the wild beasts of the earth, to render them discontented with their condition. But it is more certain that he moved the doubt relative to God's prohibitory charge in such ambiguous terms that it was hard to discern whether he intended merely to ask if God had really forbidden the use of that fruit, —or to insinuate that the forbidder could not be the true God, who had kindly created them but just before,—or to suggest that God was a hard master, who had forbidden them to eat of the fruit of the trees of the garden in which he had placed them. (4) Finding that the woman adhered to the command, he endeavoured to make her believe that the threatening was dark in its meaning, and uncertain or false with respect to its execution. (5) He pretended a great regard for her and her husband's welfare, as if he had been extremely desirous of promoting their knowledge and happiness. (6) Perhaps he pretended that himself had acquired what knowledge he had above other brutes by eating of that prohibited fruit. It is certain he attempted to confirm his contradiction of the threatening by a solemn appeal to God. (7) Having prevailed with the woman, he by her means tempted her husband, who complied, not from any such fondness for her as rendered him willing to be damned with her, but as deceived: and the rather, as he saw she did not immediately die upon her eating of the fruit. This sin of our first parents, in eating this forbidden fruit, was exceeding great. It contained, (1) Horrid unbelief to such a degree, that the devil, in the form of a beast, was believed in opposition to the solemn declaration of God. (2) The most presumptuous pride, ambition, and bold curiosity; they were in paradise, and lords of the lower world,—they knew and enjoyed very much,—but nothing would content them but to be as God in knowledge and happiness. (3) The most shocking ingratitude and discontent; God had given them every thing proper for conveniency and delight,—He had made them the lords of animals and earth, the companions of angels,—and yet they revolted at the inconsiderable reserve of a tree. (4) The most contemptuous apostasy from, and rebellion against God; they renounced his covenant of friendship, and threw off all subjection to and professed dependence on him. (5) In this one act the whole law of God was transgressed. The authority of God, which is the foundation of it, was trampled under foot; the love, which is the complete fulfilment of it was neglected, and hatred established, James ii. 10. The symbolical law, which was a summary of, and a fence to the moral, was expressly contemned and violated. Nay, each of the moral precepts was plainly broken. The aggravations of this sin were no less remarkable. (1) It was committed by persons newly made after the image of God; perfectly holy and righteous, and capable of continuing so. (2) It was committed by them just after he had graciously received them into the most honourable covenant of friendship with himself. (3) It was very early committed, perhaps on the same day they were created, Ps. xlix. 12. (4) It was committed against God's most express command, and when they had the fullest warning of the danger thereby incurred to them and their seed. (5) It was committed in paradise, where God dwelt as in his temple; and where every thing concurred to proclaim his infinite kindness to mankind, and invite to obedience. (6) It was committed upon a very slight, and but one single temptation. (7) It was occasioned by an object of very small importance, which man had no need of in paradise. (8) It respected what had been solemnly separated to the service of God, and so amounted to a sacrilegious robbing of him. In this manner, 1 Tim. ii. 14. "The woman being deceived, was *first* in the transgression." Rom. v. 12—19. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for, *or in whom*, all have sinned.—Death reigned over them which had not sinned *actually* after the similitude of Adam's transgression. Through the offence of one many be dead.—The judgment was by one to condemnation.—By one man's offence death reigned by one.—By the offence of one, judgment came upon all men to condemnation.—By one man's disobedience many were made sinners." 1 Cor. xv. 22. "In Adam, *by his first sin*, all die."——Ver. 7—13. Here we have their wretched evasions after their fall. (1) When their *eyes were opened*—their consciences being touched with a sense of the heinousness of their sin, whereby they had defiled their souls, and of the greatness of that misery which they had brought upon themselves and their posterity, they began to be ashamed of their nakedness, which they now found to be an occasion of sinful motions and affections; and covered with fig-leaves those parts by which the corruption of nature is propagated, upon which, for that reason, God hath put the deepest impression of shame, that fruit of sin;—and to which he appointed circumcision, the sacrament of remission, regeneration, and mortification to be applied, ch. xvii. 11. (2) When the Son of God, probably in human shape, as a presage of his future incarnation, came to seek and to save them, they, sensible of guilt, and dreading punishment, foolishly sought to hide themselves from him. But "there is no darkness, nor shadow of death, where the workers in iniquity may hide themselves," Job xxxiv. 22. Amos ix. 3. Ps. cxxxix. 7—9. Prov. xv. 3. Jer. xxiii. 24. (3) When, to convince them further, he questioned them concerning their conduct, they attempted to excuse themselves, and shift the blame upon their tempters; and Adam appears inclined to lay the blame of his fault upon God himself, as if he had given him a tempter under the character of an help meet for him, Job xxxi. 33. Prov. xix. 3.——Ver. 14—19. In this condemnation of the



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of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

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

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

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

18 Thorns also and thistles shall it bring§ forth to thee; and thou shalt eat the herb of the field.

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

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

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

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

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

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

B. C. 4004.

m Gen. 49. 17.

* By coming behind him stealthily, and bruising him through his false followers. Psalm 49. 5. John 13. 18.—Ec.

† Or, *subject to thy husband.*

n 1 Cor. 14. 34.

‡ This is the *second curse*, and is inflicted on the ground for man's sake; and from it comes upon man himself. Let us examine its bitter ingredients. 1. Bread eaten in sorrow all our days. 2. Thorns and thistles contending in unhappy luxuriance with the herb of the field allotted for food. 3. Toil and exhaustion throughout life. 4. Death.—Ec.

§ Heb. *cause to bud.*

B. C. 4004.

o Ch. 2. 7. & 18. 27. Eccl. 12. 7. Job 17. 13—16. Ps. 22. 15, 29.

* Heb. *Chavah*, i.e. *living*, or *quickener.*

† Most probably of the skins of the animals that God taught our first parents to offer in sacrifice—whence the skins of animals sacrificed were, in the law, allotted to the priest. (Lev. 7. 8.)—Ec.

‡ *who was as one of us.*

§ The former attempt of man (ver. 5.) was to become *as God*, and now, lest with equal temerity and folly, he again put forth his hand to the tree of life, in hope of living for ever, God drives him from the garden, and by cherubim and a flaming sword intercepts any attempt at return. The *tree of life* was an emblem of Christ. (Rev. 22. 2.) The *cherubim*, winged angelic intelligences and powers, (Ezek. 10. 5, 7, &c.) and the *flaming sword*, either an emblem of death in the hand of an angel, (Num. 22. 23.) or an angel, so called, according to the words of Paul, (Heb. 1. 7.)—Ec.

‖ *angels.*

p Num. 22. 23. Josh. 5. 13. 1 Chr. 21. 16, 17.

criminals, the serpent, which had been only an irrational instrument is cursed, as a mark of God's high detestation of the crime; as Exod. xxi. 28, 29. Lev. xx. 15. Perhaps he had formerly moved upon the hinder part of his body, and so was numbered among the wild beasts which eat herbs, and are distinguished from creeping things, ch. i. 25, 30. But now he, and all his kind, must henceforth be reckoned most despicable and detestable. They must creep along the earth, take down part of its dust with their food (Isa. lxv. 25. Mic. vii. 17.), and must be the stated objects of the hatred of mankind. But this sentence, directed against the serpent, chiefly respected Satan and his angels. He is *cursed above all* the irrational animals; is left under the power of invincible folly and malice; and is in disgrace depressed below the vilest of beasts, and appointed to misery, when they have perished in death. He *goes on his belly*, and *eats dust*. His actions are base and troublesome to himself: he can never ascend higher than this world. He is trampled under the feet of Christ and his people. His power is restricted to earthly men, or to killing of the bodies of believers,—for their souls he cannot kill; nay, their temporal death promotes the destruction of sin in them. He takes such pleasure as he is capable of, in seducing reprobates to the basest wickedness, and in vexing the godly with his abominable temptations. God further threatens, that the very woman whom he had seduced, and many of her posterity, should, by their free justification, and their reconcilement and conversion to God, be made stated enemies to him and his friends; and enabled, through Jesus Christ, to tread on his policy, power, and his life of permitted authority on earth, to his great grief and agony of mind, notwithstanding all he should be able to do to oppose them by temptation or persecution. But the principal part of Satan's curse lay in the ruin brought on him by Jesus Christ, the eminent *seed of the woman*, in his redemption of mankind. Jesus Christ is called the *seed of the woman*, not only to import the reality of his manhood, and his close connexion with believers—who are also called *her seed*, as followers of her in faith and holiness—but chiefly to signify that he was none of Adam's natural posterity represented in the covenant of works, and that he would be born of a virgin. He, by fulfilling the broken law—which is the strength of sin—in our stead, by making atonement for sin, and by removing the curse, has undermined the whole power and authority which Satan had over an elect world as the executioner of God's justice. And as, by the word of his power, he dislodged him from the bodies of multitudes, —and by the word of his grace, in the ministration of the gospel, did and will expel the worship of him from multitudes of nations; so, by the powerful application of his word, Spirit, and blood, to men's consciences and hearts, he casts him and his works down from their throne in them; and, by the influences of his grace, enables his people to resist the devil and make him flee from them; and to mortify the deeds of the body that they may live. Thus, 1 Pet. v. 8. "*Our* adversary the devil goeth about seeking whom he may devour." Job i. 7. "Going to and fro in the earth, and walking up and down in it." John viii. 41, 44, "*Wicked men* are of *their* father the devil, and the lusts of *their* father *they* will do." Acts xiii. 10. 1 John iii. 8, 10. Mat. xiii. 38. Rom. ix. 8. "*Only* the children of the promise are counted for *Eve's* seed." Gal. iv. 29. Prov. xxix. 27. "An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked." John xv. 18. Mark xiii. 13. But, 1 John iii. 5, 8. "The Son of God was manifested to take away sin,—to destroy the works of the devil." Isa. vii. 14. "A virgin *did* conceive, and bring forth a Son—Immanuel." Dan. ix. 24, 26. "The Messiah shall be cut off, not for himself, *but* to finish transgression, and make an end of sins, and to make reconciliation for iniquity, and to bring in an everlasting righteousness." Ps. xci. 13. "The lion, adder, and dragon, shall *be* trampled under feet." Col. ii. 15. "Having spoiled principalities and powers, he made a show of them openly, triumphing over them *in his cross.*" Heb. ii. 14. "That through death he might destroy him that hath the power of death, that is, the devil." John xii. 31. "Now shall *the devil*, the prince of this world be cast out," *of his kingdom and authority in and over men.* John xvi. 11. Isa. xlix. 24—26. Luke x. 18, 19. Rom. xvi. 20. "God shall bruise Satan under your feet shortly." 1 John ii. 13. "Ye have overcome the wicked one." 1 Pet. v. 9. Jam. iv. 7. Ps. xci. 13.—While Satan receiveth the ruinous bruise in his head, he *bruiseth the heel* of the seed of the woman; that is, he assaults by temptations, stirs up persecution and trouble against the human nature of Christ, and against his people, while they continue on the earth: or their bodies, crushed to the dust of death, by his influence, lie in the grave. But at the last day he, and his agent death, shall be quite overthrown, and swallowed up in eternal victory. Heb. iv. 15. 2 Cor. xiii. 4. Isa. liii. 4, 5. John xvi. 33. Acts xiv. 22. Isa. xxv. 8. 1 Cor. xv. 25—57. The woman was condemned to a multitude of sorrows and pains, particularly in the conception, bearing, and bringing up of her children; and to a further degree of subjection to her husband, whom she had overlooked in parleying with the serpent as her instructor. 1 Tim. ii. 12, 15. 1 Cor. vii. 28, and xiv. 34. Tit. ii. 5. 1 Pet. iii. 6. Eph. ii. and iv. Mat. xix. 8, &c. To punish Adam, the proprietor, the whole ground was cursed with respect to its soil and product. The whole lower world, being defiled under its inhabitants, was devoured by the curse, and subjected to the bondage of corruption. Is. xxiv. 5, 6. Rom. viii. 20—22. Gen. v. 29. Job xxxi. 40. Heb. vi. 8. Jer. xii. 13. Himself was condemned to much grief and sorrow. Ps. cxxvii. 2. To eat the herbs of the field, instead of the delicious fruits of paradise; and to be occupied in hard labour, in the cultivation of them, till he died. 2 Thess. iii. 10. Eph. iv. 28. Eccl. i. 1, 2, 13, 14. and ii. 11, 17, 21, 26. Thus, in these few verses, we have a predictory description of the agency and success of Satan the destroyer; and of the incarnation, office, state, and work of Jesus our Redeemer; and, in fine, of the whole fate, of this lower world, particularly of mankind, from the fall of Adam till the end of time. Nor can any one seriously review the state of the world,—of fields, of persons, of families, of churches, or nations, for almost six thousand years past,—but he must perceive a constant and exact accomplishment thereof. Nor are the subsequent predictions, whether of mercies or judgments, any thing else but a gradual opening and explication of this; the latter always pointing out more clearly and circumstantially what had been contained in the former; nor are the histories aught else but an account of the fulfilment. But one thing is remarkable, that in this declaration of Jehovah now before us, the first intimation of a Saviour, and salvation through him for mankind, is not directed to Adam or Eve, but is included in a threatening directed to Satan; plainly intimating, that the work of our redemption remarkably aggravates the misery of our original destroyer; and that we are not immediate parties in the covenant of our recovery, nor doth it, either in point of purchase or application, depend on our free will, but on the blood of Jesus Christ, and the free grace of God manifested in him. Rom. v. 20, 21. Eph. ii. 1—8.——Ver. 20. Having heard, and perhaps believed, the promise relative to the seed of the woman, Adam gives his wife a new name, importing her being the mother of Jesus, the quickening spirit, and author of eternal life, and of his living members. John x. 10, and xi. 25.——Ver. 21. The Lord, who had taught them to offer animals in sacrifice, as a figure of Jesus' oblation of himself for the salvation of men, taught them to make coats of the skins, as a memorial that, by sinfully hearkening to the serpent, they had made themselves as the beasts which perish; and that there could be no salvation from shame and danger but by the garment of Jesus' imputed atonement. Is. lxi. 10. Rom. xiii. 14.——Ver. 22. Perhaps we have here no ironical derision of man's folly in attempting to become wise as God: but God's affectionate lamentation over his ruined condition, and gracious resolution to turn him out of paradise, lest his vain hopes to fortify himself against death, by eating of the tree of life, should tempt him to neglect the great salvation which was offered to him in the covenant of grace. Rom. ix. 30—32, and x. 2, 3.——Ver. 23, 24. The words used for the turning of man out of paradise, import, that he was turned out as a divorced woman from the house of her husband, never to be admitted back to a state of happiness under the broken covenant of works. Perhaps, while the flaming sword turned every way to keep men from the tree of life, the Divine Majesty, as reconciled in Christ, manifested himself between the cherubims, as on



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## CHAPTER IV.

*Here is an account* (1) *Of the birth and employ of Cain and Abel:* 1, 2. (2) *Of their religious oblations to God:* 3—5. (3) *Cain hates and murders Abel:* 6—15. (4) *Banished from the presence and church of God, Cain builds the city called Enoch after his son:* 16—18. (5) *Lamech introduces plurality of wives, and Jabal, Jubal, and Tubal-cain introduce tent-making, management of cattle, music, and metallurgy:* 19—24. (6) *The birth of Seth and Enos:* 25, 26.

A. M. 2.
B. C. 4003

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

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

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

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

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

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

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

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

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

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

[a] i. e. *getting.*

[†] Or, *I have gotten a man Jehovah*, whom she, in all probability, supposed to be the promised *seed* who was to *bruise the serpent's head.*—ED.

[‡] Heb. *Hebel*, i. e. *vanity.*

[§] Heb. *a feeder.* ch. 46. 32, 34. & 37. 13.

[‖] Heb. *at the end of days*, perhaps on the sabbath.

[a] Prov. 8. 9. Exod. 13. 12. Numb. 18. 17.

[†] Heb. *sheep*, or *goats.*

[a] Mat. 20. 15. Job 5. 2.

[‡] For a sinner, as Cain was, *to do well*, is to apprehend the revealed mercy of God in Christ, and to turn from his sin to God. Then is the chief of sinners accepted in the Beloved.—ED.

[§] Or, *have the excellency.*

[‖] *Punishment.*

[*] Magee and others understand by *sin lying at the door*, an animal for a sin-offering *couching* or *lairing* at hand. The comparison of the text with Mat. 24. 33. and Jam. 5. 9. seems rather to indicate the nearness and unavoidable position of unrepented sin, which, as it were, meets the sinner at the *door*, whether he go out or come in, and *lies* there unremovable, unless he *cease to do evil, and learn to do well.*—ED.

[†] Or, *subject unto thee.* ch. 3. 16.

[b] Ps. 55. 21. & 36. 3. 2 Sam. 3. 27. & 20. 9, 10. Mic. 7. 6.

[c] Mat. 23. 35. Jude 11. 1 John 3. 12.

[d] Ch. 3. 9.

[e] John 8. 44. Prov. 29. 24.

[f] Ch. 3. 13. Josh. 7. 19.

[‡] Heb. *bloods.* ch. 18. 20. Rev. 6. 10. 2 Kin. 9. 26. Job 16. 18. Heb. 12. 24.

A. M. 129.
B. C. 3878.

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

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

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

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

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

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

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

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

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

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

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

[g] Gal. 3. 10. Deut. 28. 16—20. & 27. 16—26.

[*] The third instance of a *curse*, consisting in (1) The earth's imperfect return for labour; (2) The expulsion of the culprit from the presence of God; (3) His unsettled condition in the earth.—ED.

[h] Rev. 12. 16. Job 16. 18.

[‖] Ch. 3. 17. Deut. 28. 23, 24. Rom. 8. 20.

[k] Ps. 109. 10. Mat. 8. 20. Is. 57. 20, 21. Ps. 107. 4. & 109. 23. Deut. 28. 65.

[†] Or, *My iniquity is greater than* that it may *be forgiven.* Rev. 16. 5, 11, 21.

[‖] Ps. 109. 10. Deut. 28. 65. see ver. 12.

[‡] The earth being now about its 130th year (compare ch. 5. 25. with 4. 3.) the number of inhabitants may readily have amounted to 100,000 souls. For as in the space of 215 years, 70 persons became upwards of 600,000 fit for the army, Numb. 1. 3, 46. (though great numbers died during this increase,) we can have no difficulty in concluding that the antediluvian descendants of Adam, whose lives were so prolonged—might have now amounted to 100,000, in a period of five ordinary generations.—ED.

[m] Hos. 1. 4. 1 Kin. 16. 7. Mat. 26. 52.

[‡] with great severity, ver. 24. Ps. 79. 12. Prov. 6. 31. Lev. 26. 18, 21, 24, 28.

[‖] gave a sign to.

[n] 1 John 3. 8. with Ps. 95. 6, 8. 1 Chr. 16. 29. from God's ordinances and church.

[*] *i. e.* wandering.

[†] Heb. *Chanoch*, i. e. *dedicated.*

[°] Ps. 49. 11. 2 Sam. 18. 18.

[‡] Heb. *Lemech*, not the same as ch. 5. 25. *i. e.* depressed and stricken.

[‖] The progressive corruption of morals appears in polygamy, terminating in jealousy, (ver. 23.) and threatening murder or wounding, in the spirit of unrestrained revenge.—ED.

[‖] *i. e.* First *inventor* and *teacher* of making tents and ordering cattle.

[*] First inventor and teacher of music.

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his throne of grace, to encourage them to humble and familiar fellowship with himself. Heb. iv. 16.

REFLECTIONS UPON CHAP. III.—Be sober, be vigilant, my soul, lest thine adversary the devil get an advantage of thee, and beguile thee through his subtilty. Never encounter him, separated from Jesus, or in thy own strength. Never dally with, but boldly and immediately resist him, and he will flee from thee. Never indulge the smallest doubt of the veracity or importance of what the Lord hath spoken. Let me always be content with such things as I have. It is not in becoming a God, but in enjoying God, as my ALL AND IN ALL, that my happiness consists. In what shame, what misery, sin always issueth!—Behold, how the offended Majesty of heaven flies on the wings of infinite love and mercy for the immediate relief of self-ruined men, and to proclaim, offer, and bestow upon them redemption through the blood of his Son! But, alas! how they flee from him; and, by covering their transgression, endeavour even to evade his favours!—Blessed Jesus, if thou arraignest me, let me always fly into thy bosom of mercy and kindness; let me gladly entertain thy convictions, and acknowledge my offence, that I may not fall into the condemnation of the devil! Let all the troubles which affect this world call my sin to my remembrance, and deeply affect me with it! Blessed be Jehovah, that his only-begotten Son became the seed of the woman, Immanuel, God with us,—that he had his heel bruised, travailed in pangs of woe, at Love's delivery of an elect world, was made sin, made a curse, a man of sorrows, and acquainted with grief,—was crowned with thorns, and being in an agony did sweat great drops of blood,—that dust he was, and to dust he returned,—and all for men,—all for ME! Let my naked soul put on, not the fig-leaves of my self-righteousness, but his law-magnifying atonement. Bewailing the tremendous fall of my race, and turning my back on the law as the ministration of death, and on this blasted world, as emptied of all enjoyments, let me embrace the better covenant, founded on better promises, and seek a better paradise, where not merely angelical cherubims, but divine arms of infinite and everlasting love, shall for ever shut me up to the most immediate fellowship of Jesus the Tree of life, which beareth twelve manner of fruits every month, and whose leaves are for the healing of the nations.

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CHAP. IV. Ver. 1. If Eve thought that in Cain she had gotten THE MAN,—JEHOVAH, THE MESSIAH, as the words in the Hebrew may bear, she found herself sadly mistaken.——Ver. 3. By instruction from God, more or less express, several of the Mosaic rites were practised long before the giving of the law at Sinai; as the distinction between clean and unclean beasts, Gen. vii. 2; priests, altars, burnt-offerings and drink-offerings, viii. 20. xiv. 18. xxii. 13. and xxxv. 14; abstinence from blood, ix. 4; oil for consecration, xxviii. 18. and xxxv. 14; marriage of brothers' widows, xxxviii. 8, 9, 20.——Ver. 4. Heb. xi. 4. "By faith—*as to the divine appointment, of which their father had informed them, and by faith in the promised Messiah*, signified thereby, Abel offered unto God a more excellent sacrifice than Cain; *perhaps more proper in its matter, and certainly so in its manner*, by which he obtained witness that he was righteous, God testifying of his gifts." Perhaps the Lord testified his respect by consuming his sacrifice with fire from heaven, as in the case of Aaron, Lev. ix. 24; Gideon, Judg. vi. 21; David, 1 Chron. xxi. 26; Solomon, 2 Chron. vii. 1; and Elijah, 1 Kings xviii. 38.——Ver. 5—15. Full of rage against God and his brother, Cain's looks became sour, dejected, envious, and angry. To convince him of his fault, God showed him that it was his own want of faith and sincerity which hindered his acceptance; and that, if he did not repent, his sin would quickly subject him to punishment; and that in temporals, Abel continued as subject to him and was as affectionate as ever. While they talked in the field, Cain, still enraged in his heart, murdered his righteous brother on account of his piety, Ps. lv. 21. 1 John iii. 12. Abel's blood cried to God for just vengeance upon Cain, Heb. xii. 24. God, notwithstanding Cain's denial and insulting pretence that he had given him no charge of his brother, condemned him to punishment, and cursed the fields which he should cultivate into a farther degree of barrenness, Ps. ix. 12. Cain never lamented the heinousness of his sin, but complained that it could not be pardoned, and that his punishment was



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

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

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

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

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

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

* Heb. *whether.*

† Or, *I would slay a man in my wound, and a young man in my hurt.*

‡ With far greater severity. Matt. 18. 22.

§ Heb. *Sheth*, i. e. *appointed.*

‖ Father of saints. 3762.

* Heb. *Enoch*, i. e. wretchedness.

† In Chap. 6. 1, 2. we find two races or nations on the earth, distinguished as *men* and *sons of God*, Cainites and Sethites, believers and unbelievers. Do not therefore these words in Chap. 5. 26. "then began men to call on the name of the Lord," intimate that at this period, the descendants of Cain began to return to the worship of Jehovah; which, since the excommunication of Cain, they had either rejected or opposed?—Ed.

‡ Or, *to call themselves by the name of the* LORD.

## CHAPTER V.

*Contains a brief account of the woman's seed, the patriarchal progenitors of Christ, in the line of Seth, from Adam to Noah, and his sons. The chief things remarkable are,* (1) *The sad change of the human nature, through the loss of the divine image, in Adam's fall;* 1—3. (2) *The pious conversation of Enoch, and God's translation of him to heaven without tasting of death;* 21—24. (3) *The prediction of Lamech, the descendant of Seth, concerning Noah's becoming a distinguished comfort and blessing to the world;* 28, 29. *The rest merely remarks the time of the birth, life, and death of the patriarchs.*

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

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

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

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

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

a History. Matt. 1. 1. ch. 2. 4. & 5. 9. & 10. 1.

b See ch. 1. 26, 27. Job 15. 14. & 25. 5. Eccl. 7. 29.

c Ch. 2. 23. Acts 17. 26.

* Red, earthy, beautiful, joined in love.

d Job 14. 4. Ps. 14. 2, 3. & 51. 5. Rom. 5. 12. 3874.

e 1 Chr. 1. 1—3. Luke 3. 36—38.

f Gen. 1. 28. & 9. 7. & 11. 11. Ps. 127. 3. & 128. 3, 4. & 144. 12.

A. M. 130. B. C. 3874.

g Ver. 8. 11, 14, 17, &c. with Ps. 90. 10. Deut. 30. 20.

h Heb. 9. 27. Job 30. 23. Eccl. 12. 5, 7. ver. 8. 11, 14, &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 89. 48. Eccl. 9. 5, 6. Ezek. 18. 4. Rom. 5. 12—14. 1 Cor. 15. 21, 22.

* 3307.

† 3679.

‡ Heb. *Kenan*, i. e. lamentation, 1 Chr. 1. 2. Ezra 9. 4. ch. 6. 11.

i See ver. 4.

k See ver. 8.

§ Or, *Mahalaleel*, Luke 3. 37. i. e. the praising of God.

l See ver. 4.

m See ver. 5.

‖ 3514.

* Heb. *Jered*, 1 Chr. 1. 2. i. e. the coming down.

n See ver. 4.

o See ver. 5.

† 3382.

‡ i. e. the dedicated one.

p See ver. 4.

q See ver. 5.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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too great; and that now every body would be ready to kill him, as the public enemy of mankind, and devoted of God to destruction. But God marked him with some visible token, and denounced a still heavier vengeance against the person who should kill him. Thus, Job xviii. 11. and xv. 20—24. Terrors made him afraid on every side, and drove him to his feet. *He* travelled in pain all his days, &c.—Lev. xxvi. 17, 36. "But *God* slew him not, lest *his* people should forget," Ps. lix. 11.——Ver. 19. Contrary to God's original institution of marriage, and the stated equality preserved by his providence among the males and females of mankind, Lamech, the descendant of Cain, to gratify his intemperate lust, first took a plurality of wives, and introduced a custom which still remains in many places of the world; and with which not a few of the pious Hebrews, inadvertent to the sinfulness thereof, complied; Gen. xvi. and xxix. 2 Sam. iii. v. 1 Kings xi. &c. But Christ fully laid open the iniquity of this practice, and restored marriage to its original form: Gen. ii. 18—24. Mal. ii. 14, 15. Mat. xix. 8.——Ver. 23, 24. To deter his wives from hurting him, or to render them fearless of his being hurt by others, he boasts that he was well able to take care of himself; and that God, who took so much care of Cain, would certainly take much more care of his life, who had never been a murderer. Perhaps for this purpose he puts it to them as a question, "Have I slain a man to my wounding, or a young man to my hurt?" &c.——Ver. 26. The professors of the true religion, descended from Seth or others, called themselves *the children of God*, as a mark of distinction from the profane descendants of Cain; and they set up, or re-established, the more public and solemn worship of God on the sabbath, or on other occasions.

REFLECTIONS UPON CHAP. IV.—Let me believe the promise of God; but never sinfully hasten to obtain the promised blessing, lest I grasp a devil, a murderer, instead of the great God my Saviour! Never let me partially esteem children, or any thing else, lest what I regard become the plague of my soul, or my house; while what I contemn as *vanity* be highly favoured of the Lord! Let me train up my children betimes in proper callings, and especially in the fear and service of God! Let me always honour the Lord with the best I possess, ever remembering that "without faith it is impossible to please him!" If he show a superior regard to others, never let my eye be evil because he is good, but let me ascribe righteousness to him, and take to myself shame and confusion of face! But how great is the strength of enraged natural corruption! Nothing is so base, so impious, so unnatural, but it will attempt it. How fearful for guilty transgressors to fall into the hands of an angry God! No falsehood can deceive him, nor force withstand him. Nor can all the carnal expedients on earth relieve a conscience divinely charged and burdened with guilt. Never let me envy the prosperity of the wicked, their cities erected, their numerous and thriving families, their artful inventions, or pleasures of sense! But when Jesus adds to his church, or reforms the worship of it, let me rejoice thereat. Meanwhile, in the name, the employ, the sacrifice, and death of Abel, let me behold Jesus appearing in the likeness of sinful flesh, and sullied with the vilest reproach!—Jesus, as the great Shepherd of his Father's church:—Jesus, as the faithful offerer of himself unto God for a sacrifice of a sweet-smelling savour:—Jesus, the hatred and murder of whom, by his brethren the Jews, issued in the curse of their country, the rejection of their church, and the scattering and misery of their nation, as a lasting monument of the vengeance of heaven!

CHAP. V. Ver. 3. Seth was begotten, not in the image of God, in which Adam had been created, but in the image of fallen Adam, that is, guilty of, and depraved with sin. "*He* was shapen in iniquity, and in sin did his mother conceive him;" Ps. li. 5. "A child of disobedience,—by nature a child of wrath, even as others," *the profane descendants of Cain not excepted;* Eph. ii. 2, 3.—What was born of flesh, *corrupted parents*, was flesh *infected with sinful corruption:* John iii. 6. Job xiv. 4. Observe: believing parents produce children according to their nature, not according to their grace.——Ver. 22—24. The pure use of conjugal life does not hinder the strictest practice of holiness. Amidst all the cares and pleasures of a family, Enoch *walked with God* as his intimate and glorious Friend and Companion, who manifested to him his amiable perfections in their new-covenant form, and bestowed his gracious blessings and influences upon him: Mic. vi. 8. Gen. vi. 9. He walked after God, imitating him as his perfect and engaging pattern, and always dependent on his drawing and supporting grace: Deut. xiii. 4. Cant. i. 4. and viii. 5. He walked before God, as his Master, Witness, and future Judge, always deeply impressed with a lively sense of his authority, presence, and purity;



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

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

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

24 And [r] Enoch walked with God, and he *was* not: for God took him. [‡]

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

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

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

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

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

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

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

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

A. M. 1422.
B. C. 2582.

[a] 3317.

[†] Gr. *Mathusala*, Luke 3. 37. *i. e.* at his death shall be the breaking out, viz. of the flood.

[r] Heb. 11. 5. Jude 14. 15.

[‡] The briefest and most expressive of religious biography upon record. *Three hundred and sixty-five years of believing, humble, holy, walking with God*, have all their events, vicissitudes, hopes, fears, joys, and sorrows, conflicts and victories, compressed into one brief sentence!—Ed.

[b] 3130.

[‖] Heb. *Lemech*, not the descendant of Cain, Ch. 4. 18. *i. e.* poor, depressed, and smitten.

[c] See ver. 4.

[*] This is the longest life on record, yet the biography of Methuselah is comprised in four things; he had a religious father, he had a family, he lived nine hundred and sixty-nine years, and he died. Had the lives of Enoch and Methuselah been "cunningly devised fables," the inventor would have adorned them with all possible attractions. Moses dismisses in a few words, what in the hands of a fabulist, would have filled many volumes.—Ed.

[t] See ver. 5.

[†] 2918.

[‡] Gr. *Noe*, Luke 3. 36. & 17. 26, 27. Rev. 14. 14, 20. Is. 54. 9. Heb. 11. 7. 1 Pet. 3. 20. it signifies *rest* and *comfort*.

[§] Ch. 3. 17—19. & 4. 12.

[u] See ver. 4.

[‖] 2956.

[x] See ver. 5.

[a] 2448.

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

[a] Seth's posterity. (*The sons of God*, born of the spirit (John 3. 6.) *by faith*, (Gal. 3. 26.) have been from the beginning the only real divisions of the human race. But as believers are by grace gathered out of the *sons of men*, so hypocrites and unbelievers are by temptation (Mat. 13.) discovered amongst the *sons of God*, their apostasy in principle soon degenerates into sensuality of practice, and whilst power is extended, riches increased, and luxury indulged, mercy is pleading with them, but justice is ready to smite.—Ed.)

[a] 1 Pet. 3. 18, 19. Gal. 3. 16, 17.

[†] Before the flood come.

[‡] The word translated *giants*, is derived from a root that signifies *to fall*, or *fall upon*; and conveys the idea of *apostacy* from true religion, and violent invasion of others' rights and properties—apostate persecutors and tyrants.—Ed.

[§] God's warning. ver. 3.

[‖] For strength and stature.

[*] Or, the *whole imagination*. The Hebrew word signifieth not only the *imagination*, but also *the purposes and desires*.

[†] Heb. *every day*.

[‡] Heb. *from morn unto beast*. Jer. 4. 22—27. & 12. 3, 4. Hos. 4. 3. Zeph. 1. 3. Rom. 8. 20, 22.

[§] History, see ch. 3. 1. & 10. 1. & 2. 4.

[‖] Or, *upright*.

[b] See ch. 5. 24. & 17. 1. & 48. 15. 1 Kin. 3. 6. Luke 1. 6.

[c] Ver. 4, 5, 11, 13. Job 22. 15, 16. 1 Pet. 3. 19, 20. 2 Pet. 2. 5.

## CHAPTER VI.

*In this chapter we see* (1) *God so highly provoked with the wickedness of men, that he condemned the whole earth to be drowned with a flood—after they should have had an hundred and twenty years given them for a space to repent:* 1—7, 11—13, 17. (2) *Noah made the publisher of his purpose, and the mean of preserving a sample of every living creature on the earth by an ark which God directed him to build:* 8—10, 14—16, 18—21. (3) *In the faith of God's predictions, and in obedience to his command, Noah prepares the ark*, 22.

A. M. 1308.
B. C. 2648.

[a] Cain's posterity. (*The sons of men*, born of the flesh, John 1. 13. 3. 6.)—Ed.

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

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

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

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

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

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

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

8 ¶ But Noah found grace in the eyes of the LORD.

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

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

11 The earth also was corrupt before God, and the earth was filled with violence.

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

13 And God said unto Noah, The end of all flesh is come before me; for the earth is

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ch. xvii. 1. and xxiv. 40. Ps. xvi. 8. and cxvi. 9. He walked worthy of the Lord, fruitful in every good word and work, answerable to what God was to him, and had done or had promised to do for him, Col. i. 10.—answerable to his clear foresight of the future judgment: Jude 14, 15. 2 Pet. iii. 11, 14. He walked in Christ, living by faith on him, and through the grace of God "denying ungodliness and worldly lusts, and living soberly, righteously and godly:" Col. ii. 6. Gal. ii. 16. Tit. ii. 11, 12. Publicly to approve and reward his holiness, and to render him a type of Christ's ascension, and a pledge of the complete and eternal glorification of the saints, God took him out of this world to heaven, both soul and body: Heb. xi. 5. "By faith Enoch was translated, that he should not see death; and was not found on *earth*, for God had translated him to *heaven*; for he had this testimony,—that he pleased God."——Ver. 29. Noah brought rest and comfort by the building of his ark, in which the seminary of both the world and church did rest and was saved: Gen. vii. viii. and ix. And, by his inventions in husbandry, he freed men from much of their toil occasioned by the curse on the ground: Gen. ix. 20. with iii. 17, 18. And, as a type and a preacher of righteousness, he was a mean of directing them to everlasting rest and consolation in Christ: 1 Pet. iii. 18—20.——Ver. 32. Japheth was the eldest of Noah's sons, ch. x. 21., and Ham the youngest, ch. ix. 24: but Shem is first mentioned, because of his piety, and his being one of the Messiah's progenitors, and because his posterity are the principal subject of Moses' writings; for the same reason Abram, though born sixty years later than Haran, is put first in the family of Terah: ch. xi. 26. with xii. 4. In the early ages of the world, Providence wisely ordered it that people should live long, for the speedy replenishing of the world, and for the more effectual propagation of the true religion and other useful knowledge; and, no doubt, the superior wholesomeness of the air, and of their diet, and their temperance in the use of it, contributed to promote this longevity.

REFLECTIONS UPON CHAP. V.—Whilst I read, let me with deep concern cry out, "How is the gold become dim, and the most fine gold changed!" Behold how death reigns, through sin, from Adam to Noah; and how sure, though sometimes slowly, it strikes! Ah! what a nothing must I, my age, and all my labours be in his sight, before whom the long, long lives of ten patriarchs and replenished world, make so insignificant a figure! To be born, to breathe, to rear up a family, and give up the ghost, how mean! Yet this is all of man! and how few, in a replenished world, are worthy of God's notice! Let therefore Enoch who walked with God, —or rather Jesus, the dedicated servant of God,—Jesus, who set the Lord always before him, and did always the things which pleased the Father,—Jesus, who foretold the breaking forth of the floods of wrath upon Judah, and the world of the ungodly,—Jesus, who clearly predicted the last judgment, and the procedure in it, and who, "having by himself purged our sins, sat down on the right hand of the Majesty on high,"—be my pattern in life, and my forerunner to glory! And let him be my rest and consolation to comfort me concerning my labour and toil, to take away the curse from all my enjoyments, to afford security and rest through all my trials, till he bring me to his new world of righteousness and glory!

CHAP. VI. Ver. 1, 2.—The descendants of Cain, or other profane persons who had joined them, are here called *men*, because they had quite cast off all regard to God and his ways, and the professors of the true religion are called the *sons of God*, —they had a visible relation to him, lived in his church, and professed to be born from above, and to be ready to yield a cheerful and evangelical obedience to his commands: ch. iv. 26. Deut. xiv. 1. 2 Cor. vi. 18. These wantonly gazed on the daughters of Cain, who seem to have been extremely handsome and jovial: Judg. xiv. 1. 2 Pet. ii. 14. Mat. v. 28; and, regardless of God's direction or allowance, they followed their fancies, and married them. Such unequal marriages of professors with the carnal and profane are expressly prohibited by the law of God, and have been a common plague to families, nations, and churches: 1 Cor. vii. 39. 2 Cor. vi. 14, 15. Mal. ii. 11. Deut. vii. 3, 4. Exod. xxxiv. 16. Josh. xxiii. 12. Gen. xxiv. 3. xxvi. 34, 35. xxvii. 46. xxviii. 1, 2. and xxxviii. 2 Sam. iii. 3; with



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[a] filled with violence through them: and, behold, I will destroy them [*] with the earth.

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

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

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

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

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

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

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

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

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

A. M. 1656.
B. C. 2948.

[a] Ch. 49. 5. Hos. 4. 1, 2. ver. 6, 11, 12.

[*] Or, *from the earth.*

[†] It typified Christ and his church. Heb. 11. 7. 1 Pet. 3. 20.

[‡] Heb. *nests.*

[‖] That the ark was sufficient to contain the animals enumerated with sufficient food, will appear when we consider that it was, at least upwards of 80,000 tons burthen. Neither was it necessary that any but *young animals* should be selected.—Ed.

[¶] Its length was an hundred and eighty-one yards and a half, its breadth near thirty-one yards, and its height eighteen yards and one-fourth part. It could well contain the animals and their food.

[*] *Zohar*, translated *window*, signifies also splendour, light, and never occurs in the singular, but in this one place. The Septuagint translators have declined to fix its meaning in Greek, perhaps for want of a correspondent word. In a case where the description is so general, may we not suppose it to have been a roofed and latticed verandah going round the upper stories of the ark, and serving at once for light and ventilation? Query. Does not the whole roof of the ark rise in a conical form till it terminates in a cubit?—Ed.

[b] Ps. 29. 10. & 33. 6. & 107. 34. ch. 9. 9. Job 22. 16. 2 Pet. 2. 5. Luke 17. 27. Mat. 24. 39. Heb. 11. 7. 1 Pet. 3. 20. Is. 54. 9. ch. 7. 4, 21—23.

[c] Rom. 5. 12. & 5. 12. & 6. 23, 22. see ver. 7.

[d] Ch. 9. 9, 11. & 17. 4, 7.

[†] Of preservation.

[e] Ch. 7. 1. Is. 26. 20. Mat. 11. 28. Heb. 6. 18, 19. & 11. 7. Is. & 6. 1 Pet. 3. 20. 2 Pet. 2. 5.

[‡] At least.

[f] Ch. 1. 24. & 2. 19. & 7. 2. Acts 10. 11, 12. with Ps. 22. 30. Is. 11. 10. Rev. 7. 9. 1 Cor. 6. 9, 11.

[g] Ch. 7. 2. Ps. 36. 6. & 112. 5.

[h] Ch. 7. 5. Exod. 40. 16, 19, 21, 23, 25. Deut. 12. 32. 1 John 2. 5.

## CHAPTER VII.

(1) *Noah and his family, &c. enter the ark:* 1—9. (2) *Forty days' rain, &c.:* 10—20. (3) *Death of all living creatures, except Noah and the inhabitants of the ark.*

A. M. 1656.
B. C. 2948.

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

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

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

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

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

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

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

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

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

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

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the

[a] Is. 26. 20. Ezek. 9. 4, 5. 2 Pet. 2. 5. 1 Pet. 3. 20. Heb. 11. 7. ver. 13. ch. 17. 10. Acts 2. 39.

[b] Ch. 6. 9. Ps. 33. 18. Phil. 2. 15, 16. Prov. 10. 6, 7, 9. & 11. 4—8. These only have I found, in this corrupt and depraved age, free from the common infection of wickedness, and sincere-hearted towards me.—*Dp. Hall.*

[c] Deut. 14. Lev. 11. ch. 6. 19—21. Acts 10. 11, 12.

[*] Clean ones.

[d] Ch. 6. 17. & 9. 5. Amos 4. 7. Job 28. 25. & 22. 16. & 26. 27, 28, 32. & 37. 11, 12.

[†] Heb. *blot out*, Job 22. 16. ch. 6. 7, 13, 17. & ver. 21, 23.

[e] Ex. 39. 32. 40. & 40. 16. with Mat. 3. 15. John 8. 29, 29. Phil. 2. 8. Heb. 5. 8.

[f] 1 Pet. 3. 20. Prov. 22. 3. Heb. 11. 7. Mat. 24. 38. Luke 17. 27. ver. 13—15. 2 Pet. 2. 5.

[g] Ch. 8. 19. Jer. 6. 7. Is. 11. 6. ver. 16. Acts 10. 11, 12. Ps. 22. 27—31. Gal. 3. 28. Col. 3. 11. Rev. 7. 9.

[‡] Or, *on the seventh day.*

[h] Job 22. 16. Zec. 1. 5, 6. ch. 6. 17. ver. 4, 17—20. Luke 17. 27. Mat. 24. 38, 39.

xiii. 28, 29. and xv. 1 Kings xi. Ezra ix. 1, 2, 3, 12. Neh. xiii. 24—27.——Ver. 3. God's *Spirit strove with them* by his inward good motions, by the checks which he caused their consciences to give them, and by the counsels and warnings given them by Noah, the preacher of righteousness, or others: 1 Pet. iii. 18, 19. 2 Pet. ii. 5. Neh. ix. 30.—They *were flesh*, not only frail and weak in their nature, but exceedingly and obstinately corrupt, carnal, and sensual in their heart and life,—under the reign of indwelling sin, which is called *flesh*; Rom. viii. 1, 4, 7, 8. Jude 19,—and mad on practising the manifest *works of the flesh:* adultery, fornication, &c. Gal. v. 19—21.——Ver. 4. These *giants*, or huge-bodied men, in the pride and confidence of their stature and strength, became despisers of God and goodness, and oppressors of mankind.——Ver. 5. Jer. xvii. 9, 10. "The heart is deceitful above all things, and desperately wicked. I, the Lord search the heart, and try the reins, to give to every man according to his works." Rom. viii. 7. "The carnal mind is enmity against God, and is not subject to his law, neither indeed can be." Mat. xv. 19, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Ps. lviii. 3, "The wicked are estranged from the womb; they go astray as soon as they are born." And liii. 1—3, "the fool hath said in his heart, There is no God—Corrupt are they, they have done abominable iniquity. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back, they are altogether become filthy; there is none that doeth good, no, not one." Ps. xiv. 1—4. Isa. i. 2—6. Hos. iv. 1, 2. Mark vii. 21—23. Rom. 26—31. iii. 10—19. and viii. 8. Gal. v. 19—21. Eph. ii. 1—3. Tit. iii. 3.——Ver. 6, 7. God's *repentance* denotes not any change of his purpose or will within himself. In this respect he is unchangeable, and cannot repent: Mal. iii. 6. Num. xxiii. 19. 1 Sam. xv. 29. James i. 17. But it denotes the change of his providence correspondent with his fixed purpose: 1 Sam. xv. 11. Ps. cvi. 45. Jer. xviii. 10. Deut. xxxii. 36. Hos. xi. 8. It is a word suited to our capacity; and here it denotes God's detestation of sin, and his fixed resolution to punish it, after man had made himself quite another thing than God had made him at first.——Ver. 8. To *find grace in the eyes of the Lord*, is to be freely loved and delighted in by him, in order to preservation from some remarkable destruction, or to the bestowal of some distinguished blessing: Gen. xix. 19. Exod. xxxiii. 12, 13. 2 Sam. xv. 25. Luke i. 30. Acts vii. 46. 2 Tim. i. 18. Heb. iv. 16. Thus Prov. viii. 35; "Whoso findeth *Christ* findeth life, and shall obtain favour of the Lord." And xii. 2. "A good man obtaineth favour of the Lord. And iii. 4. and xviii. 22.——Ver. 9. Noah was a *just man*, justified by faith in the imputed righteousness of Christ: Hab. ii. 4. Heb. xi. 7. Rom. i. 17. iii. 22, 24. v. 1. and viii. 33. Rom. v. 19. "By the obedience of one (*Christ*) shall many be made righteous;" 2 Cor. v. 21. "For God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Isa. xiv. 24, 25. Jer. xxiii. 6. and xxxiii. 16. Phil. iii. 9. He was *perfect*, upright, and sincere,—a man of great integrity and godly sincerity, having his heart wholly consecrated for God, entire in his obedience to all God's commandments, and watchfully keeping himself unspotted from the world; as ch. xvii. 1. Deut. xviii. 13. Job i. 1, 8. Ps. xxxvii. 37. and cxix. 1, 5, 6. Prov. ii. 21. Mat. v. 48. Luke viii. 15. 2 Cor. xiii. 11. and ii. 9. Eph. iv. 11, 12. Phil. iii. 15. Col. i. 28. 2 Tim. iii. 17. Heb. xiii. 21. 1 Pet. v. 10. Rev. iii. 2. Luke i. 6. "Righteous before God, and walking in all the commandments of the Lord blameless." 2 Cor. i. 12. "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in this world." Noah was perfect *in his generation*, amidst men extremely wicked, and notwithstanding their evil counsels, examples, and persecutions. Phil. ii. 15.—"Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world," 1 Pet. ii. 15.—"That with well-doing ye may put to silence the ignorance of foolish men." And iii. 16.——Ver. 11. Multitudes of the most enormous sins abounded among all ranks, and were committed *before God* in an open and presumptuous manner, without any fear of him; nay, in defiance to his vengeance. So the wickedness of Nimrod and the Sodomites was committed: ch. x. 9. xiii. 13. and xix. 13.——Ver. 13. *The end of all flesh is come before me.* The time for the destruction of mankind and animals, fixed in my purpose, is near at hand; as Jer. li. 13. Ezek. vii. 2, 3, 6. Amos. viii. 2.——Ver. 22. Heb. xi. 7. "By faith Noah, being warned of God of things not "seen as yet, moved with fear" *of the approaching flood*, and *notwithstanding manifold scoffs from his neighbours*, "prepared an ark to the saving of his house."

REFLECTIONS UPON CHAP. VI.—Behold the dreadful fruits of professors' inti-



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month, [o] the same day were all the [l] fountains of the great deep broken up, and the [†] windows of heaven were opened.

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

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

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

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

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

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

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

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

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

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

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

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

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

A. M. 1656. B. C. 2348.

[o] About Nov. 28.

[l] Ps. 33. 7. & 74. 15. ch. 1. 7. Isa. 24. 19. 2 Kin. 7. 2, 19. Mal. 3. 10. Ps. 78. 23.

[†] Or, *flood-gates.*

[k] Deut. 9. 9, 18. 1 Kin. 19. 8. Mat. 4. 2. ver. 17.

[l] See ver. 7—9.

[‡] Heb. *wing.*

[m] Ps. 91. 1—10. John 10. 27—29. 1 Pet. 1. 5. Jude 1.

[§] Deluging rain. ver. 13.

[n] Ps. 104. 6. Job 22. 16. Exod. 14. 28, 27.

[o] Bearing down every thing before them.

[‖] Nine yards and a quarter.

[p] Ch. 6. 7, 13, 17. Luke 17. 27. Job 22. 16. 2 Pet. 2. 5. & 3. 6. Rom. 5. 12, 14. & 6. 23. & 5. 20, 22. Isa. 24. 1—5, 19. Jer. 4. 23—27. & 12. 4, 6. Hos. 4. 3. Joel 1. 17—20. & 2. 3. Zeph. 1. 3.

[*] Heb. *the breath of the spirit of life.*

[q] See ver. 21, 22.

[†] "I conclude that if there be a fact well established in geology, it is this, that the surface of our globe has suffered a great and sudden revolution, the period of which cannot be dated farther back than five or six thousand years."—*Cuvier.*

[r] 2 Pet. 2. 5, 9. Ezek. 14. 14. Prov. 11. 4. 1 Pet. 3. 20. Heb. 11. 7. Job 5. 19. Ps. 91. 1, 9, 10. Isa. 26. 20.

[s] Ver. 11. Gen. 8. 3, 4. Ps. 29. 10.

## CHAPTER VIII.

(1) *God, by a wind, dispels the clouds, while the fountains are restrained, and the ark rests on the top of a mountain, &c.:* 1—14. (2) *Noah and his family, and all animals, go forth from the ark:* 15—19. (3) *Noah erects an altar, and offers a thank-offering, which the Lord accepts:* 20—22.

A. M. 1656. B. C. 2348.

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

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

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

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

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

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

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

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

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

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

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

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

[a] Ps. 36. 6. Jon. 4. 11. Rom. 8. 20—22.

[b] Exod. 14. 21. Prov. 25. 23. Ps. 104. 7, 8, 9.

[c] Job 38. 37. Mat. 8. 9, 26, 27.

[*] Heb. *in going and returning.*

[d] Ch. 7. 11, 24.

[†] One of them, ch. 10. 29.

[e] Armenia, Is. 37. 38. Jer. 51. 27. 2 Kin. 19. 37.

[‡] Supposed to be a mountain of Armenia.—Ed.

[§] Heb. *went in going and decreasing.*

[‖] Ch. 6. 16.

[‖] The word translated *window* in this verse is not *Sohar*, as in Chap. 6. 16, but *Eshoon*, as in Dan. 6. 10, which was the name given to the opening towards Jerusalem, at which Daniel prayed; and which though not required by the law, seems to have universally prevailed in Jewish oratories, and therefore most probably originated from Noah.—*See Bibliotheca Biblica*, vol. ii.

[g] 1 Kin. 17. 6. Job 38. 41. Ps. 147. 9.

[*] Heb. *in going forth and returning.*

[h] Ver. 10, 11, 12. Mat. 10. 16. Song 2. 14, 15.

[i] Ezek. 7. 16. Mat. 11. 28. John 16. 33.

[†] Plain country.

[‡] Heb. *caused her to come.*

[k] Isa. 8. 17. & 26. 8. Ps. 40. 1.

[l] Neh. 6. 15. Rom. 10. 15, 20. Ps. 92. 15. Eph. 1. 13. Is. 57. 19.

[m] Jam. 5. 7, 8. Job 35. 14. Ps. 27. 14. & 130. 5, 6. Is. 8. 17. & 30. 18.

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macy and matrimonial connexions with the carnal and profane! How sin transforms this world into a kind of hell, filled with corruption, wickedness, and disorder! Behold how quickly it ripens it for a destructive deluge of divine wrath! How long and how patiently God bears with the manners of these monsters of impiety, after they seem ripened for ruin! But how sad their case when his Spirit ceaseth to strive with their consciences for their conversion and reformation!—What a blessing are upright saints in the midst of a crooked and perverse generation! How highly regarded and honoured of God! And what distinguished means of preserving families, nations, churches, or even the world, from utter ruin!

REFLECTIONS UPON CHAP. VII.—Behold, my soul, the goodness and severity of God! His goodness,—in saving the man whom his own grace had qualified for that mercy,—in saving others, even the wicked part of his family, for his sake,—in saving the brute animals in proportion to their serviceableness to man,—in adding seven days' space of repentance to the wretched profligates who had abused the former reprieve of 120 years, and, after all, bringing the flood gradually on them, for their awakening, and to give them still further space to repent! But let me tremble at his righteous judgments! How the clouds from above, the wells from below, so long beneficial to mankind, now concur to destroy them! What multitudes, who had despised his warnings, now perish by his hand! And how ineffectual is every attempt to escape! While the ark of God's testament his new covenant, is open, let me escape thither for my life, and bring with me, of my fellow-sinners, all whom I can. The day is at hand, when the earth and the works thereof shall be burned up, and the door of mercy for ever shut. God forbid that I should be among those multitudes who shall then be shut out into outer darkness, where there is "weeping, and wailing, and gnashing of teeth!"

CHAP. VIII. Ver. 1. God's *remembering* persons or things denotes his manifesting his notice of them, either in a way of mercy for their deliverance or benefit, according to his promise, as here, and ch. xix. 29. and xxx. 22. Exod. xxxii. 13. Neh. xiii. 14, 22. Job xiv. 13. Ps. cxxxii. 1. cvi. 4. and cxxxvi. 23; or, in a way of wrath for their punishment, Ps. cxxxvii. 7. Amos viii. 7. Rev. xvi. 19. and xviii. 5.—— Ver. 20. It was common for the patriarchs to erect altars and offer sacrifices of thanksgiving, for mercies received, and for the expiation of their own guilt, as in the case of Abraham, chap. xii. 7, 8. and xiii. 18; Isaac, xxvi. 25; and Jacob, xxxv. 7; and Moses, Ex. xvii. 15. These were typical of Christ our New-Testament altar, as the sacrifices were of his oblation of himself, Heb. x. 10—15.—— Ver. 21. The Lord accepted it as a thing pleasant and delightful, proceeding from faith and gratitude: 1 Sam. xxvi. 19. Lev. xxvi. 31. Amos v. 21. God would hereafter improve the sinfulness of mankind as an occasion of manifesting his patience



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

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

15 ¶ And God spake unto Noah, saying,

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

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

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

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

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

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

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

A. M. 1657. B. C. 2347.

[a] 2347.

[n] Ch. 7. 11. 13, 14. About the beginning of December.

[o] Zech. 9. 10. Ps. 91. 11. & 121. 8.

[p] Ch. 1. 28. Ps. 144. 13, 14. & 107. 38.

[†] Heb. *families.*

[‡] The calendar of this melancholy year has been calculated as follows by Bosange:—A. M. 1656. Sept. Methuselah dies. Oct. Noah enters the ark. Nov. 17th, the fountains of the great deep broken open. Dec. 26th, the rain begins, and continues forty days. Jan. all men and beasts on earth perish. Feb. rain continued. March, the waters remained covering the mountains till the 27th, when they began to abate. April 17th, the ark rests on Ararat. May, the waters are receding. June 1st, mountain tops appear. July 11th, Noah lets go a raven; 18th, a dove which returns; 25th, the dove returns with an olive leaf. Aug. 3d, the dove let out, returns no more. Sept. 1st, dry land appeared. Oct. 27th, Noah leaves the ark with his family.—Ko.

[q] Heb. 13. 10. Rom. 12. 1. 1 Pet. 2. 5, 9.

[§] Heb. *a savour of rest.* Lev. 1. 9, 13, 17. Eph. 5. 2. 2 Cor. 2. 15. Song 4. 10, 11.

[‖] So curse.

[r] Ch. 6. 5. Mat. 15. 19. Rom. 8. 7, 8. Ps. 51. 5. Eph. 2. 1—3. Jer. 17. 9.

[s] 2 Pet. 3. 5, 7. Job 22. 20. Is. 54. 9.

[*] Heb. *as yet all the days of the earth.* Ps. 74. 16, 17. Song 2. 11. 12. Jer. 31. 35. & 33. 20.

## CHAPTER IX.

*Here we have* (1) *God's covenant of preservation with Noah and his family further explained, importing that they should be multiplied for replenishing the earth; that the brute animals should stand in awe of them; that they might eat the flesh of animals, but not with the blood; that the earth should never more be drowned with a flood—of which the rainbow, though a sign of rain, should be the infallible token;* 1—17: *and requiring them to take care of human life, by punishing murderers with death:* 5, 6. (2) *An account of Noah, his family, his employment, his drunkenness, the behaviour of his sons towards him in it, and their correspondent blessings and curse; and, in fine, of his death:* 18—29.

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

A. M. 1657. B. C. 2347.

[a] Ch. 1. 22, 28. & 8. 17. ver. 7. Ps. 128. 3, 4. & 112. 1.

[b] Ch. 35. 5. Lev. 26. 5, 22. Job 5. 23. Hos. 2. 18. ch. 1. 26. Ps. 8. 4—8. ch. 1. 28. & 9. 10. Ezek. 34. 25.

[*] Fit for eating, Lev. 22. 6. & 11. 2, 3.

[†] Our first parents in Paradise were evidently restricted to vegetable food, (chap. 1. 29.) and, after they had sinned, a similar restriction seems to be implied (chap. 3. 18.) and to have continued, at least amongst the descendants of Seth till this time, when we have the first recorded permission to use animal food.—Ko.

[c] Ch. 1. 29, 30. Ps. 104. 14, 15.

[d] Lev. 17. 10, 12, 14. & 3. 17. & 7. 26. Deut. 12. 16, 23. & 15. 23.

[‡] When God granted all plants for food to our first parents, he retained *the tree of the knowledge of good and evil*, a *royalty*, as it were, to attest his own supreme lordship, and to remind Adam of the conditions of his tenure. Now, when he extends to Noah the permission to use animal food, he likewise retains a portion *—the blood, which is the life*, to testify that he is the alone giver of life, to remind man that he is subject to the sentence of death, and to lead him to the blood of "the Lamb (in purpose, promises and types) slain from the foundation of the world."—Ko.

[e] Ps. 9. 12. Exod. 21. 28. with Acts 17. 26.

[§] Satan was "a murderer from the beginning," (John 8. 44.) and man, when he became his slave and subject, became likewise his imitator in this evil propensity: hence aggressive wars *and fightings* become honour, fame, and glory. God therefore multiplies the fences for preservation of life, in proportion to the tendency to its destruction.—Ko.

[f] Mat. 26. 52. Rev. 13. 10. Num. 35. 23. Rom. 13. 4.

[g] Ch. 1. 26, 27. & 5. 1. and so the murder of man is an attack upon God himself.

[h] Ver. 1. ch. 1. 28. & 8. 17.

[i] Ch. 6. 18. & 17. 7. & 22. 17. Is. 54. 9, 10. Jer. 31. 35, 36. & 33. 20. *i. e.* make it firm and sure.

[‖] By *covenant*, we are not here to understand a mutual compact and agreement, but a simple and gracious promise, (See Num. 18. 18. & 25. 12.) —Ko.

[k] Ps. 145. 9. & 36. 6. Job 38. & 41. Jon. 4. 11.

[l] Is. 54. 9. ch. 8. 21, 22.

[*] The rainbow now became a token that there should never be another flood; and, as such, it represented the covenant of grace. Rev. 4. 3. & 10. 1.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and mercy: Ps. ciii. 11—14. and xxv. 21. Ex. xxxiv. 9. Isa. xliii. 24, 25. xliv. 22. xlviii. 8, 9. vii. 17, 18. and i. 18. Jer. iii. 1, 4, 5, 14, 22. Thus, Ps. cvi. 6—8. "*Though* we have sinned with our fathers, have committed iniquity, have done wickedly, nevertheless he saved, for his name's sake, that he might make his mighty power to be known." Ezek. xvi. 60—63. "Nevertheless, *notwithstanding innumerable and grievous provocations*, I will remember my covenant with thee; I am pacified towards thee for all that thou hast done." And xx. 4—44. "I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings." Compare xxxvi. 16—32. Rom. v. 20. 21. "Where sin abounded, grace did much more abound; that as sin had reigned unto death, grace might reign through righteousness unto eternal life, through Jesus Christ our Lord."——Ver. 22. How remarkably exact, over all the world, hath been the fulfilment of this prediction for more than 4000 years past!

REFLECTIONS UPON CHAP. VIII. How graciously God remembers, and in mercy visits his favourites in due time! therefore, though the vision tarry, let me wait for it. How easily, and often gradually, the Lord accomplishes his merciful designs! As he never wants instruments of affliction and ruin, so neither of gracious deliverances. Whatever means I may use of information, or of affecting my conscience and heart, let me in all my ways acknowledge God, and wait for his direction out of straits, as well as in them. If I receive deliverance, let my heart be lifted up in his way, and my thanksgivings wait for him in Zion! Let my hopes of future favours wholly depend upon his sovereign mercy, not on my own or others' reformation: for, alas! blessed or chastised, we are flagrant rebels still! But, in this patriarch's ark, do I not discern Jesus Christ? He is the absolutely necessary mean of our escaping the justly deserved and destructive floods of God's everlasting wrath. Every thing in his mediatorial person and office was devised and appointed of God. He was gradually reared up in promises before he was actually incarnate, and gradually he finished his all-covering atonement. How wide is the gate of access to him revealed in the gospel! and what abundant room is there in his saving power, his love, his blood, his intercession, his covenant, and promise, for endangered sinners of mankind! His stories are his ancient undertaking, his humiliation, and his endless glory. No light is in him but what is of a spiritual



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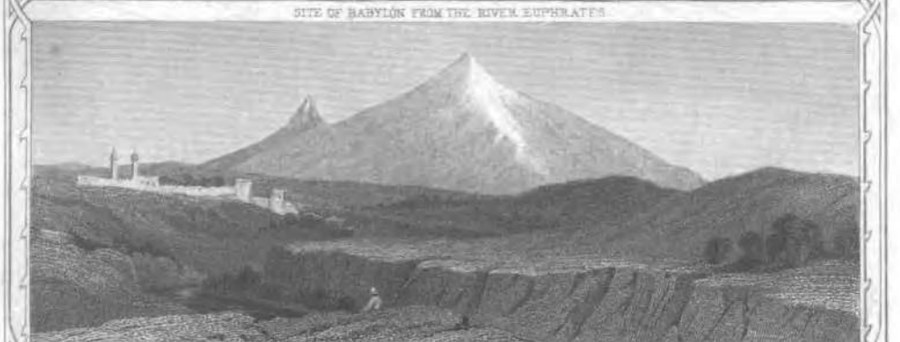
THE PLAIN OF SHINAR LOOKING TOWARDS BABYLON.



SITE OF BABYLON FROM THE RIVER EUPHRATES.



THE GREAT AND LESSER ARARAT FROM ERIVAN.



Drawn by H. Warren. Engraved by E. Radclyffe.

NORTH EAST VIEW OF ARARAT.

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

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

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

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

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

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

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

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

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

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

A. M. 1657. B. C. 2347.

m Gen. 8. 21, 22. Exod. 23. 12. ver. 9, 10, 11. This covenant of safety to the world was typical of the covenant of grace, Is. 54. 8, 9, 10. Ps. 89. 3, 4, 28.

n Ch. 5. 32. & 10. 1. 1 Chr. 1. 4.

o Heb. *Chanaan.*

p Prov. 12. 11. ch. 5. 29. & 4. 2. Is. 28. 26. Eccl. 5. 9.

† 2347.

q Ch. 8. 9. 1 Cor. 10. 12. Prov. 20. 1. Luke 21. 34.

r Gal. 6. 1, 2. 1 Tim. 5. 1.

s Ch. 48. 15. Deut. 33. 12. John 8. 36.

‡ We find in Jacob, (Chap. 27. 8. & 49. 28.) if not a distinguishing partiality, at least a strong and special attachment to Joseph, as *the son of his old age.* May not this furnish us with the reason why the prophetic denunciation of Noah is not against Ham the immediate transgressor, but against Canaan, (Chap. 10. 6.) as his *youngest* son? The wicked censor the father is punished by the bad education he gave to his son, and the consequences to which it conducted both him and his posterity. *Note.*—The good or evil in parents, is not merely personal, but is propagated by education through remote generations.—Ed.

A. M. 1657. B. C. 2347.

† Ps. 144. 15. Heb. 11. 16.

o Or, *servant to them.*

† Or, *persuade.* Eph. 5. 5, 12. & 6. 14, 15. Rom. 11. 12. & 15. 19. with Heb. 11. 9, 10. Mal. 1. 11. Is. 11. 10.

u Ch. 5. 5, 26, 27. & 11. 11—26. with Ps. 90. 10.

‡ B. C. 1998.

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

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

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

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

## CHAPTER X.

*We have here an account,* (1) *Of the posterity of Japheth:* 2—5. (2) *Of the posterity of Ham, particularly of Nimrod, the first monarch:* 6—20. (3) *Of the posterity of Shem:* 21—32. *With some hints of their respective residences:* 5, 10, 19, 30.

A. M. 2006. B. C. 1998.

a Historical account, ch. 2. 4. & 5. 1. & 6. 9. Mat. 1. 1.

b 1 Chr. 1. 5—7. Ezek. 38. 2, 6, 15. & 27. 13, 19. Is. 66. 19. From these sprung the Gomarians, Tartars, Medes, Greeks, Italians, &c.

* They were Greeks.

c Zeph. 2. 11. Jer. 25. 22. Is. 42. 4. & 66. 1. & 60. 9. & 59. 18.

d 1 Chr. 1. 8—16. & 4. 40. Ps. 105. 23. & 106. 22. & 78. 51. From these sprung the Ethiopians or Cushites, the Egyptians, West Africans, and Canaanites.

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

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

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

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

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

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

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

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and heavenly nature. By exposing himself to the deluging rains, the fearful billows of his Father's wrath; to depths wherein was no standing, till at last he rested in his grave, and at his Father's right hand he bears up and saves his chosen. How many despise him and his atonement! But, by the power of God, what multitudes, both of Jews and Gentiles, are saved by him, and made heirs of new promises, inhabitants of a new covenant state, and an eternal world of blessedness!—And is not the same a figure of the gospel-church, in which, reared by Jesus' labours of love, the nations of them that are saved do live in this world, "till the winter be past, and the floods be over and gone?" And, happy period, when, after tossings unnumbered, the Lord shall call us forth into our fields, "our house eternal in the heavens," where rains, where storms, where nights, where winters, where curses never enter!

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CHAP. IX. Ver. 25—27. These predictions are greatly extensive; almost every prediction in scripture relative to the Egyptians, Canaanites, Tyrians, and Sidonians, is comprehended in this repeated curse of Canaan. Almost every prediction relative to the Assyrians, Chaldeans, Persians, and Arabs, and especially what relates to the Jewish nation and Jesus Christ, is included in the blessing of Shem. Almost every prediction relative to the Greeks, Romans, Goths, Tartars, and Turks, and especially what relates to the gospel-church among the Gentiles, is contained in the blessing of Japheth.—The fulfilment of these predictions is no less remarkable. Much of the scriptures of the Old and New Testaments, much of the history of nations, is no more than an account of it. The descendants of Ham, by his sons Cush, Mizraim, Phut, and Canaan, peopled Africa, and part of Western Asia.—For about four thousand years past, the bulk of the Africans have been abandoned of Heaven to the most gross ignorance, rigid slavery, stupid idolatry, and savage barbarity. Scarcely ever hath a State formed of them made any respectable figure,—the Egyptians and Carthaginians excepted; and even they had little dominion over any part of the descendants of Shem or Japheth. For many ages, the northern parts of Africa were enslaved or harassed by the Assyrian, Chaldean, and Persian descendants of Shem; and next by the Greeks, but especially the Roman and Vandal descendants of Japheth. For eleven hundred years past they have been enslaved by the Ishmaelite Saracens descended from Shem, or by the Seljukian and Ottoman Turks descended of Japheth. And what multitudes of the Western Africans were formerly bought for slaves by the English, and are still by the Spaniards, the French, Portuguese and Dutch; and condemned to the hardest drudgery in their American plantations! It was Canaan, I suppose, who first saw the nakedness of Noah, and told his father of it. His posterity first settled in the west of Asia, and the curse hath pursued them in a still more remarkable manner. About A. M. 2079. Chedorlaomer, and his Elamite descendants of Shem, rendered tributary the Canaanitish kingdoms of Sodom and Gomorrah, Admah, Zeboim, and Zoar. Upon their revolt, he invaded and pillaged their country, Gen. xiv. Not long after, they, Zoar excepted, were destroyed with fire and brimstone from heaven, for their unnatural lewdness and other abominations, Gen. xix. The Hebrews, chiefly under Moses, Joshua, and Barak, cut off most of the other Canaanites, and seized on their country. Num. xxi. Josh. vi—xix. Judg. iv. The Gibeonites and others, whose lives were spared, were subjected to slavery, Josh. ix. Judg. i. 2 Sam. v. Solomon had more than 150,000 of them employed as slaves in the building of the temple, 1 Kings ix. 20, 22. and v. 15, 16. They who settled in the north-west of Canaan, and formed the once flourishing states of Tyre and Sidon, were by the Assyrians, Chaldeans, and Persians, but chiefly by the Greeks, Romans, Saracens, and Turks, reduced to great misery and bondage, till at last they were totally ruined, Isa. xxiii. Ezek. xxvi. xxviii. They who fled from Joshua, or afterwards to northern Africa, and formed the Carthaginian and other states, were, after much contention and mutual enslavement, reduced by the Romans to the basest servitude and misery: and for about two thousand years that country hath been one continued scene of slavery to the Romans, Vandals, Saracens, or Turks. The Phœnician Canaanites, who, pushing their fortunes, settled in the Mediterranean islands, or in Greece, Italy, or on the border of the Euxine sea, have shared a similar fate of thraldom and misery from the Persians, Greeks, Romans, Saracens, Normans, or Turks. But the countries of Persia, Assyria, Chaldea, Lydia, Syria, Arabia, India, and I suppose most of China, were peopled by the posterity of Elam, Asshur, Arphaxad, Lud, and Aram, sons of Shem. The blessings bestowed upon them by God have been remarkable. The most rich or fertile parts of the world fell to their share. They formed the Assyrian, Chaldean, Persian, and Saracen monarchies, which in their turns enslaved the offspring of Canaan. For two thousand years, from the death of Noah, to that of Christ, the knowledge of the true religion, and the new covenant relation to God, as his church and people, were almost wholly confined to them, particularly to the Jews; and from them the Messiah, the Lord from heaven, had his human descent; and from them the apostolic founders of the gospel-church did spring. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Their descendants, the Celts or Gauls, the Tartars, Medes, Greeks, Romans, Goths, Turks, &c. prodigiously multiplied, and peopled the whole of Europe, the northern half of Asia, and I suppose most of America. For many ages they have been settling themselves in the original habitations of the posterity of Shem. The Medes, assisted by the Chaldeans, overturned the Assyrian empire; and afterwards, assisted by the Persians, whom they had subdued, ruined the Chaldean. Perhaps it was their Scythian brethren, who about two hundred years after founded the powerful monarchy of the Parthians in Persia, and the places about; while multitudes of the overstocked Gauls from Europe invaded Asia, and partly took up their residence in Mesopotamia. About three hundred and thirty years before the birth of our Saviour, the Greeks, under Alexander, overran Asia, to the river Indus, and for several ages held it in subjection. Next the Romans pushed their conquests into Syria, Assyria, and Canaan; and for more than seven



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

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

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

11 Out of that land [§] went forth Asshur, and builded [i] Nineveh, and [k] the city Rehoboth, and Calah,

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

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

14 And [l] Pathrusim, and Casluhim, (out of whom came [m] Philistim,) and Caphtorim.

15 ¶ And [n] Canaan begat Sidon his firstborn, [o] and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

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

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

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

A. M. 1768. B. C. 2216.

[a] *i. e.* The rebel. Mic. 5. 6. About 2218.

[b] Jer. 16. 16. Rev 17. 6. Ezek. 12. 15. ch. 13. 9. & 5. 4. 2 Chr. 33. 22.

[†] Nimrod is described as a hunter, an employment, that in thinly peopled countries is as necessary for self-defence, as for subsistence. There appears from the statement of Moses, no good reason for understanding the phrase in a bad sense. Our Lord tells the disciples they should be *fishers of men*, a phrase as indicative of aggression as *hunter*. The words *before the Lord*, express God's visible or acknowledged presence in a place or ordinance (Chap. 18. 22. Exod. 25. 17.) and seem intended to ascribe to Nimrod, a religious regard to God in his rural employment as a hunter, as laying the foundation of that energy of character which progressively raised him to the throne of the first empire.—Ed.

[c] Mic. 5. 6. Jer. 50. 21.

[d] Gr. *Babylon.* Mic. 4. 10. Is. 39. 1.

[e] Isa. 10. 9.

[h] Ch. 11. 2. & 14. 1. Zec. 5. 11.

[§] Or, *he went out into Assyria.*

[i] Nah. 2. 8. & 3. 7. Jon. 3. 3. Isa. 37. 37.

[k] Or, *the streets of the city.*

[l] Father of the Egyptians, &c.

[k] 1 Chr. 1. 11, 12. Jer. 46. 9. Ezek. 30. 5.

[l] Is. 11. 11. Jer. 44. 1.

[m] Jer. 47. 4. Amos 9. 7. Deut. 2. 23.

[n] 1 Chr. 1. 13. Josh. 11. 3. Isa. 23. 4.

[o] Ch. 15. 18—21. Exod. 3. 8. & 34. 11. with Josh. 12. 8—24. Numb. 34. 2—15.

[p] Ezek. 27. 8. Josh. 13. 24. 2 Chr. 13. 4. Is. 10. 9. Ezek. 47. 16, 17.

[q] Deut. 32. 8. ch. 15. 18—21. Numb. 34. 2—15. Josh. xiv. xxi.

[†] Heb. *Azzah.*

[r] Ch. 14. 2.

[‡] They peopled Africa and part of the south-west of Asia.

[‖] Black, or burnt.—Ed.

A. M. 1769. B. C. 2215.

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

22 The [s] children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

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

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

25 [t] And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And [u] Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

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

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

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

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

[*] From *Eber*, is derived *Hebrews*, a distinguishing name of the Jews.—Ed.

[†] 2246.

[s] 1 Chr. 1. 17—27. Acts 2. 9. 2 Kin. 19. 12. Job 1. 17. From these sprung the Persians, Assyrians, Chaldeans, Lydians, and Syrians.

[‡] Heb. *Shelah.*

[t] 1 Chr. 1. 19. ver. 21. ch. 11. 1—9.

[u] 1 Chr. 1. 20—23.

[v] 2 Chr. 8. 18. Job 22. 24. & 28. 16.

[w] 1 Sam. 15. 7. ch. 2. 11.

[§] In Arabia Felix.

[‖] They peopled the southern half of Asia.

[x] Ver. 5, 20, 31. ch. 9. 1, 7, 19. Acts 17. 26.

## CHAPTER XI.

*Here is,* (1) *The building of Babel—confusion of tongues, and dispersion of mankind:* 1—9. (2) *Descendants of Shem:* 10—26. (3) *Terah, Abram, Lot—removal from Ur to Haran:* 27—32.

A. M. 1758. B. C. 2246.

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

[*] Heb. *lip.*

[†] Heb. *words.*

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hundred years retained what they could of it. For many ages the Tartarian Huns and Turks continued to pour themselves into Persia, and the countries about. In the eleventh century of the Christian reckoning, the Seljukian Turks formed themselves into the four kingdoms of Bagdad, Damascus, Aleppo, and Iconium, and quickly extended their dominion as far as the Indus. Meanwhile Mahmud-Gazni, with an army of Tartars and others, invaded India, and founded there a mighty empire, which continued about two hundred years. In the 13th century, Jenghis Khan and his sons, with their Tartar troops, conquered the greater part of Asia. The empires which they founded in China and in Persia continued about nine generations. In the beginning of the 15th century, Tamerlane, with his Tartars, overran great part of Asia, and founded an empire in Persia, and another in Western India, which still subsists under the great Mogul. For about three hundred years, the Ottoman Turks have been masters of Assyria, Syria, Canaan, and the places about; while the Portuguese, the Spaniards, the English, the Dutch, the Danes, and French, have been rendering themselves masters of islands or settlements, almost innumerable, in the East Indies. Thus there is scarce one single country of note which originally pertained to the offspring of Shem, but is now possessed or governed by the *enlarged* posterity of Japheth, Arabian Hejiaz excepted. Multitudes too of the posterity of Japheth in Asia and America, but chiefly in Europe, have been *persuaded* of God to embrace the true religion, and become his church, ever since the Jews were rejected. The far greater part of that race known to us do, and for many ages have, at least in word, made profession of the Christian faith, while very few of the descendants of Shem or Ham have so much as pretended it. Nor do I remember that the Christian religion ever had a public establishment from one of them, the Abyssinians excepted. What an exact, an explicatory, and confirming counterpart is the whole providence of God to his word! What understanding of the divine authenticity of the scriptures, and of the love and faithfulness of God, may I attain by a wise and careful observation thereof!

REFLECTIONS UPON CHAP. IX.—Lord, what is man, that thou shouldst be so mindful of him and his concerns! that thou shouldst so care for his welfare and his life! that thou shouldst so familiarly covenant with him, and so often repeat thy declarations for the strengthening and confirmation of his faith! May I always accept thy favours with thankfulness, and obey thy commandments with cheerfulness! But ah, how quickly do we forget his mighty works! how fearfully do the best stumble and fall, if the Lord uphold them not mightily! How readily do fools trample on every tie of relation or duty, in order to make a mock of sin! But dreadful is the curse, lasting and extensive the vengeance, which awaits those who contemn and deride their aged parents! while blessings shall be on their head who regard them, and cover their infirmities. But let me not bid adieu to the dying patriarch, till in him I contemplate the great God my Saviour! His name is a bed of rest, and source of comfort. He is the distinguished favourite of Heaven. In the midst of a crooked and perverse generation he dared to be singularly good: at once he gave an unblemished pattern of uprightness, and boldly preached righteousness in the great congregation. To him mankind owe their recovery from ruin. By him the church is gradually built up as the mean of our salvation, and his little flock are rendered true members thereof. Upon the savour of his sweet-smelling sacrifice God hath promised no more to curse the elect. With him and his seed is the new covenant infallibly established; and to them are the inheritance and rules of the new covenant state conferred. By him is the church, the vineyard of the Lord of hosts, planted and cultivated; and in his word is irreversibly declared the everlasting fate of his professed seed. Behold how those who love his person, and hide the infirmities of his saints, are blessed with all spiritual blessings! Behold how the curse of sin pursues both wicked Jews and carnal professors, who stumble at this corner-stone, who turn his grace into licentiousness, and the infirmity of his saints into ridicule! and what everlasting ruin it entails upon them.

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CHAP. X. Ver. 5. Europe, Lesser Asia, and the islands of the Mediterranean sea, are these *Isles of the Gentiles.* The Jews called countries, situated on the seashore, or parted from their own by sea, *isles*, Jer. xlvii. 4. "Country (Heb. *isles*) of Caphtor." And xxv. 22. To these *Isles of the Gentiles* the gospel promises are peculiarly directed, and on their inhabitants they have been peculiarly fulfilled: Ps. lxxii. 10. and xcvii. 1. Isa. xxiv. 15. xlii. 4, 10, 12. xlix. 1. li. 5. lx. 9. and lxvi. 19. Zeph. ii. 11, &c.——Ver. 8, 9. Perhaps Nimrod first made himself popular by hunting down the wild beasts which began to infest the country, and then openly, and without fear of God, he usurped the government over his neighbours, and became so cruel an oppressor or persecutor, Jer. xvi. 16. Lam. iv. 18. Ezek. xiii. 18. that his name became a proverb of reproach. Compare 2 Chron. xxviii. 22.——Ver. 21. *The children of Eber* are the Hebrews, who being followers of him in his faith and holiness, and the peculiar people of God from whom the Messiah sprung, were the principal descendants of Shem, and those on whom his blessing was chiefly conferred, Num. xxiv. 24. What nations these descendants of Noah formed, and what countries they inhabited, may be seen in ch. ix. 25—27.



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

3 And they said one to another, [s] Go to, let us make brick, and burn them thoroughly. And they had [h] brick for stone, and slime[‡] had they for mortar.

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

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

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

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

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

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

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

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

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

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

14 And Salah lived thirty years,[‖] and begat Eber.

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

16 [z] And Eber lived four and thirty years,[*] and begat [†] Peleg.

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

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

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

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

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

22 And Serug lived thirty years,[‡] and begat [§] Nahor.

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

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

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

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

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

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

29 And Abram and Nahor took them wives:[‡] the name of Abram's wife *was* [q] Sarai; and the name of Nahor's wife [r] Milcah, the daughter of Haran, the father of Milcah, and the father of [s] Iscah.

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

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

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

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A. M. 1786. B. C. 2268.

a Not from east directly west, but from a country that lay to the east of Arabia, where Moses wrote, or of the Euphrates, the great boundary with which it is evident (chap. 2. 14.) the Israelites were most familiar.—Ed.

† *i. e.* shaking out, ver. 9. Zech. 5. 11. ch. 10. 10. & 14. 1. Isa. 11. 11. Dan. 1. 2.

a Prov. 1. 11. Ps. 11. & 64. 5. Isa. 41. 6, 7. not as Heb. 10. 24. & 3. 13.

b Exod. 1. 14. & 5. 7—18. 2 Sam. 12. 31. Nah. 3. 14. The buildings of the east are generally brick or clay.

‡ There are various kinds of bitumen, but all, more or less, akin to the mineral *tar* contained in several kinds of pit coal. One of these bitumens, the *slime* used in the building of Babel, is believed to have been the *asphaltum* found in great abundance around the Dead Sea, (see Gen. 14. 10.) and in Albania, the island of Trinidad, &c.—Ed.

c Very high, Deut. 1. 28. & 9. 1. Dan. 4. 11.

§ God's blessing and direction to man was to *replenish* the earth, here is a resolution to prevent the fulfilment; an unnatural resolution, that must soon have led to unnatural restraints upon the growth of population, and the exercise of personal freedom, and which, therefore, God in great mercy interposes to prevent.—Ed.

d Ch. 10. 21. Jer. 23. 23. Ps. 11. 4. & 33. 13, 14. Heb. 4. 13.

‖ In derision, as Judg. 10. 14. 1 Kin. 18. 27. Eccl. 11. 9.

e May not the sentence be taken interrogatively, thus: Will nothing be *restrained from* them? —Ed.

e Ch. 1. 28. & 8. 22. Is. 6. 8.

f Job 12. 20. & 5. 12, 13. Ps. 33. 10.

g Ver. 4, 9. Deut. 32. 8.

† That is, *confusion*. Is. xiii. xiv. Jer. 1. 11. He made them to forget their wonted terms, and affix new names to things. Such as spoke the same language went with one another, ch. 10. 5, 20, 31.

h 1 Chr. 1. 17—27. Luke 3. 34—36.

‡ 2368.

1 Ch. 1. 23. & 9. 7. & 5. 4. Ps. 127. 3. & 68. 9, 4. & 144. 12.

§ 2311.

‖ 2281.

k 1 Chr. 1. 18. ch. 10. 21, 25. Numb. 24. 24.

* 2247.

† Called, Luke 3. 35. *Phalec.*

A. M. 1723. B. C. 2281.

a 2217.

1 Hagau, Luke 3. 35.

† 2185.

m Luke 3. 35. *Saruch.*

‡ 2155.

§ An idolater, Josh. 24. 2.

‖ 2155.

n Luke 3. 34. *Thara.*

* 2026.

o Josh. 24. 2. † Chr. 1. 26. ch. 12. 4, 5. & 22. 20—24. & 29. 4, 5.

† 1996.

p Neh. 9. 7. ch. 15. 7. Acts 7. 2—4.

‡ Or. Their brother Haran's daughters.

q Gen. 17. 15. & 20. 12.

r Gen. 22. 20. & 24. 15.

s Sarai, Gen. 20. 12.

t Ch. 25. 21. & 29. 31. Judg. 13. 2. 1 Sam. 1. 2.

‖ cir. 1926.

¶ We learn from Acts 7. 2. that God's first appearance and direction to Abram, was before he dwelt in Charran. We learn from Josh. 24. 2. that Terah and his progenitors were all idolaters previous to this call; and from this verse (31.) we find that Terah *took* Abram his son, &c. from Ur, *to go into the land of Canaan*. Is it not therefore reasonable to conclude that Terah had been converted by the testimony of Abram his son, when he not merely accompanied, but took him forth to the promised land? —Ed.

u Heb. 11. 8. Neh. 9. 7. Acts 7. 2, 3, 4. ch. 12. 1. Josh. 24. 2, 3.

v Ammianus Marcellinus, who was in the disastrous expedition of the emperor Julian, (in the 4th century) against Persia, mentions the castle of *Ur*, as lying in the north-east of Mesopotamia. In the same country Xenophon found a people called *Chaldæans*. The district, from time immemorial, has been the abode of robbers. The word *Chaldees* signifies robbers.—Ed.

w Ch. 24. 10, 15. & 27. 43. & 29. 4, 5. Acts 7. 2. The death of these ten patriarchs is not mentioned, as their lives were so much shorter than in chap. v.

† *Haran*, or *Charran*, situate in the north-west of Mesopotamia, has retained its name with little variation in all ages. The Greeks and Romans called it *Carræ*. It is mentioned by Ezek. (27. 23.) as a place that traded with Tyre. Benjamin of Tudela, a Spanish Jew, who travelled in the 12th century, found it altogether decayed; and in 1765, it was reported to Niebhur as a small place much frequented by Jews. The fierce Bedouin tribes by whom it is surrounded, have prevented modern travellers from visiting and describing its present state.—Ed.

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## CHAPTER XII.

*Abram* (1) *authorised by the call, and encouraged by the promises of God, with Lot his nephew, with their families, remove from Haran to Canaan, where he builds two altars for the service of God:* 1—9. *But,* (2) *in a famine he retires into Egypt:* 10—20.

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REFLECTIONS UPON CHAP. X.—How quickly God can repair the most remarkable breaches in external things, and make families increase and spread when he pleaseth! But alas! how soon human pride, and lust of dominion, revive, notwithstanding the most tremendous judgments of God upon them! Neither floods, nor flames, nor sword, nor famine, nor pestilence, but Jesus' blood and Spirit alone, can extirpate our sinful inclinations. How insatiably do carnal men covet and grasp at power or property! and the more they have, the more they hunt after! But let me remember, that all my hunting after these vanities is *against*, as well as *before*, the Lord. How often God prospers the wicked under his curse, that he may ripen them for destruction, and prepare their wealth for his people! But much happier is it to be with Eber, a father of saints, than to be with Ham, a parent of ambitious and tyrannical hunters, or of numerous Canaanites devoted to misery and ruin.

CHAP. XI. Ver. 5. God's *coming down to see* their work denotes his manifesting his notice of it in his deliberate and just judgments upon them for it; ch. xviii. 20, 21.

REFLECTIONS UPON CHAP. XI.—How awful the presumption of sinners, who dare attempt to withstand the known command and purpose of the Almighty! Deeply should it affect us that we find the serpent's seed so harmonious and active in wickedness, while the children of promise are so divided and inactive in holiness. But with equity and ease the Lord frustrates the devices of the crafty, and turneth the counsel of the froward headlong, while he causes men's sinful attempts towards fame and power effectually to issue in their infamy and weakness. What a mercy that, as the confusion of tongues effected the dispersion of mankind, the miraculous gift of tongues contributed to spread the gospel, to gather sinners to Jesus, and to build up his church throughout the earth!—Behold how the blessing of Noah begins to operate in the family of Shem, and will do till after the ascension of Christ! How proper to remark the providences of God in the names of our children, or otherwise! How precious are the saints, the church, in God's sight! They are



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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A. M. 2083. B. C. 1921.

a Acts 7. 2, 3. Ps. 45. 10. 11. Luke 14. 26. Heb. 11. 8. Neh. 9. 7. Is. 41. 2.

b Ch. 13. 16. & 15. 5. & 17. 5. & 18. 18. & 22. 17, 18. & 26. 4. & 27. 29. & 28. 3, 14. & 35. 11. & 46. 3. Exod. 1. 7. Numb. 24. 9.

c Acts 3. 25. Gal. 3. 8, 16. Ps. 72. 17. Eph. 1. 3. 1 Cor. 1. 30. Col. 3. 11. Rev. 7. 9.

a This seems to be the second appearance of the Lord to Abram, as it removes him from Haran, where the family of Terah had settled. They had retained, at least, some part of their idolatry (see ch. 31. 30.) and therefore the total separation of Abram became absolutely necessary for himself and his family.—Ed. See next note.

† *Note*—It is often a sore trial to flesh and blood, to separate, in any degree, from irreligious relatives; but if their principles and example tend to injure ourselves or our children, the sacrifice must be made. It is one form of that denial of self and taking up of the cross, (Matt. 16. 24.) essential to the *following* of our Lord.—Ed.

d To sojourn there, Acts 7. 4. Heb. 11. 9. with ch. 10. 19.

e Ch. 33. 18. Judg. 9. 1. 1 Kings 12. 1. John 4. 5.

f Ch. 10. 19. & 15. 18—21.

g Ch. 13. 4. see ch. 8. 20.

‡ We learn from John 1. 18. that *no man hath seen God at any time*; but "the only begotten Son, who is in the bosom of the Father, he hath declared (or educed) him." Therefore the LORD who *appeared* to Abram, whatever was the manner of that appearing, was the Son of God; and, as such, received Abram's worship.—Ed.

h Ch. 28. 19. Josh. 7. 2. & 8. 17. & 18. 22. Neh. 11. 31. Is. 10. 28.

i Heb. *in going and journeying.* Heb. 11. 14. Ps. 105. 13.

l This was a new trial of his faith, Ps. 107. 36. Acts 14. 22. John 16. 33. Ps. 34. 19.

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A. M. 2083. B. C. 1921.

k Ch. 26. 1. & 43. 1. Ruth 1. 1. 2 Sam. 21. 1. 1 Kings 18. 2. 2 Kings 8. 1. Jer. 14. 1.

l Ver. 14. ch. 39. 7. Prov. 31. 30.

m 1 Sam. 27. 1. Prov. 29. 25. Mat. 10. 28.

n Rom. 3. 5, 8. Col. 3. 2. John 3. 44. Rom. 6. 23. Ezek. 18. 4.

* How shall we excuse this disingenuousness in Abram? We may not excuse it at all. The Spirit of God records it without comment, not because it is to be commended, or, in any form imitated; but as a mere fact, illustrative of the weakness of man, and his need of more faith; and of the power of grace, that can bring good out of evil, and the mercy that can pardon iniquity, transgression, and sin.—Ed.

† About 1920.

o Mat. 5. 28. ch. 39. 7. & 3. 6.

p Prov. 29. 12. Esth. 2. 9—16. 1 Kings 1. 2. Hos. 7. 4, 5.

q The king, ch. 40. 2. & 41. 1. Ex. 2. 15. 1 Kings 3. 1. 2 Kings 18. 21. Jer. 46. 17.

‡ The valuable acquisitions made by Abram in Egypt, were not a consideration paid by Pharaoh for permission to espouse one that was taken for Abram's sister; for a brother appears not to have had such a right; but they are to be understood as a gift of generosity, like that made to Laban, Gen. xxiv.—*Horsley.*

r Ch. 13. 2. & 24. 35. Job 1. 3. Ps. 144. 13, 14.

s Ps. 105. 14. ch. 20. 18. Job 34. 29. Heb. 13. 4.

t Ch. 20. 9, 10. & 26. 10. & 31. 26. & 3. 13. & 4. 10. & 44. 15. Josh. 7. 19. 1 Sam. 14. 43.

u Exod. 12. * 27. Prov. 21. 1. Ps. 105. 14, 15.

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allowed far more room in his inspired registers than all the world besides.—If Terah, who set out for Canaan, died by the way, let me tremble, lest, a promise being left me of entering into God's rest, I should seem to come short of it!—tremble lest I should be almost, but never altogether, a Christian, not far from the kingdom of God, but never a true member thereof here, or partaker of it hereafter!

CHAP. XII. Ver. 1. While Abram was in Ur of the Chaldees, God appeared to him, probably in human shape: Acts vii. 2. as he did at least eight times afterwards: Gen. xii. 6, 7. xiii. 3, 4. xv. 1. xvii. 1. xviii. 1. xxi. 12. and xxii. 1, 15. and called him to leave his country and his father's house, which for some time past, had been infected with idolatry: Josh. xxiv. 2. 2 Cor. vi. 17. Rev. xviii. 4. Isa. xli. 2. Neh. ix. 7. He, readily surrendering all for the sake of Christ, Ps. xlv. 11. Luke xiv. 26. in obedience to the divine command, and relying on his direction and protection, went forth, not knowing whither the Lord intended to lead him: Heb. xi. 8. But as they had stopped too long in Haran, I suppose the call here mentioned was one which he received anew after the death of his father.——Ver. 2. Abram was made a *great nation*. His posterity by Ishmael, by the sons of Keturah, and by Esau, were exceedingly numerous: ch. xvi. 10. xvii. 20. xxi. 13. xxv. 1—18. and xxxvi. Num. xxxi. Judg. vi. and vii. His seed of promise, by Jacob, were as the stars of heaven and the dust of the earth in multitude: ch. xiii. 16. xv. 5. xxii. 17. xxviii. 3, 14. and xxxii. 12. Num. i. and xxiii. 10. Heb. xi. 12. 1 Chron. xxi. 1 Kings iv. 20. 2 Chron. xvii. Jer. xxxiii. 22. His spiritual seed, followers of his faith and obedience, are still more numerous, a multitude which no man can number, Ps. ii. 8, 9. xxii. 27—30. lxii. and xcviii. Isa. xlii. xlix. and lx. Rev. vii. 4—9. and xi. 15.—All the spiritual children of Jesus, his *eminent seed*, are included herein: Isa. liii. 10—12. God *blessed* Abram, (1) with the numerous seed mentioned: (2) with Canaan, as the future property of part of them; (3) with Christ as his *eminent seed*; Gal. iii. 16; (4) with all spiritual blessings in Christ; Gal. iii. 14. with Eph. i. 3. Abram was a blessing, (1) to his friends and servants who were instructed by him: Gen. xiv. 14. and xviii. 19. (2) to his posterity, who were blessed for his sake: Exod. iii. 6—8. Lev. xxvi. 42. Gen. xvii. 20: (3) to the world, as an eminent pattern of faith and holiness: Rom. iv. and as the progenitor of Christ the Saviour: Gal. iii. 13, 16.—God did and will remarkably befriend and prosper the friends of Abram and his natural seed, but especially of Jesus Christ and his spiritual seed; and did and will remarkably punish their enemies; Josh. ii. 9. Gen. xv. 13, 14. Ex. xvii. 8—16. Mat. x. 42. and xxv. 41—46. All the *families of the earth are blessed* in Abram. He was of great service to the Canaanites, in imparting revelation to some of them, or in setting before them all an engaging example of virtue. His seed of promise, and especially his spiritual seed, are useful on that account, and have been and are still the means of the prosperity or protection of nations: Isa. vi. 13. and xix. 24, 25. Mat. xxiv. 22. But it is properly in his seed (Christ) that men are *blessed*. Multitudes of nations receive much outward happiness, and the dispensation of gospel ordinances, in consequence of his undertaking for his people: Mat. xxiv. 24. Isa. xxxv. xlix. lx. and vi. 13. And believers, gathered out of all nations, are blessed in him with temporal, spiritual, and eternal blessings: Gal. iii. 16. Acts iii. 25, 26. Eph. i. 3. Ps. lxxii. 17—19. Isa. xlv. 17—25. It is easy to see, that the subsequent promises and threatenings, nay, the doctrines and laws, mentioned in scripture, are but an enlarged exposition of these two verses; and the whole fate of the Jewish and gospel church, nay, of the saints in heaven and damned in hell, are but one continued fulfilment thereof.——Ver. 7. For about four hundred and seventy years after, the Canaanites remained fixed in the possession of Canaan: during which time God, for the confirmation of his people's faith, renewed this grant of their country, times almost innumerable, to Abram and his seed: Gen. xiii. 15. xv. 7, 18. xvii. 8. xxii. 17. xxvi. 3. xxviii. 4, 13, 14. xxxv. 12. xlvi. 4. xlviii. 21. and l. 24. Ex. iii. 8, 17. vi. 8. xii. 25. xiii. 5. and xx. 12. Lev. xxv. 2. Deut. ii. 24. iv. 1, 21. xi. 10, 17—31. xv. 4, 7. viii. 7, 9. and ix. 1, &c. Canaan was granted as a pledge of heaven to him and his spiritual seed: Rom. ix. 6—8. Gal. iv. 22, 31.——Ver. 8. Abram *called on God*, *i. e.* worshipped him by prayer, by preaching to his family, and by offering sacrifices for himself and them: ch. xviii. 19. and xxi. 13.——Ver. 13. Sarai was his *sister* in some sense, as Lot was his brother; ch. xlii. 8. and xiv. 12, 14. being his father's grand-daughter; ch. xx. 12. and xi. 29; but it was not in that sense, but in the common acceptation of the words *sister and brother*, they sinfully wished the Egyptians to understand them.



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## CHAPTER XIII.

(1) *Abram returns to Canaan:* 1—4. (2) *Abram's and Lot's herdmen contend; but, by the prudence of Abram, the difference is composed:* 5—9. (3) *Lot retires to Sodom; and Abram removes further westward into Canaan:* 5—9. (4) *God gives Abram a new promise of Canaan, and of a numerous seed; Abram retires southward to Mamre, and erects an altar to God:* 11—18.

A. M. 2084. B. C. 1916.

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

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

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

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

5 [e] And Lot also, which went with Abram, had flocks, and herds, and [f] tents.

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

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

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

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

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

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

a Of Canaan, ch. 12. 9. & 20. 1. & 21. 34. Josh. 10. 40. & 18. 5. 1 Sam. 27. 10. 2 Sam. 24. 7.

b Ch. 24. 35. Prov. 10. 22. Mat. 6. 33. 1 Tim. 6. 8. Prov. 3. 9, 10. Job 1. 3. & 22. 21—25.

c See ch. 12. 7, 8.

d Ps. 107. 1, 8, 15. & 68. 1, 2. Eph. 5. 18, 19. ch. 4. 26. Is. 58. 9.

e About 1915.

f Servants dwelling in tents, Jer. 40. 29.

g Ch. 26. 7.

h Ch. 21. 25. Ex. 2. 17. Jam. 4. 1. & 3. 16. Tit. 3. 3.

i Ch. 12. 6. & 10. 19. & 15. 18—21.

k 1 Cor. 6. 7. Heb. 12. 14. Mat. 5. 9. Prov. 15. 1. Jam. 3. 17, 18.

† Heb. *men brethren.*

k Ch. 19. 17. Is. 51. 3. Ezek. 28. 13. & 31. 8. Joel 2. 3.

l Ch. 14. 2. & 19. 20, 22. Deut. 34. 3. Is. 15. 5. Jer. 48. 34.

‡ The obscurity of this verse has much perplexed commentators. *Houbigant*, by a new transition, attempts it thus: "Before the Lord had destroyed Sodom and Gomorrah, it was all, as thou goest to Zoar, well watered, like the garden of the Lord, and like the land of Egypt." But may not the geographical difficulty be removed more easily, and without any violence to the text? Let it be remembered that Abram and Lot were now at Bethel; that Sodom, Gomorrah, and Zoar, lay in a southerly direction from Bethel; and that Moses wrote in the wilderness of Arabia, probably in the neighbourhood of Sinai; and that, consequently, a traveller leaving Bethel, where Abram was, on a journey to the Israelitish camp, would literally be *coming* to Zoar, and have an opportunity of inspecting on his way the well watered plain of Jordan, where the devoted cities stood in the days of their prosperity. This land is described as *well watered as the garden of the Lord*, which had four rivers (ch. 2. 10); and, as *the land of Egypt*, which being annually overflowed by the Nile, is rendered thereby one of the most fertile regions of the earth.—Ed.

§ About 1915.

A. M. 2084. B. C. 1916.

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

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

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

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

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

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

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

m Ch. 18. 20. & 19. 5. 1 Sam. 15. 18. Ezek. 16. 49. Mat. 9. 10, 13. John 9. 24, 31. 2 Pet. 2. 6, 7, 10. Jude 7. Rom. 1. 27. Job 34. 22. Jer. 23. 24. Heb. 4. 13. Is. 1. 9.

n See on ch. 12. 7. and 28. 4. Deut. 34. 4.

o See ch. 17. 7, 8.

p Ch. 12. 2. & 15. 5. & 17. 6, 16. & 18. 18. & 22. 17. & 26. 4. & 28. 3, 14. & 32. 12. & 35. 11. & 46. 3. Ex. 1. 7. 1 Kings 4. 20. 1 Chr. 21. 5. 2 Chr. 17. 14—18. Gen. xxv. & xxxvi. & 17. 20. & 21. 13. Judg. 6. 5, 5.

† Heb. *plains.*

q See ch. 8. 20. & 12. 7, 8. ver. 4. Ps. 16. 8. 1 Tim. 2. 8.

‡ Dwelt by the *oaks*, or, as others think, the *turpentine trees* of Mamre. *Note.*—Wherever Abram dwells, the altar to Jehovah is erected.—Ed.

## CHAPTER XIV.

(1) *Five kingdoms of Canaan reduced to servitude by the Elamite descendants of Shem:* 1—11. (2) *Informed that Lot, his nephew, had shared in their fate, Abram arms his servants, and routes the conquering army, recovers Lot, with the rest of the captives, and the spoil:* 12—16. (3) *He is blessed by Melchizedek:* 17—24.

A. M. 2091. B. C. 1913.

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

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

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

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

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

a Ch. 10. 10. & 11. 2. Zech. 5. 11. Is. 11. 11.

b Is. 37. 12.

c Ch. 10. 22. Is. 21. 2. & 22. 6. & 11. 11. Jer. 49. 34—39.

d Ch. 10. 19. & 13. 10. & 19. 20. Is. 1. 9, 10. Hos. 11. 8. This is the first war we read of.

e Ver. 3. 10. ch. 19. 24. Num. 34. 12. Deut. 3. 7. Josh. 3. 16.

f Ch. 9. 25, 26.

g Or, giants, Deut. 2. 11, 20, 22. 2 Sam. 5. 18, 22.

† Or, *the plain of Kiriathaim.*

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——Ver. 17. Thus the Lord rebuked the king; ordered him not to touch his anointed, or to do his prophets any harm: Ps. cv. 14, 15; and punished his intended whoredom with such distempers as prevented the defilement of Sarai, perhaps with a kind of emerods: ch. xx. 18. 1 Sam. v. 10.

REFLECTIONS UPON CHAP. XII.—How ready and cheerful ought our obedience to be, when God plainly calls and powerfully encourages to it! What secrets of his covenant and providence does the Lord manifest to such as fear him! And with what earnestness ought they to do good to all around them! Surely no discouragement, or apparent enemy, should ever make us to distrust the promise or protection of such a God! How gracious, frequent, and familiar are the visits of God to such as remember him in all their ways! May his kindness attach my heart to his service, as the first, the principal part, the all, of my business in life! Let no earthly enjoyment,—no not a land flowing with milk and honey,—be the portion of my cup, but JEHOVAH himself, and the Canaan above, where wants are never known! *Never let me*, for the sake of carnal relief or advantage, quit the place or the station in which God hath fixed me, without his plain warrant. If I presume to *direct my own way*, or choose out my own lot, let me dread snares to my conscience, *and plagues upon my concerns!* If in such cases the Lord hath ever granted me *deliverance*, let me bewail my folly, and praise him for the sovereignty of his grace!

CHAP. XIII. Ver 7. It was not proper these heathens should be scandalized by a strife between such as were brethren both by natural relation and by profession of the true religion.——Ver. 8. Ps. cxxxiii. 1, 2, 3. "Behold how good and how pleasant it is for brethren to dwell together in unity!" Heb. xiii. 1. "Let brotherly love continue." Gen. xlv. 24. "He sent his brethren away, and said unto them, See that ye fall not out by the way." Acts vii. 26. "Ye are brethren, why do ye wrong one to another?" Rom. xii. 10. Eph. iv. 3. 1 Thes. iv. 9. Heb. vi. 10. 1 Pet. i. 22. ii. 17. iii. 8. and iv. 8. 2 Pet. i. 7. 1 John ii. 9, 11. iii. 14—19. and iv. 7, 20, 21.—— Ver. 17. Abram's survey of Canaan was a mean of strengthening his faith, and of enabling him to discern the glories of heaven thereby represented.

REFLECTIONS UPON CHAP. XIII.—Mark, my soul, what a load, what an occasion of strife, the riches of this world are! And how sinful and imprudent it is for the children of God to indulge contention before a carnal generation! Better to be losers in outward things than strivers about them! Never let me dare to mingle myself with monsters of wickedness for the sake of carnal advantage, lest, where I expect a paradise, I should find a hell! If, by yielding for the sake of peace, I submit myself to the worst, new visits from God, new promises, and new surveys of the Canaan above, will more than make up my loss. Meanwhile, wherever I go, let me set the Lord always before me, and attend to his worship and service, as my principal employ; then shall his blessing go with me, and render every change on earth a pleasing earnest of the promised inheritance.



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

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

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

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

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

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

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

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

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

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

A. M. 2091. B. C. 1913.

[h] Ch. 36. 20—30. 1 Chr. 1. 38—42. ch. 16. 7. & 21. 21.

[*] Or, *the plain of Paran.*

[i] Ch. 16. 14. & 20. 1. Deut. 1. 19, 46. Num. 20. 1

[k] Ex. 17. 8. Num. 14. 45. 1 Sam. xv. & xxvii. & xxx.

[l] 2 Chr. 20. 2. Ezek. 47. 8, 9.

[m] Ver. 2. ch. 19. 20, 22. See ch. 13. 10.

[n] See ver. 3, 10.

[o] See ver. 1.

[p] Ch. 11. 3.

[q] Josh. 8. 24. Ps. 83. 10. Is. 24. 18. Jer. 46. 44. Amos 5. 9.

[r] Deut. 28. 31. 33. 51.

[s] Ch. 11. 27. & 13. 11. Rev. 18. 4. Num. 16. 26.

[t] Job 1. 15. 1 Sam. 4. 12.

[u] Ch. 13. 18.

[†] Or, Emorite, ch. 10. 16.

[v] Nephew, ch. 11. 31. & 13. 5. ver. 12, 16.

[‡] Or, *led forth*, Is. 41. 2. Ps. 68. 12. & 45. 3, 4, 5.

[§] Or, *instructed.*

[w] Judg. 18. 29. & 20. 1. the north-east corner of Canaan.

[x] North of it, ch. 15. 2. 1 Kings 15. 18.

A. M. 2091. B. C. 1913.

[y] Is. 41. 2. 1 Sam. 30. 8, 19.

[z] Prov. 13. 1. & 14. 20.

[a] Not that 2 Sam. 18. 18.

[b] Heb. 7. 1—21. & 5. 6, 10. & 6. 20. Ps. 110. 4.

[c] Num. 6. 24—26. Ps. 72. 17, 19. Heb. 7. 6, 7.

[d] Ch. 9. 26. Ps. 66. 19. & 144. 1. & 72. 18, 19.

[e] Heb. 7. 4, 6. Rom. 15. 16.

[*] Heb. *souls.*

[f] Sworn, Deut. 32. 40. Dan. 12. 7. Rev. 10. 5, 6.

[g] Ps. 83. 18. & 24. 1. & 115. 16. Is. 57. 15. Dan. 4. 35.

[h] Esth. 9. 15, 16. 1 Kings 5. 16. & 13. 8. Heb. 13. 5.

[i] Prov. 3. 27. Rom. 13. 7, 8. Mat. 7. 12.

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

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

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

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

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

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

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

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

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

## CHAPTER XV.

(1) *The Lord again appears to Abram:* 1. (2) *Gives him a more express promise of a numerous seed:* 2—6. (3) *Grants him a sign for confirming the grant of Canaan to his seed; and intimates that, after four hundred years, they should take possession of it; and states the extent of their property there:* 7—21.

A. M. 2093. B. C. 1911.

[a] Num. 1. 6. 1 Sam. 9. 9. Dan. 10. 1—16. Acts 10. 10. Heb. 1. 1.

[b] Ch. 26. 24. & 46. 2. Ex. 14. 13. 1 Chr. 28. 20. Is. 35. 4. & 41. 10, 13. & 43. 1, 5. & 44. 2, 8. Heb. 13. 5.

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

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CHAP. XIV. Ver. 18. Who this Melchizedek was, this priest of God among the Canaanites, greater than Abram, the friend of God, who were his parents or his successors, is on purpose concealed by the Holy Ghost. And hence he is without father or mother, predecessor, or successor, in historical account, in order that he might typify the incomprehensible dignity, the amazing pedigree, and unchangeable duration of Jesus Christ, our great High Priest. Heb. vi. 20. "Jesus *was* made an high priest after the order of Melchizedek." And v. 6, 10. Ps. cx. 4. Heb. vii. 1—24. "For this Melchizedek, king of Salem, and priest of the most high God, met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all *the spoil:* first being *Melchizedek, which is,* by interpretation, king of righteousness; and after that also, king of Salem, which is king of peace; without father, without mother, *mentioned in history,* without genealogy, having neither beginning of days, nor end of life, *recorded in scripture,* but made like unto the Son of God, who abideth a priest continually.—Consider how great this man was, unto whom even Abraham gave the tenth of the spoils, and who blessed him that had the promises. And, without all contradiction, the less is blessed of the greater. Levi, who receiveth tithes, paid tithes in Abraham. After the similitude of Melchizedek there ariseth another priest, even Jesus, who is made, not after the law of a carnal commandment, but after the power of an endless life; and, because he continueth ever, hath an unchangeable priesthood."—— Ver. 22. In matters of importance, it is sometimes necessary to interpose an oath for the confirmation of our assertions or engagements: Heb. vi. 13—17. ch. xxi. 31. xxvi. 31. and xxxi. 53. 1 Sam. xx. 17. Num. v. 21. Exod. xxii. 11. 1 Kings viii. 31. 2 Chron. vi. 22, &c. All oaths are to be sworn by God alone, and import a taking of him to witness the truth of what we declare or engage, and calling him to avenge himself upon us, if we utter falsehood, or neglect to perform our engagement: ch. xxxi. 53. Deut. vi. 13. and x. 20. Isa. xlv. 23. and lxv. 16. Jer. xii. 16. Ps. lxiii. 11. Heb. vi. 13—17. In some cases, the putting of the hand of the inferior under the thigh of his superior was the declaratory sign used in swearing; ch. xxiv. 9. and xlvii. 29. but lifting up of the hand was the common sign: Ex. xvii. 16. Deut. xxxii. 40. Dan. xii. 7. Rev. x. 5, 6.

REFLECTIONS UPON CHAP. XIV.—How dreadful is the curse of God! After four hundred years' respite, it breaks forth upon the sinners of Sodom, and the places about. From what distant quarters does God bring the executioners of it! How shortlived is that pleasure or quiet which saints attempt to procure by unnecessary connexions with wicked men! How becoming and godlike to forget the injuries which we have received; and to risk, or even to lay down our lives for the brethren! What honour—what comfort—what blessings—attend such a conduct!——But in this Melchizedek, king of Salem, and priest of the most high God, let me behold Him who is a priest for ever,—Jesus, without father as man, without mother as God;—the Lord from heaven! He is *King of Righteousness.*—In his obedience and suffering he made reconciliation for iniquity, and brought in an everlasting righteousness; in righteousness he rules his subjects, and causeth them to work righteousness. He is *King of Peace.* By his blood he purchased our peace with God, with our conscience, and with one another; in his intercession he pleads for it; and by his word and Spirit he effects it. He is our incomparable high priest, who received not his office from any creature, nor leaves it to another. In and by him we are blessed of God with all spiritual and everlasting blessings; and with his bread and wine, presented in the gospel,—his flesh, which is meat indeed, and his blood, which is drink indeed,—he refresheth our souls while we are engaged in and after our warfare with sin, Satan, the world, and death. And to him is due, from every minister and saint, the voluntary tithes of everlasting praise.

CHAP. XV. Ver. 1. *Fear not,* indulge no slavish or excessive terror on account of thine enemies, wants, or dangers; or on account of the awful appearances of God: Isa. xliii. 1. and xli. 10. Mat. xxviii. 5. Rev. i. 18. *I am thy shield,* infallibly to protect thee; Ps. iii. 3. lxxxiv. 11. and xci. 4; and thy *exceeding great* but gracious *reward* of thy piety and love, giving myself, in all that I am and have, to



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

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

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

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

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

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

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

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

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

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

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

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

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

15 And thou [o] shalt go to thy fathers [p] in peace; thou shalt be buried in a good old age.

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

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

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

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

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

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

## CHAPTER XVI.

(1) *Sarai's barrenness and her gift of Hagar:* 1—5. (2) *Hagar's flight:* 6. (3) *Her return by direction of the angel of the* LORD: 7—9. (4) *Promises to Hagar:* 10—12.

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

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

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

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

5 And Sarai said unto Abram, My wrong

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c Ps. 127. 3. ch. 30. 2. & 25. 21. 1 Sam. 1. 11.

d With ch. 12. 2. & 13. 16. Prov. 13. 12. Heb. 10. 35, 36.

e Ch. 14. 14. Eccl. 2. 7. Prov. 30. 23.

f 2 Sam. 7. 12. ch. 17. 16. & 21. 12.

g See ch. 12. 2. & 13. 16. Rom. 4. 18.

h See Rom. 4. 3. Gal. 3. 6. James 2. 23.

i Righteousness, according to the composition of the word, signifies, *a full performance of what is ordered*—*a fulfilling* of the whole will of God. Abram believed in the Lord, and it was counted to him, not as standing instead of righteousness, nor as becoming righteousness, but as conducting *unto* righteousness, that is, to Christ, the promised Seed, whose day Abram saw afar off and was glad; (John 8. 56.) and who alone is "the end of the law for righteousness to every one that believeth," Rom. 10. 4. —Ed.

k Ch. 11. 31. & 12. 1. Neh. 9. 7. Acts 7. 2, 4. Heb. 11. 8.

l See ch. 12. 7. & 13. 15, 17. Ps. 105. 11. Neh. 9. 8.

m Judg. 6. 17. 36—40. 2 Kings 20. 8. Is. 7. 11. Luke 1. 18. Ps. 86. 17.

‡ All the animals here enumerated, were afterwards appointed for sacrifice by the law; of which Abram, by anticipation, now receives an outline.—Ed.

l Ch. 2. 21. 1 Sam. 26. 12. Job 4. 13. & 33. 15.

m Acts 7. 6. Ps. 105. 12—45. Heb. 11. 8—13. Ex. 1. & 2. & 5. & 12. 40, 41.

n Ch. 46. Ex. vii—xiv. & 12. 36, 38. Deut. 4. 20. & 7. 18, 19. & 11. 3—4. Josh. 24. 4—7, 17. 1 Sam. 12. 6. Neh. 9. 9—11.

o Ch. 25. 8. Job 5. 26.

p It has been incautiously admitted by some Christian writers, and maliciously asserted by infidels, that Moses makes no mention of immortality. That Moses never uses the word *immortality*, is admitted; but, the *fact* is taken for granted and asserted throughout all that he wrote. To Abram it was promised, *thou shalt go to thy fathers*; but his fathers were *buried* in Mesopotamia, and Abram was *buried* at Mamre (Ch. 25. 9, 10.) His *going*, therefore, *to his fathers*, declares the separate state of spirits, who concentre around the throne of the Lamb, no matter how their bodies may be scattered. See 2 Cor. 5. 1—8. Rev. 6. 9—11.—Ed.

† Eleazar and Caleb were the fourth generation from those who left Canaan, ch. xlvi.

‡ Heb. *a lamp of fire.*

p Ch. 12. 7. & 13. 15. & 26. 4. & 17. 8. & 28. 4, 13, 14. & 35. 12. & 46. 4. & 48. 4. & 50. 24. Ex. 3. 8. & 23. 23, 27—31. & 34. 11. Deut. 1. 2. & 7. 1. & 11. 23—25, 31. Josh. 1. 4. with ch. 10. 15—12. Josh. xi.—xix. Deut. 34. 4. Ex. 23. 31. with ch. 10. 15—19.

a Bondmaid, ch. 21. 10, 12. Gal. 4. 22.

b Ch. 20. 18. & 30. 2.

* Heb. *be builded by her*, ch. 30. 3, 6. Ex. 21. 4. Hagar being Sarai's bond-slave, her children would be Sarai's children, according to the custom of those times.—*Patrick.*

c Ch. 3. 1—6.

d Concubine, ch. 25. 6.

e Prov. 30. 20, 21.

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thee, as thine everlasting all and in all: Prov. xi. 18. Ps. xix. 11. xvi. 5, 6. and cxliii. 5. Deut. xxxiii. 26—29. Isa. xli. 10. 1 Cor. iii. 22. and xv. 28, 58. Col. ii. 9, 10.— Ver. 2, 3. What avails it what outward comforts be promised me, so long as I have no child of my own, but only this Syrian servant, to be my heir. —— Ver. 8—17. Moved by the Spirit of God, he asked this sign.—The beasts be presented to God were emblems of his seed: the *heifer* prefigured them in their patience, labour, and proneness to backsliding, Hos. iv. 16; the *goat* in their mischievousness and lust; Jer. v. 7, 8. the *ram* in their strength and fortitude; Num. xxiv. 8, 9; the *doves* in their simplicity and harmlessness in their purest state; Ps. lxxiv. 19. The *division* of the four-footed animals (1) represented the torn condition of his seed, by the division of their kingdom, &c. 1 Kings xi. 12, 13; (2) ratified the covenant made with him and his seed, in God's passing between the pieces, in the symbol of the *burning lamp*. The pieces being laid over against one another, imported that God would in due time join the separated and scattered Hebrews into one body, Ezek. xxxvii. 15—22. The *fowls* which attempted to light on the pieces, denoted the Egyptians, and other enemies of Israel, which should in vain attempt to devour them, Ezek. xvii. 3, 7, 12. The *horror of great darkness* which fell upon Abram, signified their great distress and vexation in Egypt, and under their subsequent oppressors; Ps. lv. 3—5. Dan. x. 8, 9; and hence they are like to a bush burning and not consumed, Ex. iii. 2, 3. The *burning lamp* denoted their manifest and joyful deliverance; Judg. vi. 21. Isa. lxii. 1; the *smoking furnace*, their affliction *in Egypt*; Deut. iv. 20. Jer. xi. 4. Abram went to *his fathers* in death, his soul *to the world of spirits*, and his body to the grave, where they were gone before *him*: Heb. xii. 23. Eccl. xii. 7. ch. xxv. 8, 17. and xlix. 29. Num. xx. 21. and xxvii. 13. Judg. ii. 10. 1 Chron. xxiii. 1. and xxix. 28. Job xlii. 17. Jer. viii. 2. And it was *in peace*, without remarkable trouble; and in peace with God, and his own conscience, and with his neighbours: Ps. xxxvii. 37. Isa. lvii. 2. 2 Kings xxii. 20. It was also in a *good old age*; when he was full of years, weary of this world, and ready and longing for heaven, yet free from any of the infirmities of old age, and falling like ripe fruit in the time of gathering: ch. xxv. 8. 1 Chron. xxix. 28. Job v. 26. —— Ver. 16. *Iniquity* is *full*, when it is arrived at such a number of acts, such a degree of aggravation, and time of continuance, that God, in consistence with his purpose or honour, can no longer forbear to punish it: Jer. li. 13. Dan. viii. 23. Joel iii. 12. Mat. xii. 32. 1 Thes. ii. 16. —— Ver. 18. Through their sloth and wickedness, they never, but in the reign of David and Solomon, possessed the whole territory here assigned them: Judg. i. ii. iii. and iv. with 2 Sam. viii. and x. 1 Kings iv. 21, 24. 2 Chron. ix. 26. —— Ver. 19, 20. It seems the Kenites, Kenizzites, Kadmonites, and Rephaims, had either been mostly extirpated before the time of Moses, or were blended with the seven nations which he mentions; Deut. vii. 1, 17—24. Exod. xxiii. 23. xxxiii. 2. and xxxiv. 11.

REFLECTIONS UPON CHAP. XV.—Blessed indeed are they whose God is the Lord! There is no woe, no want to them that fear him! How happy the issue of familiar intimacy with God! Before they call, he answers; and whilst they are yet speaking, he saith, Here I am. Scarcely will he do any thing important without revealing his secrets to them. How he condescends to our weakness, in giving us signs in ordinances, signs in providence, for the confirmation of our faith in his promises! But even his chief favourites must often wait long for the beginning or the full accomplishment of these promises; and through manifold trials it must be obtained. Meanwhile, then, let me wait with patient expectation; and, with the patriarch, look beyond a numerous seed, and an earthly Canaan, to Jesus, and the travail of his soul, and to the better country above; the everlasting pleasures of which shall more than balance all the discouragements I can meet with by the way.

CHAP. XVI. Ver. 5. Since you indulge your concubine in her contempt of me,



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*be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD [r] judge between me and thee.

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

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

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

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

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

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

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

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

A. M. 2093. B. C. 1911.

[r] 1 Sam. 24. 15. 2 Chr. 24. 22. Ps. 7. 8. & 35. 23. & 43. 1.

[s] 1 Pet. 3. 7. Prov. 12. 4.

[*] Heb. That which *is good in thine eyes.*

[†] Heb. *afflicted her.*

[‡] This is the first mention of the angel of the Lord. *Angel* is a name, not of nature, but of office, and signifies *messenger.* His manner of speaking, ver. 10, and Hagar's declaration, ver. 13, shows that he was JEHOVAH made *manifest.* See also Hosea. 12. 4, 5. Where of Jacob, the prophet says, "He had power (the power of believing prayer) over the *angel*, and prevailed: he wept, and made supplication to him—even the LORD God of Hosts, the LORD is his memorial."—ED.

[h] Ex. 15. 22. 1 Sam. 15. 7. ch. 25. 18. Num. 33. 8.

[i] Ch. 3. 9. & 4. 10.

[k] Eccl. 10. 4. Eph. 6. 5, 6.

[l] Ch. 17. 20. & 21. 13. & 25. 12—18.

[‖] The Arab tribes, very many of whom are the descendants of Ishmael, occupy the country extending from Aleppo to the Arabian sea, and from Egypt to the Gulf of Persia. It is 1800 miles long, and 980 broad. Besides, there are multitudes of Arabs in various parts of India, and the North of Africa. —ED.

[m] Ch. 29. 32. 31. Ex. 2. 23, 24. & 3. 7. Ps. 22. 24. mercifully regarded thy affliction and heard thy prayers therein; Ex. 3. 7.

[*] *A wild ass man.* In Arabia and the adjoining countries, the ass is an animal of great usefulness and value, and the word, where applied to a man is expressive of the highest praise. —ED.

[n] Ch. 25. 18.

[o] Ch. 22. 14. Ex. 34. 6, 7.

A. M. 2093. B. C. 1911.

[*] That is, *the well of him that liveth and seeth me*, ch. 24. 62.

[p] Ch. 25. 12. 1 Chr. 1. 29.

[†] 1910.

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

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

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

## CHAPTER XVII.

(1) *God enters into a solemn covenant with Abram, and promises:* 1. *To make him a father of many nations; his name is changed into* ABRAHAM: 1—6. 2. *To be a God to him, and to his seed; as a token and seal of which, circumcision is prescribed:* 7—14. 3. *That Sarai should bear a son, with whom this covenant should stand; her name is changed into* SARAH: 15—22. (2) *Abraham and Ishmael circumcised:* 23—27.

A. M. 2107. B. C. 1897.

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

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

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

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

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

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

7 And [g] I will establish my covenant between

[a] Ch. 35. 11. & 18. 14. Jer. 32. 17, 27. Mat. 19. 26. Heb. 7. 25. Dan. 4. 35. Job 11. 7.

[b] Ch. 5. 24. & 6. 9. & 48. 15. Job 1. 1. 1 Kin. 3. 6. Lu. 1. 6. Is. 38. 3. Acts 23. 1. & 24. 16. 2 Cor. 1. 12. Mic. 6. 8. Ps. 116. 9. Heb. 13. 18.

[*] Or, *upright*, or, *sincere.*

[c] Ch. 9. 9. & 12. 2. ver. 4, 5, 6. 1 Cor. 4. 7.

[d] Ver. 17. Lev. 9. 24. Num. 14. 5. & 16. 22, 45. Judg. 13. 20. 1 Kin. 18. 39.

[e] See ch. 12. 2. & 13. 16. & 22. 17. & 26. 4. & 35. 11. & 46. 10. ver. 20. & xxv. xxxvi. Num. 1. xxvi.

[†] Heb. *multitude of nations.*

[f] Rom. 4. 17. Neh. 9. 7. ver. 15. Is. 62. 2, 4. Rev. 2. 17. ch. 32. 28. 2 Sam. 12. 25. Num. 13. 16. John 1. 42.

[‡] An high father.—ED.

[§] Father of a great multitude.—ED.

[g] Rom. 9. 8. Luke 1. 72—75. Ps. 105. 8, 9, 10. Mic. 7. 20. Ps. 81. 10. Heb. 8. 10. Ezek. 28. 26. Acts 2. 39. Mark 10. 14.

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may God plead my cause, and avenge the injury done to me on both you and her: 1 Sam. xxiv. 12, 15. Gen. xxxi. 53. Exod. v. 21. Deut. xxxii. 36. 2 Chron. xx. 12. Rev. vi. 10.——Ver. 7. Here, and in many other places, the *Angel of the Lord*, or *Angel Jehovah*, denotes Jesus Christ, who is the messenger of the new covenant: chap. xxii. 11. and xlviii. 16. Judg. ii. 1. vi. 11. and xiii. 3. Isa. lxiii. 9. Zech. i. 12. and iii. 5. Mal. iii. 1.——Ver. 8, 9. He puts her in mind of her relation to Sarai, to render her sensible of her fault, and dispose her to a dutiful return and subjection to her: Tit. ii. 9. 1 Pet. ii. 18. Eph. vi. 5.——Ver. 10—12. Here it is foretold that Ishmael and his seed should be *wild free men, like wild asses;* mischievous to all around them, and extremely numerous. For almost four thousand years the fulfilment hath been amazingly remarkable. Ishmael had twelve sons, who gave rise to as many tribes or nations, called by their names, and who dwelt southward in Arabia, *before the face,* or *in the presence* of their near relations, the Ammonites, Moabites, descendants of Keturah, Edomites, and Jews: ch. xvii. 20. xxi. 13, 18. and xxv. 11—18. All along they have been a nuisance and plague to the nations around them; infamous for theft, robbery, revenge, pillage, and murder. It hath therefore been the continued and common interest of mankind to extirpate them from the earth. But though almost every noted conquerer who hath appeared in the world, whether Hebrew, Egyptian, Assyrian, Chaldean, Persian, Grecian, Roman, Tartar, or Turkish, hath pushed his conquests to their borders, or even beyond them into Egypt, or Arabia Felix, not one hath ever been able to subdue these Ishmaelites, or deprive them of their freedom. The mighty Shishak, king of Egypt, was obliged to draw a line along their frontiers, for the protection of his kingdom from their ravaging inroads. The Assyrians under Shalmaneser and Sennacherib, and the Chaldeans under Nebuchadnezzar, greatly harassed them, and almost extirpated some of their tribes; Isa. xxi. 11—17. Num. xxiv. 22. Jer. xxv. 23, 24. and xlix. 28—33. Provoked with their contempt, Alexander the Great made vast preparations for their utter destruction; but death cut short his purpose. Antigonus, one of his valiant captains and successors, provoked with their depredations, more than once, but to his repeated dishonour, attempted to subdue them. Flushed with his eastern victories, Pompey, the famed Roman general, attempted to reduce them; but his army being recalled when they had hopes of gaining their purpose, these wild Arabs pursued them, almost at their heels, and dreadfully harassed the Roman subjects in Syria. Augustus, the renowned emperor, made one or more fruitless attempts to subdue them. About A. D. 110, Trajan, one of the most powerful emperors, and valiant generals that ever filled the Roman throne, with a mighty army, determined if possible to subdue them, and laid siege to their capital. But storms of hail, which are scarcely ever seen in that country, thunder, lightning, whirlwind, swarms of flies, and dreadful apparitions in the air, terrified or repulsed his troops as often as they repeated their attacks. About eighty years after, Severus, another warlike emperor, determined to punish their siding with Niger, his rival, by an utter reduction of them. But, after he had made a breach on the wall of their principal city, an unaccountable difference between him and his beloved and faithful European troops obliged him to raise the siege, and leave the country. In the seventh century of the Christian era, these Ishmaelites, under Mahomet, their famed impostor, and his successors, furiously extended their empire, and their new and false religion, through a great part of Asia and Africa, and even some countries of Europe, Rev. ix. 1—11. Since the fall of their empire, the Turks have made repeated attempts to subdue them; but, instead of succeeding, they have been obliged for near three hundred years past, to pay them a yearly tribute of forty thousand crowns, for procuring a safe passage for their pilgrims to Mecca, the holy city, where Mahomet was born. If, to fulfil his promise, God hath done so much for protecting the temporal liberty of miscreants, what will he not do for the salvation of his people!——Ver. 13. Have I, in this desert, as well as in my master's family, and notwithstanding my misbehaviour, received a gracious visit from God, as my powerful guardian, and kind benefactor? and have I duly considered, and thanked him for, and improved the same? Ps. ix. 13. Luke i. 48, 49.

REFLECTIONS UPON CHAP. XVI.—The best of saints too often degrade themselves to obtain what they desire before God's time, and with some plausible pretexts endeavour to conceal their guilt. An uneasiness of temper, and too much affection to creatures, often induce us to comply with their sinful proposals. But the best intended transgressions will quickly issue in shame and trouble to the guilty, especially if saints; while our tempters prove our first and principal accusers. How transcendent the mercy of God, in visiting transgressors in the very troubles which they had drawn upon their own heads! Yet remember no happy deliverance is to be expected but in the way of returning to our duty. Let me never therefore hope for comfort in children, or in any thing besides, but in the Lord's way. Let me always leave it to him to give his promise a proper and honourable accomplishment in the season which he thinks fit. And if he grant me undeserved visits, while the yoke of my transgressions is wreathed about my neck, let me with wonder remark his kindness, and take to myself shame and confusion of face.

CHAP. XVII. Ver. 1. The name *Shaddai*, rendered *Almighty*, denotes all-sufficiency, as well as infinite power. And what strong encouragement to the study of perfecting holiness in the fear of the Lord is it, that God is all-sufficient



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me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

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

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

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

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

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

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

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

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

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

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

18 And Abraham said unto God, Oh that Ishmael might live before thee!

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

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

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

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

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and [t] circumcised the flesh of their foreskin in the self-same day, as God had said unto him.[‡]

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

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b See ch. 12. 7. & 13. 15, 17. & 15. 7—21.

a Heb. *of thy sojournings.*

† *i. e.* This which I am about to mention is a *sign* or *token* of the covenant; as the paschal lamb is called "the Passover of the Lord," (Ex. 12. 11.) that is, the *memorial* of the angel's passing them over, when he smote the Egyptian children.—*Patrick.*

l Acts 7. 8. Rom. 4. 11. ver. 11.

‡ Heb. *of eight days.*

k Lev. 12. 3. Luke 2. 21. John 7. 22. Rom. 2. 28.

l Ch. 14. 14. & 15. 3. Ex. 12. 44. & 22. 4.

m See ver. 5. 2 Sam. 12. 25. ch. 32. 28.

n Ver 6. ch. 1. 28. & 12. 2. 1 Pet. 3. 6. Gal. 4. 28. Rom. 9. 9.

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o Heb. *she shall become nations.*

p See ver. 3. Lev. 9. 24. Num. 14. 5. & 16. 22. 45. Deut. 9. 18, 25. Josh. 5. 14. & 7. 6. Judg. 13. 20. 1 Chr. 21. 16. Job 1. 20. Ez. 1. 28. Dan. 8. 17. Mat. 2. 10. Rev. 5. 8. & 11. 16. & 14. 13.

p Ch. 18. 10. & 21. 2. ver. 21. Rom. 9. 9.

q Ch. 16. 10. & 21. 13. & 25. 12—18.

† The idea of the Arabs as a nation is too generally formed from what is related by travellers of the wild Bedouins. They form, however, but one specimen of this most extraordinary people. They were really a *great nation*, in the sense in which *national greatness* is understood, at an early period: that is, they were numerous; they were educated in arts and sciences; and, if they did not carry their arms abroad, they were valiant and unconquered in defence of their homes. The Egyptian, the Persian, the Grecian, and the Roman armies were each in their turn, compelled to retire before them. From them also sprung Mahomet, who, to scourge an heretical and apostate church, was permitted to rise to unprecedented greatness, and to fulfil the threatened judgments of Christ, and with a mighty and irresistible hand, to "remove their candlestick out of its place."—Ed.

r Rom. 9. 5, 6, 9. Gal. 3. 29. ch. 18. 10. & 21. 2, 3.

s Ch. 35. 13. & ver. 3. Num. 12. 6, 8. Judg. 6. 21. & 13. 20.

t Ver. 10—14. ch. 34. 14. ver. 23. 27. Prov. 27. 1. Eccl. 9. 10. Ps. 119. 60.

‡ 1897.

u Rom. 4. 11. Ps. 119. 60. with ch. 12. 4.

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and almighty to prepare us for, assist us in, and reward us for it: 2 Cor. xii. 8. "My grace is sufficient for thee; for my strength is made perfect in weakness." Phil. ii. 12, 13. "Work out your salvation with fear and trembling, for it is God which worketh in you, both to will and to do, of his good pleasure." 1 Cor. xv. 58. "Be steadfast, unmoveable, always abounding in the work of the Lord; knowing that your labour is not in vain in the Lord."——Ver. 2. God's *making a covenant* here, and in many other places, denotes the enlargement, renewal, establishment, or confirmation of it. It cannot be imagined that, in the various instances in which this phrase is used, he had not respect to his former declarations of the same kind as still in force: Ps. cv. 8, 9, 10. Gen. xv. 18. Ex. xxxiv. 10—27. 1 Kings viii. 9. Jer. xxxi. 33. Hos. ii. 18. Gen. vi. 18. ver. 7, 19, 21. Ex. vi. 4. Lev. xxvii. 9. Deut. viii. 18. Ezek. xvi. 60, 62.——Ver. 3. He *fell on his face*, in token of his fear and reverence, as being afraid and ashamed to look upon God: ver. 17. Ex. iii. 6. Lev. ix. 24. Num. xxii. 31. Jos. v. 14. Jud. xiii. 20. Ezek. i. 28. iii. 23. ix. 8. and xlii. 3. Dan. viii. 17. Mat. xvii. 6. Rev. i. 17. Ps. lxxxix. 7. "God is greatly to be feared—to be had in reverence of all that are round about him;" and xcv. 6. "Let us worship and bow down before the Lord." Ps. xcvi. 4, 9. and xci. 9. Rev. xv. 4.——Ver. 4. Abram was not only the natural parent of multitudes, and the example and teacher of faith to all believers, but was the covenant-head with respect to the Israelitish nation, and was typical of Jesus Christ, as the covenant-head and father of God's chosen ones: ch. xii. 2. Rom. iv. 16, 17. Gal. iii. 28, 29.——Ver. 5. God's giving names to persons, imports his making them to correspond with them in their condition or usefulness; ch. xxii. 28. 2 Sam. xii. 25. Isa. lxii. 2, 4, 5. Rev. ii. 17. Jer. xx. 3. xxiii. 6. and xxxiii. 16. Mat. i. 21. *Abram* signifies *high father*; Abraham, *the high father of a multitude*; Sarai, *my princess*; Sarah, *princess of a multitude*.——Ver. 6. The Ishmaelites, Midianites, Edomites, Hebrews, and their kings: ver. 20. Num. xxxi. Gen. xxxvi. Mat. i. but chiefly Jesus and his spiritual subjects; Rev. xvii. 14. xv. 3. xi. 15. and i. 6. 1 Pet. ii. 9. Ps. xlv. 16.——Ver. 7. 8. Isaac and his Hebrew descendants were properly the natural *seed* with whom this covenant was established, ver. 21. By it God in Christ became, to the Hebrews in general, the head of their nation and church, and assumed them for his peculiar people: he bestowed upon them the land of Canaan as his land, in the enjoyment of which they tasted his goodness, and had access to contemplate the glories of the new-covenant state, and of the heavenly blessedness: Ex. xix. 5, 6. and xx. 12. But, as it respects Christ, and believers in him, it implies God's interesting them, in all his persons and perfections, by every amiable relation, and his giving them all that he hath, and doing all his works, for their happiness and comfort: Ps. lxxxix. 27. Eph. i. 3. Heb. viii. 10. Ps. cxliv. 15. and xvi. 5, 6. This covenant, as it respected the Hebrew nation, together with the possession of Canaan, and the various ceremonial ordinances by which they were marked the peculiar people of God, and in the observance of which they were to enjoy their rest and prosperity in Canaan, is represented as *everlasting* or *for ever*: but in these passages no more than a long time is meant: ch. xlviii. 4. Ex. xii. 14. xxi. 6. xxxi. 17. xxxii. 13. and xl. 15. Lev. xvi. 34. and xxv. 23, 30, 46. Num. x. 8. xv. 15. xviii. 19. and xxv. 13. Deut. iv. 40. xv. 17. and xviii. 5. Josh. iv. 7. and xiv. 9. *&c.* But as this covenant respected Christ, and believers in him, it, and all the spiritual blessings contained in it, are everlasting in the strictest sense: Heb. xiii. 20. and ix. 12, 15. 1 Pet. i. 4. 2 Pet. i. 11. And it is perhaps chiefly because the covenant of peculiarity with Israel, and the ordinances and blessings thereof, prefigured these eternal relations and privileges that they are represented as *everlasting*.——Ver. 9—13. Circumcision is called *God's covenant*, because it was a token and confirming seal of it. On God's part, it imported that he would give them the promised Messiah out of the loins of Abraham; who being a true man, should be cut off for the salvation of his people; that, being reconciled in Christ, he gave himself to be their God, accepted them for his people, and promised them pardon of sin and sanctification of their nature and life: Rom. iv. 11. Ex. xix. 5, 6. Deut. x. 15. and xxx. 6. Col. ii. 11. On the part of the persons circumcised, it imported their acceptance of God in Christ as their God, and of redemption through the blood of his Son; and their engagement to have no longer intimate friendship with the world, which lieth in wickedness, but to mortify their lusts, and to apply themselves to the most internal and spiritual piety: Phil. iii. 3. Jer. iv. 4. Rom. ii. 29. Females were considered as represented in the males, with respect to this ordinance. But children were not to be circumcised till the eighth day; to teach us that neither circumcision nor baptism is absolutely necessary to salvation, and because till that time children and other animals were reckoned too weak or impure for dedication to God; Ex. xxii. 30.——Ver. 14. Not infants, who could not circumcise themselves, but such as wilfully neglected this ordinance when they were grown up, were exposed to be *cut off from their people*. Such as renounced the distinguishing badge of Abraham's seed, renounced their covenant-alliance with God, and fellowship with his people. Nothing could therefore be more reasonable, than that they should be excluded from the privileges of the Hebrew church and nation, and accounted as heathens. And this is perhaps the whole import of *cutting off from his people*, in most of the



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

26 In the self-same day was Abraham circumcised and Ishmael his son;

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

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x Ch. 18. 19.

## CHAPTER XVIII.

(1) *The Son of God, attended by two created angels in the likeness of men, visits Abraham:* 1—8. (2) *The Angel of* JEHOVAH *promises a son to Sarah:* 9—15. (3) *He acquaints Abraham with his purpose to destroy Sodom and the cities about:* 16—22. (4) *While the created angels depart for Sodom, Abraham intercedes with the Son of God for the sparing of these cities; to which the Lord graciously attends.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

19 For [o] I know him, that he [p] will [†] command his children and his household after him, and they shall keep the way of the LORD, to do

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a Heb. 13. 2. ch. 19. 1. Judg. 13. 3, 9.

b Rom. 12. 13. ch. 23. 7. & 19. 1. & 33. 6, 7, & 43. 26, 28. Ruth 2. 10. 2 Kin. 2. 15.

* Guided by some evidence of superiority, Abraham addresses but *one*, though *three* visit him; and he proffers and provides his hospitality to all.—Ed.

† In countries where sandals, and not shoes, are worn, access to the feet for washing is easy; and in warm climates, as that of Canaan was, must be most refreshing to the traveller. We will find the custom continue in the days of our Saviour.—Ed.

‡ Heb. *stay.*

c Ch. 19. 8. & 33. 10.

§ Heb. *pass Ador passed.*

‖ Heb. *hasten.*

d Mat. 13. 33.

e Mal. 1. 14. ch. 19. 3. Judg. 13. 15.

f Ch. 19. 3. Luke 24. 43.

g Rom. 9. 9. ch. 17. 16, 19, 21. & 21. 2.

* To fulfil my promise in due time.—Ed.

h Ch. 17. 17. Rom. 4. 19. Heb. 11. 11. with ch. 31. 35.

i Luke 1. 18, 34. 1 Pet. 3. 6. 1 Kin. 1. 17. Eph. 5. 33.

k Mat. 19. 26. Luke 8. 50. Jer. 32. 17. Mic. 7. 18. Luke 1. 13, 37. 2 Kin. 4. 16.

l Ch. 4. 9. Col. 3. 9. Eph. 4. 25. Prov. 28. 13.

m Amos 3. 7. Ps. 25. 14. John 15. 15.

n Ch. 12. 3. & 22. 17, 18. & 26. 4. Acts 3. 25. Gal. 3. 8. Eph. 1. 3. Ps. 72. 17.

o Ps. 1. 6. & 11. 4. & 34. 15. John 10. 14. 2 Tim. 2. 19.

p Deut. 6. 7. & 32. 46. Prov. 22. 6. & 6. 20, 21, 22. Eph. 6. 4. 1 Chr. 28. 9. Ps. 78. 2—6. Is. 38. 19.

† Judgment was now about to commence on the descendants of Canaan, (ch. 10. 6—19.) who had been educated by the unscrupulous Ham; the LORD, therefore, contrasts with it the opposite character of Abraham, as one who would "command his children and household to keep the way of the Lord." But the LORD "might bring" on him, in his person and posterity, "that which he had spoken of him." *Note*, Parental education, consisting in word, temper, patience, example, and prayer, is the all and in all of a family or a country. There are two teachers—God and man. To parents it is said, "train up a child in the way that he should go," and to the church it is promised, "they shall all be taught of God."—Ed.

passages where we find it: Ex. xii. 15, 19. and xxx. 33, 38. Lev. vii. 20, 21, 25, 27. xvii. 4, 9, 10, 14. and xxii. 3. Num. ix. 3. and xix. 13, 20. But, in some cases, death, by the immediate hand of God, or of the magistrate, is certainly included, or therewith connected: Ex. xxxi. 14. Lev. xviii. 29. xix. 8. and xx. 3, 5, 6, 17. Num. xv. 30, 31. And surely there is no injustice that a presumptuous and obstinate rebel against a fundamental law of the church and nation of God should be punished with death.——Ver. 17. Abraham laughed, in virtue of his firm belief of the promise, and his satisfaction therein: Rom. iv. 19, 20. John viii. 56; but Sarah laughed in unbelieving derision, ch. xviii. 12.——Ver. 18. Let *Ishmael live*, and prosper in thy favour, and under thy special care: ch. xlviii. 15. Ps. xxxi. 22.

REFLECTIONS UPON CHAP. XVII.—How infinite the extent, how rich the mercy, of God's granting himself, as *God Almighty, God All-sufficient*, to be my God, and the God of my seed! Let me by faith heartily and hastily catch the word at his mouth, and cry,—'My Lord and my God, and the God of my seed! Thrice blessed heritage of the hosts of nations, secured to us as our portion for ever!' Though neither my house nor my heart be so with God as they ought, yet he hath made with me the everlasting covenant, ordered in all things and sure: and this is all my salvation, and all my desire. Upon this foundation let me and mine be sealed to the day of redemption, by receiving the circumcision which is of Christ. Through his blood shed for us, and his Spirit applied to us, must our natural corruptions be mortified, our hearts purified, and our souls saved. Without this we can in no wise enter the kingdom of God. Nor let me ever forget to entreat that the Ishmaels of my carnal relations may be made alive to God through Jesus Christ our Lord; be partakers of his covenant-blessings now, and live before him for ever hereafter.

CHAP. XVIII. Ver. 2. When there were no public inns for travellers to refresh themselves, or lodge in, it was necessary and common for hospitable persons to invite them at noon or at even-tide to their own houses: ch. xix. 1, 2. and xxiv. 30, 31. Jud. xix. 20, 21. Job xxxi. 32.——Ver. 3. The person to whom Abraham addressed himself, and who was at least the chief speaker, was the Son of God, and Judge of the world: ver. 25. with John v. 22.——Ver. 4. As people in those countries went barefooted, or with sandals, because of the heat, washing the feet after travelling was common and needful: ch. xix. 2. and xxiv. 32. Jud. xix. 21. 2 Sam. xi. 8. 1 Tim. v. 10. Luke vii. 44.——Ver. 8. Abraham *stood* by them as their servant, to give them what they needed: Neh. xii. 44. Gal. v. 13. Luke xvii. 8.——Ver. 10. Nine months hence, by my providence, and in fulfilment of my promise, Sarah shall have a son, ch. xvii. 21.——Ver. 11. In respect of her age, and of the constitution of her body, she was past all hopes of childbearing: ch. xvii. 17. Heb. xi. 11. Rom. iv. 19.——Ver. 20, 21. By God's *inquiring* into things, is meant either his bringing the persons concerned to a proper sense of their condition and conduct: Gen. iii. 9. iv. 9, 10. and xvi. 8. 1 Kin. xix. 9, 13. John iv. 4, 9; or it marks the wisdom, patience, and equity of his procedure; ch. xi. 5, 7. Ex. iii. 8. and xxxiii. 5. Mic. i. 3.——Ver. 22, 23. Abraham's *standing before* and *drawing near* to the Lord, imports his bold and familiar intercession with him: 1 Sam. xiv. 36. Ps. lxxiii. 28. Heb. vii. 19. and x. 22. Jam. iv. 8.——Ver. 25. Whenever the righteous are cut off with the wicked in public calamities, it manifests them to have been partakers with them in their sins: Am. iii. 2. Rev. xviii. 4; and yet it is in everlasting mercy to their souls: Isa. lvii. 1. Phil. i. 23.

REFLECTIONS UPON CHAP. XVIII.—Whilst I highly esteem the kind simplicity and humble modesty of these ancient times, let me chiefly admire the kindness of my Redeemer, in so frequently visiting our world in human shape, before the *fulness of time* for his being made of a woman! But alas, that ever his messages of peace should be laughed to scorn!—laughed to scorn by a saint! O what infinite mercy and patience, that he did not strike her—that he doth not strike us—dead in the very act of unbelief! How great is the honour and kindness which God hath prepared for such as are careful to win souls!—While his procedure to punish the most abandoned transgressors is gradual and slow, readily he grants



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justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A. M. 2107.
B. C. 1897.

q Ch. 4. 10. & 18. 13. Is. 5. 7. & 3. 9. Jer. 14. 7. Jam. 5. 4.

r Ch. 11. 5. Jer. 17. 10. Heb. 4. 13. Job 34. 22. & 23. 24. Ps. 90. 8.

s Whenever the *infinite* God reveals himself to *finite* man, God must needs present himself within finite limits. *The only begotten Son* must then *declare him*. On this principle, God becomes subject to all the circumstances, not of *finite being*, but of *finite manifestation*, and consequently, *going* and *coming*, and *seeing*, become necessary, not to God's knowledge, but to man's comprehension.—Ed.

† Two created angels, ch. 19. 1.

t Jer. 13. 1. Ps. 106. 23. Ezek. 22. 30. 1 Tim. 2. 1.

u Ezek. 20. 47. Job 8. 3. & 34. 17. Rom. 3. 5, 6. ver. 25. Deut. 32. 4. Ps. 11. 5—7.

v Ps. 106. 23. Ezek. 22. 30. Jer. 5. 1. Ezek. 22. 30. Mat. 24. 22.

x Ps. 8. 4. & 144. 3. Job 4. 19. ch. 2. 7 & 3. 19. Eccl. 12. 7. Isa. 64. 8.

y Judg. 6. 39. Job 40. 4. Is. 6. 5. Ps. 89. 7. Heb. 12. 28, 29.

z Heb. 6. 16. & 10. 29 —32. Eph. 6. 18. Luke 18. 1. & 11. 8. Mat. 7. 7, 11.

a Is. 65. 8. Jam. 5. 16. Mat. 7. 7, 11. Ex. 32. 9, 10, 14. & 33. 12, 14. & 34. 8, 10. Num. 14. 11—20.

‡ 1897.

§ The progress of this intercession is well calculated to encourage penitent sinners and prevent despair; but the cessation of it at *ten*, is equally calculated to alarm the thoughtless, and prevent presumption. How blessed that saying, "If any man sin, we have an Advocate with the Father."—Ed.

## CHAPTER XIX.

(1) *Lot entertains two angels:* 1—9. (2) *The angels protect him from the Sodomites' assaults, and smite them with blindness; they warn him of the destruction of the city, and require him to escape from it directly with all his relations; and, at his request, Zoar is reprieved from ruin:* 10—23. (3) *Abraham beholds Sodom and the cities about destroyed, and Lot's wife is turned into a pillar of salt:* 24—29. (4) *Lot retires to the mountain; origin of the Moabites and Ammonites:* 30—38.

A. M. 2107.
B. C. 1897.

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

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

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

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

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

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

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

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

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

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

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

12 ¶ And the men said unto Lot, [q] Hast

a Ch. 18. 1—3. 22.

b Job 31. 32. Heb. 13. 2.

c Ch. 18. 2.

d See ch. 18. 4.

e Luke 24. 28, 29.

* In many warm climates, it is customary to sleep in the open air.—Ed.

f Acts 16. 1, 5. Luke 11. 8. & 24. 29, 29.

g Ch. 18. 6, 7. Heb. 13. 2. Ex. 12. 15, 20.

h Prov. 6. 10. & 4. 16. Mic. 7. 3. Rom. 8. 13.

Ex. 16. 2. & 23. 2.

k Is. 3. 9. Judg. 19. 22. Rom. 1. 27. Jude 7. Lev. 18. 22. & 20. 13. Jer. 5. 8. & 6. 15. 2 Tim. 3. 13.

l Ver. 4. 1 Sam. 30. 23. Is. 56. 7. Acts 17. 26.

m Rom. 3. 8. Judg. 19. 24. ch. 42. 37.

† That temptation may lead a wise man to say a foolish thing, and a good man to purpose or do an evil thing, is often exhibited in the history of frail humanity. There can be no excuse, nor should any be attempted for Lot in this offer. To violate hospitality, would, no doubt, have been wrong; but one sin cannot be remedied by another. The sins of good men may be recorded, but never palliated.—Ed.

n Is. 65. 5. 1 Sam. 17. 44. Mat. 7. 6. Jer. 2. 3. & 6. 15.

o Ch. 12. 11. 2 Pet. 2. 7, 8.

‡ The beauty of the angels inflamed their lust.

§ Blindnesses, 2 Kings 6. 18.

p Is. 57. 10. Jer. 2. 36.

q Ch. 7. 1. Num. 16. 26. Ex. 12. 31. Josh. 6. 22. Rev. 18. 4. ver. 17, 23.

whatever forbearance his favourites can ask on their behalf—but much more what is asked on behalf of his children. What a deep sense of their own meanness and pollution, familiar intercourse with God produceth in the choicest saints! His presence must always fill them with a holy fear, while, as their covenant God, they dare to plead before him, assured of a ready audience and a gracious answer.

CHAP. XIX. Ver. 2. They meant, that they did not desire to trouble him, nor would consent unless they were pressed. Thus Christ, when constrained by his disciples, went in to tarry with them, Luke xxiv. 28, 29. and Paul and Silas when constrained by Lydia, lodged in her house, Acts xvi. 15.——Ver. 8. It was the confusion he was put into that led him to make this sinful offer, rather than have his guests abused, Mark ix. 6.——Ver. 11. It was such a dimness and confusion of sight as that mentioned 2 Kings vi. 18. Acts xiii. 11. Mark viii. 24. Luke xxiv. 16.——Ver. 14. Either Lot's virgin-daughters had been only betrothed to them,



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thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

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

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

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

16 And, [x] while he lingered, [‡] the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD [y] being merciful unto him: and they brought him forth, and set him without the city.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

37 And the first-born bare a son, and called

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A. M. 2107. B. C. 1897.

f Ix. 8. 11. Ps. 11. 5, 6. ch. 18. 20. & 13. 13. Rom. 2. 8, 9. Ezek. 3. 4, 5, 9. Jude 7.

g Rev. 18. 4. Num. 16. 26. ver. 17, 22. Luke 19. 42.

h 1 Thess. 5. 3. Mat. 24. 38. 2 Chr. 36. 16. Ezek. 20. 49. Jer. 20. 7.

u Num. 16. 26. Rev. 18. 4. ver. 17, 22.

* Heb. *are found.*

† Or, *punishment.*

x Ps. 119. 59, 60. Zech. 2. 8. John 6. 44.

‡ Lot presents a remarkable instance of the conflict between *faith* and *sight*, (2 Cor. 5, 7.) He is directed to depart immediately, he does not *refuse*, yet he *lingers* still. He is brought forcibly out, and warned to escape to the *mountains*; yet he entreats a refuge in a city of *the plains*. But the weakness of man is overruled to magnify the mercy of the LORD, who hearkens to his humble intercession, and spares the city for his sake. The name of this city, formerly *Bela*, (Gen. 14, 2.) was changed to *Zoar*, which signifies *little*, in commemoration of the plea for mercy which Lot presented.—*Note.* Every work is easy to omnipotence; every grant is little to the richness of mercy. See Eph. 2. 4.—ED.

y Ex. 33. 6. Is. 63. 9. Mic. 7. 18, 19. Ps. 103. 10. & 106. 6. & 86. 5, 15. Luke 6. 35, 36.

z Ver. 14, 15, 22. 1 Kings 19. 3. Mat. 24. 16. Acts 27. 31. Luke 9. 62. Phil. 3. 13, 14.

a Acts 10. 14. ch. 32. 26. Is. 45. 11.

b Ps. xviii. xl. ciii. cvi. cvii. cxvi.

c Deut. 31. 17. 1 Kings 9. 9. Amos 3. 6.

d Ps. 145. 19. & 34. 15. & 103. 17. Is. 42. 11. Luke 11. 8.

§ Heb. *thy face.*

e Ch. 32. 26, 28. Ex. 32. 10. Is. 45. 11. & 65. 8. Mark 6. 5. Ps. 91. 1—10.

‖ The incapacity is not from want of power, but of *will*. The purpose of *mercy* to Lot, must precede the purpose of *judgment* on the wicked cities.—ED.

f Is. 47. 11. 1 Thess. 5. 2, 3. Ps. 73. 18, 19. Job 24. 20.

g Job 18. 15. Deut. 29. 23. Is. 13. 19. Jer. 50. 40. & 49. 18. Ezek. 16. 49. Hos. 11. 8. Amos 4. 11. Luke 17. 29. Jude 7. Job 18. 15. & 20. 16. Psal. 11. 6. Zeph. 2. 9. Lam. 4. 6. 2 Pet. 2. 6.

* The *raining of brimstone and fire from heaven*, has been made the subject of ridicule by thoughtless infidels. Yet would they reflect for a moment, they would remember how it is said, *The rain cometh down, and the snow from heaven.* (Is. 55. 10.) Yet that rain and that snow were previously exhaled from the waters. In like manner, may not the brimstone have first been ejected from the bowels of the earth, where its terrible stores abound, and then again be literally *rained from heaven*?—ED.

A. M. 2107. B. C. 1897.

h Ch. 13. 10. & 14. 3.

i Heb. 10. 26. Prov. 14. 14. Luke 17. 32.

* Burning sulphur produces a vapour which, if it once fill the lungs, is instantly destructive to life. Lot's wife, looking back, while the vapour followed, was accordingly suffocated. This vapour, and the bituminous fire, (See Deut. 29 23.) would literally convert the body into a salt. And the body being deprived of motion, and becoming rigid in a standing posture, and (it may be, surrounded and sustained by various volcanic products), would literally become a *pillar*, or statue, *of salt*.—ED.

k Ch. 18. 22.—33.

l Rev. 18. 18. & 19. 3. Ps. 107. 34. Jude 7. Rev. 14. 10, 11.

m Ch. 8. 1. & 30. 22. Ps. 74. 1. & 82. 1. & 98. 7. & 103. 4. & 136. 23. & 105. 8, 42. Neh. 13. 14, 22.

n Ver. 17, 19—23.

† The character of Lot is marked by timidity, (compare ver. 19. & 20.) yet was he a righteous man. (2 Pet. 2. 7.)—*Note*, Grace, in conversion, seldom takes away the original character of the natural man; but merely overrules its deficiencies to humble him and warn others; and refines, and elevates its excellencies; and thus, by the Spirit, mortifies the old, while it quickens and establishes the new man.—ED.

o Ch. 14. 2. & 13. 10. Deut. 34. 3. Is. 15. 5. Jer. 48. 34.

‡ We have said, on the evidence of Peter, that Lot was a righteous man; but how is the character consistent with this horrible narrative? Simply on the same ground that Peter's blasphemous *denial* of our Lord, (Mat. 26. 70, 74.) is consistent with his afterwards *weeping bitterly*, when Jesus *turned and looked on him*. The scriptures record the sins of men, because they must tell *truth*; and they denounce their punishment or display their evil consequences, or record the repentance of the sinner, to teach us to *flee from the wrath to come*.—ED.

p Ver. 29. Mark 9. 6.

q Ch. 6. 1. & 6. 4. & 16. 2, 4. Deut. 25. 5.

r Ch. 9. 21. Prov. 23. 31—33. & 20. 1. 1 Cor. 10. 11.

s Lev. 18. 6, 7, 10. & 20. 12.

t Jer. 3. 3. & 6. 15. & 8. 12. & 5. 8. Is. 3. 9.

u Ps. 5. 4. Eccl. 7. 20. Prov. 24. 16.

x Ver. 8. with Judg. 1. 7. 1 Sam. 13. 33. Mat. 7. 2.

§ 1896.

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or Lot had other daughters who perished in the flames.——Ver. 17. The angel *Jehovah* was now come up from Abraham, and charged Lot and his companions to depart with the utmost haste, and without the smallest regret, from that rich country abounding with sensual pleasures; Luke ix. 62. Phil. iii. 13, 14. Mat. xxiv. 16, 17, 18.——Ver. 20. Its inhabitants are few, and their guilt less; nor could it be a noted example of thy vengeance.——Ver. 24. The Son of God rained inflamed brimstone from his Father out of heaven; John v. 19. Ps. xi. 6. Job xviii. 15. as a figure of their eternal sufferings in hell; Jude 7. 2 Pet. ii. 6. Rev. xiv. 10, 19, 20. and xxi. 8.——Ver. 25. The vale of Siddim was burnt up, and turned into a *salt sea*; ch. xiv. 3. Num. xxxiv. 12. Deut. iii. 17. Josh. iii. 16.——Ver. 26. A lasting monument of God's wrath against her disobedience, unbelief, and love to the world; Luke xvii. 32. Num. xvi. 38.——Ver. 29. God showed his regard to his own promise of making him a blessing, ch. xii. 3; and to his intercession in behalf of Sodom, ch. xviii. 25; and to Lot's relationship to him, ch. xiv. 14, 16.

REFLECTIONS UPON CHAP. XIX.—What an advantage it is for the world, that in very wicked places some persons truly pious may be found! How encouraging to entertain strangers, when "some have thereby entertained angels unawares!" To what shocking impudence, in the vilest abominations, men's corruptions can carry them, and that notwithstanding sharp corrections, or remarkable deliverances! ch. xiv. How readily those who reprove sin, by their godly conversation, are an eye-sore to the wicked! How quickly the protectors of God's messengers are rewarded with remarkable protection, or with rescue from danger! How prone are hardened sinners to sport with the most serious warnings of ruin, near and terrible!—and even saints, if strongly attached to worldly things, to defer or shift the means which have been prescribed by God for their safety! But let us remember, that it is infinitely hazardous to be under the reigning power, or even the prevalence, of a carnal and unbelieving heart; for, though God wonderfully restricts the range of his judgments for the sake of his people, and in answer to their prayers, yet he is,



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his name [o] Moab: the same *is* the father of the [p] Moabites unto this day.

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

## CHAPTER XX.

*(1) Abraham removing to Gerar, and pretending Sarah to be his sister, she is taken into king Abimelech's court, in order to be taken to his bed:* 1, 2. *(2) The Lord warns Abimelech of his danger:* 3—7. *(3) Abimelech restores Sarah with several presents:* 8—16. *(4.) Upon Abraham's intercession God removes the plague which had been inflicted upon Abimelech and his family:* 17, 18.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15 And Abimelech said, Behold, my land *is* [q] before thee; dwell [*] where it pleaseth thee.

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

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

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

## CHAPTER XXI.

*We have here,* (1) *The birth of Isaac:* 1—8. (2) *Ishmael and his mother ejected. God comforts Hagar, and shows her a well. Ishmael becomes an archer, and marries an Egyptian:* 9—21. (3) *Abimelech solicits, and obtains, a covenant of friendship with Abraham, and restores him a well:* 22—32. (4) *Abraham plants a grove for devotion, and establishes the public worship of God at his residence:* 33, 34.

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

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

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

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

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A. M. 2108. B. C. 1896.

[o] Of my father.
[y] Num. xxii. to xxiv. Judg. iii. 2 Sam. viii. 2 Kin. iii.
[†] Son of my people.
[z] Deut. 2. 9, 19. Judg. xi. 1 Sam. xi. 2 Sam. x. Both of them were accursed nations. Deut. 23. 3. Neh. 13. 1, 23, 25. See Introduction.

cir. A. M. 2109. cir. B. C. 1895.

[a] Ch. 13. 1.

[b] Deut. 1. 19. ch. 14. 7. & 16. 14. 1 Sam. 15. 7.

[c] Ch. 26. 1, 20. 2 Chr. 14. 13, 14.

[d] Ch. 12. 13. & 26. 7. Prov. 24. 16. 2 Chr. 19. 2. & 20. 37. Eph. 4. 25. Col. 3. 9.

[*] We may not excuse Abraham for this second instance of equivocation, any more than for the first, (Chap. 12. 13.) but we can account for it by *fear* (ver. 11. rising against *faith*, (see Chap. 13. 1.) *Note*, The overruling wisdom and grace of God converting the fault of Abraham into an occasion of manifesting his being and providence, and of inculcating upon a whole kingdom that most important public virtue, matrimonial fidelity. See verses 3—7.—Ed.

[e] Ps. 105. 14. Ezek. 23. 14. John 3. 4.

[f] Ch. 24. 24. 2 Sam. 4. 11. with ch. 18. 25. ver. 17, 18.

[†] Or, *simplicity*, or *sincerity*. 1 Kings 9. 4. 1 Chr. 29. 17. Ps. 26. 4. & 73. 13. & 78. 2.

[g] Ch. 31. 7. & 35. 5. Ex. 34. 24. 1 Sam. 23. 28. Prov. 21. 1. ch. 30. 9. Ps. 31. 4. Lev. 6. 2. with Ps. 81. 12. 2 Thes. 2. 7, 11.

[h] Ps. 105. 15. & 25. 14. Heb. 1. 1.

[i] 1 Kings 13. 6. 2 Kings 5. 11. Jer. 14. 11. & 15. 1. & 27. 18. 2 Sam. 24. 17. Job 42. 8. Jam. 5. 16. Rev. 11. 5, 6.

[k] Ver. 18. ch. 12. 17. Ps. 105. 14. Job 34. 19. Heb. 13. 4.

[l] Ch. 12. 18. & 26. 10.

[m] Ch. 39. 9. Heb. 13. 4. Lev. 20. 10. 2 Sam. 12. 10, 11. Rom. 2. 14.

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[n] Ps. 36. 1—4. & 14. 4.

[o] Gen. 12. 13. & 11. 29. She was the daughter of his eldest brother.

[p] Ch. 12. 13.

[q] Ch. 13. 9.

[*] Heb. *as is good in thine eyes.*

[r] Ver. 5. Prov. 27. 5.

[†] The present of silver being "destined" to the purchase of a *covering of the eyes*, or veil for Sarah and all her married household, seems to have been a parabolic act. —Ed.

[s] John 1. 8.

[‡] The *reproof* seems to be in calling Abraham her *brother*, and thereby reminding her of having joined in his equivocation. *Note*.—The wife who was appointed an *help meet* for man in innocency, should not now become his *helper* in sin; or the husband, who is constituted *head* of the wife should not pervert his authority to weaken, but employ it to strengthen and confirm her in good. —Ed.

[t] James 5. 16. Mat. 7. 7. Is. 65. 11.

[u] Ch. 12. 17. & 20. 2. & 16. 2. see ver. 7.

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[a] Ps. 12. 6. ch. 17. 19. & 18. 10. Num. 4. 17, 18, 19, 20. Tit. 1. 2. Rom. 4. 19.

[b] Acts 7. 8. Gal. 4. 22. Heb. 11. 11. ch. 17. 21. & 18. 10, 14. Rom. 9. 9.

[c] Ch. 17. 19. ver. 6, 7, 12. Rom. 9. 7. Acts 7. 8. Josh. 24. 3.

[d] Ch. 17. 10, 12. Luke 1. 6. Deut. 12. 32.

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and will be just in depriving them of that wealth, which they sinfully attempted to increase by mingling themselves with the wicked; ch. xiii. 10, 11. Yea, he causes men to be quickly wearied of the shifts which themselves devised for their safety, and obliged to take that at last which he at first prescribed them. But how dangerous is drunkenness! for it readily issues in whoredom and lasting shame.

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CHAP. XX. Ver. 3. God often intimated his mind in dreams; ch. xxviii. 12. xxxi. 24. xxxvii. 5. xl. 8. and xli. 1. 1 Kings iii. 5. Jer. xxiii. 25, 28, 32. Dan. ii. 1. and iv. 5.——Ver. 4. He was afraid that he, or even his subjects, however innocent in this point, might for his sake (2 Sam. xxiv. 17. 1 Chr. xxi. 17. Jer. xv. 4.) be destroyed as the Sodomites had been.——Ver. 7. Abraham was a *prophet*, and interpreter of God's will, Ex. vii. 1; and one to whom he freely and familiarly manifested his perfections and purposes, Amos iii. 7. ——Ver. 11. The true *fear of God* is not a slavish dread of him; as ch. xv. 1. but an abiding, kindly, and reverential awe of him, wrought in the heart by his Spirit,—disposing and enabling to keep his commandments, and to hate and avoid whatever is sinful; Jer. xxxii. 40. Eccl. xii. 13. Prov. viii. 13. and xvi. 6. Gen. xxii. 12. xxxix. 9. and xliii. 18. Neh. v. 15. Job i. 1. Rom. iii. 18.——Ver. 16. Either he gave this present of about 115*l.* sterling to Sarah, to purchase veils for her and her maidens, for the concealment of their beauty; or to Abraham, as a memorial for Sarah to take heed henceforth to own him, not as her brother, but as her husband, as the best safeguard of her chastity.

REFLECTIONS UPON CHAP. XX.—In my wanderings through this world, let me commit myself, and all my concerns, to God, as my God! If *Jehovah* be my God, my shield, and my exceeding great reward, I have no need of assistance or protection from Satan, nor of any evasive arts to shelter me from danger. Never, therefore, let remarkable favours from God be immediately followed with sinful unwatchfulness, and fear of man, which causeth a snare! And if I have been once overcome by them, let me take heed to my steps, lest my last error be worse than my first: but, especially if I have real grace, let me beware of becoming a tempter to the profane or graceless!—How much God detests uncleanness! To prevent it, be



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

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

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

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

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

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

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

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

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

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

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

16 And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, [p] Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

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

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

A. M. 2109. B. C. 1895.

[a] Ch. 17. 1, 17.

[*] About 1896.

[f] Is. 49. 15, 21. & 54. 1. Gal. 4. 22. Heb. 11. 11. 1 Sam. 2. 1—10. Luke 1. 46—55. John 16. 21, 22.

[†] *Weaned* is derived from the Saxon *awenedan*, signifying to remove from one place to another, as a grown child is removed from its mother's breast to other nourishment.—Ed.

[g] Ch. 19. 3. & 26. 30. & 29. 22. & 40. 20. Judg. 14. 10, 12. 1 Sam. 25. 36. 2 Sam. 3. 20. 1 Kin. 3. 15. Esth. 1. 3.

[h] Gal. 4. 29. Heb. 11. 35. Neh. 2. 9. & 4. 1, 2. Ps. 27. 6.

[i] Gal. 4. 30. ch. 25. 19. & 17. 19, 21. Prov. 22. 10. & 29. 11. John 8. 35. 1 John 2. 19. Mat. 8. 11, 12. & 22. 13.

[k] Ch. 17. 18. with 16. 2. Heb. 12. 11. John 13. 8.

[l] Rom. 9. 7, 8. Heb. 11. 18.

[m] Ch. 16. 10. & 17. 20. & 25. 12—18.

[n] Ps. 119. 60. Eccl. 9. 10.

[‡] The eastern bottles were not glass, according to the modern European use of the word, but skins ingeniously rendered waterproof.—Ed.

[o] Gal. 4. 25, 24.

[p] Prov. 21. 13. Luke 13. 24—27. Is. 49. 15. Ezek. 12. 10. 1 Kin. 3. 28.

[q] Ch. 16. 11. Ex. 22. 23, 27. 2 Kin. 13. 4. Mat. 15. 32. Ps. 65. 2. & 50. 15. & 91. 15.

[r] See ch. 15. 1. Is. 43. 1, 2. & 41. 10, 13, 14. Mark 5. 36. Rev. 1. 18.

[§] In ver. 9. we find Ishmael *mocking*, which Paul (Gal. 4. 29.) interprets as a *persecution* of Isaac. Mocking, being to a delicate and sensitive mind, as was Sarah's, one of the most grievous forms of persecution against herself and her child. But now, happily, in this verse, we find Ishmael *praying*, and God *assuring* and *promising*.—*Note*. The happy effects of parental chastisement, when not dictated by passion, but approved and directed of God.—Ed.

[s] Ver. 13. ch. 16. 10. & 17. 20. & 25. 12—18. 1 Chr. 1. 29—31.

A. M. 2109. B. C. 1895.

[t] Luke 24. 18, 21. Num. 22. 31. 2 Kin. 6. 17, 18, 20. Is. 35. 5.

[u] Ch. 17. 20. & 16. 12. & 39. 2, 21. Judg. 6. 12.

[x] Ch. 24. 4. & 28. 2. Judg. 14. 2. 1 Cor. 7. 39.

[y] Ch. 26. 28. & 20. 17. & 39. 3. Josh. 3. 7. 2 Chr. 1. 1. Rom. 8. 31. Heb. 13. 5. 1 Cor. 14. 25. Is. 45. 14.

[z] Ch. 14. 22, 23. & 22. 16. & 24. 3. & 31. 44, 53. 1 Sam. 20. 12. 2 Cor. 1. 23. 1 Sam. 20. 13—17. Heb. 6. 16. Jer. 4. 2. Deut. 6. 13.

[a] Heb. 6. 16. Rom. 12. 16. ch. 14. 13.

[b] Ch. 26. 15—22. & 29. 3. Ex. 2. 16—17. Judg. 1. 13.

[c] Ch. 12. 7. 2 Kings 5. 22.

[d] Prov. 18. 16, 24. & 19. 6. & 17. 8. & 21. 14.

[e] Ch. 31. 44—48. Josh. 24. 27. & 22. 27.

[*] That is, *the well of the oath*, ver. 14. ch. 26. 31. Josh. 15. 28. Judg. 20. 1. 2 Sam. 17. 11. 1 Kin. 4. 25. It was the south border of Canaan.

[f] Ch. 14. 13. & 31. 53. 1 Sam. 18. 3.

[†] About 1894.

[‡] Or, *tree*.

[g] See ch. 12. 8.

[h] Rom. 16. 26. 1 Tim. 1. 17. & 6. 16. Ps. 90. 2. Is. 57. 15. & 40. 28.

[i] Heb. 11. 9. Ps. 39. 12. 1 Pet. 2. 11. 1 Chr. 29. 15.

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

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

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

22 ¶ And it came to pass at that time, that Abimelech, and Phichol the chief captain of his host, spake unto Abraham, saying, [y] God *is* with thee in all that thou doest:

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

24 And Abraham said, [a] I will swear.

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

26 And Abimelech said, [c] I wot not who hath done this thing; neither didst thou tell me, neither yet heard I *of it*, but to-day.

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

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

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

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

31 Wherefore he called that place [*] Beer-sheba; because there they sware both of them.

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

33 ¶ [†] And *Abraham* planted a [‡] grove in Beer-sheba, and [g] called there on the name of the LORD, [h] the everlasting God.

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

inflicts judgments upon, and gives extraordinary warnings even to Heathens. How pitiful are the best excuses which men, particularly saints, can make for their sinning! And it must be considered as an infinite mercy that God, though he sometimes puts his people to shame for their folly, takes more care of their honour, and especially of the honour of his promises, than they do. And the prayers of penitent saints are profitable to the greatest men upon earth.

CHAP. XXI. Ver. 1. God *visited Sarah*, (i. e.) granted the mercy he had promised; ch. i. 24, 25. Ex. iv. 31. Ruth i. 6. 1 Sam. ii. 21. Job x. 12. Luke i. 68. ——Ver. 3. i. e. *Laughter*, so called because of his father's believing, and his mother's unbelieving, laughter at the promise of his birth, and because of their great joy at the fulfilment of it; ch. xvii. 17. and xviii. 12. ver. 6. Is. liv. 1.—— Ver. 12. Isaac as thine heir, shall bear and propagate thy name; and the promised seed and land, and the spiritual prerogatives, shall be entailed upon him; Rom. ix. 7, 8. Heb. xi. 8.——Ver. 14. *Bread and water* include all necessary provision; of which, it is probable, they had sufficient to have served them till they had gotten to Hagar's friends in Egypt, had they not lost their way.——Ver. 25—30. In these hot countries a well was of great value; ch. xxvi. 18, 20, 21. Abimelech's acceptance of the seven ewe-lambs imported his renunciation of all claim to this well.—Ver. 33. The planting of groves, for the opportunity of greater retirement when worshipping God, being afterwards abused to promote idolatry and superstition, was forbidden; Ex. xxxiv. 13. Deut. xvi. 21.

REFLECTIONS UPON CHAP. XXI.—What a pleasure God sometimes takes to delay the fulfilment of promises, till it becomes, humanly speaking, improbable, if not impossible, for the trial of our faith and patience; but he never defers it a moment beyond the due time; and the joys which attend the seasonable fulfilment thereof are great and certain: and yet even then our attempts to anticipate it often mingle our joys with wormwood and gall! How proper, in all our straits, to consult the Lord; and to request and hope for his watchful care over our relations, particularly such as are exposed to dangers! Let my care be to honour God in all my conduct, and he will take care to honour me before the world, as is good in his sight! And while Sarah and her family rejoice over her son, let me, let all the redeemed, rejoice that "to us a child is born, to us a Son is given, whose name is Wonderful;" and that God in him hath made us, like Isaac, children of the pro-



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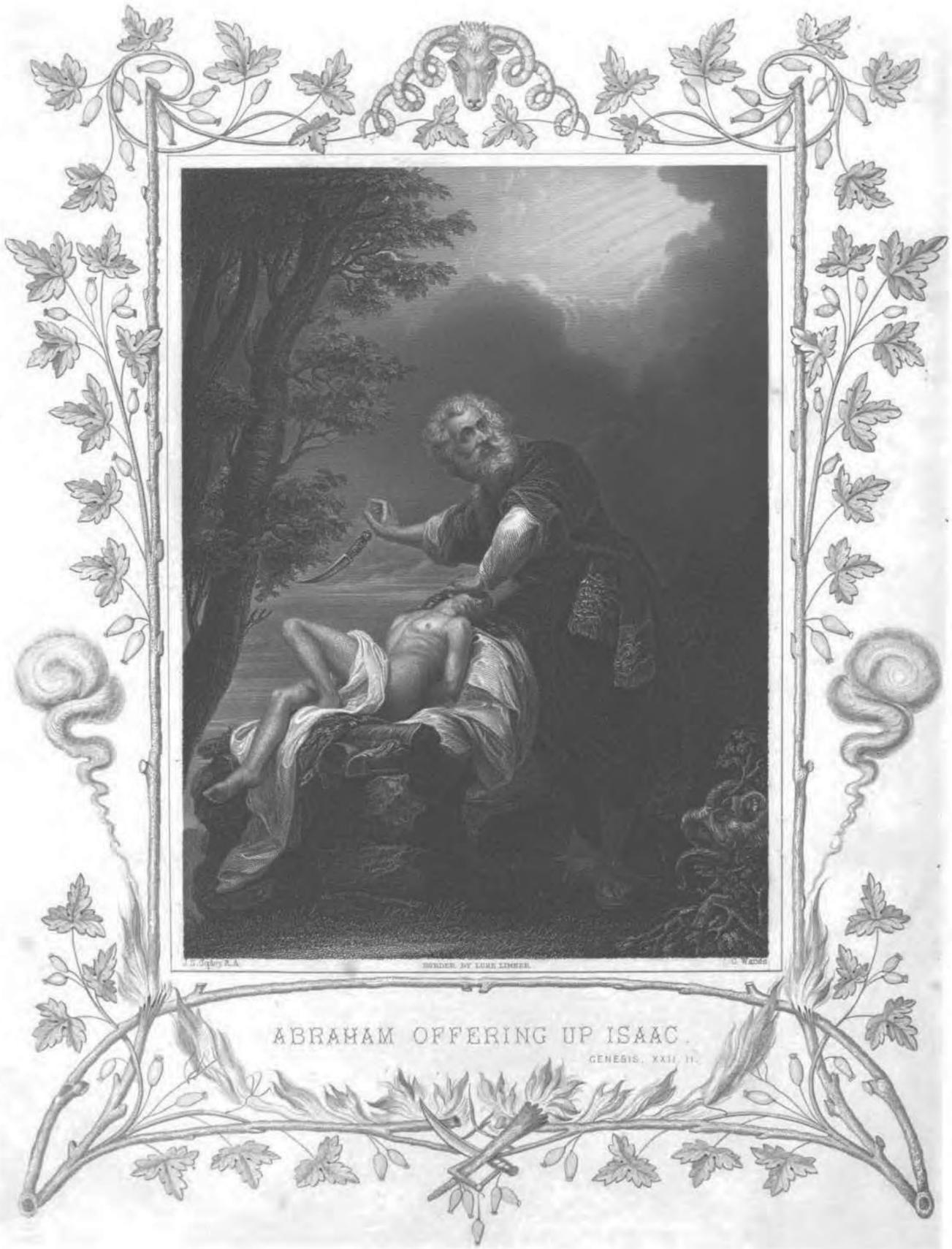


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## CHAPTER XXII.

*We have here,* (1) *God's trial of Abraham's faith and obedience, by his command to sacrifice his son:* 1, 2. (2) *Abraham's faith, and ready obedience:* 3—10. (3) *The Lord prevents the intended slaughter of Isaac, providing a ram in his stead, and confirming his covenant with Abraham and his seed.* (4) *Abraham is informed of the remarkable increase of his brother Nahor's family:* 19—24.

A. M. 2132. B. C. 1872.

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

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

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

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

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

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

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

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

a Heb. 11. 17. 2 Sam. 24. 1. with Jam. i. 13.

* "God, says James, (i. 13.) is not tempted of evil, neither *tempteth* he any man." How then, does this consort with the statement that God *tempted* Abraham? God *tempteth* no man to evil; but God *trieth* the faith of his children by labours, difficulty, affliction, self-denial, and sacrifice. —Ed.

† Heb. *behold me.*

b Ch. 21. 12. John 8. 56. Rom. 5. 8. 1 John 4. 9, 10.

c 2 Chr. 3. 1. Here the temple was afterward built.

d Ch. 21. 14. Ps. 119. 60. Eccl. 9. 10. Heb. 11. 19.

‡ The *early* rising, the *saddling* of the ass, and *cleaving* the wood, and continuing *three* days on the journey, are remarkable instances of the deliberate obedience of Abraham.—Ed.

e Ver. 2. Mark 10. 32—34. Deut. 12. 32. John 8. 29. Heb. 5. 8. Phil. 2. 8.

f Ex. 19. 11, 15. Lev. 7. 17. Num. 19. 12, 19. & 31. 19. 2 Kin. 20. 5. Hos. 6. 2. 1 Cor. 15. 4.

g Mat. 9. 16. Heb. 12. 1. & 11. 19.

§ Abraham told no untruth in promising that he and Isaac would return, as "he accounted that God was able to raise him from the dead, from whence also he received him in a figure." Heb. 11. 19.—Ed.

h Is. 53. 6. John 19. 17. Luke 24. 26, 27. 1 Pet. 2. 24. & 3. 18. 2 Cor. 5. 21.

‖ Or, *kid.*

i 2 Chr. 29. 9. ch. 18. 14. Mat. 19. 26.

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

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

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

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

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

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

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

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

17 That in blessing I will bless thee, and in multiplying [t] I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess [u] the gate of his enemies:

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

19 So Abraham returned unto his young men; and they rose up and went together to

k Ver. 2—4. Mat. xxi. xxvi. xxvii.

l James 2. 21—23. Heb. 11. 17—19. Is. 53. 4—6, 10. Mat. 8. 20. xxvi. xxvii. 2 Cor. 5. 21. Gal. 3. 13. Phil. 2. 7, 8. Heb. 2. 9, 10. & 9. 26. 1 Pet. 2. 24. & 3. 18.

m Ch. 16. 7. & 21. 17. ver. 16.

n Heb. 11. 19. 2 Cor. 8. 12. 1 Cor. 10. 13. Job 5. 19.

o Mat. 5. 16. & 16. 24. & 10. 37, 38. & 19. 29. James 2. 18, 21. with John 3. 16. Rom. 5. 8. 1 John 4. 9, 10.

p Is. 30. 21. ver. 9. Ps. 89. 19, 20. 1 Pet. 1. 19. Prov. 8. 23, 31. Ps. 60. 6—8. Jer. 30. 21.

q Ex. 17. 15. Judg. 6. 24. Ezek. 48. 35.

* That is, *the* LORD *will see,* or *provide,* ver. 8, 13.—(*Jehovah-jireh,* the LORD will be seen, or the LORD will provide. He was seen in covenant mercy to Isaac, for whom he *provided* a substitute.—Ed.)

r Deut. 32. 36. Ps. 135. 14. John 1. 14. 1 Tim. 3. 16.

s Ps. 105. 9. Luke 1. 73. Heb. 6. 13, 14. Rom. 4. 13—17.

t Ch. 12. 2. & 13. 16. & 15. 5. & 17. 6. & 26. 4. & 28. 3, 14, &c. Jer. 33. 22.

u Power over them, ch. 24. 60. Deut. 21. 19. Ps. 2. 8, 9. Dan. 2. 44, 45. 1 Cor. 15. 57.

x Ch. 12. 3. & 18. 18. & 26. 4. Acts 3. 25. Gal. 3. 8, 16. Ps. 72. 17. Eph. 1. 3. Rom. 8. 17.

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miss! Let us Gentiles rejoice that, while the Hebrews are, like Ishmael, cast out to be wandering, wild, and hated, we are called to the fellowship of the sons of God! Here, likewise, let us observe how sharply God corrects those who have been insolent despisers of others, and how near the most seasonable mercies may be, whilst we perceive them not!

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CHAP. XXII. Ver. 1. God tempts no man by enticing him to sin; Jam. i. 13; nor doth the word *Nissah,* here used, ever signify any such thing, but to *try exquisitely:* nor doth God try men in order to promote or confirm his own knowledge of them, but to manifest what they are to themselves and to the world, that his rewarding or punishing them may appear the more wise and equal, or his blessing them the more gracious; Deut. iii. 2. and xiii. 3. Judg. ii. 22. 2 Chron. xxxii. 31. Ps. cxxxix. 23, 24. 1 Cor. x. 13. Ex. xv. 25. and xvi. 4. Jam. i. 12. 1 Sam. iii. 4, 6. By this command, God tried the faith of Abraham with respect to his believing that in Isaac his *seed should be called;* and that, through the death of the Messiah, he, and other believers, should obtain everlasting salvation; and tried his obedience in the most tender point that could be conceived, his deliberate slaying of his darling; his only son by his wife, his only son now left in his own house; ch. xxi. 1, 12, 14.——Ver. 5. He firmly believed that God would restore his son to life from the ashes into which he expected he would be burnt, and cause him to come back with him, Heb. xi. 19.——Ver. 6. As Isaac bore the wood, so Christ bore our sins and his cross, the cause and means of his suffering; Is. liii. 6. 1 Pet. ii. 24. John xix. 17. and so we ought to bear our cross; Luke xiv. 27.——Ver. 9. Isaac, though able to resist, yielded up himself, as typical of Christ's voluntary oblation of himself for us; Phil. ii. 8. Eph. v. 2. Acts viii. 32.——Ver. 12. After lying under a sentence of death three days, Isaac was released by the orders of heaven, as a figure of Christ's resurrection on the third day; 1 Cor. xv. 3, 4. Mat. xvi. 21. xvii. 23. and xx. 19. Luke xiii. 32.——Ver. 13. This ram was directed hither by divine providence, as a figure of Christ appointed of God, and engaged to make atonement for our sins; 1 Pet. i. 19. Job xxxiii. 24.——Ver. 14. In the extremities of distress, God interposeth as an helper and deliverer; Deut. xxxii. 36. Mic. iv. 10. Mat. xv. 32. And on mount Moriah in the temple, God was long manifested in the symbols of his presence; 2 Chron. iii. 1. Ps. lxxvi. 2. And there Jesus often appeared while in the flesh; Hag. ii. 7. John ii. v. vii. viii. ix. and x. ——Ver. 16—18. Heb. vi. 13—18. "When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, &c.—an oath for confirmation is an end of all strife; wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that, by two immutable things, *his word and oath,* in which it is impossible for God to lie, we might have a strong consolation." The promises here solemnly confirmed by oath almost wholly related to his Hebrew and his spiritual seed; ch. xxi. 12. To *possess the gates of their enemies,* is to obtain their country, or have dominion over them, and rule among them; ch. xxiv. 60. Deut. xxi. 19. xxii. 24. and xxv. 7. The Jews had temporal dominion over their enemies in the time of Joshua, David, &c. Josh. vi—xix. 2 Sam. viii. x. And Christ and his people have a spiritual dominion over theirs; Ps. ii. 8, 9. and xxii. 27—30. Dan. iv. 34, 35. Col. ii. 15. 1 Cor. xv. 25, 57. Rom. viii. 37.—— Ver. 24. Concubines were women of a middle condition, between wives and harlots; a kind of half-wives, sharing in bed and board, but not in the government of the family; ch. xxv. 1, 6. xxx. 4. and xxxv. 22. Judg. xix. 1. 1 Kin. xi. 3. 1 Chron. i. 32. They served under the lawful wives, if alive; ch. xvi. 6, 7. and xxxii. 22; and their children had no title to the inheritance; ch. xxv. 5, 6.

REFLECTIONS UPON CHAP. XXII.—How necessary to count the cost when we enter upon a religious life! for who knows how many and how great our trials in it may be, since trials are increased in proportion to men's faith and spiritual comfort. Those trials are most afflicting to the believer, which not only fly in the face of natural affection, or of outward honour and pleasure, but even threaten to frustrate the promises of God; yet thrice happy are they, who, under the sorest trials, heartily acquiesce in the will of God, and firmly cleave to his promise, who, though he slay them, yet will still trust in him! For often, when the nights of trial are at



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[y] Beersheba: and Abraham dwelt at Beersheba.

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

21 [b] Huz his first-born, and Buz his brother, and Kemuel the father of [c] Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and [d] Bethuel.

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

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

A. M. 2132. B. C. 1872.

y See ch. 21. 31. Josh. 15. 28. Judg. 20. 1.

z Prov. 25. 25.

a Ch. 11. 29. & 24. 15, 24.

b Job 1. 1. & 32. 2.

c Syriana, Ps. 60. title. Num. 23. 7. ch. 24. 10.

d Ch. 24. 15, 24. & 28. 5.

e Ch. 24. 15, 24, 67. Rom. 9. 10.

f Half-wife, ch. 16. 3. with 25. 6.

## CHAPTER XXIII.

(1) *Sarah dies, and Abraham mourns:* 1, 2. (2) *Abraham purchases the cave of Machpelah for a burying-place:* 3—18. (3) *He inters Sarah in it:* 19, 20.

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

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

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

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

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

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

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

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

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

A. M. 2134. B. C. 1850.

g Sarah is the only woman whose age is recorded in scripture, ch. 17. 17. & 15. 13. & 25. 8.

h Ch. 13. 18. Num. 13. 20. Josh. 14. 14, 15.

i Ch. 50. 10. Deut. 34. 8. 2 Sam. 1. 12, 17. John 11. 35. Jer. 22. 10.

k Lev. 25. 23. 1 Chr. 29. 15. Ps. 39. 12. & 119. 19. & 105. 12, 13. Heb. 11. 13—16. ch. 17. 8. 1 Pet. 2. 11.

l Ch. 3. 19. Eccl. 12. 5, 7. & 6. 3. Job 30. 23.

m Heb. *a prince of God*, ch. 21. 22. Is. 40. 14. 1 John 2. 1, 2.

n Ch. 18. 2. & 19. 1. 2 Sam. 16. 4. 1 Pet. 5. 5. Prov. 18. 24. Rom. 12. 17, 18. Heb. 12. 14.

o *Machpelah*, if derived from the Hebrew, signifies *double*, and may have been so called from one cave being situated within, or beside another. If derived from the Arabic, it signifies *shut, or walled up*, as is common in eastern countries, to prevent thieves from harbouring in them, or to protect them from violation.—Ko.

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p Heb. *full of money*, Rom. 13. 8. & 12. 17.

q And Ephron sat.—Ko.

r Cities with *walls and gates* indicate the neighbourhood of warlike or predatory tribes, and the phrase *—all that went in at the gate*—seems to intimate the *exclusion* of strangers, as dangerous to peace or property.—*Note.* Let us pray for the blessed time, and it surely will come, when "salvation will God appoint for walls and bulwarks." Is. 26. 1. —Ko.

s Mat. 9. 1. Luke 2. 3, 4. ch. 24. 10.

t 2 Sam. 24. 21—24. Is. 52. 3.

u The ready present which Ephron makes of his field, with the uncertainty of obtaining it expressed by Abraham in ver. 15, is to be explained by a custom still prevailing in several eastern countries, and even in some provinces of Spain, of offering as a *gift* whatever a stranger praises, or seems desirous of obtaining. Abraham evidently understood the *offered gift* as a mere complimentary mode of expression, without any serious meaning that the offer should be accepted.—Ko.

v Ver. 13. Ruth 4. 1, 4, 9, 11. Jer. 32. 7—12. Num. 35. 30. Deut. 17. 6. & 19. 15.

w Ch. 16. 2. & 18. 1. see ver. 7.

x 2 Sam. 24. 24. Phil. 4. 8. Col. 4. 5. Heb. 13. 5. Rom. 12. 8. Acts 20. 33.

y *i. e.* forty-five pounds twelve shillings and sixpence, Ex. 30. 13. Ezek. 45. 12.—(Now equal to about £60 British money.—Ko.)

z Silver in thin plates, and rolled up like paper, and that may be easily unrolled and cut into any weight, and also in small uncoined ingots, is still used in many parts of Asia. —Ko.

a Mat. 7. 12. Rom. 13. 8. Philip. 4. 8. 1 Thes. 4. 9.

b Ch. 49. 32. & 50. 13. & 25. 9. Acts 7. 16. ver. 20.

c Jer. 32. 7, 9. ver. 20. Ps. 112. 5. Eph. 5. 15. Mat. 10. 16. Col. 4. 5.

d Ruth 4. 1. ch. 34. 20. Jer. 32. 12.

e Ch. 3. 19. Eccl. 12. 5, 7. & 6. 3. Job 30. 23.

f Ch. 23. 9. & 49. 31, 32. & 50. 5, 13, 24, 25.

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

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

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

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

14 And Ephron answered Abraham, saying unto him,

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

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

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

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

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

20 And the field, and the cave that *is* therein, were made sure unto Abraham [e] for a possession of a burying-place by the sons of Heth.

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the very darkest, the Lord steps in, compasseth them about with songs of deliverance, and blesseth with all spiritual blessings in Christ Jesus. But, while I admire the faith and obedience of Abraham, and the cheerful submission of Isaac,—while I place these bright examples before me—my faith directs me to more glorious objects: let me with astonishment think of JEHOVAH bringing his only begotten Son into this world, stretching and binding him on the altar, and making his soul an offering for our sins! Let me behold Jesus caught, seasonably caught, in the thickets of his Father's commandment, of his own engagement, and of our transgressions imputed to him, and offered in our stead! Let me listen to the New Testament in his blood, in which JEHOVAH swears that men shall be blessed in him, and all nations shall call him blessed!

CHAP. XXIII. Ver. 3—20. Abraham wanted to purchase a burying-place in Canaan, and to have the claims thereto ascertained, that he, and his nearest relations, might have their dust laid there apart from the Heathen natives; and might have it as a pledge and earnest to confirm their faith in God's promise of their possession of the whole country in his due time: ch. xxv. 9. xlvii. 29, 30. xlix. 31. and l. 13. 24, 25.

REFLECTIONS UPON CHAP. XXIII.—Ponder, my soul, how the clouds of trouble return after the rain; how death parts the nearest and most affectionate relatives! The marriage state is but the forerunner of death and sorrow; it is but a porch of entrance into eternity! Tears and grief are the tribute which we owe to our departed friends. But if they and we be Christ's, let us not "mourn as those that have no hope." "Blessed are the dead who die in the Lord"—they are not lost, but gone before us.—How death changes the comely countenance, and makes the dearest body loathsome!—Let the death of others always remind me of my own; and let me live as a stranger and sojourner in this world.—Let me so behave as to make my friendship valued and sought for by all around me. Never let Hittites, or other Heathens, outstrip me in humanity or kindness; but let good manners, civility, modesty, and the strictest regard to equity, adorn my profession, and mingle themselves with all my behaviour. Let me carefully avoid being a burden to my neighbours, or being too much indebted for favours to carnal men; and though I be heir of the world through the righteousness of faith, let me be content with little of it now, and rejoice that the Canaan above, where neither death, nor famine, nor war ever enter, is my inheritance! If my flesh rest in hope, it is enough if I am allowed a grave on earth.



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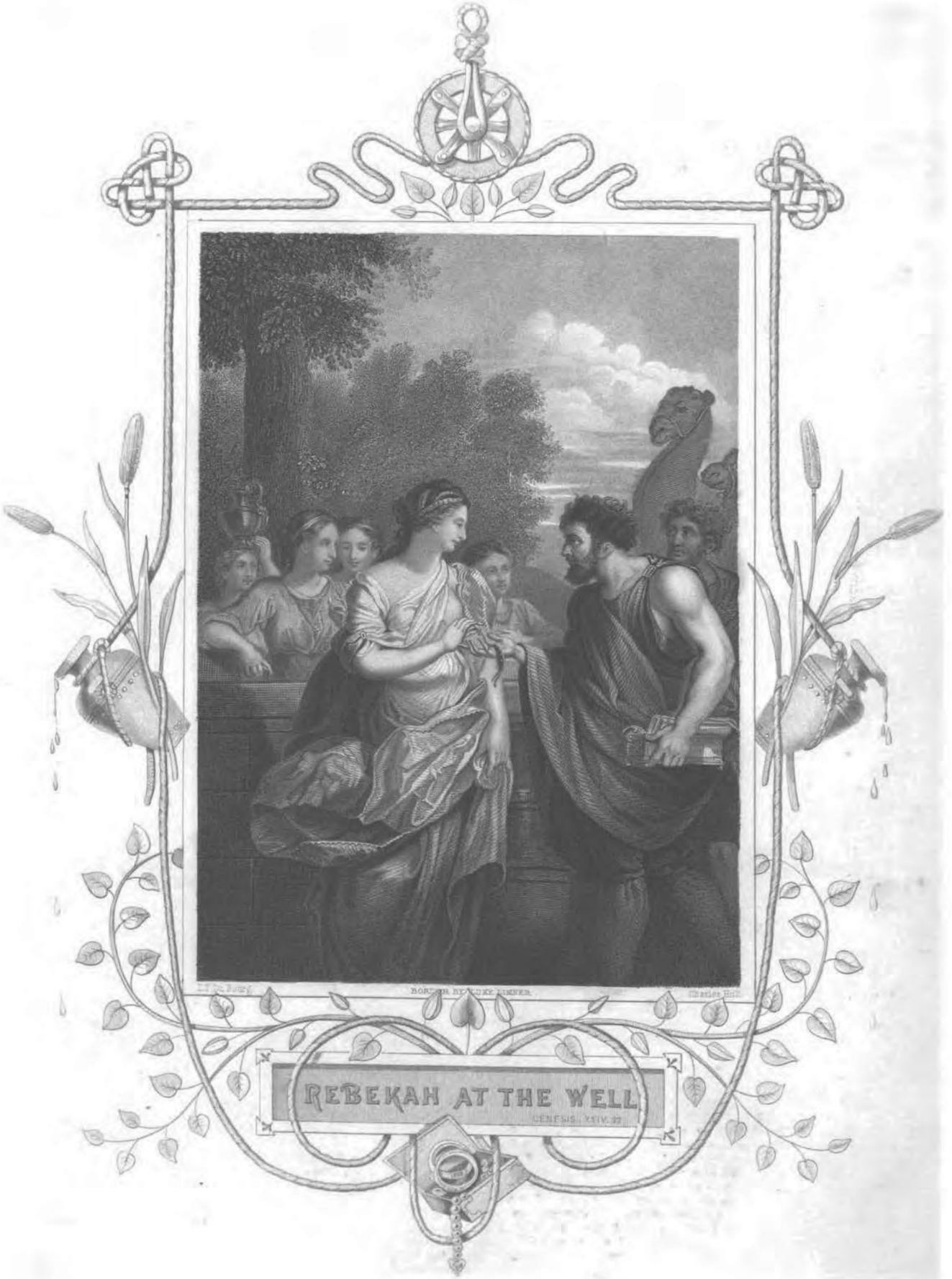


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## CHAPTER XXIV.

*Here* (1) *Abraham appoints his principal servant to take a wife to Isaac from his friends in Mesopotamia:* 1—9. (2) *His servant accomplishes his journey thither; and begs that the Lord would point out the proper object by a token:* 10—14. (3) *The Lord directs him into acquaintance with Rebekah, the daughter of Isaac's cousin-german:* 15—28. (4) *He explains and urges his suit:* 29—49. (5) *The treaty of marriage is finished:* 50—60. (6) *Isaac and Rebekah happily meet:* 61—67.

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AND Abraham was [a] old, *and* [a] well stricken in age: and the LORD had [b] blessed Abraham in all things.

2 And Abraham said unto his [c] eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh;

3 And I will make thee [d] swear by the LORD, the God of heaven, and the God of the earth, [e] that thou [f] shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, [f] Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which [g] took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he [h] shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be [i] clear from this my oath: only bring not my son thither again. [k]

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took [l] ten camels, of the camels of his master, and departed; (for all the goods of his master *were* in his hand;) and he arose, and went to Mesopotamia, unto [l] the city of Nahor.

11 And he made his camels to [m] kneel down without the city by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

12 ¶ And he said, O LORD [n] God of my master Abraham, I pray thee, [o] send me good speed this day, and show kindness unto my master Abraham.

[a] Abraham was now an hundred and forty years old, and Isaac forty, ch. 21. 5. & 25. 20.

[a] Heb. *gone into days.*

[b] Ch. 12. 2. Prov. 10. 22. 1 Tim. 4. 8. Mat. 6. 33.

[c] Ch. 15. 2.

[d] Ch. 21. 23. & 26. 31. & 31. 44—53. 1 Sam. 20. 17. Num. 5. 21. Ex. 22. 11. 1 Kings 8. 31. Deut. 6. 13. & 10. 20. Is. 45. 23. & 65. 16. Jer. 12. 16.

[e] Ch. 28. 34, 35. & 27. 46. & 26. 1, 2. Ex. 34. 16. Deut. 7. 3. see ch. 6. 2.

[f] Abraham's care about the marriage of Isaac, suggests an important parental duty. The rich Canaanites that dwelt around him, and who might have strengthened his son by their connexion and influence, he utterly rejects; and directs his attention to a distant land, and a family comparatively poor. Education and principle, not riches and power, were the grounds upon which he sought to secure his son's domestic happiness and prosperity. The language of Laban, ver. 31, and of both Laban and Bethuel, ver. 50, 51, in which they ascribe the ruling of all events to the LORD; but above all their parting *blessing* in the name of the LORD, ver. 60, exhibit the quality of that religious system, under which Rebekah was nurtured, and the grounds of the choice that Abraham made. —Ed.

[f] Jer. 4. 2. Prov. 13. 16. Ex. 20. 7. Eccl. 5. 2. & 9. 2.

[g] Heb. 11. 8. ch. 12. 1—7. & 13. 15. & 15. 18. & 26. 4.

[h] Ex. 23. 20. Heb. 1. 14. Ps. 34. 7. & 35. 5. & 73. 24. Prov. 3. 5, 6. 1 Josh. 2. 17.

[k] To Mesopotamia north-east of Canaan whence I came, Acts 7. 2. ver. 4—6.

[l] God, who has distributed the earth into different climates, has given to every one animals and plants suited to its peculiarities. The camel has, accordingly, been denominated *the ship of the desert*. It moves with great speed, carries a heavy burden, drinks as much water at a draught as will supply it for several days, and is so docile that it will *kneel* down to be laden, or unladen, or to rest.—Ed.

[l] Haran, Gen. 11. 31. & 29. 1, 4.

[m] To rest themselves, Prov. 12. 10. Gen. 23. 13, 14.

[n] Ch. 15. 1. & 17. 7, 8. Ex. 3. 6. 2 Kings 2. 14. Mat. 7. 7.

[o] Ps. 107. 1. 1 Thes. 3. 11. ch. 27. 10.

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13 Behold, [p] I stand *here* by the well of water; and the daughters of the men of the city [q] come out to draw water:

14 And [r] let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink; and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.

15 ¶ And it came to pass, [s] before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her [t] pitcher upon her shoulder.

16 And the damsel *was* [u] very fair to look upon, a virgin, neither had any man [u] known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink [t] a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, [x] wondering at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden [z] ear-ring of half a shekel weight, and two bracelets for her hands of [t] ten *shekels* weight of gold,

23 And said, Whose daughter *art* thou? tell me, I pray thee. Is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the [y] daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [z] bowed down his head, and worshipped the LORD.

27 And he said, [a] Blessed *be* the LORD God of my [l] master Abraham, who hath not left

[p] Ver. 7, 43. Ps. 27. 5. Lam. 3. 25. Prov. 8. 6.

[q] Ex. 2. 16. Judg. 5. 11. 1 Sam. 9. 11.

[r] Ch. 15. 8—17. Judg. 6. 17, 36—40. 1 Sam. 14. 9. 2 Sam. 5. 24. Ps. 86. 17.

[s] Ver. 45. Judg. 6. 36—41. Dan. 9. 22. Is. 58. 9. & 65. 24. Ps. 145. 18. & 34. 15. & 63. 2.

[t] Ch. 22. 2. Ex. 2. 16. Prov. 31. 27.

[u] Heb. *good of countenance.*

[u] Gen. 4. 1. Num. 31. 17, 18.

[x] Water was of great value in these dry countries, ch. 26. Is. 21. 14. & 30. 25. & 35. 6, 7. & 41. 17, 18. & 44. 10.

[x] Luke 2. 18, 31. 2 Sam. 7. 18—20. Ps. 34. 1—6. & 116. 1—7. & 107. 1, 8, 15, 43.

[z] Or, *jewel for the forehead.* 1 Pet. 3. 4. Ex. 32. 2, 3. Is. 3. 21.

[z] 2 18. 5s.

[y] Ch. 11. 29. & 22. 20, 23. ver. 15.

[z] Ver. 48. 52. Ex. 4. 31. & 12. 27. & 34. 8. 1 Chr. 29. 20. 2 Chr. 20. 18. & 29. 30. Ps. 22. 29. & 72. 9. & 95. 6. & 96. 9. Mic. 6. 6. Phil. 2. 11.

[a] Ch. 9. 26. & 14. 20. Ps. 68. 19. & 72. 18, 19. 1 Chr. 29. 10—13. Eph. 1. 3. 1 Tim. 1. 17.

[l] There is often a remarkable similarity between the characters of master and servant; the servant insensibly, or by direct imitation, imbibing a portion of the master's spirit, sentiments, and manner. The conduct of Abraham's servant well illustrates and confirms this observation. His diligent application to business, verses 33, 54, 56, well answers to the conduct of Abraham, ch. 22. 3. while his piety in the 13, 27, 42, 48, & 52. verses of this chapter, beautifully corresponds to the invariable practice of Abraham in building an altar, and calling on the name of the LORD, wherever Providence ordered him.—*Note*, How common is it to hear complaints of unfaithful servants. Let those who complain remember this faithful servant of Abraham—the pious example and instruction by which, under grace, his character was formed.—Ed.

CHAP. XXIV. Ver. 2. This form of swearing might import the subjection of Eliezer the servant, and that the Messiah should proceed from his master's loins, ch. xlvii. 29. ——Ver. 3, 4. The Canaanites were mere Heathens devoted to destruction, and so very improper to be matched with Isaac: ch. xxvi. 34, 35, and xxvii. 46. Exod. xxxiv. 16. 2 Cor. vi. 14, 15; but Abraham's friends in Mesopotamia worshipped the true God, though they also served their idols: ver. 31, 50. and xxxi. 19, 30.——Ver. 5, 6. It was extremely proper that the servant should know the full meaning of the oath before he took it; Jer. iv. 2. Prov. xiii. 16.—God had ordered Abraham's departure from Mesopotamia; it was therefore improper that either he or his son should return thither, where they would be tempted to a partial idolatry.——Ver. 14. This token he asked, not from presumption or distrust, but as directed by the Spirit of God: Judg. vi. 17, 37, 39. and vii. 9—15. 1 Sam. vi. 7—9. xiv. 8—10. xx. 7. and xii. 17. Isa. vii. 11—14. and xxxviii. 7, 8, 22. Exod. iv. 2—9.——Ver. 22. Jewels and other precious ornaments may be worn by us, provided they be suited to our station and ability, and be not abused as occasions of pride; and providing we principally attend to the inward adorning of our heart and life with true holiness; 1 Pet. iii. 4. 1 Tim. ii. 9, 10.——Ver. 27. God manifested his *mercy* to Abraham, in promising him all manner of blessings; and his *truth*, in performing these promises, as on the present occasion, ch. xxxii. 10. Mic. vii. 20.

REFLECTIONS UPON CHAP. XXIV.—What a mercy it is to have at once a good servant, a good son, and a gracious God! A noble foundation these for truly happy



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destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's [b] brethren.

28 And the damsel ran, and told *them of* her mother's [c] house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou [d] blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and [e] he ungirded his camels, and gave straw and provender for the camels, and water [e] to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, [f] I will not eat until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.[†]

35 And the LORD hath [g] blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, [h] bare a son to my master when she was old: and unto him [i] hath he given all that he hath.

37 And my master made me swear, saying, [k] Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, [l] before whom I walk, will [m] send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be [‡] clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and

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b Kinsfolk, ch. 13. 8. Ex. 2. 11, 13.

c Tent, ver. 67, ch. 31. 33. The women had tents separate from the men.

d Ch. 26. 29. Ruth 3. 10. Ps. 11. 165.

e Laban.

e Ch. 18. 4. & 19. 2. 1 Tim. 5. 10.

f Eph. 6. 5—8. Prov. 22. 29. Luke 21. 36. 2 Tim. 4. 2. Eccl. 9. 10.

† Abraham had received intelligence concerning the family of Nahor, and we may suppose they had also heard of him; but now the report was authenticated, and the particulars ascertained. The narrative is beautifully simple; well-suited to recommend Isaac, and to promote the object of the journey. The servant's heart was so deeply engaged in the business, that he could not eat till he had declared it.—*Scott.*

g Ch. 12. 2. & 13. 2. Mat. 6. 33. 1 Tim. 4. 8. Ps. 112. 3. Job 1. 3. & 42. 10—12. Prov. 10. 22.

h Gen. 17. 17. & 18. 10—14. & 21. 1—7.

i Ch. 25. 5.

k See ver. 3—9.

l Ch. 5. 22. & 17. 1. 2 Kings 20. 3. Ps. 16. 8.

m Ps. 91. 11. & 34. 7. Heb. 1. 14. Ex. 23. 2.

‡ Free from the guilt and curse of violating it, Deut. 29. 12.

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n Ver. 12. Ezra 8. 21. Ps. 90. 17. & 37. 5.

o Ver. 13, 14.

p Heb. 13. 2. 1 Tim. 5. 10. Is. 32. 8.

q Marked out.

q Rom. 8. 26. 1 Sam. 1. 13. Neh. 2. 4. 2 Sam. 7. 27. Is. 56. 7. & 65. 24. Mat. 7. 7.

† Or, *nose-jewel*, ver. 22. an ornament still in common use among young women in many parts of the east. Chardin says they are worn in the left nostril, which is bored low down in the middle.

r Typical of the church's ornaments, Ezek. 16. 12. Eph. 5. 26. Is. 62. 4, 5.

s See ver. 26.

t Ezra 8. 21. Prov. 3. 5, 6. Ps. 32. 8. & 73. 24. & 48. 14.

u Num. 20. 17. & 22. 16. Deut. 2. 27.

‡ Laban is put first, as his father seems to have left the management of this affair chiefly to him.

x Any thing, 2 Sam. 13. 22. but we fully acquiesce in the determination of God's providence.

y Directed, ver. 15. 2 Sam. 16. 10.

z See ver. 26. Ps. 116. 1. & 34. 1, 2.

† Heb. vessels.

a Deut. 33. 13. Song 4. 13. 2 Chr. 21. 3. Ezra 1. 6.

b Ver. 55, 59. Prov. 22. 29. Eccl. 8. 16. Rom. 10. 11.

c Or, a *full year*, or few months, ch. 4. 3. Lev. 25. 29. 1 Sam. 1. 3.

said, O LORD God of my master Abraham, if now thou do [n] prosper my way which I go;

43 [o] Behold, I stand by the well of water: and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, [p] Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath [q] appointed out for my master's son.

45 And before I had done speaking [q] in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink; and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the [†] ear-ring upon her face, and the bracelets upon her hands.[r]

48 And [s] I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had [t] led me in the right way, to take my master's brother's daughter unto his son.

49 And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the [u] right hand, or to the left.

50 ¶ Then [‡] Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee [x] bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath [y] spoken.

52 And it came to pass, that, when Abraham's servant heard their words, [z] he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth [†] jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother [a] precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning; and he said, [b] Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us [c] *a few* days, at the least ten; after that she shall go.

success in our designs!—In weighty cases, it may be proper to interpose an oath, but that carefully explained, solemnly administered, and judiciously taken.—The marriages of true believers, on which the temporal and eternal happiness of multitudes may depend, should be formed with remarkable and religious attention; for an unconverted partner in life often proves a dreadful and a dangerous snare. Happy the families which have praying and pious members! In difficult cases, it is best to begin with prayer, if we wish to succeed. And it manifests no small prudence to look for, and follow the direction of God's providence; for the Lord kindly answers the prayers of faith when put up in behalf of his dear favourites. In order to obtain a truly happy marriage, how much more efficacious are a single regard to the glory of God, and a dependence on his direction, than all the wanton dalliances, or false and fulsome flattery, in the world! In religious courtship, plain dealing is the best wooing: and they who are most humble, kind, and industrious in the house of their father, are likely to prove most amiable and useful in the house of their husband. In children's marriages, parents ought to advise, but not to constrain. It is useful to commemorate past mercies, to encourage us in a present dependence on God's care and kindness for future ones: and the more mercies we receive, the more we ought to praise and worship God. New relations need new prayers; for new joys on earth are connected with new griefs. But doubly sweet are the blessings of Providence, when we receive them with a devout temper



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56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire [e] at her mouth.

58 And they called Rebekah, and said unto her, [f] Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, [g] and Abraham's servant, and his men.

60 And they [h] blessed Rebekah, and said unto her, Thou *art* our sister; [i] be thou *the mother* of thousands of millions, and let thy seed [k] possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the [l] well Lahai-roi: for he dwelt in the south country.

63 And Isaac went out [m] to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes; and when she saw Isaac, [n] she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore [o] she took a veil, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her [p] into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

A. M. 2148
B. C. 1856

[e] Consent being necessary to marriage.

[f] While Abraham pays a just attention to providing a proper wife for his son Isaac, Laban the brother of Rebekah, speaking in her father Bethuel's name, pays a just regard to the feelings of his sister. She is openly consulted, and she freely consents.—Ed.

[g] Deborah, ch. 35. 8. 1 Thes. 2. 7.

[h] Ch. 14. 19. Ruth 4. 10.

[i] Ch. 22. 17. Deut. 21. 19. Lev. 25. 46.

[k] Be conquerors of, and rulers over them, ch. 22. 17.

[l] Ch. 16. 14. & 25. 11.

[m] Or, *to pray*. Ps. 1. 2. & 104. 34. & 139. 17, 18.

[n] Judg. 1. 14. Josh. 15. 18.

[o] Denoting modesty, 1 Cor. 11. 5, 6.

[p] Typical of the calling of the Gentiles into the church of God, Is. 54. 1.—2. Rom. 11. 11, 15.—(The tents or apartments of the wives in the East are separated from those of the husband. Sarah being dead, her tent was appropriated to the use of Rebekah.—*Wall.*)

## CHAPTER XXV.

*We have here an account of* (1) *Abraham's descendants by Keturah, his second wife: his disposal of his wealth; his age, death, and burial:* 1—10. (2) *Ishmael's twelve sons, and their residence; and his death and burial:* 12—18. (3) *Isaac's prosperity; the conception of his sons in answer to prayer; their early struggling, different tempers, and exchange of birthright:* 11, 19—34.

THEN [a] again Abraham took a wife, and her name *was* Keturah.

2 And she bare him [b] Zimran, and Jokshan, and Medan, and [c] Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were [d] Asshurim, and Letushim, and Leummim.

4 ¶ And the sons of Midian; [e] Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham [f] gave all that he had [g] unto Isaac.

6 But unto the sons of the [h] concubines, which Abraham had, Abraham gave [i] gifts, and sent them away from Isaac his son (while he yet lived) eastward unto the east country.

7 ¶ And these *are* the days of the years [k] of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died [l] in a good old age, an old man, and full *of years;* and was gathered to his people.

9 And his sons Isaac and Ishmael buried him [m] in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God [n] blessed his son Isaac: and Isaac dwelt by [o] the well Lahai-roi.

12 ¶ Now these *are* [p] the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, [q] Nabajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and [r] Dumah, and Massa,

15 [s] Hadar, and [t] Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; [u] twelve princes according to their nations.

17 And these *are* the years [v] of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was [w] gathered unto his people.

18 And [x] they dwelt from [y] Havilah unto Shur, that *is* before Egypt, as thou goest to-

A. M. 2151
B. C. 1853

[a] Ch. 23. 1. 1 Chr. 1. 32, 33.

[b] Jer. 25. 25.

[c] Ch. 36. 25, 35. & 37. 28. Num. 22. 4. & 31. 2, 8. Judg. vi. vii. viii.

[d] 2 Sam. 2. 9. Ps. 83. 6. Ezek. 27. 6.

[e] Is. 60. 6. See *Introduction.*

[f] Typical of God's giving all fulness in Christ, Col. 1. 19. John 3. 35. & 17. 2. Mat. 11. 27. & 28. 18. Ps. 68. 18.

[g] That is, all that he had *at his death*, he bequeathed to Isaac; his other sons he had previously sent, with sufficient means, to the countries eastward of Canaan. A wise provision to guard against jealousy of the minor branches against the greater, as well as against that spirit of indolent neglect apt to be generated by dependence. What an advantage also to the countries of their adoption, if Abraham's sons carried with them their father's activity, industry, and piety.—Ed.

[h] Hagar and Keturah, ch. 16. 3. ver. 1.

[i] Emblem of what God gives to reprobates.

[k] 1821.

[l] Ch. 15. 15. & 35. 29. & 49. 29. Num. 20. 24. & 27. 13. Judg. 2. 10. Job 42. 17. *Jer.* 6. 11.

[m] Ch. 23. 16, 17, 19. & 49. 29, 30. & 50. 13.

[n] Ch. 12. 2. & 14. 19. & 22. 17.

[o] Ch. 16. 14. & 24. 62.

[p] Ch. 16. 10, 11, 12. & 17. 20. & 21. 13. 1 Chr. 1. 29—31. See *Introduction.*

[q] Is. 60. 7. & 42. 11. Ps. 120. 5.

[r] Is. 21. 16.

[s] Or, Hadad, 1 Chr. 1. 30.

[t] Job 6. 19. 1 Chr. 5. 19.

[u] Ch. 17. 20.

[v] 1723.

[w] Ch. 15. 15. ver. 8.

[x] The junction of Ishmael with Isaac in the burial of Abraham, shows that they must have lived not very far from each other, and in a considerable degree of intimacy. Hence we conclude, with every reasonable probability, that Abraham and Isaac must have exercised considerable influence over the religious opinions and character of Ishmael. This idea is further strengthened by the fact, that when Esau perceived that Isaac was displeased with his Hittite wives, (chap. 28. 8.) he went to Ishmael and married one of his daughters, with the expectation of her being more acceptable; what, from his knowledge of her father he could not reasonably have expected, upon any ground but the religious character of Ishmael's family. Accordingly, we interpret the phrase—*was gathered to his people*—to intimate Ishmael's dying in faith and entering into rest.—Ed.

[y] His sons.

[z] Ch. 2. 11. & 10. 29. & 21. 14, 21. & 30. 1. 1 Sam. 15. 7. ch. 14. 19. & 16. 12.

of spirit. How useful for the soul is devout retirement! None will ever feel the want of company, who have learned, through the medium of sensible objects, to converse with God himself. Alas, that so few deep-sworn servants of JEHOVAH should so little resemble Abraham's, in their endeavours to woo a bride for his dear Son! How little fervent prayer, and accurate observation of his word and providence, they mingle with their work! How often their own temporal provisions lie nearer their heart than that sinners should be made willing in the day of his power! May God make them equally faithful, and equally successful!

CHAP. XXV. Ver. 1—4, 6. The natural vigour wherewith God had endowed Abraham, for the procreation of Isaac, continued with him for the further enlargement of his family. These children of Keturah, and their posterity, peopled a considerable part of Arabia to the south and the east of the promised land, under the name of Midianites, Shuhites Sabeans, and Ashurites.——Ver. 5. Isaac was his only heir by his complete wife, and his only child by promise: ch. xxiv. 39. and xxi. 12; and is herein a type of Jesus Christ and his seed, who are heirs of all things by promise: Heb. i. 2. John iii. 34. Rev. ii. 10. Gal. iii. 29. Rom. viii. 17.——Ver. 18. They dwelt all along the south of the Moabites, eastern Midianites, Edomites, and Israelites, almost from the river Euphrates on the east to the border of Egypt on the west.——Ver. 21—23. For almost twenty years Isaac continued praying for children. Their struggling in their mother's womb presaged that they and their posterity would live at variance one with another, and exceedingly differ in their religion, laws, manners, &c. The Edomites, descended from Esau, were at first the strongest people, ch. xxxvi; but the Israelites, sprung from Jacob, under David, 2 Sam. viii. 14; under Amaziah, 2 Chr. xxv. 11, 12; and under Hyrcanus, subdued them. Nay, Jacob's obtaining the birthright and blessing, ver. 29—34. and xxvii. 29, 37, 40, rendered him and his posterity superior to Esau and his Edomite seed.——Ver. 25. That redness and hair marked the present strength of Esau's body, and the savage and cruel disposition of him and his posterity: ch. xxvii. 11, 40, 41. Obad. 10. Ezek. xxv. 12. and xxxv. 3—5.——Ver. 26. Jacob took hold of his heel, as if he would have drawn him back, so that himself might be born first, or as if he would overthrow and suppress him, as he after-



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ward Assyria: *and* he [o]died[†] in the presence of all his [u]brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 ¶ And Isaac [x]entreated the LORD for his wife, because she *was* barren: and the LORD was entreated of him, and Rebekah his wife conceived.

22 [‡]And the children struggled together within her: and she said, [§]If *it be* so, why *am* I thus? And she went to inquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and [y]the elder shall serve the younger.

24 ¶ And when her days[‖] to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name [*]Esau.

26 And after that came his brother out, and [*]his hand took hold on Esau's heel; and his name was called [†]Jacob: and Isaac *was* threescore years old when she bare them.[‡]

27 ¶ And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

28 And Isaac loved Esau, because [*]he did eat of *his* venison; but Rebekah loved Jacob.

29 ¶ And Jacob [§]sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, [‖]with that same red *pottage;* for I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* [*]at the point to die; and what profit shall this birthright do to me?[†]

A. M. 2185. B. C. 1891.

[o] Heb. *fell.*

[†] *He died*—rather, it (that is his dwelling place) *fell* to him, according to divine appointment and prediction, in the presence of all his brethren.—KD.

[u] They being yet alive, and taking notice of it.

[x] 1 Sam. 1. 10. Phil. 4. 6. Ps. 50. 15. & 91. 15. & 65. 2. Is. 65. 11. & 66. 9. & 65. 24.

[‡] 1827.

[§] The Hebrew original—*If—why I thus?* is evidently very elliptical; and the words in *Italics* supplied by the translators, do not seem to bring out the full meaning. Is not this their import? *If, I be a mother in answer to prayer* (see ver. 21), *why am* I thus? And, knowing that God alone could answer the question, she went to inquire of the Lord.—*Query,* Have believers now no way of inquiring and ascertaining wherefore *God contends with them?* (Job 10. 2.) They have two: First, God's word, which is a lamp, a light, and an oracle. Ps. 119. 105. 28. 2. Secondly, self-examination and self-judgment; for it is written—"*if we judge ourselves, we shall not be judged.*" 1 Cor. 11. 1.—KD.

[y] Rom. 9. 12. Mal. 1. 2, 3.

[‖] 1836.

[*] Perfectly made.—(*Completed, hairy.*—KD.)

[u] Hos. 12. 3.

[†] Heel-holder or supplanter.

[‡] 21 years after his marriage.

[a] Heb. *venison was in his mouth,* ch. 27. 4.

¶ It is truly wonderful to observe, upon what apparently unimportant and trifling circumstances, the greatest events depend. Jacob prepares a mess of pottage, Esau returns hungry, their characters are exhibited, and their own future lives, and the conditions of their descendants are decided. Jacob commercially buys, and Esau profanely sells, the patriarchal birthright. Esau, as a *man of the field,* is justly condemned because he does not more manfully endure a little hunger; while his contempt of the civil and religious privileges of his birth indicates a man who, lightly valuing his own rights, is not likely to respect the rights of others. Nor is Jacob, though he seeks a *right object,* to be praised or imitated in seeking it by *wrong means.*—KD.

[§] Heb. *with that red,* i. e. with that *red* pottage.

[‖] Heb. *going to die.*

[†] 1906.

A. M. 2132. B. C. 1872.

[b] Heb. 6. 16. ch. 14. 22. & 24. 3, 9.

[c] Heb. 12. 16. Phil. 3. 19, 20.

[*] A kind of pulse.—KD.

[†] Deliberately poured contempt on it.

33 And Jacob said, [b]Swear to me this day; and he sware unto him: and [c]he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles;[*] and he did eat and drink, and rose up, and went his way. Thus Esau despised *his* birthright.[†]

## CHAPTER XXVI.

*(1) During a famine in Canaan; the Lord directs Isaac to continue there, and renews the covenant:* 1—5. *(2) Isaac pretends Rebekah to be his sister; Abimelech rebukes his dissimulation:* 6—11. *(3) The Philistines envy him, and contend for his wells:* 12—22. *(4) Isaac erects an altar for worship:* 23—25. *(5) Abimelech and his Philistine friends court him into a covenant of peace:* 26—33. *(6) Esau's marriages with two Hittite women greatly interrupt his comfort:* 34, 35.

A. M. 2251. B. C. 1804.

[a] Ch. 12. 10.

[b] Perhaps not that, ch. 20. 2. & 21. 22—32.

[*] Gerar stood on the north-east border of Egypt.

[c] Ch. 12. 7. & 17. 1. & 18. 1, 10—33.

[d] As Abram did, ch. 12. Ps. 37. 3.

[e] Ps. 33. 8. & 37. 3—6. ver. 12, 16.

[f] See ch. 13. 7. & 13. 15, 17. & 15. 18. & 17. 8. & 22. 18.

[†] Canaan was given to Abraham, Isaac, and Jacob, in *full right,* and to their seed in *actual possession.*

[g] Ch. 12. 2, 3. & 13. 16. & 15. 5, 18. & 17. 4—8. & 18. 18. & 22. 17, 18.

[h] Ch. 22. 18. & 18. 19. 1 Cor. 15. 56. Ps. 103. 1—6.

[i] Ch. 12. 13. & 20. 2, 5, 12, 13. Prov. 29. 25. Mat. 10. 28. Col. 3. 9. Eph. 5. 25.

[‡] Though we pity a man living in the midst of a lawless people where he is afraid to tell the truth, yet we must condemn him, if he prevaricate or falsify. God is a God of truth, (Ps. 31. 5). and requires it of his people, at all times, in all places, and upon all subjects. Isaac is, therefore, to be condemned, as Abram was, under similar circumstances. His prevarication is not to be defined as a small fault in so good a man, but as a great stain on so fair a character. Lord, what is man? thy grace is sufficient for us! Remember, christian, thou canst do all things through Christ strengthening thee. Be valiant, therefore, for the truth.—KD.

[k] 2 Kings 9. 30. Prov. 7. 6. Judg. 5. 28.

[l] Prov. 5. 18. Is. 62. 5. Eccl. 9. 9.

AND there was a famine in the land, besides the [a]first famine that was in the days of Abraham. And Isaac went [b]unto Abimelech king of the Philistines unto [*]Gerar.

2 And the Lord [c]appeared unto him, and said, Go not down [d]into Egypt; dwell in the land which I shall tell thee of.

3 Sojourn in this land, and [e]I will be with thee, and will bless thee: for unto thee, and unto thy seed, [f]I will give all these countries; and I will perform the oath which I sware unto Abraham thy father:[†]

4 And I [g]will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 [h]Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and [i]he said, [‡]She *is* my sister: for he feared to say, *She is* my wife; lest, *said he,* the men of the place should kill me for Rebekah, because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech, king of the Philistines, [k]looked out at a window, and saw, and, behold, Isaac *was* [l]sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how

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wards did: ver. 33. ch. xxvii. And rightly was he named Jacob, a *heelholder,* or *supplanter,* on that account, ch. xxvii. 36.——Ver. 27. Esau was a wild, savage kind of man, spending most of his time in hunting, learning the art of war, and the like: ch. x. 9. & xvi. 12. Jacob was a sincere, mild, plain-dealing man, keeping much at home, attending to his household affairs, and to his father's flocks and herds: ch. vi. 9. and xlvi. 34.——Ver. 30. The name Edom, signifying *red,* at once marked his origin and colour, and his excessive lust after the red pottage, and his selling his birthright to obtain them.——Ver. 31—34. This birthright entailed upon the possessor a double portion of the paternal inheritance, Deut. xxi. 16, 17; a claim to his father's principal blessing, and to the promise of Canaan, and a peculiar relation to God therein.

REFLECTIONS UPON CHAP. XXV.—Before I part with Abraham, this celebrated patriarch, let me, in him, contemplate Jesus the everlasting Father. How astonishing his meekness,—his kindness to men,—his intimacy with, fear of, obedience to, and trust in his God! He is the chosen favourite of JEHOVAH,—the father and covenant-head of innumerable millions of saved men. To him all the promises relative to the evangelical and eternal state of his church were originally made. All obedient at his Father's call he left his native abodes of bliss, and became "a stranger, and sojourner on earth," not having where to lay his head. At his Father's call, he offered himself an acceptable sacrifice to God; by his all-prevalent intercession, and supernatural influence, he delivers his (ah!) too ungrateful friends from the hand of their enemies; and, after long patience, he obtains a numerous seed in the Jewish and Gospel-church. In his visible family are many professors, children of the bond-woman, the covenant of works; who, in the issue, are like Ishmael, or the modern Jews, rejected and cast out into a state of misery and woe; others are children of the free-woman, the covenant of grace, and are, like Isaac, begotten to God by the powerful influence of the promise. Now let me observe, how invigorating is a strong faith in God's promise; for God delights to add abundant blessings to such as, by courageous believing, give him the glory of his power and faithfulness. Often the best of men have little remarkable fellowship with God in old age, but must live even to the end by faith, and not by sight; while wicked families are loaded with temporal mercies for the sake of their pious progenitors. Promised events are often ushered in by the most discouraging appearances; and mercies must be long prayed and waited for ere they be granted. It is good when husbands and wives unite their supplications; for to spread our griefs before a throne of grace is the greatest and surest relief. How often much trouble and vexation attend what is too eagerly desired! But how sovereign is God, in fixing the temporal, and even eternal, states of persons before they are born! And how early are children known by their doings! yet in their education great care is to be taken in consulting their tempers and dispositions. Parents frequently expose themselves to future troubles by their partial regard to children. But why should we set our



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saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, [m] What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that [n] toucheth this man or his wife shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and [*] received in the same year [o] an hundred fold; and the LORD blessed him.

13 And the man waxed great, and went forward, and grew, until he became very great:

14 For he [p] had possession of flocks, and possession of herds, and great store of [‡] servants: and the Philistines [q] envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had [r] stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he [s] called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of [t] springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well [§] Esek; because they strove with him.

21 And they digged another well, and strove for that also: [‖] and he called the name of it [¶] Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it [†] Rehoboth; and he said, For now the LORD hath [u] made room for us, and we shall be fruitful in the land.

A. M. 2200. B. C. 1804.

m Ch. 20. 9, 10. & 12. 18.

n Ch. 20. 6. Prov. 6. 29. Ps. 105. 15. Zech. 2. 8.

* Heb. *found.*

o This marks great increase, Ps. 67. 6. Zech. 8. 12. Mat. 13. 23. Gal. 6. 7, 8.

† Heb. *went going.*

p Job 1. 3. & 42. 12. Prov. 10. 22. ch. 12. 16. & 13. 7. Ps. 144. 14, 15.

‡ Or, *husbandry.*

q Ps. 112. 10. Eccl. 4. 4. Job 5. 2.

r This was contrary to covenant and oath, ch. 21. 23—32.

s Num. 32. 38. Hos. 2. 17. Zech. 13. 2. Ps. 16. 4.

t Heb. *living.* Rom. 6. 13. John 4. 10, 11. & 7. 38.

§ i. e. *contentions.*

‖ It is our ignorance of patriarchal life which makes us think it unaccountable to hear, in these early days, of so many contests about wells: for on nearer inspection we should find that in these arid regions, a well of springing water was a possession of inestimable value. Hence we find Moses, in magnifying the Divine bounty to the children of Israel, among other parts of the inventory, reckoning up not only "great and goodly cities which they builded not," but "wells likewise digged which they digged not."—*Biblioth. Bibl.*

¶ i. e. *malicious hatred.*

† i. e. *rooms.*

u Ps. 4. 1. & 18. 19. & 118. 5.

A. M. 2206. B. C. 1798.

x The south-most city in Canaan, ch. 21. 31. & 46. 1. Judg. 20. 1.

y Ch. 13. 1. & 17. 7. & 24. 12. Mat. 22. 32.

z Is. 41. 10, 13, 15. & 43. 1, 2. & 44. 1 Heb. 1. 14. with ch. 13. 16. and 22. 17.

a Ch. 8. 20. & 12. 7. & 13. 18. & 22. 9. & 33. 1. & 35. 20. Ex. 17. 15.

* It is too common with individuals, families, churches, and nations, to fall away in religion as they advance in riches and honours. It was not so with Isaac. In the midst of all his wealth and prosperity he does not forget God. *Family religion* is not expelled by family advancement; but, like Abraham, his father, he builds his altar, and calls on the *name* of the LORD; that is, acknowledges, and worships him in all his revealed attributes, consequently seeks not only the promised protection from the *Almighty God* which his defenceless, and, as it were, insulated situation required; but the pardon of the *merciful God*, which his sense of his sin, especially in the case of Abimelech, must have dictated to a pious and awakened mind.—Ed.

b Perhaps not that, ch. 21. 2. & 21. 22—32.

† The *Targum of Onkelos* understands by *Ahuzzath* not one individual, but a *party* of his friends. —Ed.

c Ver. 16. Judg. 11. 7. Acts 7. 27, 35.

‡ Heb. *Seeing, we saw.*

d Ch. 21. 22. & 39. 3. Josh. 6. 7. 2 Chr. 1. 1. Rom. 8. 31. Heb. 13. 5. 1 Cor. 14. 25. Is. 45. 14. & 60. 14. & 61. 6. 9.

e Ch. 21. 31, 32. & 24. 3, 41. Heb. 6. 16.

§ Heb. *If thou shalt,* &c.

f Ver. 11, 14, 15. Ps. 105. 15.

g Ver. 12. ch. 24. 31. & 21. 22. & 12. 2. & 22. 17.

h Ch. 31. 8. & 31. 54. Rom. 12. 18. Heb. 12. 14.

i Ch. 19. 2. & 21. 14. & 22. 3. & 31. 55.

k Ch. 14. 24. & 21. 23, 31, 32. & 31. 44. & 25. 33. 1 Sam. 14. 24. & 20. 3, 16, 17. & 30. 15. Heb. 6. 16.

l Mat. 7. 7. Prov. 10. 4. & 13. 4. & 2. 4.

‖ i. e. *an oath.*

m i. e. *the well of the oath,* ver. 23.

n 1796.

o It seems Judith had no children, and perhaps did not live long, Ch. 36. 2, 3, 12.

o Heb. *bitterness of spirit,* ch. 27. 46. & 26. 7, 8. & 6. 2.

23 ¶ And he went up from thence to [x] Beer-sheba.

24 And the LORD appeared unto him the same night, and said, [y] I *am* the God of Abraham thy father: [z] fear not, for I *am* with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

25 And he [a] builded an altar there, and [*] called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then [b] Abimelech went to him from Gerar, and [†] Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, [c] seeing ye hate me, and have sent me away from you?

28 And they said, [‡] We saw certainly [d] that the LORD was with thee: and we said, Let there be now [e] an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 [§] That thou wilt do us no hurt, as we have [f] not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the [g] blessed of the LORD.

30 [h] And he made them a feast, and they did eat and drink.

31 And they rose up [i] betimes in the morning, and [k] sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, [l] We have found water.

33 And he called it [‖] Shebah: therefore the name of the city *is* [m] Beer-sheba unto this day.

34 ¶ And Esau was forty years [*] old when he took to wife [n] Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite;

35 Which were [o] a grief of mind unto Isaac and to Rebekah.

hearts on them, or any other worldly comfort, when we must so quickly leave them by death? At that time it should be the concern of parents so to dispose of their effects, that there may be no disputes after they are gone; and such deserve to have most assigned them as are likely to make the best use of it. How often the wisest worldlings act the most foolish part, while "the Lord preserveth the simple!" How marvellously God overruleth even the sins of men, to the accomplishment of his purpose or promise, and the advancement of his glory! How dreadful, when men, even those who have had a religious education, gratify their sensual appetites at the expense of the temporal and eternal ruin of themselves and their seed; and when God permits them to be afterwards hardened in their sin, and standing monuments of that affecting truth, that numbers of the descendants of God's favourites are sometimes left out of his church, and unacquainted with their parents' blessings!

CHAP. XXVI. Ver. 12. This fertility was emblematical of fruitfulness in grace: Ps. lxvii. 6. Mat. xiii. 23; and of the bountiful but gracious rewards which we shall enjoy in heaven: Gal. vi. 7, 8. Ps. xxxi. 19. and xix. 11.——Ver. 18. This was typical of Christ's reforming his church, and reviving the oracles, ordinances, and influences of grace: Ezek. xlvii. 1—10. John v. 10. Zech. xiii. 1. and xiv. 8.——Ver. 24. Not for the sake of Abraham's merit, but from respect to the covenant made with him: Gen. xii. 2, 3. xv. 8. and xvii. 6, 7.——Ver. 29. And since God hath so abundantly blessed thee, we hope that thou wilt not remember the small unkindness which we did thee.——Ver. 34. This was contrary to the will of God: Ex. xxxiv. 16. Deut. vii. 3. Josh. xxiii. 12. Ezra ix. 1—3. Neh. xiii. 23—25. 2 Cor. vi. 14, 15. 1 Cor. vii. 39. and of his grandfather and parents: ch. xxiv. 38. xxvii. 46. and xxviii. 1, 2, 6. See ch. vi. 2.

REFLECTIONS UPON CHAP. XXVI.—A mixture of providential smiles and frowns is ordinarily in the lot of God's principal favourites. But what a mercy is it to have the covenant of grace established between God and our progenitors, that it may be renewed with us! The fear of men, the fear of temporal death, often causeth a snare: and we readily rush into the same snares in which others before had almost ruined themselves. Yet the kindness of God is infinitely great in rescuing his people, when they are thus busied in entangling themselves. But what a scandal to a saint to be discovered a dissembler! and how painful to have the snares which we laid for the innocent entangling ourselves, or their sins charged to our account before God! To what trouble and expense will envious men put themselves in order to gratify their lust. And how often are the most flourishing outward enjoyments imbittered by the envy which attends them! What a mercy to have God smiling on us when the world frowns! For, when our ways please the Lord, he maketh even our enemies to be at peace with us, and to pursue the friendship which they once refused! The wickedness of children, who break their parents' hearts when they ought to be their comfort, is great, and observed by God; and his curse frequently attends those marriages which are made without the consent of parents.



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## CHAPTER XXVII.

(1) *Still fond of Esau, Isaac, contrary to the oracle of God,* (*chap.* xxv. 23.) *attempts to confer on him his principal blessing:* 1—5. (2) *Jacob anticipates Esau with savoury meat to his father; and obtains the blessing:* 6—29. (3) *Esau and his father, with deep concern, find that Jacob had already got the principal blessing. Esau obtains a subordinate one:* 30—40. (4) *While Esau projects the murder of Jacob, Rebekah sends him to her brother:* 41—46.

A. M. 2244. B. C. 1760.

AND it came to pass, that when Isaac was [a] old, and his eyes [b] were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I know not the day of my death. [b]

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and [c] take me *some* venison;

4 And make me [d] savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die. [†]

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee [e] before the LORD before my death.

8 Now therefore, my son, [f] obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* [g] a hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a [h] deceiver; and I shall bring a [i] curse upon me, and not a blessing.

13 And his mother said unto him, [k] Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly [‡] raiment of her eldest son Esau, which *were* with her in the house, [l] and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury [*] meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy [m] first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* [†] to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he [n] blessed him.

24 And he said, *Art* thou my very son Esau? And he said, [o] I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat; and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the [p] smell of a field which the LORD hath blessed:

28 Therefore [q] God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: [‡]

29 Let [r] people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: [s] cursed

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[a] About 140 years.

[b] Ch. 48. 10. 1 Sam. 3. 2. Eccl. 12. 3. John 9. 3.

[b] How near it is, Mark 13. 35. Is. 38. 3. 1 Sam. 20. 3. Prov. 27. 1. Eccl. 9. 10.

[c] Heb. *hunt*, ch. 25. 27.

[d] Ch. 25. 28. 1 Cor. 9. 12.

[†] Esau, as we read, Ch. 25. 28. had always been very careful in gratifying his aged father's taste in this particular, and Isaac seems to have wished that his paternal affection might be stimulated to the utmost on the present occasion, by an act that should recall to his mind all the filial attention of his son in time past.

[e] In his presence, and by his authority, 1 Sam. 26. 19. ver. 24.

[f] Eph. 6. 1. Acts 5. 29. & 4. 19.

[g] Ch. 25. 25.

[h] Not upright, ch. 25. 27.

[i] Deut. 27. 18. Jer. 48. 10. Mal. 1. 14.

[k] 2 Sam. 14. 9. Mat. 27. 5.

[‡] Heb. *desirable*.

[A. M. 2244. B. C. 1760.]

[l] Thus Christ assumed the likeness of sinful flesh, and was made sin for us, that we might be clothed with his righteousness, Rom. 8. 3. & 4. 2 Cor. 5. 21.

[*] Most of the dishes of the people of Aleppo are high seasoned with salt and spices; onions and garlic often complete the seasoning.—*Russel.*

[m] Ch. 25. 25. ver. 32.

[†] Heb. *before me.*

[n] Is. 48. 9—11. Rom. 9. 11, 12. Heb. 11. 20.

[o] Rom. 3. 7, 8. Job 13. 7. Zech. 8. 16. Eph. 4. 25. Col. 3. 9.

[p] Song 2. 13. & 4. 12, 13. & 7. 11, 12.

[q] Heb. 12. 20. Ps. 68. 9—13. Deut. 33. 13. & 8. 7—9. & 11. 11, 12. Hos. 14. 6, 7. Deut. 32. 2. Ps. 133. 3. ch. 49. 20. Zech. 9. 17.

[‡] The nature and extent of the patriarchal *birthright*, which Esau despised (ch. 25. 34.) is here fully exhibited. It consists, 1. In a propitious climate, a fertile soil, with that abundant return that implies an industrious, peaceable, and prosperous people. 2. The service and submission of foreign nations by conquest. 3. The service and submission of his own relatives, by voluntary choice. 4. A curse upon all his enemies, and a blessing upon all his friends.—What a glorious emblem of the birthright of Jesus! Hasten the time, O Lord! when the heathen shall be his inheritance, and the utmost ends of the earth his possession! —But while Rebekah or Jacob must be praised for valuing this patriarchal birthright so highly, is either to be imitated in seeking it so subtilely? No. Like Paul with Peter, (Gal. 2. 11.) we must, as it were, withstand them to the face, because they are to be blamed. The goodness of the end sought can never justify the wrong means employed. God, who cannot lie, had already told Rebekah (Ch. 25. 23.) that the elder (Esau) should serve the younger (Jacob), and relying upon his truth and power, as well as waiting his promised gift, Rebekah should have waited on God's means for accomplishing his own purposes. Her human wisdom, however, brought its own punishment. It made Esau an intending murderer, (ver. 41.) and Jacob a banished exile.—Ed.

[r] Ch. 49. 8, 10. & 9. 25, 26. & 22. 17, 18. 1 Chr. 5. 2. ch. 25. 23, 33.

[s] Ch. 12. 3. Num. 24. 9.

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CHAP. XXVII. Ver. 4.—That, invigorated with the savoury meat, I may bestow upon thee my blessing, constituting thee heir of all the benefits promised to me and my father Abraham: Ver. 27—29. ch. xxviii. 3, 4. xlviii. 15. & xlix. Deut. xxxi. xxxiii. Heb. xi. 20.——Ver. 13. The manner in which she imprecates the curse cannot be justified; but, from the promise of God, and from Jacob's having obtained the birthright, ch. xxv. 23, 33. she was confident of a happy issue.—— Ver. 27. He regarded the smell of Jacob's garments as a token that God had intended to bless him abundantly, and to render him a particular blessing to others. ——Ver. 28, 29. In this blessing Isaac at once requested and predicted the benefits mentioned. These temporal favours were more remarkable under the Old Testament than under the New; and represented the spiritual and temporal influences and fulness of the new covenant, and of the church of God: Heb. xiv. 6, 7. Deut. xxxii. 2. Isa. xlv. 8. 1 Cor. i. 30. & iii. 22. Rev. i. 6. and v. 10. Eph. i. 3.—— Ver. 39, 40. This blessing imported that Esau and his seed should inhabit mount Seir, a soil then moderately fertile, Heb. xi. 20. ch. xxxvi. 6—8; that they should live much by war, violence, and rapine, Mat. x. 34; should, by David, Amaziah, Hyrcanus, &c. be subjected to the Hebrew yoke; Deut. xxxiii. 29. Ps. lx. 8. 2 Sam. viii. 14. 2 Chr. xxv. 11, 12. Obad. 18. 19; but should under Jehoram cast it off, 2 Kings viii. 16, 20.——Ver. 41. In this manner Esau hoped to recover both birthright and blessing; but Isaac, nevertheless lived about 43 years after.

REFLECTIONS UPON CHAP. XXVII.—When dimness of sight, or other harbingers of death, fasten upon us, it is high time for spiritual diligence, particularly in committing ourselves and our families to God. But even then it is hard to rectify the partial affection which we have conceived for our children.—How unseemly in



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be every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born, Esau.

33 And Isaac [a] trembled very exceedingly, [†] and said, Who? where *is* he that hath [‡] taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, [t] *and* he shall be blessed.

34 ¶ And when Esau heard the words of his father, he cried with a great and exceeding [u] bitter cry, and said unto his father, Bless me, *even* me also, O my father!

35 And he said, Thy brother came with [x] subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named [y] Jacob? for he hath supplanted me these two times: [z] he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I [*] sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau [y] lifted up his voice and wept.

39 And Isaac his father answered and said unto him, [z] Behold, thy dwelling shall be [†] the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. [‡]

41 ¶ And [a] Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, [b] then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were [*] told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [c] comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran;

44 And tarry with him [d] a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send and fetch thee from thence. Why should I be [e] deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

## CHAPTER XXVIII.

*Here we have,* (1) *Jacob sent to Syria:* 1—5 (2) *Esau attempting to please his parents by his marriage with a daughter of Ishmael:* 6—9. (3) *God appearing to Jacob and graciously ratifying to him the blessing:* 10—15. (4) *The vision of the ladder: Jacob dedicates himself to God's service by a solemn vow:* 16—22.

AND Isaac called Jacob, and [a] blessed him, and [*] charged him, and said unto him, [b] Thou shalt not take a wife of the daughters of Canaan.

2 [c] Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And [d] God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be [†] a multitude of people;

4 And give thee [*] the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land [‡] wherein thou art [f] a stranger, which God [g] gave unto Abraham.

5 And Isaac sent away Jacob: and he went to [h] Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying, [i] Thou shalt not take a wife of the daughters of Canaan;

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A. M. 2244. B. C. 1760.

a Heb. *trembled with a great trembling greatly.*

† If Isaac knew the prophecy delivered to Rebekah (ch. 25. 23.) (and we cannot imagine him ignorant of it) then his purpose of blessing Esau, and endowing him with the birthright, was contrary to God's prediction. We may conjecture, but we cannot absolutely discover by what process Isaac was led to *forget* this word, any more than we can discover how Peter did not *remember* the words of Jesus till he *turned and looked on him,* (Luke 22. 61); but to the recollection of God's promise, and of his own neglect of it, we may mainly attribute the *trembling* that now seized upon Isaac.—*Note.* With Rebekah and Isaac we must not take improper means to effect God's known purposes—but with Isaac, we must not neglect any legitimate or authorized means in our power to give effect to all his commands and promises.—Ed.

‡ Heb. *hunted.*

t Rom. 11. 29. ch. 28. 1, 3, 4. Heb. 11. 20. Eph. 1. 3. John 10. 10, 28, 29. Rom. 8. 29. 21.

u Heb. 12. 17. 1 Sam. 30. 4. Prov. 1. 24, 28.

x Rom. 8. 7. 8. 2 Cor. 4. 2. Job 12. 7.

§ I. e. *a supplanter.*

‖ False, for he sold it himself.

* Or, *supported.*

y Heb. 12. 17. Is. 63. 16. & 22. 10—12.

z Ver. 28. ch. 30. 8. 2. Josh. 24. 4. Heb. 11. 20.

† Or, *of the fatness.*

‡ The prophecy contained in the latter clause of this verse, was fulfilled 300 years afterwards in the reign of Jehoram.—*Newton.*

a Ezek. 35. 5. Amos 1. 11. Obad. 10. 1 John 3. 12.

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b 2 Sam. 13. 23. Prov. 6. 16. & 2. 14. & 1. 16. 18. Ps. 37. 12, 14, 32. & 140. 4, 5. & 142. 3. Tit. 3. 3. & 1. 15, 16.

* The information was given to Rebekah, as her partiality for Jacob was well known. Being a prudent woman, as well as a tender mother, she advises Jacob not to anticipate the intended injury by complaint to his father, or private revenge; but rather to *give place* to his brother's anger. Fully aware of the irritable and fiery temper of Esau, she enforces her argument on Jacob, by reminding him how soon the paroxysm would be over, and make way for his return.—Ed.

c Prov. 2. 14. & 4. 16. & 1. 13, 15.

d They proved 20 years, ch. 31. 38.

e 2 Sam. 14. 6, 7. ch. 9. 6. & 4. 11, 16. Acts 28. 4.

A. M. 2245. B. C. 1759.

a Ch. 27. 4, 23, 29, 33. & 48. 15. & 49. 28. Deut. 33. 1. Josh. 22. 7.

* Isaac, in pursuance of the system of founding family alliances on religious education and character, (ch. 24. 3.) immediately acts upon the suggestion of Rebekah, and charges Jacob, as heir of the promised blessings, not to marry any of the daughters of Canaan. The cordial concurrence of husband and wife in all family arrangements is of the utmost importance to domestic peace and prosperity.—*Note.* While Isaac spares not good advice to his son, his dependance for its success, is in prayer to Almighty God.—Ed.

b Ch. 24. 3. & 26. 34, 35. & 27. 46. see ch. 6. 2.

c Ch. 25. 20. & 24. 10. & 22. 20—23. & 29. 1. ver. 5. Hos. 12. 12.

d Ch. 17. 1. & 18. 14. & 22. 17. Ps. 129. 1—6. ch. 35. 11. & 48. 3.

† Heb. *an assembly of people.*

e Ch. 12. 2, 3. & 17. 6, 7. & 22. 17, 18. Gal. 3. 14. Eph. 1. 3. Ps. 72. 17.

‡ Heb. *of thy sojournings.*

f Ch. 17. 8. Heb. 11. 9. Ps. 105. 12, 13. & 39. 12.

g Ch. 12. 7. & 13. 15, 17. & 15. 18. & 17. 18.

h See ver. 2.

i See ver. 1.

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parents, especially if godly, to become tempters of their children to offend God, and to despise the awful curse which he hath annexed to sin! Their evil counsels are a most entangling snare; and it is unnatural for the dearest relations to become deceivers of one another; especially as one sin so naturally leads to another still worse; and nothing but disorder, grief or other murderous consequences, can justly be expected. The sovereignty of God is often remarkably evident in accomplishing his great designs through means of the wicked practices of men; but the heirs of promise, notwithstanding, entail upon themselves the most fearful perplexity and trouble, in taking sinful methods to obtain their promised benefits. With what earnestness will the most carnal men pursue after spiritual things, for the sake of the carnal advantages which they hope will attend them! But, if disappointed, readily they pervert their way, and their heart fretteth against the Lord, while with malice and murder they think to defeat the purposes of God. How readily this malice reduces to great perplexity and fear such as have been the sinful instruments of their disappointment! Stand in awe, my soul; seek the Lord's blessing only in his own time and method! Let lying lips be an abomination to me! Never let me despise the heavenly birthright, lest I be denied the blessing when afterward I seek it carefully with tears. Is any provoked by, or even unjustly enraged at me, let me, by yielding, pacify great offences; or, by flight, escape for my safety. Perhaps what now seems base or bitter to my corrupt heart, may yield me consolation in the latter end. Let intimacy, therefore, and especially marriage-connexion, with the wicked, be always the detestation of my soul!



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7 And that Jacob [k] obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan [*] pleased not Isaac his father,

9 Then went Esau unto [l] Ishmael, and took unto the wives which he had, [†] Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward [‡] Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his [m] pillows, and lay down in that place to sleep.

12 And he [n] dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 [o] And, behold, the LORD stood above it, and said, I *am* the LORD [p] God of Abraham thy father, and the God of Isaac: the land whereon thou liest, [q] to thee will I give it, and to thy seed;

14 [r] And thy seed shall be as the dust of the earth; and thou shalt [§] spread abroad [s] to the west, and to the east, and to the north, and to the south: and in thee, and [t] in thy seed, shall all the families of the earth be blessed.

15 And, behold, [u] I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, and [x] I knew *it* not.

17 And he was [y] afraid, and said, How dreadful *is* this place! this *is* [z] none other but the house of God, and this *is* the gate of heaven.

18 And Jacob [a] rose up early in the morning, and took the stone that he had put *for* his pillows, and [b] set it up *for* a pillar, and [*] poured oil upon the top of it.

19 And he called the name of that place [c] Bethel: but the name of that city *was called* Luz at the first.

20 ¶ And Jacob vowed a vow, saying, [†] If God will be with me, [‡] and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, shall be God's [d] house: and of all that thou shalt give me [§] I will surely give [e] the tenth unto thee.

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k Ex. 20. 12. Lev. 19. 3. Prov. 1. 8. Eph. 6. 1, 2. Col. 3. 20.

* Heb. were evil in the eyes, &c.

l His posterity, ch. 25. 17. & 36. 13, 18.

† Or, *Basheinath.*

‡ Called, Acts 7. 2. *Charran.*

m Ver. 18. 2 Cor. 1. 5. with Mat. 8. 20.

n Ch. 15. 1, 12. & 20. 3. Num. 12. 6. Job 33. 15, 15. & 4. 13. Dan. 7. 1. Heb. 1. 1.

o Ch. 35. 1. & 48. 3.

p Ch. 15. 1. & 17. 7. Ex. 3. 6. Mat. 22. 32.

q To thee in right, and to thy seed in possession, ch. 12. 7. & 13. 15, 17. Ps. 105. 11. Acts 7. 5. Rom. 4. 13.

r Seed natural, but chiefly spiritual, Acts 3. 25. ch. 13. 16. & 22. 18. & 26. 14. Num. 23. 10. Rev. 7. 4, 9.

§ Heb. *break forth.*

s Deut. 12. 20.

t Ch. 12. 3. & 18. 18. & 22. 18. & 26. 4. Gal. 3. 16. Ps. 72. 17. Eph. 1. 3.

u Ch. 31. 3. & 32. 9. & 46. 4. Mat. 28. 20. Jos. 1. 5. Judg. 6. 16. Is. 43. 2. & 41. 10, 13. Jer. 1. 19. Rom. 8. 31, 32. 1 Tim. 6. 8. Heb. 13. 5. John 10. 28, 29. Jude 1.

x Little expected it, Job 9. 11. & 33. 14. 1 Sam. 3. 4—7.

y Mat. 17. 6. Luke 2. 9. & 8. 35. Rev. 1. 17.

z Here God is manifested in a remarkable manner, and there is an inlet into communion with him, 1 Tim. 3. 15. ch. 35. 13.

a Ch. 22. 3. Eccl. 9. 10. Ps. 119. 60.

A. M. 2245. B. C. 1759.

b Ch. 31. 45. & 35. 14, 20. Is. 19. 19. Josh. 24. 26. 1 Sam. 7. 12. 2 Sam. 18. 18.

* As a thank-offering to God.

c That is, *the house of God,* Judg. 1. 23—26. Hos. 4. 15.

† Or, *since.*

‡ Not, *if God will be with me,* which seems to imply a doubt, though God had given his solemn promise of protection, but, *since God will be with me,* a resolution founded in a believing reliance upon, and grateful acknowledgment of the divine goodness.—Ed.

d A place for God's worship, ch. 12. 8. & 21, 33. & 33. 20. & 35. 1, 3, 7, 14.

§ Heb. *tithing I will tithe.*

e Ch. 14. 20. Deut. 14. 22, 23. Lev. 27. 30.

## CHAPTER XXIX.

*The promise made to Jacob, begins to be accomplished in* (1) *His safe conduct to Haran, where, he meets with Rachel:* 1—14. (2) *His marriage with Rachel:* 15—30. (3) *The birth of four sons, Reuben, Simeon, Levi, and Judah:* 31—35.

A. M. 2245. B. C. 1759.

THEN Jacob [*] went on his journey, and came into [a] the land of the [†] people of the east.

2 And he looked, and behold [b] a well in the field, and, lo, there *were* [c] three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth. [‡]

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of [d] Haran *are* we.

5 And he said unto them, Know ye Laban the [e] son of Nahor? And they said, We know *him.*

6 And he said unto them, [f] *Is* [§] he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, [g] *it is* yet [‖] high day,

* Heb. *lifted up his feet,* Ps. 119. 32, &c.

a Ch. 24. 5, 6. & 28. 20. & 24. 10. & 32. 20—23.

† Heb. *children.*

b Ch. 24. 11, 13. Ex. 2. 16.

c Song 1. 7. Ps. 23. 2. Is. 49. 10.

‡ Chardin informs us, that in Arabia, and other places, they cover up the wells lest the sand which is put in motion by the winds, should fill and quite stop them up.

d Ch. 11. 31. & 28. 10. Acts 7. 2.

e Grandson, ch. 24. 53. & 24. 24, 29.

f Ch. 43. 27. 1 Sam. 25. 5. 2 Sam. 20. 9.

§ Heb. *Is there peace to him?*

g Eph. 5. 16. Gal. 6. 9, 10.

‖ Heb. *yet the day is great.*

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CHAP. XXVIII. Ver. 12, 13.—This vision represented the peculiar care of God concerning Jacob and other saints, and the ministration of angels to them; 2 Chron. xvi. 9. Eccl. v. 8. Ps. cxxxv. 6. Isa. xli. 10. Acts xviii. 10. 2 Tim. iv. 16, 17. Ps. xxxiv. 7. and xci. 11. Mat. xviii. 10. Heb. i. 14. ch. xxxii. 1, 2. But chiefly this *ladder* typified Christ, as Mediator between God and man. He, in his manhood, is of the earth, a descendant of Jacob; and in his divine person is the Lord from heaven: Isa. vii. 14. and ix. 6. John i. 14. Rom. i. 3, 4. and ix. 5. 1 Tim. iii. 16; he is the only means of fellowship between God and men: John xiv. 6. Eph. ii. 18. and iii. 12. 1 Tim. ii. 5, 6.; and he directs and enjoys the ministration of angels: John i. 51. 1 Pet. i. 12. 1 Tim. iii. 16,—in his conception, Luke i. 31. Mat. i. 20,—his birth, Luke ii. 14. Heb. i. 6,—his temptation, Mat. iv. 11. —his agony, Luke xxii. 43,—his resurrection, Mat. xxviii. 2, 5,—his ascension, Acts i. 10, 11. Ps. xlvii. 5. and lxviii. 17, 18. Dan. vii. 10, 13—and second coming, 1 Thes. iv. 16. 2 Thes. i. 7. Mat. xxv. 31.——Ver. 20. A vow is a solemn promise made to God, by which we bind ourselves more strictly to necessary duty, or what indifferent things are calculated to promote it: Ps. lxxvi. 11. and cxix. 106. Isa. xix. 21. and xliv. 4, 5. and xliv. 23. 2 Cor. viii. 5. Deut. v. 2, 3. and xxix. 1, 12, 13. Josh. xxiv. 25. 2 Kings xi. 17. 2 Chron. xxix. 10. and xxxiv. 31—34. Ezra x. 3. Neh. ix. 10. Acts xviii. 18. and xxi. 23, 24: and that either in thankfulness for some mercy received, Jon. i. 16: or for obtaining some special benefit: Num. xxi. 1, 2. Judg. xi. 30. 1 Sam. i. 11. Prov. xxxi. 2.——Ver. 21. Owned and worshipped by me and my family, as the author of our whole happiness, and as our sovereign and everlasting portion: Ex. xv. 2. Ps. cxviii. 27.

REFLECTIONS UPON CHAP. XXVIII.—How crosses and crowns are mingled together in the lot of the saints! But it is comfortable when the blessing of parents and of God prepares men for their trials; and to have a godly friend's house to lodge in, amidst our distress, alleviates the grief.—What care both parents and children ought to take to prevent unequal marriages with the ungodly!—How shrewd the contrivances of carnal men to promote their temporal advantage! But they who aim only at pleasing men often meet with the most bitter disappointments. They who rest on partial reformations lie down but the more securely under the wrath of God. It is too late to be wise when the opportunity is lost. How amazing the mercy of God, in graciously visiting such as, by their sin, have made their own homes dangerous for them to tarry at! Easily he renders even trouble sweet with his kindness: and happy they who have him, and his angels to be their protectors! No danger can come near them. And, if he love, he will never leave us.—He is often nearer us than we are aware: and his comfortable presence in ordinances is the very gate to celestial joys. How effectually nearness to God humbles us under a sense of our own vileness and corruption! And happy is it when our fellowship with God leaves a lasting impression on our spirits,—powerfully constrains us, by solemn engagement, to surrender ourselves, and all that we have, to his service,—and renders us content with a moderate share of the good things of this life! But while I thus regard the kindness of his providence, let me here contemplate the person and the work of my glorious Redeemer, that Mediator between God and man. On earth, in the condescension of his humanity; in heaven, in the glory of his divinity; through him I come near to God, and enjoy his presence and his favour; through him I behold the promises of guidance and protection; and after all my wanderings in this world, defended by his care, shall return to my Father's house in peace, laden with the blessings of eternal glory.



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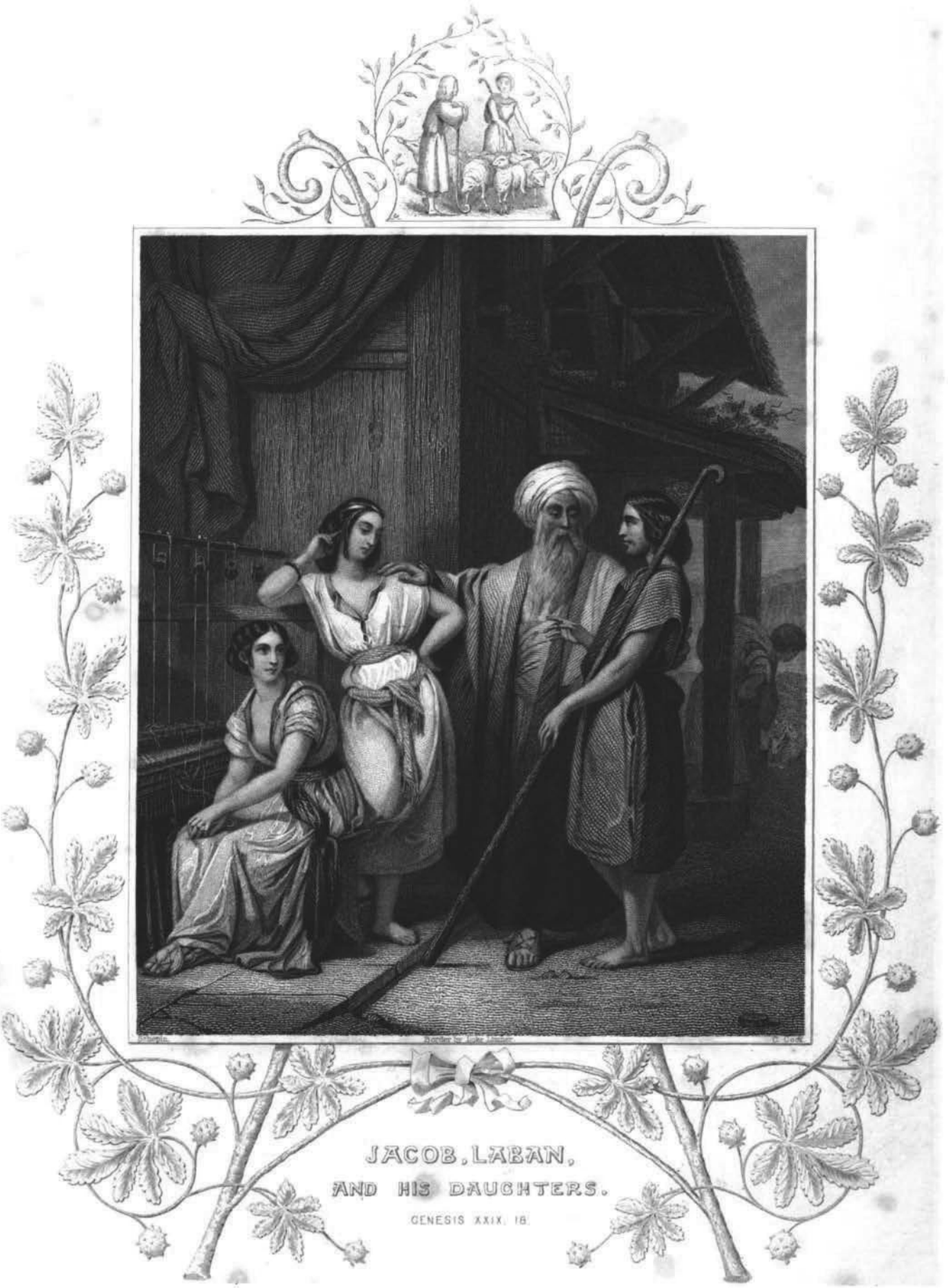

JACOB, LABAN,
AND HIS DAUGHTERS.

GENESIS XXIX. 18.

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neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, [h] We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And [i] while he yet spake with them, Rachel came with her father's sheep; for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob [k] kissed Rachel, and lifted up his voice, [l] and wept.

12 And Jacob told Rachel that he *was* her father's [m] brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the [n] tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and [o] kissed him, and brought him to his house. [†] And he told Laban all these things.

14 And Laban said to him, Surely thou *art* [p] my bone and my flesh. And he abode with him [‡] the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, [p] I will [s] serve thee seven years for Rachel thy younger daughter.

19 And Laban said, [q] *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, [r] for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my [t] days [s] are fulfilled, that I may go in unto her.

A. M. 2246. B. C. 1758.

h Ch. 24. 14. & 43. 22. According to our established order we cannot do it; nor have we sufficient ability to do it.

i Ch. 24. 15. Ex. 2. 15, 16, &c. Song 1. 7, 8.

k Ver. 15. ch. 33. 4. Ex. 4. 27. Rom. 16. 16.

l Ch. 33. 4. & 45. 14. & 46. 29, 30. Ex. 2. 11, 12. *for* joy.

m Kinsman; nephew, ver. 15. ch. 13. 8.

* Heb. *hearing.*

n Ch. 45. 15. Ex. 4. 27. & 18. 7. Luke 7. 45. Rom. 16. 16.

† He told him the cause of his journey, and what had happened to him by the way.

o My near kinsman, ch. 2. 23. Judg. 9. 2. 2 Sam. 19. 12. Mic. 7. 5. Eph. 5. 30. ch. 13. 8. ver. 14, 15.

‡ Heb. *a month of days.*

p Hos. 12. 12. & 3. 2. ch. 34. 12. Ex. 22. 17.

§ In modern times, and in European society, the father gives a dowery with his daughter; in the times and country of Laban, the father received it for his daughter; a custom still prevalent in Arabia and some other eastern countries. How shall we account for this difference of customs? 1. From the system of polygamy so prevalent in the east, which rendered the proportion of unmarried females inadequate to the number of males, and enabled covetous fathers, like Laban, to make a profitable traffic of their daughters. 2. From the nature of the servile employments to which, even females of rank (such as Rachel, ver. 6.) were appointed. It is evident that, in former times, the wife, in eastern countries, was but a superior servant, or real slave, as she still, down to these days, continues to be, and therefore we can be little surprised that she was purchased as by a master, for whom she was to toil as an inferior, and not endowed as for a husband with whom she was to live as an equal.—*Note.* It was reserved for Christianity, in every country where it has prevailed, to raise the condition of woman to her proper rank in society.—Ed.

q Ps. 12. 2. Is. 56. 11. He was shamelessly covetous.

r 1 Cor. 13. 7. Song 8. 7. Eph. 5. 2.

‖ 1738.

s My seven years' service, ver. 18, 20. ch. 37. 41.

t Judg. 15. 1. ch. 4. 1. & 38. 16.

A. M. 2246. B. C. 1758.

u Judg. 14. 10. John 2. 1, 2.

x Being veiled, ch. 24. 65. & 38. 15. Mic. 7. 5.

y Ch. 16. 1. & 24. 59.

z 1 Cor. 3. 13. & 4. 5.

a Ch. 27. 35. Prov. 11. 31. Judg. 1. 7. Mat. 7. 2.

* Heb. *place.*

b Seven days of marriage feast, Judg. 14. 10.

c Mal. 2. 15. Lev. 18. 18. Mat. 19. 5. 1 Tim. 6. 10.

† The duplicity of Laban in imposing upon Jacob, and now pleading a custom, hitherto unmentioned, or that perhaps never had a being, in justification of it, is utterly to be condemned. The world is full of duplicity, saying one thing and meaning another, promising an act of kindness, while intending an act of injury. Like all other evils it leads to more. First, it divides the concentrated affections of Jacob; then it introduces him to polygamy, this leads to envy between the sisters, to a farther extension of the first evil; and terminates in the slavery of Joseph, and nearly brings the *grey head of Jacob with sorrow to the grave.*—Ed.

‡ 1752.

d Deut. 21. 15. Mat. 6. 24. & 10. 37. John 12. 25. Luke 14. 26.

e Ch. 29. 18. & 30. 22. Ps. 127. 3.

f Ch. 16. 1. & 25. 21. Judg. 13. 2. 1 Sam. 1. 5. Luke 1. 7.

g That is, *see a son*, ch. 29. 32, 33. & 37. 21, 22, 29. & 42. 22, 37, & 46. 8, 9. & 49. 3, 4.

‖ *Son of regard*—as if his mother lamenting the coldness of affection in her husband, which was more ardently turned to Rachel, takes her son as a token, and makes his name a memorial of the *regard* of God towards her, and her hope of obtaining and securing the *regard* of her husband. So speaks Mary, in acknowledgment of Gabriel's message, (Luke 1. 47, 48.)—"My spirit hath rejoiced in God my Saviour. For he hath *regarded* the low estate of his handmaiden."—Ed.

h That is, *hearing*, ch. 34. 25. & 35. 23. & 42. 24. & 46. 10. & 49. 5, 6.

§ 1749.

i That is, *joined*, ch. 34. 25. & 35. 23. & 46. 11. & 49. 5, 6.

* 1748.

k That is, *praise*, ch. xxviii. & 35. 23. & 43. 8, 9. & 44. 18—34. & 46. 12. & 49. 8—12.

† Heb. *stood from bearing.*

22 And Laban gathered together all the men of the place, and made [u] a feast.

23 And it came to pass in the evening, that he took [x] Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* [y] an handmaid.

25 And it came to pass, that [z] in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then [a] hast thou beguiled me?

26 And Laban said, It must not be so done in our [*] country, to give the younger before the first-born.

27 Fulfil her [b] week, and we will give thee [c] this also for the service which thou shalt serve with me yet seven other years.

28 ¶ And Jacob did so, and fulfilled her week; and he gave him [†] Rachel his daughter to wife also. [‡]

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he [d] loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he [*] opened her womb: but Rachel *was* [f] barren.

32 And Leah conceived, and bare a son; and she called his name [g] Reuben: [‖] for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name [h] Simeon.

34 And she conceived [i] again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called [i] Levi.

35 And she conceived [*] again, and bare a son; and she said, Now will I praise the LORD: therefore she called his name [k] Judah, and [†] left bearing.

## CHAPTER XXX.

*Here* (1) *The birth of Dan, Naphtali, Gad, Asher, Issachar, Zebulun, and Dinah:* 9—21. *Rachel bears Joseph:* 22—24. (2) *Jacob, after fourteen years' service, inclines to return to his father: Laban detains him, and, according to his choice, appoints him the spotted cattle and goats, and the brown sheep, for his wages:* 25—36. (3) *Directed by God, Jacob places white-straked rods before the cattle, at the time of their conception, and becomes speedily rich:* 37—43.

CHAP. XXIX. Ver. 23. Leah being veiled, as ch. xxiv. 65. and it being dark, Jacob could not discern the fraud. Thus he who beguiled his brother, and imposed on his dim-sighted father, was now, in like manner, beguiled himself.—— Ver. 31. To punish Leah for consenting to her father's deceit, she was *hated*, that is, less loved than Rachel, ver. 30.

REFLECTIONS UPON CHAP. XXIX.—Behold how cheerful and prosperous the gracious visits of a reconciled God render men! Behold the plainness, humility, and kindness, which once prevailed in the world! How kind is it to assist others unasked; and how unnatural to refuse our relations assistance in the time of their distress! The diligent labourer is worthy of his hire.—Virtuous love brings its own reward along with it. Nothing is irksome when done in fervent affection. With what deliberation ought men to proceed in marriage, even when they are assured of God's blessing on it! How powerful is the abominable influence of a covetous heart. It will make parents to sell their children or prostitute them as harlots, and men to impose upon their nearest friends! How justly God marks the sins of his own favourites in their chastisements; and yet mercifully tries them with disappointments, that the love of creatures may not engross their whole heart! —How little comfort men have ever found in transgressing God's original institution, by taking a plurality of wives! Real marriage-love cannot be divided. Nothing can be heavier to an affectionate wife, than to have her husband's love estranged from her. But readily the Lord takes part with them who have least help in man; and makes up in one thing what he denies to them in another. Let us therefore, like Leah, diligently observe the providence of God, not only in the birth of children, but in every other thing which may befall us; that we may acknowledge it with gratitude, trust him more cheerfully, and praise him to his glory.



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A. M. 2255. B. C. 1749.

AND when Rachel saw that she bare Jacob no children, Rachel [a] envied her sister; and said unto Jacob, Give me children, [b] or else I die.

2 And Jacob's [c] anger was kindled against Rachel; and he said, [d] *Am* I in God's stead, who hath withheld from thee the [e] fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear [f] upon my knees, that I may also [g] have children by her.

4 And she gave him Bilhah her handmaid to [g] wife; and Jacob went in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name [h] Dan.†

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With ‡ great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name [i] Naphtali.

9 When Leah saw that she had [k] left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name [l] Gad.§

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, [l] Happy am I, for the daughters will [m] call me blessed: and she called his name [n] Asher.*

14 ¶ And Reuben went in the days of wheat-harvest, and found [o] mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.†

15 And she said unto her, ‡ *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 ¶ And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.‖

18 And Leah said, [l] God hath given me my hire, because I have given my maiden to my husband: and she called his name [p] Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endowed me *with* a good dowery; now will my husband dwell with me, because I have born him six sons: and she called his name [q] Zebulun.

21 And afterwards she bare a daughter, and called her name [r] Dinah.

22 ¶ And God [s] remembered Rachel, and God hearkened to her, and opened her womb.

23 [t] And she conceived, and bare a son; and said, God hath taken away my [t] reproach:

24 And she called his name [u] Joseph; and said, The LORD shall [x] add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to [y] my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have [z] found favour in thine eyes, *tarry: for* I have learned by experience that [a] the LORD hath blessed me for thy sake.

28 And he said, [b] Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest [c] how I have served [†] thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* [d] increased unto a multitude; and the LORD hath blessed thee [e] since my coming: and now, when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me [f] any thing. If thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and *of* [g] *such* shall be my hire.

33 So shall my [h] righteousness answer for me [i] in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

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a Ch. 37. 11. Num. 11. 29. Ps. 106. 16. Ec. 4. 4. Prov. 27. 4. Gal. 5. 21. 1 Cor. 3. 3. Tit. 3. 3. James 3. 14. & 4. 5.

b Job 3. 2. Prov. 14. 30.

c Eph. 4. 26. Ex. 32. 19.

d Ch. 50. 19. & 16. 2. & 20. 18. & 25. 21. 1 Sam. 2. 5, 6. Ps. 113. 9. & 127. 3. 2 Kings 5. 7.

e Deut. 7. 13. Luke 1. 42.

f To be nursed as my own, ch. 50. 23. Job 3. 12.

g Heb. *be built by her.*

g Concubine, ch. 35. 22. & 16. 3. & 22. 24. & 25. 1, 6.

h That is, *judging*, ch. 49. 16, 17. & 30. 23. & 46. 23.

† 1747.

‡ Heb. *wrestlings of God.* With great earnestness have I and my sister striven for children; and I have got my wish beyond her expectation.

i That is, *my wrestling*, ch. 35. 25. & 46. 24. & 49. 21. called Mat. 4. 13. *Nephthalim.*

k For a time, ch. 29. 35. ver. 17.

l That is, *a troop, or company*, ch. 30. 20. & 46. 16. & 49. 19.

§ 1747.

‖ Heb. *in my happiness.*

m Prov. 31. 28. Luke 1. 48. Song 6. 9.

n That is, *happy*, ch. 30. 26. & 46. 17. & 49. 20.

* 1748.

o Precious fruits, or sweet flowers, Song 7. 13.

† The mandrakes, (in Heb. *Dudaim*) has been very variously described. Some translate the Hebrew *Dudaim*, *violet*, others *lilies*, *jasmines*, *mushroom*, others, *flowers* in general. Abbe Marite thus describes the plant commonly called *mandrake*. "It grows low, like a lettuce, to which its leaves have a great resemblance, except that they have a dark green colour. The flowers are purple. The fruit, when ripe, in the beginning of May, (the wheat harvest in Palestine) is of the size and colour of a small apple, exceedingly ruddy, and of an agreeable odour. Pythagoras denominated it *anthropomorphon*. Theophrastus refers to it, as productive of love. There can be no doubt that in ancient times the plant, commonly called *mandrake*, was in high repute as an ingredient in *philtres* or *love potions*; and, it is not unlikely that some such idea might have occupied the mind of Rachel; who, though a believer in the true God and his promises, was not yet thoroughly clear of the superstition of her country, as especially appears from ch. 31. 34. —Ed.

‡ These contentions chiefly sprang from a desire to have children for increasing the church, and introducing the Messiah.

§ 1747.

‖ Instead of acknowledging her fault, she boasts as if God had rewarded her for it.

p That is, *an hire*, ch. 30. 23. & 46. 13. & 49. 14, 15.

q That is, *dwelling*, ch. 30. 20. & 46. 14. & 49. 13. called *Zabulon*, Mat. 4. 13.

r That is, *judgment*, ch. xxxiv. & 46. 15.

s Ch. 8. 1. 1 Sam. 1. 19, 20. ch. 21. 1.

* 1745.

t *I. e.* barrenness. Barrenness was accounted a great reproach, as it excluded from the honour of increasing Abraham's seed, and of introducing the promised Messiah. Luke 1. 25, 27. 1 Sam. 1. 6. Is. 4. 1.

u That is, *adding*, ch. 35. 24. & xxxvii. xxxix—xlvii. 1. & 49. 22—26.

x Ch. 30. 17.

y Ch. 28. 15. & 29. 3. Heb. 11. 9.

z Ch. 18. 3. & 30. 27. Ex. 3. 21. Num. 11. 11, 15. Ruth 2. 13. 1 Sam. 16. 16. 1 Kings 11. 19. Deut. 1. 9.

a Ch. 30. 3, 23. Ps. 1. 3. Is. 6. 13. & 65. 8.

b Ch. 30. 15.

c 1 Pet. 2. 15, 18. Tit. 2. 9, 10.

† How faithful and successful my service has been, so that I now well deserve to be dismissed.—*Wells.*

d Heb. *broken forth*, ver. 43.

e Heb. *at my foot*, Deut. 11. 10.

f Any stinted wages but what God's providence shall allot me. Ps. 118. 8. Heb. 13. 5.

g Speckled young produced by white dams, ver. 35.

h My just dealing shall appear in the colour of my cattle, Is. 59. 12.

i Heb. *to-morrow*, Ex. 13. 14.

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REFLECTIONS UPON CHAP. XXX.—Sinful marriages have sad consequences. Wives chosen for their beauty often bring a troublesome temper along with them. Envious discontentment, and disappointed pride, make multitudes miserable! Immoderate desire of children, or other created enjoyments, hurry many into fearful disorders! But it is vain ever to expect that happiness from creatures, which can be had only in and from God himself. No love to persons should hinder our detestation and reproof of their sins. Even the godly are apt to fall into snares, laid for them by their near relations. And bad examples are more readily imitated than good ones. If we are once overcome by sin, we are apt to yield to it more easily afterward. Many are more governed by the estimation of the world than by reason or religion. It is very wicked for parents to transmit their quarrels to their children. It is no lessening of our guilt that God brings good out of our evil. People often promise themselves happiness in that which will be their death or ruin. Saints have need to trust their God, as all others may deceive them; and reason to desire their heavenly home, as this world is not their rest. What an advantage to families are servants remarkably pious! How criminal for covetous masters to defraud them.



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34 And [a] Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. †

37 ¶ And Jacob took him [k] rods of green poplar, [l] and of the [l] hazel and [m] chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink, that they should [§] conceive when they came to drink.

39 And the flocks [n] conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked and all the brown in the flock of Laban; and he put his own flocks by themselves, and [‖] put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man [o] increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

A. M. 2289. B. C. 1715.

[a] Laban agreed to this, as he expected that all of these colours agreed upon being removed from the flock, scarce any more such would be produced in it.

† After this verse, in the Samaritan text, is inserted, the angel of God speaking to Jacob in a vision, as Ch. 31. 11—13.

[k] Directed by an angel, ch. 31. 9—11.

[l] The Hebrew word *Libnah* denotes whiteness—hence the *populus alba* or *white poplar* is here meant. It is found in Egypt, Syria, and frequently in Persia.

[l] Heb. *Luz*. ch. 28. 19. (*Luz* is sometimes translated *hazel*, though the hazel was called *Nux Pontica*, on account of its having been transplanted to Italy from Pontus.)

[m] Ezek. 31. 8. (There seems to be no doubt that the plane-tree is the *Armon* of Scripture, as all the Version agree in so considering it. The Hebrew appellation *Armon* comes from a root which signifies *to be stripped*, and agrees very well with the plane where the bark spontaneously peels off.)

§ Heb. *be in heat.*

[n] Ch. 31. 9. Ex. 12. 35, 36.

‖ Lest that should make them bring forth young, like Laban's share.

[o] Ch. 28. 13. & 31. 7, 42. Job 1. 3. Eccl. 2. 7. ch. 13. 2. Ezek. 38. 10.

## CHAPTER XXXI.

(1) *Jacob sets out for Canaan, with all that pertained to him:* 1—21. (2) *Laban pursues and overtakes him:* 22—30. (3) *Jacob charges him with his attempts to injure him in his wages, if God had not prevented it:* 31. (4) *A covenant that he and Laban should maintain mutual friendship; after a solemn sacrifice and feast they part amicably:* 43—55.

AND he heard [a] the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this [b] glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him [c] as before.

A. M. 2289. B. C. 1715.

[a] Ps. 120. 3, 5. & 57. 4. & 64. 3, 4. Ezek. 16. 44. ver. 8, 9. James 3. 8. Job 5. 2. Prov. 14. 20. & 27. 4. Eccl. 4. 4. Tit. 2. 3.

[b] Ps. 49. 16, 17. & 17. 14. ch. 45. 13.

[c] Heb. *or yesterday and the day before*, ch. 30. 27.

3 And the [d] LORD said unto Jacob, [e] Return unto the [f] land of thy fathers, and to thy kindred; and I will be [g] with thee.

4 And Jacob sent and [*] called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath [h] been with me.

6 And ye know, that [i] with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten [k] times; but God [l] suffered him not to hurt me.

8 If he said thus, [m] The speckled shall be thy wages; then [†] all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath taken away [n] the cattle of your father, and given *them* to me.

10 And it came to pass, at the time that the cattle conceived, that I lifted up mine eyes, and saw [o] in a dream, and, behold, the [‡] rams which leaped upon the cattle *were* ring-straked, speckled, and grisled.

11 And [p] the angel of God spake unto me in a dream, *saying*, Jacob. And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grisled: for I have [q] seen all that Laban doeth unto thee.

13 I *am* the [r] God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: [s] now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, [t] *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath [t] sold us, and hath quite devoured also our money.

16 [u] For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of

A. M. 2295. B. C. 1709.

[d] Ch. 35. 1. Ps. 46. 1. & 50. 15. & 91. 15.

[e] Ver. 13. ch. 32. 9.

[f] Canaan, ver. 18. ch. 13. 15. & 26. 3.

[g] Ch. 21. 22. & 26. 24. & 28. 15. & 39. 2. Is. 41. 10. Heb. 13. 5.

[*] The conduct of Jacob in this case forms an admirable example of domestic management. As a husband and father he had *power* to decide upon the movements of his family; but he does not act upon that *power*; but wisely calls his wives into consultation, explains to them his motives, and obtains their full concurrence in his plans.—*Note.* Piety, reason, and affection, should ever be the associates, guides, and balances, of conjugal and parental authority—whilst free and unreserved consultation between husbands and wives, on all their domestic plans, interests, and cares, removes distrusts, promotes confidence, fixes affection, and, under the providence of God, lays the only sure foundation for family comfort and success.—Ed.

[h] To bid me depart, ver. 3, 13.

[i] Ver. 40, 42. Tit. 2. 9, 10. 1 Pet. 2. 18. Eph. 6. 5—8. Col. 3. 22—25.

[k] Often, ver 41. Num. 14. 22.

[l] Ch. 20. 6. Ps. 105. 14, 15.

[m] Ch. 30. 32.

[†] The most part.

[n] Not my fraud, ver. 1.

[o] Ch. 28. 12. Num. 12. 6. Deut. 13. 1. 1 Kings 3. 5.

[‡] Or, *he-goats.*

[p] Christ, ver. 5, 13. ch. 48. 16. & 16. 7—13. & 18. 1, 17.

[q] Ex. 3. 7. Ps. 12. 5. Jer. 5. 4. Lev. 19. 13. Deut. 24. 15. Eph. 6. 9.

[r] Who appeared to thee there, ch. 28. 12, 13.

[s] Ver. 3.

[t] We expect no benefit from our father: he hath dealt with us as if we had been strangers and slaves; and hath converted to his own use the money due to us as portions, and to you as wages.

[t] Ch. 29. 19, 27. ver. 41.

[u] Ver. 5, 9. ch. 30. 33—43.

of their wages! What good words worldly men can give to serve their own ends; and how wise they are for their own carnal interests! But their caution is vain, when God designs to frustrate their purposes; and they often outwit themselves who intend to impose upon others. All agreements ought to be made with great clearness and accuracy, that no stain be thereby occasioned to our character; and, in the use of lawful means to promote our wealth, our trust should be fixed on the promised providence of God. His blessing can quickly increase a little, and make it a great store.

REFLECTIONS UPON CHAP. XXXI.—What stings do riches carry with them, that for them a man is envied of his neighbour! But base-minded indeed are those wretches who are ungrateful, and who reckon temporal wealth the principal glory. What an evil world is this, where the best behaviour cannot secure one's reputation! Too often sour looks deprive families of their best supports. It is a mercy that, in the very crisis of difficulty, God visits and comforts his people: that he never changes, but wills that we should live near to him. When we get worldly blessings in a new covenant channel, they are doubly sweet; and yet when outward mercies increase, we have great need to be stirred up to think of our celestial home. When we have gone safely out under God's direction, we need not fear to return under his care. But how apt are the best to forget the distinguished service of God, unless they be both driven and drawn to it!—How pleasant when married persons dwell together in unity, and do nothing important without mutual consent!—How strong is our affection to idols, when we will rather steal them than want them! and how despicable those deities that can be stolen and hidden among the stuff! God hath in his hand the hearts of all men; and he will continue to rescue his people when upon the brink of ruin, and will restrain their most outrageous enemies.—Bad hearts are pregnant with evil surmises; and, if God hinder their mischievous designs, they readily pretend that they never formed them. Whatever wicked men think



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his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had [o]stolen the [p]images that *were* her father's.

20 And Jacob stole away [q]unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the [r]river, and [s]set his face *toward* the mount Gilead.

22 ¶ And it was told Laban [t]on the third day that Jacob was fled.

23 And he took [u]his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.[§]

24 And [x]God came to Laban the Syrian in a dream by night, and said unto him, [a]Take heed that thou speak not to Jacob [‖]either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, [b]What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, [c]as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and [d]steal away from me, and didst not tell me, that I might have sent thee away [e]with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me [f]to kiss my sons and my daughters? Thou hast now [g]done foolishly in *so* doing.

29 It [h]is in the power of my hand to do you hurt: but the [i]God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen [‖]my gods?

31 And Jacob answered and said to Laban, Because [k]I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before [‖]our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into [m]Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

A. M. 2255. B. C. 1749.

* The mention of the sheep-shearing, and the stealing of the images in the same sentence, renders it extremely probable that these images were superstitiously connected with the safety and prosperity of the flock. And whilst we condemn all superstition as ever the handmaiden or forerunner of idolatry, let us recollect (to humble us) that it has not been confined to ancient times of darkness, but may still be found existing under the full light of christianity. Even in our own days, a *horse-shoe* may still be seen nailed upon the threshold, as a protection against disease in cattle sheds, and even human dwellings; and not unfrequently on the mast of a ship, as a preservative from storm and shipwreck. — *Note.* The comparison of ancient and modern opinions, customs, manners, and events, is often the most efficient key to difficulties of Scripture.—Ed.

v Heb. *teraphim.* These were probably household idols, formed in the likeness of men, which they worshipped and consulted; Judg. 17. 5. & 18. 14. Hos. 3. 4. Ezek. 21. 21. ch. 35. 2. Josh. 24. 2.

† Heb. *the heart of Laban, i. e.* without his knowing it.

‡ Gilead.—Ed.

w Luke 9. 51. 53. Num. 24. 1. 2 Kings 12. 17.

x Ch. 20. 3. 6. Ex. 14. 5, &c. Job 5. 12, 13.

y Kinsfolk, ch. 13. 8. & 24. 27. Ex. 2. 11, 13.

§ On the east of Canaan and west of Padan-aram.

z See ch. 20. 3. Num. 22. 20. 1 Sam. 28. 20.

a Ver. 42. Ps. 105. 14, 15. ch. 24. 50. Is. 37. 29.

‖ Heb. *from good to bad.*

b Ch. 3. 13. & 4. 10. & 12. 18. & 20. 9, 10. & 26. 10. Jos. 7. 19. 1 Sam. 14. 43.

c Falsa, ver. 16. ch. 2. 24.

d Heb. *hast stolen me.*

d Prov. 26. 23—28.

e Ch. 29. 13. Ex. 4. 27.

f Ver. 3, 12. 1 Cor 2. 14.

g Ps. 32. 1. John 10. 10, 11.

h Dan. 2. 47. & 3. 29. & 6. 20, 26.

i Ver. 19. Jer. 10. 11. Judg. 6. 31. & 18. 24. Num. 33. 4. Ex. 12. 12. Jer. 43. 12.

k Ch. 20. 11. Prov. 29. 25.

l Ver. 23. ch. 19. 7. & 13. 8. Acts 4. 19.

m Ch. 24. 29, 67.

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n Ver. 19.

* The objections of unbelievers against the Bible, are generally founded on two false principles. 1. They enumerate all the weaknesses, errors, and sins of the most prominent Scripture characters, as things approved of God, because recorded in his word. 2. Presuming that christians must consequently approve and defend every part of their conduct, they accuse christianity and christians of approving and defending what is evil. Both these assumptions are erroneous in all cases, consequently erroneous in the present example. Rachel was weak, superstitious, and, alas! it may have been, covetous; and, as sin is ever progressive, she succeeded in concealing one fault only by committing another. And, if the Spirit of God, in this, and in similar cases, have not uttered any special sentence of condemnation, it is simply because the law of God is presumed to be so well known, as to require no particular exposition or application.—Ed.

† Heb. *fok.*

o Ch. 18. 12. 1 Pet. 3. 18. & 3. 6. Eph. 6. 1. Lev. 19. 3. Ex. 20. 12.

p Lev. 19. 32. 1 Kings x. 19.

q Lev 15. 19. ch. 18. 11.

r Prov. 28. 1. Eph. 4. 29. Num. 16. 15.

s 1 Sam. 12. 3, 4. 1 Thess. 2. 10. 1 Pet. 2. 12. & 3. 16. Heb. 12. 16. Num. 16. 15.

t Through my care and God's blessing, ch. 30. 27.

u Exod. 34. 2—4.

x Ex. 12. 4. & 22. 10, 11.

y Luke 2. 8. Hos. 12. 12. Heb. 13. 17. 1 Pet. 5. 3.

z Ver. 53. 2 Cor. 11. 29. 1 Cor. 13. 10.

a See ver. 7.

b God whom he feared. ch. 27. 33. Is. 8. 13. Ps. 76. 11, 12.

‡ *Fear* is a state of mind modified by its object. A slave may *fear* a severe taskmaster, a child a tender parent. This modification of the feeling of *fear* arises from the feelings with which it is associated. In the slave it is associated with anticipated severity, in the child with unquestioned love. In the one it is the *fear* of terror, in the other the *fear* of reverence. There is a *fear*, sometimes supposed to be the *fear of God*, which is altogether inconsistent with true religion. It is not, however, the fear of *God*, but the fear of *punishment*. This slavish fear, love casteth utterly out of the heart (1 John 4. 18.) while love cherisheth that godly fear which the Scripture declares to be the very beginning of wisdom, (Prov. 1. 7.)—Ed.

c Ch. 16. 13. & 25. 32. 1 Chr. 12. 17. Ps. 31. 7. Ex. 3. 7.

d Ch. 21. 22. & 26. 31.

e Heap of stones for a memorial, ver. 46, 48, 52.

f Ver. 23, 32, 37, 54.

g That is, *The heap of syn-witnesse*, Heb. 12. 1.

§ i. e. *The heap of witnesses.*

34 Now [n]Rachel had taken the images, and put them in the camel's furniture, and [o]sat upon them. And Laban [p]searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease [q]my lord that I cannot [r]rise up before thee; for [s]the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob [t]was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? [u]set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats [x]have not cast their young, and the rams of thy flock have [a]I not eaten.

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it: of [y]my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; [z]in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus [a]have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages [b]ten times.

42 Except the God of my father, the God of Abraham, and [c]the [‡]Fear of Isaac, had been with me, surely thou hadst sent me away now empty: God [d]hath seen mine affliction, and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, [e]let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a [f]stone, and set it up *for* a pillar.

46 And Jacob said unto his [g]brethren, Gather stones: and they took stones, and made an heap; and they did eat there upon the heap.

47 And Laban called it [§]Jegar-sahadutha; but Jacob called it [‖]Galeed.

48 And Laban said, This heap *is* a witness

of foolish mirth and riotous feasting at the parting of friends, it is ordinarily a token of much coldness or corruption in religion.—Rough and undeserved reproaches provoke even good men and of calm spirits, to vindicate themselves with heat, and to recriminate on their reproachers; and even to utter hasty wishes, which would render them miserable if they took effect. But God can marvellously overrule the rage of men to a most friendly issue. And with meekness and prudence we ought to cherish even the smallest approach towards peace and reconciliation. To forgive and forget injuries, and render good for evil, is truly Christian; and near relations are doubly bound to mutual forgiveness and living in peace. But solemn covenants, amongst all, should be undertaken with the greatest deliberation, and observed with the most heedful attention.



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between me and thee this day. Therefore was the name of it called Galeed; [h]

49 And [i] Mizpah: for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, [k] or if thou shalt take *other* wives besides my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap, and this pillar, unto me, for harm.

53 [l] The God of Abraham, and the God of Nahor, the God of their father, [m] judge betwixt us. And Jacob sware [n] by the [o] Fear of his father Isaac.

54 Then Jacob [†] offered sacrifice upon the mount, and called his brethren [o] to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, [p] and blessed them: and Laban departed, and returned unto his place.

A. M. 2265. B. C. 1739.

h Or, Gilead, ver. 23. Deut. 2. 36. & 3. 16. Josh. 13. 8, 9.

i That is, *A beacon or watch tower*, Hos. 5. 1. Judg. 10. 17. & 11. 11.

k Lev. 18. 18. Mat. 19. 5. with Mal. 2. 5.

l Ch. 17. 7. Ex. 3. 6. Josh. 24. 2.

m See ch. 16. 5.

n Deut. 6. 13. ver. 42. ch. 14. 22. & 21. 24. & 24. 3. & 26. 28.

o A second time God is styled *the Fear of Isaac*. The reason seems to be, that when Isaac thought of God, a holy reverential fear was the predominant feeling of his mind. This is exemplified (ch. 27. 33.)—*Note*. While true religion renovates every man, and the whole man, it may still exhibit a peculiar character in each individual. In one *love*, in another *fear*, in another *zeal*, may be predominant. Every godly principle will be in *existence*, but one in the *liveliest exercise*.—Ed.

† Or, *killed beasts*.

o Ch. 21. 8. & 27. 25. & 26. 30. Ex. 18. 12.

p Ch. 28. 4. Num. 23. 8, 8, 11. Deut. 33. 1. & 32. 26. Acts 26. 4, 5. Ps. 76. 10.

## CHAPTER XXXII.

(1) *A host of protecting angels appear to Jacob*: 1, 2. (2) *He is greatly distressed with the tidings that Esau was marching to meet him with four hundred men*: 3—6. (3) *After dividing his family into two bands, he, by prayer, applies to God for his promised protection*: 7—12. (4) *Directed by God, he sends off a large present of his cattle, in different droves, before the rest, as a present for Esau, to appease him*: 13—21. (5) *Jacob at Peniel, wrestles all night in prayer with God; obtains his blessing, and a change of his name in token thereof*: 22—32.

AND Jacob went on his way, [a] and the angels of God met him.

2 And when Jacob saw them, he said, This *is* God's [b] host: and he called the name of that place [c] Mahanaim.

3 ¶ And Jacob sent messengers before him to Esau his brother, unto the land of [d] Seir, the [e] country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto [e] my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And [†] I have oxen, and asses, flocks, and men-servants, and women-servants; and I have sent to tell my lord, that I may find grace in thy sight.

A. M. 2265. B. C. 1739.

a Ps. 91. 11. & 34. 7. Heb. 1. 14. 1 Cor. 3. 22. Eph. 3. 10.

b Luke 2. 13. 2 Kin. 6. 17. Ps. 34. 7. Dan. 10. 20.

c That is, *two hosts*, or *camps*, Song 6. 13. Josh. 21. 38. 2 Sam. 2. 8, 12. & 17. 24, 26, 27.

d Ch. 14. 6. & 36. 8. Deut. 2. 22.

e Heb. *field*.

e Ch. 4. 7. & 23. 6. ver. 18. ch. 33. 8. Prov. 18. 1. & 6. 3. Luke 14. 11.

† And so will neither burden nor discredit my relations, ch. 30. 43. & 31. 1, 16.

A. M. 2265. B. C. 1739.

f Ver. 8, 11. ch. 33. 1. Amos 5. 19.

g Ps. 20. 7. & 61. 2. & 31. 13. & 56. 4, 5. & 18. 4, 5. & 142. 4. John 16. 33. Acts 14. 22. 2 Tim. 3. 12. 2 Cor. 4. 8, 9.

h Is. 28. 26. Prov. 3. 11. Ps. 112. 5. Mat. 10. 16.

e Jacob's prayer is chiefly characterized by humility in speaking of himself, and an earnest pleading for the fulfilment of promises when speaking of God.—*Note*. Faith does not rest satisfied because God has promised, but presses to the mark for the prize of the high calling of God in Christ. (Phil. 3. 14.)—Ed.

i Ps. 50. 15. & 91. 15. ch. 17. 7. & 31. 53. Ex. 3. 6.

k Ch. 31. 3, 13.

† Heb. *I am less than all*.

l Ch. 18. 27. 1 Sam. 9. 6. Ps. 16. 2. Luke 17. 10.

m Ch. 24. 27. Mic. 7. 20. *i. e.* fulfilment of promises.

n Job 8. 7. & 17. 9. Prov. 4. 18. Ps. 84. 7. & 18. 35. Deut. 3. 18. ver. 5.

o Ps. 16. 1. & 56. 1. & 43. 1. Prov. 18. 10.

p Hos. 10. 14. Deut. 22. 6.

‡ Heb. *upon*.

q Ch. 30. 25—43. Num. 22. 19. 1 Sam. 15. 29. Tit. 1. 2. Heb. 6. 17. 2 Tim. 2. 13.

r Prov. 18. 16. & 17. 8. & 21. 14. & 19. 6. 1 Sam. 25. 27.

s To mitigate his anger by degrees, ver. 20. ch. 43. 3. & Ps. 112. 5. Mat. 10. 18. Prov. 2. 11. Is. 28. 26.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he [f] cometh to meet thee, and four hundred men with him.

7 Then Jacob was [g] greatly afraid and distressed: [h] and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And [e] Jacob said, [i] O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, [k] Return unto thy country, and to thy kindred, and I will deal well with thee:

10 [†] I am not [l] worthy of the least of all the mercies, and of all the [m] truth, which thou hast showed unto thy servant; for [n] with my staff I passed over this Jordan, and now I am become two bands.

11 [o] Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, [p] *and* the mother [‡] with the children.

12 And [q] thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand [r] a present for Esau his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a [s] space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves,

CHAP. XXXII. Ver. 24—28. The Son of God in human form appeared to Jacob, as if he intended to cast him down; but Jacob enabled of God, with bodily, and chiefly spiritual strength, in fervent prayer prevailed over what opposition Christ gave him. To render him sensible of his weakness, Christ disjointed his thigh, 2 Cor. xii. 7; but after encouraging his supplications, he changed his name as a token of bettering his condition. Hence, when the church is represented as infirm, she is called *Jacob*: Amos vii. 2, 5, 8. Isa. xli. 14. but when her valour and excellency are signified, she is called *Israel*; Gal. vi. 16. Thus God gave Jacob strength to overcome, and also the reward and praise of the victory.——Ver. 29. He granted his request, and confirmed the blessings which he had formerly obtained; chap. xxvii. 28, 29. and xxviii. 3, 4, 13—15; and comforted him under the hurt of his thigh, Hos. vi. 1.——Ver. 30. He saw not the divine essence itself, Ex. xxxiii. 20, 23.; but God in human shape in a most familiar and friendly manner. Num. xii. 8.

REFLECTIONS UPON CHAP. XXXII.—What sore trials saints often meet with in the very way which God directs them to take! But seasonable are the visits which God and his angels make to his people in such times of need. May Jesus and his angels so meet me in my way to the Canaan above! Deep-rooted, indeed, is that resentment, which neither length of days can wear out, nor the most submissive yielding assuage; and when what would make a friend rejoice, makes a brother envy and rage! Malicious spirits never forget injuries. Jealousy is cruel as the grave; and in this disordered world power and policy are often with the oppressors. In distress, it is necessary to betake ourselves to prayer, and to join the protection of God with our prudent endeavours; and amidst fear of danger, we ought to trust to, and plead God's promises; and while commemorating our mercies, and conscious of our unworthiness, we must insist on his fulfilment of his word. In danger, it is prudent to present a part, if that can preserve the whole, for peace cannot be bought too dear; and a large present is a good recommendation



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saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will [a] accept of me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took [b] his two wives, and his two women-servants, and his eleven sons, and passed over the ford [c] Jabbok.

23 And he took them, and [d] sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone: and [e] there [f] wrestled [g] a man with him until the breaking [h] of the day.

25 And when he saw that he [i] prevailed not against him, [k] he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, [l] Let me go, for the day [m] breaketh. And he said, [n] I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, [o] Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and [p] with men, and hast prevailed.

29 And Jacob asked *him*, and said, [q] Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? [r] And [s] he blessed him there.

30 And Jacob called the name of the place [t] Peniel: [u] for I have seen God [v] face to face, and my life is preserved.

31 ¶ And as he passed over Penuel, the sun rose upon him, and he [w] halted upon his thigh.

32 Therefore the children of Israel [x] eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

A. M. 2265. B. C. 1739.

[a] Heb. *my face.*

[b] Ch. 33. 18, 22—26. & 29. 21, 25. & 30. 3—24. 1 Tim. 5. 5.

[c] Deut. 2. 37. & 3. 16. Josh. 12. 2.

[d] Heb. *caused to pass.*

[e] Hos. 12. 3. Rom. 8. 26, 27. & 15. 30. Gal. 4. 15. Heb. 5. 7. Eph. 6. 18.

[f] Not the *wrestling* of bodily force to overthrow an antagonist, but the *wrestling* of mental fervour, to obtain a blessing from a superior, (Hosea 12. 4.)—Ed.

[g] Christ, ver. 28, 30. ch. 48. 16. Hos. 12. 3, 4.

[h] Ex. 14. 27. Song 2. 17.

[i] Heb. *ascending of the morning.*

[k] Ch. 19. 22. Is. 41. 14. & 43. 11. Hos. 12. 3, 4. Mat. 13. 29.

[l] 2 Cor. 12. 7. Ps. 30. 6, 7.

[m] Ex. 32. 10. Deut. 9. 14. Is. 45. 11. & 64. 7. Song 7. 5. Luke 24. 29.

[n] Not as if he could not abide the sun rising, as the superstitious vainly imagine concerning spirits; but to try Jacob's faith, by reminding him of his worldly avocations and habits. Jacob's faith triumphs.—Let the sun rise and business call; he will abide in prayer till the blessing is granted.—Ed.

[o] Song 3. 4. Hos. 12. 4. Rom. 8. 37. Luke 18. 1—7. 2 Cor. 12. 8, 9. Heb. 5. 7.

[p] Ch. 35. 10. 2 Kings 17. 34. and it denotes the change of his condition to the better, ch. 17. 5, 15. Is. 62. 2, 4. Rev. 2. 17. 2 Sam. 12. 25. Num. 13. 16. John 1. 42

[q] Ch. 25. 31. & 27. 36. & 31. 36—55. & 33. 4.

[r] Judg. 13. 17, 18. Deut. 29. 29. Prov. 30. 4. Job 11. 7.

[s] God does not choose to tell his people more of himself than they require for support of faith.—Ed.

[t] Ver. 20. ch. 27. 28, 29. & 28. 3, 4, 13, 14. & 48. 3. Hos. 6. 1.

[u] Ch. 28. 19. Judg. 8. 8.

[v] That is, *the face of God.*

[w] Ex. 24. 11. & 33. 11. Num. 12. 8. Deut. 5. 24. & 34. 10. Ex. 33. 20, 23. Judg. 13. 22. & 6. 22, 23. 2 Cor. 3. 18. & 4. 6. John 1. 14. Gal. 1. 16. Eph. 1. 17.

[x] 2 Cor. 12. 7, 9. Ps. 38. 17. ver. 15.

[y] To perpetuate the memory of this honour done to Jacob.

A. M. 2265. B. C. 1739.

[a] Ch. 32. 7, 16.

[b] Giving the dearest most opportunity to escape.

[c] John 10. 4, 11, 15.

[d] Ch. 18. 2. & 32. 4. Prov. 6. 3. Luke 14. 11. Eccl. 10. 4.

[e] This seems to mean that Jacob, on approaching his brother stopped at intervals and bowed, and then advanced and bowed again, until the seventh bow brought him near to his brother. This was a mark of profound respect, nor need we suppose there was any simulation of humility in it, for it was, and is, customary for elder brothers to be treated by the younger with great respect in the East.

[f] Prov. 18. 7. & 21. 1. Ps. 34. 4. Luke 15. 20. ch. 32. 28. & 48. 20. & 45. 2.

[g] Heb. *to thee.*

[h] Ch. 30. 2. 1 Sam. 1. 27. Ruth 4. 13. Ps. 127. 3. Is. 8. 18. Heb. 2. 13.

[i] Heb. *What is all this band to thee?*

[k] Ch. 32. 13—20.

[l] Heb. *much.*

[m] Ch. 27. 38. Eccl. 4. 8. Prov. 30. 15.

[n] Heb. *be that to thee that is thine.*

[o] Our kind meeting is very comfortable, and a token of God's favour to me, Ps. 41. 11.

[p] Present, ch. 32. 13—20. Josh. 15. 19. 1 Sam. 25. 27. & 30. 26. 2 Kings 5. 15. 2 Cor. 9. 5, 6.

[q] Heb. *all*, Rom. 8. 31, 32. 1 Tim. 4. 8. 1 Cor. 3. 21, 22. Phil. 4. 12, 18.

[r] To Seir, where I may requite thy kindness.

[s] Prov. 12. 10. Is. 40. 11. Ezek. 34. 15, 16, 23—25.

[t] Heb. *according to the foot of the work, &c. and according to the foot of the children.*

## CHAPTER XXXIII.

*(1) While Esau draws nigh, Jacob so marshals his family, that the best beloved might most readily escape, if violence should be offered:* 1, 2. *(2) Esau meets Jacob in the kindest manner:* 3—15. *(3) Esau returning to Mount Seir, Jacob crosses Jordan to the westward; and at Shalem purchases a field, and erects an altar for the worship of God:* 16—20.

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he [a] divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph [a] hindermost.

3 And he passed [b] over before them, [c] and bowed himself to the ground seven times, [†] until he came near to his brother.

4 And Esau ran to meet him, and [d] embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those [‡] with thee? and he said, [e] The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, [f] What [g] *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have [h] [g] enough, my brother; [a] keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as [b] though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my [i] blessing that is brought to thee; because God hath dealt graciously with me, and because I have [k] enough. And he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us [†] go, and I will go before thee.

13 And he said unto him, My lord knoweth that [l] the children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according [‡] as the cattle that goeth before me and the

to a worldly mind; since apparent courage and confidence in a man's goodness lay him under a kind of obligation to show it.—They who would prevail in temptations, must first wrestle with God in prayer. If he exercise us with sore trials, we may depend on him, that as our days are, so shall our strength be. A deep sense of our insufficiency gives our faith occasion to take more firm hold of Christ—God loves importunate prayers; and perseverance therein will be crowned with victory. How pleasant to have our hearts, and names, and all things made new! Such memorials of remarkable fellowship with God are honourable and pleasing; and even children may look back upon their parents' mercies, as upon their own, with regard and thankfulness.—Let me here ask myself, What experience have I had of the ministration of God's angels? In what instances have I broken the bones with a soft answer, and pacified strong wrath with a gift in the bosom? What promises, spoken to my heart, have I pleaded at the throne of grace? What nights or days have I spent in wrestling with God, in behalf of myself, my family, my country, or the church of God? What blessings and answers of peace have I obtained? Where are those *Bethels*, and *Peniels*, in which God Almighty hath appeared unto me, and I have seen him in the person of Jesus Christ, 'as it were face to face,' and been preserved?

Reflections upon Chap. XXXIII.—It is prudent to keep out of view whatever might revive old quarrels; and humble submission powerfully mollifies offended pride. Cheerfully may we wait the issue of that which hath been committed to God. He often makes the issue of our trials much better than our fears suggested; and easily he mollifies the most fierce and froward heart. How sweet in itself, and what a token of a pious soul is it to view all that we have as the gifts of our gracious God! What a distinguished mercy it is to obtain the answer of our prayers, and to recover the favour of offended friends! And how inconsiderable the wants, and great the wealth, of those who have God their portion and guard-



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children be [m] able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now [*] leave with thee *some* of the folk that *are* with me. And he said, [†] What needeth it? let me [n] find grace in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

17 ¶ And Jacob journeyed to [o] Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called [‡] Succoth.

18 ¶ And Jacob came [p] to Shalem, a city of [§] Shechem, which *is* in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city.

19 And he [q] bought a parcel of a field, where he had spread his tent, at the hand of the children of [r] Hamor, Shechem's father, for an hundred [‖] pieces of money.

20 And he erected there an [*] altar, and called it [*] El-elohe-Israel.

A. M. 2269. B. C. 1735.

m Is. 40. 11. Mat. 9. 15, 17. Mark 4. 38. Rom. 15. 1. 1 Cor. 3. 2. & 9. 19—22.

* Heb. *set or place.*

† Heb. *Wherefore is this?*

n Ch. 32. 11. & 47. 25. Ruth 2. 13. 1 Sam. 25. 8. 2 Sam. 16. 4. allow me to go alone.

o Not Ex. 13. 20. but Judg. 8. 5.

‡ That is, *Booths.* (*Tents* or *booths.* It seems to be recorded as a singular circumstance, that Jacob erected booths for his cattle. His motive does not appear; but it was, and is, unusual in the East, to put the flocks and herds under cover. They remain night and day, winter and summer, in the open air.)

p John 3. 23. & 4. 5. Acts 7. 16.

§ Called Acts 7. 16. *Sychem.*

q Josh. 24. 32. ch. 23. 16. Acts 7. 16.

r Called Acts 7. 16. *Emmor.*

‖ Or, *Lambs.*

s See ch. 8. 20. & 12. 7. & 13. 18. & 21. 33.

* That is, *God, the God of Israel.*

## CHAPTER XXXIV.

*Jacob's troubles from his children begin.* (1) *Dinah is defiled by Shechem:* 1—5. (2) *Shechem and Hamor earnestly solicit her in marriage; and Jacob's sons deceitfully propose that they and all their subjects should be circumcised:* 6—18. (3) *Hamor and Shechem persuade their subjects to be circumcised, and themselves set the example:* 19—24. (4) *While these Canaanites are sore of their circumcision-wound, Jacob's sons, particularly Simeon and Levi, Dinah's full brethren, murder them, and seize on their substance, to the great grief of their father:* 25—31.

A. M. 2272. B. C. 1732.

AND [a] Dinah the daughter of Leah, which she bare unto Jacob, [b] went out to see the daughters of the land.

2 And when [c] Shechem the son of Hamor the Hivite, prince of the country, [d] saw her, he took her, and lay with her, and [*] defiled her.

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake [o] kindly unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, [f] Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field; and Jacob [†] held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob, to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were

a Ch. 30. 21. & 46. 15.

b Tit. 2. 5. Prov. 7. 11. ch. 38. 12. 1 Tim. 5. 13. Jer. 2. 33. Prov. 9. 6. & 15. 20.

c Ch. 33. 19. & 10. 17.

d Ch. 6. 2. Job 31. 1. Prov. 13. 20. Mat. 5. 28.

* Heb. *humbled her.*

o Heb. *to her heart,* Is. 40. 2. Hos. 2. 14.

f Ch. 21. 21. Judg. 14. 2.

† The habitual wisdom of Jacob appears in making no decision till he had consulted his sons.—*Note.* Parental government is undoubtedly a monarchy; yet in monarchy the most absolute, "in the multitude of counsellors there is safety." The sooner parents prudently begin to treat their children as their companions and their counsellors, the sooner will they be prepared to act their part wisely in private and public life.—Ed.

A. M. 2272. B. C. 1732.

* A sensitive regard to family honour, when conjoined with personal purity of principle and conduct in all its members, is one of the most important public feelings, and one of the surest indices of public morals. That this noble sentiment may, when disentangled from religion, produce deceit and violence, as in the case of Jacob's sons, (ver. 13 & 25,) is no charge against the sentiment itself; but rather an admonition to cherish it in conjunction with that fear of God without which every human principle of morals is either too weak to ensure its observance, or speedily degenerates into some specious vice.—Ed.

g Deut. 21. 21. Josh. 7. 15. Judg. 19. 23. & 20. 6. 2 Sam. 13. 12, 13. Prov. 7. 7.

h Where purity and honour ought to flourish, Ps. 93. 5. Ex. 19. 5, 6. 1 Pet. 2. 9.

i Deut. 23. 17. Eph. 5. 3. Col. 3. 5. 1 Cor. 6. 18. & 10. 8. Heb. 13. 4.

k Ch. 6. 2. & 26. 34, 35. & 27. 46. Deut. 7. 3.

l Ch. 17. 9. & 20. 15.

m Ch. 33. 15. & 18. 3.

n Ch. 29. 18. & 31. 41. & 34. 33. Ex. 22. 16, 17. Deut. 22. 28, 29. 1 Sam. 18. 25.

† Among barbarous people and in the early history of every nation which afterwards became civilized, the father of a girl, in relinquishing her to a husband, conceives he has a right to receive a compensation for losing the benefit of her services, as well as for the trouble and expense of bringing her up and providing for her wants. The antiquity of this usage will appear from many passages in the book of Genesis; although the only instance in which a provision for the female is overlooked, is that of Jacob's engagement with Laban.

o Never intending to give him Dinah to wife, Ps. 12. 2. Prov. 12. 13. 19. Job 13. 4, 7. Is. 59. 13. Mic. 7. 2.

p Gen. 17. 11. 2 Sam. 1. 20. Josh. 5. 9. Thus religion is pretended to promote wickedness, as 2 Sam. 15. 7. 1 Kings 21. 9. Mat. 2. 8, 13. & xxiii.

q And so the more easily persuaded the people, Gen. 41. 40. 2 Kings 5. 1.

r Gen. 23. 17. Prov. 31. 23. Ruth 4. 1.

grieved, and they were [*] very wroth, because he had wrought [g] folly in [h] Israel in lying with Jacob's daughter; which thing [i] ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And [k] make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you:

10 And ye shall dwell with us: and the land shall be [l] before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, [m] Let me find grace in your eyes, and what ye shall say unto me I will give.

12 [n] Ask me never so much [†] dowery and gift, and I will give according as ye shall say unto me; but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father [o] deceitfully, and said, (because he had defiled Dinah their sister,)

14 And they said unto them, We cannot do this thing, to give our sister to one that is [p] uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* [q] more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto [r] the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if

ian! A heart truly Christian is open and generous: but, if we have enough of our own, we ought civilly to refuse needless obligations, though we should never be behind in acts of civility. Parents ought to manifest a most affectionate regard for their families, and especially to take care of their young ones. Perils of dangers escaped deserve a thankful remembrance; and, wherever saints have houses, there God must be worshipped as their God and their glory. O, my soul, never fear that any thing is too hard for the Lord! but always think, and speak, and act, as one whose God is JEHOVAH, and who follows peace with all men, and holiness! Never, therefore, let houses and booths for cattle have the preference of an altar for the Lord. We must not expect earthly enjoyments at free cost, because we have the heavenly so; but let the faith of God, as my own God, and the God of my seed, be rendered familiar to my heart and life; and then contentment, and patient expectation, will lead me cheerfully through all.

REFLECTIONS UPON CHAP. XXXIV.—Into what scenes of guilt and misery do the pride, the vanity, and lust of young persons often plunge themselves and their relations! One sin naturally makes way for another: and young women, who are given to gadding abroad, rarely maintain their chastity. Yet it is but just that such as have defiled young women should espouse them in marriage, and repair their outward injury, though they cannot lessen their guilt before God. How readily the affairs of a family run wrong, when parents' authority is so low that they must stand in awe of their children! How often heathens show more respect to parents, in point of their marriage, than many professed Christians! Men's rage at one sin frequently issues in their doing what is still worse—in making religious pretences the mean of accomplishing the most devilish villanies; or in pretending public welfare in order to obtain private ends. The hopes of gain will carry some men a great way in religion; and yet, after all, they lose their aim:



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every male among us be circumcised, as they *are* circumcised.

23 [a] *Shall* not their cattle, and their substance, and every beast of theirs, *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city: and every male [t] was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were [u] sore, that two of the sons of Jacob, [x] Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and [y] slew all the males.

26 And they slew Hamor and Shechem his son with the [*] edge of the sword, and took Dinah [†] out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and [z] spoiled the city, because [a] they had defiled their sister.

28 [b] They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* [‡] in the house.

30 ¶ And Jacob said to Simeon and Levi, [c] Ye have troubled me, to make me to stink [d] among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, [e] Should he deal with our sister as with an harlot?

## CHAPTER XXXV.

(1) *Jacob removes from Shechem to Beth-el, after purging his family from their idols:* 1—6. (2) *At Bethel he builds an altar to God; buries Deborah, and enjoys a visit from God:* 7—15. (3) *Rachel dies; Reuben commits incest with Bilhah:* 16—26. (4) *Jacob comes to Hebron to his father Isaac, who dies ten years before the going down to Egypt:* 27—29.

A. M. 2272. B. C. 1732.

AND God [a] said unto Jacob, Arise, go up [b] to Beth-el, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, [c] Put away the strange gods that *are* among you, and [d] be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who [e] answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob [f] all the strange gods which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob [g] hid them under the oak which *was* by Shechem.

5 And they journeyed: and [h] the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to [i] Luz, which *is* in the land of Canaan, (that *is*, Beth-el) he, and all the people that *were* with him.

7 And [k] he built there an altar, and called [l] the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

8 ¶ But [m] Deborah, Rebekah's nurse, died, [*] and she was buried beneath Beth-el [n] under an oak: and the name of it was called [†] Allon-bachuth.

9 ¶ And God [o] appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 [‡] And God said unto him, [p] Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel [§] shall be thy name: and he called his name Israel.

11 And God said unto him, [q] I *am* God Almighty; be fruitful, and multiply: a nation and a company of nations shall be of thee; and kings shall come out of thy loins:

12 [r] And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And [s] God went up from him in the place where he talked with him.

14 ¶ And Jacob [t] set up a pillar in the place where he talked with him, *even* a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

15 And [‖] Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but a [*] little way to come [u] to Ephrath: and Rachel travailed, and she had [x] hard labour.

17 And it came to pass, when she was in

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A. M. 2272. B. C. 1732.

[a] Ps. 91. 15. & 50. 1. ch. 31. 3. 48. & 32. 14. Deut. 32. 36.

[b] Ch. 28. 10—20. & 31. 13. & 27. 43.

[c] Ex. 20. 3, 4. Josh. 24. 15, 23. Judg. 10. 16. 1 Sam. 7. 3. 2 Cor. 6. 15, 16. 1 John 5. 21. Acts 14. 15. 1 Cor. 10. 7.

[d] Ex. 19. 10, 14. Jude 23. Ps. 51. 2, 7. Ezek. 36. 25. Eccl. 5. 1. 2 Cor. 7. 1. Heb. 10. 22.

[e] Ch. 28. 12, 13. Is. 30. 19. Ps. 91. 15. & 50. 1. & 105. 1—5.

[f] All their idols, monuments, or instruments of idolatry, Hos. 2. 13. Ex. 32. 3, 4. Deut. 7. 5, 25. Judg. 8. 24, 27.

[g] Ex. 32. 20. Josh. 24. 26. Judg. 9. 5.

[h] Ex. 15. 14. & 23. 27. Deut. 11. 25. Josh. 2. 9, 11. 1 Sam. 14. 7. 2 Chr. 14. 14. & 17. 10. with ch. 34. 30.

[i] Ch. 12. 8. & 28. 19, 22.

[k] Ch. 28. 22. Eccl. 5. 4, 5.

[l] Ch. 28. 19, 22. Ex. 17. 15. Judg. 6. 24. Ezek. 48. 35.

[m] Ch. 24. 59.

[*] 1730.

[n] 1 Sam. 31. 13. Josh. 24. 33.

[†] That is, *the oak of weeping*, Judg. 2. 5.

[o] Ch. 28. 13. & 31. 3, 11. & 32. 1, 28. & 33. 1.

[‡] Thus he assured him, that as he had prevailed over Esau, so he should prevail over those of whom he was now afraid, and over every difficulty.

[p] Ch. 32. 28. 2 Kin. 17. 34.

[§] The reason of this second investiture with the name of *Israel*, seems probably to be, that either Jacob himself, or his family had refrained from using it. —*Note.* Believers, like Jacob and his family, are oftentimes negligent of the use, and unmindful of the privilege of the *new name*. Believers "were by nature *children of wrath, even as others*," (Eph. 2. 3;) But, "Behold what manner of love God has bestowed, that they should be called, through faith, (Gal. 3. 26.) the *children of God*." (1 John 3. 2.)—Ed.

[q] Gen. 17. 1. & 18. 14. & 28. 3, 4, 14. & 6. 3, 4. & 17. 6. & 18. 10. & 15. 5. & 18. 18. & 22. 17. & 32. 12. & 46. 3. Ex. 1. 7. Num. 1. xxvi. 1 Sam. to 2 Chr.

[r] Ch. 12. 7. & 13. 15, 17. & 15. 18. & 26. 4, 24. & 46. 4. Ex. 3. 8. Josh. vi—xxi. to Neh. xiii.

[s] Ch. 17. 22 & 11. 5. Judg. 13. 20. & 6. 21. Luke 24. 31.

[t] Ch. 28. 18, 19. Ex. 17. 15. 1 Sam. 7. 12.

[‖] He renews the memorial of his faith and thankfulness, as God had done his promise.

[*] Heb. *a little place of ground.*

[u] 1 Chr. 2. 19. Ps. 132. 6. Mic. 5. 2. Mat. 2. 1, 15, 16.

[x] Ch. 3. 16. 1 Tim. 2. 15.

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for the profane reception of the seals of God's covenant issues most surely in just and inevitable ruin. Nothing is so treacherous or cruel that indulged malice will not attempt. But it is still worse when children, after plunging their parents into disgrace and danger, add to their grief by an insolent justification of their conduct. Let parents restrain their children from idle visits and foolish amusements; let them retain their proper authority; let them transact marriages with candour and self-denial,—if they wish to be happy.

CHAP. XXXV. Ver. 1. He was to go thither to build an altar for sacrifices of thanksgiving, for deliverances received, and to strengthen his faith in God's protection against present fears, ch. xxxiv. 30.——Ver. 2. Their outward purification was to be attended with internal purification of their heart from idols, or from cruel dispositions.——Ver. 7. He had formerly called it *Beth-el, i. e.* the house of God. Now, to attest his experience of God's fulfilment of his promises, he calls it *El-beth-el, i. e.* the God of Bethel.

REFLECTIONS UPON CHAP. XXXV.—Alas! how apt are the best of saints to forget their Bethel-enjoyments, and their Bethel-vows, till the Lord by his providence shuts them up, and by his word reminds them of them! And yet how precious are such visits, and how fixed and lasting ought to be our care in maintaining intimate fellowship with God, when once we have attained it! What corruptions and idols have need to be purged from the best hearts and families on earth, especially before solemn approaches to God! for let us always remember, there is no acceptable drawing near to God without having on Jesus' righteousness and grace, nor with allowed sin in the heart; and sins must be put away with a resolu-



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hard labour, that the midwife said unto her, Fear not; thou shalt [y] have this son also.

18 And it came to pass, as her soul [z] was in departing, (for she died,) that she called his name [*] Ben-oni; but his father called him [a] Benjamin.

19 And Rachel died, and was buried in the way to [b] Ephrath, which *is* Beth-lehem.

20 And Jacob [c] set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond [d] the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and [e] lay with Bilhah, his father's concubine: and [†] Israel heard *it*. Now [f] the sons of Jacob were twelve.

23 ¶ The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph, and Benjamin.

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali.

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These *are* the sons of Jacob, which were born to him [g] in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto [h] Mamre, unto the city of Arba, (which *is* Hebron,) where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were an hundred and fourscore years.

29 [i] And Isaac gave up the ghost, [‡] and died, and [k] was gathered unto his people, *being* old and full of days; and his sons Esau and Jacob [l] buried him.

A. M. 2375. B. C. 1729.

y Ch. 30. 24. 1 Sam. 4. 20.

z Ch. 35. 1. 1 Sam. 4. 20, 21.

* i. e. *the son of my sorrow.*

a i. e. *the son of the right hand, very dear,* Ps. 80. 17.

b Josh. 19. 15. Mat. 2. 1, 18. Mic. 5. 2.

c 1 Sam. 10. 2. 2 Sam. 18. 17, 18.

d Mic. 4. 8. Luke 2. 8.

e Ch. 49. 4. 1 Chr. 5. 1. 2 Sam. 16. 22. 1 Cor. 5. 1.

† In the note on ch. 34. 7. the importance of a sensitive regard to family honour was remarked; but the necessity of conjoining it with personal purity was added. Reuben, through the power of the one sentiment, family honour, practises deceit, and joins in revenge, slaughters a whole city; while, for want of the other, personal religion, he is himself guilty of a crime as foul as that which he avenged, with this additional aggravations, that he offends not against a stranger but a father. *Note.* We must not mistake indignation against one sin, for spiritual hatred of all sin; nor zeal for a favourite virtue, as zeal for the glory of God.—Ed.

f Ch. 29. 31—35. & 30. 5—24. ver. 18. ch. 46. 8—27. & 49. 1—28. Ex. 1. 1—5. & 6. 14—16. Num. 1. 11. &. & xxvi. Deut. xxxiii. Josh. xiii—xxi. 1 Chr. 2. 1, 2. & 27. 16—22. & 12. 23—40. Ezek. 48. 1—28. Rev. 7. 4—8.

g Except Benjamin, ver. 18. ch. 28. 20. & 28. 2. & 31. 18.

h Ch. 13. 18. & 14. 13. & 18. 1. & 23. 2. Jos. 14. 15—15. & 21. 11. 2 Sam. 2. 1, 3, 11. & 5. 1, 3, 5.

i Ch. 27. 1. & 25. 7, 8. & 3. 19. Eccl. 12. 5, 7. Job 5. 26.

‡ 1716.

k Ch. 25. 8.

l Ch. 23. 19, 20. & 25. 9. & 49. 31.

A. M. 2245. B. C. 1759.

a Not Ex. 2. 18. Num. 10. 29.

f Ch. 35. 29. ver. 6.

d 1715.

g Heb. *souls.* Ezek. 27. 13. Rev. 18. 13.

h Ch. 25. 83. & 32. 3. Deut. 2. 5. Thus he gave up Canaan to Jacob.

i Ch. 13. 6. & 17. 8. & 28. 4.

k Ver. 20. ch. 32. 3. & 14. 6, 22. Josh. 24. 4. 1 Chr. 4. 42. 2 Chr. 20. 10, 23. Ezek. 35. 2—7. Deut. 2. 5. where he had long dwelt before Isaac's death.

† Heb. *Edom.*

‡ The mountains of Seir lay on the east and south of the Dead Sea, and the country extended itself from thence to the Arabian Gulf. In Abraham's days the Horites, who were the descendants of Seir, had the possession of this region; and therefore we may suppose, that after the departure of Jacob, Esau, who, according to the prediction concerning him, was to "live by his sword," expelled the old inhabitants, and made himself prince thereof, before his brother returned from Mesopotamia.

l Ver. 3, 4. 1 Chr. 1. 35.

m 1 Chr. 1. 36. ver. 15, 16.

n Jer. 49. 7. Amos 1. 12.

§ Or, *Zephi.*

o Ver. 22. 1 Chr. 1. 39.

p Perhaps not the father of the Amalekites, ch. 14. 7. Ex. 17. 8, 14. Deut. 25. 17. 1 Sam. xv.

q 1 Chr. 1. 37. ver. 17.

r Ver. 2. 5, 18. 1 Chr. 1. 35.

s 1 Chr. 1. 39. ver. 18.

‖ The word *Duke* literally signifies a *Leader*; an appropriate title for the chieftains of such a migratory people as the Edomites originally were, (see ver. 8.) and of such a warlike people as they afterwards became.—Ed.

t Esau's grandchildren were lords or princes in mount Seir, Ps. 37. 35. Job 21. 8.

u Ver. 4, 14, 18.

x Ver. 4, 15.

y Ver. 5, 14. 1 Chr. 1. 35.

## CHAPTER XXXVI.

(1) *Of Esau's wives and children,* 1—8: *and of his grand-children, and their dignity:* 9—19. (2) *Of the Horites, from whom the Edomites took the country, and with whom they intermarried and so embraced the heathen religion:* 20—30. (3) *Of some kings, either Horites or Edomites, who reigned in Idumea before and while the children of Israel were in Egypt, and of the dukes who succeeded them:* 31—43.

NOW these *are* [a] the generations of Esau, who *is* Edom.

2 Esau [b] took his wives of the daughters of Canaan; [c] Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3 And [d] Bashemath, Ishmael's daughter, sister of Nebajoth.

A. M. 2288. B. C. 1716.

a Ch. 22. 17. & 25. 24, 26. & 27. 39, 40. 1 Chr. 1. 35.

b Ch. 26. 34. & 9. 25.

c Or, *Basbemath,* ch. 26. 34. It seems Judith was dead.

d Ch. 28. 9. & 25. 13.

4 And Adah bare to Esau Eliphaz; and Bashemath bare [e] Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah. These *are* the sons of Esau, which were born unto him [f] in the land of Canaan.

6 ¶ [g] And Esau took his wives, and his sons, and his daughters, and all the [g] persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and [h] went into the country from the face of his brother Jacob.

7 [i] For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in [k] mount Seir: Esau *is* Edom.

9 ¶ And these *are* the generations of Esau, the father of [†] the Edomites, in mount Seir. [‡]

10 These *are* the names of Esau's sons: [l] Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 [m] And the sons of Eliphaz were [n] Teman, Omar, [§] Zepho, and Gatam, and Kenaz.

12 And [o] Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz [p] Amalek: these *were* the sons of Adah, Esau's wife.

13 And [q] these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 And these were the [r] sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* [s] dukes [‖] of the sons of Esau: the [t] sons of Eliphaz the first-born *son* of Esau; [u] duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek. These *are* the dukes *that came* of Eliphaz in the land of Edom: these *were* the sons of Adah.

17 And these *are* [x] the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These *are* the dukes *that came* of Reuel in the land of Edom: these *are* the sons of Bashemath, Esau's wife.

18 And [y] these *are* the sons of Aholibamah,

tion never to return to them. How much better to pay our vows too late than never! What deaths, what disorders, may we expect to meet with on earth! But surely it is a mercy much to be esteemed, that our forgetfulness of God doth not make him forget his kindness or promises to us. He often sweetens our past troubles, and prepares us for future ones, with the manifestations of his favour; and his sweetness never changes, even when the family, the wives, the children, or other created enjoyments, which we have so impatiently desired, prove deathful or distressing to us. Ah! how plainly men's sins are written on their judgments: and how infatuated they must be who think so little of death, amidst so many births, deaths, and graves, which all warn us of it! May our hearts be set upon our Christ, our family, our house eternal in the heavens! An old age on earth is so filled up with sins and troubles, that it is scarcely worth coveting.——But in the now deceased Isaac let me behold my Redeemer! how often promised! how earnestly desired! how long expected! how supernatural! and how gladdening to angels and men was his birth! How maliciously was He, the Father's only begotten Son, hated, mocked, and persecuted by his Jewish brethren, at the expense of their ejection from the church of God! With what cheerfulness he assumed our nature, bore our sins and punishments, bore his cross, and laid down his life a ransom for men, that he might render the everlasting covenant a new testament in his blood, and purchase all spiritual blessings for us! Being raised from death, he is espoused to a chosen church, chiefly consisting of Gentile sinners; and his blood, his prayers, and his power produce a most numerous offspring of spiritual and professed seed. But how great is his glory at his Father's right hand! and he will be glorious in the church below, where he digs the wells of salvation, to give drink to his people, notwithstanding the envy of a carnal world. For a time, what a struggle between his Jewish and Gentile church, till at last the former, rejecting their birthright, and forfeiting their blessing, were cast out, and the latter became the highly favoured, but much afflicted people of God!

REFLECTIONS UPON CHAP. XXXVI.—Let me remark that if men sin wilfully,



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Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah, the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, (who *is* Edom,) and these *are* their dukes.

20 ¶ [s] These *are* the sons of Seir the Horite, who inhabited the land; [t] Lotan, and Shobal, and [u] Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan. These *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and [b] Heman; and Lotan's sister *was* [c] Timna.

[d] 23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah and Anah: this *was that* Anah [e] that found the [†] mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and [f] Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; [g] Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and [h] Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of [i] the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan. These *are* the dukes *that came* of Hori, among their [k] dukes in the land of Seir.

31 ¶ And these *are* the [‡] kings that reigned in the land of Edom, [l] before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned [‖] in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of [m] Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of [n] Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Mazrekah reigned in his stead.

37 And Samlah died, and Saul of [o] Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ [p] And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram. These *be* [q] the dukes of Edom, according to their habitations in the land of their [r] possession: he *is* Esau, the father of [s] the Edomites.

## CHAPTER XXXVII.

*The history of Joseph.* (1) *The hatred of his brethren against him:* 1—4. (2) *His dreams:* 5—11. (3) *Sold to the Ishmaelites and Potiphar:* 12—36. (4) *Jacob's grief for his supposed death:* 31—35.

AND Jacob dwelt in the land [a] wherein his father was a stranger, in the land of Canaan.

2 These *are* [b] the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's [c] wives: and Joseph brought unto his father their [d] evil report.[†]

3 Now Israel [e] loved Joseph more than all his children, because he *was* the [f] son of his old age: and he made him a [g] coat of *many* [‡] colours.

4 And when his brethren saw that their father loved him more than all his brethren, [h] they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph [i] dreamed a dream, and he told *it* his brethren; and they [j] hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your [k] sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, [l] Shalt thou indeed reign over us? or shalt thou indeed have

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A. M. 2236. B. C. 1768

[s] 1 Chr. 1. 38—42. ch. 14. 6. Deut. 2. 12, 22. ver. 22—30.

[t] 1913.

[u] Ver. 2, 24.

[b] 1 Chr. 1. 39.

[c] Ver. 12.

[d] 1 Chr. 1. 40. or Alian-Shophi.

[e] He either, by coupling asses and horses, procured mules, Lev. 19. 19. or attacked gigantic Emims, Deut. 2. 10. or discovered hot baths.

[†] The consecutive mention of finding the *Mules*, and finding the *Asses*, seems to fix the meaning of the passage to Mules. These animals, conjoining the fleetness of the horse with the hardihood of the Ass, are, on several occasions, mentioned in Scripture. See particularly 1 Kin. 10. 25. where they form a part of the royal presents or tributes to Solomon; Ezek. 27. 14. where, in time of deepest need, their peculiar qualities were called out for the temporal salvation of God's people; and Is. 66. 20. where they are prophetically employed for the restoration of Israel to his own land, and the introduction of that blessed period when "all flesh shall come to worship before the Lord." They are said to have been *found*, as a specimen of the many valuable discoveries which we owe not to man's sagacity and experiment, but to the wisdom and beneficence of divine providence. Nor let it be supposed unworthy of inspiration to record such a fact. Whatever benefit God bestows deserves a record in the history of providence and the heart of man.—Ed.

[f] 1 Chr. 1. 41. ver. 2, 5, 14, 18.

[g] Or, Amram, 1 Chr. 1. 41.

[h] Or, Jakan. 1 Chr. 1. 42.

[i] 1 Chr. 1. 41, 42. ver. 20—28.

[k] Dukedoms, Is. 23. 8. Dan. 7. 17, 23. 2 Kin. 11. 19.

[‡] Moses, being a prophet, knew there would be kings over Israel, and prophetically anticipates the time of their reign.—Ed.

[l] Ps. 92. 7. & 37. 34, 38. with Hab. 2. 3, 4. Ps. 102. 24. & 144. 13. Deut. 32. 5. & 17. 14, 15. 1 Chr. 1. 43—51.

[‖] About 1900 or 1760.

[m] Is. 34. 6. & 63. 1. Amos 1. 12.

[n] Job 2. 11. Jer. 49. 7. Amos 1. 12. with ver. 11.

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A. M. 2236. B. C. 1768.

[o] Gen. 10. 11.

[p] 1 Chr. 1. 51—54.

[q] Ver. 15, 18, 19, 30. Ex. 15. 15. Num. 20. 14.

[r] Ver. 7, 8. Deut. 2. 5. Ps. 78. 4. with ch. 37. 1. Ps. 105. 12, 13.

[s] Heb. *Edom*, ch. 25. 30.

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A. M. 2276. B. C. 1728.

[a] Heb. *of his father's sojournings*, ch. 17. 8. & 28. 4.

[b] History of what befell him in his posterity, ch. 2. 4. & 5. 1. & 6. 9. & 10. 1.

[c] Concubines, ch. 30. 22, 25, 26. & 30. 4, 9.

[†] It is no just charge against Joseph that he brought an evil report of his brethren. Had he carried it out of malice, however true, it had been so far evil; but brought from a desire that parental advice might effect reformation, it was both justifiable and right.—Ed.

[d] How wickedly they lived; and how ill they used him.

[d] John 13. 23. & 3. 23.

[e] Ch. 44. 20. & 30. 22.

[f] Judg. 8. 30. 2 Sam. 13. 18. Ps. 45. 13, 14.

[‡] Or, *pieces*.

[g] Ver. 5, 20—24. John 7. 7. & 15. 18, 19. Tit. 3. 3. 1 John 2. 11. & 3. 10, 12. & 4. 20.

[h] Ch. 41. 1. Num. 12. 6. 1 Kings 3. 5. Dan. 2. 2. & 4. 5. Judg. 7. 13, 14. Ps. 25. 14. Amos 3. 7.

[i] Ver. 4, 8. ch. 40. 23. John 17. 14.

[k] Ch. 42. 6. & 44. 14. This signified, that while they procured corn they should humble themselves before him.

[l] 1 Sam. 10. 27. & 17. 28. Luke 19. 14. Heb. 10. 29.

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they may expect their name to be tainted with infamy, for the purpose of God must stand firm amidst all the changes upon earth. How Esau, of his own accord, removes from Canaan, leaving that land of promise to the proper heirs; and that where Christ is not concerned, God contemns the persons and families of men, however dignified, and cuts short the account. Earthly honours are not much to be coveted, since wicked men have ordinarily the first and largest share of them; and they who join themselves with heathens may expect to be held by God as such. We must wait with patience for the fulfilment of God's promises, for promised privileges come often slowly, however certainly; and while the heirs of promise live in distress and want in this world, the heirs of the curse often attain great power and wealth.

CHAP. XXXVII. Ver. 29, 34: *Rending* the upper garments was an emblem of rending the heart; Joel ii. 13. and was used at funerals; 2 Sam. iii. 31. or upon the news or sight of any great calamity; Job i. 20. and ii. 12. 2 Sam. i. 11. Josh. vii. 6. or in token of sorrow for sin; Joel ii. 13. Ezra ix. 3, 5. or of detestation of it; 2 Kings xviii. 37. and xix. 1. Mat. xxvi. 65. Jer. xxxvi. 24. Acts xiv. 13, 14. —— Ver. 34. Wearing *sackcloth* was another common badge of grief among Jews and heathens; 2 Sam. iii. 31. 1 Kings xx. 31. and xxi. 27. 1 Chron. xx. 16. Neh. ix. 1. Is. xxxvii. 1, 2. Rev. xi. 3.

REFLECTIONS UPON CHAP. XXXVII.—How dangerous it is for parents to mark their partial regard to children in finery of apparel, or in any other manner; for the Lord chiefly tries his people in the most tender points; and our trials are frequently rendered doubly heavy in respect of the instruments which Providence uses to accomplish them. How devilish must be the nature of envy, that can make excellency, nay, the favour of God, a reason of the most bitter hatred and bloody cruelty, and can repay the most affectionate love with deliberate murder! But evil-doers commonly hate such as labour to reform them. How often young men's dreams of prosperity make them overlook the trouble that is in the way to it! And



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dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he [m] dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; [n] and, behold, the sun, and the moon, and the eleven stars, made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked [*] him, and said unto him, What *is* this dream that thou hast dreamed? Shall I, and thy [†] mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren [o] envied him; [‡] but his father [p] observed the saying.

12 ¶ And his brethren went to feed their father's flock in [q] Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And [r] he said to him, Here *am I.*

14 And he said to him, Go, I pray thee, [s] see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to [t] Shechem.

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence: for I heard them say, Let us go to [u] Dothan. And Joseph went after his brethren, and found them in Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, [v] they conspired against him to slay him.

19 And they said one to another, Behold, this [‖] dreamer cometh!

20 [x] Come now therefore, and let us slay him, and cast him into some pit, and we will say, [y] Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 ¶ And [z] Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands [*], to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they [a] stripped Joseph out of his coat, *his* coat of *many* colours that *was* on him;

24 And they took him, and cast him into [a] [b] pit: and the pit *was* empty, *there was* no water in it.

25 And they [c] sat down to eat bread: [†] and they lifted up their eyes and looked, and, behold, a company of [d] Ishmeelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, [e] What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us [f] sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother, *and* our flesh. And his brethren [‡] were content.

28 Then there passed by [g] Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, [h] and sold Joseph to the Ishmeelites for [§] twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit: and he rent his clothes:

30 And he returned unto his brethren, and said, The child [‖] *is* not; and I, whither shall I go?

31 ¶ And [k] they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father, and said, This have we found: know now whether it *be* [‖] thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an [‖] evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons, and all his [m] daughters, rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And the [n] Midianites sold him into Egypt, unto Potiphar, an [*] officer of Pharaoh's, *and* [†‡] captain of the guard.

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A. M. 2276. B. C. 1728.

m Ver. 7. ch. 41. 25, 32.

n Ch. 44. 18. & 46. 29. & 47. 12. & 50. 15—21. *i. e.* Jacob and his whole family should depend on him.

* Partly through ignorance, and partly in policy, to lessen the hatred of his brethren.

† Rachel, Joseph's mother, was now dead, (chap. 30. 24. & 34. 19.) but the custom of the Jews and of other nations, concedes the title of *mother*, to one who is not really a mother, but merely the wife of a father.—Ed.

o Ch. 26. 14—16. Eccl. 4. 4. Acts 7. 9. Jam. 4. 5. & 3. 14—16. Tit. 3. 3.

‡ In verse 8. we are told, his brethren *hated* Joseph for the dream that he told them; now they *envy* him for the attention he excites in his father. *Envy* being interpreted by its meaning, signifies a standing in any one's way; with a desire to impede, disappoint, or injure—with a malignant, yet tormenting satisfaction, when evil wishes or projects succeed, and a suicidal mortification when they are defeated. It is Satan's great agent in the children of disobedience. Jam. 4. 5. Eph. 2. 2. —Ed.

p Luke 2. 19, 51. Dan. 7. 28. ch. 26. 35.

q Ch. 33. 18. & 34. 2—30.

r Eph. 6. 1—3.

s Heb. *see the peace of the brethren*, &c. ch. 41. 16. Luke 10. 40. Jer. 38. 7. 2 Sam. 18. 29.

t It stood about sixty miles northward of Hebron; and here Jacob's sons were in danger, on account of their late murder of the Shechemites.

u 2 Kin. 6. 13. It stood near Shechem and Samaria.

v Ps. 109. 4. & 105. 25. Luke 20. 14.

‖ Heb. *Master of dreams.*

x Ps. 64. 5. Prov. 1. 11, 12, 16. & 27. 4. Tit. 2. 3. 1 John 3. 12.

y 1 Kings 13. 24. 2 Kings 2. 24. Prov. 10. 16. & 28. 13.

z Ch. 42. 22. & 50. 22.

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A. M. 2276. B. C. 1728.

* Though God afterwards overruled the hatred of his brethren for good; this, by no means justifies what may be called the benevolent duplicity of Reuben. An open, honest, fearless, pathetic remonstrance might, humanly speaking, have prevailed with his brothers, and spared himself future grief. Good may come out of evil, but we never should speak a falsehood to promote truth, nor do evil that good may come.—Ed.

a Ver. 3, 31, 32. & 42. 21. Ps. 22. 16. Mat. 27. 28.

b Jer. 38. 6. Zech. 9. 11.

c Ps. 14. 4. Esth. 3. 15. Amos 6. 6.

† Lord what is man! Behold the sons of Jacob *hating* a brother who had done them no evil, *envying* a brother because God portended him good—murdering a brother in purpose, and preparing to break a father's heart with sorrow. Yet, in the midst of all, they sit down to eat bread! But passion blinds the eyes, hardens the heart, and sears the conscience. —*Note.* The deeds of men differ in comparative enormity; but every heart is desperately wicked till its evil is mortified, (Rom. 8. 13.) and its nature renewed (Rom. 12. 2.) by the Spirit of God.—Ed.

d Ch. 25. 16, 18. & 31. 23. & 43. 11. Jer. 8. 22.

e Rom. 6. 21. Ps. 30. 9. ch. 4. 10. 2 Sam. 1. 16.

f Mat. 16. 26. Ex. 21. 16. Neh. 5. 8.

‡ Heb. *hearkened.*

g Ch. 39. 1. Judg. 6. 3. Or, Medanites.

h Ps. 105. 17. Acts 7. 9. Mat. 26. 15. & 27. 9.

§ About 2*l.* 6*s.* sterling.

i Ver. 20. ch. 42. 13, 36. Jer. 31. 15.

k Prov. 29. 13. Ps. 10. 15.

‖ Not *our brother's*, but *thy son's* coat.—*Note.* Sin always chooses a word least calculated to disturb conscience.—Ed.

l Ch. 44. 28. Prov. 14. 15. 1 Kings 13. 24. 2 Kings 2. 24. John 13. 7.

m Ch. 30. 22—24. & 31. 43.

n Ch. 25. 1—6. ver. 28.

* Heb. *Eunuch, chamberlain, courtier, officer.*

† Heb. *Chief of the slaughtermen*, or *executioners.*

‡ Or, *chief marshal*, see ch. xxxix.

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no less frequently is the fond indulgence of parents repaid with grief, or with the most unnatural cruelty. But notwithstanding every seeming hinderance, the Lord's gracious designs, and promises to his people, shall be exactly accomplished: while they, who mock at his intimations of his purpose, will but expose themselves to shame. God's providences indeed often appear darkest when the deliverance is at hand. He makes the common events of providence to become critical for the purposes of his glory; and so overrules wicked men as to make one sin a restraint from a greater, and bitter disappointments to issue in mercy. To what an amazing pitch of insensibility do crying sins stupify the conscience! Seldom is a crime committed but a lie is framed to conceal it—so natural to men is a lying spirit! Immoderate love is often followed with obstinate and immoderate sorrow; and yet many of our bitterest griefs are founded upon mistaken imaginations. But shall I not here also turn aside, and behold Jesus the Lamb of God! Was he not the darling of his Father? Did not his Father invest him with the robes of manhood and of mediatory office? Did not his brethren of Judah hate him for his faithful reproofs, for his prediction of his own future greatness, and on account of the distinguished regard shown to him by his Father? How astonishing his kindness, in coming into the world to seek and to save that which was lost? And yet, when he came, how ungratefully was he driven into Egypt! how basely betrayed! sold for the price of a slave! and delivered into the hands of sinners to be crucified!



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## CHAPTER XXXVIII.

*The history of Judah.* (1) *His rash marriage with an accursed Canaanitess, and the unhappy death of his two eldest sons after their marriage with Tamar, another Canaanitish maid:* 1—11. (2) *Tamar decoys Judah into incest; which issued first in his rage against Tamar as an adulteress, and next in confusion to himself, on account of his being the occasion of, and partner in, her guilt:* 12—26. (3) *From this incestuous mixture proceeded twins, Pharez and Zarah, by whom the numerous tribe of Judah was chiefly built up:* 27—30.

A. M. 2269. B. C. 1735.

AND it came to pass at that time, that Judah [a] went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah [b] saw there a daughter of a certain Canaanite, whose name *was* [c] Shuah; and he took her, and went in unto her.

3 And she [*] conceived, and bare a son; and he called his name Er.

4 [d] And she [†] conceived again, and bare a son; and she called his name Onan.

5 And she yet again [‡] conceived, and bare a son; and called his name Shelah: and he was at [*] Chezib when she bare him.

6 And [f] Judah took a [§] wife for Er his firstborn, whose name *was* Tamar.

7 And Er, Judah's first-born, was [g] wicked [‖] in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go [h] in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should [i] not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, [k] lest that he should give seed to his brother.

10 And the thing which he did [l] displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, [m] Remain a widow at thy father's house till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren *did.*) And Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah, Judah's wife, died: [*] and Judah was [n] comforted, and went up [o] unto his sheep-shearers to [p] Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his sheep. [†]

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in [q] an open place, which *is* by the way to [r] Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, [s] Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, [t] What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock. [u] And she said, Wilt thou give *me* a pledge till thou send *it?*

18 And he said, What pledge shall I give thee? And she said, [x] Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her; and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand; but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* [y] openly by the way-side? And they said, There was no harlot in this *place.*

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place.*

23 And Judah said, Let her take *it* to her, lest we [z] be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ [*] And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she *is* with child by whoredom. [a] And Judah said, Bring her forth, and let her be [b] burnt. [†]

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more [c] righteous than I; because that I gave her not to Shelah my son. And he [d] knew her again no more. [‡]

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[a] Prov. 12. 23. & 9. 6.

[b] See ch. 6. 2. 4. & 24. 3. 2 Cor. 6. 14.

[c] 1 Chr. 2. 3. ch. 46. 12.

[*] Cir. 1733.

[d] Num. 26. 19.

[†] Cir. 1732.

[‡] Cir. 1731.

[e] Achzib, Josh. 15. 44. Mic. 1. 14.

[f] Ch. 21. 21. & 24. 3.

[§] Cir. 1721.

[g] Num. 26. 19. ch. 12. 12. & 19. 13. & 46. 8.

[‖] The special wickedness of Er is not recorded; but his father being still an impenitent fratricide, so far as intention — the friend of an unprincipled man (chap. 26. 26.) and the husband of an idolatress, we need not be surprised at the character of the son. In some exemplary manner *the Lord slew him*, therein commencing that series of afflictions which softened Judah's heart, and brought him back to God. Contrast his unfeeling cruelty to his [illegible]er (verse 32.) with his generous devotedness (chap. 44. 33, 34.) and can we entertain a doubt that *old things had passed away* from his heart, and *all things had become new.*—ED.

[h] Deut. 25. 5—10. Lev. 18. 16.

[i] Deut. 25. 6. Ruth 1. 11. & 4. 10.

[k] James 4. 3. & 3. 14, 16. Prov. 27. 4. Tit. 3. 3. Job 5. 2.

[l] 2 Sam. 11. 27. Prov. 14. 22. Jer. 44. 4.

[m] Lev. 22. 13.

[*] Cir. 1718.

[n] Ch. 24. 67.

[o] 1 Sam. 25. 7, 8. 36. 2 Sam. 13. 23—28, 39.

[p] Josh. 15. 57. or 57. & 19. 43. Judg. 14. 1. ver. 1.

[†] 1717.

A. M. 2267. B. C. 1717.

[q] Prov. 7. 12. Jer. 3. 2. Ezek. 16. 25.

[r] Josh. 15. 57. & 19. 43. Judg. 14. 1. ver. 11, 12.

[s] 2 Sam. 13. 11.

[t] Ezek. 16. 33. Deut. 23. 18.

[u] Luke 16. 9. ver. 24.

[x] Luke 15. 22. Jer. 22. 24. ver. 25, 26.

[y] Or, *in Enaim*, ver. 14.

[z] Heb. *become a contempt*, Prov. 6. 33. 2 Sam. 12. 9.

[*] He looked on her as a blot and a burden to his family.

[a] Mat. 7. 1, 2.

[b] Ch. 20. 3, 7, 9. Deut. 22. 23, 24. Lev. 21. 9. Jer. 29. 22, 23. Rom. 2. 1. & 14. 22. 2 Sam. 12. 5, 7.

[†] Judah, as an independent pastoral prince, exercises the power of life and death. The death of *burning* pronounced against Tamar would, at first sight seem to indicate a high moral sense of propriety, and deep abhorrence of sin, while on closer examination we discover, that, it may merely indicate an intense feeling of injury and desire of revenge (compare ch. 34. 7, 25.) In the present instance the culprit is guilty of one sin, the judge of two —the violation of his promise (ver. 14.) and the very sin which he so rigorously condemns.—ED.

[c] 1 Sam. 24. 17. 2 Sam. 24. 17. He occasioned her sin, tempted to it, and was partner in it.

[d] Ch. 4. 1. 1 Pet. 4. 2, 3. Job 40. 4, 5. & 24. 31, 32. 2 Sam. 16. 22. & 20. 3.

[‡] A candid acknowledgment of his past sin, is the first symptom of Judah's repentance, his faithful avoidance of his sin in future, marks his consistent sincerity.—ED.

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CHAP. XXXVIII. Ver. 1. Whether this marriage of Judah took place immediately after, or rather before, the selling of Joseph, is not absolutely certain. —— Ver. 8. According to this patriarchal custom, afterwards enacted into an express law of God (Deut. xxv. 5, 6.), the first-born was accounted legal son and heir to the deceased brother, and the rest of the children reckoned his who begot them. Ver. 9. His sin was extremely heinous, not only as it proceeded from envy of his brother's honour, and contempt of the promised seed, but as it was horrid and unnatural in itself. Nor, till the last judgment, will it appear what guilt of this nature hath been committed among mankind, nor how fearfully God hath punished the same.

REFLECTIONS UPON CHAP. XXXVIII.—Unhallowed and over-hasty marriages often issue in fearful and numerous mischiefs; and such sins in parents are punished by the like in their children. The lusts of the flesh issue in terrible plagues and untimely deaths. And extremely foolish is their choice, who dare to purchase a momentary enjoyment of their lust by exposing themselves to everlasting torments in hell. How tremendous the sovereignty of God in marking out men for objects of his distinguished vengeance against sin! And empty professors of the true religion are generally fixed upon for this purpose. At what an easy rate do most men part with their true honour and salvation, while they are mightily concerned about their temporal interests or worldly securities! Temporal loss and worldly shame weigh more with them than sin, with all the damnation which attends it. So deceitful indeed is sin, that hardened sinners are sometimes the most severe against



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27 ¶ And it came to pass, in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, † How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called ‡ Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah.

A. M. 2287. B. C. 1717.

w Cir. 1717.

† Or, *Wherefore hast thou made this breach against thee?*

a 1 Chr. 2. 4. Mat. 1. 3.

‡ That is, *a breach.*

f The rising or returning. These births were typical of the Jewish and Gentile churches. The Jews had the first access to Jesus Christ and his grace, but drew back through unbelief; while the Gentiles, powerfully determined of God, embraced the promises and Saviour, Luke xv. Mat. xi. Rom. 9. 30—32. & 10. 3, 21. Acts 13. 26—48. And, when the fulness of the Gentiles shall come in, the Jews shall return, and be born to the Lord; Rom. 11. 11—26.

## CHAPTER XXXIX.

*The history of Joseph.* (1) *A slave in Potiphar's family; but prospered of God:* 1—6. (2) *His mistress repeatedly solicits him to adultery; he detests and avoids it, as a horrid ingratitude to his master, and a heinous offence to his God:* 7—12. (3) *She falsely charges him, and he is cast into prison:* 13—20. (4) *The keeper of the prison makes Joseph overseer of the other prisoners:* 21—23.

A. M. 2276. B. C. 1728.

AND Joseph was brought down to Egypt; [a] and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And [b] the [*] LORD was with Joseph, and he was a prosperous man; and he was [c] in the house of his master the Egyptian.

3 And his [†] master [d] saw that the LORD *was* with him, and that the LORD [e] made all that he did to prosper in his hand.

4 And Joseph [f] found grace in his sight, and he served him; and he made him [g] overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass, from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for [h] Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 [i] And [k] he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was *a* [l] goodly *person*, and well-favoured.

7 ¶ And it came to [*] pass after these things, that his master's wife [m] cast her eyes upon Joseph; and she said, Lie [n] with me.

8 But he [o] refused; and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand:

9 *There* [p] *is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: [q] how then can I do this great wickedness, and sin against God?

10 And it came to pass, as [r] she spake to Joseph day by day, that he hearkened not unto her, [s] to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* [t] none of the men of the house there within.

12 And she [u] caught him by his garment, saying, Lie with me: and [x] he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to [y] mock us; he came in unto me to lie with me, and I cried with a [*] loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she [z] laid up his garment by her until his lord came home.

17 And she spake unto him according to these words, saying, [a] The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master [b] heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that [c] his wrath was kindled.

20 And Joseph's master took him, and [d] put him into the prison, a place where the [†] king's prisoners *were* bound: and he was there in the prison.

21 ¶ [‡] But the LORD was [e] with Joseph, and

A. M. 2288. B. C. 1718.

a Ch. 37. 28. Ps. 105. 17.

b Ver. 21. ch. 21. 22. & 26. 24. Acts 7. 9, 10. Ps. 91. 15. & 1. 3. 1 Sam. 3. 19. & 18. 14.

* "The Lord was with him," seen by faith, feared by his word, *feared* as a judge, *loved* as a benefactor, *trusted* as a friend."—Ko.

c 1 Cor. 7. 20, 24. 1 Tim. 6. 1. Tit. 2. 9, 10.

† The advantage of a faithful servant is great, the blessing of a religious servant is greater. Joseph's conduct not only opens his master's eyes to see his *moral*, but his understanding to acknowledge his *God*."—Ko.

d Mat. 5. 16. Phil. 2. 15, 16.

e Ch. 30. 27. ver. 2. ch. 21. 22. Ps. 1. 3.

f Prov. 16. 7. Neh. 2. 4, 5. see ch. 18. 3.

g Prov. 27. 18. & 14. 35. & 22. 29. & 17. 2. ch. 24. 2.

h Ch. 30. 27. Acts 27. 24. 2 Sam. 6. 11, 12. with Ps. 72. 17. & 91. 6. Eph. 1. 3.

i Potiphar took care for nothing but to eat his victuals, Is. 22. 13. & 56. 12. 1 Cor. 15. 32. or ch. 43. 32.

k Luke 12. 17. & 16. 10. ver. 23.

l 1 Sam. 16. 12. Acts 7. 20. ch. 29. 17.

‡ 1718.

m Mat. 5. 28. 2 Pet. 2. 14.

n Prov. 7. 13. & 2. 16. & 5. 3. Jer. 3. 3. Ezek. 16. 25, 26, 34.

o Prov. 1. 10. & 5. 23. & 2. 16. & 5. 3—6. & 7. 5, 25.

p Ch. 24. 2. 1 Cor. 4. 2. Tit. 2. 10.

q John 3. 9. ch. 42. 18. & 20. 6. Neh. 5. 15. Lev. 6. 2. Job 31. 23. Ps. 51. 4. Heb. 13. 4.

r Jer. 5. 3. ver. 8. Prov. 2. 16. & 5. 3. & 7. 5, 13. & 6. 25, 26. & 9. 14, 16.

s 2 Tim. 2. 22. 1 Pet. 2. 11. Prov. 1. 15. & 6. 8. 1 Cor. 15. 33. 1 Thess. 5. 22. 1 Tim. 5. 14.

t Job 24. 15. Prov. 9. 17. Eph. 5. 3, 12.

u Prov. 7. 13. Eccl. 7. 26. see ver. 8, 10.

x 2 Tim. 2. 22. 1 Pet. 2. 11. Prov. 1. 15. & 5. 8. 1 Cor. 15. 33.

y Disgrace, Ps. 120. 2. 2 Cor. 6. 8. Prov. 10. 18. Ps. 35. 11. & 55. 3.

* Heb. *great.*

z Jer. 4. 22. Tit. 2. 5. Ps. 37. 12, 32.

a Ps. 52. 2—4. & 55. 3. & 120. 2, 3. 1 Kings 18. 17. Mat. 26. 65.

b Prov. 29. 12. 2 Thess. 2. 11.

c Ch. 4. 5, 6. Prov. 6. 34, 35.

d 1 Pet. 2. 19, 2 Tim. 2. 9. Ps. 105. 18, 19. ch. 40. 15. & 41. 14. Dan. 3. 21, 22.

† This continued imprisonment, followed by the deliverance of the butler first, and finally of Joseph, indicates a high degree of legal civilization amongst the Egyptians at this period. In a despotic government they would all have perished at the first ebullition of anger."—Ko.

‡ This is the second instance of Joseph's extraordinary success, or, as the world would call it, *good fortune.* The scripture traces his progress to a higher source. "The Lord was with him, showed him mercy, gave him favour." The character of Joseph from his youth, was one of extreme transparency, if we may so speak: became one of unmingled honesty to man, and unfeigned piety towards God. Temporal success God may deny to his dearest child (Heb. 12. 6.) Yet still, piety towards God is the surest way to permanent favour and prosperity."—Ko.

e See ch. 21. 22. ver. 2. Dan. 6. 22. Is. 43. 2. & 41. 10. Rom. 8. 31, 32, 37. ch. 49. 22, 24. 1 Pet. 4. 14—16. & 3. 13, 14, 17.

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their fellow, but less guilty, offenders! and malice against their persons puts on the cloak of zeal against their sins. O what a mercy, if such be brought to a timely sense of, and return from, their sinfulness at last! Especially ought we to exercise much tenderness and compassion towards such as we have tempted into sin. But is any thing so astonishing, as that this enormous wickedness, this unnatural incest, should be made by JEHOVAH the distant means of the incarnation of his only begotten Son! Behold how—where sin had abounded and reigned unto disorder, shame, and death—grace reigns, through righteousness, unto inconceivable honour, and everlasting life, by Jesus Christ our Lord!

REFLECTIONS UPON CHAP. XXXIX.—What need we have of humble hearts—for who knows how low and debased God may make our lot on earth!—But the advantage of God's presence and favour is in every condition chiefly to be desired. If he be with us, we shall be well wherever we are. His blessing makes rich and honoured; and without it all our labours are in vain. Godly and faithful servants are an inestimable treasure; and such as are wise will not fail to esteem and prefer them. Providential smiles are often but inlets to fearful and strong temptations, or to grievous and lasting distresses. But to what horrid lengths, in the most shameful wickedness, will such go as have once broken through the natural restraints of common modesty!—abandoned themselves, they can use the most shameless endeavours to draw others into sin. A fiery furnace is less to be feared than a beautiful abandoned woman. Flight is the only preservative from violent temptations to uncleanness: and surely it is better to hazard our life than to wound our conscience. But, in such most ensnaring temptations, a deep sense of the evil of sin, as offensive to God, and injurious to man, is the only thing that will effectually prevent compliance.—But how hard to obtain protection from a lying tongue! The best of men have been accused of the most atrocious crimes. And there is a great readiness in men to believe an evil report, especially against the professors of religion.—Here the most improbable story gains easy credit. How often guilt is honoured, and innocence oppressed and punished! Yet let me not be weary in well-doing, or in resisting unto blood, striving against sin; for the bitterest sufferings, with a good conscience, are to be preferred to all the pleasures of sin. Though persecutors should be deaf to my plea, there is one, JEHOVAH, who seeth and judgeth. In his time he will vindicate my character, and plead my cause. No



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showed him mercy, and [f] gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison [g] committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, [h] and *that* which he did, the LORD made *it* to prosper.

A. M. 2293. B. C. 1718.

[f] Ex. 3. 21. & 11. 3. & 12. 36. Ps. 105. 44. Prov. 16. 7. Dan. 1. 9.

[g] 1 Sam. 3. 20. Ps. 37. 3, 11. ver. 6, 7.

[h] See ver. 3, 5.

## CHAPTER XL.

(1) *Two of Pharaoh's servants are committed to prison, and so become witnesses of Joseph's extraordinary conduct:* 1—4. (2) *Their dreams—Joseph interprets them:* 5—19. (3) *His interpretation is verified in the hanging of the chief baker, and the restoration of the chief butler to his office:* 20—22. (4) *In the foresight of the butler's preferment, Joseph recommends his case to him:* 14, 15 *: but in vain:* 23.

AND [a] it came to pass after these things, *that* the [b] butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was [c] wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the [d] prison, the place where Joseph [e] *was* bound.

4 And the [e] captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 ¶ And they [†] [f] dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* [g] sad.

7 And he asked Pharaoh's officers, that *were* with him in the ward of his lord's house, saying, [‡] Wherefore look ye *so* sadly to-day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, [‡] *Do* not interpretations [i] *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a [k] vine [l] *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

A. M. 2293. B. C. 1718.

[a] Ex. Esth. 6. 1.

[b] Cup-bearer, ver. 13. Neh. 1. 11.

[c] Prov. 16. 14. & 19. 12. & 27. 4.

[d] Ch. 39. 20—23.

[e] *Had born.*

[†] 1717.

[f] Ch. 20. 3. & 41. 11. & 42. 1—7 & 37. 5—10. Judg. 7. 13, 14. Dan. ii. iv. vii. viii. Mat. 27. 19. Job 8. 12, 13. & 20. 5. Num. 12. 6.

[g] Ch. 41. 8. Dan. 2. 1, 3. & 4. 5. & 7. 28. & 8. 27.

[h] 1 Sam. 1. 8. 2 Sam. 13. 14. John 20. 13. Judg. 18. 24.

[‡] Joseph loses no opportunity of speaking for the true God. Would that all Christians had, in this respect, grace, simplicity, and courage to follow his example! —ED.

[i] Ch. 41. 16. Ps. 8. 10. Dan. 2. 28. & 4. 8. & 5. 12. Ps. 22. 14. Amos 3. 7.

[k] Ch. 37. 7, 10. Judg. 7, 13. Dan. 4. 13.

§ One ancient author asserts that the vine did not grow in Egypt, but authors of equal credit, describe it as cultivated abundantly, and its frequent occurrence in the ornaments of the subterranean tombs, amidst familiar objects, seems to put the matter beyond dispute.—ED.

A. M. 2293. B. C. 1717.

[l] The fresh juice of grapes, or other fruits pressed out, and mingled with water, without fermentation, forming a *sherbet*, is still a favourite drink in warm eastern climates.—ED.

[l] Signify, ch. 41. 26. Ez. 18. 11. 1 Cor. 10. 4.

[m] Ver. 20—22.

[n] Or, *reckon*, Ps. 3. 3. Jer. 52. 31.

[o] 1 Sam. 25. 31. 1 Cor. 7. 31.

[p] Ch. 37. 28. without my father's knowledge or consent.

[q] Ch. 14. 13.

[r] Ch. 39. 6—18, 20. Deut. 5. 24. John 10. 32. Acts 24. 13, 15, 20. & 25. 10, 11.

[†] Or, *full of holes.*

[‡] Or, *reckon thee, and take thy office from thee.*

[s] Deut. 21. 22. Prov. 30. 17.

[t] Ver. 13, 19.

[u] Mat. 14. 6. Esth. 1. 3. see ch. 21. 8.

§ That "we take no note of time, but from its *loss*," is a just and striking observation. A *birthday* attained is really the *loss* of a unit from the sum of our years. Then how comes such a loss to be an occasion of congratulation and of feasting? Chiefly because worldly-minded men seldom retrace the "time *past* of their lives," (1 Pet. 4. 3.) or anticipate that portion of the future when they must give "account to him who (1 Pet. 4. 5.) is ready to judge the quick and the dead," but rather think it "strange" (1 Pet. 4. 4.) if Christian converts "run not with them to the same excess of riot." But how may a Christian observe a birthday? Pharaoh furnishes a useful lesson. 1. He employed his birthday in reviewing the affairs of his household; one servant, found innocent, he restored; another, found guilty, he condemned. So, a duty neglected, should by the Christian, be seasonly resumed, a sin discovered, be unreservedly mortified. 2. A year *lost* from the amount of a Christian's natural days, should be so much *gained* to his experience of the grace of God. 3. The loss of the past, should lead him to "walk circumspectly, redeeming," improving, putting to the highest price, "the time, because the days are evil." Eph. 5. 16. 4. Let the anniversary of our natural birth, remind us that "unless we be born *again*," we can neither *see*, nor *enter into* the "kingdom of God." John 3. 3, 5.—ED.

[x] Or, *reckoned*, 2 Kings 25. 27.

[y] Jer. 52. 32. Acts 20. 27.

[z] Eccl. 9. 15, 16. Amos 6. 6. Ps. 105. 19.

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and [m] pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches [l] *are* three days.

13 Yet [n] within three days shall Pharaoh [o] lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But [p] think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was [q] stolen away out of [q] the land of the Hebrews; and here also have [r] I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three [†] white baskets on my head:

17 And in the uppermost basket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days.

19 Yet within three days shall Pharaoh [‡] lift up thy head from off thee, and shall [s] hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass [t] the third day, *which was* Pharaoh's [u] birth-day, [t] that he made a feast unto all his servants: and he [x] lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker; [y] as Joseph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joseph, but [z] forgat him.

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prison can exclude his presence. He will certainly give me my reward in heaven, and perhaps part of it in a prison, where I shall be more out of the reach of temptation, and on the nearest way to my eternal, if not also my temporal, preferment. If God be with me, who can be against me?—— Meanwhile, let me, in Joseph, behold how Jesus was debased and exalted!—How he was in all points tempted by devils and men like as we are, yet without sin!—How he was persecuted without a cause! And how upheld of God, as the man in whom his soul delighted, till, for the sufferings of death, exalted at his own right hand in glory!

REFLECTIONS UPON CHAP. XL.—Mark, my soul, in what slippery places great men stand; and how sudden may be their fall into destruction; their removal from a palace to a prison; nay, to a gibbet! It is much safer, as well as sweeter, to be the servants of Christ than of the loftiest monarchs on earth.—Strangely, but in wisdom, are the links of Providence connected. God can easily wound the stoutest spirits, and make their imagination subservient to the ends of his glory, and the advancement of his people. But distresses are often in the hearts of sinners, which themselves only know: and in his sovereignty God sometimes renders his people more clear, with respect to the future lot of others on earth, than with respect to their own. It is a mercy, even in a prison, to have one to compassionate our case: and communication of our griefs to godly men is a ready way to obtain solution of our doubts, and recover comfort in our afflictions. It is prudent to conceal the infirmity of our friends, even while we plead our own innocence: and in exculpating ourselves, we cannot be too careful to avoid reflecting upon those who have injured us. What great events are often connected with the transaction of a moment: and often the enlargement of the wicked is at hand, when that of the choicest saints lies at a great distance. Worldly advancements render men strangely thoughtless. No favour, or even gratitude of men, especially of great ones, can be safely depended on. Let me therefore always trust in the Lord, and be in his fear all the day long. But turn aside my soul.—Behold the man, who is God's Fellow, in prison and in judgment, on account of his persevering integrity and holiness!—Behold how the imaginations of Caiaphas the high priest, the stiffness of Pilate the Roman governor with respect to the inscription on the cross, and even the dream of his wife, concur to promote his honour!—Behold him on the cross moved with deep compassion towards even his enemies, and crowning one of his fellow-sufferers with eternal life,



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## CHAPTER XLI.

(1) *Pharaoh's dreams of seven fat kine, and of seven large ears of corn:* 1—7. (2) *The chief butler remembers and recommends Joseph to Pharaoh; who interprets them:* 8—36. (3) *Joseph is appointed ruler over all the kingdom of Egypt:* 37—45. (4) *God gives him two sons, and Joseph purchases and lays up prodigious quantities of corn:* 45—57.

A. M. 2289. B. C. 1715.

AND it came to pass at the end of two full years, that Pharaoh [a] dreamed; and, behold, he stood by [b] the river.

2 And, behold, there came up out of the river seven well-favoured [c] kine and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, [f] rank and good.

6 And, behold, seven thin ears, and blasted with the [g] east wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning that [h] his spirit was troubled; and he sent and called for all the [i] magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but *there was* [k] none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my [l] faults this day:

10 Pharaoh was wroth with his servants, and put me in ward [m] in the captain of the guard's house, *both* me and the chief baker:

11 And we [n] dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and [o] he interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; [p] me he restored unto mine office, and him he hanged.

14 ¶ [q] Then Pharaoh sent and called Joseph, and they brought him [r] hastily out of the dungeon: [‡] and he shaved [s] *himself*, and [t] changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* [*] thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, [p] *It is* not in me: God shall give Pharaoh an [†] answer of [q] peace. [‡]

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, [‖] fat-fleshed and well-favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

21 And when they had [s] eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, [t] withered, thin, *and* blasted with the east wind, [*] sprung up after them.

24 And the thin ears devoured the seven good ears. And I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* [†] one: God hath showed Pharaoh [‡] what he *is* about to do. [‡]

26 The seven good kine [*] *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 [‖] And the seven thin and ill-favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he showeth unto Pharaoh.

29 Behold, [u] there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them [x] seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; [‖]

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very [‖] grievous.

32 And for that the dream was [y] doubled

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a Esth. 6. 1. ch. 20. 3. & 37. 5—9. & 40. 5. Dan. 2. 3. & 4. 5. vii. viii. Judg. 7. 13, 14.

b Nile, ch. 15. 18. Ex. 1. 22. & 2. 5. & 4. 9. Is. 19. 5. Ezek. 29. 3. The plenty and famine in the land of Egypt did not at all depend upon rain or manure, but on the manner in which the river Nile overflowed the fields.

c In the Egyptian hieroglyphics the ox is the emblem of agriculture.

f Heb. *fat.* A sort of wheat grows in Egypt, the stalk of which is very strong, and bears a number of ears.

g Exek. 17. 10. & 19. 12. Hos. 13. 15.

d Ch. 20. 6. Dem. 2. 5. & 4. 5. & 7. 29. & 8. 27.

e Ex. 7. 11. & 8. 18. Dan. 2. 2. & 5. 7, 8. Acts 17. 18. *Magicians* were such as pretended to reveal secrets, interpret hidden things, and foretel future ones; and did many strange feats by slight of hand, or assistance of the devil; wise men were such as had great learning, judgment, and experience, Mat. 23. 34.

f Dan. 2. 16. & 5. 8. Is. 29. 11. & 29. 14. Ps. 26. 14. see ch. 20. 8.

g Ch. 20. 7, 8, 14, 23.

h Ch. 20. 20.

i Ch. 40. 5, 8.

k Ch. 40. 12, 18.

l Ch. 40. 20, 21, 22.

m 1 Sam. 2. 7, 8. Ps. 113. 7. & 105. 20.

n Dan. 2. 20. Exod. 10. 16.

‡ Whilst we must condemn in the chief butler his forgetfulness of Joseph, (chap. 40. 23.) we must commend the ingenuousness with which (ver. 9.) he confesses his faults. But, above all things, we must admire that providence that permits this forgetfulness to keep Joseph in prison till he is needed, and then employs the ingenuousness to bring him forth to liberty and honour.—Ed.

o Esth. 4. 1, 2, 4.

‖ This is one of many passages in which the truth of the scripture narrative is attested by an incidental and slight allusion to remarkable customs, which no mere inventor would think of noticing, or notice without explaining. Shaving was a remarkable custom of the Egyptians, in which they were distinguished from other oriental nations, who carefully cherished the beard, and regarded the loss of it as a deep disgrace. Here Joseph shaves himself in conformity with an Egyptian usage, of which this passage conveys the earliest intimation.

A. M. 2289. B. C. 1715.

* Or, *when thou heardest a dream, thou canst interpret it.*

p Ch. 40. 8. 2 Kings 6. 27. Dan. 2. 28. 1 Cor. 12. 10. 2 Cor. 3. 5. Amos 3. 7.

† An answer quieting thy troubled mind, and portending happiness and prosperity to thee.

q Ch. 37. 14. Luke 19. 42.

‡ The character of Joseph is instantly developed in the renunciation of self, and the exaltation of God.—*Note.* In all thy ways acknowledge him, and he will direct thy paths. Prov. 3. 6.—Ed.

‖ Heb. *come to the forward parts of them.*

‖ Or, *smooth.*

* To this wind is ascribed in Scripture all the mischief done to corn or fruit by blasting, mildew, &c. It was more pernicious in Egypt than in other places, because it came through the vast deserts of Arabia.—*Patrick.*

† In signification. One and the same thing is represented by two several figures.

r Is. 41. 22, 23.

‡ We may observe here, that Joseph directs Pharaoh to look up to God, as the author of all these events; and that not in an ordinary, but extraordinary manner; since such fertility, and such famine did not proceed from mere natural causes, but from an overruling providence, which made the river Nile overflow its banks so largely for seven years together, and so occasion a great plenty; and then for the next seven years overflow very little, if at all, and so produce a very sore and long famine. Nor can it be objected to Joseph, that he was guilty of presumption or boldness, in giving his advice to Pharaoh concerning the provision that was to be made against the ensuing scarceness, since he was conscious to himself that he was best able to give such advice; and would have been guilty of the sin of omission had he neglected to do it, in so great and so general a concern.—*Patrick.*

s Signify, ch. 40. 13. Ex. 12. 11. 1 Cor. 10. 4. with ver. 8, 9, 23, 47, 53.

t Ver. 3, 4, 6, 7, 20, 21, 24.

u See ver 26, 27—49.

x 2 Kings 8. 1. 2 Sam. 24. 13. see ver. 27, 54.

‖ It shall be as if it had not been at all, by reason of the exceeding famine.—*Kidder.*

‖ Heb. *heavy.*

y Ch. 37. 7, 9. Phil. 2. 1. Job 33. 14, 15.

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while he consigns the other to eternal death! But, O JEHOVAH, forbid that I should ever forget the love and compassion of this adorable Jesus, but record his mercies in my heart for eternal remembrance.

REFLECTIONS UPON CHAP. XLI.—Certain, though slow, is the execution of God's purposes of favour to his people; and by the most insignificant, or even extravagant, means he often accomplishes them. But when patience hath had her perfect work, God can easily furnish the means of his favourites' deliverance: and, when his time of delivering his people comes, he causes men to remember and to do their duty towards them; and effectually to accomplish his purpose. How amiable and excellent, when great gifts and great graces are adorned with the deepest humility, referring all the glory to God, and behaving modestly towards men! But changeable and perishing are all earthly enjoyments, especially desirable ones. Let me then use them with caution, and lay up in heaven a better and enduring substance; for it is infinitely necessary to provide without delay against future, against everlasting wants. In the meanwhile, we must esteem it an undeserved mercy, that



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unto Pharaoh twice; *it is* because the thing *is* [a] established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint [x] officers over the land, and [a] take up the [†] fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the [b] hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land [‡] perish not through the famine.

37 And the thing was [c] good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man [d] in whom the [§] Spirit of God *is?*

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is* none so discreet and wise as thou *art:*

40 [e] Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, [f] I have set thee over all the land of Egypt.

42 And Pharaoh took off his [g] ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of [‖] fine linen, and put a [h] gold chain about his neck: [¶]

43 And he made him to ride in the second chariot which he had; and they cried before him, [†] Bow the knee: and he made him *ruler* over all the land of Egypt.

44 [‡] And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name [§] Zaphnath-paaneah; and he gave him to wife Asenath, the daughter of Poti-pherah [‖] priest of On. [‖] And Joseph went out over *all* the land of Egypt.

46 ¶ (And Joseph *was* [k] thirty years old when he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

A. M. 2289. B. C. 1715.

[a] Or, *prepared.*

[x] Or *overseers*, Num. 31. 14. 2 Kings 11. 18. 2 Chr. 34. 12. Neh. 11. 9.

[a] Prov. 6. 6—8. Luke 16. 8.

[†] Joseph laid up but a fifth part in the king's granaries, as many others in the land laid also up a part of these plentiful crops.

[b] Power, appointment, Ex. 4. 13.

[‡] Heb. *be not cut off.*

[c] Acts 7. 10. Ps. 105. 22. Prov. 10. 20. & 20. 11.

[d] Dan. 4. 8. & 5. 11.

[§] Pharaoh and his servants were evidently believers in the true God. This faith if not derived from some earlier and unrecorded source, may be traced to the visit and sojourning of Abram, and the miraculous testimony (Gen. 12. 19.) which Jehovah then exhibited in the protection of Sarah, and which Pharaoh implicitly acknowledged in his remonstrance with Abram. This will account for the readiness with which Pharaoh listens to Joseph, and his servants acquiesce in his advancement to power. They received him as a prophet of the true God. —Ed.

[e] Ch. 45. 8, 9, 26. Ps. 105. 21, 22. Acts 7. 10. Dan. 2. 46, 47. & 5. 29.

[f] Dan. 2. 7, 8. Ps. 113. 7. Job 29. 22, 25. Prov. 17. 2. & 22. 29. ch. 25. 5, 22.

[g] Esth. 8. 2. Luke 15. 22.

[‖] Or, *silk.*

[h] Prov. 31. 22, 24. Ezek. 16. 10. Luke 16. 16—19. Dan. 5. 7.

[¶] These were badges of his power and dignity. The ring in particular was a mark of honour, and a sign of his authority to seal what he pleased in the king's name.

[†] Or, *tender father*; or, *most blessed.*

[‡] As sure as I am king, none shall be allowed to do aught in the administration of government, or management of the stores, without thy advice and warrant.

[§] A revealer of secrets.

[‖] Kircher, quoting from Pausanias, speaks of ONUPHIS, a city and province of Egypt, so called, because there they worshipped a *serpent*—which was the idolatrous emblem of the sun. The Greeks, accordingly, named it Heliopolis, the city of the sun. Still the fact that the Egyptians became, in time, the grossest idolaters, by no means proves, contrary to the language of Pharaoh, (ver. 38, 39.) that they were idolaters in the days of Joseph.—Ed.

[i] Or, *prince*, ch. 14. 18. 2 Sam. 8. 18.

[k] Ch. 37. 2. Num. 4. 3. Luke 3. 23.

A. M. 2289. B. C. 1715.

[l] Bought up a fifth part of it, ver. 34.

[m] Ch. 22. 17. Judg. 7. 12. & 8. 5. Job 29. 23.

[n] Ch. 46. 20. & 48. 5.

[o] Or, *prince.*

[o] That is, *forgetting*, Is. 65. 16.

[†] 1712.

[p] Ps. 30. 5, 11. Prov. 31. 7. Ps. 45. 10.

[‡] How shall we excuse Joseph for his neglect of communicating with his father? Up till the beginning of the last seven years, he had been a bond slave or a prisoner, so could not communicate. Now, during seven years, the affairs of a palace and of a whole kingdom overwhelm him. But business is not his apology, prudence is his defence. Shall he communicate with brothers who hated and sold him, and thus doubly imbitter the old age of his father, by embroiling him with his whole family? Other reasons may have operated, but these are sufficient to explain and excuse his silence. That his heart was with them, his future conduct will declare.—Ed.

[q] That is, *fruitful*, ch. 48. 16. Is. 60. 1, 2.

[§] 1711.

[‖] Joseph's connecting an acknowledgement of God with the birth of each son, is a beautiful example of his habitual piety.—"So children are a heritage of the Lord." Ps. 127. 3.—Ed.

[*] 1708.

[r] Ps. 105. 16. ver. 3, 4, 6, 7, 27, 30, 31. ch. 45. 11. Acts 7. 11.

[s] 2 Kings 6. 25.

[t] Ps. 105. 20, 21, 22. with Ps. 68. 18. Col. 1. 19. John 1. 14, 16. Phil. 4. 19.

[†] Or, *land.*

[‖] Heb. *all wherein was.*

[u] Neighbouring, Ps. 105. 16, 17. ch. 42. 1. & 50. 20

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he [l] gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn [m] as the sand of the sea, very much, until he left numbering; for *it was* without number.

50 ¶ [n] And unto Joseph were born two sons before the years of famine came, which Asenath, the daughter of Poti-pherah [*] priest of On, bare unto him.

51 And Joseph called the name of the firstborn [o] Manasseh: [†] For God, *said he*, hath made me [p] forget all my toil, and all my father's house. [‡]

52 And the name of the second called he [q] Ephraim: [§] For God [‖] hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt were ended. [*]

54 [r] And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people [s] cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, [t] Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the [†] earth. And Joseph opened [‡] all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all [u] countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

## CHAPTER XLII.

(1) *Scarcity in Canaan obliges Joseph's brethren to apply to him for corn:* 1—6. (2) *He challenges them for spies:* 7—20. (3) *They penitently reflect on the injury they had done him, while Reuben remembers how he had stood his friend:* 21, 22. (4) *Joseph retains Simeon, to secure their return with Benjamin, and sends away the rest:* 23—29. (5) *Upon the report of what they had met with, Jacob is greatly distressed:* 30—38

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NOW when Jacob [a] saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt; get you [b] down thither, and buy for us from thence, that we may [c] live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But [d] Benjamin, Joseph's brother, Jacob

[a] Heard, Ex. 20. 18. & 5. 19. Acts 7. 12.

[b] Ch. 45. 9.

[c] Ch. 43. 8. Ps. 119. 17. Mat. 4. 4. Is. 38. 1.

[d] See ch. 35. 18—19.

God hath set prosperity and adversity, plenty and famine, debasement and glory, the one against the other. How glorious the character, in which extensive knowledge, firm friendship, active diligence, unshaken fidelity, forgetfulness of injuries received, and hearty acknowledgment of God in all things, are remarkably connected! Happy the nation, the management of which is intrusted to such persons! ——But chiefly rejoice, my soul, that Jesus was taken from prison and from judgment, and hath all power given to him, in heaven and on earth, in order to bestow blessings on perishing sinners! Rejoice that God hath made him to forget his labour, and made him fruitful in the land of his affliction! He seeth his seed, the travail of his soul, and is satisfied. And what a mercy is it that all nations have access to him, not to buy with money, but to receive all the blessings of time and eternity from him without money and without price!

CHAP. XLII. Ver. 7. Joseph dealt thus harshly with them, (1) That he might hereby procure a full account of the present state of his father's family: (2) That they might be the more thoroughly convinced of, and humbled for, their former sins.



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sent not with his brethren: for he said, [e] Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was [f] in the land of Canaan.

6 ¶ And Joseph *was* the [g] governor over the land, *and* [h] he *it was* that sold to all the people of the land: and Joseph's brethren came, and [i] bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake [†] roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph [l] remembered the dreams which he dreamed of them, and said unto them, [m] Ye *are* spies: [‡] to see the [n] nakedness of the land ye are come.

10 And they said unto him, Nay, my lord; but to buy food are thy servants come.

11 We *are* all [§] one man's sons; we *are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the [‖] nakedness of the land ye are come.

13 And they said, Thy servants *are* [m] twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one [n] *is* not.

14 And Joseph said unto them, [o] That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: [p] By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be [*] kept in prison, that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he [†] put them all together [q] into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* [r] I fear God.

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

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[e] Ch. 3. 22. & 11. 4. Ex. 22. 22, 23.

[f] Ch. 12. 10. & 26. 1. Acts 7. 11. & 11. 28.

[g] Ps. 105. 21. ch. 41. 40, 41.

[h] Next to his piety, Joseph's *application to business* forms the most remarkable trait in his character. "He it was that sold to all the people." He does nothing by proxy. The peculiar form of Egypt, two narrow plains lying on the two sides of a river, a river forming, as it were, the only *highway* of the kingdom,—will sufficiently account for the possibility of his personal superintendence by rotation, at the various places of sale, closing, for a time, at one, and then proceeding to another.—Ed.

[i] Ch. 37. 7, 9. & 18. 2. & 19. 1. & 43. 14.

[†] Heb. *hard things with them.*

[l] Ch. 37. 5—8.

[m] Num. 13. 2, 16, 17. Josh. ii.

[‡] That Joseph, from his knowledge of his brethren's character, may have believed them capable of becoming *spies*, is within the limits of possibility. If he did so, and intended to deter them from any dangerous combinations and projects, his course was open and his intentions kind. But as it is said in ver. 7, that he *spoke roughly to them*, we rather conclude he was *feigning*; and, though his design was good, we may not excuse one word of dissimulation by which it was to be accomplished. Joseph is one of the most lovely and amiable of scripture characters, but one alone was perfect, who, "knew no sin, neither was guile found in his mouth."—Ed.

[n] Weakness, Ex. 32. 25.

[§] No man would expose ten of his sons at once to the dangerous business of spies.

[‖] Distress and weakness, ver. 9.

[m] Ch. 35. 16—26. & 29. 32—35. & 30. 5—24. & 46. 8—27. Ex. 1. 2—5. Num. i. x. xxvi. xxxiv. 1 Chr. ii.—viii.

[n] Mat. 2. 16, 18. ch. 37. 30. & 44. 20. Lam. 5. 7.

[o] Job 13. 2, 4. & 19. 11. Your account of yourselves is so improbable, that it increaseth the suspicion of your being spies.

[p] 1 Sam. 20. 3. & 1. 26. Jer. 5. 2, 7. with Deut. 6. 13. ver. 16.

[*] Heb. *bound.*

[†] Heb. *gathered.*

[q] Heb. 12. 10. Ps. 119. 67.

[r] Ch. 20. 11. Neh. 5. 15.

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[s] Ch. 43. 5. & 44. 23.

[*] Promised to do it.

[t] Hos. 5. 15. Job 34. 31, 32. Acts 19. 18. Prov. 28. 13. 1 John 1. 9.

[u] Judg. 1. 7. Jer. 2. 17, 19. & 4. 18. Mat. 7. 2.

[x] Ch. 37. 21.

[y] Ch. 4. 10. 2 Chr. 24. 22. Ezek. 3. 18. Luke 11. 50. Rev. 18. 10. & 16. 6. Ps. 9. 12. We shall now be punished for murdering him.

[†] Heb. *an interpreter was between them.*

[z] Ch. 43. 30. Rom. 12. 15.

[a] Ch. 34. 25. & 49. 7. Jude 22, 23. Being bold and fierce he perhaps had the chief hand in Joseph's troubles.

[‡] Simeon and Levi were the two principal actors in the bloody massacre of Shechem, (ch. 34. 25.) and Joseph, from his knowledge of Simeon's character, may have chosen to retain him for fear of his quarrelsome disposition on the way back to his father. See his admonition (ch. 45. 24.)—Ed.

[b] Rom. 12. 17. Mat. 5. 44. 1 Pet. 3. 9.

§ 1706.

‖ We can account for this *fulfilment of their hatred* on no ground but their consciousness of guilt in the case of Joseph.—The wicked flee when no man pursueth, Prov. 28. 1.—Ed.

[*] Heb. *went forth.*

[c] Song 5. 6. 1 Kin. 10. 5. ch. 27. 33. ver. 36. Lev. 26. 36. Ps. 61. 2.

† As soon as they returned home, they acquainted their father with all these adventures; they told him the treatment they had received from the viceroy, and how he suspected them of being spies, of which they had no way of clearing themselves, but by leaving Simeon bound in prison, as a pledge, till they should bring Benjamin, to show that what they told him of their family was true. These were sad tidings, indeed; and what made their poor afflicted father break out into this melancholy complaint: "That one way or other, him they had deprived of his children; that Joseph was dead, Simeon was left in Egypt, and now they were going to take Benjamin from him likewise, which were things too heavy for him to bear."—*Shackleton.*

[d] Ver. 7—20.

‡ Heb. *with us hard things.*

20 But [*] bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they [*] did so.

21 ¶ And [†] they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; [u] therefore is this distress come upon us.

22 And Reuben answered them, saying, [x] Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is [y] required.

23 And they knew not that Joseph understood *them;* for [†] he spake unto them by an interpreter.

24 And he turned himself about from them, and [z] wept; and returned to them again, and communed with them, and took from them [a] Simeon, [‡] and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and [b] thus did he unto them.

26 And they laded their asses with the corn, and departed thence. §

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and [‖] their heart [*] [c] failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of [†] Canaan, and told him all that befell unto them, saying,

30 [d] The man, *who is* the lord of the land, spake [‡] roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men:* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone;

particularly their hatred, intended murder, and actual selling of himself: (3) To enhance their joy when he should discover himself: (4) To render the fulfilment of his own dreams the more conspicuous.

REFLECTIONS UPON CHAP. XLII.—What a mercy it is to be assured, that in the Canaan above there is no scarcity, no want! And here on earth, one country can ordinarily supply the wants of another. But is it not strange that the accursed descendants of Ham should have plenty, when God's peculiar favourites, the seed of Abraham, are in want! Yet even this is evidently to bring about his purposes for his people, and to show us that all the mysteries of his providence shall display his power and wisdom, and in the issue bring greater benefits to his redeemed; and, in God's time, the most malignant opposers of his designs are made willingly to submit thereto, and accomplish the same. But, while trusting in the Lord, parents and masters ought to provide, with great care, for the external subsistence, and how much more for the religious edification, of their families! What harsh measures are sometimes necessary to awaken, and thoroughly convince, such consciences as have been long asleep and hardened in sin! but the fear of God, prevalent in the heart, effectually determines men to equity and benevolence, and restrains from tyrannical cruelty and injustice. Trying providences often recall sin to men's remembrance, and render that bitter which was formerly sweet. And it is indeed a needful stroke that awakens the conscience to a serious remembrance of former sins. When we share with others in their calamity, it is no small comfort to know ourselves clear of their guilt. How often God writes men's sins on their troubles! These Hebrews had sold their brother for money, and now his money fills them with dread; guilty consciences being subject to perpetual alarms. There is need of constant preparation for trials, as we often meet with them when and where they were least expected. But mournful is the case of families when mutual trust in one another is weakened. Surely there is great need of an holy disengagement from all creatures; for in proportion to our love to them, will be our fears of losing them, and our distress in parting from them. Very often the best of saints distress themselves with needless fears, that all things are against them, when they are really,



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34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffic in the land.

35 ¶ And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*. All these things [e] are against me.

37 And Reuben spake unto his father, saying, Slay my [f] two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, [g] My son shall not go down with you; for [h] his brother is dead, and he is left [i] alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs [k] with sorrow to the grave.

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[e] Mat. 16. 21. Ps. 41. 10, 18, 14. Ps. 94. 19. Rom. 8. 28, 31. 1 Cor. 10. 13. Is. 27. 8. 2 Cor. 4. 17.

[f] Two of [1] sam, ch. 40. 9.

[g] Let us beware in relation to temporal things, of forming and pronouncing resolutions as to what we will or will not do. We know not what a day may bring forth. Even Jacob will not long keep this stern resolve. In things where the Spirit of God reveals a duty, we may, and should, by the grace of God, resolve upon it; but in things where we know not the purposes of God, let us patiently wait on his providence.—Ed.

[g] Ch. 37. 33, 35. & 44. 20, 28, 29.

[h] Of Rachel's children.

[i] Ps. 80. 10. Eccl. 1. 14. & 2. 22. ch. 44. 28, 31.

## CHAPTER XLIII.

(1) *Jacob, however reluctant, sends his sons again to Egypt for corn, with double money, and a present; and Benjamin along with them:* 1—14. (2) *In Egypt they are brought into Joseph's house, where, contrary to their fears, the steward acquits them as to the money returned in their sacks. Joseph kindly asks them of their own and their father's welfare: and feasts them all, especially his brother Benjamin:* 15—34.

AND the famine *was* [a] sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us [b] a little food.[*]

3 And Judah spake unto him, saying, [c] The man [†] did solemnly protest unto us, saying, Ye shall not see [d] my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 [‡] But if thou wilt not send *him*, [§] we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according [‖] to the tenor of these words. [¶] Could we certainly know that he would say, Bring your brother down?

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[a] Ch. 41. 57. Lam 5. 10.

[b] Prov. 13. 16. & 16. 8. 1 Tim. 5. 8. & 6. 6. 7, 8.

[*] Their stock of provision being well nigh gone, necessity put them in the thoughts of going down again into Egypt. This Jacob likewise reminded them of, but without taking any notice of their obligation to the viceroy to bring their younger brother with them; which, when Judah suggested to him, he began to complain, (see ver. 6.) On Judah making this solemn promise, "Of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever," his consent was granted.

[c] Ch. 42. 15, 20. & 44. 23.

[†] Heb. *protesting, protested.*

[d] 2 Sam. 3. 13. & 14. 24, 28. Acts 20. 25. 28.

[‡] We cannot go wanting Benjamin, without breaking our promise, and endangering our life.

[§] Cannot, ch. 44. 26.

[‖] As his questions required.

[¶] Heb. *knowing, could we know.*

A. M. 2298. B. C. 1706.

[f] Thirty years *old.* ch. 44. 21.

[g] Ch. 44. 26. 1 Kin. 1. 51. with Heb. 7. 22. Ps. 119. 122.

[*] Or, *twice by this.*

[h] Prov. 18. 16. & 21. 14. & 17. 8. & 19. 6. 1 Sam. 25. 27. ch. 32. 20. & 37. 25. Deut. 23. 14.

[†] *Balm*, or *Balsam*, a general name for many of those resinous substances that flow from certain trees spontaneously or by incision. *Josephus* says the Balsam tree was brought to Judea by the queen of Sheba; and, although we find balm an article of commerce between Gilead and Egypt (ch. 37. 25.) yet this no more proves the balm to have been the produce of Gilead, than the other articles, confessedly of Indian origin. *Pliny* thus characterises it: "To all other odours the balsam is preferred, produced in no other part than the land of Judea, and even there, in two gardens only: both of them belonging to the king, one no more than twenty acres, and the other still smaller." *Justin* describes it as confined to the district of Jericho; and *Maundrell*, in 1796, confirms his statement. *Honey*; Either that collected by the bee from flowers, or the inspissated syrup of dates or grapes. *Spices.* The Septuagint translates it by a word signifying *incense*. *Bochart* thinks it *storax*, an odoriferous drug. *Myrrh.* A precious gum issuing spontaneously or by incision from a tree, was used in precious ointments and perfumes. It constituted part of the present to our Lord, Mat. 2. 11. and in John 19. 39. it is mentioned as one of the articles brought to embalm his body. The *Myrrh* in the text, Celsius concludes to be a different article, the product of the *cistus ledon*, or *ledum*, and a beautiful and fragrant shrub. *Nuts.* Probably the *pistachio*, which is nearly of the size and shape of the common hazel nut, with a little more angularity. They have a double shell. The kernel is pale green, with an oily agreeable taste, and considered very nutritive. *Almonds.* The well-known fruit of a tree resembling the peach.—Ed.

[i] Phil. 4. 8. 1 Thes. 4. 6. Heb. 13. 18. Rom. 13. 8.

[k] Ch. 42. 38.

[l] Ch. 39. 21. & 17. 1. & 21. 14. Ps. 37. 5—7. Prov. 21. 1. Esth. 4. 16 Acts 21. 14.

[‡] Or, *And I, as I have been, &c.*

[m] Ver. 19. & 44. 1.

[n] 1 Sam. 25. 11. ch. 31. 54. & 37. 8. & 26. 30.

[o] Judg. 13. 22. Mat. 14. 26. Ps. 53. 5. Rev. 1. 17.

[p] Heb. *roll himself upon us,* Job 30. 14.

[q] Ch. 42. 3, 27, 35.

[‖] Heb. *coming down, we came down.*

[r] Ch. 42. 27, 35.

8 And Judah said unto Israel his father, Send the [r] lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will [s] be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned [*] this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; [h] Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:[†]

12 And [t] take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 [k] Take also your brother, and arise, go again unto the man:

14 And [l] God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. [‡] If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the [m] ruler of his house, Bring *these* men home, and [n] slay, and make ready; for *these* men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were [o] afraid, because they were brought into Joseph's house: and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may [p] seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house; and they communed with him at the door of the house,

20 And said, O Sir, [q] We came indeed [‖] down at the first time to buy food:

21 And it came to pass, when we came to the inn, that [r] we opened our sacks, and, behold, *every* man's money *was* in the mouth of his

nay, remarkably working for their good. And no wonder, when the very children, from whom distinguished comforts are justly expected, so often, by their wickedness, bring their aged parents with sorrow to the grave.——But now, my soul, when Jesus deals roughly with me, to convince and humble my proud spirit, or to try my love to himself and his Father, and to my fellow saints, let me always acknowledge my offences with brokenness of heart; and let me bless him who hath so planned, and so executes his schemes of redemption, that I am always obliged to return to himself, as my great supplier, in time of need.

CHAP. XLIII. Ver. 27. Joseph still retained his tender affection for his father and his brethren; but, in order to fulfil the designs of Providence, he had been restrained of God from inquiring after them, till his brethren came into Egypt.—— Ver. 32. The Egyptians detested eating with such as fed upon the animals which they worshipped, or who neglected their manner of dressing their victuals.——Ver. 33. They marvelled that he, who had before used them so roughly, should now use them so kindly.——Ver. 34. Benjamin's large portion might be intended, not only to do him honour, but also to try his temperance, and whether his brethren would envy him on account of his distinguished preferment.

REFLECTIONS UPON CHAP. XLIII.—The trials, the sore trials of God's principal favourites, may often last long, and sink deep, before their deliverance come: but in difficult circumstances, where something dear to us is at stake, it is good to take the advice of others who are less interested. What a mercy is bread, that nothing earthly can supply the want of it! What then can supply the want of Jesus, the bread of life? In the use of every prudent endeavour to avoid danger, it is proper to commit our affairs to the Lord, and submit ourselves entirely to his disposal; but men, when their consciences are overcharged with guilt, are apt to



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sack, our money in full weight; [a] and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 [b] And he said, [c] Peace *be* to you, fear not; your God, and the God of your father, hath given you treasure in your sacks: [†] I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and [u] gave *them* water, and they washed their feet: and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and [x] bowed themselves to him to the earth.

27 And he asked them of *their* [y] welfare, and said, [z] *Is* your father well, the old man of whom ye spake? *is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and [‡] saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, [a] of whom ye spake unto me? And he said, God be gracious unto thee, [b] my son.

30 And Joseph made haste; for his [c] bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not [d] eat bread with the Hebrews; for that *is* an [e] abomination unto the Egyptians. [§]

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* [f] messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and [g] were merry with him.

A. M. 2298.
B. C. 1706.

[a] Heb. 13. 5, 15. Rom. 12. 17. & 13. 8. 1 Pet. 2. 12. & 3. 16.

[*] It seems that Joseph had taught his steward and family to know and fear the true God.

[b] Judg. 6. 23. & 19. 20. 1 Sam. 25. 6. 1 Chr. 12. 18. Luke 10. 5. & 24. 36. John 20. 19, 21, 26.

[†] Heb. *your money came to me.*

[u] Ch. 18. 4. & 24. 32.

[x] Ch. 42. 6. ver. 28. ch. 37. 7, 9, 10.

[y] Heb. peace, ch. 37. 14. Exod. 18. 7. Judg. 18. 15.

[z] Heb. *is there peace to your father?* ch. 43. 11, 13.

[‡] Looked on.

[a] Ch. 42. 11, 13.

[b] Ch. 45. 8. 1 Tim. 1. 2. Heb. 13. 1. Ps. 133. 1, 2.

[c] 1 Kin. 3. 26. Jer. 31. 20. Hos. 11. 8. Col. 3. 12.

[d] Ver. 16. ch. 31. 54.

[e] Ch. 46. 34. Exod. 8. 26.

[§] It is not likely the objection to eating with the Hebrews, arose from their being *Hebrews*, but because they were *foreigners*. The Hebrews were, as yet, too obscure a people to have excited any peculiar national antipathies. Such distinctions still remain both amongst civilized and barbarous nations. The Hindoo will not eat with the Christian, even one Indian caste will refuse to eat with another; and in the South Sea Islands, before Christianity appeared amongst them, man would, upon no account, have consented to eat in company with women. Even in Christian countries, refinement effects nearly as great a separation of ranks, as we find in Egypt, India, or the South Seas, effected by superstition and national antipathies. What a humanizing ordinance is the Lord's table! where believers of all countries, ranks, and sexes, "tarry one for another," whilst at one table, they "being many, are one bread and one body;" and "are all partakers of that one bread." 1 Cor. 10. 17.—Ed.

[f] 1 Sam. 1. 3. & 9. 22—24.

[g] Heb. *drunk largely*, Song 5. 1. John 2. 10.

## CHAPTER XLIV.

(1) *Joseph, to try his brethren's affection for Benjamin, causes every man's money to be returned in his sack, also his silver cup to be put in the mouth of Benjamin's, and accuses them as thieves:* 1—5. (2) *Benjamin apparently guilty:* 6—13. (3) *They all appear before Joseph:* 14—17. (4) *Judah's noble appeal, and generous devotedness:* 18—34.

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B. C. 1706.

AND he commanded [a] the steward of his house, saying, Fill the men's sacks *with* [b] food, as much as they can carry, and put every man's money in his sack's mouth:

2 And put my [c] cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 [*] *Is* not this *it* in which my lord drinketh, and whereby indeed he [†] divineth? Ye have done evil in so doing. [‡]

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, [d] Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 [e] With [*] whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. [§]

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found [*] shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.

13 Then they [f] rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; (for he *was* yet there;) and they [g] fell before him on the ground.

15 [h] And Joseph said unto them, [i] What deed

[a] Heb. him *that was over his house*, ch. 43. 16, 19.

[b] Ch. 42. 1. & 43. 2. 4. e. corn.

[c] Ch. 42. 15. Mat. 10. 10. with ch. 43. 23.

[*] Did you not know that he would make a narrow search for his beloved cup, and would employ all that marvellous skill by which he hath advanced himself in power, to discover it.

[†] Or, *maketh trial.*

[‡] However good the intention, and kind the feeling of Joseph, we may not approve or justify an artifice accompanied by a false accusation, and, (ver. 15,) much unnecessary harrowing of his brethren's feelings. The result, no doubt, established them fully in his confidence, but, as it appears (chap. 50. 15,) did not establish their confidence in him.—Ed.

[d] Heb. 13. 18. Prov. 22. 1. Eccl. 7. 1.

[§] Innocence is confident, yet this was too rash and rigorous.

[e] Ch. 31. 32.

[‖] The implicit confidence of so many brethren in each others' honesty, is a noble tribute to Jacob's education of his family.—Ed.

[*] Conscious of their own innocence, and disdainful of so vile a charge, they put the matter upon this short issue:—That whosoever, upon search, should be found to have the cup, should be given up to suffer death, and themselves become all the lord's bound slaves. So said, so done; the beasts were unloaded, the sacks were searched, and to their great astonishment and surprise, the cup was found in Benjamin's. To no purpose it was for the poor youth to say any thing in his own defence, upon such a demonstration none would believe him; and yet, being all concerned in the disgrace, they loaded their asses again, and in a mournful manner returned to the city.—Stackhouse.

[f] Ch. 37. 29. Num. 14. 6. 2 Sam. 1. 9, 11. & 13. 19.

[g] Ch. 37. 7, 9.

[h] See note on ver. 5.

[i] Ch. 3. 13. & 4. 10.

fear without ground, even where kindness is intended. In every circumstance, honesty is the best policy; and every success in business should be regarded as a treasure given by God to us. What tender passions possess the noblest of souls! Their earnest prayers to God for our welfare are a distinguished kindness. And, if persons with whom we deal have whimsical scruples, it is becoming to bear with them in love.——But, O my soul, forget not Jesus thy brother! Let all my troubles and wants oblige me to return to him, as my alone Saviour. And though he lift me up, and cast me down again, fear not, only believe, and thou shalt see the glory of God.

REFLECTIONS UPON CHAP. XLIV.—The joys of this world are quickly changed into lamentation, mourning, and woe! But, amidst all its variety of changes, we cannot but observe that God exactly fulfils his purposes in his own time, and makes the proudest to bow before the righteous at his pleasure. How pleasant it is when brethren's hearts are so united, that one is willing to bear another's burdens, however heavy and grievous! And it is highly becoming when children cannot bear to see the grief and distress of their aged parents, but are using every method to promote their peace. Learn, O my soul, to walk circumspectly! Snares may be laid for me where I least expect them.—If I am wronged by false accusations, let me always observe and acknowledge the righteous hand of God therein. If I am overtaken in a fault, let my submission be humble and candid. Let me always give honour to whom honour is due; and be cautious in that which I utter before them. Let me



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*is* this that ye have done? wot ye not that such a man as I can certainly [a] divine?

16 And [k] Judah said, [l] What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, [m] we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, [n] God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in [o] peace unto your father.

18 ¶ Then [p] Judah came near unto him, and said, [†] Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou *art* even [q] as Pharaoh. [‡]

19 My lord asked his servants, saying, Have ye a father or a brother?

20 And we said unto my lord, We have a father, an old man, and a [r] child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may [s] set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, [t] Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, [u] Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife [x] bare me two *sons:*

28 And the one went out from me, and I said, [y] Surely he is torn in pieces; and I saw him not since: [§]

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with [z] sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that [a] his life is bound up in the lad's life;)

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[a] Or, *make trial.*

[k] Ch. 43. 6, 9.

[l] Acts 2. 37. Job 40. 4. Dan. 9. 7. Prov. 17. 15.

[m] Ch. 37. 7, 9.

[n] Ch. 18. 25. Ps. 75. 2.

[o] And safety, ch. 28. 20.

[p] Num. 14. 28. Deut. 32. 44. Judg. 17. 2.

[†] Simplicity of narrative, pathetic appeal, filial affection, and generous devotedness, place this pleading of Judah beyond all example of excellence. But as it is the pleading of an elder brother for his brethren in the hour of shame, does it not forcibly suggest to a believer, the pleading of him, who, in the midst of our sins "was not ashamed to call us brethren," (Heb. 2. 11.) and "who ever liveth to make intercession for us." Heb. 7. 25.—Ed.

[q] Ch. 41. 40, 44. Prov. 19. 12. with John 5. 22.

[‡] Thou hast as much power, and art as much to be dreaded, as king Pharaoh himself.

[r] Ch. 35. 18. & 37. 3. & 43. 8.

[s] Ch. 42. 18, 20. & 43. 29. Jer. 40. 4.

[t] Ch. 42. 15, 20. & 43. 3.

[u] Ch. 43. 2, 5.

[x] Rachel, ch. 46. 19. & 30. 24—24. & 35. 18.

[y] Ch. 37. 33. & 42. 38, 36.

[§] Judah describes very passionately their father's melancholy condition for the loss of his son Joseph; the extreme fondness he had for his son Benjamin; the difficulty they were under to prevail with him to trust him with them, so that he himself was forced to become security for his safe return; and that, if he should go home without him, his father's life was so wrapt up in the child, that he would certainly die with grief. Rather therefore than see the grief of his aged father, and his gray hairs with sorrow descending to the grave, he offered himself an equivalent for his brother: "Now, therefore, I beseech thee, my lord, let me, thy servant, abide here a slave, instead of the lad, and let him go up with his brethren; for how shall I see my father without him?" This moving speech, and generous offer, were what Joseph's soul could not withstand; and therefore, being able to contain himself no longer, he ordered all the company to leave the room, that he might have a more affectionate freedom in discovering himself to his brethren.—*Stackhouse.*

[z] Heb. *evil*, ch. 42. 38. ver. 31. Ps. 88. 4. Deut. 31. 17.

[a] 2 Sam. 18. 33. & 1 Sam. 18. 1.

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[b] Ch. 43. 8, 9.

[c] Heb. *fend*, Ps. 116. 3. Ex. 18. 8. Esth. 8. 6. Job 31. 29. Ps. 119. 153.

[*] I must abide here too, if thou wilt not dismiss him; for I am not able to see my father die.

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, [b] If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that [c] shall come on my father.*

## CHAPTER XLV.

(1) *Joseph discovers himself to his brethren:* 1—8. (2) *Both Joseph and Pharaoh invite Jacob and his family into Egypt, and promise them the best of the land for their residence:* 9—20. (3) *Joseph despatches his brethren to bring his father and family to Egypt:* 21—24. (4) *Jacob is astonished and revived with the tidings of Joseph's glory in Egypt, and resolves to go thither:* 25—28.

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THEN Joseph [a] could not refrain himself before all them that stood by him; and he cried, [b] Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

2 And he [c] wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [d] I *am* Joseph: doth my father yet live? And his brethren could not answer him: for they were [e] troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I [f] *am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be [g] not grieved, nor angry with yourselves, that ye sold me hither: [h] for God did send me before you to preserve life.*

6 For these two years *hath* the famine *been* in the land; and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now, *it was* not you *that* sent me hither, but God: and he hath made me a [i] father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

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[a] Ch. 43. 30, 31.

[b] 1 Cor. 13. 5. Mat. 18. 15. 2 Sam. 1. 20.

[c] Heb. *gave forth his voice in weeping*, Num. 14. 1.

[d] Acts 7. 12. & 9. 5. Mat. 14. 27.

[e] Or, *terrified*, as Zech. 12. 10. Rev. 1. 7. Sense of guilt, fear of punishment, and the strangeness of the event, quite confounded them.

[f] Ch. 37. 28.

[g] Is. 40. 2. 2 Cor. 2. 7, 11.

[h] Ch. 50. 20. Ps. 105. 16, 17. 1 Sam. 1. 19. 2 Sam. 12. 19. & 16. 10. & 17. 14. Job 1. 21. Acts 2. 24. & 4. 27, 28.

[*] Joseph's brethren sold him out of envy and hatred, how then does Joseph say that *God did send me?* simply because it was true. God can compel the wickedness and wrath of man to accomplish his purposes; (Psal. 76. 10.) and, while man acts from a wicked motive, God employs his service to accomplish his own gracious purposes. (See Acts 2. 23.) But, if man's wickedness finally accomplish God's purposes, are they neither to be grieved for, nor angry with their sins? this is not Joseph's meaning, he merely advises, "be not grieved, nor angry with yourselves;" such *sorrow of the world worketh death*, wherefore he immediately turns their attention from themselves to the sovereign providence of God, which might through grace, produce that "godly sorrow that worketh repentance to salvation." 2 Cor. 7. 10.—Ed.

[i] Ch. 41. 40, 44, 45. Ps. 105. 21, 22. Judg. 17. 10.

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be always faithful to my engagements, tenderly affectioned towards my parents, and ready to lay down my life for the brethren. But may my tongue cleave to the roof of my mouth, and my right hand forget her cunning, if I forget him whose way is in the sea, and his paths in the mighty waters of darkness and trouble, and who even in these reveals himself to his people: him, who searcheth the hearts and trieth the reins of his people: him, who ever liveth to make intercession for us: him, who is the surety of the better testament; and who, when God had no pleasure in sacrifices and offerings, said, *Lo, I come; I delight to do thy will, O my God: thy law is within my heart.*

(56)

CHAP. XLV. Ver. 1, 4. He desired to conceal from the Egyptians the fault of his brethren, and the uncommon strength of his affection.——Ver. 5. Be not so immoderately grieved with yourselves, as to overlook the hand of God in sending me hither to preserve your life, and the lives of many others in Egypt and the places about.——Ver. 6. Directed by Joseph, the Egyptians did not cultivate nor sow their fields during the famine, as they could expect no crop.——Ver. 8. God made him Pharaoh's chief counsellor and manager of his affairs; and he had the authority, power, and respect of a father with him.

REFLECTIONS UPON CHAP. XLV.—My soul let brotherly love continue; let no

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10 And thou shalt dwell [k] in the land of Goshen,* and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there [l] will I nourish thee, (for yet *there are* five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin,† that *it is* [m] my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste, and [n] bring down my father hither.

14 ¶ And [o] he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he [p] kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it ‡ pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan,

18 And take your father, and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the [q] fat of the land.

19 Now thou art commanded, this do ye; Take you [r] waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also [s] regard not your stuff: for the good of all the land of Egypt *is* yours.

21 ¶ And the children of Israel did so: and Joseph gave them waggons, according to the [t] commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man [u] changes of raiment: but to Benjamin he gave § three hundred *pieces* of silver, ‖ and five changes of raiment.

23 And to his father he sent after this *manner;* ten asses * laden with the good things of Egypt, and ten she-asses laden with corn and bread, and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye [x] fall not out by the way.*

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart [y] fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, [z] *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

## CHAPTER XLVI.

*(1) Jacob, forced by a famine, invited by a son, and directed and encouraged by his God, sets out for Egypt with all that he had:* 1—7. *(2) Sixty-six of his descendants go along with him, and three others meet him there:* 8—27. *(3) Joseph kindly welcomes his father and brethren, and directs them how to address Pharaoh when called for, pursuant to his recommendation of them:* 28—34.

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AND Israel took his journey with all that he had, and came to [a] Beer-sheba, and offered sacrifices unto the [b] God of his father [c] Isaac.

2 And [d] God spake unto Israel in the visions of the night, and said, Jacob, Jacob! And he said, Here *am* I.

3 And he said, I *am* God, [e] the God of thy father: [f] fear not to go down into Egypt; † for I will [g] there make of thee a great nation.

4 I will [h] go down with thee into Egypt; and I will also surely bring [i] thee up *again:* and [k] Joseph shall put his hand upon thine eyes.

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel [l] carried Jacob their father, and their little ones, and their wives, [m] in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came [n] into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt.

8 ¶ And [o] these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: [p] Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And [q] the sons of Simeon; Jemuel, and

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A. M. 2290. B. C. 1705.

* *Goshen* seems to have been the most eastern part of Lower Egypt, lying towards Arabia, and in the neighbourhood of the Red Sea. It was selected by Joseph, both as lying near to his father, (about 80 miles from Hebron) and as peculiarly suited for a race of shepherds; the land being elevated above the annual overflowing of the Nile, yet so well supplied with streams and springs as to afford abundant pasture for herds.—Ed.

k Ch. 45. 34. & 47. 1, 4, 6.

l Ch. 47. 6, 12. 1 Tim. 5. 8.

† Probably from their distinctive likeness to their mother.—Ed.

m Not as ch. 42. 23.

n Acts 7. 14.

o Ch. 29. 11, & 33. 4.

p See on ch. 29. 11. His kindness encouraged them to talk freely.

‡ Heb. *was good in the eyes of Pharaoh.*

q Ch. 45. 6. Deut. 32. 14. Ps. 147. 14. & 81. 16.

r Ver. 27. ch. 45. 5.

s Heb. *let not your eye spare, &c.* Deut. 7. 16. & 19. 13. Matt. 7. 4, 5.

t Heb. *mouth,* ver. 19 Eccl. 8. 2.

u Judg. 14. 12, 19. 2 Kings 5. 5, 22. Perhaps in those hot countries they more frequently changed their garments, and so needed more suits than we do.

§ About 27*l.* 10*s.* sterling.

‖ We can merely conjecture the amount of this present. Joseph however, had been sold for *twenty pieces* Chap. 37. 28; so that it must be considerable. If the shekel be the shekel, it is equal to 150 *ex.*—Ed.

* Heb. *carrying.*—(Joseph gladly obeyed the king's command, and, besides the chariots and provisions, sent to his father ten asses, laden with the choicest commodities of Egypt; and so dismissed them with this kind charge, that they should not *fall out by the way.* With hearts full of joy they proceeded in their journey to Canaan, and were gladly received by their good old father, especially upon the return of his two sons, Simeon and Benjamin, whom he scarce expected to have seen any more. But when they showed him the presents which Joseph had sent, and the chariots and carriages which were come to take him and his goods away, his spirit revived, his doubts and his fears vanished, and in an ecstasy of joy, he cried out "It is enough! Joseph my son is yet alive; I will go and see him before I die."—*Stackhouse.*)

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A. M. 2290. B. C. 1705.

x An admonition founded upon Joseph's knowledge of their character.—*Note.* What a lesson to families to "dwell in unity," and to the churches of Christ, while on their journey to the spiritual Canaan; "to be at peace amongst themselves," yea, "if it be possible, as much as lieth in us, to live peaceably with all men."—Ed.

y Heb. *he was stupified,* ch. 37. 22. & 42. 21, 22. on account of your usage of me, &c.

y Luke 24. 41. Ps. 126. 1. Job 33. 24. Between hope and doubt, excess of joy, and fear of a mistake.

z Ch. 45. 30. Luke 2. 29, 30. I shall have lived long enough if I be so happy as to see Joseph alive.

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A. M. 2290. B. C. 1705.

a Ch. 21. 14, 31. & 22. 19.

b Ch. 31. 42, 53. & 28. 24, 25. & 26. 24.

c God is here called the God of Isaac, not of Abraham; as Isaac, not Abraham, had taught Jacob the knowledge of God.

d Ch. 15. 1, 13, & 22. 11. 1 Sam. 3. 10.

e Ch. 28. 13.

f Ch. 15. 1. Is. 41. 10. & 43. 1, 2.

† Jacob, recollecting how his father Isaac was expressly prohibited (chap. 26. 2.) from going down into Egypt, might naturally hesitate to comply with Joseph's invitation; and therefore God appears to direct his going, and to renew his gracious promises.—Ed.

f Ch. 15. 13. & 26. 24. & 35. 11. & 22. 17. & 13. 16. Ex. 1. 7, 12. ch. 47. 27.

g Is. 43. 2. ch. 28. 15.

‡ He was, according to a scriptural manner of expression (see Heb. 7. 9.) brought up in his posterity, and literally, when, (chap. 50. 13.) "his sons carried him into the land of Canaan," and buried him in Machpelah.—Ed.

§ Joseph shall close up thine eyes in death, and bury thee.

h Ch. 31. 17, 18. Ex. 10. 24, 26.

i Ch. 44. 18, 27.

k Ch. 15. 15. Josh. 24. 4. Ps. 105. 23. Is. 52. 4. Acts 7. 15. Num. 20. 15. Deut. 10. 22.

l Ch. xxix. xxx. xlix. & 35. 26. 1 Chr. ii—viii. Ex. 1. 1—5. & 6. 14—18.

m Ch. 29. 32. & 35. 22, 23. & 46. 3, 4. Ex. 6. 14. Num. 26. 5—11. & 1. 5, 20, 21. Deut. 33. 6. 1 Chr. 2. 1. & 5. 1—10.

n Ch. 29. 33. & 46. 8—7. Ex. 6. 15. 1 Chr. 2. 1. & 4. 24—43. Num. 26. 12, 13. & 1. 6, 22, 23.

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injuries received, no length of time, extinguish or abate it. Let me be tender-hearted, kindly affectioned, forgiving my injurious, my abusive, brethren, as God for Christ's sake hath forgiven me. Let me carefully conceal their faults from the world; and, to the utmost of my power, render them good for evil. In so doing I shall heap coals of fire on their head; I shall sting, yea, I shall melt their hearts. And let me carefully provide for the support and comfort of my aged parents. Following peace with all men, and keeping death always in my view, let me be such a comfort to them, as may contribute to their leaving this world in a cheerful and a christian-like manner.—But let me here behold, as in a glass, with what affection Jesus reveals himself, secretly reveals himself, unto his brethren of mankind, who have been his betrayers and murderers!—and how they are confounded, how they are love-melted at his presence! how encouraged by the gracious words, the exceeding great and precious promises which proceed from his mouth! Let me behold what desire he and his Father have to place them with himself, in due time, in the best of the celestial abodes!—How reviving the hopes of being for ever with the Lord, and seeing him as he is; are to the dying saints; and how agreeable the tokens of approaching death are to them on that account!

REFLECTIONS UPON CHAP. XLVI.—Learn, my soul, to begin all thy thanksgivings with the beginnings of thy mercies; and let me worship God, as not only



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Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of [c] Levi; Gershon, Kohath, and Merari.

12 And the sons of [p] Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 [q] And the sons of Issachar; Tola, and [*] Phuvah, and Job, and Shimron.

14 And the [r] sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the [s] sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 And [t] the sons of Gad; Ziphion, and Haggi, Shuni, and [†] Ezbon, Eri, and Arodi, and Areli.

17 [u] And the sons of Ashur; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel.

18 [x] These *are* the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls.

19 [y] The sons of Rachel, Jacob's wife; Joseph, and Benjamin.

20 And [z] unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah [‡] priest of On, bare unto him.

21 [a] And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, [§] Ehi, and Rosh, [‖] Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And [b] the sons of Dan; [¶] Hushim.

24 And the [c] sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 [d] These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his [e] loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: [f] all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.[†]

28 ¶ And he sent [g] Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him: and he [h] fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now [i] let me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his father's house, I will go up and show Pharaoh, and say unto him, [k] My brethren, and my father's house, [*] which *were* in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for [l] their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 [m] And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we *and* also our fathers; that ye may dwell [†] in the land of Goshen: for [n] every shepherd *is* an abomination unto the Egyptians.

## CHAPTER XLVII.

(1) *Authorized by Pharaoh, Joseph settles his father and brethren in the land of Goshen, and provides for them there:* 1—12. (2) *By a prudent and equitable sale of the corn which he had treasured up, he renders the money, cattle, land, and persons of the Egyptians, the property of the king:* 13—26. (3) *Jacob takes an oath of Joseph that he shall bury him in his father's sepulchre at Machpelah in Canaan:* 27—31.

THEN [a] Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in [b] the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, [c] What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come;[*] for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

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A. M. 2269. B. C. 1735.

c Ch. 29. 34. & 46. 5—7. 1 Chr. 2. 1, 11, 16. Ex. 6. 16. Deut. 27. 8—11. Num. iii. iv. viii. 1 Chr. vi. xxii—xxvi.

p 1 Chr. 2. 1, 3, & 4. 21. ch. 29. 35. & 38. 1—30. & 46. 8—12. Deut. 33. 7. Num. 26. 19—21. & 1. 7, 27, 28. 1 Chr. ii—iv.

q Ch. 30. 14—18. & 35. 23. & 46. 14, 15. Deut. 33. 18, 19. 1 Chr. 2. 1. & 7. 1—5. Num. 26. 23, 24. & 1. 6, 29, 29.

* Or Puah and Jashub.

r Ch. 30. 19, 20. Num. 26. 26, 27. & 1. 9, 31. ch. 49. 13. Deut. 33. 18, 19. 1 Chr. 2. 1.

s Ch. 35. 23. & 29. 32—35. & 30. 17—21. & 49. 3—15. Ex. 1. 2, 3. Num. i. x. xxvi. 1 Chr. 2. 1.

t Ch. 30. 11. & 35. 26. & 46. 16. Deut. 33. 20. Num. 26. 15—17. & 1. 14, 24, 25. 1 Chr. 2. 2. & 5. 11—26.

† Or, *Ozni.*

u Ch. 30. 13. & 35. 26. & 46. 20. Deut. 33. 24. Num. 26. 44—47. & 1. 13, 40, 41. 1 Chr. 2. 2. & 7. 30—40.

x Gen. 30. 9—13. & 35. 26. Ex. 1. 4. 1 Chr. 2. 2.

y Ch. 29. 18. & 30. 24. & 35. 16, 24. Ex. 1. 3, 5. 1 Chr. 2. 2.

z Ch. 41. 50—52. & 46. 8—20. & 48. 13—20. Deut. 33. 13—17. Num. 1. 10, 32—35. & 10. 22, 23. & 26. 28—37. 1 Chr. 5. 23—26. & 7. 14—29.

‡ Or, *prince.*

a 1 Chr. 7. 6—12. & viii. Num. 26. 38—40. & 1. 11, 36, 37. with ch. 48. 27. Deut. 33. 12.

§ Ahiram.

‖ Shupham, or Shuppim.

b Ch. 30. 6. & 35. 25. & 46. 16, 17. Deut. 33. 22. Num. 26. 42, 43. & 1. 12, 38, 39. & 10. 25. 1 Chr. ii. 2. & 7. 12. & 12. 35.

¶ Shupham.

c Ch. 30. 7, 8. & 35. 25. & 46. 24. Deut. 33. 23. Num. i. 15, 42, 43. & 26. 48, 49. 1 Chr. 2. 2. & 7. 13. & 12. 34. 2 Kings 15. 29.

d Ch. 30. 3—8. & 35. 25. Ex. 1. 4. 1 Chr. 2. 2.

e Heb. *thigh*, Ex. 1. 5. Gen. 35. 11.

f Deut. 10. 22. Ex. 1. 5. & 24. 1. ver. 15, 19, 22, 25. Acts 7. 14.

† There were sixty-six, exclusive of Jacob, and of Joseph and his two sons, and seventy, these four being included.

g Ch. 43. 8. & 44. 16—34.

h Ch. 33. 4. & 45. 14. Luke 15. 20. Acts 20. 37.

i Ch. 45. 28. Luke 2. 29.

k Ch. 47. 1.

* With this caution he took five of his brothers along with him; and having informed Pharaoh that his father and family were come so far as Goshen, he presented his brethren to the king, who, for his sake, received them very graciously; and when he asked them what profession they were of, they told him that they were shepherds, as their family for many generations had been; that want of pasture for their cattle, and of sustenance for themselves, had made them leave Canaan; but that since, as they understood, his majesty had been so hospitable, as to give them reception in his dominions, they humbly prayed, that they might be allowed to settle in Goshen, as a country most convenient for their purpose: which he readily granted, and offered, moreover, to make any one of them, whom Joseph should appoint, his royal shepherd.—*Stackhouse.*

l Heb. *they are men of cattle*, ch. 13. 2. & 30. 43. & 26. 7.

m Ch. 47. 2, 3.

† In Goshen they would be near Canaan, and would live much separated from the wicked Egyptians.

n Ch. 43. 32. Ex. 8. 26.

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A. M. 2269. B. C. 1735.

a Ch. 46. 31. & 45. 10.

b Ch. 46. 28, 34. It lay on the north-east of Egypt, west of the Red Sea.

c Ch. 46. 33, 34. Jonah i. 8. 2 Thes. 3. 10.

* Jacob and his sons intended only to sojourn in Goshen till the famine should be over; but the kindness which they received encouraged them to continue: and at last the Egyptians rendered their posterity slaves, and forced them to stay.

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my own, but also the God of my fathers. In all the changes of thy lot, consult the Lord's direction, and supplicate his presence. It is safe to go any where on earth, if his everlasting arms be about me, his covenant established with me, and his comforts delighting my soul.—God's promises, though they lie long under ground, will spring up, bud, and ripen at last. Let me therefore always take care of my whole family, and live in the firm assurance that on Jesus is the care of all the churches. Let me hope that, though my beginnings be small, they will, in God's time, greatly, and even quickly, increase. Wherever I am, in station or in place, let me attend to its relative duties, giving honour to whom honour is due; and let me never be ashamed of an honest calling, but endeavour therein to abide with God. Be it my care and happiness to live always near the heavenly state, and as little connected with carnal and worldly men as possible; that when it pleases God to call me hence, I may be willing and ready at his bidding.

REFLECTIONS UPON CHAP. XLVII.—Let me never be ashamed of my relations, however low they be in station, if they be honest: nor let me ever be an idler, an inactive person, either in church or state. Activity and ingenuity in my profession are the way to preferment. What though man's days be shortened, and filled up with troubles, yet my life on earth, whether perplexed or prosperous, is but a pilgrimage to the better country above. In the meanwhile, let me highly esteem,



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6 The land of Egypt *is* [d] before thee; in the [e] best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* [f] men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob [g] blessed Pharaoh.

8 And Pharaoh said unto Jacob, [*] How old *art* thou?

9 And Jacob said unto Pharaoh, [h] The days of the years of my pilgrimage *are* an hundred and thirty years: [i] few and evil have the days of the years of my life been, and have not attained unto the [k] days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph [l] placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph [m] nourished his father, and his brethren, and all his father's household, with bread, [†] according [n] to *their* families.

13 ¶ And *there was* no bread in all the land: for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money [‡] failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, [o] Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, [p] Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their [q] cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the [‖] second year, and said unto him, [r] We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies, and our lands.

A. M. 2289. B. C. 1715.

d Ch. 13. 9. & 20. 15. & 34. 10.

e Ch. 45. 18, 20. ver. 11. John 17. 2.

f Ex. 18. 21. Prov. 22. 29.

g This may include, (1) saluting him, 2 Sam. 8. 10. 2 Kings 4. 29. (2) prayer for his welfare, Num. 6. 23, 24. (3) giving him thanks for his favours, Mat. 26. 26. Luke 22. 19.

* Heb. *How many are the days of the years of thy life?*

h Heb. 11. 9, 13. & 13. 14. Ps. 39. 12. & 119. 19. 1 Chr. 29. 15. 2 Cor. 5. 6. 1 Pet. 2. 11.

i Job 14. 1. Ps. 90. 3—12.

k Ch. 25. 7. & 35. 28.

l Ex. 1. 11. & 12. 37. with John 17. 2, 24. & 19. 10, 23. & 14. 2, 3.

m Ex. 20. 12. 1 Tim. 5. 8. 1 John 2. 17, 18.

† Or, *as a little child is nourished.*

n Heb. *according to the little ones*, ch. 50. 21. 1 Thes. 2. 7.

‡ 1702.

o Mat. 6. 11. ver. 19, 24. 1 Sam. 21. 2. & 25. 8. Judg. 8. 5, 6.

p Phil. 4. 8. Rom. 12. 17. 1 Cor. 10. 28.

q Ex. 9. 3, 19. Job 2. 4. Mat. 6. 31.

‖ Sixth of the famine.—B. C. 1710.

r 2 Kings 6. 28. Jer. 38. 9.

A. M. 2303. B. C. 1701.

* Joseph removed the Egyptians far from their own lands, lest they should afterwards claim the property of them.

† Or, *princes.*

s Josh. xxi. Ezra 7. 24.

t Mat. 24. 45. Ps. 41. 1. Prov. 13. 23. & 11. 26. Is. 55. 10. Eccl. 11. 6.

u Ps. 41. 1. & 112. 5. ver. 22.

‡ In requiring but a fifth part, he dealt mercifully with them, and faithfully for the king.

x Ch. 6. 19. & 45. 7. & 50. 20.

y Ch. 33. 15. & 18. 3. Ruth 2. 13.

§ Farmers.

‖ Or, *princes.*

z Ch. 23. 14. & 40. 3. & 8. 7. Ex. 1. 7. Deut. 26. 5. Ps. 105. 24.

* Heb. *the days of the years of his life.*

† 1689.

a Ch. 2. 10. 2 Sam. 14. 14. Heb. 9. 27. Job 30. 23. Ps. 89. 48. & 49. 7, 9, 10.

b Ch. 24. 2.

c Heb. 11. 22. ch. 48. 29. & 50. 13—14, 25.

‡ Jacob and the other patriarchs desired to be buried in Canaan, to testify their firm persuasion that God would bring their posterity to the full possession thereof; and to manifest their desire and expectation of the heavenly inheritance thereby typified.

d Ch. 24. 26. Heb. 11. 21. 1 Kings 1. 47. ch. 48. 2. He bowed—thanked God for his promises, and for the security Joseph had given him by his oath.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, [*] he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the [†] priests bought he not: [s] for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh: lo, *here is* [t] seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give [u] [‡] the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou [x] hast saved our lives: let us [y] find grace in the sight of my lord, and we will be Pharaoh's [§] servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the [‖] priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and [z] multiplied exceedingly.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so [*] the whole age of Jacob was an hundred forty and seven years.[†]

29 And the time drew nigh that Israel [a] must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [b] put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I [c] will lie with my fathers; and thou shalt carry me out of Egypt, [‡] and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And [d] Israel bowed himself upon the bed's head.

as a blessing, the prayers of such as fear God: and, if he put me into power, let my care be to do good to all, especially to those of the household of faith. Let mercy, as well as equity, run through all my conduct. But go where I will, and enjoy what I may, let me keep sight of the promises, and of the everlasting abodes: and though, for a while, I content myself with this world as a lodging, let my care, my hope, be to go to the heavenly Canaan at my death, and be with Christ, which is far better. Even here also let me behold him presenting an elect world of his brethren before the great King, the Lord of hosts, and preparing mansions for them:—behold him as giving out of his unbounded stores all the necessary blessings of time and eternity, not for our money, our cattle, our land, our persons, but freely, according to the exceeding riches of his grace; and by his oath concerning the promises of our present peace and everlasting happiness!



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## CHAPTER XLVIII.

*Here* (1) *Hearing of his father's sickness, Joseph and his two sons visit him:* 1, 2. (2) *After a rehearsal of God's blessing him at Luz, Jacob adopts, and blesses Joseph's sons, Manasseh and Ephraim; and, notwithstanding their father's interposition, prefers Ephraim the younger:* 3—20. (3) *In the assured faith of God's bringing his seed to Canaan, he bequeaths a particular spot of it to Joseph:* 21, 22.

A. M. 2315. B. C. 1689.

AND it came to pass after these things, that *one* told [a]Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel [b]strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, [c]God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, [d]I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

5 And now thy [e]two sons Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be [f]mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, [g]Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom [h]God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will [i]bless them.

10 (Now the eyes of Israel were [k]dim for age, *so that* he could not see.) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I [l]had not thought to see thy face; and, lo, God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed [m]himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And [n]Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the [o]first-born.

15 And [p]he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did [q]walk, the God which fed me all my life long unto this day,

16 The [r]Angel which redeemed me from all evil, bless the lads; and let my [s]name be named on them, and the name of my fathers Abraham and Isaac; and let them [t]grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father; for this *is* the first-born: put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great; but truly his [u]younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, [v]God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh.

21 ¶ And Israel said unto Joseph, [w]Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given [x]to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

[a] Joseph, who could not be long absent from court, took leave of his father, but not without giving strict charge to some of the family, that upon the very first appearance of danger, they should immediately send for him. Accordingly, as soon as word was brought him, that his father was dying, he took his two sons, Manasseh and Ephraim with him, and went to visit him; who, when he heard that his favourite son was come, summoned all his spirits together, and was so far revived as to be able to sit up in his bed. —*Stockhouse.*

[b] Job 4. 3, 4.

[c] Ch. 28. 12—19. & 35. 6, 7, 11.

[d] Ch. 12. 2. & 13. 15, 16. & 17. 8. & 22. 3, 14. & 26. 12. & 35. 11. & 46. 3. & 47. 27. Ex. 1. 7, 11. Thy natural seed shall long inherit Canaan, and thy spiritual seed shall enjoy the heavenly inheritance for ever.

[e] Ch. 41. 50. & 46. 20. Josh. 13. 7.

[f] Being heads of tribes, Josh. 14. 4. & xvi. xvii. Num. 1, 10. 26—35. & 26. 28—37. Thy other children shall be incorporated with the descendants of Ephraim and Manasseh.

[g] Ch. 35. 19. 1 Sam. 10. 2. Mat. 2. 18. Rachel being dead, I have no hopes of more children.

[h] Ch. 20. 2. & 33. 5. Ps. 127. 3. Is. 8. 18. 1 Chr. 25. 5. & 26. 4, 5.

[i] Ch. 27. 4. & 28. 3.

[k] Heb. *heavy*, ch. 27. 1. 1 Sam. 3. 2. with Deut. 34. 7.

[l] Ch. 37. 35. & 42. 36. Eph. 4. 30.

[m] Ch. 18. 2. & 19. 1. Ex. 20. 12. Lev. 19. 3, 32. Eph. 6. 1. 1 Kings 2. 19. Prov. 31. 28. In reverence to his father, and in thankfulness for the honour and affection shown to him and his two sons.

[n] Imposition of hands was a Jewish ceremony, introduced, not by any divine authority, but by custom: it being the practice among these people, whenever they prayed to God for any person, to lay their hands on his head.

[o] Ch. 41. 51. & 46. 20. ver. 18.

[p] Heb. 11. 21. ch. 27. 4. & 28. 3. & 49. 28. Deut. 33. 1.

[q] Ch. 5. 22. & 6. 9. & 17. 1. Col. 2. 6. Ps. 16. 8. 1 Cor. 10. 31. 1 Kings 3. 6. Luke 1. 6. Is. 38. 3. 2 Cor. 1. 12.

[r] Mal. 3. 1. ch. 28. 15. & 31. 11, 13, 24. Ex. 23. 20, 21. with 1 Cor. 10. 4, 9.

[s] Ver. 5. Deut. 28. 10. 2 Chr. 7. 14. Jer. 14. 9.

[t] Ch. 40. 22. Deut. 30. 17. Num. 26. 28, 34, 37. Josh. 17. 17.

[u] Ch. 17. 20, 21. & 25. 23. Num. 1. 35, 33. The tribe of Ephraim became greatest in number, power, and dignity; Joshua, the conqueror of Canaan, and Jeroboam, the first king of Israel, being of it, Num. 13. 8, 16. 1 Kings 11. 26, 28. xii.

[v] Ruth 4. 11, 12.

[w] Ch. 50. 24. 1 Kin. 2. 2—4. 2 Pet. 1. 14. 2 Tim. 4. 6. Luke 2. 29. Josh. xxiii. xxiv. Deut. i—xxxiii.

[x] As my first-born, Deut. 21. 17. Josh. 24. 32. John 4. 5. ch. 33. 19. What I first purchased, and afterwards recovered by force from those Canaanites who had robbed me of it.

## CHAPTER XLIX.

(1) *Jacob assembles his sons to hear his last words:* 1, 2. (2) *He foretels the punishment of Reuben's incest:* 3, 4. *The dispersion of Simeon and Levi's posterity among the other tribes:* 5—7. *Judah's family to become most numerous and powerful: and give birth to the Messiah:* 8—12. *Zebulun to trade by sea:* 13. *Issachar to live by husbandry:* 14, 15. *Dan to possess freedom, and craftily conquer his enemies:* 16, 17. *Gad exposed to invasion, and in turn conqueror:* 19. *Asher enjoy corn and delicious fruits:* 20. *Naphtali, distinguished for alertness and courtesy:* 21. *Joseph's posterity numerous, honoured, and powerful:* 22. *The Benjamites noted warriors:* 27. (3) *Jacob charges them to bury him in Canaan, and dies:* 28—33.

CHAP. XLVIII. Ver. 14. Laying on of hands was used, (1) In blessing a person; Mat. xix. 15. (2) In transferring the guilt of offenders on the sacrifices offered for them, and devoting them to God's service; Lev. i. 4. and xvi. 21. (3) In judging, condemning, and punishing; Lev. xxiv. 14. (4) In the miraculous curing of distempers; Mark vi. 5. and xvi. 18. Luke iv. 40. and xiii. 13. Acts xix. 11. and xxviii. 5. (5) In conferring the miraculous influence of the Holy Ghost; Acts viii. 17. and xix. 6. (6) In ordination of men to office; Num. viii. 10, 20. and xxvii. 18, 23. Deut. xxxiv. 9. Acts vi. 6. and xiv. 23.

REFLECTIONS UPON CHAP. XLVIII.—It is becoming, and highly profitable, for children to visit their godly parents in their dying moments: and while it is necessary for parents to make their last wills with the greatest exactness, that there may be no disputes relative to them after they are dead, it is peculiarly useful and pleasant for them to commemorate at such a time God's former kindnesses to their soul. How encouraging is it to found our prayers for, and our expectations of, the prosperity of our friends upon the promises of God, intimated to ourselves! and how pleasant to think of such deceased friends as we hope to meet in glory! The favours of God often exceed the hopes of his people, and sweetly compel them to the most abundant praise! and what a mercy is redemption through Jesus' blood! It is peculiarly precious in a dying hour and is sweeter than honey and the honeycomb. Surely it becomes those who have shared it, to mention the same, and bear testimony for God, for the encouragement of others whom they leave behind. How the sovereignty of God shines, in preferring one person or family to another! But rejoice, my soul, that the Lord hath made us Gentiles fruitful in the land of our affliction. He hath blessed our church with numbers and privileges far superior to those of Israel, his first-born. In infinite mercy, when our godly relations forsake us by death, our God remains with us! Nay, since Jesus has left us, by going to the Father, the Lord the Spirit supplies his place, to guard and guide us to the promised inheritance.



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A. M. 3315. B. C. 1689.

AND Jacob called unto his sons, and said, [a] Gather yourselves together, that I [b] may tell you *that* which shall befall you in the [c] last days.

2 Gather yourselves together and [d] hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my [e] first-born, my [f] might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, [g] thou shalt not excel; because thou [h] wentest up to thy father's bed; then defiledst thou *it:* he went up to my couch.

5 ¶ Simeon and Levi *are* [i] brethren; [k] instruments of cruelty *are in* their habitations.

6 O my soul, come not thou into their [l] secret; unto their assembly, mine [i] honour, be not thou united! for in their anger they [m] slew a man, and in their self-will they [n] digged down a wall.

7 Cursed *be* their [o] anger, for *it was* fierce; and their wrath, for it was cruel: I will [p] divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou *art he* whom thy brethren shall [q] praise: thy hand *shall be* [r] in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* [s] a lion's whelp: from the prey, my son, thou art gone up: he [t] stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The [u] sceptre shall not depart from Judah, nor a lawgiver from [v] between his feet, until Shiloh come; and unto him *shall* the [x] gathering of the people *be:*

11 [y] Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall [z] dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ [a] Issachar *is* a strong ass couching down between two burdens:

15 And he saw that [b] rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall [c] judge his people, as one of the tribes of Israel.

17 Dan shall be a [d] serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

18 [e] I have waited for thy salvation, O LORD.

19 ¶ Gad, [f] a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher [g] his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* [h] a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a [i] fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall.

23 The [k] archers have sorely grieved him, and shot *at him*, and hated him:

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a Ps. 139. 1—3. Heb. 10. 24, 25. & 13. 1.

b Amos 3. 7. Ps. 25. 14. & 105. 15.

c Future times, Num. 24. 14. Deut. 4. 30. 1 Tim. 4. 1. 2 Tim. 3. 1. Acts 2. 17. Dan. 2. 28. Is. 2. 2.

d Ex. 20. 12. Prov. 1. 8. & 2. 1. & 3. 1. & 4. 1, 4. & 5. 1. & 6. 20. & 7. 1, 24. & 23. 22, 26.

e Deut. 21. 17. Ps. 78. 51. & 105. 36. ch. 29. 32. see ch. 46. 8.

f Reuben was begotten in the vigour of Jacob's life, and, as first-born, had the original claim to precedence in dignity and power, Deut. 21. 17.

g Heb. *do not thou excel*, ch. 46. 8. Deut. 33. 6. Num. xxxii. Judg. 5. 15, 16. 1 Chr. v. 2 Kings 13. 29.

h Ch. 35. 22. 1 Chr. 5. 1. 1 Cor. 5. 1.

i Ch. 34. 25, 30. & 35. 5, 34. see ch. 46. 10, 11.

k Or, *their swords are weapons of violence.*

l Jer. 15. 17. Ps. 64. 2, 5. & 83. 3.

m Ps. 16. 9. & 30. 12. & 57. 8.

n Ch. 34. 25, 28.

o Or, *lowspirited ones.*

p 2 Sam. 12. 15.

q Josh. 10. 1. & xxi. 1 Chr. 4. 24, 38, 40.

r Ch. 46. 12. & 38. 26. 1 Chr. 2. Heb. 7. 14.

s Num. 10. 14. Judg. 1. 1, 2. Ps. 78. 68—71. Ps. 15. 40—43. 1 Chr. xii. 1 Kings iv. Phil. 2. 19, 21.

t Num. 23. 24. 2 Sam. 2. 1, 7 viii. x. 2 Chr. xiii. xiv. xx. xxvi. 1 Cor. 15. 24.

u Num. 23. 24. & 24. 8.

v Ps. 60. 7. & 68. 3, 4. & 108. 11. Num. 24. 17. Jer. 30. 21. Zech. 10. 11.

u Deut. 33. 27.

x Is. 11. 10. Hag. 2. 7. Rom. 15. 12. Luke 1. 32, 33. Ps. 72. 8—11. Rev. 11. 15.

y 1 Kings 4. 20, 25. Mic. 4. 4. Joel 3. 18. John 15. 1. Is. 5. 1, 2. & 27. 2, 3. & 63. 6. & 65. 1. & 63. 1. Rev. 19. 13.

z Ch. 30. 20. Deut. 33. 18. Josh. 19. 10—15. They had a great trade with Tyre and Zidon.

a See ch. 46. 13. & 30. 18—18. Deut. 33. 18.

b Resting-place, ch. 8. 9. Ps. 116. 7. & 132. 8. Josh. 19. 17—23.

c Ch. 30. 6. & 46. 23. Num. 10. 25. Judg. xii. —xvi. Deut. 33. 22. Josh. 19. 40—47

d Judg. xv. xvi. xviii. Deut. 33. 22.

e Ps. 130. 5. & 62. 1, 5. Is. 26. 8. & 25. 9. & 8. 17. Mic. 7. 7. Luke 2. 25, 30. Ps. 119. 166.

Ch. 30. 11. & 46. 16. Num. xxxii. Deut. 33. 20. Judg. x. xi. 1 Chr. 5. 18—22.

g Deut. 33. 24. see 46. 17. Josh. 19. 24—31.

h Deut. 33. 23. Judg. 4. 6, 10. & 5. 18. with ch. 46. 24. & 30. 8. Josh. 19. 32—39

i See ch. 30. 23—24. & 46. 27. & 48. 1, 5, 19, 20. Josh. xvi. xvii. Num. xxxii. Deut. 33. 17. Ps. 1. 3.

k Ch. 37. 4, 18, 20. & 50. 7—20. John 16. 33. Acts 14. 22.

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CHAP. XLIX. Ver. 4. Whatever power or dignity the Reubenites had at first, they quickly lost it; Num. x. 18—21. Josh. iv. 12, 13. and xxii. with Judg. v. 15, 16. 1 Chron. xv. 18—26. They never rendered themselves famous by any noted exploit; nor did any judge, king, or prophet, that we know of, proceed from among them.——Ver. 6. They *digged down the walls* of the house where Hamor and Shechem secured themselves; or they seized upon oxen, and carried them off for a spoil.——Ver. 7. The Simeonites had their inheritance in Canaan out of the lot of Judah; Josh. xix. 1—9: this being too small for them, they had to seize for themselves part of Arabia; 1 Chron. iv. 39—43; and it is said that many of them dispersed themselves among the other tribes, in the character of teachers. The Levites lived scattered among all the other tribes; and were the spiritual instructors of their brethren, and the collectors of the sacred revenues; Josh. xxi. 1 Chron. vi. xxiii—xxvi.——Ver. 8—12. The tribe of Judah was the most numerous and powerful of all; Num. i. 27. and xxvi. 22. 2 Sam. xxiv. 9. 2 Chron. xiv. 8. and xvii. 14—16. To them their fellow-tribes often submitted themselves; Judg. i. 2, and iii. 9, 10. and xx. 18; chiefly under David and Solomon; 1 Chron. xii. 1 Kings iv. many individuals of these adhered to them in the days of Rehoboam; 1 Kings xii. 17. 2 Chron. xi. 16, 17; Asa, 2 Chron. xv. 9. and xvi. 6. and xvii. 2; Hezekiah, 2 Chron. xxx. 11; and after their return from Babylon; Ezek. xxxvii. 15—22. The tribe of Benjamin almost always adhered to them. In the march of the tribes, and in their going forth to war, God appointed them the precedence; Num. x. 14. Judg. i. 2. and xx. 18. The first of the judges was one of them; Judg. iii. 9, 10. The only kings, that ever God in mercy granted to the Hebrew nation, were of them; 1 Sam. xvi. 2 Sam. vii. Ps. lxxxix.—Their conquests and spoils were peculiarly remarkable; Judg. i. 2 Sam. iii. 1. and viii. x. xxi. 2 Chron. xiii. xiv. xx. xxvi. Is. xxxiii. 4. and xxxvii. 36. In Canaan they had the first lot of the country assigned them; it was very extensive and fertile; it abounded with vines and pastures, which rendered wine and milk almost as common as water.—But the predictions respecting this tribe have their principal accomplishment in Jesus Christ, who is the Lion of the tribe of Judah, to whom God hath given all power in heaven and in earth; Mat. xxviii. 18; Ps. lxxii. and whom he hath commanded all men to adore; John v. 22, 23. Phil. ii. 9—11. He conquers all his and his people's enemies; Col. ii. 14, 15. Ps. cx. He bestows a fulness of grace and glory upon his people; Ps. lxviii. 12, 18. He is the true vine, who prepares for his people the wine and milk of gospel-truths, ordinances, influences, and blessings; Is. lv. 1. Joel iii. 18. He is called *Shiloh*, that is, the *Author of our peace, prosperity*, and *salvation;* Is. ix. 6, 7. Micah v. 5. Eph. ii. 14. Jer. xxiii. 6. Mat. i. 21. Till he came in the flesh (Mat. i. Luke xi.), the tribe of Judah not only retained its distinct form as a tribe, (which none of the rest, no not that of Benjamin, properly did,) but retained a governing power in its princes, judges, kings, deputies of the Chaldean, Persian, and Grecian monarchs, Maccabean governors or kings, or in the Sanhedrim, or great council of their elders. Scarcely had Jesus appeared in the flesh, when Judea was altogether reduced into a Roman province, having no sovereign but the Roman emperor; John xix. 12, 15. No sooner had the gathering of the Gentiles to *Shiloh* taken place, by the spread of the gospel, than the city and temple of Jerusalem were destroyed, the constitution of their church and state dissolved, and themselves scattered, as vagabonds, among all nations, to be standing witnesses, for many generations, that he is come.——Ver. 16, 17. Though the Danites were the offspring of a concubine, they had as much power as the other tribes sprung of free women. They harassed the Philistines in Samson and others; Judg. xiii—xvi. But they proved a stumbling-block to the other tribes by their idolatry; Judg. xviii. 29—31.——Ver. 18. I pray for, and expect, the promised deliverances to myself and posterity, but especially that spiritual and eternal salvation, to be accomplished by the Son of God in human nature.——Ver. 19. The Gadites were exceedingly exposed to the invasions and ravages of the Ammonites, Arabians, Syrians, Assyrians, &c. Judg. x. 8 1 Sam. xi. 1, 2. 2 Kings x. 33. and xv. 29. 1 Chron. v. 26.——Ver. 22. Joseph's posterity spread themselves far and wide, dwelling on both sides of Jordan; Josh. xii. 6. xiii. 7. and xvi. 17.——Ver. 24. Joseph's graces continued firm; enabling him to withstand temptations, endure injuries, and perform duties: and his honours were secured to him. He was a *shepherd*, to direct and provide for the Hebrews in Egypt, and *the stone*, under God, upon whom their happiness and safety were founded in that country. Joshua, who brought them into Canaan, sprung of him.——Ver. 25. God blessed his posterity with plenteous rains and dews, with fountains of water, and with multitudes of children, richly supplied with every enjoyment.——Ver. 26. Jacob's blessings excelled those of Abraham and Isaac; (1) In their extent; none of his children being excluded, as Ishmael and Esau had been. (2) In their distinct clearness: the land of Canaan, which had been formerly bequeathed in general, was now distributed to Joseph and his brethren. (3) In the apparent nearness of fulfilment; his posterity now increasing fast.—Joseph was separated from his brethren, when he was sold into Egypt, and afterwards by his distinguished honours there.



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24 But his [l] bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the [m] Shepherd, the stone of Israel;)

25 *Even* by the [n] God of thy father, who shall help thee; and by the Almighty, who shall [o] bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the [p] everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was [q] separate from his brethren.

27 ¶ Benjamin shall [r] ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ [s] All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 ¶ And he charged them, and said unto them, I am to be [t] gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite;

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, [u] which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 [v] (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field, and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob [t] had made an end of commanding his sons, [w] he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

A. M. 2315.
B. C. 1689.

l Job 38. 25. Ps. 44. 7. & 18. 1. 32. 34. & 22. 8. & 89. 21. Zech. 10. 12. Rom. 14. 4.

m Ch. 48. 7. & 47. 12. Josh. i—xxiv.

n Ch. 28. 13. & 35. 11. & 17. 1. Deut. 33. 13—17. & 28. 12. & 8. 7.

o 1 Cor. 2. 21, 22. 1 Tim. 4. 8. Mat. 6. 33. Phil. 4. 19. Ps. 84. 11. & 33. 12.

p Hab. 3. 6. Ezek. 27. 25, 26.

q Ch. 37. 28. Ps. 105. 17—22. Acts 7. 9.

r See ch. 46. 21. Judg. 5. 15—22. 1 Sam. 11. 6—11. & 14. 14, 31, 47, 48. & xv. xvii. Keth. viii—x. Num. 23. 24. Ezek. 39. 10. Zech. 14. 1, 7.

s Every tribe was blessed by their father with such a blessing as the Lord intended to bestow upon them.

t Ch. 15. 15. & 25. 8. Heb. 11. 22.

u Ch. 47. 30. & 23. 16. & 50. 13.

v Ch. 23. 19. & 25. 9. & 35. 29.

w Rachel was buried near Bethlehem, ch. 35. 19, 20. 1 Sam. 10. 2. Mat. 2. 18.

† Thus the good old patriarch having given his blessing to his children, according to the divine direction, and not according to his own inclination, reminded them all, but Joseph more especially, to bury him among his ancestors, in the cave of Machpelah; and so laying himself down in his bed again, in a short time expired, after he had lived 147 years in all, and 17 of them in Egypt.—*Stackhouse.*

x Luke 2. 28. ch. 15. 5. & 25. 8. Eccl. 12. 7. Job 30. 23. Heb. 11. 22.

## CHAPTER L.

*Here,* (1) *After embalming Jacob's corpse, and mourning seventy days, Joseph carries it in state to Canaan, where after seven days' lamentation, it is interred at Machpelah:* 1—13. (2) *Having returned to Egypt, Joseph's brethren supplicate forgiveness of the injury they had done him; which he, in the most affectionate manner, assures them of:* 14—21. (3) *After a life of* 110 *years,* 93 *of them in Egypt, Joseph dies:* 22—26.

A. M. 2315.
B. C. 1689.

AND Joseph [a] fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to [b] embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed;) and the Egyptians [c] mourned for him threescore and ten days.

4 ¶ And when the days of his mourning were past, Joseph [d] spake unto the house of Pharaoh, [e] saying, If now I have [e] found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 [f] My father made me swear, saying, Lo, I die: in my grave which I have [g] digged for me in the land of Canaan, there shalt thou [h] bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the [†] servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* [‡] beyond Jordan; and there they mourned with a great and very sore lamentation: and [k] he made a mourning for his father seven days.

a Ch. 46. 4. & 50. 2. 2 Kings 13. 14. Mark 5. 23. John 11. 25, 26.

b 2 Chr. 16. 14. & 21. 19. & 32. 33. John 19. 39, 40.

c Num. 20. 29. Deut. 34. 8. & 21. 13.

d Esth. 4. 2.

e It was against rule for any person, how great soever, in mourning apparel, to appear in public, and especially in the royal presence, because in that state they were looked upon as defiled; and therefore Joseph does not go himself, but desires some of the courtiers to carry his request to the king; and this request he was the rather bound to make, because the retinue and guard which the pomp of the funeral, and the danger of molestation from enemies, made necessary, could not be obtained without the king's leave.—*Musculus.*

f See ch. 18. 3.

f Ch. 47. 29—31. & 49. 29, 30.

g 2 Chr. 16. 14. Is. 22. 16. Mat. 27. 60.

h Ch. 3. 19. Eccl. 6. 3. & 12. 5, 7. Job 30. 23. with Ps. 79. 3.

† Officers, counsellors.

‡ Westward from Jordan, Deut. 1. 1.

k Num. 20. 11. 1 Sam. 31. 13. Job 2. 13.

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Reflections upon Chap. XLIX.—How important is the proper work of a death-bed! for dying parents solemnly to pray for, to warn and to direct, their surviving children, is useful and becoming. The sins of parents often entail disgrace and misery upon their posterity; and the blessing of God fixes most remarkably where, for a time, there is the least appearance of it. But the lots of mankind, even in the same family, are greatly diversified. Let me therefore, first of all, and above all, make choice of Jesus, the once promised Shiloh, and now glorified Lord and Christ, and of his salvation, and then be content with such things as I have. Amidst all my work on earth, let me seek and wait for the salvation of God, that when I have finished my course, I may be gathered to Jesus and his people above!—But is not the now-departed patriarch a glass to show me my Redeemer? Is not he justly named Jacob and Israel? How long expected, earnestly desired, and supernatural, was his birth! Divinely was he chosen to be the Father of the saved nations of elect men, the peculiar people of God. He took the first Adam by the heel, fulfilling the covenant which he had broken; he supplanted and overthrew Satan and his works in the world; and, by his bloody service and suffering, he purchased his mediatorial heirship of all things. What inestimable blessings he obtained for men, by offering himself to God in the likeness of sinful flesh! In this his work of love, how exposed to trouble from Jewish brethren, rom Satan, the father of his bride, and from Jehovah, his offended Father above! How distressful his earthly exile! Hard was his service, numerous his sorrows, unsettled his lot, and remarkable his plainness and integrity. What love he bears to his mother and spouse the church! Faithful was he in his work, prevalent is he in his intercession, and glorious and extensive in his reward; for in the multitude of his redeemed he shall see of the travail of his soul, and shall be satisfied. Having finished his work, and blessed his disciples, he retired to his rest in the heavenly Canaan—the midst of the throne of God. And innumerable multitudes of spiritual seed spring from his twelve apostles, those dignified patriarchs in the gospel church.

Chap. L. Ver. 2. It has been customary with many nations to embalm the dead bodies of persons of rank, taking out the bowels, and so seasoning the body with salt and spices, &c. as to preserve it long from putrefaction. In Egypt they carried this art to such a degree, that bodies embalmed remained uncorrupted for thousands of years; which are now sometimes sold in Europe under the name of mummies.——Ver. 3. It was the custom of the Egyptians to mourn seventy days for their dead, and of the Hebrews to mourn seven; 1 Sam. xxxi. 13; and just so long the joy of the latter lasted at their solemn weddings; ch. xxix. 27. Judg. xiv. 17.——Ver. 10. *Beyond Jordan,* in the books of Moses, denotes the *west side of Jordan,* as he delivered his writings on the east of it. In other parts of scripture the phrase denotes the *east of Jordan,* as the writers lived on the west of it. Some, however, think that the Hebrew word signifies either *beyond* or *on this side.*——Ver. 17. *Joseph wept,* pitying their perplexity, and grieved at their jealousy of his good will.

Reflections upon Chap. L.—With tender affection ought children and others to take their last farewell of dying friends; and with due care should they be decently interred. Yea, in every case it is kind and dutiful, by partaking, to alleviate the sorrows of the afflicted. It is proper that servants have their master's permission to attend work of their own, be it ever so necessary; nor should that permission be withheld upon a reasonable request. What a loss to a country, what an alarming call to preparation for eternity, is the death of one of God's chief favourites! But it is comely to have an amicable correspondence settled between



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11 And when [1] the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called [*] Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him [m] according as he commanded them:

13 For [n] his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham [o] bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, [†] they said, [p] Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, [q] Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the [r] servants of the God of thy father. And Joseph wept when they spake unto him.

A. M. 2315. B. C. 1689.

1 Ch. 10. 13, 14. & 13. 7.

[*] That is, *the mourning of the Egyptians*, 1 Sam. 6. 18.

m Ex. 20. 12. Eph. 6. 1. ch. 47. 29, 30. & 49. 29—32.

n Acts 7. 16.

o Ch. 23. 16—18. & 25. 9. & 35. 27, 29. & 49. 29—31.

† As soon as their father was buried, Joseph's brethren began to reflect on the wrongs they had formerly done him, and were not a little apprehensive that as he had the power, he might have it in his intention, to avenge himself of them: and therefore they consulted together, and framed this message;—That it was their father's earnest request, that he should forget all past injuries, and continue them under his protection as formerly. This, when Joseph heard, such was his compassionate temper, that he could not refrain from weeping, and therefore to remove their fears, he sent immediately for them, and receiving them with the same kind affection as when their father was alive, excused the actions committed against him, in such an obliging manner, and gave them such assurances of his future love and adherence to them upon all occasions, as made them return to their families full of joy and satisfaction.—*Stackhouse.*

p Ch. 42. 27. Lev. 25. 36. Ps. 55. 5. & 56. 5.

q Mat. 6. 12, 14, 15. Eph. 4. 32. Luke 17. 3, 4. Col. 3. 13, 14.

r Mark 10. 41. Mat. 10. 42. & 23. 11. Phil. 2—16. Gal. 5. 10, 13.

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s Ch. 27. 7, 9. & 42. 6. & 43. 7, 12. & 44. 14. & 45. 3.

t Ch. 45. 5.

u *Am I in the place of God*, to avenge myself upon you for the wrongs you did me?

u Ch. 30. 2. Job 34. 19—29. Deut. 32. 35. Rom. 12. 19.

x Ch. 37. 4, 18, 28. & 45. 5. Ps. 119. 71. Rom. 8. 28. Is. 10. 7.

y Mat. 5. 44. Rom. 12. 21. ch. 47. 12.

† 1635.

z Num. 32. 39. ch. 30. 3. Job 42. 16.

‡ He sometimes dandled these great grand-children on his knees.

a Ver. 5. Job 20. 23. Heb. 9. 27. Eccl. 12. 5, 7. Gen. 3. 13. Rom. 5. 12.

b Ch. 21. 1. & 15. 14. & 46. 4. Ex. 4. 31.

c Ch. 15. 7, 13. & 12. 7. & 13. 15, 17. & 17. 8. & 26. 3. & 28. 13. & 35. 12. & 46. 4. Ex. 32. 1. Num. 32. 11. Deut. 1. 8. & 6. 10. & 30. 20.

d Heb. 6. 16. & 11. 22. ch. 47. 30, 31. ver. 5. Ex. 13. 19. Josh. 24. 32. Acts 7. 16.

18 And his brethren also went and [*] fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [t] Fear not; for [*] *am* [u] I in the place of God?

20 But as for you, [x] ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: [y] I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.[†]

23 And Joseph saw Ephraim's children of the third *generation:* [z] the children also of Machir, the son of Manasseh, were brought up upon Joseph's [‡] knees.

24 ¶ And Joseph said unto his brethren, [a] I die: and [b] God will surely visit you, and bring you out of this land, unto the land which he [c] sware to Abraham, to Isaac, and to Jacob.

25 And [d] Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, *being* an hundred and ten years old: and they embalmed him; and he was put in a coffin in Egypt.

friends on the occasion of the death of their common relations. And it is altogether unlike a Christian to make the death of friends, especially parents, a mean of commencing strife and debate, on account of some carnal bequeathments. Difficult is the work of quieting a guilty conscience, if thoroughly awakened; but it were hard-hearted, indeed, to refuse forgiveness of injuries, especially when requested by such as are at once our brethren, and the servants of the God of our fathers. And when penitential confessions of injury done meet with a ready forgiveness from the receiver, it is highly ornamental and becoming; at the same time it is necessary for offenders principally to deal with God himself, through the blood of his Son. But to finish a religious life in the vigorous exercises of faith on God's promises, and in high friendship with his people, must be the summit of the true Christian's desire. Meanwhile, amidst the deaths of useful relations, that our God cannot die, cannot leave us, and can and will deliver us out of all our distresses, is a source of unfailing comfort and abiding consolation.

# THE SECOND BOOK OF MOSES

CALLED

# EXODUS,

CONTAINS a history of one hundred and forty-five years, and therein exhibits the fulfilment of God's promises to the patriarchs, in the multiplication of their seed, and their deliverance from bondage in Egypt; and represents the establishment of those laws and ordinances which God required them to observe as memorials of his favours.—We have here particularly represented the tyranny of Pharaoh king of Egypt; the cruel bondage and marvellous increase of the Israelites; the birth, education, and exile of Moses; his and his brother Aaron's divine mission to deliver their brethren; the ten plagues inflicted on the Egyptians for refusing to let the Israelites leave their country; and their destruction in the Red Sea; the Hebrews' celebration of the passover, departure from Egypt, and safe passage through the Red Sea; God's sustenance of them by sweetened water, or water from a flinty rock, and by quails and bread from heaven; his laws relative to the passover, feast of unleavened bread, firstlings, manna, &c.; his solemn publication of his moral law from mount Sinai; his directions relative to their civil and religious conduct; his entrance into covenant with them; chap. i—xxiv: his directions concerning the tabernacle and its furniture, and concerning the apparel and consecration of his priests; the Hebrews' idolatrous making and worshipping the golden calf; Moses' intercession for them, and God's gracious reconcilement by means of it; their voluntary contribution for, and actual making and erecting, the tabernacle and its whole furniture; chap. xxv—xl. There are, perhaps, more types of Christ in this than in any other book in the Bible.

## CHAPTER I.

*Contains an account* (1) *Of God's kindness to the Israelites, in multiplying them exceedingly;* 1—7. (2) *Of the Egyptians' cruelty to them on that account, in oppressing them with hard labour, and in appointing the midwives and others to murder their male children:* 8—16, 18, 22. (3) *Of God's more abundant multiplication of them, and rewarding the midwives' refusal to murder their babes:* 12, 17—21.

A. M. 2369. B. C. 1635.

a Gen. 29. 31—35. & 30. 1—24. & 46. 8—25. & 49. 3—27. & 35. 23—26. ch. 6. 14—16. 1 Chr. 2. 1, 2. & 12. 23—40. & 27. 16—22.

NOW [a] these *are* the names of the children of Israel which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,



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4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the [a] loins of Jacob were [b] seventy souls: for Joseph was in Egypt *already*.

6 And [c] Joseph died, [†] and all his brethren, and all that generation.

7 [d] And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there arose up a [e] new king over Egypt, which knew not Joseph.

9 And he said unto his people, [f] Behold, the people of the children of Israel *are* more and mightier than we:

10 [g] Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* [h] get them up out of the land.

11 Therefore they did set over them task-masters to [i] afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

12 But the more they afflicted them, [k] the more they multiplied and grew. And they were [l] grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with [m] rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt [n] spake to the Hebrew midwives; (of which the name of the one *was* Shiphrah, and the name of the other Puah;)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall [o] kill him; but if it *be* a daughter, then she shall live.

17 But the midwives [p] feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

A. M. 2389. B. C. 1615.

a Heb. *thigh.*

b Gen. 46. 27. Deut. 10. 22. Acts 7. 14.

c Gen. 50. 26. Ex. 1. Acts 7. 15—17.

† Cir. 1620

d Gen. 12. 2. & 13. 16. & 15. 5. & 17. 4—6. 16. & 22. 17. & 26. 4. & 28. 4. 14. & 35. 11. & 46. 3. & 47. 27. Ps. 105. 24, 25. Deut. 10. 22. & 26. 5. Neh. 9. 23. ch. 12. 37. Acts 7. 17.

e Cir. 1561. Acts 7. 18. Eccl. 9. 15.

f Job 5. 2. Eccl. 4. 4. Prov. 14. 28. & 27. 4. James 4. 2, 3. 1 Jo. 3. 12. Tit. 3. 3. Num. 22. 4, 5.

g Prov. 1. 11. Acts 7. 19. Ps. 105. 25. Num. 22. 6.

h With Gen. 15. 14. & 46. 4. & 50. 24. ch. xii. xiv.

i Gen. 15. 13. ch. 2. 11. Ps. 81. 6. & 68. 13. & 105. 25. Deut. 26. 6.

k Ps. 105. 24. Prov. 21. 30. Acts 14. 22. Rom. 8. 28. Heb. 12. 9—11.

l Prov. 27. 4. Job 5. 2. see ver. 9.

m Ch. 20. 2. & 2. 23. & 3. 7. Deut. 4. 20. & 26. 6. Ps. 68. 13. & 81. 6. Gen. 15. 13. Acts 7. 18.

n Cir. 1566.

o Rev. 12. 3—5. Ps. 83. 4. Mat. 2. 13.

p Prov. 16. 6. 7. & 24. 11, 12. Acts 5. 29. & 4. 19 Dan. 3. 16. Gen. 9. 5, 6.

A. M. 2416. B. C. 1588.

p 2 Sam. 13. 28. Eccl. 8. 4.

q Josh. 2. 4. 2 Sam. 17. 19, 20.

r Heb. 6. 10. Ps. 41. 1. 2. Mat. 10. 42. & 25. 40. Prov. 19. 17.

s See ver. 7, 12.

t 1 Sam. 2. 35. 2 Sam. 7. 11, 27. Ps. 127. 1, 2. & 37. 3. 1 Kings 2. 24. & 11. 38. Eccl. 8. 12.

u Acts 7. 19. Ps. 105. 25. Prov. 27. 4. & 1. 16. & 4. 16. see ver. 10.

18 And the king of Egypt called for the midwives, and said unto them, [p] Why have ye done this thing, and have saved the men-children alive?

19 And [q] the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore [r] God dealt well with the midwives: and [s] the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he [t] made them houses.

22 ¶ And Pharaoh [u] charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

## CHAPTER II.

*Begins the history of Moses, the man of God. Here we have, (1) The perils of his infancy:* 1—4. *(2) His preservation and education by Pharaoh's daughter:* 5—10. *(3) His taking part with his oppressed Hebrew brethren, and danger by it:* 11—15. *(4) His escape into Midian, and marriage with Zipporah, the daughter of a prince there:* 15—22. *(5) The dawn of Israel's deliverance:* 23—25.

A. M. 2413. B. C. 1591.

a Ch. 6. 16—20. Num. 26. 59. 1 Chr. 23. 13.

AND there went [a] a man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he was *a* goodly *child*, she [b] hid him three months.

3 And when she [c] could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his [d] sister stood afar off, to wit what would be done to him.

5 ¶ And [e] the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. [f] And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his [g] sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go.

b Acts 7. 20. Heb. 11. 23, 25. Ps. 112. 9. & 37. 2.

c Ch. 1. 22.

d Miriam, ch. 15. 20. Num. 12. 1. & 26. 59. Mic. 6. 4.

e Ps. 68. 1. & 9. 9. & 12. 5. Prov. 21. 1. with Jonah 1. 17. & 2. 10.

f Acts 7. 21. Prov. 21. 1. 1 Pet. 3. 9. Ps. 106. 46. Is. 54. 6. Rev. 12. 6.

g Ver. 4. ch. 15. 20. Num. 12. 1. & 26. 59.

EXPLANATORY NOTES. CHAP. I. VER. 8. Perhaps this king pertained to a new family, which obtained the throne about an hundred years after the Hebrews went down to Egypt.——Ver. 10. The Israelites about this time began their compliance with the Egyptian idolatry, for which God justly punished them by the hand of the Egyptians; Josh. xxiv. 14. Ezek. xx. 7, 8. and xxiii. 8. Ps. cv. 25.——Ver. 11. Perhaps these cities were not only intended for depositing the stores of the country, but also for protecting it from the Arabs, Philistines, and others on the north-east, or for retaining the Hebrews in their bondage.——Ver. 19. Probably, by virtue of the special assistance of God, it was really so with many of the Hebrew women.——Ver. 21. While God exceedingly multiplied the Hebrews, he increased the families and happiness of the midwives.

REFLECTIONS UPON CHAP. I.—One generation quickly passes away, and another comes. Those who wax great or numerous should therefore remember their original meanness. Remarkable is the birth of God's promise when its full time comes. In two hundred and fifteen years, Abraham's promised seed had increased to seventy persons: in as many more they are increased to about three millions. Services done to men are soon forgotten, but those done to God are had in everlasting remembrance. At the same time, God's kindness often sharpens men's cruelty. And to what horrid and savage barbarity their selfish designs often push them! But it is vain for devils or men to contend with the Lord. Their best laid attempts against his designs will but promote their accomplishment: and God's church often thrives best in the fiery furnace of troubles, continued one after another. Let me therefore always depend on God; always obey God rather than man. Never let such as are barbarous themselves make me an instrument of their cruelty; for, if I hide or help God's outcasts in the day of their distress, he is not unfaithful to forget my labour of love, and may perhaps repay me in kind.

CHAP. II. Ver. 2. She had born Miriam about ten, and Aaron about four, years before.——Ver. 6. Pharaoh's daughter knew this from her father's cruel edict, or from the beauty and circumcision of the babe.——Ver. 11. Being forty years old, (Acts vii. 23.) and, instructed by his parents and his God concerning his real kindred, he resolved to abandon the honours of the court, join himself to the oppressed people of God, and exert himself for their deliverance; Heb. xi. 24—26.——Ver. 14. Perhaps the contempt, which the Hebrews now showed to Moses, provoked God to defer their deliverance forty years; Acts vii. 25.——Ver. 15. Pharaoh was enraged at Moses taking part with the Hebrews, and afraid of his



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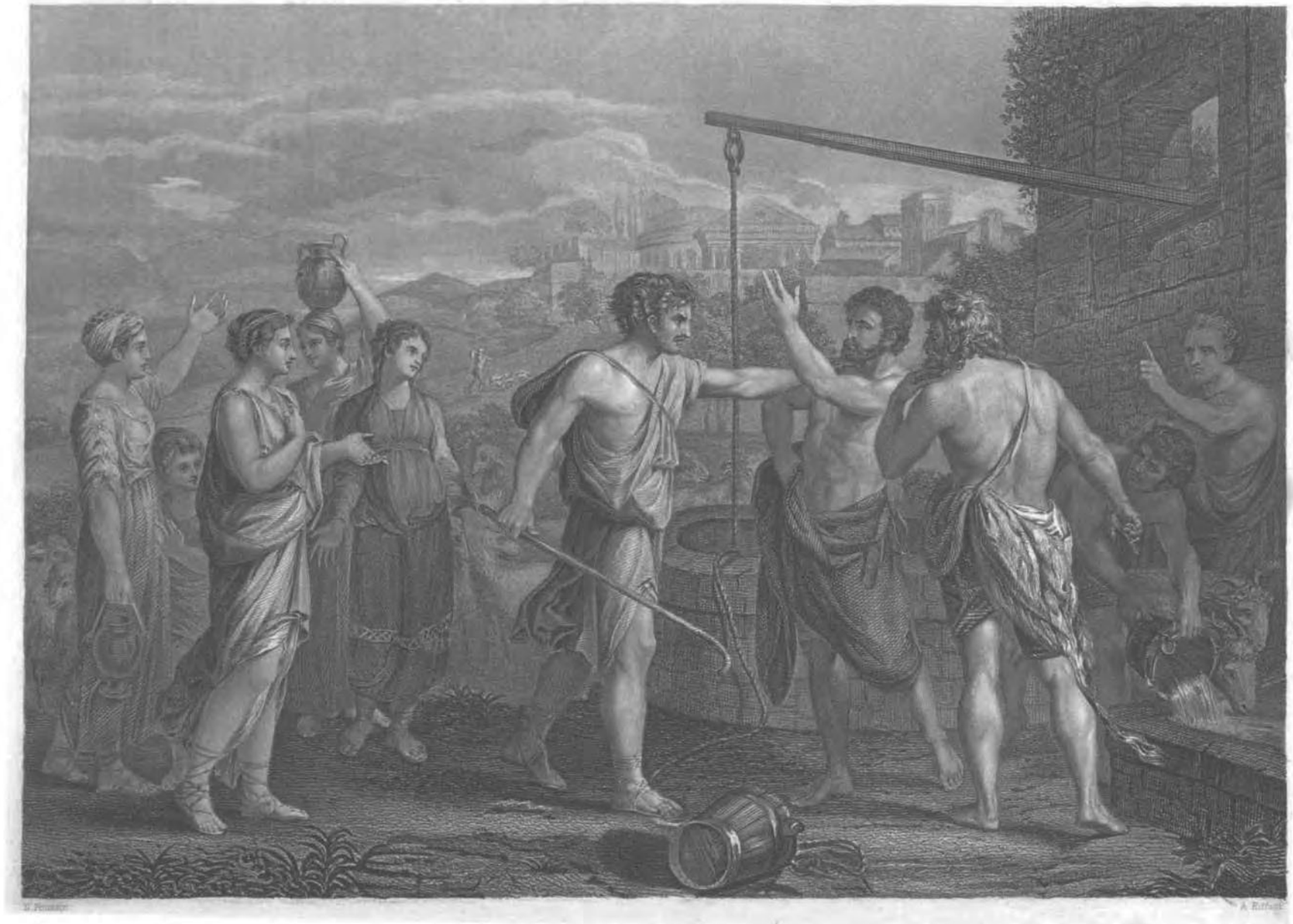

MOSES AND THE DAUGHTERS OF JETHRO.

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And the maid went and called the child's [l] mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and *I will* give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her [l] son. And she called his name [m] Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those [t] days, when Moses was [k] grown, that he went out unto his brethren, and looked on their burdens: and he [l] spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 [n] And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a [o] prince and a judge over us? [z] Intendedst thou to kill me, as thou killedst the Egyptian? And Moses [l] feared, and said, Surely this thing is known.

15 Now, when Pharaoh heard this thing, he sought to slay Moses. But Moses [p] fled from the face of Pharaoh, and dwelt in the land of [l] Midian: [l] and he sat down [r] by a well.

16 ¶ Now the [s] priest of Midian had seven [l] daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses [u] stood up and helped them, and watered their flock. [l]

18 [*] And when they came to Reuel their [x] father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? [r] call him, that he may eat bread.

A. M. 2472. B. C. 1532.

[h] Jochebed, ch. 6. 20. with Ps. l. 3. & 27. 10. Is. 46. 3, 4.

[i] Acts 7. 21. Heb. 11. 24.

[*] That is, *drawn out*.

[t] Chr. 1531.

[k] Forty years old, Acts 7. 23. Heb. 11. 24—26.

[l] Acts 7. 24—29. Heb. 13. 1. 1 Pet. 4. 9.

[m] Acts 7. 29.

[n] Heb. *a man, a prince*, Gen. 16. 9. Num. 16. 3, 13. Mat. 21. 23. Acts 7. 25—28, 35.

[z] Not merely *smiting* but *killing*, as the Hebrew imports; and Moses being ranked as the *son of Pharaoh's daughter*, (ver. 10,) was really a prince and a judge, and, as such, entitled by law to pass and execute sentence against the intending murderer.—Ed.

[o] Prov. 19. 12.

[p] Acts 7. 29. Prov. 22. 3. Mat. 10. 23. Gen. 28. 5, 7.

[q] Gen. 25. 2. & c. South Midian.

[r] Commentators are not agreed as to the geographical position of the land of Midian, as there appears to be two districts mentioned under this designation; but it is pretty evident that the country here intended, is that near the Dead Sea, the inhabitants of which were the descendants of Abraham through Keturah, those near the Red Sea being the posterity of Midian, the son of Cush. See Notes on Num. 12. 1. & 22. 4, 7.

[s] Gen. 24. 11. & 29. 2.

[s] Or, *princes*, Gen. 14. 18. & 41. 45.

[t] Gen. 29. 6, 9.

[u] Gen. 29. 9, 10.

[l] Though learned and bred at a court, Moses could turn his hand to such an office as this when there was occasion, and loved to be doing justice, assisting the helpless, and appearing in the defence of such as he saw injured. The conduct of Moses affords a lesson to those who have received a liberal education, not to be above working with their hands, as they know not to what circumstances they may be reduced in the course of providence.

[*] See Note ch. 2. 1.

[x] Perhaps grandfather, Gen. 36. 43. 1 Kings 14. 3. with ch. 2. 1. Num. 10. 29.

[y] Gen. 24. 31—33. & 29. 13. & 18. 5. & 19. 2, 3. Heb. 13. 2. 1 Tim. 5. 10. Job 31. 32.

A. M. 2474. B. C. 1530.

[a] Ch. 4. 20, 25. & 18. 2. Num. 12. 1.

[a] Ch. 18. 3. 1 Chr. 23. 14—17. & 22. 15. Heb. 11. 13, 14. Ps. 39. 12. & 119. 19.

[z] An *alien or exile*.

[b] Acts 7. 30. ch. 4. 19. & 7. 7.

[c] Ch. 2. 7. Ps. 12. 5. Deut. 26. 25. & 24. 6, 7. Num. 20. 16. Neh. 9. 9. Jam. 5. 4.

[d] Gen. 15. 14. & 17. 7. & 26. 3. & 46. 4. Ps. 105. 6—13

[e] Heb. *knew*, ch. 2. 7. 9 with 1. 8. Mat. 7. 23.

21 And Moses was content to dwell with the man: and he gave Moses [z] Zipporah his daughter.

22 And she bare *him* a son, and he called his name [a] Gershom: [*] for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass [b] in process of time, that the king of Egypt died: and the children of Israel [c] sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his [d] covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God [e] had respect unto *them*.

## CHAPTER III.

(1) *Moses keepeth Jethro's flock, and God appears to him in a burning bush:* 1—7. (2) *Is commissioned to deliver Israel:* 7—10. (3) *The name of God:* 11—15. (4) *Deliverance of the Israelites promised:* 16—22.

A. M. 2512. B. C. 1492.

NOW Moses [a] kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the [b] mountain of God, *even* to Horeb. [*]

2 And the [c] Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the [d] bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this [e] great sight, why the bush is not burned.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, [f] Moses, Moses! And he said, Here *am I*.

5 And he said, [g] Draw not nigh hither: [h] put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.

6 Moreover he said, [i] I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses [k] hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely [l] seen

[a] Ch. 2. 16, 21. Ps. 78. 70, 71. Luke 2. 8. Amos 1. 1. & 7. 14, 15.

[b] Ver. 5, 12. ch. 18. 5. & 19. 3, 11. & 24. 13—17. 1 Kings 19. 8.

[*] By Horeb is rather to be understood the summit of a mountain, than the mountain itself; and on the eastern part, Sinai being the western summit or peak. At the present day, (1840) mount Horeb is under the guardianship of a convent of Greek monks.

[c] Acts 7. 30. ver. 6. Mal. 3. 1. Is. 63. 9. Gen. 48. 16. & 16. 7, 10. Deut. 33. 16. Luke 20. 37.

[d] Gen. 15. 13. Ps. 66. 12. Is. 43. 2. Deut. 4. 24. Dan. 3. 27. John 1. 14. Rom. 6. 3. Zech. 13. 7. Is. 53. 10, 11.

[e] Ps. 111. 2. Dan. 10. 5. Acts 7. 31. Rom. 8. 28. & 11. 33. 2 Cor. 4. 17.

[f] Gen. 46. 2. 1 Sam. 3. 4, 6, 8, 10. Ps. 62. 11.

[g] Ch. 19. 12, 21.

[h] Josh. 5. 15. Acts 7. 33.

[i] Mat. 22. 32. Acts 7. 32. Gen. 17. 7, 8. ver. 15. ch. 4. 5.

[k] Acts 7. 32. Gen. 17. 3. 1 Kings 19. 13. Is. 6. 2, 5. Luke 5. 8. Heb. 12. 21. Dan. 10. 7, 8. Mat. 17. 7. Rev. 1. 17.

[l] Ch. 2. 25. Acts 7. 34. Gen. 29. 32. 1 Sam. 9. 16. Ps. 106. 44.

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heading them in a rebellion.——Ver. 16. Reuel was a prince or priest of the true God among the Midianites, who dwelt along the coast of the east branch of the Red Sea; as Melchizedek was among the Canaanites; Gen. xiv. 18: but whether he was the same with Jethro, and Hobab was his son, or whether Reuel was Jethro's father, and Jethro the same as Hobab, is not very evident; compare ch. iii. 1. with xviii. 1, 27. Num. x. 29.

REFLECTIONS UPON CHAP. II.—While wicked men exert themselves for the ruin of God's church, he is often preparing matters for her deliverance, though frequently his great works and his greatest instruments are apparently almost stifled in their birth. When God calls to it, it is becoming, with cheerfulness and confidence, to venture every thing which concerns us on his providence. But strong faith in God ought always to be attended with the use of the most proper means which are in our power. It is easy for God to raise up friends to his distressed children among his principal enemies; or to find out methods for qualifying beforehand such as he intends for great work. And it is honourable for the greatest to observe and sympathize with the meanest in their adversities, and to be made the instrument of their relief: and where faith in and love to God duly prevail in the heart, no carnal consideration will deter such an one from joining himself to God's church and people. The sincerest kindness and friendship is frequently requited with abuse and contempt, and the strongest carnal affection quickly turned into murderous rage. But God regards even the affectionate design, and graciously provides a place of refuge for his persecuted friends and servants, where they may be safe and useful. No change of lot, no change of country, can make us lose the enjoyment of our God; nor deprive us of him as our reconciled God in Christ, to sympathize with us in, and bring us safely through, our most grievous afflictions.

CHAP. III. Ver. 1. Horeb or Sinai was called the mount of God, as he at this time appeared on it, and soon after proclaimed his laws from it; ch. xix. xx.—— Ver. 2. This flame represented the awful majesty, perfect purity, and infinite power of God. The bush *burning and not consumed*, denotes the church of God, and particularly the Israelites, in their state debased, exposed, persecuted, and afflicted; but preserved by the presence and power of God; John xvi. 33. Acts xiv. 22. Ps. xlvi. 1—5. But perhaps it chiefly prefigured the Godhead as dwelling in the manhood of Christ; and the terrible execution of divine vengeance upon him, while he was preserved by his Godhead, and his Father's residence in him; John i. 14. Col. ii. 9. 1 Tim. iii. 16. Is. l. liii. 2 Cor. v. 19, 21.——Ver. 5. The pulling off his shoes marked with what holiness, humility, and reverence we ought to approach unto God. —The ground was *holy*, was occasionally consecrated by the special manifestation of God thereon.——Ver. 6. God was the *God of Abraham*, &c. He was engaged to them by manifold promises, which he was now come to perform.——Ver. 7. *I have seen*, &c. I have kindly observed, mercifully regarded, and pitied their misery.—— Ver. 8. I am about to manifest my infinite power and condescension in their deliver-



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the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am [m] come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto [n] a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the [o] cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will [p] send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, [q] Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? *

12 And he said, Certainly [r] I will be with thee: and this *shall be* a [s] token unto thee that I have sent thee; When thou hast brought forth the people out of Egypt, [t] ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, [u] I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, [x] The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my [y] memorial unto all generations.

16 Go and gather the [z] elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely [a] visited you, and *seen* that which is done to you in Egypt:

17 And I have said, [b] I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall [c] hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath [d] met with us; and now let us go, we beseech thee, [e] three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, [f] no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and [g] after that he will let you go.

21 And I will give this people [h] favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 [i] But every woman shall * borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall [k] spoil the Egyptians.

## CHAPTER IV.

(1) *Moses empowered to work miracles:* 1—9. (2) *His aversion to be sent, and Aaron appointed to assist him:* 10—17. (3) *Leaves Midian with God's message to Pharaoh:* 18—23. (4) *Zipporah circumciseth her son:* 24—26. (5) *Aaron is sent to meet Moses; and the Israelites believe them:* 27—31.

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AND Moses answered and said, But, behold, they will not [a] believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, A [b] rod.

3 And he said, Cast it on the ground. And [c] he cast it on the ground, and it became a serpent: and Moses fled from before it. *

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m Gen. 11. 5. & 15. 14. & 18. 21. & 46. 4. & 50. 24. Is. 64. 1. Ps. 18. 9—19. & 19. 5. & 22. 4, 5. & 91. 15.

n Gen. 15. 18—21. & 13. 14, 15. Deut. 1. 7. & 11. 9, 24. & 8. 7—9. & 26. 9. ch. 18. 5. & 33. 2, 3. & 23. 23—31. & 34. 11. Neh. 9. 22—25. Ps. 44. 2, 3. & 66. 12. & 78. 54, 55. & 80. 8, 9. & 105. 44. Ezek. 20. 6, 15.

o See ch. 2. 23. ver. 7.

p Acts 7. 34—36. Ps. 105. 26. & 77. 20. Mic. 6. 4. Is. 63. 11, 12. ch. 3.—xiv. 1 Sam. 12. 6. Hos. 12. 13.

q Ch. 6. 12. & 4. 10—13. Jer. 1. 6. 1 Sam. 18. 18. 2 Sam. 7. 18. 1 Kings 3. 7. & 8. 2 Cor. 2. 16. & 3. 5.

* The impartiality of the sacred historian in recording his own infirmities, errors, and transgressions in this and the several succeeding verses, peculiarly deserves our attention. Moses narrates the various objections which his unbelief made to the divine call, and his presumption and obstinacy in adhering to them, notwithstanding all that God condescended to say in reply. This openness and impartiality seems to be peculiar to the inspired writers, of which we have many examples, such as Samuel recording his own mistakes to the chosen of God in the family of Jesse, and the reproofs he received from God on that account; and, likewise, John the Divine states the great dangerbesides in of falling into idolatry, by worshipping an angel, and the check he received from the heavenly messenger, and many others which will occur to the mind of the attentive reader.

r Josh. 1. 5. Is. 41. 10, 13. & 43. 2. Rom. 8. 31. Heb. 13. 5. Gen. 18. 1.

s As Is. 7. 14. & 37. 30. Jer. 43. 9, 10. & 51. 63, 64. Ps. 86. 17. Gen. 15. 8. ch. 4. 1—9. Judg. 6. 17, 21, 36—40. & 7. 11, 13, 14.

t Ex. xix—xl. Lev. i—xxvii. Num. i—x.

u Rev. i. 4, 8. Heb. 13. 8. John 8. 58. ch. 6. 3. 2 Cor. i. 20. Job 11. 7.

x Gen. 17. 7, 8. ver. 6. ch. 4. 5. Mat. 22. 32.

y Hos. 12. 5. Ps. 135. 13. & 102. 12. Heb. 13. 8. Mal. 3. 6.

z Chief men, Gen. 50. 7. ch. 18. 12. & 24. 4, 11. & 4. 29.

a Gen. 18. 14. & 50. 24. Luke 1. 68. ver. 7. ch. 2. 23—25.

b Gen. 15. 14, 18—21. see ver. 8.

c Ch. 4. 31. ver. 16.

d Ch. 5. 3. Num. 23. 3, 4, 15, 16. Gen. 48. 3. & 18. 1. & 18. 1. & 17. 1.

e To mount Sinai, ver. 12. ch. 7. 16. & 8. 27. & 9. 1. & 10. 1. Jer. 2. 2, 6.

f Or, *but by strong hand*, ch. 6. 1. & vii—xiv. Ps. 136. 11, 12. Jer. 32. 20. Is. 63. 12, 13.

g Gen. 15. 14. Judg. 6. 6. & 8. 16. Is. 26. 11. ch. vii—xii. Ps. 105. 38.

h Ch. 11. 3. & 12. 36. Ps. 106. 46. Gen. 39. 21. Prov. 16. 7.

i Ch. 11. 2. & 12. 35. Gen. 15. 14. Ps. 105. 37.

* Biblical critics and commentators are generally agreed in considering the word *borrow* as a maltranslation; the proper meaning of the Hebrew term *shaal* being, "to ask, or to solicit, or to demand;" and it is so understood in every other version but our own.—See note on this verse, foot of the page.

k Ezek. 39. 10. Job 27. 17. Prov. 13. 22. Is. 33. 1.

a Ch. 3. 18. Acts 7. 25. Jer. 1. 6. Ezek. 3. 14.

b Gen. 38. 37. ver. 20.

c Ver. 17. ch. 7. 15.

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ance.—A land *flowing with milk and honey*, is one abounding with necessary and agreeable productions.——Ver. 12. In the view of this solemn fellowship with me, encourage yourself to promote this deliverance.——Ver. 13. Which of these names should I use, that they may be most encouraged to expect the deliverance?——Ver. 14. *I am that I am*, *I am* the Fountain of being, eternally and unchangeably existing in, of, from, and by myself.——Ver. 15. This is my character, whereby I will be remembered, owned, and served by my people, and distinguished from all others.——Ver. 19. Notwithstanding manifold plagues inflicted on his kingdom, he will not let you go but by mere constraint.——Ver. 22. The word here rendered *borrow* signifies merely to *ask:* it was no sin thus to ask the Egyptians' property. God, the original and supreme proprietor of all things commanded it. The Egyptians had forfeited their right by their wickedness, with respect to him. Hereby, too, he, as a righteous Judge, ordered payment of their wages to the Hebrews, who had been defrauded.

REFLECTIONS UPON CHAP. III.—However long God seem to neglect, he will visit me at last. Let me therefore attend to my lawful calling, however mean, expecting his countenance in the way of my duty. If I desire solemn fellowship with him, let me retire from the world, and inquire into what he hath revealed. Let me always approach his presence with strong faith, holy awe, clean hands, and a pure heart. Let me, with joy and wonder, behold him as in Christ crucified, and as present in his church, to preserve her in her hottest troubles. Let me trust in him as my own and my father's God; and rejoice in the firmness and perpetuity of his new covenant relations to us. Let me admire his mercy and wisdom in appearing for the salvation of his people, when they have given over looking for him; and let me firmly hope, that, whatever be the unworthiness of the object, the weakness of the instrument, or the wickedness or power of the opposer, the Lord will exactly fulfil the promises of his grace. O may I have this great I AM to do all for me, give all to me, and be ALL IN ALL unto me! May I in every thing study to have his call cleared up and certified to me! May I receive my directions from him, what I shall say or do! May I labour after faithfulness in my work; and then, leaving it to the Lord, he will succeed my endeavours, and graciously reward me on their account; and the wrongs done to me in this world will be all rectified at last!

CHAP. IV. Ver. 3, 4. This change of his rod signified that his ministry and miracles would be destructive as serpents to the Egyptians, but helpful and directive to the Hebrews. In like manner, his laws are to unbelievers a killing letter, a ministration of death; 2 Cor. ii. 15, 16. and iii. 6; but to believers a means of life; Gal. iii. 24.——Ver. 6, 7. This signified, that God, with the utmost ease and despatch, can change the form of our lot; and that it was by the power of God, not his own, that he wrought his miracles.——Ver. 9. This signified, that, if the Hebrews should per-



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4 And the Lord said unto Moses, [d]Put forth thine hand, and take it [e]by the tail. And he put forth his hand and caught it, and it became a rod in his hand:

5 That [f]they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* [f]leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was [g]turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the [h]voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these [†]two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become [i]blood upon the dry *land*.

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not [k]eloquent, neither [‡]heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.[§]

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? [l]have not I the LORD?

12 Now therefore go, and [m]I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, [n]send, I pray thee, by the hand *of him whom* thou [‖]wilt send.

14 And the [o]anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can [p]speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

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d Gen. 22. 1. Ps. 91. 13. Mark 16. 18.

e The faith of Moses is tried and exemplified in this first act of obedience. To grasp the serpent by the *neck*, would have been the dictate of human experience and wisdom, as even the lower animals that destroy serpents practise this method. But Moses obeys God without gainsaying, and though he feel on his own impulse, he fearlessly seizes it by *the tail*, on God's authority. —*Note.* We are not to combat sin and Satan by our own wisdom and plan, but by God's revealed command.—Ed.

f John 20. 27, 31. 2 Chr. 26. 20. ch. 5. 18. & 4. 31. Le. 7. 2.

f Num. 12. 10. 2 Kin. 5. 27.

g Deut. 32. 39. Mat. 8. 3.

h Ver. 30. Mic. 6. 9. Gen. 9. 13. & 15. 8. & 24. 14. Judg. 6. 17, 21, 36—40. & 7. 11, 13, 14. 1 Sam. 10. 2—7. 2 Sam. 5. 24. 2 Kin. 13. 17—19. & 20. 8—11. Is. 38. 10.

† These three signs are—1. A dead rod endowed with *life*. 2. A healthy living hand smitten with instantaneous disease. 3. Water, an essential to life and fertility, converted to blood, the emblem of death. The demonstration is complete. He that can give *life to the dead*, and that a *new life* it never before possessed—that can at his word inflict disease and death upon disobedience, must be God, the true and living God. —Ed.

i Ch. 1. 22. & 7. 19. Mat. 7. 1, 2. Judg. 1. 7. Rev. 13. 10. & 16. 6.

k Heb. *a man of words*, Job 12. 2. 1 Cor. 2. 3. see ver. 1.

‡ Heb. *since yesterday, nor since the third day.*

§ See note chap. 3. 12.

l Gen. 18. 14. Amos 3. 6. Is. 29. 5, 6. Ps. 94. 9.

m Mat. 10. 19, 20. Mark 13. 11. Luke 12. 11. Is. 50. 4. & 59. 2.

n Jer. 1. 6. John 1. 8. Ezek. 3. 14. see ver. 1.

‖ Or, *shouldst.*

o 2 Sam. 6. 7. 1 Kin. 11. 9. 1 Chr. 21. 7.

p 1 Cor. 12. 8, 10. 2 Cor. 11. 6. Luke 21. 15.

A. M. 2512. B. C. 1492.

q Ver. 16. 2 Sam. 14. 3. Is. 50. 4. & 59. 21. & 51. 16. & 59. 21.

r Mat. 10. 19, 20. & 28. 20. 1 Cor. 11. 23. Ezek. 44. 24. see ver. 12.

s Ch. 7. 1, 2. ver. 29, 30.

t Ch. 22. 28. & 7. 1. John 10. 34, 35.

u Ver. 2—4, 20, 30. 1 Cor. 1. 27. ch. 7. 9, 12, 19. & 8. 5, 16. & 9. 23. & 10. 13, 21. & 14. 16, 21. & 17. 9.

x Ch. 20. 12. 1 Tim. 6. 1. & 5. 1. with ch. 2. 16—22. & 3. 1.

y Judg. 18. 6. 1 Sam. 1. 17. & 25. 35. & 29. 7. 2 Sam. 15. 9. 2 Kin. 5. 19. Luke 7. 50. Acts 16. 36.

z Mat. 2. 20. ch. 2. 15, 23.

a 1 Tim. 5. 8. Rom. 12. 17

b Ver. 17. ch. 17. 9.

c Power by thy rod, ch. vii—xiv.

d Ch. 7. 3. & 9. 12. & 10. 1. & 14. 8. Deut. 2. 30. Rom. 9. 18. Josh. 11. 20. Is. 6. 10. & 63. 17.

e God's *hardening* of Pharaoh's heart, has been a subject of much difficulty to some and of reproach to others. There is no room for either. The *creditor* who demands *his own* from a *dishonest debtor*, can practically explain the meaning of the phrase. So long as he makes no demand, the debtor seldom thinks of him; when he makes the first demand, he thinks of him with aversion—an aversion increased by every repetition of his claim, and when that claim is enforced by the strong arm of the law, the *heart* of the unjust debtor is often *hardened* into determined hatred. But is this *hardening* any crime in the creditor? None. Who then shall charge Jehovah with being the author of sin, when the hardening of Pharaoh's heart arose from the *just demand*, that he would let *his people* go?—Ed.

f Ch. 6. 7. & 19. 5, 6. Rom. 9. 4, 5. Deut. 14. 1. & 32. 6, 9. Jer. 31. 9. Jam. 1. 18.

g Ch. 11. 5. & 12. 12, 29. & 13. 15. Ps. 78. 51. & 105. 36. & 135. 8. & 136. 10. Mat. 7. 1, 2. Judg. 1. 7. with ch. 1. 16, 22. 2 Thes. 1. 6.

h Num. 22. 22, 31. Lev. 10. 2. Gen. 17. 14. Amos 3. 2. Ps. 89. 8.

i Josh. 5. 2, 3.

† Whether this was said in anger, or for joy, that hereby her husband's life was saved, is uncertain.

k Ch. 3. 1. 1 Kin. 19. 8. ch. 19. 3. & 20. 18. & 24. 17.

l Gen. 29. 11. & 33. 4. & 48. 10.

15 And thou shalt [q]speak unto him, and put words in his mouth: and I will be [r]with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy [s]spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him [t]instead of God.

17 And thou shalt take this [u]rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father-in-law, and said *unto him;* [x]Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, [y]Go in peace.

19 And the LORD said unto Moses in Midian, [z]Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses [a]took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the [b]rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh, which I have put in thine [c]hand: but I will [d]harden his heart, [e]that he shall not let the people go.

22 And thou shalt say unto Pharaoh, [f]Thus saith the LORD, Israel *is* [f]my son, *even* my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will [g]slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that the LORD [h]met him, and sought to kill him.

25 Then Zipporah took a [i]sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, [†]Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the [k]mount of God, and [l]kissed him.

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sist in their unbelief, God would bring upon them more fearful calamities.——Ver. 13. Send the Messiah himself, or some one duly qualified to deliver them.——Ver. 16. As thy spokesman he shall deliver thy message to Pharaoh and the Hebrews, while thou, in the name of God, shalt direct and enjoin him what to say.——Ver. 21. Wonders were put in *Moses' hand*, in his having power granted him of God to effect them by means of his rod or staff.—As hardness of heart is a sin, Pharaoh hardened his own heart, encouraging himself in his opposition to the command of God; but as it is a punishment of sin, God hardens men, by withholding the outward means of softening their heart; Ps. cxlvii. 20. Mat. xi. 21, 23; or the outward grace which would effectually soften it; Gen. vi. 3; or by giving them up to their own lusts, and to the power of Satan and the world; by the agency of whom they become more and more blinded, stupified, and encouraged in their rebellion against God; 2 Thes. ii. 10, 11. Rom. xi. 8, 10. 2 Cor. iv. 3, 4. and ii. 5, 16. 1 Kings xxii. 22. 1 Pet. ii. 8. Rom. i. 28, 32.——Ver. 22. The Israelites were the first and only nation which God adopted into his family as his peculiar people, and heirs of a promised territory on earth.——Ver. 24. By some dangerous disease, or in some fearful form, God threatened to take away Moses' life for his neglecting to circumcise his younger son.——Ver. 25. Surely I have redeemed thy life, and, as it were, wedded thee anew to me in the bloody circumcision of my son.

REFLECTIONS UPON CHAP. IV.—Learn, my soul, never to be discouraged from present duty by former disappointments. God's promise is sufficient to balance all opposition. Let me accept of miracles recorded in God's word as the most convincing external proofs of a divine mission; and let me admire the kindness of God in so abundantly confirming the intimations of his will to mankind. Never should I excuse myself from the work to which God calls me, from any wickedness about others, or weakness in myself. God can make mountains his way, and qualify me as is necessary. Let me cheerfully connect the exercise of the gifts or graces which God hath given me in whatever order of precedence or subordination he pleaseth, employing them in the service he commands. But let no intended service of God render me undutiful to my relations; and, on the contrary, never let me fear men, when I have a clear call from God to my work, and a promise of his presence to be with me in it. Meanwhile, let no distance from the public ordinances of God, and the fellowship of saints, cool my zeal for his worship. Never let fond indulgence of my earthly relations make me to neglect any part of God's



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28 And Moses [m] told Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the [n] elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and [o] did the signs in the sight of the people.

31 And the people [p] believed: and when they heard that the LORD had [q] visited the children of Israel, and that he had looked upon their affliction, then they [r] bowed their heads and worshipped.

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[m] 1 Cor. 4. 2. Ezek. 2. 17. Jonah 3. 2. Acts 20. 27. Ps. 40, 9, 10. & 22. 22.

[n] Ch. 3. 16. & 18. 12. & 24. 1, 11.

[o] Ver. 8—9.

[p] Ps. 106. 12. ch. 3. 18. John 2. 23. & 12. 42. Mat. 13. 20.

[q] Ch. 3. 7. & 2. 23—25. Is. 63. 7

[r] Gen. 24. 26. & 47. 31. 2 Chr. 20. 18. ch. 12. 27.

## CHAPTER V.

(1) *Pharaoh chideth Moses and Aaron, and impiously disregardeth the authority of God, and increaseth the tasks of the Hebrews:* 1—14. (2) *Checketh their complaints:* 15—18. (3) *The oppressed people cry out upon Moses and Aaron:* 19—21. (4) *Moses complaineth to God:* 22, 23.

AND afterward Moses and Aaron went in and [s] told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a [b] feast unto me in the wilderness.

2 And Pharaoh said, [c] Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, [d] The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he [e] fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, [f] Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 ¶ [g] And Pharaoh commanded the same day the [§] taskmasters of the people, and their [h] officers, saying,

7 Ye shall no more give the people straw [†] to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 [*] Let there more work be laid upon the men, that they may labour therein; and let them not regard [‡] vain words.

10 ¶ And [§] the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: [†] yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* [‡] daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, [§] *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, [k] Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle; therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in [l] evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD [m] look upon you, and judge; because ye have

A. M. 2512. B. C. 1492.

[s] Ch. 3. 18. Ps. 110. 46. Ezek. 2. 6. & 3. 17. Acts 20. 27. 1 Cor. 4. 2.

[b] Ch. 3. 18 & 8. 27. & 10. 9, 26. 1 Cor. 5. 8.

[c] Ch. 3. 19. Job 21. 15. Ps. 12. 3. & 14. 1. Is. 36. 20. Zeph. 1. 12.

[d] See ch. 3. 5. 7, 18. & 4. 5. Gen. 17. 7.

[e] 2 Kin. 17. 25. 2 Chr. 20. 9. & 26. 8. Ezra 7. 23. Zech. 14. 16—19.

[f] Luke 23. 2. Acts 24. 5. Amos 7. 10. Jer. 38. 4. & 26. 8.

[§] The taskmasters were Egyptians, and the officers under them were Hebrews.

[g] Ch. 1. 11. ver. 13.

[h] Ver. 14, 15, 19

[†] The *brick Pyramids* at Dashoor and Faioum still contain *straw* that is not even yet discoloured. Such bricks were never burned in the fire, but merely dried in the sun; and, in a country where rain never falls, as is the case in some parts of Egypt, have endured unchanged for centuries.—Ko.

A. M. 2513. B. C. 1491.

[*] *Let the work be heavy for the men.*

[‡] Jer. 23. 2. Zech. 1. 6.

[§] Prov. 29. 12. ver. 6, 13. ch. 1. 11.

[†] This cruel and oppressive mandate will not be rightly understood without alluding to the fact, that not only the stubble and the dry remains of grassy plants, which formed a substitute for straw were frequently burnt up, and entirely destroyed by hot winds, but that the grain with its straw was likewise consumed ere it was completely ripe for the sickle, and thus a scarcity prevailed to a greater or less extent almost every year.

[‡] Heb. *a matter of a day in his day.*

[§] The *task-masters* were Egyptians, the *officers* Hebrews, as may be seen by comparing this account with ver. 16, 17, 21. Such *beating* of men in office is still common in China and Persia, and is not unfrequently applied even to the highest officers of state. It once did, and probably still does prevail in some provinces of Russia. —*Note.* How great are the blessings of a government founded in Christianity and not in force!—Ko.

[k] Lev. 25. 43. Deut. 24. 14, 15. Eph. 6. 9. Col. 4. 1. Jam. 5. 4.

[l] Mat. 14. 24. 26. Deut. 22. 26. Heb. 12. 6. Amos 3. 2. Acts 14. 22. 2 Tim. 3. 12.

[m] Gen. 16. 5. & 31. 53. 1 Sam. 24. 15. ch. 6. 9

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institutions, or of my religious duty towards them; if I do so God will make me to smart for it in his time. Nay, it is better to part with relations for a time, than to have them an incumbrance to us in the service of God. Whatever knowledge, gifts, or grace, God bestows upon me, it becomes me to improve them for the benefit of others, particularly of my fellow-labourers in the Lord; that with one mind, and one mouth, we may glorify God. But let my hopes never be too sanguine on the first promising appearances; for if grace do not really touch the heart, miracles themselves can produce but a temporary faith, a transient flash of religious affection.

REFLECTIONS UPON CHAP. V.—Let me here remark, that, however poor and despicable the people of God may be on earth, he will acknowledge them, and in his own time plead their cause. The most presumptuous rebellion against God's will is founded in ignorance of him; and, while persecutors obstinately cleave to their wickedness, God's people ought to be peculiarly careful of offending him. It is no new thing for carnal men to look on religious worship as useless or hurtful, and to improve God's demands upon his people as a spur to their own cruelty: and cruel princes never want cruel agents to promote their barbarous purposes. In evil times God's ministers may expect a double share of abuse at all hands; and be blamed as the causes of distress, when they are but the innocent and dutiful occasions of it. But what a mercy is it that they have a God to go to with their complaints! Surely there is need to believe in hope against hope, since the heaviest trials may happen, when we expect, and are even at the daybreak of, remarkable deliverances. Meanwhile, let me think of the bondage of heathenish and antichristian superstition, idolatry, oppression, and persecution, from which God hath delivered, and will deliver his gospel-church. But how much more oppressive is the bondage of our natural and unregenerated state!—the bondage to a broken law, which demands the perfect performance of every duty, and yet denies all strength for that effect! —the bondage to divers lusts, which lade men with guilt, drown them in perdition, and pierce them through with many sorrows!—the bondage to this world, in minding nothing but carnal things!—the bondage of the fears of death and hell, which often render life a burden!—and the bondage to Satan, who goeth about seeking whom he may devour! Blessed for ever be the Lord, who hath sent a Saviour and a great One to deliver us! Dare not, my soul, to murmur against him, though fires should go before him, and it should be very tempestuous round about him. Weeping may endure for a night, but joy cometh in the morning.



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made our savour [n] to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses [o] returned unto the LORD, and said, Lord, wherefore hast thou *so* evil-entreated this people? why *is* it *that* thou hast sent me?

23 For [p] since I came to Pharaoh to speak [q] in thy name, he hath done evil to this people; [r] neither hast thou [s] delivered thy people at all.

A. M. 2513. B. C. 1491.

[n] Heb. *to stink*, Gen. 34. 30. 1 Chr. 19. 6. 1 Sam. 10. 6.

[o] Ps. 50. 15. & 91. 15. & 73. 25, 26, 28. & 142. 4, 5. 1 Sam. 30. 6. Jer. 12. 1. ch. 6. 12, 30. & 4. 10.—12. Num. 11. 11—15.

[p] Jer. 20. 7. 1 Kin. 19. 4, 10.

[q] Ps. 119. 26. Jer. 11. 21. John 5. 43.

[r] Is. 26. 17, 18. Heb. 10. 23, 35, 36. Mark 8. 36. Mat. 16. 24. 31. Job 20. 14.

[s] Heb. *delivering thou hast not delivered.*

## CHAPTER VI.

(1) *God renews his promise to Moses by his name* JEHOVAH: 1—9. *Moses and Aaron sent to Pharaoh; again sent to Pharaoh:* 10—13. *Genealogy of Moses and Aaron:* 14—30.

A. M. 2513. B. C. 1491.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for [a] with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty: but by my name JEHOVAH was I not known to them. [c]

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians:

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 And Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

A. M. 2513. B. C. 1491.

[a] Ch. 3. 19, 20. & 11. 1. & 12. 33, 34. & 13. 3. & 14. 16. Deut. 4. 34. & 5. 15. & 6. 21. & 7. 8. Is. 63. 9, 12. 1 Chr. 17. 21, 22. Dan. 9. 15. Jer. 32. 20, 21. Acts 7. 36.

[c] We read (Gen. 12. 8) that Abram called upon the *name* of JEHOVAH, that (Gen. 13. 4) Abram *said*, JEHOVAH ELOHIM; but, still more expressly to the point, we read (Gen 15. 7.) "I am JEHOVAH that brought thee out of Ur of the Chaldees." How, then, are we to reconcile these statements with the assertion in the text? Some translate the word "know" by *appropriate*, but this will not solve the difficulty, for Abram did *appropriate* God by faith. Some translate the sentence *interrogatively*, and it will bear this form; but, by this change, no explanation is gained. Let us then seek the meaning of the passage in the word JEHOVAH itself. JEHOVAH means, he that is, that always *is*, the *unchangeable one*. Now, the name "Almighty God," in which (Gen. 17. 1.) Abram was called and encouraged, refers to *power* to protect—the attribute which Abram's defenceless condition most required him to seek for the support of his faith: but the name JEHOVAH—the *unchangeable*—refers to *time*, and therefore requires *promise*, and long *experience* of *faithfulness*, to illustrate and establish its evidence. Thus Abram had abundant evidence that God was *Almighty* to defend and protect; but though his *faith* did not doubt, *time* did not allow him to test his *unchangeableness*; whereas, now, when centuries of changing time, and of God's apparent "slackness concerning his promise," (2 Pet. 3. 9.) had passed away, JEHOVAH, as the *unchangeable*, is made known to his people, and an attribute that time alone could stop, is that upon which God rests his chief claim to confidence and obedience.—Ed.

A. M. 2513. B. C. 1491.

[g] Have a disagreeable manner of speech, ch. 4. 10. Is. 6. 5. Jer. 1. 6. ver. 30. Mat. 14. 31. Mark 5. 36.

[h] The expression *uncircumcised* is used in Scripture to express any kind of unsuitableness which there may be in any thing to answer its proper purpose, as the carnal heart and depraved nature of fallen men are entirely unsuited to the services of God, and to the purposes of his glory

[i] Ver. 26—29. Ps. 77. 20. Is. 63. 11, 12. Mic. 6. 4. Jos. 24. 5. 1 Sam. 12. 6. Hos. 12. 13. Acts 7. 35, 36.

[n] See Gen. 46. 8. 1 Chr. 5. 3. Num. 26. 5, 6.

[x] See Gen. 46. 10. Num. 26. 12, 13. 1 Chr. 4. 24.

[y] Num. 3. 17. 1 Chr. 6. 1, 16. see Gen. 46. 11.

[z] Num. 3. 18. 1 Chr. 6. 17. & 23. 7.

[a] Num. 26. 57. & 3. 19. 1 Chr. 6. 2, 18.

[b] Num. 3. 20. 1 Chr. 6. 19. & 23. 21.

[c] Ch. 2. 1. 2. Num. 26. 59. This marriage was incestuous.

[†] The Septuagint and Syriac both read *uncle's daughters.*

1 Moses has here recorded the marriage of his father Amram, with Jochebed and his own aunt, and it appears from Num. 26. 59, but it must be taken strictly for his father's own sister, at least by the half blood. The marriage was afterward forbidden as incestuous, Lev. 18. 12. which might be looked upon as a blot upon his family, though it took place before that law; and Moses does not conceal it, for he sought not his own praise, but wrote with a sincere regard to truth, whether it smiled or frowned upon him.

[‡] Aaron is here mentioned first as he was older than Moses. It is, however, usual in Scripture, as in the case of Shem, Abraham, and others, to name a younger brother first when there is any peculiarly excellent trait in his character; and thus we find Moses is generally mentioned before Aaron.

[d] Num. 26. 1—22. & 26. 10, 11. 1 Chr. 6. 37, 38.

[e] Lev. 10. 4. Num. 3. 30.

[f] Num. 3. 3. & 1. 7. Ruth 4. 19, 20. 1 Chr. 2. 10. Mat. 1. 4.

[g] 1 Chr. 24. 1, 2. & 6. 1. Lev. 10. 1. Num. 3. 2. & 26. 60.

[h] Num. 26. 11. 1 Chr. 6. 22. 25, 37. & 25. 4.

[i] Num. 25. 7, 11. & 31. 6. Josh. 22. 13.—32. Judg. 20. 28. Ps. 106. 30, 31.

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of [g] uncircumcised lips? [h]

13 [i] And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: [n] The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 ¶ [x] And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the [y] sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* an hundred thirty and seven years.

17 The [z] sons of Gershon; Libni, and Shimi, according to their families.

18 And [a] the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the [b] sons of Merari; Mahli and Mushi: these *are* the families of Levi, according to their generations.

20 And [c] Amram took him Jochebed, his father's [†] sister, to [z] wife; and she bare him Aaron and [‡] Moses. And the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; [d] Korah, and Nepheg, and Zichri.

22 And the [e] sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of [f] Amminadab, sister of Naashon, to wife; and she bare him [g] Nadab, and Abihu, Eleazar, and Ithamar.

24 And the [h] sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and [i] she bare him Phinehas: these *are* the heads of the

CHAP. VI. Ver. 1. God's *strong hand, and stretched-out arm*, denote the remarkable manifestations of his power, in plaguing the Egyptians, dividing the Red Sea, &c.——Ver. 3. God was not so much manifested to the patriarchs by this his name *Jehovah*, which denotes his self-existence, necessary existence, self-sufficiency, independency; and his being not only *Being* itself, but also the effectual and eminent giver of being to his promises and creatures; nor had he given actual being to his promises in the remarkable fulfilment thereof.——Ver. 7. He took them under his immediate government, that they might know and serve him, and receive from him his distinguished benefits, temporal and spiritual.

REFLECTIONS UPON CHAP. VI.—In our greatest extremity, God often interposes for our relief; and the hardest work is easily effected when he puts his hand to it. If his mighty arm of mercy or judgment be stretched out, when he begins he will make an end. Certain is that deliverance for which the character, the covenant, the pity, the purpose, and the power, of God, are all engaged; and yet the objects thereof, through anguish of spirit, or through his delay of performance, put his strong consolations from them. The frowardness of gospel-hearers makes ministers despair of success with others, and repeat the excuses which God hath already answered, till he charge them, on their peril, to obey his appoint-



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fathers of the Levites, according to their families.

26 These *are* [k]that Aaron and [*]Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their [l]armies.

27 These *are* [m] they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass, on the [†]day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: [n] speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, [o] Behold, I *am* of [‡]uncircumcised lips, and how shall Pharaoh hearken unto me?

## CHAPTER VII.

(1) *Moses and Aaron encouraged to go again to Pharaoh:* 1—6. (2) *Their age:* 7. 3) *The rod turned into a serpent:* 8—10. (4) *Pharaoh calls for his magicians:* 11, 12. (5) *His heart is hardened:* 13. (6) *The river turned into blood, and the consequences to the Egyptians:* 19—25.

AND the LORD said unto Moses, See, I have made thee [a] a god to Pharaoh; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak [b] all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And [c] I will harden Pharaoh's heart, and multiply my [d] signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my [e] hand upon Egypt, and bring forth mine [f]armies, *and* my people the children of Israel, out of the land of Egypt by great [g] judgments.

5 And the Egyptians shall [h] know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did [i] as the LORD commanded them, so did they.[*]

7 And Moses *was* [k] fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

A. M. 2513. B. C. 1491.

k Ver. 13. 27. Ps. 77. 20. Mic. 6. 4. Josh. 24. 3. 1 Sam. 12. 6.

* The sacred historian here concludes with a particular mark of honour on the persons of whom he is writing, though himself was one of them. Communion with God, honour and serviceableness to his church, are things that above any other put true honour upon men.

l Ch. 12. 37, 51. & 13. 18. Num. 1. & x. In numerous tribes and families, in military order, and with great power.

m Ch. 5. 1. & 7. 10.

† 1491.

n Ezek. 3. 17. Jer. 1. 17, 18. Jonah 3. 2. Mat. 28. 20. Acts 20. 27. 1 Cor. 4. 2.

o Ch. 4. 10. see ver. 12.

‡ See note on ver. 12.

A. M. 2513. B. C. 1491.

a Ch. 4. 16. & 22. 28. Jer. 1. 10. John 10. 34, 35. Ps. 82. 1, 6.

b Mat. 28. 20. 1 Chr. 4. 2. Ezek. 3. 17. Acts 20. 27. Ps. 119. 46. Jer. 1. 6—10, 17, 18. Num. 24. 13. 2 Cor. 13. 12.

c Ver. 13. see ch. 4. 21.

d John 4. 48. Rom. 15. 18, 19. Acts 2. 22. Heb. 2. 4. Mark 16. 20.

e Ch. 9. 3. Judg. 2. 15. 1 Sam. 12. 15. Lam. 3. 3.

f Ch. 6. 26. & 13. 11. & 12. 37, 51.

g See ch. 6. 1, 6.

h Ps. 9. 16. & 59. 11. & 83. 18. Ezek. 23. 17. & 28. 22.

i Ch. 12. 28. Ps. 119. 4, 6. Deut. 12. 32. Acts 4. 19. & 5. 29. ver. 4, 10.

* Moses now delivered from his fears, makes no more objections, but being strengthened in faith, goes about his arduous work with undaunted courage, and proceeds in it with indefatigable perseverance.

k Acts 7. 23, 30.

A. M. 2513. B. C. 1491.

l Ch. 6. 2, 3, 17, 20.

m Ver. 6, 9.

n Gen. 41. 8. Dan. 2. 2. & 4. 5. Is. 47. 12. 2 Tim. 3. 8

o 2 Thes. 2. 9—11. Rev. 13. 13, 14.

* Moses does not affirm that there was a perfect conformity between his works and those of the magicians; he makes choice of a word which does not necessarily express any thing more than a general similitude, such as is consistent with a difference in many important respects,—they did *so*, or *in like manner*.—*Farmer.*

† We learn from Paul (2 Tim. 3. 8.) that these, at least the chief of them, were *Jannes* and *Jambres*, and they *withstood* Moses, as *Farmer* judiciously intimates in the preceding note, not as some suppose, by performing, through diabolical power, the *same miracle* that Moses wrought by the power of God; but merely in *like manner* by what is called *legerdemain*, *sleight of hand*, and visual deception, with the privity, and through the connivance of Pharaoh, as, from Ch. 5. 19, will afterwards appear.—Ed.

‡ That is, they became serpents to the *eye* of the spectators—Moses relating, not what actually took place, but what, to the senses, *appeared* to take place. The key to the inconsistent and vacillating conduct of Pharaoh is found, 1. In his total disregard of Jehovah, the true God, (Ch. 5. 2.) and 2. In the idolatrous principle, that gods were *local*, and of *different powers*, contending even in bitter rivalry for pre-eminence, and occasionally foiled or successful, according to fate and circumstances.—*Note.* How many are the destructive consequences of one original erroneous principle! Like the foundation on sand, it ensures the ruin of the superstructure.—Ed.

p Acts 6. 10. 1 John 4. 3, 4.

q See ch. 4. 21. & 8. 15. & 10. 20, 27. Rom. 2. 5. Zec. 7. 11, 12. Is. 63. 17.

r See the explanation of God's *hardening* Pharaoh's heart, Ch. 4. 21.—Ed.

s Ch. 9. 13. Ps. 101. 8. Eccl. 9. 10. Deut. 32. 35.

t Ch. 5. 1—4. & 8. 12, 16. Jer. 23. 28, 29. Mat. 7. 29. Jer. 1. 8, 17—19. Num. 24. 13. 2 Chr. 18. 13.

u Ver. 5. ch. 8. 2. Ps. 9. 16. & 58. 11. Ezek. 25. 17. & 28. 22.

v Ch. 1. 22. Ps. 78. 44. & 105. 29. Rev. 8. 8. & 16. 3—8.

x Ver. 24. & 8, 9.

y Ch. 4. 2, 20. & 8. 16. & 9. 8, 22, 23, &c.

z Heb. *gathering of their waters*, Gen. 1. 10.

9 When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy [l] rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so [m] as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the [n] wise men and the sorcerers: now the magicians of Egypt, [o] they also did in like manner with their enchantments:[*†]

12 For they cast down every man his rod, and they [‡]became serpents: but [p] Aaron's rod swallowed up their rods.

13 And he [q]hardened Pharaoh's heart,[r] that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in [s]the morning: lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, [t] The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt [t]know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to [u] blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall [x]loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, [y] Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [z] pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the

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ments. O the perverseness of the human heart, and its enmity against God! Before he calls, what numbers run unsent! When he calls to his service, what averseness to comply!—Whatever my pedigree be, whether honourable or ignominious, let me reckon it my chief honour to be God's favourite, and to be made useful in doing good to souls.—Let me, without gainsaying, obey his voice, and provoke him not; and though my work be difficult or dangerous, as my days are, so shall my strength be.

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CHAP. VII. Ver. 1. Moses was *a god to Pharaoh:* he dealt with him in the name and authority of God, and punished his disobedience with plagues, which none but God could inflict.——Ver. 6. They manifested the noblest courage in speaking to, or dealing with proud Pharaoh, and the most exact fidelity in the execution of all God's commands.——Ver. 12, 22. Whether the magicians imposed upon the sight of the spectators by artfully conveying away the rods, and putting serpents in their places; or whether Satan actuated the rods, and made them appear as serpents; or whether, for the hardening of Pharaoh, God himself effected this change, is hard to determine. It was more easy to impose upon spectators, in turning the water into blood, or in bringing up frogs. But it is manifest, that all which the magicians did, increased the plagues, but could not remove them; and that the swallowing up of their rods by Aaron's, and their inability to produce lice, proved that Moses' miracles were effected by a power infinitely superior to what they had in command.

REFLECTIONS UPON CHAP. VII.—How great is the condescension of God, in putting some of his honour upon sinful men, and in speaking to us by them, that his dread may not make us afraid! But, amidst trials and discouragements, ministers have need to be fully satisfied that, whatever contradiction they meet with, God shall be glorified by their work, both in them that are saved, and in them that perish. Happy those who know the Lord to be God by his fulfilment of promises



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LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all [a] the waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 [b] And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his [c] heart to this also.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

## CHAPTER VIII.

(1) *The plague of the frogs:* 1—15. (2) *Plague of lice:* 16—19. (3) *Plague of flies, and Pharaoh inclineth to let the Hebrews go, but is hardened:* 20—32.

A. M. 2513. B. C. 1491.

AND the LORD spake unto Moses, [a] Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy [e] kneading-troughs:

4 And the frogs shall come up both on [f] thee, and upon thy people, and upon all thy servants.†

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the [c] frogs came up, and covered the land of Egypt.

7 [d] And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [e] Entreat the LORD, that he may take away the frogs from me, and from my people; and I [f] will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, [g] Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to [†] destroy the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, To-morrow. [‡] And he said, *Be it* according to thy word; that thou [g] mayest know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses [h] cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did [i] according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land [k] stank.

15 But when Pharaoh saw that there was respite, he [l] hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become [m] lice [§] throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they [n] could not: so there were lice upon man and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the [o] finger of God. And Pharaoh's heart was [p] hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the LORD, [q] Let my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send [r] swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the

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a Ps. 78. 44. see ver. 17, with ch. 4. 22. Rev. 16. 4. Judg. 1. 7. Mat. 7. 1, 2. 1 Sam. 15. 33. 2 Thes. 1. 6. Jer. 2. 17, 19. & 4. 18. Prov. 1. 31. & 5. 22.

* The Nile being one of the deities of the Egyptians, this miracle was, therefore, well qualified to teach them that there was no confidence to be placed in their idols; and that what Moses told was an undeniable fact, that the God of Israel, and he alone, held the uncontrolled dominion of the universe, and that all things were subjected to his sway.

b Ver. 11. ch. 9. 7, & 2 Tim. 3. 8.

c Ch. 9. 21. Is. 5. 12. & 66. 17.

A. M. 2513. B. C. 1491.

a Ch. 5. 1—4. & 7. 1, 2, 15, 16. Jer. 1. 8—10. 17, 18. Ezek. 2. 3, 6. Ps. 119. 46. 1 Cor. 4. 2. Acts 20. 27.

* Or, *dough*.

b Ps. 107. 40. & 33. 10, 11.

† Had not God commanded Moses to threaten Pharaoh and the idolatrous Egyptians with the plague of frogs before its infliction, the uncommon increase of this amphibious reptile would doubtless have been attributed to some other cause. It is not absolutely certain whether the frog were an object of worship or of abhorrence in Egypt, possibly of both; as in other instances where religious adoration was offered from sentiments of terror, and if so, they were punished as well by what they venerated as by what they abominated.

c Ps. 78. 45. & 105. 30. Rev. 16. 13, 14.

d Ch. 7. 11, 22. 2 Tim. 3. 8.

e Ch. 9. 28. & 10. 17. 1 Kin. 13. 6. Acts 8. 24. Num. 21. 7. Prov. 14. 19. Is. 45. 23. & 66. 14.

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f Ver. 25, 28. & 10. 8, 24. Jer. 22. 23. Mat. 21. 32. Ps. 78. 34, 36.

g Or, *have this honour over me*. Prescribe you the time when this plague shall be removed. See verse 10.

† Heb. *to cut off*

‡ He either thought God could not remove it immediately, or that it might soon remove of its own accord.

g Ps. 9. 16. & 83. 18 & 86. 10. Deut. 32. 31. see ch. 7. 17.

h Ch. 32. 10, 11. Ezek. 36. 37. Jam. 5. 16—18.

i Ver. 9—11. Is. 45. 11. Mat. 7. 7. Mark 11. 24.

k Joel 2. 20. Ezek. 39. 11. Is. 34. 3.

l Ver. 32. Is. 26. 10. Eccl. 8. 11. Eec. 7. 11, 12, see ch. 7. 14. & 9. 21.

m Ps. 105. 31

§ The Septuagint, Origen and Jerome, translate the word *mosquito gnat*, an insect which from its habits, is known to be insufferably galling. Josephus, supported by the Jewish Rabbis, renders the word *lice*, a species of vermin, of which the Egyptians, from their singular attention to cleanliness, were peculiarly abhorrent. Others think it was the *acarus sanguisugus*, or greedy bloodsucker, a small tick which buried itself in the flesh of both man and beast, and this is countenanced by the phraseology of ver. 17. The Egyptian impostors could not imitate this miracle, because the plague was on themselves already, and therefore they acknowledged it to have been caused by the finger of God alone; and Pharaoh, aware of their former chicanery, in so often attempting to deceive him, refuses to believe them—looking upon the miracle as a mere temporary triumph of Jehovah. It is farther to be observed, that this plague, unlike the former two, was inflicted *without any previous warning*, so that Jannes and Jambres could make no preparation, and being taken unawares, acknowledged the *finger of God*, not because they honoured him, but to hide their own defeat. That this was the real state of the case, is rendered still more probable from their continued attempt to "stand before Moses," recorded in ch. 9. 11.—Ed.

n Luke 10. 18. Acts 16. 18, 19. 2 Tim. 3. 8, 9. Deut. 32. 21. see ver. 10.

o 1 Sam. 6. 9. Mat. 12. 28. Luke 11. 20. Ps. 8. 3. *i. e.* his powerful work.

p See ch. 4. 21. & 7. 13, 14, 22. ver. 15. Rom. 2. 5.

q Ch. 5. 1—3. & 7. 16. ver. 1.

r Or, *a mixture of noisome beasts*, &c. Ps. 78. 45. & 105. 31.

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to them: but miserable indeed are they who know him to be God by the execution of his vengeance upon them! The contest between Almighty God and the strongest worms of mankind is greatly unequal: let the potsherds strive with the potsherds of the earth; for, if men will not bow before the sceptre of his grace, they must break beneath the rod of his judgment. But, in mercy, God often warns before he punishes them. Sinners frequently desire to see miracles, not for their conviction, but to strengthen their unbelief. And readily is Satan permitted to harden such in their sin by his lying wonders. Through his influence, men harden themselves against warnings, against judgments and deliverances: and, whatever other shifts they try for relief, they will not so much as cry to God when he bindeth them. But the cause of God and truth shall prevail at last, and reign without contradiction: and dreadful shall be the just miseries of them who oppressed his people, and contemned his admonition!

REFLECTIONS UPON CHAP. VIII.—How terrible an enemy is God, who, even by frogs, flies, and lice, can subdue the most proud and potent of his human opposers;—can force them to their prayers, and to feigned compliances with his will! Great indeed is his power, who can, at his pleasure, restrain Satan and his agents; and



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Egyptians shall be full of [a]swarms *of flies*, and also the ground whereon they *are*.

22 And I will [b]sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou [c]mayest know that I *am* the LORD in the midst of the earth.

23 And I will put [d]a division between my people and thy people: [‡]to-morrow shall this sign be.

24 And the LORD did so: and [e]there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt; the land was [§]corrupted by reason of the swarm *of flies*.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, [x] It is not meet so to do; for we shall sacrifice the [y]abomination[‖] of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as [z] he shall command us.

28 And Pharaoh said, [a] I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: [b]entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh [c]deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 [d]And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people: there remained not one.

32 And Pharaoh [e]hardened his heart at this time also, neither would he let the people go.

## CHAPTER IX.

(1) *The murrain of beasts:* 1—8. (2) *Plague of boils and blains:* 8—12. (3) *Great hail threatened:* 13—21. (4) *Hail sent:* 22—26. (5) *Pharaoh sueth to Moses:* 27—33. (6) *Yet his heart is hardened:* 34, 35.

THEN the LORD said unto [a]Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

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[a] The *Septuagint*, which in all things referring to Egypt, must be considered high authority, translates the word, *dog-fly*—a most tormenting insect—others think it a species of *beetle*, of most destructive propensities and powers—whilst some believe it to mean "a mixture of venomous and ravenous creatures."—ED.

[a] Ps. 111. 9. ch. 9. 4. 26. & 10. 23. & 12. 13.

[b] Ver. 10. Ezek. 25. 17. & 28. 9. & 29. 10. Ps. 83. 13. & 9. 16. & 56. 11.

[†] Heb. *a redemption.*

[‡] Or, *by to-morrow.*

[c] Ps. 78. 45. & 105. 31.

[§] Or, *destroyed.*

[x] Ch. 8. 18. 2 Cor. 6. 14.

[y] Gen. 43. 32. & 46. 34. Animals which they worship, and will not allow us to kill or eat in their sight.

[‖] That is, not what the Egyptians abominated, but what Moses, as a worshipper of the true God, called an *abomination*, because idolatrously worshipped by the Egyptians. But why does Moses employ such an offensive term to Pharaoh? Because if Pharaoh was an idolater, it was the duty of Moses to bear testimony against idolatry. The *bull* and the *cow* are the animals chiefly meant, both of which a Hebrew would have sacrificed, and an Egyptian most abjectly worshipped. That the Egyptians would have *stoned* the Hebrews, as Moses affirms, had they sacrificed a cow, is well illustrated by the fact—that, in after years, they put a Roman citizen of rank to death for killing a cat—another of their gods—though they exceedingly dreaded the power of Rome, and anxiously courted her favour.—ED.

[z] Ch. 3. 18. & 5. 1, 3. & 10. 9, 26. & xix. &c.

[a] Hos. 10. 2. Ezek. 32. 31.

[b] Ver. 8, 29. ch. 9. 28. & 10. 17. 1 Kin. 13. 6. Ezra 6. 10. Acts 8. 24. Rom. 15. 30.

[c] See ver. 8. 1 Kin. 18. 21. Job 13. 9. Ps. 78. 34, 35, 57. Gal. 6. 7

[d] Jam. 5. 16. Mat. 7. 7. Mark 11. 24.

[e] Zech. 7. 11, 12. Eccl. 8. 11. see ch. 4. 21. & 7. 3, 4, 13, 14, 22. ver. 13, 19. Rom. 2. 5. Job 9. 4.

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[a] Ch. 8. 1, 20. & 5. 1, 3. & 7. 1, 15. Jer. 6. 8—10, 17, 18. Ezek. 2. 6. & 3. 17. Ps. 119. 46. Acts 20. 27. 1 Cor. 4. 2.

2 For if [b]thou refuse to let *them* go, and wilt hold them still,

3 Behold, the [c]hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels,[*] upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall [d]sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set [e]time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and ['all'] the cattle of Egypt died; but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And [§]the heart of Pharaoh was hardened,[‡] and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, [h] Take to you handfuls of ashes of the furnace, and let Moses sprinkle it [‡]toward the heaven in the sight of Pharaoh;

9 And it shall become small dust in all the land of Egypt, and shall be a ['boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man and upon beast.

11 And the magicians [k]could not stand before Moses because of the boil: for the boil was upon the magicians, and upon all the Egyptians.[‖]

12 And the LORD ['][m]hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up [n]early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon [o]thine heart, and upon thy servants, and upon thy people; that thou [p]mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that

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[b] Rom. 2. 5, 8, 9. Lev. 26. 14—16, 23, 24.

[c] Ch. 8. 19, 24. 1 Sam. 5. 6—11. Ps. 78. 50. These cattle they kept for labour, milk, or wool, for the Egyptians kept none for slaughter.

[*] Camels were in ancient times very numerous in Judea and over all the east. Job had at first three thousand camels, and after the days of his adversity had passed away, six thousand camels; and it appears from Gen. 12. 16. that camels were among the presents of Pharaoh to Abraham.

[d] Ch. 8. 22, 23. & 10. 23. & 12. 13. ver. 6, 26.

[e] Eccl. 8. 1, 11. & 9. 10. & 8. 11. Job 24. 1. Prov. 27. 1.

[f] Ps. 78. 50. ver. 19, 25

[‡] If *all* the cattle died, how are the *cattle* threatened in ver. 19? Is this a contradiction? No. The answer is plain. The interval between the two miracles is not mentioned, and, as the cattle of the Hebrews were preserved in the former plague, the Egyptians, in the mean time, had, by purchase, possessed themselves of a new stock.—ED.

[g] Ch. 3. 19. & 4. 21. & 7. 14. & 8. 32. Is. 46. 4. Eccl. 8. 11. Zech. 7. 11, 12.

[‡] By looking on the disease as a mere natural event.—ED.

[h] Ch. 8. 10. Amos 3. 7.

[§] To mark that God himself inflicted the plague.

[‖] Lev. 13. 18—20. Deut. 28. 27. Rev. 16. 2.

[k] Ch. 8. 18, 19. 2 Tim. 3. 8, 9. Rev. 6. 16, 17.

[‖] It is particularly stated that the *boil* was upon the magicians, priests, and wise men, as well as on the Egyptians in general; and as many of them were supposed to possess extraordinary skill in medicine, especially Esculapius, this was another evidence of the impotency of their gods, who could neither prevent nor alleviate the calamity.

[‖] Ps. 81. 12. ch. 4. 21. & 8. 15. & 7. 3. 13, 14. & 9. 12, 22. & 10. 1, 20, 27. & 11. 10. & 14. 8. ver. 7. 35. Rom. 2. 5. 2 Thes. 2. 9—11.

[*] See note on ch. 4. 21.—ED.

[m] Ch. 7. 13. Deut. 29. 23. Is. 30. 13, 14. 2 Chr. 30. 12. Jer. 44. 4. ver. 1.

[n] Wounding them to the very heart, Mic. 6. 13. Deut. 32. 4, 39—42.

[o] See ch. 7. 5. & 8. 10, 22. Ps. 9. 16. & 83. 18. & 86. 11.

marvellous his kindness to his people, in distinguishing them from their fellow-sinners of mankind, and hiding them from common calamities under the shadow of his wings. But, alas! how quickly unrenewed hearts return to their wickedness; and reigning lusts break through every bond, and render men impudently presumptuous, and scandalously perfidious!—Let me, with Moses and Aaron, be bold and faithful in every point in the service of God! neither fearing the wrath of kings nor the opposition of devils: and let me always be ready to pray for mine enemies when I have any encouragement to it, any hopes of their change of heart, or of a blessing from the Lord upon them.

REFLECTIONS UPON CHAP. IX.—God can execute the most numerous, diversified, and extensive judgments upon such as hate him. He can easily make what we have idolized, whether our cattle, our bodies, or our fields, the immediate objects of our punishment; and how severe is the punishment which he hath laid up in store for such as have been most instrumental in deceiving and hardening others! Satan can delude men into sin, but he cannot preserve them from suffering. And, in tremendous sovereignty, God fixes on the objects of his wrath, and renders their prosperity the means of their ruin, to the praise of the glory of his justice. Though men may sport with his judgments, the indignation of the Almighty will most



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I may smite thee and thy people with pestilence; and thou shalt be [p]cut off from the earth.

16 And in very deed for [q]this *cause* have I [a]raised thee up, for to show *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet [r]exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cause it to rain a very grievous hail,[†] such as hath not been in Egypt since the foundation thereof even until now.

19 [s]Send therefore now, *and* gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that [t]feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that [u]regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine [x]hand toward heaven, that there may be hail in all the land of Egypt, [x]upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent [y]thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt [z]since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.[§]

26 [a]Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, [b]I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.

28 [c]Entreat the LORD, (for *it is* enough,) that there be no *more* [d]mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I [e]will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that [f]thou mayest know how that the [g]earth *is* the LORD's.

30 But as for thee and thy servants, I know that ye will [h]not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye[*] were not smitten: for they *were* [†]not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail [i]ceased, and the rain was not poured upon the earth.

34 And [k]when Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken [l]by Moses.

## CHAPTER X.

(1) *Plague of locusts threatened:* 1—6. (2) *Pharaoh, moved by his servants, inclineth to let Israel go:* 7—11. (3) *Plague of locusts:* 12—20. (4) *Thick darkness over all the land except Goshen:* 21—23. (5) *Pharaoh treateth to Moses:* 24—26. (6) *Is again hardened:* 27.

AND the LORD said unto Moses, Go in unto Pharaoh: [a]for I have hardened his heart, and the heart of his servants, that I might show these my signs before him:

2 And that thou [b]mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye [c]may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, [d]How long wilt thou refuse to humble thyself before me? [e]Let my people go, that they may serve me:

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the [f]locusts into thy coast:

5 And they shall cover the [†]face of the earth, that one cannot be able to see the earth: and they shall eat the [g]residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; [h]which neither thy fathers nor thy fathers' fathers have seen, since the day

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A. M. 2513. B. C. 1491.

p Ch. 12. 29. & 14. 27, 28.

q Rom. 9. 17. Prov. 16. 4. Ps. 63. 10. 1 Pet. 2. 8.

a Heb. *made thee stand*, i. e. exalted thee to the throne, that for thy sin I might manifest my glory in the marvellous destruction of thy kingdom.

r Is. 10. 15. & 26. 11. & 37. 23. Job 40. 2. & 9. 4. 1 Cor. 10. 22.

† Rain is extremely rare in Egypt, and is seldom or never seen in Delta, or Egypt proper, and hence Claudian designates the country, *Ægyptus sine nube ferax*—*Egypt fruitful without a cloud.* In addition to this, hail and fire mingled with it, as it ran along upon the ground, to the great annoyance of their characteristic superstition respecting portents and prodigies. Strangely addicted to the worship of fire and water as deities, and the former they even believed to be a living creature, endowed with a soul. Hence, not only the presiding deity, but the elements themselves were adored, consequently the present judgment was a formidable attack upon their vain and idolatrous confidence.

s Some cattle were to be preserved for helping them to pursue the Hebrews into the Red Sea, ch. xiv.

t Jonah 1. 16. & 3. 5, 6. Acts 10. 35.

u Heb. *set not his heart unto*, Ps. 73. 5. Is. 5. 12. ch. 5. 5. Hos. 4. 11. Jer. 5. 22.

x To mark that God inflicted this plague.

x Deut. 28. 16, 19. ver. 22.

y Rev. 16. 17, 18, 21. Jos. 10. 11. Job 38. 22, 23. Ps. 78. 47, 48. & 105. 32, 33.

z Ch. 10. 6. Rev. 16. 18, 21. Dan. 12. 1.

§ Here we have a picture of the awful devastation and ruin this storm of hail produced; notice is however taken of the land of Goshen being preserved from receiving any damage by the plagues. God directs the clouds, and causes rain or hail on one city and not on another, either in mercy or judgment. The effect it had on Pharaoh, is marked and striking. The haughty monarch humbled himself to Moses in the language of a penitent. No man could have indeed spoken better. He owns his wrongs, and the equity of God's proceedings against him, and, yet, as was seen in the sequel his heart remained hardened all the while; for those who grow no better under mercies and judgments frequently get worse.

a Ch. 8. 22. & 10. 23. & 11. 7. Is. 32. 18. Ps. 44. 1. & 91. 1—10.

b Ch. 10. 16. Num. 22. 34. 1 Sam. 15. 24. & 26. 21. Mat. 27. 4. Judg. 1. 7. & 10. 10, 15. Ps. 78. 34, 35, 37.

c See ch. 8. 8, 28. Job 36. 31, 32.

d Heb. *voices of God*, Ps. 29. 3, 4.

e 2 Chr. 6. 13. Ezra 9. 5. Job 11. 13. Ps. 143. 6.

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A. M. 2513. B. C. 1491.

f See ch. 7. 5. & 8. 10, 22. ver. 14.

g Deut. 10. 14, 15. Ps. 24. 1. & 50. 12. 1 Cor. 10. 26.

h Prov. 16. 6. Is. 63. 17. & 5. 12. Jer. 5. 22. Ps. 95. 5. Nom. 2. 4, 5. ver. 34.

* Egypt being annually overflowed by the Nile, the people sow various kinds of grain as the waters slowly recede; so that an external belt, as it were, of one kind of grain is growing, while another, nearer the river, is still under the earth.—ED.

† Heb. *hidden* or *dark*.

i Ch. 10. 18, 19. Jam. 5. 16—18.

k Eccl. 8. 11. Rom. 2. 4, 5. 2 Chr. 28. 22. & 33. ch. 4. 21. & 7. 1—4, 13, 22, 23. & 8. 15, 19, 32. & 9. 7. ver. 7, 15, 21, 30.

l Heb. *by the hand of Moses*, ch. 3. 19. & 4. 21. & 6. 1. & 7. 3, 4.

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A. M. 2513. B. C. 1491.

a Ch. 4. 21. & 7. 3—5, 13, 14, 22, 23. & 8. 15, 19, 32. & 9. 7, 12, 16, 21, 34, 35. Ps. 81. 12. 2 Thes. 2. 11, 12.

b Ch. 13. 8. Deut. 6. 20, 22. Ps. lxxviii. cv. & 64. 1. Joel 1. 3. Eph. 6. 4.

c Ps. 9. 16. & 46. 11. Ezek. 25. 17. & 28. 22. ch. 6. 7. & 16. 12. & 29. 46. Deut. 29. 6. Jer. 24. 7. & 25. 24.

d Jer. 4. 14. & 13. 27. Is. 1. 5. Rom. 2. 4, 5. Ps. 95. 8.

e Ch. 4. 23. & 5. 1, 3. & 7. 16. & 8. 1, 20, 27. & 9. 1, 13. & 3. 18.

f Prov. 30. 27. Joel 1. 4. & 2. 3—11. ch. 9. 32. see ver. 14.

* Not fewer than ten different names are given to the locust in the sacred volume; every one of which, after the manner of the Hebrew nouns, marks some distinctive character or peculiar effect. It is called *Arbe* or *Arbeh*, from its extraordinary fecundity; *Gob* or *Gobai*, from the circumstance of their young ones issuing from the ground; *garzem*, from the root *garar*, to cut off or spoil; and more destructive and insatiable spoilers were never let loose on the surface of the earth.

† Heb. *eye*.

g Ch. 9. 32.

h Ver. 14, 15. ch. 9. 24. & 11. 6. Joel 2. 2. Dan. 12. 1. No locusts were like them in number, shape, or destructive influence.

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certainly overtake them, and fall most heavily on those who remain under the power of a proud hell-hardened heart; which neither warnings, however express, nor judgments, however terrible, can impress. But happy are they who have God for their friend and refuge! Effectual fervent prayer to him is the most powerful antidote against trouble, and under it the surest help and consolation.

CHAP. X. Ver. 16. I have sinned against you, Hebrews, in cruelly oppressing you: I have sinned against you, Moses and Aaron, in scornfully denying your just demands.——Ver. 19. The sea, which runs along the east of Egypt, is called the Red Sea, either from the colour of the weeds in it; or, rather, because it anciently belonged to the Edomites, Gen. xxv. 30; for *Edom* signifies *Red*.——Ver. 23. The Israelites could have marched away in this darkness; but God would have them brought forth, not as fugitives, but as triumphant conquerors.——Ver. 26. They were to leave nothing of their property behind them, that they might have



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that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a [i] snare unto us? Let the men go, that they may serve the LORD their God. Knowest thou not yet that Egypt is [k] destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God; *but* who *are* they that shall go?

9 And Moses said, [l] We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* a feast unto the LORD.

10 And he said unto them, [n] Let the LORD be so with you, as I will let you go, and your little ones: [m] look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. [n] And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses [t] stretched forth his rod over the land of Egypt, and the LORD brought an [o] east wind upon the land all that day, and all *that* night; *and,* when it was morning, the east wind brought the [p] locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such locusts as they, neither after them shall be such.

15 [q] For they covered the face of the whole earth, [r] so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh [s] called for Moses and Aaron in haste; and he said, [t] I have sinned against the LORD your God, and against you.

17 Now therefore [u] forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this [x] death only.

18 And he went out from Pharaoh, and [u] entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the [x] Red sea; there remained not one locust in all the coasts of Egypt.

20 But [y] the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be [z] darkness over the land of Egypt, even darkness *which* may be felt.*

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place, for [†] three days: [a] but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only [b] let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 [c] Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; and [d] we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD [e] hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, [f] Get thee from me, take heed to thyself, see my face no more: for in *that* day thou seest my face thou shalt die.

29 And Moses [g] said, Thou hast spoken well; I will see thy face again no more.

## CHAPTER XI.

(1) *God's instructions to Moses, respecting Pharaoh and the Egyptians, as to borrowing jewels:* 1—3. (2) *The death of the first-born threatened:* 4—10.

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AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely [a] thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man [b] borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

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[i] Means of destruction, ch. 23. 33. Josh. 23. 13. 1 Sam. 18. 21. Prov. 29. 6.

[k] Ps. 107. 34. & 80. 10. & 135. 9. & 105. 27—36.

[l] Eccl. 12. 1. Josh. 24. 15. Prov. 3. 9. ch. 5. 1. ver. 24—26. We shall need our cattle for sacrifices to our God, and for food to ourselves.

[n] Let your God you so much soest of take care of you in the best way he can. It is plain you are hastening to your ruin; and if you trouble me farther, *you* shall smart for it.

[m] Ps. 82. 3. 2 Chr. 32. 15.

[n] Ch. 5. 4. ver. 28. 2 Chr. 16. 10. & 25. 16. & 26. 16.

[†] He shook it towards the several quarters of the land of Egypt.

[o] Ch. 14. 21. Gen. 41. 6. Ps. 48. 7. Jer. 18. 17.

[p] Ps. 105. 34, 35. & 78. 46. Deut. 28. 38. 1 Kin. 8. 37. Joel 2. 2—11. ver. 5.

[q] Joel 2. 2—11, 20. & 1. 4, 5, 7, 10. Ps. 105. 34, 35. & 78. 46. Deut. 28. 38. 1 Kin. 8. 37. Rev. 9. 2—10.

[r] The *locust* is a creature akin to the *cricket* and *grasshopper.* The great brown locust is about three inches in length, has two *antennæ* or feelers, of about an inch long, projecting from the head, and two pair of wings. When they migrate from the place of their birth in the great African and Asiatic deserts, they always follow a leader, and appear in such immense flocks as to darken the air. In whatever country they settle, they devour all the produce of the earth; and though "the land be before them as the garden of Eden, behind them it is a desolate wilderness." Bochart enumerates ten species, differing in size and habits, but all agreeing in voracity. Their irruptions are frequent into many countries of Africa and Asia, and are not unusual in the southern parts of Europe, especially in Spain. When the *locust-clouds* appear, the consternation of the inhabitants of agricultural districts is extreme; and loud noises, fires, and even artillery are employed to keep them on the wing, for when they once descend hope of deliverance is over.—*Nots.* How weak is a mighty monarch, and a mighty nation, when they contend with God, seeing they are unable to conquer an insect!—Ed.

[s] Heb. *hastened to call.*

[t] Ch. 9. 27. Num. 21. 7. & 22. 34. 1 Sam. 15. 24. & 26. 21. Mat. 27. 4. Judg. 10. 10, 15. Ps. 78. 34, 35, 37.

[u] Job 34. 31, 32. ch. 8. 8, 28. & 9. 28. Acts 8. 24.

[x] Deathful plague, 2 Kin. 4. 40. 2 Cor. 11. 23. Judg. 10. 15.

[u] Ch. 8. 12, 30. & 9. 29. Mat. 5. 44. Jam. 5. 16—18.

[x] On the east of Egypt, ch. 13. 18. & 15. 4, 22. & 23. 31. Num. 14. 25. & 21. 14. Deut. 1. 40. & 11. 4.

[y] Ch. 8. 15. & 4. 21. & 7. 1. & 7. 3—4, 13, 22, 23. & 8. 15, 19, 32. & 9. 7, 12, 21, 34, 35. Eccl. 8. 11. Rom. 2. 4, 5. 2 Chr. 36. 22. & 36. 13.

[z] Job 24. 13. & 18. 5, 6. Ps. 105. 28. Rev. 16. 10.

* Some have rendered this "darkness which causeth to feel," but the expression as it stands is sufficiently intelligible, and although it is difficult, perhaps impossible, to account for the partial limits of the darkness, it was the will of God, in this instance, it should be so drawn as to make a distinction between the Egyptians and the Israelites.

[†] *Lightfoot,* in his comments on the latter clause of Ps. 105. 28. "and they rebelled not against his word," conceives the language to allude to Israel, who in this plague of darkness performed some special act of obedience, and that upon inquiry will be found to have been the undergoing circumcision, and that there was a general circumcision in Egypt, appears from Jos. 5. 2—9. It would appear, therefore, that God closed up Egypt in three days' darkness, and in horror, that they might not take an opportunity of injuring the children of Israel, while suffering under this rite.

[a] Ch. 8. 22. & 9. 4, 26. & 12. 13. Ps. 111. 9. & 112. 4.

[b] Gen. 34. 23. 1 Tim. 6. 16.

[c] Deut. 12. 26. & 17. 16. Prov. 2. 9. Gen. 31. 18. Hos. 5. 6. see ver. 9.

[d] Gen. 12. 1. Heb. 11. 8. Hos. 6. 3.

[e] Ch. 3. 19. & 4. 21. see ver. 20. Rev. 9. 20. & 16. 10, 11.

[f] 2 Chr. 25. 16. & 26. 19. ver. 11.

[g] Heb. 11. 27. ch. 11. 8.

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[a] Gen. 15. 14. ch. 12. 31, 33, 39.

[b] Heb. *ask,* ch. 3. 22. & 12. 35, 36. Ps. 105. 37.

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no temptation to return.—* Ver. 29. Moses saw Pharaoh no more; for he denounced the death of the first-born before he left his presence at this time, ch. xi. 4—8; and when they were destroyed, Pharaoh only sent to him, ch. xii. 31.

REFLECTIONS UPON CHAP. X.—Let me, with holy awe, observe, that God intends the judgments which he executes as standing memorials of his supreme power and authority over all creatures, and of his victorious power over the kingdom of Satan, in restraining the malice, and chastising the insolence, of his and his people's enemies. But there is nothing for which God more readily quarrels with men than for their pride. Whole nations are often ruined through the pride and obstinacy of their governors: and, when Satan has got sinners to the brink of ruin, he exerts all his might in pushing them down headlong. The early engagement of children in the service of God is exceedingly contrary to the inclinations and interests of Satan and his agents. But the proudest contemners of God's messengers will be obliged to stoop to them at last. Professions of repentance, extorted by punishment, are but hypocritical, and quickly issue in more obstinate relapses into wickedness: but such as baffle manifold convictions may expect to be given up to such hardness of heart, that nothing but the flames of hell will impress or awaken their conscience. The effectual fervent prayer of a righteous man availeth much: it often, for a time, diverts the just vengeance of God from his insolent enemies. The wicked need not therefore hasten the godly from among them; for, if once a full separation be made,



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3 And the LORD [c]gave the people favour in the sight of the Egyptians. Moreover, the man Moses *was* [d] very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, [e] Thus saith the LORD, [f] About midnight will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* [g] behind the mill; and all the first-born of beasts.

6 And there shall be a [h] great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel [i] shall not a [o] dog move his tongue, against man or beast; that ye may know [k] how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these [l] thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that [m] follow thee; and after that I will go out. And he went out from Pharaoh in [n] a great anger.

9 ¶ And the LORD said unto Moses, [o] Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD [p] hardened Pharaoh's heart, [t] so that he would not let the children of Israel go out of his land.

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c Gen. 39. 21. ch. 3. 21. & 12. 36. Ps. 105. 46.

d Acts 7. 22. 2 Sam. 7. 9. Esth. 9. 4. with Luke 24. 19.

e To Pharaoh, ch. 4. 22. & 5. 1. & 10. 29. ver. 8.

f Amos 5. 17. Job 34. 20. 1 Thess. 5. 2. Is. 13. 6. Jer. 13. 21. Prov. 27. 1. ch. 4. 23. & 12. 12, 29, 30. & 13. 15. Ps. 78. 51. & 105. 36. & 135. 8. & 136. 10.

g Mat. 24. 41. Judg. 16. 21. Is. 47. 1, 2. Lam. 5. 13.

h Is. 15. 5, 8. ch. 9. 34. & 12. 30. Dan. 12. 1.

i Josh. 10. 21. Job 5. 16, 21. Ezek. 34. 28. Hos. 2. 18.

o The *Dog*, by the law of Moses, was pronounced unclean, and held in great contempt by the Jews, 1 Sam. 17. 43. & 24. 14. 2 Sam. 9. 8. 2 Kings 7. 13. Yet the *Dog* was a god with the Egyptians. *Anubis*, the dog god, was worshipped, and had temples and priests; and *Cynopolis*, the modern Minieh, was built to his honour. The announcement of Moses, that "not a dog shall move his tongue against man or beast," was, therefore, an expression of righteous contempt for the Egyptian idolatry, as well as a prophetic assertion of the uninterrupted exodus of Israel.—*Note.* When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Prov. 16. 7.—Ed.

k Ch. 8. 22. Mal. 3. 18. Ps. 4. 3. & 91. 1—10 Job 5. 19—23.

l Ch. 11. 8. Is. 26. 20.

m Heb. *are at thy feet*, Judg. 4. 10. & 8. 5. 1 Kin. 20. 10. 2 Kin. 3. 9.

n Ps. 69. 9. Mark 3. 5. Eph. 4. 26.

o Ch. 8. 15. & 4. 21. & 10. 1. & 7. 3. Rom. 9. 18, 17.

p Ch. 7. 3, 13. & 9. 12. & 9. 7, 12, 34, 35. & 8. 9, 15. & 10. 1, 20, 27. & 14. 4, 14, 17. Deut. 2. 30. 1 Sam. 6. 6. Job 9. 4. Ps. 81. 12. 2 Thess. 2. 11, 12.

t See note on ch. 4. 21.—Ed.

## CHAPTER XII.

(1) *The institution of the Hebrews' sacred year:* 1, 2. (2) *The passover:* 3—14, 21—28, 43—50. (3) *The feast of unleavened bread:* 14—20. (4) *God's slaying the first-born of the Egyptians:* 29, 30. (5) *The Israelites depart from Egypt:* 31—51.

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AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This [a] month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

a Ch. 13. 4. Deut. 16. 1.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall [b] take to them every man [c] a lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be [d] too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be [e] without blemish, a [f] male [g] of the first year; ye shall take *it* out from the sheep, or from the goats.

6 And ye shall [h] keep it up until the fourteenth day of the same month: and the [i] whole assembly of the congregation of Israel shall kill it [k] in the evening.

7 And they shall [l] take of the blood, and strike *it* on the two side-posts, and on the upper door-post, of the houses wherein they shall eat it.

8 And they shall [m] eat the flesh in that night [n] roast with fire, and [o] unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let [p] nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; [q] *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the [r] LORD's passover.

12 [s] For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the [t] gods of Egypt I will execute judgment: I *am* the LORD.

13 And [u] the blood shall be to you for a token upon the houses where ye *are:* and when I

b Ps. 89. 19, 20. Heb. 5. 1. Prov. 8. 23.

c Or, *Kid*, ver. 5, 19. John 1. 29. 1 Cor. 5. 7. Rev. 5. 6, 8, 12, 13.

d Is. 60. 5, 6. & 11. 10. Mat. 25. 2—10. Luke 14. 21, 23. Eph. 2. 12—22. & 3. 6, 8. Col. 1. 27. Rev. 7. 4, 9. & 11. 15. Rom. 15. 8—12 & 3. 21, 22, 25, 26. & 11. 11, 12, 15, 24.

e Lev. 1. 3, 10. & 22. 21—24. Mal. 1. 14. Heb. 7. 26. & 9. 13, 14. 1 Pet. 1. 18. & 1. 19, 20. & 2. 22. 2 Cor. 5. 21.

f 1 Tim. 2. 5. Ps. 80. 17. Zec. 13. 7. Is. 4. 6. & 7. 14.

g Song 5. 10, 11. Rom. 5. 6. John 10. 18. & 19. 11.

h Lev. 23. 5. Prov. 8. 23. Gen. 3. 15. with Gal. 4. 4. Rom. 5. 6. John 7. 30. & 13. 1.

i 2 Chr. 30. 13. Deut. 16. 1. Lev. 23. 5. Num. 9. 3. & 28. 16. Mark 15. 1. 6—14. Is. 53. 6. Mat. 20. 28. 1 Tim. 2. 6. Heb. 2. 9, 10. Rom. 5. 18.

k Ch. 29. 39. & 30. 8. Deut. 16. 1, 6. 2 Chr. 35. 14. Num. 28. 4. Heb. 1. 2. & 9. 26. 1 Pet. 1. 19, 20. Mat. 27. 46—50.

l Ver. 22. Heb. 11. 28. & 9. 13, 14. 1 Pet. 1. 2. Eph. 1. 7. Col. 1. 14.

m Ver. 15. John 6. 53, 54. Heb. 3. 13—14. 2 Cor. 6. 2.

n Ps. 22. 14. John 12. 27. Is. 53. 10.

o Ver. 34. Deut. 16. 3. Mat. 16. 12. 1 Cor. 5. 8.

p Ch. 16. 19. & 23. 18. & 29. 34. & 34. 25. Deut. 16. 4. Lev. 7. 15. & 22. 30. & 19. 6, 7. Prov. 27. 1. 2 Cor. 6. 1, 2. Heb. 3. 13, 15. Eccl. 9. 10.

q 1 Pet. 1. 13. Eph. 6. 14. Ps. 22. 4.

r Ver. 12, 23, 27. Num. 33. 16. Deut. 16. 5. 1 Cor. 5. 7.

s Ch. 11. 4, 5. ver. 29, 30.

t Num. 33. 4. Is. 19. 1. Jer. 43. 12. 1 Sam. 5. 3. Ps. 82. 1. ch. 22. 28.

u Heb. 11. 28. 1 Thes. 1. 10. Col. 1. 14. Rom. 5. 1, 22, 24. Gal. 3. 13. 2 Cor. 5. 21. John 5. 24.

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the former will be irrecoverably and inexpressibly miserable, and the just judgment of God will no longer tarry.

CHAP. XI. Ver. 3. Moses was *very great*; was much honoured, as one who could bring upon them fearful judgments, and remove them at his pleasure.——Ver. 4. I will *go out*; manifest my powerful and just vengeance in an eminent and extensive manner.——Ver. 7. They shall not meet with the smallest opposition or disturbance in their departure from Egypt.——Ver. 8. Moses' *great anger* manifested his detestation of Pharaoh's incurable obstinacy; and represented the terrible displeasure of God against him.

REFLECTIONS UPON CHAP. XI.—How extensive is the indignation of God! He has still, in life, one plague more to inflict, even death in sin, and damnation to attend it! Of this the guilty sinner has now warning; may the goodness of God lead him to repentance, lest his righteousness be manifested in his awful judgment! Meanwhile, by increasing his strokes of wrath, he can force men to fulfil his gracious purposes and kind promises to his people, if they refuse to do it willingly; and will make his favourites perfectly safe, even in the midst of their enemies. Nay, he will effectually redress the grievances, and repay the wages, of his people, in his own time and manner, and maintain the honour of his faithful servants, in despite of whatever hell and earth can do to oppose them! But what a bitter grief to the ministers of Christ is the hardness and obstinacy of sinners against the Lord and his Christ! And when sin is the object of our indignation, we may be angry and sin not.

CHAP. XII. Ver. 2. The month Ahib, which nearly corresponds to our March, was the seventh of the common year among the Egyptians and others, all along, I suppose from the creation; but was made the first of the Jewish sacred year now established by God, according to which the ceremonial festivals were to be regulated: but they continued to reckon by the ancient year in their civil matters; and even the years of jubilee and release began, in the ancient manner, about September, as then the crop was entirely off the ground.——Ver. 3. The taking of the lamb four days before the time, prevented their neglect, and stirred them up to the consideration of, and faith in, their approaching deliverance.——Ver. 4. Every family of these, so joined together, paid their respective share of the lamb's price.——Ver. 6. The lamb was killed between three o'clock in the afternoon and sunset.——Ver. 8. The bitter herbs were endive, succory, wild lettuce, thyme, or the like.——Ver. 9. The word rendered *raw* signifies *not thoroughly roasted*. It was to be roasted all in one piece.——Ver. 10. They were to leave none of it, lest the Egyptians should abuse it, or themselves make a superstitious use of it.——Ver. 11. These circumstances imported their holding themselves in readiness to leave the country, and march off, as the Lord's freemen; but these, as well as the taking of the lamb on the tenth day of the month, seem to have been required only with respect to the first celebration.——Ver. 14. This feast was to be a joyful commemoration of their deliverance, observed every year, and during the whole period of the ceremonial dispensation, until the death of Christ, thereby prefigured.——Ver. 15—21. The feast of unleavened bread immediately succeeded the passover. The holy convocation, on the fifteenth day of the month, commemorated their departure from



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see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a [x] memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever.

15 ¶ [y] Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, [z] that soul shall be cut off from Israel.

16 And in the first day *there shall be* an [a] holy convocation, and in the seventh day there shall be an holy convocation to you: no [b] manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance [c] for ever.

18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be [d] cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the [e] elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.

22 [f] And ye shall take a bunch of [*] hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side-posts, the LORD will [g] pass over the door, and will not suffer the [h] destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons [i] for ever.

25 And it shall come to pass, when ye be come to the land [k] which the LORD will give you, according as he hath promised, that [l] ye shall keep this service.

26 [m] And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the [n] sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [o] bowed the head, and worshipped.

28 And the children of Israel went away, and [p] did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ [q] And it came to pass, that at midnight the LORD [r] smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that *was* in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a [s] great cry in Egypt: for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, [t] Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go serve the LORD, as ye have said.

32 Also [u] take your flocks and your herds, as ye have said, and be gone, and [x] bless me also.

33 And the Egyptians were [y] urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all [*] dead *men*.

34 And the people took their dough before

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x Lev. 23. 5. Num. 9. 2—14. & 28. 16. & 33. 3. Deut. 16. 1—7. 12. & 15. Jos. 4. 7. & 5. 10. 2 Chr. xxx. xxxv. ch. 12. 9. & 17. 14.

y Ch. 13. 6. & 23. 15. & 34. 18. Lev. 23. 6. Num. 28. 17. Deut. 16. 3, 8. Luke 12. 1. Mat. 16. 12. 1 Cor. 5. 6—8, 13.

z Ver. 19. ch. 31. 14. Gen. 17. 14. 1 Cor. 5. 13. Mat. 18. 17.

a Lev. 23. 2—4. 7, 8, 24, 27, 35, 36. Num. 28. 18, 25, 26. & 29. 1. 7, 12.

b Ch. 16. 23. & 35. 2, 3. Neh. 8. 1—18. Jer. 17. 21, 22.

c *For ever*, in the ceremonial laws, signifies, till Christ should come, and be the everlasting antitype thereof, ver. 14. 24. ch. 27. 21. & 29. 43. & 30. 21. Lev. 6. 18. & 10. 9. & 17. 7. & 23. 14, 21, 31, 41. & 24. 3. Num. 10. 11, 10, 23, &c.

d See ver 15.

e Ch. 3. 16. & 4. 29. ver. 27.

f Heb. 11. 28. Lev. 14. 6. Num. 19. 18. Ps. 51. 7. Acts 15. 9. John 15. 3. & 17. 17.

* From John 19. 29, we can clearly discover that the *hyssop* used by the soldier must have had a long stem, as he put the sponge upon it to raise it to our Saviour's lips. But what particular plant is prescribed here, or was used by the soldier, we are unable precisely to determine.—ED.

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g Ezek. 9. 6. Rev. 7. 3. & 9. 4. 2 Sam. 24. 16. Rom. 8. 1, 33, 34. 1 Thes. 1. 10.

h 1 Cor. 10. 10. Heb. 11. 28. 2 Sam. 24. 16, 17. Is. 37. 36. Ps. 35. 7.

i Gen. 17. 8. see ver. 17.

k See ch. 3. 7. & 6. 8.

l See ver. 14.

m Ch. 13. 8, 9, 14, 15. Deut. 6. 20—25. & 32. 7. Ps. 78. 5, 6. Josh. 4. 6, 7, 21, 22. Is. 38. 19.

n Ch. 13. 14, 15. & 34. 25. Deut. 6. 21—25. & 16. 2, 5. 1 Cor. 5. 7. see ver. 11—13, 25, 29.

o See Gen. 24. 26. & 47. 31. ch. 4. 31. 1 Chr. 29. 20. Mic. 6. 6. 2 Chr. 20. 18. Ps. 22. 29. Phil. 2. 11.

p Heb 11. 28. Deut. 12. 32. Ps. 119. 4, 5, 6, 32. see ver. 50.

q Ch. 11. 4. Job 34. 20. 1 Thes. 5. 2, 3.

r Ch. 4. 23. & 11. 4. Num. 8. 17. & 33. 4. Ps. 78. 51. & 105. 36. & 135. 8. & 136. 10. & 140. 11. see ver. 12, 29, 27. with ch. 1. 16, 22. Gen. 48. 21, 22. Judg. 1. 7. Jer. 2. 17, 19. & 4. 18. Mat. 7. 2. 2 Thes. 1. 8. Job 9. 4. Prov. 13. 21.

s Ch. 11. 6. Prov. 21. 13. Jam. 2. 13. Judg. 1. 7. 2 Thes. 1. 8. with ch. 1. 16, 22.

t Gen. 12. 1. & 46. 4. & 50. 24. ch. 6. 1. & 10. 9. Ps. 105. 23.

u Ch. 10. 9, 26.

x Ch. 6. 23. & 9. 23. & 10. 17.

y Ch. 11. 1. ver. 39.

* Gen. 20. 3. Is. 37. 36.

Egypt; and that on the twenty-first, commemorated their passage through the Red Sea, by which their wonderful deliverance was completed.——Ver. 27. As offered to God, and attended with the shedding and sprinkling of blood, the passover was a *sacrifice*; but, as received and eaten by men, it was also a *sacrament*.—The Israelites *bowed their heads* in token of their thankful acknowledgment of God's favours, and cheerful submission to his laws and ordinances.——Ver. 40. These four hundred and thirty years are to be reckoned from the call of Abraham to leave his native country, Gen. xi. 31. and xii. 1—5; during the first half of which, he and his promised seed sojourned in Canaan, and the other half they dwelt in the land of Egypt, Gen. xv. 13. and xlvi.——Ver. 43, 45. No heathen, or uncircumcised person, was allowed to partake thereof.

REFLECTIONS UPON CHAP. XII.—Come near, my soul, and behold what the Lord hath wrought for Israel! He had multiplied them amidst cruel bondage and murder: he had protected them amidst ruinous plagues: and now, after a solemn feast, he brings them forth with wealth, with honour, in health, in peace, in order, and in due time! Behold what things he, who sitteth on the throne, makes *new!* A new year; new festivals; new liberties; a new nation to himself! Behold how their enemies push them into liberty; how they enrich them; and what a mixed multitude take part with them in their journey! Behold the care with which God distinguishes his people from the rest of the world! But chiefly behold God's great work of the redemption of mankind, through the blood of his Son! O the strong hand! the stretched-out arm! the grace! the mercy! the sovereignty! the wisdom! the justice! the exact fidelity to his promise, which appears in this! How are violated commandments, enraged devils, and mighty lusts, made to let the ransomed of the Lord depart into liberty! With what spiritual wealth, what spoils of principalities and powers, nay, unsearchable riches, and righteousness, they come forth! In what high honour, spiritual soundness, peace, and order, they are brought from heathenism or popery; nay, from their natural state of bondage and death in trespasses and sins; and all in the precise time of love, the day of espousals, the hour of grace, appointed of the Father! And how marvellously JEHOVAH here makes all things *new*. A new thing is created on the earth—a virgin brings forth a child whose name is IMMANUEL, God with us! A new testament is ratified in his blood! a new covenant is confirmed with many! a new gospel period, a year of God's redeemed, is introduced! new festivals on the flesh and blood of his Son! new liberties! freedom indeed, for those who are made heirs of God, and joint heirs with Christ! a new church of Jews and Gentiles, purified by his oblation, a peculiar people to himself zealous of good works!—But what a mixed multitude of empty professors attend and plague the church in every reformation on earth! What a multitude



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it was leavened, their [a] kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and [b] they [†] borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And the LORD [c] gave the people favour in the sight of the Egyptians, so that they [‡] lent unto them *such things as they required:* and they spoiled the Egyptians.

37 ¶ And [d] the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, besides children.

38 And [e] a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were [f] thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the [g] sojourning of the children of Israel, who dwelt in Egypt, *was* [§] four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even the [h] self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* [i] a night to be much observed unto the LORD for bringing them out from the land of Egypt; this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover; There [k] shall no stranger eat thereof:

44 But every man's servant [l] that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A [m] foreigner and an hired servant shall not eat thereof.

46 In [n] one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; [o] neither shall ye break a bone thereof.

47 [p] All the congregation of Israel shall keep it.

48 And when [q] a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his [r] males be circumcised, and then [s] let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One [t] law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; [u] as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass [v] the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt by their [w] armies.

## CHAPTER XIII.

(1) *God's command to devote the first-born of man and beast to his service:* 1—16; *to observe the passover and feast of unleavened bread in their seasons.* (2) *God's care of Israel, in conducting them by a cloudy pillar:* 17—22. (3) *Joseph's bones:* 19.

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AND the LORD spake unto Moses, saying,

2 [a] Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast; it *is* mine.

3 ¶ And Moses said unto the people, [b] Remember this day, in which ye came out from Egypt, out of the house of bondage; for by [c] strength of hand the LORD brought you out from this *place:* there shall no [d] leavened bread be eaten.

4 [e] This day came ye out, in the month Abib.

5 And it shall be, when the LORD [f] shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that [g] thou shalt keep this service in this month.

6 [h] Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters.

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of remaining lusts and infirmities attend the choicest saints till they get to the Canaan above! In this *passover-feast*, let me behold how Jesus, the all-excellent, the mighty, the unblemished Son of God, who was set up from everlasting, and promised and typified four thousand years, in *the fulness of time* assumes our nature, partakes of flesh and blood, obeys the law, and suffers the most flaming and tremendous vengeance of God, without being crushed, broken, or ruined;—and all this that he might be our all-sufficient and everlasting covert from the wrath of God;—might be the means of destruction to sin, Satan, and death, for us;—and might, with unfeigned faith, sincere love, and bitter grief for sin, be fed upon by us, in holy fellowship, as the sweet, the heart-cheering, supporting, and strengthening food of our soul, by which we are enabled to go up from this evil world towards our *everlasting* inheritance in the Canaan above! And, blessed be the Lord, we, *strangers and foreigners*, sinners of the Gentiles, are admitted to feast on him, with Abraham, Isaac, and Jacob, in the kingdom of God, while the Jewish children of the kingdom are cast out! In their *feast of unleavened bread*, may I not discern Jesus' state of debasement on earth? his week fulfilled in holiness, in sorrows, and in sufferings; on the first day of which he assumed his holy manhood, was gathered with sinners, but without sin; and on the last of which he made his life a ransom for many? May I not discern the pure, but afflicted state of the gospel-church in her apostolical and millennial periods, noted for holy convocations of men to the Lord? May I not discern the festival-week of the Christian life, spent in purity and pressures, and noted for its first day of conversion to Christ, and its last of departure, to be with him for evermore? Let me in it feed upon him as the incorrupted nourishment of my soul, carefully avoiding and detesting the leaven of malice, hypocrisy, error, or corrupt practices! Let me in it improve Jesus, as the blessed first-fruit unto God which sanctifieth all my enjoyments, the cause and token of my deliverance into the glorious liberty of the gospel!

CHAP. XIII. Ver. 2. The Lord's preservation of the Hebrews' first-born, when he destroyed those of the Egyptians, gave him a peculiar right to them.——Ver. 9, 16. Their exact observation of these feasts, and the dedication of their firstlings, together with the repeated explication of the meaning thereof to their children, would make their deliverance from Egypt as fresh and evident to them and their seed as a thing hung or written in their foreheads.——Ver. 13. Unclean firstlings



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[a] Or, *dough.*

[b] Ch. 3. 21, 22. & 11. 2, 3. Gen. 15. 14. Ps. 105. 37.

[†] Heb. *asked.*

[c] See Gen. 39. 21. ch. 3. 21.

[‡] The original Heb. signifies either *to lend* or *to give.*—Ed.

[d] Num. 33. 3, 5. & l. v. with Gen. 12. 2. & 13. 16. & 15. 5. & 17. 4—6, 16. & 18 18. & 22. 17. & 26. 4. & 28. 3, 14. & 35. 11. & 46. 3. & 47. 11, 27. & 48. 19, 20. ch. 1. 7, 12. & 38. 26.

[e] Num. 11. 4. Zec. 6. 23.

[f] Ver. 33. ch. 6. 1. & 11. 1.

[g] Acts 13. 17. Heb. 11. 9.

[§] The apparent contradiction between this verse and Gen. 15. 13, where the period of predicted affliction, in a strange land, is said to be 400 years, will evanish by the following comparison:—From Abram's entrance into Canaan to the birth of Isaac, 25 years; Isaac at the birth of Jacob was 60, Jacob at going down to Egypt was 130, making 215 years;—then Jacob's children remained in Egypt 215 years more, thus making up the statement given, viz. 430 years. Again, Abram immediately after entering Canaan, rested at Shechem, only for a very short period, whence he removed to Bethel, and thence, "journeyed, going on still towards the south," till, probably, in the very first year after his call, famine compelled him *to go down into Egypt, to sojourn there.* Now, as Abram would *nationally* be called an *Israelite*, he would, *in this sense*, be called also one of the *children of Israel*, whose sojourning in Egypt commencing with his *going down*, and closing with their *bringing up*, gives us the complete period of 430 years. The prediction in Gen. 15. 13. is 400 years, *i. e.* a period not less than that.—Ed.

[h] Hab. 2. 3. Ps. 102. 13. Ezek. 24. 2. Num. 33. 19. Heb. 10. 23. Tit. 1. 2. 2 Tim. 2. 13.

[i] Deut. 16. 1, 6. Ps. 107. 1, 2. see ver. 14.

[k] Eph. 2. 12. Lev. 22. 10. 1 Cor. 11. 27—29. John 3. 3.

[l] Gen. 17. 12, 13. Is. 52. 10. Rev. 5. 9, 10. Eph. 1. 7.

[m] Eph. 2. 12. Rom. 10. 3. & 9. 32.

[n] 1 Tim. 3. 15. Eph. 2. 19—22. & 4. 3—6. 1 Cor. 12. 12. Col. 2. 19.

[o] Num. 9. 12. John 19. 36.

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[o] Num. 9. 13.

[p] Acts 2. 10. & 13. 43. with Num. 9. 14.

[q] Gen. 17. 12. Ezek. 44. 9. 1 Cor. 11. 27—29. ver. 44.

[r] It was necessary, not only that a man should observe the ordinances of God himself, but that his family should serve the Lord.

[r] Num. 15. 15. Acts 15. 9, 11. Gal. 3. 28. Ezek. 47. 22, 23. Eph. 2. 19—22. Col. 3. 11. Rom. 3. 29, 30.

[s] Deut. 12. 32. Mat. 28. 20. Gen. 7. & ch. 7. 6. & 10. 10. ver. 28. & 16. 16, 34. & xxxix. xl. &c. 1 Cor. 4. 2. 1 Sam. 15. 22.

[t] See ver. 41.

[u] Numerous and well-ordered families, ch. 6. 26. & 7. 4. ver. 17, 37, 41. Acts 7. 36.

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[a] Ver. 12—15. ch. 12. 42. & 22. 29. & 34. 19. Lev. 27. 26. Num. 3. 13. & 8. 16, 17. & 18. 15. Luke 2. 23. Heb. 12. 2. Rom. 6. 13, 19. 2 Cor. 5. 15. & 2. 1, 12.

[b] Deut. 16. 1. ch. 12. 14, 42.

[c] Ch. 6. 1, 6. ver. 16. Deut. 11. 2, 3. Neh. 9. 10.

[d] Ch. 12. 8, 15, 18—20. 1 Pet. 2. 1. 1 Cor. 5. 7, 8.

[e] Ch. 12. 2, 17, 41, 51. & 23. 15. & 34. 18 Deut. 16. 1.

[f] See ch. 3. 8. & 6. 8. Num. 15. 2. Deut. 26. 1.

[g] Ch. 12. 15, 26. Deut. 16. 3, 4, 8.

[h] Ch. 12. 15—20. & 34. 18. Lev. 23. 6. Deut. 16. 3, 4, 8. Acts 34, 16. 2 Cor. 1. 12. Phil. 4. 8. 1 Cor. 5. 7, 8. 1 Pet. 2. 1.

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8 And [l]thou shalt show thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a [k]sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a [l]strong hand hath the LORD brought thee out of Egypt.

10 [m]Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be, when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 [n]That thou shalt [*]set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 [o]And every firstling of an ass thou shalt redeem with a [†]lamb; and if thou wilt not redeem it, then thou shalt break his neck: and [p]all the first-born of man among thy children shalt thou redeem.

14 And it shall be, when thy [q]son asketh thee [‡]in time to come, saying, What *is* this? that thou shalt say unto him, By [r]strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would [s]hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a [t]token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, [u]Lest peradventure the people repent when they see war, and they [x]return to Egypt:

18 But God [y]led the people about, *through* the way of the wilderness of the Red sea. And the children of Israel went up [z]harnessed [§]out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [a]God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And [b]they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And [c]the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He [d]took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

## CHAPTER XIV.

(1) *Pharaoh pursues the Hebrews:* 1—9. (2) *The Hebrews, overwhelmed with fear, chide with Moses; he encourages them quietly to hope for deliverance:* 10—14. (3) *God, by his cloudy pillar, protects the rear of the Hebrew host; Moses divides the Red sea; the Hebrews march through on dry ground; while the Egyptians are drowned* 15—29. *The Hebrews believe God, and regard Moses as his agent:* 30, 31.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they [a]turn and encamp before [b]Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will [c]say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I [d]will [*]harden Pharaoh's heart, that he shall follow after them; and I will be [e]honoured upon Pharaoh, and upon all his host; [f]that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and [g]the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 [h]And the LORD [†]hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out [i]with an high hand.

9 But the Egyptians [k]pursued after them, (all the horses *and* chariots of Pharaoh, and his horsemen, and his army,) and overtook

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A. M. 2513. B. C. 1491.

i Ch. 12. 26, 27. Ps. 44. 1. & 78. 3—6. Is. 38. 19. Eph. 6. 4. see ver. 14.

k Ver. 16. Deut. 6. 8. & 11. 18. Num. 15. 39. Prov. 1. 9. & 6. 20—23. Is. 49. 16. Jer. 22. 24.

l Josh. 1. 8. ch. 6. 6. & 14. 16. ver. 3.

m Ch. 23. 15. & 34. 18. Lev. 23. 6. Num. 28. 17—25. Deut. 16. 3, 4, 8.

n Ver. 2. ch. 22. 29. & 34. 19. Ezek. 44. 30. Lev. 27. 26. Num. 3. 17. Deut. 15. 19.

* Heb. *cause to pass over.*

o Ch. 34. 20. Num. 18. 15. 1 Pet. 1. 18, 19. Acts 4. 12.

† Or, *kid.*

p Num. 18. 15, 16. & 3. 46, 47. Rev. 14. 4.

q Ch. 12. 26. Deut. 6. 20. Josh. 4. 22. Ps. 149. 4. Eph. 6. 4. see ver. 8.

‡ Heb. *to-morrow.*

r See ver. 3. ch. 6. 1, 6. & 12. 26, 27. Deut. 6. 6, 7, 20—25. & 11. 19. Ps. 78. 2—6. Is. 38. 19.

s Ver. 2, 12, 13. ch. 7. 3, 4. vii—xi. & 12. 29. Num. 3. 13. Job 9. 4.

t Deut. 6. 8. & 11. 18, 20. Prov. 3. 21. & 7. 3. Rev. 14. 1, 9, 14. ver. 9. Num. 15. 38—40.

u Ps. 105. 14. 1 Cor. 10. 13. Gen. 19. 20, 21. Is. 63. 7—13. 1 Chr. 7. 21.

x Num. 14. 4. Deut. 20. 3. Neh. 9. 16.

y Ch. 14. 3. Num. 33. 8. Ps. 107. 7. & 80. 1. & 77. 20. & 78. 52, 53. Is. 63. 13, 14. ver. 20.

z As armies; or, *by five in a rank*, ch. 14. 8. & 13. 18.

§ The word may be rendered *harnessed, in array*, or *by fives*. We adopt the last translation. Against it, it has been alleged that the Hebrews formed into *a column of five in breadth*, would have required a line of march of 60 miles. But why should they march in one single column? Why not rather in *twelve columns*, requiring a line of barely *five miles*? Our reason for preferring the translation *by fives* to *harnessed*, is simply this:—Five is the *ordinary average of a family*; and though some are fewer, some more, yet the arrangement into *columns of five in breadth*, would finally keep families of all sizes together. The importance of this arrangement to the oversight, protection, and morals of children must at once be apparent.—ED.

A. M. 2513. B. C. 1491.

a Gen. 50. 24, 25. Acts 7. 16. Heb. 11. 22. Josh. 24. 32.

b Num. 33. 6. Jer. 2. 2. Hos. 2. 14. Deut. 5. 5, 15.

c Num. 14. 14. Deut. 1. 33. Neh. 9. 19. Ps. 78. 14. & 99. 7. & 105. 39. 1 Cor. 10. 1.

d Ch. 4. 12, 30, 34. Num. 9. 19. Is. 4. 5. Ps. 121. 5—8.

a By this march to the south-east God tried their faith, carried them off from the Philistines, who hated them, 1 Chr. 7. 21, and tempted Pharaoh to pursue them.

b Num. 33. 7. ch. 13. 17, 18, 20. Jer. 44. 1.

c Ps. 37. 23, 33. & 71. 11. & 61. 6, 7, 8. Their God does not know the way to Canaan.

d Ch. 3. 19. & 4. 21. & 7. 3, 4, 13, 14, 22. & 8. 15, 19, 32. & 9. 7, 12, 34, 35. & 10. 1, 20, 27. & 11. 9. ver. 8, 17. Rom. 9. 4, 5. Ps. 81. 12. 2 Thes. 2. 11, 12.

* See note on ch. 4. 21.—ED.

e Ch. 9. 16. ver. 17, 18. Ezek. 20. 9. Neh. 9. 10. Rom. 9. 17, 22.

f Ch. 7. 5, 17. & 8. 10, 22. & 9. 14. Ps. 83. 11. & 9. 16. & 83. 18.

g Ps. 105. 25. ch. 1. 9, 10. & 10. 7. & 12. 33. Job 5. 12. Jam. 4. 5.

h Hos ver. 4, 17.

† See note on ch. 4. 21.—ED.

i Ch. 3. 20. & 6. 1, 6. & 13. 9, 16. 18. Num. 33. 3.

k Josh. 24. 6 ch. 15. 9.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [a]God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And [b]they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And [c]the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

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A. M. 2513. B. C. 1491.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they [a]turn and encamp before [b]Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will [c]say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I [d]will [*]harden Pharaoh's heart, that he shall follow after them; and I will be [e]honoured upon Pharaoh, and upon all his host; [f]that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and [g]the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 [h]And the LORD [†]hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out [i]with an high hand.

9 But the Egyptians [k]pursued after them, (all the horses *and* chariots of Pharaoh, and his horsemen, and his army,) and overtook

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were either to be redeemed, or else killed, that they might not be put to any other use than for the Lord.——Ver. 17. The Philistines, who had originated from Lower Egypt, Gen. x. 13, 14; and dwelt in the south-west corner of Canaan, were a numerous, valiant, and fierce nation, whom the Hebrews, unarmed, and quite dispirited by their long bondage, durst not have encountered.

REFLECTIONS UPON CHAP. XIII.—Never forget, O my soul, the great things which God has done for his church, or for thyself, in his common or special providence! Let me carefully observe every mean of keeping them fresh on my mind; and let me teach them diligently unto my children, that they may hear and fear the Lord for their good. What the Lord marvellously brings to me, or preserves for me, let me cheerfully surrender to his service, at his call. The life he rescues from imminent danger is doubly obliged to be devoted to his service; and they who truly love God will readily serve him with the best they have. But if troubles and difficulties attend my path, conscious of my weakness and folly, let me trust in him who proportions his people's trials to their strength, and look up to him for direction in all my ways. In this pillar of cloud and fire, I discern God's special care and protection of his people. Even, while clouds and darkness are round about him, justice and judgment are the habitation of his throne, and mercy and truth go before his face. Do I not behold Jesus likewise given to be an ever-attending light and leader, as well as protector and glory, to his people in this wilderness world? Let me always follow his direction and example; so shall I, in due time, arrive safe at the promised Canaan which is above. And, though the way in which he leads me be very contrary to the will and wisdom of the flesh, let me rest assured that it is a right one to the fulfilment of all his glorious promises of grace and glory.



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them [1]encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were [m]sore afraid: and the children of Israel cried out unto the LORD.

11 And [n]they said unto Moses, Because *there were* no [o]graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 [o]*Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, [p]Fear ye not; stand still, and see the salvation [q]of the LORD, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The LORD shall [r]fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore [s]criest thou unto me? speak unto [t]the children of Israel, that they go forward:

16 But [t]lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will [u]harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall [v]know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the [x]angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a [y]cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 ¶ And Moses stretched out his hand over the sea; and the LORD caused the sea to [§]go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And [a]the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians [b]pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 [*]And it came to pass, that in the [c]morning-watch the LORD [d]looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And [†]took off their chariot-wheels, [‡]that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD [*]fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, [f]Stretch out thine hand over the sea, that the waters may [g]come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the [h]sea returned to his strength when the morning appeared; and the Egyptians fled against it: and the LORD [i]overthrew the Egyptians in the midst of the sea.

28 And the waters [k]returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as [l]one of them.

29 But the children of Israel [m]walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel [n]saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great [§]work which the LORD did upon the Egyptians: and the people [o]feared the LORD, and believed the LORD, and his servant Moses.

A. M. 2513. B. C. 1491.

1 See ver. 2.

m Mat. 6. 25—34. & 14. 26, 27. Ps. 56. 3. & 14. 5. Mark 5. 36. Is. 41. 10, 13, 14. & 43. 1, 2.

n Ps. 106. 6—8. ch. 15. 24. & 16. 2. & 17. 2. Num. 11. 1. & 14. 2. & 16. 41. & 20. 3, 4, 5. & 21. 5.

o Of all lands, Egypt is most remarkable for its graves. From modern researches, their pyramids appear to have been tombs, and their catacombs are subterraneous cities of the dead. The nations of Europe, have purchased their *sarcophagi* and their *mummies*, which are daily affording their silent, yet irresistible evidence to the truth of the Mosaic history.—Ed.

o Ch. 6. 6. & 5. 21.

p Wait upon God with a quiet and composed frame of spirit, and a believing expectation of deliverance, Is. 41. 10, 13, 14. & 43. 1, 2. & 30. 15. 2 Chr. 20. 15, 17. 1 Pet. 5. 7. Mat. 6. 34. & 14. 31. Mark 5. 36. Phil. 4. 6. Ps. 55. 22.

q Ver. 30. Gen. 49. 18. Is. 45. 11. Hos. 13. 4. Ps. 108. 20. & 106. 8.

r Ver. 25. ch. 15. 3. Judg. 5. 20. Ps. 50. 3. & 68. 1. Is. 30. 15.

s Deut. 9. 13, 14, 20. ch. 17. 4. Neh. 9. 9. Matt. 8. 26.

† It cannot be supposed God's purpose to depreciate prayer, but to remind Moses that as "for every thing there is a season," so there is a time *for prayer*, and a time *for action*, a time to *cry to the Lord*, and a time to *speak to the people*, a time to "*stand still* and see the salvation of the Lord," and a time to move *forward* when directed by the *cloud or the fire*.—Ed.

t Ch. 3. 6, 17. & 4. 2, 17, 20, 21. & 6. 1, 6. & 7. 3. see ver. 21—30. Gen. 15. 14. & 46. 3. & 50. 24.

‡ See note on ch. 4. 21.—Ed.

u Ver. 4. Ps. 9. 16. & 58. 11. & 83. 18.

x Christ, ver. 24. ch. 13. 21, 22. & 23. 21. Is. 63. 9—12. Mal. 3. 1. Josh. 5. 13, 14. Hab. 3. 8, 9.

y Josh. 24. 7. Ps. 18. 11. & 97. 2. Is. 5. 30. Heb. 10. 1. 2 Cor. 2. 16.

A. M. 2513. B. C. 1491.

z Ps. 105. 9. & 114. 3, 5. & 78. 13, 53. & 66. 5, 6, 12. & 74. 13. & 77. 16. & 136. 13. Is. 43. 2. & 63. 12. Neh. 9. 11. Josh. 2. 10. & 4. 23. Heb. 11. 29. Acts 7. 36.

a Num. 33. 8. Ps. 78. 13. 1 Cor. 10. 1. Heb. 11. 29. Is. 63. 13, 14. & 48. 16.

b Ch. 13. 2. Prov. 16. 18. Is. 43. 16, 17.

* The Lord manifested his indignation against the Egyptians in terrible storms of thunder and lightning, which put them into great disorder and terror.

c Mat. 14. 25.

d Job 40. 12. Ps. 18. 14. & 77. 16—19. ch. 13. 10.

† As a man is said to *do* what his *servants do* by his commands, so God is said to do what *his works* effect by his disposal. God took off the chariot wheels of the Egyptians by means of the deep sands or rugged bottom of the sea. The Egyptian chariot, as commonly represented in ancient sculptures and paintings, is a small box, in which the warrior stands, mounted upon two low wheels, and fearfully ornamented with human heads, a terrible emblem of the fate that awaited the Israelite that would return to his bondage.—*Note.* How truly does the proverb speak, man's extremity, is God's opportunity! The mountains are on each side, the Red Sea before; Pharaoh and his chariots and horsemen behind; Israel trembling, murmuring, and crying in the midst, but God is over all, and salvation arises when hope had all but expired.—Ed.

‡ Or, *and made them to go heavily.*

e Ver. 14, 17. 1 Sam. 4. 7, 8.

f Ch. 7. 19. & 8. 5, &c.

g Deut. 11. 4. Mat. 7. 2. Rev. 13. 10. & 16. 6. ch. 1. 22. Prov. 13. 21. Ps. 140. 11. Job 9. 4.

h Ch. 25. 10. & 14. 4, 15, 14. Ps. 82. 8. & 66. 1, 2.

i Heb. *shook off.* Deut. 11. 4. Ps. 78. 53. Josh. 24. 7. Neh. 9. 11. Ps. 74. 13, 14. & 106. 11. & 136. 15. Is. 23. 5. with ch. 1. 22. Gen. 42. 21, 22. Judg. 1. 7. Jer. 2. 17, 19. & 4. 18. Mat. 7. 2. Rev. 16. 6. ver. 4, 18, 17, 20.

k Hab. 3. 8, 10. ch. 15. 4, 5, 10. Heb. 11. 29.

l Ps. 106. 11.

m Ps. 77. 20. & 66. 6. 12. Josh. 3. 15. Is. 51. 10, 15. & 63. 12, 13.

n Ps. 58. 10. & 92. 11. & 46. 8. & 48. 8, 10, 11. & 97. 8.

§ Heb. *hand.*

o Ps. 119. 120. & 106. 12. ch. 19. 9. & 4. 31. 1 Sam. 12. 18. 2 Chr. 20. 29. 1 Cor. 10. 2.

## CHAPTER XV.

(1) *The song of Moses:* 1—21. (2) *The travels of Israel begun in the wilderness, where they are distressed with bitter waters which are sweetened, and where, at Elim, they met with the most excellent refreshment:* 22—27.

REFLECTIONS UPON CHAP. XIV.—God frequently musters up difficulties in the way of his people, that his glory may appear in subduing and helping over them. Often he feeds the pride and malice of his enemies by apparent prosperity, that he may ripen them for destruction; while, with blind infatuation, they quickly repent of their *best deeds*, and rush forward, in their hatred of God and his people, till they find no place for repentance of their *wickedness!* What necessity there is to set out in the Lord's way with much strong faith, assured hope, and holy courage, as in it we may lay our account with many and great perplexities and troubles! Such as escape out of a sinful world, may expect a hot pursuit from the devil and his servants: but he that brings us out with an high hand, can bear us up with everlasting strength. In straits let me therefore never dare to chide my deliverer, or to think of returning to my bondage, but in patience possess my soul, hoping for his salvation. What he does I know not now, but I shall know hereafter. Sedateness in danger is the most likely mean to extricate myself out of it; and to encourage my heart in God is the way, not only to remove my fears, but to surmount my difficulties. However dangerous and dark the path may be, if I go forward, God will take care of the event; and, while the darkness of sin leads down to the darkness of eternal death, the light of grace will conduct me to eternal life and light in glory. What a present help is God in trouble! But how tremendous a foe! who can stand before him if once he be angry! Certain is their fall at last who are found fighting against God. If the Lord has delivered me from so great a death, let my heart, not for a while only, but for ever, be kindly impressed with his mercy; and rejoice that Jesus has delivered, and will deliver, his church at the expense of her enemies.



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THEN sang [a] Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* [b] my strength and song, and he is become my [c] salvation: he *is* [d] my God, and I will prepare him an [e] habitation; my father's God, and I will [f] exalt him.

3 The LORD *is* [g] a man of war: the [h] LORD *is* his name.

4 [i] Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as [k] a stone.

6 [l] Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the [m] greatness of thine excellency thou hast overthrown them that rose up against [n] thee: thou sentest forth thy wrath, *which* consumed them [o] as stubble.

8 And with the [p] blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, [q] I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword; my hand shall [*] destroy them.

10 Thou didst [r] blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 [s] Who *is* like unto thee, O LORD, among the [†] gods? who *is* like thee, [‡] glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast [u] led forth the people *which* thou hast redeemed; thou hast guided *them* in thy strength unto [x] thy holy habitation.

14 [y] The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the [z] dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall [a] melt away.

16 Fear and dread shall fall upon them: by the greatness of thine arm they shall be *as* still as a stone, till [b] thy people pass over, O LORD, till the people pass over *which* thou hast purchased.

17 Thou shalt [c] bring them in, and plant them in [d] the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall [e] reign for ever and ever.

19 For the [f] horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the [g] prophetess, the sister of Aaron, took a [h] timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam [i] answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the [*] Red sea; and they went out into [k] the wilderness of Shur: and they went [l] three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter; therefore the name of it was called [m] Marah.

24 And the people [n] murmured against Moses, saying, [o] What shall we drink?

25 And he cried unto the LORD; and the LORD showed him a [p] tree, *which* when he had

A. M. 2513. B. C. 1491.

a Ps. 106. 12. & 107. 1, 2, 8. Is. 12. 1. & 51. 10, 11. Rev. 15. 2, 3.

b Is. 12. 2. Ps. 118. 14, 28. & 140. 1. & 21. 1. & 8. 2. Deut. 10. 21.

c Luke 2. 30. & 1. 71, 74. Is. 45. 17. & 12. 2.

d Gen. 17. 7. ch. 3. 6. & 4. 22. Ps. 22. 10. & 18. 2. & 91. 2. Zech. 13. 9.

e Ezra 7. 15. ch. xl. 1 Kin. 8. 13, 12.

f Ps. 30. 1. & 34. 3. & 118. 28. & 148. 1. Is. 25. 1. Luke. 1. 46, 47

g Hab. 3. 8, 9. Ps. 24. 8. Rev. 19. 11—21.

h Ps. 83. 18. Is. 42. 8. & 57. 15. ch. 3. 14. & 6. 3.

i Ch. 14. 28—28.

k Ver. 10. Neh. 9. 11. Jer. 51. 63, 64 Rev. 18. 21.

l Ps. 118. 15, 16. & 89. 5—10, 13. Is. 51. 9. & 52. 10.

m Ch. 9. 16. Is. 5. 16. Ps. 66. 1, 2. & 89. 5, 10.

n Ch. 5. 2. & 14. 3. with Zec. 2. 8. Mat. 25. 40. Acts 9. 4.

o Is. 5. 24. & 47. 14. Ps. 83. 2. & 97. 5.

p Job 4. 9. ch. 14. 21, 27. Ps. 68. 1, 2. & 90. 7. Is. 11. 4. & 37. 7. 2 Thes. 2. 8. ver. 10.

q Ch. 14. 8, 9, 23. Judg. 3. 10, 26. 1 Kin. 18. 2. & 20. 10. Luke 11. 22. Is. 9. 5. Ps. 41. 2. Hab. 3. 14.

* Or, repossess.

r Ch. 14. 21, 27, 28. Deut. 11. 4. Ps. 106. 11. & 74. 13, 14. & 136. 15. Neh. 9. 11. Josh. 24. 7. Hab. 3. 8, 10. Heb. 11. 29.

s Deut. 3. 24. & 33. 26. 1 Sam. 2. 2. 2 Sam. 7. 22. 1 Kin. 8. 23. Job 23. 13. Ps. 35. 10. & 86. 8. Jer. 10. 6, 10. & 49. 19, 21. & 50. 3. Mic. 7. 18.

† Or, *mighty ones.*

‡ 1 Sam. 2. 2. Is. 6. 3. & 57. 15. Ps. 99. 3. & 72. 18.

u Ps. 77. 20. & 78. 52, 54. Is. 63. 12.

x Ch. 3. 5. & 6. 6. Ps. 78. 54. & 135. 12. & 136. 21. & 80. 8, 9. & 74. 2. & 114. 2. ver. 17.

A. M. 2513. B. C. 1491.

y Num. 14. 14. & 22. 3. Deut. 2. 25. & 11. 25. Jos. 2. 9.

z Num. 20. 18—21. & 22. 3. with Gen. 36. 40.

a Jos. 2. 11. & 5. 1. Ps. 48. 5. & 54. 5, 6. Rev. 18. 10. 14. 15. 7. & 1 Sam. 14. 15.

b Ch. 10. 5, 6. 2 Sam. 7. 23. Ps. 74. 2. 2 Pet. 2. 1. 1 Pet. 2. 9. Tit. 2. 14.

c Ps. 44. 2. & 78. 54, 55. & 135. 12. & 136. 21. & 80. 8. Is. 5. 1—4. Jer. 2. 21.

d Deut. 11. 11. Ps. 78. 68, 69. see ver. 13.

e Ps. 146. 10. Rev. 11. 15, 17. Is. 57. 15. & 9. 7.

f Prov. 21. 31. ch. 8. 22. & 11. 7. & 14. 20—29.

g Judg. 4. 4. Luke 2. 36. Acts 21. 9. 1 Sam. 10. 5.

h Judg. 11. 34. & 21. 21. 1 Sam. 18. 6. 2 Sam. 6. 14, 21. Jer. 31. 4, 13. Ps. 68. 11, 25.

i 2 Chr. 5. 13. ver. 1.

* The evidence for the Exodus, and passage of the Red Sea is most complete. 1. The institution of the passover in commemoration of the Exodus, can be assigned to no other period. 2. The divine inspiration of Moses proved by his miracles, and the abundant fulfilment of his prophecies. 3. The continued murmuring and rebellion of the people had Moses exaggerated or falsified in this, the imposition must immediately have been detected. 4. Though the narrative of Moses rests its credibility on his own character and actions; yet human evidence is abundantly, though unintentionally furnished. *Justin*, a heathen historian, distinctly notices the Exodus; and *Diodorus Siculus*, another heathen, relates a very old tradition of the miraculous dividing of the Red Sea, leaving its bottom for some time dry, and then returning to its usual bed.—Ed.

k Num. 33. 8. Gen. 25. 18. & 16. 7. 1 Sam. 15. 7.

l Ch. 3. 18. Num. 10. 33.

m That is *bitterness*, Ruth 1. 20, 21.

n Ch. 14. 11. & 16. 2. & 17. 2. Num. 11. 1. 4—6, 10. & 14. 1—4. & 16. 41. & 20. 3—5. & 21. 5.

o Mat. 6. 25. Ps. 4. 6.

p 2 Kin. 2. 21. & 4. 41. Rom. 5. 1, 2. 2 Cor. 1. 5, 7. 1 Pet. 2. 21, 24.

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CHAP. XV. Ver. 1. Several of the verbs in this song, relating to their past deliverance, are of the future tense in the original Hebrew, to intimate that it was but an earnest of many similar ones to the Jewish nation, and especially to the gospel-church and her true members, Josh. vi—xxi. Judg. iii. 10, 30; and iv. 16. vii. viii. and xi. 33. 1 Sam. vii. 10—13. and xi. 11. and xiv. 13—23. and xvii. 51, 52. 2 Sam. v. viii. x. 2 Chron. xiv. xx. Ezra i. ii. Esth. viii. ix. Acts ii—xix. Rev. vi. 13—17. xv—xix. ——Ver. 2. God is, and gives to his people, strength, and matter of joy and praise.—Moses foresaw that God would have a peculiar dwelling among the Jews in his tabernacle or temple.——Ver. 3. God is a *man of war*, as he powerfully protects his people, and executes judgment upon their enemies.——Ver. 7. By manifold, glorious, and marvellous works, God manifested his own infinite perfections.—He consumed the Egyptians *as stubble*, easily, suddenly, utterly.——Ver. 8. The strong wind, which God raised, made the waters to stand as still, on either side of the passage, as if they had been mountains of ice.——Ver. 11. Holiness is, as it were, the beauty, comeliness, and glory of the Godhead, and every particular excellency of it; and the very perfections and works, for which God is to be praised, are awful, and to be revered.——Ver. 13, 17. Canaan was a mountainous country, and is called God's *inheritance, sanctuary*, and *holy habitation*; because, for one thousand five hundred years of the typical dispensation, God chose it for the special residence of his worship and service.——Ver. 14—16. All the nations about heard of God's delivering his people, and destroying the Egyptians; and then, but especially afterwards, when the Israelites approached their territories, they were filled with terror and dread.——Ver. 20, 21. Perhaps Miriam is here called the *sister of Aaron*, rather than of Moses, because she lived mostly with Aaron.—She and her companions seem to have repeated the whole song after Moses and his brethren.——Ver. 24. To murmur against God, is to conceive unworthy and hard thoughts of his nature, word, or works; or to utter them with our tongue.——Ver. 25. God there *proved* their faith and obedience, and published his statutes, promising them future favours, on condition of their obedience. ——Ver. 26. *God heals*, and helps, in every case respecting either soul or body, and delivers from all evils, felt or feared, whether spiritual, temporal, or eternal.

REFLECTIONS UPON CHAP. XV.—Admire, my soul, the displayed perfections, the transacted works, the fulfilled promises, the endearing relations of the Most High! How his feeble followers are encouraged and helped! How his proud opposers fall under him! Awake, awake, and utter this song of Moses and of the Lamb! Since the Lord hath brought me through fire and water to a goodly heritage, since he hath brought me out of a fearful pit, and out of the miry clay, let me believe his mighty works, and sing his praise. Let there be a new song in my heart, and in my mouth, even praises to our God. Let my meditation of him be sweet: and let my soul, which he hath redeemed, rejoice in God, my only Lord. With sweet astonishment, with heart-burning affection, and with enrapturing joy, let me sing what JEHOVAH, Father, Son, and Holy Ghost, have done, and will do for me; what they have given, and will give to MEN—to ME;—what they are, and for ever will be to men—to ME! And while I go up, through this wilderness-world



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WILDERNESS OF SIN.



THE PILGRIMS ROCK IN THE WADY NASB



SITE AND RUINS OF FEIRAN (PARAN) IN THE WADY FEIRAN.



Drawn by J. A. Houston R. S. A. after Laborde. Engraved by H. Adlard.

ENGRAVED ROCKS IN THE WADY MOKETTEB

Exodus XVI. 1 Numbers XXXIII. [illegible]

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cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he [q] proved them,

26 And said, [r] If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [s] diseases upon thee which I have brought upon the Egyptians: [t] for I *am* the LORD that healeth thee.

27 ¶ [u] And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

A. M. 2513. B. C. 1491.

q Ch. 15. 4. Deut. 8. 2, 15. 1 Pet. 1. 6, 7.

r Lev. 26. 3—13. Deut. 28. 1—15. & iv —viii. xxx.

s Deut. 28. 27, 60. & 7. 15.

t Ch. 23. 25. Ps. 103. 3. & 147. 3. Heb. 7. 25. Rev. 22. 2. 1 Pet. 2. 24.

u Num. 33. 9. Is. 12. 3. Rev. 7. 17.

## CHAPTER XVI.

(1) *The people murmur for want of bread:* 1—3. (2) *God promises them flesh and bread from heaven:* 4—12. (3) *Quails and manna are sent:* 13—15. (4) *Laws and orders are given concerning the manna. A potful of it laid up for a memorial:* 16—36.

AND they [a] took their journey from Elim; and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the [b] whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, [c] Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the [d] flesh-pots, *and* when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with [e] hunger.

4 ¶ Then said the LORD unto Moses, [f] Behold, I will rain bread from heaven for you; and the people shall go out and gather [g] a certain rate every day, that I may [h] prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall [i] prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that [k] the LORD hath brought you out from the land of Egypt.

A. M. 2513. B. C. 1491.

a Num. 33. 10, 11. ch. 5. 37.

b Gen. 19. 4. Num. 11. 1—10. & 14. 1—4. & 16. 41. & 20. 2—5. & 21. 5. ch. 15. 24. & 14. 11.

c Num. 14. 2. & 11. 4—6. & 20. 3. & 21. 5. ch. 14. 11. Lam. 4. 9.

d Num. 11. 4, 5. ch. 2. 23

e Deut. 8. 2, 3. Jer. 2. 6. Ps. 107. 5. & 78. 19, 20. ch. 14. 11. Num. 11. 6. & 14. 2. & 20. 4, 5. & 21. 5.

f Rom. 12. 20, 21. Ps. 105. 40. & 78. 24. Num. 11. 6. John 6. 31, 32. & 3. 16. 1 Cor. 10. 3. Rev. 2. 17

g Ver. 16. Mat. 6. 11, 31, 34.

h Ch. 15. 25. Deut. 8. 2. & 33. 6. Josh. 24. 15. Gen. 22. 1.

i Ver. 23. ch. 35. 2, 3. Lev. 23. 21, 22.

k Ver. 8. ch. 12. 51. & 13. 21. & 14. 30. & 20. 2.

A. M. 2513. B. C. 1491.

l Ver. 12.

m Ver. 10. Lev. 9. 6, 23. Num. 12. 5. & 14. 10. & 16. 42. ch. 24. 10.

n It is chiefly against God that ye murmur; we are but his ministers who act by his direction.

o Ver. 6, 7, 13. 1 Sam. 8. 7. Luke 10. 16. Mat. 10. 40. & 18. 5. Rom. 13. 2.

p Ver. 10. Deut. 12. 5. & near the pillar of the cloud.

q Is. 29. 15. & 37. 29. Gen. 18. 20, 21. Hab. 1. 13. Ps. 50. 3. & 94. 7. Job 34. 21. Prov. 5. 21. Jer. 16. 17. & 23. 24, 25.

r Ch. 13. 20, 21. & 24. 16. Lev. 9. 6, 23. Num. 12. 5. & 14. 10. & 16. 42.

s See ver. 9.

t See ver. 12—15.

u Ch. 5. 7. 1 Kin. 20. 28. Joel 3. 17. Deut. 29. 6. & 4. 35. Ezek. 6. 7, 10, 13, 14. & 7. 4, 9, 27. & 11. 10, 12. & 12. 15, 16, 20. & 13. 9, 14, 21, 23. & 16. 62. & 20. 38, 42, &c.

v Num. 11. 31. Ps. 105. 40.

† The quail is a migratory bird of the gallinaceous kind. That commonly known in Europe is about the size of a lark; but there is a much larger kind, well known in Arabia and the adjoining countries. That the word translated *quails* does not mean *locusts*, as some have supposed, but some species of *birds*, is evident from Ps. 78. 27, where they are called *feathered fowls*. The period of this event was the spring, at which time these birds migrate from Asia to Europe; yet was not the miracle the less, for the miracle lay not in the event itself, which might have been what is called *accidental*, but in the *prophecy* announcing it, which none but one inspired of God could possibly have foreseen.—Ed.

x Ps. 78. 23, 24.

y Num. 11. 9. Neh. 9. 15, 20. Ps. 78. 24, & 105. 4.

z Or, *What is that* or, *it is a portion*. Num. 11. 7—9. Deut. 8. 3, 16. Ps. 78. 24. Josh. 5. 12. John 6. 31—57. Rev. 2. 17.

a John 6. 31. 1 Cor. 10. 3. Prov. 9. 5. Is. 55. 2. & 55. 2. Rev. 2. 17. Eph. 3. 18. Ps. 34. 8—10. & 36. 8. & 65. 4.

b Ver. 36. About five English pints.

c John 6. 27. Acts 2. 20. Jer. 31. 1. Gal. 5. 28, 29. Rom. 2. 29, 30. Col. 2. 10, 12. & 3. 11.

d 2 Cor. 5. 21. & 8. 14, 15. Gal. 3. 28, 29. 2 Pet. 1. 1. 1 Cor. 1. 30. Col. 2. 10. & 3. 11.

7 [l] And in the morning, then ye shall see the [m] glory of the LORD; for that he heareth your murmurings [n] against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not [n] against us, but against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near [o] before the LORD: for he hath [p] heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD [q] appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 [r] I have heard the murmurings of the children of Israel; speak unto them, saying, [s] At even ye shall eat flesh, and in the morning ye shall be filled with bread; and [t] ye shall know that I *am* the LORD your God.

13 ¶ And it came to pass, that at even [u] the [†] quails came up, and covered the camp; and in the morning the [x] dew lay round about the host.

14 And when the [y] dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar-frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, [z] It *is* manna: for they wist not what it *was*. And Moses said unto them, [a] This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an [b] omer [c] for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, [d] he that gathered much had nothing over,

to my Canaan above, let me kindly accept the mixture of crosses and comforts which God allots to me. If parching thirst, if bitter gall, succeed my noted deliverances, let me never once doubt of his love; never once fear that all things are against me. If I am dear to God, it is proper that he make me smart for my sin. If he love me, let him not spare his rod of correction, which drives folly from my heart. If Jesus' presence sweeten my bitter draughts, it is enough. The cup, which my Father giveth me, shall I not drink it? If JEHOVAH be my God that healeth me, let him make me wounds all over, that I may feel his word, his blood, his Spirit applied, and his hands binding up and making me whole. If I get Elim refreshments here, let me adore his sovereign kindness. But let my last march be to the river of life, clear as crystal; to the living fountains of waters, where God himself shall wipe all tears from mine eyes. Meanwhile, let me not be unaffected with the great deliverances which God hath wrought, and shall work, for his gospel-church; with his destruction of her heathenish and antichristian enemies; while exercised herself with a vicissitude of embarrassing troubles and joyful deliverances.



CHAP. XVI. Ver. 4. The manna fell from heaven in the manner of rain or dew; and by it God *proved* the Israelites; tried whether miraculous favours would induce them to an exact observation of his laws.——Ver. 5. It was the sixth day of the week on which the double portion of manna was gathered, but whether it was the sixth after the Hebrews murmured, or sixth of the fall of the manna, is not certain.——Ver. 10. While the cloud marched before them into the wilderness, an extraordinary brightness appeared in it.——Ver. 16. Every man had about five English pints of it allotted him for his daily provision.——Ver. 18. The provision for a family was put into a common stock, and the master measured out to each his share.——Ver. 19. To prevent a superstitious keeping of it, and to cause them always to trust in God for more, none of it was to be kept over the night.——Ver. 22. The rulers *told Moses*; observant of God's kindness, and that they might receive directions how to dispose of this double portion.——Ver. 23. They might not dress manna on the Sabbath, as it required a great deal of labour to grind and bake it; Numb. xi. 8.——Ver. 29. On the Sabbath no one was allowed to travel.



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and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man [e] leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it [f] bred worms, and stank: and Moses was wroth with them.

21 And they gathered it [g] every morning,* every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered [h] twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* the [i] rest of the holy sabbath unto the LORD: [k] bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they [l] laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, [m] Eat that to-day; for to-day *is* a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, [n] in it there shall be none.

27 ¶ And it came to pass, *that* there [o] went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, [p] How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: [q] abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people [r] rested on the seventh day.

31 And the house of Israel called the name thereof Manna; and it *was* [s] like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD [t] commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, [u] Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the [x] Testimony, to be kept.

35 And the children of Israel [y] did eat manna forty years, until they came to a land [z] inhabited: they did eat manna until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an [z] ephah.

## CHAPTER XVII.

(1) *Moses cries to God, who directs him to bring water out of a rock, by smiting it with his rod:* 1—7. (2) *Attacked by the Amalekites, the Israelites defeat them, and record their victory:* 8—16.

AND all the congregation of the children of Israel [a] journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* [b] no water for the people to drink.

2 Wherefore the people did [c] chide with Moses, and said, Give us water, that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye [d] tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, [e] Wherefore *is* this *that* thou hast brought

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A. M. 2513. B. C. 1491.

e Ch. 12. 10. 2 Cor. 6. 2. Mat. 6. 31, 33, 34. Heb. 3. 13—15. & 13. 5. Prov. 27. 1. Eccl. 9. 10.

f Luke 12. 31, 42. 2 Cor. 2. 15. 1 Pet. 2. 8. Rom. 9. 22, 23. 1 Cor. 1. 24. Prov. 1. 24—32.

g Prov. 6. 6, 7. & 8. 17. & 10. 4. Job 12. 25. Gal. 6. 10. Luke 19. 22. Eccl. 9. 10. 2 Cor. 6. 2. Jer. 2. 2. & 31. 3.

* The miracle of the manna is the most extraordinary in the Old Testament. The evidences of its reality are—1. The established inspiration of Moses. 2. His books were written and published at the time of the event recorded. 3. The rebellions of the people against him in the wilderness were so frequent and investigate, that there is no possibility of collusion. 4. The people's loathing of this gift of God. 5. The preservation of a specimen, ver. 32, 33, and its consequent historical union with the services of the Jewish law.—*Note.* The manna furnishes a beautiful type of Christ; "that bread of God that cometh down from heaven," (John 6. 33,) sent without our asking, continued notwithstanding our ingratitude—loathed by the infidel, sweet to the believer, and given in daily portions through our weary pilgrimage, till we "hunger no more" and "rest from our labours."—ED.

h Ver. 5. 16. Lev. 23. 21, 22.

i Gen. 2. 2. ch. 20. 8, 10. & 35. 2, 3. Lev. 23. 3.

k Num. 11. 8.

l Ver. 20.

m John 6. 27. Ps. 34. 10. 2 Cor. 6. 2. Heb. 4. 1—3.

n Mat. 28. 8. Rev. 18. 6, 7. Luke 14. 3.

o Num. 20. 12. Deut. 1. 32. 2 Kin. 17. 14. Is. 7. 9.

p Is. 7. 13. Jer. 4. 14. & 13. 27. Num. 14. 11. Ps. 94. 8. Prov. 1. 22. & 6. 9.

q Ver. 23. ch. 35. 2, 3. & 31. 15—17. & 34. 21. & 23. 12. & 20. 8—11. Lev. 23. 3.

A. M. 2513. B. C. 1491.

r Deut. 5. 12—14. Luke 23. 56. ch. 20. 9—11. ver. 10.

s Num. 11. 7. Song 5. 10. & 2. 3. Jer. 15. 16. Ps. 34. 8. & 19. 10. & 119. 103. John 6. 53.

t Heb. 2. 1. Ps. 103. 1, 2. & 105. 5. Is. 63. 7. see ch. 12. 14. & 13. 9, 10. 2 Pet. 1. 12. & 3. 1.

u Heb. 9. 4. Rom. 15. 4. & 16. 25, 27. ver. 32.

x Ark, which held the tables of the law, ch. 25. 16, 21. Deut. 10. 5.

y Num. 33. 38. Deut. 8. 2, 3, 16. Neh. 9. 15, 20, 21. Ps. 78. 24, 25. Josh. 5. 12. John 6. 31—57. Gal. 2. 20. 1 Cor. 1. 30.

z There is no necessity for supposing, with most commentators, that Moses did not write this verse. He lived till near the close of the 40th year of the Exodus (comp. Exod. 6. 7. with Deut. 34. 7.) at which period the Israelites were actually "*on the borders of Canaan,*" and not yet in it, when the manna finally ceased, (Josh. 5. 12,) a very short time after the death of Moses.—ED.

z Ver. 16. about 5½ pints.

A. M. 2513. B. C. 1491.

a Num. 33. 12—14. ch. 16. 1. ver. 7. still going south-east along the east side of the Red Sea.

b Jer. 2. 6. Deut. 8. 15. Ps. 107. 5.

c Ch. 14. 11, 12. & 15. 24. & 16. 2, 3. Num. 11. 1—10. & 14. 1—4. & 16. 41. & 20. 2—5. & 21. 5.

d Num. 14. 22. Deut. 6. 16. Ps. 78. 41. Mat. 4. 7. & 16. 1—3. Acts 15. 10. 1 Cor. 10. 9.

e Ch. 14. 11, 12. & 15. 24. & 16. 2. Num. 14. 2. & 11. 4—6. & 20. 3. & 21. 5.

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except to the public worship of God, or about works of necessity and mercy.——Ver. 34. It was not till about ten months after, that this potful of manna was laid up before the tables of the law, on the foreside of the ark.

REFLECTIONS UPON CHAP. XVI.—Our comfortable glances of prosperity on earth soon change and pass away; while fresh difficulties produce fresh murmurings; and discontent vilifies what it has, and magnifies what it loseth or desires. But how criminal to distrust God's goodness and power, to despair of mercy and life, whenever we are brought into straits! and to murmur desperately, after God hath wrought wonders for our relief! Observe, all abuse of his servants strikes against God himself; and noted displays of his glory shall effectually check the murmurs of presumptuous sinners, and vindicate the faithful messengers of Christ! But for the children of God to disquiet their minds about temporal necessaries, when their heavenly Father can with a word supply them with every thing useful, is both foolish and highly offensive. Bread shall be given them, and their water shall be sure. So transcendent is his kindness, that he bestows on wicked murmurers, not only necessaries, but even delicacies. Amidst prudent care and diligent activity to make provision for myself, it becomes me to beware of covetousness or sinful distrust; to live alway contented with bare necessaries for the time, and depend upon God for what may be needful hereafter. Never let any earthly gain prevent my sanctification of the Sabbath. If, from regard to its honour, I deny myself, the Lord of it will assuredly make up my loss, and be my exceeding great reward. But if the Lord hath showed me his great kindness, let me treasure it up in my heart for grateful remembrance through all my life.—In this manna I contemplate Jesus the true bread—Jesus the bread of life. He is the free gift of God to murmuring and rebellious sinners, starving to eternal death. In the camp of the visible church he comes down from heaven, in the dewy ordinances and offers of the gospel, early, daily, and plentifully. Small, and contemned by many, and unknown to most, he is the divinely prepared, the mysterious, the pure, the sweet, the wholesome, the all-sufficient, and all-suitable nourishment of our souls; which God liberally and constantly distributes to us, and which we ought early, earnestly, and daily, to receive, each for ourselves; and the more so as we approach towards the eternal state, in which we shall have no further offers of his grace. And, as he was bruised in the mortar and mill of his Father's indignation, and baked in the oven of his wrath, let me receive him into a wounded conscience and a broken heart, as the grand restorative and nourisher to eternal life.

CHAP. XVII. Ver. 2. The Israelites abused Moses with provoking and reproachful language.—Men *tempt* the Lord, (1) By sinning wilfully, and thus putting him to the trial, whether he be omniscient, just, powerful, &c. Acts v. 3. (2) By unnecessary rushing on visible dangers without any lawful call, Mat. iv. 6, 7. (3) By a presumptuous demanding of miracles, to try whether God can work them, Mat. xvi. 1. Luke xi. 16. (4) By presumptuously prescribing to him when and how he should accomplish his promises or threatenings as the token of his presence with them, Ps. lxxviii. 41.——Ver. 5. The elders of the people were to witness Moses' bringing forth water from the rock, and to report it to the people.——Ver. 6. God stood above the rock in the pillar of cloud, the token of his presence, to show that it was his powerful influence, not Moses' stroke that brought forth the water.—This rock, it is reported, remains visible to this day, as a kind of large stone, with twelve or twenty-four openings, in the valley of Rephidim.——Ver. 8. Whether these Amalekites were in league with the Egyptians, or were Canaanites, or Edomites; or whether they attacked them merely for the sake of the riches they had brought out of Egypt, we know not.——Ver. 9. Moses stood on the top of



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us up out of Egypt to kill us, and our children, and our cattle, with thirst?

4 And Moses cried unto the LORD, saying, [e] What shall I do unto this people? they be almost ready to [f] stone me.

5 And the LORD said unto Moses, [h] Go on before the people, and take with thee of the [i] elders of Israel; and thy rod, [k] wherewith thou smotest the river, take in thine hand, and go.

6 [l] Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place [*] Massah, and [†] Meribah, [m] because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ [n] Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto [o] Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the [p] rod of God in mine hand.

10 So [q] Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses [r] held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* [s] heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur [t] stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

A. M. 2513. B. C. 1491.

[f] Ch. 14. 15. & 15. 25. Num. 11. 11, 15, 24. & 20. 10.

[g] Num. 14. 10. 1 Sam. 30. 6.

[h] Exek. 2. 6. Acts 20. 23, 24. Jer. 1. 6—10, 17, 18.

[i] Ch. 3. 16. & 4. 29. & 24. 1, 9, 14.

[k] See ch. 7. 17, 20. & 14. 16.

[l] Num. 20. 8, 9. Ps. 78. 15, 16. & 114. 8. & 105. 41. Deut. 8. 15. Neh. 9. 15. Is. 48. 21. 1 Cor. 10. 4.

[*] That is, *temptation.*

[†] That is, *chiding, or, strife.*

[m] Num. 20. 13. Ps. 81. 7. & 95. 8. Heb. 3. 8.

[n] Gen. 14. 7. Deut. 25. 17—19. 1 Sam. 15. 2, 3. Num. 24. 20.

[o] Ch. 24. 13. & 32. 17. & 33. 11. Num. 13. 8, 16. & 14. 30. & 34. 17. Deut. 3. 28. & 31. 23. & 34. 9. Jos. 1.—xxiv. called *Jesus*, Acts 7. 45. Heb. 4. 8.

[p] Ch. 4. 2, 17, 20. & 7. 20. & 14. 16.

[q] Judg. 5. 13. with Num. 13. 8. ver. 12.

[r] Ps. 28. 1. & 30. 15. & 55. 2. & 91. 15. 1 Tim. 2. 8. Jam. 5. 16. Luke 18. 1. Is. 58. 9. & 65. 24. Mark 11. 24.

[s] Mat. 26. 41, 43. Rom. 12. 12. Gal. 6. 9. Eph. 6. 18. Col. 4. 2, 12.

[t] John 14. 13. Rom. 8. 26, 27. Jam. 1. 6, 7. Mat. 24. 13. Heb. 7. 25.

A. M. 2513. B. C. 1491.

[u] Ch. 34. 27. Deut. 31. 9, 22. Is. 8. 1. & 30. 8. Hab. 2. 2, 3.

[x] Num. 24. 20. Deut. 25. 17—19. 1 Sam. 15. 2, 3. & 14. 48. & 27. 8. 2 Sam. 1. 1. 1 Chr. 4. 43.

[y] Gen. 8. 20. & 12. 7, 8. & 13. 18. & 21. 33. & 22. 14. & 33. 20. Judg. 6. 24. Ezek. 48. 35.

[z] *The Lord my banner.*

† Or, *Because the hand of Amalek is against the throne of the Lord; therefore the* Lord, &c.

‡ Heb. *the hand upon the throne of the Lord.*

[a] Ver. 14. Is. 8. 11. & 14. 20, 21. Ps. 21. 9—11. 2 Thes. 1. 8, 9. ch. 20. 5. Mal. 1. 4.

18 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the LORD said unto Moses, [u] Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for [x] I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses [y] built an altar, and called the name of it [z] JEHOVAH-nissi:

16 For he said, [†] Because the [‡] LORD hath sworn, *that* the LORD [a] *will have* war with Amalek from generation to generation.

## CHAPTER XVIII.

(1) *Jethro brings to Moses his wife and two sons:* 1—6. (2) *Moses rehearses what the Lord had done for Israel, Jethro rejoices, offers sacrifices of thanksgiving, and he, and Moses, Aaron, and the elders of Israel feast upon them:* 7—12. (3) *Jethro advises Moses to appoint subordinate judges, and to reserve only the judgment of the more difficult to himself:* 13—23. (4) *Moses complies with this advice:* 24—27.

A. M. 2513. B. C. 1491.

WHEN [a] Jethro the priest of Midian, Moses' father-in-law, [b] heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father-in-law, took [c] Zipporah, Moses' wife, after he had [d] sent her back,

3 And her two sons; of which the [e] name of the one *was* [f] Gershom; (for he said, I have been an alien in a strange land;)

4 And the name of the other *was* [g] Eliezer; (for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh.)

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the [h] mount of God:

6 And [*] he said unto Moses, I thy father-in-

[a] Ch. 2. 16. & 3. 1. & 4. 18.

[b] Ps. 44. 1. & ch. vi—xvii. & 15. 14.

[c] Ch. 2. 21. & 4. 20, 25. Num. 12. 1.

[d] Ch. 4. 26.

[e] Ch. 2. 22. 1 Chr. 23. 15—17.

[f] i. e. *A stranger there*, Ps. 39. 12. Heb. 3. 13. 1 Pet. 2. 11.

[g] *i. e.* My God is an help, Ps. 46. 5. & 18. 28. Is. 50. 7, 9. ch. 2. 15.

[h] Ch. 3. 1. & 19. 11, 20. & 24. 16, 17. 1 Kin. 19. 8.

[*] By his messenger.

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the hill, in view of the Israelites, with his wonder-working rod lifted up as their banner, and as a token of the Lord's presence with, and assistance of them.——Ver. 11. This different success, answerable to Moses' elevation of his hands and rod, marked the power and efficacy of prayer; and that they could do nothing but as God encouraged and strengthened them.——Ver. 12. This marked the human weakness of Moses; and that Christ, by his presence and Spirit, must help our infirmities in prayer.——Ver. 14. Joshua was to hear it, as he and his successors, who commanded the armies of Israel, were to watch every opportunity of destroying the Amalekites.——Ver. 15. The design of this altar was to commemorate the victory divinely bestowed, and to offer sacrifices of thanksgiving thereupon.

REFLECTIONS UPON CHAP. XVII.—The straits of the people of God frequently recur upon them; and how commonly do they afford occasion for repeated unbelief, and a sinful rage of spirit, under them, while the greatest kindnesses are forgotten, or ill-requited. Humble prayer is most effectual to compose the spirit under such injurious treatment. Did we then but recollect the circumstances of our sins, it would tend rather to our humiliation; and, did we but wait with humble patience, we should soon discover that God can open the most abundant supplies in our greatest distresses. How heartily wicked men hate the saints, and take all opportunities to distress them! But terrible is the vengeance that awaits them on account of it. The prayers of the saints, and the sword of JEHOVAH are effectual to accomplish their ruin. Let me then never murmur against, never distrust, my God of infinite power and grace! Let me, in every case, cry to him who can turn flinty rocks into water springs! If I receive mercies amidst my provocations, I may expect new trials. But let me depend upon God, in all my warfare, and praise him for all my victories.—But in this smitten rock I behold Jesus, the firm, the unchangeable God, and Mediator of his people, who, for our deserts of hell and damnation, appeared in our nature!—Jesus, the stone smitten by Moses' fiery law, before the rulers and people of Israel, that streams of atoning blood and sanctifying virtue might issue forth, and run in this wilderness of our world, for the purification and refreshment of sinful men. In this warfare I behold Jesus, MY ALL IN ALL, as the Captain of salvation directing the Lord's host.—Jesus, the rod, the branch, lifted up as an ensign to the Gentiles!—Jesus, as my unwearied intercessor at the right hand of the Majesty on high!—Jesus, through whom I am more than a conqueror; and who hath sworn that he will have war with the enemies of his people, from generation to generation, till they be utterly destroyed.

CHAP. XVIII. Ver. 6, 7. Jethro sent a messenger to inform Moses of his coming; and Moses hereupon went to meet him.——Ver. 11. Even in the Egyptians' haughty and insolent detaining of his people Israel, imagining it impossible for their God to deliver them, he showed himself infinitely their superior in wisdom and might.——Ver. 12. They feasted *before God*, near to the symbol of his presence in the cloud, or on the mount, and in holy awe of him, and as in his sight.——Ver. 17, 18. What thou dost is not convenient either for thyself or the people. This tedious attendance will destroy thine own health and theirs.——Ver. 19. I make no doubt but God will bless thee in following the course to which I advise.——Ver. 20. Thou shalt deliver and explain to them God's laws, which they may apply to their particular cases and occasions.——Ver. 21. Men of understanding, courage, piety, candour, faithfulness, and honesty, and who will discourage every wicked thing.

REFLECTIONS UPON CHAP. XVIII.—It is highly becoming that professed saints should mark every turn of providence that befalls them; and, in a dependence on God as their help, reckon themselves strangers on earth: and that they should inquire after, and rejoice in, one another's welfare. It is necessary that, if married persons part for a time, they should meet again with the first conveniency, that they may share in one another's honours and comforts, as well as in their troubles; and that children should be, as much as possible, under the immediate inspection of religious parents. When great honours from God are attended with due humility towards men; and when such as have seen much of the Lord's goodness readily communicate their experiences to their friends, especially when meeting together, they chiefly converse concerning the things of God, and sanctify their mutual friendship with joint prayer and praise, it is both pleasing and instructive. Those in office should always execute the same with fidelity and condescension, even



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law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to [1]meet his father-in-law, and did obeisance, and kissed him; and they asked each other of *their* [k] welfare: and they came into the tent.

8 And Moses [l]told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had [m] come upon them by the way, and *how* the LORD delivered them.

9 ¶ And Jethro [n] rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [o] Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I [p] know that the [q] LORD *is* greater than all gods: [r] for in the thing wherein they dealt proudly *he was* above them.

12 And Jethro, Moses' father-in-law, took [s] a burnt-offering and [t] sacrifices for God: and Aaron came, and all the elders of Israel, to [t] eat bread with Moses' father-in-law before God.

13 ¶ And it came to pass on the morrow, that Moses [u] sat to judge the people; and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to [x] inquire of God.

16 When they have a matter, they come unto me; and I judge between [4] one and another; and I do make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 [y] Thou wilt surely wear away, both thou and this people that *is* with thee: for this thing *is* too heavy for thee; [z] thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and [a] God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the [b] causes unto God:

A. M. 2513. B. C. 1491.

1 Acts 20. 18. Judg. 11. 34. ch. 20. 13. 1 Kin. 2. 10. Gen. 29. 11.

k Heb. peace. 2 Sam. 11. 7. Ps. 122. 6.

l Ps. 105. 1, 2. & 145. 4—7, 11, 12. ch. vii—xvii. Neh. ix. Is. 63. 7—14.

m Heb. *found them*, Neh. 9. 32.

n Is. 44. 23. & 63. 7—14. & 66. 10. Rom. 12. 12, 15. Ps. cv. cvii. cxxviii. cxxxvi.

o Gen. 9. 26. & 14. 20. 1 Kin. 8. 15. 1 Chr. 29. 10. Neh. 9. 5—15. Ps. 103. 1—6. 2 Chr. 20. 6, 7.

p Gen. 22. 12. 1 Kin. 17. 24.

q 1 Chr. 17. 19, 20. Jer. 10. 6, 16. Job 11. 7. Ps. 145. 3. & 147. 5. & 86. 8, 10. & 96. 4, 5. & 135. 5. & 77. 13. see ch. 15. 11. Deut. 10. 17. Josh. 24. 22.

r Ch. 1. 10, 16, 22. & 5. 2, 7. & 15. 9. & 10. 16. & 14. 18. Dan. 4. 37. Job 5. 11—13. & 40. 11, 12.

s Gen. 8. 20. Job 1. 5. ch. 24. 5. Lev. 1. 3. & 7. 15.

t That is, other sacrifices besides a burnt-offering: for no man might eat of the burnt-offering. In peace-offerings, the priest and people had their share.—*Alsted.*

t Eccl. 10. 19. ch. 24. 11. Deut. 12. 5—7. & 27. 7. 1 Chr. 29. 21, 22. 1 Cor. 10. 31.

u Judg. 3. 10. 1 Kin. 1. 13. Job 24. 7, 25.

x Ver. 16, 19. Lev. 24. 12. Num. 15. 34. & 27. 5. 1 Sam. 9. 9. They inquire of me what is the will of God in doubtful cases.

4 Heb. *a man and his fellow.*

y Heb. *adding thou wilt fade*, Is. 40. 5, 7. Ps. 90. 5. & 78. 59. & 49. 7, 9. & 89. 46. & 103. 14—16. 1 Pet. 1. 24.

z Deut. 1. 9, 12. Eccl. 4. 12.

a Gen. 31. 3. & 32. 9. & 28. 2, 21.

b Difficult causes, Num. 15. 33—35. & 27. 5, 6.

A. M. 2513. B. C. 1491.

c Mat. 28. 19, 20. Col. 1. 28, 29. 2 Tim. 4. 2. 1 Cor. 4. 2.

d Deut. 1. 13. Ezek. 3. 17. Mat. 26. 20. Acts 20. 27.

e Deut. 1. 13, 15—17. & 16. 19. 2 Sam. 23. 3. 2 Chr. 19. 7, 9. Zech. 7. 9. Is. 33. 15.

f Ver. 19, 20. Deut. 1. 12.

g Approve of this course, Num. 11. 16.

3 Having their minds quieted, and their controversies ended.

h Gen. 16. 2. 1 Kin. 5. 13. 1 Sam. 25. 32. 1 Cor. 12. 21.

i After God had commanded it, Num. 11. 16. and it had been proposed to the people, Deut. 1. 14—18.

k Upon the people's recommendation, Deut. 1. 13, 14. Acts 14. 23. & 6. 3, 6. It is supposed by some, that the visit of Jethro, and the appointment of judges, here related, did not take place till the second year after the exodus from Egypt.

l Gen. 24. 31, 32, 50. Judg. 19. 2. But not, perhaps, till the law was given, and tabernacle erected, Num. 10. 29.

20 And thou shalt [c] teach them ordinances and laws, and shalt show them the way wherein they must walk, and the [d] work that they must do.

21 Moreover, thou shalt [e] provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And [f] let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God [g] command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place [3] in peace.

24 So Moses [h] hearkened to the voice of his father-in-law, and [i] did all that he had said.

25 And Moses [k] chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ [l] And Moses let his father-in-law depart; and he went his way into his own land.

## CHAPTER XIX.

(1) *On the forty-fifth or forty-seventh day of their departure from Egypt the Israelites arrive at Sinai:* 1, 2. (2) *God proposes the terms of their covenant-relation to him, which they accept:* 3—8. (3) *Orders for preparing the people to receive the law are issued:* 9—15. (4) *The glory of God is exhibited on mount Sinai:* 16—20. (5) *The people are charged to observe a respectful distance while God speaks to them:* 21—25.

A. M. 2513. B. C. 1491.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were [a] departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 ¶ And [b] Moses went up unto God, and the LORD called unto him out of the mountain, saying, [c] Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 [d] Ye have seen what I did unto the Egyptians, and *how* I bare you on [e] eagles' wings, and brought you [c] unto myself.

5 Now [f] therefore, if ye will obey my voice

a Ch. 17. 1, 8. Num. 33. 15. Acts 7. 36, 38. Gal. 4. 25.

b Num. 9. 17. Is. 63. 9. Acts 7. 38. ver. 9.

c Ezek. 3. 17. Mal. 2. 7. Col. 2. 23, 29. 2 Tim. 4. 2.

d Mic. 6. 5. Deut. 29. 2. & 32. 11, 12. Is. 63. 9. Rev. 12. 14.

e Distinguished for strength of pinions, and loftiness of flight.—*Ed.*

c To serve me in this mount, ch. 3. 12. and to be my peculiar people, ver. 5, 6.

f Deut. 5. 2, & 29. 2. & 28. 1—13. Lev. 26. 1—14. Is. 1. 19.

to such as have deserved their disregard; and prefer public business to private civilities. But how profitable is wisdom to direct in every thing, that we may not overdo even in well-doing! Good counsel is helpful even to the wisest, and proper assistance to the ablest, in office; and it will be readily embraced by such as are wise and prudent. With great care and conscience should persons be chosen to offices of government, either in church or state, that none may be admitted but such as are able men, men of truth, fearing God, and hating covetousness. And dreadful is their guilt who help or hold in ignorant and profane persons, to the dishonour of God and the hurt of his people.

CHAP. XIX. Ver. 3. Moses went up to the presence of God, where the cloud rested on Sinai, nine or ten different times, ver. 7, 8, 10, 14, 20, 21, 25. ch. xx. xxi. and xxiv. 3, 12, 13, 15, 18. and xxxii. 7, 15, 30. and xxxiii. 6, 7, 21. and xxxiv. 2, 29, 34.——Ver. 4. This speech was to prepare them to receive God's covenant now to be proposed unto them. A like one is used at the renovation of the covenant; Deut. xxix. 2.—To be *borne on eagles' wings*, is to be borne above all difficulties, and in spite of all opposition.——Ver. 6. They were *priests*, separated to God's worship and service, and warranted to come near unto his presence. They were an *holy nation* by profession, covenant, and separation to God's service.



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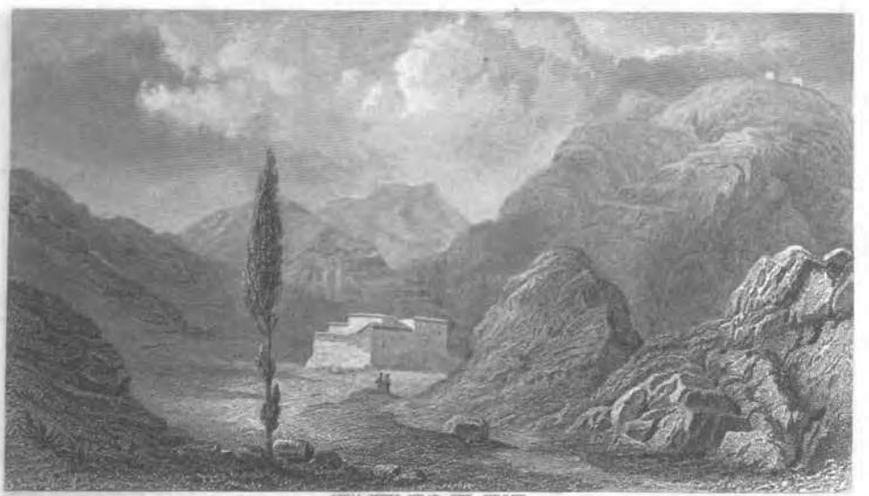
# MOUNT SINAI.



SINAI VIEW NEAR THE SUMMIT.



FROM THE BASE OF SINAI LOOKING TOWARDS THE PLAIN ER-RAHAH.



SINAI AND CONVENT OF ST CATHERINE.

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indeed, and keep my covenant, then ye shall be a [g] peculiar treasure unto me above all people: for [h] all the earth *is* mine.

6 And ye shall be unto me a [i] kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came, and called for the [k] elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And [l] all the people answered together, and said, [m] All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in [n] a thick cloud, [†] that the people may hear when I speak with thee, and believe thee [‡] for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and [o] sanctify them to-day and to-morrow, and let them wash their clothes,

11 And be ready against the third day: for the [p] third day the LORD will [q] come down in the sight of all the people upon mount Sinai.

12 And thou shalt [r] set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death.

13 There shall not an [s] hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the [t] trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, [‡] Be ready against the third day: [u] come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there [x] were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp [y] to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether [z] on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount [a] quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, [b] Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, [c] charge the people, lest they [d] break through unto the LORD to gaze, and many of them perish.

22 And let the [e] priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, [f] Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, [†] Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but [g] let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 [h] So Moses went down unto the people, and spake unto them.

## CHAPTER XX.

(1) *The ten commandments:* 1—17. (2) *Moses requested to be a mediator between God and Israel:* 18, 19. (3) *Idols forbidden. God's altar erected:* 22—26.

A. M. 2513. B. C. 1491.

AND God [a] spake all these words, saying,

2 [b] I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

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g Deut. 4. 20. & 7. 6. & 14. 2. & 26. 18. & 32. 9. Jer. 10. 16. Ps. 135. 4. Mal. 3. 17. 1 Kin. 8. 53. Is. 41. 8, 9. & 44. 1.

h Ch. 9. 29. Deut. 4. 34, 35. Rom. 9. 15, 16. Ps. 24. 1.

i 1 Pet. 2. 5, 9. Rom. 12. 1. Rev. 1. 6. & 5. 10. & 20. 6. Tit. 2. 14. Is. 61. 6. & 66. 21. & 62. 12. Heb. 3. 1.

k Ch. 3. 16. & 17. 5. 1 Ch. 24. 5, 7. & 26. 18, 19. Deut. 5. 27. & 29. 17. Mat. 18. 16. John 8. 28. Acts 2. 37. & 17. 30.

l This promise of unreserved obedience was no more than God had a right to require; but the unhesitating readiness with which it was given, betrays great self-ignorance. They do not promise, the Lord being their helper, but in a confident calculation upon their own strength and disposition.—*Note.* "Let him who *thinketh* he standeth, take heed lest he fall."—ED.

m Ver. 16. 1 Kin. 8. 12. 2 Chr. 6. 1. Mat. 17. 5. 2 Cor. 3. 7—11.

† Why did God choose a *thick cloud* as his emblematic residence? For some of the reasons we need look no farther than to the sensible properties of a cloud, you may pass through, but cannot *see* through it. You may draw nigh to God, dwell in him, and he in you; but you see him not. God is never yet *clearly* revealed in nature, providence, or even redemption. In all "we see as through a glass darkly." But there cometh a time when we shall *see* "face to face," and "know as we are known."—ED.

‡ They and their posterity while they live.

n Josh. 3. 5. & 7. 13. Job 1. 5. Gen. 35. 2. Lev. 11. 45. & 15. 5. 2 Cor. 7. 1. Heb. 10. 20—22. ver. 18.

o Gen. 22. 4. Lev. 7. 37. Num. 16. 12, 18. Hos. 6. 2. Mat. 16. 21. 1 Cor. 15. 4.

p Ch. 34. 3. Deut. 33. 2. ver. 9, 18. 18.

q Ver. 21. Josh. 3. 4. Heb. 12. 18, 20, 22.

r Heb. 12. 18, 20. Gal. 3. 10.

s Or, *corned*, 1 Thes. 4. 16.

t Ver. 10. 11. Amos 4. 12. Mat. 24. 42.

u 1 Cor. 7. 5. 1 Sam. 21. 4, 5. Zech. 7. 3.

x Ps. 50. 3. & 97. 2. 2 Cor. 3. 13, 18. & 4. 6. Heb. 12. 18, 19, 21. ver. 18, 19. ch. 20. 18, 19. & 24. 15—17.

y Ch. 3. 4, 6. & 20. 21. & 24. 13. & 19. 3. & 34. 29, 30. Deut. 5. 5. Gal. 3. 19. with 1 Pet. 3. 18.

z Deut. 4. 11. & 33. 2. ch. 40. 34, 35. Judg. 5. 5. Hab. 3. 3. 2 Chr. 5. 14. Is. 6. 4. Rev. 15. 8. Heb. 12. 18, 19.

a Hab. 3. 10. Ps. 60. 2. & 68. 8. & 104. 32. & 114. 4, 6. & 18. 7.

b Heb. 12. 21. Neh. 9. 13. ver. 9. Ps. 81. 7. Num. 12. 8. Deut. 5. 4, 5, 27. Acts 7. 38. Gen. 16. 27.

‡ Heb. *contest.*

c Eccles. 5. 1. Hab. 12. 28, 29. 2 Cor. 5. 7. Rom. 12. 3. 1 Sam. 6. 19. Deut. 29. 29. Ps. 89. 7.

d Ch. 34. 5. Lev. 10. 3.

e Ver. 12. 21.

† When God had already said to Moses, "Away, get thee down, charge the people, lest they break through," why did Moses hesitate, and why does the Lord require to reiterate the order? Simply because Moses, relying upon the ready promise of obedience in ver. 8, does not think it possible the people could ever violate their pledges. God, who knew what was in man, reorders Moses to go down to prevent their sin.—*Note. Preventing grace*, though little, or perhaps, not at all observable by ignorant and [c] self-confident man, is yet the most common and the most important of the mercies of God. This preventing grace of God, is frequently put forth in the faithful admonitions and warnings of religious friends, God putting it into their hearts to speak in warning, as Moses did, or in reproof of sin committed, or encouragement to neglected duty.—ED.

f Gal. 3. 10, 11, 19, 21, 24. with Mat. 11. 12. Luke 16. 16. Heb. 12. 18—24. see ver. 21.

g Deut. 12. 32. Mat. 23. 20. 1 Tim. 4. 14. Col. 1. 28, 29. 2 Tim. 4. 2.

h Gen. 22. 3. Josh. 6. 15. Judg. 6. 27. 1 Sam. 15. 33. 1 Kin. 18. 40. 2 Kin. 10. 25. Ps. 106. 30. Ezek. 9. 6. Luke 1. 74, 75.

a Deut. 5. 22. Acts 7. 38, 53.

b Deut. 5. 6. Ps. 81. 10. & 50. 7. & 116. 16. & 119. 32. Jer. 31. 33. & 30. 22. Zec. 13. 9. Gen. 17. 7. Rom. 3. 29. Luke 1. 74, 75.

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——Ver. 8. This they promised too rashly, not considering the extent, spirituality, and strictness of the holy law, or their own weakness; and hence, when the law was published, they fled away for terror.——Ver. 8, 9. Moses, being a typical mediator between God and the people, reported the words of the one to the other. ——Ver. 10—12. They were to prepare themselves by *inwardly* laying aside carnal affections and worldly cares, and by keeping their hearts in an holy frame; and *outwardly* by washing their clothes. The design of this was to render them sensible of their vileness and weakness, and their need of a mediator, Gal. iii. 19.——Ver. 13. By the ministration of angels, a trumpet, in the manner of thunder, was sounded in the air; and whenever it gave a long continued sound, the Hebrews were to approach as near to the mount as they durst, in order to hear the law proclaimed. ——Ver. 15. All carnal cares and affections were to be laid aside, that their minds might be wholly intent on hearing the law.——Ver. 16. The thunders, lightnings, fire and smoke, were intended to awaken their attention in hearing the law, to promote their careful observance of it, and to manifest how dangerous it was to be under it as a covenant.—The thick cloud signified the invisible, awful, and incomprehensible, nature of God, and the obscurity of the legal dispensation of the covenant of grace.——Ver. 18. God's *descent* meant his manifesting the signs of his glorious presence.——Ver. 19. God answered Moses, by a voice distinct, plain and audible, which all the people might hear.——Ver. 21, 23. Vain curiosity is forbidden, that we may learn to live by faith, and not by sight, and to be humble. Their dulness and hardness of heart made repeated warnings necessary; and they were commanded to hold the very mountain sacred, because of God's presence. This might also signify, that the law rather excludes men from God, on account of their sins, than justifies or gives them life.——Ver. 22. Some think these *priests* were the first-born; but there is no evidence that birthright invested with any such office; they were persons, probably the most excellent, chosen by Moses for offering sacrifices, till God should assign that work to Aaron and his sons.

REFLECTIONS UPON CHAP. XIX.—Infinitely gracious and undeserved are the favours of God to men. But peculiarly kind his care of his people, and great the honour he bestows upon them. His condescension is most astonishing in admitting them into covenant with himself; his requirements most reasonable; and surely his distinguishing kindness ought to promote our cheerful obedience. But how apt are men to be hasty in promising obedience, and backward in performing it! Serious preparation for solemn intercourse with God is necessary and becoming; and a careful respect to every disposition and deportment of body, soul, and spirit. Never, O my soul, presumptuously intrude into those secrets over which God hath cast a veil! Never hazard thy life, by pushing over the bounds which he hath set for thy good. Let me have nothing to do with his fiery law, but as it is fulfilled by Christ as a covenant, and issued forth by him as a rule. Let me always approach unto his presence with reverence and godly fear; and never let vain curiosity, but humble faith and holy love, attend me in all my concerns with him.

CHAP. XX. Ver. 1—17. Concerning this law it is evident, (1) That it was



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3 ¶ [c] Thou shalt have no other gods before me.

4 [d] Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a [e] jealous God, [f] visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that [*] hate me;

6 And [g] showing mercy unto thousands of them that love me, and keep my commandments.

7 [h] Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

8 [i] Remember the sabbath-day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For [k] *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ [l] Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 [m] Thou shalt not kill.

14 [n] Thou shalt not commit adultery.

15 [o] Thou shalt not steal.

16 [p] Thou shalt not bear false witness against thy neighbour.

17 [q] Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ [r] And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, [s] Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, [t] Fear not: for God is come to [u] prove you, and that his [x] fear may be before your faces, that ye sin not.

21 And the [y] people stood afar off; and Moses drew near [z] unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have [a] talked with you from heaven.

23 [b] Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An [b] altar of earth thou shalt make† unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. In all places where I [c] record my name I will come unto thee, and I will [d] bless thee.

25 And [e] if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up [f] thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that [g] thy nakedness be not discovered thereon.

## CHAPTER XXI.

(1) *Laws for Hebrew bond-servants:* 1—11. (2) *Murderers,* 12—14; *Smiters and cursers of parents,* 15, 17; *men-stealers,* 16; *strikers of neighbours,* 18, 19, 24, 25; *unmerciful strikers of servants,* 20, 21, 26, 27; *such as hurt women with child,* 22, 23; *pushing oxen,* 28—32; *leaving pits open, or keeping oxen addicted to fighting,* 33—36.

A. M. 2513. B. C. 1491.

[a] Ch. 24. 3, 4. Deut. 4. 14.

[b] Lev. 23. 39, 40. Deut. 15. 12. Jer. 34. 14. Neh. 5. 8

[c] Ver. 11. Deut. 15. 13—15, 18. Lev. 25. 40—46. Jer. 34. 8—16. Rom. 6. 16, 18. & 8. 2.

NOW these *are* the judgments which thou shalt [a] set before them.

2 [b] If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out [c] free for nothing.

3 If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.

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A. M. 2513. B. C. 1491.

[c] Ps. 29. 2. & 81. 9. & 95. 6, 7. & 97. 8. & 71. 19. & 86. 10. & 73. 25. & 130. 7. & 87. 4. & 89. 11. 1 John 5. 21. 1 Cor. 8. 4, 5. 1 Chr. 28. 9. Deut. 6. 5. & 26. 17. Is. 43. 10. & 45. 23. & 66. 4, 5. & 9. 13. Jer. 14. 22. & 7. 23. Mat. 4. 10. Mal. 1. 6. & 3. 16. Eccl. 12. 1. ch. 15. 11. & 14. 31. Josh. 24. 15—24. Phil. 4. 4, 6. Num. 25. 11. Jam. 4. 7.

[d] Lev. 26. 1. Ps. 97. 7. Acts 17. 29. Rom. 1. 22, 23. Deut. 4. 15. 2 Chr. 25. 14. 1 Kin. 12. 28.

[e] Ch. 34. 14. Deut. 6. 15. Josh. 24. 19. Nah. 1. 2. Is. 48. 11. Heb. 12. 29.

[f] Ch. 34. 7. Num. 14. 18, 33. 1 Sam. 15. 3. 1 Kin. 21. 29. Job 5. 3, 4. & 21. 19. Is. 14. 20, 21. & 65. 6, 7. Jer. 2. 9. & 32. 18. Mat. 23. 34, 35. Lev. 20. 5. & 26. 39, 40. Ps. 79. 8. & 109. 13, 14.

[*] *i. e.* Of them that *continue* to hate me, (see Ezek. 18. 5.) an event the most probable, as *three* generations are generally, and four frequently, all alive at the same time. It is also a merciful warning, as parents are often more moved by a regard to their children than to themselves. —Ed.

[g] Deut. 4. 19. & 5. 29. Ps. 89. 34. & 103. 17.

[h] Lev. 19. 12. Deut. 5. 11. & 6. 13. Mat. 5. 33. Ja. 5. 12. Ps. 15. 4. & 50. 16, 17. Jer. 4. 2. & 7. 4, 9, 10, 14. Acts 17. 23. Mal. 1. 6, 7, 12. & 3. 14. 1 Sam. 4. 3—5. 2 Kin. 18. 30, 35.

[i] Ch. 24. 12, 14. & 31. 14, 15. & 34. 21. & 35. 2, 3. Lev. 23. 3, 7. Num. 28. 18. & 15. 32—36. Deut. 5. 12. Is. 56. 13. Jer. 17. 21—27. Ezek. 20. 12. Luke 13. 14.

[k] Ch. 31. 17. Gen. 2. 1, 2.

[l] Deut. 5. 16. & 27. 16. Mat. 15. 4. Eph. 6. 1—3. Lev. 19. 3, 32. Rom. 13. 5, 9. 1 Kin. 2. 19. & 8. 25. Prov. 6. 20. Mark 7. 10—13. & 10. 19. 1 Tim. 5. 1, 2, 4. Gen. 9. 21, 22. & 14. 20—22. & 45. 8. 2 Kin. 5. 13. & 2. 12. & 13. 14. Gal. 4. 18. Is. 49. 23. 2 Chr. 4. 15. 1 Cor. 11. 1. Heb. 13. 7. Jer. 35. 6—18.

[m] Mat. 5. 21, 22. & 19. 18. 1 John 3. 15. Eph. 4. 31, 32. Rom. 12. 19. & 13. 9. Jam. 2. 11. Rev. 13. 10.

[n] Eph. 5. 3. Col. 3. 5. 1 Thes. 4. 3, 4. Job 31. 1. Mat. 5. 27, 28. 2 Pet. 2. 14. Is. 5. 16. Prov. 5. 8. 1 Tim. 2. 9, 10. 1 Pet. 2. 11.

[o] 1 Thes. 4. 6. Eph. 4. 28. Rom. 13. 7—9. Mat. 7. 12. Phil. 4. 8. Mic. 6. 8. Ps. 15. 2—5.

[p] Lev. 5. 1. Deut. 5. 20. & 19. 16. Mat. 19. 18. Prov. 19. 5, 9.

[q] Rom. 7. 7. Deut. 5. 21. Acts 20. 33. Heb. 13. 5. Col. 3. 5. 1 Cor. 5. 11. & 6. 10. Job 31. 9.

[r] Heb. 12. 18, 19. ch. 19. 16, 18. Rev. 1. 10, 12, 15, 17.

[s] Deut. 5. 23—28. & 18. 16. ch. 19. 10, 19. Gal. 3. 19, 20.

[t] Gen. 15. 1.

[u] Gen. 22. 1. ch. 15. 25. Deut. 8. 2. & 13. 3.

[x] Mat. 10. 28. Gal. 5. 19. Gen. 20. 11.

[y] Ch. 19. 16. Heb. 12. 18. 1 Kin. 8. 12. Deut. 5. 5.

[z] Infidels and Neologists have represented Moses as taking advantage of an earthquake and volcanic eruption, (see ch. 19. 18—20.) to persuade an ignorant people that God spake to him, that thus he might induce them to accept his laws. His *drawing nigh unto the thick darkness,* and afterwards, (ch. 24. 18.) *going into the midst of the cloud,* —independently of Moses' miracles, prophecies, and character for veracity—afford a sufficient exposure of this impious imagination; as the sulphurous vapours of a volcano would have instantly destroyed life.—Ed.

[a] Deut. 4. 33. Neh. 9. 13.

[b] Ver. 2—5. 2 Sam. 5. 21. 2 Kin. 17. 33. Ezek. 23. 17, 29, 30. & 43. 8. Zeph. 1. 4, 5. 2 Cor. 6. 14—16.

[b] Is. 4. 2. Jer. 31. 22. Rom. 6. 2. & 9. 5. Heb. 2. 14.

† Altars of earth or unhewn stone, were well suited to the unsettled state of the church in the wilderness, as they could be easily raised and obliterated; so that superstitious attachment to places might be prevented, and the unity of worship sustained, as the best preservative against surrounding idolatry.—Ro.

[c] Deut. 12. 5, 11. 1 Kin. 8. 29. Mat. 18. 20. Rom. 15. 8—12.

[d] Ps. 134. 3. & 147. 13. & 72. 17. Eph. 1. 3. 2 Sam. 6. 12.

[e] Deut. 27. 5. Josh. 8. 31.

[f] 1 Cor. 1. 17. & 2. 4, 5, 13, 14. Deut. 12. 32. Rev. 22. 18, 19.

[g] Eccl. 5. 1. 1 Thes. 5. 22. Heb. 10. 22. & 12. 28.

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immediately published by God himself, in the hearing of all Israel. (2) That every command is delivered in the singular number, that every one may take it home to himself: (3) And to mark that God's grant of himself to men, as their God and Redeemer, is the foundation of all gospel-obedience: it is frequently repeated, ver. 7, 10, 12, 25; and in Lev. xviii. xix., it is connected with almost every particular command. The rules for the right understanding of these commandments, and the particular duties required, and sins forbidden in each, being so fully exhibited in the Assembly's Larger and Shorter Catechisms, with the various expositions thereof, it is sufficient to refer to these.——Ver. 20. Let not slavish fear make you neglect your duty, for God is come to prove whether you be sincere or hypocritical.——Ver. 24. 25. These altars of turf and stone were only to be used for the present, before that of brass was made, or on extraordinary occasions; and were always to be most simple, and unlike to those of the heathens.

REFLECTIONS UPON CHAP. XX.—Now, my soul, let my religious principles, and my whole practice, follow the order of this divine sermon. Let the leading articles of my knowledge and belief be, that God, as in Christ, giveth himself to me, in the gospel-promise, for my God, my Redeemer, and my ALL IN ALL: and let my leading exercise be to receive him as such. Let his being JEHOVAH, my God and Redeemer, be the foundation, the great reason and motive of all that I do. Influenced by this, let me renounce and detest every idol which robs him of his honour, or me of my enjoyment of him. Let me embrace every instituted ordinance as coming from my God, and observe it in the nearest fellowship with him. Having received JEHOVAH as my God, let me have grace from him to serve him with reverence and godly fear. Copying after his pattern, and desiring the enjoyment of him as my chief good, let me observe the appointed seasons of intercourse with him. Let me regard relations and property among men as the constitutions of my God: and, in all my dealings with them, let me act as a possessor of God, that needs nothing in an unlawful manner, and as a cordial imitator of God, who is gracious and merciful, long-suffering, and abundant in holiness, righteousness, goodness, and truth. But, having tasted the terrors of a broken law, and an angry God, let me rejoice that, without my request, I have one Mediator between God and me, the man Christ Jesus. Detesting every species of false worship, let me rejoice that Jesus, the fruit of the earth, Jesus, the chosen stone, is my all-sanctifying altar, on which I must present all my services before God; and my unfailing security for the presence of God in ordinances: and God forbid that I should disgrace him with any light, licentious, or injurious behaviour.

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CHAP. XXI. Ver. 2. (1) An Hebrew might sell himself or his children in extreme poverty, Deut. xv. 12. Lev. xxv. 39. Neh. v. 5. (2) Magistrates might sell a person for theft; ch. xxii. 3. (3) He might be sold by his creditors for



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4 If his master have given him [d] a wife, and she have born him sons or daughters; the wife and her children shall be her [a] master's, and he shall go out by himself.

5 And if [a] the servant shall plainly say, I love my master, my wife, and my children, I will not go out free:

6 Then his master shall bring him unto [f] the judges; he shall also bring him to the door, or unto the door-post; and his master shall [g] bore his ear through with an awl; and he shall serve him [h] for ever.

7 ¶ And if a man [i] sell his daughter to be a maid-servant, she shall [k] not go out as the men-servants do.†

8 ‡ If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the [l] manner of daughters.

10 If he take him another *wife*, her food, her raiment, and her [m] duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out [n] free without money.

12 ¶ He that [o] smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God [p] deliver *him* into his hand; then [p] I will appoint thee a place whither he shall flee.

14 But if a man come [q] presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 ¶ And he that [r] smiteth his father or his mother shall be surely put to death.

16 ¶ And he that [s] stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And [t] he that [||] curseth his father or his mother shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed;

19 If he rise again, and walk abroad [u] upon his staff, then shall he that smote *him* be quit: only he shall pay *for* [x] the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his [y] servant, or his maid, with a rod, and he die under his hand; he shall be surely [z] punished.

A. M. 2513. B. C. 1491.

d Heathen, Lev. 25. 44.

a A righteous and merciful law, (1) As providing certainly for the wife and helpless family, instead of their being turned out upon the world, with, perhaps, a careless husband. (2) As providing a test of conjugal and paternal affection, which, if real, authorized the servant to abide with his wife and family till the jubilee, when all would go out free.—Ed.

e Deut. 15. 16, 17. Gal. 5. 20. Eph. 6. 5. Rev. 1. 5, 6.

f Ch. 22. 28. Deut. 16. 18. Ps. 82. 1.

g Deut. 15. 17. Ps. 40. 6—8. with Heb. 10. 5—7.

h Till the jubilee, or the master's death, Lev. 25. 40—46, 55.

i Neh. 5. 5. Lev. 25. 39.

k Ver. 2, 3.

† This law has been represented by some as *relaxed* in favour of female servants, Deut. 15. 12; but the idea of *relaxation* seems not consistent with the divine origin of a law. But in point of fact, the law in Exod., and the law in Deut. are on two different subjects. That in Exod. relates to a maid-servant not only purchased, but *betrothed* to her master or his son; that in Deut. to a maid-servant merely purchased. Both are glorious specimens of the justice and mercy of the divine legislation.—Ed.

‡ Heb. *be evil in the eyes of*, &c.

l Ch. 22. 16, 17. Deut. 22. 24, 25, 28, 29. & 19. 20, 21.

m 1 Cor. 7. 3, 5.

n See ver. 2. Is. 52. 3.

o Wilfully, ver. 14, 20, 22. Gen. 9. 6. Lev. 24. 17, 19, 21, 22. Num. 35. 16—21, 31, 33, 35. Rev. 13. 10. Deut. 19. 11—13. Mat. 26. 52.

§ By some special providence.

p Num. 35. 25—28. Deut. 19. 5—14. & 4. 41—43. Jos. 20.

q Num. 15. 30. Deut. 19. 3. 1 Kin. 1. 50. & 2. 28—34. 2 Kin. 11. 15. Heb. 10. 26—31. Ps. 19. 13.

r Deut. 21. 18—21. Prov. 30. 17.

s Deut. 24. 7. Gen. 37. 28. 1 Tim. 1. 10.

t Lev. 20. 9. Prov. 20. 20. Mat. 15. 4. Mark 7. 10. Deut. 27. 16.

|| Or, revileth.

u 2 Sam. 3. 29. Zech. 8. 4.

x Heb. *his sitting*, Mat. 7. 12. Rom. 13. 8. Phil. 4. 8. Deut. 25. 19, 20.

y Slave, ver. 21.

z Heb. *avenged*.

A. M. 2513. B. C. 1491.

a With death, as he loses his slave, whom he did not intend to kill.

a To her own body. ver. 23.

† Perhaps this law of retaliation took place only when the injured party could not otherwise be satisfied.

x Lev. 24. 19, 20. Deut. 19. 19, 21. Mat. 5. 38, 39. & 7. 2. 1 Sam. 15. 33. Judg. 1. 6, 7. Prov. 22. 23. Is. 33. 1. 2 Thes. 1. 6. Rev. 18. 10. & 16. 6.

‡ The *lex talionis*, or law of *like for like*, in case of injuries of the person, has prevailed amongst all civilized nations. Into the code of Solon, the Athenian legislator, and into the famous *twelve tables* of the Romans, it most probably made its way from this *judgment* in the law of Moses. And that it would operate more powerfully in the prevention of crime, than all the modern European system of fine, imprisonment, hard labour, banishment, or even death, we need not hesitate to affirm. God knew the evil that was in the heart of man, and best knew how to restrain it. And did legislators follow his wisdom more, and their own expedients less, we might well calculate on a diminution of those crimes, which many merely human enactments are calculated to provoke and perpetuate. It is not improbable, from considering the *commutation* of the extreme punishment of death to *fine*, permitted in ver. 30, that a similar *commutation*, as Josephus affirms, was permissible in any of these cases, at the option of the person injured.—*Note*. Between the law and our Saviour's exposition, Mat. 5. 38, there is no contradiction. Moses directs the judge in the prevention and punishment of crime; our Saviour addresses private individuals, forbidding revenge, and inculcating forbearance and forgiveness.—Ed.

b Ps. 72. 12—14. Col. 4. 1. Eph. 6. 9. ' ver. 1, 11. Deut. 23. 15. & 24. 14. Ps. 82. 3, 4.

§ The Mosaic law permitted a limited form of domestic *servitude*. By the provision of this enactment, the servant or slave, whether Jew or heathen, was not under his owner or master's will, but under the protection of the public law, and a small personal injury entitled him to his freedom.—Ed.

c Gen. 9. 5, 6. Ps. 5. 6. & 139. 19.

d Gen. 9. 5, 6. see ver. 12, 14.

e Here the owner was chargeable with the murder in keeping the ox, Num. 35. 31.

f 8*l.* sterling, as the price of a slave, Zech. 11. 12, 13. Mat. 26. 15. Phil. 2. 7.

g Mat. 7. 12. Rom. 13. 8. Phil. 4. 8. Deut. 16. 19.

‖ He shall bear the whole loss, as he had wilfully kept the pushing ox.

21 Notwithstanding, if he continue a day or two, he shall not be punished: [a] for he *is* his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: [a] he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life,

24 † Eye [a] for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.‡

26 ¶ And [b] if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.§

28 ¶ If an ox gore a man or a woman, that they die: then [c] the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; [d] the ox shall be stoned, and his owner also shall be put to death.

30 [e] If there be laid on him a sum of money, then he shall give, for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant or maid-servant; he shall give unto their master [f] thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit [g] shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his [‖] own.

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debt, 2 Kings iv. 1. Mat. xviii. 25. To such bond-servants masters often gave heathen maid-slaves, as a kind of wives or concubines, to beget other slaves.

Reflections upon Chap. XXI.—How just, gracious, and condescending, must God, the giver of these laws, be! How mindful of the welfare of mankind! How profitable to be his voluntary servants! His providence extends even to that which appears accidental; and he exercises the most exact care to preserve the innocent, and at the same time punish the guilty. Let me therefore take heed, that neither I, nor what pertains to me, prove hurtful to my neighbour or to his property! Suppose no laws of men can punish me, the vengeance of God can overtake me. Let me rather, as an elect vessel, put on bowels of mercy and long-suffering, put on charity, which is the bond of perfectness. Meanwhile, in those voluntary *bond-servants* I may behold Jesus, the only begotten Son of God, from love to his Father, from love to his chosen people, solemnly surrendering himself to be his Father's bond-servant in our stead, till he should finish the whole obedience and suffering due from us;—and to be his honorary servant for ever, for our good, that he might bestow upon us all his unsearchable blessings in time and eternity.



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## CHAPTER XXII.

(1) *Laws relating to thieft, 1—4; Grazing in other men's vineyards or fields, &c. 5; wilful or careless raising of fire, 6; losing or hurting of things intrusted, 7—13; or borrowed, 14, 15.* (2) *The punishment of fornication and bestiality, 16, 17, 19.* (3) *Of kindness to strangers, widows, and fatherless, 21—24; of lending money to the poor, and taking pledges, 25—27; of reverent speaking concerning rulers, 28.* (4) *Laws against witchcraft and idolatry; undue delay of offering the first-fruits, and eating flesh of animals torn by beasts, 20, 29—31.*

A. M. 2513. B. C. 1491.

IF a man [a] shall [*] steal an [b] ox or a [†] sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be [c] found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

3 [d] If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution: if he have nothing, then he shall be [e] sold for his theft.

4 If the [‡] theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore [f] double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the [g] judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the [h] cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, [i] to keep; and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall [k] an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof,* and he shall not make *it* good.

12 And [l] if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring [m] it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man [n] borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing,* it came for his hire.

16 ¶ [o] And if a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife.

17 If her [p] father utterly refuse to give her unto him, he shall pay [q] money according to the dowry of virgins.

18 ¶ [r] Thou shalt not suffer a witch to live.

19 ¶ Whosoever [s] lieth with a beast shall surely be put to death.

20 ¶ [t] He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ [u] Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the [*] land of Egypt.

22 ¶ [x] Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I [y] will surely hear their cry:

24 And my wrath shall wax hot, and I will kill you with the sword; and [z] your wives shall be widows, and your children fatherless.

25 ¶ [a] If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.[†]

26 ¶ If thou [b] at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only; it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, [c] when he crieth unto me, that I will hear; for I *am* gracious.

28 ¶ [d] Thou shalt not revile the [e] gods, nor curse the ruler of thy people.

29 ¶ Thou [f] shalt not delay *to offer* [‡] the first of thy ripe fruits, and of thy [§] liquors: [g] the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: [i] seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be [h] holy men unto me: [*] [i] neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

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a Ver. 2—15. Lev. 5. 16. & 6. 5. & 22. 14. Num. 5. 7. 2 Sam. 12. 6. Prov. 6. 31. Luke 19. 8.

* What an admirable enactment for prevention of robbery, and how much more efficacious than imprisonment or exile! When will Christians have recourse to the Bible for their principles and examples of legislation.—Ed.

b As the oxen were most useful in labour, the restitution was larger. But when the animals were found, and so the loss small, the restitution was but double, ver. 4.

† Or, goat.

c Mat. 24. 43. Num. 35. 11, 27.

d Gen. 9. 6. see ch. 21. 12, 14, 20, 23. Num. 35. 30.

e Ch. 21. 2. Mat. 18. 25.

‡ Thing stolen.

f Ver. 9. Ps. 79. 12. or sevenfold, Prov. 6. 31.

g Heb. *gods*, ch 21. 6. ver. 28. Ps. 82. 1. Deut. 10. 18.

h 2 Chr 19. 10. Deut. 25. 1. ver. 4, 5.

i Gen. 30 26, 36. & 31. 39.

k Heb 5. 16. 1 Kin. 2. 42, 43. see Gen. 14. 22.

l Gen 31. 39

A. M. 2513. B. C. 1491.

m Amos 3. 12.

n Ps. 37. 21. Mat. 7. 12. Phil. 4. 8. Rom. 13. 8. Deut. 15. 19, 20. Heb. 13. 18.

o Deut. 22. 24, 25, 28.

p Judg. 15. 2. Gen. 21. 21. Deut. 7. 3.

q Deut. 22. 29. & 19. 20, 31. fifty shekels, or 34. 14s.

r Lev. 20. 6, 27. & 19. 31. Deut. 18. 10, 11. 1 Sam. 28. 9. Witches are persons in covenant with the devil, who by his help deludes men's senses, and hurt their persons or effects.

s Lev. 18. 23. & 20. 15, 16. Deut. 27. 21.

t Deut. 13. 1, 5. 13—15. & 17. 2—5. & 18. 20. ch. 34. 27, 28, 35. Lev. 20. 2. Num. 25. 4, &c. Josh. 23. 17. 1 Kin. 18. 40. 2 Kin. 10. 24, 25. & 11. 18.

u Ch. 23. 9. Lev. 19. 33. Deut. 10. 19. Zec. 7. 10. Jer. 22. 3.

* National pride, either of ancestry, or of war, or of learning, or of riches, or even of religion, is one of the most common examples of human weakness and folly, and one of the most pregnant sources of prejudice against, contempt for, or oppression of strangers. As an antidote to this national pride, God reminds Israel of their condition and treatment in Egypt, and, by the unmingled benevolence of his law, forbids them either to vex or *oppress* a stranger.—Ed.

x Deut. 10. 18. & 24. 17. & 27. 19. Is. 10. 1, 2. & 1. 17. Jer. 7. 6. & 22. 3, 17. Jam. 1. 27. Zech. 7. 10. Ps. 68. 5. & 146. 9. Ezek. 22. 7. Mal. 3. 5.

y Ps. 144. 9. & 72. 12. Prov. 22. 22, 23. & 23. 10, 11. Luke 18. 8. Mat. 23. 14.

z Mat. 7. 2. Judg. 1. 6, 7. Ps. 109. 9. Jer. 15. 8. & 18. 21.

a Lev. 25. 36, 37. Deut. 23. 19, 20. Ps. 15. 5. 2 Kin. 4. 1. Neh. 5. 7, 10, 11. Prov. 28. 8. Ezek. 18. 8, 13, 17. & 22. 12. Jer. 15. 10.

† The usury forbidden, is not *legal interest*, for the loan of money to persons in affluent circumstances, but requiring temporary accommodation. The usury forbidden, is that which feeds upon the poor, by the practice of extortion, and sells for profit, what it should give for brotherly kindness.—Ed.

b Deut. 24. 6, 10—13, 17. Job 24. 3, 9. & 22. 6. Prov. 20. 16. & 27. 27. Amos 2. 8. Ezek. 18. 7, 12, 16. & 33. 15.

c See ver. 22, 23. Mat. 5. 44—48. Luke 6. 35, 36.

d Eccl. 10. 20. 2 Pet. 2. 10. Jude 8. Acts 23. 5.

e Or, *Judges*, Ps. 82. 1. ch. 7. 1.

f Ch. 23. 19. Prov. 3. 9. Deut. 26. 2, 10. Lev. 23. 20. Eccl. 9. 10.

‡ Heb. *thy fulness.*

§ Heb. *tear.*

g Ch. 13. 2, 12. & 34. 19. Num. 18. 15. Lev. 22. 27. Deut. 15. 19.

¶ Nothing unclean is to be devoted to God.

h Ch. 19. 5, 6. Deut. 14. 21. Lev. 20. 7. Num. 15. 40. Is. 62. 12. & 63. 21. 1 Pet. 1. 15, 16. & 2. 9. Tit. 2. 12. Mat. 5. 47, 48.

i Lev. 22. 8. & 17. 15, 16. Ezek. 44. 31. & 4. 14.

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CHAP. XXII. Ver. 29. The proportion of the first-fruits was between the fortieth and sixtieth part of the increase. By giving this, they acknowledged themselves the Lord's tenants; and thus their crop was sanctified. These first-fruits also typified Jesus Christ and his people, who are dedicated to God, and bring blessings on mankind.

REFLECTIONS UPON CHAP. XXII.—Behold how the righteous Lord loveth righteousness, and beholdeth the upright with a pleasant countenance! Let, therefore, the grace revealed in the gospel, teach me to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present world, rendering unto God and men their respective dues. If God be my portion, all covetousness, injustice, and infidelity, should be far from my heart and hand. If God be my pleasure, never should I wallow in fleshly lusts, or render others disgraced and miserable by any means. If God be my new-covenant husband and Lord, I should, as under the sweetest and strongest obligation, resist the devil, and detest his in-



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## CHAPTER XXIII.

(1) *Laws against slander, false-witness, unjust judgment, and bribery,* 1—3, 6—8; *kindness to enemies and strangers,* 4, 5, 9; *for sabbath:* 12. (2) *Law of the seventh as a sacred year of release,* 10, 11; *feast of the passover, of unleavened bread, of pentecost and tabernacles,* 14—17; *the first-fruits,* 19; *against idols,* 13; *offering leaven with the blood of sacrifices, or boiling of kids in their mother's milk:* 18, 19. (3) *Promises of Canaan,* 20, 24; *blessing on property,* 25, 26; *possession of the whole country, extirpation of the inhabitants and their idols:* 27—33.

A. M. 2513. B. C. 1491.

THOU [a] shalt not [*] raise a false report: [b] put not thine hand with the wicked to be an unrighteous witness.

2 ¶ Thou [c] shalt not follow a multitude to [†] *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment.*

3 Neither shalt thou [d] countenance a poor man in his cause.

4 ¶ If thou [e] meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 [f] If thou see the ass of him that hateth thee lying under his burden, [‡] and wouldest forbear to help him; thou shalt surely help with him.

6 ¶ Thou shalt not [g] wrest the judgment of thy poor in his cause.

7 [h] Keep thee far from a false matter; and the innocent and righteous slay thou not: for [i] I will not justify the wicked.

8 ¶ And [k] thou shalt take no gift: for the gift blindeth [§] the wise, and perverteth the words of the righteous.

9 ¶ Also [l] thou shalt not oppress a stranger: for ye know the [‖] heart of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ And [m] six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy [*] olive-yard.

12 ¶ [n] Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

13 ¶ And in all *things* that I have said unto you be [o] circumspect: and [p] make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ [q] Three times thou shalt keep a feast unto me in the year.

15 [r] Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; [s] and none shall appear before me empty:)

16 And the [t] feast of harvest, the first-fruits of thy labours, which thou hast sown in [*] thy field; and [u] the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all [x] thy males shall appear before the LORD God.

18 ¶ Thou [y] shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my [*] sacrifice [z] remain until the morning.

19 [a] The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. [b] Thou shalt not seethe a kid in his mother's milk.

20 ¶ [c] Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the [d] place which I have prepared.

21 [e] Beware of him, and obey his voice, provoke him not; for he will not [f] pardon your transgressions: for my [g] name *is* in him.

22 But if thou shalt indeed [h] obey his voice, and do all that I speak; then [i] I will be an enemy unto thine enemies, and [†] an adversary unto thine adversaries.

23 [k] For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites,

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a Ch. 20. 16. Ps. 15. 3. 1 Sam. 24. 9. Lev. 19. 16. Prov. 25. 23.

* Or, receive.

b Assist not, Ps. 26. 11. Deut. 19. 16, 18, 21. ver. 1, 10. Mat. 26. 59, 60. Acts 6. 11, 13.

c Gen. 6. 12. Rom. 12. 2. Lev. 19. 15. Deut. 1. 17. & 16. 19. Eph. 5. 7, 11. Ps. 10. 1, 10—19.

† Though the multitude cannot justify, they can countenance evil, while they can protect, and even reward the evil-doer. Evil men will therefore follow them to evil, because it is profitable. But so will good, but timid men follow them likewise, out of dread of singularity, or of underlying public censure. So Peter was led away at Antioch, when Paul "withstood him to the face." Gal. 2. 11.—ED.

d Ps. 82. 2, 3. & 58. 1. Lev. 19. 15. Zech. 8. 16. & 7. 9, 10. Deut. 16. 18.

e Deut. 22. 1—3. Job 29. 5. & 31. 29. Prov. 24. 17. & 25. 21. Mat. 5. 44. Rom. 12. 20. Luke 6. 27. Phil. 2. 4.

f Deut. 22. 4. Gal. 6. 2.

‡ Or, *wilt thou cease to help him?* or, *and wouldest cease to leave thy business for him; thou shalt surely leave it* to join *with him.*

g Ps. 82. 4. Deut. 16. 19. & 24. 17. & 27. 19. 1 Sam. 8. 3. Prov. 14. 31. & 28. 3.

h 1 Thes. 5. 22. Job 22. 23. Prov. 4. 14. 15. ver. 1.

i Ch. 34. 7. Rom. 2. 4, 5. Prov. 17. 15.

k Deut. 16. 19. Acts 24. 26. Prov. 17. 23. & 18. 5. Is. 1. 23. Eccl. 7. 7.

§ Heb. *the seeing.*

l Ch. 22. 21. Lev. 19. 33. Deut. 10. 18, 19. & 24. 14, 17.

‖ Heb. *soul.*

m Lev. 25. 3—4, 20. Deut. 15. 9.

* Or, *olive-trees.*

n Ch. 20. 8, 10. & 16. 22, 26. & 31. 15, 16. & 35. 2, 3. Deut. 5. 13—15. Neh. 13. 15—22. Jer. 17. 21, 22. Is. 56. 2. & 58. 2, 3, 6. Luke 13. 14. & 23. 56.

o Eph. 5. 15. Deut. 12. 32.

p Deut. 12. 3. Josh. 23. 7. Hos. 2. 17. Zec. 13. 2. Ps. 16. 4. 1 John 5. 21.

q Deut. 16. 16. ver. 17. ch. 34. 23. Lev. 23. 5—44. 2 Chr. 8. 13.

r Ch. 13. 3. & 12. 18. & 34. 18. Lev. 23. 5—8. Num. 28. 17. Deut. 16. 3.

A. M. 2513. B. C. 1491.

s Deut. 16. 16, 17. Prov. 3. 9. ch. 34. 20. 1 Sam. 6. 3.

t Pentecost, Lev. 23. 15, 16. ch. 22. 29. & 34. 22. Deut. 16. 9, 10. Num. 28. 26. Acts 2. 1. & 20. 16.

u Of tabernacles, ch. 34. 22. Lev. 23. 34—36. Num. 29. 12—35. Deut. 16. 13. 1 Kin. 8. 65.—66. Neh. 8. 13.—18. Zech. 14. 16.

x Deut. 12. 5—7. & 16. 16. ch. 34. 23, 24. ver. 14.

y Ch. 12. 8, 15. & 34. 25. Lev. 2. 11. Deut. 16. 3, 4.

* Or, *feast.*

z Ch. 12. 10. & 16. 19. & 29. 34. Lev. 7. 15. Num. 9. 12. Deut. 16. 4.

a Ch. 34. 26. & 22. 29. Deut. 12. 5—7. Prov. 3. 9. & 9. 17.

b Deut. 14. 21. ch. 34. 26. Prov. 12. 10. Jer. 10. 2, 3.

c Ch. 32. 2. & 14. 19. 1 Cor. 10. 9, 10. Ps. 124. 4—8. Josh. 5. 13, 14. Is. 63. 9—13.

d Gen. 12. 7. & 15. 18. John 14. 2. Mat. 22. 4. & 25. 34. Heb. 11. 16.

e Ps. 2. 10—12. Mat. 17. 5. Heb. 2. 3. & 10. 29. & 12. 25.

f Num. 14. 35. Heb. 3. 11, 19. & 10. 26—29. 2 Kin. 24. 4.

g Col. 2. 9. John 10. 30. & 5. 23, 24. Acts 17. 31.

h Ch. 19. 5. Ps. 81. 13.

i Gen. 12. 3. Num. 24. 9. Deut. 30. 7. Jer. 30. 20.

† Or, *I will afflict them that afflict thee.*

k Ver. 20. Is. 63. 9. & 42. 16. Josh. 24. 11. ch. 3. 8. & 33. 2, 3. & 34. 11. 24. Gen. 12. 7. & 13. 15. & 15. 18—21. Deut. 7. 1.

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NOTE.—Verse 19. *Thou shalt not seethe a kid in his mother's milk.*—Whatever be the *meaning* of this prohibition, there can be no doubt of its *importance*, as it is *thrice* enforced in the same words. It is here the last of the *judgments* delivered to Moses, during his first interview with God on the mount, (ch. 20. 21, 22. & 21. 1. & 24. 3.) On the renewal of the broken tables, (ch. 34. 1.) and solemn announciation of the covenant, (ch. 34. 10.) the same words are repeated in ver. 26; and, lastly, in (Deut. 14. 21.) *holiness to the Lord*, as exhibited in abstaining from forbidden food, immediately precedes. *Maimonides*, a Jewish expositor, considers it merely a precept against an unwholesome food. *Philo*, another Jew, considers it a precept against cruelty; and a Cairite Jew, quoted by *Cudworth*, represents it as a reference to a heathen custom of boiling a kid in its mother's milk, and sprinkling it on fields and trees, with the superstitious idea of rendering them fruitful; and, in either the first or last of these opinions, there is a general concurrence of Christian expositors. It is with much diffidence we would venture to present another view. To prepare our way, two facts in Scripture history require to be considered—(1) That the Jews, and the Jewish priesthood, even "from the days of their fathers, have gone away from God's ordinances, and have not kept them," Mal. 3. 7. and have "transgressed and rendered of none effect the commandments of God by their traditions," Mat. 15. 3, 6. (2) That one of the sins that did most easily, and "most easily beset, or entangle the nation, was the appetite for flesh. Hear the proof from their own lips, (Exod. 16. 3.) "Would to God we had died in Egypt, when we sat by the *flesh-pots*." See it in their fretful and angry tears, (Num. 11. 3.), when they "wept, and said, who shall give us *flesh* to eat?" To a people and priesthood so disposed, it became therefore necessary to give "precept upon precept," against *epicurism* in food, and especially against its introduction in their religious festivals. It is remarkable that this prohibition is twice connected with the *offering of first-fruits*, a festival peculiarly privileged as an occasion of *domestic and national joy*, (Deut. 26. 11.) But on no solemn occasion of thanksgiving has the disposition to indulgence been more observable than in the celebration of the *Harvest Home*—the very festival, in modern language, to which the prohibition is appended. Of this festival, amongst the Jews, a *kid* constituted an essential part, being appointed for a *sin-offering* and *atonement*, Lev. 23. 19. Num. 28. 30. This being observed, two questions present themselves. (1) Why prohibit no other young animal but a *kid*? According to the manner of Scripture, which ever avoids prolixity in its laws, one of the sacrificial animals stands for them all. This abbreviation may be exemplified, Exod. 20. 7. where "the name of the Lord" stands, by irresistible inference, for his "names, titles, attributes, ordinances, words, and works, or any thing whereby he maketh himself known." (2) Can the reference be to *seething* this kid, seeing it was a sacrifice? It will appear from examining Lev. 23. 19. & 4. 23. & 3. 13—16. that the chief parts of the *sin-offering* (Lev. 6. 25, 29.) were to be "eaten in the holy place by all the males among the priests." (3) A third question still remains, Why specially prohibit *seething in the mother's milk*? From Zech. 14. 21. it appears that *seething* was the common mode of preparing the feast of the sacrifices. But amongst God's ordinances for sacrifice, we find the following: Lev. 22. 27. "When a bullock, or *goat*, or sheep, is brought forth, then, it shall be *seven days* under the dam, and from the *eighth day* and thenceforth, it shall be accepted for an *offering made by fire* unto the Lord." Now it is during these *seven reserved and prohibited* days, that the *kid* is said to be in or on its mother's milk; and, as during that period, it could not be sacrificed to the honour of God; so, during a like period, it should not be devoted either to the sustenance or epicurism of man. The prohibition was therefore a special memorial to the priests, for a strict adherence to the ritual of divine service, and a solemn caveat against any infringement, through temptation of appetite—a restraint, which, if the priests faithfully imposed upon themselves, there was every reason to expect, would extend its self-denying influence to the people.—EDITOR.

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fluence. Let me therefore honour JEHOVAH with due worship, and with the first-fruits of all my increase; and regard magistrates as his deputies on earth, who are bound in the most exact manner to punish crimes against God or men. If God be my pattern, let me prepare, of my goodness, for the poor. It is more blessed to give than to receive. While I have new covenant provision, let my soul never live on that which is corrupt, or can be torn from me; but, despising the blessings of earth, show myself fully satisfied with the rich provisions of divine grace.

CHAP. XXIII. Ver. 1. They were neither to invent a slander, nor to receive or report it, but to discourage and reprove every spreader of it.——Ver. 2. Neither the counsel nor example of multitudes in evil is to be followed; nor must either parties, friends, judges, witnesses, or vulgar opinions, move us to lessen great faults, aggravate small ones, vindicate offenders, accuse the innocent, or misrepresent any thing to procure an unjust sentence.——Ver. 3, 6, 7. In judgment none must be favoured either for their poverty or their wealth.——Ver. 8. Bribes corrupt the minds of judges, and make them, though sensible, and ordinarily upright, to judge unjustly.——Ver. 11. The design of this rest of their land was to teach them that they and their land were the Lord's; this year of release, as well as their weekly sabbaths and other jubilees, were typical of the gospel—the new covenant—and the eternal rest.——Ver. 15, 16. The feast of unleavened bread was in March; the feast of harvest, weeks or pentecost, at Whitsunday; the feast of in-gathering, or tabernacles, in September.——Ver. 17. Women were not required, but they might attend their solemn feasts if they pleased.——Ver. 19. This taught them to detest cruelty, and any imitation of idolatrous rites.——Ver. 20. Christ the angel of the covenant.——Ver. 26. *Fulfil*, in granting thee long life and prosperity.——Ver. 31. Had they been obedient they would all along have possessed this whole territory; but for their sin they were deprived of a great part of it, except in the days of David and Solomon.



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the Hivites, and the Jebusites; and I will cut them off.

24 [l] Thou shalt not bow down to their gods, nor serve them, nor do after their works; [m] but thou shalt utterly overthrow them, and quite break down their images.

25 And [n] ye shall serve the LORD your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee.

26 [o] There shall nothing cast their young, nor be barren, in thy land; [p] the number of thy days I will fulfil.

27 I will send my [q] fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their [r] backs unto thee.

28 And [s] I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will [t] not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And [u] I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the [*] river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 [x] Thou shalt make no covenant with them, nor with their gods.

33 [y] They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be [†] a snare unto thee.

A. M. 2513. B. C. 1491.

l Ch. 20. 5. Lev. 16. 8. Deut. 12. 31. 32. & 11. 16. 1 John 5. 21.

m Ch. 34. 13. Deut. 12. 2. 3. & 7. 5. 25. Num. 33. 52. 2 Kin. 10. 27. & 23. 8, 12.

n Deut. 7. 12. & 28. 1—14. Lev. 26. 1—13. ch. 15. 26. Ps. 103. 3. & 147. 3. Is. 53. 5. & 61. 1—3. Jer. 33. 17.

o Deut. 7. 14. Job 21. 9—12. & 22. 21. & 42. 17. Ps. 144. 12, 13.

p Gen. 15. 15. ch. 20. 12. Deut. 5. 16.

q Ch. 14. 24. Deut. 2. 25. & 28. 10. Gen. 35. 5. Josh. 10. 10. & 2. 9. & 5. 1. 2 Sam. 5. 24. 2 Kin. 7. 6. ver. 28.

r Heb. necks, Deut. 7. 25, 26.

s Josh. 24. 12. Deut. 7. 20.

t Deut. 7. 22. Josh. 11. 18. & 14. 7, 10. Judg. 1. & 1y. with Job 17. 9. Prov. 4. 18.

u Ch. 3. 8. Deut. 11. 24. Gen. 15. 18—21. Num. 34. 1—15. xxxii. ver. 23. Josh. 1. 4. 1 Kin. 4. 21, 24.

* The *Euphrates*, which prophecy was realized in the days of Solomon, 1 Kings 4. 21.—Ed.

x Ch. 34. 12, 15. Deut. 7. 5, 16, 25. Josh. 23. 7, 12. & 9. 6, 7.

y Ch. 34. 12. Num. 33. 1, 2. Deut. 7. 16, 23. Josh. 23. 13. Judg. 2. 3. Ps. 106. 36. Prov. 13. 14, 20. 1 Sam. 18. 21.

† An occasion of sin and ruin.

## CHAPTER XXIV.

(1) *Moses repeats the law and the judgments to the people, who consent thereto:* 1—3. (2) *He writes them in a book, and reads them to the people, who again declare their consent; and then, by sacrifice and sprinkling of blood, ratifies the covenant between God and them:* 4—8. (3) *Moses, Aaron, Nadab, and Abihu, with seventy elders of Israel, ascend part of the mount, and there feast within view of the manifested glory of God:* 9—12. (4) *Moses ascends to the top of the mount, and remains there with God forty days:* 13—18.

A. M. 2513. B. C. 1491.

AND he said unto Moses, [a] Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and [b] seventy of the elders of Israel; and worship ye afar off.

a Ch. 3. 5. & 19. 9, 24. & 28. 19. & 28. 1. Num. 11. 16, 17. with Gen. 46. 27.

b See ch. 1. 5. & 3. 16. & 12. 21. & 17. b. & 18. 12. & 19. 7. Gen. 46. 27. Num. 11. 25. Deut. 31. 28.

c Ver. 9, 10, 18. Num. 12. 8. Deut. 34. 10. ch. 19. 20. Gal. 3. 19, 20. 1 Tim. 2. 5. Jer. 30. 21.

d Ezek. 2. 17. Acts 20. 27. 1 Cor. 4. 2.

e Ver. 7. ch. 19. 8. Deut. 5. 27. Mat. 19. 16. Acts 2. 37. Rom. 10. 2, 3.

f Ver. 7. Heb. 9. 19.

g Eccl. 9. 10. Gen. 22. 3. Ps. 119. 60.

h Gen. 8. 20. & 12. 7. 8. & 28. 18. ch. 17. 15.

i Priests, ch. 19. 22, 24.

k Lev. i. & iii. Num. 7. 15, 17. & xxviii. xxix.

l Ch. 19. 7, 22. Col. 1. 20.

m Ch. 29. 16—20, 37. Lev. 1. 5, 11. & 3. 2, 8. & 4. 6. Mat. 23. 19. Heb. 13. 9. Rev. 6. 9.

n See ver. 3.

o In the bason, ver. 6.

p Heb. 9. 18—23. & 13. 20. Mat. 26. 28. 1 Pet. 1. 2. Eph. 1. 7. & 2. 13. Col. 1. 14. Rom. 3. 24, 25. 1 Cor. 5. 21. 1 John 1. 7. & 4. 9, 10. & 2. 2.

q See ver. 1. Deut. 4. 2. & 12. 32. Eccl. 3. 14.

r Making in all, including Joshua, Moses' attendant, 75 witnesses; representing the original number of Jacob's kindred that came into Egypt. Acts 7. 14.—Ed.

s A token of his presence, John 1. 18. 1 Tim. 6. 16. Deut. 4. 15. Ezek. 1. 4—28. & x. John 1. 14.

t Elders, ver. 1, 9.

† The nobles of Israel, were the fittest witnesses of the evidences of the divine mission of Moses, as, from their rank, they were least under his influence, and from their education, the most competent judges. God *laid not his hand* upon them now, though, had they so much as *touched* the mount formerly, (ch. 19. 12.) they must have been put to death. But now they are *safe*, for now they have been *called*. The *nobles* are the typical representatives of those who are *truly ennobled* by being called to be "sons of God." Such a *noble* may be the poorest, who is yet rich in faith, and an heir of the kingdom of Jesus. And such a *poor man* may be the *noblest*, who has learned, like the elders in the vision, Rev. 4. 10. to cast their crowns at the feet of the Lamb, and worship, not the world, but him that liveth for ever and ever.—Ed.

u Neh. 13. 21. Ps. 55. 20. & 139. 7.

v Gen. 32. 30. & 16. 13. ch. 33. 20. Deut. 4. 33. Judg. 13. 22.

x Luke 22. 30. ver. 5. ch. 18. 12.

y Ps. 147. 19, 20. Rom. 9. 4. ch. 21. 16. & 32. 16. Deut. 9. 10. 2 Cor. 3. 3. Jer. 31. 33.

z Ch. 17. 9, 13, 18. & 32. 7. Num. 11. 28. & 13. 8, 16. & 14. 6, 30. & 26. 65. & 27. 18. with Gal. 4. 4. & 3. 13. Phil. 2. 8. Heb. 5. 8.

2 And [c] Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people [d] all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [e] All the words which the LORD hath said will we do.

4 ¶ And Moses [f] wrote all the words of the LORD, and [g] rose up early in the morning, and [h] builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent [i] young men of the children of Israel, which offered [k] burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses [l] took half of the blood, and put *it* in basons; and half of the blood he sprinkled [m] on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, [n] All that the LORD hath said will we do, and be obedient.

8 And Moses took the [o] blood, and sprinkled *it* on the people, and said, Behold [p] the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ [q] Then went up Moses and Aaron, Nadab and Abihu, and seventy of the [*] elders of Israel;

10 And they saw the [r] God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the [s] [†] nobles of the children of Israel he [t] laid not his hand: also [u] they saw God, and [x] did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there; and I [y] will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his [z] minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you; if any

REFLECTIONS UPON CHAP. XXIII.—Think, O my soul, have I taken heed to my ways, that I might not sin with my tongue? Have I always acted with conscience and impartiality in all my conduct? Have I always spoken only the truth, and that in due season, and with a good intent? Have I been a hater of bribery and all perverting of justice? Have I entertained strangers; done good to mine enemies; and prayed for them that despitefully use me? Do I in all things acknowledge God, the giver of my mercies? Am I careful to keep his sabbaths, and to observe every instituted opportunity of fellowship with him? Are even his most circumstantial laws hidden in my heart?—While I thus seriously examine myself, endeavour to conform myself to his will, and lament my infirmities and failings, let me rejoice that Jesus, the angel of the covenant, will safely lead me through this wilderness-world to the promised Canaan above, where no accursed inhabitant shall ever molest me, nor idols deceive me. Meanwhile, let him put out my inward corruptions, and the enemies of his people, by little and little; and let me keep myself from idols, and from voluntary intimacy with wicked men, cheerfully obeying his gracious voice, that I may not feel the rod of his chastisement, but in all my ways rejoice in his presence, blessing, and protection.

CHAP. XXIV. Ver. 4. The altar represented God the chief party in the covenant, and the twelve stony pillars the tribes of Israel, as having hard and stony hearts.—Ver. 6—8. The sprinkling of the blood on the altar, the book, the young men, the elders, and the pillars which represented the people, denoted the satisfaction of God's perfections, the fulfilment of the broken law, and the purification of men's consciences by the blood of Jesus. Hence, in ver. 9, 10, God, perhaps in human shape, appears as smiling on them: and they, with comfort and safety, feast in his presence.—Ver. 16. In these six days Moses is prepared to receive new commandments, as the people were in three days prepared for hearing the law.

REFLECTIONS UPON CHAP. XXIV.—One instance of fellowship with God ensures and prepares for another more remarkable, while believers are allowed to come even to his seat—for this purpose his oracles are revealed, and his ordinances dispensed to us. But how many rashly consent to God's covenant, and resolve on duty, who in the issue prove very unsteadfast! Let me then bless the Lord that our new covenant is made with all the elect, however hard-hearted in themselves; and that it is a new testament in Christ's blood. His finished atonement hath glorified his Father's perfections to the highest; hath magnified the law; and



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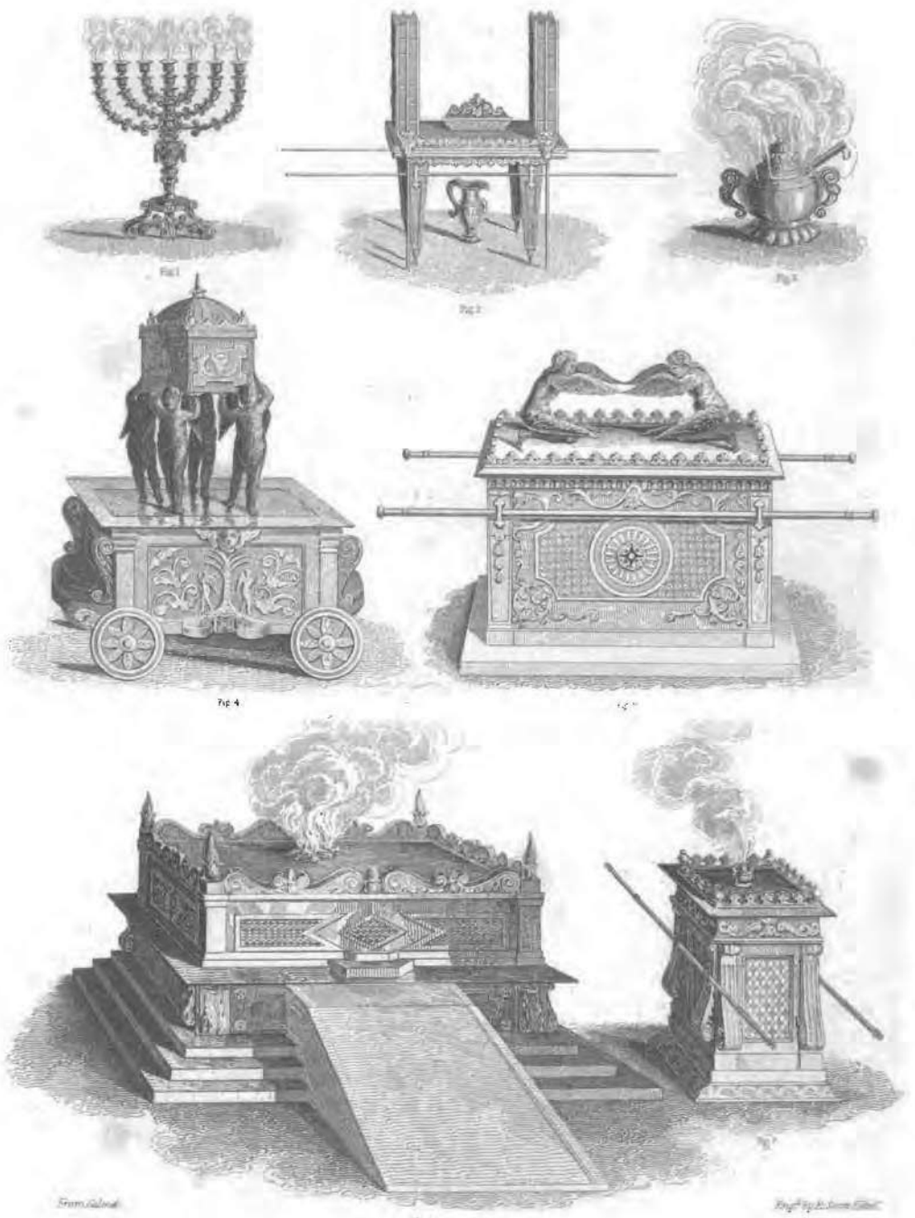

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man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and a [a] cloud covered the mount.

16 And the [b] glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and [c] the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like [d] devouring fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and [e] Moses was in the mount forty days and forty nights.

A. M. 2513. B. C. 1491.

[a] Ch. 19. 9, 16. & 20. 18. Mat. 17. 5. 2 Chr. 6. 1. Heb. 12. 18. Ps. 97. 2. 2 Sam. 22. 12. Rev. 1. 10.

[b] Ch. 16. 10. Num. 14. 10. ver. 17.

[c] Ch. 19. 11. & 20. 10. Rev. 1. 10.

[d] Deut. 4. 24, 36. Ps. 50. 3. Heb. 12. 29.

[e] Ch. 24. 28. Deut. 9. 9, 18, 25. 1 Kin. 19. 8. Mat. 4. 2. Acts 1. 3.

## CHAPTER XXV.

(1) *God's demand of a contribution for the erection of a tabernacle:* 1—9. (2) *How to frame,* 1. *The ark, with a mercy-seat:* 10—22. 2. *The table of show-bread:* 23—30. 3. *The golden candlestick:—all according to models shown to Moses:* 31—40.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they [a] bring me an [*] offering: of every man that giveth it [b] willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And [c] blue, and purple, and scarlet, and [d] fine linen, and goats' *hair*,

5 And rams' skins dyed red, and badgers' skins, and [e] shittim-wood,

6 [f] Oil for the light, spices for anointing oil, and for sweet incense,

7 [g] Onyx-stones, and stones to be set in the ephod, and in the breastplate.

8 And [h] let them make me a sanctuary; that I may dwell among them.

9 According to all that I show thee, *after* the pattern [i] of the tabernacle, and the pattern of [k] all the instruments thereof, even so shall ye make *it*.

10 ¶ [l] And they shall make an ark *of* shittim-wood: [†] two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with [m] pure gold: within and without shalt thou overlay it; and shalt make upon it a [n] crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make [o] staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be [p] borne with them.

15 The staves shall be in the rings of the ark; they shall not be taken from it.

16 And thou shalt put into the ark the [q] testimony which I shall give thee.

17 ¶ And thou shalt make a [r] mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two [s] cherubims *of* gold: *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end; *even* [t] of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the [u] cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; [x] toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the [y] mercy-seat above upon the ark; and in the ark thou shalt put the [z] testimony that I shall give thee.

22 [*] And [a] there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ [b] Thou shalt also make a table *of* shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with [c] pure gold, and make thereto a [d] crown of gold round about.

25 And thou shalt make unto it [e] a border of an hand-breadth round about; and thou shalt make a golden crown to the border thereof round about.

A. M. 2513. B. C. 1491.

[a] Heb. *take for me*, ch. 35. 5—29.

[*] Or, *heave-offering*.

[b] Ch. 35. 5, 21. & 36. 3. Judg. 5. 2. 1 Chr. 29. 3—14. Ezra 2. 68. & 3. 5. Neh. 11. 2. Ps. 110. 3. 2 Cor. 8. 11, 12. & 9. 7.

[c] Wool, Heb. 9. 19. Rev. 1. 5. & 7. 14.

[d] Or, *silk*, Rev. 18. 5, 14. Ezek. 16. 10.

[e] Ch. 35. 24. Num. 25. 1. Is. 41. 19. & 4. 2.

[f] Ver. 37. & 40. 24, 25. ch. 27. 20. & 30. 23—36. John 1. 14, 16.

[g] Ch. 28. 9, 17—20. 1 Pet. 2. 4, 5.

[h] Ch. 20. 45, 46. Lev. 26. 12. Num. 35. 34. 1 Kin. 6. 13. Zech. 2. 10. & 8. 3. 2 Cor. 6. 16. Heb. 3. 6. Rev. 21. 3.

[i] Ver. 40. & 26. 30. & 39. 32. 1 Chr. 28. 11, 12, 19. Heb. 8. 5.

[k] Ch. xxvi—xxxi. xxxv—xxxix. & 31. 6—11. & 35. 10—19. & 39. 32—42. & 40. 2—15, 17—33. Num. 3. 25, 26, 31, 36, 37. & 4. 4—33. Lev. viii. ix.

[l] Ch. 37. 1—6. Num. 3. 31. Josh. iii. iv. vi. 1 Sam. iv. v. vi. 2 Sam. vi. 1 Kin. 8. 1—11. 2 Chr. 5. 11. Heb. 9. 4. Rev. 11. 19.

[†] Its length was four feet seven inches, and its breadth two feet nine inches.

[m] John 1. 14. Col. 2. 9. Hom. 3. 5. Heb. 1. 3.

[n] Corunes, Mat. 23. 18. Ps. 2. 6. & 21. 3, 5. Heb. 2. 9, 10.

[o] 1 Kin. 8. 8.

[p] Num. 4. 5—15. & 7. 9. 2 Chr. 35. 3. Acts 9. 15. Eph. 3. 8.

[q] Moral law, ch. 16. 34. & 31. 18. Deut. 10. 2. Heb. 9. 4. see ver. 21. 1 Kin. 8. 9. Ps. 80. 1. Mat. 3. 15. Gal. 4. 4.

[r] A lid, ver. 22. ch. 37. 6—9. Rom. 3. 25. 1 John 2. 2. & 4. 9, 10. Gal. 3. 13. & 4. 4, 5. Heb. 4. 16.

[s] 1 Kin. 6. 23. Ezek. 1. 5. & 10. 1. 1 Tim. 3. 16. Mat. 4. 11. Col. 2. 10. Heb. 1. 14. or 1 Cor. 12. 28. & 4. 1, 11, 12. & 2. 2. & 1. 22, 24.

[t] Or, *of the matter of the mercy-seat*, Col. 2. 10. John 1. 51. Gen. 28. 12.

[u] 1 Kin. 8. 7. 1 Chr. 28. 18. Heb. 9. 5. & 1. 14. or 1 Cor. 1. 23, 24. & 2. 2.

[x] 1 Pet. 1. 12. Eph. 3. 10. or Acts 10. 43. Rom. 3. 21. 1 Cor. 2. 2.

[y] Rom. 3. 3, 4. & 10. 4. Is. 42. 21. & 53. 10, 11. 2 Cor. 5. 21.

[z] See ver. 16. ch. 40. 3, 20.

[a] Moses had access at all times into the most holy place.

[*] Ch. 29. 42. & 30. 6, 36. Lev. 1. 1. & 16. 2. Num. 7. 89. & 17. 4. & 18. 3. Ps. 89. 1. & 99. 1. 1 Sam. 4. 4. 2 Kin. 19. 15. 2 Cor. 5. 19, 20. & 4. 6. Eph. 1. 3.

[b] Ch. 37. 10—16. & 40. 4, 22, 23. Num. 3. 31. 1 Kin. 7. 48. 2 Chr. 4. 8. Col. 1. 18. John 1. 14, 16. Phil. 4. 19.

[c] Col. 2. 9. Rom. 9. 5. Phil. 2. 6—11.

[d] Or, *cornice*, see ver. 11.

[e] To keep the bread from falling, 1 Pet. 1. 5. Col. 2. 8. Is. 40. 6.

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pacifies and purges our conscience from dead works. By these means I am determined to receive his words into my heart, as indeed the word of God, since I am allowed the clear and amiable displays of a reconciled God, while in his presence I feast on the flesh and blood of his Son. But, behold, likewise, how my Redeemer, having fulfilled the law, and by himself purged away our sins, ascends into the hill of God, sits down on the right hand of the Majesty in the heavens, and thence, in due time, he will return without sin unto salvation.

CHAP. XXV. Ver. 1. These, and other ceremonial institutes, are minutely described, because they flowed from the mere will of God. They were significant of great and important things; and were to be strictly observed in the adoration of a God, jealous with respect to his own worship.——Ver. 8. While this tabernacle was a sign of God's presence with, and protection of, his people, it was a type (1) of Christ's person; Heb. viii. 2; (2) of the gospel-church, the habitation of God by the Spirit; 2 Cor. vi. 16; (3) of every Christian in whose heart God dwells; Cor. iii. 16. and vi. 19; (4) of the new covenant and heavenly state; Is. lxvi. 1; and according to these different significations may the furniture thereof be understood in different views.——Ver. 10. The ark was the chief of all the sacred furniture which peculiarly sanctified the tabernacle, and for which it was principally made.——Ver. 16. The two tables of stone upon which the law was written, are called the *Testimony*, because they witnessed the covenant between God and the people; testified what God required of them; and testified against them if they observed it not.——Ver. 17. The lid, or mercy-seat, placed between the tables of the law, and the shechinah, or cloudy symbol of the divine presence, denoted Jesus' atonement; which answers to all the demands of the law, and interposes between us and *Jehovah*, that he may deal mercifully with us in Christ.——Ver. 18. The cherubims signified angels, as prying into the mysteries of redemption, and ministering to Christ and his people; or ministers, as founded on Christ, admiring his work, and attending on God and his service.——Ver. 23. This table typified Christ, as having all fulness in him, and supporting and presenting before God all his people; and also the gospel-church and the ordinances of it.——Ver. 31. This candlestick typified Christ himself, or his gospel-church and ordinances thereof.



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26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be, for places of the staves to [f] bear the table.

28 And thou shalt make the [g] staves *of* shittim-wood, and overlay them with gold, that the table may be borne with them.

29 [h] And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, [*] to cover withal: [i] *of* pure gold shalt thou make them.

30 And thou shalt set upon the table [k] show-bread before me alway.

31 ¶ [l] And thou shalt make a candlestick *of* pure gold; *of* beaten work shall the [†] candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And [m] six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall [‡] light the lamps thereof, that they may give light [n] over against [§] it.

38 And [o] the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And [p] look that thou make *them* after their pattern, [‖] which was showed thee in the mount.

A. M. 2513. B. C. 1491.

[f] Acts 9. 15. Eph. 3. 8. 2 Thes. 3. 1. 2 Tim. 4. 2. Rom. 15. 19.

[g] Ministers and ordinances, Ezek. 43. 12. Is. 52. 11.

[h] Lev. 24. 5—7. Num. 4. 7. & 7. 13. Jer. 52. 18, 19.

[*] Or, *to pour out withal.*

[i] Ps. 68. 5. Ezek. 43. 12.

[k] Lev. 24. 5. ch. 40. 4, 23. Num. 4. 7. Mark 2. 26. Heb. 9. 2, 24. John 6. 32.

[l] Ch. 37. 17—24. & 40. 4, 24, 25. Num. 8. 31. & 8. 4. 1 Kin. 7. 49. Zech. 4. 2. Rev. 1. 12, 20. & 2. 5. Ps. 119. 105. Prov. 6. 23.

[†] The *candlestick*, or rather, *lamp-bearer*, consisted of one upright shaft, with six branches, each one adorned with flowers, supposed to resemble lilies; with large knops, supposed to resemble pomegranates, and smaller ones resembling an almond. Upon the top of the shaft, and extremities of the branches, were seven lamps, fed with pure olive oil, and lighted every evening by the priests in their courses. It was situated in the holy place, and gave light to the *altar of incense*, and table of *shew-bread*, which stood in the same apartment. The *candlestick*, with its appurtenances, is the emblem of the church of Christ, Mat. 5. 14—16. All, even to the tongs and snuff-dishes, is *pure gold*—the most precious metal of exchange, use, or ornament. Believers of every rank and office must be *pure*, Mat. 5. 8; being *removed*, Eph. 4. 23, 24. *cleansed*, 1 Cor. 6. 11; and enriched, as with *gold*, for they buy it, Rev. 3. 18.—which *buying*, according to Is. 55. 1, is "without money and without price,"—the gift of free and sovereign grace, which faith appropriates on the authority of God, while their "light shines before men, who, seeing their good works glorify their Father who is in heaven," Mat. 5. 16.—Ed.

[m] Rev. 1. 4. & 4. 5. & 5. 6. with Ps. 22. 27, 29. & 72. 8—11. & 98. 3. Is. 11. 10. & 45. 6. & 49. 12. & 54. 1—5. Mat. 8. 11. Acts 13—xix. Rev. 11. 15. Is. 9. 7.

[‡] Or, *cause to ascend.*

[n] Ch. 27. 20, 21. & 30. 8. Num. 8. 2, 3. Lev. 24. 3. 2 Cor. 3. 18. & 4. 6. Mat. 5. 16. Phil. 2. 15, 16.

[§] Heb. *the face of it.*

[o] Ezek. 43. 11, 12. ver. 9. 1 Kin. 7. 50. 1 Thes. 2. 10.

[p] Ver. 9. ch. 26. 30. & 39. 42, 43. & 40. 16. Acts 7. 44. Heb. 8. 5. 1 Chr. 28. 11, 12, 19. Num. 8. 4.

[‖] Heb. *which thou wast caused to see.*

A. M. 2513. B. C. 1491.

[a] Ch. 25. 8. & 26. 6—10. & 35. 10. Num. 3. 26. John 1. 14. & 2. 21. Heb. 8. 2. & 9. 11. Song 1. 5.

[b] Ch. 25. 4.

[c] Ch. 28. 15. 2 Tim. 3. 16. Heb. 1. 14. 1 Cor. 12. 28. Eph. 4. 11, 12.

[*] Heb. *the work of a cunning workman, or, embroiderer.*

[†] The length was seventeen yards, and the breadth two and a half.

[d] Ch. 36. 10. 1 Cor. 12. 4—6. 12. Eph. 2. 21. & 4. 3—6.

[e] Eph. 4. 13. Col. 2. 2. 19. & 3. 12—15. ver. 3, 6, 10, 11.

[f] Or, buttons, ver. 3.

[g] See ver. 2.

[‡] These curtains denoted the outward meanness, inward glory, full safety, and protection of Christ and his people.

[h] See ver. 3, 6, 11.

[‖] The couplings signified the close connexion of every thing in Christ and his people, ver. 3, 6, 10.

[§] Or, *covering.*

[‖] Heb. *in the remainder, or, surplusage.*

[k] Num. 4. 5. ch. 36. 19. Is. 4. 6. & 25. 4. & 32. 2. Ps. 27. 5. & 121. 5, 6. Song 2. 10.

MOREOVER, thou shalt make the [a] tabernacle *with* ten curtains *of* [b] fine twined linen, and blue, and purple, and scarlet: *with* [c] cherubims [*] of cunning work shalt thou make them.

2 [†] The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be [d] coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make [e] loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty [f] loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty [g] taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ [‡] And thou shalt make curtains *of* goats' *hair*, to be a covering upon the tabernacle; eleven curtains shalt thou make.

8 [‡] The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty [h] loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make [‖] fifty taches of brass, and put the taches into the loops, and couple the [§] tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, [‖] of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 ¶ And thou shalt make [k] a covering for the

## CHAPTER XXVI.

(1) *The inner curtains of the tabernacle:* 1—6. (2) *The curtains of goats' hair:* 7—13. (3) *The covering of rams' skins; and of badgers' skins:* 14. (4) *The boards of shittim-wood:* 15—30. (5) *The vail between the holy and most holy place:* 31—35. (6) *The vail at the door of the tabernacle, separating the holy place from the court:* 36, 37.

REFLECTIONS UPON CHAP. XXV.—Since, in deep compassion to human poverty, JEHOVAH hath freely taken upon himself the whole expense of the work of redemption; the infinite expense of raising up a Saviour, erecting a church, and preparing a new covenant and an heavenly state, as means of his residence amongst us,—since he has made Jesus an ARK for holding and fulfilling his law; a propitiatory or MERCY-SEAT, whence, to the everlasting astonishment of angels and men, and by their ministration, he may declare his oracles, promises, and laws:—a TABLE to feed his people, and on which the tribes of the redeemed are, in their successive generations, safely and honourably presented before God;—and a LIGHT to his church, by his word and Spirit;—may I, may thousands more, be the willing members of his church! Let us surrender ourselves, and all that we have, whether more or less valuable, to the service of Christ! Following with care the prescriptions of heaven, let us come boldly to the throne of his grace, and commune with our God! Let us feast from day to day, especially from one sabbath to another, upon Jesus, the bread indeed,—Jesus, the finest of the wheat; that we may be to God a sweet savour of Christ! And, even in this earthly tabernacle and militant church, let us walk in the light of the Lord; so shall we shine as lights in the world, holding forth the word of life!



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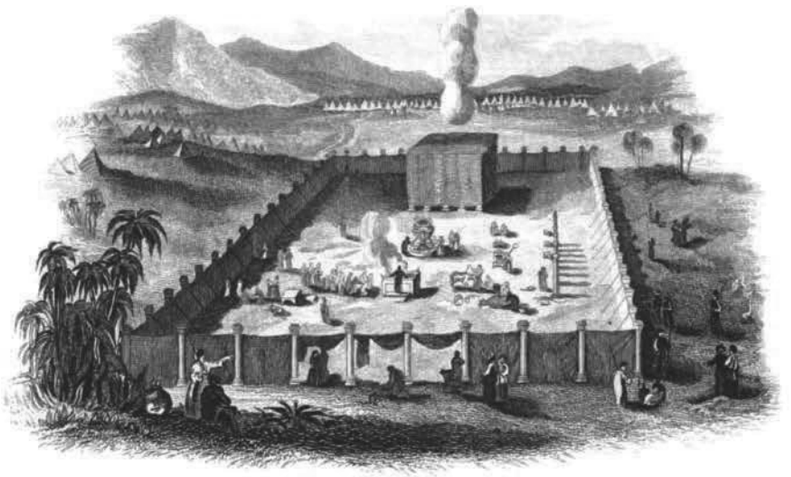

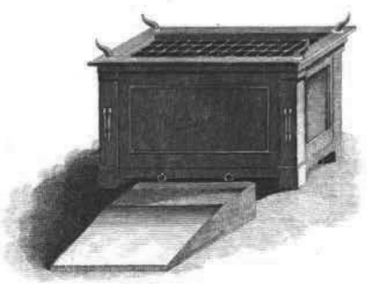

Fig. 2



Fig. 3



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tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make [l] boards for the tabernacle *of* shittim-wood, standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two [m] tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall be* twenty boards,

21 And their forty sockets *of* silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be [n] coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make [o] bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the [p] tabernacle, [r] according to the fashion thereof which was showed thee in the mount.

31 ¶ And thou shalt make a [q] vail *of* blue, and purple, and scarlet, and fine twined linen, of cunning work: with cherubims shall it be made;

A. M. 2513. B. C. 1491.

l Ch. 36. 20—30. Num. 3. 36, 37. 1 Cor. 3. 11. Eph. 2. 6, 20, 21.

m Heb. hands. These boards may denote the mediatorial strength of Christ, and the principal truths, ordinances, and members, of his church, all founded in the perfections and purposes of God, ch. 39. 22.

n Heb. *twined*, Ps. 133. 1. 1 Cor. 1. 10. Col. 2. 2, 19.

o Ch. 36. 31—34. Num. 3. 36. Rom. 15. 1. 1 Cor. 1. 10. & 9. 19, 20. Gal. 6. 2. Ja. 3. 3. Heb. 12. 13. & 10. 24, 25. Phil. 1. 27. 2 Cor. 13. 11. Eph. 4. 12, 13. Col. 2. 2, 19. & 3. 12—15.

p The various parts of this tabernacle "serve unto the example and shadow of heavenly things," Heb. 8. 5. 1. The *vail* represents the flesh of Christ, *veiling* his Godhead, Heb. 10. 20, and opening the way by death, to the heavenly mercy-seat, Rom. 3. 25, whom God hath set forth to be a propitiation, or *mercy-seat*, &c. 2. The tabernacle represents Christ's Godhead incarnate, Heb. 9. 11, 12. Col. 1. 19—2. 9. 3. The curtains with the cherubims prefigure the Father's *providential covering* of Christ and his church, by the ministry of angels, and other means, Luke 22. 43. Heb. 1. 13, 14. 4. The very nice exactness of the curtains, represents the fitness of the means used in providence and redemption, Rom. 8. 28. 5. The coverings of *goats' hair* and *ram' skins*, the relics of the sacrifices, represent both the *legal types* and the *actual sacrifice* by which He is set forth and vested in the gospel, (Heb. 9. 23—28.) till his second coming. 6. The sockets of silver, the tenons and bars, most aptly point to the fundamental truths of the gospel, their relative adaptation, and the firmness and stability of gospel ordinances. 7. The absolute necessity of regeneration and holiness are signified by the divine prescription of every thing, the most minute. 8. The gold and silver of which the taches were made, being precious metals, (Zech. 13. 9.) represent the *pure* faith of God's people, and the precious emblem of Christ's person, (Rev. 1. 15.) of the blessed *union* of Christ and his church, and the holy communion among its members, while the *overlaying* it with pure gold is beautifully illustrated in Rom. 3. 22. 9. The door, with its hangings of three royal colours, represents Christ the door, in all the beauty of holiness.

r Ch. 25. 9, 40. & 27. 8. Acts 7. 44. Heb. 8. 5. Ja. 3. 17. Gal. 6. 16. Deut. 4. 2. 2 Tim. 3. 15—17. 2 Pet. 1. 19.

q Ch. 36. 35. & 40. 3, 21. Lev. 16. 2. & 16. 2. Mat. 27. 51. 2 Chr. 3. 14. Heb. 6. 19. 9. 3. & 10. 19, 20. Eph. 2. 14.

A. M. 2513. B. C. 1491.

s Ch. 26. 33. & 40. 3, 21. Lev. 24. 3. & 16. 2. Mat. 27. 51. 2 Chr. 3. 14. Heb. 9. 3, 6. & 10. 19, 20. Eph. 2. 14.

t Ch. 25. 16. & 40. 21. 1 Kin. 8. 6. Heb. 9. 3, 5.

u Ch. 25. 17—22. & 37. 6—9. & 40. 20. Lev. 16. 2, 13. Num. 7. 89.

x Ch. 40. 4, 22, 23. Heb. 9. 2.

y Ch. 26. 37. & 40. 5. Heb. 9. 2, 3, 6, 9, 10. John 10. 9 & 14. 6.

z Ch. 26. 36. These vails signified the manhood of Christ, Heb. 10. 19. the ceremonial law, Eph. 2. 14. and the visible heaven, Acts 3. 21.

32 And thou shalt hang it upon four pillars of shittim-*wood* overlaid with gold: their hooks *shall be of* gold upon the four sockets of silver.

33 And thou shalt hang up [s] the vail under the taches, that thou mayest bring in thither within the vail the [t] ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

34 And thou shalt [u] put the mercy-seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set the table [x] without the vail, and the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 ¶ And thou shalt make [z] an hanging for the door of the tent *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars *of* shittim-*wood*, and [y] overlay them with gold; *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

## CHAPTER XXVII.

(1) *The brazen altar*: 1—8. (2) *The court of the tabernacle*: 9—19. (3) *The oil for the lamps*: 20, 21.

A. M. 2513. B. C. 1491.

AND thou shalt make an [a] [*] altar *of* shittim-wood, [†] five cubits long, and five cubits broad; the altar shall be four-square: and the height thereof *shall be* three cubits.

2 And thou shalt make the [b] horns of it upon the four corners thereof; his horns shall be of the same: and thou shalt overlay it with [c] brass.

3 And thou shalt make his pans to receive his ashes, and his [d] shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a [e] grate of net-work *of* brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to [f] bear it.

8 Hollow with boards shall thou make it: [g] as [‡] it was showed thee in the mount, so shall they make *it*.

9 ¶ And thou shalt make the [h] court of the tabernacle: for the south side southward *there*

a Ch. 38. 1—7. & 29. 36—39. & 40. 10. Num. vii. Mat. 23. 19. Heb. 13. 10. Rock. 43. 13. Rev. 6. 9.

* The altar of burnt-offering is another type of Christ. 1. It was *one*, so we have but *one sacrifice*. 2. It had four horns, to which the victims were bound, denoting that the four quarters of the earth will be finally bound captive in love to Christ. 3. It had *instruments for all the work*, typifying that Christ has all fulness in himself. 4. It was *most holy*, so whosoever is in Christ, is also holy. 5. It was *hollow*, Christ having humbled, or emptied himself of his glory for a time. 6. The wood was *overlaid with brass*, to protect it from the fire, so are believers protected, while tried in the fire of affliction.—Ed.

† The length was nine feet two inches, and the height five feet and a half.

b Ps. 118. 27. 1 Kin. 1. 50. & 2. 28. Heb. 7. 25. John 17. 2.

c Job 6. 12. Zech. 6. 1. Mic. 4. 13. Num. 16. 38. Rev. 1. 15.

d 1 Kin. 7. 40. 1 Sam. 2. 13. Lev. 10. 1. & 16. 12.

e Or, sieve, Amos 9. 9.

f Ch. 25. 14, 28. & 30. 4. Acts 9. 15. Eph. 3. 8. 1 Cor. 1. 23. & 2. 2. 2 Cor. 4. 5. 2 Thes. 3. 1. This altar, squared, and horned, typified Christ in his humiliation as an all-sufficient Saviour.

g Ch. 25. 9, 40. & 26. 30. Acts 7. 44. Heb. 8. 5. 1 Chr. 28. 11—19. Col. 2. 23. Mat. 13. 9.

‡ Heb. *he showed.*

h Ch. 38. 9—20. & 40. 8, 33. Ps. 100. 4. & 116. 17—19.

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Reflections upon Chap. XXVI.—How graciously God suits the tokens of his favour to our circumstances, as he formed a moveable residence, and furniture for himself, to the wandering condition of his chosen people. But herein may I contemplate Jesus, mean and debased in the view of carnal beholders, but inwardly decked with all the golden glories of Godhead, and the pure graces of manhood! I see how every thing about him, as Mediator, is founded and fixed in, erected and joined together, according to the purpose, and by the infinite wisdom and power, of God. Let me behold, likewise, the Christian church, outwardly despicable in the view of a carnal world, but inwardly decked, established, and knit together, by every precious ordinance, spiritual grace, faithful minister, or true saint! Let my entrance into her be by Jesus Christ, the door, the way, the truth, and the life: and, amidst all my outward infirmities, let me be all-glorious within, a meet habitation



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*shall be* hangings for the court *of* fine twined linen, of an [*] hundred cubits long, for one side.

10 And the twenty pillars thereof, and their twenty sockets, *shall be of* brass: the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty sockets *of* brass: the hooks of the pillars and their fillets *of* silver.

12 And *for* the breadth of the court, on the west side, *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* [†] fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen *cubits:* their pillars three, and their sockets three.

16 And for the gate of the court *shall be* an hanging of [‡] twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth [‡] fifty everywhere, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee [k] pure oil-olive beaten for the light, to cause the lamp [‖] to burn always.

21 In the tabernacle of the congregation [*] without the vail, which *is* before the [l] testimony, Aaron and his sons shall [m] order it from evening to morning before the LORD. *It shall be* a statute for ever unto their generations on the behalf of the children of Israel.

A. M. 2513.
B. C. 1491.

[*] Almost sixty-one yards. This court typified the debased state of Christ, and the visible church. By divine ordinances and protection, Christ and his church are separated from the world.

[†] Nine and one-fourth yards.

[‡] Twelve yards. This court was sixty-one yards long, and thirty and a half broad, see ch. 26. 31, 33.

[‡] Heb. *fifty by fifty.*

[k] Ch. 30. 8. Lev. 24. 2, 3. Rev. 21. 5. 1 Cor. 5. 6. & 2. 4. & 12. 7.

[‖] Heb. *to ascend up.*

[‖] The word of God is "a lamp to our feet," (Ps. 119. 105.) and this *lamp* should burn—rather *ascend*—*always*. 1. In our meditation "day and night," (Ps. 1. 2. Phil. 4. 8.) 2. In our conversation with one another, (Mal. 3. 16. Luke 24. 32.) 3. In love, benevolence, and holiness of life, (John 13. 35. Gal. 6. 10. 1 Pet. 1. 15.)—Ed.

[*] The whole tabernacle was an oblong square, or parallelogram, fifty-five feet in length, by eighteen feet in breadth and height. The interior was divided into two apartments, of which the outer was called *the holy place*, and the inner *the most holy place*, or *holy of holies*. The hanging that separated these apartments was called the *veil*; and hence the expression *within* and *without* the vail. The people were never admitted to either of these apartments. The priests alone went into the outer, and the high priest, once a year, into the interior. The *most holy place* contained only the ark and its contents; the *holy place* contained the altar of incense, table of shew-bread, and candlestick. The open court in front of the tabernacle contained the brazen altar and laver.—Ed.

[l] Ch. 25. 21. & 30. 36—38. Is. 8. 20.

[m] Ch. 30. 8. Lev. 24. 3, 4. 1 Sam. 3. 3. 2 Chr. 13. 11. Mal. 3. 7. Eph. 5. 8, 9. This oil denotes the Holy Ghost in his gifts, graces and oracles.

## CHAPTER XXVIII.

(1) *The garments of the high priest,* 1—14; *the breastplate, Urim and Thummim,* 15—30; *the robe of the ephod,* 31—35; *the mitre,* 36—39. (2) *Garments of the common priests:* 40—43.

AND [*] take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* [b] Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

A. M. 2513.
B. C. 1491.

[*] Lev. 8. 2. Heb. 5. 4, 5.

2 ¶ And thou shalt make [c] holy garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all *that are* [d] wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the [*] garments which they shall make; [e] a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take [f] gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ [g] And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the [h] curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 [i] And thou shalt take two onyx-stones, and grave on them the names of the children of Israel.

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, [k] according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt [†] put the two stones upon the shoulders of the ephod, *for* stones of memorial unto the children of Israel: and Aaron shall [†] bear their names before the LORD upon his two shoulders for a memorial.

13 And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends: *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the [m] breastplate of judgment with cunning work; after the work of the ephod thou shalt make it: *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, thou shalt make it.

16 Four-square it shall be, *being* doubled;

[b] Ch. 6. 23. Lev. 10. 1, 12. Num. 3. 2. & 26. 60. 1 Chr. 6. 1, 16. & 24. 1, 2.

[c] Ch. 29. 5, 6, 8, 9. & 39. 1—31. Lev. 8. 7, 8. Heb. 7. 26. & 9. 5. Is. 61. 10. Rev. 19. 8. Ps. 132. 9, 16.

[d] Ch. 31. 3, 6. & 35. 31. & 36. 1. Is. 28. 26—29.

[e] The high priest's dress was composed of the ephod, the girdle, the shoulder-piece, the breastplate, the Urim and Thummim, the robe of the ephod, the mitre, the coat of fine linen, the bonnets, and the linen breeches. The *ephod* was a close embroidered robe, reaching from the shoulders to the loins, confined there by the *girdle*. On each *shoulder-piece* was a socket of gold, containing an onyx-stone, with the names of the tribes; and on the *breastplate* were twelve gems, also having the names of the tribes. The typical bearing of these is very significant, Is. 9. 6. 1 Pet. 2. 7. John 15. 9. Heb. 9. 24. The *Urim* and *Thummim*, or "lights and perfections," were identical with the gems on the breastplate, compare ver. 30. with ver. 29. & ch. 29. 8—21. with Lev. 8. 8. As responses were sufficiently obtained by these, so will it be still. Our high priest has his elect constantly upon his heart, and is continually making intercession for them. The *robe of the ephod* was a long, blue, linen gown, reaching to the ankles, and decorated with pomegranates and bells. Christ's robe of righteousness covers the whole man. The *mitre* was a turban of fine linen, having a plate of gold, which the bonnets wanted. The believer's diadem will be a *crown of glory that fadeth not away*. The *linen breeches* reached from the loins to a little below the knee, made tight by strings drawn close like a purse.—Ed.

[f] Ch. 25. 3, 4. & 35. 5, 6, 23. & 39. 2. Ps. 132. 9. Heb. 2. 17. & 9. 12, 14. These robes denote Christ's holy manhood in his mediatorial office and surety righteousness.

[g] Ch. 39. 2—6. Lev. 8. 7. 1 Sam. 2. 28. & 14. 3. & 21. 9. & 23. 9.

[h] Or, *embroidered*, Rev. 1. 13. Is. 11. 5.

[i] Ch. 39. 6. ver. 21. Song 5. 6. Is. 9. 6. & 22. 22. & 22. 24. & 49. 16. Hos. 2. 16. Heb. 7. 25, 26. & 9. 24. John xvii.

[k] Gen. xxix. xxx. ch. 1. 1—5. Num. 1. x. xxvi. xxxiv. 1 Chr. 2. 1, 2.

[†] Ch. 39. 7. Is. 9. 6. & 33. 22. Eph. 5. 25. John 17. 19. Heb. 7. 25, 26. & 9. 24. Gal. 3. 10.

[†] Christ supports his people, and presents them before God.

[m] Ver. 29, 30. ch. 39. 8—29. Lev. 8. 8. Is. 59. 17. Ps. 89. 20. & 111. 5.

of God through the Spirit! Thus shall I have access with boldness, by the blood of Jesus, into the sanctuary of fellowship with God on earth, and in due time into the heavenly state, the holiest of all.

REFLECTIONS UPON CHAP. XXVII.—Since I have the once debased, the all-atoning, all-perfect, powerful, and all-accessible, Jesus for my altar;—since I have his church and ordinances for a court and place of worship, divinely bounded and protected;—the oracles, gifts, and graces of his Spirit, for my all-illuminating oil;—let me, conscious of crimes unnumbered, flee to him as my refuge, and by faith lay hold on his horns of saving power and authority. Let me give up myself, and all that I have, to God through him; that in his courts I may behold his person and work, and worship him in fear. Let me, whether minister or private Christian, exert myself, that the word of the Lord may have free course and be glorified; and, with exercised gifts and graces, let me shine forth as a light in the house of my God.



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a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt [a] set in it settings of stones, *even* [b] four rows of stones; *the first* row *shall be a* [†] sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their [‡] enclosings.

21 And the stones shall be [c] with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be [d] according to the twelve tribes.

22 [e] And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt [f] fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall [r] bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the [s] Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make [t] the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be [u] not rent.

33 And *beneath*, upon the [*] hem of it, thou shalt make [x] pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and [y] bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his [z] sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a [a] plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the [†] mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may [b] bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the [c] coat of fine linen, and thou shalt make the [d] mitre *of* fine linen, and thou shalt make the [e] girdle *of* needle-work.

40 ¶ And [f] for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt [g] anoint them, and [‡] consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen [h] breeches to cover [§] their nakedness; from the loins even [‖] unto the thighs they shall [§] reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near

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A. M. 2513. B. C. 1491.

[a] Heb. *fill in it fillings of stone.*

[b] Rev. 21. 19, 20. Mal. 3. 17. ch. 39. 10, &c.

[†] Or, *ruby.* This breastplate denoted the church, in which all the elect are ranked, and the covenant of grace by which they are immovably fixed on Jesus' heart, that he may be ever mindful of them.

[‡] Heb. *fillings.*

[c] See ver. 9, 12, 29.

[d] Ver. 10. ch. 1. 1—5. Num. 1. 11. x. xxvi. 1 Cor. 14. 31. Col. 2. 5.

[e] Ch. 39. 15—21 Song 1. 10. & 5. 14.

[f] These fastenings denoted how firmly, closely, and divinely, the new covenant and the church are connected with Jesus' heart.

[r] Song 8. 6. Is. 49. 16. 1 Pet. 5. 7. Heb. 7. 25. & 9. 24. Rom. 8. 34. see ver. 9—12, 21.

[s] What the Urim and Thummim, or *lights* and *perfections*, were, I cannot certainly tell: perhaps God himself formed it, and by it the priest knew the mind of God, Lev. 8. 7. Num. 27. 18, 21. Deut. 33. 8. Judg. 1. 1. & 20. 18, 23, 28. 1 Sam. 23. 9—12. Ezra 2. 63. Neh. 7. 65. Is. 11. 2, 3. Col. 2. 3.

A. M. 2513. B. C. 1491.

[t] Ch. 39. 22—26. Lev. 8. 7. John 1. 14. Heb. 7. 26. 2 Cor. 5. 21. & 10. 4.

[u] John 19. 23. 1 Cor. 1. 10, 13. 1 Tim. 1. 3. Gal. 1. 8, 9. Eph. 4. 3—16.

[*] Or, *skirts.*

[x] Ch. 39. 24—26. Song 4. 3. & 6. 7. & 8. 3.

[y] Heb. 5. 7. & 7. 25. Ps. 85. 15. 1 Thes. 1. 1. 3. & 2. 13.

[z] Heb. 5. 7. John 11. 42. Ps. 99. 15. 2 Thes. 3. 1.

[a] Ch. 39. 30. Lev. 8. 9. Heb. 7. 26. 2 Cor. 5. 21. 1 Cor. 1. 30. Zech. 14. 20. Ps. 93. 5. Ezek. 43. 12.

[†] It was a kind of crown made of rolled linen, somewhat in the form of a grenadier's cap.

[b] Lev. 10. 17. Num. 18. 1. Is. 64. 6. & 53. 6, 11, 12. John 1. 29. 2 Cor. 5. 21. 1 Pet. 2. 24. & 3. 18. Eph. 1. 6, 7. 1 John 1. 7. & 2. 1, 2.

[c] See ver. 4, 6, 8, 31, 37. ch. 39. 2, 18, 41. Heb. 7. 26. John 1. 14. Rev. 19. 8. Is. 61. 10. Ps. 132. 9, 16.

[d] Ezek. 21. 26. 1 Cor. 4. 20, 21. 2 Cor. 10. 4, 6.

[e] Is. 11. 5. & 22. 21. Eph. 6. 14. 1 Pet. 1. 13.

[f] Ch. 29. 27—29. Lev. 8. 12. Is. 61. 10. Ps. 132. 9. 2 Cor. 5. 21. 1 Cor. 1. 30.

[g] Ch. 29. 7. & 30. 25, 30. & 40. 13. Lev. 10. 7. Is. 61. 1. John 3. 34. 1 John 2. 20, 27. 2 Cor. 1. 21, 22.

[‡] Heb. *fill their hand.*

[h] Ch. 39. 28. & 39. 28. Rev. 1. 13. & 15. Rom. 6. 21. & 13. 14.

[§] Heb. *flesh of their nakedness.*

[‖] 1 Cor. 1. 30. & 12. 23, 24. 2 Cor. 5. 21.

[§] Heb. *be.*

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REFLECTIONS UPON CHAP. XXVIII.—Come, my soul, is not the smell of my Redeemer's garments, his unspotted manhood, his mediatorial office, and his everlasting righteousness, as of a field which the Lord hath blessed! Are not these for glory and for beauty to himself and to his people! Is he not every way fitted to attract the admiration of angels and of men! every way qualified to atone for, to remember his people, and present them before God! Are not even the appearances and actions of his debased state calculated to promote his own and his Father's honour, and our everlasting happiness! Let me then behold and receive him as the Great High Priest of my profession; behold how, in his manhood, in his mediatorial office, and finished righteousness, he bears the names of all his chosen in all their diversified conditions, and supports and presents them before God! What sweet fruits, and joyful sounds, of gospel grace issue from his incarnation, righteousness, and intercession! In what a dignified manner hath he put away our sins that we die not! And, though in all things he must have the pre-eminence, let me, and all his children, be arrayed in our priestly robes of righteousness imputed, grace implanted, and of an holy conversation; and let me ever remember that it is death, eternal death, to all, but chiefly to ministers, if they attempt to serve God without putting on the Lord Jesus, as made of God to them righteousness, sanctification, and redemption.



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unto the altar to minister in the holy *place;* that they [k] bear not iniquity, and die. *It shall be* a statute [l] for ever unto him, and his seed after him.

A. M. 2513. B. C. 1491.

k Ps. 5. 5, 6. Hab. 1. 13. Mat. 22. 12, 13.

l Gen. 17. 7. ch. 12. 17.

## CHAPTER XXIX.

(1) *Consecration of the priests:* 1—35. (2) *Consecration of the altar:* 36, 37. (3) *The daily sacrifice:* 38—41. (4) *Promises of God's presence in his tabernacle:* 42—46.

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: [a] Take one young bullock and two rams without blemish,

2 And [b] unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring [c] unto the door of the tabernacle of the congregation, and shalt [d] wash them with water.

5 And thou shalt take the [e] garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod;

6 And thou shalt [f] put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the [g] anointing oil, and pour *it* upon his head, and anoint him.

8 [h] And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons,) and [*] put the bonnets on them; and the priest's office shall be theirs for a perpetual statute: and thou shalt [i] consecrate Aaron and his sons.

10 And thou shalt cause a [k] bullock to be brought before the tabernacle of the congregation; and [l] Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt [m] kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt [n] take of the blood of the bullock, and put *it* upon the [o] horns of the altar with thy finger, and pour all the blood beside [†] the bottom of the altar.

13 And [p] thou shalt take all the fat that covereth the inwards, and [†] the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

A. M. 2513. B. C. 1491.

a Lev. 8. 2—30. & 9. 2. & 14. 4—32. ch. 12. 5. Mal. 1. 13. Heb. 7. 26. 1 Pet. 1. 19. 2 Cor. 5. 21.

b Ch. 12. 8. Lev. 2. 1. & 6. 20. 1 Pet. 2. 22. John 3. 5. 1 Cor. 5. 7. 2 Cor. 1. 21, 22.

c Lev. 1. 3. 5. & 4. 4. & 8. 3—5. & 12. 6. Num. 8. 9—11.

d Lev. 8. 6. & 14. 9. xv. Num. 8. 7. Luke 1. 35. John 1. 14. Rev. 1. 5, 6. Heb. 9. 13, 14. & 10. Ep. Tit. 3. 5. Rev. 1. 5, 6.

e Ch. 28. 2—41. Lev. 8. 7—9. Jer. 23. 6. & 31. 22. Heb. 10. 5. Is. 62. 1, 2. 1 Tim. 2. 5.

f Ch. 28. 36—38. Lev. 8. 9. Heb. 1. 2. & 2. 5, 9. Phil. 2. 8—11. Ps. 21. 3, 4.

g Lev. 8. 12. ch. 30. 25. Is. 61. 1. & 11. 2. John 3. 34.

h Lev. 8. 13. ch. 28. 40—42. & 30. 27—29. 2 Cor. 5. 21. Rom. 5. 19. Is. 61. 10. Ps. 132. 9, 16.

* Heb. *bind.*

i Heb. *fill the hand of.* Ch. 28. 41. Heb. 10. 5. & 7. 28. Is. 61. 1. John 3. 34. Rev. 1. 5, 6. Lev. viii. ix. Num. viii. Zech. 13. 7. Ps. 80. 17.

k Lev. 4. 3, 4. & 8. 2, 14. Num. 8. 8—10.

l Lev. 1. 4. & 8. 14. Is. 53. 6—8. 2 Cor. 5. 21.

m Lev. 1. 5. & 4. 4, 15. & 16. 11. Num. 8. 11. Heb. 9. 14, 28. Mat. 20. 28. 1 Pet. 2. 24. & 3. 18.

n Lev. 8. 15. & 4. 7. & 16. 14. John 17. 19. Heb. 5. 8. & 2. 10.

o Ch. 27. 2. & 30. 2.

p Lev. 3. 3. & 4. 8—12. & 8. 16. Ps. 22. 14. John 19. 27. Mat. 26. 38.

† Or, *midriff.*

A. M. 2513. B. C. 1491.

q Lev. 4. 2, 11, 12, 21. & 16. 27. & 8. 17. Heb. 13. 11—13.

r Lev. 1. 3—13. & 8. 18. ver. 10. Gal. 4. 4, 5. Is. 53. 6. & 45. 24.

s See ver. 11, 12.

t Lev. 1. 5. 9, 13. 15. John 17. 19. Heb. 2. 18. & 4. 15. & 7. 25. & 9. 14.

* Or, upon.

u Lev. 1. 9, 13. Mat. 20. 28. Tit. 2. 14. 1 Pet. 2. 24. & 3. 18. Is. 53. 10. Eph. 5. 2.

x Ver. 3. Lev. 8. 22. & 3. 1—16.

y Ver. 10, 15. Lev. 1. 4, 5, 13. Mic. 6. 5. Eph. 2. 14, 15.

z Lev. 8. 23, 24. & 14. 14, 17, 28, 29. Heb. 9. 8. & 2. 10. 1 Thes. 5. 23. 1 Cor. 1. 30.

a Lev. 8. 30. ch. 30. 23—31. This purification by blood and oil, signifying the righteousness and blood of Christ, imparted that their whole man was dedicated to, and fitted for, the immediate service of God, Is. 11. 2—4. & 61. 1—3. John 3. 34. Ezek. 36. 26, 27.

b Heb. 9. 22. & 10. 29. John 17. 19.

c Lev. 8. 25, 26, 27. & 9. 14. ver. 2, 3.

d Heb. *shake to and fro,* ver. 26, 27. Lev. 7. 29. & 9. 22. & 10. 15. & 14. 12, 24. & 7. 30. & 23. 20. Num. 6, 20.

e Lev. 8. 28. & 1. 9, 13, 17. Is. 53. 4, 5. & 12. 21. Eph. 5. 2. Ps. 22. 15, 16.

f Lev. 8. 29. & 7. 14, 34. ver. 26. Ps. 26. 6.

14 [q] But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin-offering.

15 [r] Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And [s] thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and [t] wash the inwards of him and his legs, and put *them* unto his pieces, and [*] unto his head.

18 And thou shalt burn [u] the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take the [x] other ram; and Aaron and his sons shall [y] put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and [z] take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of [a] the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be [b] hallowed, and his garments, and his sons, and his sons' garments with him.

22 [c] Also thou shalt take of the ram the fat, and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration;

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt [d] wave them *for* a wave-offering before the LORD.

25 And thou shalt receive them of their hands, and [e] burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD; it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and [f] wave it *for* a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the

CHAP. XXIX. Ver. 1, 2, 4. Their oblations signified, that they and their services should be holy, gracious, and excellent. Their washing signified justification and regeneration by the blood and Spirit of Christ.——Ver. 7. The common priests were, at least at first, anointed by sprinkling; but the high priest had oil poured out plentifully upon his head; Ps. cxxxiii. 3.——Ver. 12. The brazen altar was thus solemnly sanctified, that it might sanctify the offerings of the people.——Ver. 19. This was a kind of *peace-offering*, to thank God for calling them to the office, and to solicit his assistance in the discharge of it.

REFLECTIONS UPON CHAP. XXIX.—Through these dark shadows of good things to come, these washings, arrayings, oblations, and unctions, I look to Jesus and his ransomed offspring. I see his solemn call to his work, and theirs to their station. The infinite purity of his Godhead, the perfect holiness of his manhood; the complete humanity which he assumed; the extensive office which he undertook; the humble obedience which he fulfilled; the unbounded influences of the Holy Ghost which he received; fully qualified him to offer himself in his death, and to make continual intercession for us. Predestinated before the foundation of the world,



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wave-offering, and the shoulder of the [s] heave-offering which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons.

28 [h] And it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it *is* an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 And [i] the holy garments of Aaron shall be his son's after him, to be [k] anointed therein, and to be consecrated in them.

30 *And* [*] that son that is priest in his stead shall put them on [l] seven days, when he cometh into the tabernacle of the congregation, to minister in the holy *place*.

31 And thou [m] shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall [n] eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a [o] stranger shall not eat *thereof*, because they *are* holy.

34 And [p] if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: [q] seven days shalt thou consecrate them.

36 And thou shalt [r] offer every day a bullock *for* a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt [s] anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar [t] most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar: [u] two lambs of the first year, day by day, continually.[†]

39 The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer [x] at even:

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[g] Lev. 7. 30—32. Num. 15. 19, 20. & 18. 19, 26—28, 32. & 31. 29, 41. Deut. 12. 6. & 18. 3.

[h] Lev. 7. 30—34, see ver. 27.

[i] Ver. 5, 6. ch. 28. 2—39. & 29. 1—38. Lev. 8. 7. & 10. 24.

[k] Ch. 29. 36. & 40. 15. Num. 18. 8. & 35. 25. & 2[1], 28. Heb. 2. 10, 2 Cor. 1. 21.

[*] Heb. *his son's.*

[l] Num. 20. 28. Heb. 7. 25. John 8. 29. Phil. 2. 8. Luke 1. 74, 75.

[m] Lev. 8. 31. & 10. 13—15. & 24. 9.

[n] Lev. 8. 31. & 7. 15, 16. Mat. 12. 4. John 4. 34. & 6. 56—57. Gal. 2. 20.

[o] One not of the priests' stock, Num. 1. 51. & 3. 10, 38. & 16. 40. & 18. 4, 7.

[p] Ch. 12. 10. & 16. 19. Lev. 7. 16, 19.

[q] See ver. 30, 37. Lev. 8. 33.

[r] Ch. 40. 12. Lev. 8. 33, 34. Ezek. 43. 25. & 45. 18. John 17. 19. Heb. 2. 10. & 9. 14.

[s] Ch. 30. 29. & 40. 10.

[t] Mat. 23. 19. Hag. 2. 13. ch. 30. 29. Heb. 7. 26. & 10. 10, 14. & 9. 14. 1 Cor. 1. 30.

[u] Ver. 42. Num. 28. 3—6, 10, 15, 23, 24, 31. & 29. 11, 16, 19, 22, 25, 31, 34, 38. Dan. 9. 27. & 12. 11.

[†] The *morning* and *evening*, in every well regulated family, afford such relaxation from business, as to mark the ordinary hours of united prayer. The day and the night are faithful in their courses, (Gen. 8. 22.) should not Christian families remember their stated hours of prayer?—Ed.

[x] Ch. 12. 6. 1 Pet. 1. 20. Heb. 9. 26.

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[*] The annexing of *meat-offering* and *drink-offering* imported that Christ's oblation of himself for us brings not only redemption, but a fulness of spiritual provision and comforts.

[y] Ch. 16. 36. Num. 28. 5. & 5. 5. John 6 55, 56.

[†] *A tenth deal*, about three quarts, wine measure.—Ed.

[z] Num. 15. 5. John 6. 55.

[‡] *An hin*, about five quarts.—Ed.

[a] Ch. 30. 8. Dan. 8. 11. & 9. 21. & 12. 11. Heb. 13. 8. & 10. 10, 14. Gal. 2. 20.

[b] Ch. 25. 22. & 30. 36. & 40. 34. Lev. 1. 1. Num. 17. 4. 2 Cor. 5. 19. Eph. 2. 18. & 3. 12.

[§] Or, *Israel.*

[c] Ch. 40. 34—38. Num. 9. 15—22. 1 Kin. 8. 10. Is. 6. 1, 3. & 60. 3.

[d] John 10. 36. Jude 1. Rev. 1. 5, 6. Lev. 20. 8. 1 Thes. 5. 23.

[e] Lev. 26. 12. 2 Cor. 5. 19. & 6. 16. ch. 25. 8. Ps. 78. 69. Rev. 21. 3. Zec. 2. 10. & 13. 9. John 14. 21—24.

[f] See ch. 6. 7. & 16. 12. Ezek. 28. 26. & 33. 29. & 34. 27. & 36. 28. & 39. 28.

[g] Ch. 20. 2. Ps. 50. 7. & 81. 10. Jer. 30. 22. & 31. 33. & 32. 7. & 32. 38. Zech. 13. 9.

40 [*] And with the one lamb a [y] tenth-deal[†] of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* [z] a drink-offering.[‡]

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a [a] continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD; [b] where I will meet you, to speak there unto thee.

43 ¶ And there I will meet with the children of Israel, and [§] *the tabernacle* shall be sanctified [c] by my glory.

44 And [d] I will sanctify the tabernacle of the congregation, and the altar; I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 [e] And I will dwell among the children of Israel, and will be their God.

46 [f] And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: [g] I *am* the LORD their God.

## CHAPTER XXX.

(1) *The altar of incense:* 1—10. (2) *The ransom money for the use of the tabernacle:* 11—16. (3) *The laver for the priests to wash in:* 17—21. (4) *The anointing oil:* 22—33. (5) *The incense and perfume:* 34—38.

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AND thou shalt make [a] an altar to burn incense upon; *of* [b] shittim-wood shalt thou make it.

2 A [*] cubit *shall be* the length thereof, and a cubit the breadth thereof, (four-square shall it be,) and two cubits *shall be* the height thereof; the horns thereof *shall be* of the same.

3 And thou shalt overlay [c] it with pure gold, the [†] top thereof, and the [‡] sides thereof round about, and the horns thereof: and thou shalt make unto it a [d] crown of gold round about.

4 And [e] two golden rings shalt thou make to it under the crown of it, by the two [§] corners thereof; upon the two sides of it shalt thou make *it:* and they shall be for places for the staves to [f] bear it withal.

5 And thou shalt make the [g] staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it [h] before the vail that *is* by the ark of the testimony, before [i] the mercy-seat that *is* over the testimony, where I will meet with thee.

[a] Ch. 37. 25—28. & 40. 5. 1 Kin. 7. 48. ver. 10. Lev. 4. 7, 18. Rev. 8. 3. Ps. 141. 2. John 16. 23. 2 Chr. 30. 27.

[b] Is. 41. 19. Num. 25. 1. ch. 25. 3, 10, 23. & 27. 1. & 30. 1.

[*] *I. e.* near twenty-two inches.

[c] Ch. 25. 11, 24. Heb. 4. 14. Col. 2. 9. Rev. 8. 3.

[†] Heb. *roof.*

[‡] Heb. *walls*

[d] Or, *cornice*, Heb. 2. 6, 9. Ps. 21. 3. & Rev. 19. 12.

[e] Ch. 25. 12, 26. & 27. 4. Acts 9. 15. Eph. 3. 8. Rom. 15. 19. 2 Thes. 3. 1.

[§] Heb. *ribs.*

[f] Acts 9. 15. Eph. 3. 8. 2 Thes. 3. 1.

[g] Ch. 25. 13, 27. & 27. 6.

[h] Ch. 26. 33. & 40. 5, 26. ver. 36.

[i] Ch. 25. 17, 21, 22.

promised and typified at the fall, and manifested in the evening and end of the world, to put away sin by the sacrifice of himself, he is the daily, the continued salvation, provision, and comfort, of our souls; and, as reconciled in him, God dwells with and blesses us with all spiritual blessings.—Let none then approach to the sacred ministry without being washed in Jesus' blood, regenerated by his Spirit, endowed with his gifts and graces, and, at the same time, using due care and deliberation to prepare for their awful work. In the exercise of that ministry, let them daily exhibit Jesus as the atonement, food, and consolation of sinners; so shall God be present in his ordinances and bless the attenders.—Let every Christian likewise, as a redeemed priest unto God, always improve Jesus, as made of God unto him wisdom, righteousness, sanctification, and redemption; that being purged in his atoning blood, clothed with his imputed righteousness, and endowed with his Spirit, he may daily live by faith on the Son of God, and offer up the spiritual sacrifices of prayer, praise, and good works; nay, his whole self, as acceptable to God through him; and let him constantly hold fellowship with a sanctifying God as his God, and his ALL in ALL.



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7 And Aaron shall burn thereon [k] sweet incense every morning: when he [l] dresseth the lamps, he shall burn incense upon it.

8 And when Aaron [*] [†] lighteth the lamps at even, he shall burn incense upon it; [m] a perpetual [‡] incense before the LORD, throughout your generations.

9 Ye shall offer [n] no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall [o] make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 [p] When thou takest the sum of the children of Israel, after [§] their number, then shall they give every man a [q] ransom for his soul unto the LORD, when thou numberest them; that there be no plague among [r] them when *thou* numberest them.

13 This they shall give, every one that passeth among them that are [s] numbered, half a shekel, after the shekel of the sanctuary: (a shekel [‖] *is* twenty [*] gerahs:) an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 [t] The rich [†] shall not give more, and the poor shall not [‡] give less, than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for [u] the service of the tabernacle of the congregation; that it may be a [x] memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make [y] a laver *of* brass, [§] and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein:

19 For Aaron and his sons shall [z] wash their hands and their feet thereat.

20 [a] When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

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[k] Heb. *incense of spices*, Luke 1. 9. Rev. 5. 8. Ps. 141. 2. Jam. 5. 16. John 15. 22.

1 Ch. 27. 11. Lev. 24. 3, 4. Num. 8. 2, 3. 1 Sam. 3. 3.

[*] Or, *setteth up.*

[†] Heb. *causeth to ascend.*

[m] Heb. 7. 25. Rom. 8. 34. 1 Thes. 5. 17.

[‡] The altar of *incense*, for burning perfumes, represents that *name* of Christ in which believers offer up all their prayers, (John 14. 13. Rev. 8. 3.) or their prayers rendered acceptable by that name, (Rev. 5. 8.) The altar of *burnt-offering* in the *holy place*, or *outward* apartment, represents the sacrifice of our outward bodies, (Rom. 12. 1.) The altar of *incense* in the *most holy place*, represents the gratitude and thanksgivings of the inward spirit, Ps. 141. 2. Heb. 13. 15.—Ed.

[n] Ver. 34—38. Lev. 1. 11. Gal. 1. 8, 9.

[o] Lev. 16. 18, 20, 30. & 23. 27. Num. 29. 7. Rom. 3. 24. Heb. 1. 3. & 9. 12, 24, 28.

[p] Ch. 38. 25, 26. Num. 1. xxvi. & 31. 50.

[§] Heb. *them that are to be numbered.*

[q] Ver. 12. 2 Kin. 11. 16. 2 Chr. 24. 6. 1 Tim. 2. 6. Mat. 20. 28.

[r] 2 Sam. 24. 9, 15. 1 Chr. 21. 1—15. & 27. 24.

[s] Gen. 25. 15. 1 Chr. 23. 23. Mat. 17. 24. Lev. 27. 25. Num. 3. 47. Ezek. 45. 10, 12.

[‖] A shekel is twenty-seven pence three farthings.

[*] *The gerah* was about three halfpence. The half-shekel about fourteen pence, British money.—Ed.

[t] Job 34. 19. Gal. 2. 6. Col. 3. 11.

[†] Heb. *multiply.*

[‡] Heb. *diminish.*

[u] Ch. 38. 27, 28.

[x] Ch. 28. 12. 29. & 30. 7. Lev. 2. 2, 16. & 5. 12. & 6. 15. & 24. 7. Num. 10. 10. & 31. 54. Zech. 6. 14.

[y] Ch. 38. 8. 1 Kin. 7. 23—39. 2 Chr. 4. 2—6, 14. Ezek. 47. 1. 1 John 1. 7. Rev. 22. 25, 26.

[§] The form of the *laver* is not given. The expression *his foot, to wash withal*, suggests the probability, that the *laver* was a high vessel or cistern, from which the water could be let out by pipes and valves, and that the *foot* was a *lower wider basin* in and above which *the laver* stood, and into which the water fell, so that the priests could wash in the descending stream. This opinion is countenanced by the fact, that the orientals, till this day, dislike to wash in a basin, but prefer either a natural or artificial falling stream. This exhaustible *laver* in which the priests must be washed, "that they die not," represents the inexhaustible *fountain*, opened "for sin and for uncleanness," Zech. 13. 1. The washing of the hands and feet, represents the completeness of regeneration, (John 13. 10. 2 Cor. 5. 17.)—Ed.

[z] Rev. 4. 6. & 15. 2. & 1. 5. Ps. 23. 6. Tit. 3. 5. John 13. 8, 10. Heb. 10. 22. Is. 32. 14, 15.

[a] Lev. 10. 1, 2. ch. 19. 15. Heb. 12. 28, 29. Ps. 89. 7. Eccl. 5. 1. see ver. 19.

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B. C. 1491.

[b] While the ceremonial dispensation lasts, ch. 12. 14, 17. & 27. 21. & 28. 43. Lev. 6. 18. & 7. 34, 36. & 10. 9, 15. & 16. 31. & 17. 7. & 23. 14, 21, 31, 41. Num. 18. 11, 19, 23. & 10. 10.

[c] Ps. 45. 8. Song 1. 13. & 4. 14. Ezek. 27. 19, 22.

[*] Near sixteen pounds avoirdupois.

[d] Ch. 29. 40. Lev. 19. 36. & 23. 13. Num. 15. 4—6, 9. & 28. 14. Ezek. 4. 11. & 45. 24. & 46. 5, 7, 11, 14. about six pints.

[e] Or, *perfumer*, 1 Chr. 9. 30.

[f] 1 John 2. 20, 27. Mat. 25. 4. Rom. 8. 9.

[g] Lev. 8. 10. Num. 7. 10. Is. 61. 1. John 3. 34. Acts 10. 38. Ps. 45. 7. & Song 3. 6. 2 Cor. 1. 21, 22. Zech. 13. 10. Ezek. 36. 27. John 14. 26. & 15. 26. & 16. 8—14.

[h] Ch. 29. 37. Hag. 2. 13. Heb. 9. 14. Mat. 7. 6.

[i] Ch. 40. 15. & 29. 7, &c. Lev. 4. 3, 5, 16. & 8. 12, 30. & 16. 32. & 21. 10. Is. 11. 2, 3. & 61. 1. John 3. 34. Ezek. 28. 27. Ps. 45. 7. Song 3. 6. 2 Cor. 1. 21, 22. see ver. 25.

[k] Lev. 21. 10. Mat. 7. 6. Jude 19.

[l] Ver. 23, 27, 29. 1 Kin. 12. 31—33. Mat. 15. 9. 2 Tim. 3. 5.

[m] Not a priest, Lev. 22. 10, 12, 13. Num. 1. 51. & 3. 10. & 18. 4, 7.

[n] See ver. 33. Gen. 17. 14. Job 34. 19, 20.

[o] Ch. 25. 6. & 27. 20. Song 8. 6. Rev. 4. 5. Heb. 7. 25.

[†] The perfumed anointing oil was *poured* (ver. 32.) on the tabernacle and its sacred contents, and upon Aaron and his sons, as the act, means, and witness of their being sanctified. That is separated from common use and service, and set apart to God. Oil was poured, at their inauguration, upon prophets, priests, and kings, or judges. It represents the Spirit of God, which alone qualifies for the effectual discharge of any duty. Thus it is said "The *Spirit* of the Lord is upon me; because the Lord hath *anointed* me," (Is. 61. 1.) It was neither to be *imitated* nor put upon a *stranger*. From which we learn, that believers must follow God's word and spirit, not their own imagination, and that they must acknowledge none but Christ as their Prophet, Priest, and King,(John 16. 8.) —Ed.

[‡] Heb. *called.*

[p] Lev. 16. 12. Heb. 5. 7. Hos. 5. 15. Ps. 51. 17.

[q] Ver. 6.

[r] Ch. 25. 22. & 29. 37, 42. Lev. 1. 1. & 16. 2. 2 Cor. 5. 19.

21 So they shall wash their hands and their feet, that they die not; and it shall be a statute [b] for ever to them, *even* to him and to his seed, throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto thee [*] principal spices, of pure myrrh [*] five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive an [d] hin.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the [e] apothecary: it shall be an [f] holy anointing oil.

26 And thou shalt [g] anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: [h] whatsoever toucheth them shall be holy.

30 And thou shalt [i] anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's [k] flesh shall it not be poured; [l] neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a [m] stranger, [n] shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices, with pure frankincense; of each shall there be a like *weight*.

35 And thou shalt make it a [o] perfume, a confection after the art of the apothecary, [‡] tempered together, pure *and* holy.

36 And thou shalt [p] beat *some* of it very small, and put of it [q] before the testimony in the tabernacle of the congregation, where [r] I will meet with thee: it shall be unto you most holy.

REFLECTIONS UPON CHAP. XXX.—In this golden altar surely I discern Jesus, the God-man, crowned with glory and honour, and set down at the right hand of the Majesty on high, as the great Intercessor for his people, and the mean of the acceptance of all their prayers, praises, and religious services! In this ransom-money was not Jesus prefigured as giving himself equally for every one of his numbered, his chosen people, that no plague may be found among them? In this laver was not Jesus typified as the fountain opened for sin and for uncleanness, in which all his people and ministers ought to wash their conscience and heart before and after every approach to God! In this sacred oil, I behold the Holy Ghost in his precious and manifold, but well-connected, gifts and graces, with which Jesus, his people, his ordinances, and none else are anointed of God! In this sacred incense I discern the precious and acceptable intercessions of my Redeemer, together with the cordial prayers, praises, and services of his people! Let me then, by faith, depend on his advocacy, since he presents his infinite merits before God,



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37 And *as for* the perfume which thou shalt make, [s]ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even [t]be cut off from his people.

A. M. 2513. B. C. 1491.

[s] Ver. 32, 33.

[t] Gen. 17. 14. ch. 31. 14. Lev. 7. 20—27. & 17. 4, 9. & 19. 8. & 23. 29. & xviii. xx. Num. 15. 30, 31. & 19. 13, 20.

## CHAPTER XXXI.

(1) *God appoints particular workmen to be employed in the erection of his tabernacle:* 1—11. (2) *The law of the sabbath:* 12—17. (3) *After forty days' conference, he dismisses Moses, with the two tables of the law:* 18.

AND the LORD spake unto Moses, saying,

2 See, I have [a]called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

3 And I have [b]filled him with the spirit of God, in wisdom, and in understanding, and in nowledge, and in all manner of workmanship,

4 To [c]devise cunning works, to work in gold, and in silver, and in brass,

5 And in [d]cutting of stones to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given [e]with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are [f]wise-hearted I have put wisdom, that they may make [g]all that I have commanded thee;

7 The [h]tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that *is* thereupon, and all the [i]furniture of the tabernacle,

8 And the [j]table and his furniture, and the pure candlestick with all his furniture, and the altar of incense;

9 And the [k]altar of burnt-offering with all his furniture; and the laver and his foot;

10 And the [l]clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office;

11 And [m]the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily [n]my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 [o]Ye shall keep the sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be [p]cut off from among his people.

15 [q]Six days may work be done; but in the seventh *is* the sabbath of rest, [r]holy to the LORD: whosoever doeth *any* work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* [s]a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for [t]*in* six days the LORD made heaven and earth, and on the seventh day he rested, and was [u]refreshed.

18 ¶ And he gave unto Moses, when he had made an [x]end of communing with him upon mount Sinai, [y]two tables of testimony, tables of stone, written with the [z]finger of God.

A. M. 2513. B. C. 1491.

[a] 1 Chr. 2. 20. ch. 35. 30. Mat. 9. 36. Heb. 5. 4, 5.

[b] Is. 28. 26. & 11. 2, 3. & 61. 1. 1 Cor. 12. 4—11. Acts 2. 4. Eph. 4. 8, 9.

[c] Ch. 26. 36. 1 Kin. 7. 14.

[d] Ch. 28. 11. & 39. 33.

[e] Ch. 4. 14, 15. & 6. 26. Ezra 8. 1, 2. Mat. 10. 2, 3. Luke 10. 1. Acts 13. 2. Heb. 4. 9.

[f] Ch. 28. 10. & 36. 1. ver. 6.

[g] To Egypt Israel went down shepherds, they came up expert artisans, "in all manner of workmanship." This attainment is justly attributed to the *spirit of God*, but we are not to overlook the means—even centuries of slavery—by which this great national change of habit was accomplished. But it is most important to observe these artisans were godly men, full of wisdom, understanding, and knowledge, knowing Christ, the wisdom of God, as set forth in the types of the law, and feeling the power of his spirit, as purifying their hearts.—Ed.

[h] Ch. xxv—xxxi. xxxv—xl. ver. 7—11. ch. 25. 10—19. & 26. 30—49. & 40. 3—38, 17—33. Num. 3. 25, 31, 36, 37. & iv.

[i] Ch. 35. 11, 12. & 39. 33—36. & 40. 2, 5, 17—21. & 27. 8—19. & 25. 10—22. & xxxvi—xxxix. xxvi. Num. 3. 25—37.

† Heb. *vessels*

[j] Ch. 25. 23—40. & 26. 1—10. & 37. 10—29. & 25. 12—15. & 26. 26—30. & 40. 2, 4, 22—27. Num. 3. 31.

[k] Ch. 27. 1—8. & 30. 17—21. & 38. 1—8. & 26. 16. & 29. 30. & 40. 6, 7, 29, 30. Num. 3. 31. & 4. 13.

[l] Ch. xxviii. xxxix. Num. 4. 6. ch. 35. 19. & 39. 41. & 40. 13, 14. Lev. 8. 7—9, 13.

[m] Ch. 30. 25—29, 34—38. & 35. 15. & 39. 38. & 27. 9. Lev. 8. 10—12.

[n] Ver. 14—17. ch. 20. 8, 10. & 23. 11—17. Ezek. 20. 12, 20. Deut. 5. 15. Lev. 19. 3, 30. & 26. 2. xxiii. xxv. Num. xxviii.

A.M. 2513. B. C. 1491.

[o] Ver. 13. ch. 20. 8. & 35. 2. Is. 56. 2—6. & 58. 13. Deut. 5. 12. 14. Ezek. 20. 12. Num. 15. 32—36. Neh. 9. 14.

[p] Ch. 30. 33.

[q] Gen. 21. 2. ch. 16. 23. & 20. 9—11.

[r] Heb. *holiness*, ch. 28. 36.

[s] Gen. 17. 7, 16, 11, 13. ch. 12. 14, 17.

[t] See Gen. 1. 1—31. & 2. 1, 2. ch. 20. 11. & 23. 12. Heb. 4. 10.

[u] Took pleasure and delight in viewing his works. Ps. 104. 31. Gen. 1. 31.

[x] Deut. 9. 9, 11. ch. 24. 18.

[y] Ch. 25. 21. & 24. 12. & 32. 15. & 34. 1, 4. Deut. 5. 22. & 9. 10. Ezek. 11. 19. 2 Cor. 3. 3.

[z] Ch. 8. 19. & 32. 16. Jer. 31. 33. 2 Cor. 3. 7, 8.

## CHAPTER XXXII.

(1) *The people worship a golden calf:* 1—6. (2) *God threatens utterly to destroy them, but Moses intercedes for them:* 7—14. (3) *Returned from the mount, he observes their crime, and breaks the tables of the law which he had brought with him, and burns their idol calf:* 15—20. (4) *After examining Aaron, he orders the ringleaders in guilt to be slain by the faithful Levites,* 21—29. (5) *Upon Moses' further intercession, God grants the Hebrews a reprieve, but denounces future judgment:* 30—35.

A. M. 2513. B. C. 1491.

AND when the [a]people saw that Moses [b]delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [c]Up, make us gods which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off [d]the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And [e]all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 [f]And he received *them* at their hand; and fashioned it with a graving tool, after he had made it a molten [g]calf: and they said, These

[a] Most of them, ver. 3, 25. 1 Cor. 10. 7.

[b] Ch. 24. 18. Mat. 24. 48

[c] Acts 7. 40. Is. 46. 5, 7. & 44. 9—20. & 46. 1, 2, 6, 7. Jer. 10. 3, 4, 9, 11, 13. Ezek. 20. 7, 8. ch. 20. 3, 4. They wanted a visible representation of God; and it was made in the form of a calf or ox, in imitation of the Egyptians, who for many ages worshipped one of these animals for a deity.

[d] Ch. 12. 35, 36. Ezek. 16. 11, 12, 17.

[e] Is. 46. 6. Hos. 2. 8. Ezek. 16. 17.

[f] 1 Kin. 12. 28. Ps. 106. 19—21. Neh. 9. 16. Rom. 1. 23. Ezek. 20. 8. Acts 7. 41. Amos 5. 25.

[g] The calf was intended not as a deity but as a representation of JEHOVAH.

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answerable to the circumstances of every particular member of his mystical body! Let all the Israel of God rest and rejoice in him as the *redemption-price* to the justice of God, while we daily wash in the fountain of his blood and Spirit, till we be without spot or wrinkle, or any such thing: and let the genuine spirit and grace of Christ dwell in us, and not the counterfeit appearance; for dreadful is the hazard of turning his grace into licentiousness, pretending the possession of the Spirit, or counterfeiting the work of God!

CHAP. XXXI. Ver. 15. Notwithstanding the work of the tabernacle was holy, and to be speedily and diligently done, yet nothing of it must be done on the sabbath-day.—The sabbath was a sign of God's acknowledging them for his people; and their observation of it was a sign of their acknowledging him for their God, Creator, Redeemer, and Sanctifier. —Ver. 18. The stony matter of these tables marked the perpetual obligation of the moral law, and the hardness of men's hearts, in which the Spirit of God alone can write it.

REFLECTIONS UPON CHAP. XXXI.—Nothing, even of natural excellency, but cometh from God. How easily and completely he can furnish his instruments for whatever service he calls them to; and therefore, with courage and comfort, may such, as have once his call, venture on the hardest work! But commonly we may observe, for the honour of Christ, who needed no assistant, and especially for the comfort of his servants, God sends forth his noted agents by *twos!* Great is the danger of sabbath-profanation: and yet how much are men disposed to it, especially if they can pretend the sacredness or the necessity of their work as an excuse! What exalted account God makes of Jesus Christ and his church. He, who spent but six days in creating a world, spends forty in prescribing a typical representation of those. But the most remarkable visits of God to men upon earth quickly come to an end; though he wisely frames every thing about his ordinances so as that it may be instructive and comforting. In these typical architects I may therefore behold Jesus, called of God to finish a work of redemption, and rear up a gospel-church—Jesus, qualified of God, by the unmeasured unction of the spirit of wisdom and understanding, the spirit of counsel and might, to fulfil the arduous task, and actually completing his design, to his own glory and the salvation of his people.

CHAP. XXXII. Ver. 9. *Stiff-necked* signifies stubborn and disobedient, like unruly or unbroken bullocks, that will not submit their neck to the yoke.—Ver.



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*be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, [e] he built an altar before it; and Aaron made proclamation, and said, [h] To-morrow *is* a feast to the LORD.*

6 And [i] they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, [k] Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves:*

8 [l] They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, [m] I have seen this people, and, behold, it *is* a stiff-necked people:

10 Now therefore [n] let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 ¶ [o] And Moses besought [†] the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 [p] Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and [q] repent of this evil against thy people.

13 [r] Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, [s] and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD [t] repented of the evil which he thought to do unto his people.[‡]

15 ¶ And Moses turned, and [u] went down from the mount, and the two tables of [x] the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

A. M. 2513. B. C. 1491.

e See ch. 17. 15. & 24. 4. & 20. 24, 25.

h Eccl. 8. 11. Prov. 4. 16.

* The ordinary excuse of all idolaters, who seldom or never admit that they worship the *idol*, but *God* through the idol.—Ed.

i Acts 7. 41. Lev. 17. 7. 1 Cor. 10. 7. ver. 18, 19.

k Deut. 9. 8, 12. & 32. 5. Gen. 6. 11—13. ch. 33. 1. God, as it were, renounces *his* relation to them, and calls them *Moses'* people, to prompt him to the greater solicitude for their preservation and welfare.

l Ps. 106. 13. ch. 19. 8. & 24. 7. ver. 4. 1 Kin. 12. 28. with ch. 20. 3, 4.

m Ch. 33. 3. & 34. 9. Deut. 9. 6, 13. & 10. 16. & 31. 27. Prov. 29. 1. Is. 48. 4. Jer. 7. 26. & 19. Ezek. 20. 45, 46. Neh. 9. 17, 29. Acts 7. 51. Hos. 4. 16. Jer. 5. 3, 5.

n Gen. 32. 26. Num. 14. 11, 12. Ezek. 22. 30. Jer. 7. 16. & 11. 14. Deut. 9. 14. & 32. 21—24. Mat. 3. 9, 10.

o Ps. 10. 1. & 44. 24. & 106. 23. Deut. 9. 18, 25, 26, 29. Gen. 18. 23—32. Is. 64. 12.

† Heb. *the face of the LORD.*

p Num. 14. 13—16. Josh. 7. 9. Deut. 9. 28. & 32. 27.

q Ver. 14. Gen. 6. 6. Ps. 90. 13. & 135. 14. & 106. 44, 45. Deut. 32. 36.

r Deut. 9. 27, 29. Gen. 12. 7. & 13. 15. & 17. 4—6. & 18. 18. & 15. 7. & 26. 4. & 22. 16—18. & 28. 13, 14. & 46. 3. 10. & 48. 3, 4.

s See Gen. 12. 7. & 13. 15, 17. & 15. 18—21. & 17. 8. ch. 3. 8.

t Ps. 106. 44, 45. & 78. 38. Jonah 3. 10. ver. 12, 28.

‡ God, trying Moses in his office of mediator, as he tried Abraham in his relation of father, had said, (ver. 10,) "let me alone, that I may consume them," as truly their sin deserved. Moses, faithful to his office of mediator, does not "let God alone," but intercedes for them, as Christ does for sinners. God therefore "repented" of the evil which he thought to do, that is, changed not his mind, for God is not a man that he should change, (1 Sam. 15. 29,) but changed his *relative* decision, his decision *without a mediator*, to his decision *having a mediator.*—Ed.

u Ch. 24. 18. Deut. 9. 15.

x The moral law, ch. 16. 34. & 25. 21. & 30. 6. 26. & 31. 18. & 34. 28. Ps. 78. 5. Is. 8. 16, 20.

A. M. 2513. B. C. 1491.

y Ch. 31. 18. & 34. 1. Deut. 5. 10. & 10. 2, 4. 2 Cor. 3. 3, 7.

z Ch. 17. 9. & 24. 13.

* Heb. *weakness.*

a Ver. 6, 19. 1 Cor. 10. 7.

† There is a characteristic evidence of historic verity in the different opinions of Joshua and Moses. Joshua, the warrior, hears the voice of war; Moses, the religious legislator, hears the voice of singing.—Ko.

b Deut. 9. 16. Ps. 139. 53, 158.

c Eph. 4. 26. Num. 12. 3. Mark 3. 5. Deut. 9. 17. Ps. 69. 2. & 119. 139. Ezra 9. 3. Zech. 11. 10.

‡ Not out of anger, but grief; and by the divine direction, as the sign of a violated covenant.—Ko.

d Deut. 9. 21. & 7. 5, 25. Prov. 14. 14. ver. 34. Jer. 2. 17, 19. & 4. 18. & 5. 25.

§ How Moses could *burn* gold, has been a chemical question, puzzling to commentators. The most probable solution is, that the calf, like the contents of the tabernacle, was wood, *overlaid with gold.* The wood was therefore *burned*, and the gold plates *ground to powder* which, commingled with the charcoal, was strewed on the water which the people were required to drink. What a rebuke to idolatry!—Ko.

e 1 Sam. 15. 24. 1 John 5. 19. Prov. 4. 16. Ps. 36. 4. Jer. 17. 9. Acts 7. 40.

f Ver. 1—4, 8.

g Col. 3. 9. Zech. 8. 16. Gen. 3. 12, 13. see ver. 3, 4.

‖ Aaron is not telling a falsehood to excuse his fault, but abbreviating the narrative to spare the waste of time. He cast the gold into the fire, and there came out (of the mould) the calf.—Ko.

h Ch. 33. 4, 5. Gen. 3. 10. 2 Chr. 28. 19. Rev. 3. 18. & 16. 15.

i Rom. 2. 23, 24. & 6. 21.

* Heb. *those that rose up against them.*

k 2 Kin. 9. 32.

l Many, Deut. 9. 20. & 33. 9, 9. Mal. 2. 5, 6.

m Deut. 33. 9. & 13. 6—9. ver. 29. Num. 25. 5.

n Ringleaders in sin, ver. 35.

† Or, *And Moses said, consecrate yourselves to-day to the LORD, because every man hath been against his son, and against his brother, &c.*

‡ Heb. *fill your hands.*

o 1 Sam. 15. 22. Deut. 13. 6—9. & 33. 9, 10. Prov. 21. 3. Zech. 13. 3.

16 And the [y] tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when [z] Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for * being overcome; *but* the [a] noise of *them that* sing do I hear.†

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that [b] he saw the calf, and the dancing; and Moses' [c] anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.‡

20 [d] And he took the calf which they had made, and burnt *it* in the fire,§ and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it.*

21 ¶ And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they * *are set* on mischief.

23 [f] For they said unto me, Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and ‖ there came out this calf.[g]

25 ¶ And when Moses saw that the people *were* [h] naked, (for Aaron had made them naked unto *their* [i] shame among * their enemies,)

26 Then Moses stood in the gate of the camp, and said, [k] Who *is* on the LORD's side? *let him come* unto me. And [l] all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man [m] his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand [n] men.

29 † For Moses had said, ‡ [o] Consecrate your-

19. Moses brake the tables, not in rage, but in holy zeal, to mark that their sin might justly provoke God to give up his covenant-relation to them, and deprive them of his precious laws.——Ver. 25. They were deprived of their innocency, and of the favour and protection of their God, exposed to danger, and stained with the reproach of inconstancy among their enemies.——Ver. 29. This holy service, for the Lord's honour, prepared them for their sacred office.——Ver. 32. God hath his *book* of unfailing remembrance; Rev. xx. 12; his book of special providential care and regard; Ps. lvi. 8. and cxxxix. 16. and lxix. 28. and lxxxvii. 6; and his book of unalterable election to everlasting life; Dan. xii. 1. Luke x. 20. Phil. iv. 3. Rev. iii. 5. and xiii. 8. and xx. 12.—Moses does not here wish that he might be reprobated, accursed or damned, rather than his people should perish; but refuses to survive them, or to have his seed raised up in their stead.

REFLECTIONS UPON CHAP. XXXII.—It is highly necessary that magistrates and ministers should attend to their charges closely, lest their absence occasion mischief: for those, who reckon God's counsels slow, readily rush headlong into ruin by their own; and most men are much readier to serve the devil than God, and to sacrifice one lust, pride itself not excepted, for the promotion of another still more sottish and absurd. Yea, even after the most solemn transactions with God, men quickly and fearfully stumble into sin; and the choicest saints are too apt to follow a multitude to do evil. But surely it is highly shameful when professed Christians imitate these idolaters in their mad revelling and mirth! All our wickedness is obvious and odious before God. And let professors of the true religion beware how they so corrupt themselves, lest God be ashamed to acknowledge them as his people! What a mercy is it for a guilty nation when they have powerful



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selves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will [p] go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses [q] returned unto the LORD, and said, Oh this people have sinned [r] a great sin, and have made them gods of gold!

32 Yet [s] now, if thou wilt, forgive their sin; and if not, [t] blot me, I pray thee, out of thy book which thou hast written.*

33 ¶ And the LORD said unto Moses, [u] whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now [x] go, lead the people unto *the place* of which I have spoken unto thee. Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will [y] visit their sin upon them.

35 And the LORD plagued the people, because they [z] made the calf, which Aaron made.†

A. M. 2513. B. C. 1491.

p 1 Sam. 12. 23. & 14. 6. 2 Sam. 16. 12. Amos 5. 15.

q Ch. 34. 28. Deut. 9. 18.

r Gen. 13. 13. 2 Sam. 24. 10. Ps. 25. 11.

s Num. 14. 19. Luke 23. 34.

t Ps. 69. 28. & 87. 6. Gen. 7. 4. Deut. 9. 14. & 25. 19. & 29. 20. Rom. 9. 3. Ezek. 13. 9. with Is. 4. 3.

* God, to test and evidence his mediatorial qualifications, had offered to Moses, (ver. 10.) to make him a great nation: but that honour he resigns, nay deprecates, for the sake of the poor, ungrateful people whom he was sent to deliver, and prays that rather than be aggrandized by the rejection of the nation, he may be blotted, not out of the book of life, but out of the book of national genealogy, honour, and possession.—Ed.

u Ezek. 18. 4. Lev. 23. 30. Rev. 3. 5. & 22. 18, 19.

x Is. 50. 1, 2. ch. 23. 20.

y Ch. 20. 5. Jer. 5. 9, 29. & 9. 9. & 6. 15. & 23. 2. Lev. 18. 25. Ps. 89. 5. & 99. 32. 2 Sam. 12. 10. Hos. 2. 13. & 8. 13. Amos 3. 14. Prov. 13. 21.

z 2 Sam. 12. 9. Acts 7. 42. see ver. 1—3.

† The people *made* the calf by their *order*, Aaron by his *act*.—Ed.

## CHAPTER XXXIII.

(1) *God refuses to attend them to Canaan, but offers an Angel for their guide:* 1—6. (2) *By the intercession of Moses and his attendants, the correspondence between God and the people is renewed:* 7—10. (3) *Moses obtains a promise of God's presence with the people:* 11—32.

AND the LORD said unto Moses, [a] Depart, *and* go up hence, thou, and the people which thou hast brought up out of the land of Egypt, unto the land which I [b] sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it;

2 [c] And I will send an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

3 Unto a [d] land flowing with milk and honey: for I will [e] not go up in the midst of thee;* for thou *art* a stiff-necked people, lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they [f] mourned; and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a [g] stiff-necked people; I will come up into the midst of thee in a moment, and consume thee: therefore now [h] put off thy ornaments* from thee, that I may [i] know what to do unto thee.

A. M. 2513. B. C. 1491.

a Ch. 32. 34. & xii. xiv. & 32. 7.

b Gen. 12. 7. & 15. 7, 18—21. & 22. 16—18. & 26. 3. & 28. 13—15. & 35. 12. & 46. 4.

c Ch. 32. 34. & 23. 20. Deut. 7. 22. Josh. 24. 11.

d Ch. 3. 8, 17. & 13. 5. Num. 13. 27. & 14. 8. & 16. 13. Deut. 6. 10, 11. & 8. 7—9. & 11. 9—12. & 32. 13, 14.

e Ch. 32. 9. & 34. 21. Deut. 9. 13. Amos 3. 13, 14.

* The Lord God had said, (ch. 32. 34.) "I will send *mine Angel*," and no alarm was excited either in Moses or the people, for they knew this phrase meant "God manifest;" but here he merely says, "I will send *an angel*, for I will not go up in the midst of thee," and the people "mourn," recognising the distinction, and Moses intercedes till the Lord promises his accompanying presence.—*Note.* The importunity of Moses is a fit model of imitation for every Christian, see ver. 15.—Ed.

f 2 Sam. 14. 2. Dan. 10. 2, 3. Jonah 3. 5, 6, 8. Is. 32. 11, 12. Num. 14. 39. Judg. 10. 10, 15. Joel 1. 13. & 2. 16. ver. 6.

g Ch. 32. 9. Luke 12. 54.

A. M. 2513. B. C. 1491.

h 2 Sam. 12. 20. Is. 22. 12. see ver. 4, 6.

* They had made themselves either partially or wholly *naked* by putting off their *garments*, (ch. 32. 25.) now God strips them of their *ornaments*.—*Note.* When men abuse one gift, such as riches, health, opportunity of good, God frequently deprives them of these or something they value more. So it was with David, 2 Sam. 11. 27. & 12. 15, 18. Yet in this we see the mercy of God, that sinners may be awakened, and backsliders restored.—Ed.

i Gen. 18. 21. & 22. 12. with Acts 15. 18.

k Ch. 32. 2. Jer. 2. 17, 19. & 3. 23. & 4. 18. & 5. 25. Prov. 3. 33. Rom. 6. 21. 1 Sam. 2. 30.

l Is. 50. 1. Prov. 15. 29. Ps. 10. 1. & 50. 22.

m Ch. 29. 42, 43. This was not the tabernacle that was to remain the typical residence of God's worship, and of the symbols of his presence.

† Distinguishing the special congregation of *worshippers of Jehovah*, from the idolatrous *worshippers of the calf*. The emblem of the true church, called out, *gathered out*, from the world, and surrounded and endangered by the idolatries of mystical Babylon; and to which God continually warns and exhorts, saying: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18. 4.—Ed.

n Luke 18. 13. Jon. 3. 9. Amos 5. 15.

o Ch. 13. 21, 22. Ps. 99. 7. Num. 12. 5. Deut. 34. 10.

p See ch. 4. 31. 1 Kin. 8. 14, 22. Ps. 78. 34—37.

q Perhaps in human shape, Gen. 32. 30. Num. 12. 8. Deut. 5. 4. & 34. 10.

r Ch. 24. 13. & 32. 17. & 17. 9. Num. 27. 18—21. Deut. 31. 3, 23. Josh. 1—xxiv.

s Ch. 3. 10. & 32. 34. ver. 1.

t Ch. 4. 11, 12. & 31. 2. Jer. 1. 5. 2 Tim. 2. 19. see Gen. 6. 8. Deut. 7. 6. 1 John 4. 8, 10, 19.

u Ps. 25. 4, 5. 9. & 77. 20. & 5. 8. & 27. 11. Prov. 3. 5, 6.

x Not mine, ch. 32. 7, 11.

y Josh. 1. 5. Is. 41. 10, 13. & 43. 2. & 63. 9. 2 Sam. 17. 11. Ps. 138. 16. with ver. 3.

z Ch. 34. 9. Ps. 90. 13—17. & 80. 1—7. & 31. 24. & 91. 1—10.

a Ch. 6. 22. & 12. 5, 6. & 34. 10. Ps. 4. 4. Deut. 4. 7, 34. & 7. 6, 8. & 14. 2. *e. e.* distinguished.

6 And the children of Israel [k] stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, [l] afar off from the camp, and [m] called it, The Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.†

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and [n] stood every man *at* his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the [o] cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle-door; and all the people [p] rose up and worshipped, every man *in* his tent-door.

11 And the LORD [q] spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his [r] servant Joshua the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, * Bring up this people; and thou hast not let me know whom thou wilt send with me: yet thou hast said, I [s] know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, show me now [t] thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation *is* [x] thy people.

14 And he said, My [y] presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If [z] thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be [a] separated, I and thy people, from all the people that *are* upon the face of the earth.

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intercessors at the throne of grace! They have to do with a gracious God, who takes pleasure to repent himself of the evil. Holy zeal for God, when prudently manifested on proper occasions, is highly becoming: but backsliders in heart shall be filled with their own ways, and have their idols broken before their eyes. And O, what misery and shame do good men bring on nations by joining them in their wickedness! The best excuse which they can make for their conduct is pitiful and absurd; and therefore it deeply concerns all men, in an evil day, to know whether they be on the Lord's side, or on that of his enemies. It is both necessary, honourable, and useful, to employ the strictest impartiality in the matters of God, and to use the most earnest intercessions with God, to avert, even for a time, his just vengeance from falling upon a nation which is ripened for destruction. And we have here the greatest encouragement to expect a gracious answer to our prayers.

CHAP. XXXIII. Ver. 5.—*That I may try* whether thou wilt repent of, or persist in thy sin, and act towards thee accordingly.——Ver. 7. This *tabernacle* was a tent, erected by Moses for the worship of God till the appointed one should be finished; and the removal of it from the camp, intimated the Lord's displeasure with them, and departure from them.——Ver. 9, 11. God's familiar talking with Moses was a public approbation of what he had done against the calf, and the worshippers thereof.——Ver. 18. The highest manifestation of *thy glory* that I am capable of bearing.——Ver. 19. God reckons the display of his *goodness* his distinguished glory.——Ver. 20. God's face here denotes the brightness of majesty and glory which attended the external shape he now assumed.

REFLECTIONS UPON CHAP. XXXIII.—Fearful is the danger and wo that attend apostasy from God, and the worshipping of idols in his room! His eye beholds the inward hardness and obstinacy of our hearts. And painful indeed are



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17 And the LORD said unto Moses, [b] I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 ¶ And he said, I [c] beseech thee, show me thy glory.

19 And he said, I will make all my [d] goodness pass before thee, and I will proclaim the name of the LORD before thee; [e] and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.*

20 And he said, [f] Thou canst not see my face; for there shall no man see me and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee [g] in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my [h] back parts; but my face shall not be seen.

## CHAPTER XXXIV.

(1) *Moses receives a new copy of the law:* 1—4. (2) *God proclaims his gracious character:* 5—9. (3) *He renews his promise of Canaan to the people, and his charge to extirpate the Canaanites and their idols, &c.:* 10—27. (4) *Moses is dismissed at the end of forty days, his countenance shining:* 28—34.

A. M. 2513. B. C. 1491.

AND the LORD said unto Moses, [a] Hew thee two tables of stone like unto the first; and I will write upon *these* tables the [b] words that were in the first tables, which thou brakest:

2 And be ready in the morning, and [c] come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount:

3 And no man shall [d] come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first: and Moses rose up [e] early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD [f] descended in the cloud, and stood with him there, and proclaimed the *name of the LORD.

6 And the LORD passed by before him, and proclaimed, The [g] LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth;

7 [b] Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that [i] will by no means clear *the guilty;** visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 ¶ And Moses made haste, and [k] bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let [l] my Lord, I pray thee, [m] go among us, (for it *is* a [n] stiff-necked people,) and pardon our iniquity and our sin, and take us for thine [o] inheritance.

10 ¶ And he said, Behold, [p] I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD; for it *is* a terrible thing that I will do with thee.

11 [q] Observe thou that which I command thee this day; [r] Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 [s] Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

13 But ye [t] shall destroy their altars, break their [†] images, and cut down their groves.

14 For thou shalt [u] worship no other god: for the LORD, whose name *is* [x] Jealous, *is* a jealous God;

15 [y] Lest thou make a covenant with the inhabitants of the land, and they go a [z] whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou [a] eat of his sacrifice;

16 And thou [b] take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt [c] make thee no molten gods.

18 ¶ The [d] feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the

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b Ps. 65. 2. & 84. 6. Is. 56. 8. & 65. 24. & 66. 11. 1 John 3. 22. & 5. 14, 15. John 14. 21. Mat. 7. 7.

c Ps. 4. 6. & 27. 4. & 80. 3, 7, 19. Phil. 3. 8, 9. ver. 30.

d Ps. 119. 68. & 65. 4. Jer. 31. 14. & 34. 5—7.

e Rom. 5. 8—8. & 9. 15. ch. 34. 6, 7. Deut. 7. 8. 1 John 4. 9, 10, 19.

* It does not mean that *grace* and *mercy* are mere *arbitrary decisions*, without reason, but that the moving cause lies not in the sinner, who is utterly, unworthy, and guilty before him; but in God, whose *will is essentially gracious and merciful*, who, indeed, "worketh all things after the counsel of his own will," (Eph. 1. 11.) yet ever worketh, and mercy worketh "according to the *good* pleasure of his will," Eph. 1. 5. —Ko.

f 1 Tim. 6. 16. Gen. 32. 30. Deut. 5. 24. Judg. 13. 22. Rev. 1. 16, 17. Is. 6. 5.

g Ps. 91. 1, 4. Song 2. 3, 14.

h 2 Cor. 4. 6. & 3. 18. 1 Cor. 13. 12. 1 Tim. 6. 16. Job 11. 7. *Back parts* denote less bright manifestations.

a Deut. 10. 1. ch. 31. 18. & 32. 16, 19.

b Mal. 3. 6. Ps. 119. 89.

c Deut. 9. 25. ch. 19. 20. & 24. 12. Eccl. 9. 10. Ps. 119. 60, 60. ver. 4.

d Ch. 19. 12, 13. Heb. 12. 20. 1 Tim. 2. 8. John 14. 6. Acts 4. 12.

e Gen. 22. 3. & 21. 14. & 28. 18. Ps. 119. 60, 60. 2 Cor. 4. 2. Eccl. 9. 10. ch. 19. 16.

f Ch. 24. 16, 17. & 19. 18. & 33. 9. Num. 11. 17, 25.

* God here appears to change his name. His *names* are descriptive of His *attributes*, and these are inexhaustible. To Abraham *unprovided*, he calls himself GOD ALMIGHTY; to Moses, after centuries of *unfulfilled promises*, I AM; and now, when he is surrounded by the "thousands of Israel," he proclaims a new name, with an attribute, suited to their every circumstance. —Ed.

g Is. 42. 8. & 63. 7. Num. 14. 18, 19. Deut. 5. 10. Neh. 9. 17. Ps. 31. 19. & 103. 8, 11, 17. & 86. 5, 15. & cxxxvi. Rom. 2. 4. Zech. 9. 17.

h Jer. 32. 18. Nah. 1. 3. & 2. 32. Mic. 7. 18.

i Ch. 20. 5. Ps. 11. 5—7. Deut. 5. 9. Jer. 32. 18. & 5. 9, 29. & 9. 9. Josh. 24. 19. Mic. 6. 11. Num. 14. 18. Nah. 1. 3. Prov. 11. 21. 1 Pet. 3. 18. Lev. 26. 39. Mat. 23. 35.

* The words "the guilty," are in *Italics* to show they are not in the original, but are supplied by the translators. As they stand, they would seem to contradict Rom. 4. 5, where God is said to "justify the ungodly." If we substitute the word (*perdoni*, the difficulty is removed) and the meaning will be, that God, in the very overflowing of his grace, retains and exercises judgment against sin and sinners. So true is the expression "a God *all mercy*, is a God *unjust*."—*Note. Newcome* translates the passage "But he will not let (them) go wholly unpunished." —Ko.

k Ch. 4. 31. Gen. 17. 3. 2 Chr. 20. 18. Ps. 89. 7. Heb. 12. 28, 29. Eccl. 5. 1.

l Ch. 23. 12, 17. & 15. 2. John 20. 28. Ps. 16. 1—3. & 91. 9, 10. & 113. 23. & 73. 25—28.

m Ch. 33. 14—17.

n Ch. 32. 9. Is. 48. 4. Zech. 7. 11, 12. Acts 7. 51. Deut. 9. 6. Neh. 9. 16. Ezek. xx.

o Ps. 33. 12. & 135. 4. ch. 19. 5, 6. Deut. 32. 9. Ps. 135. 4. Zech. 2. 12.

p Deut. 5. 2. & 4. 34. & 5. 13. & 9. 4. & 11. 5—7. Josh. 6. 20. & 10. 13, 13. Ps. 78. 20. & 45. 4. & 68. 8.

q Deut. 12. 32. & 4. 1, 2, 40. & 11. 32.

r Gen. 15. 18—21. ch. 3. 8, 17. & 23. 23, 23. Deut. 7. 1, 2, 23, 24. & 9. 1, 3. & 11. 23, 25. Josh. 1. 3. & vi—xii. Num. 21. 21—35.

s Ch. 23. 32, 33. Deut. 7. 2, 16. Josh. 23. 7, 12. & 9. 6, 7. Judg. 2. 2. 2 Cor. 6. 14.

t See ch. 23. 24. Deut. 12. 2, 3. Judg. 6. 25. 2 Kin. 18. 4. & 23. 14.

† Heb. *statues*.

u Ch. 20. 3—5. Deut. 5. 7, 9. & 6. 13, 14. & 8. 19. & 11. 16. & xiii. & 28. 15, 17. Judg. 2. 12, 13. Mat. 4. 10.

x Exod. 20. 5. Deut. 4. 24. & 6. 15. Josh. 24. 19. Nah. 1. 2, 3.

y Ver. 12.

z Lev. 17. 7. & 20. 5, 6. Num. 15. 39. Deut. 31. 16. Judg. 2. 17, 19, 17. Ps. 106. 34—39. Ezek. 6. 9.

a Num. 25. 2. 1 Cor. 10. 20. Rev. 2. 20. Ps. 106. 28. Ezek. 18. 6.

b See Gen. 6. 2. & 24. 34. & 28. 1. ch. 23. 32. Deut. 7. 3, 4. Ps. 106. 35—39. 1 Kin. 11. 2. Ezra 9. 2. Neh. 13. 25. Num. 25. 1, 2.

c Ch. 20. 3, 4, 23. & 32. 4. Lev. 19. 4.

d Ch. 12. 18, 20. & 13. 4, 6, 7. & 23. 15. Deut. 16. 1—3. Lev. 23. 6—8. Num. 28. 17—23. 1 Cor. 5. 7, 8.

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the convictions of an awakened conscience, when God displays his terrors and appears as an enemy! There is need of uncommon humiliation and prayer when God's wrath is once kindled against a people, and he has begun to remove his ordinances from them. But when a gracious God, and a multitude of groaning hearts, meet together at the throne of grace, it is a token of his merciful designs; for he is ready to return to his praying people, and indulge them with the most astonishing familiarity. Their desire of fellowship and boldness of faith increases in his presence: and he will not refuse them any thing they ask, though it were to the whole of his kingdom. What blessing of direction, presence, or spiritual manifestation, can he deny us, who have Jesus our advocate within the veil! Come then, my soul, be no more a trifler in prayer, but make intercession with groans which cannot be uttered. Whatever I ask, believing, for myself, or my family, or the church, God will give it. Let me, adoring the sovereignty of his grace, press after clearer and clearer displays of his glory, his goodness, till at last I see him as he is! Awake, ye prayerless wasters of time!—Base and unprofitable are your fellowships with men, if compared to this of Moses with his God!

CHAP. XXXIV. Ver. 1.—Thus God left a mark of their rebellion on the tables in their not being hewn by himself; yet nevertheless he made his law to retain the same force; and manifested, that it is not graciously inscribed in our hearts, till once they be hewn and broken by Moses' covenant form of it.——Ver. 7. It is a part of goodness to hate and punish evil.——Ver. 13. For privacy and solemnity, to prevent interruption, and perhaps in imitation of the patriarchs, the heathens planted groves, in which they worshipped their idols.

REFLECTIONS UPON CHAP. XXXIV.—It is a great mercy to have God's law manifested to us; but especially written on our hearts, when hewn by convictions of sin; and the necessity of reconciliation with God, through Christ, discovered thereby. Ministers must labour to hew men's hearts: but it is only God who can write divine truths in them. The most ready and believing dispatch is necessary in making up the breaches between God and our soul. But pleasant and transporting indeed are remarkable discoveries of the glory and grace of God! His new covenant name is exactly suited to our sinful and destitute condition! Clear and distinct views thereof produce the boldest pleadings of faith at his throne of



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month Abib; for in the month Abib thou camest out from Egypt.

19 [e]All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.*

20 But the [f]firstling of an ass thou shalt redeem with a [*]lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem; and [g]none shall appear before me empty.

21 ¶ [h]Six days thou shalt work; but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 ¶ [i]And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the [†]year's end.

23 ¶ [k]Thrice in the year shall all your men-children appear before the LORD God, the God of Israel.

24 For I [l]will cast out the nations before thee, and enlarge thy borders: neither shall [m]any man desire thy land when thou shalt go up to appear before the LORD thy God thrice in the year.

25 ¶ [n]Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover [o]be left until the morning.

26 [p]The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. [q]Thou shalt not seethe a kid in his mother's milk. [‡]

27 ¶ And the LORD said unto Moses, [r]Write thou these words: [§] for [s]after the tenor of these words I have made a covenant with thee, and with Israel.

28 [t]And he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water: and [u]He wrote upon the tables the words of the covenant, the ten [‖]commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses [*]wist not that [x]the skin of his face shone while He talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were [y]afraid to come nigh him.

31 And Moses [z]called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he [a]gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put [b]a vail on his face. [*]

34 But when Moses went in before the LORD, to speak with Him, he [c]took the vail off until he came out. [d]And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put [*]the vail upon his face again, until he went in to speak with Him.

## CHAPTER XXXV.

(1) *Moses reports the divine directions concerning the sabbath and the collection for the tabernacle:* 1—19. (2) *The people bring in their contributions:* 20—29. (3) *Bezaleel and Aholiab nominated and qualified to be principal artists:* 30—35.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should [a]do them.

2 [b]Six days shall work be done; but on the seventh day there shall be to you [*]an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall [c]kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 [d]Take ye from among you an offering unto the LORD: [e]whosoever *is* of a willing heart let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And [f]blue, and purple, and scarlet, and fine linen, and [g]goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And [h]oil for the light, and [i]spices for anointing oil, and for the sweet incense,

9 And [k]onyx-stones, and stones to be set for the ephod, and for the breastplate.

10 And every [l]wise-hearted among you shall come, and make [m]all that the LORD hath commanded;

11 [n]The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 The [o]ark, and the staves thereof, *with* the mercy-seat, and the vail of the covering;

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A. M. 2513. B. C. 1491.

e Ch. 13. 2, 12. & 22. 29. Num. 18. 15—17. Ezek. 44. 30. Luke 2. 23. Prov. 3. 9. Heb. 12. 23. Rev. 14. 4.

f Ch. 13. 13. Num. 18. 15.

* Or, kid.

g Ch. 23. 15. Deut. 16. 16, 17. 1 Sam. 9. 7, 8. & 5. 2. 2 Sam. 24. 24.

h See Gen. 2. 2. ch. 20. 9. & 23. 12. & 31. 15, 16. & 35. 2. Deut. 5. 13. Lev. 23. 3. Is. 56. 2, 4, 6. & 58. 13. Jer. 17. 21—27. Luke 13. 14.

i Ch. 23. 16. Lev. xxiii. Deut. 16. 10. Num. 28. 26—31. & 29. 12—39.

† Heb. *revolution of the year.*

k Ch. 23. 14, 17. Deut. 16. 16. & 12. 5. ver. 24.

l Ver. 11. ch. 23. 27 —31.

m Gen. 35. 5. Prov. 16. 7. Ezek. 2. 5. Acts 18. 10. 2 Chr. 17. 10.

n Ch. 23. 18. Deut. 16. 3. 1 Cor. 5. 7, 8.

o Ch. 23. 18. & 12. 10. & 16. 19. & 29. 34. Lev. 7. 15. Num. 9. 12. Deut. 16. 4.

p Ch. 23. 19. & 22. 29. Deut. 12. 5—7. & 26. 2. Prov. 3. 9. & 11. 17. Rev. 14. 4.

q Ch. 23. 19. Deut. 14. 21. Prov. 12. 10. Jer. 16. 2, 3.

‡ See note on ch. xxiii. 19.—Ed.

r Deut. 4. 13. ch. 17. 14. Is. 30. 8. Hab. 2. 2. Deut. 27. 8.

§ Write thou in the "book of the law," what I will write upon the "tables of stone."—Ed.

s Ch. 19. 5, 6. & 24. 3, 8. Deut. 5. 2, 3.

t Ch. 24. 18. Deut. 9. 9, 18, 25. 1 Kin. 19. 8. Mat. 4. 2. Acts 1. 3.

u God, ver. 1. Deut. 10. 2, 4. & 4. 13. ch. 31. 18. & 34. 1.

‖ Heb. *words.*

* The ignorance of Moses beautifully illustrates an important fact on religious experience, viz., that one believer sees more grace in another, than that other sees in himself. The reason of the differences is plain. The one knows his own conflicts, the other sees nothing but the victories; the one feels his own weakness, the other sees nothing but a man "strong in the Lord;" the one feels the power of temptation, and exclaims, "O! wretched man that I am," the other sees nothing but the grace of God (upon him) and is glad," Acts 11. 23.—Ed.

x Mat. 17. 2. 2 Cor. 3. 7, 13. God's glory manifested to him produced this brightness in his face, as an emblem of the bright holiness of his law, which no sinner is able to endure.

y Rom. 3. 19, 20. & 4. 15. 2 Cor. 3. 7, 9.

z Ch. 3. 16. & 34. 1.

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A. M. 2513. B. C. 1491.

a Ezek. 3. 17. Acts 20. 27. Mat. 28. 20. 1 Cor. 11. 23. & 4. 2. Is. 8. 20. Phil. 4. 8. Num. 12. 13. Heb. 3. 2. ver. 34.

b 2 Cor. 3. 13, 14. ver. 30. This marked the obscurity of the Mosaic dispensation, and the natural darkness that is in men's minds with respect to spiritual things.

* As Moses was not the first to discover the shining of his own face, so the true Christian is never the first to discover his own graces—nor, when discovered, to exhibit them, and as Moses covered his shining face with a vail, so should the fairest fruits of the Spirit be protected by humility, 1 Pet. 5. 5.—Ed.

c Heb. 4. 15—16. & 10. 19—22. 2 Cor. 3. 18.

d See ver. 32.

e 2 Cor. 3. 7, 8, 13.

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A. M. 2513. B. C. 1491.

a Mat. 7. 21. Rom. 2. 13. Jam. 2. 15.

b Ch. 20. 9. & 31. 13 —15. & 34. 21. Lev. 23. 3. Deut. 5. 13, 14. Luke 13. 14. Num. 15. 32—36. see Gen. 2. 2.

* Heb. *holiness.*

c Ch. 16. 30. Is. 56. 2. & 58. 2, 4, 6.

d See what follows explained on ch. xxv —xxxi.

e Ch. 25. 2—7. 1 Chr. 29. 6, 9, 14, 17. Ps. 110. 3. 2 Cor. 8. 7.

f Wool, ch. 26. 1. & 28. 5, 6, 8, 15.

g Ch. 26. 7, 14

h Ch. 27. 20.

i Ch. 30. 23—38.

k Ch. 28. 9, 17—21. & 39. 6—14.

l Ch. 31. 6. & 36. 2, 4.

m Ch. xxv—xxx. xxxvi—xl. & 39. 32—43. see on ch. 25. 9. & 31. 6. Num. 3. 25, 31, 36, 37. & 4. 4—32. ver. 11—19

n Ch. 26. 7—11. & xxvi. & 27. 9—19. & xxxvi. & 38. 9—20. Num. 4. 25, 26, 27.

o Ch. 25. 10—22. & 37. 1—9. & 26. 33—35. & 30. 26, 36. Num. 4. 31.

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grace, and we cannot sufficiently admire that God should so often repeat his promises, warnings, and laws, to us, who are so ignorant, heedless, and forgetful. How great is their safety who live in close fellowship with him! He takes pleasure to honour such as honour him; and clear views of the glory of God beget in his people the most glorious conformity to him, and elevate above all the fears or hopes of nature.—But it is very becoming when those, who are most distinguished with gifts and graces, are, through lowliness of mind, scarcely conscious of their own excellencies! when others are more sensible of our spiritual beauty than we ourselves are!—and when ministers, who have the deepest insight into divine things, accommodate their instructions to their people's capacity!—In the whole of this breach and reconcilement between God and Israel, let me behold how the law entered that the offence might abound: but where sin abounded, grace did much more abound; that, as sin had reigned unto death, grace might reign, through righteousness, unto eternal life, by Jesus Christ our Lord!

REFLECTIONS UPON CHAP. XXXV.—As this, and the following chapters



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13 The [p] table, and his staves, and all his vessels, and the show-bread;

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 [q] And the incense-altar, and his staves, and the anointing oil, and the sweet incense, and [r] the hanging for the door at the entering in of the tabernacle;

16 [s] The altar of burnt-offering, with his brazen grate, his staves, and all his vessels; the laver and his foot;

17 The [t] hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;*

19 The [u] clothes of service, to do service in the holy *place;* the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose [x] heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, *and* brought [y] bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom [z] was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them.*

24 Every one that did offer an offering of silver and brass brought [a] the LORD's offering: and every man with whom was found shittim-wood, for any work of the service, brought *it.*

25 And all the [b] women that were wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women, whose heart stirred them up in wisdom, spun goats' *hair.*

27 And [b] the rulers brought onyx-stones, and stones to be set for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a [c] willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, [d] which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, [e] the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, [f] in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones to set *them,* and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the [g] cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise [h] cunning work.†

## CHAPTER XXXVI.

(1) *The collected materials delivered to Bezaleel and Aholiab:* 1—4. (2) *The people offer so liberally, that restraint is put upon them:* 5—7. (3) *The appurtenances of the tabernacle itself; its fine inner curtains,* 8—13; *its three outer coverings* 14—19; *its boards,* 20—30; *cross bars,* 31—34; *partition-vail,* 35, 36; *and vail for the door,* 37, 38.

A. M. 2513. B. C. 1491.

THEN wrought [a] Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, [b] according to all that the LORD had commanded.

2 And Moses [c] called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up, to come unto the work to do it.

3 And they received of Moses all the offering which the children of Israel [d] had brought for the work of the service of the sanctuary, to make it *withal.* And they brought yet unto him free-offerings every [e] morning.

4 And all the [f] wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring [g] much more than enough for the service of the work which the LORD commanded to make.

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A. M. 2513. B. C. 1491.

p Ch. 25. 23—30. & 37. 10—16.

q Ch. 30. 1—6, 22—38. & 37. 25—29.

r Ch. 26. 36, 37. & 36. 37, 38.

s Ch. 27. 1—8. & 38. 17—21. & 38. 1—8.

t Ch. 27. 9—19. & 38. 9—20.

* As Moses, "faithful in all his house," omits nothing of *all* that God had shown him, even to a *pin* or a cord. So the true believer omits nothing of the "*outward* and *ordinary means* whereby Christ communicates the benefit of redemption."—*Note.* As the cords and the pins preserved the tabernacle from falling, so these outward things of religion preserve the believer in his stedfastness. How many neglect the regular reading of the Scriptures, stated prayer in the closet or family, how many absent themselves from the Lord's table, and think they are Christians! When tempted to these fatal neglects, let them remember Moses, who was "faithful," not in a part, but in "*all* his house."—Ed.

u Ch. xxviii. xxxix. Lev. 8. 7—9. & 16. 4, 23, 24.

x See ver. 5. Judg. 5. 9. 2 Sam. 7. 27. Jer. 30. 21. Ps. 110. 3. 2 Cor. 9. 7.

y Prov. 3. 9. with ch. 32. 3. Is. 23. 18. 1 Chr. 22. 14—16. & 28. 14—18. & 29. 2—8. ver. 17.

z 2 Cor. 8. 12.

† The narrative of Moses has been questioned, on the allegation, that the Israelites in the wilderness could not have had so much property. But, in Egypt, though enslaved, they still had *flocks and herds,* and from their produce and sale, must have had money. They also had houses and furniture, the valuable metallic parts of which they would naturally carry off in their baggage. Then they obtained large donations from the Egyptians, and probably many spoils from the host of Pharaoh, all of which will sufficiently account for their means of such liberal contributions to the tabernacle.—Ed.

a Gal. 3. 28. Luke 8. 2, 3. Prov. 31. 19. Phil. 4. 3. Rom. 16. 3, 6, 12.

b See ver. 6, 9. 1 Chr. 22. 14—16. & 29. 2—8.

c 2 Cor. 9. 7. 1 Chr. 29. 3, 5, 6, 9, 14, 17. Judg. 5. 2.

d Deut. 12. 32. & 4. 2. & 11. 32. Is. 8. 20. Mat. 28. 20. Gal. 6. 16. 2 Pet. 1. 19. 1 Tim. 3. 15—17.

e Ch. 31. 2—6. 1 Kin. 7. 14. 1 Cor. 12. 5. & 2. 10. Jam. 1. 17. Is. 28. 26.

f They were typical of Christ, as the skilful builder of his church, Is. 11. 2—5. & 61. 1—3. Col. 2. 3.

g Typical of Christian teachers, 1 Cor. 1. 5, 7. & 12. 4, 8, 12. Gal. 3. 2, 5. Acts 19. 6, 8. 1 Tim. 3. 15. & 4. 16. 2 Tim. 2. 15.

* This curious work signified the marvellous gifts and graces of Christ and his church.

† God can effect his work by any means, yet he usually chooses those bestowed by his own Spirit. Of this, Moses and Paul are a striking proof; and, in the case before us, "Bezaleel and Aholiab," by the divine tuition, are trained to execute all His pleasure. They may very properly be styled, men of *universal genius.* They were complete masters of the work assigned them, and supernaturally qualified to instruct others. What an honour does *sanctified genius* confer upon its possessor! *Unsanctified,* what a curse!—Ed.

A. M. 2513. B. C. 1491.

a Ch. 31. 2—11. & 35. 10—19, 30—35.

b Ch. 25. 21, 22. & xl. & 39. 1—43. Ps. 119. 9. Mat. 28. 20. Luke 1. 6.

c Heb. 5. 4. Acts 6. 3, 4. & 14. 23. ch. 35. 30, 31.

d Ch. 35. 5—9, 21—29.

e Ps. 5. 3. & 101. 8. Prov. 8. 17. Is. 50. 4. Jer. 21. 12.

f Mat. 24. 45. 1 Cor. 3. 10.

g 2 Cor. 8. 2, 3. with ch. 32. 2. Phil. 2. 21.

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generally relate no more but the execution of what was directed in chapters xxv—xxviii, xxx, xxxi, the notes and reflections there found are referred to. Only let me observe, that the glory of God, the happiness of men, are deeply interested in the exact observance of the sabbath; and that God will either have *voluntary* service, or will not accept of it at all. Sincere repentance always issues in hearty dedications to God: and it is comely when professors, according to their respective abilities, concur in promoting the honour and service of God. In such a work he graciously accepts, not according to what they have not, but according to what they have, if there be first a willing mind. And, since God liberally furnishes such as he calls to public offices in his church, the greater our gifts or grace, or the higher our station, the more earnest ought to be our labour in the service of Christ, and in helpfulness to our fellow-members.



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6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ [h] And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* [i] cherubims of cunning work made he them.

9 The length of one curtain *was* [k] twenty and eight cubits, and the breadth of one curtain [l] four cubits: the curtains *were* all of one size.

10 And he [m] coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.‡

14 ¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* [t] thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 ¶ And he made a covering [u] for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that.*

20 ¶ And he made boards for the tabernacle *of* [w] shittim-wood, standing up.

21 The length of a board *was* [x] ten cubits, and the breadth of a board [y] one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south side southward;

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were [m] coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their sockets *were* sixteen sockets of silver, [n] under every board two sockets.

31 ¶ And he made bars [o] *of* shittim-wood: five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with [†] gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made [o] a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim-*wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made an [p] hanging for the tabernacle-door *of* blue, and purple, and scarlet, and fine twined linen, [‡] of needle-work:

38 And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

## CHAPTER XXXVII.

(1) *Bezaleel makes the ark:* 1—9. (2) *The table of show-bread:* 10—16. (3) *The golden candlestick:* 17—24. (4) *The golden altar for incense:* 25—28. (5) *The anointing oil and sacred incense:* 29.

A. M. 2513. B. C. 1491.

AND Bezaleel made [a] the ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he [b] overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be*

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h Ch. 36. 4—37. & 31. 6. & 35. 10.

1 Ch. 22. 15.

a Seventeen yards.

† Near two yards and a half.

i Eph. 4. 3, 4, 13, & 1. 23. & 2. 21, 22. 1 Cor. 1. 10. & 12. 12, 20, 27. Phil. 2. 2. & 3. 15. Zeph. 3. 9. Acts 2. 1. Col. 2. 19.

‡ *Sparcis paris*, united by *taches*, form *one tabernacle*. The beautiful emblem of a family "dwelling together in unity," (Ps. 133. 1.) of a church "continuing with one accord in prayer and supplication," (Acts 1. 14.) and of the churches of the Redeemer, with "one Lord, one faith, one baptism, keeping the *unity* of the Spirit in the bond of peace," (Eph. 4. 3, 5.)—Ed.

§ Eighteen yards and a quarter.

‖ The fine covering signified the internal glory of Christ and his church; and the coarse covering signified their meanness in the view of carnal men.

* The Hebrew word translated Badger, is of uncertain meaning, but it is clear that it signifies some unclean *animal*. Why then is it the *uppermost covering* of the tabernacle? Because it is significant of the world, in which the church is still enveloped, and from which it is to be "called out and gathered;" and of which our Lord says, (John 17. 15.) "I pray not that thou shouldest take them out of the world." This *covering* is likewise significant of that *protection* which the world, though at heart a persecutor of Christ, does nevertheless, often afford to the church. Thus Pharaoh enriched and protected Abram in Egypt, (Gen. 12. 16, 20.) Thus Abimelech protected Isaac, (Gen. 26. 11.) Thus the *town clerk* protected Paul at Ephesus, (Acts 19. 41.) the *chief captain* at Jerusalem, (Acts 21. 31, 32.) His *Roman citizenship* shielded him from scourging, (Acts 22. 25, 29.) *Claudius Lycias* delivered him from assassination. (Acts 23. 23.) and when venal sycophancy, would have returned him to the bended murderers, "I appeal unto Cæsar" rescued him from their daggers, and sent him to Rome, where "his bonds were manifest in all the palace" of the emperor, and he continued "two whole years in his own hired house, preaching the kingdom of God—no man forbidding him," Acts 28. 30, 31.—Ed.

l Ch. 26. 8. Num. 25. 1. Deut. 10. 3.

† Six yards.

‡ Thirty-two inches. These boards and cross-bars denote whatever contributes to the strength and stability of Christ and his church.

m Ps. 133. 1. Eph. 2. 15, 19, 21, & 3. 16, 19. & 4. 13, 16. 1 Cor. 1. 10. & 12. 13. Acts 2. 46. & 4. 32.

n Heb. *two sockets, two sockets under one board.*

o Ch. 25. 28. & 30. 5.

† With respect to Christ, the gold in the tabernacle, and its furniture, may denote what is divine, and shittim-wood his manhood.

o Ch. 26. 31. & 40. 21. The veils denote Christ's manhood, the ceremonial law, and the visible heaven.

p Ch. 26. 36. & 40. 28.

‡ Heb. *the work of a needle-worker*, or, *embroiderer.*

A. M. 2513. B. C. 1491.

a Ch. 25. 10—16. The ark signified Christ God-man, as the fulfiller of the broken law, and rest of a reconciled God.

b Ch. 30. 3.

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REFLECTIONS UPON CHAP. XXXVI.—How honourable is it when agents in the church are men faithful, and to be trusted!—when private members are so liberal that they need to be restrained: and when rulers dare allow nothing to be taken but what is sufficient! And hopeful is the building of the church when men's first care is about that which is most secret and inward!



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*set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made [c] staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [d] mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two [e] cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat:

8 One cherub [*] on the end on this side, and another cherub [†] on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof. [‡]

9 And the [f] cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And [g] he made the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown [§] of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers [‖] to cover withal, *of* pure gold.

17 ¶ And he made the [h] candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower; so throughout the six branches going out of the candlestick.

A. M. 2513. B. C. 1491.

c Num. 4. 14, 15. Acts 9. 15. Staves are gospel ordinances in which Christ's name is borne.

d Ch. 25. 17—20. 1 John 2. 2. Rom. 3. 25. Gal. 4. 4. Tit. 2. 14.

e Ps. 80. 1. & 104. 4. Cherubims denote angels and ministers.

* Or, *out of, &c.*

† Or, *out of, &c.*

‡ The two cherubims were expansions of the *mercy-seat*. Now God's *mercy-seat* or propitiation is Christ, (Rom. 3. 25.) The cherubim represent the angels and all spiritual worshippers of God, and students of his mysteries, (1 Pet. 1. 12.) Now all these are *of one*, (Eph. 1. 10.) Christ is the vine, believers are the branches, (John 15. 5.) Christ the body, believers the members, (Eph. 5. 30.) Nay, the angels that are in heaven are thus spiritually united to him, for they believe in him and worship him, (Heb. 1. 6.) The cherubims have their faces towards one another, representing the communion of all pure spiritual minds. They look also down upon the *mercy-seat*, beneath which are laid the tables of the covenant. And the mystery on which these spirits comment in common with the spirits of men, is the wondrous and blessed union in one throne, of the law that condemns and kills, and the mercy that pardons and saves.—Ed.

f 1 Tim. 3. 16. John 1. 51. Heb. 1. 14. 2 Cor. 3. 18. Phil. 3. 3.

g Ch. 25. 23—30. John 1. 14, 16. Col. 1. 27. It signified Christ and his gospel.

§ The crown imported royal dignity, as in ver. 2. The rings and staves are the ordinances of the gospel, on which Christ and his church are borne through this world.

‖ Or, *to pour out withal.*

h Ch. 25. 31—39. Zech. 4. 2. Rev. 1. 20. Mat. 5. 15. Phil. 2. 15. The candlestick signifies Christ as the light of the world: and his church in which his light is manifested.

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i Is. 8. 4, 5, 10. Ps. 91. 17.

* *Seven* imports diversity and perfection.

k Ch. 30. 1—3. Heb. 7. 25. & 13. 10. Rev. 8. 3. 1 Pet. 2. 5. Mat. 26. 16. This altar signified Christ in his exalted state, as our intercessor within the vail.

l Ch. 30. 23—33. Is. 61. 1. & 11. 2. 2 Cor. 1. 21, 22. 1 John 2. 20, 27.

m Heb. 9. 7. & 7. 25. Ps. 16. 1, 2. Rev. 8. 3, 4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one [i] beaten work *of* pure gold.

23 And he made his [*] seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ [k] And he made the incense altar *of* shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit, (*it was* four-square,) and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim-wood, and overlaid them with gold.

29 ¶ And he made [l] the holy anointing oil, and the [m] pure incense of sweet spices, according to the work of the apothecary.

## CHAPTER XXXVIII.

(1) *The making of the brazen altar and the laver:* 1—8. (2) *Of the pillars and hangings for the court of the tabernacle:* 9—20. (3) *An account of the gold and brass collected, and the silver of ransom-money:* 21—31.

A. M. 2513. B. C. 1491.

AND [a] he made the altar of burnt-offering *of* shittim-wood: [*] five cubits *was* the length thereof, and five cubits the breadth thereof, (*it was* [b] four-square,) and three cubits the height thereof.

a Ch. 27. 1—8. Heb. 13. 10. & 9. 14. & 3. 1. Rom. 6. 5, 6. 1 Pet. 2. 5.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the flesh-hooks, and the fire-pans; all the vessels thereof made he *of* brass.

4 And he made for the altar a brazen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on

* Three yards two inches.

b Ezek. 43. 16. Rev. 21. 16. Heb. 13. 8. John 6. 37. This altar signified Christ in his humiliation, as fulfilling all righteousness for us.

REFLECTIONS UPON CHAP. XXXVII.—How unbounded is the excellency and usefulness of Christ, that so many things are necessary to represent him! Pleasant is the work of ministers and Christians, where he is ALL and IN ALL, the FIRST and the LAST! and it becomes them regularly to proceed from the inward to the outward concerns thereof. May I embrace Jesus as my propitiation! feed on him as my provision; walk in him as my light; depend on him as my interceding advocate; and, being anointed with his Spirit, offer up my supplications, intercessions, and thanksgivings, kindled by the holy fire of his love shed abroad in my heart.



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the sides of the altar, to [e] bear it withal: he made the altar hollow with boards.

8 ¶ And he made the [d] laver *of* brass, and the foot of it *of* brass, of the [e] looking-glasses of *the women* [e] assembling, which [f] assembled *at* the door of the tabernacle of the congregation.[†]

9 ¶ And he made [g] the court: on the south side southward the hangings of the court *were of* fine twined linen, an [‡] hundred cubits.

10 Their pillars *were* twenty, and their brazen sockets twenty: the hooks of the pillars and their fillets *were of* silver.

11 And for the north side, *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward, [§] fifty cubits.

14 The hangings of the one side *of the gate were* fifteen [h] cubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver: and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen; and [‖] twenty cubits *was* the length, and the height in the breadth *was* [¶] five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [i] pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of the tabernacle of [k] testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And [m] Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

A. M. 2513. B. C. 1491.

c 1 Cor. 1. 24. & 2. 2. Acts 9. 15.

d Ch. 30. 18—21. 1 John 5. 7. Rev. 1. 5. Zech. 13. 1.

e Or, *brazen glasses*, Jam. 1. 23, 24.

[e] Heb. *assembling by troops.*

f Luke 2. 37. 1 Tim. 5. 5. Prov. 8. 34. 1 Sam. 2. 22.

[†] There is considerable difference of opinion about this correct translation of this passage. *Luther, Matthews*, and others, render it, "and he made the laver *under the inspection of the women* who ministered at the door." It is true that the word rendered *looking-glasses*, is elsewhere in Scripture, rendered *sight*. Still the idea of inspection seems inconsistent with the description of the qualifications of Bezaleel for *all manner of work*. We prefer the authorized translation, and consider it as conveying an important lesson. That the ancient *mirrors* were generally polished *brass* or *silver* is admitted. That the women were accustomed to carry them to public worship, is also acknowledged. But, that beauty may not merely be pleasing to the beholder, but intoxicating to the possessor, is a melancholy fact in female history. Now, the minister of that beauty, presiding in its ornature; the friend that so often exhibits it to flatter and to fascinate the heart, is required for the service of God, and must be sacrificed, and freely those "holy women who trusted in God" did render up their second *selves*, evidencing by this act *of self-denial*, that to all "outward adorning of gold or putting on of apparel" they preferred "that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight *of God* of great price." (1 Pet. 3. 4, 5.)—*Note.* Genuine Christianity has alone raised woman to her proper place in society, and largely has woman repaid the boon. Since Hannah presented Samuel to the Lord, (1 Sam. 1. 28.) Since the faith of Lois and Eunice was transferred to Timothy, (2 Tim. 1. 5.); the instruction and prayers of godly self-denying mothers and sisters, in the family and the school, have conferred blessings on the church that eternity alone can reveal.—Ed.

g Ch. 27. 9—18. Ps. 100. 4. & 92. 7.

[‡] Sixty-one yards. The court typified the visible church and the state of Christ's debasement.

[§] Thirty yards and a half.

h Nine yards. The hangings around the court imported religious profession, and divine separation and protection. But the hanging at the entry of the court signified much the same thing as the valla, ch. 38. 18—20.

[‖] Twelve yards.

[¶] Three yards.

i Ezra 9. 8. Eccl. 12. 11. Is. 33. 20. & 22. 23. Eph. 2. 21, 22. Col. 2. 19.

k Ch. 25. 16.

l Num. 4. 29, 33.

m Ch. 31. 2—9. & 35. 30—35. & 36. 1—3.

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n £156,107 sterling.

[†] Reckoning according to *Cumberland*, the whole sum of gold expended in the tabernacle was £146,719.—Ed.

[‡] The silver, according to *Brasswood*, amounted to £37,721. 17*s.* 6*d.*—Ed.

[§] £36,421. 4*s.* 2½*d.*

o Num. 1. 46.

p Ch. 30. 13, 15.

[‖] Heb. *a poll.*

[¶] By comparing the *census* now given, with that in ch. 12. 37, we find the increase of six months to be 2550, who in that period had attained their *twentieth year*. And, if we take into account those who fell by the hand of public justice for the sin of idolatrous rebellion against God, (ch. 32. 28.) we will have a still larger increase, amounting to about 6560. If this increase appear to any improbable, let them recollect, that according to one of the best statistical authorities (*Rickman*, in the introduction to the Population Returns) the number of males *above twenty*, averages one half the *entire number of males*. The whole male population would thus be, at the exodus, 1,300,000. Now, taking the number of males *under twenty* at the exodus to be 600,000, and, making the largest deduction for those who ordinarily die before attaining *twenty*, a number will remain, still more than sufficient to supply the increase recorded in the text, with all the casualties besides, to which the people might be exposed, as well as for the further deduction of 22,000 Levites, excluded from the census by the command of God, Num. 1. 49.—Ed.

q Ch. 26. 19, 21, 25, 32.

[†] Six thousand six hundred thirty-seven and a half pounds weight avoirdupois.

[‡] The sockets might signify the perfections, purposes, and promises of God, in which every thing relative to Christ and his church are founded.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was [n] twenty and nine talents, [†] and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the [‡] silver of them that were numbered of the congregation *was* an [§] hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for [o] every man, *that is*, half a shekel, after the [o] shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [‖] six hundred thousand, and three thousand, and five hundred and fifty *men*. [¶]

27 And of the hundred talents of silver were cast the [p] sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* [†] seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets [‡] to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

## CHAPTER XXXIX.

(1) *The making of the ephod and its girdle, and shoulder-pieces*, 1—7; *the breastplate of judgment*, 8—21; *the robe of the ephod*, 22—26; *the mitre with its plate*, 30, 31; *the coats, bonnets, breeches, and girdles*: 27—29. (2) *A summary account of the whole work presented to Moses, exactly corresponding to the divine prescriptions in* ch. XXV—XXX. XXXV. 32—43.

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AND of the blue, and purple, and scarlet, they made [a] clothes of service, to do service in the [b] holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses.

2 ¶ And he made the [c] ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple

a Ch. 31. 10. & 35. 2—4. & 35. 19.

b Ps. 93. 5. Ezek. 42. 13.

c Ch. 28. 6—12. These fine robes represented the manhood, mediatorial office, and finished righteousness of Christ.

REFLECTIONS UPON CHAP. XXXVIII.—The work still proceeds pleasantly from that which is most inward and important. And let us observe, that Jesus' atonement for sin, and the purification of our conscience from dead works, are closely linked together; that fervent devotion disposes persons to part with that, which others most admire, for the service of Christ. And it is necessary to examine ourselves in the glass of God's law when we go to the laver of Jesus' blood for spiritual purification. What a small enclosure is the church of Christ! Happy the period when death shall draw aside the curtains, and allow us free access to



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*it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it *was* of the same, according to the work thereof, *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 [d]And they wrought onyx-stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a [e]memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the [f]breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breastplate double:[g] a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first* row *was* a [†]sardius, a topaz, and a carbuncle; this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* enclosed in ouches of gold in their enclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate [g]chains at the ends *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

A. M. 2513. B. C. 1491.

d Ch. 24. 9. Thus Christ supports and governs his people, and presents them before God.

e Ch. 28. 12.

f Ch. 25. 13—22. Is. 59. 17. Ps. 89. 23. This signified the church and covenant of grace.

g Every object endangered merits, and should receive protection proportioned to its value, consequently the heart, as a chief organ of life, is naturally defended as by a fortress of many bones and muscles, in addition to which the eye and the arms are appointed as auxiliaries. But besides these natural defences, artificial aid is called in, and the soldier is covered with the *cuirass* or the *breastplate*. So, "*the hidden man of the heart*" (1 Pet. 3. 4.) requires to be "kept with all diligence," (Prov. 4. 23.) and that of every representative, as was the high priest, who required to keep it, first, on his own account, and secondly, on account of the people. Hence his typical breastplate was double, because the seal of the covenant was double, "that by *two immutable things*, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to the hope set before us," (Heb. 6. 18.)—*Note.* The assurance of believers reposes under the double protection of Christ's brotherhood with them, (Heb. 2. 17, 18.) and his equality with the Father, (Phil. 2. 6. John 10. 13.)—ED.

† Or, *ruby*. These precious stones represented the elect in their various circumstances placed in comely order in the church and covenant of grace.

g John 10. 28. & 17. 12. 1 Pet. 1. 5. Jude 1. These chains represent how fast the elect, as stationed in the church and new covenant, are fixed on Christ's heart.

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h Ch. 28. 31—35. As the ephod was a kind of short coat without sleeves, so this robe was somewhat in the form of a long shirt under the ephod.

i Gal. 5. 24.

k Ch. 28. 33, 34. Ps. 68. 13. The bells signified Christ's intercession, and the preaching of the gospel; and the pomegranates signified their good fruits and effects.

l Ch. 28. 39—42. Phil. 2. 6—8. These coarser robes signified what is common to Christ and his people. The mitre prefigured Christ's dignity as an high priest.

m Ch. 28. 36—38. Heb. 7. 26. & 1. 3. 2 Cor. 5. 21. 1 Cor. 1. 30.

n Ver. 23—32. & 31. 6, 11. & 25. 10—19. & 40. 2—30. Num. 3. 25, 26, 31, 36, 37. & 4. 4—32. ch. XXV—XXXI. XXXV—XL. Lev. viii. ix.

o The minute and lengthened specification delivered to Moses, was at last *finished*. So our Lord says to the Father, "I have *finished* the works which thou gavest me to do," (John 17. 4.) Not meaning that the work of *saving sinners* was yet *finished*, (for that was not till he died and rose again, Rom. 4. 25.) but the work of *glorifying* the Father *on earth* as the angels do in heaven. Again he said, "It is *finished*," (John 19. 30.); yet still not the work of *saving sinners*, nor of casting out Satan, (for that was effected by death, (Heb. 2. 14.) which had not yet passed upon him) but *the last voluntary act*, foretold by the spirit of prophecy was *finished*, when having completed the will of him that sent him, he bowed the head and gave up the ghost.—*Note.* What a rebuke to indolence! what a stimulus to diligence! It is *finished!* Lord give us grace to carry on and finish all our work, and pardon thou the idleness of our utmost diligence, and specially the sins of our most holy things.—ED.

o Deut. 12. 32. Mat. 28. 20. 1 Sam. 15. 22. The phrase *as the Lord commanded* Moses, is so often repeated in this and the following chapter to put honour on their obedience, and to teach us that every thing done in the church should be exactly correspondent with the law of God.

p Ch. 31. 7—11. & 35. 11—19. XXV—XXX. XXXVI—XXXIX. xl.

† Heb. *the incense of sweet spices.*

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the [h]robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates [i] *of* blue, and purple, and scarlet, *and* twined *linen*.

25 And they made [k]bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ And they made [l]coats *of* fine linen, *of* woven work, for Aaron, and for his sons;

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen;

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 ¶ And they made the [m]plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was [n] all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did [o]according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the [p]tent and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, *and* all the vessels thereof, and the show-bread;

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and [†]the sweet incense, and the hanging for the tabernacle-door;

the house eternal in the heavens! But great and important things might be done for God in his church below, were but ALL her ministers and members, however weak, hearty and unanimous.

REFLECTIONS UPON CHAP. XXXIX.—How honourable is the livery of ministers and believers! but how much more the glory of Immanuel, our great High Priest!—Great things may quickly be done in the church when ALL hearts and



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39 The brazen altar and his grate of brass, his staves, and all his vessels; the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The clothes of service, to do service in the holy *place;* and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 [q] According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did [r] look upon all the work, and, behold, they had done it; as the LORD had commanded even so had they done it: and Moses [s] blessed them.

## CHAPTER XL.

(1) *The tabernacle erected on the three hundred and forty-first day from their leaving Egypt:* 1—15. (2) *The tabernacle is reared up on the first of the sacred year:* 16—33. (3) *God takes possession of it by the* SHECHINAH: 34—38.

AND the LORD spake unto Moses, saying,

2 On the first day of the [a] first month shalt thou set up the [b] tabernacle of the tent of the congregation;

3 And thou [c] shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And [d] thou shalt bring in the table, and set in order [e] the things that are to be set in order upon it; [f] and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the [g] altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 [h] And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the [i] laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt [k] set up the court round about, and hang up the hanging at the court-gate.

9 ¶ And thou shalt [l] take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof; and it shall be holy.

10 And thou shalt [k] anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar [l] most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ¶ And thou shalt [m] bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 [n] And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an [o] everlasting priesthood throughout their generations.

16 Thus did Moses: [p] according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass, in the first month, in the second year, on the first *day* of the month, *that* the [q] tabernacle was reared up.

18 And Moses [r] reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he [s] spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the [t] testimony into the ark, and set the staves on the ark, and put the [u] mercy-seat above upon the ark.

21 And he brought the ark into the tabernacle, and [x] set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he [y] put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it

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A. M. 2513. B. C. 1491.

q Ch. xxv—xxxi. & 35. 21, 22. Deut. 12. 32. Mat. 26. 20. 2 Tim. 2. 15. & 4. 7.

r Gen. 1. 31. Ps. 104. 31.

s Gen. 14. 19. 2 Tim. 4. 7, 8. 1 Tim. 4. 7, 8. 1 Chr. 16. 2. 2 Chr. 6. 3. Ps. 19. 11. 1 Cor. 15. 58.

s Moses *examines* all the work, so we must all appear at the judgment-seat of Christ. On, on, ye workers of the tabernacle! "The fire will try every man's work of what sort it is," (1Cor. 3. 13.) And as Moses *blessed* the workmen whom he approved, so will the Lord say "to them on his right hand, Come ye *blessed* of my Father, inherit the kingdom prepared for you," Mat. 25. 34.—Ed.

A. M. 2513. B. C. 1491.

a Ch. 12. 1, 2. ver. 17. Num. 7. 1.

b Ch. xxvi. xxxvi. & 27. 21. & 30. 26. ver. 18, 19.

c Ch. 25. 10—22. & 37. 1—9. & 26. 34. & 25. 16. & 30. 36, 26. ver. 20, 21. Lev. 16. 14.

d Ch. 25. 23—30. & 37. 10—24. & 26. 35, 36. & 25. 30. ver. 22—25.

e Heb. *the order thereof.*

f Order is the law of the heavens. The sun, the moon, and the stars are obedient to it. In all man's "labour under the sun," whether regarding the church, or in civil life, similar order should ever prevail. Of this invaluable quality, Moses, filled by the Spirit of God, is a most striking and instructive example.—Ed.

g Ch. 30. 1—5. & 37. 25—28. & 30. 34, 37. & 26. 37, 38. ver. 26—28. Heb. 10. 19—22. John 14. 6. 1 John 2. 1. Heb. 9. 24

h Ch. 27. 1—8. & 38. 1—7. ver. 29. Heb. 13. 10. Eph. 1. 6, 7. 1 John 2. 2. & 4. 9, 10.

i Ch. 30. 18—21. & 38. 8. ver. 30—32. Heb. 10. 22. Tit. 3. 5. Ps. 26. 6. Zech. 13. 1. 1 John 1. 7. Rev. 1. 5, 6.

k Ch. 27. 9—19. & 38. 9—20. Mat. 16. 18. 1 Cor. 12. 12, 28. Eph. 4. 11, 12.

A. M. 2513. B. C. 1491.

l Ch. 30. 22—33. & 29. 36. Is. 11. 2. Mat. 3. 16. John 3. 34. 2 Cor. 1. 4, 22.

k Ch. 29. 36. Lev. 8. 11. Is. 61. 1. & 11. 2. John 3. 34. & 17. 19.

l Heb. *holiness of holinesses.* Luke 1. 35. 2 Cor. 5. 21. Heb. 7. 26. 1 Cor. 1. 30.

m Ch. 29. 1—35. Lev. viii. ix. Gal. 4. 4. Rom. 8. 3. Luke 1. 26. Mat. 3. 16. John 3. 34. Is. 11. 1—5. & 61. 1—3.

n 1 Cor. 1. 9. Rom. 8. 30. & 13. 14. 1 Cor. 1. 30. Is. 61. 10. John 1. 16. Is. 44. 3—5.

o Num. 25. 13. ch. 12. 14. & 29. 31. with Heb. v. vii. viii. ix. x.

p See ch. 23. 21, 22. & 29. 42, 43. ver. 17—32. & 15, 21, 23, 25, 27, 29, 32. Is. 5. 30. Mat. 28. 20. 1 Cor. 4. 2. Heb. 3. 2. Deut. 4. 2. & 12. 32.

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q Num. 7. 1. & 9. 1.

r See ver. 2. Gal. 4. 4. John 1. 14. Mat. 16. 19. 1 Pet. 1. 4. 1 Tim. 3. 15.

s Put on the four coverings, ch. 26. 1—14. & 36. 8—19.

t Tables of the law, ch. 25. 16, 21. Ps. 40. 8. Mat. 5. 18.

u Rom. 10. 4. & 3. 25. ver. 3.

x Ch. 33. 12. ver. 3. Heb. 10. 19, 20.

y Ver. 4. Eph. 2. 2. John 8. 33—37.

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hands are active. And it is pleasant and profitable when every thing answers to the commandments of God: it is necessary therefore to try our whole work after it is finished, as well as while it is carrying forward; so shall our labour not be in vain in the Lord.

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CHAP. XL. Ver. 1—33. The form of the tabernacle when erected was as follows: the court was sixty-one yards long, and half as much in breadth. It was enclosed by a linen hanging of about nine feet in height, suspended by silver hooks, on fifty-six brazen pillars, filleted with silver, and fixed in large sockets of brass. The only entrance, from the east, was twelve yards wide, and hung over with a fine vail of embroidered linen, suspended on four pillars. Here, under the open sky, stood the brazen altar and laver; and hither every clean Hebrew or proselyte might come with his oblations. At the west end of this court stood the tabernacle itself; a close tent, in the form of a house, standing with its end towards the east. It was about eighteen and one-fourth yards long, six and one-twelfth broad, and as much in height. It was reared with forty-eight boards of shittim-wood, overlaid with gold, and fixed at bottom in ninety-six large sockets of silver, and bound together with five cross-bars of the same materials. On this frame was suspended a fourfold covering. The innermost consisted of ten embroidered linen curtains, each about seventeen yards in length, and about two and one-half yards in breadth, coupled with taches or buttons of gold. Over this was a covering of eleven curtains of goats' hair, coupled with taches of brass; the next was of rams' skins dyed red: the uppermost was of a strong leather, called badgers' skins. The whole east end was an entrance, and hung over with a fine vail of embroidered linen, suspended on five pillars, or boards, by golden hooks; and just before it, in the court, stood the brazen altar and laver. This tent was distinguished into two apartments. The first, or *holy place*, was in length twelve yards and six inches; into which only the clean priests might enter. At the inner, or west end of it, stood the golden candlestick, altar of incense, and table of show-bread. The second, or *most holy place*, or *oracle*, was at the west end of the former, and separated from it by a fine vail of embroidered linen, suspended on four pillars, fixed erect in large sockets of silver. It was a square of ninety-six yards and three inches. Here, amidst gross darkness, at the west end, was set the ark covered by the mercy-seat, and overshadowed by the golden cherubims; between which hovered the *shechinah*, or cloud of the divine presence. The tables of the law were put into the ark. The golden



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before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the [a] candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And [a] he put the golden altar in the tent of the congregation before the vail.

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the [b] hanging *at* the door of the tabernacle.

29 And he [c] put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30 ¶ And he set [d] the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron, and his sons, [e] washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.

33 ¶ And he [f] reared up the court round about the tabernacle and the altar, and set up the [g] hanging of the court-gate: so Moses finished the work.

34 ¶ [h] Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was [i] not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And [k] when the cloud was taken up from over the tabernacle, the children of Israel [*] went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.[†]

A. M. 2514. B. C. 1490.

[a] Ver. 4. John 1. 1, 5, 9. & 8. 12. Ps. 119. 105. Rev. 1. 20. & 2. 5.

[a] Ver. 5. Rev. 8. 3, 4. Heb. 7. 25. John xvii. & 11. 42. 1 John 2. 1. Mat. 22. 19.

[b] Ver. 5. Heb. 10. 19, 20. Eph. 2. 18. John 14. 6. & 10. 9.

[c] Ver. 6. Rom. 3. 24—26. Heb. 9. 12 & 13. 10. Mat. 23. 19.

[d] See ver. 7. Zech. 13. 1. 1 John 1. 7. 1 Cor. 6. 11. Ezek. 36. 25. Heb. 10. 19—22.

[e] Ps. 26. 6. & 51. 6, 7. 1 John 1. 7, 9.

A. M. 2514. B. C. 1490.

[f] Ver. 8. Mat. 16. 6. Eph. 4. 11, 12, 13. 1 Cor. 12. 12, 28.

[g] John 10. 9. & 14. 6. Heb. 4. 14—16. & 10. 19—22. Eph. 2. 18.

[h] Num. 9. 15. ch. 13. 21, 22. & 25. 8, 21, 22. 1 Kin. 8. 10, 12. Ezek. 43. 4—7. Lev. 16. 2. 2 Cor. 5. 19. Zech. 2. 5. Is. 4. 5, 6. Rev. 21. 3, 23, 24.

[i] 2 Chr. 5. 14. & 7. 2. Rev. 15. 8. Is. 6. 4.

[k] Num. 9. 17—23. Neh. 9. 19. Ps. 78. 14. & 105. 39. ch. 13. 21, 22. 2 Cor. 5. 19, 20.

[*] Heb. *journeyed.*

[†] All Israel saw what Moses *describes*. They saw it, not as a meteor that dazzles for a moment, but through *many years*; they saw it not *occasionally*, but *permanently*; and they *moved or rested* by its symbolic guidance: and their national institutions were so interwoven with the record, that we cannot account for the origin of institutions which we *see* to be historic records, existing realities, without admitting the truth of the miracles under the divine influence of which these institutions were originally organised.—Ed.

pot of manna, Aaron's rod that budded, and a copy of the law of Moses, were afterwards reposited at the east or foreside of the ark. Into this apartment the high priest alone entered, and he only upon the fast of general expiation, and perhaps four times that day.

REFLECTIONS UPON CHAP. XL.—It is comely when new years are commenced with remarkable transactions for God, and when every thing is performed and placed in due order; for God is ready to meet such as are occupied in his service, and remember him in all their ways. Desolate and dreary are ordinances if without the presence of God; but if the Spirit of God and of glory rest upon us, we may be well comforted, for God is with us and for us; and who then can be against us! But was not this reared tabernacle a type of our once apparently mean, but truly glorious Redeemer, in his manhood and mediatorial office; devised of God, and reared up with infinite skill; consecrated by the oil of the Holy Ghost, and his own bloody sufferings! In him dwells all the fulness of the Godhead. He is the mean of all our fellowship with God; and the treasury of all that atonement, purification, light, food, intercession, and acceptance, which is necessary for our souls. In his debased state he was made the *atonement*, the *laver* of purification; in his exalted state he is the eternal rest of JEHOVAH, and the *enlightener*, *advocate*, and *feeder* of his people. Was it not likewise a figure of the gospel-church, planned by the wisdom of God, and reared up by inspired ministers of Christ! Outwardly mean, but inwardly glorious, she is the residence of God in Christ; and in her he is worshipped in an acceptable manner. In her a fulness of atonement, purification, spiritual light, and provision, of acceptable prayers, praises, and services, are to be found. Was it not a figure of heaven itself, where all its emblems are realized, and in which Jesus, JEHOVAH, and every thing substantial, are to be found in the most eminent degree!

# THE THIRD BOOK OF MOSES

CALLED

# LEVITICUS.

THIS book, so called from its connexion with the Levitical tribe, contains the laws which God intimated to Moses from off the mercy-seat, during the first month after the tabernacle was erected; viz. (1) Laws relative to sacred oblations, burnt-offerings, meat-offerings, peace-offerings, sin-offerings, trespass-offerings; i—vii. (2) The history of the consecration of Aaron and his sons, and the death of the two eldest; laws concerning priests' mourning, and abstinence from liquor; viii—x. (3) Laws of purifications from ceremonial uncleanness, contracted by means of unclean beasts, childbirth, leprosy, running issues, public and national sins; xi—xvi. (4) Miscellaneous laws, prohibiting the eating of blood, sacrificing to devils, alliance with Canaanites, imitation of heathenish superstition and idolatry, theft, perjury, incest, sodomy, bestiality; or requiring abstinence from fruit of trees newly planted; leaving of gleanings to the poor; regulating the priests' mournings and marriages; marking the blemishes which disqualified them for their work, and partaking of the more sacred victuals, or which rendered animals unfit for sacrifice; xvii—xxii. (5) Laws directing the observation of their sacred solemnities; sabbath, passover, pentecost, feast of trumpets, feast of expiation, feast of tabernacles, release, jubilee; intermixed with some regulations relative to the lighting of the lamps, show-bread, punishment of blasphemy, murder, &c. lending to or buying of poor Hebrews; xxiii—xxv. (6) After promises of great favour to the obedient and penitent, and threatenings of manifold punishments to the disobedient, are subjoined laws regulating the dedication of things to the Lord, and redeeming them back; xxvi. xxvii.

Whatever this book, or some parts thereof, may appear to an ignorant and carnal mind,—to such as are truly sensible, and evangelical, it is a rich, though obscure mine of the gospel of Christ, typically exhibiting him as the great high priest, called and prepared of God for his work; exhibiting his sacrifice in its nature and form; and its influence, as appeasing the wrath of God, expiating the curse of sin, procuring peace to the mind, quieting the guilty conscience, nourishing the soul, and purifying the heart; exhibiting the gospel-method of cleansing ourselves from all filthiness of the flesh or spirit, inherent or contracted, by due applications of his blood and Spirit: and, in fine, exhibiting the necessity of abstaining from sin, in all its forms, appearances, and temptations; of exact attendance on instituted means of grace, and of perfecting holiness in the fear of the Lord.

[The *Moral Law*, though in itself "holy and just," and "the commandment good," (Rom. vii. 12.) brings yet no gift to the sinner beyond "the knowledge of sin;" while by that knowledge "every mouth is stopped" from either palliation or denial of its sinfulness, and "all the world stands guilty before God," Rom. iii. 19, 20. Now this law, was delivered on *the mount*, "amidst blackness, and darkness, and tempest," Heb. xii. 18. But the *Ceremonial Law*, as it has been called, which is



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partly delivered in *Exodus*, and partly in *Deuteronomy*, and is spread out at large in *Leviticus*, was delivered "out of the *tabernacle*," where God appeared in all the mild effulgence of the *Shechinah*, and spoke from the *mercy-seat*, "God in Christ," preparing the way for the "word of reconciliation," 2 Cor. v. 19. This book may, accordingly be described as THE PICTORIAL GOSPEL;—the gospel for the *eye*, as well as for the *ear*; the gospel to the *sense*, that it may conduct to *faith*.

Taking *the Epistle to the Hebrews* as the key to this book, we discover that the gospel was presented by it in *types*, *figures*, *emblems*, or *shadows*. Heb. x. 1. A *type* is something shown as being more or less like another, and which it is intended to represent. The *chief types of Christ*, are, (1) *persons*, as Adam, Noah, Moses, Joshua, David; (2) *offices*, as the priestly, prophetical, and kingly; (3) *places*, as Jerusalem, Zion; (4) *times*, as the jubilee; (5) *laws*, as of the sabbath, of the first-born; (6) *feasts*, as of tabernacles; (7) *special food*, as of unleavened bread; (8) *things made*, or buildings erected, according to God's direction, as the golden candlestick, the tabernacle, the temple; (9) *offerings, and sacrifices*, of various kinds. Now these, with many other things, are severally called *types of Christ*, in so far as, by any inferior excellence, they contain and exhibit some correspondent but far more exceeding excellence in Christ. But whilst one great end of the *Levitical institutions* was to exhibit Christ to the *eye* and the *understanding*, another great end was—to gain him, as the *promised seed and Saviour*, a place in *the heart*. But when Christ enters, idolatry must be cast out. The *Levitical institutions* were therefore God's great *antidote to idolatry*. Now one of the most universal and besetting forms of idolatry, is "covetousness," Col. iii. 5. To rebuke, to check, to condemn, and to mortify *covetousness*, will accordingly be found one great spiritual end of all the ceremonial enactments. Hence, at every approach of the sinner, God demands his *heart*, through a claim upon his *hand*, thus testing the *sincerity* of the worship offered, through the *cheerfulness* of the surrender made. But another of the most general objects of idolatry is the appetite. So general and so melancholy is this fact, that Paul records it "weeping," and so general, that he affirms there are "many whose god is their belly." Phil. iii. 19. Now a large portion of the most stringent directions and interdicts of the *Levitical institutions*, is dedicated to the subject of food; and in this department, no doubt, their primary reference was to him who is "the bread of God which cometh down from heaven, and giveth life unto the world." John vi. 33. But another object was by every feeling of appetite which it was forbidden to gratify, unless with food which God had sanctioned, to impose a daily, habitual, and above all, a divine restraint upon the appetite, and thus to teach the true worshippers of God to "keep under the body and bring it into subjection" in order to its being presented a "living sacrifice," Rom. xii. 1.

These views of the *Levitical institutions*, are intended to condemn, and through the spiritual and mortifying use of the sacrifices, utterly to cast out, the idols of *covetousness and appetite*, and, thus, to preserve undefiled the temple of the heart, "an habitation of God through the Spirit," (1 Cor. iii. 17. Eph. ii. 22.) will serve to illuminate our path as we attempt to trace out their shadowy mysteries, till we discover their connexion with the "body of Christ," "the *end of the law* for righteousness to every one that believeth." Rom. x. 4.—ED.]

## CHAPTER I.

*the burnt-offering.* (1) *The bullock:* 1—9. (2) *The sheep or goat:* 10—13. (3) *The bird:* 14—17.

A.M. 2514. B.C. 1490.

AND the [a] LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you [b] bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* a burnt-sacrifice of the herd, let him offer a [c] male without blemish: he shall offer it of his own [d] voluntary will, [e] at the door of the tabernacle of the congregation before the LORD.

4 And he shall [f] put his hand upon the head of the burnt-offering; and it shall be [g] accepted for him, to make atonement for him.

5 And he shall [h] kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and [i] sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall [k] flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall [l] put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall [m] lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his [n] inwards and his legs shall he wash in water: and the priest shall [o] burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the [p] sheep, or of the [q] goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And [r] he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 [s] And he shall cut it into his pieces, with his head and his fat; and the priest shall lay

a Exod. 25. 22. & 29. 42.
b Ch. 22. 18, 19. Ps. 50. 13. 1 Pet. 1. 19, 20. & 2. 5, 9. Rom. 12. 1.
c See Exod. 12. 5. ver. 10. ch. 4. 28. & 22. 19. Jer. 31. 22. Is. 7. 14. & 9. 6. Zech. 13. 7. Ps. 80. 17. Luke 1. 35. 1 Pet. 1. 18, 19. & 2. 22, 24.
d Exod. 35. 2. 1 Chr. 29. 5, 9, 14, 17. 2 Cor. 9. 7. Ps. 40. 6—8. & 110. 3. Jer. 30. 21. John 10. 11, 18.
e Exod. 40. 6, 29. ch. 17. 4. Deut. 12. 5, 6, 13, 14, 26, 27. & 16. 2, 6, 16. Ezek. 20. 40.
f Ch. 4. 4, 15, 29, 33. & 16. 21. & 3. 2, 8, 13. Num. 8. 12. Exod. 29. 10, 15. Is. 53. 4—6, 11, 12. 2 Cor. 5. 21. 1 Pet. 2. 24.
g Ch. 4. 20—35. & 5. 1, 5 & 6. 7, &c. Gen. 6. 21. Eph. 5. 2. Rom. 4. 25. 2 Cor. 5. 19. Col. 1. 14, 19, 20. Dan. 9. 24.
h Ver. 11. & 3. 2, 8, 13. & 4. 4, 15, 24, 29. & 16. 15. Mat. 20. 28.
i xxvi. xxvii. Is. liii. Ps. 22. 1—21. Zec. 13. 7. John 10. 11, 15, 17, 18. 1 Thes. 5. 10.
l Ver. 11. ch. 3. 5, 6, 13. Num. 18. 17. Heb. 12. 24. 1 Pet. 1. 2. Is. 52. 15.
k Mat. xxvi. xxvii. Ps. 22. 1—21. & 69. 1—21. John 12. 27. & xviii. xix. Is. liii.
l Ch. 6. 12, 13. Zech. 13. 7. Is. 53. 4—6, 10. Eph. 5. 2. Mat. 26. 38. 1 Pet. 2. 24. & 3. 18.
m Ch. 3. 20, 21. & 9. 13. Exod. 29. 17, 18. 1 Kin. 18. 23, 33. Gal. 4. 4. 2 Cor. 5. 21. Is. 53. 10. Tit. 2. 14.
n Ver. 13, 16. & 3. 21. Exod. 29. 17. Heb. 7. 26. 1 Pet. 2. 22. 2 Cor. 5. 21.
o Ver. 13, 15, 17. ch. 2. 2, 9. & 3. 5, 11, 16. Heb. 3. 10. & 13. 11, 13. 1 Pet. 4. 1. Zech. 13. 7, 9. Eph. 5. 2. & 1. 6.
p See ver. 2, 3. Is. 53. 6, 7. John 1. 29.
q Rom. 8. 3. 2 Cor. 5. 21.
r See ver. 5.
s Ver. 6—8.

EXPLANATORY NOTES. CHAP. I. Ver. 2—9. The Jewish oblations, in their matter and ceremonies, were not only typical of Christ, but most of them also emblems of the moral duties of Christians, whether ministers or people. The matter of the offerings pointed at qualities in Christ, or in his people and their service. The *male* sex figured out the excellency of these; the being *without blemish* their purity; the *voluntariness*, the willingness and cheerfulness with which God must be served. The presenting *at the door of the tabernacle*, in ordinary cases, (for in extraordinary ones it might be otherwise, 1 Sam. vii. 9, and xi. 15. 2 Sam. xxiv. 18. 1 Kings viii. 64. and xviii. 32. Judg. vi. 26.) imported the acceptableness to be through the person and mediation of Christ. The *laying on of the* offerer's *hand* imported the transferring of guilt on the sacrifice, and devoting it to God. The *sprinkling* of the *blood round about the altar* imported the divinity of Christ's atonement, and the extensive virtue of it to all the church and ordinances thereof. The *washing of the inwards and legs* imports the perfect holiness of heart and life in Christ, and which ought to be in his people. The burning of the *whole flesh* imported that Christ was, and his people ought to be, wholly devoted to God. The *holy fire* denoted the wrath of God on Christ, and holy love in him, and in his people.

[CHAP. I. Ver. 3. *The gospel*—and we may rightly so speak—the gospel revealed to Moses, begins with an OFFERING, saying, "If any man (even the chief of sinners) *offer an offering*, rather, *bring near an offering*, thus announcing that no one can *come near* to God but by *sacrifice*; and that those who were once afar off, "are made nigh by the blood of Christ," (Eph. 2. 13.) "who *offered* up himself," Heb. 7. 27. It must be an offering without BLEMISH, either from malformation, disease, injury, or spot, (Comp. Mal. 1. 14. Num. 19. 2, 9, 11. with 28. 3.) wherein it is a lively image of him who was *offered* without "blemish or spot," (1 Pet. 1. 19.) while it also demands of the *offerer* that "holiness without which no man shall see the Lord," Heb. 12. 14. It must be a FREE-WILL-OFFERING; so Christ testifies, "I lay down my life—no man taketh it from me—I lay it down of myself," John 10. 17, 18. It must be offered *before the Lord*, not within, but at the *door* of the tabernacle; so Christ was offered up not in heaven, but upon earth, in virtue of which offering he summons the "everlasting doors to be lifted up" for the entrance of "the King of glory," Ps. 24. 7. 1 Cor. 2. 8; into which he entered as our forerunner, at once a priest and a sacrifice for ever.——Ver. 4. *The laying of the hands* on the head of the sacrifice, directs also to Christ for "the Lord *laid on him* the iniquities of us all," Is. 53. 6. 1 Pet. 2. 24. The sacrifice was *accepted* for *atonement*, that is, as the original implies, for *covering* the sin, agreeably to Ps. 32. 1. Rom. 4. 6. and so, reconciling God and man by the honouring of the violated law, Rom. 5. 11. Is. 42. 21.——Ver. 5. The sacrifice must be *killed*, thus "it behoved Christ to suffer and to rise from the *dead*," (Luke 24. 46.) Because, "without *shedding of blood* there is no remission of sin, (Heb. 9. 22); and the believer receives this remission, because, in the sight of God, and the law, and his own conscience, he is reckoned actually as dead in, and with Christ, (Rom. 6. 2—11. 1 Pet. 2. 24.) and actually risen with him, and sitting with him in heavenly places, (Col. 3. 1. Eph. 1. 19, 20. & 2. 1, 5, 6.) of all which, the spirit working the life of faith in him, is now the evidence and earnest, 2 Cor. 5. 5. The blood is *sprinkled*, to exemplify its extended applicability. "God *so* loved the world, that he gave his only begotten Son, that *whosoever believeth* on him, might not perish," John 3. 16. It is sprinkled *round about upon the altar*, to exhibit the believer protected, *on all sides*, against the charge of the broken law; and thus, "there is no condemnation to them that are *in* Christ Jesus," Rom. 8. 1.——Ver. 6. *The flaying* of the sacrifice, is the emblem of the grievous external cruelties inflicted on our Lord and his church. Mic. 3. 3. *The cutting in pieces*, pourtrays the efforts at total extinction, first directed against our Lord and his apostles, and occasionally, in some countries, and throughout all ages, against his faithful witnesses, Mat. 27. 20. 1 Cor. 4. 9. Rev. 6. 9.—— Ver. 7. *The fire*—diffusing the savour, and causing the elementary parts to ascend



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them in order on the wood that *is* on the fire which *is* upon the altar.

13 [t] But he shall wash the inwards and the legs with water; and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD *be* of [u] fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and [x] wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with [y] his feathers, and cast it beside the altar on the east part, by the [z] place of the ashes.

17 And [a] he shall cleave it with the wings thereof, *but* shall [b] not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-sacrifice, an offering made by fire, [c] of a sweet savour unto the LORD.

A. M. 2514. B. C. 1490.

[t] See ver. 8.

[u] Ch. 5. 7. & 12. Heb. 7. 26. Mat. 11. 29.

[x] Or, *pinch off the head with the nail.* ch. 5. 8. Is. 53. 4, 5. 10. Ps. 22. 1—21. & 69. 1—21. John 12. 27. Mat. xxvi. xxvii.

[y] Or, *the filth thereof.* 1 Pet. 1. 18—22. Luke 1. 28.

[z] Ch. 4. 12, 21. & 6. 11. & 16. 27. Heb. 13. 11—14.

[a] Gen. 15. 10. Mat. 27. 51. John 19. 34.

[b] Ps. 16. 10. Rom. 4. 25. 1 Pet. 3. 18. & 1. 19—21.

[c] See ver. 9. Gen. 8. 21.

## CHAPTER II.

(1) *The matter and manner of those meat-offerings which were offered by themselves:* 1—13. (2) *The appointed or voluntary offering of first-fruits:* 12—16.

A. M. 2514. B. C. 1490.

AND when any will offer a [a] meat-offering unto the LORD, his offering shall be *of* [b] fine flour; and he shall pour oil upon it, and put frankincense thereon.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the [c] memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD.

3 And [d] the remnant of the meat-offering *shall be* Aaron's and his sons': *it is* a thing [e] most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of [f] a meat-offering baken in the oven, *it shall be* [g] unleavened cakes of fine flour mingled with oil, or unleavened wafers [h] anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering *baken* [*] in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt [i] part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made *of* fine flour with oil.

[a] Ch. 6. 14. & 9. 17. Num. 15. 1—21. & xxviii. xxix. John 6. 33—37. Mal. 1. 11. Is. 66. 20.

[b] Exod. 29. 2. Num. 7. 13, &c. John 12. 24. & 6. 35. & 8. 34. 1 John 2. 1. Rev. 8. 3.

[c] Ver. 16. ch. 5. 12. & 6. 15. & 24. 7. & 23. 26. Exod. 30. 16. & 28. 12, 29. Num. 5. 15. Ps. 94. 9. & 20. 3. Eph. 5. 2. Acts 10. 4. Neh. 13. 14, 22.

[d] Num. 18. 9, 10. ch. 6. 16, 17, 26. & 10. 12. & 7. 6. & 21. 22. Is. 40. 5, 6. Deut. 32. 9.

[e] Exod. 29. 27, 37. ch. 6. 17, 29. & 7. 6. & 21. 22. ver. 10. Num. 18. 9.

[f] 1 Chr. 23. 28, 29. Ezek. 36. 30. Ps. 22. 14. Mat. 26. 26. John 13. 27.

[g] Exod. 12. 8. ver. 4, 11. ch. 6. 17. & 10. 12. Heb. 7. 26. 1 Cor. 5. 7, 8. 1 Pet. 2. 1, 22.

[h] Exod. 29. 2. John 3. 34. Is. 42. 1. & 61. 1, & 44. 3—5.

[*] Or, *on a flat plate, or, slice.*

[i] Ch. 1. 6. Ps. 22. 14—21. Mark xiv. xv. John xviii. xix.

towards heaven, in new forms, is first the emblem of that baptism, "with the Holy Ghost, and with fire," (Matt. 3. 11.) by which "the love of God is shed abroad in the heart," (Rom. 5. 5.) the desire to "do good unto all men, and especially to them of the household of faith," (Gal. 6. 10.) becomes "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Phil. 4. 18. Secondly, *the fire* is the emblem of that wrath of God against sin, which our Lord endured because he bare our sins, 1 Pet. 2. 24. Ps. 22. 1. comp. Heb. 10. 5, 6, 7. with Ps. 40. 6, then read Ps. 40. 2, 12, 13, as descriptive of the *fire of suffering* in which our Lord was tried. The *wood in order*, as necessary to the speedy kindling and maintenance of the fire, sets forth to us the regular observance of those various ordinances, whose use is to "*stir up* the gift that is in us," (2 Tim. 1. 6.) and cause "our hearts to *burn* within us," (Luke 24. 32.) while Jesus "talks with us by the way," in the closet, in his word, or at his holy table. The head, the most elevated part of the body, the chief seat of the senses, the natural emblem of dignity and power—the *fat* of the inwards; the emblem of health, abundance, rest—are first devoted to the sacrifice. Most appropriate pictures of him who is "the *head* over all things to the church," (Eph. 1. 22.) who is the "*health* of our countenance," (Ps. 42. 11.) and who alone to the labouring and heavy laden, can secure eternal *rest*, Mat. 11. 28.——Ver. 9. The *Inwards* as the receptacle of unseen and natural impurity, the *legs* as exposed to visible and contracted uncleanness, are, before sacrifice, to be *washed* in water. The washing of the *inwards* is thus explained by David, "Thou desirest *truth* in the *inward* parts, (Ps. 51. 6.) see Ps. 139. 23, 24. Alas! what an unexpected discovery is made when the inwards of an unrenewed heart are laid bare. "*Deceitful* above all things, and *desperately wicked*," (Jer. 17. 9.) is the fountain, and out of it "proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies," (Mat. 15. 19.) "the things which *defile* a man," the outward man, and demand that "clean water" of the Spirit, which alone can cleanse the heart and the life from all their filthiness, (Ezek. 36. 25.) of all this the spotless Saviour was the reverse, "He knew *no sin*," neither—when *sought* by his bitter enemies—"neither was guile *found* in his mouth," 2 Cor. 5. 21. 1 Pet. 2. 22. To complete the sacrifice, the priest burns *all* upon the altar. So Christ offered his whole person. Though in co-equal Godhead, he offered himself humbled, (Phil. 2. 8.) though in sinless manhood, he was numbered with the transgressors, his soul was troubled, and his body crucified, Mark 15. 28. John 12. 27. 1 Cor. 1. 23. And so likewise the believer who draws "nigh by the blood of Christ," offers not a divided service, but his "whole body, soul, and spirit," to God.——Ver. 11. The former offering of the bullock (ver. 3.) was at the *door* of the tabernacle which looks to the east, and there it appears to have been killed. The offering of the sheep or of the goats, is however, to be killed on the side of the altar *northward*. Why *northward*? Of Zion it is said, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the *north*, the city of the great King," (Ps. 48. 2.) Now, what excellence of situation is this! Simply, in the northern hemisphere, and beneath a burning sun, the excellence of *shade*. Now, this is one of the Scripture emblems of Christ's protection. "A man shall be an hiding place from the wind, a covert from the tempest, the *shadow* of a great rock in a weary land." "The Lord is thy keeper, thy *shade* upon thy right hand. The sun shall not smite thee by day, nor the moon by night," Ps. 121. 5. Of a shade from the sun, thus speaks the prophet, Is. 4. 6. & 25. 1, 4. "There shall be a tabernacle for a *shadow* in the daytime from *the heat*." "O Lord, thou hast been a refuge from the storm, a *shadow* from *the heat*." According to these views, the sacrifice *northward*, being within the *shadow of the altar*, represents the *refuge, protection, and covering*, which the sacrifice of Christ affords to the believer, who can well adopt the words of the bride, Cant. 2. 3. "I sat under his *shadow* with great delight, and his fruit was sweet to my taste."——Ver. 17. This offering (comp. ver. 14. with ch. 5. 11. & 12. 8.) is evidently that of a poor man unable to bring more; yet the same acceptance is affirmed of it as of the former more costly sacrifices, each is of "a sweet savour to the Lord."—*Note.* God asks but as he gives. But to the poorest, he gives enough, an offering—the body for a sacrifice, Rom. 12. 1. the spirit for renewal, Rom. 12. 2. Christ for redemption and acceptance, Eph. 1. 6, 7.—ED.]

REFLECTIONS UPON CHAP. I.—In the oblation of these valuable, social, patient, pure, and peaceful animals, let me behold my all-excellent, social, patient, peaceful, and holy Redeemer, as presented before God in the counsel of peace, brought into this world, and in due time presented at Jerusalem; as having our sins imputed to him by his Father; and as offered by himself a sweet smelling sacrifice, without spot unto God, to vindicate and glorify his injured perfections, and to expiate our sin! How willingly he presented himself! How painful and dolorous were his sufferings, and chiefly those of his soul, while his love to us made him to lie in the flames of his Father's wrath bearing our sins! He expired on a cross on the *north-west* of Jerusalem, and extends the virtue of his death chiefly to the north-west parts of the world! For us, poor and destitute criminals, he exerted all his care; suffered his soul and body to be divided asunder; but neither separated from his Godhead! And, after lying in his grave, he put off every mark of mortality and guilt, and ascends to his throne on the right hand of God. What precious meat and drink-offerings of blessings and comfort to himself and to my soul do attend this oblation!—Let me, therefore, all inflamed with his dying love, cheerfully render to the Lord the best that I have. Acknowledging myself the servant of death, and rejoicing that Jesus has borne my sins and guilt, let me, though unworthy to enter into God's house, offer my whole self, and all that I have, to the Lord, as an holy sacrifice, acceptable through Jesus Christ. Washed in every part, may my whole soul be inflamed with the sacred fire; the love of God shed abroad in my heart by the Holy Ghost! May an holy and prudent zeal for the Lord consume and burn up every selfish care and inward corruption; and influence me earnestly to lay out all my gifts and graces in winning poor sinners to a God in Christ.

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CHAP. II. Ver. 2. This memorial put God, as it were, in mind of his covenant, to accept Christ, and his people's services through him. And it put them in mind that all their store came from God, and ought to be dedicated to his service.——Ver. 3. The most holy provision allotted for the priests was to be eaten by themselves in the sacred courts; but the less holy things, as tithes, first-fruits, &c. might be eaten by them and their families elsewhere in Canaan; Num. xviii. 9, 10. Deut. xii. 5—7, &c.——Ver. 11. Leaven was forbidden in voluntary meat-offer-



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8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn *it* upon the altar: *it is* an [k] offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat-offering *shall be* Aaron's and his sons': [l] *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no [m] leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the [n] oblation of the first-fruits, ye shall offer them unto the LORD; but they shall not be burnt on the altar [t] for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season with [o] salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 ¶ And if thou offer a [p] meat-offering of thy first-fruits unto the LORD, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall [q] burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an [r] offering made by fire unto the LORD.

A. M. 2514. B. C. 1490.

[k] Exod. 29. 18. ver. 5. Is. 53. 10. Ps. 22. 15, 16. Eph. 5. 2. Zech. 13. 7, 9. Rom. 12. 1.

[l] Exod. 29. 16, 37. see ver. 3.

[m] See ver. 4. Exod. 34. 25. Heb. 7. 26. Is. 53. 9. 1 Pet. 2. 1. 1 Cor. 5. 7, 8. Gal. 5. 9. Luke 21. 34. with Prov. 23. 16.

[n] Exod. 22. 29. & 23. 19. Deut. 26. 2, 10. Lev. 23. 17. 2 Chr. 31. 5. 1 Cor. 15. 20. Rev. 14. 4.

[t] It was not to be burnt on the altar, as there might be honey and leaven in it.

[o] Num. 18. 19. 2 Chr. 13. 5. Ezra 7. 22. Mark 9. 49. Ezek. 43. 24. John 1. 14, 16. Col. 4. 6.

[p] Ch. 22. 29. Is. 53. 2—10. 1 Cor. 15. 20. Mal. 3. 14. Rev. 14. 4.

[q] Ver. 1. 4—7, 12. Is. 61. 1. & 11. 2—4. Heb. 5. 7. Rom. 8. 26, 27. Ps. 141. 2.

[r] Ver. 2. 9. Heb. 9. 14. & 5. 7, 8. Ps. 22. 26. John 12. 27. Mat. 26. 39. Luke 22. 44.

## CHAPTER III.

(1) *Of peace-offerings:* 1—16. (2) *Prohibits the eating of fat or blood:* 17.

A. M. 2514. B. C. 1490.

AND if his oblation *be* a sacrifice of [a] peace-offering, if he offer *it* of the herd, whether *it be* a [b] male or [c] female, he shall offer it [d] without blemish before the LORD.

2 And he shall [e] lay his hand upon the head of his offering, and [f] kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall [g] sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD, [h] the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* of them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall [i] burn it on the [k] altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, [l] of a sweet savour unto the LORD.

6 ¶ And if his offering, for a sacrifice of [m] peace-offering unto the LORD, *be* of the flock, male or female, he shall offer it [n] without blemish.

7 If he offer a lamb for his offering, then shall he [o] offer it before the LORD.

8 And he shall [p] lay his hand upon the head of his offering, and [q] kill it before the tabernacle of the congregation: and Aaron's sons shall [r] sprinkle the blood thereof round about upon the altar.

9 And he shall offer, of the sacrifice of the peace-offering, an offering made by fire unto the LORD, the [s] fat thereof, *and* the whole rump, (it shall he take off hard by the back-bone,) and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

[a] Ch. 7. 11—29. & 22. 18, 21. & 19. 5. Judg. 21. 26. & 21. 4. 1 Kin. 8. 63. 1 Chr. 21. 26. Mic. 6. 6. Eph. 2. 13, 14. Col. 1. 20. 2 Cor. 5. 19, 20. John 14. 27.

[b] Zech. 13. 7. Is. 9. 6, 7. Ps. 80. 17. Gal. 3. 29.

[c] Gen. 3. 15. Is. 7. 14. Jer. 31. 22. Gal. 4. 4. Col. 3. 11.

[d] Ch. 1. 3. & 22. 18—25. Exod. 12. 5. 2 Cor. 5. 21. 1 Pet. 2. 22. Heb. 7. 26.

[e] Ch. 1. 4. Exod. 29. 10. Is. 53. 6. 2 Cor. 5. 21. 1 Pet. 2. 24.

[f] Ch. 1. 5. Acts 4. 26—28. Phil. 2. 7, 8.

[g] See ch. 1. 5. Is. 49. 21. & 52. 14, 15. & 53. 11.

[h] Exod. 29. 13, 22. ver. 9, 10, 14, 15. ch. 4. 8—10, 19, 26, 31, 35. & 8. 25—27. Is. 53. 10. John 12. 27. Prov. 23. 26.

[i] Ch. 1. 9, 13. ver. 3, 11, 16. Is. 53. 4, 5, 10.

[k] Ch. 4. 35. & 5. 12. & 6. 12. Is. 62. 21. with 2 Cor. 5. 19, 21.

[l] See ch. 1. 9, 13. Gen. 8. 21. Eph. 5. 2. Rom. 12. 1. 1 Pet. 2. 5.

[m] Ver. 1. Eph. 1. 10. & 2. 13—22. Gal. 4. 4.

[n] Acts 4. 27. Rom. 12. 1, 2. Tit. 2. 11, 12.

[o] Ver. 1. 12. Heb. 9. 14. Eph. 5. 2.

[p] Ver. 2. 13. Is. 53. 6, 11, 12. 2 Cor. 5. 21. 1 Pet. 2. 24.

[q] Ver. 2. Heb. 10. 19—22. Eph. 2. 18. & 3. 12.

[r] Ch. 1. 5, 11. ver. 2, 13. Mat. 3. 17. 2 Cor. 5. 19.

[s] Ver. 3, 4. Is. 53. 10. Prov. 23. 26.

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ings: (1) To put them in remembrance of their hasty redemption from Egypt; (2) To teach them to avoid human inventions in the worship of God; (3) To mark the perfect purity of Christ, and the sincerity of his people's services. Honey was prohibited for much the same reason; for it hath a leavening virtue, and may signify carnal pleasures.——Ver. 13. Salt was an emblem of sincerity and soundness in grace; purity, perseverance, and friendship; and of the perpetuity of God's covenant.

[CHAP. II. Ver. 1. The original word translated "*meat-offering*," applies to any solemn gift either to God or man. Of the *meat-offerings* to God three were congregational. (1) The waved sheaf, Lev. 23. 10, 11. (2) Waved-loaves, (Lev. 23. 17.) (3) Show-bread, Lev. 24. 5. Eight other *meat-offerings* were personal. (1) The poor man's, Lev. 5. 11. (2) Of jealousy, Num. 5. 15. (3) Of initiation of the priest, Lev. 8. 26. (4) Daily offering of the high priest, Lev. 6. 20. (5) Of fine flour. (6) That baked on a plate. (7) That of the frying-pan. (8) That of the oven. The last five are prescribed in this chapter. The offering well represents him who alone could say, "my *meat* is to do the will of him that sent me, and to finish his work," John 4. 34. "I am the living bread which came down from heaven: the bread that I will give is my flesh, which I will give for the life of the world," John 6. 51. Now, the *burnt-offering* was an acknowledgment of *death deserved*, the *meat-offering* an acknowledgment of *life received*, a visible enunciation of the prayer, "Give us this day our daily bread." This *meat-offering* must be *fine* flour, for the same reason that the burnt sacrifice was without blemish. The oil *comingled* in the offering, or merely *anointing* it, represented both the external and internal work of the Spirit, and the odoriferous frankincense, the complete acceptableness of the sacrifice of Christ. Of this offering a *memorial* handful is burned on the altar, in witness of God's *remembrance* of the offerer, (Ps. 20. 4.) and his remembrance of God. Ps. 106. 4, 5. & 20. 7. ——Ver. 13. Salt was an essential addition to every offering. Salt either natural or artificial, may be described as the enemy of corruption in flesh, hence it becomes an expressive emblem of incorruption, not by inherent quality, but by addition of a preserving ingredient. The apostles were, and believers still are, "The salt of the earth," Mat. 5. 13. Let them then beware lest they lose their savour, the savour of truth, sincerity, godliness, brotherly-kindness, and charity. Let these comingle with all their offerings, as things "most holy of the offerings of the Lord."——Ver. 14. The offering of *green ears* of corn,—is not this for you, "both young men, and maidens, and children," (Ps. 148. 12.) saying, green and flourishing though ye be, as these shall ye be soon cut down, therefore, "Remember now your Creator, in the days of your youth," Eccles. 12. 1. But these *green ears* are dried in the fire, by this process they have lost weight but not substance; they possess an artificial and premature ripeness, and are thus prepared to be converted into fine flour. Even so must "the love of the world" be separated from the youthful heart, (1 John 2. 15. 2 Tim. 2. 22.) it may be by ostensible bereavements, by disappointment, or loss, or wasting disease, or pain, or sorrow, still, if the Spirit of God wake by these, they are separating a heart from the world, ripening its fruit for an earlier glory, and presenting its memorial before the Lord, a spiritual offering as made by fire.—ED.]

REFLECTIONS UPON CHAP. II.—While in these meat-offerings I contemplate Jesus Christ as the fruit of the earth, prepared by the anointing influence of the Holy Ghost, and by dolorous sufferings, to be, as *Mediator*, the eternal delight of JEHOVAH, and the delicate provision of his ransomed people, in a state of sacerdotal and holy fellowship with him, and the everlasting remembrancer of both, let me, receiving of the Spirit of Christ, with solemn prayer and heart-burning affection, surrender myself to God through him, as a memorial that I was chosen from everlasting, and shall to eternity enjoy God as my ALL and IN ALL! Let me avoid infectious corruptions, carnal pleasures, and human inventions, in the worship of God; and have always my thoughts, my speech, and my practice seasoned with the purifying salt of spiritual grace! And, while I take care to allow the ministers of the Lord their due, let me, in an especial manner, consecrate the days of my youth, and the first-fruits of all my increase, unto Jesus Christ their Master!

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CHAP. III. Ver. 1. Peace-offerings were offered; (1) To obtain some blessing desired; or (2) To thank God for some mercy received. And as they respected



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10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall [t] burn it upon the altar: *it is* the food [u] of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a [x] goat, then he shall offer it before the LORD.

13 And he shall [y] lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall [z] sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the [a] fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire, for a sweet savour. [b] All the fat *is* the LORD's.

17 *It shall be* a perpetual statute for your generations, throughout all your dwellings, that ye [c] eat neither fat nor blood.

A. M. 2515. B. C. 1489

[t] See ver. 5, 16. Rom. 6. 22. Is. 53. 4—10. Ps. 22. 14.

[u] Num. 28. 2. Ezek. 44. 7. Lev. 21. 6, 8, 17, 21, 22. & 22. 25. Mal. 1. 7, 12.

[x] Ch. 1. 2. & 22. 19—27. ver. 1, 6. Rom. 8. 3. 2 Cor. 5. 21. Is. 53. 2, 6.

[y] Ch. 1. 4. ver. 2, 8. 1 Pet. 2. 24. & 3. 18. Is. 53. 6, 11, 12. 2 Cor. 5. 21.

[z] See ver. 2, 6. 1 Pet. 1. 2. Rom. 5. 9—11, 15—21. Heb. 12. 24. Is. 52. 15.

[a] Ver. 3—5, 9—11. Jer. 30. 21. Mat. 22. 37. & 23. 23. Ps. 22. 14, 15. Prov. 22. 26. Rom. 12. 1, 2

[b] Ver. 5—5, 9—11, 14, 15. Exod. 29. 13, 22. ch. 7. 23, 25. & 4. 8—10, 26, 31. & 8. 25. & 9. 24. & 17. 6. 1 Sam. 2. 15, 16. Is. 53. 10. Mat. 22. 37.

[c] See ver. 16. Gen. 9. 4. 1 Sam. 14. 32—34. ch. 7. 23, 25—27. & 17. 10, 12, 14. Deut. 12. 16, 23. & 15. 23. Eph. 1. 7. & 5. 25. Heb. 10. 10. Mat. 10. 28.

## CHAPTER IV.

(1) *Of sin-offering for ignorance, viz., the bullock for a priest, or the occasional sin of the congregation:* 1—21. (2) *The male kid for a ruler:* 22—26. (3) *A female kid for a private person:* 27—35.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, saying, If a soul shall sin [a] through ignorance against any of the commandments of the LORD, *concerning things* which ought not to be done, and shall do against any of them:

3 If the [b] priest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, a

A. M. 2514. B. C. 1490.

[a] Ver. 13, 22, 27. ch. 5. 15, 17. Num. 15. 24. Deut. 19. 4. Heb. 9. 7. & 5. 2. 1 Tim. 1. 13.

[b] Ch. 21. 10. & 8. 12. Exod. 29. 21. Heb. 5. 3. & 9. 7. 1 John 2. 1, 2.

A. M. 2514. B. C. 1490.

[c] Ver. 14. ch. 1. 3. & 3. 1. & 9. 2. & 16. 6, 11. Tit. 2. 14. 2 Cor. 5. 21.

[d] Ch. 1. 3—5. Is. 53. 2—12. Rev. 5. 9. 1 Pet. 1. 18, 19. & 2. 24. & 3. 18. 1 John 1. 7. & 2. 2. & 4. 9, 10. Mat. 20. 28. & 26. 28

[e] Ver. 16, 17. & 16. 14, 15. Num. 19. 4. Rom. 5. 10, 11, 15—21. 1 John 1. 7. Heb. 9. 14. & 10. 14, 19, 20. 2 Cor. 5. 21

[f] Ver. 17. ch. 16. 14, 15. Is. 42. 21. & 53. 10. Zech. 13. 1. John 8. 29. Eph. 5. 2. Rom. 3. 24—26. 2 Cor. 5. 19—21.

[g] Ch. 16. 18. Exod. 30. 10. Heb. 2. 10. & 7. 25.

[h] Ver. 18, 30, 34. ch. 5. 9. Is. 42. 21. 2 Cor. 5. 19. Eph. 2. 13—18. Rev. 5. 9. Col. 1. 14.

[i] Ch. 3. 3—5, 9—11, 14—16. & 16. 25. & 7. 3—5. ver. 10, 26, 31, 35. Is. 53. 10. John 12. 27.

[k] Exod. 29. 14. ch. 6. 30. & 16. 27. Num. 19. 5. Heb. 13. 11—13. Ps. 103. 12.

[l] Heb. *to without the camp*, ver. 21. ch. 6. 11. & 16. 27

[m] Heb. *at the pouring out of the ashes.*

[c] young bullock without blemish unto the LORD for a sin-offering.

4 And he shall [d] bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall [e] take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times [f] before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood [g] upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall [h] pour all the blood of the bullock at the bottom of the altar of the burnt-offering which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the [i] fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 [k] And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth [l] without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: [m] where the ashes are poured out shall he be burnt.

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the offerer's own advantage, he was allowed to offer either male or female.——Ver. 3. Here only the fat or tallow was the Lord's portion; the officiating priest had the breast, the right shoulder, the cheeks, and the maw; chap. vii. 30—32. Deut. xviii. 3; and the offerer had the rest to feast upon with his friends; chap. vii. 15, 16.——Ver. 5. It was to be burnt upon the burnt-sacrifice, to mark that we are first to be reconciled to God by the death of Christ, before any of our services can be accepted.——Ver. 17. They were prohibited to eat fat or blood; (1) To teach them to beware of inhuman cruelties; (2) To exercise them in obedience, self-denial, and mortification of their appetites; (3) To direct them to consider their redemption as obtained only by the blood, and their sanctification effected by the Spirit of Christ, and not of themselves.

[CHAP. III. Ver. 1. *Peace-offering*—an offering in *payment of vows*, and thankful *acknowledgment of mercies*, (Ps. 116. 17, 18.) or of prayers for *deliverance and peace*, Judg. 20. 26. & 21. 4. 1 Chron. 21. 26. These offerings were lively emblems of "the Prince of Peace," (Is. 9. 6.) of him "who is our peace," Eph. 2. 14. The chief peculiarities in this offering are (1) That it may be either "a male or female," most probably shadowing out the doctrine of that complete spiritual equality of nation, rank or sex. Paul declares, "there is neither Greek nor Jew, bond nor free, *male nor female*, but all one in Christ Jesus." Gal. 3. 28. (2) That it is divided to God, the priest, and the offerer, (Lev. 7. 11.) an emblem of that blessed "fellowship of his Son," (1 Cor. 1. 9.) into which God has called believers, in which he "comes into them and sups with them, and they with him," (Rev. 3. 20.)——Ver. 4. Some suppose the "*caul above the liver*," to mean the great lobe of the liver itself; others, a part of the *omentum*, a kind of *fatty apron*, that covers the bowels in front; but there is no part of the animal to which the description can correctly apply, except the *diaphragm*, an internal compound muscle which divides the contents of the breast, from the lower bowels, and which is one of the principal agents in the act of breathing.——Ver. 17. The law against eating *blood* had three ends in view, (1) To preserve a faithful and reverent regard to the "*blood* that maketh atonement." Lev. 17. 11. (2) To preserve from the abominable idolatries of the heathen, of which David speaks, "Their sorrows shall be multiplied that hasten after another God, their drink-offerings of *blood* will I not offer." (3) As a religious check upon cruelty to the lower animals. The law against *fat*, cannot be explained upon any dietetic principle peculiar to eastern countries; moderately used, it is not unwholesome either in warm or cold climates. But it can justly be accounted for on the principle of the *idolatry of the appetite*, which made Paul weep when he contemplated its extent and ravages, (Phil. 3. 19.) and as a principal minister to luxury, the use of the *fat of the sacrificial parts* is perpetually prohibited to the Israelites "in all their dwellings."—ED.]

REFLECTIONS UPON CHAP. III.—Still in these peace-offerings I behold Jesus, the Son of God and seed of the woman, making peace for men with God, by the blood of his cross, the travail of his soul, and obtaining eternal redemption for us. Let me learn then to thank God for every mercy received, and seek every blessing which I need, through Jesus' atonement, surrendering my soul wholly to his service and honour; so shall I at once be a sweet savour to my God, the rejoicing of ministers, and a comfort to myself and my friends. But never let me dare to make use of any thing relating to the Lord, and exhibiting his Christ as if it were a common thing, or forget the smallest of his injunctions; but receive his truth in love, and diligently observe his precepts.

CHAP. IV. Ver. 1. To mark the sins of priests and of congregations as greater than those of rulers or of private persons; (1) The offering must be more valuable.



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A. M. 2514. B. C. 1490.

13 ¶ And if the whole congregation of Israel sin [m] through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, *concerning things* which should not be done, and are guilty;

14 When the sin which they have sinned against it is known, then the congregation shall offer a [n] young bullock for the sin, and [o] bring him before the tabernacle of the congregation.

15 And [p] the elders of the congregation shall lay their hands upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 [q] And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar [r] which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his [s] fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and [t] the priest shall make an atonement for them, and [u] it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a [x] sin-offering for the congregation.

22 ¶ When a [y] ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;

23 Or if his sin wherein he hath sinned come to his knowledge; he shall bring his offering, a [z] kid of the goats, a male without blemish:

24 And [a] he shall lay his hand upon the head of the goat, and kill it in [b] the place where they kill the burnt-offering before the LORD: [c] it *is* a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put *it* [d] upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the [e] fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if [f] any one of the [g] common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin which he hath sinned come to his knowledge; then he shall bring his offering, a [z] kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall [h] lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* [i] upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 [k] And he shall take away all the fat there-

m See ver. 2. ch. 5. 2, 3. Num. 15, 24. Heb. 5. 2. & 9. 7. 1 Tim. 1. 13. with Heb. 10. 26—29. As the whole congregation offered the same offering as one priest, so their offering was presented in the same manner.

n See ver. 3.

o See ver. 4.

p Ver. 4, 24, 29, 33. ch. 8. 14, 18, 22. ch. 1. 4. & 3. 2, 8, 13. & 16. 21. Heb. 7. 28. Is. 53. 6, 11. 2 Cor. 5. 21. 1 Pet. 2. 18, 19, 24. & 3. 18.

q See ver. 5, 7.

r The altar of incense, ver. 7.

s Ver. 8—10, 20, 31, 35. ch. 3. 3. & 6. 7. & 12. 8. & 14. 13. Num. 15. 25. with Ps. 72. 14. Heb. 1. 9. & 9. 14.

t See ver. 26.

u Num. 15. 28—26. ver. 20, 31, 35. Eph. 1. 7. Col. 1. 14. & 2. 13. Rom. 3. 24. & 4. 23. & 5. 15—21. 2 Cor. 5. 21.

x Is. 53. 4—6, 11, 12. Mat. 20. 28. 1 Tim. 2. 5, 6. 2 Cor. 5. 21. John 1. 29.

y Exod. 18. 21, 25. Num. 16. 2.

z Num. 7. 16, 22, 28, &c. Rom. 8. 3. 2 Cor. 5. 21. Gal. 4. 4, 5. & 3. 13.

a See ver. 15.

b Ch. 1. 5, 11. & 3. 2, 8, 13. & 4. 4, 15, 29, 33. & 16. 15. & 9. 7. Exod. 29. 38.

c See ver. 21, 31, 35.

d Ver. 30, 34. Heb. 2. 10. Is. 60. 21. Rom. 8. 3, 4. & 10. 4. & 3. 24—26.

e Ch. 3. 5, 11, 16. ver. 8, 31. 35.

f Num. 8. 6. & 15. 16, 27—29. Exod. 12. 49. with ver. 2, 13, 22. Eccl. 7. 20. Jam. 3. 2.

g People of the land.

z Ver. 23, 32. ch. 5. 6. Gen. 8. 15. Is. 7. 14. Jer. 31. 22. Gal. 4. 4, 5. Rom. 8. 3.

h See ver. 4, 15, 24, 33.

i Ver. 25, 34. Heb. 2. 10. Is. 42. 21. Rom. 8. 3, 4. & 10. 4.

k Ch. 3. 3—5, 9—11, 14—16. ver. 8—10, 19, 26, 35.

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a *bullock*; (2) The blood must be sprinkled on the altar of incense; (3) The whole flesh of the bullock must be burnt; whereas a lamb or kid is only required from rulers or private persons; the blood is but sprinkled on the altar of the burnt-offering; and the fat only is burnt, and the flesh reserved for the officiating priests.

[CHAP. IV. Ver. 3. *Flattery* is an object of God's deepest abhorrence. The Lord "shall cut off all *flattering lips*." (Ps. 12. 3.) But *flattery*, whether of self or others, is yet one of the most extensive and destructive diseases in society, (Ps. 26. 2. Prov. 26. 28.) claimed as a right inherent in certain ranks and offices. Accordingly, all false religions and wicked tyrannies are founded upon it. Priesthoods have been *flattered* as incapable of error, and kings have been *flattered* as descendants, not of men, but of gods. This chapter furnishes a wonderful contrast to these blasphemous sacrifices of flattery, and thereby affords us another of these *incidental evidences* of divine origin with which the Mosaic Law abounds. In this law it is taken for granted, that the *anointed priest* may be *ignorant*, and sin as the people, or rather cause the people to sin by his error or example, and his sacrifice is the most public and exemplary acknowledgment. At the *door* of the tabernacle he offers. He sprinkles the blood *seven times*—the emblem of a perfect expiation—and the *whole sacrifice*—the acknowledgment and evidence of his ignorance and sin—he carries forth without the camp, and publicly burns it with fire. No false religion could ever be founded on such admission of possible imperfection in its priesthood, nor subsist when it was discovered or acknowledged.——Ver. 13. Were it not a well known form of human error, it would scarcely be believed that there is what may be called a *private and public conscience*, distinct from each other. This arises partly from that sympathetic influence that leads men to surrender their own better judgment, and "follow a multitude to do evil," and partly, from the facility with which an individual may remove the accusation of guilt from himself, and lay it to the charge of others whom he could not control. The law of Moses provides against this prolific source of public evil, by indicating, as it were, the whole nation at the bar of God, and demanding public acknowledgment of sin, and evidence of repentance.——Ver. 22. That power furnishes some licence, because it can maintain impunity for sin, and that rank exempts from some religious duties, on the allegation of temporal business, or for the assertion of worldly honour, are errors both notorious and fatal. To guard against these evil principles, there is a striking peculiarity in the law for a *ruler*; if he sin against *any* of the commandments of his God, he is guilty. His elevated station, instead of procuring him indulgence for transgression or neglect, is called to a watchfulness against all sin, proportioned to the influence of his example for the good or evil of the people, and for advancing or counteracting the honour and glory of God.——Ver. 27. *The sin-offering* for the priest or for the whole congregation, must be a young bullock, without blemish; a ruler, a kid, a *male* without blemish; that for one of the common people, a *female*, whether a lamb or a kid. Why this distinction? The priest was the *ruler* in matters ecclesiastical; the congregation, in their corporate capacity, were the *rulers*, by virtue of the election they had made, (Deut. 1. 9—15.) and the persons so elected were political *rulers*, in virtue of the office they had accepted. Each is therefore required to sacrifice a *male*, as the *leader* and *ruler* of his flock. By this he is reminded of the dignity and duty of the ruler, and of the aggravated guilt he incurs by sin, whilst he is led to remember "he has a master in heaven," and to look to the sacrifice of the great ruler, who "laid down his life for the sheep." (John 10. 15.) When one of the common people offers a *female*, he offers a creature not inferior to the male in nature, but subordinate in office. This distinction holds good amongst Christians, "the husband is head over the wife, even as Christ is head of the church," (Eph. 5. 23.); and on this holy subordination of office, without any unholy assumption of superiority of nature, much of domestic happiness depends. Equally necessary to national happiness is a well ordered arrangement of



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of, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for a [l]sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a [m]lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* [n] upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 [o]And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, [p]according to the offerings made by fire unto the LORD: and [q]the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

A. M. 2514. B. C. 1490.

l Exod. 29. 18. ch. 1. 9, 13, 17. & 2. 2. & 3. 5. & 8. 21. Eph. 5. 2. Is. 42. 21. Heb. 1. 3. & 9. 12, 14, 15. & 10. 10, 12, 14. 1 John 1. 7. & 4. 9, 10. Rev. 5. 8.

m Exod. 12. 3, 5. ch. 3. 6, 7. & 5. 6. ver. 28. John 1. 29, 36. Rev. 5. 6, 8, 9. Luke 1. 35. Is. 53. 7, 9. Heb. 7. 26. 1 Pet. 2. 22. 24. & 3. 18. & 1. 18, 19.

n Ver. 25, 30. Heb. 2. 10. & 10. 29. John 17. 19. Is. 42. 21. Rom. 8. 1, 3. & 10. 4. 2 Cor. 5. 21. 1 Pet. 2. 24. & 3. 18. & 1. 18, 19.

o See ver. 31.

p ch. 1—vi.

q Ver. 20, 26, 30. ch. 5. 6, 10, 13. & 6. 7. & 12. 8. & 14. 18, 53. & 1. 4. & 9. 7. xvi. Num. 15. 25. Heb. 7. 26. & 4. 14. & 1. 3. & 9. 14. Eph. 1. 6, 7. & 5. 2. Rom. 4. 25. & 5. 6—11, 15—21. & 3. 24—26. & 8. 1, 3, 4. 3. 10. 4. 2 Cor. 5. 21. 1 John 1. 7. & 2. 2. & 4. 9, 10. Rev. 1. 5, 6. & 5. 4. 1 Pet. 1. 18, 19. & 2. 22, 24. & 3. 18. Col. 1. 14.

## CHAPTER V.

*Of trespass-offerings.* (1) *In several cases the offering was to be a lamb or kid:* 1—6. (2) *If the offender was poor, two doves were required,* 7—10; *or, if he was very poor, only an omer of fine flour:* 11—13. (3) *For sacrilege, committed through ignorance, it was to be a ram:* 14—17.

AND if a [a]soul sin, and [b]hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear [c]his iniquity.

2 Or if a soul [d]touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be [e]hidden from him; he also shall be [f]unclean and guilty.

3 Or if he touch the [g]uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul [h]swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall [i]confess that he hath sinned in that *thing*.

A. M. 2514. B. C. 1490.

a Ver. 13, 17.

b Prov. 29. 24. Mat. 26. 63. 1 Kin. 8. 31.

c Ch. 19. 8. & 20. 17. be held a guilty partaker in the sin.

d Num. 16. 16. ch. 11. 8, 31, 39.

e Ps. 19. 12. 1 John 3. 20.

f 2 Cor. 6. 17. 1 Tim. 5. 22. Eph. 5. 11.

g Ch. xii. xiii. xv. & 22. 15.

h Rashly, 1 Sam. 14. 24. & 25. 22. Mat. 14. 7. Acts 23. 12. Judg. 11. 30, 31.

A. M. 2514. B. C. 1490.

i Num. 5. 7. Prov. 28. 13. Jer. 3. 13. Josh. 7. 19. 1 John 1. 9. Ps. 32. 5.

k Ver. 14. ch. 4. 6. & 14. 12. & 19. 21, 22. Is. 53. 10.

* The sins called *trespasses*, are somewhat indefinite, but may generally be reduced to the heads of, duties omitted, (ch. 5. 1.), ceremonial uncleanness, (ver. 2. 3.), rash and inconsiderate vows, (ver. 4.), ignorance and infringement of typical rights, (ver. 15.), and, fraud remediable by restitution, (ch. 6. 2, 3.)—ED.

l Ch. 4. 28, 32. Gal. 4. 4. Gen. 3. 15. Is. 7. 14. Jer. 31. 22. Rom. 8. 3.

m See ch. 4. 32.

n Ch. 12. 8. & 14. 21. 2 Cor. 8. 12. Jam. 2. 5.

o Ch. 1. 14, 15. Heb. 7. 26. 1 Pet. 2. 22, 24. 2 Cor. 5. 21.

p Ver. 6. see ch. iv.

q Ch. 1. 15. 1 Pet. 3. 18. Rom. 4. 25.

r Ch. 4. 25, 30, 34. Heb. 9. 10. Is. 42. 21.

s Ch. 4. 7, 18, 30, 34.

t Ch. 1. 14—17. Eph. 5. 2.

u Ver. 6, 13, 16. ch. 4. 20, 26, 31, 35. Rom. 5. 11. 1 John 2. 2.

x Five pints, Exod. 16, 16, 36.

y Ch. ii. Num. vii. xv. John 12. 24. Is. 4. 2.

z Ch. 2. 1. Num. 5. 15. Is. 53. 2—10. Ps. 22. 1—21. & 69. 1—21.

a Ch. 2. 2, 9. & 6. 15. & 4. 35. Ps. 22. 13. 14. John 12. 27. Mat. 26. 38, 39. Luke 22. 44.

b See ch. 4. 33.

c Ch. 2. 3. & 7. 9. John 4. 34. Is. 53. 10, 12. 1 Cor. 9. 13.

d Ch. 4. 2, 13, 22, 27. ver. 17. 1 Tim. 1. 13. Mat. 22. 29. Heb. 5. 2. & 9. 7.

† *Ignorance in the holy things.*—As neglecting, through ignorance, to redeem the first-born, or neglecting to offer the required sacrifices, or eating what was ceremonially forbidden, and the like.—ED.

6 And he shall bring his [k]* trespass-offering unto the LORD, for his sin which he hath sinned, a [l]female from the flock, a lamb, or a kid of the goats, for a sin-offering: [m]and the priest shall make an atonement for him concerning his sin.

7 ¶ And if [n]he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, [o]two turtle-doves, or two young pigeons, unto the LORD; one [p]for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and [q]wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall [r]sprinkle of the blood of the sin-offering upon the side of the altar; and [s]the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall [t]offer the second *for* a burnt-offering, according to the manner: and the priest shall make an [u]atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the [x]tenth part of an ephah of [y]fine flour for a sin-offering: he shall put [z]no oil upon it, neither shall he put *any* frankincense thereon; for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, [a]*even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD; it *is* a sin-offering.

13 [b]And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [c]*the remnant* shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin [d]†through ignorance in the holy things of the

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privileges, and subordination to authority; and of this, the sacrifices of the common people significantly reminded them; while they led their faith to him who was to come, not as a ruler, but as "made under the law to redeem them that were under the law, that they might receive the adoption of sons," Gal. 4. 4. Now, as power sometimes sets itself *above* law, so humble ranks sometimes attempts to get *below* it. The same rule therefore applies to both, and the poor is not tolerated in disobeying *any* law of his God; while he is permitted to choose his sacrifice, either from the sheep or the goats, according to the nature of his own flock, or his means of purchase.—*Note.* The Saviour who records the *widow's mite*, requires for his service but such things as Providence and grace provide.—ED.]

REFLECTIONS UPON CHAP. IV.—In these offerings Jesus is yet represented as the strong and patient fatling; as the Lamb of God, and yet in the likeness of sinful flesh; laden with my imputed transgressions, and suffering the punishment thereof in his whole man, but chiefly in his soul, that I through him may obtain forgiveness. While I here discover how sin is aggravated, according to the station or number of the offenders, let me especially reflect how criminal and odious that must be which cannot be remitted without shedding of blood—the blood of God! how tremendous the justice of God, that can by no means clear the guilty! Let me, with the priests, never attempt to gain pleasure or profit by my sins; but, whenever I find myself guilty of evil, let there be an immediate application to Jesus, as made sin for me, that I might be made the righteousness of God in him.

[CHAP. V. Ver. 1. Our Lord, who, "as a sheep before her shearers," was dumb for a time, "answered the high priest nothing," Mat. 26. 62, 63, 64. But when the high priest said, "I adjure thee by the living God," our Lord, in obedience to this law, immediately replied: the *voice of swearing*, then, is the voice of him that administers the oath. By this righteous law, *suppression of truth* is sin. —— Ver. 4. Habitual swearing begets such a fatal familiarity with an oath, that men actually take God's name in vain without thought or recollection; anger also prompts to threats or promises and oaths that pass as totally out of the memory, as a storm passes from the sky, leaving no trace; drunkenness produces similar wickedness and oblivion, with frequent circumstances of deep aggravation. These circumstances will account for the oath, and the possibility of its being *hid* from him by whom it was recklessly pronounced, and lightly forgot. The law may, perhaps, also be intended to apply to cases where the execution of the oath is found impossible, and it may, in that sense, be said to be *hidden* from him.—ED.]



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LORD; then he shall bring for his trespass unto the LORD a [e] ram without blemish out of the flocks, [f] with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 [g] And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ [h] And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he [i] wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a [k] ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and [l] the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a [m] trespass-offering: he hath certainly trespassed against the LORD.

## CHAPTER VI

(1) *Restitution in cases of dishonesty:* 1—7. (2) *Further laws concerning the offerings formerly directed: as* (1) *That the ashes be removed from the brazen altar, and the sacred fire be perpetually kept burning:* 8—13. (2) *That the part of the people's meat-offerings, which was not burnt, should be for the priests, and the priests' meat-offering wholly burnt:* 14—23. (3) *That the flesh of certain sin-offerings, except of that on the day of expiation, should be food for the priests, the utensils in which it was boiled should be purified, and nothing of the blood carried without the court:* 24—30.

AND the LORD spake unto Moses, saying,

2 If a soul [a] sin, and commit a [b] trespass against the LORD, and [c] lie unto his neighbour in that which was delivered him to keep, or [*] in [†] fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was [d] lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein;

4 [e] Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [f] restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, [*] [†] in the day of his trespass-offering.

6 And he shall bring his [g] trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

7 [h] And the priest shall make an atonement for him before the LORD; and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the Lord spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the [i] burnt-offering: It *is* the burnt-offering, [k] because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it:

10 And the priest shall put on his [l] linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath [m] consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall [n] put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the [o] fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and [p] lay the burnt-offering in order upon it; and he [q] shall burn thereon the fat of the peace-offerings.

13 [r] The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ [s] And this *is* the law of the meat-offering: The sons of Aaron shall offer it before the LORD before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil

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A. M. 2514. B. C. 1490.

e Ch. 22. 14. & 6. 6. Exod. 29. 1. ver. 18. 1 Tim. 2. 5, 6.

f Ch. 27. 3, 12—16. & 6. 4, 5. & 22. 14. Num. 5. 7.

g Ch. 22. 14. & 6. 5. & 27. 13, 15, 19, 27. Num. 5. 7. Rom. 3. 24—26. Ps. 69. 4.

h See ver. 18.

i Ps. 19. 12. Luke 12. 48. Heb. 5. 2.

k Ver. 15. Exod. 29. 1. ch. 5. 6. 1 Tim. 2. 5, 6. Zech. 13. 7. Ps. 89. 17.

l Ch. 1. 4. & 4. 20, 26, 31, 35. & 5. 7. & 12. 8. & 14. 18. Num. 15. 25.

m Ver. 5, 7, 15, 16. ch. 5. 5, 6. & 7. 1, 7. & 14. 12—14, 21, 25, 31. Is. 53. 10. Heb. 10. 10, 12, 14. 1 John 1. 7. 2 Cor. 5. 21. Rom. 4. 25. 1 Pet. 3. 18

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f Ch. 5. 16. Num. 5. 7, 8. Mat. 5. 23. Luke 19. 8. see Exod. 22. 1—4.

* Or, *on the day of bistering found guilty.*

† Heb. *in the day of his trespass.*

g Ch. 5. 15, 18. John 1. 29. Is. 53. 4, 5, 7, 8, 10—12

h See ch. 4. 20, 26, 31, 35. & 5. 6, 10, 13, 16. & 12. 8. & 14. 18. & 1. 4. & 9. 7. xvi. Heb. 1. 3. & 2. 14, 15. & 10. 10—16. Rom. 6. 1, 3, 4, 22—24.

i Ch. 1. Ex. 29. 38—42. Num. xxviii. xxix.

k Ver. 12, 13.

l Exod. 28. 40, 41, 43. ch. 16. 4. Ezek. 44. 17, 18. Rom. 8. 3. Rev. 19. 8.

m Ch. 1. Ps. 22. 15, 16. Is. 53. 10. Mat. 26. 38. John 12. 27.

n Ezek. 44. 19. ch. 4. 12, 21. & 16. 40, 41. & 16. 27. Heb. 13. 11—13. Luke 24. 53.

o Ver. 9, 13, 14, 22. Luke 22. 44. Zech. 13. 7. Heb. 9. 14. Col. 1. 20. Is. 33. 14.

p Ch. 1. 8, 9, 12, 13, 17.

q See ch. 3. 3—5, 9—11. 14—16

r Ver. 9. 12. Is. 33. 14. 1 Thes. 1, 10. Rev. 14. 10, 11. Mark 9. 43—49.

s Ch. 2 1—11. Num. 15. 4, 5. John 6. 53—58. Gal. 2. 20

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a Wittingly, not as in ch. 5. 2, 3, 15, 17. or presumptuously, Num. 15. 30, 31.

b Num. 5. 6. Acts 3. 4. Gen. 20. 6. 2 Sam. 12. 9.

c Ch. 18. 21. Judg. 9. 23. Luke 19. 8.

* Or, *in dealing*

† Heb. *putting of the hand.*

d Exod. 23. 4. Deut. 22. 3.

e Ch. 5. 16. & 22. 14. Ex. 22. 1—9. Num. 5. 7, 8. Luke 19. 8. Ezek. 18. 7, 12, 16, 18.

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REFLECTIONS UPON CHAP. V.—How necessary is it to have a particular sight and sense of our sins! It therefore becomes us to keep a universal guard over all the powers of our soul, and members of our body; and over none more than our tongue. Grievous is the crime of robbing God and his ministers! And however mortifying, an honest restitution is necessary. Nor have we any reason to believe our crime pardoned while we retain the wages of unrighteousness; for all sin is unsavoury to the truly penitent soul. But bless the Lord, O my soul, that the oblation of Jesus Christ, the Lamb of God,—of Jesus, the corn of wheat,—suits every trespass which I can be guilty of! Bless him, that herein provision is made for the vilest sinner of mankind, and the poorest mortal upon earth; and that poverty is no bar in our way to heaven through him, nor our access to the God of heaven. Meanwhile, let me take heed to my ways that I sin not with my heart, my hand, or my tongue; since nothing less than the blood of God can expiate the most unwitting and involuntary mistake.

[CHAP. VI. Ver. 5. That is—fraud was punished with repayment of the *principal*, and *twenty per cent.* additional fine. Would that Christian legislators would carefully study the principles of the divine jurisprudence! How many enactments of insufficient or undue severity—how many fruitless expedients and experiments of human wisdom would be superseded, by those simple and efficacious laws which were revealed and enacted by the wisdom and authority of God!——Ver. 11. The *ashes*, the remnants of the accepted sacrifice, were carried by the priest having put off his sacred garments, and deposited in a *clean* place. This direction pointed to Christ, who having put off his garment of flesh, was laid in a *new tomb*, wherein was never man laid, John 19. 41.——Ver. 13. This *fire* represents love, zeal, devotedness, which the believer should never permit to fall low or expire, Rev. 2. 4, 5.—3. 2.——Ver. 23. Of other meat-offerings, a *memorial* was burned, the rest was eaten by the priests, Ch. 2. 2. & 10. 16. The meat-offering for the priest was wholly burnt, wholly ascended to God, thus shadowing out the completeness of the offering of Christ, and his bodily resurrection and ascension into glory, Acts 2. 27, 28.——Ver. 28. Jesus, who "bare our sins in his own body on the tree," said of himself, "This is my body, which is *broken* for you;" but while the *body* was broken, being "crucified through weakness," (2 Cor. 13. 4.) the *spirit*, represented by the strength and durability of the brass, was "made perfect through suffering," (Heb. 2. 10.) was "declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead." Rom. 1. 4.——Ver. 30. That food which is not *eaten*, cannot remove hunger or sustain the body, and herein we see shadowed out the inefficacy of the blood of bulls and of goats, "to make him that does the service perfect, as pertaining to the conscience," and leads us to that "blood of Christ" that alone can "purge the conscience from dead works to serve the living God." Heb. 9. 9, 14.—ED.]



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thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.

16 And the [t] remainder thereof shall Aaron and his sons eat: with [u] unleavened bread shall it be eaten [x] in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be [y] baken with leaven: [z] I have given it *unto them for* their portion of my offerings made by fire; it *is* [a] most holy, as *is* the sin-offering, and as the trespass-offering.

18 All the [b] males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire; [c] every one that toucheth them shall be holy.

19 ¶ [d] And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron, and of his sons, which they shall offer unto the LORD [e] in the day when he is anointed; the [f] tenth part of an ephah of fine flour for [g] a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a [h] pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces [i] of the meat-offering shalt thou offer [k] *for* a sweet savour unto the LORD.

22 And the priest of his sons, that is [k] anointed in his stead, shall offer it: *it is* a statute for ever unto the LORD; it shall be [l] wholly burnt:

23 [t] For every meat-offering for the priest shall be wholly burnt; it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron, and to his sons, saying, [m] This *is* the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: [n] it *is* most holy.

26 The [o] priest that offereth it for sin shall eat it; [p] in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 [q] Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt [r] wash that whereon it was sprinkled in the holy place.

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[t] Ch. 2 3. Num. 18. 9, 10. John 6. 53, 55. Gal. 2. 20. Eph. 3. 19. 1 Cor. 9. 13, 14.

[u] Exod. 12. 5. 1 Cor. 5. 8

[x] Ch. 2 3, 10. & 10. 12, 13. & 7. 6. & 24. 9. ver. 21

[y] Ch. 2. 11. 1 Pet. 2. 22.

[z] Num. 18. 9, 10

[a] Exod. 29. 37. ch. 2. 3, 10. ver. 29. ch. 7. 1, 5, 7. & 21. 22. Heb. 7. 26. Luke i. 35. 1 Pet. 2. 22. 2 Cor. 5. 21.

[b] Exod. 29. 33. ver. 28. ch. 7. 5. & 24. 9. & 22. 4—7. & 10. 12, 13. John 6. 53—56. Song 5. 1. Ps. 65. 4. & 132. 5.

[c] Exod. 29. 37. ver. 27. ch. 22. 4—6. Ezra 2. 63.

[d] See ch. 1. 1. Exod. 25. 22. Num. 12. 8. Heb. 1. 1. Rev. 1. 1.

[e] Ex. xxix. ch. viii. ix.

[f] Exod. 16. 18, 36. ch. 5. 11. five plots.

[g] Exod. 29. 38, 39. This was offered every day along with the daily meat-offering for the Jewish nation, Heb. 7. 27.

[h] Ch. 2. 5, 7.

[i] Perhaps six cakes in the morning, and other six at night.

[k] See ch. 1. 9. & 2. 3, 9, 12.

[k] Ch. 4. 3. to be his successor.

[l] Exod. 29. 18. Mat. 20. 28. Dan. 9. 26.

[t] Priests never got the priests' share of their own offerings, at least of such as were offered for the high priest.

[m] Ch. 1. 5, 6, 11. & 4. 4, 14, 24, 29, 33. Mat. 10. 21. & 20. 18. & xxvi. xxvii.

[n] See ver. 17, 18, 29. ch. 7. 1, 6, 7.

[o] Ch. 21 22. & 10. 17. Ezek. 44. 29. Exod. 29. 33. Num. 18. 9, 10. Hos. 4. 8. Gal. 2. 20 John 6. 53, 57.

[p] See ver. 16.

[q] Ver. 18, 28. ch. 22. 3—7. Exod. 29. 37.

[r] Ch. 11. 32, 33. 2 Cor. 7. 1, 11. Mat. 7. 6. Heb. 10. 29.

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[s] Ch. 11. 33. & 15. 12. Num. 31. 23. Heb. 9. 10, 11. 2 Cor. 5. 1—7.

[t] See ver. 17, 18. Exod. 29. 33.

[u] Ch. 4. 3—21. & 16. 11—27. Heb. 9. 9, 13. & 10. 1—14. & 13. 11.

28 [s] But the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water.

29 [t] All the males among the priests shall eat thereof: it *is* most holy.

30 And no [u] sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy *place*, shall be eaten; it shall be burnt in the fire.

## CHAPTER VII.

(1) *The priests' share of trespass and sin-offerings, of meat-offerings, and of burnt-offerings:* 1—10. (2) *The priests' and officers' shares of the peace-offerings:* 11, 12, 28—34. (3) *Prohibition against eating fat or blood:* 22—27. (4) *All the preceding laws immediately prescribed by God:* 35—38.

A. M. 2514. B. C. 1490.

[a] Ch. 5. 1—19. & 6. 1—7. & 14. 13. & 21. 22. 1 Pet. 2 22, 24.

[b] See ch. 6. 17, 25, 29. & 21. 22.

[c] Ch. 1. 3, 5, 11. & 6. 25. & 4. 24, 29, 33. Mat. 23. 18, 19. & 10. 21. & xxvi. xxvii.

[d] Ch. 1. 5, 15. & 3. 2. 8, 13. with ch. 4. 7, 18, 25, 30, 34. & 8. 9. John 17. 19. Heb. 2 10. Is. 42. 21. 2 Cor. 5. 19.

[e] Ch. 3. 3—5, 9. & 4. 8, 9. Exod. 29. 13. Jer. 4. 14. & 20. 21. Ps. 40. 8. & 51. 6, 17. Is. 53. 10. Tit. 2. 14. Prov. 23. 26.

[f] Ch. 3. 3, 11, 16. & 4. 26, 31, 35. & 1. 9, 13. & 8. 12. & 6. 12. Luke 24. 26

[g] Mat. 23. 19. & 5. 17. Heb. 1. 3. Tit. 2. 14. Eph. 1. 6. 1 Pet. 2. 5.

[h] Ch. 6. 16, 18, 26, 29. & 14. 13. & 24. 22. & 22. 4—7. Num. 18. 9, 10.

[i] See ver. 1.

[k] Ch. 6. 26, 29. 2 Cor. 5. 21. Is. 53. 10—12. 1 Pet. 2. 24. & 3. 18. & 1. 18, 19. Phil. 2. 6—11. Luke 24. 26. John 17. 4, 6.

[l] Gen. 3. 21. Rom. 13. 13, 14. Phil. 3. 9.

[m] Ch. 2. 2, 5, 6, 9. & 5. 11. Is. 53. 10. 1 Cor. 15. 54. & 9, 7. Gal. 6. 6.

[n] Exod. 16. 18. Col. 2. 16. & 3. 11. 1 Cor. 1. 30. & 2. 21. Rom. 8. 30—33.

[o] Ch. 3. 1—16. & 22. 18, 21, 29. Deut. 16. 5. Gen. 28. 20.

1 Ch. 1. 3, 5, 11. & 6. 25. & 4. 24, 29, 33. Mat. 23. 18, 19. & 10. 21. & xxvi. xxvii.

2 In the [c] place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he [d] sprinkle round about upon the altar.

3 And he shall offer of it [e] all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

5 And the priest shall [f] burn them [g] upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6 [h] Every male among the priests shall eat thereof; it shall be eaten in the holy place: [i] it *is* most holy.

7 As the [k] sin-offering *is*, so *is* the trespass-offering; *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the [l] skin of the burnt-offering which he hath offered.

9 And all [m] the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, [n] one *as much* as another.

11 ¶ And this *is* the [o] law of the sacrifice of peace-offerings, which he shall offer unto the LORD:

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REFLECTIONS UPON CHAP. VI.—Behold the criminal and odious nature of dishonesty in God's sight! No forgiveness thereof, even through the blood of Jesus, is to be expected, but in the way of restoring that which hath been unjustly acquired. While, therefore, I take heed to put far away my corruptions, and to put due honour upon the ordinances of God, let love to him perpetually burn in my heart, as the effect of his everlasting love to me; nor let any human invention be ever mixed with my worship of him. The Lord's ministers should be always duly, though not nicely, supported. But let them never expect profit or subsistence by their sins, or attempt to expiate them; let the whole guilt thereof terminate upon Jesus, who finished transgression and made an end of sin; and let them gratefully serve him as their great High Priest. While I perceive the insufficiency of these legal oblations, which even produced and transmitted uncleanness, I would reverence the blood of my Redeemer, and hope that, when my earthly tabernacle shall be dissolved, by the effectual application thereof, I shall be presented without spot or wrinkle, or any such thing, in the presence of his heavenly Father.

CHAP. VII. Ver. 13. (1) The prohibition of leaven, in chap. ii. 11. related only to things burnt upon the altar; but he did not prohibit the offering of leavened bread for the priest's food. (2) This was a thank-offering to God for blessings, of which leavened bread was one. And it might denote that God rejects not the grateful services of his people, though tainted and mingled with corruption.——Ver. 15. This intimated, that Christ and his grace should be received without delay, and



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12 If he offer it [p] for a thanksgiving, then he shall offer with the sacrifice of thanksgiving [q] unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fried.

13 Besides the cakes, he shall offer *for* his offering [r] leavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation *for* an [s] heave-offering unto the LORD, *and* it shall [t] be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten [u] the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a [x] vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on the [y] third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it [z] shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it [a] shall bear his iniquity.

19 And the flesh [b] that toucheth any unclean *thing* shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall [c] be cut off from his people.

21 [d] Moreover, the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, [e] Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that [f] dieth of itself, and the fat of that which is torn with

A. M. 2514. B. C. 1490.

beasts, may be used in any other use; but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be [g] cut off from his people.

26 [h] Moreover, ye shall eat no manner of blood, [i] *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall [l] bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the LORD made by fire; the fat with the breast, it shall he bring, that [k] the breast may be waved *for* a wave-offering before the LORD.

31 And the priest shall burn the [l] fat upon the altar; but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for* an [m] heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron, that offereth the blood of the peace-offerings and the fat, shall have the [n] right shoulder for *his* part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* of the [o] anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 [p] Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 [q] This *is* the law of the burnt-offering, of the meat-offering, and of the sin-offering, and

p Ch. 22. 29. Ps. 50. 14. & 116. 17. 1 Kin. 8. 63. 2 Chr. 29. 31. & 33. 16.

q Ch. 2. 4. & 8. 21. Num. 6. 15. 1 Cor. 5. 8. 1 Pet. 2. 1. 2 Cor. 7. 1. Luke 1. 74, 75.

r Ch. 23. 17. Mat. 13. 33. 1 Cor. 5. 7, 8.

s Exod. 29. 27. Num. 18. 26. & 31. 9, 11, 19, 29—31.

t Ch. 6. 17, 26. & 10. 16, 13. ver. 6, 33.

u Ch. 19. 6—8. & 22. 30. & 8. 31, 32. Exod. 12. 10. & 16. 19. Eccl. 9. 10. 2 Cor. 6. 2. Prov. 27. 1. Heb. 3. 7, 8. 13.

x Num. 30. 2. ch. 22. 23. & 23. 2—7. & 27. 9.

y Gen. 22. 4. Exod. 19. 11. 1 Cor. 15. 3, 4. Rom. 6. 3. 1 Cor. 10. 16. lest it should putrefy, become contemptible, or be used suggestitiously, &c.

z Num. 18. 27. ch. 19. 7, 8. Is. 1. 11—13. & 66. 4. & 65. 3. Gen. 4. 5. It shall not avail him for good.

a See ch. 5. 1. Prov. 5. 22. & 9. 12. Gen. 4. 13. Rom. 2. 8, 9

b Ch. 22. 3—15. & xi. xiii. xv. Num. xix. Gen. 17. 14. 1 Cor. 11. 27—29. Heb. 10. 28, 31. Ps. 66. 21.

c See ver. 21, 25, 27. Shall be excommunicated from the Jewish church *if* not deprived of life.

d Ch. xi—xv. Deut. xiv. Num. xix. Eph. 5. 7, 11. 2 Cor. 6. 14—17.

e Ch. 3. 16, 17. & 4. 8—10. & 17. 6. Deut. 32. 38. 1 Sam. 2. 15, 17. ver. 24, 25. Eph. 1. 7. & 5. 26. Heb. 10. 10. 14.

f Ch. 17. 15. & 22. 8 Exod. 22. 31. Deut. 14. 21. Ezek. 4. 14. & 44. 31

g Gen. 17. 14. ver. 20, 21. ch. 17. 10, 14. Rom. 9. 31. 32. & 10. 3. Heb. 10. 29

h Gen. 9. 4. ch. 3. 17. & 17. 10, 12, 14. Deut. 12. 16, 23. & 15. 23. 1 Sam. 14. 33, 34. Acts 15. 29.

i That fat and blood represented the precious life-giving obedience and sufferings of Christ.

l Ch. 13. & 22. 29. Ps. 40. 7, 8. & 110. 3.

k Ver. 29—34. Ex. 29. 24—28. ch. 8. 8. & 9. 27. & 9 21. & 10. 14, 15.

l Ch. 3. 3—5, 9—11, 16. see ver. 5. Ps. 22. 13, 14. Is. 34. 10. Phil. 3. 19. Rom. 6. 3, 4. Prov. 21. 26.

m Exod. 29. 27. Prov. 15. 24. Phil. 3. 20. Jam. 1. 17

n Ch. 10. 14, 15. Num. 18. 18. Deut. 18. 3. Exod. 29. 22—28. Is. 53. 10. John 6. 33, 35, 53—58. Gal. 2. 20. Phil. 3. 9, 10. 1 Cor. 9. 13, 14.

o Exod. xxix. ch. viii. Is. 50. 27. & 11. 2—4. & 61. 1. John 3. 34. 1 John 2. 20—27.

p Ch. 8. 16—18, 28. ver. 4—8, 14, 24, 25—34. & 10. 13—15. Exod. 29. 26—33. Num. xviii. Deut. 18. 3, 4.

q Ch. i—vii. Exod. xxix. Num. xv. xxviii. xxix.

with thanksgiving speedily returned; and it also prompted them to invite the poor, or strangers, to share in the entertainment.

[CHAP. VII. Ver. 13. From the institution of the passover, (Exod. 12.) leaven has lain under interdict. Why then is *leavened bread* admitted, nay prescribed in peace-offerings and thanksgivings? (1) To show that "every creature of God is good, if it be received with *thanksgivings*; for it is *sanctified* by the word and prayer." 1 Tim. 4. 4, 5. 1 Cor. 10. 23, 30. (2) To exhibit a practical illustration of the great principle that, "not that which goeth into the mouth defileth the man, but that which cometh out of the mouth (if coming from an unrenewed heart) this defileth the man." Mat. 15. 11.——Ver. 18. "When thou vowest a vow, *defer not* to pay it." Eccl. 5. 4. Accordingly, no part of the sacrifice was to remain, in any case, till the *third* day, clearly typifying the body of Christ, which was not to be suffered "to see corruption," (Acts 2. 27.) and was to be raised on the third day, Mat. 16. 21.——Ver. 30. The offerer must bring the offering with *his own hands*. The priest cannot bring it as his superior; nor his friend as his equal; nor his servant as his inferior. This points to the fact, that none but Christ can offer the sacrifice of reconciliation; and that religion, or faith, repentance, holiness is a *personal* concern between God and every man's own soul; of repentance, a bitterness which the world knoweth not; and of hope, a joy with which a stranger intermeddleth not. See Prov. 14. 10.——Ver. 38. *Thanksgivings in the wilderness?* Why are they not reserved exclusively for Canaan? Is not liberty, the liberty of the Son, abundant compensation for want of a "continuing city?" Is not manna, a sufficient substitute for "milk and honey?" Whatever be your lot, "rejoice in the Lord, O! ye righteous, for praise is comely for the upright," Ps. 33. 1.—ED.]

REFLECTIONS UPON CHAP. VII.—Ministers of the gospel ought to be plentifully supplied with every thing necessary and agreeable. And the more diligent any are in the services of religion, the more abundantly will they reap the advantages thereof. What glorious reward to himself, and redemption to his people, doth Jesus procure by his all-comprehending oblation! What robes! what delicious provision! May I and my friends share with him in his abundant nourishment and



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of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings,

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their [r] oblations unto the LORD, in the wilderness of Sinai.

A. M. 2514. B. C. 1490.

r Heb. 10. 1—14. Is. 53. 9—12.

## CHAPTER VIII.

*The consecration of Aaron and his sons to their priestly office:* 1—37.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses, saying,

2 Take Aaron, and his sons with him, and [a] the garments, and [b] the anointing oil, and a bullock for the sin-offering, and [c] two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the [d] door of the tabernacle of the congregation.

4 And Moses did [e] as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [f] This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, [g] and washed them with water.

7 And [h] he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he [i] put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.

9 And he [k] put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took the [l] anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he [m] poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

a See Exod. xxviii. xxix.

b Exod. 30. 24, 29.

c Ver. 18, 22, 28.

d Ch. 1. 3. Exod. 29. 4. Mat. 23. 18. xxvi. xxvii.

e Ver. 9, 13, 17, 21, 29, 36. Exod. 39. 42, 43. Deut. 11. 32. & 12. 32. Mat. 28. 20. Ps. 119. 4—6, 115.

f Exod. 29. 4—37.

g Exod. 29. 4. John 17. 17, 19. Rev. 1. 5, 6. Heb. 10. 22. Tit. 3. 5.

h Exod. 29. 5. & 28. 4. 1 Tim. 2. 5. Heb. 9. 15.

i Exod. 28. 15—30. Song 8. 6. Is. 59. 17. Col. 2. 3.

k Exod. 29. 6. & 28. 36—38. Zech. 6. 11, 14. Phil 2. 6—11. Heb. 2. 9.

l Exod. 29. 7. & 28. 41. & 30. 26—30. John 3. 34. & 1. 16. 1 John 2. 20, 27. 1 Thess. 1. 5. & 5. 23. Rom. 8. 9. Tit. 3. 5, 6.

m Exod. 29. 7. Ps. 133. 2. Is. 61. 1. & 11. 2. & 42. 1.

A. M. 2514. B. C. 1490.

13 And Moses [n] brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

14 ¶ [o] And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he [p] slew *it;* and Moses [q] took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he [r] took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But [s] the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 ¶ And he [t] brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And [u] he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses [x] took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he [y] took the fat, and the rump, and

n Exod. 29. 8. Ps. 132. 9, 16. Is. 45. 24. & 61. 10. Luke 12. 35. Rom. 13. 14. Rev. 19. 8. Gal. 3. 27, 28.

o Exod. 29. 1, 10. ch. 1. 4. & 4. 4, 15, 24, 29, 33. & 9. 15. 1 Pet. 2. 22—24.

p Ch. 1. 5, 11. & 3. 2, 8. Heb. 9. 18, 22.

q Exod. 29. 12, 36. ver. 19, 30. ch. 4. 25, 30, 34. & 14. 48—53. Heb. 2. 10. & 5. 8. John 17. 19.

r Exod. 29. 13. ch. 3. 3—5. & 4. 8—10, 19, 26, 31, 35. John 12. 27. Is. 53. 10. Ps. 22. 15. Mat. 26. 38.

s Exod. 29. 14. ch. 4. 11, 12, 21. & 16. 27. Heb. 13. 11, 12. 2 Cor. 5. 9. Zech. 13. 7.

t Exod. 29. 15—18. ch. 1. 10—13. Tit. 2. 14. 1 Pet. 1. 18, 19. Eph. 5. 2.

u Exod. 29. 19—31. ch. 7. 37. 2 Cor. 5. 21. Rev. 1. 5, 6. John 17. 19. 1 Cor. 1. 30. Eph. 5. 25, 27.

x Exod. 29. 20. ch. 14. 28. Heb. 5. 8. & 7. 10. 1 Thes. 5. 23. 1 Cor. 1. 2, 30. This represented the universal sanctification of Christ and his people to hear God's law, receive his gifts, and act and walk in his way.

y Ch. 3. 3—5, 9—11. 14—16. Exod. 29. 22—25. Is. 53. 10. Prov. 23. 26.

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consolation! And let me not only timely perform my vows; but where I am left most at liberty, let me with cheerfulness give to the Lord. As there is no medium between God's acceptance and abhorrence of my works, let me examine myself, and take heed to my steps. Let my receiving and feeding upon Jesus be as early, and earnest, and social, as possible; and let me, by an after-improvement of divine ordinances, obtain the real benefit thereof. Never let me attempt to live in sinful pollutions along with feasting on Christ. But always beware of a licentious appetite after things prohibited of God. And, while I manifest the utmost regard to Jesus and his atonement, let me, as a ransomed priest, feed upon him as my portion; feed upon his dearest love and choicest supports; always eyeing the grant, appointment, and command of God, as the rule and reason of my conduct.

[CHAP. VIII. Ver. 12. Were this the minute detail of a mere ceremony, nothing could be more uninteresting. But as a picture of the consecration of the Lord Jesus, it becomes a most attractive object of contemplation to the believer. It consists of *washing*, *clothing*, *crowning*, *anointing*, in order to *sanctification*, that is dying to sin, and living to God. All these meet in Christ—humanity *washed* that was sinless, 1 Pet. 7. 26; *clothed*, that is with righteousness, Rev. 1. 13; *crowned*, that is with glory and honour, Heb. 2. 9; *anointed*, that is with the Spirit without measure, Heb. 1. 9; *sanctified*, as it is written, "For in that he died, he died unto sin once, but in that he liveth, he liveth unto God." Rom. 6 10.—Ver. 30. From the commentary of David, (Ps. 133. 2.) we learn that this anointing was the emblem of *brotherly unity*. Why? It was one perfume sprinkled upon all the family, and diffusing its refreshing odour equally to all the worshippers; while the accompanying *blood* of the sacrifice was the bond of the council and covenant of peace. So Christians should be united, they are one family, Gal. 6. 10; so Christians should be united, they have one anointing and access by one Spirit to one Father, 1 John 2. 27. Eph. 2. 18; so Christians should be united, they have one sacrifice, Eph. 2. 13, 16; so Christians should be united, they have one righteousness, Rom. 3. 22; so Christians should be united, they have one home, John 14. 2. 3.—ED.]

REFLECTIONS UPON CHAP. VIII.—Behold how exactly every thing in Jesus



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all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took [z] one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all [a] upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave-offering before the LORD.

28 And Moses took them from off their hands, and [b] burnt *them* on the altar upon the [c] burnt-offering: they *were* consecrations for a sweet savour; it *is* an offering made by fire unto the LORD.

29 And Moses [d] took the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses [d] took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron, and to his sons, [e] Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And [f] that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the [g] congregation day and night seven days, and [h] keep the charge of the LORD, that ye die not: for so I am commanded.

36 [i] So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

## CHAPTER IX.

*(1 Moses calls the priests and elders to meet together with their offerings before the Lord on the eighth day: 1—7. (2) Aaron offers for himself and his sons, and for the people, whom he blesses: 8—22. (3) The glory of the Lord appears, and a fire from heaven consumes the burnt-offerings on the brazen altar: 23, 24. This fire to be preserved in all their after oblations.*

A. M. 2514. B. C. 1490.

[z] Exod. 29. 23. 1 Tim. 2. 5. Acts 5. 12. John 1. 14.

[a] Exod. 29. 24, &c. Jer. 30. 21. Heb. 9. 14.

[b] Exod. 29. 25. Zec. 13. 7. Ps. 22. 13, 14. Heb. 10. 14—22.

[c] In these three offerings for Aaron and his sons, we have three admitted witnesses of the sinfulness and imperfection of the Aaronic priesthood, and the need of a higher intercessor, and a better sacrifice, Heb. 10. 1—14.—Ed.

[d] Exod. 29. 26, &c. ch. 7. 30—34. 1 Cor. 10. 31. 1 Pet. 4. 11.

[e] Exod. 29. 31, 32. 1 Sam. 2. 13, 14. ch. 7. 15. Deut. 12. 6, 7. Gal. 2. 20. John 6. 35, 55, 56.

[f] Lest it should corrupt, appear contemptible, or be superstitiously used, Exod. 12. 10. & 29. 34. ch. 7. 17. Prov. 27. 1. Heb. 3. 13, 14. 2 Cor. 6. 2. Eccl. 9. 10.

[g] Exod. 29. 35. ch. 14. 8. Ezek. 43. 25. Num. 19. 12. John 17. 19. 2 Cor. 7. 1. Col. 2. 9, 10. Heb. 7. 26. & 9. 23, 24.

[h] Deut. 11. 1. Num. 9. 19. ch. 8. 35. & 10. 7.

[i] Exod. 40. 16. Mat. 28. 20. Deut. 4. 2. & 12. 32. 1 Sam. 15. 22.

A. M. 2514. B. C. 1490.

[a] Ch. 8. 33. & 14. 23. & 15. 14, 29. Num. 6. 10. Ezek. 45. 25, 27. Mat. 28. 1

[a] Aaron and his sons having remained *seven days and seven nights* at the door of the tabernacle, (ch. 8. 35.) enter upon office on the *eighth day*. "All creatures required *seven days* for consecration, and were considered *perfected* on the *eighth*, as children, (Lev. 12. 2. 3:) young animals for sacrifice, (Lev. 22. 27.) unclean persons, (Lev. 14. 8, 9.) Herein was set forth the perfection of our great High Priest, who, on the *eighth* day, after the *seventh, Sabbath*, rose from the dead, and entered upon his heavenly priesthood, in which he is able to save to the uttermost, seeing he ever liveth to make intercession for us, Heb. 7. 24, 25.—Ed.

[b] Ver. 7. ch. 4. 3. & 4. 14. Heb. 7. 27. & 9. 7. & 5. 3. & 10. 10, 12, 14. Exod. 29. 1. 2 Cor. 5. 21.

[c] Ch. 1.—v. & 4. 23. Ezra 6. 17. Heb. 9. 28. Tit. 2. 14. Rev. 5. 9.

[d] Exod. 29. 11. & 10. 14. & 24. 18. & 40. 34, 35. ver. 6, 23. Num. 14. 10. & 16. 19. Ezek. 43. 2. 1 Kin. 8. 10—12.

[e] This is one of these promises "exceeding great and precious," with which Israel was supported in the wilderness, the promise upon which the church of God is still living. "So Christ was once offered to bear the sins of many; and to them that look for him, *he will appear* the second time, without sin unto salvation," Heb. 9. 28. Let us, therefore, "watch and pray," that we be "ready," "for in such a time as we think not, the Son of man cometh," Mat. 24. 44. & 25. 13. Mark 13. 33.—Ed.

[f] Ch. 8. 34. Heb. 5. 3. & 7. 27, 28. & 9. 7.

[g] Ch. 4. 23, 30, 34. & 8. 15. not as in ch. 4. 6, 7, 17, 18. Heb. 2. 10. & 10. 19, 20.

[h] Ch. 4. 8—12, 34, 35. & 8. 16, 17. 1a. 53. 10. & 57. 15. & 66. 2. Ps. 51. 17. Prov. 23. 26.

[i] Ch. 1. & 8. 18—21. Eph. 5. 2, 25—27.

[k] Ch. 4. 27—31. & 5. 15. Num. xxviii. xxix. ver. 8—11. 2 Cor. 5. 21. Tit. 2. 14.

AND it came to pass, on the [a] eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, [b] Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, [c] Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oil: for to-day the LORD will [d] appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation; and all the congregation drew near, and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do; and the glory of the LORD shall appear unto you.[†]

7 And Moses said unto Aaron, [e] Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering which *was* for himself.

9 And the sons of Aaron brought the blood unto him; and he [f] dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the [g] fat, and the kidneys, and the caul *above* the liver, of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.

11 [h] And the flesh and the hide he burnt with fire without the camp.

12 And he [i] slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took [k] the goat, which *was* the sin-offering

Christ, and his gospel-church, answers to the purposes of God, declared in the promises and predictions of his word! Before angels and men he is called to, prepared for, and solemnly set apart to, his Mediatorial work. Holy, harmless, and undefiled, he steps forth, vested by his Father in a marvellous manhood and mediatorial function. Anointed with the Holy Ghost above measure, sanctified by his own blood, and made perfect through suffering, he himself and his Father rejoice in his office, and his execution of it. And the tabernacle of his body the church, and all instituted ordinances, are, together with him, consecrated to the service of God in his oblation, blood, and Spirit. Let ministers of the gospel learn with what solemn and deliberate preparation they ought to enter on their work. Let every saint observe what solemn washing in the fountain opened for sin and uncleanness, what putting on of the Lord Jesus, what sprinkling of his blood and Spirit, what feasting on his flesh as meat indeed, what self-dedication, what mortification of inward lusts during their whole week of life, are necessary to prepare them for their sacerdotal service in the house eternal in the heavens.

REFLECTIONS UPON CHAP. IX.—Here also I behold my Redeemer offering up himself a sacrifice without spot unto God, to expiate sin, glorify God, and procure



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for the people, and slew it, and offered it for sin, as the first.

16 And he [l] brought the burnt-offering, and offered it according to the [*] manner.

17 And he [m] brought the meat-offering, and [†] took an handful thereof, and burnt *it* upon the altar, besides the burnt-sacrifice of the morning.

18 He [n] slew also the bullock and the ram *for* a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And [o] the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD; as Moses commanded.

22 And Aaron [p] lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.[‡]

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, [q] and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And [r] there came a fire out from [s] before the LORD, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, they shouted, and [t] fell on their faces.

A. M. 2514. B. C. 1490.

l Ch. 1. & 8. 18—21. ver. 12—14. Heb. 10. 1—22.

* Or, *ordinance.*

m Ch. 2. Num. xv. Exod. 29. 28, 41. Gal. 2. 20. John 6. 56.

† Heb. *filled his hand out of it.*

n Ch. 3. & 7. 11—34. Mic. 5. 5. Eph. 2. 13—16. Rom. 5. 10. Col. 1. 20.

o Exod. 29. 24. ch. 7. 30—34. Luke 2. 14. 1 Pet. 4. 11. Is. 49. 5.

p Num. 6. 23—27. Deut. 10. 8. & 21. 5. 1 Chr. 23. 13. Luke 24. 50. Acts 3. 26. Ps. 72. 17.

‡ These were three offerings. The first a *sin-offering*, confessing guilt to a gracious God; the second, a *burnt-offering*, mercifully consuming it away; the third, a *peace-offering*, confirming reconciliation, and, after these, Aaron *blesses* the people. This was nothing less than "the grace of our Lord Jesus Christ," wherein sinners stand, confessing sin, yet confident of forgiveness. 1 John 4. 19. Nothing less than that "love of God," which he "commendeth to us—in that while we were yet sinners Christ died for us," (Rom. 5. 8.) This is nothing less than that "communion of the Holy Ghost," which preserves between Christ and his church, and Christian and Christian, "the unity of the spirit in the bond of peace," Eph. 4. 3.—*Ed.*

q Heb. 9. 28.

r Gen. 4. 4. 1 Kin. 18. 38. 2 Chr. 7. 1. Judg. 6. 21. & 13. 19, 20. ch. 6. 13. Ps. 20. 3, 4.

s 2 Kin. 1. 12. 2 Chr. 6. 1. Ps. 50. 1.

t See Gen. 17. 3, 17. 2 Chr. 7. 3. Num. 14. 5. & 16. 22. 1 Kin. 18. 39. Mat. 26. 39. Rev. 4. 10. & 7. 11. & 5. 8.

## CHAPTER X.

(1) *The sin and fearful death of Aaron's two eldest sons:* 1—7. (2) *The priests are forbidden to drink any intoxicating liquor while they attend their sacred work:* 8—11. (3) *Moses repeats the orders for Aaron and his remaining sons to eat their share of the late oblations; and receives Aaron's excuse for burning instead of eating their share of the people's sin-offering:* 12—20.

AND [a] Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and [b] offered strange fire before the LORD, which he [c] commanded them not.

2 And there [d] went out fire from the LORD, and devoured them; and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, [e] I will be [*] sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron [f] held his peace.

A. M. 2514. B. C. 1490.

a Num. 3. 4. & 26. 61. 1 Chr. 24. 2.

b Not that ch. 9. 24.

c Jer. 7. 31. & 19. 5. & 32. 35. 2 Sam. 7. 7. Deut. 17. 3. & 4. 2. & 12. 32. Is. 29. 13. Mat. 15. 9.

d Num. 16. 35. Heb. 12. 29. Deut. 4. 24. 1 Chr. 13. 10. Prov. 13. 21. Is. 3. 11.

A. M. 2514. B. C. 1490.

e Ch. 8. 35. Exod. 19. 22. Is. 5. 16. & 52. 11. Ezek. 20. 41. & 28. 22. & 38. 16, 23. Num. 14. 21.

* *Sanctified in them*—my authority must be acknowledged, and holy obedience exhibited in the conduct of them that come nigh me.—*Ed.*

f Ps. 39. 9. Ezek. 24. 17. 1 Sam. 3. 18. Job 1. 20, 21.

g Exod. 6. 18, 20.

h Ch. 21. 1—12. & 13. 45. Job 1. 20. Jer. 7. 29. & 41. 5. Num. 6. 6. Ezek. 24. 16. & 44. 20. Mic. 1. 16. Gen. 37. 34.

i Josh. 7. 1. & 22. 20. 2 Sam. 36. 1, 15, 17

k Ch. 21. 12. Luke 9. 60.

l Ch. 8. 2, 12, 30. Exod. 30. 31. & 29. 21. 1 Cor. 12. 4—11. 1 John 2. 20, 27. 2 Cor. 1. 21, 22.

m Prov. 31. 4, 5. Is. 28. 7. Ezek. 44. 21. 1 Tim. 3. 3, 8. Is. 56. 12. Mic. 2. 11.

n Ch. 20. 25. Ezek. 44. 23. & 22. 26. Jer. 15. 19.

o Deut. 33. 10. Mal. 2. 7. Mat. 28. 20. Acts 20. 27. 2 Tim. 4. 2. Col. 1. 28, 29.

p Ch. 9. 17. & 6. 16—18. & 2. 3—11. & 7. 9. & 21. 22. Ezek. 44. 29. 1 Cor. 5. 7, 8. 1 Pet. 2. 1—4. Mat. 16. 12.

q Ch. 7. 29—34. & 9. 21. Num. 18. 18. Deut. 18. 3. Exod. 29. 24, 28. John 4. 34. & 6. 27—57. Gal. 2. 20.

4 And Moses called [g] Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [h] Uncover not your heads, neither rend your clothes, lest ye die, and lest [i] wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye [k] shall not go out from the door of the tabernacle of the congregation, lest ye die: for the [l] anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 [m] Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may [n] put difference between holy and unholy, and between unclean and clean;

11 And that ye may [o] teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the [p] meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy.

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And [q] the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy

provision and peace to his people. I behold him, again and again, blessing his chosen: I discern the Almighty Father kindling his indignation against him, and kindly accepting his oblation in our stead. While I adore his grace and kindness, let me learn likewise a lesson of diligence and obedience. If I desire the benefit and comfort of divine appearances, I must attend upon divine ordinances; there no religious service can be acceptable to God, till the guilt of my sin be removed by an actual interest in the great propitiation; and all, therefore, but especially ministers, ought to begin their religion at themselves. God's presence in ordinances effectually attests them to be his. Displays of his divine glory ought to be entertained with joyful gratitude and holy reverence; and the fire of God's Spirit being once granted, to inflame our affections and consume our corruptions, must be cherished and supported with the daily fuel of meditation and prayer.

[CHAP. X. Ver. 2. Nadab and Abihu had been honoured with seeing God, (Exod. 24. 9, 10.) but how little privileges may be improved, appears in their self-willed offering of strange fire, "which God commanded them not." What an unexpected event! The tabernacle service commences with rebellion and judgment; the perfume of the anointing oil is dissipated in devouring fire; the holy garments become windingsheets; dear relatives become corpse-bearers; and no head is uncovered, no garment rent, lest wrath come upon *all the people.* Even the father's heart bows to the justice of the terrible sentence—"and Aaron held his peace." It was thus the earliest and brightest day of Christianity also opened with the secret covetousness of Ananias and Sapphira, (Acts 5. 1—11.) whose judgment tarried not, "and fear came upon all the churches, and as many as heard these things."—*Note.* These are not annals of curiosity: but "these things happened to them for *ensamples;* and they are written for our admonition, upon whom the ends of the world are come," 1 Cor. 10. 11.——Ver. 9. From the vicinity of this prohibition to the judgment on Nadab and Abihu, some have imagined they had sinned through wine. But there is, first, no intimation of such a sin in the narrative; and secondly, it is not the manner of Moses to conceal any faults, even in his brother or sister: therefore we conclude that, not drunkenness, but self-will in the worship of God; both without, and against divine authority, was the real transgression for which



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due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute [r] for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the [s] goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar the sons of Aaron *which were* left *alive*, saying,

17 [t] Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* [u] hath given it you to [v] bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, [x] the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron said unto Moses, [y] Behold, this day have they offered their sin-offering and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been [z] accepted in the sight of the LORD?

20 And when Moses heard *that*, he was [a] content.

## CHAPTER XI.

(1) *God prescribes what cattle, fishes, fowls, and creeping things, might be eaten:* 1—23. (2) *How far the carcasses of unclean animals extended their ceremonial pollution:* 24—40. (3) *Reason of cleanliness in diet, and holiness in conversation:* 43—47. Compare Deut. xiv.

A. M. 2514. B. C. 1490.

AND the LORD spake unto [a] Moses and to Aaron, saying unto them,

2 Speak [b] unto the children of Israel, saying, [c] These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 [d] Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, [e] these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the [f] hare," because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And [g] the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of [h] their flesh shall ye not eat, and their carcass shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: [i] Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all [k] that have not fins and scales in the seas and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: [l] The eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

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they died. Let Christians in the enjoyment of privileges beware of their abuse. Nadab and Abihu sin—the fire *devours* them, leaving not an instant for intercession. So John warns the church, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. *There is a sin unto death: I do not say that he shall pray for it,* 1 John 5. 16.—— Ver. 20. Here there had been such a departure from the divine ritual, that Moses was *angry*. Why then does no judgment come on Eleazar and Ithamar? And why is Moses *content* with an explanation which admits that the error was committed against knowledge? The very confession of the sin, is one reason why it is pardoned, Prov. 28. 13. 1 John 1. 9; not for any virtue in the confession itself; but because of that mercy of God in Christ which faith has apprehended, before the tongue can make confession of the sin of the heart. Moreover, the sin of Nadab arose from a proud self-sufficiency which would dictate to God; that of Aaron, Eleazar, and Ithamar from an erroneous fear of offending.—*Note.* This is a frequent sin with professing Christians, who abstain from the Lord's Supper from an erroneous sense of unworthiness, and yet draw comfort from this supposed tenderness of conscience: but if men really judged themselves unworthy, they would flee to "the Lamb that was slain;" and if conscience were really tender, it would seek to be "sprinkled from dead works," Heb. 9. 14.—ED.]

REFLECTIONS UPON CHAP. X.—Stand in awe, my soul, and sin not! Let no honours, no gifts, no graces, render thee proud or inattentive to God's institutions. Who can stand before this holy Lord God, the fire of whose zeal for his own institutions burns hottest the nearest to his altar! His noted favours and his tremendous judgments are often most closely connected: and, for the warning of others, he sometimes punishes the first transgressors with the most fearful severity, and deeply marks their sin in their punishment. How insufficient were the giving of the law, the typical tabernacle, or the ceremonial priesthood, to prevent either sins or judgments! When God severely afflicts me or mine, let me draw my heart-composing considerations from the word, the providence, the glory, of God, as concerned in it; and never may my indulgence of private affection interfere with the honour or sovereign will of God, nor lead me to disgrace my spiritual unction with carnal cares, or the sorrow of the world, which worketh death. While my soul trembles at God's righteous judgments, never let my confusion occasion mistakes in any part of my duty: and, if I desire more of intimate fellowship with God, let me hearken to the voice of his messengers, and after all interruptions, re-apply myself to my work.——Let ministers seriously ponder how dangerous it is to change God's ordinances, even in the smallest circumstance; or to be animated to their work from earthly and carnal motives! Base and dangerous is it, especially for them to be overcharged with surfeiting or drunkenness, and the cares of this life, in a work of such importance and concern, which requires the most faithful attention to reprove the sinner, to comfort the believer, and tenderly to regard the reasonable excuses of such whose minds are distressed!

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[CHAP. XI. Ver. 2. In this chapter, God proceeds to provide against the idolatry of the appetite, (Phil. 3. 19.) first, by merciful and sufficient provision, so that there may be no just cause of complaint: secondly, by wholesome restraint, so that there may be a constant check upon indulgence. Two zoological marks distinguish the clean from the unclean animals—parting the hoof, and chewing the cud. (1) The parted hoof of the ox and sheep, belongs to an animal *inoffensive and peaceful:* the claws of the lion and tiger are weapons of *war and destruction.* (2) Animals with parted hoof are more *social* in their habits, and *regular* in their march than others: the ox and the sheep congregate in the herd and the fold, and follow their leader through pastures and woods in one track: the lion and the tiger are unsocial in their habits, and follow merely the prey which they seek to destroy. These characteristics of the clean animals are daily monitors, that believers, restraining and mortifying all angry passions; "be careful to give *none offence,*" (1 Cor. 10. 32;) to be "*followers* of them, who through faith and patience inherit the promises," (Heb. 6. 12;) whilst they give testimony against those "who *separate* themselves,



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r Ch. 7. 34. Gen. 18. 19. & 17. 8, 13, 17. 1 Cor. 9. 13, 14.

s See ch. 9. 15. & 6. 26, 30. Heb. 9. 13, 14.

t Ch. 6. 26, 29. & 7. 6, 7

u As a reward of your labour in making atonement.

v Exod. 28. 38. Num. 18. 1. Is. 53. 6—11. John 1. 29. 2 Cor. 5. 21.

x Ch. 6. 28, 30. and so the flesh was to be eaten.

y Heb. 9. 6. & 7. 27.

z Deut. 12. 7. & 26. 14. Hos. 9. 4.

a 2 Chr. 30. 18—20. Mat. 12. 5, 6. Heb. 7. 18, 19.

a Ch. 1. 1. Exod. 25. 22. Num. 3. 6. 2 Chr. 29. 5. Ezek. 44. 23.

b Ps. 147. 19, 20. Ezek. 2. 17. Mat. 28. 20.

c Ch. 20. 25. Deut. 14. 4, &c. Ezek. 4. 14. Acts 10. 12, 14. Rev. 2. 19—22.

d Deut. 14. 6. & 6. 6, 7. Rom. 2. 18. 1 Thes. 2. 10, 12. 1 Pet. 1. 2. Acts 17. 11. John 5. 39.

e Deut. 14. 7. Is. 30. 6. Mat. 19. 24. Phil. 3. 18, 19. Tit. 1. 16. 2 Tim. 3. 5. Mat. 23. 13—27. Is. 28. 14. These pointed out persons who profess, but do not practise the true religion.

f Prov. 30. 26. Rev. 21. 8. Ps. 17. 13, 14.

g Whether the word translated *hare* be the common *hare*, or another species, or altogether a different animal, is uncertain. Cowper of Olney, who domesticated *hares*, testifies, however, that they "observed the cud;" so that it may possibly be the animal intended.—ED

h Deut. 14. 8. Is. 65. 4. & 66. 3, 17. 2 Pet. 2. 18—22.

i Deut. 14. 9. Acts 20. 21. Gal. 5. 6. Jam. 2. 18. 1 John 5. 2—5.

k Deut. 14. 10. Rev. 21. 8. Job 24. 8. Prov. 24. 19. These figured outpersons who have no faith and love, and no shining and soul-protecting righteousness, grace, and holy conversation.

l Deut. 14. 12—14. Job 28. 7. & 39. 41. & 39. 26—30. Lam. 4. 19. Jer. 4. 13. 22. & 48. 40. Hab. 1. 8. Hos. 8. 1. Nom. 3. 12—18. & 1. 29—32. Tit. 3. 3.

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15 Every raven after his kind;

16 And the [m] owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that [n] *creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat: The [o] locust after his kind, and the bald locust after his kind, and the [†] beetle after his kind, and the grashopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the [p] carcass of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcass of them shall [q] wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever [r] goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 [s] And he that beareth the carcass of them shall wash his clothes, and be unclean until the even; they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the [t] creeping things that creep upon the earth: The weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: [u] whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be* wherein *any* work is done, it must be [x] put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [y] ye shall break it.

34 Of [z] all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcass falleth shall be unclean; *whether it be* oven, or ranges for pots, [a] they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a [b] fountain or pit, *wherein there is* [*] plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.

37 And if *any part* of their carcass fall upon any [c] sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that [d] toucheth the carcass thereof shall be unclean until the even.

40 And he that [e] eateth of the carcass of it [f] shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every [g] [†] creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever [h] goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever [‡] hath more feet among all creeping things that

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A. M. 2514. B. C. 1490.

m Deut. 14. 15—18. Eph. 2. 2, 3. & 4. 17—19. & 5. 7—11. Phil. 3. 18, 19. These fowls represented persons cruel, selfish, ignorant, superstitious, or earthly-minded.

n Ver. 23, 27. Deut. 14. 19. Ps. 17. 14. Phil. 3. 18, 19. 2 Tim. 4. 10. 2 Kin. 17. 26—41.

* Rather, "all creeping things that fly," as bees, hornets, and occasionally, ants, &c.—Ed.

o Exod. 10. 4, 5. Mat. 3. 4. Rom. 14. 1. & 15. 1. Is. 35. 3. Heb. 12. 12, 13. & 5. 11.

† The *beetle*. The Hebrew name is supposed to be derived from two words, signifying "nimble footed," and the creature intended is supposed by *Bochart* and others, not to be what is commonly called the *beetle*, but a species of the locust, the *grashopper*. The word here translated *grashopper*, is translated *locust*, (2 Chr. 7. 13.) which is obviously the true rendering; and as *ten species* of the locust are believed to be described in Scripture, we need not be surprised at the variety in the text.—Ed.

p Ver. 27, 28, 31, 39—40. Eph. 2. 1. & 5. 11. 1 Cor. 15. 33. 1 John 1. 7. Heb. 9. 20. Col. 2. 16, 17, 20, 2 Cor. 6. 17. Is. 52. 11.

q Ch. 14. 5, 7—11. 15. & 16. 28. & 14. 8. Num. 19. 19. Rev. 7. 14. Zech. 13. 1. John 13. 5. 1 John 1. 7.

r See ver. 20, 23.

s See ver. 24, 25.

t Ver. 20, 21, 41, 42. Luke 12. 15. Heb. 13. 5. Col. 3. 5. Phil. 3. 19. Eph. 4. 14. John 6. 26, 66. Ps. 17. 13, 14. 2 Tim. 3. 2—5. These creeping animals pointed out persons ignorant, slothful, sensual, and earthly-minded.

u See ver. 24, 25.

x Zech. 13. 1. Ezek. 36. 25. Heb. 10. 10, 12, 14, 22. & 9. 14. & 6. 12. 1 Cor. 1. 30. 1 Thes. 5. 23.

y Ch. 6. 28. & 15. 12. ver. 35. Heb. 7. 18. & 9. 11. 2 Cor. 5. 1—7.

z Tit. 1. 15. Prov. 15. 8. & 21. 4, 27. & 28. 9.

a Ver. 33. ch. 6. Ps. 4. 12. Heb. 7. 18. & 9. 11. 2 Cor. 5. 1—7.

b Zech. 13. 1. 1 John 1. 7. John 4. 14.

* Heb. *a gathering together of waters.*

c 1 Cor. 15. 37. 1 Pet. 1. 23. 1 John 3. 9. & 5. 18.

d Ver. 24, 28, 31, 40. ch. xv. Num. 19. 11, 16. Is. 52. 11. 2 Cor. 6. 17. Col. 2. 20.

e Exod. 22. 31. ch. 17. 15, 16. & 22. 8. Ezek. 4. 14. & 44. 31. Deut. 14. 21.

f Ver. 25, 28. ch. 14. 8, 9. & 15. 5—10, 27. & 16. 26, 28. Num. 19. 7, 8, 19. Is. 1. 16. Rev. 1. 5. & 7. 14.

g Ver. 20, 23, 29. Ps. 17. 14. Col. 2. 2. Rom. 8. 6. Phil. 3. 19. Jam. 3. 15.

† From natural objects, a spiritual lesson against all low, grovelling, earthly, sensual pursuits, and a memorial to "*walk worthy* of the vocation wherewith we are called," Eph. 4. 1. —Ed.

h Gen. 3. 14. Tit. 1. 12. Gal. 2. 14. Ps. 17. 14.

‡ Heb. *doth multiply feet.*

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having not the Spirit," (Jude 19;) and "whose feet are swift to shed blood," and "the ways of *peace*, have they not known," Rom. 3. 15, 17. The second characteristic of the clean and edible animals, is *chewing the cud*, that is, the power and habit of bringing up their food, and subjecting it anew to mastication, during the hours of recumbency; so that except when they sleep, they are never altogether at rest. This is the emblem of the spiritual man, "talking with himself on his bed, while he is still," (Psal. 4. 4;) "remembering God upon his bed, and meditating upon him in the night watches," (Psal. 63. 6;) and so evident is the similarity, that to *ruminate*, signifies in the clean beast, the act of "chewing the cud:" while in man, it also signifies the act of solemn meditation. The influence of these dietetic arrangements in preserving the Jews a separate people, continues till this day: they were peculiarly calculated and intended to preserve them from the dangerous infection of idolatrous feasts; or even from those dangerous intimacies, which are often cemented at the social intercourse of the table, and so often "become a snare and a trap" to the self-indulgent, Psal. 69. 22. While to Christians these arrangements are not binding, they nevertheless convey to them an obligatory lesson on purity of church fellowship, reminding us of the apostolic rule, "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Cor. 5. 11.——Ver. 5. The *coney* is described (Psal. 104. 18.) as finding its refuge in the *rocks*; and in Prov. 30. 26, they are described "as a feeble people, yet making their dwelling in the rocks." The rabbit cannot therefore be the animal meant, as it chooses its dwelling in dry sandy earth. Bruce seems clearly to prove that the modern name of this animal is *ashkoko*; that it differs much in form from the rabbit, is an inhabitant of rocks, and is abundant in Horeb and Sinai. ——Ver. 9. Two marks distinguish *unclean* fishes: as an example of fish without *scales*, we may take the murderous *shark*; of these without *fins*, the misshapen walrus: it is remarkable that, *four times* these creatures are denounced as an *abomination*. Being less acquainted with the dispositions and habits of fishes than of land animals, we are the less able to assign the *reasons* of the distinction; for beyond mere *will*, there is, no doubt, a *reason*; and in mere *unwholesomeness*, as some think, we do not believe it to exist; we seek it rather in the predacious and destructive dispositions of some, the foul and muddy resorts of others, and even in the monstrous appearance, by which many of the legally unclean fishes are distinguished from those that are clothed with scales, and furnished with fins.—Ed.]

Reflections upon Chap. XI.—Highly it becomes me, as the servant of God, to live as one separated from the world to his service, always to follow his directions, whether with respect to soul or body, and to eat for health, not from lust. Let even my body, therefore, be carefully preserved as a temple of the Holy Ghost, while, in a becoming manner, I imitate these clean animals, and become not *almost*



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creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 [i] Ye shall not make [*] yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby;

44 For [k] I *am* the LORD your God: ye shall therefore [†] sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 [l] For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: [m] ye shall therefore be holy; for I *am* holy.

46 [n] This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 To [o] make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

A. M. 2514. B. C. 1490.

i Ch. 20. 25.

* Heb. *souls.*

k Gen. 17. 7. Exod. 20. 2. ch. 19. 2. & 20. 7. 1 Pet. 1. 15. & 2. 1, 9, 16. Mat. 5. 16, 48. Luke 1. 74, 75. Rom. 14. 17. 1 Thes. 4. 3, 7. 2 Cor. 7. 1. Phil. 2. 15, 16.

† *Sanctify*, that is, by *separating* yourselves from all outward uncleanness of the flesh; and because God seeth the heart, much more separating yourselves from all inward filthiness of the spirit, 2 Cor. 7. 1. —Ed.

l Exod. 20. 2. & 6. 6, 7. & 19. 4—6. Deut. 4. 20. & 7. 6. & 26. 18, 19. & 32. 9. Ps. 81. 5, 10.

m See ver. 44.

n Ver. 1—43. Deut. 14. 3—21. ch. 7. 37. & 16. 33. & 15. 32.

o Ch. 10. 10. & 20. 25. Jer. 15. 19. Mal. 3. 18.

## CHAPTER XII.

(1) *The ceremonial uncleanness of women in childbirth:* 1—5. (2) *Their purification by a burnt-offering and sin-offering:* 6—8.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, saying, If a [*] woman have conceived seed, and born a man-child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the [b] eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then [c] continue in the blood of her purifying [d] three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear [*] a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

A.M. 2514. B.C. 1490.

a Ch. 15. 19, 20. Ps. 51. 5. Rom. 5. 12, 19. Job 14. 4. & 25. 4.

b Gen. 17. 11, 12. Luke 2. 21. & 1. 59. John 7. 22. Col. 2. 11. Deut. 30. 6.

c Luke 2. 22. Heg. 2. 12.

d Luke 3. 23. & xxii. xxiii.

e Ver. 2, 4. with 1 Tim. 2. 14. Gen. 3. 13.

* Thus the female sex was marked with dishonour till Christ came.

A. M. 2514. B. C. 1490.

f Ch. 1. 10—13. & 5. 7, 11. & 15. 14, 29. & 14. 22. ver. 8. Num. 6. 10. John i. 29. 1 Pet. 1. 18, 19. Heb. 7. 26. 2 Cor. 5. 21.

* Heb. *a son of his year.*

g See ch. 4. 20, 26, 31, 35. Heb. 9. 12—14. 1 Cor. 7. 14. Job 14. 4. Rom. 3. 23—26.

h Gal. 3. 28.

i Ch. 5. 7. & 1. 14. & 14. 22. & 15. 14, 29. Num. 6. 10. Luke 2. 24. Col. 3. 11. 2 Cor. 8. 9.

† Heb. *her hand find not sufficiency of.*

6 ¶ And when the days of her purifying are fulfilled for a son, or for a daughter, she [f] shall bring a lamb [*] of the first year for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest;

7 Who shall offer it before the LORD, and make an [g] atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born [h] a male or a female.

8 And if [i] she be not able to [†] bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

## CHAPTER XIII.

(1) *Rules by which the priests should judge whether persons were leprous or not:* 1—44. (2) *Rules for the behaviour and residence of lepers:* 45, 46. (3) *Rules for judging of, and extirpating, the leprosy from garments:* 47—59.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses and Aaron, saying,
2 When a man shall have in the skin of his flesh a [*] rising, a scab, or bright spot, and it be in the skin of his flesh *like* [a] the plague of leprosy; then he shall be brought unto Aaron [b] the priest, or unto one of his sons the priests:

3 And the priest shall [c] look on the plague in the skin of the flesh; and *when* the hair in the plague is [d] turned white, and the plague in sight *be* [e] deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and [f] pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall [g] shut up *him that hath* the plague seven days.

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not

* Or, *swelling.*

a Num. 12. 10. 2 Kin. 5. 27. 2 Sam. 3. 29. 2 Chr. 26. 19. Ps. 51. 8. & 38. 5. Mat. 8. 2, 3. Deut. 32. 5. Is. 1. 6. & 64. 6.

b Acts 4. 12. Job 33. 23, 24.

c Rev. 2. 23. Acts 20. 28. Heb. 13. 7. Rom. 3. 19, 20. & 7. 7.

d Rom. 7. 9. Ezek. 16. 50.

e 2 Tim. 2. 16, 17. & 3. 13. Gen. 13. 13.

f Rom. 3. 19, 20. Mat. 16. 19. & 18. 18. John 20. 23.

g Ezek. 44. 10. 1 Cor. 4. 5. 1 Tim. 5. 24.

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but *altogether*, a Christian. Let me be addicted to meditation on the truths of God, which I have received for my spiritual food; and be steady in my steps, and inclined to render unto God and men their respective dues.—Clothed and protected with Jesus' righteousness and grace, let me, by faith and love, swim against the tides of corruptions and troubles, avoiding intimacy with cruel, self-seeking, sensual, superstitious, and earthly-minded men, and even the most distant approaches and temptations to it. But if at any time I be defiled therewith, without delay should I apply the cleansing blood and Spirit of Jesus Christ to my soul; bitterly lament that the infection will not be wholly extirpated till the evening-tide of my death; and, if I am the Lord's, diligently aim to be holy, as he is holy; and perfect, as my Father who is in heaven is perfect.

[CHAP. XII. Ver. 5. Though the venerable *Brown*, as in the marginal note, and others, look upon this *doubling* of the time for purification after the birth of a *female*, as a mark of *dishonour* upon her sex; we dare not adopt the opinion: nothing seems more contrary to the spirit of the Scripture, than any such *dishonouring* distinction. The original promise to "the seed of *the woman*;" the dignity of *Sarah*, as representative of the covenant of grace, Gal. 4. 24; Solomon's inspired and glowing description of female excellence, (Prov. 31) combine, with many similar references and records, to induce us to search for an explanation, not implying *dishonour*, but imbodying some *important lesson*. May not the explanation be found in the *double transgression* of the woman in Eden? (1) Her error of judgment, which lay in *two* things: viz. disregarding God's threatening, and believing Satan's promise. (2) Her *actual sin*, which also lay in *two* points: viz. herself first *eating*, then *giving* to her husband: this view seems clearly supported by Paul, 1 Tim. 2. 14: "And Adam was not *deceived*, but the woman *being deceived* was in the *transgression*." We discover, therefore, in this law, not a stigma affixed, but an abiding *memorial* set up, and an *instructive lesson* delivered to all the daughters of Eve. It is a *repeated* memorial of the original sin, and its heavy, but deserved sentence; it is a solemn warning to guard against deception, to distrust specious promises, as those of the serpent were; to seek the wisdom that cometh from above, and to continue in the faith of "the promised seed," the "child" to be born, the *Son* to be "given," "the Saviour of the body," Eph. 5. 23. 1 Tim. 2. 15.—ED.]

REFLECTIONS UPON CHAP. XII.—What alarming stigmas the Lord put upon that sex by which sin entered into our race, till Jesus, the woman's seed, had finished transgression! but alas! sinful uncleanness cleaves to all, yea, even to our most natural and necessary actions, and would for ever exclude us from fellowship with God in his ordinances, and in heaven, had not he sent forth his Son to be the propitiation for our sins, and the fountain opened to purge away our sin and our uncleanness. So infectious is original corruption, and so infinitely necessary is it to improve Jesus' atonement and purifying influence, while we thank him for his mercies, and devote ourselves to his service.—Let parents consider what gratitude, what thanksgiving, what solemn dedication of themselves and seed to God, ought to attend safe deliveries in childbirth; and how desirable, comfortable, and edifying, to have children early circumcised with the circumcision which is of Christ!

[CHAP. XIII. Ver. 2. *Leprosy*, derived from a Greek word, signifying *a scale*, is one of the most terrible of the many diseases our "flesh is heir to." *Willan* describes three varieties that have been observed in western Europe; and *Mason*



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in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall [h] pronounce him clean; it *is but* a scab: and he [i] shall wash his clothes, and be clean.

7 But if the scab [k] spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And *if* the priest see that, behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him:* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* [l] [*] quick raw flesh in the rising,

11 It *is* an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy [m] cover all the skin of *him that hath* the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague; it is all turned white: he *is* clean. [†]

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean; *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh [n] turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also in which, *even* in the skin thereof, was a bile, and is healed;

A. M. 2514. B. C. 1490.

[h] 1 Kin. 8. 38, 40. Eccl. 7. 20. Jam. 3. 2. 1 John 1. 8—10. Gal. 5. 17

[i] Zech. 13. 1. Rev. 7. 14. Is. 1. 16. Ps. 26. 6. & 51. 7.

[k] Ver. 27, 35, 51. 2 Tim. 2. 16. & 3. 13. Is. 1. 6. Ps. 38. 3. Rom. 6. 12, 20. Mat. 12. 43—45.

[l] Ver. 14, 24. Num. 12. 12. Prov. 12. 1. & 29. 1. Amos 5. 10. Rom. 10. 3. 1 John 1. 9.

[*] Heb. *the quickening of living flesh.*

[m] John 16. 8, 9. 1 Kin. 8. 38. Job 40. 4. & 42. 6. Is. 64. 6. Hom. 7, 14.

[†] When the *leprosy* has covered *all the flesh*, why is the patient pronounced *clean?* It was the symptom that the diseased action was over, and that nothing but the marks of its ravages remained. Even so is it with an When the sinner has discovered the full extent of his misery, and cries out, "wretched man that I am, who shall deliver me from the body of this *death*," (Rom. 7, 24.) then, and not till then, can he thank God for healing, through Jesus Christ his Lord.—Ed.

[n] Rom. 7, 14—21. Gal. 1. 14. Phil. 3. 6. with 1 Tim. 1. 13, 15.

A. M. 2514. B. C. 1490.

[o] Mat. 13. 13. & 19. 43. John 5. 14. 2 Pet. 2. 20—22.

[p] Job 40. 4, 5. & 34. 32. 1 Pet. 4. 2, 3. 2 Sam. 12. 13. Mat. 23. 25. Prov. 28. 13.

[*] Heb. *a burning fire.*

[†] *Bright spot.* How expressive as an emblem of sin and sinners. It is but a *spot*, for which the sinner pleads as *Lot* for *Zoar*, "Is it not a *little one?*" Gen. 19. 20. Nay, of which he affirms as rebellious *Israel*, "I am innocent, I have not sinned." Jer. 2. 35. It is a "*bright spot*," the florid complexion of youth and health. So, the fools that "make a mock at sin," (Prov. 14. 9.) do also often "*glory in their shame.*" (Phil. 3. 19.) And in this false judgment, the world cordially joins, and "they that forsake the law *praise* the wicked." (Prov. 28. 4.) The wicked *boasteth* of his heart's desire, and *blesseth* the covetous, whom the Lord abhorreth, (Ps. 10. 3.) And knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have *pleasure* in them that do them.—Ed.

[q] Ver. 18—21. Rom. 1. 27.

[r] Is. 1. 5. Mic. 3. 11. 2 Pet. 2. 1, 2. Ps. 52. 1. & 73. 6, 9. 1 Kin. 18. 28. Jer. 18. 18.

[s] 2 Tim. 2. 16, 17. & 3. 13. Hos. 7. 9.

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest;

20 And if, when the priest seeth it, behold, [o] it *be* in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the bile.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright [p] spot stay in his place, *and* spread not, it *is* a burning bile; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* a [*] hot burning, and the quick *flesh* that burneth have a white [†] bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be [q] turned white, and it *be in* sight deeper than the skin, it *is* a leprosy broken out in the burning; wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the [r] head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight [s] deeper than the skin, and *there be* in it a yellow thin hair; then the

*Good*, who examined the subject, not merely as a physician, but as an expositor of Scripture, considers them as identical with the three forms described by Moses about 3,000 years ago. *Bateman*, is disposed to consider the Jewish leprosy as confined to *one incurable form;* but, under the general name, *Bahereth*, Moses includes three specific varieties, one of which (ver. 39.) does not even render the patient *unclean*. These three forms of the disease are all characterised as commencing with *bright spots*, depressed in the centre; or, as Moses describes it, *lower than the skin*—and surrounded by reddish, prominent circles: sometimes these spots are as small as if produced by the puncture of a pin; and frequently situated on the front of the legs, immediately below the knees, or about the elbows, and sometimes on the face; they soon enlarge, generally preserving a circular form, and are propagated to different parts until they finally coalesce, and cover the whole body; in one species with white scaly incrustation; in another with patches dark and livid, and in either case extremely loathsome to the beholders, and distressing to the sufferer. But though the leprosy appears at first as a mere *local* disease in the *skin*, it afterwards discovers its *constitutional* character; and the bones, and joints, and, in some cases, the teeth, are affected; the toes and fingers fall off in succession, and the body remains a miserable fragment of its former self, where life still lingers in the midst of indescribable torments. The disease, in certain of its stages and circumstances, is confessedly *contagious*, though this characteristic, on an imperfect induction of observations and facts, *Rayer* has ventured to deny; and in every sense in which a disease can be so called, it is also *hereditary*. Amongst the most striking peculiarities of this disease, as observed by medical travellers in some of the Asiatic Islands, is the fearful and disgusting demoralization which reigns in the separated dwellings of the miserable outcasts; and in this combination of *sin and misery*, mutually producing one another, the victim frequently lingers during fifty years, in body and spirit *waxing worse and worse*—the emblem of sin, the warning of judgment to sinners!—Ver. 2. The high priest and his sons held the office of physician, and herein typified him who said, "they that be whole need not a physician; but they that are sick. I am not come to call the righteous, but sinners to repentance," Matt. 9. 12, 13. Do not then hide the leprosy of sin, but bring poor sinners to Jesus, carry them in the arms of prayer; bring them to his ministers, and all insufficient in themselves (2 Cor. 2. 16.) though his ministers be, they have "a treasure in earthen vessels" (2 Cor. 4. 7.) that can enrich the poorest, and a "balm in Gilead" (Jer. 8. 22.) for the most



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priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days.

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* [t] not in sight deeper than the skin,

33 He shall be [u] shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more.

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be [x] not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall [y] spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight [z] at a stay, [a] and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a [b] man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin: he *is* clean.

40 And the man whose [b] hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald; *yet is* he clean.

42 And if there be in the [c] bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead:

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald-head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He is a leprous man, he *is* unclean: the priest shall pronounce him [e] utterly unclean; his plague *is* in his head.

45 And the leper, in whom the plague *is*, [d] his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, [e] Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean, he shall dwell alone; [f] without the camp *shall* his habitation *be*.

47 ¶ [g] The garment also that the plague of leprosy is in, *whether it be* a woollen garment or a linen garment;

48 Whether *it be* in the warp or woof, of linen or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be showed unto the priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days.

51 And he shall look on the plague on the seventh day: if the plague be [h] spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin, the plague *is* a [i] fretting leprosy; it *is* unclean.

52 He shall therefore [k] burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they [l] wash *the thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague after that it is washed: and, behold, [m] *if* the

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A. M. 2514. B. C. 1490.

t Deut. 28. 28. 1 Cor. 4. 5. & 15. 5. Mat. 7. 1—5.

u Col. 3. 5. 1 Thes. 4. 11. Rom. 8. 13.

x Job 40. 4, 5. & 34. 32. Prov. 26. 12. 1 Pet. 4. 2, 3. 2 Sam. 12. 13. Mat. 20. 75.

y 2 Pet. 2. 20—22. Mat. 12. 43—45. 2 Tim. 2. 16. & 3. 13.

z Ver. 5, 6, 21, 26, 28, 34. Job 40. 4, 5, &c. Rom. 7. 14.

a *Leprosy* brought to a stay was healed. So "wicked men and seducers naturally wax worse and worse" (2 Tim. 3. 13.); but if their sin be once arrested in this downward course, the sinner is saved. He that, by grace, "stands still," sees "the salvation of God."(Exod. 14. 13.) Paul the persecutor is smitten to the ground, and rises Paul the apostle, and faithful servant of Jesus, (Acts 9. 4, 20.) —Ed.

b Gal. 3. 28. Rom. 2. 6, 7. & 7. 14—25. Jam. 3. 2. Eccl. 7. 20. Ps. 103. 10.

b 1 Kin. iii. viii. with xi. Ps. lxiii. with 2 Sam. xi. Rev. 2. 5.

c Mic. 3. 1, 11. Is. 9. 15. 2 Thes. 2. 10, 11. 2 Chr. 26. 22.

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A. M. 2514. B. C. 1490.

e It is a well known medical fact, that certain eruptions on the head are peculiarly inveterate. The leprous head is pronounced "utterly unclean" spiritually it is the disease described, Rom. i. 22, 23, in which men "professing themselves wise, become fools," when, "even as they do not like to retain God in their knowledge, God gives them over to a reprobate mind." These are *utterly unclean*, their leprosy is in their head.—Ed.

d Gen. 37. 29. Job 1. 20. Jer. 3. 22.

e Lam. 4. 15. Is. 52. 11. & 64. 6. & 6. 5. Luke 17. 12. Job 40. 4. & 42. 6. Rom. 7. 14, 24.

f Num. 5. 2. & 12. 14. 2 Kin. 15. 5. & 7. 3. Luke 17. 12. 1 Cor. 5. 6, 11, 13. 2 Thes. 3. 6, 14. Heb. 12. 15. Lam. 1. 8. & 2. 22.

g Ps. 14. 3.—4. Is. 59. 3—15. Rom. 1. 21—31. & 3. 10—18. Tit. 3. 3. Eph. 2. 2, 3. & 4. 17—19. 1 Cor. 6. 9, 10.

h 2 Chr. 28. 22. 2 Tim. 2. 16, 17. & 3. 13.

i Ch. 14. 44. Exod. 16. 23.

k Deut. 7. 25. Is. 30. 22. Jude 23. Acts 19. 19. Col. 3. 5. 1 Cor. 3. 15.

l Rev. 7. 14. Is. 1. 16. Ps. 51. 7.

m See ver. 33.

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deadly disease. ——Ver. 3. The *whitening* of the hair by age, is one of the *natural admonitions* whereby man is warned, "Prepare to meet thy God." Amos 4. 12. A similar, but premature whitening by the leprosy gave warning to the Jew, a warning the more impressive as his hair was ordinarily raven black.—*Note.* The symptoms of age, or debilities of early disease, are merciful premonitions of death: "O, that men were wise, that they understood this, that they would consider their latter end!" Deut. 32. 29.——Ver. 45. The *clothes rent*—the emblem of deep religious sorrow before God, (Ezra 9. 5.) an outward token to the inward man of the heart, Joel 2. 13. *The head bare.*—The *head*, the highest part of the body; the seat of all the chief instruments of sense, becomes the emblem of wisdom and power: and by consequence of honour, Gen. 3. 15. Isai. 7. 8. *The head uncovered*, was therefore the acknowledgment that disease, as the bondage of Satan (Luke 13. 16.) as the harbinger of death, the "wages of sin," (Rom. 6. 23.) was the greatest dishonour, 1 Cor. 15. 43. *The covering upon the upper lip*, or, as some translate it, the *bandage upon the chin*, after the Jewish manner of dressing the dead—joined with the cry of *unclean*, was the emblem of the "mouth stopped" by the broken law, and only permitted to plead "guilty before God," Rom. 3. 19.——Ver. 47. The transmission of the worst contagion by garments, is the opinion of the highest medical authorities, *Mead, Russel*, &c., and it is admitted in the sanatory regulations of all civilized countries: but the *visible symptoms* of disease in garments have not been noticed by these writers. *Michaelis*, on the authority of an experienced manufacturer, describes a disease in woollen cloth, analogous to that described by Moses; and which he attributes to the commixture of *dead wool*—that is the wool of sheep that had died by disease. *Calmet* attributed the disease both in men and in garments to microscopic animalculæ—an idea, that modern observation and discovery render not improbable. The law whereby the suspected garment was to be tried by washing, and if found infected, which condemned it to be *rent or burned*, (ver. 56, 57,) operated at once as a check upon the sale of infectious clothing, and the most effectual preservative of the public health; while it reminded the possessor of the *moral contagion* that may lie in the love of "purple and fine linen," (Luke 16. 19;) the necessity of "washing his robes, and making them white in the blood of the Lamb." (Rev. 7. 14;) "of being saved with fear; pulled out of the fire;" and of "hating even the garment spotted by the flesh," Jude 23.—Ed.]

Reflections upon Chap. XIII.—In this filthy distemper, for which no cure



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plague have not changed his colour, and the plague be not spread, it *is* unclean; thou shalt burn it in the fire: it *is* fret inward, [a] *whether* it *be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof;

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it *is* a spreading *plague;* thou shalt [n] burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, [o] then it shall be washed the second time, and shall be clean.

59 [p] This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

A. M. 2514. B. C. 1490.

[a] Heb. whether *it be bald in the head thereof, or in the forehead thereof.*

[n] Is. 33. 14. Mat. 22. 7. & 25. 41. Rev. 14. 10, 11.

[o] 2 Cor. 7. 1. & 12. 9. Rev. 1. 5. & 7. 14. 2 Cor. 13. 12. Ps. 51. 2. 1 Cor. 9. 27.

[p] Ver. 2—55.

## CHAPTER XIV.

(1) *Rules for the purification of lepers:* 1—32. (2) *Rules for discerning the leprosy of a house:* 33—53. (3) *A summary conclusion of the laws relative to leprosy:* 54—57.

AND the LORD spake unto Moses saying,
2 ¶ This shall be the law of the leper in the day of his cleansing: He [a] shall be brought unto the priest.

3 And the priest shall go forth out of the camp: and the priest shall look, and, behold, *if* the plague of leprosy be [b] healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed [c] two [*] birds alive *and* clean, and [d] cedar-wood, and scarlet, and hyssop.

5 And the priest shall command that one of the birds be killed in an [e] earthen vessel over running water.

6 As for the [f] living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water; [†]

7 And he shall sprinkle upon him that is to be cleansed from the leprosy [g] seven times, and

A. M. 2514. B. C. 1490.

[a] Mat. 8. 2, 4. & 11. 28. Mark 1. 40, 44. Luke 5. 12, 14. & 17. 14. 1 Tim. 1. 15.

[b] Luke 17. 19. 1 Cor. 6. 11. Exod. 15. 26. Is. 57. 18, 19.

[c] Ch. 1. 14. & 12. 8. Rom. 9. 5. & 4. 25. 1 Pet. 2. 18.

[*] Or, *sparrows.*

[d] Exod. 12. 22. Num. 19. 6, 18. Heb. 9. 19. Ps. 51. 7

[e] 1 Pet. 2. 18. 2 Cor. 13. 4. & 4. 7. Heb. 9. 14.

[f] Rev. 1. 18. 2 Cor. 13. 4. Heb. 1. 3. Phil. 2. 9—11.

[†] The *living Christ* appears in heaven for us, (Heb. 9. 24.) having "entered by his own blood into the holy place," (Heb. 9. 12.)—KD

[g] 2 Kin. 5. 10. Ps. 51. 2, 7. Eph. 5. 27. Col. 2. 10.

A. M. 2514. B. C. 1490.

shall pronounce him clean, and shall [h] let the living bird loose [*] into the open field.

8 And he that is to be cleansed shall [i] wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. [†]

9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take [k] two he-lambs without blemish, and one ewe-lamb [‡] of the first year without blemish, and three tenth-deals of fine flour *for* a meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is [l] to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take [m] one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them *for* a wave-offering before the LORD.

13 And he shall slay the lamb [n] in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering *is* the priest's, *so is* the trespass-offering: it *is* most holy.

14 And the priest shall [o] take *some* of the blood of the trespass-offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the [p] log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall [q] sprinkle of the oil with his finger seven times before the LORD.

17 And of the [r] rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and up-

[h] Heb. 1. 3. & 8. 14, 15. & 7. 25, 26. & 9. 24.

[*] Heb. *upon the face of the field.*

[i] Exod. 19. 12. Num. 8. 7. & 12. 15. Is. 7. 20 ch. 9. 14. & 11. 25, 28 40. & 15. 5—28. Rev. 7. 14. 1 John 1. 7. Col. 3. 5. Rom. 8. 13. Gal. 5. 24. Eph. 5. 25—27.

[†] God does not *immediately* remove his regenerate people to glory, but leaves them "in the camp" all the days of their "appointed time," as witnesses of his "saving health," and experienced physicians to them that are sick. —KD

[k] Ch. 1. 3. & 3. 1, 6. & 4. 32. Num. 15. 4. John 1. 29. & 3. 34. & 6. 33, 35. 1 Cor. 6. 11.

[‡] Heb. *the daughter of her year.*

1 Eph. 5. 26, 27. 1 John 3. 3. Rev. 1. 5. & 7. 14.

[m] Ch. 5. 6. Exod. 29. 24. Is. 53. 10, 11. Tit. 2. 5—7.

[n] Ch. 1. 11. & 3. 8. & 4. 4, 24. & 7. 1, 2, 6, 7. Exod. 29. 11 Mat. 23. 18. & 24. 35.

[o] Ch. 8. 23, 24. Ex. 29. 20. 2 Cor. 7. 1. 1 Pet. 1. 14, 15. Is. 50. 5. & 52. 11. Ps. 65. 5. & 93. 17. & 116. 16. & 119. 32, 36, 60. Phil. 3. 17. 1 Cor. 15. 58.

[p] John 3. 34. Joel 2. 28. Is. 44. 3—5.

[q] Luke 2. 14. & 17. 18. 1 Cor. 10. 31. 1 Pet. 4. 11. Eph. 5. 21.

[r] Ezek. 36. 27. Tit. 3. 5, 6. 2 Cor. 3. 1, 17. John 1. 16. with Ex. 29. 20. ch. 8. 30.

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but the power of God is prescribed, with shame and confusion of face I behold the penal, the dreadful, the defiling, the spreading, and obstinate nature of reigning corruptions; and how they exclude from fellowship with God and his people! Jealous of myself, it becomes me to present my heart and my ways before my all-seeing High Priest, that he may search and try me. If he find me pining away in mine iniquity; wilfully increasing unto more ungodliness; depending on self-righteousness as the ground of my acceptance with God; habitually disposed to rage at reproof; fixed in gross heresy, or given to boast of that which is plainly sinful; I am certainly a leper, a servant of sin: and let me, with the deepest agony and grief, bewail my condition, while by faith I apply to him; for his word only can effect the cure, and his grace relieve the misery. If he find in me the opposite marks of real grace, particularly a deep sense of universal filthiness in heart and life, still let me wash myself in Jesus' blood, on account of my remaining corruptions and daily infirmities.—Let me submit to his trial the garments of my conversation, that he may purge out what is amiss; and save my soul, though my works should be burnt up.—Let ministers learn with what tenderness and exact attention to God's prescriptions they should judge of the states of others, in order either to admit them to, or exclude them from, the seals of God's covenant.

[CHAP. XIV. Ver. 4. The *cedar wood* mentioned here, and in Num. 19. 6, is said not to be the *cedar of Lebanon*, so distinguished in Scripture for the uses of architecture; but the fragrant wood of the *juniperus oxycedrus*, which grows abundantly in Syria and Palestine. We are led, however to believe it to be the cedar of Lebanon, and that it is used with the hyssop; (1) as representing *the two scriptural limits* of vegetation: thus it is written, 1 Kings 4. 30—33. "And Solomon's wisdom excelled all the wisdom of the children of the east country, and all the wisdom of Egypt; and he spake of *trees* from the *cedar* of Lebanon, even to the hyssop that springeth out of the wall." Now, as under the blessing of Heaven, a wholesome vegetable diet is one of the chief remedies in cutaneous diseases; these *two extremes* might well represent the whole vegetable family. (2) The cedar as an *uncorruptible* wood, might naturally represent the constitution restored from corruption, and spiritually, that better and *incorruptible* life of which bodily health is the best



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on the thumb of his right hand, and upon the great toe of his right foot, upon the [a] blood of the trespass-offering.

18 And the remnant of the oil that *is* in the priest's hand he shall [b] pour upon the head of him that is to be cleansed; and the priest shall [c] make an atonement for him before the LORD.

19 And the priest shall [d] offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall [e] offer the burnt-offering and the meat-offering upon the altar: [f] and the priest shall make an atonement for him, and he shall be clean.

21 And if he [g] *be* poor, and [h] cannot get so much; then he shall take one lamb *for* a trespass-offering [i] to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 [k] And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, and the priest shall [l] take *some* of the blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 [m] And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD.

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of

A. M. 2514. B. C. 1490.

[a] The blood of every sacrifice, represents the blood that "cleanseth us from all sin," (1 John 1. 7.) The *hand*, the *foot*, the *ear*, touched with blood, represent the active and intellectual powers, "crucified with Christ," Rom. 6. 6. The *oil* superimposed on each blood mark, covering, but not hiding it—may causing it to shine with new brightness — represents the work of "the Spirit in *applying* to us the redemption purchased by Christ," in "taking the things of Christ and *showing* them to us," (John 16. 15.) and in "bearing witness on earth *with* the blood," (1 John 5. 8.) and, finally, in *anointing our head*, in token of our full restoration and advancement to all the dignity, and honour, and holy communion with Christ and his people, from which, by sin, we had been excluded, (John 2. 20, 27. Ps. 23. 5.—Ed.

[b] Ch. 8. 12. Exod. 29. 7. Ps. 133. 2. 2 Cor. 1. 21, 22. 1 John 2. 20, 27. Eph. 1. 17. & 3. 16—19.

[c] Exod. 30. 16. ch. 4. 35. 1 John 2. 1, 2. Rom. 5. 10, 11.

[d] Ch. iv. Is. 53. 10. 2 Cor. 5. 21. 1 John 2. 2. & 4. 9, 10. Rom. 3. 24, 25. & 4. 25. & 8. 3, 33, 34. 1 Pet. 1. 18, 19. & 2. 24. & 3. 18.

[e] Ch. 1. ff. Eph. 5. 2. Heb. 10. 8, 14.

[f] See ver. 18. ch. 4. 20, 35.

[g] Ch. 5. 7, 11. & 12. 8. & 15. 14, 29. & 27. 8. & 1. 14. Num. 6. 10.

[h] Heb. *his hand reach not.*

[i] Heb. *for waving.*

[k] See from ver. 10—20.

[l] Exod. 29. 20. ch. 8. 24. ver. 14, 17. Acts 13. 39. 1 Thes. 5. 23. Ps. 40. 6. Ezek. 3. 17. Deut. 28. 11. Gal. 2. 14. Eccl. 5. 1.

[m] The purification of a leper was much like to the consecration of a high priest.

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[a] Exod. 29. 7. ch. 8. 12. Is. 44. 3. & John 1. 16. 1 John 2. 20, 27. Eph. 1. 17. & 3. 16, 19.

[b] Exod. 30. 16. 1 John 2. 1, 2. Rom. 5. 10, 11.

[c] This accommodation of the sacrifice to the temporal circumstances of the offerer, is not a descent of the *moral law* to the debased desires of the sinner, but a merciful visit of the *priestly physician* to the habitation of spiritual disease. But, even in this accommodation, the *lamb*, and the *blood*, and the *oil*, the *meat*, and *burnt*, and *sin-offering*, cannot be dispensed with. It recognised providential differences in *means* and *opportunities*. One may have the *foot* freer than another to run in the service of God; another may have the *hand* more vigorous for labour or defence; another may have better opportunities of *hearing*, and learning "the things that belong to his peace," Luke 19. 42; another may be more honoured in station, and influence than another, but all must be touched with the *blood* and the *oil*: both must be "washed, justified, and sanctified," (1 Cor. 6. 11.) and no matter then, what the difference of the *talents*, each *faithful*, (not each *successful*) servant, shall enter into "the joy of his Lord," Mat. 25. 27.—Ed.

[d] See ch. 4. 26. Mat. 3. 17. John 17. 19, 20. Heb. 1. 3. Rom. 5. 8. 1 John 2. 1, 2. Heb. 9. 14.

[e] Ver. 21—31. Ps. 72. 12—14. & 136. 23. & 56. 10. 2 Cor. 8. 9. 1 Cor. 1. 27, 28. Jam. 2. 5.

[f] Gen. 19. 7 & 13. 13 & 13. Is. Num. 21. 32, 35.

[g] Mat. 8. 2. Is. 53. 3, 7. with 10. 15, 26. Amos 3. 6. Deut. 7. 15.

[h] Or, *prepare.*

[i] 1 Cor. 15. 33. 1 Tim. 5. 22. Eph. 5. 7, 11. Rev. 18. 4. 2 Cor. 6. 14—18. 2 Thes. 2. 6, 14. 2 Tim. 2. 5.

[k] This plague represented corruptions in families, nations, and churches.

[l] 1 Cor. 5. 4—8, 11, 13. Tit. 3. 10. Rev. 2. 2, 6, 14, 20. 22. Mal. 3. 3. Is. 1. 25, 26.

him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the [c] rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, [d] to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, [e] the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering: and [f] the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose [g] hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I [h] give to you for a possession, and I [i] put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they [k] empty the house before the priest go *into it* to see the plague, that [l] all that *is* in the house be not made unclean; and afterward the priest shall go in to see the house.

37 And he shall look on the plague, [m] and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house:

40 Then the priest shall command that they [n] take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city.

similitude, (1 Pet. 1. 23); while the hyssop might naturally set forth gratitude for those sanative qualities which God has so largely infused into the vegetable tribes, and spiritually those "leaves for the healing of the nations," (Rev. 22. 2); which flourish unfading on the tree of eternal life. By comparing Heb. 9. 19, with Isa. 1. 18, we discover that the *scarlet* represents here the *deep dye* of sin, which, dipt in the living waters of mercy become as *wool* and as *snow*.——Ver. 5. The *earthen vessel*, represents the humiliated body in which Christ died; the *running water* is the emblem of that ever-enduring, that eternal life; the current of which is never exhausted; which our Lord possessed in himself, and which he freely bestows on all who hear him, John 10. 28.——Ver. 35. Would we judge aright of these *ancient laws* delivered to Moses, we must examine them in their bearing upon modern circumstances. Now, viewed in this light, there are few things in *modern times*, more requiring legislative interference and remedy than the houses ordinarily provided for the poor. Damp, and ill ventilated, in one apartment, or admitting every blast in another; producing, in proportion to their cost, a larger return to the owner than the splendid dwellings of the rich—they furnish the perennial seeds of disease, waste and destroy their numerous and miserable inmates; become in the result, an intolerable tax upon the community, who totally overlook the public nuisance concealed under the mask of private property. Now, under these circumstances, *modern European jurisprudence* offers to the miserable inhabitant of the unhealthy hovel, no redress, beyond removal—a removal to as bad, if not to worse; with still no remedy, but the reiterated renewal of the still hopeless experiment. Upon this scene of darkness, let us pour the light of God's law by Moses. The owner, the occupying tenant, (ver. 35,) states to the priest his suspicion that the house is infected. It must be no bare attempt at annoyance to his superior, for all the furniture of the occupant must be removed, and he must seek another residence while due examination is made: should the examination lead to suspicions, cleansing and due repairs are employed; and, should these suspicions be confirmed, the wretched dwelling is razed to the very foundation, and its very dust is carried forth out of the city, lest its floating particles should endanger the public health! Were a commission of learned, philanthropic, and godly physicians, carrying this law in their hands, to pass through the narrow and miserable lanes of our towns and cities, and visit the unhappy refuges of our condensed and diseased pauperism, what an architectural revolution would be produced! and how deeply would public health and private comfort be bound to offer the sacrifice of thankfulness to God! But, while the fact of *house contagion* cannot be doubted, its causes are so obscure, that little is yet



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41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place.

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

45 And he shall [l] break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest [k] shall come in, and look *upon it*, and, behold, the plague hath not spread in the house after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house [m] two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel over running water.

51 And he shall take the cedar-wood, and he hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 [n] This *is* the law for all manner of plague of leprosy, and scall.

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot;

57 To [o] teach [*] when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

A. M. 2514. B. C. 1490.

l 2 Kin. 17. 20, 23. Rom. 11. 7—11. 1 Thes. 2. 16, 11. Rev. 11. 2. Mat. 22. 7.

k Heb. *in coming he shall come in, &c.*

m Ver. 4—7. 1 Pet. 3. 18. 2 Cor. 13. 4. Rom. 4. 25.

A. M. 2514. B. C. 1490.

n Ch. xiii. xiv. & 6. 9, 14, 25. & 7. 1, 37. & 11. 46. & 15. 32. Num. 5. 29. & 6. 13. & 19. 14.

o Ch. lx. 10. 2 Tim. 3. 16. Mal. 3. 18. Jer. 15. 19.

* Heb. *in the day of the unclean, and in the day of the clean.*

## CHAPTER XV.

*Of running issues, and the manner of purification, in* (1) *Men*, 1—18; (2) *Women*, 19—33.

A. M. 2514. B. C. 1490.

AND the LORD spake [a] unto Moses and to Aaron, saying,

2 Speak [b] unto the children of Israel, and say unto them, When any man hath a [c] running issue out of his flesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his [d] flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 [*] Every bed whereon he lieth that hath the issue is unclean; and every [*] thing whereon he sitteth shall be unclean.

5 And whosoever toucheth his bed [f] shall wash his clothes, and bathe *himself* in water, and be [†] unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue [g] spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall [h] wash his clothes, and bathe *himself* in water, and be unclean until the even.

a Ch. 11. 1. & 13. 1. Heb. 1. 1. Ps. 25. 14. Amos 3. 7.

b Ch. 11. 1. Neh. 9. 13, 14. Rom. 3. 2. Deut. 4. 7, 8. Ps. 78. 5. & 147. 19, 20.

c Or, *running of the reins*, ch. 22. 4. Num. 5. 2. Mark 7. 20—23.

d Ch. 12. 3. Ezek. 16. 26. & 23. 20.

e Tit. 1. 15. 1 Cor. 15. 33. Eph. 5. 7, 11.

* Heb. *vessel.*

f Ch. 11. 25, 28, 32. & 13. 6, 34. & 14. 8, 27. & 16. 26, 28. Num. 19. 10, 22. Heb. 9. 14, 25. & 10. 22. Rev. 7. 14. Is. 1. 16. & 52. 11. Jam. 4. 8. Ps. 26. 6. & 51. 2, 7. Ezek. 36. 25, 29.

† *Uncleanness till the even*, means that the effects of the defilement of sin are never perfectly removed till death.

g 1 Tim. 4. 1—3. Tit. 1. 9, 10. 2 Pet. 2. 1—3. Gal. 1. 8, 9. Jude 4.

h See ver. 5. Jam. 4. 8. Ps. 26. 6.

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accurately known. Decaying materials, confined air, microscopic animalculæ and plants; various miasmata, and animal exudation may all, with other causes, be the instruments of the judgments of God. But the cause of *heart contagion*, the word of God has clearly developed; and we know, that, because of sin, "the earthly house of this tabernacle" has been condemned by the priest that examined it, and must be "dissolved;" and that believers change their unhealthy residence for a "building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5. 1.—ED.]

REFLECTIONS UPON CHAP. XIV.—No human endeavours, but God alone, can cure my spiritual plagues. By his grace, through the application of the blood and Spirit of Jesus, the God-man—of Jesus, the once slain, but now living and ascended Saviour—I must be cleansed from my reigning corruptions. Thus shall I have access into God's camp, his church below; and, as a bird escaped, fly away towards heaven, rejoicing in my deliverance. But not till, through the Spirit, I repeatedly wash myself and my performances in the fountain of his blood; till I search out and mortify my corruptions, the deeds of my body, and receive the full efficacy of Jesus' righteousness, and the influences of his blessed Spirit, for the sanctification of my whole powers and members; shall I be admitted to my real habitation, or enter into unreserved and immediate fellowship with divine persons, holy angels, and glorified saints. But blessed be the Lord, that my all-comprehending offering, Christ Jesus, suits me, whether I be poor or rich, and renders my person, and all my services, constantly acceptable before God.—In this plague of the house, let me observe how sin worketh the dissolution not only of human bodies, but of families, nations, and churches; and that no human projects, but Jesus and his Spirit preached and applied, can prevent their destruction; and that, where there is a continued obstinacy in sinning, notwithstanding mercies and judgments, inevitable ruin must necessarily ensue.

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[CHAP. XV. Ver. 3. The *running issue*, evidently included all forms of inflammation terminating in a constant purulent discharge: verse 8. seeming evidently to include disease of the lungs; and these, whether contagious or otherwise, are all ranked, and most justly, under one common character of *uncleanness*. But why,



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11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, [h] he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the [i] vessel of earth that he toucheth which hath the issue shall be broken; [k] and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue, then he shall number to himself [l] seven days for his cleansing, and [l] wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him [m] two turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering: and the [n] priest shall make an atonement for him before the LORD for his issue.

16 And if any man's [o] seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The [p] woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman [q] have an issue, *and* her issue in her flesh be blood, she shall be [r] put apart seven days; and whosoever toucheth her shall be unclean until the even.

20 And [r] every thing that she lieth upon in her separation shall be unclean; every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed [s] shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man [t] lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman [u] have an issue of her blood many days out of the time of her separation; or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and [x] shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue; then she shall [y] number to herself seven days, and after that she shall be clean.

29 And [z] on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering: and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 [a] Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 [b] This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean."

A. M. 2514. B. C. 1490.

h See ver. 5. Jam. 4. 8. Ps. 26. 6.

i Ch. 6. 28. & 11. 33. 2 Cor. 4. 7. Phil. 1. 21, 23. & 3. 21.

k Eight points require watchfulness, in order to avoid uncleanness by intercourse with the unclean. The *bed*, the *seat*, the *flesh*, the *spittle*, the *saddle*—rather *litter*—any thing that has been under him—the person *touched* by him, must all be scrupulously avoided, and the *vessels* he has used, must according to their material, be washed or broken. What a *memento* of spiritual watchfulness against those "evil communications that corrupt good manners!" 1 Cor. 15. 33.—Ed.

l Exod. 29. 35, 37. ch. 14. 8, 9. Num. 19. 14. & 19. 11, 12.

m Ver. 5, 10, 11. Rev. 1. 5. & 22. 1. Ezek. 36. 25, 29. Jer. 33. 8. 2 Cor. 7. 1. Jam. 4. 8.

n Ch. 12. 6, 8. & 14. 22, 23. & 1. 14. & 12. 8. & 14. 22. ver. 29, 30. Num. 6. 10. Heb. 7. 26. & 10. 10, 12, 14. 2 Cor. 5. 21.

o Ch. 4. 20, 26, 31, 35. & 12. 8. & 14. 18. Num. 15. 25. Mat. 3. 17. Eph. 1. 6. Heb. 1. 3.

p Ch. 22. 4. Deut. 23. 10. 1 Pet. 2. 11. 2 Cor. 7. 1. 1 John 1. 7. see ver. 5.

q Ch. 20. 18. & 12. 2. 4. Ezek. 36. 17. Mark 5. 25. Mat. 15. 19.

r Heb. *in her separation.*

s Ver. 4—8. 1 Cor. 15. 33. Prov. 2. 16—19. & 5. 3—10. & 6. 24—29. & 7. 10—27. & 9. 13—18. & 22. 14. Eccl. 7. 26.

t 2 Cor. 7. 1. Rev. 7. 14. Heb. 9. 23. Is. 52. 14. see ver. 5, 6.

u Ezek. 18. 6. & 22. 10. ch. 20. 18. 1 Pet. 2. 11. Heb. 12. 4. 1 Thes. 5. 22.

x Ch. 17. 15. ver. 5, 6. Act. 1 Pet. 1. 18, 19. Heb. 9. 14. & 10. 22. Ezek. 36. 25, 29. Zec. 13. 1. 1 John 1. 7.

y See ver. 13—15. Gal. 4. 4. & 2. 13. Mat. 1. 21. Eph. 1. 6, 7. 1 Cor. 1. 30. & 6. 11.

z See ver. 14.

a Ch. 11. 47. & 13. 59. Ps. 66. 18. Jude 4. Heb. 10. 29. & 12. 15.

b See ver. 2—26. ch. xiv. & 11. 46. Num. 5. 29. & 6. 13. & 19. 14.

c All the beforementioned laws concerning uncleanness and the rites of purification, were designed to impress on the Hebrew people the necessity of inward cleanness and purity of mind. And were further intended to prevent the Israelites from being drawn into idolatry by establishing a wide difference of customs and habits between them and the surrounding heathen.—*Wells.*

## CHAPTER XVI.

*The divine institution of the* great fast of expiation, (1) *Upon that day of the year only durst the high priest enter the most holy place:* 1, 2. (2) *He must perform the principal service of the day in his plain linen garments, not in his golden robes:* 4. (3) *Sin-offerings and burnt-offerings must be presented both for himself and for the people:* 3—14. (4) *One of the goats provided for a sin-offering must be slain; the other dismissed into the wilderness:* 15—22. (5) *The burnt-offerings for the high priest and people:* 23—28. (6) *The conductor of the scape-goat, the high priest, and the man who burnt the flesh of the sin-offering, must wash themselves:* 24, 26, 28. (7) *The people must observe the day in holy resting, and in bitter mourning for their sins:* 29—34.

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if the issue be *stopped*, is the patient still *unclean?* he remains so, only till he make public acknowledgment of the mercy of God.—*Note.* The regenerate soul, in which the power of sin is *stopped*, feels most sensitively the shame of its former disease. Paul ranked visibly and justly amongst the chief of saints, but Paul's awakened memory and sensitive conscience pronounced him *the chief of sinners*, 1 Tim. 1. 15.—Ver. 12. The *vessel of earth* that the unclean has touched must be *broken*—that is, not every time he has touched it, but when he has ceased to use it: and whether such vessels may have been of the porous and absorbing character of much of the modern pottery of the East, used for cooling water by filtration and evaporation, or of a glazed and more perfect manufacture, still the breaking was a valuable sanatory regulation; while it ministered to the recovered invalid a salutary memorial that, at best, he "dwelt in a house of clay," (Job 4. 29.) soon to be broken in pieces. The *vessel of* wood was merely rinsed in order to its cleansing: most probably the beautifully varnished wooden ware of Eastern countries rendered impervious to fluids, and thereby enabled to resist, or cast off any contagious matter. The distinction between the vessels forms a just emblem of the state of man; the body must be *broken*, the spirit *washed*, (John 3. 5.) the body is for *sacrifice*, the spirit for *renewal*, Rom. 12. 1, 2.—Ed.]

REFLECTIONS UPON CHAP. XV.—In these things, as in a figure, I behold how shameful and infectious are the scandalous outbreakings of original and inward corruption, and particularly those which are any way connected with fleshly lusts. Neither the corrupters nor the corrupted can have fellowship with God or his people, but in a believing improvement of Jesus' blood and Spirit, and in bitter and unfeigned repentance of their sin. Let my body, therefore, as well as my soul, be kept pure for the Lord. Let me, with the most earnest care, avoid the company of apostate, erroneous, unchaste, frothy, and wicked persons; and have no fellowship in thought, word or deed, with the unfruitful works of darkness, but rather reprove them. Without this circumspection and care, I shall certainly contract



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A. M. 2514. B. C. 1490.

AND [a] the LORD spake unto Moses, after [b] the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he [c] come not at all times into the holy *place* within the vail before the mercy-seat, which *is* upon the ark, that he die not: for I will [d] appear in the cloud upon the mercy-seat.

3 Thus shall Aaron come into the holy *place;* [e] with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall [f] put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he [g] wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel two [h] kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer [i] his bullock of the sin-offering which *is* for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and [k] present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast [l] lots upon the two goats; one lot for the LORD, and the other lot for [*] the scape-goat.

9 And Aaron shall [m] bring the goat upon which the LORD's lot [†] fell, and offer [n] him *for* a sin-offering.

10 But the [o] goat on which the lot fell to be the scape-goat shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin-offering which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

12 And he shall [p] take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail.

13 [q] And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not.

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14 And [r] he shall take of the blood of the bullock, and sprinkle *it* with his finger [*] upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he [s] kill the goat of the sin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it [†] upon the mercy-seat, and before the mercy-seat.

16 And he shall [t] make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that [‡] remaineth among them [u] in the midst of their uncleanness.

17 And there shall be [x] no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall [y] go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the [§] altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and [z] hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of [a] reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the [b] live goat:

21 And Aaron shall [c] lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a [‖] fit man into the wilderness.

22 And the goat shall [d] bear upon him all their iniquities unto a land [*] not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall [*] put off the linen garments [†] which he put on when he went into the holy *place*, and shall leave them there;

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[a] Ch. 1. 1. Exod. 25. 22. Num. 7. 89.

[b] Ch. 10. 2. Num. 3 4. & 26. 61. 1 Chr. 24. 2.

[c] Ch. 23. 7. Exod. 30. 10. & 26. 33. Heb. 9. 6, 8. with 10. 19—22. & 4. 14—16. & 1. 3.

[d] Exod. 3. 5. & 40. 35. 1 Kin. 8. 11, 12. ver. 13. 2 Cor. 5. 19—21.

[e] Ch. 4. 3. Heb. 9. 6—11. & 10. 19—22. Eph. 2. 18.

[f] Exod. 28. 2. & 39. 41. ch. 6. 10. Ezek. 44. 17, 18. 1 Tim. 2. 9. Gal. 4. 4. Is. 53. 2. Phil. 2. 7, 2 Cor. 8. 9.

[g] Exod. 29. 20. Heb. 7. 26. Luke 1. 35. 2 Cor. 5. 21.

[h] Ch. 1. iv. Num. ch. xxviii. xxix. Rom. 8. 3. Ps. 89. 19.

[i] Ch. 1v. & 8. 14—17. Heb. 9. 7. & 7. 27.

[k] Ch. 1. 3. & 12. 6, 7. & 15. 14, 29. Gal. 4. 4. Mat. 19. 21. & 20. 18.

[l] Prov. 16. 33. & 18. 18. Rom. 3. 25. & 8. 3. Is. 42. 1—7. Acts 2. 23. & 4. 28. 1 John 4. 9, 10. John 10. 8. 1 Cor. 15. 3, 4.

[*] Heb. *Azazel.*

[m] Ch. 1v. 1 Pet. 2. 24. & 3. 18. Is. 53. 4—10. 2 Cor. 5. 21.

[†] Heb. *went up.*

[n] Ch. 4. 23. & 5. 6. & 23. 19. Num. 7. 16, 22, 28. & 15. 24. & 28. 15, 30. & 29. 5, 11, 16, 19, 25, &c.

[o] 1 John 2. 1, 2. & 4. 10. Is. 53. 11, 12. Rom. 4. 25. 1 Pet. 3. 18. & 1. 18—21. Heb. 1. 3. & 10. 14.

[p] Ch. 10. 1. Exod. 30. 34, 35. Rom. 8. 34. & 12. 11. Heb. 5. 7. & 7. 25. & 9. 24. Rev. 8. 3, 4.

[q] Heb. 9. 24. & 7. 25. 1 John 2. 1, 2.

[r] Ch. 4. 5, 17. Heb. 9. 7. & 10. 4, 10, 12, 14, 19, 20. Is. 42. 21. 2 Cor. 5. 19. Rom. 3. 24—26.

[*] Towards.

[s] Heb. 9. 7. & 1. 3. & 13. 20. & 6. 19, 20. & 10. 19. & 4. 14, 15. ver. 6, 11.

[†] Towards.

[t] Ver. 18—20. ch. 4. 35. & 5. 15. & 14. 49, 52, 53. Exod. 29. 36. 1 John 2. 1, 2. & 4. 10. Mat. 20. 28. Is. 53. 4—6, 10—12. Dan. 9. 24. 1 Pet. 1. 18, 19. & 2. 24. & 3. 18.

[‡] Heb. *dwelleth.*

[u] Ezek. 23. 38, 39.

[x] Luke 1. 10. Acts 4. 12. Is. 53. 6. 1 Pet. 2. 24. Heb. 1. 3. Col. 1. 20. Dan. 9. 24.

[y] Exod. 30. 10. ch. 4. 7, 18. John 17. 19. Heb. 2. 10. & 5. 3. & 7. 25. 1 John 2. 1, 2.

[§] The golden altar, and probably afterwards he put of the blood upon the horns of the brazen altar.

[z] Heb. 13. 10. 1 Pet. 2. 5. Rev. 8. 3, 4.

[a] Ver. 11—19. Acts 20. 28. Col. 1. 20. Eph. 1. 10. & 2. 14, &c. 5. 25—27. Rom. 5. 10. Mic. 5. 5.

[b] Rev. 1. 18. John 11. 25. 1 Cor. 15. 45.

[c] Is. 53. 6. 11, 12. 2 Cor. 5. 21. 1 Pet. 2. 24.

[‖] Heb. *a man of opportunity.*

[d] 1 Pet. 2. 24. Is. 61. 1, 2. & 53. 4, 5, 11, 12. Ps. 103. 12. Jer. 50. 20. Zech. 3. 9, 2 Cor. 5. 19, 21. Ezek. 36. 25.

[*] Heb. *of separation.*

[e] Ezek. 44. 19. Phil. 2. 6—11. Rom. 8. 3. with Heb. 2. 28.

[†] The high priest *putting off* his garments, represents the Saviour "laying down his life for the sheep," John 10. 18.—Ed.

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guilt, stains, infamy, and hurt, which will not be purged away, but follow me till I die.

[CHAP. XVI. Ver. 3. Aaron may not come into the holy place but in the prescribed dress—we may not draw nigh to God, but in the *name*, by the *spirit*, and clothed in the *righteousness* of Christ.——Ver. 10. To a few *special points* in this divine ordinance, let us direct our attention—matters common to this and other sacrifices require no particular notice. The *lot* was a divine ordinance (Prov. 18. 18.) constituting an authorized appeal to the omniscience and providence of God. So it was, according to "the determinate counsel and foreknowledge of God," (Acts 2. 23.) that Christ should suffer in the flesh, as the one creature died; and that he should be "quickened by the Spirit," (1 Pet. 3. 18.) as the other *escaped.* ——Ver. 17. The high priest entered alone—so when Christ was made captive, "they all forsook him and fled;" and when prophetically seen "coming from Edom, with dyed garments from Bozrah; (Isa. 63. 1, 3.) he had "trodden the wine-press *alone;* and, of the people there was none with him"—*alone* he ascended into heaven; (Acts 1. 9, 10.) and *alone* he sitteth at the right hand of God, (Acts 1. 32, 33.) ——Ver. 29. Why is the day of *atonement* a day of *affliction?* because it was the stated anniversary for confessing "all iniquities and transgressions" (ver. 21.) in the presence of God—and confession implies repentance, else it is lip service and mockery; and repentance implies *grief* for, and *hatred of our sins*, even when "turning from them to God, with full purpose of, and endeavour after new obedience:" the



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24 And he shall [f]wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the [g] fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall [h] wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 [i] And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them [k] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute [l] for ever unto you: *that* in [m] the seventh month, on the tenth *day* of the month, ye shall [n] afflict your souls, and do [o] no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on [p] that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 [q] It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And [r] the priest whom he shall anoint, and whom he shall [s] consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments.

33 And he shall make an atonement for the [t] holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation.

A. M. 2514. B. C. 1490.

f Exod. 29. 3, 4. & 30. 19, 20. Heb. 9. 10 —22. Dan. 9. 24.

g Exod. 29. 13. ch. 4. 8, 19, 26, 31, 35. John 12. 27. Ps. 22. 13, 14. Tit. 2. 14. Gal. 2. 20. Eph. 5. 2, 25.

h Ch. 15. 5, 6. & 10. 28. ver. 10. Num. 19. 7, 8. Heb. 7. 19. & 9. 10. & 10. 1, 4.

i Ch. 4. 12, 21. & 6. 30. Heb. 9. 12. & 13. 11 —14. Zec. 13. 7. Ps. 22. 18—21. Mat. xxvi. xxvii.

k Ver. 28.

l Gen. 17. 7, 8. Ex. 21. 6. ver. 34.

m Ch. 23. 27. Exod. 30. 10. Num. 29. 7. 1 Kin. 8. 2. Acts 27. 9.

n Ver. 31. 2 Cor. 7. 10, 11. 1 Cor. 11. 31. Ezek. 6. 9. Ps. 35. 13. & 51. 17. Is. 57. 15, 16. & 66. 2. Prov. 28. 13. Rom. 6. 6.

o Ver. 31. Heb. 4. 10. John 6. 29.

p Ch. 23. 27—32. Heb. 4. 2. Eph. 1. 7. Dan. 9. 24. Tit. 2. 14. 1 Pet. 1. 18, 19.

q See ver. 29.

r Exod. 29. 2. ch. 7. 37. & 4. 3, 5, 16. & 21. 10. Heb. 7. 28. Rom. 8. 3, 4.

s Heb. *fill his hand.*

t Ver. 16, 19, 20. Acts 20. 28. Mat. 26. Rev. 1. 5, 6. Is. 53. 4—11

A. M. 2514. B. C. 1490.

t Gen. 17. 7, 8. Ex. 12. 14, 17.

u Exod. 30. 10. Heb. 7. 18, 19. & 9. 7, 12. & 10. 1, 4, 10, 12, 14. Dan. 9. 24.

34 And this shall be an [t] everlasting statute unto you, to make an atonement for the children of Israel for all their sins [u] once a year. And he did as the LORD commanded Moses.

## CHAPTER XVII.

(1) *God forbids the offering of any sacrifices, in ordinary cases, any where but at his altar, or by any other than his priests, and also the sacrificing to devils, under pain of excommunication or death:* 1—9. (2) *The eating of blood under the same penalty: and the eating of animals which died of themselves, or had been torn by beasts, under pain of ceremonial washing:* 10—16.

A. M. 2514. B. C. 1490.

AND the [a] LORD spake unto Moses, saying,
2 [b] Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of [c] the house of Israel that [d] killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not [e] unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, [f] blood shall be imputed unto that man; he hath shed blood; and that man shall [g] be cut off from among his people:

5 To the end that the children of Israel may [h] bring their sacrifices which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest shall [i] sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [k] burn the fat for a sweet savour unto the LORD.

7 And they shall no more [l] offer their sacrifices unto devils, after whom they have gone a [m] whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, [n] Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a [o] burnt-offering or sacrifice,

9 And bringeth it not unto [p] the door of the

a Ch. 1. 1. Exod. 25. 22. Num. 7. 89.

b Exek. 3. 17. & 2. 7. John 3. 2. Mat. 7. 29. & 28. 20. Acts 20. 27. Jer. 23. 28, 29. 1 Cor. 4. 2.

c Ver. 8, 12, 13, 15.

d Ver. 4, 5, 8. Deut. 12. 5, 15, 21.

e Ch. 1. 3, 11. & 3. 2, 8, 13. & 4. 4, 15, 24, 29, 33. Deut. 12. 13, 14. 26, 27. Ezek. 20. 40. Heb. 9. 11. & 10. 19—22. John 10. 7, 9.

f Is. 66. 3. Heb. 2. 3. & 10. 29.

g Gen. 17. 14. Exod. 12. 15, 19. & 30. 33, 38. & 31. 14. ch. 7. 20, 21, 25, 27. & 18. 29. & 19. 8. & 20. 3, 5, 18. & 23. 29. Num. 15. 30, 31. & 19. 13. & 9. 13. ver. 9, 10, 14. Shall be excommunicated.

h Ch. 1. 2. & 3. 3, 4, &c. Deut. 12. 5, 6. Mat. 16. 21. & 20. 18.

i Exod. 29. 16, 20. ch. 1. 5, 11. & 3. 2, 8, 13. Mat. 26. 28.

k Exod. 29. 18. ch. 4. 31. & 16. 25. & 3. 5, 14, 16. Num. 18. 17.

l Deut. 32. 17. Ps. 106. 37. 1 Cor. 10. 20. 2 Chr. 11. 15. Rev. 9. 20. *i.e.* to idols, in which devils are represented and honoured.

m Exod. 34. 15. Judg. 2. 17, 19. Ezek. 23. 8. Jer. 2. 13. & 3. 1.

n Ver. 10, 12, 13.

o Ch. 1. III. 1v—vi.

p See ver. 3—6.

Saviour "bearing our griefs, and carrying our sorrows," (Isa. 53. 4.) is no doubt a sight of "great joy" (Luke 2. 10.) to believers; but the remembrance that he "was wounded for *our* transgressions, and bruised for *our* iniquities," (Isa. 53. 5.) that "in all *our afflictions*, he was afflicted;" (Isa. 63. 9.) nay, that by the sins of professed believers, he is even now "crucified afresh," (Heb. 6. 6.) "and put to an open shame"—these are the things that convert the day of atonement into a day of affliction, and commingle tears of sorrow with songs of joy.—ED.]

REFLECTIONS UPON CHAP. XVI.—In these ceremonial observances I am still directed to Jesus, as appointed by God, and fully qualified to make atonement for all the sins of an elect world. I behold him, in his debasement, stript of his glorious robes of light and majesty, clothed with a mean but pure manhood; and at once standing as the laborious High Priest, and as the God-honouring, and sin-expiating sacrifice. He needed not to offer for himself; but the Lord lays upon him the iniquities of us all. As our slain goat he atones for them, and as our scape-goat he carries them all into the land of forgetfulness; dying for our offences, but raised again, and ascending to glory, for our justification. Behold him entering into the celestial oracle in the virtue of his own blood! There he appears in the presence of God for us, pleading his own merits, and offering up the incense of continual intercession for us, putting off his robes of debasement, laying aside every vestige of the likeness of *sinful* flesh, and clothed and crowned with glory and honour. The sprinkling of his blood sanctifies the church, and all the ordinances of it; and renders our sacrifices and incense of grateful obedience, of fervent prayer and praise, acceptable to his Father. He returns also in the Spirit from within the vail to bless all nations in the gospel; and at last will return personally in the clouds, without sin, unto our eternal salvation. But while, in the purification of these agents after their sacred work, I perceive the imperfections of the most noted ceremonies for purging the conscience; let me diligently observe what pollution I contract in my most religious, my most solemn services, and let me live by faith, looking to Jesus whom I have pierced, and mourning bitterly over my transgressions as the cause of his sufferings! Nor let me ever forget what infinite glories must dwell in Christ, who answers, nay, infinitely more than answers, to all these sacrifices, these oblations, these priests, these means of purification, of which I have hitherto read!

[CHAP. XVII. Ver. 4. This law has been the source of much perplexity to two of the most learned commentators, *Michaelis* and *Boothroyd*. *Michaelis* considers it as requiring that every animal killed for common food must *first* be brought to the door of the tabernacle, and have the blood sprinkled, and the fat consumed as a peace-offering; and this he considers as a *temporary law*, intended for the wilderness, and afterwards *repealed*, (Deut. 12. 13.) on the entrance to Canaan. *Boothroyd* proposes to reconcile the passages by supplying a clause found in the *Samaritan* and *Septuagint* versions, and which provides, not that animals for common food should be first offered as *peace-offerings*, but that no *peace-offering* should be killed any where but at the door of the tabernacle. Now an *addition* to, or *explanation* of a divine law, it is easy to comprehend; but a *direct repeal* is a reflection on the legislator not to be admitted. The opinion of *Michaelis* is therefore to be rejected. Neither is it desirable to derive over expositions with *Boothroyd* from foreign sources.



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tabernacle of the congregation, to offer it unto the LORD, even that man shall be [q] cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that [r] eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood; and I have given it to you [s] upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, [t] No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, [u] which hunteth and catcheth any beast or fowl that may be eaten; he shall [x] even pour out the blood thereof, and cover it with dust.

14 [y] For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for [z] the life of all flesh *is* the blood thereof; whosoever eateth it shall be cut off.

15 ¶ And every soul that eateth [†] that which died *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both [a] wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But [a] if he wash *them* not, nor bathe his flesh, then he shall bear his iniquity.

A. M. 2514. B. C. 1490.

q See ver. 4, 10, 14.

r Ver. 12, 14. ch. 7. 26, 27. & 3. 17. Deut. 12. 16, 23. & 15. 23. 1 Sam. 14. 33, 34. Gen. 9. 4. Acts 15. 29. Ezek. 44. 7. Heb. 10. 29.

s Ch. 1. 5, 11. & 3. 2, 8, 13. & 4. 7, 18, 25, 30, 34. & 16. 15. & 8. 11, 15. Mat. 26. 28. & 26. 28. Heb. 9. 12, 14, 22. & 10. 19. 1 John 1. 7. Rom. 3. 25. Col. 1. 20.

t See ver. 10.

u Heb. *that hunteth any hunting.*

x Ch. 7. 26. Deut. 12. 23—25. & 15. 22, 23. 1 Sam. 14. 32, 34. see ver. 10.

y Ver. 11. Gen. 9. 4. Deut. 12. 23. Mat. 26. 28. Rev. 5. 9. 1 Thes. 5. 10.

z And thus life was made a ransom for men.

† Heb. a carcase, Exod. 22. 31. Ezek. 44. 31. & 4. 14. Deut. 14. 21. 1 Sam. 14. 32, 34. see ch. 11. 40. & 22. 8.

a Ch. 11. 25, 40. & 15. 5. Num. 19. 8, 19, 21.

a Ch. 5. 1. & 19. 8. & 20. 17. John 13. 8. Acts 4. 12. Heb. 10. 26—29. & 2. 3.

## CHAPTER XVIII.

(1) *Unlawful marriages:* 6—18. (2) *Unlawful lusts:* 19—24. (3) *The penalty:* 25—30.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, I *am* the [a] LORD your God.

3 [b] After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

4 Ye shall [c] do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judgments; [d] which if a man do, he shall live in them: I *am* the LORD.

6 ¶ [e] None of you shall approach to any that is [*] near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 The [f] nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 [g] The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 [h] The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister,) thou shalt not uncover her nakedness.

12 [i] Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 [k] Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 [l] Thou shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 [m] Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 [n] Thou shalt not uncover the nakedness

A. M. 2514. B. C. 1490.

b Ezek. 20. 7, 8. & 23. 3. Exod. 23. 2. ch. 20. 23. ver. 24, 30. Deut. 12. 30, 31. & 18. 9—14. Eph. 5. 7—11. 1 Pet. 4. 2, 3. Rom. 12. 2.

c Ver. 5, 26. & 20. 22. & 19. 37. Deut. 4. 2. & 5. 32, 33. & 11. 32. & 12. 32. Luke 1. 6.

d Ezek. 20. 11, 13. Rom. 10. 5. Gal. 3. 12. Luke 10. 28. Mat. 19. 17

e Ver. 7—17. ch. 20. 2—23. 1 Cor. 5. 1. Deut. 22. 30. Amos 2. 7.

* Heb. *remainder of his flesh.*

f Ver. 14, 16. ch. 20. 11.

g Ch. 20. 11. Deut. 22. 30. & 27. 20. 2 Sam. 16. 21, 22. Amos 2. 7. Gen. 35. 22. 1 Cor. 5. 1. Ezek. 22. 10.

h Ch. 20. 17. Deut. 27. 22. 2 Sam. 13. 11—14. Ezek. 22. 11.

i Ch. 20. 19. Exod. 6. 20.

k Ch. 20. 20.

l Ch. 20. 12. Deut. 27. 23. Gen. 38. 18. Ezek. 22. 11.

m Ch. 20. 21. Mat. 14. 4. except as Deut. 25. 5.

n Ch. 20. 14. Deut. 27. 23. Amos 2. 7.

Let us therefore examine whether such resort be necessary. From ver. 5, we learn that the *end* of the law was, "that the children of Israel might bring their *sacrifices* which they offered in the *open field*, to the door of the tabernacle." Now, as the *preamble* of an act of parliament explains, and confines the enactment to its proper object; so this exposition of the design of the law, though following after in place, is yet the virtual *preamble* not to a temporary provision, but to a "statute for ever, throughout their generations." The ordinance in *Deuteronomy* is therefore no *repeal*, but a mere *declaratory enactment* to remove any doubts that might arise as to the intention and limits of the former law.——Ver. 7. *Devils*, literally *hairy ones*. The Egyptians worshipped an imaginary deity called *Pan*—which means *every thing*; because, in their mythology he was considered the *principle of all things*: he was represented under the figure of a goat, his lower extremities covered with *hair*; hence the description in the text. *Pan* and his lascivious crew of *satyrs and fauns* (pictured as covered with *hair*) were the *woodland deities* of a degrading idolatry—and, to preserve Israel from its contagion, sacrifices in the *open field* were forbidden; and, where circumstances permitted, were strictly confined to the door of the tabernacle. The phrase of abhorrence with which this worship is described, is not merely figurative but *literal*. In every system of idolatry down to this day, *prostitution* constitutes a part of the impure and satanic worship.—ED.]

REFLECTIONS UPON CHAP. XVII.—How high is the sovereignty of God, by which he can enact what laws of worship, and means of approaching him, he pleases! But to worship him according to our own inventions, to neglect the way of his appointing, so far from being acceptable before God, is both dangerous to ourselves, and considered by him as nearly connected with the idolatrous worship of devils. It is necessary, therefore, on every worshipping occasion, to cleave close to Jesus, as our altar and high priest, and to the communion of his saints; and, for the preventing of false worship, for the honour of divinely-instituted ordinances; and for the uniting of the church, to adhere strictly to God's appointment, even in things circumstantial; and to prefer public ordinances to private. In this blood of animals, so noted because made an atonement for men, I behold the blood of the new covenant enjoined to me—the blood of Jesus Christ shed for me. Let me, therefore, impressed with the repeated commandments of Heaven, maintain the deepest reverence for it, and every thing connected with it, and detest every thing murderous or cruel! And let nothing deathful, dead, or dying, nothing that can be torn in pieces, or torn from me, but the ever-living Jesus, and JEHOVAH in him, be the provision of my soul and portion of my heart! If I am defiled by such things, either I must wash in Jesus' fountain opened, or perish in my sin.

[CHAP. XVIII. Ver. 28. The *expulsion* of the nations of Canaan, by the alleged command of God, has often afforded a topic of cavil and objection to infidels. The



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of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take [o] a wife to her sister, to vex *her*, to uncover her nakedness, besides the other in her life-*time*.

19 ¶ [p] Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, [q] thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou [r] shalt not let any of thy seed pass through *the fire* [s] to Molech, neither shalt thou [t] profane the name of thy God: I *am* the LORD.

22 [u] Thou shalt not lie with mankind as with womankind: it *is* abomination.

23 [x] Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it *is* [*] confusion.

24 [y] Defile not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you.

25 And the [z] land is defiled: therefore I do [a] visit the iniquity thereof upon it, and the land itself [b] vomiteth out her inhabitants.

26 Ye shall [c] therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you;

27 (For all these abominations [d] have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be [e] cut off from among their people.

30 Therefore shall ye keep mine [f] ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I [g] *am* the LORD your God.

## CHAPTER XIX.

*A repetition and enforcement of sundry laws—some peculiar to the Jewish economy —some of universal obligation upon all men, chiefly for the purpose of warning and guarding against the immoralities of the Canaanites:*—1—37.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, [a] Ye shall be holy: for I the LORD your God *am* holy.

3 ¶ Ye shall [b] fear every man his mother and his father, and [c] keep my sabbaths: I *am* the LORD your God.

4 [d] Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 ¶ And if ye [e] offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It [f] shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be [g] cut off from among his people.

9 ¶ And [h] when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not [i] glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; [k] thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶ Ye [l] shall not steal, neither deal falsely, neither lie one to another.

12 ¶ And ye shall not [m] swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

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A. M. 2514. B. C. 1490.

o Or, one *wife to another*, Gen. 4. 19, 23. & 26. 34. 1 Sam. 1. 2.

p Ch. 15. 19, 24. & 20. 18. Ezek. 22. 10. & 18. 6.

q Ch. 19. 20. & 20. 10. Exod. 20. 14. Deut. 22. 22. Heb. 13. 4. Jer. 5. 7, 8. Num. 25. 1. 2 Sam. 11. 2, 4.

r Ch. 20. 2. Deut. 18. 10. 2 Kin. 23. 10. Jer. 32. 35. & 7. 31. & 19. 5. Ps. 106. 37, 38. Ezek. 23. 37, 39.

s Amos 5. 26. Acts 7. 43. Jer. 4. 2. 1 Kin. 11. 33.

t Exod. 20. 7. ch. 22. 32. Rom. 2. 24. & 1. 23.

u Ch. 20. 13. Gen. 19. 5. 1 Kin. 14. 24. Rom. 1. 27. 1 Cor. 6. 9, 10. 1 Tim. 1. 10. Jude 7.

x Ch. 20. 15, 16. Deut. 27. 21. Exod. 22. 19.

* Or, *a horrible crime.*

y See ver. 3, 30. ch. 20. 24, 23. Jer. 44. 4. Rom. 12. 2. Eph. 5. 7, 11.

z Ps. 94. 5. Rom. 8. 22. Rev. 18. 2. ver. 27.

a Is. 26. 14, 21. Jer. 5. 9, 29.

b Ch. 20. 22. Is. 24. 6. Jer. 9. 19. Ezek. 36. 13. ver. 27, 28.

c Ver. 4, 5. ch. 20. 22. Deut. 4. 1, 5, 40. & 6. 1, 2. & 8. 1. & 12. 32. & 11. 22. & 5. 32, 33.

d By such abominations the Canaanites filled up the measure of their iniquity and ripened themselves for destruction. Gen. 15. 16. Rom. 1. 21—32.

e Gen. 17. 14. see ch. 17. 4, 10, 14. & 20. 3. & 7. 25, 27.

A. M. 2514. B. C. 1490.

f Ver. 3, 4. Num. 3. 7. ch. 20. 23.

g And therefore ye ought to be holy as my peculiar people, 1 Pet. 1. 15, 16. & 2. 5, 9.

A. M. 2514. B. C. 1490.

a Ch. 11. 44, 45. & 20. 7, 26. 1 Pet. 1. 15, 16. Mat. 5. 48. 2 Cor. 7. 1

b Exod. 20. 12. Prov. 1. 8. ver. 32. Eph. 6. 1.

c Exod. 20. 8. & 31. 13, 14. ch. 23. 32. Is. 56. 2. & 58. 3, 4, 6.

d Exod. 20. 3, 4, 23. & 32. 8, 31. & 34. 17. Deut. 27. 15. Hab. 2. 18. 1 John 5. 21.

e Ch. 3. 1. & 7. 16.

f Ch. 7. 16—18. 2 Cor. 4. 2. Rom. 6. 5, 6. 1 Cor. 10. 16. Col. 2. 17, 20. Is. 66. 3.

g Gen. 17. 14. ch. 7. 25, 27. & 17. 4, 9, 10, 14.

h Ch. 23. 22. Deut. 24. 19—22. Ruth 2. 2, 7, 8, 15, 16.

i Deut. 24. 19—22.

k Exod. 22. 11, 25. ch. 23. 22. Ps. 112. 9. Prov. 22. 9. & 19. 17. & 28. 27. & 31. 20. & 14. 21, 31. & 29. 7, 14. Deut. 10. 18. & 24. 17—14. Mat. 5. 42.

l Ch. 6. 2. Exod. 20. 15, 17. & 22. 1, 7, 10. Acts 5. 3. Eph. 4. 25, 28. Zech. 8. 16, 17.

m Exod. 20. 7. Deut. 5. 11. Jer. 4. 2. Zech. 5. 4. Mat. 5. 34. Jam. 5. 12.

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simplest reply to such frivolous charges, is simply this—that for *child-murder*, (see Psal. 106. 37, 38.) forbidden in verse 21, the law of every civilized country, till this hour, inflicts a heavier penalty than voluntary *expatriation*; (a penalty that was always within the choice of the Canaanites,) even the penalty of *death*. And, if an infidel were invested with the power, not merely of ruling men, but what he so often attempts—of becoming *the god of God*, what penalty would *he* inflict? would he let the *child-murderer* go free? there are those indeed who would, "their foolish heart being so far hardened" that they deny all *accountability* either to God or man—but with the exception of these, "who, not liking to retain God in their knowledge, are given up to strong delusions," even infidels will generally acknowledge, that for the crime of *child murder*, expatriation were a punishment far too gentle; and that they were, as God adjudged them, indeed *worthy of death*. The corruption of morals indicated by the entire chapter, and the shocking crimes that consummate the national guilt, are indeed sufficient to "vindicate the ways of God" in the destruction of the Canaanites, and to afford a warning to all nations, that though judgment tarry it never sleeps.—ED.]

REFLECTIONS UPON CHAP. XVIII.—What a sink of shocking pollution is our world! Sinful and dangerous is conformity to the men of it; and yet it is little avoided, nay, often much studied, by many professors of the true religion! With infinite wisdom has God framed his rules of marriage for avoiding uncleanness, and for spreading of love and friendship among mankind: and yet sinners debase themselves, and violate the dictates of nature, in order to fulfil their filthy and furious lusts, arising from the abominable source of a desperately wicked heart. What need to distrust ourselves, and abstain from every, even the smallest appearance of evil; for filthy lusts and absurd idolatries ripen, not only individuals, but nations, for ruin; and to observe the judgments inflicted on others would tend to deter us from their sins. As God seldom leaves men to the rage of their lusts, till they forsake him and his institutions; let me, conscious of my own inward readiness to commit the worst of crimes, and in the firm faith of God's infinite excellency, high dignity, and authority over me, of his new covenant grant of himself, and delightful relation to me, as the Lord my God, cleave closely to his commandments, as an effectual preservative from them. And, while I live solely on Jesus' perfect fulfilment of the law, in gratitude for his goodness, let me always abound in the work of the Lord.

[CHAP. XIX. Ver. 2. There is a most important lesson conveyed in the divine directions—"Speak unto all the congregation: Ye shall be holy." Religion is not intended as a mere guide for sober age, while licensing of thoughtless youth to "walk in the light of their own eyes:" it is not intended as a mere check upon the appetites of the poor, while permitting the rich every indulgence of desire: it is not intended as a mere canon for ecclesiastics, which others are authorized to neglect or violate—It speaks alike to *all* who desire to be called "children of God;" and who hope to be "joint heirs with Christ;" and it demands of *all*—"be ye holy, for I the Lord your God am holy."——Ver. 7. The *passover* must be eaten on the *night* of the day in which it was killed—it must be "eaten in haste," and if any remained till the *morning*, it must be burned with fire. Thus every thing connected with it, indicated the *urgency* of the Egyptians for their removal; and the people's



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A. M. 2514. B. C. 1490.

13 ¶ [n] Thou shalt not defraud thy neighbour, neither rob *him:* [o] the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou [p] shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

15 ¶ Ye [q] shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ [r] Thou shalt not go up and down *as* a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.

17 ¶ [s] Thou shalt not hate thy brother in thine heart: [t] thou shalt in any wise rebuke thy neighbour, [†] and not suffer sin upon him.[‡]

18 ¶ Thou [u] shalt not avenge nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 ¶ Ye shall keep my statutes. [x] Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever [y] lieth carnally with a woman that *is* a bond-maid, [§] betrothed to an husband, and not at all redeemed, nor freedom given her, [*†] she shall be scourged: they [‖] shall not be put to death, because she was not free.

21 And he shall bring his [a] trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 [b] And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

A. M. 2514. B. C. 1490.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: [c] three years shall it be as uncircumcised unto you; it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be [d] holy, to praise the LORD *withal.*

25 And in the fifth year [e] shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye [f] shall not eat *any thing* with the blood; neither shall ye [g] use enchantment, nor observe times.

27 ¶ [h] Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not [i] make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ [k] Do not [*] prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall [l] keep my sabbaths, and [m] reverence my sanctuary: I *am* the LORD.

31 ¶ [n] Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou shalt [o] rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 ¶ And [p] if a stranger sojourn with thee in your land, ye shall not [†] vex him.

34 *But* the stranger that dwelleth with you shall be unto you [q] as one born among you, and thou shalt love him as thyself; for ye [r] were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ [s] Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 Just balances, just [‡] weights, a just ephah, and a just hin, shall ye have: [t] I *am* the LORD

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n Luke 3. 14. 1 Thes. 4. 6. Ezek. 22. 29. Jer. 22. 3, 13.

o Jam. 5. 4. Deut. 24. 14, 15. Jer. 22. 13. Mal. 3. 5. Job 31. 39.

p Deut. 27. 18. Rom. 12. 14. & 14. 13. 1 Cor. 8. 9—13. Rev. 2. 14.

q Ver. 35, 36. Deut. 1. 17. & 16. 19. & 25. 16. & 27. 19. Ps. 82. 2. Exod. 23. 3, 6. 2 Chr. 19. 6, 7. Prov. 24. 23. Jam. 2. 9.

r Exod. 20. 16. & 23. 1. Prov. 11. 13. & 20. 19. Jer. 6. 28. & 9. 4. Ezek. 22. 9. 2 Tim. 3. 3. 1 Tim. 3. 11. Ps. 15. 3. & 140. 11.

s "Thou shalt not stand by the blood of thy fellow," that is, thou shalt not remain inactive when his life is endangered.—*Newman.*

s 1 John 2. 11. & 3. 15. Mat. 22. 39.

t Mat. 18. 15—17. Gal. 6. 1. 1 Tim. 5. 20. Eph. 5. 11. Luke 17. 3.

† Or, *that thou bear not sin for him.* Rom. 1. 32. 1 Cor. 5. 2. Eph. 5. 11. 1 Tim. 5. 22. 2 John 10, 11.

‡ *Rebuke*, whether "he hear or forbear," (Ezek. 2. 5.) whether your rebuke be received as "an excellent oil," (Ps. 141. 5.) or as an insult and an injury, and though he *suffer* his sin through self-flattery, to remain undisturbed, *suffer* thou it not.—ED.

u Rom. 12. 19. & 13. 9. Prov. 20. 22. 2 Sam. 13. 22. Mat. 5. 43. & 22. 39. Gal. 5. 14. Jam. 2. 8. ver. 34.

x Deut. 22. 9—11. & 12. 32. 2 Cor. 6. 14—17. Gal. 5. 9—11. Mat. 9. 16, 17.

y Ch. 18. 22. Gen. 6. 1. & 38. 18.

§ Or, *abused by any.*

‖ Heb. *reproached by or for man.*

* Or, *they.*

† Heb. *there shall be a scourging.*

a Deut. 22. 24. Ex. 21. 20, 21.

a Ch. v. vi. Is. 53. 10, 11. 2 Cor. 5. 21.

b See ch. 4. 35.

c Exod. 4. 25. with 22. 29, 30. & 23. 20, 23, 25, 27. ch. 22. 27. & 34. 33. & 12. 2.

d Heb. *holiness of praises to the LORD*, Num. 18. 12, 13. Deut. 18. 4. & 14. 23. It was all to be given to the priests and poor.

e Ch. 26. 3, 4. Prov. 3. 9, 10. & 19. 17. Eccl. 11. 1, 2.

f Gen. 9. 4. ch. 3. 17. & 7. 26. & 17. 10, 14. Deut. 12. 23. 1 Sam. 14. 33, 34.

g Deut. 18. 10, 11. Exod. 22. 18. ch. 20. 27. ver. 31. 2 Kin. 17. 17. & 21. 6. 1 Sam. 15. 23.

h Ch. 21. 5. Is. 15. 2. Jer. 10. 3. & 16. 6. & 48. 37. Ezek. 7. 18. & 27. 31. Amos 8. 10. Rom. 12. 2.

i Deut. 14. 1, 2. Jer. 16. 6, 7. & 48. 37. & 41. 7. & 47. 5. 1 Kin. 18. 28. 1 Thes. 4. 13. Rom. 13. 2.

k 1 Cor. 6. 9, 10, 15. & 5. 16, 17. ch. 21. 7. Deut. 23. 17. Hos. 4. 11, 13, 14. Heb. 13. 4. Col. 3. 5.

* Heb. *profane.*

l Ver 3. ch. 26. 2.

m Gen. 28. 16, 17. Eccl. 5. 1. John 2. 15, 16. Ps 26. 7

n Ver. 26. ch. 20. 6, 27. Deut. 18. 11. 1 Sam. 28. 3, 7. Acts 16. 16. 2 Chr. 33. 6. Is. 8. 19.

o 1 Kin. 2. 19. Prov. 20. 29. & 31. 28. Deut. 28. 50. Lam. 5. 12.

p See Exod. 22. 21. & 23. 8, 9, 12. & 12. 48, 49. ch. 23. 22. Deut. 10. 19. & 1. 16. & 24. 14. Mat. 25. 35.

† Or, *oppress.*

q Exod. 12. 19, 49. ch. 24. 16, 22. Num. 9. 14. & 15. 15, 16, 29. & 19. 10. & 35. 15. Deut. 31. 11. & 29. 11.

r Gen. 15. 13. Exod. 23. 9. & 22. 21.

s Ver. 15. Exod. 23. 15. Deut. 25. 13—15. Ezek. 22. 7, 12, 13. Amos 8. 5, 6. Mat. 7. 2. Prov. 11. 1. & 16. 11. & 20. 10.

‡ Heb. *stones.*

t Exod. 20. 2. & 16. 6. & 29. 46. ch. 26. 13. Deut. 5. 6. & 13. 5, 10. & 20. 1. Judg. 2. 12.

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anxiety for liberty. But the *peace-offering*, indicating a state of rest, may remain and be eaten on the *second day;* and, not until the *third* is its use forbidden. It would then, in a warm climate, have become corrupted; would have ceased to be an emblem of him whose flesh must not "see corruption;" and therefore is burned (*ascends*) on the third day, a type of him, who, on that day arose from the dead.——Ver. 10. The second specific provision (verses 9, 10.) of the Mosaic poor laws, (the first being Exod. 23. 11.) and admirably calculated to unite charity with industry, an essential principle in every measure of relief.——Ver. 13. Compare this *punctuality* of immediate payment to the humble operative, with the preference the *worldly code* gives to what are called *debts of honour*, and let the law of God be judged by the boundless superiority of its moral ordinances.——Ver. 14. *Fear thy God*, who, for reasons known to himself, has inflicted these privations; and who knows how to punish those, who, by inhumanely *mocking* the afflicted, are, in reality "reproaching their Maker," Prov. 17. 5.——Ver. 19. This law did not forbid to the Jew the *use* of mules purchased from another people, but the intentional production of them in his own flock. The whole law was calculated to prevent unnatural commixtures, and to remind Israel that they were a peculiar and separate people.——Ver. 26. *Enchantments* being derived from a word signifying a *serpent*, there is reason to think the law forbids *augury* or *fortune-telling* by observation of serpents. *Times*, that is, what are called *fortunate* or *lucky* days, or the reverse: a wretched superstition still lingering wherever *second causes* are more regarded than the *overruling and ever-watchful providence* of the Almighty.——Ver. 28. *Cutting* the flesh was a common mode of mourning in Egypt, as the murderous *suttee* is still in India. *Printing marks*—in modern language, *tattooing*—has been found almost in all nations. The Britons were so ornamented, rather so disfigured, in the times of Julius Cæsar. The Bedouin Arabs, the New Zealanders and other tribes, still retain the same barbarous custom. The custom seems to have originated in superstition and idolatry, and, as peculiarly calculated to preserve their powers, receives an emphatic prohibition from the Lord.——Ver. 30. The law of the *sabbath* is thus often repeated, because temptation to violate it is of frequent recurrence.——Ver. 31. Pretended *fortune-tellers*, and discoverers of things *lost or stolen*, are still to be found even in Christian countries. These pretensions being practical *lies*, are of the devil, for he is a "liar, and the father of it," John 8. 44. He puts it into their heart to *lie*, as into Judas to *betray;* and he finally enters into the one, as surely as into the other, John 13. 2, 27.—ED.]

REFLECTIONS UPON CHAP. XIX.—In these *peace-offerings* let me behold Jesus, my peace-maker with God, and speedily receive and live on him by faith. In these *gleanings* let me observe what care God takes of the poor: nor can I have any true religion without a similar temper. Yea, let me think what gleanings of promises, and deeds of grace, for us poor strangers of the Gentiles, are left in every corner of the Jewish scriptures. In these *forborne trees*, let me learn to avoid all rash desires of created enjoyments, or even honouring the Lord with first-fruits not arrived at their perfection. Let me never attempt to alter God's frame of creatures; never attempt to mix works and grace; Jesus' righteousness and my own; his Spirit and my natural abilities; his truths and my own fancies; his ordinances and my own inventions. If I enjoy the directions of God's word and Spirit, let me be ashamed to copy after heathen superstition; but let me carefully observe the positive institutions of my God, and never neglect the weightier matters of the law. If God has delivered his moral



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your God, which brought you out of the land of Egypt.

37 Therefore [a] shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

## CHAPTER XX.

(1) *Against the giving of children to Molech,* 1—5; *consulting with witches,* 6, 27; *cursing of parents,* 9; *adultery,* 10; *incest,* 11, 12, 14, 17, 19, 20, 21; *unnatural lusts,* 13, 15, 16, 18. (2) *General requirements of universal holiness enforced:* 7, 8, 22—26.

AND the LORD spake unto Moses, saying,

2 ¶ Again, thou shalt say to the children of Israel, Whosoever he be of [a] the children of Israel, or of the strangers that sojourn in Israel, that [b] giveth *any* of his seed unto Molech, [c] he shall surely be put to death; the people of the land shall stone him with stones.

3 And I will [c] set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 ¶ And if [d] the people of the land [e] do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;

5 Then I will [f] set my face against that man, and against his family, and will cut him off, and all that go a [g] whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the [h] soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ [i] Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye [k] shall keep my statutes, and do them: I *am* the LORD which [l] sanctify you.

9 ¶ [m] For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his [n] blood *shall be* upon him.

10 ¶ And [o] the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ [p] And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And [q] if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought [*] confusion; their blood *shall be* upon them.

13 ¶ [r] If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And [s] if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 [t] And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 ¶ [u] And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; [x] he shall bear his iniquity.

18 [y] And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath [†] discovered her fountain, and she hath uncovered the fountain of her blood; and both of them shall be [z] cut off from among their people.

19 And [a] thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

20 And if [b] a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall [c] die childless.

21 And [d] if a man shall take his brother's wife, it *is* [‡] an unclean thing; he hath uncovered his brother's nakedness: they shall be childless.

22 ¶ Ye [e] shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, [f] spue you not out.

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A. M. 2514. B. C. 1490.

[a] Ch. 18. 4, 5. Mat. 28. 19—20. 2 Tim. 3. 16, 17. Deut. 4. 1, 2. & 6. 1, 2. & 8. 1. & 12. 32. & 11. 22. & 5. 32, 33.

A. M. 2514. B. C. 1490.

[a] Ch. 17. 10, 13, 15.

[b] Ch. 18. 21. Deut. 18. 10. & xiii. & 17. 2—7. 2 Kin. 17. 17. & 23. 10. Jer. 32. 35.

[c] Molech was an idol of the Ammonites to whom children were burnt in sacrifice, or caused to pass through the fire, in order that the rest of the family might prosper.

[c] Ver. 27. ch. 26. 17, 18, 28. Num. 18. 20. 26. Deut. 28. 10. & 17. 5. & 21. 21. & 22. 21, 24.

[d] Ch. 17. 10. & 18. 21. Ps. 34. 16. & 82. 1, 2.

[e] Rev. 2. 14, 20. 1 Sam. 3. 13, 14. 1 Kin. 20. 42.

[f] Ezek. 7. 8, 9. Ex. 20. 5. & 34. 14—16. Jer. 32. 35—39. ch. 17. 7.

[g] Judg. 2. 17, 19. Jer. 3. Ezek. xvi. xx. xxiii. 2 Kin. 17. 7—23.

[h] Ver. 27. ch. 19. 26, 31. 1 Sam. 28. 3, 7. 1 Chr. 10. 13. Is. 8. 19. Exod. 22. 18. Deut. 18. 10, 11.

1 Ch. 11. 44. & 19. 2. 1 Pet. 1. 15, 16. Mat. 5. 48. Heb. 12. 14. Phil. 2. 15, 16.

[k] Deut. 4. 2. & 5. 32. & 11. 32. & 12. 32.

[l] Ch. 21. 8. Ezek. 20. 12. Exod. 19. 5, 6. 1 Thes. 5. 23. Jude 1. 1 Cor. 1. 30.

[m] Exod. 21. 17. Deut. 27. 16. Prov. 20. 20. Mat. 15. 4.

[n] Jos. 2. 19. Judg. 9. 24. 2 Sam. 1. 16. Mat. 27. 25. ver. 11—13, 16, 27.

[o] Deut. 22. 22. Matt. 5. 27, 28. Heb. 13. 4. ch. 18. 20. Job 31. 9—11. Prov. 6. 29, 32—35. Jer. 29. 23.

[p] Ch. 18. 8. Deut. 27. 20. & 22. 30. Gen. 35. 22. 1 Cor. 5. 1. Amos 2. 7. Ezek. 22. 10.

A. M. 2514. B. C. 1490.

[q] Gen. 38. 16, 18. ch. 18. 15. Deut. 27. 23.

[*] Or, *a horrible crime.*

[r] Ch. 18. 22. Rom. 1. 27. Jude 7. Gen. 19. 5. Judg. 19. 22.

[s] Ch. 18. 17. Deut. 27. 23. Ezek. 22. 11.

[t] Ch. 18. 23. Exod. 22. 19. Deut. 27. 21.

[u] Ch. 18. 9. 2 Sam. 13. 12. Ezek. 22. 11. Deut. 27. 22.

[x] Ch. 5. 1. ver. 19. Be charged with and punished for their sin.

[y] Ch. 18. 19. & 15. 19, 24. Ezek. 22. 10.

[†] Heb. *made naked.*

[z] Ch. 17. 4, 9, 10, 14. & 19. 8.

[a] Ch. 18. 12, 13. Exod. 6. 20.

[b] Ch. 18. 14.

[a] Ver. 21.

[d] Ch. 18. 16. Mat. 14. 4.

[‡] Heb. *a separation.*

[§] The law (Deut. 25. 5.) required a brother, either publicly to refuse, or else to marry the wife of his deceased brother, if *childless.* The prohibition in the text, must therefore be confined to taking the wife of a brother who had *left a family* to inherit his property.—Edn.

[e] Ch. 18. 4, 5, 26. & 19. 37. Deut. 4. 1, 2. & 5. 32. & 12. 32. & 30. 15, 16.

[f] Ch. 18. 25—28. & 26. 33. Deut. 8. 19, 20. & 28. 25, 36, 63, 64. & 31. 29.

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precepts so briefly, let me extend my meditations on them: and, in all my obedience, let me be influenced by the firm faith that the lawgiver is JEHOVAH, my God in Christ. Whatsoever is not of this faith is sin. Nor can my obedience be sincere without being universal to all his commandments.

[CHAP. XX. Ver. 2. *Molech,* worshipped either by children passing between two fires, or being placed in the hands, or in the body, of the brazen statue intensely heated, by which means they were instantly destroyed.——Ver. 4. But should not charity *cover,* rather than *publish* or *punish* "the multitude of sins?" 1 Pet. 4. 8. Yes; charity, (fervent charity *among yourselves)* shall cover the multitude of sins *against one another,* but may not interfere with the offences of idolatrous *murder,* which is an offence against God. Such was the judicial law of the *Jewish state;* the *church of Christ* has the same law *in principle,* but with spiritual penalties, because she is spiritual, 1 Cor. 5. 5. & 10. 20. 2 Cor. 6. 14. Eph. 5. 11.——Ver. 20. *Childless,* has, by some, been supposed to signify, that the guilty parties should *suffer death,* and so have no children, but this is inconsistent with possible circumstances, as, for example, the crime might be committed in a strange land, where the Jewish law, were it even death, could not be enforced; or the crime might be concealed, so that the infliction of the penalty would not be attempted. By comparing the passage with Jer. 22. 30, where Coniah is written *childless,* with 1 Chr. 3. 16, 17, where we find he had a large family, (there called *Jeconiah*); and then returning to *Jeremiah,* where he defines *childless* to mean, expulsion for ever from the throne he had disgraced by his wickedness, we will be enabled to conclude that *childless* necessarily means no more than *disinherited descendants* are not reckoned to their guilty parents in the public genealogies.—Edn.]

REFLECTIONS UPON CHAP. XX.—At what a terrible expense do Satan's votaries readily serve him!—and shall I count any thing too dear for the Lord! Miserable is the state of a nation when the vilest idolatries, inhumanities, and abominations



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23 And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and [g] therefore I abhorred them.

24 But I have said unto you, [h] Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have [i] separated you from *other* people.

25 [k] Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that [*] creepeth on the ground, which I have separated from you as unclean.

26 And [l] ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, [m] that ye should be mine.

27 ¶ [n] A man also or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone [o] them with stones; their blood *shall be* upon them.

A.M. 2514. B.C. 1490.

g Deut. 9. 5. & ch. 18. 27.

h Exod. 3. 8. & 13. 5. & 33. 2, 3. & 23. 23—31. & 34. 11.

i Exod. 6. 7. & 19. 5, 6. Deut. 7. 6. & 14. 2. & 4. 20. Num. 23. 9. 1 Pet. 2. 9. Tit. 2. 14.

k Ch. 11. 2—43. Deut. 14. 3—21. Eph. 5. 7, 11. Jam. 4. 4. Rom. 12. 2.

* Or, *moveth.*

l Ver. 7. ch. 19. 2. 1 Pet. 1. 15, 16. Tit. 2. 14. & 3. 5, 14.

m Ver. 24. Ps. 135. 4. Deut. 32. 9. & 7. 6. & 26. 18. & 14. 2. Exod. 19. 4, 6. 1 Pet. 2. 9.

n Deut. 18. 10, 11. 1 Sam. 28. 7, 9. Exod. 22. 18. ch. 19. 26, 31.

o See ver. 2.

A. M. 2514. B. C. 1490.

s Exod. xxix. ch. viii. & 18. 21. ver. 6, 21. 1 Pet. 2. 1, 5, 9. 2 Cor. 7. 1. Luke 1. 74, 75. Tit. 2. 14, 12. & 3. 3, 14. 1 Thes. 2. 10. Phil. 2. 15, 16.

f Ezek. 44. 22. Deut. 25. 11, 12. 2 Cor. 11. 2. 1 Tim. 3. 14.

g Ver. 8. ch. 20. 7, 8. John 10. 36. & 17. 17, 19. Heb. 7. 25. 1 Pet. 1. 15, 16. Mat. 5. 16, 48. 1 Thes. 2. 10.

h Ver. 6. ch. 1—vii. viii—x. Num. 27. xxviii. xxix. ch. 22. 25.

i Is. 52. 11. Mat. 11. 20—24. & 8. 12. Rom. 2. 24. 2 Sam. 12. 14.

k Exod. 29. 7. & 30. 23—31. ch. 8. 12. & 10. 6. & 16. 32.

l Num. 18, 14. Luke 9. 59, 60. & 14. 26. Mat. 10. 37.

m Ch. 10. 6, 7. Exod. 28. 36. Luke 2. 60. John 4. 34. & 2. 34. Is. 61. 1.

n Ezek. 44. 22. Rev. 14. 4. 2 Cor. 11. 2.

o Render them unfit for priesthood, by his own or their unlawful marriage, Ezra 9. 2. & 10. 5, 18. Neh. 13. 28, 29.

head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 ¶ They shall [s] be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer; therefore they shall be holy.

7 ¶ [t] They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt [u] sanctify him therefore; for he [h] offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And [i] the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 ¶ And *he that is* the high priest among his brethren, [k] upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 [l] Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither [m] shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 ¶ And he shall take a [n] wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take; but he shall take a virgin of his own people to wife.

15 Neither shall he [o] profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he*

## CHAPTER XXI.

(1) *Of the priests' mourning and marriage:* 1—15. (2) *The corporal blemishes which excluded Aaron's male descendants from the priestly work, but not from the sacred food:* 16—24.

AND the LORD said unto Moses, [a] Speak unto the priests the sons of Aaron, and say unto them, [b] There shall none be defiled for the dead among his people:

2 But for his kin that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, [c] *being* a chief man among his people, to profane himself.

5 [d] They shall not make [*] baldness upon their

A.M. 2514. B.C. 1490.

a Mal. 2. 1, 4. Col. 4. 17. 1 Tim. 4. Tit. iii.

b Ch. 10. 6, 7. Num. 19. 14, 16. Ezek. 44. 25. Luke 9. 59—62. 2 Tim. 4. 2. 1 Tim. 4. 15, 16.

c Or, *being an husband among his people, he shall not defile himself* for his wife, &c. Ezek. 24. 16, 17.

d Ch. 19. 27, 28. Deut. 14. 1. Ezek. 44. 20. 1 Thes. 4. 13. Rom. 12. 2.

* The Egyptians, in the idolatrous worship of *Osiris*, annually mourned and shaved off their hair.—Ko.

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break out; and especially when they pass unpunished: but corrupt nature is prone to evil; the commands of God are therefore enforced with the most awful penalties, and threatenings of death; and filthy pleasures infallibly issue in fearful punishments; nor are any more exposed to the severe indignation of God, than those professors who wilfully imitate the profane world. But honourable, pleasant, and profitable is a course of universal holiness; especially amidst a multitude of temptations and examples to the contrary: and delightful is the study of it, when God, as our own God, sanctifies us wholly, soul, body, and spirit; and thus forms us for himself, that we may dwell alone, and show forth his praise.

[CHAP. XXI. Ver. 1. *Defiled*—by touching the dead body, entering the house where it lay, following to the grave, or mourning.—*Patrick.* This prohibition extended to every common priest, except in cases of near kindred, in which, however, though he might *be defiled*, by the *unavoidable demands of affection*, still he must not *voluntarily defile* himself farther. The *entire priesthood* was a type of Christ who was "*undefiled* and *separate* from sinners," Heb. 7. 26; yet was not ashamed to call his church for which he gave himself (Eph. 5. 25.) brethren. (Heb. 2. 11.) and who, "himself having suffered, being tempted, was able (by sympathy and power) to succour them that are tempted."——Ver. 7. This verse would seem to imply the possibilty of such moral degradation in the priesthood as, to modern ideas, may appear impossible. But it was necessary to guard against the infectious example of the heathen priests, who, in their impure rites, prostituted their wives and daughters. The Mosaic law is even more morally stringent than our translation represents, for *zorah* does not signify a *prostitute*, but one who had been *humbled*.——Ver. 7. *He is holy*—not the husband, but the priest, who, whatever might be his personal character, was *ceremonially holy*, or dedicated to God, and should be personally holy in accordance with his profession.——Ver. 12. *High priest*, literally, *the priest, the great one*, who, in respect of his *greatness* was the emblem of Christ *exalted*, with "a name above every name." Now, as Christ "endured the cross for the *joy* set before him," (Heb. 12. 2.) and was "anointed with the oil of *gladness*," (Heb. 1. 9.) a *mourning high priest* would not have fitly represented him to the eye of faith. Neither might the high-priest *go out* of the sanctuary; so Christ, once exalted, "the heavens must receive till the times of the restitution of all things," (Acts 3. 21.) when he will appear the second time *without sin* to salvation, Heb. 9. 28.——Ver. 14. This peculiarity in the marriage of the high priest, is the emblem of the spiritual marriage of Christ with his church, so beautifully set forth in scripture. See particularly, Is. 54. 5. Hosea 2. 7, 16, (*Tshe* signifies *my husband*,) 2 Cor. 11. 2.——Ver. 17. *Blemish*, deficiency, redundancy, or injury of any bodily member, blindness, imperfection of growth, or any unclean disease, excluded from the priesthood, and constituted, as it were, a *providential excommunication*, not from certain *sacred privileges*, but from *sacred offices*. This ordinance forms, 1. A beautiful image of Christ, the "lamb without *blemish*," 1 Pet. 1. 19. 2. Of the *holy priesthood* (of the church, appointed) "to offer up *spiritual* sacrifices, acceptable to God by Jesus Christ," 1 Pet. 2. 5; while, 3. It reads in the name of God, a solemn rebuke to those parents, who, *from worldly motives*, dedicate the most incompetent members of their families to the service of God in the holy ministry, and to those who, from similar *worldly motives* enter into a work for which they know themselves incompetent, and to which they feel no call from the Spirit of God.——Ver. 23. The priest with a *blemish* may eat of the holy things, the priest *unclean* must not taste, lest he die, ch. 7. 20. & 21. 2. The reason of the distinction is plain—a *blemish* is



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*be* of thy seed in their generations that [p] hath *any* blemish, let him not approach to offer the [q] bread of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach; a [r] blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or [s] a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the [t] bread of his God.

22 He shall eat the bread of his God, *both* [u] of the most holy and of the holy;

23 [x] Only he shall not go in unto the vail, nor come nigh unto the [x] altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do [y] sanctify them.

24 And Moses told *it* [z] unto Aaron, and to his sons, and unto all the children of Israel.

A. M. 2514. B. C. 1490.

p Ch. 22. 18—25. Heb. 7. 26. 1 Thess. 2. 10. 1 Tim. 3. 2.

q Or, *food*, i. e. *sacrifices*, ver. 6, 8, 21.

r Ch. 22. 22, 23. Is. 56. 10. Gal. 2. 14. 1 Kin. 18. 18, 21. Mat. 16. 23. 1 Tim. 3. 3—6. 2 Tim. 3. 2. 2 Pet. 2. 12. with Heb. 7. 26. 1 Pet. 2. 22. 1 Thess. 2. 12. 1 Tim. 4. 7, 12.

s Or, *too slender*.

t *Offerings*, ver. 6, 8, 17. ch. 22. 25.

t Ch. 6. 29—30. & 7. 6—10, 36.

u Exod. 40. 9, 10. Heb. 9. 6.

x Exod. 40. 5, 6.

y Set them apart for my worship and service, ver. 9.

z Mal. 2. 1—7. Col. 4. 17. Exek. 3. 17. Mat. 23. 26.

CHAPTER XXII.

(1) *That no priest should eat of the sacred offerings while under ceremonial uncleanness:* 1—9. (2) *That none but priests should ever eat thereof:* 10—16. (3) *Animals unblemished, and at least eight days old, to be offered in sacrifice:* 17—28. (4) *The command of eating the flesh of thank-offerings on the day it was offered, to be punctually observed:* 29—33.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and to his sons, that they [a] separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they [b] hallow unto me: I *am* the LORD.

3 Say unto them, [c] Whosoever *he be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be [d] cut off from my presence: I *am* the LORD.

4 [e] What man soever of the seed of Aaron *is* a leper, or hath a [*] running issue, he shall

A. M. 2514. B. C. 1490.

a Ch. 15. 31. ver. 9, 15, 32. ch. 18. 21.

b Exod. 13. 2. Deut. 15. 19. ch. 1—vi.

c Ch. 7. 20, 21.

d Die, or be excluded from serving in the sanctuary. Gen. 4. 14. Ps. 94. 5, 6. & 95. 8.

e Num. 19. 11, 19. ch. 13. 2. & 15. 2, 16. Num. 19. 11, 16.

* Heb. *running of the reins.*

A. M. 2514. B. C. 1490.

f Ch. 11. 24, 31. & 15. 16. & 15. 2, &c.

g Ch. 11. 24, 25. & 15. 5. & 16. 24, 26, 28. Num. 19. 7, 21. 1 Cor. 6. 11. Rev. 1. 5, 6. Ps. 26. 6.

* *Uncleanness* was not removed till the *going down of the sun*. Sin is not removed but by Christ *going down to the grave*, Rom. 10. 7. 1 Cor. 15. 3, 4.—&c.

h Num. 18. 9—19. ch. 7. 6, 9, 14. Deut. 18. 3, 4.

i Exod. 22. 31. ch. 17. 15. & 11. 40. Deut. 14. 21. Ezek. 44. 31. & 4. 14. Luke 21. 34. Tit. 2. 11, 12. 2 Tim. 2. 22.

k Ch. 19. 17. & 20. 17, 19. & 10. 1, 2. Ex. 28. 43.

l One not a priest, Exod. 29. 33. Num. 1. 51. & 3. 10. & 18. 4, 7. ver. 13, 13. 1 Sam. 21. 6. Mat. 12. 4.

m Gen. 17. 12. Ex. 12. 44. Num. 18. 11. Eph. 2. 12, 13. Rev. 5. 9.

† Heb. *with the purchase of his money*

n Gal. 3. 10. Prov. 13. 20. 2 Cor. 6. 14—18.

o Heb. *a man, a stranger*, ver. 10.

p Ch. 10. 14. Jer. 3. 1, 4, 14, 20. Hos. 2. 6, 7. & 3. 3. & 14. 1.

q Ch. 4. 2, 13, 22, 27. & 5. 15, 17. Num. 15. 24. Deut. 19. 4. Heb. 9. 7. & 5. 2. 1 Tim. 1. 13.

r Ch. 5. 16. & 6. 4, & 5. & 27. 13, 15, 19, 27. Mat. 22. 21.

s Ver. 2, 10.

‡ Or, *load themselves with the iniquity of trespass in their eating.*

t Set them apart to my sacred relation and service, ver. 9. ch. viii. & 20. 8. & 21. 8, 23. Exod. xxviii. xxix. & 29. 5, 6.

not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

5 Or [f] whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The [g] soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the [*] sun is down, he shall be clean, and shall afterward eat of [h] the holy things; because it *is* his food.

8 [i] That which dieth of itself, or is torn *with beasts*, he shall not eat, to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they [k] bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 ¶ There shall no [l] stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest [m] buy *any* soul [†] with his money, he shall eat of it, and he that is born in his house; they shall eat of his meat.

12 If the priest's daughter also [n] be *married* unto [o] a stranger, she may not eat of an offering of the holy things.

13 But if [p] the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14 ¶ And if a man eat *of* the holy thing [q] unwittingly, then he shall [r] put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not [s] profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or [‡] suffer them to bear the iniquity of trespass when they eat their holy things; for I the LORD [t] do sanctify them.

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the *infliction* or *correction* of God, for which *church privileges* are the appropriate *remedy*; *uncleanness* is the *wicked choice* of the sinner's *own will*, and would be sanctioned and encouraged by latitudinarian church fellowship.—ED.]

REFLECTIONS UPON CHAP. XXI.—In these ceremonial figures I behold Jesus, my priest for ever, untainted with selfish affections, or immoderate passions—I behold him holy, harmless, and undefiled—perfect as his Father who is in heaven is perfect; personally united with an unspotted manhood; graciously united to virgin churches; and spiritually married to washed and sanctified souls; nor ever decoyed from attending his work, no, not by the most powerful temptations. Let me learn likewise what noted examples gospel-ministers ought to be of holiness and purity; what close and earnest attention they ought to give to their work; with what patience and resignation they ought to bear the loss of worldly comforts; how circumspect they ought to be with respect to their marriage and family; and how, as servants, they ought to labour to be perfect and unblemished, even as their Master. Yea, if I name the name of Christ, whatever be my place in his church, let me depart from iniquity, and follow after holiness in all manner of conversation. While God is my portion, as well as my Master, on no account should I desert or neglect his worship: and, while my God liveth, never should I sorrow for deceased relations, or withdrawn comforts as those who have no hope. Since I am a child of Jesus, let me never by whorish pollutions or apostasy, discredit him or endanger myself. Since I am betrothed to him, let me never wittingly lay his enemy, an heir of hell, in my bosom. And, since God hath promised to supply all my wants, let me cast my cares on him, and firmly trust that he will perfect his work which concerneth me, rendering me perfect, even as my Father which is in heaven is perfect. And let me bless the Lord, that though my infirmities should disqualify me for office in the church, they do not debar me from partaking of Jesus, my sacred provision, in the courts and ordinances of his grace.

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[CHAP. XXII. Ver. 2. To abuse *official privileges* is the tendency of every order of men; a tendency from which Satan will not permit the servants of God to be exempt, 1 Sam. 2. 13. Mat. 20. 21. Acts 20. 29, 30. Against this tendency, the Lord directs the provisions of this law. Accordingly the order to the priests, *to separate themselves from the holy things*, imports, that the priests *presume not* to plead any exemption from the law relating to the use of holy things, upon any plea of office; but rather that they should consider *their office* as imposing an obligation to a more scrupulous observance of the divine precepts, 1 Tim. 4. 12. Phil. 3. 17. 2 Thess. 3. 9. 1 Pet. 5. 3. The extension of this law, and its privileges, to the priest's purchased and permanent servants, as well as family, (ver. 11, 13.) shadows out the *ingathering* of the Gentiles to the "purchased possession," (Eph. 1. 14.) and inculcates upon Christians an impressive lesson of the necessity, not merely of *personal* but of *family religion*.——Ver. 23. Why this distinction? A *vow* was a solemn promise made to God, of which it is said, "the Lord will surely require *it*," Deut.



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17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [n] Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will offerings, which they will offer unto the LORD for a burnt-offering;

19 *Ye shall offer* [x] at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 [y] *But* whatsoever hath a blemish, *that* shall ye not offer; for it shall not be acceptable for you.

21 And whosoever offereth a [z] sacrifice of peace-offerings unto the LORD to accomplish *his* vow, or a free-will-offering in beeves or [a] sheep, it shall be perfect to be accepted; there shall be no blemish therein.[a]

22 [b] Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a [f] lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a [c] free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any* offering *thereof* in your land.

25 Neither from a [d] stranger's hand shall ye offer the [e] bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be [f] seven days under the dam; and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the LORD.

A. M. 2514. B. C. 1490.

n Ch. 17. 10, 13, 15. & 7. 18. & 1. iii.

x Ch. 1. 2, 3, 10. Exod. 12. 5. & 28. 1. Ezek. 46. 4. Mal. 1. 14. Heb. 7. 26. & 9. 14. 1 Pet. 1. 19. & 2. 22. 2 Cor. 5. 21.

y Deut. 15. 21. & 17. 1. Mal. 1. 8, 13, 14. ver. 22—25. ch. 21. 17—23.

z Ch. 3. Num. 15. 3, 8. & vii. xxviii. xxix.

a Or, goats, see ver. 19.

a As the priest must be *without blemish*, so must the offering be *perfect* and *unblemished*. This requirement well represents him "who offered *himself* without spot to God." (Heb. 9. 14.) while it also reminds us of the *perfect and unreserved* mortification of the deeds of the body, and of the *perfect and unreserved* love and obedience which the gospel requires. Gal. 5. 20. & 6. 24. & 6. 14. 1 John 2. 5. & 4. 12. 16—18. 2 John 6. Rom. 6. 22—Ep.

b Ch. 21. 18—21. Christ and his oblation had no blemish or imperfection, and those of his people ought to have none.

f Or, kid.

c Ch. 7. 16. The imperfect services of gratitude are accepted through Christ.

d Exod. 12. 43. ch. 19. 31. & 21. 6. Ezra 6. 8—10.

e Sacrifices wherewith he is pleased, ch. 21. 6, 8, 17, 21.

f Exod. 22. 30. & 23. 19. & 34. 26. & 22. 30. 36, 37. Deut. 14. 21. ch. 12. 23, 24. & 5. 23. 25. & 8. 2. & 14. 8—10. Num. 19. 11, 12, 19.

A. M. 2514. B. C. 1490.

g Deut. 22. 6.

h Ch. 7. 12.

i Ch. 7. 15—18. with Exod. 12. 10. & 16. 19, 20. & 23. 18. & 29. 34. Num. 9. 12. Deut. 16. 4.

k Ch. 18. 4, 5, 26, 30. Deut. 12. 32. & 4. 1, 2. & 5. 1, 2. & 8. 1.

l Ch. 22. 2. & 10. 2. Exod. 20. 7. Is. 5. 16. Mat. 6. 9.

m Ch. 11. 44, 45. & 20. 8. & 21. 8, 15. Exod. 19. 5, 6. 1 Cor. 6. 11. Tit. 2. 14. 1 Pet. 2. 9.

n Exod. 12. 51. with 19. 5, 6. & 6. 7. ch. 11. 45. & 25. 45.

28 And *whether it be* cow or [*] ewe, ye shall not kill it [g] and her young both in one day.

29 ¶ And when ye will offer [h] a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave [i] none of it until the morrow: I *am* the LORD.

31 Therefore shall ye [k] keep my commandments and do them: I *am* the LORD.

32 Neither shall ye [l] profane my holy name; but I will be hallowed among the children of Israel: [m] I *am* the LORD which hallow you,

33 [n] That brought you out of the land of Egypt, to be your God: I *am* the LORD.

* Or, *she-goat.*

## CHAPTER XXIII.

*Jewish festivals:* 1, 2. (1) *The weekly* sabbath: 3. (2) *The* passover, feast *of* unleavened bread, *and* oblation of the first-fruits *of barley:* 4—14. (3) Pentecost, *fifty days after the passover:* 15—21. (4) *The* feast of trumpets: 23—25. (5) Universal atonement: 26—32. (6) *The* feast of tabernacles, *and seven following days:* 33, 34. *A repetition of the law relative to gleanings, with some addition:* 22.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall [a] proclaim *to be* holy convocations, *even* these *are* my feasts.

3 ¶ [b] Six days shall work be done; but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein;* it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* [c] holy convocations, which ye shall proclaim in their seasons.

5 [d] In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And [e] on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the [f] first day ye shall have an holy convocation; ye shall do no [g] servile work therein.

8 But ye shall offer [h] an offering made by fire unto the LORD seven days: in the seventh day

a Num. 10. 8—10. & ix. xxviii. xxix. Exod. 23. 15—17. & 34. 18, 22, 23. xii. xiii. Deut. 16. 1—16.

b Exod. 20. 8. & 15. 23. & 23. 12. & 31. 13—17. & 34. 21. Deut. 5. 13. ch. 19. 3. Is. 56. 2, 4, 6. & 58. 13. Acts 15. 21. Luke 13. 14. See Gen. 2. 1, 2.

c Secret meetings for the worship of God, ver. 2, 3, 7, 8, 21, 24, 27, 35, 36. Ex. 12. 16. Num. 28. 18, 25, 26. & 29. 1, 7, 12.

d Exod. 12. 2—12. & 13. 3, 4. & 23. 15. & 34. 18. Num. 9. 2. & 28. 16. Deut. 16. 1. Josh. 5. 10. 2 Chr. xxx. xxxv. Mat. 26. 2. 1 Cor. 5. 7, 8.

e Exod. 12. 15—20. & 13. 6, 7. Num. 28. 17. Deut. 16. 3—8.

f Exod. 12. 16. Deut. 16. 8. Heb. 4. 9—11.

g I. e. ploughing, sowing, and the like, ver. 8, 25, 35, 36.

h Ch. 1. 2. Num. 28. 19—25. Deut. 16. 8. 2 Chr. 30. 21—23. & 35. 17.

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23. 21. see Ps. 65. 1. & 76. 11. Eccl. 5. 4. Now, while requiring *it*, God requires neither *more nor less;* consequently the sacrifice must present an exact image of the vow; even as the work of Christ was in exact correspondence with the engagement of the covenant of grace, "Lo, I come to do thy will, O God," Heb. 10. 7. But the *free-will-offering*, being, as its very name imports, *free*, an *emblematic freedom*, was not rejected on account of any *natural defect or superfluity*. But let it be remembered, this *free-will-offering* was to *death;* and then the consolatory doctrine of God's compassion to our *natural defects and superfluities*, while it furnishes consolation to the tempted and troubled spirit, (Rom. 7. 8—10, 13, 15, 18, 21, 23, 24.) totally excludes every unhallowed presumption of "continuing in sin, that grace might abound," (Rom. 6. 1.) and irresistibly enforces the fact, that true believers, whilst they "become *dead* to the law by the body of Christ," are "married to him who is *raised from the dead*, that they should bring forth fruit unto God." Rom. 7. 4.——Ver. 25. Though by instruction, example, and prayer, believers may aid one another, yet no man can be *converted* for another; and, "except ye be *converted*, ye shall not enter into the kingdom of heaven," Mat. 18. 3. Religion cannot be by *proxy*, it must be *personal*.——Ver. 30. Some religious duties may be deferred, because the believer lacks present means, time, or opportunity; but the sacrifice of *thanksgiving* must be *immediate*, in which spirit, he can "pray without ceasing," 1 Thes. 5. 17.—ED.]

REFLECTIONS UPON CHAP. XXII.—Beholding in these figures the perfect and permanent purity of my Redeemer's person and nature; the persevering exactness of his obedience; the absolute perfection of his sacrifice of himself, and its unfailing virtue for preventing the destruction of his spiritual seed; we may observe, that it is altogether necessary to exclude wicked persons, and even scandalous saints, from the more sacred provision of the church, the seals of God's covenant; that every person or work, dedicated to the service of God, should be devoted to him in holiness; and the greatest care be used in meddling with holy things; for cursed is the deceiver that offereth unto the Lord things corrupt or unripe. But especially must we remember, that all delay of the cordial reception and improvement of Jesus Christ, and his fulness, offered for our comfort in the gospel, is infinitely sinful and dangerous, for thus only can we secure access to God; and nothing can powerfully influence us to obedience, but a firm faith and deep sense of his redeeming love.

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[CHAP. XXIII. Ver. 4. *Feasting* and *holiness* are generally esteemed incompatible; but there is no more *necessary separation*, than between *God and man*. Now *God and man* we never find reconciled to each other, (Rom. 8. 7.) unless in the sacrifice of the Lord Jesus Christ, (2 Cor. 5. 18—20); so *feasting and holiness*, we will never find united, until we have learned "to *use* the world without *abusing* it." (1 Cor. 7. 31.) a lesson, which nothing short of "the renewing of the spirit," (Tit. 3. 5.) can effectuate.——Ver. 5. The Jews reckoned two concurrent years; the one *sacred*, relating to religion, the other *civil*, relating to temporalities. The sacred



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*is* an holy convocation; ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall [t] reap the harvest thereof, then ye shall bring a [s] [t] sheaf of the first-fruits of your harvest unto the priest;

11 And he shall [k] wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall [l] offer that day, when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* [m] two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour; and the drink-offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And [n] ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an [z] offering unto your God: *it shall be* a statute [o] for ever throughout your generations in all your dwellings.

15 ¶ And [p] ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven [q] sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number [r] fifty days; and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations [s] two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be [t] baken with leaven; *they are* [u] the first-fruits unto the LORD.

18 And ye shall [x] offer with the bread seven lambs without blemish of the first year, and one young bullock and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering and their drink-offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall [y] sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest [z] shall wave them, with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be [a] holy to the LORD for the priest.

21 And ye shall [b] proclaim on the self-same day, *that* it may be an holy convocation unto you; ye shall do no servile work *therein*: [c] *it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And [d] when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor and to the stranger: [e] I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, [f] In the seventh month, in the first *day* of the month, shall ye have a sabbath, a [g] memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no [h] servile work *therein*; but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth *day* of [i] this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall [k] do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For [l] whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people:

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A. M. 2514. B. C. 1490.

l Exod. 23. 16. & 34. 22. Deut. 16. 9. Josh. 3. 15. Num. 28. 26. ch. 2. 12—16. Ezek. 44. 30. Prov. 3. 9, 10. 1 Cor. 15. 20, 23. Rom. 11. 23. & 15. 16.

s Or, *handful*.

t Heb. *omer*.

k Exod. 29. 24. ch. 9. 21. & 10. 14. Is. 60. 3. Eph. 2. 19.

l Num. 28. 19—24. ch. 1. Heb. 10. 10, 12, 14.

m Num. 15. 4, 5. ch. 14. John 10. 10. 1 Cor. 1. 30. Rom. 5. 8—11.

n Ch. 25. 23. & 2. 14. & 19. 23—25. Exod. 13. 2, 12. & 23. 19. & 34. 26. 28. Josh. 5. 11. Ruth 2. 14. 1 Cor. 3. 21, 22. Prov. 3. 9, 10. Mat. 6. 33.

‡ If religion do not possess the *first place*, it really possesses no *place* in the heart. It must be both *before* and above the world. It is remarkable that our Lord always gave thanks *before* meat, the spirit not governed by the appetite, but becoming, as it were, its hallowing priest, and sanctifying its cravings "by the word and prayer," 1 Tim. 4. 5.—Ed.

o Gen. 17. 7. Exod. 12. 17.

p Deut. 16. 9, 10. & 20. 2—11. ch. 25. 8. Exod. 23. 16. & 34. 22. Num. 28. 26, 31.

q Weeks, Luke 18. 12. Acts 20. 7. 1 Cor. 16. 2.

r Acts 2. 1. 1 Cor. 16. 8. Num. 28. 26.

s Ver. 10, 11, 13.

t Ch. 7. 13. Mat. 13. 33. 2 Thes. 3. 1. Acts 2. 37—47.

u Exod. 23. 16, 19. & 22. 29. & 34. 26. Num. 15. 18—21. & 28. 26—31. Deut. 26. 1—11. & 18. 9, 10.

x Ver. 12, 13. Num. 28. 26—30. & xv. ch. 1. 2.

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A. M. 2514. B. C. 1490.

y Ch. 4. 23—26. & 16. 15. & 3. 1—16. Num. xxviii. xxix.

z Ver. 11. Exod. 29. 24. Eph. 2. 21. 1 Cor. 10. 31. Is. 45. 3. Luke 2. 14.

a Most holy, Num. 18. 8—12. Deut. 18. 4.

b Num. 10. 8—10. Deut. 16. 11. Exod. 19. 1, 11, 16. Acts ii. Is. 11. 10. Rom. 6. 2. Eph. 1. 3, 6, 7.

c Ver. 14. Gen. 17. 7. Exod. 12. 17. & 29. 9. & 31. 16. & 27. 21. & 28. 43. & 30. 21. ch. 6. 18. & 10. 9. & 17. 7. & 24. 3. Num. 18. 23.

d Ch. 19. 9, 10. Deut. 24. 19—21. & 26. 11—14. Ruth 2. 2, 7, 8.

e The third provision of the Mosaic *poor laws*, perfectly uniting, as in the former examples, the principles of benevolence and industry.—Ed.

f Num. 29. 1—6. & 10. 10. Ezra 3. 6. Ps. 81. 1—3. 1 Chr. 15. 28. 1 Thes. 4. 16. 2 Thes. 2. 1.

g Ver. 7, 8, 21, 25, 36. Gal. 5. 1. Luke 1. 74, 75. Ps. 116. 16. Heb. 4. 3, 9, 10. Mat. 11. 28, 29.

h Ch. 16. 1—34. Num. 29. 7—11. Dan. 9. 24. Is. liii. Heb. 9. 12, 14. Zech. 12. 10. Acts 2. 36, 37. Rev. 1. 6, 62, 63.

i Ch. 16. 29—34. Dan. 9. 24. Eph. 1. 7. Col. 1. 14. Phil. 3. 9—11. Mat. 11. 28, 30.

k Acts 20. 21. Zech. 12. 10. Luke 13. 3, 5. John 5. 35. Rom. 6. 6. Gal. 5. 24.

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year began with the equinoctial new-moon in spring; and on the *fourteenth* day, the *passover*, the parent of all their feasts, was celebrated.—*Note*. The Jewish *feasts* begin with the *death* of the lamb, and the sprinkling of its blood, after which immediately follows deliverance from bondage. So the believer's first *joy* dates from his knowledge of his Saviour's *sorrows*; his hunger and thirst are after righteousness, and he is filled, (Mat. 5. 6.) he keeps the perpetual feast, of a new year of a new life, because "Christ *his passover* is sacrificed for him," 1 Cor. 5. 7, 8.——Ver. 17. Why is *leaven* so strictly prohibited in the *passover*, and on so many other occasions? (see Exod. 12. 15. & 13. 7. & 34. 25. Lev. 2. 11. & 6. 17. & 10. 12.) and why, in the feast of *pentecost*, (which signifies *fifty*, and was so called, because on the *fiftieth day* from the *passover*, this feast was celebrated,) why, in this feast, is the commixture of *leaven* directly enjoined? Let it be observed, that *a principle is good or bad*, according to the *commixture*. Thus, *love*, commingled with the *world*, cannot co-exist with the love of God, (1 John 2. 15); but *love*, commingled with the *knowledge of Christ*, is very God dwelling in the heart, 1 John 4. 16. *Love* in the one combination, we must expel; *love* in the other must abound more and more, Phil. 1. 9. 1 Thes. 3. 12. It is thus that *leaven* representing the *active principle* of the sinner in a state of worse than Egyptian bondage, (Rom. 6. 16.) is utterly to be cast out; while *leaven*, representing the *active principle* of a believer "made free from sin," (Rom. 6. 18.) is carefully to be retained. This feast being one of the *harvest*, the *leaven* might well represent the secret blessing of *increase* the Lord had openly given; and being a feast of thanksgiving, would also set forth the secret, yet *all-pervading* and *increasing* quality of grace, as it is written, (Amos 4. 5.) offer a sacrifice of *thanksgiving* with *leaven*; and again, (2 Pet. 3. 18.) "*grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ." For the kingdom of heaven, both in the heart of a single believer, and of the whole church, "is like *leaven*, which a woman took, and *hid* in three measures of meal, till *the whole* was *leavened*," Mat. 13. 33.——Ver. 24. On account of the *trumpets of rams' horns* employed in announcing the jubilee, (Lev. 25. 9.) and by Joshua at Jericho, (ch. 6. 4.) as well as by Asaph, (Ps. 81. 3.) (for the *Hebrew* original distinguishes them from the *silver trumpets*, (Num. 10. 2, 10.) many of the Jewish Rabbins are of opinion, that the *feast of trumpets* was a memorial of the deliverance of Isaac by the substitution of a *ram*, (Gen. 22. 13); and, because the original *Hebrew*, in the text, means a *shout* of a multitude, as well as *blowing of trumpets*, others are of opinion that it was an anniversary memorial of *creation*, according to Job 38. 7. *Basil* and *Theodoret* considered it a memorial of the *trumpet* in the delivery of the *law* on *Sinai*, (Exod. 19. 16); *Patrick*, as a solemn celebration of the entrance of the *civil* new year. Both *Jennings* and *Cruden*, deliver it as an admitted opinion, that the Scriptures do not, as in other cases, acquaint us with the occasion of its institution. Now, this being contrary to the analogy of Scripture, in which *quotation and comparison* constitute (under the Spirit of God) the great instruments of interpretation, let us therefore search the Scriptures, and we will find it recorded (Ps. 81. 3.) "Blow ye the *trumpet* in the new-moon, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph (*the sold deliverer*) for a testimony, when he (*the Lord*) went out through (or *against*) Egypt, where I heard *a language that I understood not*." Is not the *trumpet sound*,



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30 And [l] whatsoever soul *it be* that doeth any work in that same day, the [m] same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you [n] a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even shall ye [o] celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [p] The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

35 On the first day *shall be* [p] an holy convocation; ye shall do no servile work *therein*.

36 [q] Seven days ye shall offer an offering made by fire unto the LORD: [r] on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a [s] solemn assembly; *and* ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day;[†]

38 Beside the [t] sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have [u] gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

A. M. 2514. B. C. 1490.

l See ver. 3, 28, 30. Ex. 20. 10. & 31. 14, 15.

m Gen. 17. 14. ch. 20. 3, 5, 6.

n Ver. 28, 30, 31. Heb. 4. 3, 9, 10. Mat. 11. 28—30.

o Heb. rest.

p Ver. 30—43. Num. 29. 12—38. Deut. 16. 13, 14. & 31. 10. Ex. 34. 22. & 23. 16. 1 Kin. 8. 1, 65—66. Neh. 8. 14. John 7. 2. & 1. 14. Zech. 14. 16—21.

p See ver. 4.

q Num. 29. 12—38. Heb. 2. 10. & 5. 7, 8. Luke 1. 75.

r John 7. 37. Is. 25. 10.

s Heb. day of restraint, 2 Chr. 7. 9.

† The business of the world could not go on prosperously for a day without punctuality, much more should the religion of the heart, the closet, the family, and the congregation, have *every thing upon his day*.—ED.

t Ex. 20. 8. Deut. 12. 5. & 16. 10, 16, 17 2 Chr. 23. 7, 8. ch. 1—iii.

u Ex. 23. 16. & 34. 22. ver. 34—36.

A. M. 2514. B. C. 1490.

x Heb. *fruit*, Neh. 8. 15—18. Mat. 21. 8. John 12. 13. Is. 41. 19. & 44. 4.

y Ver. 43. Deut. 16. 11, 14, 15. & 12. 7. Zech. 14. 16. 2 Cor. 2. 14. Rom. 5. 11.

z See ver. 21.

a Gen. 33. 17. Neh. 8. 16—18. Num. 24. 5, 6. with Ex. 12. 37.

b Ex. 12. 14, 24—28. & 13. 9, 14—16. & 16. 32, 33. Deut. 6. 6—8. & 11. 18—20 Num. 17. 10. & 16. 38, 40. Josh. 4. 7.

c Num. 12. 7. Rack. 3. 17. Mat. 28. 20. 1 Cor. 4. 2. & 11. 2, 23. Heb. 1. 1. & 3. 2.

40 And ye shall take you on the first day the [x] boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall [y] rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. [z] *It shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 Ye shall [a] dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 [b] That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: I *am* the LORD your God.

44 [c] And Moses declared unto the children of Israel the feasts of the LORD.

## CHAPTER XXIV

(1) *Oil for the lamps:* 1—4. (2) *Show bread:* 5—9. (3) *Case of blasphemy:* 10—13. (4) *Law of blasphemy:* 14—16. (5) *Murder, assault, destroying of beasts:* 17—22. (6) *Blasphemer stoned:* 23. [Comp. Exod. xxxii. Lev. x.]

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that [a] they bring unto thee pure oil-olive beaten for the light, [e] to cause the lamps to burn continually.[†]

3 [b] Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: [c] *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon [d] the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake [e] twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt [f] set them in two rows, six on a row, upon the [g] pure table before the LORD.

a Ex. 27. 20. ver. 3. Num. 8. 2. 1 Sam. 3. 3. Zech. 4. 3, 11, 12. Is. 11. 2—4. & 61. 1—3. John 3. 34. Col. 2. 3. Eph. 1. 17, 18.

e Heb. *to cause to ascend.*

† The *olive tree* as yielding *oil*, and the oil as yielding *light*, are the scripture symbols of a *church*, bearing the *fruit of the Spirit*, and giving *light* to the dark world, Rom. 11. 17. Mat. 5. 14. Phil. 4. 15. —ED.

b Ex. 27. 21. & 40. 4, 25, 26. & 25. 31. Num. 8. 2, 3. 1 Sam. 3. 3.

c See ch. 23. 21. Ex. 12. 17.

d Ex. 31. 8. & 25. 31. & 40. 4, 24, 25. Num. 8. 2—4. Rev. 1. 20.

e Ex. 25. 30. Num. 4. 7. Acts 26. 7. Gal. 4. 10. John 6. 35. Deut. 32. 9. Ps. 132. 4.

f 1 Cor. 14. 33. Eph. 2. 19—18. 1 Cor. 12. 12. & 14. 40.

g Ex. 25. 24. 1 Cor. 1. 30. Heb. 9. 2, 6.

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therefore, a *memorial* of the judgment of Egypt, and the deliverance of Israel, and of the *unintelligible Egyptian tongue*? For such is the *sound of the trumpet*, except blown by an experienced trumpeter, and falling upon the practised ear of the soldier, instructed in the secret meaning of the different calls, see Num. 10. 4. 1 Cor. 14. 8. Hence, in the New Testament, the trumpet's voice is always for *judgment* and *deliverance*, as in 1 Cor. 15. 52; and in the last scenes of Revelation, during *the trumpet* of the seventh angel, we are told, "the *mystery* of God shall be finished," (Rev. 10. 7.) which terminates in the succeeding chapters, (see 11. 15, 18. & 12. 9—12. & 17. 1. & 18. 1, 2, 4. & 19. 6, 7.) in the *judgment* and *destruction* of the mystical *Babylon*, and the final *deliverance* of the church of the redeemed.—ED.]

REFLECTIONS UPON CHAP. XXIII.—While I consider these sacred festivals as memorials—of the finished work of creation—of Israel's deliverance from Egypt—of the giving of the law at Sinai—of the provocation of the golden calf, and reconcilement relative to it—and of the Hebrews dwelling in tents—let me also discern them as typical figures of the gospel rests in the apostolic, millenial and eternal periods. Jesus' person, work, and fulness, appear as the end and substance of them all; and the oblations then offered represent to me Jesus, my whole burnt-offering, who satisfied justice, and glorified all the divine perfections in my stead; Jesus, my sin-offering, who expiates every crime; Jesus, my peace-offering, whose blood pacifies an offended God, quiets my conscience, and comforts my heart; Jesus, my meat-offering, who is meat indeed for the nourishment of my soul. Yea, they represent to me how his people, and their services offered through him, are the delight of his Father, and the joy of his own heart. In the *first-fruits* of barley and flour let me behold Jesus in his debasement and glory, as having in all things the pre-eminence, sanctifying the whole harvest of elect men, and all their fruits of righteousness; and as offered to be the present and endless nourishment of my soul. Let them also figure out the called of God, who are first-fruits to God and the Lamb; and their ready and acceptable service. In the *passover* I discern him as our passover sacrificed for us. In the feast of *unleavened-bread*, I see him, as through his whole life, a man of sorrows; but holy, harmless, and undefiled. In *pentecost*, I behold him exhibited as the law-fulfiller in the apostolic period for the salvation of multitudes. In the *feast of trumpets*, I hear the gospel sound, from morning to evening of the Christian period, proclaiming a full salvation, through a crucified Redeemer, to all the ends of the earth. In the *fast of expiation* I again behold him finishing transgression, and making an end of sin, the sin of a whole elect world, in one day; and having by himself purged away our sins, sitting down at the right hand of the majesty in the heavens, there to appear in the presence of God for us. And in the *feast of tabernacles* he is prefigured as tabernacling in our nature and world, that we might have familiar fellowship with him, particularly in the apostolic and millenial, but chiefly in the eternal period. Let me bless the Lord for such manifold memorials of Jesus; and especially that our privileges under the gospel are still more excellent, our enemies themselves being judges. Let me observe holy seasons in a holy manner. Let the sabbaths of the Lord be kept in all our hearts, in all our dwellings, and by all under our care. Let us honour the Lord with the first-fruits of all our substance. While kind to strangers, to the poor, and destitute, let us hearken to the joyful sound of salvation to miserable sinners; and, looking on Jesus Christ as crucified for us, let us afflict our souls, till God himself wipe away all tears from our eyes; and when our harvest and vintage of labours are ended, then shall we commemorate with pleasure our hardships by the way, and rejoice to change them for an eternal weight of glory.

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[CHAP. XXIV. Ver. 8. *Fine* flour, a *pure* table, *pure* frankincense—are they not the significant emblems of a "*contrite* heart," (Ps. 51. 17.) a heart broken because of sin, as wheat between the millstones; and cleansed from all worldly refuse? (See Amos 8. 6.) Are they not emblems of a *pure* church fellowship at the *table* of the Lord? and of the "*prayers* of saints," (Rev. 8. 3.) "lifting up *holy hands*," (1 Tim. 2. 8.) to a holy God? And is not the *bread set in order*, the re-union of natural men into *one body*, by *one spirit* and *one faith*, and ranged by a godly discipline, under *one Lord*, according to the words of Paul, (1 Cor. 10. 17.) "we being *many*, are *one bread*, and one *body*?"—— Ver. 11. *Blasphemed the* NAME, as it stands in



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7 And thou shalt put [h] pure frankincense upon *each* row, that it may be on the bread [i] for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall [k] set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And [l] it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire, by a perpetual statute.

10 ¶ And the son of an Israelitish woman, [m] whose father *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish *woman* and a man of Israel strove together in the camp:

11 And the Israelitish woman's son [n] blasphemed the name *of the* LORD, and cursed. And they [o] brought him unto Moses; (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan;)

12 And they [p] put him in ward, [q] that the mind of the LORD might be showed them.

13 ¶ And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed [r] without the camp, and let all that heard *him* [s] lay their hands upon his head, and let all the congregation [t] stone him.

15 And thou shalt speak unto the children of Israel, saying, [u] Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death.

17 ¶ [x] And he that [y] killeth any man [z] shall surely be put to death.

18 ¶ And he that [z] killeth a beast shall make it good; [§] beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have [a] one manner of law, as well for the stranger, as for one of your own country: for [b] I *am* the LORD your God.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and [c] stone him with stones. And the children of Israel did as the LORD commanded Moses.

## CHAPTER XXV.

(1) *Law of the seventh year:* 1—7. (2) *Of the jubilee:* 8—55. (3) *Of poor debtors:* 35—55.

AND the LORD spake unto Moses [a] in mount Sinai, saying,

2 [b] Speak unto the children of Israel, and say unto them, When ye come into [c] the land which I give you, then shall the land [d] keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 [e] But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD; thou shalt neither sow thy field, nor prune thy vineyard.

5 That which [f] groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes [g] of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be [§] meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beasts that *are* in thy land, shall all the increase thereof be meat.

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A. M. 2514. B. C. 1490.

h Heb. 7. 22. Rev. 8. 3, 4. Eph. 5. 2.

i Ch. 2. 2. & 23. 24. Gen. 9. 14—16. Ex. 28. 12, 29. & 30. 16. Num. 10. 10.

k Num. 4. 7. Neh. 10. 32, 33.

l Ex. 29. 33. ch. 6. 21. Mat. 12. 4. 1 Sam. 21. 4, 5. Is. 53. 10, 11. John 6. 56—57

m Ex. 12. 38. Num. 11. 4.

n Ex. 20. 7. ver. 15, 16.

o Num. 27. 5. & 15. 34, 35. Ex. 18. 22, 26.

p Num. 15. 34.

q Heb. *to expound unto them according to the mouth of the* LORD.

r Ch. 13. 46. Num. 5. 2, 3. & 15. 35.

s Deut. 13. 9. & 17. 7.

t Ch. 20. 2, 27. Num. 15. 35, 36. Deut. 13. 10. & 17. 5. & 21. 21. & 22. 21, 24. ver. 16, 23. Ex. 19. 13.

u Num. 15. 30, 31. & 30. 15. 1 Kin. 21. 10—13. Mat. 26. 65, 66.

x Gen. 9. 6. Ex. 21. 12, 22. Num. 35. 16, 31. Deut. 19. 21. ver. 21.

† Heb. *smiteth the life of a man.*

‡ *He that smiteth the life of a man*, meaning either a stroke at the life with intent to kill; or any man, whether semi-Egyptian, as Shelomith's son, or a total stranger, or an Hebrew of the Hebrews, comp. ver. 22. —Ed.

y Ex. 21. 18—36. & 22. 5, 6. Deut. 19. 21. Mat. 5. 38, 39. & 7. 2.

§ Heb. *life for life.*

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A. M. 2514. B. C. 1490.

y Ex. 12. 19, 49. Num. 9. 14. & 15. 15, 16, 29. ch. 17. 12, 13, 15. & 19. 34.

z See Gen. 17. 7. Ex. 20. 2.

a Deut. 17. 5, 7. Josh. 7. 25. Num. 15. 35, 36. see ver 14.

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A. M. 2514. B. C. 1490.

a Ex. 19. 1. ch. 1. 1. Num. 1. 1. & 10. 11, 12.

b Ezek. 2. 7. & 3. 17. Mat. 28. 20. Col. 1. 25, 29. Acts 20. 27.

c Is. 6. 8. Hos. 2. 2. ver. 23. ch. xxvi.

d Heb. *rest*, Exod. 23. 10. Heb. 4. 4, 9, 10.

e Deut. 15. 1, 2. & 31. 10.

f 2 Kin. 19. 29. Is. 37. 30.

§ Heb. *of thy separation.*

g Gal. 3. 28. Col. 3. 11. Acts 2. 44. Eph. 2. 19—22. & 3. 6—9. Rom. 3. 29, 30.

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the Hebrew, the words "*of the Lord*" being supplied by the translators. The Hebrew for *blaspheme*, signifies *to gore*, as a beast with a horn; *to pierce* as with a sharp instrument: so it is translated, (Is. 36. 6.) and well representing the mixture of *contempt* and *hatred* of God from which blasphemy springs. *The name* is evidently that of the Angel of the covenant, of whom God had said, (Exod. 23. 21.) "provoke him not, for MY NAME is in him:" this was he of whom the apostle spoke, (Acts 3. 16.) "There is none other *name* given under heaven, amongst men, whereby we must be saved." This is he who "by inheritance obtained a *more excellent name* than the angels," (Heb. 1. 4.) even "a *name* that is above *every name*," Phil. 2. 9. All that *heard* the blasphemer were commanded to *lay their hands upon his head*, (1) to identify his person; (2) to testify to his guilt; (3) to witness the great truth that sin is worthy of death; (4) to admit the guilt of the whole congregation, were they authoritatively to sanction sin by silence, acquiescence, or approval; and (5) to represent its transference from the congregation to the guilty individual condemned and put to death by command of God, and the concurrence of the congregation.—*Note.*

(1.) How careful should Christians be, lest by any timid silence in the sight of the wicked," (Ps. 39. 1, 2.) by any failure of just and loving reproof, or by any act of joining with them, or approval of them, (Eph. 5. 11.) they should become "partakers of other men's sins," 1 Tim. 2. 22. (2.) Let blasphemers recollect that awful intimation, (Matt. 12. 36.) and if "for every *idle* word," then how for every *blasphemous word*, will they be able to "give account in the day of judgment?"—ED.]

REFLECTIONS UPON CHAP. XXIV.—While in Jesus' light I see light, and feed upon him, especially from sabbath to sabbath, let me essay to give light in his church, and be a good savour of Christ, in the feeding of his people with the true bread which cometh down from heaven. Let such as desire to enjoy gospel light never grudge the necessary expenses of it. And never let the pure oil of divine truth be adulterated with the fancies of men. What a mercy is it, that they, who come to God, find a table spread for them in the wilderness; and that on every sabbath ministers are to provide fresh provision for the souls of their people!—That the saints, in one generation after another, are set upon the table of the church, and especially on Christ, to the honour and delight of JEHOVAH! Let me further observe, that a graceless offspring is often the fruit of an unhallowed marriage; that quarrels usually end ill; and that judges ought to act with deliberation, and yet with impartiality and zeal. I tremble, therefore, at the load of uncontrolled blasphemy which lies unpardoned on Britain; since men have spared the heaven-daring miscreants, till they are so common, that stones would almost be wanting to cast at them all! Let my soul weep in secret places for their crimes! Shall not God visit for these things? Shall not his soul be avenged on such a nation as this?

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[CHAP. XXV. Ver. 7. The *sabbatical year*, required, (1) A total cessation from *agriculture*, but not from *pasturage* in common between masters, servants, and regular sojourners. (2) Similar commonage of fruit trees. (3) Remission of debts, Deut. 15. 2. (4) The public reading of the law, (Deut. 31. 10—13.) Whether viewed as a *political*, *religious*, or *typical* institute, nothing can give greater evidence of divine wisdom and goodness. (1) The *rest of the land* afforded a periodical remedy against the exhaustion of *over-cropping*, *weediness*, and the *larvæ* of insects



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8 ¶ And thou shalt number [h] seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet [*] of the [i] jubilee to sound, on the [k] tenth *day* of the seventh month; in the day of [†] atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim [l] liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye [m] shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 [n] In the year of this jubilee ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye [o] shall not oppress one another.

15 [p] According to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee: [‡]

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt [q] fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye [r] shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land [s] shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, [t] What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

A. M. 2514. B. C. 1490.

h Ch. 23. 15.

* Heb. *louder sound.*

i Ch. 27. 17. Num. 36. 4. Is. 61. 2. Luke 4. 19. Is. 63. 4.

k Ch. 23. 24, 27. xvi Heb. 2. 12—15. Acts 13. 38, 39. 1 Cor. 2. 2. 1. 23, 24, 31. Eph. 2. 8. 2 Thes. 3. 1. Rom. 10. 18. & 15. 19. 2 Cor. 5. 19—21.

† All *joy arises from atonement,* Heb. 9. 28; reconciliation, Rom. 5. 10; peace with God Rom. 5. 1, 2.—Ko.

l Ver. 39—41. Ex. 21. 23. Jer. 34. 8, 9.

m Ver. 4—7. Is. 61. 2. & 63. 4.

n Ver. 10, 28, 41. Rev. 5. 9. Eph. 2. 13—18. 1 Pet. 2. 24, 25.

o Ch. 19. 33. ver. 17. 1 Thes. 4. 6. Mat. 7. 12.

p Rom. 13. 12—14. Phil. 4. 5. Luke 21. 34. 2 Pet. 3. 10—14.

‡ The buyer had no right but till the jubilee.

q Ver. 43. Deut. 25. 18. Mal. 3. 5. Rom. 3. 18.

r Ch. 26. 3—12. Deut. 28. 1—14. & 12. 10. & 33. 12, 28. Ezek. 34. 27, 28.

s Ch. 26. 4. Ps. 67. 6. & 85. 12.

t Mat. 6. 25, 28, 34. Luke 21. 34. 1 Cor. 7. 32.

A. M. 2514. B. C. 1490.

u Deut. 28. 8. Ps. 133. 3. & 147. 14, 15. & 68. 28. Is. 37. 30. & 32. 16.

x 1 Kin. 21. 3. Ezek. 46. 14. Hos. 9. 3. Is. 6. 9. Zech. 2. 12. Heb. 11. 9, 10, 13, 14. 1 Pet. 1. 4, 5. Rom. 8. 38, 39. John 10. 28, 29.

* Or, *to be quite cut off.*

† Heb. *for cutting off.*

y 1 Chr. 29. 15. Ps. 39. 12. & 119. 19. 1 Pet. 2. 11.

z Ruth 4. 4, 6. John 3. 16. Heb. 9. 12, 15.

a Ruth 3. 9. & 2. 20. & 4. 6. Neh. 5. 3—5. 2 Cor. 8. 9. Rev. 5. 9. 1 Pet. 3. 18. & 1. 18, 19. Tit. 2. 14. Eph. 1. 14.

‡ This verse introduces the GOEL, the *kinsman redeemer,* a name frequently used afterwards in scripture. His rights and duties are beautifully exemplified in the case of Boaz and Ruth, and completed in Christ, our "*kinsman,* according to the flesh," (Heb. 2. 14.) "in whom we have redemption through his blood," Eph. 1. 7. —Ko.

§ Heb. *his hand hath attained and found sufficiency.*

‖ One such there was "able to redeem *himself,*" who "looked and there was none to help; therefore, *his own arm* brought salvation unto him," (Is. 63. 5, 5.) "and *of the people* there was *none* with him."—Ko.

b See ver. 13. Eph. 1. 10. Col. 1. 12—14. & 3. 24.

* Such houses quickly underwent great alterations, and did not so effectually mark out the distinction of families.

† Heb. *redemption belongeth unto it.*

c Num. 35. 2—8. Josh. 21. 1—42. 1 Chr. 6. 54—81. Jer. 32. 6—16. Ps. 73. 1, 28.

‡ Or, one *of the Levites redeem* them.

d Num. 18. 20, 23, 24. & 35. 2—8. Deut. 18. 1, 2. Josh. 21. 1—42. 1 Chr. 6. 54—81.

21 Then I [u] will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store.*

23 ¶ The land [x] shall not be sold [*] [†] for ever: for the land *is* mine; for ye *are* [y] strangers and sojourners with me.

24 And in all the land of your possession ye [z] shall grant a redemption for the land.

25 If thy brother be [a] waxen poor, and hath sold away *some* of his possession, and if any of [‡] his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and [§] himself be able to redeem it; [‖]

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and he [b] shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 [*] And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country; [†] they may be redeemed, and they shall go out in the jubilee.

32 [c] Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if [‡] a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: [d] for the houses of the cities of the

(2) It necessitated a septennial *increase of cattle* from the neighbouring countries, and consequent *improvement of breed.* (3) It encouraged servants to acquire property. (4) It taught masters a due regard to the interests of servants. (5) It inculcated the doctrine of *providence;* upon *faith* in the spiritual, and *covetousness* in the natural man; and thereby *encouraged* the one, and *condemned* the other. (6) It set forth *the rest,* (the *sabbatism,* keeping of sabbath) that "remaineth for the people of God," Heb. 4. 9.—"Even so, come Lord Jesus," Rev. 22. 20.——Ver. 9. *Jubilee:* the *derivation* of this word is uncertain; the *facts* included are plain. Some derive it from *Jubal,* the inventor of musical instruments, (Gen. 4. 21.) and suppose it to intimate the *music* of the *trumpet* with which it was to be introduced; others, as *Rabbi Kimchi,* derive it from *Jobel,* signifying a *ram's horn,* because it was proclaimed with *trumpets of rams' horns;* others derive it from *Jabal, to restore,* because, in the year of jubilee, possessions were *restored* to their original owners. The *Septuagint,* accordingly, renders it *remission;* and Josephus, *liberty;* another etymology derives it from *Jubal, a stream,* because, like *the stream of time,* it carried all things along with it; the *English word, jubilee,* is derived immediately from the Latin *jubilo,* to rejoice with shouting. It is an institute eminently typical of Christ, as the particulars will demonstrate.——Ver. 10. The Jew might be compelled to surrender his own freedom; he might sell his children, or they might be arrested in payment of their father's debt. See verse 39. Exod. 21. 2, 7, 8. 2 Kings 4. 1. But while this compulsory sale of *freedom* was intended, and admirably calculated to prevent fraudulent debts, or punish fraudulent debtors; the law of the year of *release* (Exod. 15. 12.) and of the *jubilee,* was equally calculated to prevent the granting of *fraudulent credits,* with a view to *enslave* either the debtor or his family. Viewed as a political institute, the power of parents over their children's freedom, amounts not to more than the power of *apprenticeship:* common, and even necessary, in all civilized nations. The proclamation of *liberty* was a lovely emblem of our deliverance from "the bondage of corruption" into "the *glorious liberty* of the sons of God;" (Rom. 8. 21.) and a glorious type of our great deliverer, who said "The Spirit of the Lord is upon me, because he hath anointed me to preach *deliverance* to the captives, to set at *liberty* them that are bruised, to preach the *acceptable year* of the Lord," Luke 4. 18. But the *jubilee* restored the Jew not only to *liberty,* but *property;* so are believers restored to "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept through faith unto salvation," 1 Pet. 1. 4, 5. The Jew



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Levites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may [a] not be sold: for it *is* their perpetual possession.[b]

35 ¶ And if [c] thy brother be waxen poor, and [d] fallen in decay with thee, then thou shalt [e] relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 [f] Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 [h] I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And [i] if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not [j] compel him to serve as a bond-servant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* [k] shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* [l] my servants which I brought forth out of the land of Egypt: they shall not be sold [l] as bond-men.

43 [m] Thou shalt not rule over him with rigour, but shalt fear thy God.

44 [n] Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, A. M. 2514. B. C. 1490.

[a] Ver. 23. Acts 4. 36, 37. 1 Pet. 4. 6, 5.

[b] The Levites were not engaged in agriculture, as they were supplied by the appointed contributions, (Deut. 12. 12, 18. & 14. 22, & 16. 11, 14 & 26. 11, 13, &c.) the *field* was for their cattle, (Num. 35. 3,) and, being held in common, a part could not, in justice to the community, be alienated to strangers, who might disturb its peace.—Ed.

[c] Deut. 15. 7, 8. 1 Thes. 5. 14. Jam. 2. 15, 16. 1 John 3. 16, 17.

[d] Heb. *his hand faileth.*

[e] Heb. *strengthen.*

[f] Ex. 22. 25. Deut. 23. 19. Prov. 28. 8. Ezek. 18. 8, 13, 17, & 22. 12. Neh. 5. 5—7. Ps. 15. 5.

[h] Ch. 19. 36. Ex. 20. 2, & 3. 8, & 6. 7. Num. 15. 41. Deut. 13. 5, 10. & 31. 1. Judg. 2. 12. Jer. 30. 22. & 31. 33.

[i] Ex. 21. 2. & 22. 3. Deut. 15. 12. Jer. 34. 14. 2 Kin. 4. 1. 1 Kin. 9. 22. ver. 25, 47, 48.

[j] Heb. *serve thyself with him with the service, &c.*

[k] Ex. 21. 1—4. ver. 10. Tit. 2. 14. Is. 49. 22. The jubilee freed him and his whole family, whether it was at the end of six years or not.

[l] Ver. 55. 1 Cor. 7. 23. Rom. 6. & 7. Ps. 116. 16. Tit. 2. 11—14.

[l] Heb. *with the sale of a bond-man.*

[m] Eph. 6. 9. Col. 4. 1. Neh. 5. 9.

[n] Is. 14. 1, 2. Ps. 2. 8. Is. 56. 3—8. They were allowed to buy heathens for slaves; and these were their perpetual property.

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[a] Heb. *ye shall serve yourselves with them.*

[b] Heb. *his hand obtain, &c.*

[c] Neh. 5. 8. Heb. 2. 11—15. Gal. 4. 4, & 5. 13. Rev. 5. 9.

[p] Ver. 15, 16. The prices whether of lands or Hebrew servants, were always to be stated according to the distances of the year of jubilee; and the less the distance, the less was to be the price.

[a] Or, *by these means.*

[q] Ver. 40, 41. John 8. 35, 36. Rom. 6. 14—16, 22.

which they begat in your land; and they shall be your possession:

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; [a] they shall be your bond-men for ever: but over your brethren, the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger [b] wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; [c] one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or, if he be able, he may redeem himself.

50 [p] And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years; according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him; *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed [a] in these *years*, then he [q] shall go out in the year of jubilee, *both* he and his children with him.

was restored to his *family*. What *happy meetings* on the morning of jubilee! So, the believer is restored to "the household of God," "of whom the whole *family* in heaven and earth is named," Eph. 2. 19. & 3. 15.——Ver. 23. The earth, like its inhabitants, is "sold under sin;" still "the earth is the Lord's," (Psal. 24. 1.) and "the god of this world" (2 Cor. 4. 4.) will not be permitted to retain it *for ever*; it is Christ's by *purchase*, and so is the church, (Eph. 1. 14. Psal. 74. 2. Acts 20. 28. 1 Pet. 2. 9.) it is his by right of *conquest* from the usurping enemy, (Psal. 98. 1. Heb. 2. 14. 1 Cor. 15. 25, 26.) and will soon be his by the baptism of fire, and the establishment of everlasting righteousness, 2 Pet. 3. 7—13.——Ver. 30. The house in a *walled city*, being purchased as a *place of safety*, and of *trade*, could not be reclaimed after a year's possession. As a political ordinance, this operated as a needful prevention of *monopoly*, while it promoted intercourse, enterprise, and improvement; as a religious ordinance it was emblematic of that "city of the living God," (Heb. 12. 22.) which "God hath *prepared*," (Heb. 11. 16.) and in which *salvation*, (a blessing *inalienable* from the lawful possessor) "God hath appointed for walls and bulwarks," where he "keeps him in *perfect peace*, whose mind is stayed on him," Is. 63. 1, 3.——Ver. 32. The Levites had no great division of the land like the other tribes, but forty-eight cities and suburbs selected throughout the entire country, including the six cities of *refuge* (Num. 35. 1—8.) as the appointed instructors of the people; (Neh. 8. 7, 9.) and because of the cities of refuge, the magisterial guardians of the public peace, they were thus dispersed through the tribes, and, as such, possessed the special right of redeeming their houses at any time; a privilege not bestowed for their private benefit, but necessary to the public welfare—an emblem of the *inalienable right of reformation* with which God has invested the church, and to which he specially commissions his "pastors and teachers," Eph. 4. 11—15, 22, 23. Mal. 2. 4—7. & 3. 7, 17, 18.——Ver. 36. This is not a law against *legal interest* for money lent, but the fourth provision of the *Mosaic poor law*—an appeal to benevolence, which is "always merciful and lends;" (Psal. 37. 26.) a restraint upon covetousness, ever ready to traffic in the poor man's necessities, Amos 2. 7. & 4. 1. & 8. 6.——Ver. 46. This law of *bond-men* is neither to be explained nor defended, as if it were founded on a special order, like the extirpation of Amalek; or, as the merciful, but temporary correction of an existing and unavoidable evil; for God legislates not by temporary *expedients*, but by eternal *principles*: but it is to be explained and defended, on *its own merits*, which are these. (1) These services were *bought* at their just price; not from *men-stealers*, traffickers condemned of God, (Exod. 21. 16.) but from the parties themselves. (2) They might be *redeemed* or *manumitted* without any legal hinderance, as is evident from the case provided for, Exod. 19. 20. (3) They are under the protection of the law, Josh. 9. 20, 21. (4) By comparing (Judg. 1. 27, 28, 30, 33, 35.) with (1 Kings 9. 20, 21.) *the bond-service*, in a most remarkable instance, will be found a mere *rent charge* or *tribute*, either in labour or money in return for the possession of houses or lands. And farther, from (Ezra 2. 21. Neh. 7. 5, 6, 57, 61. & 10. 28.) compared with (Exod. 12. 44.) and with the everlasting covenant with Abraham, (Gen. 17. 12, 13, 27.) it will appear, that *bond-servants* were, (as in the case of *Solomon's servants*,) legally incorporated with the church and kingdom, and entitled to all the covenant privileges of Abraham's lineal descendants. (5) By the Mosaic law, *every servant*, and therefore, in a special manner, the *privileged bond servant*, was protected by law from every form of *oppression*, Deut. 24. 14, 18. Now a system of servitude, under these restrictions, and with these privileges, cannot in any sense be called *slavery*, nor be employed to countenance *slavery*; nor does it require any apologetic explanation; for, *as God authorized it*, it was a system both of mercy and justice: for *man's perversion* of it, neither explanation, apology, nor defence, can be offered.—Ed.]

Reflections upon Chap. XXV.—While in these sabbatical years I call to mind the happiness of Adam in paradise, and by faith discern the rest, the liberty,



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55 For unto me the children of Israel *are* servants; they *are* [r] my servants, whom I brought forth out of the land of Egypt: I *am* the LORD your God.

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[r] Ver. 42. Exod. 13. 3. & 20. 2. Is. 43. 3. Ps. 116. 16. Luke 1. 74, 73.

## CHAPTER XXVI.

(1) *Against idolatry and sabbath-breaking:* 1, 2. (2) *Promises to the obedient:* 3—13. (3) *The disobedient threatened:* 14—39. (4) *Repentance encouraged:* 40—46.

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YE shall make you [a] no idols nor graven image, neither rear you up a [*] standing image, neither shall ye set up *any* [†] [‡] image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 [b] Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ [c] If ye walk in my statutes, and keep my commandments, and do them;

4 Then [d] I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your [*] threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye [f] shall eat your bread to the full, and dwell in your land safely.

6 And [g] I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will [§] [h] rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall [i] chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword.

9 For I will [k] have respect unto you, and make you fruitful, and multiply you, and [l] establish my covenant with you.

10 And ye shall eat [m] old store, and [‖] bring forth the old because of the new.

11 And [n] I will set my tabernacle among you: and my soul shall not abhor you.

12 [o] And I will walk among you, and will be your God, and ye shall be my people.

[a] Ch. 19. 4. Exod. 20. 4. Deut. 5. 8. & 16. 21, 22. & 27. 15. Num. 33. 52. Is. 2. 18. Ps. 97. 7.

[*] Or, *pillar*.

[†] Or, *figured stone*.

[‡] Heb. *a stone of picture*.

[b] Ch. 19. 30. & xxiii. xxv. Exod. 20. 8—11. Num. xxviii, xxix.

[c] Deut. 28. 1—14. & 1[*]—xxvii. ch. 18, 4, 5. 30. & i—xxv. Exod. xx—xxiii.

[d] Deut. 11. 14. & 28. 12. Jer. 3. 3. & 14. 22. Ezek. 34. 26, 27. Ps. 67. 6. & 65. 9—13.

[e] Amos 9. 13. Their plentiful crops should keep them in constant work.

[f] Exod. 16. 8. Job 11. 18, 19.

[g] Is. 25. 9. Jer. 30. 10. Ezek. 34. 27, 28. Hos. 2. 18. Mic. 4. 4.

[§] Heb. *cause to cease*.

[h] Ezek. 34. 25. 2 Kin. 2. 24. & 17. 25, 26.

[i] Num 14. 9. Josh. 23. 10. Deut. 32. 30. 1 Chr. 11. 11, 20. 2 Sam. 23. 8—18. 2 Chr. xiii. xiv. xx. xxvi.

[k] 2 Kin. 13. 23. Ex. 1. 7. & 2. 23—25. Neh. 9. 23. Jer. 23. 3.

[l] Gen. 6. 18. & 17. 7, 8. Exod. 3. 8. & 6. 7. & 19. 5, 6. & 24. 3—8. & 25. 29—31.

[m] Ch. 25. 22. Is. 37. 30. Josh. 5. 11.

[‖] Their granaries should not be able to hold both.

[n] Ezek. 37. 26. Ex. xl. 1 Kin. viii. Ezra vi. Zeph. 3. 17. Is. 62. 3—5.

[o] 2 Cor. 6. 16. Rev. 2. 1. & 21. 3. Gen. 17. 7. Zech. 13. 9. Jer. 31. 33.

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13 [p] I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 ¶ [q] But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye [r] shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye [s] break my covenant:

16 I also will do this unto you; I will even [t] appoint [*] over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it.

17 And I will [u] set my face against you, and ye [x] shall be slain before your enemies: they that hate you shall reign over you; and ye shall [y] flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you [z] seven times more for your sins.

19 And I will [a] break the pride of your power; and I will make your [b] heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk [c] contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 I will also [d] send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high*-ways shall be [e] desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 [f] Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

[p] Exod. 20. 2. & 3. 7, 8. Ps. 81. 5, 10. & 50. 7. & 116. 16. Luke 1. 74, 75.

[q] Deut. 28. 15. Lam. 2. 17. Mal. 2. 2. ver. 18.

[r] Ver. 43. 2 Kin. 17. 15. Jer. 6. 19. & 32. 23. Ezek. 5. 6. & 20. 13, 24.

[s] Gen. 17. 14. Deut. 31. 16, 20. Is. 24. 5. Jer. 11. 10. Ezek. 16. 59.

[t] Ps. 109. 6. & 78. 33. Jer. 5. 17. & 12. 12. & 15. 8. & 31. 28. Deut. 28. 22, 28, 61, 65. 1 Sam. 2. 33. Job 31. 8.

[*] Heb. *upon you*.

[u] Ch. 17. 10. & 20. 5, 6. Ps. 21. 9. & 34. 16. & 66. 1, 2. Ezek. 15. 7

[x] Judg. 2. 14. & iii. iv. vi. x. 1 Sam. iv. xxxi. 2 Chr. xii. xiii. xxi. xxviii. xxxvi. Neh. 9. 28. Ps. 106, 41, 42.

[y] Ps. 53. 5. Prov. 28. 1. Job 15. 20, 21.

[z] Often, ver. 21, 24, 28.

[a] 1 Sam. 4. 11. Ezek. 7. 24. Judg. iii. iv. x. &c.

[b] Deut. 28. 23. Jer. 3. 3. & 14. 1—6. Joel. 1. 4—20. & 2. 1—11. 1 Kin. 17. 1, 7. & 18. 1. Jam. 5. 17. Hab. 3. 17. Hag. 1. 10, 11. & 2. 19. Mal. 3. 9—11.

[c] Or, *at all adventures with me*; and so ver. 24, 27.

[d] Deut. 32. 24. Ezek. 5. 17. Jer. 15. 3. Num. 21. 6. 2 Kin. 2. 24. & 17. 25.

[e] Judg. 5. 6. 2 Chr. 15. 5. Is. 33. 8. Ezek. 14. 15. Lam. 1. 4. Mic. 3. 12.

[f] Ver. 18. 2 Sam 22. 27. Ps. 18. 26. Amos 4. 6—12. Job 9. 4. & 40. 2, 11, 12.

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the happiness, the common salvation, of a new-covenant state, of the gospel period, and of the celestial state, all purchased by Jesus' atoning blood, and published and offered to us in the gospel, may I be disengaged from all undue affection to created comforts, and never hasten to be rich, but depend on God for daily bread, in following the ways of religion and charity. In view of my eternal jubilee, let me consider wisely the cases of the poor; study equity in all my dealings; and stand fast in the liberty wherewith Christ has made me free. Blessed be his glorious name—though I have forfeited all my happiness—though I have sold myself a bond-servant to Satan and my lusts—my Kinsman-Redeemer Christ has paid all my debt, all my ransom! And whom the Son hath made free, they are free indeed! Let me adore his sovereignty, that, while almost all the world are detained in everlasting bondage, the seed of Abraham, according to the Spirit, are made the Lord's free-men.

CHAP. XXVI. Ver. 1—46. This chapter, which mostly corresponds with Deut. xxviii., is a summary of the oracles and providences of God relative to the Jewish nation. In the first part of it we have a summary of much of the contents of those promises already met with, and of the whole of those hereafter contained in the Bible, with respect to the Jewish nation. All the prosperity they met with in the days of Joshua, the judges, the kings, the deputies of the Persian, Grecian, or Roman powers, were but the fulfilment of these predictions. In the second part of in we have a summary of all the threatenings which relate to their nation, whether denounced by Moses, the prophets, Christ, or his apostles. All the miseries which that nation endured under the judges, kings, Chaldeans, Persians, Greeks, and Romans, for about fifteen hundred years; and all the miseries they have endured in their present dispersion among the Gentiles, which have already continued above seventeen hundred years, without any interruption, is but a literal accomplishment of them. The third part has been, in some measure, verified in some of their former deliverances; especially in the mercies which they received in their return from Babylon, and afterwards until the time of Christ. But we expect a more full accomplishment of it in the latter days, when the Jews shall be converted to the Christian faith, and replaced in their own land.

[CHAP. XXVI. Ver. 5. Because God's temporal promises and threatenings were so many, some have thoughtlessly asserted that he urged not the doctrine of a future state; but they who assert this omission "do err, not knowing the scriptures;" for, when we examine the wondrous catalogue of promises commencing (verse 4.) we find at least twelve distinct *temporal* blessings; but, in addition to these, God promises (verse 9.) *his covenant* to be established. Now, *that covenant was everlasting*, not merely with *successive generations*, but with Abraham *individually, personally*, Gen. 17. 7, 9, 10. Now, if the covenant between God and Abraham was *everlasting*, Abraham therein inherited *everlasting life*; and Israel in the *establishment of that covenant*, received the doctrine and the promise of immortality, as well as of the temporal blessings with which it was accompanied. See



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25 And I [g]will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when [h] I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 [i] And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I [k] will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 [l] And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. [*]

30 And I will [m] destroy your high places, and [n] cut down your images, and [o] cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will [p] make your cities waste, and bring your sanctuaries unto desolation, and I will [q] not smell the savour of your sweet odours.

32 And I will [r] bring the land into desolation; and your enemies which dwell therein shall be astonished at it.

33 And I will [s] scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

34 Then [t] shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did [u] not rest in your sabbaths when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a [x] faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall [y] perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall [z] pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 ¶ If they shall [a] confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then [b] their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I [c] remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I [d] will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they [e] despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [f] I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will [g] for their sakes remember the covenant of their ancestors, whom I brought

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g Ezek. xiv. xvii. Is. xxiv. Judg. iii. iv. vi. x. 2 Kin. viii. & 10. 32. & 13. 3, 7. & xv —xvii. xxiv. xxv. 2 Sam. 24. 15. Jer. 15. 2 —4. & 16. 4. & 9. 21, 22.

h Is. 3. 1. Ezek. 4. 16. & 5. 16. & 14. 13. Hos. 4. 10. Jer. 28. 9. & 32. 6. Mic. 6. 14, 15. Hag. 1. 6. Their food shall be so scanty.

i Ver. 18, 21, 23.

k Ver. 18, 21, 24. Is. 42. 24, 25. with 43. 11, 25. & 51. 12.

l Deut. 28. 53—55. Ezek. 5. 10. 2 Kin. 6. 29. Lam. 4. 10.

* This threatening was terribly fulfilled (2 Kin. 6. 28, 29.) before the *captivity*; and again at the "carrying away into Babylon." Lam. 4. 10; and again, before the final, and still abiding, dispersion, *Josephus*, B. 6. C. 3.—ED.

m Ezek. 20. 29. Jer. 32. 35. 2 Chr. 14. 3, 5. & 31. 1.

n Ezek. 6. 4—6. 2 Chr. 34. 4. & 23. 17. Is. 27. 9.

o Jer. 8. 1, 2. 2 Chr. 34. 5. Ps. 79. 1—3. Ezek. 6. 4, 5, 13.

p Jer. 9. 11. Neh. 2. 17. Lam. 1. & 2. 7. Ezek. ix. & 21. 7.

q Amos 5. 21. Is. 1. 11—13. & 66. 3. Prov. 15. 8. & 21. 27. & 28. 9.

r Ezek. 33. 28, 29. Is. 1. 7, 8. Deut. 28. 22 —24. Lam. 5. 12.

s Deut. 4. 27. & 28. 32. 34. & 32. 21—26. Ps. 44. 11. Zech. 7. 14. Jer. 9. 16. Ezek. 12. 14. Luke 21. 24. & 19. 43, 44.

t Ch. 25. 2, 4, 10. Deut. 15. 1. 2 Chr. 36. 21.

u Is. 24. 5, 6. Jer. 23. 10. Rom. 8. 22.

x Job 18. 21, 22. Prov. 28. 1. Is. 10. 4. & 30. 17. Deut. 32. 30. & 28. 65—67. Luke 21. 25, 26. with Ex. 23. 27.

A. M. 2514. B. C. 1490.

y Is. 27. 12. Jer. 50. 6. Hos. 9. 6. Mat. 21. 44. & 21. 28. Luke 19. 27, 42. & 21. 24. 1 Thes. 2. 16.

z Deut. 30. 1. Neh. 1. 8. Jer. 3. 25. & 22. 12, 13. Ezek. 4. 17. & 6. 9. & 20. 44. & 24. 23. & 33. 10. Hos. 5. 15. & 3. 4. Ex. 20. 5. Mat. 23. 35, 36. Rom. 11. 8 —10.

a Dan. ix. Neh. ix. Jer. 3. 12—14. 1 Kin. 8. 33—35. Hos. 5. 15. & 6. 1, 2. Ezek. 7. 16. & 16. 63 & 36. 31.

b Jer. 6. 10. & 9. 26. & 29. 11—13. & 50. 11. Ps. 51. 4. Dan. 9. 7. 2 Chr. 6. 37. & 7. 14. & 33. 23. & 36. 11. Rom. 2. 29. & 11. 25. Col. 2. 11.

c Deut. 4. 31. Ps. 106. 45. & 136. 23. Ezek. 16. 60. Luke 1. 72. Deut. 32. 4—9.

d Ezek. 36. 33, 34. Ps. 85. 1, 2.

e Ezek. 13. 10. Zech. 11. 8. 2 Kin. 17. 7—17. 2 Chr. 36. 14—16. Deut. 32. 15—21.

f Deut. 4. 29—31. Ezek. 14. 22, 23. Jer. 4. 27. & 5. 10. & 30. 11. & 46. 28. Neh. 9. 31. Rom. 11. 26.

g Ver. 42. Rom. 11. 28, 29. Exod. 3. 6. & 32. 13. & 6. & 2. Pe. Deut. iv—xxxi.

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1 Tim. 4. 8. Then, turning to the awful *threatenings* that follow, (verse 16.) we find God declaring, (verse 30.) "I will cast your *carcasses* (*dead bodies*) upon the carcasses of your idols, and my soul shall abhor *you*;" that is *you*, still *living*—not *them*, the carcasses which are *dead*; a distinct announcement that, "as it is appointed unto men once to die, so, after that, the judgment," Heb. 9. 27.——Ver. 11. This was *typically* commenced when the tabernacle service was set up in the wilderness, *really* commenced when "the Word became flesh, and dwelt (*tabernacled*) among us," (John 1. 14.) and it will be completed in the "new heavens and the new earth," when the great voice shall proclaim, "Behold the *tabernacle* of God is with men," Rev. 21. 1, 3.——Ver. 31. *Sanctuary*, signifies a holy place; and though, after the time of David, Israel had but one *divinely authorized temple*, in Jerusalem, yet from the days of Moses till that time, there had been several, which God sanctioned according to their unsettled circumstances, Josh. 18. 1. 1 Sam. 1. 3. & 7. 2. & 21. 1. 1 Chron. 6. 31. & 15. 1. & 16. 1. These were, all in their turn, brought into that desolation, in which they still remain a warning, to Christian churches, to "repent and do the first works, lest the Lord come unto them quickly, and fight against them with the sword of his mouth," Rev. 2. 5, 16.——Ver. 35. The law of the sabbath amongst the Jews, was propounded upon the strongest of all reasons: the example and hallowing of God; was delivered with the utmost particularity of detail; was accompanied with the largest promises, (Is. 56. 2. & 58. 13, 14.); was enforced by the heaviest penalties, (Neh. 13. 18. Ezek. 20. 13, 21, 33.); and yet, as with their other laws, it was soon made void, Neh. 13. 15, 21. Ezek. 20. 12, 13. & 22. 8. Amos 8. 5. Now, for this criminal violation of the divine ordinance, God sent the "king of the Chaldees" "to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths," 2 Chron. 36. 21. Now Christian nations, upon sound warrant of scripture, have adopted the weekly memorial of the resurrection of Christ, to be their sabbath; and since the *new covenant* is ordered, not only upon *better promises*, (Heb. 8. 6.) but is fenced with *heavier penalties*, (Heb. 2. 2, 3. & 10. 24—31.) it deeply interests both rulers and people to contemplate the *sabbatical judgments* of Israel; and "if," (on the very account of *sabbath violation*,) "God spared not the natural branches, let them take heed lest he also spare not them," Rom. 11. 21.——Ver. 38. A threatening wonderfully verified in the loss of the *ten tribes* (2 Kings 17. 6.) who have been sought for in vain, both by Jews and Christians: the proofs in favour of the Affghauns, and American Indians, being very questionable, and, at best, accompanied with no approach to certainty: See *Simon's*, "Hope of Israel;" *Wolff's* "Journal," 1831—34; *Rose's* "Scripture Researches;" *Cotton's* "Tour to the American Lakes," &c.——Ver. 41. As circumcision was the *sign* and *seal* of God's covenant with Abraham, (Gen. 17. 11. Rom. 4. 11.) an *uncircumcised heart* was on them that had not received the *grace signified*; "the circumcision made without hands, in putting off the body of the sins of the flesh," 1 Col. 2. 11.——Ver. 45. That the *threatenings* against the Jews have been fulfilled to the uttermost, is a visible and undeniable fact; that the *promises* will likewise be fulfilled, God has pledged his covenant word; that Christians should feel more deeply, pray more fervently, and sacrifice more liberally than hitherto, for the conversion of Israel to *Jesus the Messiah*, is acknowledged. From the sign of awakened and increasing interest in their behalf, there is reason to "thank God and take courage."—ED.]

REFLECTIONS UPON CHAP. XXVI.—How strict is the connexion between holiness and happiness! Manifold are the blessings of those, who, in a gospel manner, obey God's laws, and great is the favour of God towards them, and intimate his presence



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forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 [h] These *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai, by the hand of Moses.

## CHAPTER XXVII.

(1) *Of the redemption of persons dedicated to God:* 1—8. (2) *Of beasts:* 9—13. (3) *Of fixed property:* 14—25. (4) *Things reserved from being devoted:* 26, 27. (5) *Things reserved from being redeemed:* 28—34.

AND the [a] LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When a [b] man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 ¶ And thy estimation shall be of the male, from twenty years old even unto sixty years old, even thy estimation shall be [c] fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be [d] thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male [e] twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male [e] five shekels of silver, and for the female thy estimation *shall be* [f] three shekels of silver.

7 And if *it be* from sixty years old and above, if *it be* a male, then thy estimation shall be [g] fifteen shekels, and for the female [g] ten shekels.

8 But if he be [h] poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD [i] shall be holy.

A. M. 2511. B. C. 1493.

[h] Ch. 27. 34. & 7. 35—38. & 11. 46, 47. & 14. 54—57. & 15. 32, 33. & 25. 1.

A. M. 2514. B. C. 1490.

[a] Ch. 1. 1. Exod. 25. 22.

[b] Gen. 28. 20. Num. 21. 2. xxx. Deut. 23. 21—23. i. e. devotes himself, or one of his children to the sacred service of God.

[c] £5 14s. Exod. 30. 13.

[d] £3 8s. 5d. Exod. 21. 32. Mat. 27. 9. & 26. 15. Zech. 11. 12.

[e] Num. 18. 16. & 3. 40. about 11s. 5½d.

[f] 6s. 10d.

[g] £1 14s. 2½d.

[h] £1 2s. 9½d.

[i] Shall be sacrificed.

A. M. 2511. B. C. 1493.

[g] Ver. 10.

[h] Deut. 23. 18. with Exod. 13. 13. & 34. 20.

[i] Heb. *according to thy estimation, O priest, &c.*

[k] Ver. 21. Num. 18. 14. A house in a city was probably devoted for ever, if it was not redeemed within a year; ch. 25. 29, 30.

[l] Or, the land of an homer, &c.

[m] £5 11s.

[n] Ch. 25. 15, 16, 27, 51, 52. Fields could only be devoted till the year of jubilee, as they could only be sold till then, ch. 25. 10—16.

10 [g] He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any [h] unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: [i] as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall [l] add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall [k] sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: [l] an homer of barley-seed *shall be valued* at [m] fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he [l] sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more:

with them. His celestial influences produce spiritual gifts and holy dispositions, and the peace of God keeps their hearts and minds through Christ Jesus. Their enemies, sin, Satan, the world, and death, are vanquished in him, and the covenant of God stands fast with them for ever and ever. But how dreadful the punishment of such as are obstinate in wickedness! While they wickedly proceed from evil to worse, the judgments of God justly increase in their number and degree; and such as remain unhumbled under afflictions from God, and convictions from their own conscience, have nothing to expect but wrath to the uttermost. Such as dare to contend with their Maker, will find the struggle most unequal. Disappointments, diseases, evil beasts, sword, famine, pestilences, captivity; and, in fine, death and hell, wait his call to destroy them. How dreadful then, is the nature of sin! How certain the ruin of impenitent sinners! Aggravated is their guilt whom mercies cannot engage, or corrections deter: and God will be just to give up those to despair, and death, in sin, who give up themselves to work wickedness with greediness. But behold how all who return to God, even though late, are graciously received by him! It is his grace, concurring with his afflictive providences, that softens the stupid and hardened heart, and humbles the sinner; that renders him patient under his troubles, but earnestly anxious to escape from his sins; renders him more solicitous to have the end of afflictions answered, than to have the burden of them removed; and then marvellously God remembers mercy in the midst of judgments; and opens to the believing mind a firm foundation of hopes, and gracious source of blessings, in Jesus and his covenant of grace! Amidst such fulness of merit, and freedom of promise, none need despair, relying thereon. Blessing God for my pious ancestors, and the benefits I enjoy through them, following in their steps, let me deny ungodliness and worldly lusts and live soberly, righteously, and godly in this present world.

[CHAP. XXVII. Ver. 2. A vow *singling out*, or separating himself, or a member of his family, or a part of his property, to the service of God.——Ver. 8. Every man should devote to God his *time, influence, labours*, or *property*, according to his *ability*: but no farther is, or can be required. If such were the practical christian rule, there could be no want of *witnesses* to the heathen, nor of support to them and their families.—*Note.* We are all devoted in baptism to Father, Son, and Holy Spirit; many at the Lord's table; while many are *doubly bought*—first, by the "Lamb without spot:" (1 Pet. 1. 19.) secondly, by the "goodness and mercy that, through his grace, have followed them all the days of their lives," Ps. 23. 6. Now, as the Jew *devoted* was brought to the *priest* to be estimated, let us as "partakers of the heavenly calling, consider the *High Priest* of our profession, Christ Jesus;" (Heb. 3. 1.) let us come *to be estimated*, though in utmost poverty; (Rev. 3. 17, 18.) he will not demand beyond our ability, while he supplies the very gifts we are appointed to employ.——Ver. 10. To promise, to resolve, and to act, not by fixed principles, but by *sudden impulses*, is dangerous, as it often brings strong temptation to *instability* and *change*—two things against which God's children are solemnly guarded, both by example (Gen. 49. 4.) and precept, (1 Cor. 15. 48. 2 Pet. 3. 17.) and against which this ordinance fixes an impassable barrier.——Ver. 26. *Sanctify*, here, as in many instances, does not signify that the thing is made holy by any *change* in its nature, but merely that it is *set apart from* a common, and *dedicated* to a sacred use. Such things could not be thus *sanctified*, being already dedicated to God, Exod. 13. 2.——Ver. 29. It is difficult to imagine how any one, from these words, could have ignorantly or wickedly inferred that the scripture authorized human sacrifice, or invested any parent with the power of devoting his children to death: surely the merciful law that would not empower a master to injure a servant's tooth (Exod. 21. 27.) would not enable a parent to take away his child's life.



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21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession,

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: [m] twenty gerahs shall be the shekel.

26 ¶ Only the [n] firstling of the beasts which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox or sheep: it *is* the LORD's.

27 And if *it be* of [o] an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto; or if it be not redeemed, then it shall be sold according to thy estimation.

A. M. 2514. B. C. 1490.

[m] Ex. 30. 3. Num. 3. 47. Ez. k. 45. 12.

[n] Heb. *first-born*, &c.

[n] Ex. 13. 2. & 22. 29, 30. & 34. 19. Deut. 15. 19. Num. 18. 17.

[o] Ver. 11.

28 ¶ Notwithstanding [p] no devoted thing that a man shall devote unto the LORD, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 [q] None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 ¶ And [r] all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [s] passeth under the rod, the tenth shall be holy unto the LORD.

33 [t] He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 [u] These *are* the commandments which the LORD commanded Moses for the children of Israel [x] in mount Sinai.

A. M. 2514. B. C. 1490.

[p] Jos. 6. 19. ch. 2. 3. The things and persons mentioned in this and the next verse were devoted under a curse as the penalty of claiming them back.

[q] Persons. Josh. 6. 17. Deut. 7. 1, 2. & 20. 16, 17. & 25. 19. 1 Sam. 15. 3. Num. 21. 2, 3. Ex. 22. 20. Thus the Canaanites and the Amalekites were devoted to destruction.

[r] Gen. 28. 22. Num. 18. 21, 24. Mal. 3. 8, 10. Deut. 12. 6. 2 Chr. 31. 5, 6. Neither tithes, nor firstlings, nor first-fruits, could be devoted, as they were not man's, but the Lord's property.

[s] Jer. 33. 13.

[t] Ver. 10.

[u] Ch. 1—xxvii.

[x] Ch. 1. 1. & 2. 1 Num. 1. 1.

Let it be observed, then, in explanation, that in verse 28, the law speaks of man or beast *devoted to the Lord*, but in verse 29, it speaks of those who are *devoted of* men, or from among men, whether devoted by God himself, as were the wicked nations for the crimes of *child-murder*, *idolatry*, and *total dissolution* of *morals*; (Exod. 22. 20. Deut. 7. 1, 2. & 20. 10, 17. & 25. 19. 1 Sam. 15. 3.) or devoted by the Israelites for similar crimes, and implacable enmity, (Numb. 21. 23.) For these, as for other murderers, the law of God provides no pardon—a terrible emblem of that time and state when "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation," Heb. 10. 27. Thoughtless sinner, think! self-dependent sinner, trusting to *to-morrow's* repentance, read the awful records, (Matt. 25. 10. Luke 13. 25.) and beware lest, at the time of thy purposed return, "the master may have risen," and "the door be shut!"—*Note.* Some interpret "*be put to death*," not of the actual infliction of that sentence, but of the continuance of *service till death*; but the words do not seem capable of such translation.——Ver. 32. The Jews interpret this phrase of a *rod*, which they say was tinged with *ochre*, which the doorkeeper of the fold held up, and with which he marked every tenth beast indiscriminately as it passed out. It may well be understood of the ordinary shepherd's crook, still in use in pastoral countries: this sense is countenanced by Micah 7. 14.—ED.]

REFLECTIONS UPON CHAP. XXVII.—While in these devoted things, I, with wonder, behold Jesus voluntarily devoted, irredeemably devoted to his Father's service, in our stead, and ransoming us by his precious blood, let me be always cheerful and liberal in his work; but let me never be hasty in my vows, lest I involve myself in difficulties, and repent of my rashness. Never let me covet, for my selfish purposes, that which belongs to the Lord; but cheerfully pay my vows, without reserve or change. And, though I need not sell my house for his service, yet must I sanctify it to him by his constant worship and fear in the midst of it. And, since I myself have been solemnly devoted to his service, let me never be weary of it, or desire a change of my proprietor; but, whether I live or die, let me be wholly and only the Lord's.

# THE FOURTH BOOK OF MOSES

CALLED

# NUMBERS.

This book is so called because it so largely represents the repeated numbering of the Hebrew warriors, Levites, spies, punished transgressors; their oblations, booty, and their journeys, &c., in the wilderness. It contains, (1) The principal articles of their history for thirty-nine years; particularly of the numbers, stations, and marching-order of their tribes, i—iv, ix, x; the oblations of their princes at the dedication of the tabernacle, vii; the consecration of the Levites, viii; observation of the second passover, ix; departure from Sinai, x; destruction of the murmurers by a fiery pestilence, and the flesh for which they had lusted—appointment of seventy elders to assist Moses, xi; Miriam's leprosy and cure, xii; the search of Canaan by spies, and their punishment for a contempt of that promised land, xiii, xiv; the punishment of Korah and his companions, and of the people who murmured at it, xvi; the budding of Aaron's rod, xvii; the misbehaviour of Moses and Aaron when the people murmured at Kadesh—refusal of a passage by the Edomites—and the death of Miriam and Aaron, xx; the victory over Arad—plague of fiery serpents, and cure of their bites—conquest and division of the kingdoms of Sihon and Og, xxi, xxxii; the repeated attempts of Balak and Balaam to curse the Israelites, and God's defeating of them, xxii—xxiv; the enticement of the Israelites to whoredom and idolatry by Midianitish women, and the revenge thereof in the death of twenty-four thousand Israelites, and the almost utter destruction of the Midianites, xxv, xxxi; a third numeration of the Israelites, xxvi; a rehearsal of their journeys, xxxiii; a delineation of their territory in Canaan, and an appointment of twelve princes to divide it, xxxiv. (2) With these narratives is intermingled a variety of laws concerning the ejection of unclean persons from the camp—suspicion of wives for adultery, v; Nazaritehip priests' blessing the people, vi; light-



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ing of sacred lamps, viii; observance of the passover in the second month, ix; making and blowing of silver trumpets, x; and concerning meat-offerings, drink-offerings, heave-offerings, sin-offerings—stoning for breach of the sabbath—fringes on the borders of their garments, xv; sacred portion of the priests and Levites, xviii; purification by the ashes of the red heifer, xix; inheritance and marriage of heiresses, xxvii, xxxvi; oblations at sacred festivals, xxviii, xxix; vows, xxx; manslayers, and cities of refuge, xxxv.

[The book of *Numbers* has been pronounced *the most perplexing in sacred history*, and what has *perplexed* the believing inquirer has afforded ample field for *infidel objection*: but as to the very being, providence, and attributes of God, there have been, and still are many *alleged objections*; we are not to be surprised if similar assaults be made upon any part of his word, nor are we to be discouraged by the *perplexities* of believing inquirers: the real difficulties of scripture, for such there are, exhibit the analogy between God's *word* and *works*, while they afford the happiest employment to the intellect, inculcate humility, exercise patience, and call to prayer, Jam. 1. 5. Luke 11. 13. John 14. 26. The chief difficulty of this book arises from the population returns. Jacob's family at their *entrance* into Egypt, amounted but to *seventy-five*; at the *Exodus*, in little more than two hundred years after, the *men* are estimated *about* 600,000, (Exod. 12. 37. & 30. 26.); and at the *military* census afterwards made, they amount to 603,550, ch. 1. 46. Now, as these numbers would, on the most moderate computation, give a total for the *Jewish caravan*, independent of the "mixed multitude" (Exod. 12. 38.) that accompanied them, of about 2,400,000; the question arises, How can we credit this increase? To an humble inquiring believer, it will be something to be reminded of God's peculiar promise to Abraham, (Gen. 15. 5.) and here he might rest, while the sceptic and the infidel, if they really sought for *truth*, not for *cavilling*, might find a ready answer in ordinary political statistics. Do they not know, that in the average of circumstances, population doubles at least in *twenty-five* years? That in favourable rural districts, it doubles in *fifteen* years? that *Euler* calculates its doubling under *thirteen*, and that *Sir W. Petty* fixes it at *ten* years? Now allowing the Mosaic narrative the advantage of these calculations—and candour cannot deny it the most favourable—the imaginary impossibility of the *increase* from 75 to 2,400,000 totally vanishes; and while the promise to Abraham is seen fulfilled in the numbers of his posterity, the result requires not for its solution a *continuous miracle*, but merely that *providential blessing* of fruitfulness which God invariably bestows on peaceful, temperate, and industrious habits. But while the soundness of this solution cannot, upon any historical ground, be statistically gainsayed, all *possibility* of cavil is removed by considering that the *national name and privileges of Israelites* were not confined to the lineal descendants of Abraham. This will be evident from the following considerations. (1) Abraham, when childless, expects the son of a *servant* "born in his house" to be his *heir*, (Gen. 15. 3.) (2) His *house-born* servants at that period amounted to 318 adult males, Gen. 14. 14. (3) When God renewed his promise (Gen. 17. 13, 27.) all his then existing *house-born* servants, as well as his future purchases, were "graffed in," (Rom. 11. 17.) were *naturalized*, so to speak, by the sign of the *everlasting covenant*. (4) Isaac, Abraham's son, so far from declining in family prosperity, "waxed great, and went forward, and grew until he became *very great*;" and especially had "*great store of servants*," Gen. 26. 13, 14. (5) Jacob, at his return (Gen. 35. 27.) had, besides his own children, "men-servants," (Gen. 32. 5.) perfectly able to protect themselves and their cattle, Gen. 33. 13. What accession of property Jacob obtained by the death of his father we are not told; but an incidental statement proves it must have been very considerable. For soon after, Esau removed "from the face of his brother, for their riches were more than that they might dwell together, and the land wherein they were strangers could not bear them because of their cattle," Gen. 36. 6, 7. (6) Jacob came down to Egypt, not merely with his *seventy-five* personal descendants, but "*with all that he had*," Gen. 46. 1. see also 47. 1—12. (7) At the *new institution* of the Passover, lest a *new dispensation* to the *seed of Abraham* should be construed into the abrogation of the *ancient privileges* of *house-born servants or strangers*, the *naturalization clause*, for so in modern phrase, it is named, was explicitly renewed; and "every man's servant" bought for money, and every conforming "stranger" was invested with the same rights as "*one born in the land*," Exod. 12. 44, 48. (8) The reality and extent of this privilege of *naturalization* is still farther illustrated by the special exclusion of the Ammonites and Moabites "for *ever*," (Deut. 23. 3.) and still farther by the *probationary period* prescribed to an Edomite and Egyptian, who might "enter into the congregation of the Lord in their third generation," Deut. 23. 8. And thus it is evident, the law was understood in the time of Nehemiah (ch. 13. 1—3.) for he separated the "mixed multitude," of Ammonites and Moabites, while the record of the genealogy of "Solomon's servants, (originally Canaanites, 1 Kings 9. 20, 21.) is faithfully preserved, (Neh. 7. 57—61.) and they are included in "the congregation," (ver. 66.) and join in the national covenant for reformation, according to the Scriptures, ch. 10. 28.

But if we may thus *legally* commence our calculations with more than the *seventy-five* descendants of Jacob, why are they *particularized*? The answer is easy—to lay a distinct groundwork for the development of providence and the fulfilment of prophecy, and specially to furnish the necessary preparation and evidence for the manifestation of Christ. And when any do farther sceptically ask, "How could Egypt contain and support so many inhabitants?" the reply is, measure its extent and observe its unparalleled fertility. "How could the Egyptians govern so many discontented subjects?" the reply is, calculate in ancient or modern slave states the small proportion of masters to slaves. "How could Pharaoh expect to subdue such a numerous host?" the answer is, calculate how many regular troops would fearlessly assail an unarmed multitude. "What line of march did they occupy?" the reply is, who would think of marshalling them in a *single line*? Not he, that by divine instruction *ordered* the encampments in the wilderness, see ch. 2. But of answering such groundless *cavils* "there is no end." Better for the believer to see in Israel a family carried down with a *famishing father* in search of food, to a land where they are sustained by the filial love of a *son*, and the forgiving generosity of a *brother*; where they become as the sand in number, and yet are enslaved by a cruel tyrant, and from whom they are delivered by the destruction of all their enemies and the blood of a sacrifice—where, in a word, "*Christ is all in all*," exhibited wherever there is *salvation*, temporal, spiritual, or eternal.—Ed.]

## CHAPTER I.

(1) *Moses commanded to number the people:* 1—5. (2) *The princes:* 6—16. (3) *The number of every tribe:* 17—46. *The Levites exempted from enumeration:* 47—54.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses in [a] the wilderness of Sinai, [b] in the tabernacle of the congregation, on the first *day* of the [c] second month, in the second year after they were come out of the land of Egypt, saying,

2 [d] Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are [e] able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be [f] a man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: [g] Of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; [h] Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of [i] Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the [k] renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took [l] these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month; and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 [m] As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the [n] children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls,

a Ex. 19. 1. ch. 10. 11, 12.

b Ex. 25. 22. Lev. 1. 1.

c 1 Kin. 6. 1. ch. 10. 11.

d Ex. 30. 12. & 38. 25, 26. ch. 26. 5—54. with 2 Sam. 24. 1, 2. 1 Chr. 21. 1, 2. & 27. 23, 24.

e Ch. 26. 2. Deut. 34. 5. 2 Sam. 24. 2. 2 Chr. 25. 11. & 17. 13—18.

f Ver. 5—15. & 2. 3—31. & 7. 10—83. & 10. 14—27. & 34. 18—28. & 13. 3—13. 1 Chr. 27. 1—22.

g Ch. 2. 3—31. & 7. 10—83. & 10. 14—27. & 34. 18—28. with Gen. 29. 32—35. & 30. 5—24. & 35. 17—26. & 46. 8—25. & 49. 3. Ex. 1. 2—5. Deut. xxxiii. Rev. 7. 4—8.

h Ruth 4. 20. 1 Chr. 2. 10, 11. Mat. 1. 4. Luke 3. 32.

i Or, *Reuel*, ch. 2. 14.

k Ch. 2. 3—31. & 7. 10—83. & 10. 14—27. & 16. 2. & 26. 9. & 11. 17. Ex. 18. 21. Judg 6. 15. Mic. 5. 2. 1 Chr. 27. 16—22.

l Ver. 5—15.

m Ver. 2. ch. 26. 1, 2. with 2 Sam. 24. 1—10.

n Ch. 2. 10, 11. & 26. 5—7. with Gen. 46. 9.



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every male from twenty years old and upward, all that were able to go forth to war;

21 [t]Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the [u]children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the [x]children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the [y]children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the [z]children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the [a]children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the [b]children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the [c]children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the [d]children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the [e]children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the [f]children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the [g]children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 ¶ These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were [h]six hundred thousand, and three thousand, and five hundred and fifty.

47 ¶ But the [i]Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

A. M. 2514. B. C. 1490.

t The *Mosaic census* has been called in question, because its several items terminate in *ciphers*; and well-meaning but inconsiderate expositors, have had recourse to various *conjectures*, founded on admitted *or* discovered additions of *ciphers* to historical dates and numbers, in Grecian and Hindoo history. But such *conjectures* and *parallels* are utterly to be repudiated. The solution of the difficulty, if such it seem, lies in the record itself. Moses, in the first census expressly declares, not that the men were 600,000, but that they were "*about*" 600,000, Ex. 12. 37. Neither in the present census is the *exact amount* of men "fit to go forth to war," ever given, but "*those that were numbered of them*;" and as the Jewish armies were uniformly *officered and mustered* by 1000, 100, 50, and 10, the quota of each tribe must necessarily terminate in a *cipher*, Num. 31. 15. Deut. 1. 15.—*Note.* As the census for *march* and for *battle* is in equable numbers and ranks, but enumerates, for *property*, each individual, (Ezra ii. Neh. vii.) so in *our sojourning* and *warfare*, the church moves in order and communion, and each is concerned for the welfare of his companion, (Rom. 14. 7.) but in entering into judgment, "every man of us shall give account of *himself* to God," (Rom. 14. 12.) and claim the heavenly inheritance only by his personal relation to Christ, 2 Cor. 5. 17.—ED.

u Ch. 2. 10, 11. & 26. 12—14. with Gen. 46. 10.

x Ch. 2. 12, 13. & 26. 15—18. with Gen. 46. 16.

y Ch. 2. 3, 4. & 26. 19—22. 2 Sam. 24. 9. 2 Chr. 17. 14—16. with Gen. 49. 8. & 46. 12. No tribe was so numerous.

z Ch. 2. 5, 6. & 26. 23—25. with Gen. 46. 13.

a Ch. 2. 7, 8. & 26. 26, 27. with Gen. 46. 14.

b Ch. 2. 18, 19. & 26. 35—37. with Gen. 48. 19, 20. & 46. 20. This tribe was more numerous and honoured than that of Manasseh.

A. M. 2514. B. C. 1490.

w Ch. 2. 20, 21. & 26. 28—34. with Gen. 46. 20. & 50. 23.

x Ch. 2. 22, 23. & 26. 38—41. 2 Chr. 17. 17, 18. with Gen. 46. 21.

y Ch. 2. 24, 26. & 26. 42, 43. with Gen. 46. 23.

z Ch. 2. 27, 28. & 26. 44—47. with Gen. 46. 27.

a Ch. 2. 29, 30. & 26. 48—50. with Gen. 46. 24.

b Ch. 2. 32. & 26. 10. & 26. 51. Ex. 12. 37. & 38. 26. 1 Chr. 21. 5. 2 Sam. 24. 9. 2 Chr. 13. 3. & 17. 14—19. Deut. 10. 22. 1 Kin. 4. 20. Heb. 11. 11, 12. with Gen. 13. 2. & 13. 16. & 15. 5. & 17. 6. & 22. 17. & 28. 3. & 35. 11. & 48. 3, 4. Rev. 7. 4—8.

c Ver. 3, 50. ch. iii. iv. viii. & 26. 57—62. 1 Chr. vi. & 23. 6.

REFLECTIONS UPON CHAP. I.—In this numbered people I discern the true Israel of God, numerous as the sand by the sea-shore; all numbered of Jesus, and written in his book *of life*; all under his government and laws, declared by his prophets and apostles; all ranked in goodly order in their respective generations, for the wars of the Lord; and all honourably distinguished from the world that lieth in wickedness, and from the mixed multitude of hypocrites. Here likewise I may observe, that ministers and magistrates ought to take heed to every one of the flock over whom the Lord hath made them overseers; that, the more honour any one hath



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49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel;

50 But thou shalt appoint the Levites [d] over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And [e] when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and [f] the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall [g] pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall [h] pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did [i] according to all that the LORD commanded Moses, so did they.

A.M. 2514. B.C. 1490.

d Ex. 31. 18, & 38. 21. ch. 3. 1—10. & iv. It is called *the tabernacle of testimony*, because it contained God's laws, and was a testimony of relation and fellowship between God and Israel.

e Ch. 4. 5—33. & 10. 11, 17, 21.

f Every one not a Levite, ch. 16. 40. & 3. 10, 38. & 18. 22. Lev. 22. 10—13. 2 Sam. 6. 7. 1 Sam. 6. 19.

g Ch. ii. 2.

h Ver. 31. ch. 3. 7. & 18. 3. 2 Tim. 4. 2. 1 Tim. 4. 13—16. Acts 20. 28, 31

i Mat. 28. 20. Deut. 32. 34. Ex. 25. 21, 22. & 39. 32, 43. & 40. 16—32. 1 Sam. 15. 22.

## CHAPTER II.

*The arrangement of the tribes in the camp.*

AND the LORD spake unto Moses, and unto Aaron, saying,

2 [a] Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: [*] far off about the tabernacle of the congregation shall they pitch.

3 ¶ And [b] on the east side, toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 [c] And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 [d] *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

A. M. 2514. B. C. 1490.

a Ch. 1. 52. 1 Cor. 14. 33, 40. Phil. 1. 27. Col. 2. 5, 19. Rev. 4. 7. Ps. 76. 11. Rev. 4, 5—4.

* Heb. over against.

b Gen. 49. 8—10. ch. 10. 14—16. & 1. 26—31. & 26. 19—22.

c Ch. 1. 28, 29. & 10. 15. & 26. 25—25.

d Ch. 1. 30, 31. & 10. 16. & 26. 26, 27.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand, and fourscore thousand, and six thousand and four hundred, throughout their armies: these shall first set forth.

10 ¶ On the [*] south side *shall be* the standard of the camp of Reuben, according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 [f] And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 [g] Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of [h] Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand, and fifty and one thousand, and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

17 ¶ [i] Then the tabernacle of the congregation shall set forward, with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place, by their standards.

18 ¶ [k] On the west side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 [l] And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

e Ch. 1. 20—23. & 10. 18—20. & 26. 5—7.

f Ch. 1. 22, 23. & 10. 18. & 26. 12—14.

g Ch. 1. 24, 25. & 10. 20. & 26. 15—18.

h Or, *Deuel*, ch. 1. 14. & 7. 42, 47. & 10. 20.

i Ver. 2. ch. 10. 17, 21. & 3. 23. 1 Cor. 14. 40. Col. 2. 5.

k Ch. 1. 32—37. & 10. 22—24. & 26. 28—37. Ps. 80. 1, 2.

l Ch. 1. 34, 35. & 10. 23. & 26. 29—34.

conferred upon him, the more active he ought to be in well-doing, according to his station; and to do without delay whatever the Lord requires of him. When I see the numbers of the respective tribes so little proportioned to their families at their entrance into Egypt, about two hundred and fifteen years before, I cannot but think how little even outward things go by common probabilities, and how unstable all created comforts are. When I read the sum total, I see how truly and marvellously God, in a few years, fulfilled his promises in multiplying the patriarch's posterity, notwithstanding all that the Egyptians could do to diminish them. Who likewise but must admire the liberal kindness of God, in forty years' miraculous maintenance of such multitudes of sinners; while he discerns the destructive nature of sin, which, in forty years, buried them all but two in the earth, and most of them in hell! When I see the Levites distinguished from the rest, let me think how honourably God rewarded their honest zeal against the worshippers of the golden calf; and that ministers ought to be more holy than ordinary saints, to exert themselves to the utmost to prevent the sins of others; and that, though they are not to entangle themselves in worldly business, or in intimacy with carnal men, yet they are not to be idle, but spiritual soldiers of Christ, set for the defence of his church and gospel.



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22 [m] Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand, and eight thousand and an hundred, throughout their armies: and they shall go forward in the third rank.

25 ¶ [n] The standard of the camp of Dan *shall be* on the north side, by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 [o] And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 [p] Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand, and fifty and seven thousand and six hundred: they shall go hindmost with their standards.

32 ¶ [q] These *are* those which were numbered of the children of Israel, by the house of their fathers: all those that were numbered of the camps, throughout their hosts, *were* six hundred thousand, and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did [r] according to all that the LORD commanded Moses: so they [s] pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

A. M. 2514. B. C. 1490.

m Ch. 1. 36, 37. & 10. 24. & 26. 38—41

n Ch. 1. 38—43. & 10. 25—27. & 26. 42, 43.

o Ch. 1. 40, 41. & 10. 26. & 26. 44—47.

p Ch. 1. 42, 43. & 10. 27. & 26. 48—50. These three tribes were the descendants of Jacob's concubines, and so less honourable.

q Ch. 1. 46. & 26. 51. Exod. 12. 37. & 38. 26. If to this number we add the Levites, and all the women and children below twenty years of age, it will make about three millions of Israelites, besides the mixed multitude.

r Exod. 39. 32, 42. & 40. 42. Ps. 119. 6 Luke 1. 6.

s Ver. 2. ch. 23. 9, 10, 21. & 24. 5, 6. Song 6. 4. Col. 2. 5, 8. Phil. 1. 27. 1 Cor. 14. 33, 40.

## CHAPTER III.

(1) *Aaron's sons:* 1—4, 17—20. (2) *The Levites are given to Aaron and his successors, in place of the first-born of all the tribes:* 5—13. (3) *The Levites numbered by families, Gershonites, Kohathites, Merarites:* 14—27. (4) *Place and charge of Moses and Aaron:* 38. (5) *The Levites substituted for the first-born, man for man, and the overplus redeemed:* 40—44.

A. M. 2514. B. C. 1490.

a Historical account of their tribe. Gen. 2. 4. & 5. 1. & 10. 1. Mat. 1. 1.

* Aaron is placed *before* Moses, not on account of the priestly dignity, but simply because he was three years older than Moses, and so was entitled to the place of *first-born*, which he had neither sold nor forfeited. See Gen. 7. 7.—*Note.* When the characters of Moses and Aaron are contrasted, the *natural superiority* of Moses is unquestionable. Yet Moses assigns to Aaron and his family for ever, *superiority of rank and office*; an undeniable evidence that he acted by God's command. Had he been a mere pretender to a divine commission, he would have sought the aggrandizement of himself and his family—for never has there been an unambitious and disinterested impostor: his not *yielding*, but *adjudging* the superiority to his brother and his brother's family, goes as far as mere character can go, to prove, not only the absence of *selfishness*, but the presence of that *humility* which never was produced by any power but that of the Spirit of God, Is. 57. 15. Jam. 4. 6. 1 Pet. 5. 5.—Ho.

b Exod. 6. 23. ch. 26. 60. 1 Chr. 6. 3. & 24. 1.

c Exod. xxix. Lev. viii. ix.

† Heb. *whose hand he filled.*

d Lev. 10. 1. & 16. 1. ch. 26. 61. 1 Chr. 24. 2.

e Exod. 32. 26—29. Deut. 33. 8, 9. ch. 1. 50, 51, 53. & 8. 11—18, 22—26. & 18. 2—7.

f Exod. 31. 6—11. & 35. 10—19. & 40. 2—15, 17—30. & 39. 32—42. & xxvi—xxxi. xxxv—xxxix. ver. 25, 26, 31, 36, 37. ch. 4. 4—32.

‡ Ch. 8. 19. & 18. 3—6.

h Ezek. 44. 8. ch. 18. 7. Rom. 12. 7, 8. 1 Tim. 4. 13, 15. 2 Tim. 4. 2.

i None other doing the work of it. ch. 1. 51. & 16. 32, 40. & 18. 3. 1 Sam. 6. 19. see 2 Sam. 6. 7. Lev. 22. 10—13

k Ch. 8. 16, 18. & 18. 6. ver. 45.

l Ch. 8. 16, 17. Ex. 13. 2, 12. & 22. 29. & 34. 19. Lev. 27. 26. Ezek. 44. 30. Luke 2. 23. Heb. 12. 23.

m Exod. 12. 29, 30. & 13. 15.

‡ Dedicated and set apart to my service.

n Ch. 18. 15, 16. & 26. 62. Jer. 2. 2. & 31. 3. Prov. 8. 17. Mark 10. 14. 2 Tim. 2. 19.

§ Heb. *mouth.*

THESE also *are* the [a] generations of [*] Aaron and Moses, in the day that the LORD spake with Moses in mount Sinai.

2 And these *are* [b] the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, [c] the priests which were anointed, [†] whom he consecrated to minister in the priest's office.

4 [d] And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 [e] Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep [f] all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 [g] And thou shalt give the Levites unto Aaron, and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they [h] shall wait on their priest's office: and [i] the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have [k] taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because [l] all the first-born *are* mine: *for* on the day that I [m] smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast; [‡] mine they shall be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male [n] from a month old and upward shalt thou number them.

16 And Moses numbered them, according to the [§] word of the LORD, as he was commanded.

REFLECTIONS UPON CHAP. II.—What a God of order is our God in all the churches! With unreserved submission ought we to refer to him the choice of our inheritance for us, and the fixing of the bounds of our habitation. Our life on earth is a moveable as well as warlike condition. Here we have no continuing city; let us seek for one to come, which hath foundations, and whose builder and maker is God. But surely it is a high honour to have the presence and ordinances of God amongst us here below. Happy are all his ransomed tribes; they have equal access to him; they all are so marshalled in the church as best answers their abilities; and have God's tabernacle and ordinances placed among them. And it is pleasant and amiable when magistrates, and every one beside in their stations, become protectors and encouragers of the church; and when every thing, both in church and state, is regulated exactly according to the command of God.



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17 [o] And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 [p] And these *are* the names of the sons of Gershon by their families; Libni and Shimei.

19 [q] And the sons of Kohath by their families; Amram and Izhar, Hebron and Uzziel.

20 [r] And the sons of Merari by their families; Mahli and Mushi: these are the families of the Levites, according to the house of their fathers.

21 ¶ [s] Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 The families of the Gershonites shall [t] pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And [u] the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27 ¶ [x] And of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall [y] pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And [z] their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And [a] Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle [b] northward.

36 And [*c] *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, [d] *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, [e] keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 [f] All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males, from a month old and upward, [g] *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, [h] Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou [i] shalt take the Levites for me, (I *am* the LORD,) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, were [k] twenty and two thousand two hundred and threescore and thirteen.[‡]

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites,

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o Gen. 46. 11. Exod. 6. 16—19. ch. 26. 57, 58. 1 Chr. 6. 1, 2, 16—19. & 15. 5—23. & 23. 6—23. & ix. xxiv—xxvi. Neh. xi. xii. Josh. xxi.

p Exod. 6. 17. ver. 21. 1 Chr. 6. 17, 20, 21. & 23. 7—11. & 24. 30—33. & 15. 7. & 19. 5.

q Exod. 6. 18. ver. 27. 1 Chr. 5. 2—15, 27—38, 50—53. & 15. 5, 6—10, 17—21. & 23. 12—20. xxii. & 25. 4. xxvi. & 9. 10—22. Neh. 12. 1—26.

r Exod. 6. 19. ver. 33. 1 Chr. 6. 19, 44—47. & 15. 6. & 23. 21—23. & 24. 27—31. & 23. 3.

s Ver. 18.

t Ch. 2. 18.

u Ch. 4. 24—28. & 10. 17. & 7. 7. Exod. 25. 1, 7, 14, 20. & 27. 9—16. & 36. 8—10, 37, 38. & 38. 9—18. & 31. 7. & 35. 11. & 39. 34—40.

x Ver. 19

y Ch. 2. 10.

z Ch. 4. 14—16. & 10. 21. Exod. xxv. xxvi. xxxi—xxxv. xxxvii & 38. 1—8. & 35. 33, 35. & 31. 6—11. & 35. 10—19. & 40. 2—15, 17—30. & 39. 33—42.

a Ch. 4. 16. 2 Kin. 25. 18. 1 Chr. 9. 20. He was next to the high priest, and when necessity required, supplied his place.

b Ch. 2. 20.

* Heb. *the office of the charge.*

c Ch. 4. 29—33. & 7. 8. Exod. 26. 15—30. & 27. 9—15. & 36. 20—34. & 38. 10—20. & 35. 11, 18. & 39. 33.

d Ch. 2. 3.

e Ver. 10.

f Ch. 26. 62. & 1. 47, 49.

g Besides Aaron and his sons, and the first-born of the Levites, which made three hundred more, ch. 26. 62.

h 2 Tim. 2. 19. Luke 10. 20. Ps. 87. 6. Is. 4. 3. Rev. 3. 5. & 13. 4. Heb. 12. 22. Phil. 4. 3.

i Ver. 12. ch. 18. 15. & 3. 16. Ex. 34. 19, 20. with 32. 26—29. Mat. 20. 28. 1 Tim. 2. 6.

† But Aaron and his sons, and all the first-born of the Levites, numbered he not, as they were already the Lord's peculiar property.

‡ Why are the *first-born* among "so many brethren" so few? Are we here to search after another arithmetical error? No. The solution of the difficulty lies in the Jewish system of family government. Families of *daughters* were not reckoned. 2. Many families, as in the case of Jacob's *twelve separate families*, reckon but *one* first-born, Gen. 46. 3. 3. In many families, the *first-born* would be dead. 4. In some, the Jewish law permitted absolute sale, *disfranchisement*, or substitution, Gen. 25. 3. & 27. 19, 29, 37. 1 Chr. 5. 1. These, without any other causes, are quite sufficient to account for the fewness of the numbers recorded.—Ed.

k Ch. 1. 21. & 26. 7.

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REFLECTIONS UPON CHAP. III.—I bless the Lord, who made an exchange of his only begotten Son for an elect world of first-born men, and caused him to redeem them with his hard service, extending to the whole church, and all the concerns of it. But let the awful punishment of such as have profaned the service of God, as if it had been a common thing, excite me to the utmost reverence, care, and diligence, regulated by the divine command. If my work be hard, God will supply me with proper help. If God



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47 Thou shalt even take [k] five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take *them:* (for the shekel *is* twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; [m] a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses [n] gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

## CHAPTER IV.

(1) *The appointment of God for mustering all the serviceable men of the tribe of Levi from thirty to fifty years of age; for their bearing of their respective shares of the tabernacle and its furniture,* 1—20; *of the Gershonites and their charge,* 21—28; *and of the Merarites and their charge,* 29—33. (2) *The numbering of them, with the particular and total sums:* 34—49.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From [a] thirty years old and upward, even until fifty years old, all that enter into the [b] host, to do the [c] work in the tabernacle of the congregation.

4 ¶ This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things.

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the [d] covering vail, and cover the ark of testimony with it;

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall [e] put in the staves thereof.

7 And upon the [f] table of show-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to [e] cover withal: and the [g] continual bread shall be thereon.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a [h] covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the [i] candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

A. M. 2514. B. C. 1490.

10 And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put *it* upon a bar.[o]

11 And upon [k] the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof.

12 And they shall take all the [l] instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it [m] all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the [†] basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of [n] covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it:* but they shall not [o] touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar, the son of Aaron the priest, *pertaineth* [p] the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

18 [q] Cut ye not off the tribe of the families[‡] of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

23 From [r] thirty years old and upward until fifty years old shalt thou number them; all that enter in [s] to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for [§] burdens.

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k Ch. 18. 16. Lev. 27. 6. 25. Ex. 30. 13. Ezek. 45. 12.

l Ex. 30. 13. Lev. 27. 25. ch. 18. 16. Ezek. 45. 12. About 7*d.* pence half-penny.

m £135 14*s.* Tit. 2. 14. Heb. 9. 12. 1 Tim. 2. 5. 6. Mat. 20. 28. 1 Pet. 1. 18, 19. & 2. 18

n Ch. 18. 15. Acts 20. 33. 1 Cor. 4. 1, 2. 1 Pet. 5. 2.

a Ch. 4. 23—30. 1 Chr. 23. 3. & 24. 26—27. Luke 3. 23. 1 Tim. 5. 9. They became probationers at twenty-five years of age; and after fifty they might assist as they were able. David made them begin at twenty years of age.

b Is. 53. 1—4. 2 Cor. 10. 4, 5. Eph. 6. 10—18. Gal. 5. 17, 24. Rom. 7. 14—24.

c 1 Chr. 23. 4, 5, 28—32. & xxvi. John 4. 34. 1 Tim. 3. 1. Phil. 2. 12, 13.

d Exod. 40. 3. & 26, 31—34. & 26. 33. & 27. 1—8.

e Exod 25. 14, 15.

f Exod. 25. 23—30. & 37. 10—16. & 39. 36. & 40. 4, 22. Lev. 24. 5—8

g Which was always on the table, Lev. 24. 8.

h Not the covering of the tabernacle, ver. 6, 10—14, 25

i Exod. 25. 31—39. & 37. 17—24. & 39. 37. & 40. 4, 24.

o The word *bar* is, most probably, the name of a long pole, with the ends placed upon the shoulders of two or more bearers, and having the candlestick suspended from the middle—a plan of conveyance common through India and other eastern countries. This exposition is rendered still more probable by the distinction in the two following verses. The golden altar with its vessels, was evidently carried not on the shoulders, but by the hands, with sliding staves, ver. 11—14. While the lesser "*instruments* of ministry," were secured in a cloth of blue, and suspended, like the candlestick, on the bearing pole or "*bar*."—Ed.

k Exod. 30. 1—10. & 37. 25—28. & 39. 38. & 40. 5, 26, 27.

l Sacred garments, &c. Exod. 31. 10. 2 Kin. 23. 14, 15. ver. 7, 9.

m Ex. 27. 1—8. & 38. 1—6.

† Or, *bowls.*

n Rom. 15. 25, 26. Col. 1. 26, 27.

o Ch. 3. 38. Exod. 19. 12. Heb. 12. 18. 2 Sam. 6. 6, 7. 1 Sam. 6. 19.

p Ch. 3. 28. Exod. 27. 20, 21. & 30. 23—38. & 37. 29. & 40. 40. Heb. 3. 1, 6. Luke 4. 18. 1 Tim. 2. 5. 1 Pet. 2. 25. Acts 20. 28. 1 Cor. 4. 1.

q Suffer them not to lose their life by touching or gazing with irreverent curiosity, upon the holy things, which they were permitted to carry, but not to see, Lev. 10. 1. 2 Sam. 6. 6, 7. 1 Sam. 6. 19. Exod. 19. 21. ch. 16. 32.

‡ "Cut ye not off the Kohathites," that is, by any negligence, on your part, tempting them to *touch*, as Uzza, or *gaze* as the Beth-shemites, 1 Chr. 13. 9. 1 Sam. 6. 19. How much one man may be the guilty cause of a whole nation's sin, the case of Jeroboam is a melancholy witness. How many judgments and "cuttings off," he brought upon them, history, and providence attest till this day. The *unworthy celebration* of the Lord's supper, recorded 1 Cor. 11. 30, was the cause that "many were weak and sickly, and many slept." And because of these judgments, Paul exhorts that, "no man put a stumbling-block, or an occasion to fall in his brother's way," Rom. 14. 13.—Ed.

r Ver. 3.

s Heb. *to war the warfare*, Is. 63. 1—4. & 1 Tim. Col. 2. 14. 2 Cor. 10. 4, 5. Eph. 6. 10—20. Gal. 5. 17, 24. Rom. 7. 14—24.

§ Or, *carriage.*

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hath saved my life, he hath a right to dispose of me as he pleases, with respect to my station and work: and it is my duty cheerfully to comply, whether my work be more or less hard or honourable: but the greater the honour, the greater is the danger if I mistake. And while I bless God that he hath a tribe of ministers and people, and lament that it is in general by far the smallest, let me, with Moses, show no ambition to have my own family distinguished in honour, but only in holiness and virtue.



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25 And they shall bear [t] the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 [u] At the [x] appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation; and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.[†]

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From [z] thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the [y] service, to do the work of the tabernacle of the congregation.

31 [a] And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation, numbered the sons of the Kohathites, after their families, and after the house of their fathers;

35 [a] From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were [b] two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the LORD by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers;

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were [c] two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers;

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

44 Even those that were numbered of them, after their families, were [d] three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered after their families, and after the house of their fathers;

47 From thirty years old and upward even unto [e] fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

48 Even those that were numbered of them, were [f] eight thousand and five hundred and fourscore.

49 [f] According to the commandment of the LORD they were numbered by the hand of Moses, [g] every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

A. M. 2514. B. C. 1490.

[t] Ch. 3. 25, 26. Ex. 25. 1—14. 26. & 27. 9—16. & 35. 6—19. 37. 38. & 38. 8—19. & 9. 31. & 40. 19.

[u] Ver. 10. 31. Mat. 23. 16—20. 1 Cor. 11. 2, 23. & 4. 2. Tit. 1. 5. 1 Tim. 1. 3. & 3. 1, 15.

[x] Heb. *mouth.*

[†] The Levites were under the command of the priests. Eleazar exercised this authority in general, as next in succession to Aaron; and he in particular was placed over the Kohathites; while Ithamar, his younger brother, commanded the Gershonites and Merarites, ver. 33.—*Scott.*

[z] Ver. 3.

[y] Heb. *warfare.* Is. 53. 2. 12. Ps. 110. 1—7. 2 Tim. 2. 4. & 4. 7, 8. 1 Tim. 6. 11, 12.

[a] Ch. 3. 36. 37. Ex. 26. 15—30. & 27. 9—19. & 30. 18—38. & 35. 11, 18. & 38. 10—20. & 39. 33, 40. John 10. 3, 28. & 17. 12.

[a] Ver. 3, 23, 30, 31, 43, 47. with ch. 8. 24—26. 1 Chr. 23. 12. & 23. 24, 28, 27. Luke 3. 23. 1 Tim. 3. 6.

[b] With ch. 3. 39

A. M. 2514. B. C. 1490.

[c] With ch. 3. 22.

[d] With ch. 3. 34. They whose work was the hardest were most numerous, and able-bodied men, Deut. 24. 25. 1 Cor. 10. 13. & 12. 8—12. 2 Cor. 12. 9, 10.

[e] Moses, by the command of God, appointed the Levites to their office from *thirty*, but this seems not to accord with ch. 8. 24, where the Levites are required to "go in to wait upon the service," at *twenty-five*. There is however, no contradiction. At *twenty-five*, they "went in," to the internal service of the tabernacle when localized; but, at *thirty*, they were appointed to the additional service of the "burden" when the people journeyed. David afterwards fixed the commencement of the Levites' term of service at *twenty*, 1 Chr. 23. 24—26. This change was made because, under David, the church had attained a state of *rest*; and the Levites had no more to bear the burden of the tabernacle. This change may, however, appear rather a grievance than a privilege, and so it would be to carnal men, who desire *liberty* that they may use it for a cloak to *licentiousness*; but to the true Levite, the man *held captive* by Christ, and *associated* with him, an early call to the service of God, and an early separation from the world, is but an earlier relief from prison and from pain, and an earlier advancement to office and to honour. Blessed are they who, like Jeremiah, (Jer. 1. 5.) have been sanctified from the birth, and who like Timothy have known, from childhood, those scriptures which are able to make wise unto salvation, 2 Tim. 3. 15.—Ed.

[e] With ch. 3. 39. Luke 12. 32. Mat. 7. 14. & 20. 16. & 22. 14.

[f] Ch. 1. 54. & 2. 33. & 3. 51. ver. 37 41 45.

[g] Is. 11. 2—4. & 42. 1—7. & 49. 1—9. 1 Cor. 12. 4—6, 28. Rom. 12. 4—8. Eph. 4. 11—13. 2 Tim. 2. 3.

REFLECTIONS UPON CHAP. IV.—God's service, especially in the ministry, is a warfare. He deserves and he requires the best of our time and strength. His ministers ought not to be novices either in knowledge or experience. Apparently insignificant mistakes in their work may cost one his life, nay, his eternal salvation: it is therefore necessary that we should give the strictest attention to the directions of scripture. Distressful is the paucity of God's faithful servants; yet are they in his hand, and he proportions their number and ability to their work. But let me especially rejoice, that the whole care of the churches, and of the elect, is upon our Redeemer: not Levites, in the power of their might, but the almighty Jesus bears and carries us, and all our concerns: not the prudent sons of Aaron, but the only wise Son of God rears and dissolves particular churches on earth; rears and dissolves the particular frames of our spirit; dissolves our bodies in death, and again rears them up in the resurrection. He hath destroyed the vail and face of the covering cast over all people; that it is not now death, but life, for us sinful men to behold, and even enter by faith into the holiest of all. Let us therefore, whether ministers or private Christians, draw near with boldness, and behold, as in a glass, the glory of the Lord, that we may be changed into the same image, from glory to glory, as by the Spirit of the Lord.



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## CHAPTER V.

(1) *The camp of the Israelites being now formed and sanctified, by the erection of the tabernacle in its centre, divine orders are issued to exclude from it all persons polluted with leprosies or running issues, or by dead bodies:* 1—4. (2) *The laws for restitution of things unjustly gotten, and for appropriation of the hallowed presents to the priests, are repeated:* 5—10. (3) *A new law is given for the trial of wives suspected of adultery, by water of purification:* 11—31.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, that they [a] put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:
3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.
4 And the children of Israel did so, and put them out without the camp: [b] as the LORD spake unto Moses, so did the children of Israel.
5 ¶ And the LORD spake unto Moses, saying,
6 Speak unto the children of Israel, [c] When a man or woman shall commit any sin [*] that men commit, to do a trespass against the LORD, and that person be guilty;[†]
7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.
8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; besides [d] the ram of the atonement, whereby an atonement shall be made for him.
9 ¶ And every [‡] [e] offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.
10 And every man's hallowed thing shall be his: whatsoever any man giveth the priest, it shall be his.
11 ¶ And the LORD spake unto Moses, saying,
12 Speak unto the children of Israel, and say unto them, If any man's wife [f] go aside, and commit a trespass against him,
13 And a man [g] lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*
14 And the [h] spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:
15 Then shall the man bring his wife unto the priest, and he shall bring her [i] offering for her, the tenth *part* of an ephah of barley-meal: he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.[*]
16 And the priest shall bring her near, and [k] set her before the LORD.
17 And the priest shall take [l] holy water[†] in an earthen vessel; and of the [m] dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.
18 And the priest shall set the woman before the LORD, and [n] uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand [o] the bitter water that causeth the curse.
19 And the priest shall [p] charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness [‡] [q] *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:
20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband;
21 Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, The LORD make thee a [r] curse and an oath among thy people, when the LORD doth [s] make thy thigh to [t] rot, and thy belly to swell:
22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, [u] Amen, amen.[*]
23 And the priest shall write these curses [v] in a book, and he shall blot *them* out with the bitter water:
24 And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, *and become* bitter.
25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall [w] wave the offering before the LORD, and offer it upon the altar.
26 And the priest shall take an handful of the offering, *even* the [x] memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.
27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, [y] that the water that causeth the curse

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a Lev. 13. 3, 46. & 15. 1—33. & 21. 1. ch. 9. 6, 10. & 19. 11. & 31. 19. & 12. 14, 15. Deut. 23. 10. 2 Kin. 5. 27. & 7. 3. 2 Chr. 26. 20, 21. Luke 17. 12, 14. 2 Cor. 6. 17. 1 Cor. 5. 7, 11, 13. Heb. 12. 15, 16. Tit. 3. 10. 2 Thes. 3. 6, 14

b Ch. 4. 49. Exod. 39. 42. & 40. 16. & 25. 21, 22. 1 Sam. 15. 22. Mat. 28. 20. Ps. 119. 6, 8, 9, 11, 115.

c Lev. 6. 1—7. Josh. 7. 19. Jer. 3. 12, 13. Prov. 28. 13. Job 33. 27, 28. & 34. 31, 32. 1 John 1. 9. Luke 19. 8.

* Any sin of common frailty.

† This is the law of "secret faults," (Ps. 19. 12.) whether against God or man, and known only to God and the guilty conscience. It requires (1) Ample confession of the trespass to the injured party. (2) Full *restitution*, as matter of strict justice. (3) Twenty *per cent.*, as *interest* or *fine*, payable to the person injured. (4) In case of the death of the injured party, compensation to his *next of kin*. (5) If there be no known heir, the principal, interest, and fine, go to the priest. (6) A ram of atonement operating both as an additional fine, an additional punishment and check to avarice, and, as a practical acknowledgment, that "without shedding of blood there is no remission of sin," Heb. 9. 22.—ED.

d Lev. 5. 6, 7. & 7. 8.

‡ Or, *heave-offering*

e Ch. 18. 8. Deut. 18. 3. Lev. 10. 12. & xxvii. 8. 18, 26. & 7. 6, 32. Ezek. 44. 30. Ps. 110. 3. (2 K. 8. 1 Cor. 9. 7—14

f Prov. 2. 16, 17. & 7. 10—27. Hos. 4. 13.

g Lev. 15. 18. Prov. 7. 18, 19. & 30. 20. with Lev. 20. 10.

h Is. 19. 14. Prov. 6. 34. Song 8. 6.

i Lev. 5. 11. Is. 53. 9—11. Rom. 5. 8. & 8. 2. 2 Cor. 5. 21 Zech. 12. 10. Her offering, like the sin she was suspected of, had nothing agreeable: nay, almost every thing in the process represented the baseness of that sin.

A. M. 2514. B. C. 1490.

k Lev. 1. 3. Jer. 17. 10. & 16. 10. Heb. 13. 4. Rom. 6. 21.

l Exod. 30. 18. ch. 19. 9.

† Water from the *laver*, which, being set apart from common use to the service of God, is, according to scripture use, called *holy*.—ED.

m Job 2. 12. Lam. 2. 10.

n Lev. 13. 45. 1 Cor. 4. 5. Heb. 4. 12, 13.

o Ver. 17, 22, 24.

p Josh. 6. 26. 1 Sam. 14. 24. Mat. 26. 63.

‡ Or, *bring in the power of thy husband.*

‖ Heb. *under thy husband.*

q Jer. 29. 22. & 23. 14. & 24. 9. & 42. 18. & 44. 12. Zech. 8. 13. Is. 65. 15. Prov. 10. 7.

r Heb. 13. 4. Judg. 1. 7. Jer. 2. 17, 19.

§ Heb. *fall.*

s Deut. 27. 15—26. Is. 65. 15. Ps. 7. 4, 5. Job 31. 1—40. 1 Cor. 16. 22.

* Amen, though generally interpreted "so be it," simply signifies "truth," in which sense it is used by our Lord, in the *New Testament*, where it is translated "verily."—ED.

† On a piece of paper.

t Exod. 29. 24. Lev. 5. 12.

u What was presented to the Lord as a sign that the trial was referred to him, ver. 15.

x Heb. 13. 4. & 10. 26—31. & 6. 4—6. Prov. 5. 4—12. 2 Pet. 2. 1—10. 2 Cor. 2. 16. Eccl. 7. 26.

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REFLECTIONS UPON CHAP. V.—In these figures I discern that the church of God on earth ought carefully to be purged from scandalous persons and crimes; and that polluted and dishonest sinners shall be excluded from the celestial mansions. How necessary then to put away all filthiness of the flesh and spirit; and to avoid even the most distant approaches towards dishonesty, particularly with respect to Jesus Christ and his ministers! For those who preach the gospel must live by the gospel. Yea, let me avoid every thing which may beget dishonourable suspicions; and, on the contrary, beware of indulging them without sufficient ground. But



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shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be [y] a curse among her people.

28 And if the woman be not defiled, but be clean, [z] then she shall be free, and shall conceive seed.

29 [a] This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be [b] guiltless from iniquity, and this woman shall [c] bear her iniquity.

## CHAPTER VI.

(1) *The law of the Nazarites, prescribing what they were obliged to by their vow:* 1—8. (2) *If the vow be broken by an inadvertent touch of a dead body:* 9—12. (3) *Their discharge when the vow should be fulfilled:* 13—21. (4) *The priests to bless the people:* 22—27.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When [a] either man or woman shall [*] separate *themselves* to vow a vow of a Nazarite,[†] to separate *themselves* unto the LORD;

3 He shall [b] separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his [‡] separation shall he eat nothing that is made of the [§] vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [c] razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall [d] come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the [‖] consecration of his God *is* upon his head.

8 All the days of his separation he *is* [¶] holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall [e] shave his head in the day of his cleansing, on the seventh day shall he shave it.

y Ver. 21. Deut. 28. 37. Ps. 83. 9, 11. Jer. 24. 9. & 29. 18, 22. & 42. 18. Zech. 8. 13.

z Ver. 19. Mic. 7. 7—10. 1 Pet. 1. 7. Rom. 5. 3—5. 2 Cor. 4. 17, 18.

a Ver. 11—28. ch. 5. 21. Lev. 7. 37. & 11. 46. & 13. 59. & 14. 54, 57. & 15. 32.

b Job 17. 8, 9. & 27. 5, 6. Ps. 37. 6.

c Lev. 5. 1, 17. & 7. 18. & 19. 8. & 20. 17, 19. ch. 18. 23. & 14. 34. & 9. 13. Ezek. 23. 49. & 18. 4, 20. Rom. 2. 8, 9. Prov. 5. 22. & 9. 12.

A. M. 2514. B. C. 1490.

a Judg. 13. 5. & 16. 17. 1 Sam. 1. 11, 28. Luke 1. 15. Acts 21. 24. Lev. 27. 2. Lam. 4. 7. Amos 2. 11. Heb. 7. 26. 1 Thes. 2. 10. 2 Cor. 6. 17.

* Or, *make* themselves *Nazarites.*

† *Nazarite*—a person *separated* from the world, and *dedicated*, either for life, or for a specified time to the service of God. Those for life, were sometimes so dedicated by their parents, as Samson, (Judg. 13. 5.) Samuel, (1 Sam. 1. 11,) and the Baptist, Luke 1. 15. Samson is expressly called a *Nazarite*; Samuel and John are not so called, but the law of the Nazarite being applied to both in the passages quoted, the conclusion that they were *Nazarites* seems unavoidable.—Ed.

b Judg. 13. 14. Lev. 10. 7. Luke 7. 33. & 21. 34. Is. 53. 8, 4. 1 Pet. 2. 11. 1 Thes. 5. 22.

‡ Or, *Nazariteship.*

§ Heb. *vine of the wine.*

c Judg. 13. 5. & 16. 17. 1 Sam. 1. 11. Thus his hair was a perpetual token of his consecration to God.

d Lev. 21. 10, 11. & 19. 28. ch. 19. 11. 1 Pet. 2. 22. Heb. 7. 26. Eph. 5. 7, 11. Rev. 18. 4. 1 Cor. 5. 11, 13. 2 Cor. 6. 14—17. 2 Tim. 3. 3—5. This taught him to moderate his affection to, and sorrow for, the loss of relations; and that God required the most exact spiritual purity.

‖ Heb. *separation.*

¶ Dedicated to his most special service.

e Acts 21. 23. Phil. 3. 8, 9.

A. M. 2514. B. C. 1490.

f Lev. 9. 1—21. & 14. 10—31. & 15. 14, 29. & 12. 6, 8. & 1. 14. Deut. 4. 23. 1 John 2. 1, 2.

g Lev. 6. 6. & 14. 24.

h Gal. 3. 10. Ezek. 18. 24. 2 John viii. with Mat. 3. 15. John 8. 29. Mat. 24. 13. Job 17. 9. Prov. 4. 18.

i Acts 21. 26.

k Lev. 1. 10—13. & 4. 27—35. & 5. 2, 22. & 7. 1. & 19. 10. ch. 15. 8—11. Heb. 10. 10, 12, 14. & 9. 12. 2 Cor. 5. 21. Eph. 2. 13—15. & 1. 5, 6, 7. John 6. 53—57.

l Acts 21. 24. John 17. 4, 5. & 19. 30. 2 Tim. 4. 7, 8.

m Heb. 2. 10. & 9. 28. Luke 17. 10. Eph. 1. 6, 7.

n Exod. 29. 24—27. Lev. 7. 30—34.

o Ps. 16. 10, 11. Rev. 14. 13. Is. 35. 10.

10 And [f] on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring [g] a lamb of the first year for a trespass-offering: but the days that were before [h] shall be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite; [i] When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer [k] his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering.

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 [l] And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and [m] put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven.

20 And the priest shall wave them [n] *for* a wave-offering before the LORD: this *is* holy for the priest, with the wave-breast and heave-shoulder: and after that [o] the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath

innocence is the surest comfort and support under the most malignant accusations. How dreadful it is when God's curse is the seasoner of sensual pleasures! Vain is every attempt to conceal our transgressions; for, though waters of jealousy are no more, the eye of God can see, and the voice of conscience will speak out. Yea, often God most strangely brings to light the hidden things of darkness; and however they may escape present censure or punishment, whoremongers and adulterers God will judge, and dreadfully punish! Let me therefore abstain from fleshly lusts, which war against the soul; and, if I am unjustly accused, let me commit my cause to God, who judgeth righteously, that he may bring me to the light, and cause me to behold his righteousness. Meanwhile, let me, with the utmost accuracy, examine how far I am chargeable with spiritual whoredom or apostasy; and particularly observe whether the cross of Christ, and the afflictions of the gospel, are to me a savour of death unto death, or of life unto life.

REFLECTIONS UPON CHAP. VI.—In these Nazarites let me behold the blessed Jesus solemnly separated by himself and his Father to the service of God in our



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vowed, *and of* his offering unto the LORD for his separation, [p] besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise ye shall [q] [*] bless the children of Israel, saying unto them,

24 [r] The LORD bless thee, and keep thee:

25 The LORD [s] make his face shine upon thee, and be gracious unto thee:

26 The LORD [t] lift up his countenance upon thee, and give thee peace.

27 And they shall [u] put my name upon the children of Israel; and I will bless them.

A. M. 2514. B. C. 1490.

p Ezra 2. 69. 1 Pet. 4. 11. Gal. 6. 6. Heb. 13. 16.

q 1 Chr. 23. 13. Lev. 9. 22, 23. Luke 24. 50. Acts 3. 21. Mat. 5. 2—12.

* For the primary meaning of *blessing*, see note on Gen. 1. 28. The 24th, 25th, and 26th verses, when compared with 2 Cor. 13. 14, clearly imply the doctrine of the Trinity, and exhibit Father, Son, and Holy Spirit, each bestowing his appropriate blessing in the economy of redemption.—ED.

r 2 Cor. 13. 14. Ps. 121. 7. 1 Chr. 29. 18. John 17. 11, 15.

s Dan. 9. 17. Ps. 80. 3, 7, 19. & 44. 3. Prov. 16. 15. John 1. 17. Eph. 2. 7, 8.

t Ps. 4. 6. Eph. 2. 14, 15. Rom. 5. 1.

u Jer. 14. 9. Dan. 9. 18, 19. 1 Jo. Ps. 13.

## CHAPTER VII.

(1) *When the tabernacle is dedicated, the twelve princes present six covered waggons:* 1—9. (2) *When the altar is dedicated, they each offer utensils and oblations:* 10—83. (3) *The Lord testifies his acceptance of their presents:* 89.

AND it came to pass, on the day that Moses had fully [a] set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar, and all the vessels thereof, and had anointed them, and sanctified them,

2 That the [b] princes of Israel, heads of the house of their fathers, (who *were* the princes of the tribes, [*] and were over them that were numbered,) [c] offered: [†]

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the LORD spake unto Moses, saying,

5 [d] Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 [e] Two waggons and four oxen he gave unto the sons of Gershon, according to their service: [‡]

8 And [f] four waggons and eight oxen he gave unto the sons of Merari, according unto their service, [§] under the hand of Ithamar, the son of Aaron the priest.

9 But unto the sons of Kohath he gave none; because the [g] service of the sanctuary belonging unto them *was, that* they should bear upon their shoulders.

A. M. 2514. B. C. 1490.

a Exod. xl. Lev. viii. ix.

b Ch. 1. 5—16. & ii. x.

* Heb. *who stood.*

c Exod. 35. 27. 1 Chr. 29. 6—8. Ezra 2. 68, 69.

† The princes set the example of religious devotedness, and liberality; yet, not for ostentation before the *people*, but an offering "before the LORD."—ED.

d Exod. 25. 1—11. & 35. 4—10. Is. 42. 1—7. & 49. 1—8. Eph. 4. 11—13.

e Ch. 3. 25, 26. & 4. 25, 26.

‡ The Gershonites having charge of the tabernacle, curtains, cords, &c., receive but *two waggons*, sufficient for *service*, not for *luxury*.—ED.

f Ch. 3. 36, 37. & 4. 31, 32.

§ The Merarites had charge of the pillars, boards, and other weightier parts of the tabernacle, and they receive the assistance of *four waggons*. Providence and grace are hereby exemplified: Providence raising up fitting agents for "troublous times;" and grace promising and fulfilling—"as thy days, so shall thy strength be," Deut. 33. 25.—ED.

g 2 Sam. 6. 6, 13. 1 Chr. 15. 2, 12.

A. M. 2514. B. C. 1490.

* The Kohathites get neither waggon nor ox, their service being to "bear upon their shoulders." A wise arrangement. For articles such as the *cherubim* of the ark, and the *golden candlestick*, could not have escaped injury by waggon carriage. The emblem of those services of religion which require, in their management, peculiar "gentleness and meekness," 2 Cor. 10. 1. Gal. 6. 1. 2 Tim. 2. 25. Tit. 3. 2. Duties which circumstances peculiarly lay upon individuals, and which never can be done by proxy.—ED.

h 2 Chr. 7. 5, 9. Ezra 6. 16, 17. Neh. 12. 27, 43. Deut. 20. 5. John 10. 22.

i 1 Cor. 14. 33, 40. Col. 2. 5.

k Gen. 49. 8, 10. ch. 2. 3. & 10. 14. Mat. 1. 4. Ruth 4. 20.

l 1 Kin. 7. 42, 45. 2 Kin. 25. 14, 15. Zech. 14. 20. Exod. 25. 29. & 37. 16. The silver charger was in value £14 15*s.* 7*d.*; the silver bowl about £8; and the golden spoon £15 5*s.* sterling.

m Lev. ii.

n Exod. 30. 7, 8, 34—38. & 35. 8.

† *Charger, bowl, spoon* — "Platters, sprinkling basins, incense pots," according to Boothroyd. Of their shape and use we can tell no more than what is in the text. That the word translated *spoon* should be *incense pot*, is obvious from its use.—ED.

o Lev. i. & 4. 23. & iii. ch. xv. xxviii. xxix. John 17. 19. Heb. 2. 10. Is. 53. 4, 10, 11. Mat. 20. 28. Rom. 3. 25—26. & 5. 6—11, 16—21. & 6. 3, 4. & 10. 4. 1 Pet. 1. 18, 19. & 2. 24. & 3. 18. 1 Tim. 2. 6. Tit. 2. 14.

‡ For the honour of each prince, God thus particularly marks their oblations.

p Ch. 6. 20. Lev. 21. 1. Mal. 1. 14.

10 ¶ And the princes offered for [h] dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, [i] each prince on his day, for the dedicating of the altar.

12 ¶ And [k] he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* [l] one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* [m] full of fine flour mingled with oil, for a meat-offering:

14 One spoon of ten *shekels* of gold, [n] full of incense: [†]

15 [o] One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a sin-offering:

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day [‡] Nethaneel the son of Zuar, prince of Issachar, did offer.

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats, for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of [p] fine flower mingled with oil, for a meat-offering:

redemption:—Jesus, never defiled with carnal comforts or pleasures, nor intoxicated with sinful lusts or worldly cares, nor polluted by his connexion with sinners naturally dead in trespasses and sins:—Jesus, who, for Nazarine hair, hath the most noted graces and good works; yea, hath his people growing up into him as their head:—Jesus, never failing, but persevering in his work, and finishing it in his all-comprehensive offering of himself for us; and, in his resurrection, laying aside every token of continued subjection to an angry God or broken law. In these Nazarites let ministers also, let saints, separated to the service of God, learn to deny themselves, mortify the deeds of the body, renounce this world, and the pleasures of sin or sense, and behave as solemnly consecrated to God alone. Let every breach of their vows, through fellowship with dead and unfruitful works of darkness, occasion repeated application to Jesus' purifying blood, and to more diligence in duty. And, after finishing their course, let them thank God for his gracious assistance, account themselves unprofitable servants, and trust only to Jesus' all-sufficient sacrifice of himself as the ground of their hope and joy.—In this priestly benediction of the Hebrews, let me behold Jesus, appointed of God to bless sinful men; yea, becoming blessings to them;—and God discovering his grace, by rendering his ordinances, apparently simple in themselves, effectual for blessing us with all spiritual blessings in Christ. Let me therefore look only to God for what blessings I need; and by faith hold communion with Father, Son, and Holy Ghost, in order to the enjoyment of them.



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26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer:*

31 His offering was one silver [q] charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a [r] sin-offering:

35 [s] And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*.

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:* [t]

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour [u] mingled with oil, for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a [t] meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day* *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the [t] sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering.

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.

A. M. 2514. B. C. 1490.

[q] Ver. 84. Exek. 1. 5.

[r] Exod. 29. 14. Ps. 40. 6. 2 Cor. 5. 21.

[s] God hereby teaches and exemplifies the importance of *order* in religious services, (1 Cor. 14. 33.) an importance, however, entirely to be derived from God's authority and prescription.—Ed.

[t] As the offerings proceed, from day to day, it is worthy of remark, that they *never change* either by *addition*, or *diminution*, or *quality*. The prince of the smallest and poorest tribe offers as the prince of the largest and richest. Had it been otherwise, "annulations," (Gal. 5. 21) would have been the immediate result; and the pride of man would soon have mingled in the service, where nought but humility can approach with acceptance, Matt. 18. 3. Jam. 4. 10.—Ed.

[u] Lev. 14. 10. Heb. 1. 9. † John 1. 27. Rev. 6. 6.

A. M. 2514. B. C. 1490.

[t] Exod. 29. 41. Lev. 2. 1.

* Upon this day, the rebellion and death of Nadab and Abihu occurred, Lev. 9. 1. & 10. 1. Now the day of this melancholy occurrence is one of the most remarkable in the Jewish dispensation. For example, the *eighth* was the day of circumcision, Lev. 12. 3. The *eighth* was the day of dedicating the first of the young of animals, Exod. 22. 30. The *eighth* was the day for cleansing the leper, Lev. 14. 10. The *eighth* was the day of most solemn assembly and peculiar sabbatism, (Lev. 23. 36, 39.) and is called the *great day* of the feast, John 7. 37. Yet, on this very day, when so many associations combined to honour it, Satan prevails upon pride to render it dismal and disastrous.—Ed.

[t] There were three shekels; the royal shekel valued to fifteen pence; the shekel of the sanctuary twice as much; and the common shekel, which differed not from our shilling, Gen. 23. 15. Exod. 30. 13. 2 Sam. 14. 26. Jer. 32. 9. Ezek. 4. 10. Neh. 5. 15. Amos 8. 5.

REFLECTIONS UPON CHAP. VII.—Necessary observances in religion must always be preferred to what is merely voluntary. But the more honour and wealth persons have, the more exemplary they ought to be in laying out themselves and their substance for the Lord. Christ's ministers and people never need to be discouraged by the hard service allotted them; for, by their often repeated exercises, or remarkable comfort therein, God can render his ministers expert in their work, or cur



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66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the [s] eleventh day [t] Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one silver charger, [z] the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.

A. M. 2514. B. C. 1490.

[s] Heb. *on the days of the eleventh day*, ver. 72.

[t] The Hebrew form of expression here, and in the 78th verse, has something curious in it. It may be literally rendered, *in the day the first and tenth day*, and *in the day two and tenth day*. But this is the idiom of the language; and, to an original Hebrew, our almost anomalous words, eleventh and twelfth, by which we translate the original, would appear as strange as his, literally translated, would appear to us.—*Dr A. Clarke.*

[z] It appears by the metal that these chargers and bowls were of, that they were for the use of the altar of burnt-offerings, in the outward court; for all the vessels of the sanctuary were of gold. And I take the chargers to have been offered, for receiving the flesh of the sacrifices whom the priests feasted upon it.—*Scott.*

A. M. 2514. B. C. 1490.

[u] 1 Chr. 29. 6—8. Ezra 2. 68, 69. Neh. 7. 70—72. Is. 60. 5—10. Rev. 21. 24.

[v] The words "in the day when it was anointed," are a *parenthesis*, referring to the *anointing* by Moses, recorded Lev. 8. 10, 11. The *dedication* was by the princes, as representatives of the people, acknowledging in their name, their national covenant with God. See verse 88.—Ko.

[w] The whole value of the silver vessels was £273 12s. sterling; and of the golden spoons about £199 sterling.

[x] The *burnt-offerings* are by *twelves*, representing the *tribes* seeking and obtaining *national reconciliation* with God, Lev. 1. 3—17. The *sin-offerings*, by *twelves*, acknowledging in name of the *tribes*, the national rebellions and guilt. The *peace-offerings* are by *twelves*, which, according to the rule of *duplication*, (Gen. 41. 32.) represents a thing firmly established, and speedily to be accomplished. Then they are by *sixties*, that is, *five twelves*. Now this *peculiarity* is not without its signification. For *five* is the average representation of a family, (see note on Exod. 12. 18.) and the *twelve* by which the *twelves* are multiplied, represent the *families* of which the *tribes* are composed.—Ko.

[y] That is, *God.*

[z] Exod. 15. 22. 1 Kin. 6. 23. Lev. 1. 1. ch. 1. 1.

[a] *Moses.*

84 This *was* the [u] dedication of the altar (in the day when it was anointed) by the princes of Israel: [v] twelve chargers of silver, twelve silver bowls, twelve spoons of gold;

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* [w] two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offering twelve:

88 And all the oxen, for the sacrifice of the peace-offerings, *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. [x] This *was* the dedication of the altar, after that it was anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation to speak with [y] Him, then he heard the voice of one speaking unto him from off the [z] mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and [a] he spake unto Him.

## CHAPTER VIII.

(1) *Of the lighting of the lamps of the golden candlestick in the tabernacle:* 1—4. (2) *Of the ordination of the Levites to their sacred office:* 5—22. (3) *The time of their service prescribed:* 23—26.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a] lightest the lamps, the seven lamps shall give light [a] over against the candlestick.

3 And Aaron did so: he lighted the lamps thereof over against the candlestick; as the LORD commanded Moses.

4 [b] And this work of the candlestick *was of* beaten gold; unto the shaft thereof, unto the flowers thereof, *was* beaten work: [c] according unto the pattern which the LORD had showed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and [d] cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and [e] let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

[a] Ex. 25. 37. & 40. 25. Lev. 24. 2, 3. 1 Sam. 3. 3. Ps. 132. 17. Is. 49. 6. John 1. 9. & 8. 12. Luke 2. 32. The rest of the candlestick was of one piece; but the lamps were made by themselves, and set on the tops of the branches.

[a] Heb. *The faces* (or over the face) *of the candlestick.* Ex. 25. 37.—Ko.

[b] Exod. 25. 31—39. & 37. 17—24. Rev. 1. 20. 2 Pet. 1. 19. Phil. 2. 15.

[c] Exod. 25. 40. & 39. 43. Mat. 28. 20. Is. 8. 20. 2 Tim. 1. 13.

[d] Exod. 19. 10, 15. ch. 19. 12, 13, 19. Is. 52. 11. Lev. 14. 8, 9. Heb. 7. 26. 1 Thes. 2. 10, 1 Tim. 4. 12. & 6. 11.

[e] Heb. *let them cause a razor to pass over*, &c.

quickly bring them unexpected assistance in it; and we can scarcely enter on his service without receiving hints of changes and removals, death not excepted. Liberal hearts devise liberal things, and are never weary of giving to the Lord. But in our dedications to God, we ought carefully to consider what is like to be most useful in his service; and, amidst all, to implore pardon through Jesus our sin-offering. And, while every one is careful to do that which is proper in his station, God honourably records the good deeds of his people in the most particular manner, and takes pleasure in manifesting his gracious acceptance thereof. But might not these twelve solemn days prefigure the apostolic and millennial periods, in which princes and nations did, or shall, dedicate themselves and substance to Jesus Christ, our great tabernacle and altar; yea, the glorious fulfiller of all the Levitical dispensation?



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8 Then let them [a] take a young bullock with his meat-offering, *even* fine flour, mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 And thou shalt [f] bring the Levites before the tabernacle of the congregation; and thou shalt gather the [e] whole assembly of the children of Israel together.

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall [g] put their hands upon the Levites:

11 And Aaron shall [†] offer the Levites before the LORD, *for* an [h] offering of the children of Israel, that [‡] they may execute the service of the LORD.

12 And the Levites shall [i] lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites [k] before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt [l] thou separate the Levites from among the children of Israel; and the Levites shall be mine.

15 And after that shall the Levites go in to do [m] the service of the tabernacle of the congregation: and thou shalt [n] cleanse them, and offer them *for* an offering:

16 For they [o] *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 [p] For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites [q] for all the first-born of the children of Israel.

19 And I [r] have given the Levites *as* [§] a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel [‖] in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be [s] no plague among the children of Israel when the children of Israel come nigh unto the sanctuary.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites [t] according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were [u] purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in [x] to do their service in the tabernacle of the congregation [*] before Aaron, and before his sons; as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: [y] From twenty and five years [†] old and upward they shall go in [z] to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall [‡] cease waiting upon the service *thereof*, and shall serve no more:

26 But shall [§] minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

## CHAPTER IX.

(1) *A repetition of the law for the observance of the passover:* 1—5. (2) *A new law for observing it in the second month by such as could not attend it in the first:* 6—14. (3) *An account of the residence of the pillar of cloud on the tabernacle, and its use for directing the Hebrews in their journeys and rests:* 15—22.

AND the LORD spake unto Moses in the wilderness of Sinai, in the [a] first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also [b] keep the passover at his appointed season.

3 In the fourteenth day of this month [*] at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they [c] kept the passover on the fourteenth day of the first month [d] at even in the wilderness of Sinai; according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men who were [e] defiled by the dead body of a man, that they could not keep the passover on that day; and they came before Moses and before Aaron on that day.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore

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A. M. 2514. B. C. 1490.

a Lev. 1. 3. & 4. 3, 14. ch. 15. 8, 9.

f Lev. 1. 3. & 8. 3. Exod. 29. 4.

e *The whole assembly* or congregation, not of all the people, but of the princes or elders, as in ch. 35. 12. where *congregation* must signify the assembly of the *judges*, for the Mosaic law referred such cases to appointed judges, Exod. 18. 25.—Ed.

g Lev. 1. 4. to note, that they dedicated them to God, to serve in their stead, Prov. 8. 23. Rom. 1. 1. Gal. 1. 1.

† Heb. wave.

h Heb. wave-offering, see Lev. 7. 30—34. & 9. 20. ver. 13, 15.

‡ Heb. *they may be to execute, &c.*

i Lev. 1, 1v, Exod. 29. 10, &c.

k Ch. 8. 6—9, 12, 20, 21, 25. & 18. 6—8. & 4. 18, 19. ver. 11, 14, 19.

l Exod. xxix. Lev. viii. ch. 18. 6. & 8. 12, 21, 25. & 19. 9. & 1. 50. & 4. 46. Deut. 10. 8, 7. ver. 11, 13, 15, 18.

m Ch. 8. 22—37. & 4. 3—32.

n Ver. 7—13.

o Ch. 3. 12, 13, 40, 41, 45. see ver. 18, 14, 19.

p Exod. 13. 2, 12, 13. ch. 3. 13. Luke 2. 23.

q Ch. 3. 15, 45. & 16. 6. ver. 11—16.

r Ch. 3. 6—9. & 8. & 18. 1—6. & 4. 18, 19. ver. 15. Ps. 68. 18. with Eph. 4. 11—13.

§ Heb. *given*

‖ In the sacred courts.

s 1 Sam. 6. 19. ch. 25. 7—13. & 16. 46—50. Ps. 106. 34, 31. 2 Chr. 26. 16—20. As the Levites performed the service of the court, and bore the tabernacle, none of the people had any call to come too near the holy things.

t Ch. 1. 54. & 2. 33. & 3. 51. & 4. 37, 45. ver. 5—14, 22.

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A. M. 2514. B. C. 1490.

u Exod. xxix. Lev. viii. ix. xiv. xv. ch. 91 1—12. see ver. 6—19.

x Ch. 3. 6—9, &c. & iv. & 18. 2—7. 1 Chr. xxiii. xxv. xxvi.

* According to their direction.

y Ch. 4. 3, 23, 30, 35, 47. 1 Chr. 23. 13. & 23. 24—27.

† In ch. 4. 3. the "*sons of Kohath*," are to be enumerated from "*thirty*" till "*fifty*," even "all that enter into the host to do the work in the tabernacle of the congregation;" but in this verse they only go in to WAIT UPON the service at *twenty-five*. That is, at *twenty-five* they go in towards *learners*, upon those that did the work; at *thirty* they went in to do the work themselves. For *five* years they were *learners* of what they were afterwards to practise.—Ed.

z Heb. *to war the warfare of, &c.* ch. 4. 3, 23, 30. Is. 63. 1—4. Eph. 6. 10—19. 2 Tim. 2. 4—15.

‡ Heb. *return from the warfare of the service.*

§ Sing psalms, instruct, counsel, and keep things in order; but do no hard service.

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This chapter comes in before ch. 1. &c.

a Exod. 40. 2. ch. 1. 1.

b Exod. 12. 2. 14, 25, 43—49. & 13. 10. Lev. 23. 5. ch. 28. 16. Deut. 16. 1, 2

* Heb. *between the two evenings.* After three o'clock in the afternoon.

c Exod. 12. 1—14, 43—49. Josh. 5. 10. 2 Chr. xxx. xxxv. Mat. 26. 2. 1 Cor. 5. 7, 8.

d Exod. 12. 6. Heb. 9. 20. Mat. 27. 46, 50.

e Lev. 21. 11. ch. 5. 2. & 6. 6. & 19. 11, 13.

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REFLECTIONS UPON CHAP. VIII.—In these lighted lamps I behold Jesus endowed with the fulness of the Spirit of God, and set up to be the light of the world, the light of the church;—and ministers enlightened in themselves, and set up for lights to others, that they may see to perform the service of the tabernacle. In these Levites I behold Jesus, holy, harmless, and undefiled, solemnly set apart as the surety of elect sinners, to the hard service of his debasement; which being finished, and atonement thus made for his people, and every plague averted from them, he retired to his heavenly rest to minister, without fatigue, in the sanctuary above.—But with what holiness, and solemn dedication to God, ought ministers to be prepared for their work! How voluntary their call by their people; and how solemn their ordination to their office! Honourable indeed is their service for Jesus and his ransomed people; if faithful, they become a remarkable mean of turning away God's wrath from nations and churches; and, if faithful and diligent while their strength continues, their people ought to support them decently when they become old and infirm, and Jesus Christ will for ever reward them in the heavenly state.



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are we kept back, that we may not [f] offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will [g] hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be [h] unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The [i] fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and [k] forbeareth to keep the passover, even the same soul shall be cut off from his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if [l] a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the [*] stranger, and for him that was born in the land.

15 ¶ And [m] on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the [†] tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire until the morning.

16 [n] So it was [‡] alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And [o] when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.[§]

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud [‖] tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud [*] abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, [†] that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [p] abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 [q] At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

## CHAPTER X.

(1) *God's injunctions for the making and use of the silver trumpets:* 1—10. (2) *The orderly march of the Israelites from mount Sinai into the wilderness of Paran:* 11—28. (3) *Moses' entreaty of Hobab, his brother-in-law, to continue with them:* 29—32. (4) *Moses' prayer at the removal and resting of the ark, according to the direction of the cloudy pillar:* 33—36.

A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses, saying,

2 Make thee [a] two trumpets of silver; of [b] a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, [c] all the assembly [*] shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [d] heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then [e] the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the [f] camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 [g] But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And [h] the sons of Aaron, the priests, shall

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f Exod. 12. 27. Deut. 16. 2. 1 Cor. 5, 7, 8.

g Heb. 3. 5, 6. John 7. 17. Ezek. 2. 7. & 3. 17. 1 Cor. 11. 2, 3. & 4. 2. Acts 20. 27. Prov. 2. 5, 6. Ps. 25. 9. & 25. 14.

h Ver. 6, 7. Eph. 2. 1, 2, 12, 13. & 5. 6—9. Rom. 15. 8—19. & 16. 25, 26. 1 Cor. 6. 9—11.

i 2 Chr. 30. 2—15. Exod. 12. 2—14, 43—49. John 18. 28.

k Ch. 15. 30, 31. & 19. 13. Exod. 12. 15. Gen. 17. 14. Lev. 17. 4, 10, 14. 20. Heb. 10. 26—29. & 6. 6. & 2. 3.

l Exod. 12. 48. Lev. 24. 22. & 19. 34. ch. 15. 15, 16, 29. & 19. 10. & 35. 15. Deut. 29. 11. & 31. 12. Eph. 2. 12—22. Is. 56. 6, 7.

* Proselyte.

m Exod. 40. 34. & 13. 21. & 14. 20, 24. ch. 14. 14. & 16. 34. Ezek. 10. 3, 4.

† The most holy place where the law was.

n Ver. 16—22. Ex. 13. 21. & 40. 38. Neh. 9. 19. Ps. 105. 39. & 78. 14. Is. 4. 5, 6. 1 Cor. 10. 1. 2 Cor. 5. 19. Rev. 21. 3.

‡ The *perpetuity* of the *cloud* in such a climate, during so many years, and in sight of such a "gainsaying people," (Rom. 10. 21.) not one of whom ever attempted to question the *fact*, presents now an unanswerable attestation to the truth of the Mosaic history, so it presented *them* an unquestionable symbol and evidence of the divine presence.—Ed.

o Ch. 10. 33, 34, 36. Ps. 32. 8. & 78. 14. & 78. 14. & 80. 1, 2. & 105. 39. Is. 63. 14. John 10. 3—5, 27. 1 Cor. 12. 1.

§ When the cloud was *taken up* they decamped; followed so long as it went before them, (ver. 12, & Exod. 13. 21.) and pitched their tents when the cloud became stationary over a particular place. To this, the *star* at Bethlehem seems to have corresponded, when it "went before" the wise men till it came and stood over the place "where the young child was," Mat. 2. 9.—Ed.

‖ Heb. *prolonged.*

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A. M. 2514. B. C. 1490.

* Heb. was.

† The periods of the cloud's continued visibility, Moses states as not *less* than two days, sometimes a month, and not more than a year.—Ed.

p Exod. 40. 36, 37.

q Ch. 1. 54. & 3. 39. Exod. 39. 42. & 40. 16. & 25. 21, 22. Mat. 28. 20. Prov. 3. 5, 6. Ps. 32. 8. & 48. 14. & 73. 24. & 107. 7. & 143. 10. Is. 58. 4. & 63. 12—14. Mat. 16. 24. 1 Cor. 11. 1.

a More trumpets were afterwards made, 2 Chr. 13. 13. Joel 2. 15, 16. Ps. 81. 3. & 89. 15. Is. 27. 13. & 58. 1. Hos. 8. 1. Rom. 10. 15, 16.

b Exod. 25. 18, 31. Eph. 4. 5. Is. 11. 10. Zech. 2. 11.

c Prov. 8. 4. & 9. 4, 5. Is. 55. 1—4. Rev. 22. 17. Mat. 11. 28. Gen. 49. 10.

* *All the assembly* assembling themselves to Moses *at the door*, clearly evinces, that "assembly" means, not all the people, but their representative heads, or princes. The statement in verse 4. puts this interpretation beyond all doubt.—Ed.

d Exod. 18. 21. Deut. 1. 15. ch. 1. 5—16.

e Ch. 2. 3—9. ver. 14—16.

f Ch. 2. 10—16. ver. 18—21.

g Ver. 3. Ps. 40. 9, 10. & 81. 3. & 89. 15. Prov. 8. 4. & 1. 21, 22. & 9. 4, 5. Rom. 10. 15, 18.

h 1 Chr. 15. 24. 2 Chr. 13. 12. Jer. 33. 22. Joel 2. 15. Rom. 10. 15. Heb. 5. 4.

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Reflections upon Chap. IX.—We need repeated excitements to the most pleasant and solemn services of God; though it is an infinite favour, that, in these deserts of trouble, we may keep the Lord's solemn feasts. Those who know their value will delight in the observance, and rejoice to see others hungering and thirsting after God's ordinances, even when hinderances are laid in their way. Ministers ought ever to be careful in debarring scandalous sinners from the seals of the covenant; yet, on the contrary, ever cautious and attentive to God's word in determining particular cases. But here let me reflect on the mercy, that though we Gentiles were of old afar off, and in our uncleanness, God hath brought us nigh by the blood of his Son, and hath provided a second, a gospel passover for us! If then we be unavoidably disappointed of public ordinances, let us take the first opportunity of approaching his house or table. Providential hinderances may disappoint us of the means, but cannot, if our hearts be right, deprive us of the grace thereof; God will amply supply our wants some other way: while such as reject God's ordinances will be rejected by him. Habitual neglect of the Lord's supper is a fearful sign of a naughty heart.—Let Jesus, and Jehovah in him, be our pillar of cloud, to direct our motions and rests; and let us be always obedient to his tokens: no safety can be had in going before him; and no comfort can be had in loitering behind him. Let me be ready, with comfort, to see this cloud remove into the eternal state, where I expect a more abiding habitation; that when death comes, I may have nothing to do but to remove: and, even by the way, let God fix my residence and lot as he pleases; and there let me contentedly pitch my tent.



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blow with the trumpets: and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye [i] go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be [k] remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also [l] in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets [m] over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for [n] a memorial before your God: I *am* the LORD your God:

11 ¶ And it came to pass on the [o] twentieth *day* of the second month, in the second year, that the cloud [*] was taken up from off the tabernacle of the testimony.

12 And the children of Israel [p] took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey, [q] according to the commandment of the LORD by the hand of Moses.

14 ¶ [r] In the first *place* went the standard of the camp of the children [†] of Judah, according to their armies; and over his host *was* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was [‡] taken down; and the sons of Gershon and the sons of Merari set forward, [t] bearing the tabernacle.

18 ¶ And [u] the standard of the camp of Reuben set forward according to their armies; and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, [x] bearing the sanctuary; and [y] *the other* did set up the tabernacle against they came.

22 ¶ And the [z] standard of the camp of the children of Ephraim set forward according to their armies; and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the [a] standard of the camp of the children of Dan set forward, *which was* the [*] rere-ward of all the camps throughout their hosts; and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 [b] Thus *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto [c] Hobab, the son of [†] Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good; for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my [d] kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [e] instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the [f] mount of the LORD three days' journey: and the [g] ark of the covenant of the LORD went before them in the three days' journey, to [h] search out a resting-place for them.

34 And the [i] cloud of the LORD *was* upon them by day, [‡] when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [k] Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. [§]

36 And when it rested, he said, [l] Return, O LORD, unto the [§] many thousands of Israel.

## CHAPTER XI.

(1) *By their unreasonable murmuring the people draw a fiery plague upon themselves, which is removed by Moses' intercession:* 1—3. (2) *The people are dissatisfied at the manna, and for want of flesh; which last, God, in wrath, bestows on them for a whole month, and renders a destructive plague to them:* 4—9, 16—23, 31—35. (3) *Moses grieves for want of help to govern them; and has seventy elders promised, qualified by the Spirit of God, and given to him for his assistants:* 10—17, 24—30.

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AND *when* the people [*] complained, it [†] displeased the LORD: and the LORD heard *it;* and his anger was kindled: and the fire of the LORD burnt among them, and con-

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1 Ch. 21. 6. 2 Chr. 13. 14—15. Josh. 6. 5, 6. Deut. 20. 1—3.

k Gen. 8. 1. Ps. 132. 23.

l Ch. 29. 1. xxviii. xxix. Joel 2. 15. 1 Chr. 15. 24. 2 Chr. 7. 6. & 29. 26 & 5. 12, 13. Neh. 12. 35. Ezra 3. 10. Deut. 16. 5, 14. Ps. 81. 3.

m 2 Chr. 29. 25—28. & 5. 12, 13. Ezra 3. 10.

n Exod. 28. 29. & 30. 10. Lev. 23. 24. ch. 5. 15, 18. & 10. 10. Josh. 4. 7.

o Ch. 1. 1. & 9. 1.

* It appears from Exod. 19. 1. that the Israelites had been encamped at Sinai about eleven months and twenty days.—Ed.

p Ch. 33. 16. & 2. 9, 16, 24, 31. Exod. 19. 1. Deut. 33. 2. & 1. 19. They had continued almost a year at Sinai.

q Ch. 9. 17—23. Prov. 3. 6. Ps. 32. 8.

r Gen. 49. 8—10. ch. 2. 3—9. & 1. 7, 26—31. & 10. 13—27. ver. 5.

† From ch. 11. it appears that this camp was the most numerous and strongest. They are therefore the *advance guard* of the army.—*Note.* This is in strict accordance with military tactics, and Christians should so far, but no farther, imitate the world, that in *their spiritual warfare*, the strong go before to protect the weak, 1 Tim. 1. 18. Rom. 15. 1.—Ed.

s Ch. 1. 51. Heb. 12. 27, 28. & 7. 19. & 9. 10, 11. 2 Cor. 5. 1, 4. 2 Pet. 1. 14.

t Ch. 7. 5—9. & 3. 25, 26, 36, 37. & 4. 32—32.

u Ch. 2. 10—16. & 1. 20—25. & 26. 5—18. ver. 6.

x Ch. 2. 17. & 3. 27—32. & 4. 4—10. & 7. 9. 1 Chr. 15. 2. The most holy furniture.

y That is, *the Gershonites and the Merarites*; see ver. 17.

z Ch. 2. 18—24. & 1. 32—37. & 26. 28—41. Ps. 80. 1, 2.

a Ch. 2. 25—31. & 1. 39—43. & 26. 42—50. Gen. 49. 16, 17. Deut. 25. 18. Josh. 6. 9.

* From ch. 11. it will appear that, next to the camp of Judah, which marched in front, this was the most numerous, and the strongest, and was accordingly placed in the rere-ward.—*Note.* Satan's attempts are always against the *head* of Christ; (Gen. 3. 15.) therefore should the Christian's watchfulness and preparation for defence have regard not merely to his present actions, but to all their *natural consequences*.—Ed.

b Heb. *These*, ver. 33. ch. 11. & 24. 5. Ps. 80. 1, 2. & 68. 2, 8, 9. Song 6. 10. Col. 2. & 1 Cor. 14. 33, 40.

c Exod. 2. 18. & 3. 1. & 18. 1—27.

† He is called *Jethro*, (Exod. 18. 1.) but this is no contradiction to the name of *Raguel*, as he may either have had *two names*, used indiscriminately, or have received, or taken, a *new name*, at this period.—Ed.

d Judg. 1. 16. & 4. 11, 17. 1 Sam. 15. 6. Jer. 35. 2.

e Job 29. 15. Zech. 2. 8. Gal. 4. 15. Ps. 32. 8.

f Exod. 3. 1. & 19. 2. & 24. 17, 18.

g Exod. 25. 21, 22. with Deut. 9. 9. & 10. 5. Is. 55. 4. Heb. 8. 1. & 10. 20.

h Deut. 1. 33. Jer. 31. 2. Ezek. 20. 6. Mat. 11. 28, 29.

i Exod. 13. 21, 22. ch. 9. 15—22. Ps. 105. 39. & 99. 7.

‡ It is evident that, in this case, the cloud was not located, as when resting on the tabernacle, but diffused over the whole line of march. A beautiful emblem of that universal providence that protects a nation, while its particular regards are concentrated in the visible church.—Ed.

k Ps. 68. 1, 2. & 9. 19. & 21. 8—12. & 31. 13—17. & 89. 23. & 92. 7, 9. & 110. 1, 5, 6.

§ That a *good man* should have *enemies*, would appear incredible, did not observation and history confirm the fact. But that *God* should have *enemies* that *hate* him, can never be imagined or admitted until we know that "the carnal mind is enmity against God," Rom. 8. 7.—Ed.

l Ps. 90. 11—17. & 132. 8. & 85. 6, 7. & 80. 3, 7, 19. Mic. 7. 19.

§ Heb *ten thousand thousands*.

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* Or, *were as if were complainers*.

† Heb. *it was evil in the ears of*, &c.

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REFLECTIONS UPON CHAP. X.—In these trumpets I discern the pure and precious gospel of Christ, and hear its joyful sound proclaiming the sufficiency and suitableness of Jesus and his righteousness, calling sinful men to him and his ordinances, and encouraging them in their journey heavenward, and in their spiritual warfare with sin, Satan, the world, and death. Let me also observe, that even Sinai-visits, the most noted opportunities of intimacy with God, come quickly to an end; and that, in this world, we but remove from one wilderness to another. While, in the Hebrews' orderly march, I discern the ransomed of the Lord, directed by the Lion of the tribe of Judah, and having his Father's presence among them, marching in goodly order to their heavenly Canaan, let me exert myself to gain others, particularly my relations, to God and glory. There is in him enough for us all. And happy are they, if grace make them forget their father's house, and their own



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sumed *them that were* in the [a] uttermost parts of the camp.[*]

2 And the people [b] cried unto Moses; and when Moses [c] prayed unto the LORD, the fire [†] was quenched.

3 And he called the name of the place [‡] Taberah: because the fire of the LORD burnt among them.

4 ¶ And the [d] mixt multitude that *was* among them fell a lusting: and the children of Israel also [§] wept again,[‖] and said, [*] Who shall give us flesh to eat?

5 We remember [f] the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* [g] dried away: *there is* nothing at all, besides this manna, *before* our eyes.[*]

7 And [h] the manna *was* as coriander-seed, and the [†] colour thereof as the colour of bdellium.

8 *And* the people went [i] about and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and [k] baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the [l] dew fell upon the camp in the night, the manna fell upon it.[‡]

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent; and the [m] anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou [n] afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [o] Carry them in thy bosom, (as a nursing-father beareth the sucking child) unto the land which thou swarest unto their fathers?

13 Whence [p] should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, [q] kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me [r] seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them [s] unto the tabernacle of the congregation, that they may stand there with thee:

17 And I will [t] come down and talk with thee there: and I will [u] take of the spirit which *is* upon thee, and will put *it* upon them; and they shall [x] bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, [y] Sanctify yourselves against to-morrow, and ye shall eat flesh: (for ye have wept in the ears of the LORD, saying, [z] Who shall give us flesh to eat? for *it was* well with us in Egypt:) therefore the LORD [a] will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a [*] whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have [b] despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 ¶ And Moses said, The people, among whom I *am*, *are* [c] six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 [d] Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [e] Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out and told the people the words of the LORD, and [f] gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD [g] came down in a cloud, and spake unto him, and [h] took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they [i] prophesied,[†] and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them, (and they *were* of them that were written, but [k] went not out unto the tabernacle,) and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant

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A. M. 2514. B. C. 1490.

a Deut. 25. 18.

* This *fire* may have been *lightning*, or the *fiery winds*, still common in the Arabian desert, but never smiting unsent.—Ed.

b Ps. 78. 34, 38. 1 Sam. 12. 19. see Ex. 8. 8.

c Exod. 8. 12, 13. & 32. 10, 11. Jam. 5. 16—18. Is. 65. 11. Mat. 7. 7. Mark 11. 24. Ps. 106. 23.

† Heb. *sunk.*

‡ That is, *a burning.*

d Ps. Exod. 12. 38. Lev. 24. 10, 11. 1 Cor. 10. 23.

§ Heb. *returned and wept.*

‖ In ver. 1, They had *complained*; in ver. 2, they were delivered; and now, through the influence of the bad example of the mixed multitude, they sin *again*.—Ed.

e 1 Cor. 10. 6. Ps. 78. 18—20. & 106. 14. Exod. 16. 3, 12. ver. 18.

f Phil. 3. 19. Jam. 3. 15. Rom. 8. 7, 8. Ps. 17. 14. Luke 15. 16.

g 2 Sam. 13. 4. Is. 32. 2. 3.

* This record furnishes a remarkable instance of the *idolatry of the appetite*. (Phil. 3. 19.) and of the practical difference between the *natural* and the *spiritual* man. The *spiritual*, that is, the *renewed*, the *converted* man, (Rom. 12. 2. Mat. 18. 3.) has learned, "having food and raiment," without any quarrel with providence, therewith to be "content." 1 Tim. 6. 8. Phil. 4. 11. Heb. 13. 5. But the natural man, like murmuring Israel, having installed the *appetite* in the place of God in his affections, and trained that appetite to demand *luxuries* as *necessaries*, feels without thankfulness, upon the blessings of God, and rebels against his Providence the moment a blessing is withdrawn.—Ed.

h Exod. 16. 12—35. Gen. 2. 12. Song 5. 10. 1 Cor. 1. 23, 24. John 1. 14. 1 Pet. 1. 7.

† Heb. *eye of it as the eye of.*

i John 6. 27. 33. 35, 58—57. Is. 55. 10. Heb. 5. 10. & 5. 6. & 2 Cor. 5. 21. Gal. 3. 13.

k Exod. 16. 23. Gal. 2. 10. Phil. 3. 8, 9. Ps. 119. 103. & 19. 10.

l Exod. 16. 13, 14. Deut. 32. 2. 1 Cor. 2. 2. Eph. 3. 8. & 1. 13. Hom. 10. 8. Acts 13. 26.

‡ See note on Ex. 16. 21.—Ed.

m Ps. 78. 21. & 90. 11. & 106. 29, 32, 33. Deut. 32. 21, 22. & 9. 8. 19. & 31. 17. & 29. 20. Judg. 2. 14, 20. & 3. 8. & 10. 7. ch. 20. 10, 11.

n Deut. 1. 12. 2 Cor. 11. 28. Jer. 15. 10. & 20. 7, 8, 9.

o Is. 40. 11, 23. & 60. 11. 1 Thes. 2. 7, 11.

p John 6. 7, 9. 32. 2 Kin. 7. 2. & 4. 43. Luke 1. 18, 34. Mat. 14. 31. Hom. 4. 3. Heb. 7. 18, 19, 25. see ver. 22.

q 1 Kin. 19. 4. Jonah 4. 3. Job 6. 8—10. & 7. 15. Mat. 16. 21. Heb. 13. 5, 6.

r Exod. 4. 29. & 24. 1, 9. & 18. 25, 26. with Gen. 46. 27.

s Exod. 29. 4. ch. 8. 9.

t Gen. 11. 5. Exod. 19. 11, 20. & 34. 5.

u 2 Kin. 2. 15. 1 Cor. 12. 4—13.

x Exod. 18. 22. Deut. 1. 12. Acts 6. 3. Gal. 6. 2.

y Exod. 19. 10, 11, 14. Gen. 35. 2. Amos 4. 8, 12.

z Ver. 4. 5, 18. Ps. 78. 18, 20. Exod. 16. 3, 12.

a Ver. 19, 20, 31, 32. Ps. 78. 27—32.

* Heb. *month of days.*

b Ps. 78. 17—22. & 106. 13, 14. 1 Sam. 2. 30. 2 Sam. 12. 9, 10. 2 Chr. 25. 16. Prov. 1. 31. Ezek. 20. 13, 16, 24. Num. 2. 4, 5. 1 Kin. 14. 9. Neh. 9. 26.

c Exod. 12. 37. & 38. 26. ch. 1. 46. & 2. 32.

d John 6. 7, 9. 2 Kin. 7. 2. & 4. 43. Luke 1. 18, 34. see ver. 13.

e Is. 50. 2. & 59. 1. Gen. 18. 14. Jer. 32. 17. Mic. 2. 7. Mat. 14. 31. Mark 5. 36.

f Ver. 16, 26. with Gen. 46. 27. Lev. 8. 3—6. ch. 8. 9.

g Exod. 40. 38. & 34. 5. ch. 12. 5. 1 Sa. 26. 7.

h 2 Kin. 2. 15. Jam. 1. 17. 2 Cor. 3. 6. 1 Cor. 12. 4, 11.

i 1 Sam. 10. 5, 6. & 19. 20, 24. 1 Cor. 11. 4, 5. & 14. 1, 5.

† To *prophesy* commonly signifies to *foretell*, ere a thing comes to pass; but it also is employed to signify the *explanation* of a thing already announced. In this sense, it is said, (Ex. 7. 1.) "Aaron thy brother shall be thy *prophet*;" that is, not a foreteller of futurity, but the *expositor* of thy sentiments to Pharaoh. Like *Aaron*, then, these persons began to *expound, apply*, and *enforce*, the divine word, in exhortation, reproof, correction, and instruction in righteousness.—Ed.

k Exod. 111. lv. 1 Sam. 19. 22. Jer. 1. 6. Ezek. 3. 14.

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people, to go to the Lord! While, therefore, we have his ordinances with us, let us strive together in prayer, for his presence therein; that it may be our effectual defence against enemies, and a source of every necessary comfort.

REFLECTIONS UPON CHAP. XI.—How often men sin outrageously, immediately after the most solemn exercises; and make the very commandments of Heaven the occasions of such sinning! We often murmur against the dispensations of Providence, even without any shadow of reason; nay, in direct contradiction to every reason; for ingratitude is the basest vice. Discontented persons loathe their very blessings, and seem solicitous to make themselves miserable; readily preferring the worst things which God withholds to the best which he bestows; and even the filthy pleasures of sin and sense to his unspeakable gift of grace.—It is a fearful mark of the curse of God upon the heart when men repine amidst plenty! Those who follow the people of God for base and carnal ends, quickly become murmurers



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of Moses, *one* of his young men, answered and said, My lord Moses, [l] forbid them.

29 And Moses said unto him, Enviest thou for my sake? [m] Would God that all the LORD's people were prophets, *and* that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth [n] a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, [*] as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were [†] two cubits *high* upon the face of the earth.[‡]

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered [o] ten homers; and they spread *them* all abroad for themselves round about the camp.[§]

33 And while [p] the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people; and the LORD smote the people with a very great plague.[‖]

34 And he called the name of that place [q] Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people [r] journeyed from Kibroth-hattaavah unto Hazeroth; and [*] abode at Hazeroth.

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l Ver. 28. Mark 9. 38, 39. Luke 9. 49, 50. John 3. 26.

m 1 Cor. 14. 5. Phil. 1. 18. Acts 26. 29.

n Exod. 16. 13. Ps. 78. 26. & 105. 40.

* Heb. *as it were the way of a day.*

† One yard one quarter.

‡ Had the quails fallen and lain *three feet* in depth, the under *strata*, at least, must soon have died, and so have been unlawful food, Lev. 22. 8. Besides, if they so lay, why should the people *stand* up two whole days and a night, without intermission, to gather them? We adopt the view of *Josephus* and others, who translate the words, not *upon* but *above* the face of the earth, and refer it, not to the height at which the quails lay dead, but at which they *flew* in their migration.—ED.

o Exod. 16. 16, 36. Ps. 78. 27. about three pecks.

§ They spread them in the sun to dry, a method of preserving food still practised with various kinds of *fish* in these countries, and in preparing the *jerked* meat of South America.—ED.

p Ps. 78. 30, 31. & 106. 14, 15. Deut. 28. 17. ch. 16. 49. & 25. 9. Prov. 1. 31, 32. & 14. 14. Jer. 2. 17, 19. & 4. 18. & 5. 25. & 6. 19.

‖ Why did God send a plague to punish the people for the use of his own gift? Because they sought it not for any necessity, being amply supplied with manna; and used it not with moderation or thankfulness, but to satisfy their own appetites, 1 Cor. 10. 31. 1 Tim. 4. 5.—ED.

q That is, *the graves of lust*, Deut. 9. 22. 1 Cor. 10. 6.

r Ch. 33. 17. Deut. 1. 1.

* Heb. *they were*, &c.

## CHAPTER XII.

(1) *Moses has his patience further tried, by Aaron and Miriam:* 1—3. (2) *God calls them to account for their conduct, vindicates Moses, and punishes Miriam with a leprosy:* 4—10. (3) *Aaron submits; and upon Moses' intercession, Miriam is healed,* 11—16.

AND [*] Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married: for he had married an [*] Ethiopian woman.

2 And [b] they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD [c] heard *it*.

3 (Now the man Moses *was* [d] very meek, above all the men which *were* upon the face of the earth.)

4 And the LORD spake [*] suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD [f] came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: [g] If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

7 My servant Moses *is* [*] not so, [h] who *is* faithful in all mine house.

8 With him will I speak [i] mouth to mouth, even apparently, and [k] not in dark speeches; and the [l] similitude of the LORD shall he behold: wherefore then were ye not [m] afraid to speak against my servant Moses?

9 And [n] the anger of the LORD was kindled against them, and he departed.

10 ¶ And the cloud departed from off the tabernacle; and, behold, [o] Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, [p] Alas! my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one [q] dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses [r] cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but [*] spit in her face, [†] should she not be ashamed seven days? let her be [t] shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not [u] till Miriam was brought in *again*.

16 ¶ And afterward the people removed from Hazeroth, and pitched in the [x] wilderness of Paran.

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a It seems they thought he had polluted the holy seed in marrying Zipporah; and that he had followed her advice in the appointment of the seventy elders, and not theirs.

b Or, *Cushite*, Exod. 2. 15, 21. & 4. 20, 21. & 18. 2, 5, 6.

b Prov. 12. 10. Ex. 4. 30. & 5. 1. & 7. 10. & 15. 20. Mic. 6. 4.

c Gen. 29. 33. Ps. 94. 7—9. & 99. 8. Jer. 16. 19.

d 2 Cor. 11. 5, 6. Ps. 106. 23, 32. Mat. 11. 29. & 21. 5. & 5. 5. 2 Tim. 2. 10, 24, 25. 1 Tim. 6. 11.

e Ps. 76. 9. & 7. 9. Is. 30. 13. Eccl. 8. 11. ch. 16. 16 Mat. 26. 42—44.

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f Gen. 11. 5. Exod. 34. 5. & 40. 38. Ps. 99. 7

g Gen. 15. 1. & 20. 3. & 46. 2. & 31. 10, 11. Heb. 1. 1. Job 33. 15. & 4. 12—19. Ezek. 1. 1. Dan. 8. 2. & 10. 8, 16, 17. 1 Kin. 3. 5.

* Not an ordinary prophet.

h Heb. 3. 2. 1 Cor. 4. 2. 1 Tim. 1. 15. Mat. 25. 21, 23.

i Exod. 33. 11 ch. 14. 14. Deut. 34. 10.

k Exek. 17. 2, 3. Ps. 49. 5. & 78. 2. 1 Cor. 13. 12.

l Exod. 33. 23. & 34. 5—7. with Deut. 4. 15.

m 2 Pet. 2. 10. Jude 8.

n Ch. 11. 1, 10. Hos. 5. 15. ver. 10.

o Ver. 1. Deut. 24. 9. 2 Kin. 5. 27. 2 Chr. 26. 16—21. Lev. xiii. Jer. 2. 17, 19. & 4. 18. & 5. 25. & 6. 19.

p 2 Sam. 24. 10. Ps. 25. 11. & 79. 8. & 40. 11—13. Jer. 3. 12, 13, 22—25.

q Ch. 5. 2. Lev. 13. 7—46.

r Ps. 22. 13, 14. Luke 23. 34. Mat. 5. 44, 45. ch. 11. 2. Exod. 8. 12, 30. & 9. 28, 33. & 10. 18.

s Job 38. 10. Is. 50. 6.

† From Deut. 25. 9. it appears that *spitting in*, or rather, *before the face*, was a *legal mode* of recording a fact. Moses, by the expression, does not sanction any passionate rudeness of an irascible and unreasonable father, but a legal custom of censuring an undutiful child. From the melancholy records of our Redeemer's trial before Caiaphas, (Mat. 26. 67. & 27. 30.) it seems to have continued as a mark of condemnation; and almost every eastern traveller, in modern times, has noticed and recorded the prevalence and permanence of the custom. —ED.

t Lev. 13. 45, 46. & 14. 8. ch. 5. 2. 2 Chr. 26. 20, 21

u Mic. 6. 4. & 7. 6. Hab. 3. 2. Lam. 3. 32.

x Ch. 10. 12. & 11. 35. & 33. 18. & 13. 3. Deut. 1. 1. & 33. 2. Heb. 3. 3. Gen. 21. 21.

## CHAPTER XIII.

(1) *God, provoked by their distrust of his promise and care, commands the people to spy out the land by some of their principal men:* 1, 2. (2) *Moses nominates twelve spies, and instructs them how to search it:* 3—20. (3) *In forty days they review the whole country, and bring back a cluster of grapes:* 21—25. (4) *All the spies, except Caleb and Joshua, report, that, however fruitful the land was, it was impossible for them to conquer the powerful inhabitants and strong cities:* 26—33.

when they meet with disappointments. A mixture of carnal and self-seeking men are ruinous to the church; and a mixture of carnal affections are the plague of the renewed heart. Through these it is that even the greatest saints are apt to lose their temper, extol their service, quarrel with the disposals of Providence, and distrust the power and kindness of God, when they meet with great provocations from their fellow-creatures—and to have fellowship with the unfruitful works of darkness, when they are especially called to reprove them by a contrary conduct. But God often tries his people, chiefly in respect of their most eminent graces, to humble them, and to prove them, when he finds them wanting; for the meekest are ready to wish themselves freed from trials, rather than to glorify God under them; nay, to wish death, when their temper is very unfit for it! But how richly God qualifies men for work when he calls them to it! Let me then never grudge to any the honours for which God hath fitted him; never contemn the government which God hath appointed; never forbid those who act for the honour of God, even though they follow not with us; nor ever neglect to accept the assistance which God affords me in my work, though it should eclipse my renown! But let me always remember that a curse of frown attends even God's granting of that which men ask in a murmuring and peremptory manner, and that he can easily render created comforts a tremendous and destructive plague!

REFLECTIONS UPON CHAP. XII.—Too common, but very sinful, are contentions among saints; nor doth any thing produce hotter disputes than jealousy of power. Grace, natural affection, duty, and safety, are all trampled under foot when men strive for grandeur and rule. But God takes a peculiar pleasure in vindicating and honouring his faithful ministers or people. He remarks exactly, and severely avenges the injuries done to those who, from a meek regard to his law, will not avenge themselves. It is dangerous therefore to revile God's servants: they who do it shall at last be obliged to bow to them, and confess their sin. Yea, often God deals most sharply with his principal favourites when they offend him; and marks the abominable nature of their sin in the filth, pain, or shame of their punishment



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A. M. 2514. B. C. 1490.

AND the LORD spake unto Moses, saying,
2 [a] Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a [b] ruler among them.

3 And Moses, by the commandment of the LORD, sent them from the wilderness of Paran: all those men *were* [c] heads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, [d] Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, [e] Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called [e] Oshea the son of Nun, [f] Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [g] southward, and go up into the mountain;

18 And see the [h] land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not: [i] and be ye of [k] good courage, and bring of the fruit of the land. (Now the time *was* the time of the first-ripe grapes.)

a Deut. 1. 20—23. ch. 34. 19—29. & 1. 5—16.

b Exod. 18. 25. ch. 11. 16. Deut. 1. 13. Such were most likely to be courageous, and their testimony to be credited.

c Ch. 25. 14. Deut. 1. 19. & 9. 23.

d 1 Chr. 4. 15. ver. 30. 16. ch. 14. 6, 24, 30. & 26. 65. & 27. 15—23. Deut. 31. 7—17. Josh. 14. 6—15. & 15. 13—19. Judg. 1. 10—15

e Exod. 17. 9—13. & 24. 13. & 33. 17. ch. 27. 15—22. Deut. 31. 14, 23. Josh. 1—xxiv.

f He shall save, Josh. 1—xxiv. Acts 7. 45. Heb. 4. 8. & 7. 25. Mat. 1. 21. 1 Thes. 1. 10.

g "Oshea," that is, save thou; "Jehoshua," he will save—an encouraging prophecy to men engaged in a dangerous service. It is in Hebrew what *Jesus* is in Greek—a Saviour. Mat. 1. 21.—Ed.

g Into the south country, Judg. 1. 15. Josh. 15. 3. Gen. 12. 9. & 13. 1. Deut. 1. 44. ch. 14. 40.

h Neh. 9. 25, 36. Exod. 3. 8. Ezek. 34. 14.

i This is the first example of *territorial statistics* upon record. It comprises the following points of inquiry:—(1) The state of the population as to military strength and numbers. (2) *Natural state* of the soil, good or bad. (3) Habitations of the people, whether cities, tents, or fortifications. (4) *Cultivated state* of the soil, fat or lean. (Observe, in agriculture, a soil may be naturally good, yet through *over-cropping*, or *want of manure*, it may be *lean*, and therefore there are two inquiries into its qualities in ver. 18, & 20.) (5) Whether the country was wooded or cleared. (6) An order for *specimens* of the *soil and climate* in some of the chief productions.—*Note.* Religion does not neglect temporal calculations, or unfit for civil affairs; but, on the contrary, by the habits of thought, prudence, and order, which it generates and fosters, is the most efficient promoter of industry, improvement, and prosperity.—Ed.

k Deut. 31. 6—8. Josh. 1. 5—9. Eph. 6. 10. 2 Tim. 2. 1. 1 Cor. 16. 13.

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21 ¶ So they went up, and searched the land, from the wilderness of [k] Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto [l] Hebron, where Ahiman, Sheshai, and Talmai, the children of Anak, *were:* (now Hebron was built seven years before [m] Zoan in Egypt.)

23 And they came unto the [n] brook of Eshcol, and cut down from thence a [o] branch with one cluster of grapes, and they bare it between two upon a staff; [p] and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook [r] Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after [p] forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to [q] Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with [r] milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* [s] strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we saw the children of Anak there.

29 The [t] Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb [u] stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, [x] We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil [y] report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that [z] eateth up the inhabitants thereof: and all the people that we saw in it *are* [a] men of a great stature.‡

33 And there we saw [b] the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as [c] grashoppers, and so we were in their sight.

l Ch. 34. 3, 4. Josh. 19. 28. & 13. 5. Judg. 18. 28. 2 Sam. 5. 9. Amos 6. 2.

l Gen. 35. 27. Josh. 14. 9—14. & 11. 21, 22. & 15. 14. Judg. 1. 10. ver. 28, 33.

m Psa. 78. 12, 43. Is. 19. 11, 13. & 30. 4. Ezek. 30. 14.

n *Valley*, Deut. 1. 24, 25.

o Is. 4. 2. & 11. 1. & 53. 2. Jer. 23. 5. 6. Zech. 3. 8. & 6. 12. Rev. 22. 2.

n Modern travellers have seen clusters of grapes, in the country searched, weighing upwards of *twenty-five pounds*. To carry such a weight through a mountainous country, and during a long journey, might well require two. Besides, the suspensory mode was necessary to preserve the delicate ripe grapes from being bruised in the carriage.—*Note.* The graces and enjoyments of the Spirit encourage and require communion; and must be managed with all delicacy and gentleness, lest they be injured or destroyed.—Ed.

r That is, *a cluster of grapes.*

p Exod. 24. 18. with 34. 28. ch. 14. 33, 34.

q Gen. 14. 7. & 21. 1. ch. 20. 1, 16. & 32. 8. & 33. 36. Deut. 1. 19. Josh. 14. 6.

r Exod. 33. 3. & 3. 8. Deut. 1. 25. & 6. 10, 11. & 8. 7—9. & 11. 9. Ezek. 20. 6, 15.

s Deut. 1. 28. & 2. 10, 21. & 3. 5. & 9. 12. Acts 14. 22. 2 Tim. 3. 12.

t Gen. 14. 7. & 10. 15—19. Exod. 17. 8—16. Judg. 6. 3. 1 Sam. 15. 7. ch. 24. 3—12. Josh. 13. 3—5.

u Ch. 14. 6, 7, 9. Josh. 14. 7. Ps. 60. 12. & 118. 10—12. Rom. 8. 31. Is. 41. 10, 15, 16.

x Ch. 11. 15, 22, 25. 1 Sam. 27. 1. Ezek. 27. 11. Jer. 2. 25. Luke 24. 25. Is. 7. 9, 13.

y Prov. 10. 18. ch. 14. 36, 37.

z Ezek. 36. 13. Perhaps there was then a plague in the country.

a Heb, *men of statures*, 2 Sam. 21. 20. 1 Chr. 11. 23. Amos 2. 9.

‡ "Eateth up the inhabitants," that is, unhealthy. Yet this is immediately followed by an exaggerated description of the inhabitants, *all* are of great stature—giants. Every passion in weak and sinful man, *undervalues, exaggerates*, or *misrepresents*, nor pauses at falsehoods or impossibilities. "We were *in our own sight as grashoppers.*" Surely if this may be excused as a figure expressing comparative littleness, it will not explain how they could tell the *thoughts* in the minds of the Anakims, with whom, as spies, it is not probable, they sought to converse.—*Note.* Faith in the promise of God produces courage, and courage alone can sustain men in testifying the truth.—Ed.

b Josh. 14. 12, 15, & 15. 14. Judg. 1. 10. 20. Deut. 2. 10. & 9. 2.

c Is. 40. 22. 1 Sam. 17. 42. Deut. 9. 2.

But it is becoming when offending saints make the deepest submissions. And acceptable to God, honourable to us, and effectual for our neighbour's advantage, are sincere and affectionate intercessions for those who have injured us. But even while our sins hinder our heavenly journeys, the Lord will take care of our honour and comfort, if once we be penitent and humble.

REFLECTIONS UPON CHAP. XIII.—It is hazardous to indulge our own senses and reasonings, rather than simply to submit to the revelations of God; for often the Lord chooses men's delusions, and permits them to be ensnared by their own unbelieving devices. How often are most of those, who are employed in the most important transactions, evil and wicked; and get themselves remarked, chiefly to their lasting dishonour! Yea, the manifold experience of the power of God, and the frequent repetition of his promises, are of little avail with such as have abandoned themselves to the rage of their unbelief. The cowardly heart magnifies every object, and increases every difficulty: and unbelief obstinately concludes every enemy too mighty for us; while zeal for God dares every danger, and faith makes men



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## CHAPTER XIV.

*(1) The whole congregation murmur against God, and propose returning to Egypt; nor could all that Moses and Aaron, Caleb and Joshua, say, still their tumult:* 1—10. *(2) Moses intercedes for them, and earnestly supplicates mercy and forgiveness:* 11—19. *(3) God mitigates the sentence; swears that none of that generation, except Caleb and Joshua, should ever enter Canaan; but promises to give it to their children, after their wandering forty years in the wilderness:* 20—35. *(4) The public and immediate death of the wicked spies, and the discomfiture of such as, contrary to God's command, attempted directly to invade Canaan:* 36—45.

A. M. 2514. B. C. 1490.

AND all the congregation [a] lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, [b] Would God that we had died in the land of Egypt! or, would God we had died in this wilderness!

3 [c] And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, [d] Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron [e] fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And [f] Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, [g] rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an [h] exceeding good land.

8 If [i] the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* [k] bread for us: their defence is departed from them, and the [l] LORD *is* with us: fear them not.

10 But all the congregation bade [m] stone them with stones. † And the [n] glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, [o] How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?

12 I will [p] smite them with the pestilence, and disinherit them; and will make of thee a greater nation, and mightier than they.

13 ¶ And Moses said unto the LORD, [q] Then the Egyptians shall hear *it;* (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they [r] have heard that thou, LORD, *art* among this people; that thou, LORD, art seen face to face, and *that* thy cloud standeth over them; and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now, *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will [s] speak, saying,

16 Because the LORD was [t] not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be [u] great, according as thou hast spoken, saying,

18 The LORD *is* [v] long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty;* visiting the iniquity of the fathers upon the children unto the third and fourth *generation.*

19 Pardon, I beseech thee, the iniquity of this people, [x] according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even [†] until now.

20 And the LORD said, I have [y] pardoned according to thy word:

21 But *as* truly *as* I live, [z] all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, have [a] tempted me now these [b] ten times, [‡] and have not hearkened to my voice;

23 [c] Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant [§] Caleb, because he [d] had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites [‖] dwelt in the valley.) To-morrow [e] turn you, and get you into the wilderness, by the way of the Red sea.

26 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

27 [f] How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [g] *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty

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a Exod. 15. 24. & 16. 11. & 16. 2, 3. & 17. 2, 3. ch. 11. 1, 2. & 16. 41. & 20. 2—5. & 21. 5. ver. 35. Deut. 1. 27. Ps. 106. 25. Jude 16.

b Ch. 11. 5. 15. & 20. 3. Exod. 16. 3. 1 Kin. 19. 4. Jonah 4. 3, 8. Job 3. 11. & 7. 15. ver. 28, 29.

c In nothing does *passion* appear more dangerous, than when it *prays*, when it calls God either to witness to its excesses and falsehoods, or fulfil its imprecations upon itself or others. Surely, if for every *idle word* that men speak, they shall give account in the day of judgment, (Mat. 12. 36.) much more for every rash, yea, wicked prayer, which sacrifice is described by Solomon, as an abomination to the Lord, Prov. 15. 8.—Ed.

c Exod. 14. 11, 12. & 16. 3. & 17. 3. & 1. 13, 14, 22. & 2. 23. ch. 11. 5, 6. & 20. 4, 5. & 21. 5.

d Neh. 9. 16, 17. Deut. 28. 68. & 17. 16.

e Gen. 17. 3, 17. ch. 16. 4, 22. 1 Kin. 18. 39. Mat. 26. 39. Rev. 4. 10. & 5. 8. & 7. 11. Ps. 103. 1.

f Ch. 13. 8, 7, 16, 30. ver. 30

g Gen. 37. 29. & 44. 13. 2 Sam. 3. 31. Josh. 7. 6. Judg. 11. 35. Mat. 26. 65.

h Deut. 8. 7—9. & 6. 10, 11. & 11. 9. ch. 13. 27.

i 2 Sam. 15. 25. Ps. 37. 5. Rom. 8. 31.

k Ch. 24. 8. Deut. 32. 42. Ps. 14. 4. & 74. 18. Deut. 7. 16.

l Rom. 8. 31. 37. Is. 41. 10. Ps. 27. 1—3. & 18. 29—45. & 118. 10—12. & 144. 1, 2. Deut. 20. 3, 4.

m Exod. 17. 4. 1 Sam. 30. 6. Mat. 23. 37. Acts 7. 57, 58.

† The whole congregation, captains and judges inclusive, seem, with the exception of Caleb and Joshua, to have joined in this cruel sentence. But "man's extremity is God's opportunity," and the sudden and unexpected appearance of his *glory*, the shechinah, arrests the sentence.—Ed.

n Exod. 16. 7. & 24. 16, 17. & 40. 34. ch. 12. 5. & 16. 19, 42. & 20. 6. Lev. 9. 23.

o Ps. 94. 8. & 95. 8. Deut. 1. 32. Heb. 3. 18. John 12. 37.

p Exod. 5. 3. & 32. 9, 10. Deut. 9. 14. Ps. 106. 23, 26. 27. Ezek. 20. 8, 13, 15, 21.

q Exod. 32. 12. Deut. 32. 27. Josh. 7. 9, 9.

r Exod. 15. 14. & 15. 21, 22. & 23. 11. & 40. 38. Josh. 2. 9. & 5. 1. ch. 12. 3. & 9. 15—21. Neh. 9. 19. Ps. 78. 14. & 105. 39.

A. M. 2514. B. C. 1490.

s Exod. 32. 12. Deut. 9. 28.

s The sin of the heathen, either in Pharaoh (Exod. 5. 2.) or the surrounding idolaters, never lay in denying the godhead of Jehovah, but in *preferring* another God and another mode of worship. In fact, the heathen nations seldom or never differed about the *being*, but about the *attributes* and offices of their several deities. And, as the attribute of *power* is always the most observable, Moses therefore "reasons" with God, (Isa. 1. 18.) showing, that if *judgment* prevail over *mercy*, the heathen will attribute it not to want of *will*, but of *power*; and so be confirmed in the worship of their worthless idols, to whose superior influence they would attribute Israel's destruction.—Ed.

t Ver. 19. Ps. 25. 11. Exod. 34. 9, 10.

u Exod. 34. 6, 7. & 20. 5. Ps. 103. 8. & 86. 5, 15. Neh. 1. 5. Mic. 7. 18.

x Ps. 51. 1, 2. & 145. 8. Jonah 4. 2. Rom. 5. 20, 21. Eph. 2. 7. Ezek. 20. 5, 9.

† Or, *hitherto.*

y Ps. 103. 7, 8. 2 Sam. 12. 13. Jonah 3. 10. Ezek. 20. 8, 14, 17, 22.

z Lev. 10. 3. Is. 5. 16. Ezek. 28. 22. & 36. 23. & 38. 16. Dan. 2. 35. Ps. 9. 16. & 46. 11. & 83. 18.

a Exod. 17. 2. Ps. 95. 9. Mal. 3. 15.

b Often, Gen. 31. 7. Job 19. 3.

‡ *Ten plagues* gave evidence of the evil of sin, and extorted submission, but without conversion. *Ten commandments* gave light for the discerning of sin, (Rom. 3. 19.) and by demonstrating the extent of holiness, brought in the world guilty: and *ten* murmurings and rebellions, *tempt* the mercy, grace, and long-suffering of God till the oath passes "in wrath" that such a people shall not enter into his rest, Ps. 95. 11. For the *exact number of ten* temptations, see Exod. 14. 11. & 15. 23. & 16. 2. & 16. 20. and again 16. 27, 28. & 17. 1, 3. & 32. 8. Num. 11. 1. & 11. 4. & 14. 1.—Ed.

c Heb. *if they see the land,* Deut. 1. 35. Ps. 95. 11. & 106. 26. Heb. 3. 17. Ezek. 20. 15. ver. 23—35.

§ This does not exclude Joshua, as mentioned again, ver. 30.—Ed.

d Josh. 14. 6, 8, 9, 14. Deut. 1. 36. 1 Sam. 30. 6. ch. 32. 11, 12.

‖ "*Encamped in the valley,*" therefore, to-morrow, turn, &c.—Ed.

e Ver. 4. Ps. 106. 14. & 81. 12, 13. Deut. 1. 40.

f Ver. 11. Is. 7. 13. & 43. 24. & 50. 1, 2. Jer. 4. 14. & 13. 27. Prov. 1. 22. Ps. 94. 8. & 95. 8.

g Ver. 2, 21. ch. 26. 64, 65. & 32. 11. Deut. 1. 35. 1 Cor. 10. 10. Heb. 3. 17. Ps. 95. 11. & 90. 8, 9. & 78. 33. Ezek. 20. 15. Prov. 1. 31. & 14. 14. Jer. 2. 17, 19. & 4. 18. & 9. 25. & 6. 15, 19.

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confident of success. Credit therefore, O my soul, what the Lord hath spoke concerning the heavenly Canaan, and my entrance into it. Let me live by faith, not by sight. Let not unbelief and carnal sense, but faith and hope be my spies, to enter within the vail. And let repeated tastes of grapes from Eshcol, repeated tastes of intimate fellowship with God, make my heart desire to depart, and be with Christ, which is far better.



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years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I [a] sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. [†]

31 But your [b] little ones, which ye said should be a prey, them will I bring in, and they shall [c] know the land which ye have despised.

32 [d] But *as for* you, your carcasses, they shall fall in this wilderness.

33 And your children shall wander in the wilderness [e] forty years, and [m] bear your whoredoms, until your carcasses be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* [n] forty days, (each day for a year,) shall ye bear your iniquities, *even* forty years; and ye shall know [o] my breach of promise. [‡]

35 I the LORD have said, [p] I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a [q] slander upon the land,

37 Even those men that did bring up the evil report upon the land, [r] died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still.*

39 And Moses told these sayings unto all the children of Israel: and the people [s] mourned greatly.

40 ¶ And they [t] rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here,* and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, [u] Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

A. M. 2514.
B. C. 1490.

[a] Heb. *lifted up my hand.*

[†] From Josh. 14. 1. & 22. 12. we learn that *Eleazar* and others now present, did afterwards enter into Canaan. Is not this a contradiction? No, for in ver. 29, God particularizes the excluded as the "numbered" from *twenty years* and upwards. Now, from Num. 1. 3. it appears, these were the men of the twelve civil and military tribes, to the *exclusion* of Levi, the ecclesiastical, (Num. 1. 47.) and who were subsequently "numbered" from a *month old* and upwards, Num. 3. 15.—Ed.

[b] Deut. 1. 39. ch. xxvi. Josh. 14.—xx. Ps. 78. 54, 55. & 105. 44. & 135. 12. & 136. 21, 22. Neh. 9. 23—25.

[c] Possess, ver. 23. Ps. 106. 24—27.

[d] Ver. 29—35.

[e] Ch. 33. 38. & 13. 25. Deut. 1. 3. & 2. 14. ver. 34. Neh. 9. 21.

[m] Lev. 26. 18. ch. 5. 31. & 13. 25.

[n] Ps. 95. 10. Ezek. 4. 6. Rev. 11. 3. Dan. 9. 24.

[o] Interruption, Zech. 11. 10. Deut. 31. 16. 17.

[‡] The phrase translated "breach of promise" occurs but this once, so that there is no resource in comparison. The meaning must therefore be sought in the word itself, and the analogy of other divine truths. To say, with some, that the promise being *conditional,* and the Israelites having failed in *their* part, God means to tell them he is not bound to *his* part of the engagement, is really to explain nothing. For even admitting the phrase "conditional promise," still it is merely an abbreviated name, for both a *promise* and a *threatening* implied or declared, the one to the believing and obedient, the other to the unbelieving and rebellious; and as the fulfilment of the *promise* would be no disannulling of the *threatening;* so the infliction of the *threatening,* would be no "breach" of the *promise.* The literal translation will best explain and convey the meaning of the passage, "ye shall know my *rising up against* you," my displeasure, my indignation, which sense of the words is confirmed by the following verse.—Ed.

[p] 1 Cor. 10. 11. Heb. 3. 19.

[q] Ch. 13. 32.

[r] 1 Cor. 10. 10. Heb. 3. 17. Jude 5. var. 10, 12. ch. 25. 65. Prov. 13. 17. 21.

[s] Heb. 12. 17. Mat. 8. 12. Prov. 19. 3.

[t] Deut. 1. 41. Rom. 8. 7, 8. ver. 4. Acts 16. 13.

[u] Deut. 1. 42. Hos. 9. 12. Job 40. 2. & 9. 4. Prov. 1. 31, 32. Is. 50. 1, 2. Jer. 2. 17, 19. & 4. 18. & 5. 25. & 6. 19. ver. 42, 43.

A. M. 2514.
B. C. 1490.

[x] Deut. 1. 41, 43. ch. 14. 30.

[y] Ch. 9. 15. & 10. 33.

[z] In ver. 25, the Amalekites were *encamped* in the *valley;* in ver. 43, they had taken military occupation of the *hill,* and now come down, not from their ordinary *dwelling,* but their *encampment.*—Ed.

[a] Deut. 1. 44. 1 Cor. 10. 11. Is. 63. 10. ch. 21. 3. Prov. 13. 21. Ps. 140. 11.

[b] Ch. 21. 3. Judg. 1. 17. 1 Sam. 30. 30.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they [x] presumed to go up unto the hill-top: nevertheless [y] the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites [z] which dwelt in that hill, and smote them, [a] and discomfited them, *even* unto [b] Hormah.

## CHAPTER XV.

*(1) The stated quantities of the meat-offerings and drink-offerings which were to attend the offering presented by a Hebrew or proselyte:* 1—16. *(2) The heave-offerings of their dough:* 17—21. *(3) Sacrifices for the sins of ignorance committed by the congregation, or by a particular person:* 22—29. *(4) The punishment of presumptuous sinners:* 30—36. *(5) The wearing of fringes on their garments, as memorials to excite them to an exact obedience to God's laws:* 37—41.

A. M. 2514.
B. C. 1490.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a] When ye be come into the land of your habitations, which I give unto you,

3 And will make an [b] offering by fire unto the LORD, a burnt-offering, or a sacrifice in [*] performing a vow, or in a free-will-offering, or in your solemn feasts, to make a [c] sweet savour unto the LORD, of the herd, or of the flock;

4 Then shall he that offereth his offering unto the LORD bring a [d] meat-offering of [e] a tenth-deal of flour, mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a [f] drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour, mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 [†] And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow or peace-offerings unto the LORD;

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour, mingled with half an hin of oil.

[a] Lev. 23. 10. Ezek. 20. 28—37. ch. 34. 2. & 35. 10. Deut. 7. 1. & 12. 1, 2. & 19. 1. & 21. 1. & 26. 1. & 27. 1. & 31. 1.

[b] Lev. 1. 13. & 27. 2. & 7. 16. & 22. 21. & xxiii. ch. xxviii. xxix. Deut. 16. 10.

[*] Heb. *separating.*

[c] Exod. 29. 18. Gen. 8. 21. Mat. 3. 17. Eph. 5. 2.

[d] Lev. 11. Exod. 29. 40. Gal. 2. 20. Eph. 5. 2. Is. 66. 20. Mal. 1. 11. Rom. 15. 16. Heb. 13. 10.

[e] Exod. 16. 16, 36. & 29. 40. Lev. 14. 21. ch. 28. 13, 21, 29. & 29. 4, 10, 15. ver. 6, 9.

[f] Mat. 26. 28. John 6. 55. Phil. 2. 17. 2 Tim. 4. 6.

[†] Here is stated the quantity of those meat-offerings and drink-offerings which necessarily attended other offerings: but not the quantity of such as were offered by themselves, Lev. i.—vi. ch. xxviii. xxix.

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REFLECTIONS UPON CHAP. XIV.—The headstrong and unmortified passions of sinners hurry them furiously on to their own ruin: and such as are discontented with God's providence, and resolve to mend themselves, always make the matter worse and worse. Unbelieving murmurers are prone to charge God himself with the most base and malicious designs, and to wish for misery, under a pretence of care to avoid it. What an infinite advantage is God's presence and favour! But if he leave us, we become an easy prey to every invader. How noble is it when the abused servants of Christ in meekness instruct them that oppose themselves: if God, peradventure, will give them repentance to the acknowledging of the truth! though often they draw upon themselves barbarous treatment from such as they labour to save. But God tenderly remarks the dangers of his faithful servants, and interferes for their relief in the critical moment. What a blessing to a nation are those who can effectually plead their cause at a throne of grace; wrestle for mercy and forgiveness; and fill their mouth with arguments, from God's own honour, power, declared mercy and patience, and their own former experience thereof! God is ready graciously to hear and answer such intercessions, even when he will not forbear showing his indignation at the sins which have provoked him. He keeps an exact account of men's conduct, that he may reward or punish it in due time. Terribly offensive to him is the contempt and discrediting of his promises, and most effectual for provoking him to abandon the guilty to irretrievable and everlasting ruin! But ringleaders in guilt, and presumptuous adventurers, in opposition to God's express command, often fall under distinguished marks of his wrath, and are made pledges of the final destruction of those whom they have seduced to, or encouraged to sin. Take heed, therefore, O my soul, lest I be hardened through the deceitfulness of sin; lest there be in me an evil heart of unbelief, departing from the living God: and fear, lest a promise being left me of entering into his rest, I should seem to come short of it through unbelief! but let me be a man of another spirit than the world, and let me singly cleave to, and fully follow after the Lord. If for so doing men revile and persecute me, God will amply reward me with an inheritance incorruptible, undefiled, and that fadeth not away.



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10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one, according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if a [s]stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 [s]One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law, and one manner, shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that when ye eat of [h] the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the [i] first of your dough *for* an heave-offering: as *ye do* [k] the heave-offering of the thrashing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

22 ¶ And if ye have [l]erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* [m] all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward, among your generations;

24 Then it shall be, if *ought* be committed by ignorance, [†] without the knowledge of the [‡]congregation, that all the congregation shall [n] offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the [§] manner, and one kid of the goats for a sin-offering.

25 And the [o]priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And [p] if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And the [q] priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye [r] shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doeth *ought*[x] [‖] presumptuously, [†] (*whether he be* born in the land, or a stranger,) the same reproacheth the LORD; and that soul shall be cut off from among his people:

31 Because he hath [t] despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; [‡] his iniquity *shall be* upon him.

32 ¶ And, while the children of Israel were in the wilderness, they found a man that gathered sticks upon the [u] sabbath-day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him [x] in ward, [§] because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be [y] surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and [z] stoned him with stones, and he died; [‖] as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and [a] bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it shall be unto you for a fringe, that ye may look upon it, and [b] remember all the commandments of the LORD, and do them;

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A. M. 2514. B. C. 1490.

[s] There were two sorts of strangers among the Israelites; some that entirely embraced and professed the Jewish religion, into which they were admitted by circumcision, &c., others that lived among them by permission, having renounced all idolatry, but who had not yet submitted to the Jewish faith. The former sort are understood here.—*Patrick.*

[g] Exod. 12. 49. Lev. 19. 34. ch. 9. 14. ver. 29. Gal. 3. 28. Col. 3. 11. Eph. 2. 11—22.

[h] Josh. 5. 11. Is. 28. 25.

[i] A twenty-fourth part of it, Prov. 3. 9, 10. Ezek. 44. 30. Neh. 10. 37. ch. 18. 12, 26. Exod. 23. 19. Lev. 23. 22. 1 Cor. 15. 23. Rev. 14. 4. Rom. 11. 16.

[k] Lev. 2. 14. & 23. 10, 15, 17.

[l] Lev. 4. 2, 3, 13, 14. & 5. 2—10. & 15. 15. Ezra 9. 2. ver. 8—10. ch. 28. 15, 22, 30. & 29. 4, 11, 16, 19, 22, 25, 28, &c. ver. 24.

[m] Exod. xii. Deut. xxvii.

[†] Heb. *from the eyes.* This law is different from that in Lev. iv.

[‡] There are two laws for sins of *ignorance*, Lev. iv. Num. xv. The first for the *wilderness*, the second for *Canaan*. But why are there two laws for the same case? They are not for the same case. The law in Lev. 4. 2. is enacted for cases where the congregation, priest, or ruler, or people, have "erred," and "not observed" all the commandments, that is, for any mere *neglect* arising from ignorance. The law in Num. 15. 22. is enacted for cases where the sin of ignorance is "*against* any of the commandments of the Lord;" not a mere *neglect*, but a direct *infraction*. The distinction is well expressed in these words:—"We have *left undone*, the things which we ought to *have done*; and we *have done* those things which we ought *not to have done*."—Ed.

[n] Ver. 22.

[§] Or, *ordinance.*

[o] Lev. 4. 20, 26. 31. 35. Mat. 3. 17. Eph. 1. 6, 7. 1 Tim. 1. 13. Rom. 3. 25. Acts 13. 39. Luke 23. 34. 1 John 2. 2. ver. 27, 28.

A. M. 2514. B. C. 1490.

[p] Lev. 4. 27. ver. 30. Ps. 19. 13.

[q] Lev. 5. 6. & 6. 7. & 12. 8. & 14. 18. ver. 25. Is. 43. 21. 2 Cor. 5. 19—21. 1 John 1. 7. & 2. 1, 2.

[r] Ver. 15. Lev. 16. 29. & 17. 15. & 24. 22. Rom. 3. 29, 30. Acts 15. 9. & 13. 39.

[‖] Heb. *with a high hand.*

[s] Deut. 17. 12. Ps. 19. 13. & 51. 16. Ezek. 20. 27. Gen. 17. 14. Lev. 20. 3, 6, 10. Mat. 12. 32. Heb. 10. 29.

[†] The words translated "presumptuously," literally mean "with a high hand;" which phrase, by consulting Deut. 32. 27. we find to signify, the pride of human power, madly aiming, or blindly believing itself to be independent of God. This sin will appear (1) In deliberating and planning sin in open contempt of God and his law, ver. 31. (2) In sinning upon the expectation of continued life and future repentance, Acts 24. 25. (3) In continuing in sin, that grace and mercy may abound, Rom. 6. 1, 2.—Ed.

[t] Prov. 13. 13. Ezra 9. 14. Ps. 119. 126. Heb. 10. 28, 29. Mat. 12. 31, 32. Job 9. 4. & 40. 2.

[‡] To be "cut off," or "utterly cut off," signifies, to be put to death without reprieve or pardon. See also Exod. 31. 14.—Ed.

[u] Exod. 16. 23. & 20. 8, 9. & 31. 14, 15. & 35. 2.

[x] Lev. 24. 12. Ez. 31. 14. & 33. 2.

[§] The law had already declared the penalty of death against sabbath-breaking, Exod. 31. 14. the detention was merely to ascertain the manner of it.—Ed.

[y] Exod. 31. 14, 15. & 35. 2. Lev. 24. 14, 23. Acts 7. 58. 1 Kin. 21. 13. Heb. 13. 11.

[z] Lev. 24. 14, 16, 23. Exod. 19. 13. Deut. 13. 10. & 17. 5. & 21. 23. & 22. 21, 24. Josh. 7. 25. 1 Kin. 21. 13. Acts 7. 58.

[‖] This is the only example in scripture of a capital punishment for breach of the sabbath, although the complaints against the guilt are frequent in Nehemiah, Ezra, Ezekiel, &c. It was as a sin of *presumption* that this sabbath-breaking was punished, God had declared (Exod. 31. 13, 17.) that the sabbath was "a sign" between him and the Israelites for ever. This violation must have been found, upon investigation, to have been intended to express open contempt for God and his covenant.—Ed.

[a] Deut. 22. 12. Mat. 23. 5. & 9. 20.

[b] Exod. 13. 9. Deut. 6. 6—9. & 11. 18, 22.

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REFLECTIONS UPON CHAP. XV.—Behold the propriety of a just proportion in our religious services, and the care of God to have his ministers decently provided for! But chiefly behold the agreeable nourishment and heart-cheering consolations of the Holy Ghost, which attend the offering of our Redeemer once for all! Behold the kindness of God, in inviting the Gentiles to his church, and presaging their entrance into it in due time, in such a multitude of laws, favourable to *strangers!*



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and that ye seek not [c] after your own heart, and your own eyes, after which ye use to go a whoring;

40 That ye may remember and do all my commandments, and be holy unto your God.

41 [d] I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

## CHAPTER XVI.

(1) *Korah, Dathan, and Abiram, with their accomplices, raise a rebellion against Moses and Aaron:* 1—15. (2) *At the tabernacle, the Lord discovers his glory; and had consumed the whole congregation which had taken part with Korah, had not Moses and Aaron interceded for them:* 16—22. (3) *God, in a most awful manner, gives judgment against these rebels:* 23—40. (4) *On the morrow after, the people upbraided Moses and Aaron as murderers of these rebels, and the Lord punished their sin by a terrible plague: but by Moses' intercession, and Aaron's offering of incense, it was quickly stopped:* 41—50.

A. M. 2514. B. C. 1490.

NOW [a] Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took *men:* [*]

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [b] famous in the congregation, men of renown:

3 And they gathered themselves together [e] against Moses, and against Aaron, and said unto them, [†] *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 ¶ And when Moses heard *it*, he [d] fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even [e] to-morrow [‡] the LORD will show who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

6 This do; [f] Take you censers, Korah and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow; and it shall be, *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* [g] too much upon you, ye sons of Levi;

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi;

9 *Seemeth it but* a small thing unto you, that the God of Israel [h] hath separated you from the congregation of Israel, to bring you [§] near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together [i] against the LORD: and [k] what *is* Aaron, that ye murmur against him? [*]

12 ¶ And Moses sent to [l] call Dathan and Abiram, the sons of Eliab; which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up [m] out of a land that floweth with milk and honey to kill us in the wilderness, except thou [n] make thyself altogether a prince over us?

14 Moreover, thou hast not brought us [o] into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou [†] put out the eyes of these men? we will not come up.

15 And Moses was [p] very wroth, [‡] and said unto the LORD, [q] Respect not thou their offering: [r] I have not [§] taken one ass from them, neither have I hurt one of them.

16 ¶ And Moses said unto Korah, Be thou and all thy company [s] before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered [t] all the congregation [‖] against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 ¶ And the LORD spake unto Moses and unto Aaron, saying,

21 [u] Separate yourselves from among this congregation, that I may consume them [x] in a moment.

22 And [y] they fell upon their faces, and said, O God, the God of the [z] spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, [a] Get you up from about [*] the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went [b] unto Dathan and Abiram; and the elders of Israel followed him.

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c Prov. 23. 26. Deut. 29. 19. Job 31. 7. Ezek. 6. 7. Eccl. 11. 9. 2 Kin. 18. 10. Exod. 34. 15. Ps. 106. 39. & 73. 27. Jam. 4. 4.

d Gen. 17. 7. Exod. 20. 2. & 29. 5, 6. Lev. 26. 34. & 25. 38. & 11. 45. *

A. M. 2553. B. C. 1471.

a Ch. 27. 3. & 26. 9. Jude 11. Korah and his Levites hated subjection to Aaron and his family; and these sons of Reuben thought the principal rule in the state belonged to them as descended from Jacob's eldest son.

* The word translated "took," though *last* in our version, is the *first* in the Hebrew; and being in the singular number, must therefore denote the act, not of the whole company, but of *Korah* their leader. The true meaning of the verse seems to be—"Now *Korah* the son of *Izhar*," &c., *took* even Dathan, &c.; and On, the son of Peleth, (Dathan, Abiram, and On, *being all* sons of Reuben, see Deut. 11. 6.) and they rose up before Moses, &c. Some high authorities, following the Septuagint, and several MSS., read "son" of Reuben. But the current of authority is decidedly for the plural, "sons."—Ed.

b Ch. 26. 9. Gen. 6. 4.

c Ps. 106. 16. Exod. 16. 4. ch. 18. 1, 2. Jude 11.

† Heb. It is much *for you.* They pretend to humble Moses and Aaron, but meant to exalt themselves. The whole congregation are fit to offer sacrifices for themselves; and the Lord is ready to accept them at their own hands.

d Gen. 17. 3, 17. Lev. 9. 24. ch. 14. 5. & 20. 6. Josh. 7. 6. ver. 22. 45.

e Ps. 101. 8. & 59. 4. 2 Tim. 2. 19. Exod. xxviii. xxix. Lev. viii. ix. 1 Pet. 2. 5, 9.

‡ *Prophecy* of the future, and *fixed time* of fulfilment, are the real tests, and essential accompaniments of scriptural miracles, Rev. 19. 10. By these tests, all "lying wonders," when tried, are rejected.—Ed.

f Ver. 35, 46—48. Lev. 16. 12, 13. 1 Kin. 18. 21, 24.

g Ver. 3. 1 Kin. 18. 17, 18.

h Lev. 20. 26. ch. 8. 11—16. & 18. 2—6, 21. Deut. 10. 8. 2 Chr. 29. 3. Ezek. 44. 11. Neh. 12. 44.

§ Nearer than other tribes.

A. M. 2553. B. C. 1471.

i Exod. 16. 8. & 17. 2, 7. 1 Sam. 8. 7. Luke 10. 16. John 15. 23.

k Exod. 16. 7, 8. 2 Cor. 3. 5.

* What dignity has he gained beyond the ordinary result of such piety, talents, attainments, and habits? God, by his own will, has chosen him, but by these high endowments he has demonstrated the wisdom of his choice. And, notwithstanding all these gifts, has he not been the most humble, the most complying, the most parental? Why, then, this unnatural, this unreasonable jealousy and rebellion?—Ed.

l Prov. 25. 9. Lev. 19. 17. Mat. 18. 15, 16.

m Ch. 11. 5. Exod. 3. 11—22.

n Exod. 2. 14. & 5. 2. Ps. 35. 11. & 105. 16. Acts 7. 39.

o Exod. 3. 8. & 33. 3. Lev. 20. 24.

† Heb. *bore out, i.e.* blind with fairwords.

p Ch. 12. 3. Eph. 4. 26. Exod. 32. 19. Mark 3. 5.

‡ *Anger*, like all other passions, is not only *justifiable*, but *commendable* and *righteous*, when the provocation is sufficient, the feeling still merciful, and the object, not injury to be inflicted, but repentance to be enforced.—Ed.

q Gen. 4. 4. ver. 6, 7.

r 1 Sam. 12. 3, 4. 1 Thes. 2. 10. 2 Cor. 7. 2. Acts 20. 33. I have never used my authority to oppress any of them, but to do them good offices.

§ Neither sought a present, enforced a demand, nor inflicted an injury.—Ed.

s Ver. 18, 19.

t Ver. 11, 42. ch. 14. 1, 10. & 12. 5. Exod. 16. 7, 10. Lev. 9. 5, 23. Prov. 16. 29. & 13. 20.

‖ Not merely the congregation of his two hundred and fifty followers and partizans, (ver. 2) but the whole congregation of the people, as is evident from ver. 22.—Ed.

u Ver. 45. Gen. 19. 15, 17, 22. Jer. 51. 6. Acts 2. 40. Rev. 18. 4.

x Exod. 33. 5. Dan. 4. 31.

y Ver. 4.

z Ch. 27. 16. Eccl. 12. 7. Is. 57. 16. Zech. 12. 1. Heb. 12. 9. Job 12. 10.

a Ver. 21, 26, 45.

* They seem to have set up a *rival tabernacle* in their quarter of the camp.—Ed.

b Ver. 12. ch. 11. 16, 17.

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Behold how the Lord must be honoured with the first-fruits of all our substance! But especially behold the indispensable necessity of Christ, as our propitiation for sin, however inadvertently it be committed; and the infinite danger of wilful and presumptuous sinning exemplified in this violation of the sabbath! Is it not shameful that we should need memorials of obedience to the laws of God, so great and gracious—nay, God, even our own God! Enter then, my soul, into the spirit of these things. While I live on Jesus' flesh and blood, and rely on his atonement alone, let me cheerfully give myself, and all that I have, to the Lord. Never dare to sin against light and love; to violate the sabbath of the Lord my God, by thinking my own thoughts, speaking my own words, doing my own ways, or finding my own pleasures. But let his law be written on my heart; and every providence, every enjoyment, be improved by me as an excitement to holy obedience!



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A. M. 2334. B. C. 1471

26 And he spake unto the congregation, saying, [c] Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and [d] stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do [e] all these works; [*] (for *I have* not *done them* [f] of mine own mind;)

29 If these men die [†] the common death of all men, or if they be [g] visited after the visitation of all men, *then* the LORD hath not sent me:

30 But if the LORD [‡] [h] make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the LORD.

31 ¶ [i] And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that [§] *appertained* [k] unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them [l] fled at the cry of them: [‖] for they said, Lest the earth swallow us up *also*.

35 And there [m] came out a [*] fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are [n] hallowed.

38 The censers of these [o] sinners against their own souls, let them make them broad plates *for* a covering of the altar; for they offered them

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before the LORD, therefore they are hallowed: and they shall be [p] a sign unto the children of Israel. [*]

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* [q] a memorial unto the children of Israel, that no [r] stranger, [†] which *is* not of the seed of Aaron, come near to offer incense before the LORD, that he be not as Korah, and as his company; as the LORD said to him by the hand of Moses.

41 ¶ But [s] on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the [t] glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 [u] Get you up from among this congregation, that I may consume them as in a moment. And they [x] fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and [y] put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he [z] put on incense, and made an atonement for the people.

48 And he [a] stood between the dead and the living; and the plague was stayed. [‡]

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron [b] returned unto Moses, unto the door of the tabernacle of the congregation: and the plague was stayed.

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c 2 Cor. 6. 17. Is. 52. 11. Rev. 18. 4. Gen. 19. 15, 17, 22. Jer. 51. 6.

d Is. 22. 15. Prov. 10. 18. Job 33. 5. & 41. 10. & 9. 4. & 40. 2. & 15. 25, 26. Ps. 73. 9. 1 Cor. 10. 22.

e Exod. vii—xi. Lev. i—xxvii. ch. i—xv.

* That is, all the works I have done on the assertion, and in proof of being "sent" of God. See ver. 29.—Ed.

f 1 Kin. 12. 33. Ezek. 13. 17.

† Heb. *as every man dieth.*

g Punished. Exod. 20. 5. & 32. 34. Lam. 4. 22.

‡ Heb. *create a creature.*

h Job 31. 3. Ps. 55. 15, 23.

i Ch. 27. 3. & 26. 10, 11. Deut. 11. 6. Ps. 106. 17. & 109. 15. & 55. 15. & 73. 18—20. & 140. 11. ver. 29, 30. Jer. 26. 3, 4. 1 Thes. 5. 2, 3. Job 9. 4. & 40. 2. Prov. 15. 17.

§ Not all that "appertained" to them, for the judgment was not inflicted on the children of *Korah*, ch. 26. 11. Gen. 18. 23. but all that had *taken part* with them in their murmuring and rebellion.—Ed.

k Some of Korah's sons were not slain, ch. 26. 11. 1 Chr. 6. 22, 37.

l Is. 33. 14. Jer. 49. 21. Prov. 21. 15.

‖ *Dr Joseph Wolff*, a Jewish missionary, was present at Aleppo during the time of a most destructive earthquake. We heard his simple narrative of the trembling and yawning of the earth, the sudden and struggling descent of the living inhabitants, the piercing cry, the closing jaws of the chasm, and the flowing of the blood, as from an immense wound; and it presented a most harrowing picture of judgment to Christians, such as that of *Korah* and his company presented to Israel.—Ed.

m Lev. 10. 1. Ps. 106. 17, 18.

* They had rebelled by *fire*—that is, offering incense by *burning*, contrary to law—they therefore suffer by *fire*.—*Note*. "Be sure your sin will find you out," Num. 32. 23.—Ed.

n Lev. 27. 10. ch. 5. 10.

o 1 Kin. 2. 23. Prov. 20. 2. Gen. 13. 13.

p Ch. 17. 10. & 26. 10. Ezek. 14. 8. 1 Cor. 10. 11. 1 Pet. 2. 6. Jude 7. ver. 40.

* *A sign* of God's displeasure against unreasonable complaints and ambitious rebellions, a sign to demonstrate how "the wrath of man shall praise him," Ps. 76. 10. and the altar of God shall be protected by every attempt of men to usurp its functions or overturn its foundations.—Ed.

q Exod. 12. 14. & 13. 9. & 17. 14. ch. 5. 15, 18.

r Lev. 22. 10—13. ch. 1. 51. & 3. 10, 38. & 18. 4, 7.

† How blessed the state of the believing Gentile church! "We are no more strangers," (Eph. 2. 19.) to be excluded from the altar, "but fellow citizens with the saints, and of the household of God."—Ed.

s Ps. 106. 13. Ex. 15. 24. Is. 28. 11. Jer. 17. 9. Rom. 8. 7, 8. ch. 14. 1, 2. 1 Kin. 18. 17. 2 Kin. 6. 30, 31.

t Ex. 16. 7, 10. & 24. 16, 17. & 40. 34, 35. Lev. 9. 6, 23.

u Ver. 21, 24, 26.

x Ver. 4, 22. ch. 20. 6. & 14. 5. 1 Chr. 21. 16. Mat. 26. 39. Gen. 17. 3, 17.

y Ver. 17, 35. Ps. 141. 2. Rev. 8. 3, 4. Heb. 7. 25. Rom. 5. 10, 11.

z Deut. 33. 10, 11. Is. 53. 10—12.

a Jam. 5. 16—18. 1 John 5. 14. 2 Sam. 24. 16. 1 Tim. 2. 5, 6.

‡ Of the precise nature of the plague we are not informed. It may have been in the form of a sweeping epidemic—such as the disease commonly called Indian cholera—which is still seen to select, as it were, particular localities, and to be restrained by providence at particular boundaries; or it may have been inflicted by a destructive wind, whose ravages are directed and confined in particular currents.—*Note*. In this courageous and generous act of intercession, Aaron is a special type of Christ, "standing between the living and the dead," having put away sin, returning as an *atoning priest*, to Moses the representative of a once condemning, but now satisfied law, Rom. 10. 4.—Ed.

b 2 Sam. 24. 25. 1 Chr. 21. 26.

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REFLECTIONS UPON CHAP. XVI.—It is hard for the best of characters to stand before envy. Unsanctified honours often puff up men to their own destruction: and, if God exalt them above most of their brethren, they can endure to be in subjection to none. Yea, God permits unsanctified professors, especially ministers and magistrates, to go often the most fearful lengths in sin. Every act of disobedience to, or contempt of, God's vicegerents in the church or state, is by him accounted rebellion against himself: and often would sinful nations be utterly ruined, were it not for the intercession of those saints whom they abuse and persecute. But God can, and sometimes does, execute upon presumptuous sinners the most terrible correspondent vengeance. And though, with care, he distinguishes between the more and the less guilty, yet he sets up proper memorials of his judgments, that others may hear, and fear to do wickedly. But, notwithstanding, hardened sinners, who survive, forget the most awakening alarms, and return to their persecution of God's servants! Yet still, in the most endearing manner, ought we to promote the welfare and salvation of those who have injured us; and, when we are maliciously accused, the greatest comfort is the testimony of a good conscience. How like unto their master Christ, do ministers act, when they expose their very lives to prevent the ruin of such as abuse them! And quickly the Lord repents him of the evil, when, earnestly entreated by such as, along with himself, are abused by sinners. Let me now, with trembling, remember my faults this day.—How often have I, as these rebels, gone about to establish my own righteousness, and refused to submit to the laws of Christ; and thus attempted to thrust him from his office of priest and king over the people of God, in order that I might usurp his place! How often have I refused to come at his call, and offered strange incense before him? How often, the moment in which I had witnessed the awful vengeance of heaven, and obtained a distinguished deliverance, have I returned to my former iniquities! And remarkably is it of the Lord's mercies that I am not consumed! not swallowed up alive into hell by an opening earth! not burnt with fire from heaven! But here



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## CHAPTER XVII.

*(1) All the chief princes stand candidates, in their respective rods lying before the ark of the Lord for one night:* 1—7. *(2) By the miraculous budding of Aaron's rod, God marked out Aaron and his family alone to enjoy the priesthood:* 8, 9. *(3) To commemorate this decision, Aaron's blossoming rod is laid up before the ark:* 10, 11. *(4) The Israelites, not without murmuring, acquiesce in the divine determination, and resolve not to come near God's holy things:* 12, 13.

A. M. 2533. B. C. 1471.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of *their* fathers, of [a] all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.
3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.
4 And thou shalt lay them up in the tabernacle of the congregation [b] before the testimony, where I will meet with you.
5 And it shall come to pass, *that* the man's rod whom I [c] shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.
6 ¶ And Moses spake unto the children of Israel, and [d] every one of their princes gave him [e] a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.
7 And Moses laid up the rods [f] before the LORD in the tabernacle of witness.
8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was [g] budded, and brought forth buds, and bloomed blossoms, and yielded almonds.[‡]
9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.[‖]
10 ¶ And the LORD said unto Moses, [i] Bring Aaron's rod again before the testimony, to be kept for a token against the [k] rebels; and thou shalt quite take away their murmurings from me, that they die not.
11 [l] And Moses did *so:* as the LORD commanded him, so did he.
12 And the children of Israel spake unto Moses, saying, [m] Behold, we die, we perish, we all perish.
13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

a Ch. 1. 5—16. & 2. 3—30. & 10. 14—27.

b Exod. 25. 16, 22. & 30. 36. Moses had access at all times unto the most holy place.

c Ch. 16. 5.

d Ver. 1. ch. 1. 5—10.

e Heb. *a rod for one prince, a rod for one prince.*

† Aaron's blossoming rod typified Christ and the gospel rod of his strength.

a Gen. 49. 10. Ezek. 17. 24. John 5. 39. Is. 4. 2. & 9. 7. Ps. 132. 18. & 110. 2, 3. Song 3. 3. Rev. 22. 2.

‡ That is, it exhibited the ordinary threefold succession of *buds, blossoms,* and *fruit,* in contemporaneous fellowship, a lovely emblem of the spiritual life of the true Christian, always *budding* in the spring of hope, always *blossoming* in the summer of beauty, always *fruitful* in the harvest of ingathering, John 15. 1—8.—Ed.

‖ Never was the evidence of a miracle more complete. (1) A dead rod not only *buds,* but *blossoms,* and bears *fruit,* at once. (2) The princes *examined* all, and each took his own rod. (3) They were *rebels* that examined, and *ambitious* of the honour to be conferred on Aaron by this decision. (4) Aaron's rod was *publicly* deposited as an evidence of the fact recorded against the rebels. (5) They *acquiesced* in the evidence, and never murmured upon this head again.—*Note.* When infidelity denies miracles, it must deny them, either upon a *theory* that asserts the *impossibility* of a miracle, or the *insufficiency* of the evidence. But such a *theory* is unphilosophical, being a mere assumption, without proof; and if the evidence for this miracle be *insufficient,* then is there no sufficient evidence for any historical fact. Into this conclusion, no doubt, infidelity is driven: and then, it is *madness,* and *reasoning* with it, is vain.—Ed.

f Heb. 9. 4. Exod. 16. 32. Deut. 31. 19—26.

i Heb. *children of rebellion.*

g Ch. 8. 22. & c. 25.

h Is. 28. 11. Prov. 29. 1. Jude 16. Ezek. 18. 25. ch. 14. 1. & 16. 12. *

## CHAPTER XVIII.

*(1) What should be the work and charge of Aaron and his sons, and what assistance the Levites should give them:* 1—7. *(2) What should be their wages; what the peculiar perquisites of the priests; what the property of the Levites, and what the priests' share out of it:* 8—32.

A. M. 2533. B. C. 1471.

AND the LORD said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall [a] bear the iniquity of the sanctuary: and thou, and thy sons with thee, shall bear the iniquity [n] of your priesthood.
2 And thy [b] brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou, and thy sons with thee, *shall minister* before the tabernacle of witness.
3 And they shall keep thy charge, and the charge of all the tabernacle; [c] only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die.
4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a [d] stranger shall not come nigh unto you.
5 And [e] ye shall keep the charge of the sanctuary, and the charge of the altar; that there be [f] no wrath any more upon the children of Israel.
6 And I, behold I, have [g] taken your brethren the Levites from among the children of Israel; to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.
7 Therefore thou, and thy sons with thee, shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift; and [h] the stranger that cometh nigh shall be put to death.
8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee [i] the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, [k] by reason of the anointing, and to thy sons, by an ordinance for ever.
9 This shall be thine of the [l] most holy things *reserved* from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee, and for thy sons.
10 In the [m] most holy *place*† shalt thou eat

a They were to be answerable for whatever was done about the sanctuary, ch. 5. 31. & 14. 34. Lev. 20. 20. & 22. 9. ver. 22. Ezek. 18. 4.

n "Iniquity," signifies, not simply what is wrong, but the *tendency* to do wrong. This *tendency* lies in the disposition to fear, comply with, or flatter the errors of the people; to be negligent of instruction or reproof, and to seek *theirs,* not *them,* 2 Cor. 12. 14.—*Note.* The ministerial office, instead of conferring exemption from guilt, increases accountability, Heb. 13. 17.—Ed.

b Ch. 3. 6—9, 25, 26, 31, 32, 36, 37. & 4. 15—33. & 8. 15—26. Gen. 29. 34.

c Ch. 4. 19, 20.

d Ch. 3. 10. & 1. 51. 1 Sam. 6. 19. ver. 4.

e 1 Chr. 9. 19, 23, 33. Lev. i—x. xvi. Exod. 27. 21. & 30. 7.

f Ch. 8. 19. & 16. 46. Lev. 10. 1, 2.

g Ch. 3. 9, 12, 45. & 8. 16, 19.

h Ch. 16. 40. & 3. 10, 38. & 1. 51. 1 Sam. 6. 19. ver. 4.

i Ch. 5. 9. Lev. 6. 16, 18, 26. & 7. 6, 32.

k Lev. 7. 35. & 21. 10. Exod. 29. 29. 1 Cor. 9. 14, 14.

l Lev. 2. 3. & 6. 16, 17, 26. & 7. 1, 7. & 4. 23, 28. & 5. 6. & 10. 12. & 14. 13.

m Inner-court, Ex. 29. 31. Lev. 6. 16, 26, 29. & 7. 6. & 10. 13, 17. with 14. 13.

† To three parts of the tabernacle was the word "holy" applied. (1) "The most holy place," where was the mercy-seat, Exod. 26. 33, &c. (2) The holy place, where was the altar of burnt-offering, &c. (3) In this instance, it is applied to the *court of the tabernacle,* Lev. 6. 16, 26, 29; which here is called *most holy,* not in respect of the divisions of the *tabernacle,* but in respect of the *camp,* or *other places,* where the other offerings, were to be eaten. See note on ver. 14.—Ed.

let me admire the wonderful zeal and love of my great High Priest, when he ran from his throne of glory, when he came among dying sinners—himself exposed to all their miseries—to stop the plague of sin, already begun in the woes of life, the stings of conscience, and the sentence of death; and to bring in everlasting righteousness and redemption. How superior his Priesthood! If they did not escape who despised Moses and Aaron, how shall I escape if I despise Jesus the great High Priest, Jesus the King in Zion.

REFLECTIONS UPON CHAP. XVII.—It is very desirable to prevent all disputes among the people of God; but often very difficult to extinguish some men's pretensions to what was never theirs. Abundant is the grace of God, who will even work miracles to prevent the sin and ruin of such as have rebelled against him: and what a mercy is it when a minister's call to his office is manifested by his success therein; and if sinners, even at the last, be brought to repentance! Nothing, surely, but a remarkable bestowal of gracious influence will effectually stop all murmurings against the dispensations of God, and bring sinners to submit to them. But in this *budding rod* let me not only behold the fruitfulness of the Aaronic priesthood, in its usefulness to the people, and the certain succession of priests, while the ceremonial period continued, with the speedy vengeance which overtook the invaders thereof: but let me chiefly remark the eternal, the sole High Priest.



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it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the [n] heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 [o] All the [*] best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is [p] first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.

14 [q] Every thing devoted in Israel shall be thine.[†]

15 [r] Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And [s] those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [t] which *is* twenty gerahs.

17 But the [u] firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the [x] wave-breast and as the right shoulder are thine.

19 All [y] the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a [z] covenant of salt for ever before the LORD unto thee, and to thy seed with thee.

20 And the LORD spake unto Aaron, [a] Thou shalt have no inheritance in their land, neither shalt thou have any part among them: [b] I *am* thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, I [c] have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

A. M. 2553. B. C. 1471.

n Lev. 7. 14, 30—34. & 10. 14. & 22. 10, 11. Exod. 29. 27.

o Deut. 18. 4. Neh. 10. 35, 36. ch. 13. 12—31. Lev. 23. 38. Exod. 23. 19.

* Heb. *fat.*

p Deut. 26. 2. Exod. 23. 19. & 34. 26. Lev. 2. 14. ch. 15. 19.

q Lev. 27. 28.

† That we may judge rightly of the emoluments allotted to Aaron, we must recollect, that he and his whole tribe, "had no inheritance in the land," (ver. 20.) and consequently were precluded from *agriculture*, God's great ordinance for the national prosperity. To compensate for this privation, God allots them *twenty-four* sacrificial gifts, viz. *Eight* to be eaten in the sanctuary, by the attendant priests and Levites. (1) The flesh of the *sin-offering*, Lev. 6. 25, 26. (2) Of the *trespass-offering*, Lev. 7. 1—6. (3) The *peace-offering*, Lev. 23. 19, 20. (4) Part of the *sheaf*, Lev. 23. 10. (5) Part of the *meat-offerings*. (6) *Two loaves*, Lev. 23. 17. (7) The *shew-bread*, Lev. 24. 9. (8) *Oil*, Lev. 14. 10. Five were to be eaten any where in the camp or at Jerusalem. (1) Parts of the *peace-offering*, Lev. 7. 31—34. (2) *Heave-offering*, Lev. 7. 12, 14. (3) Parts of the Nazarite's *Ram*, Num. 6. 17, 20. (4) The *firstling*, Num. 18. 15. (5) The *first-fruits*, Lev. 18. 13. Five peculiar to Canaan. (1) *Heave-offering* of first-fruits, ver. 12. (2) Of the tithe, ver. 24. (3) The *cake*, Num. 15. 20. (4) The first of the *fleece*, Deut. 18. 4. (5) *Field* of possession, Num. xxxv. Five were due in every place. (1) *Gifts* of slain beasts, Deut. 12. 3. (2) Redemption of *first-born*, Num. 18. 15. (3) Lamb *substitute*, Exod. 4. 20. (4) Certain things *unclaimed*, Num. 5. 8. (5) Things *devoted*. One gift was from the sanctuary, Lev. 7. 6. —Ed.

r Exod. 13. 2, 12, 15. & 34. 2, 20. & 22. 29. Lev. 27. 26. ch. 3. 13.

s Lev. 27. 6, 23, 29. ch. 3. 47.

t Exod. 30. 13. Lev. 27. 25. ch. 3. 47. Ezek. 45. 12.

u Exod. 34. 19. Lev. 27. 26. Deut. 15. 19.

x Exod. 29. 26, 28. ver. 8, 9, 11.

y Neh. 13. 10. 2 Chr. 31. 4. Is. 53. 10—12. John 16. 13, 14. 1 Cor. 3. 21, 22.

z A perpetual covenant, Lev. 2. 13. 2 Chr. 13. 5.

a Deut. 18. 1, 2. & 10. 9. & 14. 27, 29. Josh. 13. 14, 33. & 14. 3. & xxi. ch. 26. 62. & xxiv. ver. 23, 24.

b Deut. 12. 12. & 18. 1, 2. 10. Josh. 13. 14, 33. Ezek. 44. 28. Ps. 73. 26. & 142. 5.

c Deut. 12. 17—19. & 14. 22—29. Lev. 27. 30, 32. 2 Chr. 31. 5, 6, 12. Neh. 13. 12.

A. M. 2553. B. C. 1471.

d Ch. 3. 10. & 1. 51. ver. 4. 1 Sam. 6. 19.

* Heb. *to die.*

† This prohibition reminds us, that God is to be worshipped only by the service of his own appointment and the servants of his own choosing. (Ps. 65. 4.) whilst it contains an awful warning against thoughtless and formal prayer, and presumptuous confidence in our own righteousness.—Ed.

e Ch. iii. iv. viii. & l. 53. ver. 6.

f Ver. 20. Deut. 10. 9. & 14. 27. & 18. 1. ch. xxxv. Josh xxi.

g Deut. 12. 17—19. & 14. 28—29. Lev. 27. 30, 32. 2 Chr. 31. 5, 6, 12. Neh. 13. 12. Mal. 3. 8, 10.

h Neh. 10. 38. Heb. 7. 4, 5. Rev. 5. 8—10. Song 8. 11, 12. 1 Cor. 9. 10—14.

‡ The priests might eat of it as freely as if their own fields had produced it.

i Ver. 11, 12.

k Prov. 3. 9, 10. Phil. 2. 7—11. & 3. 8, 9.

§ Heb. *fat.*

‖ Of what they had received by God's appointment, they must again offer *the best* to him. What a lesson for the use of genius, talents, and opportunities! What a lesson for healthful youth, vigorous manhood, and matured intellect! What an exact emblem of the one offering—the unspeakable gift—"the best—the hallowed part." Heb. 10. 14. 2 Cor. 9. 15.—Ed.

l Deut. 14. 22, 23.

m 1 Tim. 5. 17, 18. Luke 10. 7. Mat. 10. 10. Gal. 6. 6. 1 Thes. 5. 12, 13. 1 Cor. 9. 10—14.

n By eating them in an improper place or time, Lev. 19. 7, 8. & 22. 3—16. 1 Tim. 4. 16.

22 Neither must the children of Israel henceforth [d] come nigh the tabernacle of the congregation, lest they bear sin, [*] and die.[†]

23 But the Levites shall [e] do the service of the tabernacle of the congregation, and they shall bear their iniquity. *It shall be* a statute for ever throughout your generations, [f] that among the children of Israel they have no inheritance.

24 [g] But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up [h] an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, [‡] as though *it were* the corn of the thrashing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and [i] ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD of [k] all the [l] best thereof, *even* the hallowed part thereof, out of it.[‖]

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the thrashing-floor, and as the increase of the wine-press.

31 [l] And ye shall eat it in every place, ye and your households: for it *is* [m] your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye [n] pollute the holy things of the children of Israel, lest ye die.

## CHAPTER XIX.

(1) *The burning of the red heifer:* 1—10. (2) *To purify from the pollution contracted from dead bodies, water, impregnated with a small quantity of the ashes, was to be sprinkled on the third and seventh day upon an unclean person, besides his washing of himself; and once upon unclean things; under pain of destruction:* 11—20. (3) *The priest who killed the heifer, and sprinkled her blood; the man who burnt her flesh; he who gathered the ashes; and he that sprinkled, or even touched the water of purification, were thereby rendered unclean, and were to wash their clothes:* 7, 8, 10, 21.

hood of our Lord Jesus, manifested by the blessed effects of the gospel rod of his strength in the conversion, sanctification, and comfort of sinful men.

REFLECTIONS UPON CHAP. XVIII.—The ministerial work is necessary and important; and the greatest care and diligence is necessary to render a person faithful in it. He must not only put away sin from himself, but take all care to prevent it in others. And extensive is the account that must be given to God, not only for himself, but for others under his care. How needful then is it that all in their stations, particularly parents, masters, and magistrates, should exert themselves to render the ministry comfortable and successful! God will have his servants decently provided for in the church, and in the heavenly state; nor will ever a godly people fail to make a liberal provision for a gospel ministry. But those are the minds of those ministers, who, having a competency, entangle themselves with the affairs of this life, or desire to excuse themselves from being charitable out



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# EDOM AND THE RED SEA.




Drawn by J.A. Houston, R.S.A. after Laborde.

Engraved by R. Radclyffe

**ENTRANCE TO PETRA. (EDOM)**

Numbers XX 19

**AARON'S TOMB MOUNT HOR.**

Numbers XX 28 XXXIII 39

**TRIUMPHAL ARCH PETRA. (EDOM)**

Numbers XX 24

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A.M. 2553. B.C. 1451.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a [a] red heifer [b] without spot, wherein *is* no blemish, *and* upon which [c] never came yoke.

3 And ye shall give her unto Eleazar the priest, that he may bring her [d] forth without the camp, and *one* shall slay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and [e] sprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And *one* shall [f] burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn.

6 And the priest shall take [g] cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then [h] the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.†

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a [i] man *that is* clean shall gather up the ashes of the heifer, and [k] lay *them* up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be [l] unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that [m] toucheth the dead body of any [i] man shall be unclean seven days.

12 He shall [n] purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever [o] toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

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14 This *is* the law, when a man dieth in a tent; [p] All that come into the tent, and all that *is* in the tent, shall be unclean seven days:

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And [q] for an unclean *person* they shall take of the [*] ashes of the burnt heifer of purification for sin, and [†] running water [‡] shall be put thereto in a vessel;

18 And [r] a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the [s] clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But [t] the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that [u] he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And [x] whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

## CHAPTER XX.

(1) *Miriam dies, and the Israelites murmur for water:* 1—5. (2) *While God engages his power and pity to supply them, Aaron and Moses, by their unbelief, and other misbehaviour in procuring it, provoke him to exclude them from Canaan:* 6—13. (3) *Notwithstanding the Israelites' humble and repeated requests, the Edomites refuse them a passage through their country into Canaan:* 14—21. (4) *Aaron dies upon mount Hor; his son Eleazar succeeds him, and the Israelites lament his death:* 22—29.

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THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the [a] first month: and the people abode in [b] Kadesh; and Miriam died there, and was buried there.

2 ¶ And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

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a Gal. 4. 4. Is. 53. 4—6. Heb. 1. 3. Heb. 9. 13, 14.

a "Red" is the emblem of sin, Is. 1. 18. For a heifer of that colour, without any spot or blemish, and as yet unyoked, the people are required to search. The difficulty of the discovery naturally leading them to inquire, Why is this appointed? (comp. Exod. 12. 26, 27.) and thence to self-examination, acknowledgment of guilt, and refuge in atonement. With this ordinance, which could extend but to "the purifying of the flesh," Paul beautifully contrasts the death of Christ, "who, through the eternal Spirit, offered himself without spot to God," and "cleanses the conscience from dead works," Heb. 9. 13, 14.—Ed.

b Exod. 12. 5. Lev. 22. 20—25. Luke 1. 35. Heb. 7. 26. 1 Pet. 1. 19. & 2. 22.

c Deut. 21. 3. John 19. 17, 18. Ps. 40. 7. & Jer. 30. 21.

d Lev. 13. 46. & 24. 14. ch. 5. 2. & 15. 36. Heb. 13. 11—13.

e Lev. 4. 6, 17. & 16. 14, 19. Heb. 9. 13, 14.

f Exod. 29. 14. Lev. 4. 12, 21. & 16. 27. Is. 53. 10. Ps. 22. 14. Mat. 26. 38. John 12. 27.

g Lev. 14. 4. Is. 1. 18.

h Exod. 19. 10. Lev. 15. 28. & 11. 25, 40. & 14. 8, 9, 47. & 15. 5, 8, 11, 22. & 16. 26, 28. ver. 8, 10, 21.

† The heifer was not brought to *Aaron* the high priest, but to *Eleazar* his son, for the high priest must not render himself unclean, Lev. 21. 10—12. In this distinction, *Aaron* was the emblem of our high priest, Jesus; while *Eleazar* represents those who, like Paul, acknowledging themselves to be "chief of sinners," (1 Tim. 1. 15.) yet, having, like him, "obtained mercy," (1 Tim. 1. 13.) are commissioned to lead fellow-sinners to the "blood of sprinkling," and the "washing of regeneration," Tit. 3. 5.—Ed.

i Ver. 16. Heb. 7. 26. 2 Cor. 5. 21. 1 Pet. 2. 22. & 3. 22.

k Ver. 17. Heb. 9. 13, 14.

l Exod. 12. 49. Lev. 24. 22. & 19. 34. ch. 15. 15, 16, 29. 1 John 3. 1. 2 Rom. 3. 29. 30. Col. 3. 11.

m Lev. 21. 24. & 21. 1. ch. 5. 2. & 31. 19. Lam. 4. 14. Hag. 2. 13. 2 Cor. 6. 17. Eph. 5. 11. & 2. 1, 5.

‡ Heb. *soul of man.*

n Acts 13. 3. Phil. 3. 9, 10. Rom. 4. 25.

o Ch. 19. 20. Lev. 5. 3, 6, 17. & 15. 31. Heb. 9. 3. & 10. 29. Rev. 21. 8. & 22. 11, 15. Leprosies, issues, and touching of dead bodies, produced the most infectious and lasting pollution.

p Rom. 8. 20. Is. 24. 5. 1 Cor. 15. 22. Prov. 9. 6. & 13. 20.

q Heb. 9. 13, 14. 1 Cor. 5. 10, 11. 1 Pet. 1. 18, 19. Tit. 2. 14.

* Heb. *dust.*

† Heb. *living water shall be given.*

‡ *Water* is generally employed as an emblem of the Spirit, (Ezek. 36. 25.) *running* or *living water*, adds a new and expressive feature to the resemblance.—Ed.

r Ezek. 36. 25—27. John 17. 17. & 15. 3. Acts 15. 9. & 15. 26, 33. Zech. 13. 1.

s Ch. 31. 19, 20. Rev. 1. 5, 6. Eph. 5. 25—27. Jude 23. 2 Cor. 7. 1. 1 John 3. 2, 3.

t Gen. 17. 14. ch. 15. 31. Lev. 5. 2, 6, 17. & 17. 14. & 18. 29. Heb. 2. 3. & 10. 29. Rev. 21. 8. & 22. 11, 15.

u Lev. 16. 26, 28. & 11. 25, 40. & 14. 8, 9. & 15. 5. ver. 7—10.

x Lev. xi. xv. Mat. 15. 19. Mark 7. 21, 22, 23. Tit. 1. 15. 1 Cor. 15. 33. Heb. 12. 15. Ps. 1. 1. Prov. 1. 10—19. & 2. 6. & 13. 20. Rom. 6. 20—22. Is. 24. 5.

a Of the fortieth year, ver. 22. ch. 33. 38.

b Ch. 13. 26. & 32. 8. Deut. 1. 46. & 9. 23. Josh. 14. 6, 7.

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of what God hath brought to their hand! And may I not also, in all this, discern the extensive charge, faithful labours, and glorious rewards of my Redeemer; and his improvement of all to his Father's honour, and his people's good!

REFLECTIONS UPON CHAP. XIX.—Behold how polluted are men, dead in trespasses and sins—much more abominable than the beasts that perish! to carnal reasoning, some of God's ordinances appear absurd. How strange is it to make ashes, mingled with water, the mean of purification from the deepest defilement! but it is infinitely dangerous to contemn the least of his institutions. These ceremonies are indeed insufficient to take away sin; for the most remarkable of them for atonement or purification spread the defilement! But the meaning here is concerning Christ and his church. Being apprehended by the chief priests and elders of Israel, slain without the camp, burnt in the furnace of his Father's wrath; and his blood, his life, offered to God for the satisfaction of his justice: the virtue of his death, connected with the clean water, the pure influences of his Spirit, doth, in all generations, purge his people's consciences, and all their concerns, from dead works to serve the living God. Let it then be the care of my soul to begin, continue, and end my life, with a believing application thereof. It is death, it is



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3 And the people [c] chode with Moses, and spake, saying, Would God that we had died [d] when our brethren died before the LORD!

4 And [e] why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto [f] this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly [g] unto the door of the tabernacle of the congregation, and they fell upon their faces: and [h] the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take [i] the rod, and gather thou the assembly together, thou, and Aaron thy brother, and [k] speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock; and he said unto them, [l] Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses [m] lifted up his hand, and with his rod he smote the rock twice: and the [n] water came out abundantly; and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye [o] believed me not, to sanctify me in the eyes of the children of Israel, therefore ye [p] shall not bring this congregation into the land which I have given them.

13 [q] This *is* the water of [*] Meribah; because the children of Israel strove with the LORD, and he was [r] sanctified in them.

14 ¶ And Moses [s] sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us;

15 How [t] our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And [u] when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we *are* in [x] Kadesh,* a city in the uttermost of thy border.

17 Let us pass, I pray thee, [y] through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells; we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, [z] We will go by the high-way; and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *else*) go through on my feet.

20 And he said, Thou shalt not go through. [a] And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel [b] turned away from him.†

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

A. M. 2551. B. C. 1453.

c Ex. 17. 2. & 14. 11, 12. & 16. 2, 3. & 15. 24. ch. 11. 1—4. & 14. 1, 2. & 16. 3, 41. & 21. 5.

d Ch. 11. 33. & 16. 49. Lam. 4. 9.

e Ex. 14. 11, 12. & 16. 3. & 17. 3. ch. 11. 5, 6. & 14. 3. & 16. 13, 14, 41. & 17. 12. & 21. 5.

f Deut. 8. 15. Neh. 9. 21. Jer. 2. 6. Ezek. 20. 26.

g Ps. 100. 3, 4. ch. 14. 5. & 16. 4, 45. Ex. 17. 4. Gen. 17. 3, 17.

h Ch. 12. 5. & 14. 10. & 16. 19, 42. Ex. 16. 10.

i Ex. 4. 2, 17 20. & 17. 5.

k Jer. 22. 29. Gen. 18. 14. Ps. 33. 9.

l Ver. 8, 12. Ps. 106. 32, 33. ch. 11. 22, 23. 2 Kin. 3. 14.

m Ver. 6, 12. Jam. 1. 20.

n Ps. 78. 15. & 105. 41. & 114. 8. Neh. 9. 15, 20. Deut. 8. 15. Is. 48. 21. & 63. 20. & 35. 6, 7. John 4. 14. 1 Cor. 10. 4.

o Ch. 11. 21—23. & 27. 14. Deut. 32. 51. & 1. 37. & 3. 26. Lev. 10. 3. ver. 24.

p Deut. 3. 23—26. & 31. 2. Gal. 2. 18. & 5. 10, 13, 14. Heb. 7. 18, 19. & 10. 1.

q Ps. 106. 32. & 81. 7. Ex. 17. 7. & 16. 6. Deut. 33. 8. Luke 10. 16.

* That is, *strife*.

r Ezek. 38. 16. & 22. 23. Lev. 10. 3. Is. 5. 16. Ps. 9. 16. & 50. 11. & 83. 18. ch. 14. 21.

s Judg. 11. 17. Deut. 2. 1. & 23. 7. Mal. 1. 2. Obad. 10. 12.

t Gen. xlvi. Exod. 12. 40. & i. 11. v.

u Exod. 2. 23, 24. & 3. 7. & 14. 9. & 22. 20.

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x Ver. 1.

* *Kadesh* presents one of the greatest *geographical* difficulties in the whole *Mosaic itinerary*. Maps and commentators generally agree that *Kadesh-barnea* and *Kadesh* are two distinct and distant places. *Kadesh-barnea* they place on the frontier of *Palestine*, about midway between the southern extremity of the *Dead sea* and the *Mediterranean*; and *Kadesh*, where *Miriam* died, in the mountains of *Edom*, about midway between *Ezion-geber* on the *Red* and *Zoar* on the *Dead sea*. This point of geography, it must be observed, is altogether *conjectural*, there being no certain *landmarks* nor continuous historical records, as in other instances, by which the locality can be determined. A high *probability*, however, is derived from ch. 33. 36, where it is said, "they removed from *Ezion-gaber*, (which is in the *Elanitic* gulf of the *Red sea*) and pitched in the wilderness of *Zin*, which is *Kadesh*," and "removed from *Kadesh* and pitched in *mount Hor*." Now this *Kadesh* is evidently in the direct or most convenient road to *mount Hor*, but the *Kadesh-barnea* of the ordinary scriptural maps lies far to the north-west. Again, we find the Israelites, when the spies returned from Canaan, encamped in *Kadesh*, (ch. 13. 26.) and from Deut. 1. 19, 22, 23, 26, we find this *Kadesh* identified with *Kadesh-barnea*. Upon the whole, therefore, we are induced to conclude that *Kadesh* and *Kadesh-barnea* are *two names*, not for *one spot* or *town*, but for one extensive *district*, and that according to *Eusebius*, it was in the neighbourhood of mount Hor, near *Petra*, the capital of *Arabia Petræa*, and where the tomb of *Miriam* was still pointed out in his time.—Ed.

y Ch. 21. 22. Deut. 2. 8. ver. 19. Rom. 14. 15. & 12. 18. & 13. 8. Phil. 4. 5. Heb. 12. 14.

z Deut. 2. 6, 27, 28.

a Ch. 21. 23, 33. Gen. 3. 15.

b Judg. 11. 18. Deut. 2. 4, 5, 23. & 21. 4. Rom. 12. 18.

† Edom had a *conventional*, but not a *moral* right to refuse the passage. The *conventional* right was founded on *will* and *power*—the *moral* right on *kindness* and *mercy*—the one was of man, the other of God, and therefore should have predominated. But even a *moral right* is not always to be enforced: so Israel "turned aside," but neither from fear nor weakness, but at the commandment of God, (Deut. 2. 4, 5.) and in the exercise of that charity that "seeketh not her own," but "suffereth long and is kind," 1 Cor. 13. 4, 5.—Ed.

damnation, if I neglect it. Having fellowship with him in his resurrection, by justification and regeneration, I shall, in due time, enter on his eternal sabbath, without spot, or wrinkle, or any such thing.

REFLECTIONS UPON CHAP. XX.—Much of our time is spent as a tale that is told, passed away in God's wrath, without any thing worth remarking. And death at length makes quick and repeated inroads in families which have been long forborne. Miriam, Aaron, and Moses, now die all in one year. And, as it was with them, so God often writes indignation upon the death of his own people, who are saved in the Lord their God: for in the chastisement of his choicest saints he is severely strict, as, indeed, their sins dishonour him in a distinguished manner. Children readily imitate their parents in their wickedness. Bad customs and tempers cleave close to men, and show themselves whenever an occasion presents itself: and those are often ready to wish for death who are very unfit for it. Men's principal friends are often treated the worst; but the mercy and power of God are exerted for the relief of sinful rebels against him. Yet, alas! how prone are the best of men to unbelief under long or repeated trials, and to passion under great provocations: and often reproaches, just in their matter, may be very sinful in their manner. How lasting are quarrels between families, and nations! and how inveterate the hatred of Edomites of the world against the church and people of God! little of earthly comforts can we hope for in our way to the Canaan above! but when believers look most beautiful on the borders of the grave, and when faith disarms death of



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THE RED SEA, EDOM.



COAST OF THE RED SEA FROM BELOW EZIONGEBER LOOKING TOWARDS SINAI



Drawn by T. J. Houston R. S. A. after Laborde. Wady Arabe. Mount Hor. Engraved by E. Radclyffe.

THE BORDER OF THE LAND OF EDOM

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## CHAPTER XXI.

(1) *The Israelites are attacked by Arad:* 1—3. (2) *They are plagued with fiery serpents; but, on their repentance, have a brazen serpent erected as an effectual mean of cure:* 4—9. (3) *They march forward several stages; and at Beer find excellent water:* 10—20. (4) *Entering Canaan, they conquer the kingdoms of Sihon and Og on the east of Jordan, and take possession thereof:* 21—35.

A. M. 2552. B. C. 1452.

AND *when* [a]king Arad [a]the Canaanite, which dwelt in the south, heard tell that Israel came by the [b] way of the spies, then he fought against Israel, and took [c] *some* of them prisoners.

2 And Israel [d] vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I [e] will utterly destroy their cities.

3 And [f]the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities:[†] and he called the name of the place [g] Hormah.

4 ¶ And they journeyed from mount Hor, by the way of the [‡]Red sea, to [h] compass the land of Edom: and the soul of the people was much [‖]discouraged because of the way.

5 And the people [i]spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

6 And [k]the LORD sent [*]fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, [l]We have sinned; for we have spoken against the LORD, and against thee: pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, [m] Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And [n] Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a [*]serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ [p]And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at [†] Ije-abarim, in the wilderness which *is* before Moab, toward the sun-rising.

12 ¶ From thence they removed, and pitched in the [q]valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for [r]Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the [*]book of the wars of the LORD, [†]What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, [*]and [‡]lieth upon the border of Moab.

16 And from thence *they went* to [t]Beer; that *is* the well, whereof the LORD spake unto Moses, [u]Gather the people together, and I will give them water.

17 ¶ Then Israel [x]sang this song, [‖]Spring up, O well; [‖]sing ye unto it:

18 The [y] princes digged the well, the nobles of the people digged it, by *the direction of* the [z]lawgiver, with their staves. And [a]from the wilderness *they went* to Mattanah;

19 And from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

20 And from Bamoth *in* the valley, that *is* in the [*]country of Moab, to the top [b]of Pisgah, which looketh toward [c]Jeshimon.

21 ¶ And [d]Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well; *but* we will go along by the king's *high*-way, until we be past thy borders.

23 [e]And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And [f]Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the [†]villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.[‡]

27 Wherefore they that speak in [§]proverbs[‖]

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a Ch. 33. 40. Josh. 12. 14. Judg. 1. 16.

a Or, "*the king of Arad*, the Canaanite."—Ed.

b Ch. 13. 21. & 14. 45.

c Ps. 44. 3, 4. Deut. 9. 4.

d Gen. 28. 20. 1 Sam. 1. 11. Judg. 11. 30. Ps. 76. 11.

e Lev. 27. 29. Josh. 6. 17.

f Ps. 10. 17. & 102. 17. & 91. 15. & 50. 15. Mat. 7. 7.

† This seems inconsistent with Josh. 12. 14, in which the destruction of *Arad* is ascribed to Joshua at a subsequent period; and also with Josh. 23. 5, where the work of "driving out" the Canaanites is declared to be still incomplete. There is, however, no *contradiction*. In ch. 12. Joshua merely *recapitulates* what had been done, without any reference to time; and, by the *Canaanites*, in the text, is meant, not the entire nation, but the people of *Arad* and its cities, called in ver. 2. "this people."—Ed.

g That is, *utter destruction*, ch. 14. 45. Judg. 1. 17. Josh. 12. 14. & Chr. 14. 10.

‡ They wished to pass *northward* through Edom, but being refused permission, they are compelled to turn back, first *southward*; then again, *eastward*; till having cleared the forbidden land of Edom, they might again turn *northward*, and, when again beyond the boundaries of Edom, enter the land of *Canaan* on its eastern border.—Ed.

h Ch. 20. 18, 20—22. & 33. 40. Deut. 2. 5—8. ver. 8. Acts 14. 22. John 16. 33.

‖ Or, *grieved*.

‖ Heb. *shortened*.

i Exod. 14. 11. & 15. 24. & 16. 2. & 17. 2, 3. ver. 7. ch. 11. 1—5. & 14. 1—3. & 16. 13, 14, 41. & 17. 12. & 20. 2—5. 1 Cor. 10. 9. Ps. 106. 25.

k Deut. 8. 15. Is. 14. 29. Amos 2. 5, 4. 1 Cor. 10. 9.

* Called "fiery," either from their burnished colour, glancing eyes, or inflammatory bite, or, probably from all combined.—Ed.

l Ps. 78. 34. Exod. 9. 27, 28. 1 Sam. 12. 19, 23. 1 Kin. 13. 6. Acts 8. 24.

m 2 Kin. 18. 4. John 3. 14—16. & 12. 32. & 8. 24. Rom. 10. 13—19. & 8. 3. Gal. 3. 1. Is. 45. 22. Acts 2. 16. 1 Pet. 1. 12.

n 2 Kin. 18. 4. John 3. 14, 15. Ezek. 40. 3. Dan. 10. 6.

o 1 John 3. 8. & 1. 7. 2 Cor. 12. 7—9. John 3. 14—17. Zec. 12. 10. Hag. 2. 6.

p Ch. 33. 43—45.

† Or, *heaps of Abarim*.

q Deut. 2. 13.

r Judg. 11. 18, 26. ver. 14. ch. 22. 36. Deut. 2. 24. & 3. 8. Is. 16. 2. Jer. 48. 20.

* Probably some history not inspired of God.

† Or, *Vaheb in Suphah*.

s Deut. 2. 18.

‡ Heb. *leaneth*.

t Judg. 9. 21.

u Ch. 20. 8. Gen. 49. 10. Is. 11. 10. & 49. 10. John 7. 37—39. & 4. 10, 14. Rev. 22. 17. Prov. 9. 4, 5.

x Ps. 106. 12. Jam. 5. 13. Is. 12. 1—4.

‖ Heb. *ascend*.

‖ Or, *answer*.

y Ch. 24. 18—28. 2 Chr. 17. 7, 8. 1 Tim. 5. 17.

z Deut. 33. 4, 5, 21. Is. 33. 22. Jam. 4. 12.

a Ch. 33. 45—47.

* Heb. *field*.

b Or, *the hill*, ch. 23. 14. Deut. 3. 27. & 4. 49. & 34. 1.

c Or, *the wilderness*, ch. 23. 28. & 23. 49.

d Deut. 2. 26, 27. Judg. 11. 19. ch. 20. 17, 18.

e Judg. 11. 20. Deut. 2. 30—32. & 29. 7, 8.

f Ps. 135. 10, 11. & 136. 19. Amos 2. 9. Deut. 29. 7, 8. & 2. 30—36. Josh. 12. 1—3. & 13. 8—10. & 24. 8. ch. 32. 1—3, 33—42. Neh. 9. 22. Judg. 11. 18—23.

† Heb. *daughters*. So the Hebrews call the lesser cities or villages, and the chief city the *mother*.

‡ Had *Heshbon* still been in possession of *Moab*, Israel could not have occupied it. God having forbid them to touch any of their possessions, Deut. 2. 9.—Ed.

§ Songs composed by the Amorites.

‖ *Proverbs*, literally, one word or expression standing for another, a similitude, a parable; ver. 27, 28, 29, record the conquests of Sihon: ver. 30, represents Sihon's discomfiture by victorious Israel.—Ed.

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all its terrors—when they depart deliberately and cheerfully into the joy of our Lord—how comely and how comfortable! And it is a peculiar joy to dying ministers to see the cause of God transmitted into the hands of zealous and faithful successors.

But let me not bid adieu to Aaron, the saint of God, till I behold in him, as in a figure, Jesus, the great High Priest of my profession! Seasonable and divinely solemn was his call to his work! with an unmeasurable unction of the Holy Ghost, and perfect purity of nature, was he prepared for it. By his miracles; his destruction of his Jewish and Gentile opposers; by the marvellous influence of the gospel rod of his strength, is his office confirmed and ratified of God! He delivers his chosen tribes from spiritual slavery; justifies and sanctifies them; leads them up through this wilderness world; and he can well speak to their respective cases and doubts. He is our sole High Priest, and the spiritual Father of all such as are made priests unto God: and with amazing holiness, courage, labour, patience, and pity, he executes his work. At the expense of his life he averted the plague of infinite vengeance from his unreasonable abusers: and, having finished his work of obedience, he publicly and willingly, upon mount Calvary, resigned himself unto death, leaving his robes of finished righteousness to his spiritual seed.

REFLECTIONS UPON CHAP. XXI.—Continued courage and dependence upon God are highly necessary, that at last we may prove more than conquerors. Religious vows, when properly conducted, are likewise sometimes profitable. But upon what inconsiderable temptations, prevailing lusts, formerly punished, again break forth! Often the long continuance of God's mercies with men render them cheap in their eyes. But let us remember it is hazardous to offend God, who hath so many



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say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a [g] fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Wo to thee, Moab! thou art undone, O people of [h] Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have [i] shot at them; Heshbon is perished even unto [k] Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel [l] dwelt in the land of the Amorites.

32 And Moses sent to spy out [l] Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ [m] And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, [n] Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they [o] smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

A. M. 2552. B. C. 1452.

g Jer. 48. 45. Is. 17. 13, 14. Amos 1. 4, 7, 10, 14. & 2. 2, 5.

h 1 Kin. 11. 7, 33. Judg. 11. 24. 2 Kin. 23. 13. Jer. 48. 7, 13, 46.

i This is the first intimation of the use of the *bow* by the Israelites, since their Exodus. By the same weapon *Jacob* had conquered the same people some centuries before, Gen. 48. 22.—Ed.

k Jer. 48. 18, 22. ch. 32. 34. Is. 15. 2, 9.

l Ch. 32. 33—42. Deut. 3. 10, 17. Josh. 12. 1—6. & 13. 9—32.

m Ch. 32. 1, 5, 33. Josh. 13. 25. Is. 10. 9. 2 Sam. 24. 5.

n Deut. 3. 1. & 29. 7. Josh. 13. 12.

o Deut. 29. 6. & 2. 3—17. ch. 32. 33—42. Josh. 12. 4—6. & 13. 10, 11. Neh. 9. 22.

## CHAPTER XXII.

(1) *Balak, king of Moab, calls Balaam to imprecate ruin upon Israel: but God prohibits Balaam from going with his messengers:* 1—14. (2) *Balak, by more honourable messengers, and larger proffers of reward, again invites Balaam, who goes with them; but, by the speech of his ass, and by an express intimation of his mind, God checks him in the way, and charges him to take heed what he did:* 15—35. (3) *Balak gives Balaam a hearty and solemn reception: but is informed by him, that perhaps God might not permit him to curse the Israelites, even when he had come for that purpose:* 36—41.

AND the children of Israel [a] set forward, and pitched in the plains of Moab, on [a] this side Jordan *by* Jericho.

2 ¶ And Balak the son of Zippor saw [b] all that Israel had done to the Amorites.

3 And Moab was sore [c] afraid of the people, because they *were* many; and Moab was distressed because of the children of Israel.

4 And Moab said unto the [d] elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

A. M. 2552. B. C. 1452.

a Ch. 33. 48, 49.

a *Moses* died on the *east side* of Jordan, and therefore "this side," in his narrative, means *east side*.—Ed.

b Ch. 21. 3, 23—35.

c Deut. 2. 25. Exod. 15. 15. & 1. 12. Ps. 53. 5.

d Ver. 7, 8, 13. & 23. 18. & 31. 8. Josh. 13. 21.

e Josh. 24. 9. & 13. 22. Neh. 13. 2. Mic. 6. 5. Deut. 23. 4. ch. 24. 1. 2 Pet. 2. 15, 16. Jude 11. Rev. 2. 14.

f Ch. 23. 7.

g *Some manuscripts* read "children of *Ammon*," but as Balaam came from beyond the *Euphrates*, (ch. 23. 7.) and as the children of Ammon do not appear to have ever emigrated to *Mesopotamia*, we prefer the authorized version; and consider it as recording not merely the priestly office, but hereditary dignity of Balaam as a prince of *his own people*, a circumstance which renders his covetousness and acceptance of a bribe, the more shameful, as poverty had no part in undermining his principles.—Ed.

g Ch. 1. 11. xxvi. Ps. 105. 34. Exod. 1. 9. Gen. 12. 2. & 13. 16. & 15. 5. & 17. 5—7. & 28. 17.

† Heb. *eye.*

h Acts 8. 9, 10. & 16. 16. Deut. 23. 4. Neh. 13. 2.

† They thought, that if soothsayers, diviners, or the like, imprecated a curse or blessing upon persons or things, it would certainly take effect.

i Deut. 28. 4. 2 Pet. 2. 15. Jude 11. Prov. 17. 8, 23. & 18. 16. & 19. 6.

k Ch. 12. 6. & 23. 12. 2 Kin. 17. 41. Ezek. 33. 31.

l Gen. 30. 3. & 31. 34. & 41. 25. Dan. 2. 46. & 4. 21, 22.

§ That *Balaam* was, by profession a believer in, and, by office, a priest of Jehovah, there can be no reasonable doubt. And that God should honour such a man with a vision and a commission, need not appear strange, when it is considered that Balaam bears a testimony to Moab that a better man could not have borne, because he would not have been induced to accompany the messengers for love of reward, Jude 11.—Ed.

m Ver. 4—6.

‖ Heb. *I shall prevail in fighting against him.*

n Deut. 23. 3. Job 39. 14—17. Gen. 12. 3. & 22. 17. & 27. 29. Rom. 11. 29.

o Heb. *Be not thou terrified from, &c.*

A. M. 2552. B. C. 1452.

5 [e] He sent messengers therefore unto Balaam the son of Beor, to [f] Pethor, which *is* by the river of the land of the children of his people, [g] to call him, saying, Behold, there is a people come out from Egypt: behold, they [g] cover the [†] face of the earth, and they abide over against me.

6 Come now therefore, I pray thee, [h] curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: [‡] for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab, and the elders of Midian, departed with the [i] rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this [k] night, and I will bring you word again, as the LORD shall speak unto me. And the princes of Moab abode with Balaam.

9 And [l] God came unto Balaam, [§] and said, What men *are* these with thee?

10 And Balaam said unto God, [m] Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure [‖] I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, [n] Thou shalt not go with them; [*] thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, [*] Let nothing, I pray thee, hinder thee from coming unto me,

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instruments of vengeance at his back; and that sufferings for sin should lead us to repentance for it; especially since God is so ready to forgive the penitent, and to turn away his wrath. But, oh unspeakable mercy! as Moses lifted up the serpent in the wilderness, so Jesus Christ, the Son of man, was lifted up on the cross, and is now lifted up in the gospel, for the cure of all those deadly maladies contracted from the seduction of the old serpent the devil—when we look to him by faith! In all our wanderings on earth God can grant us wells of comfort, and fill our mouths with his praise: he can bestow noted victories in favour of his people, even on this side death. And what easy work it is to conquer the strongest enemies when God's time is come, and he performs all things for us! Yet in these victories let me observe, that they, who intend mischief to others, often fall into the pit which themselves have digged; that worldly possessions are changeable and frail; and especially that ill-gotten gain is seldom long enjoyed.

REFLECTIONS UPON CHAP. XXII.—Relations by blood are sometimes the bitterest enemies to one another; and seek to ruin those who might expect kindness from them. The most awful things in religion, imprecations of divine wrath not excepted, are often transformed into ordinances of the devil: and sinners, with great expense and toil, court the assistance of hell, when they might have freely from heaven whatever they need. Yea, great men, who scorn to worship their Maker, frequently cringe as slaves to the very slaves of the devil! What inestimable value do carnal men put upon earthly riches and honours, as if these were sufficient to determine to any thing! And there is great need to realize eternal things, that nothing temporal may be able to decoy us. But religion is sometimes put on as a cloak by those who have no real regard to it. And the most presumptuous claims to God, and pretence of high regard to his will, are used when they would gladly counteract it. Wicked messengers indeed rarely report the whole of the truth as



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17 For [o] I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [p] If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, [q] tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, [r] If the men come to call thee, rise up, [s] *and* go with them; but [t] yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam [u] rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled [v] because he went: [†] and the [x] angel of the LORD stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants *were* with him.)

23 And [y] the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a [‡] path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and [a] crushed Balaam's foot against the wall; and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, [b] where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and [c] Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [d] opened the mouth of the ass; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I [e] would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, [§] upon which thou hast ridden [‖] ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he [f] saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and [g] fell flat on his face.

32 And the angel of the LORD said unto him, [h] Wherefore hast thou smitten thine ass these three times? behold, I went out [*] to withstand thee, because *thy* way is [i] perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I [k] had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I [l] have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it [†] displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, [m] Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he [n] went out to meet him unto a city of Moab, which *is* in the border of [o] Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am [p] I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have [q] I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto [‡] Kirjath-huzoth.

40 And Balak [r] offered oxen and sheep, and sent to Balaam, [§] and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see [s] the utmost *part* of the people.

## CHAPTER XXIII.

(1) *Altars are built, and seven-fold sacrifices offered, in order to promote the destructive cursing of Israel; but God, to Balaam's great grief, compels him to bless them:* 1—12. (2) *Balak and Balaam make a second attempt, in the same manner, to curse them; but God again compels Balaam to bless them, extol their God, and foretell their subduing of all their opposers:* 13—26. (3) *At Balaam's advice, the wonted preparations are made for a third attempt to curse them:* 27—30.

A. M. 2552. B. C. 1452.

[a] AND Balaam said unto Balak, Build me here seven altars, and prepare me here [b] seven oxen, and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by

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A. M. 2552. B. C. 1452.

o Mat. 4. 8, 9. Ps. 4. 6. & 17. 14. Esth. 5. 11. Deut. 16. 19. Prov. 28. 21.

p Ch. 24. 12. Ps. 12. 6. Ezek. 28. 31. 2 Pet. 2. 15. Jude 11. 1 Kin. 22. 14.

q 2 Pet. 2. 15. Gal. 1. 8, 9. Mal. 1. 6. Ezek. 33. 31.

r Ps. 81. 12. Ezek. 14. 3—5. 2 Kin. 2. 17. 2 Thes. 2. 10, 11.

s God had said to *Balaam*, (ver. 12.) "Thou shalt not go with them:" now he says, "go with them," is he not therefore *changeable* in his purpose, and even *contradictory* in his prohibitions and permissions? No; God *prohibits* him from going with the first messenger, and the anxiety of *Balak*, *Moab*, and *Midian*, is excited, and their attention doubly drawn to the coming and the words of *Balaam*. God *permits* or orders *Balaam* to go with the second messengers, who were "more honourable," (ver. 15.) than the first, not out of respect to their rank, but out of regard to his own *proper time* of employing *Balaam's* warning—a warning which their confidence in *Balaam* should have induced the *Moabites* to observe.—Ed.

t Is. 37. 29. Ps. 32. 10, 11. ver. 35. ch. 22. 12, 20.

u Ver. 20, 32.

† God had directed *Balaam* to go; why then is his "anger kindled because he went?" Is not this *capriciousness?* No? God had said, (ver. 20.) "if the men come to *call* thee, rise up and go." But *Balaam* listening, not to God, but to a covetous heart, (2 Pet. 2. 15.) seizes the *permission* to go, but disregards the *condition of the call*, rises in the morning, saddles his ass, and anticipates the princes in his covetous desire to go with them for gain.—Ed.

x Christ, ver. 35. Gen. 16. 7—13. Exod. 23. 20, 21. Is. 63. 9—12. & 65. 24.

y 1 Cor. 1. 19, 27. 1 Chr. 21. 16. 2 Kin. 6. 17. Josh. 5. 13, 14. Dan. 10. 7. Acts 22. 9.

z Jer. 48. 43, 44. Is. 16. 8—10.

‡ This incidental note of the improved condition of the country, at this early period, is not unworthy of remark. Agricultural skill and industry being as much the *gift of God*, as mildness of climate or fertility of soil.—Ed.

a Job 5. 13—15. Is. 47. 12.

b Is. 28. 11. & 29. 18. Hos. 2. 6.

c Jam. 1. 20. Prov. 12. 16. & 27. 3, 4. & 14. 16.

d 2 Pet. 2. 16. 1 Cor. 1. 19, 27.

e Prov. 12. 10, 16. & 14. 16. & 27. 3, 4. Ps. 92. 6. & 94. 8.

§ Heb. *who hast ridden upon me.*

‖ Or, *ever since thou wast, &c.*

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A. M. 2552. B. C. 1452.

f Luke 24. 16. 1 Chr. 21. 16. Gen. 21. 19.

g Or, *bowed himself*, Gen. 17. 3.

h Ps. 32. 6. 1 Cor. 9. 9, 10. Prov. 12. 10, 16. & 27. 3, 4.

* Or, *to be an adversary unto thee.*

i 2 Pet. 2. 14, 15. Jude 11. Deut. 23. 4. Mic. 6. 5.

k 1 Kin. 13. 24. ch. 16. 21—35. & 14. 37.

l Exod. 9. 27. & 10. 16, 17. Ps. 78. 34, 37. 1 Sam. 15. 25, 30. Mat. 27. 4.

† Heb. *be evil in thine eyes.*

m Ver. 20. Ps. 81. 12. 2 Thes. 2. 10, 11. Is. 37. 28, 29.

n Gen. 14. 17, 18. & 40. 38. Exod. 18. 7.

o Ch. 21. 13. Judg. 11. 18. Deut. 3. 8.

p Ch. 24. 11. Mat. 4. 8, 9. ver. 17.

q Is. 44. 25. & 47. 12. & 40. 10. & 14. 24. Ps. 33. 10, 11. Prov. 19. 21. & 16. 9. ver. 8, 18, 25.

‡ Or, *a city of streets.*

r Ch. 22. 2, 14, 30. Gen. 31. 54. Exod. 18. 12.

§ Balak seems to have gone up to the "high places of Baal" for sacrifice, leaving *Balaam* and the princes below; and it is, by no means improbable, that *Balaam* would have declined or refused to accompany him in the worship of *Baal*; and the *Midianite* princes may have joined him in this scruple.—*Note.* A *scrupulous conscience* is no certain evidence of a *pure conscience*, Acts 24. 25. The Jews refused to enter *Pilate's* judgment-hall for fear of *ceremonial pollution*, (John 18. 28.) but they stood without, with *murder in their hearts*, against the innocent Jesus, crying "Away with him, crucify him," John 19. 15.—Ed.

s All of them, ch. 22. 13.

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A. M. 2552. B. C. 1452.

a 2 Pet. 2. 14, 15. Jude 11. Ezek. 21. 21. 1 Tim. 6. 10. Mat. 26. 14.

b 1 Chr. 15. 26. 2 Chr. 29. 21. Job 42. 8. This was offered to procure God's permission to curse Israel.

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it really is: and the Lord often apparently indulges dissemblers in their own way, and permits them to follow the course which he had once prohibited; and how fond are they with eagerness to follow his permission, and even go beyond it! The brute creation are often endangered, and suffer for man's sin; even by the wickedness of those to whom they have been assistant. But vain is every attempt to destroy the church, while her God can so easily check it. In the most unexpected form he can rebuke such as think to oppose him; however hearty sinners may be in their evil work, or liberally kind to such as they hope will assist them in it.



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thy [c]burnt-offering, and I will go: [d]peradventure the LORD will come to meet me; and whatsoever he showeth[*] me I will tell thee. And [e]he went to an high place.

4 And God [f]met Balaam: and he said unto him, I have [g]prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [h]put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt-sacrifice, he and all the princes of Moab.

7 ¶ And he [i]took up his parable, and said, Balak the king of Moab hath brought me [k]from Aram, out of the mountains of the east, *saying,* [l]Come, curse me Jacob; and come, [m]defy Israel.

8 [n]How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall [o]dwell alone,[†] and shall not be reckoned among the nations.

10 Who can count [p]the dust of Jacob, and the number of the fourth *part* of Israel?[‡] Let [§][q]me die the death of the righteous, and let my last end be like his![§]

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to [r]curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, [s]Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see [t]but the utmost part of them, and shalt not see them all; and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of [*]Pisgah, and [u]built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, and [x]put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 ¶ And he took up his parable, and said, [y]Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 [z]God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless; and he hath blessed; and I [a]cannot reverse it.

21 He [b]hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:[*] the [c]LORD his God *is* with him, and the shout of a king[†] *is* among them.

22 [d]God brought them out of Egypt: [e]he hath as it were the strength of an unicorn.

23 [f]Surely *there is* no enchantment [‡]against Jacob, neither *is there* any divination against Israel: [g]according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, [h]the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, [i]Told not I thee, saying, All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of [k]Peor, that looketh toward [l]Jeshimon.

29 And [m]Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak [n]did as Balaam had said, and offered a bullock and a ram on *every* altar.

## CHAPTER XXIV.

(1) *Balaam, directed by God, again blesses the Israelites, and foretells their fruitfulness, honour, conquests, dominion, courage, and safety:* 1—9. (2) *Balak dismisses Balaam from his service:* 10, 11. (3) *Balaam having offered his excuse for his conduct, leaves with Balak some predictions of Israel's and the Messiah's glory, and of the destruction of the Moabites, Edomites, Amalekites, Assyrians, Greeks, and Romans:* 12—25.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at [a]other times, [b]to seek for enchantments, but he set his face toward the wilderness.

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A. M. 2552. B. C. 1452.

c Lev. i. Gen. 4. 4, 5.

d Ch. 22. 9, 20, 22, 28.

* Here Balaam bears witness to the supreme godhead of JEHOVAH, one of the great ends for which he was commissioned to go to Moab.—ED.

e Or, *he went solitary,* ch. 24. 1.

f Ch. 22. 9, 20. ver. 16.

g Is. 58. 4. Luke 18. 12.

h Ver. 16. ch. 22. 35. & 24. 2. Deut. 23. 5. Mic. 6. 5. Prov. 16. 1, 9. & 21. 1. John 12. 50.

i Hos. 8. 1. Is. 58. 1. Job 27. 1. & 29. 1.

k Gen. 24. 10. Deut. 23. 4. ch. 22. 5.

l ch. 22. 6, 11, 17.

m 1 Sam. 17. 10. 2 Sam. 21. 21. & 23. 9.

n Is. 44. 25. & 47. 12. Prov. 21. 30. Rom. 8. 31. Heb. 13. 5, 6.

o Deut. 33. 28. Jer. 49. 31. Ezek. 38. 11. Ex. 19. 5, 6. Deut. 14. 2.

† It has been often and justly remarked, that a *stranger* seldom feels more *alone* than in a crowded city, where no one recognises, salutes, or cares for him. It is in *this sense,* not that of *seclusion,* that Israel, with small exception in some Christian hearts, still "dwells alone."—ED.

p Gen. 13. 2. & 13. 16. & 22. 17. & 28. 14. ch. 23. 2—51.

‡ Israel was divided into *four camps,* answering to the cardinal points of the compass; and the promise of their restoration still preserves the same *fourfold division,* Is. 43. 5, 6.—ED.

§ Heb. *my soul,* or *my life.*

q Ps. 37. 37. Rev. 14. 13. Ps. 116. 15. Is. 57. 1, 2. Luke 2. 29. Phil. 1. 21.

‖ The character of *Balaam,* however strange and contradictory it may appear, when superficially considered, is nevertheless one of the most common—a man determined to obey God in one department, easily tempted, and strongly inclined to disobey him in another—a man eagerly desiring the comfort of being religious, yet as eagerly seeking the profit of unrighteousness—a man wishing to be honest, yet "hasting to be rich," and therefore "not innocent," (Prov. 28. 20.)—a man labouring to lay hold upon heaven with the one hand, yet grasping the earth with the other—a man vainly endeavouring to reconcile impossibilities, by "serving *two masters*" at the same time, (Mat. 6. 24.) and faithlessly in the end forsaken by the one, and righteously condemned by the other, Prov. 23. 5. Ps. 52. 5, 7.—ED.

r Ps. 109. 17, 18. ch. 22. 6, 11. ver. 25.

s Ver. 26. Ezek. 33. 31. ch. 22. 20, 35, 38. Tit. 1. 16. Ps. 37. 37.

t 1 Kin. 20. 23, 25. Rev. 18. 17. Deut. 25. 17, 18. He thought this circumstance might promote their curse.

* Or, *the hill,* ch. 21. 20. Deut. 3. 27. & 4. 49. & 34. 1.

u Ver. 1, 29. Is. 65. 6.

x Ch. 22. 20, 35, 38. ver. 5. even though he sought for enchantments, ch. 24. 1.

A. M. 2552. B. C. 1452.

y Judg. 3. 20.

z 1 Sam. 15. 29. Ps. 89. 35. Tit. 1. 2. Hab. 2. 3. 2 Kin. 1. 16. Mal. 3. 6. Rom. 11. 29. Jam. 1. 17. He hath irrevocably determined to bless them.

a Rom. 8. 1. 33, 34. 38. 39. John 10. 27—29. 1 Pet. 1. 5. Gen. 27. 34.

b Jer. 50. 20. Hab. 1. 13. He beheld no sin in Israel at that time which would provoke him to destroy them; nor, as an angry Judge, does he see any sin against the law, as a covenant of works, in believers.

* "They are not all Israel which are of Israel," Rom. 9. 6. But in none who are "Israelites indeed" does God behold either *iniquity* or *perverseness,* for "the blood of Christ his Son, hath cleansed them from all sin," (1 John 1. 7.) therefore he does not see in them the stains which the atonement has washed away, and mercy pardoned, Heb. 8. 12.—ED.

c Exod. 34. 9. Ps. 23. 4. & 91. 15. & 47. 7. Judg. 6. 13. Is. 8. 10. 2 Chr. 13. 12. Heb. 13. 5, 6. Rev. 21. 3.

† A glorious attestation to a king and his princes, that Jehovah is "King of kings, and Lord of lords," Rev. 19. 16.—ED.

d Ch. 23. 8. & 32. 8.

e Israel, Deut. 33 17. Ps. 22. 21. & 92. 10. Job 39. 11.

f Mat. 16. 18. Rom. 16. 20. & 8. 1, 33, 34. 1 Pet. 3. 13.

‡ Or, *in.*

g Ps. 44. 2, 3. & ev. Is. 26. 12. Phil. 2. 13. & 1. 6.

h Gen. 49. 9. Josh. vi—xxii. 1 Sam. viii. x. Mic. 5. 8, 9. Rom. 8. 37. Zech. 10. 4, 5. & 12. 6.

i Ch. 22. 38. ver. 12 1 Kin. 22. 14.

k Ch. 25. 18. & 31. 16. Josh. 22. 17.

l Ch. 21. 20. & 23. 49.

m 2 Pet. 2. 14, 15 Ezek. 33. 31. Jude 11. ver. 1, 14.

n Ver. 8, 14. Is. 46. 6. & 2. 7. & 8. 1, 11—15. & 66. 3.

A. M. 2553. B. C. 1451.

a Ch. 23. 3, 15.

b Heb. *to the meeting of enchantments,* Is. 8. 19. & 44. 25. & 47. 13.

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REFLECTIONS UPON CHAP. XXIII.—What a costly parade in religion will the worst of men make, in order to obtain their wicked ends? But fearful is their disappointment who think to make God their debtor by their services. All instruments are in his hands, and he can indulge to hypocrites the most amazing manifestations of himself, when it is for the advantage of his people; or make use of the worst of instruments to carry on his most excellent works. But beautiful is the appearance of God's church, when every thing therein is regulated according to his prescriptions. Happy and safe are they who have the gracious, the almighty, and faithful God for their protector and portion: though troops overcome them, they shall overcome at the last; and be more than conquerors, through him that loved them: he will make their enemies to acknowledge the sovereign dominion, unchanging care, and almighty power of their God, till they who hate the life, will wish to die the death of the righteous. But, alas! how obstinate and unwearied are sinners in their wicked courses, and in running from one refuge of lies to another! And it is always necessary for the saints to watch and pray, since, unknown to them, their enemies may be adding one attempt after another to destroy them.



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2 And Balaam lifted up his eyes, and he saw Israel [c] abiding *in his tents* according to their tribes; and the [d] Spirit of God* came upon him.

3 [e] And he took up his parable, and said, Balaam the son of Beor hath said, and the man [†] whose eyes are open hath said;‡

4 He hath said, which heard the words of God, which [f] saw the vision of the Almighty, falling *into a trance,* [§] but having his eyes open;

5 How [g] goodly are thy tents, O Jacob! *and* thy tabernacles, O Israel!

6 As the [h] valleys are they spread forth, as [i] gardens by the river's side, as the [k] trees of lign-aloes, which the LORD hath planted, *and* as cedar-trees beside the waters.

7 He shall [l] pour the water out of his [‖] buckets, and his seed *shall be* in many waters; and his [m] king shall be higher than Agag, and his kingdom shall be exalted.

8 [n] God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 [o] He couched, he lay down as a lion, and as a great lion; who shall stir him up? [p] Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath [q] kept thee back from honour.

12 And Balaam said unto Balak, [r] Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people:* come *therefore, and* I will [s] advertise thee what this people shall do to thy people in the [t] latter days.

15 ¶ And he [u] took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;

16 He hath said, which [x] heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance,* but having his eyes open:†

17 I shall see [y] him, but not now; I shall behold him, but not nigh:‡ there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall [§] smite the corners of Moab, and [‖] destroy all the children of Sheth.

18 And [z] Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come [a] he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* [b] the first of the nations, but his [c] latter end [*] *shall be* that he perish for ever.

21 And he looked on the [†] Kenites, and took up his parable, and said, [d] Strong is thy dwelling-place, and thou puttest thy nest in a rock:

22 Nevertheless [‡] the Kenite shall be wasted, [§] until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas! who shall live when God doeth this?

24 And [*] ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and [f] returned to his place: and Balak also went his way.

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A. M. 2552. B. C. 1452.

c Ch. ii. Song ii. 4, 16.

d Ch. xi. 25—29. 1 Sam. 19. 19—24. ver. 4, 16.

* As it came upon unmerciful Caiaphas, when he foretold the death of our Lord, and expounded his atonement, John xi. 49, 51.—*Note.* God sometimes employs his enemies to speak for him, when the disinterested character of their testimony is calculated to carry conviction. Thus Pilate was employed *judicially to acquit* our Lord, at the very time he was prepared unjustly to condemn him, John 18. 38.—Ed.

e Ch. 23. 7, 18.

† Heb. *who had his eyes shut,* but now open.

‡ "Whose eyes were shut and are now opened," referring to the opening of his bodily eyes to see the angel, (ch. 22. 31.) and to the visions of Israel's glory, God was now exhibiting in prophetic perspective to the eye of his mind.—Ed.

f Gen. 15. 12. Dan. 8. 17, 18, 27. Acts 10. 10. Rev. 1. 17. Ezek. 1. 28. 1 Sam. 19. 24.

§ "Falling," not into a "trance," according to the words inserted by the translators, but referring to the time (ch. 22. 31.) when he "fell flat on his face," at the sight of the "angel of the Lord," having had his eyes *opened* to discover him.—Ed.

g Ch. ii. Song ii. 4, 10, 11. Col. ii. 5.

h Ch. ii. Rev. ii. 18. Is. ii. 9, 10.

i Song iv. 12. Is. 58. 11. Ps. i. 3. & 46. 4. Joel 3. 18. Jer. 31. 12.

k Ezek. 47. 12. & 31. 3, 4. Ps. 1. 12, 13. & 104. 16.

l Gen. 22. 17. Prov. 5. 16—18. Is. 48. 1. His seed shall increase.

‖ Alluding to an eastern method of *irrigation,* by a wheel raising the water in its *buckets* upon one side, and pouring into a trough or watercourse by their inversion upon the other.—Ed.

m Ps. 18. 43. Ezra 4. 20. 1 Chr. 14. 2. 1 Kin. 4. 21. Is. 2. 2. Dan. 2. 44. Rev. 11. 15. Mat. 28. 18.

n Ch. 23. 22. & 14. 3. Deut. 7. 1. Josh. vi—xxii. 2 Sam. viii. x. 2 Chr. xiv. xx. Ps. 2. 9. & 45. 5. & 110. 1, 5, 6. & 21. 8—12. Is. 60. 12.

o Gen. 49. 9. 1 Kin. 4. 25.

p Gen. 12. 3. & 27. 29.

q Prov. 11. 18. & 16. 2.

r Ch. 22. 18.

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A. M. 2552. B. C. 1452.

* This seems to confirm the view of the same expression given in the note ch. 22. 5.—Ed.

s Ch. 31. 16. Rev. 2. 14.

t Gen. 49. 1. Is. 2. 2.

u Ch. 23. 7, 18. ver. 3. Job 27. 1.

x Gen. 15. 12. Dan. 8. 17, 18. & 10. 16. Rev. 1. 17. 1 Sam. 19. 24. Acts 10. 10.

† See note on ver. 3, 4.—Ed.

y Gen. 49. 10. Ps. 72. 70—72. & 89. 3. 2 Sam. viii. 2 Kin. iii. Is. 11. 14. Zech. 10. 11. John 1. 9. Rev. 22. 16.

‡ "Every eye shall see him, and they also which pierced him, (as Balaam and Judas did in *selling* him) and all the kindreds of the earth (who hated him) shall wail because of him. Even so, Amen!" (Rev. i. 7.)—Ed.

§ Or, *smite through the princes of Moab.*

‖ The word translated "destroy," signifies also to *confound,* to rule over; the latter is the more probable meaning in this place. "Sheth," most probably the name of a place adjacent to *Moab.* The prophecy got its first exemplification in David, it awaits its completion in Messiah.—Ed.

z Gen. 27. 29, 40. Ps. 60. 8—12. Amos ix. 12. Is. 63. 1, 2. & xxxiv. see Obad. Jer. xlix. Ezek. 25. 12—14. & xxxv.

a Ps. 108. 7—13. & 110. 1, 5, 6. 2 Sam. viii, x, xii. Dan. 2. 44.

b *The first of the nations that warred against Israel,* Exod. 17. 8.

c Judg. 6. 3. & vii, viii. 1 Sam. 14. 48. & 15. 3, 7. & 27. 8. & 30. 1, 17. 1 Chr. 4. 43. Esth. viii, ix. Exod. 17. 16.

* Or, shall be *even to destruction.*

† At this time they dwelt amongst the Amalekites, (1 Sam. 15. 1.) and from Ex. xxxi. & Judg. i. 16, it seems most probable they were a tribe of the Midianites, most probably those whose princes accompanied the Moabites to Balaam: their former kindness being turned into jealousy, through the evil surmisings and counsel of Balak.—Ed.

d Job 39. 28. Hab. 2. 19. Judg. i. 16. Jer. 49. 16. Amos 9. 2, 3.

‡ Heb. *Kain.*

§ Or, *how long* shall it be ere *Asshur carry thee away captive?*

‖ Is. 23. 1. Dan. 7. 6, 7, 19. & 8. 5—8. & 10. 20. & 11. 3, 30.

f Began to set off, ch. 31. 8. Josh. 13. 22.

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CHAP. XXIV. Ver. 1. He would not again, in his magical and superstitious manner, consult God, but resolved to curse them without asking God's leave. ——Ver. 3, 4. Balaam, whose power to curse was so much relied on, whose will was so much inclined to it, and whose knowledge and manifestations of God are so remarkable, must and will confirm it, that Israel shall be blessed. ——Ver. 6—8. These predictions not only respect the glorious state of the Jews under Joshua, David, Solomon, Asa, Jehoshaphat, &c.; but also represent the extent, flourishing state, remarkable increase, and marvellous power of the spiritual kingdom of Christ. ——Ver. 17—19. These predictions had their accomplishment in the victories and conquests of the Hebrews over the Moabites or Edomites, and neighbouring nations, in the days of Ehud, Gideon, and Jephthah; Judg. iii, vii, xi.; David, 2 Sam. v, viii, x.; Jehoshaphat, 2 Chr. xx. 2 Kings iii.; Uzziah, 2 Chr. xxvi.; and after the Chaldean captivity, in the time of Hyrcanus and Alexander Janneus; and perhaps may have a further literal accomplishment when the Jews take possession of Canaan. They may also relate to the conquests of the heathen nations to Jesus Christ under the New Testament. —— Ver. 20. The Amalekites were once one of the principal nations around Canaan, and were the first who attacked the Israelites; and therefore gradually destroyed by them in the days of Gideon, Saul, David, Hezekiah, and Esther. —— Ver. 21. Perhaps these Kenites were not the posterity of Jethro, but rather an Arabian tribe, who were neighbours to the Amalekites, and were at last carried captive by the Assyrians, about the time of Hezekiah or Manasseh. —— Ver. 24. This was fulfilled, when first the Greeks, and afterwards the Romans, invaded Asia, subdued Assyria, Canaan, and the places about; and when their respective empires were, not long after, brought to ruin; the Greeks about one hundred years before Christ, and the Romans about A. D. 476; and will be more fully accomplished in the ruin of the Popish and Turkish empires.

REFLECTIONS UPON CHAP. XXIV.—Wretched indeed are those who are, by their conscience, excluded from the carnal enjoyments of this world, and notwithstanding live in these lusts which will exclude them from heaven: for great light may abound in the head, when there is nothing but naughtiness in the heart. Often sinners are proud of those gifts which God bestows upon them for the benefit of his people: and their knowledge, being cursed, is an effectual hinderance of true wisdom. But numerous and large are the blessings which God bestows upon his chosen people! they may be an eye-sore to Satan and his agents; yet God lays an effectual restraint upon their most inveterate enemies; and he will at last convince his opposers of the emptiness and folly of all their devilish devices for thwarting his purposes, or annoying his people. What infinite knowledge is there in God! he perfectly discerns every circumstance of nations and persons, ages unnumbered, before there is the smallest appearance thereof. He sees all changes to the end, all



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## CHAPTER XXV.

*Balaam, before his departure, counsels Balak how he may cause Israel to ruin themselves.* (1) *By the Moabitish and Midianitish women, who frequented their camp, the Israelites are seduced into whoredom and idolatry:* 1—3. (2) *Their sin is punished with the hanging of a thousand by the magistrates, and with the death of about twenty-three thousand more by a plague from God:* 4, 5, 9. (3) *The zeal of Phinehas, in slaying two impudent transgressors, stops the plague, and procures to himself honour from God, and a lasting grant of the high priesthood:* 6—15. (4) *God commands the Hebrews to destroy the Midianitish nation, whose women it seems had been the principal seducers:* 16—18.

A. M. 2552. B. C. 1452.

AND Israel abode in [a] Shittim, and the [b] people began to commit whoredom with the daughters of Moab.*

2 And they [c] called the people unto the sacrifices of their gods: [†] and the people did eat, and bowed down to their gods.

3 And Israel [d] joined himself unto [‡] Baal-peor: and the [e] anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, [f] Take all the heads of the people, [§] and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto [g] the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* [h] weeping *before* the door of the tabernacle of the congregation.

7 And [i] when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a [k] javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. [l] So the plague was stayed from the children of Israel.

9 And [m] those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 [n] Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my [o] jealousy.

12 Wherefore say, [p] Behold, I give unto him my covenant of peace:

a Ch. 33. 49. & 25. 13. Josh. 2. 1.

b Deut. 4. 3, 4. ver. 6, 17, 18. ch. 31. 15, 16. Eccl. 7. 26. 1 Cor. 10. 8. Exod. 20. 14.

* The abrupt, and almost mysterious manner in which Balaam and Balak part, countenances the high probability that Balaam, having observed the manners of the *Moabites*, and estimated the *Israelitish* character, had suggested covertly this diabolical counsel recorded to his infamy, ch. 31. 16. —Ed.

c Ch. 31. 16. Rev. 2. 14. 1 Cor. 10. 8. Ps. 106. 28. Exod. 34. 15. Prov. 1. 10, 16.

† These sacrifices, as we learn from the preceding chapter, were *bullocks* and *sheep*, and so well calculated to operate as a lure to a people disgusted with the manna, and longing for the *flesh pots* of Egypt.—Ed.

d Hos. 9. 10. Ps. 106. 28, 29.

‡ Baal-peor, or Peor, was an idol of the Moabites and Midianites.—(The obscene god of the *Moabites*, a part of whose worship was the violation of the divine law.—Ed.)

e Exod. 32. 5. Deut. 32. 21, 22.

f Deut. 4. 3. Josh. 22. 17. 2 Sam. 21. 6, 9. 1 Tim. 5. 20. Prov. 21. 3.

§ It does not mean that all [b] the heads of the people had been guilty, and were to be condemned, but that they were to assemble in judgment and see the law against idolatry fully carried into effect.—Ed.

g Exod. 18. 25, 26. & 22. 28. & 32. 35. Lev. 20. 2. 10. Deut. 13. 1—5, 12—15. & 17. 2—5. & 18. 20. Josh. 22. 17. 1 Kin. 13. 40. 2 Kin. 10. 24, 25. & 11. 18.

h Ezek. 9. 4. Ezra 9. 3, 4. & 10. 6, 9. Judg. 2. 4.

i Ps. 106. 29, 30. Ex. 6. 25. ch. 31. 6. Josh. 22. 13. Judg. 20. 28.

k A spear or pike, 1 Sam. 18. 10, 11. & 19. 9.

l Ch. 16. 50. 1 Chr. 21. 22. Ps. 106. 30.

m 1 Cor. 10. 8. ver. 4, 5. Deut. 4. 3. It seems Moses here includes those who were hanged during the plague.

n Ps. 106. 30. Josh. vii. 2 Sam. 21. 1—14. 2 Cor. 11. 2.

o Exod. 20. 5. Deut. 32. 21. Nah. 1. 2. Is. 59. 17.

p Mal. 2. 4, 5. Heb. 7. 11, 16, 18.

A. M. 2552. B. C. 1452.

13 And he shall have it, and his seed after him, *even* the covenant of an [q] everlasting priesthood; because he was [r] zealous for his God, and made an atonement for the children of Israel.*

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri the son of Salu, [s] a prince of a [†] chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of [t] Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 [u] Vex the Midianites, and smite them:

18 For they vex you with their [x] wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

q 1 Chr. 6. 4—13. Jer. 33. 17, 18.

r Gal. 4. 18. Ps. 106. 30, 31. & 69. 9. & 119. 139. Zech. 1. 14.

* The conduct of Phinehas is not to be defended by pleading a special divine warrant, *of which we have no mention*. It is to be defended on a different ground, viz. that he was a *constituted judge*, that he *rightly interpreted the law*, and possessed the *legal power* of enforcing his sentence, either by *deputy*, or by *his own hand*. See 1 Sam. 15. 33.—Ed.

s 2 Chr. 12. 7. 1 Tim. 5. 21.

† Heb. *house of a father.*

t Ch. 31. 8. Josh. 13. 21. This act of Phinehas was done by a warrant from God.

u Ch. 31. 2. Rev. 18. 6.

x Exod. 1. 16 Rev. 2. 14.

## CHAPTER XXVI.

(1) *God commands Moses, and Eleazar the high priest, to number the Israelites again:* 1—51. (2) *God directs them to divide the promised land, when conquered, by lot, and in proportion to the number in tribes and families:* 52—56. (3) *The Levites, who were to have no inheritance, are numbered and registered by themselves:* 57—62. (4) *God's threatening* (chap. xiv.) *fulfilled in the death of all those who had been numbered at Sinai, about thirty-nine years before:* 63—65; *the terrible death of Dathan, Abiram, Korah, Nadab, and Abihu, is particularly commemorated:* 9, 10, 61.

A. M. 2552. B. C. 1452.

AND it came to pass [a] after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, [b] from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the [c] plains of Moab, by Jordan *near* Jericho, saying,

4 *Take the sum of the people,* from twenty years old and upward; as the LORD [d] commanded Moses and the children of Israel, which went forth out of the land of Egypt.*

5 ¶ * Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 [f] These *are* the families of the Reubenites: and they that were numbered of them were

a Ch. 25. 9. This was the third time they were numbered, ch. 1. 11. Exod. 38. 25, 26.

b Ch. 1. 2. Exod. 30. 12. & 30. 12.

c Ch. 22. 1. & 33. 48.

d Ch. 1. 1. ver. 3.

* This new census had two objects:—(1) To prepare for the distribution of the inheritance of Canaan. (2) To illustrate the promises and judgments of God—his promises to the tribes whose population increased, even in the wilderness, with all its privations and hardships—his judgments upon those tribes whose numbers were diminished.—Ed.

e Gen. 46. 8, 9. & 49. 33. & 50. 3, 4. Exod. 6. 14. 1 Chr. 5. 1—10. & 9. 1.

f Ch. 1. 20, 21. & 2. 10, 11.

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the destruction and havock which sin will make in the world of one nation after another. But blessed be the Lord, who hath raised up an Horn of salvation in the house of his servant Jacob;—a Star to enlighten the Gentiles, and be the glory of his people Israel;—a Captain of salvation to go forth conquering and to conquer. But let me not dismiss this eastern sorcerer Balaam, with his high pretences to religion, his glorious speeches, and his noted intimacy with God, without seriously inquiring, What am I—what have I—what do I—what desire I—more than he?

REFLECTIONS UPON CHAP. XXV.—If the devil's agents prevail not against the church one way, they will try another. But let us remember, that no enchantment can hurt us but that of our own lusts; that one sin leads to another; and that few temptations are more dangerous than the lustful love of women. If once the heart be ensnared, the miserable slave of lust and beauty may be enticed to any thing sinful. Nothing more endangers the soul's final apostasy from God than yielding to the solicitation of fleshly lusts: nor doth any thing more effectually secure the vengeance of God, and damnation of hell. Yea, general distempers and loathsome diseases are the fruit of general and loathsome iniquities: and such sinners quickly become impudent in their crimes. It is necessary therefore to punish sins with great impartiality, as the higher men are, the more aggravated and hurtful is their offence. A well-timed and prudent zeal for the honour of God, in opposition to prevailing abominations, is a remarkable blessing to nations and churches. And God greatly honours and rewards such as dare to be bold and impartial in his



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forty and three thousand and seven hundred and thirty.[e]

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* [f] famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah,[†] when that company died, what time the fire devoured two hundred and fifty men: and they became a [z] sign.[‡]

11 Notwithstanding [h] the children of Korah died not.

12 ¶ [k] The sons of Simeon after their families: of [l] Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [m] Jachin, the family of the Jachinites:

13 Of [n] Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, [§] [o] twenty and two thousand and two hundred.

15 ¶ The [p] children of Gad, after their families: of [q] Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of [r] Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of [s] Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 [t] These *are* the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.[‖]

19 ¶ [u] The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah, after their families, were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 [x] These *are* the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred.[*]

23 ¶ [y] *Of* the sons of Issachar, after their families: *of* Tola, the family of the Tolaites: of [z] Pua, the family of the Punites:

24 Of [a] Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 [b] These *are* the families of Issachar, according to those that were numbered of them, threescore and four thousand and three hundred.[‡]

26 ¶ [c] *Of* the sons of Zebulun, after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 [d] These *are* the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred.[†]

28 ¶ [e] The sons of Joseph, after their families, *were* Manasseh and Ephraim.

29 [f] Of the sons of Manasseh: of Machir, the family of the Machirites; and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* [g] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 ¶ And [h] Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 [i] These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.[‡]

35 ¶ [k] These *are* the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of [l] Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 [m] These *are* the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred.[§] These *are* the sons of Joseph after their families.

38 ¶ [n] The sons of Benjamin, after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [o] Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of [p] Hupham, the family of the Huphamites.

40 And the sons of Bela were [q] Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 [r] These *are* the sons of Benjamin, after their families: and they that were numbered

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A. M. 2666. B. C. 1462.

[e] Decrease 2,770.—Ex.

[f] Ch. 16. 2—40. Jude 11. Ps. 106. 17.

[†] This seems to contradict the account in ch. 16. 35—40. and Ps. 106. 17, from both of which it appears that *Korah* was *burned* with the *Levites*, and *Dathan* and *Abiram*, with their company, *swallowed* by the earth. *Boothroyd's* translation removes the seeming contradiction, "And the earth opened her mouth and swallowed them up; and when this company died, a fire devoured *Korah*, and the 250 men."—Ex.

[g] 1 Cor. 10. 11. Jude 7. 2 Pet. 2. 6.

[‡] A *lesson*, not by words, but by events, a *warning*, like Lot's wife, of the evil consequences of sin, Gen. 19. 26. Luke 17. 32.—Bp.

[h] Exod. 6. 24. Ps. xlii, xliv, xlv, &c. title. 1 Chr. 6. 22—37.

[k] Gen. 46. 10. & 49. 23. & 49. 5—7. 1 Chr. 4. 24—43.

[l] Or, *Jemuel*, Gen. 46. 10.

[m] *Jarib*, 1 Chr. 4. 24.

[n] *Zohar*, Gen. 46. 10.

[§] The largest decrease of any of the tribes, viz., 37,100, comp. ch. 1. The special cause is unknown, but a conjecture, not improbable, assigns it to their more shameless criminality, as appears in the conduct of Zimri, one of their princes, ch. 25. 6, 14.—Ex.

[o] Ch. 1. 23, 25. & 2. 12, 13.

[p] Gen. 46. 16. & 30. 11. & 49. 19. 1 Chr. 12. 2. & 5. 11—26.

[q] *Ziphion*, Gen. 46. 16.

[r] Or, *Ezbon*, Gen. 46. 16.

[s] Or, *Arodi*, Gen. 46. 16.

[t] Ch. 1. 24, 25. & 2. 14, 15.

[‖] Decrease, 5,150.—Ex.

[u] Gen. 38. 2. & 46. 8.—11. & 38. 2—30. & 46. 12. 1 Chr. 2. 3—4v.

[x] Ch. 1. 26, 27. & 2. 3, 4. Gen. 46. 8—10.

[*] Increase, 1,900.—Ex.

[y] Gen. 46. 13. & 30. 18. & 49. 14, 15. 1 Chr. 7. 1—5.

[z] Or, *Phuvah*, Gen. 46. 13.

[a] Or, *Job*, Gen. 46. 13.

[b] Ch. 1. 28, 29. & 2. 5, 6.

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A. M. 2666. B. C. 1462.

[c] Increase, 9,300.—Ex.

[c] Gen. 46. 14. & 30. 19, 20. & 49. 13. 1 Chr. 2. 1.

[d] Ch. 1. 30, 31. & 2. 7, 8.

[†] Increase, 3,100.—Ex.

[e] Gen. 46. 20. & 41. 50, 51. & 48. 5, 13. & 50. 23—26. 1 Chr. 5. 23—25. & 7. 14—29.

[f] Josh. 17. 1. 1 Chr. 7. 14—19.

[g] Or, *Abiezer*, Josh. 17. 2. Judg. 6. 11, 24, 34. & 8. 2.

[h] Ch. 27. 1. & 36. 11.

[i] Ch. 1. 34, 35. & 2. 20, 21.

[‡] Increase, 20,500. This is the greatest increase of all the tribes, and a beautiful exemplification and fulfilment of the promises to Joseph.—*Note.* The Lord giveth, or the Lord taketh away, whatever he doth, let the believer say, blessed be the name of the Lord.—Ex.

[k] 1 Chr. 7. 20, 21.

[l] Or, *Bered*, 1 Chr. 7. 20.

[m] Ch. 2. 22, 23. & 3. 18, 19.

[§] Decrease, 5,000.—Ex.

[n] Gen. 46. 21. & 35. 18. & 46. 27. 1 Chr. 7. 6. & viii.

[o] *Ehi.* Gen. 46. 21. & *Aharah*, 1 Chr. 8. 1.

[p] *Muppim, Huppim*, Gen. 46. 21.

[q] Or, *Addar*, 1 Chr. 8. 3.

[r] Ch. 1. 36, 37. & 2. 22, 23.

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cause for ridding a land of sin, and rescuing it from plagues. But friendship in sin quickly issues in mutual hatred and ruin; and tempters to sin are tormented with trouble. But in Phinehas may I not discern Jesus, whose zeal for his Father's house, and for the destruction of sin, and the salvation of men, did, as it were, consume him? who, for destroying the works of the devil, hath everlasting honours bestowed upon him and his spiritual seed; and an everlasting covenant of priesthood established with him, as the reward of his work?

REFLECTIONS UPON CHAP. XXVI.—It is safe to number the people, or to do any thing else when God requires it. Sin only is dangerous: it is this that ruins



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of them *were* forty and five thousand and six hundred.[*]

42 ¶ [*] These *are* the sons of Dan, after their families: of [†] Shuham, the family of the Shuhamites. These *are* the families of Dan, after their families.

43 [‡] All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ [u] *Of* the children of Asher, after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 [x] These *are* the families of the sons of Asher, according to those that were numbered of them, *who were* fifty and three thousand and four hundred.[§]

48 ¶ [y] *Of* the sons of Naphtali, after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 [z] These *are* the families of Naphtali, according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.[‖]

51 [a] These *were* the numbered of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto [*] these the land shall be divided for an inheritance, according to the number of names.

54 [b] To many thou shalt [c] give the more inheritance, and to few thou shalt [d] give the less inheritance; to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be [e] divided by lot:[†] according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ [f] And these *are* they that were numbered of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [g] Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And [h] Nadab and Abihu died when they offered strange fire before the LORD.

62 And those that were [‡] numbered of them were twenty and three thousand,[*] all males from a month old and upward: for they were not numbered among the children of Israel, because there was [k] no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among these there was not a man [†] of them [†] whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai:

65 For the LORD had said of them, [m] They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

## CHAPTER XXVII.

*(1) The daughters of Zelophehad insist that they, as heirs to their father, may have a portion: and God enacts a law in their favour, constituting the daughters as heirs where no sons are surviving:* 1—11. *(2) God warns Moses, that his death, on account of his sin at Meribah in Kadesh, was at hand:* 12—14. *(3) In consequence of Moses' prayer, Joshua is, by God's appointment, solemnly ordained his successor:* 15—22.

THEN came the daughters of [*] Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these *are* the names of his daughters, Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah.

2 And [b] they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 [c] Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin,[*] and had no sons.

4 Why should the name of our father be [†d] done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

A. M. 2552. B. C. 1452.

[*] Increase, 10,200.—Ed.

[a] Gen. 46. 23. & 30. 6. & 49. 16, 17. 1 Chr. 7. 12.

[†] Or, *Hushim.*

[‡] Ch. 1. 38, 39. & 2. 25, 26.

[‡] Increase, 1,700.—Ed.

[u] Gen. 46. 17. & 30. 13. & 49. 20. 1 Chr. 7. 30.

[x] Ch. 1. 40, 41. & 2. 27, 28.

[§] Increase, 11,900. Ed

[y] Gen. 46. 24. & 30. 7, 8. & 49. 21. 1 Chr. 7. 13.

[z] Ch. 1. 42, 43. & 2. 29, 30.

[‖] Decrease, 8,000. Total increase, 80,820. Total decrease, 51,080, leaving a comparative decrease of 1,820.—Ed.

[a] Ch. 1. 46. & 2. 32.

[*] So Canaan was to be divided into 601,730 portions, and each might have 15 acres.

[b] Ch. 33. 54. Exod. 12. & & 16. 16. Josh. xv.—xix.

[c] Heb. *multiply his inheritance*, ver. 50.

[d] Heb. *diminish his inheritance*, ver. 56.

[e] Ch. 33. 54. Josh. 11. 23. & 14. 2. & 17. 14. & 18. 6, 10, 11. & 19. 1, 8, 17, 24, 32, 40.

[†] The *lot* was a divine institution appointed as an appeal to Omniscience in particular cases. It was, in the present case, admirably fitted to prevent jealousies in the division of the land.—Ed.

[f] Gen. 46. 11. & 29. 34. & 49. 5—7. Exod. 6. 16—19. ch. 3, iv. 1 Chr. 6. 1, 16.

A. M. 2552. B. C. 1452.

[g] Exod. 2. 1, 2. & 6. 20.

[h] Lev. 10. 2. ch. 3. 4. 1 Chr. 24. 2.

1 Ch. 3. 20. & 6. 47, 48. & 1. 49.

[‡] Increase of Levites, 727. The broken or uneven number in this tribe alone, serves to establish the fact, that the secular tribes, when enumerated for military service, were computed by *tens*.—Ed.

[k] Ch. 18. 20—24. & xxxv. Deut. 10. 9. & 14. 27, 29. & 18. 1, 2. Josh. 13. 14, 33. & 14. 3. & xxi.

1 Ch. 6. ii. Deut. 2. 14, 15.

[†] They were numbered from *twenty years* and upwards; therefore, adding the *forty years*, now nearly spent in the wilderness, the oldest man in the whole Jewish nation, with the exception of Moses, Caleb, and Joshua, was under *sixty years* of age; and it is evident, from the dispositions of those who came up from Egypt, that few would exceed *forty years*. In the midst of the judgments thus executed upon the rebels, we see the wisdom of God in removing a timid, murmuring, and dissatisfied race of pampered, though oppressed slaves, (Exod. 16. 3.) and rearing up a generation of hardy and courageous freemen, specially made *free* by their knowledge of the Lord, (Josh. 24. 31.) men accustomed to all the privations and hardships of the desert, and not one unfitted by age for encountering the toils and the dangers upon which they were about to enter.—Ed.

[m] Ch. 14. 28, 35. 1 Cor. 10. 5, 6. Ps. 90. 3, 5—7. & 95. 8—11. Heb. 3. 17—19.

A. M. 2552. B. C. 1452.

[a] Ch. 26. 33. & 36. 1, 11. Josh. 17. 3.

[b] Josh. 17. 4.

[c] Ch. 14. 35. & 26. 64, 65. & 16. 1, 2.

[*] *Rosenmuller* translates the passage "In the company of Korah *who died in his own sin*," our English version seems, however, the true meaning of the passage. The daughters do not deny that their father died in the wilderness, as a just punishment for his early unbelief or murmuring, but evidently intimate and plead his penitence, as he had not joined the party of *Korah*, at a time when the opposition to *Moses* and *Aaron*, and defection from the worship of Jehovah, were on the point of becoming universal, ch. 16. 19.—Ed.

[†] Heb. *diminished.*

[d] Exod. 28. 11. 2 Sam. 14. 7. Ps. 109. 13. Prov. 13. 2.

and destroys, yea, brings lasting and public infamy upon such persons as might otherwise have been of great usefulness and fame. What alteration Providence makes in families, tribes, and nations, and what havock death makes of mankind, in a short time! Exactly, though gradually, are the threatenings of God's word accomplished! but amidst all the changes of this world, his faithfulness abides the same: yea, with care and wisdom he fixes even the outward lot of his people; and the promises of his grace are sure to all the seed; and in the enjoyment of them we ought therefore to be attentive to his sovereign disposal.



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5 And Moses [o]brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou [f]shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his [g]kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel [h]a statute of judgment; as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, [i]Get thee up into this mount Abarim, [†]and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as [k]Aaron thy brother was gathered.

14 For ye [l]rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh, in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 [m]Let the LORD, the God of the [‡]spirits of all flesh, set a man over the congregation,

17 [n]Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [o]as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, [p]Take thee Joshua the son of Nun, a man [q]in whom *is* the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And [r]thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

A. M. 2552.
B. C. 1452.

o Exod. 27, 21. ch. 15. 34. Lev. 24. 12.

f Ch. 26. 2. Ps. 68. 5. Jer. 49. 11. Josh. 17. 4. Gal. 3. 26.

g Lev. 18. 6. & 25. 25.

h Ch. 35. 29.

* The *Jewish law of inheritance* provides (1) That on the demise of the father, the land descends to the *sons*. (2) If there be no sons, it descends to the daughters. (3) If no daughters, the brothers of the deceased become heirs. (4) If no *brethren* or paternal *uncles*, the land passes to the *grand-uncles*, or brothers of his father. (5) If there be no grand-uncles, then the *nearest of kin* succeeds. The law states nothing beyond the *fifth* degree, as in a nation constituted as Israel was, an heir could scarcely fail to be found within that degree.—Ed.

i Deut. 32. 48. & 34. 1. & 34. 1.

† *Abarim*, that is "mount of the *passes*:" the whole district is represented by travellers as a range of gloomy and precipitous mountains on the east of the Dead sea, and of which *Nebo* and *Pisgah* are either as is common in all countries, *two names for the same place*, or two of the most remarkable elevations of the same range.—Ed.

k Ch. 20. 24, 28. & 31. 2. Deut. 10. 6. Gen. 15. 15. & 25. 8.

l Ch. 20. 10—13. Deut. 1. 37. Ps. 106. 32.

m Ch. 16. 22. Zech. 12. 1. Heb. 12. 9. Mat. 9. 36. Deut. 31. 2. 1 Kin. 3. 7. John 10. 3, 4, 9.

‡ When we compare Gen. 1. 2. & 6. 3 with ver. 16. & 18. of this chapter, it is impossible to avoid the discovery, or resist the evidence, that Moses taught the *spiritual nature* of man, a doctrine upon which if *Moses* do not more largely dilate, his silence arises, not from any neglect, but because there was neither doubt nor denial to be combated.—Ed.

n 2 Chr. 1. 10. 2 Sam. 5. 2.

o 1 Kin. 22. 17. Zech. 10. 2. Mat. 9. 36. Mark 6. 34.

p Deut. 3. 28. & 31. 7, 8, 23. & 34. 9. Exod. 17. 9. ch. 13. 6, 16. & 14. 6, 30.

q Gen. 41. 38. Judg. 3. 10. & 11. 29. 1 Sam. 16. 13, 14.

r 1 Chr. 29. 23, 25. ch. 11. 27, 28. 1 Sam. 10. 6, 9. Deut. 34. 9, 10. Josh. 1. 16. 2 Kin. 2. 10, 15.

A. M. 2552.
B. C. 1452.

s Josh. 9. 14. Judg. 1. 1. & 20. 18. 1 Sam. 23. 9. & 30. 6. & 30. 7. Exod. 28. 30.

t Deut. 3. 28 & 31. 7, 8, 14, 23. Is. 44. 10. & 55. 4.

21 And he shall stand before Eleazar the priest, who shall [s]ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and [t]gave him a charge; as the LORD commanded by the hand of Moses.

## CHAPTER XXVIII.

*In this, and the following chapters, we have brief prescriptions concerning the sacrifices and oblations to be offered.* (1) *Every day, morning and evening, and which were in no case to be omitted:* 1—8, 10, 15, 23, 31. (2) *Every weekly sabbath:* 9, 10. (3) *At every new-moon, or on the first day of every month:* 11—15. (4) *Every year, at the passover and feast of unleavened bread,* 16—25; *and at pentecost,* 26—31.

A. M. 2552.
B. C. 1452.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, [a]My offering, *and* my bread for my sacrifices made by fire, *for* [b]a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 ¶ And thou shalt say unto them, [c]This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot, [*]day by day, *for* a continual burnt-offering.

4 The [d]one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at [†]even;

5 And [e]a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt-offering, [f]which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And [g]the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer [h]at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And [i]on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every sabbath, [k]besides the continual burnt-offering, and his drink-offering.

a Lev. 1—vii. xxiii. & 21. 6, 8. Mal. 1. 7, 12. Eph. 5. 2. 1 Pet. 2. 5. Heb. 13. 15, 16.

b Heb. *a savour of my rest.* Gen. 8. 21. Lev. 1. 9.

c Exod. 29. 38—42. Lev. 6. 9. John 1. 29, 36. Rev. 5. 7—9.

* Heb. *in a day.*

d Exod. 29. 39. Ezek. 46. 13—15. Col. 2. 17. John 1. 29. Rev. 13. 8. 1 Pet. 1. 19, 20. Prov. 8. 23. Heb. 9. 26.

† Heb. *between the two evenings.*

e Lev. 2. 1. ch. 15. 4. Exod. 29. 40. John 6. 33, 35—57. Gal. 2. 20.

f Exod. 29. 38—42. Amos 5. 25. Lev. 6. 9. Eph. 5. 2. Is. 42. 21. Rom. 12. 1. 1 Pet. 2. 5. Heb. 13. 15, 16.

g Exod. 29. 40. John 1. 16, 14. & 6. 53—56. & 7. 37—39. Rom. 5. 15.

h Exod. 29. 41, 42. Gal. 4. 4, 5. Heb. 9. 26. Eph. 5. 2. Is. 42. 21. ver. 6.

i Exod. 30. 8—11. Ezek. 46. 12. 1 Cor. 1. 23, 24. Rev. 1. 10.

k Ver. 3, 6, 15, 23, 24, 31. ch. 9. 6, 11, 16, 22, 25, 26. 31, 34, 39.

REFLECTIONS UPON CHAP. XXVII.—With these daughters of Zelophehad let me manifest a strong faith in the promises of God, a strong desire after the better country, and a tender regard to my parents' honour; so shall my labour not be in vain in the Lord. While I observed, that it is appointed for all men once to die; that God's principal favourites are often most severely chastised for their sin: but that in death believers retire to their best friends, to their unchanging and eternal rest;—while I profit by the death of others, whom I have seen depart before me in peace and comfort:—let me, with Moses, kindly accept God's warnings of my own death.—Let me manifest a deep concern for the welfare of the church after I am gone; and rejoice that Jesus liveth, and is appointed of God as her Governor,



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11 ¶ And [l]in the beginnings of your months ye shall offer a burnt-offering unto the LORD; [m]two young bullocks, and one ram, seven lambs of the first year without spot;

12 [n]And three tenth-deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour, mingled with oil, *for* a meat-offering unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one [o]kid of the goats for a sin-offering unto the LORD shall be offered, besides the continual burnt-offering, and his drink-offering.

16 ¶ [p] And in the fourteenth day of the first month* *is* the passover of the LORD.

17 [q] And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the [r] first day *shall be* an holy convocation; ye shall do no manner of servile work *therein:*

19 But ye shall offer a sacrifice made by fire, *for* a burnt-offering unto the LORD; [s]two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you [t]without blemish.

20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these besides the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered [u]besides the continual burnt-offering, and his drink-offering.

25 And on the [x]seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also [y] in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; [z]two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram;

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 *And* one [a]kid of the goats, to make an atonement for you.

31 Ye shall offer *them* [b] besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish,) and their drink-offerings.

## CHAPTER XXIX.

(1) *The feast of trumpets:* 1—6. (2) *The fast of expiation:* 7—11. (3) *The feast of tabernacles:* 12—40. (4) *That no extraordinary oblations should ever supersede the ordinary ones:* 6, 11, 16, 19, 22, 25, 28, 31, 34, 38.

AND in the [a]seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work:* it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; [b]one young bullock, one ram, *and* seven lambs of the first year, without blemish:

3 And their [c] meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs;

5 And [d]one kid of the goats *for* a sin-offering, to make an atonement for you:†

6 Besides the [e]burnt-offering of the month, and his meat-offering, and the [f]daily burnt-offering and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And [g]ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein:*

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour; [h]one young bullock, one ram, *and* seven lambs of the first year; [i]they shall be unto you without blemish:

9 [k]And their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs;

11 [l]One kid of the goats *for* a sin-offering; besides the [m]sin-offering of atonement, and the [n]continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on [o]the fifteenth day of the

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A. M. 2552. B. C. 1452.

l 1 Sam. 20. 5, 6. Amos 8. 5. 2 Kin. 4. 23. Ps. 40. 6—8. & 81. 3. Gal. 4. 4, 5. Rom. 8. 3.

m Ver. 19, 27. Ezek. 45. 18. Heb. 10. 10—14. Rev. 5. 9. 2 Cor. 5. 21.

n Ch. 15. 3—15.

o Lev. 16. 15. ch. 15. 24. Rom. 8. 3. 2 Cor. 5. 21. 1 Pet. 2. 24. Is. 53. 6, 11, 12.

p Exod. 12. 2—11, 43—49. Deut. 16. 1. Lev. 23. 5—8. ch. 9. 3. Ezek. 45. 21. 1 Cor. 5. 7.

* These various seasons of offering to God, are well worthy of special note. They are, (1) *Daily*, morning and evening, ver. 4—8. (2) *Weekly*, an *additional* burnt-offering, besides the ordinary morning and evening sacrifice, ver. 9, 10. (3) *Monthly*, when, at every new-moon, eleven animals were sacrificed, ver. 11—15, an occasion chosen, not merely because of the remarkable "note of time" afforded by the moon, but to guard against the *idolatry* of the moon, so widely spread through heathen countries. (4) *Three annual:* (1) *The passover*, ver. 16, 25. (2) The feast of *first-fruits*, ver. 26—31, in each of which *eleven animals* were likewise offered to God. *Seven lambs* to represent *all time*, of which *seven* is the completion, and to acknowledge that as every day requires our "daily bread," so does it require God's mercy and forgiveness. *Two bullocks*, (a yoke) to represent how all our own *worldly unions* in care and toil lead to sin, and require atonement. *One ram*, setting forth the sacrifice of the one head of the flock, John 10. 15. *One kid*, or *one goat*, each for a sin-offering, to illustrate and impress the important truth, that the real sin-offering is *one*, Heb. 10. 14.—ED.

q Lev. 23. 6. Exod. 12. 15—20. & 13. 6. & 34. 18. Deut. 16. 3, 4, 8. 1 Cor. 5. 8. 1 Pet. 2. 1. 2 Cor. 1. 12. Phil. 4. 6. Acts 28. 10.

r Lev. 23. 7. Exod. 12. 16. Heb. 4. 8, 10. & 10. 25. & 12. 22—24.

s Ver. 11, 27. Ezek. 45. 23, 25.

t Ver. 3, 9, 11, 31. ch. 28. 3, 8, 13, &c. Exod. 12. 5. Lev. 1. 3. & 22. 19—25. Luke 1. 35. 2 Cor. 5. 21. 1 Pet. 1. 22. Heb. 7. 26

u Ver. 10.

x Lev. 23. 8. Exod. 12. 6. Heb. 4. 9. & 12. 22—24. & 10. 25. Is. 56. 1, 2.

y Exod. 23. 16. & 34. 22. Deut. 16. 7—11. Acts 2. 1. 1 Cor. 16. 8. Lev. 23. 15—21. Joel 2. 28—32.

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A. M. 2552. B. C. 1452.

z Ver. 11, 19.

a Lev. 16. 15. ch. 15 24. Rom. 8. 2. 2 Cor. 5. 21. 1 Pet. 2. 24. & 3. 18. Is. 53. 1—6, 11, 12.

b Ver. 16.

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A. M. 2552. B. C. 1452.

a Lev. 23. 24, 25. ch. 10. 10. Ezra 3. 6. 1 Chr. 15. 28. Ps. 81. 1—3. & 98. 15. Rom. 10. 14—18. & 15. 16, 19. & 10. 16, 18. Eph. 5. 6, 9. Acts 1. 8. Mark 16. 15.

* This is the only one of the *monthly feasts* during which all *servile work* was interdicted, because it was an emblem of the *new life*, and of *freedom* from Egyptian bondage, and rest from their labours. See note on Lev. 23. 24.—ED.

b Ver. 2, 36. ch. 28. 11, 19, 27. Heb. 10. 10, 12, 14. & 9. 12, 14.

c Ver. 9.

d Lev. 16. 25. ch. 15. 24. & 28. 15, 22, 30. ver. 11, 16, 19, 22, 25, 28, 31, 34, 38. Gal. 4. 4. Rom. 8. 3. Is. 53. 4—6, 11, 12. 2 Cor. 5. 21. 1 Pet. 2. 24. & 3. 18.

† The *special* offering of this feast consists of only *ten animals*, there being but *one* bullock, whereas in the sacrifices directed in ch. 28. 11, 19, 24, there were *two*. The reason why this number was *chosen* and *appointed* by God, upon this occasion, is most probably to be found in a reference to the *ten plagues* of Egypt, from which Israel was protected, and by the infliction of which they were delivered from bondage. See Ps. 81. 3—7.—ED.

e Ch. 28. 11—15.

f Ch. 28. 3—8. Exod. 29. 38—42. Lev. 6. 9.

g Lev. 16. 29, 30, 31. & 23. 27. Acts 27. 9. Ps. 35. 13. 1 Cor. 9. 27. Zech. 12. 10. Rom. 6. 6. Gal. 5. 24. Luke 13. 3, 5.

h Ver. 2.

i Ver. 2, 13, 17, 20, &c. ch. 28. 19.

k Ch. 15. 8—12. & 28. 11—14, 20, 21. ver. 3, 4. John 6. 29—36. Gal. 2. 20.

l Ver. 5, 6.

m Lev. 16. 3—34. Heb. 7. 27. & 9. 12—15, 25, 26. & 10. 10, 12, 14, 20. Dan. 9. 24, 26.

n Ver. 6. ch. 28. 3—8. Heb. 7. 3, 16. & 13. 15.

o Exod. 23. 16. & 34. 22. Lev. 23. 34—43. Deut. 16. 13, 14. Neh. 8. 14—18. John 7. 2. & 1. 14. Luke 2. 1—14. Acts 2. 1. Zech. 14. 16—21.

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to put all her true members in possession of the promised rest.—And let me, with Joshua, cheerfully comply with God's call to the hardest work, and always act according to his inspired directions.

REFLECTIONS UPON CHAP. XXVIII.—Fully, yea, infinitely answerable is Jesus Christ and his fulness to the wants of every day, every week, every month, every year, every ordinance, and every case. Let me therefore spend each hour, each



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seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; [p]thirteen young bullocks,[*] two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs;

16 And [q]one kid of the goats *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* [†]twelve young bullocks,[†] two rams, fourteen lambs of the first year, without spot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [†]after the manner;

19 And one kid of the goats *for* a sin-offering, besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

22 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

25 And one kid of the goats *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year, without spot:

A. M. 2552.
B. C. 1452.

p Ezra 3. 4. ver. 2, 8, 30. ch. 28. 11, 19, 27. Heb. 7. 27. & 9. 12—15, 26 28. & 10. 10, 12, 14.

* The number "thirteen," most probably refers to the *thirteen tribes*, for *thirteen*, and not *twelve*, was the real number, *Joseph* having been doubled by *Ephraim* and *Manasseh*, and *Levi* excluded from the *political census*.—ED.

q Ver. 5, 6.

r Heb. 7. 16, 19. & 8. 13. & 10. 1. Dan. 9. 24. Heb. 10. 10—14.

† In ver. 17, 20, 23, 26, 29, 32, the *bullocks* decrease by *one* each day. The meaning of such sacrificial peculiarities is sometimes revealed by *Moses* or explained by *Paul*; at other times, where neither give any explanation, we must have recourse to analogy, which, to a certain limited extent is a safe guide; and, at times, though the "vail of *Moses*" be taken from our face, we must yet acknowledge, that we "see as through a glass, darkly." In the present case, there is no small difficulty in giving any reason for this diminution, as the scripture is everywhere silent on the point. Still, it seems highly probable, that the *bullock*, as the emblem of *labour*, (Prov. 14. 4.) being the animal daily *subtracted* from the sacrifice, might be intended to remind the offerers, that *every day of sacrifice to God* was diminishing their amount of labour, and bringing them nearer to rest in God. Some have imagined the daily *diminution* in the sacrifice, to shadow forth the gradual disappearance of the Jewish dispensation, but there appears neither authority, nor emblematic analogy, by which this conjecture can be supported; though certain of the Jewish Rabbins consider it as pointing to the gradual diminution of the nations, until all shall have come under the rule of Messiah, and "there shall remain no more sacrifices but those of thanksgiving, prayer, and praise."—ED.

s Ch. 13. 3—12. Lev. ii. Deut. 12. 6. ver. 3, 4, 9, 10, 14, 15. Perhaps the gradual decrease of the bullocks denoted the gradual abolition of the ceremonies.

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* It is worthy of special remark, that in each of these feasts there is a peculiar sacrifice for the day, but to every day is inviolably retained "the continual burnt-offering." This is a most wise and admirable appendage, and originating from a deep insight into the human heart. *Religious excitement*, like every other *excitement*, has a continual tendency to *engross the heart*, and to render it negligent of ordinary duties. Therefore, both before and after these august and impressive ceremonials, the ordinary, the every-day business of religion is scrupulously enjoined even to the minutest particular.—*Note.* The little things of religion—if we so call any parts of religion—do not set us free from "the weightier matters;" neither do the greater things of religion supersede our attention to the little. Mat. 23. 23.—ED.

t Lev. 23. 36. John 7. 37. Mat. 28. 1. & 25. 30—34, 46. Ps. 67. 5. & Heb. 1. 2. & 4. 9, 10. Is. 11. 10. & liv. lx. Rev. 11. 15. & 7. 9—17. xxi, xxii. Ezek. xl—xlviii.

† This is called "the great day of the feast," (John 7. 37.) yet the sacrifices were *fewer* than upon any other of the feast-days. This might well serve to teach the Israelites not to trust to the multitude of their sacrifices for pardon, peace, or other blessings, but to the *one offering* for atonement to which, since the days of *Abel*, the eye of faith had always been directed, Heb. 11. 4. The *Jewish Rabbins* affirm, that, upon this day, it was customary to draw water from the pool of *Siloam*, and to pour it, mixed with wine, upon the sacrifices. This custom is not intimated either by *Moses* or any of the prophets, though the *Rabbins* attempt to deduce it from Is. 12. 3. And it is not improbable that our Lord alluded to it, when he cried, "If any man thirst, let him come unto me and drink;" thereby turning an unauthorized, pompous, and useless ceremony, into an occasion of calling the attention of the people to spiritual duties enjoined, and the spiritual privileges promised by God.—ED.

‡ Or, *offer*.

u Lev. 23. 38. & 7. 11. & 22. 23. ch. 5. 21. & 18. 11. Deut. 16. 10, 16, 17. & 12. 6. 1 Cor. 10. 31. Rom. 12. 1, 2. & 15. 16. 1 Pet. 2. 5. Heb. 13. 15.

x Ch. 12. 7. Heb. 5. 2. 1 Cor. 4. 2. Mat. 28. 20. 1 Cor. 11. 2, 23.

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

28 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

31 And one goat *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

34 And one goat *for* a sin-offering, besides the continual burnt-offering," his meat-offering, and his drink-offering.

35 ¶ On the [†]eighth day ye shall have a solemn assembly;[†] ye shall do no servile work *therein:*

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; one bullock, one ram, seven lambs of the first year, without blemish:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner;

38 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall [‡]do unto the LORD in your set feasts, [u]besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses [x]told the children of Israel, according to all that the LORD commanded Moses.

period of my time, in beholding him as my God-honouring, sin-expiating, peace and comfort-procuring sacrifice! let me always live on him, and to him; and bless the Lord that, these shadows being done away, he is set before us evidently as crucified in the gospel.

REFLECTIONS UPON CHAP. XXIX.—In these numerous and complex oblations, and their often repeated occasions, I remark the insufficiency of the Jewish ceremonies. Yet I cannot but behold and admire the one oblation of the Redeemer himself, so fully satisfying to justice, expiating sin, procuring peace, and purchasing life and comfort, for every believer. In virtue and usefulness so answerable to, but in glory so infinitely transcending, them all.—But, while I travel through such groups of typical feasts and oblations, let me, illuminated by gospel light, stop to behold in them the blessed new covenant of grace; let me view it in its gracious origin, glorious parties, wonderful construction, important parts, condition, and promise; its wise, effectual, and infinitely useful administration, and its delightful properties; as all my salvation, and all my desire! Here let me contemplate Jesus in his savoury and saving names, his wonderful natures, his glorious person as God-man, his endearing excellencies and qualifications, his saving offices of Mediator, Saviour, Redeemer, Prophet, Priest, and King, and his heart-captivating relations to God and men; let me consider his infinitely diversified, but necessary, states of humiliation and exaltation, his delightful labours of love in undertaking for us, assuming our nature, obeying and suffering in our stead, rising from the dead, ascending to glory, appearing in the presence of God as our advocate, and returning to judge the world, to complete and carry to the highest our eternal salvation;



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## CHAPTER XXX.

(1) *Every vow was to be punctually fulfilled:* 1, 2. (2) *The vows of daughters under age are declared not binding, if at the time of hearing them they are disallowed by their father,* 3—5; *and the vows of wives, if in the same manner disallowed by their husbands:* 6—16.

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AND Moses spake unto the [a] heads of the tribes concerning the children of Israel, saying, [b] This *is* the thing which the LORD hath commanded.

2 If a man [c] vow a vow unto the LORD,* or swear an oath to bind his soul with a bond; he shall not [†] break his word, he shall do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD,[‡] and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if [d] her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath [§] bound her soul, shall stand; and the LORD shall forgive her, because her father disallowed her.

6 ¶ And if she had at all an husband, when [‖] she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it;* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 ¶ * But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, [f] her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.*

15 But if he shall any ways make them void after that he hath heard *them;* then he shall [g] bear her iniquity.*

16 These *are* the statutes which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

a Ch. 1. 4, 16. & 34. 17—28. Deut. 1. 13, 14. Exod. 18. 25.

b Is. 8. 20. Deut. 5. 32. & 11. 32. & 12. 32. Mat. 28. 20.

c Gen. 28. 20. ch. 21. 2. Lev. 27. 1—29. Jer. 4. 2. Eccl. 5. 4, 5. Deut. 23. 21, 22. Prov. 20. 25. Ps. 76. 11. & 119. 106. & 116. 14, 18. & 66. 13. & 50. 14. & 56. 12. & 61. 5, 8. A vow is a solemn promise to God, by which we bind ourselves to do or forbear such and such things.

* From a reference to the foregoing chap. ver. 20, it will appear that the vows here intended are chiefly vows of things to be dedicated to God, as they are placed in contact with *free-will-offerings*, and sacrifices positively enjoined. In this case the vow being found lawful, a man is bound, even were he a son in his father's house, provided the vow were of his own property.—Ed.

† Heb. *profane.*

‡ A *daughter* unmarried, and resident with her father, and a *wife* bound by the law of her husband, may have any vow set aside by the authority of the father or husband; provided it be disallowed as soon as discovered. But this is no *dispensing power* exercised by either. It is accompanied by no *mental reservation;* it is subject to no *positive rule*, or *private*, or *unknown interpretation* whereby it can be disannulled. It is a line marked out by God, previous to the vow, and beyond which the vow cannot pass. If it therefore fall in the *word* it is not *violated* in fact, for it was made *under a condition* that cannot be fulfilled, and therefore, falls to the ground, as if it had never been made.—Ed.

d Is. 51. 8. Hos. 6. 6. Eph. 6. 1. & 5. 22, 23. If he did not disallow the vow on the day he first heard it, he was reckoned a consenter to it.

§ In vows or promissory oaths, a person, as it were, pledges his soul for the performance of the things vowed or sworn.

‖ Heb. *her vows were upon her.*

e Luke 2. 37. Rom. 7. 2. Lev. 21. 7. Ps. 50. 14. & 94. 15, 16. & 110. 15—18.

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f Eph. 5. 23. 1 Cor. 11. 3, 9. 1 Pet. 3. 5, 6.

g Ver. 5, 6, 12. Lev. 5. 1. & 20. 17—20. Gen. 4. 13.

* *Boothroyd* translates it "his iniquity," which seems the true sense, for if the wife *intended* to fulfil the vow, and was *prevented*, she cannot be charged with *iniquity;* whereas, the husband is guilty by going beyond the authority conferred by the law of God.—Ed.

## CHAPTER XXXI.

*The history of the Israelites' sacred war with the Midianites.* (1) *At God's command a thousand men of war out of each tribe are mustered, and march under the command of Phinehas:* 1—6. (2) *By God's assistance they easily cut off most of the Midianites, but spare the women; for which Moses chides them on their return; and appoints all the women, except virgins, to be put to death:* 7—18. (3) *According to God's direction the warriors purify themselves before their return into the camp:* 19—24. (4) *The spoil is divided; half to the warriors, half to their brethren of the congregation; and a part of each share to the Lord:* 25—47. (5) *The officers in this expedition, finding that not one of their troops had been lost, devote a part of their share of the spoil for a thank-offering to the Lord:* 48—54.

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AND the LORD spake unto Moses, saying, 2 [a] Avenge the children of Israel of the Midianites: afterward shalt thou [b] be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and [c] avenge the LORD of Midian.

4 * Of every tribe a [d] thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and * Phinehas the son

a Ch. 25. 1—5, 17, 18. Num. 13. 4. Deut. 32. 35. Gen. 25. 1, 2. Judg. vi—viii.

b Deut. 1. 37. & 3. 25, 27. & 31. 2. & 34. 4, 5. ch. 27. 13. Gen. 15. 15. & 25. 8. Phil. 1. 21. Heb. 12. 23—24. Luke 2. 29.

c Jer. 50. 28, 34. ch. 25. 11, 13.

* Heb. *a thousand of a tribe, a thousand a tribe.*

d Judg. 7. 2. 1 Sam. 14. 6. Lev. 26. 8.

e Ch. 25. 7—15. & 10. 8, 9. & 14. 44. Deut. 20. 2—4. 1 Sam. 4. 17. 2 Chr. 13. 12—15.

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while I admire all his fulness, natural or communicative, as lodged in him for sinful men. Let me behold the ten commandments as a broken covenant of works fulfilled, magnified, and made honourable for me, in having the Lawgiver himself, its obedient subject, fulfilling at once both its precept and penalty in the highest degree, and in the most disadvantageous circumstances, amidst poverty, reproach, distress, persecution by men, temptation and harassment by devils, and under an infinite load of sins imputed, curses of God fixed, and wrath inflicted on him.—Thus all my sins, all the sins of an elect world, were transferred on the Son of God, satisfied for by him, removed from him and from us, in our respective justification, destroyed in us by sanctification, marvellously improved by Providence for our good, and their fruits shall be finally and perfectly abolished in our glorification. Thus a great and everlasting salvation was effected for sinful men,—for ME,—devised in God's ancient counsel of peace, purchased with the blood of his Son, freely offered in the gospel, powerfully applied by the Holy Ghost, and in time and eternity is enjoyed in full right of marriage, law, and sonship, and in the most delightful possession. Thus the spirituality, self-existence, infinity, eternity, unchangeableness, independency, sovereignty, wisdom, power, holiness, justice, goodness, and truth, of the most High, the great JEHOVAH, are vindicated from all reproach, all the injury done to them by sin is fully resented, and themselves glorified to the highest; and in consequence hereof they all appear smiling and breathing forth unbounded love and mercy to sinful men,—to sinful me. Thus a redeeming Godhead in all his persons, perfections, purposes, works, fulness, and property, is offered to, bestowed on, enjoyed, and to be for ever enjoyed, by rebellious men, by rebellious me, as my ALL and in ALL.—Let me then observe, that my whole life, whether I fast, or whether I feast, whether I weep, or whether I rejoice, ought to be a life of faith on the Son of God, who loved me, and thus gave himself for me; and that, while I study to have as many solemn feasts on his death as I can, I ought never, morning or evening, to neglect the daily service of God in my closet and my family.

REFLECTIONS UPON CHAP. XXX.—In order to our more perfectly obeying what the Lord requires of us by his sovereign authority, it is often useful and necessary that we bind ourselves by new bonds of self-engagement: and the obligation of such engagements is solemn and awful, and therefore should be made with great deliberation; and care be taken that the fulfilment thereof no way interfere with



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of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.[a]

7 And they warred against the Midianites, as the LORD commanded Moses; and [c]they slew all the males.

8 And they slew [d]the kings of Midian, besides the rest of them that were slain, *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [h]Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the [i]women of Midian captives,[†] and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they [k]burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all [l]the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, [m]went forth to meet them without the camp.

14 And Moses was [n]wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the [‡]battle.

15 And Moses said unto them, [o]Have ye saved all the women alive?

16 Behold, [p]these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore [q]kill every male among the little ones, and kill every woman that hath known man by lying [§]with him.

18 But [‖]all the women-children, that have not known a man by lying with him, keep alive for yourselves.

19 And [r]do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And [s]purify all *your* raiment, and all [*]that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

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[a] In Josh. 6. 4, 6. we find the *ark* borne round Jericho, and seven priests following with *trumpets*. Hence it has been inferred that as *Phinehas* carried with him *trumpets*, "the holy instruments" must include the *ark*. It may have been that the *ark* was with Phinehas, but it will not follow from the passage quoted; for the priests at *Jericho* sounded the *Shopheroth*, or trumpets of *jubilee*, (Lev. 25. 9.) but *Phinehas* carried the *chatsotseroth*, or *war trumpet*, Num. 10. 3. The *ark* was again with the Hebrew army, 1 Sam. 4. 4, 5; but, ver. 7. it is acknowledged that its presence, upon such occasion, was altogether unprecedented in former wars. In 1 Sam. 14. 18. the *ark* is called for by *Saul*, in the day of battle; but the Septuagint, and many high authorities, for *ark* read *Ephod*, which seems the more probable reading; so that the inference, that the *ark* was ordinarily carried with the Hebrew army, is much weakened. But in 2 Sam. 11. 11. the *ark* seems decidedly to have been in the camp in the days, and with the cognizance and approbation of *David*, and as David was a scrupulous observer of divine ordinances, we are disposed to join with those who conceive that *Phinehas* took the *ark* as one of the "holy instruments."—ED.

[c] Deut. 20. 13. Judg. 21. 11. & 6. 1.—3. 1 Sam. 27. 8. 1 Kin. 11. 15, 16.

[d] Josh. 13. 21, 22. ch. 22. 4. & 25. 15, 17.

[h] Ch. 24. 25. Josh. 13. 22. 1 Tim. 6. 9, 10. Pe. 9. 16. If he had gone away, he speedily returned.

[i] Ver. 15—17. 2 Chr. 28. 5, 8. Deut. 20. 14.

[†] The word "*all*," is not in the Hebrew, and should not have been inserted. The *women* taken captives were, those, (ver. 18.) who had already contributed, by their licentious manners, to the seduction and ruin of 24,000 Israelites, Num. 25. 9.—ED.

[k] Josh. 6. 24. & 11. 11. 1 Sam. 30. 1. 1 Kin. 9. 16. Is. 1. 7. 2 Kin. 25. 9. Jer. 51. 58. Rev. 18. 8.

[l] Ver. 26, 32.

[m] Gen. 14. 17. 2 Chr. 28. 12, ver. 19.

[n] Ch. 12. 3. Exod. 22. 19. Lev. 10. 16. Eph. 4. 26.

[‡] Heb. *host of war.*

[o] Deut. 20. 16—18. 1 Sam. 15. 3.

[p] Ch. 25. 1—3, 9, 17. 2 Pet. 2. 15. Rev. 2. 14. Prov. 23. 27. & 5. 3—5. Eccl. 7. 26.

[q] Judg. 21. 11. Heb. 13. 4. Lev. 20. 10.

[§] Heb. *a male.*

[‖] Such as appeared virgins.

[r] Ch. 5. 2. & 19. 11—19. Gen. 17. 13, 14.

[s] Gen. 35. 2. Exod. 19. 10. ch. 19. 9, 14, 15. 2 K. Rev. 21. 6. Luke 12. 3, 5.

[*] Heb. *instruments or vessels of skin.*

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[t] Lev. 6. 28. Mat. 3. 11, 12. & 9. 16, 17. 1 Cor. 3. 13. 1 Tim. 4. 4. Is. 43. 1, 2. Mal. 3. 2, 3.

[u] Ch. 19. 9, 19. & 8. 7.

[x] Lev. 11. 25. & 14. 9. & 15. 13. ch. 19. 19.

[*] Heb. *of the captivity.*

† The distribution of the spoil was as follows: Of *sheep*, 675,000; to soldiers 337,500, to God 675, to people 337,500, to Levites 8,770. Of *beeves* 72,000; to soldiers 36,000, to God 72, to people 36,000, to Levites 720. Of *asses* 61,000; to soldiers 30,500, to God 61, to people 30,500, to Levites 610. Of *persons* 32,000—to soldiers 16,000, to God 32, to people 16,000, to Levites 320. Did ever legislator act in this manner before, or since, the time of Moses! To his whole tribe, how little!! to himself—nothing!! Nay, God was his inheritance! Christ, whom he typified, his unsearchable riches.—ED.

[y] Josh. 22. 8. 1 Sam. 30. 24, 25.

[x] 2 Sam. 8. 11, 12. 1 Chr. 26. 27. Is. 18. 7. Prov. 3. 9, 10. Mat. 22. 21. Rom. 13. 7.

[a] Ch. 18. 19—32. & 15. 19—21. Lev. 7. 14. Exod. 29. 27. Deut. 12. 11, 19. Rom. 11. 36. 1 Cor. 10. 31. 1 Pet. 4. 11. Eph. 5. 21. Luke 2. 14.

‡ Or, *goats.*

[b] Ch. 8. 15, 22, 26. & 18. 1—6, 23. & iii. iv. John 17. 12. & 19. 28, 29. Acts 20. 28. 1 Cor. 12. 28. Eph. 4. 11—13. Col. 4. 17. 2 Tim. 4. 1, 2. Heb. 13. 7, 17. Thus the Lord furnished the Israelites with cattle and bondmaids.

22 [t]Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean; nevertheless it shall [u]be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water.

24 [x]And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey [*]that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:[†]

27 And divide the prey into [y]two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a [x]tribute unto the LORD of the men of war which went out to battle; one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* [a]an heave-offering of the LORD.

30 And of the children of Israel's half thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the [‡]flocks, of all manner of beasts, and give them unto the Levites, which [b]keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man, by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the LORD's tribute *was* threescore and twelve.

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any relative duty. God hates robbery for burnt-offering, and pays the strictest attention to the peace and order of families. Let therefore all my vows be well considered, and important. Let them proceed from a serious consulting with Jesus Christ, as my father and husband, in solemn prayer and careful searching of his word. In all my religious concerns let me pay the strictest regard to relative duties; and having opened my mouth unto the Lord, never dare to go back again from my vows.



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39 And the asses *were* thirty thousand and five hundred, of which the LORD'S tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORD'S tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD'S heave-offering, [c] unto Eleazar the priest; as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand, and thirty thousand, *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them [d] unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our [*] charge, and there [e] lacketh not one man of us.[†]

50 We have therefore brought an [f] oblation for the LORD, what every man hath [‡] gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make [g] an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [h] offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.[§]

53 [i] (*For* the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a [k] memorial for the children of Israel before the LORD.

c Ver. 29. ch. 18. 8, 19, 20. Is. 53. 12. Mat. 10. 10. 1 Cor. 9. 10—14. Gal. 6. 6. 1 Tim. 5. 17.

d Ch. 18. 21—24. Deut. 12. 17—19. 1 Thes. 5. 12, 13. Luke 10. 1—8. 1 Cor. 9. 7—14. Gal. 6. 6. 1 Tim. 5. 17.

* Heb. *hand.*

e Ps. 72. 14. & 116. 15. John 18. 9. & 17. 12.

† The Israelitish army consisted of but 12,000 men, a mere handful when opposed to the people of Midian. Yet, when the officers made a muster of the troops after their return from the war, they found they had not lost a single man. This circumstance struck them as so decisive an evidence of God's interposition, that, out of the spoils they had taken they offered an 'oblation to the Lord,' 'an atonement for their souls.'—*Bishop Watson.*

f Ps. 116. 16—18. & 50. 14. & 66. 13, 14. & 107. 1, 8, 15, 22. cxxxvi, cxlv—cl.

‡ Heb. *found.*

g Exod. 30. 12.

h Heb. *heave-offering*, ver. 50.

§ Calculating these jewels of gold merely at the value of the *metal*, and totally independent of the *workmanship*, which would increase with the fineness of execution, the lowest estimate of this oblation, is £37,969 16s. 5d. reckoning the talent at 3,000 shekels, or £6,750.—Ed.

i Deut. 20. 14.

k Exod. 28. 12, 29. & 39. 7. & 30. 16. Lev. 2. 2. & 9, 16. & 23. 24. & 24. 7. ch. 10. 10. Zech. 6. 14. Acts 10. 4. Ps. 115. 1. & 18. 20—40.

## CHAPTER XXXII.

(1) *The tribes of Reuben and Gad supplicate a settlement on the east of Jordan:* 1—5. (2) *Moses remonstrates against their request, as extremely unbrotherly and dangerous:* 6—15. (3) *They explain their proposals to the full satisfaction of Moses and their brethren:* 16—32. (4) *They and the half tribe of Manasseh have the kingdoms of Sihon and Og parted among them:* 33—42.

A. M. 2552. B. C. 1452.

NOW the [a] children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of [b] Jazer, and the land of Gilead,* that, behold, [c] the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses and to Eleazar the priest, and unto the princes of the congregation, saying,

3 [d] Ataroth, and Dibon, and Jazer, and [e] Nimrah, and Heshbon, and Elealeh, and [f] Shebam, and Nebo, and [g] Beon,

4 [h] *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle.

5 Wherefore, said they, if we have [i] found grace in thy sight, let this land be given unto thy servants for a possession, *and* [k] bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall [l] ye sit here?

7 And wherefore [†] [m] discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For [n] when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the [o] LORD'S anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, [p] from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not [‡] wholly followed me;

12 Save [q] Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD'S anger was kindled against Israel, and he made them [r] wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

a Gen. 29. 32. & 30. 11. & 46. 9, 16. ch. 26. 5—7, 16—18.

b Ch. 21. 32. Josh. 13. 25. 2 Sam. 24. 5.

* The particular geography of many cities and districts mentioned in scripture is often little more than conjectural. Still there are *great landmarks*, so to speak, by which the sacred historian can be followed. The text affords a striking example both of the *conjectural* and the *known*. Of the position and limits of the land of *Jazer*, for example, nothing more is accurately known than that it was somewhere in the neighbourhood of *Gilead*. But the land of *Gilead* is *identified* by means of the distinguished mountain range which has continued, since the days of *Moses*, so much an object of *history* that its locality cannot be mistaken, and its very name (now written *Djelaad*) continues nearly unaltered. The "land of Gilead" extended from *Hermon*, on the north (there called *Bashan*) to Nebo, both inclusive, on the south. Its beauty and fertility have been celebrated by modern travellers with an enthusiasm that well accounts for the anxiety of the *Reubenites and Gadites* to obtain possession, and for the jealousy of *Moses* lest the love of ease, and of the "pleasant land," should tempt them to forsake their brethren and provoke their God.—Ed.

c Mic. 7. 14. Jer. 50. 19. Gen. 13. 10. Deut. 32. 14.

d Ver. 33—42. Deut. 3. 12—17. Josh. 13. 9—23. Is. 15. 2—6. Jer. 48. 19—24.

e *Beth-nimrah*, ver. 36.

f *Shibmah*, ver. 38.

g *Baal-meon*, ver. 38.

h Ch. 21. 24—34.

i Gen. 6. 8. & 19. 19. & 32. 5. & 33. 10. & 39. 4. & 47. 29. & 50. 4. Exod. 33. 12, 13, 17, &c.

k Deut. 1. 37. & 3. 25, 26.

l Phil. 2. 4, 21. 1 John 3. 16. Gal. 6. 2.

† Heb. *break.*

m Deut. 1. 28. & 20. 8. Acts 21. 13.

n Ch. 13. 8, 23—33. Deut. 1. 22—28.

o Ch. 14. 10, 11, 21—35. Deut. 1. 34—40. Heb. 3. 5—19. Ps. 95. 11. Ezek. 20. 15.

p Ch. 14. 28, 29. & 26. 65. Deut. 1. 35. & 2. 14, 15.

‡ Heb. *fulfilled after me.*

q Ch. 14. 24, 30. & 26. 65. Deut. 1. 36.

r Ch. 14. 33. & 26. 64. Deut. 2. 14, 15. Ezek. 20. 13. Ps. 78. 33. & 90. 8, 9. Heb. 3. 17—19.

REFLECTIONS UPON CHAP. XXXI.—Short-lived is success in sinning, and at last most dearly bought. Enticers to sin therefore ought to be held as our worst enemies, and treated accordingly: especially since God takes the greatest delight in comforting and honouring those who have been singularly zealous for his cause. And it is easy for him to accomplish great exploits, whether by many or by few. Our humane tenderness, carried to an excess, often spares our most dangerous enemies, and the most guilty criminals. But every thing, even in war, ought to be conducted with a sacred regard to religion, strict equity, and brotherly kindness; and the whole success thankfully ascribed to God. And after every action we have need to purify ourselves in Jesus' blood; as, even in the best, there is enough of sin to damn us, if God deal not with us according to his great mercy, and his Son's infinite atonement. Let then every enticement of my indwelling corruptions provoke my resentment against them, and animate me to put on the whole armour of God; that, directed by Jesus, my Captain of salvation, I may exert myself for their utter destruction. And, since the Lord and I have one common cause, let me, however weak, hope for certain victory. Let me never spare an enticing lust. And let him have the honour; and let the church and my own soul have the advantage of whatever spoil the Lord shall bring to my hand.



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14 And, behold, ye are risen up in your fathers' stead, [a] an [a] increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye [b] turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, [c] We will build sheepfolds here for our cattle, and cities for our little ones:

17 But [x] we ourselves [†] will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For we [y] will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And [z] Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD; then afterward ye shall return, and be [a] guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But [b] if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead;

27 [c] But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle before the LORD, [a] and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do:

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And [d] Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh [†] the son of Joseph, [e] the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad [‡] built [f] Dibon, [§] and Ataroth, and [g] Aroer,

35 And Atroth, Shophan, and [h] Jaazer, and Jogbehah,

36 And [i] Beth-nimrah, and Beth-haran, fenced cities; and folds for sheep.

37 And the children of Reuben built [k] Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, [l] (their names being changed,) and Shibmah; and [l] gave other names unto the cities which they builded.

39 And the children of [m] Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave [n] Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 [o] And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

## CHAPTER XXXIII.

(1) *The different encampments of the Israelites, from their departure out of Egypt, till they entered Canaan, forty-two in all:* 1—49. (2) *A strict charge to drive out the inhabitants, and destroy the idols, of Canaan:* 50—56.

THESE *are* the [a] journeys of the children of Israel, which went forth out of the land of Egypt with their [b] armies, under the hand of Moses and Aaron.

A. M. 2552. B. C. 1452.

[a] Now, says the objector to the *divine mission of Moses*, if Moses was inspired why does he *mistake* the intentions of the *Reubenites* and *Gadites*, and accuse them of designs they deny having ever entertained? The answer is plain—the objector should first *prove* that they did not entertain the purpose that *Moses* deprecates. This *proof* the objector never can furnish; wherefore, further answer is unnecessary.—ED.

[b] Is. 1. 4. Mat. 23. 32.

[c] Lev. 26. 14—18. Deut. 28. 15, &c. Gal. 4. 10.

[d] Gen. 32. 17. ver. 34—41.

[x] Josh. 4. 12, 13. & 22. 3, 4. Deut. 3. 18. 20.

[†] That is "we ourselves," the *speakers* and *leaders* will "all" go, with such *quota* of the tribes as may be required. The two tribes and a half amounted to 110,380, and of these we learn (Josh. 4. 13.) that 40,000 went over Jordan, leaving 70,380 to guard the families and flocks against the Midianites, Ammonites, and Idumeans.—ED.

[y] Gen. 13. 10. & 14. 12. 2 Kin. 10. 32, 33. 1 Chr. 5. 25.

[z] Josh. 1. 13—18. & 4. 12. & 22. 2—4. Deut. 3. 18—20.

[a] 2 Sam. 3. 28. ver. 23. Deut. 5. 19, 20.

[b] Lev. 26. 14—39. Deut. 28. 15—68. Ezra. 10. 8. Neh. 2. 9. Is. 5. 11. & 59. 1, 2. Ps. 140. 11. Gen. 4. 7. & 44. 34. Jer. 2. 17. 19. & 4. 18. & 5. 25. & 6. 19.

[c] Ver. 17, 20, 21, 22. Josh. 4. 12—18. & 1. 12—18. & 22. 2—4. 2 Cor. 10. 4, 5. Eph. 6. 10—18. 2 Tim. 4. 7, 8. These tribes obtained their settlement about seven years before their brethren; but they were much exposed to the Syrians, Ammonites, and others, and were carried into captivity before the other tribes. 2 Kin. 10. 32, 33. 1 Chr. 5. 25.

A. M. 2552. B. C. 1452

[a] "Before the Lord." From Num. 10. 18, 20, 21. it will be seen that the *Reubenites* and *Gadites* marched immediately *before* the *Kohathites*, who bore the *sanctuary*, in which were the *ark* and *mercy-seat*, the visible tokens of God's immediate presence. They are therefore *literally* required to pass over Jordan "before the Lord."—ED.

[d] Deut. 3. 12—17. Josh. 13. 8—33. & 21. 4.

[†] No special reason is stated for giving a settlement in these lands to *the half tribe of Manasseh*, nor are they said to have made any request similar to that of the tribes of Reuben and Gad. The *conquests* of the sons of Manasseh in *Gilead*, as recorded, (ver. 40,) &c. afford, however, a better reason for the grant to them, than even that which was pleaded by their brethren, (see ver. 4.) and the validity of which was admitted by Moses, and evidently approved by the whole nation.—ED.

[e] Ch. 21. 24—35.

[‡] "Built," rather *rebuilt*, for it appears from ver. 36, that these were ancient towns.—ED.

[f] Ch. 21. 30. & 32. 45, 46.

[§] *Dibon* is still distinguished by the name of *Diban*, and is situated in the modern *Kotera*, anciently called "the plains of *Moab*." *Burkhardt's Travels in Syria*, p. 372.—"Ataroth." The particular locality of this town is now unknown; but "Aroer," described by *Eusebius* as situated on a mountain on the north banks of the *Arnon*; where, according to *Burkhardt*, (*Travels in Syria*, p. 372.) it is still to be found by the name of *Arnayr*. —The localities of *Atroth*, &c., until we come to *Heshbon*, are little more than matters of conjecture.—ED.

[g] Deut. 2. 36. Is. 17. 2.

[h] Ver. 1, 3. Is. 16. 9.

[i] Ver. 3. Is. 15. 6.

[k] Ch. 21. 27. Is. 15. 4.

[l] Exod. 23. 13. Ps. 16. 4. Gen. 26. 18.

[l] Heb. *they called by names the names of the cities.*

[m] Gen. 50. 23. ch. 26. 29. & 27. 1. & 36. 1. Deut. 3. 15. Josh. 17. 1. Judg. 5. 14. ver. 40.

[n] Half of it, Deut. 3. 12, 13. Josh. 13. 29—31.

[o] Deut. 3. 14. Judg. 10. 3, 4. Josh. 13. 30. 1 Chr. 2. 21, 22. 1 Kin. 4. 13.

A. M. 2552. B. C. 1452.

[a] Deut. 12. 9. ch. 14. 33. Acts 14. 22. Song. 3. 6. & 8. 5.

[b] Exod. 12. 37. 38. 51. & 13. 18. Ps. 77. 20.

REFLECTIONS UPON CHAP. XXXII.—The love of the world, and the pride of life, frequently hasten men in their earthly settlements. Though such, even in this world, often issue in early and frequent disasters; and it is a fearful symptom when the rising generation tread in their fathers' sinful steps, and grow worse and worse. How base is it to desire our own rest and ease, when God's people are in hardships and need our assistance! But how wise to improve past experiences, as means of preventing future iniquities. Yea, it is prudent to remove every monument of idolatry, lest it should entice us to offend. A holy indignation against sin, in whatever form it appears, is commendable and useful. But since the best of men often uncharitably mistake their neighbours' words or designs, and judge before they hear, it is therefore proper that every body be allowed to explain himself; that every article of our agreements be precisely stated, and fully understood, at the making of them, that there may be no disputing afterward; and that the strictest equity, and the tenderest affection, may be maintained among the people of God, who are all brethren in Christ Jesus.



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2 And Moses wrote their goings out according to their [c] journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.[*]

3 And they [d] departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out [e] with an high hand in the sight of all the Egyptians.

4 (For [f] the Egyptians buried all *their* firstborn, which the LORD had smitten among them: [g] upon their gods also the LORD executed judgments.)

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they [h] departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they [i] removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they [k] departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they [l] removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they [m] removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [n] Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the [o] wilderness of Sinai.[†]

16 And they [p] removed from the desert of Sinai, and pitched at [‡] Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and [q] encamped at Hazeroth.

18 And they departed from Hazeroth, and [r] pitched in Rithmah.[§]

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and [u] pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at [t] Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at [u] Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the [x] wilderness of Zin, which is Kadesh.

37 And they [y] removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [z] Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [a] king Arad the Canaanite, which dwelt in the south, in the land of Canaan, heard of the coming of the children of Israel.

41 And they [b] departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they [c] departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in [†] Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from [d] Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

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A. M. 2552. B. C. 1452.

a Ch. 9. 17—23.

* Several names of places occur in the itineraries of *Exodus, Numbers, and Deuteronomy*, which are not mentioned in this chapter; and some are mentioned in this chapter, which do not appear in the others. Such *omissions* or *insertions*, however, are not *contradictions*, as any one in relating a journey will *omit* towns *little known*, or *uninteresting to his auditors*, or unmarked by any *incident*; while those *omitted towns* he will specially recount to a *new audience* acquainted with them, or in relation to some event that has occurred *since his former narrative*.—Mr.

d Gen. 47. 11. Ex. 1. 11. & 12. 31, 37, 38.

e Is. 52. 12. Mic. 2. 13. Ps. 105. 38.

f Exod. 12. 12, 23, 29—34.

g Exod. 12. 12. & 18. 11. Is. 19. 1. Rev. 12. 8.

h Exod. 13. 20.

i Exod. 14. 2, 9.

k Exod. 14. 21, 22 29. & 15. 22—26.

l Exod. 15. 27.

m Exod. 16. 1—31.

n Exod. 17. 1—16 & 19. 1.

o Exod. xix—xl Lev. i—xxvii. ch. i—x.

† In this account of the *Hebrew march*, there are *three* stages not recded in *Exodus*. These are "the encampment at the *Red sea*," ver. 10; at *Dophkah*, and at *Alush*, ver. 13. *Exodus* was written when the events were fresh in the memory of the witnesses, less important removals were therefore omitted; but *Deuteronomy* was written when that generation had died, and the minuter movements of the fathers are recorded for the instruction of their sons.—Ed.

p Ch. 11. 4—34.

‡ That is, *the graves of lust.*

q Ch. 11. 35. & xii.

r Ch. xiii, xiv.

§ *Greenfield* describes *Rithmah* as near *Kadesh-barnea*, and the *Pictorial Bible* identifies them. *Creighton's* map of Palestine places *Rithmah* a little way S. W. of *Kadesh-barnea*; but the map of the *Sunday-School Union*, London, places it to the S., and at the distance of about 70 geographical miles. The whole is mere conjecture, and therefore void of authority. It is wiser and better to acknowledge ignorance of such details, and to rest in the great historical fact which nothing can gainsay, that the *Hebrews* were now entered upon those "wanderings" to which they were condemned because they "tempted the Lord;" and on account of which he "sware in his wrath, they should not enter into his rest."—Ed.

A. M. 2552. B. C. 1452.

s Deut. 10. 6, 7. Gen. 36. 27. 1 Chr. 1. 42.

t Or, *Gudgodah*, Deut. 10. 7.

u Deut. 2. 8. 1 Kin. 22. 48. & 9. 26.

* This place was highly distinguished in the days of Solomon, and having become *transit port* for much of the eastern commerce, (1 Kin. 9. 26.) it has retained an historical importance that serves to fix its locality. It was situated about 60 miles, nearly S. of Sinai. But though its *place* is known, by means of the peculiar rocks from which its name was derived, (signifying the *backbone of a man*) as well as by historic record, yet its very *ruins* have disappeared. Like other encampments of the Israelites it retains a *name*—more distinguished than some, it has a *local habitation*—but like Israel it has fallen, by sin, under the displeasure of Jehovah, and has been swept of all its commerce and riches by the besom of a righteous destruction.—Ed.

x Ch. 20. 1. & 27. 14. & 33. 36, 4.

y Ch. 20. 21—24. & 21. 4.

z Ch. 20. 23—29. Deut. 32. 50. & 10. 6.

a Ch. 21. 1—3. Judg. 1. 16, 17.

b Ch. 21. 4.

c Ch. 21. 10—20.

† Or, *heaps of Abarim.*

d Ch. 32. 34. Neh. 6. 14.

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REFLECTIONS UPON CHAP. XXXIII.—It is useful to remember and record God's providences, for the after direction or comfort of ourselves and others in future trials and temptations; for this world is but a waste howling wilderness, and the condition of churches and saints therein always changing and unsettled.—But the believing recollection of God's dispensations will enable us cheerfully to pass on, while we discover how he preserves his people in all, and sets their mercies and



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48 And they departed from the mountains of Abarim, and pitched [e] in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto [f] Abel-shittim, in the plains of Moab.[g]

50 ¶ And the LORD spake unto Moses in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [h] When ye are passed over Jordan into the land of Canaan;

52 Then ye shall [i] drive out all the inhabitants of the land from before you, and destroy all their [j] pictures, and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [l] ye shall divide the land by lot for an inheritance among your families; *and* to the more ye shall [‡] give the more inheritance, and to the fewer ye shall [§] give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land[‖] from before you; then it shall come to pass, that those which ye let remain of them *shall be* [k] pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, *that* I shall do unto you as I thought to do unto them.

A. M. 2552.
B. C. 1452.

e Ch. 22. 1. & 25. 1. ver. 50.

f *Mournful Shittim*, ch. 25. 1—9. Josh. 2. 1.

g Whether this enumeration contains the entire, or only the principal movements and encampments, is unknown. Analogy would lead us to conclude, that it records not the various daily marchings, but merely the *departures* and *encampments*. Moses does, indeed, give a brief epitome of the history of the Jews; but history is not his object. Providence and redemption are his object, and history is the means by which his grand object is attained.—ED.

h Deut. 7. 2. Josh. 11. 12.

i Exod. 22. 24, 31—33. & 34. 12—17. Deut. 7. 3—5, 16, 25. & 12. 2, 3, 30, 31. & 20. 16—18. & 9. 3. Josh. 23. 7.

j *Boothroyd* translates it "sculptured stones." *Onkelos*, renders it "temples."—ED.

l Ch. 26. 53—55. Josh. xv—xix.

‡ Heb. *multiply his inheritance.*

§ Heb. *diminish his inheritance.*

‖ Either through cowardly *fear*, or worldly policy, or a desire to enslave them, or wilful contempt of God's injunction to cast them out.—ED.

k Josh. 23. 12, 13. Judg. 2. 2, 3. & 1. 21—35. & 2. 3—7. Ps. 106. 34—42.

l Lev. 26. 14—39. Deut. 28. 15—68. & 29. 19—29. & 32. 14—27. 2 Kin. xvii, xxv.

## CHAPTER XXXIV.

(1) *The boundaries of Canaan on the west of Jordan, was about one hundred and sixty miles long and fifty broad:* 1—15. (2) *Twelve commissioners appointed to divide it, when it should be conquered, to the nine tribes and half who yet wanted their portions:* 16—29.

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, and say unto them, [a] When ye come into the [b] land of Canaan, (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan, with the coasts thereof,) [c]

3 Then [c] your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the utmost coast of the [d] salt sea eastward.

4 And your border shall turn from the south to the ascent of [e] Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to [f] Kadesh-barnea, and shall go on to [g] Hazar-addar, and pass on to Azmon.

A. M. 2552.
B. C. 1452.

a Ch. 15. 2.

b Gen. 12. 7. & 13. 15, 17. & 15. 16—21. & 17. 8. & 26. 3. & 28. 13, 14. & 35. 12. & 50. 24. Heb. 4. 8. Ps. 16. 5. & *Jer.* 3. 19. Acts 13. 19. Eph. 1. 14, 18.

c *Moses* is here furnished with complete materials for a map, and by such a visible representation, the descriptions will be best understood.—ED.

c Ch. 20. 1 & 27. 14. & 33. 36. Josh. 15. 1, 3—12. & 18. 3. Ezek. 47. 19. Exod. 23. 31. Gen. 15. 18.

d *Gen.* 14. 3. & 19. 24, 28. Josh. 3. 16. & 12. 3. Ezek. 47. 18, 19. ver. 12. the sea of Sodom.

e Josh. 15. 3 Judg. 1. 36. ch. 20. 1. & 27. 14. & 33. 36. ver. 3.

f Ch. 13. 26. & 20. 1. & 33. 36.

g Josh. 15. 3.

A. M. 2552.
B. C. 1452.

h Gen. 15. 18. Josh. 13. 4, 47. 1 Kin. 8. 65. Is. 27. 12.

e Not the *Nile*, to which the Jewish territory never extended; but a small river, most probably, in the vicinity of *El Arish*, N. Lat. 31° 15'.—ED.

i Mediterranean, or great sea, ver. 6, 7.

k Josh. 1. 4. & 15. 12. Ezek. 47. 20.

† The *Mediterranean*, which was *great* compared with the *Red sea*, sea of *Chinnereth*, or *Dead sea*, the only seas the Israelites could yet have seen.—ED.

l Josh. 13. 5. & Ezek. 47. 15—17.

‡ We have already found mount *Hor* in the land of Moab, on the *south-east*; how then is it the *north* boundary? The Hebrew, *har-hahor*, signifies literally *mountain of mountain* that is, the *double mountain*, *Lebanon*, which answers exactly to this description in position and form. This is, therefore, not *Hor* in the land of *Moab*, but another of the same name in or about *Lebanon*.—ED.

m Ch. 13. 21. Judg. 3. 3. 2 Kin. 14. 25. 2 Sam. 8. 9. Amos 6. 2. Ezek. 47. 15, 17, 20.

n Ezek. 47. 17. perhaps En-hasor, Josh. 19. 37.

o Ezek. 47. 18.

p 2 Kin. 23. 33. & 25. 20, 21. Jer. 39. 5, 6. & 52. 7.

§ Heb. *shoulder.*

q Deut. 3. 17. Josh. 11. 2. & 19. 35. Mat. 14. 34. John 6. 1.

§ Sea of Tiberias, or lake of Gennesaret, where our Lord performed so many of his miracles.—ED.

r Gen. 13. 11. Josh. 3. 13. 2 Kin. 5. 10. Mark 1. 5, 9.

s Gen. 14. 3. & 19. 24, 28. Josh. 3. 16. & 12. 2. ver. 3.

* Not all your land granted, but what should now be divided "by lot," ver. 13.—ED.

t Ch. 32. 33. Josh. 13. 8—12. & 14. 1, 3. Deut. 3. 12—17.

u Ch. 1. 5—16. & 13. 4—16. 1 Chr. xxvii.

x Exod. 6. 23, 25. Josh. 14. 1. & 19. 51. He was great-grandson to Kohath, who went into Egypt. Gen. 46. 11. & 15. 16.

y Exod. 17. 9, 10, 13. Josh. xii—xxi. ch. 14. 6, 38. Acts 7. 45. Heb. 4. 8.

z Ch. 13. 30. & 14. 6. 26, 38. Josh. xiv, xv.

5 And the border shall fetch a compass from Azmon unto the [h] river of Egypt,* and the goings out of it shall be at [i] the sea.

6 And [k] *as for* the western border, ye shall even have the [†] great sea for a border: this shall be your west border.

7 And this shall be your [l] north border: from the great sea ye shall point out for you [‡] mount Hor.

8 From mount Hor ye shall point out *your border* unto [m] the entrance of Hamath; and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at [n] Hazar-enan: this shall be your north border.

10 And ye shall point out your [o] east border from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to [p] Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the [§] side of the [q] sea of [r] Chinnereth eastward.

12 And the border shall go down to [r] Jordan, and the goings out of it shall be at [s] the salt sea: this shall be your land,* with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe:

14 [t] For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance*, and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half-tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 [u] These *are* the names of the men which shall divide the land unto you; [x] Eleazar the priest, [y] and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, [z] Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for

judgments the one over against the other,—guides them with his counsel while here, and afterwards brings them to glory! But dangerous and infectious is intimacy with wicked men, and with the unfruitful works of darkness! Carefully then ought professors of the true religion to avoid it, and to remove out of the way whatever might occasion temptation or stumbling

3 C—3 D

- REFLECTIONS UPON CHAP. XXXIV.—It is necessary to bring our mind to our lot, since God sets the bounds to it: and, though a small portion of this world may be allotted to the people of God, yet is that small portion fertile, and well protected. How instructive the boundaries of this promised land! the memorial of Heaven's vengeance on Sodom at the south-east; the memorial of Egyptian bondage



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the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 [a] These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

A. M. 2552. B. C. 1452.

[a] Ver. 17—29. Josh. 19. 51.

## CHAPTER XXXV.

(1) *Forty-eight cities with their suburbs, and a field on each side of them, are appointed out of the portions of the twelve tribes for the Levites:* 1—8. (2) *Six cities are appointed for places of refuge to such as should accidentally and undesignedly kill their neighbour:* 9—15, 22—28. *But* (3) *Every wilful murderer is peremptorily appointed to be punished with death:* 16—21, 29—34.

A. M. 2553. B. C. 1451.

AND the LORD spake unto Moses in the plains of Moab, by Jordan *near* Jericho, saying,

2 [a] Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 [b] And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward [c] a thousand cubits round about.

5 And ye shall measure from without the city on the east side [†] two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And [d] among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and [‡] to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* [e] forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* [f] of the possession of the children of Israel: [g] from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which [*] he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [g] When ye be come over Jordan into the land of Canaan,

11 Then [h] ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither which killeth any person [†] at unawares.

12 And they shall be unto you cities for refuge [i] from the avenger; that the manslayer die not, until he stand before the congregation in judgment. [‡]

13 And of these cities which ye shall give: [k] six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, [l] *both* for the children of Israel, and for the stranger, and for the sojourner among them; [m] that every one that killeth any person unawares may flee thither.

16 [n] And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him [§] with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The [o] revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But [p] if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22 But if he thrust him suddenly [q] without enmity, or have cast upon him any thing without laying of wait;

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm;

24 Then the congregation shall judge between the slayer and the revenger of blood, according to these judgments:

b They had the suburbs, to the breadth of 606 yards on every side, for barns, stables, gardens, &c. and the other, of 1216 yards breadth, for corn fields, vineyards, pasture grounds, &c. compare Ezek. 48. 8—22.

c Six hundred and eight yards.

† One thousand two hundred and sixteen yards.

d Josh. xxi. 1 Chr. 6. 54—81.

e Gen. 49. 5. Deut. 33. 8, 9.

f Exod. 16. 18. ch. 26. 54. & 33. 54. 2 Cor. 8. 14. Gal. 6. 6. 1 Tim. 5. 17

* Heb. *they inherit.*

g Ch. 15. 2. Deut. 19. 2—9. Josh. 20. 2, 3. Exod. 21. 13.

h Exod. 21. 13. Deut. 19. 2—10. & 4. 41—43.

† Heb. *by error.*

i Ver 22, 23. Josh. 20. 3, 5. Deut. 19. 4, 5.

‡ Magistrates of the city where the man was, ver. 12. Josh. 20. 6.

k Josh. 20. 3, 5, 6. 9. Deut. 19. 6. ver. 25. The *avenger* or *revenger of blood*, was the nearest kinsman of the person slain. The *congregation*, before which the manslayer stood, was the magistrates of the city of refuge, or of the city to which the slain man pertained.

l Josh. 20. 7, 8. Deut. 19. 8, 9. & 4. 41—43. Exod. 12. 49. Lev. 19. 34. ch. 15. 15, 16, 29.

m Exod. 12. 49. Gal. 3. 28. Col. 3. 11. John 6. 37. Rom. 5. 20, 30. 1 Tim. 1. 13.

n Exod. 21. 12, 14. ver. 17—21, 30, 31, 33. Deut. 19. 12. Gen. 9. 5, 6. Lev. 24. 17.

§ Heb. *with a stone of the hand.*

o Ver. 21, 31. Deut. 19. 12.

p Deut. 19. 11. 1 Sam. 24. 11. Luke 4. 29. & 11. 54. Acts 23. 21. Gen. 4. 5, 8. Prov. 25. 24. ver. 16.

q Exod. 21. 13. Deut. 19. 5. Josh. 20. 3, 5.

on the south-west; the wilderness of their wandering on the south; the goodly mountain Lebanon on the north; the great sea, that emblem of eternity, on the west; and Jordan, that river of God, on the east. Thus are we surrounded with mementos of our state. But, in all, infallible is the accomplishment of God's promises, whatever hard warfare and wearisome waiting may be necessary to precede it. Let me therefore, even now, raise up my weary spirit—Jesus, the Prince of all the tribes of ransomed men, shall quickly assign me my share in his celestial Canaan!



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25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall [r]abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; [*] [s]he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a [t] statute of judgment unto you, throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the [u]mouth of witnesses: but [†]one witness shall not testify against any person *to cause him* to die.

31 ¶ Moreover, [x]ye shall take no satisfaction for the life of a murderer, which *is* [‡]guilty of death; but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are;* for [y]blood it defileth the land: and [§]the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I [z]dwell: for I the LORD dwell among the children of Israel.

A. M. 2553. B. C. 1451.

r Josh. 20. 6. Rom. 2. 24—26. Eph. 1. 7. & 2. 16—18. Heb. 7. 25. & 4. 14—16. & 10. 19—22. & 9. 12, 15.

s Heb. *no blood shall be to him.*

t Exod. 21. 2. Deut. 19. 6, 10. Is. 28. 16. & 30. 15. John 15. 4. Phil. 3. 9. Rev. 14. 13.

t Ch. 27. 11.

u Deut. 17. 6. & 19. 15. Mat. 18. 16. 2 Cor. 13. 1. Heb. 10. 28. John 8. 17.

† A wise and merciful protection against malice, and of which we may see the wonderful effect on the trial of our Lord, Mark 14. 56. With such a prejudiced court, and such unscrupulous witnesses, our Lord would unquestionably have been condemned, but the requirement of two concordant witnesses, led to that triumphant vindication of his innocence, which Pilate was compelled to furnish, when he said, "I find no fault in him."—ED.

x Gen. 9. 6. Exod. 21. 12, 14. Lev. 24. 17. Deut. 19. 11—13.

‡ Heb. *faulty to die.*

y Ps. 106. 38. Jer. 3. 2, 9. Mic. 4. 11.

§ Heb. *there can be no expiation for the land.*

z Ch. 5. 3. Hos. 9. 3. Ps. 132. 21. Is. 57. 15. John 14. 2. 2 Cor. 6. 16, 17. Rev. 21. 3.

## CHAPTER XXXVI.

*(1) That heiresses should marry only with husbands of their own tribes:* 1—9. *(2) The daughters of Zelophehad comply with this appointment, and marry their own cousins:* 10—13.

AND the chief fathers of the families of the children of [a]Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and

A. M. 2553. B. C. 1451.

a Ch. 27. 1. & 26. 29. & 32. 39, 40.

A. M. 2553. B. C. 1451.

before the princes, the chief fathers of the children of Israel;

2 And they said, [b]The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe [*]whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Israel shall be, then [c]shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel, according to the word of the LORD, saying, [d]The tribe of the sons of Joseph hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them [†]marry to whom they think best; [‡]only to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall [§]keep himself to the inheritance of the tribe of his fathers.

8 [§]And every daughter, [‡]that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even [h]as the LORD commanded Moses, so did the daughters of Zelophehad:

11 [i]For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons.

b Ch. 27. 1—7. & 26. 52—55. & 33. 45. Josh. 17. 3, 4.

* Heb. *unto whom they shall be.*

c Lev. 25. 10.

d Ch. 27. 7.

† Heb. *be wives.*

e Gen. 24. 37, 38.

‡ Heb. *cleave to the &c.* ver. 9. 1 Kin. 21. 3. 1 Cor. 14. 33, 40. Col. 2. 5.

§ 1 Chr. 23. 22.

‡ This restriction was confined to *heiresses* of land, others possessed merely of *moveables* might marry into any tribe. —ED.

h Lev. 24. 12. ch. 15. 34. & 27. 7—11. Exod. 39. 42. & 40. 16.

i Ch. 27. 1. Josh. 17. 3.

REFLECTIONS UPON CHAP. XXXV.—What care God takes to arrange his ministers in the church and world, as best promotes the edification of his people! Often, for that purpose, as in the case of the Levites, he turns a curse into a blessing. At the same time it is his will that his ministers should be suitably provided for, that they may not be embarrassed with carnal care or labour: and to provide for a gospel minister ought to be the great care of every people. Such as minister to us in spiritual things have a right to reap our carnal things; and such as are engaged in gospel administrations should, as far as possible, disengage themselves from every worldly care. Never therefore should we receive worldly portions without devoting a part of them to the Lord, or the benefit of his church. How heinous is the guilt of hating and murdering our neighbours! And it is presumptuously wicked for such as are in power to permit wilful murder to pass without the due punishment of death. But if men sinfully indulge their escape, God's sword will in due time teach them. Yet, on the contrary, care ought to be taken that none be punished but upon sufficient examination and full proof; and that none be punished with death for any thing done contrary to his intention. But what a lively type of Jesus are these *cities of refuge!* What murder of God—of Christ—of our souls—of our neighbour—of time—of ordinances—of mercies and judgments—we commit ignorantly, and in unbelief! and if death overtake us loitering in our sins, we must perish in them! But Jesus, in his person, covenant, blood, power, and grace, is a safe and comfortable refuge set before us in the gospel. He is everywhere near to flee to; and the way to him is plain and clear. Strangers, Gentiles as well as Jews, have equal access to him. Him that cometh to him he will in no wise cast out; and in him we must abide for ever, that we may be safe.—But how shall we escape if we neglect so great salvation!—if we sin wilfully, after we have received the knowledge of the truth!—if we tread under foot the Son of God—count the blood of the covenant an unholy thing, and do despite unto the Spirit of grace!



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12 *And* they were married [a] into the families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father.

A. M. 2553. B. C. 1451.

[a] Heb. to some that were *of the families.*

13 These [k] *are* the commandments and the judgments which the LORD commanded, by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan *near* Jericho.

A. M. 2553. B. C. 1451.

[k] Ch. xxvi. xxxvi. Lev. 27. 34. & 7. 37, 38. & 11. 46. & 13. 59. & 14. 54—57. & 15. 31—33.

REFLECTIONS UPON CHAP. XXXVI.—It is prudent to foresee difficulties, that we may avoid them: and in laws, covenants, and other affairs, to have every point so fixed that no disorder or dispute may arise in after-times. But let us remember, that it is most profitable to acknowledge the Lord in all our ways; for often he defers his directions till men perceive the necessity of them: and a ready obedience to his command and will, when known, yea, even to those of our superiors, is necessary and becoming. But, whatever power parents have in the marriage of children, none ought to be forced into marriage connexions contrary to their inclination.

## ADDITIONAL EDITORIAL NOTES TO THE BOOK OF NUMBERS.

CHAP. II. Ver. 2. Moses does not inform us what the *standard* or *ensign* was: the *Jewish Rabbis*, however, who may sometimes be safely followed, inform us, that the *ensign* of *Judah* was a *lion*; of *Ephraim* an *ox*; of *Reuben* a *man*; and of *Dan* an *eagle*. This description is somewhat countenanced by the vision of the cherubim; (Ezek. 1. 10.) and still farther by the vision of the throne of God, Rev. 4. 7. Still, as the Scriptures are silent, we may not positively affirm, nor draw any doctrine from these alleged figures; but with certainty we may consider the standard and ensign as a prophetic emblem of "that day when there shall be a root of Jesse, who shall stand for an ensign of the people, (Is. 11. 10.) and of that gracious promise to his church still in the wilderness, that, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a *standard* against him," Is. 59. 19.——Ver. 3. From Gen. 17. 5., in the instance of *Abram* changed to *Abraham*, we learn the *doctrinal* and *prophetic* intent of Scripture *names*. This is farther illustrated, (Gen. 32. 28.) in the case of *Jacob* changed to *Israel*. It is applied in the name of *Jesus*, given to our Lord, (Mat. 1. 21, 23,) and is applied, in the case of Melchisedec, (Heb. 7. 1, 2.) which Paul interprets as descriptive of his office. It is therefore right to examine what religious truth, or practical duty, or prophetical encouragement, was couched in the *names* of the *tribes and princes.*—*Judah*, praise of the Lord. *Nahshon*, experience. *Amminadab*, my noble people. *Issachar*, price, reward. *Nethaneel*, the gift of God. *Zuar*, small. *Zebulun*, habitation. *Eliab*, God my father. *Helon*, a traveller. *Reuben*, vision of the son. *Elizur*, the rock is my God. *Shedeur*, light from the Almighty. *Simeon*, he that hears, obeys. *Shelumiel*, God is my reward. *Zurishaddai*, the Almighty is my rock. *Gad*, a band, armed, prepared. *Eliasaph*, my God that completes. *Reuel*, shepherd, friend of God. *Ephraim*, fruitful. *Elishama*, my God hath heard. *Ammihud*, people of praise. *Manasseh*, forgetfulness. *Gamaliel*, recompense of God. *Pedahzur*, saviour, strong, stone of redemption. *Benjamin*, son of the right hand. *Abidan*, father of judgment. *Gideoni*, cutting off iniquity. *Dan*, judgment. *Ahiezer*, the brother's help. *Ammishaddai*, people of the Almighty. *Asher*, blessedness. *Pagiel*, prayer of God. *Ocran*, disturber. *Naphtali*, that struggles. *Ahira*, my brother's friend. *Enan*, his eye. *Levites*, associated.

CHAP. III. Ver. 2. In a former note, (see ch. 2. ver. 3.) we have seen the Scripture authority for interpretation of *names*. In the names of the *tribes*, there was a *national lesson*, addressed to *rulers*; in that of the Levites, an ecclesiastical lesson, addressed to *pastors and teachers*. *Aaron*, teacher, mountain of strength.—*Note.* When Christ, in *risen humanity*, declared "all power is given to me," he immediately added, "go ye therefore, *teach* all nations," Mat. xxviii. The mountain strength of the church, lies in faithful *teaching.*—*Nadab*, prince, free gift. *Abihu*, he is my father. The first a title of dignity in the state, the second of productiveness and superiority in the family, yet, for want of attention to paternal *teaching*, both are cast down from their office and die *childless*. A warning to the *teachers* of others to "ask for the *old paths*"—the old paths, not of men inventing novelties, but of the Spirit speaking in the Scriptures. The teachers, and fathers, and foundation of the church, are the apostles and prophets, Jesus Christ himself being the great teacher and chief corner-stone, Eph. 2. 20. *Eleazar*, help of God. *Ithamar*, wo to the change or to the palm. Two names that strikingly contrast with the two foregoing, and teach church rulers where their "great strength lies," neither in "princes nor in the son of man," (Ps. 146. 3.) but in the *help of God*, and an *humble*, faithful testimony and adherence to the *unchanging* principles of Scripture truth. *Gershon*, change of pilgrimage. *Libni*, whiteness. *Shimei*, that hears. *Kohath*, congregation. *Amram*, exalted people. *Izhar*, that shines. *Hebron*, society, friendship. *Uzziel*, strength of God. *Merari*, bitter. *Mahli*, my song. *Mushi*, he that withdraws. *Eliasaph*, my God completes. *Lael*, with or for God. *Elizaphan*, my God that hides. *Zuriel*, God my rock. *Abihail*, father of strength.——Ver. 39. This is one of the chief "perplexities" of the book of *Numbers*, inasmuch as the *sum total* does not agree with the *items*. The *Gershonites* were numbered 7,500, the *Kohathites* 8,600, the *Merarites* 6,200, total 22,300. To account for this discrepancy, *Houbigant* supposes an *error* to have crept into the text of ver. 28, which *Kennicot* transfers to ver. 22. Either supposition would rectify the accounts, but such *summary* and *unsupported* suppositions of error are to be examined with great jealousy, and never to be received without high MS. authority: this is here totally wanting. Let us therefore seek the solution of the perplexity in the law. (1) In this narrative, (ver. 6.) the tribe of Levi was to be *brought near*, a phrase in the original, admitted to signify *sacrificial offering*. See ch. 8. 6—22. (2) In ver. 14, 16. *Moses alone* enumerates the tribe, and gives the *absolute sum total*. (3) In ver. 39. we have a *new account* of "all that were numbered of the Lovites, which *Moses and Aaron* numbered at the commandment of the Lord." Now *Aaron* is not *omitted* in the one case, nor conjoined in the other, without good cause. (4) We inquire in the law what this cause may be, and whence arose this arithmetical *imperfection?* Not, we apprehend, from any imaginary error either in the *detail* or *summing up*, but from *legal impurities* disqualifying from being *offered* to God. These might arise, in *children*, from *touching* their mother during the forty days of her separation, (Lev. 12. 2, 4. comp. with 15. 19, 26, 27.) in *adults* from any similar *legal impurity*, ch. 22. 2. (5) It is now almost superfluous to add, that as *every offering* must be "without blemish," this *typical requirement* applied to the *Levites*, would produce the *typical imperfection* of their numbers when examined by *Aaron*, before being "brought near," or *offered* to the Lord, for redemption of the first-born of the tribes, a view which is in strict accordance with the words of the apostle, "the law made nothing *perfect*," Heb. 7. 19.

CHAP. IV. Ver. 3. The *work* of the Levites.—Without considering their sacrificial labours, the charge of the tabernacle must have been very onerous. In its erection upwards of 14 tons of metal was employed; add to this, the pillars, boards, curtains, cords and pins of the tent, skin coverings, &c. which the *Gershonites* and *Merarites* must take down and carry, (Num. 4. 24, 31, 32.) or laid on the six dedicated waggons, (ch. 7. 7, 8.) and set up again at the next encampment; whilst the sanctuary, with all its furniture, must be carried on the shoulders of the *Kohathites*, without any derivative assistance.——Ver. 15. A lesson, not merely by precept but by positive institution, prescribing and exemplifying the great limiting boundary, of all sacred study: "the *secret things* belong unto the Lord our God; but these things (and these only) which are *revealed*, belong unto us and to our children for ever," Deut. 29. 29. By the prohibition of *touching*, (ver. 15.) or *seeing*, (ver. 20.) it was not the intention of Moses, either to undervalue or degrade the Kohathites, but to teach that real honour lies neither in office nor privilege, but in fulfilling the part to which providence has appointed us.—If Christ, though "a son over his own house," (Heb. 3. 6.) "yet took upon him the form of a *servant*, and learned obedience by the things which he suffered," (Heb. 5. 8.) how much more should we beware of "thinking of ourselves more highly than we ought to think," (Rom. 12. 3.) and how anxious to learn that happy lesson, "in whatever state we are therewith to be content," Phil. 4. 11.

CHAP. V. Ver. 4. If "the heavens are not *clean* in God's sight, how much more *abominable and filthy* is man?" Job 15. 15, 16. Truly our bodies are pronounced "vile bodies," (Phil. 3. 21.) for into the blood of youth, and health, and loveliness, the serpent poison is infused, and in ever-varying forms of loathsome disease, it is carrying on the work of death. Disease and death are at once the works, and the wages, and the emblems of sin; therefore, as "evil cannot dwell with God," (Ps. 5. 4.) neither may visible and infectious disease be permitted to abide in the camp, where his visible and holy presence is fixed. In every point of view, this exclusion of certain diseases from the camp is an admirable institution. (1) As a measure of *precaution* against the spreading of infection. (2) As a measure of *cleanliness and decency*, where the tents frequently consisted but of one apartment, seldom of more than two. (3) As conducive to the greater comfort of the sufferers, who were removed from the noise and bustle of the camp. (4) As economising the priest's labour of attendance, and securing practised, and skilful sick-nurses, in concentrated and permanent hospitals. (5) As facilitating access to milk and vegetables, so essential as natural agents, in the cure of many cutaneous complaints of the leprous form. (6) As an emblem of known and visible sin, and of that discrimination of discipline, and pure communion after which the church of Christ should constantly labour, 1 Cor 5. 1—13.——Ver. 29. This law is founded upon three principles. (1) Confidence in the miraculous interposition of providence, when appealed to in a manner not invented by the fancy or presumption of man; but *distinctly prescribed by God himself.* (2) That the accuser must not act upon *light surmise*, but be so far convinced that he testifies his belief in the necessity of the appeal to God, ver. 30. (3) On the power of conscience in the case of an oath, rightly and solemnly administered: the whole law being merely a special example of God's speedy and terrible judgment against every form of periury, Zech. 5. 3, 4. Mal. 3. 5. That no case of an appeal to this law is upon record, may be accounted for on two grounds. (1) That this appeal could not be made, but in the absence of all other proof: a case that could very seldom occur. (2) Because of the facility of divorce which Moses *suffered* the Jews to enjoy. 'for the *hardness* of their hearts' a facility which was at once their privilege and their punishment, Deut. 24. 1. Matt. 19. 8.

CHAP. VI. Ver. 8. The law of the *Nazarite* during his vow, included *five* things. (1) Abstinence from all excitement in drink or food, the two means of living, ver 3, 4. (2) From all cutting of the *hair*, (ver. 5.) in which was *life* without *feeling*, *weakness* made *strength*, Judg. 16. 17. 2 Cor. 12. 9. (3) In separation from the dead, (ver. 6—9.) even where kindred was nearest. (4) Sacrifice, even for the most unexpected and involuntary breach of vow, ver. 9. (5) The *loss* of past time and its necessary *recommencement*, in case of any infringement of the vow, ver. 12. (6) Sacrifice after his vow has been *legally* fulfilled. In every point of this law,



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the necessity of holiness, and the utter *unprofitableness* of our best services is plainly and explicitly set forth, Luke 17. 10. The whole law is a beautiful and expressive type of Christ, who was "separate from sinners,"—who *really* paid his vow, (Heb. 10. 5—7.) and offered himself the sacrifice that perfects for ever them that are sanctified, Heb. 10. 10.——Ver. 21. Besides *the product of his industry* during the time of his separation from the world and dedication to God.

CHAP. VII. Ver. 86. The *silver chargers* and *bowls* weigh 2,400 shekels, which, at 5*s.* per. oz., amounts to £388 1*s.* 8½*d.*; the *twelve golden* spoons, weighing 120 shekels, and estimated at £4 per oz., would make £320 14*s.* 10½*d.*, without calculating *workmanship*, which might vary according to the *figuring and finish*, from £50, to £200, or even £300, *per cent.*

CHAP. IX. Ver. 5. After the first celebration in Egypt, the original ordinance had reference to the land of *Canaan*. See Exod. 12. 25. Here is a special direction for its observance in the *wilderness*, so that the chain of *memorial* might be complete.—*Note.* The people observe the ordinance when Moses speaks in the name of the Lord. See how much the observance of religious ordinances, such as the private reading and public hearing of the word; closet and family prayer; and attendance on the communion, depend on the faithful instruction and warning of ministers. Many neglect, or withdraw from public religious ordinances, when in trouble; this is contrary to God's direction. Israel must observe the passover, even in the *wilderness*; and trouble is the time when we need God most, and he promises most, Job 5. 19. Psal. 91. 15. Is. 41. 10.

CHAP. X. Ver. 5. The word *trumpet*, in ver. 4., is supplied by the translators; and, as the word translated *alarm* in ver. 5., means a broken quavering sound, so the word supplied in the former verse should rather be one *uniform sound*, as distinguished from the *broken* character of the *alarm*.—*Note.* The gospel trumpet has a special sound for every rank, and for every purpose; whether assembly, journey, warfare, or triumph, ver. 4, 5, 9, 10: but he that blows it must give no "uncertain sound:" (1 Cor. 14. 8.) and must so declare the "whole counsel of God," as to be "pure from the blood of all men," Acts 20. 26.

CHAP. XI. Ver. 10. This *unmanly*, this *childish* "weeping" of Israel was addressed, not to God in prayer, but to Moses, (ver. 13.) in unreasonable petition, or ungrateful reproach; therefore God's anger is "greatly kindled." But there are those who are offended when *anger* is ascribed to God: and why? because the anger of *sinful men* is often unreasonable, without cause, violent, unjust, and destructive—must therefore the anger of a *holy God* be necessarily of the same character? To deny that God is angry with sin and sinners, because human anger is generally evil, were just as unreasonable as to deny that "God is love:" because human affections are often commingled with impurity.——Ver. 15. Moses, however provoked and displeased, (ver. 10.) does not rebel against providence; when he *prays* for death as a "favour:" the pressure of his "wretchedness" produces no murmuring against God, but a *desire* to depart and be with Christ;" (Phil. 1. 23, 24. Ps. 55. 6. 2 Cor. 5. 2, 4.) yet a willingness, at God's command, still "to abide in the flesh, as more needful" for the people.

CHAP. XII. Ver. 1. *Or Cushite—Cush* was the son of *Ham*, (Gen. 10. 6.) and father of *Nimrod*, who founded the first great empire: and this wife is supposed to give offence as a descendant of Ham—whereas *Zipporah*, who is generally supposed to be now dead, is considered as a descendant of Midian the son of Abraham by Keturah, Gen. 25. 2. But from Exod. 18. 5, 6., it appears that Zipporah had been brought to the camp, at most, a very short time before this event; and, as there is no mention of her sudden death, an occurrence not likely to be overlooked, so there is no reason to suppose that Moses had married another wife; but that the offence is taken at Zipporah's real, or imaginary influence with her husband. *Ethiopia*, as a geographical term, is one of very indefinite and general application in Scripture, unquestionably extending both to Asia and Africa, Gen. 2. 13. Ezek. 30. 5. and 38. 5. But if the name *Ethiopian*, or *Cushite*, be taken, not from the *country*, but the *lineage* of the woman, Moses had violated no law by his marriage: as God's prohibition on that head extended only to the Canaanites, Deut. 7. 3.——Ver. 3. These words, as so highly commendatory of Moses, are by some supposed an addition of Ezra, or some other inspired writer: but why indulge *suppositions* without evidence? The word translated *meek* may be justly rendered *broken*, *afflicted*, in which sense it would be an accurate description of his condition with his relatives and the whole people. But taking the word *meek* as descriptive of placidity of temper, there is no offence against *modesty*: because there is no offence against *truth*.

CHAP. XIV. Ver. 4. It appears from Neh. 9. 17., that they actually appointed a captain to lead them back to slavery!——Ver. 5. *Falling on the face* was a customary act, either of worship to God, or obedience to man, Gen. 17. 3. Rev. 11. 16. Gen. 50. 18. The act of Moses and Aaron is expressive of profound respect for their brethren; which, in such a case, nothing but divine love could have produced—and of earnest entreaty to avert their foolish and wicked resolution of returning to slavery.—*Note.* Those who would benefit men, must bear with their *caprice* and *ingratitude*; and entreat, when they should reprove or command.——Ver. 39. *Mourning* is good or evil, according to its fountain and object. Springing from a due sense of sin, and apprehension of mercy, it is "godly sorrow working repentance to salvation," but springing from a mere sense of disapointment or loss, it is "of the world, and worketh death," 2 Cor. 7. 10.——Ver. 40. The strange resolution to evade or frustrate a *threatening* by pleading a *promise*, is not peculiar to rebellious Israel—there are thousands that continue in *sin*, because they hope for *mercy*. ——*For we have sinned*—that is, in appointing a captain to return to slavery, Neh. 9. 17.

CHAP. XV. Ver. 38. *Fringes*, called in the New Testament the "hem or border of the garment," Matt. 9. 20. and 23. 5. Being *many*, in separate detail, yet *united* in one garment: the *fringes* were the emblems or memorials of many commandments united in one law. The *ribband*, *lace*, or rather *thread* of *blue*, surrounding or pervading the whole, represented the one principle of the law—the unchanging love of God. And being the chief priestly colour—for the robe of the ephod was *all* of blue, (Exod. 28. 31)—it reminded every believer that he was a priest of God, and bound to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. 2. 5.

CHAP. XVI. Ver. 3. To mistake or substitute *privileges* for *godliness*, is one of the commonest instances of self-righteousness and self-deception, Jer. 7. 4. God was no doubt *among* them, as a worker of many wonders: but he was not *in* them, as renewing them after his own image, Col. 3. 10.

CHAP. XVII. Ver. 6. There were originally but *twelve* tribes, but when *Joseph* was increased into *Ephraim* and *Manasseh* (Gen. 48. 17.) they became *thirteen*: afterwards when the tribe of *Levi*, instead of being numbered for war, was chosen of God for his service: instead of the first-born of every tribe, (Num. 1. 47. & 3. 41.) the tribes were again reckoned as twelve, *Levi* ceasing to be counted. As in this narrative "every one of their princes gave him a rod apiece, and the rod of Aaron was among them:" there were in all, *thirteen rods*.

CHAP. XVIII. Ver. 19. *Salt* was absolutely required in every offering, (Lev. 2. 13.) and from its power of preserving *dead flesh* from putrefaction, so that it might be offered "of a sweet savour" to the Lord, it became an impressive emblem of the incorruptibility of God's covenant, and the perpetuity of man's obligation. This emblematical use of salt, seems to have passed by tradition into the manners of the Arabs, and some other oriental nations—with any of whom, should even an enemy have *eaten salt*, the person with whom he has so eaten is bound to become for the occasion, his friend and protector.

CHAP. XIX. Ver. 9. So *Joseph* of Arimathea, who was "clean or innocent of any part in the death of our Lord, (Luke 23. 51.) a "*good* and a *just man*," because he lived by faith in the Son of God, (Rom. 1. 17.) took down the body of Jesus, wrapped it in linen, and laid it in the sepulchre.——Ver. 11. Whilst some, by the necessity of removal, and others by the impulse of affection, are compelled to touch the dead, it should never be forgotten that death entered by sin, (Rom. 5. 12.) and that the very *touch* of sin pollutes in the sight of a holy God, Col. 2. 21.

CHAP. XX. Ver. 1. This was in the first month of the *fortieth year* after the departure from Egypt, comp. ch. 33. 38. with ver. 28 of this chapter, and Deut. 1. 3. The intermediate *thirty-seven* years Moses passes over in silence. The reason of this silence may be collected thus:—Moses wrote, not for curiosity, that he might satisfy it; nor for national vanity, that he might flatter it; but for *God*, that he might glorify him; and for *man*, that he might instruct him. Moses wrote, as the historian of *providence* and *redemption*; by the one to show how the world is governed, how sin is restrained, overruled, and punished; by the other, how mercy is exhibited, sin pardoned, and holiness established.——Ver. 12. The sin of Moses and Aaron is recorded, but not particularized, unless in so far as it may be inferred from the narrative. Amongst the *internal evidences* of the *divine mission* of Moses, we must rank the *unparalleled candour* with which he records his sin and his punishment. No *hypocrite*, imposing upon others—no *enthusiast*, imposing upon himself, has ever recorded or admitted his own errors. The deceiving *hypocrite* cannot afford to let in the light. The self-deceived enthusiast has not discovered his own darkness. The sin of Moses seems to have consisted, (1) In angrily and provokingly calling the people "rebels." (2) In going beyond the divine command, (ver. 8.) merely to "speak unto the rock," and smitting it *twice*, either in anger or unbelief, or both. (3) In strange and unaccountable *unbelief* in the promise of God, of which he had had so many trials. (4) In the expression, "must WE fetch water," he seems to attribute the miracle to himself and Aaron, rather than to God. Lord! what is man! Moses thy servant, meekest of men, is chafed into unseasonable anger, and he that talked with thee face to face, has fallen under thy deserved displeasure! "Let us fear, therefore, lest a promise being left *us* of entering into his rest, any of us should seem to come short of it." Heb. 4. 1.

CHAP. XXI. Ver. 1. The word translated "spies" is in the *Syriac* and other ancient versions, rendered "places." The *Septuagint* and other authorities consider it a *proper name*, and render it, "the way of Atharim." There seems, however, no good reason for departing from our English version. For if, contrary to the ordinary opinion of geographers, it be incorrect, an opinion, be it observed, of no more than conjectural authority, and if *Kadesh* and *Kadesh-barnea*, be but two names for one place, (see note ch. 20.) then Israel, now at *Kadesh*, would naturally enter *Canaan* "by the way of the spies."——Ver. 9. It signifies such a *pole* as was the banner-staff of the tribes, to which they were accustomed to look in decamping and marching.——*He lived.*—The sending of the serpents was an acknowledged *judgment*, the cure an evident *miracle*. There seems no good reason for denying the *serpent* to be a *type* of Christ, (John 3. 14.) on the alleged ground of its being a *name* of Satan. Christ was made *sin* and a *curse* for us, (2 Cor. 5. 21. Gal. 3. 13.) and appeared, not a sinner, yet in the very "likeness of sinful flesh," Rom. 8. 3. The *sight* of this serpent healed—so, says our Lord, "*Look* unto me, and be ye saved." Is. 45. 22. Heb. 12. 2.——Ver. 14. *Book* or *narrative*. There is no necessity for translating it *book*, and then conjecturing whether the passage be a quotation from a Moabitish poem, or Mosaic book of directions to Joshua, and now lost.——*Wars of the Lord*, that is, wars directed by his providence and word, for punishment of wicked nations.——*Red sea*, or as some think "at *Suph*" which they suppose the name of a place in the neighbourhood. Does it not more likely mean the *Red sea* as in the text, and particularize it as the place where *the wars* of the Lord began, and closing with *Pisgah*, from which Moses viewed the full extent of the promised land?——Ver. 16, 18. *They went*, is supplied by the translators. The correctness of the *insertion* is questionable, as the passage seems rather to commemorate the progress of the *wars of the Lord*, than the *journeyings* of Israel. The words, "by direction of the Lawgiver with their staves," are rendered by some high authorities, "by a decree upon their borders." The authorized version is, however, admitted to be literal; and the mention of *staves* perfectly intelligible, as intimating the providential ease with which the work of digging was accomplished, and abundance of water obtained.

CHAP. XXII. Ver. 4. *Midian* in which *Jethro*, the father-in-law of Moses was priest, was situated near *Horeb*. How then do the *Moabites*, who lay at a great distance to the *north*, enter into consultation with the Midianitish elders?



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Some think there were two *Midians*, and it may have been so. But as *Moses* gives no note of distinction, this opinion does not seem probable. Those who reflect in how many parts of the world the *British people* are settled, will easily comprehend how the *Midianites* may have had possessions both at Horeb and in Moab. Nor are we to be surprised at the special consultation with the *Midianites*. The history of *Jethro* sufficiently testifies his political sagacity, (Exod. 18. 10—12, 14, 29.) and it is by no means improbable that his kindred in Moab may have been distinguished by similar qualities.——Ver. 30. The miracle of *the ass* has been a subject of perplexity to *believers*, and of banter, ridicule, and reproach to *infidels*. There is room for neither, unless the believer admit, or the infidel assert, *a limit to omnipotence*. This, we know, the *believer* will not, and we think the *infidel*, dare not. The narrative, therefore, rests upon the unimpeachable credibility of Moses as a man of God, the miraculous attestation to his divine commission which God so constantly and publicly afforded, and those unfulfilled, but progressive prophecies, which like a stream of living water, is flowing, in these latter days, as pure and abundant from the fountain of truth, as in the morning when the Spirit of the Lord taught Moses to send it forth.

CHAP. XXIII. Ver. 23. That *ignorance* and *superstition* may coexist with the *profession*, though not with the *light* and *power* of true religion, is a well known and melancholy fact. *Ignorance and superstition* are always prone to seek and to expect to accomplish their ends by some *mysterious charm* of their own invention, or derived from dark tradition. Such seems the state of *Balaam*, *professing*, and to a certain extent, uttering and obeying the truth, but *ignorantly* and *superstitiously* superadding a belief in enchantments, and seeking by *repeated experiments* to render them efficacious against Israel.

CHAP. XXIV. Ver. 1. Superstitious confidence in the repetition of a few words was common amongst the heathen, and constituted the principal part of their prayers, Matt. 6. 7. The Jews, in times of their ignorance, entertained, and many of them do still entertain a similar belief; hence they have as ignorantly, as superstitiously and falsely, accused our Lord of stealing the *Tetragrammaton*, or mysterious name of JEHOVAH out of the temple, and working his miracles by its repetition. Many have seen, even in professing Christian countries, a few words from the New Testament, or from some vain tradition, written on parchment or paper, and hung around the neck or on the shoulders for the cure of diseases. Such superstitious belief seems to have influenced *Balaam*, until having now made three experiments by sacrifice, he is compelled to give up the vain attempt at enchantment.——Ver. 7. *Agag* was king of the Amalekites, (1 Sam. 15. 8.) and it is probable it was the hereditary title of the monarchs of this people. For Israel to be *higher than Agag*, is to have power over the most inveterate of their enemies.——Ver. 8. The animal meant is uncertain—the *rhinoceros*, such as was seen by Campbell in south Africa, the head of which is lodged in the museum of the Missionary Society of London, seems to answer best both to the name *unicorn*, and to *mighty strength*: which is described as his distinguishing attribute.——Ver. 24. *Eber* is generally supposed to have given name to the *Hebrews*, though some eminent authorities assign a different etymology. It appears from Gen. 10. 25., that he had two distinguished sons, who became the heads of many distinguished tribes; for "he also," *Boothroyd* reads "they also," viz.: the Assyrian land force, and the naval power of *Chittim*, shall perish for ever. The Assyrian monarchy has already perished, so likewise have the Greek and Roman powers by which *Eber* (the Jews) was "afflicted."

CHAP. XXV. Ver. 9. Moses reckons them at 24,000, Paul (1 Cor. 10. 8.) at 23,000: is not this a contradiction? No! Moses speaks of all who died, both during the plague and the continuance of the trials and *judicial executions*; Paul of those who died by the plague "in one day."——Ver. 17. The assertion that the *spirit* of this Mosaic commandment is opposite to the Christian precept of "loving our enemies," is founded either in inexcusable inattention, ignorance, or perversity. To *vex* a wicked man by opposing, thwarting, exposing, and disappointing him, is no breach of charity: but an exercise of it in favour of his victims. To "smite" the *seducer* of innocence, the *demoralizer* of youth, is so far from being contrary to love, that it is frequently a merciful exercise of it, even towards the guilty whom it serves to arrest in his career of evil.

CHAP. XXVIII. Ver. 1. It is remarkable that *Moses* does not refer back to these commands as already given, but proceeds to deliver them as if promulgated for the first time: the reason is obvious—*Moses* not only means to show the things to be observed, but to exemplify *God's method of teaching*; which, like all other teaching, consists largely of *repetition*. See John 14. 26. It is also worthy of remark that the book of Leviticus is generally delivered as *a directory how* the ordinance is to be observed; here we have a *positive command* that it *must* be observed in *due season*. The phrase, *due season*, renders it probable that during the journeyings in the wilderness, religious ordinances had been greatly neglected; indeed there is a constant tendency, even in *spiritual men*, to "weary in well doing," and many an admonition and promise do they require to persuade them—that in *due season* they shall reap if they faint not, Gal. 6. 9.—*Note. Regularity* in closet and family worship is a necessary monitor and adjuvant to piety, and furnishes a most important and practical test in self-examination.

CHAP. XXIX. Ver. 7.—The *afflicting* of the soul on the *tenth* day, and the offering of *ten animals*, seems here a memorial, not merely of protection and deliverance, as in the former case, but a recognition of the *ten commandments* the Israelites had covenanted to observe, yet perfidiously violated; and which violation they here sacrificially acknowledge with sorrow and humiliation.——Ver. 39. The annual sacrifices enjoined at the public charge were, according to these chapters of repetition: goats 15; kids 21; rams 72; bullocks 132; lambs 1101: in all, 1241. In addition there were vast numbers of sin, trespass, and peace-offerings, by individuals; together with the astonishing number of *lambs* offered at the *passover*. When *Cestius*, the *Roman* governor, sought the number of visitants at Jerusalem, the *priests* answered, that the *lambs* killed were 256,500.

CHAP. XXXI. Ver. 2. This is one of the passages against which infidelity has uttered its fellest and fiercest assaults. We may not pollute the page, nor the reader's eye with its foul speeches. But we may ask the *infidel*, Do you believe God to be the moral *Lawgiver* and *Ruler* of the world? If you deny, we cease to argue with the *madness* of atheism. But if God be acknowledged as the *Lawgiver*, and *Ruler*, then has he not a right to enforce his own laws by appropriate penalties? *Nature*, as it is called, though surely nature is but another name for the will, laws and government of God, nature has often swept away by earthquake, pestilence, or famine, her *tens* and *hundreds of thousands*; yet surely *nature* has not been arraigned for the deed! Why then should God be arraigned at the bar of a proud and unholy infidelity for punishing a wicked people by the hand of man? No sane man will accuse God, under the name of nature, in the one case, and none but a hopeless infidel will accuse him under his real name on the other.——Ver. 5. The muster of the *army*, upon this occasion, seems to be neither in *proportion* to the population of the tribes, nor the *military exigency* of the case. That each tribe, however, comparatively weak, should be required to furnish a *military contingent* as numerous as the strongest, would to *human wisdom* seem unreasonable. But *divine wisdom* intends by this apparent *disproportion*, to teach some great and important lessons. (1) That every man, and every community, is to furnish for God's service, *all* that God requires, according as his providence bestows, without any relative comparison of what means others have, what sacrifices others make, or what service they render, or may be *able* to render to God and his cause. (2) This *equality* of draught from *unequal* numbers, is farther intended to inculcate the important lesson, that all real honour is derived from devotedness and zeal in the cause of God and his truth, and therefore, it was necessary that every tribe should have an *equal opportunity* of exhibiting those qualities and securing those honours. See John 12. 26.—*Note.* What an admonition does this *equality* of array suggest to *churches!* Some are few in number, and poor in worldly resources, but as God requires every one of his tribes to send its *thousand* to the war, so does he require each of his churches to make equal sacrifices to provide for his service, and equal exertions to bear witness to his truth. And true it is, for our encouragement, there are churches whose *fewness in number*, and *poverty of means*, have neither damped exertion, nor denied success.——Ver. 7. Not *all* the males of the *whole nation*, as appears from Judg. 6. 7. but of the "garrisons of the cities and castles," (ver. 10.) by whom and their accomplices they had formerly been seduced, (ver. 16.) and were now opposed. And these the Lord commanded them to slay for sins, that when individualized still continue in these countries to be punished with *death*, and which instead of being diminished in atrocity by being *nationalized*, as was the case with the Canaanites and Midianites, became by their *universality*, the more abominable in the sight of a holy God. See the horrible catalogue, Lev. 18. 21—27, and the sentence of the *righteous judge*, ver. 24—30.——Ver. 14. From the omission of any reference to *Joshua* as *general*, and the rebuke given indiscriminately to *all the captains*, it seems certain that the army had no *commander-in-chief*, but that each tribe had sent forth its own *quota* under their own leaders. This avoided all suspicion of *favouritism*, and removed every cause of *jealousy*, until circumstances required still greater concentration of counsel, and the character of Joshua, as a leader, had earned for him an indisputable claim to the first rank.——Ver. 17. *Every male.* The killing of "*every male* among the little ones," has been censured by *infidels* as an act of cruelty unworthy the character of a *merciful* God. That children, however, die in infancy, *infidels* cannot deny, and if that death takes place *by God's will*, wherein does it differ from the death here inflicted by God's command? If it be replied, the *ordinary* death of children is *natural*. The answer is easy: what in this case is *nature* but the result of certain *organic laws*? and what are *organic laws*, but the result of *God's will*? So that we arrive in spite of *infidelity*, at the point of *God's will* in the one case, and *command* in the other. If the infidel *deny* that death is the result of *God's will*, then he becomes an *atheist*, with whom it is generally vain to argue; for he who is *mad enough* to deny the being and government of a God, is certainly not *sane enough* to comprehend any rational argument. See Ps. 14. 1. The *infidel* who in this case accuses the "God of the Jews," accuses, at the same time, the "God of nature," whom *infidels*, in general, pretend to acknowledge and worship, and whom, therefore, even upon their own principles, they dare not openly condemn. The sentence against the *males*, is against the *perpetuation* of a wicked community; the sentence against the *women*, is in condemnation of *lewdness*, *seduction and idolatry*.——Ver. 18. The assertion that *Moses*, in this verse, permitted the people to retain the "women children" for concubines, is one of the most monstrous that frontless infidelity has ever had the hardihood to pronounce. For, not to speak of other parts of the law already promulgated, (as Exod. 20. 14. Lev. 19. 20.) the restrictions (Deut. 21. 11—14.) will sufficiently demonstrate that the direction in the text was merely a *permission* to hold them as *bond-women*, a class who were amply *protected* against every form of oppression, and *endowed* with many privileges, for which see note on Lev. 25. 40.——Ver. 20. The *Jews* were a *brave*, but never a *warlike* nation. Their *bravery*, in times of danger, arose from their doctrine of providence, and love of family and country; their *unwarlike* disposition, from their religious institutions, (as in the text) that never represented *war*, or *aggression*, or *conquest*, as *glory*, but rather as *pollution* contracted by the *dire necessity of self-defence*, or punishment of crimes committed against God and man.

CHAP. XXXII. Ver. 37. The situation of *Heshbon* is fixed by *Eusebius* at twenty miles east of *Jordan*, and is described "over against *Jericho*," which place is still familiarly known to travellers. Besides these notes of identification, it is still in being, though in ruins, and bears its ancient name, merely transformed by pronunciation into *Hesban*.——*Elealeh* is described by *Eusebius* as situated a mile from *Heshbon*. It is now called *El Aal*, which in *Arabic* signifies "the high," which corresponds to its meaning in the *Hebrew*.——*Kirjathaim* continued a place of importance till the fourth century of our era, but amidst the ruins of *Moab*, is not now to be distinguished.——*Nebo* and *Baalmeon* are totally unknown.

CHAP. XXXIV. Ver. 3. The *map* commences at the *south*, because that was the quarter with which the Hebrews were best acquainted, as lying next



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Egypt. *South quarter*, that is, south extremity eastward, before the line turns northwards.——*Coast of the salt sea*, that is, *point* of the *Dead sea*, called *salt*, because it is salter than other seas. So great is the quantity of salt in solution in its water, that bodies float in it that sink in any other water. By *Salt sea eastward*, some geographers understand *Ezion-gaber*, on the Red sea, and draw the southern line thence to the eastern or Pelusic branch of the Nile; but ver. 12. seems to fix the name *Salt sea* to the *Dead sea*, into which *Jordan* empties itself.——Ver. 4. A trifling and well authorized change in the translation by *Boothroyd*, completely reconciles this description with the geographical features of the country, and with history. "Your south border shall *wind* to the ascent of *Akrabbim*, and pass on to *Zin*, and thence extending to the south of *Kadesh-barnea*, and from Azmon the boundary shall wind about to the river of Egypt."——Ver. 17. This was a narrow territory when considered as a gift from God. But its very narrowness marks his wisdom as well as his goodness. God intends to make his people his *witnesses* to the world, and their narrow territory *forces* them to do their duty abroad; while their religious institutions are ever recalling them home. Besides, it is a gross mistake that the greatness of a nation depends upon its extent of territory. The most distinguished nations, both in ancient and modern times, have been cooped up in narrow territorial limits. And be it remembered, the great drama of providence, in which Israel still acts so conspicuous a part, is not yet closed. He was a Jew, according to the flesh, who will yet claim "the heathen for his inheritance, and the utmost ends of the earth for a possession."

CHAP. XXXV. Ver. 4. The *Septuagint* reads "two thousand cubits" both in the 4th and 5th verses; but the *Hebrew MSS.* are decidedly in favour of the present reading: how then are these two accounts of *measure* to be reconciled? Thus—the measure of 1000 cubits (ver. 4.) is from *the wall*: the measure of 2000 cubits (ver. 5.) is not from *the wall*, but from *the city* itself: the first 1000 cubits constituting the suburbs of the wall, a part which in the neighbourhood of walled cities is often occupied by houses: the second 2000 cubits constituting what is called *the field of the suburbs*, (Lev. 25. 34.) and appropriated to agriculture and cattle. The extent of the *walls* is not given, but *the land* thus measured would form a square of about three quarters of a mile, in every direction from the walls; a very small concession, when the cities thus appropriated were in all but 48, (Josh. 21. 41.) when it is remembered that the Levites are estimated at 46,000 males and females, (Lev. 26. 62,) a number that must be greatly increased by the requisite servants. Still more distinct will this moderation appear, when it is remembered that the Levites never had *exclusive possession* of these cities, but held them in common with the tribes amongst whom they resided; and what *superiority* in the possession of the whole city and district, the secular tribes conceded to the *Levites*, beyond their individual occupancy, does not appear; comp. Josh. 21. 17. with Judg. 19. 15, 16. and Josh. 21. 13. with 2 Sam. 5. 5.—*Note.* Amongst the incidental evidences of the divine mission of Moses, must be reckoned, (1) this *extreme moderation* in providing for his own tribe. (2) The ready acquiescence of the *Levites* to be literally *disinherited*, and allowed little more than a *lodging place*, where their brethren were so richly endowed: had either been *impostors*, they must have acted on *worldly motives*; and worldly motives have never yet produced *self-denial*, when there was power and opportunity to attain to self-aggrandizement. Let us be sure that to practise the self-denial of Christ, is always our best argument for Christ, Phil. 2. 6.——Ver. 11. According to the Jewish law, the *kinsman* of any one who was killed, had a *legal right*, and held it an *imperative duty* to avenge the death, by slaying the aggressor. The appointment, therefore, of these cities was an institution of great wisdom and mercy; while it afforded an expressive and eminent type of Christ as the refuge of sinners. (1) The slayer *flees*, (ver. 11.) because the *avenger* follows: so the sinner has fled to Jesus, Heb. 6. 18. (2) They protect till the *judgment* sits: so must all appear at the *judgment-seat* of Christ, (2 Cor. 5. 10.) when believers obtain a public acquittal through his grace, Mat. 25. 34, 40. (3) There were cities of refuge on *both sides* of Jordan, so the sinner finds Christ a refuge on earth, as he will find him his glory in heaven, John 14. 1—3. (4) These cities were not only for *Israel*, but for the stranger and sojourner: so is Christ a refuge for Jew and Gentile, (Rom. 2. 10.) and all who follow him count themselves strangers and pilgrims on the earth, Heb. 11. 13. (5) These cities refused protection to the *murderer*; so Christ refuses salvation to the unbelieving and impenitent, the unregenerate and unsanctified, Mat. 25. 41, 46. (6) The *congregation* being the legally constituted judges, were the administrators of this refuge and deliverance, (ver. 25.); so the church is appointed to afford instruction and comfort by the ordinances, and deliver penitent sinners, by a merciful discipline, from the snare of the devil, Gal. 6. 1—7. The guilty who have fled for refuge, must abide in the city till the death of the high priest; (ver. 25.) so must the sinner abide in Christ, (John 15. 4, 6, 7) constantly bearing about in his body the dying of the Lord Jesus, 2 Cor. 4. 10. (8) At the death of the high priest the guilty returns to his *possession*; (ver. 28.) so by faith in the death and resurrection of Christ, as delivered for our offences, and raised for our justification, (Rom. 4. 25.) we enter into possession of the earnest of the Spirit; (2 Cor. 5. 5.) and abide in faith, waiting for the adoption, the redemption of the body, Rom. 8. 23.

CHAP. XXXVI. Ver. 13. *Moab* proper lay to the *south* of the Arnon, yet Moses is now considerably to the *north*. How is this geographical difficulty or rather contradiction to be removed? Simply by a common occurrence in the world, *conquest* or *colonization*, and as conquerors and colonists carry *old names* to new countries, so the *Moabites* had called the plains they had conquered or colonized on the *north*, by the name adopted by their countrymen on the *south*.

# THE FIFTH BOOK OF MOSES

CALLED

# DEUTERONOMY.

THIS book is so called because it contains a repetition of many laws formerly delivered. It records the history of Israel during one month before Moses' death, and another after it. Here we have scarcely any new history, but what relates to Moses' renewal of the covenant between God and Israel, his charge to Joshua, and his death. Never, except in chap. xxxi. 14—21. and xxxiv. 4., is God exhibited as speaking to Moses or the Israelites as in the three preceding books. But Moses, just going to leave them by death, in the most affecting manner rehearses to them what God had done for them; and the laws which he had given them, with several explications and additions. This rehearsal was extremely necessary and kind. (1) Many of the laws in respect of their matter, and all of them in respect of their Author and intent, were very important and worthy to be again and again inculcated. (2) The weakness of the Israelites made it necessary, that the laws, which immediately concerned them, should be represented separately from those which concerned the priests and Levites. (3) The persons to whom these laws had been originally published were now almost all dead, and a new generation was grown up, to whom God would have his laws repeated by Moses himself, that, if possible, it might make a lasting impression upon them. (4) They were just going to take possession of Canaan; it was therefore proper that they should be expressly admonished of the conditions upon which they were to hold it. In this, his *last speech* and *dying words*, (1) Moses gives a summary rehearsal of what events had happened to them in the wilderness; ch. i, ii, iii, ix. 7—29. x. 1—7. (2) He rehearses the moral laws which had been given from mount Sinai; and, by a variety of motives, drawn from the kindness of God towards them, and from the danger of disobedience, charges and calls upon them to obey them; iv—xi. (3) With a mixture of moral institutes he inculcates manifold ceremonial and judicial observances: some of which, as of extirpating false prophets and idolatrous cities; making battlements round the roofs of houses; expiating uncertain murder; taking down hanged malefactors in the evening; punishing of rebellious children; distinguishing apparel of the sexes; marriage of captive women, and wives of deceased brethren; of divorcing of wives, and trial of virginity; of runaway servants, &c., had not before been plainly established; xii—xxvi. (4) To enforce obedience to these laws, he charges them to surrender themselves solemnly to God at Ebal and Gerizzim, as his dutiful servants, who regarded his blessings, and stood in awe of his curses. He solemnly announces the blessings annexed to their obedience, and denounces the curses which would befall them if disobedient; xxvii—xxxi. (5) After encouraging Joshua his successor, and leaving a song for the people, warning them of their future sins, miseries, and deliverances, and a testamentary benediction for their encouragement, he views the promised land from mount Pisgah, where he dies, and is buried by God, and lamented by the Israelites; xxxi—xxxiv.

## CHAPTER I.

*After marking the time and place of his discourse, 1—5, Moses, in his farewell-sermon, reminds the Israelites (1) Of the promise of Canaan, which God had made to them: 6—8. (2) Of the provision of inferior judges he had made for them: 9—18. (3) Of their unbelief and murmuring upon the report of the wicked spies: 19—33. (4) Of the wrathful sentence which God had passed upon them for their sin, and the ratification thereof: 34—46.*

A. M. 2553.
B. C. 1451.

a East side of Jordan, Num. 32. 5, 19, 32. & 34. 15. & 35. 14. ver. 5. ch. 3. 8.
* Or, Suph.
b Num. 12. 16. & 13. 3, 26. Gen. 21. 21.

THESE *be* the words which Moses spake unto all Israel [a] on this side Jordan in the wilderness, in the plain over against [*] the Red *sea*, between [b] Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.



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2 (*There are* [c] eleven days' *journey* from Horeb, by the way of mount Seir, unto Kadesh-barnea.) [*]

3 And it came to pass [d] in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, [†] according unto all that the LORD had given him in commandment unto them;

4 [e] After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On [f] this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 ¶ The LORD our God spake unto us in Horeb, saying, Ye have dwelt [g] long enough in this mount:

7 Turn you, and take your journey, and [h] go to the mount of the Amorites, and unto [‡] all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have [§] set the land before you: go in and possess the land [i] which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 ¶ And I spake [‖] unto you at that time, [k] saying, I am not able to bear you myself alone:

10 The LORD your God hath [l] multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers [m] make you a thousand times so many more as ye *are*, and [n] bless you, as he hath promised you!)

12 How can I myself alone [o] bear your cumbrance, and your burden, and your strife?

13 [*p] Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So [q] I took the chief of your tribes, wise men, and known, and [*] made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, [r] Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.

17 Ye shall not [*] respect persons in judgment: *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment *is* God's: and [*] the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I [‡] commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and [§] terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the [x] mountain of the Amorites, which the LORD our God doth give unto us.

21 [y] Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, [†] We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying [‡] pleased me well: and I took twelve men of you, one of a tribe:

24 And [‡a] they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding [b] ye would not go up, but rebelled against the commandment of the LORD your God.

27 And ye murmured in your tents, and said, [c] Because the LORD [§] hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have [‖] discouraged our heart, saying, [d] The people *is* greater and taller than we; the cities *are* great, and walled up to [*] heaven; and, moreover, we have seen the sons of the Anakims there.

29 Then I said unto you, [e] Dread not, neither be afraid of them.

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A. M. 2553. B. C. 1451

c Num. 10. 33. & 13. 26. & 33. 16—18.

* Some high authorities are for transposing this verse between 19 and 20, and that position would certainly seem the most natural. Still it is dangerous to attempt such violent dislocations, when unauthorized by MSS. Were *the geography* of the journeyings better known, it is more probable the location of the verse would appear both natural and necessary. As the verse stands, it can be easily understood by throwing out the words *supplied*, and instead of reading it as a *parenthesis*, understanding it as commemorating that part of the history which terminated in the exclusion of Moses himself and the last generation from *Canaan*, (see ver. 10, 34, 35, 37.) and demonstrating upon how brief a period the most important events may depend. —Ed.

d Num. 20. 1. & 14. 33, 34. & 33. 38. ch. 8. 2. & 29. 5. Jos. 5. 6. & 36. 10.

† It is important here to observe, that in this book, with a few exceptions, (as ch. 31. 14. & 34. 4.) JEHOVAH does not speak as a *rehearser*, but *Moses* as an inspired *expositor*.—Ed.

e Num. 21. 21—35. ch. 2. 26—37. & 3. 1—11. Jos. 12. 2—6. & 13. 10—12. Neh. 9. 22. Ps. 135. 11. & 136. 19, 20.

f Ver. 1. for Moses never went over Jordan to the west side of it.

g Exod. xix. to Num. x.

h Gen. 15. 18—21. Exod. 23. 31. Num. 34. 3—12.

‡ Heb. *all his neighbours.*

§ Heb. *given.*

i Gen. 12. 7. & 13. 14, 15. & 15. 18. & 17. 8. & 26. 3, 4. & 28. 13, 14. & 35. 12.

‖ Not unto *you*, whom now I address, but unto *you*, who were in existence at "that time."—Ed.

k Exod. 18. 18. Num. 11. 14. Jethro advised the constitution of inferior governors; God approved it; and, last of all, the people consented to it when proposed to them by Moses.

l Gen. 15. 5. 6. & 22. 17. & 26. 4. Exod. 12. 37. Num. 26. 51.

m 2 Sam. 21. 3. Ps. 115. 14.

n Gen. 22. 17. & 26. 4. Ex. 32. 13.

o 1 Kin. 3. 8, 9. 2 Cor. 11. 28. Ex. 18. 18. Num. 11. 14.

* Heb. *give.*

p Acts 1. 15, 23. & 6. 3, 5, 6. Ex. 18. 25.

q Ex. 18. 25. ch. 1. 15.

† Heb. *gave.*

r Ps. 58. 1. & 82. 3, 4. John 7. 24. Exod. 23. 3, 6, 7. Lev. 19. 15. ch. 16. 19. Prov. 24. 23. 2 Chr. 19. 6—10. 2 Sam. 8. 15.

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A. M. 2553. B. C. 1451.

* Heb. *acknowledge faces.*

s Exod. 18. 22, 23.

† Heb. 3. 2. Num. 12. 7. John 13. 15. Mat. 28. 20. Acts 20. 27. 1 Cor. 4. 1, 2.

a Ch. 8. 15. & 32. 10. Num. 10. 12. Jer. 2. 6.

x Num. 14. 44. ver. 7. i. e. hill-country.

y Ver. 8. 21. Num. 13. 30. & 14. 8, 9. Is. 41. 10. & 43. 1, 2. ch. 31. 7, 8, 23. & 20. 1, 3, 4.

† It was their doubting of God's promise that made them incline to send spies.

z Num. 13. 2—25. Jos. 2. 1, 2.

‡ Since the spies *turned*, they did not proceed in the route ordinarily given in the maps, for that represents them as *pursuing directly* the previous line of march.—Ed.

a Num. 13. 23—27.

b Num. 14. 1—3. Is. 63. 10. Acts 7. 51.

c Ch. 9. 28. Num. 14. 1—3. Exod. 16. 3.

§ Unbelief gives two characters to God, according to its circumstances. The unbeliever in prosperity and pleasure describes his God "all mercy." The same in adversity and pain, murmurs, rebels, and describes him *all judgment*. So Israel in the wilderness pronounced him. The believer ascribes both these attributes to God, and equally blesses him, and trusts him, and loves him, whether he *gives or takes away*.—Ed.

‖ Heb. *melted.*

d Num. 13. 28—33. ch. 9. 1, 2. & 2. 10. Judg. 1. 10.

* Passion and impatience always *exaggerate*—so we may easily account for this extravagant statement.—Ed.

e Ver. 21. Is. 41. 10, 14, 13. & 43. 1, 2. Rom. 8. 31.

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REFLECTIONS UPON CHAP. I.—It much becomes aged ministers, from time to time, to remind their people of the principal occurrences of Providence towards them, and of their carriage towards God under them: and, the nearer their end, the more serious and diligent ought they to be in this work. In repeated views of the providences and oracles of God, some new and affecting circumstances will readily present themselves, to which we had not formerly adverted, and call forth new expressions of gratitude and praise: and it is beautiful when all the kindness of God is enjoyed, as founded on his new-covenant promises. What a mercy is it to a nation when they have judges able, patient, pious, and impartial! But heinous is the guilt when, notwithstanding God's gracious promises and kind providences, we wickedly rebel against him; when, discrediting God's promise and care, we obstinately lean to our own understanding: and when we readily credit every thing;



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30 The LORD your God, [f] which goeth before you, he shall fight for you, [g] according to all that he did for you in Egypt before your eyes;

31 And [h] in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing [i] ye did not believe the LORD your God,

33 [k] Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 [l] Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give [m] the land that he hath trodden upon, and to his children, because he hath [*] wholly followed the LORD.

37 [n] Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which [o] standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it.

39 Moreover, [p] your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, [q] turn you, and take your journey into the wilderness, by the way of the Red sea.

41 Then ye answered and said unto me, [r] We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, [s] Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but [t] rebelled against the commandment of the LORD, and [†] went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and [u] chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye [x] returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye [y] abode in Kadesh many days, according unto the days that ye abode *there*.

A. M. 2553. B. C. 1451.

f Exod. 14. 14, 25. Neh. 4. 20. ch. 3. 22. & 20. & Is. 31. 4.

g Exod. vii—xiv. Ps. 78. 11—13, 43—51. & 105. 34—36. Neh. 9. 9—11.

h Exod. xv. xxxiv. Is. 63. 9—14. Hos. 11. 3. Num. xi. Acts 13. 18. Neh. 9. 19—22. Ezek. 20. 10—22.

i Ps. 78. 22. & 106. 24. Heb. 3. 12, 18, 19.

k Exod. 13. 21, 22. & 40. 36, 37. Num. 10. 33, 34. Ezek. 20. 6, 10. Neh. 9. 19. Ps. 78. 14. & 105. 39.

l Num. 14. 23, 24, 29. & 32. 8, 13. ch. 2. 14, 15. Ps. 95. 11. Heb. 3. 8—19.

m Jos. 14. 9, 9, 14.

* Heb. *fulfilled* to go *after*.

n Num. 20. 12. & 27. 13, 14. ch. 3. 26, & 4. 21. & 34. 4. Ps. 106. 32, 33.

o Exod. 17. 9, 10, 13. ch. 3. 28. & 31. 7, 14. Num. 27. 18—23. Jos. 1. 1—4.

p Num. 14. 2, 31. Is. 7. 15, 16. Rom. 9. 11.

q Num. 14. 25. Ezek. 20. 18.

r Ps. 78. 34—37. Num. 14. 39, 40. Prov. 19. 3. Lev. 26. 14, 15, 23, 27. Rom. 8. 7, 8. Jer. 17. 9.

s Num. 14, 42. Hos. 9. 12. Is. 30. 1, 2. & 8. 9, 10.

t Num. 14. 44. Jer. 17. 9. Rom. 8. 7. Is. 63. 10. Acts 7. 51.

† Heb. *you were presumptuous and went up.*

u Ps. 118. 12. Num. 14. 45. Is. 7. 18. & 30. 17. ch. 28. 25. & 32. 30.

A. M. 2553. B. C. 1451.

x Ps. 78. 34, 37. Heb. 12. 17. & 3. 11, 18, 19.

y Num. 14. 25—34.

## CHAPTER II.

*Passing untouched the wanderings of thirty-eight years, which the Israelites had spent under the manifest tokens of God's wrath, Moses reminds them* (1) *Of the charge which God gave them not to disturb the Edomites, Moabites, and Ammonites, their kinsmen:* 1—23. (2) *The care which God took of them in the wilderness; and his complete fulfilment of his threatening:* 13—16. (3) *The order they received from God to conquer the kingdom of Sihon; their just quarrel with him, and seizure of his country:* 24—37.

A. M. 2553. B. C. 1451.

THEN we [a] turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me; and we [b] compassed mount Seir many days. [*]

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain [c] long enough: turn you northward.

4 And command thou the people, saying, [d] Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: [e] take ye good heed unto yourselves therefore.

5 [f] Meddle not with them; for I will not give you of their land, [†] no, not so much as a footbreadth; because I have given mount Seir unto Esau *for* a possession.

6 Ye shall [g] buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath [h] blessed thee in all the works of thy hand: he [i] knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we [k] passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 ¶ And the LORD said unto me, [‡] [l] Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [m] Ar [§] unto the children of Lot *for* a possession.

10 The [n] Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

a ch. 1. 40. Num. 14. 25.

b Num. 21. 4.

* "Mount Seir" is not to be taken as a single mountain around which the Israelites continuously moved. It is evidently the name of an extensive mountain range of about 70 miles from south to north, and about 50 from east to west. To "compass," in the language of Scripture, signifies either *to go round*, or *to be around* a place. Josh. 6. 4. John 4. 20. will furnish an example of each application. In the text it evidently applies to an encampment, of which, the occasional movements were southward, towards the Red sea. Of these movements, Moses gives no special record. A melancholy, but accurate, emblem of human life, of which much is spent "in laboriously doing nothing" that is worthy of being rescued from oblivion.—Ed.

c Ch. 1. 6. ver. 7. 14.

d ch. 23. 7. Num. 20. 14. Exod. 15. 15. Gen. xxxvi. 1 Chr. 1. 35—54.

e Eph. 5. 15. Col. 4. 5. Mat. 5. 16.

f ch. 23. 7. 2 Chr. 20. 10. Rom. 12. 19. Gen. 36. 8. Jos. 24. 4.

† Heb. *even to the treading of the sole of the foot.*

g Num. 20. 19. ver. 28. Mat. 7. 12. Rom. 13. 8. Phil. 4. 6.

h Gen. 30. 27. & 39. 5. & 26. 35. & 12. 2. ch. 8. 2, 3.

i John 10. 27. Ps. 31. 7. & 1. 6. Amos 5. 2.

k Num. 20. 21, 22. & 33. 37, 38. Judg. 11. 18. 1 Kin. 9. 26. 2 Kin. 14. 22. & 16. 6.

‡ Or, *use no hostility against Moab.*

l Gen. 19. 37. Judg. 11. 17. Num. 21. 15, 25, 26. 2 Chr. 20. 10.

m Ver. 18. Num. 21. 13, 15, 28. Is. 15. 1. Judg. 11. 18.

§ *Ar* was both the name of a *town* and of a *country*, as *Babylon* was the name both of a *city* and an *empire*.—Ed.

n Gen. 14. 5. & 36. 20. Num. 13. 32, 33.

said in opposition to God's record, and disregard every encouragement to believe it! And men's wilfulness frequently manifests itself in such diversified contradictions to God's will! The most eminent saints share along with the wicked in their temporal miseries. And often they are forced to weep for their sufferings who would not weep for their sins. But, alas! to no purpose is weeping when the door of mercy is once shut. It is but the sorrow of the world, which worketh death.

REFLECTIONS UPON CHAP. II.—What regard God bears to his noted favourites; and what temporal favours he bestows, even on their wicked posterity, for their sake! But he hath appointed times for exercising his people's faith, and permitting his enemies' prosperity. He plants and plucks up nations; keeps them in, or turns them down from their property as he pleases; and the race is not to the swift, nor the battle to the strong. Thus the cursed offspring of Ham, after many ages,



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12 [o]The Horims also dwelt in Seir before time; but the children of Esau [*]succeeded them, when they had destroyed them from before them, and dwelt in their [†]stead; [p] as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over [q] the [‡]brook Zered: and we went over the brook Zered.

14 And the space in which we came from [r] Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were [*]wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when [t] all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through [u] Ar, the coast of Moab, this day.

19 And *when* thou comest nigh over against the children of Ammon, [x] distress them not, nor meddle with them; for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them [y] Zamzummims;

21 A people great, and many, and tall as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 [a] As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead, even unto this day:

23 And the [a] Avims which dwelt in Hazerim, *even* unto [b] Azzah, the [c] Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)[*]

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land; [†]begin to possess *it*, and contend with him in battle.

25 [d] This day will I begin to put the dread of thee, and the fear of thee, upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

A. M. 2553. B. C. 1451.

o Ver. 22. Gen. 14. 6. & 36. 20—43. 1 Chr. 1. 38—54.

* Heb. *inherited them.*

† Or, *room.*

p Num. 21. 21—35. ver. 26—30. ch. 3. 1—17. Jos. vi—xxi.

q Num. 21. 12. & 33. 45.

‡ Or, *valley.*

r Num. 13. 26. ch. 1. 19, 46.

s Ch. 1. 34, 35. Ps. 78. 33. & 90. 5, 6. Num. 14. 29—32. & 26. 11, 13. & 32. 64, 65. Ezek. 20. 15. Heb. 3. 8—19.

t Num. 26. 64.

u Ver. 9. Is. 15. 1. Num. 21. 13, 28. Judg. 11. 15

x Ver. 5, 9. Gen. 19. 38. 2 Chr. 20. 10.

§ See note on Gen. 6. 2.—Ed.

y Perhaps the same as the Zuzims, Gen. 14. 5. ver. 10, 11. ch. 1. 28. & 3. 11. Num. 13. 22, 28.

‖ Thinkers, plotters of wickedness.—Ed.

z Ver. 12. Gen. 36. 20—43. 1 Chr. 1. 38—54.

a Jos. 13. 3. 2 Kin. 17. 24.

b Gen. 10. 19. 1 Kin. 4. 24. Jer. 25. 20.

c Amos 9. 7. Jer. 47. 4. Gen. 10. 9, 14.

* The expulsion and succession of these now obscure people, of whom we possess but the name, conveys the same lesson with the rise and fall of the mightiest empires, whose fates fill the pages of the most extended history. There is a lesson of mortality upon the gravestone of the unknown stranger, as intelligible to reason, as the inscription over the departed friend. The one may awaken more emotion, but gives no louder warning than the other. But as men read monumental inscriptions for curiosity or amusement, so do nations often study history. They see that others mighty and renowned have fallen; they have the causes in luxury or effeminacy; but seldom think, and if told, will not readily admit, that to "forgetfulness of God," are national calamities to be traced, and that, in submission to "the Son" lies the safety and stability of kingdoms, Ps. 2. 12. & 2. 10. While Moses impresses this solemn lesson of instability upon the *Israelites*, he also encourages them by the example of weaker nations expelling or conquering the mightiest, even as sinners are encouraged to turn to the Lord, by the triumphs of grace in rescuing "the chief of sinners," from the snare of the devil, 2 Tim. 2. 26.—Ed.

† Heb. *begin, possess.*

d Ch. 11. 25. & 28. 10. Exod. 23. 27. Jos. 2. 9—12. & 10. 10. Ps. 105. 38. & 96. 6.

A. M. 2553. B. C. 1451.

e Jos. 13. 18. & 21. 37.

* Does not *Moses* by his "words of peace," act disingenuously with *Sihon*, when he knew, if he believed his own record, that he was about to take possession of *Sihon's* kingdom? No; he acted in perfect sincerity. He required an act of courtesy, of kindness and reciprocal benefit. When churlishly refused, he did not commence hostilities; but when *Sihon* came to assail him, he assailed him as an aggressor, and then took possession of the land which God had promised, and which God, as Creator and Lord, had a paramount right to bestow.—Ed.

f Judg. 11. 19. Num. 21. 21, 22. & 20. 17—19. ver. 6.

g It appears that the Edomites and Moabites sold them victuals, though they did not permit them a passage through their country, ch. 22. 3, 4. Judg. 11. 17, 18.

h Num. 21. 23. Exod. 4. 21. Jos. 11. 20. Judg. 11. 20.

† See note on Ex. 4. 21.—Ed.

i Ch. 1. 3, 24.

k Num. 21. 23, 24. Ps. 120. 7. & 135. 11. & 136. 19. Judg. 11. 20—23. Neh. 9. 22.

l Ch. 20. 16—18. & 7. 2, 16. Jos. 11. 14. Num. 21. 2. Lev. 27. 28.

‡ Heb. *every city of men, and women, and little ones.*

m Num. 31. 9, 11. ch. 20. 14. Jos. 8. 27. & 11. 14.

n Ch. 3. 12. & 4. 48. Jos. 13. 9. Num. 21. 24. & 32. 34. 2 Sam. 24. 5. Is. 17. 2. 1 Chr. 5. 8.

o Jos. 1. 5. Num. 13. 30. & 14. 8, 9. Ps. 44. 3. Rom. 8. 31. Is. 41. 10, 13, 14.

p Ver. 5, 6, 19. Judg. 11. 15. ch. 3. 16. Gen. 36. 22.

q ch. 12. 29. & 4. 2. & 5. 32. & 11. 32. Mat. 28. 20. 1 Sam. 15. 22.

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They went still northward on the east of Jordan.

s Num. 21. 33, &c. ch. 29. 7. & 1. 4.

26 ¶ And I sent messengers [e] out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace,* saying,

27 [f] Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet,

29 [g] (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, into the land which the LORD our God giveth us.

30 But [h] Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, [†] and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to [i] give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 [k] Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us, and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and [l] utterly destroyed [‡] the men, and the women, and the little ones, of every city; we left none to remain:

35 [m] Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 [n] From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there [o] was not one city too strong for us: the LORD our God delivered all unto us.

37 Only [p] unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, [q] nor unto whatsoever the LORD our God forbade us.

## CHAPTER III.

(1) *Of the victory over Og, king of Bashan:* 1—11. (2) *The distribution of this and the former conquests to the tribes of Reuben, Gad, and the half tribe of Manasseh:* 12—20. (3) *God's encouragement of Joshua to carry on the war which had been so gloriously begun with the Canaanites:* 21, 22. (4) *Moses' earnest petition for admission into Canaan, with God's determinate refusal thereof, only allowing him a sight of the country:* 23—29.

THEN we turned, and went up the way to Bashan: and [*] Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

perish under the patriarch's curse. But the people of God ought to be always generous, forgiving, and disinterested; neither injuring their enemies, nor unnecessarily burdensome to their friends. And the more vain and changeable the possessions of this world are, the more solicitous we ought to be to secure a kingdom which cannot be moved. When nations are ripe for ruin, God permits their proud lusts to plunge them headlong into it: and their barbarous refusals of common kindness issue in their own and their neighbours' destruction. Let me be always content with such things as I have; always tender of dispossessing others of what the Lord has given them. – Let my portion be the Lord himself, from which neither hell nor earth can turn me out, or mar my enjoyment, while I live in the hopes of exchanging all my wanderings, fightings, and fears, for that city of God, that house eternal in the heavens.



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A. M. 2552. B. C. 1451.

2 And the LORD said unto me, [b] Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [c] Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God [d] delivered into our hands Og also, the king of Bashan, and all his people: and we smote him, until none was left to him remaining.

4 And we took [e] all his cities at that time; there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars, besides unwalled towns a great many.

6 And we [f] utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 [g] But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time, out of the hand of the two kings of the Amorites, [h] the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 [i] (*Which* Hermon the Sidonians call Sirion, and the Amorites call it Shenir;)

10 [k] All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan:

11 For only Og king of Bashan remained of the remnant of [l] giants; [*] behold, his bedstead *was* a bedstead of iron: *is* it not in [m] Rabbath of the children of Ammon? [†] nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 ¶ [n] And this land, *which* we possessed at that time from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 [o] Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day.

15 [p] And I gave Gilead unto Machir.

16 [q] And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the [r] river Jabbok, *which is* the border of the children of Ammon;

17 [s] The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, [t] under Ashdoth-pisgah eastward.

18 ¶ [u] And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* [*] meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you,

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [x] return every man unto his possession, which I have given you.

21 ¶ And [y] I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye [z] shall not fear them: for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to show thy servant thy [a] greatness, and thy mighty hand: for what God *is there* in heaven or in earth that can do according to thy works, and according to thy might?

25 I pray thee, let me go over and see [b] the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD [c] was wroth with me for your sakes, and would not hear me: and the LORD said unto me, [d] Let it suffice thee; speak no more unto me of this matter.

27 Get [e] thee up unto the top of [†] Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [f] charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the [g] valley over against Beth-Peor.

A. M. 2553. B. C. 1451.

b Num. 21. 34. ch. 2. 31. Is. 41. 10, 14—16. Jos. 1. 5. Num. 13. 30. & 14. 8. Ps. 44. 5. Rom. 8. 31. Prov. 21. 30.

c Num. 21. 23—35. ch. 2. 24—37. Ps. 135. 10. Judg. 11. 19—23.

d Num. 21. 35. Ps. 135. 11. & 136. 19, 20. Jos. 12. 4. & 13. 12, 30. Neh. 9. 22.

e Num. 32. 39—42. Jos. 13. 6, 8. & 13. 11, 12. 1 Kin. 4. 13.

f Ch. 2. 34. & 7*. 10—16. Jos. 11. 14. Num. 21. 2. Lev. 27. 29.

g Num. 31. 9, 11. ch. 20. 14. & 2. 35. Jos. 8. 27. & 11. 14.

h Num. 32. 33—42. Jos. 12. 2—6. & 13. 8—12.

i Ch. 4. 48. Ps. 133. 3. & 89. 6. Song 4. 8.

k Ch. 4. 49. Jos. 13. 5—11.

l *Rephaim*, Gen. 14. 5. Amos 2. 9. Is. 17. 5.

* Or, "remnant of *Rephaim*," a tall, athletic, and warlike race.—ED.

m 2 Sam. 12. 26. Jer. 49. 2. Ezek. 21. 20. Amos 1. 14.

† It was sixteen feet and a half long, and seven and a third broad.

n Jos. 13. 8—32. & 12. 6. & 22. 7—10. Num. xxxii. Judg. 5. 15—17. 2 Kin. 10. 33. 1 Chr. 5. 24.

o 1 Chr. 2. 22. Num. 32. 41, 42. Jos. 13. 13. 2 Sam. 10. 6.

p Num. 32. 39, 40. Jos. 13. 29—31. & 17. 1.

q Num. 32. 33—38.

r Gen. 32. 22. Num. 21. 24. Jos. 12. 2.

s Num. 34. 11, 12. Gen. 13. 10, 11. & 14. 3. ch. 4. 49. & 33. 23. & 34. 1.

t Or, *under the springs of Pisgah, or the hill*, Num. 21. 20. Jos. 12. 3. & 13. 20.

u Num. 32. 20—34. Jos. 1. 12—18. & 4. 12, 13. & 22. 1—10.

* Heb. *sons of power.*

x Jos. 22. 4. Num. 32. 22.

y Num. 27. 18—23. Ps. 9. 10. 1 Sam. 17. 26, 37. 2 Tim. 4. 17, 18. 2 Cor. 12. 8, 9. Phil. 4. 6.

z Ch. 1. 30. Num. 21. 34. 2 Chr. 15. 2. Is. 41. 1. Rev. 12. 11, 12. Ps. 18. 29—40. & 118. 9—14.

a Ch. 11. 2. Exod. 15. 11. Ps. 25. 10. & 86. 8. & 147. 5. & 92. 5. & 86. 8. & 145. 6. Exod. 18. 11. Jer. 10. 6. & 32. 18, 19. 2 Sam. 7. 22.

b Ezek. 20. 6. Exod. 3. & ch. 11. 11, 12. & 8. 7—9.

c Num. 20. 12. & 27. 14. Ps. 106. 32, 33. ch. 1. 37. & 4. 21.

d 2 Cor. 12. 8, 9. Heb. 13. 5.

e Num. 27. 12. ch. 34. 1—5. & 4. 21, 22.

† Or, *the hill.*

f Num. 27. 18. ch. 31. 23. & 1. 38. ver. 21. John 1. 17. Heb. 7. 18, 19. & 10. 1. Gal. 3. 15, 14.

g Num. 22. 1. & 25. 1. & 33. 48, 49. ch. 34. 1, 6.

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REFLECTIONS UPON CHAP. III.—Haughty sinners scorn to be warned by their neighbours' fall, and dare to provoke their own judgments, in which they perish. But, amidst the strongest enemies, all slavish fears are altogether groundless when we have the Lord on our side: he kindly proportions his encouragements to his people's fears, and the terrible appearances of their enemies. There is no might nor counsel against him. The race is not to the swift, nor the battle to the strong. Combined forces is of little avail when God is the opposer. He can deal with giants as with grasshoppers.—It highly becomes those, who, by faith have entered into their new-covenant rest, to look not on their own things, but every man also on the things of others; and to labour till their brethren, and especially Zion, enjoy rest along with them. Every experience of God's power and kindness ought to be improved as an antidote against slavish fears, and an encouragement to follow God in the hardest service: and every glimpse of God's glory quickens the desires after more abundant displays of it. Thankfulness for former mercies is an excellent



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## CHAPTER IV.

(1) *Moses charges the Israelites to attend to God's statutes; to avoid idolatry; to instruct their children in the truths and ways of God; and never forget his covenant. He enforces these duties by arguments:* 1—40. (2) *He appoints three cities of refuge on the east of Jordan:* 41—43. (3) *He particularly describes the place where he delivered this repetition of the law:* 44—49.

A. M. 2553. B. C. 1451.

NOW therefore [a] hearken, O Israel, unto [b] the statutes, and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess [c] the land which the LORD God of your fathers giveth you.

2 [d] Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen [e] what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that [f] did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them;* for [g] this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation [h] *is there so* great, who *hath* God *so* nigh unto them,[*] as the LORD our God *is* in all *things that* we call upon him *for?*

8 And what nation *is there so* great, that [i] hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and [k] keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but [l] teach them thy sons, and thy sons' sons:

10 *Specially* the [m] day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye [n] came near, and stood under the mountain; and the mountain burned with fire unto the [†] midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD [o] spake unto you out of the midst of the fire: ye heard the voice of the words, [p] but saw no similitude; [*] only *ye heard* a voice.

13 And he [q] declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you [r] statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 ¶ [s] Take ye therefore good heed unto yourselves, (for ye [t] saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire,)

16 Lest ye [u] corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:[‡]

19 And lest [x] thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath [‡] divided unto all nations under the whole heaven.[§]

20 But the LORD hath taken you, and brought you forth out of [y] the iron furnace,[‖] *even* out of Egypt, to be unto him a [z] people of inheritance, as *ye are* this day.

21 Furthermore, the LORD [a] was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land [b] which the LORD thy God giveth thee *for* an inheritance;

22 But [c] I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take [d] heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For [e] the LORD thy God *is* a consuming fire,[*] *even* a jealous God.

25 ¶ When thou [f] shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger;

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a Lev. 18. 37. & 20. 8. & 22. 31. ch. 7. 12. & 11. 13. & 15. 5. & 28. 13. & 27. 9.

b Exod. xx—xxiii. Lev. i—xxvii. Num. v, vi, xv, xviii, xix, &c.

c Gen. 12. 7. & 13. 15. & 15. 18. Exod. 3. 8. & 12. 25. Lev. 14. 34. & 23. 10. & 25. 2. Num. 15. 2. ch. 2. 29. ver. 21. 40. & 11. 17. 31. & 12. 1, 10. & 15. 4, 7. & 16. 20. & 17. 14.

d Ch. 5. 1. Rom. 2. 13. & 10. 5. Gal. 3. 12. Lev. 18. 5. ch. 12. 32. Jos. 1. 7, 8. Prov. 30. 6. Rev. 22. 18, 19. Mat. 15. 9. & 5. 18.

e Num. 25. 1—9. & 31. 3, 7, 8, 17. Jos. 22. 17. Ps. 106. 28—30.

f Ch. 10. 20. & 13. 4. Jos. 22. 5. & 23. 8. Ruth 1. 14, 16. Acts 11. 23. Rom. 12. 9. Ezek. 9. 4, 6. Is. 26. 20. & 7. 10. Ps. 91. 9, 10. Job 5. 19, 20. & 22. 29.

g Job 28. 28. Ps. 19. 7. & 111. 10. & 119. 98, 99. Prov. 1. 7. & 4. 5, 7. & 9. 2, 5, 6. 2 Tim. 3. 15. Mal. 3. 12.

h 2 Sam. 7. 23. Ps. 48. 1. & 145. 18. & 146. 14. Is. 55. 6. & 61. 10. & 65. 1, 2. Heb. 10. 22. & 13. 5, 6. Jam. 4. 8. Rom. 8. 31.

i In the sense of *place*, God is equally *near* to all men; but in the sense of *knowing* him by the understanding, *seeing* him in all things and events, in the conclusion of reason—*loving* him as *our God*, in the depth of the affections, and *living* in him, and to him, as the *living God*—in this sense, God is near only to those who are "brought *nigh* by the blood of Jesus," and have "fellowship with the Father and his Son," and who, still on earth, have yet their "conversation in heaven."—Ed.

k Ver. 15, 23. Prov. 4. 21—23. & 3. 1, 2. ch. 7. 18. & 8. 2. & 32. 7. Ps. 103. 5. & 77, 11.

l Ch. 6. 7. & 11. 19. Ps. 78. 5, 6. Prov. 22. 6. Eph. 6. 4. Gen. 18. 19. Is. 38. 19.

m Exod. xix, xx. Heb. 12. 18. ch. 5. 2.

n Exod. 19. 17, 18. & 20. 21. & 24. 17. ch. 5. 23. Neh. 9. 13. Heb. 12. 18, 21.

† Heb. *heart.*

o Ver. 15, 33, 36. ch. 5. 4. Exod. 19. 19 & 20. 1—19. & 24. 16. 17. Heb. 12. 19.

p Ver. 15. Is. 40. 18. Acts 17. 29. Exod. 20. 22. John 4. 24. 1 Tim. 1. 17. & 6. 16.

* Heb. *save a voice.*

q Ch. 5. 1—22. Exod. 20. 1—17. & 24. 12. & 31. 18. & 34. 28. Neh. 9. 13, 14.

r Ver. 1. Exod. xxi—xxiii.

s Ver. 9, 23. Jos. 23. 11. Jer. 17. 21. Mal. 2. 15.

t Ver. 12, 33, 36. John 5. 37. 1 Tim. 1. 17. & 6. 16. Is. 40. 18. Acts 17. 29.

u Exod. 20. 4, 5. ch. 5. 8. Rom. 1. 22, 23. Ps. 106. 19, 20. & 115. 4—8. Is. 44. 9—19. & 40. 18, 19. Jer. 10. 3—9, 14. Ezek. 8. 10.

‡ Not the waters of any *central abyss*, as some have imagined, for astronomy can prove that the centre of the earth is heavier than water; but the waters that are *lower* than the earth, and, in that sense, *beneath* it.—Ed.

x Ch. 17. 3. 2 Kin. 21. 3. & 17. 16. Amos 5. 25, 26. Job 31. 26, 27. Jer. 8. 2.

‡ Or, *imparted.*

§ *Sun worship* has been common in all heathen countries, and subordinately the *moon and stars* have shared this honour. They are glorious creatures; but to the Creator only is worship due. Rom. 1. 25. They have not *divided* themselves, but God has *divided* them (Gen. 1. 6.) "unto all nations under heaven," that is, has divided them so as to give light to all countries, of which, the economy of the *arctic regions* may be considered the standing astronomical miracle. —Ed.

y 1 Kin. 8. 51. Jer. 11. 4. Exod. 13. 14. & 1. 11, 14. Ps. 81. 6. & 68. 13. i. e. cruel bondage.

‖ An image that renders it highly probable that the purification of iron from the ore, had been practised in *Egypt*, and that the *Israelites* had been condemned to this severe labour. —Ed.

z Ch. 9. 26, 29. & 32. 9. & 7. 6. & 14. 2 Exod. 19. 5, 6. Ps. 78. 9. & 33. 12. & 136. 4. Tit. 2. 14. 1 Pet. 2. 9. Gen. 17. 7.

a Ch. 1. 37. & 3. 26. & 31. 2. Num. 20. 12. & 27. 13, 14. Ps. 106. 32, 33.

b Ver. 1. Gen. 17. 8.

c 2 Pet. 1. 13—15. Num. 14. 30. Amos 3. 2. Heb. 12. 6—10.

d Ver. 9, 15—19. Ps. 50. 11. & 103. 2. Exod. 19. 5. & 20. 4, 23. & 34. 13—17. & 32. 8. Lev. 19. 6. ch. 5. 7, 8. & 6. 12—14. & 7. 5, 6, 25. & 12. 1—4. xiii. & 17. 1—7.

e Ch. 9. 3. & 5. 9. & 32. 22. Ps. 21. 9, 10. & 78. 21. Is. 33. 14. & 27. 4. & 42. 8. Jer. 21. 12, 14. Zeph. 1. 18. Nah. 1. 2. Heb. 12. 29. Exod. 20. 5. & 34. 7.

* This awful image of a fire that consumes, is contrasted with the *furnace* that merely *purified* Heaven unbelievers, lest he "*consume* you in a moment."—Ed.

f Ch. 31. 16—18. & 32. 14—21. Judg. 2. 8—15. 2 Kin. 17. 7—23. Neh. 9. 26. Ezek. 16. 15—43. & 20. 28, 31. xxiii.

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mean to obtain what blessings we need: and contentment under disappointments is a good evidence that our prayers were not rejected, though we obtain not what we ask. One single slip in the conversation of a saint sometimes renders his most earnest supplications unsuccessful; for God makes his own principal favourites the most distinguished examples of his righteous judgments. Often, for their own faults, as well as for the punishment of others, he removes them by death in a wrathful-like manner, when the continuance of their life seems to be most necessary; and yet readily he gratifies their innocent desires, as far as his own honour permits, whenever he finds them penitent. What a comfort is it for dying rulers, in church or state, to leave the flock of God in the hands of faithful successors! and it is pleasing to see aged saints on their deathbeds encourage their younger brethren.



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26 I [f]call heaven and earth to witness against you this day, that [h]ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall [i]scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there [k]ye shall serve gods, the work of men's hands, wood and stone, which [l]neither see, nor hear, nor eat, nor smell.

29 But [m]if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart, and with all thy soul.

30 When [n]thou art in tribulation, and all these things [o]are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice.

31 (For [p]the LORD thy God *is* a merciful God,) he [p]will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 ¶ For [q]ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and *ask* from the [r]one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people [s]hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by [t]temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was showed, that thou mightest [u]know that the LORD he *is* God; *there is* none else beside him.

36 [x]Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And [y]because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 [z]To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 [a]Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt [b]keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, [c]which the LORD thy God giveth thee, for ever.[*]

41 ¶ Then Moses [d]severed three cities on this side Jordan, toward the sun-rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

43 *Namely*, [e]Bezer in the wilderness, in the plain country of the Reubenites; and [f]Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the [g]testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On [h]this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [i]smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land [k]of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

48 [l]From Aroer, which *is* by the bank of the river Arnon, even unto mount [m]Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the [n]springs of Pisgah.

## CHAPTER V.

(1) *Moses reminds them that the ten commandments at Horeb, were given to this present generation in the form of, and as the rule in, a covenant between God and Israel:* 1—5. (2) *He repeats these commandments themselves, subjoining some new enforcements to the fourth and fifth; and reminds them that they were delivered both by the word and the writing of God:* 6—22. (3) *He reminds them how God graciously settled an amicable correspondence with them, through his mediation and ministry:* 23—31. (4) *From the whole he infers what deep obligations they were under to the most exact obedience:* 32, 33.

AND Moses called [a]all Israel, and said unto them, [b]Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and [*]keep and do them.

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A. M. 2553. B. C. 1451.

f Ch. 30. 19. & 31. 28. & 32. 1. Is. 1. 2. Jer. 2. 12. & 6. 19. & 22. 29. Ezek. 36. 4. Mic. 6. 1, 2.

h Lev. 26. 14—39. ch. 8. 19. & 28. 15—68. & 29. 18—28. & 30. 19. & 31. 16, 17. & 32. 19—25. 2 Kin. xvii. xxiv, xxv.

i Ch. 28. 64. Lev. 26. 33. Neh. 1. 8. Luke 21. 24.

k Ch. 28. 36, 64. Jer. 16. 13. Acts 7. 42. 1 Sam. 26. 19.

l Ps. 115. 4—7. & 135. 15—17. Jer. 10. 3—9. Is. 45. 20. & 46. 7. & 44. 9—19. & 40. 19.

m Ch. 30. 1—10. 2 Chr. 15. 15. Neh. 1. 9. Jer. 29. 12. Amos 5. 4, 6, 8, 14, 15. Zec. 2. 3. Mat. 7. 7, 11. Mark 11. 24.

n Lev. 26. 38—45. 1 Kin. 8. 46—53. Gen. 17. 7. Zech. 13. 9.

o Heb. *have found thee.*

o Exod. 34. 6, 7. Neh. 1. 5. Ps. 86. 5, 15. & 103. 11. 17. & 145. 8. & 130. 7. Num. 14. 18.

p Lev. 26. 40—45. ch. 30. 1—10. & 32. 36—43. & 7. 9. 12. 1 Kin. 8. 46—53. Ps. 111. 5. 2 Kin. 13. 23. Is. 54. 10. & 49. 15, 16.

q Job 8. 8. Ps. 44. 1. & 145. 4—12. & 78. 3—6. ch. 32. 7.

r Ch. 30. 4. Mat. 24. 31. Mark 13. 27.

s Exod. 20. 19. & 33. 20. ch. 9. 10. Judg. 13. 22. & 6. 22.

t Ch. 7. 19. & 11. 2—4. & 26. 8. & 29. 3. Exod. 3. 19. & 6. 6. & 9. 20, 27. & 10. 7. & 12. 30. Ps. 78. 12, 43—53. & 105. 26—36. & 136. 10—15. Josh. 24. 5—7, 17. Neh. 9. 10, 11. Jer. 32. 20, 21. Ezek. 20. 9, 10. Acts 7. 36. 2 Sam. 7. 23.

u Ps. 83. 18. & 86. 11. Is. 45. 5. Mark 12. 29, 32. ch. 32. 39. Ex. 18. 11. 2 Sam. 7. 22.

x Exod. 19. 9, 19. & 20. 18, 22. & 24. 16, 17. Neh. 9. 13. Heb. 12. 18, ver. 12, 15, 33.

y Ch. 7. 7, 8. Exod. 32. 13. & 3. 6—8. & vii—xiv. 2 Chr. 15. 9. Ezek. 20. 5—22. Ps. 105. 6—12, 24—38. & 78. 12, 13, 43—54. & 136. 10—26. ver. 31. Is. 63. 7—13. & 51. 9—11.

z Ch. 7. 1. & 9. 1, 2. Exod. 23. 27—31. & 34. 11. Num. xxi. Jos. vi. xxi. Ps. 44. 2. & 78. 55. & 68. 12. & 80. 8, 9. & 105. 44. & 135. 27, 29. Neh. 9. 24, 25.

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A. M. 2553. B. C. 1451.

a 1 Chr. 28. 9. ch. 30. 1. Josh. 2. 11. Dan. 4. 35. ver. 35. Ps. 46. 10. Is. 46. 9.

b Lev. 26. 1—13. ch. 28. 1—14. & 5. 16. Ps. 19. 11. & 34. 11—15. Is. 1. 19. & 3. 10. Jer. 22. 15. Mat. 6. 33. 2 Cor. 6. 17, 18. Eph. 6. 3. 1 Tim. 4. 8. Heb. 11. 25. 1 Cor. 15. 58.

c Ver. 1. Gen. 17. 8.

* If the words of *Moses* were from God, and if the land was given by God *for ever* to *Israel*, why are they totally out of possession for nearly 2,000 years? Can the Bible be the word of God, if it have failed so long? It can;—for "God is not slack concerning his promise, as some men count slackness,"—(2 Pet. 3. 9.) the temporary, though long continued, exile of the Jews, being one of those very prophecies, the visible fulfilment of which will rise up in judgment against infidelity, convicting its contentious children of disbelieving their own senses, as much as of rejecting the word of the Lord.—ED.

d Num. 35. 9—15. ch. 19. 1—3. Exod. 21. 13.

e Josh. 20. 8. & 21. 36, 38. 1 Chr. 6. 7, 71, 78, 80.

f 1 Kin. 4. 13. & 22. 3, 4, 6, 12. 2 Kin. 8. 28. & 9. 1, 14.

g Ch. 6. 17. & 10. 7. 1 Kin. 2. 3. ver. 1. Lev. 27. 34. Num. 36. 13.

h Num. 32. 19, 32. & 34. 15. & 35. 14. ch. 1. 1, 5. *i.e.* on the east side of it, ver. 47.

i Num. 21. 24. ch. 1. 4. & 2. 6.

k Num. 21. 33. ch. 3. 1—14. & 29. 7, 8. Josh. 13. 24—28. & 12. 1—6. Neh. 9. 22. Ps. 135. 11 & 136. 19, 20.

l Josh. 13. 16. Num. 21. 24.

m Ch. 3. 9. Ps. 133. 3.

n Ch. 3. 10, 17. & 34. 1. Josh. 13. 20.

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A. M. 2553. B. C. 1451.

a Ver. 23. ch. 29. 10. & 31. 1. Exod. 20. 19. Josh. 23. 2. & 24. 1.

b Ch. 4. 1.

* Heb. *keep to do them.*

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REFLECTIONS UPON CHAP. IV.—Blind and hardened indeed are the hearts of men, which need such earnest and repeated inculcation of the plainest duties. And greatly important are the statutes and testimonies of God, which are worthy of all these enforcements. Oh with what solemnity and fervour ought ministers then to preach the truths of God! His glory, and the eternal salvation or ruin of mankind, are deeply concerned in them. Let me receive every article of their divine message with the deepest awe, and the most solemn regard: and, while I have an ear to hear, let me hear what the Spirit saith to the churches, as said to myself. Let me walk in all the commandments of the Lord blameless. Let every carnal representation of the true God, every deviation to idols, be the detestation of my soul. And, remembering God's covenant with me, and relation to me, let me exert all my care and skill in raising up a seed to the honour of Jesus Christ my elder brother. Let every manifestation of God's character or providence encourage and animate me to close walking with him. And, if I choose not that sin should become my punishment, let me never make it my pleasure. But let the immutability of God's love, and his readiness to show mercy to returning prodigals, lead me to a speedy and a hearty



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2 [c] The LORD our God made a covenant with us in Horeb.

3 The LORD [d] made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 [e] The LORD talked with you face to face in the mount, out of the midst of the fire,

5 (I stood [f] between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ [g] I *am* the LORD thy God, [which brought thee out of the land of Egypt, from the house of [*] bondage.

7 [h] Thou shalt have none other gods before me.

8 [i] Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: [k] for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 [l] And showing mercy unto thousands of them that love me, and keep my commandments.

11 [m] Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 [n] Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work;

14 But the seventh day *is* the [o] sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor [p] thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15 And [q] remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand, and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ [r] Honour thy father and thy mother, as the LORD thy God hath commanded thee; [s] that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 [t] Thou shalt not kill.

A. M. 2553. B. C. 1451.

c Exod. 19. 5, 6. & 24. 8. ch. 4. 23.

d Gen. 17. 7—14. ch. 29. 10—13. Gal. 3. 17, 21. Heb. 8. 9. Ps. 105. 8, 10. Jer. 50. 5.

e Exod. 20. 22. & 33. 11. & 19. 9, 19. Num. 12. 8. ch. 4. 12, 15, 33, 36. Neh. 9. 13, 14. Heb. 12. 18, 19. ver 22, 24—26.

f Exod. 20. 18, 19, 21. & 19. 16. Gal. 3. 19. Heb. 12. 18—21. ver. 24—27.

g Exod. 20. 2, &c. Lev. 26. 1. ch. 6. 4. Ps. 81. 10.

* Heb. *servants.*

h Exod. 20. 3. 1 John 5. 21. Mat. 4. 10.

i Exod. 20. 4—6. Lev. 26. 1

k Exod. 34. 7. & 20. 5. Nah. 1. 2. ch. 4. 24. Heb. 12. 29.

l Jer. 32. 18. John 15. 15. ver. 31. ch. 6. 2. & 28. 1—14. Lev. 26. 1—13.

m Exod. 20. 7. ch. 6. 13. Jer. 4. 2. Jam. 5. 12. Mat. 5. 33. Lev. 19. 12.

n Exod. 20. 8—11. & 16. 23—26. & 31. 13—17. & 35. 2. Is. 56. 2. & 58. 13. Mat. 24. 20.

o Gen. 2. 2. Heb. 4. 4. Neh. 13. 15. Lev. 23. 44. Is. 58. 13. Ex. 16. 29, 31. & 35. 2. & 31. 14—17.

p Exod. 12. 49. Lev. 19. 34. Num. 15. 15, 16, 29, 30.

q Ch. 15. 15. & 16. 12. & 24. 18, 22. Exod. 1—xiv. Is. 63. 9. Luke 1. 74, 75. Ps. 116. 16. 2 Cor. 5. 14, 15.

r Eph. 6. 1, 2. Exod. 20. 12. ch. 27. 16. Lev. 19. 3. Mat. 15. 19, Col. 3. 20.

s Ch. 4. 1, 40. & 6. 2, 3. & 8. 1. & 11. 8, 9.

t Exod. 20. 13—17. Mat. 5. 21. & 7. 12. & 19. 18. Rom. 13. 9. Jam. 2. 11. Gal. 5. 14. Eph. 4. 31, 32. & 6. 2—3.

A. M. 2553. B. C. 1451.

u Rom. 7. 7. Heb. 13. 5. 1 Tim. 6. 10. Tit. 2. 10. 1 Thes. 4. 6. Col. 3. 5.

e The varieties of expression used, in relating the same thing, by "holy men of God," who spoke as they were moved by "the Holy Ghost," is never without some important use, that will sooner or later be found out. A remarkable instance occurs in this verse. In many of the catechisms, and other books, authorized by *Romanists*, *the second commandment*, forbidding image worship, is omitted; but to make up the number *ten*, the tenth commandment is divided into *two*. The *transposition*, however, in the text demonstrates the invalidity of the division, and the folly as well as sin, of adding to, or diminishing from, the words of the Lord.—ED.

† Moses, in this *repetition and comment*, appropriately introduces the word "field," as the people were now about to enter the promised land.—ED.

x Ch. 4. 12—15, 33, 36. Exod. 19. 18, 19. & 20. 18, 19. Heb. 12. 18—21. ver. 4, 24, 26.

‡ "These words," not the words that, by divine authority, I have now given in *explanation* of the commandments, but the words I have referred to, as what "the Lord God commanded thee," formerly in the covenant at Sinai.—ED.

y Exod. 31. 18. & 24. 12.

z Exod. 20. 18, 19. Heb. 12. 18—21.

a Ch. 1. 15. Exod. 18. 21, 25.

b Exod. 19. 19. ch. 4. 10, 15, 33, 36. Gen. 16. 13. & 32. 30. Judg. 13. 22. & 6. 22, 23.

c Ch. 33. 2. 2 Cor. 3. 8, 7. Gal. 3. 10. Exod. 19. 10. & 20. 18, 19. & 24. 17.

§ Heb. *add to hear.*

d Gen. 6. 12. Is. 40. 6. ch. 4. 33. Josh. 8. 10. 1 Thes. 1. 9. Jer. 10. 10. ver. 24, 25.

e Exod. 20. 19. & 19. 8, 19. ch. 18. 16, 17. & 32. 5, 6. Heb. 12. 19. John 1. 18. & 3. 13. & 8. 28. Gal. 3. 19. Acts 7. 38, 53.

* f Ch. 18. 17. Num. 27. 7. & 36. 5.

g Ch. 32. 29. & 4. 9. Ps. 81. 13. Is. 48. 18. Jer. 4. 14. & 6. 8. & 44. 4. Mat. 23. 37. Prov. 4. 23. & 23. 26.

h Exod. 20. 22, 25. xxi—xxxi. Lev. 1—xxvii. Num. 1, iii—vi, viii, ix, xv, xviii, xix, xxviii, xxix, &c.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 [u] Neither shalt thou desire thy neighbour's wife, [*] neither shalt thou covet thy neighbour's house, his field, [†] or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ [x] These words [‡] the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he [y] wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, [z] when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the [a] heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath showed us his glory, and his greatness, and [b] we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? [c] for this great fire will consume us. If we [§] hear the voice of the LORD our God any more, then we shall die.

26 For [d] who *is there of* all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go [e] thou near, and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: [f] they have well said all that they have spoken.

29 [g] Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will [h] speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

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repentance for sin. And, recollecting the manifold, the distinguishing, manifestations of God to me, and to his people, let me never forget my superior obligations; but, while I enjoy his peculiar blessing, return him peculiar honour.

REFLECTIONS UPON CHAP. V.—Sinful men must have God's will declared to them, line upon line, precept upon precept. But the covenant of grace, made with Jesus Christ, is the great foundation of all our holy obedience; and there can be no happy covenant of duty between God and a soul but through his mediation. Public covenants of duty, between God and parents, bind the children to all generations; and it is at their peril if they become ashamed of them. But all obedience



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32 Ye [i] shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall [k] walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

## CHAPTER VI.

*(1) Moses enforces obedience to God's law, and warmly inculcates attention to the principal duties of religion; such as faith in God, and a superlative love to him, a mindfulness of him amidst prosperity, a filial fear of him, a serving of him, and swearing by him alone, a care not to tempt him:* 4, 5, 10—16. *(2) He prescribes proper means for maintaining true religion, in their hearts and families; viz., frequent reading and meditation upon God's word, pious conference, and careful instruction of children:* 2, 6—9, 20—25.

NOW these *are* the [a] commandments, the [a] statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye [o] go to possess it;

2 That thou mightest [b] fear the LORD thy God, to keep all his statutes, and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life; and that [p] thy days may be prolonged.

3 ¶ [d] Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel; [e] The LORD our God *is* one LORD:

5 [f] And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And [g] these words, which I command thee this day, shall be in thine heart;

7 And thou [h] shalt [†] teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou [i] shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt [k] write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God [l] shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not;

A. M. 2553. B. C. 1451.

i Ch. 12. 32. & 4. 1, 2, 5, 6. & 11. 32. & 17. 11, 20. & 28. 14. Josh. 1. 7. Prov. 4. 27.

k Ps. 119. 3. & 10. 11. Luke 1. 6. Rom. 2. 13. 1 Cor. 15. 34. 1 Tim. 4. 8. ch. 5. 1, 2, 40.

A. M. 2553. B. C. 1451.

a Ch. 4. 1, 40, 45. & 5. 31. Lev. 27. 34. Num. 36. 13.

o Heb. *pass over.*

b Ch. 10. 12, 20. & 13. 4. & 4. 1, 2, 5, 40. & 5. 16, 33. Ps. 111. 10. Prov. 16. 6. Mal. 4. 10. Is. 59. 13. Gen. 18. 19. Ps. 78. 4—8.

c Ch. 5. 16. & 22. 7. Prov. 3. 2. 1 Pet. 3. 10. 1 Tim. 4. 8. Ps. 34. 15.

d Ch. 4. 1, 5, 6, 40. & 5. 32. & 6. 1. Gen. 12. 2. & 15. 5. & 22. 17. & 26. 4. & 28. 14. 2 Sam. 24. 2. 2 Chr. 17. 14—18.

e 1 Chr. 6. 8. Mark 12. 29. Jer. 10. 6—11. Is. 42. 8. & 45. 22. 1 John 5. 20. John 17. 3.

f Ch. 10. 12. Mat. 22. 37. Mark 12. 30. Luke 10. 27. 1 Tim. 1. 5.

g Ch. 11. 18. Ps. 37. 31. & 40. 8. & 119. 11. Prov. 3. 3. & 7. 3. Is. 51. 7. 2 Cor. 3. 3.

h Ch. 4. 9. & 11. 19. Prov. 6. 22, 23. & 22. 6. Acts 8. 23. Ps. 78. 4—8. Gen. 18. 19. Is. 38. 19. Exod. 12. 26, 27. & 13. 8, 14, 15. ver. 20—25.

† From a word that signifies *to return, repeat, do the same thing again.* This is the great principle of all instruction—line upon line, precept upon precept. When some children had answered admirably in a scriptural examination, a stranger inquired by what mystery they had made such attainments? The answer was most instructive—"by having the same thing repeated to them perhaps five hundred times."—Ed.

i Exod. 13. 9, 16. Num. 15. 39, 40. Prov. 3. 3. & 6. 21. & 7. 3. ch. 11. 18.

k Ch. 11. 20. Is. 30. 8. Exod. 12. 7. Hab. 2. 2.

l Gen. 12. 7. & 13. 17. & 26. 3. & 28. 13. Exod. 3. 8. ch. 6. 7—9. & 11. 10—12. & 26. 8, 9. & 32. 13, 14. Jos. 24. 13. Neh. 9. 25. Ps. 105. 44. & 44. 2, 3. & 78. 55. & 135. 11, 12. & 136. 21, 22. & 80. 8—10. & 96. 12.

A. M. 2553. B. C. 1451.

m Ch. 8. 10—18. & 32. 15. Prov. 30. 8, 9. Judg. 3. 7. Ps. 44. 20. & 106. 21. Jer. 3. 21. & 18. 15. & 2. 32. Hos. 13. 6.

n Heb. *bondmen,* or *servants.*

n Ver. 2. ch. 10. 12, 20. & 13. 4. Mat. 4. 10. Luke 4. 8. Ps. 63. 11. & 119. 106. Is. 45. 23. & 65. 16. Jer. 4. 2. & 5. 7. & 12. 16.

† Our Lord quotes this passage, (Mat. 4. 10.) with the addition of the word "only," as it was in the *Septuagint,* and is found in the *Coptic* and *Vulgate.* It is not, however, found in any Heb. MS; but is clearly *implied,* when the verse is compared with Exod. 20. 3. & Deut. 6. 4, 5. Our Lord, therefore, gave the *meaning,* though not the *words* of the original.—Ed.

o Exod. 20. 3, 4, 23. & 34. 14—16. ch. 4. 15, 19, 23. & 7. 5, 25. & 8. 19. xii. & 17. 1—7. & 32. 15—21. 1 John 5. 21.

p Exod. 20. 5. ch. 4. 24. & 7. 4, 25, 26. & 8. 19, 20. & 32. 21—26.

q Mat. 4. 7. Exod. 17. 2, 7. Num. 20. 3, 4. & 21. 4. Ps. 95. 9. 1 Cor. 10. 9.

‡ To *believe,* and implicitly to *rely* upon, the promises of God, is a perpetual duty; but doubtfully, presumptuously, and unnecessarily, to put the *truth and power* of God upon their trial, is sin.—Ed.

r Ch. 4. 1, 2, 6, 40, 45. & 5. 29, 33. & 10. 12, 13. & 11. 13, 22, 32. & 12. 32. Is. 8. 20. Mat. 28. 20. Ps. 119. 4. Exod. 23. 20. 1 Cor. 15. 58. Tit. 2. 11, 12. & 3. 5, 14. 1 Sam. 15. 22.

s Ch. 6. 12, 23. Exod. 15. 26. John 8. 29. Rom. 12. 2. Ps. 18. 11. Is. 3. 10. & 1. 19. ch. 4. 1, 2. & 5. 32. ver. 2, 3, 10.

t Judg. 2. 1—3. & 3. 1—4. Num. 33. 52. Exod. 23. 20—30. & 34. 11, 24. ch. 7. 20—24. Ps. 44. 2, 3.

u Exod. 13. 26. & 13. 14. Ps. 44. 1. & 78. 5, 6. Eph. 6. 4. Prov. 22. 6. Is. 38. 19. ver. 7.

§ Heb. *to-morrow.*

‖ "*Testimonies*"—derived from a word that implies *futurity,* include those ordinances that had reference to some future circumstance, beyond, or above their present exhibition. Thus, the tables of stone are called "tables of testimony," as not only pointing out God's present will, but as necessarily conducting to Christ "the end, or aim, of the law for righteousness to every one that believeth." Rom. 10. 4.—Ed.

x Ch. 26. 5—9. Exod. 1. 11, 14.—xiv. Ps. 105. 23—38. & 78. 42—53. & 135. 8—12. & 136. 10—21. Neh. 9. 9, 10. Jer. 32. 20, 21. ch. 5. 34.

v Heb. *evil.*

y Ps. 91. 5. & 95. 10. Exod. 5. 6, 7.

z Exod. 3. 8. ch. 4. 37, 38. ver. 10, 11. & 7. 7, 8. & 8. 1. ver. 10, 11.

a Ver. 1. 17, 18. Job 35. 8. Prov. 9. 12. Rom. 6. 15, 23. Is. 3. 10. Ps. 19. 11. Mat. 6. 33. 1 Cor. 15. 58. 1 Tim. 4. 8. Tit. 2. 3. 6.

b Lev. 18. 5. Ezek. 20. 11. Mat. 19. 17. Rom. 10. 5, 6. Gal. 3. 12. Jam. 2. 10. Ps. 119. 6. 1 Cor. 15. 56. 2 Tim. 4. 7, 8.

11 And houses full of all good *things,* which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; [m] when thou shalt have eaten, and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of [n] bondage.

13 Thou [n] shalt fear the LORD thy God, and serve him,[†] and shalt swear by his name.

14 Ye [o] shall not go after other gods, of the gods of the people which *are* round about you;

15 [p] (For the LORD thy God is a jealous God among you;) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ [q] Ye shall [‡] not tempt the LORD your God, as ye tempted *him* in Massah.

17 Ye [r] shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And [s] thou shalt do *that which is* right and good in the sight of the LORD; that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers;

19 To [t] cast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ *And* [u] when thy son asketh thee [§] in time to come, saying, What *mean* the testimonies,[‖] and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, [x] We were Pharaoh's bondmen in Egypt, and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD showed signs and wonders, great and [y] sore, upon Egypt, upon Pharaoh, and upon all his household, [z] before our eyes;

23 And he brought us out from thence, that [a] he might bring us in, to give us the land which he sware unto our fathers.

24 And the [a] LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And [b] it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

to God's law must be immediately founded on what God is, and is to us, and hath done for us. And, oh! what great pleasure God takes in granting himself to be our God in Christ! Often he repeats this grant even in the short abridgment of his law; and many hundred times in the Bible,—that wherever we read, hear, or meditate, we may be constrained to believe that he is God, even our own God, by his new covenant-grant of himself to us. Indeed, every peculiar circumstance which men can be in, hath its own peculiar enforcements of duty to God and our neighbour. In what a solemn manner was God's law delivered! and it is a mercy that we have his word written for us, for the greater certainty and the better spreading thereof. But it is still a greater mercy that we have one Mediator between God and men, —the man Christ Jesus; and so receive the law as fulfilled in Christ: and it is most acceptable to God, when sinful men, terrified by the holy law, kindly flee to Jesus and his mediation; when our hearts are right with him; and especially when the views of his covenant, his law, and the mediation of Christ, and our own vows, concur in animating us to the greatest exactness in all holy obedience.

REFLECTIONS UPON CHAP. VI.—Godliness is profitable for all things—it hath the promises of this life, and of that which is to come: and unbounded is the happiness of all those who have the one only God for their all and in all. But in the important business of religion, it is necessary to lay a good foundation, by faith



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## CHAPTER VII.

*(1) The seven devoted nations of Canaanites: 1—4, 16, 24. (2) The Israelites must destroy all their altars and images; and not so much as take the metal thereof to their own use: 5, 25, 26. (3) He enforces these charges, from God's gracious choice of the Israelites to be his peculiar people; his readiness to reward their obedience, and revenge their disobedience; his promises to bless them, if they served him faithfully; and to drive out the Canaanites from before them, if they earnestly attempted it: 6—24.*

A. M. 2553. B. C. 1451.

WHEN the [a] LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God [b] shall deliver them before thee, and thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them:

3 Neither [c] shalt thou make marriages [†] with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they [d] will turn away thy son from following me, that they may serve other gods: [e] so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; [f] ye shall destroy their altars, and break down their [‡] images, and cut down their groves, and burn their graven images with fire.

6 ¶ [g] For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD [h] did not set his love upon you, nor choose you, because ye were more in number than any people; (for ye *were* the fewest of all people;) [§]

8 But [i] because the LORD loved you, and because he would [k] keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 ¶ Know therefore that the LORD thy God, he *is* God, the [l] faithful God, which keepeth covenant [m] and mercy with them that love him and keep his commandments, to a thousand generations;

10 And [n] repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore [o] keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, if [p] ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he [q] will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou [r] shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD [s] will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, [†] upon thee; but [t] will lay them upon all *them* that hate thee.

16 And thou shalt [u] consume all the people which the LORD thy God shall deliver thee; thine eye shall have [‡] no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.

17 If thou [x] shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou [y] shalt not be afraid of them; *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

19 [z] The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out; so shall the LORD thy God [‡] do unto all the people of whom thou art afraid.

20 [a] Moreover, the LORD thy God will send the [‖] hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, [b] a mighty God and terrible.

22 And the LORD thy God will [*c] put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them [†] unto thee, and shall [d] destroy them with a mighty destruction, until they be destroyed.

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a Num. 15. 2. ch. 31. 2. & 9. 1—3. & 11. 23—25. Gen. 15. 16—21. Exod. 23. 27—31. & 34. 11, 24. Acts 13. 7. Ps. 44. 2. & 78. 55. & 136. 18—22. & 135. 11, 12. & 105. 44. ver. 20—24.

* *Ten nations* are enumerated in Gen. 15. 18—21; and, it is not surprising, if, in the course of about 460 years, some of them should have changed their names by absorption into greater tribes, or changed their dwellings by expulsion or emigration. Such events are constantly taking place in the history of nations.—ED.

b Ver. 16, 23, 24. ch. 20. 16, 17. Exod. 22. 20. & 23. 32, 33. & 34. 12—16. Num. 33. 53, 55. Josh. 6. 17. & 8. 24. & 10. 13, 40. & 11. 11, 12. & 6. 23. & 9. 15. Judg. 1. 24. Ps. 106. 34.

c Judg. 3. 6, 7. & 14. 2, 3. Ezra 9. 1, 2. Neh. 13. 23, 25. 2 Cor. 6. 14. Gen. 6. 2.

† Unless they became proselytes to the worship of JEHOVAH.—ED.

d Exod. 34. 15, 16. Neh. 13. 26. 1 Kin. 11. 2, 4, 9.

e Exod. 20. 5. Judg. 2. 11—20. & 3. 7, 8. & 10. 6, 7. ch. 32. 15—27. & 6. 15. & 4. 24—28. & 9. 19. & 20. 17, 18. & 29. 18—27. & 31. 16—18.

f Ch. 12. 2, 3. Exod. 34. 13. & 23. 24. 2 Kin. 18. 4. & 23. 6, 14. Num. 33. 52. ver. 25.

‡ Heb. *statues*, or *pillars*.

g Ch. 14. 2. & 26. 18. & 28. 9. & 4, 7. & 32. 9. Ps. 135. 4. Ex. 19. 5, 6. Jer. 2. 3. 1 Pet. 2. 9. Amos 3. 2. Tit. 2. 14. 1 Cor. 6. 19, 20.

h Rom. 9. 11—15, 18, 21. & 11. 6. 1 John 3. 1. & 4. 10. Ps. 115. 1.

§ *Abram* was called alone; and when God confirmed his covenant, (Gen. 12. 1—3. & 15. 1, 2.) he had no children; and in 200 years after, his posterity, *according to the promise*, amount but to 70 persons, Gen. 46. 27.—ED.

i Ch. 4. 37. & 9. 4, 5. & 10. 15. 1 Sam. 12. 22. 2 Sam. 22. 20. Ps. 44. 3. Zeph. 3. 17. Mat. 11. 26.

k Exod. 32. 13. Heb. 6. 17, 18. Ps. 105. 8, 42. Gen. 17. 7. & 22. 17. & 26. 4. & 28. 13—15.

l Is. 49. 7. 1 Cor. 1. 9. & 10. 13. 2 Cor. 1. 18. 1 Thes. 5. 24. 2 Thes. 3. 3. 2 Tim. 2. 13. Heb. 11. 11. & 10. 23. 1 John 1. 9. Tit. 1. 2.

m Neh. 1. 5. Dan. 9. 4. ch. 5. 10. Exod. 20. 6. Gen. 17. 7. Ps. 105. 8, 10.

n Ch. 32. 41. Prov. 11. 31. Is. 65. 6. Nah. 1. 2. Ezek. 18. 4. Ps. 21. 8, 9. & 62. 7, 8. & 66. 1, 2, 21.

A. M. 2553. B. C. 1451.

o Ch. 4. 1, 2. & 6. 1. & 5. 32, 33. & 8. 1. & 10. 12, 13. & 11. 32. & 12. 32. Tit. 2. 8. Mat. 28. 20. 1 Sam. 15. 22. 1 Cor. 15. 58.

* Heb. *because.*

p Lev. 26. 3—13. ch. 28. 1—14. ver. 8, 9. Ps. 105. 5, 8. Mic. 7. 20. Luke 1. 72, 73. 1 Tim. 4. 8. 1 Cor. 15. 58.

q Ver. 7. John 14. 21, 23. ch. 23. 4. Prov. 20. 7. Exod. 23. 25. Ps. 11. 7. & 1. 2. & 144. 12—15.

r Ch. 28. 1—14. Lev. 26. 3—13. Exod. 23. 25, 26. Ps. 144. 12—15.

s Ex. 9. 14. & 15. 26. Ps. 105. 37. ch. 28. 27, 60.

† All diseases, as the *progressive forms* of death, are the "wages of sin." And whilst man's observation traces them, and traces them justly, to what are termed *second causes*, such as climate, food, clothing, mental and bodily habits, &c. yet beyond *all these*, lies that righteous judgment of God, of which these circumstances are but the outlets or instruments. Egypt was, and still is, notorious for some diseases, such as the *plague, ophthalmia, &c.*, and these, though *mediately* produced by climate, habit, or infection, are yet as *immediately* the judgments of an invisible providence, as the *ten plagues* were the immediate followers of the visible outstretching of the rod of *Moses*.—ED.

t Gen. 12. 3. Ps. 37. 12—16.

u Ver. 2. Exod. 23. 23. & 34. 12—16. Num. 33. 55. Josh. 23. 12, 13. 16. Judg. 2. 3, 12. & 3. 6. Ps. 106. 34—39.

‡ See note on ver. 2. at the end of *Deuteronomy*.—ED.

x Ch. 8. 17. Num. 13. 31. Josh. 17. 16. Mat. 15. 31.

y Is. 41. 10, 14—16. Mark 5. 36. Heb. 13. 6. Rom. 8. 31. Ps. 78. 11, 42—51. ch. 4. 34. Exod. vii—xiv.

z Gen. 15. 14. Exod. 5. & 6. 1, 5—7. vii—xiv. ch. 11. 2—4. & 10. 21. Josh. 24. 5—7. 1 Sam. 12. 8. Neh. 9. 10, 11. Ps. 78. 11, 42—51. & 105. 27—36. Jer. 32. 20, 21. Ezek. 20. 6, 8.

‖ A species of *wasp*, about an inch in length, strong and voracious. Instances of whole nations being driven out by insects are fully attested by ancient writers, and in particular *Zelian*, makes mention of the *Phasalians*, a people descended from the *Canaanites*, being driven out of their country by *wasps*.—*Bochart, Hierog.* lib. 2. c. 13.—ED.

a Exod. 23. 28—30. Josh. 24. 12.

b Gen. 17. 1. & 18. 14. Jer. 32. 17, 27. & 20. 11. 1 Sam. 4. 7, 8. Ps. 96. 7. & 47. 2. & 68. 3, 5. & 45. 4. ch. 10. 17. Neh. 1. 5. & 4. 14.

* Heb. *pluck off.*

c Exod. 23. 29, 30. Josh. 15. 63. Judg. 2. 21—23. & 3. 1.

† Heb. *before the face.*

d Ch. 2. 15. & 8. 20. Exod. 14. 24. Josh. 10. 28. & 12. 7, 9—24. & 1. 5. ver. 16.

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in God as our God, and to attend to the various duties thereof according to the degree of their importance. In this respect, the word of God is a most precious treasure and useful instructor; and contains the most extensive ground of holy meditation and heavenly discourse. With awful reverence should God be regarded and enjoyed, particularly in swearing of oaths. And it is altogether inconsistent with the truth of religion to entertain sloth and unconcern for the glory of God, or the lasting welfare of his church. What an important and laborious work ought we to make of the religious education of our children and servants! It is very necessary to instruct them in the knowledge of God's remarkable appearances for his church, as well as in the doctrinal principles or laws of revelation; and that no obedience can be accepted of God, but what is performed in regard to him as our God in Christ, and is universal respecting all his commandments.

REFLECTIONS UPON CHAP. VII.—God sovereignly disposes of mankind, even



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24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 ¶ [e]The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26 Neither [f] shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

## CHAPTER VIII.

(1) *General exhortations to universal obedience to God's laws:* 1, 6. (2) *To remember the favours and rebukes received from God in the wilderness, as an incitement to obedience:* 2—5, 15, 16. (3) *To beware of making prosperity an occasion of, or temptation to, impiety:* 7—14, 17, 18. (4) *The fatal consequences of their apostasy or idolatry:* 19, 20.

A. M. 2553. B. C. 1451.

ALL [a] the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And [b] thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments or no.

3 And he humbled thee, and [c] suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 [d] Thy raiment waxed not [g] old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, [h] as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to [i] walk in his ways, and to fear him.

7 For the LORD thy God [k] bringeth thee into a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land [t] of oil-olive and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a [l] land whose stones *are* iron, and out of whose hills thou mayest dig [m] brass.

10 [n] When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 [o] Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou [p] hast eaten and art full, and hast built goodly houses, and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be [q] lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who [r] led thee through that great and terrible wilderness, *wherein were* [s] fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 [t] Who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou [u] say in thine heart, My power, and the might of *mine* hand, hath gotten me this wealth.

18 But thou shalt [v] remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, [w] if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

## CHAPTER IX.

(1) *Moses here assures the Israelites of victory over their enemies:* 1—3. (2) *Charges them to remember, that, though these Canaanites were to be cast out for their impieties, they themselves were not to obtain the country for their righteousness:* 3—6. (3) *He reminds them of their making and worshipping the golden calf, and of their repeated murmurings and contempt of the promised land:* 7—24. (4) *God's reconciliation to them as the fruit of Moses' intercession:* 18—20, 25—29.

a Ch. 4. 1—3. & 6. 1—3. Ps. 119. 4, 6. & 19. 11. 1 Cor. 15. 58. Mat. 5. 33. 1 Tim. 4. 8. Tit. 2. 8. Is. 3. 10. & 1. 19. Rom. 2. 7, 10.

b Ch. 7. 18, 19. & 1. 3. & 2. 7. & 32. 7. Ex. 16. 4. 2 Chr. 32. 31. 1 Pet. 1. 7. Jam. 1. 12. John 16. 33. Acts 14. 22. 2 Tim. 3. 12.

c Exod. 16. 2—31. Mat. 4. 4. Luke 4. 4. ver. 16. 1 Tim. 4. 4, 5. Ps. 104. 29, 30.

d Neh. 9. 21. ch. 29. 5. Mat. 6. 31, 32.

g If, as some learned expositors think, these words merely intimate that the wool of their sheep, their own skill in spinning and weaving, and their purchases from the Arabs, supplied them with *continuous change of new raiment*, as the old was worn out—why mention these things as a matter worthy of such special record? Does not the reference to *raiment*, in immediate contact with the *manna*—confessedly a miraculous food continued for forty years—lead rather, and decidedly to the conclusion that the *raiment* was also miraculously preserved?—a beautiful emblem of that indestructible "wedding garment" of a Saviour's "righteousness, which is unto all and upon all them that do believe," Mat. 22. 11. Rom. 3. 22.—ED.

e Prov. 3. 11, 12. Job 5. 17. Ps. 2. Sam. 7. 14. Heb. 12. 5—10. Ps. 89. 32. & 94. 12. Rev. 3. 19.

f Exod. 18. 20. Ps. 23. 4. & 128. 1. & 112. 1. ch. 6. 2, 13. & 10. 12. 2 Chr. 6. 31.

g Ch. 5. 10, 11. & 11. 10, 11. Ps. 104. 10, 11. & 65. 9, 10, 13. Exod. 3. 8. Ezek. 20. 6. Neh. 9. 22—25.

t Heb. *of olive trees of oil.*

A. M. 2553. B. C. 1451.

h Ch. 28. 25. Job 28. 2.

l The three characteristics of *Canaan* are, its abundant variety of *brooks and springs*, in which it contrasted with the great and solitary *Nile* in Egypt; its various *vegetable productions*, in the number of which it likewise excelled; and in those *mineral stores*, contained in the bosom of its hills, to which the valley of Egypt produced no parallel. All these, as exhibitions of beauty, stimulants of industry, and sources of riches and enjoyment, faintly shadow forth that "better country," where God hath provided a "continuing city," Heb. 11. 10. & 13. 14.—ED.

i Ch. 6. 11, 12. Ps. 103. 2. & cv. cxxxv. cxxxvi. Mat. 14. 19. 20. 2 Chr. 17. 5, 6. 1 Thes. 5. 18. 1 Tim. 4. 5. Rom. 14. 6.

k Ver. 14. ch. 6. 12. & 4. 9, 23. Jer. 2. 36. Hos. 13. 6.

l Ch. 28. 47. & 31. 20. & 32. 15. Prov. 30. 9. Hos. 13. 6. Ezek. 16. 48. Jer. 5. 8. Ps. 78. 3—8. Job 21. 7—15.

m Ch. 32. 15. & 17. 20. & 6. 12. Hos. 13. 6. 1 Cor. 4. 7. Jer. x. 31. Exod. i—xiv.

n Jer. 2. 6. Is. 63. 13. Ps. 136. 16. Exod. 13. 21. ch. 1. 19.

o Num. 21. 6. & 20. 11. Hos. 13. 5. Is. 35. 7. Exod. 17. 6. ch. 32. 13. Ps. 114. 7.

p Ver. 2, 3. Exod. 16. 15. Neh. 9. 20, 21. Ps. 78. 24, 25. & 94. 12. Heb. 12. 10, 11. Jer. 24. 5. & 29. 11. 1 Pet. 1. 7. Jam. 1. 12. Rom. 8. 28. 2 Cor. 4. 17.

q Ver. 14. Is. 10. 13. Dan. 4. 30. Prov. 1. 13.

r Prov. 10. 22. & 17. 2. Hos. 2. 8. Is. 28. 26. Ps. 144. 1. & 127. 1, 2. & 122. 3. & 75. 6, 7. Gen. 24. 35. Mat. 6. 33. 1 Tim. 6. 8. 1 Chr. 29. 12. 2 Chr. 1. 12. Jam. 1. 17.

s Ch. 4. 25, 26. & 31. 16, 17. & 32. 15—36. & 28. 15—68. Lev. 26. 14—39. & 30. 19. Zeph. 1. 18. Dan. 9. 12. Amos 3. 2. Luke 12. 47, 48. & 13. 3, 5. 1 Sam. 12. 25.

with respect to their life or death, they having all forfeited whatever they have into the hands of his justice. It is dangerous to contract marriage, or cultivate intimacy with wicked persons, particularly such as are of a false religion; and absurd is the expectation, that by such means we shall convert them, when God hath warned us that they will corrupt and seduce us. The faith of God's free love and mercy in choosing and redeeming us, most effectually constrains to holy obedience; and what profit and pleasure is there in the faithful service of God! the most difficult duties are easily performed, when we attempt them in the faith of God's promised presence and assistance. Why should we fear our strongest enemies, though greater and mightier than we are! If God be for us, who or what can be against us! Though our conquest be gradual, it shall be complete at last: and in all our strugglings, let us beware of covetousness; for to enrich ourselves, even with the spoils of a false religion, may issue in our ruin;—and it is therefore very important to remove and avoid every temptation to sin.

REFLECTIONS UPON CHAP. VIII.—With great care and skill should ministers promote holiness among their people; and there is need to turn promises and providences every way, to lead men to Jesus, the tree of life. To mortify our pride,—commemorate our peevishness,—and render the wisdom, holiness, and mercy of God familiar, let us observe the frowns and smiles of God's providence towards us. Trials are as necessary as deliverances; nor can any thing hinder God from supplying us in the greatest straits. If the enjoyment of an earthly



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HEAR, O Israel; Thou *art* to pass over Jordan [a] this day, [*] to go in to possess nations greater and mightier than thyself, [b] cities great, and fenced up to heaven;

2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak?

3 Understand therefore this day, that the LORD thy God *is* he which [c] goeth over before thee; *as* a consuming fire he [d] shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 [e] Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, [†] For my righteousness the LORD hath brought me in to possess this land; but [f] for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and [g] that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, [h] that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiff-necked people.[‡]

7 ¶ [i] Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 [k] Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

9 When I was [l] gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water:

10 [m] And the LORD delivered unto me two tables of stone, written with the finger of God: and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the [n] tables of the covenant.

12 And the LORD said unto me, [o] Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, [p] I have seen this people, and, behold, it *is* a stiff-necked people.

14 [q] Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they.

15 So [r] I turned and came down from the mount, and the mount [s] burned with fire: and the two tables of the covenant *were* in my two hands.

16 And [t] I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 [u] And I took the two tables, and cast them out of my two hands, and brake them before your eyes.[*]

18 And [x] I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 (For [y] I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you.) [z] But the LORD hearkened unto me at that time also.

20 And the LORD [a] was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And [b] I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust; and I cast the dust thereof into the brook that descended out of the mount.

22 And at [c] Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from [d] Kadesh-barnea, saying, [e] Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

A. M. 2553. B. C. 1451

a Shortly, ch. 11. 24. & 1. 22.

* Not actually to pass over *Jordan* "this day," — for Moses spoke these words on the *first* day of the *eleventh* month, (ch. 1. 3.) and they passed over *Jordan* on the *tenth* day of the *first month*, (Josh. 4. 19.) — but contrary to former orders of marching towards the *Red sea*, and around *mount Seir*, they were "this day" directed to begin preparations for passing over, and taking possession of the cities and lands of *Canaan*.—ED.

b Ch. 1. 28. & 3. 5. & 2. 10. Josh. 14. 1, 15. & 11. 22. & 15, 14. Num. 13. 22, 28, 33.

c Exod. 23. 20. & 33. 14—17. & 34. 9. Num. 14. 9. ch. 4. 24. Heb. 12. 29. Nah. 1. 2. Is. 27. 4. & 33. 14. & 30. 27, 30.

d Exod. 23. 29, 30. & 34. 11. ch. 7. 1, 2, 16. Is. 41. 10, 15, 16. Rom. 8. 31. Prov. 21. 30.

e Ch. 7. 7, 8. & 8. 17. Ezek. 36. 22, 32. Tit. 3. 5. Rom. 11. 6, 20. 1 Cor. 4. 7. Ps. 115. 1.

† Let us mark with what *specialty* God dwells upon the fact, that the children of Israel were not installed in *Canaan* for their *righteousness*, but that the seven nations were driven out before them for their *wickedness*. *Self-righteousness* is the constitutional disease of human nature, a disease ever recurring, even under the regimen of grace. God therefore suits the remedy to the disease; and no less than *three times* (ver. 4, 5, 6.) repeats the solemn denial of Israel's righteousness as the moving cause of his providential decisions. — *Note.* The *sovereignty of grace* is the sole ground of salvation; the *wickedness* of men the sole ground of judgment.—ED.

f Gen. 15. 16. Lev. 18. 25. ch. 18. 9—14. 1 Tim. 1. 9, 10. Prov. 13. 17. Is. 3. 11. Jer. 2. 17, 19. Rom. 2. 8, 9.

g Gen. 12. 7. & 13. 15. & 15. 18. & 26. 3, 4. & 28. 13, 14. Rom. 15. 8.

h Ezek. 36. 32. Ez. 32. 2. & 33. 3. & 34. 2. Rom. 5. 20, 21. ver. 4, 5, 13. Tit. 3. 5. Ps. 115. 1.

‡ That will neither bow, as a man, out of complaisance or respect, nor be guided, even as a trained beast, in obedience to the rein. See Gen. 33. 7. Ps. 32. 9.—ED.

i Ch. 32. 5, 6. Exod. 14. 11. & 16. 2. & 17. 2. Num. 11. 4. & 14. 1—4. xvi. & 20. 2. & 21. 5. & 25. 3. Neh. 9. 16—18. Ps. 66. 6—11. & 106. 7—33. & 78. 8—56. Is. 63. 10. Ezek. 20. 5—26. Neh. 9. 10—18.

k Ps. 106. 19—22. Exod. 32. 4—10. Neh. 9. 18.

l Exod. 24. 12—18. ver. 17.

m Exod. 31. 18. & 20. 2—16. ch. 10. 4. & 5. 6—21.

A. M. 2553. B. C. 1451.

n 1 Kin. 8. 9. Heb. 9. 4. Num. 10. 33. ch. 3. 2—21.

o Exod. 32. 7. & Gen. 6. 11, 12. ch. 32. 5.

p Exod. 32. 9—12. ver. 6. ch. 10. 16. & 31. 27. 2 Kin. 17. 14.

q Exod. 32. 10. Num. 14. 11, 12. Jer. 14. 11. ch. 29. 20. Ps. 9. 5. & 119. 118, 119. Prov. 10. 7.

r Ex. 32. 15, 16, 18.

s Exod. 19. 18. & 20. 18. & 24. 17. ch. 4. 11, 15, 33, 36. & 5. 22—26. Heb. 12. 18.

t Exod. 32. 8, 19. Ps. 106. 19, 20. Neh. 9. 18. Acts 7. 40, 41.

u Exod. 32. 19. Ps. 60. 9. & 110. 180. Eph. 4. 26. Zech. 11. 10.

* Not as an act of *passion* or effect of *provocation*, but an emblem of the total breach of God's covenant, which the idolatry of the people had produced, and of that terrible judgment to which they were righteously liable.—ED.

x Ver. 6. Exod. 32. 31. 2 Sam. 12. 16. 2 Chr. 20. 18. Ps. 106. 23. Mat. 4. 1.

y Exod. 32. 11—14. Ps. 78. 7. & 119. 120. Hab. 3. 16. Nah. 1. 2—7.

z Ps. 50. 15. & 91. 15. & 65. 2. & 34. 4, 6. Ez. xxxii. xxxiii. Heb. 12. 29.

a Ex. 32. 2—4. Heb. 12. 6. Rev. 3. 19. Jam. 5. 15, 16. Job 42. 8. Gen. 20. 17.

b Is. 31. 7. & 30. 22. & 2. 18—21. Ex. 32. 20.

c Num. 11. 1, 3, 5, 34. Ex. 17. 7.

d Num. 13. 3, 26. & 20. 1. & 32. 18, 37. ch. 1. 19, 46.

e Num. 13. 3. & 14. 2—4. ch. 1. 32, 33. Ps. 106. 24, 25. & 78. 22. Is. 63. 10.

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Canaan, much more should the faith of the heavenly inheritance, animate to an earnestness in universal holiness and gratitude. But how difficult is it to maintain humility of mind amidst remarkable prosperity! or fellowship with God amidst a flow of earthly enjoyments! for this purpose, let me always remember, that forgetfulness of God, ingratitude, and pride, bring into the prosperity by which they are occasioned the most fearful curse; and let me wisely observe the providences of God in my lot. To humble me, and discover my own naughtiness, let me remember the wilderness-straits to which I have been reduced. To recommend JEHOVAH to my heart, let me consider what he hath done for me, and promised to me. Let every peculiar excellency in my lot be a mean of elevating my heart to God himself, my goodly inheritance. In the day of my adversity, let me be joyful in him; and in the day of my prosperity, let me consider that all comes from him, and may be withdrawn at his pleasure: and, while the loving-kindness of God allures me to holiness, let his terrors awe and deter me from sin.



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24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus [f] I fell down before the LORD forty days and forty nights,[*] as I fell down *at the first;* because the LORD had said he would destroy you.

26 I [h] prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 [i] Remember thy servants, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin;

28 [k] Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy [l] people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

A. M. 2553. B. C. 1451.

f Ver. 6, 7. ch. 31. 27. Is. 63. 10, 31. Acts 7. 51.

g Ver. 18.

* From comparing ver. 9, with 18, & 25, some have concluded that *Moses* fasted at *three* several times, forty days and forty nights; but a more attentive examination of ver. 25. will shew that it is not a *third* fast, but merely a reference to the *second* (ver. 10.) for it does not say "then," but, "*Thus* I fell down."—Ed.

h Ex. 32. 9, 11—13. & viii—xiv. ver. 20. Ps. 74. 1, 2, 18—23. Num. 14. 13—19. Jos. 7. 7—9.

i Exod. 32. 13. & 3. 6, 16. & 6. 3—8. & 34. 9. Ps. 25. 11. Rom 5. 20, 21.

k Exod. 32. 12. Num. 14. 15, 16. Jos. 7. 7—9. c. e. lest the Egyptians should reproach thee on our account, ch. 32. 27.

l Ps. 95. 7. & 100. 3. & 119. 94. & 135. 4. Jer. 14. 9. Exod. 32. 11. & 33. 16. & 34. 9. & 6. 6. & 15. 5, 6. & 1—xiv. ch. 4. 20—34. & 7. 6, 16, 19. & 14. 2. & 32. 9. ver. 26, 27. Gen. 17. 7.

CHAPTER X.

(1) *Moses here reminds the Israelites of the undeserved tokens of God's reconcilement to them; such as,* 1. *The renewal of the tables of the law or covenant:* 1—5. 2. *The new orders for their marching onward to Canaan:* 6, 7, 11. 3. *His continuing of the priesthood after Aaron's death:* 6, 8, 9. 4. *His accepting of Moses' intercession for the people:* 10, 11. (2) *From these; from the greatness, equity, and goodness of God; and from his peculiar kindness to Israel; he urges the fear and service of God, and the due love of their neighbours:* 12—22.

A. M. 2553. B. C. 1451.

AT [a] that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables, which thou brakest, and thou shalt put them in the ark.

3 And [b] I made an ark *of* shittim-wood,[*] and [c] hewed two tables of stone like unto the first, and [d] went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten [†] commandments, which the LORD spake unto you in the mount, [e] out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And [f] I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, [g] as the LORD commanded me.

6 ¶ [‡] And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: [h] there Aaron died, and there he

a Ch. 9. 25—29. Exod. 34. 1, 2. & 25. 10—16.

b Exod. 25. 10—16. & 37. 1—8.

* In Exod. 37. the formation of the ark is ascribed to *Bezaleel*, here, to Moses. But this is no contradiction, inasmuch as, in all languages, a man is said to do that which another does under his direction and authority. Thus Solomon is said to have built the temple, not by his own hands, but by the expenditure of his money, and the agency of his servants.—Ed.

c Exod. 34. 4.

d Exod. 24. 28. ch. 9. 10.

† Heb. *words.*

e Ch. 4. 11, 12, 15, 33, 36. & 5. 22—26. Exod. 19. 17, 18. Heb. 12. 19.

f Exod. 34. 29.

g Exod. 25. 16. & 40. 3, 20. 1 Kin. 8. 9. Heb. 9. 4.

‡ Why the Holy Ghost hath inserted this and the following verse here; or whether the places here mentioned are the same as Bene-Jaakan, Moseroth, Horhagidgad and Jotbathah, mentioned Num. 33. 31—33. or rather different, I scarcely dare determine.

h Num. 20. 22—28. & 33. 38.

A. M. 2553. B. C. 1451.

i Exod. xxix. Lev. viii, ix. Num. iii, iv, viii. & 16. 9.

k Num. 4. 15. & 6. 25—20. ch. 1. 33.

l Num. 18. 20 & 26. 61. Ezek. 44. 28. ch. 12. 12. & 14. 27, 29. & 18. 1, 2. Jos. 13. 14, 33. & 14. 3.

m Exod. 34. 28. & 24. 18. ch. 9. 9, 18.

* Or, *former days.*

n Exod. 32. 14, 32, 33. & 33. 17. ch. 9. 19. Ps. 99. 6. & 106. 23.

o Exod. 32. 34. & 33. 1.

† Heb. *go in journey.*

p Mic. 6. 8. ch. 6. 5, 13. & 11. 13, 22. 1 Tim. 1. 5. Mat. 22. 37. Ps. 119. 4. Jer. 7. 23. 1 Pet. 1. 15, 16. Tit. 2. 11, 12. Luke 1. 74, 75.

q Ch. 4. 1, 40. & 5. 16, 29, 33. & 6. 1, 3, 18, 24. & 7. 12—14. Prov. 9. 12. Jer. 32. 39.

r 1 Kin. 8. 27. 2 Cor. 12. 2. Jer. 31. 19. Neh. 9. 6. Is. 66. 1. Ps. 115. 16. & 24. 1. & 89. 11. 1 Chr. 29. 11. 1 Cor. 10. 26.

s Ch. 7. 7, 8. & 4. 37. Exod. 33. 19. Rom. 9. 11—23. Eph. 2. 4—8.

t Jer. 4. 4, 14. Rom. 2. 28. Col. 2. 11. & 3. 5. Eph. 4. 21—24. ch. 30. 6. & 9. 6.

u Exod. 18. 11. ch. 7. 21. Ps. 136. 2—4. Jos. 22. 22. Dan. 2. 47. & 11. 36. 1 Chr. 16. 25, 26. Rev. 17. 14. & 19. 16.

x 2 Chr. 19. 7. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

y Ps. 103. 6. & 68. 5. & 146. 7, 9. & 82. 3. Is. 1. 7. Jer. 49. 11.

z Lev. 19. 33, 34. Jam. 2. 15, 16. 1 John 3. 17, 18. Exod. 22. 21. & 23. 7.

a Ch. 6. 13. & 13. 4. Mat. 4. 10. Luke 4. 8.

b Exod. 15. 2. & 1—xx. Is. 12. 2. & 60. 18. & 61. 3. Ps. 22. 3, 4. & 106. 22. & 118. 20. Jer. 17. 14. & 33. 9, 11. Num. xi, xiv, xvi, xxi. ch. 4. 34. & 11. 7—7.

was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD [i] separated the tribe of Levi, to [k] bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 [l] Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 ¶ And [m] I stayed in the mount, according to the [*] first time, forty days and forty nights; and [n] the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, [o] Arise, [†] take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, [p] what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [q] for thy good?

14 Behold, [r] the heaven, and the heaven of heavens, *is* the LORD'S thy God; the earth *also,* with all that therein *is.*

15 Only the LORD [s] had a delight in thy fathers to love them, and he chose their seed after them, *even* you, above all people, as *it is* this day.

16 [t] Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

17 For the LORD your God *is* [u] God of gods, and Lord of lords, a great God, a mighty, and a terrible, which [x] regardeth not persons, nor taketh reward.

18 He doth [y] execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 [z] Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 [a] Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy [b] praise, and he *is* thy God, that hath done for thee these great and terrible things which thine eyes have seen.

REFLECTIONS UPON CHAP. IX.—The greater our enemies and impediments in the way of our duty, the more shall the power of God be magnified in our overcoming them. God can easily find instruments to execute his vengeance upon a people devoted to destruction; and his promises and threatenings are most certainly performed in their due time. Though judgment may be delayed, yet sin will at last make the most fearful havoc in nations and families, however great and powerful; and yet it is hard to keep the very worst of men from trusting and glorying in their own fancied works of righteousness. But to keep us humble amidst many and great mercies, let us search the records which conscience keeps of our sins. Nothing but obstinate blindness can support us in a good opinion of ourselves. But thanks be to God that, where sin abounded, grace doth much more abound; thanks for that infinite mercy, that such a wicked generation have a most prevailing Intercessor to stand in the gap to turn away the Lord's wrath and indignation from them.



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22 Thy fathers went down into Egypt [c] with threescore and ten persons; and now the LORD thy God hath made thee [d] as the stars of heaven for multitude.

A. M. 2553. B. C. 1451.

c Gen. 46. 27. Exod. 1. 5. Acts 7. 14.

d Gen. 15. 5. & ch. 1. 10. Num. 26. 51, 62. Neh. 9. 23. Heb. 11. 12.

## CHAPTER XI.

(1) *Moses reminds the Israelites of the marvellous acts of God in destroying Pharaoh, &c., for their pride and disobedience:* 1—7. (2) *He represents what plenty, what victory, and what enlargement of their country, would attend their obedience; and what curses would follow on their disobedience:* 8—17, 22—25. (3) *He directs them to proper means for maintaining a due sense of religion in themselves and their families:* 18—21. (4) *A solemn intimation of the blessings and curses from mount Gerizim and Ebal:* 26—32.

THEREFORE [a] thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

A. M. 2553. B. C. 1451.

a Luke 1. 74, 75. ch. 10. 12. & 6. 5, 13. & 13. 1. Lev. 8. 35. & 18. 30.

2 ¶ And [b] know ye this day: for *I speak* not with your children which have not known, and which have not seen [c] the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm,

b Ch. 4. 9, 23, 39.

c Lev. 26. 18. ch. 8. 2, 3, 5. & 3. 24. & 4. 34. & 9. 26.

3 And [d] his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

d Ex. vii—xiv. Ps. 78. 11—15. & 105. 25—38. & 136. 10—15. Neh. 9. 10. ch. 7. 18, 19. Josh. 24. 5—7. Judg. 10. 11. 1 Sam. 12. 8. Is. 63. 9—14. Jer. 32. 20, 21. Acts 7. 36. & 13. 17.

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

e Ex. xv—xl. Lev. 1—xxvii. Num. 1—xxxvi. Ps. lxxviii, cv, cvi. 1—33.

5 [e] And what he did unto you in the wilderness, until ye came into this place;

6 And [f] what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the [g] substance that [†] *was* in their possession, in the midst of all Israel:

f Num. 16. 31. & 26. 9, 10. & 27. 3. Ps. 106. 17.

g Or, *living substance which followed them.*

† Heb. was *at their feet.*

7 But your eyes have seen all the great acts of the LORD which he did.

8 [g] Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it;

g Ch. 6. 2, 3. & 11. 22. & 16. 20. & 30. 16. & 8. 19. Neh. 3. 12. & 2. 1. & 4. 1, 13. Job 31. 27. 1 John 5. 21.

9 And that ye [h] may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

h Ver. 21. ch. 5. 16. & 6. 2, 3. Prov. 2. 21. & 10. 27.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with [‡] thy foot, as a garden of herbs:

‡ With thy own labour, digging trenches or rills of water, or by watering pans. —(Moses proceeds to contrast Egypt and Canaan. The *first* point of contrast lies in the irrigation of Egypt, where rain scarcely ever falls. This work is done by "the foot," that is, the laborious turning of a wheel by treading successively upon steps in the circumference, while the water is brought up in buckets, and thence conveyed through the level ground in trenches; whereas Canaan was watered without labour, by "drinking in the rain of heaven." The *second* point of contrast lies in the tame uniformity of Egypt, and the lovely succession of hills and valleys in Canaan, thus affording a succession of landscape pictures which in a level country such as Egypt, the eye searches for in vain.—Kn.)

i Ch. 8. 7—9. & 6. 10, 11. Gen. 27. 28. Ex. 3. 8. Ezek. 20. 6. Jer. 2. 7.

11 But [i] the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven;

k Ps. 65. 9—13. & 132. 13, 14. & 67. 2, 3. Is. 62. 12.

12 A [k] land which the LORD thy God [*] careth for: the [l] eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year.

* Heb. *seeketh.*

l 1 Kin. 9. 3. Jer. 24. 6. Ezra 5. 5. Ps. 33. 18. & 34. 15. ver. 19. Hos. 5. 3, 3. Joel 2. 23.

13 ¶ And it shall come to pass, [m] if ye shall hearken diligently unto my commandments, which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soul,

m Ver. 22. Ps. 119. 4. ch. 4. 1, 5, 6, 9. & 6. 1—7. & 10. 12, 13. 1 Cor. 15. 58. 1 Tim. 4. 6.

14 That [n] I will give *you* the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

n Ezek. 34. 25, 26. Hos. 6. 3. Joel 2. 23. Jam. 5. 7. Ps. 65. 9—13. The first or former rain fell about October, and the latter in March, before their harvest.

o Ps. 104. 14, 15. Joel 2. 19, 22, 24.

† Heb. *grass.*

‡ In countries near the equator, the seasons of wind and calm, and rain and drought, are almost perfectly uniform, and their changes can be prognosticated with considerable certainty; as we approach the north or the south, they become more variable and uncertain, in time, duration, and degree. Still, that the seasons follow a *law of nature*, both observation and analogy confirm. But what is a *law of nature*, but another name for the *will of God* impressed upon any part of his works? The seasons therefore are neither from blind chance, nor material elements, but from the Almighty; and, like all his other servants, are made, at his will, the vehicles of his wrath, or of his blessing. Happy the husbandman, whose eyes, enlightened by grace, can read both the mercies and judgments of God, in the shower and the sunshine, in the drought and in the storm, who, when his "labour fails," can yet "joy in the God of his salvation," and who, when his "barns overflow" with plenty, forgets not the hand that gave it.—Ed.

15 And [o] I will [†] send grass in thy fields for thy cattle, that thou mayest eat, and be full.[‡]

16 [p] Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

p Ch. 4. 9. 23. & xiii. & 29. 18. & 8. 19. Neh. 3. 12. & 2. 1. & 4. 1, 13. Job 31. 27. 1 John 5. 21.

17 And *then* the LORD's wrath be kindled against you, and he [q] shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

q 1 Kin. 8. 35. & 17. 1. 2 Chr. 6. 26. & 7. 13. ch. 28. 23, 24. Amos 4. 7. 1 Sam. 12. 23. Jer. 14. 1—6. Hag. 1. 9—11. & 2. 16, 17.

18 ¶ Therefore shall ye [r] lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

r Ps. 119. 11. ch. 6. 8. Ex. 13. 9, 16. Prov. 3. 3. & 7. 2, 3. & 6. 20—23.

19 [s] And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

s Ch. 4. 10. & 6. 7, 9. Ps. 78. 5, 6. Prov. 22. 6. & 4. 1—10. & 5. 1. & 2. 1. Eph. 6. 4. Is. 38. 19.

20 And thou [t] shalt write them upon the door-posts of thine house, and upon thy gates:

t Constantly remember them, ch. 6. 9. Ex. 12. 7. Is. 30. 8. Hab. 2. 2.

21 That your [u] days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

u Ver. 9. Ex. 20. 12. ch. 5. 16. Prov. 4. 10. Ps. 91. 29, 30. & 72. 5.

22 ¶ For [x] if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

x Ver. 13. ch. 4. 2. & 6. 1, 3. Mat. 22. 37. & 4. 10. Acts 11. 23. Tit. 2. 14, 12. 1 Tim. 4. 8.

23 Then [y] will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

y Ex. 3. 8. & 23. 27—31. & 34. 11, 24. ch. 7. 1, 2, 22, 23. & 9. 1—3.

24 [z] Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

z Jos. 1. 3. & 14. 9. Gen. 15. 18—21. Ex. 23. 23, 31. & 34. 11—13. Judg. 2. 1—3. 2 Chr. 9. 26. Num. 34. 3—12. 1 Kin. 4. 21, 24.

25 There [a] shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you.

a Ch. 2. 25. Jos. 1. 5. & 2. 9. & 5. 1. Ex. 23. 27.

26 ¶ Behold, [b] I set before you this day a blessing and a curse;

b Ch. 30. 15—20. Lev. xxvi. ch. xxvii—xxxii.

REFLECTIONS UPON CHAP. X.—What a mercy is it that the law, as a covenant, is fulfilled and hid in Christ, our gospel-ark! And what a sure token of divine favours yet in store for a people when God raises up faithful ministers and earnest wrestlers at a throne of grace! Marvellous indeed are God's returns of love for hatred,—of mercies for rebellion and provocation; and inexcusable, therefore, is disobedience to a God so great and gracious! But it is honourable and becoming to walk in love, as God himself walketh. It is a most fearful proof of the corruption of our nature, and the necessity of a gracious change, that we need so much urging to that which is so remarkably at once our great duty and interest. But let me always retain in mind the wonderful character, and the peculiar mercies of my God, the God of Israel; esteem it my glory to belong to him; and make him the only object of my fear, my praise, and joy.



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27 [c] A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a [d] curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou [e] shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the [f] other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the [g] champaign [g] over against Gilgal, beside the plains of Moreh?

31 For ye [h] shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe [i] to do all the statutes and judgments which I set before you this day.

A. M. 2553. B. C. 1451.

c Ch. 28. 1—14. Lev. 26. 3—13. Is. 3. 10. & 1. 19. Rom. 2. 7, 10. Ps. 19. 11. 1 Tim. 4. 8. 1 Cor. 15. 58.

d Ch. 28. 15—68. & 27. 14—26. Lev. 26. 14—39. Is. 1. 20. & 3. 11. Rom. 2. 8, 9. Gal. 3. 10. Prov. 13. 21. Jer. 2. 17, 19. & 4. 18. & 5. 25. & 6. 19. & 10. 18. Ezek. xvi, xx, xxiii.

e Ch. 27. 12—26. Jos. 8. 30—35.

f West side of it, ch. 1. 1, 5. & 3. 8. ver. 31.

g Plain country.

g Jos. 5. 9. Gen. 12. 6, 7. Judg. 7. 1.

h Ch. 9. 1. Jos. 3. 13—17. & xv—xix. Ps. 44. 2, 3. & 78. 55. & 80. 8, 12. & 105. 43, 44. & 135. 12. & 136. 21, 22.

i Ch. 4. 2, 40. & 5, 29, 32. & 12. 32. Rom. 2. 13. Ps. 15. 2. & 119. 6. Mat. 28. 20.

A. M. 2553. B. C. 1451.

i Ex. 25. 22. Num. 7. 89. & 27. 2. Lev. 17, 8, 9. Jos. 18. 1. Ps. 80. 1. & 76. 1, 2. & 67. 1, 3. & 78. 60, 68, 69. & 132. 13, 14.

e The divine institutions of Moses all looked forward to a *fixed place* of worship, instead of the *moveable tabernacle* constructed in the wilderness; and while they inculcated the worship of God in spirit everywhere—saying, "thou shalt *love* the Lord thy God, with all thine heart"—yet certain outward acts of worship were strictly reserved for *one place*. This precaution was intended to guard against the inventions of *will worship* and peril of *idolatry*, while it also typified the merging of all divine institutions into the one temple of the "body of Christ," and the concentrating of all worshippers around his one sacrifice, John 2. 21. Rev. 7. 15. & 21. 22.—Ed.

k Lev. 17. 3, 5, 9. & 27. 32. Ezek. 20. 40. ver. 11, 17, 18. ch. 14. 23, 25. & 26. 2. & 15. 19, 20. Num. 18. 15, 17.

l Num. 18. 10. ver. 12, 18.

† One great object of the Mosaic ordinances was, to associate the idea of God's goodness and presence with food, so that every call of bodily hunger or thirst might lead the soul to *hunger and thirst* after his righteousness, and that every gratification of the appetite might lift up the heart in thankfulness to the giver of all good.—Ed.

m Ps. 128. 2. ch. 15. 10. & 23. 20. & 29. 3—13. Lev. 23. 3—13.

n Amos 3. 3. Acts 7. 42. 2 Sam. 15. 6 1 Chr. 13. 4. Judg. 17, 6. & 21. 25.

o 1 Kin. 8. 56. 1 Chr. 23. 25. Heb. 4. 3, 9, 10. Mat. 11. 28, 29. Is. 57. 2. Rev. 14. 13.

p Ex. 34. 24. Lev. 25. 18, 19. Judg. 8. 11. & 18. 7. 1 Kin. 4. 25.

q Ver. 5, 6, 14. Jer. 7. 12. Jos. 18. 1. 1 Kin. 8. 15—44. Ps. 78. 60, 67—69. 2 Chr. 6. 5. & 8. 16. & 33. 7.

‡ Heb. *the choice of your vows.*

r Ver. 7, 18, 12. Neh. 8. 10. Ex. 23. 14—17. & 34. 23, 24. 1 Sam. 1, 3, 4. ch. 14. 26, 27. & 16. 9.

s Num. 18. 20, 23, 24. & 26. 62. ch. 10. 9. & 14. 27, 29. & 18. 1, 2.

t Ver. 6, 7, 11. Num. 22. 41. & 23. 1, 14, 28, 29. 1 Kin. 12. 28. 2 Kin. 17. 9—11.

u Ver. 5, 6, 11, 13. Ps. 78. 60, 68, 69. ch. 14. 24. & 15. 20. & 16. 2—16. & 17. 8. & 18. 16 & 26. 2. & 31. 11. Josh. 18. 1. 1 Kin. 8. 13, 29. & 9. 3.

x Ver. 22. ch. 15. 22. & 14. 5. all may eat it as common food.

y Ch. 15. 23. Gen. 9. 4. Lev. 17. 10, 12, 13. & 3. 17. & 7. 26, 27. & 19. 26. 1 Sam. 14. 32. Ezek. 33. 25. ver. 23—25.

## CHAPTER XII.

(1) *Israel must destroy all monuments of idolatry, and keep close to God's tabernacle, and form of worship instituted by him:* 1—5. (2) *They must bring all their oblations to God's altar and residence:* 6, 7, 11, 12, 14, 18, 26—28; *and always regard and support God's ministers:* 18, 19. (3) *They must neither do as they now did in the wilderness, nor as the Canaanites had done in their worship:* 8—11, 29—32. (4) *They are allowed to eat flesh, but not any blood, at their respective homes, and are appointed to eat their share of the sacred oblations only at the Lord's special residence:* 1—18, 20—25.

THESE *are* the [a] statutes and judgments which ye shall observe to do [b] in the land which the LORD God of thy fathers giveth thee to possess it, [c] all the days that ye live upon the earth.

2 [d] Ye shall utterly destroy all the places wherein the nations which ye shall possess [e] served their gods, upon the high [e] mountains, and upon the hills, and under every green tree.

3 And ye shall [f] overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, [f] and destroy the names of them out of that place.

4 ¶ Ye [g] shall not do so unto the LORD your God.

5 But [h] unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his [i] habitation [e] shall ye seek, and thither thou shalt come:

6 And [k] thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks:

7 And there ye [l] shall eat before the LORD your God; [†] and ye [m] shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall [n] not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest [o] and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that [p] ye dwell in safety;

11 Then there shall be [q] a place which the LORD your God shall choose to cause his name to dwell there: thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all [‡] your choice vows which ye vow unto the LORD.

12 And ye shall [r] rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as he hath [s] no part nor inheritance with you.

13 [t] Take heed to thyself, that thou offer not thy burnt-offerings in every place that thou seest:

14 But [u] in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: [x] the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 [y] Only ye shall not eat the blood; ye shall pour it upon the earth as water.

A. M. 2553. B. C. 1451.

a Ch. 4. 1, 2, 5, 6, 9. & 5. 1. & 6. 1—3. & xii —xxvii.

b Num. 15. 1. ch. 6. 1.

c Ch. 11. 1. 1 Kin. 8. 40. Ps. 104. 33. Job 17. 9. Prov. 4. 18.

d Ch. 7. 5, 25. Ex. 23. 24. & 34. 13—17. Num. 33. 51, 52. Judg. 2. 2. 2 Kin. 18. 4. & 23. 6, 14. 1 Chr. 14. 12.

e Or, *inherit.*

e Num. 22. 4. 2 Kin. 17. 10, 11. Jer. 2. 6. Ezek. 20. 28, 29. Hos. 4. 13.

† Heb. *break down.*

f Ex. 23. 13. Ps. 16. 4. Zec. 13. 2. Is. 2. 18, 20. & 30. 22.

g Ver. 30, 31. ch. 18. 21, 22. & 20. 1d. Lev. 20. 23.

h Ver. 11. Ps. 78. 67, 68. 1 Kin. 8. 16, 29. & 14. 21. 2 Chr. 7. 12. 2 Kin. 21. 4. Dan. 9. 18. Jos. 9. 27.

Reflections upon Chap. XI.—Thus let my love to the LORD always work in holy obedience to all his commandments. Let the remembrance of his early kindness to me and mine, and his awful judgments on others around me, stir me up to the utmost circumspection in my conduct. God's mercies should leave an impression on us which neither time nor age should ever efface. And, while sins shorten men's days, and cause countries to spue out their inhabitants, yea, often into hell fire, let me carefully observe God's kindness, even in outward things. Mercies coming from the immediate hand of God are doubly sweet. Godliness hath the promise of the life that now is, as well as of that which is to come. But if we refuse to be influenced by God's mercies, we must sink under his judgments. When the heart is filled with the knowledge and love of God's word, the tongue will be as the pen of a ready writer in speaking of divine things. Let me, therefore, by all means, labour to fix a deep sense of spiritual things upon my own soul, and be careful to transmit the knowledge of them unto my seed: for true religion stamps a reverence on its professors, which keeps even their enemies in awe of them; and godliness, transmitted with our possessions, is the surest way to perpetuate them in our families. How plain and evident, in God's word, is the way to happiness and misery! And if men will not see, will not walk aright, their blood must be on their own head. Since, then, the blessings and curses of time and eternity are set before me in the gospel, let me choose Jesus, and his inexhaustible fulness of blessings, as my portion, and my everlasting ALL!

Reflections upon Chap. XII.—Abominable to God is all will-worship. And it is impossible to reconcile the worship of God and mammon—of Christ and Belial,



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17 ¶ [a] Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand:

18 [a] But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant,[*] and [b] the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 ¶ [c] Take heed to thyself that thou forsake not the Levite [†] as long as thou livest upon the earth.

20 ¶ When the LORD thy God [d] shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 [‡] If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 [e] Even as the roe-buck and the hart is eaten, so thou shalt eat them; the unclean and the clean shall eat *of* them alike.

23 Only [f] be sure [g] that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go [f] well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 [h] Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose.

27 And thou [i] shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy [k] sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 [l] Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

A. M. 2553. B. C. 1451.

[a] Ver. 6, 7, 11—14. ch. 14. 22, 24. *i. e.* the second tithe and firstlings.

[a] Ver. 5—7, 11, 12. ch. 14. 23. & 15. 20.

[*] Whilst the union of the "man-servant and maid-servant," in the prohibition of the fourth commandment inculcates the important religious principle, that no man should break, through the agency of another, any law of God which he acknowledges himself bound to observe. Their still continued union, in the religious ordinances of sacrifice and thanksgiving, inculcates another, even the *religious care, tenderness, and sympathy*, which superiors owe to their servants, so that, while the active agents of their earthly labours, they may also be partakers of their spiritual joy.—Ed.

[b] Ch. 10. 9. ver. 19.

[c] Ch. 14. 27. Neh. 10. 39. 1 Cor. 9. 10—14. Gal. 6. 6. 1 Tim. 5. 17. Mal. 3. 8, 9.

[†] Heb. *all thy days.*

[d] Gen. 26. 14. & 13. 16—21. ch. 19. 8. & 11. 24. Ex. 23. 31.

[‡] It seems that in the wilderness they killed all their animals for food at the door of the tabernacle; but that was not required in Canaan.

[e] Ver. 15. ch. 14. 5. & 15. 22.

[f] Heb. *be strong.*

[f] Ver. 18. Gen. 9. 4. Lev. 3. 17. & 7. 26. & 17. 10—14. ch. 15. 23. 1 Sam. 14. 32. Ezek. 33. 25.

[g] Is. 5. 10. & 1. 19. & 46. 13, 19. Ps. 112. 2. ver. 28. ch. 13. 18.

[h] Ver. 6, 7, 11, 18.

[i] Lev. 1. 5, 8, 12.

[k] Peace-offering. *Lev.* 1, III. & 7. 12. Num. vii. 1 Kin. 8. 63. ver. 7.

[l] Mat. 28. 20. 1 Cor. 15. 58. ver. 1. 25. Ps. 19. 11. Is. 3. 10. & 1. 19. Tit. 2. 11, 12. & 3. 8. 1 Tim. 4. 8.

A. M. 2553. B. C. 1451.

[m] Gen. 15. 18—21. Ex. 23. 31. & 34. 11, 24. Ps. 78. 55. & 44. 2. & 135. 10—12. & 136. 17—22. ch. 7. 1, 16, 24. & 9. 5. & 11. 23—25. Jos. vi—xxi.

[*] Heb. *inheritest*, or *possessest them.*

[n] Ch. 7. 4, 16, 25, 26. Ex. 23. 13, 33. Lev. 18. 5. Judg. 2. 2, 3. Num. 33. 52. Ps. 106. 34—39. & 16. 4. Ezek. 20. 28. 1 John 5. 21. 1 Thes. 5. 22. ver. 3, 4.

[†] Heb. *after them.*

[o] Ver. 4.

[‡] Heb. *abomination of the.*

[p] Lev. 18. 21. & 20. 2. Jer. 7. 31. & 32. 35. Ezek. 20. 31. & 23. 37. Mic. 6. 7. ch. 18. 10.

[q] Ch. 4. 2. & 12. 32. & 5. 29, 32. & 11. 32, 33. Josh. i. 7. Prov. 30. 6. Rev. 22. 18, 19. Mat. 28. 20.

29 ¶ [m] When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou [*] succeedest them, and dwellest in their land;

30 [n] Take heed to thyself, that thou be not snared [†] by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 [o] Thou shalt not do so unto the LORD thy God: for [‡] every abomination to the LORD which he hateth have they done unto their gods; for even their sons and their daughters they have [p] burnt in the fire to their gods.

32 [q] What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

## CHAPTER XIII.

*Having warned the Israelites against the peril of idolatry, arising from their Canaanitish predecessors, he now guards them against the rise of idolatry from among themselves; charges them to resist the temptation, and inflict the punishment of death upon such as attempted to seduce them to it; whether* (1) *By pretence of inspired direction from God, and foretelling future events:* 1—5; *or* (2) *Of friendship and relation:* 6—11; *or* (3) *Of the numbers who had already practised it:* 12—18.

A. M. 2553. B. C. 1451.

IF there arise among you a [a] prophet, or a dreamer of dreams, and giveth thee a [b] sign or a wonder,

2 And the sign or the wonder [c] come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt [d] not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your [e] God proveth you, to know whether ye love the LORD your God with all your heart, and with all your soul.

4 Ye [f] shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be [g] put to death; because he hath [*] [h] spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in: so shalt thou [i] put the evil away from the midst of thee.

6 ¶ If [k] thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, [l] entice thee secretly, saying, Let us go and serve other gods, [m] which thou hast not known, thou, nor thy fathers;

[a] 2 Pet. 2. 1. Is. 9. 15. & 28. 7. Jer. 23. 29. & 2. 8. & 14. 14. & 27. 9. 1 Kin. 18. 19—29. Ezek. 13. 3, 4. Zeph. 3. 4.

[b] Ex. 7. 22. 1 Kin. 18. 3. Mat. 24. 24.

[c] Ch. 18. 22. Rev. 13. 13, 14. 2 Thes. 2. 9—11. Mat. 24. 24. & 7. 22.

[d] 1 John 4. 1. Eph. 4. 14. 1 Cor. 11. 19. 1 John 2. 19. Acts 17. 11.

[e] Gen. 22. 1. Ex. 16. 25. ch. 8. 2. 2 Chr. 32. 31. 1 Pet. 1. 7. Jam. 1. 12.

[f] Ch. 10. 12, 20. & 6. 13. Mat. 4. 10. 1 John 5. 21. Mic. 6. 1. Tit. 2. 11, 12. Phil. 4. 8.

[g] Ch. 18. 20. Jer. 14. 15. Zech. 13. 3.

[*] Heb. *spoken revolt against the LORD.*

[h] Ver. 1, 2. Ex. vi—xiv.

[i] Ch. 17. 7, 12. & 19. 19. & 21. 22. & 22. 24. & 24. 7. 1 Cor. 5. 13. Heb. 12. 15, 16. 2 Tim. 2. 16, 17. Rev. 2. 2, 6. ver. 11.

[k] Ch. 17. 2. Gen. 42. 34. Mic. 7. 7. Prov. 18. 24. 2 Sam. 1. 26. 1 Sam. 18. 1.

[l] Col. 2. 4. Eph. 4. 14. 2 Tim. 3. 6. Jude 4. 1 John 5. 19. Ps. 147. 19, 20.

[m] Ch. 32. 16—18. Judg. 5. 8. & 2. 12. & 10. 6. 1 Kin. 11. 5, 7. 2 Kin. 17. 30, 31.

But, in the best ordered churches on earth, something will still be defective. Perfect purity is reserved for the heavenly Canaan: and therefore, in cases of necessity, some ordinances of worship may be omitted, which in other circumstances would render us highly culpable. The excellency of worship lies not in any pompous form, but in its exact correspondence with God's prescriptions. Let me then not merely cease from evil, but learn to do well. Let me attend to, and improve, every instituted ordinance of fellowship with God. Let his institutions, not any custom or law of men, whether under the best or the worst of governments, be the standard of my religious observances. Let not only my solemn eating and drinking at his table, but even my ordinary refreshments, be conducted according to his prescriptions, and intended chiefly for his glory. And never should his ministers be straitened, or his poor starved, while I am able to relieve them.



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7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt [n] not consent unto him, nor hearken unto him; neither shalt thine eye [o] pity him, neither shalt thou spare, neither shalt thou conceal him;

9 But [p] thou shalt surely kill him: thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt [q] stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house [†] of bondage.

11 And [r] all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ [s] If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, [t] the children of Belial, are [u] gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou [x] inquire, and make search, and [‡] ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely [y] smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God; and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the [z] cursed thing to thine hand; [a] that the LORD may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

A. M. 2553. B. C. 1451.

n ² John 10. Ex. 20. 5. Prov. 1. 10, 15. Gal. 1. 8, 9. ¹ John 5. 21.

o Ch. 7. 16. & 13. 8, 21. & 17. 2—7.

p Ch. 17. 7. Lev. 24. 22.

* There is nothing more remarkable in the Mosaic institutions than the perfect publicity of trial in the court, the accuser and the witnesses. Such publicity is, far above all other devices, the best protection both of private safety and public liberty. Even where the cause is more the cause of God than of man, and where idolatry is the charge, the accuser can whisper nothing in the private ear of jealous and self-interested authority; the accused cannot be charged with a crime unknown to himself, and entrapped by examinations, or forced by torture to bear witness against himself. The accusation must be public; the court must be public; the witnesses must be two or more; they must be confronted with the accused; witnesses must agree; and, finally, the accuser, if the accused be found guilty, must in this case, become, in his own person, one of the public executioners, thus committing his character in the openest manner, to the truth of the charge alleged.—ED.

q Lev. 20. 2, 27. & 24. 14, 16, 23. Num. 15. 35, 36. ch. 17. 5. & 21. 21. & 22. 21, 24. Jos. 7. 25. 2 Chr. 24. 21. Acts 7. 58.

† Heb. *bondmen.*

r Ch. 17. 13. & 19. 20. & 21. 21. Prov. 21. 11. & 19. 25. ¹ Tim. 5. 20.

s Jos. 22. 11, &c. Judg. 20. 1, 2.

t *Lawless naughty men.* Judg. 19. 22. ¹ Sa. 1. 16. & 2. 12. & 10. 27. & 25. 25. ² Sam. 16. 7. & 20. 1. ¹ Kin. 21. 10. Prov. 19. 28. ² Cor. 6. 15.

u ¹ John 2. 19. Jude 19. ch. & 19. ² Kin. 17. 21.

x Ch. 17. 4. & 19. 18. Job 29. 16.

‡ Here again the excellence of the divine law is most apparent, nothing is to be taken on vague report, no encouragement is to be given to private *pique* or public *jealousy*, no lure is held out to *covetousness*; but as the whole city cannot be sued in court, and are perhaps too strong for the law, so long as their guilt is unproved; the authorities must (1) *inquire*; (2) make *search*; (3) ask *diligently*; and, if there remain the *benefit of a doubt*, the city must receive it; and, until the report be proved *certain*, no proceedings can be taken against them.—ED.

y Ch. 7. 2, 16. & 2. 34. Rev. 17. 16. & 18. 8 & 19. 3. Jos. 6. 21, 24, 26. Ex. 22. 20. Lev. 27. 28.

z Or, *devoted*, Lev. 27. 28. ch. 7. 26. Jos. 6. 17, 18. & 7. 1, 11, 12. & 22. 20. Is. 30. 22.

a Lev. 26. 40—45. ch. 30. 2, 3. & 12. 15, 22. Ge. 18. 26. Is. 1. 19. & 3. 10. Rom. 2. 7, 10. ¹ Cor. 15. 58. Ps. 18. 21. Tit. 2. 8, 14. ¹ Tim. 4. 8. Mat. 6. 33.

## CHAPTER XIV.

*(1) The children of God must not imitate their heathen neighbours, in their cuttings for their dead: 1, 2; and must eat nothing of unclean beasts, or even of clean ones which had died of themselves; nor prepare any thing in an inhuman or superstitious manner: 3—21. (2) Of the exact payment of the tithes, whether the yearly ones, or those of the third year, for the use of the religious festivals, the Levites, or the poor: 22—29.*

A. M. 2553. B. C. 1451.

YE [a] *are* the children of the LORD your God. [b] Ye shall not cut yourselves, nor make any baldness between your eyes for the dead:

2 [c] For thou *art* an holy people unto the LORD thy God; and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ [d] Thou shalt not eat any abominable thing.

4 [e] These *are* the beasts which ye shall eat: The ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the [*] [†] pygarg, [‡] and the wild ox, and the chamois.

6 And [f] every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless [g] these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass.

9 ¶ [h] These ye shall eat of all that *are* in the waters; all that have fins and scales shall ye eat:

10 And [i] whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: [§] the [k] eagle, and the ossifrage, and the osprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the [l] owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

a John 1. 12. Gal. 3. 26. ¹ John 3. 1—3. ² Cor. 6. 18.

b Lev. 19. 27, 28. & 21. 5. ¹ Kin. 18. 28. Jer. 16. 6, 7. & 41. 5. & 47. 5. & 48. 37. ¹ Thes. 4. 13.

c Ch. 7. 6. & 26. 18, 19. & 4. 7. & 28. 9. & 32. 9. Jer. 2. 3. Amos 3. 2. Ps. 135. 4. ver. 21. ² Sam. 7. 24. Ex. 19. 5, 6. ¹ Pet. 2. 9. Tit. 2. 14.

d Lev. 11. 10—19. 20. 23. 41. 42. Ezek. 4. 14. Is. 65. 4. Acts 10. 12.

* Lev. 11. 2—20.

† Or, *blunt.*

‡ Heb. *dishon.*

‡ Derived from a Greek word, intimating that the 'hinder' part of the body is *white*. The Arabic translators consider it a species of wild goat. *Gesenius*, deriving it from a word signifying to spring, or bound—refers it to a species of *gazelle* or *antelope*.—ED.

f Lev. 11. 3. ¹ Cor. 2. 15. Luke 1. 6. Acts 1. 11. & 24. 16. Ps. 1. 2.

g Lev. 11. 4—8. Tit. 1. 16. ² Tim. 3. 2—5. Rev. 21. 8, 27. ² Pet. 2. 12—22.

h Lev. 11. 9. Rom. 15. 14. Acts 20. 21. Gal. 5. 6.

i Lev. 11. 10. Gal. 6 15. John 3. 7, 8. Luke 13. 8, 8.

§ The *classes* of unclean beasts, birds, and fishes, can be easily distinguished, but the *species* can seldom be more than conjectured. Such minute knowledge was unnecessary to the great ends of the law, and therefore is wisely withheld. The scriptures do indeed possess every thing that can excite curiosity and study, so far as they are useful: but wherever we approach the limits of mere arrangement and nomenclature, the scriptures become silent.—ED.

k Lev. 11. 13—15. Ps. 14. 1—4. Rom. 1. 18—xiv. Tit. 3. 3. Eph. 2. 2, 3. ² Tim. 3. 2—5.

l Lev. 11. 16—19. Is. 27. 11. ¹ Thes. 5. 7. Eph. 5. 5. & 4. 18, 19.

Reflections upon Chap. XII.—Provoking to God, and dangerous to men, is the sin of idolatry, with respect to the object or means of worship; yet sinners are much set upon it, and need to be held back by the greatest restraints. With what care, what zeal, what impartiality, ministers and magistrates ought therefore to oppose the very first appearance of it! No testimony, however strongly supported, is admissible against the revealed truths of God. No pretence of inspiration from God, no semblance of miracles, no tie of natural affection, ought to make us connive at the seducers. Though temptations be doubly bewitching which come through those whom we love, and hope of secrecy and security in sin is a great snare to lead men into it, yet let us remember, that to conceal or protect such criminals is to render ourselves partakers in their crimes. If they are become obstinate in their evil way, they ought no longer to be reckoned as conscientiously mistaken persons, but as children of Belial, who are perfectly lost to all manner of virtue, and become nuisances and plagues to both church and state. If their quality or multitude protect them from human justice, the vengeance of God will shortly find them out; for all that depart from him shall surely perish. But, in our zeal



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19 And [m] every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 [n] *But of* all clean fowls ye may eat.

21 ¶ Ye [o] shall not eat *of* any thing that dieth of itself: thou shalt give it unto the [p] stranger that *is* in thy gates, that he may eat it;* or thou mayest sell it unto an alien: [q] for thou *art* an holy people unto the LORD thy God. [r] Thou shalt not seethe a kid in his mother's milk.

22 ¶ Thou shalt [s] truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 ¶ And thou [t] shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 ¶ And [u] if the way be too long for thee, so that thou art not able to carry it, *or* if the place be too far from thee, [x] which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt [y] bestow that money for whatsoever thy soul lusteth after,† for oxen, or for sheep, or for ‡wine, or for strong drink, or for whatsoever thy soul §desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household.

27 And [z] the Levite that *is* within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou [a] shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because [b] he hath no part nor inheritance with thee,) [c] and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; [d] that the LORD thy God may bless thee in all the work of thine hand which thou doest.

A. M. 2553.
B. C. 1451.

m Lev. 11. 20. Phil. 3. 18, 19. 2 Kin. 17. 33—41. Tit. 1. 16. 2 Tim. 3. 5.

n Ver. 11. all that are not prohibited. ver. 12—19. Lev. 11. 13—20.

o Lev. 11. 39. & 17. 15. Is. 52. 11. Eph. 5. 7, 11.

p Ex. 12. 43, 45.

* Why give *gratis* to a stranger, or sell to an alien that which the Jew was himself forbidden to eat? (1) Because many beasts die of acute diseases, whose flesh is in a perfectly sound and nutritive condition; and this permissive law afforded an opportunity of bestowing in mercy to a stranger, what must have gone to feed the dogs or the wild beasts. (2) It seems to have been intended by this law to teach the Jew that God gave not the law to the Gentile by the standard of the ceremonial law; a lesson which, under the New Testament, it required a miraculous vision, and a messenger from heaven to inculcate upon an apostle; and the outpouring of the Holy Spirit to render tolerable in the church, Acts 10. 3, 9—15. & 11. 1—18.

q Ver. 2. ch. 7. 6. Dan. 3. 24. & 12. 7. Is. 62. 12. & 63. 21.

r Ex. 23. 19. & 34. 26. 1 Thes. 5. 22. Rom. 12. 2.

s Lev. 27. 30—33. Num. 18. 21. ch. 18. 1. & 12. 17, 18. & 26. 12. ver. 28, 29.

t Ch. 12. 6, 7, 11, 12, 17, 18. & 15. 19, 20. *i. e.* second tithe and firstling.

u Gen. 15. 18. Ex. 23. 31. ch. 12. 21. & 11. 24.

x *Shiloh*, Jos. 18. 1. Ps. 78. 60. Jer. 7. 12. and afterwards *Jerusalem*, Ps. 78. 68, 69. 2 Chr. 6. 6.

y Mat. 21. 12. ch. 12. 12, 18.

† *Lusteth*, the original meaning of the word is, strongly *desireth*, or *loveth*.—ED.

‡ See additional note, at the end of *Deuteronomy*.—ED.

§ Heb. *asketh of thee.*

z Ch. 12. 12, 18, 19. ver. 29. Neh. 10. 37. Gal. 6. 6. 1 Cor. 9. 13, 14. 1 Thes. 5. 12, 13. 1 Tim. 5. 17.

a Ch. 26. 12. Amos 4. 4. *i. e.* a third tithe, or the second tithe on the third year.

b Num. 18. 20. ch. 10. 9. & 18. 1.

c Ex. 22. 22. ch. 24. 19—21. & 26. 12, 13. & 16. 11, 14. & 10. 19, 20.

d Prov. 3. 9, 10. & 11. 24, 25. & 10. 22. Ezek. 44. 3. Mal. 3. 10, 11. 2 Cor. 9. 6—11. Gen. 22. 17. & 30. 27, 30. & 39. 5. ch. 28. 2—14. Lev. 26. 3—12.

## CHAPTER XV.

(1) *That all debts, owing by the Hebrews to one another, should be released on the seventh or sabbatical year:* 1—6; *and yet that none, for fear of losing their money, should deny lending to their poor brethren:* 7—11. (2) *That after six years' service, all Hebrew bond-servants should be dismissed free, unless they should refuse to accept their freedom:* 12—18. (3) *That all firstlings, male or female, should be devoted to the Lord alone:* 19—23.

A. M. 2553.
B. C. 1451.

AT the end of [a] *every* seven years thou shalt make a release.

2 And this *is* the manner of the release: Every [*] creditor that lendeth *ought* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 [b] Of a foreigner thou mayest exact *it again;* but *that* which is thine with thy brother thine hand shall release;

4 [†] Save when there shall be no poor among you; [‡] for the LORD shall [c] greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 [d] Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and [e] thou shalt lend unto many nations, [§] but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, thou [f] shalt not harden thine heart, nor shut thine hand from thy poor brother;

8 [g] But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 [h] Beware that there be not a [i] thought in thy [*] wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be [i] sin unto thee.

10 Thou shalt [k] surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the [l] poor shall never cease out of the land: therefore I command thee, saying, [m] Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* [n] if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free

a Lev. 25. 2—6. Ex. 21. 2. & 23. 10, 11. ch. 31. 10. Jer. 34. 14. Luke 4. 18. Is. 61. 1, 2. & 63. 4.

* Heb. *master of the lending of his hand.*

b Ch. 23. 20. Ezek. 46. 17. Mat. 25. 14. Luke 19. 13. John 8. 35.

† Or, *to the end that there be no poor among you.*

‡ The translators have placed on their margin, a different rendering, thus—"to the end that there be no poor among you"—which brings this verse into perfect consistency with ver. 11, which says, "the poor shall never cease out of the land," that is, the poor will never cease from time to time to arise for trial and exercise of your compassion and liberality; and you shall never cease from time to time to pity and supply their wants, to the end that there be no *permanent* poor among you, because none unrelieved.—ED.

c Prov. 14. 21. & 11. 24, 25. & 28. 27. Is. 58. 10, 11.

d Ch. 4. 1. & 6. 1, 3. & 11. 13, 23. Phil. 1. 27. Ps. 19. 11. Is. 1. 19, 20. & 3. 10, 11. 1 Cor. 15. 58. 1 Tim. 4. 8. Tit. 3. 8.

e Ch. 28. 12, 44. Ps. 37. 21, 26. Prov. 22. 7.

§ The Jews, ever since the time of their dispersion, have been known in Europe as the most active money-agents; the very circumstance of their dispersion giving them means of intelligence and management which no other people possess; and by their power over the rates of exchange, and of giving or withholding credit to governments, they have largely influenced the destinies of many nations in whose counsels they never appeared.—ED.

f 1 John 3. 16, 17. Jam. 2. 15, 16. Prov. 21. 13. & 19. 17. Mat. 18. 30. Is. 58. 6. Acts 20. 35.

g Mat. 5. 42. Luke 6. 34—36. 2 Cor. 9. 5, 6. Ps. 104. 28. & 145. 16. Prov. 31. 20. ver. 11.

h Prov. 23. 6. & 28. 22. Mat. 20. 15. ch. 28. 54, 56.

‖ Heb. *word*

* Heb. *Belial.*

i Prov. 24. 9. John 15. 24. 1 John 3. 15, 17. Jam. 2. 16.

k Rom. 12. 8. 2 Cor. 9. 7. Luke 7. 30, 35. Is. 58. 10, 11. Prov. 11. 24, 25. & 19. 17.

l Mark 14. 7. John 12. 8. Mat. 26. 11.

m Ver. 8, 10. Ex. 23. 11. Lev. 19. 10. Job 16. 19. Prov. 14. 21, 31. & 19. 17. & 22. 9. & 28. 27. & 31. 20. Ps. 112. 9.

n Ex. 21. 2. Jer. 34. 14. Lev. 25. 39—41. John 8. 32, 36. Rom. 7. 4. 1 Cor. 9. 21.

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for the pure worship of God, we must at once testify our detestation of idolatry or superstition, and plainly manifest that in our zeal we have no eye to promote our own carnal advantage. And whatever power magistrates may have from God to punish such evil-doers, for the preservation of the true religion where it is, they can show no warrant for the exertion of force in the propagation of it.

REFLECTIONS UPON CHAP. XIV.—If I am the Lord's; if, by his choice, his blood, his grace, his power, he hath distinguished me from the world; let me never affect conformity to the foolish, sinful, and barbarous customs of it. If God himself be my God and my ALL, let me never idolatrously mourn for the death of relations, as if I had nothing left, or had no hope. If my body be the temple of the Holy Ghost, bought with Jesus' blood, let me never disfigure or deform it. If I live on meat which cometh down from heaven, let me never dishonour my Provider and Portion by a base lusting after, or catching at, any thing earthly and vile. Such as are not satisfied with the lawful gratifications which God allows them, will never be satisfied in the gratification of their lawless lusts. And though, under the gospel, I am not so restricted from the flesh of animals, yet I am no less restricted from intimacy and fellowship with unclean sinners, and their works of darkness and death. Here likewise I may learn, that there is need of frequent and diligent assembling before God, to render us faithful in his service; that the ways of religion abound with joys and pleasures, and afford the surest grounds of thankfulness; and that there is the greatest advantage in kindness to God's ministers,



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from thee, thou [o]shall not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou [p]shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, [q]if he say unto thee, I will not go away from thee; (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant [r]for ever: [*] and also unto thy maid-servant thou shalt do likewise.

18 It shall not seem [s]hard unto thee when thou sendest him away free from thee; for he hath been worth a [t]double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ [u]All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God: thou shalt do no work with the [x]firstling of thy bullock, nor shear the firstling of thy sheep:

20 Thou shalt eat *it* before the LORD thy God year by year, in the place which the LORD shall choose, thou and thy household.

21 [y]And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God:

22 Thou shalt eat [z]it within thy gates; the unclean and the clean *person shall eat it* alike, [†]as the roe-buck, and as the hart.

23 [a]Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

A. M. 2553. B. C. 1451.

o Lev. 23. 42, 43. Prov. 30. 9. & 3. 27, 28. Eph. 1. 3. & 3. 19. 1 Cor. 2. 22. Rom. 8. 32. Col. 2. 10. & 3. 11.

p Ch. 16. 12. Lev. 25. 42. Ex. 20. 2. &c. Eph. 2. 1—22. Tit. 2. 11—14. Luke 1. 74, 75.

q Ex. 21. 5—11. Ps. 40. 6—8.

r Lev. 25. 39—42. till death, or the year of jubilee.

* *For ever.*—This phrase always signifies, that the thing of which it is spoken is unlimited in time. It is an absolute *for ever*, where no limit exists, as when it is said, "The Lord shall endure for ever," Ps. 9. 7., or a relative for ever, where such limit as in the text, is either implied or declared. —Ed.

s Ver. 14.

t Luke 17. 7, 8. Is. 16. 14. & 21. 16. Hired servants staid three years, and this staid six.

u Ex. 13. 2, 12. & 34. 19. Lev. 27. 26. Num. 3. 40. & 18. 17. Col. 1. 15, 18. Rev. 14. 4.

x Second firstlings, ch. 12. 5—7, 17, 18. & 14. 23. Num. 18. 15.

y Ch. 17. 1. Lev. 22. 20—25. & 1. 3, 10. & 3. 1, 6. & 4. 3, 28. & 9. 3. & 14. 10. & 5. 5, 18. & 6. 6. Num. 19. 2. Mal. 1. 8, 13, 14. Heb. 7. 26. 1 Pet. 1. 19.

z Ch. 12. 21, 22.

† As common food.

a Ch. 12. 16, 23. Gen. 9. 4. Lev. 3. 17. & 7. 26. & 17. 10, 12, 14. 1 Sam. 14. 32. Ezek. 33. 25.

## CHAPTER XVI.

(1) *A repetition of the laws concerning the feasts of the passover,* 1—8; *pentecost,* 9—12; *and tabernacles:* 13—17. (2) *The appointment of inferior magistrates, and the righteous manner of their administrations:* 18—20. (3) *A prohibition of groves near God's altar, and of images:* 21, 22.

A. M. 2553. B. C. 1451.

OBSERVE the [a]month of Abib, and keep the passover unto the LORD thy God: for [b]in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore [c]sacrifice the passover unto the LORD thy God, of the flock and

a Ex. 12. 2—11, 43—49. &c. Lev. 23. 5. Num. 9. 2—5. & 28. 16. 1 Cor. 5. 7, 8.

b Ex. xii, xiii. & 34. 18. & 23. 15.

c Num. 22. 16—23. Ex. 12. 3. 2 Chr. 35. 7. ch. 12. 5, 6. ver. 5—7.

A. M. 2553. B. C. 1451.

d Ex. 12. 15, 18, 19. & 13. 6, 7. & 34. 18. & 23. 15. Lev. 23. 6. Num. 28. 17. 1 Cor. 5. 8. Zech. 12. 10.

e Ex. 12. 33, 34, 39. & 11. 8.

f Ex. 34. 18, 25. & 23. 15. & 12. 15, 18, 19. & 13. 6, 7. Lev. 23. 6. Num. 28. 17. 1 Cor. 5. 7, 8.

g Ex. 12. 10. Lev 7. 15. 2 Cor. 8. 2.

h Or, *kill*, ver. 2. ch. 12. 5, 6.

i Ex. 12. 6. Heb. 1. 2. 3. & 9. 26. 1 Pet. 1. 19, 20. Mat. 27. 46—50.

k Ex. 12. 8. Ps. 22. 13—15.

l Ver. 3. 4. Ex. 12. 15. 16. & 13. 6. Num. 28. 17—19. Lev. 23. 6—8.

* There is no contradiction between ver. 3 & 8.—ver. 3. requires seven days of unleavened bread, but ver. 8. prescribes a *solemn assembly* on the seventh, which had not been specified in ver. 3.—Ed.

† Heb. *restraint.*

m Ex. 23. 16. & 34. 22. Lev. 23. 15—21. Num. 28. 26—30. 1 Cor. 16. 8. Acts ii—xix. It prefigured the descent of the Holy Ghost.

‡ Or, *sufficiency.*

n Besides Lev. 23. 17—20. Num. 28. 27—31. ch. 26. 1—11.

§ Rather, a contribution.—Ed.

o Ver. 14. ch. 12. 12, 18. & 26. 11. Phil. 4. 4. Rom. 5. 11. Gal. 5. 26. Col. 3. 11

p Ch. 15. 15. & 5. 15. & 24. 18, 22. & 7. 18. Ex. 4, 11, v—xiv.

q Ex. 23. 16. & 34. 22. Lev. 23. 34—36. Num. 29. 12—38.

3 And thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; (for [d]thou camest forth out of the land of Egypt in haste;) that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 [f]And there shall be no leavened bread seen with thee in all thy coast seven days; [g]neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not [h]sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover [i]at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt [k]roast and eat *it* in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.

8 [l]Six days [*] thou shalt eat unleavened bread, and on the seventh day *shall be* a [†]solemn assembly to the LORD thy God; thou shalt do no work *therein*.

9 ¶ [m]Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with [‡][n]a tribute [§] of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

11 And thou [o]shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And [p]thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ [q]Thou shalt observe the feast of taber-

the herd, in the place which the LORD shall choose to place his name there.

the poor, the fatherless, and widows. Let him therefore demand what he will for his service out of my outward estate, and may I give it cheerfully and seasonably! God loveth a cheerful giver; and will supply all my need, according to his riches in glory by Christ Jesus.

REFLECTIONS UPON CHAP. XV.—In this year of release I behold the acceptable, the evangelical, and the eternal year of God's redeemed; in which we, infinite debtors to the law and justice of God, are justified from all things: and we, bond-sinners of mankind, are restored to our liberty, and enriched by his grace with blessings innumerable and everlasting. But let me think also how irreligious and inhumane is severity towards poor but honest debtors; it entails a curse upon our property. And it is base to make God's kindness to the poor an occasion of our unkindness to them. To refuse lending to them, if industrious, when we have God to be their surety, who will repay us with usury, is absurd: but especially it is dangerous to have their cry ascending to heaven against us. And often will it be found, what we call prudence, in withholding from them, is held extremely sinful and criminal before God. He knows and remarks every thought of our hearts; and it is not so much the gift, as the temper of the giver, that he regards. Servants likewise ought to be treated with tenderness and kindness, especially if found faithful.—It is important to watch against every suggestion which may divert us from our duty, or discourage us in it.—But while in these firstlings I see Jesus, and all his redeemed, devoted to the honour of God, according to their respective purity



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nacles seven days, after that thou hast gathered [*] in thy corn and thy wine.

14 [r] And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.[†]

15 [s] Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore thou shalt surely rejoice.

16 ¶ [t] Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [u] they shall not appear before the LORD empty.

17 Every [x] man *shall give* [‡] as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ [y] Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 [z] Thou shalt not wrest judgment: thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the [§] words of the righteous.

20 [a] That which is [‖] altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee [b] a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 [c] Neither shalt thou set thee up *any* image, [*] which the LORD thy God hateth.

## CHAPTER XVII.

(1) *The perfection of the animals offered in sacrifice:* 1. (2) *The manner of punishing such Hebrews as worshipped idols:* 2—7. (3) *Of appeals from inferior courts to the great council:* 8—13. (4) *Concerning the choice and duty of their kings:* 14—20.

THOU [a] shalt not sacrifice unto the LORD thy God *any* bullock or [*] sheep wherein is blemish, *or* any evil-favouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, [b] man or woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either [c] the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and [d] inquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then [e] shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones till they die.

6 [f] At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 [g] The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people: so thou shalt put the evil away from among you.

8 ¶ [h] If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates; then [i] shalt thou arise, and get thee up into the place which the LORD thy God shall choose:

9 And thou [k] shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment.

10 And thou shalt do according to [l] the sentence which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, *to* the right hand, nor *to* the left.

12 ¶ And the man that [m] will do presumptuously, [†] and will not hearken [‡] unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: [n] and thou shalt put away the evil from Israel.

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A. M. 2553. B. C. 1451.

[*] Heb. *floor, and thy wine-press.*

[r] Ver. 11. ch. 12. 12, 18. & 26. 11. Neh. 8. 9, &c. Is. 12. 1—6. 1 Thes. 5—16. Rom. 5. 11.

[†] How beautiful, and well worthy of their divine and gracious Author are these Mosaic institutions! The corn has been reaped and gathered into barns, the vine has yielded its luxuriant clusters, and the rich possessors are called to the feast. But mark the assembled party. The *lord* and his *servant*, the *mistress* and her *handmaid*, the *Levite* in his official dignity, but unprovided dependence, the *stranger* from another land, the *fatherless* and the *widow* of their own, are all assembled around one abundant joyous board. There is no extinction of ranks, neither is there any extinction of privileges, but all the grades of society blend and harmonise together, in obedience and gratitude to their covenant God. —Ed.

[s] Num. 29. 12—38, Lev. 23. 34—30.

[t] Ex. 23. 14—17. & 34. 22, 23.

[u] Ex. 23. 15. & 34. 20. Prov. 3. 9, 10. Rom. 12. 1.

[x] Lev. 27. 8. Ezra 2. 69. 1 Pet. 4. 11. 1 Cor. 16. 2. 2 Cor. 8. 12—14.

[‡] Heb. *according to the gift of his hand.*

[y] Ex. 18. 25. 2 Chr. 19. 5. ch. 20. 5. 1 Chr. 23. 4. & 26. 29. John 7. 24. Ps. 82. 2, 3. & 58. 1, 2.

[z] Ex. 23. 6, 8. Lev. 19. 15. ch. 24. 17. & 27. 19. 1 Sam. 8. 3. Acts 24. 26. Prov. 17. 23. & 19. 6. Is. 1. 23. Eccl. 7. 7.

[§] Or, *matters.*

[a] Ch. 25. 16. Ps. 82. 2, 3. Mic. 6. 8. Phil. 4. 8. Rom. 13. 7, 8. Mat. 7. 12.

[‖] Heb. *justice.*

[b] Judg. 3. 7. 1 Kin. 14. 23. & 16. 33. ch. 12. 4, 30, 31.

[c] Lev. 26. 1. Ex. 20. 4. & 34. 13. ch. 5. 8. & 27. 15. Acts 17. 29.

[*] Or, *statue*, or, *a pillar.*

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A. M. 2553. B. C. 1451.

[a] Ch. 15. 21. Ex. 12. 5. Lev. 1.—vii. & 22. 20—25. Mal. 1. 8, 13, 14.

[*] Or, *goat.*

[b] Ch. 13. 6. ver. 3.

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A. M. 2553. B. C. 1451.

[c] Ch. 4. 19. Job 31. 26. Ezek. 8. 16. 2 Kin. 17. 16. & 21. 3. Is. 34. 4. Jer. 8. 2. & 33. 22. & 7. 22, 23.

[d] Ch. 13. 14. & 19. Is. John 7. 51.

[e] Ch. 22. 24. & 13. 10. Lev. 24. 14, 16. Jos. 7. 25.

[f] Num. 35. 30. ch. 19. 15. Mat. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28.

[g] See note on Num. 35. 30. and on Deut. 13. 9.—Ed.

[g] Ch. 13. 5, 9. & 19. 19. Acts 7. 58. This made witnesses cautious in their testimony, and afraid to imitate what they had seen.

[h] Ex. 18. 26. & 21. 13, 20, &c. 2 Chr. 19. 8—10. Num. 35. 10—33. 1 Kin. 3. 16, &c. ch. 10. 4, 10, 11.

[i] Ch. 12. 5. & 19. 17. 2 Chr. 19. 8—10. Ps. 122. 5.

[k] Ver. 12. ch. 21. 5. & 19. 17. Jer. 18. 18. Mal. 2. 7. 2 Chr. 19. 8—11. Hag. 2. 11.

[l] Mat. 23. 2, 3. ch. 3. 32, 33.

[m] Num. 15. 30. Ezra 10. 8. Hos. 4. 4. ch. 10. 8. & 13. 5, 11. Heb. 10. 26—29. Mat. 10. 14.

[†] Heb. *not to hearken.*

[‡] This passage has been confidently pleaded for the power assumed by the priests of Rome in matters of faith, and for the implicit obedience she exacts to her decrees. But the decretal power here allotted to the Jewish priests, (ver. 9, 12.) is not extended to any authoritative definitions or expositions in matters of doctrine or faith, but to *civil cases*, between plea and plea; cases of assault, between stroke and stroke; and cases of felony, between blood and blood. In fact, the Levitical priests were not merely the servants of the *altar*, but certain of them were the *civil and criminal judges* of the land; and, in this point of view, serve as no example to the Christian minister, who, like his Master, must say to all such secular offices and duties, "Who hath made me a divider over you?" Luke 12. 14.—Ed.

[n] Ver. 7. ch. 13. 11. & 19. 20. & 21. 21. & 13. 11. Prov. 21. 11. & 19. 25. 1 Tim. 5. 20.

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and stations, let me think with what exactness every thing belonging to the Lord ought to be used in his service in the very manner prescribed by himself.

REFLECTIONS UPON CHAP. XVI.—Is it not shameful, that even the most solemn ordinances of our fellowship with God should need to be so frequently inculcated upon us? But since Jesus, our passover, hath been sacrificed for us, and our pentecost, the effusion of the Holy Ghost, by an ascended Saviour, is fully come, and the tabernacle of God is in manhood, and is with men upon earth; with holy joy and gladness, let us, and others instigated by us, observe our solemn feasts, and keep our eyes always fixed upon the Lamb of God. And while we ourselves are comforted of Christ, let us remember that it is both honourable and godlike to follow his example, and to manifest a tender regard to the poor and afflicted. Let us observe likewise, that magistrates are necessary for the regulation of mankind: and should be so placed, that people may have easy access to them; and it is becoming, that, in all their ministration, they show themselves of proper abilities, and remarkable integrity. But dangerous is it, in the worship of God, to copy after the example of wicked and idolatrous men; his worship is pure and spiritual; he regards not the external appearance; but they who worship him, must worship him in spirit and in truth.

REFLECTIONS UPON CHAP. XVII.—We ought to honour the Lord with the best that we have—the best of our time and abilities, the best of our age and strength. But apostasy from the true religion to the worship of idols is extremely wicked and ruinous. It is necessary that the execution of malefactors be as public and solemn



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13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ [o]When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, [p]I will set a king over me, like as all the nations that *are* about me;

15 Thou [q]shalt in any wise set *him* king over thee whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not [r]multiply horses[*] to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, [s]Ye shall henceforth return no more that way.

17 Neither shall he [t]multiply wives to himself, that his heart turn not away; neither shall he [u]greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of [x]this law in a book, out of *that which is* before the priests the Levites:

19 And [y]it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them:

20 That [z]his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left; [a]to the end that he may prolong *his* days in his kingdom, he and his children, in the midst of Israel.

A. M. 2553. B. C. 1451.

o Num. 15. 2, 18. ch. 7. 1. & 19. 1. & 26. 1, 2. Jos. 1. 12.

p 1 Sam. 8. 5—7.

q 1 Sam. 9. 15, 16. & 10. 24. & 16. 12, 13. 1 Chr. 22. 10. Jer. 30. 21.

r 1 Kin. 4. 26. & 10. 26, 28. Ps. 20. 7. Is. 31. 1—3. Jer. 42. 10, &c. Ezek. 17. 15.

* This prohibition is founded upon principles natural and moral. (1) Canaan was a land of mountains and defiles, and unfit either for the rearing of horses, or the use of cavalry. (2) God seeks to prevent intercourse with Egypt, which was anciently famous for horses. (3) He would restrain the spirit of conquest, which, in eastern countries has been chiefly fostered, by the possession of a numerous cavalry. (4) He would repress that spirit of extravagance and gambling — though the world calls them by gentler names — which is generated especially among the rich, by the competition of horses; and which, in all countries where it has been fostered, has resulted in the dissolution of the manners of all ranks.—Ed.

s Ex. 14. 13. Num. 14. 3, 4. ch. 28. 68. Hos. 11. 5. Jer. 42. 15.

t Gen. 2. 24. Mal. 2. 15. Mat. 19. 5. 1 Kin. 11. 1—4. Neh. 13. 26.

u Prov. 20. 5, 6. & 28. 22. Mat. 6. 24. & 13. 22. 1 Tim. 6. 9, 10, 17.

x Ch. 31. 9, 26. 2 Kin. 22. 8.

y Jos. 1. 8. Ps. 119. 24, 97—100. ch. 6. 6—9. & 11. 18. 2 Tim. 3. 15—17. John 5. 39. & 20. 31.

z Ps. 131. 1, 2. ver. 11. ch. 4. 2. & 12. 25, 28, 32. & 5. 29, 32. & 11. 32.

a Ps. 19. 11. & 132. 12. 1 Kin. 11. 12, 13, 34, 36. 2 Kin. 10. 30. 1 Sam. 13. 13, 14. & 15. 23.

## CHAPTER XVIII.

(1) *Rules for maintenance of the priests and Levites:* 1—8. (2) *Prohibitions of heathenish customs:* 9—14. (3) *A promise of the spirit of prophecy to continue among them, and at last centre in Christ the great Prophet:* 15—18. (4) *A denunciation of God's wrath against despisers and counterfeiters of prophecy; with a rule whereby to try them:* 19—22.

THE priests the Levites, *and* all the tribe of Levi, [a]shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren; [b]the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a [c]sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

A. M. 2553. B. C. 1451.

a Num. 18. 8—21, 23, 24. & 26. 62. Jos. 13. 33. & 18. 7. & 14. 3. ch. 10. 9. & 12. 19 & 14. 27, 29. 1 Tim. 5. 17, 18. 2 Tim. 4. 7, 8. 1 Pet. 5. 3, 4.

b The offerings of the Lord, Jos. 13. 14, 33. & 18. 7.

c Peace-offerings, ch. 12. 6, 27. Ex. 10. 25. & 20. 22—26. Lev. 10. 14, 15. & 7. 30—34. Num. 18. 18.

A. M. 2553. B. C. 1451.

d Ex. 22. 29. & 23. 19. Lev. 23. 10, 17. ch. 26. 2, 10. Num. 18. 12, 24.

e Ex. 28. 1. & 29. 1, &c. Lev. viii, ix. Num. 3. 10. & xvi, xvii. & 25. 13. 1 Cor. 9. 11—14. Heb. 5. 4.

f Num. 35. 2. Ps. 87. 4. & 26. 8. ch. 12. 5, 6. & 16. 2. Some Levites rendered themselves constant attendants at the tabernacle or temple.

g 1 Chr. 24. 1, 2.

h Heb. *his sales by the fathers*, Lev. 25. 32. He might sell what property he had in his own city.

* That is, any private property his father might obtain by purchase and leave to his son. 1 Kin. 2. 26. Jer. 32. 7, 8. Acts 4. 37.—Ed.

i Lev. 18. 21. & 19. 26, 31. & 20. 2, 6, 27. Ex. 22. 18. 1 Sam. 28. 7. ver. 11—14. Is. 8. 19.

k Lev. 18. 24—30. ch. 9. 4.

l Or, *upright*, or *sincere*, Gen. 6. 9. & 17. 1. Mat. 5. 48. 1 Cor. 2. 7. 2 Cor. 1. 12. Tit. 2. 12.

† Or, *inherit.*

m Acts 14. 16. ver. 15. Ps. 147. 19, 20.

n John 1. 45. Acts 3. 22. & 7. 37. Heb. 3. 1. & 1. 1. Col. 2. 3. Is. 61. 1.

o Ch. 5. 5. 1 Tim. 2. 5. John 1. 17. & 6. 46. Heb. 3. 2—6. Luke 24. 19.

p Mat. 17. 5. Luke 10. 16. Heb. 2. 3. & 12. 25.

q Ex. 20. 19. ch. 5. 24—28. & 9. 10. Heb. 12. 19.

r Ch. 5. 28.

s John 1. 45. Acts 3. 22. & 7. 37. Heb. 3. 1. & 1. 1. ver. 15. Christ was like to Moses in respect of personal excellencies, intimacy with God, power over the church, and erection of a whole system of worship.

‡ In place of all these imaginary and vain attempts to dive into futurity, or ascertain present duty, Moses promises a *Prophet like to himself.* This passage the ancient Jews always expounded of *Messiah*; and so it is applied, Acts 3. 22. & 7. 37. See also John 1. 45. & 6. 14. The points of resemblance are many—specially, early persecution — rejection by brethren —exile—divine commission — familiarity with God—miracles —faithfulness—above all, the office of *Mediator*, as Prophet, Priest, and King.—Ed.

t Is. 50. 4. & 51. 16. & 59. 2. & 61. 1, 2. Ps. 45. 2—5. John 4. 25. & 8. 28. & 12. 49, 50. & 15. 15.

u John 7. 16. Luke 10. 16. Acts 3. 23. 1 Thes. 2. 16. Heb. 2. 3. & 10. 26, 27. & 12. 25, 26. Mat. 11. 20. 24.

4 [d]The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath [e]chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come [f]with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, [g]as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, [h]besides that which cometh of the sale of his patrimony.[*]

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There [i]shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 [k]For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be [l]perfect with the LORD thy God.

14 For these nations, which thou shalt [†]possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath [m]not suffered thee so *to do*.

15 ¶ [n]The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, [o]like unto me; unto [p]him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, [q]Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, [r]They have well *spoken that* which they have spoken.

18 [s]I will raise them up a [‡]Prophet from among their brethren, like unto thee, and [t]will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* [u]whoso-

as possible, that others may hear and fear. But, in matters of life and death, nothing less than the clearest evidence should be admitted. Great care must be taken at once to maintain the just rights of subjects, and the lawful authority of magistrates: and we must obey, not only for wrath, but also for conscience' sake. To rebel against the lawful orders of government, is to commit treason against the majesty of heaven. But, in order to secure respect to their government, magistrates ought to be deliberately set up: they ought to avoid whatever gratifies their lust, or tends to corrupt them. God's word should be the supreme standard of their determinations. Piety, prudence, humble condescension, and equity, should run through the whole of their conduct. No day should pass without reading of God's word. The fear of God powerfully induces to an obedience to his commands. And the higher our station is, the more exemplary and humble our conversation ought to be. Religion is the best security of thrones, and every other honour: and, even in this world, there is a great reward in keeping God's commandments.

REFLECTIONS UPON CHAP. XVIII.—Since God hath provided subsistence for



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ever will not hearken unto my words, which he shall speak in my name, I will require *it* of him.

20 ¶ But the prophet [x]which shall presume to speak a word in my name, which I have not commanded him to speak, or [y]that shall speak in the name of other gods, even that prophet [z]shall die.

21 ¶ And [a]if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, [b]if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

## CHAPTER XIX.

(1) *Repetition of the law for the appointment of cities of refuge, and for the punishment of wilful murder:* 1—13. (2) *Of the removal of landmarks:* 14. (3) *The extent of proof necessary in criminal cases; and punishment of perjury:* 15—21.

WHEN the LORD thy God [a]hath cut off the nations, whose land the LORD thy God giveth thee, and thou [*]succeedest them, and dwellest in their cities, and in their houses;

2 [b]Thou shalt separate three cities for thee in the midst of thy land,[†] which the LORD thy God giveth thee to possess it.

3 [‡]Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that [c]every slayer may flee thither.

4 ¶ And this *is* the case of the slayer which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not [‖]in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and [¶]the head slippeth from the [*]helve, and [†]lighteth upon his neighbour, that he die; [d]he shall flee unto one of those cities, and live:

6 Lest the [e]avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and [‡]slay him; whereas he *was* [f]not worthy of death, inasmuch as he hated him not [§]in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [g]enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers:

9 [h]If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add [*]three cities more for thee, besides these three:

10 [i]That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But [k]if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him [†]mortally that he die, and fleeth into one of these cities;

12 Then the elders of his city shall send [l]and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 [m]Thine eye shall not pity him; but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ [n]Thou shalt not remove thy neighbour's land-mark,[‡] which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ [o]One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man, to testify against him [§]*that which is* wrong;

17 Then both the men, between whom the controversy *is*, shall stand [p]before the LORD,[‖] before the priests and the judges which shall be in those days:

18 And the judges shall [q]make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 [r]Then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall [*]hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* [t]life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

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A. M. 2553. B. C. 1451.

x Ch. 13. 5. Isa. 13. 6. Jer. 14. 14. & 27. 15. Zec. 13. 3.

y Jer. 2. 8. & 23. 13, 14. & 32. 1. 1 Kin. 18. 19.

z Ch. 13. 5, 9. & 17. 6.

a Ch. 7. 17. & 8. 17. & 9. 4. Jer. 13. 22.

b Jer. 28. 8, 9. Heb. 2. 3. Zech. 1. 5, 6. 2 Kin. 20. 1. Jonah 3. 4. But the happening of the foretold event did not, in some cases, prove the foreteller to have been inspired by God, ch. 13. 2.

A. M. 2553. B. C. 1451.

a Ch. 6. 10, 19. & 7. 1, 2. & 17. 14. Num. 15. 2.

* Heb. *inherited, or possessed.*

b Exod. 21. 13. Num. 35. 10, 11. Jos. 20. 2. ch. 4. 41—43.

† These *three* cities were to be selected "in the midst of the land," and were thus distinguished from the former *three* (Num. 35. 14.) selected on the east of Jordan. To the believer they are a striking emblem of the refuge on this side death, and the refuge provided beyond it in eternity.—ED.

‡ The way to them was to be kept always clear, and marked with directive signs.

c Ver. 4. Num. 35. 15, 26. Exod. 21. 13. Jos. 20. 3, 5. ch. 4. 42. Heb. 6. 18. 1 Tim. 1. 13. John 6. 37. Mat. 11. 28.

§ Heb. *from yesterday the third day.*

‖ Heb. *iron.*

¶ Heb. *wood.*

† Heb. *findeth.*

d Num. 35. 25. Jos. 20. 3—6. John 10. 27—29. 1 Tim. 1. 13. Is. 65. 17, 22.

e Num. 35. 12. Jos. 20. 5. Gal. 3. 10, 13. Heb. 2. 2.

‡ Heb. *smite him in life.*

f Ch. 21. 22. Jer. 26. 11, 16. Luke 24. 20. 1 Tim. 1. 13.

§ Heb. *from yesterday the third day.*

g Ch. 12. 20. & 11. 24, 25. Gen. 15. 18—21. & 26. 14. Exod. 23. 31.

A. M. 2553. B. C. 1451.

h Ch. 12. 32. & 6. 25. & 10. 12. Mic. 6. 8. Luke 1. 6.

* Whether these last three were ever added, is uncertain.

i Ver. 6. Exod. 21. 13. Jos. 20. 3—6.

k Num. 35. 16—21, 30—32. Exod. 21. 12, 14, 28. Gen. 9. 6. ver. 12. ch. 27. 24.

† Heb. *in life.*

l Exod. 21. 14. 1 Kin. 2. 28—34.

m Gen. 9. 6. Exod. 21. 12, 14, 23. Lev. 24. 17, 20. Num. 35. 30—34. Rom. 13. 4. Mat. 26. 52. Rev. 13. 10. ver. 11.

n Ch. 27. 17. Job 24. 2. Prov. 22. 28. & 23. 10. Hos. 5. 10.

‡ In a country where walls, hedges, and other such fences were, and still are, entirely unknown, except around gardens, and orchards, and sometimes vineyards, the preservation of *landmarks* was a matter of no slight importance. A law forbidding their removal, and admission of their antiquity, intimate that they must have been generally *stones*, and of no great size. *Covetousness* is one of the first general forms of sin—for it was a constituent of the original transgression—and, covetousness of *land*, more than covetousness of *money*, or any other specific form of this sin, has been the enemy of private peace, and the scourge of kingdoms. God, accordingly, prohibits this sin, by sanctioning the prescriptive usages of antiquity, and asserting his own original gift of the land to Abraham and his descendants.—ED.

o Num. 35. 30. ch. 17. 6. Mat. 18. 16. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28. 1 Tim. 5. 19.

§ Or, *falling away.*

p Ch. 17. 8, 9. Ps. 22. 1, 2. 2 Chr. 19. 6.

‖ Suits at law frequently originate from dishonesty, from covetousness, or from a contentious and revengeful spirit. But, such is the obscurity of rights, and the uncertainty of evidence, that they may originate where both parties are honest, disinterested and peaceable. The only case in which a Christian may go to law in defence of his rights, is, when he can "stand before the Lord," and refer to his examination and decision, both the justice of his cause, and the purity of his motives.—ED.

q Ch. 13. 14. & 17. 4. 1 Kin. 8. 31, 32. 2 Chr. 19. 6, 7.

r Prov. 19. 5, 9. Dan. 6. 24. Exod. 21. 24, 25. Mat. 7. 2. ver. 21. ch. 13. 5. & 18. 20. & 17. 7. & 21. 21. & 24. 7. Jer. 14. 15. Zec. 13. 3.

* Ch. 13. 11. & 17. 13. & 21. 21, 24, 24. & 21, 21. Prov. 21. 11. & 19. 25. 1 Tim. 5. 20.

t Gen. 9. 6. Exod. 21. 12, 14, 23—25. Lev. 24. 20. Mat. 5. 38.

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ministers, they ought never willingly to entangle themselves in worldly business; farming, merchandise, or the like: for those who love God's ordinances as they ought, will not grudge to contribute to their support. None ought to supplant another with respect to what the Lord hath allotted him. But a worldly-minded minister is a SCANDAL to his profession—a LIVING LIE! God, indeed, most highly regards such ministers as leave their worldly all, and follow him, and do more in the church than men could desire of them. But it is shocking to find in countries, privileged with gospel light, affecters of fellowship with devils, in charms, fortune-telling, witchcraft, and the like! and what a mercy it is if God has preserved us from these abominations! But, Oh! infinite grace! in order to destroy the work, and deliver us from the delusions of the devil, God raises up his Son, a prophet, who knows the whole mind of God, and who reveals a complete system of worship! Blessed are those who hear his voice; and infinite is the hazard and ruin of such as refuse to regard him! But since seducers arise in the church of God, it is necessary to try all, and to censure and punish such as are found notorious impostors.

REFLECTIONS UPON CHAP. XIX.—While in these cities of refuge I again view a crucified Redeemer, as my near and all-sufficient protection, and his ministers as assisting and directing me in my flight to it, plain and open is my way to it, and my warrant to enter. Yet so great is our ignorance, our unconcern, our unbelief, that we need many and repeated descriptions of him, and encouragements to flee to him; and God graciously affords them in his word. Happy are they who embrace



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## CHAPTER XX.

(1) *How soldiers must be encouraged when drawn up to the battle,* 1—4; *and how those who wish it must be dismissed:* 5—9. (2) *Of treaties with distant cities or nations:* 10—15. *Of the destruction of the Canaanites:* 16—18. *Of the care of fruit-trees, when they should besiege cities:* 19, 20.

A. M. 2553. B. C. 1451.

WHEN thou [a]goest out to battle against thine enemies, and seest horses and chariots, *and* a people more than thou, [b]be not afraid of them; for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the [c]priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: let not your hearts [*]faint; fear not, and do not [†]tremble, [d]neither be ye terrified because of them:

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the [e]officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not [f]dedicated it? [‡] let him go and return to his house, lest he [g]die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* [h]eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 [i]And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, [k]What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart [‖]faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make [¶]captains of the armies [1] to lead the people.

10 ¶ When thou comest nigh unto [m]a city to fight against it, then [n]proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be [o]tributaries unto thee, and they shall serve thee.

12 And if it will [p]make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the [q]LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and [r]the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou [*]take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto [†]all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 ¶ But [s]of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth: [‡]

17 But thou shalt utterly destroy them: *namely,* the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they [t]teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a [‖]long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, ([‖]for the tree of the field *is* man's *life,*) [*]to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, [†]thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until [‡]it be subdued.

## CHAPTER XXI.

(1) *For purging the land from blood-guiltiness when the murderer remained unknown.* 1—9. (2) *For preserving the honour of captive maids with respect to their marriage, and their mourning for the loss of their parents:* 10—14. (3) *For preserving the rights of an eldest son, though not born of a favourite wife:* 15—17. (4) *For the restraint and public punishment of rebellious children:* 18—21. (5) *For the decent interment of malefactors:* 22, 23.

a Ch. 2. 21. & 7. 1. & 20. 17, 18. Judg. 3. 12. 28. & 11. 4, 12. 2 Sam. 10. 2, 6. Ps. 33. 16, 17.

b Ver. 3, 4, 8. 2 Chr. 13. 7, 12. & 32. 7, 8. Is. 7. 4. & 41. 10—16. Ps. 118. 6. & 56. 7. & 20. 7.

c Num. 10. 2. & 31. 6. Judg. 20. 27, 28. 1 Sam. 14. 18. 2 Chr. 13. 12.

* Heb. *be tender.*

† Heb. *make haste.*

d Ver. 1. ch. 1. 30. & 3. 22. Is. 41. 10, 13, 14. Ps. 27. 3. & 3. 6. Heb. 13. 6. Rom. 8. 31. Prov. 21. 30. Exod. 14. 14. Neh. 4. 20.

e Ch. 16. 18. 4. *c.* general officers of the army.

f Neh. 12. 27.

‡ Every Jewish house being constituted a school of religious instruction, (Deut. 6. 6, 7.) and a place of prayer, (Dan. 6. 10.) was as much to be *dedicated* to God as the tabernacle or temple. Num. 7. 10. 1 Kin. 8. 63. Ezra 6. 16. —Ed.

g 2 Sam. 11. 25. Acts 20. 22.

h Heb. *made it common.* Lev. 19. 23, 24. ch. 28. 30.

i Ch. 24. 5. Prov. 5. 18, 19.

k Judg. 7. 3. Ps. 103. 15, 16.

‖ *Melt.* Thus only such as were hearty and courageous went to the battle.

¶ Inferior officers.

1 Heb. to be *in the head of the people.* 2 Chr. 13. 12.

m Ver. 15.

n 2 Sam. 20. 18, 19. Zec. 9. 10. Eph. 2. 17. Is. 57. 19.

o Judg. 1. 28, 30. Jos. 16. 10. 1 Kin. 9. 21, 22. Lev. 25. 46, 44.

p Ps. 120. 7. & 83. 30.

q Ps. 44. 2—4. & 18. 37—42. & 118. 10—12. Exod. 23. 33. ch. 7. 2, 6. Prov. 13. 14. ver. 18.

r Jos. 8. 2. & 22. 8. & 11. 14. Num. 31. 9, 11. 2 Chr. 20. 25. & 14. 13—15.

* Heb. *spoil.*

† All cities of the nations which lay around Canaan, of Edomites, Moabites, Ammonites, Syrians, &c.

s The cities of Canaan, Num. 21. 2. ch. 7. 1—5, 16. Jos. 6. 17, 25. & 8. 24. & 10. 28, 40. & 11. 11, 12. & 9. 15.

‡ See note on Lev. 18. 27. for the special sentence of extirpation pronounced against the seven nations.—Ed.

t Num. 33. 55. Jos. 23. 13. Judg. 2. 3. ch. 7. & Ps. 106. 34—38.

‖ In these times cities often stood a siege of several years, as the besiegers had no cannon, mortars, bombs, &c.

‖ Or, *for, O man, the tree of the field is to be employed in the siege.*

* Heb. *to go from before thee.*

† In warm climates, fresh or preserved fruits constitute a principal article of food: a law for the preservation of fruit trees was, therefore, an ordinance of equal wisdom and humanity. But this law, like other of the divine institutions, was still farther intended to check and restrain the spirit of aggressive war, which, like the wolf in the fold, destroys what it can neither retain nor carry away.—*Note.* The distinguishing humanity of the Mosaic laws stands prominent amongst the evidences of their divine origin.—Ed.

‡ Heb. *it come down.*

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the promise! But desperate is their case who sin presumptuously, and refuse this great salvation! Nay, how criminal, in God's sight, must wilful murder be, when nothing less than the blood of the offender can be admitted as the punishment of it! Every thing that marks out and ascertains men's property should be exactly preserved, that so disputes and unjust evasions may be prevented: and witnesses should be examined in the courts of judicature with accuracy and care, that none may suffer unjustly through false witnessing, and none that dare to bear false witness may escape condign punishment.

REFLECTIONS UPON CHAP. XX.—While we remark how carefully piety towards God, tenderness towards others, and prudence towards ourselves, should be carried into war itself, let us ponder how necessary it is that armies and churches should be furnished with faithful ministers to encourage them in the Lord their God! Hopeful is the most difficult work when we are assured of God's presence in it, and encouraged with the former experience of what he hath done for us! Then we can triumph, in hopes of being more than conquerors through him that loved us. But there is little hope of men's prospering in their duty when their affections are engaged elsewhere: and therefore carnal worldlings, who are intoxicated with pleasure in temporal enjoyments, or the fearful and unbelieving, are unfit to fight with principalities and powers. God must be served heartily and willingly, or not at all. And, though every saint ought to be courageous, yet ministers, who go before the host in fighting the Lord's battles, need distinguished boldness. Amazing is the mercy and long-suffering of God; he is not willing that any should perish, but that all should come to repentance! And surely then we ought to be forward in accepting, or even offering, terms of peace to such as have offended us! But dreadful is the case if men will not hear the calls of God's mercy, or if the preservation of his people make it necessary to ruin them: for infallibly certain is the success of those enterprises in which God is the director! It is necessary to remove all occasions and temptations to idolatry, or other wickedness, and to preserve every means of comfort, as God pleases to direct us.



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IF [a] *one* be found slain in the [b] land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him;

2 Then [c] thy elders and thy judges shall come forth,* and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an [d] heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a [e] rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests, the sons of Levi, shall come near; (for them the LORD thy God [f] hath chosen to minister unto him, and to bless in the name of the LORD;) and [g] by their [†] word shall every controversy and every stroke be *tried.*

6 And all the elders of that city, *that are* next unto the slain *man,* shall [h] wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it.*

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and [k] lay not innocent blood [‡] unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shall thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against [l] thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a [m] desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house, and she shall [n] shave her head, and [§] [l] pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and [o] bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.*

14 And it shall be, if thou have no delight in her, then thou [p] shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man [q] have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the first-born son be her's that was hated:

16 Then it shall be, when he [r] maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born:

17 But he [s] shall acknowledge the son of the hated *for* the first-born, by giving him a double portion of all [*] that he hath: for he *is* the beginning of his strength; the right of the first-born *is* his.

18 ¶ If a man [t] have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that,* when they have chastened him, will not hearken unto them;

19 Then shall his father and his mother lay hold on him, and bring him out [u] unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; [x] *he is* a glutton and a drunkard.

21 And [y] all the men of his city shall stone him with stones that he die: so [z] shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin [a] worthy of death, and he be to be put to death, and thou [b] hang him on a tree;

23 His body shall not [c] remain all night upon the tree, but thou shalt in any wise bury him that day; (for [d] he that is hanged *is* [†] accursed of God;) that [e] thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

## CHAPTER XXII.

(1) *Laws with respect to straying or fallen cattle:* 1—4. (2) *For preserving a due difference in the apparel of the human sexes:* 5, 9—11. (3) *For the humane preservation of the dam, when the eggs or young are taken:* 6, 7. (4) *For preventing falls from the flat roofs of houses:* 8. (5) *For regarding God's commandments in fringes:* 12. (6) *For establishing the reputation of a wife, if slandered by her husband, and for punishing her, if guilty of fornication before marriage:* 13—21. (7) *For punishing adultery with a wife or betrothed virgin,* 22, 24; *rape,* 25—27; *fornication,* 28, 29; *and against incest:* 30.

A. M. 2553. B. C. 1451.

[a] Exod. 23. 4. Lev. 20. 4. 1 Thes. 4. 6. ver. 3, 4. Ezek. 34. 4, 16. 1 Pet. 2. 25. Jam. 5. 19, 20.

[a] THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again unto thy brother.

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A. M. 2553. B. C. 1451.

[a] Ps. 9. 12. & 5. 6.

[b] Ch. 4. 1.

[c] Ch. 16. 18. Rom. 13. 3, 4.

* The institution of the coroner's inquest in British legislation, is the nearest approach in modern times, to this ancient and divine ordinance. This ordinance answers all the ends of the inquest, and with circumstances of more *search* and *solemnity* —while the religious aspect and management of the whole process gives evidence of an appointment from God, and not from man.—ED.

[d] Num. 19. 2. Gal. 4. 4. John 10. 18.

[e] Rom. 2. 8, 9. & 3. 16. & 5. 14, 18. 2—10. Phil. 2. 6, 7. 1 Pet. 2. 24. & 3. 18. Gal. 3. 13. & 4. 4.

[f] Lev. viii, ix. Num. 6. 22—27. ch. 10. 8. 1 Chr. 23. 13.

[g] Ch. 17. 8, 9. Mal. 2. 7.

† Heb. *mouth.*

[h] Ps. 26. 6. & 19. 12. Mat. 27. 24, 25.

[i] Ps. 7. 3, 4. Acts 23. 1.

[k] Judg. 9. 24. Ps. 51. 14. Jonah 1. 14.

‡ Heb. *in the midst.*

[l] Ch. 20. 10—18. Num. 31. 18.

[m] Gen. 34. 2. & 39. 13, 39. Judg. 14. 2, 3.

[n] 1 Cor. 11. 6. Eph. 4. 22. Rom. 13. 12, 14.

§ Or, *suffer to grow.*

‖ Heb. *make,* or, *dress.*

[o] Ps. 45. 10. Luke 14. 26. Mat. 10. 37.

* This law forms a national barrier against military licentiousness, while it provides a home and a protector for the fair and defenceless captive. The words "*she* shall shave her head," "*she* shall put off the raiment of her captivity," evidently imply that the marriage was not an act of coercion, but of choice.—ED.

[p] Exod. 21. 26, 27. ch. 22. 13, 19. & 24. 17. Ezek. 22. 10.

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A. M. 2553. B. C. 1451.

[q] Gen. 4. 19. & 29. 27, 28, 31. 1 Sam. 1. 4, 5. ch. 17. 17. It is here supposed, not allowed, that a man should have two wives.

[r] 2 Chr. 11. 21, 22. 1 Cor. 14. 40. Phil. 4. 8.

[s] 1 Chr. 5. 1, 2. Gen. 49. 3. & 25. 5, 6, 33.

* Heb. *that is found with him.*

[t] Prov. 20. 21. & 30. 17. & 23. 20, 21. & 10. 1. & 15. 20. & 17. 2, 25.

[u] Ch. 16. 18. & 25. 7. & 17. 5. & 22. 15, 24. ver. 2. Gen. 23. 10, 18. & 34. 20. Exod. 21. 6. Judg. 5. 11. Ruth 4. 1. Job 29. 7. Lam. 5. 14. Prov. 24. 7.

[x] Prov. 23. 20. Luke 21. 34. 1 Cor. 6. 9, 10.

[y] Lev. 24. 16. Num. 15. 35. ch. 13. 10. & 17. 5. Many were employed in these executions, that they might be the more affected with the crime, and hate it the more.

[z] Ch. 13. 11. & 22. 21—24. & 19. 19, 20. 1 Tim. 5. 20. Prov. 19. 25. & 21. 11.

[a] Ch. 19. 6. 1 Sam. 20. 16.

[b] Jos. 10. 26. 2 Sam. 4. 12. & 21. 9.

[c] Jos. 8. 29. & 10. 26, 27. John 19. 31

[d] Num. 25. 4. Gal. 3. 13.

† Heb. *the curse of God.*

[e] Ch. 4. 1.

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REFLECTIONS UPON CHAP. XXI.—Murder ought by all means to be rendered as horrible and detested as possible: and every mean should be used to discover and bring murderers to condign punishment, and to avoid being partakers with other men in their sins; but, at the same time, no selfish affection ought to be regarded either in the giving or executing justice. However secretly sin be committed, God will discover and punish it at last: and if we cannot put away sin from our land, let us labour to pray it away.—Converts from idolatry ought not too rashly to be admitted into close connexion with us: and, before we take a partner for life, it is of infinite moment that we agree in religion.—Sudden passion ought to be restrained, till grace be given, and time taken for reflection: and we should labour to wean our affections from that which we inordinately love.—Kindness ought to be shown to such as God has sovereignly reduced to misery and trouble; and indulgence be allowed to sorrows which flow from natural affection.—Our engagements ought never to be rashly formed, lest our honour or conscience be afterwards wounded by them: and such as have been any ways wronged by us are entitled to all possible satisfaction. But surely still greater regard ought to be



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2 And if thy brother *be* not nigh unto thee, or if thou know him not; then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou [b] shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift *them* up again.

5 ¶ The [c] woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: [*] for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, [d] thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.[†]

8 ¶ When thou buildest a new house, [e] then thou shalt make a battlement [‡] for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ [f] Thou shalt not sow thy vineyard with divers seeds; lest the [§] fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.[‖]

10 ¶ Thou shalt not plow with [g] an ox and an ass together.

11 ¶ [h] Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 ¶ Thou shalt make thee [i] fringes [*] upon the four [†] quarters of thy vesture, wherewith thou coverest *thyself.*

13 ¶ If any man [k] take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an [*] hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel, and she shall be his wife: he [l] may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall [m] stone her with stones that she die; because she hath wrought [n] folly in Israel, to play the whore in her father's house: [o] so shalt thou put evil away from among you.

22 ¶ [p] If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be [q] betrothed unto an husband, and a man find her in the city, and lie with her;

24 [r] Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: [s] so thou shalt put away evil from among you

25 ¶ But if a man find a betrothed damsel in the field, and the man [t] force her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel [u] cried, and *there was* none to save her.

28 ¶ [x] If a man find a damsel *that is* a

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A. M. 2553. B. C. 1451.

b Exod. 23. 5. Mat. 5. 44.

c 1 Cor. 11. 4, 5. & 14. 34.

* Minute legislation, when confined to detail, is always, in the end, perplexing and inefficient, and is the chief both of the marks and miseries of human laws—ever generating doubtful definitions, opening new doors for evasion, and ministering to the spirit of litigiousness. When, as in the text, the laws of Moses descend to minuteness, it is the minuteness of principle, and not of detail; and in this they manifest a legislative wisdom which should prove to every *furiosus ault* that their origin was from God. This law provided for propriety and modesty, in a climate where male and female dresses approached near to each other in character, and guarded against the licentiousness of idolatry to which the interchange of male and female attire greatly contributed.—Ed.

d Lev. 22. 28. Gen. 22. 11. & 33. 13, 14. Prov. 12. 10. Hos. 10. 14.

† Maternal affection renders most birds easily caught during incubation, or while the brood is very young. This law may therefore be considered, (1) As a sacrifice of respect to maternal affection wherever found. (2) As an inculcation of humanity to the inferior creatures. (3) As a guard against the extirpation of birds, which are providentially appointed as checks upon the overgrowth of various insects.—Ed.

e 2 Sam. 11. 2. Is. 22. 1. Jer. 19. 13. Mat. 10. 27. Acts 10. 9. 1 Cor. 10. 32. 1 Thes. 5. 22.

‡ Eastern roofs are generally flat, and, in common houses, merely clay smoothed with a roller,—a battlement was therefore a necessary defence against falling, the more requisite because the climate frequently invited to sit, eat, and even sleep, on the roof, and in the open air.—Ed.

f Lev. 19. 19. Mat. 9. 16.

§ Heb. *fulness of thy seed.*

‖ A useful agricultural law, and founded upon a fact well known to botanists, but intended to inculcate a higher moral lesson, which forbids to sow the seed of the word beneath the shade of the thorns, Mat. 13. 7.—Ed.

¶ Lev. 19. 19. 2 Cor. 6. 14—16.

h Lev. 19. 19. Rom. 3. 28. Tit. 3. 5. Phil. 3. 9.

i Num. 15. 38, 39. Mat. 23. 5.

* See additional note on 15. 38.—Ed.

† Heb. *wings.*

k Mat. 1. 18. Judg. 14. 10. & 15. 1. Eph. 5. 28.

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A. M. 2553. B. C. 1451.

* Ch. 24. 1. Mat. 19. 8.

l Lev. 24. 16. Num. 15. 35. ch. 13. 10. & 17. 5. & 21. 21

m Gen. 38. 7. 2 Sam. 13. 13. Lev. 21. 9.

n Ch. 13. 5, 11. & 17. 13. & 19. 19, 20. & 21. 21. Prov. 21. 11. & 19. 25. 1 Tim. 5. 20. ver. 22.

o Lev. 20. 10. John 8. 4, 5. ver. 21.

p Mat. 1. 18. Gen. 38. 2. Lev. 20. 10.

q John 8. 4, 5. ver. 21, 22. ch. 13. 10. & 17. 5. & 21. 21. Num. 15. 35. It was supposed that she had not cried so as that she might be heard.

r Ver. 21, 22. ch. 21. 21. & 13. 5. 1 Tim. 5. 20.

t Or, *take strong hold of her*, 2 Sam. 13. 14. It was supposed that she had cried for relief, but had not been heard.

u 1 Cor. 12. 7

x Exod. 22. 16.

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shown to human souls, and care taken to prevent men's everlasting infamy and wo. But in these figures let me behold Jesus, the seed of the woman, brought down to our world, and slain by the rulers of Israel as an expiation for our murderous crimes!—Jesus reserving a bride for himself, a glorious church of the Gentiles, and betrothing her to himself for ever in loving-kindness and in mercies!—Jesus, with whom there is no respect of persons, redeeming us from the curse of the law, and by his crucifixion in our stead, removing the iniquity of the land in one day!

REFLECTIONS UPON CHAP. XXII.—What love, what decency, what humanity, what order, the laws of God inculcate! Surely it highly becomes us to remember and observe them. In what detestation God holds slanderers, whoremongers, adulterers, and unclean persons! Let them then be detestable among all Christians, especially in my heart. Let me be ever ready for friendly offices towards my neighbour. Let me never retain any thing of his that came secretly into my hands. Let it be my care to please God in my apparel: for indecency in dress is not the less sinful because it is fashionable. And, while I regard the life of my neighbour, let me shun every unhallowed mixture of works with grace; of nature with the Spirit of God; of my own righteousness with that of Jesus



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virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father [y] fifty *shekels* of silver, and she shall be his wife; because [z] he hath humbled her, he may not put her away all his days.

30 ¶ [a] A man shall not take his father's wife, nor discover his father's skirt.

## CHAPTER XXIII.

*(1) For preserving the honour of the Israelitish nation, in excluding from it such as would be a disgrace to it:* 1—8. *(2) For preserving their camp from all apparent filthiness:* 9—14. *(3) For protecting such servants as fled from cruel masters;* 15, 16. *(4) For restraining sodomy and whoredom:* 17, 18. *(5) For directing from whom interest on money lent might or might not be taken:* 19, 20. *(6) For the speedy and exact fulfilment of vows:* 21—23. *(7) For marking out what freedom one might use with his neighbour's vineyard or corn field:* 24, 25.

HE that is wounded in the stones, or hath his privy member cut off, shall not [a] enter into the congregation of the LORD. [*]

2 A [b] bastard [†] shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 ¶ [c] An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: [‡]

4 [d] Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [e] because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless [f] the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou [g] shalt not seek their peace nor their [§] prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for he *is* [h] thy brother: thou shalt not abhor an Egyptian; because thou wast a [i] stranger in his land.

8 The children that are begotten of them shall [k] enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then [l] keep thee from every wicked thing.

10 ¶ If there [m] be among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp:

11 But it shall be, [n] when evening [‖] cometh on, he shall wash *himself* with water; and when the sun is down, he shall come into the camp *again*.

A. M. 2553. B. C. 1451.

y St. 14. Exod. 22. 17. ver. 19.

z Ver. 19, 24. ch. 21. 14. Judg. 19. 24.

a Lev. 18. 8. & 20. 11. ch. 27. 20. 1 Cor. 5. 1.

A. M. 2553. B. C. 1451.

a Be admitted to any public office, sacred or civil, ver. 2, 3, 8.

b Gal. 3. 28. & 5. 15. Col. 3. 11.

c Neh. 13. 1. 2 Cor. 6. 14—18.

d Zech. 2. 8. Is. 63. 9. Mat. 25. 43. Acts 9. 4.

e Num. 22. 5, 6. Mat. 25. 42, 43. Jos. 24. 9.

f Num. xxii—xxiv. Jos. 24. 10. Mic. 6. 5. Rom. 8. 31. 2 Cor. 4. 17.

g Ezra 9. 12. 2 Sam. 3. 2. & 12. 31. Neh. 13. 23—25.

h Gen. 25. 30. Obad. 10. 12. Num. 20. 14. Mal. 1. 2, 3.

i Gen. 46. 7. & 47. 6, 12, 27. Ps. 105. 23.

k Rom. 8. 29, 30. Eph. 2. 12, 13, 19, 20. & 3. 7, 8.

l Jos. 7. 11—13. Luke 8. 14.

m Lev. 15. 16. Num. 5. 2. 1 Cor. 5. 11, 13.

n Lev. 11. 23. & 15. 16, 27. 1 Cor. 13. 12. Eph. 5. 26, 27.

‖ Heb. *turneth toward.*

A. M. 2553. B. C. 1451.

* Heb. *sitteth down.*

o Is. 4. 4. Ezek. 21. 12. Phil. 3. 2.

p Lev. 26. 12. Ps. 3. 4—6. & 44. 10. Jer. 32. 40. Hos. 2. 12. Is. 59. 1, 2.

† Heb. *nakedness of any thing.*

‡ Cleanliness of person, raiment, and furniture, formed an essential and prominent part of the Mosaic law: and, even when uncleanness was accidental, and incurred in the darkness of night, which might well have been pleaded as an excuse, no excuse is allowed; but a temporary exile from the family and the camp, and washing with water, were peremptorily enjoined, and the next sun must go down, before a return is permitted. The importance of this law to health and decency is apparent: but its great use was to teach men to "cleanse themselves from all pollution of the flesh and spirit, and to perfect holiness in the fear of the Lord.—Ed.

q Exod. 21. 20, 27. 1 Sam. 30. 15. Is. 49. 24—26.

§ Even when the slave trade was tolerated and sanctioned by Great Britain, the moment a slave touched the shore he was free; and would not, upon any account, have been restored to his former master, whether a native or a stranger. Let this jealous watchfulness of civil liberty, stir up the anxiety of God's freemen, to open in their hearts, and even in their houses, an asylum for the slaves of Satan, "who are led captive at his will; and, when any are "clean escaped," let none, through negligence or inhospitality, permit them to return.

‖ Heb. *it is good for him.*

r Exod. 22. 21. ch. 24. 14.

s Or, *Sodomites.* Ch. 22. 21, 22. Gen. 19. 15. Lev. 19. 20. 2 Kin. 23. 7. Prov. 2. 16. Rom. 1. 26, 27.

t Ezek. 16. 33. Is. 61. 6. Hab. 1. 13. Ps. 5. 4—6.

u Exod. 22. 25. Lev. 25. 35—37. Ps. 15. 5. Neh. 5. 2—4. Luke 6. 34, 35. ver. 20.

x Ch. 14. 21. & 15. 3.

y Ch. 4. 2. & 23. 1—6. & 24. 19. Is. 1. 19. Ps. 15. 5. Prov. 13. 17. 1 Cor. 15. 58.

z Eccl. 5. 4—6. Num. 30. 2. Lev. 27. 1, 2. Gen. 28. 20. Ps. 76. 11. & 119. 106. & 56. 12. & 61. 5, 8. & 66. 13. & 116. 14, 18. Prov. 20. 25.

a Eccl. 5. 5. Acts 5. 4. *i. e.* in matters of indifference.

b Unless it be sinful, contrary to God's law, Jer. 44. 25—27. Acts 23. 12, 21. 1 Sam. 14. 24.

c 1 Cor. 9. 7. & 10. 28. Heb. 13. 5.

d Mat. 12. 2. Mark 2. 23. Luke 6. 1.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou [o] wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and [o] cover that which cometh from thee:

14 For the LORD thy God [p] walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no [†] unclean thing [‡] in thee, and turn away from thee.

15 ¶ Thou shalt [q] not deliver unto his master the servant which is escaped from his master unto thee: [§]

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates where it [‖] liketh him best: thou [r] shalt not oppress him.

17 ¶ There shall be no [s] whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the [t] hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow; for even both these *are* abomination unto the LORD thy God.

19 ¶ [u] Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 [x] Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; [‖] that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ [y] When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But [z] if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou [b] shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou [c] mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, [d] then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Christ: but never be ashamed to wear the distinguished badge of a true Christian. Let me reckon chastity a very precious jewel; and yet a tender plant that can easily be blasted; and the loss of which is very infamous and sinful. Always let me use every mean of resisting temptation, and particularly crying to Jesus for relief. And, if I wrong any, let me repair the injury as far as lies in my power, according to the law of God.

REFLECTIONS UPON CHAP. XXIII.—It is unseemly for saints to connect themselves in intimacy or marriage with profane persons: but whoremongers unnaturally mark their innocent posterity with shame and disgrace. God severely resents the injury done to his people in the day of their distress. But we ought quickly to forget the evil done to us by our relations or others; and carefully to remember the favours which we have received. Purity and cleanliness should be studied



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## CHAPTER XXIV.

*(1) A toleration of divorce, and some regulations of it:* 1—4. *(2) A discharge of new-married men from the service of war:* 5. *(3) A law for taking and restoring of pledges:* 6, 10—13, 17. *(4) A law for punishing of man-stealers:* 7. *(5) A law requiring to observe the ordinances of the leprosy:* 8, 9. *(6) Laws prohibiting the injustice of masters to servants, and of judges in deciding capital and other causes:* 14—18. *(7) A law appointing the gleanings of fields and vineyards to be left to the poor:* 19—22.

A. M. 2553. B. C. 1451.

WHEN a [a]man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found [*]some uncleanness in her; then let him write her a bill of [†]divorcement, and give *it* in her hand, and [‡]send her out of his house.

2 And when she is departed out of his house, she may go and [b]be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 [c]Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not [d]cause the land to sin, [e]which the LORD thy God giveth thee *for* an inheritance.

5 ¶ [f]When a man hath taken a new wife, he shall not go out to war, [§]neither shall he be charged with any business; *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ [g]No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* [h]life to pledge.

7 ¶ [i]If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die: and thou shalt put evil away from among you.

8 ¶ [k]Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you; as I commanded them, *so* ye shall observe to do.

9 ¶ [l]Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost [‖]lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 [m]In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee; and it [n]shall be righteousness[*] unto thee before the LORD thy God.

14 ¶ [o]Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 [p]At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and [q]setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ [r]The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ [s]Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless, nor take the widow's raiment to pledge:

18 But [t]thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ [u]When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God [x]may bless thee in all the work of thine hands.[†]

20 When thou beatest thine olive-tree, [‡]thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou [y]gatherest the grapes of thy vineyard, thou shalt not glean *it* [§]afterward: it shall be for the stranger, for the fatherless. and for the widow.

22 [z]And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

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a Mat. 5. 32. & 19. 7.—Mark 10. 4.

* Heb. *matter of nakedness.*

† Heb. *cutting off.*

‡ Divorce is not here commanded, but permitted, and the manner of it prescribed; and, to prevent rashness, it was to be transacted very solemnly.

b 1 Cor. 7. 15.

c Jer. 3. 1. Mal. 2. 16.

d Jos. 22. 17. Jer. 3. 1, 9.

e Ch. 4. 1.

f Ch. 20. 7. Prov. 5. 18, 19. Thus their affection was fixed.

§ Heb. *not any thing shall pass upon him.*

g Exod. 22. 26, 27. They used handmills for grinding.

h Means of it; Gen. 9. 4.

i Exod. 21. 16. ch. 21. 14. 1 Tim. 1. 10.

k Lev. xiii, xiv. Acts 17. 11. Heb. 13. 7, 17. Here the people are commanded to abide by the decision of the priests.

l Num. 12. 10. Luke 17. 32. 1 Cor. 10. 6—11. How God punished her, and she humbled herself.

‖ Heb. *lend the loan of any thing, &c.* The giver of the pledge had it in his power to give what he could best spare.

m Exod. 22. 26. Job 31. 16—20. 2 Tim. 1. 16—18. 2 Cor. 9. 8—14.

n Ps. 106. 31. & 112. 5, 9. Ch. 6. 25. & 15. 8, 10.

o * Abraham believed God," and both Moses and Paul testify that "it was counted to him for," or rather, as it should be translated, and would then be less exposed to misapprehension — "it was counted to him *unto* righteousness." That is, as leading his view to Christ, the promised seed, and who alone is the end of the law for righteousness," Rom. 10. 4. Not Abraham's faith, but Abraham's Saviour, was his righteousness. So in the text, the act of obedience becomes *righteousness*, being, like the faith of Abraham, an instance and evidence of a soul "looking unto Jesus," who is alone "the Lord our righteousness."—Ed.

o Ver. 15. Jam. 5. 4. Prov. 14. 31. & 22. 16. Ezek. 22. 7.

p Lev. 19. 13. Jer. 22. 13. Prov. 3. 27, 28. Mal. 3. 5. Jam. 5. 4.

q Heb. *lifteth his soul unto it,* Ps. 25. 1. & 86. 4.

r 2 Kin. 14. 5. & 2 Chr. 25. 4. Jer. 31. 29, 30. Ezek. 18. 20. Ez. 20. 5. Mat. 23. 32, 35. Lev. 26. 39.

s Exod. 22. 21, 26. & 23. 2, 6. Prov. 22. 22. & 23. 10. Ps. 82. 3. ch. 16. 19. & 27. 19. Jer. 5. 28. & 22. 3. Ezek. 22. 29. Zech. 7. 10. Is. 1. 23. Jam. 1. 27.

t Ver. 22. ch. 5. 15. & 16. 12. & 7. 8. Is. 51. 1.

u Lev. 19. 9, 10. & 23. 22. Ruth 2. 16. ver. 20, 21.

x Ch. 23. 20. & 28. 1—14. Prov. 11. 24, 25. & 14. 21. & 19. 17. Mat. 25. 40, 45.

† Another example of the Mosaic poor laws, and, like every other provision, at once an example of benevolence and excitement to industry.—Ed.

‡ Heb. *Thou shalt not bough it after thee.*

y Lev. 19. 9.

§ Heb. *after thee.*

z Is. 51. 1. ch. 15. 15. & 16. 12. & 7. 8. ver. 18.

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together with godliness, as they are both healthful and honourable, especially that of the heart and life, before God. How becoming is a tender compassion towards the afflicted, especially young converts to Christ! For great is the mercy of God to such—he will never deliver up a poor fugitive, that flees to him from the servitude of sin, or of the broken law. Let me admire his grace, and imitate his goodness—let me carefully abstain from fleshly lusts, which provoke God, and war against my soul. In all my dealings, let brotherly love continue. And if I have vowed unto the Lord, let me in no wise go back. Let me be kind to strangers, ready to distribute, and never insist upon trifling rights and claims.

REFLECTIONS UPON CHAP. XXIV.—Harmony in sin often issues in mutual hatred and angry separation. And it is mournful to observe, that, for the cruelty and hatred of husbands to wives, or other injurious effects of sin, God should see it necessary to permit the divorcement of them. But such a separation ought to be taken with great deliberation, as there is such hardship connected with it, and no recalling of it. Happy is it when the mutual affection of married persons is fixed at first, and remains with prudent tenderness. How necessary is it to observe God's ordinances, however shameful they may be to us! It is better now to confess our sin, and be pardoned, than to conceal it and be damned. Superiors, and especially judges, who are the substitutes of God, ought to conduct themselves in every case with equity and truth. And with great compassion ought we to treat our neighbours, especially the poor, as their circumstances may require: though they cannot recompense us with their wealth or labour, they may do it with their prayers. And let us consider the great compassion God has towards them. But how great his kindness in leaving to us, sinners of the Gentiles, in his word, such plentiful gleanings of divine truth!



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## CHAPTER XXV.

(1) *For moderating the stripes of scourged malefactors:* 1—3. (2) *For not muzzling oxen while treading out the corn:* 4. (3) *For disgracing such unmarried men as refused to marry their deceased brother's childless widow:* 5—10. (4) *For the punishment of immodest women:* 11, 12. (5) *For just weights and measures:* 13—16. (6) *For the destruction of the Amalekites:* 17—19.

IF [a] there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy [b] to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 [c] Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, [*] then thy brother should seem vile unto thee.[†]

4 ¶ [d] Thou shalt not muzzle the ox when he [e] treadeth out *the corn.*

5 ¶ [f] If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her [g] husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the first-born which she beareth shall succeed in the name of his brother *which is* dead, that his name be not [h] put out of Israel.

7 And if the man like not to take his [‡] brother's wife, then let his brother's wife go [i] up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it,* and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and [k] loose his shoe from off his foot, and spit in his face, [§] and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall [l] be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and [m] the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, thine eye shall not pity *her.*

A. M. 2553. B. C. 1451.

[a] Ch. 16. 18, 20. & 17. 8. Exod. 23. 6, 7. Ps. 82. 1, 2. & 82. 2, 3. 2 Chr. 19. 6—10.

[b] Mat. 10. 17. Luke 12. 47. Acts 5. 40. & 16. 22—24, 37. 2 Cor. 11. 23.

[c] 2 Cor. 11. 24, 25.

[*] To a people accustomed to witness the punishment of criminals, almost exclusively, by imprisonment, fine, hard labour, or exile, the punishment by *stripes* may appear rude and barbarous; but when guarded from the possibility of vengeful and destructive severity, and while inflicted as punishment, yet severed from degradation, it will be found a wiser, and, in the end, a more merciful law, than those imprisonments that, in spite of the most careful classification of criminals, and the best regulated discipline, still render the jail a school where the culprit often retires, and nothing intimidated by restraint, but better instructed, by companionships in the ways of renewed criminality.—Ed.

[†] Being used as a slave or beast.

[d] Prov. 12. 10. 1 Cor. 9. 9. 1 Tim. 5. 17, 18.

[e] Heb. *thresheth,* which they did, either by treading on it, or drawing a cart over it, Is. 28. 27.

[f] Mat. 22. 24. Mark 12. 19. Luke 20. 28.

[g] Or, *next kinsman.* Gen. 38. 8. Ruth 4. 12, 13.

[h] Ch. 9. 14. & 29. 20. Ps. 109. 13. 2 Sam. 14. 7. Ruth 4. 10.

[‡] Or, *next kinsman's wife.*

[i] Ch. 21. 19. & 22. 15, 24. Ruth 4. 1—7. Thus the refusal was to be deliberate, solemn, and obstinate, and attended with great shame to the refuser.

[k] Ps. 60. 8. Num. 18. 14. Is. 50. 6. Mat. 26. 30. & 22. 2, 7. Luke 19. 12—27. Rom. 6. 21.

[§] See note on Num. 12. 14. There was no disgrace intended by this law for him that refused; for disgrace, as a penalty, would imply disobedience; and to sanction disobedience would be to nullify the law itself. The whole institution was a mere legal testimony of renunciation.—Ed.

[l] Dan. 12. 2. Is. 45. 24. & 65. 15. Mic. 7. 10. Rom. 6. 21. 1 Sam. 2. 30.

[m] Rom. 3. 8. Prov. 7. 13. 1 Tim. 2. 9.

A. M. 2553. B. C. 1451.

[n] Lev. 19. 35, 36. Mic. 6. 11. Prov. 20. 10, 23. & 11. 1. Ezek. 45. 10.

[*] Heb. *a stone and a stone.*

[†] Heb. *an ephah and an ephah.*

[o] Exod. 20. 12. ch. 4. 40. & 5. 16, 33. & 6. 2. & 11. 9. & 17. 20.

[p] Prov. 11. 1. & 20. 23. 1 Thes. 4. 6. Amos 8. 5, 7.

[q] Exod. 17. 8. Num. 24. 20.

[r] Ps. 36. 1. & 10. 4, 11, 13. & 14. 1. & 50. 21. Ezek. 8. 12. Jer. 5. 22. Luke 18. 2.

[s] Judg. 6. 3. & vii, viii. 1 Sam. 14. 48. & xv. & 27. 8. & 30. 1, 17. 1 Chr. 4. 43. Esth. vii, viii.

[‡] This order has been stigmatized by infidels as implacable resentment, and unnatural perpetuation of an old injury. It is, however, neither the one nor the other. It is a righteous command to punish a wicked nation, according to their wickedness. Time may appease resentment, but can never change crime. Murderers who had escaped punishment long, have been condemned to death by the most civilized modern nations, after a lapse of half a century. Why should the infidel censure Moses for what all just laws enforce?—Ed.

13 ¶ [n] Thou shalt not have in thy bag [*] divers weights, a great and a small.

14 Thou shalt not have in thine house [†] divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days [o] may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* [p] all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ [q] Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and [r] he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou [s] shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it.*[‡]

## CHAPTER XXVI.

(1) *A form of confession to be used when the basket of first-fruits was offered at pentecost:* 1—11. (2) *A protestation to be made when offering the tithe of the third year:* 12—15. (3) *An enforcement of all the injunctions mentioned in this book:* 16—19.

A. M. 2553. B. C. 1451.

[a] Num. 15. 2, 18. ch. 17. 14. & 18. 9.

[b] Ch. 4. 1. & 27. 2, 3. ver. 2, 3, 9, 10, 15.

[c] Exod. 23. 16, 19. & 34. 26. Lev. 2. 12—16. ch. 16. 10. Prov. 3. 9, 10. 1 Cor. 15. 21—23. Rom. 15. 16. Jam. 1. 18. Rev. 14. 4.

[d] Ch. 12. 5, 6, 11, 14, 18. Exod. 34. 22. Jos. 18. 1. 2 Chr. 6. 6.

[e] Lev. 2. 12—16. Heb. 13. 15.

[f] Ps. cv—cvii. cxxxv, cxxxvi.

[g] Mat. 25. 18. Heb. 13. 11—15. ver. 10.

[h] Hos. 12. 12. Gen. 27. 41. & 31. 40. & 42. 1. Is. 51. 1, 2. Ezek. 16. 3.

[*] Some translate the words, *A Syrian persecuted my father*—alluding to Laban's persecution of Jacob; others translate them *a wandering Syrian*—alluding to the unsettled life of Abraham and his posterity. It is evidently intended as a corrective of the undue pride of ancestry, into which the Jews subsequently fell. See John 8. 33.—Ed.

[i] Gen. 46. 27. & 47. 27. Exod. 1. 7, 12. & 12. 37. Ps. 105. 24. ch. 10. 22.

[k] Exod. 1. 8—22. & 2. 23—25. & 3. 6—17. & v. & 6. 5—9.

AND it shall be, when [a] thou *art* come in unto [b] the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein,

2 That thou [c] shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt [d] go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go [e] unto the priest that shall be in those days, and say unto him, [f] I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down [g] before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A [h] Syrian ready to perish [*] *was* my father; and he went down into Egypt, and sojourned there with a [i] few, and became there a nation, great, mighty, and populous:

6 And the Egyptians [k] evil-entreated us, and afflicted us, and laid upon us hard bondage:

REFLECTIONS UPON CHAP. XXV.—Inhuman cruelty, even towards evil-doers, nay, towards brute beasts, especially when serviceable to us, is very unbecoming the professors of Christianity. It is impossible to force affection, or to render a marriage happy without it. But the Christian in every situation must attend to the path of duty: and they deserve reproach themselves who give occasion to cast reproach on others. What fearful shame and dishonour must then await those ministers and Christians who reproach, and attempt to ruin, Christ and his church, by refusing to exert themselves in winning souls to them! Nothing is more shocking in a woman than immodesty, whether it be in the outrage of passion, or in wanton lewdness. When once the hedge of modesty is broken through, the grossest unchastity may soon follow. Detestable to God, and hurtful to the user at last, is every act of fraud and dishonesty: and terrible and lasting, though often slow in the execution, is God's vengeance against the unprovoked injurers of his people.



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7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD [l] brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And [m] he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, [n] I have brought the first-fruits of the land which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God.

11 And thou [o] shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* [p] the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;[*]

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them:*

14 I have [q] not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead:[†] *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me:

15 [r] Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ [s] This day the LORD thy God hath commanded thee to do these statutes and judgments: [t] thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast [u] avouched[‡] the LORD this day to be thy God, and [x] to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

A. M. 2553. B. C. 1451.

l Exod. vii—xiv. & 2. 19, 20. & 6. 6. ch. 4. 34. & 6. 10, 11. & 8. 8. & 11. 10, 11. Neh. 9. 9—11. Is. 63. 8—13. Ps. 78. 42, 54. & 105. 27—44. & 114. 1—8. & 106. 8. & 9. & 135. 8—12. & 136. 10—22. Jer. 32. 20—22. & 2. 6, 7. Ezek. 20. 5—28. 1 Chr. 17. 21, 22. Acts 7. 34—36. & 13. 17.

m Exod. 3. 7, 8. & xv. to Jos. xx. Neh. 9. 12, 22. Ps. cv. & 78. 55. & cvi, CXXXV, CXXXVI.

n Ver. 2, 4. ch. 18. 4. Num. 18. 11, 12. Exod. 22. 29. & 34. 22, 26.

o Ch. 12. 7, 17—19. & 14. 26—29. & 16. 4. & 26. 1—14. Lev. 7. 11—16. Mal. 2. 11. & 3. 33. Rom. 8. 28, 31. Ps. 64. 11. & 92. 12. Phil. 4. 12.

p Ch. 14. 28, 29. Prov. 14. 31. The Jews had at least two yearly tithes, the first belonged only to the Levites, the second was taxed by the giver and Levites. Perhaps this on the third year was entirely given to Levites and poor, to be eaten at home.

* Another example of the Mosaic poor laws, in which, as in other instances, the introduction of the word *stranger*, seems to imply that there was not, in this charitable institution, any regulations that, in modern language, would be called *law of settlement*.—ED.

q Lev. 7. 20. Hos. 9. 4. ch. 16. 11.

† Rather to the *dead*—that is, to dead idols.—ED.

r Is. 63. 15. & 64. 1. Zec. 2. 13. Ps. 80. 17. & 89. 9. & 33. 11. & 115. 13—15.

s Hos. 14. 4. ch. 5. 1—3. & 4. 1, 5, 8, 9, 40. & 6. 1, 3. & 11. 1. & 12. 1, 28.

t Ch. 5. 29. & 6. 5. & 10. 12. & 11. 13, 18. & 30. 2, 10. & 13. 3. Ps. 119. 34, 69.

u Ch. 5. 2, 3. Exod. 19. 5, 6. & 24. 7. & 15. 2. Is. 12. 2. Ps. 31. 14. & 91. 2. & 118. 28. Zec. 13. 9.

‡ *Avouched*—borne witness to the fact, in opposition to idolatry—ED.

x Ver. 16. Ps. 119. 5, 6, 11, 33, 105. & 116. 16. Luke 1. 6.

A. M. 2553. B. C. 1451.

y Ch. 7. 6. & 14. 2. Exod. 19. 5, 6. & 6. 7. 1 Sam. 7. 24. Gen. 17. 2. Jer. 31. 36. & 32. 38—40. Ezek. 36. 28—37.

z Ch. 4. 7, 8. & 28. 1. & 7. 6. & 14. 2. Is. 62. 7, 12. & 60. 7. & 66. 20. 21. & 52. 1. & 63. 18. & 65. 10, 11. Ps. 148. 14. Jer. 13. 11. & 33. 9. Zep. 3. 19, 20. Ezek. 16. 12. 1 Pet. 2. 5, 9. Gen. 17. 7. Exod. 6. 7. & 19. 5, 6.

18 And [y] the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee [z] high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

## CHAPTER XXVII.

(1) *The law to be written on plastered stones; an altar to be erected, and peace-offerings to celebrate a feast to the Lord:* 1—10. (2) *The blessings and curses to be solemnly pronounced from Gerizim and Ebal, and all the people say,* AMEN: 11—26.

A. M. 2553. B. C. 1451.

a Ch. 4. 1, 2, 6. & 5. 1. & 6. 2. & 8. 1. & 11. 32. & 12. 32.

b Ch. 11. 31. & 9. 1, & 12. 10. Num. 33. 51. & 35. 10. Jos. 4. 1. & 8. 30—35.

c Ezek. 11. 19. & 36. 26, ver. 4.

* That the Hebrews were versant in castings in brass and other metals, and acquainted with cutting on stone, even precious stones, there can be no doubt. Why then are these stones merely plastered? An emblem, most probably, of the superficial impression the law was to make upon Israel: easily impressed, but easily effaced—a fact, which their facility in promising obedience, and readiness to forget and rebel repeatedly testifies.—ED.

d Jos. 8. 32, 34. Ps. 40. 8. Zech. 3. 9. Jer. 31. 33. 2 Cor. 3. 2, 3. Either the ten commandments, or this book of Deuteronomy, or the blessings and curses, were to be written on these stones, which might represent men's hard and earthly hearts.

e Ch. 4. 1. & 6. 7—9. & 11. 11, 12. Gen. 12. 7. & 15. 15—17. & 18. 18—21. Exod. 6. 8.

f Exod. 20. 25. & 24. 4. Jos. 8. 30, 31. Zech. 6. 3. Ps. 118. 22. Is. 28. 16.

g Lev. 1. Num. 8. 24—26. Mat. 26. 26. Tit. 2. 14.

h Lev. 10. & 7. 15. Col. 1. 20. John 6. 53—57. Gal. 3. 13, 14.

† Whether the ten commandments, or some lesser portions of the law, is not apparent, nor is it of any consequence could it be ascertained. The plainness of the inscription, intended for common and public use, is, however, very important. It shows that the Scriptures were never intended for a caste, but for the whole nations. See Hab. 2. 2.—ED.

i Ver. 3. Jos. 8. 32. 34. Ps. 40. 8. Zech. 3. 9. Jer. 31. 33. 2 Cor. 3. 2, 3. Ps. 119. 11.

k Ch. 4. 1, 5, 6, 9. 40. & 5. 1—3. & 26. 16, 17. & 31. 17, 18.

‡ They were God's people before; but now again by a public avowal.—ED.

l Ch. 6. 1, 3. & 11. 1. & 12. 1, 32. Mic. 4. 5. & 6. 8.

18 And [y] the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee [z] high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

## CHAPTER XXVII.

(1) *The law to be written on plastered stones; an altar to be erected, and peace-offerings to celebrate a feast to the Lord:* 1—10. (2) *The blessings and curses to be solemnly pronounced from Gerizim and Ebal, and all the people say,* AMEN: 11—26.

AND Moses, with the elders of Israel, commanded the people, saying, [a] Keep all the commandments which I command you this day.

2 And it shall be, on the day [b] when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up [c] great stones, and plaster them with plaster.[*]

3 And thou [d] shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto [e] the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be, [f] when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.

5 And there [g] shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones; and thou shalt offer [h] burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer [h] peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou [i] shalt write upon the stones all the words of this law very plainly.[†]

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, [k] Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.[‡]

10 [l] Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

REFLECTIONS UPON CHAP. XXVI.—God faithfully and exactly fulfils his promises, even to the most unworthy. And a grateful acknowledgment thereof, and of our own meanness and guilt, is but a just tribute to him for his goodness. Past deliverances, granted to ourselves or others, ought never to be forgotten: and all our gifts of providence, as well as of redemption, must be acknowledged as coming from God's hand. The first and best thereof of all that we have ought to be offered up to his service: and our earthly blessings will then be doubly sweet to us when we receive them as coming to us from God's mercy and love. Let our distributions to the Lord's ministers and poor be such as we can answer for at the judgment-seat of God. Faithfulness in these will draw his blessing on our enjoyments; but, if we rob him in them, we may expect his curse on our basket and on our store. Let us then be hearty friends and wellwishers to the welfare of his church and people.



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12 These shall stand upon [m] mount Gerizim to bless the people, when ye are come over Jordan; [*] Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon [n] mount Ebal [o] to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And [p] the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 [q] Cursed *be* the man that maketh *any* graven or molten image, an [r] abomination unto the LORD, the work of the hands of the craftsman, and [s] putteth *it* in *a* secret *place:* and [t] all the people shall answer and say, Amen.

16 Cursed *be* he that [u] setteth light by his father or his mother: and all the people shall say, Amen.

17 Cursed *be* he that [x] removeth his neighbour's land-mark: and all the people shall say, Amen.

18 Cursed *be* he that [y] maketh the blind to wander out of the way: and all the people shall say, Amen.

19 Cursed *be* he that [z] perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed *be* he [a] that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed *be* he [b] that lieth with any manner of beast: and all the people shall say, Amen.

22 Cursed *be* he [c] that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 [d] Cursed *be* he that lieth with his mother-in-law: and all the people shall say, Amen.

24 Cursed *be* he that [e] smiteth his neighbour secretly: and all the people shall say, Amen.

25 Cursed *be* he that [f] taketh reward to slay an innocent person: and all the people shall say, Amen.

26 [g] Cursed *be* he that confirmeth not *all* the words of this law to do them:† and all the people shall say, Amen.

A. M. 2553.
B. C. 1451.

m Ch. 11. 29, 30. Jos. 8. 33. Judg. 9. 7.

* These were the most honourable tribes, all descended of free women.

n Ver. 4. ch. 11. 29. Jos. 8. 30, 31.

o Heb. *for a cursing,* Dan. 9. 11, 13.

p Ch. 27. 10. Mal. 2. 7.

q Gal. 3. 10. Exod. 20. 4, 23. & 34. 17. Lev. 19. 4. & 26. 1. ch. 4. 16, 23. & 5. 8.

r 2 Kin. 21. 13. Is. 44. 19. Ezek. 7. 20.

s Ps. 44. 20, 21. Ezek. 8. 12. & 14. 4. 2 Chr. 15. 16.

t Ver. 13, 16—26. Num. 5. 22. Jer. 11. 5. 1 Cor. 14. 16.

u Exod. 20. 12. & 21. 15, 17. Lev. 19. 3. Prov. 20. 17.

x Ch. 19. 14. Prov. 22. 28. & 23. 10. Job 24. 2. Hos. 5. 10.

y Lev. 19. 14. Prov. 28. 10. Job 29. 15. Rev. 2. 14.

z Ch. 19. 18. & 24. 17. Exod. 22. 21, 22. Ps. 82. 3.

a Lev. 18. 8. & 20. 11. ch. 22. 30. 1 Cor. 5. 1. Amos 2. 7. 2 Sam. 16. 21, 22. Gen. 35. 22. Ezek. 22. 10.

b Lev. 18. 23. & 20. 15. Exod. 22. 19.

c Lev. 18. 9—17. & 20. 14. 2 Sam. 13. 4, 11, 12, 14. Ezek. 22. 11.

d Lev. 18. 17. & 20. 14. Gen. 38. 16. Ezek. 22. 11.

e Exod. 20. 13. & 21. 12, 14. Lev. 24. 17. Num. 35. 31. ch. 19. 11.

f Ezek. 22. 12. Mic. 3. 11. Ps. 15. 5. ch. 10. 17. & 16. 19. Exod. 23. 8. & 22. 12. Gen. 9. 6. Num. 35. 31.

g Gal. 3. 10. Jer. 11. 3. Ezek. 16. 24. Rom. 5. 18, 20. & 2. 5, 9.

† There are those who profess approbation of the law of God, as a system beautiful, pure, and perfect in its morality, and who conclude that such approval is all that the law requires. But no approval, short of fulfilment can satisfy the law, or constitute legal righteousness. Neither can any partial observance of a few precepts suffice to satisfy the law, and atone for the breach of the remaining requirements. In truth, a partial observance is impossible; for "he that offends in one point, is guilty of all." The sinner has no refuge but Christ "made a curse for us, that we might be made the righteousness of God in him.—Ed.

## CHAPTER XXVIII.

(1) *What safety and ease to the people of Israel, what increase of families, what wealth and honour, what success in employments, what victory over enemies, and what near relation to God, would attend obedience:* 1—14. (2) *What curses on themselves and property, what bodily diseases, what famine, what defeats in war, what infatuation of counsels, what pillage of property, what tyrannical usage by oppressors, what invasions of their country, what slaughter, what captivity, what dispersion among the nations, and what reproach, contempt, madness, and misery in it, should attend their disobedience:* 15—68.

A. M. 2553.
B. C. 1451.

AND it shall come to pass, [a] if thou shalt hearken diligently unto the voice of the LORD thy God, to observe, *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee [b] on high above all nations of the earth.*

2 And all these [†] blessings shall [c] come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 [d] Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the [e] fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 [f] Blessed *shall be* thy basket and thy [‡] store.

6 Blessed *shalt* thou *be* when [g] thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be [h] smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD [i] shall command the blessing upon thee in thy [§] storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall [k] establish thee an holy people unto himself, as he hath sworn unto thee, [l] if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall [m] see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And [n] the LORD shall make thee plenteous [‖] in goods, in the fruit of thy [*] body, and in the fruit of thy cattle, and in the fruit of thy ground, [°] in the land which the LORD sware unto thy fathers to give thee.

a Lev. 26. 3. Exod. 15. 26. Is. 1. 19. & 3. 10. & 55. 2, 3. Ps. 19. 11. ch. 11. 13, 22. Mat. 6. 33. 1 Cor. 15. 58. 1 Tim. 4. 8.

b Ch. 26. 19. Phil. 3. 14. Col. 3. 1, 2.

* Whether this promise include political, commercial, literary, and military superiority, is of little consequence before God, however highly estimated with men. Real superiority lies not in these things, but in the knowledge of God, in the possession of his oracles, ordinances, grace, and promises—in all these, and notwithstanding their sins, the Jews are "high above all nations." But their preeminence lies chiefly in this, that of them, "according to the flesh, Christ came, who is over all, God blessed for ever. Amen."—Ed.

† As it is of great importance to have clear views of the nature of a *blessing,* see notes on the primal blessings, Gen. 1. 22, 28. and observe how all the constituents of these blessings are here declared or implied. —Ed.

c Ver. 1, 15, 45. Zech. 1. 6. 1 Tim. 4. 8.

d Ps. 128. 1, 2. & 107. 38. & 144. 12—15.

e Gen. 49. 25. Ps. 128. 3, 6. & 144. 12—15. & 132. 2.

f Ch. 26. 2. Exod. 23. 25.

‡ Or, *dough,* or *kneading troughs.*

g 2 Chr. 1. 10, 12. Ps. 121. 8. ch. 31. 2. Num. 27. 17. 2 Sam. 5. 23.

h Ver. 25. 2 Sam. 22. 38—43. Lev. 26. 7, 8. Jos. 23. 10. ch. 32. 30.

i Lev. 25. 21. & 26. 4, 5, 10. Prov. 3. 10. & 10. 22. Ps. 68. 1, 2, 9. & 29. 11. & 132. 1, 3.

§ Or, *barns.*

k Gen. 17. 7, 8. Ex. 19. 5, 6. ch. 7. 6. & 14. 2. & 26. 18, 19. 2 Sam. 7. 24. Rom. 11. 29. Tit. 2. 14. Is. 62. 12. & 1. 26, 27. & 60. 21.

l Ver. 1, 2, 13. ch. 4. 1, 40. & 6. 3. Exod. 15. 26.

m Ch. 14. 1, 2. & 26. 18. & 2. 25. & 11. 25. & 4. 7, 8. 1 Sam. 18. 12, 15, 29. Is. 41. 5. & 61. 9. & 66. 11, 12. & 41. 5. Jer. 5. 1.

n Ch. 30. 9. Ps. 128. 3. & 144. 12—15. & 132. 3. Prov. 10. 22. & 8. 10. ver. 3—8. Lev. 26. 9.

‖ Or, *for good.*

* Heb. *belly.*

° Ch. 4. 1. & 27. 3.

Let our covenant relation to God, our solemn obligation in it, and the honours which he has given or promised to us, excite us to the most exact and universal obedience to his laws.

REFLECTIONS UPON CHAP. XXVII.—Such as are in authority ought to exert all their influence in promoting the service of God. And when ministers and magistrates show themselves zealous in their station for God, people are ready to follow their example. Every privilege that we enjoy ought to be an incitement to universal holiness: and God's law is so plain, that every one may attain a moderate knowledge of it; but, to become effectual, it must be written on our hard hearts by the Spirit of God; and all obedience to it must be founded on the atoning and peace-procuring blood of Jesus Christ. In this order, what solid peace and joy are found in believing, and in cordial dedication of ourselves to God's service! In keeping his commandments a blessed reward of grace is to be expected: but most terrible curses await those who, after professed subjection to God, and solemn acquiescence in his law and sanctions of it, do voluntarily apostatize from his ways, and indulge themselves in secret or open wickedness.

EXPLANATORY NOTES. CHAP. XXVIII.—This chapter is nearly allied to Lev. xxvi. 3—39: only it more largely insists upon the mercies, and especially the judgments, that were to befall the Israelites after their entrance into Canaan, till the end of the world. It is not to be considered as a mere sanction of the laws formerly declared, but also as a real prediction of future events. The first fourteen verses had their accomplishment in the various mercies which the Jews met with before their last dispersion by the Romans: particularly in the days of *Joshua;* chap. iii—xxiv.; in the rests under the *Judges;* Judg. iii. 11, 30, 31. and viii. 28.; and under *Samuel;* 1 Sam. 5. 2.—*David;* 2 Sam. v, x. 1 Chr. xii—xxix.—*Solomon;* 1 Kings i, x. 2 Chron. i—ix.—*Asa;* 1 Kings xv. 9—15. 2 Chr. xiii—xvi.—*Jehoshaphat;* 2 Chr. xvii—xx. —*Joash;* 2 Kings xi, xii. 2 Chr. xxiii, xxiv.—*Uzziah and Jotham;* 2 Chr. xxvi, xxvii. —*Hezekiah;* 2 Kings xviii, xix. Is. xxxvi, xxxvii. 2 Chr. xxix—xxxii.—*Josiah;* 2 Kings xxii, xxiii. 2 Chr. xxxiv, xxxv.; and in the days of *Ezra;* i—x. and of *Esther;* i—x. and of *Neh.* i—x; and under the *Maccabees,* Judas, Jonathan, Simon, Hircanus, and Alexander Janneus, from about one hundred and sixty, to about eighty years before Christ's birth.—From ver. 15. to the end are delineated the various and manifold miseries which their sin should bring upon them, from thei



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12 The LORD [p] shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD [q] shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; [r] if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 And thou shalt [s] not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, [t] if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes, which I command thee this day, that [u] all these curses shall come upon thee, and overtake thee.

16 [x] Cursed [*] *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 [y] Cursed *shall be* thy basket and thy store.

18 [z] Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 [a] Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 [b] The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto [†] for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD [c] shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 [d] The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, [‡] and with the [‖] sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And thy [*] heaven that *is* over thy head shall be brass, [§] and the earth that *is* under thee *shall be* iron.

24 The LORD shall [f] make the rain of thy land powder and dust: [*] from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD [g] shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be [h] removed into all the kingdoms of the earth.[*]

26 And thy [i] carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will [k] smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.[†]

28 The LORD shall [l] smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt [m] grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee.*

30 Thou shalt [n] betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not [‡] gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, [‖] and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them.*

32 Thy [*] sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no [‖] might in thine hand.

33 The [p] fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt [q] be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall [r] smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall [s] bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become [t] an astonish-

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A. M. 2553. B. C. 1451.

[p] Job 38. 22. Ps. 135. 7. & 65. 9—13. & 37. 21, 26. Lev. 26. 4. ch. 11. 14. & 15. 5. Hos. 2. 21, 22. Joel 2. 23. Prov. 22. 7.

[q] Lev. 26. 13. ch. 15. 6. Prov. 22. 7. Num. 24. 18, 19. Is. 9. 14, 15.

[r] Ver. 1, 2. ch. 4. 1. 6. & 6. 3. & 30. 16. 1 Tim. 4. 8. & 6. 6. 1 Cor. 15. 58.

[s] Ch. 4. 2. & 5. 32. & 11. 16, 28. & 17. 20. & 29. 18. & 32. 15—21. & 31. 29. Jos. 23. 6. & 1. 7.

[t] Lev. 26. 14, 15, 21, 23, 27. ch. 4. 25, 26. & 8. 19, 20. & 30. 17, 18. & 31. 16, 17, 20, 21, 29. & 32. 15—26. Prov. 1. 24—32. Jos. 24. 15, 16. Lam. 2. 17. Mal. 2. 2. Dan. 9. 11, 13. ver. 45, 46.

[u] Gal. 3. 10. Is. 3. 11. ch. 27. 15—26. Rom. 2. 8, 9.

[x] Hos. 9. 12. 1 Cor. 16. 22. Gal. 3. 10. ver. 19.

[*] For the practical application, and consequently, the explanation of the word *curse,*—see note on Gen. 3. 14, 17.—ED.

[y] Hag. 1. 6, 9. Zech. 5. 3, 4. Ps. 60. 12. Rom. 11. 9. Prov. 1. 32.

[z] Hos. 9. 13. Mal. 2. 2. & 3. 9.

[a] Mal. 1. 14. & 3. 5, 9. Judg. 2. 15. 2 Chr. 15. 5. Gal. 3. 10. John 3. 18, 36. 1 Pa. 7. 11. ver. 16.

[b] Mal. 2. 2. ch. 7. 23. & 4. 26. & 9. 19, 20. ver. 15. 2 Chr. 15. 5. Is. 37. 3. & 24. 17. & 51. 20. & 66. 15. 1 Sam. 12. 23. 1 Thes. 2. 16.

[†] Heb. *which thou wouldest do.*

[c] Exod. 5. 3. Amos 4. 10. 2 Sam. 24. 15. Jer. 15. 2. & 16. 4. Mat. 24. 7.

[d] Ver. 27, 35. Lev. 26. 16, 25. Amos 4. 9. Hag. 2. 17. 2 Chr. 6. 28.

[‡] It is impossible accurately to discover in modern names, the diseases here specified, and it is useless to waste time upon conjecture. It is enough to know that they threaten some of the worst calamities "our flesh is heir to."—ED.

[‖] Or, *drought.*

[e] Lev. 26. 19, 20. 1 Kin. 17. 1. & 18. 2. Jer. 3. 3. & 14. 1—6. Amos 4. 7. Joel 1. 17—20. ch. 11. 17.

[§] See an instance of the terrible fulfilment of this threatening, 1 Kings 17. 1. The expression in the text alludes to the appearance of *burnished brass* taken by the cloudless sky in time of extreme drought.—ED.

[f] Ver. 12. Is. 5. 24. Gen. 19. 24. Job 18. 15.

[*] Dust and sand storms are frequent and exceedingly destructive in many warm countries. The vast army of Cambyses was totally overwhelmed by one in ancient times; and, modern travellers have described them as much more terrible than storms at sea.—ED.

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A. M. 2553. B. C. 1451.

[g] Ver. 7. ch. 32. 30. Lev. 26. 17, 25, 33. Judg. 2. 14. Is. 30. 17. Jer. 15. 4, 5. & 29. 18. & 34. 17. Hos. 11. 6. Ezek. 23. 46. Luke 21. 24.

[h] Heb. *for a removing,* ver. 25, 64. ch. 32. 26.

[*] The Jews are the standing and prophetical miracle of the scriptures. Other nations have, no doubt, been dispersed; but they have been absorbed into, or amalgamated with, the people amongst whom they have been scattered. But the Jews "removed into all kingdoms," retain their national identity—witnesses against themselves that they have forsaken the Lord; witnesses against infidels who despise those prophecies which they see fulfilled before their eyes; and witnesses to the Gentile churches to beware of falling by seeking to establish "their own righteousness," and refusing to submit to the "righteousness of God."—ED.

[i] Jer. 7. 33. & 14. 16. & 16. 4. & 19. 7. & 34. 20. Ps. 79. 1—3. Amos 8. 3.

[k] Exod. 9. 9—11. & 15. 26. 1 Sam. 5. 9. Ps. 78. 66. ver. 22, 60.

[†] These diseases are as uncertain as those enumerated in ver. 22. The former, however, seem to have been internal; these cutaneous.—ED.

[l] 1 Sam. 16. 14. Is. 42. 19. Jer. 4. 9. Luke 21. 25, 26. ver. 34, 54, 67.

[m] Job 5. 14. & 12. 25. Is. 59. 10. Ps. 69. 23. 94. Rom. 11. 10. 1 Thes. 2. 16. ver. 32, 33.

[n] Jer. 6. 10. & 12. 13. Job 31. 8. Amos 5. 11. Zeph. 1. 13. ch. 20. 6.

[‡] Heb. *profane,* or *use it as common meat.*

[‖] Heb. *shall not return to Dan.*

[o] Ver. 41. Amos 5. 27. Mic. 6. 10. Jer. 15. 2. Joel 3. 6.

[‖] Power to rescue, or money to ransom them.

[p] Is. 1. 7. Jer. 5. 17. & 6. 16. Lev. 26. 16. Hos. 7. 9. ver. 51.

[q] Ver. 28, 67. Is. 33. 14. Rev. 16. 10. Luke 21. 25, 26.

[r] Ver. 22, 27. Job 2. 7. Is. 1. 6. & 3. 17, 24.

[s] Ver. 25, 64. 2 Kin. 17. 6. & xxiv. xxv. Lam. 4. 20. 2 Chr. 33. 11. ch. 4. 27, 28. Jer. 15. 4. Luke 21. 24.

[t] 1 Kin. 9. 7. Ps. 44. 13, 14. Is. 65. 15. Jer. 24. 9. & 25. 9. & 42. 18. & 44. 12. & 16. 16. & 19. 8. Zech. 8. 13. ch. 4. 26. & 29. 22—28.

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entrance into Canaan till their future restoration; *i. e.* for the space of three thousand three hundred years; particularly in the days of *Joshua;* Josh. vii.—the *Judges;* Judg. i—iii, iv, vi, ix, x, xii—xxi.—*Samuel;* 1 Sam. iv, xi, xiii, xiv, xvii, xxxi.—*David;* 2 Sam. ii, iii, xv—xxi, xxiv.—*Solomon;* 1 Kings xi.—*Rehoboam, Abijah, Jehoshaphat;* 1 Kings xii—xxi, 2 Kings i—vi.—*Jehoram, Ahaziah, Joash, Amaziah, Uzziah, Ahaz, Hezekiah, Manasseh;* 2 Kings viii—xxi. 2 Chr. xxi, xxii, xxv, xxviii, xxxii, xxxiii.; and *Jehoiakim, Jehoiachin, Zedekiah,* and in *Babylon;* 2 Kings xxiv, xxv. 2 Chr. xxxv, xxxvi. Jer. xiv—xxix, xxxiv—xliv. The body of the ten tribes of Israel were generally miserable after the death of Solomon. They were carried captive, and dispersed among the heathens, about seven hundred and twenty years before Christ, whence few of them ever returned to Canaan. Such of them, or of the tribes of Judah and Benjamin, who returned to their own land by order from Cyrus, (Ezra 1.) were not only harassed by the neighbouring nations of Ammonites, Moabites, Edomites, Arabians, Philistines, and others, but also by the Persian and Grecian emperors; but most terribly by Occhus the Persian, about three hundred and fifty; and Antiochus Epiphanes; (Dan. viii. 23—25. and xi. 28—35.) about one hundred and sixty years before Christ. But their most fearful calamities began to come upon them from the Romans, about sixty-five years after Christ. They invaded their country; and after manifold calamities, about A. D. 70., rendered it a desolate wilderness, burning their cities, slaying the inhabitants, it is probable to the number of some millions, and selling such as remained to the Egyptians and others for slaves. About A. D. 136, the



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ment, a [*]proverb, and a by-word, among all nations whither the LORD shall lead thee.

38 [u] Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

39 [x] Thou shalt plant vineyards, and dress *them;* but shalt neither drink *of* the wine, nor gather *the grapes:* for the [y] worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not [z] anoint *thyself* with the oil: for thine olive shall cast *his fruit.*

41 Thou shalt [a] beget sons and daughters, but [†] thou shalt not enjoy them: for they shall go into captivity.[‡]

42 [b] All thy trees, and fruit of thy land, shall the locust [§] consume.

43 [c] The stranger that *is* within thee shall get up above thee very high, and thou shalt come down very low.

44 [d] He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, [e] all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee [f] for a sign, and for a wonder, and upon thy seed for ever.

47 [g] Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things;*

48 Therefore shalt [h] thou serve thine enemies, which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall [i] bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth;[‖] a nation whose tongue thou shalt not [*] understand;

50 A nation [†][k] of fierce countenance, which shall not regard the person of the old, nor show favour to the young:

51 And he [l] shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

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[u] This prophecy is realised amongst Christians, Mahomedans, and heathens, with all of whom, unless Christians of the true apostolical spirit, Jew, is a proverbial name of deep reproach.—Ko.

[u] Mic. 6. 15. Joel 1. 4. & 2. 1, 10, 17. Hag. 1. 6. Amos 4. 9. & 7. 1. Hab. 3. 17. Is. 5. 10. Exod. 10. 5, 15. ver. 42.

[x] Ch. 20. 6. ver. 30.

[y] Jonah 4. 7. Joel 1. 4—7. & 2. 2—4. Is. 10. 5, 15. ver. 38. 42.

[z] Ps. 23. 5. & 104. 15.

[a] Ver. 32. Is. 39. 7.

[†] Heb. *they shall not be thine.*

[‡] Besides the *complexities* recorded in the Old Testament, the destruction of Jerusalem after the Christian æra, was accompanied by the captivity of many thousands of all ages and sexes, and their exposure to sale and slavery.—Ko.

[b] Joel 1. 7. ver. 38. Amos 7. 1, 2.

[§] Or, *possess.*

[c] Lam. 1. 5. Ps. 44. 9—12. & 66. 12. Rom. 11. 10. Judg. iv.

[d] Ver. 13. Prov. 22. 7.

[e] Lev. 26. 15. Is. 2. 11. & 1. 20. & 58. 1, 2. 1 Thes. 2. 15. Rom. 2. 8, 9. Ezek. 18. 4. ver. 15. Prov. 13. 21. & 1. 31. & 14. 14. Jer. 2. 17, 19. & 4. 18. & 5. 25. & 6. 19. & 18. 10, 12.

[f] Ver. 37, 59, ch. 29. 20—28. Luke 21. 24. Jer. 19. 8. Rom. 11. 10, 25. 1 Thes. 2. 16.

[g] Neh. 9. 35, 36. ch. 32. 15—15.

[h] Judg. 2. 14. & 6. 6, 12, 14. & 4. 2, 3. & 6. 1. & 10. 7, 8. & 13. 1. 2 Chr. 12. 8. Jer. 28. 13, 14. & 27. 6—8, 12. Luke 21. 23—28. 1 Thes. 2. 16.

[i] Is. 5. 26—30. & 8. 7, 8. Hab. 1. 6—9. & 3. 13. Jer. 5. 15. & 6. 22. Luke 19. 43. Hos. 8. 1. Lam. 4. 19.

[‖] The Chaldeans were comparatively near to Judea, and their language was a kindred dialect of the Hebrew. The Romans, however, were from afar, and their language totally unknown to the Jews. The Roman standard was an eagle, the appropriate emblem of their soaring pride, their far-sighted cupidity, their swift descent, and their insatiable rapacity.—Ko.

[*] Heb. *hear.*

[†] Heb. *strong of face.*

[k] Is. 5. 27—30. & 13. 18. Hab. 1. 7—9. Ezek. 7. 21, 24. Jer. 1. 15. & 4. 7. & 6. 23. Amos 1. 15. Lam. 5. 11, 12. & 4. 4—10. Hos. 13. 16. ch. 28. 28. Dan. 7. 7. & 8. 23. Luke 19. 43.

[l] Lev. 26. 26. Is. 1. 7. Hab. 3. 16, 17. Luke 21. 20—24. ver. 33.

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[m] Lev. 26. 25. 2 Kin. 17. 5. & 18. 13. & 24. 10, 11. & 25. 1—4. Luke 19. 43, 44.

[n] Lev. 26. 29. Lam. 4. 10. & 2. 20. Jer. 19. 9. Ezek. 5. 10. 2 Kin. 6. 29.

[*] Heb. *belly.*

[†] This prediction was awfully fulfilled in the siege of Jerusalem by Titus. Josephus, Wars, lib. c. 5. § 3. & b. 6. c. 3. § 4.—Ko.

[o] Ch. 15. 9. Mic. 7. 5. Mark 13. 12. Prov. 23. 6. Mat. 20. 15.

[p] Ver. 53. Jer. 5. 10. & 34. 2. 2 Chr. 36. 17.

[q] Ver. 54. Lev. 26. 29. 2 Kin. 6. 29. Lam. 2. 20. & 4. 3—6, 10. Ezek. 5. 10.

[‡] Heb. *afterbirth.*

[r] Ver. 15. Lev. 26. 14, ch. 6. 13. & 28. 15—21. Jer. 5. 22. Ps. 68. 18. Is. 42. 6.

[s] Ver. 46. Lam. 1. 9. & 4. 12. Dan. 9. 12, ch. 29. 20—28. & 31. 17, 18. & 32. 29—33. 1 Kin. 9. 7—9. Luke 21. 23—25. 1 Thes. 2. 16. Hos. 3. 4.

[t] Exod. 2. 3. & 15. 26. ch. 7. 15. ver. 22, 27, 28, 35. Jer. 15. 1—9. Luke 21. 22—26.

[§] Heb. *covers to succeed.*

[u] Lev. 26. 22. 2 Kin. 10. 24. & 13. 7. ch. 4. 27. & 10. 22. Is. 1. 9. 2 Kin. 24. 14. Jer. 42. 28—30. Ezek. 12. 27. 2 Chr. 17. 14—18.

[‖] When we read of the attempt made to extirpate the Jews by Haman, (Esther 3. 6.); when we read in Josephus how atleast, 1,100,000 perished in the siege of Jerusalem, while 90,000 were carried captive; and when we read in Roman history the subsequent persecutions they endured; when we examine their more modern history (see, for example, Adam's History of the Jews,) and observe how frequent and determined have been the efforts at their *extirpation,* we are astonished the Jews are so many—some think 1,500,000, some more, but the amount is uncertain—still, when compared with their ancient numbers, they are reduced to *few.* But the Lord has still a seed amongst, and "a remnant according to the election of grace," therefore are they nationally preserved.—Ko.

[x] Ch. 30. 9. Jer. 32. 41.

52 And he shall [m] besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the LORD thy God hath given thee.

53 And [n] thou shalt eat the fruit of thine own [*]body, the flesh of thy sons and of thy daughters,[†] which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, [o] his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children, whom he shall eat: because he hath nothing left him in [p] the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 [q] The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her [‡] young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If [r] thou wilt not observe to do all the words of this law *that are* written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD [s] will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee [t] all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee:

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD [u] bring upon thee, until thou be destroyed.

62 And ye shall be left [u] few in number,[‖] whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that,* as the LORD [x] rejoiced over you to do you good, and

Romans repeated their terrible slaughter of such Jews as they found in Canaan, and even in other places of their empire; and annual fairs were held for the sale of the captives. Since which, hated of all nations in Europe, Asia, or Africa, among which they have been dispersed, and often deluded by pretenders to Messiahship, they have, for these seventeen hundred years, been distressed with the most fearful calamities, persecutions, and massacres, from the Persians, Saracens, Turks, and Christians; but chiefly the Greeks, Spaniards, French, English, and Germans.

Thus every promise or threatening respecting the Jewish nation is but a repetition or enlargement of what we have in this chapter and the first part of the XXX. 1—9; and every event of Providence respecting that nation, from their entrance into Canaan till the end of time, is the accomplishment thereof.—*See Introduction.*

REFLECTIONS UPON CHAP. XXVIII.—Behold, with affecting wonder, what numerous blessings u God in Christ, reconciling the world to himself, can heap on



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to multiply you; so the LORD will [y]rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall [z]scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And [a]among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: [‡] but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.

67 In the morning thou shalt say, [b]Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall [c]bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.

## CHAPTER XXIX.

(1) *A rehearsal of God's remarkable favours, as an incitement to keep the covenant:* 2—9. (2) *A solemn charge to fulfil this covenant:* 9—15. (3) *The great end of the covenant to preserve from that idolatry:* 16—18. (4) *A dreadful denunciation of God's vengeance against those who should presumptuously promise themselves peace in idolatry or other sinful courses:* 18—28. (5) *A declaration of the general end of God's revelations to men:* 29.

THESE [a]*are* the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.[*]

2 ¶ And Moses called unto all Israel, and said unto them, [b]Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The [c]great temptations which thine eyes have seen, the signs, and those great miracles;

4 Yet the LORD hath not [d]given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led [e]you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.[*]

6 Ye have not [f]eaten bread, neither have ye drunk wine or strong drink; that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, [g]Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 [h]Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ [i]Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy [k]stranger *that is* in thy camp, from [†]the hewer of thy wood unto the drawer of thy water;

12 That thou shouldest [†][m]enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day;

13 That he may [n]establish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. [‡]

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* [o]not here with us this day:

16 (For ye know [p]how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their [§]idols, wood and stone, silver and gold, which *were* among them:)

18 [q]Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth [‖][r]gall and wormwood;

19 And it come to pass, when he [r]heareth the words of this curse, that he [s]bless himself in his heart, saying, I shall have peace, though

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A. M. 2553. B. C. 1451.

[y] Is. 1. 24. Prov. 1. 25.

[z] Neh. 1. 8. Jer. 16. 13. Luke 21. 22—24. Lev. 26. 33. ver. 25. Ne. ch. 4. 27, 28. & 32. 26.

[a] Jews are found in every known commercial land—and where the ten tribes are scattered no man can tell.—Ed.

[‡] This has been verified in their voluntary adoption of heathenism, or their compulsory conformity to popery in Spain and Portugal.—Ed.

[b] Amos 9. 4. Lev. 26. 36. Is. 1. 7. 1 Sam. 2. 33. Luke 21. 26. Rom. 11. 10. 1 Thes. 2. 16.

[c] The Jews are not permitted to hold land in any part of Europe, except Lithuania: a sign—if men will observe it—that the Lord holds them in readiness to return to their own land.—Ed.

[b] Job 7. 3, 4. ver. 34. Luke 21. 26. & 19. 43, 44. 1 Thes. 2. 16. Rev. 8. 6.

[c] Jer. 44. 12—14. Hos. 8. 13. & 9. 3. ch. 17. 18.

A. M. 2553. B. C. 1451.

[a] Ch. 1. 5. & 5. 2, 3. Exod. 19. 4—6. & xx —xxiv. Lev. 26. 46.

[*] The same as *Sinai*. *Horeb* seems to have been the general name for the whole sacred mountain range, *Sinai* a particular summit. This covenant in *Moab* is the same in substance, as that of *Horeb*, but seems from ver. 11. to have an important addition—the inclusion of Gentile strangers, not mentioned at Sinai.—Ed.

[b] Exod. 19. 4. & vii —xiv. ch. 4. 20. & 10. 3, 4. & 26. 7, 8. Jos. 24. 5, 7. 2 Sam. 7. 23. Neh. 9. 10, 11. Is. 63. 9—13. Jer. 32. 21, 22.

[c] Ch. 4. 34. Neh. 9. 9—23. Ps. lxxviii, cv, cvi, cxxxvi.

[d] Is. 6. 9, 10. Mat. 13. 14—16. 2 Cor. 4. 3, 4. & 3. 15. Is. 63. 17. John 8. 43. Eph. 4. 18. 2 Thes. 2. 11, 12.

[e] Ch. 8. 4. & 1. 3. Neh. 9. 21. Mat. 6. 31, 32. Num. 14. 33, 34. & 33. 8. & 20. 1. Jos. 5. 6. & 14. 10.

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[*] Some think these words simply mean that they had been providentially enabled to supply new raiment by their own industry. Had this been the case, why should the matter be mentioned as any thing remarkable? The reference of Moses seems to be raiment miraculously preserved; for it is conjoined (ver. 6.) to food miraculously given. How strange, some may say, that forty years of such miraculous evidence, had not led the people to know, to love, and obey the Lord! Alas! why do men wonder at this stupidity! Do not threescore years and ten still pass away amidst greater evidence, and with less regard or improvement!—Ed.

[f] Ch. 8. 3. Exod. xvi. xvii. Num. xx. Neh. 9. 15, 20. Ps. 78. 15—25. & 105. 40, 41.

[g] Num. 21. 24—35. & xxxii. ch. 2. 24—37. & 3. 1—17.

[h] Ch. 4. 1, 9. & 6. 1, 2. & 11. 13, 22. & 27. 1. Jos. 1. 7, 8. 1 Kin. 2. 3.

[i] Ch. 4. 10. Acts 10. 33.

[k] Exod. 12. 38—40. Num. 11. 4. Col. 3. 11.

[†] Jos. 9. 21—27. Gal. 3. 28. Col. 3. 11.

[†] Heb. *pass.*

[m] Exod. 19. 5, 6. xxiv. ch. 5. 2, 3. Neh. 10. 29. Jos. 24. 25. 2 Kin. 11. 17. 2 Chr. 15. 12—15. & 29. 10. & 34. 31, 32. Jer. 50. 5.

[n] Ch. 7. 6. & 26. 9. & 8. 18. Gen. 17. 7. & 26. 3, 4. & 28. 13—15. Exod. 3. 6—8. & 6. 7. & 19. 5, 6. 2 Sam. 7. 24. 2 Kin. 13. 23.

[‡] We have here again the implied doctrine of spirituality and immortality (see note on chap. 28. ver. 2.) By *implied*, we mean a doctrine so evidently and fully admitted, that its formal assertion and repetition, becomes unnecessary.—Ed.

[o] Unborn posterity, ch. 5. 3. Acts 2. 39. 1 Cor. 7. 14. Jer. 50. 5.

[p] Exod. i, ii. Num. xx. xxi. ch. xi.

[§] Heb. *dungy gods.*

[q] Ch. 11. 16, 17. & 12. 1—17. & 17. 2—7. Prov. 4. 23. Heb. 3. 12. & 12. 15. Jer. 9. 15. Amos 8. 12. Acts 8. 23.

[‖] Or, *a poisonful herb.*

[a] Heb. *root.*

[r] Ver. 12, 18.

[s] Ps. 49. 18. & 36. 2. & 52. 7. Num. 13. 30.

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sinful men!—What blessings on soul and body!—what blessings, in time and in eternity, his love can bestow! Let us therefore be steadfast, immoveable, always abounding in the work of the Lord. In keeping his commandments there is a great and gracious reward. But who can stand before this holy, this jealous, this great and dreadful Lord God, if once he be angry? Deep and large is the cup of indignation that is in his right hand; the dregs of which the wicked must wring out and drink. Let the sinners in Zion be afraid. Let fearfulness surprise the hypocrites. Who among us shall dwell with devouring fire? who shall dwell with everlasting burnings? In this dreadful cluster of threatenings, let us observe that sin is the only deserving cause of trouble; and that God, in innumerable forms, can execute his vengeance on the bodies, the minds, the families, the nations, the property, of his opposers. Let the tremendous condition of the Jewish nation, when oppressed by Mesopotamians, Moabites, Canaanites, Midianites, Ammonites, Philistines, Syrians, Persians, Greeks, and others; and when harassed, murdered, and carried into captivity, by the Assyrians, Chaldeans, and Romans; and all the miseries which they have suffered in their present dispersion, of more than seventeen hundred years' continuance, establish my faith in God's word:—and let it warn the British nation, and those connected with her, to take heed to themselves, lest their contempt of Christ, their breach of covenant with God, and other abounding wickedness, entail upon them similar judgments.



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I walk [t] in the [u] imagination of mine heart, to [u] add [†] drunkenness to thirst: [‡]

20 The LORD will [x] not spare him; but then the anger of the LORD and his jealousy shall smoke against that man, and all the [y] curses that are written in this book shall lie upon him, and the LORD [z] shall blot out his name from under heaven.

21 And the LORD shall [a] separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that [§] are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses [‖] which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* [b] brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboïim, which the LORD overthrew in his anger, and in his wrath;

24 Even all nations shall say, [c] Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, [d] Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 [e] For they went and served other gods, and worshipped them, gods whom they knew not, and [*] *whom* he had not [†] given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it all the [f] curses that are written in this book:

28 And the LORD [g] rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The [h] secret *things belong* unto the LORD our God; but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

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[t] Jer. 3. 17. & 7. 24. & 16. 12. & 23. 17.

[u] Or, *stubbornness*, Num. 15. 39.

[x] Job 36. 7. Prov. 23. 35. Is. 30. 1. & 56. 12. Eph. 4. 19.

[†] Heb. *the drunken to the thirsty.*

[‡] Gratifying appetites by licentiousness, and converting blessings into curses.—Ed.

[y] Ch. 27. 15—26. & 28. 15—68. & 4. 27, 28. & 31. 17, 21, 29. & 32. 21—26. & 8. 19, 20. & 30. 17, 18.

[z] Ch. 9. 14. & 25. 19. Ps. 69. 28.

[a] Ch. 10. 8. & 8. 19. Ps. 69. 28. Ezek. 13. 9. Mat. 24. 51. Is. 2. 11.

[§] Heb. *is written.*

[‖] Heb. *wherewith the Lord hath made it sick.*

[b] Gen. 19. 24, 25. Jer. 17. 6. & 50. 40. & 49. 18. Job 18. 15. Ezek. 47. 11. Judg. 9. 45. Ps. 107. 34. Amos 4. 11. Zeph. 2. 9. Prov. 3. 14. Jude 7.

[c] 1 Kin. 9. 8. 2 Chr. 7. 22. Jer. 22. 8, 9.

[d] Jer. 50. 7. & 22. 9. Lev. xxvi. ch. xxviii. Is. 24. 1, 5, 6.

[e] Ch. 32. 17, 21. 2 Kin. 17. 7—18. Jer. 19. 3—13. & 44. 2—6.

[*] Or, *who had not given to them* any portion.

[†] Heb. *divided.*

[f] Lev. 26. 14—39. ch. 27. 15—26. & 28. 15—68. Dan. 9. 11. ver. 20, 21.

[g] Ch. 29. 25, 28, 26, 64. 2 Kin. 17. 18, 23. Luke 21. 23, 24.

[h] Acts 1. 7. & 17. 11. Mat. 14. 36. Hosea 11. 33. John 5. 39. & 20. 31. Is. 6. 20. Ps. 147. 19, 20.

A. M. 2553. B. C. 1451.

[a] Ch. xxviii. & 27. 15—26. & 29. 18—28. & 11. 26. ver. 15, 19.

[b] 1 Kin. 8. 47. Luke 15. 17. Is. 46. 8. Lev. 26. 40.

[c] Ch. 4. 29, 30. Lam. 3. 40. Hos. 3. 5. & 6. 1, 2.

[d] Ch. 11. 13. & 10. 12. & 13. 3. & 26. 16. Ps. 119. 34, 69. ver. 6, 10.

[e] Lev. 26. 42. Ps. 106. 45. & 126. 1. & 147. 2. Lam. 3. 22. Jer. 31. 10. Neh. 1. 8, 9. Rom. 11. 26. Is. 56. 8.

[f] Ps. 69. 35, 36. Jer. xxxi—xxxiii, Ezek. xxxiv, xxxvi, xxxvii.

[*] The curses of exile and distress have been inflicted literally and fully; the promises of restoration and prosperity must therefore be as literal and complete.—Ed.

[g] Ch. 10. 16. & 6. 5. Jer. 32. 39. Ezek. 11. 19, 20. & 36. 26, 27. Rom. 11. 26. Col. 2. 11, 12. Mat. 22. 37.

[h] Lam. 3. 64—66. Amos 1, ii. Nah. i—iii. Is. xiii, xiv. Jer. xlvi—li. Ezek. xxv—xxxii, xxxviii, xxxix. Rev. viii, ix, xvi, xviii, xix.

[i] Ezek. xxxiv—xxxvii. Is. xlviii, xlix, lx. Hos. 3. 5. & xiv. Mic. iv, v.

[k] Jer. 32. 41. Is. 65. 19. Luke 15. 5, 7, 32.

[l] Ch. 28. 1, 2, 13, 14. & 5. 29. & 6. 3, 5. & 10. 12. & 13. 3. & 26. 16. Ps. 119. 34, 69. ver. 6, 10.

[m] Rom. 10. 6—17. & 16. 25, 26. Is. 45. 19. Ps. 147. 19, 20. Col. 1. 26, 27. Eph. 3. 9.

## CHAPTER XXX.

(1) *Promises for encouraging Israel to repent; particularly in the latter days, after their dispersion:* 1—10. (2) *The righteousness of faith set before them in the plainness and easiness of the injunctions given them:* 11—14. (3) *Death or life, blessing or cursing, for their choice:* 15—20.

AND it shall come to pass, when all these things are come upon thee, the [a] blessing and the curse, which I have set before thee, [b] and thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

2 [c] And shalt return unto the LORD thy God, and shalt obey his voice, according to all that I command thee this day, thou, and thy children, [d] with all thine heart, and with all thy soul;

3 That [e] then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

5 And the LORD thy God [f] will bring thee into the land which thy fathers possessed, and thou shalt possess it; [*] and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God [g] will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses [h] upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt [i] return, and obey the voice of the LORD, and do all his commandments, which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again [k] rejoice over thee for good, as he rejoiced over thy fathers;

10 [l] If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes, *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment, which I command thee this day, [m] it *is* not hidden from thee, neither *is* it far off:

12 It *is* not in heaven, that thou shouldest

REFLECTIONS UPON CHAP. XXIX.—Unbelief and unconcern are so deep rooted within us, that, till God himself enlighten and renew our heart, we can never know, love, or serve him. Many of the most affecting providences pass unheeded by ignorant and unbelieving men: and yet a right observation of providence would powerfully induce us to a solemn surrendering of ourselves to God, and a careful fulfilment of our vows. Holy obedience is so contrary to the heart of man, that, notwithstanding we are already bound by the infinite authority of God's law, we need to be also bound by solemn vows and covenants, and these again and again repeated. But every thing in public covenanting with God ought to be made with great plainness and solemnity; that every one concerned, whether present or absent, may understand, and be duly affected with it: and especially must all our covenanting with him be founded on his grant of himself to us as our God, and his claim of us for his people. How ready are men to copy after bad examples, and to defile themselves with idols! And who knows what indwelling lusts may lead us to in our practice: for followers of iniquity often become presumptuous at last, and bless themselves, while the curse of God hangs over their heads, and his wrath abideth on them! and to what terrible and shameful judgments are such presumptuous sinners exposed! The greater the mercies we sin against, the greater judgments we may expect. The obstinate abuse of God's mercies will at length deprive men of them. And heathen beholders are sometimes sooner awakened by God's judgments, than the hardened professors who endure them. Men's inquiries into religious concerns are frequently rather curious than practical; and many sinfully pry into futurities, and things which he hath concealed, rather than search and practise what he hath revealed in his word, and manifested in his providence. But may I and my children always search and practise the scriptures, as the only effectual means of averting the plagues appointed for the ungodly.



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say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart,* that thou mayest do it.

15 ¶ See, [n] I have set before thee this day life and good, and death and evil;

16 In that I [o] command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But [p] if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land whither thou passest over Jordan to go to possess it.

19 [q] I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore [r] choose life, that both thou and thy seed may live;

20 That thou mayest [s] love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him; (for he *is* thy [t] life, and the length of thy days;)[†] that thou mayest [u] dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

## CHAPTER XXXI.

(1) *Israel and Joshua encouraged:* 1—8. (2) *Having written a copy of his whole laws and revelations, he delivers it to the priests to keep,* 9, 24—27; *and orders them to read it publicly at the feast of tabernacles on the year of release:* 10—13. (3) *The future apostasy of the Israelites, and the judgments they should procure to themselves thereby; a warning song to be left with them, and committed to their memories, as a witness against their wickedness:* 14—21. (4) *Moses writes the song, and leaves it with them:* 22, 28—30.

A.M. 2553. B.C. 1451.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, [a] I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, [b] Thou shalt not go over this Jordan.

3 The LORD thy God, he [c] will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

A.M. 2553. B.C. 1451.

4 And the LORD [d] shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye * may do unto them according unto all the commandments which I have commanded you.

6 [f] Be strong, and of a good courage, fear not, nor be afraid of them: for the LORD thy God, [g] he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses [h] called unto Joshua, and said unto him in the sight of all Israel, Be strong, and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.*

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: [i] fear not, neither be dismayed.

9 ¶ And Moses wrote [k] this law, and delivered it [l] unto the priests the sons of Levi, which [m] bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, [n] At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God, in the place which he shall choose, [o] thou shalt read this law before all Israel in their hearing.[†]

12 Gather the people together, [p] men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law;

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that [q] I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the [r] LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt [s] sleep‡ with thy fathers; and

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* *In thy mouth*, as a subject of conversation; *in thy heart*, of love and confidence. —*Note.* As "out of the abundance of the heart, the mouth speaketh," professing Christians have here a sure and simple test of character, where self-examination lies upon the surface, and where self-deception is scarcely possible. —Ed.

† The allegation so often made by infidels —that Moses in the law, did not draw his arguments from immortality, but solely from temporal good and evil,—an allegation, sometimes so thoughtlessly admitted, and so feebly palliated by Christians—receives here a total overthrow; for if "the Lord God," was his people's "life and the length of their days," then, either God is mortal—which it were blasphemy and absurdity to suppose or assert—or his people are immortal, since he himself is their *life*. John 1. 4. 10. 28. Col. 3. 4.—Ed.

* Or, *shall do unto them according unto all the commandments which I have commanded you.*

* Or, *shall cause them to inherit it.*

† This public septennial reading did not supersede any more private instructions by the Levites in their several cities, nor by fathers in their houses. Deut. 6. 6—9. 2 Chron. 35. 3.—Ed.

‡ The word *sleep* being employed by the Lord as descriptive of death, evidently implies the doctrine of the resurrection, and consequently of that future state, which Moses has, by some, been supposed never to adduce as a principle of fear or hope, or motive of obedience. —Ed.

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n Ch. 11. 26. & 29. 1—28. Lev. 26. 3—46. ver. 1, 19.

o Ch. 4—xxvi. ch. 4. 1, 2. & 6. 1—3, 17, 18. & 8. 1. ch. 11. 8, 9, 13, 14, 22, 23. & 26. 19, 20. & 28. 1—14.

p Ch. 29. 16—28. & 4. 26. & 11. 16. & 8. 19, 20. & 31. 16—18. & 28. 15—68. Luke 21. 22—26. & 19. 43, 44. 1 Thes. 2. 16. Rom. 2. 8, 9. 1 Sam. 12. 25. Lev. 26. 14—39.

q Ch. 4. 26. & 32. 1. Is. 1. 2. Jer. 22. 29, 30. 1 Tim. 5. 21. & 6. 13. Mic. 6. 1, 2. 2 Tim. 4. 1.

r Jos. 24. 15, 22. Ps. 119. 30, 173.

s Ch. 6. 5. & 11. 1. & 10. 12. Mat. 22. 37. Acts 11. 23.

t Acts 17. 28. John 11. 25. & 17. 3. Gal. 2. 20. Col. 3. 3, 4.

u Ch. 12. 10. & 4. 40. & 5. 16, 33. & 6. 2. & 11. 9. & 17. 20. & 25. 8, 9, 15.

a Ch. 34. 7. Acts 7. 23, 30, 36. Num. 27. 17. ver. 14.

b Num. 20. 12. & 27. 13. ch. 3. 27. & 1. 37. & 4. 21, 22. Ps. 106. 32, 33.

c Ch. 9. 3. & 3. 28. Exod. 23. 20. Num. 27. 21.

d Exod. 3. 8. & 23. 28—31. & 34. 11, 24. ch. 7. 2, 16, 23, 24. & 9. 3. & 11. 23, 24. Gen. 15. 18—21. Num. 21. 24, 34.

e Ch. 7. 2, 16, 23. & 20. 16, 17. Exod. 23. 32, 33. & 34. 12—16. Num. 33. 52—56.

f Ver. 7, 23. Jos. 1. 6—9. & 10. 25. 1 Chr. 22. 13. & 28. 20. 2 Chr. 32. 7. Ps. 27. 14. Eph. 6. 10. 2 Tim. 2. 1.

g Ver. 3, 8. Exod. 13. 21, 22. & 33. 14. Jos. 1. 5. Heb. 13. 5. 6. Is. 41. 10, 13, 14. Rom. 8. 31. Prov. 21. 30.

h Num. 27. 18. ch. 3. 28. & 34. 9. Jos. 1. 1—4. 1 Cor. 16. 13.

i Jos. 1. 9. Is. 41. 10, 14, 13. & 43. 1, 2. Ps. 27. 13, 14. Rom. 8. 31.

k Mal. 4. 4. Mat. 5. 17. John 1. 17, 45.

l Ch. 17. 18. Mal. 2. 7.

m Jos. 3. 14—17. & 6. 12. 1 Kin. 8. 3. Num. 10. 33.

n Ch. 15. 1, 2. Lev. 25. 36.

o Neh. 8. 1, 8. Acts 13. 21.

p 1 Sam. 1. 21—24. Luke 2. 41, 42. Zech. 14. 16—19. Ps. 78. 5—8. & 19. 7—11. ch. 6. 6, 7. Prov. 22. 6. 2 Tim. 3. 15—17. Exod. 12. 49. Is. 38. 19. Num. 15. 29.

q Num. 27. 19. John 1. 17. ver. 6—8.

r Exod. 33. 9. & 16. 10. & 34. 5. & 40. 34, 38. Num. 11. 25. & 12. 5. Ps. 99. 7.

s Heb. *lie down*, Is. 57. 2. Gen. 25. 8. 2 Sam. 7. 12. Acts 7. 60.

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REFLECTIONS UPON CHAP. XXX.—In returning to the Lord, and resting in him, men must be saved. Our gracious God is always ready, not only to receive repenting prodigals, but to qualify them with faith and repentance. And great is the happiness and honour that is to be found in fellowship with a reconciled God. The future return of the Jewish nation to the Lord shall be a delightful and glorious season to them; and even to us Gentiles it will be as life from the dead: we shall share and rejoice in their mercies. God's manifestation of his special love, and his renovation of our heart, shall qualify and induce us to all holy obedience. We shall run in the way of his commandments when he shall enlarge our heart. But now let us consider how great a mercy it is that the laws and the gospel of Christ are set before us in so plain, affecting, and applicable a manner. And, since eternal life is so exhibited, so offered to, so urged upon us, God forbid that we should entail



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this people will rise up, and [t] go a whoring after the gods of the strangers of the land whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then [u] my anger shall be kindled against them in that day, and I will forsake them, and I will [x] hide my face from them, and they shall be devoured, and many evils and troubles shall [*] befall them; so that they will say in that day, [y] Are not these evils come upon us because our God *is* not among us?[†]

18 And [z] I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye [a] this song for you, and teach it the children of Israel: [b] put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey, and they shall [c] have eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when [d] many evils and troubles are befallen them, that this song shall testify [‡] against them as a witness; for it shall not be forgotten out of the mouths of their seed: for [e] I know their imagination which they [f] go about, even now, before I have brought them into the land which I sware.

22 Moses therefore [g] wrote this song the same day, and taught it the children of Israel.[‖]

23 ¶ And he gave Joshua the son of Nun a charge, and said, [h] Be strong, and of a good courage: for [i] thou shalt bring the children of Israel into the land which I sware unto them; and I will be with thee.[*]

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it [k] in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy [l] stiff neck: behold, while I am [m] yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me [n] all the elders of your tribes, and your officers, that I may speak these words in their ears, and [o] call heaven and earth to record against them.

29 For I know that [p] after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and [q] evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

## CHAPTER XXXII.

*Moses' song, setting forth,* (1) *God's mercy and judgment:* 1—45. (2) *An exhortation to Israel to set their hearts upon the doctrine and warning delivered:* 46, 47. (3) *Moses sent up to Nebo to see the land and die;* 48—52.

A. M. 2553. B. C. 1451.

GIVE [a] ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall [b] drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass:

3 [c] Because I will publish the name of the LORD; [d] ascribe ye greatness unto our God.

4 *He is* [e] the Rock, his work *is* perfect; for all his ways *are* judgment: a God of truth, and without iniquity; just and right *is* he.

5 [*] They have corrupted themselves; [f] their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6 [g] Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath [h] bought thee? hath he not made thee, and established thee?

7 ¶ [i] Remember the days of old, consider the years of [†] many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.

8 When the Most High [k] divided to the nations their inheritance, when he separated the sons of Adam, he set [l] the bounds of the people according to the number of the children o Israel:

9 For the [m] LORD'S portion *is* his people; Jacob *is* the [‡] lot of his inheritance.

10 He [n] found him in a desert land, and in

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A. M. 2553. B. C. 1451.

t Exod. 34. 15, 16. Lev. 20. 5, 6. Judg. 2. 11—19. Num. 15. 39. 2 Chr. 21. 13. Ezek. 6. 9. & xvi. xxiii.

u Lev. 26. 14—39. ch. 28. 15—68. & 29. 18—28. & 31. 21, 22. Judg. 2. 14, 15.

x Ch. 32. 20. Ps. 104. 29. Hos. 9. 12. & 5. 15. Is. 57. 17. & 59. 1, 2. ver. 18, 29.

* Heb. *find them.*

y Judg. 6. 13. ch. 29. 24, 27. Hos. 2. 12.

† The blame of the evils endured is shifted from themselves, and laid upon God—even as at the first, the woman accused, not herself, but the serpent; and Adam first his wife, and, by implication, God himself who had given her. Each, in their statements truth, yet each, by implication "charged God foolishly."—Ed.

z Ver. 17

a Ch. xxxii. ver. 22.

b Exod. 4. 15. 2 Sam. 14. 3. Ezek. 2. 7. & 3. 17. Acts 20. 27. Col. 1. 25, 29. Heb. 5. 11. 1 Cor. 4. 1, 2.

c Ch. 32. 15—21. & 6. 10, 11. & 8. 10, 11, 19, 20. & 4. 25—27. Hos. 13. 6. Judg. 2. 11—19. Ezek. xvi, xx, xxiii. Neh. 9. 25, 26.

d Lev. 26. 3—15. ch. 28. 15—68. & 29. 18—28. Is. 1, v, ix, xxiv, lix. Jer. l—xliv. ver. 29. Judg. iii, iv, vi, ix, x. 1 Sam. iv, xi, xxxi. 1 Kin. xi—xxii. 2 Kin. viii—xviii. 2 Chr. viii—xviii, xxi, xxiv, xxv.

‡ Heb. *before.*

e Gen. 6. 5. Jer. 10. 23. John 2. 25. Ps. 139. 2. Is. 46. 10.

§ Heb. *do.*

f Ver. 29. ch. xxxii.

‖ Let Moses be tried by the "popular literature" he furnished, and employed to influence the "masses of society; and here, as in all other respects, he stands immeasurably above all other popular leaders, and presents a practical evidence of a divine commission by the continuity of his efforts to lead the people's hearts to God. An impostor may invent and inculcate a religion; but it cannot, like that of Moses, be a holy and a godly religion. Whether Moses write a history, a law, or a song, all is full of God, because he was sent and inspired by God.—Ed.

g Josh. 1. 8—7, 9. ver. 7, 8.

h Num. 13. 16. & 27. 15—23. ch. 3. 28. Acts 7. 45. Josh. 1. 1—9. Eph. 1. 3—14.

* The words, *he gave*, and *I sware*, do not refer to *Moses*, but to the LORD, as will appear by comparing ver. 14, ch 28. in which the word *charge*, common to both verses, is shown in ver. 23. to be the *charge* of the LORD.—Ed.

i Ver. 3. Num. 4. 14, 15. & 10. 21. Josh. 3. 6, 7. & 6. 12. 1 Chr. 15. 2.

k 2 Kings 22. 8.

l Exod. 32. 9. Is. 48. 4. Acts 7. 51. ch. 9. 24. & 32. 20

m Ch. 6. 7. Judg. 2. 10—13.

n Ch. 29. 10. & 1. 13. Num. 11. 16, 17. Exod. 18. 20

o Ch. 4. 26. & 6. 19. & 30. 19. & 32. 1. Is. 1. 2. Jer. 22. 29. Mic. 6. 1, 2.

p Ver. 27. Jos. 24. 31. Judg. 2. 10—19. Acts 20. 30.

q Ver. 17. Lev. 26. 14—39. ch. 28. 15—68. & 29. 18—28. & 32. 15—34. Judg. ii—iv, vi, ix, x. 1 Sam. iv, xi, xxxi. 1 Kin. xi—xxii. 2 Kin. viii—xviii, xxi, xxiv, xxv. Mal. 3. 7—9. Prov. 1. 23—33. Luke 19. 43, 44. & 21. 22—24.

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A. M. 2553. B. C. 1451.

a Ch. 4. 26. & 30. 19. & 31. 28. Ps. 50. 4. Is. 1. 2. Jer. 2. 12. & 6. 19. & 22. 29. Mic. 6. 1, 2.

b Ezek. 20. 46. & 21. 2. Mic. 2. 6. Is. 55. 10, 11. 1 Cor. 3. 6—8.

c Ps. 145. 1—21. & 29. 1, 2, 3. & 105. 1—5. & 106. 1, 2. & 40. 9, 10.

d Exod. 10. 11. & 15. 3—21. 1 Kin. 8. 23. 1 Chr. 29. 11, 12. & 16. 24—26. Ps. 147. 5. & 145. 3—13. Dan. 4. 34, 35. Job 11. 7.

e Ver. 18, 30, 37. 1 Sam. 2. 2. 2 Sam. 22. 2, 32, 47. Job 35. 14. & 34. 10. Ps. 92. 15. Is. 26. 4. 1 Cor. 10. 4. Rev. 15. 3.

* Heb. *He hath corrupted to himself.*

f Or, that they are *not his children*, that is, *their blot.* Is. 1. 4. Acts 7. 51. ch. 9. 6, 24. & 31. 29.

g Ps. 116. 12, 13. Is. 1. 2.

h Ex. 15. 16. 1 Cor. 6. 20. 1 Sam. 12. 6. Ps. 95. 6. Is. 43. 7. 2 Pet. 2. 1. ch. 28. 9.

i Jer. 2. 20. Ps. 77. 5, 6. & 119. 52. & 44. 1, 2. & 143. 5—12. & 78. 3—6. Is. 46. 9. & 38. 19. Judg. 6. 13. ch. 4. 32.

† Heb. *generation and generation.*

k Gen. x, xi.

l Gen. 10. 15—25. & 15. 18—21. 1 Chr. 1. 13—16.

m Exod. 19. 5, 6. Ps. 135. 4. ch. 7. 6. & 14. 2. & 26. 19. & 28. 9. Tit. 2. 14.

‡ Heb. *cord.*

n Ps. 107. 4, 5. Jer. 2. 6. & 31. 2. ch. 8. 15. Neh. 9. 13—21.

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redoubled damnation on ourselves by a contemptuous rejection of it. Not Moses, but Jesus, sets before us life and good.—Let us see that we refuse not him that speaketh from heaven.

REFLECTIONS UPON CHAP. XXXI.—It highly becomes ministers, or others, to exert themselves to their utmost, that their church and nation may be happy after their death: and, when they become more active in the Lord's work as their end approaches, and wish others the happy enjoyment of that comfort and honour which God hath denied to themselves, it is both honourable to the cause of God, and strengthening to his people. Great pains ought to be taken, to make those of the present or rising generations to understand, believe, and obey God's word: and certain is our success when God is our assistant, and we do nothing but what he has commanded. And, the more experience we have of gospel liberty, the more shall we delight to hear and obey him. God graciously warns men of their sin and danger before it come upon them: yet so desperate is the wickedness of men, that they ruin themselves by their apostasy from God, after their own vows, and the most solemn and often repeated warnings of God and his faithful ministers. These exactly correspond together in discovering the sure consequences of sin, and leave



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the waste howling wilderness; he [o]led him about, he instructed him, he kept him as the [p]apple of his eye.

11 [p]As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* [q]the LORD alone did lead him, and *there was* no strange god with him.

13 He made him [r]ride on the high places of the earth, that he might eat the increase of the fields; and he made him to [s]suck honey out of the rock, and oil out of the flinty rock;†

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the [t]fat of kidneys of wheat;‡ and thou didst drink the [u]pure blood of the grape.

15 ¶ But [x]Jeshurun§ [y]waxed fat, [z]and kicked: thou art waxen fat, thou art grown thick, thou art [a]covered *with fatness;* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They [b]provoked him to jealousy with strange *gods,* with abominations provoked they him to anger.

17 They sacrificed unto [c]devils, [d]not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of [e]the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 ¶ And [f]when the LORD saw *it,* he [g]abhorred *them,* because of the provoking of his sons and of his daughters.

20 And he said, [h]I will hide my face from them, I will see what their end *shall be:* for they *are* a [i]very froward generation, children in whom *is* no faith.

21 They have [k]moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I [l]will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a [m]fire is kindled in mine anger, and [n]shall burn unto the lowest hell, and [o]shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will [p]heap mischiefs upon them; I will spend mine arrows upon them.

A. M. 2553.
B. C. 1451.

[o] Or, *compassed.*

[o] Ps. 17. 8. Zech. 2. 8.

[p] Ex. 19. 4. Deut. 32. 11. Ex. 19. 4. ch. 1. 31. Hos. 11. 3.

[q] Ps. 78. 14, 52, 53. & 80. 1. & 136. 16. Neh. 9. 12. Is. 63. 12—14. & 48. 21.

[r] Is. 58. 14. ch. 33. 29. Ezek. 36. 1, 2. Neh. 9. 25. ch. 6. 10, 11. & 8. 7—10.

[s] Ps. 81. 16. Ex. 3. 8. Ezek. 20. 6. *i. e.* have great plenty of honey and oil.

† Honey and vegetable oil, in warm countries, are a chief article of domestic food and foreign commerce. And God, who has fitted plants and animals for all regions, has given the bee a safe asylum, and the olive a sure rooting place in the rock. The bounties of providence thus shadowing out the gifts of grace, and extracting blessings where they could be naturally least expected.—Ed.

[t] Ps. 147. 14. & 81. 16. Ezek. 27. 17. *i. e.* fine flour.

‡ *Kidneys of wheat,* so called because lying round like the animal kidney, imbedded, as it were, in fatness. See Ps. 81. 16.—Ed.

[u] Gen. 49. 11, 12. *i. e.* wine.

[x] Israel, ch. 33. 5, 26. Is. 44. 2.

§ The derivation and meaning of this word are matter of controversy and uncertainty. The most probable opinion, drawn not from words, but from the circumstances, is that it is a diminutive of endearment for Israel, somewhat equivalent to "Little Israel."—Ed.

[y] Ch. 31. 20. Neh. 9. 25. Jer. 5. 7, 28. Hos. 2. 7. & 13. 6.

[z] Ver. 21. 1 Sam. 2. 29. Acts 7. 5.

[a] Job 15. 27. Ps. 17. 10. & 73. 7. & 119. 70. Rom. 2. 4, 5. Jude 4.

[b] Ps. 78. 58. 1 Kings 14. 22. ch. 7. 18. Lev. 18. 26, 27. 2 Kin. 23. 13. Jer. 2. 15, 15, 27, 28.

[c] Lev. 17. 7. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20. Jer. 19. 15. Judg. 2. 12, 19. 2 Kings 17. 7—17.

‖ Or, *which were not God.*

[d] Ver. 4, 15. Jer. 2. 32. & 3. 21. & 13. 25. & 18. 15. & 23. 27. Hos. 4. 6. & 8. 14. & 13. 6. ch. 4. 8, 23. & 6. 12. & 8. 11, 14, 19.

[e] Hab. 1. 12. Ps. 3. 4, 6. Amos 3. 2. Zech. 11. 9. Rev. 3. 16.

[f] Or, *despised.*

[g] Lev. 26. 17. Is. 57. 17. Jer. 19. 17. Hos. 9. 12.

[h] Is. 65. 2—5. & 30. 2. & 1. 2—4. & 59. 1—15. Hos. 4. 1, 2.

[i] 1 Sam. 12. 21. 1 Kings 16. 13. & 14. 22. Ps. 78. 36. 2 Kings 17. 7—18. ver. 10.

[k] Rom. 10. 19. & 11. 11, 14, 15. & 9. 25.

[l] Ps. 21. 9. & 107. 33, 34. Jer. 15. 14. Amos 2. 4. Lam. 2. 1—3. & 4. 11. Is. 9. 22. & xxiv. Luke 19. 43, 44. & 21. 20—23. 1 Thes. 2. 16.

† Or, *hath burned.*

‡ Or, *hath consumed.*

[m] Ch. 28. 58—67. Hab. 3. 5. Ps. 78. 4. Lam. 4. 9.

[n] Heb. *burning coals.*

[o] Lev. 26. 22. Jer. 15. 3. & 16. 4. Ezek. 5. 17. & 14. 21. Gen. 40. 17.

[o] Ezek. 7. 15. Lam. 1. 20. Jer. 9. 21. ch. 18. 30.

† Heb. *from the chambers.*

‡ Heb. *terrors.*

[p] Lev. 26. 33—39. ch. 28. 25, 36, 64. & 4. 27. & 8. 19, 20. & 29. 28—28. Jer. 15. 4. Luke 21. 24. & 19. 44.

[q] Exod. 20. 13, 14. Is. 37. 18, 29. & 47. 7. Lam. 1. 9. Zech. 1. 14, 15. Job 40. 11, 12. Num. 14. 13—16. ch. 9. 28. Josh. 7. 9.

§ Or, *our high hand, and not the LORD, hath done all this.*

[r] Ps. 81. 8—13. & 94. 8. Is. 27. 11. & 1. 4. Jer. 4. 22. & 10. 8, 14, 21. Hos. 4. 6.

[s] Ps. 107. 43. & 31. 13. Hos. 14. 9. Lam. 1. 9. ch. 5. 29. & 30. 19, 20. Luke 10. 24, 42.

[t] Lev. 26. 7, 8. ch. 28. 25. Josh. 23. 10. 2 Chr. 24. 24. Is. 30. 17. Jer. 37. 10.

[u] Ps. 44. 12. & 78. 62. Is. 50. 1. & 52. 3. Judg. 2. 14. & 3. 8, 12. & 4. 2. & 6. 1. & 10. 7. & 13. 1.

[x] Ex. 14. 25. Num. 23. 8, 12, 19. 1 Sam. 4. 8. Dan. 2. 47. Jer. 46. 3.

[y] Or, *is worse than the cities of Sodom, &c.* Is. 1. 10, 22, 23. & 5. 4. & 50. 7, 12—15. Ezek. 16. 45, 46, 55. Lam. 4. 6. ch. 29. 18. Heb. 12. 15. Hos. 4. 16. Judg. 2. 12, 17, 19. 2 Kin. 17. 7—16.

‖ Fabulous accounts were at one time current concerning the bitterness of the vines and other fruits in the neighbourhood of ancient Sodom, which were said to have been fair externally, and bitter within. The "vine of Sodom," is, however, not an ordinary vine, but a plant so called, probably the *Momordica elaterium.*—Ed.

[z] Jer. 2. 22. Hos. 13. 12. Job 14. 17. Rom. 2. 5. Amos 8. 7.

[a] Ver. 43. Ps. 94. 1. Rom. 12. 19. Heb. 10. 30. Gen. 15. 16.

[b] 2 Pet. 2. 2. Is. 30. 12, 13. Mal. 3. 5. Ezek. 12. 27, 28.

[c] Ps. 135. 14. & 26. 1. & 7. 8. & 10. 18. & 106. 45. Judg. 2. 18. Is. 1. 27. & 11. 4. Jer. 5. 28. & 51. 20. Amos 3. 2, 3.

[d] Ps. 73. 26. & 118. 6. 1 Kin. 18. 10. & 21. 21. 2 Kin. 9. 8. & 14. 26, 26. Is. 26. 9, 10. & 50. 10. Zech. 14. 7.

[e] Heb. *hand.*

[e] Judg. 10. 14. Jer. 2. 28.

† Heb. *are hiding for you.*

[f] Ps. 102. 27. Heb. 1. 12. John 8. 24. Is. 41. 4. & 43. 13. & 46. 4. & 48. 5, 22.

[g] 1 Sam. 2. 6. Rev. 1. 18. Job. 5. 18. Hos. 6. 1. Is. 43. 13. Ps. 68. 20. 2 Kings 5. 7.

24 *They shall be* [m]burnt with hunger, and devoured with [n]burning heat, and with bitter destruction: I will [o]also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The [p]sword without, and terror [q]within, shall [r]destroy both the young man and the virgin, the suckling *also,* with the man of gray hairs.

26 I said, [s]I would scatter them into corners, I would make the remembrance of them to cease from among men;

27 Were it not [t]that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, [u]Our hand *is* high, and the LORD hath not done all this.

28 For they *are* [v]a nation void of counsel, neither *is there any* understanding in them.

29 [w]Oh that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should [x]one chase a thousand, and two put ten thousand to flight, except their Rock [y]had sold them, and the LORD had shut them up?

31 For [z]their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine [a]*is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:‖

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* [b]not this laid up in store with me, *and* sealed up among my treasures?

35 [c]To me *belongeth* vengeance and recompense; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them [d]make haste.

36 For [e]the LORD shall judge his people, and repent himself for his servants, when he seeth that [f]*their* [g]power is gone, and *there is* none shut up, or left.

37 And he shall say, [h]Where *are* their gods, *their* rock in whom they trusted;

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be [i]your protection.

39 See now that I, *even* I, *am* [k]he, and *there is* no god with me: [l]I kill, and I make

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the blame of their ruin entirely upon themselves. It is necessary therefore that God's truths be laid up in men's heart and conscience, that they may hear, and fear, and do no more wickedly.

REFLECTIONS UPON CHAP. XXXII.—In the most serious and solemn manner ought ministers to deliver the truths of God to their people; and terrible will be the judgment of despisers of them, when both heaven and earth shall witness against them. How great, how unalterable, how faithful, holy, and just is God! and how perfect, wise, and righteous are all his works! But how ungrateful, disobedient, and apostatizing are many of his professed children! It is necessary, therefore, to ponder both the character of God and our own, to prevent our sinning, to draw instructions from ancient records, and that children should receive information from their fathers, who are more acquainted with them. But, while I behold God preparing a country for the Israelites, as his peculiar people, marvellously conducting them to it through the Arabian deserts, subduing the land before them, and enriching them with the product of it, let me think of the great wonder of redemption, of God's preparing it for men, and bringing them now to the begun, and hereafter to the full enjoyment of it. But surely most vile is the ingratitude of men, who render him hatred for his love, cursing for his blessing! Yet much more aggravated is the wickedness of professors, and especially saints, than that of mer-



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alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For [h] I lift up my hand to heaven, and say, I live for ever.

41 If I [i] whet my glittering sword, [o] and mine hand take hold on judgment, [k] I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows [l] drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.[†]

43 [‡m] Rejoice, O ye nations, *with* his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came, and [n] spake all the words of this song in the ears of the people, he and [o] Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [p] Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* [q] not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that self-same day, saying,

49 [r] Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession;

50 And die in the mount whither thou goest up, and be [s] gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: [§]

51 Because [t] ye trespassed against me [‖] among the children of Israel at the waters of [*] Meribah-kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt [u] see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

A. M. 2556.
B. C. 1451.

h Gen. 14. 22. Jer. 4. 2. & 10. 10. Heb. 6. 13—18. Rev. 10. 5, 6. 1 Tim. 1. 17. & 6. 16.

i Is. 27. 1. & 34. 5. & 63. 2, 3. & 66. 16. Ezek. 21. 14, 20.

o This is no rhetorical figure: it is a reality; for while the *swords* of men are *wood* in some nations, *brass* in another, and *steel* in a third, the *sword* of the Lord, according to *Scriptural definition*, (Ps. 17, 13.) is "the wicked," whom God employs, though his vexest enemies, to execute his judgments. Thus the *wicked Chaldeans* punished the apostate Israelites with captivity; and the wicked *Romans* with a dispersion abiding till this day.—ED.

k Ps. 21. 8—12. & 92. 7, 9. & 94. 23. & 110. 5, 6. & 37. 20. Job 5. 4.

l Ps. 68. 23. Is. 34. 6—8. Zech. 1. 14. 15. Jer. 30. 16. Lam. 2. 5. Luke 21. 24—26. & 19. 43—44. Mat. 23. 35, 36. Ezek. xxxviii, xxxix.

† The *Septuagint* translates it—and we judge it the true sense of the passage —"from the head of the chiefs of the enemy."—ED.

‡ Or, *Praise his people ye nations*, or *Sing ye.*

m Rom. 15. 9, 10. & 11. 12, 15. Rev. 18. 20. & 19. 1—21. & 11. 15—19. Ezek. xxxviii, xxxix.

n Ch. 31. 22, 30.

o Or, Joshua, Num. 13. 8, 16. Exod. 17. 9. ch. 31. 7, 14.

p Ch. 6. 6. 7. & 11. 18. Ezek. 40. 4. ver. 28. 1 Chr. 22. 19. Luke 9. 44.

q Is. 3. 10. & 65. 19. 1 Cor. 15. 58. Luke 10. 20. ch. 30. 19. & 4. 1, 2, 40. & 6. 1, 2. & 11. 13—28. 1 Tim. 4. 8. & 6. 3. Mat. 6. 33.

r Num. 27. 12. & 33. 47. ch. 3. 26, 27. & 34. 1. Is. 32. 17. 2 Cor. 5. 1.

s Gen. 25. 8. Num. 20. 25, 28. & 33. 38. Heb. 12. 22—24.

§ Not to thy people in the grave, for no man knoweth where he was buried, but to thy people in *life* and *glory*.—ED.

t Num. 20. 12, 13. & 27. 14. Lev. 10. 2. Is. 5, 16.

‖ The honesty of the Bible in revealing and condemning the faults of its most distinguished characters, is a peculiarity in which it stands apart from all mere human compositions —a proof of its divine origin to which the infidel can produce no refutation. If we admit with the post, and, the words being rightly understood, we do, and must admit, that "an *honest man's* the noblest work of God;" then would we demand of the infidel, what is *an honest book?* It cannot be less noble. —ED.

* Or, *strife at Kadesh.*

u Ch. 3. 26, 27. & 34. 1—3.

## CHAPTER XXXIII.

*After preaching to the Israelites a long farewell sermon, Moses here finally dismisses them with a solemn blessing.* (1) *He declares them blessed; particularly in God's love, his protection, and giving them his law:* 1—5. (2) *A particular blessing upon each tribe, the Simeonites excepted; which was at once a prayer for them, and a prediction of what should befall them:* 6—25. (3) *He declares them blessed in what God would be to them, and do for them, while they continued obedient:* 26—29.

A. M. 2553.
B. C. 1451.

AND this *is* the [a] blessing wherewith Moses the [b] man of God blessed the children of Israel before his death.

2 And he said, [c] The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came [d] with ten thousands of saints: from his right hand *went* [e] a fiery law for them.

3 Yea, he [f] loved the people; all his saints [g] *are* in thy hand: and they sat down [h] at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the [i] inheritance of the congregation of Jacob.

5 And he was [k] king in [l] Jeshurun when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ [m] Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, [n] Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, [o] *Let* thy Thummim and thy Urim *be* with thy [p] holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who [q] said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 [††r] They shall teach Jacob thy judgments, and Israel thy law: [‡s] they shall put incense [§] before thee, and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his [t] substance, and [u] accept the work of his hands: [x] smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall [y] dwell in safety by him; *and*

a Gen. 27. 4. & 49. 1—28.

b Jos. 14. 6. 1 Sam. 2. 27. & 9. 6, 7. Judg. 13. 6. 2 Kin. 4. 9. 1 Tim. 6. 11. 2 Tim. 3. 17.

c Ex. 19. 18. Hab. 3. 3. Judg. 5. 4. Num. 13. 3. ch. 1. 1.

d Acts 7. 53. Gal. 3. 19. Heb. 2. 2. Ps. 68. 17

e Heb. *a fire of law.*

f Ch. 5. 22. Ex. 19. 18, 19. & 20. 18. 2 Cor. 3. 7, 8.

g Ch. 7. 7, 8. Ps. 147. 19, 20. Exod. 19. 5, 6.

h 1 Sam. 2. 9. John 10. 28, 29. Ps. 50. 5. 1 Pet. 1. 5. Jude 1. ver. 24.

i Acts 22. 3. Ex. 19. 24.

j Ps. 119. 72, 111. & 19. 10.

k Gen. 36. 31. Ex. 18, 19, 26. ver. 21.

l Ch. 32. 15. Is. 44. 2. ver. 26.

m Gen. 48. 5. & 49. 3, 4. Ex. 6. 14. Num. 1. 20, 21. & 2. 10, 11. & 26. 5—11. & xxxii. 1 Chr. 5. 1—10.

n Gen. 49. 8—11. & 46. 12. Jer. 30. 3. Num. 1. 27, 28. & 2. 3—9. & 26. 19—21. 1 Chr. ii—iv. & xl—xxix. 2 Chr. i—xxxv. Ezra i—vi. Esth. x. Josh. xv. Judg. i.

o Ex. 28. 30. Lev. 8. 8. Ezra 2. 63. Num. 27. 21.

p Ps. 106. 16. Num. 20. 13. & xvi—xviii. Ex. xxviii, xxix. Lev. viii, ix.

q Ex. 32. 26—29. Lev. 10. 6. Mal. 2. 5, 6. Jer. 12. 12.

† Or, *let them teach, &c.*

r Ch. 17. 9—11. Lev. 10. 11. Ezek. 44. 23. Mal. 2. 7. John 21. 15, 16. Gen. 46. 11. & 49. 5—7. Num. iii, iv, viii, xviii, xxxv. Jos. xxi. 1 Chr. vi, xvi, xxiii—xxvi. 2 Chr. 17. 8, 9.

‡ Or, *let them put incense.*

s Ex. 30. 7. 2 Chr. 26. 18. Lev. 6. 22, 23.

§ Heb. *at thy nose.*

‖ Num. 18. 9—32. Lev. xxvii. ch. 12. 1—8.

u Ezek. 43. 27.

x Amos 9. 10. Is. 29. 21. Jer. 15. 10.

y Ps. 132. 14. Is. 33. 16, 24. Judg. 1. 21. Gen. 45. 21. & 49. 27. Num. 1. 50, 27. & 2. 22, 23. 1 Chr. 7. 6—12. & viii. Josh. 16. 11—26. 2 Chr. 11. 12.

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heathens. The Lord highly abominates all sin; and righteous are all his judgments of desertion, sword, famine, or pestilence, nay, of utter and everlasting destruction. But his mercy waits long: he is unwilling to inflict judgments on his people, and to give his enemies any cause of triumph over them, even when they have provoked him to the most shocking degree; and earnestly he wills that their serious consideration should prevent their ruin. Seasonable, gracious, and wonderful, have, and shall be, God's deliverances of his ancient people from the nations which harassed, murdered, or carried them captive; and terrible his judgments on their destroyers, particularly the Assyrians, Chaldeans, Greeks, Romans, Antichristians, and others. But how much more remarkable the new covenant deliverances of the saints, and terrible the destruction of their implacable enemies! How remarkable the joy of their souls, whether they be Jews or Gentiles, when they behold it! Happy is it, when ministers, young and old, fully harmonize in the work of the Lord; and when they are so intent upon commending Jesus and his ways, that they must be, as it were, half forced from it, even into the joy of their Lord! But God finds it frequently necessary to remind his people of their sins, and likewise to warn them of their death, while he assures them of his reconcilement to their souls.

CHAP. XXXIII. Ver. 6—25. In Lev. xxvi. and chap. iv. 25—31. xxviii, xxix. 18—28. xxx, xxxi. 16—21, 29. and xxxii.; the general fate of the Israelites has been predicted; here that of the particular tribes is foretold in a manner answerable to the blessings of the patriarch Jacob, Gen. xlix. viz., that, notwithstanding internal weakness, and much harassment from enemies, the Reubenites should be preserved; that the descendants of Judah should have their prayers heard, their



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*the* LORD shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, [a]Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things [*] put forth by the [†] moon,

15 And [a] for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fulness thereof, and *for* the [b] good will of him that dwelt in the bush: [‡] let *the blessing* come upon the head of Joseph, and upon the top of the head of him that [c] was separated from his brethren.

17 His [d] glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* [e] the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, [f] Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall [g] call the people unto the mountain; there they shall offer sacrifices of righteousness: [‖] for they shall suck *of* the abundance [‖] of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, [h] Blessed *be* he hat enlargeth Gad: he dwelleth [i] as a lion, and teareth the arm with the crown of the head.

21 And he [k] provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* [l] seated; and he [*] came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan [m] *is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, [n] satisfied with favour, [†] and full with the blessing of the LORD; possess thou the west and the south.

24 ¶ And of Asher he said, *Let* Asher *be* [o] blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

A. M. 2553.
B. C. 1451.

a Gen. 49. 25, 26. & 27. 28—28. Lev. 26. 4. ch. 28. 8. Ps. 65. 9—13. Num. 1. 50—53. & 10. 35—36. & 11. 16—24. & 25. 26—27. 1 Chr. v. vii. Josh. xvi, xvii.

* Heb. *thrust forth.*

† Heb. *moons.*

a Vines and olives, and mines of metal. Gen. 49. 25. Hab. 3. 6.

b Luke 2. 14. Exod. 3. 2, 4. Josh. 16. 1. His tabernacle being settled at Shiloh.

‡ See Exod. 3. 2. To Moses, as a shepherd, God appeared in a *bush*; it "burned," but "was not consumed," the emblem of Israel in Egypt. He that "dwelt in the bush," remembered the captives to redeem them, by sending them a mighty deliverer, in fulfilment of his covenant to Abraham, and his promises to Isaac and to Jacob. His good *will*, therefore, lay in remembrance, faithfulness, a saviour sent, and deliverance accomplished.—ED.

c Gen. 49. 26. & xxxvii. xli. *c. v.* in debasement and honour.

d Num. 23. 22. Gen. 18. 18. Ps. 92. 10.

e Num. 1. 32—35. & 2. 18—21. & 26. 28—37.

f Gen. 49. 13—15. & 46. 13, 14. Judg. 5. 14. Num. 1. 28—31. & 2. 5—8. & 26. 23—26. Josh. 19. 10—23.

g Is. 2. 3. & 60. 5, 10. Ps. 4. 5.

‖ Sacrifices typifying Christ, "the end of the law for *righteousness*."—ED.

‖ By fishing and sea-trade.

h Gen. 49. 16. & 49. 19. Num. 1. 24, 25. & 2. 14, 15. & 26. 15—17. & xxxii. 1 Chr. 5. 11—22. & 6. 10. Josh. 13. 8—12. Ps. 18, 19, 20.

i 1 Chr. 12. 8. & 5. 18—21.

k Num. 32. 1—3, 33.

l Josh. 1. 14. & 22. 1, 2. 5. Num. 32. 25, 29, 33. 1 Kin. 17. 1, 18. 2 Kings ix, x. Gen. 49. 10.

* Heb. *called.*

m Josh. 18. 40—47. Judg. 18. 27, 29. & xiii —xvi. Gen. 49. 16, 17. & 46. 23. Num. 1. 38, 39. & 2. 25, 26. & 26. 42, 43.

n Gen. 49. 21. & 46. 24. Josh. 19. 32—39. Mat. 4. 13—16. & 9. 1. & 11. 23. Num. 1. 42, 43. & 2. 29, 30. & 26. 48, 49.

† Nothing can satisfy the soul but grace, that is the *favour* of the Lord. But of grace, Christ says, in all our temptations—it is "sufficient for you."—ED.

o Ps. 128. 3. Gen. 49. 20. & 48. 17. Job 29. 5, 6. ch. 31. 14. Num. 1. 40, 41. & 2. 27, 28. & 26. 44—46. Josh. 19. 24—31.

A. M. 2553.
B. C. 1451.

* *Under thy shoes.*

† Growing in youth, consolidated in manhood, unimpaired (like that of Moses, Deut. 34. 7.) in old age: and, if difficulties arise, suited, like that of Samson, to the exigencies of the times.—ED.

p Exod. 15. 11. Ps. 35. 10. & 89. 6, 33, 34. ch. 34. 29. 2 Sam. 22. 11. Heb. 3. 4.

q Ver. 5. *i. e.* Israel as strong, or *perfect.*

r Ps. 85. 10, 22. & 74. 12. & 93. 1, 2. & 91. 1, 2, 9, 15. & 46. 1, 7, 11. & 48. 3. Is. 40. 3, 4. & 63. 9. ch. 32. 10, 11.

s Ch. 7. 1. & 9. 3. & 11. 23.

t Jer. 23. 6. Ezek. 34. 25. Num. 23. 9. ver. 29.

u Prov. 5. 15, 16. Is. 48. 1. Ps. 68. 26. & 104. 10. & 65. 9—13. ch. 11. 11, 14. & 28. 12.

x Ps. 33. 12. & 144. 15. & 46. 1—5. Num. 23. 21—24. & 24. 5—9. ch. 4. 7. 2 Sam. 7. 23.

y Ps. 81. 15. & 18. 44. ch. 32. 13.

‡ Or, *shall be subdued.*

25 [*]Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be.*[†]

26 ¶ *There* [p] *is* none like unto the God of [q] Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The [r] eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he [s] shall thrust out the enemy from before thee, and shall say, Destroy *them.*

28 [t] Israel then shall dwell in safety alone: [u] the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 [x] Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and [y] thine enemies [‡] shall be found liars unto thee, and thou shalt tread upon their high places.

## CHAPTER XXXIV.

(1) *The view which Moses obtained of Canaan just before his death:* 1—4. (2) *An account of his death, burial, age, and character:* 5—7, 10—12. (3) *Of the Israelites' mourning for him, and Joshua succeeding him:* 8, 9.

A. M. 2553.
B. C. 1451.

a Num. 21. 20. & 23. 14. & 27. 12. ch. 3. 27. & 4. 49. & 32. 49.

* Or, *the hill.*

b Ver. 4. ch. 3. 27. Ezek. 40. 2. Rev. 21. 10. Num. 27. 12. & 32. 33—40. & 34. 2—15.

c Judg. 18. 29, 29. Gen. 14. 14. Josh. 19. 47.

d Num. 34. 6. Ez. 28. 21. Josh. 15. 12. *i. e.* the Mediterranean.

e Judg. 1. 16. & 3. 13. 2 Chr. 28. 15.

f Gen. 19. 22. & 14. 2, 8. Num. 34. 3.

g Gen. 12. 7. & 13. 14, 15. & 15. 18. & 26. 3. & 28. 13, 14. & 35. 12. Ps. 105. 9—11.

h Num. 20. 12. ch. 3. 27. & 32. 52. Heb. 3. 19. Gal. 3. 24, 25. John 1. 17.

i Josh. 1. 1, 13. Mal. 4. 4. Rev. 15. 3.

k Ch. 32. 50. & 1. 37. & 31. 14. & 3. 26, 27.

l Christ; Jude 9. This was done to prevent the Israelites from making an idol of him after his death.

m Ch. 31. 2. Acts 7. 23, 30, 36.

n Josh. 14. 10, 11. Gen. 27. 1.

† Heb. *moisture fled.*

AND Moses went up from the plains of Moab unto the [a] mountain of Nebo, to the top of [*] Pisgah, that *is* over against Jericho: and the LORD [b] showed him all the land of Gilead, unto [c] Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto [d] the utmost sea,

3 And the south, and the plain of the valley of Jericho, [e] the city of palm-trees, unto [f] Zoar.

4 And the LORD said unto him, [g] This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [h] I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses, the [i] servant of the LORD, [k] died there in the land of Moab, according to the word of the LORD.

6 And [l] he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* [m] an hundred and twenty years old when he died: [n] his eye was not dim, nor his [†] natural force abated.

8 ¶ And the children of Israel wept for

warfare successful, their labours prosperous, and should enjoy peace and safety; that the Levites, who had acted so disinterestedly in punishing the principal worshippers of the golden calf, should be the honoured ministers of God, and useful instructors and judges of the people; that the Benjamites should enjoy much divine protection, and live near to the temple of God; that the descendants of Joseph should enjoy great favour from God, noted plenty from their fields, and great power and authority among their brethren; that the men of Zebulun in their sea-faring trade, and those of Issachar in their husbandry, should enjoy much comfort to themselves, and be remarkable promoters of a religious attendance on God's solemn feasts; that the Gadites should enlarge their territory, punish their enemies, and faithfully assist their brethren in conquering Canaan; that the Danites should unexpectedly seize on Laish, near the springs of Jordan, and, under Samson, molest the Philistines; that the Naphtalites, when stationed on the west of the sea of Tiberias, should have most fertile fields, and their country be peculiarly blessed with the ministrations of Christ; and that the Asherites should mightily increase, live in noted friendship with their brethren, and have valuable mines of iron and brass in their territory.

REFLECTIONS UPON CHAP. XXXIII.—The people of God are a peculiar and chosen generation; safe in the hand of their God, from whence none can pluck them; taught of God, and sweetly constrained to receive and obey his instructions; and privileged with the law of God, sounded in their ears, and written on their hearts. Unbounded blessings are with God for them; blessings suited to every tribe, every station in life, whether warriors, ministers, sailors, husbandmen, miners; blessings suited to every relation, and to every change of circumstance. And who can express their blessedness who have God's law for their rule, God's land for their residence, and God himself for their helper, refuge, Saviour, shield, portion, and infinite ALL! It is happy to be separated from the world, in order to enjoy him. But it is ravishing to leave this world, quite transported with the glorious excellencies of God in Christ, and of our new covenant interest in him, to behold his face, and to enter upon the unveiled, uninterrupted, enjoyment of him in glory.



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Moses in the plains of Moab [o] thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was [p] full of the spirit of wisdom; for Moses [q] had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there [r] arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face;

11 [s] In all the signs and the wonders which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in [t] all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

A. M. 2553. B. C. 1451.

o Num. 20. 29. Gen. 50. 3, 10. 1 Sam. 25. 1.

p Exod. 31. 3. 1 Kin. 3. 9, 12. Luke 4. 1. Is. 11. 2. John 3. 34. Col. 2. 3.

q Num. 27. 18, 20, 23. Josh. 1. 16—18.

r Num. 12. 6, 8. ch. 5. 4. & 18. 15, 18. Acts 3. 22. & 7. 37.

A. M. 2553. B. C. 1451.

s Ch. 4. 34. & 7. 19. Exod. vii—xiv. Ps. 78. 43—53. & 105. 26—38. & 135. 9. & 136. 10—15.

t Exod. iv. to Num. xxv.

REFLECTIONS UPON CHAP. XXXIV.—Happy and honoured is the last end of such as have been active and faithful for God in their generation; and their death would be an irremediable loss to churches and nations, if the all-sufficient Jesus did not supply their room. But precious in the sight of the Lord is the death of his saints; and he makes it pleasant and joyful to them, when ushered in with views of the king in his beauty, and of the land that is afar off. But let me not dismiss this wonderful man of God; this deliverer and leader of his people; this mediator between God and Israel; this extraordinary prophet, occasional priest; this lawgiver, and king in Jeshurun, till I consider him as a noted figure of my infinitely more glorious and useful Redeemer. He was a proper, a divine child, early and often exposed to danger. O the exile, the reproach, the contradiction of sinners, the persecution even unto death, which he endured! and how divine his support under his unnumbered trials! How amiable his qualities!—his contempt of the world, in its pleasures, honours, or riches—his compassion and tender regard to his injurious brethren—his amazing meekness—his distinguished fidelity—his prudence, boldness, and holy zeal! Solemn and express was his call to his work; and, by a multitude of miracles in favour of his people, and with the most tremendous destruction of his Jewish, Heathen, Antichristian, and other enemies, has that call been confirmed. Extensive is the office to which God has appointed him. He is the Almighty Deliverer, who rescues us from the worse than Egyptian slavery of sin, Satan, and the world; and of Heathenism and Popery. He is the all-sufficient Provider, who bestows upon us spiritual entertainment, hidden manna, living water, and unchanging robes of righteousness. He is the Leader given to the people, who opens a safe passage through every Red sea of difficulty; and by power and prayer subdues every opposer; and brings us not merely to the borders, but to the full enjoyment of our promised, evangelical, new covenant, and eternal rest. Nor can their murmuring unbelief or rebellion, ever provoke him to forsake those who have been given to him by his Father. He is the Mediator between God and men, with whom the covenant of grace is made; and who confirms it with many, by the shedding and sprinkling of his blood. He had his Father's law in his heart, fulfilled it for us, and gives it to us as our rule. He not only fasted and prayed, but died for a stiff-necked and rebellious people. He infallibly prevents our utter rejection. He is the incomparable Prophet, who knows the full mind of God, and can teach us by the Holy Ghost sent down from heaven, and make us wise unto salvation. He speaks as never man did. He is the brightness of his Father's glory, and the express image of his person, which we can behold, and be familiar with, only as veiled with our nature. He is our glorious Priest, who shed his blood, and sprinkled it on the altar, to satisfy JEHOVAH's justice; and on the book of the law as a covenant, fulfilling it in our stead; and he sprinkles it on his people's conscience, to purge them from dead works to serve the living God. He authorizes all the true ministers of the church, and consecrates the saints as spiritual priests, and all the ordinances thereof, unto the service of God. He is King and Lawgiver to his Israel indeed, appointing the whole form and ordinances of his church; and to him is the whole government thereof committed by God. His whole life was remarkable for fidelity in the service of God, and his death was marvellous and voluntary. His grave was appointed of God; but in it he saw no corruption; and with him were buried all the ancient ceremonies, the law as a covenant, and all the sins of his people.

## ADDITIONAL EDITORIAL NOTES TO THE BOOK OF DEUTERONOMY.

CHAP. I. Ver. 1. *Unto all Israel.* Taking two scriptural examples as our guides, viz., 2 Kings xxiii. 2; Neh. viii. 1—8; 2 Chr. xxxiv. 30., in which we find "all the people, great and small," assembled to hear the reading of the law; both "the men and the women, and all that could hear with understanding;" and, considering the great extent to which a strong human voice, with a distinct enunciation, and in a still assembly, may be heard; and remembering that Moses might continue each day as long, at least as Nehemiah did, (viii. 3.) "from morning until mid-day," and repeat, day after day, the same instructions to different auditors, there will be no difficulty in understanding, that he literally addressed this book in consecutive discourses to *all* Israel "who could hear with understanding."——Ver. 1. *Red sea.*—It appears from ver. 5. that Moses was now in the land of Moab, on or near the east side of Jordan, and at a distance of at least 140 miles from the *Red sea.* This circumstance of distance, and the absence of the Hebrew word for *sea*, render it all but certain, that *Suph*, (which does not when alone signify *red,*) is rather the name of a place, and that Paran, Tophel, &c., are either the names of places in the neighbourhood of the camp of Israel, at the delivery of Deuteronomy, or, according to the Jewish rabbins, of the places where the principal events of the Mosaic history were transacted.——Ver. 14. *To do.*—In Exod. xviii. 24, Moses, by advice of Jethro chooses men to be (ver. 25.) "heads over the people, rulers of thousands," &c., who "judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves." Again, in Num. xi. 16, JEHOVAH directs Moses to gather seventy elders to "bear the burden of the people," so that he should not "bear it alone." But this burden is not the burden of their legal questions, but of their murmurings and complaints; and these are distinct both in time, office, and endowments, from the rulers of thousands, &c.; for these rulers were appointed while Jethro was still at Sinai, Exod. xviii. 27., but the seventy, after Jethro was gone, and Hobab his son remained, Num. x. 29., and after the camp had moved from Sinai, Num. x. 12. Between the accounts of the appointment of the rulers of thousands, &c., in Exod. and Deut. there is evident difference, but no contradiction. Jethro suggests, referring the decision to God, Exod. xviii. 23.; God directs, and Moses submits the matter to the people's approval, and the rulers to their free election.——Ver. 44. *As bees do.*—Creatures, each of which might be crushed beneath the finger of a child; and yet by their courage, fierceness, activity, and numbers, they either put their strongest assailants to flight, or destroy them by their stings. In well inhabited and cultivated countries, where *bees* are comparatively few, the force of the comparison will not be easily perceived. Yet, even in the most improved districts, they have been known to destroy dogs and horses. Pliny states, that from some districts of Crete, they actually expelled the inhabitants; and Ælian declares that some parts of Scythia, north of the Danube, were so infested with bees as to be inaccessible; and Park, in his Travels in Africa, records an instance in which, not only himself and his party were put to flight by them, but several beasts of their caravan actually stung to death. It is possible also there may be more in the comparison than meets the eye; for though we may not on a few examples affirm it for a general or universal rule, yet more than once have we seen it tried and verified, that he who has the coolness or courage to stand immovably still, and allow the exasperated bees to alight upon him, will remain untouched and unharmed, while those who run away are the object of their deadly hostility. May not the text, therefore, remind a people well accustomed to the dispositions of bees, that had the Israelites stood still, the very show of courage would have repelled their enemies?

CHAP. II. Ver. 29. *In Seir.*—In Num. 20. 21., the king of Edom refuses to let Israel pass through his land, and even comes out to battle—here Moses implies that Israel passed through Edom and purchased necessaries: can both accounts be true? perfectly so. The king of Edom refuses to allow Israel to pass through his immediate personal territory; but the Edomites of another part of *Seir,* acknowledging, it may be, an imperial superiority; but exercising at the same time a local and independent jurisdiction, allow them to pass through, and trade in their peculiar province. This is a state of things, of which both the ancient and modern history of Europe could furnish many examples.

CHAP. III. Ver. 11. *Rabbath of the children of Ammon.*—This statement has been employed by objectors, as evidence that this book was not written by Moses; while it is charged with an extravagance that is alleged to render the narrative incredible. For neither allegation is there the least ground; (1) Metallic bedsteads have been common in all ages, and are so till this day: in warm countries they would be a real luxury, as preservatives from the annoyance of vermin. (2) That Moses should record the fact for posterity, though well known to his contemporaries, is a matter exemplified in the historical occurrences of every day; and as comparatively few of the Israelites could have actually seen it, to the rest it was therefore a most interesting description. (3) But as *Rabbath* was not yet taken, how could Moses tell where the bedstead was? Without our referring to the constancy of Divine revelation, does the objector seriously mean to insinuate that no man can tell where any article of curiosity is, unless he has actually been in the place? No! this would be too much even for infidelity to assert. (4) But then what shall we say to the *dimensions* of the bedstead? "the cubit of a man," about *eighteen inches,* would give for the bedstead thirteen and a half feet in length, and six in breadth; and allowing the bedstead to be according to common computation, *one-third* longer, than the body, Og would be about nine feet in height. (5) To escape from the apparent difficulties of the narrative, *Boothroyd* and others pronounce the passage an *interpolation;* but for this there appears no sufficient authority; nor does the gigantic size of the monarch present any insuperable difficulty; for, remembering the reverence paid by a semibarbarous people to gigantic height and strength, and allowing that Og might take advantage of this feeling, and do as other unusually tall men have done, elevate himself a few inches on his sandals, and we find a height rarely indeed attained, but still at times actually exemplified in Europe.



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CHAP. IV. Ver. 8. *I set before you this day.*—The great evidence for the divine origin of the Bible, is in the Bible itself, just as the great evidence for the being and perfections of God is in the works that he has made. "The heavens declare the glory of God." None but a God of power, and wisdom, and goodness, could frame a world so mightily, so wisely, and so excellently. And just so, none but God could reveal a law so excellent as that of Moses. It stands as much above all other laws, as the works of God in nature do, above the works of men in art. The philosophers and legislators of the world, if met in one great conclave, could not if they would, and would not if they could, compose and promulgate the ten commandments. Were the stars extinguished, and did the sun alone remain in heaven, it would evince, in its solitary majesty, the divinity of its Creator; and were the Bible lost in another deluge, and did the ten commandments alone survive, they would manifest, even to the sinner whom they condemned, that they were the work of a God of infinite wisdom and holiness.——Ver. 33. *Hear the voice of God speaking out of the midst of the fire.*—The tribes were numbered from twenty years old and upwards (Num. 1. 3.), and of these none now remained alive, save Caleb and Joshua, (Num. 26. 64, 65.); but multitudes were still alive, who, at nineteen years of age and downwards, had been present at Sinai, and had heard "the voice of God speaking out of the midst of the fire." These now form a host of witnesses to the truth of the Mosaic narrative, to which no event in merely human history can furnish any parallel. Had their parents had the slightest ground of suspicion against the reality of the miracles of Sinai, or the slightest charge against the veracity of Moses, they would have trained up a generation still more unbelieving, more fickle, more ungrateful, and more rebellious than themselves. But truth and grace have triumphed in the conversion of the children, while appetite and habit have effected the destruction of the parents.—*Note.* How exactly do these two generations correspond, on the great national scale, with the condition of every descendant of Adam! The "old man" walks by "sight," disbelieves, and dies disinherited; the "new man" walks by "faith," lives, and enters into rest.——Ver. 34. *Take him a nation.*—Hitherto God had called only individuals or families, as Abraham and his family; now he calls a whole nation—emblem of the glorious time when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ (Rev. 11. 15.); and this nation he calls (1) by *temptations*, preparing them for liberty by the yoke of bondage; (2) by *signs* of power, and of mercy, and of truth, understood by Moses; (3) by *wonders*, which produced in Pharaoh and his court amazement, without knowledge of their true origin or meaning; (4) by *war*, as in the warlike pursuit of Pharaoh; (5) by a *mighty hand*, in working those miracles of power, which even Jannes and Jambres acknowledged to evidence "the finger of God;" (6) by a *stretched-out arm*, even that of Moses, which God commanded him to *stretch* over the river and the sea, (Exod. 7. 19. & 14. 26.) the emblem of the power of God, from whom he derived his commission; and (7) by *great terrors*, as that of Pharaoh and the Egyptians when God smote the first-born. (Exod. xii. 33.)

CHAP. V. Ver. 1. *Called all Israel.*—How could "all Israel," even limiting the phrase to all males from twenty years old and upwards, attend in one place to hear this discourse of Moses? The answer is easy; (1) It is not said they all attended, but that all were called. (2) But even if all, in the widest application of the word, were required to attend, and actually did attend at one place, it is not necessary to infer that they attended at one time: but successively.——Ver. 5. *Saying.*—On comparing Exod. 20. with Deut. 5, there appear such varieties in the fourth, fifth, and tenth commandments, that infidels have charged the whole with contradiction; and consequently, either part or whole with untruth—whilst the opponents of the *plenary verbal inspiration* of Scripture have adduced them as evidence that whilst the thought was inspired, the words were resigned to the selection of the writers. A single answer will serve to refute the objection of the infidel, and to remove the difficulty of the believer—the answer lies in recollecting (1) That Israel had now been in possession of the *ten commandments* for almost forty years, and must therefore have been well acquainted with such a brief original document. (2) That to such well known and original document Moses refers when he says, "keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee;"—that is, not as he does now for the first time command, but as he hath already commanded at Sinai. This view is farther confirmed in ver. 15, where the time of the commandment is again referred—not to the present *repetition and comment*, but to a past and acknowledged occasion. Again it is said in ver. 16, "Honour thy father and thy mother, as the Lord thy God hath commanded thee:" clearly referring to the *Sinai original* of the commandment, a reference which evidently continues to the end of ver. 21.——Ver. 29. The verse may be translated thus: *who will grant that there may be such a heart in them?* as much as if he had said, notwithstanding all their professions, they refuse to receive such a heart from me: how then can they produce it of themselves, or derive it from another source?

CHAP. VI. Ver. 1. *Commandments.*—These include all things ordered, permitted, or prohibited, whether they be things moral, ceremonial, or evangelical.—*Statutes.*—These include the delineations, descriptions, types, shadows, and likenesses, by which "outward and visible signs represent inward and spiritual grace."—*Judgments.*—These include God's purposes, determinations, and decisions, in regard to actions past, as the monitions to present duty, and the exemplars of judgments to come.——Ver. 4. *Hear, O Israel.*—This is one of the passages the Jews inscribe on their phylacteries, and which they regard as one of the most pregnant with divine truth and instruction. The words are spoken not merely as instructions from Moses to Israel, but as a confession of faith common to Moses and Israel: "Hear, O Israel, JEHOVAH *our Elohim*, is one JEHOVAH." The words assert most emphatically, the *unity* of the Godhead in the singular—JEHOVAH; while they equally assert the *plurality* of the persons by the plural—ELOHIM. The *unity* of the Godhead is asserted in opposition to "the gods many, and lords many" of the heathen; while the *plurality* of persons is asserted as the foundation and key to the great mystery of redemption. That the Jews understood ELOHIM to be *plural*, and that it included the doctrine of the TRINITY, is beyond question. Hear *Simeon Ben Joachi*, "Come and see the mystery of the word *Elohim*. There are three *degrees*, and each degree is by itself *alone*; and yet they are all *one*, and *joined together* in *one*, and are not divided from each other."

CHAP. VII. Ver. 2. *Nor show mercy.*—Was not this prohibition of *mercy* cruel? No. It is a prohibition enforced upon every judge who tries and condemns a criminal. The judge who shows *mercy* to the *murderer*, is himself a guilty copartner in the next murder the culprit perpetrates. See Lev. 18, for the fearful counts of the indictment upon which these nations were most righteously condemned; and let infidels dare to tell what milder sentence they would have passed.——Ver. 6. *Holy people.*—A special, or peculiar people, as quoted from the Septuagint, 1 Pet. 2. 9: the original import of the word is that of a *private property fenced around* for protection. This protection lies in God's special providence which watches over and guards his people, and in the promises and provisions of the "everlasting covenant, ordered in all things and sure." 2 Sam. 23. 5.——Ver. 10. *Hate.*—Thoughtless sinners often imagine or pronounce it impossible to *hate* God. But did not *Ahab hate Michaiah* because he told him the truth of God; and did not the *Jews hate Christ* even to death, because he preached mercy to the chief of sinners, while he discovered and rebuked the hypocrisy of the *Pharisees*, and denounced the immorality of an adulterous generation? To *hate* God, is not merely to hate him personally—which thoughtless sinners think impossible—but it is to *hate* the restraint of his commandments, or the holiness of his injunctions, which the feelings and the conduct of sinners do constantly exemplify.

CHAP. VIII. Ver. 2. *To know.*—Not as if God sought to make a discovery of something unknown to God in the heart of man; "for he knew what was in man," (John 2. 25.) but that, by showing man to himself, he might humble him, by making him sensible of "the plague of his own heart." 1 Kin. 8. 38.——Ver. 3. *By every word that proceedeth out of the mouth of the Lord doth man live.*—Our Lord quotes these words in answer to the temptation of Satan, (Mat. 4.) exciting him to command "stones to be made bread." They contain three important facts; (1) That man is naturally supported by food. (2) That the production of food, and the power of digestion and nutrition, greatly and mainly depend upon the "word of God." The truth of this statement is evidenced by the productive powers of all countries where the gospel even comparatively prevails, when contrasted with the "parched land" of the "rebels" against God; (Ps. 68. 6.) and still farther, when the power of conscience is taken into account in all its bearings upon guilt, enmity, pardon, or peace with God; the influence of which, upon bodily health, is matter of daily experience. (3) That the real life of man resides not in the body, that bread can sustain, but in the soul; of which "the word of God" heard and believed, is the only efficient nutriment, Is. 55. 3

CHAP. IX. Ver. 9. *I neither did eat bread.*—Unlike most of the miraculous recitals of Moses, for which we have the *national attestation*; for this we have no direct evidence beyond his own personal testimony; and wherefore should infidelity question, doubt, or deny that testimony? What end of self-interest had Moses to serve by it? what vain-glory could he derive from it?—None! Independent of the evidence which his miraculous works, and prophetic endowments bear to his divine commission, his character alone is sufficient pledge for the veracity of his statement. Should infidelity deny the truth of the statement on any alleged impossibility of Moses sustaining so long a fast; it must do so, not merely by denying the miraculous power of God, but by forgetting all the laws by which mind operates upon body; and by which certain organic functions may be indefinitely suspended, while the vital energy of the mass is still unimpaired.—*Note.* This miraculous fasting is intended to afford a practical illustration of the fact declared, (chap. 8. 3.) that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord."

CHAP. X. Ver. 6. *Mosera.*—Biblical critics generally concur in rejecting ver. 6—9. as an interpolation originating in the mistake of some transcriber. But this is a mode of solving a difficulty always to be regarded with much jealousy; and when, as in this case, it is unsupported by authority of Hebrew MSS., it is utterly to be rejected. The two itineraries stand thus: Num. xxxiii., *Moseroth, Bene-jaakan, Hor-hagidgad, Jotbathah.* Deut. x. *Beeroth* of *Bene-jaakan*, that is, of the children of Jaakan, *Mosera, Gudgodah, Jotbath.* Now where in all this lies any insuperable difficulty? Let Bene-jaakan, as is common with other names, signify both a large district, and a particular place, and the whole difficulty disappears. Thus, in the itinerary of Deut., they depart from Beeroth in the district of Bene-jaakan, and encamp at Moserah, another name of the place called Bene-jaakan; and in the itinerary of Numb., they depart from Moseroth, another name for Beeroth, and encamp in the particular place called Bene-jaakan, another name for Mosera. The difficulty supposed to arise from the separation of the tribe of Levi at mount Sinai, and not at Jotbath, as here asserted, will be solved by recollecting that the special separation of Levi here recounted refers to the disinheritance of the tribe, ver. 9. Upon the apparently different localities assigned to the death of Aaron, no stress can be laid, inasmuch as we are totally ignorant of the exact geographical positions of the several stages of the journeyings, and of the extent of the districts designated by the different names. To account for the introduction of these four verses without any seeming connexion—let it be recollected, that it is to account for the safe-keeping of the tables of the law and the ark, by the special appointment of Eleazar to succeed Aaron in the priesthood, and the whole tribe of Levi to attend upon the ordinances.

CHAP. XI. Ver. 26. *Curse.*—For the meaning of a *blessing* and a *curse*, see notes on Gen. 1. 22, 28. & 2. 14, 17.——Ver. 29. *Gerizim and Ebal.*—These two mountains lie to the westward of Jordan, in the lot of Ephraim. They are in height from 700 to 800 feet, extending from east to west in lines nearly parallel, with the beautiful valley of *Shechem* or *Sychar*, now called *Nablous*, about 200 paces in width, between them. They are about a league in length, and approach in form to a semicircle. Mount Ebal to the north. Travellers have represented mount *Gerizim* as more fertile and picturesque than *Ebal*, so that the two mountains in their natural aspect and condition, were, in some degree, emblems of the blessing of fertility and beauty, and the curse of barrenness and deformity.



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CHAP. XII. Ver. 12. *Ye shall rejoice.*—The Mosaic institutions had their days "to afflict the soul," because of sin, but their general aspect was joy, because of righteousness. Nor was this joy merely *personal*, but extended to all the *household*, embracing in its benevolence the Levite, the widow, the poor, and the stranger.—*Note.* Family religion is an indispensable Christian duty, but to be efficient, it must be united with that "charity which is kind," and instead of being exhibited in moroseness or austerity of aspect, manner, or government, should be conducted with that "joy in the Holy Ghost," that "adorns the gospel of God our Saviour," and governs the *household* by the authority of love, rather than by the hand of power. ——Ver. 31. *Burnt in the fire to their gods.*—This horrible worship was notoriously practised by the Carthaginians, a people who had emigrated from Canaan. Christians can now scarcely imagine such combined folly and wickedness possible. But, alas! if they look around them on society, do they not see, "sons and daughters," as recklessly sacrificed to the "pomps and vanities," and "fashion of this world that passeth away," 1 Cor. 7. 31.

CHAP. XIII. Ver. 3. *Proveth you.*—Our Lord informs us (Mat. 24. 24.) that "there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect." And Josephus relates the fulfilment of this prophecy, (Ant. b. 20. c. 7. Wars, b. 2, c. 13.) when many impostors persuaded the people to follow them into the desert, promising to show them great signs and wonders in evidence of their commission; and again (Wars, b. 7. c. 11.) he records the influence of one to entice the Jews to go up into the temple, which being set on fire, even contrary to the anxious wish of Titus, by one of his soldiers, 6000 perished in the flames. A sign or wonder requires three things to render it evidence of a divine commission, (1) Prophecy, in which we have the assertion of omniscience. (2) Fulfilment, in which we have the evidence of power. (3) Consistency with known and divinely established principles, in which we have the evidence of truth, which is uniform and necessarily accordant in all its parts. The first evidence might be imitated by great sagacity; the second, by extraordinary skill; and therefore the third is required, which never can be imitated by any impostor.

CHAP. XIV. Ver. 26. *Whatsoever thy soul desireth.*—This permission gave no license to gluttony, epicurism, or drunkenness, the eating or drinking being "before the Lord." Did men eat and drink under the full faith of the words—"thou, Lord, seest me," in the spirit of thanksgiving to him that "furnishes their table," and to "the glory" of him, whose glory should be their "chief end;" their table would never become "a snare" to their souls, nor "the wine in their banquets," banish God from "all their thoughts."

CHAP. XV. Ver. 1. *Release.*—The intelligent Brown Patterson in his note on this passage, in the commentary of his revered relative, understands by *release*, a mere suspension of the demand for the current year. Le Clerc and Michaelis are of the same opinion, and Josephus must be understood as agreeing with them, as he mentions the extinction of debts every fiftieth year, and is silent about it on the seventh. From considering the whole passage to ver. 12., we are nevertheless convinced, that this was another specimen of the Mosaic poor laws, and that it required the entire extinction of all the money debts (but no others) of the absolutely poor. A law, which as an auxiliary to the other Mosaic poor laws, we believe to be more preservative of good character in the poor, more exciting to benevolence in the rich, more encouraging to individual industry, and in the end, more economical to the nation, than any other poor law of mere human devising.——Ver. 8. *Lend.*—Exod. 22. 25. provided against the extortion of usury from the poor; the text enforces the duty of *lending*. Together they form an important branch of the Mosaic poor laws, and an essential requisite in Christian character.——Ver. 9. *Cry unto the Lord against thee.*—Not in the language of imprecation or curse against him who refuses to supply the idle or the profligate, but in the language of a suffering child, crying to its heavenly Father in its distress, and making known its wants to him who "feeds the ravens when they cry," and "will not disregard the sighing of the needy."

CHAP. XVI. Ver. 18. *In all thy gates.*—The constant reference to *gates* indicates a state of society in the midst of enemies; these gates were consequently not merely the places of exit and entrance, but of watch and guard. This state, requiring the presence of civil and military officers, rendered the gate or the adjoining guard-rooms the most convenient places of *summary jurisdiction*; for cases requiring more deliberate consideration, places of greater privacy and retirement were provided; and these in Jerusalem seem to have been either in the private palace appropriated to the high priest, (Mat. 26. 3, 58—69.) or a public court of civil and criminal law, John 18. 28, 29, 33. & 19. 9.——Ver. 21. *Trees near unto the altar of the Lord.*—The famous Roman law of *the twelve tables* enjoined the planting and preservation of sacred groves—the law of God expressly and repeatedly denounces them, Deut. 12. 3. The reason of the difference is plain; heathenism sanctioned a system that not only *legalized*, but attempted to *sanctify* impurity by the character of its deities, and the nature of their worship; nay, according to the testimony of Pliny, (b. 12. c. 1.) the heathen not only adored the images glittering with gold and silver, but the groves themselves, and their solemn silence. In a warm climate, the temptation to retire to shady groves being great, God proportions to that circumstance the frequency and speciality of their prohibition.

CHAP. XVII. Ver. 8. *Too hard for thee in judgment.*—The necessity of courts of appeal, and of final resort, has been discovered in all civilized countries; but in such courts of human institution, much is left to the opinion of the judge, in cases of a novel form; and much to the influence of former decisions, without any very special regard to the principle upon which they were founded. The Mosaic supreme court differed from such courts chiefly in this; it allowed no latitude for the personal opinions or feelings of the judge; no influence to precedent, by whomsoever pronounced; but tied both the interpretation of the living judge, and the influence of ancient precedent down to the letter and spirit of the divine law, (ver. 11,) as strictly as it bound the people to implicit obedience.——Ver. 14. *I will set a king over me, like as all the nations that are about me.*—Moses foreseeing, by the prophetic spirit, that the tide in popular opinion would one day turn in favour of monarchy, so far from pronouncing any authoritative opinion concerning theoretical *forms of government*, addresses himself, by divine direction, to propound the true maxims and principles of all government. And when the period foreseen by Moses arrived, and the people demanded a king, (1 Sam. viii.) the displeasure of Samuel neither arose from any sense of wounded pride, or disappointed ambition; nor from any abstract objection to the kingly form of government, but from the self-will and practical atheism of the people, who never thought of consulting God upon so great an organic change, though Samuel was with them with Urim and Thummim.

CHAP. XVIII. Ver. 3. *And the two cheeks, and the maw.*—There is a difference between the Levitical portion here described, and that in Lev. 7. 3. The reason of the difference seems to be, that the direction in *Leviticus* referred to the temporary allowance in the wilderness, that of the text to the permanent provision in Canaan. See Deut. ch. 12. 1.——Ver. 10. *Divination.*—This appears to be a general name for all the particular forms that follow, *viz.*—*Observer of times.* Some derive it from a word signifying a *cloud*; others, amongst whom is *Gesenius*, from a word signifying an *eye*. This is the most probable meaning, and includes every form of *threatened injury* to person or property from what is called *an evil eye.*—*An enchanter.* A pretended diviner by *serpents*; or the positions and movements of other animals. —*A witch.* One who resorts to charms, &c., for the injury of another.—*A charmer.* Most probably those who pretended to charm serpents, and produce strange effects by rhymes and incantations.—*Consulter with familiar spirits.* According to the Heb., a consulter with *Ob.* Thus, the *Pythoness* at *Delphi* in *Greece*, pretended to be inspired by *Apollo.*—*Wizard.* "A cunning man," one who pretended to know secret things, past, present, or future.—*Necromancer.* One who pretended to consult or raise the dead, as the word signifies.—All these pretended arts are the products of ignorance, the nurses of superstition, and the forerunners and abettors of idolatry, and therefore most righteously condemned of God.

CHAP. XIX. Ver. 18. *False witness.*—On few points is modern jurisprudence more defective, and by consequence, more injurious to the cause of truth and justice, than in the case of *false witness* or perjury—in fact so difficult, so problematical, if not impossible, is conviction, that a *false witness* is seldom prosecuted in a European Christian court of law. The *Mosaic jurisprudence* proceeded on a different principle, and pointed its judgment, not against constructive malice, but against simple, intentional falsehood—and required no second prosecution, but proceeded at once to convict upon the review of the evidence on record.—*Note.* Christian legislators have yet much to learn from Moses, in whose inspired laws, eternal moral principle, and not temporary expediency, constitutes the rule of procedure and decision.

CHAP. XX. Ver. 12. *Make war against thee.*—The Mosaic institutes were decidedly opposed to wars of aggression, and the spirit of foreign conquest and acquisition. A single example will establish this fact: "Three times a year shall all thy males appear before the Lord God," Exod. 23. 17. A people so organized could never become aggressively warlike. The text, however, admits that there might be wars beyond the borders of Canaan, but provides only for cases where enemies will not make peace; and where, consequently, safety is best and soonest secured by seeking the enemy in his own country. Hasten, O Prince of peace! hasten the time, when "nation shall no more rise against nation, nor kingdom against kingdom, and men shall learn war no more!"

CHAP. XXI. Ver. 18. *A stubborn and rebellious son.*—This provides for an extreme case of filial rebellion; for nothing but an extreme case could ever induce both a father and mother deliberately to accuse and witness against their own child. The sentence of death against drunkenness and gluttony (ver. 20, 21.) may, to the modern inventors of fine and imprisonment, appear unreasonably, or even inhumanly, severe. But, let it be remembered, the sentence could not be inflicted, unless in the scarcely supposable case, in which a father and mother were the hapless accusers; and, then, let it be remembered, that this was the sentence of him "who knew what was in man," and who never applied the judgment of severity, till the remedies of mercy had been found unavailing; and whose judgments of severity were, in the end, the most merciful to the individual whom they sought to intimidate and deter from sin; and to society, whom they relieved from a nuisance, an infection, and a curse. O! that drunkards and gluttons would read first this sentence, and then sentences ten thousand times more awful, 1 Cor. 6. 10. and Phil. 3. 19.

CHAP. XXII. Ver. 1. *Go astray.*—This law, so benevolent in every state of society, was peculiarly important in a country unenclosed, and where the *straying* of animals would be proportionately frequent and dangerous. The laws of man's devising, in case of *straying* animals, bind to restitution or justice; human laws, in some other instances, reward humanity with honour or emolument; the divine laws alone bind to humanity and benevolence, on the ground of principle, and that without fee or reward, beyond the approbation of conscience, and the will of our God. ——Ver. 11. *Of woollen and linen together.*—In warm countries, an important law in relation to health, and the prevention of infection; in commercial countries, important to the honesty of manufactures; and, in religion, emblematical of that singleness of eye and of heart, so essential to the constitution of a child of God.

CHAP. XXIII. Ver. 6. *Shalt not seek their peace.*—It is vain to seek the peace of wolves; it were mad to seek their *prosperity*. But wicked, idolatrous, and licentious nations are worse than they. The precept does not, however, forbid to seek the instruction, conversion, and improvement of wicked men; but merely such companionship as would endanger our becoming "partakers of their sins and their plagues," 1 Tim. 5. 22. Rev. 18. 4.——Ver. 9. *Keep thee from every wicked thing.*—War is at all times, and in all cases and events, to be deplored; and, whenever it is possible, to be avoided. But when defensive war is inevitable, there is no military code, there are no articles of war, comparable to the Mosaic. In all Gentile nations, glory has been the excitement of the brave; plunder, of the mercenary; licentiousness, of the profligate; but of the Jewish soldier, it is required that "when the host goeth forth against enemies, he keep himself from every wicked thing."



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Translate this ancient ordinance into modern words, and it will form "an order of the day," unparalleled in the annals of nations.——Ver. 18. *Abomination unto the Lord thy God.*—Impurity constituted a part of heathen worship, and a dedicated prostitution was employed to support some of their temples. The Egyptians worshipped Anubis under the form of a dog; and hence such unhallowed gains are specifically rejected from the house of the Lord.—*Note.* God abominates the principle, that makes the price of sin, the purchase of pardon.——Ver. 19. *Thou shalt not lend upon usury to thy brother.*—The former laws of loan, (Exod. 22. 25. Lev. 25. 36.) forbade the exaction of usury from the poor only. Here there is a total prohibition of usury for money lent by one Jew to another, whether rich or poor. Why this addition? why this prohibition? and, why especially when the Jew is freely permitted to lend on usury to a stranger? (1) This addition, like several others, is now made to the law, with a view to the state of society in Canaan, into which the people were about to enter. (Deut. 12. 1.) While they were in the wilderness, without any fixed residence, there could be little, if any occasion for the rich to borrow, and as little apparent security for any to lend. The poor only required protection. (2) The prohibition of usury between Jew and Jew, rests first, upon the implied principle of brotherhood in the whole nation; secondly, upon the fact, that God did not intend them for a commercial, but for an agricultural people, as all their institutions testify. (3) The permission, and implied encouragement, of lending on usury to a stranger, founded upon the general principle, that a fair profit on the loan of money, is in itself, as just, as profit upon any other property, was a wise speciality; as, by bringing commercial men, the great political peace-bonds of the world, into contact with the Jews, some knowledge of the true religion would be diffused in the nations; and, when prospectively considered, it was mercifully calculated to accustom the Jews to such foreign management of money, as would prepare them either for the disasters of threatened exile, or, for the period of their promised return to their own land.

CHAP. XXVIII. Ver. 9. *The Lord shall establish thee.*—The general character of these blessings has led some Christian divines to conclude and admit that Moses employed none but temporal promises and threatenings as incentives to obedience, omitting altogether the mention of immortality. That he employed *temporal* promises is certain; for "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." But that he likewise employed *spiritual* promises, even immortality and glory, this verse testifies; for he promises to establish *them*, not their *posterity*, "*a holy people*:" "unto himself," implies and promises life coeval with his own.

CHAP. XXIX. Ver. 4. *The Lord hath not given you an heart to perceive.*—That is, the Lord hath given you indestructible raiment, bread from heaven, water from the rocks; and all to lead you "to know that he is the Lord your God—yet all has neither opened the eyes you have closed, the ears you have stopped, nor softened the hearts, that, like Pharaoh, you have hardened.——Ver. 23. *Nor any grass groweth therein.*—Canaan has continued since the Christian era to be a land of much attraction to travellers, and all, as with one common consent, have expressed their astonishment at the general aspect of barrenness and desolation in a country once so fertile and populous. So evident is this judgment, and so palpable the fulfilment of this prophecy, that infidels have affected to question the scriptural account of its population and fertility. But, independent of the scripture testimony, which is always sufficient to establish the truth of its own narratives, it is well known that at least large portions of the Chinese empire are as populous, and by extreme industry rendered as productive as Palestine, even in its best days. And if God permit his blessings to a land of heathenism, why should he not bestow his blessings upon a land of his true worshippers?——Ver. 29. *The secret things.*—There are two classes of secret things; (1) The times and seasons of determined prophetical blessings, such as Is. 19. 18—25. & 52. 1. & 60. 1. And though there be a few examples of precise *chronological* prophecy of this kind, such as the *seventy weeks*, (Dan. 9. 25—27.) yet, even as this revealed time depended upon another unknown, the time foretold was secret. (2) The times and seasons when God will inflict determined prophetical judgments, and these depending on the filling up of national iniquity, must ever abide secret until the "signs of the times" begin to reveal their approach. Things revealed are likewise of two kinds; (1) The nature of the blessings and judgments foretold; so that men may desire the one, and flee from the other. (2) The duties of God's people while in possession of his blessings, or when lying under his wrath.—*Note.* The secret and the revealed departments of the divine government, are not to be practically dissevered; for they are not separate things, but merely distinct parts of the same government. It were vain to apply ourselves to discover the secret things, but it were impious to neglect the revealed duties connected with them.

CHAP. XXXI. Ver. 2. *I am an hundred and twenty years old this day.*—During an equal period of one hundred and twenty years did Noah preach righteousness to the antediluvian world. The life of Moses divides itself into three remarkable periods; (1) Forty years of education in the literature and sciences of Egypt, Acts 7. 20, 23. (2) Forty years in the retirement of Midian, in the management of a flock and the cares of a family. (3) Forty years in instructing and governing an ignorant and unmanageable generation; a chequered, an eventful, a toilsome, a troublous, but a glorious life—exhibiting especially the triumphs of grace in the temper, and shadowing out to the church in the wilderness the patience and meekness of Jesus.——Ver. 27. *Rebellious against the Lord.*—All leaders of great movements, who traffic in popularity, either *benevolently*, as Solon and Lycurgus in Greece, or Numa at Rome; or *selfishly* and *seditiously*, as Absalom at Jerusalem; or *fanatically* and *ambitiously*, as Mahomet at Mecca, all must flatter the people. Moses and the prophets in the Old, and Christ and the apostles in the New Testament, furnish the only examples of legislative effort uniting popular influence with moral honesty. A special evidence of a divine commission not to be overlooked by any who profess to admire moral honesty as an ornament of man, and a feature of the image of God.

CHAP. XXXII. Ver. 10. *Howling wilderness.*—It was literally so, because of the wild beasts *howling* by night through its dreary wastes. Sad emblem of an evil world filled with enemies who love to prowl in darkness, and watch for whom they may devour.——*Apple of his eye.*—Those who would fathom the depths of God's providence in the selection of Abram, and the leading of the patriarchs, must recollect that two things were required for God's purposes: (1) The separation of a people from idolatry and idolatrous friends, with all their prejudices, influence and interests. (2) Instruction in the knowledge, of the nature, character, and worship of the true God. Now, all this absolutely required the separation of Abram, Isaac, and Jacob, from their idolatrous friends, and their frequent removals, lest their families should form idolatrous connexions.——Ver. 24. *Serpents in the dust.*—Serpent lying, grovelling, lurking, in the dust, beneath the primal curse, Gen. 3. 14. ——Ver. 29. *Latter end.*—Not their death, which is commonly called *the latter end*, but their latter end in dispersion and restoration, in judgment and in mercy, both of which are essential elements in a wise consideration of man's state, duty, and prospects.——Ver. 33. *Dragons.*—Some species of venomous reptile. For the spiritual meaning of these two verses, see Gal. 5. 19—21, compared with ver. 22, 23. ——Ver. 40. *I lift up my hand to heaven.*—The lifting up of the hand to heaven, was a form of oath. The expression is no figure, but a reality; for, to the church, the Lord appeared in bodily form, "in fashion as a man." And this is he who saith, (Rev. 1. 18.) "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen.——Ver. 42. *I will make mine arrows.*—This also is no rhetorical figure, but a reality; for, while the arrows of men are reeds, wood, or iron; the arrows of God are his judgments, executed by the elements of nature, (Psal. 18. 13—15.) or those divine denunciations, and terrors of conscience, which fly as lightning, and pierce and subdue the hearts of his enemies, Job 6. 4. Psal. 45. 5.

CHAP. XXXIII. Ver. 2. *A fiery law.*—As in the margin, "a fire of law," to burn up all hopes of self-righteousness. It is then the sinner cries, "what must I do to be saved?" Rom. 7. 9—11, 13, 24.——Ver. 5. *King in Jeshurun.*—Not Moses, but the Lord was king. (Compare ver. 2, 3.)——Ver. 6. *Let* not *his men be few.*—Two copies of the Septuagint, and some valuable MSS. adopted by Houbigant and other learned authorities insert here, "and Simeon, let his men be few;" and as this is the only tribe omitted in the authorized version, this variation being so supported, is worthy of attention.——Ver. 7. *Hear, Lord, the voice of Judah.*—Judah signifies *Praise the Lord*, therefore this prayer. It includes a petition likewise for Messiah who was to come of Judah, (Gen. 49. 10.) and whom God the Father "heareth always."——Ver. 10. *They shall teach Jacob thy judgments, and Israel thy law.*—There is a remarkable difference between the blessings of the tribes as delivered by Jacob, (Gen. xlix.) and Moses in this chapter. But the blessings of Jacob were principally temporal, those of Moses, chiefly spiritual. Those of Jacob to members of the nation, those of Moses to members of the church. The one chiefly to Israel "according to the flesh," the other to Israel "according to the spirit." The two lines of prophecy sometimes diverging, sometimes coincident; yet always equally true.——Ver. 12. *Dwell in safety by him.*—Near the place where God shall choose for his temple; and in point of fact, Jerusalem was a joint property of Judah and Benjamin, and the two tribes dwelt together. *Between his shoulders*, some translate "on his sides, or borders," but it seems rather to refer to a parent tenderly covering a child and carrying it upon his shoulders.——Ver. 14. *Precious things put forth by the moon.*—That, even in latitudes distant from the equator, the moon has a ripening power, can scarcely be doubted. In the central lands of the earth, where the moon is described as astonishingly bright, the ripening power must be proportionably increased. It describes a land of great fertility, in which every month produced a new succession of fruits. See Rev. 22. 2.——Ver. 28. *The fountain of Jacob.*—This seems first an allusion to Jacob's well, mentioned (John 4. 5, 6, 12.); and then to the fountain of human life, of which he was the prolific source.

CHAP. XXXIV. Ver. 1. *And Moses went up, &c.*—Most commentators consider this whole chapter an addition by Joshua, Phinehas, Ezra, or some other prophet; others consider it as the ancient commencement of the book of Joshua, which, by the act of some transcriber, as subjoined, was a conclusion to Deuteronomy; whilst others would terminate Deuteronomy with verse 4, and commence Joshua at verse 5. But all this is mere conjecture, and, unless aided by an additional conjecture, part must be self-evidently wrong. For, unless it be conjectured that Joshua went with Moses, who could tell what Moses saw; or know, or say any thing of his death, and the manner, or place of burial? But why all this profusion, this waste of unsupported conjecture? especially why such conjecture, seeing a simpler solution lies at the very threshold? Could not the Spirit of the Lord which enabled Moses to summon up and record the past events of the world from the morning of creation, and to foretell the future fates and character of a whole nation, up till this day, enable him also to describe the circumstances that preceded his own death but a few hours, and to foretell the manner of his burial, and to describe his own character, and typical superiority to all other prophets.——Ver. 6. *Buried him in a valley in the land of Moab.*—This is evidently a special delivery of the Spirit in four particulars. The *burial*, the *valley*, *Moab*, and the neighbourhood of *Peor*, which serves to strengthen the opinion advanced in the preceding note.——*His sepulchre.*—The conjecture that the tomb of Moses was concealed lest his bones should become objects of idolatry, seems unfounded, inasmuch as *hero* worship, or *relic* or *bone* worship, never was a sin that beset Israel. They were imitators, not originals in idolatry. Is it not rather the last Mosaic type of him, who was dead, yet hath no tomb? who, being sought, was not found in the grave, but "risen as he said;" as Moses also certainly was when he appeared on the mount talking with Christ, Mat. 17. 3.



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# ADDITIONAL EDITORIAL NOTES ON THE FIRST TWO BOOKS

OF

# THE PENTATEUCH.

## GENESIS.

CHAP. II. Ver. 3. *Blessed.* This is the third recorded *blessing*; see ch. 1. 22, 28; and when applied to the sabbath-day, endows it with the gift of peculiar *fruitfulness* and *multiplication* of good. The honour or dishonour of the sabbath, has ever been the means and the evidence of a fruitful or barren, a growing or a withering church.——*Seventh.*—Here commences that remarkable reference to the number SEVEN, that will be found to continue to the end of the Scriptures. Six days of blessed work, closed by a seventh of sanctified rest, is the original week of creation, and well represents every form of perfection exhibited in the subsequent working of God.——*Sanctified.*—This sanctification includes the separation of the day from common uses, and the dedication of it to the service of God. ——Ver. 5. *Plant.* The creation and ordering of sun, moon, stars, and earth, are mighty works, not unworthy of omnipotence; but the lowliest plant or herb, equally owes its origin and qualities to God: rightly considered, it no less illustrates his wisdom, power, and goodness. There is no difference to God between the formation of a sun and a blade of grass.——*Rain.*—Rivers, springs, rain, and dew, are appropriate emblems of grace. They are formed without man's aid, they are continued without his deserving, and they produce, by their diffusion, a universal fruitfulness, which no plan of human wisdom, and no combination of human agency could ever possibly effect. Springs, (John 4. 14.), rivers, (John 7. 38.), rain, (Is. 55. 10.), dew, (Hos. 4. 5.), are appropriate.——Ver. 9. *Tree of life.*—The tree of life is an emblem of Christ, "that eternal life that was with the Father, and was manifested to us," 1 John 1. 2. *Knowledge of good*, as emanating from obedience, *evil*, as emanating from disobedience.——Ver. 10. *Eden.*—Nothing with certainty is known of the precise situation of Eden, but two points: that it was situated somewhere on the banks of the Euphrates and Tigris. To the Euphrates Moses refers (ver. 14,) as to an object of perfect familiarity to the people whom he was leading from Egypt; and Hiddekel is identified, (Dan. 10. 4,) with the Tigris. The Pison has been supposed to be the Phasis, a river running into the Euxine; the Gihon, to be the Araxes, which runs into the Caspian. This account cannot be received, as it appears from ver. 10, that a single river went out of the garden, which was, in its course, parted into four heads. Of these the united streams of the Euphrates and Tigris form two heads, and of these again divided into two, as there is reason to believe, we have the four heads geographically described by Moses.——Ver. 12. *Gold.*—The Bible is essentially a geographical book, and this is the most ancient specimen of geography on record. Moses, who wrote by divine inspiration, for the instruction of a people familiarly acquainted with working in gold and precious gems, describes the lands watered by the rivers of paradise, by means of these natural productions. God has gifted different lands with different forms of riches, yet exposed every country to some inconvenience or want, and by this means he has provided, that, where better principles are wanting, the self-interest of nations shall promote social intercourse and prevent want. The possession and right use of riches is good, it is the *love* of *money* that the apostle pronounces "the root of all evil."

CHAP. III. Ver. 3. Some have supposed that Eve here stated the first untruth, by adding to the commandment of God, (ch. 2. 16, 17.); but there is no reasonable ground for this charge, as God may have graciously added those other limitations which she here enumerates, though not previously recorded by Moses. ——Ver. 6. *Saw.*—It is hence probable that our first parents avoided to approach or look upon the tree of knowledge of good and evil. God is of purer eyes than to look upon iniquity, (Hab. 1. 13.) man, his image and his servant, must not contemplate sin, Job 31. 1. Ps. 119. 37.——Ver. 22. *One of us.*—When, in ch. 1. 26, God said, "let us make man in our image," the counsel of the DIVINE ELOHIM, or Holy Trinity, in the formation of man is revealed. When in ch. 3. 22, God says, "the man is become as one of *us*, to know good and evil," the word "us" must refer as in the former case, to the Godhead, but who in the Godhead had knowledge of good and evil? even the Son, whose eternal delights were with the children of men, (Prov. 8. 31.), who loved his people "before the foundation of the world," and who, in the fulness of time, was "made a curse for us, that we might be made the righteousness of God in him." The word *evil* here, does not signify *moral evil*, but that sorrow, toil, and death, inflicted as *natural evils*, with which alone, he that "knew no sin," yet who "bore our griefs, and carried our sorrows," was acquainted.

CHAP. IV. Ver. 7. *Rule over him.*—There is no cause for jealousy, for Abel, though specially honoured of God, is still ready to obey Cain, as his elder brother. ——Ver. 8. *Field.*—The *field*, and not the altar of worship, as painters frequently represent, is mentioned as the scene of this melancholy transaction. Does not this suggest the probability that the immediate occasion of quarrel, was some division of the land becoming necessary in consequence of the different occupations of the brothers—pasturage and tillage.——Ver. 15. *Sevenfold.*—Why was not Cain sentenced to death, according to Gen. 6. 9? Simply because his crime, however aggravated, was not murder, but manslaughter.

CHAP. V. Ver. 29. Moses does not mention that Enoch was a prophet, but this information was supplied by Jude 14. So Moses does not expressly say of Lamech (not the son of Cain, of the same name, but of Methuselah,) that he was a prophet. Yet the name *Noah*, which he gives to his son, signifying *rest* or *comfort*, intimates a prophetic foresight of the work he was destined to accomplish in the salvation of the church by water, (Heb. 11. 7. 1 Pet. 3. 20, 21.) at the very time when his faith condemned, and water destroyed an unbelieving and rebellious world.

CHAP. XII. Ver. 7. The land of Canaan so called from the son of Ham, had the Mediterranean to the west, Egypt to the south, Arabia to the east, and Phenicia to the north. From Dan on the north, to Beersheba on the south side. It is in length about 200, and its average breadth is about 90 miles. But this did not include the entire possession promised to Israel, as appears from Josh. 1. 4, which extension was realized in part to David, and completely to Solomon, 1 Kin. 4. 21.——*Builded he an altar.*—That Abram, before this time, knew and worshipped God, there can be no doubt; but this is the first altar erected by him; that is, the first decided and public establishment of the worship of Jehovah in his family.—*Note.* It is well known, that young Christians, who worship God in private, often find considerable difficulty in commencing family worship. Let them remember Abram's faith, and Abram's altar, and Abram's blessing, and take courage.——Ver. 8. Abram, in his new habitation, erected a second altar to God.—*Note.* It is not uncommon for men to speak and act religiously in one company or place, where religion is prevalent, or if it may be so called, fashionable, who yet totally lay it aside in another place or company, where religion is less regarded, or, perhaps, altogether despised. Abram testifies for God wherever he goes.

CHAP. XIII. Ver. 15. The title of the Jews to the land of Canaan, is as valid now, as in the day it was granted by Jehovah to Abram, as no adverse possession of the Gentiles can invalidate the right of the Creator to give it to whom he pleases. The return of the Jews to Canaan, is an event clearly predicted in the Scriptures. See especially Ezek. 37. 21, 22, so that their title *for ever*, though for a time suspended, will, in God's good time, be finally resumed.

CHAP. XV. Ver. 1. This is the first time in the Scriptures that *the Word of the Lord*, is employed as a descriptive title of him "that was with God, and was God, see John 1. 1. It is impossible to read and believe this chapter, and deny that the "Word," is Jehovah. In verse 1, the *Word of the Lord* comes, saying:—I am thy shield; and here, (ver. 2.) Abram addresses him as the *Lord God*, see also 4, 8.—— Ver. 18. *Those pieces.*—The first emblem, *a smoking furnace*, was an apt representation of the state of Abram's seed under the Egyptians and the Gentiles, see Jer. 11. 4. Zech. 13. 9. The second, *a burning lamp*, was a no less expressive emblem of that *word* of which they were made the preservers, (see Ps. 119. 105. Rom. 3. 7. & 9. 4.) of that *Light of the world*, (John 1. 9.) that was to arise amongst them, and of that finally glorious state of *light*, that, in the covenant of truth and mercy, still awaits them, Is. 60. 1—3. & 62. 1.

CHAP. XVI. Ver. 14. *Against every man, and every man's hand against him.*—The descendants of Ishmael were divided into tribes, after the manner of the Jews, differing to a certain extent, in dispositions, habits, character, and government. Many of them made great advances in civilization and learning; and exhibited the ordinary aspect of powerful, settled, and regular communities. Still there has been a vast number, of whom the Bedouins are most generally known, who have, in all ages, practically and literally realized this prediction, and lived, as they still do, in a state of uninterrupted hostility with all men; seeking no home but the desert, submitting to no law but their will, and acknowledging no right but their sword; "their hand against every man, and every man's hand against them."——*And he shall dwell in the presence of all his brethren.*—To ascertain the meaning of this phrase, we must recollect that, one peculiarity in the prophecies concerning the Jews—another branch of the Abrahamic tree—was, (Deut. 28. 64.) "*and the Lord shall scatter thee among all people*, from the one end of the earth even unto the other." Now this was foretold of the child of the promise, the descendants of *Isaac*; but of *Ishmael*, the son of the bond-woman, it is said, *he shall dwell in the presence of all his brethren*; that is, while *Israel* shall be *scattered, dispersed*, and *outcast*, (Is. 11. 12.) from the land promised to *Abram*, *Ishmael shall abide* in the land promised to *Hagar*. The event has verified the prediction, and proved that it proceeded from him who "determined the bounds of their habitation. Israel is scattered in judgment as chaff of the thrashing-floor; Ishmael abides immoveable as Sinai.

CHAP. XVII. Ver. 1. *Almighty God.*—This is the first time Jehovah calls himself *Almighty*; or, as some render it, and the word will bear, *all-sufficient*. It is important to remark, that God, whose perfections are *infinite*, can never, in the language of a *finite being*, fully bring out the catalogue of his attributes. But, on all occasions, he puts forth that special view of his perfections which is best calculated, in his special circumstances, to be the pillar of the believer's faith. Abram was a stranger, and surrounded by enemies, God, therefore, declares himself *the Almighty*, able to protect him in all dangers, as well as to fulfil all his promises.——Ver. 22. *God went up from Abraham.*—The best comment on this passage is found in Acts 1. 9, 10; in which it is recorded that the Son of God, after his resurrection, and forty days converse with his disciples, "was taken up, and a cloud received him out of their sight;" and in which it is prophesied that "he shall come in like manner as ye have seen him go into heaven."

CHAP. XXIV. Ver. 11. *Women go out to draw water.*—In most countries there are certain kinds of labour appropriated by common consent, some to men, others to women. In Mesopotamia, it seems the drawing of water, as a domestic work, was the woman's part; while, as afterwards appears, the care of the flocks was allotted to the man.——Ver. 53. *Jewels.*—So named from the word *Jew*, because the Jews being, at an early period, (see Exod. 28. 34. & 9. 11, 17, &c.) expert in the polishing and cutting of precious stones, and formation of gold and silver ornaments, continued to be the chief artists and dealers in that department of trade; and, accordingly, gave name to the products of their ingenuity, verses 31, 50, 51, 60. The language of Laban, verse 31, and of both Laban and Bethuel, verses 50, 51, in which they ascribe the ruling of all events to the LORD; but above all their parting blessing in the name of the LORD, verse 60, exhibit the quality of that religious system under which Rebekah was nurtured, and the grounds of the choice that Abraham made!



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CHAP. XXV. Ver. 27. *And the boys grew.*—The early development of different propensities in Esau and Jacob is very remarkable, and the visible causes of their respective characters, may be traced to the dispositions and partialities of the parents. Isaac loves venison, and first to please his father, and then to gratify his own acquired habits, Esau becomes a *cunning hunter*. Rebekah loves domestic retirement, finds her comfort in the society of her infant Jacob, and forms his future character on the model of her own.—*Note.* These things are to be carefully observed, (1) How early, and insensibly, some part of the character of a father *or* mother may be propagated in their children. (2) The consequent importance of well considering all the habits in which a child is indulged or encouraged, as part, and often the most influential part, of its education. (3) The danger of parental partialities, from which, in this remarkable instance, many of the future troubles of Isaac and Rebekah, and Esau and Jacob, arose.

CHAP. XXVI. Ver. 31. Notwithstanding the defect in Isaac's character, and his sin in the case of Abimelech, verse 10, yet, like the sun emerging from a cloud, the prevailing excellence of his character is acknowledged, the blessing of the Lord is visibly perceived to rest on him, and his integrity is admitted by reliance upon his covenant and oath; and a heathen people are led by his residence among them, to the knowledge of the true God.

CHAP. XXXIV. Ver. 7. *Were very wroth.*—A sensitive regard to family honour, when conjoined with personal purity of principle and conduct, in all its members, is one of the most important public feelings, and one of the surest indexes of public morals. That this noble sentiment, may, when disevered from religion, produce deceit and violence, as in the case of Jacob's sons, (ver. 13, 25.) is no charge against the sentiment itself; but rather an admonition to cherish it, in conjunction with that fear of God, without which every human principle of morals is either too weak to ensure its observance, or speedily degenerates into some specious vice.

CHAP. XXXV. Ver. 2. *Put away.*—Whilst "wicked men and seducers wax worse and worse," Jacob labours to make the sin and sorrow of his family an occasion of family reformation; and thus, out of evil, to extract good. That he did not sooner attempt to purge them from idolatry, cannot be charged against Jacob; for, though the narrative is silent about any such attempt, no one can thence infer that the attempt was never previously made. Let the extent of Jacob's family, (for he was a prince in the land,) be considered; let the idolatrous materials of which it was originally composed, be taken into account; and let Jacob be judged, not by those who neglect or despise family religion, but by those who, in circumstances somewhat similar, have most efficiently introduced, and most successfully maintained it; and they, instead of censuring past failure as evidence of past neglect, will admire that grace of God, which led Jacob to reform his family religion, and that moved his children and household to renounce every rite of idolatry to embrace the truth and worship of God. ——*Clean.*—Compared with Exod. 19. 10., this verse furnishes the first recorded example of washing, as a ceremonial picture of regeneration.—"Ye must be born again," and "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God;" John 3. 5—7.

CHAP. XXXVII. Ver. 3. *Son of his old age.*—Benjamin was younger than Joseph; may we not therefore rather understand the phrase, with Onkelos, "the son of Elders," that is, what is sometimes still found, a child as wise as an aged and experienced man.——*Colours.*—A garment of several colours, is a mark of honour in all countries, more especially in the East. In Europe, every dignity has its appropriate colour and garment, in every profession and employment, civil or military.

CHAP. XLII. Ver. 15. *By the life of Pharaoh.*—"As Pharaoh liveth." *Booth.* If an oath, the words would be sinful, and a proof that Joseph had not altogether escaped the infection of the world. But as the charity "that thinketh no evil," can assign a harmless sense, that of a mere assertion, (compare 2 Sam. 20. 3.) there can be no good reason for dogmatically accusing Joseph of a sin of which he may be innocent.

CHAP. XLVI. Ver. 27. *Were threescore and ten.*—The statement of Moses in this verse, seems not to agree with that of Stephen, Acts 7. 14. Moses makes the number that came into Egypt, to be *only threescore and ten*, Stephen makes Joseph call his father and all his kindred, *threescore and fifteen souls*. Now is there here either an error, or a contradiction? Neither. Moses first rates the descendants of Jacob who accompanied him to Egypt at sixty and six, who are found thus:—Jacob's own children, eleven sons and one daughter, 12; Reuben's sons, 4; Simeon's sons, 6; Levi's sons, 3; Judah's three sons and two grandsons, 5; Issachar's sons, 4; Zebulon's sons, 3; Gad's sons, 7; Asher's four sons, one daughter, two grandsons, 7; Dan's son, 1; Naphtali's sons, 4; Benjamin's sons, 10; in all, *sixty-six*. To these add, Jacob himself, Joseph and his two sons born in Egypt, and the result is *seventy*, the whole of Jacob's family that settled in Egypt, according to verse 27. In this statement, the wives of Jacob's twelve sons are omitted, and they amounted but to nine. For, Judah's wife was dead, (chap. 38. 12.) Simeon's also appears to have been dead, (chap. 46. 10.), and Joseph's wife was already in Egypt. *Now*, these nine added to sixty-six, give *seventy-five*, the whole amount of Jacob's kindred that Joseph called into Egypt.——Ver. 34. *Abomination.*—Deep, inveterate, and almost inconquerable prejudices, against whole nations, and particular professions and employments, have been common in all ages; and, have never been eradicated but by Christianity, which teaches, "in Christ there is neither Jew nor Greek, Barbarian, Scythian, bond nor free; but Christ is all." The Egyptian prejudices against shepherds are ascribed to two causes; the one recorded by Josephus, the inroads, conquests, and cruelties of the borderers, called *shepherd-kings;* the other mentioned by Tacitus, the sacrifice by the shepherd nations of the bull and the ram—the one representing Apis, the other Jupiter Ammon, two principal deities of Egypt. The first was most probably the sole ground of prejudice in the days of Joseph, as there is no evidence that in his time the Egyptians had sunk into that idolatry, for which, by apostasy from the patriarchal religion of Abraham and Joseph, they became liable to the divine judgment, some centuries afterwards in the days of Moses.

CHAP. XLVII. Ver. 21. *Cities.*—The removal of the people to *cities* was necessary, for, in a rural distribution of houses, it would have been difficult, if not impossible to provide them food. It is most probable, however, that Joseph found many of the Egyptians, what they are at this day, an unsettled, a *nomadic* people. By bringing them into cities during the famine, he accustomed them to stationary dwellings, and settled habits, and where infidelity has accused him of cruelty, civilization must hail him as one of her chief benefactors. The habits of the wandering tribe, called *Gypsies* in England, will abundantly illustrate the evils of an unsettled condition; and the success of at least one minister in Scotland, in inducing a village of these wanderers, situate in his parish, to resign their nomadic habits, and come under the permanent inspection of the ministry, and regular preaching of the gospel, and afford opportunities for the systematic education of their children, will be cause of gratulation to every Christian philanthropist, and will form the best illustration and defence of the conduct of Joseph in this regulation.——Ver. 24. *Fifth.*—From chap. 41. 34, 35, it would appear that the produce collected as a royal rent, was but the *fifth* part of each year's crop, and whether this was, or was not, an increase on the customary amount does not appear; but, at all events, it was a moderate impost, and there appears no symptom of public dissatisfaction or complaint. How far private individuals may have availed themselves of Joseph's interpretation, and laid up in store against the anticipated famine, does not appear. But to estimate Joseph's management aright, Pharaoh must be considered as a *merchant-king*, one chief part, at least, of whose revenue consisted in agricultural produce, and not in direct or indirect pecuniary taxes; an arrangement still common in some eastern nations, and relics of which may still be traced in the *seignorial rents* of some parts of Italy, and other European nations. It was, therefore, not merely Joseph's *right*, but his *duty* to sell to the best advantage, his employer's merchandise. Nor was his employer bound by any principle of even charity to *bestow* his goods, while the purchaser was able to buy. Let the infidel scoffers who revile Joseph for his wisdom and fidelity, set the example of *bestowing* their goods to men able to *pay for them;* and then, but not till then, can they escape from the weight of their own revilings. Had Joseph, indeed, *enslaved* the people, or had he taken advantage of their necessities to inflict an overwhelming rack-rent, there might, and there would have been ground for accusation; but he did none of these things, but after an administration of justice and mercy, left the people grateful, contented, and prosperous.

CHAP. XLVIII. Ver. 8. *Beheld.*—Jacob, who is here said to *behold* Joseph's sons, is represented (ver. 10.) as not able to *see;* some have therefore supposed the verses contradictory. They are not so. Jacob's eyes are only said to have been *dim*, not *blind*, so that he could not see more than *dimly*, and not being familiar with Joseph's sons, he had to inquire who they were.——Ver. 16. *Angel.*—The Messenger, the Redeemer, or kinsman appointed, in the law of Moses, to redeem any alienated inheritance, Lev 25. 25. Ruth 3. 12. In chap. 32. 24, we find Jacob engaged in prayerful wrestling with him, whom, in verse 30, he calls *God*. Again, in Hosea 12. 4, 5, this same person is called the *Angel*, even the *Lord God of hosts;* and by combining these passages with 2 Tim. 4. 18, this glorious person is seen to be the Lord Jesus Christ, who is of "the seed of David according to the flesh;" but, at the same time, "God over all, blessed for ever." Rom. 9. 5.

CHAP. XLIX. *Unstable as water.*—Obstinacy in our own opinions, when these are not founded on the sure word of God; perseverance in our own plans, when these are not guided by divine wisdom, nor prosecuted in love, are dangerous rocks upon which many have been shipwrecked. But not less dangerous are their opposites, vacillation of opinion, and instability of purpose. *Unstable as water!* moved by every breath of air, a spirit veering with "every wind of doctrine," descending to every lower level, even as "wicked men and seducers wax worse and worse." Thus *water*, which is never *fixed* but when *frozen*, is the emblem of the unconverted heart; never fixed on any purpose, but "enmity against God."——Ver. 10. *Feet.*—In Chap. 48. 12. we find Joseph bringing his two sons *from between his knees*, as a place of parental endearment and protection. By the Lawgiver never departing from *between Judah's feet*, we may accordingly well understand a succession of rulers in the tribe of Judah, till the coming of Christ, the Shiloh, our peace, our peace-maker.——Ver. 21. *Words.*—Or on the authority of the Septuagint, Chaldee paraphrase, and Arabic version, a spreading tree, shooting out goodly branches. But as the noun translated *words*, signifies *divergencies*, may we not retain the translation, "a hind let loose," that giveth forth goodly branches or antlers? The image of freedom and grace and fruitfulness, is thus complete.——Ver. 33.—The phrase *gathered to his people*, occurs also chap. 25. 8, 17. & 35. 29, and intimates not, that the parties who died were buried, but that they still lived, and were gathered in immortality to the people of the living God. It is the phrase employed by Paul, 2 Thes. 2. 1. "Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our *gathering* together unto him."

CHAP. L. Ver. 5.—It is customary even in European nations for the official attendants on royal courts, never to withdraw without the special leave of their sovereign.——Ver. 10. *Beyond Jordan.*—Not from Egypt, whence the funeral procession went, but from near mount Sinai in the wilderness, where Moses wrote. ——Ver. 11.—*Mourning* for the dead is both lawful and salutary for believers; provided it be not accompanied with murmuring against God, and be mingled with the blessed hope of the immortality of the spirit, (2 Cor. 5. 8.) or the resurrection of the body, 2 Thes. 4. 13.——Ver. 16. *Thy father did command before he died.*—There is no reason to infer because this command is not previously mentioned, that, therefore, it is a fiction of Joseph's brethren. Joseph's employment about the court, and his brethren's residence in Goshen, allowed but little time for intimacy, and that full restoration of confidence which is best confirmed by habitual intercourse. Their recollection of their offence against Joseph, makes them anxious for a renewed confirmation of his forgiveness.—*Note.* How should the recollection of our offences against Christ, our brother, (Heb. 2. 11.) lead us, with Peter, to "weep bitterly" at the "throne of grace, that we may both obtain mercy, and find grace to help us in time of need." Heb. 4. 16.



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## EXODUS.

CHAP. I. Ver. 16. *Shall kill him.*—To persons educated in the principles of Christianity, this deliberate cruelty of Pharaoh seems almost incredible. But, when it is recollected that infanticide was tolerated by the laws of Solon at Athens, and of Lycurgus at Sparta, (and these were the two most renowned legislators of Greece) and that it is still legally practised to a vast extent in Hindostan, China, and elsewhere, this record of a decree, to us so apparently improbable, becomes an internal evidence of the truth of the Mosaic history.——Ver. 21. *Made them houses.*—The original Hebrew refers the houses or increase of families, not to the midwives, but to the Israelites.

CHAP. II. Ver. 3. *Bulrushes.*—The reed, the *Cyperus papyrus* of Linnæus, whence the word *paper*, was an article of the greatest importance to Egypt. The pith served as food, and the remainder was frequently formed into boats, as may be seen in many ancient Egyptian engravings on stone. The reeds were first tied up in small bundles, and then formed into boats, being united together, in a manner somewhat similar to the practice in many countries in the formation of bee-hives of straw.

CHAP. III. Ver. 1. *Horeb.*—Sinai and Horeb were the names of two eminences of the same mountain range.——Ver. 2. *The angel of the Lord.*—That God is essentially "invisible," is the revealed doctrine of Scripture, (1 Tim. 1. 17.) and when his infinity is considered, must be the deduction of reason. Yet to deny God the power of rendering himself visible were to limit both his omnipotence and his wisdom. Nay, it were to deny to God the capacity that he has actually bestowed upon the spirit of man; which, though invisible to the eye, makes its presence, its will, and its excellence, visible by spirit and action in a body. On this occasion, God renders himself visible by a *flame of fire*, by speech, promise, and command; and this appearance is called "the angel of the Lord," verse 2; "JEHOVAH," and "God," verse 4; and the "God of Abraham, Isaac, and Jacob," and "God," verse 6. Now, it is declared, John 1. 18. "No man hath *seen God at any time;* the only begotten Son, who is in the bosom of the Father, he hath declared *(educed)* him." Therefore, this manifestation of the invisible God, was "the WORD that was with God, and was God."——Ver. 5. *Holy ground.*—The eastern shoe, or sandal, was so constructed, as to be easily removed, like the European slipper. In eastern countries, to take off the shoe, both in ancient and modern times, closely corresponds with the European custom of taking off the hat.——To render a *place*, a *garment*, or a *vessel*, or other inanimate object, holy, signified to set it apart from its common use to the service of God.——Ver. 24. *Borrow.*—This statement has often become the butt of the infidel's arrow, on the ignorant supposition that the God of the Hebrews meditated, planned, and approved robbery, under pretence of borrowing. The passage obtains a triumphant defence upon two principles. 1. The word translated *borrow*, simply signifies to *ask*. 2. Let the objector reflect how long Israel had served Egypt, in a state of cruel and unremunerated slavery; and then say, were all the treasures of Egypt sufficient to pay them reasonable wages? He that *buys* a slave has some pretence (and but a pretence,) to use him as his property, and render him nothing beyond food and raiment; but he that *makes* a freeman a slave, as Pharaoh did, has not even that *pretence*. Let it be farther remembered, that the Hebrews were, at this period, not merely field-labourers, but practical architects, (verse 14,) and accomplished artisans (chap. 31. 3—6. and 35. 30—35;) and the amount of wages due will be still farther increased, and the "spoiling of the Egyptians," such an act of common justice, as an upright judge, in modern times, would inflict upon any one, refusing to pay his servant's wages.

CHAP. IV. Ver. 25. *A bloody husband art thou to me.*—In verse 14, "The anger of the Lord was kindled against Moses," and this seems to point him out now, and not the child, as the object of the angel's displeasure. Zipporah, a tender, faithful, and religious wife, takes a sharp stone, the instrument commonly employed in those times and countries, for incisions in the human flesh. She circumcises the foreskin, as a religious rite of obedience to God; and she casts, not *it*, but *herself*, before the angel—the same that had appeared to Moses in the bush; and to *him*, and not to *Moses*, she says—surely a bloody husband, that is, by the covenant blood of circumcision, art thou to me; and therefore, as she urges in prayer, by that covenant, bound to protect herself and her family. Thus, at his wife's intercession, the angel let Moses go; then said the affectionate wife, with joy at his recovery—surely *a bloody husband*, rejoicing to reiterate the title, by which she had addressed the angel, and, by her intercession, saved her husband.—*Note.* The main difficulty in this passage, arises from supposing a previous neglect of circumcision, and accusing Zipporah of anger. But surely where a good motive can be assigned, charity will prefer it to a bad one. The blessed result of a husband praying for his wife, or a wife for her husband, 1 Cor. 7. 16. Husbands and wives, give yourselves to prayer for one another!

CHAP. XI. Ver. 10. *Out of his land.*—The refusal of liberty to emigrate is one of those infringements of natural rights, that will be clearly comprehended by the inhabitants of free states; and, when it is recollected that Moses was instructed merely to ask *time and liberty for the worship of God*—that is, *liberty of conscience*—the picture of Egyptian bondage is complete. Yet is not the history of Pharaoh's oppression an accurate emblem of that more cruel tyranny which sin exercises over unconverted men? "Whosoever committeth sin, is the servant *(bond-slave)* of sin." Lord, let the Son make us free, then we shall be *free* indeed!

CHAP. XII. Ver. 15. Let it be recollected that the Passover furnishes one of the most glorious titles of Christ, as it is written, (1 Cor. 5. 7,) "Christ our PASSOVER is sacrificed for us," and then we will be prepared to see, in this history, an accurate type of many things concerning him. A few of the most remarkable we shall notice. (1) *Egypt*, ver. 1, the land of bondage, is the emblem of that slavery and oppression of sin in which Christ finds every man whom he delivers. (2) The new commencement of the sacred year sets forth (ver. 2,) that "newness of life," to which the believer is called, and in which he walks. (3) *The Lamb without blemish*, (verses 3, 5,) furnishes another of Christ's titles, (John 1. 29. 1 Pet. 1. 10. Rev. 5. 6—8, 12, 13, &c.) The Lamb, as the first sacrifice, (Gen. 4. 4,) aptly sets forth him, who, in the purpose of God, and in types and prophecies, is the "Lamb slain from the foundation of the world," Rev. 13. 8. (4) *The blood*, (verses 7, 23,) sprinkled on the posts of the lintel, but not on the threshold of the door, portrays that blood which is not to be "trodden under foot," Heb. 10. 29. (5) The *unleavened bread* (ver. 8,) (*bread uncombined with any yest or barm*) is the emblem of that "sincerity and truth," with which Christ must be served, 1 Cor. 5. 8. (6) *Bitter herbs*, (ver. 8,) (as medicinal beyond what are sweet,) set forth the renewing and healing power of Christ, while they remind us of that bitterness of repentant recollection with which the believer contemplates his past sin. Thus, "Peter went out and wept *bitterly*," Mat. 26. 75. (7) The *loins girded*, (ver. 11,) that is, the tucking up of every loose and flowing robe under the girdle, removing its obstruction to movement, sets forth the necessity of "laying aside" in the Christian life, the "sin that doth most easily beset (or entangle) us," Heb. 12. 1. (8) The *shoes on the feet*, contrary to the custom in the East, where the feet, at table, were bare, (see Luke 7. 38. John 13. 5.) indicate the necessity of every spiritual defence against the asperities of the way in which the believer must walk. (9) *The staff in the hand*—a living hand grasping, and a living man borrowing support from a dead material, aptly sets forth the aid which a living faith receives from lifeless ordinances, whilst the haste of eating forcibly reminds us, that in all concerns of the soul, we must "haste and delay not, to keep God's commandments," Ps. 119. 60.

CHAP. XIII. Ver. 13. From Num. 18. 15, we learn that "the firstlings of unclean beasts," were to be *redeemed;* but in this passage we find an alternative, viz. breaking the neck in the case of the ass. By referring to the fourth commandment, we find that the *ox and the ass* are alone enumerated as the representatives of the clean and unclean beasts; and hence we may infer, that as the firstling of the ass might either be redeemed with a lamb, or destroyed, so, a like rule of redemption or destruction, might be applied to the firstlings of all other unclean animals.—*Note.* (1) Infidels have cavilled against this law, as an alleged instance of cruelty. But will these infidels refuse to put an animal to death to satisfy the demand of their natural appetite? They will not refuse. How then dare they to accuse God, when he orders an animal to die, to teach avarice to sacrifice its property to him that bestows it all? (2) This law of redemption or destruction is expressively symbolic of the state of the unclean sinner, he must be redeemed by the "blood of the Lamb," or he must be destroyed with "everlasting destruction."

CHAP. XIV. Ver. 15. "Speak unto the children of Israel, that they *go forward.*" —The miserable depression of the Israelites, will be best understood by recollecting that, though more numerous than the Egyptians, they had submitted to have their male children drowned. Had such a people been led directly into Palestine, a march of but a few days, the warlike inhabitants, unless prevented by a sweeping miracle, would immediately have attempted to extirpate or enslave them; and, to avoid either, the Hebrews, in desponding cowardice, would have returned to Egypt. God mercifully leads them to a distance from their enemies, and, by that distance, prevents any sudden occasion to return.—*Note.* God seldom or never leads the young convert into immediate trial of his faith, hope, love, or patience. There is often also a wonderful estrangement between a new convert and his former acquaintances. He is led away from them, lest, in weakness, he should return to them. It is not until, "prepared to endure hardness," the soldier of the cross is called to "fight the good fight of faith."

CHAP. XV. Ver. 25. *The waters were made sweet.*—The bitter well of *Hawara*, is said to answer geographically to the position of Marah. And were we certain of their identity of themselves, and were we acquainted with the composition of the water, we might be enabled to judge whether the infusion of any wood might chemically effect a precipitation of the bitter ingredients. But if the "sweetening" of the waters were purely a chemical result, the miracle was not lessened; for God showed Moses the tree in answer to earnest prayer. From comparing, however, the passage with 2 Kings 2. 20, where a similar permanent "healing of the waters," was miraculously effected by the infusion of a little salt, we must rather consider the "sweetening" at Marah to be wholly miraculous, and the infusion of the wood a mere sign that the miracle was wrought in compliance with divine direction.—*Note.* Israel was *proved* by thirst and bitter water—they murmured against Moses, but cried not, as Moses did, to God. In some such way, God still *proves* his people; but let them not murmur against the world, but appeal to him who is able to help and relieve. The bitterest water of affliction is made sweet to him who commingles with it the knowledge of Christ "the power of his resurrection," and the "fellowship of his sufferings."

CHAP. XVII. Ver. 14. *From under heaven.*—This is one of those judgments of God against a nation, which infidels have most frequently assailed, as indicative of implacability, and therefore, as they assert, unworthy of God. The answer is plain. 1. If God be holy, he must be implacable against sin; and if against sin, he must also be implacable against impenitent sinners. 2. It is to be presumed that every shepherd holds it right to be implacable against the wolf—the cruel and insatiable destroyer of his defenceless flock. Such was the crime of Amalek (Deut. 25. 17.) Cruel and cowardly, he attacked the defenceless rear of the Israelites' line, when "feeble, faint, and weary." 3. Has any philanthropist denounced the punishment of pirates, robbers, and murderers? Have the merchants of the Mediterranean wept over the fall of Algiers, or the travellers of India protested against the extirpation of the Thugs? No. How then, dare infidels accuse God for a sentence which all men pronounce *righteous*, when they judge in another case? Out of their own mouths, and on their own principles, will they be condemned, and God will be "justified when he speaks, and clear when he judges." Psal. 51. 4. 4. Besides, the remembrance of Amalek, which God determined utterly to put out, implied, not the extirpation of individual, but of national life, an occurrence of which history affords many striking examples. Do men ever, in such cases, accuse *Providence* for what is actually done? No. How then, dare they accuse *God* for denouncing the same judgment he intended to inflict?



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CHAP. XVIII. Ver. 1. *Jethro.*—Jethro was a believer in Jehovah, and a patriarchal, though not a Levitical priest; that priesthood being not yet instituted, and Moses, Aaron, and the elders, enter into church fellowship with him, (see ver. 7—12.) The domestic part of the scene described, presents a lively example to Christian families. (1) Moses' care to send his wife and children to a place of safety, (ver. 2.) during his dangerous negotiation with Pharaoh. (2) Jethro's affectionate restoration of them, (ver. 6.) when the danger was past. (3) The religious character of their entire intercourse, truly worthy of priesthood, prophets of the most high God. The political part of the narrative may afford the noblest lesson to all statesmen. Jethro speaks in the name of God, and no doubt, by his inspiration, (ver. 19, 23.) when he draws the true character of rulers, (ver. 21.) viz., "able men," in modern language, men of talent, such as fear God, men of heart-religion, "men of truth," who abhor the temporary aid of falsehood, "hating covetousness," who endure the toils of state, not for the advantage it may bring to the ruler, but for the blessing it may enable him to confer upon others. Lord, hasten the time when the "kings of the earth will be wise," when the "judges of the earth will be instructed!" when the "officers" of Israel "shall be peace," and her "exactors righteousness."

CHAP. XIX. Ver. 1. *Sinai.—Mount Sinai*, which the Arabians call *Tor*, or the *mountain*, (a word of most extensive diffusion,) and Gibel Mousa, or, the *mount or rock of Moses*, is situate between the two northern arms of the Red sea, which thus formed a natural defence to the Israelites on the east, the south, and the west, while the mountains of *El Tyh* defended them to the north. *Sinai* and *Horeb* are often used promiscuously by the sacred writers: *Horeb* being probably the general name of the region, *Sinai* of a particular mountain. The cavils of infidels arising from this promiscuous use of the names of *Sinai* and *Horeb*, are founded upon the presumption of an accurate geographical knowledge of the Mosaic localities, which no one now possesses.——Ver. 5. *Now.*—This is God's second national promise since the Exodus. The first (chap. 15. 26.) included merely exemption from the diseases of Egypt; the second appropriates the nation as a precious treasure, and exalts them to a royal priesthood, and holiness. An apt illustration of the progress of grace in the heart. The guilty sinner, galled by the yoke of bondage, is drawn first to God by the promise of pardon and deliverance; and, anon, as the glories of the covenant of grace open upon his view, he finds himself "made accepted in the Beloved,"—"a king and a priest to God, even the Father," while Jesus is made to him of God, "wisdom, righteousness, sanctification, and redemption."

CHAP. XX. Ver. 5. *A jealous God.*—Paul (2 Cor. 11. 2, 3.) says, "I am *jealous* over you with a godly jealousy; I fear lest by any means, as the serpent *beguiled* Eve, so your minds should be corrupted." It is thus God is *jealous*, lest his people should be corrupted to idolatry.

CHAP. XXI. Ver. 1. *Judgments.*—The ten commandments, or words, of chap. xx. contained the principles of divine law, as between God and man—this chapter enumerates certain *judgments*, or judicial application of these principles, where the cases are between man and man.

CHAP. XXII. Ver. 22, 23.—To those who have had little actual experience of human life, the multiplicity, the minuteness, and the impressive sanctions of the laws on behalf of *widows* and *orphans*, may appear almost superfluous. But by those who have carefully observed how these defenceless parties are sometimes treated, the benevolence of these laws, and the deep practical acquaintance with human life, on which they are founded, will be readily perceived, and gratefully acknowledged.——Ver. 26. *Raiment.*—The raiment of the poor modern Arab of the desert is, most probably, near akin to that of the poor Jew supposed to be given in pledge. It is generally woollen, nearly square, reaching from the shoulders to the calf of the leg, or the ankles. Two slits admit the arms, and it is joined at the neck, so as to form a hole, through which the head passes. It is open before from top to bottom; and is wrapped round the body, or let loose at the pleasure of the wearer. This, with an under shirt, forms all the poor Arab's dress. It is generally both his bed and covering at night; and a mat, or carpet, if it can be obtained, is all he requires to constitute perfect luxury. If nearly such was the raiment of the poor Jew, and there is good reason to believe it was, the law that restored it in the evening, when pledged through the day, indicates the Lord's minute and benevolent regard to the health and comfort of his creatures.

CHAP. XXIII. Ver. 3. *Countenance a poor man in his cause.*—The foregoing law forbids to *follow;* the succeeding forbids to *court the multitude.* A high profession of sympathy with the poor, loud and pretended boasted efforts to alleviate their sufferings, and redress wrongs, have ever distinguished the traffickers in popularity; from Absalom, who rebelled against his king, and his father, (2 Sam. 15. 2—6.) to Judas who, for thirty pieces of silver, betrayed and sold his Lord, (John 12. 5, 6.)—*Note.* The believer must follow Christ, and seek no praise but that which cometh of God, John 12. 23. Rom. 2. 29.——Ver. 21. *Name.*—According to the scriptural method, every name of a person was significant of his qualities or circumstances. God's name, as given, Exod. 34. 5—7, is an enumeration of many of his attributes, which attributes are descriptive of the essence of God. God's *name* in the angel, is therefore the "fulness of the Godhead," dwelling in his WORD. See Gen. 15. 1, 2. & 48. 15, 16. Hos. 12. 3—5.

CHAP. XXIV. Ver. 10. *Body of heaven in his clearness.*—It is only in the unclouded skies of the countries within, or approaching, the tropics, that the power of this expression can be fully appreciated.

CHAP. XXV. Ver. 5. *Shittim-wood.*—The particular wood called Shittim, Sittinus and Sittah, is merely matter of conjecture. The *Septuagint* translate it *incorruptible wood*,—a name that, in some degree, may apply to many species. *Jerome* says it grows in Arabia, and resembles the white thorn in colour and leaves; and is so large as to yield long planks, which are hard, tough, smooth, and extremely beautiful. It is thought that the wood described by *Jerome* is the *black acacia.* It is abundant in the mountains of Sinai, and the surrounding desert. In Isaiah 41. 19, the shittim is joined with the myrtle and other fragrant shrubs; and, as the flowers of the acacia furnish, according to *Dr Shaw*, an excellent perfume, we have here an additional evidence of its identity with the Sittah.——Ver. 9. *So shall ye make it.*—Every part of the tabernacle and its furniture was shown in pattern to Moses; nothing being left to human imagination or discovery—a lesson of universal application. Let the church receive it, and order all things on the divine model. Let private Christians receive it, and remember that they "are the temples of the living God."——Ver. 31. *Candlestick.* The candlestick, or rather, lamp-bearer, consisted of one upright shaft, with six branches, each adorned with flowers, supposed to resemble lilies; with large knobs, supposed to resemble pomegranates, and smaller ones resembling an almond. Upon the top of the shaft, and extremities of the branches, were seven lamps, fed with pure olive oil, and lighted every evening by the priests in their courses. It was situate in the holy place, and gave light to the *altar of incense*, and *table of shew-bread*, which stood in the same apartment. The *candlestick* with its appurtenances, is the emblem of the church of Christ, Mat. 5. 14—16. All is *pure gold*, even to the tongs and snuff-dishes, the most precious metal of exchange, use, or ornament. Believers of every rank and office must be *pure*, (Mat. 5. 8.), being *renewed;* (Eph. 4. 23, 24.), *cleansed*, (1 Cor. 6. 11.), enriched as with *gold*, for they buy it, (Rev. 3. 18.) which *buying*, according to Isaiah 55. 1, is "without money and without price," the gift of free and sovereign grace, which faith appropriates on the authority of God; while their "light shines before men, who, seeing their good works, glorify their Father who is in heaven," Mat. 5. 16.——Ver. 39. *With all these vessels.*—The talent of gold is estimated from £5250 to £7013. This is the first time the word *talent* occurs in Scripture. May not the first use of it illustrate the impressive parable of the talents? Mat. 25. 14. One talent formed the candlestick, with all its necessary and ornamental parts; yet the candlestick itself gave no light; for that were required the oil and the fire. And, such is the man, who, with knowledge unsanctified by the Spirit, and affections unlighted by the love of Christ, "holds," rather bridles in the truth in unrighteousness; who, knowing God, glorifies him not as God; who changes his truth into a lie, and worships and serves the creature more than the Creator; who does not like to retain God in his knowledge; and, who, knowing the judgment of death against sin, not only commits sin himself, but derives his pleasure from his companions in guiltiness, Rom. 1. 18, 21, 25, 28, 32.

CHAP. XXIX. Ver. 1. *The priest's office.*—The priestly office, being not only an eminent type of Christ, but likewise of all believers, who are "a royal priesthood," (1 Pet. 2. 9.) the work of consecration demands our special notice. (1) In the three animals for sacrifice, we have the surrender of life to God. (2) In the three forms of bread, the surrender of the means of life. (3) In the consecration, we may remark, the washing of Aaron and his sons. In this we have set forth, in emblem, the introduction of believers, "by the washing of regeneration," and renewing of the Holy Ghost; (Tit. 3. 5.) in the clothing, we have their justification by "the righteousness which is of God, through faith;" (Phil. 3. 9.) in the crowning, we have that honour to which the Father raises all who serve the Son; (John 12. 26.) in the anointing, we have that out-pouring of the Spirit, by which believers are endowed, instructed, and qualified for the holy offices and duties to which they are called; (1 John 2. 20, 27.) while in the girding of the garments, we have that firm determination with which true believers maintain their principles and protect their graces. Farther, in *the laying of their hands* on the head of the sacrifice, (Lev. 16. 23.) we have Christ confessing, not his own sins, (for he knew no sin,) but our sins which he bore, (1 Pet. 12. 24.) and we have believers repeating daily in the Lord's prayer, "forgive us our trespasses." In the killing of the sacrifices, we have the mortification of sin as an indweller, and the death to sin, as a ruler (Rom. 8. 13. & 6. 18.). In the commencement of the sacrifice with the inwards, especially with the fat, as the emblem of abundance, health, ease, we have that purification as by fire, of the inner man, which God specially desires, (Psal. 51. 6.) while in the final and total burning of the outwards, and more worthless inwards, we have the final and total deliverance of believers from the body of sin and death. Rom. 7. 24, 25. The *ear* of Aaron and his sons was first touched with the blood, for "faith cometh by *hearing*," and, nothing to a sinner is worth the hearing, but the blood that cleanseth from all sin." 1 John 1. 7. The *thumb*, the chief instrument of *holding*, and the thumb of the *right hand*, as the emblem of active power, was next touched; then the *great toe* of the right foot, the chief supporter of speedy and equable movement in walking or running, the Spirit signifying the need of pardon to the active powers of the whole man. Next, the blood was sprinkled *round about* the altar, to remind believers of the sinfulness of their holy things. Finally, the blood, the emblem of redemption; the oil, the emblem of the Spirit, were conjointly sprinkled upon Aaron and his sons, and their garments, thus reminding us, that it is the Spirit that "applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling." Aaron and his sons thus consecrated, appear to give a *wave-offering*, which moved by their hands, as a branch moves in every wind, and to every quarter of the earth, acknowledged the Lord, who, "as far as the east is from the west, removes our transgressions," Ps. 103. 12. He likewise offered an *heave-offering;* that is *heaving* upwards the sacrifice, as an emblematic address to "our Father who is in heaven," and "who, as the heaven is high above the earth, hath love so great to them that fear him," Ps. 103. 11. *The high priest's garments* were *hereditary*, (ver. 28,) so is the righteousness of God, upon the High Priest of our profession, Christ Jesus, (Heb. 3. 1.) "unto all and upon all that do believe," Rom. 3. 22. Aaron and his sons did *eat* in the *holy place;* even so, "whether we eat or drink, or whatsoever we do, (should be) all to the glory of God," 1 Cor. 10. 3. They were consecrated *seven days*, which represent all time; one week being a repetition of another, and denote the perpetual service which the eternal One requires.

CHAP. XXX. Ver. 10. *Sin-offering of atonements.*—The yearly atonement for the altar of incense, reminds us, not only to repent of acknowledged and visible transgressions, but specially to be humbled for "the iniquity of our holy things," Exod. 28. 38.—*Note.* Nothing, however spiritual, can be accepted of God, but through the blood of atonement.——Ver. 15. God, who is no respecter of persons, values the lives of rich and poor alike. What a lesson of *humility* to the rich! What a lesson of *contentment* to the poor!



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# THE BOOK

OF

# JOSHUA.

THIS book represents God's fulfilment of his promises to the patriarchs and their descendants, in giving them the land of Canaan; and the fulfilment of Noah's curse upon Canaan, in the destruction and slavery of his descendants. It relates what was transacted by Joshua, as governor of Israel; particularly how God confirmed his call, and encouraged him to his work; his sending spies to view Jericho; the miraculous passage through Jordan, and erecting memorials of it; his sanctification of the people, by their circumcision and eating the passover, i—v; his miraculous conquest of Jericho, and severe punishment of Achan's theft of the spoil, vi, vii; his conquest of Bethel and Ai, and league with the Gibeonites, viii, ix; his conquest of the south part of Canaan, and causing the sun to stand still, x; his conquest of the northern parts of that country, xi; an account of Canaan, xii—xiv; his division of it to the nine tribes and a half; his appointment of cities of refuge, and of cities to the Levites, xv—xxi; his kind dismission of the Reubenites and Gadites, xxii; his solemn admonitions to the people, and renewal of their covenant with God; and, in fine, his death and burial, xxiii, xxiv.

## CHAPTER I.

(1) *God confirms Joshua as Moses' successor in the government of Israel; gives him commission, instruction, and encouragement, to put the Israelites in possession of Canaan:* 1—9. (2) *Joshua accepts the charge, and appoints the officers of the people to prepare them for the passage through Jordan; and that the Reubenites, Gadites, and Manassites, fit for war, should go along with them:* 10—15. (3) *All the tribes declare their acceptance of him for their governor, and solemnly promise subjection:* 16—18.

A. M. 2553. B. C. 1451.

NOW, after the death of Moses, the [a] servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' [b] minister, saying,

2 Moses my servant is dead; now therefore [c] arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 ¶ [d] Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 [e] From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, [*] and unto the great sea, toward the going down of the sun, shall be your coast.

5 ¶ [f] There shall not any man be able to stand before thee all the days of thy life. [g] As I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 [h] Be strong, and of a good courage; for [†] unto this people shalt thou [‡] divide for an inheritance the land which I sware unto their fathers to give them.

7 Only be thou strong, and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: [k] turn not from it *to* the right hand or *to* the left, that thou mayest [‖] prosper whithersoever thou goest.

8 [m] This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt [*] have good success.

9 [n] Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed: for [o] the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for [p] within three days ye shall pass over this Jordan, to go in to possess the land, which [q] the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [r] the word which Moses, the servant of the LORD, commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren [s] armed, all [t] the mighty men of valour, and help them,

15 [u] Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed [x] the land which the LORD your God giveth them; then ye shall return unto the land of your possession, and enjoy it, which Moses, the LORD's servant, gave you on this side Jordan, toward the sun-rising.

16 ¶ And they answered Joshua, saying, [y] All that thou commandest us we will do, and whithersoever thou sendest us we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: [z] only the LORD thy God be with thee, as he was with Moses. [†]

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a Deut. 34. 5. Is. 40. 8. 2 Pet. 1. 1. Rom. 1. 1.

b Deut. 1. 38. Num. 11. 28. & 13. 8, 16. & 14. 6, 30. & 27. 18, 22. & 34. 17. Exod. 24. 13. & 17. 9. & 33. 17. & 33. 11.

c Num. 27. 16—21. Deut. 3. 28. & 31. 7.

d Deut. 11. 24. ch. 14. 9.

e Gen. 15. 18—21. Exod. 23. 31. & 34. 11, 12. Num. 34. 3—12. 1 Kin. 4. 21, 24. & Chr. 9. 26.

* In the days of Abram, the children of Heth, that is, the *Hittites*, were evidently a great and civilized people (Gen. 23.). The other Canaanitish tribes, though retaining their local distinctions, seem, in the days of Joshua, to have been nationally absorbed into that of Heth. Every nation of Europe could furnish similar examples of absorption or amalgamation within as brief a period.—ED.

f Deut. 31. 7, 23.

g Exod. 3. 12. Deut. 31. 6, 8. Heb. 13. 5, 6. Rom. 8. 31. Is. 43. 1, 2. & 41. 10, 13, 14.

h Deut. 31. 6, 7, 23. ver. 7, 9. ch. 10. 25. 1 Chr. 22. 13. & 28. 20. 2 Chr. 32. 7.

† Or, *thou shalt cause this people to inherit the land, &c.*

‡ Num. 34. 17—29. ch. xv—xxi.

k Deut. 5. 32. & 12. 32. & 18. 14. Prov. 4. 27. Gal. 2. 14.

‖ Or, *do wisely*, Ps. 1. 3. Eph. 5. 15.

m Deut. 31. 11. & 6. 6—9. & 11. 18, 19. & 17. 18, 19. Ps. 1. 2, 3. & 119. 11. Is. 2. 19. & 59. 19. 1 Cor. 15. 58. 1 Tim. 4. 8.

* Or, *do wisely.*

n Deut. 31. 6—8. Judg. 6. 14. Gen. 17. 1. Acts 4. 19. Eph. 6. 10. 2 Tim. 2. 1. Mark 9. 36. ver. 6, 7, 18.

o Jer. 1. 8. Ps. 27. 1—3. Rom. 8. 31, 37. Is. 41. 10, 13, 14. & 43. 2. Heb. 13. 5, 6. Prov. 21. 30.

p Ch. 2. 1. & 3. 2. Ex. 19. 11. Gen. 22. 4, 14. 2 Kin. 20. 5. Hos. 6. 2. Jonah 1. 17. Mat. 16. 21. 1 Cor. 15. 4.

q Ver. 15. Ex. 32. 13. & 33. 1. Gen. 12. 15. & 24. 7. & 28. 13, 14. & 35. 12.

r Num. 32. 6—32. ch. 22. 4.

s Heb. *marshalled by five*, Exod. 13. 18.

t Is. 13. 3. Rev. 17. 14. ch. vi—xxii.

u Num. 32. 17, 18, 22. 1 Cor. 16. 13. Phil. 2. 4.

x Gen. 12. 7. & 13. 15, 17. & 15. 7, 18—21. Exod. 3. 8. Deut. 4. 1, 40. & 5. 16. & 11. 17, 31. & 12. 1, 10. & 15. 4, 7. & 16. 20. & 17. 14. & 18. 9. & 19. 1, 2, 10. & 14. & 21. 1, 23. & 24. 4. & 26. 1, 2. & 27. 2, 3. & 28. 8.

y Num. 32. 25. Rom. 13. 1—8. Eph. 6. 1. Tit. 3. 1.

z Ver. 5. Ps. xx. Rom. 8. 31. 1 Tim. 2. 1, 2.

† Not a condition of obedience—for they never doubted that the Lord was with him—but a prayer for the divine presence with him, and blessing upon him; even as Paul entreats, "Brethren pray for us," 1 Thes. 5. 25.—*Note.* The great duty of praying for those who are engaged in offices of responsibility and difficulty; whether temporal or spiritual.—ED.

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REFLECTIONS UPON CHAP. I.—God keeps up an honourable remembrance of his faithful servants. And it is a comfort to the church, that, although her ministers die, Jesus her Redeemer lives to provide others in their room. But those who have behaved well in an inferior station, will, in general, and ought to be advanced to a higher. Certainly, and seasonably, however slowly, the promises of God are fulfilled at last, with respect to every thing temporal or eternal: nor need we fear to proceed in the most difficult work, if God promise to us his presence and assistance. When he is pleased to work, none can let it. But, as we must live by the



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18 [a]Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only [b]be strong, and of a good courage.

A. M. 2553. B. C. 1451.

[a] Heb. 10. 28, 29. & 12. 25. Rom. 13. 1—4.

[b] Ver. 6, 7, 9. Ezra 10. 4. Col. 4. 17.

## CHAPTER II.

(1) *Joshua sends spies to view Jericho; Rahab receives and protects them:* 1—7. (2) *The account of the panic of the Canaanites upon the Israelites' approach:* 8—11. (3) *The agreement of Rahab for her own and her friends' preservation when the city should be destroyed:* 12—21. (4) *The safe return and report of the spies to Joshua:* 22—24.

AND Joshua the son of Nun sent out of [a]Shittim two men to [b]spy secretly, saying, Go view the land, even Jericho. And they went, and [c]came into a [d]harlot's house, named Rahab, and lodged there.

A. M. 2553. B. C. 1451.

[a] Num. 25. 1. & 33. 49. ch. 3. 1.

[b] Mat. 10. 16. Eph. 5. 15.

[c] Heb. 11. 31. Jam. 2. 25. Mat. 1. 5.

[d] As this woman is honourably mentioned in Scripture, (Heb. 11. 31. James 2. 25.) and, as it appears from Mat. 1. 5. that she was married to Salmon, and so was ingrafted into the genealogical tree of our Lord, every effort has been made to rescue her character from the reproach of the word *harlot*. Accordingly the Hebrew word, has been derived, not from a root implying sin, but signifying to *nourish*, and has been translated *hostess*, and *female taverner-keeper*. But the word in the Hebrew does not elsewhere occur in a context that will allow it to be translated *hostess*, (See Lev. 21. 7, 14. Deut. 23. 18.) And besides, there were not of old, nor are there now, any *taverns hostesses* in the East; the *caravanseras* furnishing nothing but bare walls, where the traveller must provide for himself. Rahab was, therefore, what she is represented, and equally what is implied, a believer, a reformed penitent—such an example of the triumph of grace, as Paul recounts, saying, "and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6. 11.—Ed.

2 And it was [e]told the king of Jericho, saying, Behold there came men in hither to-night of the children of Israel to search out the country.

[e] Heb. *said.*

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the [f]woman took the two men, and hid them, and said thus, There came men unto me, but [g]I wist not whence they *were:*

[f] Heb. *the woman.*

[g] Heb. *I knew not.*

5 And it came to pass, *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to [h]the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

[h] Heb. *the roof.*

7 And the men pursued after them the way to Jordan, unto the fords: and as soon as they which pursued after them were gone out, they [i]shut the gate.

[i] Heb. *shut.*

8 ¶ And, before [k]they were laid down, she came up unto them upon the roof;

[k] Heb. *they lay.*

9 And she said unto the men, I know that [l]the LORD hath given you the land, and that your [m]terror is fallen upon us, and that all the inhabitants of the land [n]faint because of you.

[l] Heb. *the Lord hath given.*

[m] Heb. *terror of you.*

[n] Heb. *melt.*

10 For we have heard [o]how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

[o] Heb. *how the Lord dried.*

11 And as soon as we had heard *these things*, [p]our hearts did melt, neither [q]did there remain any more courage in any man because of you; for the LORD your God, [r]he *is* God in heaven above, and in earth beneath.

[p] Heb. *melt.*

[q] Heb. *rose up.*

[r] Deut. 4. 39. Dan. 4. 26, 35. Is. 63. 1. Ps. 68. 11. Ex. 15. 11. 1 Chr. 29. 11.

12 Now therefore, I pray you, swear unto me by the LORD, since [s]I have showed you kindness, that ye will also show kindness [t]unto my father's house, and give me a true token:

[s] 1 Sam. 20. 13—16. & 20. 15. Prov. 15, 24. 2 Tim. 1. 16—18.

[t] Ch. 6. 23. 1 Tim. 5. 8.

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life [u]for yours, if ye utter not this our business. And it shall be, [v]when the LORD hath given us the land, that we will deal kindly and truly with thee.

[u] Heb. *instead of you to die.*

[v] Num. 10. 29, 32. 2 Sam. 9. 1. Mat. 5. 7. 2 Tim. 1. 16—18.

15 Then she [w]let them down by a cord through the window: for her house *was* upon the town-wall, and she dwelt upon the wall.

[w] Acts 9. 25. 2 Cor. 11. 33. 1 Sam. 19. 12.

16 And she said unto them, [x]Get you to the mountain, [y]lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

[x] Ver. 22. Eccl. 9. 18. 1 Sam. 23. 14, 29.

[y] Jericho is described as lying close to an overhanging and barren mountain.—Ed.

17 And the men said unto her, We *will be* [z]blameless of this thine oath which thou hast made us swear:

[z] Exod. 20. 7. Gen. 24. 8—8.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt [a]bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

[a] Heb. *gather.* Gen. 7. 1. Acts 27. 24. Mat. 23. 37. ver. 12, 13.

19 And it shall be, *that* whosoever [b]shall go out of the doors of thy house into the street, [c]his blood *shall be* upon his head, and we *will be* guiltless; and whosoever shall be with thee in the house, [d]his blood *shall be* on our head, if *any* hand be upon him.

[b] Lev. 20. 9, 11, 16. 2 Sam. 1. 16. & 3. 29. 1 Kin. 2. 44.

[c] Mat. 27. 25.

[d] The scrupulosity of the spies in defining the condition of their oath, under all the terrors of a vigilant police, and, if discovered, impending execution, indicates a high tone of moral feeling and principle, produced under the Mosaic government. Amidst the wilderness of Jewish sin, it is pleasing to discover this *moral oasis*. To their national honour be it recorded, that, amidst all their sins, they have still retained a high sense of honour in remembering promises, observing treaties, and requiting kindness.—Ed.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.[e]

[e] Heb. *we will be free.*

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought *them* throughout all the way, [f]but found *them* not.

[f] 1 Sam. 19. 10, 12. 2 Sam. 17. 20. Ps. 32. 6, 7.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, [g]Truly the LORD hath delivered into our hands all the land: for even all the inhabitants of the country do [h]faint because of us.

[g] Ch. 1. 3. Num. 13. 32. Prov. 29. 13.

[h] Heb. *melt.*

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word of God, so we must work and war by it; and, being once called and encouraged of God, we ought with the utmost readiness to set about our work. God can quickly bow the hearts of all such as are necessary to assist us therein. And it is delightful when magistrates, ministers, and people, concur in their regard to, and dependence on, God, and when subjects are no less cheerful in their obedience, and doing their duty as good citizens, to themselves and one another, than rulers are exact in commanding what is lawful.

REFLECTIONS UPON CHAP. II.—Proper means and prudent caution must never be neglected, when we trust God with the success of our enterprises. Even the



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## CHAPTER III.

(1) *The arrival at Jordan:* 1. (2) *After three days' rest, they are commanded to sanctify themselves, and to march after the ark, which the priests were to carry along before them:* 2—6. (3) *Joshua animates the people with the hope of a miraculous passage into Canaan:* 7—13. (4) *While the ark of the Lord is carried before the tribes, the river Jordan, though now overflowing all its banks, divides its stream, and opens a free passage into Canaan:* 14—17.

A.M. 2553. B.C. 1451.

AND Joshua [a] rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass after [b] three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see [c] the ark of the covenant of the LORD your God, and the priests the Levites bearing it, [d] then ye shall remove from your place, and go after it.

4 Yet there [e] shall be a space between you and it, about [f] two thousand cubits by measure: come not near unto it; that ye may know the way by which ye must go: for ye have not passed *this* way [g] heretofore.

5 ¶ And Joshua said unto the people, [h] Sanctify yourselves: for to-morrow the LORD will do [i] wonders among you.

6 And Joshua spake unto the priests, saying, [j] Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, [k] as I was with Moses, *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall [l] stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and [m] hear the words of the LORD your God.

10 And Joshua said, [n] Hereby ye shall know that [o] the living God *is* [p] among you, and *that* he will without fail [q] drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of [r] the LORD of all the earth [s] passeth over before you into Jordan.

12 Now therefore take you [t] twelve men out of the tribes of Israel, out of every tribe a man.

a Gen. 21. 14. & 22. 3. Ps. 119. 60. Eccl. 9. 10. Prov. 8. 17. 2 Cor. 6. 2.

b Ch. 1. 10, 11.

c Ex. 25. 10—22. Num. 4. 15. 2 Sam. 6. 2. 1 Chr. 15. 12. ch. 6. 6. Deut. 31. 25.

d Num. 10. 33. Ex. 13. 21, 22. Rev. 14. 4. Mat. 16. 24. 1 Cor. 11. 1. Eph. 5. 1, 2.

e Ex. 3. 5. & 19. 12. Ps. 89. 7, 8. Heb. 12. 20.

f About three-fourths of a mile, Num. 35. 4, 5.

g Heb. *since yesterday and the third day.*

h Ex. 19. 10, 14, 15. Lev. 20. 7. Num. 11. 18. ch. 7. 13. 1 Sam. 16. 5. Joel 2. 16.

i Ver. 13, 15. ch. 6. 6.

j Ver. 3. Num. 4. 15. & 10. 33. Heb. 6. 20. Rev. 11. 19. Mic. 2. 13.

k Ch. 1. 5, 17. 1 Sam. 3.

l Ver. 17. Ex. 14. 15. Is. 30. 15. Ps. 33. 6.

m Deut. 4. 1. & 12. 8. Is. 55. 3. Rom. 10. 17.

n Is. 7. 14. Ps. 9. 16. & 58. 11. Gen. 15. 8. Ex. iv. Judg. 6. 17, 36—40. 2 Kin. 20. 8. Luke 1. 18.

o Deut. 5. 26. Jer. 10. 10. 1 Thes. 1. 10. Heb. 10. 31.

p Ex. 17. 7. Deut. 31. 17. ch. 22. 31.

q Ex. 3. 8. & 23. 27—30. & 34. 11, 24. Deut. 7. 20—24. & 9. 1—3. & 11. 23—25. Gen. 15. 18—21. ch. vi—xii. Ps. 44. 2, 3. & 78. 54, 55.

r Ver. 13. Is. 37. 16. & 54. 5. Mic. 4. 13. Zech. 4. 14. Ps. 24. 1. & 89. 11. & 50. 12. & 97. 5. Dan. 4. 35.

s Ver. 6. Heb. 6. 20. Mic. 2. 13. Is. 52. 12.

t Ch. 4. 2, 3. Ex. Num. 1. 5—16. & 13. 4—15. & 34. 17—28. Mat. 10. 1—5. Acts 1. 23. & 10. 39.

A.M. 2553. B.C. 1451.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* [u] the waters of Jordan shall be cut off *from* the waters that come down from above; and they [x] shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests [y] bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and [z] the feet of the priests that bare the ark were dipped in the brim of the water, (for [a] Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood *and* [b] rose up upon an heap, very far from the city Adam, that *is* beside [c] Zaretan: and those that came down toward [d] the sea of the plain, *even* the salt sea, failed, *and* [e] were cut off; and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD [f] stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

u Ver. 16. ch. 4. 7. Ps. 114. 3. & 66. 6. & 74. 15. Is. 33. 8. Hos. 13. 14.

x Ex. 15. 16. Ps. 114. 3. & 78. 13. ver. 16.

y Acts 7. 45. & 9. 15. ch. 6. 6. 1 Cor. 1. 23, 24.

z Ver. 13.

a 1 Chr. 12. 15. Jer. 12. 5. & 49. 19. & 50. 44. ch. 4. 19. & 5. 10. This overflow was occasioned by the melting of the snow on Lebanon.

b Ps. 22. 10. & 77. 19. ver. 13.

c 1 Kin. 4. 12. & 7. 46.

d Num. 34. 3. Gen. 14. 3. ch. 15. 2. They had a passage of eighteen or twenty miles opened for them.

e Ver. 13. ch. 4. 7. 2 Kin. 2. 8, 11.

f Ex. 14. 22, 29. Ps. 66. 6. & 78. 7. Eph. 2. 18. Hos. 13. 14. Is. 25. 8. & 35. 10. & 51. 11. John 17. 19. & 10. 28, 29. & 6. 38, 40.

## CHAPTER IV.

(1) *Twelve stones carried out of the midst of Jordan's channel, where the ark had rested; and other twelve set up in the river, as a memorial of the Lord's dividing it:* 1—9 (2) *The people having marched through Jordan, and the ark come out, the waters flowed again in their wonted manner:* 10—19. (3) *The twelve stones brought up out of Jordan are erected at Gilgal:* 20—24.

A.M. 2553. B.C. 1451.

AND it came to pass, when all the people were clean passed [a] over Jordan, that the LORD spake unto Joshua, saying,

2 [b] Take you twelve men out of the people, out of every tribe a man;

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, [c] twelve stones; and ye shall carry them over with you, and leave them [d] in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had [e] prepared of the children of Israel, out of every tribe a man;

5 And Joshua said unto them, Pass over before the ark of the LORD your God [f] into the midst of Jordan, and take you up every man of

a Num. 33. 51. & 35. 10. Deut. 9. 11. & 11. 31. & 12. 10. & 27. 4, 12. ch. 1. 2, 11. & 3. 17. ver. 22. Acts 14. 22. Hos. 13. 14. Is. 26. 8.

b Ch. 3. 12. Num. 1. 5—16. & 13. 4—15. & 34. 17—28. Mat. 10. 1—5. Acts 1. 23. & 10. 39. These were typical of the apostles, as witnesses of Christ's resurrection.

c Gen. 28. 22. ch. 24. 27. 1 Sam. 7. 12. 1 Kin. 18. 31. Ex. 24. 4. ver. 8, 9, 20.

d Ver. 8, 19, 20.

e Ch. 3. 12. Mark 3. 14—19.

f Ver. 10.

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best and greatest rulers must see with other people's eyes: and it is a great mercy to a nation when those, to whom interesting affairs are committed, are persons of fidelity and diligence. The grace of God can easily change the most vile sinner into a choice saint: and true believers will risk their all for God. Nor must we reject them as reprobates who are guilty of some very condemnable actions; there may be true and justifying faith where much corruption still works. But it is hard to get rid of a bad character when once fixed, even by repentance and amendment: and that remaining badge of our shame ought to excite us to frequent and bitter sorrow for the sin which occasioned it. God can easily send his terrors to the hearts of his enemies, so that the boldest shall tremble: and often sinners' frights are presages of their fall. But the faith of God's promises will powerfully influence a person to a regard for the people of God, even at the expense of natural affections.



And, when we cannot prevent the ruin of our city or nation, we ought cautiously to provide for the safety of ourselves and kindred. And all agreements, especially such as concern life and death, ought to be made with the greatest exactness. We must never mingle with the world, which lieth in wickedness, if we would not be condemned with it. Faith, which foresees the ruin of the ungodly, will urge us to save ourselves from among them: and the lives that are jeoparded for Christ's service shall be secured by his mercy. But the most prudent means ought to be used for our safety, even while we trust our all to God and his redeeming grace. And God can easily make such as are weak, encouragers of his strongest saints.

REFLECTIONS UPON CHAP. III.—Let us always press forward in the way of our duty, notwithstanding foreseen difficulties attending it. And, when we have done

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RIVER JORDAN.



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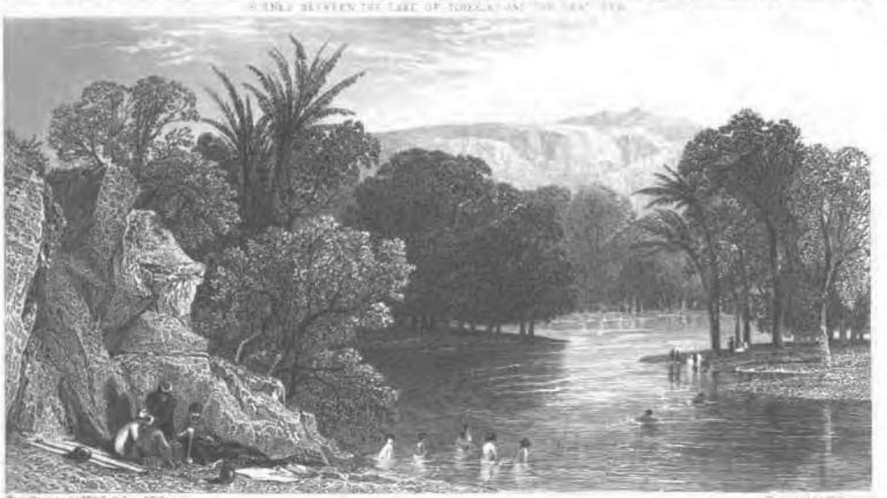
NEAR THE BRIDGE OF JEZZER EL KERIE





SCENES BETWEEN THE LAKE OF TIBERIAS AND THE DEAD SEA



From Sketches by W. L. Leitch and D. Foster

Engraved by [illegible]

ON THE JORDAN NEAR JERICHO

PLACE WHERE CHRIST WAS BAPTIZED (TRADITION)

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you a stone upon his shoulder, according unto the number of the tribes of the children of Israel;

6 That this may be [e] a sign among you, *that* when your children ask *their fathers* [f] in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were [h] cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and [i] these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up [†] twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in [k] the midst of Jordan,[‡] in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.[§]

10 ¶ For the priests which bare the ark stood in the midst of Jordan, [l] until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses [m] commanded Joshua: and the people [n] hasted[‖] and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And [o] the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them.

13 About forty thousand [*] prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD [p] magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 ¶ And the LORD spake unto Joshua, saying,

16 Command the priests that bear [q] the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, [r] Come ye up out of Jordan.

A. M. 2553. B. C. 1451.

g Ch. 22. 27. & 24. 27. ver. 7, 21, 22. Ps. 105. 5. & 111. 5. & 77. 14, 11. Ex. 13. 14. & 17. 14, 15. 1 Sam. 7. 12. Deut. 6. 20.

e Heb. *to-morrow.*

h Ch. 3. 13—16. Ps. 114. 3. & 66. 6. & 74. 15. Is. 25. 8. Hos. 13. 14.

i Ver. 3, 6. Ex. 12. 14. & 13. 9. & 17. 14. 15. Num. 16. 40. Zech. 6. 14. Mat. 26. 13. Ps. 105. 2. Acts 10. 30. Heb. 2. 3, 4. Eph. 2. 20.

† These likewise typified the twelve apostles, as witnesses of Christ's death and resurrection.

k Ps. 66. 6. 1 Sam. 7. 12. Gen. 28. 22. ch. 24. 27. ver. 6, 7.

‡ Some are disposed to adopt "from the midst of Jordan," as they suppose only twelve stones taken up and carried to Gilgal, whereas the words in the text set up other twelve in the river. But this new reading is unsupported by Hebrew MSS. and therefore to be rejected. Besides these twelve stones would not, as supposed, remain always invisible, but would, when the swollen river had returned to its usual bed, form a second witness to the wondrous works of the Lord.—ED.

§ Joshua, or his inspired historian, added these words some years after the miracle.—ED.

l Ex. 23. 13. Eph. 5. 15. Gal. 4. 9. Is. 28. 16.

m Num. 27. 21—23. Deut. 34. 7, 24.

n Ex. 12. 39. Mat. 14. 31. Eccl. 9. 10. Prov. 27. 1. 2 Cor. 6. 2.

‖ *Hasted*, not as an evidence of fear, for this was a believing generation; but to expedite the passage, in obedience to the command of Joshua, and as a moral emblem of the eagerness with which a believer should pass over to his promised rest, and *haste* to the day of the Lord. Phil. 1. 23. 2 Pet. 3. 12.—ED.

o Num. 32. 20, 27, 33. ch. 1. 14.

* Or, *ready armed.* It seems Joshua did not choose that any more should go.

p Ch. 3. 7. & 1. 16—18. Ex. 14. 31. 1 Cor. 10. 2. 1 Chr. 29. 25. 2 Chr. 1. 1. & 32. 23. Acts 5. 12.

q Ex. 25. 16. ch. 3. 3, 6. ver. 17. Rev. 11. 19.

r Gen. 6. 16. 1 Cor. 15. 22—28.

A. M. 2553. B. C. 1451.

s Ch. 3. 15. 1 Chr. 12. 15. Jer. 12. 5. & 49. 19. & 50. 44.

† Heb. *plucked up.*

‡ Heb. *went.*

t Ex. 12. 3. ch. 3. 2.

u Ch. 5. 9. & 10. 6, 43. & 15. 7. & 18. 17. 1 Sam. 11. 14, 15.

x Ver. 3, 9. Rev. 21. 14. Eph. x. 20. Acts 1v. 20.

‡ *Gilgal—rolling,* (Josh. 5. 9.) or according to Josephus, *liberty.* It is situate between Jordan and Jericho, a mile and a quarter east of the city, according to Josephus, and six miles and a quarter west of the river. Here Joshua encamped—here he divided the conquered land—here Samuel judged, (1 Sam. 7. 16.)—here prophets were educated. (2 Kings 2. 1. & 4. 38.) and here, alas! idolatry finally triumphed. Hos. 4. 15. 17. Amos 5. 5. A melancholy example of privileges abused, its name only remains, and not even a ruin tells where it stood.—ED.

y Ver. 6. Ex. 12. 26, 27. & 13. 14, 15. Deut. 6. 20—24. Ps. 111. 5.

§ Heb. *to-morrow.*

a Ps. 78. 3—8. & 105. 2. 5. & 145. 4—7. & 44. 1. Deut. 6. 20—24. & 11. 18. Is. 38. 19. Eph. 6. 4.

a Ex. 14. 21. Ps. 77. 16, 19. & 78. 13. Is. 43. 16. & 63. 12—14. Neh. 9—11.

b Rom. 1. 19, 20. Ps. 75. 1. Jer. 33. 17—22.

c Ps. 76. 6—8. & 111. 10. Jer. 10. 6, 7. & 32. 40. Deut. 6. 2, 13. Prov. 1. 8.

‖ Heb. *all days.*

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the [*] soles of the priests' feet were [†] lifted up unto the dry land, that the waters of Jordan returned unto their place, and [‡] flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the [t] tenth *day* of the first month, and encamped in [u] Gilgal, in the east border of Jericho.

20 ¶ And those [x] twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.[‡]

21 And he spake unto the children of Israel, saying, When your children shall [y] ask their fathers [§] in time to come, saying, What *mean* these stones?

22 Then [z] ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, [a] which he dried up from before us, until we were gone over;

24 That all the people of the earth [b] might know the hand of the LORD, that it *is* mighty; that ye might [c] fear the LORD your God [‖] for ever.

## CHAPTER V.

(1) *The Lord dispirits the Canaanites:* 1. (2) *Animates the Israelites, by renewing the covenant of circumcision:* 2—9. (3) *By the passover:* 10. (4) *By the corn of Canaan, and withdrawing the manna:* 11, 12. (5) *By appearing to Joshua, as the great general of Israel:* 13—15.

A. M. 2553. B. C. 1451.

AND it came to pass, when [a] all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, [b] heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee [c] sharp knives, and [d] circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at [*] the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* [e] all the men of

a Ch. 12. 9—24. Gen. 15. 18—21. & 10. 15—19. Num. 13. 29. Ex. 3. 8. & 23. 23, 28. & 34. 11. Deut. 7. 1. & 9. 1—3.

b Ex. 15. 14, 15. & 34. 24. & 23. 27. ch. 2. 9, 11. Ps. 48. 4—6. & Rev. 16. 12.

c *Knives of flint.* Ex. 4. 25.

d Gen. xvii. 7—14. Rom. 4. 11. & 2. 28. Deut. 10. 16. & 30. 6. Col. 2. 11.

* Or, *Gibeah-haaraloth.*

e Num. 14. 28, 29, 34. & 26. 64, 65. Deut. 2. 14, 15. 1 Cor. 10. 5. Heb. 3. 17—19. Ps. 95. 8, 9, 6. & 78. 8—11.

our utmost, the Lord can step in and clear our passage. Let us follow his word as our guide, and our way will be right. But let us always set Jesus, the Ark of the covenant, before us, by faith depend on him, and with due reverence follow his example; and if we cannot get rid of our sins, let us detest them. Let ministers go before others, as he-goats before the flock; and, though they should be more exposed than others, that Christ, whose name they bear in their ministrations, shall be their protection; for God highly honours those that honour him; and those who are comforted and encouraged of God should encourage and strengthen their brethren. In the moment of difficulty the Lord will be seen. The greatness of the difficulty shall but the more magnify the power of God in overcoming it. And Christ will be the protection of his people in trouble or death, till they be all clean passed over into Canaan above. If then I expect a noted appearance of God for my relief, let me make solemn preparation for it, separating myself from every sinful lust and carnal care. Always seeking the honour which cometh from above, let me improve God's present manifestations of power and love as pledges of more, nay, of eternal and immediate enjoyment of him. Let no occasional advantage, gained by the opposition made to my happiness, or to the church of God, dismay me; for the Lord sits King upon the floods, and is mightier than the noise of many waters.

REFLECTIONS UPON CHAP. IV.—No care or labour of our own should ever hinder us from that which tends to the immediate honour of God, and the commemoration of his wonderful works. And, if not one Israelite, however feeble,



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war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but [f]all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they [g]had not circumcised.

6 For the children of Israel walked [h]forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that [i]he would not show them the land which the LORD [k]sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* [l]he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, [*]when they had done circumcising all the people, that they abode in their places in the camp till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the [m]reproach of Egypt from off you: wherefore the name of the place is called [n]Gilgal unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and [o]kept the passover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, [p]unleavened cakes and parched *corn* in the self-same day.

12 ¶ And the manna [q]ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; [r]but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he [*]lifted up his eyes and looked, and, behold, there stood [t]a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* [u]captain of the host of the LORD am I now come. And Joshua [x]fell on his face to the earth, and did worship, and said unto him, [y]What saith my LORD unto his servant?

15 And the captain of the LORD's host said unto Joshua, [*]Loose thy shoe from off thy foot; [†]for the place whereon thou standest *is* holy. And Joshua did so.

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[f] Thus for thirty-eight years they were held as aliens to the covenant of promise. Hos. 1. 9. & 6. 6, 7. Gal. 5. 19.

[g] Hos. 1. 9. & 6. 6. Mat. 12. 7. Num. 14. 33.

[h] Num. 14. 33—35. & 32. 13. & 32. 13. Deut. 1. 3. & 2. 7. & 8. 2, 5. & 29. 5. Ex. 16. 35. Neh. 9. 21.

[i] Num. 14. 23. Ps. 95. 10, 11. Heb. 3. 17, 18.

[k] Gen. 12. 7. & 13. 15. & 15. 7, 18—21. & 17. 8. & 26. 3, 4. & 28. 13, 14. & 35. 12. Ex. 3. 8. Deut. 6. 1. & 8. 10, 11. & 9. 10, 11.

[l] Num. 14. 31. Eph. 2. 14. Col. 3. 11.

[*] Heb. *When the people had made an end to be circumcised.*

[m] Gen. 34. 14. 1 Sam. 17. 26. Eph. 2. 11, 12. ch. 24. 14. Ezek. 20. 7. & 23. 3, 8. Jer. 9. 26.

[n] That is, *rolling*, ch. 4. 19. & 5. 9. & 10. 6. 1 Sam. 7. 16. & 10. 8. & 11. 14. Hos. 4. 15. & 9. 15. & 12. 11. Amos 4. 4.

[o] Ex. xii. Num. ix. 2 Chr. xxx, xxxv.

[p] Lev. 23. 6—14. Ex. 12. 18—20. & 13. 6, 7.

[q] Ex. 16. 35. Neh. 9. 20, 21. Rev. 21. 24, 25. & 7. 16, 17.

[r] Prov. 13. 22. John 6. 58. Deut. 6. 10, 11. Neh. 9. 25.

[s] Gen. 16. 2. & 33. 1, 5. Dan. 8. 2. & 10. 5.

[t] Ex. 23. 23. Zech. 1. 8. Dan. 10. 5. Gen. 32. 24. Rev. 1. 13. ch. 5. 2. Deut. 9. 3. Mic. 2. 13.

[u] Or, *prince*, Ex. 23. 20, 22. Dan. 10. 13, 21. & 12. 1. Is. 55. 4. Rev. 12. 7. & 19. 11, 14.

[x] Gen. 17. 3, 17. Lev. 9. 24. Num. 16. 22. 1 Chr. 21. 16.

[y] 1 Sam. 3. 9. Acts 9. 6.

[*] Ex. 3. 5. Acts 7. 33. 1 Cor. 2. 14. 1 Pet. 2. 1. 2 Pet. 1. 18. Ps. 89. 7, 8. & 93. 5. & 25. 9.

[†] The command to "put off the shoes," when compared with Ex. 3. 5. & Josh. 6. 2. clearly proves that this was JEHOVAH in human form; and the drawn sword was the emblem of the sharp and prepared judgment he was ready to execute. Joshua did not know him, till he revealed his office; but the instant he discovered it, he "fell down and worshipped." As he is here called "Captain of the Lord's host," so Jesus is called the Captain of our salvation, (Heb. 2. 10.), by which we are reminded that we are still in a state of warfare, and that only under his leading, are we certain of victory.—Ed.

## CHAPTER VI.

(1) *The directions which* JEHOVAH, *as Captain of the Hebrew host, gave to Joshua for the siege of Jericho:* 1—7. (2) *The trial of the Israelites' patience in walking round it six days, and six times on the seventh, without any apparent success:* 8—15. (3) *The miraculous delivery of it into their hands on the seventh day:* 15—21, 24. (4) *The preservation of Rahab and her relations:* 22—25. (5) *Joshua's denunciation of a curse upon the man who should dare to rebuild this city:* 26, 27.

A. M. 2553.
B. C. 1451.

NOW Jericho [*]was straitly shut up [a]because of the children of Israel: none went out, and none came in.

2 ¶ And the [b] LORD said unto Joshua, See, I [c]have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall [d]compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark [*]seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that [f]when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, [g]all the people shall shout with a great shout; and the wall of the city shall fall down [†]flat,[‡] and the people shall ascend up, every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, [h]Take up the ark of the covenant, and let [§]seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto [i]the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on [k]before the LORD,[‖] and blew with the trumpets; and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the [*]rereward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor [†]make any noise with your voice, neither shall *any* word proceed out of your mouth, [l]until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose [m][‡]early in the morn-

[*] Heb. *did shut up, and was shut up.*

[a] Ch. 4. 19. & 5. 7, 9. Ps. 27. 1.

[b] Ch. 5. 13—15.

[c] Dan. 2. 21, 44. ch. 5. 11. & 1. 3. & 8. 2, 5, 19. & 10. 9.

[d] Num. 14. 9. 2 Cor. 4. 7. & 10. 4, 5. & 12. 9. 1 Cor. 1. 21—25.

[e] 2 Chr. 20. 17. Judg. 7. 18, 22. Zech. 4. 6. 1 Cor. 1. 23, 24, 27. 2 Cor. 4. 7. & 10. 4, 5.

[f] Ex. 19. 19. 1 Cor. 1. 23, 24. 2 Cor. 10. 4, 5.

[g] Ver. 16, 20. 1 Kin. 18. 43. Judg. 7. 22. 2 Chr. 13. 15.

[†] Heb. *under it.*

[‡] The margin reads, "shall fall down under it," which is evidently the true rendering. For as the people were to "ascend up," the city must have been situate, like most cities of the country, on an eminence; and, consequently, the walls would literally "fall under it."—Ed.

[h] Ex. 25. 14. Num. 10. 9. Deut. 20. 2, &c. ch. 4. 18. ver. 4. Acts 9. 15. Eph. 3. 8.

[§] The word *seven*, so frequently occurring in Scripture, is derived from the sevenfold division of time at the creation, including the progressions of a good work, closed by the blessing of hallowed rest.—Ed.

[i] Ver. 3. ch. 1. 14. & 4. 13.

[k] *i. e.* before the ark, ch. 4. 13. ver. 7. Num. 32. 20.

[‖] They passed literally "before the LORD;" because the mercy-seat, his throne of grace to sinners, was following, carried by the priests.—Ed.

[*] Heb. *gathering host.*

[†] Heb. *make your voice to be heard.*

[l] 1 2 Sam. 5. 23, 24. Acts 1. 7. Luke 24. 49.

[m] Ch. 3. 1. Gen. 22. 3. Ps. 112. 5. & 119. 60. Eccl. 9. 10.

[‡] The mention of the *early morning* is not without its instructive meaning. All human work is chiefly effected by rising early. The mechanic rises to work early, the manufacturer, even though a child, rises early, the labourer is afield early, the student sits late and rises early; and the Christian, where health permits, to "the work of faith and labour of love," arises "right early."—Ed.

perish in trouble or in death, surely it becomes all to keep his mighty works in everlasting remembrance. Never let us hunt after pomp or finery in our memorials; for God has chosen the weak and foolish things of this world to confound all earthly glory. Let every accommodation, even in outward things, render us forward and exemplary in duty. If we be called forth to God's work, we may cheerfully leave all our worldly concerns behind us: and if we have God's presence with us, we need not be weary, nor doubt but we shall safely land at last: for, though the years of our pilgrimage should be many and sorrowful, they have an appointed end: let us therefore never hurry out of danger, till our work in it be finished. But, whatever perilous work God allots to us, let us go through it with proper despatch, never with unbelieving haste: and let us always honour those whom God honours by his providence. The religious inquiries of young people should be encouraged and gratified to the uttermost. If we wish them wise when they are old, they ought to be inquisitive when they are young. But, if we wish our present mercies to be doubly sweetened, let us compare them with our former ones.

REFLECTIONS UPON CHAP. V.—Sad is the case of those against whom the Lord is come up as an enemy. How can their hearts be courageous, or their hands be strong? Even his secret terrors can bring them into the agonies of death. The sins of parents often, in a fearful manner, bereave their children of the seals of



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ing, and the priests took up the ark of the LORD.

13 And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, [n] went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 [o] And it came to pass on the [*] seventh day, that they rose early, [†] about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, [p] Shout; for the LORD hath given you the city.

17 ¶ And the city shall be [q] accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because [r] she hid the messengers that we sent.

18 And ye, [s] in any wise keep *yourselves* from the accursed thing, lest ye [t] make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* [u] consecrated unto the LORD: they shall come into the treasury of the LORD.

20 ¶ So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [x] the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they [y] utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.[‡]

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [z] as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her [*] kindred, and left them [a] without the camp of Israel.[†]

24 And they burnt the city with fire, and all that *was* therein: only [b] the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua [c] saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua [d] adjured *them* at that time, saying, [e] Cursed *be* the man before the LORD that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 So the LORD [f] was with Joshua; and his [g] fame was *noised* throughout all the country.

## CHAPTER VII.

(1) *Achan's covetousness occasions a defeat by the men of Ai; Israel is dismayed:* 1—5. (2) *Joshua humbly remonstrates to God as to the danger which this defeat might occasion to Israel, and dishonour to himself:* 6—9. (3) *God intimates the sinful cause of his frown, and directs him to purge the congregation from it:* 10—15. (4) *Achan is discovered by lot; and is tried, convicted, condemned, and executed:* 16—26.

BUT the [a] children of Israel committed a trespass in the accursed thing: [*] for [†] Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the [b] accursed thing: and [c] the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to [d] Ai, which *is* beside [e] Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and [f] view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, [g] Let not all the people go up; but let [‡] about two or three thousand men go up and smite Ai, *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thousand men; and they [h] fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them [§] in the going down: wherefore [i] the hearts of the people melted, and became as water.

6 ¶ And Joshua [k] rent his clothes, and fell

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A. M. 2553. B. C. 1451.

n Ver. 8. 1 Chr. 15. 26. 1 Kin. 18. 3. 12. Gal. 6. 9. Mat. 24. 13.

o 1 Kin. 20. 28.

* One of these days of marching must have been a sabbath. But the people acted under no "dispensing authority—an authority that has really no existence, but under divine exposition of the law, which exempts from its operation, all works of necessity and mercy, nor prohibited any religious work, or procession, such as this marching really was.—ED.

† The special note of *the dawning of the day*, on the seventh time of compassing the city, indicates, as it were, a sleepless anxiety to finish God's work. Spiritually it tells us, "He that seeks me early shall find me." "Be not weary in well-doing." "The night is far spent, the day is at hand."—ED.

p Ver. 5, 20. Judg. 7. 20—22. 2 Chr. 13. 14, 15. & 20. 22, 23.

q Or, *devoted*, Lev. 27. 28, 29. Deut. 7. 26. & 2. 34. Jer. 50. 21. Mic. 4. 13. Is. 34. 5. Ezek. 38. 17.

r Ch. 2. 4, 6. ver. 22, 23. Mat. 10. 41. Heb. 6. 10. & 11. 31. Jam. 2. 25.

s Rom. 12. 9. 1 Thes. 5. 22. Eph. 5. 11.

t Ch. 7. 11, 12, 25. Deut. 7. 26. Jonah 1. 12. Eccl. 9. 18.

u Heb. *holiness*, Mic. 4. 13. Is. 23. 18.

x Ver. 5. Heb. 11. 30. 2 Cor. 5. 7. & 10. 5. & 1 Cor. 1. 23, 24. Rev. 8. 7—8, 12.

y Deut. 7. 2, 3, 16. & 20. 16, 17. & 2. 34. 1 Kin. 20. 42. Rev. 18. 21.

‡ The execution of the adults was on account of their criminality, (Lev. xviii.) a sentence which, if God be a Divine moral governor, he must have a right to inflict, as even human governors must likewise have. Nor can the sentence upon the young be impugned, unless the death of children, from any cause, can be proved to be inconsistent with providence.—ED.

z Ch. 2. 14. Heb. 11. 31. Ps. 15. 4. Prov. 20. 25.

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A. M. 2553. B. C. 1451.

* Heb. *families.*

a Deut. 21. 10, &c. Num. 5. 2, 3. & 31. 19. 1 Cor. 5. 12. Eph. 2. 12.

† The promise was only to save them alive, not to amalgamate them into Israel, they are therefore left without the camp, waiting for Joshua's decision. In this, they were the emblems of all redeemed believers, left for a time out of heaven, waiting for the time of the Lord.—ED.

b Ver. 19. Mic. 4. 13.

c Judg. 1. 24. 33. Heb. 11. 31. Jam. 2. 25. ch. 2. 14. Mat. 1. 5.

d Num. 5. 19, 21. 1 Sam. 14. 27. 1 Kin. 22. 16. Mat. 26. 63.

e 1 Kin. 16. 34. Mal. 1. 4.

f Deut. 31. 6, 8. ch. 1. 5, 9.

g 1 Sam. 2. 30. 2 Sam. 7. 9. Mat. 14. 1.

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A. M. 2553. B. C. 1451.

a Ch. 22. 20. 1 Chr. 2. 7.

* Why was the Lord angry with *all*, since only Achan was guilty of the trespass? It is not improbable, though not expressly mentioned, that all may have grieved, and grudged in their hearts, to see so much valuable spoil given up to the fire, or dedicated to the tabernacle, while Achan alone committed the actual trespass.—ED.

† Or, *Achar.*

b Devoted, ch. 6. 17, 18.

c Ex. 4. 14. Num. 11. 1, 10. & 25. 3. & 32. 10, 13. Deut. 5. 15. & 7. 4. ch. 22. 20.

d Gen. 12. 8. & 13. 3. ch. 12. 9. & 8. 1. Is. 10. 28.

e 1 Sam. 14. 23. Hos. 4. 15. & 5. 8. & 10. 5.

f Prov. 20. 18. & 24. 6. Mat. 10. 16. Eph. 5. 15. ch. 2. 1.

g Jer. 17. 5. Is. 2. 22.

‡ Heb. *about 2000 men or about 3000 men.*

h Is. 59. 2. & 30. 17. Deut. 32. 30.

§ Or, *in Morad.*

i Lev. 26. 36. ch. 2. 11. & 5. 1. Is. 13. 6.

k Gen. 37. 29, 34. 2 Sam. 13. 31. Ps. 50. 15. Ezra 9. 3—5. Job 1. 20.

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God's covenant, or their happy virtue: but his mercy can remove the reproach and plague in his time. And by circumcision of their hearts, by feasting them on the flesh and blood of his Son, by giving them foretastes of the heavenly joys, and manifestations of himself as their leader and protector, he must prepare his people for their spiritual warfare. Such then as would courageously fight his battles should first solemnly devote themselves to him, and act faith upon him, in the use of his sacraments. But let us use the gospel manna while we have it; the time is at hand when it shall be no more offered: and let us never expect extraordinary supplies when ordinary can be had. But, if Jesus appear for our direction or encouragement in doubtful or perilous circumstances, let us entertain his visits with the utmost reverence, purity, and the readiest obedience.

REFLECTIONS UPON CHAP. VI.—God takes a peculiar pleasure in honouring his ministers and ordinances; in trying the faith and patience of his people at their setting forth in their spiritual warfare; and in showing them that their success is not by human might or power, but by his Spirit. There is need, therefore, of patient perseverance in using the means of grace, though we see not their immediate good effect: for, if we follow God's ark, we shall speed at last, and see his salvation, and he can accomplish the most remarkable events by the weakest of instruments. By the bearing of Jesus' name, and proclaiming his gospel before sinful men, particularly on his sabbaths, what destruction is made of strong holds of inward corruptions, and high imaginations, deep-rooted customs, and laws of iniquity; of heathen and popish errors, idolatries, and superstitions, supported by all the princi-



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to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Israel, and [l] put dust upon their heads.

7 And Joshua said, Alas, O Lord GOD, [m] wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? [n] Would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, [o] what shall I say, when Israel turneth their [*] backs before their enemies!

9 For the Canaanites, and all the inhabitants of the land, shall hear *of it*, and [p] shall environ us round, and cut off our name from the earth: and [q] what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; [r] wherefore [†] liest thou thus upon thy face?

11 Israel [*] hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

12 [s] Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, [u] sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the LORD God of Israel, [x] *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In [y] the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD [z] taketh shall come according to the families *thereof:* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing [a] shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of the LORD, and because he hath [b] wrought [‡] folly in Israel.

16 ¶ So Joshua [c] rose up early in the morning, and brought Israel by their tribes; and the tribe of [d] Judah was taken:

A. M. 2553. B. C. 1451.

l Esth. 4. 1. 1 Sam. 4. 12. 2 Sam. 13. 19. Job 2. 12. Ezek. 27. 30. Jonah 3. 6. Mic. 1. 10.

m Job 21. 7. Jer. 12. 1, 2. & 32. 36. Ps. 110. 11. Gen. 23. 22. ch. 1. 2, 4.

n Ex. 14. 11, 12. & 16. 2, 3. & 17. 2. Num. 11. 1—4. & 14. 1, 2. & 21. 5. & 20. 3.

o Hab. 2. 1. ch. 1. 5. Ps. 61. 2.

[*] Heb. necks.

p Ps 121. 2, 3. & 83. 4. Num. 14. 13.

q Ex. 32. 12. Deut. 32. 27. Joel 2. 17. Ps. 106. 8, 9. & 79. 10. Jer. 14. 7, 9. 31. Ezek. 20. 9, 14, 22. Mat. 6. 9. John 12. 28.

r Ex. 14. 15. 1 Sam. 15. 22. & 16. 1.

[†] Heb. *fallest.*

s Ch. 6. 18, 19. ver. 20, 21. Is. 50. 1. Hos. 2. 7. Acts 5. 1, 2. Heb. 4. 13. Ps. 44. 21. & 90. 8. Jer. 16. 10.

t Deut. 32. 30. Lev. 26. 17. Num. 14. 45. ch. 6. 18. Ps. 5. 4, 5. Hab. 1. 13. Is. 6. 11. & 59. 2.

u Ex. 19. 10. ch. 3. 5. Lam. 3. 40. Zeph. 2. 1, 2.

x Ver. 1, 11, 12. 2 Chr. 29. 10. Jer. 2. 17, 19. & 4. 18. & 5. 25. & 6. 19.

y Ch. 3. 1. & 6. 12. Ps. 119. 60. Prov. 8. 17. & 27. 1. Eccl. 9. 10.

z By lot, Prov. 16. 33. 1 Sam. 14. 41, 42. Jonah 1. 7. Acts 1. 24, 26. Lev. 16. 8. ch. 18. 6. & 21. 4.

a Ver. 25. ch. 6. 17, 24. Deut. 13. 15, 16. & 7. 26.

b Gen. 34. 7. Judg. 20. 6. 2 Sam. 13. 12. Ex. 19. 5, 6. Deut. 7. 6, 7. & 14. 2. & 26. 18.

[‡] Or, *wickedness.*

c Ver. 14. Ps. 101. 8. & 119. 60.

d 1 Chr. 2. 4—7. Num. 26. 20.

A. M. 2553. B. C. 1451.

[*] We are not informed how the selection was made; but from Judg. xx. 9. and similar passages, it appears, most probably, to have been by lot, as a religious appeal to the judgment of God.—Ed.

e Num. 32. 23. Gen. 4. 7. & 44. 34. Acts 5. 1—10.

f Luke 16. 25. 2 Tim. 2. 25, 26. Jer. 13. 16. & 3. 12, 13. 1 Sam. 6. 5. Prov. 28. 13. Ps. 51. 3. & 32. 5.

[†] *Give glory*, that is, the glory due to the name and perfections of God. And as one of these names declares, "he will by no means clear the guilty," so acknowledge your sin before him, and show that you believe it to be a true title.—Ed.

g Job 7. 20. & 33. 27. Ps. 51. 3, 4. & 38. 18. & 25. 11. Jer. 2. 21, 23.

h 1 John 2. 16. Prov. 23. 16, 22. Job 20. 15. Eccl. 5. 13. 1 Tim. 6. 10

[‡] A mantle of Shinar, the plain on which Babylon was situate. Probably something akin to the modern Indian shawl, which is often of great value.—Ed.

[§] 22l. 15s.

[||] Heb. *tongue.*

[¶] 91*l.* 5*s.*

[†] *Rose*, to prevent any attempt to remove or destroy the evidence of guilt.—*Note.* "Be sure thy sin will find thee out;" and God will find a swift messenger for its discovery and exposure.—Ed.

[‡] Heb. *poured.*

i Gen. 18. 25. Ex. 20. 5. Job 21. 23. Probably they had consented to his theft.

k 1 Chr. 2. 7. Prov. 15. 27. Hab. 2. 9. ch. 6. 18. ver. 1. 2 Thes. 1. 6.

l Lev. 20. 2, 27. & 24. 14. Deut. 13. 10. & 17. 5. & 21. 21. & 22. 21, 24.

[§] The sons and daughters of Achan, appear to have suffered along with him; yet not for his sin, but in it, as guilty of copartnership.—*Note.* One of the most awful effects of sin may be seen in the ruin which the wicked example of a parent may bring upon his children.—Ed.

m Ch. 8. 29. Lam. 3. 53. 2 Sam. 18. 17. ch. 3. 7. & 10. 27. Num. 16. 40.

n 2 Sam. 21. 14. Zech. 6. 8. Prov. 21. 2. Joel 2. 13, 18.

o That is, *trouble*, ver. 25. Is. 65. 10. Hos. 2. 15.

17 And he brought the family of Judah; and he took the family of the Zarhites: [*] and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and [*] Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 ¶ And Joshua said unto Achan, [f] My son, give, I pray thee, glory to the LORD God of Israel,[†] and make confession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, [g] Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When [h] I saw among the spoils a goodly Babylonish garment,[‡] and [§] two hundred shekels of silver, and a [||] wedge of gold of [¶] fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent;[†] and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and [‡] laid them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his [i] sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou [k] troubled us? the LORD shall trouble thee this day. And all Israel [l] stoned him with stones, and burned them with fire, after they had stoned them with stones.[§]

26 And they [m] raised over him a great heap of stones unto this day. So the LORD [n] turned from the fierceness of his anger: wherefore the name of that place was called The valley of [o] Achor, unto this day.

## CHAPTER VIII.

(1) *Joshua takes Ai by ambuscade and by force; and divides the spoil to his warriors:* 1—29. (2) *The law is written on plastered stones at mount Ebal; and the blessings and curses are solemnly read by the priests, while the assembled tribes, from mount Gerizim and Ebal solemnly declare their consent:* 30—35.

A. M. 2553. B. C. 1451.

AND the LORD said unto Joshua, [a] Fear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to

a Deut. 1. 21. & 7. 18. Is. 12. 2. & 41. 10, 13, 14. & 43. 2. ch. 1. 5, 9.

palities and powers of hell and earth! What in us is natural, he purifies for his service; and what is sinful, he devotes to irreparable ruin. Nor must we murmur at the severity wherewith God executes his judgments: he is just and righteous in all his works. They that will harden their heart against him must, when too late, find their ruin inevitable. But certain and extensive is that salvation which is marked with the blood of the Son of God! In virtue hereof, such as were once infamous in wickedness, become as noted in gifts and grace. Such as in this time of his grace submit to his terms of peace, he will in no wise cast out; and their relations shall share of manifold mercies on their account. But dreadful and inevitable is the ruin of such as attempt to rear up what God in anger hath cast down.

REFLECTIONS UPON CHAP. VII.—How terrible a sin is sacrilege, especially when it is presumptuously committed! It brings the most tremendous plagues upon persons and nations. One sinner often destroys much good; and becomes a plague to himself, and to the societies with which he is connected. But terrors of conscience will at last most surely attend indulged wickedness: and the attempts begun in sloth or self-confidence, often issue in shame and despair. It is becoming, therefore, for the most courageous and intrepid to humble themselves under the mighty hand of God, and to tremble for fear of his displeasure. The choicest saints are too ready to be overmuch discouraged by the alarming frowns of God's providence: and in their anguish to utter words unadvised! and yet, when the honour of God,



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Ai: see, [b] I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou [c] shalt do to Ai and her king as thou didst unto Jericho and her king: only [d] the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves. Lay thee [e] an ambush for the city behind it.

3 ¶ So Joshua arose, and [f] all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty [g] men of valour, and sent them away [g] by night.

4 And he commanded them, saying, Behold, ye shall lie [h] in wait against the city, *even* behind the city; go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city; and it shall come to pass, when they come out against us, as at the first, [i] that we will flee before them,

6 (For they will come out after us,) till we have [j] drawn them from the city; for [k] they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then [l] ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall [m] set the city on fire: according to the commandment of the LORD shall ye do. [n] See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between [o] Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua [p] rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about [q] five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side [t] of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and [r] their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

A. M. 2553. B. C. 1451.

b Ch. 6. 2, & 2. 11. & 10. 8. ver. 18. Ps. 44. 2. Dan. 2. 21.

c Ch. 6. 21. Deut. 2. 2.

d Deut. 20. 14. Prov. 28. 20. Jer. 17. 11. Job 27. 16, 17.

e Ver. 4, 7, 9, 12. Judg. 20. 29. 2 Chr. 13. 13.

f Ver. 1. ch. 7. 3.

g The number seems unnecessarily large; but Israel was now much dispirited, and therefore required visible numbers to restore their confidence in the providence of the Lord.—Ed.

g Mat. 26. 56, 63, 64. 1 Thes. 5. 2, 3. 2 Pet. 3. 10. Rev. 16. 15.

h Or, *in ambush*, Eccl. 7. 19. Ps. 112. 5. ver. 2, 9, 19, 21, 22.

i Eccl. 9. 18. & 7. 10. Judg. 20. 31, 32. Mat. 10. 16.

j Heb. *pulled.*

k Ex. 15. 9. Judg. 20. 32. & 5. 31. Eccl. 8. 11.

l Eccl. 9. 10. 1 Kin. 20. 18.

m Part of it, ver. 28.

n Ch. 1. 16. 2 Sam. 13. 28.

o Gen. 28. 19. & 12. 8. & 31. 13. & 35. 1, 3, 6. ch. 7. 2. & 16. 1, 2. Judg. 1. 22. & 4. 5. 1 Sam. 7. 16. & 10. 3. 1 Kin. 12. 29, 33. 2 Kin. 23. 15—18.

p Ch. 6. 12. & 7. 16. & 3. 1. Ps. 101. 8. & 119. 60. Jer. 48. 10. Eccl. 9. 10. 2 Cor. 6. 2.

q These were added to the former, or set in another ambush on the same side of the city, ver. 9.

t Or, *of Ai.*

r Heb. *there lying in wait*, 2 Sam. 23. 7. Eccl. 9. 12. 1 Sam. 22. 7.

A. M. 2553. B. C. 1451.

s Ver 16, 19

t 1 Thes. 5. 3. Eccl. 9. 12. 1 Sam. 15. 32, 33. Dan. 4. 31, 31. Rev. 17. 10. Judg. 16. 20.

u Ch. 18. 12. & 15. 31. & 14. 1 Mat. 3. 1. & 4. 1.

x Ps. 9. 16. & 11. 6. Judg. 20. 31. Ex. 11. 3, 4. ver. 5, 6.

y Soldier, ver. 24, 25. Job 5. 12.

z The troops of Beth-el seem to have come to Ai to strengthen the garrison.—Ed.

† The *spear*, most probably, bore a flag to render the sign more readily visible at a distance.—Ed.

a Ex. 17. 11. ver. 7, 8, 19.

a Gen. 19. 28. Rev. 18. 9. & 19. 3.

b Heb. *hand*, Ps. 68. 5. & 76. 5. & 106. 26. Job 12. 20. Amos 2. 14.

c Ver. 15.

d Deut. 7. 2. ch. 6. 21. & 10. 28—40. & 11. 11, 12. Amos 2. 13. Job 20. 5. & 24. 24.

e Ch. 10. 26, 25. 1 Sam. 15. 8. Rev. 19. 20.

f Num. 21. 24, 25. ch. 10. 28, 30, 32, 35 37, 39. & 11. 11, 12.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted, and rose up early; and [s] the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but he [t] wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled [u] by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them; and they pursued after Joshua, and were [x] drawn away from the city.

17 And there was not a [y] man left in Ai or Beth-el that went not out after Israel: and they left the city open, [z] and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that [†] *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua [a] stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the [a] smoke of the city ascended up to heaven; and they had no [b] power to flee this way or that way: and the [c] people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [d] let none of them remain or escape.

23 ¶ [e] And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites [f] returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day,

and the safety of his people, lie nearest their heart, a proper sorrow, in such a state, is highly becoming. With impartial care, and proper expedition, should ruinous scandals and crimes be inquired into, and animadverted upon, for the preservation of churches and nations. If we do not destroy sin, it will destroy us. And it is mad to indulge ourselves in secret wickedness, when God can so easily bring it to light in the most public and shameful manner. It is desirable, yea, even hopeful, when criminals are brought to a candid and kindly confession of their sin: and yet it is necessary to have their punishment as public and striking as possible, that others may see, and hear, and fear to do such things; yea, in some cases, to keep up the standing memorials of it.

REFLECTIONS UPON CHAP. VIII.—Learn, my soul, that, whenever I put away the accursed thing, I may expect comfort from God: and that such as honour God with the first-fruits of their substance, are gainers at last; while those who greedily grasp the Lord's share become inconceivable losers: that all the people of God ought to strive together in their spiritual warfare: that prudence and caution are as necessary as strength to ensure success: that well-timed yielding procures victory, as well as pacifies great offences: and that divine assurances of success inspire men with courage and boldness, notwithstanding former disappointments. Let me here behold how God qualifies his armies, and infatuates his enemies. Short is the rejoicing of the wicked! and the prosperity of fools will destroy them. But they



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both of men and women, *were* twelve thousand, *even* all the men of [g] Ai.

26 For Joshua [h] drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 [i] Only the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap [k] for ever, *even* a desolation unto this day.

29 And the king of Ai he [l] hanged on a tree until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and [m] raise thereon a great heap of stones,* *that remaineth* unto this day.

30 ¶ Then Joshua [n] built an altar unto the LORD God of Israel in mount Ebal;†

31 As Moses, the servant of the LORD, commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lift up *any* iron; and they [o] offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he [p] wrote there upon the stones a copy of the law of Moses, which he‡ wrote in the presence of the children of Israel.

33 And [q] all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well [r] the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount [s] Ebal; as Moses, the servant of the LORD, had commanded before, that they should bless the people of Israel.

34 And afterward [t] he read all the words of the law, the [u] blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [v] with the women, and the little ones, and the strangers that [w] were conversant among them.*

A. M. 2553.
B. C. 1451.

g And Beth-el, ver. 17.

h Ver. 18. Ex. 17. 11.

i Num. 31. 22, 26, ver. 2.

k A long time, Neh. 11. 31. Ezra 2. 28.

l Ps. 107. 40. & 110. 5, 6. Neh. 7. 10. Deut. 21. 23. Acts 13. 29. Rev. 19. 17, 18.

m Ch. 7. 26. 2 Sam. 18. 17. Lam. 3. 53.

* A custom of marking the graves of the dead, common to most of the Celtic tribes of Europe, of which many examples are to be found in the British Islands.—Ed.

n Gen. 8. 20. & 12. 7. 8. Deut. 11. 29. & 27. 5, 6. Ex. 20. 24, 25.

† Joshua celebrates his first victories not by unmeaning rejoicings, but by a visible acknowledgment of God; and thus, at a time when gratified ambition leads many to forget him, and ascribe the glory to themselves, Joshua remembers him, and renders him all the praise.—Ed.

o Lev. 1, III. Deut. 27, 6, 7. Ex. 20. 24.

p Deut. 27. 2, 3, 8. & 17. 18. Exod. 34. 1.

‡ "A copy of the law of Moses, which he wrote in the presence of the children *of* Israel," that is, the copy which Joshua wrote in their presence, for the original was not written in their presence by Moses, but on the mount by the finger of God.—Ed.

q Deut. 27. 12, 13. & 11. 29.

r Ex. 12. 49. Lev. 24. 22. Num. 15. 16, 29.

§ See additional Editorial note on Deut. 11. 29.—Ed.

s Neh. 8. 1—3.

t Deut. 27. 14—27. & 28. 1—68.

u Deut. 31. 12. & 29. 10, 11. Neh. 8. 2.

‖ Heb. *walked.*

* What a triumphant attestation to the suitableness of the Bible for the instruction of "little ones."—Ed.

## CHAPTER IX.

(1) *The Gibeonites, pretending to have come from a far country, and to have a remarkable regard for their God, obtain a covenant of safety, if not of friendship, with Israel:* 1—15. (2) *Having discovered the fraud, the common people of Israel are displeased with their princes for making the league: but the matter is adjusted to the satisfaction of all parties, by sparing the lives of the Gibeonites, according to the covenant made with them, and condemning them to the most servile employments of God's tabernacle or temple, to punish their fraud:* 16—27.

A. M. 2553.
B. C. 1451.

AND it came to pass, when all the kings which *were* [a] on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea* over against Lebanon, [b] the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof,*

2 That they [c] gathered themselves together, to fight with Joshua and with Israel, with one † accord.

3 ¶ And when the inhabitants of [d] Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work * wilily, and went and made as if they had been ambassadors,‡ and took old sacks§ upon their asses, and wine bottles, old, and rent, and bound up;‖

5 And old shoes and clouted* upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp, at Gilgal, and said unto him, and to the men of Israel, We be come [f] from a far country; now therefore make ye a league with us.

7 And the men of Israel said unto the [g] Hivites, Peradventure ye dwell among us; and [h] how shall we make a league with you?

8 And they said unto Joshua, [i] We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From [k] a very far country thy servants are come because of the name of the LORD thy God: [l] for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals † with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came

a To the westward of it. ch. 5. 17. & 12. 7.

* The Mediterranean.—Ed.

b Gen. 15. 18—21. Ex. 23. 23, 31. & 34. 11. Deut. 7. 1. ch. 3. 10.

c Ps. 83. 2—8. & 2. 1, 2. 2 Chr. 20. 1. Rev. 16. 14. Luke 19. 8.

† Heb. *mouth.*

d And other cities, ver. 17. ch. 10. 2. 2 Cor. 2. 16.

e Luke 16. 8. & 8. 44, 47. Mat. 10. 16. Gen. 34. 2, 13. 1 Kin. 20. 31.

‡ From a root, signifying a *hinge;* because, like a hinge, they unite two parties, and the public business of countries, turns, as it were, to open or shut upon them.—Ed.

§ A proof of what little way civilization had yet made, as there is no mention of any wheel vehicle. The *sack* is still used in eastern countries to contain all the traveller's luggage, from his change of raiment to the pots and pans for dressing food.—Ed.

‖ These bottles, still common in the east, and used also in parts of Europe, as in the mountains of Biscay, were made of skins, drawn off the animal without being cut open in the ordinary manner. The parts unavoidably opened, were curiously united, by means of their own glutinous matter and pressure. When old they, of course, become liable to be rent, and were mended, generally by gathering the lacerated parts together, and tying it tightly with cord.—Ed.

* The word *clout* has not two meanings, but there are two words of the same sound—the one from the Anglo-Saxon "clout," a rag; the other from the French "clou," a nail. The shoes of the Gibeonites were *clouted*, or mended by patches.—Ed.

f Deut. 20. 11—15.

g Ch. 11. 19

h Ex. 23. 31—33. & 34. 12. Deut. 7. 2. & 20. 16, Num. 33. 52.

i Deut. 20. 11. Esth. 7. 4. Gen. 9. 25, 26.

k Deut. 20. 15. Is. 55. 5. Neh. 5. 5. Ps. 86. 9. & 83. 18. & 148. 13.

l Ch. 2. 9, 10. Ex. vii—xiv. Num. 21, 24—35. Rom. 16. 26. Col. 1. 26, 27. Their submission was typical of the gathering of the Gentiles to Christ.

† Heb. *in your hand.*

who fight the Lord's battles receive their glorious reward, when the end of ring-leaders, in presumptuous rebellion against the Lord, is in shame and confusion. Whatever then God requires me to do, let me do it with all my might. Never let my covenanting with God be deferred till I am settled in the world: and let no carnal concern hinder my regard to the one thing needful. If I am in the way of my duty, God will grant me special protection. While I serve God with his own, and depend on the atonement of his Son as the foundation of all my reconcilement and relation to him, and fellowship with him—while I heartily believe and consent to his will—let me do every thing in his worship exactly according to his prescriptions; and be careful that my wife, children, and servants, be acquainted with his word, and attending on his worship, as well as myself.

REFLECTIONS UPON CHAP. IX.—While the people of God are busied in their sacred devotions, the wicked of the world are often occupied in plotting or attempting their destruction. And, while infatuated with malice and revenge, they are generally unanimous against God, his cause and people. But God, in great wisdom and kindness, commonly restrains the more formidable attacks of his enemies, till he has prepared his people to receive them. When alarmed by God's mighty works in favour of his chosen, men are sometimes ready to solicit their friendship, even by hypocrisy and deceit; while those, who pretend to do us most honour, are inwardly the readiest to impose upon us. Pretences of religion and antiquity are snares extremely deceiving; and when persons have once begun to lie, it is hard to say where they may stop. Good men may often be deceived by such pretences;



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forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And [a] the men took of their victuals, and [m] asked not *counsel* at the mouth of the LORD.[†]

15 And Joshua [n] made peace with them, and made a league with them, to let them live: and [t] the princes of the congregation sware unto them.

16 ¶ And it came to pass, [o] at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* [p] Gibeon, and Chephirah, and Beeroth, and [q] Kirjath-jearim.

18 And the children of Israel [r] smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel: and all the congregation [s] murmured against the princes.

19 But all the princes said unto all the congregation, We [t] have sworn unto them by the LORD God of Israel: now therefore we may not touch them.[‡]

20 This we will do to them; we will even let them live, lest [u] wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but [x] let them be hewers of wood, and drawers of water, unto all the congregation;[‖] as the princes had [y] promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* [z] cursed; and there shall [a] none of you be freed from being bondmen, and hewers of wood, and drawers of water, for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God [b] commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

A. M. 2553.
B. C. 1451.

[a] Or, *they received the men by reason of their victuals.*

[m] Ex. 28. 30. Num. 27. 21. Deut. 27. 21. 1 Sam. 23. 9. & 30. 7, 8. Ezra 8. 23. 1 Chr. 10. 14. Is. 30. 2.

[†] Either took and examined their victuals, and considered their hard state as evidence of their long journey; or ate of their victuals, as Jacob and Laban did, (Gen. 31. 46.) and so contracted an irreversible covenant, of which feasting together was a sign. In either case, they sinned in not "asking counsel of the Lord."—Note. In every emergency we should ask counsel of the Lord. And though we possess neither Urim nor Thummim whereby to inquire, we have the word of God, and prayer, in the united use of which means we cannot fail to discover his will and our duty.—Ed.

[n] Ch. 2. 12—19. & 6. 22—25. Deut. 20. 10. 2 Sam. 21. 2—14. Jer. 18. 7, 8.

[‡] The princes being representatives, their oath bound the people as well as themselves.

[o] Prov. 12. 18.

[p] Ch. 15. 60. & 18. 2, 4, 12. & 18. 25, 26. 2 Sam. 2. 12. & 20. 8. 1 Chr. 8. 29. & 21. 29. 1 Kin. 3. 5.

[q] Ch. 15. 9, 60. & 18. 14. 1 Sam. 7. 1. 1 Chr. 13. 5.

[r] 2 Sam. 21. 7. Eccl. 8. 2. Ps. 15. 4. Prov. 20. 25.

[s] Exod. 16. 2. ch. 22. 12. John 12. 5.

[t] 2 Sam. 21. 1. 2 Kgs. 24. 4. Ezek. 17. 13, 19. Ps. 15. 4. Prov. 20. 25. Judg. 11. 30. & 21. 5, 7.

[‖] There is no better test of national character than veracity and respect for an oath. They can never exist without the knowledge and fear of God.—Ed.

[u] Prov. 20. 25. Eccl. 5. 5, 6. Mal. 3. 5. Jer. 4. 2. Eccl. 9. 2. Ezek. 17. 13, 19.

[x] Deut. 29. 11. ver. 23. 1 Chr. 9. 2. Ezra 2. 43, 58. & 8. 17, 20. Neh. 3. 26. & 10. 28.

[‖] They could not perform these offices to all the congregation indiscriminately; but relieved all thenceforth from this part of the tabernacle service. See ver. 23. And were, most probably, as is common in the East, appointed the public wood hewers and water carriers to the principal cities. They were literally confined, father and son, and mother and daughter, to one work, as by the Indian law of *caste.*—Ed.

[y] Ver. 15.

[z] Gen. 9. 25, 26. Lev. 27. 28, 29.

[a] Heb. *not be cut off from you.* Thus God brought them, though accursed Gentiles, near to his altar.

[b] Deut. 7. 1, 2. & 20. 16. Ex. 23. 31—33. & 34. 12. Num. 33. 52, 53.

A. M. 2553.
B. C. 1451.

[b] Ver. 18, 19.

[c] Whence they are called Nethinims. i. e. *given.* 1 Chr. 9. 2. Ezra 8. 20. ver. 21.

[d] Deut. 12. 5—21. & 16. 2—16. ch. 18. 1. 2 Chr. 6. 6.

26 And so did he unto them, and [b] delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua [c] made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the LORD, even unto this day, in [d] the place which he should choose.

## CHAPTER X.

(1) *No sooner have the Gibeonites become Israel's servants, than five of the most powerful kings in the southern parts of Canaan enter into a league to destroy them:* 1—5. (2) *At the Gibeonites' request, Joshua marches to their relief, and, assisted by a terrible hail storm, easily routs the forces of the confederate kings:* 6—11. (3) *While the sun and moon at his request miraculously stand still, he pursues and kills the Canaanites, and, after marks of disgrace, he hangs their kings:* 12—27. (4) *He takes six royal cities; Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir; slays all their inhabitants, and the Gezerites who came to the assistance of Lachish, and brings the whole country around under the power of Israel:* 28—42.

A. M. 2553.
B. C. 1451.

[a] Ch. 15. 8, 63. Judg. 1. 21. & 19. 10. 1 Sam. 17. 54. 2 Sam. 5. 6. & 20. 3. Ps. 132. 3. & 68. 29. & 125. 1. 2. & 132. 13. & 102. 21. 1 Kin. 11. 13. 2 Chr. 6. 6.

[b] Ch. 8. 2, 27. & 6. 21, 24. & 9. 3—27.

[c] Ch. 2. 11. & 5. 1. Ps. 48. 5, 6.

[e] Heb. *cities of the kingdom.*

[d] Ch. 12. 10—16. & 15. 35, 39, 54, 63.

[e] Gen. 23. 1. & 35. 27. Num. 13. 22. ch. 14. 13. & 20. 7. 2 Sam. 2. 1, 11. 2 Chr. 11. 10.

[f] Ch. 15. 39. 2 Kin. 14. 19. & 18. 14, 17. 2 Chr. 11. 9. Jer. 34. 7. Mic. 1. 13.

[†] Without inquiring into the right of nations to prevent another from making peace with a third, and accusing the associate kings, as we well might, upon this ground, we see in their conduct, the exact counterpart of the anger of worldly men against all who make peace with God. Thus forty men bind themselves with an oath, to slay Paul; and thus, the whole power of Charles V. was directed at the Reformation, to exterminate the Protestants; and thus, "every one that will live godly in Christ Jesus, must suffer persecution."—Ed.

[g] Mat. 16. 24. Acts 9. 23. 2 Tim. 3. 12. 1 Pet. 4. 4. Ps. 68. 7.

[h] Gen. 14. 9. Rev. 17. 14. & 16. 14. & 20. 8, 9. Eccl. 4. 4. Is. 60. 12.

[‡] The conduct of the Gibeonites is the true example for Christians. When the kings united, the Gibeonites send to Joshua—when the world is angry with the believer, let him have recourse to Christ.—Ed.

[i] Ch. 4. 19. ver. 7, 9, 15, 43.

[k] Ch. 9. 15, 24. 25. Ps. 50. 15. & 91. 15. & 3. 1, 2.

[l] Ps. 125. 2. ch. 21. 11. Luke 1. 30. ver. 40

[m] Deut. 3. 2. ch. 1. 5—9. & 8. 1. Ps. 108. 13, 14. 18. Is. 41. 10, 15, 16.

NOW it came to pass, when Adoni-zedek king of [a] Jerusalem had heard [b] how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they [c] feared greatly, because Gibeon *was* a great city, as one of the [e] royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore [d] Adoni-zedek king of Jerusalem sent unto Hoham king of [e] Hebron, and unto Piram king of Jarmuth, and unto Japhia king of [f] Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon:[†] [g] for it hath made peace with Joshua, and with the children of Israel.

5 [h] Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua[‡] to the camp to [i] Gilgal, saying, [k] Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in [l] the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, [m] Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

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for the wisdom of the serpent, even in them, is not always joined with the harmlessness of the dove. And those who are honest themselves, and forward in their actions, are more apt to be imposed on by solemn pretences to religion, and appearances of simple honesty, especially when they do not acknowledge the Lord that he may direct their paths. Covenants once made should be fulfilled with tenderness; and great care ought to be taken that peace and fidelity may go hand in hand. But how amazing are the dispensations of Providence, in the superabounding of grace where sin did much abound! By fraud Jacob obtained the blessing, which consecrated him and his seed to be the peculiar people of God: and by fraud these accursed Gentiles of Gibeon obtained a covenant, which issued in their attendance on the courts of God, as figures of the gathering of the nations to Christ and his gospel church. Him that cometh to Christ he will in no wise cast out; and, if he receive us, we need never complain of the cross which he lays on us. If we serve him, we may bless the day in which carnal liberty is exchanged for spiritual subjection.

REFLECTIONS UPON CHAP. X.—Inveterate is the enmity of Satan and his seed against Jesus Christ, and even against those who are in a hopeful way of



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9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all [n] night.*

10 And the LORD [o] discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to [p] Beth-horon, and smote them to [q] Azekah, and unto [r] Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD [s] cast down † great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones,‡ than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD, in the day when the LORD delivered up the Amorites before the children of Israel, and he [t] said in the sight of Israel, Sun, [t] stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of [u] Jasher?‖ So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.*

14 And there [x] was no day like that before it, or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

15 And [y] Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings [z] fled, and hid themselves in a cave at [a] Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, [b] Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And [c] stay ye not, *but* pursue after your enemies, and [d] smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: [d] none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

A. M. 2553. B. C. 1451.

n 2 Tim. 2. 3. Eccl. 9. 10. Jer. 48. 10.

o A distance of about eighteen miles, which the army might accomplish without much fatigue in the course of the evening and succeeding night. — *Note.* When a friend is to be aided we must not linger. Speedy relief is generally the only relief. Thou art my help and my deliverer; make no tarrying, O my God. Ps. 40. 17. & 70. 5. Song 8. 14.—Ed.

p Ch. 10. 10. 1 Chr. 7. 24.

q Ch. 15. 35. 1 Sam. 17. 1. 2 Chr. 11. 9. Jer. 34. 7.

r Ver. 16, 21, 28. ch. 12. 16. & 15. 41.

s Judg. 5. 20. Ps. 11. 6. & 18. 13. & 77. 18. Rev. 16. 21. Heb. 10, 31.

† *i. e.* hailstones.

‡ Great *hailstones* are not so common in high latitudes, as in countries nearer the equator. Sir R. Wilson, in his history of the British Expedition to Egypt, gives an account of a terrible hail storm in the bay of Marmorice, which seems to have been little less severe than that which routed and destroyed the Canaanites. In these countries, hailstones, or rather fragments of aerial ice, have been known to fall some ounces in weight.—Ed.

t Jam. 5. 16, 17. Is. 28. 21. Hab. 3. 11. Heb. 11. 33.

‖ Heb. *be silent.*

u Or, *the upright*, 2 Sam. 1. 18. Num. 21. 14. It seems to have been an uninspired history.

‖ *Jasher*, or the *upright*; most probably a name for Joshua himself.—Ed.

* From 12 to 14 hours. The real evidence of miracle stands not in any attempt to account for the means or manner, whether by refraction, or any other. It lies in the personal character of Joshua as a man of God and in the personal character of all the sacred historians who have adopted it, confirmed by the miracles they wrought and prophecies they uttered, and especially in the co-existent histories from the period of this event, the concurrence of the whole Jewish nation, and the permanent institutions in which it was imbodied. No event in profane history, whether ordinary or extraordinary, comes supported by a fraction of the evidence with which this miracle is presented to our judgment.—Ed.

x Is. 36. 8. 2 Kin. 20. 10, 11.

y Ch. 4. 19. ver. 6, 43.

z Ps. 48. 4. Is. 2. 21, 22. Rev. 6. 15—17. Amos 9. 2.

a Ch. 12. 16. & 15. 41.

b Ver. 22. Amos 9. 1—3. Job 21. 30. Prov. 1. 31. & 13. 21. Ps. 140. 11.

c Jer. 48. 10. Ps. 18. 37—41.

† Heb. *cut off the tail.*

d Ex. 11. 7. Judg. 11. 15.

A. M. 2553. B. C. 1451.

e Judg. 8. 20. Ps. 18. 4. & 91. 13. & 149. 8, 9. Is. 26. 6. Mal. 4. 3. Rom. 16. 20.

* The neck being the place of the yoke in the horse, ox, &c., which are, in the most literal sense conquered captives, subdued by man's ingenuity or power, and held and sold at his will: "to put the feet upon the neck of men," is the emblem of their total subjugation to the will of their conquerors. So David expresses his victories over his inveterate enemies, (Ps. 18. 40.) The custom seems to have been universal. Soper, king of Persia, is said to have put his foot daily upon the neck of the Roman emperor Valerius, whom he had taken captive in battle. Quintus Curtius records an example of the same kind, when Diexippus an Athenian, conquered in a single combat with Horratas, a Macedonian, in presence of Alexander, and concluded with putting his foot upon the neck of his prostrate antagonist. To those who have formed their ideas upon European models, the custom may appear unnecessarily degrading; but to men of Asiatic ideas, it conveys no such impression. It merely indicates the completeness of subjugation.—Ed.

f 1 Sam. 17. 37. Ps. 23. 4. & 27. 1. 2 Cor. 1. 10. 2 Tim. 4. 17. ch. 1. 6, 9. & 6. 12. & 8. 1. Deut. 31. 7, 23.

g Ch. 8. 29. Deut. 21. 23. Ps. 140. 8. & 147. 60. Lam. 5. 12.

h Ch. 7. 26. & 8. 29. 2 Sam. 18. 17. Lam. 3. 53.

i A city of Judah, about 16 miles south-west of Jerusalem. The utter destruction of king and people, was the righteous sentence of God against their utter wickedness. Murderers suffer in all countries that peaceable men may live.—Ed.

l Ch. 6. 21. ver. 20, 32, 35, 37, 39, 40. Deut. 20. 16, 17. & 7. 2, 16.

k Ch. 15. 42. & 21. 13. 2 Kin. 8. 22. & 19. 8. not that Num. 33. 20, 21.

‡ A city of Judah, about 12 miles south of Jerusalem. It was known as a village in the fourth century of the Christian era; but its very ruins have since disappeared.—Ed.

l Ver. 3. 5. ch. 12. 11. & 15. 39. 2 Chr. 11. 9. 2 Kin. 19. 8.

‖ A city of Judah, about 20 miles south of Jerusalem. It became a famous, or rather infamous seat of idolatry, for which it was threatened with the Divine wrath, (Mic. 1. 13.) which was first inflicted by Sennacherib, and secondly, by Nebuchadnezzar, 2 Kings 18. 17. Jer. 34. 7. It also continued till the fourth century of the Christian era, but even its very ruins have since disappeared.—Ed.

‖ After they laid siege to it.

m Ch. 12. 12. & 16. 3, 10. Judg. 1. 29. 1 Chr. 20. 4. 1 Kin. 9. 15, 17.

n Ver. 3, 5. ch. 12. 12. & 15. 39.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, * put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.*

25 And Joshua said unto them, [f] Fear not, nor be dismayed; be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and [g] hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid [h] great stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, [i] them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto [k] Libnah,‡ and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto [l] Lachish,‖ and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the [l] second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of [m] Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto [n] Eglon, and all Israel with him; and they encamped against it, and fought against it:

becoming converts to him: and, like their great leader, the wicked likewise are unanimous and hearty in their wickedness, and in persecuting the people of God. But, when spiritual or temporal enemies thrust sore at us, then we feel the necessity of looking up to Jesus, the Captain of the Lord's host, for salvation. If we have given up ourselves to him, we may be cast down, but cannot be destroyed: Jesus and his angels will fly to our relief: his power, his prayers, shall concur for our protection and deliverance! But how terrible is the danger of his enemies! Both heaven and earth conspire to effectuate their ruin! Every assistant, every retreat.



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# BAALBECK BAAL-GAD.



GENERAL VIEW OF THE RUINS FROM THE NORTH EAST.



PORTICO OF THE LITTLE TEMPLE.



DOORWAY AND PART OF INTERIOR.



Engraved by J. H. Le Keux

VIEW FROM THE QUARRIES.

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35 And they took it on that day, and smote it with the edge of the sword; and all the souls that *were* therein he utterly [o] destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon,* and all Israel with him, unto [p] Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein: he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to [q] Debir,† and fought against it.

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua [r] smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all [s] that breathed, [t] as the LORD God of Israel commanded.‡

41 And Joshua smote them from [u] Kadesh-barnea even unto [x] Gaza, and all the country of [y] Goshen, even unto Gibeon.

42 [z] And all these kings, and their land, did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto [a] the camp to Gilgal.

## CHAPTER XI.

(1) *The kings of the north of Canaan enter into a confederacy against Israel:* 1—5. (2) *Joshua routs their forces, takes their cities, slays the inhabitants, and seizes on their spoil:* 6—15. (3) *Together with a narrative of the destruction of the Anakims, we have a general account of the country west of Jordan, importing that Joshua had in the war acted according to God's direction, and God had granted him success, according to his promise to Moses:* 16—23.

A. M. 2553. B. C. 1451.

AND it came to pass, when Jabin king of [a] Hazor had heard *those things*, that he [b] sent to Jobab king of [c] Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of [d] Chinneroth, and in the valley, and in the borders of Dor on the west;

3 [e] *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under [f] Hermon in the land of [g] Mizpeh.

4 And they went out, they and all their hosts with them, much people, even [h] as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were [i] met together, they came and pitched together at the waters of Merom, to fight against Israel.†

6 ¶ And the LORD said unto Joshua, [k] Be not afraid because of them; for to-morrow, about this time, will I deliver them up all slain before Israel: thou [l] shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of [m] Merom suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them [n] unto ‡ great Zidon, and unto § [o] Misrephoth-maim,‖ and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he [p] houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took [q] Hazor,* and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them;* there was not [r] any left to breathe: and he burnt Hazor with fire.

12 [s] And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; *and* he utterly destroyed them, [t] as Moses, the servant of the LORD, commanded.

13 But *as for* the cities that stood still † in their strength, Israel burned none of them, save [u] Hazor only; *that* did Joshua burn.

14 And all [x] the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.‡

15 [y] As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: [z] he left nothing undone of all that the LORD commanded Moses.

16 § So Joshua took [a] all that land, the hills, and all the south country, and all the land of [b] Goshen, ‖ and the valley, and the plain, and the [c] mountain of Israel, and the valley of the same;

17 *Even* from * the mount Halak, that goeth up to Seir, even unto [d] Baal-gad in the

A. M. 2554. B. C. 1450.

o Pulled down as men do buildings, Lev. 25. 44. Job 19. 10.

* A city of Judah, about 12 miles west of Jerusalem.—Ed.

p Ver. 3. ch. 14. 13. & 15. 54. & 21. 13. Gen. 13. 18. Num. 13. 22. 2 Sam. 5. 1, 5. & 15. 9, 10.

q Ch. 15. 15, 49. & 12. 13. & 21. 15.

† A city of Judah, about 30 miles southwest of Jerusalem. Not even a ruin remains.—Ed.

r He conquered what fell to the lot of Judah, Simeon, Benjamin, and Dan. ch. 15. 21—63. & 19. 21—28. & 19. 1—8. 40—46.

s Of mankind. Ps. 9. 17. 2 Thes. 1. 7—9. Jude 15.

t Deut. 20. 16, 17. & 7. 2, 16. Ex. 23. 31—33. & 34. 12.

‡ It is impossible to read this catalogue of conquered cities, which have since totally disappeared, without reflecting on the effects of national idolatry and wickedness. Cities become desolate by miracle, but that permitted miracle, is the judgment of God against a godless generation.—Ed.

u Num. 13. 17, 26. & 32. 8. & 34. 4.

x Gen. 10. 19. Deut. 2. 23. ch. 13. 3. & 15. 47. Judg. 16. 1, 21. Amos 1. 6, 7. Jer. 47. 1, 7. Zech. 9. 5. Acts 8. 26.

y Not Goshen in Egypt, ch. 11. 16. & 15. 51.

z Ps. 80. 8. & 118. 8. Is. 43. 4. Rom. 8. 31.

a Ch. 4. 10. ver. 15. 1 Sam. 11. 14.

h Gen. 22. 17. & 32. 12. 1 Sam. 13. 5. 2 Sam. 17. 11. 1 Kin. 4. 20. Ps. 2. 2. & 3. 1. & 83. 5, 8. & 118. 10—12. & 33. 16, 17. Is. 8. 9. Rev. 16. 14. & 17. 14.

* Heb. *assembled by appointment.*

i Ps. 83. 5—8. Is. 8. 9, 10. Rev. 16. 14.

† An expansion of the Jordan, about 28 miles north of the sea of Galilee.—Ed.

k Ch. 8. 1, 2. & 8. 1. & 10. 8. & 1. 5—8. Is. 41. 10, 13, 14. & 43. 2. Rom. 8. 31. Heb. 13. 6.

l Deut. 17. 16. 2 Sam. 8. 4. ver. 9. Ps. 46. 7.

m 1 Thes. 5. 2, 3. ch. 10. 9. Ecc. 9. 12.

n Gen. 10. 15. & 49. 13. ch. 19. 28. Is. 23. 2, 12. Jer. 25. 22. Zech. 9. 2.

‡ Or, *Zidon-rabbah.*

§ Or, *salt-pits.*

o Heb. *burnings of waters.* ch. 13. 6.

‖ *Burning of waters*, most probably springs impregnated with *carbureted hydrogen*, which either burned continually, or when occasionally fire was applied. Of such springs there are several in different countries.—Ed.

p Deut. 17. 16. 2 Sam. 8. 4. ver. 6. Ps. 66. 7.

q Not that ch. 15. 23. Neh. 11. 33, but that Judg. 4. 1, 2. ch. 19. 36. 1 Kin. 9. 15. 2 Kin. 15. 29. ver. 1, 13.

* Whence did Joshua *turn back?* He had conquered at Merom, and pursued to Zidon, or Sidon, on the coast of the Mediterranean, westward—he turned back eastward, and took Hazor, which lay between Zidon and Merom.—Ed.

r Heb. *any breath*, ch. 10. 10.

s Ch. 6. 21. & 10. 28, 30, 34, 35, 37, 39.

t Num. 31. 53. Deut. 7. 2. & 20. 16, 17.

† Heb. *on their heap.*

u Ver. 1, 10, 11.

x Ch. 8. 27. Deut. 2. 35. & 20. 14. Num. 31. 9.

‡ That is, they slew all the wicked inhabitants of "these cities," out of the whole land—many of whom were still unsubdued.—Ed.

y Ex. 34. 11—13. Num. 27. 19. & 33. 52. Deut. 7. 1, 2. & 31. 7.

z Heb. *he removed nothing.* ch. 1. 7. Deut. 4. 2. & 5. 32. & 11. 22. & 12. 32. 1 Sam. 15. 22.

§ Between 1451 and 1450.

a Gen. 15. 18—21. Num. 34. 2—13. Deut. 34. 2, 3.

b Ch. 10. 41. & 15. 51.

‖ A district in the south of Judah, probably so called from its similarity to the province of the same name in Egypt. It was once a delightful plain, surrounded on three sides by picturesque mountains; it is, however, rendered a waste by the incursions of the Bedouins.—Ed.

c Ezek. 17. 23. & 20. 40. Perhaps so named from Jacob.

* Or, *the smooth mountain.*

d Ch. 3. 10. & 13. 5. Deut. 3. 8, 9. & 4. 48. Judg. 3. 3. *i. e.* from the south to the north end of Canaan.

shall prove but a refuge of lies; the meanest saint shall tread them under foot! And when the sun shall be turned into darkness, and the moon into blood, Jesus shall come in flaming fire, to take vengeance upon all them who know not God, and obey not the gospel;—who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power! Oh! unparalleled day! then all the haters of the Lord shall go into everlasting punishment; and the righteous, after finishing their fight of faith, and enriched with spoils, shall, with Jesus at their head, return, and enter into life eternal in the camp of God above!



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valley of Lebanon, under mount Hermon; and all their kings he took, and smote them, and slew them.

18 Joshua made war [e] a long time with all those kings.

19 There was not a city that made peace with the children of Israel save [f] the Hivites, the inhabitants of Gibeon; all *other* they took in battle:

20 For it was of the LORD [g] to harden their hearts, [†] that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, [‡] but that he might destroy them, [h] as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut [i] off the Anakims from the mountains; from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: [k] Joshua destroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel; only [l] in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, [m] according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, [n] according to their divisions by their tribes. And the land [o] rested from war.

A. M. 2554. B. C. 1450.

e Six years, ch. 14. 7, 10.

f Calebwas 40 years old when sent as a spy; 85, at the conclusion of these wars, (chap. 14. 10.) nearly 39 years of this time, were spent before Joshua crossed the Jordan, leaving about seven years for the war with the different confederacies: Josephus estimates it at five.—Ko.

f Ch. 9. 3—27.

g Ex. 4. 21. 1 Kin. 22. 15. Ps. 69. 15. Rom. 9. 18.

† See note on Ex. 4. 21.—Ed.

‡ The law (Deut. 20. 10.) required peace to be proclaimed to every besieged city, so that all Canaan might have escaped the sentence of extermination by submission. But their hearts were hardened by the proclamation of Joshua, even as the enmity of unbelievers is still excited by the doctrines and announcements of free grace.—Ed.

h Deut. 7. 2, 16. & 20. 16, 17. ver. 19.

i Num. 13, 22, 33. Deut. 9. 1—3. Jer. 3. 23. Amos 6. 2, 3. ch. 14. 12, 14.

k Heb. 2. 8. Rev. 6. 2. Ps. 21. 8—12. & 110. 5, 6. Rom. 8. 37.

l Ch. 13. 2. Judg. 3. 3. 1 Sam. 17. 4. & 5. 8. & 8. 17. 2 Sam. 21. 16—22.

m Deut. 11. 22—25. & 7. 1. & 9. 1—3. Ex. 23. 27—31. & 34. 11, 24.

n Num. 26. 53. ch. xv—xxi.

o Ch. 14. 15. Job 34. 29. Ps. 46. 9. 2 Tim. 4. 7, 8. Heb. 2. 8, 9. & 4. 8, 9.

## CHAPTER XII.

(1) *The kingdoms Moses had conquered and divided on the east side of Jordan:* 1—6. (2) *What countries Joshua had reduced, and what kings he had subdued on the west of Jordan, thirty-one in all:* 7—24.

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun, from the river [a] Arnon unto mount [b] Hermon, and all the plain on the east;

2 [c] Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, [*] and from half Gilead, [†] even unto the river [d] Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the [e] sea of Chinneroth [‡] on the east, and unto the [f] sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from [§] the south, under [‖] Ashdoth-pisgah:

4 And the coast of Og king of Bashan, *which was* of [h] the remnant of the giants, that dwelt [i] at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in

A. M. 2552. B. C. 1452.

a Num. 21. 13. Judg. 11. 18.

b Deut. 3. 8, 9. Ps. 133. 3. ch. 11. 3.

c Num. 21. 24—32. Deut. 3. 6—16. & 2. 26. Neh. 9. 22. Ps. 135. 11. & 136. 19, 20.

* The middle of what river? The middle of the Arnon, being the name of a city situate on an island to the east of Aroer. See chap. 13. 9.—Ed.

† *Half Gilead*, that is, the southern half, commencing at a point in the vicinity of Heshbon, Sihon's capital.—Ed.

d Gen. 32. 22. Deut. 2. 37. & 3. 16. Judg. 11. 13—22.

e Deut. 3. 17. ch. 11. 2. John 6. 1.

‡ The same as the sea of Tiberias, and lake of Gennesaret.—Ed.

f Gen. 14. 3. & 19. 25. ch. 3. 16. & 14. 2, 5.

§ Or, *Teman.*

‖ Or, *the springs of Pisgah*, or *the hill.* Deut. 3. 17. Num. 21. 20.

h Deut. 3. 11. ch. 13. 12.

i Deut. 1. 4. & 12. 4. & 3. 2. 1 Chr. 6. 71.

A. M. 2552. B. C. 1452.

k Deut. 3. 1—14. & 4. 47, 48. ch. 13. 11. 2 Sam. 3. 3. & 13. 37. & 23. 34. 2 Kin. 15. 29.

l Num. 32. 39—42. Deut. 3. 8—17. ch. 13. 8—32.

m Ch. 9. 1. & 3. 17.

n Baal-gad was the south, and Halak the north border. ch. 10. 40. & 11. 16, 17. & 12. 5. & 1. 3, 4. & 2. 10. Deut. 34. 2, 3. & 11. 23, 24. & 7. 1. Gen. 15. 18—21. Ex. 3. 8. & 23. 23, 31. & 34. 11.

o Ch. 6. 9—21.

* Modern readers of the Bible are often surprised at the number of kings reigning in so narrow a compass. A little reflection would remove this surprise, for were the early history of the European tribes as well preserved, there is little doubt, that as many petty sovereignties would frequently be found in the same extent. Within the range of authentic history, a part of England furnished seven kingdoms.—Ed.

p Ch. 8. 28—29.

q Ch. 10. 3, 26, 27. & 15. 54, 63.

r Ch. 10. 3, 23, 31, 32. & 15. 35, 39.

s Ch. 10. 3, 23. & 15. 39.

t Ch. 10. 33. & 16. 3, 10.

u Ch. 10. 33. & 15. 15, 49. & 11. 21.

x Ch. 15. 36.

y Num. 14. 45. & 21. 3. Judg. 1. 17. 2 Chr. 14. 10.

z Num. 21. 1.

a Ch. 10. 29. & 15. 42.

b 1 Sam. 22. 1. ch. 15. 35. Mic. 1. 15. 2 Chr. 12. 7.

c Ch. 10. 16, 28. & 15. 41.

d Ch. 8. 17. & 16. 1. Gen. 12. 8.

e Ch. 15. 34.

f Ch. 19. 18.

g Ch. 15. 33. & 19. 30. & 13. 4. 1 Sam. 4. 1. 1 Kin. 20. 30. 2 Kin. 13. 17.

h Or, *Sharon*, Is. 33. 9. & 35. 2. Acts 9. 35.

i Ch. 11. 1—10. Judg. 4. 2.

k Ch. 11. 1. & 19. 28.

l Judg. 5. 19. ch. 17. 11.

m Ch. 19. 37. & 20. 32.

n Ch. 19. 11. 1 Kin. 4. 12.

o Ch. 17. 11.

† The mention of *coast*, suggests the idea of its being a sea-port of the Mediterranean. Jerome places it nine miles south of Cæsarea. At present it is a village of forty or fifty houses, and is called Tortousa.—Ko.

p Gen. 14. 1. not that ch. 4. 19.

q 1 Kin. 16. 23. 2 Kin. 15. 14. Song 6. 4.

k Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon;

6 Them did Moses, the servant of the LORD, and the children of Israel, smite: and [l] Moses, the servant of the LORD, gave it *for a* possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 And these *are* the kings of the country which Joshua and the children of Israel smote [m] on this side Jordan on the west, [n] from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for a* possession, according to their divisions:

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 [o] The king of Jericho, [*] one; [p] the king of Ai, which *is* beside Beth-el, one;

10 [q] The king of Jerusalem, one; the king of Hebron, one;

11 [r] The king of Jarmuth, one; the king of Lachish, one;

12 [s] The king of Eglon, one; [t] the king of Gezer, one;

13 [u] The king of Debir, one; [x] the king of Geder, one;

14 [y] The king of Hormah, one; [z] the king of Arad, one;

15 [a] The king of Libnah, one; [b] the king of Adullam, one;

16 [c] The king of Makkedah, one; [d] the king of Beth-el, one;

17 [e] The king of Tappuah, one; [f] the king of Hepher, one;

18 [g] The king of Aphek, one; the king of [h] Lasharon, one;

19 [i] The king of Madon, one; the king of Hazor, one;

20 [k] The king of Shimron-meron, one; the king of Achshaph, one;

21 [l] The king of Taanach, one; the king of Megiddo, one;

22 [m] The king of Kedesh, one; the [n] king of Jokneam of Carmel, one;

23 [o] The king of Dor, [†] in the coast of Dor, one; the king of [p] the nations of Gilgal, one;

24 [q] The king of Tirzah, one: all the kings thirty and one.

REFLECTIONS UPON CHAP. XI.—How madly do sinners rush headlong into ruin, notwithstanding repeated warnings by the destruction of others! The strength and multitude of their confederacy do but make their ruin the more notorious. But, the greater the dangers which surround his people, the greater supports should they ask and expect from God: and, the more entirely their heart is fixed on him as their strength, the more certainly shall their spiritual enemies be subdued before them. That to which sinners flee for help is often but a trap to ensnare them: and their destruction is certain, though sometimes slow; and always just and wise, however severe: the most powerful not excepted. But sure is the victory of his people over all their enemies; and happy is it when God's exact fulfilment of his promises, and our upright performance of our duty, unite together. And blessed indeed must that warfare be, which issues in eternal triumph and rest to Christ and his people!

REFLECTIONS UPON CHAP. XII.—Former mercies from God, or services from men, must never be forgotten for the glare of present ones. How happy the saints



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## CHAPTER XIII.

*(1) God informs Joshua what part of the promised territories remained yet unconquered: 1—6. (2) He orders him to make an immediate division of the whole, though he would not live to subdue it all: 1—7. (3) The division made by Moses to the Reubenites, Gadites, and the half-tribe of Manasseh, is again represented: 8—33. (4) It is repeated that the Levites had no inheritance but the offerings of the Lord: 14, 33.*

A. M. 2559. B. C. 1445.

NOW Joshua was [a] old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, [b] and there remaineth yet very much land [†] to be possessed.

2 [c] This *is* the land that yet remaineth: [d] all the borders of the Philistines, and all [e] Geshuri,

3 From [f] Sihor,[‡] which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the [§] Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:[‖]

4 From the south, all the [h] land of the Canaanites, and [i] Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites;

5 And the land of the [j] Giblites,[¶] and all [k] Lebanon, toward the sun-rising, from Baal-gad under [l] mount Hermon,[†] unto the [m] entering into Hamath;

6 All the inhabitants of the hill-country, from Lebanon unto [n] Misrephoth-maim, *and* all the Sidonians; them [o] will I drive out from before the children of Israel: only divide thou it [p] by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide [q] this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh;

8 With whom the Reubenites and the Gadites have received their inheritance, [r] which Moses gave them, beyond Jordan eastward, *even* as Moses, the servant of the LORD, gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the [‡] [s] Geshurites and Maachathites, and [t] all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth, and in Edrei, who remained of the remnant [u] of the giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel [x] expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.

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14 Only [y] unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave [*] unto the tribe of the children of Reuben *inheritance* according to their families.

16 And [z] their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon,[†] and [a] Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And [b] Beth-peor,[‡] and [§] Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, [c] whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon dwelling in the country.

22 ¶ [d] Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.[‖]

23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ [e] And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad, according to their families:

25 And their coast was Jazer, [f] and all the cities of Gilead, and [g] half the land of the children of Ammon, unto Aroer that *is* before [h] Rabbah;

26 And from Heshbon [*] unto [i] Ramath-mizpeh, and Betonim; and from [k] Mahanaim unto the border of [l] Debir;

27 And in the valley, [m] Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of [n] Chinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities and their villages.

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a Ch. 14. 10. & 24. 29. about 100 years of age.

b He was 110 at his death—and as the division of the land is believed by the Jews to have occupied about seven years—and as he appears to have died soon after, Joshua was at this time about 100 years of age.—Ko.

† Heb. *to possess it.*

c Num. 34. 2—14. Gen. 15. 18—21. Deut. 11. 23, 24. Ex. 23. 31.

d Gen. 26. 14. 1 Sam. 27. 8. Deut. 2. 23.

e 1 Sam. 27. 8. not 2 Sam. 3. 3. & 15. 8. ch. 12. 5. ver. 11.

f Gen. 10. 15—19. ch. 15. 4. Num. 34. 5. Jer. 2. 18.

‡ *The Black Water*, a name frequently applied to different rivers in European geography. It is the same as the river of Egypt. Num. 34. 5.—Ko.

§ Judg. 3. 3. Zech. 9. 5. Deut. 2. 23. 1 Sam. 6. 17.

‖ A people driven out by a tribe of the Philistines, (Deut. 2. 23. Amos 9. 7.) called Caphtorim.—Ko.

h Ch. 11. 3. & 10. 40. & 12. 7, 8.

¶ Or, *the same.*

i 1 Kings 5. 18. Ps. 83. 7. Ezek. 27. 8.

j The inhabitants of Gibal, on the coast of the Mediterranean, near Lebanon, and considerably beyond the territory permanently possessed by Israel. They aided Solomon in preparing stones for the temple. (1 Kings 5. 18.) It still exists, as a small fortified town bearing its original name.—Ko.

k Deut. 1. 7. & 3. 25.

† Ch. 11. 3, 17. Deut. 3. 8, 9. & 4. 48. Ps. 89. 12. & 133. 3.

† A part of the eastern Lebanon, said, in Creighton's map, to be 12,000 feet above the level of the sea.—Ko.

m Num. 34. 8. & 13. 21. Judg. 3. 3. Is. 10. 9. Amos 6. 2. 1 Kings 8. 65. 2 Kings 4. 25.

n Ch. 11. 8.

o Gen. 15. 18, 21. Ex. 23. 30, 31. Deut. 7. 1, 22. & 11. 23, 24.

p Prov. 16. 33. & 18. 18. Num. 26. 55. Acts 13. 19. ch. xv—xxi. 1 Chr. xxiii—xxvi.

q Num. 34. 2—14. & 26. 54, 55. & 33. 54. Ezek. 47. 13—23. ch. xv—xix.

r Num. 32. 33—42. Deut. 3. 12—17. ch. 22. 4. & 4. 12. & 12. 1—6.

‡ One tribe was invaded by David, (1 Sam. 27. 8.) and these must have lain on the coast in the way to Egypt; the people in ver. 11. must have been another tribe inhabiting mount Hermon.—Ko.

s 1 Chr. 2. 23. 2 Sam. 13. 37. & 15. 8. & 3. 3.

t Ch. 12. 4, 5. Deut. 3. 1—14. & 4. 47, 48.

u Deut. 3. 11. ch. 12. 4.

x 2 Sam. 3. 3. & 13. 37. & 10. 6. & 15. 8. Num. 33. 56. ch. 23. 13. Judg. 2. 3.

y Deut. 10. 9. & 18. 2. Num. 18. 20—24. 1 Cor. 9. 13—14. ch. 14. 3, 4.

* 1451.

z Deut. 3. 12. Num. 21. 24. & 32. 33, 37, 34. Is. xv, xvi. Jer. 48. 21—24.

† Partly built by the tribe of Gad. (Num. 32. 34.) part is assigned to Reuben. The division being, as in many modern cities, into the old and new cities; or the Gadite and Reubenite quarters.—Ko.

a Or, *the high places of Baal, and house of Baal-meon.* Num. 22. 41.

b Num. 23. 3. Deut. 3. 17. ch. 12. 3. Ezek. 25. 9.

‡ Infamous for its idolatrous worship of Baal, the wicked counsel of Balaam, and the seduction of the people. Its conquest is therefore a treble record of triumph.—*Note.* Happy believer! who can record his victories over the world, the flesh, and the devil! Thanks be to God, who giveth us the victory, through our Lord Jesus Christ!—Ko.

§ Or, *springs of Pisgah, or the hill.*

c Num. 31. 24—35. & 31. 8. Deut. 2. 30—35.

d Num. 22. 5—7. & 24. 1, & 31. 8. Rev. 2. 14. 2 Pet. 2. 15. 2 Thes. 2. 8. Rev. 19. 20. Jude 11.

‖ Lingering around the court, hankering after preferment, covetous of wealth, pregnant in evil counsels, pretending to fear God, but loving the wages of iniquity—he falls at last, the victim of the people he was compelled to bless, but sought to destroy. Truly, the wages of sin is death!—Ko.

e Num. 32. 34—38.

f Num. 21. 32. & 32. 1, 2. ch. 21. 39.

g The Moabites and Ammonites retook their cities from the Reubenites and Gadites. Is. xv, xvi. Jer. 48. 21—24. Ezek. 25. 9.

h Which Sihon had taken. Judg. 11. 15. Deut. 2. 19. 2 Sam. 12. 26. Amos 1. 14.

i This city, like Dibon, is sometimes assigned to Reuben, sometimes to Gad; for explanation, see note on ver. 17.—Ko.

j Ch. 20. 8. Gen. 31. 49. 1 Kin. 22. 3.

k Gen. 32. 1, 2. 2 Sam. 2. 8. & 17. 27.

l 2 Sam. 9. 5. & 17. 27.

m Num. 32. 4, 36. Gen. 33. 17. Judg. 8. 5—7, 14—16.

n Num. 34. 11. Deut. 3. 17. ch. 11. 2. & 12. 3. Luke 5. 1. John 6. 1.

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who have possession of manifold blessings on this side the Jordan of death, even while their principal inheritance lies beyond it! How fruitful then was the promised land, which could support such multitudes of men! How fearful the guilt, and tremendous the curse, which for many ages have rendered it one of the most barren and useless spots on the earth! How confined was the ancient ambition of kings!

and how good was God to Israel, who gave so many nations for their ransom, and people for their life!

REFLECTIONS UPON CHAP. XIII.—The most successful conquerors must quickly bow and pay their tribute to death, the king of terrors; and the best have need to



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29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh, by their families.

30 [o] And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities;

31 [p] And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one-half of the children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 [q] But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said unto them.*

A. M. 2559. B. C. 1445.

[o] Num. 32. 39—41. Deut. 3. 13—15.

[p] Num. 32. 39—41. 1 Chr. 2. 21, 22. ch. 21. 27. ver. 12.

[q] Ch. 18. 7. Deut. 10. 9. & 18. 1, 2. Num. 18. 20. ver. 14.

* The second time in this chapter (see ver. 14.) is the disinheritance of Levi recorded. The Lord was their portion.—*Note.* So is it with every believer, who is indeed a priest of God. 1 Pet. 2. 5, 9. Ps. 119. 57.—Kn.

## CHAPTER XIV.

(1) *Canaan divided by immediate direction from God through casting of the lot, and not by any human sagacity or prudence; and how one of the two tribes, descended from Joseph, obtained the Levites' twelfth part:* 1—5. (2) *Of Caleb's demand of Hebron, as granted to him by the promise of Moses; and Joshua's compliance with his request:* 6—15.

AND these *are the countries* which the children of Israel inherited in the land of Canaan, [a] which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 [b] By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

3 For [c] Moses had given the inheritance of two tribes and a half-tribe on the other side Jordan; [d] but unto the Levites he gave none inheritance among them.*

4 For [e] the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, [f] save cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 [g] As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in [h] Gilgal: and [i] Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses [k] the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses, the servant of the LORD, [l] sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 [m] Nevertheless my brethren that went up with me made the heart of the people melt; [n] but I wholly followed the LORD my God.*

9 And Moses sware on that day, saying, [o] Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these [p] forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel [†] wandered in the wilderness; and now, lo, I *am* this day fourscore and five years old.

11 [q] As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

12 Now therefore give me this [r] mountain, whereof the LORD spake in that day; (for thou heardest in that day [s] how the Anakims *were* there, and *that* the cities *were* great *and* fenced;) if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.[‡]

13 And Joshua [t] blessed him, and [u] gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 [x] Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And [y] the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. And the land had rest from [z] war.[§]

A. M. 2560. B. C. 1444.

[a] Num. 34. 17—29. 1 Cor. 7. 10. Heb 5. 4. John 17. 2. Mat. 20. 23.

[b] Num. 26. 55. & 33. 54. & 34. 13. ch. 18. 6. xv—xxi. Prov. 16. 33. & 18. 18. Ps. 16. 5, 6. Mat. 25. 34.

[c] Num. 32. 28—41. ch. 13. 8—33. Deut. 3. 12—17.

[d] Ch. 13. 14, 33.

* Again is the disinheriting of Levi recorded. (See chap. 13. 14, 33.) Why this marked frequency of reference? (1) To prevent the Levites from murmuring at the distribution of the land. (2) To avoid all charge of covetousness in Moses on behalf of his own tribe. (3) So to provide for the Levites that, having little worldly property to occupy them, they might attend on the divine service without distraction. (4) To inculcate the great lesson, that he that draws near to God, has enough in God himself.—Kn.

[e] Gen. 48. 5. 1 Chr. 5. 1. And so there were twelve tribes besides the Levites.

[f] Num. 35. 2—8. ch. xxi. 1 Chr. 6. 54—81.

[g] Ver. 2. Gen. 7. 5. Ex. 7. 6. & 10. 20. & 12. 28, 50. & 16. 34. & 34. 4. & xxxix, xl. Lev. 8. 4, 9. & 9. 10. Num. 20. 27. & 27. 12. 1 Sam. 15. 22.

[h] Ch. 4. 19. & 10. 43.

[i] Num. 32. 12. & 13. 6, 30. & 14. 24, 30, 38. & 34. 19. ver. 13, 14. ch. 15. 14, 16.

[k] Ps. xc. Deut. 33. 1. & 34. 5, 10. Num. 12. 7, 8. Heb. 3. 2.

[l] Num. 13. 6, 17, 26, 27—33. & 14. 6—10.

A. M. 2560. B. C. 1444.

[m] Num. 13. 31, 33. & 14. 1—4.

[n] Num. 14. 24. ver. 9, 14. Rev. 14. 4.

* Caleb bears witness to his own integrity; but not out of vanity, nor even out of his own consciousness of rectitude; but because God had already so borne record. Num. 14. 24. 2 Tim. 4. 7.—Kn.

[o] Deut. 1. 34—36. Num. 13. 22. & 14. 23, 24.

[p] Num. 14. 33, 34. ch. 11. 18.

† Heb. *walked.*

[q] Deut. 34. 25, 27. & 31. 2. & 34. 7. Ps. 122. 8.

[r] Ch. 11. 21.

[s] Num. 13. 22—34. & 14. 6. & 21. 33. 1 Sam. 14. 7. Rom. 8. 31. Ps. 27. 1—3. & 118. 10—12. Phil. 4. 13.

‡ In chap. 11. 21. Joshua is said to have already driven the Anakims out of Hebron; how then does Caleb now propose to do a thing already done? Is not this a contradiction? No, they were driven indeed out of Hebron by Joshua, for so the history testifies; but, having been expelled by Joshua, at an early period of his conquests, they had since returned, and reoccupied the city itself. See chap. 15. 14.—Kn.

[t] Ch. 22. 6. 1 Sam. 1. 17. Song 6. 9.

[u] Ch. 15. 13. & 21. 11. 12. Judg. 1. 20. 1 Chr. 6. 55, 56.

[x] Ch. 10. 37. ver. 8, 9. 1 Cor. 15. 58. Ps. 19. 11.

[y] Ch. 15. 13, 54. & 20. 7. Gen. 23. 2.

[z] Open war, ch. 11. 23. Judg. 3. 11, 30. & 5. 31. & 8. 28.

§ This is the second time of peace. (See ch. 11. 23.) for "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16. 7.—Kn.

## CHAPTER XV.

(1) *The boundaries of the tribe of Judah:* 1—12. (2) *A particular grant of Hebron and the country round to Caleb; with an account of his daughter's marriage, petition, and portion:* 13—19. (3) *A particular enumeration of most of the cities which fell by lot to the tribe of Judah, in all, one hundred and fourteen, those afterwards given to the Simeonites excepted:* 20—63.

A. M. 2560. B. C. 1444.

THIS then was the [a] lot of the tribe of the children of Judah by their families; [b] *even* to the border of Edom the wilderness of Zin, southward, *was* the uttermost part of the south coast.

2 And their south border was from the shore of [c] the salt sea, from the [*] bay that looketh southward:

3 And it went out to the south side to [d] Maaleh-acrabbim, and passed along to Zin,

[a] Ch. 13. 6. & 14. 2. Num. 26. 55, 56.

[b] Num. 34. 3—5. & 33. 36. & 13. 21. & 20. 1. & 27. 14. ch. 13. 3. Ezek. 47. 19.

[c] Gen. 14. 3. Num. 34. 3, 12. Deut. 3. 17. ch. 3. 16. ver. 5. Ezek. 47. 8, 18.

* Heb. *tongue.*

d Or, *the going up to Acrabbim,* Judg. 1. 36. Num. 34. 4.

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be reminded of their latter end. God graciously and wisely considers the frame of his people, and will not burden them with work beyond their strength. But pleasant are extensive views of what God has promised, though we should never see it accomplished. And it is prudent and necessary that such as rule in church or state should exert themselves to the utmost for leaving all things in good order at their death. With what pleasure God repeatedly mentions the honourable deeds of his favourites, as an example and inducement to others to copy after them! But unhappy is the end of false prophets and seducers of mankind, like Balaam; and often when and where they least expected it. While those, who have God to be their portion, have little reason to envy others, even their wealthiest lots in this changing world.

REFLECTIONS UPON CHAP. XIV.—Such as refer themselves to God to choose for them will never find cause to repent of their lot. Yea, it is not only useful but necessary, to acknowledge God in all our ways, that he may direct our paths, and prosper the work of our hands; and to view every thing that we obtain law-



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and ascended up on the south side unto [o] Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the [f] river of Egypt; and the goings out of that coast were at [g] the sea. This shall be your south coast.

5 And [h] the east border *was* the salt sea, *even* unto the end of Jordan: and *their* border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to [i] Beth-hogla, and passed along by the north of [k] Beth-arabah; and the border went up to the stone of [l] Bohan the son of Reuben.

7 And the border went up toward [m] Debir, from [n] the valley of Achor,† and so northward, looking toward [o] Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of [p] En-shemesh, and the goings out thereof were at [q] En-rogel.‡

8 And the border went up by the [r] valley of the son of Hinnom, unto the south side of [s] the Jebusite, the same *is* Jerusalem; and the border went up to the top of the mountain that *lieth* before the valley of Hinnom [t] westward, which *is* at the end of the valley of the [u] giants northward.

9 And the border was drawn from the top of the hill unto the fountain of the water of [v] Nephtoah, and went out to the cities of mount [x] Ephron; and the border was drawn to [y] Baalah, which *is* Kirjath-jearim.

10 And the border compassed from Baalah westward unto [z] mount Seir, and passed along unto the side of mount Jearim, (which *is* Chesalon,) on the north side, and went down to [a] Beth-shemesh, and passed on to [b] Timnah.

11 And the border went out unto the side of [c] Ekron northward; and the border was drawn to Shicron, and passed along to [d] mount Baalah, and went out unto [e] Jabniel; and the goings out of the border were at [f] the sea.

12 And the west border *was* to the great sea, and the coast *thereof.* This *is* the coast of the children of Judah round about, according to their families.

13 ¶ [g] And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* [*] the city of Arba, the father of Anak, which *city is* [h] Hebron.

14 And [i] Caleb drove thence the three sons of Anak†, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he [k] went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, [l] He that smiteth Kirjath-sepher, and taketh it, to him will I [m] give Achsah my daughter to wife.

17 And [n] Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him [o] Achsah his daughter to wife.

18 And it came to pass, as she came *unto him,* that she moved him to ask of her father a field: and [p] she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a [q] blessing; for thou hast given me a south land; give me also springs of water. And he gave her the ‡ upper springs, and the nether springs.

20 [r] This *is* the inheritance of the tribe of the children of Judah, according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom, southward, were [s] Kabziel, and [t] Eder, and Jagur,

22 And Kinah, and [u] Dimonah, and Adadah,

23 And [x] Kedesh, and [y] Hazor, and Ithnan,

24 [z] Ziph, and [a] Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and [b] Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and [c] Beth-palet,

28 And [d] Hazar-shual, and [e] Beer-sheba, and Bizjothjah,

29 [f] Baalah, and Iim, and [g] Azem,

30 And Eltolad, and Chesil, and [h] Hormah,

31 And [i] Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and [k] Ain, and [l] Rimmon: all the cities *are* twenty and nine,§ with their villages:‖

33 *And* in the valley, [m] Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and [n] En-gannim, [o] Tappuah, and Enam,

35 [p] Jarmuth, and [q] Adullam, Socoh, and [r] Azekah,

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A. M. 2560. B. C. 1444.

[a] Gen. 14. 7. Num. 20. 1. & 33. 8, 36. & 13. 26. & 34. 4. Deut. 1. 46. & 32. 51. ch. 10. 41. & 14. 6. Ezek. 47. 19. & 48. 28.

[f] Num. 34. 5. ch. 12 3. Jer. 2. 18. Gen. 15. 18. The eastern branch of the Nile.

[g] Ver. 12.

[h] Num. 34. 10, 12. Ezek. 47. 18.

[i] Ch. 18. 19, 21. Gen. 35. 10.

[k] Ch. 18. 22. ver. 61.

[l] Ch. 18. 17.

[*] Most probably a sepulchral monument for some of the Rephaites who came over to the conquest of the land. Compare Gen. 23. 20. Num. 32. 32.—Ed.

[m] Not that ch. 13. 26. nor ver. 15.

[n] Ch. 7. 26. Is. 65. 10. Hos. 2. 15.

† *Achor,* pain, trouble. Here Achan underwent the terrible punishment of covetousness and disobedience. Yet the valley of Achor is pronounced as "a door of hope" to Israel, (Hos. 2. 15.) and so it is, when trouble has shown to experience, the folly and sin of loving the world, the soul is just prepared for cherishing the hope of better things.—Ed.

[o] Ch. 4. 19. & 5. 10. & 10. 43.

[p] Ch. 18. 17.

[q] Fuller's fountain, 1 Kin. 1. 9. 2 Sam. 17. 17. Is. 7. 3.

‡ The *fool-fountain.* From 1 Kings 1. 9. it appears to have been near Jerusalem, or, according to some, the *Fuller's fountain.*—Ed.

[r] Ch. 18. 16. 2 Kin. 23. 10. 2 Chr. 28. 3. Jer. 7. 31—33. & 19. 11—14.

[s] Ver. 63. ch. 18. 28. & 10. 1. Judg. 19. 10. & 1. 8.

[t] A lovely valley to the south-east of Jerusalem, which was deformed by the cruel and abominable worship of Moloch. 2 Kings 23. 10. Even so is it, that man still continues by sin to deface and deform the fairest of the works of God.—Ed.

[u] Or, Rephaim. 2 Sam. 5. 18, 22. & 23. 13. ch. 18. 16. 1 Chr. 11. 15. & 14. 9, 13. Is. 17. 5.

[v] Ch. 18. 15.

[x] Ch. 17. 15. & 20. 7.

[y] Ch. 9. 17. Judg. 18. 12. 2 Sam. 6. 2.

[z] Not that Gen. 36. 8.

[a] Ch. 21. 16. 1 Sam. 6. 19—21. 2 Kings 14. 11, 13.

[b] Judg. 14. 1, 5. Gen. 38. 12. ver. 57.

[c] Ch. 19. 43. 1 Sam. 5. 10. ver. 45.

[d] Ch. 19. 44.

[e] Not ch. 18. 23.

[f] Num. 34. 6. Deut. 11. 24. & 34. 2. ch. 1. 4. & 9. 1. & 23. 4. Ezek. 47. 15, 19. & 48. 28. Joel 2. 20. Zech. 14. 8.

[g] Ch. 14. 6—15. Num. 13. 30. & 14. 24. 34. Deut. 1. 36—38.

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A. M. 2560. B. C. 1444.

[*] Or, *Kirjath-arba.*

[h] Ch. 9. 2.

‖ Num. 13. 22. Judg. 1. 10—15. ch. 10. 36, 37. & 11. 21.

† See note on ch. 14. 12. from which it will appear that the Anakims were driven out from the city of Hebron, and must therefore have returned to it in the interval since the conquest of Joshua.—Note. This is an apt illustration of the Christian warfare; enemies always returning, and always to be driven valiantly out.—Ed.

[k] Ch. 10. 38. Judg. 1. 11. or Kirjath-sannah, ver. 49.

[l] Judg. 1. 12. 1 Cor. 1. 19, 25. Heb. 11. 26. & 12. 2.

[m] Gen. 24. 51, 57. 1 Cor. 7. 37, 38.

[n] Judg. 3. 9. & 1. 13. 1 Chr. 4. 13.

[o] Ver. 16. 1 Chr. 2. 48, 49.

[p] Gen. 24. 64. 1 Sam. 25. 23. Judg. 1. 14.

[q] Gen. 33. 11. 1 Sam. 25. 16, 27. Judg. 1. 15.

‡ Higher and lower ground well watered.

[r] Gen. 49. 8—12. Deut. 33. 7.

[s] Neh. 11. 25.

[t] Gen. 33. 21.

[u] Neh. 11. 25.

[x] Not that ch. 12. 22. but Gen. 14. 7. ver. 3. Num. 33. 37. Deut. 1. 19.

[y] Not ch. 11. 1. ver. 25.

[z] Not ver. 55.

[a] 1 Sam. 15. 4.

[b] Ch. 19. 2. 1 Chr. 4. 28. Neh. 11. 26.

[c] Neh. 11. 26.

[d] Ch. 19. 3. 1 Chr. 4. 29.

[e] Ch. 19. 2. Gen. 21. 14.

[f] Ch. 19. 3.

[g] 1 Chr. 4. 29.

[h] Judg. 1. 17. Num. 14. 45. ch. 12. 14. & 19. 4.

[i] 1 Sam. 27. 6. & 30. 1. ch. 19. 5.

[k] Not ch. 19. 7. Num. 34. 11.

[l] Neh. 11. 29. Judg. 20. 47. & 21. 13.

§ The cities enumerated are really thirty-six. To solve the apparent contradiction, some suppose that nine cities, afterwards given to the tribe of Simeon, are omitted; others suppose the twenty-nine to be cities, and the nine villages. Either view may be correct, and either will remove the apparent contradiction, and is greatly to be preferred to the admission of an erroneous reading; unless, which is not the case here, when supported by the best Hebrew MSS.—Ed.

‖ This last enumerates the cities towards the desert.—Ed.

[m] Ch. 19. 41. Judg. 13. 2, 25. & 16. 31. & 18. 2, 11. 2 Chr. 11 10.

[n] Not ch. 19. 21.

[o] Ch. 12. 17. not ch. 16. 8. & 17. 8.

[p] Ch. 10. 3, 5. & 12. 11. Neh. 11. 29.

[q] Ch. 12. 15. 1 Sam. 22. 1. Mic. 1. 15.

[r] Ch. 10. 10. 1 Sam. 17. 1.

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fully as coming from him.—How edifying is it to observe aged professors strong in the faith, giving glory to God! It is not pride, but due acknowledgment, to declare what a gracious God has done for us and by us. The more singular our fidelity has been towards God, it is the more commendable. And, if we have served God in godly simplicity in our youth, we shall find the comfort and blessing of it when we grow old. The issues of our life are in God's hand. Neither age, nor sickness, nor sword, can cut those off whom he determines to preserve. Every year, therefore, through which we are spared, is a new call for thankfulness to him who preserves our soul in life; and the death of others around should make us the more sensible of the mercy which preserves us. But indeed wonders of mercy and judgment will God work for performing his promise, in the most honourable manner, to such as by faith remarkably glorify him in an hour of temptation. Such as trust in him will never find themselves disappointed of their hopes. And, with the utmost boldness, we may insist upon having what he has promised, and dare to engage the most powerful opposer in order to obtain it.

REFLECTIONS UPON CHAP. XV.—It is very necessary to have every thing relating to property exactly fixed and distinguished, in order to prevent after conten-



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36 And [a]Sharaim, and Adithaim, and Gederah, [a]and Gederothaim: fourteen cities with their villages.†

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and [t]Mizpeh, and [u]Joktheel,

39 [x]Lachish, and [y]Bozkath, and [z]Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and [a]Makkedah: sixteen cities with their villages.‡

42 [b]Libnah, and [c]Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And [d]Keilah, and [e]Achzib, and [f]Mareshah: nine cities with their villages.

45 [g]Ekron, with her towns and her villages.

46 From Ekron even unto the sea, all that *lay* [§]near [h]Ashdod, with their villages.

47 Ashdod with her towns and her villages, [i]Gaza with her towns and her villages, unto the [k]river of Egypt,[l] and the [l]great sea, and the border *thereof.*

48 And in the mountains, [m]Shamir, and [n]Jattir, and Socoh,

49 And Dannah, and [o]Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And [p]Goshen,[m] and [q]Holon, and [r]Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And [t]Janum, and Beth-tappuah, and [s]Aphekah,

54 And Humtah, and [t]Kirjath-arba, (which *is* Hebron,) and Zior: nine cities with their villages.

55 [u]Maon, Carmel, and [x]Ziph, and Juttah,

56 And [y]Jezreel, and Jokdeam, and Zanoah,

57 Cain, [z]Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and [a]Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.

60 [b]Kirjath-baal, (which *is* Kirjath-jearim,) and [c]Rabbah: two cities with their villages.

61 In the wilderness, [d]Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt,‡ and [e]En-gedi: six cities with their villages.

63 ¶ As [f]for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at [g]Jerusalem unto this day.

A. M. 2560.
B. C. 1444.

a 1 Sam. 17. 52.

§ Or, or.

† There are *fifteen* names given, but probably some two may describe but one coalesced city. London and Westminster, may serve as a modern example. In municipal rights they are two, in commercial nomenclature, they are one.—Ed.

t Not ch. 11. 3. Gen. 21. 49. ch. 18. 26.

u 2 Kin. 14. 7.

x Ch. 10. 3. & 12. 11, 12.

y 2 Kin. 22. 1.

z Ch. 10. 3. & 12. 12.

a Ch. 10. 21, 29. & 12. 16.

‡ The constant repetition of the "cities and their villages," indicates some state of political dependances, perhaps not now easily understood.—Ed.

b Ch. 10. 29. & 12. 15. 2 Kin. 8. 22.

c Ch. 19. 7.

d 1 Sam. 23. 1. Neh. 3. 17, 18.

e Gen. 38. 5. Mic. 1. 14. not ch. 19. 29.

f Mic. 1. 15.

g Ch. 13. 3. 1 Sam. 5. 10. & 7. 14. & 6. 17. ver. 11. 2 Kin. 1. 2. Amos 1. 8. Zeph. 2. 4. Zech. 9. 5, 7.

§ Heb *by the place of.*

h Ch. 13. 3. 1 Sam. 5. 1, 6. 2 Chr. 26. 6. Amos 1. 8. & 3. 9. Is. 20. 1. Jer. 25. 20.

i Ch. 10. 41. & 11. 22. Amos 1. 6, 7.

k Gen. 15. 18. ver. 4. Num. 34. 5. ch. 13. 3. & 15. 4. Deut. 11. 24. Ex. 23. 31.

‖ See note on Num. 34. 5.—Ed.

l Ver. 4, 5, 12.

m Not Judg. 10. 1.

n Ch. 21. 14.

o Ver. 15. ch. 21. 15. Judg. 1. 11.

p Ch. 10. 41. & 11. 16.

q Ch. 21. 15. 1 Chr. 6. 58.

¶ Not *Goshen* in Egypt, but another place of the same name.—Ed.

r 2 Sam. 15. 12.

† Or, *Janus.*

s Not ch. 19. 30.

t Ch. 14. 15. & 15. 3. Gen. 23. 2.

u 1 Sam. 23. 25. & 25. 2.

x 1 Sam. 23. 14, 15. & 26. 1, 2.

y Not that 2 Kin. 8. 29.

z Not that Judg. 19. 12. & 14. 1.

a Perhaps not that 1 Chr. 4. 39. but 1 Chr. 4. 4, 18.

b Ch. 9. 17. & 18. 14. 1 Sam. 7. 1, 2.

c Not that Deut. 3. 11.

d Ch. 18. 22. ver. 6.

‡ *Salt* is in all countries an article of great commercial importance, being both a necessary and a luxury. This city most probably received the name from salt springs in its neighbourhood, from which salt was formed by evaporation in the sun—as is common in many warm countries—or from salt being found in the desert, or in pits in its neighbourhood.—Ed.

e 1 Sam. 23. 29. 2 Chr. 20. 2. Song 1. 14.

f Judg. 1. 8, 21. 2 Sam. 5. 6. The lot of Judah contained an hundred and fourteen cities, besides those given to the Simeonites afterwards.

g Ch. 10. 1.

## CHAPTER XVI.

(1) *Lot of Ephraim and Manasseh:* 1—4. (2) *A particular account of the borders of the children of Ephraim:* 5—9. (3) *A brand of infamy put upon them for neglecting to expel the Canaanites from part of their lot:* 10.

A. M. 2560.
B. C. 1444.

AND the lot of the children of Joseph [a]fell from Jordan by [b]Jericho, unto the water of Jericho on the east, to the [c]wilderness that goeth up from Jericho, throughout mount Beth-el,

2 And goeth out from [d]Beth-el to Luz, and passeth along unto the borders of [e]Archi to [f]Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of [g]Beth-horon the nether, and to Gezer: and the goings out thereof are at the [h]sea.*

4 [i]So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus:* even the border of their inheritance on the east side was [k]Ataroth-adar, unto Beth-horon the upper;

6 And the border went out toward [l]the sea to Michmethah on the north side; [m]and the border went about eastward unto [n]Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to [o]Ataroth, and to [p]Naarath, and came to [q]Jericho, and went out at Jordan.

8 The border went out from [r]Tappuah westward unto the [s]river Kanah; and the goings out thereof were at the [t]sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the [u]separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And [x]they drove not out the Canaanites that dwelt in [y]Gezer; but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

A. M. 2560.
B. C. 1444.

a Heb. *went forth,* Gen. 13. 10. Deut. 1. 1. ch. iii, iv.

b Ch. ii, vi.

c Ch. 8. 15. & 18. 12. & 15. 61. Mal. 3. 1. & 4. 1.

d Gen. 28. 19. & 12. 8. Judg. 1. 26. ch. 4. 9. & 7. 1.

e 2 Sam. 16. 16. 1 Chr. 27. 33.

f Not that Num. 32. 3.

g 1 Kings 9. 17. ch. 10. 10. & 18. 13. 2 Chr. 8. 5.

h Num. 34. 5, 6. ch. 15. 11, 12. The Mediterranean sea on the west.

* This describes the southern boundary of the common inheritance of the two tribes.—Ed.

i Ch. 17. 14. 1 Chr. 7. 29, 30. Gen. 41. 50—52. & 46. 20. & 48. 5, &c. & 50. 22—26. Deut. 33. 13—17.

k Ch. 18. 13. & 16. 16. ver. 2, 3.

l Ch. 15. 11, 12. ver. 3. Num. 34. 5, 6.

m Ch. 17. 7.

n Ch. 18. 1.

o Ver. 2, 5.

p 1 Chr. 7. 28.

q Num. 22. 1. ch. 3. 16. & 6. 1.

r Ch. 12. 17. & 17. 8.

s Ch. 17. 8. & 19. 22.

t Ver. 3, 8. ch. 15. 11, 12. Num. 34. 5, 6.

u Ch. 17. 9.

x Judg. 1. 29. 1 Kings 9. 16. ch. 15. 63. Deut. 7. 2, 16. Num. 33. 52, 55.

y Ver. 3. ch. 10. 33. & 21. 21.

## CHAPTER XVII.

(1) *The families of the Manassites which remained to be portioned on the west of Jordan:* 1—6. (2) *The country which fell to their share:* 7—13. (3) *Conjunct petition of these Manassites and Ephraimites for an enlargement of their territory; and Joshua's refusal thereof, in order to oblige them to clear the woods and expel the Canaanites from what had been allotted them:* 14—18.

A. M. 2560.
B. C. 1444.

THERE was also a lot for the tribe of Manasseh, (for he *was* the [a]first-born of Joseph,) *to wit,* for [b]Machir, the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

a Gen. 41. 51. & 46. 20. Deut. 21. 17.

b Gen. 50. 23. Num. 32. 39, 40. 1 Chr. 7. 14. & 2. 23. Deut. 3. 15.

tions. The Lord greatly delights to honour such as have honoured him in a day of general apostasy; to reward such as have followed him fully; and to assist such as have firmly trusted in him. Happy is that marriage where the union of hearts, the consent of parents, and the blessing of God, remarkably meet. And, if children may ask the necessaries or conveniences of life from natural parents in hopes to succeed, with what boldness may we come to God's throne of grace, to ask grace and mercy to help us in a time of need—to ask all the new covenant blessings of heaven and earth! Yes, large and delightful is the portion of such as are connected with Christ: and his spiritual brethren are blessed for his sake with the most extensive and everlasting blessings. But let us remember, that, the larger our mercies are, the more abundant is our work and warfare to improve and defend the same. And have we not reason to lament that our sinful sloth and cowardice should deprive us of part of that which the Lord our God giveth us to possess?



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2 There was also *a lot* for [c] the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But [d] Zelophehad,* the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters; and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near [e] before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, [f] The LORD commanded Moses to give us an inheritance among our brethren: therefore, according to the † commandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell [g] ten portions to Manasseh, [h] besides the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and [i] the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, [z] that *lieth* before [k] Shechem, and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of [l] Tappuah: but Tappuah, on the border of Manasseh, *belonged* to the children of Ephraim;

9 And the coast descended unto the [m] river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea.

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. ‖

11 And Manasseh had in Issachar, and in Asher, [n] Beth-shean and her towns, and [o] Ibleam and her towns, and the inhabitants of [p] Dor and her towns, and the inhabitants of [q] En-dor and her towns, and the inhabitants of [r] Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 ¶ Yet [s] the children of Manasseh could not ‖ drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were [t] waxen strong, that they put the Canaanites to tribute; but * did not utterly drive them out.

A. M. 2560. B. C. 1444.

c Num. 26. 29—32. 1 Chr. 7. 14—19.

d Num. 26. 33. & 27. 1. & 36. 2, 11.

* There were six sons and five daughters, wherefore eleven portions would seem the proper division, rather than ten, as mentioned, ver. 5. But Zelophehad, son of Hepher, having left five daughters as his only representatives, neither he nor his father is counted, which omission leaves five sons, and five daughters, as coheirs and coheiresses of the property.—Ed.

e Num. 34. 17—29. ch. 14. 1.

f Num. 27. 7. Gal. 3. 29.

† Heb. *mouth.*

g Ver. 2, 3, 14. & *infra* lines.

h Num. 32. 39—41. ch. 13. 29—31. Deut. 3. 13—15.

i Num. 26. 29. & 32. 39, 41. ch. 13. 29—31. Deut. 3. 13—15.

‡ This is a different town from that of the same name mentioned ch. 16. 6; a conclusion warranted by the fact that the towns now enumerated on the southern border of Manasseh are, with the exception of Tappuah, a town ceded to Ephraim, never once noticed in describing his northern border.—Ed.

k Gen. 12. 6. & 33. 18. & xxxiv. & 37. 12, 14. ch. 16. 6. Judg. 9. 1. 1 Kings 12. 1, 25. John 4. 5.

l Or, *city of apples.* Not that ch. 15. 34, 53. but perhaps that ch. 12. 17.

m Or, *brook of reeds,* ch. 16. 8.

§ If we interpret this passage of the extension of the joint property of the tribes to Asher and Issachar, they may as well be said to meet in Dan in the south, and Benjamin in the east, or in the other adjacent tribes of Reuben and Gad. Do not the words rather mean — that after a council, or meeting together in Asher and Issachar, Manasseh obtained the cities enumerated in the succeeding verses? It is the improper division of the verses that causes the obscurity.—Ed.

n 1 Sam. 31. 10, 12. 2 Sam. 21. 12. ver. 16. 1 Chr. 7. 29.

o 1 Chr. 6. 70. Bileam.

p Ch. 12. 23.

q 1 Sam. 28. 7. Ps. 83. 10.

r Ch. 12. 21. Judg. 5. 19. 2 Kings 9. 27. & 23. 29. Zech. 12. 11.

s Judg. 1. 27, 28. ch. 16. 10. & 16. 10. Ex. 23. 29—33. Num. 33. 52, 55. Rom. 7. 14—25.

‖ They *could* not, because they wanted faith in the divine promise of assistance. See Heb. 11. 33.—Ed.

t Judg. 1. 28. 2 Sam. 8. 1.

* Heb. *driving, they drove them not out.*

A. M. 2560. B. C. 1444.

u Gen. 46. 22. Num. 26. 34, 37. Deut. 33. 17.

* Joshua was an Ephraimite, and therefore his kindred came in the more confident hope of a favourable reply. Joshua's reply is at once the language of a faithful servant of God, and a sound and impartial politician. The Josephites in asserting their own greatness, furnish Joshua with an appeal, that he dexterously and truly employs against their indolence, neglect, or cowardice, ver. 17.—*Note.* A Christian, who is a soldier, and, considering his spiritual birth, a great man, should always take care to act up to his profession. The Lord expects us to walk worthy of our vocation.—Ed.

x Luke 12. 48. 1 Pet. 4. 10. Ruth 4. 11.

y Or, *Rephaims,* Gen. 6. 4. & 14. 5.

z Judg. 1. 19. & 4. 3. 1 Sam. 27. 1, 2. 2 Chr. 12. 7—8.

a Ch. 19. 18. Judg. 6. 33. 1 Kings 18. 45, 46. & 21. 1, 23. 2 Kings 8. 29. & 9. 16. & 10. 6, 7. Hos. 1. 4, 5.

b Ver. 15. Deut. 33. 23.

c Ver. 15. ch. 20. 7. & 15. 9.

d Ch. 13. 6. & 11. 4, 6. Ex. 23. 28—33. Deut. 7. 2, 5, 16. Is. 41. 10, 14, 16.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a [u] great people,* forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, [x] If thou *be* a great people, *then* get thee up to the wood-*country,* and cut down for thyself there, in the land of the Perizzites, and of the [y] giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley [z] have chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of [a] Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, [b] Thou *art* a great people, and hast great power; thou shalt not have one lot *only:*

18 But the [c] mountain shall be thine; for it *is* a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou [d] shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

## CHAPTER XVIII.

(1) *The tabernacle of God fixed in Shiloh, a city of the Ephraimites, Joshua's own tribe:* 1. (2) *The seven unportioned tribes are reproved for their unconcern, and directed to a proper method for immediately fixing their settlements:* 2—7. (3) *The remaining territory being divided into seven parts, these tribes have their respective shares assigned them by lot:* 8—10. (4) *The borders of the Benjamites' inheritance marked out:* 11—28.

A. M. 2560. B. C. 1444.

AND the whole congregation of the children of Israel assembled together at [a] Shiloh,* and set up the [b] tabernacle of the congregation there: and the land was subdued before them.

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, [c] How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe; and I will send them, and they shall rise and go through the land, and [d] describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: [e] Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 [f] Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the [g] Levites have no part among you; for the priesthood of the LORD *is* their inherit-

a Ch. 19. 51. & 22. 9. Judg. 18. 31. & 21. 19. Ps. 78. 60. Jer. 7. 12, 14. & 26. 6.

* A celebrated city, built on a hill, about 24 miles north of Jerusalem. Here the ark remained, till carried to the army in the time of Eli, and being taken by the Philistines, never returned. It seems from that period to have declined, till its ruins became a proverb. Ps. 78. 60. Jer. 7. 12.—*Note.* Religious privileges neglected, abused, or turned to superstition, are sure, sooner or later, to call down visible judgments. 1 Cor. 11. 30.—Ed.

b Ex. xl. It continued there about 369 years. 1 Sam. iv. Jer. 7. 12, 14. & 26. 6.

c Judg. 19. 8. Prov. 19. 19. & 12. 24, 14. & 27. 1. Mat. 20. 6. Eccl. 9. 10. 2 Cor. 6. 2.

d Ver. 5, 6, 8, 9. Phil. 4. 8. 1 Thes. 4. 6.

e Ch. 19. 1—9. & xv—xvii. Rom. 15. 1. 1 Thes. 5. 14.

f Ver. 8. Prov. 16. 33. Num. 26. 54, 55. & 34. 13—29. ch. 14. 2.

g Lev. 22. 14. ch. 13. 14. Deut. 10. 9. & 18. 1, 2.

REFLECTIONS UPON CHAP. XVII.—What a fruitful bough is Joseph now become, and planted in a goodly soil! The promise of God is a firm foundation of claim; and, if in this wilderness we secure such a title to glory, we shall, when the warfare is over, enjoy the portion for ever. It is good for brethren to dwell together in unity; yet unhappy is the union when they encourage one another in neglecting the Lord's work, and seem more anxious to enlarge their property, than to improve what they have. But unbelief strangely heightens every difficulty, and often discourages from the good fight of faith, which necessarily lies in the way to the crown.



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ance:[a] and [b]Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the LORD, gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it,[†] and come again to me, that I may here [l]cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua [k]cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel, according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up[‡] according to their families: and the coast of their lot came forth [l]between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of [m]Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the [n]wilderness of [o]Beth-aven.

13 And the border went over from thence toward [p]Luz, to the side of Luz, (which *is* [q]Beth-el,) southward; and the border descended to [r]Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of [s]the sea southward,[§] from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, (which *is* Kirjath-jearim,) a city of the children of Judah. This *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of [u]Nephtoah;

16 And the border came down to the end of the [x]mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the [y]valley of the giants on the north, and descended to the [z]valley of Hinnom, to the side of [a]Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward [b]Geliloth, which *is* over against the going up of Adummim, and descended to [c]the stone of Bohan the son of Reuben,

18 And passed along toward the side over against [*]Arabah northward, and went down unto Arabah;

19 And the border passed along to the side of [d]Beth-hoglah northward: and the outgoings of the border were at the north [†]bay of [e]the salt sea, at the south end of [f]Jordan. This *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin, according to their families, were [g]Jericho,[‡] and [h]Beth-hoglah, and the valley of Keziz,

22 [i]And Beth-arabah, and Zemaraim, and [k]Beth-el,

23 And Avim, and Parah, and [l]Ophrah,

24 And Chephar-haammonai, and Ophni, and [m]Gaba: twelve cities with their villages.

25 [n]Gibeon, and [o]Ramah, and [p]Beeroth,

26 And [q]Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And [r]Zelah, Eleph, and [s]Jebusi, (which *is* Jerusalem,[§]) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin, [t]according to their families.

## CHAPTER XIX.

(1) *The lot of Simeon taken out of the inheritance of Judah, with cities mentioned, but no boundaries marked:* 1—9. (2) *Of Zebulun:* 10—16. (3) *Of Issachar:* 17—23. (4) *Of Asher:* 24—31. (5) *Of Naphtali:* 32—39. (6) *Of Dan:* 40—48. *All with boundaries marked, and principal cities mentioned.* (7) *Last of all, Joshua, upon his request, hath an inheritance assigned him:* 49—51.

AND the [a]second lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was [b]within the inheritance of the children of Judah.

2 And they had in their inheritance [c]Beer-sheba, and Sheba, and Moladah,

3 And [d]Hazar-shual, and Balah, and Azem,

4 And [e]Eltolad, and Bethul, and Hormah,

5 And [f]Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And [g]Beth-lebaoth, and Sharuhen: thirteen cities and their villages.[*]

7 [h]Ain, Remmon, and Ether, and Ashan: four cities and their villages.

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A. M. 2550. B. C. 1444.

[a] The frequency with which the disinheritance of the Levites is repeated, (see Num. 18. 21, 24. Josh. 13. 14. & 14. 3, 4, &c.) cannot be fully explained by any principle but their typical character. And truth it is, that of nothing does a believer require to be so often reminded, as, that here he is a "pilgrim," has "no certain dwelling-place," but that the "testimonies of the Lord are his inheritance."—Ed.

[b] Num. 32. 29—41. Deut. 3. 1—17. & 4. 47, 48. ch. 13. 8—31.

[†] As Num. 13. 17—20. is the most ancient statistical, so this is the most ancient geographical commission. It is interesting as indicating a degree of scientific knowledge, and exhibiting science, as the handmaid of a wise policy, and true religion.—Ed.

[l] Ver. 10. ch. 15. 1. & 18. 7. & 14. 1, 2. & 7. 16—18. Phil. 2. 4. Num. 26. 54—56. Rom. 14. 19. 1 Cor. 10. 31. Prov. 16. 33. 1 Sam. 10. 20, 21. & 14. 41. Acts 1. 24, 26.

[k] Ch. 15. 1. Col. 1. 12. John 17. 2.

[‡] The lot *came up*; with the exact mode of the lot we are unacquainted, the expression "came up," compared with Prov. 16. 33. and with the declaration of Joshua, that he would cast the lots before the Lord, suggests the idea, that the names of the tribes were written and cast into the loose robe of the high priest, and thence drawn up in succession.—Ed.

[l] Deut. 33. 12. Ps. 108. 13, 14. 1 Cor. 10. 13. Rom. 15. 1.

[m] Ch. 2. 1, 15, 22. & 5. 13, 14. & 6. 1, 26.

[n] Ch. 7. 2. & 8. 20.

[o] Beth-el, so called from the idols worshipped there, ch. 7. 2. Hos. 4. 15.

[p] Ch. 16. 2, 3. Judg. 1. 22—26. Gen. 28. 19. & 48. 3.

[q] Ch. 8, 9. ver. 22.

[r] Ch. 16. 5. & 10. 10.

[s] The pool of Gibeon. Jer. 41. 12. 2 Sam. 2. 13.

[§] Neither the Dead sea, nor Mediterranean, but a lake or pool, at Gibeon, 2 Sam. 2. 13. and which though narrow at the part where Abner and Joab met, must have been of considerable extent, being called "the great waters" by Jeremiah. 41. 12. Some learned authors, however, instead of "sea," render it "from the west;" but they seem to have been driven to this translation, from the difficulty of any reference to the sea in an inland province. But such lakes as that of Gibeon, are called seas, both in the Old and New Testaments.—Ed.

[t] Ch. 9. 17. & 15. 9, 60. 1 Sam. 7. 1, 2. 2 Sam. 6. 2.

[u] Ch. 15. 9.

[x] 2 Chr. 3. 1. Gen. 22. 2.

[y] 1 Chr. 14. 9. ch. 15. 8. Is. 17. 5.

[z] Ch. 15. 8. Is. 30. 33. Jer. 7. 31, 32. & 19. 11.

[a] Ch. 18. 63. Judg. 1. 8, 21. & 19. 10. ver. 28. 2 Sam. 5. 6.

A. M. 2550. B. C. 1444.

[b] Gilgal. Ch. 15. 7.

[c] Ch. 15. 6. It was erected to his honour, or by him.

[*] *Or, the plain.*

[d] Ch. 15. 6. Gen. 50. 10. ver. 21.

[†] Heb. *tongue.*

[e] Gen. 14. 3. & 19. 25. Num. 34. 3. ch. 3. 16. *i. e.* sea of Sodom.

[f] Ch. 18. 19.

[g] Ch. 2. 1. & 6. 1, 25.

[‡] Jericho had been destroyed, and was doomed not to be rebuilt. The site, however, belonged to Benjamin, and consequently the ruins are still called a city.—Ed.

[h] Gen. 50. 10. ch. 15. 6.

[i] Ch. 15. 6, 61. 2 Chr. 13. 4.

[k] Ch. 7. 2. & 8. 9. ver. 13.

[l] 1 Sam. 13. 17. not that Judg. 6. 11.

[m] Judg. 19. 12—16. Is. 10. 29. 1 Sam. 13. 15, 16.

[n] Ch. 9. 17.

[o] Judg. 4. 5. 1 Sam. 1. 19. & 7. 17. & 19. 18. 1 Kings 15. 17. Jer. 31. 15. Neh. 11. 33.

[p] Ch. 9. 17. 2 Sam. 4. 2.

[q] Not that ch. 15. 38. nor that, ch. 18. Judg. 10. 17. but 1 Kings 15. 22. Jer. xl, xli.

[r] 2 Sam. 21. 14.

[s] Ch. 15. 63. 2 Sam. 5. 8. ver. 16. Jerusalem belonged partly to Judah and partly to Benjamin.

[§] Jerusalem is also assigned to Judah; and, in point of fact, it was a city common to Judah and Benjamin.—Ed.

[t] Acts 17. 26. Num. 26. 54. & 33. 54.

A. M. 2560. B. C. 1444.

[a] Ch. 18. 6, 11.

[b] Gen. 49. 7.

[c] Gen. 21. 14, 31. Judg. 20. 1. ch. 15. 28, 28. 1 Chr. 4. 28.

[d] Ch. 15. 28, 29. 1 Chr. 4. 29.

[e] Ch. 15. 30. 1 Chr. 4. 29, 30.

[f] Ch. 15. 31. 1 Chr. 4. 31. 1 Sam. 27. 6. & 30. 1.

[g] Ch. 15. 32, 36. 1 Chr. 4. 31.

[*] There are *fourteen* names, but some of them must be two names for the same place.—Ed.

[h] Ch. 15. 32, 42. Neh. 11. 29.

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REFLECTIONS UPON CHAP. XVIII.—It is highly becoming when a serious regard to the worship of Christ and the church of God is intermingled with our most engaging earthly concerns; and it is dangerous to form families or kingdoms without the true worship of God. But what a blessing is it for a church or nation, when the Lord is a wall of fire round about them, and the glory in the midst of them! What mercies then are ours! We have his ordinances, not merely in the midst of our land, but near at hand, in every corner of it: and safely may we, in the midst of enemies, go about the Lord's work. Let us beware then how we are unconcerned about promised enjoyments, or commanded duties; lest the sweets of present comforts, or the difficulties in our way to the Canaan above, should weaken our desire, or hinder our attempts, to obtain it. Blessed be God that, though the enjoyment of it be not equally soon obtained, yet it is equally sure to all believers: and that there, as well as here, each is placed in a station answerable to his abilities and powers of enjoyment.



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8 And all the villages that *were* round about these cities to [l] Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was [k] too much for them; therefore the children of Simeon had their inheritance within the inheritance of them.[*]

10 ¶ And the [l] third lot came up for the children of Zebulun, according to their families; and the border of their inheritance was unto Sarid.

11 And their border went up toward [m] the sea,[†] and Maralah, and reached to Dabbasheth, and reached to the river that *is* before [n] Jokneam;

12 And turned from Sarid eastward toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to [o] Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and [‡] goeth out to Remmon-methoar, to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in [p] the valley of Jiphthah-el:

15 And [q] Kattath, and Nahallal, and [r] Shimron, and Idalah, and [s] Beth-lehem:[§] twelve cities with their villages.

16 [t] This *is* the inheritance of the children of Zebulun, according to their families, these cities with their villages.

17 ¶ [u] *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was *toward* [x] Jezreel, and Chesulloth, and [y] Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And [z] Remeth, and En-gannim, and Enhaddah, and Beth-pazzez;

22 And the coast reacheth to [a] Tabor, and Shahazimah, and [b] Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.

24 ¶ [c] And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was [d] Helkath, and Hali, and Beten, and [e] Achshaph,

26 And Alammelech, and Amad, and [f] Mishael; and reacheth to [g] Carmel [*] westward, and to Shihor-libnath;

27 And turneth toward the sun-rising to [h] Beth-dagon, and reacheth to Zebulun, and to the [i] valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out to [k] Cabul on the left hand;[†]

28 And [l] Hebron, and Rehob, and Hammon, and [m] Kanah, *even* unto [n] great Zidon;

29 And *then* the coast turneth to [o] Ramah, and to the strong city [p] Tyre;[‡] and the coast turneth to Hosah; and the outgoings thereof are at the sea, from the coast to [q] Achzib;

30 Ummah also, and [r] Aphek, and [s] Rehob: twenty and two cities with their villages.

31 [t] This *is* the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

32 ¶ [u] The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali, according to their families.

33 And their coast was from Heleph, from Allon to [x] Zaanannim, and [y] Adami, Nekeb, and [z] Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

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A. M. 2560. B. C. 1444.

l 1 Chr. 4. 33. 1 Sam. 30. 27.

k 1 Tim. 6. 17. 2 Cor. 8. 14, 15.

* This circumstance inculcates two great lessons—one in economics—the folly of holding a larger territory than can be fully and profitably occupied and cultivated. The other in morals—the duty of bestowing, rather than hoarding or wasting, superfluities.—Ed.

l Ver. 1. ch. 18. 6, 11. Gen. 49. 13. Deut. 33. 18, 19.

m The Mediterranean. Ex. 23. 31. Num. 34. 6, 7. Deut. 11. 24, & 34. 2. ch. 1. 4, 9. 1. & 15. 12. & 16. 8. Ezek. 47. 15, 19. Joel 2. 20. Zech. 14. 8.

† To Zebulun it was prophesied, (Gen. 49. 13.) that he "should dwell at the haven of the sea," and be "a haven for ships," and so their west border included the great haven or bay formed by Carmel on the south, and Akka, or Akre, on the north, the largest bay on the whole eastern shore of the Mediterranean. In addition to this verification of the prophecy, their lot likewise extended to the internal sea of Chinnereth.—Ed.

n Ch. 12. 22. 1 Kin. 4. 12. 1 Chr. 6. 68.

o Ch. 21. 28. 1 Chr. 6. 72.

‡ Or, *which is drawn.*

p Ver. 27.

q Ch. 21. 34, 35. Judg. 1. 30.

r Ch. 11. 1. & 12. 20.

s Not that 1 Sam. 16. 1, 4. Mat. 2. 1. Mic. 5. 2.

§ Not the Bethlehem where our Lord was born, (Mat. 2. 1.) for that was Bethlehem Ephratah in the land of Judah, which lay about 60 miles south of Bethlehem of Issachar.—Ed.

t Ch. 18. 28. ver. 1, 23, 31, 39, 48.

u Ch. 18. 5, 11. ver. 1, 10. Gen. 49. 14, 15. Deut. 33. 18, 19.

x Ch. 17. 16. 1 Kin. 21. 1. 2 Kin. 8. 29. Hos. 1. 5.

y 2 Kin. 4. 8. 1 Sam. 28. 4.

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A. M. 2560. B. C. 1444.

z Ch. 21. 29. 1 Chr. 6. 73. c. Jarmuth.

a Ps. 89. 12. Hos. 5. 1. Jer. 46. 18. 1 Chr. 6. 77. Judg. 4. 6. 12. & 8. 18. 1 Sam. 10. 3.

b Not ch. 15. 10. & 21. 16. 2 Kin. 14. 11. 1 Sam. 6. 9—19.

c Ch. 18. 5, 11. ver. 1, 10, 17. Gen. 49. 20. Deut. 33. 24, 25.

d Hukkok, 1 Chr. 6. 75. ver. 34.

e Ch. 11. 1. & 12. 20.

f 1 Chr. 6. 74.

g Jer. 46. 18. 1 Kin. 18. 20. Gen. 49. 20. Is. 33. 9. & 35. 2. not that ch. 15. 55.

* Carmel was not so much a mountain as a mountain range, about 8 miles in extent from north to south, situate partly in Asher, Zebulun, and Manasseh. Near the southern extremity, Carmel, properly so called, rises to an elevation of about 2,000 feet, and is one of the most remarkable objects on the eastern shores of the Mediterranean.—Ed.

h Not that ch. 15. 41.

i Ver. 14.

k 1 Kin. 9. 13.

† In Scriptural geography, the east, is said to be *before*, literally, *before the face*, Gen. 25. 18. Consequently, "on the left hand," signifies, to the north.—Ed.

l Abdon, ch. 21. 30. not that ch. 15. 54.

m John 2. 1, 11. & 4. 46.

n Ch. 11. 8. Is. 23. 1—12.

o Not ch. 18. 25.

p Heb. *Tzor*, i. e. *the Rock.* 2 Sam. 24. 7. 1 Kin. 7. 13, 14. Joel 3. 4. Amos 1. 9, 10. Jer. 25. 22. & 47. 4. Ezek. xxvi—xxviii. Zech. 9. 2, 3. Is. xxiii.

‡ A town on the east shore of the Mediterranean, originally built on the land, and then on an island. It has become, in its ruin, one of the most striking examples of fulfilled prophecy, Ezek. xxvi, xxviii.—Ed.

q Not that ch. 15. 44.

r Ch. 12. 18. & 13. 4. 1 Sam. 4. 1. & 29. 1. 1 Kin. 20. 30.

s Num. 13. 21. ch. 21. 31. 1 Chr. 6. 75.

t Gen. 49. 20. Deut. 33. 24, 25.

u Ch. 18. 5, 11. ver. 24. Gen. 49. 21. Deut. 33. 23.

x Judg. 4. 11.

y Not ch. 3. 16.

z Not that ch. 15. 11.

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EXPLANATORY NOTES. CHAP. XIX. Ver. 1—48. From this, and the seven preceding chapters, it appears that the land of Canaan, into the possession of which Moses and Joshua put the Israelites, was pleasantly diversified with mountains and valleys, and well watered with a multitude of small rivers and brooks, which emptied themselves into the Mediterranean sea on the west; or into Jordan, which, taking its rise in mount Lebanon, at the north of the promised land, ran southward; and, after forming the two lakes of Merom and Chinnereth, or Tiberias, in its course, at last emptied itself into the Dead sea, into which the country about Sodom was transformed, and which had no visible outlet. The length of Canaan, from Beersheba on the south, to Dan on the north, was about one hundred and eighty miles. Its greatest breadth, from the Mediterranean sea to the river Jordan, was about fifty miles; and about thirty more to the eastern boundary of the Reubenites, Gadites, and Manassites. On the east of Jordan, over against the territory of Benjamin and Ephraim, the Reubenites had their inheritance in a tract, including the mountains of Peor, Nebo, and Pisgah. On their north side lay the inheritance of the Gadites, in a soil more plain and fertile. Northward of Gad was seated the half-tribe of Manasseh, in that which was afterwards called Upper Galilee, or Galilee of the Gentiles, which was almost as large as both the two former portions. On the west side of Jordan, or rather the Dead sea, lay the extensive inheritance of Judah. On the south-west hereof, was the lot of Simeon; and on the north-west, the lot of Dan. Eastward of the Danites, and northward of Judah, was the inheritance of Benjamin. The lot of the Ephraimites lay all along on the north of these of Dan and Benjamin. Next was the lot of the other half-tribe of Manasseh; and northward of them the inheritance of Issachar; and next to them was that of Zebulun. Each of these four last portions extended from Jordan on the east to the Mediterranean sea on the west. Northward of Zebulun the tribe of Asher had their inheritance, in the north-west of Canaan. The Naphtalites had their portion between the lot of Asher and the north end of the river Jordan. The Tyrians and Zidonians kept possession of a part of Canaan on the north-west of the Asherites. The Philistines kept possession of a narrow strip of territory on the west of the Simeonites and Danites. Egypt lay to the south-west of Canaan; Idumea on the south border of the lot of Judah; and still more southward was the country of the Amalekites and Arabians. On the east of the Dead sea, and southward of the Reubenites, was the territory of the Midianites and Moabites. North-east of the Moabites, and eastward of the Reubenites, Gadites, and Manassites, dwelt the Ammonites and Hagarenes; and still eastward of these, beyond a large desert, and by the river Euphrates, the Chaldeans on the south, and Mesopotamia on the north. Persia was on the east and south-east of Chaldea, and Assyria on the east of Mesopotamia. North-east of Persia lay Media; and north of Assyria were Armenia, Cappadocia, Pontus, &c. On the north-east of Canaan lay Syria; on the north of which was Lesser Asia, which contained Mysia, Lydia, Ionia, and Caria, on the east shore of the Mediterranean sea; on the east of which were Bithynia, Phrygia, Pisidia, Pamphylia, Lycia; and, still further east, Paphlagonia, Galatia, and Lycaonia, which bordered on the east with Pontus, Cappadocia, and Armenia. To the north-west of Lesser Asia, but on the north side of the Mediterranean sea, lay the countries of Greece and Rome; the former of which is about eight hundred and fifty, and the latter one thousand two hundred miles north-west of Jerusalem.

A careful attention to this note will be of use to assist the reader in understanding the parts of scripture history.



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34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to [*] Judah [†] upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and [a] Hammath, Rakkath, and [b] Chinnereth,

36 And Adamah, and [c] Ramah, and [d] Hazor,

37 And [e] Kedesh, and [f] Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and [g] Beth-shemesh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶ [h] *And* the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was [i] Zorah, and Eshtaol, and Ir-shemesh,

42 And [k] Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and [l] Thimnathah, and [m] Ekron,

44 And Eltekeh, and [n] Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and [o] Gath-rimmon,

46 [p] And Me-jarkon, and Rakkon, with the border [‡] before [q] Japho.

47 And [r] the coast of the children of Dan went out *too little* for them; therefore the children of Dan [§] went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, [t] Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan, [u] according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel [x] gave an inheritance to Joshua the son of Nun among them: [‖]

50 According to the word of the LORD, they gave him the city which he asked, *even* [y] Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 [z] These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

A. M. 2560.
B. C. 1444.

[*] A city, not a tribe.

[†] The Septuagint omits the name of Judah, most probably from supposing, that as Asher, in the text, was a tribe, that Judah must likewise be a tribe. But that tribe having no possessions on the Jordan, the translators seem to have omitted Judah, supposing it to be the error of a transcriber. There is, however, no need of such unwarranted violence to the text. Judah upon the Jordan, may well have been the name of a city or territory. —Ed.

[a] Gen. 10. 18. Num. 13. 21. & 34. 8. ch. 21. 32. 1 Kin. 4. 12.

[b] Ch. 11. 2. & 13. 27. Mark 6. 53. Luke 5. 1. John 6. 1.

[c] Not ch. 18. 25. ver. 29.

[d] Ch. 11. 1.

[e] Ch. 20. 7. & 12. 22. & 21. 32.

[f] Not Num. 21. 33. ch. 13. 12.

[g] Perhaps that ver. 22.

[h] Ch. 18. 5, 11. ver. 1. 10, 17, 24, 32. Gen. 49. 16, 17. Deut. 33. 22.

[i] Ch. 15. 33. Judg. 13. 2, 25. & 16. 31. & 18. 2, 11. 2 Chr. 11. 10.

[k] 1 Sam. 14. 31. Judg. 1. 35. ch. 10. 12. & 21. 24.

[l] Not that ch. 15. 10, 57.

[m] Ch. 15. 11, 45. 1 Sam. 5. 10.

[n] Ch. 21. 23. 1 Kin. 15. 21. & 16. 15.

[o] 1 Kin. 9. 12.

[p] Ch. 21. 24.

[‡] Or, *over against.*

[q] Or, Joppa, 2 Chr. 2. 16. Acts 9. 36, 38, 42. Jonah 1. 3. Ezra 3. 7.

[r] Judg. 1. 31, 35. & 18. 1—29.

[s] Gen. 49. 16, 17. Deut. 33. 22.

[§] The narrative, Judg. xviii., is generally supposed to refer to this conquest; and, comparing the testimony to the religious stedfastness of all the tribes, (Josh. 24. 31.) with the decided idolatry of the Danites from the period of the conquest of Laish, (Judg. 18. 30, 31.) there can remain no doubt, that this verse was inserted subsequently to the death of Joshua, by Samuel or some other of the prophets.—Ed.

[t] Judg. 18. 29. & 20. 1. Gen. 14. 14. 2 Sam. 24. 2. 1 Kin. 4. 25.

[u] Ver. 1, 10. Acts 17. 26. Num. 26. 54. & 33. 54. Ex. 12. 4. & 16. 16.

[x] 2 Cor. 8. 9. Phil. 2. 6—11. Ps. 2. 8. Is. 53. 12.

[‖] Mark (1) the disinterested and genuine patriotism of Joshua—he has conquered a whole country, yet he takes not a field to himself. (2) The moderated extent of his wishes—he had conquered many flourishing cities, yet he asks and obtains a portion of a mountain, where he builds before he can have an habitation for himself and his friends. (3) The public gratitude—a rare virtue, but still sometimes found—Joshua asks moderately; but the people give cheerfully and generously.—Ed.

[y] Ch. 24. 30. Judg. 2. 9.

[z] Num. 34, 17—29. ch. 18. 1, 10. John 14. 2. & 17. 2. Mat. 20. 23. & 25. 34.

## CHAPTER XX.

(1) *Law concerning cities of refuge repeated:* 1—6. (2) *Six cities appointed for places of refuge:* 7—9.

A. M. 2560.
B. C. 1444.

THE [*] LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, [b] Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses;

3 That the slayer that killeth *any* person unawares, *and* unwittingly, [*] may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand [c] at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall [d] take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, [e] until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they [†] appointed [f] Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

8 And on the other side Jordan, by Jericho eastward, [g] they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, [‡] until he stood before the congregation.

A. M. 2560.
B. C. 1444.

[a] Ch. 5. 14. & 1. 1, 2. & 6. 2. & 7. 10. & 13. 1, 7.

[b] Ex. 21. 13. Num. 35. 6, 11, 13, 14. Deut. 19. 2—6. Heb. 6. 18, 19. 1 Tim. 1. 13. Rom. 8. 1, 33, 34.

[*] These words are not synonymous, but convey two very distinct meanings, appropriate to the occasion. "Unawares," signifies, *unexpectedly*, without previous plan to kill, while yet the act may be intentional—as, if one, in the dark, intending to give a salutary medicine, give instead a deleterious drug. "Unwittingly," signifies that the action is done without *consciousness* that the injured person was in the way—as if one, in the dark, necessitated to run speedily, believing his way clear, should inflict a deadly injury upon a child, of whose presence he was perfectly unconscious. The meanings, however, though distinct, may both meet in the same disaster, as in case of an injury inflicted by a person in the delirium of fever. —Ed.

[c] Job 5. 4. Jer. 38. 7. He was tried by the elders of the city of refuge, and, if need were, also by those of his own city.

[d] Heb. *gather.* Num. 11. 16. Ps. 26. 9.

[e] Num. 35. 12, 24, 25. Heb. 7. 24, 25. Ps. 110. 4. Is. 45. 17. John 8. 36.

[†] Heb. *sanctified.*

[f] Deut. 19. 2, 7. ch. 21. 13, 21, 32. Gen. 33. 19. Luke 1. 39.

[g] Deut. 4. 43. 1 Chr. 6. 78, 80. ch. 21. 27, 36, 36. Their names signify Kedesh *holiness*, Shechem *shoulder*, Hebron *fellowship*, Bezer *fortress*, Ramoth *elevation*, Golan *manifestation* or *joy*.

[‡] And was condemned as a murderer.

## CHAPTER XXI.

(1) *The Levites demand their share of cities and suburbs:* 1, 2. (2) *The priests have thirteen, the other Kohathites ten, the Gershonites thirteen, and the Merarites twelve cities,* 3—8; *which are particularly mentioned:* 9—12. (3) *It is remarked that God had given Canaan to the Israelites for their property, success in war, and rest after it, exactly according to his repeated promises to Abraham and his Hebrew descendants:* 43—45.

A. M. 2560.
B. C. 1444.

THEN came near the heads of the fathers of the Levites unto [a] Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at [b] Shiloh in the land of Canaan, saying, [c] The LORD com-

[a] Num. 34. 17—29. ch. 14. 1.

[b] Ch. 18. 1.

[c] Num. 35. 2—10. Rom. 15. 8. 1 Cor. 9. 7—14. Mat. 10. 10. Gal. 6. 6. 1 Tim. 5. 17.

REFLECTIONS UPON CHAP. XIX.—It is useful and becoming when men look upon, and care for, the things of others, as well as their own, and give to such as lack a share of their superfluity, or even sufficiency. And it is a mercy to be connected with those who are in covenant with God, and closely devoted to his service, though our outward accommodations should be smaller. For rare is that lot on earth in which there is not somewhat remarkable by an accurate observer of providence. But it is honourable when rulers, who do most for their people, covet least from them, and prefer the happy settlement of their subjects to their own.

REFLECTIONS UPON CHAP. XX.—In these cities let me behold Jesus, God's



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manded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites [d] out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the [e] lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.*

5 And [f] the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And [g] the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 [h] The children of Merari, by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel [i] gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, [k] these cities which are *here* [†] mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

11 And they gave them [l] the city of Arba, the father of Anak, (which *city is* Hebron,) in the hill-*country* of Judah, with the suburbs thereof round about it.‡

12 But [m] the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of Aaron the priest [n] Hebron with her suburbs, *to be* a city of refuge for the slayer, and [o] Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And [p] Holon with her suburbs, and Debir with her suburbs,

A. M. 2560. B. C. 1444.

d Gen. 46. 7. Deut. 33. 10. Num. 35. 7. 1 Chr. 6. 54—81.

e Num. 26. 8. ver. 8—19. 1 Chr. 6. 54—60. Gen. 46. 11.

* These three tribes furnish a greater number of cities for the Levites, than any equal number of the other tribes; and that, both because their territory, especially that of Judah, was larger than that of the others, and because being near to Jerusalem, where God purposed finally to organize his church, his providence allotted to the servants of his sanctuary, habitations near to the scene of their duties. Of these thirteen cities, Judah and Benjamin furnished twelve, and in them, the whole sacerdotal family resided, even though at this time the tabernacle was in Shiloh, which was in the tribe of Ephraim. By this prospective arrangement, God provided for the future preservation of Judah and Benjamin from the apostasy of the other tribes, and for the consequent preservation of his word and ordinances.—ED.

f Num. 3. 27. & 16. 9. & 26. 11. & 35. 8. ver. 20—26. 1 Chr. 6. 61, 66—70.

g Ver. 27—33. 1 Chr. 6. 62, 70—76.

h Ver. 34—40. 1 Chr. 6. 63, 77—81.

i Prov. 16. 33. & 18. 18. Gen. 49. 7. Num. 33. 2, 7.

k Ver. 11, 13—16. 1 Chr. 6. 54, 55.

† Heb. *called.*

l Or, *Kirjath-arba.* ch. 14. 15. & 15. 13—15. 54. 1 Chr. 6. 55. Num. 13. 5.

‡ For an account of the suburbs, see note on Num. 35. 5. —ED.

m Ch. 14. 6, 14. & 15. 13. 1 Chr. 6. 56.

n Ch. 15. 54. & 20. 7. 1 Chr. 6. 57.

o Ch. 10. 29. & 15. 42. 43, 54. 1 Sam. 30. 27, 28. 1 Chr. 6. 57.

p Ch. 15. 49, 51. 1 Chr. 6. 58.

A. M. 2560. B. C. 1444.

q Ch. 15. 32, 55. 1 Sam. 6. 9, 12. 1 Chr. 6. 59.

r 1 Chr. 6. 60. ch. 18. 24, 25. & 9, 3, 17.

s Jer. 1. 1. Is. 10. 30. 1 Kings 2. 26.

* Anathoth, being so emphatically mentioned by the prophet Isaiah, (Is. 10. 30. & Jer. 11. 23. & 29. 27. & 32. 7.) is entitled to some more special notice, than those other cities of which we know little but the name. According to Eusebius, it was situate about three miles north of Jerusalem, and twenty furlongs, according to Josephus; a discrepancy easy to be accounted for, by the difference of the points from which each calculated the measurement, Say, one from the temple, another from the north city wall. —*Note.* Though great cities often attain an infamous celebrity for their luxury and wickedness, villages have no patent of exemption from a proportionate share of the same character. Anathoth stands a sad example of religious privileges abused, poverty endured, wickedness practised, and judgment inflicted.—ED.

t Alemeth, 1 Chr. 6. 60, 64, 65.

u Ch. 20. 7. & 16. 10. Gen. 33. 18. & 12. 6. & 34. 1. 1 Kings 12. 1. & 9. 16, 17. 1 Chr. 6. 67.

x 1 Chr. 6. 68. ch. 16. 3, 5.

y Ch. 19. 42, 44, 45. 1 Chr. 6. 69.

z Ch. 17. 11. 1 Chr. 6. 70.

a Deut. 4. 43. & 1. 4. 1 Chr. 6. 71.

† Or, Ashtaroth.

‡ It is by no means uncommon for a town to be called by two names. Every country in Europe could furnish examples; as an instance, Brighthelmstone, Brighton, in England. So in this verse, it is evident, from 1 Chr. 6. 71, that Beeshterah is but a second name for Ashtaroth, being probably a contraction of two Hebrew words, signifying "the house of Ashtaroth."—ED.

b Ch. 19. 28, 30. Kedesh, 1 Chr. 6. 72.

c Ch. 19. 21. 1 Chr. 6. 73.

d Ch. 19. 25, 26, 28. 1 Chr. 6. 74, 75.

e Ch. 20. 7. & 19. 35. 1 Chr. 6. 76.

§ This is the first mention of Galilee, a district which became so celebrated in the days of our Lord on earth. The word signifies a *wheel*, or a *heap*, probably from its many mountains, heaped up beside, or as it were upon one another. More particular notice will be given, if the Lord will, in the notes of the New Testament. —ED.

16 And [q] Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, [r] Gibeon with her suburbs, Geba with her suburbs,

18 [s] Anathoth* with her suburbs, and [t] Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them [u] Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And [x] Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, [y] Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half-tribe of Manasseh, [z] Taanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities *were* ten, with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half-tribe of Manasseh, *they gave* [a] Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and [†] Beeshterah‡ with her suburbs: two cities.

28 And out of the tribe of Issachar, [b] Kishon with her suburbs, Dabareh with her suburbs:

29 [c] Jarmuth with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, [d] Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, [e] Kedesh in Galilee§ with her suburbs, *to be* a city of refuge for the slayer; and Hamoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

Holy One, made of God unto us *sanctification;* Jesus, on whose *shoulder* the government is laid, and who bears and carries his people on his everlasting arms; Jesus, through whom we have access to, and *fellowship* with, God, even the Father; Jesus, our *Strong Hold*, to such as trust in him; Jesus, our *elevated* Propitiation and *exalted* Prince and Saviour; Jesus, who was made *manifest* in the flesh, that he might be our *Joy* and *Consolation*. Let me behold him as a divinely appointed, a near, an accessible, ever open, large, well furnished, and eternally safe refuge from the just vengeance of a broken law, the destructive wrath of an angry God, the fury of a raging devil, and the ruinous challenges of a guilty conscience—a refuge to sinners of mankind, who have ignorantly, and in unbelief, spiritually murdered themselves, their neighbours, and even the great God their Saviour! And, oh, what profitable instruction and complete peace we have in him! Haste then, my soul; escape to him for thy life; tarry not in all the plain, lest the avenger of blood overtake thee. And never, never, while Jesus our great High Priest lives, dare to be found without.

REFLECTIONS UPON CHAP. XXI.—Those pleadings are ever successful at a throne of grace, which are founded on God's promises. God largely provides for



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34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, [f] Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah * with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, [g] Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, [h] Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were, *by* their lot, twelve cities.

41 All the cities of the Levites, [i] within the possession of the children of Israel, *were* forty and eight cities with their † suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD [k] gave unto Israel all the land which he sware to give unto their fathers; ‡ and they possessed it, and dwelt therein.

44 And the LORD [l] gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 [m] There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

A. M. 2560. B. C. 1444.

f Ch. 12. 22. & 19. 11, 12. 1 Chr. 6. 77.

* The 35th and 36th verses, are omitted in the Masora and several of the best Hebrew Bibles; the general enumeration of the cities cannot be made up without them. Their genuineness, however is attested, not merely by their being necessary to the consistency of the narrative, but also by a triumphant array of MSS. collated by Kennicot and . De Rosse.—Ed.

g Ch. 20. 8. & 13. 18. Num. 21. 23. 1 Chr. 6. 78, 79. Deut. 4. 43.

h Deut. 4. 43. 2 Sam. 8. 3. & 17. 27. ch. 20. 8. & 13. 17, 21, 26. Gen. 32. 1, 2. Num. 21. 26. & 32. 37. 1 Chr. 6. 80, 81.

i Gen. 49. 7. Deut. 33. 10. Num. 35. 2—8.

† i. e. 500 yards broad on every side, for barns, gardens, &c. and 1216 more for corn fields, vineyards, and pasture grounds.

k Gen. 12. 7. & 13. 15, 17. & 15. 18—21. & 26. 3, 4. & 28. 13, 14. & 35. 12. Ex. 3. 8. & 23. 23—31. & 34. 11, 24. Deut. 4. 1. ch. 1. 15. & 3. 10. Luke 21. 33. Tit. 1. 2.

‡ How had he given the land, since it certainly appears from the subsequent statements by Joshua, that many of the Canaanites were unexpelled? The answer is plain, the Lord had given the land, either into the actual occupation of the tribes, or into such possession, that they received rents or tribute from the Canaanite occupiers.—Ed.

l Ch. 11. 23. & 23. 9. & 1. 15. Ps. 44. 2. Ex. 23. 23, 27—31. & 34. 11. Deut. 7. 2, 22, 23. & 31. 3—5.

m Ch. 23. 14, 15. Ex. 3. 7, 8. & 23. 25—31. & 34. 11, 24. Lev. 26. 3—13. Deut. iv—xi. & 28. 1—14. Num. 23. 19. Tit. 1. 2. Heb. 10. 22. 1 Cor. 1. 9. 1 Thes. 5. 24.

## CHAPTER XXII.

(1) *Joshua dismisses the Reubenites, Gadites, and Manassites, with an honourable commendation, a good counsel, and their share of the spoil:* 1—9. (2) *In their return home, these warriors erect an altar, as a testimony of their communion with the other Israelites and the God of Israel, which occasions great offence:* 10—20. (3) *By a solemn declaration of their true design in erecting that altar, the Reubenites, Gadites, and Manassites, perfectly satisfy their offended brethren:* 21—34.

THEN [a] Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses, the servant of the LORD, [b] commanded you, and have obeyed my voice in all that I commanded you:

3 Ye [c] have not left your brethren these many days * unto this day, but have kept the charge of the commandment of the LORD your God.

A. M. 2560. B. C. 1444.

a Ch. 21. 43, 44. Num. 32. 18, 21, 29.

b Num. 32. 29. Deut. 3. 18. ch. 1. 12—18.

c Heb. 6. 10. Phil. 1. 27. Num. 32. 18, 21, 29.

* The exact time required for the conquest is not known, but the Jews calculate it at about seven years. See note on chap. 11. 18.—Ed.

4 And now the LORD your God [d] hath given rest unto your brethren, as he promised them: therefore now return ye, and * get you unto your tents, * *and* unto the land of your possession, which Moses, the servant of the LORD, gave you on the other side Jordan.

5 But [f] take diligent heed to do the commandment, and the law, which Moses, the servant of the LORD, charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul. †

6 So Joshua [g] blessed them, and sent them away: ‡ and they went unto their tents.

7 ¶ Now to [h] the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan; but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, [i] Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren. §

9 And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of [k] Shiloh, which *is* in the land of Canaan, to go [l] unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, [m] built there an altar by Jordan, ‖ a great altar to see to.

11 ¶ And the children of Israel [n] heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at [o] the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the [p] whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. *

A. M. 2560. B. C. 1444.

d Ch. 1. 13—15. & 21. 43, 44. Deut. 12. 9, 10. Heb. 6. 15.

e Num. 32. 33—41. ch. 13. 8—32. Deut. 3. 1—17. & 29. 8.

* This incidental mention of *tents*, shows the tribes to be still partially unsettled. Indeed tents in warm eastern climates, or such Bungalow sheds as are used in India, are matter as much of luxury as of refuge.—Ed.

f Deut. 4. 1, 2, 6, 9. & 6. 5, 17. & 10. 12. & 11. 1, 13, 22. Ps. 119. 6. Ex. 15. 26. 2 Kin. 10. 31. 1 Tim. 1. 5. Mat. 22. 37. Acts 11. 23.

† What a simple, yet pious, and splendid parting address from a great general crowned with so many victories, when parting from the brigades of his army! Who can wonder at the conquests of Israel, while God granted them such leaders!—Ed.

g Ch. 14. 13. 2 Sam. 6. 18, 20. Gen. 47. 7. Ex. 39. 43. Luke 24. 50. 1 Sam. 2. 20.

‡ So Joshua blessed them! What a sight! These were the victorious survivors of forty and four thousand, seven hundred and three score valiant men, men able to bear buckler and sword, and to shoot with the bow, and skilful in war, (1 Chron. 5. 18. Josh. 4. 13.) that now stand as veterans before their grey-headed general for his last review, and ready to be disbanded and dismissed to their homes; and their general blesses them! Soldiers of the cross! be neither weary nor discouraged in the war. Fight the good fight of faith. You will soon be dismissed to your homes—happier, however, than the parting tribes, for their Joshua sent them away, but yours (Jesus) will take you home to himself.—Ed.

h Ch. 13. 29—31. & 17. 1—12.

i Num. 31. 27. 1 Sam. 30. 24. Ps. 68. 12. & 119. 11. 1 Cor. 15. 58. Heb. 6. 10.

§ This inculcates the duty of generosity, and forms a powerful check to covetousness, a perverted principle that can never divide with another, nay, that can scarce spare from its hoardings enough to sustain itself.—Ed.

k Ch. 18. 1.

l Num. 32. 29—41. ch. 13. 8—32. Deut. 3. 15, 16. & 4. 47, 48. & 29. 8.

m Ver. 25—28. Gen. 28. 18. 1 Sam. 7. 12. Ex. 20. 24. Lev. 17. 8, 9. Deut. 12. 5—7.

‖ That is, they built an altar by, on, or beyond Jordan. This last is evidently the true translation; for the next verse tells us, the altar was built "over against the land of Canaan."—Ed.

n Lev. 17. 8, 9. Deut. 13. 12—16.

o Ch. 3. 16—16. John 1. 28.

p Judg. 20. 1. Deut. 13. 13. Gal. 4. 18. Acts 11. 2. 3. Rom. 10. 2.

* Because they supposed they had been guilty of idolatry, which was literal rebellion in Israel. See ver. 10.—Ed.

his ministers, that they may attend on his service disentangled from the cares of this life. And yet it becomes them to be modest and reserved in seeking for themselves. It is prudent, indeed, that ministers' incomes should be connected with the welfare of the church; but it is likewise proper, that all such as are taught, should communicate to their teachers in all good things. God can easily turn a well-deserved curse into a distinguished honour and blessing: and make the scattering of the Levites in Israel an honour to themselves, and a certain mean of instruction to the other tribes. How commodiously the priests are settled for their future attendance at Jerusalem, where God did not place his name till about four hundred years after! But inviolable are the promises of God, who cannot lie;

and it is pleasant, profitable, and dutiful, to trace out in providence the exact fulfilment thereof.

But was not this Canaan, now disposed of to the Hebrew tribes, a figure of the gospel rest in the New Testament church; a figure of a new covenant state, and of our better country above? These are the lands which are chosen and provided by God for us: remarkably, under his inspection and care, watered with his heavenly rains and dews, and fertile of the choicest blessings, flowing with milk and honey. How holy! how pleasant! how inhabited by God and his favourites! And by what marvellous grace, wisdom, and power, are we brought into them, through much tribulation! Not our bow, nor our sword, but JEHOVAH'S arm, favour, and



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13 And the children of Israel [q] sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, [r] Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each [*] chief house a prince, throughout all the tribes of Israel; and each one *was* [s] an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,[†]

16 Thus saith the [t] whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to [u] turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 [x] *Is* the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to-day against the LORD, that [y] to-morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* [z] unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the [a] LORD'S tabernacle dwelleth, and take possession among us: but [b] rebel not against the LORD, nor rebel against us, in building you an altar. besides the altar of the LORD our God.

20 [c] Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, [d] answered and said unto the [e] heads of the thousands of Israel,

22 The [f] LORD God of gods, the LORD God of gods, he knoweth, and [g] Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD,[‡] (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, [h] let the LORD himself require *it:*

24 And if we have not *rather* done it [i] for fear of *this* thing, saying, [§] In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben, and children of Gad; [k] ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* a [‖] witness between us and you, and our generations after us, that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 [m] God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, [n] it pleased them.[*]

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* [o] among us, because ye have not committed this trespass against the LORD: [†p] now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and [q] brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel [r] blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar [‡] *Ed:*[§] [*] for it *shall be* a witness between us that the LORD *is* God.

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A. M. 2560. B. C. 1444.

q Deut. 12. 14. Judg. 20. 12. Prov. 20. 18. Mat. 18. 15.

r Num. 25. 7. Prov. 25. 9—13.

* Heb. *house of the father.*

s Ex. 18. 25. Num. 1. 5—16. & 36. 1—12.

† Never was there recorded a finer specimen of gentle, honest, manly, eloquent, godly diplomacy; and the generosity with which it was accompanied and recommended (ver. 19.) even had the tribes rebelled against the Lord, must have demonstrated the sincerity and good will with which the ambassadors were actuated.—ED.

t Ver. 18. 1 Cor. 1. 10. & 12. 12. Phil. 1. 27. Eph. 4. 3—6.

u Ex. 34. 14. 15. Deut. 12. 4—6. 1 Sam. 15. 23. 1 Cor. 13. 7.

x Num. 25. 3, 4, 9. Deut. 4. 27. Ezra 9. 13, 14. Ps. 106. 28.

y Ch. vii. 2 Sam. xxiv. 1 Chr. xxi.

z Acts 10. 14. & 11. 2.

a Ch. 18. 1. Deut. 12. 5, 6. Lev. 17. 8, 9.

b Jer. 44. 4. Ps. 51. 4.

c Ch. 7. 1, 5, 18. 1 Cor. 10. 6. 2 Pet. 2. 6. Jude 5. 6.

d Acts 11. 4. 1 Pet. 3. 15. Prov. 15. 1, 2, 23. & 16. 17.

e Ex. 18. 21, 25. Mic. 5. 2. ver. 13, 14.

f Ex. 18. 11. Deut. 10. 17. Ps. 82. 1. & 7. 4. 5. 1 Tim. 6. 15. Rev. 19. 16. Heb. 4. 13. Rom. 9. 1, 2. 2 Cor. 11. 31.

g Acts 11. 2—18. 1 Pet. 3. 15.

‡ The patience of the accused in listening to the charge of their brethren is well worthy of praise and imitation. Still more, the meekness of their reply; still more, the piety of their principles.—*Note.* Since Christians are required to be gentle to all men, in meekness instructing them that oppose themselves—how much more should they be gentle and meek towards those who "love the truth," though through ignorance or misrepresentation, they accuse them of principles they deny, or practices they abhor. So was our Lord misrepresented; yet when reviled, he reviled not again.—ED.

h Ps. 7. 3. & 10. 15, 16. Gen. 9. 12.

i Gen. 18. 19. Acts 20. 28, 29.

§ Heb. *to-morrow.*

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A. M. 2560. B. C. 1444.

k 1 Sam. 26. 19. 2 Sam. 20. 1. 1 Kin. 12. 16. Neh. 2. 20.

l Gen. 31. 48. ch. 4. 5—9. & 24. 27. ver. 34. 1 Sam. 7. 12.

m Rom. 3. 6. & 6. 2. & 9. 14. 1 Sam. 12. 23.

n Heb. *it was good in their eyes.* ver. 33. Prov. 15. 1. Acts 11. 18. 1 Sam. 25. 32, 33. Judg. 8. 3.

* A disposition to give explanation, or make apology, is a striking characteristic of a godly mind. Paul explained both privately and publicly, his whole manner of preaching the gospel; and Peter explained his conduct in the case of Cornelius. Gal. 2. 2. Acts 11. 4. So the tribes here, do not angrily take fire at the mistaken charge of their brethren, nor doggedly refuse an account, but calmly explain their conduct till they fully satisfy their brethren. No less characteristic of a pious mind, is the disposition to be satisfied, when reasonable explanation is given of mistaken conduct, or sincere apology offered for offence.—ED.

o 2 Chr. 15. 2. Lev. 26. 11, 12.

† Heb. *them.*

p Gen. 4. 7. Is. 3. 10. 1 Sam. 25. 39—34.

q Prov. 25. 13. Acts 15. 12, 31.

r 1 Sam. 25. 32. Ps. 103. 1, 2.

‡ That is, A witness.

§ The word *Ed*, *witness*, is wanting in most modern Hebrew Bibles. It is, however, found in many valuable MSS. and several important translations.—*Note.* The chief character of religious ordinances, is to witness between God and the soul, either by calling up the memory of past events and recognising the feelings, obligations, and derivative duties, as in the Lord's supper, or the commands, objects, and promises, as in the ordinance of baptism. Our free will engagements with God, when scriptural, as in the case of the tribes, come under the same description, and require the same literal and faithful observance.—ED.

s Ch. 24. 27. 1 Kin. 18. 39. Mat. 4. 10. Is. 45. 10. ver. 27.

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countenance, get us the land: and he that truly enters it shall in no wise, nor ever, be cast out.

REFLECTIONS UPON CHAP. XXII.—However desirable our home may be, God's work must be preferred to it. Yes, we ought to stay contentedly out of heaven itself, till our work on earth be finished, and Jesus dismiss us from our warfare with his blessing. And O! what abundant honour, and extensive happiness, shall we then obtain, as the gracious reward of our exact fulfilment of our dangerous but



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## CHAPTER XXIII.

(1) *Joshua reminds Israel of what God had done, and was ready to do for them:* 3, 5, 9, 10, 14. (2) *Exhorts them carefully and resolutely to persevere in their duty to God:* 6, 8, 11. (3) *Cautions them against all familiarity with the Canaanites,* 7; *and warns them of the fatal consequences of apostasy from God to idols:* 12—16.

A. M. 2577. B. C. 1427.

AND it came to pass, [a] a long time after that the LORD [b] had given rest unto Israel from all their enemies round about, that Joshua waxed old, *and* [†] stricken in age.

2 And [b] Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have [c] seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.[‡]

4 Behold, [d] I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the [e] great sea [§] westward.

5 ¶ And the LORD your God, he [f] shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 [g] Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That [h] ye come not among these nations, these that remain among you, neither make mention of the name of their gods,[‖] nor cause to swear *by them,* neither serve them, nor bow yourselves unto them:

8 [i] But cleave unto the LORD your God, as [k] ye have done unto this day.

9 [l] For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 [m] One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 [n] Take good heed therefore unto [*] yourselves, that ye love the LORD your God.

12 ¶ Else, if [o] ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make [†] marriages with them, and go in unto them, and they to you:

[a] About ten, or perhaps twenty years.

[b] Ch. 11. 23. & 21. 4. Ps. 46. 9.

[†] Heb. *come into days.*

[b] Acts 20. 17. Deut. 31. 28. Ex. 18. 21, 25. ch. 24. 1.

[c] Mal. 1. 5. Ps. 44. 2. Ex. 14. 14. ch. vi—xi.

[‡] What man does, he can do only by the wisdom or strength that God bestows; and so, God is said himself to do what is done by man's instrumentality. But in addition to this legitimate sense of the phrase, there were many things, under Joshua's government, literally done by God's immediate interference—as the falling of the walls of Jericho, and the standing still of the sun.—Ed.

[d] Ch. 18. 10. & 13. 7. & xv—xxi.

[e] Ch. 15. 12. & 2. 11.

[§] Heb. *at the sun-set.*

[f] Num. 33. 52. Ex. 23. 29—31. Deut. 7. 1, 2. 16, 20—24. & 9. 1—3. & 11. 23. ver. 12, 13.

[g] Ch. 1. 6, 7, 9. 1 Cor. 16. 13. Ezek. 3. 10. 2 Tim. 2. 1. Deut. 5. 32. & 28. 14.

[h] Ex. 23. 13, 24, 32, 33. & 34. 11—16. Lev. 18. 24—30. & 20. 22, 23. & 26. 1. Num. 33. 52, 53, 55. Deut. 7. 1—5, 25. & 12. 2, 3, 29—31. & 20. 16—18. Ps. 106. 34—40. & 16. 4. ver. 12. Eph. 5. 11. 2 Cor. 6. 14. Hos. 2. 17. Zeph. 1. 5.

[‖] He that would avoid a sin, requires to avoid its very name; that is, when it is matter of idle conversation, mere inquisitive curiosity: it is only when it is named to be condemned, that we may safely repeat it.—Ed.

[i] Or, *For if you will cleave, &c.* Deut. 4. 4. & 10. 20. Acts 11. 23.

[k] Ch. 24. 31. Judg. 2. 7.

[l] Or, *Then the LORD will drive,* ver. 5. ch. 21. 43, 44. & 1. 5, 9. & 15. 14.

[m] Lev. 26. 8. Deut. 32. 30. Ex. 14. 14. & 23. 27. Judg. 3. 31. & 15. 15.

[n] Deut. 4. 1, 9. & 6. 5—12. & 11. 13, 22. & 10. 12, 20. & 12. 30—32. Prov. 4. 23. Mat. 22. 37.

[*] Heb. *souls.*

[o] Prov. 14. 14. & 1. 31. & 13. 21. Heb. 10. 38. 2 Pet. 2. 20, 21. Ex. 34. 12—16. Num. 33. 55. Judg. 2. 2, 3.

[†] The mixed marriages of the professors of a true and a false religion, either end in quarrelling, oppression, or indifference, and generally raise up families of no religion, prepared for superstition, idolatry, or infidelity, according to the fashion of the time.—Ed.

A. M. 2577. B. C. 1427.

13 Know for a certainty, [p] that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day I *am* [q] going the way of all the earth: and ye know in all your hearts, and in all your souls, that [r] not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so [s] shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 [t] When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

[p] Judg. 2. 3, 21. Ex. 23. 33. Num. 33. 55. Deut. 7. 16. 1 Kin. 11. 4. Ps. 106. 35—39.

[q] 1 Kin. 2. 2. Heb. 9. 27. Job 30. 23. Eccl. 12. 5, 7. 2 Sam. 14. 14. Ps. 49. 7, 9. & 89. 47, 48.

[r] Ch. 21. 43—45. Ex. 3. 8. & 23. 27—30. Lev. 26. 3—13. Deut. 28. 1—14. 1 Sam. 3. 19. 1 Kin. 8. 56. Num. 23. 19. Tit. 1. 2. Heb. 10. 23.

[s] Lev. 26. 14—39. Deut. xxvii—xxxii. Judg. 2. 3—22. & 3. 8, 12. & 4. 1, 2. & 6. 1. & 10. 6, 7. & 13. 1. 1 Kin. xi—xxii. Hos. i—xiv. &c. Jer. ii—xliv. 2 Kin. i—xxv.

[t] Deut. 4. 25—28. & 8. 19, 20. & 29. 25—28. & 30. 17, 18. & 31. 16—18, 29. & 32. 15—26. ch. 24. 20. Judg. 2. 10—19. & iii, iv, vi, xi. 2 Kin. 17. 7—23. & 1—xxv. 1 Sam. iv, xiii, xxxi. 1 Kin. xi—xxii. Amos i—ix. Hos. iv—xiii. Mic. i—iii, vi. 14. & iii, v, 12, x, xxii, xxv, xxxix, xxx, lix. Jer. i—xxiii. Ezek. ii—xxiv. Zeph. i. ii. Luke 21. 20—26. & 19. 43—44.

18 And Joshua gathered all the tribes of Israel to [a] Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

## CHAPTER XXIV.

*Here* (1) *Joshua again convenes the Israelites, and gives them another farewell sermon; in which,* 1—13, *he solemnly charges them to make the fear and service of God their deliberate and determinate choice:* 14—24. (2) *He brings them under solemn covenant engagements to serve the Lord, and none other:* 25—28. (3) *Joseph's bones, brought out of Egypt, are solemnly interred; and soon after Joshua and Eleazar the high priest, under whose direction religion continued flourishing, die, and are buried:* 29—33.

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2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, [b] Your fathers dwelt on [*] the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nahor: and they [†] served other gods.

3 And [c] I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And [d] I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but [e] Jacob and his children went down into Egypt.

5 [f] I sent Moses also and Aaron, and I

[a] Gen. 12. 6, 7. & 33. 18, 19. ch. 17. 7. & 21. 21. & 24. 2.

[b] Gen. 11. 31. & 12. 1. & 31. 53. Deut. 26. 5. Ezek. 16. 3. Is. 51. 2.

[*] Ur of the Chaldees lay in Mesopotamia, which signifies, between the rivers. These were, the Euphrates, and Tigris or Hiddekel. The Euphrates, as next Joshua, is the river called *the flood.*—Ed.

[†] Men do not pass, by any reasoning process, in what is called "natural religion," from *idolatry* to the worship of the true God. Abraham was *called,* and so must every man be whoever turns from darkness to light, and from the power of Satan to the living God.—Ed.

[c] Gen. 11. 26, 28. & xii—xxi. Neh. 9. 7, 8. Ps. 105. 8—11. Acts 7. 2, 3.

[d] Gen. 25. 25, 26. & 36. 6—43. 1 Chr. 1. 34—54. Ps. 78. 5—14.

[e] Gen. xlvi. Ps. 105. 23—23. Acts 7. 8—15.

[f] Ex. iii—xiv. Neh. 9. 9—11. Ps. 81. 5, 6. & 105. 26—38. & 106. 7—11. & 135. 6, 9. & 136. 10—14. & 78. 11—55. & 77. 15—21. Jer. 32. 20—22. Mic. 6. 4.

dutiful engagements! Our right to fellowship with God and his people should be clearly, but prudently, attested and commemorated, that neither we nor our posterity may lose or neglect the means of grace. And with godly jealousy professors should watch over one another. But all, especially ministers and magistrates, ought to manifest a warm but charitable zeal against every appearance of evil, particularly false worship; for who knows how far and wide, if once admitted, it may spread its baleful influence. And such as have smarted for sin may justly dread the thoughts of renewing their provocation. In this state of imperfection, even in zeal for God, heavy charges are often brought against the innocent: and therefore with great meekness and candour, and, if need be, with solemnity, ought we to explain our conduct, for the satisfaction of our brethren who have mistaken it: and be concerned, not only that our intentions be innocent, but that our brethren may have no occasion to mistake us. And with readiness and pleasure should we receive men's candid exculpation of themselves, and thank God for it. Happy would it be for churches and nations, if all their differences were conducted with so much prudent zeal for the glory of God, that it should be, as here, hard to find fault with either party.

REFLECTIONS UPON CHAP. XXIII.—Happy is that nation, the rulers of which not only establish the true religion, but also mightily promote it with their example



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plagued Egypt, according to that which I did among them; and afterward I brought you out.

6 And I [g] brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and [h] ye dwelt in the wilderness a long season.

8 And I [i] brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 [k] Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But [l] I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye [m] went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And [n] I sent the hornet [*] before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And [o] I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore [p] fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt,[†] and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, [q] choose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but [r] as for me and my house, we will serve the LORD.

16 And the people answered and said, [s] God forbid that we should forsake the LORD, to serve other gods;

17 For [t] the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:[*]

18 [u] And the LORD drave out from before us all the people, even the Amorites which dwelt in the land; *therefore* [x] will we also serve the LORD, for he *is* our God.

19 And Joshua said unto the people, [y] Ye cannot serve the LORD: for he *is* [z] an holy God;[†] he *is* a jealous God; he will not forgive your transgressions nor your sins.

20 If ye [a] forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, [b] Nay; but we will serve the LORD.

22 And Joshua said unto the people, [c] Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore [d] put away *(said he)* the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, [e] The LORD our God will we serve, and his voice will we obey.

25 So Joshua [f] made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua [g] wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, [h] Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So [i] Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass [k] after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in [l] Timnath-serah, which *is* in

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[g] Ex. xii—xiv. xv. Acts 7. 34—36, &c.

[h] Num. 14. 33, 34. Ps. 95. 9, 10. Acts 7. 36. Neh. 9. 19—22. Is. 63. 9.

[i] Num. 21. 24—35. Deut. 2. 3. ch. xiii. Neh. 9. 22. Ps. 135. 10—12. & 136. 17—22.

[k] Num. 22. 5. Deut. 23. 4, 5. Judg. 11. 25.

[l] Num. xxii—xxiv. Deut. 23. 5. Mic. 6. 5.

[m] Ch. iii, vi, viii. x, xi. Neh. 9. 24, 25. Ps. 78. 54, 55. & 105. 44.

[n] Ex. 23. 28. Deut. 7. 20. Num. 21. 34—35. Ps. 44. 3, 6.

[*] This fulfilled the promise, Ex. 23. 28. Some interpreters understand the *hornet* as figurative of a panic struck into their enemies; but there seems no good reason for understanding by it any thing but some species of fly. The Jug-dy of Abyssinia is the most probable, when we consider Is. 7. 18. Bruce describes it as little larger than a bee, yet able to expel, during the heat, the people of entire provinces, to destroy the common domestic animals, and to hold war even with the elephant and rhinoceros.—Ed

[o] Deut. 6. 10, 11. & 8. 7—18. Neh. 9. 25. Prov. 13. 22. Esth. 8. 7. Dan. 7. 25. Mat. 11. 23.

[p] Ps. 116. 8, 9. 2 Kin. 20. 3. John 4. 23, 24. var. 23. Ezek. 20. 7, 8, 18. Amos 5. 25, 26. Ez. 20. 3 4. Ezra 9. 11—14.

[†] Lord, what is man, since after all the wonders and judgments of Egypt and the wilderness, there are still idolaters in Israel. Some worshipping the sun, like Chaldees; others the bull or the dog, like the Egyptians; others, the gods of the Amorites, amongst whom was Baal-peor, the author of so much disgrace and judgment.—*Note.* When we wonder and condemn, let Christians examine, whether they yet retain any idol in their own hearts. "Little children, keep yourselves from idols. Amen."—Ed.

[q] Ruth 1. 15. Ezek. 20. 39. 1 Kin. 18. 21. Deut. 30. 15—20.

[r] Mat. 26. 35, 35. John 6. 68. Gen. 6. 9. & 18. 19. Rom. 12. 2. Ps. 116. 16. & 101. 2—6. Tit. 2. 11, 12.

[s] 1 Sam. 12. 23. Rom. 3. 6. & 6. 2. Heb. 10. 28, 29.

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[t] Ver. 5—13. Ex. 12. 4. Deut. 32. 11, 12. Is. 46. 4. & 63. 7—14. Ezek. 20. 5—38. Acts 7. 30—45. & 13. 17, 18. Amos 2. 9, 10.

[*] "Did those great signs in our sight." How long Joshua survived the passage of the Jordan, is not particularly recorded. Josephus reckons it 25; the Jewish chronology, 7; Dr Hales, 26 years. We learn from ver. 29, that he died in his 110th year; from which deducting 26 after the death of Moses, and 40 years in the wilderness, we find he left Egypt in his 44th year. Therefore, every man now present, who was above 66 years of age, had been in Egypt, and had seen the signs which God wrought there; the rest had witnessed with their own eyes all that he wrought in the wilderness. These miraculous events, witnessed from the first in the most public manner, and inseparably intertwined with burdensome national institutions, family privileges, and personal rights, form a mass of evidence for the divine commission of Moses and Joshua, which no history can furnish for the human commission of any of its distinguished characters.—Ed.

[u] Num. xxi. ch. vi—xii.

[x] Ex. 10. 3—16. & 15. 2. Luke 1. 74, 75. Ps. 116. 16. & 118. 28. 2 Cor. 5. 18. & 7. 1. John 5. 63.

[y] Mat. 6. 24. Luke 14. 26. ver. 23.

[z] Ex. 15. 11. & 20. 5. & 23. 21. Is. 6. 3, 5. Hab. 1. 13.

[†] So long as ye retain your secret hankering after idolatry, "ye cannot serve the Lord," simply because "no man can serve two masters."—Ed.

[a] Ch. 23. 12—15. Ezek. 18. 24. 2 Cor. 11 2. Lev. 26. 14—39. Deut. 28. ch. 29. ch. 32. 15—27.

[b] Ex. 19. 8. & 20. 19. & 24. 3, 7. Deut. 5. 27, 28.

[c] Luke 19. 22. Job 15. 5, 6. Ps. 119. 173. Is. 43. 10.

[d] Ver. 14. Gen. 35. 2. Ex. 20. 23. 2 Cor. 6. 15, 17. Amos 5. 14, 15, 25, 26. Acts 7. 43.

[e] Ver. 18, 21. Ps. 119. 106, 115.

[f] Ex. 15. 25. & 24. 3, 7, 8. Deut. 5. 2, 3. & 29. 1—15. 2 Chr. 15. 12—15. & 23. 16. & 29. 10. & 34. 29—32. Neh. 9. 38.

[g] Ch. 4. 3. Ex. 24. 4. Deut. 31. 24—26. Gen. 28. 18. & 31. 45. & 35. 14.

[h] Deut. 32. 1. & 4. 26. & 30. 19. Gen. 31. 52. ch. 22. 34. Is. 1. 2. Luke 19. 40.

[i] Judg. 2. 6.

[k] Judg. 2. 8, 9. Deut. 34. 5. 2 Tim. 4. 7, 8. Ps. 116. 15. Rev. 14. 13. ch. 20. 14.

[l] Ch. 19. 50. Judg. 2. 9. 2 Sam. 23. 30. –

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and advice.—Accurate observers of providence may in every age remark manifold grounds of thankfulness, and reasons for exactness in holy obedience: and God's kind favours, as well as his fearful judgments, whether past, present, or future, ought powerfully to influence us to holiness and circumspection of life. But while we are surrounded with temptations, we had need constantly to watch and pray; and to maintain a constant love to God as a mean of preservation from evil. Scarcely any snare is more fatal than affinity or intimacy with unbelievers; and often God makes our tempters to sin, our punishers for it, and our knowledge and remembrance of the mercies which we rejected a mean of tormenting us when we are deprived of them. It is therefore greatly unbecoming for professed Christians to regard so little the religion of those whom they marry or make their intimates: or to lard their speeches or writings with the names of idols, or even to deck their houses or gardens with their images for ornament.

REFLECTIONS UPON CHAP. XXIV.—Faithful ministers and magistrates are loath



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mount Ephraim, on the north side of the hill of Gaash.

31 And Israel [m] served the LORD all the days of Joshua, and all the days of the elders that [*] overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 ¶ [n] And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a [o] parcel of ground which Jacob bought of [p] the sons of Hamor, the father of Shechem, for an hundred [*] pieces of silver: and it became the inheritance of the children of Joseph.

33 ¶ [q] And Eleazar the son of Aaron [†] died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

A. M. 2577. B. C. 1427.

m Judg. 2. 7. 2 Kin. 18. 2. Acts 20. 29. Mat. 13. 25.

* Heb. *prolonged their days after Joshua.*

n Gen. 50. 25. Ex. 13. 19. Acts 7. 16.

A. M. 2577. B. C. 1427.

o This Jacob first bought, and afterward recovered by force, Gen. 48. 22.

p Gen. 33. 19

* Or, *lambs.*

q Ex. 6. 23, 25. Num. 3. 32. & 20. 26, 28. ch. 14. 1. & 23. 14. Zech. 1. 5. Job 30. 23. Heb. 7. 24. & 9. 27. Ps. 49. 7, 8, 10. & 89. 47, 48.

† About 1425.

to leave this world without spending their last breath in the service of God, and manifesting a deep concern to have religion flourish among their friends after their death. Marvellous and sovereign are the transactions of God with respect to his people: and great cheerfulness and gratitude ought to take place in our service of him, and in cleaving to him alone. And the most solemn engagements, with a deep sense of the purity, power, and profitableness of religion, should always be maintained, to render us duly diligent and constant in it. It is pleasing to see those, who inculcate religion upon others, from choice become noted patterns of it themselves and in their families, and daring to be singular therein; and when people, the greatest not excepted, seem fond of attending solemn opportunities of fellowship with God, and edification to their souls. The glory indeed and influence of the great and good on earth is quickly stopped by death. But when our fathers fail, and since our prophets do not live for ever, what a mercy is it that our Redeemer liveth, and will be with us always, even unto the end of the world!

And was not Joshua a noted type of him, our Captain of salvation, who brings many sons and daughters to glory! God solemnly called him to, and fitted him for, his mediatorial office: and, in his baptism at Jordan's banks, began to magnify him before the people; nor did he ever fail him or forsake him. Made under, and trained up in servitude to, Moses' broken law, he became fit for his work; and even his name is pregnant with manifold and everlasting salvation. Through what Jordans of trouble and death does he bring his church into her gospel form, and her true members into their new covenant and celestial state! He circumcises their hearts, and feasts them on his flesh and blood, to prepare them for their spiritual warfare on earth. He powerfully intercedes for them, and makes up all breaches between God and them. Miraculously and effectually he conquers all their enemies, treads them under their feet, and enriches them with their spoil. He purchases and prepares for them the promised, the heavenly Canaan; and in due time puts them into the full and quiet possession thereof, according to his Father's purpose and promise. Having brought them into the bond of the covenant, he weans them from their idolatry, and makes them serve the Lord, and walk as he also walked. Readily he receives returning harlots and prodigals—accursed sinners of the Gentiles—and consecrates them to the service of God. But no obstinate and hardened opposer is able to stand before him all the days of his life. Fire, hail, and furious storms, he did and will rain upon his Jewish, heathen, antichristian, or other implacable enemies. Nor till his victories be finished, shall the luminaries of heaven, or those of his church, withdraw their shining.

## ADDITIONAL EDITORIAL NOTES TO THE BOOK OF JOSHUA.

CHAP. I. Ver. 7. *Be thou strong and very courageous.*—The greatest instance of courage is moral courage in reproving what is wrong, and teaching and enforcing what is right. Therefore the Lord admonishes Joshua to be *very courageous*, not against *enemies*, but to observe *all the law* which Moses had commanded. Many who would dare to hazard death, would not dare to encounter the coldness or alienation of friends, the laugh of ridicule, the brow of scorn, the voice of reproach, the turmoil of argument, the jealousy of opposition, or the obloquy of detraction. Sensitive minds shrink from these petty annoyances, as unworthy of their energies, and consequently suffer the imputation and the evils of the worst species of cowardice. In this moral courage, Moses, Joshua, Jeremiah, and Paul, are pre-eminent—Christ perfect.

CHAP. II. Ver. 1. *Jericho.*—The site of *Jericho* is not accurately known. In the more ancient maps of Canaan, it was identified with *Rihah*, a village of about fifty poor dwellings, nineteen miles east by north of Jerusalem, and about eight west of the Jordan; but *Buckingham* discovered extensive ruins four miles nearer Jerusalem, answering exactly to the description of its locality in *Josephus*, (Wars, b. 4. c. 8. § 2.); and, as it is known that this city was much beautified by Herod, and as the ruins discovered are of *Græco-Roman* origin, there is every probability that the real site is that assigned by *Buckingham*.——Ver. 5. *Whither the men went I wot not.*—The first part of the statement (ver. 4.) may have been *true*, the second was certainly *false*. How can this untruth be justified? How had this woman faith? We answer to the *first* question—it cannot be justified at all, it is utterly condemned. To the *second*—does the infidel objector mean to affirm what his question implies, that he who commits any single immoral act, can have no moral principle? What havoc amongst infidels would this decision effect! Rahab did possess faith as a principle, for she believed the threatened judgments of God against her wicked countrymen, (ver. 9, 10,); but as fear overcame Peter, and betrayed him to deny his Lord; so fear overcame Rahab, and betrayed her to utter an untruth. "Take heed, brethren, lest there be in any of you an evil heart of unbelief;" and "let him that thinketh he standeth, take heed lest he fall."

CHAP. III. Ver. 1. *Came to Jordan.*—The *Jordan*, the principal river of Canaan, rises in mount Lebanon, but geographers are not agreed about its real source. *Josephus* describes it as arising from a well called *Phiala*; but the *Moies Hasbeya*, arising in the *Jebel Sheik*, is now considered the larger branch, receiving the *Paneatic* branch from *Phiala*, as an inferior tributary. Another considerable stream is called the *Tel el Kadi*—united they form the Jordan, but which is best entitled to be called the source of the Jordan, with our present scanty means of Canaanitish geography, it is not possible to determine. In the neighbourhood of the ancient *Cæsarea Philippi*, it is become a considerable stream. About fifteen miles south, it expands into the lake *Merom*, and, in about twenty-eight miles farther, it enters the lake or sea of Gennesareth or Tiberias. From this lake it pursues its course, still southerly, through a dreary valley, till it empties itself into the *Dead sea*. The whole course, computing the windings of the stream, is about 160 miles. Travellers differ greatly as to its width; but from the average, it may be estimated at about 90 feet. That it formerly overflowed its banks, the Scriptures assert (ver. 15. 1 Chr. 12. 15.); this some travellers deny. No rational man can doubt the Scripture statement, and yet the counter statement may be correct, as the space of some thousands of years may have so deepened the channel as to prevent inundations. That it rises an average of about nine feet, by the melting of the snow upon Lebanon and Hermon, is agreed upon all hands. This passage took place in April, when the river is broadest and deepest; a fact so far important as it stultifies the infidel conjecture of some German neologists, who pretend that a rock having fallen, stopped the stream, and, that Joshua taking advantage of the circumstance, affirmed that it was a miracle, and so encouraged the people to follow. Surely these are the men, who, "counting themselves wise become fools!"——Ver. 14. *When the people removed from their tents to pass over Jordan.*—This passage was effected on the *tenth* day of the *first* month, (ch. 4. 19.), and so wanted but *five* days of completing 40 years since the coming up out of Egypt on the *fifteenth* day of the first month. As to the nature of the miracle, it is greater still than the passing of the Red sea—that was instrumentally effected by a mighty wind, this by the ark and the feet of the priests. As to the evidence, besides the veracity of the historian, we have the consent of a whole nation, and that consent so interwoven with institutions, and records, and rights of property, that he who calls it in question, must call in question every possible record of ancient and modern history.

CHAP. IV. Ver. 4. *Twelve men whom he had prepared.*—By instructing them to come without any other burden, and informing them of their specific duty; and, as is not improbable, by exercising them to lift and carry such stones as would give to future times a remarkable specimen of their strength, as well as a memorial of the miracle the Lord had wrought for the passage of his people—a lively emblem of every one who would, in any office, minister to God and his church. He must be prepared, he must bear upon his shoulder his appointed burden; and, when laid down, it is to form a memorial of the grace and power of God.——Ver. 7. *The waters of Jordan were cut off.*—The scriptural evidence of this, and similar miraculous events, consists in (1) An original document, written and published at the time. (2) A public monument erected, or a religious institution appointed, to commemorate the event. (3) A national system of religious instruction founded upon the original document, and perpetuating the history. A system which imbodies, vitalizes, and perpetuates tradition, but a system as different from mere tradition, as a house builded upon a rock, differs from a house builded upon sand. As an example of tradition without scriptural authority, take Mat. 15. 3, 6. Col. 2. 8. For the authority of traditions, that is, records delivered on scriptural warrant, see 2 Thes. 3. 6. 1 Cor. 11. 2, in which last cited passage, the ordinances, or traditions, evidently comprehend the Lord's supper. To traditions so imbodied, the infidel can produce no rational objection. Read ver. 20—23. See Leslie's *Short Way with the Deists*, and Dwight on the *Lord's Supper*.

CHAP. V. Ver. 2. *Sharp knives.*—*Knives of flint*, as in the marginal translation. The use of flint for knives, arrows, spearheads, chisels, and hatchets, has been common in many nations. Specimens of some, or all of them, are occasionally found in almost every country of Europe, as well as of Asia. The Egyptians, according to Herodotus, (b. 2.) used them in opening bodies for embalming, and some of the Judaizing Abyssinian Christians use them still in the rite of circumcision. (*Ludolph. Hist. of Ethiopia*, b. 3. c. 1.)——*Circumcise again.*—Not in allusion to any general act of circumcision at, or soon after, the Exodus; but, as the first time, at eight days old, (Gen. 17. 12.) had been neglected, God now allows, and commands a second opportunity of sealing and ratifying the national covenant; just as the people were allowed to celebrate the passover in the days of Hezekiah, contrary to the letter of



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the law, in the second, instead of the first month, 2 Chr. 30. 2. & 3. 15.——Ver. 9. *Reproach of Egypt.*—The reproach of Egypt seems to mean the reproach of having been slaves, and without a country. Now, by the sign of the covenant, they become God's freedmen, and have taken possession of the land which he swore to give their fathers.—*Note.* There is no real reproach but the slavery of sin; but "if the Son make us free," by circumcising our hearts, and admitting us into his covenant of promise, (John 5. 36. Eph. 2. 12, 19.) then is our reproach rolled away, and then "are we free indeed."——Ver. 11. *Parched corn.*—That is, the ears of the growing crop, a common and favourite food in Eastern countries till this day. The old and the new are mentioned together to indicate the abundance of the former and present harvest.—*Note.* "Every scribe instructed unto the kingdom of heaven, is like unto a man that is a householder, who bringeth forth out of his treasure things *new* and *old*," Mat. 13. 52. And so the Lord equally satisfies his people with the *old doctrines*, and *new discoveries of truth*, with *old faith* and *new experience*.

Chap. VI. Ver. 26. *Cursed be the man before the Lord that riseth up and buildeth this city Jericho.*—A new city called *Jericho* appears to have been built at no great distance from the site of the old, Judg. 1. 16. & 3. 13. But this curse of Joshua prevented the rebuilding of the original Jericho, till the time of Ahab, about 530 years after the anathema was pronounced. *Hiel* of Bethel, at that time, dared to rebuild it; but, according to the threatening, his eldest son was taken away when the foundations were laid, and when he set up the gates he was left childless, 1 Kings 16. 34.

Chap. VII. Ver. 3. *They are but few.*—That is, the people of Ai are *few*.—*Note.* We should never despise any enemy, temporal or spiritual, nor any temptation, however apparently weak. One may chase a thousand, if the Lord will, and the mightiest may fall before the weakest temptation, as Peter was affrighted by a servant maid.

Chap. IX. Ver. 23. *Cursed.*—Referring to the original curse against Canaan by Noah, "A servant of servants shall he be to his brethren." The Gibeonites appear, from ver. 9 and 24, to have been believers in the divine commission of Moses and Joshua, very little enlightened, but still believers. They are contented to be any thing, so they may live. So was the younger son willing to be made as one of his father's "hired servants," if he might only eat of his father's bread.

Chap. X. Ver. 1. *Inhabitants of Gibeon.*—We never heard of a king of Gibeon: hence there is a high probability that the four cities (ch. 9. 17.) were small federative states, somewhat like the Hanse towns of Germany, and were not moved to make peace by cowardice or weakness, (see ver. 2.) but by faith in the divine commission of Moses, and the promise of God to bestow Canaan upon Israel.——Ver. 12. *Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.*—Were even philosophers better acquainted with the causes of the annual and diurnal movements of the heavenly bodies, they would be better able to judge of this miracle. Though all miracles are alike easy to Omnipotence, it may still be fact, that some order of exceeding simplicity effected what appears so stupendous to our eyes. Something perhaps more simple than the stopping of the pulsation of the heart, and consequent suspension of the circulation of the blood. Had syncope, or fainting, never been witnessed but once, some thousands of years ago, it would appear as incredible to modern physiologists, as the standing still of the sun to infidel philosophers. The objection derived from the words—*stood still*, or *went not down*—is unworthy of a schoolboy, and indicates as little knowledge of language as of scripture evidence. The words state a fact in relation to *sight*; and so, are literally true; and, if we may admit the translation of Dr A. Clarke, which there seems no ground to question, then do they likewise accord with the Newtonian astronomy, and most probably develop a still deeper insight in the mysteries of nature. According to Clarke, the address, (ver. 12.) should be translated:—"Sun! upon Gibeon, *be dumb*; and the moon in the vale of Ajalon." The effect of which is related in the following words:—"And the sun was *dumb*; and the moon *stood still*." In which words, Joshua does not say to the sun, *stand still*, as if he had conceived him to be running his race round the earth; but, *be dumb*, *silent*, or *inactive*, so as to stop the rotation of the earth. And the book of *Jasher*, in recording the event, speaks with equal philosophical correctness. In the first case, he says, the *sun was dumb*, withheld his influences, but the *moon stood still*. It must be seen from the address to the sun, that it was near the *setting* when the words which seem a command to the sun, but are a prayer to God, were uttered.——Ver. 33. *Gezer.*—A city of Ephraim, about twenty miles north-west of Jerusalem. After various disasters, it was re-edified by Solomon, 1 Kin. 9. 17. Its ruins, like those of the former cities, have likewise disappeared.

Chap. XI. Ver. 1. We have here another confederacy against Joshua, formed by the kings to the *north* of Jerusalem.—*Note.* This succession of confederacies, is no more than what occurs to all who follow the true *Joshua* to the true promised land. One trouble is no sooner forgot than another succeeds; and one temptation is no sooner resisted and subdued, than another tempter, like Satan with our Lord, (Mat. iv.) tries some new scheme to pervert our principles, and overcome our resolutions. ——Ver. 4. *Horses and chariots very many.*—This is the first time that *horses* are mentioned since the Exodus. *Camels*, *asses*, and *sheep*, during the intermediate period, are frequently enumerated, but the *horse* never. The Arabian tribes, therefore, had, at this time no horses—a fact which *Strabo*, who lived about the beginning of the Christian era, records concerning Arabia in his time.——Ver. 13. *Cities that stood still in their strength.*—"The cities that stood on the hills," is a more accurate translation. The meaning seems to be this:—Joshua burned the cities on *the plains*, where the northern Canaanites' cavalry, like the East Indian Mahrattas, could maintain strongholds, for they could make sudden incursions. But the cities *on the hills*, as inaccessible to cavalry, he preserved, with the exception of Hazor, as garrison towns for his own infantry, and the protection of the people.——Ver. 22. *In Gaza, in Gath, and in Ashdod.*—These were not of the seven devoted nations, and were therefore permitted to abide.

Chap. XII. Ver. 1. *River Arnon.*—The *Arnon* rises in the mountains of Gilead, on the east of Jordan, and flows along the north border of Moab, separating it from the Ammonites, and empties itself into the Dead Sea. Burchardt gives its modern name Modjeh, and assigns it a course of about 56 miles. In summer it is nearly dry but in winter is an impetuous torrent.——Ver. 2. *Jabbok.*—In summer a brook, in winter a torrent; arising in the mountains of Gilead, near Rotbath Ammon, and running in a westerly direction, joins the Jordan, according to Creighton, about 46 miles south of the sea of Chinneroth, but only 8, according to Sime.——Ver. 3. *From the plain.*—This seems to be an elevated plain, at least 800 feet above the level of the Jordan, described by Buckingham, as commencing on the heights immediately south of the Zered, or Jabbok, and eulogized as the commencement of one of the most fertile and beautiful tracts in the world, (*Palestine*, vol. 1.)——*Salt sea.*—*Dead sea*, the site of Sodom and Gomorrah, more salt than any other sea. This special geographical description was given in order to prevent any disputes about the boundaries of the two and a half settled tribes. See ver. 6.

Chap. XIII. Ver. 3. *Philistines.*—Descended from Mizraim, second son of Ham, (Gen. 10. 14.) by whom Egypt was peopled. They must have emigrated from that country at an early period. Though occupying a narrow tract of land bordering on the Mediterranean, and not above 60 miles in length, yet, through industry and arms, they soon became, and long continued, a famous people. They were the most powerful, and the most inveterate of the enemies of Israel, whom they occasionally greatly oppressed. After the return from the captivity, the national animosities were revived; and they seem to have been finally conquered by the famous Maccabees. After this period, they either emigrated from the country, or became incorporated with the Jews, as they are never once mentioned in the New Testament, nor by any writer of ordinary history.——Ver. 5. *Lebanon.*—Lebanon forms the bases of all the mountains of Palestine. Two parallel ranges of mountains descend from the north in Syria, enclosing a valley called *Cœlo-Syria*, or Hollow Syria. These form the Lebanon of the Bible, and the Libanus, and Anti-Libanus of the Greeks. The Libanus, from its origin in Syria, inclines to the west, and terminates a few miles north of Old Tyre. The Anti-Libanus, which is the eastern range, likewise inclines to the sea, and terminates in the White Cape, a few miles south of Old Tyre. *Lebanon* signifies *whiteness*; a name most probably derived from the snows which constantly lie upon the highest summits of the eastern range. This would, in the climate of Palestine, give a probable height of above 11,000 feet.

Chap. XIV. Ver. 2. *By lot.*—The *lot* was a divine institution, appealing to the direct judgment of God, Prov. 16. 33. It was likewise the surest mode with a jealous people, of avoiding all cause of jealousy, from suspicion of favouritism.—— Ver. 6. *Caleb.*—The object of Caleb is to claim a right previous to the conquest, founded on God's promise, (ver. 6.) and Moses' oath, (ver. 9.) and so an exemption from the lot.—*Note.* Though the lot was a divine institution, it was not to be employed where the will of God is already declared. The sin of Balaam lay in knowing the declared will of God, and seeking, by sacrifice, to change it. God's will once declared, we must seek no other confirmation—God's will once known, we must allow neither delay nor evasion.

Chap. XV. Ver. 1. *The lot of the tribe of the children of Judah.*—This lot to Judah seems disproportionately large, but is a fulfilment of Jacob's prophecy. Two things in it are very remarkable. (1) Two parts of it were subsequently given to Simeon and Dan—a lesson of princely generosity to unprovided brethren. (2) The part next Egypt never was conquered—emblem of the Christian's state. He has an enemy yet to be "destroyed," a part of his inheritance yet to be redeemed, 1 Cor. 15. 26. Rom. 8. 19, 21, 23.——Ver. 19. *He gave her the upper springs and the nether springs.*—This peculiar record seems introduced, (1) To demonstrate the difference between the power that Caleb exercised over his possession, derived from his peculiar right, and how far it surpassed that of other Israelites. They, when there were sons in a family—as there were in Caleb's—had no right to alienate land to a daughter's husband, (Num. 27. 1—11). (2) The narrative seems intended to establish the right of rewarding extraordinary bravery in an extraordinary manner. (3) To instance the duty of parents to provide, according to their best ability, for the children God has given them.——Ver. 21. *Uttermost cities.*—This list of cities and villages may appear to many very uninteresting, and perhaps useless. It is, however, highly interesting and useful; (1) As an internal evidence of the truth of the narrative; since nothing but truth could have drawn up such a narrative, and then given it interest to be preserved and read. (2) As a legal document to prevent litigation, by definition of property.——Ver. 62. *En-gedi.*—En-gedi, according to Jerome, lay in the desert *west* of the *Dead sea*; and Josephus places it about 33 miles from Jerusalem, so that it must have been situate near the estuary of the Jordan. It does not seem, as is commonly supposed, to be the *city of palm-trees*, mentioned Judg. 3. 13, for, in the Song 1. 14, it is celebrated for its *vineyards*, a production for which the district is still superior to all the rest of Judea. Had it been also remarkable for *palms*, such a noble ornament of the landscape is not likely to have been omitted. If it be true, as many travellers affirm, that fish do not live in the Dead Sea, then, according to Ezek. 37. 10, *En-gedi* must have been situate on, or near the banks of the Jordan.

Chap. XVI. Ver. 5. *The border of the children of Ephraim.*—This is confessedly one of the greatest geographical difficulties in the whole Bible: and our attempt at solution is offered with much diffidence. The commencing point is *Ataroth-addar*, which, as we learn from ch. 18. 13, was near to *Nether Beth-horon*, which was not far west of Jerusalem. Following the translation of Boothroyd—"The boundary of their inheritance went on the east side of *Ataroth-addar*, to *Upper Beth-horon*;" from which point, the boundary passing on the north side of *Michmethah*—which town we conceive to be situate in the *southern* and not in the *northern* border, according to the maps—extends *westward* to the *Mediterranean*. From the same point at *Ataroth-addar*, the boundary line *eastward* passes by *Taanath-shiloh*, turning a little way *south*, so as to leave it on the *east*, and reaching *Janohah*, resumes its easterly course by *Ataroth*, *Naaroth*, *Jericho*, to *Jordan*. Then, omitting the *eastern* boundary, the *Jordan*, the line commences at *Tappuah* in the *north*, and passing on *westward* to *Kanah*, thence makes its way to the sea.

Chap. XVII. Ver. 1. *The father of Gilead.*—Machir had sons born before the death of Joseph, (Gen. 50. 23.) 190 years before the first division of Canaan; the



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lot was therefore to his descendants in his name and right as a distinguished leader.

CHAP. XIX. Ver. 22. *Tabor.*—This city was situate on a famous mountain of the same name. It is a solitary "cone with the top struck off," about a mile in height, and half a league in diameter. It is richly covered with trees and odoriferous plants, and is ascended by a winding path cut in its sides. The top is covered with ruins of fortresses and palaces, and vast subterraneous cisterns for holding water. It is generally supposed to be the "high mountain," upon which our Lord was transfigured; but there is no certainty, and the probabilities are rather in favour of some other mountain, of which the country affords many.——Ver. 30. *Twenty and two cities with their villages.*—The names are twenty-six. But Carmel was a mountain, and Jiphthah-el, a valley; and it is probable, according to the interpretation of Michaelis, that Tyre and Sidon were only the boundary landmarks, and not included as cities to be conquered. This opinion seems to be fully sustained by verse 29, where, after passing Sidon, Tyre, and Hosah, "the outgoings" of the line are for the first time stated to be "at the sea from the coast to Achzib." The chief objection to this view lies in Judg. 1. 31. where the Sidonians are mentioned, as a people the Asherites did not expel. But this is not conclusive against the number of cities ceded to Asher, verse 30; and may be well explained by the very natural supposition, that the Sidonians had colonized within the territory of Asher, from which they should have been expelled.——Ver. 48. *Inheritance of the tribe of the children of Dan.*—The territory allotted to Dan lay on the Mediterranean coast, south of Ephraim, including those strongholds of the Philistines, Ashdod, Ekron, Gath, &c. Laish was situate in the extreme north of Canaan, near mount Lebanon and the springs of the Jordan, and about 140 miles from the Danite settlement in the south. Alas! the moment Providence gave them a goodly land, they forgot the God of their fathers and established idolatry.—*Note.* While the advantages of emigration and colonization are many to an over-populated and commercial country, it is both the bounden duty, and the highest interest of the mother-country, to provide religious instruction to her colonies. Not a single Levite seems to have accompanied the emigrants. They accordingly fell from the Mosaic institutions, and commenced that idolatry which was perpetuated by Jeroboam, and extended from one tribe to ten, and finally brought on captivity, and the other judgments of an offended God. Let Britain, the fruitful mother of so many colonies, take warning, and learn, that though colonization without religion may enrich a country, it may, and will, in the end ruin a country.

CHAP. XX. Ver. 9. *Might flee thither.*—For the uses of these cities in criminal law, together with their typical character, see note on Num. 35. 6. It is useless to describe their positions, as they cannot be comprehended without a map, and those who are furnished with that important companion to the study of the Bible, do not need descriptions. It is, however, important to observe, that they were so dispersed throughout the land, that the manslayer in any part of the land, might reach one of them in twelve hours or less.

CHAP. XXI. Ver. 41. *Forty and eight cities with their suburbs.*—This would seem a large number of cities, and a great extent of ground for so small a tribe, which, when the census was taken on the plains of Moab, had only 23,000 males, including children. And it would seem a contradiction to the statement so frequently made both by Moses and Joshua, that the Levite had "no inheritance" in Israel. But let it be remembered, that though what in modern phrase may be called the lordship of those cities, was granted to the Levites, yet, whether it was exclusive, does not appear. David dwelt in Hebron with all his court, and it is not likely a king would be a mere tenant in his own monarchy; Saul not merely dwelt in Gibeah, but it is called "Gibeah of Saul." These considerations will lead to such deductions as will reduce the possessions of the Levites to very moderate bounds. But the best answer to any cavil upon the subject is, that the Israelites themselves—a people that seldom overlooked grievances—never made any complaint, but gave the cities cheerfully for the service of the tabernacle and the temple.

CHAP. XXII. Ver. 2. *Have obeyed my voice.*—Joshua here exemplifies a wise principle in the management of human affairs. He exacts no service beyond what is absolutely necessary; he dismisses his allies the moment they can be spared; and, though not with flattery, for that were unworthy the openness and honesty of his character—yet with high and deserved commendation of their faithfulness, patience, and courage.——Ver. 8. *Divide the spoil of your enemies with your brethren.*—Such texts form the perpetual targets of infidelity, and although no arrow can pierce them, yet still the bow is bent anew, and another shaft expended, not in the hope of gaining a victory, but with the mere expectation of raising a fool's laugh, or giving annoyance to pious minds. Such men delight to represent Joshua as a robber. Now the answer to such misrepresentations is plain. Joshua was God's avenger against nations sunk into hopeless wickedness. See, ye infidel objectors, the indictment of your protégés, Lev. xviii. *passim*, and especially ver. 27: and when he had *cast* them out, or rather, when "the land had spued them out," for their wickedness, such things as were left behind must, as matter of course and necessity, find possessors in the present occupiers of the country.

CHAP. XXIII. Ver. 2. *Joshua called for all Israel.*—It is most probable this charge was confined to the several orders of rulers; and that after "all Israel," we should read, not "and," but "even," &c. "*Elders*," the Sanhedrim, or senate, the parliament; "*heads*," chiefs of families; "*judges*," from the local courts of tribes and cities; "*officers*," the executive of the judges,—in modern language, the sheriffs.——Ver. 7. *Neither make mention of the name of their gods.*—Christian legislators and judges, do not hesitate to introduce superstitious and idolatrous modes of swearing, on the principle that every man is to swear in the mode that will most bind his conscience. This is a plausible, but unsound argument, as it renders a judicial respect to superstition or idolatry, that never should be rendered, and tends to elevate and perpetuate those evils, which every true Christian, must by all means, labour to root out.——Ver. 16. *Anger of the Lord.*—The mention of *anger* in God has often been subject of infidel, or, so called, philosophical reprehension. For this, however, there is no ground. The Scriptures attribute not to God, the unreasonable anger of men, but a holy displeasure at sin and sinners; of which, if there be a philosophy that would deprive God, there is then a philosophy that deprives him of glory. A God that does not abhor sin, cannot love holiness; and the moral agent that loves not holiness, is himself wicked, and cannot be God.

CHAP. XXIV. Ver. 1. *Shechem.*—Several commentators of high repute are for displacing Shechem, in this and every other part of the chapter, except verse 32, and supplying Shiloh, because the ark was at Shiloh, and not at Shechem. Various reasons are assigned for this proposal, which we hold it unnecessary to repeat. There is no sufficient authority for the proposal, except the conjecture of the proposers, founded on an imaginary difficulty, which can have no weight against the almost uniform evidence of the Hebrew MSS. and early translations. If the ark was necessary to this great transaction, where was the difficulty in its temporary removal to Shechem, and its subsequent restoration to Shiloh?——*Presented themselves before God.*—Upon the expression "before God," the idea of the presence of the ark at Shechem is founded. The subsequent use of the phrase, and which in Scripture is generally the best resource of interpreters, does not warrant this conclusion. See Acts 10. 33.——Ver. 23. *Put away, said he, the strange gods which are among you.*—We cannot too often repeat our astonishment at the obstinate adherence of Israel to idolatry; nor too carefully draw the comparison between Jews and Christians, in this point of view. Idolatry is a pliant sin, and can take many forms. The idolatry of the understanding—the idolatry of the imagination—the idolatry of the passions, are forms more common, and therefore less noticed, but not therefore less real, nor less hateful in the sight of God, than the idolatry of the senses. He that places upon any object, one particle of the love he owes to God, is as much an idolater, as he who bows down to the sun, or worships a beast or an image of wood or stone.——Ver. 31. *Israel served the Lord all the days of Joshua.*—That is, Israel as a nation, served God all the days of Joshua, and the elders who outlived him. As individuals, Joshua's own words testify that many were idolaters, of which fact they soon gave melancholy evidence.——Ver. 32. *The bones of Joseph.*—The entire stream of history bears records of the tomb of Joseph. It is mentioned by Jerome, and continues to be pointed out to every modern traveller. It is now a Turkish oratory, with a whitened dome, and lies between Jerusalem and Bethlehem.

# THE BOOK

OF

# JUDGES

RELATES the transactions of fourteen Hebrew Judges, who, under God, the King of the nation, were occasional governors of Israel; and who, Abimelech excepted, were typical of Jesus Christ, as called to, qualified for, and occupied in, delivering his chosen people. It contains the history of about three hundred years; and particularly narrates the Israelites' behaviour towards the Canaanites, whom Joshua had left in the country; the Lord's reproof of their conduct, and their repentance for it; what nations were left to chastise them for it; their frequent relapses into idolatry; and their punishment on account of it, by terrible oppressions from the Mesopotamians, Moabites, Canaanites, Midianites, Abimelech, Ammonites, and Philistines; and their deliverances by Othniel, Ehud, Deborah, and Barak, Gideon, Jephthah, and Samson; and their protection by Shamgar, Tola, Jair, Ibzan, Elon, and Abdon; i—xvi. The last five chapters are an appendix, informing us of events which happened not long after the death of Joshua; particularly the idolatry of Micah; the conquest and idolatry of the Danites; the horrible lust of the Gibeathites; and the almost utter destruction of the Benjamites for protecting them; xvii—xxi. The scope of this, and of the following histories of the Old Testament, is to represent the sinful backslidings of Israel, and the holiness, equity, mercy, sovereignty, and power of God, in his dispensations of mercy and judgment towards them, in exact correspondence with his promises and threatenings; Lev. xxvi. Deut. xxviii—xxxii.



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## CHAPTER I.

*(1) Judah, directed of God, and assisted by the Simeonites, takes Bezek, cuts off the thumbs and great toes of its king, as he had done to seventy of his fellow princes; takes Jerusalem, Hebron, Debir, Hormah, Gaza, and other places; but dares not, through unbelief, attack the Canaanites of the low country who had chariots of iron: 1—20. (2) The other tribes acted still worse. The Benjamites did nothing to expel the Canaanites: 21. The Ephraimites and Manassites began well against Bethel, but soon stopped short: they, however, as well as the Zebulunites, and Naphtalites, as quickly as they could, rendered the Canaanites tributary to them: 22—30, 33. The Asherites did not so much as require tribute, 31, 32: and the Danites yielded up part of their territory which they had possessed to the Amorites: 34—36.*

A. M. 2570, or 3460.
B. C. 1434, or 1444.

NOW, [a] after the death of Joshua, it came to pass, that the children of Israel [b] asked the LORD,* saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, [c] Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto [d] Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the [e] LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in [f] Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled: and they pursued after him, and caught him, and [g] cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having † their thumbs and their great toes cut off, ‡ gathered *their meat* under my table: [h] as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now the children of Judah [i] had fought against [k] Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 [l] And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the § valley.

10 ¶ And Judah went against the Canaanites that dwelt in [m] Hebron; (now the name of Hebron before *was* Kirjath-arba;) [n] and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: (and the name of Debir before *was* Kirjath-sepher:)

12 And [o] Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.‖

13 And [p] Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a [q] blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.*

16 ¶ And the [r] children of the Kenite, Moses' father-in-law, went up out of the [s] city of palm-trees with the children of Judah into the [t] wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called [u] Hormah:)

18 Also Judah took [x] Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.†

19 [y] And the LORD was with Judah; and ‡ he drave out *the inhabitants of* the mountain; but § could not drive out the inhabitants of the valley, because they had chariots of iron.‖

20 [z] And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 ¶ And [b] the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the [c] house of Joseph, they also went up against [d] Bethel: and the LORD *was* with them.

23 And the house of Joseph sent to [e] descry Beth-el: (now the name of the city before *was* [f] Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and [g] we will show thee mercy.

25 And when he showed them the entrance into the city, [h] they smote the city with the edge of the sword: but they let go the man and all his family.

26 And the man went into the [i] land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ [k] Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor [l] Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of

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[a] Jos. 24. 29, 30.

[b] Num. 27. 21. Ex. 28. 30. ch. 20. 18. 1 Sam. 23. 9, 10. Prov. 3. 5, 6.

* The influence of the elders who outlived Joshua still continues to preserve the people in the worship of the true God, and they will not undertake any war without his sanction. The reference of the case to God is to be accounted for only on the principle declared (Lev. 18. 27, 28.) and surely, if a human judge has a right, and is bound, to punish a criminal, much more must "the Judge of the whole earth" have a right to order the punishment of individual or national sins.—Ed.

[c] Gen. 46. 12. & 49. 6—10. Deut. 33. 8. 1 a. 34. 4. Rev. 19. 11—16. Dan. 7. 14. Ps. 72. 8. & 2. 8.

[d] Gen. 46. 10. Jos. 19. 1. 2 Sam. 10. 11.

[e] Ex. 23. 28—30. & 34. 11, 24. Deut. 9. 1—3. & 7. 1, 2, 16, 20, 22. & 11. 23.

[f] 1 Sam. 11. 8.

¶ Jam. 2. 13. Is. 33. 1. Lev. 24. 19—21. Ex. 21. 18—21. Mat. 7. 2. ver. 7.

† Heb. *the thumbs of their hands, and of their feet.*

‡ Or, *gleaned.*

[h] 1 Sam. 15. 33. Prov. 1. 31. & 13. 21. Mat. 7. 2. Rev. 13. 10. & 16. 6. Rom. 2. 15. Ps. 37. 35, 38. & 140. 11.

[i] Jos. 15. 63. ver. 21. 2 Sam. 5. 7.

[k] Jos. 10. 1.

[l] Jos. 10. 36. & 11. 21. & 15. 13—15.

§ Or, *low country.*

[m] Jos. 10. 3.

[n] Num. 13. 22. Jos. 15. 14. Ps. 83. 17. Eccl. 9. 11.

[o] Jos. 15. 16—19. 1 Sam. 17. 25. & 18. 25.

‖ This passage is extracted from Josh. 15. 13—19. The object of the repetition seems to be, to distinguish, by a notable occurrence, the conquests gained during the life of Joshua, from those that were subsequent. Accordingly, ver. 9. is not a continuation of ver. 7. but a reference to what "had been done" at a former period, when, though numbers were fewer, faith was stronger. Another object of the repetition seems to be, to give a formal recognition of the title of Caleb; for in Josh. 15. 13. it is said "he," that is, Joshua, gave to Caleb the city of Arba. In Judg. 1. 20. it is said, "and they," that is, the people of Judah, gave the city: thereby confirming the promise formerly made by Moses, and the grant conferred by Joshua.—Ed.

[p] Ch. 3. 9. Jos. 15. 17. 1 Chr. 4. 13. Gen. 46. 20. 1 Sam. 16. 11. This affair of Caleb and Othniel happened ten years before this war of Judah and Simeon.

A. M. 2570, or 3460.
B. C. 1434, or 1444.

[q] Or, present. Gen. 33. 11. 1 Sam. 25. 18, 27. & 30. 26. Jos. 15. 19. & 22. 7. 2 Kin. 5. 15. Heb. 6. 7.

* Why record at all, but especially a second time, so insignificant a private occurrence? We answer, it can never be insignificant to record the example of a thoughtful, prudent wife, or of a kind and generous father. They are the really great characters in a nation. This woman was the wife of "the first hero of the age, (see chap. 3. 9.) upon whom was poured out the Spirit of the Lord."—Ed.

[r] Ex. 2. 1. & 18. 1. Num. 10. 29. ch. 4. 17. 1 Sam. 15. 6. 1 Chr. 2. 55. Jer. 35. 2.

[s] Deut. 34. 3.

[t] Num. 24. 21, 22. & 21. 1. Jos. 12. 14.

[u] 2 Chr. 14. 10. Num. 21. 1, 3. & 14. 45.

[x] Jos. 13. 3. & 15. 45—47. Ex. 23. 31. ch. 3. 1, 3.

† The Septuagint, which is followed by Augustine, reads, that "Judah did not take Gaza," &c.; and Josephus says they took neither Gaza nor Ekron. All these seem forced amendments of the text, and without authority. The subsequent scripture history exhibiting these cities, not in the possession of Israel, but of their enemies; and no account of their recapture from Israel having been given; it seemed necessary to force an agreement between the two narratives. Such modes of reconciling Scriptures, are not only indefensible, but to be utterly condemned. The reconciliation lies at the surface. Judah took the cities and lands, as in the text, the Canaanites retook them, as the subsequent history implies, though it records neither the time nor the manner.—Ed.

[y] Is. 41. 10, 14, 15. Rom. 8. 31. Jos. 15. 63.

‡ Or, *he possessed the mountain.*

[z] Jos. 7. 11. & 13. 6. & 17. 18. Mat. 17. 19. & 18. 20.

§ Either chiefly or altogether of iron. The extreme difficulty of preserving light vehicles of wood in warm and dry climates, may have suggested the use of iron *chariots.* In modern times, and for the assigned reason, iron vehicles have been proposed for passengers in Arabia.—Ed.

[a] Num. 14. 24. & 13. 22. Jos. 14. 13. & 15. 13, 14. & 21. 11, 12. ver. 10.

[b] Jos. 18. 11. & 10. 1. 2 Sam. 5. 6—9. ch. 19. 10—12. ver. 8.

[c] Jos. 16. 1, 4. & 8. 17. 2 Kin. 13. 7.

[d] Gen. 12. 8. & 28. 19. Jos. 8. 9.

[e] Jos. 2. 1. & 7. 2. ch. 18. 2. Ps. 122. 5. Mat. 10. 16.

[f] Gen. 28. 19. & 48. 3.

[g] Jos. 2. 14. 1 Sam. 20. 15. ver. 22.

[h] Jos. 6. 22—25.

[i] Gen. 15. 20. & 23. 2, 10. & 14. 10. It was probably in Arabia.

[k] Jos. 17. 11—13. & 21. 25. ch. 3. 4.

‖ Thus the Levites were kept out of part of their property.

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REFLECTIONS UPON CHAP. I.—Difficult and extensive is the work which the people of God, and the rulers of nations and churches, have to go through with, after one would think every thing was rectified. There is need to acknowledge the Lord in all our ways, that, being animated by him to our proper work, we may prosecute it with courage and success. And the more honour or ability God gives to men, the more difficult work he assigns them. But God most fearfully humbles the proud, marks their sins in their judgments, and metes out to them the measure which they had meted out to others; while such as share with the people of God



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Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they [t] put the Canaanites to tribute,[u] and did not utterly drive them [v] out.

29 ¶ [m] Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ [n] Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ [o] Neither did Asher drive out the inhabitants of [x] Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphek, nor of Rehob:

32 But the Asherites [p] dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

33 ¶ Neither [q] did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 ¶ And the Amorites forced the children of Dan into the [r] mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in [s] mount Heres in Aijalon, and in Shaalbim: yet the hand of the [y] house of Joseph [y] prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* from [z] the going up to Akrabbim, from the rock and upward.

A. M. 2570, or 2560. B. C. 1434, or 1424.

l Ps. 106. 34, 35. Ex. 23. 32. Deut. 7. 2. 1 Sam. 15. 9. Jer. 40. 10.

t Indolence and covetousness were the sins that induced disobedience to God, who had positively commanded the expulsion of the Canaanites.—Ed.

u Heb. *driving he drove them not out.*

m Jos. 16. 10. 1 Kin. 9. 16, 17. Ps. 106. 34, 35.

n Jos. 19. 15. Jer. 49. 10. Ps. 106. 34, 35.

o Jos. 19. 24—30. Ps. 106. 34, 36.

x This celebrated city being greatly enlarged by the first Ptolemy of Egypt, it was named Ptolemais. By the Arabs it is called Akka, by the Turks Acre, and by the crusaders St Jean d'Acre. It is situate on a point of land projecting into the sea, and behind it is a fertile plain extending to the foot of mount Carmel.—Ed.

p Ps. 106. 35. & 120. 5.

q Jos. 19. 38. Gen. 49. 18. Jer. 48. 10. Ps. 106. 34, 35.

r Jos. 15. 10, 11. & 19. 43.

s Jos. 19. 42. ch. 12. 12. 1 Kin. 4. 9.

y Who assisted the Danites.

y Heb. *was heavy.*

z Or, *Maaleh-akrabbim.* Jos. 15. 3. Num. 34. 3.

## CHAPTER II.

(1) *A solemn message, which God sent to the Israelites by an angel, (viz. Christ) reproving them for not driving out the Canaanites:* 1—5. (2) *A general view of the state of the Israelites during the government of the judges.* 1. *They adhered to the Lord their God while Joshua, and the elders contemporary with him, lived:* 6—10; 2. *They soon after revolted to idolatry:* 11—13; 3. *God punished them for their apostasy, by delivering them into the hands of their enemies:* 14, 15; 4. *In compassion to them, he raised them up deliverers:* 16—18; 5. *They always relapsed into idolatry when the judgments were removed:* 19; 6. *God, in wrath, put a full stop to their extirpation of the Canaanites:* 20—23.

AND an [a] angel of the LORD came up from Gilgal to Bochim, and said, [b] I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

2 And [c] ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice; why have ye done this?

3 Wherefore [d] I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides, and their gods shall be a snare unto you.

A. M. 2570, or 2560. B. C. 1434, or 1424.

a Christ, as Gen. 16. 7. & 22. 11. Ex. 3. 2. & 14. 19. & 23. 20. & 33. 14. Jos. 5. 13, 14. ch. 6. 12. & 13. 3.

b Ex. iii—xiv. & 6. 6. Jos. iii—xxi. Gen. 17. 7, 8.

c Ex. 23. 13, 32, 33. & 34. 12—16. Num. 33. 52, 55. Deut. 7. 2—4. 16—25. & 12. 2, 3. & 20. 16—18. 2 Cor. 6. 14—17.

d Ver. 20. Jos. 23. 13. Ex. 23. 33. & 34. 12. Num. 33. 55. Deut. 7. 16. 1 Kin. 11. 1, 2. Ps. 106. 34—40.

e 1 Sam. 7. 6. Ezra 10. 1. Prov. 17. 10.

f That is, *weepers*, Jos. 7. 26. Gen. xx. 8.

g Ch. 6. 24. & 13. 19. 1 Sam. 7. 9, 10. & 10. 8. for expiation of their sin.

h Jos. 24. 28—31. 2 Kin. 12. 2.

i When he disbanded the national army, including, as appears from the quota of the two tribes and a half, nearly two-thirds of the fencible men of the nation.—Ed.

k Heb. *prolonged days after Joshua.*

l Jos. 24. 29, 30. Jeh 30. 23. & 5. 26. Ps. 49. 7, 9, 10. & 89. 48. Zech. 1. 5. Eccl. 12. 5, 7.

k Gen. 15. 15. & 25. 8. & 49. 33. Num. 27. 13.

l Ex. 5. 2. Is. 5. 12. Hos. 4. 6. ch. 3. 7. Ps. lxx. 6. Tit. 1. 16.

m Ch. 3. 7. & 4. 1. & 6. 1. & 10. 6. & 13. 1. Gen. 13. 13. & 38. 7. 2 Kin. 21. 3.

t *Lords*, for they were many, named from the places of their worship, some other peculiarity, as, Baal-peor, Baal-zephon, Baal-zebub.—Ed.

n Deut. xiii. xv. & 29. 18. & 31. 16, 17. & 32. 15—21. Ex. 20. 5.

o 1 Kin. 11. 5, 33. 2 Kin. 23. 13. 1 Sam. 31. 10. 1 Cor. 6. 9. Gen. 35. 2.

u Ashtaroth, literally signifies flocks, or riches; as a proper name it is applied to the Sidonian Venus, and other of their female deities, by whose impure worship Israel was seduced from the Lord.—Ed.

p Neh. 1. 6. Lev. 26. 14—39. Deut. 28. 15—64. & 29. 19—21. & 31. 17, 18. & 32. 21—30. & 8. 19. & 30. 18. ch. 3. 8. & 6. 1—6. & 10. 7. Ps. 44. 12, 13. 2 Kin. 17. 20. 2 Chr. 15. 5.

v He that would understand what is meant by the *anger* of the Lord, may read its meaning in the national calamities inflicted by a retributive providence.—Ed.

q Ch. 3. 9, 15. & 4. 3. 6. & 6. 14. & xi, xii. 1 Sam. vii.

r *Judges*, not mere judicial functionaries, but generally reformers in religion, (ver. 19.) and leaders in battle, (ver. 18.) two characters not often seen joined, but, as the case of Joshua and David will prove, by no means incompatible.—Ed.

s Heb. *saved.*

r 2 Chr. 36. 15, 16. 2 Kin. 17. 7—17. Ps. 106. 43. Lev. 17. 7. Hos. 2. 2.

s The common name of idolatry in the scriptures of the Old Testament, being in a great degree, literally descriptive of the impure rites of heathenism; and little less so, of several forms of modern infidelity, in some of which, the name and tie of husband and wife are openly reprobated, and the time anticipated for their utter extinction. Should such time ever arrive, which God in his mercy forbid, then should these lands, having imitated Israel's sins, speedily be subjected to Israel's punishment.—Ed.

s Ver. 7. Jos. 24. 24, 31.

t Jos. i. 5. ch. iii, iv, vii, xi, xv. 1 Sam. vii. Rom. 8. 31.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the [e] people lifted up their voice, and wept.

5 And they called the name of that place [f] Bochim: and they [g] sacrificed there unto the LORD.

6 ¶ And when [h] Joshua had let the people go,[i] the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that [k] outlived Joshua, who had seen all the great works of the LORD that he did for Israel.

8 [l] And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were [k] gathered unto their fathers: and there arose another generation after them, which [l] knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel [m] did evil in the sight of the LORD, and served Baalim:[t]

12 And they [n] forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served [o] Baal and Ashtaroth.[u]

14 ¶ [p] And the anger of the LORD was hot[v] against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the LORD [q] raised up judges,[r] which [s] delivered them out of the hand of those that spoiled them.

17 And [r] yet they would not hearken unto their judges, but they went a whoring[s] after other gods, and bowed themselves unto them: they turned quickly out of the [s] way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then the LORD [t] was with the judge,

in their wilderness sufferings, share also in their eternal inheritance. Our own unbelief, sloth, and cowardice, frequently hinder our performance of duty, and prevent or mar much of our happiness. Yea, many secret enemies, still abiding in our hearts, prevent our fully entering into the rest and peace of the gospel, and are causes of daily disquietude and anxiety. But, in following bad examples, things readily go on to worse and worse. And yet how great is the goodness of God—instead of casting off his chosen people, he multiplies his pardons and mercies to them.



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and delivered them out of the hand of their enemies all the days of the judge: for it [u] repented the LORD because of their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, when [x] the judge was dead, *that* they returned, and [†] corrupted *themselves* more than their fathers, in following other gods, to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20 ¶ And [y] the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice,

21 I also [z] will not henceforth drive out any from before them of the nations which Joshua left when he died;

22 That [a] through them I may prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD [b] left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

A. M. 2574, or 2584. B. C. 1430, or 1420.

u Ch. 10. 16. Ps. 106. 44, 45. & 12. 5. & 102. 17. Ex. 2. 24.

* Produced in God a change, not of purpose, but of relation to Israel. God says, "I am the Lord, I change not." But the relation between God and an idolater rejoicing in his idols, and between that same idolater "bemoaning" his apostasy, is changed. In the former case, God's purpose was judgment, now it is mercy.—Ed.

x Ps. 106. 43. ch. 8. 12. & 4. 1. & 6. 1. & 10. 6. & 13. 1. Jos. 24. 31. 2 Chr. 24. 17, 18.

† Or, *were corrupt.*

y Ch. 2. 8. & 6. 13. & 10. 7. Deut. 29. 27. & 31. 29. & 32. 21. & 7. 4. & 6. 15. Jos. 23. 16. Is. 5. 25. Jer. 15. 14. & 17. 4. 2 Kin. 17. 18. & 24. 13.

z Ver. 3. Ps. 81. 11. Ezek. 20. 24—26. ch. 2. 3. Prov. 1. 31. Jer. 2. 17, 19. & 4. 18. & 5. 25. & 6. 19.

a Ch. 8. 1. 4. Gen. 22. 1. Deut. 13. 3. Jos. 23. 13.

b Or, *suffered.* ver. 3, 11. ch. 4. 2, 3.

## CHAPTER III.

(1) *Of the enemies left in Canaan to prove or punish the Israelites, as occasion required:* 1—5. (2) *Of the Israelites' intermarrying with these heathens, and apostatizing to their idolatries; of the punishment of their wickedness by eight years' oppression from the Mesopotamians, and the deliverance by Othniel:* 5—11. (3) *Their relapse into idolatry punished with eighteen years' servitude under the Moabites, and their deliverance by Ehud:* 12—30. (4) *Shamgar protects them from the oppression of the Philistines, of whom he slays six hundred with an ox-goad:* 31.

NOW these *are* the nations which the LORD left to [a] prove Israel by them; (*even* as many *of Israel* as had [b] not known all the wars of Canaan;

2 Only that the generations of the children of Israel might [c] know to teach them war, at the least such as before knew nothing thereof;)

3 *Namely,* [d] five lords of the Philistines, and all the [e] Canaanites, and the Sidonians,[*] and the [f] Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were [g] to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel [h] dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they [i] took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of [k] Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

A. M. 2574, or 2584. B. C. 1430, or 1420.

a John 2. 22. ver. 4. ch. 2. 22. Deut. 8. 2. & 13. 3.

b Ch. 2. 10. Jos. vi—xii.

c Ps. 81. 13. & 44. 13. & 50. 11. Jos. 23. 10.

d Jos. 13. 3. 1 Sam. iv. & 6. 17. xiii, xxxi. ch. 16. 5, 8, 23. & 10. 7. & 12. 15.

e Num. 13. 29. Gen. 10. 15.

* It has been already stated, (see note on Josh. 19. 28.) that most probably Sidon was not included in the grant to Asher, and the mention of the Sidonians here, will not militate against that opinion, as they might readily send colonies to occupy the territory allotted to the tribes.—Ed.

f Deut. 1. 7. & 3. 9. Jos. 11. 3, 17. & 12. 8. ch. 4. 2. Num. 34. 8. Ezek. 47. 16, 17, 20.

g Ex. 15. 25. Deut. 8. 2. & 13. 3. & 24. 8. 1 Cor. 11. 19. ver. 1. ch. 2. 22.

h Ps. 106. 34—38. & 120. 5. ch. 1. 29—32. & 2. 23, 21, 23. Gen. 15. 18—21. Ex. 3. 8. & 34. 11. Deut. 7. 1.

i Ex. 34. 16. Deut. 7. 3. 1 Kin. 11. 1, 2. Ezek. 16. 3.

k Ver. 12, 13. ch. 4. 1. & 6. 1. & 8. 11—13. Jer. 2. 32. Deut. 16. 21. & 31. 17, 18, 29. & 32. 15—21. Ex. 34. 13.

A. M. 2579, or 2589. B. C. 1425, or 1415.

l Ch. 2. 14, 20. Deut. 28. 47, 48.

m Heb. *Aram-naharaim.* Ps. 60, title. Acts 7. 2.

n Ps. 78. 34—37. & 106. 44. & 50. 15. Lev. 26. 40—44. Deut. 4. 30. 31. ch. 4. 3. & 6. 6. & 10. 10, 12, 15. & 2. 16. ver. 15. Jer. 22. 23. 1 Sam. 12. 10.

* Heb. *saviour.*

o Jos. 15. 17. ch. 1. 13. 1 Chr. 4. 13.

p Ch. 6. 34. & 11. 29. & 13. 25. & 14. 6. 1 Sam. 10. 6. & 16. 13. 2 Chr. 20. 14. Num. 27. 18. Mic. 7. 8.

q Jos. 11. 23. Ruth. 9. 22, 30. ch. 5. 31. & 8. 28.

† About 1377, or 1373.—Whether the rests under Othniel, Ehud, Barak, and Gideon, included the years of the preceding calamities; or whether, after Jair, the judges were contemporary, is uncertain; and therefore dates correspondent to both are marked.

r Ch. 2. 11, 17, 19. Ps. 78. 32. Hos. 9. 4.

s 1 Sam. 12. 9 John 10. 11. Ps. 110. 6. Deut. 32. 30.

t Deut. 34. 2. ch. 1. 16.

u Lev. 26. 23—25. Deut. 28. 47, 48.

x Ps. 50. 15. & 106. 44. ver. 9.

‡ Or, *the son of Jemini.*

y Heb. *shut of his right hand.* ch. 20. 16. 1 Chr. 12. 2.

§ Benjamin, signifies "son of the right hand," which may, by some now unknown association, have led the Benjamites to their peculiar cultivation, so to speak, of the left hand. See chap. 20. 16. Such ambidexterity is not common, but is easily acquired in youth, and by a vigorous resolution, may at later periods be attained. Well instructed surgeons frequently possess it in great perfection, and some deprived by injury of the use of the right hand, have in a short time learned to write, and to paint in the most beautiful manner with the left, so bountiful is Providence in the bodily capacities of men, so many the facilities for compensating every loss.—Ed.

z Prov. 21. 14. & 18. 16. & 19. 6.

a Ps. 140. 3. Rev. 1. 16. & 2. 12.

‖ Not a present, but *the* present—therefore the annual or occasional tribute.—Ed.

b Or, *graven images.* Jos. 4. 20. It seems they worshipped the twelve stones erected there.

* We hear no other word of quarries in Gilgal. The word is translated "images," (Deut. 7. 25.) and should be so here, as it accounts, in some degree, for the resolution of Ehud, his anger being excited by the view of the Moabitish idols.—Ed.

c Heb. *a parlour of cooling.* Amos 3. 15.

† 1336, or 1335.

d Mic. 6. 8. Amos 1. 2.

e Ps. 25. 1. 1 Thes. 2. 13.

8 ¶ Therefore [l] the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of [m] Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And [n] when the children of Israel cried unto the LORD, the LORD raised up a [*] deliverer to the children of Israel, who delivered them, *even* [o] Othniel the son of Kenaz, Caleb's younger brother.

10 And the [q] Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land [q] had rest forty years: [†] and Othniel the son of Kenaz died.

12 ¶ And the children of Israel [r] did evil again in the sight of the LORD: and the LORD strengthened [s] Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed [t] the city of palm-trees.

14 [u] So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel [x] cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, [‡] a Benjamite, a man [y] left-handed: [§] and by him the children of Israel [z] sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had [a] two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present [‖] unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the [b] quarries that *were* by Gilgal,[*] and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a [c] summer parlour, which he had for himself [†] alone: and Ehud said, I have a [d] message from God unto thee. And he [e] arose out of *his* seat.

21 And Ehud put forth his left hand, and

REFLECTIONS UPON CHAP. II.—Inexcusable are the sins of such as enjoy the oracles of God: and it is but madness and self-deceiving to expect advantage from friendship with the enemies of God around us, or our own corruptions within us! for, in offending God by one sin, we provoke him to give us up to a greater, with the misery which attends it. And none know how brutish in sin they may become if once given up to their heart's lusts; nor what plagues and misery they may meet with in their course. What pains God uses to check his people's sinful rebellion against him, or revolting from him! And deep are the impressions of his rebukes when effectually blessed. But even then, not our tears, however sincere and penitential, but the atoning sacrifice of Jesus Christ, can make us pure from our iniquity.



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took the dagger from his right thigh, and [f]thrust it into his belly.

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the [*]dirt came out.

23 Then [g]Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.[†]

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he [h]covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he [i]blew a trumpet in [k]the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, [l]Follow after me; for the LORD hath delivered[‡] your enemies the Moabites into your hand. And they went down after him, and took the [m]fords of Jordan toward Moab, and suffered not a man to pass over.

29 ¶ And they slew of Moab at that time about ten thousand men, all [n]lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. [o]And the land had rest fourscore years.

31 ¶ And after him was [p]Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

A. M. 2843 or 3649.
B. C. 1326 or 1355.

f Num. 25. 7, 8. 1 Sam. 15. 33. Job 20. 25. Zech. 13. 3. & 2. 7.

* Or, *it came out at the fundament.*

g Mat. 10. 15. Eccl. 9. 10. Zech. 2. 7.

† The Scriptures having given principles for judgment and conduct, do not generally commeut upon actions either with praise or blame, but leave men to judge and act by the principles already furnished. Their silence, therefore, is not to be interpreted into an approval of the mode by which Ehud delivered Israel. The death of Eglon may have been well deserved; but the manner, so far as we can judge from the narrative, is not to be defended. Indeed we are no more called upon to vindicate all the acts of Ehud, than all the acts of Samson. God can work perfectly by imperfect instruments; else, in a world like ours, what could be effected?—ED.

h Or, *easeth nature.* 1 Sam. 24. 3.

i Ch. 6. 34. 2 Sam. 20. 22. Num. 10. 3.

k Jos. 15. 9. & 17. 15, 18. & 20. 7. ch. 2. 9. & 7. 24. & 17. 1. & 18. 13. & 19. 1. 1 Sam. 1. 1. & 9. 4. Jer. 4. 15. & 31. 6. & 50. 19.

l Ch. 7. 17. & 4. 10. 1 Sam. 17. 47 Ps. 115. 1.

‡ Those who really believe in an overruling, universal, and therefore particular providence, embracing all events, however great, or however minute, which is the only providence or divine government recognised in Scripture, will have no difficulty in understanding literally, that "the Lord delivered their enemies." But this "delivering of Moab" into the hands of Israel, implies no more approbation of the idolatrous propensities and evil practices of Israel, than it implied approbation of the idolatry and wickedness of Moab when the Lord delivered Israel into their hands.—ED.

m Jos. 2. 7. ch. 7. 24. & 12. 5.

n Heb. *fat.* Ps. 17. 10. & 22. 29. & 119. 70. Deut. 32. 15. Job 15. 27.

o See note on ver. 11.

p Ch. 2. 16, 18. & 15. 15. 1 Cor. 1. 27.

A. M. 2725 or 2711.
B. C. 1279 or 1293.

f Ch. 3. 9, 15. & 10. 10. & 6. 6. Ps. 78. 34—37. Jer. 22. 23. 1 Sam. 12. 10.

g Jos. 17. 16. Deut. 33. 33, 47, 48.

h 1 Cor. 1. 27. Gal. 3. 28. Col. 3. 11.

* The Scriptures nowhere condescend to assert or defend woman's moral dignity or equality with man. This great end they attain much more effectually than by a mere metaphysical inquiry or logical controversy. They give the history of woman; and in that history, record her spiritual endowments and official dignities, as immediately conferred by the hand of God.—*Note.* Facts are always the simplest and most effectual arguments.—ED.

i Gen. 35. 8. Jos. 16. 2. & 18. 22, 28.

† Cir. 1256, or 1273.

k Heb. 11. 32. ch. 5. 1, 12, 15.

l Jos. 19. 32, 37. & 21. 32. ver. 9, 10.

m Deut. 4. 1, 2. & 12. 32. ch. 2. 16.

n Jos. 19. 12, 22, 34. ch. 8. 18. 1 Sam. 10. 3. Ps. 89. 12. Jer. 46. 18. Hos. 5. 1.

‡ See note on Josh. 19. 22.—ED.

o Ch. 5. 14—18.

p Ch. 1. 3. Jos. 11. 20. Ex. 14. 4. Mat. 5. 13. Ps. 115. 1. Prov. 21. 30, 31.

q Ch. 5. 21. Ps. 83. 9, 10. 1 Kin. 18. 40.

r Ex. 4. 10, 11. Mat. 14. 30, 31. Mark 5. 36.

s Ps. 89. 8. & 93. 31—33.

t Ch. 2. 14. ver. 17—22.

u Ver. 6, 10, 11.

x Ver. 6. ch. 5. 18.

y Ch. 3. 28. Ex. 11. 8.

z Ch. 1. 16. Num. 24. 21. & 10. 29. Ex. 2. 18. & 3. 1. & 18. 1.

§ This has been supposed to contradict Ex. 18. 1. where the father-in-law of Moses is called Jethro; but why might he not, as was, and is still common, be known by two names? The fact is mentioned to account for the presence of the Kenites in such an unexpected place.—ED.

a Jos. 19. 33, 37.

b Ps. 89. 12. Jos. 19. 12, 22, 34. Jer. 46. 18. ver. 6, 14.

‖ Heb. *gathered by cry* or *proclamation.*

* Each chariot seems from history, and Egyptian sculptures, to have contained a driver, a shieldman, and a javelineer.—ED.

c Ver. 2.

d Ver. 7.

e Is. 52. 12. & 22. 22. & 41. 10, 13, 16. Rom. 8. 31. ch. 5. 20, 21. 2 Sam. 5. 24.

† About 1236, or 1272.

f Ps. 83. 9, 10. Jos. 10. 10, 11. ch. 5. 20, 21. 2 Kin. 7. 6. 2 Chr. 13. 15—17.

## CHAPTER IV.

(1) *The Israelites again revolt from God, and are punished with twenty years' terrible oppression by the Canaanites:* 1—3. (2) *Deborah calls for Barak, and concerts their deliverance; but, to punish his unbelieving cowardice, the glory of the victory is assigned to a woman:* 4—9. (3) *Barak, attended by Deborah and ten thousand untrained men, defeat the mighty army of the Canaanites; and Sisera, their general, is slain by Jael, the wife of Heber:* 10—24.

AND the children of Israel [a]again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD [b]sold them into the hand of Jabin king of Canaan, that reigned in [c]Hazor; the captain of whose host *was* Sisera, which dwelt in [d]Harosheth of [e]the Gentiles.

A. M. 2725 or 2711.
B. C. 1279 or 1293.

a Ch. 2. 19, 20. Lev. 26. 25—28. Jer. 5. 6.

b Ch. 2. 14, 15. & 10. 7. Is. 50. 1. 1 Sam. 12. 9. Ps. 44. 12. Deut. 32. 30.

c Jos. 11. 1, 10. & 19. 36.

d Ver. 13.

e Jos. 12. 23. *i. e.* nations of Gilgal.

3 And the children of Israel [f]cried unto the LORD; for he had nine hundred [g]chariots of iron: and twenty years he mightily oppressed the children of Israel.

4 ¶ And [h]Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.[*]

5 And she dwelt under [i]the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim; and the children of Israel came up to her for judgment.[†]

6 And she sent and called [k]Barak the son of Abinoam out of [l]Kedesh-naphtali, and said unto him, Hath not the [m]LORD God of Israel commanded, *saying,* Go and draw toward [n]mount Tabor,[‡] and take with thee [o]ten thousand men of the children of Naphtali, and of the children of Zebulun;

7 And I [p]will draw unto thee, to the [q]river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand?

8 And Barak said unto her, [r]If thou wilt go with me, then I will go; but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: [s]notwithstanding the journey that thou takest shall not be for thine honour; for the LORD [t]shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to [u]Kedesh.

10 ¶ And Barak called [x]Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at [y]his feet: and Deborah went up with him.

11 Now [z]Heber the Kenite, *which was* of the children of Hobab, the [§]father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the [a]plain of Zaanaim, which *is* by Kedesh.

12 And they showed Sisera that Barak the son of Abinoam was gone up to [b]mount Tabor.

13 And Sisera [‖]gathered together all his chariots, *even* nine hundred chariots of iron,[*] and all the people that *were* with him, from [c]Harosheth of the Gentiles, unto the river of [d]Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: [e]is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.[†]

15 And [f]the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword, before Barak; so that Sisera light-

Faithful ministers and magistrates are a beneficial restraint upon nations and churches; yet we may commonly observe, that the power and life of religion, rarely flourish in a place for more than one generation at a time. And it is an awful sign to this effect when young ones grow up in ignorance and forgetfulness of God and his mighty works. But how infinite the extent of God's mercy and patience! he bears with, and even pardons and delivers, transgressors in the moment of their greatest extremity, and calls and blesses instruments for that end. But, Lord, what are men! they often become more hardened under such mercies and judgments—at the hazard of provoking thee to the uttermost, they return again and again to the very abominations for which they had formerly smarted! No wonder then that they are given up to uncommon rage of lusts, or of lasting punishment.

REFLECTIONS UPON CHAP. III.—While men are on earth, inward corruptions and outward enemies will be still left, to prove their steadfastness, or exercise their



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ed down off *his* chariot, and fled away on his feet.

16 But Barak [f] pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not [*] a man left.

17 ¶ Howbeit Sisera [h] fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between [†] Jabin the king of Hozar and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent,[†] she covered him with a [‡] mantle.

19 And he said unto her, [k] Give me, I pray thee, a little water to drink;[§] for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a [‖] nail of the tent,[¶] and [*] took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary:) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 ¶ So [m] God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel [n] prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

A. M. 2745, or 2731. B. C. 1259, or 1273.

§ Lev. 26. 7, 8. Jos. 10. 19, 20. & 11. 8. Ps. 106. 35. Rom. 6. 19. Jam. 2. 25. Jer. 46. 10.

* Heb. *unto one.*

h Ps. 107. 40. Job 12. 24. & 18. 7—12. & 30. 11, 12.

i Ver. 8, 11.

† The Kenites were Arabians, still dwelling in tents, and as such, in the absence of the husband, it was the duty of the wife to practise that hospitality for which the various branches, even the wildest, of the Arab race, are still distinguished.—Ko.

‡ Or, *rug*, or *blanket.*

k Ch. 4. 20. Jer. 35. 5.

§ This request proceeded, most probably, as much from policy as from necessity; for, having once received food or drink from an entertainer, the guest was privileged, by the Arab code of honour, to consider himself perfectly sure of protection.—Ko.

‖ Ch. 3. 21, 31. & 8. 13, 20. 1 Sam. 17. 49. 1 Cor. 1. 27. It seems that Jael at first intended kindness to Sisera; but the Lord directed her to kill him, as an open enemy and murderer of the Israelites.

¶ To those who have never examined a tent, it may be useful to state, that it consists of a pole fastened in the ground —or more than one, if the tent be large —that to the top of the pole several cords are fixed, and these are tied to pins of wood or iron, driven into the ground, slanting outward, at proper distances on each side, and strained tight, either simply by the hand, or by means of a block and pulley to each; and that over these cords a covering is stretched. With one of these pins, and a workman's hammer, the death of Sisera was effected.—Ko.

* Heb. *put.*

m Neh. 9. 24. Ps. 18. 47. & 83. 9, 10.

n Heb. *going, went, and was hard.* Deut. 28. 50. Ps. 140. 8—11. Zech. 1. 15. 2 Tim. 3. 9. 1 Sam. 3. 19.

## CHAPTER V.

*The hymn composed of Deborah and Barak, upon occasion of their victory.* (1) *High praises to God their deliverer:* 1—5. (2) *It magnifies their deliverance from the calamitous condition in which the country had been:* 6—8. (3) *It calls upon all ranks to join in thanksgiving:* 9—18. (4) *It reflects honour upon the tribes of Ephraim, Issachar, Benjamin, and Manasseh, which had contributed leaders or assistants; and chiefly on Zebulun and Naphtali, which had borne the principal burden in the war:* 13—15, 18; *and dishonour upon the Reubenites, Gadites, Manassites, beyond Jordan, Danites, and Asherites; but especially on the inhabitants of Meroz, who had declined engaging in it:* 15—17, 23. (5) *It celebrates God's fighting against the Canaanites by stars and rivers as well as by the Israelites:* 19—22. (6) *It celebrates the slaughter of Sisera by Jael:* 24—30. (7) *It concludes with a prayer for a similar destruction of all God's enemies:* 31.

A. M. 2745, or 2731. B. C. 1259, or 1273.

a Ex. 15. 1. 1 Sam. 2. 1. Luke 1. 46—79. Is. xii. xxiv, xxvi. Rev. 19. 1, 4.

b Ps. 46. 11. & 98. 1. & 97. 8.

c Ver. 9. Ps. 110. 3.

d Ps. 4. 10—12. & 49. 1, 2. Eccl. 5. 8.

e Ps. 34. 1, 3. & 18. 49. & 56. 12. & 71. 15. & 61. 8. & 101. 1. & 108. 33. & 108. 3. & 145. 5, 21. & 146. 2.

f Deut. 4. 11. & 33. 2. Hab. 3. 3. Is. 64. 3. Num. 20. 21. & 21. 4. Ps. 68. 8. & 18. 7—15. Ez. 13. 14, 15.

g Hab. 3. 10. Ex. 19. 18. Ps. 97. 5. & 77. 17. & 114. 4. & 68. 8.

* Heb. *showed.*

h Ch. 3. 31. & 4. 18. Lev. 26. 22. 2 Chr. 15. 5. Lam. 1. 4. Mic. 2. 11, 12.

† Heb. *walker of paths.*

‡ Heb. *crooked ways.*

i Neh. 9. 19. Jer. 30. 10, 11.

k Ch. 4. 4, 6. Is. 40. 23.

l Ch. 2. 12. & xvii. xviii. Deut. 32. 16, 21.

m 1 Sam. 13. 19, 22. Lev. 26. 36. ch. 20. 21, 25.

§ Or, *meditate.*

n Nobles, ch. 10. 4. & 12. 14. Ps. 107. 32. & 149. 5, 9.

‖ Nobles who ride, judges on the bench, and commoners on foot, tell each of the oppression that spared neither rank.—Ko.

o Lam. 3. 4, 8. 1 Sam. 9. 11. Gen. 24. 11. The soldiers robbing people of their water.

* Travellers in dry climates are required to pass by the watering places, and there the Moabite archer waited to rob and destroy.—Ko.

p Heb. *righteousnesses of the LORD.* 1 Sam. 12. 7. Mic. 6. 5. Is. 63. 7.

q Ch. 4. 16. Is. 28. 6.

† Oppression had driven the people from the defenceless villages, to mountain recesses, now they may visit the city gates in safety.—Ko.

r Ps. 57. 8. & 108. 1, 2. & 108. 2.

s Ps. 68. 18. Eph. 4. 8.

‡ Lead thy captivators captive.—Ko.

t Ps. 149. 8, 9. & 49. 12, 20. Rev. 2. 26, 27. Is. 41. 15, 16. Ezek. 17. 24. 1 Cor. 1. 26—29.

§ Then made the Lord of Barak, who was a poor relic of an oppressed people, a ruler over the mighty nobility of Moab.—Ko.

u Ch. 4. 5, 6. Jos. xvi, xvii.

‖ A root concealed in the ground, (Deborah who was of Ephraim), but springing up into a tree of power against Amalek.—Ko.

x Ch. 4. 10, 14. These four tribes assisted a little.

y Num. 32. 39, 40. Jos. 17. 1.

a Heb. *draw with the pen.*

† So zealous, they drop the merchant's pen for the soldier's spear. High authorities, for "pen," read "sceptre," "rod," or "javelin." The Septuagint, Syriac, and Chaldee translations, read "pen," which, upon the whole, we are disposed to follow.—Ko.

z 1 Chr. 12. 32.

‖ Heb. *his feet.*

a Or, *in the divisions, &c.* Acts 13. 20.

THEN [a] sang Deborah, and Barak the son of Abinoam, on that day, saying,

2 [b] Praise ye the LORD for the avenging of Israel, when the people [c] willingly offered themselves.

3 Hear, [d] O ye kings; give ear, O ye princes: [e] I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [f] when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 [g] The mountains melted from before the LORD, [*] *even* that Sinai from before the LORD God of Israel.

6 In the days of [h] Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the [†] travellers walked through [‡] by-ways.

7 *The inhabitants of* [i] the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a [k] mother in Israel.

8 They [l] chose new gods; then *was* war in the gates: was [m] there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 [§] Speak, [n] ye that ride on white asses, ye that sit in judgment, and walk by the way.[‖]

11 *They that are delivered* from [o] the noise of archers in the places of drawing water,[*] there shall they rehearse the [p] righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD [q] go down to the gates.[†]

12 [r] Awake, awake, Deborah; awake, awake; utter a song: arise, Barak, and [s] lead thy captivity captive,[‡] thou son of Abinoam.

13 Then [t] he made him that remaineth[§] have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 [u] Out of Ephraim *was there* a root[‖] of them against Amalek; [x] after thee, Benjamin, among thy people: out of [y] Machir came down governors, and out of Zebulun [*] they that handle the pen of the writer.[†]

15 And the [z] princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on [‡] foot into the valley. [a] For the

graces. One of the most dangerous snares is an irreligious partner in marriage, which is ruinous in its consequences, as it opens a wide inlet to every abomination, and generally leads to forgetfulness of God. But God can easily find instruments to punish us, far or near, even among our own relations. And yet how light, especially at first, are his strokes of vengeance in comparison of what our iniquities deserve! God also can easily find and qualify instruments for the deliverance of his people: and ordinarily he employs such as have been most courageous and faithful in his work, or such as seem naturally most unfit for it. But if we, after deliverances, return to our own sins, we may expect that God will return to judgment: and, if lighter corrections have been ineffectual, God will make them longer and heavier. Nor is any instrument so despicable, but he can make it the rod of his anger. Wicked men, kings not excepted, are often fattened up to their own shame and destruction, and find their message from God in a ruinous stroke of his wrath. But easy work is the ruin of the strongest enemies when we are called, directed, and assisted by God!

REFLECTIONS UPON CHAP. IV.—Long continued peace and prosperity are often made the occasion of great wickedness, which issues in heavier and sharper punishments than any formerly met with. But a merciful God readily hears the cries of his people under the distress which they have provoked him to lay upon them: and in his work of deliverance there is neither male nor female, but he himself is ALL and IN ALL! Such, as through unbelief are too eagerly desirous of human



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divisions of Reuben *there were* great [b] thoughts of heart.*

16 Why abodest thou [c] among the sheepfolds, to hear the bleatings of the flocks? † For the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ‡ ships? Asher continued on the sea-shore, and abode in his § breaches.

18 [d] Zebulun and Naphtali *were* a people *that* [e] jeoparded their lives unto the death in [f] the high places of the field.

19 The [g] kings came *and* fought; then fought the kings of Canaan in [h] Taanach by the waters of Megiddo; they took no gain of money.*

20 [i] They fought from heaven; the stars in their † courses‡ fought against Sisera.

21 [k] The river of Kishon swept them away,§ that ancient river, the river Kishon. [l] O my soul, thou hast trodden down strength.

22 [m] Then were the horse-hoofs broken by the means of the ‖ prancings, the prancings of their mighty ones.

23 Curse ye Meroz,* (said the [n] angel of the LORD,) curse ye bitterly the inhabitants thereof; because they [o] came not to the help of the LORD, to the help of the LORD against the mighty.

24 [p] Blessed † above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 [q] He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and ‡ with the hammer she smote Sisera: she smote § off his head, when she had pierced and stricken through his temples.

27 ‖ At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down [r] dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned * answer to herself,

30 * Have they not sped? have they *not* divided the prey? † to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, *meet* for the necks of *them that take* the spoil?

31 [t] So let all thine enemies perish, O LORD: but *let* them [u] that love him *be* as the sun when he goeth forth in his might. And the land had rest [x] forty years.

A. M. 2731, or 2765. B. C. 1269, or 1273.

b Heb. *impressions.* Prov. 22. 15. 2 Cor. 11. 2.

* Unhappy divisions in council; a people deliberating much, but through party feuds, never coming to the aid of their brethren; but consulting an ignominious safety in the sheepfolds—changing the jarring of their divided councils, for the united bleatings of the flocks.—Ed.

c Num. 32. 1. Phil. 2. 21. & 3. 19. These four tribes gave no assistance.

† Or, *ta.*

‡ Or, *port.*

§ Or, *creeks.*

d Ch. 4. 10.

‖ Heb. *exposed to reproach.*

e Rev. 12. 11. Esth. 4. 16. Acts 20. 24. 1 John 3. 16.

f Ch. 6. 2, 12, 14.

g Ps. 48. 4. & 118. 8—12. Rev. 17. 14. & 16. 16.

h Jos. 12. 21. & 17. 11. Zech. 12. 11.

* The indefinite expectation of prize-money was grievously disappointed.—Ed.

i Ps. 77. 17, 18. Jos. 10. 11. 1 Sam. 7. 10.

† Heb. *paths.*

‡ Perhaps the sun, at the commencement of the battle, glaring in the face of Sisera's army, gave the first advantage to Israel; or an eclipse operating upon their superstitious fears, unmanned them—such events have often decided the fate of a battle, and literalized the text. Or, did the battle last till night, and the light of the stars, breaking out after the storm, enable Israel to complete the discomfiture of Sisera and his army?—Ed.

k Ch. 4. 7, 13. Ps. 83. 9, 10. 1 Kin. 18. 40.

§ There was evidently a storm and destructive inundation—an occurrence very destructive in mountainous districts.—Ed.

l Ver. 13.

m Ps. 83. 17. & 20. 7. Prov. 21. 31.

‖ Or, *tramplings, or plungings.*

* Its place is unknown. It has fallen through indifference to the cause of God, or cowardly fear of enemies, beneath the anathema, not of man, but of the angel of the Lord.—*Note.* Let churches take warning, lest they perish.—Ed.

n Ch. 2. 1. & 6. 11. & 4. 6. & 13. 3. Jos. 5. 14. Ex. 23. 20, 23. Is. 63. 9.

o Neh. 3. 5. 1 Sam. 17. 46. Rev. 17. 14. Jer. 48. 10.

p Gen. 14. 19. Luke 1. 28. Prov. 31. 31.

† Renowned above women.—Ed.

q Ch. 4. 19, 20.

‡ Heb. *the hammer.*

§ "She smote his head; then she struck and pierced through his temples," which is more agreeable to the original, and consonant to the facts, as it does not appear she struck off his head.—Ed.

‖ Heb. *Between.*

r Heb. *destroyed.* Ps. 37. 7. Mat. 7. 2. Jam. 2. 13.

* Heb. *her words.*

s Ex. 15. 9. Job 20. 5. The victory and spoil hinder them.

† Heb. *to the head of a man.*

A. M. 2735, or 2741. B. C. 1259, or 1263.

t Ps. 83. 9—18. & 48. 4—11. & 58. 10, 11. & 97. 8. & 92. 7, 9. & 68. 1, 2.

u Eph. 6. 24. Ps. 19. 5. & 37. 6. 2 Sam. 23. 4. Prov. 4. 18. Job 17. 9. Is. 40. 31.

x Ch. 3. 11, 31. Jos. 11. 23. It ended before Christ about 1219, or 1253.

## CHAPTER VI.

(1) *The Israelites' repeated apostasy to their idols is punished with seven years' terrible harassment by the Midianites and other Arabians:* 1—6. (2) *God convinces them of their sin by a prophet:* 7—10. (3) *Gideon is solemnly called by God to be their deliverer, and hath his call confirmed by a sign:* 11—24. (4) *He begins his government in the extirpation of idolatry, and establishment of the true worship of God in his own city:* 25—32. (5) *Having levied an army, their success is confirmed to them by the alternate fall of the dew on the fleece and on the ground:* 33—40.

A. M. 2785, or 2751. B. C. 1219, or 1253.

AND the children of Israel [a] did evil in the sight of the LORD; and the LORD delivered them into the hand of [b] Midian seven years.

2 [c] And the hand of Midian * prevailed against Israel: *and* because of the Midianites the children of Israel made them [d] the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and * the children of the east, even they came up against them;

4 And they [f] encamped against them, and destroyed the increase of the earth, till thou come unto [g] Gaza;† and left no sustenance for Israel, neither ‡ sheep, nor ox, nor ass.

5 For they came up with their cattle and their [h] tents, and they came as § grasshoppers‖ for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and [k] the children of Israel cried unto the LORD.‖

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent * a prophet unto the children of Israel, which said unto them, [l] Thus saith the LORD God of Israel, [m] I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land:

10 And I said unto you, [n] I *am* the LORD

a Ch. 2. 14. & 3. 7, 12. & 4. 1. Lev. 26. 14—39. Deut. 28. 15—68. Neh. 9. 26—28. 2 Pet. 2. 20—22.

b Gen. 25. 2. Num. 25. 18.

c Lev. 26. 17. Deut. 28. 47, 48.

* Heb. *was strong.*

d 1 Sam. 13. 6. Heb. 11. 38.

e Ch. 8. 10, 11. Job 1. 3. 1 Chr. 5. 18, 20.

f Deut. 28. 30—33. Lev. 26. 25, 26.

g Gen. 10. 19. Deut. 2. 23. Josh. 10. 41. & 11. 22. & 15. 47. ch. 1. 18.

† They had therefore crossed the whole land from Jordan to the Mediterranean.—Ed.

‡ Or, *goat.*

h Is. 13. 20.

i Ch. 7. 12. & 8. 10.

§ *Grasshoppers*, or *locusts*, a most numerous and voracious race, and appropriate emblems of the destructive children of the desert.—*Note.* Sometimes the church has a few great enemies, sometimes enemies weak in detail, but invisible in the mass. Christ was at first persecuted by the priests, finally he was delivered to the multitude. Hence he was compelled to say, "Lord, how are they increased, that trouble me?" Ps. 3. 1.—Ed.

k Ch. 3. 9, 15. & 4. 3. & 10. 10, 15. Ps. 78. 34. & 106. 44. & 50. 15. & 102. 17. & 34. 6, 15. Hos. 5. 15. Is. 26. 16. Jer. 22. 22.

‖ The distress that accompanies or follows sin, is intended to bring backsliders to feel the pain of the wounds, mourn their miseries, and turn to the Lord. If God hears the ravens when they cry, much more will he hear his own penitent returning children.—Ed.

* Heb. *a man, a prophet.*

l Ch. 4. 6. & 5. 1—3.

m Ex. 1—xiv. Num. 21. 21—26. Josh. vi—xxi. Neh. 9. 7—36. Ps. cv, cvi, cxxxv, cxxxvi, lxxviii. Is. 63. 9—13. Ezek. 20. 5—29. Jer. 32. 20—22.

n Ex. 20. 2, 3. 2 Kin. 17. 36—38. Jer. 10. 2.

help or encouragement, are often punished with the loss of part of that honour which they might otherwise have had. But fearful, irresistible, and unavoidable, is the ruin which proud sinners shall meet with when and where they expected nothing but safety, victory, and triumph. When God attacks there is no standing: when he pursues there is no escaping: when he begins he will also make an end: but such as trust in him shall never be disappointed. They who go forth in faith shall return victorious. Even the weak things of the world shall confound the mighty. And happy is it for us even when dear-bought experience animates us at last to mortify our corruptions, and purge out the Canaanites from the church of Christ.

REFLECTIONS UPON CHAP. V.—God must have all the glory of his work; whoever be the instruments, the success is entirely owing to him. His new favours should occasion an affecting remembrance of former ones, and of our relation to him as our God: and the heights of his mercy should be compared with the depths of distress into which our apostasy from him hath brought us.—Oh! what woes befall people in every place and station when God departs from them! They have no comfort, no safety, no protection left. And, though the enemies of the Lord are unanimous and hearty against him and his interests, yet certain is their final destruction, since even the irrational creation stands ready armed to destroy them. Eminent and lasting honours await those who heartily espouse the cause of Christ when it is in great danger, and who are determined to conquer or to die; but shame and curses shall descend on those who, for their ease or carnal advantage, remain neutral and unconcerned. Such as would save their lives, by their cowardice or carnal fears, shall lose them: and such as are afraid or ashamed to join God's people



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your God; fear not the gods of the Amorites, in whose land ye dwell: [o] but ye have not obeyed my voice.

11 ¶ And there came an [p] angel of the LORD,* and sat under an oak which *was* in [q] Ophrah, that *pertained* unto Joash the [r] Abiezrite: and his son Gideon thrashed wheat by the wine-press, [†] to hide *it* from the Midianites.[‡]

12 And the angel of the LORD appeared unto him, and said unto him, [s] The LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, [t] why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, [u] Did not the LORD bring us up from Egypt? [x] but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, [y] Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, [z] wherewith shall I save Israel? behold, [a] my family *is* poor in Manasseh, and I *am* the least in my father's house.[§]

16 And the LORD said unto him, [b] Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 ¶ And he said unto him, If now I have found grace in thy sight, [c] then show me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth [d] my [‖] present, and set *it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready [e] a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and [f] pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and [g] there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. [h] Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived[¶] that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! [k] for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him,* [l] Peace *be* unto thee; fear not: thou shalt not die.

24 [m] Then Gideon built an altar there unto the LORD, and called it [‡] Jehovah-shalom: unto this day it *is* yet in [n] Ophrah of the Abiezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, [o] Take thy father's young bullock, [†] even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the [°] grove that *is* by it;

26 And [p] build an altar unto the LORD thy God upon the top of this [‡] rock, [§] in the ordered place, and take the second bullock, and offer a [q] burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and [r] did as the LORD had said unto him: and *so* it was, because he [s] feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, [t] Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him,[‖] [u] Will ye plead for Baal? will ye save him? he that will [x] plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him* [y] Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ [z] Then all the Midianites, and the Amalekites, and the children of the east, were gathered together, and [a] went over, and pitched in the valley of Jezreel.

34 But [b] the Spirit of the LORD[¶] [‡] came upon Gideon, and [c] he blew a trumpet;[§] and [d] Abiezer [‖] was gathered after him.

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A. M. 2792 or 2788. B. C. 1212 or 1216.

[o] Ch. 2. 12, 17, 19. Deut. 32. 15—21. 2 Kin. 17. 7—17.

[p] Ch. 2. 1. & 5. 23. & 13. 2. ver. 14, 16. Is. 63. 9.

* "An angel of the Lord," equivalent to "God manifest;" as will appear from comparing the 11th, with the 14th verse. —Ed.

[q] Ver. 24. ch. 8. 27, 32. not Jos. 18. 23. 1 Sam. 13. 17.

[r] Jos. 17. 2. Heb. 11. 32. ch. 8. 2, 32. ver. 34.

† Heb. *to cause it to flee.*

‡ The season of grape-gathering being, most probably not yet come, the wine-press is chosen instead of the ordinary threshing-floor. The narrative reveals the deplorable state of destitution, to which the marauding Midianites had reduced the country.—*Note.* How thankful should a people be for the blessing of peace and security! God alone, and neither law nor power, "maketh them to dwell in safety." Law and power are themselves his mercies and his instruments—he himself is the giver and the doer.—Ed.

[s] Dan. 9. 23. Luke 1. 28. Ruth 2. 4. Rom. 8. 31. Is. 41. 10, 13—16.

[t] Deut. 29. 21. & 31. 17. Ps. 25. 6. & 89. 49. Is. 50. 1. 2. & 63. 14, 15. Jer. 22. 8, 9.

[u] Ver. 8, 9. 1 Sam. 12. 11.

[x] Ver. 1, 2.

[y] John 20. 22. ch. 4. 6. Jos. 1. 5—9. 1 Sam. 12. 11. Ex. 3. 10.

[z] Luke 1. 34. Mat. 14. 30, 31. Ex. 3. 11. & 4. 10, 13. 1 Sam. 9. 21. Heb. 11. 32.

[a] Heb. *my thousand is the meanest.* Ex. 16. 25. Mic. 5. 2.

§ The character of Gideon begins here to develop itself; and stands before us in three particulars, that expand as the history advances. It stands, (1) in industry and secrecy, ver. 11; (2) in acknowledgment of God's government and judgment, ver. 13; (3) in humility, ver. 15; (4) polished language and manners, ver. 17, 18; (5) careful investigation of evidence, ver. 17; (6) generous hospitality, ver. 18, 19; (7) instant compliance with a proper request or command, ver. 20; (8) acknowledgment of sinfulness, ver. 22; (9) piety and zeal, ver. 24, 28; (10) prudent courage, ver. 27; (11) his religious influence on his servants, ver. 27.—Ed.

[b] Ex. 3. 12. Jos. 1. 5. ver. 12, 14. Rom. 8. 31. Is. 41. 10, 14—16. Heb. 13. 5, 6.

[c] Gen. 15. 8—17. Ex. 4. 1—9. 2 Kin. 20. 8. Ps. 86. 17.

[d] Gen. 18. 3. & 19. 3. ch. 13. 15.

‖ Or, *meat-offering.*

[e] Heb. *a kid of the goats.*

[f] 1 Kin. 18. 33, 34.

[g] Lev. 9. 24. ch. 3. 19, 20. 2 Chr. 7. 1. 1 Kin. 18. 38.

[h] Gen. 35. 13. & 17. 22. ch. 13. 20. Luke 24. 31.

¶ Gideon may have believed his visitant to be a prophet, but did not, till after the miraculous production of the fire, and the no less extraordinary disappearance of the angel, understand that he had really seen the Lord.—Ed.

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A. M. 2792 or 2788. B. C. 1212 or 1216.

[h] Ex. 33. 20. Gen. 32. 30. & 16. 13. ch. 13. 22. Deut. 5. 5, 24, 26.

* The angel had reappeared to allay the fears of Gideon, arising from the impression that it was impossible to see God and live.—Ed.

[i] Gen. 43. 23. Rom. 1. 7. John 20. 19, 26. & 14. 27.

[k] Ver. 25—27. ch. 21. 4.

‡ That is, *the LORD send peace.* Ex. 17. 15. Jer. 23. 6. Ezek. 48. 35.

[m] Ver. 14.

[n] Gen. 33. 2. Mat. 5. 24. Ps. 101. 2. Job 22. 23. 2 Cor. 6. 15, 16. 1 Kin. 18. 21. Ex. 23. 24. & 34. 13. 1 Tim. 2. 5.

† Or, *and*

[o] Ch. 3. 7. Ex. 34. 13.

[p] Ver. 20, 21, 26. Job 22. 23. Ps. 101. 2.

‡ Heb. *strong place.*

§ Or, *in an orderly manner.*

[q] Lev. 1.

[r] Mat. 16. 24. Gal. 1. 16. Deut. 6. 1, 2.

[s] Ps. 112. 5. John 9. 1. Thus he first reformed religion, and afterwards engaged in war.

[t] John 10. 2. Acts 26. 9. Phil. 3. 6. Prov. 1. 10. Is. 59. 7.

‖ How is this reconcileable with his possessing an altar to Baal, ver. 25? He was a timid conformist in evil times to a religion his conscience did not approve; but inspired by the courage of his son, he now avows his true sentiments. Yet mark the sad effect of this time-serving. (1) His son is preferred before him to deliver his country. (2) His household and fellow-citizens are unsparing idolaters. (3) His son narrowly escapes being murdered.—Ed.

[u] Ex. 22. 2. Num. 14. 6.

[x] Ver. 30. Prov. 30. 9. Deut. 17. 2—7. & 13. 1—17. Ex. 20. 5, 4, 22. & 22. 20.

* Called Gideon, Jerubbaal, that is, *let Baal plead.*—Ed.

† Or, *Jerubbesheth*, i. e. let shame plead. 2 Sam. 11. 21.

[z] Is. 8. 9, 10. Ps. 118. 10—12. & 2. 1. & 27. 2, 3.

[a] Jordan westward. ch. 7. 24. Jos. 3. 16, 17. & 19. 18.

[b] Ch. 3. 10. 1 Chr. 12. 18. 2 Chr. 24. 20. Luke 24. 49. 1 Cor. 12. 8—11.

¶ A special vocation to a duty manifested by a measure of the Spirit of God within him, endowing him with faith in God, zeal for his honour, and courage to do his will.—Ed.

‡ Heb. *clothed.*

[c] Ch. 3. 27. Num. 10. 3.

§ Most probably the use of the *trumpet* and its different calls, was still preserved by the Israelites as a mode of telegraphing in their dispersion. We have known such a mode successfully practised, beyond any ordinary power of delation, and in spite of a strong military and civil force.—Ed.

[d] Ver. 11, 24. ch. 8. 2. 27, 32. Jos. 17. 2. Num. 26. 30.

‖ Heb. *was called after him.*

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in an evil day, shall be held as deserters from God's camp, and treated accordingly. Death makes easy work with the mightiest heroes: and bitter is the meeting with terrible disasters, when our vain hopes of success, glory, and wealth, are wound up to the highest. But how bright and lasting the glory of such as fight the good fight of faith, and work by love to the Lord! Their path is like the rising sun, shining brighter and brighter to the perfect day.

REFLECTIONS UPON CHAP. VI.—Neither judgments nor mercies, however often repeated, can restrain revolting and rebellious hearts from the most abominable crimes. But they, who abuse God's common benefits in prodigality and luxury, live often to feel the want of them in hunger and nakedness. What arrant cowards men are often made by their own guilty and accusing consciences! And, after all, in the day of distress, there is no hope but in God himself: and, when his service



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35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, [e] If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew [f] be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, [g] Let not thine anger be hot against me, and I will speak but this once: Let me prove,[*] I pray thee, but this once with the fleece; let it now be [h] dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

A. M. 2792 or 2788. B. C. 1212 or 1216.

[e] Ver. 14, 17—20. Ps. 103. 13, 14. & 86. 17. Gen. 15. 8. & 24. 14. Ex. 4. 1—9. Is. 7. 11.

[f] Deut. 32. 2. Hos. 14. 5. Ps. 147. 19, 20. Mat. 10. 5, 6. & 15. 24. These trials signified, that by turns the Jews and Gentiles should share the means of grace.

[g] Gen. 18. 32.

[*] This was not *tempting* God, but humbly saying, "Lord, I believe, help thou mine unbelief."—*Note.* Let those who would accuse Gideon of unjustifiable hesitation, consider how often God was required to display his truth and love to their own souls, before they could encounter the world and follow him.—Ed.

[h] Mat. 8. 12. Acts 13. 46. & 28. 28. Ps. 107. 33—35. Is. 35. 6, 7. & 43. 19, 20. Rom. 11. 20.

## CHAPTER VII.

(1) *Gideon by dismissing the cowards, and such as drank on their knees, his army of thirty-two thousand is, by God's direction, reduced to three hundred:* 1—8. (2) *By sending Gideon into the camp of the Midianites, to hear the relation of a dream, and his companion's interpretation of it, God farther encourages his hopes of success:* 9—15. (3) *By an unarmed attack, Gideon and his few forces throw the Midianites into a terrible panic, in which they kill one another, or flee for their life:* 16—22. (4) *The disbanded troops, and other Israelites, fall upon the fugitives, and kill two of their kings:* 23—25.

THEN [a] Jerubbaal, (who *is* Gideon,) and all the people that *were* with him, [b] rose up early, and pitched beside the well of [c] Harod:[*] so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the [d] valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* [*] too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [f] Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand, and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will [g] try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth,[*] him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, [h] By the three hundred men that lapped[†] will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and [i] their trumpets: and he sent all *the rest of* Israel, every man unto his tent, and retained those three hundred men. And the host of Midian was [k] beneath him in the valley.

9 ¶ And it came to pass the same [l] night, that the LORD said unto him, [m] Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if [n] thou fear to go down,[‡] go thou with Phurah thy servant down to the host:

11 [o] And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the [p] armed men that *were* in the host.

12 And [q] the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grashoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, [r] a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his [s] fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

A. M. 2792 or 2788. B. C. 1212 or 1216.

[a] Ch. 6. 32.

[b] Jos. 3. 1. & 6. 12. Eccl. 9. 10. Ps. 119. 60.

[c] Trembling, ch. 6. 3, 33. 1 Sam. 14. 15. & 13. 7.

[*] Another trait in the character of Gideon is developed here; (1) his early hours, by which the most eminent men have ever been distinguished: (See Gen. 22. 3.) (2) his prudent regard, as a general, to the accommodation of his army, in pitching his camp beside a sufficient well of water.—Ed.

[d] Gen. 12. 6.

[e] Zech. 4. 6. 1 Cor. 1. 27. 2 Cor. 10. 4, 5. Deut. 32. 27.

[f] Deut. 20. 8. Mat. 13. 21. Rev. 21. 8. & 17. 14.

[g] Heb. *separate, purify.* Mal. 3. 2, 3. 1 Sam. 16. 6, 7. I will give thee a sign who are fit for service.

[*] Not by immersing the tongue in the water, like the dog, but by lifting, or rather throwing up the water by the hand (ver. 6.) into the mouth—a mode of drinking still practised by many Eastern travellers with great dexterity.—Ed.

[h] Ch. 18. 9. 1 Sam. 14. 6. Is. 41. 14—16. Lev. 26. 7, 8. Jos. 23. 10.

[†] The army coming up in companies, such as the well could admit, it would be easy to select those that lapped without any divulging of the reason; and, as acts, apparently trivial, may be the most decided traits of disposition and character, the greediness of those that bowed on their knees may have indicated a people slaves to appetite, and forgetful of danger while it was gratified; while those who lapped, indicated that forbearance and self-restraint, with only such necessary indulgence, as left them best prepared for any sudden emergency or danger.—Ed.

[i] Lev. 23. 24. ch. 3. 27. ver. 19. It seems they took no arms.

[k] Ch. 6. 33. ver. 1.

[l] Job 4. 13. Gen. 15. 1. Mat. 1. 20.

[m] Jos. 1. 2—9. Gen. 46. 2, 3. Is. 43. 1, 2. & 41. 10, 14—16. Heb. 13. 5, 6.

[n] Ch. 4. 8, 9. Ex. 4. 10, 14.

[‡] A brave man may fear. Indeed a just estimate and avoidance of danger is absolutely necessary in a leader. God has compassion on human infirmity, and allows us to borrow encouragement from companionships.—*Note.* Let us remember how much Christians could encourage one another in danger and aid one another in difficulties: "Bear ye one another's burdens, and so fulfil the royal law of love."—Ed.

[o] Gen. 24. 14. ver. 13, 14. ch. 6. 36—40.

[p] Or, *ranks by fives.* Ex. 13. 18.

[q] Ch. 6. 5, 33. & 8. 10. Is. 8. 9, 10. & 45. 10. Ps. 33. 10. & 3. 1. & 118. 10—12.

[r] Ch. 6. 15. & 8. 15, 21. & 4. 9, 21. 1 Cor. 1. 27. Is. 41. 14, 15.

[s] Num. 23. 5. & 24. 10—13. Rev. 12. 10.

is so reasonable, ingratitude to him, the God of mercy and grace, cannot fail highly to aggravate our transgressions. It is the indispensable duty of ministers to deal plainly and closely with their hearers' consciences, as conviction of sin is a hopeful token of approaching deliverance; and God often chooses that time for delivering us when our case appears most desperate. But how hard is it to reconcile our afflictive experiences with the promises of God to us—to believe either what God has done, or what he will do, when present providences appear just the reverse! Yet God delights to honour such as are humble. Let not his saints therefore consider their weakness, when felt, as any reason for evading the great work which God puts into their hands. With infinite condescension God gives not only unalterable promises, but even miraculous signs, for the encouragement of his faint-hearted servants. And such as enjoy noted communion with him, eagerly desire to prolong the visit, and to testify their grateful regard to him and to his messengers. If God call us to extraordinary work, we must, without delay, and regardless of the will of wicked men, begin reformation at home. Nor, however zealous we have been in the cause of wickedness, must we be ashamed to change our conduct, or to protect the innocent. When God calls men to hard work, he can easily furnish them with assistants, even where they could least have been expected. And yet, after all, their unbelieving jealousies render necessary new tokens of God's presence and assistance in it.



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15 And it was *so*, when Gideon heard the telling of the dream, and [a] the interpretation thereof, that he [t] worshipped,[†] and returned into the host of Israel, and said, [u] Arise; for the LORD hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men *into* three companies, and he put [‡] a trumpet in every man's hand, with [x] empty pitchers, and [§] lamps within the pitchers.

17 And he said unto them, [y] Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then [z] blow ye the trumpets also on every side of all the camp, and say, *The sword*[‖] of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp [a] in the beginning of the middle watch;[*] and they had but newly set the watch: and they blew the trumpets, and [b] brake the pitchers that *were* in their hands.

20 And the three companies [c] blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon.

21 And they [d] stood every man in his place round about the camp: and [e] all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the [f] LORD set every man's sword against his fellow, even throughout all the host; and the host fled to Beth-shittah [†] in Zererath, *and* to the [‡] border of [g] Abel-meholah, unto Tabbath.

23 And the [h] men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon [i] sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and [k] take before them the waters [§] unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto [l] Beth-barah and Jordan.

25 And they took [m] two princes of the Midianites, Oreb and Zeeb:[‖] and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb; and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon [n] on the other side Jordan.

A. M. 2792, or 2756. B. C. 1212, or 1246.

[*] Heb. *the breaking thereof.*

[t] Gen. 24. 26, 27. Ex. 4. 30, 31. Ps. 34. 1, 2.

[†] Mark the piety of Gideon. It is not said, he *rejoiced*, but that he *worshipped*—that is, his joy took not the form of selfishness, but of godliness.—Ed.

[u] Ch. 4. 14. 2 Cor. 10. 4—6. Jos. 1. 5, 9. Deut. 31. 1, 6, 7.

[‡] Heb. *trumpets in the hand of all of them.*

[x] Is. 26. 12. John 15. 5. 2 Cor. 3. 5. & 4. 7. & 10. 4, 5.

[§] Or, *fire-brands*, or *torches.*

[y] Ch. 9. 48. 1 Cor. 11. 1. Mat. 16. 24.

[z] Ver. 20. 1 Sam. 17. 47. 2 Chr. 20. 15, 17.

[‖] The word *sword* is properly supplied here from ver. 20. It is found in some of the earliest translations, and in several MSS. Still it is most likely to have been omitted by Gideon, as in our Hebrew Bibles: and that the action of drawing the sword fully and most emphatically supplied its place, and explained his meaning. Or the words may be translated—"For the Lord and for Gideon."—Ed.

[a] Ex. 14. 24. Rev. 16. 15. 1 Thes. 5. 5. Mat. 24. 42, 44. Prov. 27. 1.

[*] The Hebrews had three *watches*; the Romans four. The first Hebrew watch was completed at midnight, at which time Gideon assailed the sleeping Midianites. The Roman division is found in the New Testament, because Israel had then come under subjection to that iron government.—Ed.

[b] Ps. 2. 9. Jer. 13. 13, 14. & 19. 11.

[c] Jos. 6. 4, 15, 20. 2 Cor. 10. 4, 5. & 4. 7.

[d] Ex. 14. 13. 2 Chr. 20. 17. Is. 30. 7, 15. & 20. 12.

[e] Prov. 28. 1. 2 Kin. 7. 6, 7. Ex. 14. 25.

[f] Ps. 83. 9. Is. 9. 4. 1 Sam. 14, 15, 20. 2 Chr. 20. 23.

[†] Or, *toward.*

[‡] Heb. *lip.*

[g] 1 Kin. 4. 12. & 19. 16.

[h] Ch. 6. 35. & 7. 3.

[i] Ch. 3. 26. & 6. 1—3. Rom. 15. 20. Phil. 1. 27.

[k] Ch. 3. 28. & 12. 5. Jos. 2. 7.

[§] The fords—the passes of the Jordan.—Ed.

[l] Perhaps John 1. 28.

[m] Ps. 83. 11. Is. 10. 26.

[‖] The personal names, both among the Israelites and other ancient people of the East, were all significant, and sometimes bestowed at birth by parental authority, and sometimes in after life to mark some historical occurrence. The names of these two Midianitish princes, signify, "Rever" and "Wolf," exhibiting a remarkable similarity to the names of the American Indians; with whom the "Great Rover," the "Great Hawk," the "Great Snake," are favourite names of chieftains.—Ed.

[n] Ch. 6. 4. *i. e.* the east side of it.

## CHAPTER VIII.

(1) *Gideon pacifies the offended Ephraimites:* 1—3. (2) *Pursues the fugitive Midianites:* 4, 10—12. (3) *Chastises the men of Succoth and Penuel, who had abused him, and refused refreshment to his troops:* 5—9, 13—17. (4) *Slew the two kings of Midian when his son declined it through fear:* 18—21. (5) *Declined the government of the delivered Israelites when it was offered to him:* 22, 23. (6) *Foolishly gratified the people in setting up an ephod in his own city, which induced them to idolatry:* 24—27. (7) *Dies after forty years of prosperity, and leaves a numerous family:* 28—32. (8) *How quickly both he and his God were forgotten by the ungrateful Israelites:* 33—35.

A. M. 2792, or 2756. B. C. 1212, or 1246.

AND the men of Ephraim said unto him, [a] Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, [b] What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?[*]

3 [c] God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their [†] anger was abated toward him when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, [d] faint, yet pursuing *them.*

5 And he said unto the men of [e] Succoth, Give, I pray you, [f] loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, [g] *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will [‡] tear your flesh with the thorns of the wilderness, and with briers.[§]

8 And he went up thence to [h] Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*

9 And he spake also unto the men of Penuel, saying, When I [i] come again in peace, I will break down this tower.[‖]

10 ¶ Now Zebah and Zalmunna *were* in [*] Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for [k] there fell [†] an hundred and twenty thousand men that drew sword.[‡]

11 And Gideon went up by the way of them that dwelt in tents, on the [l] east of Nobah and Jogbehah, and smote the host: for the host was [m] secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and [n] took the two kings of

[a] Heb. *What thing is this thou hast done unto us?* Ch. 12. 1. 2 Sam. 19. 41. Job 5. 2. Eccl. 4. 4. Prov. 21. 24.

[b] Prov. 15. 1. & 25. 11. ch. 7. 24, 25. ver. 3. Phil. 2. 3.

[*] An answer distinguished alike by modesty and good temper—modesty, in underrating his own achievements, and good temper, in bearing with most unreasonable and ungrateful treatment.—Ed.

[c] 2 Chr. 20. 17. Ps. 44. 3. & 118. 1. & 118. 10—16. ch. 7. 24, 25.

[†] Heb. *spirit.*

[d] 1 Sam. 30. 10. 2 Cor. 4. 8, 9. Ps. 27. 13.

[e] Gen. 33. 17. Ps. 60. 6.

[f] Deut. 23. 4. 2 Sam. 17. 28. Gen. 14. 18. 1 Sam. 25. 18.

[g] 1 Kin. 20. 11. 1 Sam. 23. 10, 11. ch. 5. 23. Phil. 2. 21. Prov. 18. 23. & 21. 23, 24.

[‡] Heb. *thresh.*

[§] It is most probable the idea of tearing, or rather of thrashing them with thorns and briers, arose from looking at the lacerated bodies of his weary army. But had Gideon a right to utter the threat or inflict the punishment? Yes, if justly deserved; for he was divinely appointed, like Joshua, to the supreme power, and the Succothites were guilty of a gross breach of the law, in refusing bread to a hungry brother.—Ed.

[h] Gen. 32. 30. 1 Kin. 12. 25. ver. 6.

[i] Ver. 7. 1 Kin. 22. 27, 28.

[‖] See note on verse 7.—Ed.

[*] A place about the south-east border of the Gadites or Reubenites

[k] Ch. 7. 12. 22. & 20. 2, 15, 46. 2 Sam. 24. 9. 2 Kin. 3. 26.

[†] Or, *an hundred and twenty thousand, every one drawing a sword.*

[‡] Karkor never occurs elsewhere as the name of a place. It signifies, *rest*, and the meaning seems to be, that the army had bivouacked, and was suddenly surprised. Persons accustomed to European armies can scarcely think that so great a multitude of soldiers could have been congregated, or so many slain. Let such recollect, however, that amongst the nomades of Midian, &c., every full grown man was a soldier, and that Xerxes led a million of men against the petty states of Greece, who, under that providence that was preparing for the downfal of the Persian, and elevation of the Grecian empire, were likewise routed by a handful of Greeks, as Midian by 300 Israelites.—Ed.

[l] Num. 32. 35, 42.

[m] Ch. 18. 27. 1 Sam. 15. 32. 1 Thes. 5. 3.

[n] Ps. 83. 11, 12. Amos 2. 14. Rev. 6. 15, 16.

REFLECTIONS UPON CHAP. VII.—When God affords remarkable encouragement, his service should be undertaken with the greatest earnestness: and let us remember, that God is apt to try his people's faith thoroughly in the progress of their work, who insisted too much in trying him in their entrance on it. When multitudes flock to God's standard, many of them are ordinarily unfit for his service: many never weigh the consequences, and therefore quickly start aside. And such as are enslaved by the fear of men, are better out of God's camp than in it; for God will take every means to convince his people that they ought to have no dependence on an arm of flesh. And happy are they who can believe his promise, when he lays aside almost every apparent means of accomplishing it. But seasonable and sympathizing are the consolations of God to his favourites. By the most inconsiderable incidents he can promote and encourage us to the greatest exploits. With great



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Midian, Zebah and Zalmunna, and [a] discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,

14 And [b] caught a young man of the men of Succoth, and inquired of him: [†] and he [‡] described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And [p] he took the elders of the city, and thorns of the wilderness and briers, and with them he [‖] taught the men of Succoth.

17 And he [q] beat down the tower of Penuel, and slew the [r] men of the city.[‖]

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at [*] Tabor? And they answered, [†] As thou *art*, so *were* they; each one [*] resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.[†]

20 And he said unto Jether his first-born, [u] Up, *and* slay them: but the youth drew not his sword; for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, [x] Rise thou, and fall upon us: for as the man *is*, *so is* his strength. [y] And Gideon arose, and slew Zebah and Zalmunna, and took away the [‡] ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, [z] Rule thou over us, both thou, and thy son, and thy son's son also; [§] for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, [a] I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would [b] give me every man the ear-rings of his prey: (for they had golden ear-rings, because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold,[*] besides ornaments, and [†] collars, and purple raiment, that *was* on the kings of Midian, and besides the chains that *were* about their camels' necks.

27 And Gideon [c] made an ephod thereof, and put it in his city, *even* in Ophrah; [‡] and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus [d] was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness [e] forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash [f] went and dwelt in his own house.

30 And Gideon had [g] threescore and ten sons [§] of his body begotten: for he had many wives.

31 And his [h] concubine that *was* in Shechem, she also bare him a son, whose name he [‖] called Abimelech.

32 ¶ And Gideon the son of Joash [i] died [*] in a good old age, and was buried in the sepulchre of Joash his father, in [k] Ophrah of the Abiezrites.

33 And it came to pass, [l] as soon as Gideon was dead, that the children of Israel turned again, and went [m] a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel [n] remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 [o] Neither showed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had showed unto Israel.

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A. M. 2792, or 3758. B. C. 1212, or 1246.

[a] Heb. *terrified.*

[b] Ch. 1. 24, 25. 1 Sam. 30. 11—15.

[†] Gideon here exhibits a striking instance of true political wisdom and religious principle. Political wisdom directs punishment for correction and example. But false or worldly policy would have punished indiscriminately the whole town. True policy, being subjected to religious principle, pauses, inquires, discriminates, and punishes only the guilty.—Ed.

[‡] Heb. *sent.* This chastisement of the rulers of Succoth and Penuel was justly due to their haughty, unbrotherly, and barbarous conduct.

[p] Ver. 7. Prov. 10. 13. & 29. 15. & 1. 31. & 12. 13. & 19. 29. & 22. 10. & 26. 3.

[‖] Heb. *made to know.*

[q] 1 Kin. 12. 25. ver. 9.

[r] Ver. 14, 16. 2 Sam. 20. 20. *i. e.* the elders.

‖ We are not informed what aggravation of the stated offence drew down this severity; but, there can be no reason to suppose, that one who had so carefully distinguished the guilty from the innocent at Succoth, must have had good reason for this severity at Penuel.—Ed.

[*] Ch. 4. 6. & 6. 33.

[†] Ps. 12. 2. Jude 16.

[*] Heb. *according to the form, &c.*

[†] The Midianites were brethren to the Hebrews, being the descendants of Abraham, and called Ishmaelites, (ver. 24.) from being commingled with them; and were therefore not included under the sentence against Canaan. Those princes, however, suffer justly, for they were not merely robbers, but self-convicted murderers.—Ed.

[u] Jos. 10. 24. Ps. 149. 9. He wished to hearten him, and inure him to destroy the enemies of God's people.

[x] Ch. 9. 54. 1 Sam. 31. 3. Rev. 9. 6.

[y] Ps. 83. 11. & 149. 9.

[‡] Or, *ornaments like the moon.*

[z] 1 Sam. 8. 5. & 12. 12. John 6. 15.

[§] This is the first proposal of hereditary monarchy, in which there was no specific impropriety, had they consulted the Lord, and received his sanction. Both in this case, and afterwards in that of Saul, it was based unhappily upon an ungrateful rejection of God.—Ed.

[a] 1 Sam. 8. 6, 7. & 10. 19. & 11. 12. ch. 2. 16. 1 Cor. 7. 20—24. 2 Cor. 1. 24. 1 Pet. 5. 3.

[b] Ex. 32. 4. & 12. 35. Gen. 24. 22. & 37. 25. & 16. 10, 11. 1 Pet. 3. 3, 4.

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A. M. 2792, or 3758. B. C. 1212, or 1246.

[*] Estimating the *shekel* at half an ounce, the whole amount of gold is 73 lbs. 4 oz., worth about £3300. "*Ornaments*,"—the same word is applied to the ornamental part of the camels' furniture, ver. 21. "*Collars*," translated in the margin "sweet jewels," and by some supposed to mean *smelling bottles*, or other depositories for perfume—an interpretation not improbable.—Ed.

[†] Or, *sweet jewels.*

[c] Is. 8. 20. Rom. 10. 2. Gal. 4. 10. Ex. 28. 6—9. & 23. 33. 1 Sam. 23. 9, 10. ch. 17. 5. ver. 33. Deut. 7. 16.

[‡] God had commanded an altar to be built at Ophrah; Gideon, without order from God, now makes an ephod, which, from considering the conduct of Micah, (ch. 17. 5, 12,) and of the Danites, (ch. 17. 30.) suggests the idea of a priesthood, and worship, and sacrifices, organized by Gideon, contrary to the Divine order, which confined them to one place, which, in the meantime was Shiloh. —*Note.* Whatever apparently plausible and pious reasons may be assigned for forms and acts of will-worship, they always become a snare to the heart. The sight of an image or painting may excite strong emotion, but it is an emotion, which finally associates with the image or the picture, and puts them, in some manner, into the place of God. Will-worship, is literally a snare—it takes the soul captive where it expects no danger. —Ed.

[d] Is. 9. 4. & 10. 26. & 41. 14—16. Ps. 83. 9—12.

[e] Ch. 3. 11, 30. & 5. 31 see the note on ch. 3. 11.

[f] Neh. 3. 14, 15.

[g] Gen. 46. 26. Ex. 1. 5. ch. 9. 2, 5.

[§] Heb. *going out of his thigh.*

[h] Gen. 22. 24. & 36. 12.

[‖] Heb. *serl.*

[i] Gen. 15. 15. & 25. 8. Job 5. 26. Jos. 24. 29, 30.

[*] B. C. 1172, or 1213.

[k] Ch. 6. 11.

[l] Jos. 24. 31. 2 Kin. 12. 2. ch. 2. 7, 10, 11. 2 Chr. 24. 17, 18.

[m] Ex. 34. 15, 16. Jer. 3. 9. Hos. 2. 16. Jam. 4. 4.

[n] Ps. 78. 11. & 106. 13, 21. Jer. 2. 32. Eccl. 12. 1.

[o] Ch. 9. 5. 16—18, 24, 56. Eccl. 9. 14, 15.

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ease he can rout and destroy his most presumptuous and numerous enemies, and make them to kill one another, or flee when none pursueth, while his people behold his salvation. But it is proper for us to assist the people of God against their enemies, and to mark the distinguished providences of God as a mean of awakening our thankfulness, or confirming our faith on after occasions.

REFLECTIONS UPON CHAP. VIII.—Only by pride cometh contention. Evil persons are extremely jealous of their carnal honours, and apt to reckon the just exaltation of every body else an injury done to themselves. It is common for cowards to pretend valour when the danger is over or distant; but humility disposes a man to think meanly of his own works, and to put honour from himself to his neighbour; and meanwhile adds a double lustre to all its gifts, graces, or attainments. Soft words most effectually turn away wrath; nor must we count it strange to be abused by the tongues of those whose lives we have saved at the hazard of our own. Having begun a good work, we must go on with it notwithstanding the most heavy and unnatural discouragements, perseverance will be infallibly crowned with success. The security of sinners most certainly proves their ruin; and it meets them when and where they thought it was quite over; for men's pride brings them low; and the insolence of their tongues renders them miserable.—It is just and proper for magistrates sharply to correct those who are barbarous or abusive: and men's distress often occasions new discoveries of their guilt. Though hand should join in hand, sinners shall not pass unpunished. If one agent fear, another will dare to execute the vengeance of God upon them. It is much better to be of a humble spirit with the lowly, than to divide the spoil with the proud. Ambition to exalt one's family is ordinarily a ruinous snare. But it is very dangerous for rulers, in church or state, to humour people in matters of religion, or to indulge their carnal ease or honour in that point. What appears innocent at first, may soon become a dangerous snare. Small beginnings of superstition or idolatry lead to still greater abominations: and when God removes the restraints, men will quickly relapse to their wonted or worse idolatries. It is hard to make base minds grateful, either to God or to their human benefactors: but it is easy to decoy them into one form of wickedness after another.

But in this Hebrew judge, let Jesus, the great deliverer, be discerned. His condition on earth was mean and debased; his call to his work express, solemn, seasonable.



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## CHAPTER IX.

*Israel's ingratitude to God and to Gideon is punished in the tyranny of Abimelech.* (1) *By subtlety, and by the murder of sixty-nine of his father's lawful sons, he intrudes himself into the government at Shechem:* 1—6. (2) *Jotham his youngest, and only surviving brother, in his parable of the trees setting a king over themselves, foretells the doom of Abimelech and his assistants:* 7—21. (3) *After three years, mutual enmity and strife arise between him and his Shechemite friends, fomented by Gaal on the one hand, and by Zebul on the other:* 22—41. (4) *This contention issues in the destruction of the Shechemites, and soon after of Abimelech:* 42—57.

A. M. 2832, or 2791. B. C. 1172, or 1213.

AND [a] Abimelech the son of Jerubbaal [b] went to Shechem unto his mother's brethren, and [c] communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, [†] Whether *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also [e] that I *am* your bone and your flesh.

3 And his mother's brethren [d] spake of him in the ears of all the men of Shechem all these words: and their hearts inclined [‡] to follow Abimelech; for they said, He *is* our brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith; wherewith Abimelech hired [e] vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and [f] slew his brethren, the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the [g] house of Millo, [§] and went and [h] made Abimelech king, [i] by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of [k] mount Gerizim, [‖] and lifted up his voice and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The [l] trees went forth *on a time* to anoint a king over them; [*] and they said unto the [m] olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, wherewith by me they [n] honour God and man, and [†] go to be promoted over the trees? [‡]

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, [o] Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which [p] [*] cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the [q] bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in [r] my shadow; and if not, [s] let fire come out of the bramble, [†] and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made [t] Abimelech king, and if ye have dealt well with [u] Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and [x] adventured his life far, and delivered you out of the hand of Midian;

18 And ye [y] are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made [z] Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [a] rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, [b] let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to [c] Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years [‡] over Israel,

23 Then [d] God sent an evil spirit [§] between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the [*] cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which [‖] aided him in the killing of his brethren.

25 And the men of Shechem set [f] liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his [g] brethren, and went over to Shechem: and

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A. M. 2832, or 2791. B. C. 1172, or 1213.

[a] Ch. 8. 31. Gen. 23. 13, & xxxiv.

[b] The last verse of the foregoing chapter closed with recording the ingratitude of Israel to Gideon and his family. This ingratitude to man had commenced with ingratitude to God, and both are punished by the ambition and tyranny of Abimelech.—*Note.* There are many ways in which God punishes irreligious nations. Such as war, pestilence, and famine; but two others are not less common, nor less terrible—the anarchy of the multitude—or, the tyranny of an ambitious and successful leader.—Ko.

[c] Ps. 83. 2, 4, 11, 12. Jer. 38. 18. 1 Kin. 12. 28.

[†] Heb. *What is good, whether, &c.*

[d] Gen. 29. 14. 2 Sam. 19. 13. 1 Chr. 11. 1.

[e] Ps. 15. 3. Prov. 1. 11—14, & 10. 23. & 7. 21—23.

[‡] Heb. *after.*

[e] Ch. 11. 3. 2 Chr. 13. 7. Job 36. 8. Giddy headed and unsettled.

[f] 2 Kin. 10. 7, & 11. 1. 2 Chr. 21. 4. Mat. 2. 16.

[§] Ver. 20, 22. 2 Sam. 5. 9. 2 Kin. 12. 20.

§ Some distinguished family, numerous and influential, in the neighbourhood of Shechem.—Ko.

[h] 1 Sam. 8. 5, 19, 20. & 10. 24. & 11. 15. Hos. 8. 4. & 13. 10, 11.

[i] Or, *by the oak of the pillar.* Jos. 24. 26. 1 Kin. 12. 1, 20, 25.

[k] Deut. 11. 29. Jos. 8. 33. John 4. 20.

[‖] Shechem lay in the valley between Ebal and Gerizim, and the side next Shechem being nearly perpendicular, afforded Jotham a safe position from which to expostulate with the people.—Ko.

[l] 2 Kin. 14. 9. By this parable, Jotham hints, that as Abimelech, the basest of the family, had thrust himself into power, which his worthy father and brethren refused, it should issue in a plague to himself and his assistants.

[*] The most ancient parable upon record.—Ko.

[m] Ch. 8. 22.

[n] Lev. 2. 1. Ex. 29. 7, 7. & 35. 14. 1 Kin. 19. 15. Ps. 104. 15. The oil anointed God's priests, served for light in his tabernacle, and was used in meat-offerings; and the wine cheered God, as used in drink-offerings.

[†] Heb. *go up and down for* other *trees.*

[‡] Man was honoured by oil; prophets, priests, and kings, having, under the Jewish economy, been anointed to office by it. God was honoured by the burning of oil in the golden candlestick, and the use of it in some of his offerings.—Ko.

[o] Deut. 17. 20. & 32. 15.

[p] Num. 15. 5, 7, 10. Ps. 104. 15. Prov. 31. 6.

[*] That there are Christian sacrifices with which "God is well pleased," the apostle testifies, (Heb 13. 16.) Wine was an essential part of certain of the Mosaic sacrifices, the types and emblems of the true. Wine is therefore said to "cheer," God; because the outpouring of it, as a drink-offering, was a godly renunciation of all abuse of his mercies; and it "cheers" man, according to the text, but when abused as an unhallowed stimulant to luxury, but when used with thanksgiving, as prescribed to Timothy for his "often infirmities," or given as a restorative, as described by Solomon, to him "that is ready to perish."—Ko.

[q] Or, *thistle.* 2 Kin. 14. 9.

[r] Dan. 4. 12, Is. 30. 2, 3. Ezek. 17. 23. & 31. 6, 17. Lam. 4. 20.

[s] Ezek. 19. 14. Dan. 3. 22. Ex. 15. 9, 10. ver. 20, 49.

[†] "Bramble," in the margin, *thistle.* The Septuagint translates it by a word applied to a species of buck-thorn, a plant translated from Asia to Europe, in the time of Augustus. The fruit is very abundant, its only claim to superiority; and its wood is said to be singularly combustible, and well calculated to aid in consuming its loftier subjects.—Ko.

[t] The bramble, ver. 14.

[u] Ver. 8, 10, 12.

[x] Heb. *cast his life.* Esth. 4. 16. Rom. 16. 4. Rev. 12. 11. ch. xvi. viii. & 12. 2. 1 Sam. 19. 5.

[y] Ver. 3—5. Ps. 109. 4.

[z] Ch. 8. 31. ver. 6, 11.

[a] Ps. 28. 4. & 52. 1—6.

[b] Ver. 15, 23. ch. 7. 22. 2 Chr. 20. 22, 23. Ps. 28. 4. & 21. 9, 10. & 52. 5. & 120. 3, 4. & 140. 10, 11. Prov. 11. 21. & 13. 21.

[c] Jos. 19. 8. or Num. 21. 16.

[‡] B. C. 1169, or 1210.

[d] Ver. 15, 20. 2 Chr. 10. 15. & 18. 19, 20. 1 Sam. 16. 14. 1a. 19. 14. & 33. 1. 2 Thes. 2. 11, 12. Mat. 7. 2.

[§] Of the invisible world of spirits we know nothing beyond the few facts recorded in scripture. Amongst these, however, is the satanic possession of wicked men, both as individuals and communities. As to the mode of this possession we may neither speculate nor dogmatize. It may be actual, as in the days of our Lord, or merely influential, by blinding the eyes or deceiving the heart. Still, in either, or in any other manner, the evil spirit is commissioned, and sent to execute deserved judgment on worldly and ungodly men.—Ko.

[e] 1 Sam. 15. 33. Esth. 9. 25. Mat. 23. 34. Rev. 16. 6. & 18. 10.

[‖] Heb. *strengthened his hands to kill.*

[f] Jos. 8. 4, 12 ch. 20. 29, 37. Prov. 1. 11, 12.

[g] Kinsmen. Gen. 13. 8. & 19. 7. It seems Gaal was a Canaanite, ver. 28.

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and necessary; and miraculous the repeated confirmations of it. Being the mighty God, and endowed with the Spirit above measure, he, with burning zeal, offered his sacrifice of himself, overthrew idolatry, and restored the true worship of God, beginning in his own country of Judea. By a few weak and unarmed preachers, sounding the gospel trumpet, and displaying its light and fire from their earthen vessels, he did, and shall, foil Satan, the world, and death, with their innumerable agents. And at the last day, being revealed in flaming fire, and attended with the trump of God, he shall spread terror and ruin among all his opposers. Kindly he invites his brethren of mankind to share in his victories, and to follow him that they may divide the spoil. Meekly he convinces and pacifies his unreasonable friends: but the most terrible vengeance he did and will execute upon his despisers, of Judah and of Rome, and upon all such as refuse his people or ministers their necessary supplies.



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the men of Shechem put their confidence in him.

27 And they went out unto the fields, and gathered their vineyards, and trode *the grapes*, and [h] made merry, and went into the [i] house of their god, and did eat and drink, and [k] cursed [a] Abimelech.

28 And Gaal the son of Ebed said, [l] Who *is* Abimelech, and who *is* Shechem, that we should serve him? *Is* not *he* the son of Jerubbaal? and Zebul his officer? Serve [m] the men of Hamor the father of Shechem; for why should we serve him?

29 And [n] would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, [o] Increase thine army, and come out.[†]

30 ¶ And when Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was [‡] kindled.

31 And he sent messengers unto Abimelech [p] privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore [q] up by night,[§] thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them[‖] [r] as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and [s] the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou [t] seest the shadow of the mountains as *if they were* men.[*]

37 And Gaal spake again, and said, See, there come people down by the [†] middle of the land, and another company come along by the plain of [‡] Meonenim.

38 Then said Zebul unto him, [u] Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *Is* not this the people that thou hast despised? Go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

A. M. 2835, or 2794. B. C. 1169, or 1210.

h Ps. 4. 7. Is. 16. 10. Amos 6. 1, 3, 5, 6. ch. 16. 23. & 18. 20. & 19. 6, 9. 2 Sam. 13. 28.

i Ver. 4. ch. 16. 23. Ex. 32. 6, 18.

k 1 Sam. 17. 43. Lev. 24. 11. Prov. 24. 24. Is. 8. 21.

a Most probably induced the idolatrous priests to pronounce a solemn anathema against him.—Ed.

l Ex. 5. 2. 1 Sam. 25. 10. 1 Kin. 12. 16. ver. 1, 30, 36, 45.

m Descendants, Gen. 34. 2, 6.

n Deut. 5. 29. 2 Sam. 15. 4. 1 Kin. 20. 11. Hom. 1. 20. Ps. 10. 2.

o 2 Kin. 14. 8. & 18. 23. Is. 36. 8, 9.

† It is not said where Abimelech was, but from the expression, "Come out," it is evident he was in some stronghold at a distance from Shechem, with a considerable number of followers.—Ed.

‡ Or, *hot.*

p Heb. *craftily*, or, *to Tormah*, ver. 41.

q Prov. 4. 16. & 1. 16. & 10. 11—16. Is. 6. 21. Ps. 36. 4. Rom. 3. 15, 16. ver. 36.

§ Abimelech was advised to get near the city by night, lest Gaal should take advantage of him in difficult passes on the top of the mountain, (see ver. 29.) where neither skill, bravery, nor numbers could avail him.—Ed.

‖ Meaning that they were neither in prowess nor numbers, equal to contend with Abimelech and his desperate bands.—Ed.

r Heb. *as thine hand shall find.* Lev. 25. 26. 1 Sam. 10. 7. & 25. 8. Eccl. 9. 10.

s One of the four companies, ver. 44.

t Mark 8. 24. This he speaks in derision, as well as in order to deceive.

* The probability is, that Gaal's vision was imperfect, and the treacherous Zebul deceives him to gain time.—Ed.

† Heb. *navel.*

‡ Or, *the regarders of times, soothsayers.*

u Where is now your courage and boasting? 2 Kin. 14. 8—14. ver. 28, 29.

A. M. 2835, or 2794. B. C. 1169, or 1210.

v Waiting for an opportunity to surprise Shechem.

x Ver. 28, 30.

† After Gaal's defeat it was easy to expel him, for an unprincipled people, like the Shechemites, can never be faithful to an unfortunate leader.—Ed.

‡ About their business, or to do honour to Baal-berith their idol.

y Ver. 15, 29.

z 1 Kin. 16. 25. Deut. 29. 23. Zeph. 2. 9 Ps. 107. 34. ver. 6, ch. 1. 7. Jam. 3. 13. Sowing a place with salt marked it out for perpetual desolation and barrenness.

§ Most, or perhaps all kinds of salt in moderate quantity, promotes vegetation; but, in large quantity, produces absolute sterility. And this latter fact is most probably the origin of sowing conquered cities with salt. Farther, as God ordered *salt* to be sprinkled on all his sacrifices, a custom which the heathen adopted also, either from the patriarchs or from Moses, it is not unlikely, that the salting of ruins might have some reference to the city being made an *offering*. And as salt was used in confirmation of covenants, it might be employed to indicate the vowed determination of the conqueror never to rebuild it. Thus Hadrian strewed with salt the ruins of Jerusalem; and thus, Frederick Barbarossa in 1162, ploughed up the site of Milan and sowed it with salt.—Ed.

a Ch. 8. 33. ver. 4, 27. Ps. 106. 36. 1 Kin. 18. 26. Is. 28. 15. 2 Kin. 1. 2—4.

b Ps. 68. 14.

c Ch. 7. 17, 18. Prov. 1. 11, 12.

‖ Heb. *I have done.*

d Ver. 15, 20

e 2 Kin. 14. 10. & 15. 16. 2 Sam. 11. 21.

* Such towers or citadels are almost universal in the cities, towns, and even villages of Western Asia, sometimes are retreats for the authorities in popular commotions, and sometimes as places of security for the property of the inhabitants in the case of sudden invasion by marauders.—Ed.

f Ver. 15, 20. 2 Sam. 11. 21. Jer. 50. 45. & 49. 20. Job 21. 3.

† "*All to break*," which implies intention; but it should be printed, "*all to brake*," to declare a fact. "*All to*," was an ancient form of expressing in English, *altogether, entirely.* The Hebrew and the Septuagint require this translation.—Ed.

40 And Abimelech chased him, and he fled before him; and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech [a] dwelt at Arumah: and [x] Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.[†]

42 And it came to pass on the morrow, that the people [‡] went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, [y] rushed forward, and stood in the entering of the gate of the city; and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and [z] beat down the city, and sowed it with salt.[§]

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into [a] an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount [b] Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, [c] What ye have seen [‖] me do, make haste, *and* do as I *have done.*

49 And all the people likewise cut down every man his bough, and followed Abimelech, and [d] put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ [e] Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower [*] within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman [f] cast a piece of a millstone upon Abimelech's head, and all to [†] break his scull.

54 Then he called hastily unto the young

REFLECTIONS UPON CHAP. IX.—For the transgression of a land, many and base are the princes thereof. Such as have wicked purposes stick at nothing to gain their end; and, being conscious of their own bad designs, are apt to suspect, or at least accuse, others who are innocent of the same ill intentions: and instruments are never wanting to assist in the most bloody and ruinous conduct.—Proud and evil men push after that elevation which wise and humble persons shun: nor is any one more overbearing and insolent than a low mind raised above his station. Such as enter into rule as foxes in craft, often rule like lions in cruelty, and die like dogs



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man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, [g] A woman slew him. And his young man thrust him through, and he died.

55 And [h] when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ [i] Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and [k] upon them came the curse of Jotham[a] the son of Jerubbaal.

A. M. 2835, or 2794. B. C. 1169, or 1210.

g Ch. 4. 21. & 5. 26. 27. 1 Sam. 31. 4, 5. 2 Sam. 17. 23. 1 Kin. 16. 18. Mat. 27. 5.

h 1 Kin. 22. 35, 36. 2 Sam. 18. 16.

i Ver. 24. Ps. 11. 6. & 9. 12. 16. & 140. 11. Acts 28. 4. Prov. 5. 22. & 1. 31. & 13. 21. Rev. 9. 20, 21. & 16. 5, 6.

k Ver. 15, 20. Jos. 6. 26. 1 Kin. 16. 34.

a "The curse causeless will not come," (Prov. 26. 2); but "the curse of the Lord is in the house of the wicked," (Prov. 3. 33.) The curse of Jotham, therefore, was nothing in itself; but in so far as it was of the Lord, and upon the wicked, it came in retributive judgment.—Ed.

## CHAPTER X.

(1) *Israel is at peace, at least for a time, under the government of Tola of Issachar, and Jair the Manassite:* 1—5. (2) *Relapsing into idolatry, and punished with eighteen years of oppression by the Ammonites on the east, and the Philistines on the west:* 6—9. (3) *When the Israelites begin crying to God for relief, he upbraids them with their repeated ingratitude, and refuses to deliver them, but at last appears more favourable:* 10—16. (4) *While the Ammonites raise an army to ravage the country, the Israelites, animated by God, resolve to oppose them:* 17, 18.

A. M. 2835, or 2794. B. C. 1169, or 1210.

AND after Abimelech there [a] arose, to [*] [†] defend Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose [‡] Jair, a Gileadite, and judged Israel twenty and two years.

4 [b] And he had thirty sons that rode on thirty ass-colts,[§] and they had thirty cities, which are called [c] Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And [d] the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And [e] the anger of the LORD was hot against Israel, and he sold them[‖] into the hands of the Philistines, and into the hands of the children of Ammon.

8 And [*] that [f] year they vexed and [†] oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan, in the land of the Amorites, which *is* in Gilead.

9 [g] Moreover, the children of Ammon passed

a Ch. 8. 9, 13. & 4. 6. & 2. 16, 18. Heb. 5. 4.

* Or, *deliver.*

† Heb. *saves.*

‡ Perhaps Jair began to rule on the east of Jordan not long after Tola began to govern on the west of it.

b Ch. 12. 14. & 5. 10. Prov. 17. 6.

§ This simple statement is specially valuable, (1) as an indication of the manners and state of the people; (2) as a note that the history must have been written at or very near the time; (3) as it assumes not, after the manner of secular history, any dignity for its heroes beyond their own recorded actions. Josephus seems to have been so sensible of this, that he changes the *asses* into *horses*, to give importance in the eyes of the Romans for whom he wrote.—Ed.

c Or, *the villages of Jair.* Num. 32. 41.

d Ch. 2. 11, 12. & 3. 7. & 4. 1. & 6. 1. & 13. 1. 1 Kin. 11. 33. 1 Sam. 5. 2. Ezek. 16. 25, 26. Jer. 2. 13. Perhaps this was not long after Tola and Jair began to judge.

e Ch. 2. 14, 15, 20. Deut. 32. 16—22, 30. Is. 50. 2. Lev. 26. 24, 25. 1 Sam. 12. 9.

‖ He had redeemed them from Egyptian slavery, he now gave them up to the Philistines.—Ed.

* Rather "*from* that year," as the word is translated, 2 Kings 14. 2.—Ed.

f Ver. 5. Is. 30. 13. 1 Thes. 5. 3.

† Heb. *crushed.*

g Ch. 3. 13. & 6. 3, 5. 2 Chr. 15. 5. Deut. 28. 65.

A. M. 2836, or 2839. B. C. 1168, or 1165.

h Ch. 2. 3, 15. & 6. 3. & 6. 6. 1 Sam. 7. 3. & 12. 9, 10. 16. Ps. 106. 44. & 107. 13, 19, 28.

i Ch. 2. 1—3. & iii. iv. vii. Ex. vii—xiv. 1 Sam. 12. 7—11. Neh. 9. 26—30. Ezek. 20. 5—38.

* The Alexandrian Septuagint, reads, "Midianites;" the Vulgate, "Canaanites." There seems no good reason for departing from the common reading, though the people are never mentioned before or after, as oppressors of Israel. They were probably a tribe of Arabians inhabiting Maon. See Josh. 15. 55.—Ed.

k Deut. 32. 15. Jer. 2. 28. & 11. 7, 8. Jonah 2. 4. & 2. 4.

† Now God did deliver them again; did he then change his purpose? And, if he did change it, did he now tell the truth? The answer is easy: God says, "ye have *forsaken* me, and *served* other gods; wherefore, I will deliver you," that is, "you" (as serving other gods) "no more;" whereupon, (ver. 16.) they "put away the strange gods, and served the Lord," and he delivered them, being a new people.—Ed.

l Deut. 32. 37, 38. 1 Kin. 18. 27, 28. 2 Kin. 3. 13. Jer. 2. 28. Prov. 1. 24—32.

m Jonah 2. 4. Job 23. 27. & 34. 31, 32. Jer. 3. 13. 1 Sam. 7. 10. 2 Sam. 10. 12. & 15. 26. & 24. 10, 14. Luke 13. 8, 9.

‡ Heb. *is good in thine eyes.*

n 2 Chr. 7. 14. Hos. 14. 1—3. 6.

§ Heb. *gods of strangers.*

o Is. 63. 9—14. Hos. 11. 8. Zech. 2. 8. Joel 2. 18. Ps. 106. 45. & 136. 14. Deut. 32. 36. Jer. 31. 20. Lam. 3. 32.

‖ Heb. *was shortened.*

* Heb. *cried together.*

p Gen. 31. 49. ch. 11. 11, 29, 34. Jos. 11. 3, 8.

q Ch. 11. 8—5. Deut. 20. 5, 6. Ps. 44. 14, 15. Is. 34. 12. & 3. 6, 7. 2 Sam. 5. 6. Jos. 5. 13. 1 Sam. 17. 25, 26.

over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ [h] And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 [i] And the LORD said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, [*] did oppress you; and ye cried to me, and I delivered you out of their hand.

13 [k] Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.[†]

14 [l] Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, [m] We have sinned: do thou unto us whatsoever [‡] seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they [n] put away the [§] strange gods from among them, and served the LORD: and [o] his soul [‖] was grieved for the misery of Israel.

17 ¶ Then the children of Ammon were [*] gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in [p] Mizpeh.

18 And the people *and* princes of Gilead said one to another, [q] What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

## CHAPTER XI.

(1) *Jephthah is elected by his brethren of Gilead to head them against the Ammonites; and he, with solemn prayer, accepts the charge:* 1—11. (2) *By repeated remonstrances to the king of the Ammonites, he unsuccessfully attempts to compose matters without bloodshed:* 12—28. (3) *He enters on the war with a solemn and rash vow: he prosecutes it with bravery, and finishes it in a glorious victory:* 29—33. (4) *After his return from conquest his vow greatly distresses him:* 34—40.

A. M. 2850, or 2809. B. C. 1146, or 1165.

NOW [a] Jephthah the Gileadite was a mighty man of valour, and he *was* the son of [*] an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons: and his wife's sons grew up, and they [b] thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a [c] strange woman.

3 Then Jephthah fled [†] from his brethren, and dwelt in the [d] land of Tob: and there were

a Heb. 11. 32. ch. 3. 10. Gen. 31. 25, 48. 2 Kin. 5. 1.

* Heb. *a woman, an harlot*

b Gen. 21. 10. ver. 7. Deut. 23. 2.

c Prov. 2. 16. & 5. 3—5. *i. e.* a whore.

† Heb. *from the face.*

d 2 Sam. 10. 6.

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in disgrace. Accomplices in wickedness readily become plagues and murderers to one another; and none are nearer to ruin than those upon whom fair warnings are lost. When kingdoms are once disjointed, one base villain readily sets up against another, and traitors mutually distrust and betray each other. When men are intoxicated with wine, they are fit for murder, treason, and every other evil work: but insolent boastings of valour, in the fumes of wine, ordinarily issue in cowardice and shame. Nor can they, who are rebels themselves, justly expect fidelity from their associates; for rebellions, even against evil princes, usually issue in the ruin of the traitors. Civil wars are usually the most inhuman, in which the innocent and guilty perish without distinction. But what miseries wicked rulers entail upon their poor subjects! And how terrible is their end at last, when God returns their murder and other wickedness on their heads! When God hath finished his work with them, he debases and destroys them. They die in their sins; and the methods they took to secure their fame, do but serve to perpetuate their disgrace. But let us remember, that there is no refuge for us amidst all our spiritual enemies, and from the hand of an angry God, but in Christ the Saviour of sinners, and the strong hold of his chosen people.

REFLECTIONS UPON CHAP. X.—God can easily heap wealth on families, or render them happy with a moderate share; and it is a great mercy to a country when God raises up one impartial administrator of justice after another. Those, whose hearts were never changed, soon relapse into the very sins for which they had often severely smarted, and even become more and more wicked: and, when single rods of wrath are quickly contemned, God will, in justice or in love, apply his double



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gathered [e] vain men" to Jephthah, and went out with him.

4 ¶ And it came to pass [f] in process of time, that the children of Ammon made war against Israel.[†]

5 And it was so, [g] that, when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, [h] Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we [i] turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, [k] If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD [l] be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all [m] his words before the LORD in Mizpeh.[‡]

12 ¶ And Jephthah [n] sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [o] Because Israel took away my land,[§] when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah [p] sent messengers[‖] again unto the king of the children of Ammon,

15 And said unto him, Thus saith Jephthah, [q] Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel [r] came up from Egypt, and walked[*] through the wilderness unto the Red sea, and came to Kadesh;

17 Then [s] Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent:* and [t] Israel abode in Kadesh.

18 Then [u] they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side[*] of Arnon, [x] but came not within the border of Moab; for Arnon *was* the border of Moab.

19 And [y] Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed [z] all the coasts of the Amorites, from [†] Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which [a] Chemosh thy god giveth thee to possess?[‡] so [b] whomsoever the LORD our God shall drive out from before us, them will we possess.

25 [c] And now, *art* thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,[§]

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, [d] three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: [e] the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 [f] Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then [g] the Spirit of the LORD came upon Jephthah,[‖] and he passed over Gilead and Manasseh, and passed over [h] Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah [i] vowed a vow unto the

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A. M. 1836, or 2836. B. C. 1146, or 1165.

c Ch. 9. 4. 1 Sam. 22. 2.

* Being driven from his family, Jephthah was compelled to seek a subsistence where he could find it; and, accordingly, in those rude and turbulent times, became a leader of a band composed of necessitous men like himself, who followed him in his incursions upon the surrounding territories.—Ed.

f Heb. *after days*, ch. 10. 8.

† The Ammonites had begun to make incursions, chap. 10. 9.; encouraged by success, they proceeded to a regular invasion, ver. 17. with a view to the complete subjugation of Israel.—Ed.

g Ch. 10. 9—14. Prov. 28. 10.

h Gen. 37. 27. & 45. 6. ver. 2. Prov. 17. 17.

i Luke 17. 3. ver. 16. Ex. 8. 8, 28. & 9. 28. & 10. 17. 1 Kin. 13. 6.

k Num. 32. 20—22. Gen. 24. 5.

l Heb. *be the hearer between us.* Deut. 1. 16. 1 Kin. 2. 11. Gen. 16. 5. & 31. 53. 1 Sam. 24. 12.

m Ver. 7. 9. ch. 10. 17. 1 Sam. 11. 11, 15.

‡ This Mizpeh was situate to the east of Jordan, in Gilead, (Gen. 31. 49.) There was another to the west, in Judah, (Josh. 15. 38.) The uttering all his words "before the Lord," indicates that Jephthah had retained his religion, though in exile, and amongst an idolatrous people—a pious decision of character, that, amongst all his difficulties pointed out the man who had faithfully served his God, as best fitted now to serve his country.—Ed.

n Prov. 25. 8. 2. Num. 21. 21 & 20. 14. Deut. 20. 10, 11.

o Ps. 27. 12. Prov. 19. 5, 9. Num. 21. 25—30.

§ The land was not taken from the Ammonites, but from the Amorites, (ver. 22.) but an ancient claim was here revived to give a colour to the invasion.—Ed.

p Ps. 120. 7. Rom. 12. 18. Mark 9. 50. Heb. 12. 14.

‖ Jephthah seems to have been a warrior, a politician, and strict observer of the law; for Moses required that war should never be made without a previous offer of peace.—Ed.

q Deut. 2. 9, 19. Neh. 6. 8. Acts 24. 12.

r Ex. xii—xix. Num. x—xx. & 33. 3—36.

* There were a very few draught oxen and waggons, presented by the princes for the service of the tabernacle, (Num. 7. 7. 8.) but the mass of the people were on foot, (Psal. 68. 6.) a circumstance worthy of note, as it will go far to account for the slowness of some of their marches, in which children and infirm persons must have been carried on the backs of parents and relatives.—Ed.

s Num. 20. 14—21. Deut. 2. 4—8, 29.

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A. M. 2836, or 2839. B. C. 1146, or 1165.

t Num. 20. 1, 16.

u Num. 20. 22. & 21. 10, 12, 13. & 33. 37—44.

* That is, not the west, as opposed to the east; but on the north, opposite Moab, of which kingdom the Arnon was the northern boundary.—Ed.

x Num. 21. 13. & 22. 36

y Num. 21. 21—35. Deut. 2 26—37. & 3. 1—17. Josh. 13. 8—32.

z Deut. 2. 36, 37. & 3. 1—17. Num. 32. 33—41. Jos. 13. 8—32. Gen. 32. 22.

† From Arnon on the south to Jabbok on the north, and from the Arabian desert on the east to Jordan on the west.

a Num. 21. 29. 1 Kin. 11. 7. 2 Kin. 23. 13. Jer. 48. 13.

‡ This was no acknowledgment of the deity of Chemosh, but merely an appeal to the Ammonites on their own principles. Indeed, it was a virtual, implied, and understood denial, that Chemosh was a god, for Jephthah asserts an indefeasible right to the disputed territory, by virtue of a grant from Jehovah.—Ed.

b Gen. 15. 18—21. Num. 21. 21—35. Jos. 12. 1—24. Ps. 44. 2, 3. & 78. 55. Jude 3.

c Num. 22. 2. Deut. 23. 4. Jos. 24. 9. Mic. 6. 5.

§ The Moabites appear to have extended their conquests into this now disputed territory as far as Heshbon; but it had been wrested from them by the Amorites, from whom it was taken by Moses by divine authority.—Ed.

d Jos. 11. 18. & 22. 1. ch. 3. 11, 30. & 5. 31. & 8. 28. & 9. 22. & 10. 2, 3, 5. *i. e.* between 1452 and 1152.

e Gen. 16. 5. & 18. 25. & 31. 53. Ps. 50. 6. 1 Sam. 24. 12.

f Prov. 21. 29. & 16. 18. Ps. 120. 7. & 68. 30. 2 Thes. 3. 2.

g Ch. 3. 10. & 6. 34. 1 Chr. 12. 18. Heb. 11. 32.

‖ All valuable endowments are, in Scripture, attributed to the "Spirit of the Lord," from those of the accomplished artist, (Exod. 31. 2.), to those of the sanctified Christian, (1 Cor. 6. 11.) and accordingly the undertaking of Jephthah is attributed to the Spirit coming upon him. But this coming of the Spirit is not to be considered as any mere enthusiastic impulse upon mind or body; but as light in the understanding to discover duty, faith to trust in God, zeal for his glory, love for his church, then grievously persecuted, all which united, produce that devotedness and courage, that 34 men for great and dangerous undertakings, and to which, under Providence, success is ordinarily to be traced.—Ed.

h Ch. 10. 17.

i Gen. 28. 20. Ps. 67. 11. Num. xxx. Eccl. 5. 1, 2. Gal. 4. 18.

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strokes; strokes on every hand! But if at last they bring us to a kindly sense of sin, and cordial crying to God, we must esteem them amongst his greatest mercies; and, though sharp the trial, and God refuse to hear our distresses, yet let not the soul, that is even frowned out of doors, despair. If he makes us plead guilty at his bar, renounce our idols, and submit to his mercy; there is hope in our end. His fatherly heart is touched with our wretchedness, and ready to receive the returning prodigals. He is loath to give up his people to utter destruction: and when he restores his favourable smiles, they powerfully animate our hearts against every foe. But it is of great importance, in our spiritual warfare, to have proper leaders and directors; and especially that we cleave close to Christ, the great Captain of his people.



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LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that [a] whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, [k] and [†] I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from [l] Aroer, even till thou come to Minnith, *even* twenty cities, and unto [‡] the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, [m] his daughter came out to meet him with timbrels and with dances; and she *was his* only child: [§] besides her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent [n] his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: [o] for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and [p] bewail my virginity, [‖] I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who [q] did with her *according* to his vow which he had vowed: and she knew no man. And it was a [*] custom in Israel,

40 *That* the daughters of Israel went [¶] yearly [‡] to lament the daughter of Jephthah the Gileadite four days in a year.

A. M. 2858, or 2859. B. C. 1146, or 1145.

[a] Heb. *that which cometh forth, which shall come forth.*

[k] It might be rendered, *or I will offer it, &c.* Lev. 27. 11. Is. 66. 3. Deut. 23. 18.

[†] The whole difficulty of this perplexing narrative originates in this verse, and depends upon the translation of a single Hebrew letter, and which is sometimes rendered *and*, and sometimes *or*, according to the current of the passage. Thus, the words of the tenth commandment might be literally rendered, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, *and* his man-servant, *and* his maid-servant," &c.; but the sense obviously requires, that it be rendered *or*, and not *and*. Now, if for *and*, *or* substitute *or*, as is done in the tenth commandment, Jephthah will stand relieved from any vow to sacrifice his daughter, and merely to devote her to the Lord, as the law provided in the case of Nazarites or vows.—ED.

[l] Num. 32. 34. Deut. 2. 36. & 3. 12. Is. 17. 2. Ezek. 25. 17.

[‡] Or, *Abel.*

[m] Ex. 15. 20. 1 Sam. 18. 6. Ps. 68. 25.

[§] Heb. *of himself.*

[n] Gen. 37. 29, 34. & 44. 13. Num. 14. 6. 2 Sam. 13. 36. 1 Kin. 21. 27. 2 Kin. 19. 1. Esth. 4. 1. Acts 14. 14. Job 1. 20. Ezra 9. 5.

[o] Lev. 27. 28, 29. Ps. 15. 4. & 119. 106. Num. 30. 4, 5. Eccl. 5. 2.

[p] 1 Sam. 1. 6. Luke 1. 25. It was a reproach in Israel for a woman to die childless.

[‖] Those interpreters, and with whom we concur, who believe that Jephthah's daughter was devoted to *celibacy*, not to *sacrifice*, rest somewhat upon this verse; and though the Scriptures make no mention of any such institution of celibacy in Israel; yet as there was nothing in the law that absolutely forbade it, and as it is reiterated in the end of ver. 39, it seems to cast considerable weight into the scale of the most mild and merciful interpreters. It is but justice, however, to add, that the weight of authority, both Jewish and Christian, lies on the side of the actual sacrifice.—ED.

[q] Ver. 31. Lev. 27. 28, 29. Is. 66. 3. There is too much reason to believe that he really offered her in sacrifice.

[*] Or, *ordinance.*

[¶] Heb. *from year to year.*

[‡] Or, *to talk with*, i. e. to celebrate her praises, and bewail her untimely end.

## CHAPTER XII.

(1) *Jephthah severely punishes the Ephraimites for their threatening and abusive language to him and his troops:* 1—6. (2) *He soon after dies:* 7. (3) *Ibzan, Elon, and Abdon judge Israel:* 8—15.

A. M. 2836, or 2859. B. C. 1146, or 1145.

AND the men of Ephraim [a] gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.[*]

2 And Jephthah said unto them, [b] I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, [c] I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all [d] the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* [e] fugitives [†] of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites [f] took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, [g] Say now Shibboleth; and he said, Sibboleth: [‡] for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and [h] there fell at that time of the Ephraimites forty and two thousand.[§]

7 ¶ And Jephthah judged Israel six years.[‖] Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of [i] Beth-lehem judged Israel.

9 And he [k] had thirty sons and thirty daughters, *whom* he sent abroad, and took in thirty [*] daughters from abroad for his sons: and he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel: [¶] and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun.

[a] Heb. *were called.* Ch. 8. 1. Eccl. 4. 4. Ps. 109. 4. John 10. 32. Prov. 18. 3. 6, 7. & 21. 23, 24. Jam. 3. 6, 8.

[*] Men often judge by success and not by principle, and become jealous of the successful leader whom they would not aid in one of his struggles. The Ephraimites were also, most probably stimulated by envy and covetousness, when considering the spoil that must have been gleaned in the conquest of twenty cities.—ED.

[b] Ch. 11. 12—33.

[c] Ch. 9. 17. 1 Sam. 19. 5. & 28. 21. Job 13. 14. Ps. 119. 109. Rom. 16. 4. Rev. 12. 11.

[d] Ch. 11. 10. Deut. 6. 47, 48.

[e] Neh. 4. 4. 1 Sam. 25. 10. Prov. 15. 1. & 12. 13. Ye are the very scum and refuse of these two tribes.

[†] It is by no means unlikely, from consulting chap. 11. 3 that there might be a portion of truth in this railing accusation, which made it the more offensive, as a general statement; it was, however, untrue.—ED.

[f] Ch. 3. 28. & 7. 24. Jos. 2. 7.

[g] Mat. 26. 73. & 12. 26, 37. Mark 14. 70. Ps. 84. 9.

[‡] *Shibboleth*, a stream; *Sibboleth*, a burden. Nothing is more common, than for the people of one kingdom or province, to be utterly unable to pronounce some of the vowel or consonant sounds of another.—ED.

[h] Prov. 18. 19. & 12. 13. & 29. 22. & 17. 20. Eccl. 10. 12.

[§] At the last census, (Num. 26. 37.) the Ephraimites amounted but to 32,500, so that the number slain, appears in our translation, unreasonably large. If the *and* be considered as a mark not of numeration, but of addition, the number cut off would amount merely to 2,060.—ED.

[‖] Cir. 1146, or 1136.

[i] Gen. 35. 19. Mic. 5. 2. Mat. 2. 1.

[k] Ch. 10. 4. ver. 14.

[*] The sons and daughters-in-law, continued to live with Ibzan; a custom, uncommon amongst persons of rank, or even among the poor, in those countries; but still followed in parts of the continent of Europe, and said to be productive of great family attachment.—ED.

[¶] B. C. 1123, or 1148.

REFLECTIONS UPON CHAP. XI.—The indulgers of lawless lust ordinarily entail both misery and shame upon the unhappy fruit of their guilty amours. But it is unreasonable for us to reproach a man with the unhappiness of his birth, when his practice deserves a more honourable relation. God often first debases those whom he intends to exalt, and marks men's sins, not only in their distress, but also in the means of their deliverance. Whorish Israel must now be delivered and governed by the bastard son of a harlot, lately an exile: but no man ought to be trampled on, or despised; we may need his help ere we die. And, if we have injured any, it is proper to entreat their pardon as quickly as possible. No injuries should render us implacable. Agreements ought to be very explicit and distinct; and, if important, ought to be ratified with solemn prayer. Before entrance on war, the most solemn acknowledgments should be made to God, and repeated endeavours peaceably to compose every difference; that so, if war cannot be avoided, we may prosecute it with a good conscience, and depend on God for success in it. For it is reasonable that such as delight in war should be ruined by it. Unjust men are ready to insist upon the most antiquated claims; and, however many practise injustice, few choose to be reckoned unjust. But, when the Lord hath given us any thing by special grant, we may insist upon the possession of it. To receive it from him, use it to his glory, keep it for his sake, and return it to him when he calls for it, is part of the duty which we owe to him. What care ought to be taken in



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13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.*

14 And he had forty sons, and thirty [1] nephews, that [m] rode on threescore and ten ass-colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon, in the land of Ephraim, in the mount of the [n] Amalekites.

A. M. 2869, or 2849. B. C. 1135, or 1155.

* B. C. 1122, or 1142.

1 Heb. *sons' sons.* Prov. 17. 6.

m Ch. 10. 4. & 5. 10

† B. C. 1115, or 1135.

n Gen. 14. 7. Ex. 17. 8. 1 Sam. 15. 7.

## CHAPTER XIII.

(1) *The birth of Samson is foretold to his mother by the angel of the* LORD; *and he is devoted of God to be a perpetual Nazarite:* 1—5. (2) *Manoah supplicates a second visit of the divine Messenger:* 6—8. (3) *God grants them both a visit; repeats his former directions relative to Nazariteship; and, by inflaming their sacrifice, and ascending to heaven, shows himself to be the angel of* JEHOVAH: 9—20. (4) *His appearance makes a deep impression upon Manoah and his wife:* 20—23. (5) *Samson is born:* 24, 25.

AND the children of Israel [*] [a] did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.†

2 ¶ And there was a certain man of [b] Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* [c] barren, and bare not.

3 And the [d] angel of the LORD appeared unto the woman, and said unto her, [e] Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and [f] drink not wine nor strong drink, and eat not any unclean[‡] *thing:*

5 For, lo, thou shalt conceive, and bear a son; and [g] no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall [h] begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A [i] man of God[‖] came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name.

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my Lord, [k] let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

A. M. 2869, or 2849. B. C. 1135, or 1155.

* Heb. *added to commit, &c.* Perhaps this servitude under the Philistines commenced about the tenth year of that under the Ammonites, ch. 10. 8. or under Ibzan, ch. 12. 8.

a Ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6. 1 Sam. 12. 9.

† See note on chap. 8. 38.—ED.

b Jos. 19. 41. & 15. 33. ver. 25. ch. 16. 31. & 18. 2, 11. 2 Chr. 11. 10.

c Gen. 16. 1. & 25. 21. & 29. 31. 1 Sam. 1. 7. Luke 1. 7.

d Christ. ch. 2. 1. & 6. 11. Gen. 17. 16. & 18. 10. Is. 62. 5. Luke 1. 13, 31.

e Gen. 17. 16. & 25. 23. & 30. 22. 1 Sam. 1. 20. Luke 1. 13, 31.

‡ The vow of the Nazarite required this abstinence. To attract attention to the prophecy concerning the deliverer, the rules of Nazaritism are extended to the mother. The Scriptures often and evidently intimate, what humanobservation has daily confirmed, that more of the character and future progress of children, depend upon mothers than upon fathers. Without searching, or perhaps being able to search farther into the causes of this fact, enough appears to account for it, in the greater intercourse of mothers with their children in childhood, when the future character is generally formed, and that before many suppose that any bias has been given.—ED.

f Ch. 16. 17. Num. 6. & 1 Sam. 1. 11. Luke 1. 15. Lam. 4. 7. Amos 2. 11, 12.

g 1 Sam. 7. 13. 2 Sam. 8. 1. Mat. 1. 21.

h Deut. 33. 1. 1 Kin. 17. 18. 2 Kin. 4. 9. Jos. 14. 6. 1 Tim. 6. 11. *i. e.* as she conceived, a holy prophet; but it was the angel Jehovah or Christ.

‖ She supposed him a prophet of God, from his conversation, which was godly, and his countenance, which was terrible. ED.

k Job 34. 32. Acts 9. 6. Prov. 3. 5, 6.

A. M. 2869 or 2849. B. C. 1135 or 1155.

1 Ps. 65. 2. Mat. 7. 7—11.

m Eccl. 9. 10. & 4. 10. John 1. 45. & 4. 28, 29.

* The word "other" is not in the original, and the verse had better be translated "in this day," "to-day."—ED.

† Manoah, as well as his wife, takes the angel for a mere prophet.—*Note.* Christians are just as liable to mistake in estimating the true character of God's messengers. Men, no doubt they are, and not angels; still the character of messenger, and the truth of their message, entitle them to esteem "for their works sake."—ED.

n Gen. 18. 19. Prov. 4. 4. & 22. 6. Eph. 6. 4.

‡ Heb. *What shall be the manner of the, &c.*

‖ Or, what *shall he do?*

‖ Heb. what shall be *his work?*

o Ver. 4. Num. vi. Lev. xi. Deut. 12. 32. Mat. 28. 20.

p Ch. 6. 18, 19. Gen. 18. 5. Luke 24. 30, 31, 41—43.

* "In many things all offend, and in all things they come short," but no servant of God is ever charged with want of hospitality. It distinguished all the patriarchs, it distinguished the primitive Christians, and it is enjoined as a duty of perpetual obligation on the church. Heb. 13. 2.—ED.

q Ch. 6. 26. ver. 23. Heb. 11. 6. Lev. 1.

r 1 Sam. 2. 8. 1 Kin. 16. 2.

s Gen. 32. 29. Is. 9. 6.

† Or, *wonderful?*

‡ The word here translated secret, is, in Is. 9. 6, translated *wonderful*, and is the evidence makes here. It is as if the angel had said, "Why askest thou after my name? since, seeing the wonderful things I state, and the wonderful impression made by my appearance, must suggest that my name, my proper description, is *wonderful*.—ED.

t Ch. 6. 20. 1 Sam. 7. 9. 1 Kin. 18. 30—38.

u Jos. 5. 13. ch. 6. 21. 1 Kin. 18. 38.

x Ch. 6. 21. 1 Kin. 2. 41. Ps. 47. 5. Heb. 1. 3. Rev. 8. 3, 4.

y Gen. 17. 3. Mat. 17. 6. Ezek. 1. 28. Dan. 10. 9.

9 And God [l] hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And [m] the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.*

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman?† And he said, I *am*.

12 And Manoah said, Now let thy words come to pass: [n] ‡ how shall we order the child? and ‖ *how* shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She [o] may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we [p] shall have made ready a kid for thee.*

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, [q] thou must offer it unto the LORD: for Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may [r] do thee honour?

18 And the angel of the LORD said unto him, [s] Why askest thou thus after my name, seeing it *is* [t] secret?‡

19 So Manoah [t] took a kid with a meat-offering, and offered *it* upon a rock unto the LORD: and *the angel* [u] did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD [x] ascended in the flame of the altar: and Manoah and his wife looked on *it*, [y] and fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the LORD.

contracting a solemn vow, that it may never prove a snare to our soul! And having engaged to any thing lawful, we must in no wise go back. But it is mournful when parents, by their rashness, involve their obedient children in sin, in misery, or in death; and kind and comforting to make the joys and griefs of our neighbours our own. In this world, how is our wine mixed with water; our triumphs with distress; our joys with grief! Let these things make me long for the better country above.

REFLECTIONS UPON CHAP. XII.—Quarrels between brethren are often the most bitter and violent; for the most causeless wrath is the most outrageous and cruel. The most spotless characters are the fairest marks for envy; and the most signal services often expose men to the most virulent abuse of those whom they have saved from misery. But disregard of a calm self-vindication frequently forces the injured to harder measures. How mischievous is an insolant abusive tongue! It sets on fire the whole course of nature, and is set on fire of hell, and often issues in the ruin of the proprietor. They, who are most in fault, would often save themselves by being clamorous against the innocent: but the greatest boasters are usually the greatest cowards. Both God and men take pleasure in abasing the proud. These Ephraimites had gloried in their tribe; now they deny it. Lately they went over Jordan to burn Jephthah's house upon him; now they sneak homeward, and are cut off from their own. Lately they reviled the Gileadites as fugitives; now, from an infirmity peculiar to their own country, they are discerned, and slain in their flight. God sometimes calls men to an office without putting any remarkable work in their hand; and the days of the saints' honour or life are often but few and evil. Death's shafts fly thick—let us therefore so number our days as to apply our hearts unto wisdom.



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22 And Manoah said unto his wife, [a] We shall surely die, because we have seen God.

23 But his wife [a] said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have [b] showed us all these *things;* nor would as at this time, have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name [c] Samson: and [c] the child grew, and the LORD blessed him.

25 And the [d] Spirit of the LORD began to move him at times in [e] the camp of Dan, between Zorah and Eshtaol.

A. M. 2869, or 2842. B. C. 1135, or 1158.

[a] Ex. 33. 20. Deut. 5. 26. ch. 6. 22.

[a] 1 Cor. 12. 21. 2 Kin. 5. 17. Gen. 6. 4, 5. Ps. 86. 17.

[b] Ps. 25. 14. Prov. 3. 32. John 14. 22.

[c] Serving like the sun.

[c] 1 Sam. 2. 19. Luke 2. 52.

[d] Ch. 3. 10. & 6. 34. & 11. 29. John 3. 34.

[e] Ch. 18. 12. & 16. 31. & 18. 2, 11. Jos. 19. 41. & 15. 33.

## CHAPTER XIV.

(1) *Samson's courtship of a daughter of the Philistines, and marriage of her with his parents' consent:* 1—5, 7, 8. (2) *His conquest of a lion, and the honey which he afterwards found in the carcass:* 5, 6, 8, 9. (3) *The riddle he proposed at the marriage-feast, explained by the treachery of his wife:* 10—18. (4) *He kills thirty Philistines, and breaks off his new alliance:* 19, 20.

AND Samson went down to [a] Timnath, and [b] saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now therefore [c] get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of [d] thy brethren, or among all my people, that thou goest to take a wife of the [e] uncircumcised Philistines? And Samson said unto his father, Get her for me; for [e] she pleaseth me well.[†]

4 But his father and his mother knew not that it *was* [f] of the LORD, that he sought an occasion against the Philistines; for at that time the Philistines [g] had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared [i] against him.

6 [h] And the Spirit of the LORD came mightily upon him, and he [i] rent him as he would have rent a kid, and *he had* nothing in his hand: [k] but he told not his father or his mother what he had done.[§]

7 And he went down and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to [l] take her, and he turned aside to see the carcass of the lion; and, behold, *there was* a swarm of bees and [m] honey in the carcass of the lion.[†]

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 ¶ So his father went down unto the woman: and Samson [n] made there a feast; for so used the young men to do.

11 And it came to pass, when they [o] saw him, that they brought [o] thirty companions to be with him.

12 ¶ And Samson said unto them, I [p] will now put forth a riddle unto you: if ye can certainly declare it me within the [q] seven days of the feast,[‡] and find *it* out, then I will give you thirty [r] sheets, and thirty change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and thirty [r] change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, [s] Out of the eater came forth meat, and out of the strong came forth sweetness. And [t] they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, [u] Entice thy husband, that he may declare unto us the riddle, [x] lest we burn thee and thy father's house with fire:[‖] have ye called us [y] to take that we have? *is it* not *so?*

16 And Samson's wife [y] wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him [†] the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her,[‡] because she lay sore upon him: and [u] she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What *is* sweeter than honey? And what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my [a] heifer, ye had not found out my riddle.

A. M. 2869, or 2842. B. C. 1135, or 1158.

[a] Gen. 38. 12—14. Jos. 15. 57. & 19. 43.

[b] Gen. 6. 2. & 34. 2.

[c] Gen. 21. 21. & 24. 3—8. & 28. 1, 2.

[d] Gen. 13. 8. & 29. 27. *d.* e. kinsmen.

[e] Ch. 15. 18. Gen. 34. 14. 1 Sam. 14. 6. & 17. 26, 36. Ex. 34. 12. Deut. 7. 2.

[e] Heb. *she is right in mine eyes.*

[†] The marriage with a daughter of the Philistines was not forbidden, the prohibition of marriage, (Deut. 7. 1—3.) extending only to the seven nations, Hittites, Girgashites, Amorites, Perizzites, Hivites, and Jebusites; to none of whom the Philistines belonged; for the Philistines did not descend from Canaan, but from Mizraim, another son of Ham. 1 Chron. 1. 14, 12.—ED.

[f] 2 Chr. 10. 15. & 22. 7. & 25. 20. Ps. 105. 2. Ex. 8. 22.

[g] Ch. 10. 7. & 13. 1. & 15. 11.

[i] Heb. *in meeting him.* This was an emblem of the Philistines and the devil.

[h] Ch. 3. 10. & 11. 29. 1 Sam. 11. 6.

[i] 1 Sam. 17. 34. ch. 15. 8, 15. & 16. 20. 1 John 3. 8. Col. 2. 15. Zech. 4. 6.

[k] Is. 42. 2. Mat. 11. 29.

[§] Three traits already distinguish Samson's character. (1) Deference to his indulgent parents; (2) Mingled with no little self-will—apparent contradictions that often meet—fond parents giving way to their children's wishes. See ver. 8, 9. (3) Silent modesty in regard to his own achievements, (ver. 6.) the constant accompaniment of what is called a great mind.—ED.

[l] Mat. 1. 20. Gen. 29. 21.

A. M. 2869, or 2869. B. C. 1115, or 1135

[m] In a warm clime, swarming with vultures and jackals, the lion in a day or two would be reduced to a mere skeleton, perfectly fit for the reception of bees.—ED.

[†] What comfort to Christ and his people, and what honour to his Father, is in his victory over sin, Satan, death, and hell.

[m] Gen. 29. 22. John 2. 1—9.

[n] 1 Sam. 10. 23. & 16. 6.

[o] 1 Sam. 18. 20, 21. Mat. 9. 15.

[p] 1 Kin. 10. 1. Ezek. 17. 2. Mat. 13. 11. ver. 15, 16.

[q] Gen. 29. 27. ver. 17.

[‡] The time employed in the marriage-feast, and the number of the guests, indicate a state of rude abundance; where a destructive expense is often incurred at the founding of a family, which serves to depress or impoverish it through its future history. Such customs still prevail in the East, and in some of the less civilised portions of Europe.—ED.

[r] Or, *shirts.*

[r] Gen. 45. 22. 2 Kin. 5. 22.

[s] John 6. 51—58. 2 Cor. 4. 17.

[t] 1 Cor. 2. 14, 15. Mat. 13. 11. John 8. 33—60.

[u] Gen. 3. 6. ch. 16 5. Job 31. 27. Prov. 5. 3. & 6. 3.

[x] Ch. 15. 6.

[‖] The lawless state of society indicated by this threat, must be held in view when we consider the remaining parts of the history of Samson.—ED.

[y] Heb. *to possess us, or to impoverish us.*

[y] Ch. 16. 15. Job 2. 12.

[†] Or, the rest of *the seven days,* &c.

[‡] It is easy to do right for a little time, just so long as it is agreeable to our constitution and habits, as modesty and secrecy, evidently were to Samson. The difficulty lies in persevering to do right, and to carry our first resolutions into effect. Samson refused to discover his secret till near the end of the seventh day: importunity and tenderness made him his own betrayer. Peter was bold for a little in the garden—temptation overcame him in the judgment-hall.—ED.

[u] Mic. 7. 5. Job 2. 9. Prov. 2. 16, 17.

[a] Wife. ver. 15—17. Mic. 7. 5.

REFLECTIONS UPON CHAP. XIII.—Where there is the greatest danger, and the least prospect of relief, it often comes. Mercies long waited for are rendered remarkably valuable, for the encouragement of others to wait on the Lord. And, to support the sinking spirits of his people, God often issues promises of salvation long before they are fulfilled. Those, whom God honours to be deliverers of churches and nations, ought to be remarkably holy themselves, and devoted to the service of God. Parents ought to beware of infecting their children with any thing of fleshly lusts; and married persons ought to communicate their spiritual experiences one to another. Divine instructions animate our desire after further fellowship with God: and how ready is God to satisfy such longing desires! Such as enjoy real communion with him wish all their relations to share of it. And such as know the real importance of children, will be earnestly desirous of God's direction and assistance in their education, for his honour. Mercies are mercies indeed only when they are rightly managed. But so treacherous are our memories and hearts, that we need line upon line, and precept upon precept; and to have always at hand a loving and careful remembrancer. Gratitude to God, and to his ministers for his sake, is highly agreeable; but let us never tempt the one nor the other with our curious inquiries. What God conceals we may be holy without the knowledge of; and, if we ask in prayer what is not for our real advantage, it is a great mercy to have our suit denied. But how animating is it to behold an ascending Redeemer carrying our hearts and services, all inflamed with his love, along with him! Let not his saints, through unbelief, be afraid of their signal mercies, or afraid to die in the Lord; but ever put a just and favourable construction on the providences of God, and ever look to Jesus' sacrifice as the great foundation of their hopes and comforts. God's promises shall most certainly be fulfilled. And how pleasant to observe the early impressions of God's Spirit upon our children!



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19 ¶ [b] And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their [*] spoil, and gave change of garments unto them which expounded the riddle: and his [c] anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as his [d] friend.

A. M. 2989 or 2569. B. C. 1115 or 1135.

b Ch. 3. 10. & 11. 29. 1 Sam. 11. 6. ver. 6. An uncommon impulse of the spirit.

* Or, *apparel.*

c Against his wife and her friends. ver. 15—17. ch. 15. 2.

d Principal. John 3. 29.

## CHAPTER XV.

(1) *Samson burns the Philistines' corn with foxes and fire-brands:* 1—5. (2) *Kills multitudes of them:* 6—8. (3) *Slays a thousand Philistines with the jaw-bone of an ass:* 9—17. (4) *To correct his pride, God distresses him with thirst; and then, at his request, miraculously supplies him with water:* 18—20.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with [a] a kid; and he said, I will [b] go in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, [c] I verily thought that thou hadst utterly hated her; therefore [d] I gave her to thy companion: *is* not her younger sister fairer than she? [*] take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, [e] Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught [f] three hundred foxes, and took [†] fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and [g] burnt her and her father with fire.[‡]

7 ¶ And Samson said unto them, [h] Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them [i] hip and thigh[§] with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in [k] Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, [l] To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah [*] went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* [m] rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me,[†] so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may [n] deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not [o] fall upon me yourselves.

13 And they spake unto him, saying, No; but we will [p] bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the [q] Philistines shouted against him: and the [r] Spirit of the LORD came mightily upon him; and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands [‡] loosed from off his hands.

15 And he found a [§] new jaw-bone of an ass, and put forth his hand and took it, and [*] slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place [‖] Ramath-lehi.

18 ¶ And he was [t] sore athirst, and called on the LORD, and said, [u] Thou hast given this great deliverance into the hand of thy servant: and now [x] shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in [y] the jaw, [†] and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof [z] En-hakkore, which *is* in Lehi unto this day.

20 And he [*] judged Israel in the days of the Philistines twenty years.

A. M. 2989 or 2569. B. C. 1115 or 1135.

a Gen. 38. 17. Luke 15. 29.

b Gen. 6. 4. & 4. 1. ch. 16. 1. Joel 2. 16.

c Ch. 14. 19. Acts 20. 9.

d Gen. 24. 34. & 26. 14. 1 Cor. 7. 36.

* Heb. *let her be thine.*

e Or, *Now shall I be blameless from the Philistines, though,* &c. ch. 14. 15.

f Song 2. 15. Ps. 63. 10. Lam. 5. 18. Neh. 4. 3. The foxes were extremely plenty in some places of the lot of the Danites, and he might have assistants in catching them.

† *Torches.*

g Ch. 14. 15. Prov. 10. 26. & 22. 8. Hos. 6. 7. 1 Thes. 4. 6.

‡ Such extemporaneous ebullitions of popular fury, indicate both a rude state of society, and a weak government; yet is it instructive to see how treachery (ver. 17.) in seeking to avoid threatened evil (ver. 15.) brings down upon its head the very punishment from which there can be no doubt the bravery of Samson would have defended his relatives.—Ed.

h Ch. 14. 4, 19. Rom. 12. 19.

i Deut. 28. 35. Ezek. 9. 5, 6. Perhaps he killed them with his feet.

§ The interpretations of this phrase have been exceedingly numerous, as, "horsemen resting on the hip—footmen on the thigh," "with his leg on their thigh," "shoulder upon thigh," the slaughtered falling so close to each other, &c., &c. To these we venture to add another view, premising that, in Scripture, *the thigh* is the place of the sword, (Psal. 45. 3.) "He smote them *hip* and *thigh*," that is, those who fled, and those who fought, smiting down the braver part, and pursuing and overtaking the cowardly.—Ed.

k The place of the jaw-bone. ver. 17.

l So the Jews delivered Christ bound to Pilate. Mat. 27. 2.

A. M. 2989, or 2974. B. C. 1115, or 1130.

* Heb. *went down.*

m Ch. 11. 7. & 13. 1. & 14. 4. Deut. 28. 13, 43, 44.

† They had burned his wife, to whom, weakly, though treacherous, he seems still to have been attached, ver. 1.—Ed.

n Ch. 8. 6. Acts 7. 25. Phil. 2. 21. Mat. 20. 16—8.

o Kill. ver. 13. ch. 8. 21. 1 Kin. 2. 25, 34.

p Mat. 27. 1.

q Ch. 5. 20. & 16. 24. Ex. 14. 5, 9.

r Zech. 4. 6. ch. 3. 10. & 11. 29. & 14. 6, 19. 1 Sam. 17. 34. Ps. 118. 13. Phil. 4. 13.

‡ Heb. *melted.*

§ Heb. *moist.*

s Ch. 3. 31. 1 Sam. 17. 40, 50. 2 Sam. 23. 8, 18. Zech. 4. 6. 1 Cor. 1. 21, 27.

‖ That is, *the lifting up,* or *casting away of the jaw-bone.*

* Boothroyd interprets the word, "the hill of the jaw-bone," which appears preferable to the ordinary marginal reading.—Ed.

t Ch. 8. 3. 2 Cor. 4. 8, 9. John 19. 28. Ps. 22. 14.

u Ps. 8. 7, 8. & 18. 30—44.

x Heb. 11. 32. 1 Sam. 17. 36. 2 Sam. 1. 20. Mat. 14. 30, 31.

y *Lehi.* ver. 17. It is the name of the place.

† This word should not have been translated *jaw,* but left as *Lehi,* the proper name of the place, as appears from the end of the verse. For as the well was still in being when the book was written, and known by the name of En-hakkore, it could not have originated in a hollow of the bone, but in a hollow of the earth, where it still continued to flow.—Ed.

z That is, *the well of him that cried.* As Gen. 16. 13. & 22. 14. & 28. 19. & 35. 15. Ps. 34. 6. & 120. 1.

a Ch. 13. 5. & 16. 31. & 11. 7.

A. M. 2990, or 2974. B. C. 1114, or 1130.

[a] went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* [m] rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me,[†] so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may [n] deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not [o] fall upon me yourselves.

13 And they spake unto him, saying, No; but we will [p] bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the [q] Philistines shouted against him: and the [r] Spirit of the LORD came mightily upon him; and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands [‡] loosed from off his hands.

15 And he found a [§] new jaw-bone of an ass, and put forth his hand and took it, and [*] slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place [‖] Ramath-lehi.

18 ¶ And he was [t] sore athirst, and called on the LORD, and said, [u] Thou hast given this great deliverance into the hand of thy servant: and now [x] shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in [y] the jaw, [†] and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof [z] En-hakkore, which *is* in Lehi unto this day.

20 And he [*] judged Israel in the days of the Philistines twenty years.

## CHAPTER XVI.

(1) *Samson carries off the gates of Gaza:* 1—3. (2) *Betrayed by cutting off his consecrated hair:* 4—20. (3) *The Philistines put out his eyes, imprison and enslave him; and, at their solemn festival, expose him as a spectacle for diversion:* 21—25. (4) *By pulling down the theatre upon them, he dies along with a multitude of them, and is buried by his friends:* 26—31.

A. M. 2951, or 2904. B. C. 1168, or 1120.

THEN [a] went Samson to [b] Gaza, and saw there [*] an harlot, and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they [c] compassed

a Ch. 15. 1. Gen. 38. 15, 8. Ker. 8. 1, 2.

b Gen. 10. 19. Jos. 15. 47. & 13. 3. ch. 3. 2, 3.

* Heb. *a woman an harlot.*

c 1 Sam. 23. 26.

REFLECTIONS UPON CHAP. XIV.—It is dangerous to be guided by the eye in the choice of our marriage companions: but it is needful and proper to submit ourselves to the authority of parents, who are over us in the Lord, as their property, and parts of themselves. And nothing ought they to object to so urgently, as to children's marrying with such as seem irreligious. God often indeed carries on his great purposes by means which cannot be justified in us; for when people are wandering out of God's way, they have reason to expect dangers, and even devils, to meet with and oppose them. It is glorious when great exploits are attended with great humility; and highly becoming when persons keep up an affecting remembrance of what God has done for them, and cheerfully allow their parents a share of what they acquire by their labour. And it is prudent to amuse ourselves and others at cheerful entertainments with something instructive and useful. God often brings the sweetest mercies out of the severest trials; but the treacherous pretences of affection speedily issue in dislike and mischief. Secrets, once trusted out of our own breast, seldom continue long such. Rash marriages often issue in sudden separations; and, if women's affections once stray from their husbands, their persons will soon follow. Nor are any more apt to defile the bed than false pretenders to friendship.



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*him* in, and laid wait for him all night in the gate of the city, and were [a] quiet all the night, saying, In the morning, when it is day, we shall [b] kill him.

3 And Samson lay till midnight, and arose at midnight, and [c] took the doors of the gate of the city, and the two posts, [†] and went away with them, [‡] bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to pass afterward, [‖] that he [d] loved a woman [e] in the valley of Sorek, whose name *was* [f] Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, [g] and by what *means* we may prevail against him, that we may bind him to [h] afflict him; and we [i] will give thee, every one of us, [k] eleven hundred *pieces* of silver. [†]

6 And Delilah said to Samson, [l] Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, [m] If they bind me with seven [‡] [§] green withs [§] that were never dried, then shall I be weak, and be as [n] another man. [†]

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she [o] bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines *be* upon thee, Samson. [‡] And he brake the withs, as a thread of tow is broken when it [p] toucheth the fire: so his strength [q] was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now [r] tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, [s] If they bind me fast with [‖] new ropes [§] that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore [t] took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, [‖] If thou weavest the seven locks [¶] of my head with the web.

14 And she [†] fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and [u] went away with the pin of the beam, and with the web. [‡]

15 ¶ And she said unto him, [x] How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was [y] vexed unto death,

17 That he told her [z] all his heart, and said unto her, There hath not come [a] a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man. [§]

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once; for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and [b] brought money in their hand.

19 And [c] she made him sleep upon her knees: and she called for [a] man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out, as at other times before, and shake myself. And he wist not that [d] the LORD was departed from him. [‖]

21 But the Philistines took him, [e] and [f] put out his eyes, and brought him down to Gaza, and [f] bound him with fetters of brass; and he [g] did grind in the prison-house. [†]

22 [h] Howbeit the hair of his head began to grow again [‡] after he was shaven.

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto [i] Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they [k] praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, [§] which slew many of us.

A. M. 2904, or 2904. B. C. 1100, or 1100.

[a] Heb. *silent.*
[d] Ch. 15. 18. Mat. 21. 38.
[e] Ps. 127. 2. & 68. 18. & 107. 16. Jer. 5. 10. Is. 60. 1—3. & 25. 8. Hos. 13. 14. Heb. 2. 14, 15. Mark 16. 4.
[†] The rude condition of architecture indicated by the doors of a city being hung on two posts, and closed with a single bar, will serve to prepare the mind for a temple so inartificially constructed, that one mighty man might bring down its chief supports, as Samson does at a subsequent period of his history.—Ko.
[‡] Heb. *with the bar.*
[§] 1060, or 1115.
[‖] Ps. 144. 3. Neh. 13. 26. 1 Cor. 10. 6. Prov. 22. 14. & 23. 27. Eccl. 7. 26.
[‖] Or, *by the brook.*
[g] A consumer. Prov. 5. 11. & 6. 26.
[h] Ch. 14. 15. Prov. 7. 26.
[i] Or, *humble.*
[l] Num. 22. 17. Mat. 26. 15. 1 Tim. 6. 10.
[k] About £37*l.* in all. ch. 17. 2. Mat. 26. 15.
[†] There were five lords of the Philistines—Gaza, Ashdod, Ekron, Askelon, Gath. The lowest estimate makes this bribe £577 10*s.*, the highest, that of Waserus, estimates about £700. —Ko.
[l] Ps. 12. 2. Prov. 23. 27. & 26. 28. & 22. 14. & 5. 26. & 7. 21. Eccl. 7. 26.
[m] Rom. 2. 8. Gal. 6. 7. Ps. 25. 21. & 119. 8. Col. 3. 2.
[‡] Or, *new cords.*
[§] Heb. *moist.*
[‖] Josephus says they were tendrils of the vine—the original word might, however, be applied to any vegetable bands, as of grass, of which some kinds form ropes of great strength.—Ko.
[n] Heb. *one.*
[†] The man who falls into one sin, is generally certain to be drawn into another. In company of Delilah, Samson is induced, partly it may be in jest, and partly to escape importunity, to tell direct falsehoods. What hope were there for such sinners, were it not that the mercy of the Lord abideth for ever.—Ko.
[o] Prov. 6. 28. & 21. 22. Eccl. 7. 26.
[‡] Why did not Samson leave Delilah, on discovery of her treachery? It may be one of those cases, not rare with backsliders, like Samson, in which they seem infatuated by an ill placed attachment; or, what is more likely, Delilah cunningly contrived to appear rather to give warning of danger, than to betray her companion.—Ko.
[p] Heb. *smelleth.* Ps. 58. 6.
[q] John 5. 14.
[r] Prov. 6. 26. & 7. 13. & 26. 28. Ps. 12. 2. & 55. 21.
[s] Ps. 25. 21. Eph. 4. 25. Rom. 3. 8.
[§] The former ropes had been of dry materials, those now to be employed are green and new.—Ko.
[‖] Heb. *wherewith work hath not been done.*
[t] Prov. 6. 26. & 7. 22. Eccl. 7. 26.

A. M. 2909, or 2909. B. C. 1095, or 1115.

[¶] Ver. 7, 11, 17.
[a] The hair seems to have been divided into seven portions, as emblematic of the seven endowments of the Spirit of God, seven being the numerical emblem of completeness. See Is. xi.—Ko.
[‖] Having woven his locks in the web that was in the loom, she rolled it up on the beam and then fastened the beam that it might not turn backward.
[u] Ezra 8. 13, 14. Dan. 9. 7, 8. Jer. 3. 25.
[‡] The Eastern web alluded to is but an inch or two in breadth, and the loom merely a slight stake or pin fastened in the ground.—Ko.
[x] Ch. 14. 16. ver. 6, 10, 13. Prov. 2. 16. & 5. 3—14. & 6. 25, 26. & 7. 13, 21, 22. & 22. 14. & 23. 27. & 26. 28. Eccl. 7. 26.
[y] Heb. *shortened,* Job 21. 4. Prov. 7. 26.
[z] 2 Chr. 13. 2. Prov. 19. 2. Ps. 32. 5.
[a] Ch. 13. 5. Num. 6. 5. 1 Sam. 1. 11. Lam. 4. 7.
[§] How Samson came to know that his strength was connected with his hair, as the emblem of Nazaritism, does not appear. The most probable account is that the preservation of his hair was a direction of the angel of the Lord: he was taught to expect the divine aid only so long as his directions were observed.—*Note.* Samson's great strength was connected with a part of the body with the least apparent vitality, and of the least apparent value. So the Christian's great strength lies in faith and dependence—qualities utterly disregarded by the world, but, so long as he retains them—his treacherous sins—the Philistines never can subdue him.—Ed.
[b] Num. 22. 7. ver. 5. 1 Tim. 6. 10. Mat. 26. 15.
[c] Prov. 7. 21, 23. & 5. 3—11. & 6. 26. & 26. 24. & 22. 14. & 23. 27. Eccl. 7. 26. Heb. 3. 13.
[d] Hos. 9. 12. Jos. 7. 12. Jer. 9. 23, 24. & 2. 17, 19. & 4. 18. Mat. 17. 16, 20. Is. 59. 1, 2.
[‖] What an awful discovery! Beware, beware, O professing Christian; it is a fearful thing to sleep and to sin till the grieved Spirit departs!—Ed.
[e] Ch. 16. 1. & 14. 1. Jer. 2. 19. Prov. 14. 14. & 5. 22. & 1. 31.
[e] Heb. *bored out.*
[f] Hos. 9. 12. Ps. 107. 11.
[g] Is. 47. 2. Mat. 24. 41.
[†] The mills still used in many parts of the East are merely two small stones, of which the upper one is turned round a centre by means of a piece of timber tied at one end to a beam, and having the other inserted into a hole near the edge of the upper stone, by which means it is turned round by the hand.—Ed.
[h] Deut. 32. 36. Ps. 106. 44, 45.
[‡] Or, *as when he was shaven.*
[i] 1 Sam. 5. 2. Rom. 1. 23, 25.
[k] Dan. 5. 4. Hab. 1. 16. Rev. 11. 10.
[§] Heb. *and who multiplied our slain.*

REFLECTIONS UPON CHAP. XV.—An alliance into profane and graceless families, or giving way to unreasonable jealousies, are sources of great unhappiness: but when we have done our duty to prevent a quarrel, we cannot be charged with the consequences of it. Passion is terrible to all around, but it is glorious when the offended party is the first in coveting reconciliation. God often makes use of his people's enemies to avenge their quarrel. And such as, by sin, seek to avoid suffering, only bring upon themselves more terrible destruction. The people of God indeed have need to expect but little repose in this world. One conflict closely succeeds to another: and those whom God raises up to be deliverers in church or state, frequently receive the most base and treacherous abuse from their friends, for whose sake they spend their pains, and risk their life. But, if God be for us, no matter what or who may be against us, or how small our assistance be: for, though humbling providences closely follow after the most exalting, that we may know that we are but flesh, frail flesh; and may be constrained to a constant dependance on God, and fervent supplication to him; yet will he supply all our wants and fill our mouths with his praise.



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25 And it came to pass, when their [1] hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made [*] them [m] sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there: and *there were* [n] upon the roof about three thousand men and women, [†] that beheld while Samson made sport.

28 And Samson [o] called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. [‡]

29 And Samson took hold of the two middle pillars upon which the house stood, and [§] on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let [‖] me die with the Philistines." And he bowed himself with *all his* might; and the house [p] fell upon the lords, and upon all the people that *were* therein: so the [q] dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren, and all the house of his father, came down, and took him, and brought *him* up, and [r] buried him between [s] Zorah and Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years.

A. M. 2909, or 2699.
B. C. 1095, or 1115.

1 Ch. 2. 27. & 18. 20 & 19. 6, 9. 2 Sam. 13. 28.

* Heb. *before them.*

m Job 30. 9. Heb. 11. 36. Ps. 35. 16. Mat. 27. 67, 68. & 27. 29.

n Deut. 22. 8. Josh. 2. 6. 2 Sam. 11. 2. Their roofs were so flat that people might walk on them.

† The temple, like other Eastern buildings, had a flat roof, which was densely crowded with spectators; and Samson must have been exhibited in the court below. The existence of two middle pillars, shows there were more; but if two were taken from the central parts of a semicircle — a very probable figure for a place where show, not privity, was the object — the staying and balancing of the building being destroyed, the whole would most probably fall together. *Sir Christopher Wren* has described an oval building which would be totally destroyed by the removal of one central pillar.—Ed.

o Heb. 11. 32. Ps. 50. 15. & 91. 15. & 116. 4. 2 Chr. 20. 12.

‡ Was Samson justifiable in this prayer? If there had been evil in it, God would not have granted it. He did not pray for private revenge, but for public justice of the oppressors of his country, and, as a magistrate, though in bonds, he executes the sentence.—Ed.

§ Or, *he leaned on them.*

‖ Heb. *my soul.*

* That is, not a prayer for death, but a prayer of resignation; as much as to say, If it be thy will, I am contented to die for my country's deliverance.—Ed.

p 1 Thess. 5. 2, 3. Eccl. 9. 12. Mat. 24. 38, 39. Job 21. 3. Rev. 11. 13.

q Ch. 14. 19. & 15. 8, 15. Phil. 2. 8. Col. 2. 15. Heb. 2. 14, 15.

r Ch. 13. 2. John 19. 38—42.

s Jos. 15. 33. & 19. 41. ch. 13. 2, 25. & 18. 2, 11. 2 Chr. 11. 10.

## CHAPTER XVII.

*The terrible disorders of the Israelites when they had no judges, not long after the death of Joshua.* (1) *How Micah, an Ephraimite, furnished himself with an image for his god, of the silver which he stole from his mother:* 1—6; *and with a vagabond Levite of Beth-lehem-judah for his priest:* 7—13.

AND there was a man of [a] mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, [b] The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, [c] Blessed *be thou* of the LORD, my son."

A. M. cir. 2574.
B. C. cir. 1430.

a Jos. 15. 9. & 17. 15, 16.

b 120*l.* 9*s.* 4*d.* half-penny.

A. M. cir. 2574.
B. C. cir. 1430.

c Ps. 10. 3. Ex. 20. 7.

* It is here carefully to be noted that great events may originate from the most trifling incidents; and that the language of piety may be employed in the practice of idolatry.—Ed.

d Ch. 18. 5, 18. Is. 66. 3.

† It is here farther to be remarked, that though stinginess in the cause of religion, is apostolically condemned, (2 Cor. 9. 6.) yet liberality is no proof that the worship to which it dedicates is acceptable, or the heart of the giver right with God. —*Note.* God requires first the heart, then the hand; but the open hand of the idolater may often put to shame the narrow-mindedness of the christian.—Ed.

e Ex. 20. 4. Lev. 19. 4. & 26. 1. Deut. 12. 30. ch. 8. 27. Is. 40. 19. & 41. 7. & 44. 9—12. & 46. 6, 7. Jer. 10. 3—5. Hab. 2. 18, 19.

f Ch. 8. 27. Gen. 31. 19. Hos. 3. 4.

‡ The translation in the plural is evidently correct; the place being a house, not of God, that is, of JEHOVAH, the one living, and true God, but of *gods*, idols, the work of men's hands. —*Note.* "The refuge of lies," adopted by almost every form of idolatry, is to deny a plurality of gods, or the worship of idols, and to assert that the various attributes of the one God, are represented by the visible forms, and that the idols are not worshipped, but God worshipped through them. But let none be deceived by this pretence; God is not thus to be mocked.—Ed.

§ Heb. *filled the hand.*

g Ex. 28, 5. 1 Kin. 12. 31. & 13. 33.

h Ch. 10. 1. & 21. 25. & 12. 1. Gen. 20. 21. Ps. 12. 4.

i Deut. 12. 8. Prov. 8. 5. & 14. 12. Jer. 10. 23. & 44. 17. Tit. 3. 3.

k Ch. 19. 1, 2, 18. Mat. 2. 6. Mic. 5. 2. not that ch. 19. 15.

l Neh. 13. 10, 11.

m Ver. 11. Rom. 16. 18. Phil. 2. 21.

n Ver. 1. ch. 18. 13.

‖ Heb. *in making his way.*

o Ch. 18. 19. 2 Kin. 5. 21. & 8. 8, 9. & 13. 14. Is. 22. 21.

* About 25*s.* sterling.

† Or, *a double outf, &c.*

‡ Heb. *an order of garments.*

p Ezek. 13. 18. 1 Tim. 6. 10. 2 Tim. 4. 10. Phil. 3. 19. & 2. 21.

q Ex. 28. 3. 1 Kings 12. 31. & 13. 33. ver. 5. 2 Chr. 13. 9.

r Prov. 13. 7. & 14. 12. Ps. 36. 2. & 62. 7.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, [d] I had wholly dedicated the silver unto the LORD [†] from my hand for my son, to [e] make a graven image and a molten image; now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 ¶ And the man Micah had an house of gods, [‡] and made an [f] ephod, and teraphim, and [§g] consecrated one of his sons, who became his priest.

6 [h] In those days *there was* no king in Israel, *but* every man did *that which was* right [i] in his own eyes.

7 ¶ And there was a young man out of [k] Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man [l] departed out of the city from Beth-lehem-judah, to sojourn where [m] he could find *a place:* and he came to [n] mount Ephraim, to the house of Micah, [‖] as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, and be unto me [o] a father and a priest, and I will give thee [*] ten *shekels* of silver by the year, and [††] a suit of apparel, and thy victuals. [p] So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah [q] consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, [r] Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

REFLECTIONS UPON CHAP. XVI.—Dangerous is it to ramble into the company of such as are lewd or frothy. The wrath of God hangs over the bed of lewdness; and the more secure sinners are, the nearer is their destruction. How impossible is it to preserve in safety the persons who are infatuated with fleshly lust! They are fixed in the basest slavery: nor can repeated warnings awaken them to consideration. Where the love of money is rooted in the heart, it will not hesitate to betray soul and body at once, for a supposed competent bribe. And, indeed, they who trust either honour or life to a base woman deserve to be betrayed. God justly gives up men to suffer who give up themselves to sin: and sensual lusts especially bring men at last to the most fearful misery. But dreadful is their ruin who ensnare and make sport with the falls and sufferings of God's people or servants; for God will graciously return to his penitent children, and renew their strength, in order that before and in death they may be avenged of their spiritual enemies.

But this Jewish hero illustriously typifies our almighty Redeemer. Express and seasonable were the predictions concerning him, and supernatural the manner of his birth. Solemn was his separation to the service of God; invigorating the spiritual influence which he received; and early and marvellous his exploits. By obedience and death he fulfilled the broken law; and conquered sin, Satan, the world, and death: and sweet is the provision provided by it for himself and his friends; nay, for sinners of mankind, even the chief! Important are his parables, and known only to such as have fellowship with him. Basely was he betrayed by Judas and his countrymen, and delivered to the Gentiles that he might be crucified. His enemies rejoiced to shut his eyes in death, and to imprison him in a grave. Making him the object of their derision, they sealed him up, and watched him in his tomb; but he brake the bands, and carried off the gates and bars of death; and, ascending up on high, led captivity captive. All alone he performed his wonderful exploits. By a voluntary death, according to his Father's will, he destroyed thousands of principalities and powers. By the contemned preaching of the gospel he conquers thousands of souls, and kills ten thousands of lusts.—But how dreadful is his vengeance! By the Romans, like fire-branded foxes, he spread destruction among his Jewish opposers, and burnt up their cities: by furious and ravaging Goths, Saracens, Tartars, Turks, &c., he resented, and will resent, the injuries done to his Christian cause: and how tremendously shall his fiery indignation for ever prey on the damned!

REFLECTIONS UPON CHAP. XVII.—Covetousness most frequently besets people in their old age; and churlish parents and thievish children often meet together. It is dreadful when those losses which should make men pray, cause them to curse and blaspheme. Hasty imprecations light unexpectedly where the curser least intended them. Reconcilement in sin is quickly effected: and the most covetous



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## CHAPTER XVIII.

(1) *Some Danites send spies to Laish; and they by the way get acquaintance with Micah's priest:* 1—6. (2) *Six hundred warriors march against Laish; and by the way rob Micah of his gods and his priest:* 7—26. (3) *Having conquered Laish, they there set up Micah's idols, and consecrate his priest and his descendants to the service of them:* 27—31.

IN [a] those days *there was* no king in Israel:* and in those days the tribe of the Danites sought them an inheritance to dwell in; for [b] unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, † men of valour, [c] from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who, when they came to [d] mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they [e] knew the voice of the young man the Levite:‡ and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, [f] Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, [g] Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest [h] said unto them, Go in peace: [i] before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to [k] Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no [l] magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.‖

8 And they came unto their brethren to [l] Zorah and Eshtaol; and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good; and *are* ye [m] still? [n] be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for [o] God hath given it into your hands;* a place [p] where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah, and out of Eshtaol, six hundred men † appointed with weapons of war.

A. M. 2579, or 2589. B. C. 1425, or 1415.

[a] Ch. 17. 6. & 21. 25. & 19. 1. Ps. 12. 4.

* No supreme magistrate existed at the time, but the precise period is no farther to be ascertained, than by reference to note on preceding chapter, ver. 6.—ED.

[b] Ch. 1. 34. Josh. 19. 47. They suffered the Canaanites to keep it from them.

† Heb. *sons.*

[c] Ch. 13. 2, 25. & 16. 31. Josh. 19. 41. & 15. 33. 2 Chr. 11. 10. ver. 8, 11.

[d] Ch. 17. 1, 8. Josh. 15. 9. & 17. 15, 18. ver. 13.

[e] Ch. 12. 6. Mat. 26. 73.

‡ The tribe of Dan adjoined that of Judah, and they recognised what, in modern phrase would be called the provincial dialect of the Levite, who had been bred in Judah.—ED.

[f] Ch. 17. 10, 12. Ezek. 13. 19. 2 Tim. 4. 10. 1 Tim. 6. 10.

[g] Hos. 4. 12. Acts 8. 10. 1 Kin. 22. 5, 6. Ezek. 21. 21.

[h] Neh. 6. 8. Jer. 23. 21. 1 Kin. 22. 12.

[i] Deut. 11. 12. Ps. 33. 18. & 34. 15. Ye shall prosper.

[k] Jos. 19. 47. ver. 27, 28. Rev. 18. 7. Ps. 12. 4. Jer. 44. 17.

§ Heb. *possessor*, or *heir of restraint.*

‖ Many MSS. of the Septuagint, read, "an intercourse with Syria," which lay on the side opposite to Zidon. This view is supported by the great similarity in the Hebrew, of the words *Adam*, man, and *Aram*, Syria; but the words in the text are quite intelligible, when taken to mean they had no trade, and minded nothing but idle pleasure, to which their soil and climate so largely contributed. See ver. 10.—*Note.* The blessings of God in a happy climate and fertile soil are, by the sinfulness of men, frequently converted into curses.—ED.

[l] Ver. 2. ch. 13. 2, 25. Jos. 19. 41. & 15. 33. 2 Chr. 11. 10.

[m] Ex. 14. 14. ch. 16. 2. Jos. 18. 3. Prov. 21. 25.

[n] 1 Sam. 4. 9. Jos. 18. 6.

[o] Jos. 6. 16. Deut. 2. 24. & 4. 1.

* Again, as in chap. 17. 2, 3. we observe the name of God on the lips, when hearts are ready to forsake him and turn to idolatry.—*Note.* The language of piety is never to be trusted unless it be accompanied by the fruit of the Spirit. Mat. 7. 16. & 15. 8.—ED.

[p] Ex. 2. 8. Deut. 8. 7—10. & 11. 11, 12. Neh. 9. 25. Ezek. 20. 6.

† Heb. *girded.*

12 And they went up, and pitched in [q] Kirjath-jearim, in Judah: wherefore they called that place [r] Mahaneh-dan unto this day; behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto * mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that [t] there is in these houses an ephod, and teraphim,* and a graven image, and a molten image?† now therefore [u] consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and [x] saluted him.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, *and* came in thither, *and* [y] took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate, with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, * lay thine hand upon thy mouth, and go with us, and be to us [a] a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the [b] priest's heart was glad; and he took the ephod, and the teraphim,‡ and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, § that thou comest with such a company?

24 And he said, Ye have taken away [c] my gods which I made, and the priest, and ye are gone away; and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him,

[q] Jos. 9. 17. & 18. 60. 1 Sam. 7. 1, 2.

[r] Or, camp of Dan. ch. 13. 25.

[s] Ch. 17. 1, & 19. 1. Jos. 15. 9. & 17. 15, 18. 1 Sam. 1. 1.

[t] Ver. 5, 6. ch. 17. 4, 5.

* Of the form of the *teraphim*, generally said to signify *images* and *idols*, nothing precise is known. Cocceius thinks they were the cherubim. From comparing this verse with Hos. 3. 4. and considering the enumeration of things known, and seeing what is wanted to complete the externals of divine worship, we are inclined to think the word, being plural, includes *altar, candlestick, censers, laver*, &c. &c.—ED.

† *Molten image*, means evidently here and elsewhere, an image produced by pouring molten metal into a mould. By *graven image*, we cannot understand such a cast finished by the graver, but, more probably, figures or inscriptions on a flat surface accompanied with emblematical devices.—ED.

[u] Ver. 5. Prov. 13, 27. Is. 8. 20.

[x] Heb. *asked him of peace.* Gen. 37. 14. 2 Kin. 4. 26.

[y] Ex. 32. 20. ch. 17. 3. Is. 44. 1, 2.

[z] Job 21. 5. & 29. 9. & 40. 4. Prov. 30. 32. Mic. 7. 16.

[a] Ch. 17. 10. 2 Kin. 6. 21. & 8. 9. & 13. 14.

[b] Ch. 17. 10, 11. Prov. 29. 15. Is. 56. 10. Jer. 5. 6. Ezek. 13. 19. Acts 20. 28. 1 Tim. 3. 10. 2 Pet. 2. 3, 15. Phil. 3. 19. & 2. 21.

‡ The renewed enumeration of the *materiel* of Micah's idolatry, in which there is no mention of the altar, &c., which, we know, were portable, seems to favour, if not to confirm the interpretation of *teraphim*, suggested in the note on ver. 14.—ED.

§ Heb. *that thou art gathered together.*

[c] Ps. 115. 7, 8. Jer. 50. 38. & 51. 17. Ezek. 28. 5. Rev. 17. 2. Hab. 2. 18, 19. Is. 44. 9—20.

wretches liberally devote their idolized substance to the service of the devil. From what small beginnings are the vilest corruptions introduced into nations and churches! The grossest idolatries are often varnished with high pretences to religion. But sad are the times when faithful ministers are almost starved for want! and what an easy prey for Satan and his agents are unsettled professors, and especially rambling clergymen! God readily leaves those to debase themselves who have once abandoned themselves to a neglect of his worship and service: and permits those, who should be reprovers of sin, to be principal countenancers of it, for the sake of their belly. And upon what slight, nay, damnable grounds, do hardened sinners reckon themselves entitled to the favour of God!



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Let not thy voice be heard among us, lest [d] angry fellows run upon thee, and thou [e] lose thy life, with the lives of thy household.'

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned, and went back unto his house.

27 ¶ And they took *the things* which Micah had made, and the priest which he had, and [f] came unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* far from [g] Zidon,† and they had no business with *any* man; and it was in the valley that *lieth* by [h] Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the city [i] Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan [k] set up the graven image: and Jonathan‡ the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the [l] captivity of the land.

31 And they set them up Micah's graven image, which he made, [m] all the time that the house of God was in Shiloh.

A. M. 2579, or 2589. B. C. 1425, or 1415.

d Heb. *bitter of soul.* 2 Sam. 17. 8.

e Heb. *gather thy soul, and the soul of, &c.* Ps. 26. 9. Num. 27. 13.

* *Note.* How soon idolatry, under a colour of piety, becomes a robber, a threatener of death —a persecutor.—Ed.

f Ver. 10. Jos. 19. 47. & 11. 11.

g Their protectors. Jos. 11. 8. Is. 23. 4, 12.

† The distance was not more than about 30 miles direct, but the nature of the intervening country may have greatly increased the difficulty of communication.—Ed.

h Num. 13. 21. Jos. 19. 28, 30. & 21. 31. 1 Chr. 6. 75.

i Jos. 19. 47. Gen. 14. 14. ch. 20. 1.

k Heb. *set up before them.* Ex. 20. 4. Lev. 26. 1. Deut. xiii. & 17. 2—7. & 27. 15. & 31. 16, 29. & 32. 16, 17, 21.

‡ Hebrew scholars are aware that the introduction of a single letter changes *Moses* into *Manasseh*, and it is generally considered, that this was the original reading, and that for the credit of the family of Moses, the letter was inserted, first above the word *Moses*, from which position it afterwards crept into the word. We can see no reason, however, for supposing there might not be a Gershom and Manasseh in the tribe of Levi, as stated in the text.—Ed.

l 1 Sam. 4. 10. Ps. 78. 60, 61. 2 Kin. 15. 29. & 17. 6, 23.

m About 310, or 330 years. Jos. 18. 1. 1 Sam. iv. Ps. 78. 60.

## CHAPTER XIX.

(1) *A Levite's concubine makes an adulterous elopement from him:* 1, 2. (2) *When he goes to fetch her back, her father, by his kind entreaties and entertainment, detains them too long:* 3—9. (3) *Benighted by the way, the Benjamite inhabitants of Gibeah neglect them, but an Ephraimite sojourner invites them to his lodging:* 10—21. (4) *Some lewd Benjamites attack the Levite in his lodging, and abuse his concubine till she dies:* 22—28. (5) *By sending pieces of her divided body to all the tribes of Israel, the Levite awakens their resentment against the abominable deed:* 29, 30.

AND it came to pass in those days, [a] when *there was* no king in Israel, that there was a certain Levite sojourning on the side of [b] mount Ephraim, who took to him [*c] a concubine out of [d] Beth-lehem-judah.

2 And his concubine [e] played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there [††] four whole months.

3 And her husband arose, and [f] went after her, [g] to speak [h] friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, [i] Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be [k] merry.*

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried [†] until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day [‡] draweth toward evening, I pray you tarry all night: behold, the [§] day groweth to an end; lodge here, that thine heart may be merry; and [l] to-morrow get you early on your way, that thou mayest go [¶] home.

10 But the man would not tarry that night, but he rose up and departed, and came [*] over against [m] Jebus, (which *is* Jerusalem,) and *there were* with him two asses saddled; his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into [n] the city of a stranger,† that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in [o] Gibeah, or in Ramah.

14 And they passed on, and went their way; and the sun went down upon them *when they were* by Gibeah,‡ which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for

A. M. 2579, or 2589. B. C. 1425, or 1415.

i Heb. *Strengthen.* Gen. 18. 5. Ps. 104. 15. 1 Kin. 13. 7.

k Ch. 16. 25. & 9. 27. 1 Sam. 25. 36. Esth. 1. 10. Luke 12. 19. 1 Thes. 5. 2. Rev. 11. 10, 13. ver. 9, 22.

* This narrative, at once so simple and so tragical, is in this part calculated and intended to convey a great moral lesson —the dangers resulting to families and friends from indiscreet hospitality. This man had a kind and hospitable spirit, but not under the restraint of moderation and prudence; the result is seen in the light conduct and melancholy end of his daughter.—*Note.* Hospitality is a duty of perpetual obligation, but must be limited by the restraints of temperance and piety.—Ed.

† Heb. *till the day declined.*

‡ Heb. *is weak.*

§ Heb. *It is the pitching time of the day.*

l Prov. 27. 1. Jam. 4. 13, 14.

¶ Heb. *to thy tent.*

* Heb. *to over against.*

m Jos. 15. 63. & 18. 16, 28. ch. 1. 8. 2 Sam. 5. 6.

n Gen. 16. 16. Jos. 15. 60. & 18. 28. ch. 1. 8. 2 Sam. 5. 6.

† The king of Jebus was conquered by Joshua, (10. 1, 23.) and the territory occupied by Israel, (ver. 42.) but the Jebusites continued in copartnership in the city of Jebus: (Josh. 15. 63.) and at this time had, most probably, expelled the Israelites entirely.—Ed.

o Jos. 18. 25, 28. ver. 14, 16. ch. xx. 1 Sam. 13. 2, 15. Is. 10. 29. Hos. 5. 8. & 9. 9. & 10. 9.

‡ This Gibeah was a Levitical city about four miles north-west of Jerusalem.—Ed.

a Ch. 17. 6. & 18. 1. & 21. 25. Ps. 12. 4.

b Ch. 17. 1, 8. Josh. 17. 15, 18. & 24. 30, 33.

* Heb. *a woman a concubine, or a wife a concubine.*

c Gen. 22. 24. & 25. 1, 6. Mal. 2. 15.

d Gen. 35. 19. Mat. 2. 6. Mic. 5. 2. ch. 17. 7. ver. 2, 18.

e Prov. 30. 21. Gen. 16. 6.

† Or, *a year and four months.*

†† Heb. *days, four months.*

f Ch. 13. 1.

g Gen. 34. 3. & 50. 21. Hos. 2. 14. Lev. 19. 17. Gal. 6. 1.

h Heb. *to her heart.* Hos. 2. 14.

REFLECTIONS UPON CHAP. XVIII.—Outward straits will push men to great diligence for obtaining the comforts of this life; and often they go far to seek that which, by attending to God's direction, they might have had near home. Very often such are permitted of God to fall into ruinous snares: and, however earnestly they shun outward wants or hazards, they rush headlong into the most sinful temptations. When men are ignorant or negligent of consulting God and his word, they readily apply to the devil for direction and encouragement; and receive answers to their wish. But accomplices in wickedness ordinarily prove unfaithful to one another. And none is more apt to be treacherous than a clergyman who is ambitious of preferment, and chiefly concerned for his honour and his salary. Deplorable is the case of those who have gods which can be taken from them, and hearts which cannot part with them, though they be the means of their ruin. But hard is their state, when men dare not complain of injustice or robbery without risking their life; and unhappy is the condition of those who are destitute of proper government, especially if they are also plunged into carelessness and carnal security: for prosperity in an evil way encourages men to persevere in it. And the most sinful customs, when once they are established, are the most permanent: it is far easier to keep them out than to root them out.



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*there was* no man that [p] took them into his house to lodging.*

16 ¶ And, behold, there came an old man [q] from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* [r] Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to [s] the house of the LORD; and there *is* no man that [t] receiveth me to house.

19 Yet there [u] is both straw[†] and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, [x] Peace *be* with thee: howsoever, *let* all thy wants *lie* upon me; [y] only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they [z] washed their feet, and did eat and drink.

22 ¶ *Now*, as they were making their hearts merry, behold, the men of the city, certain [a] sons of Belial, beset [b] the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may [c] know him.

23 And the man, the master of the house, went out unto them, and said unto them, [‡] Nay, my brethren, *nay*, I pray you, do not *so* wickedly; [‡] seeing that this man is come into mine house, do not this [e] folly.

24 Behold, [f] *here is* my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so [§] vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and [g] they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her [h] lord *was*, till it was light.

A. M. 2579, or 2569. B. C. 1425, or 1415.

p Heb. *gathered.* Heb. 13. 2. Mat. 25. 35, 43.

* A note of the manners of the times is of some importance in settling the meaning of the Hebrew word translated *harlot.* For the honour of the character of Rahab, (Josh. 2. 1.) of the mother of Jephthah, (Judg. 11. 1.) some strenuously contend it should be translated *hostess*, or *tavern-keeper.* The text clearly shows there were in those days and countries, no such persons; had there been an accustomed lodging-house, the Levite would not have rested with his wife and servant in the street.—Ed.

q Gen. 3. 19. Eccl. 1. 13. 2 Thes. 3. 10. Eph. 4. 28. Ps. 104. 23. & 128. 2.

r Sons of Jemini. Gen. 35. 18.

s Ch. 19. 31. & 20. 18, 26. & 21. 12. Jos. 18. 1. 1 Sam. 1. 3, 7.

t Heb. *gathereth.* ver. 15.

u Jam. 2. 15, 16. 1 John 3. 17. Mat. 10. 10. 1 Cor. 9. 14. & 9. 11.

† Hay is seldom mentioned in Scripture; straw, frequently. The state of agriculture must have been very imperfect, and all the grass, at the time, burned up—a thing not only common, but constant in many Eastern countries during summer; so that the carrying of straw for two asses was necessary in so short a journey; the distance from Beth-lehem to Shiloh being not more directly than about thirty miles.—*Note.* A lawless state of society, is as incompatible with prosperity as with morality.—Ed.

x Ch. 6. 23. Gen. 43. 23. 1 Sam. 25. 6. 1 Chr. 12. 18. Gal. 5. 16.

y Gen. 19. 2, 3. & 18. 3. & 24. 31.

z Gen. 18. 4. & 19. 2. & 24. 32. 2 Sam. 11. 8. 1 Tim. 5. 10.

a Deut. 13. 13. 1 Sam. 1. 16. & 2. 12. & 10. 27. & 25. 25, &c.

b Gen. 19. 4. Hos. 9. 9. & 10. 9.

c Gen. 4. 1. & 19. 5. Rom. 1. 27. 1 Cor. 6. 9. Jude 7.

d 2 Sam. 13. 12. Gen. 19. 6—8.

‡ Eastern notions of hospitality may account for this proposal, but can neither palliate nor defend it. It tells an intelligible but melancholy story of the morals of the times.—Ed.

e Gen. 34. 7. Deut. 21. 21. Jos. 7. 15. 2 Sam. 13. 12, 13. ch. 20. 6.

f Gen. 19. 8. Rom. 5. 8.

§ Heb. *the matter of this folly*, i. e. sodomy.

g Gen. 4. 1. Jer. 5. 7, 8. Hos. 7. 4—7. & 9. 9. & 10. 9.

h Gen. 18. 12. 1 Pet. 3. 6.

A. M. 2579, or 2569. B. C. 1425, or 1415.

1 Ch. 20. 5.

* He makes no appeal to the local authorities; when it is probable some of the chief men of the city were concerned in the wickedness.—Ed.

k 1 Sam. 11. 7. Gal. 4. 18. Rom. 10. 2.

l Jos. 9. 14. 1 Sam. 23. 13. ch. 20. 18. Ps. 112. 5. Prov. 13. 10. & 20. 18. & 11. 14. & 15. 22. & 24. 6.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman, his concubine, was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going; [l] but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.*

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and [k] divided her, *together* with her bones, into twelve pieces, and sent her into all the coast of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: [l] consider of it, take advice, and speak *your minds.*

## CHAPTER XX.

(1) *The Levite's cause heard in a general convention of the tribes:* 1—7. (2) *An unanimous resolution to avenge his quarrel upon the inhabitants of Gibeah:* 8—11. (3) *The Benjamites refuse to deliver up the criminals to justice, and take arms in their defence:* 12—17. (4) *The Israelites, attempting to punish their brethren's wickedness without first repenting of their own, are defeated in the first two battles:* 18—25. (5) *Having at last humbled themselves before God, they attack the Benjamites a third time, give them a complete rout, and cut off the whole tribe, except six hundred men:* 26—48.

A. M. 2579, or 2569. B. C. 1425, or 1415.

a Ver. 2, 8, 11. 1 Sam. 11. 7. 2 Sam. 19. 14. Ezra 3. 1.

b 1 Sam. 3. 20. 2 Sam. 3. 10. & 24. 2. & 17. 11. 1 Kings 4. 25. Dan being the city northmost, and Beer-sheba the most south, the phrase from Dan to Beer-sheba denotes the whole country.

c Jos. 18. 21. ch. 11. 11. 1 Sam. 10. 17. & 7. 5. 2 Kings 25. 23. It was near Shiloh. ver. 18, 26.

d Ch. 8. 10. ver. 15, 16. 2 Sam. 24. 9. 2 Kings 3. 26.

e Prov. 22. 3. Mat. 5. 25.

* Heb. *the man the Levite.*

f Ch. 19. 15—21.

g Ch. 19. 22—28.

† Heb. *Assembled.*

h Ch. 19. 29.

i Ch. 19. 23. Gen. 34. 7. Josh. 7. 15. 2 Sam. 13. 12, 13.

k Ex. 19. 5. 6. Deut. 14. 2. & ch. 19. 30.

1 Now the children of Benjamin [c] heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that [d] drew sword.

3 And [*] the Levite, the husband of the woman that was slain, answered and said, [f] I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge:

4 And [g] the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me; *and* my concubine have they [†] forced, that she is dead.

5 And [h] I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed [i] lewdness and folly in Israel.

6 ¶ Behold, [k] ye *are* all children of Israel; give here your advice and counsel.

7 ¶ And all the people arose as one man,

REFLECTIONS UPON CHAP. XIX.—How great is the sovereignty of God in honouring Beth-lehem, which lately furnished an idolatrous priest, and now an adulterous concubine, with the birth of his distinguished King, and of his only Son! Worthless clergymen and evil women are the greatest plagues to society: and parents' indulgence of their children, and infidelity to marriage vows, often issue in wide-spread ruin. Frequently the intended kindness of friends is a real injury; and what was designed for our welfare becomes a trap to ensnare us. Where we might reasonably expect distinguished kindness, we often meet with the most abominable neglect, and most ruinous abuse. Apostates from God are often void of humanity and natural affection; while truly charitable sojourners on earth are patterns of hospitality and brotherly kindness; look out for, and are happy in finding, opportunities of doing good, particularly to ministers of Christ. We are apt to hope that our troubles are at an end when the worst storm is but gathering. To what horrible lengths in wickedness will not apostate professors go! and what barefaced impudence continuance in lewdness begets! When sinners are once given up to their own hearts' lust, they easily sink into the most unnatural crimes: and, when



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saying, [1] We will not any *of us* go to his tent, [*] neither will we any *of us* turn into his house:

9 But now, this *shall be* the thing which we will do to Gibeah; *we will go up* [m] by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, [†] that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, [‡] knit together as one man.

12 ¶ And the tribes of Israel [n] sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore [o] deliver *us* the men, the [p] children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not [q] hearken to the voice of their brethren the children of Israel;

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time, out of the cities, [r] twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men. [§]

16 Among all this people *there were* seven hundred chosen men [s] left-handed: every one could sling stones at an hair-*breadth*, and not miss.

17 And the men of Israel, besides Benjamin, were numbered [t] four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the [u] house of God, and [x] asked counsel of God, and said, Which of us shall go up first [‖] to the battle against the children of Benjamin? And the LORD said, [y] Judah *shall go up* first.

19 And the children of Israel [z] rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and [a] destroyed down to the ground of the Israelites that day twenty and two thousand men.

A. M. 2570, or 2569. B. C. 1435, or 1415.

[1] Eccl. 9. 10. Prov. 21. 5. ch. 24. 1, 5.

[*] A curious note of the state of Jewish society, as it shows that a part of them were still nomadic shepherds dwelling in tents.—ED.

[m] Josh. 14. 2. 1 Chr. xxiv—xxvi. Neh. 11. 1. ch. 1. 1, 2.

[†] This record will account, in a great degree, for the vast numbers occasionally ascribed to the Israelitish armies; as, to speak in modern phrase, we see what an immense commissariat, was required to carry provisions for the army.—ED.

[‡] Heb. *fellows*.

[n] Deut. 20. 10, 11. Jos. 22. 13. Rom. 12. 18. & 14. 19. Heb. 12. 14.

[o] 2 Sam. 20. 21.

[p] Ch. 19. 22. Deut. 13. 13. 1 Sam. 1. 16. & 2. 12. & 10. 27. & 25. 25. 2 Cor. 6. 15.

[q] 1 Sam. 2. 25. Rom. 1. 32. Rev. 18. 4, 5. Hos. 5. 9. & 10. 9.

[r] Ver. 25, 35, 47, 48. with ver. 2. ch. 8. 10.

[§] It may be impossible now to account for this presumptuous courage of Benjamin in defying such an army. Some probabilities may be suggested. They may have expected so large an army soon to disband for want of provisions; or they may have expected their indignation soon to cool; or, what is most probable, they may have trusted in the terrible impression of their slingers, who, like the English archers at Cressy and Agincourt, must have made a terrible impression on the close array of their enemies.—ED.

[s] Heb. *shut or locked in their right hand.* ch. 3. 15. 1 Chr. 12. 2.

[t] Num. 1. 46. & 26. 51. 1 Sam. 11. 8. & 15. 4. 1 Chr. 21. 5.

[u] Josh. 18. 1. ch. 18. 31. & 19. 18. & 21. 12. ver. 26.

[x] Ver. 23, 27. Jos. 9. 14. ch. 1. 1, 2. Num. 27. 5, 21. 1 Sam. 23. 2, 4, 11, 12. & 30. 8. 2 Sam. 5. 19, 23.

[‖] They did not ask "Shall we go up?" which would have referred the whole matter to God; but, "Which shall go up first?" which referred the secondary part to God, but took the primary decision upon themselves.—*Note.* There is great watchfulness of spirit required, lest, when we ask God's guidance and blessing in any affair undertaken, we should have neglected first to have asked him to let us see, by his word and Spirit, whether it should be undertaken at all. Many who ask counsel both of God and men, mean encouragement and aid in their own plans, rather than guidance to God's plans.—ED.

[y] Ch. 1. 2. Gen. 49. 8—10.

[z] Eccl. 9. 10. Gen. 22. 3. Josh. 3. 1, & 6. 12. & 7. 16.

[a] Eccl. 9. 1, 11. Ps. 73. 18, 19. & 78. 16. Jer. 12. 1.

A. M. 2570, or 2569. B. C. 1435, or 1415.

[b] Ver. 15, 17.

[c] Ps. 78. 34, 36. & 80. 15. Hos. 5. 15. ver. 18, 26.

[d] Job 9. 12, 13. Ps. 97. 2. These two defeats punished the Israelites for their indulgence of sin among themselves, and for their sinful dependence on their superior numbers.

[e] 1 Sam. 7. 6. Neh. 1. 4. & 9. 1. Ezra 9. 4, 5. & 8. 21. Joel 2. 12—17. & 1. 14.

[f] Num. 27. 21. ver. 18, 28.

[g] Josh. 18. 1. Ps. 78. 60. Jer. 7. 12.

[h] Num. 25. 7—13. Deut. 10. 8. & 18. 5. Josh. 24. 33.

[‖] Hence it is evident that these supplementary narratives, commencing at chap. 17, are intended to show the manner in which idolatry and anarchy were introduced, and specially to evince, how soon the most blessed work of revival, such as came in with Joshua about the time of crossing the Jordan, may be succeeded by coldness, deadness, forgetfulness, apostasy, idolatry, anarchy, and the most polluting immorality.—*Note.* There is great vanity in men when they talk of the value of institutions as the safeguards of society. Institutions, not of men's devising, but of God's appointing, are good; but the Spirit, word, and grace of God, are the only safeguards of churches or nations.—ED.

[i] Prov. 3. 5, 6. Jer. 10. 23. 1 Sam. 14. 37. & 23. 4. 2 Sam. 5. 19, 23. ver. 18

[†] They had asked, ver. 23, "Shall I go up again to battle?" and God bade them go, that is, "go," to be punished for their presumption in the former question, and their neglect in this. Neglect—for they do not ask, "Wilt thou go with us?" but, "Shall we go?" Now they add, "Shall I cease," and God promises victory.—ED.

[k] Ch. 1. 2. & 7. 9. 2 Sam. 5. 19, 24. 2 Chr. 20. 17

[l] Ver. 34. Josh. 8. 4. 2 Sam. 5. 23.

[m] Josh. 8. 14—16.

[‡] Heb. *to smite of the people wounded, as at, &c.*

[n] Or, *Bethel.* Gen. 12. 8. & 28. 19.

[o] Josh. 18. 24. ch. 19. 13, 14. Is. 10. 29.

[p] Josh. 8. 15, 16.

[§] The discomfiture of the Israelites on the two former occasions had evidently resulted from the presumptuous ardour in attacking the Gibeonites amongst the enclosures of the city, whereby their numbers became rather a mark for the Benjamite slingers, than a means either of attack or defence.—*Note.* Self-will, impiety, and presumption, generally fail in skilfulness; for when men forget God, their true wisdom, how can they retain even their worldly wisdom?—ED.

[q] Josh. 8. 18—22. 2 Sam. 5. 23.

22 ¶ And the people, the men of Israel, [b] encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and [c] wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and [d] destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and [e] wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 [f] And the children of Israel inquired of the LORD, (for the [g] ark of the covenant of God *was* there in those days,

28 And [h] Phinehas, the son of Eleazar, the son of Aaron, [‖] stood before it in those days,) saying [i] Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? [†] And the LORD said, [k] Go up; for to-morrow I will deliver them into thine hand.

29 ¶ And Israel set [l] liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* [m] were drawn away from the city; and they began [‡] to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to [n] the house of God, and the other to [o] Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, [p] Let us flee, and draw them from the city [§] unto the highways.

33 And all the men of Israel [q] rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

they are become desperate in wickedness, they will neither bear restraint, nor hear admonition. When we commit one sin to avoid a greater, we ordinarily plunge ourselves into further snares: and God fearfully marks sin in its punishment. The fleshly lust, which had been this woman's sin, is now made her punishment. And in justice never will he extenuate men's wickedness. With the most deliberate concern, unanimity, and faithfulness, ought the important affairs of churches and nations to be transacted. And such as would obtain God's blessing on a land, must seek to purge it by the execution of justice on notorious criminals.



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34 And there came against Gibeah [r] ten thousand chosen men out of all Israel, and the battle was sore: but they [s] knew not that evil *was* near them.*

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed† of the Benjamites that day [t] twenty and five thousand and an hundred men; all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for [u] the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait [x] drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed ‡ sign between the men of Israel § and the liers in wait, [y] that they should make a great [ǁ] flame with smoke to rise up out of the city.

39 And [z] when the men of Israel retired in the battle, Benjamin began [a] to smite *and* kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, [b] the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, [b] the men of Benjamin were amazed: for they saw that evil [†] was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them:‡ and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they [c] enclosed the Benjamites round about, *and* chased them, *and* trode them down § with ease [ǁ] over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men: all these *were* men of valour.

45 And they turned, and fled toward the wilderness unto the rock of [d] Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were [e] twenty and five thousand* men that drew the sword: all these *were* men of valour.

47 [f] But six hundred men turned, and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel [g] turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that [†] came to hand: also they set on fire all the cities that [†] they came to.

A. M. 2579, or 2569. B. C. 1425, or 1415.

r Ver. 29. Josh. 8. 28.

s Josh. 8. 14. Is. 47. 11. ver. 37. Job 21. 13. Prov. 29. 6. Eccl. 8. 11, 12. 1 Thes. 5. 3. Mat. 24. 44.

* That is, the Gibeonites knew not that evil was near.—*Note.* Success in sin blinds the eyes, both to temporal danger, and "the wrath to come."—Ed.

† Mark the difference between the recital of destruction, (ver. 21, 25, & 35,) "Down to the ground," is wanting in the last—intimating complete destruction.—Ed.

t Ver. 15, 44—46.

u Josh. 8. 14—22.

x Or, *made a long* sound. Ex. 19. 13. ch. 4. 6.

‡ Or, *time.*

§ Heb. *with.*

y Josh. 8. 5, 20, 21.

ǁ Heb. *elevation.*

z Ver. 31. Jos. 8. 15.

a Heb. *to smite the wounded.*

b Heb. *the whole consumption.* Jos. 8. 19, 20.

b Jos. 8. 20. Ex. 15. 9, 10. Prov. 29. 6. Luke 17. 27, 29, & 21. 34. Rev. 18. 10. 1 Thes. 5. 3. 2 Pet. 2. 12. Mat. 24. 44.

† Heb *touched them.*

‡ *Evil*, saith the wise man, *pursueth sinners.* The sinner may have many escapes, nay, apparent, temporary victories, but his day cometh at last.—Ed.

c Jos. 8. 20—22. Hos. 10. 9. & 9. 9.

§ Or, from *Menuchach*, &c.

ǁ Heb. *unto over against.*

d Not that 1 Chr. 6. 77, but perhaps that 1 Sam. 14. 2. ver. 47. ch. 21. 13.

e Ver. 15. The other 1100 were either slain in the former battles, or fled their country.

* We find it recorded, ver. 35, that 25,100, were destroyed that day, which is made up to 25,000 by the items, (ver. 44, 45.) but how do these account for the deficient 100? Simply by attending to the difference between *destroyed* and *fell.* *Destroyed* includes the killed and severely wounded; of the latter class there was barely 100. *Fell*, describes the killed with the sword, of whom, alas! for the quarrels of brethren! there were 25,000.—Ed.

f Ch. 21. 13. Ps. 103. 9, 10. Is. 1. 9. Jer. 14. 7. Lam. 3. 32. Hab. 3. 2.

A. M. 2579, or 2569. B. C. 1425, or 1415.

g Deut 13. 15—17. & 7. 25, 26. 2 Chr. 25. 13. & 28. 6, 9.

* Heb. *was found.*

† Heb. *were found.*

## CHAPTER XXI.

(1) *The Israelites bitterly bewail the ruin of their Benjamite brethren:* 1—4, 6, 15. (2) *For a reparation of that ruin, they provide wives for the six hundred who remained.* 1. *The virgins of Jabesh-gilead, whose city they utterly destroyed for neglecting to attend their late general rendezvous at Mizpeh;* 5, 7—14. 2. *The daughters of Shiloh, whom they permit the Benjamites to apprehend at a public procession:* 16—25.

A. M. 2579, or 2569. B. C. 1425, or 1415.

NOW the men of Israel [a] had sworn in [b] Mizpeh, saying, There [c] shall not any of us give his daughter unto Benjamin to wife.*

2 And the people came to the [d] house of God, and abode there till even before God, and lifted up their voices, and wept sore;†

3 And said, O LORD God of Israel, [e] why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people [f] rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they [g] had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel [h] repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

7 How shall we do for wives for them that remain, seeing we have [i] sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? and, behold, there came none to the camp from [k] Jabesh-gilead to the assembly.

9 For the people were numbered,‡ and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, [l] Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, [m] Ye shall utterly destroy every male, and every woman that [n] hath lain by man.

12 And they found among the inhabitants

a (Ch. 20. 8. Jer. 4. 2.

b Ch. 20. 1, 3. ver. 5, 8.

c Ex. 34. 12—16. Deut. 7. 2, 3.

* This part of the narrative describes the evil consequences of rash and unhallowed vows.—*Note.* How important to all, but especially to men inflamed by resentment against personal injury, or public wrong, to remember that word, "Thou shalt not take the name of the Lord thy God in vain."—Ed.

d Ch. 20. 18, 23, 26. Jos. 18. 1. ver. 12, 15.

† Sorrow for sin, is a hopeful, but by no means a certain sign of repentance; for there is much difference between feeling sorrow for the inconvenience, annoyance, and loss, occasioned by sin to ourselves, and feeling grief for the insult that sin has offered to God. So Israel "wept sore" for the national injury of their rash vow; but, so far from being truly penitent, they prepare to rectify the vow by a verbal evasion, and to remedy one sin by the perpetration of another.—Ed.

e Deut. 29. 24. Ps. 74. 1. Is. 63. 17. Jer. 22. 8. ver. 6, 15.

f Ps. 78. 34, 35. ch. 6. 28. 1 Sam. 7. 17, & 11. 15. & 16. 2, 5. 2 Sam. 24. 18, 25. 1 Kin. 18. 30. Ex. 20. 24.

g Ch. 20. 4, 8. ver. 1, 18. Gal. 4. 15.

h Luke 19. 41, 42. 2 Cor. 11. 29, 29. ver. 2, 4, 15.

i Ver. 1, 18. Eccl. 5. 2. 1 Sam. 25. 22. Ps. 15. 4. Prov. 20. 25. ch. 11. 35.

k 1 Sam. 11. 1, 3. & 31. 11. 2 Sam. 2. 5, 6. & 21. 12. ver. 10, 12.

‡ It is to be remembered that this occurred very soon after the death of Joshua, and this accounts for the census of the people being so easy and so accurate, and also for the terrible slaughter that followed the military conflicts of a people who had, in their youth, been all trained to war.—Ed.

l Lev. 27. 28, 29. Deut. 13. 15. Jos. 7. 24.

m Num. 31. 17. Deut. 2. 34.

n Heb. *knoweth the lying with man.* Mat. 1. 25. Luke 1. 34.

REFLECTIONS UPON CHAP. XX.—It is comely when professors of the true religion are unanimous and hearty in their zeal against enormous crimes; and when, with prudent deliberations and proper despatch, they proceed to the punishment of them. But infatuated are they who patronise and protect the vicious, especially when at the expense of their own liberties and lives. Proud self-dependence is the ruin of sinners; and such as draw the sword in a bad cause, may expect to see it bathed in their own blood. The dispensations of Providence appear very mysterious in thus calling men to work, and yet frowning upon them in the execution of it. But let us not be so inconsiderate as to judge of a cause from the prosperity or adversity which attends it. There is need to wait patiently for the issue of things: and such as punish others should be innocent, or at least penitent, themselves. Short is the triumphing of the wicked, and fatal to them at last. It is vain to fight where God is our enemy, or to flee when he pursueth. What desolations sin makes in the earth! but dreadful indeed will be the case of sinners at the last day;



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of Jabesh-gilead four hundred [a] young virgins, that had known no man by lying with any male: and they brought them unto the camp [o] to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* [†] to speak to the children of Benjamin that *were* in [p] the rock Rimmon, and to [q] call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives [‡] which they had saved alive of the women of Jabesh-gilead: and yet so they [r] sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, [s] *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel [t] have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a [u] feast of the LORD in Shiloh [||] yearly, [*] *in a place* which *is* on the north side of Beth-el, [†] on the east side [‡] of the highway that goeth up from [u] Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to [x] dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, [y] Be favourable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not [z] give unto them at this time, *that* ye should be guilty.*

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught; and they went and returned unto their inheritance, and [a] repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 [b] In those days *there was* no king in Israel: every man did *that which was* [c] right in his own eyes.[†]

A. M. 2570, or 2589. B. C. 1425, or 1415.

a Heb. *young women virgins.*

o Jos. 18. 1. ch. 20. 18, 23, 26. & 18. 31. ver. 2. Ps. 78. 60. Jer. 7. 12. 1 Sam. 1. 3, 24. & 2. 14. & 3. 21. & 4. 3. & 14. 3.

† Heb. *and spoke and called.*

p Ch. 20. 47. not that 1 Chr. 6. 77.

q Or, *proclaim peace.* Ps. 78. 38. Is. 12. 1.

‡ Certainly this was not against the letter of the oath, (ver. 1.) but, being against its spirit, it was a mere evasion. —*Note.* Satan never more effectually triumphs, than when he involves men in a rash vow, and then binds them to it, like Herod, by false honour, or leads them to evade, like Israel, by a verbal subterfuge.—Ed.

r Num. 11. 23. Jos. 17. 16.

s The Benjamites must have their whole inheritance, and therefore all of them need to have wives.

t Ver. 1, 7. Eccl. 5. 2. Ps. 15. 4. Prov. 20. 25.

‖ Ex. 23. 14—17. Num. 10. 10. & 28. 16. 26. & 29. 12. Lev. xxiii.

|| Heb. *from year to year.*

* This must have been one of the great annual feasts, and though none but the "daughters of Shiloh," were expected to attend, it is to be recollected that the Mosaic law did not require the attendance of the women, but only of the males, on these solemnities. —Ed.

† Or, *towards the sun-rising.*

‡ Or, *on.*

A. M. 2575, or 2589. B. C. 1425, or 1415.

u Gen. 12. 8. & 28. 19.

x Ex. 15. 20. ch. 11. 34. & Sam. 6. 14. 1 Sam. 18. 6. In this they but eluded their oath; and rapine and fraud were added to perjury.

y Or, *gratify us (in them.* Col. 3. 12. Heb. 13. 1.

z Ver. 1, 7, 18. Prov. 20. 25.

* That is, ye have sworn not to *give* your daughters to the Benjamites; and, as ye have not given, but the Benjamites have *taken* them, ye are free of any guilt. —*Note.* How flimsy is the sophistry with which sinners succeed in satisfying conscience. This is that very spirit of the Pharisees which, in after days, our Lord so loudly rebuked, and so solemnly condemned. Mat. 15. 3, 6. Mark 7. 11.—Ed.

a Ch. 20. 48.

b Ch. 17. 6. & 18. 1. & 19. 1. Ps. 12. 4. Hab. 1. 14.

c Deut. 12. 8. Prov. 3. 5. & 14. 12. Jer. 10. 23. Luke 16. 15.

† The repetition of this expression seems evidently intended to remind us that the best laws will not administer themselves, and that therefore civil rulers have been appointed of God, as a "terror to evil-doers." It is also as evidently intended to remind rulers that they rule for God, and are the administrators, not of their own will, but of his. —Ed.

when there shall be no rock to hide them, nor mountain to cover them. And who knows what extensive and everlasting wo may proceed from one moment of indulged lust!

REFLECTIONS UPON CHAP. XXI.—Rash oaths are ordinarily ensnaring. True zeal may be carried too far. And there is often an overdoing in well-doing.—War may be ill ended that was well begun. Even necessary justice ought to be executed with deliberation and deep compassion; for strong passions prepare work for an after repentance. And one rash step, or even rash word, sometimes draws after it the most terrible consequences. In perplexities and distress, it is proper to have recourse to God, and the atoning blood of his Son. He can extricate us in a decent and honourable manner. But, amidst violent fits of repentance, men are often readier to support their own authority than to consult God, and to extirpate brethren rather than Canaanites. Dancing, even without mixture of sexes, often renders persons an easy prey. And who knows how often the ambuscades of evil spirits transport souls from the dancing-floor into everlasting destruction! How great the confusion of an unsettled government! It is a great mercy for a land to have proper rulers in church or state.

## ADDITIONAL EDITORIAL NOTES ON THE BOOK OF JUDGES.

CHAP. I. Ver. 2. *Judah shall go up.*—Israel was formerly a camp, now it is a federation of settlements and colonies, in which each tribe is to assert its own territorial rights, but still under the national sanction and banner. Here is the true exemplar of the churches. In the movements and progress of reformation, they constitute one army united by common doctrines and common dangers. When the storm of opposition or persecution gives place to the calm of success, the churches settle down in territorial divisions; each church having allotted to it, by providence, its own peculiar work of faith, and labour of love; while all the churches should remain the members of one great federation, of which Christ is the head, and whose separate or combined energies should all be directed to the spiritual subjugation of their common enemies, and the advancement of the glory of their common Lord.——Ver. 6. *Cut off his thumbs and his great toes.*—This punishment, grievous as it appears, was more politic than cruel. The removal of the thumb, was intended to unfit for holding the war spear. The removal of the great toes, to unfit for running; and so to obviate the necessity of imprisonment or death. There seems no room for supposing, with some, that the great toes were cut off merely to prevent Adoni-bezek from employing them as a kind of additional hands, as is common with artisans in the east, and as is sometimes seen in Europe, in the case of persons born without hands. In a cruel tyrant, such as Adoni-bezek was, we scarcely expect either the diligence or dexterity of an artisan.——Ver. 7. *As I have done, so God hath requited me.*—A heathen once wisely said of a criminal, "He has blushed, and all is well;" and may not a Christian hope, that where conscience is not dead, there still is hope of spiritual revival? Adoni-bezek acknowledges the justice of God; may we not judge in charity, that he likewise saw his mercy?——Ver. 13. *Caleb's younger brother took it.*—Joshua had already taken Arba, (Hebron), Josh. 10. 36., how then does it require to be taken again? Are not these accounts contradictory? By no means. The Canaanites had, in the mean time, retaken them, and they now required to be reconquered, an occurrence very common in all warfare.—— Ver. 19. *Could not drive out the inhabitants of the valley, because they had chariots of iron.*—These words, as translated, seem to ascribe incapacity to Jehovah. The proper solution lies in translating the last clause of the sentence interrogatively, thus:—"Could he not therefore have caused the inhabitants of the valley to be driven out, though they had chariots of iron?" This is a truth in war. For when mountaineers are driven from their natural fortresses—and the earth affords none stronger than those of Palestine—the force that drove them out, must, with far greater ease drive out the inhabitants of the plain, no matter how strong their walls, or how great their means of defence. This solution confirms the declaration, (Josh. 17. 18.) and is perfectly consistent with the translation of similar sentences in other parts of the Hebrew Scriptures, while it removes the apparent admission of incapacity in God, to the want of faith, obedience, zeal, and courage in the armies of Judah.——Ver. 20. *He expelled thence the three sons of Anak.*—Therefore how much more should Judah have expelled the inhabitants of the plain, seeing the Anakims were the mightiest, and most dreaded of the inhabitants of Canaan, Deut. 9. 2.

CHAP. II. Ver. 1. *An angel of the Lord came up from Gilgal to Bochim.*—Having first appeared in Gilgal, as the *star* of our Lord first appeared in the east, the angel came to the place of a general assembly of the nation then met, which place received thence the name of *Bochim*, or *weepers*, as a memorial of the miraculous appearance. This angel was Jehovah, "the Son of God," "God manifest," as appears from comparing Gen. 24. 7. & 26. 3, with the oath recorded in this verse, and again repeated, Heb. 6. 13.——Ver. 3. *I will not drive them out from before you.*—Is not this a breach of covenant and promise on the part of God? No. For he had commanded the Israelites to drive out the wicked idolaters, and that, thus using their



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obedience, he would drive them out, but with disobedience he had made no covenant, and to rebels no such promise.——Ver. 10. *Which knew not the Lord.*—The rapid change to idolatry would appear, if not incredible, at least peculiar, to hard-hearted and stiff-necked Israel, were not the experience of all ages in perfect accordance with the inspired narrative. The reformations under David, Josiah, Hezekiah, and Ezra, lasted little beyond the lives of their promoters. The greater reformation under our Lord, scarcely outlived the days of the apostles. Nay, while an apostle lived to write, there were those who had forgotten their first love. The glorious reformation of the sixteenth century ceased to grow, even during the lives of the reformers; and the various revivals since bestowed, in different parts of the churches, have seldom continued even during the generation that has experienced them.—*Note.* The word of God requires no confirmation beyond its own authority; yet, that men may be without excuse, all historical record, and universal experience confirm it by their perfect concurrence.

CHAP. III. Ver. 1. *The nations which the Lord left to prove Israel.*—*To prove,* not to discover any thing in them unknown to God, "for he knows what is in man;" but to disclose to themselves their wickedness by the judgments that righteously followed it; and, to display to other nations and churches, as well as to Israel, the nature of that moral government which God exercises over all. God also intended to prove—to demonstrate—the power of faith, that is, the believing reception of God's word, and a firm reliance upon his truth, mercy, and power; and thereby to bear witness to a faithless generation, that "God's arm was not shortened that it could not save," seeing the arm of man, when nerved by faith, was instrumentally sufficient for their deliverance.—*Note.* The faith of these judges and their true followers, was faith in Christ, the promised deliverer, whose "day they saw afar off and were glad."——Ver. 2. *Teach them war.*—Not to teach them war as an employment, but to let them feel it as a judgment; and only a duty when in self-defence, or the commanded punishment of abandoned criminals.——Ver. 7. *Served Baalim and the groves.*—How any one could worship Baal, and, in the same sense, worship a *grove*, is scarcely intelligible. The Hebrew word, however, translated "groves," signifies, according to the high authority of Castel, "a wooden image dedicated to Astarte, or Venus." The word employed by the Septuagint to translate the Hebrew, Theodoret explains by *Astarte, Venus,* or *Ashtaroth.* A clear proof of th is interpretation occurs 2 Kings 23. 6, where it is recorded that "Josiah brought out the groves from the house of the Lord." Now, a grove could not have grown in the house; the word must, therefore, signify an image for idolatrous worship.——Ver. 9. *Caleb's younger brother.*—Family descent is neither proudly and foolishly to be overvalued, nor as proudly or foolishly despised. God gives many promises in family descent—he assigns his largest encouragements to family education—he delights to be called "the God of our fathers;" and here, the first deliverer illustrates the importance of family character, hereditary honour, courage, and piety. ——Ver. 13. *City of palm-trees.*—Whether this city was *Jericho* or *Engedi,* which lay near to each other, is matter of question. Brown Patterson, in his judicious notes, says it was Jericho, or a city erected by the Moabites on its site, but gives no authority, and in this opinion he is joined by the annotator in the Pictorial Bible. Syme in his Geography identifies Hazezon-tamar, the city of palm-trees, with Engedi. That it was not Jericho, appears more than probable from consulting ch. 1. 16; for Jericho having been utterly destroyed, and its re-erection denounced, it can scarcely be imagined that the Kenites were inhabiting its ruins.——Ver. 29. *Ten thousand men.*—Moab had the country only by military occupation, not by agricultural or commercial settlements. There is therefore no account but of men —a sure note of the great moral corruption both of the occupying army, and the conquered country.——Ver. 31. *Slew of the Philistines six hundred men with an ox-goad.*—The Syrian ox-goad of modern times—and from the eastern tenacity of ancient forms, manners, and customs, we may infer of ancient times likewise—is a strong pole of wood, seven or eight feet long, with a pointed iron at one end; and a broad chisel at the other—the one to goad the oxen, the other to clean the plough—a truly formidable weapon, and, perhaps, intended for defence, in a country where still in many places, as travellers declare, the gun forms a regular appurtenance of the plough. The exploit of Shamgar, is extraordinary; an infidel would say incredible. Not so, however, if Scripture language receive the same justice with other history; for we say, a general gained a battle, when we make no mention of the soldiers who alone fought for it, while he never struck a single blow. Shamgar may, accordingly have led on a party of Israelites against Moabite marauders, he being armed merely with an ox-goad. Or if any say that the words describe the 600 as actually slain by his own hand, still it is not said that he slew them at once; but may have destroyed so many in successive encounters.

CHAP. IV. Ver. 2. *That reigned in Hazor.*—Reconquered and rebuilt by the Canaanites, after being burned by Joshua, Josh. 11. 13. Such revolutions are common in war, and indicate no contradiction in the history. Its restoration is not recorded simply because the author writes not the general history of Jabin, but of Israel, and notices only so much of Jabin as is necessary to illustrate the religious defection and political troubles of Israel.——*Harosheth of the Gentiles.*—A city of northern Galilee, long retained by the Canaanites, and has the distinctive appellation "of the Gentiles," as most probably there was another city of the same name within the possession of the tribes.——Ver. 15. *Sisera lighted down off his chariot.* —Why not rather keep in the chariot, and trust to the swiftness of the horses? Partly to avoid notice of himself, by drawing away the pursuers after the chariot, as actually took place; partly, perhaps, to get into broken ground or underwood, so as to escape detection, partly to make his way to the nearest friendly tribe, who had actually informed of Barak's levies on Tabor, ver. 12.——Ver. 20. *Thou shalt say, No.*—That the modern Arab code of honour must have thus early been recognised, is evident from the fact, that Sisera goes confidently to sleep in the tent, with no defence but Jael's implied denial of his concealment. He was fully aware that no one dared to violate the privacy of the tent in search of Sisera. The crime would have been considered inexpiable. Nay, even if certain he was concealed within, it is questionable whether any one acquainted with Arabian law would have ventured to enter.——Ver. 22. *Sisera lay dead, and the nail was in his temples.*—Do the Scriptures sanction the breach of implied and conventional honour, or the practice of assassination, either for private or political crimes? We answer, they sanction neither; they denounce both. How then are we to defend the conduct of Jael? The answer is easy. We feel tied to no such defence. The candid student of the Bible is referred, for the general principle of Scripture in such cases, to the note on ch. 3. 23. And it may be proper to add, that when the Scriptures neither pause to condemn nor to justify, but merely to state the facts, we must now be utterly incompetent to pronounce any thing but a conditional verdict, whether of guilt or acquittal, in as much as we are totally ignorant of many of the concurrent circumstances under which the event took place.

CHAP. V. Ver. 7. *The inhabitants of the villages ceased.*—As in the case of Jael, so in the case of Sisera, we are unable to ascertain the complete facts of the indictment. What his personal delinquencies may have been, we cannot tell; but there is here a note of his administration of the government, that marks him as a political and military delinquent of the deepest dye.——Ver. 16. *Great searchings of heart.*—God searching the hearts, and showing what was in them, (Psal. 139. 23.)—the thoughtful in Reuben searching why God was contending with them by confounding their counsels.—*Note.* What a lesson to the divided churches. Why divided in doctrine? why divided in love? why in forbearance? why in mutual help—the help of the Lord against the mighty? Shed abroad, O Lord, thy love in the hearts of thy churches; and teach them to "keep the unity of the Spirit in the bond of peace."——Ver. 22. *Prancings of their mighty ones.*—"Mighty ones," strong steeds, as translated by Kennicot. "Horse hoofs broken," because not shod with iron, a thing unknown in several ancient nations, and still unpractised in several districts of the East. The hoofs were broken in the rugged ways and rapid flight.

CHAP. VI. Ver. 1. *Made them the dens which are in the mountains.*—Though shorter, this is much more grievous than any of the foregoing expressions. Israel is driven from villages and towns altogether, and can now only hide in dens and caves of the mountains. With such retreats Canaan abounded—God thus mingling mercy with judgment, and keeping a seed alive to serve him. These memorials of their misery are still found by the curious traveller in the deep recesses of the mountains.——Ver. 25. *The second bullock of seven years old.*—Why is the second bullock mentioned, and its age? (1) The Midianites had carried off all the cattle they could discover, (ver. 4.) so that Joash, a man of rank, with a large establishment of servants, (see ver. 27.) had no ox of three years old, the proper age for such a sacrifice. See Gen. 15. 9. (2) The choice of an ox of seven years may have had a reference to the past seven years of Midianitish oppression. (3) Most probably he is called the *second*, not in reference to one of greater age or value, but in reference to his place in the plough, meaning the *off*, or right hand bullock.

CHAP. VII. Ver. 3. *Mount Gilead.*—Gilead certainly lay on the east, while Gideon was now on the west of Jordan. How then are any to depart from a place where they were not? Some have supposed, that though Gilead Proper was on the east of Jordan, the continuation on the west might also have been called Gilead. Others suppose Gilead an error, and that it should be Gilboa, but this change is unsupported by authority. Hales reads it thus—"Whosoever from mount Gilead is afraid," &c. a feeling most likely in the Manassites from that district, as they were nearest to their Midianitish oppressors.——Ver. 16. *He put a trumpet in every man's hand.*—How can we account for the ease with which Gideon obtains 300 trumpets, in such a wretched and oppressed country, and especially 300 men qualified by practice; and it requires no little, to blow on them? By recollecting that the Levites used the trumpets in the worship of the Lord; and that being now laid aside, the use of the trumpet had probably been transferred to the worship of their idols, and extended from the Levites to all the people. The circumstance of so many trumpets and qualified blowers favours the idea suggested in the note on preceding chapter, ver. 34, that the oppressed Israelites had established something equivalent to telegraphic communication, by means of the different trumpet-calls.——Ver. 22. *The Lord set every man's sword against his fellow.*—The host of the enemy was not exclusively Midianitish, but included the Amalekites, and the various Arab tribes called "children of the East," (chap. 6. 33.) it is therefore easy to comprehend how such a mixed multitude, numerous as grashoppers, might mistake each other for enemies, and commit the kind of self-slaughter recorded.

CHAP. VIII. Ver. 4. *Faint, yet pursuing them.*—Duty, when justly appreciated, is always a pleasure; but, in many cases the pain and toil of duty are grievous to flesh and blood. The conduct of Gideon's army is the true measure for performance of a difficult duty, in which the believer is *faint, yet pursuing.* Gal. 6. 9.—— Ver. 16. *Taught the men of Succoth.*—It is a fact in human nature, that few, perhaps none, can be taught any thing without privation or suffering. The Succothites needed a severe lesson to rebuke their inhumanity. Still, Europeans, who have not attended to eastern ideas and customs, will be ready to imagine this infliction much greater than in reality it was. In most European countries, corporal punishment implies some kind of degradation, and is chiefly or entirely confined to the most abandoned offenders. In the east, especially in Persia, it carries no idea of degradation, and is inflicted on the highest officer of state, as readily as on the lowest menial.——Ver. 19. *The sons of my mother.*—In a country where polygamy was tolerated, *brother* did not convey the same endearment, as "son of my mother," ——Ver. 20. *Up, and slay them.*—It may seem strange to European eyes, that Gideon should order his son to slay the two princes. But the Hebrews had no public executioner. The witnesses and the people inflicted the sentence of death. Till this day, in the East, where there is a public executioner, it is one of the highest offices of honour, so was the occasional appointment amongst the Hebrews. See 1 Kings 2. 25, 29, 31, 35.——Ver. 28. *The country was in quietness forty years.*—This is now the third time it has been said, "the land had rest forty years," (chap. 3. 11. & 5. 31.) a coincidence so strange that its probability has been questioned. But, besides the historic authority, which no mere hypothesis or doubt has a right to call in question; this was the period of "tentation in the wilderness,"



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and which God thus repeats to bring, by the association of similarity, his judgments to remembrance.

CHAP. IX. Ver. 4. *They gave him threescore and ten pieces of silver.*—The value of the piece of silver cannot be positively ascertained, but there can be scarcely a doubt that it was the shekel, value little above two shillings. That so small an amount should hire a sufficient number of followers to render his success probable, will not astonish any one who is historically acquainted with the great value of money in certain periods and states of society, and also with the short period of service for which mercenaries have often been engaged.——*Vain and light persons.*—Empty, unsettled, poor, and vagabond—having nothing to lose, and every thing to covet, to hope for, or to plunder—the ordinary tools of all such unprincipled revolutions—the disgraces of the society that has reared them without education or employment; and, finally, the scourge of Providence to a negligent and godless people. ——Ver. 25. *Told Abimelech.*—Not that they were robbing, for he was as unprincipled as themselves, but that they were lying in wait to seize or to slay him.—— Ver. 54. *That men say not of me, A woman slew him.*—Pride is one of the most natural and inveterate propensities of the unrenewed human heart. Zebah and Zalmunna felt pride gratified in dying by the hand of a valiant man, instead of a timid boy, and here Abimelech desires to die by the hand of one of his martial followers, that he may escape the imaginary disgrace of dying by the hand of a weak woman.—*Note.* How hard must it be to humble pride, seeing that it is stronger than death! What need to learn of him that is meek and lowly in heart, and to mortify pride that we may live and die like him!

CHAP. X. Ver. 1. *Shamir in mount Ephraim.*—There was another Shamir in the hill country of Judah, (Josh. 19. 22.) therefore this city is specially described as belonging to Ephraim. Of Tola, nothing particular is related, but his defence, or deliverance of Israel, and the character of distinguished valour generally bestowed upon the whole family of Issachar, 1 Chr. 7. 1.——Ver. 6. *Forsook the Lord, and served not him.*—A religion addressed to the senses has wonderful attractions either for a very refined, or a very sensual people. Two states that may be either separate or combined. When refinement and sensuality are combined, religion chiefly consists in a taste for painting, statuary, music, processions, and ceremonies, with great moral laxity, compensated by pilgrimages, penances, or fines. Where sensuality reigns alone, the evils are the same, but the hope of remedy greater; for the refinement is wanting by which idolatry is recommended, and its grosser deformities covered from the eyes.——Ver. 10. *The children of Israel cried unto the Lord.*— Under whose government this occurred, we are not expressly told. From the following chapter, it would seem to have been in a kind of *interregnum*, between the death of Jair and the elevation of Jephthah. The time, however, is of no importance. The convictions of sin, and religious revival indicated, are the points of real importance.——Ver. 11. *The Lord said unto the children of Israel.*—By whom the Lord spoke, whether by a prophet, or the high priest, or by his angel, we are not informed. By reference to ch. 13. 3, it would appear most probable, that in this case, it was the Lord himself that spoke.

CHAP. XI. Ver. 1. *Son of an harlot.*—Some high authorities propose to translate the word "hostess," "a tavern-keeper;" such persons, however, in the Eastern countries around Canaan, are, in modern times, totally unknown; nor do we see any indications in the Scriptures that would lead to the belief of their existence in ancient times. Taking the word as it stands in our version—and we believe it must be so taken—it indicates an important fact, that an unworthy parent may have a worthy child. See Ezek. 18. 2, &c.——Ver. 3. *Land of Tob.*—A petty kingdom of Syria, on the east of the Hauran, having Zoba on the north, and the Ammonites on the south. It was a populous district, as it furnished 12,000 men to the confederacy against David, 2 Sam. 10. 6.——Ver. 5. *The elders of Gilead went to fetch Jephthah.*—It is of no little importance, for the encouragement of the young, to see that in all cases, a distinguished man finds distinguishing employment. Talents, industry, and acquirements, may, for a time, remain in obscurity, but some event will still occur to call them into exercise, and assign them due reward.—*Note.* Let not this fact encourage either pride or vain expectations; humility of expectation is one of the most essential handmaidens of success.——Ver. 35. *I have opened my mouth unto the Lord.*—However imperfect the character of Jephthah may be, piety to the Lord was his predominant feeling, and his acquaintance with Scripture, familiar, as is obvious from ver. 9, 11, 15—17, as well as from this verse. Therefore, nothing can, *a priori*, appear more unlikely, than that a man, familiar with Scripture, and piously disposed, should vow a sacrifice most solemnly denounced in Scripture, (Lev. 20. 2.); nor can it be readily supposed, that a believer who would not dare to profane the altar by "the price of a dog," (Ex. 23. 18.) would profane it still more by a sacrifice, not only illegal, but most cruel and unnatural.——Ver. 40. *Went yearly to lament the daughter of Jephthah.*—The word translated "to lament," signifies also "to praise, celebrate, or talk with." An attention very natural in her young companions, and consolatory to the unhappy recluse, debarred from the hope of every Israelitess, that of being "a mother in Israel," and probably the mother of Messiah. In conclusion. Jephthah is celebrated by Paul as an example of *faith*, (Heb. 11. 32.) which we judge impossible, had he been guilty of an act, whatever might be the motive, still worse than that of Cain, and which would have identified his religion with the worst feature of the idolatry of Canaan.

CHAP. XII. Ver. 14. *That rode on threescore and ten ass colts.*—This circumstance is mentioned as the most intelligible historical evidence of the fulfilment of the promises of God, and mark of the peace and prosperity of the land, so long as the people continued faithful to his covenant.

CHAP. XIII. Ver. 23. *Have told us such things as these.*—To argue from the past to the future, is one of the soundest principles of piety. The believer "calls to remembrance his song in the night;" "he remembers the days of old;" especially he argues that, "if God spared not his own Son, but freely gave him up to the death for us all, how much more will he also with him, freely give us all things." So argued the wife of Manoah, one of the most perfect specimens of good understanding and solid piety, that the Scriptures anywhere record.——Ver. 25. *The Spirit of the Lord began to move him at times.*—Many changes take place between childhood and youth; still the child is, generally, the miniature of the future man, in character as much as in body. Parental partiality is not, indeed, either the most impartial or most accurate judge; but if a community notice any extraordinary endowments of a child, they seldom fail to be developed in the man. These extraordinary qualifications may, or may not, be indicated by bodily form; but their origin the Scriptures ascribe not to matter, organization, and form, but to the Spirit of the living God. See note on chap. 11. 29.

CHAP. XIV. Ver. 4. *Sought an occasion against the Philistines.*—God overrules what men desire wrong and do wrong, as well as what they desire right and do right. By the envy of Joseph's brethren, which envy he condemned, he yet sent Joseph to Egypt to preserve the life of his father and brethren. So now, by the imprudent, though not unlawful, marriage of Samson, "he seeks occasion against the Philistines," to punish them by their unnatural quarrels with their adopted relatives. ——Ver. 19. *The Spirit of the Lord came upon him.*—The Spirit of the Lord presented before him the lawless wrongs to which his country was subjected, and, endowing him with supernatural strength and courage, sent him down to punish robbers, murderers, and manstealers.

CHAP. XV. Ver. 4. *Samson went and caught three hundred foxes.*—The species of fox here meant, is admitted upon all hands to be the jackal, of which Volney, the enemy of all Scripture, admits from his own observation, that "they are concealed by hundreds in the gardens, and among ruins and tombs." There could therefore be little difficulty, by aid of a few friends and nets, in taking the three hundred which Samson employed.——Ver. 5. *When he had set the brands on fire.*— We are neither informed what material Samson employed to fasten the foxes, nor its length, nor what species of combustible was used; objections arising from particular suppositions, are, therefore, no more than suppositions. The question is, was the matter practicable? And any one who considers that statement in the former note, as to the multitudes of foxes, and the facilities of obtaining them—who considers the habits of the animals, and the state of the country, and who would but exercise a little ingenuity, will find no difficulty in devising means for the execution of Samson's plan. It is specially to be remembered, that it is not said, that Samson let them all loose from one point, or that it was all effected in one night.

CHAP. XVI. Ver. 1. *Gaza*, 62 miles south-west of Jerusalem. It must have been very ancient, as it is mentioned Gen. 10. 19. It was taken shortly after the death of Joshua, (Judg. 1. 18.) but must have been soon recovered by the Philistines. It subsequently became a place of great strength, and stood a siege of three months, against Alexander the Great. It is at present inhabited by Turks and Arabs, and contains about 3,000 inhabitants.——Ver. 3. *Samson lay till midnight.*—While infidels delight to point to the failings and sins recorded of God's servants, and to deduce from them an argument against the Bible, the believer, with all propriety, adduces from the record of them an irresistible argument on behalf of the Bible. The Bible is the only book that ever recorded the faults and sins of those who may be called its heroes. Were the lives of infidels as faithfully recorded, they would perhaps be slower in bringing railing accusations. The conduct of Samson is a sad disgrace to a Nazarite, and a Judge,—a melancholy example of the weakness of human nature, and the power of sin.——Ver. 22. *The hair of his head began to grow.*— There is reason to think that Samson's discovery that the Lord had sensibly departed from him, was the beginning of his repentant return to God, and that thus with the growing of his hair, he felt his supernatural powers returning.——Ver. 23. *Dagon their god.*—The common opinion is that Dagon, which signifies a *fish*, or *corn*, is described by Diodorus Siculus, as a woman's head and body, terminating in a fish, somewhat resembling the imaginary European figure of the mermaid.

CHAP. XVII. Ver. 5. *Ephod and teraphim.*—"Ephod," the principal part of the priest's dress, and particularly remarkable for having engraved on precious stones, the names of the tribes, (Ex. 23. 4—6, &c.,) an emblem of the communion of saints, and the preciousness of God's people to the heart of the great High Priest. "Teraphim." The word signifies images, but of what form is not precisely known; see note on ch. 18. 14.——Ver. 6. *In those days there was no king in Israel.*—The time is not precisely known, farther than that it was after the days of Joshua, and most probably *soon* after the death of Joshua; for Phinehas, the grandson of Aaron, was still alive, see ch. 20. 28. This and the following chapters, may therefore be considered as an *Appendix* to the *Memoirs* of the Judges.——Ver. 7. *A young man out of Beth-lehem-judah, of the family of Judah, who was a Levite.*—His father may have been of Levi, his mother of Judah, or this "Beth-lehem-judah" may have belonged to the particular division of the tribe of Judah, which bore the family name of Judah; for each tribe was divided into distinct families.——Ver. 13. *The Lord will do me good, seeing I have a Levite to my priest.*—Micah was a worldly, superstitious, ignorant man—the proper elements of an idolater. *Worldly*; for he stole his mother's silver; *superstitious*; for he gave it back, not from a moral feeling of honesty, but dread of a curse; *ignorant*; for he is led by the name of a Levite, without any reference to the law of God, as to the priestly family, or place of worship.

CHAP. XVIII. Ver. 30. *Until the day of the captivity of the land.*—Many eminent expositors, by a slight change on a Hebrew word, read "captivity of the ark," a related 1 Sam. 4. 5. But, without sufficient MS. authority, we judge it worse than unadvisable to suggest or sanction such changes.

CHAP. XIX. Ver. 1. *It came to pass in those days when there was no king in Israel.*—That is, during some of the periods between the death of one judge and the election of another. During these times, however, the country was not altogether without local governments, exercised by the heads of families, and territorial princes of the congregation, (Josh. 9. 18.) but the want of a strong general government, permitted such popular outrages against strangers, who had no local friends, as the shocking narrative in this chapter records.——Ver. 2. *His concubine played the whore against him.*—The translation probably charges the unhappy woman with more guilt than she had really incurred. Josephus and other authorities, conceive she had merely *separated* from her husband. Had her guilt been greater, when eastern manners are considered, it is not probable her



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father would have received her into his house.——Ver. 29. *He took a knife, and laid hold on his concubine, and divided her.*—This is a most frightful narrative, and while it awakens thoughts of horror, should equally awaken thoughts of thankfulness for the civilizing power of Christianity, and efficient protection of well-ordered government. The Levite, no doubt, sent a circumstantial account of the wicked conduct of the Gibeonites; and the spectacle of the fragments of the murdered woman was calculated to rouse the tribes to ample vengeance. The practice continued in Israel, but the victim was a bullock, (1 Sam. 7. 11.) and, from Lucian we learn that the Scythians and Molossians had a similar custom. The Crean Tarigh, a cross seared in fire and quenched with blood, in which the Highland chieftains of Scotland were wont to summon their clans to battle, seems to have originated in similar ideas.

CHAP. XX. Ver. 1. *Mizpeh.*—This Mizpeh originally belonged to Judah, but seems to have been afterwards ceded to Benjamin, Josh. 15. 38. & 18. 26. It was situate in a plain, about eighteen miles south-west of Jerusalem; and seems to have been therefore chosen as the rendezvous of the eleven tribes. Some infidels have mocked at the idea of so small a place containing so many soldiers. But it is certain they never could have measured the space on which they could be mustered, else this objection never had been started. Besides it is not said they assembled in the town, but in Mizpeh, which, as often happens, might be the name of a district as well as of a town. In these countries a name is often common to a city, and a whole country. ——Ver. 21. *Destroyed down to the ground of the Israelites that day twenty and two thousand men.*——As objections to Scripture history have frequently arisen from the numbers of the Israelites coming out of Egypt, or subsequently engaging or falling in battle; an answer has been attempted, by showing that some eastern nations placed the *units* first, and thence advanced in their numeration. This mode of numeration would make the number killed at Gibeah 2,020, instead of 22,000, but the 18,000 in ver. 25, silences at once these vain attempts to evade and conciliate, rather than to reply to infidelity. The proper reply is the character of the historians, and the internal and external evidences which demonstrate the divine origin of the history.—*Note.* It is worthy of remark, as another, and a just reply to infidel objectors, that it is not said, either in ver. 21, or 25, that so many Israelites were slain, but "destroyed down to the ground," put, as in modern phrase, *hors de combat.*——Ver. 48. *They set on fire all the cities that they came to.*—Alas, for Israel! alas, for Benjamin! Rather alas, for the kindred tribes, Christ's churches! Had Israel and Benjamin but united and fought against the Philistines with half the determination, and half the courage, and half the zeal, with which they fought, almost to extermination, against one another, how much happier had been their lot, how much more glorious their history!

CHAP. XXI. Ver. 4. *Offered burnt-offerings and peace-offerings.*—The transition from a peace-offering to another act of extermination, seems an almost incredible contradiction. But the history of human nature furnishes many instances of not merely making professed religious services the prelude to cruelty, but of actually commingling them together. The history of the Crusades against the Waldenses, affords an example of the one, and the *auto da fes* of the Spanish inquisition, afford an example of the other—the massacre of St Bartholomew, in some degree exceeds both; for the massacre of the sleeping and unoffending Huguenots was celebrated at Rome by a solemn *Te Deum.*

# THE BOOK

OF

# R U T H

Is another appendix to the history of the Judges; calculated to represent the marvellous providence of God, the propriety of constant dependence thereon; and to show the happy issue of patience, humility, and industry. It was probably penned by Samuel, and relates to events which happened about the time of Ehud or Barak, Judg. iii, or iv.; particularly the afflictions of Naomi and Ruth, ch. i.; their industry and humility, ii.; their alliance with Boaz, iii.; and happy settlement by means thereof; iv.

## CHAPTER I.

(1) *Naomi, forced by a famine from Beth-lehem-judah into the land of Moab:* 1, 2. (2) *As a widow, bewailing the death of Elimelech her husband, and of Mahlon and Chilion her sons:* 3—5. (3) *As a mother-in-law, returning to her own country; parting, in sorrow, with Orpah, one of her daughters-in-law; and reluctantly taking Ruth the other, along with her:* 6—18. (4) *As a poor destitute woman, remitted by providence to her former abode, a spectacle of wretchedness, to live on the bounty of her friends:* 19—22.

A. M. cir. 2994.
B. C. cir. 1210.

NOW it came to pass, [a] in the days when the judges [*] ruled, that there [b] was a famine in the land: and a certain man of Beth-lehem-judah went to [c] sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, [d] Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and [†] continued there.

3 And [e] Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 And they [f] took them wives of the women of Moab; [‡] the name of the one *was* [g] Orpah, and the name of the other [h] Ruth: and they dwelled there about ten years.

5 And [i] Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

[a] About 1320, in the time of Ehud, Judg. iii.

[*] Heb. *judged.*

[b] Gen. 12. 10. & 43. 1. Judg. 6. 4, 6. 2 Kin. 8. 1. Ps. 33. 18, 19. & 107. 34. Deut. 28. 23, 24.

[c] Ps. 120. 5. ver. 4.

[d] Gen. 35. 19. Mic. 5. 2. Judg. 17. 7, 8. & 19. 1, 2. 1 Sam. 17. 12. 1 Chr. 4. 4.

[†] Heb. *were.*

[e] Ps. 34. 19. 2 Kin. 4. 1.

[f] Deut. 7. 3. & 23. 3. Neh. 13. 1. 1 Kin. 11. 1, 2.

[‡] For the lawfulness of a marriage between an Israelite and Moabitess, see note on Judg. 16. 3.—ED.

[g] Ver. 14.

[h] Mat. 1. 5. ch. ii—iv.

[i] Lev. 26. 16. Deut. 32. 25, 26, 39. Ps. 34. 19. & 89. 30—32. Jer. 2. 19.

A. M. cir. 2994.
B. C. cir. 1210.

6 ¶ Then [k] she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had [l] visited his people [m] in giving them bread.

7 Wherefore she [n] went forth out of the place where she was, and her two daughters-in-law with her: and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, [o] return each to her mother's house: [p] the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye [q] may find rest, each *of you* in the house of her husband. Then [r] she kissed them: and they lifted up their voice, and wept.

10 And they said unto her, Surely we will [s] return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they [t] may be your husbands?[*]

12 Turn again, my daughters; go *your*

[k] Ver. 2. 6—14, & 5. 15. & 14. 1—3. Ps. 73. 27, 28. & 78. 5.

[l] Gen. 21. 1. Ex. 3. 16. 1 Sam. 2. 21. Luke 1. 68. Ps. 105. 8, 9.

[m] Mat. 6. 11. Prov. 30. 8. 1 Tim. 6. 8.

[n] Ex. 16. 27. ver. 10, 14. Prov. 17. 17.

[o] Ch. 2. 11. Phil. 4. 9.

[p] 2 Tim. 1. 17, 18. Eph. 5. 22. Col. 3. 18.

[q] Ch. 3. 1. Eph. 5. 22.

[r] Gen. 29. 11. & 31. 28, 55. ver. 14.

[s] Ps. 16. 3. & 119. 63.

[t] Deut. 25. 5. Gen. 38. 11.

[*] See the law of widows to demand their husbands' brothers—with the ordinance for their release, if they did not choose to marry them. Deut. 25. 5.—ED.

REFLECTIONS UPON CHAP. I.—Numerous and diversified are the arrows in God's quiver for the punishment of men's sins: and often, while his enemies riot in plenty, his people are pinched with scarcity and want. A diligent care to provide for our family is highly commendable: but it is seldom safe to flee from God's land, though he frown on it; or to suffer scarcity of bread to draw us from the ordinances of God. It is not in fleeing from God's mighty hand, but in humbling ourselves under it, that safety lies. It is not in outrunning crosses, but in taking them up, and following Christ, that true comfort is to be had. Young people often mistake in their marriage, through want or neglect of their parent's advice. But marriages and deaths are near neighbours; and one death in a family



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*way;* for I am [u] too old to have an husband. If I should say, I have hope, [*] *if* I should have an husband also to-night, and should also bear sons;

13 Would ye [†] tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for [‡] it grieveth me much for your sakes, [§] [x] that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah [y] kissed her mother-in-law; but Ruth [z] clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: [a] return thou after thy sister-in-law.

16 And Ruth said, [‖] [b] Entreat me not to leave thee,* *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried: [c] the LORD do so to me, and more also, *if ought* but death part thee and me.

18 When she saw that she [†] was stedfastly minded to go with her, [d] then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them; [‡] and they said, [e] *Is* this Naomi?

20 And she said unto them, Call me not [§] Naomi, call me [‖] Mara: for the Almighty hath [g] dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath [h] testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and [i] they came to Beth-lehem in the beginning of barley harvest.

A. M. cir. 2804. B. C. cir. 1310.

u 1 Tim. 5. 9. Gen. 17. 17. & 18. 11, 12.

* Or, *if I were with an husband.*

† Heb. *hope.*

‡ Heb. *I have much bitterness.*

§ This presents a beautiful feature in the character of Naomi; she feels the hand of God heavy upon herself, but forgetting her own losses, her grief is for her daughters-in-law.—*Note.* See this divine principle perfectly exhibited in Christ, (John 18. 8.) where resigned to the will of his Father, his anxieties are all alive to the safety of his disciples. See farther how this same comparative disregard of self, and anxiety for the welfare of others, is required of all believers. Phil. 2. 4. See also Luke 23. 28.—Ed.

x Job 19. 21. Ps. 39. 9.

y Ver. 9. Gen. 31. 28. 1 Kin. 19. 20. 2 Tim. 4. 10. Phil. 3. 19. Heb. 10. 38.

z Prov. 17. 17. Heb. 10. 39. Mat. 16. 24. & 10. 37. & 19. 27, 29. 1 Kin. 19. 20.

a Jos. 24. 15. 2 Kin. 2. 2. Luke 24. 28.

‖ Or, *be not against me.*

b Acts 21. 13. Mat. 16. 24, 25. 1 Thes. 1. 6, 9. 2 Cor. 6. 14—18.

* One of the strongest examples of human affection upon record, and expressed in the most pathetic language; but specially remarkable for the manner in which piety to God sublimes the feelings of the heart.—Ed.

c 1 Sam. 3. 17. & 20. 22. 2 Sam. 3. 9, 35. 1 Kin. 2. 23. & 19. 2. & 20. 10. Gal. 2. 20. Acts 11. 23.

† Heb. *strengthened herself.*

d Acts 21. 14.

e Ver. 1, 2. Gen. 35. 19. Judg. 12. 8. & 17. 7—9. 1 Sam. 10. 1, 6. 2 Chr. 11. 6. Mic. 5. 2. Mat. 2. 1, 16. John 7. 42.

‡ A proof of the rank of Naomi, before her emigration, and of the simplicity of the state of society in which the departure or return of any one moved a whole city. In an active state of a commercial nation, such an event would not move a village.—Ed.

f Lam. 2. 15. Job 2. 12.

§ That is, *pleasant.*

‖ That is, *bitter.*

g Heb. 12. 11. Lam. 3. 1—20. Ps. 73. 14. & 88. 1—18. Job xiii. xxx.

h Job 10. 17. & 13. 26. & 16. 8. Mal. 3. 5. Jam. 5. 3. Deut. 19. 15.

i Ps. 91. 11. Lev. 23. 10. Gen. 22. 14. Deut. 32. 36. 1 Cor. 10. 13.

## CHAPTER II.

(1) *Of Ruth's humility, industry, regard to Naomi her mother-in-law, and dependence on, and direction by, the providence of God:* 2, 3. (2) *Of Boaz's wealth; his pious courtesy to his reapers; his particular care about Ruth, and her humble and respectful carriage towards him:* 1, 4—16. (3) *Of Ruth's return home with her gleanings to Naomi, and report of what had befallen her:* 17—28.

AND Naomi had a [a] kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and [b] glean ears of corn after *him* in whose sight I shall find grace.* And she said unto her, Go, my daughter.

3 And she went, and came and gleaned in the field after the reapers: and her [c] hap was to light on a part of the field [†] *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, [d] The LORD *be* with you. And they answered him, The LORD bless thee.‡

5 [e] Then said Boaz unto his servant that was set over the reapers, [§] Whose damsel *is* this?

6 And the servant that was [*] set over the reapers answered and said, It *is* [f] the Moabitish damsel that came back with Naomi out of the country of Moab.

7 And she said, [g] I pray you, [‖] let me glean and gather after the reapers among the sheaves: so she came, and hath [h] continued even from the morning until now, that she tarried a little in the house.*

8 Then said Boaz unto Ruth, Hearest thou not, [i] my daughter? [k] Go not to glean in another field, neither go from hence, but abide here fast by my maidens. [†]

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall [l] not touch thee? and when thou art athirst, [m] go unto the vessels, and drink of *that* which the young men have drawn.

10 Then [n] she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, [o] It hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* thou hast left thy father and thy mother,‡ and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD [p] recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose [q] wings thou art come to trust.

13 Then she said, [§] Let me [r] find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken [‖] friendly

A. M. cir. 2804. B. C. cir. 1310.

a Ch. 3. 2, 12, 13. ver. 3. 1 Chr. 2. 11, 12. Mat. 1. 5. Job 19. 25. Prov. 7. 4.

b Lev. 19. 9, 10. & 23. 22. Deut. 24. 19, 20. Eph. 4. 28.

* Industry, humility, filial deference, and dependance on favour, rather than any sense of her own merit, beautifully characterize the conduct of Ruth.—Ed.

c Heb. *hap, happened.* Mat. 10. 29. 1 Sam. 23. 27. Esth. 6. 1. 2. 2 Kin. 8. 5, 6 29. Prov. 16. 9.

† The eastern fields being generally unenclosed, Boaz, though a mighty man of wealth, has but a part of one—but that one was a cultivated district.—Ed.

d Judg. 6. 12. Ps. 129. 8. & 118. 26. Col. 4. 6.

‡ These are beautiful examples of pious address and response, giving a most favourable, though incidental view both of Boaz and his servants.—Ed.

§ An office still common in all countries where cultivation of grain is extensive.—Ed.

e Gen. 24. 2. & 39. 4.

f Ch. 1. 16, 19, 22. Is. 11. 10.

g Prov. 15. 33. Ps. 123. 6. 1 Pet. 5. 5, 6. Jam. 4. 6, 7, 10.

‖ The polished manners of Ruth do not forsake her in her poverty.—*Note.* Plainness of speech is to be commended, but rudeness, and bluntness, are far from plainness—they are, in fact, most conventional modes of speaking, and far from consistent with the gentle wisdom of Christianity.—Ed.

h Prov. 27. 23. & 28. 19. Eccl. 9. 10. Rom. 12. 11. Gal. 6. 9.

* The temporary, or perhaps, permanent shed raised over the thrashing floor, in which a retreat from the sun would be a luxury, and necessary at noon.—Ed. V.

i 1 Sam. 3. 6, 9. 2 Kin. 5. 13. Heb. 13. 2, 5.

k Phil. 4. 6. 1 John 3. 18. Lev. 19. 9. Deut. 24. 19.

† The males and females must have been ranged in separate bands.—Ed.

l Job 19. 12. Ps. 105. 15.

m Gen. 26. 18. & 24. 19—20. Mat. 10. 42. John 4. 7, 11.

n Gen. 17. 3. 1 Sam. 25. 23. Luke 1. 48. 2 Sam. 9. 8. & 19. 28.

o Ps. 37. 5, 6. & 45. 10. Prov. 31. 31. Heb. 11. 8, 9.

‡ There appears a difference between this verse and chap. 1. 8. where only the mother is mentioned, who therefore seems to have been a widow. But Naomi spoke of what she knew, Boaz of what he had heard; and the discrepancy is very natural. Their mother might have been married again, which would render both statements correct.—Ed.

p Heb. 6. 10. 2 John 8. 2 Tim. 1. 18. & 4. 8. 1 Tim. 4. 8.

q Ps. 17. 8. & 91. 4. & 36. 7. & 61. 4. & 57. 1. Mat. 23. 37.

§ Or, *I find favour.*

r Gen. 33. 8, 10. & 43. 14. Prov. 11. 27. & 13. 15. & 22. 1.

‖ Heb. *to the heart,*

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is but the forerunner and warning of another. Both comforts and crosses are often nearer us than we suspect; and, if we are shut up into the society of the wicked, we should escape for our life as soon as our hinderances are removed. It is a mercy when God imbitters our condition of distance from himself, that we may be weaned from it, and hastened to our heavenly home; but yet it is pleasant to see near relations knit together in love, and loath to part. With the most strong and fixed resolution should we set out in the Lord's way, as we know not what repeated and strong temptations we may have to turn back: but the difficulties of the way, which discourage the temporary believer, will but bind the faithful soul the more closely to Jesus Christ. Nothing, no, not death, can separate them from him and his people. Poverty and age make great alterations on mankind: and it is proper that all around should remark it with solemn awe and cordial sympathy; for surely it is but madness to set our heart on that comeliness and wealth which so quickly fade. Let us therefore keep waiting on God in the way of his judgments; in patience possessing our souls; eyeing the Lord's hand in all that we meet with; humbling ourselves under humbling providences; mourning, but never murmuring under his hand; and ever remarking how the minutest circumstances of our lives are directed by the over-ruling providence of God.



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unto thine handmaid, though I be [s] not like unto one of thine handmaidens.

14 And Boaz said unto her, [t] At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her [u] parched *corn*, and she [x] did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and [†] reproach her not:[‡]

16 And [y] let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she [z] gleaned in the field until even, and beat out that she had gleaned; and it was about an [a] ephah of barley.

18 ¶ And she took *it* up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her [b] that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? Blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.

20 And Naomi [c] said unto her daughter-in-law, Blessed *be* he of the LORD, who hath not left off his kindness to [‖] the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, [d] one of our next kinsmen.

21 And Ruth the Moabitess said, [e] He said unto me also, Thou shalt keep fast by my young men,[§] until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is* [f] good, my daughter, that thou go out with his maidens, that they [*] meet thee not[†] in any other field.

23 So she [g] kept fast by the maidens of Boaz to glean unto the end of barley harvest, and of wheat harvest; and dwelt with her mother-in-law.

## CHAPTER III.

(1) *Naomi gives Ruth directions, how to claim Boaz, for her husband:* 1—5. (2) *Ruth, all-obedient to her mother-in-law, confident of the untainted virtue of Boaz, and especially of the watchful providence of God, punctually observes these directions:* 6, 7. (3) *Boaz treats Ruth with great kindness and respect, and promises her marriage, if the nearer kinsman to whom she belonged, declined it:* 8—13. (4) *Ruth being dismissed with a present, reports to Naomi what she had met with, and is by her encouraged to expect a speedy and happy issue of the affair:* 14—18.

A. M. cir. 2824. B. C. cir. 1310.

THEN Naomi her mother-in-law said unto her, [a] My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And [b] now *is* not Boaz of our kindred, with whose maidens thou wast? behold, he winnoweth barley to-night in the threshing-floor.

3 [c] Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and [d] uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, [e] All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and [f] his heart was merry, he went to lie down at the end of the heap of corn: and she [g] came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid,[†] and [‡] turned himself; and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth [h] thine handmaid: [i] spread therefore thy skirt over thine handmaid; for thou *art* a near [k] kinsman.[§]

10 And he said, [l] Blessed *be* thou of the LORD, my daughter: *for* thou hast showed [m] more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the [‖] city of my people doth know that thou *art* [n] a virtuous woman.

12 And now it is true that I *am thy* near kinsman: howbeit [o] there is a kinsman nearer than I.

13 Tarry this night, and it shall be [p] in the morning, *that* [q] if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.

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REFLECTIONS UPON CHAP. II.—How infinite is the condescension of God in taking notice of a poor Moabitish gleaner! Let me then never be proud; for I know not to what straits I may be reduced in life; and never let me be ashamed of honest industry. If the Lord debase me, it is my honour to concur with his providence, and to be content with the least and coarsest crumbs from his hand. In caring for my poor or aged friends, let me with diligence depend upon his kindness, and thank him for every circumstance thereof. Whether I am master or servant, let a savour of Christ and religion always attend me; and the law of kindness be in both heart and mouth. If I am a stranger, let me be always humble, mannerly, and thankful. If I am not, let me show kindness to strangers, especially to those who are such from a love to Christ. Who knows how they may bless, or even reward me? For the poorest, by their earnest prayers, may return the richest rewards to the most wealthy. The more highly others think of me, let me think the more humbly of myself: and let me always regard my benefactors, and with the utmost care make choice of my companions. A modest, humble, and respectful behaviour, accompanied with a tender regard to parents in age and poverty, is commendable even in the meanest. And, when we go out in the way of duty, depending on God, who knows with what rich blessings we may return loaded? Happy is that family where parents and children mutually vie in deep concern for one another's real welfare. And comfortably may even the poorest live together, if they have but godliness, with contentment, which is great gain.



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14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, [r] Let it not be known that a woman came into the floor.

15 Also he said, Bring the [s] vail [t] that *thou hast* upon thee, and hold it. And when she held it, [s] he measured six *measures* [‡] of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me: for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, [‖] Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day. [§]

A. M. cir. 2694.
B. C. cir. 1310.

r Eccl. 7. 1. Prov. 22. 1. Rom. 12. 17. 2 Cor. 8. 21. 1 Thes. 5. 22. 1 Cor. 10. 32. 1 Pet. 2. 12.

s Or, *sheet*, or *apron*.

† Some translate it *apron*, some *cloak*, or *robe*: it must have been stronger than what the word *veil* represents to Europeans.—Ed.

s Is. 32. 8. 1 John 3. 18. Gal. 6. 10. 2 Cor. 9. 6, 7.

‡ The quantity cannot be ascertained. The Targumists make it fifteen gallons. The phrase, "laid it on her," intimates a considerable weight.—Ed.

t Ps. 37. 5—8. Is. 28. 16. Heb. 10. 35, 37. Jam. 5. 7.

‖ A truly pious man can neither be rash nor precipitate, neither can he be wavering, undecided, or dilatory, where duty is concerned: his real character is serious in considering duty, cautious in foreboding consequences, decided in principle, speedy in action—such was Boaz.—Ed.

## CHAPTER IV.

(1) *Boaz honourably gets clear of the kinsman that was nearer than he:* 1—8. (2) *His marriage with Ruth publicly solemnized:* 9—12. (3) *The happy issue of the marriage is attended with the congratulations of neighbours to Naomi:* 13—17. (4) *The genealogy of Boaz and his son is carried down from Pharez, the son of Judah, to king David:* 18—22.

THEN went Boaz up [a] to the gate," and sat him down there: and, behold, the kinsman of whom Boaz spake [b] came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took [c] ten men of the elders of the city, and said, Sit ye down here. And they [d] sat down.

3 And he [e] said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And [†] I thought to advertise thee, saying, [f] Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* besides thee; and I *am* after thee. And he said, I will [g] redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, [h] thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for myself, [i] lest I mar mine own inheritance: [‡] redeem thou my right to thyself; for I cannot redeem *it*.

7 [k] Now this *was the manner* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; a man [*] plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

A. M. cir. 2694.
B. C. cir. 1310.

a Deut. 16. 18. & 17. 5. & 22. 15. & 21. 19.

* In warm countries the greater part of business is transacted in the open air; and the *gate*, where streets converged, became, consequently the chief place of resort, comprising often the place of traffic and the seat of law.—Ed.

b Prov. 15. 9. ch. 2. 3. Esth. 6. 1—3.

c Ex. 18. 21. 1 Kin. 21. 8.

d Prov. 20. 8. Job 29. 7, 25.

e Ps. 112. 5. Prov. 13. 10. & 16. 8.

† Heb. *I said I will reveal in thine ear.*

f Jer. 32. 7, 8. Rom. 12. 17. Phil. 4. 8. 2 Cor. 8. 21. Prov. 21. 3.

g Lev. 25. 25.

h Gen. 38. 8. Deut. 25. 5, 6.

i 1 Tim. 5. 8. Prov. 27. 23. He was not inclined to have the poor young widow.

‡ I cannot redeem it on that condition, &c. This seems no subterfuge, but a plain statement of fact. In several ways, the purchase might have marred his inheritance. (1) By loading him with a considerable debt, which he might with difficulty pay off. (2) If he had a family by a former wife, his son by her, would inherit his father's own hereditary property; and out of that hereditary property must be derived the money for the purchase. (3) If he had a wife living, he might mean that his property would be marred by taking another, which, (for the hardness of their hearts,) their law permitted.—Ed.

k Deut. 25. 7, 9.

A. M. cir. 2694.
B. C. cir. 1310.

* This signified the transfer of the property.

l Ch. 2. 13. Jer. 32. 7, 8.

† This was not an example of the widow demanding marriage of the nearest kinsman, in which case, she was directed to unloose his shoe. This was merely a case of the surrender of right, and drawing off the shoe was a fact in attestation, as more easily maintainable in evidence than any form of words or documents. In many European countries, wood, earth, and stone, are given as tokens both of surrender and investiture.—Ed.

m Ps. 112. 5. Mat. 10. 16. & 18. 16. Jer. 32. 10—12.

n Hos. 12. 12. Gen. 29. 18, 19, 27.

o Ps. 128. 3—6. Jer. 22. 23. Deut. 25. 5, 6.

‡ The genealogy, however, never gives the name of Mahlon. But this is to be accounted for in two ways. (1) The name of Boaz is retained, on account of the celebrity he had justly acquired by his generous conduct to Ruth. (2) Because Mahlon's legitimate place in the genealogy is sufficiently recorded, according to law. (3) Because the retention of the name of Boaz gives a second evidence of the Moabitish origin of Ruth, who, as a Gentile engrafted into the genealogy of our Lord, exemplifies the calling of the Gentiles into the fellowship of the covenant of promise.—Ed.

p Gen. 24. 60. 1 Sam. 2. 20. Ps. 127. 3—5. & 128. 3—6.

q Gen. xlvi. Num. i, ii, xxvi.

§ Or, *get thee riches*, or *power*.

‖ Heb. *proclaim* thy *name*.

r Gen. 46. 12. Num. 26. 20, 21. 1 Chr. ii—iv.

s Gen. 38. 29. 1 Chr. 2. 4. Mat. 1. 3.

t Ch. 2. 11. Ps. 15. 4.

* B. C. cir. 1309.

u Gen. 30. 2. & 38. 5. & 25. 21. 1 Sam. 1. 27. & 2. 5, 6. Ps. 113. 9. & 127. 1, 3.

x Rom. 12. 15. Luke 1. 46, 58.

y Ps. 23. 3. 1 Sam. 1. 8, 11.

z Gen. 46. 11. & 47. 12. 1 Kin. 18. 4. Ps. 55. 22.

a 1 Sam. 1. 8. Prov. 17. 17. & 18. 24.

b Gen. 24. 59. & 35. 8.

c Luke 1. 58, 59. Rom. 12. 11, 12, 15.

d Serviceable. Ver. 15, 21, 22. Rom. 12. 11. 1 Chr. 2. 12, 15. Mat. 1. 5, 6. Luke 1. 31, 32.

† *Obed*, a servant, as distinguished from the sons whom she had lost in her prime of life. This was to be a servant of her old age.—Ed.

e 1 Chr. 2. 4—15. Mat. 1. 3—6. Luke 3. 31—33. Num. 1. 7. Gen. 49. 10.

f Or, *Salmah*. 1 Chr. 2. 11, 51, 54.

g 1 Sam. 16. 1. Ps. 78. 6. & 132. 7.

8 Therefore the kinsman said unto Boaz, [l] Buy *it* for thee: so he drew off his shoe. [†]

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* [m] witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, [n] Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that [o] the name of the dead be not cut off from among his brethren, and from the gate of his place: [‡] ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. [p] The LORD make the woman that is come into thine house like [q] Rachel and like Leah, which two did build the house of Israel; and [‖] do thou worthily in Ephratah, and [‖] be famous in Bethlehem:

12 And let thy house be like [r] the house of Pharez, [s] (whom Tamar bare unto Judah,) of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz [t] took Ruth," and she was his wife: and when he went in unto her, [u] the LORD gave her conception, and she bare a son.

14 And the [x] women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a [y] restorer of *thy* life, and [z] a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which [a] is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became [b] nurse unto it.

17 And the women her neighbours [c] gave it a name, saying, There is a son born to Naomi; and they called his name [d] Obed: [†] he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez: [e] Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat [f] Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And [g] Obed begat Jesse, and Jesse begat David.

REFLECTIONS UPON CHAP. III.—It is often safest for young widows to marry. And it is the duty of parents to promote the settlement of their children in a comfortable marriage: for it is no small mercy when the married state fixes the affections at a rest, in which it is well with the parties. Dress and cleanliness are commendable, so far as they are calculated to engage proper affections. But in courtship and marriage there ought always to be a strict attention to the commands of God. It is not enough that we do no evil;—we must indulge ourselves in no appearance of it. But what an advantage is it when we have to do with such as have the deepest regard to our chastity and honour; who are disposed to think no evil, but to interpret our innocent familiarities in the best sense; and who, in matters of importance, will certainly be faithful and diligent! Yes, hopeful is the match which is made up in dependance on God, and regard to the authority of parents. But we cannot be too ready to start at temptations, which steal softly upon us; nor too careful to remove every occasion from the envenomed tongue



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of slander. What is liable to be misinterpreted had best never be known. And, when we circumspectly proceed in the way of our duty, we may comfort our minds in the hope of God's salvation in due time.

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REFLECTIONS UPON CHAP. IV.—It is pleasant indeed to behold a man diligent in business, and the providence of God succeeding his endeavours;—to see in marriage the principal regard paid to the holiness and virtue of the partner, not to beauty or wealth; to see persons of honest intentions risking the most strict and public cognizance;—to see the professed followers of Christ using the most fair and open dealing in all their agreements;—to see affectionate lovers depending wholly on God to make them comfortable to one another;—to see humility, virtue, prudence, and honesty, issuing in remarkable honour and happiness;—to see God raising up the poor, and causing them to sit with princes; and making up the loss of those relations, from whom they expected much comfort, in the enjoyment of those from whom they expected nothing;—to see neighbours rejoicing in one another's welfare;—and to see the providences of God, in every circumstance, leading and directing us to Jesus, David's Lord. But, in fine, in Boaz the Beth-lemite I discern Jesus our Kinsman-redeemer, who remembered us in our low estate;—pitying our poor and miserable condition, and moved, not indeed by any respectful behaviour in us, but his own infinite compassion, he hath allowed us, sinners of the Gentiles, to glean in the field of his oracles and ordinances. For our encouragement, he hath appointed handfuls of precious promises, and offers of grace and salvation, for our use. At infinite expense, and with infinite care and equity, he hath espoused our race, and raised up a seed of servants to God. Let us, conscious of our poverty, and affected with his kindness, return him the most humble and thankful acknowledgments.—Let us glean for our souls only in his field.—Let us abide by his maidens, the faithful ministers of his word.—Let us approach his throne of grace in the full assurance of faith, pleading that he, as our nearest Kinsman, would spread his robes of righteousness, and garments of salvation, over our naked souls. And let us commit our way to him: he will bring it to pass, and perfect that which concerns us.

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## ADDITIONAL EDITORIAL NOTES ON THE BOOK OF RUTH.

CHAP. I. Ver. 1. *In the days when the judges ruled.*—The date of the events in this book, it is impossible to fix with any certainty, farther than that it was between the days of Joshua and Saul. It is evident, however, either that two, or more judges ruled contemporaneously, or that the emigration of Naomi took place under one judge, and her return under another. But as the book relates to the time of Boaz, whose descendants were allied to Jesse and David; and as Nahshon, their ancestor, was contemporary with Moses, and his son Salmon the father of Boaz, the date must be some time in the first half of the government of the judges.——*A famine in the land.*—No one that reads the history of the times of Gideon, Judg. 6. 4, 6, 11. can wonder at the occurrence of famine. But while men clearly discover the secondary causes of want—a weak and unsettled government, and the cruel oppression of invaders—let them not overlook the other causes, the sins of an ungrateful people, and the judgments of an offended God.——Ver. 5. *Left of her two sons and her husband.*—A woman bereft of the husband of her youth, and her two manly sons, and with two unprovided and fatherless daughters-in-law, (ver. 8.) presents a melancholy picture of human life. But, like the shorn lamb, the less protected from the storm, the more sensibly does she illustrate the government of Providence, and the triumphs of natural affection, matronly prudence, and religious principle, Jer. 49. 11.—— Ver. 15. *Return thou after thy sister-in-law.*—Naomi has been blamed for attempting to send her daughters back to an idolatrous land, instead of bringing them with her to Canaan; but her accusers do not reflect how Israel, at this time, was probably as idolatrous as Moab, as undoubtedly it was during much of the time of the judges. Besides, in the lips of Naomi, an evident believer in Jehovah, the word *Elohim*, translated *Gods*, does not necessarily convey any recognition of *polytheism*.—*Note.* The words of God's people should be judged, not by any meaning they will bear, or that may be forced upon them, but by the meaning that coincides with their acknowledged faith and character.——Ver. 17. *The Lord do so to me, and more also.*—That is, let the Lord smite me with death;—and *more also*, that is, with the judgment to follow, if I prove false to this engagement.——Ver. 21. *The Almighty hath afflicted me.*—This reference of her affliction to the hand of God, contains no murmuring or repining, but the spirit of humble resignation to His sovereign will. She even admits she deserved her affliction, and that it was a witness from God against her.—*Note.* Nothing so effectually lightens affliction as pious resignation to the will of God. But, wo unto him that striveth with his Maker! Is. 45. 9.

CHAP. II. Ver. 12. *The Lord God of Israel, under whose wings thou art come to trust.*—This is not a metaphor, but a literal statement. The wings referred to are the wings of the cherubim shadowing the mercy-seat.——Ver. 14. *Dip thy morsel in the vinegar.*—A sauce prepared from vinegar in which bread is dipped, is still a common food in the East, and, in conjunction with olives, is highly relished by a people not habituated to luxury.

CHAP. III. Ver. 4. *Uncover his feet, and lay thee down.*—This is the ordinary mode in which servants still sleep in many parts of the East, lying in a direction across their masters' feet. This translation is not to be construed by European customs or sentiments, but by the customs of the time and place, by the religious and benevolent character of Boaz, and the innocence and purity of Naomi and Ruth. ——Ver. 7. *His heart was merry.*—There is a striking connexion between piety, benevolence, a pure conscience, and cheerfulness, or even well-regulated mirth. We have heard the laughter of fools, and men think it joyful; but this we have also felt, that the more godly men become, the more cheerful and happy they become.—*Note.* It is a debt that religious men owe to the world, to convince them, by the mildness, meekness, and cheerfulness of their demeanour, that religion is neither austere nor melancholy, while yet it is staid and serious.

CHAP. IV. Ver. 5. *Thou must buy it also of Ruth the Moabitess.*—If the kinsman should buy the land from Ruth, it is not very apparent how it could follow from the purchase that he was to take Ruth to wife. Kennicot and others, on the authority of some very valuable MSS. render the passage, "Thou shalt also obtain Ruth the Moabitess, the wife of the dead;" and this, at all events, is the sense of the passage.——Ver. 9. *I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.*—The property of the sons had reverted to the mother in point of fact, or its reverting may have been admitted in point of law, because any right derived through Ruth, might have been afterwards questioned, and difficult to establish. The right of Naomi, passing, however, under the silence, or with the consent of Ruth, could not be questioned or disturbed.

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# THE FIRST BOOK

OF

# S A M U E L.

THIS book and the following are denominated from the prophet SAMUEL, perhaps, because he wrote the first twenty-four chapters of this; at least, from his being the subject of much of it; and whatever relates to David, the subject of the other, is but the issue of his unction to the kingdom by Samuel. This book contains the history of at least eighty years; and exhibits an account (1) Of Eli's negligence, and the wickedness of his sons; with the terrible calamities occasioned by these to the Israelites; and even to the Philistines, who took captive the ark; ii—vi. (2) Of Samuel's birth; education; call to be a prophet; deliverance and government of Israel; resignation of his government; and death; i, ii, iii, vii—xii, xiii, xv, xvi, xix, xxv. (3) Of the Israelites' resolute demand of a king; and the instalment, prosperity, mal-administration, and unhappy end of Saul; viii—xxvi, xxviii, xxxi. (4) Of the unction of David to be king; his diverting of Saul when melancholy, with his music; his conquest of Goliath; his friendship with Jonathan; persecution by Saul; marriage with Michal the daughter of Saul, and with Abigail the widow of Nabal; his retreat into the land of the Philistines; discharge from their army; and his slaughter of the Amalekites who had burned Ziklag; xvi—xxvii, xxix, xxx.

## CHAPTER I.

(1) *The affliction of Hannah through want of children; aggravated by the reproaches of Peninnah, Elkanah's other wife; mitigated by his kindness:* 1—8. (2) *Her fervent prayer and vow to God under her trouble:* 9—18. (3) *Her bearing and nursing of Samuel:* 19—23. (4) *Her presenting of him to the Lord:* 24—28.

A. M. 2869, or 2883. B. C. 1135, or 1171.

a Jos. 17. 15, 18. Judg. 17. 1. & 19. 1.

b 1 Chr. 6. 27—34. Judg. 12. 5.

NOW, there was a certain man of Ramathaim-zophim, of [a] mount Ephraim, and his name *was* [b] Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.



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2 And he had [c] two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city [d] yearly, [†] to worship and to sacrifice unto the LORD of hosts [e] in Shiloh: [‡] and the [f] two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, [§] portions.[§]

5 But unto Hannah he gave [h] a worthy[‖] portion; [i] for he loved Hannah: but the LORD had shut up her womb.

6 And her [k] adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* [l] he did so year by year, [*†] when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, [m] why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I [n] better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of [o] the temple of the LORD:)

10 And she *was* [‡p] in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she [q] vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a [§] man-child, then I will give him unto the LORD all the days of his life, and [r] there shall no razor come upon his head.

12 And it came to pass, as she [‖s] continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she [t] spake in her heart; only her lips moved, but her voice was not heard: therefore Eli [u] thought she had been drunken.

14 And Eli said unto her, [x] How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, [y] No, my lord; I *am* a woman [*] of a sorrowful spirit: I have drunk neither wine nor strong drink, but have [z] poured out my soul before the LORD.

16 Count not thine handmaid [a] for a daughter of Belial: for [b] out of the abundance of my [*] complaint and grief have I spoken hitherto.

17 Then Eli answered and said, [c] Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, [d] Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her [e] countenance was no more *sad*.[†]

19 ¶ And they rose up in the morning [f] early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD [g] remembered her.

20 Wherefore it came to pass, [‡] when the time was come about, after Hannah had conceived, that she bare a son,[§] and called his name [‖] Samuel, *saying*, Because I have asked him of the LORD.

21 And [h] the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 [i] But Hannah went not up;[*] for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there [k] abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him: only the LORD [l] establish his word.[†] So the woman abode, and [m] gave her son suck, until she weaned him.

24 ¶ And when she had weaned him, she [n] took him up with her, with three bullocks,[‡] and one ephah of flour, and a bottle of wine,[§] and brought him unto the house of the LORD in Shiloh: [‖] and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord! [o] *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 [p] For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have [*†] lent him to the LORD; as long as he liveth he shall be lent to the LORD. And [q] he worshipped the LORD there.[‡]

A. M. 2869, or 2933. B. C. 1135, or 1171.

c Gen. 4. 23. & 29. 23, 29, 31. Judg. 13. 2.

* Heb. *from year to year.*

d Ex. 23. 14, 17. & 34. 23. Deut. 16. 16.

† The marginal reading "from year to year," is the preferable translation; for "yearly," signifies but *once a year*—"from year to year," may include the three annual visits which the law required at the sanctuary.—Ed.

‡ The first mention of *hosts* in Scripture occurs, Gen. 32. 2, where Mahanaim, signifies, camps, armies, hosts, &c.; these were angels. The second instance occurs, Exod. 12. 41, where the hosts are God's delivered people, in marching array, going forth to war. A third instance occurs, Is. 40. 26, where the word evidently signifies the sun, moon, and stars of heaven.—*Hosts* are therefore, angels, men, or stars, arranged in order by the Almighty ruler.—Ed.

e Jos. 18. 1. Judg. 21. 2, 4, 12. & 18. 31. ch. 3. 21. & 4. 3. Ps. 78. 60. Jer. 7. 12, 14. ver. 24.

f Ch. 2. 12—17, 34. & 4. 4, 11, 17. ver. 9.

g Deut. 12. 12. & 16. 11. Lev. 23. 4, 5. & 7. 15. & 9, 22.

§ All the family were entitled to partake of the peace-offering, being a sacrifice and feast conjoined; an emblem of communion through sacrifice, both between God and men, and worshipper and worshipper.—Ed.

h Gen. 43. 34. ch. 9. 23, 24.

‖ The giving of "double portions," to mark affection or respect, was a custom, civil,—not a religious ordinance. Joseph, (Gen. 43.) gave, not merely a double, but a fourfold portion to Benjamin. It is still practised, both in the east of Europe, and the western parts of Asia.—Ed.

i Gen. 29. 30. & 30. 2. & 20. 18. & 30. 2.

k Lev. 18. 18. Job 1. 11. & 2. 9. & 6. 14.

l Ver. 3, 21. ch. 2. 19.

* Or, *from the time that she,* &c.

† Heb. *from her going up.*

m Job 3. 24. 1 Thes. 5. 14. John 20. 13, 15.

n Ruth 4. 15. Prov. 17. 17. & 18. 24.

o *i. e.* the tabernacle. Ch. 3. 3, 15. & 22. 7. Ex. xxvi, xl. 2 Sam. 7. 2.

‡ Heb. *bitter of soul.*

p Job 3. 2, 3. & 7. 15. & 9. 18. & 10. 1. Is. 38. 2, 3, 15. Lam. 3. 15.

q Gen. 28. 20. Num. 21. 2. & 30. 8. Judg. 11. 30. Eccl. 5. 4.

§ Heb. *seed of men.*

r Num. 6. 5. Judg. 13. 5. & 16. 17.

‖ Heb. *multiplied to pray.*

s Jam. 5. 16. Eph. 6. 18. Col. 4. 2. Luke 18. 1.

t Neh. 2. 4. Rom. 8. 26. Ex. 14. 15.

u Acts 11. 8. 1 Cor. 13. 7.

x Mat. 7. 1, 3. Job 11. 14—22. Prov. 6. 24.

y Prov. 15. 1. & 25. 15.

* Heb. *hard of spirit.*

A. M. 2870, or 2933. B. C. 1135, or 1171.

z Ps. 62. 8. & 142. 2. Lam. 2. 19.

a Deut. 13. 13, ch. 2. 12. & 10. 27, & 25. 25.

b Ps. 102, title, Job 6. 2, 3. & 10. 1.

* Or, *meditation.*

c Ex. 4. 18. Judg. 18. 6. ch. 25. 35. & 29. 7. 2 Kin. 5. 19.

d Gen. 32. 5. & 33. 8, 15. Ruth 2. 10, 13.

e Eccl. 9. 7. Rom. 15. 13. Ps. 119. 81. & 27. 13, 14.

† Nothing so much promotes cheerfulness as pious prayer, with such sure dependance as Scripture warrants, that our prayers will be heard, so far as they may serve for God's glory and our own good.—Ed.

f Ps. 5. 3. & 119. 147. Prov. 8. 17. Gen. 21. 25.

g Gen. 8. 1. & 21. 1. ver. 11.

‡ Heb. *in revolution of days.*

§ 1134, or 1170.

‖ That is, *asked of God.*

h Ex. 23. 14—17. & 34. 23. Deut. 16. 16. Jos. 24. 15.

i Ex. 23. 17. & 34. 23. Deut. 16. 16.

* This was no evidence of religious neglect in Hannah, for she was not legally bound to go, the males only being required to appear before the Lord, and her resolution to stay at home being founded on the care of her child.—*Note.* Christians should well examine the reasons they employ for absence from the sanctuary. If satisfactory to conscience, the Lord desires mercy, not sacrifice; but let conscience be satisfied on Scriptural grounds.—Ed.

k Ver. 11. Ex. 21. 6. Lev. 27. 28. Deut. 18. 6, 7. Ps. 110. 4. Is. 9. 7.

l 2 Sam. 7. 25. Is. 44. 26.

† Both Elkanah and Hannah seem to have considered the response of the high priest, (ver. 17,) as prophetic, and as evidence of the acceptance of Hannah's vow. This is agreeable to John 11. 51.—Ed.

m Gen. 21. 7. Ps. 22. 9. Judg. 13. 4, 14.

n Luke 2. 22. Deut. 18, 16. Num. 15. 8, 10.

‡ Tim. 2. 15. Ex. 23. 15. & 34. 20.

‡ For a burnt-offering, a sin-offering, and a peace-offering.—Ed.

§ Such bottles were skins curiously joined together, so as to contain liquids.—Ed.

‖ 1127, or 1167.

o Ch. 17. 55. & 20. 3. 2 Sam. 11. 11. & 14. 9. 2 Kin. 2. 4, 6. & 4. 30.

p Ver. 11, 13. Mat. 7. 7. Is. 45. 11.

* Or, *returned him, whom I have obtained by petition, to the LORD.*

† That is, devoted him; designated him by vow to the Lord.—Ed.

q *i. e.* Samuel. Ver. 26. 2 Tim. 3. 15.

‡ From ch. 2. 11, it appears the child was of sufficient age to aid Eli in the service. Hence we may conclude that the person who worshipped the Lord, (ver. 28.) was Samuel. The worship of a child! How beautiful! He knew the Scriptures from childhood, and they had made him wise unto salvation.—Ed.

REFLECTIONS UPON CHAP. I.—A divided family is most unhappy: and they bring upon themselves redoubled trouble and vexation, who dare transgress God's institution of marriage in order to obtain redoubled pleasures. Rarely do we behave aright under either remarkable prosperity or remarkable adversity: under the former, the heart swells with pride; under the latter, it sinks and rends with discontent and murmuring. The fretfulness of our temper often lays us open to continual uneasiness: and the unthankfulness of our heart doubles our affliction by overlooking our mercies. But sinful and hurtful is that grief which diverts us from our duty to God, and imbitters the comfort which we have in him. Our most deserved crosses are abundantly mixed with undeserved mercies; and religion and reason will afford us a cure. Distress ought to make us double our diligence in attending on the ordinances of God. Fervent prayers and solemn vows are often means of relief to broken spirits: yea, it is peculiarly becoming under sore trials, and amidst general apostasy and profaneness, to be punctual and earnest attenders on the ordinances of God. But base and devilish must that spirit be which can take pleasure to vex the distressed in mind, even when they are attending upon God's solemn worship. It is more becoming to balance others' abuse with our tender affection, and do all that we can to comfort those who are cast down. For peculiarly afflicting is it to perplexed souls, to have the godly, and even ministers, misinterpreting their wrestlings with God as hypocrisy and wickedness. Yet,



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## CHAPTER II.

(1) *Hannah's song of praise at the presentation of Samuel to God:* 1—10. (2) *The growth and religious improvement of Samuel her son,* 11, 18, 21, 26; *and the care his mother took to clothe him:* 19. (3) *The great wickedness of Eli the high priest's sons:* 12—17, 22. (4) *The over-mild reproof which their father gave them for their conduct:* 23—25. (5) *God's dreadful message to Eli by a prophet:* 27—36.

A. M. 2877, or 2837. B. C. 1127, or 1087.

AND Hannah [a] prayed, and said, My heart rejoiceth in the LORD; [b] mine horn is exalted in the LORD; my [c] mouth is enlarged over mine enemies; because I [d] rejoice in thy salvation.

2 [e] *There is* none holy as the LORD: for *there is* none besides thee; neither *is there* any rock like our God.

3 [f] Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* [g] a God of knowledge, and by him actions are weighed.

4 The [h] bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They* [i] *that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the [k] barren hath born seven; and [l] she that hath many children is waxed feeble.

6 [m] The LORD killeth, and maketh alive: [n] he bringeth down to the grave, and bringeth up.

7 The LORD [o] maketh poor, and maketh rich: he bringeth low, and lifteth up.*

8 [p] He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the [q] pillars of the earth *are* the LORD's, and he hath set the world upon them.†

9 He [r] will keep the feet of his saints, and the wicked shall be [s] silent in darkness; for [t] by strength shall no man prevail.

10 [u] The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD [x] shall judge the ends of the earth; and he shall [y] give strength unto his king, and exalt the horn of his anointed.‡

11 And Elkanah went to Ramah to his house; and the child did [z] minister unto the LORD before Eli the priest.

12 ¶ Now [a] the sons of Eli *were* sons of Belial; they knew not the LORD.§

13 And the priest's custom with the people *was, that* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; [b] all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also, before [c] they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat [*] presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.†

17 Wherefore the sin of the young men was [d] very great before the LORD; for men abhorred the offering of the LORD.

18 ¶ But Samuel [e] ministered before the LORD, *being* a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him [f] from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli [g] blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the [‡] loan which is lent to the LORD. And they went unto their own home.

21 And the LORD [h] visited Hannah, so that she conceived, and [i] bare three sons and two daughters. And the child Samuel [k] grew before the LORD.§

22 ¶ Now Eli [l] was very old, and heard all that his sons [m] did unto all Israel; and how they lay with the women that [n] assembled *at* the door of the tabernacle of the congregation.

23 And he said unto them, [o] Why do ye such things? for [‖] I hear of your evil dealings [p] by all this people.

24 Nay, my sons: for *it is* [q] no good report that I hear; ye make the LORD's people [*] to transgress.†

25 If [r] one man sin against another, the judge shall judge him: but [s] if a man sin against the LORD, who shall entreat for him? Notwithstanding they [t] hearkened not unto the voice of their father, because [‡] the LORD would slay them.

26 And the child Samuel [u] grew on, and was in favour both with the LORD, and also with men.§

27 ¶ And there came [x] a man of God unto Eli,‖ and said unto him, Thus saith the LORD, [y] Did I plainly appear unto the house of thy

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a Phil. 4. 6. & 3. 3. Luke 1. 46, 47.

b Ps. 92. 10. & 112. 9. & 148. 14. & 18. 2. & 89. 17.

c Ex. 18. 2. Judg. 5. 1. 2. Ps. 71. 8. Rev. 18. 20.

d Is. 12. 2, 3. Luke 1. 47. Ps. 118. 14.

e Ex. 15. 11. Ps. 73. 25. & 86. 8. & 89. 6, 8. Is. 40. 17. Jos. 21. 19. Deut. 3. 24. & 32. 4, 30, 31, 32. 1 Cor. 10. 4.

f Mal. 3. 9, 10. Jude 15. Prov. 20. 23. & 8. 13. Luke 14. 11.

g Ps. 147. 5. Jer. 17. 10. & 16. 19. Heb. 4. 12, 13.

h Ps. 76. 3. & 46. 9. Heb. 11. 34. Judg. 4. 15. Is. 41. 10, 14—16. Amos 2. 9.

i Luke 1. 53. & 14. 11. & 6. 20, 21, 24, 25. Jam. 4. 6. & 5. 1—6.

k Ch. 1. 20. ver. 21. Ps. 113. 9. Ruth 4. 11.

l Ch. 1. 6. Jer. 15. 9.

m Deut. 32. 39. Job 5. 18. Hos. 6. 1. Rev. 1. 18.

n Ch. 20. 3. Is. 26. 19. Ps. 18. 5. & 116. 3. & 130. 1. 2 Cor. 1. 9, 10.

o Job 1. 21. & 42. 12. Ps. 102. 10. & 107. 33—41. & 75. 5, 6.

* The pious ascription to God of all that the world calls *fortune,* is a most happy frame, whether for prosperity or adversity. It keeps us humble in the one, it teaches resignation in the other.—Ed.

p Ps. 113. 7. & xviii. xxi, xxii, cxvi. Job 36. 11. & 42. 10, 12. Luke 1. 52. 1 Kin. 10. 2. Is. 22. 20—24. Lam. 3. 32.

q Job 38. 4, 6. Ps. 104. 5. & 24. 2. & 75. 3. Gal. 2. 9.

† A beautiful picture of God's providence, "upholding all things by the word of his power." Heb. 1. 2.—Ed.

r Ps. 91. 11. & 121. 5, 8. & 34. 15. Prov. 16. 9.

s Ps. 94. 17. & 9. 17. Job 5. 14. Is. 15. 1. Jer. 8. 14. Eccl. 5. 17. Zeph. 1. 15. Mat. 22. 12.

t Ps. 33. 16. Prov. 21. 31. Eccl. 9. 11. ch. 17. 49. Zech. 4. 6. Job 9. 4. & 40. 2, 11, 12.

u Ch. 7. 10. & 12. 18. 2 Sam. 22. 14, 15. Ps. 2. 5.

x Ch. vii. xvii. 2 Sam. v, viii. Ps. 2. 8. 9. & 22. 27, 28. Is. 45. 22.

y Ps. 18. 32—48. & 89. 3, 4, 21—37. Mat. 28. 18. 2 Sam. viii, x.

‡ That is, his Messiah, in whose future appearing Hannah expresses her faith. The *horn* is the emblem of power.—Ed.

z Ver. 18. ch. 1. 28. & 3. 1, 15.

a Deut. 13. 13. Judg. 19. 22. ch. 10. 27. & 25. 17. 2 Sam. 16. 7. & 23. 6. 1 Kin. 21. 10. 2 Cor. 6. 15. Tit. 1. 16. 1 John 2. 3, 4. Jer. 9. 3. Hos. 4. 1, 6. Mal. 2. 8. Rom. 1. 28—30.

§ Sons of *worthlessness,* as the expression signifies — for man has no worth, but as he knows God to be his God, and has chosen him for his sure portion.—Ed.

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A. M. 2879, or 2839. B. C. 1125, or 1085.

b Le. 56. 11. Ex. 29. 27, 28. Lev. 7. 31.

c Lev. 3. 3, 4. Le. 56. 11. Phil. 3. 19.

* Heb. *as on the day.*

† What a melancholy example of religious defection, when the lips of the people and not of the priests, retain the knowledge of God, and when they who should inculcate piety, are the most prominent in violating the law.—Ed.

d Gen. 10. 10. & 13. 13. Mal. 2. 8. Hos. 4. 1.

e Ver. 11. ch. 3. 1. & 22. 18. Ex. 28. 4. 2 Sam. 6. 14.

f Ch. 1. 3, 21. Ex. 23. 14—17. & 34. 23. Deut. 16. 16.

g Gen. 14. 19. & 27. 27, 29. & xlviii, xlix.

‡ Or, *petition, which she asked,* &c.

h Gen. 21. 1. ch. 1. 19, 20.

i Eph. 3. 20. ver. 5. Ps. 113. 9.

k Ver. 26. ch. 3. 19. Luke 1. 80. & 2. 40, 52.

§ Grew up in the service of the Lord, both in stature and in knowledge, and in piety, and in character. What a blessed sight to the mother on her annual visit, when bodily growth, and spiritual grace, kept pace with each other.—Ed.

l Ch. 3. 1.

m Ver. 13—17. Jer. 3. 3. Hos. 7. 4. & 6. 9.

n Heb. *assembled by troops.* Ex. 38. 8.

o Judg. 13. 10. Acts 9. 4.

‖ Or, *I hear evil words of you.*

p Is. 3. 9. Jer. 3. 3. & 8. 12. Hos. 4. 6. & 5. 1.

q 1 Tim. 3. 7. ver. 17, 22.

* Or, *to cry out.*

† Amongst the greatest evils of sin is its multiplying in others. Hence the special evil of sin in men of rank, from them it propagates more speedily, and their judgment is the more heavy from the Lord.—Ed.

r Deut. 25. 1—3. & 17. 8—11.

s Num. 15. 30. ch. 3. 14. Gen. 13. 13.

t 2 Chr. 25. 16. Prov. 15. 10. Ps. 50. 27. 1 John 2. 14, 19. John 12. 36, 40.

‡ For "because," the translation should be "*wherefore*" or "*therefore,*" as in Ps. 116. 10. —Ed.

u Prov. 3. 4. Luke 1. 80. & 2. 26. Acts 2. 47. Rom. 14. 18.

§ Piety does not always obtain a good report from men, still there are occasions in which they concur. —Ed.

x Ch. 9. 6. 2 Pet. 1. 21. 1 Tim. 6. 11.

‖ 1105, or 1125.

y Ex. 4. 14, 27.

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however distressing, injurious reproach should always be answered with the greatest candour and meekness. And men, convinced of their mistake, should turn their sinful censures into fervent prayers for the persons injured. Devotions towards God ought to be preferred to every convenience of our own. Early and earnest devotions are the best presages of happy days and successful undertakings: and nothing but works of necessity and mercy ought to detain us from the solemn worship of God. With the most distinguished expressions of gratitude ought we to commemorate the mercies which we have received in answer to our prayers. Children ought to be carefully trained up, not merely with an eye to the law of nature, as they are ours, but chiefly with an eye to the covenant of grace, as they are given to God. And with great care and expedition ought we to perform our vows, particularly in the solemn surrender of our children to God.



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father, when they were in Egypt in Pharaoh's house?

28 And [a] did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [a] did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore [b] kick ye at my sacrifice,* and at mine offering, which I have commanded [c] *in my* habitation; and [d] honourest thy sons above me,† to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, [e] I said indeed, *that* thy house, and the house of thy ‡father, should walk before me for ever: but now the LORD saith, [f] Be it far from me;§ for [g] them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I [h] will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see ‖an enemy‖ *in my* habitation in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [*] in the flower of their age.

34 And this *shall be* [k] a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And [l] I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will [m] build him a sure house; and he shall walk before mine Anointed for ever.

36 And it shall come to pass, *that* every one that [n] is left in thine house shall come *and* crouch to him for a piece of silver, and a morsel of bread,† and shall say, ‡ Put me, I pray thee, into §one of the priests' offices, that I may eat a piece of bread.

A. M. 2808, or 2878. B. C. 1108, or 1126.

[a] Ex. 29. 4—35. Num. 17. 5, 8. 2 Sam. 12. 7.

[a] Lev. 2. 3, 10. & 6. 16. & 7. 7, 8. & 10. 24. Deut. 18. 1.

[b] Deut. 32. 15. ver. 13—17. Mal. 1. 12, 13.

* They despised the part allotted to the priest by the law, and would choose what pleased their own epicurean tastes.—Ed.

[c] Jos. 18. 1. Judg. 21. 2.

[d] Lev. 19. 15. Mat. 10. 37. Luke 14. 26.

† Eli not only allowed his sons to take what part they pleased, instead of the part appointed by the law, but he also permitted them to take it before the sacrifice was offered, thus honouring them above God.—Ed.

[e] Ex. 28. 43. & 29. 9.

‡ *i. e.* Ithamar. ‖ 2 Chr. 15. 2.

§ Such promises are sometimes called conditional. But this is a mode of speaking not perfectly safe. If it were, then the fulfilment of God's promises would depend on the creature, and not on God. Such promises are not conditional; they are simply promises with a declared or implied threatening. In this case the threatening is inflicted, and Eli's house is cast out.—Ed.

[f] Ps. 91. 14. John 12. 26. Num. 11. 20. Mal. 2. 9.

[g] Job 22. 9. Ps. 37. 17. ch. 4. 11. & 22. 16. &c. 1 Kin. 2. 26, 27.

‖ Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.* Ch. 4. 11. Ps. 78. 59—64. 1 Kin. 2. 26, 27.

§ Not a rival priest in his office, but the Philistine enemy in possession of his ark and sanctuary, and wasting the wealth of Israel.—Ed.

[*] Heb. *men.*

[h] 1 Kin. 15. 3. ch. 3. 12. & 4. 11, 17. Num. 16. 37. Ps. 55. 23.

[i] Ezek. 44. 13. 1 Chr. 23. 22. 1 Kin. 1. 8, 45. & 2. 27, 35. Heb. 7. 24—28.

[k] Ch. 25. 28. Ex. 1. 21. 1 Kin. 2. 24. Num. 25. 13. Ezek. 44. 15. 2 Chr. 6. 5—15. Neh. 12. 10, 11.

[l] Ezek. 44. 10—12. 1 Kin. 2. 27.

† Just as a man discovers his own appearance better by looking into a mirror than by examining himself; so men are frequently led to self-examination and repentance, rather by the afflictions that come through their families, than by any spontaneous movement of their own minds. The history of Eli is written, not as a record of an obscure, though public, man; but as a warning to all fathers, especially to those in office, to chasten their children while there is hope.—Ed.

‡ Heb. *Join.*

§ Or, *somewhat about the priesthood.*

A. M. 2904, or 2884. B. C. 1100, or 1120.

[a] Ch. 2. 11, 18. ver. 15. Served as a priest in the lower employments.

[b] Ps. 74. 9. Mic. 3. 7. Amos 8. 11, 12. Is. 13, 12.

* There were few copies of the Scriptures; what were, were little understood; and where there were any found whose "flesh longed in a dry parched land," there were few to expound the word, and so allay their thirst.—Ed.

[c] Heb. *broken.* Judg. 7. 15.

[d] Gen. 27. 1. & 48. 8, 10. ch. 4. 15.

[e] Ex. 27. 20, 21. & 30. 7, 8. Lev. 24. 2, 3. 2 Chr. 13. 11.

† Exod. 27. 20, requires that the lamps "should burn always," and Josephus tells us part of the seven were extinguished in the morning, part burned through the day. Ex. 30. 8, distinctly shows they did not burn all day, as they were lighted in the evening. From this verse it is evident, the lamp was allowed to "go out" by its own burning, and was not extinguished.—Ed.

[f] Ps. 99. 6. 1 Cor. 12. 28. Gal. 1. 15. Heb. 5. 4.

‖ Or, *Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.* Acts 19. 2.

‡ Did not know him as a speaker to man; though he knew him as a lawgiver, as the God of providence, and hearer of prayer.—Ed.

[h] Job 33. 14, 15.

§ Jehovah speaking to a child! what a picture of condescension! Let infidelity mock if it will. God, who gave man both a tongue and a voice, can surely speak, else he can make a creature more accomplished than the Creator. And if he can speak, assuredly a holy child is a nobler auditor than a hoary sinner.—Ed.

[i] Acts 9. 6. Is. 6. 8. Ps. 85. 8. ver. 10.

[k] Amos 3. 6, 7. Is. 45. 7.

[l] 2 Kin. 21. 12. Jer. 19. 3. Ps. 119. 120.

[m] Ch. 2. 27—36. Zech. 1. 6. Luke 21. 33, 35.

‖ Heb. *beginning and ending.*

* Or, *And I will tell him, &c.*

[n] Ch. 2. 27—36. Gen. 19. 13. 2 Chr. 20. 13. Zech. 1. 6. Joel 3. 12.

† Or, *accursed.*

‡ Heb. *frowned not upon them.*

[o] Ch. 2. 29—25. 1 Kin. 1. 6. Prov. 19. 18.

§ Amongst the many purposes subserved by elevated rank, one is the lesson administered by the depth of its fall. Let the kings and judges of the earth, therefore, "be wise and kiss the Son."—Ed.

[p] Ch. 2. 29. Num. 18. 20. Jer. 15. 1. & 7. 16. Ezek. 24. 13. Is. 22. 14. Heb. 10. 26—31.

## CHAPTER III.

(1) *God manifests himself to Samuel by a fourfold call:* 1—10. (2) *By him God sends an awful message of destructive ruin to Eli and his family:* 11—14. (3) *With reluctance Samuel relates the message to Eli, who submits to the righteousness of God therein:* 15—18. (4) *Samuel is publicly established a prophet in Israel:* 19—21.

AND the child Samuel [a] ministered unto the LORD before Eli. And [b] the word of the LORD was precious* in those days; *there was* no [c] open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and [d] his eyes began to wax dim, *that* he could not see;

3 And [e] ere the lamp of God went out† in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the LORD [f] called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 [g] Now Samuel did not yet know the LORD,‡ neither was the word of the LORD yet revealed unto him.

8 And the LORD [h] called Samuel again the third time. And he arose, and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.§

9 Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, ‖Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called, as at other times, Samuel, Samuel! Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, [k] I will do a thing in Israel, ‖at which both the ears of every one that heareth it shall tingle.

12 In that day [m] I will perform against Eli all *things* which I have spoken concerning his house: ‖when I begin, I will also make an end.

13 [*] [n] For I have told him, that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves †vile, and he ‡[o] restrained them not.

14 And therefore I have sworn unto the house of Eli,§ [p] that the iniquity of Eli's house

REFLECTIONS UPON CHAP. II.—We owe to God the most exalted praises upon receipt of his favours. Yea, pleasant and valuable mercies should always lead to an affecting contemplation of the excellencies which are in God himself. The secret of the Lord is with them that fear him; and he often shows them things to come. Nothing is returned with such certainty and interest as that which is lent to the Lord: and early activity in God's service is a hopeful presage of an eminently useful life. But dreadful and threatening is the appearance when those who fill the highest offices in church or state, become absolute monsters in impiety, lust, and rapacity. It is criminal to administer to such only a soft rebuke; and their contempt of reproof is an awful prelude of near and certain destruction. God permits such contemners to proceed in their wickedness till they have ripened themselves for ruin. Parents' indulgence of their children in sin may occasion fearful distresses to their family and nation; and the most tremendous judgments appear marked out for those who disregard even the mildest reproofs of their parents. The more remarkable the favours which have been abused, the more tremendous the judgments which may be expected; and sharers in sin shall share in correspondent punishment. But God's work and cause will never fall to the ground for want of hands to carry it on. Though ministers' wickedness may destroy themselves, it cannot destroy the ministry. The church is founded on a Rock, which the gates of hell cannot prevail against. Jesus, the faithful priest on his throne, is her principal governor; who can turn out her wicked officers, and fill their room with such as will be faithful unto death.



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J.S.Copley R.A. T.J.Kelley

ELI & SAMUEL

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shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of [q] the house of the LORD. And Samuel [r] feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.[*]

17 And he said, What *is* the thing that *the* LORD hath said unto thee? I pray thee hide *it* not from me: [s] God do so to thee, and [t] more also, if thou hide *any* [‡] thing from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, [u] It *is* the LORD; let him do what seemeth him good.

19 ¶ And Samuel grew, and [v] the LORD was with him, and [x] did let none of his words fall to the ground.[‖]

20 And all Israel, [y] from Dan even to Beer-sheba, knew that Samuel *was* [‖] established *to be* a prophet of the LORD.

21 And the LORD [a] appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.[*]

A. M. 2884, or 2884. B. C. 1100, or 1120.

q Ch. 1. 3. Jos. 18. 1.

r Dan. 4. 19. Jer. 1. 6—8.

* Amongst the characteristic traits of Samuel, one, and not the least worthy of observation, is his continual readiness when called. His uniform answer is—*Hennee anee*. Let children, who cannot but admire Samuel's success in life, remember that it was founded, under Providence, upon two principles—piety to God, and uniform readiness for duty.—Ed.

s Ruth 1. 17. 1 Kin. 22. 16. Mat. 26. 63.

† Heb. *to add.*

‡ Or, *word.*

t Judg. 10. 13. 2 Sam. 16. 10. Ps. 89. 9. & 119. 75. Job 1. 21. Is. 29. 8.

u Gen. 39. 2, 21. ch. 16. 14. Acts 7. 9, 10. Dan. 4. 21, 22. Is. 45. 2. Rom. 8. 31. Heb. 13. 5, 6.

x 1 Kin. 8. 56. Is. 44. 26.

‖ Men's hearts were predisposed to listen to him, and God fulfilled his predictions, and realized the soundness of his opinions.—Ed.

y Judg. 20. 1. 2 Sam. 3. 10. & 17. 11. & 24. 2, 7, 15. 1 Kin. 4. 25.

‖ Or, *faithful.*

a Heb. 1. 1. Gen. 12. 7. & xv. Num. 12. 6. Amos 3. 7.

* By the "Word that was with God, and was God." See Gen. 15. 1, 2, 4, 6—8, where the meaning of the "Word of the Lord," is established beyond controversy.—Ed.

## CHAPTER IV.

(1) *The disgrace and loss which the Israelites sustained in a rencounter with the Philistines:* 1, 2. (2) *Their foolish project to strengthen themselves by the presence of the ark:* 3—9. (3) *The Israelites are routed with great slaughter, the young priests slain, and the ark taken:* 10, 11. (4) *The news of the defeat coming to Shiloh, causes Eli to fall, and break his neck; and brings the pains of childbirth on his daughter-in-law, who dies as soon as she is delivered:* 12—22.

AND the word of Samuel [a] came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside [b] Eben-ezer: and the Philistines pitched in [c] Aphek.

2 And the Philistines put themselves in array against Israel: and when [*] they joined battle, [d] Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, [e] Wherefore hath the LORD smitten us to-day before the Philistines? [f] Let us [†] fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So [g] the people sent to Shiloh, that they might bring from thence the [h] ark of the covenant of the LORD of hosts, which dwelleth [i] *between* the cherubims:[‡] and the two sons of Eli, Hophni and Phinehas, *were* there [k] with the ark of the covenant of God.

A. M. 2888, or 2888. B. C. 1096, or 1116.

a Or, *came to pass.* ch. 3. 11. Samson had killed many Philistines, Judg. 15. 20.

b Ch. 7. 12. & 5. 1.

c Jos. 15. 53. or 19. 30. 1 Kin. 20. 30.

* Heb. *the battle was spread.*

d Jos. 7. 4, 5. 12. Ps. 106. 41. & 78. 62.

e Deut. 20. 24. Jos. 7. 7, 8. Jer. 22. 8. Lam. 3. 42.

f Ch. 14. 18. Num. 14. 44, 45. & 31. 6. Jos. 5. 15—17. & 6. 4, 5. 2 Sam. 15. 25. Jer. 7. 4, 8—10.

† Heb. *take unto us.*

g Ch. 1. 3. Jos. 18. 1. Judg. 18. 31. Ps. 78. 60. Jer. 7. 12, 14.

h Num. 10. 33. Ex. 24. 28. Deut. 10. 1—5.

i 2 Sam. 6. 2. 2 Kin. 19. 15. Ps. 80. 1. & 99. 1. Ex. 25. 10—22. Num. 7. 89.

‡ That is, on the *mercy-seat.*—*Note.* No throne but that of mercy can be approached by a sinner.—Ed.

A. M. 2889, or 2889. B. C. 1095, or 1115.

k Num. 4. 15. & 10. 33. Deut. 31. 25. 2 Sam. 15. 24. Heb. 9. 4. ver. 3.

l Jer. 7. 4. Mic. 3. 11. Amos 5. 3. Judg. 15. 14. Job 15. 21.

m Ver. 3—5.

n Ex. 14. 23. & 15. 14. Deut. 32. 30, 31.

* When the Philistines acknowledged God, why did they not prepare to obey him? Because they acknowledged him but as the local, or, at most the national God of Israel. They admitted his being, not his attributes.—Ed.

† Heb. *yesterday, or the third day.*

o Ex. viii. xiv. Jos. 2. 10. & 9. 10.

‡ When he brought Israel into the wilderness.

§ An erroneous statement, illustrative of their imperfect knowledge of the history of the Exodus.—*Note.* Superstition and false religion uniformly originate in imperfect religious information.—Ed.

‖ Whoever has read the writings of the Heathen, such as Homer, one of their highest authorities, must have observed that they considered men often completely competent to fight against their gods and goddesses, and sometimes to have discomfited them in single combat.—Ed.

p Deut. 28. 47, 48. Judg. 13. 1. & 10. 7.

* Heb. *be men.*

q 2 Sam. 20. 1. 1 Kin. 12. 16. & 22. 36. 2 Kin. 14. 12.

r Lev. 26. 25. Deut. 28. 25. Ps. 78. 62. Is. 10. 3—6. Jer. 7. 12, 32.

s Ps. 78. 61, 64. & 106. 11. ch. 2. 34. Is. 3. 11. Prov. 1. 31. & 13. 21.

† Heb. *died.*

t Gen. 37. 29. Jos. 7. 6. 2 Sam. 13. 19. & 15. 32. & 1. 2. Job 2. 12.

‡ These may have been the consequences of the battle, or of the flight from the field of battle, through bye-ways, brambles, &c., or emblems of the disaster the army had incurred.—Ed.

u Ch. 1. 9. Ps. 127. 5, 6. & 69. 9. & 119. 139. 2 Cor. 11. 27, 28.

x Ps. 90. 10. ch. 2. 2. Gen. 27. 1—39.

§ Heb. *stood.*

‖ Heb. *is the thing.*

y Ver. 10, 11.

5 And when the ark of the covenant of the LORD came into the camp, [l] all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? [m] And they understood that the ark of the LORD was come into the camp.

7 And the Philistines [n] were afraid; for they said, God is come into the camp.[*] And they said, Wo unto us! for there hath not been such a thing [†] heretofore.

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that [o] smote the Egyptians with all the plagues [‡] in the wilderness.[§]

9 Be strong, and quit yourselves like men,[‖] O ye Philistines! that ye be not servants unto the Hebrews, [p] as they have been to you: [*] quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled [q] every man into his tent: and there [r] was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And [s] the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, [†] were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day [t] with his clothes rent, and with earth upon his head.[‡]

13 And when he came, lo, Eli [u] sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli [x] was ninety and eight years old; and his eyes [§] were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, What [‖] is there done, my son?

17 And the messenger answered and said, [y] Israel is fled before the Philistines; and there

REFLECTIONS UPON CHAP. III.—Dreadful is the case of a church when her fellowship with God is interrupted: but great the mercy, that God raises up new instruments in his church to carry on his work, when others have proved unfaithful. Early piety is often honoured with special intimacy with God; when God passes by his aged saints, who have offended him, and perfects praise out of the mouths of babes and sucklings. But it becomes aged ministers to be well satisfied with the Lord's carrying on his work, even at the expense of dishonouring themselves; and to be ready to assist those whose rising glory may eclipse their own. It is an unspeakable mercy when God repeats his calls to men till he renders them effectual: and promising is the appearance when such extraordinary revelations animate men to the very lowest offices in religion, instead of rendering them proud; especially when humble modesty and exact fidelity meet together. Ministers must often begin their work with fearful denunciations of God's wrath against sinners. Yea, how terribly God avenges even the sins of his own people, and of their families! He renders their condition base, tormenting, and in appearance desperate; and the most abundant measure of grace is requisite to render one resigned to such a stroke; yet resignation is the proper and only way to lighten the burden. But frequently he renews his visits to those who had been early seekers of him; and such as improve one gracious visit shall not be long without a second. Yea, the most abundant care shall be taken to honour his faithful servants, and to verify their words in the salvation or destruction of mankind.



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hath been also a great slaughter among the people; and thy two sons also, Hophni and Phinehas, are dead; and the ark of God is taken.

18 And it came to pass, [z] when he made mention of the ark of God, that he fell from off the seat backward, by [a] the side of the gate, and his [b] neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* [*] to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains [†] came upon her.

20 And about the time of her death the women that stood by her said unto her, [c] Fear not; for thou hast born a son. But she answered not, [d] neither did she regard *it*.

21 And she named the child [e] I-chabod, saying, [f] The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband:)

22 And [g] she said, The glory is departed from Israel; for the ark of God is taken.

A. M. 2909, or 2889. B. C. 1095, or 1115.

z Ps. 137. 5, 6. & 26. 8. & 42. 3, 10. Phil. 3. 8, 9. Lam. 2. 18—19.

a Ch. 1. 9. ver. 13.

b Ch. 2. 31, 32. & 3. 12, 13. 2 Kin. 23. 29. Eccl. 9. 1, 2. Ps. 36. 6. Rom. 11. 33.

* Or, *to cry out.*

† Heb. *were turned.*

c Gen. 35. 17, 18. John 16. 20

d Heb. *set not her heart.* Ps. 77. 2. Prov. 23. 26.

e That is, *Where is the glory? or there is no glory.* ch. 14. 3.

f Ps. 78. 61. & 106. 20. Jer. 2. 11. Ezek. 7. 20. & 24. 21. Hos. 9. 12.

g Ver. 18. Neh. 2. 3. Ps. 137. 5, 6. & 26. 8. & 69. 9. & 119. 139. Phil. 2. 4. 2 Cor. 11. 27, 29. John 2. 17.

## CHAPTER V.

(1) *The Philistines triumph over the ark, and place it as the prisoner of Dagon their idol:* 1, 2. (2) *God in it triumphs over Dagon and his worshippers; and smites the inhabitants of Ashdod, Gath, and Ekron, with emerods:* 3—12.

AND the Philistines [a] took the ark of God, and brought it from [b] Eben-ezer unto [c] Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of [d] Dagon, and set it by Dagon.*

3 ¶ And when they of Ashdod arose early [†] on the morrow, behold, [e] Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and [f] the head of Dagon, and both the palms of his hands, *were* cut off upon the threshold; only [‡] *the stump of* Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, [g] tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But the [h] hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and [i] smote them with emerods, *even* Ashdod, and the coasts thereof.

A. M. 2909, or 2889. B. C. 1095, or 1115.

a Ps. 78. 61.

b Ch. 4. 1. & 7. 12.

c Jos. 11. 22. & 15. 46. Acts 8. 40. As a trophy of victory.

d Judg. 16. 23. Hab. 1. 11, 16. Dan. 5. 2, 3. ver. 3, 4, 7. ch. 6. 5.

* See Additional note on Judges 16. 23.—Ed.

† The frequency with which early rising is mentioned in Scripture, is well worthy of remark. The custom arose partly from the heat of the climate, which rendered morning and evening the most comfortable time for travel, labour, or religious exercises. Even the worshippers of Dagon rose early;—an example, an admonition, and, alas! often a rebuke to Christians, whose Sabbath mornings are indolently wasted in "a little more slumber;" who can rise early to serve the world, but who sleep when they should serve their God!—Ed.

e Ex. 7. 12. Ps. 97. 7. Mark 3. 11. Luke 10. 18, 20. 2 Cor. 6. 14, 15.

f Ps. 115. 4, 7. Is. 2. 18, 19. & 41. 23, 24. & 46. 1. Jer. 10. 11.

‡ Or, *the fishy part.* It is said the upper part of Dagon resembled a man, and the lower a fish.

g Zeph. 1. 9. Jos. 5. 15.

h Ex. 9. 3. Acts 13. 11. Dan. 5. 2, 5.

i Ps. 78. 66. Job 31. 3. ver. 9, 11. ch. 6. 5.

A. M. 2909, or 2889. B. C. 1095, or 1115.

k Is. 26. 11. Ex. 5, 9. & 9. 28. & 10. 7. & 12. 33. ch. 4. 8.

l Ver. 3, 4. Jer. 46. 25. Is. 10. 1. Ex. 12. 12.

m Prov. 21. 30. Is. 8. 10.

n Jos. 11. 22. ch. 6. 17. & 17. 4. & 27. 4. 2 Sam. 21. 22. 1 Chr. 8. 13. & 18. 1. 2 Chr. 26. 6. Amos 6. 2.

o Ver. 6, 11, 12. Amos 2. 14. & 3. 14. & 9. 1—4.

* Some diseases affect the rich almost exclusively, others the poor. "The lords of the Philistines," seem to have so judged, and expected Gath, as a richer district, to escape the epidemic: God, to convince them of their error, smites "both small and great."—Ed.

p Bowels, Ps. 78, 66.

q Jos. 15. 45. Judg. 1. 18. & 3. 3. 2 Kin. 1. 2. Amos 1. 8.

† Heb. *me, to slay me and my people.*

r Jer. 48. 43—44. Is. 13. 7—9.

‡ The disease increases in virulence as it advances; and seems now to have become a destructive fever, or plague, which speedily cuts off the patient, and of which the most favourable termination was the severe ulcerated emerods. The emblem of sin and sinners "waxing worse and worse."—Ed.

s Jer. 48. 44. Amos 5. 19. 1 Kin. 19. 17.

t Ex. 12. 30. Is. 15. 5—5. Jer. 25. 34. & 48. 3.

7 And when the men of Ashdod [k] saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and [l] upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, [m] What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto [n] Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the [o] hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great,* and they had emerods in their [p] secret parts.

10 ¶ Therefore they sent the ark of God to [q] Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to [†] us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a [r] deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that [s] died not were smitten with the emerods;[‡] and [t] the cry of the city went up to heaven.

## CHAPTER VI.

(1) *How the Philistines, advised by their priests, dismissed the ark, with rich presents to the God of Israel, to make atonement for their sin:* 1—11. (2) *The Israelites receive the ark with great joy and sacrifices of praise:* 12—18. (3) *The Beth-shemites being smitten for their sinful curiosity in looking into the ark, entreat the people of Kirjath-jearim to send for it:* 19—21.

A. M. 2909, or 2889. B. C. 1095, or 1115.

a Ps. 78. 61. ch. v.

b Ex. 7. 11. Dan. 2. 2. & 4. 6, 7. & 5. 7. Is. 8. 19.

* Astrologers, expounders of dreams, augurs, &c., cunning impostors, deceiving an ignorant and superstitious people.—Ed.

c Ex. 23. 15. & 34. 20. Deut. 16. 16.

† Heb. *rendering, render.*

d Lev. v. vi.

‡ Those idolaters acknowledge the hand or providence of God in the epidemic that afflicted the Philistines, and thereby rebuke and condemn those pretended wise men who can see nothing in the world but the operation of *cause* and *effect*; that is, of a mere chain of material influences, and who bliedly overlook the government of an all-wise Providence.—Ed.

e Ver. 9.

AND [a] the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for [b] the priests and the diviners,* saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, [c] send it not empty; but in any wise [†] return him a [d] trespass-offering:[‡] then ye shall be healed, and it [e] shall be known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the

REFLECTIONS UPON CHAP. IV.—Lesser judgments only exasperate hardened sinners against the Lord, instead of making them search their ways, and return to him; while those, who are most destitute of the power of godliness, glory in, and trust to, their external forms and privileges.—Sinners are often perfectly secure when their destruction comes upon them as a whirlwind. And a good cause may fearfully suffer for the wickedness of those who espouse it. But, very justly, the first and sorest judgments light on the heads of wicked and unfaithful ministers: and quickly they, who refused to shed the tears of godly sorrow, are made to shriek under the strokes of judgment. How near the heart of exercised saints do the ark and church of God lie! Yet God pursues his offending servants to the very brink of eternity with awful frowns and fearful strokes; and, if they will be unfaithful, they must die without comfort. Pregnant women have need to be in readiness for death; for in an hour which they think not, the Son of man may require their soul. But how great is the misery of a nation when the ordinances and presence of God, which are the glory thereof, are taken from it! Draw near, ye careless, ye indulgent parents, and tremble; behold in what ruin to your family and nation your conduct may issue!

REFLECTIONS UPON CHAP. V.—The interest of religion sometimes sinks very



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lords of the Philistines: for [t] one plague *was* on [u] you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your [x] mice that mar the land;[†] and ye shall [y] give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from [z] off your gods, and from off your land.

6 Wherefore then do ye [a] harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought [‡] wonderfully among them, did they not let [§] the people go, and they departed?

7 Now therefore make a [b] new cart, and take two milch kine,[‖] on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the [m] jewels of gold, which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to [n] Beth-shemesh, *then* [o] he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance[†] *that* happened to us.

10 ¶ And the men did so; and took two milch-kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of [p] Beth-shemesh, *and* [‡] went along the [§] highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley: [p] and they lifted up their eyes and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and [‖] stood there, where *there was* a great stone: and they clave the wood of the cart, and [q] offered the kine a burnt-offering unto the LORD.

15 And the [r] Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one:

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities and of country villages, even unto the [s] great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua the Beth-shemite.

19 ¶ And he [t] smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people [†] fifty thousand and threescore and ten men. And the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, [u] Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of [x] Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

A. M. 2909, or 2869. B. C. 1095, or 1115.

[t] Jer. 46. 25. Is. 24. 2. Job 34. 19.

[u] Heb. *them.*

[x] Ex. 8. 5, 17; 24. & 10. 14, 15. Joel 1. 4. It seems these fields were plagued with mice.

[†] The invasion of mice still continues to be a plague in several countries. In search of food, or under some unknown impulse, they descend from mountains, and issue from forests, in such myriads, as to occupy the whole country, to destroy the hoards of grain, and lay the land as waste as if overrun by the most hostile army.—Ed.

[y] Jos. 7. 19. Jer. 13. 16. & 3. 13. John 9. 24. Rev. 16. 9.

[z] Ch. 5. 3, 4, 7. Ex. 12. 12. Num. 33. 4. Is. 19. 1.

[a] Ex. 7. 13. & 8. 15. & 14. 17. & 9. 34, 35. Job 9. 4. & 40. 2.

[‡] Or, *reproachfully.*

[§] Heb. *them.*

[b] 2 Sam. 6. 3. Mark 11. 2.

[‖] There was great worldly wisdom in this plan, and it certainly required a miraculous interference to bear witness to the glory and providence of God. But, as "all sheep and oxen, and beasts of the field" are his, the irrational creature is obedient, where the rational has rebelled.—Ed.

[m] Heb. *golden mice.* Ver. 5, 11.

[n] This was a city of the priests, Jos. 21. 16; and on the straight way to Shiloh, the former residence of the ark.

[o] Or, *it.*

[†] *Cause* and *effect*, that is, as has been said on ver. 3, a mere chain of material influences, may be considered as the only god of many calling themselves and called philosophers. *Chance*, that is, effect without any cause, is the more senseless, but not less Atheistic system of the more ignorant.—Ed.

[p] Ver. 9. Jos. 15. 10. & 21. 16.

[‡] Heb. *in a street they went.*

[§] *Highway*, not a modern European road, for such works scarcely exist in the East, but merely a way cleared of obstructions. "Lowing as they went," the voice of nature calling to their offspring; but a voice of witness for God to the afflicted and humbled Philistines.—Ed.

[p] Lev. 23. 16, 17. Ex. 23. 16.

[‖] It was proper that the priests only should now take care of it.

A. M. 2909, or 2869. B. C. 1095, or 1115.

[q] Judg. 21. 4. ch. 7. 9, 17. & 11. 13. & 15. 13. & 20. 6. 2 Sam. 24. 18, 25. 1 Kin. 18. 30—38. Is. 56. 7.

[r] The city and district was the property of the Levites, who thus offered an extemporaneous sacrifice to Jehovah. The propriety of the sacrifice in this place is more than questionable. It should have been reserved for Shiloh. Had the Levites respected the law in this particular, it is most probable the Beth-shemites would have also more reverenced the ark, and so have escaped the judgment inflicted on their irreverent curiosity.—Ed.

[r] Priests. Num. 4. 15, 2 Sam. 6. 6, 7

[s] Or, *great Abel*, i. e. mourning. Ver. 19. Gen. 50. 11.

[t] Ex. 19. 21. Num. 4. 5, 20. Deut. 20. 20. & 6. 24. Jos. 24. 19. 2 Sam. 6. 7. Ps. 131. 1. Col. 2. 18. Prov. 11. 2. 1 Pet. 4. 17.

[†] Perhaps seventy—fifty out of a thousand.

[u] 2 Sam. 6. 9. Mal. 3. 2. Gen. 4. 13. Luke 5. 8.

[x] Jos. 9. 17. & 15. 60. & 18. 14. Jer. 7. 12. 1 Ch. 13. 5, 6. Ps. 78. 60. & 132. 6. Ch. 7. 1, 2. 2 Sam. 6. 2.

## CHAPTER VII.

(1) *The glory of God's ark long eclipsed by its private residence at Kirjath-jearim:* 1, 2. (2) *Samuel, God's prophet and judge, extirpates idolatry, and re-establishes the true worship of God in Israel,* 3; *obtains a glorious victory over the Philistines, and erects a monument in remembrance of it:* 4—12. (3) *Improves his victory, in clearing the country of the Philistines, and retaking the cities which they had seized:* 13, 14. (4) *Restores the administration of justice, and takes particular care of God's worship at his own house:* 15—17.

A. M. 2929, or 2909. B. C. 1075, or 1095.

AND the men [a] of Kirjath-jearim came and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

[a] Ch. 6. 21. Judg. 18. 12. Ps. 132. 6. 2 Sam. 6. 2, 4.

low; but God will, in due time, and often when it is least expected, make it to triumph. No power of devils or men can withstand him, or even prevent their own ruin. It is very dangerous to profane his holy things. If men will not glorify God by due reverence, he will glorify himself in taking just vengeance: and such as contend with him shall be infallibly ruined at last. Men indeed are often more eager to get rid of God's judgments than to get rid of their sins which procured them: and, when they smart under his stroke, they are solicitous to have God put from them, rather than to enter into friendly connexions with him. But such as tempt God shall find every essay more and more imbittered by his curse and heavy hand upon them. And what has been gotten by fraud or sacrilege must be thrown back again before the sinner feel quietness within him.

REFLECTIONS UPON CHAP. VI.—To be deprived of God's ordinances, though it be only for a time, is very alarming; yet much more so to have them made a plague to us. By holding fast their sins, men only prolong their sorrows. God can easily make the stoutest of his enemies to bow down to him, and even cause them to become, to his honour, lasting memorials of their own shame. But it is much happier to be warned by other men's experience than by our own. And when we have repented of our sins, we may hope for a removal of our miseries. Wicked men would fain shift their convictions, and ascribe their sufferings to any cause rather than to the hand of God. And God often patiently suffers himself to be tempted and put to the trial; but the issue shall tend to his own glory; and the very means, which men had taken to confirm themselves in infidelity, shall turn out to their more unanswerable conviction of the truth. He alone can deliver his church, and restore his ordinances, when all others lie by unconcerned. And with great joy and thanksgiving, even to the interruption of the most urgent earthly concerns, ought his returns and revivals of religion to be welcomed. But what fear and reverence are due to him, and his ordinances, in the meetings of his saints! He is a holy Lord God! and it is dangerous to indulge a vain curiosity in our concerns with him; and infinitely destructive to come near to behold the broken law, but as fulfilled in Christ. How miserable is that nation in which no common care is taken about the ordinances of Christ: but one place yields them to another, and forfeits those blessings which God has connected with them! Let us learn properly to value the privileges which God graciously bestows; and so to improve them, that they may not become a curse but a blessing to us.



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2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was [b] long; for it was twenty years: and all the house of Israel [c] lamented after the LORD.*

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye [d] do return unto the LORD with all your hearts, *then* [e] put away the strange gods and Ashtaroth from among you, and [f] prepare your hearts unto the LORD, and serve him only, and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel [g] did put away Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to [h] Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and [i] drew water, and poured *it* out before the LORD, and [k] fasted on that day, and said there, [l] We have sinned against the LORD. And Samuel [m] judged the children of Israel in Mizpeh.

7 ¶ And when the Philistines [n] heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel: and when the children of Israel heard *it*, they were [o] afraid of the Philistines.

8 And the children of Israel said to Samuel, †[p] Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel [q] took a sucking lamb, and offered *it for* a burnt-offering wholly unto the LORD: and [r] Samuel cried unto the LORD for Israel; and the LORD ‡ heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD [s] thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.§

12 Then Samuel [t] took a stone, and set *it* between Mizpeh and Shen, and called the name of it [u] Eben-ezer,‖ saying, [x] Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the * LORD was against the Philistines all the days of Samuel.†

A. M. 2929, or 2869.
B. C. 1075, or 1035.

b 2 Sam. 6. 4. Ps. 132. 1—6.

c Jer. 3. 13. 22—25. Judg. 10. 10, 15.

* After twenty years from the captivity of the ark, a religious revival commenced in an universal lamentation after the Lord; that is, sorrow for past neglect of his service, and anxiety for a gracious outpouring of his spirit, and restoration of his ordinances.—Ed.

d Joel 2. 12. 1 Kin. 18. 21. 2 Kin. 17. 33.

e Jos. 24. 14, 23. Gen. 35. 2. Judg. 2. 13. & 10. 6.

f Amos 4. 12. Deut. 6. 13. & 10. 20. Mat. 4. 10. Luke 4. 8. Is. 3. 10.

g Judg. 10. 15, 16. Hos. 14. 3, 8. Gen. 35. 4.

h Judg. 20. 1. 2 Kin. 25. 30. not that Gen. 31. 49. Judg. 11. 11.

i Judg. 2. 4, 5. Ps. 6. 6. & 119. 136. & 42. 3. Job 16. 20. Jer. 9. 1. Lam. 2. 11, 18. & 3. 49.

k 2 Chr. xx. Ezra ix. x. & 8. 21. Neh. ix. Dan. ix. Jonah iii. Prov. 28. 13.

l Ezra 9. 5—10. Job 40. 4. & 42. 6. Ps. 38. 3—8. ch. 12. 10. Jer. 31. 19. Luke 15. 18.

m Judg. 2. 16. & 3. 10. Neh. 9. 27. Ezek. 20. 4.

n Amos 7. 10.

o Ex. 14. 10. ch. 13. 6. & 17. 11. 2 Chr. 20. 3.

† Heb. *Be not silent from us from crying.*

p Ch. 12. 19. Is. 37. 4. & 62. 1, 6, 7.

q Ch. 6. 14, 15. Judg. 21. 4. 1 Kin. 18. 30—38.

r Ps. 50. 15. & 99. 6. ch. 12. 34. Jer. 15. 1.

‡ Or, *answered.*

s Ch. 2. 10. Jos. 10. 10, 11. Judg. 4. 15. & 5. 20. Zech. 6. 6.

§ Mizpeh was situate about 18 miles west of Jerusalem, and Beth-car is believed to have been a city of the Danites, in its neighbourhood; and like many Eastern cities, it seems to have been situate on an eminence.—Ed.

t Gen. 28. 18. & 31. 45. & 35. 14. Is. 19. 19. Jos. 7. 26. Judg. 15. 19.

u That is, *the stone of help.* ch. 4. 1. & 5. 1.

‖ Eben-ezer signifies, *the stone of help*; an appropriate memorial of human weakness, and divine assistance. — *Note.* When men are silent to the ear, stones can speak to the memory, and tell what God has mercifully and mightily wrought for his church. Luke 19. 40.—Ed.

x Acts 26. 22. Ps. 71. 5, 15. Is. 10. 3. & 63. 7—13.

* During Samuel's government alone.

† The great characteristic of Scripture is, the universal acknowledgment of God. (Prov. 3. 6.) Neither the piety, nor the wisdom, nor the firmness, nor the military talents of Samuel, are once noticed; yet these were all his distinguished gifts: to the *hand of the Lord*, all the deliverance of Israel is ascribed.—Ed.

A. M. 2929, or 2869.
B. C. 1075, or 1035.

y Jos. 13. 45, 46. ch. 5. 8.

z Ps. 106. 34. Judg. 4. 17. Deut. 7. 2, 16.

* An historic type of the blood of the cross taking away the enmity, and so making peace between Jew and Gentile. See also Prov. 16. 7.—Ed.

a Judg. 3. 10. 11. ch. 25. 1. Acts 13. 21.

b Ps. 75. 2. & 82. 3, 4. & 45. 6, 7.

† Heb. *and he circuited.*

c Gen. 12. 8. Jos. 8. 9. & 5. 9. & 4. 19. Judg. 20. 1.

d Jos. 18. 25. Judg. 4. 5. ch. 1. 19. & 8. 4. & 15. 34. & 16. 18. & 19. 13. & 22. 6. & 25. 1. 1 Kin. 15. 17. Jer. 31. 15.

e Judg. 21. 4. ch. 11. 15. 2 Sam. 24. 25. 1 Kin. 18. 30—38. Gen. 12. 7, 8. & 33. 20. & 35. 7.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from [y] Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And [z] there was peace between Israel and the Amorites.*

15 ¶ And Samuel [a] judged Israel all the days of his life.

16 And he [b] went from year to year † in circuit to [c] Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to [d] Ramah; for there *was* his house: and there he judged Israel; and [e] there he built an altar unto the LORD.

## CHAPTER VIII.

(1) *Samuel's decay of strength, and his sons' degeneracy*: 1—3. (2) *The Israelites demand a king*: 4, 5. (3) *Samuel is directed to reprove them for their dislike of God's government*: 6—18. (4) *Insisting on their demand, a speedy gratification of their desire is promised them*: 19—22.

A. M. 2937, or 2880.
B. C. 1067, or 1027.

AND it came to pass, when Samuel was old, that he [a] made his sons judges over Israel.

2 Now the name of his first-born was [b] Joel, and the name of his second Abiah: *they were* judges in [c] Beer-sheba.

3 [d] And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto [e] Ramah,

5 And said unto him, [f] Behold, thou art old, and thy sons walk not in thy ways: now [g] make us a king to judge us, like all the nations.

6 ¶ But the thing * [h] displeased Samuel, when they said, Give us a king to judge us. And Samuel [i] prayed unto the LORD.†

7 And the LORD said unto Samuel, [k] Hearken unto the voice of the people in all that they say unto thee: for [l] they have not rejected thee, but they have rejected me, that I should not reign over them.

8 [m] According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore ‡ hearken unto their voice: § howbeit yet protest solemnly unto them,‖ and show them the [n] manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

a Judg. 2. 23. 1 Tim. 5. 22. Neh. 7. 2.

b Or, *Vashni.* 1 Chr. 6. 28. 33.

c Gen. 21. 14. 31.

d Eccl. 2. 19. Jer. 22. 15, 17. Ex. 18. 21. Deut. 16. 19. 1 Tim. 6. 10. Ps. 15. 5. & 26. 10. Is. 33. 15.

e Ch. 7. 17.

f Ver. 1, 3.

g Hos. 8. 4. & 13. 10, 11. Acts 13. 21. Deut. 17. 14. Lev. 20. 24. Ex. 19. 5, 6.

* Heb. *was evil in the eyes of Samuel.*

h Ch. 12. 17.

i Ps. 50. 15. & 106. 8. Jam. 1. 5. & 5. 16. Phil. 4. 6. Mat. 7. 7.

† The true refuge of all God's people. When troubled or displeased, let them pray: in the closet with God, trouble is healed, and passion subdued.—Ed.

k Ps. 81. 12. Is. 66. 4. Hos. 13. 11. Num. 22. 20.

l Ex. 16. 8. ch. 10. 19. & 12. 17, 19. John 12. 15. Mat. 10. 24. 25. Luke 10. 16. 27. Hos. 13. 10, 11.

m Ex. xiv, xvii. xxxii. Num. xi. xiv. xvi. xxv. Judg. i—iv. vi. x. xviii. xix. 2 Tim. 3. 13. Num. 32. 14. Is. 1. 4.

‡ Or, *obey.*

§ Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt show,* &c.

‖ Why grant the desire of the people, and yet protest against its propriety? Is there not contradiction or even duplicity in this procedure? Infidels have so asserted, yet is there neither. The protest is both a warning and a prophecy: the warning was despised; the prophecy, to the letter, fulfilled. The grant was what occurs every day in providence—a fulfilment of wishes, employed to punish unreasonable petitioners.—Ed.

n Ch. 2. 13. & 12. 13. but not lawful. Deut. 17. 14—20. Ezek. 46. 18. & 45. 7, 8.

REFLECTIONS UPON CHAP. VII.—God's ordinances will still find a place somewhere; and, if priests neglect them, pious Levites or Israelites will take care of them. The church may continue long in a wilderness state; but, when men begin to lament after a hiding God and departed ordinances, their deliverance is nigh. If we wish remarkable interposals of Providence for our relief, we must put away our idols, and apply ourselves to solemn repentance, fasting, and supplication. God saves men *from* their sins, not *in* them. But it is a great mercy to have a noted favourite of heaven with us on critical occasions. The effectual fervent prayer of a righteous man availeth much. And a minister's other labours, without earnest prayers, seldom avail to the reformation of the world, or the edification of souls. The first struggles for glory are often the hardest. Scarcely can men begin to repent, but hell and earth will be in arms against them. But the prayer of faith, fixed on Jesus' atoning sacrifice, will make things easier than could have been expected. Whatsoever we ask, believing, we shall receive; and, when God arises, his enemies must be scattered. But let us remember, that noted answers of prayer deserve memorials of gratitude: and, while we gratefully acknowledge past help, we may depend on future protection. When a man's ways please the Lord, he makes his enemies to be at peace with him. Prayer and penitence can do more



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11 And he said, This will be the manner of the king [a] that shall reign over you: [o] He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands and captains over fifties, and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he [p] will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his [t] officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep; and ye shall be his servants.[†]

18 And ye shall [q] cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless [r] the people refused to obey the voice of Samuel: and they said, Nay; but we will have a king over us;

20 That [s] we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he [t] rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, [u] Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.[‡]

A. M. 2909, or 2909. B. C. 1095, or 1095.

[a] The description of the despotism to which an unthankful and godless people submitted, is well worthy of attention, as an accurate picture of human nature mistaking experiment for principle, and change for improvement. This description contains *eight* particulars, viz. (1) Military conscription, compelling men to war. (2) Agricultural and mechanical conscriptions for the king's demesne lands. (3) Domestic slavery enforced upon the Israelites. (4) Violent appropriation of lands to civil or military servants. (5) *A tenth part rent* upon all agricultural produce. (6) Conscription for public works. (7) *Tenth part rent* of the sheep, which probably, according to a common mode of Scripture expression, stands for all clean animals. (8) Unlimited vassalage.—KD.

[o] Ch. 11. 52. In these verses Samuel represents not the duty of kings, but the real conduct of Saul, &c.

[p] 1 Kin. 21. 7, ch. xxii. 7.

[t] Heb. *eunuchs*, whom they customarily attend their Ladies, &c.

[q] Is. 8. 21. 8. 1. 15. Prov. 1. 28—28. Mic. 3. 4. Job 27. 9.

[r] Ps. 81. 11. Is. 66. 4. Jer. 7. 13. & 44. 16. Ezek. 33. 31.

[s] Ver. 5. Rom. 12. 2. Phil. 3. 19.

[t] 1 Cor. 4. 2. 2 Cor. 5. 19, 20. Deut. 5. 5.

[u] Ver. 7.

[†] To allow him time for anointing whomsoever God might select.—KD.

## CHAPTER IX.

(1) *History of Saul's parentage and person:* 1, 2. (2) *Sent to seek his father's asses, and not finding them, the servant advises him to consult Samuel about them:* 3—14. (3) *Warned of God that Saul was to be king, Samuel receives him with kindness, and treats him with great respect, in the gate, in the dining-room, and in private conference:* 15—27.

NOW there was a man of Benjamin, whose name *was* [a] Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, [a] a Benjamite, a mighty man of [†] power.

2 And he had a son, whose name *was* Saul, [b] a choice young man, and a goodly; and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

3 And the [c] asses of Kish, Saul's father, were lost: and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through [a] [d] mount Ephraim, and passed through the land of [e] Shalisha, but they found *them* not: then they passed through the land of [f] Shalim, and *there they were* not; and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the [g] land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.[†]

6 And he said unto him, Behold now, *there is* in this city [h] a man of God, and *he is* an [i] honourable man; [k] all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, [l] what shall we bring the man? for the bread [‡] is spent in our vessels, and *there is* not a present to bring to the man of God: what [§] have we?

8 And the servant answered Saul again, and said, Behold, [‖] I have here at hand [*] the fourth part of a shekel of silver; *that* will I give to the man of God, to tell us our way.[†]

9 (Beforetime in Israel, when a man went to [m] inquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet, was beforetime called [n] a Seer.)[‡]

10 Then said Saul to his servant, [§] [o] Well said; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up [‖] the hill to the city, they found young maidens [p] going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a [q] sacrifice of the people to-day in the high place.

A. M. 2909, or 2909. B. C. 1095, or 1095.

[a] Ch. 14. 51. 1 Chr. 8. 30—33. & 9. 36—39.

[*] Or, *the son of a man of Jemini.*

[†] Or, *substance.*

[b] Gen. 6. 2. ch. 10. 23. & 16. 7. 2 Sam. 14. 25. Jer. 9. 23.

[c] Job 1. 3. Gen. 32. 15. Judg. 5. 10. & 10. 4. Ver. 16.

[*] This narrative presents a curious picture of the open state of the country, and scantiness of inhabitants, to which the most mountainous districts of Great Britain can furnish the only intelligible parallel.—KD.

[d] Jos. 17. 15, 18. Judg. 17. 1. & 19. 1.

[e] 2 Kin. 4. 42.

[f] John 3. 23. Gen. 33. 18. & 14. 18.

[g] Ch. 1. 1.

[†] In so imperfect a character as that of Saul, it is pleasing to observe this filial remembrance of his father.—*Note.* There is scarcely, perhaps never, any character so bad, as to be totally destitute of all good qualities—a merciful mixture of salt to preserve the mass from putrifaction.—KD.

[h] Ch. 2. 27. Deut. 33. 1. Judg. 13. 6. 1 Kin. 13. 1.

[i] 1 Thes. 2. 10. & 5. 13.

[k] Ch. 3. 19, 20. Is. 44. 26. Zech. 1. 5, 6.

[l] 1 Kin. 14. 3. 2 Kin. 4. 42. & 8. 8. & 5. 5. Judg. 6. 18. & 13. 17.

[‡] Heb. *is gone out of* &c.

[§] Heb. *is with us.*

[‖] Heb. *there is found in my hand.*

[*] About seven pence.

[†] Nothing can be more unjust or absurd than to charge or suspect Samuel of exercising his prophetic office for money, it merely proves the opinion entertained of him by two ignorant and inexperienced young men. What man would think it right to be judged by the opinion formed of him by ignorant men that did not know him? Would infidels so choose to be judged? No, then let them not so judge Samuel.—KD.

[m] Gen. 25. 22. Judg. 1. 1. Probably Ezra inserted this whole verse.

[n] 2 Sam. 24. 11. 2 Kin. 17. 13. Amos 7. 12. Is. 29. 10. & 30. 10.

[‡] As seeing visions of God, as Moses; or of futurity, as all the prophets saw. *Beforetime*, means, not always before this period, but some time formerly, that is, between the settlement under Joshua and the coronation of Saul. Such temporary changes take place in all titles and offices. Thus the followers of our Lord were first called disciples, then apostles, then were they called Christians first at Antioch. Mat. 10. 24. Acts 6. 1. Mat. 10. 2. Acts 11. 26.—KD.

[§] Heb. *Thy word is good.*

[o] Job 31. 13. Eccl. 4. 9, 10.

[‖] Heb. *in the ascent of the city.*

[p] Gen. 24. 11. Judg. 5. 11.

[q] Or, *feast*, ch. 16. 2. Lev. 23. 30. 1 Chr. 16. 39. 1 Kin. 3. 2, 3.

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for a nation than the mightiest armies. And every blessing may be expected in that land, where magistrates or ministers unite remarkable diligence, equity, and faithfulness, with exemplary holiness and ardent devotions.

REFLECTIONS UPON CHAP. VIII.—We had need to be busy in our proper work while we are able; old age will quickly indispose us for it. Neither the piety of parents, nor the best education, can render a person gracious. All men transmit corruption to their posterity; no man his virtues or graces. Many children, awed by their parents' inspection, conceal the vices which afterwards appear when the restraint is taken off. Yea, many, after promising beginnings, turn out a disgrace to their parents, and a plague to their country. The love of money is a prolific root of evil; a most dangerous plague to the soul; and renders the public administrations of church and state a public nuisance and pest. It is a common thing for people to be harmonious in casting off the government of God, discovering the vilest ingratitude to his faithful servants, and studying conformity to the world: but abusive vexation from men should drive us to our prayers for ourselves and for them. God will grant us direction and comfort when others contemn and abuse us. To punish men for their sin, God often grants them what they wish; and things, good in themselves, become a curse when they are obtained in a wrong way. But rejection of God, when we are at ease, assuredly issues in his rejection of us when we are in trouble. However great a curse unsanctified relations may be, most men are set on obtaining them. And no reproofs or warnings will restrain the obstinate sinner; but the kindest advice is frequently misrepresented, as selfish and designing.



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13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth [r] bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about [*] this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.[†]

15 ¶ [s] Now the LORD had [t] told Samuel in his ear [u] a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines; for [x] I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, [y] the LORD said unto him, Behold the man whom I spake to thee of! this same shall [z] reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.[‡]

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine asses that were lost [‖] three days ago, set not thy mind on them; for they are found.[‖] And [a] on whom *is* all the desire of Israel? *is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I a [b] Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou [*] so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and [c] made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the [d] portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the [*] shoulder,[†] and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is [f] left! set *it* before thee, *and* eat; for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul [g] upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house,[*] saying, Up, that I may send thee away. And [h] Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still [†] a while, that I may [‡] show thee the word of God.

## CHAPTER X.

(1) *Samuel anoints Saul with oil:* 1. (2) *Gives him three tokens of his divine call to the throne:* 2—8. (3) *The tokens take place:* 9—14. (4) *He is publicly elected by lot, sought out, and inaugurated to his royal office:* 17—25. (5) *He returns home attended by a guard of volunteers:* 26, 27.

THEN Samuel took [a] a vial of oil, and poured *it* upon his head, and [b] kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* [c] captain over his [d] inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by [*] Rachel's sepulchre, in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left [*] the care of the asses, and sorroweth for you, saying, What shall I do for my son?[†]

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up [f] to God to Beth-el,[‡] [g] one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they [h] will salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the [i] hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a [k] company of prophets coming down from the high place [l] with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6 And the [m] Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into [n] another man.[§]

7 And let it be, when these signs are come unto thee, *that* thou do as [o] occasion shall serve thee; for [p] God *is* with thee.

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A. M. 2939, or 2909. B. C. 1065, or 1095.

r Deut. 8. 10. Mat. 26. 26. Luke 24. 30. 1 Tim. 4. 4. ch. 1. 6. Lev. 7. 15, 16.

* Heb. *to-day.*

† The object of this simple narrative is to exhibit the great purposes of Providence as dependent upon little things. Some straying animals, a vain search, an ignorant opinion of a prophet's duties, the casual meeting of a few water-drawers, all combine to bring Saul to Samuel; where a direct revelation from God selects him whom Providence had so mysteriously led.—Ed.

s Ch. 13. 1. Acts 13. 21.

t Heb. *revealed the ear of Samuel.* 2 Sam. 7. 27. Job 33. 16. Is. 22. 14. Amos 3. 7.

u Acts 13. 18. Is. 43. 12. & 44. 7. & 45. 21. & 46. 10. & 48. 6.

x Gen. 29. 32. Ex. 3. 7, 9. Deut. 32. 36. Ps. 106. 44.

y Ver. 15. ch. 16. 8, 12. Prov. 3. 5, 6.

z Heb. *restrain.* Neh. 13. 19, 25. Rom. 13. 3, 4.

‡ In addition to the object mentioned in the note on verse 14, another intention of the narrative may have been to demonstrate to the dissatisfied party, that the choice of Saul was from God, and not from any previous knowledge and favouritism on the part of Samuel. This may have been the more necessary, as there were many discontented, probably because disappointed. Chap. 10. 27.—Ed.

§ Heb. *to-day three days.*

a Ch. 8. 5, 19. ver. 2.

‖ The office of king, being one of extreme difficulty, was not to Saul an object of desire or ambition; and Samuel therefore, by telling Saul his private thoughts, gives evidence that his wisdom came from God; and that Saul should obey him in undertaking the deliverance of the people.—Ed.

b Ps. 68. 27. Judg. 20. 46, 48. & 6. 14, 15. ch. 15. 17.

* Heb. *according to this word.*

c Gen. 43. 33.

d Ch. 1. 5. Gen. 43. 34.

e Lev. 7. 32, 33.

† The shoulder was a distinguished part of some sacrifices, (as Ex. 29. 27.) it is also frequently mentioned in Scripture as an emblem of power, as Is. 9. 6, also in relation to slavery and deliverance, Gen. 49. 15. Is. 10. 27. These emblems of power and deliverance may have been in the eye of the prophet in the choice of food for his guest. "That which was upon it," some interpreters think it some appropriate sauce; is it not rather a cover for its protection from flies during the time it was kept?—Ed.

f Or, *reserved*, ver. 13.

g Deut. 22. 8. 2 Sam. 11. 2. Mat. 10. 27. Jer. 19. 13. Acts 10. 9. Neh. 8. 16. Judg. 16. 27

* Saul was already on the roof, the common sleeping place; Samuel therefore called him not *to* the roof, but called to him *on* the roof, inviting him to rise and be away.—Ed.

h Num. 23. 3. Judg. 3. 20.

† Heb. *to-day.*

‡ Heb. *cause to hear.*

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A. M. 2939, or 2909. B. C. 1065, or 1095.

a Ch. 16. 13. 2 Kin. 9. 1, 3. Acts 13. 21.

b Gen. 41. 40. Ps. 2. 12.

c Ch. 8. 5, 19.

d Ex. 19. 5, 6. Deut. 32. 9. & 14. 2. & 26. 18. Ps. 135. 4.

* Gen. 35. 19, 20. Jer. 31. 15.

* Heb. *the business.*

† The first evidence of the Divine call is a message from home, fulfilling the words of Samuel. This is a twofold evidence in Samuel's former and present revelation; while it presents a beautiful picture of a father's heart merging the care of property in anxiety for his son.—Ed.

f Gen. 28. 19, 22. & 35. 6, 7. Jos. 8. 9. Where was a high place.

‡ Not to sacrifice at Bethel, for that, as contrary to law, could not, even by implication, have been sanctioned by Samuel; but there may have been there "a place where prayer was wont to be made," or where some prophet dwelt and taught, as appears highly probable from ver. 5.—Ed.

g Lev. 1. 11. Num. 15. 5—11.

h Heb. *ask thee of peace.* Judg. 18. 15.

i Ver. 10. ch. 13. 3. 2. 5. Here was another high place.

k Ch. 19. 20. 2 Kin. 2. 3, 5, 15. & 4. 38. & 6. 1.

l They used these musical instruments to raise and compose their spirits. 2 Kin. 3. 15.

m Judg. 3. 10. Num. 11. 25. Mat. 7. 22.

n Ver. 9. not John 3. 3—5. 2 Cor. 5. 17. Eph. 4. 24.

§ New views, new feelings, new aspirings, no longer in heart a peasant, but a king. Another, but alas! it is to be feared, not a *new man.*—Ed.

o Judg. 9. 33.

p Gen. 21. 20. Rom. 8. 31.

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REFLECTIONS UPON CHAP. IX.—When nations provoke God to give them magistrates or ministers according to their heart, they are like to have portly figures, but little piety or sense. If men have much of this world, they may lay their account with frequent losses. Persons may be affectionate children, and yet destitute of grace. How sadly many mistake the ministerial office and work, and look on the messengers of God as but cunning diviners that need to be hired; and are more solicitous about outward trifles than about their eternal salvation! But it is shameful when handmaids know more of Christ and his ministers, than the sons of the great; and when men, like beasts, feast on their daily provision, and attend the ordinances of God, without first asking his blessing thereon! With what deep designs are the most fortuitous circumstances ordered by God; and the most trivial beginnings issue in the most important events! Humility is the most direct road to distinguished honour. And whom God honours we must respect for his sake; never envying those whom he is pleased to advance, though we ourselves should be eclipsed by them.



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8 And thou shalt [q] go down before me [*] to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: [†] seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 ¶ And it was *so*, that when he had turned his [‡] back to go from Samuel, God [§] gave him [r] another heart: and all [s] those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said [‖] one to another, [t] What *is* this *that* is come unto the son of Kish? [*] *is* Saul also among the prophets?

12 And one [†] of the same place answered and said, But [u] who *is* their father? [‡] Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's [x] uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses; and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But [y] of the matter of the kingdom, whereof Samuel spake, he told him not. [§]

17 ¶ And Samuel called the people together [z] unto the LORD to Mizpeh;

18 And said unto the children of Israel, [a] Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, [‖] *and* of them that oppressed you:

19 And ye have this day [b] rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD [c] by your tribes, and by your thousands.

20 And when Samuel [d] had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

A. M. 2939, or 2900. B. C. 1065, or 1026.

q Ch. 12. 15. & 11. 14, 15. with 13. 7—13.

* Perhaps this relates to the event about two years after.

† Or every occasion.

‡ Heb. *shoulder.*

§ Heb. *turned.*

r Ver. 6. not a new one, Ezek. 36. 26. John 3. 3, 5.

s Ver. 2—6. Judg. 6. 21, 36—40. & 7. 11. Is. 38. 7, 8.

‖ Heb. *a man to his neighbour.*

t Mat. 13. 55. & 21. 9, 10, 15. John 7. 15. Acts 2. 7, 8. & 4. 13. & 9. 21. ch. 19. 24.

* From this interrogation it is evident that Saul was not hitherto a religious character, as has already appeared from his ignorance of the proper office of God's prophets. Chap. 9. 10, —Ed.

† Heb. *from thence.*

u Ps. 8. 2. John 8. 8. Acts 10. 34. & 4. 13. Jam. 1. 17. Is not God their inspiring instructor?

‡ Some translate the words, "Who is his father?" but this seems without meaning, as Kish has been already named. Is not this the meaning—If God send a father, an instructor to the prophets, why should we wonder if they instruct Saul likewise?—Ed.

x Abner, ch. 14. 50, 51.

y Prov. 29. 11. Ex. 4. 16. ch. 9. 27.

§ He was silent either from modesty, or fear of exciting envy, or a prudent waiting for such opportunity and instruction as Samuel had promised. Whether his silence was right or wrong, we cannot easily decide, as that depended altogether on the motive. It is to be feared, want of faith predominated.—Ed.

z Judg. 20. 1. 3. ch. 7. 6. Jos. 18. 26. not that Judg. 10. 17. & 11. 11.

a Judg. 2. 1. & 6. 8. & lii. 14, vii, xl. Ex. vii—xiv. ch. vii. & 12. 11. Neh. 9. 27, 28. Ezek. xx.

‖ Not all the kingdoms of the world, but all the kingdoms that had oppressed the Israelites.—Ed.

b Ch. 8. 6, 7, 19. & 12. 17, 19.

c Jos. 7. 14. Num. 17. 2, 3, 6. Mic. 5. 2.

d Jos. 7. 16, 17. Acts 1. 26. ch. 14. 41, 42.

A. M. 2940, or 2900. B. C. 1065, or 1025.

e Judg. 1. 1. & 20. 18, 23, 28. Num. 27. 21.

f Ch. 9. 21. & 15. 17. Luke 14. 11.

g Ch. 9. 2.

* Bodily advantages, such as stature, proportion, gracefulness, strength, activity, beauty, are all gifts of God, and capable of being turned to good account in his service. Alas! that ever they should be found associated with an evil heart, and ministering to Satan and not to the Lord who gave them!—Ed.

h Ver. 17.

† Heb. *Let the king live.* 1 Kin. 1. 25.

k Either a prediction of what their kings would be, ch. 8. 10—18. or rather rules of government, Deut. 17. 14—17. Ezek. 45. 8, 10. & 46. 18. Rom. 13. 1—4. 1 Tim. 2. 2. Zech. 11. 5.

‖ Jos. 18. 28. Judg. 19. 12—16. & 20. 13. Is. 10. 29.

† With religious respect to the choice of Samuel, as God's prophet, and with a conviction that God who had selected Saul, was, by him, able to deliver his country.—*Note.* Happy the king whose counsellors and guards are men "whose hearts the Lord has touched." But the need of such counsellors and friends is not confined to kings. Every man who has any thing to govern, were it but his own family, yea, were it but his own heart, has equal need of such blessings.—Ed.

m Deut. 13. 13. ch. 2. 12. & 11. 12.

n 1 Kin. 10. 25. 2 Chr. 17. 5. Mat. 2. 11.

‡ Or, *he was as though he had been deaf.*

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they [e] inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath [f] hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he [g] was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? [*] And [h] all the people shouted, and said, [‖] God save the king.

25 Then Samuel told the people [k] the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to [‖] Gibeah; and there went with him a band of men, whose hearts God had touched. [†]

27 But the [m] children of Belial said, How shall this man save us? And they despised him, and [n] brought him no presents: but [‡] he held his peace.

## CHAPTER XI.

*(1) The great extremity to which Jabesh-gilead was reduced by the Ammonites:* 1—3. *(2) Saul's raising of an army, and signal success against the enemy:* 4—11. *(3) His tenderness towards those who had opposed his advancement to the kingdom:* 12, 13. *(4) A public confirmation and recognition of his election to the crown:* 14, 15.

A. M. 2942, or 2902. B. C. 1063, or 1063.

THEN [a] Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, [b] Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, [c] that I may thrust out all your right eyes, [*] and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, [†] Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then [d] came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people [e] lifted up their voices, and wept.

a Judg. 10. 7. & 11. 5—33. with 21. 8, 10.

b Deut. 20. 1, 3. & 23. 3.

c Prov. 12. 10. Dan. 3. 6. Rev. 13. 17. Ezek. 3. 6.

* When soldiers fought with sword and shield, the shield generally consisted of a metallic plate, or other resisting material, and was carried on the left arm, consequently, when held up to defend the body, the left eye was covered, and so, if the right eye were put out, the soldier was totally unfitted either for attack or defence.—*Note.* An impressive emblem of Satan's great device, to promise peace on condition of the extinction or discontinuation of religious ordinances.—Ed.

† Heb. *Forbear us.*

d Ch. 8. 20. & 10. 26. & 12. 12. & 14. 16. Judg. 21. 2.

e Rom. 12. 15. 1 Cor. 12. 26. Heb. 10. 33. & 13. 3. Gal. 6. 2.

REFLECTIONS UPON CHAP. X.—God should be always viewed as the author of all our promotions; and the tokens for good, which he gives in his providence, carefully observed. He works many wonderful changes on the heart, as well as on the station. Sudden changes indeed are not always to be trusted. We may get a new tongue, new company, new stations, and new manners, and yet want the new heart. It is not prudent to be forward in proclaiming our own honours, or in rushing on great works; but to wait till the Lord, by his word and providence, clear up our way: thus will our path be secure and happy. It is not enough that we obtain the things which we desire; we should consider whether we get them in love or in wrath; whether in answer to the cravings of our lust, or in fulfilment of the gracious promises of God. In all elections to government, in church or state, God's direction should be earnestly consulted and attended to. If the Lord call to important work, no meanness of spirit, or earthly consideration, should ever make us to evade it. He who gives the call, will give furniture for the work. Let the directions of God's word be our constant rule: and then neither weakness in ourselves, nor contempt in others, should dismay or provoke us in the way of duty. And let us always remember, that patience and forbearance often heal those breaches which would otherwise have been irreparable.



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5 And, behold, Saul came [f] after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the [g] Spirit of God came upon Saul when he heard those tidings, and his [h] anger was kindled greatly.*

7 And he took a yoke of oxen, and [i] hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.† And the fear of the LORD fell on the people, and they came out ‡ with one consent.

8 And when he numbered them in [k] Bezek, the children of Israel [l] were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot,§ ye shall have [l] help. And the messengers came and showed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, [m] To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that [n] Saul put the people in [o] three companies; and they came into the midst of the host in the [p] morning-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that [q] two of them were not left together.

12 ¶ And the people said unto Samuel, [r] Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, [s] There shall not a man be put to death this day; for to-day the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and [t] renew the kingdom there.*

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there [u] they sacrificed sacrifices of peace-offerings before the LORD; and [t] there Saul and all the men of Israel rejoiced greatly.

A. M. 2869, *or* 2909. B. C. 1135, *or* 1095.

[f] Ch. 9. 1. Ps. 78. 71. After his election he had retired to his private business.

[g] Judg. 3. 10. & 18. 25. & 14. 19. ch. 10. 10. & 16. 13.

[h] Ex. 32. 19. Num. 12. 3. ver. 2.

* Anger is right or wrong according to the cause producing it. Christ was moved to anger by the hardness of men's hearts, Mark 3. 5. God is angry with the wicked every day, Ps. 7. 11. And, surely the cruelty of the Ammonites, might well justify anger; if directed against their wickedness, and not arising from thirst for revenge.—*Note.* Passions are to be judged by the modifying feelings from which they arise, and the objects at which they aim.—Ed.

[i] Judg. 19. 29. & 21. 5, 11. Gen. 25. 5.

† See Additional note on Judges 19. 29. —Ed.

‡ Heb. *as one man.*

[k] Judg. 1. 4, 5.

[l] Ch. 15. 4. Judg. 20. 2. Num. 2. 3. Gen. 49. 8—10.

§ That is, they would march all night, as is customary in warm climates, and arrive by noon. —*Note.* Let him that would help in any way do it speedily; and especially to brethren in "the household of faith."—Ed.

‖ Or, *deliverance.*

[m] Ver. 3, 9.

[n] Ch. 31. 11—13.

[o] Judg. 7. 16. & 9. 43.

[p] Ex. 14. 24. Jos. 6. 9. Judg. 7. 19. Ps. 101. 8.

[q] Ex. 14. 30. Jam. 2. 18.

[r] Ch. 10. 27. Luke 19. 27.

[s] 2 Sam. 19. 22.

[t] Ch. 10. 24. 2 Sam. 5. 3. 1 Chr. 12. 38, 39. Hos. 8. 4. & 13. 10, 11.

* Renew the national covenant with the king, acknowledging his appointment, defining his power, and securing the public liberties. See Ch. 10. 25.—Ed.

† The restriction of sacrificing to one place, (Deut. 12. 14.) is not here violated or infringed—for this place the Lord did choose by his prophet for the occasion—an occasion, when, not one tribe was present, but the whole nation was assembled. So did Joshua, at a similar national assembly. Chap. 8. 30, 31.—Ed.

[u] Gen. 8. 20. & 31. 54. Ex. 18. 12. & 24. 5. [t] 1 Chr. 29. 21—24.

## CHAPTER XII.

(1) *Samuel resigns the government into the hands of Saul, and solemnly purges himself from every suspicion of mal-administration, and the people assent thereto:* 1—5. (2) *He reminds them of the great things which God had done for them and their fathers:* 6—13. (3) *He sets before them the blessing and the curse:* 14, 15. (4) *He calls for thunder and rain at an unusual season:* 16—19. (5) *He encourages the people that things should yet go well if they took heed to their way, but, if they did not, they might look for ruin to themselves and to their king:* 20—25.

A. M. 2869, *or* 2909. B. C. 1095, *or* 1095.

AND Samuel said unto all Israel, Behold, I have [a] hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king [b] walketh before you: and [c] I am old and gray-headed; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witness against me before the LORD,* and before his anointed; [d] whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or [e] of whose hand have I received *any* [f] bribe ‡ to blind mine eyes therewith? and I will restore it you.

4 And they said, [g] Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, [g] The LORD *is* witness against you, and [h] his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, *It is* the LORD [i] that [i] advanced Moses[i] and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I [k] may reason with you before the LORD of all the [*] righteous acts of the LORD, which he did to you, and [†] to your fathers.

8 [l] When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And [m] when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

10 [n] And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the [o] LORD sent Jerubbaal, and Bedan,‡ and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And [p] when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* [q] your king.‖

[a] Ch. 8. 9, 22. & 10. 1, 24. & 11. 14, 15.

[b] Num. 27. 16, 17. ch. 8. 20.

[c] Ps. 71. 18. 2 Pet. 1. 14. 2 Tim. 4. 6.

* This is one of the most splendid records of a statesman's retirement from office. He retires like the summer's sun, with all his light around him. Others may, perhaps, have retired with as much honesty; but, alas! how few statesmen have lived or retired with his piety!—Ed.

[d] Num. 16. 15. Rev. 14. 5. 1 Thes. 2. 10. Acts 23. 1. & 24. 16. 2 Cor. 1. 12. 1 Thes. 2. 10.

[e] Acts 20. 33. Deut. 16. 19. Is. 33. 15. ch. 8. 3.

† Heb. *ransom.*

‡ Or, *that I should hide mine eyes at him.*

[f] Deut. 6. 4. Acts 22. 12. 2 John 12.

[g] 1 Thes. 2. 10. Acts 24. 16. Gen. 31. 53. & 16. 5.

[h] Ver. 1. ch. 10. 1. & 24. 6. & 26. 9, 11, 16.

[i] Ex. iii—xiv. Neh. ix. Ps. lxxvii, lxxviii, cv, cvi, cxxxv, cxxxvi. Ezek. xx.

§ Or, *made.*

‖ That is, the Lord that advanced Moses is witness between us: the God of mercy and of judgment.—Ed.

[k] Is. 1. 18. & 43. 7—12. Mic. 6. 3, 4. Deut. i—xi. Ezek. xx.

* Heb. *righteousnesses,* or *benefits.*

† Heb. *with.*

‡ Gen. xlvi. Ex. i—xiv. Num. xxvii. Jos. iv—xxi. Ps. lxxviii, cv, cxxxv, cxiv, cxxxvi. Neh. ix. 7—25.

[l] Judg. iii, iv. x, xiii. Deut. 32. 15—25. Neh. 9. 26—30. Is. 63. 10. Ezek. 20. 28.

[m] Judg. 3. 7. & 4. 2. & 6. 1. & 10. 10, 15. ch. 7. 2, 6. Ps. 78. 34. 36. Is. 26. 16. Hos. 5. 15.

[n] Judg. vi—viii. & 10. 3. & xi. ch. vii.

‡ No such name as Bedan occurs in Judges, therefore some have considered it a contraction for Ben-Dan, that is, the son of Dan—Samson. Some MSS. and translations, instead of Bedan read Barak; and some valuable early translations for Samuel read Samson. These changes are adopted by Houbigant; but we do not see sufficient authority for the adoption.—Ed.

[p] Ch. xii, viii. Hos. 13. 10, 11. & 8. 4. Judg. 8. 23.

[q] Num. 23. 21. Gen. 17. 7. Ex. 19. 5, 6. Is. 33. 22. Ps. 74. 12. Hos. 13. 10.

§ The proper idea of government is—God, by his Spirit and law reigning in the consciences; and were all consciences enlightened by his Spirit, and amenable to his law, government would be perfect. The sin of Israel lay, not merely in desiring to change their government without consulting God, nor merely in their foolish desire to imitate the surrounding nations; but in their being seduced to substitute the will of a man for the will of God, and acknowledging it their duty to obey that will, though in opposition to the will of God.—Ed.

REFLECTIONS UPON CHAP. XI.—Inheritances, hastily gotten at the beginning, are often marked with terrible vexations; and God remarkably displays his wrath against some cities or nations. What a plague is it to live beside bad neighbours! But inhuman barbarity often issues in men's own ruin. Kind sympathy with others in their trouble, and holy indignation against deeds of cruelty and wickedness, are highly commendable. Deep humility, a hearty concern for their subjects, zeal for the interests and honour of God, proper courage and authority, prudence, and confidence in God for success, attended with activity and despatch in business, are truly ornamental in magistrates: and the fear of God ought to influence subjects to their duty. Never ought men to be more forward in forgiving others, than when the Lord hath done great things for themselves. And, with hearty thanksgivings to God, and increasing regard to his appointments, ought we to acknowledge the deliverances which he grants, or the honours which he confers.



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13 Now therefore [r] behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.

14 [s] If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the [*] commandment of the LORD, then shall both ye, and also the king that reigneth over you, [†] continue following [‡] the LORD your God.

15 But [t] if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

16 Now therefore stand and see this [u] great thing, which the LORD will do before your eyes.

17 *Is it* [x] not wheat harvest to-day? [§] I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see [y] that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 ¶ So Samuel called unto the LORD; and the LORD sent [z] thunder and rain that day: and all the people greatly [a] feared the LORD and Samuel.

19 And [b] all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.[*]

20 ¶ And Samuel said unto the people, Fear not: (ye have done all this wickedness, [c] yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after [d] vain *things*, which cannot profit nor deliver; for they *are* vain:)

22 For the LORD will not forsake his people [e] for his great name's sake; because it hath pleased the LORD [f] to make you his people.

23 Moreover, as for me, [g] God forbid that I should sin against the LORD [†] in ceasing to pray for you: but I will [h] teach you the good and the right way.

24 [i] Only fear the LORD, and serve him in truth with all your heart: for [k] consider [‡] how great *things* he hath done for you.

25 [l] But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

A. M. 2909, or 2909. B. C. 1095, or 1095.

r Ch. 10. 24. & 11. 15. & 8. 7. Hos. 13. 11. Acts 13. 21.

s Lev. 26. 1—13. Deut. 10. 12. & 28. 1—14. Jos. 24. 14. Is. 3. 10. & 1. 16—19. Rom. 2. 7—10.

* Heb. *mouth.*

† Heb. *as after.*

‡ And be as safe following him, as are the flock when they follow the shepherd. John 10. 27.—Ed.

t Lev. 26. 15—39. Deut. 28. 15—68. Is. 3. 11. & 1. 20. Rom. 2. 8, 9. Ps. 81. 11, 12. Ezek. 18. 4, 10—13.

u Ver. 16.

x Prov. 26. 1. Ps. 99. 6. Jer. 15. 1. Jam. 5. 16—18.

§ Jerome and modern travellers concur in testifying that thunder and rain in wheat-harvest, the end of June and beginning of July, are totally unknown in Palestine. In high latitudes, where weather is very variable, it is only from travellers that we can learn the wonderful regularity of the seasons in tropical climates, or those approaching the tropic, as Palestine.—Ed.

y Ch. 8. 7. Hos. 13. 10, 11.

‖ See note on chap. 8. 7.—Ed.

z Ezra 10. 9, 13. Ex. 9. 23.

a Ex. 14. 31. & 4. 31. Ps. 105. 12, 13.

b Ps. 78. 34, 35. Judg. 10. 10, 15. Ex. 9. 28.

* An ignorant and superstitious people—nay, idolatrous, as Israel still were—are always easily terrified with unusual occurrences; but they as easily forget their fears, and return to their sins.—*Note.* The miracle here, lay not in the thunder and rain, however unprecedented, but in the divine foresight and prophecy of their coming.—Ed.

c Jer. 3. 12—14, 22. Deut. 6. 5. & 10. 12. Mat. 22. 37.

d Deut. 32. 21. Jer. 2. 5, 13. & 16. 8, 19. Jonah 2. 8. Hab. 2. 18. 1 Cor. 8. 4. Is. 44. 9—19. & 45. 20. & 46. 1, 2, 7.

e Ex. 32. 12. Num. 14. 13—19. Ps. 94. 14. Ezek. 20. 9. Jos. 7. 9.

f Ex. 19. 5, 6. Deut. 7. 6—8. & 9. 5, 6. & 14. 2. & 26. 18. Mat. 11. 26. Mal. 1. 2. Rom. 5. 21.

g 1 Cor. 9. 16. Rom. 1. 9. 1 Thes. 3. 10. Mat. 5. 44. 2 Tim. 1. 3.

† Heb. *from ceasing.*

h Col. 1. 28. Acts 20. 20, 27.

i Eccl. 12. 10, 13. Ps. 34. 8—13. Deut. 6. 13. & 10. 12.

k Ezra 9. 13, 14. Ps. 103. 1—10. & lxxviii.

‡ Heb. *what a great thing, &c.*

l Is. 3. 11. Lev. 26. 14—39. Deut. 28. 15—68. & 32. 15—30. & 4. 25. & 8. 19, 20. & 30. 17—19.

A. M. 2941, or 2911. B. C. 1063, or 1093.

* Heb. *the son of one year in his reigning*

a Ch. 10. 24. & 11. 15.

† He reigned one year but in name and private retirement, (see 11. 5.) and now, in the second year, he proceeds to organize a permanent military force, divided, in modern phrase, into three regiments of 1,000, and judiciously posted in three separate garrisons—the first example on record of a standing army—as distinct from general military service.—Ed.

b Ch. 8. 11. & 28. 23.

c Ch. 14. 5. Is. 10. 28. ver. 5, 11, 23. Neh. 7. 31. & 11. 31.

d Jos. 18. 28. Judg. 19. 12. Is. 10. 29.

e Ch. 10. 5.

f Or, *The hill.* Jos. 18. 24.

g Judg. 3. 27. & 6. 34. 2 Sam. 2. 28. & 20. 22.

‡ Some interpret the word *Hebrews*, not of the Israelites generally, but of "the people beyond the river," that is, east of Jordan. But, why should the trumpet be blown "throughout all the land," if the words only called two tribes and a half? The phrase must therefore be understood as a general name of the Israelites.—Ed.

h Heb. *did stink.* Gen. 34. 30. & 49. 34.

i Jos. 5. 9, 10. & 4. 19. ch. 10. 8. & 11. 14, 15.

§ Chariots of war and carts for baggage.

k Gen. 32. 17. Jos. 11. 4. Judg. 7. 12. 2 Chr. 1. 9. Jer. 15. 8. Is. 48. 19. It seems the expelled Egyptian shepherds had joined them.

l Jos. 18. 12. & 7. 2.

m Ex. 14. 10—12. Judg. 10. 9. & 6. 2. ch. 14. 11.

n Lev. 26. 17. Deut. 28. 25.

‖ This would seem to favour the idea that *Hebrews* meant the trans-Jordanites; for the reason stated in the note on ver. 3; we even here consider it a name for the whole nation. Had it been otherwise, this verse should have read, for "went," "returned;" and for "Gad and Gilead," into "their own land."—Ed.

o Num. 21. 24—35. & xxxii.

p Judg. 7. 8.

* Heb. *trembled after him.*

q Ch. 10. 8.

r Deut. 12. 6. ch. 14. 18. & 15. 22. Is. 28. 16. Prov. 3. 5, 6. 1 Kin. 3. 4.

s Ps. 37. 7. Prov. 20. 22.

† We see here a striking specimen of impatience and punctuality. Saul waits till the seventh day, but does not wait seven days; and just as that period is near completion, Samuel arrives, true to his appointment. Such little matters are often the best tests of character, and the turning points of the greatest events.—Ed.

t Heb. *bless him.* Ruth 2. 4. Ps. 129. 8.

u Gen. 3. 13. & 4. 10. Josh. 7. 19. 2 Kin. 5. 25.

x Ver. 2, 5, 16, 23. ch. 14. 5. Is. 10. 28.

y 1 Kin. 12. 28. Ps. 78. 1.

## CHAPTER XIII.

(1) *Saul's and Jonathan's body guard:* 1, 2. (2) *A national assembly at Gilgal:* 3, 4. (3) *Philistines' army:* 5. (4) *Distress of Israel:* 6, 7. (5) *Saul, impatient of Samuel's coming, offers sacrifice:* 6—10. (6) *Samuel's reproof:* 11—16. (7) *Marauding bands of Philistines:* 17, 18. (8) *No smiths allowed in Israel:* 19—23.

SAUL [*] [a] reigned one year; and when he had reigned two years over Israel,[†]

2 Saul [b] chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in [c] Michmash and in mount Beth-el, and a thousand were with Jonathan in [d] Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote [e] the garrison of the Philistines that *was* in [f] Geba; and the Philistines heard *of it.* And Saul [g] blew the trumpet throughout all the land, saying, Let the Hebrews hear.[‡]

4 And all Israel heard say, *that* Saul had smitten a garrison of the Philistines, and *that* Israel also [h] was had in abomination with the Philistines. And the people were called together after Saul to [i] Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand [§] chariots, and six thousand horsemen, and people [k] as the sand which *is* on the sea-shore in multitude: and they came up and pitched in Michmash, eastward from [l] Beth-aven.

6 ¶ When the men of Israel saw that they [m] were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And [n] *some of* the Hebrews[‖] went over Jordan to the land of [o] Gad and Gilead: as for Saul, he *was* yet in Gilgal, and [p] all the people [*] followed him trembling.

8 ¶ [q] And he tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he [r] offered the burnt-offering.

10 And it came to pass, that [s] as soon as he had made an end of offering the burnt-offering, behold, Samuel came;[†] and Saul went out to meet him, that he might [t] salute him.

11 ¶ And Samuel said, [u] What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at [x] Michmash;

12 Therefore [y] said I, The Philistines will come down now upon me to Gilgal, and I have

REFLECTIONS UPON CHAP. XII.—To vindicate our character from calumny is a debt which we owe to God and to ourselves: and such, as are conscious of their integrity, will not fear the strictest scrutiny of their conduct. But it is the greatest comfort to have God the witness of our uprightness. To resign a station on account of age, with a conscience uncorrupted, and with a character which malice itself dares not to calumniate, is glorious indeed; yet good men scarcely ever leave either church or state in so good a condition as they would wish. Hence they are so earnest in God's work when he is taking it out of their hand: and it is honourable to die with a savoury testimony for God and his ways. But, whatever changes take place on earth, it will always be well with the righteous, and ill with the wicked. The careful remembrance of God's former mercies and judgments, and the observation of his awful providences, are both too little to make us active and constant in the service of God: and how terrible is the case of his enemies, who can arm all nature against them! How dangerous to have the prayers of his ministers turned against us! But for nations and churches to enjoy the fervent prayers, and the faithful admonitions and encouragements of JEHOVAH'S favourites, is one of the greatest mercies, and will be much prized by such as are truly penitent. Nor must any ill usage provoke them to give over; if they be faithful and compassionate to the death, whatever be their success, they have delivered their own soul. In high sovereignty God distributes his special favours; and these, when enjoyed,



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not [a]made supplication unto the LORD: [a]I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, [a]Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee;[†] for now would the LORD have established thy kingdom upon Israel for ever.

14 But [b]now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, [c]because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin: and Saul numbered the people *that were* [‡]present with him, [d]about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers[§] came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way *to* [f]Beth-horon: and another company turned *to* the way of the border that looketh to [g]the valley of [‖]Zeboim, toward the wilderness.

19 ¶ Now [h]there was no smith found throughout all the land of Israel: (for the Philistines said, Lest the Hebrews[•] make *them* swords or spears:)

20 But all the Israelites went down to the Philistines to sharpen[†] every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had [‡]a file for the mattocks, and for the coulters, and for the forks, and for the axes, and [§]to sharpen the goads.

22 So it came to pass, in the day of battle, [‖]that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul, and with Jonathan his son, was there found.

23 And the [‖]garrison of the Philistines went out to the [k]passage of Michmash.

A. M. 2941, or 2911. B. C. 1063, or 1093.

[a] Heb. *entreated the face.*

[a] Jam. 1. 14. 1 Sam. 2. 1.

[a] Prov. 19. 3. Deut. 4. 6. 2 Sam. 12. 7, 9. 1 Kin. 14. 18. 2 Chr. 16. 9. & 19. 2. Mat. 14. 3.

[†] This does not refer to the appointment, (chap. 10. 8.) for that was given immediately after Saul was anointed, and this event occurred in the second year of his reign. The command here seems to refer to the ordinance of sacrifice, which none but priests could legally offer, and which Saul seems to have offered with his own hand. —Ed.

[b] Ch. 2. 35. & 13. 26, 28. Hos. 13. 10, 11 with Ps. 89. 19, 20. & 78. 70. & 4. 3. ch. 16. 1, 12. Acts 13. 22.

[c] Ex. 3. 11. & 30. 1, 2. Lam. 3. 39. ch. 12. 25. Jer. 2. 17, 19. & 4. 18, & 5. 25. & 6. 19. Prov. 1. 31. & 13. 21. Ps. 9. 15, 16. & 140. 11.

[‡] Heb. *found.*

[d] Ver. 2, 6, 7. ch. 14. 2.

[§] Foragers for the horses, spoiling the grain, and plunderers of houses robbing the people.—Ed.

[e] Jos. 18. 23. not that Judg. 6. 11. & 8. 27, 32.

[f] Jos. 10. 10. & 16. 3, 5. & 18. 13. 2 Chr. 8. 5. 1 Chr. 7. 24.

[g] Neh. 11. 34.

[‖] Or, *serpents.*

[h] Judg. 5. 8. & 15. 15. 2 Kin. 24. 14. Jer. 24. 1. ch. 17. 45.

[•] This verse confirms decidedly our view of the word *Hebrews*, in ver. 3, & 7. for it is equivalent to "all the land of Israel," and "all the Israelites."—Ed.

[†] Not to sharpen, in the sense of whetting, for that could be done any where; but in the sense of welding and lengthening when worn out by use.—Ed.

[‡] Heb. *a file with mouths.*

[§] Heb. *to set.*

[‖] Judg. 5. 8. ch. 17. 47. 1 Cor. 1. 27. Zech. 4. 6.

[‖] Or, *standing camp.*

[k] A narrow passage between two hills. Ch. 14. 4, 5.

## CHAPTER XIV.

(1) *The Philistines routed by Jonathan and his armour-bearer,* 1—16; *pursued by Saul and the Israelites,* 17—23. (2) *Israel troubled by the rashness of Saul, by which means Jonathan's life is brought into danger, and the people tempted, in their hunger, sinfully to eat with the blood:* 24—46. (3) *A general account of Saul's exploits and family:* 47—52.

A. M. 2941, or 2911. B. C. 1063, or 1093.

NOW [•]it came to pass upon a day, [a]that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But [b]he told not his father.

[•] Or, *there was a day.*

[a] Judg. 3. 19. & 15. 25. 1s. 40. 29, 31.

2 And Saul tarried [c]in the uttermost part of Gibeah, under a pomegranate tree[•] which *is* in Migron: and the people that *were* with him *were* about six hundred men,

3 And [d]Ahiah the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, [e]the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock[†] on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez,[‡] and the name of the other Seneh.[‖]

5 The [‖]fore-front of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, [‖]Come, and let us go over unto the garrison of these [§]uncircumcised; [‖]it may be that the LORD will work for us: for *there is* no restraint to the LORD to save by many or by few.[•]

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.[†]

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 [‖]If they say thus unto us, [‡]Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews[‖] come forth [k]out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, [‖]Come up to us, and we will show you a thing.[‖] And Jonathan said unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan [m]climbed up upon his hands and upon his feet, and his armour-bearer after him: and they [n]fell before Jonathan;[•] and his armour-bearer slew after him.

A. M. 2941, or 2911. B. C. 1063, or 1093.

[b] Judg. 14. 6. Ps. 119. 5. Mic. 7. 5.

[c] Ch. 13. 15, 16. Is. 10. 28, 29.

[•] The pomegranate, though a beautiful fruit tree, is of small size, and little calculated for a dwelling, either by its own shade, or by the admission of a tent under its boughs. The word translated *pomegranate*, should more probably be retained as a proper name — Rimmon, a rock previously mentioned, Judg. 20. 45. —Ed.

[d] Or, *Ahimelech*, Ch. 22. 9, 12. & 4. 21.

[e] Ex. 28. 30.

[†] "Tooth of a rock," whoever has examined a fragment of Dog-tooth spar, and compared it with any good pictorial view of the mighty Himalayas, or smaller pointed rocks, will have no difficulty in perceiving the accuracy of the Hebrew description.—Ed.

[‡] "Mud," hence derivatively, slippery —also, "in him the flower." The last is most probably the meaning, from the rock flowers by which it was adorned.—Ed.

[‖] "A bush."—Ed.

[‖] Heb. *tooth.*

[f] Ver. 1. Judg. 13. 25. & 3. 10.

[g] Ch. 17. 26. Eph. 2. 11, 12. Gen. 17. 7—12.

[h] Deut. 32. 30. Judg. 7. 7. 2 Chr. 14. 11. Ps. 115. 3. Mat. 19. 26. Zech. 4. 6. Rom. 8. 31. Heb. 13. 5, 6. Is. 41. 10, 14—16. ch. 17. 47.

[•] A pious reflection, and a literal truth, teaching a most important lesson, viz.—That no man should ever despair of doing good, because he is nearly alone; for if God employ a man, he will surely do his work by him.—Ed.

[†] The greatest works have usually been effected by two associates; for example,—Moses and Aaron, Jonathan and his armour-bearer, the seventy disciples, sent two and two—an historical and divine testimony, to the value of friendship, whereby God ordinarily effects his purposes in churches and kingdoms.—Ed.

[i] Gen. 34. 13, 14. & 15. 8. Judg. 6. 36, 37. & 7. 10—15. Ex. 4. 2—8. 2 Sam. 5. 24. 2 Kin. 13. 16—19. & 19. 29. & 20. 9—11.

[‡] Heb. *be still.*

[k] Ch. 13. 6. ver. 22. Judg. 6. 2.

[‖] This recurrence of the word "Hebrews," as a general name for the Israelites, confirms the notes on ch. 13. 3, 7, 19.—Ed.

[l] Judg. 7. 14. ch. 17. 45.

[‖] An example among thousands of the danger of despising an enemy. "Come up," meaning it is impossible. "We will show you a thing"—a sword—death.—Ed.

[m] Ps. 18. 29. Heb. 11. 34. ch. 17. 51, 52.

[n] Lev. 26. 7, 8. Rom. 8. 31. 2 Chr. 14. 11.

[•] When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares. —Ed.

should strongly animate us to faithfulness and constancy in his service. But no mercy in God, nor pleadings of his people, shall prevent the everlasting ruin of such as are obstinate in their wickedness.

REFLECTIONS UPON CHAP. XIII.—God quickly renders men miserable in the enjoyment of their own inventions for safety: and leaves such as trust to their own understanding, to the most impolitic, if not treacherous conduct. It is easy for him to awaken the resentment of nations, or to levy prodigious armies, when he hisses for them, and musters the host to the battle. And the greatest nations, and most flourishing churches, when God has deserted them, appear pitiful and contemptible. In perplexing straits, men often entangle themselves more and more by using sinful means of relief. Impatience to help ourselves, and unwillingness to leave our



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14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were [a] an half acre of land, *which* a yoke *of oxen might plough*.[†]

15 ¶ And [b] there was trembling in the host, in the field, and among all the people: the [c] garrison, and the spoilers, they also trembled; and the earth quaked:[‡] so it was [d] a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another*.

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there*.

18 And Saul said unto Ahiah, [e] Bring hither the ark of God:[§] (for [f] the ark of God was at that time with the children of Israel.)

19 ¶ And it came to pass, while Saul talked unto the priest, that the [‖] noise that *was* in the host of the Philistines went on and increased; and [i] Saul said unto the priest, Withdraw thine hand.[*]

20 And Saul and all the people that *were* with him [k] assembled themselves, and they came to the battle: and, behold, [l] every man's sword was against his fellow, *and there was* a very great discomfiture.

21 [m] Moreover, the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had [n] hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD [o] saved Israel that day:[‡] and [p] the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for [q] Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening,[§] that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they of* the land came to a wood; and there was [r] honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped;[‖] but no man put his hand to his mouth: for the people [s] feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an [t] honey-comb, and put his hand to his mouth; and [u] his eyes were enlightened.[†]

28 Then answered one of the people, and said, Thy father [x] straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were [y] faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey;

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? [z] for had there not been now a much greater slaughter among the Philistines?

31 ¶ And they smote the Philistines that day from Michmash to [a] Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people [b] did eat *them* with the blood.[*]

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have [c] transgressed: [d] roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox [e] with him that night, and slew *them* there.

35 ¶ And Saul [f] built an altar unto the LORD: the same was the first altar that he built unto the LORD.[‡]

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, [g] Let us draw near hither unto God.[§]

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [h] he answered him not that day.

38 ¶ And Saul said, Draw ye near hither all the [i] chief of the people; and [k] know and see wherein this sin hath been this day:

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A. M. 2941, or 2911. B. C. 1063, or 1053.

[a] Or, *half a furrow of an acre if land.*

[†] The meaning of the original, and of any translation hitherto proposed, is very obscure. It is evidently intended to convey the idea of a narrow space on the top of the rock, enclosed perhaps as by a yoke from which they could not escape.—Kn.

[b] Jos. 2. 9. & 23. 10. Ps. 27. 2. & 48. 5, 6. & 55. 15—17. Job 18. 11. 2 Kin. 7. 6. Ex. 15. 15, 16.

[c] Ch. 13. 16—18, 23.

[‡] Not an earthquake; for such is the terror inspired by an earthquake, that armies have, at the first motion, by common consent instantly ceased to fight. The earth, in this case, seems to have quaked with the tumult.—Ko.

[d] Heb. *a trembling of God.* Gen. 35. 5. Lev. 26. 36, 37. 2 Sam. 5. 22. Dan. 5. 6. Ps. 48. 5, 6.

[e] Ex. 28. 30. Num. 27. 21. Judg. 1. 1. & 20. 18, 23, 28.

[§] The ark had been brought to the camp, from Kirjath-jearim. Chap. 7. 1.—Ko.

[f] Not with the Philistines, as ch. 5. 1; nor lost, as in Ezra's time.

[‖] Or, *tumult.*

[i] Jos. 9. 14. ch. 13. 11. ver. 24. Ps. 106. 13.

[*] An incidental characteristic of Saul's impatience. He will not now wait to consult the Lord, as formerly he would not wait for his prophet.—Ko.

[k] Heb. *were cried together.*

[l] Judg. 7. 22. 2 Chr. 20. 23.

[m] Ex. 23. 4.

[n] Ch. 13. 6. ver. 11. Judg. 6. 2. ch. 31. 7.

[o] Judg. 2. 18. & 6. 14. 2 Kings 14. 27. Ps. 44. 2. Hos. 1. 7.

[‡] National deliverances occur in the history of all countries, and are recorded by all people in their history, celebrated in their songs, and perpetuated—if men could perpetuate any thing—in their monuments. But, alas! in all these, how seldom is God acknowledged. In the Bible it is otherwise—though Saul and Jonathan are valiant, and all the people follow—the Lord saves Israel.—Ko.

[p] Ch. 13. 5. with ver. 2. Josh. 7. 2.

[q] Judg. 11. 30. & 21. 2, 5. ver. 27, 29, 30. Prov. 11. 9. Gal. 4. 16. Rom. 10. 2. 2 Sam. 21. 2.

[§] Here again impatience and precipitancy characterise Saul—an overwhelming anxiety that defeats its own object.—Kn.

[r] Ex. 3. 8. Mat. 3. 4. Num. 13. 27.

[‖] In warm countries where there is much uncultivated land, and where consequently flowers abound, honey is exceedingly plentiful: The bees fixing their combs in hollows of rocks and trees, and even in cavities in the ground. The collision of branches produced by the turmoil of the flight and pursuit, may account for the dropping of the honey.—Ko.

[s] Exod. 9. 2.

A. M. 2941, or 2911. B. C. 1063, or 1053.

[t] Or, *wood-honey.*

[u] Ch. 30. 12.

[†] He had been near fainting, which is usually preceded by tingling of the ears, and indistinctness and dimness of sight. And it is truly astonishing how little will sometimes revive the sinking powers—a few drops of water sprinkled or tasted, some pungent or aromatic smell, a mouthful of some simple food, or a few grains of common salt—being usually sufficient. So weak is man, so merciful is Providence.—Ko.

[x] Heb. *adjuring, adjured.*

[y] Or, *weary.*

[‖] But now that the defeat of the Philistines is not great.

[z] Perhaps not that Josh. 10. 12. & 19. 42. or Judg. 12. 12. but that [a] Chr. 11. 10. about twelve miles westward from Michmash.

[a] Gen. 9. 4. Lev. 7. 26. & 3. 17. & 19. 26. & 17. 10, 11, 14. Deut. 12. 16.

[*] They ate the raw flesh with the blood, which God had strictly forbidden, Deut. 12. 23. This was, accordingly, a direct sin against the law, another demonstration of the folly and rashness, nay, blasphemous, because vain and unnecessary adjuration of the hasty monarch.—*Note.* One man's sin may easily become the cause of the sin of another. No excuse for the man thus led or driven into guilt, but a terrible aggravation of the crime of him that so leads or drives him.—Ko.

[b] Or, *dealt treacherously.* Mat. 7. 5. Rom. 2. 1.

[c] Ver. 34, 35.

[d] Heb. *to his hand.*

[e] Judg. 21. 4, ch. 7. 9, 17. with 11. 11. Gen. 8. 20. & 12. 7, 8.

[‡] A comparison of the conduct of Abraham and Saul, though Saul was placed in circumstances so much more favourable, would tell wonderfully to Saul's disadvantage. Almost every movement of Abraham is marked by an altar to God; Saul had never thought of erecting one till now.—*Note.* What shall we say of those fathers and mothers, who have never yet established God's worship in their houses? They are yet worse than Saul, he at last built an altar to the Lord.—Ko.

[f] Jam. 4. 8. Num. 27. 21. Judg. 1. 1. & 20. 18. ver. 18, 19. ch. 23. 2, 4, 11, 12. & 30. 7, 8.

[§] Saul's precipitancy appears even in his religion. He builds an altar, but before seeking God's direction at it, he resolves to pursue the Philistines, nor ever thinks of consulting God, till recalled to his duty by the high priest.—*Note.* It is always difficult to give advice to kings. Blessed are they who have faithful men to tell them of their faults and exhort them to seek the Lord.—Ko.

[g] Ch. 28. 6. with ver. 18, 19, 24.

[h] Heb. *corners.* 2 Sam. 18. 3. Judg. 20. 2. Ps. 47. 9. Zech. 10. 4.

[i] Josh. 7. 1, 12—15. ch. 10. 19.

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concerns in God's hands, serve only to involve us in new troubles. It is infinitely dangerous for the greatest to invade the ministerial office, and run when God has not sent them: it may cost them a kingdom, nay, their everlasting damnation. Disobedience against God's positive precepts, can admit of no excuse. Every attempt to extenuate our guilt is a proof of an unhumbled spirit. The more we sin against conviction, the more aggravated is our transgression: and pretences to religion, whilst we act in opposition to God's commands, are but barefaced hypocrisy. Want of true sense always accompanies want of grace. Sins, which to us appear very little, have dangerous consequences; and plain and faithful rebukes become God's ministers. How unstable is earthly grandeur—to-day we may be enthroned, and to-morrow deposed! Miserable is a guilty, a defenceless nation—and much more they who are destitute of the whole armour of God.



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39 For *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die.[a] But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, [p] Give a perfect *lot*. And Saul and Jonathan were taken; but the people [†] escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, [q] I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, [r] God do so, and more also: for [‡] thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath [t] wrought this great salvation in Israel? God forbid: *as* the LORD liveth, [u] there shall not one hair of his head fall to the ground; for [x] he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul [y] took the kingdom over Israel, and fought against all his enemies on every side, against [z] Moab, and against the children of Ammon, and against Edom, and against the kings of [a] Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he [§] gathered an host, and [b] smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ [c] Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these;* the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz; and [d] the name of the captain of his host *was* Abner the son of Ner, Saul's uncle:

51 And [e] Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.[‖]

52 And there was sore war against the Philistines all the days of Saul: and [f] when Saul saw any strong man, or any valiant man, he took him unto him.

A. M. 2941, or 2911. B. C. 1063, or 1093.

[a] Another melancholy example of Saul's impious precipitancy.—*Note.* Let every man be warned against rash and inconsiderate vows.—Ed.

[p] Or, *Show the innocent.* Prov. 16. 33. Acts 1. 24.

[†] Heb. *went forth.*

[q] Ver. 27—30.

[r] Ruth 1. 17. ch. 17. 43. & 20. 22. 2 Sam. 3. 9, 35. & 19. 13.

[‡] Gen. 26. 24. 2 Sam. 12. 5.

[t] Unhappy monarch! the bravest man, and the best of sons, is doomed to die by rashness and impiety. But was he not so doomed of the Lord? No, God makes the discovery of the act of Jonathan in taking the honey, and of the guilt of Saul in making the vow.—Ed.

[t] Ver. 23.

[u] 2 Sam. 14. 11. Mat. 10. 30. Luke 21. 18. Acts 27. 34.

[x] Is. 12. 3. Rev. 17. 14. & 19. 14. 2 Cor. 6. 1.

[y] Ch. 13. 1. Dan. 7. 27. 2 Kings 14. 27.

[z] Gen. 19. 37. Deut. xxxvi. Ex. 15. 14, 15. Deut. 23. 3—7. Judg. 3. 12—14. & 10. 7, 11. & xiii—xvi. ch. 14, viii, xi.

[a] 2 Sam. 8. 3, 5, 12. & 10. 6, 8.

[§] Or, *wrought mightily.*

[b] Ex. 17. 14, 16. Deut. 25. 19. ch. 15. 3, 7.

[c] Ch. 31. 2. & 18. 17—21. 1 Chr. 8. 33—40. & 9. 39—44.

[d] Ch. 17. 55. & 10. 14, 15. 2 Sam. 2. 8.

[‖] The word "was," being in Italic letter, tells the reader that it is not in the original Hebrew, but is supplied by the translators; and here its insertion has obscured, or rather misrepresented the meaning, for it is the evident intention of the sacred historian to tell that both Kish and Ner were the sons of Abiel.—Ed.

[e] Ch. 9. 1. 1 Chr. 8. 33. & 9. 39.

[f] Ch. 8. 11.

## CHAPTER XV.

(1) *God charges Saul utterly to destroy the Amalekites:* 1—3. (2) *The preparations which Saul made for their destruction:* 4—6. (3) *His partial execution of his commission; spares the king, and the best of the flocks being spared:* 7—9. (4) *His examination by Samuel, and sentence of dethronement:* 10—31. (5) *Having hewed Agag in pieces, Samuel, in great grief, bids Saul a final adieu:* 32—35.

A. M. cir. 2942. B. C. cir. 1062.

SAMUEL also said unto Saul, [a] The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the [b] LORD of hosts, [c] I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and [d] smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, [e] infant and suckling, [f] ox and sheep, camel and ass.[*]

4 And Saul gathered the people together, and numbered them in [g] Telaim, [h] two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and [†] laid wait in the valley.

6 ¶ And Saul said unto the [i] Kenites, Go, [k] depart, get you down from among the Amalekites, lest I destroy you with them: for ye [l] showed kindness to all the children of Israel when they came up out of Egypt. So the Kenites [‡] departed from among the Amalekites.

7 ¶ And Saul [m] smote the Amalekites from Havilah *until* thou comest to [n] Shur, that *is* over against Egypt.

8 And he [o] took Agag the king of the Amalekites alive, and utterly destroyed [p] all the people with the edge of the sword.

9 But Saul and the people spared Agag, and [q] the best of the sheep, and of the oxen, and [§] of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It [r] repenteth me that I have set up Saul *to be* king: for he [s] is turned back from following me, and hath not performed my commandments. And it [t] grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [u] Carmel, and, behold, he [x] set him up a [‖] place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul

A. M. cir. 2942. B. C. cir. 1062.

[a] Ch. 9. 16. & 10. 1. & 11. 14, 15. & 13. 13.

[b] Ch. 1. 11. 2 Sam. 6. 2. & 7. 26. Ps. 24. 10.

[c] Rev. 18. 5. Ex. 17. 8—16. Num. 24. 20. Deut. 25. 17—19.

[d] Ex. 17. 14. Num. 24. 20. Deut. 25. 19. Rev. 18. 6.

[e] Ex. 20. 5. Is. 14. 21.

[f] Gen. 3. 17, 18. Rom. 8. 20—22.

[*] In many preceding notes the sentence of expulsion or extirpation pronounced against the nations of Canaan, as well as against Amalek, has been defended against the cavils and impious accusations of infidels. The sentence against adults was righteously pronounced for their sins of robbery, malicious waylaying with intent to kill, (Ex. 17, 14,) murder, manstealing, &c., &c. The sentence against the sheep, &c., &c., was intended for preventing war from becoming a trade, to gratify covetousness; but how shall we defend the sentence against the children? What need is there of any defence? Do not children die by infantile diseases in multitudes? Does Providence require any defence? Yet surely the God who employs disease in the one case, and the sword in the other, is the same? Unless, therefore, the infidel accuse Providence, he cannot accuse the Lord speaking by his prophet.—Ed.

[g] Jos. 15. 24.

[h] Ch. 11. 8. 2 Sam. 24. 9.

[†] Or, *fought.*

[i] Num. 24. 21. & 10. 29—32. Judg. 1. 16. & 4. 11.

[k] Gen. 19. 12. Is. 52. 11. 2 Cor. 6. 17. Rev. 18. 4.

[l] Ex. 18. 9, 10, 19. Num. 10. 29, 31.

[‡] These were the relatives of Jethro, the father-in-law of Moses, and the narrative affords a beautiful example of national gratitude, a rare private, still more a rare political, virtue; and, in a defective character, like that of Saul, a solitary virtue claims additional attention.—Ed.

[m] Job 21. 30. Eccl. 8. 13. Rom. 9. 22.

[n] Gen. 16. 7. & 25. 18. ch. 27. 8.

[o] 1 Kin. 20. 31—35. Num. 24. 7, 20.

[p] With ch. 27. 8. & 30. 1.

[q] Ver. 3, 18. 1 Tim. 6. 10. Jos. 7. 21. Phil. 2. 21. & 3. 19.

[§] Or, *of the second sort.*

[r] Gen. 6. 6. ver. 35. Amos 7. 3.

[s] Heb. 10. 38. with Num. 14. 28. ch. 13. 13, 14. ver. 3.

[t] Ver. 35. ch. 16. 1. Ps. 78. 13, 14. Ex. 14. 15. & 17. 4. & 15. 25. & 32. 11. Num. 11. 2. & 14. 5. & 16. 4. & 20. 6. & 21. 7. Jos. 7. 6.

[u] Jos. 15. 55. ch. 25. 2.

[x] Ch. 7. 12. Jos. 4. 8, 9. 2 Sam. 18. 18.

[‖] Some extemporaneous monument of his victory—probably a great stone.—Ed.

REFLECTIONS UPON CHAP. XIV.—Carnal men are often more anxious for the presence of God's ministers than for his own. But how seasonable are God's interpositions for the deliverance of his people! He makes the faith of his servants strong, and then delights to crown their strong faith with signal victories and honours. The proud derision of their enemies issues in terrible destruction. Yea, the mightiest armies, in the hand of such an angry God, make a most pitiful appearance. And it is easy for the weakest cowards to pursue those whom the Lord hath routed. In all our ways it is best to consult God's word. But how ready are wicked consulters, like Saul, to take their own way, without waiting for an answer! Yet rash expedients, to obtain carnal ends, are often the noted hinderances of these ends. And such as cast abroad curses, firebrands, and death, endanger themselves and families; and entangle their children, who are far better than them-



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said unto him, Blessed *be* thou of the LORD: [r] I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for [s] the people spared the best of the sheep and of the oxen, [a] to sacrifice unto the LORD thy God; [t] and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee [b] what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* [c] little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the [d] sinners the Amalekites, and fight against them until [z] they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst [e] flee upon the spoil, [§] and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have [f] obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites:

21 But [g] the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, [h] Hath the LORD *as great* delight in burnt-offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 [i] For rebellion *is as* the sin of [k] witchcraft, and stubbornness *is as* iniquity and idolatry: because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, [l] I have sinned: for I have transgressed [‖] the commandment of the LORD, and thy words; because I [m] feared the people, and obeyed their voice.

25 Now therefore, I pray thee, [n] pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, [o] I will not return with thee: for thou hast rejected the word of the LORD, and the LORD [p] hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid [q] hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD [r] hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the [*] Strength of Israel [‡] will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, [u] I have sinned; *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, [†] that I may worship the LORD thy God.

31 So Samuel turned again after Saul; [†] and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me [x] Agag the king of the Amalekites. And Agag came unto him delicately. [y] And Agag said, Surely the bitterness of death is past.

33 And Samuel said, [z] As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel [a] hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to [b] Ramah; and Saul [c] went up to his house to Gibeah of Saul.

35 And Samuel [d] came no more to see Saul until the day of his death; nevertheless Samuel mourned for Saul: and the LORD [e] repented that he had made Saul king over Israel.[‡]

## CHAPTER XVI.

(1) *The Lord appoints Samuel to anoint one of Jesse the Beth-lehemite's sons to be Saul's successor on the throne of Israel:* 1—5. (2) *While seven elder sons are passed by, David is fetched from the flock and anointed king:* 6—13. (3) *Saul becoming melancholy, David is sent for, to relieve him with his music:* 14—23.

A. M. cir. 2942.
B. C. cir. 1062.

AND the LORD said unto Samuel, [a] How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine [b] horn with oil, and go, I will send thee to [c] Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, [d] How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, [e] I am come to sacrifice to the LORD.

3 And call Jesse to [†] the sacrifice, and I will show thee what thou shalt do: and thou

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A. M. cir. 2942. B. C. cir. 1062.

y Luke 18. 11. Prov. 27. 2. & 31. 31. ver. 9, 11.

z There is no small hypocrisy and falsehood in this statement: so soon does covetousness pervert every feeling of right. —Ho.

a Gen. 8. 12, 13. Ex. 32. 22, 23. ver. 9, 21.

a Mat. 9. 8. Ps. 12. 2. Eccl. 5. 1. & 4. 6.

† This is evidently a fiction conjured up to serve as an excuse, and is thrown out as a placebo to the piety of Samuel. But he detects and denounces the sin.—Ko.

b Ver. 11.

c Ch. 9. 21. & 10. 22. Judg. 6. 15. 2 Sam. 7. 8. & 12. 7, 8. 1 Kin. 14. 7. & 16. 2.

d Ver. 2, 3. Gen. 13. 13. Mat. 9. 10. John 9. 24, 31.

‡ Heb. *they consume them.*

e Prov. 15. 27. & 23. 5. Hab. 2. 12. Jer. 17. 11. 1 Tim. 6. 10.

§ War has a great tendency to generate a love of plunder, consequently to foster a spirit of aggression and conquest, whilst the natural result is the destruction of all piety and morality: wherefore God thus pointedly condemns the disobedience arising from the covetousness of Saul and his army. —Ko.

f Mat. 19. 22. Luke 18. 11. & 19. 22. 1 Kin. 20. 34—42.

g Gen. 8. 20, 21. Ex. 32. 32, 33. ver. 15.

h Ps. 50. 8, 9. Is. 1. 11, 15. & 66. 3, 5. Jer. 7. 22, 23. Prov. 15. 8. & 21. 3, 27. Eccl. 5. 1. Hos. 6. 6. Mat. 9. 13.

i Jos. 22. 16. ch. 12. 15, 25.

k Heb. *divination,* Ex. 22. 18, 20.

l Ex. 9. 27. Num. 22. 34. Prov. 28. 13. Mat. 27. 4. ver. 30.

‖ Alas, for poor human nature! when it yields to one temptation, and attempts to deny or excuse its guilt. In ver. 20, Saul affirms he had obeyed God's voice. Denounced by Samuel, he acknowledges his transgression, but in the very act of confessing, he adds to his guilt by attempting to charge it upon the people.—Ko.

m Ver. 9. 15, 21. Jer. 13. 23. Prov. 29. 25. Gen. 3. 12, 13. Ex. 32. 22, 23.

n Ex. 9. 27. Ps. 78. 34. Is. 26. 16. Jer. 22. 23.

A. M. cir. 2942. B. C. cir. 1062.

o Ps. 15. 4. ver. 31.

p Ch. 2. 30. & 13. 14. & 15. 1. Hos. 8. 4. & 13. 10, 11.

q 1 Kin. 11. 30, 31.

r Ch. 13. 14. & 28. 17. 1 Kin. 11. 31. Hos. 13. 10, 11.

s Or, *eternity,* or *victory.* Ps. 89. 11. Zech. 10. 12.

t Num. 23. 19. 2 Tim. 2. 13. Tit. 1. 2. Heb. 6. 18.

‡ In this and ver. 11, the Lord has been said "to speak after the manner of men;" and if this expression mean that God employs human language, it is true—for what other language, if other there be, could man comprehend? But if it mean that God, in any manner or degree, adapts, or accommodates his language to what is not literal truth, then the sentiment is utterly to be rejected. See note on ver. 11.—Ko.

u Ver. 24, 25. John 5. 44. Hab. 2. 4. Ps. 138. 6.

† Did not Samuel here either change his mind, or break his word, pledged not to return, in ver. 26? Neither. In ver. 26, he refused to return with him to worship; in ver. 31, he returns to do him honour before the people. And surely a man may refuse to do for one reason, what he may assent to for another, without any charge of fickleness, inconstancy, or falsehood.—Ko.

x Ver. 8, 33. Num. 24. 7, 8a.

y Jer. 48. 44. 1 Thes. 5. 3. Rev. 18. 7.

z Ex. 17. 14. Num. 14. 45. Gen. 8. 6. Mat. 26. 52. Rev. 13. 10. & 16. 6.

a 1 Kin. 18. 40. 2 Kin. 1. 10, 12. Num. 25. 7. Is. 34. 6.

b Ch. 7. 17.

c Ch. 11. 4.

d Ch. 19. 24. Ps. 118. 136, 136. Jer. 9. 1, 2.

e Ver. 11. Gen. 6. 6.

‡ See notes on ver. 11, 29.—Ko.

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A. M. cir. 2942. B. C. cir. 1062.

a Ch. 15. 11, 26, 35.

b Ch. 10. 1. 2 Kin. 9. 1, 6.

c Ruth 4. 18—22. 1 Chr. 2. 10—15. Ps. 72. 20, 78. 71. Gen. 46. 10. ch. 13. 14. & 15. 28. Acts 13. 22.

d Luke 1. 34. Ex. 3. 11. Jer. 1. 6. Ps. 112. 5. Mat. 10. 16.

e Ch. 9. 12. Jer. 38. 27. He told nothing but the truth, though not the whole of it.

* This was not duplicity, but prudence and mercy; as the declaration of the purpose to anoint a new king would have plunged a man of Saul's temper into deeper sin.—Ko.

† Or, *feast.*

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selves. When God refuses to answer, it is an evidence that he is angry; and it is time to think seriously in what we have offended him. Violent tempers are prone to sacrifice their nearest relations to their angry passions. In such a case we ought to resist them, kings not excepted; and to protect such as are not only innocent, but honoured of God. Wicked men's zeal often flames in trifling matters, while it languishes in things important; and rash cursing bids fair to end in profane perjury. The comforts and honours of royalty are dearly bought, by the constant care, danger, and toil which attend them. And often men's earthly glory makes a blaze just before the dark night of ignominy and woe seizes upon them.

REFLECTIONS UPON CHAP. XV.—Injuries done to God's Israel will, sooner or later, be resented by him. He often bears long with the vessels of his wrath fitted for destruction: but the longer judgments are forborne, they will only be the more severe when they come; and bloody instruments will be chosen for bloody work. How dangerous is it to live among the devoted enemies of God! But kindness to God's people often procures safety to men's offspring many ages afterward. A covetous and hypocritical heart makes men do the work of God by halves: and men's sins often make God change his methods of providence, though he never changes his mind or purpose. While the ruin of sinners is the grief of God's faithful ministers, the most deceitful men are most ready to boast of their exact obedience to his law: but hypocritical protestations of obedience are often contradicted by the most undeniable proofs. Such as are most forward to justify them-



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shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town [f] trembled at his [*] coming, and said, [g] Comest thou peaceably?[†]

5 And he said, Peaceably: I am come to sacrifice unto the LORD; [h] sanctify yourselves,[‡] and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on [i] Eliab, and said, Surely the LORD's anointed *is* before him.

7 But the LORD [k] said unto Samuel, Look not on his [l] countenance, or on the height of his stature; because I have refused him: for *the* LORD [m] *seeth* not as man seeth; for man looketh on the [§] outward appearance, but the LORD looketh on the heart.[‖]

8 Then Jesse called [n] Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made [o] Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made [p] seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, [q] he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit [*] down till he come hither.

12 And he sent, and brought him in. Now [r] he *was* ruddy, *and* withal [†] of a beautiful countenance, and goodly to look to.[‡] And the LORD said, [s] Arise, anoint him: for this *is* he.

13 Then Samuel took [t] the horn of oil, and anointed him in the midst of his brethren: and [u] the Spirit of the LORD [¶] came upon David from that day forward. So Samuel rose up, and went to [x] Ramah.

14 ¶ But the [y] Spirit of the LORD departed from Saul, and an [z] evil spirit from the LORD [‖] troubled him.*

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants *which are* before thee to seek out a man *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that [*] he shall play with his hand, and thou shalt be well.*

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, [b] and a mighty valiant man, and a man of war, and prudent in [†] matters, and a comely person, and the LORD *is* with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* [c] with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and [d] a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and [*] stood before him: and he [f] loved him greatly; and he became his armour-bearer.[‡]

22 And Saul sent to Jesse, saying, Let David, I pray thee, [g] stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul [h] was refreshed, and was well, and the evil spirit departed from him.

## CHAPTER XVII.

(1) *Goliath defies the armies of Israel:* 1—11. (2) *David brought to the camp to visit his brethren:* 12—30. (3) *David undertakes to encounter this giant:* 31—39. (4) *The pious resolution and courage with which he attacked him:* 40—47. (5) *The glorious victory he obtained over him with a sling and a stone:* 48—54. (6) *The particular notice which was hereupon taken of David at Saul's court:* 55—58.

NOW the Philistines gathered together their armies to battle, and were gathered together at [a] Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in [b] Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah,* and [†] set the battle in array against the Philistines.

3 And [c] the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a [d] champion out of the camp of the Philistines, named Goliath,

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A. M. cir. 2942.
B. C. cir. 1062.

f Ch. 13. 17. & 21. 1. Hos. 11. 10. Song 6. 4. Prov. 16. 14. Ps. 55. 5.

* Heb. *meeting.*

g 1 Kin. 2. 13. 2 Kin. 9. 22.

† Having been accustomed to meet Samuel as a judge of unbending integrity, they may, as inferior judges, have trembled at some consciousness of improper administration; or conscious of the irreligion of the place, so general in the days of Saul, they may have dreaded some message of wrath from God.—Ko.

h Jos. 3. 5. & 7. 13. Ex. 19. 10, 14, 15. Lev. 20. 7. Num. 11. 18. Job 1. 5. Joel 2. 16.

‡ By washing your clothes, as an emblem of the purifying nature of the true sacrifice.—Ko.

i Ch. 17. 13. 1 Chr. 2. 13. or Elihu, 1 Chr. 27. 18.

k By secret inspiration. Ch. 9. 17. ver. 12.

l Ch. 9. 2. & 10. 23. 2 Sam. 14. 25.

m Job 10. 4. 1 Chr. 28. 9. 2 Chr. 6. 30. Ps. 7. 9. & 94. 1. & 139. 2. Prov. 15. 11. & 16. 2. Jer. 11. 20. & 17. 10. & 20. 12. Ezek. 11. 5. Luke 16. 5. Acts 1. 24. & 15. 8. Heb. 4. 13. Rev. 2. 23.

§ Heb. *eyes.*

‖ The precipitance with which Samuel pronounced in favour of Eliab, is employed to call forth one of the most important contrasts between the judgments of God and of men: "The Lord looketh on the heart"—it is open to him, and bare before him.—Ko.

n Ch. 17. 13. 1 Chr. 2. 13.

o Shimeah, 2 Sam. 13. 3. & 21. 21. or Shimma, 1 Chr. 2. 13.

p Ch. 17. 12, 13. 1 Chr. 2. 13—16.

q 2 Sam. 7. 8. Ps. 78. 70, 71. 1 Chr. 17. 7. Amos 1. 1. Ex. 3. 1.

* Heb. *round.*

r Lam. 4. 7. Song 5. 10. John 1. 14.

† Heb. *fair of eyes.*

‡ Personal beauty, as in the case of Absalom, is proof of moral worth. Nevertheless it is a gift of God of no slight importance, if joined with grace to counteract the pride that too often accompanies and disfigures it.—Ko.

s Ps. 89. 19, 20. & 2. 6. 2 Sam. 2. 4. & 5. 2.

t Ver. 1, 2. As secretly as possible.

u Num. 27. 18. Judg. 3. 10. & 13. 25. & 14. 6, ch. 10. 6, 10. ver. 18.

¶ The best and fullest account of the oneness of the SPIRIT, may be found, Is. 11. 2, &c. Luke 4. 18, 19. Gal. 5. 22, 23.—Ko.

x Ch. 7. 17.

y Ch. 11. 6. & 28. 19, 20. Mat. 13. 12. Hos. 9. 12.

z Ch. 18. 10. & 19. 9, 10. Judg. 9. 23. 1 Kin. 22. 22. Acts 19. 15. Is. 19. 14. Ps. 81. 11, 12.

‖ Or, *terrified.*

* Melancholy mania arising from diabolical agency and possession. Infidelity and scepticism call in question, or ridicule the doctrine of Satanic existence, or agency; a Christian will find little difficulty in deciding which he is to credit.—Ko.

A. M. cir. 2942.
B. C. cir. 1062.

a 2 Kin. 3. 15. ver. 23.

* If the malady of Saul arose from Satanic agency, how could the harp effect its temporary expulsion? If we knew more of the nature of invisible agents, we might be better able to answer this question. Mean time it may tend to cure the vanity of scepticism to ask, how music prevails to rouse, to irritate, or to soothe, a human spirit? And when it shall have solved that question, it will be time enough to deny its influence upon other spirits.—Ko.

b Ch. 17. 32, 37, 49. Ps. 89. 19—21. ver. 12.

† Or, *speech.*

c Ver. 11. ch. 17. 15. Ps. 113. 7, 8. & 78. 71. 2 Sam. 7. 8.

d It was a common present. Gen. 38. 17. Judg. 13. 1. Luke 15. 29.

* Deut. 1. 38. & 10. 8. Prov. 22. 29.

f Ps. 62. 9. & 118. 9. & 146. 3.

‡ To carry his shield, spear, &c., a post of great honour and confidence.—Ko.

g Continue waiting upon my person. Ver. 21.

h 2 Kin. 3. 15. Mat. 12. 43—45. ch. 18. 10. & 19. 9.

A. M. cir. 2944.
B. C. cir. 1060.

a Jos. 15. 35. & 10. 10. 2 Chr. 11. 7.

b Or, *the coast of bloods.* 1 Chr. 11. 13.

* About 10 miles west of Jerusalem. Dr Richardson informs us that the place of the encampment of the two armies may be easily discovered from the description; and that the brook, from which David selected the smooth stones, is still pointed out to travellers.—Ko.

† Heb. *ranged the battle.*

c 1 Kin. 20. 23. ver. 16. 2 Chr. 13. 3, 4.

d A dueller, or treader down. Jos. 11. 21. ver. 8—10. 1 Chr. 20. 5. Jer. 9. 23. Zec. 4. 6.

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selves, are ordinarily the readiest to condemn others: and throwing of the blame on our partners in, or tempters to sin, is a shrewd evidence of an unhumbled heart. Those, whom God hath highly exalted from low beginnings, ought to remember it as an excitement to do great things for God their exalter. Ministers of Christ ought to deal faithfully with the greatest: and to hunt them out of all their lying refuges and ill-grounded excuses.—Next to Jesus' atonement, nothing is more pleasing to God than true holiness of heart and life. But to live in disobedience to the true God is as bad as to set up false gods, the devil not excepted: and those are unworthy to rule over men who are unwilling to be ruled by God. Fear of man causeth a snare. To confess the sins which we cannot conceal, and to be chiefly afraid of their shame, is no more than may be expected even from an unhumbled heart. But such repentance comes too late, when God hath passed a sentence of rejection. So little are hardened sinners affected with God's threatenings, that honour before the people is dearer to their hypocritical hearts than reconcilement with him. But bloody murderers will at last be reckoned with by God. And never is the destruction of most sinners nearer than when they have no apprehension of it. Let us therefore withdraw from intimacy with such, but never neglect to mourn over their deplorable condition; for it is truly bitter to see those, whom we love, in the ways of death and hell.

REFLECTIONS UPON CHAP. XVI.—God tenderly sympathises with his people's griefs; and yet what fear of man remains in the most noble hearts! How awful



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of Gath, whose height *was* [a] six cubits and a span.[†]

5 And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail;[‡] and the weight of the coat *was* [b] five thousand shekels of brass.

6 And *he had* greaves[*] of brass upon his legs, and a [†]target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam;[‡] and his spear's head *weighed* [b] six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array?[‖] *Am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, [c]I defy the armies of Israel this day: give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 [d]¶ Now David *was* [e]the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

13 And [f]the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab; and the third [h]Shammah.

14 And David [i]*was* the youngest:[†] and the three eldest followed Saul.

15 But David went and returned[‡] [k]from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself [l]forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten [§]cheeses unto the captain of *their* thousand, and look how thy brethren fare, and [*]take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, [†]fighting[‡] with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the [m]trench[*] as the host was going forth to the [n]fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left [†]his carriage in the hand of the keeper of the carriage, and ran into the army, and came and [o]saluted his brethren.

23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake [p]according to the same words: and David heard *them*.

24 And all the men of Israel,[‡] when they saw the man, fled [q]from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and [r]it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.[§]

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the [s]reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of [t]the living God?[‖]

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's [u]anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness?[*] [x]I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? [y]*Is there* not a cause?[†]

30 ¶ And he [‡]turned from him toward another, and spake after the same [‖]manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul; and he [‖]sent for him.

32 ¶ And David said to Saul, [x]Let no man's heart fail because of him; thy servant [a]will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou *art but* [*]a youth, and he [b]a man of war from his youth.

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A. M. 2944. B. C. 1060.

[a] About eleven feet and a half.

[†] According to Cumberland, 11 feet 10 inches; but Parkhurst estimates his height at 9 feet 6 inches. Pliny, in his *Natural History*, b. 6. c. 16. mentions one Gabara, an Arabian, in the days of Claudius, who was 9 feet 9 inches in height. Josephus mentions a Jew named Eleazar, whom Vitellius sent to Rome, who was 10 feet 2 inches, *Ant.* b. 18. c. 6; and Middleton of Hale, in Lancashire, was 9 feet 3 inches in height.—Ed.

[‡] Heb. *clothed.*

[§] Mail is of various kinds, but chiefly what is called *chain* and *plate* mail. The one a garment composed of small, strong, rings. The other a succession of small plates overlapping at the edges, after the manner of the scales of a shark. This last is the mail of Goliath.—Ed.

[‖] 156 1-4th pounds avoirdupois.

[*] A species of boots without feet, for defence of the legs.—Ed.

[†] Or, *gorget.*

[‡] Estimated by the other proportions at 26 feet.—Ed.

[§] Eighteen pounds and three quarters.

[‖] Why should two whole armies engage, when the contest can as well be decided by two representatives? Such challenges and contests, either between one or more on each side, are frequent in the histories of all nations.—Ed.

[c] Num. 21. 7, 8. 2 Sam. 21. 21. Neh. 2. 19.

[*] The Vatican copy of the Septuagint does not contain this passage; and many Biblical critics of high name, consider all from ver. 12 to 31, to be an interpolation; but all the most valuable Hebrew MSs. contain it as it is found in our English version, and these it is much safer to follow than imaginary emendations resting on mere critical suggestion.—Ed.

[f] Ruth 4. 18—22. Mat. 1. 6. Luke 3. 31, 32. ch. 16. 1, 10. Gen. 35. 19. Mic. 5. 2. 1 Chr. 2. 13—15. Ps. 132. 6. with Mat. 2. 1, 6.

[g] Ch. 16. 6—9. 1 Chr. 2. 13.

[h] Shimeah, 2 Sam. 13. 3. & 21. 21. ch. 16. 9.

[i] Ch. 16. 11, 12. 1 Chr. 2. 15. Gen. 25. 23. Mat. 19. 30.

[†] His age cannot be exactly ascertained, and conjecture is useless: it is only obvious that he could not have been full grown.—Ed.

[‡] That is, David, after abiding some time with Saul as his chief musician, (ch. 16. 23.) had gone home, and returned to his duties as a shepherd.—Ed.

[k] Ch. 16. 19, 22.

[l] Luke 4. 2. Mat. 4. 2.

[§] Heb. *cheeses of milk.*

[‖] Heb. *captain of a thousand.*

[*] Bring a token of their welfare.

[†] Skirmishing.

[‡] Not fighting in general battle, but by outposts and skirmishers. Such is still the character of Bedouin warfare.—Ed.

[m] Or, *place of the carriage.* Ch. 26. 5.

[*] The translation would suggest the idea of an intrenched camp; but the marginal reading, what is much more likely, an appointed place for the friends of the soldiery to deposit their rations.—Ed.

[n] Or, *battle array*; or, *place of fight.* Eccl. 3. 12. Ps. 96. 1. Phil. 4. 5, 13. 2 Cor. 2. 14.

[†] *Load of provisions.*

[o] Heb. *asked his brethren of peace.* Gen. 37. 14. & 41. 15. Mat. 10. 12, 13. Luke 10. 5.

[p] Ver. 8—10.

[‡] Not the whole army; for they retained the position where David found them; but the light troops and skirmishers, that usually precede all armies. Saul, it will be recollected, was now an experienced leader, and would not go to battle without such advanced guards.—Ed.

[q] Heb. *from his face.* Ch. 13. 6, 7. Deut. 32. 30. Is. 30. 17.

[r] Jos. 15. 16. ch. 18. 25. Heb. 12. 1, 2. Rev. 2. 7, 17. & 3. 5, 12, 21.

[§] Free of taxes and other public services, such as are recounted by Samuel, ch. 8. 10—18.—Ed.

[s] 2 Kin. 19. 4. Num. 14. 15—19. Jos. 7. 8, 9.

[t] Deut. 5. 26. 1 Thes. 1. 9. Jer. 10. 10. John 5. 26. 1 John 5. 20.

[‖] The distinctive character of Jehovah is, that he is the *living God*—God *living in personality* of Father, Son, and Holy Spirit—by which character of *living*, he is also distinguished from the idols of heathenism, and the mere First Cause of some systems of philosophy.—Ed.

[u] Ch. 1. 16. Mark 3. 21. Mat. 16. 22. Prov. 18. 19. Eccl. 4. 4.

[*] They could not have been many, as one keeper sufficed for their protection, (ver. 20.); and Eliab foolishly expresses the contempt of a soldier for the peaceful profession of a shepherd.—*Note.* Professional contempt for others, is a sign of great ignorance of the relative use of all lawful professions, and of vanity and pride in him that feels and expresses it.—Ed.

[x] Ch. 16. 7. 1 Tim. 6. 4, 5. Ps. 36. 11. Jude 10.

[y] Ver. 17, 32. Prov. 15. 1. 1 Pet. 3. 9.

[†] A mild and rational answer to an unbrotherly insult; at all times the surest index of genuine courage.—Ed.

[‡] A proof of youthful wisdom: he turns away from an offended brother, to avoid new cause of irritation.—*Note.* If with all men we must "give place unto wrath," how much more with a brother, to whom we are bound by ties of nature or of grace?—Ed.

[‖] Heb. *word.*

[‖] Heb. *took him.*

[x] Is. 35. 3. Rom. 15. 1. Gal. 6. 2. Heb. 12. 12.

[a] Ch. 14. 6. Esth. 4. 16. 2 Cor. 5. 7. Phil. 4. 13.

[*] Unacquainted with war.

[b] Num. 13. 31. Rev. 13. 4.

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are the faithful ministers of Christ to all around; and what need have we to prepare ourselves for God's noted favours by solemn repentance, application to Jesus' blood, and surrender of ourselves to his service! The choicest saints are apt to dote too much on external appearances, even after they have, to their grief, got proofs of its vanity. For God in sovereign authority distributes his favours and honours: yea, often to those who seem least likely to manage them aright. But where he sends on his work, he abundantly qualifies for the employ. How quickly the devil takes possession of those whom God has deserted! Yet, notwithstanding the numerous expedients which carnal men devise for the removal of their inward troubles, they will all at last prove only ruinous and deceitful.



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34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear,[a] and took a † lamb out of the flock;

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose‡ against me, I caught *him* by his beard, [c] and smote him, and slew him.

36 Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, [d] The LORD that delivered me§ out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul ‖ armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*.[•] And David said unto Saul, I cannot go with these; for I have not proved *them*. And David [•] put them off him.[†]

40 And he took his [f] staff in his hand, and chose him five smooth stones out of the ‡ brook, and put them in a shepherd's § bag which he had, even in a scrip, and his sling *was* in his hand;[‖] and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he [g] disdained him; for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine [h] cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but [i] I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 [k] This day will the LORD [*] deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.[•]

47 And all this assembly† shall know ‖ that the LORD saveth not with sword and spear: for the battle *is* the LORD's, and he will give you into our hands.‡

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted,§ and ran toward the army to meet the Philistine.

49 And [m] David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone ‖ sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone,[•] and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and [n] slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 ¶ [o] And the men of Israel and of Judah† arose, and shouted, and pursued the Philistines, until thou [p] come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to ‡ Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David [q] took the head of the Philistine, and brought it to [r] Jerusalem; but he put his armour in [s] his tent.§

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, ‖ whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, † *I am* the son of thy servant Jesse the Bethlehemite.

A. M. 2944. B. C. 1060.

a Each at a different time; for he does not say he smote *them*, but *him*.—Ed.

† Or, *kid*.

‡ The act of rising against him seems to refer to the bear, which stands up when it assails a man; in which attitude the bold peasant of the north of Europe assails him with a spear, the cross of which holds him at a distance, while the iron head pierces his breast.—Ed.

c Judg. 14. 6. 1 John 3. 8. Col. 2. 14, 15. Heb. 2. 14.

d 2 Cor. 1. 10. 2 Tim. 4. 17. Ps. 63. 7. & 77. 11. & 9. 10.

§ Here the piety of David forms the basis of his courage. He boasts not of his deed or prowess, but ascribes deliverance to God.—Ed.

‖ Heb. *clothed David with his clothes*.

• "I have not been accustomed to them:" a circumstance very intelligible; for even a new ordinary dress is found at first embarrassing to the wearer,—how much more the heavy armour of a soldier of ancient times, to one accustomed to the loose Eastern garments, and the free movements of a shepherd.—Ed.

† Hos. 1. 7. Zec. 4. 6. 2 Cor. 10. 4, 5.

† An admirable lesson to all who are engaged in defence of the truth, never to attempt the use of carnal weapons, such as anger, wrath, strife, hatred, evil speaking, but to hold fast by gentleness, meekness, and charity, the accustomed weapons of the *great shepherd*, 2 Cor. 10. 4. Col. 3. 8. Eph. 4. 31. 2 Tim. 2. 25.—Ed.

f Ps. 23. 4. Judg. 20. 16. & 3. 31. & 7. 16. ch. 14. 6. 1 Cor. 1. 27. 2 Cor. 10. 4, 5. & 4. 7.

‡ Or, *valley*.

§ Heb. *vessel*.

‖ The sling was an ordinary part of a shepherd's furniture, for the purpose of driving off beasts or birds of prey.—Ed.

g Ch. 14. 11, 12. & 16. 12. ver. 33.

h 1 Kin. 19. 2. Acts 23. 12.

i Ps. 20. 7. & 33. 16. & 3. 5. & 118. 10—12. Prov. 18. 10. 2 Chr. 32. 8. Gen. 15. 1. Rom. 8. 31. Phil. 4. 13.

k Mat. 17. 20. Rom. 4. 19, 20. Rev. 19. 17. Deut. 28. 26. Ps. 56. 11. & 118. 3. Dan. 2. 47. & 6. 26. 2 Kin. 13. 5.

• Heb. *shut up*.

A. M. 2944. B. C. 1060.

• The attention of different persons is fixed by different objects. A warlike and idolatrous nation, like the Philistines, must be taught the being and perfections of Jehovah in their own favourite school — war. So have nations that delight in war ever been taught—their lesson being derived from the indulgence and punishment of their own unhallowed propensities.—Ed.

† Goliath and David evidently met and spoke within hearing of both armies — at least of their chiefs—and the noble and pious sentiment of David is a lesson of truth to all.—Ed.

‡ Ps. 44. 6. & 89. 18, 19. Hos. 1. 7. 2 Chr. 20. 15. Zec. 4. 6. ch. 14. 6.

‡ This is the first example of David's exercise of the prophetic office, in which he was afterwards so eminent a preacher, as well as type of Christ.—Ed.

§ This carries the narrative back to ver. 41. detailing the additional circumstance, that after the dialogue, David came nearer to his adversary, neither terrified by him, nor the presence of the Philistine army.—Ed.

m Judg. 3. 31. & 15. 15. Jer. 5. 23. Zec. 4. 6. Mat. 19. 26. 1 Cor. 1. 27.

‖ Heb. *sunk as a stone in the water*.

• Hence we learn that victory over the enemies of truth depends neither on the strength nor preparation of its advocates and champions, but upon the blessing of God upon the humblest and most unlikely means. Twelve men, comparatively unlearned, refuted all the philosophy of Greece, and overturned, without a sword, the gigantic empire of Rome.—Ed.

n Ezek. 7. 10. Heb. 2. 14. Dan. 9. 24.

o Ch. 14. 21, 22. 2 Sam. 23. 10.

† Judah is distinguished as David's own tribe, who would, no doubt, show special zeal to follow their youthful hero.—Ed.

p Jos. 15. 33, 36, 45—47. ch. v. & 6. 17.

‡ They chased them about twenty-four miles.

q Ex. 16. 33. Jos. 4. 7—9. ch. 7. 12. & 31. 9. with 2 Sam. 4. 7, 8. & 1. 10.

r Jos. 10. 1. & 15. 63.

s In God's tabernacle at Nob. Ch. 21. 1, 6.

§ Having spoiled the tents of the Philistines, ver. 53. it is most probable that one was assigned to David; the armour, at least the sword, was subsequently placed in the tabernacle.—Ed.

‖ Great men quickly forget their servants; and David, by further age, and his shepherd's dress, made a different appearance from what he had done before Saul.

t Ch. 16. 1, 18, 19. Ruth 4. 18—22. 1 Chr. 2. 13—15.

REFLECTIONS UPON CHAP. XVII.—It was a great mercy that God suspended this invasion till Saul had recovered from his distraction, and David was prepared to encounter this giant. And often, though unnoticed, God manifests peculiar mercy in the timing of our troubles. Pride naturally establishes itself upon bulk, bodily strength, and other weak endowments of human nature: and, relying upon these, the enemies of God earnestly watch for advantages against his people. But when God leaves them to themselves, not only individuals but armies become mean-spirited and terrified on every approach of danger: their strength is turned into weakness, and their courage into shame. If we would be good soldiers of Jesus Christ, it is necessary that we endure hardness; and it bodes well when God endows us with a deep regard for his honour. Yet how often those, whom God calls out to glorious exploits, meet with much discouragement from a carnal world: particularly their own relations. But let them in patience possess their souls, and in meekness instruct those that oppose themselves. A soft answer turneth away wrath. And we must not be discouraged in well-doing because our good intentions are misrepresented and abused. What God has done for us ought to be improved, as an encouragement to do more and more for him at his call. They are well armed that go forth with a good conscience in a good cause. The righteous are bold as a lion; but they need never be ashamed of an honest calling, however mean. Pride goes before destruction, and a haughty spirit before a fall.



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## CHAPTER XVIII.

(1) *David becomes Saul's attendant, Jonathan's friend, and the common favourite of the Hebrew nation:* 1—7, 16. (2) *The disagreeable consequences of it.* 1. *Saul, provoked with David's praise, hates, and seeks to murder him:* 8—11. 2. *Observing his prudent conduct, and the people's love to him, he is afraid of him:* 12—16. 3. *Offers him to wife Merab his eldest daughter; but gives her to another:* 17—19. 4. *He gives him Michal his younger daughter, upon the most dangerous terms:* 20—25. (3) *Having performed these conditions, David becomes more and more esteemed among the people:* 26—30.

A. M. 2944. B. C. 1060.

AND it came to pass, when he had made an end of speaking unto Saul,* that [a] the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go [b] no more home to his father's house.

3 Then Jonathan and David [c] made a covenant, because he loved him as his own soul.

4 And Jonathan [d] stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.†

5 ¶ And David went out whithersoever Saul sent him, *and* ‡ [e] behaved himself wisely: and Saul set him over the [f] men of war;§ and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass, as they came, when David was returned from the slaughter of the [l] Philistine, that the women came out of all the cities of Israel, [g] singing and dancing, to meet king Saul, with tabrets, with joy, and with [*] instruments of music.

7 And the women [h] answered *one another* as they played, and said, [i] Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying [k] displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more [i] but the kingdom?

9 And Saul [m] eyed† David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil [n] spirit from God came upon Saul, and he prophesied‡ in the midst of the house; and David [o] played with his hand, as at other times: and *there was* a [p] javelin in Saul's hand.

11 And Saul [p] cast the javelin; for he said, I will smite David even to the wall *with it.* And David avoided out of his presence twice.

12 ¶ And Saul was [r] afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul [s] removed him from him, and made him his captain over a thousand; and he [t] went out and came in before the people.

14 And David ‖ [u] behaved himself wisely in all his ways; and the LORD *was* with him.

* The subject and length of the conversation does not appear; but the effect of it in winning the kindred spirit of Jonathan, is not surprising. With similar piety towards God, with similar chivalry in war, with great disinterestedness of disposition, they mutually attracted each other; and, to the honour of both, no circumstance ever afterwards shook the union of their hearts.—Ed.

a Gen. 44. 30. ch. 20. 17. 2 Sam. 1. 26. Prov. 17. 17. & 18. 24.

b Ch. 17. 15. ver. 5.

c Gen. 21. 27. & 26. 28. & 31. 44. ch. 20. 8—17. & 23. 2.

d Gen. 41. 42. Esth. 6. 8, 9.

† This mode of expressing friendship is still practised in the East, especially in Persia; and partially it has prevailed in Europe, chiefly confined to swords and rings.—Ed.

‡ Or, *prospered.*

e Dan. 6. 4, 5. Mat. 10. 16. Eph. 5. 15. Col. 4. 5. Ja. 3. 13.

f His guard. Ch. 13. 2.

§ Whether as commander-in-chief over all the army, or only as chief of a select body, does not appear: most probably only over a select body, as the subsequent attachment of Abner to the family of Saul, renders it very unlikely that he had been superseded.—Ed.

‖ Or, *Philistines.*

g Ex. 15. 20. 21. Judg. 11. 34. Rev. 19. 1, 2. & 18. 20.

* Heb. *three-stringed instruments.*

h Ex. 15. 21. Rev. 7. 9, 10, 12.

i Ch. 21. 11. & 29. 5.

k Esth. 3. 5. Prov. 13. 10. Eccl. 4. 4. 1 John 3. 10.

l Ch. 13. 14. & 15. 28. & 16. 12.

m Gen. 4. 5, 6. Job 24. 15. Ps. 10. 8, 9. Mat. 20. 15.

† With observant jealousy — a great proof of his weakness of mind, as there was no connexion between the extravagant praises of the women, and any criminal design upon the part of David.—Ed.

n Ch. 16. 14. 1 Kin. 22. 22, 23. Acts 16. 16.

‡ "To prophesy," does not necessarily signify to foretel, but sometimes to expound the word of God, or sing to his praises — this last seems the sense in which Saul prophesied.—Ed.

o Ch. 16. 16, 23.

p Spear. Ch. 22. 6. & 26. 7.

q Ch. 19. 9, 10. & 20. 33. Prov. 6. 34.

r Ps. 14. 5. & 53. 5, 6. Esth. 6. 13.

s Ver. 17. 25. Prov. 12. 10.

t Num. 27. 16, 17. ver. 16. 2 Sam. 5. 2. Ps. 121. 8.

§ Or, *prospered.*

u Ps. 1. 3. Eph. 5. 15. Phil. 2. 15. Dan. 6. 3. Col. 4. 5. ver. 5.

A. M. 2944. B. C. 1060.

x Ps. 140. 5. & 12. 2. & 55. 21. Luke 20. 19. 20. ch. 14. 49.

* Heb. *a son of valour.*

y Ch. 17. 47. & 25. 28. Ps. 18. 2.

z 2 Sam. 11. 15. & 12. 9.

† Saul, unsuccessful in playing the part of the tyrant, tries that of the hypocrite, and talks to the man he would have murdered of "fighting the Lord's battles:" and then, to quiet his conscience, he resolves not to kill David with his own hand, but commits murder in purpose, by seeking to expose him to the Philistines.—Ed.

a 2 Sam. 7. 18. & 9. 8. Ruth 2. 10. Prov. 15. 33. & 18. 12. Luke 14. 11. Ps. 138. 6.

‡ It appears evident from ver. 22, 23, &c. that this was not false modesty in David, but a real feeling of humility, and of the imprudence of unequal matches.—Ed.

b 2 Sam. 21. 8. Judg. 7. 22.

c Ch. 14. 52. & 19. 17—17. & 25. 44. ver. 27. 2 Sam. 3. 14, 15. & 6. 20—23.

§ Heb. *was right in his eyes*

‖ Why, then, if this pleased him, did he neglect or refuse to give Merab? No one can account for the capricious changes of a half deranged tyrant! "Every thing by turns, and nothing long," is his character.—Ed

d Ps. 7. 15. & 9. 15, 16. & 35. 12. ver. 25. with ch. 19. 11, 12.

e Ps. 33. 1—3. & 55. 21. & 12. 2.

f 2 Sam. 7. 18, 19. Num. 16. 9. Luke 14. 11. ver. 18, 23

* Heb. *according to these words.*

g Gen. 29. 18. & 34. 12. Ex. 22. 16, 17. Deut. 22. 29. ver. 23.

† In countries where a wife is really but the first domestic slave, it is not surprising a dowry should be paid for her, as for any other slave, and not given with her to support her as an equal.—Ed.

‡ Heb. *was right in the eyes of.*

§ Heb. *fulfilled*, i. e. the time for bringing in the foreskins.

‖ Within which he must fulfil the terms or lose his promised wife.—Ed

h 2 Sam. 3. 14. Judg. 14. 19.

* The two nations being at war, this was no act of unprovoked aggression.—Ed.

i Ver. 12.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And [x] Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife; only be thou [*] valiant for me, and fight the [y] LORD's battles: for Saul said, Let not mine hand be upon him, [z] but let the hand of the Philistines be upon him.†

18 And David said unto Saul, [a] Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king?‡

19 But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto [b] Adriel the Meholathite to wife.

20 ¶ And [c] Michal, Saul's daughter, loved David: and they told Saul, and the thing [§] pleased him.‖

21 And Saul said, I will give him her, that she may be a [d] snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in *the one of* the twain.

22 ¶ And Saul [*] commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, [f] Seemeth it to you *a* light *thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, [*] On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any [g] dowry,† but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it ‡ pleased David well to be the king's son-in-law: and the days were not [§] expired.‖

27 Wherefore David arose and went, he and his men, [h] and slew of the Philistines two hundred men;* and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him [i] Michal his daughter to wife.

28 ¶ And Saul saw and knew that the

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The curse that is causeless falls on the head of him that utters it; and the presumptions of the proud destroys him. How vain is the arm of flesh against the power of God! the mightiest enemies are easily defeated when we go forth against them strong in the Lord, and in the power of his might; while they who trust in man find their dependence at last but as a broken reed. It is not high birth, but deeds of high desert, that constitute true nobility. But of how little avail is the notice of earthly courts, where one may be so soon forgotten, or so quickly hated.

REFLECTIONS UPON CHAP. XVIII.—Never let me envy the honour of others. If the Lord delight to honour even my inferiors, it becomes me heartily to join



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LORD *was* with David, and *that* Michal, Saul's daughter, loved him.

29 And Saul was yet [k] the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself [l] more wisely than all the servants of Saul; so that his name was much [m] set by.

A. M. 2944. B. C. 1060.

k Ver. 12, 15. Job 5. 2, 12, 13. Eccl. 4. 4. Prov. 6. 34.

l Ps. 119. 5. Mat. 10. 16. Eph. 5. 15.

m Heb. *precious*, ch. 2. 30.

## CHAPTER XIX.

(1) *David is delivered by the mediation of Jonathan:* 1—7. (2) *By his own quickness:* 8—10. (3) *By Michal his wife:* 11—17. (4) *By Samuel's protection, and God's turning Saul into a temporary prophet:* 18—24.

AND [a] Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, [b] delighted much in David; and Jonathan told David, saying, Saul my father seeketh to kill thee:* now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan [c] spake good of David unto Saul his father, and said unto him, Let not the king [d] sin against his servant, against David; because he hath not sinned against thee, and because [e] his works *have been* to thee-ward very good.

5 For he [f] did put his life in his hand, and slew the Philistine, and the LORD [g] wrought a great salvation for all Israel:† thou sawest *it*, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto [h] the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.‡

7 And Jonathan called David, and Jonathan showed him all those things: and Jonathan brought David to Saul, and he was in his presence as [i] in times past.

8 ¶ And there was war again: and [j] David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from [k] him.

9 And the [l] evil spirit from the LORD* was upon Saul as he sat in his house with his javelin in his hand; and David played with *his* hand.

A. M. 2945. B. C. 1059.

a Ch. 18. 8, 9. Prov. 27. 3, 4. & 10. 22. & 12. 16. & 14. 16. & 17. 12. Jer. 9. 3. 2 Tim. 3. 13.

b Ch. 18. 1, 3. Acts 27. 12—16. Prov. 17. 17. & 18. 24.

* This was no breach of allegiance, for no allegiance can bind a man to any immoral act.—ED.

c Prov. 31. 9. ch. 22. 14.

d Ex. 20. 13. Gen. 9. 6. Rom. 13. 9. 1 John 4. 15. ch. 20. 32.

e Mat. 5. 16. Prov. 31. 31. & 17. 13. Jer. 18. 20.

f Judg. 9. 17. & 12. 3. ch. 28. 21. & 17. 50. Ps. 119. 109.

g Ch. 14. 45. & 17. 50—53. & 18. 7. Ps. 3. 8.

† In the note on ch. 18. 1, the similarity of David and Jonathan's piety was stated—here it appears—both ascribe victory to God alone.—ED.

h Mat. 27. 4. with ver. 10. ch. 14. 44. Ps. 15. 4. Jer. 4. 2. Prov. 26. 25.

‡ There seems little reason to doubt the sincerity of Saul in this oath, but his good purposes were short-lived. Jealousy and caprice, approaching to mania, seem to have been the most permanent features of his character.—ED.

i Heb. *yesterday*, or, *the third day*.

j Ps. 18. 39—42. & 27. 2, 3. & 118. 10—12.

k Heb. *his face*.

l Ch. 16. 14. & 18. 10. 1 Kin. 22. 22, 23. Acts 19. 16.

* Permitted or commissioned to have power over him as a righteous punishment for his sins.—ED.

A. M. 2945. B. C. 1059.

m Job 5. 14, 15. Prov. 21. 30. Is. 44. 7, 8. & 45. 1. 2 Cor. 1. 10.

n Ps. 34. 19. & 59. title.

o Ch. 18. 20, 21.

p Jos. 2. 15. Acts 9. 25, 26. 2 Cor. 11. 33. Is. 54. 17.

q Heb. *Teraphim*. Gen. 31. 19. Judg. 18. 17.

* What kind of image (teraphim) we know not, as the word may apply to other than idolatrous images. The mention of the pillow most probably suggests the idea, that, in health, the hardy soldier never used a pillow; but now, it is employed to suggest the idea of sickness. And whoever has suffered with febrile pain in the head, will be well aware of the otherwise inconceivable comfort derived from a soft pillow. "The cloth," most likely similar to our muslin, seems to have been the ordinary means for guarding the sick or sleeping against the annoyance of flies.—ED.

r Jos. 2. 5. (perhaps Ex. 1. 19.) Rom. 3. 8. Zec. 8. 16.

† We may abhor the tyrant who tempts to duplicity, and we may pity the persecuted when driven to deception; but on no account, can we ever approve any act whereby truth is compromised, or falsehood asserted.—ED.

‡ The Eastern bed being generally a mere mat, of materials more or less valuable, according to diversity of rank; it would have been easy for two or more persons to carry the bed and the patient to the king.—*Note*. This will explain how our Lord ordered the impotent man to "take up his bed and walk," and how the sick were frequently brought to him in their beds.—ED.

s Ch. 22. 17. Ex. 1. 17. Mat. 2. 16. Acts 4. 19. & 5. 29.

t 2 Sam. 2. 22.

§ Having practised one deception, it was easy to practise another.—*Note*. Passionate parents are very frequently punished by disingenuous children; the one sin being generated to avoid the evils of the other.—ED.

u Ps. 116. 11. Mal. 2. 7. Jam. 5. 16 ch. 7. 17. & 15. 34. He fled to Samuel for advice, comfort, strengthening of faith, and for security from Saul.

x Ch. 22. 9, 10. & 23. 19. & 26. 1. Prov. 29. 12.

y Ver. 22, 23. ch. 20. 1.

z Ver. 11.

a Ch. 10. 5, 10. John 7. 45, 46. Num. 11. 25.

b Jer. 13. 23. Prov. 27. 22. 2 Kin. 1. 9, 11, 13.

c Prov. 21. 1. & 16. 9. Num. xxi.—xxiv. Gen. 31. 24. John 11. 51. Mat. 7. 22.

10 And Saul [l] sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and [m] escaped that night.

11 ¶ Saul also [n] sent messengers unto David's house, to watch him, and to slay him in the morning: and [o] Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal [p] let David down through a window; and he went, and fled, and escaped.

13 And Michal took [q] an image,* and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she [r] said, He *is* sick.†

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed,‡ that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou [s] deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go;§ why should I kill thee?‖

18 ¶ So David fled, and escaped, and came [u] to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 And it [x] was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul [y] sent messengers to take David: [z] and when they saw the [a] company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he [b] sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the [c] Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah.

with him. Let me love the virtuous, though it should be at the expense of losing all that I have in the world for their sake: and let me count a faithful friend among the greatest of human blessings. If friendship be true, it will be constant, and will not startle at giving the strongest assurances. But how difficult to act so, in a high station, as to procure honour, without provoking envy! Even the due praises of merit are grating to the ears of the envious; and often their malignant eye betrays the rancour of their heart, while indulgence of their evil thoughts invites the devil to take possession of their souls. Jealousy is cruel as the grave, and thirsts for the precious life. But God guards his people from many a mortal blow secretly aimed at them. How base is it to devise hurt against those who dwell securely by us—to lay snares for our neighbour, under pretence of regard to him—and to cover hatred with lying lips! But, if we are hated on earth, and snares laid for our life, let us behave with the more prudence, humility, and true bravery. Let us count it all joy when we fall into divers temptations, and through much tribulation enter into the kingdom of God! God can overrule the most wicked designs of our enemies for our good, and to their confusion. And modest worth will shine with double lustre at last. God will confound the wise in their own craftiness; and, in spite of every danger, exalt the man whom he delights to honour.



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24 And he stripped off his [d] clothes also, and prophesied before Samuel in like manner, and [e] lay down naked all that day and all that night. Wherefore they say, [f] *Is* Saul also among the prophets?

## CHAPTER XX.

*(1) David complains to Jonathan of Saul's murderous designs, and engages him to be his friendly informer: 1—8. (2) Jonathan promises to procure him proper intelligence of his father's designs; and they renew their covenant of friendship: 9—23. (3) Jonathan discovers that his father is implacably determined to murder David: 24—34. (4) Jonathan informs David, and they part in deep concern: 35—42.*

AND David [a] fled from Naioth in Ramah, and came and said before Jonathan, [b] What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, [c] God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will [*] show it me; and why should my father hide this thing from me? it *is* not *so*.

3 And David [d] sware [†] moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but [e] truly, *as* the LORD liveth, and *as* thy soul liveth, [f] *there is* but a step between me and death.

4 Then said Jonathan unto David, [g] Whatsoever thy soul desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to-morrow *is* [h] the new-moon, [‡] and I should not fail to sit with the king at meat: but let me go, that [i] I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked [§] *leave* of me that he might run to [k] Beth-lehem his city; for *there is* a yearly [l] sacrifice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou [m] shalt deal kindly with thy servant; for [n] thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, [o] if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, [p] O LORD God of Israel, [*] when I have [q] sounded my father about to-morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and [†] show it thee;

13 The [r] LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will show it thee, and send thee away, that thou mayest go in peace; and the [s] LORD be with thee, as he hath been with my father. [‡]

14 And thou shalt not only, while yet I live, show me the kindness of the LORD, that I die not;

15 But *also* [t] thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth. [§]

16 So Jonathan [u] made *a covenant* with the house of David, *saying*, [x] Let the LORD even require *it* at the hand of David's enemies. [‖]

17 And Jonathan caused David to swear again, because he loved him: for [y] he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, [z] To-morrow *is* the new-moon; and thou shalt be missed, because thy seat will be [*] empty.

19 And *when* thou hast stayed three days, [†] *then* thou shalt go down [‡] [§] quickly, and come to the place where thou didst [a] hide thyself [‖] when the business was *in hand*, and shalt remain by the stone [*] Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and [†] no hurt, *as* the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* [b] the matter which thou and I have spoken of, behold, the LORD *be* [‡] between thee and me for ever.

24 ¶ So David [c] hid himself in the field:

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A. M. 2945. B. C. 1059.

d Upper garments. 2 Sam. 6. 20. Mic. 1. 8. Is. 20. 2.

e Heb. *fell.*

f Ch. 10. 11. Acts 9. 21.

A. M. 2945. B. C. 1059.

a Ch. 19. 23. & 23. 25. 2 Pet. 2. 9. Ex. 20. 15. Mat. 10. 23.

b Ch. 12. 3. Judg. 11. 12. Prov. 28. 1. ver. 32.

c Gen. 44. 7. Jos. 22. 29. & 24. 16.

* Heb. *uncover mine ear.*

d Heb. 6. 16. Jer. 4. 2. Deut. 6. 13.

† That is, solemnly appealed to the living God, as in the text. It was thus an act of worship in the prospect of death.—Ed.

e Ch. 25. & 26. 1. 26. 2 15. 21. 2 Kin. 2. 2.

f Deut. 29. 26. 1 Cor. 13. 30. Ps. 116. 3, 11. ch. 27. 1.

g Ch. 18. 3. & 19. 2. Prov. 17. 17. & 18. 24. ver. 17.

h Num. 10. 10. & 28. 11. Ps. 81. 3. 2 Kin. 4. 23.

‡ The feast of the new-moon was celebrated with trumpets, Num. 10. 10. with sacrifices, Num. 28. 11, 12; by rest, Amos 8. 5; by attendance on the ministration of the word, 2 Kin. 4. 23; and, as appears from the text, with stated entertainments.—Ed.

i Ver. 6, 19, 25. Prov. 22. 3. & 27. 12.

§ From ver. 24, it appears that David did not go to Bethlehem, so that he instructs Jonathan to tell an untruth. This disingenuity is not to be defended, but condemned. But when infidels cavil against the word of God, because of the errors of his servants, let them recollect that here is an internal evidence of that word being from God, because, at any expense, it tells the truth.—Ed.

k Ch. 16. 1, John 7. 42.

l Or, *feast.* Judg. 21. 4.

m Gen. 24. 49. & 47. 29. Jos. 2. 14. Prov. 3. 3. & 17. 17. & 18. 24.

n Ch. 18. 3. & 23. 18. ver. 16.

o Jos. 22. 22. Ps. 7. 4. & ver. 1.

A. M. 2945. B. C. 1059.

p Jos. 22. 22. Ruth 1. 17. ver. 13.

* That is, Hear, Lord God of Israel. In such abrupt apostrophes the evident feeling supplies the defect of language. Such forms of expression are common in all impassioned oratory; and never was the feeling of friendship more piously, or more ardently uttered than by Jonathan.—Ed.

q Heb. *searched.* Prov. 20. 5. & 25. 2, 3.

† Heb. *uncover thine ear.*

r Ch. 3. 17. & 14. 44. & 25. 22. 2 Sam. 3. 35. & 19. 13. 1 Kin. 2. 23. & 19. 2. & 20. 10.

s Phil. 2. 3. Mat. 7. 12. & 22. 39.

‡ That is, as in time past, to prosper him against all the enemies of Israel.—Ed.

t 2 Sam. ix. & 21. 7. Gen. 21. 23.

§ It is evident that Jonathan, as a sincere believer in the word of the Lord by Samuel, was fully aware that David was to be king after his father, and his piety and friendship leave no room for envy, rivalry, or ambition.—Ed.

u Heb. *cut.* Gen. 15. 18. ch. 18. 3.

x Ch. 31. 2. & 25. 22. Gen. 9. 5, 6. 2 Sam. 4. 7. & 21. 8. Ps. 10. 14. & 94. 1. Deut. 32. 35. ver. 22.

‖ Let David's enemies punish Jonathan, if he ever prove false to David as a friend, or disloyal to him as a subject, when he comes to the crown; and let them avenge the breach of covenant on David, if he prove unkind or cruel to Jonathan or his descendants.—Ed.

y Ch. 18. 1, 3. & 19. 2. 2 Sam. 1. 26. Prov. 17. 17. & 18. 24.

z Ver. 5.

* Heb. *missed.*

† Most probably—"when thou hast stayed three days at Bethlehem."—Ed.

‡ Or, *diligently.*

§ Heb. *greatly.*

a Ch. 19. 2.

‖ Heb. *in the day of the business.*

* Or, *that showeth the way.*

† Heb. *not any thing.*

b Ver. 7—16, 42. Gen. 31. 50. & 10. 5.

‡ Witness or judge.

c Ver. 5. Prov. 22. 3. & 27. 12.

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REFLECTIONS UPON CHAP. XIX.—What a mercy is a true and disinterested friend, who with heartiness and prudence espouses the cause of persecuted saints! Good advice, even from an inferior, deserves attention. But the oath of a common swearer, and the sudden change of a passionate man, are a bad security for one's life. It is good always to keep close to our duty, however ill men may reward us for it. But, while we are on earth, something will ever allay the joys of our triumphs; and no kindness will cure the ranklings of inveterate malice. Happy are they who trust God with their protection and deliverance! He can make the very things intended for ensnaring us the means of our relief. Women justly cleave to their husbands rather than to their parents. But how dangerous is it to begin wandering out of God's way! One lie, or other act of sin, hardens the conscience for another. God can easily disarm the rage of the most furious, and turn persecutors into preachers and praisers. In danger let me therefore always cleave close to the Lord's faithful ministers and people: over all the glory shall be a defence. And let me take heed lest my spiritual gifts or experiences should, like Saul's, be merely occasional, intended for the good of others, not for my own.



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and when the new-moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as [d] at other times, *even* upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.[*]

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he [e] *is* not clean; surely he *is* not clean.[†]

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty; and Saul said unto Jonathan his son, [f] Wherefore cometh not the [g] son of Jesse to meat, neither yesterday nor to-day?[‡]

28 And Jonathan [h] answered Saul, David earnestly asked *leave* of me *to go* to Bethlehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city, and my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, [§] [i] Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?[‖]

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me; for he [*] shall surely die.

32 And Jonathan answered Saul his father, and said unto him, [k] Wherefore shall he be slain? what hath he done?

33 And Saul [l] cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David,[†] because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, [m] at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And*, as the lad ran, he shot an arrow [‡] beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his [*] artillery[†] unto [‡] his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times;[§] [n] and they kissed one another, and wept one with another, until David [o] exceeded.

42 And Jonathan said to David, Go [p] in peace, [‖] forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. [q] And he arose and departed: and Jonathan went into the city.

A. M. 2945. B. C. 1059.

d Num. 24. 1. Judg. 16. 20. Prov. 4. 17. & 23. 6.

* The allotment of special places for the king and royal guests marks the state of the court as one of considerable form and ceremony.—Ed.

e Lev. 11. 24. & 15. 16, 17, 19, 21. Num. 19. 16

† As by touching a dead body, or the like ceremonial defilement.—Ed.

f Ch. 18. 11. & 19. 2, 15, 20, 21. Prov. 30. 20.

g Ch. 22. 7—9. & 25. 12. Mat. 13. 55.

‡ Most forms of uncleanness continued but till the evening, and therefore Saul expects David to be clean on the second day, Lev. 11. 26—28.—Ed.

h Ver. 6. Zech. 6. 16. Col. 3. 9. Eph. 4. 25.

§ Or, *Thou perverse rebel,*

i Heb. *Son of perverse rebellion.* Mat. 5. 22. Eph. 5. 4.

‖ An angry man always talks foolishly, and little regards the impropriety of his language. Saul, according to an Eastern custom, upbraids the mother rather than the son, charging his kindness to David as a proof of illegitimacy.—Ed.

* Heb. *is the son of death.*

k Ver. 17. Prov. 31. 9. & 24. 11, 12. John 7. 25, 51.

l Ch. 18. 11. & 19. 10, 11.

† The words, "and did eat no meat, for he was grieved for David," are a parenthesis, and the anger is accounted for on the ground of the public insult to himself and his mother.—Ed.

m Ver. 19.

‡ Heb. *to pass over him.* By these tokens David was warned of his danger.

A. M. 2945. B. C. 1059.

* Heb. *instruments.*

† His bow and quiver with the arrows.—Ed.

‡ Heb. *that was his.*

§ David, in extreme danger, first worships God, and then acknowledges the faithfulness of his friend.—Ed.

n Ruth 1. 9, 14. Gen. 31. 28, 55. & 29. 11.

o Ps. 27. 4. & 42. 1, 2. & 84. 1, 2.

p Num. 6. 26. Is. 26. 12. Hos. 2. 18. Luke 2. 14. Phil. 4. 7.

‖ Or, the LORD be witness of that *which we have sworn.*

q Ch. 20. 12.

## CHAPTER XXI.

(1) *David imposes upon Ahimelech the high priest, in order to obtain victuals for himself and his attendants, and Goliath's sword for himself:* 1—9. (2) *Feigns himself mad, before Achish king of Gath, in order to escape danger:* 10—15.

A. M. 2946. B. C. 1058.

THEN came David to [*] Nob [b*] to Ahimelech the priest: and Ahimelech [c] was afraid[†] at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David [b] said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.[‡]

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is [§] present.

4 And the priest answered David, and said, *There is* no common bread under mine hand; but there is [e] hallowed bread, if the young men have kept themselves at least [f] from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the [g] vessels of the young men are holy, and *the bread is* [h] in a manner common, yea, though it were sanctified this day in the vessel.

6 So the priest [i] gave him hallowed *bread;* for there was no bread there but the shewbread that was taken from before the LORD, to put [k] hot bread in the day when it was taken away.

a Ch. 22. 9, 19. Neh. 11. 32. Is. 10. 32.

b Mark 2. 26. 2 Sam. 8. 17. ch. 22. 10—13.

* Supposed to be a city of Benjamin fifteen miles west of Jerusalem, and on the way to Gath, ch. 22. 19. Neh. 11. 32.—Ed.

c Ch. 16. 4. Mat. 10. 3.

† It is most probable the antipathy of Saul to David was not unknown to Ahimelech, and that he anticipated the vengeance of Saul for any intercourse he might hold with him—a fear sadly realised within a brief period.—Ed.

d Ch. 22. 22. Ps. 119. 23. Col. 3. 9. Eph. 4. 25. Zech. 8. 16.

‡ It is melancholy to read this second instance of David's disingenuity and falsehood. See note ch. 20. 6. These are some of the iniquities for which God afterwards afflicts him, till he sees his sin, and turns to the Lord, not with divided affections, but with all his heart.—Ed.

§ Heb. *found.*

e Ex. 25. 30. Lev. 24. 5. Mat. 12. 4. ver. 6.

f Ex. 19. 15. Lev. 15. 18. 1 Cor. 7. 5.

g Bodies. Acts 5. 15. 2 Cor. 4. 7. 1 Thes. 4. 3, 4. 1 Pet. 3. 7. 2 Tim. 2. 21.

h Mat. 12. 3, 4, 7.

i Mark 2. 26. Luke 6. 3. Mat. 12. 4.

k Lev. 24. 5, 8. Ex. 25. 30.

REFLECTIONS UPON CHAP. XX.—How great is the value and usefulness of a true friend, especially in a time of distress and danger! The greatest disinterestedness of affection is implied in cordial friendship—it extends to posterity, as well as to its immediate objects. When influenced by it, we cannot endure the shadow of what might produce a separation; and can more readily be abused ourselves, than have our friend ill-treated. Great patience, meekness, and prudence, are necessary when we have to deal with foul-mouthed, malicious, and unreasonable men. And with what tender and solemn concern should friends part, in view of having their next meeting in eternity! But most necessary is a constant cleaving to Jesus Christ, and his everlasting covenant, as all our salvation, and all our desire.



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7 Now a certain man of the servants of Saul *was* there that day, [1] detained before the LORD; and his name *was* [m] Doeg, an Edomite,[*] the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.[†]

9 And the priest said, The [n] sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it;* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and [o] fled that day for fear of Saul, and went to Achish the king of Gath.[‡]

11 And the [p] servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David [q] laid up these words in his heart, and [r] was sore afraid of Achish the king of Gath.

13 And he [s] changed his behaviour before them, and feigned himself mad in their hands, and [‖] scrabbled on the doors of the gate, and let his spittle fall down upon his beard.[‖]

14 Then said Achish unto his servants, Lo, ye see the man [*] is mad: wherefore *then* have ye brought him to me?

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

A. M. 2946. B. C. 1058.

1 Jer. 7. 9, 10. Is. 1. 18. Tit. 1. 15. Mat. 15. 6. He was detained at [the tabernacle to be purified; but he had no love to God's ordinances.

m Ps. 52, title, 1—7. & cxx.

* Either an Edomite born, and a proselyte to the Jewish religion, or an Israelite born, and educated in the land of Edom.—Ed.

† Another act of deception, and liable to the same condemnation as every such former act. See notes on 20. 6. and 21. 2.—Ed.

n Ch. 17. 2—51, 54.

o 1 Kin. 19. 3. Ps. 34, title. Mat. 10. 23. ch. 27. 2. & 29. 1.

‡ A city, the capital of one of the five Philistine lordships. It is described as situate about 20 miles west of Jerusalem, and continued to be a place of importance till the third century of the Christian era. In the twelfth century, on what were supposed to be its ruins, a castle was built by Fulk, king of Jerusalem.—Ed.

p Ps. 56, title. ch. 18. 7. & 29. 5.

q Luke 2. 19, 51.

r Gen. 26. 7. Ps. 34. 4.

s Ps. 34, title. Prov. 26. 28.

‖ Or, *made marks.*

‖ In Eastern countries the beard is an object of much attention; and to spit upon it, or even to threaten to spit upon it, is the most heinous insult. Achish therefore concludes, that the man who spits upon his own beard, must have lost his reason. Some commentators are of opinion that David was really affected by epilepsy, a disease that might produce the effects recorded; but it seems much more natural to consider it another act of wilful deception, less criminal indeed, than his former acts of the same kind, but still to be condemned as the result of timidity, and want of faith in God.—Ed.

* Or, *played the madman.*

A. M. 2946. B. C. 1058.

g Not ch. 7. 8. nor Gen. 31. 49.

h Ruth 1. 4. & 4. 10, 22. ch. 14. 47.

* Being of Moabitish descent, through Ruth, he would naturally expect protection for his relatives in Moab.—Ed.

i Gen. 27. 11, 12. Ex. 20. 12.

k 2 Sam. 24. 11. 1 Chr. 21. 9. & 29. 29.

l Phil. 4. 6. Ps. 94. 10. & 73. 25. Deut. 8. 2.

m Or, *grove in a high place.* With ch. 9. 17. & 10. 18.

† This is an evident contradiction, for Gibeah and Ramah were two different places. The contradiction, however, is not in the original, but in the translation. Ramah is here not a name of the place so called, but should be translated 'hill.'—Ed.

n Ch. 20. 27, 30. & 20. 10. 1 Kin. 12. 16

o Ch. 18. 5. & 19. 2. & 20. 7—17, 41, 42.

p Ps. 52, title, 1—4. & 120. 2—4. & 140. 2, 11. Jer. 9. 3. Rom. 3. 13. Prov. 26. 18. & 9. ch. 21. 1—8.

q Num. 27. 21. Judg. 1. 1. ch. 23. 9. & 15. & 30. 8.

r Rom. 3. 15. Ps. 5. 6, 9. Is. 59. 7. Prov. 1. 15, 16. & 4. 16.

‡ Heb. *Behold me.*

s Ver. 6—10. Ps. 119. 69.

§ Saul, like other weak and wicked rulers, takes the guilt of Ahimelech for granted, and only questions him to give a show of justice to the cruel sentence already passed in his purpose.—Ed.

t Ver. 7—9. ch. 20. 27, 30. & 25. 10.

u Prov. 31. 9. & 24. 11, 12. Luke 16. 10.

x Ch. 21. 2.

## CHAPTER XXII.

(1) *David escapes to the cave of Adullam, where he forms a small army of his relations and others for his defence:* 1, 2. (2) *Retiring into the land of Moab, he commits his aged parents to the protection of the king of it:* 3, 4: *while he himself, directed by God, returns to the land of Judah:* 5. (3) *Hearing where he was, Saul complains to his courtiers and guards that none of them had informed him of a treasonable plot between David and Jonathan:* 6—8. (4) *Doeg, the Edomite, immediately informs him that Ahimelech the high priest had prayed for David, given him victuals, and the sword of Goliath:* 9, 10. (5) *Ahimelech is sent for, and, notwithstanding his manifest innocence, is condemned; and Doeg, by Saul's order, murders him and eighty-five other priests, with all the inhabitants of Nob, except Abiathar, who escapes to David:* 11—23.

DAVID therefore [a] departed thence, and escaped to the [b] cave Adullam: and when his brethren, and all his father's house, heard *it,* they went down thither to him.

2 And every one [c] *that was* in distress, and every one *that* [d] *was* in debt, and every one *that was* [e] discontented, gathered themselves unto him, and he became a [f] captain over them: and there were with him about four hundred men.

B. C. 2046. A. M. 1036.

a Ps. 34. title, 1, 2. & 56. 2.

b Jos. 12. 15. 2 Sam. 23. 13, 14. Ps. 142, title. Heb. 11. 38.

c Judg. 11. 3. Mat. 11. 28.

d Heb. *had a creditor.* Mat. 18. 27.

e Heb. *bitter of soul.* Ps. 56. 6. & 55. 2.

f Ch. 23. 13, 18. Heb. 2. 10. Ps. 72. 12—14. Mat. 11. 28. & 18. 11. John 7. 48. 1 Cor. 1. 26, 27.

3 ¶ And David went thence to [g] Mizpeh of Moab: and he said unto the [h] king of Moab,[*] [i] Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

5 ¶ And the [k] prophet Gad said unto David, Abide not in the hold; [l] depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a [m] tree in Ramah,[†] having his spear in his hand, and all his servants *were* standing about him,)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will [n] the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that showeth me [o] that my son hath made a league with the son of Jesse; and *there is* none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then [p] answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he [q] inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king [r] sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, [‡] Here I *am,* my lord.

13 And Saul said unto him, [§] Why have ye conspired against me,[‡] thou and the [t] son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, [u] and said, And who *is so* faithful among all thy servants as David, which is the king's son-in-law, and [x] goeth at thy bidding, and is honourable in thine house?

REFLECTIONS UPON CHAP. XXI.—High stations are slippery places. Often a person is scarcely fixed in when he is driven from them. How weak are the best of men when left to themselves; and how unreasonable therefore to be secure or self-confident! We know not what temptations are before us, or how weak we are to resist them. God will have mercy, and not sacrifice: and what we have devoted to his honour, may become the means of our protection. But even in the house of God Satan has his spies, who come pretending to worship, but are sent by him for mischief. Oppression sometimes makes a wise man mad; and the fear of man causeth a snare. But, in every trial, God can open a way for our escape, and make even our enemies instruments of our deliverance. In distress let me flee to God's sanctuary, where I may have spiritual armour, comfort, and direction. However Providence alter my lot, let me always retain my Christian candour: and if my troubles be great, let strong faith, and prudent circumspection, attend me; not craftiness or dissimulation.



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15 [a] Did I then begin to inquire of God for him? be it far from me. Let not the king impute *any* thing unto his servant, *nor* to all the house of my father; for thy servant knew nothing of all this, [†] less or more.

16 And the king said, [y] Thou shalt surely die, Ahimelech,[‡] thou, and [z] all thy father's house.

17 ¶ And the king said unto the [§] [||] footmen that stood about him, Turn and slay the priests of the LORD; because their [a] hand also *is* with David, and because they knew when he fled, and did not show it to me. But the servants of the king [b] would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And [c] Doeg the Edomite[*] turned, and he fell upon the priests, and slew on that day fourscore and five persons that did [d] wear a linen ephod.

19 And [e] Nob, the city of the priests, smote he with the edge of the sword, [f] both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And [g] one of the sons of Ahimelech the son of Ahitub, named [h] Abiathar, escaped, and fled after David.

21 And Abiathar showed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned [‡] *the death* of all the persons of thy father's house.[†]

23 Abide thou with me, fear not: for he that seeketh my [‡] life seeketh thy life; but with me thou *shalt be* in safeguard.

A. M. 2946. B. C. 1058.

[a] No, I have often done it when he was occupied in your service.

[†] Heb. *little or great.*

[y] Ex. 1. 12, 13. Esth. 3. 8, 9. Mat. 2. 16. Acts 12. 1, 2. Prov. 28. 15. Zeph. 3. 3.

[‡] The wickedness of Saul, as a king, is here still more apparent; for even had Ahimelech been guilty of connivance with David in a real, instead of an imaginary conspiracy, this proved no guilt against his father's whole house. —Ed.

[z] Ch. 2. 30—33. & 3. 12, 14. Ex. 20. 5.

[§] Or, *guard.*

[||] Heb. *runners.*

[a] Ver. 13. 1 Kings 21. 10—15.

[b] Ex. 1. 17. Acts 4. 19. & 5. 29. Rom. 13. 3.

[c] Ps. 52. 1—4. & cxx. ch. 2. 31, 32.

[*] Though the Jewish Rabbins are not willing to allow Doeg to have been an Edomite by descent, but an Israelite born in Edom, this difference of feeling and conduct between him and the footmen, seems to prove him an absolute stranger to Israelitish feelings. —Ed.

[d] Ex. 28. 40. ch. 2. 28.

[e] Ver. 9. ch. 21. 1. Neh. 11. 32. Is. 10. 32.

[f] Ch. 15. 9. 2 Kings 15. 16.

[g] Ch. 2. 32, 33. & 23. 6. 1 Kings 2. 27.

[h] Ver. 21, 22. ch. 23. 6, 9. & 30. 7. 2 Sam. 8. 17. & 20. 25. 1 Kings 1. 7. & 2. 22, 26, 27. Mark 2. 26.

[‡] Ps. 44. 22. ch. 21. 1—7.

[†] Thus terribly was the prediction, ch. 2. 30. brought nigh to fulfilment: Abiathar alone remains of the descendants of Eli, and is spared for a time, hereafter doomed to render the punishment of an unfaithful priesthood still more obvious, and to give warning to all formal churches to repent, lest the Lord remove their candlestick out of his place. —Ed.

[‡] Heb. *soul.*

## CHAPTER XXIII.

(1) *David saves Saul and his kingdom, in delivering Keilah from the Philistines:* 1—6. (2) *While Saul attempts to seize him, the Keilites had ungratefully betrayed him if the Lord had not warned him to leave their city:* 7—13. (3) *Jonathan visits him in the wood of Ziph, and encourages him in the Lord:* 14—18. (4) *The Ziphites inform Saul concerning David, and he marches in pursuit of him:* 19—25. (5) *When Saul was upon the point of apprehending David, an invasion of the Philistines diverts his pursuit, and David escapes:* 26—29.

THEN they told David, saying, Behold, the Philistines fight against [a] Keilah, and they rob the thrashing-floors.

2 Therefore David [b] inquired of the LORD,[*] saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, [c] we be afraid here in Judah, how much more then if we come to Keilah against the armies of the Philistines?

4 Then David [d] inquired of the LORD yet again. And the LORD answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.[*]

6 And it came to pass, when Abiathar the son of Ahimelech [e] fled to David to Keilah, *that* he came down *with* an [†] ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, [f] God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him, and he said to Abiathar the priest, [§] Bring hither the ephod.[‡]

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to [h] destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And [‡] the LORD said, He will come down.[§]

12 Then said David, Will the men of Keilah [‖] deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.[*]

13 ¶ Then David and his men, [k] *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained [‡] in a mountain in the wilderness of Ziph: and [m] Saul sought him every day; [n] but God delivered him not into his hand.[†]

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and

A. M. 2946. B. C. 1058.

[a] Josh. 15. 44.

[b] Num. 27. 21. Jud. 1. 1. 1 Chr. 14. 10. Ezra 8. 21. Jer. 10. 23. Prov. 3. 5, 6. Ps. 32. 8.

[*] We know not how he inquired, but probably it was through Abiathar, now lineal high priest.—Ed.

[c] Ver. 15, 23, 26.

[d] Ver. 2. Judg. 6. 36. 2 Sam. 5. 19, 23. with ch. 8. 26. By the Lord's readily answering David, and not Saul, he marked the one as his elected king, and the other as rejected.

[*] Keilah was a city of Judah about 20 miles south-west of Jerusalem. It remained for several centuries after the Christian era, but even its ruins have now disappeared.—Ed.

[e] Ch. 22. 20. Ex. 28. 30. Num. 27. 21.

[†] Which it seems had the Urim and Thummim.

[f] Ex. 15. 9. & 14. 3. Ps. 71. 11.

[g] Num. 27. 21. ch. 30. 7. ver. 2, 4.

[‡] The courage of David in saving Keilah seems very unlike his timidity before Achish, and his complete dependance in the reply of the Lord, very different from the weakness, or rather want of faith, formerly ascribed to him. Yet to what does all this amount? Not even to any ground of suspicion against the history, but merely to an evidence of the weakness and inconstancy of man. Let him who has never acted inconsistently with his better feelings or convictions, cast the first stone at David.—Ed.

[h] Ch. 22. 19. Esth. 3. 6. Prov. 28. 15. Ps. 44. 22. John 9. 22. Acts 5. 41.

[‡] Mat. 7. 7. Ps. 50. 15. with ver. 14.

[§] Saul did not come to Keilah: was not the reply to David, therefore, untrue? By no means. Every question and every answer must be explained, not merely by what is spoken, but by what is implied, or understood. In this case, the thing implied is "If I abide here," and the reply is given to *that*, as well as to the words spoken. This mode of speech is unavoidable, and consequently, common to all languages.—Ed.

[‖] Heb. *shut up.*

[*] See note on ver. 11.—Ed.

[k] Ch. 22. 1, 2. & 25. 13. & 27. 2. & 30. 9.

[‡] Jos. 15. 21, 55. Ps. 11. 1. Obad. 8.

[m] Ch. 27. 1. Prov. 1. 16. & 6. 16. Is. 59. 7.

[n] Rom. 8. 31. Ps. 37. 7. Prov. 21. 30. Is. 46. 3, 4. 2 Cor. 1. 10.

[†] While David, no doubt, employed all the watchfulness of an experienced warrior, his safety is not from himself — God refuses to deliver him to his enemy. See Ps. 121.—Ed.

REFLECTIONS UPON CHAP. XXII.—What terrible disasters attend earthly promotions! But God will certainly take care that his persecuted people may always have some friends: and such as suffer with them shall be glorified together. Yea, God often puts the greatest honour upon the most unlikely objects. And Jesus will in no wise cast out any that come to him. How unsettled is the life of the saints on earth! and often their trials are reserved for old age, when there is least strength to endure them. But it bodes well when children prefer the safety of their parents to their own; and when in trials we expect good at the Lord's hand, and readily take the advice of his servants. How jealousy torments a man's self with its groundless suspicions! It represents the most faithful as seditious, and accuses them of meditating the worst designs. It is very unsafe to trust to wicked men: our most benevolent actions may by them be turned into the worst of crimes, and truth may be reported in a manner more malignant than gross calumny and falsehood. But generous is that mind which will not hurt the character of another, even when truth admits, and safety requires it. What a terrible plague is a tyrannical king! What barbarous monsters do some render themselves! But it is painful to a good man to be in any wise the occasion of mischief to others. Here likewise let us observe, that, even through this wickedness and rage of Saul, God exactly fulfils his threatenings against Eli; and destroys the remnant of his house. Let us wonder at the depth of his providence, and the faithfulness of his word.



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went to David into the wood, and [o] strengthened his hand in God.*

17 And he said unto him, Fear not; for the hand of Saul my father [p] shall not find thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also [q] Saul my father knoweth.

18 And [r] they two made a covenant before the LORD. And David abode in the wood, and Jonathan went to his house.

19 ¶ Then [s] came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah,† which *is* ‡ on the south of § Jeshimon?‖

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and * our part *shall be* to deliver him into the king's hand.

21 And Saul said, [t] Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his [u] haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilely.

23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I [x] will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the § wilderness of Maon,† in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him.* And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon; and when Saul heard *that,* he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men ‡ compassed David and his men round about to take them.

27 ¶ * But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have ‡ invaded the land.‖

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place * Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at [b] En-gedi.

A. M. 2946. B. C. 1058.

[o] Ver. 17. Eph. 6. 10. 2 Tim. 2. 1. Heb. 12. 12, 13.

[p] David's faith, as appears from several previous instances, required to be strengthened. The means employed for this purpose are the encouraging words of Jonathan, efficaciously applied by the Spirit, Prov. 27. 17.—Ed.

[q] Ps. 46. 1. & xci. 2 Cor. 1. 10. Is. 46. 4.

[r] Acts 3. 39. & 7. M. ch. 20. 30, 31. & 24. 20.

[s] Ch. 23. 16, 17. & 18. 3.

[t] Ch. 26. 1. Ps. 54. title. 3, 4. with ch. 22. 7. Mic. 7. 5.

† A hill in the south of Judah, fortified in the days of the Maccabees, but the fortifications were afterwards destroyed by the Romans.—Ed.

‡ Heb. *on the right hand.*

§ Or, *The wilderness.*

‖ A city in the tribe of Simeon.—Ed.

* Heb. *it becometh us.*

[u] Mic. 5. 11. Is. 66. 3. ch. 22. 8.

[x] Heb. *foot shall be.* Job 5. 13. Is. 8. 9, 10.

[y] Jos. 15. 55. ch. 25. 2.

† Maon, a city of Judah which gave name to a considerable tract of pasture land, called the wilderness of Maon. The city stood on an eminence, and the hills in its vicinity are full of large caves, where David and his men hid themselves. Not a trace of its ruins remains, and the district is occupied merely by a few wild Arabs.—Ed.

[z] 2 Chr. 20. 12. 2 Cor. 1. 8. Ps. 50. 15. & 91. 15.

[a] Gen. 22. 14. Deut. 32. 30. Rev. 12. 16. Ps. 116. 3, 4. Luke 4. 29, 30.

‡ Heb. *spread themselves upon,* &c.

‖ Let no one ever despair of deliverance because he does not see the means—all means are in the hands of God; and if he will, one enemy shall deliver his servant from another.—Ed.

A. M. 2946. B. C. 1058.

* That is, *The rock of divisions.*

[b] Gen. 14. 7. 2 Chr. 20. 2. Song 1. 14. Jos. 15. 62. Ezek. 47. 10. ch. 24. 1, 2.

## CHAPTER XXIV.

(1) *Saul still seeks David's life:* 1, 2. (2) *David saves Saul's life, but cuts off his skirt, as a token that he had him in his power:* 3—7. (3) *David reasons with Saul, manifesting his own fidelity and affection, in order to bring him to a better temper:* 8—15. (4) *Saul is convinced of his own wickedness, and of David's virtue and honour:* 16—22.

A. M. 2946. B. C. 1058.

AND it came to pass, when Saul was returned from [a] * following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul [b] took three thousand chosen men† out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave; and Saul [c] went in to cover his feet: and [d] David and his men remained in the sides of the cave.‡

4 And the men of David said unto him, [e] Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of § Saul's robe privily.

5 And it came to pass afterward, that [f] David's heart smote him, because he had cut off Saul's skirt.‖

6 And he said unto his men, [g] The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David * [h] stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, [i] Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and [k] *some* bade *me* kill thee: but *mine eye* spared thee; and I

[a] Ch. 23. 7, 19, 28. Ezek. 22. 9. Hos. 7. 3.

* Heb. *after.*

[b] Ch. 13. 2. & 22. 2. 2 Sam. 21. 1. Ps. 59. 12.

† That is, mountaineers, accustomed to climb precipices, and explore caves.—Ed.

[c] Judg. 3. 24.

[d] Ps. lvii. & 142. title. ver. 7.

‡ That is, in the side caves branching from the main one. Such grottos are found in every mountainous country, especially where limestone abounds.—Ed.

[e] Ch. 26. 8, 25.

§ Heb. *the robe which was Saul's.*

[f] 2 Sam. 12. 2. & 24. 10. 2 Kin. 22. 19.

‖ Cutting off the skirt was an act of robbery, as well as of disrespect to his king, therefore his conscience smites him.—*Note.* No sin is small in the eye of an awakened conscience.—Ed.

[g] Ch. 26. 9, 11. Mat. 5. 44. Rom. 12. 17—19. & 13. 1.

* Heb. *cut off.*

[h] Ch. 26. 9. & 25. 31.

[i] Prov. 16. 28. & 17. 9. & 25. 23. Ps. 101. 5. 1 Cor. 13. 4.

[k] Ver. 4, 6. ch. 26. 8.

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REFLECTIONS UPON CHAP. XXIII.—No wonder that God's enemies invade his land when his people are persecuted in it. God wisely directs his favourite servants where he has work for them: and never are men so likely to prosper, as when they consult the Lord in all their ways. If he direct us, no ill usage from the distressed, or discouragement from our friends, must make us withhold our help. The worst designs are often covered with fair pretexts, and the appearances of providence are imagined tokens of God's approbation; while even good men are hated for their most useful services, and evil-minded wretches are ready to betray their most cordial and noted benefactors. But God knows how to deliver the godly out of temptation, and to disappoint the secret purposes of their enemies. And what a mercy is it to have a pious, self-denying, and constant friend, to visit and comfort us in our distress! But what must Jesus be, when Jonathan is so kind and faithful! And what must heaven be, where we shall meet with all the kind angels, and kind spirits of just men made perfect; and with the infinitely kinder Father, Son, and Holy Ghost! Let my new covenant friendship with these be renewed day by day! Behold how men's malice renders them miserable; and how ready brethren of the same tribe are to betray us! but God in his providence interposes for the relief of his people, when their danger is at the greatest. Fear not then, my soul,—only believe, and thou shalt see the glory of God.



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said, I will not put forth mine hand against my lord; for he *is* the LORD'S anointed.

11 Moreover, [l] my father, see; yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that [m] *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou [n] huntest my soul to take it.

12 The [o] LORD judge between me and thee, and the LORD avenge me of thee:* but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, [p] Wickedness proceedeth from the wicked: but [q] mine hand shall not be upon thee.

14 After whom is [r] the king of Israel come out? after whom dost thou pursue? after [s] a dead dog, after a flea?

15 The LORD therefore [t] be judge, and judge between me and thee, and see, and plead my cause, and [†] deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, [u] *Is* this thy voice,‡ my son David? And Saul lifted up his voice, and [x] wept.§

17 And he said to David, [y] Thou *art* more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the LORD had [‖] delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, [z] I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand:

21 [a] Swear now therefore unto me by the LORD that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up [b] unto the hold.

A. M. 2946. B. C. 1058.

l Prov. 15. 1. 2 Tim. 2. 23. Mat. 11. 29.

m Ch. 26. 18. Ps. 35. 7. John 15. 25. Prov. 1. 11.

n Ch. 26. 20. Gen. 10. 9. ver. 2. Prov. 24. 11, 12.

o Judg. 11. 27. Ps. 35. 1. & 94. 1. Rom. 12. 19. Rev. 6. 10. Gen. 16. 5. ver. 15.

* This is not a prayer for injury to Saul, but an appeal to God for righteous judgment, if Saul should persevere in his wicked purposes. See ver. 15.—ED.

p Ez. 21. 13. Ps. 7. 10. & 9. 15, 16. & 10. 2. Prov. 5. 22. & 1. 31.

q Job 5. 6. Rom. 12. 19. ch. 26. 9.

r Prov. 21. 4. & 17. 7.

s 2 Sam. 3. 8. & 9. 8. ch. 26. 20.

t Gen. 16. 5. 2 Chr. 24. 22. Ps. 43. 1. Mic. 7. 9.

† Heb. *judge.*

u Ch. 26. 17. Prov. 15. 1.

‡ An allusion, most probably, to the musical character of David's voice, which Saul well remembered since the day he came to play before him on his harp. Those who have long been separated from a friend are fully aware of the electrical effect of his voice falling unexpectedly upon the ear.—ED.

x With Deut. 8. 13. Ps. 114. 8. Gen. 33. 4.

§ Other and happier days were associated with David's voice — they return before Saul, and, for a time, his better nature prevails, and he weeps at their remembrance, and at the thought of his present jealousy and folly.—ED.

y Mat. 5. 44. Rom. 12. 20. ch. 26. 21. Ps. 37. 6. & 7. 4. Mic. 7. 8, 9.

‖ Heb. *shut up.*

z Ch. 20. 30, 31. & 23. 17. with ch. 13. 14. & 15. 28.

a Gen. 31. 44—53. & 21. 23. ch. 20. 14—17. Heb. 6. 16.

b Mat. 10. 16. Eph. 5. 15. Prov. 22. 3. & 27. 12. John 2. 24.

A. M. 2947. B. C. 1057.

c Ps. 17. 14. & 73. 5, 6. & 144. 12. Job 1. 3. & 21. 13. 2 Sam. 19. 32. & 13. 23. Gen. 26. 13. 2 Kings 5. 6.

* Or, *business.*

d Not that Josh. 19. 28. 1 Kings 18. 19. but ch. 15. 12. Jos. 15. 55.

† A city in the tribe of Judah, (about 10 miles from Hebron), situate on a mountain, and in a district of the same name. In the time of Eusebius it was a town with a Roman garrison. Its exact site is now unknown, and the country an utter desert.—ED.

e Prov. 31. 10—13. & 14. 1

f Is. 32. 5, 7. Ps. 10. 3.

g Num. 13. 30. & 14. 24. 1 Chr. 4. 15—20.

‡ *Caleb* signifies a *dog*; and the Septuagint, and some other early translations render the passage as meaning that Nabal was a "dogish man," — of a snarling, irritable, disposition.—ED.

h Gen. 38. 12, 13. 2 Sam. 13. 23, 24.

i Heb. *ask him in my name of peace* Gen. 43. 23. Luke 10. 5. ch. 13. 10. ver. 14.

k Luke 3. 14. 1 Pet. 3. 8. ver. 15, 21. Rom. 12. 17. Phil. 4. 8.

§ David having protected the shepherds and flocks from the Arabs of the desert—at all times a predatory people—had a right to claim some compensation which, nevertheless he asks as a favour. —ED.

l Esth. 9. 19. Deut. 12. 12, 18. & 14. 26. Neh. 8. 10. c. a. the day of the sheep-shearing feast. Gen. 38. 12, 13. 2 Sam. 13. 23, 24.

‖ Heb. *rested.*

m Ex. 5. 2. Ps. 73. 7, 8. & 123. 3, 4. ch. 22. 9, 10. & 30, 31.

n Ch. 22. 2.

o Judg. 6. 4. Deut. 8. 17. Job 31. 17. Gen. 21. 25. & 26. 15.

* Heb. *slaughter.*

p Eccl. 11. 1, 2. Gal. 6. 10.

† This answer of Nabal, not merely conveying a refusal, but much unmerited and provoking reproach, seems fully to warrant the Septuagint translation of ver. 3. A melancholy illustration of the evils of an irritable temper and a provoking tongue, exposing its owner to extreme danger, and tempting another to extreme sin.—ED.

q Mat. 7. 6. Is. 35. 21.

r Ch. 24. 4. & 26. 10. Rom. 12. 19.

s Ch. 22. 1, 2. & 23. 13. & 27. 2. & 30. 9, 10.

‡ In modern phrase —*The baggage.*—ED.

§ Heb. *flew upon them.*

t Ver. 7, 12. Phil. 2. 15. Col. 4. 5. Mat. 5. 16.

## CHAPTER XXV.

(1) *Samuel dies:* 1. (2) *The character of Nabal and his wife:* 2, 3. (3) *David's supplication for part of the victuals which Nabal had prepared for his sheep-shearing feast:* 4—9. (4) *The churlish and provoking answer Nabal returned to David's messengers:* 10—12. (5) *The high resentment which David vowed against Nabal and his family:* 13, 21, 22, 34. (6) *Abigail, by her sensible address and present, pacifies David:* 14—35. (7) *Nabal dies; and Abigail and Ahinoam are married to David:* 36—44.

A. M. 2947. B. C. 1057.

AND [a] Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the [b] wilderness of Paran.

a Ch. 28. 3. Gen. 50. 11. Num. 20. 29. Deut. 34. 8. Prov. 10. 7.

b Gen. 14. 6. & 21. 21. Num. 13. 3, 26. Southward of Canaan.

2 ¶ And *there was* a man in Maon, [c] whose [*] possessions *were* in [d] Carmel;† and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail: and *she was* [e] a woman of good understanding, and of a beautiful countenance: but the man [f] *was* churlish, and evil in his doings; and he *was* of the house of [g] Caleb.‡

4 ¶ And David heard in the wilderness that Nabal did [h] shear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and [i] greet him in my name.

6 And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now, thy shepherds which were with us we [k] hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will show thee: wherefore let the young men find favour in thine eyes; (for we come in [l] a good day;) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and [‖] ceased.

10 ¶ And Nabal answered David's servants, and said, [m] Who *is* David? and who *is* the son of Jesse? There [n] be many servants now-a-days that break away every man from his master.

11 Shall I then take [o] my bread and my water, and my [*] flesh that I have killed for my shearers, [p] and give *it* unto men whom I know not whence they *be*?†

12 So David's young men [q] turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, [r] Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: [s] and there went up after David about four hundred men, and two hundred abode by the stuff.‡

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he [§] railed on them:

15 But the men *were* [t] very good unto us,

REFLECTIONS UPON CHAP. XXIV.—Restless is the malice of wicked men; but God can bring us very near to danger, and yet keep us in perfect safety. And easily can he deliver up his enemies into the hand of the weakest of his people. How falsely rush men misinterpret the promises and providences of God! But we must not avenge our own quarrels, nor take all the advantages against our enemies which Providence puts in our hand; but rather seek to overcome them with patience and kindness. If temptations come to us in a pleasing form, we must flee from them; our conscience must start, not only at evident crimes, but



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and we were not [*] hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were [u] a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is such* [x] a son of Belial, that *a man* cannot speak to him.

18 ¶ Then Abigail [y] made haste, and took two hundred [†] loaves, and two [‡] bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred [§] clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me: behold, I come after you. But she [z] told not her husband Nabal.

20 And it was *so, as* she [a] rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that [b] this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him; and he [c] hath requited me evil for good.

22 [d] So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light [‖] any [*] that pisseth against the wall.)[*]

23 And when Abigail saw David, she hasted, [e] and lighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And [f] fell at his feet, and said, Upon me, my lord, [h] *upon* me *let this* iniquity *be;* and let thine handmaid, I pray thee, speak in thine [†] audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, [‡] regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; [§] Nabal [‖] *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, [i] *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden [*] thee from coming to *shed* blood, and from [k] avenging thyself with thine own hand, now [l] let thine enemies, and they that seek evil to my lord, be as Nabal.[†]

27 And now this [m] blessing, which thine handmaid hath brought unto my lord, let it even be given unto the young men that [n] follow my lord.

28 I pray thee, forgive the [o] trespass [*] of thine handmaid: for the LORD [p] will certainly make my lord a sure house; because my lord fighteth [q] the battles of the LORD, and [r] evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be [s] bound in the bundle of life [†] with the LORD thy God; and the souls of thine enemies, them shall he [t] sling out, *as* [‡] *out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel,

31 That this shall be [u] no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then [x] remember thine handmaid.

32 ¶ And David [y] said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee,[‖] except thou hadst [†] hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.[‖]

35 So David received of her hand *that* which she had brought him,[*] and said unto her, Go up in peace to thine house: see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held [x] a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he [*] *was* very drunken: wherefore she [b] told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him [c] these things, that [d] his heart died within him, and he became *as* a stone.[†]

38 And it came to pass, about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, [e] Blessed *be* the LORD, that

A. M. 2947.
B. C. 1057.

[*] Heb. *shamed.*

[u] Job 1. 10.

[x] Deut. 13. 13. Judg. 19. 22. ch. 2. 12. Job 34. 18.

[y] Mat. 5. 25. Prov. 18. 16. & 21. 14. Luke 8. 1.

[†] "Loaves," thin cakes.—ED.

[‡] "Bottles," skins so curiously formed into a kind of bag, as to retain liquids. They are still so made and used in some mountainous districts of the Basque, in Europe.—ED.

[§] Or, *lumps.*

[z] Prov. 14. 16. & 15. 2, 3. & 31. 27.

[a] Judg. 5. 10. & 10. 4. 2 Kings 4. 22, 24. ver. 42.

[b] Job 20. 8.

[c] Prov. 17. 13. Ps. 109. 3, 4.

[d] Ruth 1. 17. ch. 14. 44. & 20. 16.

[‖] David had been ungratefully treated, and sorely provoked by the reproaches of Nabal, most probably not diminished in the relation; still all this will neither excuse, nor justify his rash and sinful purpose and oath; so far from it, that we soon find David himself acknowledge his sin, and thank God that held him from committing it. See ver. 33. ED.

[*] Males. Ver. 34. 1 Kings 14. 10. & 16. 11. & 21. 21. 2 Kings 9. 8.

[*] A phrase now indelicate—but which, in allusion either to Nabal's descent, or character in ver. 3. (see note) should, most probably, be translated, "so much as a dog."—ED.

[e] Jos. 15. 18. Judg. 1. 14.

[f] 2 Kings 4. 27, 37. Esth. 8. 3. Mat. 18. 29.

[h] 2 Sam. 14. 9, 12. Gen. 27. 13. ver. 28.

[†] Heb. *ears.*

[‡] Heb. *lay it to his heart.*

[§] *i. e.* folly

[‖] The Hebrew names of persons were all significant; and here it is used to form an excuse for Nabal. Let not Abigail be accused of speaking disrespectfully of her husband, seeing she spoke truth, and used the only argument calculated to protect him.—ED.

[i] Ch. 20. 3. 2 Kin. 2. 2.

[*] An argument drawn from restraining grace, Abigail well judged to be the most likely to prevail with David.—*Note.* Grace ought to be estimated, not merely by the duty to which it guides us, but the sins from which it holds us back.—ED.

[k] Rom. 12. 19, 20. Ps. 94. 1.

[l] Ps. 83. 13—15. Jer. 50. 22.

[†] Such fools as Nabal, so that they may not be able to plan any thing successful against you.—ED.

[m] Or, *present.* 2 Kin. 5. 15. Gen. 33. 11.

A. M. 2947.
B. C. 1057.

[n] Heb. *walk at the feet of,* &c. Judg. 4. 10.

[o] Ver. 24.

[*] Holding David to be heir-apparent to the throne, the trespass lay in coming uninvited to his presence.—ED.

[p] Ch. 15. 28. 2 Sam. 7. 16.

[q] Ch. 17. 47. & 18. 17.

[r] Ch. 24. 6, 7, 17. Acts 13. 22.

[s] Ch. 8. 9. Ps. 116. 15. & 66. 9. Mat. 10. 28. Deut. 32. 3.

[†] This is still a common mode of expression in the East. Its most evident origin is from the compact binding together of all the parts of a living body.—ED.

[t] Jer. 10. 18.

[‡] *In the midst of the bow of a sling.*

[u] Heb. *no stumbling, or, stumbling.* Prov. 4. 12. Mat. 27. 4. Rom. 14. 21. 2 Cor. 1. 12.

[x] Gen. 40. 14. ver. 40.

[y] 2 Sam. 16. 12. & 24. 12. Ps. 141. 5. 2 Kin. 5. 13, 14. Prov. 25. 12. & 28. 23.

[‖] David acknowledges the hand of God in sending Abigail, (ver. 32,) and thereby keeping him back from sin.—*Note.* The privilege of the believer is to see the hand of God in every occurrence, and to acknowledge him as the giver of every good and perfect gift. —ED.

[‖] See note on ver. 22.—ED.

[*] The account of the present made to David, (ver. 18,) coming from a "very great" man, (ver. 2,) to a leader at the head of 600 soldiers, in all of which there is no money, or other precious article, marks a very simple state of society, while it also demonstrates how moderate were David's expectations for all the efficient service he and his men had rendered. Ver. 15, 16.—ED.

[x] 2 Sam. 13. 23. Luke 16. 19. Deut. 32. 14, 15. Job 15. 27.

[a] Ver. 11. Prov. 20. 1. & 23. 29—35. Eccl. 2. 2. Rom. 13. 13. 1 Thes. 5. 7.

[b] Ver. 19. Mat. 7. 8. & 10. 16. Ps. 112. 8. Eph. 5. 15.

[c] Ver. 10, 11, 21, 34.

[d] Deut. 28. 39. Job 15. 21.

[†] To become *petrified* with fear, is still a common expression; and the sudden effects of this passion upon the body are often most astonishing. Here it seems to have produced, as it often does, such a sudden chill, that the body became cold as a stone, and such a rigidity of the muscles, that it became fixed as a statue.—ED.

[e] Ps. 58. 10, 11. Prov. 26. 17, 18. Mic. 7. 9, 10. Jer. 50. 34.

at the most distant appearance of evil. It is honourable, when not only there is innocence, but Providence clearly manifests it; and that, instead of ill designs alleged, there was nothing but the most cordial friendship. And observe—soft words are most effectual to break the bones, and turn away strong wrath. What a plague to kings are flattering and deceitful courtiers! And how shameful and galling to find, that through them we have been persecuting our principal friends!

But there may be confession and remorse where there is no real repentance. Love to our enemies, and a mild and generous behaviour under great provocations, are glorious tokens of future greatness. But how mad is the malicious injuring of those, at whose mercy we, and all that we have, may soon lie! and how prudent to keep on our guard against a known enemy! Fits of partial repentance will not last long.



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hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for [f] the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, [g] to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, [h] *let* thine handmaid *be* a servant to wash the feet[e] of the servants of my lord.

42 And [i] Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went [†] after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam [k] of Jezreel; and they were also [l] both of them his wives.

44 ¶ But Saul had given [m] Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of [n] Gallim.

A. M. 2947. B. C. 1057.

f 1 Kings 2. 44. Ps. 52. 7. Jam. 2. 13. Esth. 7. 10.

g Prov. 31. 10. & 18. 22. & 19. 14. ver. 31.

h Ruth 2. 10. Prov. 19. 23. & 18. 22.

e To *wash the feet*, was an act of hospitality, the full import of which can be comprehended only in warm climates, where the feet of the traveller are, either altogether, or nearly bare. It was also an act of servitude, indicating the grateful humility with which Abigail received the message of one whom she expected soon to be king in Israel.—*Note.* Are we willing, when called by the true David, to follow his example and obey his injunction, and in humility and love to "wash one another's feet?" John 13. 14.—Ed.

i Gen. 24. 61, 67. ver. 20, 23.

† Heb. *at her feet.*

k Jos. 15. 56. 2 Sam. 3. 2.

l Gen. 2. 24. Mat. 19. 5, 6.

m 2 Sam. 3. 14, 15. with ch. 18. 20.

n Is. 10. 30.

## CHAPTER XXVI.

(1) *Saul again marches with an army to apprehend David:* 1—3. (2) *David views their camp; and, finding them all asleep, he and Abishai enter it. Pressed by Abishai to take away Saul's life, he refuses; but brings off his spear, and the cruse of water at his head, as a token that he again had him in his power:* 4—12. (3) *By producing these, and reasoning from them, he once more convinces Saul of his wickedness in persecuting him:* 13—25.

AND the [a] Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then [b] Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way: but David abode in the wilderness; and he saw that Saul came after him into the wilderness.

4 David therefore [c] sent out spies, and understood that Saul was come in very deed.

A. M. 2947. B. C. 1057.

a Jos. 15. 55. ch. 23. 19, 20. Ps. 54, title. Rom. 3. 15. Ezek. 22. 9. Tsev. 13. 16. Prov. 18. 8. & 26. 20, 22.

b Ch. 23. 25. & 24. 17, 2. Ps. 140. 9. & 38. 12. & 13. 4.

c Ps. 112. 5. Eph. 5. 15. Mat. 10. 16. Jos. 2. 1. & 6. 1.

d Ch. 14. 50. & 17. 55.

e Or, *midst of his carriage.* ch. 17. 20.

f Gen. 10. 16. & 15. 20.

g 1 Chr. 2. 16. 2 Sam. 2. 18. & 23. 18. & 16. 9. & 10. 10.

h Judg. 7. 9—11. ch. 14. 6.

* This proposal of David, for two to make their way through Saul's army, indicates a very low opinion of his military arrangements—an opinion verified by the event. Saul is found sleeping—the similitude of all wicked men, who, eagerly pursuing some evil course to the injury of others, cease to watch for their own souls.—Ed.

i 1 Thes. 5. 2, 3, 7. ver. 12.

k Heb. *shut up.* Ch. 24. 4. with 2 Sam. 23. 18.

l Ch. 24. 6, 7. 2 Sam. 1. 14, 16.

† Had David been ambitious of the crown, that evil passion would have blinded his eyes to the enormity of the crime proposed. He knew he was to be Saul's successor, yet he waits God's time, and, through grace, preserves his innocence.—Ed.

m Ch. 25. 38, 39. Ps. 94. 1. Deut. 32. 35. Luke 18. 7. Rev. 18. 8.

‡ Even as he already had sent an "evil spirit" to afflict him for his sin, he knows that if he persevere, God will again visit him with some remarkable judgment, unfitting him to reign.—Ed.

n Job 7. 1. & 14. 5. Ps. 37. 10, 12.

o Deut. 32. 35. ch. 31. 6. Ps. 49. 14.

p Ch. 24. 6, 7. 2 Sam. 1. 14, 16.

q Ch. 24. 4.

r Gen. 2. 21. & 15. 12. with Esth. 6. 1.

§ What men ascribe to causes merely natural, the Spirit ascribes directly to God, by whom all natural causes are overruled.—Ed.

5 ¶ And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, [d] and Abner the son of Ner, the captain of his host: and Saul lay in the [e] trench, and the people pitched round about him.

6 Then answered David, and said to [f] Ahimelech the Hittite, and to [g] Abishai the son of Zeruiah, brother to Joab, saying, Who will go [h] down with me to Saul to the camp?* And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay [i] sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath [k] delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, [l] Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?†

10 David said furthermore, *As* the LORD liveth, the LORD [m] shall smite him; ‡ or [n] his day shall come to die; or [o] he shall descend into battle, and perish.

11 The [p] LORD forbid that I should stretch forth mine hand against the LORD's anointed; but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David [q] took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because [r] a deep sleep from the LORD § was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to

REFLECTIONS UPON CHAP. XXV.—Was not Samuel a figure of Jesus Christ, our great Priest, Prophet, Deliverer, and Judge! How earnestly desired, and how supernatural was his birth! Early was he devoted and called to, prepared for, and employed in, his Father's service. How extensive is his office! He is the illuminated Prophet, that renders our dark earth a valley of vision. He is the unparalleled Priest, who, by his once offering of himself, made peace between God and men. He is the great Deliverer, that makes us free indeed. He is the sovereign Judge of all, particularly the Israel of God. How wretched the case in which he finds his church and people when he appears for their help! His sacrifice and intercession procure lasting friendship with heaven, and noted victories and mercies on earth. How marvellous his conquest of enemies, and restoration of the treacherously abandoned worship of God! Gracious are his instructions, sharp his reproofs, and certain his predictions! By him kings reign, and princes decree justice. Candid, upright, and generous, are his whole administrations! though wickedly, and to their lasting ruin, He and his Father were rejected by his brethren of Judah, who desired a temporal deliverer; and still are by carnal professors. But how distressed their condition, till they seek the Lord, and David their king! But, lo, the righteous are taken away from the evil to come! Nations have reason to mourn, when those who stood in the gap, to prevent the Lord's wrath, are removed by death. Alas! how often the best of men are disgraced by their children, and the best of women by their husbands! There is little happiness in wealth enjoyed by fools; and as little comfort in marriage which is made for the sake of it. It becomes the poor to use entreaties. While we feast, we should distribute our bread to the hungry. One good turn deserves and requires another; but a foul tongue is the sign of a wicked heart. Scurillous invectives are too commonly the fare of God's precious saints in this world. They have puny, if not thievish hearts, who grudge to bestow their superfluities for the relief of such as are in want. How deadly dangerous, and deeply sinful, are violent passions! Some one provocation may quickly exasperate that mind which has calmly borne many such in other forms: but sensible and faithful servants are a great mercy to a family, and especially that one head of it hath sense and grace, when the other is destitute of both. Soft words turn away anger; and a gift in the bosom pacifies strong wrath. But what we do in passion will afterwards be a grief to us: and it is a far greater satisfaction to forgive an offence than to revenge it. Nor ought any to be more ready to forgive injuries than those whom the Lord has marvellously protected. What thanks they deserve who keep us back from sin! And great is the mercy of God, which prevents our sin when we are upon the very point of committing it. If we have sworn to commit wickedness, it is sinful to keep our oath, but our duty bitterly to repent the taking of it. Those who are churlish to God and his people are often abundantly liberal to the devil and his agents, in drunkenness, costly apparel, or the like. Sinners lost in luxury and mirth, are insensible of the wrath of God, which hangs over their head; while beastly drunkards render themselves incapable of profiting either by advice or correction. But quickly will death turn their riotous joys into eternal sorrows, and tear the churl from his idolized portion of earth. Saints need not avenge their own wrongs; God will do it for them in a speedy and awful manner, and render them thankful that he kept them back from usurping his prerogative. Pacific prudence and sense are excellent means to pave our way to a more exalted station: and such, as are content to suffer with the people of God, shall reign with them at last. But they who sinfully multiply their wives must not expect to enjoy much of family pleasures.



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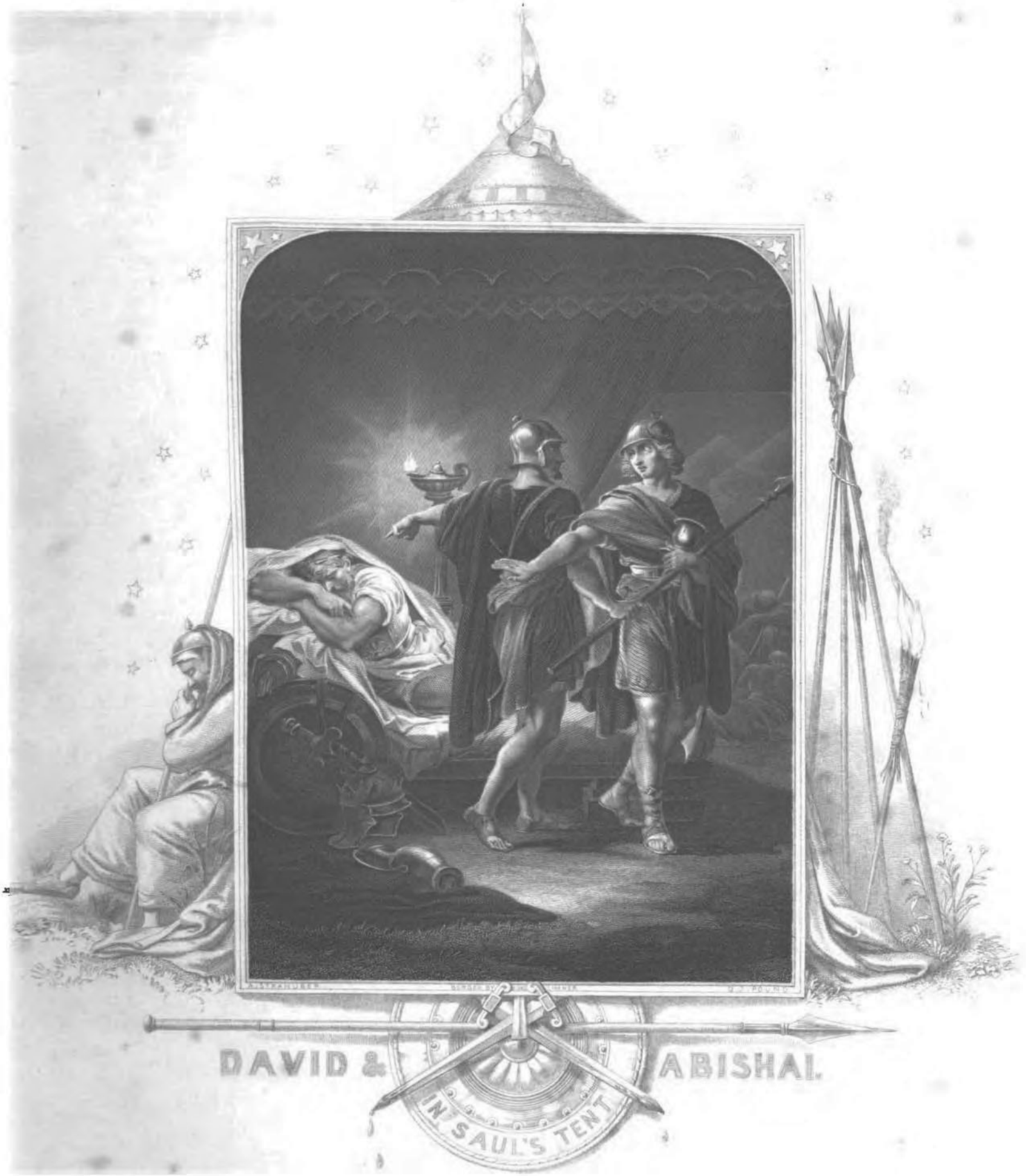


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Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? [t] for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* [u] worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, [x] *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, [y] Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him [z] [*] accept an offering: [†] but if *they be* the children of men, [a] cursed *be* they before the LORD; for [b] they have driven me out this day from [‡] abiding in the inheritance of the LORD, saying, Go, serve other gods. [§]

20 Now therefore [c] let not my blood fall to the earth before the face of the LORD; for the king of Israel is come out to [d] seek a flea, as when one doth hunt a partridge in the mountains. [‖]

21 ¶ Then [e] said Saul, I have sinned: return, [*] my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 [f] The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day, but [g] I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, [g] as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David; thou shalt both do great *things*, and also shalt still prevail. [h] So David went on his way, and Saul returned to his place.

A. M. 2947.
B. C. 1057.

[a] Ver. 8.

[t] Heb. *the sons of death.* Ver. 9, 11. ch. 24. 6. 2 Sam. 1. 14.

[u] Ch. 24. 16. Prov. 20. 20.

[x] Ch. 24. 11, 12. & 12. 8. & 20. 1. Ps. 35. 7. & 7. 3, 11. Acts 23. 1. & 24. 16.

[y] 2 Sam. 16. 11. & 24. 1.

[*] Heb. *smell.* Lev. iv—vi. Gen. 8. 21.

[†] Since the holy God would accept a sin-offering as an acknowledgment of guilt, and of faith in the great atonement which Christ was to make for sin, how much more therefore should Saul, a sinful fellow-creature, be pacified towards his unoffending servant. —Ed.

[z] Gal. 5. 12. Prov. 6. 16, 19.

[a] Ps. 42. 1, 2. & 84. 2. & 120. 5. Rom. 14. 15. Jos. 22. 25, 27.

[‡] Heb. *cleaving.*

[§] The law (Deut. 13.) condemned all enticers to idolatry—how much more must it condemn those who, by their false insinuations or charges, had forced David away from the tabernacle and the altar, and compelled him to live among the heathen!—Ed.

[b] Ch. 2 9. & 23. 29.

[c] Ch. 24. 14.

[‖] The Arabs still continue to run down the partridge with dogs.—Ed.

[d] Ex. 9. 27. ch. 24. 17. & 27. 4. Mat. 27. 4.

[*] To "return," does not here mean to *return* to Saul's court, (as appears from the sequel in ver. 23.) but to return to his own followers.—Ed.

[e] Neh. 13. 13. Is. 3. 10, 11. Ps. 7. 8. & 18. 20. Rom. 2. 6—10.

[f] Ch. 24. 6, 7. ver. 9, 11.

[g] Ps. 15. 23. Acts 11. 22. 2 Cor. 1. 10. 1 Cor. 10. 13. Is. 46. 3, 4. & 63. 9. & 41. 10, 13—16.

[h] Prov. 26. 25. ch. 24. 22. John 2. 24.

## CHAPTER XXVII.

(1) *David retires to Achish king of Gath:* 1—4. (2) *Begs Ziklag:* 5—7. (3) *Invades the Geshurites, &c.; and equivocates to Achish in his account of his expeditions:* 10—12.

A. M. cir. 2947.
B. C. cir. 1057.

AND David [a] said in his heart, I shall now [*] perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; [†] and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and [b] he passed over with the six hundred men that *were* with him unto Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with [c] his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath; and [d] he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town [e] in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him [f] Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 ¶ And [‡] the time that David dwelt in the country of the Philistines was [g] a full year and four months.

8 ¶ And David and his men went up and invaded the [h] Geshurites, and the [i] Gezrites, and the [k] Amalekites: [§] for those *nations were* of old the inhabitants of the land, as thou goest to [i] Shur, even unto the land of Egypt.

9 And David [m] smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, [‖] Whither have ye made a road to-day? And David [n] said, Against [o] the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. [*]

11 And David saved neither man nor woman alive to bring *tidings* to Gath, saying, [p] Lest they should tell on us, saying, So

[a] Ps. 116. 11. Prov. 13. 12. Mat. 16. 21. Mark 8. 31. 2 Cor. 7. 4.

[*] Heb. *be consumed.*

[†] David here manifests a culpable want of confidence in God's protection. God had promised that he should be king after Saul; why should he therefore have dreaded to perish by his hand?—*Note.* While we may not imitate any man in his want of faith, such records of its weakness or failure are of singular service, as they teach us, not to be high-minded, but to fear. —Ed.

[b] Ch. 23. 13. & 29. 11. & 21. 10. & 22. 1, 2. & 30. 9, 10.

[c] Ch. 30. 5. & 25. 42, 43.

[d] Ch. 26. 21.

[e] Ps. 120. 5. 2 Cor. 6. 17.

[f] Jos. 15. 31. & 19. 5. 1 Chr. 12. 1, 20. ch. 30. 1.

[‡] Heb. *the number of days.*

[g] Heb. *a year of days.* Ch. 29. 9. Lev. 25. 29. 2 Sam. 1. 1. & 2. 1.

[h] Not Jos. 12. 5. Deut. 3. 14.

[i] Or, *Gerzites.* Jos. 13. 2. 1 Kin. 9. 15.

[k] Gen. 14. 7. Num. 24. 20. Ex. 17. 8. ch. 15. 3.

[§] These obscure hordes seem to have been remnants of the Canaanites, and Amalekites, who had never been expelled, or who had returned during the unsettled times of the Judges. —Ed.

[i] Ex. 15 22. Gen. 16. 7. & 25. 18.

[m] Ch. 15. 3. Deut. 25. 17, 19. & 7. 2.

[‖] Or, *did you not make a road,* &c.

[n] Jos. 2. 10. 2 Kin. 5. 25. Col. 3. 6. Eph. 4. 25. Ps. 119. 29.

[o] Jos. 15. 21. 1 Chr. 2. 9, 25—42. Judg. 1. 16. ch. 30. 29.

[*] This answer of David was not false in words, for he had done what he said; but it was equivocal in words, and evidently was misunderstood by Achish. How then is David to be vindicated? He cannot be vindicated at all. He had sinned in despairing of God's protection—he had erred in joining himself with the enemies of his country, and now he sins again,—a melancholy example of the weakness of man, when leaning on his own understanding, and for a moment ceasing to trust solely in God. —*Note.* The honesty of the Scriptures in recording the faults of their chief characters, is alone sufficient to convince infidels that they must have come from God.—Ed.

[p] Deut 7. 2. Ps. 112. 5. Eph. 5. 15. Mat. 10. 16.

REFLECTIONS UPON CHAP. XXVI.—One sin usually involves men in another, lest they should suffer for the former; and none are more restless in promoting mischief than treacherous neighbours and unfaithful kinsmen. Unsanctified hearts soon lose the impression made by convictions of sin; and a little instigation will revive the old grudge, where the reconciliation is not sincere: but God can easily disarm the mighty, and leave them a prey to the feeble. It is dangerous for a wicked heart to meet with an engaging temptation. But what an honour is it to resist strong temptations, and to neglect repeated opportunities of avenging ourselves! And it highly becomes the Christian thus to commit his cause into the hand of God, and to wait his time and way of advancing him to honour. But what malicious enemies are they who tempt us to apostatize from God, by driving us from his worship and people! how severe a reckoning awaits those who shed innocent blood. And wo to the men against whom the people of God bring their just complaints! Sin is the greatest folly, and will appear so at last to the most hardened sinner, even though their convictions should never have any saving issue. God's dispensations do all concur to prove him a righteous judge. They who



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did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel [*] utterly to abhor him; therefore he shall be my servant for ever.

A. M. cir. 2947. B. C. cir. 1057.

[*] Heb. *made himself to stink to his people Israel.*

## CHAPTER XXVIII.

(1) *The Philistines prepare to invade the Israelites' country; and king Achish makes David his confidant:* 1, 2, 4. (2) *The Lord refusing to answer Saul, he is reduced to despair, while he prepares an army to withstand them:* 3—6. (3) *Saul requires a witch at En-dor to bring him up Samuel:* 7—14. (4) *The phantom, pretending to be Samuel's ghost, upbraids him with his sin and his distress; and foretels his and his army's approaching ruin:* 15—19. (5) *Saul is so disheartened by this, that the witch, lately encouraged by him, can scarcely make him eat:* 20—25.

A. M. cir. 2948. B. C. cir. 1056.

AND it came to pass in those days, [a] that the Philistines gathered their armies together for warfare to fight with Israel. And Achish said unto David, [*] Know thou assuredly [b] that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, [c] Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now [d] Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had put away those that had [e] familiar spirits, and the wizards,[†] out of the land.

4 ¶ And the Philistines gathered themselves together, and came and [f] pitched in Shunem; and Saul gathered all Israel together, and they pitched [g] in Gilboa.

5 And when Saul saw the host of the Philistines, he was [h] afraid, and his heart greatly trembled.

6 And when Saul [i] inquired of the LORD, the LORD answered him not, neither by [k] dreams, nor by Urim, nor by prophets.[‡]

7 ¶ Then said Saul unto his servants, [l] Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.[§]

8 And Saul [m] disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

[a] Lev. 26. 25. Deut. 28. 25. Judg. 3. 2. ch. iv. vii. xiii. xiv. xvii. & 23. 26.

[*] Heb. *knowing, know.*

[b] Ch. 27. 12. & 29. 8—11.

[c] Ch. 27. 10. Rom. 12. 9.

[d] Ch. 25. 1. Is. 57. 1, 2.

[e] Ex. 22. 18. Deut. 18. 11. Lev. 19. 31. & 20. 27.

[†] This was according to the divine law, (Exod. 22. 18. Lev. 19. 31.) wherein Saul evidenced how readily a man may engage in the external reformation of evils without the inward reformation of his own heart.—Ed.

[f] Jos. 19. 18. 2 Kin. 4. 8.

[g] Ch. 31. 1. 2 Sam. 1. 21.

[h] Job 15. 21. Is. 57. 20. & 7. 2.

[i] John 9. 31. 1 Chr. 10. 14. Prov. 1. 28. ch. 14. 37. Lam. 2. 9. Jam. 4. 3.

[k] Num. 12. 6. & 27. 21. Ex. 28. 29. ch. 22. 5.

[‡] Saul looks in vain for a divine answer, because he neglects known duty, the recall of David.—*Note*, If we regard sin in our hearts, the Lord will not hear us.—Ed.

[l] Lev. 19. 31. Deut. 18. 11. 2 Kin. 1. 2, 3. Acts 16. 16. Is. 8. 19.

[§] A city of Manasseh in the plain of Jezreel, four miles south of mount Tabor, of which Burckhardt says, the ruins still remain.—Ed.

[m] 1 Kin. 14. 2. & 22. 30. 1 Chr. 10. 13. Is. 8. 19, 20. John 3. 19, 20. Eph. 5. 11.

A. M. cir. 2948. B. C. cir. 1056.

[n] Ex. 22. 7. & 22. 18. Deut. 18. 10. with Acts 23. 12.

[*] An answer and oath which Saul alone could give; and by which, to the acute pretender to divination, he betrayed at once his name and dignity.—Ed.

[o] 2 Cor. 11. 14. with Is. 57. 2. A devil in his likeness. Satan hath no power over the souls of the glorified saints. God would never give him any, to countenance consulting of devils. Samuel's soul had not to come out of the earth; nor would he have said, Saul should be with him to-morrow. It doth not even seem probable that the battle was fought on the morrow. The woman's having a familiar spirit, and her exposing herself to danger, manifest it to have been no mere juggle.—Rev. J. Brown.

[p] Ver. 3. Ex. 22. 18.

[†] See additional editorial note.—Ed.

[q] 2 Cor. 11. 14. Ex. 32. 4.

[‡] Heb. *What is his form?*

[r] Ch. 15. 27. 2 Kin. 2. 8, 13.

[s] Ezek. 14. 4. 2 Thes. 2. 10, 11. Is. 66. 4.

[t] John 9. 44. with Rev. 14. 13. Is. 57. 2.

[u] Is. 3. 11. Prov. 5. 11, 12. & 14. 14.

[§] Heb. *by the hand of prophets.*

[x] 2 Cor. 11. 14. & 2. 11. 2 Thes. 2. 10, 11.

[y] Or, *for himself.* ch. 16. 4.

[z] Not ch. 15. 28, but 2 Cor. 11. 14. John 8. 44.

[¶] Heb. *mine hand.*

[a] Ch. 15. 3, 23, 26. 1 Kin. 20. 42. Jer. 48. 10.

[b] Ex. 13. 14. Mat. 8. 34.

[c] Ch. 12. 25. & xxxi.

[*] Heb. *made haste and fell with the fulness of his stature.*

[d] Ch. 25. 37. Ps. 48. 5, 6. & 50. 21, 22. Job 15. 20—22, 24. & 20. 5.

[e] Judg. 9. 17. & 12. 3. ch. 19. 5. ver. 9. Job 13. 14.

10 And [n] Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.[*]

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw [o] Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou [p] *art* Saul.[†]

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw [q] gods ascending out of the earth.

14 And he said unto her, [‡] What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul [r] perceived that it *was* Samuel, and he [s] stooped with *his* face to the ground, and bowed himself.

15 ¶ [t] And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am [u] sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by [§] prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, [x] seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to [y] him [z] as he spake by [¶] me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David;

18 Because thou [a] obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee into the hand of the Philistines; and [b] to-morrow *shalt* thou and thy sons *be* with me: [c] the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul [*] fell straightway all along on the earth, and [d] was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and [e] I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me:

show mercy may hope to find mercy. And God will make his enemies to bow at the feet of his persecuted saints, and know that he hath loved them, and will promote them to honour.

REFLECTIONS UPON CHAP. XXVII.—It is hard to withstand repeated and strong temptations to unbelief. It is prudent to withdraw from temptation, and especially for strangers to live as retired from courts as possible. And never shall we be losers by parting with earthly accommodations for the sake of God and our souls. But surely nothing can be more foolish, especially after warning given, than to expect safety out of the Lord's land, rather than in it. It is good to be always zealous



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22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, [f] I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

A. M. cir. 2948. B. C. cir. 1056.

[f] Prov. 25. 20. 1 Kin. 20. 43. & 21. 4.

## CHAPTER XXIX.

(1) *David marches with the Philistines against Israel—their lords except against him as a dangerous ally:* 1—5. (2) *Achish dismisses him from that service:* 6—11.

NOW the Philistines gathered together all their armies to [a] Aphek: [*] and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds and by thousands: but [b] David and his men passed on in the rere-ward with [†] Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me [c] these days, or these years, and I have found [d] no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [*] Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he [‡] reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, [e] Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* [§] the LORD liveth, [‖] [h] thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless [*] the lords favour thee not.

7 Wherefore now return, and go in peace, that thou [†] displease not the lords of the Philistines.

8 And David said unto Achish, [i] But what have I done? and what hast thou found in thy servant, so long as I have been [‡] with thee unto this day, [k] that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, [l] as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore [l] now rise up early in the morning with thy master's servants that are come with thee; and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to [m] depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

A. M. 2948. B. C. 1056.

[a] Jos. 19. 18, 30. 1 Kin. 20. 26. ch. 29. 1. & 4. 1.

[*] There is one Aphek situated in Asher, near the Sidonian territory about eight miles from Tyre. A second was situated in Judah, (1 Sam. 4. 1.) and supposed to be the same as Aphekah, Josh. 15. 53. The Aphek in the text was a city of Issachar in the valley of Jezreel. A fourth city of the same name was situated in Syria, 1 Kin. 20. 26. The word signifies a rapid stream, or strength; two meanings, either of which will fully account for the frequency of the name.—Ko.

[b] Ch. 28. 2.

[†] Who was chosen general of the army.

[c] Ch. 27. 7.

[d] Dan. 6. 4, 5. Rom. 13. 17. Phil. 2. 15. Col. 1. 5. 1 Pet. 2. 15, 16.

[e] 1 Chr. 12. 19. ch. 14. 21.

[‡] No doubt he would have fought on the side of the Hebrews.

[f] Ch. 18. 7. & 21. 11.

[g] Ch. 6. 2. & 20. 10. & 28. 2.

[§] How does Achish a Philistine idolater, come thus to acknowledge the deity of Jehovah? Either because he was, to some extent, a convert to the truth, or because, like other heathens, he did not deny the deity of the gods of other people, but merely insisted on the absolute superiority or local government of his own. The total denial of deity to idols and false gods, has ever been the point upon which has been founded the hatred of heathens against Judaism and Christianity.—Ko.

[h] Mat. 5. 16. 1 Pet. 2. 15. Ps. 121. 8. ver. 9.

A. M. 2948. B. C. 1056.

[*] Heb. *thou art not good in the eyes of the lords.*

[†] Heb. *do not evil in the eyes of the lords.*

[i] Ch. 25. 8. & 28. 12. & 12. 2.

[‡] Heb. *before thee.*

[k] Ps. 34. 13, 14. & 25. 21. & 119. 29. 2 Sam. 14. 17. Col. 3. 8. Eph. 4. 29.

[§] Whether David would, or would not, have fought against Saul does not appear; but as he had now, in modern phrase, renounced his allegiance, a course permitted by the laws of all nations, there was nothing but regard to his country to prevent him.—Ko.

[l] 2 Sam. 14. 17, 20. & 19. 27.

[‖] Thus God delivered him from the snare in which he had rashly entangled himself.

[m] Gen. 22. 14. 1 Cor. 10. 13. 1 Chr. 12. 19, 20. ch. 30. 1, 2. Ps. 37. 23. & 46. 1.

## CHAPTER XXX.

(1) *David and his warriors find their city burned, and their wives and goods carried off by the Amalekites, whose territories David had lately ravaged:* 1—6. (2) *They pursue the Amalekites, cut off most of them, and recover all the prisoners and spoil:* 7—20. (3) *Returning back, he wisely divides the additional spoil among his warriors and his friends in the country about:* 21—31.

AND it came to pass, when David and his men [a] were come to Ziklag on the third day, that [b] the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire;

2 And had taken the women captives that *were* therein: they [c] slew not any, either great or small, [*] but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, [d] *it was* burnt with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him [e] lifted up their voice and wept, until they had no more power to weep.

5 And [f] David's two wives were taken cap-

A. M. 2948. B. C. 1056.

[a] Ch. 29. 11. 2 Sam. 1. 1.

[b] Ch. 15. 7. & 27. 8, 9. Exek. 25. 15. Ex. 17. 8. ver. 14.

[c] Is. 10. 3. & 27. 8. Hab. 3. 2. Job 36. 11.

[*] They saved them, not from any feeling of mercy, but for the purposes of slavery and sale. Man-stealing was one of the sins of those times and nations, which God most severely condemned, and for which he commanded their expulsion or extirpation. When infidels accuse Joshua, nay, the very God of Israel, of cruelty, they should recollect what were the crimes which God sentenced, and Joshua punished.—Ko.

[d] Ps. 34. 19. & 42. 7. Acts 14. 22. Job 14. 1.

[e] Num. 14. 1, 39. Judg. 2. 4. & 20, 23, 26. & 21. 2. ch. 4. 13. Ezra 10. 1.

[f] Ch. 25. 42, 43. & 27. 3. 2 Sam. 2. 2, 3.

against the Lord's devoted enemies. But we have need of grace, not only to make us do well, but to make us honestly stand to what we have done; otherwise strong temptation will involve us in the guilt of the basest equivocation.

REFLECTIONS UPON CHAP. XXVIII.—The enemies of the church craftily seize their opportunity when their principal opponents are out of the way. And when God has left a country, it is easy for enemies to penetrate into the very heart of it. How hard it is for saints to act honestly when they have wandered out of God's way! Whether they take part with friends or foes, they are apt to be ensnared. But dreadful is the case of men who are abandoned by God, and deprived of his prophets and ministers. And they who refuse to seek God, while he may be found, will cry in vain when he refuses to answer, and have their troubles doubly aggravated by the terrors of an evil conscience. When men throw off their cloak of religion, they ordinarily abandon themselves to the very abominations against which they had professed much zeal. Works of darkness hate the light: and many who have cast off the fear of God, are ashamed to appear so bad as they are before men. But it is shocking for persons, amidst gospel light, to enter into leagues or fellowship with devils;—absurd to profess hatred to Satan in others, and yet indulge him in our heart; dangerous to flee to the devourer for relief, when the God of grace hath cast us off;—and stupid to fear the laws of men, and the wrath of a wicked king, more than the authority and eternal vengeance of almighty God. But God often gives up the strong and devilish delusions the men who have no pleasure in his truth: and those who undervalue the Lord's prophets, at last get devils in their stead. Cold comfort indeed will the devil administer to his servants, even in their greatest distress. But they have themselves only to blame for all the miseries to which they are reduced; for vain is their knocking when the door of mercy is once shut. Having departed from God, they have forsaken their own mercies. A miserable life, and more miserable death, are all the portion they can expect. And when once a man is given up to despair, he rushes on to his own destruction, as the horse rushes into the battle.

REFLECTIONS UPON CHAP. XXIX.—Unbelieving fears often plunge the people



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tives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was [f] greatly distressed: for the people spake of [h] stoning him; because the soul of all the people was [*] grieved, every man for his sons and for his daughters: but David [†] encouraged himself in the LORD his God.[†]

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, [k] bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? [l] And he answered him, Pursue; for thou shalt surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the [m] six hundred men that *were* with him, and came to the brook Besor,[‡] where those that were left behind stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint that they could not go over the brook Besor.)

11 And they [n] found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and [o] when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me,[§] [p] because three days agone I fell sick.

14 We made an invasion *upon* [q] the south of the Cherethites,[‖] and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb; and we burnt Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, [r] Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, [s] eating, and drinking, and dancing,[*] because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David [t] smote them from the twilight even unto the evening of [†] the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

A. M. 2948.
B. C. 1056.

[f] Ps. 6. 1—4. & 42. 7. & 69. 1. & 130. 1.

[h] Ex. 17. 4. Num. 14. 10. John 8. 59. with ch. 27. 1. Ps. 39. 9. & 69. 8.

[*] Heb. *bitter.*

[l] Ps. 56. 3. Rom. 4. 18—21. & 8. 31. Hab. 2. 17, 18. Heb. 13. 5, 6.

[†] The lamentation of the people and the distress of David, form an affecting picture; his faith in God, affords both instruction and encouragement. Instruction — for his faith that had failed under lesser evils, now revives. Encouragement—for God, the covenant-God, is an unfailing resource in all emergencies.—Ed.

[k] Ch. 23. 6, 9. [l] Num. 27. 21. Judg. 1. 1. & 20. 18, 23, 28. 2 Sam. 5. 19, 23.

[l] Ps. 50. 15. & 22. 4, 5. with 28. 6.

[m] Ch. 22. 1, 2. & 23. 13. & 25. 13. & 27. 2.

[‡] Supposed by good authorities to be the "river of Egypt," (Josh. 15. 4, 47.) the southern boundary of the promised land. It is also supposed to be that in which the Ethiopian was baptised, (Acts 8. 26.) and though a brook in summer, in winter it is a considerable torrent, which prevented the weary soldiers from passing, while its cooling waters afforded them a favourable place for refreshment.—Ed.

[n] Ps. 32. 8. Prov. 3. 5, 6. Rev. 12. 16. Rom. 8. 28.

[o] Ch. 14. 27. Judg. 15. 19. Is. 40. 29—32.

[§] Inhumanity is here signally self-punished. Had this poor slave been treated with humanity, he had not been here to lead David in pursuit of his unfeeling master.—Ed.

[p] Prov. 12. 10. with Zeph. 3. 5.

[q] Ver. 16. Ezek. 25. 15, 16. Jos. 14. 13. & 15. 13.

[‖] This young Egyptian was evidently well acquainted with the geography of the district, he speaks so familiarly of the divisions. The Cherethites whom he mentions, occur frequently in the history of David. Who they were, is not clear. Some think them a remnant of the Aborigines of Crete.—Ed.

[r] Gen. 21. 23. & 24. 3. & 25. 33. & 26. 31. & 31. 53. & 47. 31. Jos. 2. 12. Judg. 15. 12. ch. 19. 6. & 20. 5. 2 Sam. 19. 23. Heb. 6. 16.

[s] Luke 12. 19, 20. & 17. 27—29. & 21. 34. 35. 1 Thes. 5. 3. Is. 22. 13. Dan. 5. 1, 30. Rev. 11. 10, 13.

[*] The revelry of the Amalekites had unfitted them for resistance, so they perish while David loses not a single follower. —Note. Luxury, under the name of enjoyment, is the great cause of the ruin of individuals, families, armies, and nations. —Ed.

[t] Job 20. 5. Dan. 5. 6. Luke 17. 26—30.

[†] Heb. *their morrow.*

A. M. 2948.
B. C. 1056.

[u] Gen. 14. 16. Mat. 5. 23. Ps. 34. 9, 10. & 37. 4, 5. Job 1. 10.

[x] Ver. 26. Is. 33. 12. Rev. 19. 17—19.

[y] Ver. 9, 10.

[z] Mat 7. 12. Heb. 13. 1, 2. 1 Pet. 3. 8.

[a] Or, *asked them how they did.*

[a] Deut. 13. 13. Judg. 19. 22. 1 Kin. 21. 10. Prov. 19. 28. 2 Cor. 6. 15. 2 Tim. 3. 2—5.

[†] One of Satan's chief temptations and means of mischief, is covetousness. By it he seeks first to introduce injustice, and then division into David's army. Let Christians, who are not ignorant of his devices, be watchful against this snare.—Ed.

[‡] Heb. *men.*

[b] Gen. 19. 7. Judg. 19. 23.

[c] Ps. 44. 2—5. & 115. 1, 3.

[d] Num. 31. 27. Jos. 22. 8. Gen. 45. 22. with Ps. 68. 12.

[§] This equitable adjudication of David exhibits great sagacity, a nice sense of propriety, and decided generosity; and, no doubt, laid the foundation, humanly speaking, of much of David's success as a general, and influence as a monarch.—Ed.

[‖] Heb. *and forward.*

[e] Ps. 33. 27. & 68. 18. 1 Chr. 12. 1. Prov. 18. 16.

[f] Heb. *blessing* Gen. 33. 11. ch. 25. 27. 2 Kin. 5. 15.

[*] Not the spoil of David's enemies, but the Lord's. Such the Amalekites literally were. But David calls them so, because he consulted and remembered God's glory, as sovereign in all events, rather than his own.—Ed.

[g] Gen. 12. 8. Jos. 8. 9. & 12. 8. & 15. 48. Judg. 1. 23.

[†] Probably not the Beth-el so distinguished in Scripture history, but another in Simeon, Josh. 19. 4.—Ed.

[‡] So called to distinguish it from Ramoth-gilead on the other side Jordan.—Ed.

[h] Ch. 22. 3. Jos. 13. 26. & 15. 30.

[i] Ch. 27. 10. Judg. 1. 16. 1 Chr. 2. 9, 42.

[k] Num. 14. 45. & 21. 3. Jos. 19. 4, 17.

[l] Jos. 10. 3. & 15. 54. & 21. 13. & 14. 13, 14. Num. 13. 22. Gen. 23. 2. 2 Sam. 2. 1. & 15. 10.

[§] There was much sound policy as well as generosity in this act of David. It is probable he sent the cattle taken from the Amalekites, which he had himself little means, if any, of keeping. Besides, had he brought them back, they might have produced war with the Philistines. He enriches his country, while he impoverishes her enemies and attaches his friends.—Ed.

18 And David [u] recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* [x] David's spoil.

21 ¶ And David came to the [y] two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that *were* with him: and when [z] David came near to the people, he [a] saluted them.

22 ¶ Then answered all the wicked men and [*] *men* of Belial,[†] of [‡] those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, [b] my brethren, with that which the LORD hath given us, [c] who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but [d] as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.[§]

25 And it was *so* from that day [‖] forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* [e] to his friends, saying, Behold a [f] present for you of the spoil of the enemies of the LORD:

27 To *them* which *were* in [g] Beth-el,[†] and to *them* which *were* in south Ramoth,[‡] and to *them* which *were* in Jattir,

28 And to *them* which *were* in [h] Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal, and to [i] *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in [k] Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in [l] Hebron, and to all the places where David himself and his men were wont to haunt.[§]

of God at last into the most perplexing circumstances. David is now upon the point of either proving a murderer of the Israelites, whom God had anointed him to save, or a traitor to the Philistines, who had so kindly protected him. But God takes more care to preserve his people's integrity and honour than they do themselves: and often gives them a decent escape from the nets in which they had sinfully entangled themselves. That which is intended for our disgrace often proves a distinguishing mercy; and it is honourable if the messengers of our disgrace are able and ready to witness for our uprightness.

REFLECTIONS UPON CHAP. XXX.—Saul's sparing of the Amalekites did but



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## CHAPTER XXXI.

(1) *Saul's army is routed:* 1. (2) *His sons are slain:* 2. (3) *He and his armour-bearer fall on their swords:* 3—6. (4) *His country is possessed by the enemy:* 7. (5) *His head and armour are exposed as a subject of triumph to the Philistine idols, and his body fastened on the wall:* 8—10. (6) *The men of Jabesh-gilead recover his and his sons' corpses, and honour them with a funeral:* 11—13.

A. M. 2948. B. C. 1056.

NOW [a]the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down [c]slain in mount Gilboa.[†]

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew [b]Jonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And the [c]battle went sore against Saul, and the [‡]archers [§]hit him; and he was sore wounded of the archers.

4 Then [d]said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and [e]abuse me. But his armour-bearer would not; [‖]for he was sore afraid: therefore Saul [f]took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul [g]died, and his three sons, and his armour-bearer, and all his men, that same day together.

a Ch. 29. 1. & 12. 25. 1 Chr. 10. 1—12. Deut. 28. 15. Lev. 26. 25, 36.

c Heb. *thrust through.*

† Still called Djeel-Gilbo. It is placed by Jerome about six miles west of Beth-shan.—Ko.

b 2 Kin. 23. 27. Eccl. 9. 1. 2. Deut. 32. 46—52. ch. 14. 49. 1 Chr. 8. 33. & 9. 39. & 10. 2.

c 2 Sam. 1. 4—10. Amos 2. 14. Jer. 46. 44.

‡ Heb. *shooters, men with bows.*

§ Heb. *found him.*

d Judg. 9. 54. 1 Chr. 10. 4.

e Or, *mock me.* Judg. 16. 21. & 9. 54.

‖ The Jews say he was Doeg; and, if so, both Saul and Doeg died by the sword with which Saul had ordered him, and Doeg wickedly obeyed, to slay the Lord's priests. Such remarkable retributions of providence sometimes do occur, even as Haman died on the gallows he had erected for Mordecai.—Ko.

f 1 Chr. 10. 4, 13. 14. ver. 5. Mat. 27. 4. 2 Sam. 17. 23.

g Rom. 6. 23. 1 Chr. 10. 6. Eccl. 2. 1, 2. & 12. 7. Heb. 9. 27. Job 20. 28. ch. 12. 25. Hos. 13. 10, 11. Ps. 78. 64.

A. M. 2948. B. C. 1056.

h Judg. 6. 2. ch. 13. 6. Lev. 26. 32, 36. Deut. 28. 33. 1 Chr. 10. 7.

e They were now scattered as sheep without a shepherd; and not only forsook the open country, but even the strong cities, which were speedily occupied by the Philistines. But God, who punishes Israel for idolatry, and seeking a king without consulting him, is hereby preparing an occasion for developing the great qualities of David, whose prosperous reign so gloriously contrasts with the disastrous termination of that of Saul.—Ko.

i 1 Chr. 10. 8. 2 Chr. 20. 25.

k Ver. 4. ch. 17. 51, 54. 1 Chr. 10. 9. Judg. 16. 23, 24. 2 Sam. 1. 20.

l 1 Chr. 10. 10. Judg. 2. 13. & 1. 27. 2 Sam. 21. 12.

m Ch. 11. 1—11. 2 Sam. 2. 4—7. Judg. 21. 8—14.

† Saul had done the Jabesh-gileadites signal service in delivering them from Nahash the Ammonite, (chap. xi.) and here they display a grateful, a courageous, and a pious generosity.—Ko.

‡ Or, *concerning him.*

n Jer. 34. 5. 2 Chr. 16. 14. Amos 6. 10.

§ *Burning* the dead has been customary in many nations, of which fact, there are many relics and evidences in many parts of western Europe.—Ko.

o 2 Sam. 2. 4, 5. & 21. 12. Gen. 35. 8.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, [h]they forsook the cities, and fled;[e] and the Philistines came and dwelt in them.

8 ¶ [i]And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And [k]they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.

10 And they put his armour in the house of [l]Ashtaroth; and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of [m]Jabesh-gilead[†] heard [‡]of that which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and [n]burnt[§] them there.

13 And they took [o]their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

entail murder and ravage on his own subjects. When we go abroad, we know not what scenes of mourning may meet us at our return. And, the more comfort we promise ourselves in the creature, the more bitter will be our disappointment. We had need to be always in the way of our duty, as it is only in that we can expect God's protection to ourselves and families. He can marvellously restrain the rage of the most barbarous, and save his people alive in their hands. How hard is it to bear heavy trials without fretting against the Lord, and raging against those who imprudently occasion them! But circumstances can never be so bad but there is ground for faith in the promises of God. To encourage ourselves in him as our God, is the surest and shortest method of relief from our troubles: and they are generally great saints indeed, who become such by means of great sufferings. If, by neglecting to consult God, we have formerly plunged ourselves into troubles, we ought the more earnestly to ask his direction, in order to get out of them. He can at once arrest the adversary, and conduct us to them. Even discouraging providences in our way should but excite and animate our faith to press forward. Cruelty, even to servants, entails misery on the guilty, while compassion and charity usually bring their own reward. We know not how much good or evil the weakest instruments may do us. Great events often depend on small and unexpected accidents. Carnal security is the great mean of a sinner's destruction. The dance and song often hand them forward into everlasting fire; when destruction cometh upon them suddenly in an instant. Such followers of Christ as are willing, but weak, ought to be comforted under their infirmities: but the heart of the covetous is hardened against the sufferings of the needy: and it is neither the best companions, nor the best instructions, that will change the hearts of men of Belial: but rulers must oblige such to comply with the ministrations of equity. Such as have shown us kindness deserve a recompense when God puts it in our power: nay, liberality in compliments is, on some occasions, great prudence, and an urgent letter of recommendation. But in a time of need, it will require all engagements to constrain us to our duty.

REFLECTIONS UPON CHAP. XXXI.—In what fearful destruction Israel's desire of a king, and Saul's disobedience to God, issue at last! Dreadful is the case of professors when once the Lord has abandoned them. He turns our comforts into crosses; and the death of our children in our punishment, may render our own doubly miserable. In what awful sovereignty God slays the righteous with the wicked! All things here come alike to all; but eternity will make the difference. God in righteous vengeance suffers them to be their own murderers, who had murdered his priests, or attempted to murder his favourites. But horrid, indeed, is that pride which makes men rush into eternal misery, in order to escape a little infamy. In what shame, and disgrace, and misery, do unsanctified honours terminate! And fearful is the fate of those who court the devil's friendship and direction. But gratitude, even to the wicked, must never be neglected.

## ADDITIONAL EDITORIAL NOTES ON THE FIRST BOOK OF SAMUEL.

CHAP. I. Ver. 1. *An Ephrathite.*—Not that Elkanah was an Ephraimite, that is, of the tribe of Ephraim, but merely a dweller in one of the Levitical cities within the bounds of that tribe; for Elkanah was a Levite, and of the family of Kohath, 1 Chr. 6. 34. & 33. 27, 28.—— Ver. 9. *Temple of the Lord.*—From mention of the temple, some have supposed that this book was not written till after the time of Solomon. But as the temple is mentioned (Ps. 5. 7. & 25. 4.) in the time of David, no inference, as to time, can be drawn from the use of the word.——Ver. 11. *Remember me, and not forget thine handmaid.*—These are not equivalent expressions, approaching tautology, but expressions in which the thoughts vary from each other with the delicacy with which the co-mingling colours in a painting vary, yet concur. She pleads, (1) Her affliction. (2) Entreats remembrance of her without any characteristic. (3) Prays not to be forgotten as an handmaid, a servant—all just arguments of prayer, which she had a right to plead with God, to whom she looks in faith, through sacrifice.——*I will give him unto the Lord all the days of his life.*—As a Kohathite, (see ver. 1.) he was devoted to the Lord from 25 to 50, but his mother devotes him from his birth, and all his days after 50. An emblem of true Christian education, in which a parent "trains up a child in the way he should go," and of believing perseverance, for, "when such an one is old, he will not depart from it."

CHAP. II. Ver. 2. *There is none holy as the Lord.*—Holiness in God is his entire separation from evil, and his entire devotedness of zeal to his own glory. In God, holiness is original; in man, derivative. None can therefore be holy as the Lord—men become holy because he is holy.——Ver. 3. *By him actions are weighed.*—The idea of actions being weighed, as in the balance of God, is one well calculated to lead us to examine ourselves. Whether we will hear, or whether we will forbear, God will weigh.—*Note.* How needful then to pray, God be merciful to us sinners! How blessed our refuge in the "blood that cleanseth from all sin!"—— Ver. 9. *The wicked shall be silent in darkness.*—"This is the condemnation, that light has come into the world, but men have loved darkness;" that is, the banishment of God and his truth from all their thoughts, wherefore, in judgment, when their actions are weighed, they are cast into outer darkness. There, while infidelity and pride are silent for ever, their inheritance is "weeping and gnashing of teeth."

CHAP. III. Ver. 13. *His sons made themselves vile, and he restrained them not.*—



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The charge against Eli, is his knowledge of his sons' misconduct, and neglect of restraint. He gave excellent advice, (see ch. 2. 23.) but it wanted determination and energy. He had allowed his sons to outgrow his authority, and now he pleads with them in vain.——Ver. 14. *The iniquity of Eli's house shall not be purged.*—There is no obstruction to the personal salvation of any of Eli's descendants; it lies altogether against their official restoration as a house, and it stands as a warning for ever, to every abuser of religious ordinances, and official influence.——Ver. 17. *God do so to thee, and more also, if thou hide any thing.*—Eli anticipated evil, he remembered the man of God, (ch. 2. 27.) his conscience smote him, his sons grieved him, he cannot expect good *for* them, as he knows no good *of* them, and he is anxious to hear the worst. Therefore, he says, "God do so," &c.; that is, let God inflict all the judgments, and more, upon you than he has threatened against me, if you do not tell me the truth.—*Note.* This was not an imprecation, but a legal form of appeal to God; for, be it remembered, the same words may be a blasphemy or a prayer, according to place, circumstances, and person who utters them.

CHAP. IV. Ver. 3. *It may save us out of the hand of our enemy.*—Nothing is more common than to trust in emblems rather than realities. The ark here obtains the confidence due to God alone. So Christians sometimes look upon prayer, baptism, and the Lord's supper, as able to save them, whereas they are but guides to the "Lamb of God," and mere dead elements without the Spirit of life.——Ver. 18. *Made mention of the ark of God, that he fell from off the seat.*—Eli seems a man sincerely pious, but, through mistaken tenderness, weakly pliable; by over indulgence rendering his sons regardless of his parental admonitions, and so bringing them to an ignominious end, his country to ruin, his religion to disgrace, and his own gray hairs with sorrow to the grave. His piety, however, seems predominant; for he bears the whole catalogue of national and family calamities till the capture of the ark is mentioned—his heart can bear no more—he falls fainting, and dies—a monumental warning to parents, church rulers, and governors, and a melancholy illustration of the fact, that one practical imperfection of temper, or management, may neutralize or destroy the effect of many excellencies.

CHAP. V. Ver. 5. *Nor any that come into Dagon's house, tread on the threshold of Dagon.*—An acknowledged proof of the power of Jehovah, but which the Philistines, blinded by their idolatry, regard not as supreme and omnipotent, but only as a little, and perhaps for a little time, superior to that of Dagon. Nay, such is the subtilty of Satan, (for the heathen sacrificed to devils,) (1 Cor. 10. 20.), that he turns the disgrace to a new source of idolatry, and teaches them to reverence, to worship, the very threshold where their idol lay prostrate and broken.—*Note.* Do not the idolaters of riches, ambition, and pleasures, still imitate the foolish Philistines, and worship their idols still, even when convinced of their unsatisfying vanity?——Ver. 6. *Emerods.*—Some species of epidemic accompanied with ulcers, the precise nature of which is not described.

CHAP. VI. Ver. 4. *Five golden emerods, and five golden mice.*—Such votive offerings have been, and still are, common both in heathen countries, and amongst superstitious Christians. If it did not previously exist, here is the origin of the custom; and, at all events, this is the earliest historic notice of a practice that flatters human vanity, and indulges will-worship, while it affects to honour God.—*Note.* Almost all the superstitions that have disfigured and degraded Christianity, may be clearly traced to their origin in heathenism.——Ver. 19. *Smote of the people fifty thousand and threescore and ten men.*—How so many persons could be collected into a small village appears so strange, as to be considered impossible. Hence every effort of commentators has been made to reduce the number, and so reconcile it with probability. Josephus estimates the people smitten at merely 70. The Syriac and Arabic translations, at 5,070. Others propose to insert a letter, and thereby reduce the number to 50 out of 1,000. These efforts, however, are vain, against the almost universal authority of MSS. and translations. But, after all, are not the difficulties totally artificial, the fault not of the text, but the work of the commentators themselves? Let the text, as it will justly bear, be translated and pointed thus:—"And he smote the men of Beth-shemesh, because they had looked into the ark; *and* he smote of the people 50,070 men: and the people lamented because the LORD had smitten of the people with a great slaughter." Now the text says, God "*smote* the men of *Beth-shemesh*, because *they* had looked into the ark," but does not state how many. Then the text adds, that "he smote of the people," that is, not of the Beth-shemites in particular, but of the Israelites generally, (Beth-shemites inclusive) 50,070 men, but does not state during what space of time the judgment continued. Now, what can be more natural than that, when the news of the return of the ark to Beth-shemesh would be noised abroad, there should be a vast concourse of the people, day after day, to hear and to see. Would it not be considered an act of patriotism and religion combined, to go on a pilgrimage to visit the recovered centre of their holy services? Where then is the difficulty of comprehending how, in a few days, and, for aught that is said, it may have taken weeks or months, not merely 50,070, but five times 50,070 may have visited Beth-shemesh? Then, it is not said 50,070 died, but only that so many of the people were smitten, most probably, by the Philistine epidemic and emerods. And, when it is added, that "the people lamented, because the Lord had smitten many of the people with a great slaughter," it is not said how many of those who were smitten by the disease actually died in the slaughter, but only that it was great. And now, should any insist that the whole 50,070 must have died; and granting this to have actually been the case, let it only be remembered that these are not asserted to have been Beth-shemites, but of the people, while the time of the judgment is not specified; and if 50,070 did perish in the epidemic contracted at Beth-shemesh, and carried from Dan to Beer-sheba by the pilgrim visitants, the experience of all ages can exemplify greater ravages, although men may not have seen, or acknowledged in them, as the sacred writers did, the immediate finger of God.

CHAP. VII. Ver. 1. *Sanctified Eleazar.*—Eleazar was sanctified; that is, appointed and dedicated to keep the ark; but the public services of feasts and solemnities were intermitted or suppressed during the ascendancy of the Philistines.——Ver. 4. *Served the Lord only.*—Samuel announces the very principle enforced by our Lord, (Mat. 6. 24.) "no man can serve two masters;" and therefore requires, both as a test of sincerity, and a means of reformation, the utter putting away of the idols, *Baalim* and *Ashtaroth*; and a return to the sole worship of JEHOVAH.—*Note.* The same obstruction stands in the way of revival with Christians that stood in the way of Israel; *Baalim*—lordly passions, such as pride, ambition, false honour; *Ashtaroth*—fleshly affections, such as gluttony, drunkenness, licentiousness; all these must be cast out of the heart, where the Spirit of God resides, 2 Cor. 7. 1.——Ver. 6. *Drew water, and poured it out before the Lord.*—According to some, *shed tears, and poured out*; that is, their hearts in penitential sorrow "before the Lord:" others consider the pouring out of the water emblematic of penitence; but as there was no *ceremonial law* appointed for such drawing and outpouring of water, we are slow to admit an act of *will-worship*, where a *Levitical rite* will account for what is done. Is it not, therefore, to be considered as the extempore adoption of the laver, an essential preparative for the sacrifice that Samuel was about to offer? Comp. Exod. 30. 17—21. with 1 Sam. 7. 9.——Ver. 8. *Cry unto the Lord our God for us.*—Observe here the spiritual use of temporal calamities. The service of God is forsaken for Baalim and Ashtaroth, till the oppression of the Philistines compels them to cry to JEHOVAH.——Ver. 9. *Samuel took a sucking lamb, and offered it for a burnt-offering.*—Samuel, as appears from chap. 1. ver. 1, was not a priest, though a Levite; he could not therefore legally perform an act of sacrifice, nor is it necessary to suppose he did so in his own person; for according to the language of Scripture, (see Lev. 2. 1—14. & 3. 1, 3, 7, 9, 12.) he offers a sacrifice who furnishes it to the priest, which is all that Samuel, as a well-instructed Levite and prophet would do.——Ver. 17. *There he built an altar unto the Lord.*—Not as a second or rival to Shiloh, for that would have been illegal; but Shiloh having been deserted since the capture of the ark, Samuel, in virtue of his prophetic office, reinstitutes the tabernacle' service at Ramah.

CHAP. VIII. Ver. 2. *They were judges in Beer-sheba.*—They were deputy-judges in the southern district, most probably because that frontier was much exposed to Arab incursions, and required a stronger executive than the south-east, and other parts where the Amorites were at peace.——Ver. 3. *Took bribes, and perverted judgment.*—Samuel, educated under the over-mild *regime* of Eli, seems to have fallen into Eli's error in the management of his sons; and, though their crimes were not identical with those of Hophni and Phinehas, which arose from sensuality, and were therefore more debasing to the man, yet the crimes of Joel and Abiah, arising from unprincipled covetousness, were equally degrading to the judges.—*Note.* The determined honesty with which the Scriptures relate these blots in the family of Samuel, affords another of the many similar evidences of the divine origin of the Scriptures. Nothing could have been more easy than the suppression of this statement; and had the subject been in the hands of a mere secular historian, the world had never heard of the guilt of his hero's sons. But the Scriptures have no heroes; they have no narrative but truth, the whole truth; and no end but the glory of God.——Ver. 7. *They have rejected me, that I should not reign over them.*—Neither God nor Samuel his prophet found any fault with the people for seeking a king, that being provided for in the divine law, Deut. 17. 14—20. The displeasure of both arose, (1) From the total want of piety in not consulting God by his high priest or prophet. (2) From the sight of the people's folly in seeking to model their government on the plan of the wicked and idolatrous nations around them. (3) From the virtual rejection of God, both as judge and king, See ver. 19, 20.

CHAP. IX. Ver. 7. *What shall we bring the man?*—No man, in Eastern countries, ever approaches a superior without a present—it is a sample of the manners of the time and country, and not an evidence of covetousness in the prophet.——Ver. 12. *There is a sacrifice of the people to-day in the high place.*—Why the ark was permitted to remain in Kirjath-jearim, does not appear; and that Shiloh had ceased to be the place of sacrifice is historically evident, though the fact is not recorded. The city where Samuel now was, seems from ver. 6. to have been his ordinary residence, and that was Ramah, where, as God's prophet, he had localized the national worship.

CHAP. X. Ver. 2. *When thou art departed from me to-day.*—Were the office of king, as in the times of the peace and prosperity of a nation, an office of honour and ease, we might wonder at the pains taken by Samuel to convince Saul that he was divinely appointed. But such were the times, that as Moses was reluctant to undertake the deliverance out of Egypt, so was Saul reluctant to attempt a contest with the Philistines. Hence the necessity of such evidence of a divine call as would quite remove his scruples and encourage him in his office.——Ver. 5. *Hill of God, where is the garrison of the Philistines.*—The precise place is not known; but the state of things alluded to is still common in the East; viz., a garrison of foreign troops in a citadel, to keep the native inhabitants in order or subjection.——Ver. 22. *Hid himself among the stuff.*—The baggage of the people who had come to the great politico-religious assembly of the tribes.

CHAP. XI. Ver. 4. *Lifted up their voices, and wept.*—Let not these people be accused of childish timidity, but rather let them be honoured for brotherly sympathy.—*Note.* It is twice recorded that Jesus wept; should not Christians follow his example? Jer. 9. 1.

CHAP. XII. Ver. 21. *And turn ye not aside.*—There are certain erroneous and sinful contracts, that, when once entered into, cannot, without greater sin, be recalled or rescinded; and he that enters into such contract, must bear the consequences—for the moral sanction may abide, binding to the contract, when the folly of the contract, and the sin that led to it are clearly discovered. The Scripture rule then is—repent of the sin, but be faithful to the moral obligation. This principle may be exemplified in the promise of allegiance to an ill-arranged government, and in thoughtless contracts of marriage.

CHAP. XIII. Ver. 5. *Thirty thousand chariots.*—In some versions the number of chariots is 3000 instead of 30,000, and this reading is supported by contrasting so many chariots with so few horsemen; and certainly a very slight change in a Hebrew word would produce the change of numbers. But even 3000 chariots is



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beyond all example in war. Pharaoh had 600; Jabin 900, (Judg. 4. 3.) David took 1000, (2 Sam. 8. 3.) and, so far as profane history is to be regarded, the chariots in the greatest armies were comparatively few. The word translated *chariots*, however, is certainly sometimes taken for the men fighting in, or with them, 2 Sam. 10. 18. 1 Kings 20. 21. 1 Chron. 19. 18. Now, as we can neither tell how many men fought in the chariot, nor how many attended for its support, it is impossible for us to decide how many were called a chariot in these passages; allowing however, barely three for the chariot itself, and adding body servants for the charioteers, and grooms and foragers for the horses, in Eastern proportion; and adding to these a party of foot-soldiers, absolutely necessary for the support of the chariot, it would not be too much to allow 30 men to each chariot, and this would give merely 1000 chariots in all.

CHAP. XIV. Ver. 1. *He told not his father.*—This was not only a military, but a filial fault in Jonathan, for which it is more than probable from the whole history of Saul, that his conduct afforded his amiable and valiant son but too much excuse. —*Note.* If there be any one thing, which, next to piety, it is important for parents to cultivate in their children, it is that of filial confidence in their wisdom, temper, and integrity. For want of this, Saul nearly lost his son, and finally ruined his family, and lost his kingdom. ——Ver. 26. *No man put his hand to his mouth, for the people feared the oath.*—This surprising self-denial out of regard to Saul's curse, may, no doubt, be justly traced to superstition; for the *curse causeless* will not come: still, it is a superstition nearly akin to what is good, that solemn respect for an oath of which so many examples occur in the history of Israel. See Josh. 9. 19. —*Note.* Superstition is always better than infidelity; superstition is an erroneous addition to some good principle admitted; infidelity is the denial of every good principle, and the substitution either of nothing or of evil.

CHAP. XV. Ver. 9. *Saul and the people spared Agag.*—Most likely for ransom; as avarice seems to have taken strong hold of their minds, and triumph does not appear, from history, to have become an object of national pride.——Ver. 11. *It repenteth me.*—When God is said to "repent," it is not in any accommodation either to human weakness, human conceptions, or human language. To admit that God, at any time, ceases to speak plain, simple truth, is, in principle, to undermine the whole Scriptures. For, if the ordinary rules of thought, facts, and language, are twisted or violated in one place, why not in any other? And if, in any others, then, where? just wheresoever fancy pleases. But God gives no such dangerous scope to fancy. Repentance is a mere change of mind. Now when God, from regard to his courage, &c., raised Saul to the throne, he had first a mind to do so; and when, for his sins, he was determined to pull him down and set up another, he had also first a mind to do so; but, so far as Saul was concerned, this was a change of mind, while yet the Lord changeth not. But is it not said, "He is not the son of man, that he should repent?" True. He does not repent as a son of man repents; that is, turning from sin. He repents as God repents—that is, changing the kind of his providence, as wisdom, justice, and mercy, require, to suit different circumstances and persons.——Ver. 35. *Samuel mourned for Saul.*—This is not surprising on two accounts, (1) Saul, with all his faults, possessed many fine qualities. (2) Nothing can more move the sorrow of a good man, than to see a fellow creature running, as Saul was, headlong to destruction.

CHAP. XVII. Ver. 17. *Take now for thy brethren an ephah of this parched corn.* —In all countries where standing armies were not organized, the military retainers were bound to provide their own subsistence, and to follow their chiefs or king to the field for a certain number of days, when called upon, but no longer.——Ver. 52. *The men of Israel and of Judah arose.*—In ver. 48, as well as in this, the mention of arising gives a curious internal evidence of the Eastern origin of the Bible. The eastern Asiatics sit much more than the people of western Europe, many work sitting, who, at correspondent trades, stand in Europe; bargains are made sitting, and the walking for pleasure, in which Europeans delight, is almost totally unknown. Here the whole army seems to have continued sitting, to witness the encounter that was to decide for slavery or liberty.——Ver. 55. *When Saul saw David.*—From ver. 54. to ver. 6. of the next chapter, is rejected by Boothroyd and A. Clarke, as an interpolation, on the ground of the improbability of the narrative. Such criticism is worse than dangerous. It sets an example that justifies every cavil of infidelity against the sacred history. Besides, there is not a circumstance narrated in the least degree improbable.——*Whose son is this youth.*—Where is the improbability of any man forgetting a youth when near manhood, whom he had known when a boy, and whom, in the intermediate time, he had not seen?

CHAP. XVIII. Ver. 11. *Saul cast the javelin.*—The javelin is a short spear, generally from three to four feet long. In preparing to throw it, the hand is opened, and the javelin, without being grasped, is balanced in the open between the thumb and forefinger. An apparently slight vibration backward and forward is given to the hand, and the javelin is projected to a great distance, and with a force that appears quite astonishing when compared with the slightness of the effort. Saul, as is common in unsettled countries, appears to have been constantly armed.—— Ver. 13. *Saul removed him from him, and made him his captain over a thousand.*—Such descents of office as David here appears to have experienced, are, at this day, common in the East, and just because so common, they imply no disgrace.

CHAP. XIX. Ver. 20. *They saw the company of the prophets prophesying.*— Engaged in the solemn service of God—the venerable Samuel standing, in ripened godliness, as head of the prophetic college, and the divine sympathy with which the military messengers of Saul are successively seized, present one of the most lively pictures of triumphant piety any where exhibited to the eye, while he that knows the heart, ascribes the triumph directly to the Spirit of the Lord.——Ver. 24. *Is Saul also among the prophets.*—This is the second time surprise has been expressed at Saul putting on any decided appearance of religion.—*Note.* Popular prejudice cannot be right; but where there is no prejudice, popular opinion seldom errs in its estimate of public characters. Even children detect character with a perspicacity perfectly astonishing. Indeed there is no valley nor shadow of death where the workers of iniquity may hide themselves.

CHAP. XXI. Ver. 5. *David answered the priest, &c.*—The conduct of David in practising deception, admits of no defence; and David, when more enlightened by the Spirit of God, and more dead to the world, would himself have been the last to attempt such defence. The record illustrates the sinfulness of man, and the weakness of David's faith, while the pardon of it displays the long-suffering and mercy of God. See note on chap. 21. 6.——Ver. 7. *The chiefest of the herdmen that belonged to Saul.*—The state of Israel admitting scarcely of any revenue for the support of the king's dignity, or defraying the unavoidable expense of the public service, the king must become a large proprietor of cattle, the staple of the country; and these required regular officers for their management, of whom Doeg was the chief.

CHAP. XXII. Ver. 2. *There were with him about four hundred men.*—David has been much censured by infidels on account of the character of his army. This censure is without reason. A man in distress is not necessarily a wicked man, nor has the original word any such unfavourable meaning. Neither is every man in debt necessarily a dishonest man—and the refugees in debt may have merely fled from slavery to which the law subjected them and their families. Nor is every discontented man necessarily a bad subject—indeed, how any wise man could have been otherwise than discontented with the wicked government of Saul, is a problem that infidels should solve, before they accuse David of affording such men a refuge from Saul's misgovernment.

CHAP. XXIII. Ver. 29. *En-gedi.*—A city of Judah about 30 miles south-east of Jerusalem, and 3 miles west from the Dead sea. The surrounding mountains, like those of Maon, are full of caves. Its very ruins have disappeared, but the district is still famed for the production of grapes.

CHAP. XXV. Ver. 1. *Samuel died.*—The manner of the Scriptures in relating the death of the greatest characters, is well worthy of remark. There is no ostentation, no fulsome panegyric; the bare event is related, and left to make its impression on the heart.——*David arose.*—David and his band appear to have attended the funeral, Saul having privily acknowledged him as heir to the throne.

CHAP. XXVII. Ver. 9. *Left neither man nor woman alive.*—We are not here informed of the character and habits of these hordes—nor of any provocation they had given David; but there is no reason to conclude they were better than their ancestors, whom Joshua, for their enormities in sinning, was commanded to expel or extirpate. Infidels, in accusing David, assume, without the shadow of evidence, that David had no cause for aggression; a conclusion which the recorded propensities and habits of these people, as well as David's previous and subsequent character, decidedly contradict.

CHAP. XXVIII. Ver. 12. *And when the woman saw Samuel, she cried with a loud voice, &c.*—Every interpretation of the venerable Brown is entitled to respect, and the marginal note is not merely the popular opinion, but is largely supported by most learned authorities. Nevertheless, regard to what we believe truth, compels us to express a different opinion, on the following grounds:—(1) The possessors of familiar spirits, whether such possession be considered a reality or pretence, were utterly condemned by God. See note on ver. 3. (2) This woman tells practically a lie; for she pretends to be able to bring up any one from the dead, and that, not the appearance, but the very person—a thing impossible, Eccl. 12. 7. Rev. 1. 18. (3) Saul had already discovered himself, (see note on ver. 10.) and she pretends not to know him. (4) The reasoning in ver. 12, is false; for even had Samuel come up, that did not prove the querist was Saul. (5) She tells another lie; for she not only reports that she saw "gods ascending out of the earth," but affirms Samuel came out of it also; now he was buried at Ramah, not at En-dor. (6) Saul did not look at the pretended apparition, but bowed to the ground. (7) The pretended Samuel, (for no doubt there was an accomplice of the Pythoness to represent him,) admits her power to bring him up from the dead—another falsehood, seeing it contradicts the aforesaid Scriptures, and ascribes to a condemned sinner, the power of giving life —the prerogative of God alone. But if all were imposture, why does the narrative speak of Samuel as if he were really raised? Because it records what occurred as matter of history, leaving the history to explain itself. But if the apparition were not Samuel, how could it foretell the death of Saul and his sons? Because the event was very probable, yet the answer equivocal; for whether Saul and his sons died or survived, the words "thou shalt be with me," could have been pleaded as true; for Samuel, according to the Pythoness, was either dead or alive as might best suit her purpose.

CHAP. XXXI. Ver. 10. *Ashtaroth.*—The placing of such trophies in temples has been customary in all countries and ages. David himself had placed the sword of Goliath in the tabernacle, where he got it at the time of his flight from Saul.



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# THE SECOND BOOK

OF

# S A M U E L.

Contains the history of forty years; exhibiting the troubles and triumphs of the man according to God's own heart; particularly his concern for the death of Saul and Jonathan; i. His struggles against, and prevalence over, the house of Saul; ii—iv. His instalment on the throne of Israel; bringing up the ark to Jerusalem, and resolution to build a temple for it; v—vii. His kindness to Mephibosheth; ix. His conquests of the Philistines, Moabites, Edomites, Syrians, and Ammonites; v. viii, x, xii, xxi. His adultery with Bathsheba, and murder of Uriah; with the punishment of it in the death of his adulterous child; in the incest and murder of Amnon; in the rebellion, incest, and death of Absalom; and in the revolt of Sheba; xi—xx. His removal of the famine inflicted for Saul's murdering of the Gibeonites; xxi. His song of praise for his deliverances; xxii. His last words, and the list of his noted warriors; xxiii. And his stopping of the plague which he procured by his numbering of the people; xxiv.

## CHAPTER I.

(1) *An Amalekite brings Saul's crown and bracelet to David:* 1—10. (2) *David orders this Amalekite to be killed, as one who boasted of helping Saul to despatch himself:* 11—16. (3) *David's elegy on Saul and Jonathan:* 17—27.

A. M. 2948. B. C. 1056.

NOW it came to pass after the death of Saul, [a] when David was returned from the slaughter of the Amalekites, [*] and David had [b] abode two days in Ziklag;

2 It came even to pass [c] on the third day, that, behold, a man came out of the camp from Saul, [d] with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, [e] [†] How went the matter? I pray thee, tell me. And he answered, [f] That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, [g] How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As [‡] I happened by chance [§] upon [h] mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me: and I answered, [‖] Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an [i] Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me; for [*] anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and [k] slew him, because I was sure that he could not live after that he was fallen: and I took the crown [†] that *was* upon his head, and the bracelet that *was* on his arm, [*] and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and [l] rent them, [†] and likewise all the men that *were* with him.

12 And they [m] mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, [n] How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

15 And David [o] called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died. [‡]

16 And David said unto him, [p] Thy blood *be* upon thy head: for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David [q] lamented with this lamentation over Saul, and over Jonathan his son;

18 (Also he bade them [r] teach the children of Judah *the use of* the bow; [§] behold, *it is* written [s] in the book [t] of Jasher;)

19 [u] The beauty of Israel is slain upon thy high places: [u] how are the mighty fallen!

20 [x] Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest [y] the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 [z] Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* [a] anointed with oil.

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[a] 1 Sam. 30. 17. Ps. 9. 18. & 37. 14.

[*] It seems probable that the events related in the last two chapters of 1 Samuel, did not take place in the order of time in which they are placed; and especially, that David's victory over the Amalekites was about the time of the battle of Gilboa, and, his return subsequent. Such anachronisms are unavoidable in history. —Ed.

[b] 1 Sam. 27. 6. 1 Chr. 12. 1.

[c] Gen. 22. 4. & 31. 22. Ex. 19. 11, 15. Ezek. 5. 1. Hos. 6. 2. Mat. 16. 21. & 20. 19.

[d] Gen. 37. 29. Jos. 7. 6. 1 Sam. 4. 12.

[e] Neh. 1. 2, 3. 1 Sam. 4. 16, 17.

[†] Heb. *What was,* &c.

[f] 1 Sam. 31. 1—6. 1 Chr. 10. 1—6.

[g] Prov. 14. 15. & 25. 2.

[‡] Heb. *meeting, a met,*

[§] There is no such contradiction as infidels have asserted, between this account of Saul's death, and that contained in 1 Sam. xxxi. This narrative was a mere fiction of the Amalekite, in order to ingratiate himself with David. It is not, however, uncommon for men to take to themselves the credit, if we may so speak, of wicked actions which they wanted either the courage or the opportunity of achieving. —Ed.

[h] 1 Sam. 31. 1—6. 1 Chr. 10. 1—6.

[‖] Heb. *Behold me.*

[i] Gen. 14. 7. Ex. 17. 8—16. Num. 24. 20. Deut. 25. 17—19. 1 Sam. 15. 3. & 27. 8. & 30. 17.

[*] Or, *my coat of mail,* or *my embroidered coat hindereth me, that my,* &c.

[k] 1 Sam. 31. 4. & 22. 18. Mat. 7. 2. Judg. 9. 54.

[†] Not the royal crown, which would not be fit for battle; but some distinctive ornament of his helmet, of which ancient sculptures afford variety.—Ed.

[*] Bracelets set with diamonds of enormous value, are still an emblem of royalty among the Persians; and bands of gold on the arm, are mentioned by historians, as constituting a part of the regalia of the ancient British kings.—Ed.

[l] Ch. 3. 31. & 13. 31. Gen. 37. 29. Jos. 7. 6.

[†] He rent the loose outer garment, not all his raiment. It was an ancient token of mourning, the emblem of sorrow of heart. Joel 2. 13.—Ed.

[m] Mat. 5. 44. 1 Pet. 3. 8. Amos 5. 6. Rom. 12. 15. Jer. 9. 1. Lam. 1.—v. Ps. 35. 13. 38. Prov. 24. 17, 18. 1 Cor. 12. 26. 2 Cor. 11. 29. Heb. 13. 3.

[n] Num. 12. 8. Ps. 105. 14, 15. 1 Sam. 24. 6. & 26. 7, 9, 16. & 10. 1. & 31. 4.

[o] Ch. 4. 10, 12. Judg. 8. 20. 1 Sam. 22. 18. 1 Kin. 2. 25, 34, 46.

[‡] David, at the time, could have no reason to doubt the truth of this statement; and, according to his own confession, the Amalekite, being a murderer, was justly put to death, according to the divine law.—Ed.

[p] Lev. 20. 9. Judg. 9. 24. Gen. 9. 6. 1 Sam. 26. 9. Job 15. 6. Prov. 6. 2. Luke 19. 22.

[q] Gen. 50. 11. 2 Chr. 35. 25.

[r] Gen. 49. 8. Deut. 33. 7. 1 Sam. 31. 3.

[§] The words *use of* being supplied to make out the sense of the translators, some have supposed to be improperly inserted; and that *the bow* is the title of the elegy. But the sense of the translators seems the true one; for Saul having been wounded by the Philistine archers, (see 1 Sam. 31. 3.) and the whole battle having probably been gained by them, an ordinance for teaching the use of the bow seems naturally connected with such a national calamity. —Ed.

[s] Jos. 10. 13. An uninspired history of the Hebrews.

[t] Or, *of the upright.* Deut. 4. 4, 7, 8. ver. 23. 1 Sam. 31. 8.

[u] Ver. 25, 27. Lam. 5. 16. Is. 1. 21. Ps. 73. 22.

[x] Mic. 1. 10. Judg. 16. 23. 1 Sam. 31. 9.

[y] 1 Sam. 18. 6. Ex. 15. 20, 21.

[z] Judg. 5. 23. Job 3. 3, 4. Jer. 20. 14. Mat. 21. 19.

[a] 1 Sam. 10. 1. or Is. 21. 5.

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REFLECTIONS UPON CHAP. I.—How glorious is it to be thoroughly mortified to all worldly advancements, even when a kingdom is promised! He that believeth does not make haste. But base minds readily measure others by themselves; who, for the sake of favour or gain, will blemish their character, if not endanger their life. How striking are the judgments of God! Saul spared the Amalekites, when God commanded him to kill them, and thereby forfeited his crown. An Amalekite now boasts that he had killed Saul, and brings his crown and bracelet to David. How often are men so fond of their marks of dignity, as thereby to endanger their



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Drawn by H.G. Selous From a Sketch by Lieut Col. Mc Niven. Engraved by B Bradshaw

HEBRON.

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22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and [b] pleasant in their lives, and in their death they were not divided: they were [c] swifter than eagles, they were stronger than lions.

24 Ye [d] daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments[e] of gold upon your apparel.

25 How are the [e] mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed [f] for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and [g] the weapons of war perished!

A. M. 2948. B. C. 1056.

b Or, *sweet.* 1 Sam. 9. 1, & 18. 1

c Ch. 2. 18, & 24. 20. 1 Chr. 12. 8. Is. 5. 26, 29. Hab. 1. 8.

d 1 Pet. 3. 3, 1 Tim. 2. 9. Ps. 68. 12. Jer. 2. 32. with Job 29. 9. Rev. 14. 10.

e Israel, through so many intestine divisions, foreign invasions and oppressions—the righteous but heavy punishment of their sins—was, at the accession of Saul, in a very rude condition, and nearly deprived of both agriculture and arts. David here celebrates the economic improvements commenced under the government of Saul, as manifested in the dress of the people.—*Note.* All improvements in arts, and means of comfort, are blessings from God: ornaments of dress are not sinful, but pride is.—Ed.

e Ver. 19, 27. Lam. 5. 16.

f 1 Sam. 18. 1—3, & 19. 2, & 20. 7—17, & 23. 16—18.

g 2 Kin. 2. 12, & 13. 14. Lam. 3. 16. Ps. 80. 42, 43.

## CHAPTER II.

(1) *David goes up to Hebron to be anointed king:* 1—4. (2) *Solemnly thanks the inhabitants of Jabesh-gilead for the respect which they had shown to the dead bodies of Saul and his sons:* 5—7. (3) *Abner sets up Ish-bosheth in opposition to David:* 8—11. (4) *A civil war between the partisans of the two kings. Abner causes twelve men of each party to engage hand to hand, who all fall down slain together:* 12—16. *Abner's party is beaten; and Asahel, the brother of Joab, is slain by Abner:* 17—23. *Joab, at Abner's request, sounds a retreat:* 24—29. *The slain on both sides are reckoned:* 30—32.

AND it came to pass after this, that David [a] inquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto [b] Hebron.

2 So David went up thither, and [c] his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And [d] his men that *were* with him did David bring up, every man with his household:† and they dwelt [e] in the cities of Hebron.

4 [f] And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* [g] the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead,‡ and said unto them, [h] Blessed *be* ye of the LORD, that ye have showed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And [i] now the LORD show kindness and truth unto you: and [k] I also will requite you this kindness, because ye have done this thing.

7 Therefore [l] now let your hands be strengthened, and be ye [§] valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But [m] Abner the son of Ner, captain of

A. M. 2948. B. C. 1055.

a Num. 27. 21. Judg. 1. 1, 2, & 20. 18, 23, 27. ch. 5. 19, 23. 1 Sam. 23. 2, 4, 9, & 30. 7, 8. Ezek. 36. 37. Ezra 8. 21.

a He inquired by means of the high priest.—Ed.

b Gen. 23. 2. Num. 13. 22. Jos. 10. 3, & 14. 14, 15. Luke 1. 39. 1 Sam. 30. 31.

c 1 Sam. 25. 42, 43, & 30. 5, & 27. 3. 2 Tim. 2. 12. Luke 22. 28, 29.

d 1 Chr. 12. 1, &c. 1 Sam. 22. 4, & 27. 2, & 30. 10.

† A chief of a banditti would have had a train unencumbered with families. David was not a bandit, he was the legally anointed successor of Saul, and his army a regular community with their wives and children.—Ed.

e Jos. 21. 11, 12. *i. e.* the suburbs, or cities around.

f Gen. 49. 8—10. ch. 19. 11, 42. 1 Sam. 30. 26—31.

g 1 Sam. 31. 11—13. with 11. 1—11. 1 Chr. 10. 11, 12.

‡ A town, on the east of Jordan, in the half tribe of Manasseh.—Ed.

h Ruth 1. 8, & 2. 20, & 3. 10. Gen. 24. 31.

i Mat. 5. 7. 2 Tim. 1. 16—18.

k Philem. 18. Mat. 5. 44, & 10. 18. Ps. 112. 5. Eph. 5. 15.

l Ch. 10. 12. 1 Sam. 4. 9, 1 Cor. 16. 13. Eph. 6. 10. 2 Tim. 2. 1.

§ Heb. *the sons of valour.*

m 1 Sam. 14. 50, & 17. 55, & 26. 14, 15. ch. 3. 17.

A. M. cir. 2950. B. C. cir. 1054.

n Heb. *the host which was Saul's.*

n Ish-baal. 1 Chr. 8. 33. ver. 15.

o Gen. 32. 2. Jos. 21. 38. ch. 17. 26, 27.

† A city in the tribe of Gad, situated on the Jabbok, ten miles east of Jordan, near the sea of Galilee. It was so called from Jacob's vision of the two angelic hosts. Gen. 32. 2. No trace of its ruins now remains, though it must have been a place of considerable strength, as it was the retreat of David, an accomplished warrior, during the rebellion of Absalom. 2 Sam. xvii, xviii.—Ed.

p Num. 21. 24, 35, & xxxii. Deut. 3. 12—17. Jos. 13. 9—31.

q Gen. 25. 3. Ps. 83. 6. Ezek. 27. 6.

‡ All except the tribe of Judah.

§ The occasional distinction between Israel and Judah had begun long before this period.—Ed.

r Before the war. ver. 1.

s Ch. 3. 5. 1 Kin. 2. 11. 1 Chr. 29. 27. & 3. 4.

‖ Heb. *number of days.*

¶ To fight David's party.

t Jos. 9. 3, & 10. 12. ver. 24.

† A city of Benjamin, situated on a hill about six miles north of Jerusalem.—Ed.

u 1 Chr. 2. 16. ver. 18, 22, 24. ch. 3. 23, 30, & 8. 16, & 20. 23. 1 Kin. xlix. xxiv. 1 Kin. 1. 7, & 2. 5, 28, 29.

x Heb. *them together.* Jer. 41. 12.

y Ver. 18, 17, 26. Prov. 12. 10, & 10. 23, & 26. 18.

‡ So it ever has been, since sin entered into the world, that the infliction of mutual injury or death, has been matter of sport to the spectators. We wonder little at such a circumstance in the rude and unsettled times from which Israel was but emerging: we wonder little at it amongst the gladiators of heathen Rome: but that remnants of it should still linger in Christian lands, is both matter of wonder, sorrow, and deep humiliation.—Ed.

z Ver. 8. 1 Chr. 8. 33. ch. 3. 8, 14, & iv.

§ That is, *the field of strong men,* or rocks.

a Ver. 9. Ps. 2. 1—3. Acts 5. 40.

b 1 Chr. 2. 16. ch. 3. 39.

c Ch. 1. 23. 1 Chr. 12. 8. Eccl. 9. 11, Amos 2. 14.

‖ Heb. *as one of the roes that is in the field.*

* The gazelle or antelope.—Ed.

d Heb. *rom after Abner.* Eccl. 6. 10.

e *Garment,* or *spoil.* Judg. 14. 19.

f Eccl. 6. 9, 10. Gen. 4. 23.

† Asahel was young and brave, and the generous veteran has no wish to slay him. His reference to Joab does not seem the dictate of fear, but of respect for the brotherly feelings of a high-minded enemy. How merciful, that even amidst the horrors of war, there are kindly and noble feelings by which those horrors are often mitigated or counteracted.—Ed.

* Saul's host, took [n] Ish-bosheth the son of Saul, and brought him over to [o] Mahanaim;†

9 And he made him king over [p] Gilead, and over the [q] Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over [r] all Israel.‡

10 Ish-bosheth, Saul's son, *was* forty years old when he began to reign over Israel, and reigned [r] two years: but the house of Judah followed David.

11 (And [s] the [‖] time that David was king in Hebron over the house of Judah was seven years and six months.)

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, [t] went out from Mahanaim to [t] Gibeon.†

13 And [u] Joab the son of Zeruiah, and the servants of David, went out, and met [x] together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and [y] play before us.‡ And Joab said, Let them arise.

15 Then there arose and went over by number, twelve of Benjamin, which *pertained* to [s] Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called [§] Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was [a] beaten, and the men of Israel, before the servants of David.

18 ¶ And there were [b] three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* [c] *as* light of foot [‖] as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left [d] from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am.*

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his [e] armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should [f] I smite thee to the ground? how then should I hold up my face to Joab thy brother?†

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear

life! But sad anguish seizes on departing sinners. And it is mad to flee to death as a relief, when hell follows after. It is proper to lament the death of our relations, however wicked some of them have been; and to punish murderers, whatever friendship they may pretend. Death should wipe out the injuries which have been done to us. And let us speak nothing, but in commendation, unless when duty forces us to it. But let the triumphing of the wicked over the cause of God be always grievous to us. In fine, let this song teach us generosity towards our injurers; gratitude towards our steady friends; and a deep concern for the honour of our God, and the welfare of our country.



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smote him [g] under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of [h] Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.[i]

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return [j] from following their brethren?

27 And Joab said, *As* God liveth, [k] unless thou hadst spoken, surely then [†] in the morning the people had [‡] gone up every one from following his brother.[l]

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night[l] through the plain, and passed over Jordan, and went through all [l] Bithron, and they came to [m] Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David [n] had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they [o] took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem: and Joab and his men went [p] all night, and they came to Hebron at break of day.

A. M. cir. 2950.
B. C. cir. 1054.

[g] Ch. 3. 27. & 4. 6. & 20. 10.

[h] Jos. ix. & 10. 2, 4, 12. & 18. 25. & 21. 17. ver. 12. ch. 20. 8. Jer. 41. 12.

[i] The dispersed Benjamites were collected and re-formed in order of battle.—Ed.

[j] Ver. 19. Acts 7. 26.

[k] Ver. 14. Prov. 17. 14. & 20. 1. & 6. 18, 19.

[†] Heb. *from the morning.*

[‡] Heb. *gone away.*

[l] That is, from following his brother to death.—*Note.* Intestine, or civil wars, are generally the most inveterate. In which respect, the conduct of Joab and Abner affords a valuable lesson in such lamentable circumstances. The one offers, and the other accepts, terms of reconciliation, or, at least, of truce; then separate in peace. —Lord! when shall swords be beaten into pruning hooks! when shall we learn war no more!—Ed.

[l] Not from any fear of an attack from Joab, but because, in warm climates, the night is the most common and most comfortable time for walking.—Ed.

[l] Song 2. 17.

[m] Gen. 32. 2. Jos. 21. 38. ver. 8, 12. ch. 17, 24, 26, 27.

[n] Ch. 3. 1. 1 Kin. 20. 11. Prov. 16. 9. Is. 5. 12. & 26. 11.

[o] 1 Sam. 28. 1. 2 Chr. 16. 14. & 21. 1. ch. 3. 32. & 4. 12. & 21. 14.

[p] 2 Chr. 15. 2. Ps. 112. 5. Eccl. 8. 10. Prov. 22. 29.

## CHAPTER III.

(1) *While David's interest prevails against that of Ish-bosheth, his family is built up with children by his six wives:* 1—5. (2) *Abner quarrels with Ish-bosheth:* 6—11. (3) *Abner revolts, restores to David Michal his wife, and enters into agreement with him to render the Israelites his subjects:* 12—21. (4) *Joab treacherously murders Abner, in his return from his interview with David:* 22—27. (5) *David discovers great concern for the murder; but durst not punish it, on account of Joab and his brother's influence in the army:* 28—39.

NOW there was [a] long war between the house of Saul and the house of David: but [b] David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David [c] were sons born in Hebron:[o] and his first-born was [d] Amnon, of Ahinoam the Jezreelitess;

3 And his second, [e] Chileab, of Abigail the wife of Nabal the Carmelite; and the third, [f] Absalom, the son of Maacah, the daughter of [g] Talmai king of [h] Geshur;

4 And the fourth, [i] Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

5 And the sixth, Ithream, by Eglah, David's [†] wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made [k] himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* [l] Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou [m] gone in unto my father's concubine?[‡]

8 Then was Abner [n] very wroth for the words of Ish-bosheth, and said, *Am* I a [o] dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 [p] So do God to Abner, and more also, except, as the Lord hath [q] sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, [r] from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, [s] Whose *is* the land? saying *also*, [t] Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, [§] that is, [u] Thou shalt not see my face, except thou first bring Michal,[l] Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver *me* [x] my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* [y] from Phaltiel the son of Laish.

A. M. 2950.
B. C. 1054.

[a] 1 Kin. 14. 30. & 15. 16. Gen. 3. 15. Gal. 5. 17. Eph. 6. 12.

[b] Job 8. 7. & 17. 9. Prov. 4. 18. 12. Dan. 2. 34. Esth. 6. 13.

[c] 1 Chr. 3. 1—4.

[o] While David's history will hereafter present him as a valiant warrior for his country's deliverance, and a zealous agent in the reformation and extension of religion, he will often be seen in deep distress mainly arising from his own family. And the visible cause may here be noted in its fountain head — the number of his wives, which these times of ignorance had introduced, and the consequent want of sympathy, and opposition of interests among his children.—Ed.

[d] Ch. xiii. Gen. 49. 3, 4.

[e] Or, Daniel. 1 Chr. 3. 1.

[f] Ch. 13. 20—38. & xiv—xviii.

[g] Ch. 13. 37.

[h] Jos. 13. 11, 13. Deut. 3. 14. 1 Chr. 3. 2.

[i] 1 Kin. 1. 5—53. & 2. 13—25. 1 Chr. 3. 2.

[†] His first or best beloved wife.

[k] Ver. 7. Phil. 2. 21. Prov. 21. 30. Is. 8. 9, 10.

[l] Ch. 21. 10.

[m] Ch. 16. 21. 1 Kin. 2. 21, 22. This was considered as a step to usurp the throne.

[‡] Ish-bosheth understood his taking of his father's concubine, not as an act in which there was any moral criminality, but as an evidence of his secret purpose to usurp the throne, as he already held the real power, of king.—Ed.

[n] Mark 6. 19. 2 Tim. 4. 2.

[o] Deut. 23. 18. ch. 9. 8. & 16. 9. 1 Sam. 24. 14. 2 Kin. 8. 13.

[p] Ruth 1. 17. 1 Sam. 25. 22. 1 Kin. 19. 2.

[q] 1 Sam. 16. 13. Ps. 89. 3, 4, 19, 20.

[r] Judg. 20. 1. ch. 17. 11. & 24. 2. 1 Kin. 4. 24. & c. over the whole of the Israelites.

[s] 1 Sam. 13. 14. & 15. 28.

[t] Luke 16. 5—8. Ps. 62. 9.

[§] Heb. *saying.*

[u] Gen. 43. 3.

[l] A token of affection and grateful remembrance of her kindness, on occasion of his flight from her father's court. And as she had not been divorced, but taken from him and compelled to marry another, there was no impropriety in demanding her freedom and restoration. Her restoration was also an act of sound policy, as it would strengthen David's interest with the tribe of Benjamin.—Ed.

[x] 1 Sam. 18. 20—28. & 19. 11, 12.

[y] 1 Sam. 25. 44. Phalti.

REFLECTIONS UPON CHAP. II.—It is proper to commence every important project with solemn prayer to God. Such as wait upon God for direction shall be led in the right way to their kingdom; but ordinarily their advancement is gradual. Such as shared with us in our sufferings should share with us in our honours. If we suffer with Christ, we shall also reign with him. Kindness to our friends, or even injurious predecessors in office, ought to be considered as an obligation conferred on ourselves. It is not enough to praise such as have well deserved; they should, if possible, be recompensed. And to have those for our friends, whose fidelity to others have been tried, is a valuable acquisition. Through great tribulation saints must arrive at their honours, and especially their heavenly throne! But how inhumane the heart to which murder and bloodshed are a sport! False notions of honour are part of the wiles which Satan uses for the destruction of mankind. And they who are forward to rush on bloodshed and war have ordinarily reason to repent their rashness before it is concluded. The qualifications that render us proud and wilful are commonly the means of our ruin. And often, when we seem ready to grasp the prize of happiness, death stops our career, and lays our big swollen hopes and honour in the dust. But even in war human blood should be spared as much as possible. Life, once lost, can never be recovered.



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16 And her husband went with her along [s] weeping behind her to [t] Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David [u] in times past *to be* king over you:

18 Now then do *it;* for the [b] LORD hath spoken of David, saying, [c] By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of [d] Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.[‡]

20 So Abner came to David to Hebron, and twenty men with him: and [e] David made Abner, and the men that *were* with him, a feast.

21 And Abner said unto David, I will arise and go, and will gather [f] all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a [§] troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? [‖] behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is [*] quite gone?

25 Thou knowest Abner the son of Ner, that he came to [x] deceive thee, and to know thy [h] going out, and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, [i] Joab took him aside in the gate to speak with him [†] quietly, and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother.

A. M. 2955. B. C. 1049.

[s] Heb. *going and weeping.* Prov. 6. 17. & 26. 26.

[t] Ch. 16. 5. & 19. 16.

[u] A town about two miles north-east of Jerusalem.—Ed.

[†] Heb. *yesterday and the third day.*

[b] 1 Sam. 13. 14. & 15. 28. with ch. 2. 8, 9.

[c] Num. 24. 10. Ps. 89. 19—24. Gen. 40. 8—10. 1 Sam. 16. 1, 12.

[d] 1 Sam. 10. 20, 21. 1 Chr. 12. 29.

[‡] That is, he detailed to him the conditions upon which they were disposed to acknowledge him as king. See ver. 21.—Ed.

[e] Gen. 26. 30. & 31. 46, 54. & 43. 16. Exth. 1. 3. Ex. 18. 12. Sam. 29. 36.

[f] Ch. 2. 9. Mat. 3. 5. Phil. 2. 21.

[§] Of Ish-bosheth's forces; or rather of Philistines, Arabians, Amalekites, &c.

[‖] Joab had in David a very different character from what Abner had in Ishbosheth. Yet both monarchs were overruled by their generals. Joab takes him to task, acts independently of him, commits a murder which David deplores and abhors; yet, by means of his military power and political influence, is beyond David's power to punish him.—Ed.

[*] Heb. *going gone.*

[x] Judg. 14. 18. & 16. 5—17.

[h] Num. 27. 17. Deut. 28. 6. Ps. 121. 8.

[i] 1 Kin. 2. 5. ch. 2. 22. & 20. 9, 10. Ps. 55. 21. & 12. 2. Prov. 5. 3, 4.

[†] Or, *peaceably.*

28 ¶ And afterward, when David heard *it,* he said, I and my kingdom *are* [k] guiltless before the LORD for ever from the [l] blood of Abner the son of Ner:

29 [m] Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.[*]

30 So Joab and Abishai his brother [n] slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, [o] Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the [p] bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and [q] wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, [†] Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before [‡] wicked men, *so* fellest thou.[§] And all the people [r] wept again over him.

35 And when all the people came to [s] cause David to eat meat while it was yet day, David sware, saying, [t] So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice *of it,* and [‖] it pleased them; as whatsoever the king did pleased all the people.

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day [u] weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me:[*] the LORD [x] shall reward the doer of evil according to his wickedness.

A. M. 2955. B. C. 1049.

[k] Gen. 31. 53. Job 31. 2, 4. Deut. 21. 7. Ps. 7. 3, 4.

[l] Heb. *bloods.* Gen. 4. 9, 10.

[m] Judg. 9. 24. Rev. 18. 6. & 13. 10. 1 Sam. 2. 31, 36. 2 Kin. 5. 27. Ps. 109. 8—19. & 140. 11. & 55. 23.

[*] This is not a passionate imprecation: it is a terrible prophetic utterance, against a powerful, ambitious, unprincipled and revengeful man—foretelling that retribution with which a righteous Providence would continue to visit his sins, not merely upon himself, but upon that posterity for whose aggrandizement he sinned.—Ed.

[n] Ch. 2. 23. Gen. 9. 6. Ex. 21. 12. Prov. 22. 8.

[o] Gen. 37. 29, 34. Jos. 7. 6. 2 Kin. 19. 1. ch. 1. 11. Judg. 11. 35.

[p] Heb. *bed.* Luke 7. 14. In it dead bodies were carried to the grave.

[q] Job 31. 29. Prov. 24. 17. Rom. 12. 15. Ps. 35. 13, 14.

[†] He died, not by his own cowardice, but by Joab's treachery.

[‡] Heb. *children of iniquity.*

[§] This brief funeral oration ought to have produced a deep impression upon the mind of Joab; but, his feeling of revenge for his brother Asahel, and his ambitious fears of a rival in Abner, seem to have seared his conscience. The people evidently thought with David, the army with Joab their favourite general.—Ed.

[r] Gen. 50. 10. Num. 20. 29. Deut. 34. 8. 1 Sam. 25. 1. ch. 1. 12.

[s] Ch. 12. 17. Jer. 16. 7.

[t] Ver. 9. ch. 1. 12. 1 Sam. 31. 13.

[‖] Heb. *was good in their eyes.*

[u] Ex. 21. 12. 2 Chr. 19. 5. Prov. 25. 5. & 21. 3. Rom. 13. 4. Gen. 9. 6. ch. 19. 7.

[*] If David's nephews, Joab and Abishai, were "too hard for him," why did he not depose them? Because of their power with the army. But if David publicly condemned their proceedings, why did not they depose him? Because of his favour with the people.—Ed.

[x] 1 Kin. 2. 5, 6, 33, 34. Ps. 62. 12. & 101. 8. & 75. 2, 10. Prov. 21. 2. & 20. 8. & 1. 31. & 12. 21. Is. 3. 11. Mal. 7. 2. Judg. 1. 7. Jer. 2. 17, 19. & 4. 18. & 5. 25. & 6. 19. Rom. 2. 8, 9.

## CHAPTER IV.

(1) *Two of Ishbosheth's servants murder him and bring his head to king David, expecting a reward:* 1—8. (2) *David orders them to be slain as murderers:* 9—12. (3) *Providence had disabled Mephibosheth, the son of Jonathan:* 3, 4.

A. M. 2955. B. C. 1049.

AND when Saul's son heard that Abner was dead in Hebron, [a] his hands were feeble, and all the Israelites were troubled.

[a] Ch. 17. 2. Ezra 4. 4. Neh. 9. 6. Zeph. 3. 16. Is. 13. 17. & 7. 2. Ps. 55. 5.

2 ¶ And Saul's son had two men *that were*

REFLECTIONS UPON CHAP. III.—It is vain to struggle against the purpose and promise of God; for sure, though gradual, are the honours and triumphs which come from above. How often might men have had as many children, and much more comfort in them, in keeping close to God's ordinance of one wife. For those things frequently prove our greatest scourges in which we promised ourselves the greatest comfort. Wicked men's folly and sin are made subservient to the fulfilment of God's promises or purposes. But rash accusation seldom issues well; and proud men can as seldom bear a reproof from those whom they have greatly obliged. Weak kings are but slaves to their own servants. And there is but little dependance to be placed on those whose zeal for our service is but to gratify their own ambition. It reflects little honour upon us when humour, not conscience, reduces us to our duty. It is indeed our duty to undeceive those whom we have imposed upon. But wicked suppressors of the truth, fighters against their conscience, and traitors to those who have trusted them, have seldom either the grace or honour to be distinguished instruments in the great works of God. While wicked men are proud enough to overbear their superiors, they are often base enough to stoop to the most detestable treachery, in order to gratify their revenge, or destroy their suspected rivals. How hard is it when kings can only mourn over crimes committed, but dare not punish them, because of the power of the guilty? Long impunity makes sinners confident. But, though murder may pass unpunished for a while, the vengeance due to it will come at last; and God will not suffer the transgressor to escape.



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captains of [b] bands; the name of the one *was* Baanah, and the name of the [*] other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for [c] Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to [d] Gittaim,[†] and were sojourners there until this day:)

4 And Jonathan, Saul's son, had [e] a son *that was* lame of *his* feet. He was five years old [f] when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name *was* [g] Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, [h] went, and came about the heat of the day[‡] to the house of Ish-bosheth, who [i] lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat;[§] and they [k] smote him under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and [l] took his head, and gat them away through the plain all night.

8 And they [m] brought the head of Ish-bosheth unto David to Hebron, and said to the king, [n] Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the LORD hath avenged[‖] my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who [o] hath redeemed my soul out of all adversity,

10 [p] When one told me, saying, Behold, Saul is dead, (*thinking to have brought good tidings,) I took hold of him, and slew him in Ziklag, [†] who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall [q] I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they [r] slew them, and cut off their hands and their feet, and [s] hanged *them* up over the pool in Hebron: but they took the head of Ish-bosheth, and buried *it* [t] in the sepulchre of Abner in Hebron.

A. M. 2955.
B. C. 1049.

[b] Ch. 3. 22. 2 Kin. 6. 23.

[*] Heb. *served.*

[c] Jos. 18. 25. & 9. 17.

[†] This was a city of Benjamin, but its precise situation is totally unknown. Neh. 11. 30.—Ed.

[d] Neh. 11. 33. Its inhabitants were called Gittites.

[e] Ch. 9. 3. & 19. 26.

[f] 1 Sam. 29. 1. & 31. 1—6.

[g] Or, *Merib-baal.* 1 Chr. 8. 34. & 9. 40.

[h] 1 Tim. 6. 10. Jude 11. 2 Chr. 24. 25. & 25. 27. & 33. 24.

[‡] In warm climates, it is customary for the inhabitants to retire to couches in the heat of the day, during which period the fields are deserted, and business ceases in towns. The traitors take advantage of this time of repose, to effect their murderous purpose.—*Note.* If wicked men are so careful to find the most suitable opportunity for sin, how watchful should God's children be to seize the most favourable opportunities for doing good!—Ed.

[i] Prov. 24. 33, 34. ch. 11. 2—4. Mat. 24. 50. 1 Thes. 5. 2, 3.

[§] To prepare it, by parching and grinding, for the use of the family.—Ed.

[k] Ch. 2. 23. & 3. 27. & 20. 10.

[l] Sam. 17. 54. & 31. 9. Job 18. 5. Ps. 1. 4. & 37. 2.

[m] Ch. 1. 10. 2 Kin. 10. 7. Mat. 14. 14.

[n] Ps. 12. 2. & 55. 21. 1 Sam. 20. 1. & 23. 15. Prov. 29. 10. Mat. 2. 20.

[‖] How readily do these wicked men assume that God has directed what their unfaithfulness, malice, covetousness, and ambition prompted! David, however, ascribes their conduct to its true motives, and punishes them as their crime deserved.—Ed.

[o] Gen. 48. 16. Ps. 31. 5. & 69. 18. & 71. 23.

[p] Ch. 1. 1—16.

[*] Heb. *he was in his own eyes as a bringer, &c.*

[†] Or, *which was the reward I gave him for his tidings.*

[q] Gen. 9. 5. Ex. 21. 12. Num. 35. 30, 31. Ps. 9. 12. Ezek. 3. 18. 20. Rev. 13. 10. & 16. 6.

[r] Mat. 7. 2. Ps. 55. 23.

[s] Deut. 21. 23. ch. 21. 9.

[t] Ch. 3. 32.

## CHAPTER V.

(1) *David is anointed king at Hebron by all the tribes of Israel:* 1—5. (2) *He makes himself master of Jerusalem:* 6—10. (3) *Assisted by Hiram king of Tyre, he builds himself a palace:* 11, 12. (4) *Increases his family with new wives and children:* 13, 15. (5) *Gains repeated victories over the Philistines:* 16—25.

A. M. 2955.
B. C. 1049.

THEN [*] came all the tribes of Israel[*] to David unto Hebron, and spake, saying, Behold, we *are* thy [b] bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that [c] leddest out and broughtest in Israel: and the LORD [d] said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.[†]

3 So all the elders of Israel came to the king to Hebron; and king David [e] made a league[‡] with them in Hebron [f] before the LORD: and they [g] anointed David king over Israel.

4 ¶ David *was* [h] thirty years old when he began to reign, *and* he reigned forty years.

5 [i] In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men [k] went to [l] Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, Saying, [m] Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: [n] the same *is* the city of David.

8 And David said on that day, [o] Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* [§] Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, The city of David: and David built round about, from [p] Millo and inward.

10 And David [q] went on, and grew great; and the LORD God of hosts *was* [r] with him.

11 ¶ And [s] Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons;[‖] and they built David an house.

12 And [t] David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom [u] for his people Israel's sake.

13 ¶ And David [x] took *him* more concubines and wives out of Jerusalem, after he was come from Hebron:[*] and there were yet sons and daughters born to David.

14 And [y] these *be* the names of those that were born unto him in Jerusalem; [z] Shammuah, and Shobab, and Nathan, and Solomon,

A. M. 2955.
B. C. 1049.

[a] Ver. 3. 1 Chr. 11. 1—3. & 12. 23—40. Ps. 97. 1. Rev. 11. 15.

[*] Not all the people, who would have formed a most unwieldy assembly, but the heads or representatives of all the tribes.—Ed.

[b] Ch. 19. 13. Deut. 17. 15. Is. 58. 7. Judg. 9. 2. Heb. 2. 11—16. Eph. 5. 30.

[c] Num. 27. 17. 1 Sam. 18. 13, 16. Is. 55. 4. Heb. 2. 10. Mic. 2. 13.

[d] 1 Sam. 16. 12. ch. 7. 7. Ps. 78. 71, 72. John 10. 3, 4, 16. Is. 40. 11. Ezek. 34. 23. & 37. 24, 25.

[†] Since the people knew that God had appointed David to be king, why did they not sooner submit to him? (1) Because the ambition of Abner, who held the military command, would not allow them. (2) Because, like many others, they knew the will of God, yet followed their own.—Ed.

[e] 1 Chr. 11. 3. 2 Kin. 11. 17. 1 Sam. 11. 15.

[‡] Settled the constitution, or charter of government.—Ed.

[f] Judg. 11. 11. 1 Sam. 23. 18.

[g] 1 Sam. 16. 13. ch. 2. 4. Luke 1. 25. Mat. 3. 16. & 28. 18.

[h] Luke 3. 22, 23.

[i] Ch. 2. 11. 1 Kin. 2. 11. 1 Chr. 3. 4. & 29. 27.

[k] 1 Chr. 11. 4—9. & 12. 24—40.

[l] Judg. 1. 8, 21. & 19. 10, 11. Jos. 10. 1. & 15. 63. & 18. 28.

[m] Jer. 37. 10.

[n] Ver. 9. 1 Kin. 2. 10. 1 Chr. 11. 5, 7, 8.

[o] 1 Chr. 11. 6. Jos. 15. 15, 17. 1 Sam. 16. 25. & 17. 25.

[§] Or, *because they had said, even the blind and the lame, He shall not come into the house.*

[p] 1 Kin. 9. 15, 24. & 11. 27. 2 Chr. 32. 5. not Judg. 9. 6, 20, 40.

[q] Heb. *went going and growing.* Job 17. 9. 2 Chr. 1. 1. Luke 2. 52. Prov. 4. 18.

[r] Gen. 21. 22. Rom. 8. 31. Is. 41. 10—16. & 44. 3, 4.

[s] 1 Chr. 14. 1. 1 Kin. 5. 1.

[‖] Some estimate of the low condition of Israel may be formed from the fact, that they could not furnish masons or carpenters to build David a house; but God gave them in mercy, a wise and mighty king, who raised them from ignorance, irreligion, and degradation. See ver. 12.—Ed.

[t] 1 Chr. 14. 2. & 17. 7. ch. 7. 16. Is. 1. 26. Ps. 75. 6. & 127. 1.

[u] Is. 43. 4. & 45. 14.

[x] 1 Chr. 14. 3—7. with Deut. 17. 17. Gen. 35. 5. & 2 Chr. 11. 18—21. & 13. 21.

[*] Whereby, instead of strengthening his interest in the kingdom, as most probably he expected. David multiplied those sources of domestic trouble by which his future life was unhappily distinguished. See Mat. 19. 1—12.—Ed.

[y] 1 Chr. 3. 5—8. & 14. 4—7.

[z] Shimea. 1 Chr. 3. 5.

REFLECTIONS UPON CHAP. IV.—Dreadful are the effects of war; numerous and great the perils of infancy; to have escaped them unhurt is a singular mercy. God soon removes every obstacle to the fulfilment of his purpose and promise: and the most flourishing families are quickly reduced to the most weak and abject conditions. The higher men's station is, the more dangerous it is: and, when once they begin to fall, every pretended friend is ready to hasten forward their ruin, and make religion a pretext for their conduct. Very precarious is their life who have only wicked men for their guardians: but sinners' hands make the snares wherewith



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15 Ibhar also, and [a] Elishua, and Nepheg, and Japhia,

16 And Elishama, and [b] Eliada, and Eliphalet.

17 ¶ But when the [c] Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David;[*] and David heard *of it*, and went down [d] to the hold.

18 The Philistines also came and spread themselves in the [e] valley of Rephaim.[†]

19 And David [f] inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD [g] said unto David, Go up; for I will doubtless deliver the Philistines into thine hand.[‡]

20 And [h] David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place [§] Baal-perazim.

21 And [i] there they left their images, and David and his men [j] burnt them.

22 ¶ And the Philistines came up [k] yet again, and spread themselves in the valley of [l] Rephaim.

23 And when David [m] inquired of the LORD, he said, Thou shalt not go up; *but* [n] fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the [o] sound of a going in the tops of the mulberry-trees, that then [p] thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And [q] David did so, as the LORD had commanded him; and smote the Philistines from [r] Geba until thou come to Gazer.

## CHAPTER VI.

(1) *David and his subjects attempt to bring the ark to Jerusalem. The Lord strikes Uzzah dead for touching it. This terrifies David, and stops his procedure:* 1—11. (2) *With great joy David brings it up a short time after:* 12—15. (3) *On that occasion David testifies his abundant joy in the Lord, and kindness to his subjects:* 17—19. (4) *Michal, his wife, reproaching him with the humble manner in which he had expressed his joy before the ark, he vindicates himself; and God punishes her with barrenness:* 16, 20—23.

AGAIN David [a] gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And [b] David arose, and went with all the people that *were* with him from [c] Baale[*] of Judah, to bring up from thence the ark of God, [d] whose name is called by the name of The LORD of hosts, that [e] dwelleth *between* the cherubims.

3 And they [f] set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab, which *was* at [g] Gibeah, accompanying the ark of God; and Ahio went before the ark.

5 And [h] David, and all the house of Israel, played before the LORD on all manner of *instruments made of* fir-wood; even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And [i] when they came to [k] Nachon's threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen [*] shook *it*.

7 [l] And the anger of the LORD was kindled against Uzzah; and God smote him there for *his* [†] error;[‡] and there he died by the ark of God.

8 And David was [m] displeased,[§] because the LORD had [l] made a breach upon Uzzah: and he called the name of the place [*] Perez-uzzah to this day.

9 And David was [n] afraid of the LORD that day, and said, [o] How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house [p] of Obed-edom the Gittite.[†]

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD [q] blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. [r] So David went and brought up the ark of God from the house of Obed-edom, into the city of David with gladness.

13 And it was *so*, [s] that, when they that bare the ark[‡] of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And [t] David danced before the LORD with all *his* might; and David *was* girded with [u] a linen ephod.

15 [x] So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, [y] Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

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A. M. 2955. B. C. 1049.

a Elishama. 1 Chr. 3. 8.

b Beeliada. 1 Chr. 14. 7.

c 1 Chr. 11. 16. & 14. 8, 9. Ps. 2. 1—3. Rev. 11. 15, 18.

d B. C. 1047.

d Ver. 2. 1 Chr. 11. 8.

e Gen. 14. 5. Is. 17. 5. Jos. 15. 8. ch. 23. 13, ver. 22.

† About three miles south-west of Jerusalem, called the valley of giants. Josh. 15. 8.—Ed.

f Num. 27. 21. Judg. 1. 1. 1 Sam. 23. 2, 4. 11. & 30. 7. ch. 2. 1. Ps. 73. 28. Prov. 3. 5, 6. 1 Chr. 14. 10.

g Prov. 3. 6. Ps. 37. 5, 6. with 1 Sam. 28. 6.

‡ David will not fight against his enemies until he consults the Lord through his appointed oracle of Urim and Thummim. —Ed.

h 1 Chr. 14. 11. Is. 28. 21. Ps. 44. 3. & 118. 10—12. & 27. 2, 3.

§ That is, *The Lord of breaches.*

i 1 Chr. 14. 12. Deut. 7. 5, 25.

‖ Or, took them away.

k 1 Chr. 14. 13. 1 Kin. 20. 22. 14. 25. 11. Ex. 14. 8.

l Or, *giants.* Ver. 18.

m Ver. 19. ch. 2. 1. 1 Sam. 23. 2, 4, 10—12.

n 1 Chr. 14. 14. Jos. 8. 2.

o 2 Kin. 7. 6. Acts 5. 9.

p 1 Sam. 14. 9—12. Judg. 4. 14. & 7. 15.

q 1 Chr. 14. 15, 16.

r Jos. 18. 24. & 16. 10. & 21. 17, 21. Judg. 1. 29. 1 Kin. 9. 15—17.

A. M. 2959. B. C. 1045.

g The hill of Kirjath-jearim. 1 Sam. 7. 1, 2.

h 1 Chr. 13. 5. & 15. 1—24. 2 Kin. 3. 15. Ps. 47. 5, 6. & 68. 25—27.

i 1 Chr. 13. 9, 10.

k Or, Chidon. 1 Chr. 13. 9. *i. e.* destroying stroke.

* Or, *stumbled.*

l 1 Chr. 15. 2, 13. Num. 4. 15. with ver. 3. Lev. 10. 1. 1 Sam. 6. 19. 1 Cor. 11. 30. Ps. 50. 16.

† Or, *rashness.*

‡ See additional note on ver. 3., appended. But why is not David punished who presided in the removal, rather than Uzzah, who is a mere humble assistant? Uzzah, as a Levite, should have known and observed the law against touching the ark, with which it is not certain that David was at all acquainted.—Ed.

m Jonah 4. 1, 9. Jer. 20. 10—18. Job 3. 1—26. & 9. 2, 3. & 4. 17.

§ Not *displeased* with God, but with his own and the Levites' neglect and breach of the divine law, in relation to the manner of removing the ark.—Ed.

‖ Heb. *broken.*

* That is, *The breach of Uzzah.*

n Ps. 119. 120. 1 Sam. 6. 2, 20. & 5. 10. Luke 5. 8, 9. Prov. 12. 3.

o Job 23. 6. Jam. 1. 5. Mat. 7. 7. Prov. 3. 5, 6.

p 1 Chr. 13. 13, 14. & 15. 18. & 26. 4—8. Jos. 21. 24. or ch. 4. 3.

† He was a Levite, (1 Chron. xv, xvi.) and an inhabitant, most probably, of Gath-rimmon, a Levitical city.—Ed.

q Mat. 6. 33. Mal. 3. 10. Prov. 3. 9, 10. 1 Tim. 4. 8. 2 Cor. 2. 16. 1 Pet. 2. 6—8. Eph. 1. 3. Ps. 72. 17.

r 1 Chr. 15. 1—25. Ps. 132. 1—16. & 24. 7—10. & 68. 1—35. & xcv—c, cv. 1 Chr. xv, xvi.

s Ver. 8. with 1 Chr. 15. 2, 15—26. Num. 7. 9.

‡ The mode of conveying the ark is now according to the law. Blessed are they, who having fallen into one error, (see additional note on ver. 3., appended) acknowledge their fault, and, through grace, avoid it in future.—Ed.

t Ex. 15. 20. Judg. 11. 34. & 21. 19, 21.

u 1 Chr. 15. 27. 1 Sam. 2. 18. & 22. 18.

x 1 Chr. 15. 16—29. ver. 12. Ps. 68. 25—27. & 47. 5, 6. & 132. 7—16.

y 1 Sam. 18. 20, 27. ch. 3. 14. 1 Chr. 15. 29. Acts 2. 13. 1 Cor. 2. 14.

A. M. 2950. B. C. cir. 1045.

a Ch. 5. 1. 1 Chr. 13. 1—14.

b 1 Chr. 13. 6. 1 Kin. 8. 1—4. Ps. 132. 1—6.

c Jos. 15. 9. 1 Sam. 7. 1. Ps. 132. 6.

* The same as Kirjath-jearim. Compare Josh. 15. 9, 60. 1 Sam. 7. 10.—Ed.

d Or, *of which the name, even the name of the LORD of hosts was called upon.* Lev. 24. 11.

e 1 Kin. 8. 15. Ps. 80. 1. 1 Sam. 4. 4. Ex. 25. 22.

f With Num. 4. 14. & 7. 9. Deut. 10. 8. Mat. 28. 20. with 1 Sam. 6. 7. 1 Chr. 13. 7.

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themselves are caught. And it is proper that magistrates should think the best of their opposers; and that they should punish treachery and murder, even when it seems calculated to promote their own interests.

REFLECTIONS UPON CHAP. V.—Though God's promise tarry long, it is fully accomplished at last. He can produce unanimity in the largest societies whenever the ends of his glory require it. The duties of magistrates and subjects are reciprocal, the one being as much bound as the other. What victory, honour, and happiness, attend the peculiar presence of God with men! and to him the glory of all our success ought to be ascribed. But alas! that God's favours should be used in the lustful addition of wives and concubines! If by one wife Adam and Noah peopled a world, what need for so many to furnish one throne! But what is sweet in the mouth will become bitter in the belly. Meanwhile, behold how the enemies of God assemble themselves to their own destruction! How little care false gods can take of themselves or their votaries! And how men prosper in war when they make God their director!



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17 ¶ And [s] they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had [*] pitched for it: [†] and David offered burnt-offerings and peace-offerings before the LORD.

18 And [a] as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed [‡] the people in the name of the LORD of hosts.

19 And he [b] dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon [§] *of wine*. So all the people departed every one to his house.

20 ¶ Then David returned to [c] bless his household. And [d] Michal, the daughter of Saul, came out to meet David, and said, [e] How glorious was the king of Israel to-day, who uncovered [‖] himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, *It was* [f] before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I [g] will yet be more vile than thus, and will be base in mine own sight; [*] and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 [h] Therefore Michal, the daughter of Saul, had no child [i] unto the day of her death.

A. M. cir. 2989. B. C. cir. 1045.

s 1 Chr. 15. 1. & 16. 1. 2 Chr. 1. 4. Dan. 7. 10. 13, 14. Heb. 1. 3. & 8. 1.

* Heb. *stretched.*

† A temporary tabernacle prepared by David; for the former still remained at Gibeon. See 1 Chron. 16. 39. & 21. 29. 2 Chron. 1. 3.—Ed.

a 1 Chr. 16. 2. Acts 2. 26. Eph. 1. 3.

‡ The pious act of the monarch in blessing the people furnishes an instructive lesson of the real duties of exalted office-bearers.—Ed.

b 1 Chr. 16. 3. Ps. 68. 18. Eph. 4. 8. Acts 20. 35.

§ Instead of a *flagon*, it should, more probably, be translated a *sweet cake*.—Ed.

c Ver. 18. Gen. 18. 19. Jos. 24. 15. Ps. 101. 2.

d Ver. 16. Ps. 69. 7, 9, 10, 20. Mat. 12. 34.

e How base. Eccl. 7. 16. Is. 52. 13. & 49. 7. & 52. 14. & 53. 3—10. Zech. 9. 9. & 11. 12, 13. Ps. 22. 6. Phil. 2. 7, 8.

‖ That is, threw off his royal robes, which Michal considered shameful and degrading.—Ed.

f Ver. 14. 1 Cor. 10. 31. 1 Sam. 13. 14. & 15. 28. & 16. 13. Ps. 78. 70—72.

g Acts 13. 45, 46. & 5. 41. & 21. 13. Phil. 3. 7—14. 1 Sam. 2. 30. Gen. 32. 10. Job 40. 4. 1 Tim. 1. 15. 1 Pet. 2. 6.

* The essence of piety is—to be base in our own sight, unworthy of all the mercies by which we are pardoned—of the blessings by which we are sustained, and the inheritance with which, in Christ, we are endowed.—Ed.

h Is. 3. 11. Hos. 9. 14.

i Never. 1 Sam. 15. 35. Is. 22. 14.

A. M. cir. 2992. B. C. cir. 1042.

a 1 Chr. 17. 3. Num. 12. 6. Amos 3. 7. Ps. 25. 14. Heb. 1. 1. Jer. 23. 22.

f 1 Kin. 5. 3. 1 Chr. 17. 4. & 22. 7, 8. & 28. 3. 1 Pet. 4. 10.

g 1 Chr. 17. 5, 6. Ex. xl. Jos. 18. 1. 1 Kin. 8. 16. 2 Chr. 6. 5

h 1 Chr. 17. 6. any of the judges. Judg. iii—xiv. 1 Sam. 4. 18. & 7. 15. ch. 5. 2.

i 1 Sam. 16. 11. Ps. 78. 70, 71. & 113. 7, 8. & 75. 5, 6. 1 Chr. 17. 7. Dan. 2. 21.

k 1 Chr. 17. 8. 1 Sam. xvi—xxxi. ch. iii—v. & 8. 13, 14. & 22. 28—40. Ps. 118. 6. & 18. 27—48. & 118. 10—12.

l 1 Kin. 4. 21, 24, 25. ch. viii, x. with Judg. iii, iv, vi, x, xiii. 1 Sam. i—v, vii, xi, xiii, xvii, xxxi. Is. 9. 7. Jer. 25. 5, 6. Ezek. 34. 25. & 37. 25, 26. Hos. 2. 18.

* This verse, as the words will bear, and the whole passage requires, should be translated not in the *future*, but in the *past* time.—Ed.

m Ex. 1. 21. 1 Kin. 2. 24. Ps. 127. 1. & 89. 3, 4.

n 1 Kin. 6. 20. Acts 13. 36. Job 5. 26.

o 1 Kin. 5. 5. & 8. 19. 1 Chr. 17. 11. & 22. 10. & 28. 6. 2 Chr. iii—vii. Acts 7. 47. Mat. 16. 18. Luke 1. 32, 33. Heb. 3. 3. 1 Pet. 2. 5. Ps. 45. 6. Is. 9. 7. Dan. 2. 44. & 7. 14.

† This is not merely a beautiful figure, but a literal and true description of death. In sleep, the bodily senses are alone affected, the spirit is as wakeful as at other times. So in death, the dust sleeps, the spirit returns to God who gave it. Eccl. 12. 7. 2 Cor. 5. 1—11.—Ed.

p 1 Chr. 28. 6, 7. Heb. 1. 5. Ps. 89. 26, 27. John 10. 36.

q Ps. 89. 30—35. Heb. 12. 6—10. Jer. 30. 11. 1 Cor. 10. 13. with Is. 53. 5—12. 2 Cor. 5. 21. 1 Pet. 2. 24. & 3. 18.

‡ How could this be Messiah, seeing it is admitted this son may commit iniquity? The passage should be translated thus:—"Even in his sufferings for iniquity, I will chasten him with the rod of men, (*i. e.* with the rod due to men) and with the stripes (due to) the children of Adam;" words that clearly point to him upon whom "the Lord hath laid the iniquity of us all."—Ed.

## CHAPTER VII.

(1) *David resolves to build a temple:* 1—3. (2) *God, by Nathan, approves the resolution; but countermands the present execution of it, assigning it to his son:* 4—17. (3) *David's confession and prayer:* 18—29.

AND it came to pass, [a] when the king sat in his house, and [b] the LORD had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, [c] I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, [d] Go, do all that *is* in thine heart; for the LORD *is* with thee.

A. M. cir. 2992. B. C. cir. 1042.

a 1 Chr. 17. 1—27.

b Jos. 21. 44. & 23. 1. 1 Kin. 5. 4. 2 Chr. 14. 6.

c Hag. 1. 4. Ex. 26. 1—14. & 36. 8—19. Num. 3. 25, 26. Acts 7. 46. ch. 5. 11. 1 Chr. 14. 1. & 16. 1. 2 Chr. 1. 4.

d 1 Cor. 13. 3. 2 Kin. 4. 27. 1 Sam. 16. 6.

4 ¶ [*] And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the LORD, [f] Shalt thou build me an house for me to dwell in?

6 [g] Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel, spake I a word with [h] any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, [i] I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel:

9 And I [k] was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 (Moreover, [l] I will appoint [*] a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies.) Also the LORD telleth thee, that he [m] will make thee an house.

12 ¶ And [n] when thy days be fulfilled, and thou shalt sleep with thy fathers, [†] I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 [o] He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 [p] I will be his father, and he shall be my son. [q] If he commit iniquity, [‡] I will chasten him with the rod of men, and with the stripes of the children of men:

REFLECTIONS UPON CHAP. VI.—Perpetual visibility and splendour are no marks of a true church. The ark, the most noted symbol of God's presence, continued long in obscurity. God can be graciously present with his people even when they want his solemn ordinances; and it is his presence that renders his ordinances truly glorious. Such as have high thoughts of him will reverence all his institutions. The greatest need think it no disparagement to join with the meanest before the great God, their common Maker and Saviour. Singing of psalms to his praise is always esteemed when God revives a spirit of religion. God's laws relative to the manner, as well as to the matter, of his worship, ought to be exactly observed: and the authority of men, or bad precedents, should never weigh more with us than the express word of God. By rashness and intemperate zeal we are apt to give wrong touches to God's ark; and no good intention will atone for our irreverence or presumption. Men are never in greater danger of ruinous mistakes than in dealing with God. How apt are the best to be displeased with God's judgments rather than with their own sins which procured them! The awful strokes of Providence should move us to repentance and heedfulness, but never terrify us from our duty. None ever lost by their fidelity and kindness to God and his ordinances. It is a happiness to be in the family or place where God is duly respected. Duty may happily succeed at last, though our first attempts have been marred. Let us therefore search out and repent of our errors, apply Jesus' propitiatory sacrifice for remission of sins, feast on him as our provision, and set about it anew with proper circumspection. Only base minds reckon God's service mean or indecent; and ridicule, not reason, is the common weapon of the enemies of truth. But we must not be laughed out of our religious profession; but the more opposition we meet with, the more resolutely persevere. If God knows our heart to be upright before him, the censures of others may lie light upon us. We can never sufficiently humble ourselves before him. And if in our service of him, we have the regard of good men, we need not fear the contempt of the irreligious or the great. While God shall mark the despisers of his service with infamy and wrath, we shall be had in glory and honour.

But let me here think of that solemn joy and triumph wherewith Jesus, our great Ark of God's testament, was carried up into heaven, and set down at the right hand of God: and of that joy and triumph with which his name is carried through the world by the gospel, in the times of his love and days of his power! O then what harmony and peace in churches—what familiar feasting on his flesh and blood! And how dreadful their case who disdain to concur in that solemn work!



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15 But [r] my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And [s] thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 [t] According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, [u] Who *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto?

19 And [x] this was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come: and [y] *is* this the [†] manner of man, O LORD God?[‡]

20 And what can David say more unto thee? for thou, LORD God, [z] knowest thy servant.

21 [a] For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore [b] thou art great, O LORD God: for *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

23 And [c] what one nation in the earth *is* like thy people, *even* like Israel, whom God [d] went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For [e] thou hast confirmed to thyself thy people Israel, *to be* a people unto thee for ever; [f] and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, [g] establish *it* for ever, and do as thou hast said.

26 And [h] let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David [i] be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast [k] revealed to thy servant, saying, I will build thee an house; therefore hath thy servant [l] found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that

A. M. cir. 2962.
B. C. cir. 1042.

r Ps. 89. 28. Acts 13. 34. Is. 55. 3.

s Gen. 49. 10. 1 Kin. 2. 5. & 11. 36. 2 Kin. 19. 34. Ps. 45. 6. & 89. 35, 37. & 132. 11, 12. Is. 9. 7. Dan. 2. 44. & 7. 14. John 12. 34. Mat. 16. 18.

t Jer. 23. 28. Ezek. 5. 17. Mat. 28. 20. 1 Chr. 17. 15. 1 Cor. 4. 2. Acts 20. 27.

u Gen. 32. 10. Judg. 6. 15. Job 7. 17. 1 Sam. 18. 18. Ps. 8. 4. & 144. 3, 4. Eph. 3. 8.

x Dr J. Pye Smith translates the passage thus:—"What am I, O Lord, Jehovah, and what my house, that thou hast brought me to this point (of exaltation)? And little (is) even this in thine eyes, O Lord, Jehovah; thou hast even spoken with respect to the house of thy servant, unto a vast extent, And this (is) the law of the Adam, O Lord, Jehovah." This passage reveals the second Adam, as David's son, with a spiritual house, and an everlasting kingdom. It cannot mean Solomon, for he was on the throne during David's life; but the "seed" here promised, (ver. 12.) is set up after David's death, and his throne and kingdom, (ver. 13.) are for ever.—Ed.

x Ver. 8, 9, 11, 12, 16. 1 Kin. 3. 13. Eph. 3. 20. 1 Chr. 17. 17.

y Ps. 89. 10. & 96. 7. Mic. 7. 18. Zech. 9. 17. Is. 55. 8. Eph. 2. 7.

† Heb. law.

‡ And this is (or must be) the law of the Adam, (the Messiah) O Lord Jehovah.—Ed.

z 1 Sam. 16. 7. Ps. 139. 1—5. Mat. 11. 26. Luke 12. 32.

a 1 Chr. 17. 19. Eph. 1. 11. & 4. 32. Rev. 12. 13. Deut. 9. 5. Mat. 11. 26.

b Deut. 3. 24. & 4. 35. & 32. 39. 1 Sam. 2. 2. Ps. 86. 8. & 89. 6, 8. & 95. 10. & 145. 3. & 147. 5. Ex. 15. 11. & 18. 11. Is. 45. 5, 18, 22. Job 11. 7.

c 1 Chr. 17. 21. Deut. 4. 7. & 33. 29. Ps. 147. 20. Amos 3. 2. Rom. 3. 1. & 9. 3—5.

d Ex. 3. 7, 8. & 19. 5, 6. Num. 14. 13—21. Is. 63. 7—14. Deut. 4. 36—34. Jer. 32. 20, 21. Tit. 2. 14. Rev. 5. 9, 10.

e 1 Chr. 17. 22. Gen. 17. 7, 8. Ex. 19. 5, 6. & 20. 2. Deut. 7. 6. & 14. 2. & 26. 17, 18. & 28. 9. Jer. 31. 33. Zech. 13. 9. Is. 12. 2. Ps. 48. 14

f Even in their dispersion, the Jews are still God's people; he has literally fulfilled, or is fulfilling, upon them all his threatenings, and he will as literally fulfil all his promises.—Ed.

f Ezek. 36. 37. Is. 45. 11. Gen. 22. 12. Ps. 119. 49. Jer. 11. 4. 5.

g Mat. 6. 9. Ps. 72. 19. John 12. 28.

h Ver. 13, 15, 16. 2 Chr. 7. 18. Jer. 33. 17, 20, 21, 25, 26.

i Heb. *opened the ear.* 1 Chr. 17. 25. Ruth 4. 4. 1 Sam. 9. 15.

k Ps. 10. 17. & 78. 38. Rom. 8. 26, 27.

A. M. cir. 2962.
B. C. cir. 1042.

l John 17. 17. Heb. 6. 18. & 10. 23. & 11. 11. Num. 23. 19. Tit. 1. 2. 1 Cor. 1. 9. 1 Thes. 5. 24.

m Heb. *be thou pleased and bless.*

m 1 Chr. 17. 27. ver. 25. Num. 6. 24—26. Eph. 1. 3. Ps. 72. 17. Is. 65. 17.

A. M. 2964.
B. C. 1040.

a 1 Chr. 18. 1—17. ch. 7. 9.

b Or, *the bridle of Ammah*, a hill. Ch. 2. 24.

c Supposed by some to be another name for Gath. Its name is very significant—"the bridle of bondage." This victory of David forms a beautiful emblem of the deliverance of believers from the "bondage of the law."—Ed.

c Num. 24. 17. ver. 6, 14. Ps. 60. 9. & 108. 9.

d They had terribly provoked him; perhaps murdered his parents. 1 Sam. 22. 3.

e Ps. 60, title. 1 Chr. 18. 5, 12. ver. 5, 6, 12. ch. 10. 6, 8, 16, 18. 1 Kin. 11. 23. Gen. 15. 18. Ex. 23. 31.

† 1038.

‡ Supposed to have stood about 20 miles west of Damascus.—Ed.

§ David.

f 1 Chr. 18. & ch. 10. 18. Jos. 11. 6. Ps. 20. 7. & 33. 16, 17. Prov. 21. 31.

‖ In 1 Chr. 18. 4. David is said to have taken seven thousand horsemen, here only seven hundred; and, as the Hebrew letters that stand for these numbers are very similar, the difference is generally ascribed to some error of a transcriber. There is, however, no necessity for a reconciliation where there is really no contradiction; both accounts may be correct, but referring to two different decisions.—Ed.

g Deut. 17. 16. Jos. 11. 6.

h Ch. 10. 6. 1 Kin. 11. 24. & 15. 18—21. & xx. xxii. 2 Kin. viii, xxii. & 16. 9.

i Is. 8. 9. & 21. 3. Job 9. 13.

k Ver. 3.

l 1 Chr. 18. 6. ver. 2, 10—14. Ps. 18. 44—50. & 20. 8. Prov. 21. 31. ch. 22. 45, 51.

m 1 Chr. 18. 7. 1 Kin. 10. 16. & 11. 23.

n 1 Chr. 18. 8. i. e. Tibhath and Chun.

o 1 Chr. 18. 9. Num. 13. 21. Amos 6. 2.

p Or, Hadoram. 1 Chr. 18. 10.

q Heb. *ask him of peace.* Gen. 43. 27. Is. 39. 1.

r Heb. *was a man of war.*

s Heb. *in his hand were.*

r 1 Chr. 18. 11. & 29. 2. 1 Kin. 10. 21. Mic. 4. 13. Thus heathen gold was given to God, as an earnest of their persons being converted to him under the gospel.

God, and [l] thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now [m] let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it;* and with thy blessing let the house of thy servant be blessed for ever.

## CHAPTER VIII.

(1) *David conquers and triumphs over the Philistines, Moabites, Syrians, and Edomites:* 1—8, 12—14. (2) *Receives great wealth, which he dedicates to the service of God:* 9—12. (3) *Having fixed his principal officers, he, with great equity and honour, governs his subjects:* 15—18.

AND [a] after this it came to pass, that David smote the Philistines, and subdued them: and David took [b] Metheg-ammah[c] out of the hand of the Philistines.

2 And he [c] smote Moab, and measured them with a line, casting them down to the ground; [d] even with two lines measured he to put to death, and with one full line to keep alive: and *so* the Moabites became David's servants, *and* brought gifts.

3 ¶ [e] David smote[†] also Hadadezer, the son of Rehob, king of Zobah,[‡] as [§] he went to recover his border at the river Euphrates.

4 And [f] David took from him a thousand *chariots*, and seven hundred[‖] horsemen, and twenty thousand footmen: and David [g] houghed all the chariot-*horses*, but reserved of them *for* an hundred chariots.

5 And when the [h] Syrians of Damascus [i] came to succour [k] Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then [l] David put garrisons in Syria of Damascus; and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went.

7 And David took [m] the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And [n] from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When [o] Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent [p] Joram his son unto king David to [q] salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer [s] had wars with Toi:) and *Joram* [t] brought with him vessels of silver, and vessels of gold, and vessels of brass;

11 [r] Which also king David did dedicate

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REFLECTIONS UPON CHAP. VII.—Gracious souls are never weary of working for the Lord; nor can they, with pleasure, enjoy their own conveniencies while his ordinances are in distress. It is good to strengthen the hands of such as have at heart to build up the church of God: but all our success depends on God's presence and assistance. Even prophets may be too rash: they are no further infallible than as inspired by the Holy Ghost. God may approve a work, and yet not the doing of it by a particular person. Nay, he may accept his purpose, and yet not allow him to execute it. All true honour and happiness come from God. Yet the good purposes of ministers, magistrates, and parents, sometimes entail upon churches, nations, and families, the most remarkable mercies. But how great things God hath laid up for them that fear him! how abundant, free, sovereign, and lasting, are the blessings of his covenant! Yes, pleasant, fervent, and successful, are those supplications now, which are animated by, and do reduplicate upon the promises of God impressed on our heart; particularly those respecting Jesus Christ and his grace. Let us then boldly ask what God hath promised. Let us never stagger at the greatness of the mercy, but pray in faith, nothing doubting. Let it be our constant desire that God in all things may be glorified. If we find in our hearts to pray, God will not fail to hear and answer.



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unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David [a]gat *him* a name when he returned from smiting of the Syrians in the [b]valley of Salt, *being* eighteen thousand *men.*

14 ¶ And [c]he put garrisons in Edom;* throughout all Edom put he garrisons: and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 ¶ And David [d]reigned over all Israel; and David executed judgment and justice[†] unto all his people.

16 And [e]Joab the son of Zeruiah[‡] *was* over the host; and Jehoshaphat the son of Ahilud *was* [§]recorder;[‖]

17 And [f]Zadok the son of Ahitub, and Ahimelech the son of Abiathar,* *were* the priests; and Seraiah *was* the [†]scribe;

18 [g]And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were [‡]chief rulers.

A. M. 2966.
B. C. 1038.

a Ch. 7. 9. 1 Chr. 18. 12. Ps. 60, title.
1 2 Kin. 14. 7.

c Gen. 25. 23. & 27. 37, 40. Num. 24. 18, ver. 8, 6. Ps. 18. 31—46.

* B. C. 1037.

d Prov. 14. 34. Jer. 22. 15. Ps. 72. 1, 72. & 45. 6, 7. Is. 9. 6, 7. & 11. 2—4.

† That is, established regular courts of law, in which justice was faithfully administered, David in council, holding the final court of appeal.—Ko.

e Ch. 2. 13. & 20. 23, 24. & 5. 8. 1 Chr. 18. 15. & 11. 6. 1 Kin. 4. 3.

‡ In modern phrase, he was "commander-in-chief," sometimes also "generalissimo."—Ko.

§ Or, *remembrancer, or writer of chronicles.*

‖ The modern title would be "historiographer."—Ko.

f 1 Chr. 18. 16. & 24. 3, 6. 1 Sam. 22. 20. ch. 15. 24, 29, 35. & 20. 25.

* Why Abiathar, who was still living, (ch. 15. 24. & 20. 25.) and who continued to enjoy the office of high priest till the days of Solomon, (1 Kin. 2. 26.) is not more particularly mentioned, does not appear. If there were authority from MSS. for reading it, "Abiathar the son of Ahimelech," it would be more in accordance with the passages quoted. But such solutions, when merely conjectural, are not to be countenanced.—Ko.

† Or, *secretary.*

g 1 Chr. 18. 17. ch. 15. 18. & 20. 7, 23. & 23. 20—22. & 4. 2. 1 Kin. 1. 38, 44.

‡ Or, *princes.*

A. M. 2967.
B. C. 1037.

g Gen. 18. 2. & 19. 1. & 33. 3. Ruth 2. 10.

* Still an Eastern salutation, not merely to kings, but even to subordinate rulers. To most Europeans it appears abject in him that offers, and arrogant in those who receive it. But one country or era can badly judge of the customs of another. The Christian must, of all things not immoral, always judge charitably.—Ko.

h Gen. 50. 21. Is. 35. 3, 4. Ruth 1. 8. & 2. 11, 12. Mat. 5. 7. 2 Tim. 1. 17, 18.

i Mat. 6. 11. Jer. 52. 33, 34. Is. 33. 16.

k Ver. 6. Ruth 2. 10. ch. 19. 28. & 3. 6. & 16. 9. 1 Sam. 24. 14. & 25. 20.

l Is. 32. 8. ch. 16. 1—4. & 19. 24—30. 1 Sam. 9. 1. Acts 20. 33.

† He gave Ziba and his family to be servants to Mephibosheth, who was to reside with David at court, while the rents of his land were to support his household.—Ko.

m Ch. 16. 1—4. & 19. 26, 27.

n 1 Chr. 8. 34—40. & 9. 40—44.

‡ Heb. *all the whole dwelling of the house.*

o Ps. 41. 9. Mic. 7. 5. Phil. 2. 24.

## CHAPTER IX.

(1) *David's inquiry after the remains of the family of Saul:* 1—4. (2) *His kind reception of Mephibosheth:* 5—8, 10, 11. (3) *The provision he made for his family:* 9—13. (4) *The modest and thankful manner in which Mephibosheth received these favours:* 6—8.

AND David [a]said, Is there yet any that is left of the house of Saul, that I may show him kindness for [b]Jonathan's sake?

2 And [c]*there was* of the house of Saul a servant, whose name *was* Ziba: and when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he.*

3 And the king said, *Is* there not yet any of the house of Saul, that I may show [d]the kindness of God* unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [e]lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of [f]Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent and [g]fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

A. M. 2967.
B. C. 1037.

a 1 Sam. 18. 1—3. & 20. 14, 15. ch. 1. 26. Prov. 27. 10. 1 Pet. 3. 9.

b Heb. *the house of Saul had a servant.* Gen. 15. 2. & 24. 2. ch. 16. 1. & 19. 17, 18.

c 1 Sam. 20. 14, 15. Luke 6. 35. Mat. 5. 44. 1 Pet. 3. 9.

* The kindness to which he was bound by the oath of God which Jonathan made him swear, 1 Sam. 20. 17.—Ko.

d 1 Chr. 8. 34—38. & 9. 40—44. ch. 4. 4. & 19. 24—30.

e Ch. 17. 27.

f Prov. 27. 10. John 6. 37. Ps. 68. 22. Is. 27. 13. & 5. 6, 8.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he [g]fell on his face,* and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant!

7 ¶ And David said unto him, [h]Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt [i]eat bread at my table continually.

8 And he [k]bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am?*

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, [l]I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits,* that thy master's son may have food to eat:[†] but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, [m]According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king,* he shall eat at my table, as one of the king's sons.

12 And [n]Mephibosheth had a young son, whose name *was* Micah: and [‡]all that dwelt in the house of Ziba *were* [o]servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

## CHAPTER X.

(1) *David sends a friendly message of condolence to Hanun king of the Ammonites, but his messengers are abused:* 1—5. (2) *While the Ammonites prepare for war, and hire thousands of Syrians to assist them, David appoints Joab and Abishai his generals to invade their country. They attack the Ammonites and Syrians, and totally rout them:* 6—14. (3) *The Syrians having recruited their troops, rally again, and are again totally routed:* 15—19.

A. M. 2968.
B. C. 1036.

AND it came to pass after this, that the [a]king of the children of Ammon died, and Hanun his son reigned in his stead.

a 1 Sam. 11. 1. 1 Chr. 19. 1—19. ch. 17. 27.

2 Then said David, I will [b]show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent to comfort him by the hand of his servants for

b Deut. 23. 6. 1 Sam. 22. 4. Prov. 27. 10. or 2 Chr. 19. 2.

REFLECTIONS UPON CHAP. VIII.—Faithful is he who hath promised. Now, after many ages, he put Israel into the full enjoyment of all their promised territory, from the river of Egypt on the south-west to the Euphrates on the north-east. No mighty nations, or powerful corruptions, can withstand when God's time of humbling them arrives. The awful threatenings denounced against them take fast hold on them; and, the more they have oppressed the people of God, the worse fate may they expect. While the associated enemies of the church are broken in pieces, those armies are safe with whom the Lord goes out to the battle. In all wars the glory of God ought to be our principal end; and to him our whole success ought to be ascribed. Wars abroad ought never to hinder mildness, good order, and equity at home. And such as have been faithful friends in adversity, deserve preferment in prosperity. But, lo! when God has a temple to build, how he brings under such as would incline to oppose it, and provides for its expense!

REFLECTIONS UPON CHAP. IX.—How quickly sin nearly extirpates the most flourishing families! How often good men, amidst the hurry of business, are too long forgetful of their former friends! But we should not only be ready to do good to such as need, but even seek out opportunities, and inquire after proper objects. Yea, we should be peculiarly earnest in showing kindness to such as have injured us, or to such as have befriended us in our distress. Nor should our kindness die with our friends, but extend to their relations and posterity. Advancement to high stations should make us remember poor friends and poor objects with more readiness and tender care. Unexpected favours ought to be received with the warmest gratitude, and the most self-denying humility of mind and behaviour. Honours sit most gloriously on the most humble and modest. But how amazing is it that, for Jesus' sake, God should seek out us deformed sinners of mankind, restore to us our eternal inheritance, and appoint us to feast continually on, and with, Jesus at his table!



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his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, [a] Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? [b] hath not David *rather* sent his servants unto thee to search the city, and to spy it out, and to overthrow *it?*

4 Wherefore Hanun took David's servants, and [d] shaved off the one half of their beards,[†] and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at [e] Jericho[‡] until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they [f] stank before David, the children of Ammon [g] sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And [h] when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 [i] And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the [k] Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind,[§] he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, [l] If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee.

12 [m] Be of good courage, and let us play the men for our people, and for the cities of our God; and the LORD [n] do that which seemeth him good.[‖]

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians; and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they [o] gathered themselves together.

16 And [p] Hadarezer sent, and brought out the Syrians that *were* beyond the river;[*] and they came to Helam: and Shobach, the captain of the host of Hadarezer, *went* before them.

17 And when it was told David, [q] he gathered all Israel together, and passed [†] over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 [r] And the Syrians fled before Israel; and David [‡] slew *the men of* [‡] seven hundred chariots of the Syrians, and forty thousand horsemen,[‖] and smote Shobach, the captain of their host, who died there.

19 And when all the kings *that* [s] *were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians [t] feared to help the children of Ammon any more.

A. M. 2968. B. C. 1036.

a Heb. *in thine eyes doth David.*

c 1 Cor. 13. 7. 1 Tim. 6. 4. Gen. 42. 9—14. 1 Chr. 19. 3.

d Lev. 19. 27. Is. 20. 4. & 47. 2, 3. Ps. 109. 8. 2 Chr. 36. 16.

† Amongst many of the Asiatic nations, the beard is not merely considered as the chief ornament of manhood, but also as a sign of liberty and authority—none but slaves having it shaved off. Amongst the Arabians, many of whose tribes were nearly akin to the Jews, cutting off the beard would (as we learn from *Niebuhr* ch. 7.) be considered not merely as a punishment equal to public whipping and branding in Europe, but so utterly intolerable, that the Arab had rather suffer death, than be so disgraced.—ED.

e Not that Jos. 6. 24. 1 Kin. 16. 34 but some village near to it.

‡ The place where the city of Jericho stood, and which being now uninhabited, according to the denunciation of Joshua, was an appropriate solitude for his envoys, till the marks of the insult should be obliterated.—ED.

f 1 Chr. 19. 6, 7. Gen. 34. 30. Ex. 5. 21. 1 Sam. 13. 4. & 27. 12.

g Is. 8. 9, 10. ch. 8. 5. Ps. 83. 1—4. with Num. 13. 21. Jos. 13. 11, 13.

h 1 Chr. 19. 8. ch. 23. 8. Is. 13, 8, 3.

i 1 Chr. 19. 9—19.

k Ch. 8. 3, 5. Num. 13. 21. Judg. 11. 3. ver. 6.

§ The Ammonites, who had sallied from the city which Joab seems to have beleaguered, being before; and the Syrians behind, who had come to raise the siege.—ED.

l Heb. 13. 1, 3. Neh. 4. 20. Rom. 15. 1. Gal. 6. 2. Luke 22. 32.

m 1 Sam. 14. 6, 12. & 17. 32. 2 Chr. 32. 7. 1 Cor. 16. 13. Neh. 4. 14. Eph. 6. 10. 2 Tim. 2. 1.

n Judg. 10. 15. 1 Sam. 3. 18. ch. 16. 10, 11. Job 1. 21.

‖ The noblest military address upon record; and, if Joab really felt as he spoke — indicating more of pious regard and resignation to the will of God than his previous character would lead us to expect—one fact it develops, as it shows that Joab's popularity with the army, which rendered him more a master than a servant to David, arose from the energy of his appropriate and sententious eloquence.—ED.

A. M. 2968. B. C. 1036.

o Mic. 4. 11—13. Ps. 2. 1. & 118. 10—12. & 27. 2, 3. Is. 8. 9, 10.

p 1 Chr. 19. 16. Ps. 60, title. ch. 8. 3, 5. 1 Kin. 11. 23.

q 1 Chr. 19. 17.

* The Euphrates, in Mesopotamia.

† To the eastward.

r 1 Chr. 19. 18. ch. 8. 4. Ps. 18. 38. & 33. 16. Is. 26. 11. & 31. 2, 3.

‡ Heb. *smote dead.*

‖ That is, ten men in a chariot, which make up the number of 7000.

‖ The difference between the numbers in this passage, and that in 1 Chr. 19. 18, is usually ascribed to some error of transcribers, and certainly the numeral marks for 700 and 7,000 are sufficiently similar to render this statement plausible. For the difference, however, between footmen and horsemen, it will not account. But there is no need for those violent, because unauthorized attempts at reconciliation. Both accounts may be true. The horsemen might have been dismounted, the better to escape through rocky passes, and so slain as footmen—700 might have been destroyed in one battle, 7000 in the whole campaign.—ED.

s Gen. 14. 4. Jos. 11. 10. Judg. 1., 7. 1 Kin. 20. 1. Dan. 2. 37.

t Ps. 48. 4—6. Rev. 18. 10. Is. 26. 14.

## CHAPTER XI.

(1) *While his troops struggle in war with the Ammonites, David commits adultery with Bath-sheba:* 1—5. (2) *To conceal his wickedness, he sinfully attempts to have his spurious child fathered on Uriah, her husband:* 6—13. (3) *Defeated in this project, he contrives, and effects the murder of Uriah by the hand of the Ammonites:* 14—25. (4) *He marries Bath-sheba:* 26, 27.

A. M. 2969. B. C. 1035.

AND it came to pass, [a] after the year was expired, at the time when kings go forth[*] *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David [b] arose from off his bed, and walked [c] upon the roof of the king's house:[†] and from the roof he [d] saw a woman [e] washing herself; and the woman *was* very beautiful to [f] look upon.

3 And David sent and inquired after the woman. And *one* said, *Is* not this Bath-sheba, the daughter of [g] Eliam, the wife of Uriah the Hittite?

4 And David [h] sent messengers, and took her: and she came in unto him, and he lay with her; (for she was [i] purified from her uncleanness;) and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, [k] I *am* with child.

a Heb. *at the return of the year.* Ex. 12. 2. 1 Kin. 20. 22. 26. 2 Chr. 36. 10. 1 Chr. 20. 1. Eccl. 3. 8.

* In spring, when the grass and springing grain would afford forage for their horses, and the military retainers were most free from domestic engagements. Alas! that man's sin should disfigure nature's fairest and most hopeful season!—ED.

b Ch. 4. 5, 7. Prov. 24. 33, 34. & 19. 15.

c Deut. 22. 8. 1 Sam. 9. 25. Neh. 8. 16. Judg. 16. 27. Mat. 10. 27. Acts 10. 9. Jer. 19. 13.

† It will be held in remembrance that the Oriental roofs are generally flat; and that where houses are situated on hills, as in Jerusalem, one roof would frequently overlook another.—ED.

d Gen. 6. 2. Job 31. 1. Ps. 119. 37. Mat. 5. 28.

e Lev. 15. 19. Prov. 31. 30. 1 Pet. 3. 2, 3.

f Jam. 1. 14. Mat. 5. 28.

g 1 Chr. 3. 5. ch. 23. 34. Perhaps Ahithophel's son.

h Gen. 38. 7. Lev. 19. 17. Ps. 50. 18. Job 31. 9—11.

i Lev. 15. 19—28. & 12. 2. & 18. 19.

k Which exposed her to death. Lev. 20. 10. Deut. 22. 22. Prov. 6. 34. John 8. 4, 5.

REFLECTIONS UPON CHAP. X.—It is good to return a kindness even to the wicked, and to mourn with the afflicted. Wicked princes are ordinarily attended by wicked flatterers. Base minds are always the most suspicious: and evil suspicions hurry men into the most rash and ruinous conduct. It is exceedingly criminal to violate the person of an ambassador. But little pleasure, profit, or honour, must be expected from courting or complimenting the inveterate enemies of God and his people. Calumny often drives men into obscurity; but patience will gradually wear off the reproach. War had need to be made with good advice. No numbers will be found able to support those who fight against God. Nor is it unwieldy strength, but a prudent disposition and application of forces, that in battle usually prevails. Great dangers call for the greater fortitude. Love of God, and of their country, makes the bravest soldiers. Mutual assistance is a duty incumbent in every difficulty; and dependance upon God, in the use of the means, is the sure way to be crowned with success. What a mercy is it that inclement winters interrupt the grievous trade of war, and force the combatants to an unwilling rest! But sinners, by their obstinate opposition to Christ and his cause, often bring upon themselves redoubled destruction. It is happy if they submit before they are totally ruined. Meanwhile, let mankind beware of abusing Jesus' ministers and messages of grace; for the inflamed vengeance of Almighty God awaits such wickedness as its just reward.



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6 And David sent to Joab, *saying*, [1]Send me Uriah the Hittite.* And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* [†] how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, [m] Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and [n] there [‡] followed him a mess[§] *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, [o] The ark,[‖] and Israel, and Judah, abide in tents; and [p] my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *As* [q] thou livest, and *as* thy soul liveth, I will not do this[¶] thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he [r] made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David [s] wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, [t] Set ye Uriah in the forefront of the [u] hottest battle, and retire ye [†] from him, that he may be smitten, and die.

16 And it came to pass, when Joab observed the city, that [v] he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite[‡] died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling [*] the matters of the war unto the king,

20 And if so be that the king's [x] wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote [y] Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant[†] Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing [‡] displease thee; for [a] the sword devoureth one as well as another: [a] make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned[‖] for her husband.

27 And when the mourning was past, David sent and [b] fetched her to his house, and she became his wife,[‖] and bare him a son. But the thing that David had done [c] displeased the LORD.

## CHAPTER XII.

(1) *By Nathan's parable, David is made to condemn himself:* 1—12. (2) *Upon his repentance, divine remission is intimated; but with a reserve of much temporal judgment:* 13, 14. (3) *The child sickens and dies, David behaving as a deeply affected penitent:* 15—23. (4) *To comfort his broken spirit, Bath-sheba's birth of Solomon is attended with a declaration of the Lord's special kindness to the child:* 24, 25. (5) *Rabbah, the chief city of the Ammonites, is taken:* 26—31.

A. M. 2970. B. C. 1034.

AND the LORD [a] sent Nathan unto David: and he came unto him, and [b] said unto him, There were two men in one city, the one rich, and the other poor.

2 The rich *man* had [c] exceeding many flocks and herds;

3 But the poor *man* had nothing, save [d] one little ewe-lamb, which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his own

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A. M. 2969. B. C. 1035.

1 Pa. 51. title, 4, 10, 14. Job 20. 12—14. Prov. 9. 17.

* Here commences a practical illustration of the manner in which men, having forgotten God, try to hide their sins from the world, and in the attempt go on to commit new sins greater than the first. Even as Peter at first simply denied Christ, then went on to "curse and to swear" to the falsehood.—Ed.

† Heb. *of the peace of, &c.*

m Job 20. 12. Ps. 44. 21. & 50. 21. Prov. 10. 19. & 26. 25.

n Ex. 1. 10. Prov. 28. 13. Ps. 50. 21. & 12. 2. Is. 28. 20.

‡ Heb. *went out after him.*

§ This is a custom still observed in many parts of Asia, and is looked upon, not merely as an act of hospitality, but as one of the highest compliments.—Ed.

o 1 Sam. 4. 4. & 14. 18.

‖ Not as if the ark were with the army, as in the time of Eli, but that it was still in a tent at Jerusalem, as were the nation generally, who were not yet advanced so far in civilization as to have permanent houses.—Ed.

p Mat. 10. 24, 25.

q 1 Sam. 1. 26. & 17. 55. & 20. 3. ch. 14. 19.

¶ Heb. *thing.*

r Hab. 2. 15. Rev. 17. 2. Eph. 5. 11.

s Pa. 19. 13. 1 Kings 21. 8. Jer. 9. 1—4. Hos. 4. 12. Mic. 7. 3—5.

† Heb. *Bring Uriah over against the face of the strongest battle.* Ps. 51. 4, 14. ch. 12. 9. Jer. 10. 23.

u Heb. *strong.*

† Heb. *from after him.*

v Ver. 15. 17, 21. 1 Sam. 22. 17. Acts 5. 39. Prov. 29. 12.

‡ Uriah must, of course, have been a proselyte to the Jewish religion, else, as an Hittite, he could not have been employed in the service of David, or have had a Jewess to wife.—Ed.

A. M. 2969. B. C. 1035.

* Joab seems to have been, at least, comparatively illiterate, as he sends no written despatch, but merely a verbal message.—Ed.

x Prov. 19. 12. & 16. 14. Acts 12. 20.

y Judg. 9. 53. & 7. 1. Besheth, *shame*, is put for Baal.

† The remembrance that Uriah was his servant, should have awakened David's conscience, yet he receives the message with indifference, or more probably with satisfaction. Such is the blinding and hardening influence of sin!—Ed.

‡ Heb. *be evil in thine eyes.*

z Eccl. 9. 1, 2. 1 Sam. 6. 9.

a Ch. 12. 28.

§ The mourning may have been sincere—it, more probably, was feigned.—Ed.

b Heb. *gathered her.* 1 Sam. 25. 39—42. with ch. 3. 2—5. & 5. 13—16.

‖ Not that God was displeased with David for making her his wife—for that was doing all he could to repair the injury—but the whole transaction in relation to Uriah was abominable both in the sight of God and man.—Ed.

c Heb. *was evil in the eyes of.* Heb. 13. 4. Ps. 5. 6. Mal. 3. 5.

a Ps. 51. title. & 89. 35. ch. 14. 14. Is. 57. 17. 18.

b 1 Kings 20. 35—41. ch. 14. 4—20. Judg. 9. 7—16. Is. 5. 1—6. Mat. xiii. Luke xv, &c.

c Ch. 3. 2—5. & 5. 13—16. David had many wives and children.

d Ch. 11. 3. Mic. 7. 5. Prov. 5. 19. Uriah had but one wife.

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REFLECTIONS UPON CHAP. XI.—Lord, what is man when left to himself! On this side the grave no man is secure from presumptuous sin. The lusts of the flesh are most powerful and deceitful evils, and the last to be subdued; and such as make provision for the flesh, by sloth and sensuality, are prepared for every temptation. When we are out of God's way of duty, we cannot expect his protection. If our eyes be suffered to wander, our hearts and feet will soon follow. To indulge sinful lusts is but to increase its cravings. And a heart given up to lewdness will sacrifice honour, interest, friends, nay, God himself, to the idol of its hateful passions. Often it requires double care to conceal sin than what would have been necessary to prevent it. One sin ordinarily requires another to hide it. And such as have defiled their neighbour's bed will not stick to destroy his soul by drunkenness, or even his life by the sword. When sin has hardened the heart, the strongest warnings of providence are disregarded. When the devil has once got a soul before the wind of his temptations, he can drive it to the very brink of hell—to deliberate malice and murder. God, however highly displeased, may permit men for a time to prosper in their wickedness, till their particular branches of guilt have become almost innumerable. But stand still, my soul, and tremble to behold the man according to God's heart, the royal deputy of heaven—negligent in business, indulgent of sloth, wandering in eye, and lustful in heart; in old age debauching a lady of good reputation, and the wife of a faithful hero; labouring to impose a spurious issue



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meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a [o] traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but [f] took the poor man's lamb, and dressed it for the man that was come to him.[*]

5 And [g] David's anger was greatly kindled against the man: and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* [†] [h] shall surely die:[‡]

6 And he shall [i] restore the lamb fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, [k] Thou *art* the man. Thus saith the LORD God of Israel, [l] I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives [§] into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou [m] despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore [n] the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, [o] I will raise up evil against thee out of thine own house; [p] and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, [p] I have sinned against the LORD.[*] And Nathan said unto David, [q] The LORD also hath [†] put away thy sin; thou shalt not die.[‡]

14 Howbeit, because by this deed [r] thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house: and the LORD [s] struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore [t] besought God for the child; and David [§] fasted, and went in and lay all night upon the earth.

A. M. 2970. B. C. 1034.

e Job 1. 7. 1 Pet. 5. 8. Mat. 12. 43. Jam. 1. 14. i. e. the devil and fleshly lust.

f Ch. 11. 3, 4.

* In Eastern countries, where there are no houses of public entertainment, every man, either of his own good will, or out of the vanity of a good name, or as an act of religious merit, is hospitable, or may be required by authority to entertain travellers.—Ed.

g Gen. 39. 19. Gal. 4. 18. Rom. 10. 2.

† Heb. *a child of death.*

h Or, *is worthy to die.* Gen. 20. 7. & 38. 24.

‡ Is, according to the margin, *a child of death*, that is, is worthy to die, because of the peculiar enormity of his crime—but can not, according to the letter of the law, be compelled to more than a fourfold restitution of the property purloined.—Ed.

i Ex. 22. 1. Luke 19. 8. Prov. 6. 31.

k 1 Sam. 13. 13. Mat. 14. 4. Luke 19. 25. Rom. 2. 1.

l 1 Sam. 16. 13. & xviii—xxvi. ch. ii, v, vii. Is. 5. 4.

§ Eastern kings counted the wives of their predecessors their property.

m Ch. 11. 4, 14. Ex. 20. 13, 14. Ps. 51. 4, 14.

n Mat. 26. 52. & 7. 2. Rev. 13. 10. & 16. 6. Judg. 1. 7. ch. xiii—xxi.

o Amos 7. 9. & 3. 2. Deut. 28. 30. ch. xiii—xviii. & 16. 22. Mat. 7. 2. Judg. 1. 7. Ps. 9. 15. Prov. 11. 31. Jer. 2. 17, 19. & 4. 18. & 5. 25. & 6. 19.

p Ps. 51. title, 1—16. ch. 24. 10. Acts 2. 37. Luke 15. 21.

* The brief sentence that records David's penitence is more emphatic than a more lengthened detail. It is "godly sorrow," for it laments the sin as rebellion against God.—Ed.

q 1 Cor. 11. 32. Prov. 28. 13. Ps. 32. 1. Mic. 7. 18. Zech. 3. 4. Is. 44. 22. & 38. 17. Lam. 3. 32, 33.

† Heb. *caused to pass over.*

‡ He deserved to die as an adulterer and murderer. And though men have not sinned "after the similitude of David's transgression," let them not be angry with God because "he showeth mercy." But—and if they will be angry—"let him that is without (any) sin," and needeth no pardon, bring the first accusation.—Ed.

r Is. 52. 5. Ezek. 36. 20, 22. Rom. 2. 24. Mat. 18. 7. Neh. 5. 9.

s Gen. 4. 7. Amos 3. 2. Heb. 12. 6. Ex. 20. 5. Deut. 5. 9.

t Jer. 18. 8. & 26. 3. Is. 26. 16. with ver. 22. ch. 13. 31. Zech. 12. 10, 11. 1 Pet. 5. 6.

§ Heb. *fasted a fast.*

A. M. 2970. B. C. 1034.

* Heb. *do hurt.*

u Ruth 3. 3. Job 1. 20. & 2. 10. Ps. 39. 9. & 119. 67, 71. Mic. 7. 7—9.

† *Worshipped*, in the offering of sacrifices for his sin, and prayer. But, though hungry from his fast, he waits to worship before he eats.—Ed.

x Jonah 3. 6, 9. & 1. 6. Joel 1. 14. & 2. 12, 13. Is. 38. 1—3. Amos 5. 15. Ps. 50. 15. Jam. 4. 9, 10.

y Gen. 3. 19. Job 30. 23. & 7. 10. & 14. 10—12. Heb. 9. 27.

‡ 1033.

z Mat. 1. 8. 1 Chr. 22. 9. & 3. 5. Is. 9. 6, 7.

§ *i. e.* peaceableness and perfection.

‖ The *peaceful* and the *perfect*—by which two names, he was an eminent type of Christ, The Prince of Peace by his cross—perfect God and perfect man in his person—a perfect example, a perfect Saviour.—Ed.

* The LORD sent this consoling name, by message, to David.—Ed.

a Ch. 7. 1. & 4. ver. 1—15. 1 Kings 1. 10—44.

b That is, *Beloved of the LORD.* Mat. 3. 17. & 17. 5. Col. 1. 13.

c Ch. 11. 25. Ps. 127. 1, 2.

† Perhaps in 1034.

‡ A city, the ruins of which, still remaining, testify its former greatness. It is situated east of Jordan, and was one of the cities of the Decapolis. It is now called Amman, and is situated on the banks of the Moiet, which rises in a pond on the south-west of the town.—Ed.

§ That part where the wells and cisterns were.

‖ Houbigant translates it—"I have cut off the waters from the city,"—by which means, where there were no other supplies, he could soon compel the garrison to surrender.—Ed.

* Heb. *my name is called upon it.*

d 1 Chron. 20. 2.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then [*] vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David [u] arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: [†] then he came to his own house; and, when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, [x] While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall [y] go to him, but he shall not return to me.

24 ¶ And David [z] comforted Bath-sheba his wife, and went in unto her, and lay with her: and [z] she bare a son, and he called his name [§] Solomon; [‖] and the LORD loved him.

25 And he [*] sent by the hand of [a] Nathan the prophet; and he called his name [b] Jedidiah, because of the LORD.

26 ¶ And Joab [c] fought against Rabbah of the children of Ammon, and took the royal city.[†]

27 And Joab sent messengers to David, and said, I have fought against Rabbah, [‡] and have taken the city of [§] waters.[‖]

28 Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and [*] it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he [d] took their king's crown from

upon an injured friend; robbing his faithful servant of his senses by drink, to promote the base design; deliberately contriving murder, and making the intended victim the bearer of the murderous mandate; using Uriah's fidelity and valour as the means of his ruin; involving Joab, and the deserters of their post, and the Ammonites, as partners in his guilt: and, in fine, charging his murder on the providence of God! Oh! what fearful depths of corruption must be in my heart! How astonishing is it that Jesus and his Spirit should dwell in so polluted a residence! How much am I indebted to God for his restraining grace! Let me then daily commit the keeping of my soul to God; and, if overtaken in a fault, immediately apply to Jesus Christ for repentance and forgiveness of my sins.



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off his head, (the [e]weight whereof *was* a talent of gold with the precious stones,) and it was *set* on David's head: and he brought forth the spoil of the city [*] in great abundance.

31 And he brought forth the people that *were* therein, and [†] put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the [f] brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

A. M. 2971. B. C. 1033.

e Or, value. Prov. 13. 22, & 27, 24. Dan. 2. 21.

* Heb, *very great.*

† Perhaps he only made them saw wood and stones, dig iron mines, fell timber, and labour about furnaces.

f Furnace of Molech. 2 Kings 16. 3, & 23. 10, 14.

## CHAPTER XIII.

(1) *David's son Amnon lusts after Tamar his sister; and Jonadab his cousin helps him to a method of gratifying his detestable inclination:* 1—5. (2) *Pretending to be sick, he obtains from his father that Tamar should wait upon him; and having got his opportunity, he forces her, notwithstanding her remonstrances:* 6—14. (3) *He immediately after hates her; and, to her farther grief and shame, expels her publicly from his lodging:* 15—19. (4) *Provoked herewith, Absalom, her brother-german, resolves to slay Amnon; and, inviting him and his other brethren to a feast, he effects it by his servants:* 20—29. (5) *The news of the murder, exceedingly aggravated, greatly afflicts David, till the truth appears:* 30—36. (6) *Absalom escapes, and lives with his grandfather, while David is pained for his absence:* 37, 38.

A. M. 2972. B. C. 1032.

AND it came to pass after this, that [a] Absalom the son of David had [b] a fair sister, whose name *was* Tamar; and Amnon the son of David [c] loved her.

2 And Amnon was so [d] vexed, that he fell sick for his sister Tamar; for she *was* a virgin: and Amnon thought it hard [*] for him to do any thing to her.

3 But Amnon had [e] a friend, whose name *was* Jonadab, the son of Shimeah, David's brother: and Jonadab *was* a very [f] subtile man.

4 And he said unto him, Why *art* thou, *being* the king's son, [†] lean [‡] from day to day? wilt thou not tell me? And Amnon said unto him, [g] I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, [h] Lay thee down on thy bed, and make thyself sick: [§] and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand. [‖]

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come and [i] make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house, and he was [k] laid down. And she took [*] flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, [l] Have out all men from me. [†] And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he [m] took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not [‡] force me; for [§] [n] no such thing ought to be done [o] in Israel: do not thou this [p] folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king: for he will not withhold me from thee.

14 Howbeit he [q] would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon [r] hated her [‖] exceedingly; [*] so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause; this evil in sending me away [†] *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a [s] garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar [t] put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath [‡] Amnon thy brother been with thee? but [u] hold now thy peace, my sister, he *is* thy

A. M. 2972. B. C. 1032.

a Ch. 3. 2, 3, & xiv —xviii.

b Gen. 6. 2, & 38, 6 Prov. 31. 30.

c Gen. 34. 2, 3. Mat. 5. 28. 2 Pet. 2. 14.

d 1 Kings 21. 4. Job 5. 2.

* He did not see by what means he could effect his wicked purpose.—Ed.

e Prov. 27. 6, & 28. 23. Mic. 7. 5. with 1 Sam. 16. 9. 1 Chr. 2. 13.

f Ps. 58. 5. Jer. 4. 22. Gen. 3. 1.

† Heb. *thin.*

‡ Heb. *morning by morning.*

g Is. 3. 9. Jer. 3. 3, & 8. 12. Lev. 18. 9, & 20. 17.

h Ps. 50. 18. Prov. 19. 27. Jer. 9. 2—6.

§ Feign thyself sick, a deception in which travellers tell us, many Asiatics are still such adepts, that it is often very difficult to detect them. —Ko

‖ Such childish ideas about particular kinds of food, and its being dressed by particular persons, are common in many kinds of disease, and sometimes remarkably precede convalescence. There was therefore no ground for apprehension of any evil purpose, but, on the contrary, every reason for compliance. —Ed.

i Gen. 18. 6. Mat. 13. 33. Lev. 26. 26. Prov. 31. 15.

k Ver. 5.

* Or, *paste.*

l Ps. 14. 1, & 50. 20, 21. John 3. 20. Jer. 23. 23, 24. Job 24. 13—17, & 34. 22.

† An order exceedingly natural in that peevish irritability that sickness so frequently introduces. —Ed.

m Gen. 39. 12. Prov. 7. 13. Rom. 1. 27. Lev. 18. 9, & 20. 17. Deut. 27. 22.

‡ Heb. *humble me.*

§ Heb. *it ought not so to be done.*

n Lev. 18. 9, & 20. 17. Job 31. 1.

o Gen. 34. 7. Deut. 22. 21. Judg. 19. 23, 24, & 20. 6, 10. Ps. 93. 5.

p Gen. 34. 7. Prov. 7. 7.

q Prov. 18. 2. Gen. 34. 2, ch. 12. 10, 11.

r Rom. 6. 21. Jer. 6. 15. Ezek. 23. 17. Heb. 3. 14.

‖ Heb. *with great hatred, greatly.*

* An evil and tormented conscience, instead of leading to repentance, very frequently leads the guilty to turn that anger against others that should be turned against his own sin. —Ed.

† She had come—as is most probable both from her rank and the analogy of Eastern customs—not on foot or unattended, but in some covered conveyance, with her servants. Now she is exposed to great indignity, in being sent away without conveyance or attendance.—Ed.

s Gen. 37. 3, Judg. 5. 30. Ps. 45. 14.

t Jos. 7. 6. Gen. 37. 29, 34. Jer. 2. 37. 1 Sam. 4. 12. ch. 1. 2. Job 1. 20, & 2. 12. Rev. 18. 19.

‡ Heb. *Aminon*, so called in contempt.

u Ps. 39. 9. Rom. 12. 19.

EXPLANATORY NOTES. CHAP. XII. Ver. 23.—David's consolation could not arise from the idea that he should die too; a consideration unworthy of such a man; but from a firm persuasion that his child was gone to glory, and that he should meet him there: and so it affords us the surest consolation under the death of infants.

REFLECTIONS UPON CHAP. XII.—It is dreadful to behold noted saints continue long impenitent in their sins: and prudent reproof is always necessary, especially for great transgressors; and when wisely administered, it is doubly effectual. Every wife has a right to her husband's most endeared affection. Multiplying of wives never cures concupiscence, but inflames it. Great sinners are often most severe in their censures of others. Reprovers ought to deal plainly and closely with the consciences of sinners, and lay before them the aggravating circumstances of their guilt; for unbelief is the great source of all our wickedness. They must pay dear for their lusts who dare indulge them. The only way to escape the judgment which we have deserved, is by returning to God, through Jesus Christ, with humble acknowledgment of our guilt. Nothing causes more reproach to God, and his cause, than the scandalous falls of professors; especially of eminent saints, high stationed in church or state. And God will make those sins bitter to his people at last, in which they sought lasting pleasure, even though others should seem to escape unpunished. Yea, God sometimes quickly marks his people's sin in their punishment; and often children are afflicted in their parents' punishment. The sickness of our relations demands our earnest wrestlings with God on their behalf; and none more than that of distressed children, who cannot pray for themselves. We brought them into the world heirs of wrath; let us labour to pluck



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brother; [a] regard not this thing. So Tamar remained [†] desolate in her brother Absalom's house.[‡]

21 ¶ But when king David heard of all these things, he [x] was very wroth.

22 And Absalom spake unto his brother Amnon neither [y] good nor bad: [§] for Absalom [z] hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, [‖] that Absalom had [a] sheep-shearers in Baal-hazor, which *is* beside [b] Ephraim: [w] and Absalom invited all the king's sons

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers: [c] let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, [d] but blessed him.

26 Then said Absalom, If not, I pray thee, let [e] my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed [†] him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had [f] commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: [‡] have not I commanded you? be courageous, and be [§] valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded: then all the king's sons arose, and every man [‖] gat him up upon his [g] mule, and fled.[*]

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king [h] arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 ¶ And [i] Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been [k] determined from the day that he forced his sister Tamar.

A. M. 2972.
B. C. 1032.

[a] Heb. *set not thine heart.*

[†] Heb. *and desolate.*

[‡] This awful picture of the evils of polygamy, of divided families, of personal baseness, individual misery, and meditated revenge, forms no argument for the infidel against the Bible, but an illustration of the weakness and wickedness of human nature. In reality, that truth, the whole truth, which is to be found in the Bible alone, constitutes an evidence of its divine origin, that the infidel, if he studied the laws of moral evidence, could neither gainsay nor resist.—Ed.

[x] Ch. 12. 10. with Lev. 26. 17. & 18. 9.

[y] Lev. 19. 17. Mat. 18. 15.

[§] He that can hide his resentment is always the most dangerous. Silence is no proof of placidity—not even of placability. Amnon's sin was great: Absalom's meditated revenge was greater.—Ko.

[z] Lev. 19. 17. Mat. 18. 15. 1 John 3. 15.

[‖] 1030.

[a] Gen. 38. 12, 13. 1 Sam. 25. 2, 4, 36. 2 Kin. 3. 4.

[b] Judg. 7. 24. & 17. 1. & 19. 1, 18. or 2 Chr. 13. 19. & 15. 8. 1 John 11. 54.

[w] Not the tribe of Ephraim, but a city so called in the tribe of Benjamin, (2 Chron. 13. 19) about eight miles from Jerusalem.—Ed.

[c] Ps. 12. 2. & 33. 20. & 55. 21. Jer. 41. 1, 2, 6, 7. & 9. 8. Mic. 7. 5. Prov. 26. 24, 25.

[d] Ch. 14. 22. Ruth 2. 4.

[e] Ps. 55. 21. Jer. 41. 1, 6, 7. Prov. 26. 24, 25.

[†] David must have exercised an extraordinary surveillance over his family, when none of them dared leave the city without special permission. This is a state of things we can scarcely conceive—but it can be easily comprehended, by recollecting that such was the unsettled state of the surrounding countries, that the whole community was under a strict military discipline. Common safety required this vigilance.—Ed.

[f] Ex. 1. 17, 22. 1 Sam. 22. 17. Jam. 1 14. Acts 4. 19. & 5. 29.

[‡] Or, *will you not, since I have commanded you?*

[§] Heb. *sons of valour.*

[‖] Heb. *rode.*

[g] Gen. 36. 24. 1 Kin. 1. 33. with Lev. 19. 19.

[*] The first time that *mules* are certainly mentioned in Scripture; for in Gen. 36. 24, the meaning is matter of dispute. Lev. 19. 19. forbade the breeding of such animals—but the Jews did not consider this prohibition as forbidding their use.—Ed.

[h] Ver. 19. ch. 12. 16. Jos. 7. 6. Gen. 37. 29, 34. Job 1. 20.

[i] Ver. 3—5.

[k] Or, *settled.* Gen. 27. 41. Ps. 7. 14. Prov. 24. 11, 12. & 17. 14.

A. M. 2974.
B. C. 1030.

[l] Ver. 30. Amos 2. 14. Jer. 46. 44.

[*] Heb. *according to the word of thy servant.*

[†] Heb. *with a great weeping, greatly.*

[‡] Both on account of the family sin, and that Amnon was the first-born. Whether the servants wept out of compassion, or compliment to David, does not appear certain. Most probably it was sincere, and that both on account of the king whom they loved, and Amnon who was killed, Amnon was a bad man; but may, notwithstanding, have been a popular favourite.—Ed.

[m] Ch. 3. 3. & 13. 8. 1 Chr. 3. 2.

[‖] Or, *Ammihud.*

[n] Or, *was consumed.* Ch. 14. 1.

[o] Deut. 3. 14. Jos. 13. 13. ver. 37.

[p] Gen. 37. 34. & 38. 12. ch. 12. 23.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead.

34 But [l] Absalom fled. And the young man that kept the watch lifted up his eyes and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come! [*] as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept [†] very sore.[‡]

37 ¶ But Absalom fled, and went to [m] Talmai, the son of [‖] Ammihud, king of Geshur: and [n] *David* mourned for his son every day.

38 So Absalom fled, and went to [o] Geshur, and was there three years.

39 And *the soul of* king David longed to go forth unto Absalom: for he was [p] comforted concerning Amnon, seeing he was dead.

## CHAPTER XIV

(1) *Joab suborns a widow of Tekoah to make a feigned complaint, and draws from the king a promise of pardon for her son, who had slain his brother:* 1—11. (2) *By application of this to Absalom's case, an order is procured for his return:* 12—24. (3) *Absalom's beauty and family; he is introduced to David by Joab, and the reconciliation perfected:* 25—33.

A. M. 2977.
B. C. 1027.

NOW [a] Joab the son of Zeruiah perceived that the king's [b] heart *was* toward Absalom.

2 And Joab sent to [c] Tekoah, and fetched thence [d] a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and [e] anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab [f] put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she [g] fell on her face to the ground, and did obeisance, and said, [h] Help, O king!

5 And the king [i] said unto her, What aileth thee? And she answered, [k] I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* [l] none to part them, but the one smote the other, and slew him.

7 And, behold, [m] the whole family[*] is risen

[a] Ch. 2. 18. 1 Chr. 2. 16.

[b] Ch. 13. 39. & 18. 33. & 19. 4.

[c] 2 Chr. 11. 6. Neh. 3. 5, 27. Jer. 6. 1.

[d] Gen. 3. 1. ch. 13 3. Ps. 58. 5. Jer. 4. 22.

[e] Ruth 3. 3. Ps. 104. 15. Mat. 6. 17. Eccl. 9. 8.

[f] Ex. 4. 15. Num. 22. 5.

[g] 1 Sam. 25. 14. ch. 9. 6, 8. Ruth 2. 10. Gen. 19. 1. & 33. 3. & 18. 2.

[h] Heb. *Save.* Is. 1. 17. Deut. 27. 19.

[i] Job 29. 12—14. Jer. 22. 16. Ps. 82. 3, 4.

[k] Ch. 12. 1—4. Judg. 8, 8—15. 1 Kin. 20. 39—41. Is. 5. 1—6.

[l] Acts 7. 26. Deut. 17. 6. & 19. 15. & 22. 26.

[m] Num. 35. 19. Deut. 19. 12.

[*] An evidence that not the law, but personal force, or family combination, were as yet, the chief means of redress for injuries. Happy is the land, where individuals redress not their own wrongs, but where the law is accessible, its arm strong, and its decisions merciful and just.—Ed.

them as brands out of the burning, and bring them to Jesus the Saviour. If we must part with them, let us do it as Christians; and let their death fill us with the most serious impressions of our own. At the same time, let us fortify our patience by the comforting consideration of this pious king: let us return them into the hand of God, assured that "their angels do always behold the face of our Father which is in heaven," and that "of such is the kingdom of heaven: and let it be our only concern that we meet them again in his presence.—Meanwhile, let us remember, that submission to God's strokes is the way to obtain the restoration of his comforts; and that he will not chide for ever, but will in wrath remember mercy.—Alas! that, while Joab was so zealous for David's honour, David, in his fondness for the heathen crown, and his severity to the prisoners, should have so little consulted the honour of his God! But when men lie hardened in their lust, what evil are they not capable of committing!

REFLECTIONS UPON CHAP. XIII.—Righteous, but awful are the judgments of God; especially when he punishes sin with sin, and that remarkably similar! Children are apt to imitate their parents' sins without imitating their repentance. And near relatives should be cautious that their tender affection does not degenerate into lawless lust. How unbridled is lust when once indulged! the body often suffers through vile affections: and no station can render the man happy whose



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against thine handmaid; and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall [n] quench my coal[*] which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and [o] I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, [p] the iniquity *be* on me, and on my father's house; and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king [q] remember the LORD thy God, that thou [r] wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, [s] *As* the LORD liveth, there shall not one hair of thy son fall to the earth.[†]

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, [‡] Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, [u] in that the king doth not fetch home again his banished.[‡]

14 For we [x] must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; [§] neither doth God [y] respect *any* person: yet doth he [z] devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because [‖] the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the men *that would* destroy me and my son[*] together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be [†] comfortable: for [a] as an angel of God,[‡] so *is* my lord the king, to discern good and bad; therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab [b] fell to the ground on his face, and bowed himself, and [c] thanked the king: and Joab said, To-day thy servant knoweth that [d] I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.[*]

23 So Joab arose and went to [e] Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not [f] see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ [g] But in all Israel there was none to be so much praised as Absalom for his beauty: [h] from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it;* because [i] *the hair* was heavy on him, therefore he polled it,) he weighed the hair of his head at [k] two hundred shekels,[†] after the king's weight.

27 ¶ And unto [l] Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and [m] saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is [‡] near mine, and he hath barley there; [n] go and set it on fire. And Absalom's servants set the field on fire.

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A. M. 2977. B. C. 1027.

n Gen. 27. 45. Deut. 25. 5—10. Ruth 4. 4, 5, 10. Is. 14. 21, 22. Job 18. 16, 17, 19.

* A beautiful, and still common figure in the East, and perhaps in all countries, for life and its extinction. We frequently speak of the spark of life, and call the soul "vital spark."—ED.

o Ver. 11. ch. 16. 4. Prov. 13. 13. Acts 23. 25, 27.

p Mat. 27. 25. Gen. 27. 13. 1 Kin. 2. 44, 45.

q Ps. 119. 49, & 105. 13. Ex. 34. 6. Num. 33. 11, 12. Mat. 5. 44, 48.

r Num. 35. 19, 27. Jos. 20. 3—6. Deut. 19. 4—10. Ex. 21. 13.

s 1 Sam. 14. 45. 1 Kin. 1. 52. Acts 27. 34.

† The judgment of the king was just—for the alleged quarrel implied not any premeditated design, but a casual controversy, with a fatal termination.—ED.

t Ch. 12. 7. Rom. 13. 8. Lev. 19. 35.

u Ch. 13. 38. with ver. 6, 10, 11.

‡ So far as the tact of pleading was concerned, she was certainly a wise woman. The moment she charges the king with a fault, a statement not likely to please an absolute king, she leads him away to his son, his *banished* son, with whom she knew his heart was.—ED.

x Heb. 9. 27. Job 30. 23. Ps. 49. 7, 9, 10, & 89. 47, 48. Gen. 3. 19. Eccl. 12. 7.

§ Or, *because God hath not taken away his life, he hath also devised means,* &c.

y Job 34. 19. Acts 10. 34. Rom. 2. 11. 2 Chr. 19. 7. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

z Ex. 21. 13. Num. 35. 15. Jos. xx. Deut. 19. 1—10. Mat. 18. 32, 33.

‖ I fear they will sustain great loss, or they will be provoked to rebel against thee.

* Some have hence supposed, the woman of Tekoah had a real case to plead, and that Joab took advantage of it; but this seems totally inconsistent with ver. 2, 3, 19, 20. She merely employs the words, *my son,* for her son in the parable, who had no other but a figurative existence.—ED.

† Heb. *for rest.*

a 1 Sam. 29. 9. ver. 20. ch. 19. 27. Acts 12. 22, 23.

‡ This may have been the language of flattery to soothe the king, but it is more likely she felt it and spoke it as truth; for David was a man of great natural and acquired acuteness, which, as truly as supernatural endowments, is the gift of God.—ED.

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A. M. 2977. B. C. 1027.

b Ver. 4.

c Heb. *blessed.* Ch. 13. 25, Ruth 2. 4.

d Gen. 6. 8. & 19. 19. & 33. 10. & 39. 4. & 47. 29. & 50. 4. Ruth 2. 10. 1 Sam. 20. 3.

* Joab had two reasons for his anxiety for Absalom. (1) He saw the king was anxious for a good excuse for recalling Absalom. (2) To afford an additional example for the safety of a murderer—in which class, he himself ranked, but was so great a favourite with the army that David could not punish him.—*Note* David sinned through tender but mistaken lenity. According to the divine law, the deliberate and malicious murderer should die. But David's tenderness as a father, soon punished his error as a judge.—ED.

e Ch. 13. 37. & 3. 3. Deut. 3. 14. Jos. 12. 5.

f Gen. 43. 3. ver. 28.

g Heb. *And as Absalom, there was not a beautiful man in all Israel to praise greatly.* Prov. 31. 30. 1 Sam. 16. 7. & 9. 2. Mat. 23. 27.

h Is. 1. 6. Prov. 11. 22.

i Ch. 18. 9.

k Six pounds and a quarter avoirdupois. Gen. 23. 16. Lev. 19. 36.

† If this were the common shekel, Absalom's hair would weigh about twelve pounds and a half. But there was another shekel mentioned by Epiphanius, weighing a quarter of an ounce, which would give 4 lb. 2 oz. troy, or 5 lb. 2 oz. avoirdupois weight. And if we recollect what Josephus tells us, that the Jews powdered their heads with gold-dust, using various unguents, the wonderfulness of the production will remain, but the difficulty of accounting for such an enormous weight will be greatly diminished. The idea that it was estimated at value, and not by weight, does not seem admissible.—ED.

l Ch. 18. 18. Job 18. 16—19. Is. 14. 22. Jer. 22. 30.

m Ver. 24. Gen. 43. 3.

‡ Heb. *near my place.*

n Ch. 13. 28, 29. Judg. 15. 5. Prov. 22. 12.

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**lusts rage within him. A wicked and subtile friend, who leads to, or flatters in sin, is a dreadful curse. Such as harbour no ill designs themselves, are often made instruments of iniquity by the crafty sinner, as they are most unsuspicious. Deeds of filthiness seek for secrecy. It is therefore extremely dangerous for those who have youth and beauty to be alone with the wanton. But nothing can be more barbarous and foolish, than, for a momentary gratification, to ruin a character, render a companion infamous and miserable, and rush into everlasting ruin. Yet where lust rages, men are insensible of fear or shame, and deaf to all the remonstrances of reason and religion; though the pleasures of lust are quickly turned into loathing and hatred; and nothing is reckoned too shameful or cruel to be done to the object of it. The neglect of magistrates to punish, infallibly occasions more, if not worse crimes; and yet how hard for them to punish, in their children, crimes copied after their own! Revenge is often deep rooted, and masked with pretences of friendship; yea, the longer it is concealed, it often burns the more fiercely: and drunkenness remarkably exposes sinners to death, and ripens them for hell. None are more ready to imbrue their hands in our blood than our companions in luxury. What certain griefs, but uncertain comforts, are the children of the best and greatest! How kind is it to sympathize with the afflicted, and to comfort them the best way we can! and how strong is parental affection, which cannot be extinguished by the most horrid and unnatural crimes.**



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31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face;[e] and [o] if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and [p] bowed himself on his face to the ground before the king: and the king [q] kissed Absalom.

A. M. 2979. B. C. 1025.

[e] Joab must have so managed the court, that David was totally inaccessible, except through himself. This caution may have been partly to guard against dangers, partly for state, but, most probably, it chiefly arose from Joab's own desire to monopolize all access to the royal ear. Blessed be the name of the Lord, however difficult access may be for petitioners to earthly potentates, the believer has no difficulty in seeing the King's face. Heb. 4. 16.—Ed.

[o] Gen. 3. 12. Job 31. 33. Prov. 28. 13. Jer. 8. 12. 1 Sam. 15. 13, 20. Mat. 25. 44.

[p] Ver 4, 22.

[q] Gen. 27. 26. & 31. 55. & 29. 11. Luke 15. 20.

## CHAPTER XV.

(1) *Absalom artfully depreciates his father's government, and insinuates himself into the people's affections:* 1—6. (2) *Pretending a vow, he retires to Hebron, and sets up for king:* 7—12. (3) *David and his friends flee from Jerusalem:* 13—18, 23, 30, 31. (4) *In his flight David tries the fidelity of Ittai:* 17—22; *orders Zadok and Abiathar to carry back the ark to Jerusalem:* 24—29; *employs Hushai to attend Absalom, and thwart the counsels of the crafty Ahithophel:* 32—37.

AND it came to pass after this, that [a] Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom [b] rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy [*] came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, [c] thy matters *are* good and right; but [d] *there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were [e] made judge in the land, that every man which hath any suit or cause might come unto me, and [f] I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and [g] took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so [h] Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass [†] after [‡] forty years,[‡] that Absalom said unto the king, I pray thee, let me [k] go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I [l] abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then [m] I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent [n] spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet,[*] then ye shall say, Absalom [o] reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* [p] called; and they went in [q] their simplicity, and they knew not any thing.

12 And Absalom sent for [r] Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh,[†] while he [s] offered sacrifices: and the conspiracy was strong; for the people [t] increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, [u] The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us [x] flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and [‡] bring evil upon us, and smite the city with the edge of the sword.

15 And the king's [y] servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall [§] appoint.

16 And the king went forth, and all his household [‖] after him: and the king left [z] ten women, *which were* concubines, to keep the house.

17 And the king [a] went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the [b] Cherethites, and all the Pelethites,[*] and all the Gittites,[†] six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to [c] Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day [‡] make thee go up and down with us? Seeing I go whither I may, return thou, and take back thy brethren: [d] mercy and truth *be* with thee.

21 And Ittai answered the king, and said, [e] *As* the LORD liveth, and *as* my lord the king liveth, [f] surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones[§] that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king

A. M. 2980. B. C. 1024.

[a] Ch. 12. 11. 1 Kin. 1. 5. Prov. 31. 3. & 18. 18. & 18. 12.

[b] Prov. 4. 16. & 1 16. Mat. 27. 1.

[*] Heb. *to come.*

[c] Ps. 12. 2. & 36. 1—4. Prov. 12. 2. 3. 2 Pet. 2. 10. Rev. 13. 11.

[d] Or, *none will hear the king* downwards, with ch. 8. 15.

[e] Judg. 9. 29. with Ex. 4. 10, 14. Prov. 26. 25, 27.

[f] Prov. 27. 2. 2 Pet. 2. 19.

[g] Prov. 26. 25. Ps. 10. 9, 10. & 12. 2. & 55. 21.

[h] Gen. 31. 20. Prov. 11. 9.

[†] 1021.

[‡] From David's anointing. 1 Sam. 16. 13. or four years after his admission to court.

[‡] David reigned but 40 years in all. This, therefore, cannot mean the 40th of his reign. Several versions, and Josephus, read 4 instead of 40; but the Hebrew MSS. do not support the change. The ordinary solution of the difficulty is therefore, the supposed error of some transcriber. This is a usual, but a most violent, gratuitous, and dangerous proceeding. Why not date from the era of David's appointment in Saul's stead, to the attempt of Absalom to supplant David? This is an intelligible era. Now, David was anointed, according to Hales, one of the highest authorities in chronology, A. M. 2901, and Absalom rebelled in 2941, which will exactly give the 40 years in the text.—Ed.

[k] Mat. 2. 8. 1 Thes. 2. 8. 1 Pet. 2. 16.

[l] Ch. 13. 37, 38. & 14. 23.

[m] Gen. 28. 20. Jer. 2. 5. 5. Is. 28. 15. Mic. 7. 5. 2 Cor. 11. 13—15.

[n] Ch. 13. 28. & 14. 30. Prov. 29. 12.

A. M. 2983. B. C. 1021.

[*] Up till this time, the state of Israel, with a few brief intervals, was a state of alarm, invasion, and war. We are, therefore, not to be surprised that the use of trumpets, and their various *calls*, should be well known to all the tribes.—Ed.

[o] Ch. 19. 10. Job 20. 5. Ps. 73. 18.

[p] 1 Sam. 16. 8. & 9. 12.

[q] Prov. 14. 15. & 22. 3. & 27. 12. Mat. 10. 16.

[r] Ver. 31. ch. 16. 23. Ps. 55. 12. 13. & 41. 9. Mic. 7. 5. Jos. 15. 51.

[s] Num. 28. 1, 14, 30. Is. 1. 11—15. & 66. 3.

[†] A town in Judah, (Josh. 15. 51.) situated, as would appear from the narrative, not far from Hebron.—Ed.

[t] Ps. 3. 1. & 43. 1, 2. & 118. 10—12. & 2. 1—6.

[u] Ver. 6. Judg. 9. 3. Ps. 62. 9. ch. 12. 10.

[x] Ps. 3. title. Rev. 12. 6, 14. Mat. 10. 23.

[‡] Heb. *thrust.*

[y] Ex. 23. 2. ch. 19. 38. John 6. 66—69. Prov. 17. 17. & 18. 24. & 27. 12.

[§] Heb. *choose.*

[‖] Heb. *at his feet.*

[z] Ch. 12. 11. & 16. 22.

[a] Eccl. 10. 7. Ps. 66. 12.

[b] Ch. 8. 18. & 20. 7, 23. 1 Kin. 1. 38. 44, with 1 Sam. 27. 5, 6.

[*] See Editorial note on chap 8. 18. appended.—Ed.

[†] Most probably Philistines of Gath, who had come to take military service with David, on account of some religio-political persecution. That they were Philistines, and not Israelites who had been with David at Gath, appears from Ittai being called a stranger, (ver. 19.) and his troops, his brethren, (ver. 20.) That they were politically persecuted appears from Ittai being called an exile, (ver. 19.) And that this political persecution had arisen from the Gittites favouring Judaism, seems probable from David's prayer (ver. 20.) that *truth* and *mercy* might be with them. —Ed.

[c] Ch. 8. 1. & 18. 2. He was a native of Gath.

[‡] Heb. *make thee wander in going.*

[d] 2 Tim. 1. 16, 18. Ps. 23. 6. & 103. 17.

[e] 2 Kin. 2. 2. 4, 6. & 4. 30. 1 Sam. 20. 3.

[f] Ruth 1. 16, 17. Prov. 17. 17. & 18. 24. Rom. 8. 39. John 6. 66—69.

[§] The Arabs still go to war accompanied by their whole families.—Ed.

REFLECTIONS UPON CHAP. XIV.—Most parents are incapable of continuing due severity towards their offending children. And crafty statesmen are disposed to humour their sovereign in his sinful indulgences; yea, with amazing dexterity they can dress up falsehood, to bring about their own designs. Sometimes they will pretend the mercy of God as a pattern, and the safety of the sovereign from popular insurrections, or the near approaches of death, as reasons, without any real regard to either. The children of this world are wiser in their generation than the children of light. Truth never shames its author; and it is honourable to acknowledge our obligations. Handsome persons, and flourishing families, are to little purpose, while sin reigns in our heart, and the curse of God hovers over our head. But



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also himself passed over the [g] brook Kidron, and all the people passed over, toward the way of the [h] wilderness.*

24 ¶ And lo Zadok also, and all the Levites *were* with him, [i] bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up,[†] until all the people had done passing out of the city.

25 And the king said unto Zadok, [k] Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and show me *both* it and [l] his habitation:

26 But if he thus say, I have no delight in thee; behold, [m] *here am* I, let him do to me as seemeth good unto him.[‡]

27 The king said also unto Zadok the priest, *Art not* thou [n] a seer? return into the [o] city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the [p] plain of the wilderness, until there come [q] word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of [r] *mount* Olivet, and [§] wept as he went up, and [t] had his head covered;[‖] and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, saying, [u] Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, [v] turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the [x] top *of the mount*, where he [y] worshipped* God, behold, [z] Hushai the Archite came to meet him with [a] his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou [b] return to the city, and say unto Absalom, I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* [c] there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's [d] friend, came into the city, and Absalom came into Jerusalem.

## CHAPTER XVI.

(1) *David is basely cheated by Ziba, Mephibosheth's servant:* 1—4. (2) *Stoned and cursed by Shimei:* 5—14. (3) *Absalom, at his entry into Jerusalem, is* 1. *outwitted by Hushai's pretences of friendship:* 15—19. *And,* 2. *persuaded by Ahithophel publicly to defile his father's concubines, in order to render a reconciliation with his father impossible:* 20—33.

AND when David was a little past [a] the top *of the hill*, behold, [b] Ziba, the servant of Mephibosheth, met him, [c] with a couple of asses saddled, and upon them two hundred *loaves* of bread,* and an hundred bunches of raisins, and an hundred of summer-fruits,[†] and a bottle[‡] of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to [d] ride on; and the bread and summer-fruit for the [e] young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And [f] where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for [g] he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, [h] thine *are* all that *pertained* unto Mephibosheth.[§] And Ziba said, I [‖] humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to [i] Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* [k] Shimei, the son of Gera: [*] he came forth, and [l] cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men, *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou [m] bloody man, and thou [n] man of Belial:

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A. M. 2983. B. C. 1021.

[g] 1 Kin. 2. 37. & 15. 13. 2 Kin. 23. 4, 6. 12. 2 Chr. 29. 16. & 30. 14. John 18. 1.

[h] Ch. 16. 2. Mat. 3. 1, 3. Rev. 12. 14.

* To the wilderness lying between Jerusalem and Jericho, and in the direction of the passes of Jordan.—Ed.

[i] Num. 4. 4. Jos. 3. 3, 6. 1 Chr. 15. 2, 15.

† Zadok and the Levites had *come* down to the valley of Jehoshaphat, and having passed the Kidron, set down the ark. But Abiathar staid and *went up*, most probably to pray, until the exodus of the people was completed.—Ed.

[k] 1 Sam. 4. —11. Ps. 3. 3, 8.

[l] The tent made for it. Ch. 6. 17. & 7. 2. Is. 33. 22.

[m] Judg. 10. 15. 1 Sam. 3. 18. Job 1. 20, Ps. 39. 9. Acts 21. 14.

‡ A beautiful example of that resignation, that acknowledges whatever God does to be good. Luke 22. 42.—Ed.

[n] 1 Sam. 9. 9. ch. 24. 11.

[o] Ch. 17. 17.

[p] Ver. 23. ch. 15. 2. Mat. 3. 1, 3.

[q] Ver. 35, 36. ch. 17. 21.

[r] Zech. 14. 4. Mat. 21. 1. & 24. 3. & 26. 30. Luke 21. 37. Acts 1. 12.

§ Heb. *going up and weeping.*

‖ David wept, not from unmanly grief, but from paternal feeling. Covering the head was an Eastern mode of mourning. A relic of the custom may still be seen in hat-cropes, and the peculiar headdress often worn by widows.—Ed.

[s] Ch. 10. 4. Esth. 6. 12. Jer. 14. 3, 4. & 2. 25. Is. 20. 3, 4. Luke 19. 41.

[t] Ver. 12. Ps. 41. 9, & 55. 12—14. Mat. 26. 14, 15.

[u] Ch. 15. 23. & 17. 14, 23. Job 12. 17, 20. & 5. 12, 13.

[v] Luke 16. 29. 1 Kin. 11. 7. ver. 30.

[x] Luke 19. 29. 1 Kin. 11. 7. ver. 30.

[y] 1 Kin. 8. 41. Job 1. 20. Ps. iii. & 50. 15. & 91. 15.

* There is a characteristic beauty in David's feelings and conduct. He prays not against Ahithophel personally, but to God to frustrate his malicious talent. He hastes not away from the pressing danger, till he pauses on the summit of the mountain to worship God.—Ed.

[z] Ch. 15. 32—19. & 17. 6—15. Jos. 16. 2.

[a] Ch. 1. 2. & 13. 19. Gen. 37. 29, 34.

[b] Gen. 33. 8. ch. 14. 14, ver. 31. Mat. 4. 7, with Acts 27. 31. ch. 17. 14, 23.

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A. M. 2983. B. C. 1021.

[c] Ver. 27. ch. 17. 17. & 18. 19—29.

[d] Ruth 1. 16. Prov. 17. 17. & 18. 24. ch. 16. 16, 17.

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A. M. 2983. B. C. 1021.

[a] Ch. 15. 30, 32.

[b] Ch. 9. 2, 9—11.

[c] Prov. 15. 16. & 29. 4, 5.

* The Jewish bread was formed into thin cakes, so that the two hundred would not with all the other parts of the present, form an unmanageable load.—Ed.

† The Septuagint translates the word "dates." The Targum, Grotius, &c., suppose it "apples, plums," &c. The quantity, "an hundred," forbids this conclusion. Clark's suggestion of pompions, large cucumbers, or water-melons, seems best to agree both with the quantity brought, besides they are very important articles of food in Eastern countries.—Ed.

‡ It will be recollected that the Eastern bottles were of skin, so that they could easily be carried. The use of them may still be found in Europe, in the mountains of Biscay.—Ed.

[d] Ch. 19. 18, 26. Judg. 5. 10. & 10. 4.

[e] 1 Sam. 25. 27.

[f] Ch. 19.

[g] Ch. 19. 24—30. Ps. 15. 2. Prov. 1. 19. & 16. 28. & 21. 28.

[h] Ex. 23. 8. Prov. 19. 13, 15. & 17. 6. & 19. 6. Deut. 19. 15.

§ David had therefore no dread of final deposition, but expected to be restored to Jerusalem and the throne, so soon as the popular ferment was over.—Ed.

‖ Heb. *bow myself down.*

[i] Ch. 3. 16. & 17. 18. & 19. 16.

[k] Ch. 19. 16—23. 1 Kin. 2. 8, 9, 36—46.

* Or, *he still came forth and cursed.*

[l] Mat. 5. 12. John 16. 33. Ex. 22. 28. Ps. 69. 20. & 55. 3. & 57. 4. & 64. 3, 4. & 140. 3. & 120. 2, 3. & 109. 2, 3.

[m] Heb. *man of bloods.* Ch. 3. 37. & 4. 11, 12. with 12. 9. Ps. 5. 6.

[n] Deut. 13. 13. 1 Sam. 2. 12. & 25. 17.

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with what art and perseverance do wicked men pursue their carnal schemes! Often they obtain, by their insolence, what their betters could not do by their deserts, or by their earnest and modest requests.

REFLECTIONS UPON CHAP. XV.—Indulged children often become the plague, if not the murderers, of parents. Young fools are fond of making a pompous figure in the world. And they who are least fit to rule are ordinarily the most ambitious of it. Zeal for the public welfare, and care to redress grievances, are the ordinary cloaks of the vilest ambition and treachery. Nor is the most upright administration able to escape the malignant aspersions of a discontented faction. But none are more apt to play the tyrant, when they have obtained power, than those who have paved their way to it by the basest condescensions. Gracious parents easily credit their children's pretences to reformation and devotion. But the vilest designs are ordinarily masked with a cloak of pretended religion: and they never want carnal prudence who have the devil to be their director. Slippery and tottering are the exalted stations and honours of this world. Our fortified abodes may soon become too weak or too hot for us, whilst our intimates, yea, almost all beside, go over to our enemy. Our severest strokes often come from hands which we least suspected: and fear of God's wrath, in our sufferings, sinks the spirits, and makes men cowards. In suffering times large families are great encumbrances: and, though terrible revolutions are great trials for young converts, yet strangers are often more faithful than our kindred and countrymen: and, the more distressful our case, they cleave to us the more resolutely. So let us, sinners of the Gentiles, cleave to David's Lord. Let neither the trials of life, nor the torments of death, separate us from him. The Lord's ministers ought to be patterns of fidelity, when others are inclined to rebel against their rightful sovereigns. It is hard for gracious persons to bear at once the stings of conscience, the base rebellion of children, and a want of the public ordinances of God: such.



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8 The LORD hath [o] returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, [*] behold, thou *art taken* in thy mischief, because thou *art* a bloody man.[†]

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this [p] dead dog curse my lord the king? [q] let me go over, I pray thee,[‡] and take off his head.

10 And the king said, [r] What have I to do with you, ye sons of Zeruiah? [s] so let him curse, because the LORD hath said unto him,[§] Curse David. [t] Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* Let him alone, and let him curse; for the LORD hath bidden him.[‖]

12 It may be that the LORD will [u] look on mine affliction, and that the LORD will [x] requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and [y] cast dust.[*]

14 And the king, and all the people that *were* with him, came weary,[†] and refreshed themselves [z] there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, [‡] God save the king, God save the king.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with [a] thy friend?

18 And Hushai said unto Absalom, Nay; but [b] whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? [c] *should I* not *serve* in the presence of his son? As I have served in thy father's presence, so will I be in thy presence.

A. M. 2983. B. C. 1021.

o Ps. 5. 2. & 7. 4. ch. 1, iv. Prov. 12. 18. & 10. 18. Judg. 9. 24.

* Heb. *behold thee in thy evil.*

† Like the charges of passionate men in general, this of Shimei was false. The blood of the house of Saul was upon the Philistines, and not upon David. But, false accusers and false witnesses, may readily rise against David, for they afterwards rose against a greater—even Christ.—Ed.

p 1 Sam. 24. 14. 15. ch. 3. 8. & 9. 8. 2 Kin. 8. 13.

q 1 Sam. 26. 8, 9.

‡ David was one of those who holds firm authority over his followers; even in his flight, his valiant friend does not move without asking permission.—Ed.

r Ch. 19. 22. & 2. 18. Luke 9. 55. Jam. 4. 20.

s 2 Kin. 18. 25. Lam. 3. 38. Gen. 50. 20. 1 Sam. 3. 18. Is. 10. 5. Ps. 39. 9. & 109. 28. 1 Kin. 22. 21, 22. John 18. 11.

§ "The Lord hath said"—not by command, which were to make him the author of sin, but by that providence which being employed to punish David, affords thus an occasion to Shimei's evil temper and tongue.—Ed.

t Ch. 19. 14, 42. Job 1. 21. with 1 Kin. 2. 9. Lam. 3. 28.

‖ See note on ver. 10. As it was a sin, it was of Shimei's evil heart; as an affliction, it was of God—God leaving Shimei to follow his own evil inclinations. Rom. 1. 24.—Ed.

u Gen. 29. 32. 33. Ex. 2. 25. & 3. 7, 8.

x Deut. 23. 5. Rom. 8. 28. 2 Cor. 4. 17. Is. 27. 9. John 16. 33. Ps. 119. 65, 67, 71.

y Heb. *dusted him with dust.* Jer. 3. 3.

* A figurative form of condemning to death, derived from the first sentence upon sin, "Dust thou art."—Ed.

† Rather to "Acphim," a place near Bahurim.—Ed.

z At Bahurim, ver. 5.

‡ Heb. *Let the king live.*

a Ver. 16. ch. 15. 37. Prov. 17. 17. & 18. 24. & 27. 10.

b 1 Sam. 16. 12, 13. ch. 5. 1—3.

c Gal. 2. 13. Ps. 55. 21. Rom. 3. 8. Eph. 4. 25. Col. 3. 9.

A. M. 2983. B. C. 1021.

d Ex. 1. 10. Ps. 37. 12—15.

e Gen. 6. 4. & 29. 21, 23, 30. & 38. 16. & 20. 22. Lev. 20. 11. 1 Cor. 5. 1.

* In Eastern countries the successor in the government, inherited the wives of his predecessor—but this particular counsel was doubly contrary to God's law, viz. to the fifth commandment, and to Lev. 20. 11.—Ed.

f Ch. 15. 16. Gen. 39. 4.

g Ch. 11. 2. & 12. 11, 12. Is. 3. 9. Num. 25. 6. Job 31. 9, 10.

† The scene of sin is often the scene of disgrace and punishment. From this roof David had seen Bathsheba, and here is fulfilled the terrible prophecy, chap. 12. 11, 12.—Ed.

h Ezek. 28. 3. Eccl. 10. 1.

‡ Heb. word.

20 ¶ Then said Absalom to Ahithophel, [d] Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, [e] Go in unto thy father's concubines,[*] which he hath [f] left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon [g] the top of the house;[†] and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the [h] counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the [‡] oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

## CHAPTER XVII.

(1) *Absalom calls a council of war; in which Ahithophel advised him to use the utmost despatch:* 1—4. *But Hushai advised to slow, but seemingly sure measures:* 5—14. (2) *Ahithophel hangs himself:* 23. (3) *Hushai, by means of Jonathan and Ahimaaz, conveys information to David:* 15—21. (4) *David and his forces immediately march over Jordan into the land of Gilead:* 22, 24, 27—29. (5) *Absalom, with Amasa his general, marches after him:* 25, 26.

A. M. 2983. B. C. 1021.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men,[*] and I will arise and pursue after David [a] this night:

2 And I will come upon him while he *is* [b] weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and [c] I will smite the king only:

3 And I will bring back all the people unto thee; the man whom thou seekest *is* as if all returned: *so* all the people shall be [d] in peace.

4 And the saying [†] [e] pleased Absalom well, and all the elders of Israel.[‡]

5 Then said Absalom, Call now [f] Hushai the Archite also, and let us hear likewise what [‖] he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his [‖] saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath [*] given *is* [§] not good at this time.

8 For, (said Hushai) thou knowest thy father and his men, that they *be* [h] mighty men, and they *be* chafed in their [‖] minds, [k] as a bear robbed of her whelps in the field: and thy father

* A number chosen as representatives of the tribes.—Ed.

a Prov. 4. 16. & 1. 16. Is. 59. 7. Rom. 3. 15.

b Deut. 25. 18. ch. 16. 14. & 4. 1. Mat. 4. 2.

c Zech. 13. 7. Mat. 26. 36. John 11. 50.

d 1 Thes. 5. 3. Is. 57. 20, 21. & 48. 22.

† Heb. *was right in the eyes of.*

e 1 Sam. 23. 21. Esth. 5. 14. Rom. 1. 32.

‡ Mark the malicious cunning of Ahithophel in this counsel. He does not say, "I will pursue after *thy father*, but "after David." He does not say, "I will smite" *thy father*, but "the king only." How depraved must Absalom have been, when the counsel and the promise "pleased him well."—Note. Ambition, indeed any bad passion, blinds the eye and hardens the heart; being "enmity against God," it cannot work otherwise towards man.—Ed.

f Ch. 15. 32—37. & 16. 16—19.

‖ Heb. *is in his mouth.*

‖ Heb. *word.*

* Heb. *counselled.*

§ Prov. 31. 8, 9. Eccl. 3. 1—11.

h Ch. 15. 18. & 23. 8—39.

‖ Heb. *bitter of soul.* Judg. 18. 25.

k Hos. 13. 8. Prov. 17. 12. & 28. 15. 2 Kin. 2. 24.

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if any, requires our deepest sympathy and fellowship in grief. Bitter grief for our sin, and resignation to God's afflicting hand, must be attended with the diligent use of proper means for our relief: but none that trust in the Lord shall perish. Often our friends, and especially our Jesus, help us most when unseen. It is not the craft of politicians, but the God of heaven, that governs the world. He can easily turn the counsels of the crafty into foolishness, and cause the traitors to be betrayed. Let us commit our way to God, and he will bring it to pass.

REFLECTIONS UPON CHAP. XVI.—Many, like Ziba, affect to be very generous of what is not really their own. The lying tongues of servants, and the presents of knaves, are snares and plagues to all concerned: and carnal and selfish designs are often concealed under the most seasonable and useful presents. But listening to slander, and a rash bestowal of valuable grants, prepare work for an after-shame and bitter repentance: for surely nothing is so base as to use infirmity for an occasion of injury; or to insult and abuse the miserable. Bitter is the state when an awakened conscience, and a railing neighbour, upbraid us with our guilt, while an angry God fearfully corrects us for it. Wicked revilers are fond of interpreting God's righteous judgments as a patronising of their malice: and innocence is no protection from a malicious and lying tongue. But no provocation can warrant our revenging ourselves, and returning evil for evil. The vilest reproaches should make us to search our ways, and condemn ourselves for our real faults. To see God's hand in every trial is the way to bear it aright. Patience under reproaches will issue in our full vindication at last. And happy are they who can thus withstand the strongest temptations to revenge, when they meet with the most insolent abuse. What an easy prey are proud men to every subtile flatterer! They take all those for friends whom they would wish to be such. It is hard for crafty politicians to confine themselves to untainted veracity and candour. Nay, such will often stick at nothing, however infamous or wicked, to secure their own purposes. But let us here observe how this most abominable conduct fulfils the righteous threatenings of God. He, who murdered his friend to conceal his adultery, has now ten of his concubines publicly debauched by his own son on the top of the same house where he began his crime.



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*is* a man of war, and will not lodge with the people.

9 Behold, he [l] is hid now in some pit, or in some *other* place: and it will come to pass, [m] when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And [n] he also *that is* [n] valiant, whose heart *is* as the heart of a lion, shall [o] utterly melt: for all Israel knoweth that thy father *is* [p] a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that [q] all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as [r] the sand that *is* by the sea for multitude, and [s] that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will [t] draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel: [†] for the LORD had [u] appointed to [x] defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom. [‡]

15 ¶ Then said Hushai unto [y] Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now [z] Jonathan and Ahimaaz stayed by [a] En-rogel; (for they might not be seen to come into the city:) and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in [b] Bahurim, which had a well in his court; whither they went down.

19 And the woman took and [c] spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, [d] They be gone over the brook of water. [*] And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for [e] thus hath Ahithophel counselled against you.

22 Then [f] David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel [g] saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and [h] put his household in order, [†] and [i] hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to [k] Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made [l] Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, that [‡] went in to Abigail the daughter of Nahash, [§] sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the [m] land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of [n] Nahash of Rabbah of the children of Ammon, and [o] Machir the son of Ammiel of Lo-debar, and [p] Barzillai the Gileadite of Rogelim,

28 [q] Brought beds, [‖] and [*] basons, [†] and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for [r] David, and for the people that *were* with him, to eat: for they said, [s] The people *is* hungry, and weary, and thirsty, in the wilderness.

## CHAPTER XVIII.

(1) *David's army marches to attack Absalom's, but is charged to spare his life:* 1—5. (2) *Absalom's forces are totally routed and dispersed:* 6—8. (3) *Absalom being hung on a tree by his hair, Joab and his servants kill him, and he is disgracefully buried:* 9—18. (4) *Ahimaaz and Cushi carry the tidings to David:* 19—32. (5) *David bewails Absalom's death:* 33.

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AND David [a] numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth [b] a third part of the

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l 1 Sam. 22. 1. & 23. 23. Jos. 8. 4. Judg. 20. 36.

m Jos. 7. 5. & 8. 6. Judg. 20. 32.

n Ahithophel, or Absalom.

n Heb. *a son of valour.* Ch. 1. 23. & 23. 20.

o Jos. 2. 9, 11. & 5. 1. & 7. 5. Is. 13. 7, 8. Ps. 68. 4, 5. & 76. 5. Deut. 1. 28.

p Deut. 32. 30. 2 Cor. 3. 5. Heb. 11. 34.

q Judg. 20. 1. ch. 24. 2. 1 Kings 4. 25.

r Gen. 22. 17. & 15. 5. Jos. 11. 4. ch. 24. 9. 1 Chr. 21. 5, 6.

s Heb. *that thy face* or *presence go*, &c. Ps. 9. 19, 16. & 7. 18, 16.

t 1 Kings 20. 10. Mat. 24. 2. Obad. 3.

† The speech of Hushai, is an astonishing specimen of simple eloquence. It is remarkable, first, for suggesting every topic of fear, and then for touching every spring of Absalom's vanity: while it carefully seems to consult for the general safety of his followers, and the certain success of his schemes.—Ed.

u Heb. *commanded.* Ps. 33. 9. & 111. 9. & 148. 5. Amos 3. 11. & 9. 3. Nah. 1. 14.

x Ch. 15. 31, 34. Ps. 33. 10, 11. & 92. 1. & 111. 7. 1 Cor. 1. 19, 20. & 3. 19. Job 5. 11—13. Prov. 21. 30. & 19. 21. Is. 8. 9, 10.

‡ The counsel of Ahithophel, *was good*, not in principle, but for the purpose to be accomplished. God, who works by means and instruments, defeats it by a counsel, not in itself so well suited to the end, but better suited to the feelings and principles of the vain prince, and his wicked conspirators and fellow-rebels.—Ed.

y Ch. 15. 35.

z Ch. 15. 17, 27, 36.

a Jos. 15. 7. & 18. 16. 1 Kings 1. 9. *i. e.* the fuller's well.

b Ch. 3. 16. & 16. 5. & 19. 16.

c Jos. 2. 4. Ps. 37. 5.

d Jos. 2. 4. 5. Ex. 1. 19. Rom. 3. 8. Eph. 4. 25. Col. 3. 9. Zech. 8. 16.

* The well may have been a subterraneous brook—a thing very common, especially in limestone ranges—and, therefore, it is most probable the woman considered herself as literally speaking truth in one sense, though she expected or knew she would be understood in another. Every word that is, in the intended sense, untrue, is sin. The sacred writer, however, states the fact, not to approve, but record. For the quality of the fact, we are left to the unchanging judgment of the divine law.—Ed.

e Ver. 1—3.

f Prov. 27. 12. Mat. 10. 16. Acts 27. 31. ver. 24. ch. 15. 6. Num. 31. 49. John 17. 12. & 10. 27—29.

g Prov. 16. 18. & 19. 3.

h Heb. *gave charge concerning his house.* ch. 15. 12. 2 Kings 20. 1.

† He deliberately made his will: his worldly wisdom remaining till the last. Thus Satan triumphs over Ahithophel through his ambition and the love of power, as he triumphed over Judas through avarice and the love of money.—Ed.

i Job 31. 3. Ps. 59. 12. & 55. 23. Prov. 10. 28. & 11. 7. Mat. 27. 5. 1 Sam. 31. 4, 5.

k Ch. 2. 8. Gen. 32. 2.

l 1 Chr. 2. 16, 17. & 12. 18. ch. 19. 13.

‡ Perhaps he had not married her.

§ A second name for Jesse the father of David. See 1 Chron. 2. 13, 16.—Ed.

m Num. 32. 1, 40. Judg. 5. 16, 17. & 10. 17. & 11. 5, 29. & 12. 7. Deut. 3. 10—16. Josh. 13. 25, 31.

n 1 Sam 11. 1. ch. 10. 1. & 12. 20.

o Ch. 9. 4.

p Ch. 19. 31. 1 Kings 2. 7. Ezra 2. 61.

q Prov. 11. 25. Mat. 5. 7.

‖ Skins, or carpets, ornate—the ordinary beds of the East.—Ed.

* Or, *cups.*

† The basins, being distinguished from earthen vessels, signify, most probably, such wooden bowls as the Arabs still use for kneading their dough.—Ed.

r Gen. 22. 14. Ps. 34. 8—10. & 84. 11. Is. 33. 16. Deut. 33. 28.

s Is. 21. 14. & 58. 7. Eccl. 11. 1, 2.

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A. M. 2983. B. C. 1021.

a Ex. 17. 9. Ps. 37. 3, 5. 1 Sam. 8. 12.

b Judg. 7. 20. & 9. 43.

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REFLECTIONS UPON CHAP. XVII.—Some men have large capacities for contriving or executing mischief, or for imposing on their neighbours: yea, when men are once involved in sin, they drive deeper and deeper, till the most horrid crimes become, as it were, necessary for their own safety. Dangerous is the case of those princes who have rebellious subjects and unnatural children: but vain is their counsel who aim at the ruin of God's church and people. By the most secret ways He can divert their blows, and make them unanimously to alter their mind, and applaud what is for his glory and their own ruin: and the weakest instruments in his hand can answer the greatest of purposes. Good intelligence in war is as necessary as good advice. In my spiritual warfare, let the all-knowing Jesus, whose despatches neither hell nor earth can stop, communicate to me my necessary informations. While we depend on God's protection, we must give all diligence to save ourselves. But not one follower of Jesus Christ shall be lost in the Jordan of trouble or death. The prayers of his saints are often indeed answered in a more



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under [o] the hand of Joab, and a third
nder the hand of Abishai the son of
h, Joab's brother, and a third part under
nd of Ittai the Gittite: and the king
nto the people, [d] I will surely go forth
ou myself also.
ut the people answered, [e] Thou shalt not
th: for if we flee away, they will not [*]
r us; neither if half of us die, will they
or us: but now *thou art* [f] worth ten
nd of us: [†] therefore now *it is* better that
succour us out of the city.
nd the king said unto them, What seem-
u best I will do. And the king [h] stood
gate-side, [‡] and all the people came out
ndreds and by thousands.
And the king commanded Joab, and
ai, and Ittai, saying, [i] *Deal* gently, for
e, with the young man, *even* with Ab-
And all the people heard when the
ave all the captains charge concerning
m.
So the people went out into the field
Israel: and the battle was in the [k] wood
raim;
Where the people of Israel were slain be-
e servants of David; and there was there
t slaughter that day of twenty thousand
or the battle was there scattered over the
f all the country: and [m] the wood [n] de-
[§] more people that day than the sword
ed.
And Absalom met the servants of David.
bsalom rode upon a mule, and the mule
nder the thick boughs of a great oak,
s [o] head caught hold of the oak, and he
ken up between the heaven and the
and the mule that *was* under him went
And a certain man saw *it*, and told Joab,
d, Behold, I saw Absalom hanged in an
And Joab said unto the man that told
nd, behold, thou sawest *him;* and why
hou not smite him there to the ground?
would have given thee [*] ten *shekels* of
and a girdle.
And the man said unto Joab, Though I
[†] receive a [‡] thousand *shekels* of silver in
and, *yet* would I not put forth mine hand
the king's son: for in our hearing the
charged thee, and Abishai, and Ittai,
[§] Beware that none *touch* the young man
m.
Otherwise I should have wrought false-

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B. C. 1021.

c Ch. 10. 9, 10, & 15. 10.

d Ch. 17. 11. Ps. 3. 6.

e Ch. 21. 17. & 17. 2. 1 Kings 22. 31.

* Heb. *set* their *heart on us.*

f Heb. *as ten thousand of us.* Lam. 4. 20.

† This was no flattering compliment. Their liberties, for David was a just king; their prosperity, for he was a wise one—all depended upon his success over an unprincipled young man, and an unnatural, wicked rebellion.—Ed.

g Ex. 17. 10—12. Ps. 3. 1—8. & 50. 15. & 91. 15.

h Deut. 32. 12. Ps. 3. 6—8.

‡ In modern phrase, he *reviewed* his troops at the gate.—Ed.

i Deut. 21. 20, 21. ch. 12. 10, 11. Luke 23. 34. Ps. 103. 13.

k Judg. 12. 5, 6. near to which Jephthah slew the Ephraimites.

l Prov. 11. 21. & 16. 21, 22.

m Ps. 3. 7. & 43. 1. Judg. 5. 20, 21. Ex. 15. 10. Jos. 10. 14.

n Heb. *multiplied to devour.* Ps. 77. 17.

§ From ignorance of the nature of the ground, we cannot tell how the wood *devoured* so many; but precipices, pits, morasses, (see ver. 17.) or even prickly shrubs and trees, many of which are sufficient to impale either man or beast, may well account for such destruction in a flying army. Some, however, attribute the "devouring" to wild beasts, which may also be partly true.—Ed.

o Ch. 14. 26. & 17. 23. Deut. 21. 23. Job 18. 9, 10. Prov. 30. 17. Jer. 48. 44.

‖ The special notice formerly taken of Absalom's hair, now receives its explanation. That ornament of which he was so vain, now occasions his ruin.—Ed.

* About 22s.

† Heb. *weigh upon mine hand.*

‡ About 115l.

p Ver. 5.

§ Heb. *Beware whosoever ye be of, &c.*

A. M. 2983.
B. C. 1021.

q Ex. 20. 13. & 21. 12, 14. Gen. 9. 5, 6. Num. 35. 31, 33.

* Heb. *before thee.*

† Three javelins, such as Saul usually carried when he assaulted David and Jonathan. Most probably he took the darts instead of a sword, that he might throw them from a distance, that so the evidence of his knowing Absalom, might be rendered uncertain, should the king call him to account for his disobedience.—Ed.

r Judg. 5. 31. Ps. 45. 5. with ver. 5.

s Heb. *heart.* Deut. 4. 11. Mat. 12. 40.

t Ch. 2. 28. & 20. 22.

u Deut. 21. 21—23. Jer. 22. 18, 19. Jos. 7. 26. & 8. 29. & 10. 27.

‡ This mode of marking a grave has been practised in many nations. The Celtic cairns in Ireland and Scotland, and the barrows, or *tumuli*, in many parts of England, are of the same description.—Ed.

x Gen. 14. 17.

y Ch. 14. 27. Job 18. 17. Is. 14. 20, 21. Jer. 22. 30.

z Ps. 49. 11. 1 Sam. 15. 12.

§ The words literally signify "Absalom's hand;" and it is probable that it was so called from being surmounted by a hand. Niebuhr informs us, that the mosque of Ali, instead of the Turkish crescent, has at top a hand; and, in European heraldry, a hand, or hand and arm, armed or unarmed, may be seen as the crest of the armorial bearing of different families. Absalom's pillar was standing in the time of Josephus. A building known by that name is still shown in the valley of Jehoshaphat; and, in all probability, is either in part, the ancient building, or a more modern structure raised upon its site.—Ed.

a Ch. 15. 36. & 17. 17.

b Heb. *judged him from the hand, &c.* Judg. 2. 16. Deut. 32. 35, 40. Ps. 9. 4.

c Heb. *be a man of tidings.* Ch. 4. 4.

d The Ethiopian. Jer. 13. 23. Num. 12. 1.

‖ Heb. *be what* may.

* Or, *convenient?*

e Ver. 5. 1 Sam. 4. 13.

† Mahanaim was a walled city. The entrance was by an archway, with a gate at each end, between which the king sat, the whole surmounted by a flat-roofed tower, from which the watchman made his observations.—Ed.

f Deut. 22. 3.

‡ David, as an experienced general, drew this conclusion correctly. The messenger, being *alone*, must either come with a demand for succour, (ver. 3.) or news of victory. Had there been a defeat, *many* would have been running.—Ed.

hood [q] against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me.*

14 Then said Joab, I may not tarry thus [*] with thee. And he took three darts [†] in his hand, and [r] thrust them through the heart of Absalom, while he *was* yet alive in the [s] midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab [t] blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and [u] laid a very great heap of stones [‡] upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, [x] which *is* in the king's dale: for he said, [y] I have no son to keep my name in remembrance: and he [z] called the pillar after his own name: and it is called unto this day, Absalom's Place. [§]

19 ¶ Then said [a] Ahimaaz the son of Zadok, Let me now run and bear the king tidings, how that the LORD hath [b] avenged him of his enemies.

20 And Joab said unto him, Thou shalt not [c] bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to [d] Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But, [‖] howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings [*] ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 ¶ And David sat [e] between the two gates: [†] and the watchman went up to the [f] roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, [‡] *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

nner than they could have wished. Disappointed pride produces self- such as sought their life. But how much more terrible is their disapt, who meet with everlasting shame and destruction by fleeing to death, as their refuge from present contempt or hazard! In the time of their greatest trouble God unexpectedly provides for his people. And it is very honourable to assist a sovereign or a saint when almost every body is become his enemy.

27 And the watchman said, [*] Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, [g] He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, [†] [‡] All is well. And he [h] fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath [i] delivered up the men that lifted up their hand against my lord the king.

29 And the king said, [§] Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.[‖]

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, [*] Tidings, my lord the king: for the LORD hath [k] avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O my son Absalom! my son, my son Absalom! [l] would God I had died for thee, O Absalom, my son, my son![†]

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[*] Heb. *I see the running.*

[g] 1 Kin. 1. 42. Rom. 10. 15.

[†] Or, *Peace* be to thee.

[‡] Heb. *Peace.*

[h] Ch. 14. 4, 22.

[i] Heb. *shut up.* Ps. 14. 3. & 118. 1. 1 Sam. 24. 18. & 26. 8.

[§] Heb. *Is there peace to,* &c.

[‖] See note on chap. 17. 20. Ahimaaz most probably tells truth about the tumult and his ignorance of its cause, and thereby evades David's question; but he conceals the unwelcome truth which he well knew, (ver. 29) and thereby incurs the penalty of falsehood. The sacred historian, however, merely records, but does not reprove the suppression, that being sufficiently done by other portions of Scripture.—Ed.

[*] Heb. *Tidings is brought.*

[k] Ver. 19, 28. Ps. 35. 18. & 27. 2, 3. & 118. 10—12. Deut. 32. 3[5].

[l] Ch. 19. 4. with ch. 12. 10, 24. Prov. 10. 1. & 17. 25.

[†] A father only could have so lamented—a renewed spirit only could have so forgiven. Yet how low is our admiration of David weeping over his lovely son, when compared with Jesus weeping over his enemies, Luke 19. 41.—Ed.

## CHAPTER XIX.

(1) *David restrained from his grief by the remonstrance of Joab:* 1—8. (2) *The men of Israel of their own accord, and those of Judah, instigated by David's messengers, discovering their desire of his return to his throne:* 9—14. (3) *In his return he meets the men of Judah at Gilgal:* 15. *Pardons Shimei:* 16—23. *Excuses Mephibosheth's non-attendance in his flight; and in part revokes the grant made of his property to Ziba:* 24—30. *Thankfully acknowledges Barzillai's kindness, and rewards it to Chimham his son:* 31—40. (4) *The men of Israel quarrel with the men of Judah for not calling them to join in the king's restoration:* 41—43.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the [a] victory that day was [b] *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king [c] covered his face, and the king cried with a loud voice,[*] O my son Absalom! O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast [d] shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

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[a] Heb. *salvation,* or *deliverance.* Ps. 3. 8. & 18. 32—50. & 118. 10—14.

[b] Prov. 10. 15. & 19. 12. Eccl. 3. 1, 4. Neh. 8. 9.

[c] Ch. 15. 30 & 1. 2 & 14. 33. 1 Sam. 4. 12. Prov. 10. 1. & 17. 25.

[*] Why is the conduct of David, in the case of Bathsheba's child, (ch. 12. 23.) and in the case of Absalom, so different? There are two reasons for the difference. (1) Young children are less endeared to parents than they afterwards, by association, generally become. (2) David was lamenting Absalom, not merely as a rebel son, but a lost sinner; a thought, of all thoughts, the most grievous to a parent's heart.—Ed.

[d] Ch. 16. 22.

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[*] Heb. *By loving,* &c.

[†] Heb. *that princes or servants are nothing to thee.*

[e] Prov. 19. 9, 10. Job 34. 18.

[f] Heb. *to the heart of thy servants.* Gen. 34. 3. Hos. 2. 14.

[g] Prov. 14. 28. 2 Tim. 1. 15.

[‡] The advice was wise, the manner cruel. David, who was willing to have headed his own army against Absalom, could not have felt as Joab alleges. He merely wished, what was perfectly practicable, to have his rebellious and wicked son spared, to afford him space for repentance.—Ed.

[h] Ruth 4. 1. ch. 15. 2, 4.

[i] 2 Kin. 14. 12. 1 Kin. 12. 16. ch. 18. 7.

[k] Gen. 3. 12, 13. Is. 8. 21. Rom. 6. 21.

[§] They were divided into two great political parties, one anxious for the restoration of David, the other, in sullen silence, (ver. 10.) brooding over their discomfited rebellion.—Ed.

[l] Ch. v, viii. x. 1 Sam. xvii, xviii.

[m] Ch. 18. 12, 13. & 18. 14, 15. Hos. 3. 4. & 13. 10.

[n] Heb. are *ye silent.* Judg. 18. 9. Rom. 12. 11.

[o] Ch. 8. 17. & 15. 24, 29, 35. 2 Cor. 5. 20.

[‖] David was still at Mahanaim, on the east of Jordan, Zadok and Abiathar, in Jerusalem, on the west. But the presence of Amasa, (ver. 13.) whom Absalom had made general of his army, (ch. 17. 25.) prevented an expression of public opinion in the capital in favour of David's return. Amasa was nephew to David, by his sister Abigail, as Joab was by Zeruiah. Amasa's advancement was, therefore, well calculated to bring back the discontented of Judah.—Ed.

[p] Mat. 8. 16. 1 Cor. 10. 11. Phil. 3. 17. 2 Thes. 3. 9. 1 Pet. 2. 21.

[q] Ch. 5. 1. ver. 13. Gen. 2. 23. Judg. 9. 2. Eph. 5. 29, 30.

[r] Ch. 17. 25. 1 Chr. 2. 16, 17. & 12. 18.

[s] Ruth 1. 17. 1 Kin. 19. 2. Acts 23. 12.

[t] Ver. 5, 6. ch. 3. 29, 30. & 18. 14. with 8. 16. & 20. 23.

[*] That is, Amasa being brought over to David, by the promise of being made commander-in-chief, brings over all his adherents to David's interest. David, as a wise and merciful king, does not attempt to return by aid of his army, but by peaceful negotiation.—Ed.

[u] Judg. 20. 1. Acts 2. 46. & 4. 32.

[x] Jos. 4. 19. & 5. 9. 1 Sam. 11. 14, 15.

[y] Ch. 16. 5—8. 1 Kin. 2. 8, 36—46. Job 2. 4. Mat. 5. 25.

[z] Ch. 16. 1—4. & 9. 2, 10, 11. ver. 26, 27.

6 [*] In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, [†] that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then [e] it had pleased thee well.

7 Now therefore arise, go forth, and speak [f] comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there [g] will not tarry one with thee this night; [‡] and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and [h] sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king; for [i] Israel had fled every man to his tent.

9 ¶ And all the people were at [k] strife throughout all the tribes of Israel,[§] saying, The king [l] saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom, whom we [m] anointed over us, is dead in battle: now therefore why [n] speak ye not a word of bringing the king back?

11 ¶ And king David sent to [o] Zadok and to Abiathar the priests,[‖] saying, Speak unto the elders of Judah, saying, Why are ye the [p] last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* [q] my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye [r] to Amasa, *Art* thou not of my bone, and of my flesh? [s] God do so to me, and more also, if thou be not captain of the host before me continually [t] in the room of Joab.

14 And he bowed the heart of all the men of Judah,[*] even [u] as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to [x] Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [y] Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted, and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and [z] Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

REFLECTIONS UPON CHAP. XVIII.—In dangerous times great care ought to be taken for the security and honour of princes: and good advice from inferiors ought to be readily complied with. No undutifulness can root out or obliterate strong parental affection. What then must be the affection of God to his children! How quickly, how easily, the enemies of God are overthrown, and that by means the most unexpected! Both the hopes and joys of the wicked soon issue in misery and shame: and they who flee from God's arm only rush into his net. Pride proves men's shame at last. A head trimmed, at the expense of neglecting the soul, is



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nd there went over a ferry-boat[a] to carry
king's household, and to do [†] what he
good. And Shimei the son of Gera
n before the king, as he was come over

And said unto the king, Let not my
pute iniquity unto me, neither do thou
er [a] that which thy servant did per-
the day that my lord the king went out
salem, that the king should take it to
t.

or thy servant doth know that I have
therefore, behold, I am come [b] the first
of all the house of Joseph[‡] to go down
my lord the king.

ut Abishai the son of Zeruiah answered
d, [c] Shall not Shimei be put to death
, because he cursed the LORD's an-

nd David said, [d] What have I to do
u, ye sons of Zeruiah, that ye should
be adversaries unto me? [e] shall there
be put to death this day in Israel?
ot I know that I *am* this day king over

Therefore the king said unto Shimei, [f]
halt not die: and the king [g] sware unto

And [h] Mephibosheth the son of Saul
wn to meet the king, and had neither
his feet, nor trimmed his beard,[§] nor
his clothes, from the day the king
l until the day he came *again* in

nd it came to pass, when he was come
alem to meet the king, that the king
o him, Wherefore wentest not thou
, Mephibosheth?

nd he answered, My lord, O king, my
deceived me: for thy servant said, I
dle me an ass, that I may ride thereon,
o the king; because thy servant *is* lame.
nd [k] he hath slandered thy servant unto
the king; but my lord the king *is* as
el of God: do therefore *what is* good
eyes.

or [m] all *of* my father's house were but [l]
en before my lord the king; yet didst
thy servant among them that did eat
own table: what right therefore have
cry any more unto the king?

And the king said unto him, Why
thou any more of thy matters? I have
Thou and Ziba divide the land.[n]

nd Mephibosheth said unto the king,

A. M. 2983.
B. C. 1021.

[a] Josephus says they prepared a bridge. The true meaning of the original is doubtful. Boothroyd translates it, "and there went over and performed the service of bringing over the king's household,"—which the Rabbins understand of carrying them over.—Ed.

[†] Heb. *the good in his eyes.*

[a] Ch. 16. 5—9. Prov. 24. 13. Mat. 5. 23. Job 2. 4.

[b] Mat. 5. 23. Hos. 5. 15. Ps. 78. 34—37. Is. 7. 2. Jer. 22. 23. & 31. 9.

[‡] The house of Joseph were Ephraim and Manasseh—why then does not Shimei rather speak of Benjamin to which he belonged? The reference is most ingenious. He calls up to David's mind the tenderness of Joseph to his unkind and cruel brethren, and, by his example, inculcates forgiveness of his late offence.—Ed.

[c] Ex. 21. 17. & 22. 28. 1 Kin. 21. 10, 11.

[d] Ch. 16. 10. & 3. 39.

[e] 1 Sam. 11. 13.

[f] At this time. 1 Kin. 2. 9, 10.

[g] Gen. 14. 22. Heb. 6. 16. 1 Sam. 30. 15.

[h] Ch. 4. 4. & ix. & 16. 3. 1 Chr. 9. 40—41.

[i] Deut. 21. 12. Rom. 12. 15. Heb. 13. 3.

[§] The dressing of the feet, in a country where they were usually bare, was as common as washing the hands. The trimming of the beard may refer either to combing, clipping, or perfuming.—The dishabille of Mephibosheth was emblematic of deep mourning.—Ed.

[k] Ch. 16. 3. Ps. 15. 3.

[l] Ch. 14. 17, 20. 1 Sam. 29. 9.

[m] Gen. 32. 10. ch. 9. 7, 8. Luke 17. 10.

[‖] Heb. *men of death.*

[n] Deut. 19. 19. Ps. 82. 2. & 101. 5. Prov. 29. 4

[*] Some think the decision signifies—divide the land, as directed chap. 9. 10. Mephibosheth (to speak in modern terms) holding as landlord, Ziba, as tenant; others think both title and occupancy were divided between the parties. The former seems more consonant with justice, as Mephibosheth had committed no fault. But, if so, why is Ziba continued in office? David had purposed not to give cause of sorrow on the day of his joyous restoration (ver. 22.) Besides Ziba had been an active, though not the most faithful servant—he had also aided David in his difficulties—and to offend a man with such a family and connexion would have been very imprudent.—*Note.* Extremity of deserved punishment is seldom wise; and where mercy can be exercised with safety, it is always the best policy.—Ed.

A. M. 2983.
B. C. 1021.

[o] 1 Sam. 15. 1, 3. ch. 1. 25.

[p] Ch. 17. 27. 1 Kin. 2. 7. Ezra 2. 61. Neh. 7. 63.

[q] Ch. 17. 27. with Job 1. 3.

[r] With Mat. 25. 34, 35. Luke 22. 28, 30.

[s] Heb. *How many days* are *the years of my life?* Job 14. 14. Ps. 39. 5, 6. & 90. 4. & 89. 47, 48. 1 Cor. 7. 29. Jam. 4. 14.

[t] Ps. 90. 10, 12.

[u] Eccl. 12. 1, 3, 4.

[*] David, being himself an adept in music, had rendered his court in Jerusalem celebrated for that accomplishment. He had, however, employed its attractions, not for the banquet, or the revel of luxury, but for the service of God.—*Note.* Satan, the world, and the flesh, have hitherto nearly monopolized music—John saw it otherwise in glory (Rev. 4. 1. 8. & 5. 9.) Hasten, Lord, the time when every heart shall be love, and every voice praise!—Ed.

[x] 1 Kin. 2. 7. Jer. 41. 17. ver. 38, 40.

[†] Heb. *choose.*

[y] Gen. 29. 11. & 31. 55. Ruth 1. 14.

[z] Ch. 6. 18. & 15. 25. Gen. 14. 19.

[‡] Most probably those who had gathered around him before the battle in the wood, and since his victory; the other half were the adverse party who still adhered to the ruined cause of Absalom.—Ed.

[a] Ver. 13, 14, 15. Mat. 21. 5. Acts 2. 41, 47. & 6. 7

[b] Judg. 8. 1. & 12. 1. Gen. 31. 26, 27.

[§] The whole of the ten tribes now coalesce evidently offended at the exclusive claims of loyalty exhibited by Judah, and probably at some presuming arrogance of manner founded on their relation to the king.—*Note.* David is here more endangered by his friends than by his enemies—a point upon which all successful men need to be watchful and prayerful. Even in spiritual enjoyments, we are often in more danger than in desertions. Lest Paul should be "exalted," God required, in wisdom, to allow a "messenger of Satan to buffet him."—Ed.

[‖] By comparing *men* in this verse, with *people* in ver. 39 and 40, it will be seen that they are equivalent terms for the same parties.—Ed.

[c] Ver. 12. 1 Chr. 2. 5—17. Mat. 1. 3—6. Luke 3. 31—33.

[*] A bad reason—because a king should be a common father to all his subjects, and not the patron of a favourite few, claiming no merit but kindred origin.—Ed.

[o] Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And [p] Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and [q] he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, [r] Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [s] How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day [t] fourscore years old: *and* can I discern between good and evil? [u] can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women?[*] wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother: but behold thy servant [x] Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt [†] require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king [y] kissed Barzillai, [z] and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and [a] all the people of Judah conducted the king, and also half the people of Israel.[‡]

41 ¶ And, behold, [b] all the men of Israel[§] came to the king, and said unto the king, Why have our brethren the men of Judah[§] stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, [c] Because the king *is* near of kin to us:[*] wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men

ve ruinous to both. Monuments of fame often serve only to perpetuate
e of the erectors. Fearful is the guilt, and dreadful the end, of re-
ldren. But success, whether in work or warfare, should be wholly
the Lord: and messages of evil cannot be too tenderly delivered. Yet

is it not astonishing to find so great and good a man neglecting to praise God for his wonderful salvation; quarrelling with his kind providence; opposing the justice of the nation; uttering things unadvisedly with his lips; and so immoderately bewailing a son abandoned of Heaven to every thing vile and hateful!



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of Judah, and said, [d] We have ten parts in the king, and we have also more *right* in David than ye: why then did ye [*] despise us, that our advice should not be first had in bringing back our king? And [e] the words of the men of Judah were fiercer than the words of the men of Israel.

A. M. 2983. B. C. 1021.

d Ch. 5. 1. Mat. 21. 9. with 27. 22. Judg. 12. 1. Prov. 13. 10. & 15. 1.

* Heb. *set us at light.*

e Judg. 8. 1. & 12. 1, 2. Acts 15. 39.

## CHAPTER XX.

(1) *Ten tribes of Israel, provoked with the harsh words of the men of Judah, rebel:* 1, 2. (2) *Having condemned his ten concubines to perpetual confinement, he orders Amasa, Absalom's late general, to arm the tribe of Judah; and sends Abishai after the rebels with the lifeguards:* 3—7. (3) *Joab murders Amasa, and resumes the command:* 8—13. (4) *Sheba shuts himself up in Abel-beth-maachah:* 14—22. (5) *A new list of the principal officers:* 23—26.

AND there [a] happened to be there a [b] man of Belial,* whose name *was* Sheba, the son of Bichri, a Benjamite; and he [c] blew a trumpet, and said, [d] We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So [e] every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but [f] the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the [g] ten women *his* concubines, whom he had left to keep the house, and put them in [h] ward, and fed them, but [i] went not in unto them: so they were [†] shut up unto the day of their death, [‡] living in widowhood.

4 ¶ Then said the king to [k] Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he [l] tarried longer [§] than the set time which he had appointed him.

6 And David said to [m] Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy [n] lord's servants, and pursue after him, lest he get him fenced cities, and [‖] escape us.

7 And there went out after him Joab's men, and the [o] Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at [p] the great stone which *is* in Gibeon, Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.* 9 And Joab said to Amasa, [q] *Art* thou in health, my brother? And Joab to Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he [r] smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and [s] struck him not again, and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, [t] He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa [u] wallowed in blood in the midst of the highway: and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And [x] he went through all the tribes of Israel unto [y] Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they [z] cast up a bank against the city, and [†] it stood in the trench: [‡] and all the people that *were* with Joab [§] battered the wall, to throw it down.

16 ¶ Then cried a [a] wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, [b] They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: [‖] and so they ended *the matter*.

19 I [c] *am one of them that are* peaceable *and* faithful in Israel:* thou seekest to destroy a city and [d] a mother in Israel: why wilt thou [e] swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but [f] a man of

A. M. 2983. B. C. 1021.

a Ch. 12. 10. & 19. 41. Ps. 34. 19.

b Deut. 13. 13. Judg. 19. 22. 1 Sam. 2. 12. ch. 16. 7.

* Whenever the passions of men are in a ferment, it requires little to guide them. Here the counsel of one vain bad man produces the death of many, and goes near to dismember, and thereby weaken and barbarize the Jewish kingdom, which David had rescued from slavery, and advanced in religion, civilization, and power.—Ed.

c Judg. 3. 27. & 6. 34.

d 1 Kin. 12. 16. Acts 8. 21. Mat. 22. 5, 6. Luke 19. 14.

e Ch. 19. 41. 1 Kin. 12. 16. Prov. 17. 14. John 8. 56. Phil. 2. 21.

f 1 Kin. 12. 17, 20. John 8. 56—58.

g Ch. 15. 16. & 16. 22.

h Heb. *a house of ward.* Gen. 40. 3.

i Gen. 8. 4. & 38. 26.

† Heb. *bound.*

‡ Heb. *in widowhood of life.*

k Ch. 19. 13. with John 13. 27. Eccl. 9. 10. Rom. 12. 11.

l Ps. 118. 9. & 62. 9.

§ We are not informed as to the cause of Amasa's delay: it, however, cost him his life, by giving occasion for the appointment of Abishai at the head of Joab's favourite troops. See ver. 7.—Ed.

m Ch. 18. 2. & 23. 18. 1 Chr. 2. 16.

n Ch. 11. 11. & 15. 15.

‖ Heb. *deliver himself from our eyes.*

o Ver. 23. ch. 8. 18. & 15. 18. & 23. 8—39. 1 Kin. 1. 38, 44.

p Jos. 10. 27.

* Most probably such a short sword as is still found in Carthaginian and other ancient relics, and which might readily fall by what is called accident, or, as is more likely, be of purpose thrown out by Joab.—Ed.

A. M. 2983. B. C. 1021.

q Ch. 8. 27. & 17. 25. Ps. 12. 2. & 55. 21. Mat. 26. 48, 49. John 7. 3. Mic. 7. 5, 6. Jer. 9. 4, 5.

* He held the sword in the *left hand*, which would prevent Amasa from attending to the circumstance.—Ed.

r Ch. 3. 27. & 2. 23. 1 Kin. 2. 5.

s Heb. *doubled not his stroke.* 1 Sam. 26. 8.

t 2 Kin. 9. 32. with Deut. 20. 5.

u Ch. 17. 25. Ps. 55. 23. Rev. 16. 5, 6.

x Sheba. Ver. 4.

y 2 Kin. 15. 29. 2 Chr. 16. 4. 1 Kin. 15. 20. Jos. 19. 25. ver. 18.

z 2 Kin. 19. 32. Jer. 32. 24. & 33. 4.

† Or, *it stood against the utmost wall.*

‡ They cast a bank against the city, *which stood opposite the outward wall.* So Boothroyd translates the passage, which renders it much more intelligible.—Ed.

§ Heb. *marred to throw down.*

a Eccl. 9. 14—18. 1 Cor. 1. 27.

b Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.* Deut. 20. 11. Jos. 9. 14.

‖ Proverbial expressions founded upon local circumstances or peculiarities must necessarily be more or less obscure. But does not the obscurity of the text arise principally from the insertion of the word "counsel" instead of the word "questions?" Is not the object of the wise woman to excuse her questions by pleading the inquisitive character of her town? Her first question, (ver. 17.) is very artful, "Art thou Joab?" As much as to insinuate—"The hero of whom we have heard so much?" Her second, (ver. 19.) "Why wilt thou swallow up the inheritance of the Lord?" is an irresistible appeal to mercy, generosity, patriotism and piety, and had Joab been a worse man than he was, we could not be surprised at its success.—Ed.

c Gen. 18. 23. Rom. 13. 4, 5.

* She was probably the governess of the city, or the daughter or widow of a chief.—Ed.

d *i. e.* a chief city. Num. 21. 25. Ezek. 16. 46, 49.

e Num. 16. 32. Ps. 106. 3. Ex. 15. 17. 1 Sam. 26. 19.

f Ver. 1, 14.

REFLECTIONS UPON CHAP. XIX.—The productions of unbridled passions are always unseasonable and dangerous. Few will risk their life for such as, after all, will look down upon them with neglect, and if we foolishly bring ourselves into danger, we shall justly be upbraided with it. Good counsel, though bluntly, and even roughly given, should be thankfully received. And, when we have done ill, we cannot too soon seek to amend it: but, when many are guilty, it is too common to cast the blame on their neighbours. Ministers ought to be principal promoters of loyalty. It is shameful when those, who ought to be most forward in duty, need instigation to it. Clemency is one of the noblest qualities of princes: and professions of deep sorrow for faults committed powerfully pacify the injured. But let us rejoice that Jesus will never condemn penitent sinners, though Satan stand at their right hand to accuse them. Our rash reception of evil reports concerning our friends turns to our shame, when they manifest their innocence. Wicked servants do their masters inexpressible injuries: but good men, like Mephibosheth, make times of distress seasons of mourning and grief, and disregard their own interests in comparison of those of God's church and people. Riches are truly blessings when possessed by generous minds, and liberally ministered for the support of the indigent. Grateful hearts count themselves happy to have it in their power to recompense their friends: and noble minds count little of all the services they can do to their friends. But observe, courts, feasting, and mirth, are poor preparations for death: and old men especially would do well often to decline all intercourse with them, that they may contemplate the more important concerns that now so closely press upon them, and cheerfully leave the more active employments for those whose age and capacities are more suitable to such a task. With what caution ought public affairs to be conducted! By pride cometh contention. A small evidence of respect might often prevent, not only angry altercations



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Ephraim, (Sheba the son of Bichri by
ath lifted up his hand against the king,
ainst David: deliver him only, and I
art from the city. And the woman
o Joab, [g] Behold, his head shall be
o thee over the wall.
hen the woman went unto all the people
wisdom: and they cut off the head of
ne son of Bichri, and cast *it* out to
nd he [1] blew a trumpet, and they re-
m the city, every man to his tent;
returned to Jerusalem unto the king.
Now [k] Joab *was* over all the host of
nd Benaiah the son of Jehoiada *was*
Cherethites, and over the Pelethites:*
nd [1] Adoram *was* over the tribute:
oshaphat the son of Ahilud *was* [†] re-
nd Sheva *was* scribe:[‡] and [m] Zadok and
*were* the priests:
nd [n] Ira also the Jairite was [1] a chief
ut David.

A. M. 2981.
B. C. 1021.

g 2 Kin. 10. 7.

h Eccl. 9. 14—18.

i Ch. 2. 26. & 15. 16. & 15. 16. Prov. 24. 21. & 25. 8—10.

k Ch. 8. 16. 18. 1 Chr. 18. 15, 17.

* See Editorial note on chap. 8. 18. appended.—Ed.

l Ch. 8. 16. 1 Kin. 4. 3, 6. & 12. 18.

† Or, *remembrancer.*

‡ See note on chap. 8. 16.—Ed.

§ See note on chap. 8. 17.—Ed.

m Ch. 8. 17. Num. 3. 32. 1 Chr. 18. 16.

n Ch. 23. 38. Judg. 10. 4.

‖ Or, *a prince.*

## CHAPTER XXI.

*nishes Saul's violation of the national oath to the Gibeonites, by a three years'*
(2) *By the delivery of seven of Saul's offspring to the Gibeonites, the plague*
*opped: 3—9. (3) Rizpah's care of the hanged bodies: David orders them to*
*, and buried with the bones of Saul and Jonathan, now brought from Jabesh-*
*. (4) The Philistines are defeated, and their giants slain, by the hand of David*
*its: 15—22.*

N there was a [a] famine in the days of
vid three years, year after year; and
nquired of the LORD. And the LORD
, [c] *It is* for Saul, and for *his* bloody
ecause he slew the Gibeonites.*
d the king called the Gibeonites, and
them; (now the Gibeonites *were* not
ildren of Israel, but [d] of the remnant
morites; and the children of Israel had
nto them: and Saul sought to slay
his zeal to the children of Israel and

erefore David said unto the Gibeon-
at shall I do for you? and wherewith
ake the atonement, that ye may [f] bless
itance of the LORD?
d the Gibeonites said unto him, [g] We
no silver nor gold of Saul, nor of his
either for us shalt thou kill any man
. And he said, What ye shall say,
I do for you.
d they answered the king, The man
umed us, and that [h] devised against us,
should be destroyed from remaining in
e coasts of Israel,
[i] seven men of his sons be delivered

A. M. 2985.
B. C. 1018.

a Lev. 26. 10. 1 Kin. 18. 2. & 17. 1.

b Heb. *sought the face,* &c. Num. 27. 21. Judg. 1. 1. 1 Sam. 23. 2, 4, 11. ch. 5. 19, 23. Ps. 50. 15. & 91. 15.

c Jos. 7. 1, 2. 1 Sam. 22. 16. Rev. 6. 10. Ex. 20. 5.

* This daughter of the Gibeonites, though not before expressly mentioned in Scripture, is nevertheless clearly implied in 1 Sam. 22. 19, where Saul is said to have destroyed the whole ecclesiastical city of Nob. Now the Gibeonites, as "hewers of wood and drawers of water," (Josh. 9. 22, 23.) for the "house of God," dwelt at Nob, and were cruelly and unjustly put to death in the general massacre of the city.—Ed.

d Jos. 9. 3, 16, 17. Judg. 11. 35. Prov. 20. 25. Heb. 6. 16.

e Deut. 7. 16. 1 Sam. 18. 44. with 15. 3. Gal. 4. 19. Rom. 10. 2.

f Jer. 29. 7. Ex. 20. 24. with Deut. 32. 9. Ps. 135. 4, 14. Ex. 19. 5, 6. Gen. 17. 7.

g Or, *it is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill,* &c. Esth. 9. 10, 16. Num. 35. 31—33.

h Or, *cut us off.* Mat. 7. 2. Prov. 3. 29. Esth. 9. 24.

i Esth. 9. 10. Deut. 21. 22. Num. 25. 4, 5. Prov. 21. 3.

A. M. 2985.
B. C. 1018.

* Heb. *the chosen of the LORD.*
k 1 Sam. 10. 1. & 9. 16, 17. Acts 13. 21.
† Not as innocent persons to be an expiation, but as guilty encouragers and co-adjutors of Saul in the violation of the national oath to the Gibeonites.—Ed.
l 1 Chr. 8. 34. ch. 4. 4. ix. & 19, 24—30.
m 1 Sam. 18. 3. & 20. 8, 42. & 23. 18.
n Ch. 3, 7. Ex. 20. 5. Is. 14. 20, 21.
o Or, *Michal's sister.* 1 Sam. 18. 19.
† As Michal had no children of her own, (chap. 6. 23.) some consider her name an error of a transcriber; and sometranslations ascribe the children to Merab. Others think Michal merely educated the children of whom Merab was mother; while some consider the name of the one, Michal, and of the other Michal Merab, and, by abbreviation, Michal. We adopt the latter view, which is perfectly consonant with Hebrew practice, inasmuch as the word translated *brought up,* seems to us to signify, *bare as a mother.*—Ed.
‡ Heb. *bare to Adriel.*
p Ch. 6. 17. He did not thus extirpate Saul's family, and so kept his oath, 1 Sam. 24. 21.
q Ruth 1. 17, 22.
r Ch. 3. 7. Being not properly malefactors, but a kind of expiation, they were left hanging on the gibbets, till the Lord marked his reconcilement. Num. 25. 4, 5. 1 Kin. 18. 40, 41.
§ "Made it a tent for her." A beautiful instance of woman's constitutional courage, where tenderness forms its support.—Ed.
* In countries approaching the tropics, the times of the periodical rains are very regular; and it is probable, the sentence of the king was, that the dead bodies should hang till the rain came.—Ed.
† Some have supposed she must have had assistants to effect this. It may have been so. But little wot they of the sleeplessness of affliction, who doubt the possibility of one being able to effect the work described. A fire, occasionally revived, would itself become a sufficient night-watch against the beasts.—Ed.
s 1 Sam. 31. 1, 8—13. ch. 2. 5—7. 1 Chr. 10. 11, 12.
t Ch. 2. 5, 6. & 3. 32. & 4. 12.
u Jos. 18. 28. 1 Sam. 10. 2.
‡ Hence we see the probability that David may have removed the body of Absalom from the wood of Ephraim to the valley of Jehoshaphat, where his tomb is now shown. See note on chap. 18. 18.—Ed.
x Ch. 24. 25. Jos. 7. 26. Zech. 6. 8. Esth. 8. 10. Jonah 1. 13. Num. 25. 13. 1 Kin. 18. 46, 41.
y Or, *Rapha.* Gen. 6. 4. 1 Sam. 17. 5.
§ Heb. *the staff,* or *the head.*
‖ I. e. nine pounds and a half avoirdupois.

unto us, and we will hang them up unto the LORD in Gibeah of Saul, * [k] *whom* the LORD did choose. And the king said, I will give *them.*[†]

7 But the king spared [l] Mephibosheth, the son of Jonathan, the son of Saul, because of [m] the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of [n] Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of [o] Michal [‡] the daughter of Saul, whom she [§] brought up for Adriel, the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them [p] in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days,* [q] in the beginning of barley harvest.

10 ¶ And [r] Rizpah the daughter of Aiah took sackcloth, and spread it for her [‖] upon the rock, from the beginning of harvest until water dropped upon them * out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.[†]

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the [s] bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And [t] the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, [u] in the sepulchre of Kish his father; [‡] and they performed all that the king commanded: and after that [x] God was entreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of [y] the giant, (the weight of whose [§] spear *weighed* [‖] three hundred *shekels* of brass in weight,) he being girded with a new *sword,* thought to have slain David.

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order and bloodshed. It is best to yield, and to leave off strife before ed with: for when men are once in a passion, they are sure to speak though they have truth on their side.

IONS UPON CHAP. XX.—We must not expect to enjoy long peace on lish, and even trifling quarrels, have often dangerous consequences; sudden our most zealous friends may become our bitterest enemies. nlawful pleasure are often turned into standing memorials of our grief and shame: and an obscure retirement is fittest for those who have made themselves publicly scandalous. Kings seldom find that rash changes of the commanders in their army turn out to their satisfaction. Hardened murderers cannot be restrained by law. Impunity in one act encourages them to another. But let them outbrave their sovereign, or cover their bloodshed, yet God will punish them at last. One daring sinner often involves many in his punishment. But what a mercy, amidst the ravages of war, is a fit mediator! The terms of peace may often be very easy, would the parties but once confer together, and understand one another.



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17 But Abishai the son of Zeruiah [x] succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, [a] Thou shalt go no more out with us to battle, that thou [b] quench not the [*] light of Israel.

18 [c] And it came to pass after this, that there was again [†] a battle with the Philistines at [‡] Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the [§] giant.

19 And there was again [‖] a battle in Gob with the Philistines, where [d] Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother of* Goliath [*] the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And [e] there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he [†] defied Israel, Jonathan the son of [f] Shimeah the brother of David, slew him.

22 [g] These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

A. M. 2984. B. C. 1020.

x Gen. 22. 14. Ps. 46. 1. ch. 22. 19.

a Ch. 18. 3.

b Ch. 14. 7. 1 Kin. 11. 36. & 15. 4. Ps. 132. 17.

* Heb. *candle*, or *lamp*.

c 1 Chr. 20. 4. & 11. 29.

† B. C. 1019.

‡ As also near Gezer.

§ Or, *Rapha*.

‖ B. C. 1018.

d 1 Chr. 20. 5. & 11. 26.

* This warrior's specific name was Lahmi, (1 Chr. 20. 5.) but Goliath was either an assumption of his dead brother's name, or a common family title.—Ed.

e 1 Chr. 20. 6, 7.

† Or, *reproached*.

f 1 Sam. 16. 9. Shammah, or Shamma. 1 Chr. 2. 13.

g 1 Sam. 17. 50. 1 Chr. 20. 4—8. Is. 14. 20, 21. Jer. 9. 23. Eccl. 9. 11. 1 Cor. 1. 27. Rom. 8. 31, 37.

## CHAPTER XXII.

(1) *Exulting faith in, and love to God, as related to him:* 2—4. (2) *High praises of God for those marvellous deliverances from distress:* 5—21; *and advancements in conquests and power he had bestowed upon him:* 30—49; *and for what he would do for him and for others:* 26—29, 50, 51. (3) *Sweet comfort in the review of his own integrity:* 21—25.

AND David [a] spake unto the LORD the words of this song [*] in the day *that* the [b] LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, [c] The LORD *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 [d] I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 [e] When the [†] waves of death compassed me, the floods of [‡] ungodly men made me afraid;

6 The [f] sorrows of hell compassed me about; the snares of death prevented me.

7 [g] In my distress I called upon the LORD, and cried to my God; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 [h] Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

A. M. 2987. B. C. 1017.

a Ps. 18, title. & 50. 14. & 116. 1—8. & 116. 1—19. Ex. 15. 1—22.

* There are two editions, so to speak, of this Psalm, viz., here, and Psalm 18: and there are two occasions correspondent: first, the deliverance from Saul; secondly, from all his enemies. Both are descriptive of the greater deliverance of Christ, David's great Son and Lord.—Ed.

b Ps. 34. 19. 2 Tim. 4. 18. 2 Cor. 1. 10. Is. 46. 4. Job 5. 19, 20.

c Ps. 18. 2, &c. & 91. 2. & 7. 3. & 144. 2. & 46. 1, 7, 11. & 62. 7. Prov. 18. 10. Gen. 15. 1. Mat. 1. 21. & 18. 11.

d Ps. 55. 16. & 116. 4, 13. & 65. 1, 2. Rom. 10. 13. 1 Pet. 1. 17.

e Ps. 18. 5. & 22. 16. & 3. 1. & 142. 3, 4. & 119. 2—5. & 116. 10—13.

† Or, *pangs*.

‡ Heb. *Belial*.

f Or, *cords*. Ps. 116. 3. & 18. 5. 1 Sam. 18. 21.

g Acts 12. 5. Jonah 2. 2. Ps. 34. 6. & 50. 15. & 91. 15. & 116. 1—5. & 102. 17, 19. Hos. 5. 15. & 6. 1, 2.

h Judg. 5. 4. Job 26. 11. Acts 4. 31. Ps. 18. 7. & 77. 18. & 99. 1. & 68. 8. & 114. 7. Ex. 19. 18. Hab. 3. 6—11.

A. M. cir. 2987. B. C. cir. 1017.

i Deut. 4. 24. Heb. 12. 29. Ex. 24. 17. & 19. 18. Ps. 18. 8. & 50. 3. & 97. 3. 2 Thes. 1. 8.

k Ps. 144. 5. & 97. 2. & 77. 16—19. Is. 64. 1. 2. Ex. 19. 18. & 20. 19. & 24. 15. Heb. 12. 18.

l Ps. 18. 10. & 68. 17. & 103. 20, 21. & 104. 3, 4. Gen. 3. 24. Heb. 1. 14.

m Ps. 97. 2. & 77. 16—19. & 18. 11. 1 Kin. 8. 12.

* Heb. *binding of waters*.

n Ps. 29. 3—9. & 77. 17, 18. & 50. 3. Job 37. 2—5.

o Jos. 10. 10, 11. Judg. 5. 20, 21. 1 Sam. 7. 10. Ps. 18. 15. & 68. 1, 2. & 118. 13. Hab. 3. 8—13.

p Ex. 4. 21, 27. & 13. 8, 13. Jos. iii. Ps. 9. 5. & 104. 7. & 114. 3, 5, 7. & 74. 15. & 77. 16, 18. Hab. 3. 8—13.

q Judg. 5. 20. Ps. 103. 21. & 91. 12. Heb. 1. 14. Dan. 6. 22. Acts 12. 7. Job 5. 19, 20. Is. 43. 2. & 63. 4. 2 Cor. 1. 10.

r Or, *great*. Ps. 69. 1, 2. & 130. 1. Rev. 17. 15.

s Ps. 56. 9. & 3. 7. 2 Cor. 1. 10. 2 Tim. 4. 17, 18.

t Ps. 116. 5—13. & 3. 1—8. & 4. 1—8.

u Ps. 118. 5. & 116. 7—9. & 32. 7. & 71. 20, 21. & 18. 19. & 91. 15, 16.

x Ps. 7. 3, 4, 8. & 19. 11. Eccl. 8. 12. 1 Cor. 15. 56. Is. 2. 10. Rom. 2. 7, 10. Eph. 2. 10.

† That David is here, not describing himself, but the Christ, is obvious, when we compare these words with chap. 12. 13.—Ed.

y Ps. 119. 5, 6. 1 Luke 1. 6. Phil. 4. 8. 2 Tim. 4. 7, 8. Is. 38. 3.

z Ps. 119. 11, 60, 120. & 1. 2. & 16. 8.

a Gen. 6. 9. Ps. 51. 6. Is. 38. 3. Prov. 4. 23. Eccl. 5. 1.

‡ Heb. *to him*.

b Ver. 21. 1 Tim. 4. 8. Ps. 1. 1—3. Is. 3. 10. Rom. 2. 7, 10. 1 Cor. 13. 5.

c Mat. 5. 7. Jam. 2. 13. Ps. 25. 8, 9. & 11. 7.

d Mat. 5. 8. Ex. 15. 6—10. Lev. 26. 24, 27. Deut. 28. 1—68. Ps. 125. 5.

e Or, *wrestle*. Ps. 18. 26. Ex. 18. 11. Job 9. 4.

f Ps. 12. 5. & 138. 6. Is. 66. 2. & 2. 11. Job 40. 11, 12. Ex. 18. 11. Prov. 21. 4.

g Or, *candle*. Ps. 27. 1. & 37. 6. & 119. 105. & 112. 4. Mic. 7. 8, 9. Prov. 6. 23.

9 [i] There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 [k] He bowed the heavens also, and came down; and darkness *was* under his feet.

11 And [l] he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made [m] darkness pavilions round about him, [*] dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The [n] LORD thundered from heaven, and the most High uttered his voice.

15 And he [o] sent out arrows, and scattered them; lightning, and discomfited them.

16 And [p] the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 [q] He sent from above, he took me; he drew me out of [r] many waters:

18 [s] He delivered me from my strong enemy, *and* from them that hated me; for they were too strong for me.

19 [t] They prevented me in the day of my calamity: but the LORD was my stay.

20 He [u] brought me forth also into a large place: he delivered me, because he delighted in me.

21 The [x] LORD rewarded me according to my righteousness: [†] according to the cleanness of my hands hath he recompensed me.

22 For I have [y] kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his [z] judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I [a] was also upright [‡] before him, and have kept myself from mine iniquity.

25 [b] Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eyesight.

26 [c] With the merciful thou wilt show thyself merciful, *and* with the upright man thou wilt show thyself upright.

27 [d] With the pure thou wilt show thyself pure; and with the froward thou wilt [e] show thyself unsavoury.

28 And [f] the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my [g] lamp, O LORD: and the LORD will lighten my darkness.

REFLECTIONS UPON CHAP. XXI.—The obligations of public oaths and covenants are lasting and solemn; and the breaches of them, be the pretexts what they will, are highly provoking to God. Wicked and murderous magistrates are a great plague to nations. God may long defer his judgments without averting them: but old sins are not forgotten by him. The time of recompense will come at last; and may soon turn a fruitful land into barrenness. God's judgments should therefore make us search out and bewail our own and our fathers' iniquities. The sins of parents often entail misery on their posterity. And, though the poor oppressed should have no power to relieve themselves, God will plead their cause: nor, till satisfaction be made them, can we hope for a blessing from God. Thus they, who maliciously designed the ruin of others, bring themselves and families to misery! and how unsearchable are the judgments of God in ruining the families of his wrath! Severe executions for the public good are sometimes necessary. Many parents are long spared to meet with sad scenes of anguish and grief: and often survivors, by



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30 For by thee I have [h] run through a troop: by my God have I leaped over a wall.

31 *As for* God, [i] his way *is* perfect: the word of the LORD *is* tried: he *is* a buckler to all them that trust in him.

32 For [k] who *is* God, save the LORD? and who *is* a rock, save our God?

33 [l] God *is* my strength *and* power; and he maketh my way perfect.[*]

34 He [m] maketh my feet like hinds' *feet;* and setteth me upon my high places.

35 [n] He teacheth my hands to war; so that a bow of steel is broken by mine arms.

36 [o] Thou hast also given me the shield of thy salvation: and thy gentleness hath [p] made me great.

37 [q] Thou hast enlarged my steps under me; so that my [†] feet did not slip.[‡]

38 [r] I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And [s] I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.

40 For [t] thou hast girded me with strength to battle: them that rose up against me hast thou [§] subdued under me.

41 Thou [u] hast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They [x] looked, but *there was* none to save; *even* unto the LORD, but he answered them not.

43 Then [y] did I beat them as small as the dust of the earth; I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou [z] also hast delivered me from the strivings of my people; thou hast kept me *to be* [a] head of the heathen: a people *which* I knew not shall serve me.

45 [‖] Strangers shall [b*] submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be [c] afraid out of their close places.

47 The [d] LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.

48 It *is* [e] God that avengeth me, and that [f] bringeth down the people under me,

49 And that bringeth me forth from mine enemies: [g] thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore [h] I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

51 *He* [i] *is* the tower of salvation for his king; and showeth mercy to his anointed, unto David, and to his seed for evermore.

A. M. 2987.
B. C. 1017.

h Or, *broken a troop.* Ps. 118. 10—12. Phil. 4. 13. Rom. 8. 37.

i Deut. 32. 4. Ps. 12. 6. & 84. 11. & 22, 8, 9. & 18. 30.

k Deut. 32. 31, 39. Is. 45. 22. & 44. 8. & 44. 6, 8. Ps. 86. 8, 10. & 89. 6, 8.

l Zech. 10. 12. Phil. 4. 13. Ps. 46. 1. & 48. 14, ver. 2, 3.

* Another description only applicable to Christ, who alone has set before us a perfect example that we should "follow his steps."—Ed.

m Heb. *equalleth.* ch. 1. 23. Hab. 3. 19. Deut. 32. 13. Is. 33. 16. Ps. 113. 7, 8. ch. 7. 8.

n Ps. 32. 8. & 108. 13. & 118. 10—12. & 144. 1. Rom. 8. 31, 37. Phil. 4. 13.

o Gen. 15. 1. Ps. 84. 11. Eph. 6. 16.

p Heb. *multiplied me.* Ps. 115. 14. Gen. 22. 17.

q 1 Sam. 2. 9. Ps. 18. 36. & 94. 18. & 121. 3, 8.

† Heb. *ankles.*

‡ Frequently, alas! did the feet of David the son of Jesse slip; but the feet of Jesus the Son of David, never did; he alone was holy, blameless, and upright.—Ed.

r Rom. 8. 37. 1 Sam. xviii, xxvii, xxx. ch. viii, x, xviii, xx.

s Ps. 118. 10—13. & 110. 1, 5, 6. & 18. 38. Mal. 4. 1, 3.

t 1 Sam. 17. 49—51. & 18. 27. & 23. 5. & 27. 8, 9. ch. v, viii, x, xviii, xx.

§ Heb. *caused to bow.*

u Gen. 49. 8. Ex. 23. 27. Jos. 10. 24.

x 1 Sam. 28. 6. Prov. 1. 28. Mic. 3. 4.

y Ps. 118. 10—12. Dan. 2. 35. Mal. 4. 1. Is. 41. 2, 3, 15, 16. Mic. 7. 10.

z Ch. iv, v, xviii, xx. Ps. 18. 43.

a Ch. v, viii, x. Ps. 60. 8. & 2. 8. Dan. 7. 14.

‖ Heb. *Sons of the stranger.*

b Or, *yield feigned obedience.* Acts 8. 13, 18.

* Heb. *lie.*

c Heb. *arm themselves.* 1 Kin. 20. 11.

d Deut. 32. 39, 40. Ps. 144. 1, 2. Luke 1. 47. Job 19. 25.

e Ps. 94. 1. & 43. 1. & 35. 1.

f 2 Cor. 1, 9, 10. ch. v, viii, x, xviii, xx. 1 Sam. xviii—xxxi. Eph. 2. 5, 6.

g Ps. 18. 48. & 118. 7, 8. & 48. 1, 2. & 140. 1. & 3. 7. 1 Sam. 2. 8. ch. 3. 12. & 7. 8, 9.

A. M. 2987.
B. C. 1017

h Ps. cii, cxvi, cxviii, cxlvi. Rom. 15. 9. Is. xii, xxv, xxvi.

i Prov. 18. 10. ver. 2, 3. Ps. 18. 50. & 3. 3. & 91. 2. & 28. 28, 29. ch. 7. 12. Jer. 30. 9. Hom. 1. 3.

## CHAPTER XXIII.

(1) *Some of David's last words, intimating what magistrates ought to be and do, and what Jesus would be and do; what comfort he found in the fulness and stability of God's covenant; and what miseries should befall the enemies of his seed, and especially of Jesus Christ:* 1—7. (2) *A list of his principal warriors, and their most remarkable exploits:* 8—39.

A. M. 2980.
B. C. 1015.

NOW these *be* [a] the last words of David.[*] David the son of Jesse said, and [b] the man *who was* raised up on high, the anointed of the God of Jacob, and the [c] sweet psalmist of Israel, said,

2 The [d] Spirit of the LORD [†] spake by me, and his word *was* in my tongue.

3 The [e] God of Israel said, the Rock of Israel spake to me, [f] He that ruleth over men *must be* just, ruling in the fear of God:[‡]

4 And [g] *he shall be* as the light of the morning *when* the sun riseth, *even* a morning without clouds; *as* [h] the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* [i] not so with God;[§] yet he hath [k] made with me an everlasting covenant, ordered in all *things*, and sure: for [l] *this is* all my salvation [l] and all *my* desire, although [m] he make *it* not to grow.

6 But *the* [n] *sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had: [o] The Tachmonite that sat in the seat, chief among the captains; (the same *was* Adino the Eznite;) *he lifted up his spear* against eight hundred, whom he slew at one time.

9 And after him *was* [p] Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when [q] they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 [r] He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great

a Gen. 49. 1, 2. Deut. 33. 1, &c. Jos. 23. 1. 2 Pet. 1. 13. Ps. 72. 20.

* Not the last words uttered in life, but the last delivered upon the subject discussed.—Ed.

b 1 Sam. 16. 13. ch. 5. 1, 3. Ps. 78. 70—72. & 89. 20.

c Amos 6. 5. 1 Chr. 16. 4, 5. Ps. 1—cl.

d 2 Pet. 1. 21. Heb. 4. 1. Acts 4. 25.

e Ex. 20. 2. & 19. 5, 6. Deut. 32. 4, 30. ch. xx. 2, 3. 1 Cor. 10. 4.

† The Spirit that *spake* must be a person; and this Spirit, this person, must be God, the God of Israel.—Ed.

f Ps. 82. 3, 4. & 45. 6, 7. & 72. 2. Rom. 13. 1—4. Mic. 3. 1, 2. Is. 11. 4, 5. & 32. 1.

‡ "He shall be a just *(man* or *one)* ruling over men in the fear of God"—a clear prophecy of Messiah; without which interpretation, the whole psalm degenerates into egotistical bombast; but with which, the whole becomes natural, simple, and intelligible.—Ed.

g Judg. 5. 31. Prov. 4. 18. Ps. 72. 6. & 110. 3. Luke 1. 68. Mal. 4. 2. John 1. 7, 9.

h Is. 11. 1. & 4. 2. Jer. 23. 5. Zech. 3. 8.

i Ver. 3, 4. ch. 7. 18.

§ "For shall not my house be so with God?"—that is, so rising, shining, prospering.—Ed.

k Ch. 7. 12—17. Jer. 31. 31. & 33. 21. Is. 9. 6, 7. Ps. 89. 3, 4, 28, 35. Mat. 16. 18. Rom. 4. 16.

l Ps. 16. 5, 6. & 73. 25, 26. & 142. 5. 1 Cor. 2. 2. Gal. 6. 14. Phil. 3. 8.

‖ "For *his* is all my salvation and all my desire, though he spring not up speedily," that is, David "saw Christ's day afar off, and was glad."—Ed.

m Is. 4. 2. & 7. 14. & 9. 6, 7. & 11. 1.

n Deut. 13. 13. 1 Sam. 2. 12. Luke 19. 14, 27. Is. 27. 4. Ps. 81. 8—10. & 68. 1, 2. & 110. 2, 5, 6. & 92. 7, 9. & 58. 9. & 37. 17, 20, 38.

o Or, *Joshebbassebet the Tachmonite, head of the three.* 1 Chr. 11. 11. These worthies were typical of the apostles, evangelists, and teachers.

p 1 Chr. 11. 12. & 27. 4.

q Judg. 5. 12, 18. 1 Sam. 17. 8—10.

r With Mark 14. 50. Is. 63. 3, 5. & 52. 2, 3. & 53. 12. Ps. 63. 8.

taking pains to revive the memory of lost friends, prove their own self-tormentors. Fidelity to sovereigns, in moments of danger, is extremely honourable. Strength of body is of no use to resist God, or withstand death. But let God's people be attacked as often as they may by their enemies, they will come off more than conquerors through him who loveth them.

REFLECTIONS UPON CHAP. XXII.—Such as God has intended for great honour, or who follow Jesus into his kingdom, may be assured of meeting with many enemies by the way. But what was in the promise the object of our faith, will, in the fulfilment, become the matter of our praise. Behold what God is to his people! Every thing they can need; every thing they can enjoy. Happy those who can claim this infinite ALL, in every form, as their own. To awaken their importunity, and to magnify God's love and power in their deliverances, God's people are often reduced to the deepest distresses: and those whom he most delights in have the severest exercises of their faith and patience. But, the sharper our trials, let us call the more earnestly upon God. Perseverance in prayer will assuredly be crowned with deliverance—amazing deliverance! What a mercy is it to receive grace to watch and wrestle against the sins which do so easily beset us—to have the testimony of a good conscience—and to have God freely rewarding his own grace in us! Great is the advancement of God's people. And it is

victory that day; and the people returned after him only to spoil.

11 And after him *was* [s] Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it,[*] and slew the Philistines: and [t] the LORD wrought a great victory.

13 And [†] three of the thirty chief went down, and came to David in the harvest time unto [u] the cave of Adullam: and the troop of the Philistines pitched in the valley of [x] Rephaim.

14 And David *was* then [y] in an hold, and the garrison of the Philistines *was* then *in* Bethlehem.

15 And David longed,[‡] and said, Oh that one would give me drink of the [z] water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured [a] it out unto the LORD:

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And [b] Abishai, the brother of Joab, the son of Zeruiah, was chief among three: and he lifted up his spear against three hundred, [§] *and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he [c] attained not unto the *first* three.

20 And [d] Benaiah the son of Jehoiada, the son of a valiant man of [e] Kabzeel, [f] who had done many acts, he slew two [g] lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, [h] a goodly man: and the Egyptian had a spear in his hand; but he went down to him [i] with a staff, and plucked the spear out of the Egyptian's hand, and [i] slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was [*] more honourable than the thirty, but he attained not to the *first* three: and David set him over his [*†] guard.

24 [k] Asahel the brother of Joab *was* one of the thirty; [l] Elhanan the son of Dodo of Beth-lehem,

25 [m] Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 [n] Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, [o] Maharai the Netophathite,

29 [p] Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai, out of Gibeah of the children of Benjamin,

30 Benaiah the [q] Pirathonite, Hiddai of the [‡] brooks of Gaash,

31 [r] Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, [s] of the sons of Jashen, Jonathan,

33 Shammah the Hararite, [t] Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, [u] Eliam the son of Ahithophel the Gilonite,

35 [x] Hezrai the Carmelite, Paarai the Arbite,

36 [y] Igal the son of Nathan of Zobah, Bani the Gadite,

37 [z] Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an [a] Ithrite, Gareb an Ithrite,

39 [b] Uriah the Hittite: thirty and seven in all.[§]

A. M. 2989. B. C. 1015.

s 1 Chr. 11. 27, 13, 14. Or, Shammoth.

* A marauding party of Philistines came to plunder the harvest.—Ed.

t Ps. 3. 8. & 18. 50. Prov. 21. 31. ver. 10.

† Or, *the three captains over the thirty.*

u 1 Sam. 22. 1. 1 Chr. 11. 15—19.

x Or, *giants.* Jos. 15. 8. ch. 18, 22.

y 1 Sam. 22. 4, 5. or ch. 5. 9.

‡ David had been in a disease which sometimes terminates in longing for the water of a particular well. Upon any other supposition than sickness, the fact were discreditable to David. But sickness can bring down the mightiest, that the mighty may learn to be humble.—Ed.

z Perhaps an emblem of Jesus and his Spirit. John 4. 10, 14. Is. 12. 3.

a 1 Sam. 25. 32, 33. ver. 17. 1 Chr. 11. 18, 19. Ps. 72. 16. & 116. 15.

b 1 Chr. 12. 20, 21. & 2. 16. 1 Sam. 26. 6.

§ Heb. *slain.*

c Mat. 13. 8. 1 Cor. 15. 41, 42.

d Ch. 20. 23. 1 Kin. 2. 35. 1 Chr. 11. 22, 25.

e Jos. 15. 21.

f Heb. *great of acts.* Luke 24. 19.

g Heb. *lions of God.* Ex. 15. 15.

h Heb. *a man of countenance or sight,* called 1 Chr. 11. 23. *a man of great stature.*

|| Benaiah had been upon a rock or high ground, and was challenged by the Egyptian to come down. This required great courage in Benaiah. But the exploit is by no means improbable; for by dexterously parrying the spear, he would soon turn aside his adversary's point, and, beat down, or get within his guard, when his staff would become, not only a more manageable, but a more efficient weapon of assault.—*Note.* Until wars shall cease (which may the Lord hasten) just praise is due to those by whom our families and our country are defended, and our enemies prevented from overrunning and destroying the land.—Ed.

i 1 Sam. 17. 51. The names of these mighties are somewhat different here from what they are in 1 Chr. xi. See there.

* Or, *honourable among the thirty.*

A. M. 2989. B. C. 1015.

* Or, *council.*

† Heb. *at his command.*

k Ch. 2. 18. 1 Chr. 11. 26.

l Not as ver. 9.

m 1 Chr. 11. 27, 28.

n 1 Chr. 11. 28.

o 1 Chr. 11. 30.

p 1 Chr. 11. 30, 31.

q Judg. 12. 15. Jos. 24. 30.

‡ Or, *valleys.*

r 1 Chr. 11. 32, 33.

s 1 Chr. 11. 34.

t 1 Chr. 11. 35.

u Ch. 11. 3. & 15. 12.

x 1 Chr. 11. 37.

y 1 Chr. 11. 38.

z 1 Chr. 11. 39.

a Jos. 15. 48. 1 Chr. 11. 40. & 2. 50, 53.

b Ch. 11. 3. 1 Chr. 11. 41. 1 Kin. 15. 5.

§ As there are thirty-seven enumerated, the word translated *thirty*, ver. 13, should be rendered *captains*, as it is in vers. 8. & Exod. 14. 7.—Ed.

## CHAPTER XXIV.

(1) *Tempted by Satan, David numbers his Hebrew subjects:* 1—9. (2) *By means of God the prophet, he bitterly repents of it; but is obliged to choose what punishment God should inflict for diminishing their number:* 10—14. (3) *By his humble and fervent intercession, the pestilence is stopped:* 15—17. (4) *Erects an altar in Araunah's threshing-floor, and offers sacrifices upon it:* 18—25.

A. M. 2987. B. C. 1017.

AND again the anger of the LORD was kindled [a] against Israel, and he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, [b] Go now through all the tribes of Israel, from [c] Dan even to Beer-sheba, and number ye the people, [d] that I may know the number of the people.

3 And Joab said unto the king, [*] Now the

a God permitted Satan to tempt them. 1 Chr. 21. 1—4. Gen. 45. 5. ch. 16. 10. 1 Kin. 22. 22. Acts 4. 28.

b Jos. 9. 14. 1 Chr. 27. 23, 24.

c Ver. 6. Gen. 14. 14. & 21. 31. ch. 3. 10. & 17. 11. Judg. 20. 1. 1 Kin. 4. 25.

d Deut. 8. 13, 14. Hab. 2. 6. Prov. 16. 18. & 29. 23. & 18. 12.

e Ps. 115. 16. Is. 28. 15.

reasonable that God should have the glory of all that strength, success, or honour with which he hath blessed us: yea, the more God has done for us, the more good we may expect at his hands. And the more confidently should all our faith, our thanksgiving, and our joy, centre in Jesus Christ our Lord.

REFLECTIONS UPON CHAP. XXIII.—It is a high honour to be endowed with gifts, and invested with offices, by the God of Israel, for the benefit of his people: for his gifts and graces are necessary for the faithful discharge of every office in church or state. What a mercy to mankind is Jesus and his new covenant! It is pleasant to die in his arms, beholding his glory, resting on his atonement, and cleaving to his promise: but great is the wickedness, and dreadful the end, of those that oppose him and the interests of his church. God distributes, in a most sovereign manner, his endowments even in natural things, rendering men weak or strong, cowardly or brave, as he pleases. And it is sinful, for self-indulgence, or to please a superior's humour, to hazard human life: and very necessary to repent bitterly of such conduct. But let me, refreshed with the living water which flows from Jesus the Beth-lehemite, be strong in the Lord, and in the power of his might; so shall I put to flight the heroes and the armies of the aliens. No powers of hell or earth shall be able to withstand me; and with honour shall my deeds be recorded in the Lamb's book of life.



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hy God add unto the people, how many
hey be, an hundred-fold, and that the
my lord the king may see *it*: but why
y lord the king delight in this thing?
twithstanding the king's word prevailed
Joab, and against the captains of the
nd Joab and the captains of the host
out from the presence of the king to
the people of Israel.
And they passed over Jordan, and
in [e] Aroer, on the right side of the
t *lieth* in the midst of the [f] river of
d toward [h] Jazer:
hen they came to [i] Gilead, and to the
f Tahtim-hodshi; and they came to
dan, and about to [l] Zidon,
d came to the strong hold of [m] Tyre,
ll the cities of the Hivites, and of the
tes; and they went out to the [n] south
h, *even* to Beer-sheba.
, when they had gone through all the
ey came to Jerusalem at the end of
nths and twenty days.
d [o]Joab gave up the sum of the number
eople unto the king: and there were in
ght hundred thousand valiant men that
e sword; and the men of Judah *were*
dred thousand men.[‡]
And David's heart [p] smote him[†] after
had numbered the people. And David
o the LORD, [q] I have sinned greatly in
ave done: and now, I beseech thee, O
take away the iniquity of thy servant;
ve done very foolishly.
or, when David was up in the morning,
d of the LORD came unto the prophet
David's seer, saying,
Go and say unto David, Thus saith the
I offer thee three *things*; choose thee
hem, [t] that I may *do it* unto thee.
o Gad came to David, and told him,
unto him, [u]Shall seven years[‖] of famine
nto thee in thy land? or wilt thou flee
onths before thine enemies, while they
hee? or that there be three days' pesti-
thy land? now advise, and see what
I shall return to him that sent me.
nd David said unto Gad, [x] I am in a
rait: let us fall now into the hand of
D, (for his mercies *are* [y] great,) and let
fall into the hand of [z] man.

A. M. 2987.
B. C. 1017.

[f] Ex. 1. 17. Acts 5. 29. & 4. 19.

[g] Deut. 2. 36. Jos. 13. 16. Num. 32. 1, 3.

* Or, *valley.*

[h] Num. 32. 35. Is. 16. 8, 9.

[i] Gen. 31. 21, 47. Num. 32. 1, 39.

† Or, *nether land newly inhabited.*

[k] Gen. 14. 14. Jos. 19. 47. Judg. 18. 29.

[l] Jos. 11. 8. & 19. 28. with Gen. 10. 15.

[m] Jos. 19. 29. 1 Kin. 5. 1. Is. xxiii. Ezek. xxvi—xxviii.

[n] Gen. 21. 31—33. Judg. 20. 1. ver. 2.

[o] 1 Chr. 21. 5, 6. & 27. 23, 24. with Gen. 12. 2. & 13. 16. & 15. 5. & 22. 17. The 288,000 of the trained bands are not included in this number, as in 1 Chr. 21. 5, 6.

‡ See note on 1 Chr. 21. 5, 6.—Ed.

[p] 1 Sam. 24. 5. Prov. 29. 1.

§ This seems to have occurred before Gad came with his message. It indicates sincere repentance, for it admits fully the greatness and the extreme folly of the sin, an acknowledgment that nothing but the Spirit of God can induce the sinner to make.—Ed.

[q] Ch. 12. 13. 1 Chr. 21. 9. Ps. 25. 11. & 32. 5. & 38. 4, 18. & 40. 11, 12. & 51. 2. Prov. 28. 13. 1 John 1. 9. Mic. 7. 8, 9, 18, 19.

[r] 1 Sam. 22. 5. & 9. 9. 2 Chr. 29. 25. & 21. 9.

[s] 1 Chr. 21. 12. 1 Kin. 12. 24. Acts 13. 20. & 20. 27. Ezek. 3. 17.

† Heb. 12. 6—10. Rev. 3. 19. Prov. 3. 12. Ps. 94. 12.

[u] Ch. 21. 1. 1 Chr. 21. 12. *i. e.* three years of famine, added to those in ch. 21. 1, with the present year between them.

‖ "Seven years of famine"—the judgment of Egypt without the preparation of Joseph. "Three months of flight," the judgment of God upon David's military pride, and contemplated conquests. "Three days of pestilence," the wasting of that numerous population that had first excited the nation's pride, and tempted them to long for military glory and foreign conquest. —*Note.* "Be sure thy sin will find thee out," (Num. 32. 23.) and punishment will usually be in conformity to guilt.—Ed.

[x] 2 Kin. 8. 13. John 12. 27. Mic. 7. 8, 9. Heb. 12. 5, 6.

[y] Or, *many.* Ps. 103. 11—14. & 86. 5, 15. & 145. 9. & 40. 5. Ex. 34. 6, 7.

[z] Prov. 12. 10. Is. 47. 6. Zec. 1. 15. 2 Kin. 18. 3, 7. 2 Chr. 28. 6, 9.

A. M. 2987.
B. C. 1017.

[a] Is. 37. 36. Num. 16. 46. & 25. 9. 1 Sam. 6. 19.

[b] Gen. 6. 6. Ps. 78. 38. & 94. 14. & 106. 45. & 135. 14. & 90. 13. Lam. 3. 32. Hos. 11. 8. Hab. 3. 2. 1 Chr. 21. 15.

* See note on Ex. 32. 14.—Ed.

[c] Or, Ornan, 1 Chr. 21. 15.

[d] 1 Chr. 21. 16, 17.

[e] Ver. 10. Is. 6. 5. & 64. 6. Ps. 25. 11. Job 7. 20.

[f] 1 Kin. 22. 17. Ps. 44. 11. Jer. 12. 3.

† David is here a beautiful type of Christ delivering himself up, but stipulating to "let the disciples go."—Ed.

[g] 1 Chr. 21. 18. Gen. 22. 14. 2 Chr. 20. 12. Ps. 46. 1. 2 Cor. 5. 19, 21. Col. 1. 20. ver. 25.

[h] 1 Chr. 21. 19. Deut. 12. 32. Ps. 119. 60.

[i] 1 Chr. 21. 20, 21.

[k] Gen. 18. 2. & 19. 1. ch. 9. 8. Ruth 2. 10.

[l] 1 Chr. 21. 22. Gen. 23. 8—10. Jer. 32. 6—14.

[m] Num. 16. 46. Ps. 106. 30.

[n] Gen. 23. 11. 1 Kin. 19. 21. 1 Chr. 21. 23.

[o] 1 Chr. 21. 16. Ps. 20. 3. Jam. 5. 16. Hom. 15. 16, 26. 1 Tim. 2. 1, 2. 1 Pet. 2. 5.

[p] 1 Chr. 21. 24. Gen. 23. 13. Rom. 12. 17.

[q] 1 Chr. 21. 25. He gave this for the mere floor, and the oxen treading upon it.

‡ We read in 1 Chr. 21. 25. six hundred shekels of gold by weight. How are these differing accounts to be reconciled? The fifty shekels of silver were for the mere "threshing-floor and oxen," the six hundred shekels of gold for the entire *place*.—Ed.

[r] Gen. 8. 20. & 22. 2, 9. 1 Sam. 7. 9, 17. 2 Chr. 3. 1.

[s] 1 Chr. 21. 26. ch. 21. 14. ver. 14.

15 ¶ So the LORD sent a [a] pestilence upon Israel from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, [b] the LORD repented* him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the LORD was by the thrashing-place of [c] Araunah the Jebusite.

17 And David spake [d] unto the LORD, when he saw the angel that smote the people, and said, [e] Lo, I have sinned, and I have done wickedly; but [f] these sheep, what have they done? Let thine hand, I pray thee, be against me,† and against my father's house.

18 ¶ And Gad came [g] that day to David, and said unto him, Go up, rear an altar unto the LORD in the thrashing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up, [h] as the LORD commanded.

20 And [i] Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and [k] bowed himself before the king on his face upon the ground.

21 And Araunah said, [l] Wherefore is my lord the king come to his servant? And David said, To buy the thrashing-floor of thee, to build an altar unto the LORD, that [m] the plague may be stayed from the people.

22 And Araunah said unto David, [n] Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt-sacrifice, and thrashing-instruments, and *other* instruments of the oxen, for wood.

23 All these *things* did Araunah, *as* a king, give unto the king: and Araunah said unto the king, [o] The LORD thy God accept thee.

24 And the king said unto Araunah, [p] Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the thrashing-floor and the oxen for [q] fifty shekels of silver.‡

25 And David [r] built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was [s] entreated for the land, and the plague was stayed from Israel.

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TIONS UPON CHAP. XXIV.—It is very dangerous when the sins of ovoke God to permit Satan to tempt their kings. He exactly discerns and detests it, and every thing leading to or produced by it. And it is reat shame to the saints, when monsters of wickedness are made to put ind of the promises of God and of their own duty. The pleasures r sinful methods are quickly turned into the gall of asps within us: and ne griefs, and great the straits, when we have no choice but of destructive allowed us by God. Alas! our sin, our folly, makes it so! But let a ilt put an edge of importunity he means prayers;—it may be the Lord cious. He often smites where upon our not to destroy. And though, in his just judgment, he will abase our pride, by smiting our idol, he will mingle mercy with judgment. While, therefore, we tremble at his judgments, let us beware of provoking him by our sins. How it stings a generous mind to have neighbours, and especially a Saviour, suffering for his sins! But under all our guilt, and all our plagues, let Jesus, our altar, our sacrifice, and ransom, be applied to us the means of our reconcilement to God. Let sacrifices of praise attend our pardon, and every manifestation of it. And, however generous our friends may be, let us never willingly come under needless obligations to them; and never let us wish to serve God at the expense of others.



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# ADDITIONAL EDITORIAL NOTES ON THE SECOND BOOK OF SAMUEL.

CHAP. I. Ver. 18. *Book of Jasher.*—The book of Jasher is by some supposed to have been an uninspired book, now lost. But it were strange indeed, if an inspired writer referred to uninspired authority! The word *Jasher* signifying *perfect*, is it not much more likely that this was a mere Hebrew phrase of authentication, somewhat similar to the English phrase, "witness my hand and seal?"——Ver. 23. *Saul and Jonathan were lovely and pleasant in their lives.*—This seems inconsistent with Saul's attempt against the life of Jonathan, 1 Sam. 20. 30—34. But, however deeply culpable, this was but a solitary act, and not any habitual disagreement.

CHAP. III. Ver. 36. *Whatsoever the king did pleased all the people.*—There are always "tides in the affairs of men," either for good or evil. David was now in the very height of popularity; and God who gave it, enabled David to improve it in correcting the abuses of government, and reorganizing the ordinances of religion. —*Note.* If any species of popular favour be employed to foster personal pride or vanity, it is evil: if turned to the advancement of public good, it is a blessing to be prized.

CHAP. V. Ver. 6. *Except thou take away the blind and the lame, thou shalt not come in hither.*—Who are "the blind and the lame?" Some think certain invalids whom the Jebusites had placed upon their lofty walls, to express their contempt of David's assault. Others consider them the images of their gods, whom the Hebrews contemptuously called "lame and blind," and whom, nevertheless, the Jebusites placed on the battlements as a protection; and this opinion is countenanced by the description, "hated of David's soul:" words supposed inapplicable to anything but idolatrous images. But though images might justly be called "blind," they could not be called "lame," as it implies some capacity of walking. We feel, therefore, compelled to adopt the first interpretation. Coverdale translates part of ver. 6, thus:—"Thou shalt not come hither, but the blind and the lame shall drive thee away;" which seems the true rendering. The word "gutter," in ver. 8, signifies in the original a "sewer," or subterraneous passage for water; and the last clause may, and should be rendered, "Because the blind and the lame continued to say, he shall not come into this house."

CHAP. VI. Ver. 3. *They set the ark of God upon a new cart.*—The manner of this procedure is contrary to the divine law, which required the ark to be carried on the shoulders of the Levites, by means of staves, and who were not, upon pain of death, even to touch any of the holy things, Num. 4. 15. The Philistines had indeed conveyed the ark home upon a cart, but that should have formed no precedent for David. It forms a melancholy example either of ignorance, inattention, or neglect, even in a reformation commenced and carried on with zeal for the glory of God. And if David so erred, let us take heed lest we fall.

CHAP. VII. Ver. 3. *Nathan said to the king, Go, do all that is in thine heart.*—Nathan spoke according to his own judgment. He drew his conclusion from David's divine call to the kingdom, the evident prosperity that God had bestowed upon him, and the goodness of the object proposed. But God, who judges not as man judges, directs the prophet to countermand his own order.—*Note.* It is not enough to mean well in what we propose for God's cause and honour, we must take care that the plan, the time, and the agency, are such as God approves. But how may these be known, if there be no prophet to receive and deliver the mind of God? Search the Scriptures, pray for the Spirit, and wait upon Providence.

CHAP. VIII. Ver. 2. *With one full line to keep alive.*—Some interpreters think, that according to an asserted Oriental custom, David caused his prisoners to be cast on the ground; and, as a summary form of judgment, divided them by lines for life or death. Others conceive the passage to mean, that he divided the territory of Moab by three geographical lines, or marches—from two of which the inhabitants were to be extirpated, while within the other, called *a full line*, they were to be preserved. This sentence of David has been censured as severe: but that can be determined only by those who can prove the innocence of the convicts. A community of robbers, manstealers, murderers, or pirates—any community such as the *Thugs* of India, may as righteously be exterminated, as one single individual, Gen. 9. 6.——Ver. 18. *Cherethites and the Pelethites.*—The king's body guard: but who were they? The title of *Cherethites*, is applied to certain Philistines, (1 Sam. 30. 14. Ezek. 25. 16. Zeph. 2. 5.) hence some conclude they were, by birth, Philistines, enlisted into David's army. Others consider them to be those Israelites who, having adhered to David when he sojourned in Philistia, took this distinctive title, to mark their early, and well tried loyalty. The Pelethites some derive from Peleth, mentioned chap. 12. 2. as one of David's principal officers. The Jewish Targum calls them, "archers and slingers;" Gesenius, "headsmen" and "couriers;" and these several explanations may all be true, as the duties assigned are not incompatible.

CHAP. IX. Ver. 1. *That I may show him kindness for Jonathan's sake.*—This was a fulfilment of David's covenant with Jonathan, (1 Sam. 20. 15.) The precise time of the inquiry is not mentioned; but it is not likely a man of David's warmth of affection, would long overlook so important a duty.—*Note.* There is always danger of the heart being spoiled by prosperity; and then forgetting former engagements, or neglecting former acquaintances. The grace that keeps men humble in prosperity, can alone keep them faithful either to God or man.

CHAP. X. Ver. 2. *His father showed kindness unto me.*—There is no grace of the Spirit more lovely than gratitude for former favours; a grace that appears conspicuous in the character of David, and that animates him in his intercourse both with God and man.

CHAP. XI. Ver. 4. *David sent messengers, and took her.*—Here commences a most deplorable era in the life of David, but a remarkable example of that historical honesty which is to be found perfect in no book but the Holy Scriptures.

CHAP. XII. Ver. 3. *Ewe lamb.*—All animals, more especially the domestic, are capable of a wonderful extent of education; and the prophet exaggerates nothing, but merely describes what frequently occurs in their history.——Ver. 30. *King's crown from off his head, the weight whereof was a talent of gold.*—According to the common calculation of the talent, this would give 125 lbs., a weight that no man could bear. Whiston, however, calculates the talent here mentioned, at 7 lbs., which would give a weight that might be borne. Others think that value and not weight is indicated; this would make the crown worth about £6000. Others suppose it to be the crown, not of "their king," but of the idol of the Ammonites, called Milcom. The most probable opinion is, that the weight was according to the first calculation; for if not so remarkably great, why should it be so particularly noticed? and, that it was not worn on, but suspended over the head, of which fact ancient history furnishes many examples, and Sir W. Ouseley mentions it as still subsisting in Persia.——Ver. 31. *Put them under saws.*—Not that he so cruelly punished, as our translation conveys; but that he put them to work with saws, and harrows, and axes, and to make brick, as the original Hebrew will bear. The objection that may be urged against this sense, from the expression "cut," in 1 Chron. 20. 3. has been clearly removed by Kennicot.

CHAP. XIII. Ver. 30. *Tidings came to David, saying, Absalom hath slain all the king's sons.*—The very exaggerated form in which rumour still continues to deliver her reports. Passion always exaggerates, and is therefore to be dreaded, whether in historian or judge.

CHAP. XIV. Ver. 2. *Tekoah.*—A city of Judah, 12 miles south-east of Jerusalem. It was situate on a hill, and considerable ruins are described by modern travellers, as still remaining. Why did Joab send to Tekoah for a wise woman? (1) He must bring a petitioner from a distance, so that she may the less be suspected of collusion. (2) Tekoah was in Joab's own tribe, and he therefore culls his agent from his acquaintance. (3) He chooses her for her peculiar address and ready eloquence; which, when the words of Joab had been repeated, never forsakes her for a moment.

CHAP. XV. Ver. 6. *Absalom stole the hearts of the men of Israel.*—This narrative presents a beautiful, magnificent, pains-taking, condescending, insinuating courtier; promising every man justice, that is, according to every suiter's opinion, a verdict in his favour. Alas! such are the arts by which hearts are won, a father defamed, a government overturned; and such the toils which hypocrites lay for others, and in which themselves are finally ensnared.——Ver. 23. *Kidron.*—This brook flows through a valley that lies to the east of Jerusalem, and between the city and the mount of Olives. It is a considerable stream in winter, but mostly dry for most months in the year. Its bed is narrow, but steep, and is crossed by a bridge of one arch.——Ver. 30. *Mount Olivet.*—So called from its olive-trees. It is situate east of Jerusalem, from which it is separated by the valley of Jehoshaphat and brook Kidron, and is distant, according to Acts 1. 12. a sabbath-day's journey, or something less than an English mile.

CHAP. XVI. Ver. 5. *Bahurim.*—A city of Benjamin, evidently not far from mount Olivet. The Targum considers it identical with Alemeth, 1 Chron. 6. 60. ——Ver. 7. *Come out, thou bloody man.*—"Come out" from the guards "on the right and left," that I may smite thee—a charge of cowardice to provoke David to expose himself—or "get out, get out" of the land.

CHAP. XVII. Ver. 8. *Thou knowest thy father.*—Hushai, acting contrary to Ahithophel, always addresses Absalom with "thy father," and thus seeks to awaken every feeling of remorse, or tenderness, if such there were—or at least of caution, from the recollection of his military prowess.

CHAP. XVIII. Ver. 1. *Set captains.*—In every department of human affairs, success is, under Providence, largely the result of order. David therefore seizes the first moment, after his hurried and irregular flight, to arrange his followers, in the most efficient form.

CHAP. XIX. Ver. 43. *We have ten parts in the king.*—It therefore seems most probable that Benjamin, swayed by David's kindness to Mephibosheth, and mercy to Shimei, (see ver. 16. and 17.) had not yet joined this movement, and that only ten tribes were originally concerned in the expostulation. Benjamin seems subsequently to have joined in the defection. See ch. 20. 1, 2, 4.——*The words of the men of Judah were fiercer than the words of the men of Israel.*—In which there was presumptive proof that the men of Judah were wrong—loudness and violence being proof of passion, not of reason.

CHAP. XXI. Ver. 2. *Saul sought to slay them.*—In violation of the national faith, he sought to extirpate them, (ver. 5.) to satisfy the hereditary and unappeasable prejudices and hatred of the people; thus offering a bloody sacrifice to popularity, not even under pretence of justice.——Ver. 4. *What ye shall say, that will I do for you.*—Clarke very thoughtlessly blames David for leaving the selection of the punishment to the Gibeonites. He should first have shown that God had not so directed him. That God had done so, is plain from his subsequent approval of the punishment upon Saul's "bloody house."

CHAP. XXII. Ver. 50. *Sing praises unto thy name.*—Paul, (Rom. 15. 9.) applies this passage distinctly to Jesus the Messiah. And while ver. 51. speaks of David, let it be recollected that David, in the Hebrew, signifies *beloved*, so "beloved" is one of the titles of Christ ascribed to him both on earth and from heaven. See Matt. 3. 17. Eph. 1. 6.

CHAP. XXIII. Ver. 4. *He shall be as the light of the morning when the sun riseth.*—A very valuable MS. collated by Kennicot, reads, "And as the light of the morning shall Jehovah arise, a sun." Such a change of reading, however, is not to be adopted on such slight authority, nor is it necessary to explain the passage. The whole difficulty vanishes when we rectify the translation of ver. 3. as in marginal note.——Ver. 7. *Fenced with iron.*—The translators not seeing Messiah in the passage, evidently consider these words as referring to a man attempting to gather the



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d requiring to be fenced against injury. But instead of *fenced*, we slate the word *filled*, and then it becomes a prophecy of Christ which y fulfilled.——Ver. 8. *Eight hundred, whom he slew at one time.*—There ng discrepancy between this passage and 1 Chron. 11. 11. though they spoken of the same person. The passages may easily be reconciled, Though 1 Chronicles be placed after 2 Samuel, Chronicles may have written. (2) The Tachmonite may have assailed 300 at one time, other. (3) What the leader began, and his troops completed, may, o all common usage, be ascribed to the leader.

XIV. Ver. 1. *He moved David against them to say, Go number Israel* —By comparing this passage with 1 Chr. 21. 1, it will be seen that od up against Israel, and provoked David" to this census. How is it, s passage, ascribed to the Lord? Just as the Lord moves men to prayer nd to repentance by affliction; so, being displeased with Israel and delivers them over to Satan, their adversary, as he delivered Job; and hus judicially moved by the Lord, who has sentenced him, but instru- Satan who accused him, and received power to tempt him.——Ver. 4. *om the presence of the king to number the people of Israel.*—The census being taken by the military, and not by the civil or ecclesiastical authorities, (see Num. 1. 44.) proves that David contemplated a military enrolment, for purposes of war. But why then is David opposed by Joab and the other generals? Joab had the existing army completely in his interest, and was thereby generally too strong for David. But he dreaded such addition of new troops as might enable David to overpower him, or depose him from the chief command. Next, what was the sin of David and Israel, for which they are delivered over to the tempter, and punished with the plague? Their sin was the appetite for military glory beyond the purposes of defence, and of foreign conquest beyond the boundaries assigned them by God,—the most glaring sins, for which, and by which, nations still continue to be punished.——Ver. 13. *See what answer I shall return to him that sent me.*—We read in 1 Chr. 21. 12, that the alternative offer was not seven, but three years. How are these differences to be reconciled? The Septuagint reads three, in both places; and the seven, by what may be called the *Gordian Canon*, is charged to the error of a transcriber. But as there is great danger in this violent criticism, so there is no need of it. On examination, the two accounts will be found to have been delivered at different times—that in Chronicles the last; and in it the *interrogative seven*, are reduced to the *positive three.*

# THE FIRST BOOK

OF

# KINGS.

his and the following book were written by the prophets who lived in their respective periods; and the whole connected together by Jeremiah or Ezra. tain the history of the Jewish church and nation for about four hundred and twenty-seven years, from the coronation of Solomon to the burning of the the Chaldeans. The alternate changes of mercies and judgments therein represented are an exact fulfilment of Lev. xxvi. Deut. xxviii. xxxii. the kingdom of Israel continued united under Solomon, whose instalment, wisdom, wealth, erection of the temple, and idolatrous apostasy, are largely ; i—xi. After the division, the kingdom of the ten tribes continued two hundred and fifty-four years under nineteen kings, descended from nine different viz., Jeroboam I. Nadab;—Baasha, Elah;—Zimri;—Omri, Ahab, Ahaziah, Jehoram;—Jehu, Jehoahaz, Jehoash, Jeroboam II. Zechariah;—Shallum; em, Pekahiah;—Pekah;—Hoshea; all of them idolaters. The kingdom of Judah continued three hundred and eighty-seven years, under nineteen kings e of David; viz., Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, (Athaliah was an usurper,) Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah: of whom Asa, Jehoshaphat, Jotham, Hezekiah, and Josiah, were pious, and Manasseh a The history of these thirty-nine sovereigns, with that of the prophets Elijah and Elisha, is the subject matter of these books. The scope is to show how ness exalts a nation, and sin is the reproach of any people.

## CHAPTER I.

*g, a young woman, is procured to assist the declining health of king David:* 1—4. *Adonijah attempts to seize the kingdom:* 5—10. (3) *Nathan and Bath-sheba ccession for Solomon:* 11—31. (4) *Solomon anointed king:* 32—40. (5) *The donijah's usurpation:* 41—49. (6) *Solomon pardons Adonijah:* 50—53.

A. M. 2968. B. C. 1036.

king David was [a] old *and* stricken in rs; and they covered him with clothes, at no heat.

herefore his [b] servants said unto him, re be sought for my lord the king a irgin; and let her [c] stand before the d let her cherish him, and [d] let her lie osom, that my lord the king [e] may get

hey [f] sought for a fair damsel through- ne coasts of Israel, and found [g] Abishag mmite, and brought her to the king.

nd the damsel *was* very fair, and d the king, and ministered to him: but [h] knew her not.

Then [i] Adonijah the son of Haggith himself, saying, I will be king: and ared him chariots and horsemen, and to run before him.

d his father [m] had not displeased him me* in saying, Why hast thou done so? lso *was a* very [n] goodly *man:* and *his* bare him after Absalom.

d he [p] conferred with [q] Joab the son of Zeruiah, and with Abiathar the priest: and they, following Adonijah, helped *him*.

8 But [r] Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei,* and Rei, and the [s] mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah [t] slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which *is* by [u] En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan [x] spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, [y] let me, I pray thee, give thee counsel, that thou [z] mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, [a] Assuredly Solomon thy son shall reign after me, and he shall [b] sit upon my throne? why then doth Adonijah reign?

a 2 Sam. 5. 4. Ps. 89. 10.
b Gen. 20. 2. & 40. 20. & 41. 37, 38. i. e. courtiers.
c Deut. 1. 38. & 10. 8. 1 Sam. 16. 21, 22.
d Gen. 16. 5. Deut. 13. 6. 2 Sam. 12. 3. Mic. 7. 5.
e Eccl. 4. 11. ver. 1.
f Esth. 2. 2—4.
g Ch. 2. 17, 22. Jos. 19. 18. 1 Sam. 28. 4. 2 Kin. 4. 8, 25.
h Gen. 4. 1. Mat. 1. 25.
i 2 Sam. 3. 4. 1 Chr. 3. 2.
k Luke 14. 11. Prov. 16. 18. & 18. 12. 2 Sam. 12. 11. Judg. 9. 2. Deut. 17. 15. 1 Chr. 22. 9.
l 2 Sam. 13. 1. Deut. 17. 16. Ps. 20. 7.
m Prov. 23. 13. & 29. 15. 1 Sam. 3. 13. Lev. 19. 17.
* David's weakness seems to have been over-fondness, and consequent indulgence of his children. For such a line of education, it is no excuse to call it "a failing that leans to virtue's side;" however amiable the over-fond parent may be, "he that spareth the rod, (when it is deserved) hateth the child."—Ed.
n 2 Sam. 14. 25. 1 Sam. 9. 2. & 10. 23.
o 2 Sam. 3. 3, 4. 1 Chr. 3. 2.
p Ps. 2. 2. Ezek. 38. 10.
q 2 Sam. 8. 16, 17. ch. 2. 28—35.

A. M. 2988. B. C. 1016.

r 2 Sam. 8. 17, 18. & 7. 2. & 12. 1—15. & 16. 5.
* It is by no means probable, that this is Shimei of Bahurim, but one of David's "mighty men" of the same name, whom we find distinguished under Solomon, chap. 4. 18.—Ed.
s 2 Sam. 23. 8—39. 1 Chr. 11. 10—47
t Num. 23. 1. Prov. 15. 8. Is. 1. 11—15.
u 2 Sam. 15. 17. & 17. 17. *i. e.* the fuller's well. Is. 7. 3.
x 2 Sam. 7. 12—15. & 12. 24. 1 Chr. 22. 9. & 3. 5. Ps. 87. 3.
y Prov. 17. 2. & 11. 14. & 24. 6. & 12. 15, 20. & 15. 22. & 27. 9.
z Ver. 21. Gen. 19. 17. Acts 27. 31.
a 2 Chr. 22. 9, 10. 2 Sam. 12. 24, 25.
b Deut. 17. 18. 1 Chr. 29. 23. & 28. 5. & 22. 9, 10.



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14 Behold, while thou yet talkest there with the king, I also will come in after thee, and [c] confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the [d] king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba [e] bowed, and did obeisance unto the king. And the king said, What wouldest thou?

17 And she said unto him, [f] My lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, [g] Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:[*]

18 And now, behold, [h] Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he [i] hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall [k] sleep with his fathers, that I and my son Solomon shall be counted [l] offenders.

22 ¶ And, lo, while she yet talked with the king, [m] Nathan the prophet also came in.[†]

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he [n] bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For [o] he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, [p] God save king Adonijah.

26 But me, [q] *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not [r] showed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba:[‡] and she came [§] into the king's presence, and stood before the king.

A. M. 2988. B. C. 1016.

c Heb. *fill up.* Ver. 17—27.

d Ver. 1, 4.

e Gen. 18. 2. & 19. 1. Ruth 2. 10. 2 Sam. 9. 6, 8. & 14. 4, 22, 33.

f 1 Pet. 3. 6. Gen. 18. 12. Eph. 5. 33.

g 2 Sam. 7. 13. 1 Chr. 22. 9. & 22. 9, 10. ver. 13.

* As Saul and David had been divinely designated to the throne, so was Solomon, as appears from 1 Chron. 22. 8—11. and not by any undue influence of Bathsheba, or paternal partiality of David.—*Note.* In this respect Solomon was a type of Christ, who became "prince of peace," not by the will of man, but by the election and appointment of God the Father. Is. 42. 1. Mat. 12. 18.—Ed.

h Ver. 11, 13, 25.

i Ver. 7, 9, 10, 25.

k Heb. *lie down.* Deut. 31. 16. Is. 57. 2. Gen. 15. 15. & 47. 30.

l Heb. *sinners.* Gen. 43. 9. Jos. 2. 19.

m Ver. 14.

† He had come into the anteroom, but not yet to the king's private chamber. See ver. 28.—Ed.

n Ver. 16.

o Ver. 7, 9, 19.

p Heb. *let king Adonijah live.* 1 Sam. 10. 24. Ver. 34. Rev. 13. 4.

q Ver. 8, 10.

r 2 Sam. 7. 2. & 12. 28, 25. ver. 20.

‡ According to the abbreviated style of scripture narrative, the retirement of Bath-sheba, on the entrance of Nathan, is not noticed, but is clearly to be inferred from her recall.—Ed.

§ Heb. *before the king.*

A. M. 2988. B. C. 1016.

s Judg. 8. 18, 19. 2 Sam. 12. 5. ch. 17. 1.

t Ps. 34. 19, 22. & 71. 23. 2 Sam. 4. 9. Gen. 48. 16.

u Ver. 13, 17.

x Ver. 16, 23. Gen. 18. 2. & 19. 1.

y Neh. 2. 3. Dan. 2. 4. & 3. 21.

* Not a form of mere conventional ceremony, or courtly adulation, but a prayer—a sincere and humble prayer, not that he might "live for ever" on earth, in the feebleness and misery of old age, but that he might attain to "glory, and honour, and immortality, eternal life" with God.—Ed.

z Ver. 8, 26, 38.

a Gen. 41. 43. Esth. 6. 8.

b 2 Chr. 32. 30. ver. 45.

† Adonijah and his friends were now at the fountain of Enrogel, (ver. 9,) a place of public resort, well suited to give publicity to his assumption of royalty. This is generally admitted to have been on the east of Jerusalem. Solomon is sent to the fountain of Gihon, a place of similar publicity, on the west, so that all collision of parties might be avoided, and his inauguration peaceably consummated. This Gihon is generally supposed to be the same as Siloam.—Ed.

c 1 Sam. 10. 1. & 16. 13. 2 Kin. 9. 3. & 11. 12. & 23. 30. Ps. 89. 7. Acts 10. 38. 1 John 2. 27.

d 2 Kin. 9. 13. & 11. 12—14. 2 Sam. 15. 10. ver. 25. Ps. 97. 1. & 72. 17. Mark 11. 9, 10.

e Ps. 2. 6. 2 Sam. 19. 41. ch. 12. 19.

f Jer. 11. 5. Deut. 27. 15—26. Ps. 89. 9. Mat. 6. 13.

g Jos. 1. 5, 17. 2 Kin. 2. 9. Heb. 13. 5. Is. 41. 10. 1 Chr. 22. 16.

h Ver. 47. Ps. 72. 6. 2 Kin. 2. 9. Dan. 7. 14. Mat. 28. 18. Phil. 2. 10, 11.

i Ver. 8, 26, 32, 33, 44. 2 Sam. 15. 18. & 8. 18.

k 1 Sam. 10. 1. & 16. 1. Ex. 29. 6. 1 Chr. 29. 22.

l 1 Sam. 16. 24. & 11. 15. 2 Kin. 11. 20. 1 Chr. 12. 38. Zech. 9. 9. Ps. 97. 1. & 47. 5—9. Rev. 11. 15—18.

‡ This is not a mere figure, but may be matter of fact. In several parts of the Alps, the guides will not permit the traveller to speak above a whisper, for fear of disengaging the avalanche. The rejoicing of the multitude may have produced a similar effect on the looser parts of the rocky cliffs around Jerusalem.—Ed.

m 1 Thes. 5. 2. Prov. 14. 13. Job 20. 5. Luke 17. 20. Phil. 3. 19. Acts 21. 31, 32.

n 2 Sam. 15. 36. & 17. 17.

o 2 Sam. 18. 27. 1 Kin. 22. 8. Jer. 12. 6. 1 Thes. 5. 7, 8.

29 And the king sware, and said, [s] *As* the LORD liveth, that hath [t] redeemed my soul out of all distress,

30 Even as [u] I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba [x] bowed with *her* face to the earth, and did reverence to the king, and said, [y] Let my lord king David live for ever.[*]

32 ¶ And king David said, Call me [z] Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to [a] ride upon mine own mule, and bring him down to [b] Gihon:[†]

34 And let Zadok the priest and Nathan the prophet, [c] anoint him there king over Israel: [d] and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and [e] I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, [f] Amen: the LORD God of my lord the king say so *too*.

37 [g] As the LORD hath been with my lord the king, even so be he with Solomon, and [h] make his throne greater than the throne of my lord king David.

38 ¶ So [i] Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an [k] horn of oil out of the tabernacle, and anointed Solomon; and they blew the trumpet; and all the people said, God save king Solomon.

40 And [l] all the people came up after him; and the people piped with pipes, and rejoiced with great joy, so that the earth rent[‡] with the sound of them.

41 ¶ And Adonijah, and all the guests that *were* with him, heard *it* as they had made an [m] end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is* this noise of the city being in an uproar?

42 And while he yet spake, behold, [n] Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* [o] a valiant man, and bringest good tidings.

REFLECTIONS UPON CHAP. I.—The strongest constitution of men quickly wastes of itself, and every project for retaining of strength or vigour is foolish and ineffectual. A burden of infirmities attends old age; and happy they, who, in the views of it, have all things ready for an eternal state! Indulgent parents are commonly in their old age contemned and plagued by their children, especially such as they most indulged. Ambition of reigning leads many to trample on the ordinances of both God and men. And they are, in general, most fond of high stations who neither know the duties of them, nor consider the labour and vexation



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43 And Jonathan answered and said to Adonijah, [p] Verily our lord king David hath made Solomon king.

44 [q] And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come [r] up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon [s] sitteth on the throne of the kingdom.

47 And, moreover, the king's servants came to [t] bless our lord king David, saying, [u] God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king [x] bowed himself upon the bed.

48 And also thus said the king, [y] Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And [z] all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, [a] and caught hold on the horns of the altar.*

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day, that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, there [b] shall not an hair of him fall to the earth: but if [c] wickedness shall be found in him, he shall die.†

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, [d] Go to thine house.

A. M. 2988
B. C. 1016.

p Ver. 32—40.

q Ver. 38, 39.

r 1 Chr. 11. 5. 2 Chr. 5. 2.

s Ver. 13. Ps. 132. 11. 1 Chr. 22. 10. & 28. 5. & 29. 23.

t 2 Sam. 8. 10. & 21. 3. Ex. 12. 32.

u Ver. 37.

x Gen. 24. 26. & 47. 31. Heb. 11. 21. Ps. 103. 1—6.

y Ps. 72. 18, 19. 1 Chr. 29. 10—20. Prov. 17. 6.

z Prov. 28. 1. Ps. 53. 5. Job 20. 5. Dan. 5. 6—6. Acts 12. 23.

a Ex. 28. 2. & 21. 14. ch. 2. 28. Ps. 118. 27.

* There is no precept in the law, directing a culprit to take hold of the horns of the altar. Yet it seems to be an act admitted as testimony of an appeal to the legal, but temporary protection, afforded to certain culprits in the cities of refuge. It is not said where this altar was; but, as Gibeon was a city of refuge, and as an altar was still there, (ch. 3. 4.) it is most likely Adonijah would fly to it, as he might fear to be ranked, if not with actual, yet still with intentional manslayers, according to that principle of European jurisprudence which condemns even the imagining the death of a king.—Ed.

b 1 Sam. 14. 45. 2 Sam. 14. 11. Acts 27. 34.

c Lev. 19. 15. Deut. 1. 17. 2 Chr. 19. 7.

† Future plotting against Solomon's government.—Ed.

d Prov. 24. 21. Ezra 7. 13, 14. John 19. 14. 1 Cor. 7. 20.

## CHAPTER II.

(1) *Having charged Solomon to fear God, and to take proper notice of Joab, Barzillai, and Shimei, David dies:* 1—11. (2) *Solomon begins his reign with executing justice:* 1. *Upon Adonijah, who had made a new attempt on the crown:* 12—25: 2. *Upon Abiathar the high priest; thus fulfilling God's threatening against Eli's family:* 26, 27: 3. *Upon Joab, for his late treason and former murders:* 28—35: 4. *Upon Shimei, whom he confined for his cursing of David, and put to death for his perjury and breach of confinement:* 36—46.

NOW the days of David drew nigh [a] that he should die; and he charged Solomon his son, saying,

2 I go [b] the way of all the earth: [c] be thou strong therefore, and show thyself a man;

A. M. 2989.
B. C. 1015.

a Gen. 47. 29. & 27. 1. Deut. 33. 1. Jos. xxiii. xxiv. 2 Pet. 1. 13, 14.

b Jos. 23. 14. Heb. 9. 27. Job 30. 23.

c Jos. 1. 7. & 23. 6. 1 Chr. 29. 20. Prov. 16. 32. 1 Tim. 4. 2. 2 Tim. 2. 1. 1 Cor. 16. 13.

d Jos. 1. 7. Deut. 4. 1. & 29. 9. & 6. 2. & 17. 18. Mal. 4. 4. 1 Chr. 22. 6—16. & 28. 9—21.

* *Testimonies*, these chiefly signify those various forms in which God has borne witness to his Son Jesus Christ, whether by prophecy, miracle, type, declaration, or promise. 1 John 5. 9. —Ed.

e 2 Sam. 7. 25, 11—16. Ps. 132. 11, 12. 1 Chr. 22. 13. & 28. 8, 9. 2 Tim. 4. 5. Luke 1. 6. Deut. 6. 5. 2 Kings 23. 3, 25. 1 Thes. 2. 10.

† His word of promise.—Ed.

f 2 Sam. 19. 5, 6. & 3. 27. & 18. 14, 15. & 20. 10.

g Ver. 9. ch. 3. 12. Prov. 20. 26. Eccl. 8. 11, 13. Is. 65. 20.

‡ Joab, it will be remembered, was always "too strong" for David. Being at the head of the army, David was never able to bring him to justice for his murders. He does not now, therefore, revengefully seek his destruction; but, to his mightier successor, commends the legal investigation and punishment of his crimes.—Ed.

h 2 Sam. 19. 31—38. & 9. 10. & 17. 28, 29. Luke 22. 28—30. Prov. 27. 10

i 2 Sam. 16. 5—8. ver. 36—46.

§ Heb. *strong.*

k 2 Sam. 19. 16—23. with Heb. 6. 18. Jer. 4. 2.

l Ex. 20. 7. & 22. 28. Job 9. 28. 2 Sam. 19. 23.

m Ver. 6. ch. 3. 12.

‖ By rendering literally, and not idiomatically, the translators here have misrepresented the meaning, and thereby exposed the character of David. When the first member of a sentence in Hebrew, contains *not*, it is frequently omitted, while implied and required in the second. For examples, see Ps. 1. 5. & 9. 18. & 38. 1. Accordingly, the charge should stand, "but his hoar head bring thou *not* down to the grave with blood." And it is evident that Solomon so understood him; for while he sentenced Joab to death, (ver. 31.) he merely confined Shimei to Jerusalem, (ver. 36.) where his conduct might be under the royal surveillance, and his seditious spirit restrained.—Ed.

n Ch. 1. 21. Acts 2. 29. & 13. 36. & 2. 29. 2 Sam. 5. 7. 1 Chr. 29. 28.

o 2 Sam. 5. 4. & 2. 11. 1 Chr. 29. 26—30. & 3. 4.

p Ch. 1. 46. 2 Sam. 7. 12, 13. Ps. 132. 12. 1 Chr. 29. 23—25.

q Ch. 1. 5—11, 51—53.

r 1 Sam. 16. 4. 1 Chr. 12. 17, 18.

3 And [d] keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies,* as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself;

4 That the LORD may [e] continue his word† which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also [f] what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore [g] according to thy wisdom, and let not his hoar head go down to the grave in peace.‡

7 But [h] show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee [i] Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a [§] grievous curse in the day when I went to Mahanaim: [k] but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore [l] hold him not guiltless: for thou *art* a [m] wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.‖

10 ¶ So [n] David slept with his fathers, and was buried in the city of David.

11 And [o] the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ [p] Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And [q] Adonijah the son of Haggith came to Bath-sheba the mother of Solomon: and she said, Comest thou [r] peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

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which attend them. Such as make their belly their god will side with any party that will feast them best. But how easily God defeats every project inconsistent with his promise, even when it seems fully secured! In times of danger every prudent mean ought to be used for averting it. And they who know God's will should be zealous for the accomplishment of it.—While kings are often kept ignorant of things nearly concerning their kingdom and interest, usurpers will stick at no cruelty to fix themselves on a throne. But if the enemies of God's people be alert and vigorous, their friends ought to be active and vigilant: and such as are weak, through infirmity, should be stirred up and encouraged. Our oaths should ever be remembered, and our consciences bound to fulfil them. Hearts truly grateful never forget God's mercies, nor allow themselves to neglect opportunities of thankfully mentioning them. And it is extremely pleasant when aged saints take every opportunity of witnessing for God. What is right and seasonable should be done without delay: and that is most likely to prosper which

15 And he said, Thou knowest [a] that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's; for [b] it was his from the LORD.

16 And now I ask one petition of thee, [n] deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me [x] Abishag the Shunammite to wife.

18 And Bath-sheba said, [y] Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king [z] rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his [a] right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother; for I will not say thee [*] nay.†

21 And she said, [b] Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him [c] the kingdom also; (for he *is* mine elder brother;) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.‡

23 Then king Solomon sware by the LORD, saying, [d] God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, [e] *as* the LORD liveth, which hath established me, and [f] set me on the throne of David my father, and who hath [g] made me an house, as he promised, Adonijah shall be [h] put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he [i] fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get [k] thee to Anathoth, unto thine own fields; for thou *art* [l] worthy of death: but I will not at this time put thee to death, because thou [m] barest the ark of the LORD God before David my father, and [n] because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might [o] fulfil the word of the LORD which he spake concerning the house of Eli in [p] Shiloh.§

A. M. 2989. B. C. 1015.

[a] Ch. 1. 5, 25. Jer. 42. 15. Luke 9. 52. Prov. 21. 30. Dan. 2. 21.

[b] Ch. 1. 11—40. 1 Chr. 22. 10. & 28. 5. Ps. 132. 2 & 56, 21.

[n] Heb. *turn not away my face*, ver. 17, 20.

[x] Ch. 1. 2, 4. 2 Sam. 12. 8. & 3. 7. & 16. 21.

[y] Prov. 14. 15. & 22. 3. Mat. 10. 16.

[z] Ex. 20. 12. Lev. 19. 32. Prov. 23. 22. & 31. 28.

[a] Ps. 45. 9. & 110. 1. Mat. 25. 33. & 20. 21.

[*] If it be proper to grant it.

† Did Solomon break or keep his word on this occasion? He kept it. "Ask on, my mother. I will not say thee," (as a mother loving her son, and therefore seeking his good) "I will not say thee nay." But she spoke as one deceived, overreached, and rendered an unintentional accomplice in seeking his hurt—to the *loving mother* he would not say *nay*—to the *deceived intercessor* he refuses.—ED.

[b] Ch. 1. 2, 4. with 2 Sam. 3. 7. & 12. 8. & 16. 21.

[c] 2 Sam. 3. 7. & 12. 8. & 16. 21. To get the late king's wife, or concubine, was a step to the throne.

‡ Solomon was doubtless cognisant of a plot amongst the parties to render Adonijah's marriage with the Shunammite the first step to the throne. So far, however, as the narrative reveals the facts, we are unable to justify the severity of Solomon. But while ignorant of all the circumstances of the conspiracy, and the guilty intentions and acts of the parties, (see ver. 25,) neither can we unreservedly condemn him.—ED.

[d] Ruth 1. 17. 1 Sam. 14. 44. 2 Sam. 3. 9, 35. & 19. 13. ch. 20. 10. 2 Kin. 6. 31.

[e] Ch. 1. 29. ver. 12.

[f] Ch. 10. 9. 1 Chr. 22. 10. & 28. 5. & 29. 23.

[g] Ex. 1. 21. 1 Sam. 25. 28. 2 Sam. 7. 12, 13, 27. Ps. 127. 1.

[h] Prov. 21, 30. Eccl. 8. 11, 12.

[i] 2 Sam. 1. 15. & 4. 12. Judg. 8. 20, 21. ver. 34, 46.

[k] Ch. 1. 53. Jos. 21. 18. Jer. 1. 1.

[l] 2 Sam. 12. 5. Mat. 26. 66.

[m] 2 Sam. 15. 24, 29. 1 Chr. 15. 11, 12.

[n] 1 Sam. 22. 20—23. & 23. 6, 9. 2 Sam. 15. 24. Mat. 10. 42.

[o] 1 Sam. 2. 33—36. & 3. 12—14. Mat. 13. 33. John 12. 38.

[p] Jos. 18. 1. Ps. 78. 60. Jer. 7. 12, 14.

§ Thus was fulfilled the prophetic threatening (1 Sam. 2. 30—36.) Abiathar was the last priest descended from Ithamar. Zadok, his successor, was of the family of Eleazar.—ED.

A. M. 2989. B. C. 1015.

[q] Ch. 1. 7. with 2 Sam. 16. 2, 14, 15.

[r] Ch. 1. 50. Ex. 21. 14.

[s] Ver. 25, 46. 2 Sam. 1. 15. & 4. 12. Judg. 8. 20, 21.

[*] There is something very striking in so bad a man taking refuge in the tabernacle, not as a sanctuary where he might escape punishment, but as a place where he might die. Similar instances, however, are still common in point of fact — when wicked men superstitiously seek refuge in rites and ceremonies, and to avoid condemnation by purchase, not by grace and conversion to the Lord, Mat. 18. 3. Rom. 5. 1. & 8. 1. Eph. 2. 8.—ED.

[t] Gen. 9. 5, 6. Deut. 19. 12, 13. Ex. 21. 14. 2 Kin. 9. 26, 34. Num. 35. 33.

[u] Ps. 7. 16. & 9. 15. 16. & 140. 11. Gen. 4. 11. & 9. 6. Judg. 9. 24, 27. ver. 44.

[x] 2 Sam. 3. 27. & 20. 10.

[y] 2 Sam. 3. 29. 2 Kin. 5. 27. Ps. 109. 6—19.

[z] Ver. 4. 2 Sam. 3. 28. Prov. 16. 7. & 25. 5. Hos. 8. 13. Jer. 33. 21, 26. Is. 9. 6, 7. & 11. 6. Luke 2. 14. Rom. 5. 1. Phil. 4. 7.

[a] Ver. 25, 46.

[b] Mat. 3. 1. Jos. 15. 61.

[c] Ps. 109. 8. Num. 25. 11, 13. 1 Sam. 2. 33. 1 Chr. 6. 50. & 24. 3. ver. 27. But Abiathar was still called priest. Ch. 4. 4.

[d] 2 Sam. 16. 5—9. ver. 8, 9.

[e] Prov. 20. 8, 26. & 21. 3.

[f] 2 Sam. 15. 23. 2 Kin. 23. 6. John 18. 1.

[g] Jos. 2. 19. 2 Sam. 1. 16. Ezek. 18. 13. Mat. 27. 25.

[h] Ch. 20. & 2 Kin. 20. 19.

† From 2 Sam. 19. 17, it is evident that Shimei was a powerful prince in Benjamin, for his followers were a thousand warriors. His confinement to Jerusalem was therefore a prudent precaution, and Jerusalem being in the neighbourhood of his own tribe and estate, the sentence was most lenient and favourable.—ED.

‡ B. C. 1012.

[i] 1 Sam. 27. 2. & 21. 10.

28 ¶ Then tidings came to Joab; (for [q] Joab had turned after Adonijah, though he turned not after Absalom:) and Joab fled unto the tabernacle of the LORD, and [r] caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar: then Solomon [s] sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here.* And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and [t] fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall [u] return his blood upon his own head, who fell upon [x] two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit*, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood [y] shall therefore return upon the head of Joab, and upon the head of his seed for ever: but [z] upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So [a] Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the [b] wilderness.

35 ¶ And the king [c] put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for [d] Shimei, and said unto him, Build thee an house in [e] Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the [f] brook Kidron, thou shalt know for certain that thou shalt surely die: [g] thy blood shall be upon thine own head.

38 And Shimei said unto the king, [h] The saying *is* good: as my lord the king hath said, so will thy servant do.† And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years,‡ that two of the servants of Shimei ran away unto [i] Achish, son of Maachah king of

is begun with dependance on God, and fervent prayer for his blessing. It is affection, not force, that can make dutiful subjects: and to leave church and state in a prosperous condition is the joy of a dying saint. What discouragement and danger attend a bad cause! And blustering traitors are often cowards when matters come to a crisis. How becoming is it when kings are ready to forgive those who have injured them! But much more astonishing is the pardoning mercy of our Lord Jesus to the guiltiest sinners who flee to his atonement, and prostrate themselves at his throne of grace.



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Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei [k] arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, [l] Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, that on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept [m] the oath of the LORD, and the commandment that I have charged thee with?[n]

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, [o] that thou didst to David my father: therefore the LORD shall [p] return thy wickedness upon thine own head;

45 And king Solomon *shall be* [q] blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the [r] kingdom was established in the hand of Solomon.

A. M. 2980. B. C. 1015.

k Prov. 15. 27. Luke 12. 15. 1 Tim. 6. 10.

l Ver. 36—38. Ps. 15. 4. Heb. 6. 16. Judg. 11. 35. Prov. 20. 25.

m Ec. 22. 11. Eccl. 5. 2. Ezek. 17. 18, 19.

n Perjury and disobedience were two heinous crimes—but Shimei seems to have been an actual conspirator against Solomon, as well as against David, for it is not until after his death, that the tranquility of Solomon's reign seems to have been established. See ver. 46.—Ed.

o 2 Sam. 16. 5—8. ver. 8.

p Ver. 32. Prov. 5. 22. & 1. 31. & 12. 21.

q Num. 23. 11, 12. Ps. 1xxii. 1x. 9. 6, 7. ver. 28.

r 2 Chr. 1. 1. ver. 12. 23. 25. Prov. 25. 5. & 29. 4.

## CHAPTER III.

(1) *Solomon's marriage with Pharaoh's daughter:* 1—4. (2) *God's appearance to him at Gibeon; his petition for wisdom as the principal thing; and God's grant of it, attended with riches and honour:* 5—15. (3) *A remarkable display of his wisdom, in deciding concerning the two harlots' claim to the living child:* 16—28.

AND [a] Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into [b] the city of David, until he had made an end of [c] building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 ¶ [d] Only the people sacrificed in high places, because there [e] was no house built unto the name of the LORD until those days.

3 And Solomon [f] loved the LORD, walking in [g] the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to [h] Gibeon to sacrifice there; for that *was* the great high place: [i] a thousand burnt-offerings did Solomon offer upon that altar.

A. M. 2980. B. C. 1015.

a Ch. 7. 8. Jos. 2. 1—14. Ruth 4. 10.

b 2 Sam. 5. 7. 1 Chr. 11. 7.

c Ch. 7. 1. & 6. 37, 38. & 9. 10.

d Ch. 15. 14. & 22. 42. 2 Kin. 12. 3. & 14. 4. & 15. 4, 35. ver. 3, 4. 2 Chr. 33. 17. Lev. 26. 30.

e Deut. 12. 5. ch. 5. 2. Ps. 76. 1.

f Gal. 6. 5. Deut. 30. 6. & 10. 12. Mat. 22. 36, 37. Rom. 13. 10. 2 Cor. 5. 14. John 4. 19. 2 Sam. 12. 24.

g Ch. 11. 34. & 2. 3. 1 Chr. 28. 8, 9

h Jos. 9. 3, 17. 2 Chr. 1. 3. 1 Chr. 16. 39. & 21. 29.

i 1 Ch. 8. 63. 2 Chr. 29. 31—35. & 30. 22—24. Luke 7. 47.

A. M. 2980. B. C. 1015.

k Gen. 28. 12. & 31. 11. Num. 12. 6. Job 33. 14, 15.

l Mat. 7. 7. John 16. 23. & 15. 7. Jam. 1. 5. 1 John 5. 14.

m Num. 12. 7. Ps. 78. 70—72. 2 Sam. 7. 12.

n Ps. 18. 20—24. & 15. 1—5. 2 Kin. 20. 3. 1 Chr. 29. 17. 2 Sam. 7. 12.

o Ps. 75. 6, 7. Dan. 2. 21. & 4. 25, 32. ch. 1. & 2. 46. 1 Chr. 22. 10. & 28. 5. & 29. 23.

p 1 Chr. 29. 1. Jer. 1. 6. Mat. 5. 3. & 18. 3, 4.

s "A little child," not in years, for he might now be considered of mature age, (Dr Hales has demonstrated that he could not be under 20) but he calls himself a child in knowledge and experience in the government of a great nation, such as the Jews had become under the wise and vigorous government of David. See ver. 8, 9.—Ed.

q Num. 27. 17. Deut. 31. 2. John 10. 3, 4, 9.

r Ex. 19. 5, 6. Deut. 7. 6—8. 14. 2. & 26. 18, & 28. 9.

s Gen. 15. 5. & 22. 17. 1 Chr. 27. 23, 24. & 22. 10.

t 2 Chr. 1. 10. Jam. 1. 5. & 3. 17. Ps. 72. 1. Prov. 3. 13—15. & 16. 16.

u Heb. 5. 14. 2 Sam. 14. 17. Eccl. 8. 5. Mal. 3. 18. Jer. 15. 19. Lev. 10. 10. Is. 11. 2—4. 2 Cor. 2. 16. & 3. 5.

x Ps. 4. 6. Jam. 4. 3. Phil. 2. 21.

y Heb. *many days.* ver. 14. Prov. 16. 31.

z Ch. 9. 3. & 4. 29—31. & 10. 2—8. 1 John 5. 14, 15. Eccl. 5. 16. Mat. 7. 7. Is. 11. 2—4. John 3. 34. & 5. 20. Col. 2. 3.

a 2 Chr. 1. 12. Mat. 6. 33. ch. iv. ix, x. Eph. 3. 20. with 2. 20—23. Phil. 2. 8—11.

† Or, *hath not been.*

b Ch. 9. 4, 5. & 15. 5. 1 Chr. 28. 9. Ps. 132. 12. & 91. 16. Phil. 3. 17. Heb. 13. 7. Deut. 5. 16. Prov. 3. 16. 1 Tim. 4. 8.

c Gen. 41. 7. & 28. 16. Jer. 31. 26.

‡ That dreams furnish one of the "divers manners" in which God has communicated his will to men, no reader of the Bible can deny. But even independent of direct divine revelation, dreams afford sometimes a good index of real disposition and character—perhaps because the dreamer thinks and acts as he would do apart from the influence of observing eyes—and may often form valuable assistants in the work of self-observation and self-examination. He that speaks or acts wisely and mercifully in a dream, has reason to thank God—he that speaks foolishly or acts wickedly in a dream, has an intelligible call to self-condemnation, watchfulness, and prayer.—Ed.

d Ex. 40. 3—20. 2 Sam. 6. 17. Lev. 1. iii. ver. 4.

e Ps. 116. 12—18. 2 Sam. 6. 18, 19. Esth. 1. 3.

f Ver. 12, 28.

g Deut. 28. 17. Jos. 2. 4.

h Ver. 26. Gen. 43. 30. Rom. 14. 7. 1 Pet. 2. 17.

5 ¶ In Gibeon the LORD appeared to Solomon [k] in a dream by night: and God said, [l] Ask what I shall give thee.

6 And Solomon said, Thou hast showed unto [m] thy servant David my father great mercy, [n] according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, [o] thou hast made thy servant king instead of David my father; and I *am but* a [p] little child:[s] I know not *how* to [q] go out or come in.

8 And thy servant *is* in the midst of [r] thy people which thou hast chosen, a [s] great people, that cannot be numbered nor counted for multitude.

9 [t] Give therefore thy servant an understanding heart to judge thy people, that I may [u] discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked [x] for thyself [y] long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy [z] words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also [a] given thee that which thou hast not asked, both riches and honour; so that there [†] shall not be any among the kings like unto thee all thy days.

14 And [b] if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon [c] awoke; and, behold, *it was* a dream: [‡] and he came to Jerusalem, and stood [d] before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made [e] a feast to all his servants.

16 ¶ [f] Then came there two women, *that were* [g] harlots, unto the king, and stood before him.

17 And the one woman said, [h] O my lord, I

REFLECTIONS UPON CHAP. II.—Happy are they who die in the Lord, encouraging their survivors to their proper duty! But none can be faithful to God without holy courage answerable to their station. In the way of obedience to God's precepts we may expect the fulfilment of his promises. And all, especially magistrates, ought to be careful in executing justice upon offenders, and discharging the obligations of gratitude. Some, however happy their lot, cannot rest till they ruin themselves; and the most dangerous designs have often fair pretences. While such as mean no ill themselves are, by the craft of others, rendered instruments of ambition. Such, therefore, who have the ear of princes, ought carefully to consider their request, lest they abuse their influence to the hurt of their benefactor. No station should protect criminals from justice. And often the awakening of their guilty conscience, and punishment of their sins, meet them in a time and manner which they never expected. But, while kindness to God's suffering saints ought to be remembered even in criminals, nothing must satisfy for murder but the blood of the guilty. Wicked men entail a curse on their posterity: and negligent magistrates must bear the sin of those crimes which they are not duly careful to avenge: for the due execution of justice is the establishment of their throne. Men ruin themselves by sinning against their own mercies. Our heart contains much wickedness, to which only God and our conscience are privy. And dreadful is the account to which God will call men at last for their perjury and other sins.

But in David I behold a lively figure of Jesus, God's chosen One; the man according to his own heart, born in Beth-lehem, and who fulfils all his counsels.



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and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at [l] midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning [k] to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, [l] Divide the living child in two, and give half to the one, and half to the other.*

26 Then spake the woman whose the living child *was* unto the king, (for her bowels [m] yearned upon her son,) and she said, O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* [n] the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they [o] feared the king: for they saw that the [q] wisdom of God *was* in him to do judgment.

A. M. 2989. B. C. 1015.

[i] Job 24. 15, 17. John 3. 20.

[k] Gen. 21. 7. 1 Sam. 1. 23. Lam. 4. 3. 1 Tim. 5. 14. Is. 49. 15.

[l] Prov. 25. 3.

* The profound knowledge of the human heart indicated by this judgment, will readily be acknowledged. But its most important characteristic is the unlimited power of life and death which it indicates as resting in the mere will of the king. Were a British judge to issue such an order, he would be deposed as insane; or, were it carried into execution, would be held guilty of murder. How may we, then, vindicate the despotic authority assumed in principle by Solomon. We may in no wise vindicate despotism — for the divine rule was never despotic — but we can account for the assumption of Solomon, in the fact, that for centuries the land of Judea had, with few and brief exceptions, been constantly under military law — a state of things that necessarily supersedes divided authority, and intrusts, for the time, to one, a power above the ordinary forms of procedure, and authorizes and requires of him, by the pressure of circumstances, extemporaneously as it were, both to make and administer the law. — Ed.

[m] Heb. *were hot.* Gen. 43. 30. Jer. 31. 20. Is. 49. 15. Hos. 11. 8.

[n] Phil. 2. 20. Her affection to him showed it.

[o] Deut. 13. 11. & 21. 21. & 17. 13. Rom. 13. 3, 4. Eccl. 7. 19.

[p] Is. 11. 3. Deut. 1. 16. 2 Sam. 8. 15. Jer. 23. 5.

A. M. 2990. B. C. 1014.

[a] 2 Sam. 5. 3. 1 Tim. 6. 15. Mat. 23. 10.

[b] Ex. 18. 21. 1 Cor. 12. 28.

* Or, *the chief officer.*

[c] Sheva, or Shamsha. 2 Sam. 8. 16. & 20. 24, 25. 1 Chr. 18. 16.

† Or, *secretaries.*

[d] Or, *remembrancer.* 2 Sam. 8. 16. & 20. 24.

[e] 2 Sam. 8. 18. ch. 2. 35. 1 Chr. 18. 16.

[f] 2 Sam. 8. 17. & 20. 25. ch. 2. 27, 35. 1 Chr. 18. 16.

‡ There can be no doubt that between the accession of Solomon, (ch. 1. 39.) the complete consolidation of his authority, (ch. 2. 12.), and the second, and covert attempt of Adonijah upon the throne, (ver. 22), a considerable period of time must have elapsed. And as Abiathar was not banished to Anathoth and removed from being high priest, (ver. 27), till after this period, the historian inserts his name, not as being second in dignity in the Aaronic family, but as having been actually in the first rank during a part of the reign of Solomon. — Ed.

[g] 2 Sam. 7. 2. & 12. 2. ch. 1. 10—10.

[h] 2 Sam. 15. 37.

§ The title of "king's friend," seems not to indicate a special office, nor yet to convey the unpopular idea of "favourite," but seems, most probably, to be in Solomon a natural and affectionate imitation of David's special friendship for Jonathan. — Ed.

[i] Ch. 5. 14.

‖ Or, *levy.*

* In the East, and even in some parts of Europe, rents are paid in the produce of the soil. In some of the newly peopled districts of America, even servants' wages are so discharged. A somewhat similar state of things in the reign of Solomon will account for this monthly arrangement of *caterers* to the royal household. — Ed.

† Or, *Ben-hur.*

[k] Jos. 17. 18. Judg. 17. 1. & 18. 1.

‡ Or, *Ben-dekar.*

[l] Jos. 19. 41, 42.

§ Or, *Ben-hesed.*

[m] Jos. 15. 35, 46. & 12. 17. & 7. 2.

‖ Or, *Ben-abinadab.*

[n] Jos. 12. 23. & 17. 11. Judg. 1. 27.

[o] Jos. 17. 11. Judg. 5. 19. & 7. 22.

[p] Jos. 3. 16. ch. 7. 46. & 18. 46.

[q] 1 Sam. 31. 10. ch. 19. 10.

* Or, *Ben-geber.*

† Ch. 22. 3. Num. 32. 41. Deut. 3. 4. Jos. 21. 36.

‡ Or, *to Mahanaim.* Gen. 32. 1. 2 Sam. 2. 8. & 17. 24.

[t] Jos. 19. 32—39.

[u] Ver. 11. 1 Sam. 18. 16.

[x] Jos. 19. 24—31.

[y] Jos. 19. 17—23.

SO king Solomon was king over [a] all Israel.

2 And these *were* the [b] princes which he had: Azariah the son of Zadok * the priest;

3 Elihoreph and Ahiah, the sons of [c] Shisha, † scribes; Jehoshaphat the son of Ahilud, the [d] recorder.

4 And [e] Benaiah the son of Jehoiada *was* over the host: and [f] Zadok and Abiathar *were* the priests:‡

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son [g] of Nathan *was* principal officer, *and* the king's [h] friend:§

6 And Ahishar *was* over the household: and [i] Adoniram the son of Abda *was* over the ‖ tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.*

8 And these *are* their names: † The son of Hur, in [k] mount Ephraim.

9 † The son of Dekar, in Makaz, and in [l] Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 † The son of Hesed, in [m] Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

11 [l] The son of Abinadab, in all the region of [n] Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* [o] Taanach, and Megiddo, and all Beth-shean, which *is* by [p] Zartanah, beneath Jezreel, from [q] Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

13 * The son of Geber, in [r] Ramoth-gilead, to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brazen bars:

14 Ahinadab the son of Iddo *had* [s] Mahanaim.

15 Ahimaaz *was* in [t] Naphtali; he [u] also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in [x] Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in [y] Issachar:

## CHAPTER IV.

(1) *Solomon's court*, 1—6; *his purveyors of provisions*, 7—19: *and their office*, 27, 28; *the kinds and quantity of provision for his table*: 22, 23. (2) *The extent of his dominion*: 21, 24. (3) *The number, ease, and peace of his subjects*: 20—25. (4) *The multitude of his horses and stables*: 26. (5) *The discoveries he made of his wisdom in philosophy, poetry, &c.; and fame on account of it*: 29—31.

How amazing his fidelity, meekness, humility, faith in God, love to him, zeal for his honour, and devout intimacy with him! Thrice—in his conception, at his baptism, and in his ascension—he was plentifully anointed with the Holy Ghost to his arduous and extensive office. He is the covenant-head of all his spiritual seed, the chosen people, kings and priests unto God. He is our sweet Psalmist, who tunes our hearts and indites our songs of praise. He is our great Prophet and King, who instructs, forms, and governs his church, the Israel of God. Through debasement, labour, reproach, and temptations on every side—and all endured with holy courage, steady regard to his Father's honour, full resignation to his will, and firm confidence of a happy issue—he entered into his kingdom and glory. How skilful, prudent, kind, and righteous, is he in governing his subjects! and how active in framing and fixing the worship of God, preparing the temple above for his people, and them for it! All his faithful soldiers are such as, convinced of their spiritual guiltiness, pollution, poverty, and debt, have been obliged to enlist in his service. His mighties, prophets, apostles, evangelists, pastors, and teachers, by the whole armour of God, particularly the sword of the Spirit, do marvellous exploits. He himself defeated the lions, the bears, the giants of hell. He fulfilled the law, destroyed death and the grave: and by the gospel he conquers the nations to the obedience of faith, and puts his chosen people in the full possession of their promised blessings.

REFLECTIONS UPON CHAP. III.—Happy are the children who walk in the steps of their pious parents; and highly honoured are they to whose unfeigned faith and love God himself bears witness. How infinitely bountiful is God!—he even encourages us to ask his favours: and such as wait upon him in prayer and praise will find him speedy in his returns of blessing. Happy are they whose devout turn of mind, when awake, tinctures their very dreams with serious devotion. Godly children will always pay great regard to their parents' memory. None are so



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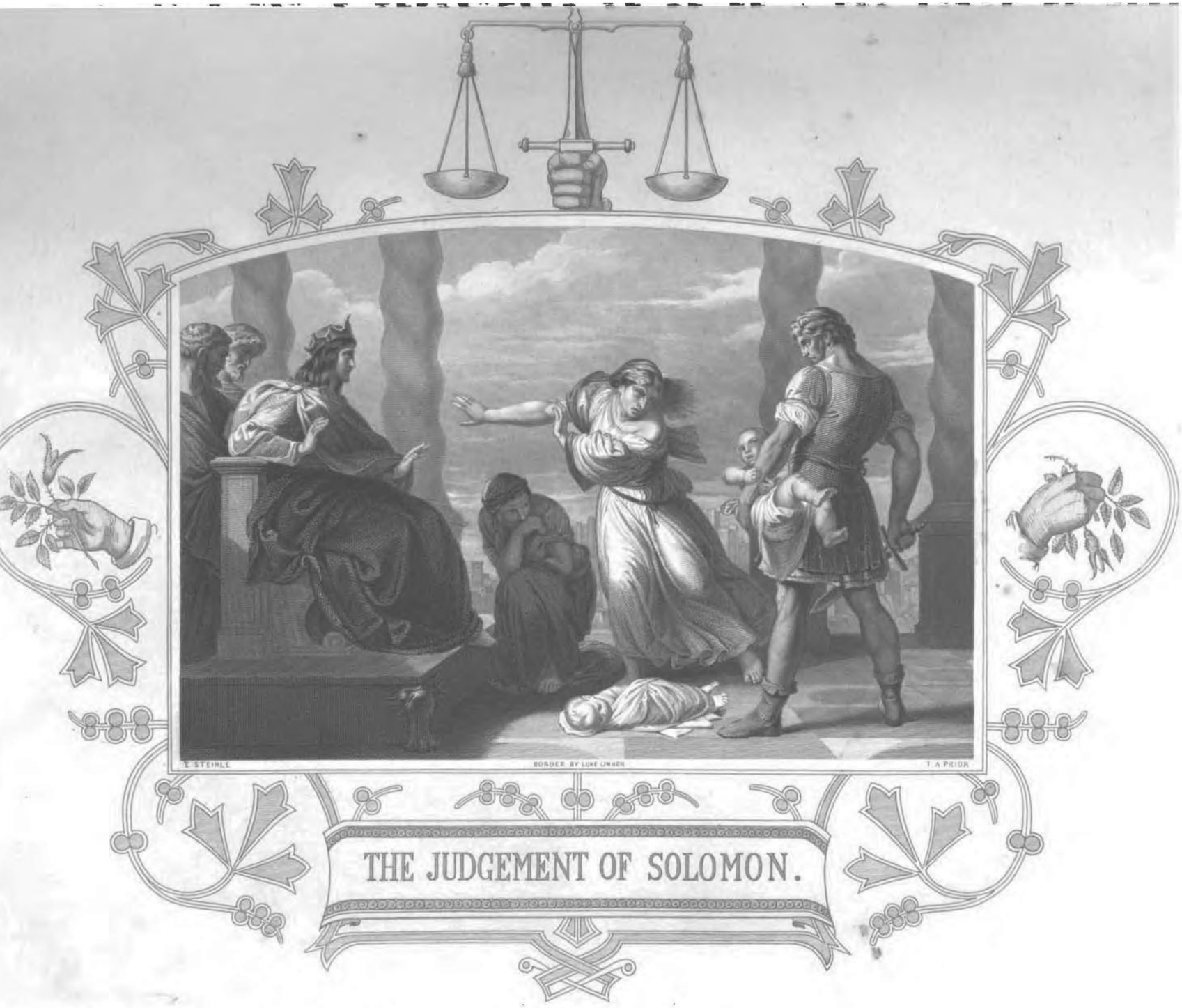
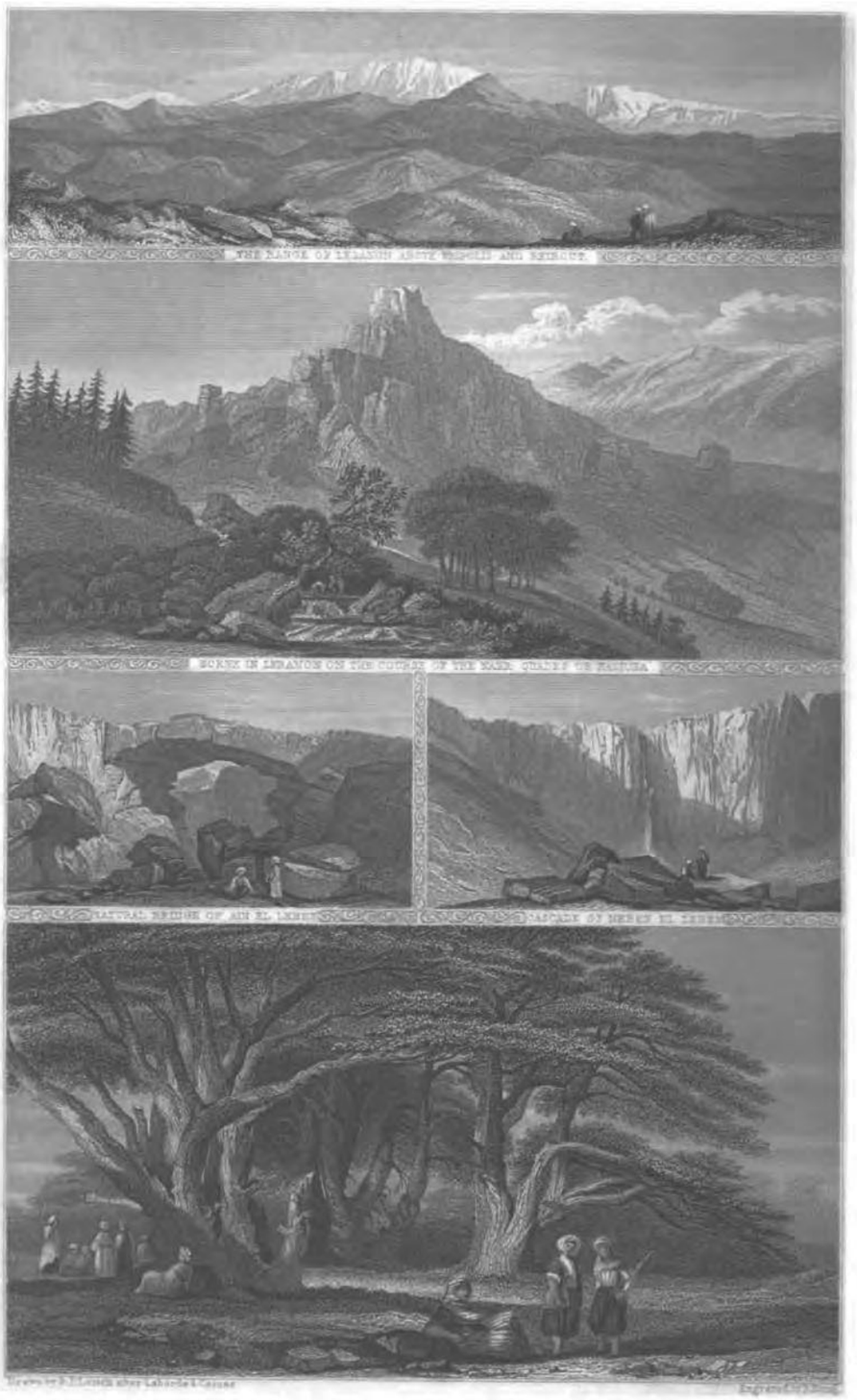



# THE JUDGEMENT OF SOLOMON.

BLACKIE & SON GLASGOW EDINBURGH & LONDON



ANCIENT TEMPLE CALLED THE CEDARS OF SOLOMON

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Shimei the son of Elah, in [a] Benjamin.
Geber the son of Uri *was* in the [a] country Gilead, *in* the country of Sihon king of norites, and of Og king of Bashan; and the only officer which *was* in the land.[*]

¶ Judah and Israel [b] *were* many, as the hich *is* by the sea in multitude, [c] eating inking, and making merry.

And [d] Solomon reigned over all kingfrom the river [†] unto the land of the nes, and unto the border of Egypt: they ht presents, and served Solomon all the his life.

¶ And Solomon's provision for one day irty [‡] measures of fine flour, and threeneasures of meal,

Ten fat oxen, and twenty oxen out of stures, and an hundred sheep, besides and roe-bucks, and fallow-deer, and fowl.[§]

For he had dominion over all *the region* side the river, from Tiphsah[‖] even [f] to over all the kings on this side the and he had peace on all sides round him.

And Judah and Israel dwelt [g] safely, man under his vine and under his figfrom Dan even to Beer-sheba, all the Solomon.

And [h] Solomon had forty thousand[†] stalls es for his chariots, and twelve thousand en.

And those officers provided victual for olomon, and for all that came unto king n's table, every man in his month: they nothing.

Barley also and straw for the horses and edaries brought they unto the place where *icers* were, every man according to his

¶ And [i] God gave Solomon wisdom and standing exceeding much, and largeness t, even as the sand that *is* on the sea-shore.

And Solomon's wisdom excelled the of all the children of [m] the east country, the wisdom [n] of Egypt.

For he was [o] wiser than all men; than the Ezrahite, and Heman, and Chalcol, arda, the sons of Mahol: and his fame all nations round about.

A. M. 2990. B. C. 1014.

z Jos. 15. 21—28.

a Num. 32. 33—38. Deut. 3. 12—17. Jos. 13. 9—12.

* He seems to have been the father of Geber, (ver. 13.) and to have held a rank superior to his son.—Ed.

b Gen. 12. 2. & 13. 16. & 15. 5. & 22. 17.

c 1 Chr. 12. 39. Job 1. 10. Is. 22. 13. 1 Sam. 30. 16. Rom. 14. 17.

† The Euphrates, the eastern boundary of the promised land. Gen. 15. 18.—Ed.

d 2 Chr. 9. 26. Ps. 72. 8. Gen. 15. 18. Ex. 23. 31. Deut. 11. 24. Jos. 1. 4.

e 2 Kin. 17. 3. 2 Chr. 17. 5. & 32. 23. Ps. 72. 10.

‡ Heb. *cors*, *i. e.* near 20,000 pounds weight of meal, which might serve 20,000 men.

§ The extent of Solomon's household establishment will not be surprising to those who are acquainted with the arrangement of Eastern courts, or even with the history of the great feudal barons of Europe anterior to the blessed reformation.—Ed.

‖ A famous city on the Euphrates, so named from the ford or pass on which it was situated.—Ed.

f Gen. 10. 19. Judg. 19. 1. Deut. 2. 24.

* Gaza on the Mediterranean.—Ed.

g Heb. *confidently*. Mic. 4. 4. 2 Kin. 18. 31. Jer. 23. 6. Is. 60. 18. Zech. 3. 10.

h Judg. 20. 1. 2 Sam. 24. 2. & 17. 11. ch. 8. 65.

i 2 Chr. 9. 25. & 1. 14. ch. 10. 25, 26. Deut. 17. 16.

† On comparing this passage with ch. 10. 26. & 2 Chr. 1. 14, the difference suggests to several judicious commentators the necessity of the usual solution—the assumed error of a transcriber. The assumption is unauthorized, gratuitous, and unnecessary. Estimating two horses for each chariot, and one for each dragoon, with a reasonable allowance of supernumeraries, brood mares, and foals in training, the number in the text will not appear extraordinary.—Ed.

k Or, *mules*, or *swift beasts*. Fyth. 8. 10, 14. Mic. 1. 13.

l Jam. 1. 5, 17. ch. 3. 10, 28. 2 Cor. 9. 11—13. Ps. 119. 32. John 3. 34. & 5. 20. Col. 2. 3.

m Job iv—xxxvii. Mat. 2. 1. Dan. 4. 7. & 5. 11. 12.

n Acts 7. 22. Is. 19. 11, 12.

o Ch. 3. 12. Col. 2. 3. John 3. 34.

p Ps. lxxxix, lxxxviii, title. 1 Chr. 15. 17, 19. & 2. 6.

A. M. 2990. B. C. 1014.

q Eccl. 12. 9. Prov. 1. 1. Song 1. 1.

* There is no need to speculate about the supposed loss of any of Solomon's writings, as it is not said he *wrote*, but *spake* on these subjects.—Ed.

r Ver. 21, 31. ch. 10. 1—8, 24. 2 Chr. 9. 22, 23. Is. 2. 2. & 55. 5.

32 And he [q] spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.[*]

34 And there came [r] of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

## CHAPTER V.

*(1) Hiram, king of Tyre, congratulates Solomon on his accession to the throne: Solomon informs him of his design to build a temple, and requests some of his most skilful artificers: 1—9. (2) Hiram's servants, with thirty thousand Israelites, and an hundred and fifty-three thousand and six hundred Gentile slaves, proceed with the utmost diligence and dexterity in the work: 10—18.*

A. M. 2990. B. C. 1014.

AND [a] Hiram king of Tyre[*] sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father:) for Hiram [b] was ever a lover of David.

2 And [c] Solomon sent to Hiram, saying,

3 Thou knowest how that David my father [d] could not build an house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD [e] put them under the soles of his feet.

4 But now the LORD my God [f] hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, behold, I [†] purpose [g] to build an house unto the name of the LORD my God,[‡] as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me [h] cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will [i] I give hire for thy servants, according to all that thou shalt [§] appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the [k] Sidonians.[‖]

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, [l] Blessed *be* the LORD this day,[*] which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have [†] considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning [m] timber of fir.

a 2 Sam. 5. 11. 1 K. 9. 11.

* There were two cities called Tyre—the one on the continent, the other on an island. The former was, most probably, the residence of Hiram, the latter is the Tyre of prophecy, and its grandeur and destruction continue to furnish a striking evidence of the divine origin of the holy Scriptures, in which its fates were predicted.—Ed.

b 1 Chr. 14. 1. 2 Sam. 5. 11. Amos 1. 9.

c 2 Chr. 2. 3. Huram.

d 2 Sam. 7. 5—11. 1 Chr. 22. 8. & 28. 3.

e Jos. 10. 24. Ps. 8. 6. & 110. 1. Mat. 4. 3. Eph. 1. 22.

f 1 Chr. 22. 9. 18. Mat. 11. 28—30. Acts 9. 31.

† Heb. *say*.

g 2 Sam. 7. 12, 13. 1 Chr. 22. 10. & 28. 6, 20, 21. Mat. 16. 18. 2 Chr. 2. 1.

‡ The religious character of this embassy, forms one of the most beautiful episodes in the history of human diplomacy. And is it not an emblem of Christ calling the Gentiles to join with him in building up his church, the true and holy temple where the Lord dwells?—Ed.

h Ps. 29. 5. & 92. 12. Song 5. 15. ch. 6. 9, 10, 16. 20.

i Rom. 12. 17. Phil. 4. 8.

§ Heb. *say*.

k Ezra 3. 7. Gen. 10. 15.

‖ Almost every country has some peculiar productions for beneficial exchange, and some peculiar arts and manufactures in which it excels. Thus God binds nations together by mutual necessities and benefits, provides for the extension of the gospel, and overrules the tendencies of men for war.—Ed.

l Ch. 10. 9. 2 Chr. 2. 10. Deut. 32. 31. 2 Kin. 5. 15. Ps. 58. 11. Dan. 3. 28.

* Hiram was evidently no idolater, but a devout worshipper of the true God.—Ed.

† Heb. *heard*.

m Ch. 6. 15, 34. 2 Sam. 6. 5. 2 Chr. 3. 5.

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f their own insufficiency as they who seriously ponder the weight of public
d hopeful is their administration who earnestly ask wisdom and direction
. The disinterested prayer of faith is always acceptable to God: and,
eek first the kingdom of God, all things shall be added to us. He will
xceeding abundantly above what we can ask or think: and quickly he
ortunity for the exercise of the gifts which he bestows. How helpless
ous is our infantile state! by the most marvellous providence we escape
rs of it. How tender is the affection of a mother's breast! and monsters
ty must they be who can neglect and destroy the fruit of their own
Magistrates, before whom such difficult causes come, have great need of
jects' fervent prayers, and of God's special direction. And the greater
nen have, they are the more indebted to God who bestowed them. But,
alas! oftentimes the fear of detection and punishment from men is a greater restraint upon evil-doers than all the terrors of God's everlasting wrath.

REFLECTIONS UPON CHAP. IV.—Great men should appear great, answerably to their stations. And it is often prudent for kings to continue most of their predecessors' officers in their respective places. But it is necessary for all men to provide for their household in the manner that is best for their own and the nation's advantage. God wisely balances men's honour and wealth with proportionate burdens of expense and care. He can give great happiness on earth: but infinitely greater is the happiness of Jesus' kingdom, which fills both heaven and earth; and unbounded are his provisions of new covenant blessings. How sovereign is God in the bestowal of his gifts and grace! But let us never envy such as outshine us.

9 My servants shall bring *them* down from [n] Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt [*] appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire in [o] giving food for my household.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his desire.

11 And Solomon [†] gave Hiram twenty thousand [p] measures of wheat *for* food to his household, and [‡] twenty measures of pure oil: [§] thus gave Solomon to Hiram year by year.

12 And the LORD [q] gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two [r] made a league together.

13 ¶ And king Solomon raised a levy out of all Israel; and the levy was [s] thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and [t] Adoniram *was* over the levy.

15 And Solomon had threescore and [u] ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Besides the chief of Solomon's officers which *were* over the work, [x] three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they [y] brought great stones, [‖] costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the [z] stone-squarers: so they prepared timber and stones to build the house.

A. M. 2990. B. C. 1014.

n Deut. 3. 25. Judg. 3. 3. Jos. 11. 17.

* Heb. *send.*

o 1 Tim. 5. 8. Acts 12. 20. Ezra 3. 7. Ezek. 27. 17.

† B. C. 1012.

p Heb. *cors.* 2 Chr. 2. 10. i. e. about 42,500 bolls.

‡ About 1560 gallons, wine measure.

§ In 2 Chr. 2. 10, we find mention of 20,000 baths of oil. But this does not necessarily contradict the 20 measures in the text—as the one account may refer to oil of common quality—the text to *pure oil* for Hiram's own household.—Ed.

q Ch. 4. 29. & 3. 12. 2 Chr. 1. 12.

r Ch. 15. 19. Gen. 21. 32. Amos 1. 9.

s Ch. 9. 15.

t Ch. 4. 6.

u 2 Chr. 2. 2, 17, 18. ch. 9. 20—22.

x 2 Chr. 2. 2. ch. 9. 23.

y Ch. 7. 9. & 5. 7. 1 Cor. 3. 10, 11. 1 Pet. 2. 7. Is. 28. 16. Rev. 21. 14, 27.

‖ As an illustration of what is meant by *great stones*, it may be remarked, that in the ruins of Balbec, generally ascribed to Solomon, Irby and Mongles measured one 66 feet long, and 12 feet in depth and breadth; and Wood found one in a neighbouring quarry, prepared for removal, which was 70 feet long, by 14 feet 5 inches in breadth, and 14 feet in depth, which, estimated as Portland stone, would weigh 1135 tons.—Ed.

z Or, *Gibilites*; as Ezek. 27. 9. Ps. 83. 8.

## CHAPTER VI.

(1) *The temple begun, and finished:* 1, 37. 38. (2) *The encouraging message from God to Solomon while he was building:* 11, 14. (3) *The dimensions of it, and silence in building it:* 2, 3, 7. (4) *The principal parts of it: the windows,* 4: *chambers,* 5—10: *walls and flooring,* 14—18: *holy of holies,* 19—22: *cherubims,* 23—30: *doors,* 31—35: *and inner court,* 36.

AND [a] it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, [b] in the month Zif, which *is* the second month, [*] that he began to build the house of the LORD.

2 ¶ And the house which king Solomon built for the LORD, the length thereof *was* [c] threescore cubits, and the breadth thereof twenty *cubits,* and the height thereof thirty cubits.

A. M. 2993. B. C. 1011.

a 2 Chr. 3. 1. Acts 7. 47. with John 2. 21. Col. 2. 9. 1 Cor. 6. 19. 1 Pet. 2. 5. Eph. 2. 20—22.

b Num. 1. 1. with Ex. 12. 2, 3.

* Of the sacred year, *i. e.* about the end of April.

c Ezra 6. 3. Ezek. 41. 8. Rev. 21. 16, 17. Its length was 109 one-half, its breadth 36 one-half, its height 54 3-4ths feet.

A. M. 2993. B. C. 1011.

d Luke 1. 10. John 10. 23. Acts 3. 10, 11.

* The searcher of Scripture is referred to the plan of the temple and courts by Lamy, which there is every reason to consider a near approach to the original. But let him never forget that this earthly temple is the emblem of the personal and mystical body of Christ. John 2. 19. Eph. 1. 22.—Ed.

e Or, *windows, broad* within and *narrow* without, or *shrewd* and *closed.* Ezek. 40. 16. & 41. 16. Song 2. 9. 1s. 60. 8. 1 Cor. 12. 4.

† These erections against the walls must appear so contrary to all European ideas of church architecture, that it may be well to remind the reader that the light of the temple was principally supplied by the golden candlestick within, the emblem of Christ in the heart of believers, "the hope of glory."—Ed.

f 1 Chr. 28. 11. Neh. 10. 37. Ezek. 40. 44. & 41. 6. & 42. 3. Song 1. 4.

g Or, *Holy of holies.* ver. 16, 19—23. ch. 8. 6, 8. Num. 7. 89. Lev. 16. 2. Ex. 26. 6. & 25. 22.

‡ Heb. *narrownings,* or *rebatements.* These chambers might denote particular societies of saints.

§ The walls, according to the soundest architectural principle, diminished in thickness as they ascended; and, by contracting a cubit at each successive story, afforded a resting place for the end of the beams, which were not allowed to enter the wall.—Ed.

h Ch. 5. 18. Prov. 24. 27. 1 Pet. 2. 5. 2 Cor. 5. 5. Col. 1. 12.

i Is. 4. 3. Eph. 4. 16, 21, 32. 1 Tim. 6. 3—5.

‖ Heb. *shoulder.*

k Ezek. 41. 6, 7. Noting progress in holiness and honours.

* Or, *the vault beams and the ceilings with cedars.*

† Or, In modern terms, joisted and ceiled the house, (ver. 10,) with cedar—the flooring boards being of fir, ver. 15.—Ed.

l Ezek. 41. 6.

m Ch. 2. 4. & 3. 14. & 8. 25. & 9. 4, 5. Ps. 132. 12. & 19. 11. Is. 3. 10. 2 Sam. 7. 18. 1 Chr. 22. 10. 2 Chr. 7. 17. 18. Rom. 2. 7, 10. 1 Cor. 15. 58.

n Ex. 25. 8. Ps. 132. 13, 14. Lev. 26. 11. 2 Cor. 6. 16. Rev. 21. 3.

‡ B. C. 1004.

§ Or, *from the floor of the house unto the walls,* &c., and so ver. 16.

‖ Or, as we would term it, he wainscotted the walls with cedar.—Ed.

o 2 Chr. 3. 6. ver. 19, 20. Ex. 26. 21, 22.

3 And the [d] porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 ¶ And for the house he made [e] windows of narrow lights.

5 ¶ And against [†] the wall of the house he built [f] chambers round about, *against* the walls of the house round about, *both* of the temple and of the [g] oracle: and he made chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made [‡] narrowed rests round about, that *the beams* should not be fastened in the walls of the house.[§]

7 And the house, when it was in building, was [h] built of stone made ready before it was brought thither: so that there was neither [‖] hammer, nor axe, *nor* any tool of iron, heard in the house while it was in building.

8 The door for the middle chamber *was* in the right [‖] side of the house: and they [k] went up with winding stairs into the middle *chamber,* and out of the middle into the third.

9 So he built the house, and finished it; and covered the house [*] with beams and boards of cedar.[†]

10 And *then* he built [l] chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, [m] if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13 And I [n] will dwell among the children of Israel, and will not forsake my people Israel.

14 ¶ So Solomon built the house, and finished it.[‡]

15 And he built the walls of the house within with boards of cedar, [§] both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood,[‖] and covered the floor of the house with planks of fir.

16 And he [o] built twenty cubits on the sides of the house, both the floor and the walls with

It is the Lord; let him give us seemeth him good! If we lack wisdom, let us ask it of God; and out of Jesus' fulness, in whom are hid all the treasures of wisdom and knowledge, let us receive, and grace for grace.

REFLECTIONS UPON CHAP. V.—Condolence with the afflicted is truly kind: and faithful friends love the children for their parents' sake. It is good for kings to cultivate peace with their neighbours, especially such as fear God. The more outward rest we have, the more earnestly we should lay out ourselves in promoting the worship and honour of God: and, when we have God's promise to encourage us we need never doubt of our success. They have often most of natural ingenuity who have no real knowledge of God. And frequently God employs those in building his church who have no spiritual interest in her. But it is highly honourable to assist in promoting her welfare. In all bargains, the conditions ought to be clear, that after-disputes may be prevented. And labourers' wages should be always paid with the greatest punctuality. When God hath a temple to build, he can easily provide workmen; and in his work every one ought to have his particular allotment. But great is the mercy, that thousands unnumbered of Gentile sinners have been brought into the gospel church, and built up a spiritual temple, a meet habitation of God, through the Spirit.



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of cedar: he even built *them* for it with-
for the oracle, *even* for the [p] most holy

And the house, that *is*, the temple be-
was forty cubits *long*.
And the cedar of the house within *was*
with [*] knops and [†] open flowers: all *was*
there was no stone seen.
And the oracle he prepared in the house
to [q] set there the ark of the covenant
LORD.
And the oracle[‡] in the fore-part *was*
cubits in length, and twenty cubits in
, and twenty cubits in the height there-
l he overlaid it with [§] pure gold; and
red the [r] altar *which was of* cedar.
So [s] Solomon overlaid the house within
re gold: and he made a partition by the
of gold[‖] before the oracle, and he over-
with gold.
And the whole house he overlaid with
ntil he had finished all the house: also
le altar that *was* by the oracle he over-
h gold.
¶ And within the oracle he made [u] two
ms[*] *of* [x] olive-tree,[†] *each* ten cubits high.
And five cubits *was* the one wing of the
, and five cubits the other wing of the
: from the uttermost part of the one
nto the uttermost part of the other *were*
its.
And the other cherub *was* ten cubits: both
rubims *were* of one measure and one size.
The height of the one cherub *was* ten
and so *was it* of the other cherub.
And he set the cherubims within the
house: and [y] they stretched forth the
of the cherubims, so that the wing of the
ched the *one* wall, and the wing of the
herub touched the other wall; and their
ouched one another in the midst of the

A. M. 3000. B. C. 1004.

p Heb. 2. 3. Ex. 25. 23. Lev. 7. 6. & 16. 2. Num. 18. 10. Where the ark and cherubims were placed.

* Or, *guards.*

† Heb. *opening of flowers.*

q 2 Chr. 5. 7. Ex. 40. 20, 21. ch. 5. 6—10. Heb. 9. 3, 4.

‡ The place from which God gave his responses by Urim and Thummim.—Ed.

§ Heb. *shut up.*

r Of incense. Ch. 7. 48. ver. 22. Ex. 30. 1.

s 2 Chr. 3. 6—10. Rev. 21. 18, 21.

t 2 Chr. 3. 14, 16. Ex. 26. 33.

‖ This *partition* was, most probably, the veil of the temple, covering the doors, (ver. 31.) and ornamented by golden chains, for drawing it up, at the annual entrance of the high priest.—Ed.

u 2 Chr. 3. 10—13. Ex. 25. 18—22. Heb. 1. 14. Gen. 3. 24.

* The precise form of the cherubim, the Scriptures do not describe. Some particulars, however, both of appearance and service are revealed. For example, some appear to have had but one face, as in Ex. 25. 20. Some four faces, as in Ezek. 1. 6. Some had two wings, as in 1 Kin. 6. 24; some six, as in the vision of Ezekiel 1. 6. As to their service, some were appointed to resist the vain and rebellious dispositions of man, Gen. 3. 24. Others to bear up the throne of God, or become the vehicles of his almighty power, Ezek. 1. 19—25. Ps. 18. 10, in all which they present either the agents or emblems of that divine administration, in which the angels that excel in strength, are "ministering spirits to them who shall be heirs of salvation," Heb. 1. 14. —Ed.

x Heb. *trees of oil.* Ex. 25. 18. Neh. 8. 15. These cherubims represented angels and ministers, as wondering at, and serving in, the work of our redemption.

* The olive furnished oil, the emblem of light and anointing to office; as the cedar was the emblem of the indestructibility of the covenant, the fir, of the endurance of God's people while trodden upon in his service.—Ed.

y Or, *the cherubims stretched forth their wings.* Ex. 25. 20, 22. 2 Chr. 3. 11. Ps. 17. 8. & 31. 20. & 91. 1.

A. M. 3000. B. C. 1004.

z Heb. 1. 14. Ps. 34. 7. & 91. 13—15. Luke 2. 13.

a Heb. *opening of flowers.* Ver. 18, 32.

b Rev. 21. 18, 21.

* This repetition of "within and without," shows that it means the *inner and outer house*, not within and without the temple.—Ed.

c John 10. 7, 9. & 14. 6. 1 Pet. 2. 5. & 1 Tim. 2. 5. Heb. 10. 19, 20. Eph. 2. 18. & 3. 12.

d Or, *five-square.* ver. 16, 22, 23. Ezek. 41. 23, 24.

† Or, *leaves of the doors.*

‡ Heb. *opening of flowers.*

§ Or, *four-square.*

e Ch. 5. 8.

f Ezek. 41. 23.

g Of the priests. 2 Chr. 4. 9. Rev. 11. 2.

‖ The court of the priests (2 Chr. 4. 9.) as distinct from the outer court of the people. The emblem of that priesthood of intercession by his sacrifice, which Christ now holds in the heavens, Heb. 6. 19, 20. & 7. 24, 25.—Ed.

h Ver. 1.

* B. C. 1011.

† B. C. 1004.

‡ About the end of October.

i Zech. 4. 7, 9. Luke 14. 28.

§ Or, *with all the appurtenances thereof, and with all the ordinances thereof*

‖ And a half.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved [z] figures of cherubims, and palm-trees, and [a] open flowers, within and without.

30 And the [b] floor of the house he overlaid with gold within and without.[*]

31 ¶ And for the [c] entering of the oracle he made doors *of* olive-tree: the lintel *and* side-posts *were* [d] a fifth part *of the wall.*

32 The [†] two doors also *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and [‡] open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple posts *of* olive-tree, [§] a fourth part *of the wall.*

34 And the two doors *were of* [e] fir-tree: the [f] two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers; and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner [g] court[‖] with three rows of hewed stone, and a row of cedar-beams.

37 ¶ In [h] the [*] fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the [†] eleventh year, in the month Bul, (which *is* the [‡] eighth month,) was the house [i] finished [§] throughout all the parts thereof, and according to all the fashion of it. So was he seven [‖] years in building it.

## CHAPTER VII.

(1) *Solomon builds stately houses for his family and court:* 1—12. (2) *Furnishes the temple of God with,* 1. *Two brazen pillars to ornament the porch:* 13—22: 2. *A brazen sea, or laver, supported by twelve brazen oxen:* 23—26: 3. *Ten lavers of brass, supported by ten bases:* 27—39: 4. *With pots, shovels, and basins, for the service of the altar of burnt-offering;—ornamental pomegranates, bowls, net-work, all of brass:* 40—47: 5. *The altar of incense, ten tables of show-bread, and ten candlesticks, with their respective utensils; and hinges for doors, all of pure gold:* 48—51. (3) *Enriching the temple, by depositing in it the dedicated treasures which had not been used in building it:* 57.

ANATORY NOTES. CHAP. VI. Ver. 37, 38.—Never was such a
it structure on earth as this temple of Solomon. God himself had given
of it to David, 1 Chron. xxviii. 19. David and his princes prepared for
on of it, about 46,000 ton weight of gold and silver; amounting, in all,
£942,719,750 sterling. About 183,600 Canaanites and Hebrews were
in building it. It took about seven years to finish it. The whole top
Moriah was enclosed within a wall to be a court for it. This court was
nto two; the outer for the clean Hebrews, which had an entrance from
, but the principal one was from the east: and that of the royal family
south-west: the inner-court, separated from the outer by a low wall,
nted for the priests and Levites. Here, just before the east end of the
ood the brazen altar, 36½ feet square, and 18½ high, with the brazen sea;
five on each side of the entrance of the temple. Immediately westward from
the *porch* of the temple, 36½ feet from north to south, and 18½ from east
d about 219 feet high: on each side it had an ornamental pillar of brass,
feet high. This served as a magnificent steeple, and as a place of shelter
r for the serving priests. Passing through this porch, you entered into
uary, an apartment about 73 feet long, 36½ broad, and 54¾ high. This
inated by at least ten golden candlesticks; each of which had seven
adorned branches for lamps: five of these were placed on the north, and
on the south side of the house. An equal number of golden tables,
each with 12 loaves of show-bread, stood on each side of the house,
between the candlesticks. Close to the west end, in the middle, stood
n altar of incense: passing by it, through a doorway, hung with a fine
vail, and having leaves for shutting it, the high priest, on the day of atonement, entered into the *Oracle*, or *most holy place*. It was an apartment 36½ feet in length, and as much in breadth, and 54¾ in height. Here, amidst perpetual darkness, was placed the ark, with its golden cherubims overshadowing it and the whole furniture. Solomon added two new cherubims of olive-trees, which stretched their wings over it, and to the whole breadth of the house, each wing extending about 18 feet. The wall of this temple consisted of alternate rows of cedar planks and hewn stone, probably polished marble. The whole inside of the house was overlaid with fine gold, and curiously ornamented with figures of cherubims and palm-trees. On the outside of the wall were erected ninety chambers in three stories, for the accommodation of the priests who served at it. After Solomon had dedicated it to the service of God, by solemn prayer and sacrifices, and God had taken possession of it, by the entrance of the cloud of glory, the priests, singers, and porters, attended it in the order prescribed by king David. After it had stood about four hundred and sixteen years, and had been frequently pillaged, it was burnt by Nebuchadnezzar. About seventy years after it was rebuilt, with inferior glory, by the captives who returned from Babylon. This had stood about five hundred years, when it was rebuilt with far more magnificence by Herod the Great; and a new court for the Gentiles was added; but, in little more than eighty years after, it was finally destroyed by the Romans, A.D. 72. 1 Chron. xvii, xxii—xxix. 2 Chron. ii—viii. 2 Kings xxv. Jer. iii. Ezra ii—vi. John i.

REFLECTIONS UPON CHAP. VI.—How little God regards pomp in his worship, who wanted a temple so long in his holy nation! But, when he calls for our substance, we ought cheerfully to give in proportion to our greatness and wealth.



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BUT Solomon was building [a] his own house [b] thirteen years,* and he finished all his house.

2 ¶ He †built also the house of the forest of Lebanon;‡ the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the ‖beams, that *lay* on forty-five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and ‖light *was* against light *in* three ranks.

5 And all the *doors and posts *were* square with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* †before them; and the *other* pillars and the thick beam *were* ‡before them.

7 ¶ Then ‖he made a porch for [c] the throne where he might judge, *even* the porch [d] of judgment: and *it was* covered with ‖cedar from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* *another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, [f] whom he had taken *to wife*, like unto this porch.

9 ¶ All these *were of* [g] costly stones, according to the measures of hewed stones, sawed with saws, *within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the [h] foundation *was of* costly stones, *even* great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* ‖costly stones (after the measures of hewed stones) and cedars.

12 And the great court round about *was* [k] with three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And ‖king Solomon †sent and fetched Hiram‡ out of Tyre.

14 He *was* ‖a widow's son of the tribe of Naphtali,‖ and his father *was* a man of Tyre, a worker in brass; and he was [m] filled with wisdom and understanding, and cunning to work all works in brass: and he came to king Solomon, and wrought all his work.

15 ¶ For he [n] cast two pillars of brass, of eighteen cubits high apiece;* and a line of twelve cubits did compass either of them about.†

A. M. 3000.
B. C. 1004.

a Ch. 9. 10. Eccl. 2. 4, 5.

b Ch. 9. 10. & 10. 17. Mat. 6. 33. Col. 3. 1.

* Thirteen years more, see 2 Chr. 8. 1.—ED.

† B. C. 991.

‡ Nothing is precisely known of the reason why this house was so called. That it was in, or immediately adjoining to Jerusalem, seems evident from ver. 7, for we cannot imagine the supreme court of law removed to any considerable distance. Still, it may have been surrounded with such lofty trees, and erected on such a lofty position, as may have suggested the name both of the forest and the mountain.—ED.

‖ Heb. *ribs.*

‖ Heb. *sight against sight.*

* Or, *spaces and pillars were square in prospect.*

† Or, *according to them.*

‡ Or, *according to them.*

‖ B. C. 990.

c Ch. 10. 18. Ps. 122. 5. & 110. 1. & 45. 6. Is. 9. 7.

d Ch. 8. 16. Prov. 20. 8.

‖ Heb. *from floor to floor.*

e 2 Kin. 20. 4.

f Ch. 3. 1. 2 Chr. 8. 11.

g Ch. 5. 17.

* A method of cutting valuable stone still practised by means of a thin saw of iron, acting by means of sand and water.—ED.

h Is. 28. 16. 1 Cor. 3. 10, 11. Rev. 21. 19, &c.

i 1 Pet. 2. 5. Eph. 2. 20—22.

k Ch. 6. 36.

† B. C. 1011.

‡ Not the king of that name, but a skilful artisan.—ED.

‖ Heb. *the son of a widow woman.*

‖ How is this to be reconciled with 2 Chr. 2. 14, which says she was of the tribe of Dan? She may have been of the one tribe by the father, and of the other tribe by the mother; or a daughter of Naphtali married into the tribe of Dan; or the reverse, and, when a widow, married to a man of Tyre, by whom she had this son.—ED.

m Ex. 31. 3. & 35. 30. Dan. 1. 17. Luke 2. 40. Job 38. 11.

n Heb. *fashioned.* Jer. 52. 21. 2 Chr. 3. 15. 2 Kin. 25. 16, 17.

* This statement is reconciled with 2 Chr. 3. 15, where they are said to be 35 cubits, by recollecting that as modern ounces, pounds, perches, acres, &c., differ from one another, so Jewish weights and measures of the same name differed. The common cubit, accordingly, was but one-half the cubit of the sanctuary, so that 18 of the one would give 36 of the other, which, deducting a foot for the plinth, would give 35 for the shaft of the pillar.—ED.

† B. C. 1004.

A. M. 3000.
B. C. 1004.

* The part commonly called the *capital*, differing in modern architecture in height and form, according to the orders derived from the ancients, or the varieties occasionally adopted by modern architects.—ED.

o 2 Kin. 25. 17. These pillars might denote Christ, his prophets, and apostles, as ornamental and supporting pillars in the church.

† Work in imitation of lilies, as differing from the fretted work in imitation of nets. The lily, as representative of the church in her life, modesty, and beauty—the other, as bringing every thought into the captivity of Christ. Song 2. 1. Mark 4. 19.—ED.

p Jer. 52. 22, 23. 2 Chr. 3. 16. & 4. 13. 2 Kin. 25. 17.

q 2 Chr. 3. 17. Rev. 3. 12. Song 3. 10. Gal. 2. 9.

r That is, *He shall establish.* Is. 9. 7. 2 Sam. 7. 12.

s That is, *In it is strength.* Mat. 16. 18. Zech. 10. 12. Is. 45. 24.

‡ We are not told that these pillars bore any part of the building. Taken together, and according to the best interpreters, their names form a prophecy—"It shall stand in strength." Are they not the emblems of those conquering believers (1 John 5. 4.) addressed by our Lord, (Rev. 3. 12) who do not bear up the house by their own strength, but are borne themselves by Christ the only foundation and strength? Ps. 73. 2. 1 Cor. 3. 11.—ED.

t 2 Chr. 4. 2. Jer. 52. 17. Ex. 30. 18, 20. Zech. 13. 1. 1 John 1. 7.

§ The Hebrews called any large collection of water a *sea*—as the sea of Tiberias, which was a mere fresh water lake. This vessel was called a *sea*, from its size, being computed to contain about 16,000 gallons.—ED.

‖ Sixty-four 3-4ths feet.

u 2 Chr. 4. 3.

x 2 Chr. 4. 3, 4. Jer. 52. 20. Acts 2. 13. Rev. 4. 6. 14. These were figures of the twelve apostles preaching Christ.

y 2 Chr. 4. 5. Jer. 52. 21. 1 John 1. 7. It had ordinarily but 2000 in it; but would hold 3000 when quite filled; or it and its undercarts held 3000. 2 Chr. 4. 5. 7. c. 15,140 corn, or 22,210 English wine gallons.

* This may easily be reconciled with the 3000 baths stated as its contents, (2 Chron. 4. 5.) for here it is said to have contained 2000 baths, the actual quantity put in for use; in Chron. it is said to have received and held 3000 baths, that is, when filled to the brim. The one estimation is by the actual contents, the other by absolute capacity.—ED.

a Heb. *shootings*, ver. 29, 36.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* [o] five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily-work† in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work: and the pomegranates *were* [p] two hundred, in rows round about upon the other chapiter.

21 [q] And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof [r] Jachin: and he set up the left pillar, and called the name thereof [s] Boaz.‡

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

23 ¶ And he made a ‖molten sea,§ ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of ‖thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, [u] compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 [x] It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an [y] handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.*

27 ¶ And he made ten bases of brass: four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had [z] borders, and the borders *were* between the ledges:

29 And on the borders that *were* between

What we do in God's church should be done diligently, orderly, and peaceably. But a hearty obedience to his law is more valuable than the most expensive donations to his church. They, who go forth with a desire to his glory, may confidently expect some tokens of his approbation. And whenever God, by his grace, begins a good work, he will finish it in his time. But great is our mercy that, instead of a magnificent, but carnal temple, we have now an incarnate, an ascended Redeemer! a glorious gospel church, planned, prepared for, erected, fashioned, and furnished, by God:—that every believer is made a living temple for the Lord; and that in heaven we have a house eternal, immovable, incorruptible, and that fadeth not away!



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the ledges [a] *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round, *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, four-square, not round.

32 And under the borders *were* four wheels; and the axle-trees of the wheels *were* [b] *joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.†

35 And in the top of the base *was there* a round compass of a half cubit high: and on the top of the base, the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ‡ ledges thereof, and on the borders thereof, he graved [b] cherubims, lions, and palm-trees, according to the [l] proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten [c] lavers of brass: one laver contained [l] forty baths; *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right [e] side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And [d] Hiram made the lavers,† and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The [e] two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two net-works to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* [e] upon the pillars;

43 And the [f] ten bases, and ten lavers on the bases;

44 And [g] one sea, and twelve oxen under the sea;

45 And the [h] pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* [†] bright brass.

46 In the plain of Jordan did the king cast them, [i] in the clay-ground‡ between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed*, [k] because they were exceeding many: [§] neither was the weight of the brass [l] found out.

48 ¶ And Solomon [l] made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the show-bread *was;*

49 And the [m] candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs, *of* gold;

50 And the bowls, and the snuffers, and the basons, and the spoons, and the [n] censers, *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner-house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

51 So was ended all the [o] work that king Solomon made for the house of the LORD. And Solomon brought in the [†] things which [o] David his father had dedicated: *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

## CHAPTER VIII.

(1) *All the chiefs of Israel assemble, to keep a solemn feast of fourteen days:* 1, 2, 65. (2) *The priests bring up the ark of God:* 3—9. (3) *The Lord, in a cloud of glory, takes possession of the temple:* 10, 11. (4) *Solomon informs the assembly of the occasion of their meeting:* 12—21. (5) *In a solemn prayer, he dedicates the temple to God:* 22—53. (6) *Pronounces a solemn blessing on the assembly:* 54—61. (7) *After vast oblations, and when the solemn feast was ended, he and his people part with joy and gladness:* 62—66.

A. M. 3001. B. C. 1003.

THEN [a] Solomon assembled the elders of Israel, and all the heads of the tribes, the [*] chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might [b] bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the [c] feast in the month Ethanim, which *is* the seventh month.

3 And all the [d] elders of Israel came, and the priests [e] took up the ark.

4 And they brought up the [f] ark of the LORD, and the [g] tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

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a Rev. 4. 6—8. Gen 5. 24. Ps. 18. 10. ch. 6. 27. These figures represented the courage, patience, labour, holiness, activity, and heavenly-mindedness of Christ and his members.

* Heb. *in the base.* These wheels represented the gospel ministrations, as unfixed, accessible to any comer, and bringing Christ near to men.

† The wheels being intended for motion, the undersetters seem to have been intended for rest, so that when the laver was brought to its proper place, the weight might not rest altogether upon the axle, if shorter than the wheels they could have been of no use in bearing up the weight. But if equal, "and of the very base itself," how could the wheels move? The whole is evidently the emblem of motion and stability—apparent contradictions, yet reconciled by Solomon. On the smooth floor of the temple, the wheel must revolve, the undersetter slide—they must move, yet be steadfast.—Ko.

‡ Heb. *hands*, or *handles.*

b Ch. 6. 27. Gen. 3. 24. Ps. 18. 10. Rev. 4. 6—8.

§ Heb. *nakedness.*

a 2 Chr. 4. 6. Ex. 30. 17—21. 1 John 1. 7. Tit. 3. 5.

‖ 20*l* wine gallons.

* Heb. *shoulders.*

d Heb. *Hirom.* ver. 13. 2 Chr. 4. 8, 11—16. Jer. 52. 17—23.

† Not the ten lavers mentioned ver. 38, but the same with the pots (ver. 45,) and are so called 2 Chron. 4. 11. the use of which was to hold and carry away the ashes of the altar.—Ko.

e Ver. 15—22. 2 Chr. 4. 12.

* Heb. *upon the face of the pillars.*

f Ver. 27—39. 2 Chr. 4. 14, 15.

g Ver. 23—26.

h Ex. 27. 3. Lev. 2. 7. & 8. 31. 1 Sam. 2. 14. 2 Chr. 4. 16, 17.

† Heb. *made bright* or *scoured.*

‡ Heb. *in the thickness of the ground.* 2 Chr. 4. 17. Gen. 35. 19. Jos. 13. 27. & 3. 16. ch. 4. 12.

§ The *clay* was not used in the ordinary sense of moulds for the castings, such moulds being made of a species of fine sand, rendered adhesive by pressure. But such moulds can be formed only when there are metallic or wooden models. The clay, in this case, was used, as in bronze castings, to form first the model of the interior of the vessel or figure, then to be covered by a layer of wax, of the proper thickness, and finished in form of the exterior. This being again covered with clay, the clay being dried, the wax is melted, thus leaving between the two surfaces, a perfect mould for the vessel or figure required. In under castings of this description, the wax is not required, but the internal and external moulds formed separately, and placed the one over the other. But in such a work as that of Hiram, with so many complicated figures, the clay and wax most probably were used as described.—Ko.

k Heb. *for the exceeding multitude.* 1 Chr. 22. 12.

l The emblem of that glorious company of the vessels of mercy prepared unto glory, which no man could number, Rom. 9. 23 Rev. 7. 9.—Ko.

‖ Heb. *searched.*

l 2 Chr. 4. 19—22. Ex. 7. 10, 11, 20. Lev. 24. 6

m Ex. 25. 27—31. & 37. 17.

* Heb. *ash-pans.*

n 1 Chr. 28. 11—19.

† Heb. *holy things of David.*

o 2 Chr. 5. 1. 2 Sam. 8. 7, 11. 1 Chr. 26. 26—28.

a 1 Chr. 15. 3. 2 Chr. 5. 2—10. b 2 Sam. 6.

* Heb. *princes.*

b Ch. 8. 15. Num. 10. 33. 2 Sam. 5. 7, 9. & 6. 12, 17. 1 Chr. 13. 5. & 15. 3.

c Lev. 23. 34. Deut. 16. 13. About eleven months after the temple was finished.

d 2 Chr. 5. 4. 2 Sam. 6. 1—19. 1 Chr. xv, xvi.

e 1 Chr. 15. 2, 14. Jos. 3. 15. & 6. 4.

f Ex. 37. 1—5. 2 Sam. 6. 17.

g Ex. xxvi, xxvii, xxxvi, xl. Num. iii, iv.

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REFLECTIONS UPON CHAP. VII.—Great men may lodge and live in a manner becoming their station. But great builders had need to beware of neglecting to build up their own souls in their most holy faith, and of forgetting the building not made with hands, the house eternal in the heavens. If therefore we wish to be honoured, let our great and earliest care be to honour God. It is an agreeable thing to have instruments employed in the church who are at once active, honest,

5 And [h] king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.[*]

6 And [i] the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.

7 For the [k] cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the [†] ends of the staves were seen out in the [l] holy *place* before the oracle, and they were not seen without: and there they are unto this day.[‡]

9 *There* [m] *was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.[§]

10 ¶ And it came to pass, when the priests were come out of the holy *place*, that [n] the cloud filled the house of the LORD,

11 So that the [o] priests could not stand to minister because of the cloud: for the glory of the LORD[‖] had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD [p] said that he would dwell in the thick darkness.

13 I have [q] surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and [r] blessed all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, [s] Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand [t] fulfilled *it*, saying,

16 [u] Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but [x] I chose David to be over my people Israel.

17 And [y] it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD [z] said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless thou [a] shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

A. M. 3001. B. C. 1003.

h 2 Sam. 6. 13. 1 Chr. 15. 1. 2 Chr. 5. 6, ver. 62, 63. ch. 3. 4, 15.

* This is not to be pronounced an hyperbole—the meaning is literal, signifying, that the sacrifices could not be numbered, even by all the means Solomon and the priests had in their power. Thus we say of many things, they *cannot be done*; simply meaning they cannot be done by man, but not excluding practicability by the power of God.—Ed.

i 2 Chr. 5. 7. ch. 6, 10. Ex. 25. 33, 34, & 40. 3, 20, 21. ver. 21.

k Ex. 25. 18, 20, & 37. 5, 9. ch. 6. 23—27.

† Heb. *heads.*

l Or, *ark*, as 2 Chr. 5. 9.

‡ This must have been written before the destruction of the temple recorded 2 Kin. 25. 1—9, 13—17, which occurred according to Hales, 422 years from the date of its foundation.—Ed.

m 2 Chr. 5. 10. Ex. 25. 21, & 16. 33 Heb. 9. 4. Deut. 10. 5. Num. 17. 10.

§ Ex. 16. 33, 34. Num. 17. 10. and this assertion may be easily reconciled with Heb. 9. 4, by referring the word "wherein," not to the *ark*, but to the *Holiest*, in which all the articles enumerated were contained; the ark itself inclusive.—Ed.

n Ex. 40. 34, & 16. 10. & 24. 15, 16. Lev. 16. 2. Num. 9. 15. 2 Cor. 5. 19. & 3. 18. Col. 1. 19. 1 Cor. 13. 12.

o Ex. 40. 35. Lev. 9. 23 Ezek. 10. 4. 2 Chr. 5. 14. Rev. 15. 8.

‖ Thick darkness, (Ex. 20. 21.) produced by a cloud, (Ex. 24. 16, 18.) in the midst of which appeared light as a devouring fire, (Ex. 24. 17.) constitutes that mysterious, but most intelligible and appropriate emblem which Moses terms "the glory of the Lord."—Ed.

p 2 Chr. 6. 1. Ex. 13. 21, 22. & 24. 16. & 40. 35. Deut. 4. 11. & 5. 22. Ps. 18. 11, 12. & 97. 2.

q 2 Chr. 6. 2. 2 Sam. 7. 13. Ps. 102. 13, 14.

r Jos. 22. 6. 1 Chr. 16. 2. Num. 6. 23—26. Ps. 118. 26. ver. 55, 56.

s 1 Chr. 29. 10—13. Ps. 113. 17. & 72. 18, 19. Luke 1. 70. 1 Tim. 1. 17.

t Jos. 23. 14. Is. 38. 15.

u 2 Chr. 6. 5, 6. 2 Sam. 7. 6—8. Deut. 12. 11. Ps. 132. 13, 14. 1 Chr. 17. 5, 6.

x 1 Sam. 13. 14. & 15. 26. & 16. 1—13. Ps. 89. 20. & 78. 70. 2 Sam. 7. 25, 27. Acts 13. 22.

y 2 Sam. 7. 2. 3. 1 Chr. 17. 1. 2. & 22. 7. & 28. 2. Acts 7. 46.

z 2 Sam. 7. 4, 11. 2 Cor. 6. 18. 2 Chr. 6. 8.

a Ch. 5. 3. 2 Sam. 7. 5, 12, 13. 1 Chr. 22. 8—10. & 17. 12. & 28. 6, 10, 20.

A. M. 3001. B. C. 1003.

b Ch. ii, v—viii. with 2 Sam. 7. 12, 13. 1 Chr. 17. 11, 12. & 28. 5, 6, 10.

c Ver. 5, 6.

d Ex. xx. Deut. v.

e 2 Chr. 6. 12, 13. 2 Kin. 11. 14. & 23. 3. Is. 1. 15. Job 11. 13. Ps. 63. 4. 1 Tim. 2. 8.

* Not as if Solomon thought that God was far away from earth, and locally resident in some region of heaven; but in testimony to his infinity, whereby he fills "heaven and earth," (Jer. 23. 24.) and of the duty of lifting up the heart to him in glory above, while the spirit converses with him in all the nearness of a present and listening auditor on the earth.—Ed.

f Ex. 15. 11. Ps. 35. 10. & 86. 8—10. & 89. 6—8. 1 Chr. 29. 10—13.

g Neh. 1. 5. & 9. 32. Ps. 89. 2—4, 28, 33, 34. Dan. 9. 4. Ex. 20. 6. Deut. 7. 9, 12.

h Ch. 2. 4. & 6. 12. Gen. 17. 1. 2 Kin. 20. 3. Deut. 10. 12. Luke 1. 6. 2 Cor. 1. 12.

i Ex. 20. 6. 2 Sam. 7. 12. Is. 46. 3, 4. ver. 15.

k 2 Sam. 7. 12. ch. 2. 4. Ps. 132. 12. Jer. 33. 20—26. Luke 1. 32, 33.

† Heb. *There shall not be cut off unto thee a man from my sight.*

l 2 Sam. 7. 28, 29. 2 Chr. 1. 9. Ezek. 36. 36, 37. 1 Chr. 17. 23—27. Jer. 11. 5.

m Ps. 113. 4. Jer 23. 24. Is. 66. 1. Acts 7. 49. & 17. 24. 2 Chr. 2. 6. & 6. 18. Deut. 10. 14. Job 11. 7, 8.

‡ Will God localize himself in a temple so that he may be found in it and nowhere else? This must be the sense; for, in every other, God does indeed dwell with men. "He that dwelleth in love, dwelleth in God, and God in him." 1 John 4. 16. But Israel being prone to the idolatry of local gods, the prayer of Solomon is not only directed to ask a blessing, but to counteract an error.—Ed.

n Eph. 6. 18. Phil. 4. 6. 1 Tim. 2. 1. Dan. 9. 17—19. Ps. 4. 1. & 5. 1. & 141. 2. & 130. 1, 2.

o 2 Chr. 6. 40. Ps. 33. 18. & 34. 15. & 132. 13, 14. ch. 9. 3.

p Deut. 12. 11. Dan. 6. 10. John 14. 13, 14.

q Or, *in this place.* Dan. 6. 10.

§ Daniel in Babylon prayed with his face toward Jerusalem, (Dan. 6. 10.) a practice which the Jews continue everywhere till this day. The practice may, no doubt, be with many superstitious; but, rightly understood, it is the emblem of a praying spirit "looking unto Jesus" for salvation. Is. 45. 22. Heb. 12. 1.—Ed.

r Ps. 113. 5. & 123. 1. Is. 66. 1. Mat. 6. 9.

s Mat. 6. 11. Ps. 85. 1, 2.

t 2 Chr. 6. 22. Num. 5. 16—22. Ex. 22. 8—11

‖ Heb. *and he require an oath of him.*

* From this it is evident that solemn oaths—oaths rightly understood being acts of worship, were wont to be taken at the altar. This prayer for righteous judgment between man and man is the first of *seven* distinct cases in which Solomon entreats the divine favour to himself and people.—Ed.

20 And the LORD [b] hath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And [c] I have set there a place for the ark, wherein *is* the [d] covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon [e] stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:[*]

23 And he said, [f] LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who [g] keepest covenant and mercy with thy servants that [h] walk before thee with all their heart;

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast [i] fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [k] [†] There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me, as thou hast walked before me.

26 And now, O God of Israel, [l] let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But [m] will God indeed dwell[‡] on the earth? behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded?

28 Yet have [n] thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day:

29 That [o] thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [p] My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make [q] toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place:[§] and hear thou in heaven thy [r] dwelling-place; and, when thou hearest, [s] forgive.

31 ¶ If [t] any man trespass against his neighbour, [‖] and an oath be laid upon him[*] to cause him to swear, and the oath come before thine altar in this house:

and faithful. But great is our mercy, that instead of these material utensils, we have the blessed Jesus as our pillar of stability and strength.—We have him as the great propitiation—and full of grace and truth—to be our sea, our laver, for washing our hearts and hands in our approaches to, and dealings with, God.—We have him to be our altar of incense, our light, and our true bread, which cometh down from heaven.



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n hear thou in heaven, and do, and
y servants, condemning the wicked,
is way upon his head; and justifying
ous, to give him according to his
ess.

When thy people Israel be [x] smitten
ore the enemy, because they have
inst thee, and shall [y] turn again to
confess thy name, and pray, and
lication unto thee in this house:

n hear thou in heaven, and [z] forgive
thy people Israel, and bring them
the land which thou [a] gavest unto
rs.*

When [b] heaven is shut up, and there
because they have sinned against
ney pray toward this place, and con-
me, and turn from their sin, when
est them:

n hear thou in heaven, and forgive
hy servants, and of thy people Israel,
teach them the good way wherein
l walk, and give rain upon thy land,
hast given to thy people for an in-

there be in the land [c] famine, if there
e, blasting, mildew, locust, *or* if there
lar;† if their enemy besiege them in
f their cities,‡ whatsoever plague,
sickness *there be;*

t [f] prayer and supplication soever be
ny man, *or* by all thy people Israel,
l know every man [g] the plague of his
, and spread forth his hands toward

n hear thou in heaven thy dwelling-
forgive, and do, and [h] give to every
ding to his ways, whose heart thou
for thou, *even* [i] thou only, knowest
of all the children of men;)

t they may [k] fear thee all the days
live in the land which thou gavest
athers.

Moreover, concerning [l] a stranger, that
ny people Israel, but [m] cometh out of
ry for thy name's sake;

they shall [n] hear of thy great name,
strong hand, and of thy stretched-
when he shall come and pray toward

r thou in heaven thy dwelling-place,
cording to all that the stranger call-
e for; that [o] all people of the earth
thy name, to fear thee, as *do* thy
ael; and that they may know that
which I have builded is called by

A. M. 3001.
B. C. 1003.

a Ps. 43. 1. & 7. 8. Deut. 25. 1. 2 Chr. 6. 23.

x Lev. 26. 14, 16, 17, 25. Deut. 28. 25.

y Lev. 26. 27, 40. Deut. 4. 29—31, & 30. 2, 3. Jonah 3. 10. 1 Sam. 7. 3. Jos. 7. 19.

z 2 Chr. 6. 25. Ps. 99. 8. & 25. 11. & 32. 5, 7. &. 79. 8—12. & 103. 3, 4, 46.

a Gen. 13. 15. & 12. 7. Ex. 6. 8. & 3. 8. Jos. 21. 43.

* National defeat, because of sin, is the second case in which Solomon calls for mercy and forgiveness.—Ed.

b 2 Chr. 6. 26. Lev. 26. 19. Deut. 11. 17. & 28. 11, 12, 23. Mal. 3. 10. Jer. 14. 1—6. Joel 1. Hag. 1. 10, 11.

c Ver. 35.

d 1 Sam. 12. 23. Is. 35. 8. Ps. 27. 11. & 32. 8. & 94. 12. 2 Pet. 1 21. ch. 18. 39—43. Joel 2. 12—23. Ezek. 34. 25, 26. Hos. 2. 21, 22.

† The judgment of drought, and the grant of rain, with instruction from these acts of Providence, is the third case which Solomon commends to the merciful hearing of God.—Ed.

e 2 Chr. 6. 28. Lev. 26. 16. Deut. 28. 21—42. 2 Sam. 14. 15. Gen. 41. 6. Ex. 10. 4, 5. Ps. 105. 34, 35. Joel 1. & 2. 1—11. Hag. 2. 17. Judg. 2. 14, 15.

‡ Famine, pestilence, &c., constitute the fourth case for which mercy is sought: to teach men the "plagues of their own hearts," and lead them to Jesus the only physician and deliverer. Mat. 9. 12. Rom. 11. 26.—Ed.

§ Invasion of enemies, and besieging of cities, form the fifth case.—Ed.

f Jam. 5. 16—18. Ezek. 22. 30. Ps. 50. 15. & 91. 15.

g Rom. 6. 7, 8. & 7. 18, 24. Job 40. 4. & 42. 6. Jer. 31. 19. Prov. 30. 2. Ps. 73. 22.

h Ps. 18. 20—28. & 11. 4—7. Is. 3. 10, 11. Rom. 2. 7, 10. Jer. 17. 10.

i 2 Chr. 6. 30. 1 Sam. 16. 7. 1 Chr. 28. 9. & 29. 17. Prov. 17. 3. Rev. 2. 23. Acts 1. 24. Jer. 17. 10. & 20. 12. & 11. 20. John 2. 25. Heb. 4. 13.

k Ps. 130. 4. Jer. 32. 39, 40. Deut. 6. 2, 13.

l Ex. 12. 48. Num. 15. 15, 29. 2 Chr. 6. 32. Ruth 2. 11. Is. 56. 6. Mat. 2. 1. & 12. 42.

m Ex. 18. 12. Acts 8. 27.

n Jos. 2. 10. Deut. 4. 6. & 3. 24. Ps. 126. 12. 2 Kin. 17. 36. Jer. 32. 17.

o Ps. 67. 2. & 72. 10, 19. Rev. 11. 15. Is. 11. 9.

A. M. 3001.
B. C. 1003.

p 2 Chr. 6. 34. & 14. 11. & 20. 3—14.

* Exposure in just war, against unjust enemies, is the sixth case.—Ed.

q Ps. 78. 67, 69. & 132. 13, 14.

† Or, *right.*

r 2 Chr. 6. 36. Eccl. 7. 20. 1 John 1. 8, 10. Prov. 20. 9. Jam. 3. 2.

‡ Captivity by enemies is the seventh case—the last, and the still existing judgment for which mercy is sought. O! that captive Israel would indeed look unto him whom they have pierced, then would he soon deliver them, and gather them again, as a hen gathereth her brood under her wings!—Ed.

s Lev. 26. 40. Deut. 4. 29—31. & 30. 2, 3. 2 Chr. 33. 12, 13. Dan. 6. 10. & ix. 1 Tim. 2. 8. Prov. 28. 3. 1 John 1. 9. 2 Sam. 12. 13. Ps. 32. 5. Ezra 9. 6. Neh. 9. 26. Luke 15. 18.

t Deut. 30. 1, 2. Neh. 1. 9. ch. 2. 4. Jer. 29. 12—14. Dan. 6. 12.

u Ver. 45. Is. 10. 6, 7. Zech. 1. 15.

§ Israel still stands, not merely as a criminal before God, for their crucifixion of our Lord; but alas! the neglect, or contempt, or oppression, of heathen, Mohammedan, and even Christian nations, have hitherto followed them. But God will yet arise and have mercy upon Zion. (Ps. 102. 13.) and will maintain her cause against all her enemies, for it is finally the cause of Christ, his Son, Ps. 9. 4.—Ed.

x Ps. 106. 46. Dan. 1. 9, 10. Ezra 7. 6. & 9. 8, 9. Neh. 2. 8. Esth. 2. 9, 17. & 6. 10. Jer. 24. 5—7.

y Ex. 19. 5, 6. & 32. 11, 12. Neh. 1. 10. Is. 63. 9. & 63. 18.

z Deut. 4. 20. Jer. 11. 4. Ex. 1. 11, 14. & 13. 14. Ps. 68. 13. & 81. 6. 4. e. cruel bondage.

‖ As no country can ever excel in arts without the use of iron, produced, imported, or manufactured; and as Egypt did excel in several departments, we may certainly conclude, either that the smelting of iron from the ore, or the working of it when imported, occupied a large portion of the nation. In either case, Israel was brought forth from the furnace, at which, in the burning climate of Egypt, employment must be inconceivably laborious.—Ed.

a Ver. 29, 30.

b Ex. 19. 5, 6. Deut. 4. 31—37. & 7. 6, 8. & 32. 9. & 26. 18. & 28. 9. & 9. 26. & 14. 2. Tit. 2. 14. 1 Pet. 2. 9.

c Luke 22. 41. Eph. 3. 14. Ps. 95. 6.

d Ver. 14. 2 Chr. 30. 2. Num. 6. 23—26. Ps. 118. 26.

e Jos. 21. 44. 2 Chr. 14. 6. Heb. 4. 3, 9. Rev. 3. 21.

f Jos. 21. 45. & 23. 14, 15. Luke 1. 68—70. 2 Kin. 10. 10. Deut. 12. 10—12. Heb. 10. 23. Tit. 1. 2.

44 ¶ If thy people [p] go out to battle against their enemy,* whithersoever thou shalt send them, and shall pray unto the LORD toward the city [q] which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their † cause.

46 If they sin against thee, ([r] for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives‡ unto the land of the enemy, far or near;

47 *Yet* if they shall [s] bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* [t] return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and [u] maintain their cause,§

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and [x] give them compassion before them who carried them captive, that they may have compassion on them:

51 For [y] they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the [z] furnace of iron:‖

52 That [a] thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst [b] separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 ¶ And it was *so*, that, when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from [c] kneeling on his knees with his hands spread up to heaven.

55 And he stood, and [d] blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath [e] given rest unto his people Israel, according to all that he promised: there hath [f] not failed one word

ES UPON CHAP. VIII.—When religion prospers, it is the subject of God's people: and when kings become nursing fathers to the church, pretend much zeal for her interests. But it is pleasant to observe all ranks concur in the solemn worship of God. He rejoices to meet them who work righteousness, and remember him in all their ways, and to take up his abode with them. Though clouds and darkness be round about him, justice and judg-



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of all his good promise, which he promised by the hand of Moses his servant.

57 [g] The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us;

58 That he may [h] incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, [i] which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, [k] be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel [*] at all times, as the matter shall require;

60 That [l] all the people of the earth may know that the LORD *is* God, *and that there is* none else.[†]

61 Let your heart therefore be [m] perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And [n] the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a [o] sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.[‡]

64 [p] The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings; because [q] the brazen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon [r] held a feast, and all Israel with him, a great congregation, [s] from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

66 On [t] the eighth day he sent the people away: and they blessed [u] the king, and went unto their tents[‖] joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

A. M. 3001. B. C. 1003.

g Deut. 31. 6, 8. Jos. 1. 5. 1 Chr. 28. 20. 2 Chr. 32. 7, 8. Is. 41. 10. & 43. 5. & Rom. 8. 31. Heb. 13. 5.

h Ps. 119. 36. & 141. 4. Jer. 10. 23. 2 Cor. 3. 5. & 5. 14. Song 1. 4. Hos. 2. 14.

i Gen. 17. 1. Deut. 4. 1. & 5. 1. Jos. 24. 14. 1 Sam. 7. 3. & 12. 24. Ps. 147. 19, 20.

k Mal. 3. 16. Ps. 65. 2. & 86. 6. & 102. 1, 2. & 116. 2. & 119. 5. & 130. 2. & 141. 2. Heb. 7. 25.

* Heb. *the thing of a day in his day.*

l Ver. 43. Deut. 4. 35, 39. Ps. 67. 2. Is. 45. 22. & 44. 6, 8, 23.

† There is no real exhibition of the nature and character of God, except what is revealed in the Bible. And as God deals with nations and churches, he is made known chiefly in the Scripture history of the Jews, supplemented by his providence towards the New Testament church, as recorded in the Evangelists, Acts, and Epistles, and prophetically shadowed out in the Apocalypse.—Ed.

m 1 Chr. 28. 9. & 29. 19. Deut. 10. 12. ch. 2. 2, 3. 2 Kin. 20. 3. Gen. 17. 1. Phil. 2. 12—15. & 3. 12—17. & 4. 8.

n 2 Chr. 7. 4. 2 Sam. 6. 17. 1 Chr. 16. 1.

o Lev. iii. 1 Chr. 29. 21. 2 Chr. 15. 11. & 29. 32. & 30. 21. & 35. 7—9. Ezra 6. 16, 17. Mic. 6. 7.

‡ This is generally supposed to be the whole amount offered during the 14 days of this great solemnity, rather than the offering of a single day. But the phrase "the same day," (ver. 64.) seems to attribute the whole to one day—a meaning corroborated by the word "sacrifice," not "sacrifices," (ver. 63.) —*Note.* May it not be the emblem of the wondrous, the almost incredible sacrifice, of the "one offering," whereby Christ has perfected for ever them that are sanctified? Heb. 10. 14.—Ed.

p 2 Chr. 7. 7.

q 2 Chr. 4. 1.

r Ch. 3. 15. 1 Chr. 16. 1. ver. 2. 2 Chr. 7. 9.

s Ch. 4. 21, 24, 25. Num. 34. 8. Gen. 15. 18. Ex. 23. 31. Amos 6. 14.

t 2 Chr. 7. 10. Lev. 23. 34. 1 Chr. 15. 26. ch. 1. 47. & 8. 6.

u Or, *thanked.*

‖ Whereby the nomadic, and still unsettled condition of the people still appears.—*Note.* Let all believers remember, whatever be their attainments, that still "here they have no continuing city:" but let them be "joyful in their hearts for the goodness of the Lord."—Ed.

## CHAPTER IX.

(1) *The answer which God, in a vision, gave to Solomon's prayer:* 1—9. (2) *The interchanging of kindness between Solomon and Hiram:* 10—14. (3) *Solomon's workmen and buildings, and the property and residence of Pharaoh's daughter:* 15—24. (4) *Of his stated solemn devotions:* 25. (5) *Of his trading, navy, and profits:* 26—28.

AND [a] it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

A. M. 3001. B. C. 1003.

a 1 Chr. 7. 11. & 8. 6. Eccl. 2. 20.

2 That the LORD appeared to Solomon the second time, [b] as he had appeared unto him at Gibeon.

3 And the LORD said unto him, [c] I have heard thy prayer and thy supplication that thou hast made before me: I [d] have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And [e] if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments;

5 Then I will establish the throne of thy kingdom upon Israel for ever, [f] as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* [g] if ye shall at all turn from following me, you or your children, and will not keep my commandments *and* my statutes, which I have set before you, but go and serve other gods, and worship them;

7 Then [h] will I cut off Israel out of the land which I have given them: and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people:

8 And [i] at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [k] Why hath the LORD done thus unto this land, and to this house?

9 And they [l] shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore hath the LORD brought upon them all this evil.*

10 ¶ And [m] it came to pass† at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram [n] twenty cities in the land of Galilee.‡

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they [o] pleased him not.§

13 And he said, What cities *are* these which thou hast given me, [p] my brother? And he called them the land of [‖] Cabul unto this day.

A. M. 3001. B. C. 1003.

b Ch. 3. 5. & 11. 9. 2 Chr. 7. 11, 12.

c Ps. 10. 17. & 65. 2. Is. 58. 9. & 65. 24. Dan. 9. 21. Mic. 7. 7. John 11. 42.

d Ch. 8. 10, 11, 13, 16, 29. Deut. 12. 11. Ps. 132. 13, 14. Prov. 15. 3. 2 Chr. 7. 15, 16.

e Ch. 2. 4. & 3. 14. & 8. 25. Job 2. 3. & 27. 5. Ps. 15. 2. & 26. 1, 11. Prov. 20. 7. Luke 1. 6. Deut. 28. 1. 2 Chr. 7. 17.

f 2 Sam. 7. 12. 1 Chr. 22. 10. & 17. 12—14. Jer. 33. 20—26. ch. 6. 12. & 8. 25. Ps. 132. 12. 2 Chr. 7. 18.

g 2 Sam. 7. 14. Ps. 89. 30—34. 1 Sam. 2. 30. & 12. 21, 25. 2 Chr. 15. 2. & 7. 19.

h 2 Kin. 17. 20. & 25. 9. Jer. 7. 14, 15. & 24. 9. & 26. 6. Ezek. 7. 20—22. Deut. 28. 37.

i 2 Chr. 7. 21. & 29. 8. Dan. 9. 12. Lam. 2. 15. Jer. 19. 8. & 49. 17. & 50. 13.

k Deut. 29. 24. Jer. 22. 8, 28. & 5. 9.

l Deut. 29. 25—27. Lam. 4. 13, 14. & 2. 17. Jer. 2. 10, 11, 19. & 5. 19. & 16. 10, 11. & 22. 9. & 50. 7.

m 2 Chr. 8. 1. ch. 6. 37, 38. & 7. 1.

* Were idolatry merely the forming and worshipping of wood, or stone, or metal, in human, or other forms, it were still a horrible insult to the glory of God. But it is more even than this—it is the source of all moral abominations, on account of which the wrath of God cometh upon all the children of disobedience.—Ed.

† B. C. 991.

n Cities conquered, but inhabited by Canaanites. 2 Chr. 8. 2.

‡ The northern region, or *circle* of the Holy Land. It was sometimes called "Galilee of the Gentiles," or nations, (Mat. 4. 15.) because chiefly possessed by heathen tribes. As such, Solomon presented it to Hiram, for he could not have given him cities inhabited by Israel.—Ed.

o Heb. *were not right in his eyes.* 2 Chr. 8. 2.

§ The reason of his dissatisfaction is not assigned — probably because he rather wished for maritime cities, as better suited to the genius and pursuits of his people. But is not his dissatisfaction also an emblem of the prejudging, despising, or rejecting of Jesus Christ, as coming out of Galilee. John 7. 41, 52.—Ed.

p Ch. 20. 32. & 5. 1, 2. Amos 1. 9.

‖ That is, *displeasing*, or *dirty*, or *the border.*

ment are the habitation of his throne, and mercy and truth go before his face. When God is present, and his Spirit poured out, with what liveliness do men observe the fulfilment of God's promises, and pour forth their prayers to him. The fervent petitions which are then presented to God, in the name of Christ our true temple, are always effectual, and available to nations, families, and individuals. What pardon—what healing—what purification—what victory—what deliverance, may they obtain! The grateful sense of God's special favours thus enjoyed, the influences of his presence and grace, and the faith of his Son's mediation, most powerfully determine and constrain to a holy obedience to his laws. Such real and lively religion would make our meetings and partings on earth pleasant and happy. But how much more so shall our gathering to Jesus be, never to part, but to feast eternally on him, as our great atonement, our only peace-offering, and our ALL and in ALL.



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And Hiram sent[o] to the king [t] six score-
s of gold.

¶ And this *is* the reason of the [q] levy
king Solomon raised; for [r] to build the
of the LORD, and his own house, and
,[s] and the wall of Jerusalem, and [t] Hazor,
Megiddo, and [x] Gezer.

*For* Pharaoh king of Egypt had gone up
aken Gezer, and burnt it with fire, and
he Canaanites that dwelt in the city, and
it *for* a present unto his daughter,
non's wife.

And [z] Solomon built Gezer, and Beth-
the nether,

And [a] Baalath, and Tadmor[‡] in the wil-
s, in the land,

And all [b] the cities of store that Solomon
nd cities for his chariots, and cities for
rsemen, and that which Solomon desired
ld in Jerusalem, and in Lebanon, and in
land of his dominion.

¶ *And* all the people *that were* [c] left of
morites, Hittites, Perizzites, Hivites, and
tes, which *were* not of the children of

Their children that were [d] left after them
land, whom the children of Israel also
not able utterly to destroy, upon those
olomon [e] levy a tribute of bond-service
his day.

But [f] of the children of Israel did Solomon
no bond-men:[§] but they *were* men of war,
is servants, and his princes, and his
s, and rulers of his chariots, and his
nen.

These [g] *were* the chief of the officers that
over Solomon's work, five hundred and
which bare rule over the people that
ht in the work.

¶ But [h] Pharaoh's daughter came up out
city of David unto her house which
on had built for her: then did [i] he build

¶ And [k] three times in a year did Solomon
burnt-offerings and peace-offerings upon
ltar which he built unto the LORD,
he burnt incense upon the altar that
before the LORD. So he finished the

¶ And king Solomon made a navy of
[m] in Ezion-geber, which *is* beside Eloth,
e shore of the Red sea, in the land of
[n]

And Hiram sent in the navy his servants,

A. M. 3013.
B. C. 991.

* Not that he sent *after* this dissatisfaction, but *had* sent before it, comp. ver. 11. —Ed.

† Six hundred fifty-four thousand and eighty-four pounds.

q Ver. 21. ch. 5. 13.

r Ver. 16. ch. 6. 38. & 7. 1.

s 2 Sam. 5. 9. ver. 24. ch. 11. 27. 2 Chr. 32. 5.

‡ The chief place of arms in the city—in modern terms, the arsenal. It signifies *fulness*.—Ed.

t Jos. 11. 1. & 19. 36.

u Jos. 17. 11. Judg. 1. 10.

x Jos. 16. 10. Judg. 1. 29. ver. 15, 17.

y Ch. 3. 1. ver. 24.

z Jos. 21. 21. 22. 2 Chr. 8. 5. ver. 15, 16.

a Jos. 19. 44. 2 Chr. 8. 3, 4, 6.

‡ Afterwards, by Alexander of Macedon, called *Palmyra*, or city of Palm Trees. The stupendous ruins of this city still remain to attract and astonish travellers. A permanent emblem of the mutability of all human glory.—Ed.

b Ex. 1. 11. ch. 4. 26. Eccl. 2. 10.

c Judg. 1. 27—35. & 2. 23. Ps. 106. 34.

d Judg. 1. 21, 27—35. & 2. 21, 23. Jos. 15. 63.

e Ver. 15. ch. 5. 13. with Ezra 2. 55. Neh. 7. 57.

f 2 Chr. 8. 9. Lev. 25. 39. ch. 4. 1—27.

§ The emblem of the spiritual freedom of the children of God. John 8. 36.—Ed.

g 2 Chr. 8. 10. & 2. 18. ch. 5. 16.

h 2 Chr. 8. 11. ch. 7. 8. & 3. 1. 2 Sam. 5. 9.

i Ver. 15. ch. 11. 27. 2 Chr. 32. 5.

k 2 Chr. 8. 12, 13. Ex. 23. 14—17. & 34. 22—24. Deut. 16. 16. Lev. xxiii.

l By the priests. 2 Chr. 26. 16.

* B. C. 990.

m 2 Chr. 8. 17. Num. 33. 35. Deut. 2. 8. 2 Kin. 14. 22. & 16. 6. ch. 22. 48.

† The student of Scripture geography will here not fail to observe that the land of Edom extends much farther than the limits usually assigned to Idumea. In point of fact, all continental kingdoms where natural boundaries are not very distinct, must, from various causes of war or negotiation, frequently enlarge or contract their limits.—Ed.

A. M. 3013.
B. C. 991.

n 1 Chr. 29. 26. ch. 22. 48. 49.

o Gen. 10. 29. Job 22. 24. & 28. 16. Ps. 45. 9. Is. 13. 12. ch. 10. 11, 22.

p 2 Chr. 8. 18. Near two millions three hundred and four thousand pounds. Prov. 3. 14.

shipmen that had knowledge of the sea, [n] with the servants of Solomon.

28 And they came to [o] Ophir, and fetched from thence gold, [p] four hundred and twenty talents, and brought *it* to king Solomon.

## CHAPTER X.

(1) *The queen of Sheba and others visit Solomon:* 1—24. (2) *His wealth, in the gold imported from abroad, or presented by neighbouring princes:* 14, 15, 22, 25, 28, 29; *in the golden targets, shields, vessels, and stately throne which he made:* 16—21; *and in the chariots and horsemen which he provided; and the plenty of gold, silver, and cedar wood, which he made to be in Jerusalem:* 26, 27.

A. M. 3014.
B. C. 990.

a 2 Chr. 9. 1. Mat. 12. 42. Luke 11. 31. ver. 24. ch. 4. 31. Judg. 14. 12. Prov. 1. 5. & 13. 24.

* The country properly called Sheba, lay in the south-east of Arabia, and received its name from Sheba the grandson of Cush. Gen. 10. 7. But the queen who visited Solomon, is by many, supposed to have come from Abyssinia. This opinion is partly founded on Abyssinian history, and partly on our Lord's calling her "queen of the south," whereas any part of Arabia would have been more properly east. Mat. 12. 42.—Ed.

† The Septuagint, Chaldee, Syriac, and Arabic translations render it thus: "And the burnt-offerings which he offered in the house of the Lord."—Ed.

b Esth. 1. 4, 7. Acts 25. 23.

c Ezek. 27. 22. Ps. 72. 10, 15. Is. 60. 6.

d Prov. 1. 5. & 13. 20. Is. 50. 4. & 48. 17. Col. 2. 3. 1 Cor. 1. 30.

e Ch. 4. 7, 22—28. & vi. vii. & 9. 15. Col. 2. 3.

f John 6. 58. & 1. 51. Rev. 3. 21. Heb. 1. 14.

g 2 Kin. 16. 18. 1 Chr. 9. 18. Ezek. 44. 3. & 46. 2.

h 2 Chr. 9. 6.

‡ Or, *sayings*.

i John 20. 29. 1 Cor. 2. 8. Zech. 9. 17. Song 5. 9—16.

§ Heb. *thou hast added wisdom and goodness to the same.*

k Prov. 1. 5. & 3. 34. & 13. 20. & 22. 29. Luke 11. 28.

l Ch. 3. 7. & 8. 15. Ps. 72. 17—19.

m 2 Chr. 2. 11. Deut. 7. 7, 8. & 33. 3. 1 Chr. 17. 22.

n Prov. 8. 15, 16. 2 Sam. 5. 12. Rom. 13. 1—3. Is. 9. 7. Luke 1. 32.

o Ch. 9. 14. ver. 2. Ps. 72. 10, 11. Mat. 2. 11. i. e. six hundred and fifty-four thousand and eighty-four pounds sterling.

‖ This visit of the queen of Sheba is not to be considered as a mere historical record; it is also a beautiful emblem and illustration of the manner in which souls are brought to Christ: in which, won by his excellence, (Phil. 3. 8.) they present him their hearts: and return, not to the service, but to the duties of the world, enriched with "the unsearchable riches of Jesus." Eph. 3. 8.—Ed.

AND when the [a] queen of Sheba* heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a [b] very great train, with camels that bare [c] spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon [d] told her all her questions: there was not *any* thing hid from the king, which he told her not.

4 ¶ And when the queen of Sheba had seen all Solomon's [e] wisdom, and the house that he had built,

5 And [f] the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his [g] ascent by which he went up unto the house of the LORD;[†] there was no more spirit in her.

6 And she [h] said to the king, It was a true report that I heard in mine own land of thy [‡] acts, and of thy wisdom.

7 Howbeit [i] I believed not the words, until I came, and mine eyes had seen *it;* and, behold, the half was not told me: [§] thy wisdom and prosperity exceedeth the fame which I heard.

8 [k] Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 [l] Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: [m] because the LORD loved Israel for ever, therefore [n] made he thee king, to do judgment and justice.

10 ¶ And she gave the king [o] an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.[‖]

11 And the navy also of Hiram, that brought

REFLECTIONS UPON CHAP. IX.—The Lord bears the greatest regard to his hearty and solemn worship of himself. Everywhere his eyes are on the s, and his ears are open to their cry. If we would secure to our children l of God's blessings, we must leave them the examples of our fidelity. r growth in grace does not correspond with our privileges, the best forms on will but delude and destroy us. How gracious are God's rewards of le's obedience: and how severe his corrections of their transgressions: While we tremble at the ruin of Israel and their temple, let our care be to take fast hold of the better covenant, which is established upon better promises, and in which men are kept, by the power of God, through faith, unto salvation. Generous minds are forward to discharge their obligations, if it be in their power. But very diversified are the sentiments of men concerning worldly things. Nothing but Jesus Christ, and God in him, is answerable to every need, every state, every mind. And it is glorious when great activity in secular business is attended with



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gold from [p] Ophir, brought in from Ophir great plenty of almug-trees, and precious stones.

12 And the king made of the almug-trees [q r] pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all [s] her desire, whatsoever she asked, besides *that* which Solomon gave her of his royal bounty. So [t] she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was [*] six hundred threescore and six talents of gold,

15 Besides *that he had* of the merchant-men, and of the traffick of the spice-merchants, and of all the kings of [u] Arabia, and of the governors of the country.

16 ¶ And king Solomon made [x] two hundred targets *of* beaten gold: [†] six hundred *shekels* of gold went to one target.[‡]

17 And *he made* [y] three hundred shields *of* beaten gold; [§] three pound of gold went to one shield:[‖] and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover, the king [z] made a great throne of [a] ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round [*] behind: and *there were* [†] stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not [‡] the like made in any kingdom.

21 ¶ And [b] all king Solomon's drinking-vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; [§] none *were of* silver: it was nothing accounted of in the days of Solomon.[‖]

22 For the king had at sea a navy of [c] Tharshish[*] with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, [d] ivory, and apes, and peacocks.

23 So king Solomon [e] exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And [f] all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

A. M. 3014. B. C. 990.

p Ch. 9. 28. 2 Chr. 2. 8, & 9. 10, 11.

q Or, *rails*. Ver. 5.

r Heb. *a prop*. Ch. 7. 15.

s Ver. 2. ch. 8. 17. & 9. 1. Eph. 3. 20. John 14. 13, 14. & 15. 7. Mark 11. 24. Acts 20. 35.

t With John 6. 66. 2 Tim. 4. 10.

* *i. e.* above 27 tons weight, and three millions six hundred and thirty-four thousand three hundred and eighty-two pounds value.

u 2 Chr. 9. 14, 23, 24. & 17. 11. Ps. 72. 10, 15.

x 2 Chr. 9. 15. & 12. 9.

† One thousand and ninety-five pounds value.

‡ Estimated by some of the most acute calculators at L.28,131 10*s*. 9*d*.—Ed.

y 2 Chr. 9. 16. ch. 7. 2. & 14. 26.

§ Three hundred shekels.

‖ These have been estimated at L.210,978 7*s*. 7*d*. But the real value no man can tell, or even guess, as the nature of the work in the casting or chasing, is totally unknown. Ornamental works in the precious metals vary from 50 to 300 per cent. and upwards, on the original value.—Ed.

z 2 Chr. 9. 17—19. Ps. 122. 5. & 132. 1, 5. & 9. 4, 7, & 45. 6. Phil. 2. 11. Heb. 1. 3, 8. Rev. 20. 11.

a Ver. 22.

* Heb. *on the hinder part thereof.*

† Heb. *hands.*

‡ Heb. *so.*

b 2 Chr. 9. 20—22.

§ Or, there was *no silver* in them.

‖ Not that it was undervalued in commerce, but for ornament.—Ed.

c Gen. 10. 4. 2 Chr. 20. 36. Is. 23. 1. with ch. 9. 28.

* The situation of this country it is perhaps not possible to ascertain. Amongst different conjectures, the most probable is, that there are more countries or places than one called Tarshish in Scripture; and that one may be found in the Indian Ocean, another probably in Spain, and a third in Tarsus of Cilicia. This community of a name is amply exemplified in modern geography.—Ed.

d Or, *elephants' teeth*. Ch. 22. 39. Ps. 45. 8. Ezek. 27. 6. Amos 3. 15. Rev. 18. 12.

e Ch. 3. 12, 13. & 4. 30, 31. 2 Chr. 9. 22, 23. Num. 24. 7. Ps. 89. 27. Col. 1. 19. & 2. 3. 1 Cor. 1. 30.

f Ch. 4. 34. Is. 52. 15. & 55. 5.

A. M. 3010. B. C. 985.

g Ch. 4. 21. Ps. 68. 29. Is. 60. 6, 16, 17. & 66. 20. Rom. 12. 1. & 15. 16.

h 2 Chr. 1. 14. & 9. 25, 28, 29. ch. 4. 26. with Deut. 17. 16. Ps. 20. 7.

i 2 Chr. 1. 15. & 9. 27. Gen. 13. 2. Mat. 6. 33. Job 22. 24, 25. ver. 21.

* A tree partaking of the combined qualities of the fig and mulberry-tree—the *ficus sycamorus* of botanists. It is one of the most splendid vegetable productions, the branches spreading to a vast extent, and the trunk often attaining such a size, that three men touching fingers, are often unable to encircle it.—Ed.

k 2 Chr. 1. 16. & 9. 28. Deut. 17. 16. Is. 31. 1. Ezek. 17. 15.

l Gen. 41. 42. Prov. 7. 16. Ezek. 27. 7.

m 2 Chr. 1. 17.

n Heb. *by their hand.* Mal. 1. 1. ch. 6. 53.

25 And [g] they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ [h] And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And [i] the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore-trees[*] that *are* in the vale, for abundance.

28 ¶ [k] And Solomon had horses brought out of Egypt, and [l] linen yarn: the king's merchants received the linen yarn at a price.

29 And [m] a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out [n] by their means.

## CHAPTER XI.

(1) *Solomon's piety and wisdom are fearfully stained in his marrying idolatrous wives, adoring their gods, and building temples for them:* 1—8. (2) *On this account God threatens him with a fearful rending of the kingdom from his family:* 9—13. (3) *Stirs up against him Hadad the Edomite, and Rezon the Syrian:* 14—25. (4) *By the ministry of Ahijah the Shilonite, he assigns ten Hebrew tribes to Jeroboam the Ephraimite, whom Solomon suspecting, sought to slay:* 26—40. (5) *Solomon dies and is buried:* 41—43.

A. M. about 3021. B. C. about 983.

BUT king Solomon loved [a] many strange women, (together with the daughter of Pharaoh,) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, [b] Ye shall not go in to them, neither shall they come in unto you; *for* surely they will turn away your heart after their gods. Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives [c] turned away his heart.

4 For it came to pass, when Solomon was [d] old, *that* his wives turned away his heart after other gods: and [e] his heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after [f] Ashtaroth the goddess of the Zidonians, and after [g] Milcom the abomination of the Ammonites.

6 And Solomon [h] did evil in the sight of the LORD, and went [i] not fully after the LORD, as *did* David his father.

a Ch. 3. 1, 3. Gen. 6. 2. Ezra 9. 12. & 10. 2—18. Neh. 13. 26, 27. Rev. 2. 4, 14. Deut. 17. 17. Prov. 2. 16. & 5. 3, 20. & 6. 24. & 7. 5. & 22. 14. & 23. 27, 33.

b Ex. 34. 15, 16. Deut. 7. 3, 4. Jos. 23. 12. Gen. 6. 4. & 36. 2, 18. Num. 25. 1, 2.

c Eccl. 7. 26. Ex. 34. 15, 16. Deut. 7. 4. ch. 16. 31. Neh. 13. 26.

d About fifty years. Ch. 6. 1. & 9. 10. & 14. 21.

e Ver. 6, 9, 11. ch. 8. 61. & 15. 3. with 3. 14. & 9. 4.

f Judg. 2. 13. & 10. 6. 1 Sam. 7. 14. & 12. 10. 2 Kin. 23. 13. Jer. 2. 10—12.

g Moloch. Ver. 7, 33. Lev. 18. 21. & 20. 2—4. 2 Kin. 23. 10. Amos 5. 26.

h Ch. 14. 22. & 21. 20.

i Ver. 2, 4. Num. 14. 24. Jos. 14. 8.

a proportionate ardour in religion. They who make God's glory their first concern, may expect his blessing upon the work of their hands; for at his command both earth and sea shall concur to enrich them.

REFLECTIONS UPON CHAP. X.—So respectable is true wisdom, that one cannot purchase it too dear, or fetch it too far; nor hath God confined it to one sex more than another. And such as have real knowledge should delight in the communication of it. But especially let us observe, that God, on every occasion, has taken delight to prefigure the gathering of the Gentiles to Jesus Christ, in whom are hid all the treasures of wisdom and knowledge. Good order in families, courts, and kingdoms, is extremely amiable and useful; and to enjoy the converse of such as are wise in the things of God is a great and unspeakable mercy: but God, who is the author of all our mercies, deserves the praise of them all. Mutual presents are pledges of friendship: but happiest of all is friendship with God. Prosperity in earthly enjoyments shall attend the active honouring of him, if for the real good of his people, but the most certain prosperity of soul. The Almighty himself is their gold; and they shall have plenty of silver.

But in these labours, these glories of Solomon, let me contemplate the infinitely greater one, even Jesus Christ our Prince of Peace. He is JEDIDIAH, the darling of the Lord. His birth is our consolation against griefs and woes unnumbered. He is infinitely peaceful, prudent, and wise; and to him every thing is naked and open. Notwithstanding oppositions innumerable, he was solemnly chosen, anointed,



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hen did Solomon build an [k] high place
hemosh the abomination of Moab, in
ill that *is* before Jerusalem, and for
h the abomination of the children of
n.
nd likewise did he for [o] all his strange
which burnt incense, and sacrificed unto
ds.
And the LORD was [p] angry with Solomon,
[q] his heart was turned from the LORD
Israel, [r] which had appeared unto him
And had commanded him concerning
ng, [s] that he should not go after other
ut he kept not that which the LORD
nded.
Wherefore the LORD said unto Solomon,
uch as this is done of thee, and thou
ot kept my covenant and my statutes,
have commanded thee, [u] I will surely
e kingdom from thee, and will give it
ervant.
Notwithstanding [x] in thy days I will not
r David thy father's sake: *but* [y] I will
out of the hand of thy son.
Howbeit I will not rend away all the
n; *but* will give [z] one tribe[a] to thy son,
avid my servant's sake, and for Jeru-
sake which I have chosen.
And the LORD [b] stirred up an adver-
to Solomon, Hadad the Edomite: he
the king's seed in Edom,[†]
For it came to pass, when David was in
and Joab the captain of the host was
to bury the slain, after he had smitten
ale in Edom,
For six months did Joab remain there
Israel, until he had cut off every male
n,)[‡]
That Hadad fled, he and certain Edom-
his father's servants with him, to go into
Hadad *being* yet a [d] little child:[§]
nd they arose out of [e] Midian,[‖] and came
an: and they took men with them out
an, and they came to Egypt, unto
king of Egypt; which gave him an
and appointed him victuals, and gave
d.
And Hadad found [g] great favour in the
[h] Pharaoh, so that he gave him to wife
er of his own wife, the sister of Tahpenes
een.
And the sister of Tahpenes bare him
ath his son, whom Tahpenes [k] weaned
in Pharaoh's house:[*] and Genubath was in
Pharaoh's household among the sons of Pharaoh.
21 And when Hadad [l] heard in Egypt that
David slept with his fathers, and that Joab the
captain of the host was dead, Hadad said to
Pharaoh, [†] Let me depart, that I may go to
mine own country.
22 Then Pharaoh said unto him, But what
hast thou lacked with me, that, behold, thou
seekest to go to thine own country? And he
answered, [‡] Nothing: howbeit let me go in any
wise.
23 ¶ And God stirred him up *another*
adversary, Rezon the son of Eliadah, which
fled from his [m] lord Hadadezer king of Zobah:
24 And he gathered men unto him, and
became captain over a band, [n] when David slew
them *of Zobah:* and they went to Damascus,
and dwelt therein, and reigned in Damascus.
25 And he was an adversary to Israel [o] all
the days of Solomon, besides the mischief that
Hadad *did:* and he abhorred Israel, and reigned
over Syria.
26 ¶ And [p] Jeroboam the son of Nebat, an
Ephrathite of Zereda, Solomon's servant, (whose
mother's name *was* Zeruah, a widow woman,)
even he lifted up *his* hand against the king.
27 And this *was* the cause that he lifted
up *his* hand against the king: Solomon [q] built
Millo,[§] *and* [‖] repaired the breaches of the city
of David his father.
28 And the man Jeroboam *was* a mighty
man of valour: and Solomon [r] seeing the young
man that he was industrious, he made him
ruler over all the [s] charge of the house of
Joseph.
29 And it came to pass at that time, when
Jeroboam went out of Jerusalem, that the
prophet [t] Ahijah the Shilonite found him in the
way; and he had clad himself with a new gar-
ment; and they two *were* alone in the field:
30 And Ahijah caught the new garment
that *was* on him, and [u] rent it *in* twelve pieces.
31 And he said to Jeroboam, Take thee ten
pieces: for thus saith the LORD, the God of
Israel, Behold, [x] I will rend the kingdom out
of the hand of Solomon, and will give ten
tribes to thee:
32 (But [y] he shall have one tribe for my
servant David's sake, and for Jerusalem's sake,
the city which I have chosen out of all the
tribes of Israel:)
33 [z] Because that they have forsaken me,
and have worshipped Ashtaroth the goddess of

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k Lev. 26. 30. Ps. 78. 58.

l Judg. 11. 24. Num. 21. 29. Jer. 48. 13.

m 2 Sam. 15. 30. Mat. 26. 30. 2 Kin. 23. 13. Zech. 14. 4. Acts 1. 12.

n Ver. 5.

o Ezek. 16. 24, 25. Hos. 12. 11. 1 Cor. 10. 11, 12.

p Ex. 4. 14. 2 Sam. 6. 7. 1 Chr. 21. 7. Deut. 32. 21, 22. & 4. 25. & 10. 19. & 31. 16, 17.

q 2 Tim. 4. 10. Prov. 4. 23. Is. 29. 13, 14.

r Ch. 3. 5. & 9. 2, 6. & 6. 11, 12.

s Ch. 2. 14. & 9. 4—9. Ex. 20. 3, 4, 23. & 34. 11—17. Lev. 19. 4. Deut. 4. 15—28. & 6. 14, 15. & 7. 25. & 8. 19. & xiii. & 17. 2—7.

t 2 Sam. 12. 2. 1 Sam 2. 30—32. & 12. 13, 14. & 15. 26—28. ch. 12. 15, 20.

u Ver. 12, 31, 33.

x Ch. 21. 29. 2 Kin. 20. 19. Lam. 3. 32. Ps. 103. 10. Hab. 3. x. ver. 34.

y Ch. 12. 1, 15, 16, 19, 20. 2 Chr. 10. 15, 16, 19. ver. 35.

z Ch. 12. 17, 20. 2 Chr. 10. 17. ver. 32, 36.

a One tribe, Benjamin, in addition to his own tribe of Judah: the one he had by *inheritance*, the other he received by *gift*.—Ed.

a Ex. 32. 13. Deut. 9. 5. & Kin. 13. 23. & Sam. 7. 15—16. ver. 12, 32, 36.

b Ch. 12. 15. 1 Sam. 26. 19. 2 Sam. 24. 1. & 7. 14. 1 Chr. 5. 26. Is. 10. 5, 6. Ps. 89. 30—32.

c 2 Sam. 8. 14. 1 Chr. 18. 12, 13. Num. 24. 18. Deut. 32. 43. Ps. 60, title, & 108. 10.

† B. C. 1037.

‡ Edom is here taken in some restricted sense; most probably for the capital, and its adjoining district. Nothing is more common than to find a kingdom, a province, a county, and their respective capitals, called by one name.—Ed.

d Gen. 44. 20. ch. 3. 7.

§ A little boy, aware of his danger, and capable of retaining the recollections of paternal dignity, and national inflictions.—Ed.

e Gen. 25. 2, 6. Ex. 2. 15, 16. Num. 22. 4. & 25. 1. & 31. 2. Judg. vi—viii.

‖ Not Midian near Horeb, where Moses was when the Lord appeared to him, (Exod. 2. 15.) but that Midian on the south of Moab, where the Israelites were seduced and punished. Num. 22. 4, 7. Their capital remained in the time of Eusebius, and was situated on the Arnon.—Ed.

f Gen. 14. 6. & 21. 21. Num. 13. 3. 26. Deut. 1. 1. & 33. 2. Hab. 3. 3.

g Gen. xli, xlii—xlvii. ch. 3. 1.

h Gen. 18. 3. & 39. 4, 21. Ruth 2. 13.

i Household mistress. Ch. 15. 13. Jer. 13. 18. & 29. 2.

k Gen. 21. 7. 1 Sam. 1. 24.

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* From Gen. 21. 8, it appears that among the Hebrews, the weaning of a child was accompanied with solemn feasting—a custom which seems to have prevailed in Egypt, and as a public ceremony, somewhat equivalent to the European celebration of a birth-day, has been here deemed worthy of historic notice, as marking the interest that Pharaoh took in cherishing one of Solomon's enemies. This Pharaoh was Solomon's father-in-law, but such is the want of "natural affection" in the world, that it has been said, and too truly, that kingdoms are seldom married.—Ed.

l Mat. 2. 20. Ex. 4. 19.

† Heb. *Send him away.*

‡ Heb. *Not.*

m 2 Sam. 8. 3. Ps. 60. title, 1 Sam. 14. 47

n 2 Sam. 8. 3, & 10. 18. 1 Chr. 18. 3. & 19. 6, 16—19.

o After his apostasy. Ch. 5. 4. 2 Chr. 15. 2. Ps. 89. 32. 2 Sam. 7. 14.

p 2 Chr. x. xi, xiii. ver. 11. 28—40. ch. 9. 22. & xii—xv. 2 Sam. 20. 21.

q Ch. 9. 15.

§ It is difficult to decide what Millo was, but the best information may be obtained by consulting 2 Sam. 5. 9. 1 Kin. 9. 15. 24. 2 Kin. 12. 20. 1 Chron. 11. 8. 2 Chron. 32. 5. Some have supposed it to have been a valley which Solomon filled up; however, it evidently was a building, and one of the chief defences of Jerusalem. 2 Chron. 32. 5. From comparing Judges 9. 6. with the above quotations, it appears not improbable that Millo was a name for a building comprehending a fortress and senate-house, or kind of *forum* for public assemblies.—Ed.

‖ Heb. *closed.*

r Prov. 14. 35. & 22. 29. ver. 14.

s Heb. *burden.* Ex. 5. 15. ch. 12. 4.

* The part of the building allotted of Ephraim and Manasseh, the expense and labour of which, together with the probable character of Millo, as a citadel, not for defending but overawing the city, may have laid the foundation of Jeroboam's rebellion.—Ed.

t Ch. 12. 15. & 14. 2. Jos. 18. 1.

u Ch. 14. 30. & 15. 27. & 16. 10—15. 2 Kin. 10. 30. & 15. 13. 1 Sam. 15. 27. 28. & 18. 14. & 24. 5, 20.

x Ver. 11—13, 29, 34—36. ch. 12. 1, 16, 19, 20. 2 Chr. 10. 15, 16, 19.

y Ver. 13. ch. 12. 17, 20.

z Ch. 3. 14. & 9. 6, 7. & 15. 5. & 22. 43. & 2. 3. with 2 Kin. 21. 22. & 23. 3. ver. 1—11.

oned, by his Father. Justly he punishes the guilty, and rewards the particularly such as have favoured his cause in distress. Wisely he judges s, and will judge the world. In infinite wisdom he indites and applies ions of truth. At infinite expense he builds the temple of his church, crates her to God by his great sacrifice of himself, and his prevalent n. Plentifully he enriches, and prudently he governs, his people in his extensive dominions. Great is the peace, the safety, the glory of his reign! and no report can sufficiently describe his glory and wisdom. Happy they who are his servants, behold his beauty, and for ever inquire reverently in his temple! And blessed be the Lord, that multitudes, chiefly of Gentile sinners, are brought to him, admire his excellency, and labour in his service: nay, captivated with his love, grace, and beauty, abide in his house for ever.

the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon,[a] and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit [b] I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But [b] I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe,[†] that David my servant may have a [c] light alway before me in Jerusalem, [d] the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign [e] according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, [f] if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I [g] will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this [h] afflict the seed of David, but [i] not for ever.

40 Solomon sought therefore to kill Jeroboam:[‡] and Jeroboam arose, and fled into Egypt, unto [k] Shishak[§] king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And [l] the rest of the acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?[‖]

42 And the time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 And Solomon [m] slept with his fathers,[*] and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

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[a] Apostacies are here assigned as the reasons of divisions and calamities, a rule which Providence pursues in all the history of churches and kingdoms.—Ed.

[a] Ver. 12, 13, 31. Hab. 3. 2. Ps. 103. 10. Job 11. 6. Lam. 3. 22. Hos. 11. 8.

[b] Ver. 12, 13, ch. 12. 15—20. 2 Chr. 10. 15—19.

† See note on ver. 13.—Ed.

[c] Heb. *lamp*, or *candle*. 2 Sam. 21. 17. 2 Kin. 8. 19. 2 Chr. 21. 7. Ps. 132. 17. ch. 15. 4. Jer. 33. 20—26.

[d] 1 Chr. 17. 24. ch. 8. 16, 44.

[e] Ver. 26.

[f] Ex. 19. 5. Deut. 4. 1. & 15. 5. ch. 3. 14. & 9. 4, 5.

[g] Deut. 31. 8. Jos. 1. 5. ch. 9. 5. 1 Sam. 2. 30, 35. 2 Sam. 7. 16, 27—29. Jer. 33. 20—26.

[h] Ch. xii, xv. 2 Kin. xiv, xvi. & 7. 21. Ps. 89. 30—32, 38—46.

[i] Luke 1. 32, 33. & 2. 4, 11. Is. 7. 14. & 9. 6, 7.

‡ Wise Solomon, rendered foolish by idolatry, here attempts the very same crime that Saul had attempted against David.—Ed.

[k] Ch. 14. 25. Who hated Solomon. Perhaps for some injury done to his sister. ver. 1. ch. 3. 1.

§ Newton identifies him with the famous Sesostris; but Hales identifies him with Cephrenes, son of Cheops, father-in-law of Solomon. Champallion considers him the Sesonchosis of Manetho whose name (Shieshouk) appears in an inscription on a pillar on the ruins of Carunc.—Ed.

[l] 2 Chr. 9. 29, 30. ver. 4. ch. 14. 19, 29. & 15. 7, 23, 31. & 16. 5, 14, 20, 27. & 22. 39. ch. 2 Kin. 1. 18. & 8. 23. & 10. 34. & 12. 19. & 13. 8, 12. & 14. 15, 18, 28. & 15. 6, 11, 15, 21, 26, 31, 36. & 21. 17, 25.

‖ There is no reason for supposing this a separate history now lost, it is much more likely to describe the additional notices imbodied in the Chronicles, and kept in a separate roll or book.—Ed.

[m] Ch. 2. 10. Is. 57. 2. Gen. 15. 15. & 25. 8. & 49. 33.

* B. C. 975.

## CHAPTER XII.

(1) *Rehoboam accedes to the throne of Solomon his father, and Jeroboam returns from his exile in Egypt:* 1, 2. (2) *The Israelites supplicate redress of their grievances. And Rehoboam, rejecting the advice of his aged counsellors, and taking that of the younger, irritates them with a rough and threatening answer:* 3—15. (3) *Ten of the tribes revolt, and make Jeroboam their king:* 16—20. (4) *By raising an army out of his two tribes of Judah and Benjamin, Rehoboam intends to reduce the revolters; but the Lord, by a prophet, forbids him, and he obeys:* 21—24. (5) *To establish himself in his kingdom, Jeroboam introduces an idolatrous worship:* 25—33.

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AND [a] Rehoboam went to [b] Shechem:[*] for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in [c] Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our [d] yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam [e] consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, [f] If thou wilt be a servant unto this people[†] this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he [g] forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, [h] What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, [i] My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.[‡]

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

[a] 2 Chr. 10. 1. Mat. 1. 7. 1 Chr. 3. 10.

[b] Jos. 24. 1. Judg. 9. 1. Gen. 12. 6. & 33. 19.

* The reasons of the assembly being held at Shechem do not appear. The most probable are: (1) It was situated between Ebal and Gerizim, where the blessings and curses of the law had been nationally announced, Deut. 11. 26. (2) It was the place of assembly for Joshua's last charge, Josh. 24. (3) It was an ancient place of coronation, Judg. 9. (4) It was a capacious valley, and much better suited to such a popular assembly than any around Jerusalem. (5) The leaven of disaffection that was evidently working, led, most probably, to the selection of a "mustering place," distant from the influence of Jerusalem. It is at present called Nablous, and is still a considerable town, beautifully situated amidst gardens and groves.—Ed.

[c] Ch. 11. 40, 43. 2 Chr. 10. 2—5.

[d] With ch. 4. 7, 22, 23. & 5. 13. & 9. 15. It seems he had laid taxes on them to build his idolatrous temples. Ch. 11. 7, 8, 33

[e] Jer. 42. 2. & 43. 2. with Job 12. 12, 13. & 32. 7. 2 Chr. 10. 6, 7.

[f] 2 Chr. 10. 7. Prov. 15. 1. & 29. 15. Eccl. 9. 17.

† The real character of a king—the ruler, but still the first servant of the state, a sentence imbodying more sound political truth than whole volumes of human theories. It is likewise the best description of a father and a mother; now less of those who rule, yet minister (do service) in the church of Christ.—Ed.

[g] Ver. 5, 7. 2 Chr. 10. 8—11

[h] 2 Chr. 10. 9. & 13. 5—7.

[i] Prov. 16. 5, 7. & 10. 5, 14. 2 Chr. 32. 6, 8. & 10. 15. Ps. 7. 10. & 140. 11. ver. 13.

‡ The scorpion is a poisonous animal perhaps considered hideous, because it is known to be dangerous, and whose sting causes exquisite pain, or even death. It is here supposed by the Rabbins to be a name for a scourge with sharp thorny twigs and knots. Others derive the name from an Arabian shrub called the *scorpion thorn*. It is here the appropriate emblem of folly, cruelty, and tyranny.—*Note.* How thankful should a people be for a well-ordered government, where law, not will, governs, and where mercy and justice preside in every court and decision!—Ed.

REFLECTIONS UPON CHAP. XI.—Lord, what is man! Is this Solomon—the beloved of the Lord—the miracle of wisdom—the man of prayer—the builder of the temple! How art thou fallen from heaven, O son of the morning! How ensnaring is the inordinate love of women! Every indulgence given to lewd desires only renders them more insatiable: and they who give way to one wilful sin, never know when or where they shall stop. Indulgence of fleshly lusts makes the heart brutish, and stupifies the conscience: and even sumptuous fare too fearfully pampers our lusts. No present attainment of gifts or grace, without continued watchfulness, will secure us against the most shameful falls. How sad, how stumbling, when the old age of once famous saints becomes a long and continued scene of profligacy! Alas! how Solomon's inordinate love of horses issues in an inordinate love of base women; and this in a multiplication of abominable idols! How the aged saint is ensnared by youthful lusts! How the wisest sage is made an arrant fool by silly women! How the man, who so often warned others against levity and whoredom, turns out a monster of vileness! How the man, once so familiar with his God, is plunged into the vilest depths of fellowship with Satan and his most abominable agents! Let me then always suspect my corruptions, and depend on the grace that is in Christ Jesus. Let me never covet great prosperity, which hath so great snares attending it. Nay, if I have made a great profession of religion, let me take heed lest Satan render me a remarkable reproach to it. Never let me expect that base ingratitude, and wilful disobedience, will pass unpunished. But God never deals with his people in such severity as they deserve. For Jesus' sake he defers his anger, and in wrath remembers mercy. But, alas! how sin turns peace into war! From the most abject and low condition God can raise up the most terrible instruments of his wrath: and when he intends to chastise, he never wants a rod, but makes men's sinful ambition the means of his just but awful rebukes. Diligence paves the way to advancement, and advancement inflames ambition. But hopeless is the case when God gives men kings in his anger: and it is impossible to keep down the scourge which the Lord stirs up. God generally renders sinners inexcusable by the fair warnings which he gives them



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And the king answered the people
y, and forsook the old men's counsel
y gave him;
nd spake to them after the counsel of
ng men, saying, [k] My father made your
avy, and I will add to your yoke: my
lso chastised you with whips, but I will
you with scorpions.
Wherefore the king hearkened not unto
ple: for the cause was [l] from the LORD,
e might perform his saying, which the
spake by Ahijah the Shilonite unto
m the son of Nebat.
So when all Israel saw that the king
ed not unto them, the people answered
g, saying, [n] What portion have we in
neither *have we* inheritance in the son
: to your tents, O Israel: now see to
vn house, David. So Israel departed
ir tents.
ut *as* [o] *for* the children of Israel which
the cities of Judah, Rehoboam reigned
m.
Then king Rehoboam sent [p] Adoram,
s over the tribute;* and [q] all Israel
im with stones, that he died: therefore
hoboam [t] made speed to get him up to
ot, to flee to Jerusalem.
Israel [r] rebelled against the house of
unto this day.
And it came to pass, when all Israel
at Jeroboam was come again, that they
nd called him unto the congregation,
le him king over all Israel: there was
that followed the house of David, but
e of Judah only.
[u] And when Rehoboam was come to
m, he assembled all the house of Judah,
tribe of Benjamin, an hundred and four-
ousand chosen men, which were warriors,
against the house of Israel, to bring the
n again to Rehoboam the son of Solomon.
But [x] the word of God came unto
h the [y] man of God, saying,
Speak unto Rehoboam the son of
, king of Judah, and unto all the
f Judah and Benjamin, and to the
nt of the people, [‡] saying,
Thus saith the LORD, [a] Ye shall not go
fight against your brethren the children

A. M. 3029.
B. C. 975.

[‡] Heb. *hardly.* Prov. 15. 1. & 16. 14. & 18. 6, 7. Jer. 44. 4.

[k] Ver. 10. Prov. 12. 13. & 18. 6, 7.

[l] Judg. 14. 4. & 9. 23. ch. 22. 23. 2 Chr. 10. 15. & 22. 7. & 25. 20. 2 Sam. 24. 1. Amos 3. 6. Deut. 28. 4.

[m] 1 Sam. 15. 20, ch. 11. 29—39. 2 Kin. 9. 36. & 10. 10.

[n] Prov. 15. 1. & 18. 6. 7. 1 Sam. 20. 1. 1 Sam. 22. 7.

[o] Ch. 11. 13, 32, 35. ver. 20.

[p] Ch. 5. 6. & 5. 14.

* Rehoboam commences by a foolish act, in seeking advice where he needs none: he proceeds as foolishly as he had begun, in rejecting good advice, and following bad: he consummates his folly, by sending his most obnoxious agent to an insulted and irritated multitude; and as the proceeding was foolish, the result is disastrous.—*Note.* A wise father may have a foolish son; and that partly to restrain parental vanity, and to incite rather to prayer for filial grace. But a wise father may give a foolish education, of which fact, the example of Solomon forms a melancholy illustration, followed by its natural and disastrous consequences.—ED.

[q] Acts 7. 57, 58.

[t] Heb. *strengthened himself*

[r] Or, *fell away.* 2 Kin. 17. 21. Prov. 5. 11—14.

‡ To the time of Ezra.

[s] 1 Sam. 10. 24. Hos. 1. 10, 11. & 8. 4. Ps. 75. 6, 7. Dan. 2. 21. & 4. 34, 35.

† No whole tribe. ch. 11. 13, 32, 36. Eccl. 10. 16. ver. 17.

§ This is reconciled with ver. 21, not by considering Benjamin a mere appendage to Judah, but by a very natural supposition, that the tribe of Benjamin did not at first join him, but were induced to do so after he had come to Jerusalem.—ED.

[u] 2 Chr. 11. 1—4. Ps. 33. 16. & 146. 3. Prov. 21. 30, 31.

[x] 2 Chr. 11. 2—4.

[y] Ch. 12. 1. 1 Sam. 9. 6. 2 Chr. 12. 5, 15.

[z] Ver. 27. 2 Chr. 11. 13, 16.

|| Refugees from the other tribes, who maintained unshaken their loyalty to the house of David. —ED.

[a] Num. 14. 42. 2 Chr. 11. 4. & 25. 7, 8. & 28. 13.

A. M. 3029.
B. C. 975.

[b] Ver. 15. ch. 11. 29—38.

* Not that the people should rebel against legitimate authority, but that a foolish and cruel king should be punished by the disaffection of his people, and dismemberment of his kingdom.—ED.

[c] 2 Chr. 25. 10. & 28. 13. Prov. 21. 3. 1 Sam. 15. 22.

[d] Ch. 9. 15—18. 2 Chr. 11. 5—11.

[e] Gen. 12. 6. & 34. 2. Jos. 21. 21. & 24. 1. Judg. 9. 1. John 4. 5. Acts 7. 16.

[f] Gen. 32. 30. Judg. 8. 17. & 9. 45.

† So called by Jacob, Gen. 32. 30. It was situated on the Jabbok, about 4 miles east of Jordan, and not a ruin remains to point out its precise locality.—ED.

[g] Ps. 14. 1. Rom. 1. 20. & 3. 7, 8. Gen. 6. 5. Jer. 17. 9.

[h] Deut. 12. 5, 7.

[i] Ch. 11. 2. & 12. 24. Prov. 29. 25.

[k] Ex. 1. 10. Is. 30. 1. Ps. 56. 1—4. with ch. 11. 23, 36.

[l] Gen. 3. 5. Ex. 32. 1, 4, 8. 2 Pet. 2. 19.

[m] Gen. 28. 19. & 12. 8. & 31. 13. & 35. 1, 3, 6. Jos. 7. 2. & 8. 9. Hos. 4. 15.

‡ Within 12 miles of Jerusalem, on the north; so that idolatry stands at the very threshold of the temple.—ED.

[n] Judg. 18. 29—31. Jos. 19. 47.

[o] Ch. 13. 34. 2 Kin. 10. 31. & 17. 21. Hos. 5. 11.

§ A breach of the first (ver. 28,) and second commandment, Ex. 20. 3.—ED.

[p] Ver. 29. Judg. 18. 7, 27, 28. & 20. 21, 2 Sam. 24. 2, 6. & 17. 11.

|| The people of the northern parts went for their private sacrifices to Dan, but the king appointed their public national feasts at Beth-el.—ED.

[q] Ch. 13. 32. Ezek. 16. 25. Hos. 12. 11.

[r] 2 Kin. 17. 32. 2 Chr. 11. 15. & 13. 9. Ezek. 44. 7, 8. ch. 13. 33. with Num. 3. 6, 10.

[s] With Lev. 23. 32. Num. 29. 12—38. ch. 8. 2.

[t] Gen. 12. 8. & 13. 3. & 28. 19. & 31. 13. & 35. 1. Jos. 7. 2. & 8. 9. Judg. 1. 22, 23. Amos 4. 4.

* Or, *to sacrifice.*

† Or, *went up to the altar,* &c.

[u] Num. 15. 39. Mat. 15. 9. Ps. 106. 39.

[x] Ver. 32. ch. 13. 1. 2 Chr. 30. 16. 1 Sam. 13. 9, 12.

‡ Heb. *to burn incense.*

of Israel: return every man to his house; [b] for this thing is from me.* They [c] hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam [d] built [e] Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built [f] Penuel.

26 ¶ And Jeroboam [g] said in his heart, Now shall the kingdom return to the house of David:

27 If this people [h] go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they [i] shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king [k] took counsel, and made two calves *of* gold, and said unto them, [l] It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in [m] Beth-el,‡ and the other put he in [n] Dan.

30 And this thing [o] became a sin:§ for the people went *to worship* before the one, *even* [p] unto Dan.||

31 And he made an [q] house of high places, and made priests [r] of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a [s] feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah; and he offered upon the altar, (so did he in [t] Beth-el,) * sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he † offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had [u] devised of his own heart; and ordained a feast unto the children of Israel: and he [x] offered upon the altar, ‡ and burnt incense.

## CHAPTER XIII.

(1) *By a man of God from Judah, a solemn testimony is given against Jeroboam's false worship:* 1, 3—5. (2) *While Jeroboam attempts to lay hold on the prophet, his hand withers.* 4—6. (3) *Invited to Jeroboam's house, the prophet absolutely refuses either to eat or drink in the idolatrous city:* 7—10. (4) *Deceived by a false prophet, he returns to Beth-el, and eats and drinks in his house:* 11—19. (5) *For his disobedience to God's command, he is first threatened by a message from God, and soon after is slain by a lion:* 20—32. (6) *Notwithstanding these alarming admonitions, Jeroboam proceeds in his impieties, to the ruin of himself and his family:* 33, 34.

A. M. 3030.
B. C. 974.

AND, behold, there came a man of [a] God out of Judah [b] by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to [c] burn incense.

[a] 2 Kin. 23. 17. ch. 12. 22.

[b] Ch. 14. 7, 8. 2 Chr. 9. 29. Ezek. 9. 7. & 37. Jer. 23. 28. Mat. 28. 20.

* Or, *to offer.* Ch. 12. 33. 2 Chr. 26. 18.

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nger. But it is shameful, and very depressing, when his people die ne frowns. To what a tremendous length and degree God may carry astisement of his dearest saints!

TIONS UPON CHAP. XII.—Sin is but a bad way of building families. wives Solomon seems to have had but one son, and he a fool. Neither r grace run in the blood. And often the best instructions are thrown children; especially if the parent has practically disregarded them him- factious spirits are always ready to blow up the coals of sedition; and vile designs lurk under the most specious appearances. It is astonishing ar no complaint of Solomon's idolatry, when we hear so much of his servitude. But most men seek their own, not the things of Jesus Christ. uore concerned to save their money than their souls. That government is but in a tottering condition which subsists by severity, and where the king does not reign in the hearts of his subjects. They are our best friends who dissuade us from our rash designs, and they our worst enemies who soothe our folly and flatter our pride. It is mad to give true causes of provocation to those who are already provoked without cause. But it is common at courts to study the pleasure of the king more than the profit of the kingdom. And God fulfils his purposes, promises, and threatenings, by the follies, as well as by the crimes, of mankind. When people once become unreasonable, they will not stick to contemn and calumniate the best of kings, and the best of governments. And they, who by oppression drive men into rebellion, must blame themselves for the mischiefs which they incur. Princes, once infatuated in their counsels, readily add one blunder to another, running to the various extremes of haughtiness, silly compliance, and open violence. We often see the miseries which our follies occasion when it is too late to



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2 And he [d] cried against the altar in the word of the LORD, and said, O altar, altar! thus saith the LORD, Behold, a child shall be born unto the house of David, [e] Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.[*]

3 And he [f] gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 ¶ And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he [g] put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, [h] dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, [i] Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God [k] besought the LORD, and the king's hand was restored him again, and became as *it was* before.

7 ¶ And the king said unto the man of God, Come home with me, and [l] refresh thyself, and I will give thee a [m] reward.[†]

8 And the man of God said unto the king, [n] If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water[‡] in this place:

9 For [o] so was it charged me by the word of the LORD, saying, [p] Eat no bread, nor drink water, nor turn again by the same way that thou camest.[§]

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt [q] an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, [r] Saddle me the ass. So they saddled him the ass: and he rode thereon;

14 And went after the man of God, and found him [s] sitting under an oak: and he said unto him, [t] *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, [u] Come home with me, and eat bread.

16 And he said, [x] I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet[*] also as thou *art;* and an [y] angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he [z] went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto [*] the prophet that brought him back:[†]

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, [b] Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place of the which *the* LORD did say to thee, Eat no bread, and drink no water; [c] thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, [d] a lion met him by the way, and slew him; and his carcass *was* cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told *it* in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD; therefore the LORD hath delivered him unto the lion, which hath [e] torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

A. M. 3020. B. C. 974.

d Ja. 58. 1. & 1. 2. Jer. 22. 29. Hos. 8. 1. Deut. 32. 1.

e 2 Kin. 22. 1, 2. & 23. 14—17. Is. 44. 28.

* This prophecy, according to Hales, was fulfilled 336 years afterwards, and, for distinctness nobly puts to shame all the obscure and equivocal oracles of paganism, while the boldness and faithfulness of the prophet may well read an impressive and admonitory lesson to all who are surrounded with idolatry, even under the Christian name, and who are bound by their sacred office, to exhort and rebuke with "all long suffering and doctrine"—Ed.

f Jer. 28. 16. Is. 7. 13, 14. & 38. 7, 8. Ex. iv. vii. Judg. 6. 21, 36—40. & 7. 13, 14. 1 Sam. 10. 2—11.

g Amos 7. 10, 11. Acts 12. 1. Jer. 20. 2. & 38. 4—6.

h Acts 13. 8—11. 2 Cor. 10. 5. Jer. 20. 3—4. & 36. 29, 30. & 28. 17. Amos 7. 10—17. Deut. 18. 22. Mark 16. 20.

i Ex. 8. 8. & 9. 28. & 10. 17. & 32. 11, 12. Num. 21. 7. Acts 8. 24. 2 Chr. 33. 12. Jonah 1. 6.

k Mat. 5. 44. Rom. 12. 20. Jam. 5. 16. Hos. 6. 1. Ex. 8. 12, 13.

l Gen. 18. 5. Judg. 13. 15.

m 1 Cor. 2. 14. ch. 14. 3. 2 Kin. 5. 15. 1 Sam. 9. 7, 8. 2 Cor. 12. 14.

† For the restoration of his hand from the paralysis: but freely he had received the gift and right of prayer, and freely he gave, and would receive nothing in return that might identify him with idolatry.—Ed.

n Num. 22. 18. & 24. 13. Esth. 5. 3. Mark 6. 23

‡ An Eastern symbol of friendship and alliance, which, therefore, the prophet is instructed to refuse. Had it been mere hospitality, the prophet would not have declined, any more than Paul did the kindness of the barbarous people of Melita. Acts 28. 2—Ed.

o Deut. 12. 32. Job 23. 12. John 4. 34.

p 2 John 10. Rom. 16. 17. 1 Cor. 5. 11.

§ To extend his witness against idolatry as far as the time of his mission would permit, his appearance in every new locality being calculated to excite inquiry as to who he was, what he had done, and the God who had sent him.—Ed.

q Ver. 20, 21. 2 Kin. 23. 18. Num. 23. 5. ch. 18. 20. Jer. 2. 8. Ezek. 13. 2. Mat. 7. 22, 23. 2 Pet. 2. 1.

r Num. 22. 21. Judg. 5. 10. & 1. 14. & 10. 4. 1 Sam. 25. 20. 2 Sam. 19. 26. ver. 27.

A. M. 3020. B. C. 974.

s Josh 4. 6. ch. 19. 4.

t Heb. *a word* was, Ch. 20. 35. 1 Thes. 5. 13, 20.

u Ver. 7. Ps. 19. 2. & 55. 21. Mic. 7. 5. Prov. 1. 10.

x Ver. 8, 9

* Most probably he was so, even as Balaam was, and, as reluctantly as Balaam, compelled to bear witness for God. Wicked men are still occasionally so compelled, if not to foretel future events, yet to confess and announce truth, however contrary to their habitual feelings, wishes, and interests.—Ed.

y Num. 22. 35. Jer. 5. 12. Mat. 7. 15. 1 John 4. 1.

z 2 Pet. 1. 19. Gal. 2. 18. ver. 9.

a Num. 23. 5. John 11. 51. Mat. 7. 22, 23. ver. 14.

† In ver. 23, the same words are translated "whom he had brought back," and it is obvious they should likewise be so translated here, as the translation obviates the objection urged from the word of the Lord seeming to be addressed, not to the true, but to the lying prophet. This view is farther confirmed by the false prophet's declaration, ver. 32.—Ed.

b Ver. 8, 17. Gal. 1. 8, 9. Gen. 2. 17. & 3. 5—19.

c Ch. 11. 13. 2 Chr. 21. 20. Is. 14. 19 20. Jer. 22. 19.

d Ch. 20. 36. Eccl. 9. 2. 2 Sam. 8. 7. 2 Kin. 2. 24. 1 Cor. 11. 30. Lev. 10. 2. & 1 Pet. 4. 17, 18

e Heb *broken*. Lev. 26. 15. 2 Sam. 6. 7. 2 Chr. 12. 2. & 15. 2. & 24. 20. Ps. 9. 15. & 71. 3, 11. 1 Cor. 11. 30.

remedy them. Hasty words often produce endless mischiefs. But love to our brethren should make us put up with many injuries, rather than seek to redress them in a manner which may be ruinous to both: and when God's will contradicts our designs, we must submit without delay. If we fight against him, there can be no hope of success. Wicked princes soon forget the express conditions on which God granted them their power. And with infinite infamy, guilt, and danger, to themselves and their subjects, they model the worship of God after patterns of human invention which they have seen, or as they hope will best answer their carnal purposes; or which, by contrariety to what God has appointed, most gratifies their enmity against him. But to secure our safety by sin is only to hasten our ruin. Great men's examples are grievously infectious: and most subjects are ready to comply with any form of religion which their rulers please to appoint.



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ıd he went, and found his carcass cast
ay, and the ass and the lion standing
arcass: the lion [f] had not eaten the
or torn the ass.
ıd the prophet took up the carcass of
of God, and laid it upon the ass, and
it back; and the old prophet came to
to mourn and to bury him.
d he laid his carcass in his own grave;
[g] mourned over him, *saying*, Alas,
er!
d it came to pass, after he had buried
he spake to his sons, saying, When I
then [h] bury me in the sepulchre where-
n of God *is* buried; lay my bones be-
ones:
the saying which he cried by the
he LORD against the altar in Beth-el,
ıst all the [i] houses of the high places
in the cities of [k] Samaria, shall surely
ass.
After this thing[†] Jeroboam [l] returned
his evil way, but made again of the
the people priests of the high places:
would, he [m] consecrated him, and he
*ne* of the priests of the high places.
d this thing [n] became sin unto the
Jeroboam, even to cut *it* off, and to
from off the face of the earth.

A. M. 3030. B. C. 974.

f Lev. 10. 2, 3. Dan. 6. 22. Job 38. 11. ver. 24.

g Ch. 14. 13. Jer. 22. 18.

* An anxious curiosity, with the vanity of entertaining a distinguished guest, joined to an unscrupulous carelessness about truth, with a portion of that *esprit de corps*, that if not affection, may be its substitute, seems to have been the leading motives in the mind of the prophet in tempting the brother whom he now uselessly laments.—*Note.* In all the lamentation there is no recorded acknowledgment of his own sin. Does not the dead here, as in many cases, seem to say, "weep not for me, but weep for yourselves?"—Ed.

h 2 Kin. 23. 17, 18. Num. 23. 10. Ps. 26. 9.

i 1 Lev. 26. 30. ch. 12. 31. Hos. 12. 11

k Ch. 16. 24. John 4. 5. Acts 8. 1, 14.

† Jeroboam stands one of a large class, who call for prayer, and promise amendment, during sickness, but who, when recovered, forget their terrors and their promises, and return not to God from their evil ways.—Ed.

l Jer. 3. 6. Amos 4. 6—11. ch. 12. 31—33 with Num. 3. 10. & 1. 50—53. & xvii.

m Ex. 28. 41. Lev. 7. 37. & viii. ix. Judg. 17. 12. 2 Chr. 11. 14, 15.

n Ch. 12. 30. & 15. 29, 30. 2 Kin. 10. 31. & 17. 21. with ch. 12. 26—33. & 14. 7—14. & 15. 29, 30

## CHAPTER XIV.

*a sends his wife in disguise to Ahijah the prophet, to inquire whether their sick rer:* 1—4. (2) *Ahijah denounces to her the death of her son, and the ruin of amily:* 5—16. (3) *The child dies, and soon after Jeroboam himself:* 17—20. *king of Judah and his subjects apostatize to idolatry, &c.* 21—24. (5) *f Egypt, ravages their country:* 25—28. (6) *Rehoboam concludes his life, continued warfare with Jeroboam:* 29—31.

ıat time Abijah the son of Jeroboam
sick.
Jeroboam said to his wife, Arise, I
, and [o] disguise thyself, that thou be
n to be the wife of Jeroboam, and get
Shiloh: behold, there *is* Ahijah the
which told me that [p] *I should be* king
people.
[q] take with thee ten loaves, and
s, and a [†] cruse of honey, and go to
[r] shall tell thee what shall become of

Jeroboam's wife did so, and arose,
to Shiloh, and came to the house of

A. M. 3048. B. C. 956.

a Ch. 13. 33, 34.

b Ch. 13. 3. ver. 12, 13.

c 1 Sam. 28. 8. ch. 22. 30. 2 Chr. 18. 29.

d Jos. 18. 1. Ps. 78. 60, 67. Jer. 7. 12, 14. & 26. 6.

e Ch. 11. 29—39.

f 1 Sam. 9. 7, 8. 2 Kin. 5. 5, 15. ch. 13. 7.

* Or, *cakes.*

† Or, *bottle.*

g 2 Kin. 8. 9. & 1. 6. 2 Sam. 12. 14. Amos 3. 7. Ps. 25. 14.

A. M. 3048. B. C. 956.

h Heb. *stood for his heaviness.* Gen. 27. 1. Eccl. 12. 3.

i Prov 21. 30. Amos 3. 7. Ps. 25. 14.

k Ps. 32. 10. Job 5. 13.

l Heb. *hard.* Jer. 23. 28. Is. 3. 11. Ezek. 2. 7. ver. 10, 11.

m Ch. 11. 31, 37. & 12. 24. & 16. 2. 2 Sam. 12. 7, 8. Ps. 75. 6, 7.

n Ch. 11. 11—13, 31—38. & 12. 1—20.

o Ch 2. 4. & 15. 5. Acts 13. 22, 36.

* David sinned, and his sins are recorded and condemned; how then can he be characterized as in the text? In two ways he is entitled to this description. 1. He followed God with all his heart in opposition to idolatry, which he never countenanced. 2. In zealously reforming the church of God, according to the divine model, in doctrine and worship. 3. In faith unswerving in the divine promises, and in deep repentance wherever he had sinned. Here, by grace truly he denied himself, took up his cross, and followed Christ, even God in Christ, reconciling him to himself, and not imputing his trespasses.—Ed.

p Ch. 12. 27—33. & 13. 33, 34. with ch. 11. 9, 33. Deut. 32. 21.

q Ezek. 23. 35. Neh. 9. 26. Ps. 50. 17.

r Ch. 13. 20. & 16. 3, 4. & 21. 21. Amos 3. 6.

s Or, every male. 2 Kin. 9. 8. & 14. 26. 1 Sam. 25. 22. ch. 16. 11. Deut. 32. 36.

† Even to a dog, 1 Sam. 25. 22.—Ed.

‡ "Shut up and secure in Israel," viz. in the walled towns that Jeroboam had fortified. Chap. 12. 25.—Ed.

t 2 Kin. 21. 13. Is. 14. 23. Ezek. 26. 4. ch. 15. 29. Ps. 83. 10.

u Ch. 16. 4. & 21. 24. Is. 65. 24. Jer. 15. 3. & 16. 4. Eccl. 6. 3, 4. Rev. 19. 17.

x Ver. 17.

y Jer. 22. 18. Num. 20. 29. Deut. 34. 8.

z 2 Chr. 19. 3. Philem. 6. 2 Pet. 2. 6, 9. Gen. 42. 18.

§ By what practical means this "remnant according to the election of grace," was converted to the true God, we are not informed; still it is refreshing and delightful to see him as "a brand plucked out of the burning;" and though cut off by a premature death, he was taken home from the evil to come, and doubtless had a "desire to depart and be with Christ," whose day, in common with all believers, he saw and longed for.—Ed.

a Ch. 15. 27—30.

Ahijah: but Ahijah could not see; for his eyes [h] were set by reason of his age.

5 ¶ And the [i] LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, [k] thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* [l] heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, [m] Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And [n] rent the kingdom away from the house of David, and gave it thee; and *yet* thou hast not been as my servant David, [o] who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;*

9 But [p] hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and [q] hast cast me behind thy back:

10 Therefore, behold, [r] I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam [s] him that pisseth against the wall,† *and* him that is shut up and left in Israel,‡ and will take away the remnant of the house of Jeroboam, as a man taketh away [t] dung, till it be all gone.

11 [u] Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house; *and* [x] when thy feet enter into the city, the child shall die.

13 And all Israel [y] shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found [z] *some* good thing toward the LORD God of Israel in the house of Jeroboam.§

14 Moreover, [a] the LORD shall raise him up

ONS UPON CHAP. XIII.—God warns men before he strikes. And must, without fear of the greatest or the worst, faithfully declare his nothing, however contingent, or distant in futurity, is unknown to rpose is fixed and unchangeable, with respect to even the smallest of our lot. Shame and disgrace attend sin and sinners at last. s their presumption who persecute the faithful messengers of God: ebukes will often provoke proud wrath. Faithful preachers are the d men's malice; but God will protect them. In the way of duty we danger. But it is infinitely dangerous to contemn God's warnings, so easily make us monuments of his vengeance. They, who in pros- on the messengers of God, may soon be obliged by their troubles to e to their prayers. Nor must saints ever be averse to pray even for spitefully use them.—Impenitent sinners are in general more affected fferings than with their sins: neither mercies nor judgments will make mpression upon reprobates. And men are often more ready to thank nts of their deliverance than to thank God, the author of them. God and his faithful servants detest false worship, and every thing which contributes to the support of it: and we should rather deny ourselves the common comforts of life, than have fellowship with the unfruitful works of darkness. How dangerous enemies to God's people are false prophets and unfaithful ministers, who pretend intercourse with God! Men may be seduced to evil by appearances of piety, when no fears of suffering can drive them to it. And none are more ready to upbraid and torment us than those who have seduced us. God severely punishes the disobedience of his dearest saints; and yet how marvellously he bounds their trouble! How great his sovereignty, in permitting the tempter to escape, while the seduced is so awfully punished! How necessary is constant readiness for death! But hypocrites in vain claim kindred to, and connexion with, the people of God, and wish their last end to be like theirs.—God will never want witnesses for his cause. If the man of God be dead, the false prophet must attest his warnings. And how desperate those sinners, who, after repeated warnings, corrections, and mercies, continue impenitent! For, sooner or later, the vengeance of God will overtake the sinner, and he shall perish in his own deceivings.

a king over Israel, who shall cut off the house of Jeroboam that day: but what? [b] even now.

15 For the LORD [c] shall smite Israel, as a reed is shaken in the water,* and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them [†] beyond the river, because they have made their groves, provoking the LORD to anger.

16 And [d] he shall give Israel up, because of the sins of Jeroboam, [e] who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to [f] Tirzah: *and* [g] when she came to the threshold of the door, the child died;

18 And they buried him: and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant‡ Ahijah the prophet.

19 ¶ And [h] the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the Chronicles of the kings of Israel.§

20 And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers;‖ and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned[¶] in Judah. [i] Rehoboam *was* forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city [k] which the LORD did choose out of all the tribes of Israel, to put his name there: and his mother's name *was* Naamah an [l] Ammonitess.†

22 And Judah [m] did evil in the sight of the LORD,‡ and they provoked him [n] to jealousy§ with their sins which they had committed, [o] above all that their fathers had done.

23 For they also [p] built them high places, and [‖] images, and groves, on every high hill, and under every green tree.

24 And there were also [q] sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass, in the fifth year of king Rehoboam, *that* [r] Shishak king of Egypt came up against Jerusalem:

26 And he took away the [s] treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all [t] the shields of gold which Solomon had made.

27 And king Rehoboam [u] made in their stead brazen shields, and committed *them* unto the hands of the chief of [x] the guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now [y] the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

30 And there [z] was war between Rehoboam and Jeroboam all *their* days.

31 And [a] Rehoboam slept with his fathers, and was buried with his fathers in the city of David;* and his mother's name *was* Naamah an Ammonitess:† and Abijam his son reigned in his stead.

A. M. 3048. B. C. 956.

b Ezek. 12. 23. Eccl. 8. 11. *i. e.* speedily.

c 1 Sam. 12. 22, 25. 2 Kin. 17. 6. & 18. 29. Ps. 52. 5. Deut. 9. 7, 8. & 29. 16—68. Lev. 26. 15—39. Amos 5. 27.

* The water-reed, like the aspen leaf, is shaken by the slightest breeze, and bent by every ripple.—Ed.

† In Assyria, Media, Chaldea, &c.

d Is. 42. 24. Hos. 9. 12.

e Ch. 12. 28—33. & 13. 33, 34. & 15. 26, 34. & 16. 2, 26. 2 Kin. 3. 3. & 10. 29, 31. & 13. 2, 11. & 14. 24. & 15. 9, 18, 24, 27. Hos. 5. 11. Mat. 16. 7. Rom. 1. 32.

f Jos. 12. 24. ch. 16. 6, 8, 15, 23. Song 6. 4.

g 1 Sam. 2. 30—34. ver. 12. 13.

h 2 Chr. 13. 2—20. ch. 15. 21. & 16. 5, 14, 20, 27. & 11. 41.

‡ "Spake by his servant," *BOOTHROYD*; or, if translated as in the text—"spake by the hand of his servant" held up to heaven in the attitude of appeal, warning, and threatening.—Ed.

§ No good reason appears for supposing with most expositors, that these *Chronicles* are not the books of that name, but certain annals from which the two books of Chronicles were afterwards compiled. The parts referred to seem to be, 2 Chron. 10. & 11. 14. & 12. 15. & 13. 1—20, which parts, instead of being composed long *after* this book of Kings, it is more natural to suppose were written *before* it, just as we now find it, and subsequently incorporated with the other narratives.—Ed.

‖ B. C. 954.

¶ B. C. 975.

i 2 Chr. 12. 13. and yet very foolish. Eccl. 4. 13.

k Ch. 11. 36. & 8. 16, 44. Ps. 78. 68, 69. & 132. 13, 14. & 87. 1, 2. & 48. 1, 2. 2 Chr. 6. 6.

l Ch. 11. 1, 2. ver. 31.

† A note of genealogy that may go far to account for Rehoboam's apostasy, and anti-national feelings.—Ed.

m 2 Chr. 11. 17. Judg. 2. 7, 12. & 4. 1.

‡ B. C. 972.

n Ver. 9. Deut. 4. 24. & 29. 20. & 32. 16—21. Prov. 6. 34, 35. Is. 65. 2—5.

§ Jealousy in God, is that dissatisfaction wherewith he sees that love and glory given to an idol which is due to him alone.—Ed.

o Ezek. 16. 47, 48. Ez. 32. 1—6. Num. xiv, xvi, xxi, xxv. Judg. 2. iii, iv, vi, x.

p Deut. 12. 2. ch. 3. 2. 2 Chr. 28. 4. 2 Kin. 17. 9, 10. Jer. 2. 20. & 11. 13. Hos. 4. 13. & 8. 11. & 12. 11. Is. 57. 5. Rom. 1. 21—24.

‖ Or, *standing images*, or *statues*.

q Ch. 15. 12. & 22. 46. Gen. 19. 5. Judg. 19. 22. Rom. 1. 24, 26, 27. Deut. 23. 17. & 16. 21. 2 Kin. 23. 7. Lev. 18. 24.

r 2 Chr. 12. 2. ch. 11. 40.

s Ch. 7. 51. & 15. 18. Ps. 127. 1, 2.

A. M. 3048. B. C. 956.

t Ch. 10. 16. 2 Chr. 9. 16. & 12. 9. Prov. 25. 5. Eccl. v. 16.

u 2 Chr. 12. 10, 11.

x Heb. *runners*. 1 Sam. 22. 17.

y 2 Chr. 12. 15. ver. 29. ch. 11. 41. & 15. 23. & 22. 45.

z Ch. 15. 6, 16, 32. with ch. 12. 24.

a 2 Chr. 12. 13, 16. ch. 11. 43. & 15. 8, 24. & 22. 50. ver. 20.

* B. C. 956.

† This is not a mere repetition, but a repeated warning in the history of an idolatrous son and an idolatrous mother.—Ed.

## CHAPTER XV.

(1) *The reign of Abijam over Judah: the Lord preserves the kingdom for David's sake*: 1—8. (2) *Asa reforms his kingdom; leagues with the Syrians against Israel; builds cities to secure his frontiers, and dies*: 9—24. (3) *Nadab's wicked reign over Israel, and of the ruin of him and all Jeroboam's family*: 25—31. (4) *The wicked reign of Baasha, Nadab's murderer and successor*: 32—34.

A. M. 3048. B. C. 956.

NOW, in the eighteenth year of king Jeroboam the son of Nebat reigned [a] Abijam over Judah.

2 [b] Three years reigned he in Jerusalem: and his mother's name *was* Maachah, the daughter of Abishalom.*

3 And he [c] walked in all the sins of his father, which he had done before him: and his heart was [d] not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, [e] for David's sake, did the LORD his God give him a [†] lamp in Jerusalem, to set up his son after him, and to establish Jerusalem;

5 Because David [f] did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [g] save only in the matter of Uriah the Hittite.‡

6 And there was war between [h] Rehoboam and Jeroboam all the days of his life.

7 ¶ Now [i] the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

a Or, *Abijah*. 2 Chr. 13. 1. 1 Chr. 3. 10. Mat. 1. 7.
b 2 Chr. 13. 2. & 11. 20—22. & 13. 16. ver. 10, 13.

* This statement may be reconciled with that in 2 Chr. 13. 1, 2. by reference to a fact of very common occurrence, viz. the same person being called by different persons, or at different times of life, by different names, of which a striking instance occurs in the case of Abijam, ver. 1. Comp. 2 Chr. 13. 20, 21. Mat. 1. 7. Or, according to the analogy of ver. 5. Abishalom may have been grandfather, and Uriel, father of Maachah.—Ed.

c 2 Chr. 12. 1, 2, 5, 14. ch. 14. 22.
d Ch. 11. 4. & 3. 14. Ps. 119. 80. 2 Tim. 3. 5. 2 Chr. 25. 2.
e Ch. 11. 12, 22, 36. 2 Sam. 7. 12—16. Ps. 132. 12, 17.

† Or, *candle*.

f Ch. 11. 6, 33, 34. & 14. 8. Acts 13. 22, 36. Ps. 119. 6. Luke 1. 6. Rev. 2. 10. 2 Tim. 4. 7.
g 2 Sam. 11. 4. & 12. 9. Ps. li, xxviii.

‡ "Turned not aside" deliberately from any known and commanded duty, save in this case. "Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others;" and this was David's only aggravated offence. In other sins he fell, in this he "turned aside."—Ed.

h Abijam, the son of Rehoboam.
i 2 Chr. 13. 2—22. ch. 14. 29, 31. & 11. 41.

REFLECTIONS UPON CHAP. XIV.—When God visits our family with his rod, we ought to search out the sinful cause. And as sickness and death are equally the lot of young and old, we should always expect and prepare for it. It is common for sinners to be more anxious about the removal of their troubles than of their sins; and under trouble to apply for the assistance of God's ministers, whom they heartily hate. But it is absolute folly, for those who do evil, to expect from God's faithful ministers an answer of peace. It is daring to attempt imposing upon them, however aged and blind. But, as no covering can hide the hypocrite from the eye of God, no presents, nor compliments, nor flattery, must ever divert a minister from a bold and free declaration of the mind of God. Fearfully confounded will such imposers appear when he discovers them, especially at his awful bar. And ingratitude for singular favours, and seduction of others to sin, entail upon the transgressors the most terrible ruin. God sovereignly bestows his grace upon some in the very worst of families. He takes of such the greatest care, and often removes them from the evil to come by an honourable death. How amiable is early religion! and happy is it to be early ripe for, and transported to, the joy of the Lord! At the same time it is a fearful prelude of destruction to families or nations when the godly die out from among them. Alas! that, notwithstanding warnings and judgments upon the wicked, their pattern should be so greedily followed! Even amidst weakness and distress men will become more and more wicked; while God, to punish former sins, gives them up to their hearts' lusts, till they have ripened themselves for his judgments. God's instruments are always



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d [k] Abijam slept with his fathers; and
ied him in the city of David: and Asa
eigned in his stead.
And in the twentieth year of Jeroboam
Israel reigned Asa over Judah.
nd forty and one years reigned he in
n: and his [l] mother's name *was*
, the daughter of Abishalom.
nd Asa did *that which was* [m] right in
of the LORD, as *did* David his father.
nd he took away the [n] sodomites out of
," and [o] removed all the idols that [p] his
ad made.
nd also [q] Maachah his mother, even her
ed from *being* queen, because she had
idol in a grove: and Asa [r] destroyed
and burnt *it* by the brook Kidron.
t the [s] high places were not removed:[†]
ess Asa's heart was [t] perfect with the
his days.
nd he [u ‡] brought in the [§] things which
had dedicated, and the things which
ad dedicated, into the house of the
lver, and gold, and vessels.[‖]
And there was war between Asa and
ng of Israel all their days.
nd [v] Baasha king of Israel went up
udah, and built [x] Ramah,[*] that he
suffer any to go out or come in to
of Judah.
en [a] Asa took all the silver and the
*were* left in the treasures of the
the LORD, and the treasures of the
se, and delivered them into the hand
vants: and king Asa [b] sent them to
lad, the son of Tabrimon, the son of
ing of Syria, that dwelt at Damascus,

*ere is* a [c] league between me and thee,
een my father and thy father: behold,
nt unto thee a present of silver and
me and break thy league with Baasha
srael, that he may depart from me.
[d] Ben-hadad hearkened unto king
sent the captains of the hosts which
gainst the cities of Israel, and smote
nd Dan, and Abel-beth-maachah, and
roth, with all the land of Naphtali.
d it came to pass, [e] when Baasha heard
that he left off building of Ramah,
t in [f] Tirzah.
hen [g] king Asa made a proclamation
ut all Judah, (none *was* exempted:)
took away the stones of Ramah, and

A. M. 3019. B. C. 955.

k 2 Chr. 14. 1. ch. 14. 31. & 2. 10. & 11. 43.

l That is, *grandmother's*. Ver. 2, 13. 2 Chr. 12. 20, 21.

m 2 Chr. 6. 7. & 14. 7, 10, 12. ver. 5.

n Ch. 14. 24. & 22. 46 Rom. 1. 26, 27.

o Either by banishment or death, as the law of God directed. Lev. 20. 13.—Ed.

o 2 Chr. xiv, xv.

p Ver. 3. ch. 14. 23. & 11. 7. Ezek. 20. 18.

q 2 Chr. 15. 16. Deut. 33. 9. Zech. 13. 3. ver. 2, 10.

r Deut. 7. 5. Ex. 32. 20. 2 Chr. 15. 16. 2 Kin. 23. 12.

s Ch. 22. 43. 2 Kin. 12. 3. & 14. 4. & 15. 4, 35. with 2 Chr. 14. 3. Lev. 26. 30. Deut. 12. 13, 14.

† The reason of this neglect or shortcoming is not mentioned; perhaps from some superstitious veneration the good king retained for them, or his inability to attain such a complete reform without popular commotion.—Ed.

t Ch. 11. 4.

u 1 Chr. 26. 26. ch. 7. 51. 2 Chr. 15. 18. & 16. 13. & 15. 18.

‡ B. C. 931.

§ Heb. *holy things.*

‖ From the character of Abijam, we would scarcely expect him to dedicate any thing to God. But irreligious men are often liberal to religious institutions; and the statement (ver. 3.) that his "heart was not perfect with the Lord as the heart of his father David," intimates that, in the midst of his sins, he still had some yearnings after religion.—Ed.

x Ch. 14. 30. ver. 6, 32. with 2 Chr. 14. 1. & c. after.

y 2 Chr. 16. 1. & 11. 12—17.

z Jos. 19. 29. Jer. 31. 15. 1 Sam. 7. 17.

a B. C. 930.

a 2 Chr. 16. 2. 2 Kin. 18, 16. with 1 Kin. 7. 51. 2 Chr. 15. 18.

† 953.

b Ch. 20. 34. & xxii. 2 Kin. 8. 7.

c Ex. 23. 32. Judg. 2. 2. Is. 31. 1. 2 Chr. 16. 2.

‡ Some nations have always been accustomed to hire their soldiers to any country, and to fight in any cause for pay; and such seems to have been the acknowledged habit of the Damascenes—one of the most melancholy employments of an overflowing population.—Ed.

d 2 Chr. 16. 4. 2 Kin. 15. 29. 1 Tim. 6. 10.

e 2 Kin. 15. 29. Judg. 18. 27—31. ch. 12. 29. 2 Sam. 20. 15. Jos. 11. 2. & 19. 32—39.

f 2 Chr. 16. 5.

g Ch. 14. 17. Song 6. 4.

h 2 Chr. 16. 6.

A. M. 3019. B. C. 955.

i Jos. 21. 17. & 18. 23, 26. 1 Sam. 7. 5, 7, 16. Jer. 40. 8, 8.

k 2 Chr. xiv—xvi. ch. 11. 41—43. & 14. 29—31. ver. 7, 8

l 2 Chr. 16. 12, 13. Eccl. 12. 1, 2. Ps. 90. 10. Heb. 12. 6—10. Rev. 3, 19.

* The precise nature of the disease we cannot tell; but, while it reminds us that kings are not exempt from the common lot of humanity, it reminds us, by a high example, to "remember our Creator in the days of our youth, before the evil days come, and the years draw nigh, in which we shall say, we have no pleasure in them."—Ed.

† B. C. 914.

m 2 Chr. 16. 14. & 17. 1. 1 Chr. 3. 10. Jeel. 3. 12. Mat. 1. 8. ch. 22. 41—43.

‡ B. C. 954.

n Ch. 12. 20—33. & 13. 33. & 14. 16. & 16. 2, 3, 33.

o Not ch. 11. 29. & 14. 2.

p Ch. 16. 9. 2 Kin. 12. 20. & 15. 10, 25, 30.

q Jos. 19. 44. & 21. 23. ch. 16. 15, 17

r Ch. 14. 14. Deut. 32. 35. Job 20. 5.

§ B. C. 953.

s Ch. 14. 10, 11, 14, 16. & 12. 26—33. & 13. 33.

t Ch. 14. 19. & 16. 5, 14, 20, 27. & 11. 41.

u Ver. 6, 16. ch. 14. 30. with 2 Chr. 16. 1. & 15. 19. & 16. 1.

‖ Constant inroads and skirmishing between the border tribes.—Ed.

v B. C. 953.

x Ch. 16. 8.

y Ver. 26. ch. 12. 26—33. & 13. 33. & 14. 16. & 16. 2 7, 26.

the timber thereof, wherewith Baasha had builded; and king Asa built with them [i] Geba of Benjamin, and Mizpah.

23 ¶ The [k] rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheless [l] in the time of his old age he was diseased in his feet.[*]

24 And Asa slept with his fathers,[†] and was buried with his fathers in the city of David his father: and [m] Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam[‡] began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he [n] did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of [o] Ahijah, of the house of Issachar, [p] conspired against him: and Baasha smote him at [q] Gibbethon, which *belonged* to the Philistines; (for Nadab and all Israel laid siege to Gibbethon;)

28 Even in [r] the third year of Asa king of Judah did Baasha [§] slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* [s] he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 [t] Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

32 ¶ And there [u] was war between Asa and Baasha king of Israel all their days.[‖]

33 In the third year of Asa king of Judah [v] began Baasha the son of Ahijah to reign over all Israel in Tirzah, [x] twenty and four years.

34 And he [y] did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

## CHAPTER XVI.

(1) *Jehu the prophet foretells Baasha the terrible ruin of his family, &c.* 1—7. (2) *Elah, Baasha's son and successor, with all the family, are murdered by Zimri:* 8—14. (3) *Zimri, besieged by Omri, burns his palace upon himself and his family:* 15—20. (4) *Omri prevails, builds Samaria, and becomes worse than any of his predecessors:* 21—28. (5) *Ahab his son succeeds, who, instigated by Jezebel his wife, introduces the worship of the Zidonian Baal:* 29—33. (6) *In his days Hiel dares to rebuild Jericho, but his family is ruined in the attempt:* 34.

d for chastising even his professed people: and sin quickly reduces the
poverty and debasement. Jerusalem is now emptied of her gold and
not chiefly Shishak, but sin hath done it.

IONS UPON CHAP. XV.—How few great men, especially kings, have
y! And what a plague to their subjects is their want of it! Parents'
ill example is very pernicious to their children: and it is a double reproach on those who degenerate from the piety of their ancestors. Sin often shortens men's days, and hastens them to an untimely end. But what a remarkable blessing to nations and families are God's noted favourites! Even after their death God often pities, from regard to them, and to his promises made to them. It is a mercy when God shortens the reign of wicked rulers to make way for better, and



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THEN the word of the LORD came to [a] Jehu the son of Hanani[*] against Baasha, saying,

2 Forasmuch as I [b] exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like [c] the house of Jeroboam the son of Nebat.

4 [d] Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ [e] Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

6 So [f] Baasha slept with his fathers,† and was buried in Tirzah: [g] and Elah his son reigned in his stead.

7 And also by the [h] hand of the prophet Jehu‡ the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the [i] work of his hands, in being like the house of Jeroboam; and because he [k] killed him.§

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri (captain of half *his* chariots) [l] conspired against him, as he was in Tirzah, [m] drinking himself drunk in the house of Arza, steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and [n] reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* [o] he slew all the house of Baasha: he left him not one that [p] pisseth against a wall,‖ neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, [q] according to the word of the LORD, which he spake against Baasha [*] by Jehu the prophet,

13 [r] For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their [*] vanities.

14 [t] Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign [u] seven days in Tirzah:[*] and the people *were* [x] encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made [y] Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they [z] besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and [a] burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing [b] evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.†

20 [c] Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel [d] divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel,‡ [e] twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer [§] for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, [f] Samaria.‖

25 ¶ But Omri wrought evil in the eyes of the LORD, and did [g] worse than all that *were* before him.

26 For he [h] walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 ¶ Now [i] the rest of the acts of Omri which he did, and his might that he showed, *are* they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the [k] thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri

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A. M. 3073. B. C. 931.

[a] 2 Chr. 19. 2. & 20. 34. & 16. 7. ver. 7.

[*] Of this prophet little is known, but that little illustrates his character for plainness of speech, intrepidity of spirit, and sternness of rebuke, even an honest and full delivery of the divine message, declaring the "whole counsel of God," and enabling him, in the integrity of his heart, to say, "I am clear from the blood of all men."—ED.

[b] 1 Sam. 2. 8. & 15. 17—19. Ps. 113. 8. & 50. 21, 22. 2 Sam. 12. 7—11. ch. 11. 11. & 14. 7—9. & 21. 20—24.

[c] Ch. 14. 10, 11. & 15. 29, 30. & 21. 21, 22. ver. 11, 12.

[d] Ch. 14. 11. & 21. 24. Jer. 15. 3. & 16. 4. & 22. 19. Is. 66. 24. Rev. 19. 17. Ezek. 39. 17—20. Eccl. 6. 3, 4.

[e] Ch. 14. 19. & 15. 23, 31. & 11. 41.

[f] Ch. 14. 20. & 15. 8, 24.

† B. C. 930.

[g] Ch. 14. 17. & 15. 33. ver. 8, 9, 13.

[h] Ministry. Ch. 2. 22. ver. 2—4

‡ Either by his hand lifted up in prophetic denunciation, or, more probably, by a written message under the prophet's hand.—ED.

[i] Ps. 115. 4. Is. 2. 6. & 44. 9—20. Deut. 32. 21. ch. 14. 9, 22, 23. & 16. 2, 7. & 11. 10.

[k] Ch. 15. 27—29. Hos. 1. 4. Ps. 140. 11.

§ It was suggested, (see Editorial note on ch. 15. 6. appended) that instead of solving the difficulty by the common refuge of the "error of a transcriber," it were easier and better to consider Abijam, as being also called Rehoboam. Now, is not this suggestion confirmed here? For Baasha did not kill Jeroboam, but Nadab, who seems also to have been called Jeroboam, for Jeroboam, by the structure of the verse, is undoubtedly the person said to be killed.—ED.

[l] Ch. 15. 27. 2 Kin. 12. 20. & 15. 10, 25, 30.

[m] 2 Sam. 13. 28, 29. Dan. 5. 2, 30. Luke 21. 34.

[n] Ver. 15. Job 20. 5. Hos. 8. 4. & 13. 10, 11.

[o] Ver. 1—4, 7. Judg. 1. 7. Mat. 7. 2. ch. 15. 29.

[p] 1 Sam. 25. 22. ch. 14. 10. 4. *e.* males.

‖ Not a dog.—ED.

[q] Ver. 1—4, 7.

[*] Heb. *by the hand of.*

[r] Is. 3. 11. & 10. 6. 7. Ps. 18. 26, 27. & 9. 15, 16. ch. 15. 29, 30. Jer. 2. 19. ver. 2, 7. Prov. 1. 31. & 13. 21. & 3. 22.

[s] Deut. 32. 21. 2 Kin. 17. 15. Is. 41. 24, 29. Jonah 2. 8. Jer. 10. 8—16. 1 Cor. 8. 4. & 10. 19, 20.

[t] Ch. 14. 19. & 15. 31. & 16. 5, 20, 27. & 22. 39. & 11. 41.

A. M. 3075. B. C. 929.

[u] Job 20. 5. Ps. 37. 35, 36. 2 Kin. 9. 31.

[*] Zimri was, no doubt, executing the prophetic denouncements of the Lord, and thereby fulfilling his will (ver. 12); yet this did not excuse his wickedness, for he merely sought self, and not the honour of God. His triumphing is short; and seven days of successful conspiracy against his king, are succeeded by defeat and suicide.—ED.

[x] Ch. 15. 27. Jos. 19. 44.

[y] Mic. 6. 16

[z] 2 Sam. 20. 15. Judg. 9. 45, 50. Luke 19. 43.

[a] Judg. 9. 54. 1 Sam. 31. 4, 5. 2 Sam. 17. 23. Mat. 27. 5

[b] Ch. 15. 30. ver. 7, 13. Ps. 9. 16. Is. 3. 11. Jer. 2. 19. Hos. 2. 5, 9. Prov. 1. 31. & 5. 22. & 13. 21.

† Uninspired historians almost invariably trace disasters, personal or national, to any origin but sin. And even when impropriety of conduct, such as cruelty, covetousness, or luxury, is admitted, it is seldom, if ever, condemned as sin against God. The Scriptures alone trace disasters to sin, and characterize sin as direct rebellion against God.—ED.

[c] Ver. 5, 14, 27. ch. 14. 19. & 15. 31. & 22. 39. & 11. 41. 2 Kin. 1. 18. & 10. 34. & 13. 8, 12. & 14. 15, 28. & 15. 11, 15, 21, 26, 31.

[d] Judg. 5. 8. Prov. 28. 2. The civil war lasted about five years.

‡ His election is recorded, ver. 16; his reign over all Israel, on the overthrow of Tibni, commences ver. 23, and ends ver. 29.—ED.

[e] From the death of Elah. Ver. 8.

§ Six hundred eighty-four pounds seven shillings and sixpence.

[f] Heb. *Shomeron.* Ch. 13. 2. & 20. 1. & 22. 37. 2 Kin. 17. 1, 6. Mic. 1. 5. Amos 6. 1.

‖ This city was situated on a large insulated hill, 42 miles north of Jerusalem, and seems to have been selected for its capabilities of fortification, as appears from the various sieges it sustained from the days of Benhadad (1 Kin. 20.) to Shalmaneser, (2 Kin. 17. & 18.) Subsequently it underwent various disasters and revivals; and is at present a poor Turkish village, but with several ruins that indicate its ancient greatness. Its situation, however, is one of the most beautiful in Palestine, and the region one of the most fertile.—ED.

[g] He established the idolatry by a law. Mic. 6. 16. Hos. 5. 11.

[h] Ver. 2, 7, 18, 19. ch. 12. 29—33. & 13. 33, 34. & 14. 9, 16.

[i] Ver. 5, 14, 20. ch. 14. 19. & 15. 31.

[k] Ver. 10, 15, 23.

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who will begin reformation at themselves and their court. Many defects are in the best; much imperfection in their works of reformation; and great proneness to rely upon an arm of flesh in the time of trouble. But God generally imbitters to his people the success of their own sinful projects. How wretched are nations when one wicked prince still follows another! when successors murder their wicked sovereigns, but continue cleaving to their ruinous wickedness.



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reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD [l]above all that *were* before him.

31 And it came to pass, [k]as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife [m]Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served [n]Baal, and worshipped him.

32 And he reared up an altar for Baal in the [o]house of Baal,[†] which he had built in Samaria.

33 And Ahab [p]made a grove; and Ahab did [q]more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the [r]Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, [s]according to the word of the LORD, which he spake by Joshua the son of Nun.

A. M. 3046. B. C. 958.

l Ch. 14. 9. & 21. 25. ver. 25, 33. 2 Kin. 3. 2.

k Heb. *was it a light thing*, &c.

m Ch. 18. 4. & 21. 7, 25. & 11. 6. Gen. 6. 2. Prov. 23. 2.

n Judg. 2. 11, 13. & 3. 7. & 10. 6.

o 2 Kin. 10. 21, 26, 27.

† Baal is not a proper name of any god, but a general title equivalent to Lord, Master, or Husband. There can be no doubt of its being a title often employed in the worship of the sun, and specially applied to the *Tyrian Hercules*. Remnants of the name are still, by etymologists, believed to be found in Ireland, *e. g.* "Ballinglass;" and also of the worship, in the fires still lighted up on hills at the *summer solstice*.—ED.

p Ex. 34. 13. 2 Kin. 13. 6. & 17. 16. & 21. 3.

q Ver. 31, 32. ch. 22. 6. & 21. 4, 19, 20, 23. & 20. 12.

r Gen. 28. 19. & 35. 1. ch. 12. 29, 33.

s Jos. 6. 26. Num. 15. 30. Job 9. 4. 1 Cor. 10. 22. Zech. 1. 6. Dan. 9. 11. Ps. 50. 21. 22. Jer. 44. 28

## CHAPTER XVII.

(1) *Elijah by his prayer procures, and foretells to Ahab, a famine occasioned by a drought of three years and six months.* (2) *While Ahab sought to murder him, God makes the ravens feed him by the brook Cherith*: 2—7. (3) *God nourishes him during the rest of the dearth by a poor Zidonian widow, whose meal and oil he multiplied, and whose dead child he restored to life*: 8—24.

AND [a]Elijah the Tishbite, *who was* of the inhabitants of Gilead,[*] said unto Ahab, [b]*As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And [c]the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and [d]hide thyself by the brook Cherith, that *is* [†]before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have [e]commanded the ravens to feed thee there.

5 So he went and did [f]according unto the word of the LORD: for he went[‡] and dwelt by the brook Cherith, that *is* before Jordan.

6 And the [g]ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass [§]after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the [h]word of the LORD came unto him, saying,

A. M. 3061. B. C. 910.

a Luke 1. 17. & 4. 24, 25.

* The rendering of the Septuagint seems, when given in literal English, much more agreeable to the Hebrew, and also more explanatory, viz., "The Tishbite from Tishbe of Gilead."—ED.

b 2 Kin. 3. 14. Deut. 10. 8. Jam. 5. 17. Rev. 11. 6. Luke 4. 25, 1s. 45. 11

c Jer. 7. 1. & 11. 1. & 18. 1. & 21. 1. & 26. 1. & 27. 1. & 30. 1, &c.

d Jer. 36. 26. John 8. 59. Heb. 11. 38. Mat. 10. 23.

† Eastward of it.

e Ps. 78. 23. & 37. 3, 19. Job 38. 41. Rev. 12. 6, 14.

f Prov. 3. 5, 6. Mat. 16. 24. ch. 18. 9.

B. C. 909.

g Mat. 10. 26. & 16. 25. Hab. 3. 17, 18. Prov. 30. 8—10. Judg. 14. 14. Ps. 37. 3. & 34. 9, 10.

§ Heb. *at the end of days.*

h Ver. 2. Gen. 22. 14. Is. 41. 17. Ps. 46. 4. Judg. 13. 19.

A. M. 3063. B. C. 908.

i Obad. 20. called *Sarepta*, Luke 4. 26.

* Situate between Tyre and Sidon, and so beyond the jurisdiction of Ahab. Thus the heathenism that will not acknowledge God, unwittingly affords an asylum for his servant.—ED.

k Ver. 4. Is. 33. 16. Ps. 23. 1. Luke 4. 25, 26. Gen. 18. 4. & 24. 15. Heb. 11. 37.

l Gen. 24. 15 Heb. 11. 37. Mat. 10. 42.

m Ver. 1. 1 Sam. 25. 26, 34.

* How she recognised him to be a worshipper of Jehovah, is not recorded, probably by his Hebrew accent, or prophetic garb.—ED.

n Gen. 18. 6. 2 Kin. 4. 42.

o Gen. 21. 15, 16.

p 1 Pet. 1. 7. Gen. 22. 1. Judg. 7. 2—4.

q 1 Tim. 4. 8. Is. 33. 16. 2 Kin. 4. 2—7. John 6. 9—13. Mat. 15. 32—38. & 14. 13—21.

r 2 Chr. 20. 20. Is. 7. 9. Mat. 15. 28. Mark 12. 43.

‡ Or, *a full year.*

s Ver. 14. ch. 18. 5. 2 Kin. 18. 25. Num. 23. 19. Tit. 1. 2. Heb. 10. 23. Jer. 32. 17, 27.

§ Heb. *by the hand of.*

t 2 Kin. 4. 18—20. 1 Pet. 4. 12. & 1. 7. Jam. 1. 2—4. John 4. 49, 50.

u Luke 5. 8. 2 Sam. 16. 10. Rom. 2. 4.

x Deut. 33. 1. Judg. 13. 6. 1 Sam. 2. 6, x ch. 13. 1

y Ch. 18. 9. Luke 5. 8. Mat. 14. 26.

* One of the constant characteristics of an humble believer, is the acknowledgment of guilt and unworthiness. Luke 15. 18, 19.—ED.

z Acts 9. 20. & 1. 13. Mark 11. 15.

a Ex. 14. 10. Jam. 5. 13, 16. Phil. 4. 6. Mat. 7. 7. & 21. 22. Is. 45. 11. John 14. 13, 14. & 16. 23. & 15. 7. 1 John 5. 14.

b Ver. 9. Prov. 14. 21. Jos. 7. 9.

c 2 Kin. 4. 34. Acts 20. 10.

* To indicate that while the miracle was wrought by his *instrumentality*, it was not by his *power*. Had it been by the prophet's power, once would have sufficed. It was also intended to teach the Sidonians, and all others, the efficacy of persevering prayer; and formed, as it were, the model for Paul in the depth of his afflictions. 2 Cor. 12. 8—ED.

9 Arise, get thee to [i]Zarephath,* which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, [k]Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, [l]Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, [m]*As* the LORD thy God liveth,[†] I have not a [n]cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and [o]die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but [p]make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son:

14 For thus saith the LORD God of Israel, [q]The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she [r]went and did according to the saying of Elijah: and she, and he, and her house, did eat [‡]*many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, [s]according to the word of the LORD, which he spake [§]by Elijah.

17 ¶ And it came to pass after these things, *that* the [t]son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, [u]What have I to do with thee, O thou [x]man of God? [y]art thou come unto me to call my sin to remembrance,[‖] and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a [z]loft where he abode, and laid him upon his own bed.

20 And he [a]cried unto the LORD, and said, O LORD my God, hast thou also [b]brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he [c]stretched himself upon the child three times,* and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

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REFLECTIONS UPON CHAP. XVI.—For the wickedness of a land, many and bad are the princes thereof: and they multiply their murders and massacres one of another. But short-lived and troublesome is the power and honour procured by murder. How eagerly do men follow the very sins, or worse, which ruined their predecessors before their eyes! But, if thus they harden themselves in their ingratitude, their blood must be on their own heads. God indeed sometimes permits wicked men to die in their beds, and leave their wicked children to pay off their awful reckoning. Drunkards fearfully expose themselves to death in a thousand forms. And it is terrible to be hurried drunk to the tribunal of a holy God! Rebellious projectors often perish in the flames which they have kindled; and revenge and envy attend them in death. And it is terrible when God punishes men's harmony in wickedness with civil wars and discords. Dreadful is his case who is married to a wicked and abandoned woman: nothing is so base or horrid but she can persuade him to it. When kings are monsters of wickedness, the subjects will strive to outdo them in contempt of God. But such as despise his

22 And the LORD [d] heard the voice of Elijah; and the soul of the child came into him again, and he [e] revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, [f] Now by this I know that thou *art* a man of God,* *and* that the word of the LORD in thy mouth *is* truth.

A. M. 3093. B. C. 908.

d Ps. 65. 2. Jam. 5. 15, 16. ver. 19.

e Deut. 32. 39. 2 Kin. 4. 35. Luke 7. 15, 16. & 8. 54, 55. John 11. 43, 44. Acts 9. 40. & 20. 11. Heb. 11. 35.

f John 3. 2. & 9. 11. & 16. 24.

* Previously she may have considered him as merely possessed of some extraordinary natural secret, by which the increase of the meal and oil was effected—the restoration of life, however, proves his commission from the living God.—Ed.

## CHAPTER XVIII.

(1) *Elijah, by God's direction, goes to present himself to Ahab:* 1, 2. (2) *While Ahab and Obadiah take different routes to procure pasture for their horses and mules, Elijah presents himself to Obadiah, and bids him inform his master that he desired to see him:* 3—16. (3) *Ahab being come, Elijah orders him to assemble the Israelites and the idolatrous prophets at mount Carmel; which is done:* 17—20. (4) *Elijah demands a solemn trial, whether Baal or* JEHOVAH *was the true God, by their calling upon each to inflame the sacrifices presented to him:* 21—24. (5) *The idolatrous prophets failing, while* JEHOVAH *with fire consumed Elijah's sacrifice and altar of stones, all drenched with water, Elijah orders them all to be slain:* 25—40. (6) *These impostors and ringleaders in idolatry being slain, at Elijah's repeated request, a plentiful rain falls; of which he forewarns Ahab that he might first get home:* 41—46.

A. M. 3099. B. C. 902.

AND it came to pass *after* [a] many days, that the word of the LORD came to Elijah in the [b] third year,* saying, [c] Go, show thyself unto Ahab; and I [d] will send rain upon the earth.

a Luke 4. 25. Jam. 5. 17.

b Of his abode with the widow. Ch. 17. 9, 12.

* The Hebrew calculation omits any additional months, and mentions merely the full years, unless where peculiar circumstances require the months to be specially noted. This fact, (or the conjecture of Brown,) will reconcile the text with Luke 4. 25. & James 5. 17.—Ed.

c Ver. 18—41.

d Deut. 28. 12, 22, 23. Lev. 26. 4. Amos 4. 7. Mal. 3. 10. Zech. 10. 1. Job 5. 10.

2 And Elijah went [e] to show himself unto Ahab: and *there was* a sore famine in Samaria.

3 ¶ And Ahab called Obadiah, which *was* [f] the governor of *his* house: (now Obadiah [g] feared the LORD greatly;

4 For it was *so*, when Jezebel [h] cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and [i] fed them with bread and water:)†

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks;‡ peradventure we may find [k] grass to save the horses and mules alive, [l] that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way [l] by himself.

7 ¶ And as Obadiah was [m] in the way, behold, Elijah met him: and he knew him, and [n] fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy [o] lord, Behold, Elijah *is here.*

9 And he said, [p] What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

e Heb. 13. 5, 6. Ps. 119. 46. & 56. 4.

f Gen. 39. 4, 5. & 41. 38—40.

g Gen. 42. 18. Neh. 7. 2. 2 Kin. 4. 1. Prov. 11. 27. & 28. 14. Mal. 3. 16. Acts 10. 2. & 24. 16.

h Rev. 17. 4—6.

i Ver. 13. Mat. 10. 40—42. & 25. 35. Is. 33. 16.

† Most probably their sole food, according to the abstemious habits of the prophets, (see Dan. 1. 12. Mat. 3. 4.) though the phrase "bread and water," may be considered as inclusive of every other necessary. See Ex. 23. 25. 1 Kings 4. 22. *margin.* Is. 33. 16. Mat. 6. 11.—Ed.

‡ Where water yet sprung or ran.—Ed.

k Job 8. 11, 12. Ps. 104. 14.

§ Heb. *that we cut not off ourselves from the beasts.*

l Jer. 14. 3.

m Ch. 11. 29. 2 Kin. 1. 8.

n Gen. 18. 2. & 50. 18. 1 Sam. 20. 41. 2 Sam. 19. 18. 1 Tim. 5. 17.

o Ahab. Ver. 8.

p Ver. 12. ch. 17. 18. Luke 5. 8. Mat. 14. 31. Mark 5. 36.

A. M. 3098. B. C. 906.

10 [q] *As* the LORD thy God liveth, there is no nation or kingdom* [r] whither my lord hath not sent to seek thee: and when they said, *He is* not *there*, he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD [s] shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me:† but I thy servant fear the LORD [t] from my youth.

13 Was it not told my lord [u] what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.

15 And Elijah said, *As* the [x] LORD of hosts liveth, before whom [y] I stand, I will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that [z] troubleth Israel?‡

18 And he answered, I [a] have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel,§ and the [b] prophets of Baal four hundred and fifty, and the prophets of the groves || four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, [c] How long halt ye between two opinions?* if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered [d] him not a word.

22 Then said Elijah unto the people, I, [e] *even* I only, remain a prophet of the LORD; but Baal's prophets *are* [f] four hundred and fifty men.

q Judg. 8. 19. Ruth 3. 13. 1 Sam. 14. 39. & 19. 6. & 28. 6. ch. 1. 29. & 2. 24. & 7. 1, 12. ver. 15.

* In ver. 5. all "fountains and brooks," evidently signified all likely to afford water; so here "nation and kingdom," signify every community where the prophet was likely to be found, and where, through his political influence or military power, he could enforce an oath.—Ed.

r Ps. 10. 2. & 79. 95. Jer. 29. 20—23. John 5. 18.

s 2 Kin. 2. 11, 16. Ezek. 3. 14. Acts 8. 39.

† A striking example of the junction of infidelity, cruelty, and despotism.—Ed.

t 2 Chr. 34. 3. & 1 Tim. 1. 5. 1 Sam. 1. 27, 28. Ps. 71. 17.

u Ver. 4. Mat. 10. 40—42. & 25. 35.

x Gen. 2. 1. Deut. 4. 39. Ps. 103. 21. & 148. 2. & 24. 9, 10.

y Ch. 17. 1. Gen. 18. 22. Deut. 1. 38. & 19. 5.

z Jos. 7. 25. Luke 23. 2. Acts 16. 20. & 17. 6. & 24. 5. & 2. 36, 37. Amos 7. 10.

‡ It is thus ever that wicked men are self-deceived, attributing to the reprovers of their sins the troubles which those sins have produced. It is thus the Bible of God has been accused of producing troubles which lie at the door of those superstitions, traditions, and false doctrines which the Bible condemns. Read ver. 18.—Ed.

a Acts 24. 13. Mat. 14. 4. Ezek. 3. 8. 2 Sam. 12. 7. Ezra 12. 25. Prov. 11. 29. & 13. 21. Is. 5. 11. Rom. 2. 8, 9.

§ A mountain of Issachar, abutting upon the sea on the south of the bay of Acre; estimated by some at 1500, by others, at 2000 feet. The gradual descent to the brook Kishon, and plain of Esdraelon on the east was, most probably, the scene of this great national assembly and sacrifice. See ver. 40.—Ed.

b 2 Pet. 2. 1. ch. 16. 33. & 15. 13. & 22. 6. 2 Kin. 13. 6. & 10. 19.

|| Or, Ashtaroth, the Syrian goddess of licentiousness.—Ed.

c Mat. 6. 24. 2 Cor. 6. 14. Rev. 3. 15. Jos. 24. 15.

* Literally, "leap ye from upon two branches," as a bird or other unsettled creature, "every thing by turns, and nothing long;" a character in religion more than once denounced, especially in the word of God. Gen. 49. 4. James 1. 6—8.—Ed.

d Rom. 3. 19, 20. & 6. 21. Gen. 44. 16. Job 40. 4. & 9. 3. Mat. 22. 12.

e Ch. 19. 10, 14.

f Ver. 19, 20. ch. 22. 6. Rev. 2. 2.

REFLECTIONS UPON CHAP. XVII.—God will have his witnesses in the worst of times, and will endue them with gifts and graces proportionable to the difficulties with which they are called to struggle. Great and inexpressible is the power of fervent prayer with God. But it bodes ill for a people when God's prophets are driven into corners, and when obscurity becomes their duty by the call of God. They who dare to be bold for God may trust him with their protection; he will take care that they shall not starve. He can make the most ravenous or the most destitute creatures on earth to provide for them. When one created source runs dry, he can make another to break forth. And plentifully he rewards those who cheerfully supply the wants of his servants. Yet to what straits and perplexity may those who fear his name, or their children, be reduced before he appear for their relief! But, in our deepest distresses God is nearer to relieve us than we think, and faith must silence all objections. A promise of God is instead of a thousand arguments. They, who can trust God with their all, will find themselves no losers by him: and works of piety and charity bring us our own again with usury. God often exercises his people with the heaviest trials after they have met with remarkable favours. And the more unexpected the stroke, the harder it is to be composed under it at first. In our troubles, how apt are we to quarrel with our best friends, and in our haste to speak unadvisedly with our lips! But it is more decent and becoming humbly to search out, confess and acknowledge our sin, which is the cause of them. And, if others be in trouble, our business is to sympathize with them, and intercede with God in their favour. And great is the mercy when troubles and deliverances concur to strengthen our faith and increase our knowledge. But how great the condescension of God—he hath chosen the poor, rich in faith, and heirs of his kingdom! How great his sovereignty in selecting the monuments of his special kindness! A Canaanitish widow is regarded, is honoured with miracles, when multitudes in Israel, as destitute as she, are overlooked!



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23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD; and the God that [s] answereth by fire, let him be God.* And all the people answered and said, It is well spoken.†

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, ‡hear‖ us! But *there was* [h] no voice, nor any that [i] answered. And they *leaped upon the altar† which was made.

27 And it came to pass at noon, that Elijah [l] mocked them, and said, Cry aloud: for he *is* a god;‡ either ‖he is talking, or he is pursuing, or ne is in a journey, *or* peradventure he sleepeth, [k] and must be awaked.

28 And they cried aloud, and [l] cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they [m] prophesied‖ until the *time* of the offering of the *evening* sacrifice, that *there was* [n] neither voice, nor any to answer, nor any that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired* the altar of the LORD *that was* [o] broken down.

31 And Elijah took [p] twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, [q] Israel shall be thy name;

32 And with the stones he [r] built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he [s] put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and [t] pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time: and they did *it* the second time. And he said, Do *it* the third time: and they did *it* the third time.

35 And the water *ran round about the altar; and he filled the [u] trench also with water.

36 And it came to pass, [x] at *the time of* the offering of the *evening* sacrifice,† that Elijah the prophet came near, and said, [y] LORD God of Abraham, Isaac, and of Israel, [z] let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 [a] Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast [b] turned their heart back again.

38 [c] Then the fire of the LORD fell,‡ and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.§

39 And when all the people saw *it,* they [d] fell on their faces: and [e] they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, [f] Take the prophets of Baal, let not one of them escape. And they took them: and Elijah brought them down to the brook [g] Kishon, and slew them there.‖

41 ¶ And Elijah said unto Ahab, Get thee up, [h] eat and drink; for *there is* a sound of abundance of rain.*

42 So Ahab went up to eat and to drink: and [i] Elijah went up to the top of Carmel; and [k] he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, [l] Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, [m] Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth [n] a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, † Prepare *thy chariot,* and get thee down, that the rain stop thee not.

45 And it came to pass, in the mean while, that the heaven was black with clouds and wind, and [o] there was a great rain. And Ahab rode, and went to [p] Jezreel.‡

46 And the [q] hand of the LORD was on Elijah; and he [r] girded up his loins, and ran before Ahab to the entrance of Jezreel.

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A. M. 3098. B. C. 906.

[g] Lev. 9. 24. 1 Chr. 21. 26. 2 Chr. 7. 1 Judg. 6. 20, 21. & 13 19, 20.

* Baal, though a common name, being often appropriated to the sun, the answer by fire was an intelligible test of his deity. —Ed.

† And it was "well spoken" as an experimental test; but how degraded the condition of the idolatrous people to whom the experiment was necessary!—Ed.

‡ Or, *answer.*

‖ One of those "vain repetitions" of the same words which our Lord condemns, Mat. 6. 7. In Hindostan, a prayer to an idol often consists of a single word repeated for hours together.—Ed.

[h] Ps. 115. 5. Is. 44. 17. & 45. 20. Jer. 10. 5, 14. 15. Hab. 2. 18, 19. 1 Cor. 12. 2. & 8. 4.

‖ Or, *heard.*

* Or, *leaped up and down at the altar.*

† Or, "danced *around* the altar."—Ed.

[i] Ch. 22. 15. 2 Chr. 25. 8. Eccl. 11. 9. Lam. 3. 21. Amos 4. 4, 5. Ezek. 20. 39.

‡ Not God, but "a god," one of your own fancying or choosing; "pursuing," or hunting.—*Vale.* All the states of Baal here described, are attributed to the Grecian deities—by *Homer*—and of modern India. Hasten the time, Lord, when the heathen shall be enlightened, and become "thine inheritance." Ps. 2.—Ed.

§ Or, *he meditateth.*

[k] Ps. 121. 4.

[l] Lev. 19. 28. Deut. 14. 1. Mic. 6. 7. Ezek. 16. 26.

[m] 1 Sam. 18. 10. ch. 22. 10. Acts 16. 16, 17.

‖ Worshipped, a terms in which prophesying is sometimes used. 1 Sam. 10. 5, 6, 10. 13. 1 Chr. 25. 2, 3.—Ed.

[n] Jer. 10. 15. Ps. 115. 4—7. & 135. 15—18. 2 Tim. 3. 9. 1 Cor. 8. 4. & 12. 2. Is. 45. 20. & 46. 1, 2. Hab. 2. 19.

* Some ancient altar erected to Jehovah, the emblem of a revived and reformed church.—Ed.

[o] Ch. 19. 10, 14. 2 Kin. 10. 17.

[p] Jos. 4. 20. Ezra 6. 17. Ex. 24. 4. & 1. 2—5. 1 Cor. 1. 10. Eph. 4. 3—6.

[q] Gen. 32. 28. 2 Kin. 17. 34.

[r] Judg. 21. 4. 1 Sam. 7. 5, 17. 1 Cor. 10. 31. Col. 3. 17. 1 Pet. 2. 4, 5. Mic. 4. 5. ver. 30.

[s] Gen. 22. 9. Lev 1. 6, 7.

† Judg. 6. 20.

A. M. 3098. B. C. 906.

* Heb. *went.*

[u] Ver. 32, 38.

[x] Ezra 9. 5. Ez. 19. 39, 41.

† The prophet waits to demonstrate the reality of the miracle to the excited and continued attention of the people.—Ed.

[y] Gen. 26. 24. Ex. 3. 6. 1 Chr. 29. 18.

[z] Ps. 9. 16. & 56. 11. & 83. 18. Jos. 24. 17, 23. Ex. 32. 10. John 8. 2. Heb. 2. 4.

[a] Ver. 24, 26, 36. Phil. 4. 6. John 14. 13, 14. Ps. 65. 2.

[b] Jer. 10. 23. & 31. 18. 1 Thes. 1. 9.

[c] Lev. 9. 24. Judg. 6. 21. 1 Chr. 21. 26. 2 Chr. 7. 1.

‡ The fire *fell* and did not *ascend,* to show that it was by the power of God from heaven.—Ed.

§ All was consumed as additional proof that it was no ordinary and earthly fire. —Ed.

[d] Lev. 9. 24. Judg. 13, 20. 1 Chr. 21. 16.

[e] Ver. 24. Hos. 5. 4. John 5. 35.

‖ Or, *apprehend.* Jer. 48. 10. 2 Kin. 10, 25. Deut. 13. 5. & 18. 20. Song 2. 15. Rev. 2. 2.

[g] Judg. 4. 7, 13. & 5. 21. Ps. 83. 9, 10.

‖ As leaders in idolatry, they were liable to death by the law of God; but, as heathen priests, they were the abettors, counsellors, and most probably, the agents of the murderous Jezebel; and as such, were liable to capital punishment. Gen. 9. 6. Deut. 12. 2, 5.—Ed.

[h] Jos. 7. 6. 2 Sam. 21. 14. Acts 27. 34. Eccl. 9. 7.

* Most probably a peculiar sound from the sea, by which, according to the quarter from which it seems to come, rain is often prognosticated with great accuracy.—Ed.

[i] Mat. 17. 1. Acts 10. 9.

[k] 2 Sam. 7. 27. Dan. 9. 2, 3. Ezek. 36. 36, 37. Ps. 50. 15. & 91. 15. Phil. 4. 6.

[l] Ps. 5. 3. Luke 18. 1—5. & 11. 8.

[m] Gen. 32. 26. Hab. 2. 3. Luke 18. 1. Eph. 6. 18. Heb. 10. 36, 37.

[n] Zech. 4. 10. & 10. 1. Job 8. 7. Is. 60. 22.

† Heb. *Tie,* or *Bind.*

[o] Num. 16. 50. & 25. 8. 2 Sam. 21. 14. ver. 39, 40. Jam. 5. 18. Mal. 3. 10. Joel 2. 23. Jer. 10. 13. & 51. 16. Job 37. 6.

[p] Jos. 19. 18. ch. 21. 1.

‡ A city in the plain of the same name (or Esdraelon) supposed to be about 16 miles north of Samaria.—Ed.

[q] 2 Kin. 3. 15. Ezek. 1. 3. & 3. 14.

[r] 2 Kin. 9. 1. Jer. 1. 17. 1 Pet. 1. 13. Heb. 12. 1.

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REFLECTIONS UPON CHAP. XVIII.—God can turn a fruitful land into barrenness for the sins of them that dwell therein: but judgments, instead of humbling, enrage the impenitent. When persecutors cannot wreak their malice and fury on God, they do it upon his servants. But what a mercy is it, that God, even in wicked courts, hath those who fear him and protect his ministers. It is very honourable when saints are so faithful in relative duties, that such, who hate their religion, cannot but show them distinguished regard; and when persons in high station lay out their influence or wealth for the support of God's faithful ministers and people. But God often, when his people's condition is seemingly desperate, raises up helpers where they could be least expected. It is proper that saints be cautious in dealing with exposed persecutors; but sometimes they are apt to overdo in their caution. The faithful servants of Christ are often calumniated as enemies to the state: and even when they bring the best of tidings, the impenitent brand them as their troublers. But they, who by their sins provoke God against a nation, are the real troublers of it, and ought faithfully to be told it. God can overrule the hearts of his most inveterate enemies, and make them to grant what his servants demand for his honour. Unsettled notions of religion lead to unsound practices: and there can be no communion betwixt Christ and Belial. Let us then never, in inclination, profession, or practice, halt between God and his rivals. Nor must the ministers of Christ be discouraged when they see multitudes against them: it is enough that God is on their side. He can take the wise in their own craftiness, and turn the

## CHAPTER XIX.

(1) *Elijah flees from Jezebel to the Arabian desert:* 1—3. (2) *The Lord wonderfully strengthens him, by miraculously feeding him at Beer-sheba:* 4—8. (3) *God meets him; rebukes him for deserting his work in Israel; appoints him to anoint Hazael, Jehu, and Elisha; and assures him that there yet remained seven thousand worshippers of the true God in Israel:* 9—18. (4) *Elisha joins him as an assistant:* 19—21.

A. M. 3098. B. C. 906.

AND Ahab told Jezebel [a] all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, [b] So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by [c] to-morrow about this time.

3 And when he saw *that*, [d] he arose, and went for his life, and came to [e] Beer-sheba,* which *belongeth* to Judah, and left his servant there.

4 ¶ † But he himself went a day's journey into the wilderness,‡ and came and [f] sat down under a juniper-tree: and he requested [g] for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.§

5 And [h] as he lay and slept under a juniper-tree,‖ behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* [i] a cake baken on the coals, and a cruse of water at his [*] head: and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; [k] because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the [l] strength of that meat [m] forty days and forty nights unto [n] Horeb ♦ the mount of God.

9 ¶ And he came thither unto [o] a cave, and lodged there; and, behold, the word of the LORD *came* to him,‡ and he said unto him, [p] What doest thou here, Elijah?

10 And he said, I have been [q] very jealous for the LORD God of hosts: for [r] the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and [s] I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and [t] stand upon the mount before the LORD. And, behold, [u] the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; [x] *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire [y] a still small voice.

13 And it was *so*, when Elijah heard *it*, that [z] he wrapped his face in his mantle,* and went out, and stood in the entering in of the cave: and, behold, *there came* a voice unto him, and said, [a] What doest thou here, Elijah?†

14 And he said, [b] I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the [c] wilderness of Damascus: and when thou comest, [d] anoint Hazael *to be* king over Syria:

16 And [e] Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and [f] Elisha the son of Shaphat of [g] Abel-meholah shalt thou anoint *to be* prophet in thy room.‡

17 And it shall come to pass, *that* him that escapeth [h] the sword of Hazael shall Jehu slay; and him that escapeth from the [i] sword of Jehu shall [k] Elisha slay.

18 [l] Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not [m] kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and [n] he with the twelfth: and Elijah passed by him, and cast his [o] mantle upon him.§

20 And he [p] left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee?‖

21 And he returned back from him, and took a yoke of oxen, and slew them, and [q] boiled their flesh with the instruments of the oxen, and [r] gave unto the people, and they did eat: then he arose, and went after Elijah, and ministered unto him.

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a Ch. 18. 19—40.

b Ruth 1. 17. ch. 2. 23. & 20. 10. Acts 23. 12. Ex. 15. 9.

c Prov. 1. 16. & 4. 16. & 2. 14, 15. Is. 59. 7. Rom. 3. 15.

d 1 Sam. 27. 1. Mat. 26. 56. 2 Cor. 12. 7.

e Gen. 21. 31. Judg. 20. 1. ch. 4. 25.

* Generally considered about 84 miles from Jezreel.—Ed.

† He was afraid to continue in Judea, because Jehoshaphat was Ahab's friend.

‡ The wilderness of Paran, 20 miles farther south.—Ed.

f Ch. 13. 14. Gen. 21. 15. John 4. 6.

g Ver. 3. Jonah 4. 3. Num. 11. 15. Job 3. 2, 20—22. Jam. 5. 2.

§ That I should outlive their years.—Ed.

h Gen. 28. 11—16. Heb. 1. 14. & 13. 5.

‖ The modern Arabic word, which is the same as the Hebrew, signifies a kind of broom, which still grows abundantly in Paran, and the scanty shade of which may have served to suggest the despondency of the prophet.—Ed.

i Heb. 13. 5. Is. 33. 16. Ps. 37. 3. & 34. 9. 10. & 111. 5. Mat. 6. 28—33.

* Heb. *bolster.*

k Ps. 103. 13, 14. Deut. 33. 25. 1 Cor. 9. 7. & 10. 13. 2 Cor. 12. 9.

l Dan. 1. 15. Hab. 3. 19. Mat. 4. 4. Phil. 4. 13. 2 Cor. 12. 9.

m Ex. 34. 28. Mat. 4. 2. Mal. 4. 2.

n Ex. 3. 1. & 19. 18.

♦ Horeb was evidently either a part of Sinai, or another top of the same mountain range; its distance from Paran where the prophet was, might be about 150 miles in a direct line.—Ed.

o Ex. 33. 21, 22. Jer. 9. 2. Heb. 11. 38.

‡ An appearance of Christ, "the Word of the Lord," and whom Elijah calls (ver. 10.) "the Lord God of hosts," the object of the altar worship, and Lord of the holy prophets.—Ed.

p Ver. 13. Gen. 16. 8.

q Num. 25. 11. Ps. 69. 9. & 119. 139. John 2. 17.

r Hos. 5. 11. Mic. 6. 16. ch. 18. 4, 30. ver. 14.

s Rom. 11. 3. ch. 18. 22. ver. 14.

t Ex. 19. 20. & 24. 13. & 34. 2. & 33. 21.

u Ex. 33. 21, 22. & 34. 6. Ps. 50. 3. & 97. 2—5. Nah. 1. 3—6.

A. M. 3098. B. C. 906.

x Ex. 19. 18. Ezek. 3. 13. & 37. 9. Ps. 50. 3—5.

y Zech. 4. 6. Acts 2. 37, 39. Job 4. 16. Ex. 34. 6.

z Gen. 16. 13. & 18. 27. Ex. 3. 6. & 33. 22. Is. 6. 2, 5.

* An Eastern acknowledgment of respect.—Ed.

a Ver. 9. Gen. 16. 8. John 21. 15—17.

† The angel of the Lord appears to have either directed or approved of this journey, (ver. 7.) which this question seems to condemn. But the reprehension is not that of the journey, but of the prophet's despondency. The lessons which the narrative conveys are pregnant with instruction. 1. It teaches that "man shall not live by bread alone," since a little can sustain for 40 days. 2. That no retreat is free from danger, since storm, earthquake, and fire, visit the deepest solitudes. 3. That solitude, contemplative inaction, and despondency, are unbecoming the commissioned servants of the Lord. 4. That God can soon raise up agents to punish wicked and idolatrous rulers; and 5. that he will preserve a succession of witnesses in his church, to testify against sin and sinners, to all generations.—Ed.

b Ver. 10. Rom. 11. 3. Ps. 69. 9. & 119. 139. Is. 62. 1, 6. John 2. 17.

c Gen. 14. 15.

d Jer. 1. 10. 2 Kin. 8. 13.

e 2 Kin. 9. 1, 2, 4.

f Luke 4. 27. called *Eliseus.* Ver. 19—21.

g Ch. 4. 12.

‡ And who, accordingly, in "his room," fulfilled this commission in due time.—Ed.

h 2 Kin. 8. 12. & 10. 32. & 12. 17, 18. & 13. 3, 7, 22.

i 2 Kin. ix, x. Amos 2. 14. Is. 21. 15. Jer. 48. 44.

k Jer. 1. 10. Hos. 6. 5. 2 Kin. 10. 32. & 13. 3. Is. 11. 4.

l Rom. 11. 4. Is. 1. 9. & 10. 20—22.

m Job 31. 27. Hos. 13. 2.

n Amos 7. 14. Ps. 78. 70, 71. Ex. 3. 1. Judg. 6. 11. Mat. 4. 18, 21.

§ The transfer of the mantle, was the "sign and seal," of inauguration and succession to the prophetic office. A similar custom, most probably derived from this account, still prevails among the Sooffees in Persia, where the older the mantle, it is counted the more valuable and honourable.—Ed.

o 2 Kin. 2. 8, 13. ver. 13.

p Mat. 4. 20. & 9. 9. & 8. 21, 22. & 19. 27. Luke 9. 61, 62.

‖ What have I done to hinder thee?—Ed.

q 2 Sam. 24. 22.

r Luke 5. 29. 2 Sam. 6. 19.

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a poor religion that consists chiefly in externals; and a devilish one that requires inhuman severities. Nothing, neither disappointment nor public shame, will undeceive those whom God hath given up to strong delusions. But how condescending was it in God to put his own pre-eminence, or rather Godhead, to the trial! Graciously he answers the fervent prayers of his zealous servants: and gloriously he overcomes when he is judged. Dreadful is the ruin of such as obstinately dispute his supremacy. But, when false prophets and evil ministers are removed from a land, God will return and refresh it. Secret, importunate, and repeated prayers must indeed be used to draw down the promised blessings; and great mercies may arise from the very smallest beginnings. But distinguished humility, and dependance upon an all-strengthening God, ought to attend upon, and flow from, the receipt of such most distinguishing honours.

REFLECTIONS UPON CHAP. XIX.—The promoters of false worship desperately hate those who zealously oppose their designs. And no persecutor is more malicious or furious than a profane woman. How weak and spiritless are the greatest zealots for God when left to themselves! Elijah had just commanded both king and subjects: now he shrinks for fear of a dignified harlot. But it is mean to desire death as a refuge from distress; and to seek to die, like a wandering sheep, in the wilderness, while shunning the honourable death of a martyr for God at Jezreel. When men impatiently wish for death, they are ordinarily in a frame very unfit for it; and would be ready to recall their wish if God were to grant it. We ought never to desert the path of duty, though it lead us through the valley of the shadow of death. However dark providences appear, we must never despair. We know not what further work God may have for us. To desire to



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## CHAPTER XX.

*ad invades the land of Israel:* 1—12. (2) *Encouraged and directed by a and an handful of Israelites, defeat the huge host of the Syrians:* 13—21. (3) *nagining that the God of Israel could not assist his people in the plains, again try; but, to punish their blasphemy, are almost entirely cut off:* 22—30. (4) *olication, Ben-hadad procures from Ahab a covenant of friendship:* 31—34: *rophet denounces almost utter destruction to Ahab and his kingdom by the* 43.

Ben-hadad the king of Syria gathered his host together: and *there were* nd two kings with him,* and horses ots: and he went up and [c] besieged and warred against it.

he [d] sent messengers to Ahab king nto the city, and said unto him, Thus -hadad,

[e] silver and thy gold *is* mine; thy and thy children, *even* the goodliest,

the king of Israel answered and said, O king, according to thy saying, ine, and all that I have.

the messengers came again, and is speaketh Ben-hadad, saying, Al- have sent unto thee, saying, [g] Thou ver me thy silver, and thy gold, and and thy children;

I will send my servants unto thee to- bout this time, and they shall search se, and the houses of thy servants ;† ll be, *that* whatsoever is ‡ pleasant in s, they shall put *it* in their hand, and ay.

n the king of Israel called [h] all the the land, and said, Mark, I pray you, now this *man* [i] seeketh mischief; for nto me for my wives, and for my and for my silver, and for my gold, enied him not.

all the elders, and all the people, said [j] Hearken not *unto him*, nor consent. erefore he said unto the messengers of d, Tell my lord the king, All that t send for to thy servant at the first I ut this thing I may not do. And the rs departed and brought him word

nd Ben-hadad sent unto him, and he gods do so unto me, and more also,§ t of Samaria shall [n] suffice for handfuls e people that [o] follow me.

nd the king of Israel answered and *him*, [p] Let not him that girdeth on *his* oast himself‖ as he that putteth it off.

A. M. 3108.
B. C. 901.

[a] Ch. 15. 20. 2 Kin. 8. 15.

[b] Gen. 14. 1, 2. Jos. 12. 7—24. Judg. 1. 7.

* The kings of small cities and territories, each having a distinct and independent jurisdiction, but members of a general league, under some chief political head, to whom, on occasions of war, each state furnished its contingent of troops. The German confederation, and United States of America, furnish in modern times, a near approach to this arrangement.—Ed.

[c] Lev. 26. 25. Deut. 28. 52. 2 Kin. 6. 24, 25. & 17. 5, 6.

[d] Is. 36. 2, 3. & 37. 1, 10. 2 Kin. 18. 4. & 19. 9.

[e] Ex. 15. 9, ver. 5. Prov. 16. 16. & 18. 12.

[f] Ver. 7. Deut. 28. 48.

[g] Deut. 28. 29—48. 2 Sam. 24. 14. Prov. 12. 3. 10. & 13. 3, 10, 20, 21. & 16. 18. & 18. 6, 7, 12. & 10. 6, 15. & 11. 2, 28. & 14. 16. & 15. 25.

† First he demanded the king's property, which the king pusillanimously tendered; now he demands the plunder of the whole city, which the elders and people magnanimously refuse.—Ed.

‡ Heb. *desirable.*

[h] Lev. 4. 15. ch. 8. 1. Prov. 11. 14. & 15. 22. & 24. 6. 1 Chr. 13. 1. & 28. 1

[i] Prov. 1. 10. & 4. 16. 1 Tim. 6. 10. Rom. 3. 13—18. Is. 59. 7.

[k] Heb. *I kept not back from him.* ver. 4.

[l] Ver. 8.

[m] Ch. 19. 2. Acts 23. 12.

§ This wicked imprecation imports,—"The gods do so to me, (as I purpose to do to you,) and more (worse) also, if," &c.—Ed.

[n] Is. 30. 12. 2 Sam. 17. 13. We will carry off every thing

[o] Heb. are *at my feet.* Ex. 11. 8. Judg. 4. 10.

[p] Eccl. 7. 8. & 9. 11. 1 Sam. 14. 6. Prov. 21. 30. & 27. 1.

‖ There is much practical human wisdom in the proverb, but, as might be expected from Ahab's character, an evident lack of divine knowledge or pious feeling. He that boasts himself before he begins a warfare, is a vain fool—but he that boasts himself after a victory, is an ungrateful infidel. The humble believer has but one boast—the name, covenant, and grace of God. Psal. 34. 2. & 44. 8.—Ed.

A. M. 3108.
B. C. 901.

* Heb. *word.*

[q] Ch. 16. 9. Dan. 5. 1, 30. ver. 16. Prov. 31. 4, 5.

† Or, *tents.*

‡ Or, *place the engines. And they placed* engines.

[r] Ps. 60. 1, 7, 11. Is. 33. 22—24. Gen. 22. 16. Deut. 32. 36.

§ Heb. *approached.*

[s] Ver. 28. Ps. 7. 16. & 9. 15, 16. & 83. 18. Is. 8. 9, 10.

‖ Or, *servants.* Judg. 7. 2. 1 Cor. 1. 27, 28.

¶ Heb. *Mind, or He.*

[u] 2 Sam. 17. 1—3, 11.

[x] 2 Kin. 13. 7. with ch. 19. 18. Ps. 105. 40—43.

* All the Israelites he could muster—being the number, and perhaps, the very persons, who had not bowed the knee to Baal—at once the most pious and the most courageous.—Ed.

† They went out in the heat of the day, when the luxurious monarch and his confederates were engaged in rioting and drunkenness.—Ed.

[y] Eccl. 10. 16. Prov. 23. 29—32. & 31. 4, 5, ver. 12. ch. 16. 9. Dan. 5. 2, 30. Luke 21. 34.

‡ More properly, *booths*, constructed of boughs of trees, to protect them from the rays of the sun.—Ed.

[z] 1 Sam. 2. 3, 4. Ps. 75. 5—7. Prov. 1. 32. & 16. 18. & 18. 12.

§ Not an order of humanity, but either to make them slaves, or hold them as hostages, or submit them to torture. Ben-hadad's character is warrant for either, or each of these views. For had they come out for peace, the order was a breach of all public faith, and every principle of international law, which the man who could violate, was capable of every other act implied in these suggestions.—Ed.

[a] *A. c.* 7232. ver. 15.

‖ They slew 7,232, which implies an evidence of extreme courage, as they must have deployed near the city, and advanced in a front merely one in depth, where each man, under Providence, depended on his own arm, without any support from a rear rank or reserve.—Ed.

[b] Ps. 33. 16. Lev. 26. 8. Jos. 23. 10.

[c] Judg. 3. 28. 1 Sam. 14. 22, 23. 2 Kin. 3. 18, 24.

[d] Ver. 13, 28. Perhaps Micaiah, ch. 22. 8.

[e] Ps. 46. 1. & 27. 1. Rom. 8. 31. Prov. 18. 10. & 30. 16.

[f] 2 Sam. 11. 1. 1 Chr. 20. 1. 2 Chr. 36. 10. Is. 26. 11. Prov. 29. 9.

§ Ch. 14. 23. Is. 42. 6. Ps. 50. 21, 22. & 121. 1, 2.

* This was not only in strict accordance with heathen ideas of local godship, but the most plausible excuse they could form for their own cowardice.—*Note.* Always beware of that religion whose principles afford colour or excuse for any defect, error, or sin. True religion, leads the way to pardon, but never to palliate or excuse transgression.—Ed.

12 And it came to pass, when *Ben-hadad* heard this * message, (as he *was* [q] drinking, he and the kings in the † pavilions,) that he said unto his servants, ‡ Set *yourselves in array:* and they set *themselves in array* against the city.

13 ¶ And, [r] behold, there § came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and [s] thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the ‖ young men of the princes of the provinces. Then he said, Who shall ¶ order the battle? And he answered, [u] Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* [x] seven thousand.*

16 And they went out at noon:† [y] but Ben-hadad *was* drinking himself drunk in the pavilions,‡ he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, [z] Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.§

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew [a] every one his man:‖ and the Syrians [b] fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel [c] went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the [d] prophet came to the king of Israel, and said unto him, Go, [e] strengthen thyself, and mark, and see what thou doest: for [f] at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, [g] Their gods *are* gods of the hills;* therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

t is laudable; but to be weary of our warfare is sinful. But God kindly infirmities of his people; visits them when on the brink of despair; t before them when they shamefully desert his service. Such as are Horeb, to the mount of God in heaven, will find strength ministered heir journey, and angels to be their ministering spirits. To encourage evish forwardness, saints are apt to think matters in the church worse ally are. But whom the Lord loves he will rebuke and chasten, he d further employ. No place can exclude his gracious manifestations. y of human weakness to be discouraged for want of success in God's sufficiency of the power is of God, not of ourselves. They, that would be faithful for God in bad times, must put their lives in their hands, and be ready to die for him.—In the most terrible manner God often introduces his most mild and gracious intimations. God's saints are generally few; but they are often more numerous, in times of general apostasy, than good men think: and all of them are under the special knowledge and care of God. It bodes ill when God's favourites become intercessors against a people. We may expect quickly to see or hear of instruments of God's wrath raised up to destroy them: for in his due time God will avenge his people, and that speedily. Never can he want agents for his work, whether of mercy or judgment. None can resist his effectual and heart-touching call: and no earthly cares can detain them from his service.



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24 And do this thing, [h] Take the kings away, every man out of his place, and put captains in their rooms;

25 And number thee an army like the army [*] that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year,[†] that Ben-hadad numbered the Syrians, and went up [l] to Aphek, [‡] to fight against Israel.

27 And the children of Israel were numbered, and [§] were all present,[‖] and went against them: and the children of Israel pitched before them like two little flocks of kids;[*] but the Syrians [k] filled the country.

28 ¶ And there came [l] a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, [m] Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, [n] therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other [°] seven days: and *so* it was, that in the seventh day the battle was joined; and the children of Israel slew of the Syrians [p] an hundred thousand footmen in one day.[†]

30 But the rest fled to Aphek, into the city; [q] and *there* a wall fell[‡] upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into an [§r] inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life.

32 So they girded [s] sackcloth on their loins, and *put* ropes on their heads,[‖] and came to the king of Israel, and said, Thy [t] servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, [u] The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus,[*] as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So [x] he made a covenant with him, and sent him away.

35 ¶ And a certain man of the [y] sons of the prophets said unto his neighbour in the word of the LORD, [z] Smite me, I pray thee.[†] And the man refused to smite him.

36 Then said he unto him, [a] Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, [b] Smite me, I pray thee. And the man smote him, [‡] so that in smiting he wounded *him.*

38 So the prophet departed, and waited for the king by the way,[§] and [°] disguised himself with ashes[‖] upon his face.

39 And as the king passed by, he cried unto the king: and he [d] said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt [*] pay a talent of silver.

40 And as thy servant was busy here and there, [†] he was gone.[‡] And the king of Israel said unto him, [°] So *shall* thy judgment *be;* thyself hast decided *it.*

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, Because [f] thou hast let go out of *thy* hand a man [§] whom I appointed to utter destruction,[‖] therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house [§] heavy and displeased,[*] and came to Samaria.

## CHAPTER XXI.

(1) *Ahab covets Naboth's vineyard:* 1—4. (2) *By Jezebel's plot, Naboth is condemned and executed:* 5—14. (3) *While Ahab goes to take possession, Elijah meets him, and denounces the judgments of God upon him and his wife for their injustice:* 15—24. (4) *Upon his humiliation, a reprieve is granted by God:* 25—29.

A. M. 3103. B. C. 901.

AND it came to pass after [a] these things, *that* Naboth the Jezreelite had a vineyard, which *was* in [b] Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, [c] Give me thy vineyard, that I may have it for

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A. M. 3104. B. C. 900.

h Job 5. 12, 13. Prov. 21. 30. Ps. 33. 10, 16. & 20. 7.

* Heb. *that was fallen.*

† B. C. 900.

l Jos. 13. 4. & 19. 30. Judg. 1. 31. ver. 30.

‡ Heb. *to the war with Israel.*

§ Or, *were victualled.*

‖ Probably meaning all the gallant band who fought at the former battle.—Ed.

* The sons of the princes, the body guard, encamped in front, (ver. 15.) and the 7,000 of the people who bravely followed them, encamped in their rear, (ver. 17—19.—Ed.)

k Judg. 6. 5. Jer. 17. 5. Ps. 33. 16. & 20. 7.

l Ver. 13, 22. 2 Chr. 20. 14—17, 20.

m Ps. 7. 6. & 74. 10, 11. & 46. 6, 7. Is. 37. 4, 17, 23, 29. Hos. 7. 16.

n Is. 42. 8. & 37. 29. Ezek. 38. 21, 22. Ps. 50. 21, 22. & 58. 10, 11.

o 1 Sam. 17. 3, 16. Jos. 6. 15.

p Ver. 20. Ps. 107. 42. Is. 26. 11. 1 Sam. 2. 3, 4. Lev. 26. 8. Jos. 23. 10.

† When the effeminate and dissolute character of Ben-hadad and his army, and the multitude of unarmed followers that encumber Eastern armies are considered, this number need not provoke incredulity, especially as the whole country would rise for the destruction of the Syrians, as soon as the rout commenced.—Ed.

q Is. 24. 18. Jer. 48. 44. Amos 5. 19. & 9. 1—4.

‡ It is not said the wall *killed*, but *fell upon* 27,000; and yet, if crouching near the wall, as a screen from the sun, the destruction of so many at once, might be effected by a small portion of a lofty wall.—Ed.

§ Or, *from chamber to chamber.*

r Heb. *into a chamber within a chamber.* Ch. 22. 25. Dan. 4. 27. Job 40. 14, 12. 1 Pet. 5. 5.

s Gen. 37. 34. 2 Sam. 14. 2. Is. 37. 1.

‖ Or, "round their necks." This is well illustrated by several Egyptian and Persian sculptures, which represent captives dragged before their kings, by a rope that passes round the neck of each, and binds them to one another.—*Note.* What an appropriate emblem of the captive state of sinners—each a captive, and each bound to his companions in misery.—Ed.

t Ver. 3—5. Ps. 12. 2. Job 40. 12. & 12. 17, 18. Dan. 4. 37.

u As ch. 5. 20. Or perhaps these are Ahab's words.

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A. M. 3104. B. C. 900.

* Authorize the establishment of a "*Jewish quarter*, or *factory*," for commercial purposes, as was, and, in some degree, still is the case in some Christian European cities; and as still is the case in Constantinople, and the principal cities of Asia where Jews reside—a rule of separation that likewise applies generally to Europeans or Franks, as they are called.—Ed.

x Ver. 42. Is. 20. 10. & 28. 15.

y 1 Sam. 10. 12. 2 Kin. 2. 3, 5, 7, 15, ver. 38. Is. 8. 18.

z Is. 20. 3, 4. & 8. 18. Mat. 10. 21. Prov. 27. 6. ver. 37.

† Knowing him as a neighbour, to be a prophet, he should have obeyed "in the word of the Lord."—Ed.

a 1 Sam. 15. 22, 23. ch. 13. 21, 22. & 22. 34, 37. 2 Kin. 2. 23, 24. with ch. 13. 21.

b Ex. 21. 15, 18. Prov. 23. 13.

‡ Heb. *smiting and wounding.*

§ As a prophet of the Lord, he could have no access to the idolatrous king; but, as a wounded soldier, (ver. 39.) he was sure of a hearing.—Ed.

c Ch. 14. 2. & 22. 30.

‖ According to Boothroyd and other eminent translators, "a veil or bandage."—Ed.

d 2 Sam. 12. 1—7. & 14. 5—7. Judg. 9. 7—21.

* Heb. *weigh.*

† Heb. *he was not.*

‡ This being a parable, partook in no degree, of the nature of an untruth, the essence of which always is, an intention to *deceive*, that of the prophet was merely to *instruct.*—Ed.

e 2 Sam. 12. 5, 6. Job. 15. 6. Luke 19. 22. John 11. 48. Mat. 21. 41. & 25. 24—28.

f 1 Sam. 15. 9. ch. 22. 34—37. 2 Kin. vi. & 8. 12. 29. & 10. 32, 33. & 13. 3, 7, 22.

§ Heb. *of my curse.*

‖ God had righteously devoted him for his unprovoked invasion, which is but another word for intentional murder, as related in the beginning of the chapter.—Ed.

g Ch. 21. 4. & 22. 6. 2 Cor. 7. 10. Job 5. 2.

* Not displeased with himself—for that had been a sign of repentance—but with God and his prophet, by whom the sentence had been pronounced, (see ch. 21. ver. 4.)—Ed.

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A. M. 3103. B. C. 901.

a Ch. xviii. xx. Ezra 9. 13, 14.

b Judg. 6. 33. 1 Sam. 29. 1. ch. 18. 45. 2 Kin. 9. 21, 30. & 10. 7, 11.

c 1 Sam. 8. 14. 1 John 2. 16. 1 Tim. 6. 9, 10. with Ex. 20. 17. Deut. 5. 21.

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REFLECTIONS UPON CHAP. XX.—Weak and defenceless are those who have provoked God to forsake them, however former successes may make them proud or insolent. There is no satisfying the covetous mind: and mean spirits delight to tyrannize over those who they think dare not resist them. But pride and insolent boasting go before destruction. The greatest talkers are seldom the greatest actors. And, the more secure men are, the more certain is their ruin. God often heaps mercies on his sinful people when they are almost ripe for destruction. Inadequate means must be used when God directs, but no means ever trusted to. By the weakest instruments God can abase the proud, and defeat the most powerful armies, even when flushed with victory and success. But we must never on earth think the danger over. Earth and hell cannot long lie quiet. Atheistical apprehensions of God effectually plunge men headlong into misery. For they that fight against him will at last be covered with confusion and despair. Malicious persecutors are in general extremely indulgent to horrid murderers and blasphemers. But sinful indulgence issues in men's own ruin. God's servants have need of great boldness and zeal, that they may declare his mind to the most



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n of herbs, because it *is* near unto my
nd I will give thee for it a better vine-
n it; *or*, if it seem [a] good to thee, I
e thee the worth of it in money.
d Naboth said to Ahab, The LORD
me, that [d] I should give the inherit-
my fathers unto thee.[†]
d Ahab came into his house [e] heavy
pleased because of the word which
the Jezreelite had spoken to him; for
aid, I will not give thee the inheritance
thers: and he [f] laid him down upon his
turned away his face, and would eat
.[‡]
But [g] Jezebel his wife came to him, and
o him, Why is thy spirit so sad, that
est no bread?
d he said unto her, [h] Because I spake
both the Jezreelite, and said unto him,
e thy vineyard for money; or else, if it
nee, I will give thee *another* vineyard
nd he answered, I will not give thee
yard.
d Jezebel his wife said unto him, [i] Dost
w govern the kingdom of Israel? arise,
bread, and let thine heart be merry: [§] I
e thee the vineyard of Naboth the
e.
she [k] wrote letters in Ahab's name, and
*hem* with his seal, and sent the letters
e elders and to the nobles that *were* in
dwelling with Naboth.
d she wrote in the letters, saying,
aim a fast,[*] and set Naboth [†] on high
he people:
nd set two men, [n] sons of Belial, be-
, to [o] bear witness against him, saying,
idst blaspheme God and the king:[‡] and
arry him out, and stone him, that he
.
nd the men of his city, *even* the elders
nobles who were the inhabitants in his
id as Jezebel had sent unto them, *and*
*s* written in the letters which she had
o them:
hey proclaimed a fast, and set Naboth
among the people.
nd there came in two men, children of
and sat before him: and the men of
witnessed against him, *even* against
in the presence of the people, saying,
did [‖] blaspheme God and the king.
hey carried him forth out of the city,
ned him [‖] with stones, that he died.
Then they sent to Jezebel, saying,
n is stoned, and is dead.

A. M. 3105.
B. C. 899.

[a] Heb. be *good in thine eyes.*

[d] Lev. 25. 23. Num 36. 7. Ezek. 46. 18.

[†] Ahab seems to propose fairly and generously for the vineyard; but, it is evident he wished Naboth to alienate his paternal property contrary to the law. (Lev. 25. 14—28); which it was a sin in the one to desire, as it would have been in the other to concede.—Ed.

[e] Ch. 20. 43. Esth. 5. 13. Job 5. 2. 1 Tim. 6. 9, 10. ver. 2.

[f] Ver. 5. 2 Sam. 13. 2, 4.

[‡] The unmanly spirit of a pettish and spoiled child, unworthy of a man, unworthy of a king. The evidence of affections set upon "things on the earth," and consequently regardless of "things above."—Ed.

[g] Ch. 16. 31. & 18. 4. & 19. 2. & 11. 4. ver. 25. Gen. 3. 6. Eccl. 7. 26. Prov. 22. 14. & 23. 27.

[h] Ver. 2. Job 5. 2. Prov. 14. 30. 1 Tim. 6. 9, 10

[i] 1 Sam. 8. 14. Dan. 5. 19.

[§] She can recommend mirth, while contemplating the subornation of perjury, and commission of murder. Such, alas! is the human conscience when perverted by idolatry, and seared by the practice of sin.—Ed.

[k] Esth. 3. 12.

[l] Deut. 21. 2. Judg. 8. 14. ch. 20. 1.

[‖] Or, call an assembly.

[m] Is. 58. 4. Luke 20. 47. John 13. 28. Mat. 2. 8.

[*] There were, amongst the Jews, some fasts fixed, (Zech 8.19.) others occasional, (Joel 1. 14.); but, from Is. 58. 4. it is evident that these assemblies were grievously perverted as occasions of popular tumult and perversion of public justice; the fast being an occasion of exciting, not their religious, but their superstitious prejudices — prejudices, which, like those of infidelity, are generally inexorable, cruel, and murderous.—Ed.

[†] Heb. *in the top of the people.*

[n] Deut. 13. 13. 1 Sam. 2. 12. 2 Sam. 23. 6. ver. 13.

[o] Deut. 19. 15. Lev. 24. 14—16. Acts 6. 11, 13.

[‡] Or, the *gods* and the king, an accusation which was, in part, probably true. For if Naboth was a worshipper of the true God, it is not unlikely he might, as in duty and conscience bound, have spoken disrespectfully, and, in that sense, blasphemously of Jezebel's false gods. There would thus be a semblance of justice, by a perversion of law.—Ed.

[p] Jos. 7. 25. Mark 15. 20

[q] Ex. 1. 17. 1 Sam. 22. 18. & 23. 20. Prov. 29. 12. Acts 5. 29. Lev. 19. 15. Deut. 27. 19.

[r] Deut. 19. 18, 19. Prov. 19. 9. Mark 11. 56—58.

[s] Job 1. 5. & 2. 9. Acts 6. 11, 13. Luke 23. 2.

[‖] And his sons. 2 Kin. 9. 26. Jos. 7. 24, 25. Num. 15. 32, 36. & 16. 32. 33.

[u] Eccl. 8. 14. & 9. 1, 2.

A. M. 3105.
B. C. 899.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, [x] take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead,[*] that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the [y] word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, [z] Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [a] In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O [b] mine enemy?[†] And he answered, I have found *thee;* because thou hast [c] sold thyself to work evil[‡] in the sight of the LORD.

21 Behold, [d] I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall,[§] and him that is shut up and left in Israel,[‖]

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And [e] of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the [*] wall of Jezreel.

24 [f] Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 (But there [g] was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom [h] Jezebel his wife stirred up.[†]

26 And he [‡] did very abominably in following idols, according to [i] all *things* as did the Amorites, whom the LORD cast out before the children of Israel.)

27 ¶ And it came to pass, when Ahab heard those words, that he [k] rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.[§]

[x] Ver. 7, 15.

[*] It is evident from 2 Kings 9. 26. that Naboth's sons were, by some additional perjury, implicated in the charge against their father: for the one perjury was as easily purchased as the other; and that Ahab now thought the way clear for a possession, as by *attainder* for treason, or *forfeiture* to the crown.—Ed.

[y] 2 Kin. 9. 26. Ps. 9. 12. & 10. 11—15. Heb. 3. 13.

[z] 2 Sam. 12. 9. Gen. 4. 9—11. Hab. 2. 9—12.

[a] 2 Sam. 12. 11. ch. 22. 38. 2 Kin. 9. 25, 26. Ps. 9. 12, 15, 16. & 7. 15, 16.

[b] Ch. 18. 17. & 22. 8. Amos 5. 10. Gal. 4. 16.

[†] Elijah was his best, perhaps his only friend; yet, like all other thoughtless wicked men, he counts him his enemy "because he tells him the truth."—Ed.

[c] 2 Kin. 17. 17. Eph. 4. 19. Gen. 13. 13. ver. 25.

[‡] Every sinner seeks his price; and "verily he has his reward." Our first parents sinned, expecting to be "as gods." Ahab sinned, expecting first a vineyard; and, secondly, contentment: but in each case, the sale was a sale of holy liberty; and the consequence a slavery to the power of evil.—Ed.

[d] Ch. 14. 10. & 15. 29. & 16. 3, 4, 11. & 22. 31—38. 2 Kin. 9, 12, 2.

[§] The dog that roams at large without a master, as in some European, and most Eastern towns. —Ed.

[‖] Him that is fortified and secure as legitimate, and acknowledged heir of the kingdom.—Ed.

[e] 2 Kin. 9. 36. Ps. 9. 15, 16. & 7. 16. & 140. 11. Prov. 1. 31. & 5. 22. & 13. 21. Is. 3. 11. Rom. 3. 8, 9.

[*] Or, *ditch.*

[f] Ch. 14. 11. & 16. 4. Jer. 15. 3. ver. 21, 24.

[g] Ch 16. 33. ver. 20. 2 Kin. 3. 2.

[h] Gen. 3. 6. & 6. 2, 5. ch. 11. 1, 4. 2 Cor. 6. 14. Eccl. 7. 26. Prov. 22. 14. & 23. 27.

[†] This does not excuse Ahab. Jezebel's sin was that *of stirring up;* Ahab's that *of compliance:* their wickedness differs not in nature, but in order.—Ed.

[‡] Or, *incited.*

[i] Lev. xviii, xx. 2 Kin. xvi, xxi.

[k] Gen. 37. 29, 34. 2 Kin. 18. 37. & 22. 11. Jonah 3. 6. Is. 36. 15. & 37. 1. Acts 24. 25. 2 Cor. 7. 10.

[§] The efforts of translators to expound this term, have been various, yet concurrent. Yet is not the real meaning to be found in ver. 29, humbly? Mic. 6. 8. —Ed.

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ransgressors. And it is peculiarly stinging when men are condemned r own mouth.

O my soul, notwithstanding all my emptiness, to be strong in the Lord power of his might. If my spiritual enemies compass me about like bees, let me attack them in the name of the Lord. If I obtain one victory, let me prepare for another assault. But let me never show mercy to the most humble and suppliant lust:—to pity those is to be careless of God's honour, and cruel to myself.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 [l] Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his [m] son's days will I bring the evil upon his house.

A. M. 3105. B. C. 899.

l Ps. 78. 34—37. Jonah 3. 6—11.

m 2 Kin. 1. vi, 12, x. ch. 11. 12, 35.

## CHAPTER XXII.

(1) *Ahab consults concerning the renewal of the war with the Syrians, and engages Jehoshaphat, king of Judah, to assist him:* 1—4. (2) *He consults not only his false prophets, but also Micaiah, a true prophet:* 5—12. (3) *Micaiah upbraids him with his fond belief of the false prophets; foretells his fall, and informs him how God had permitted Satan, by his false prophets, to seduce him into ruin:* 13—23. (4) *Micaiah is abused by Zedekiah, and imprisoned by Ahab:* 24—28. (5) *Jehoshaphat is treacherously exposed to great hazard of his life; Ahab is slain, and his troops scattered:* 29—40. (6) *Jehoshaphat in the main reigns well; but sinfully joins in an adventure of trade with Ahaziah king of Israel, who reigns very wickedly:* 41—53.

A. M. 3107. B. C. 897.

AND they continued [a] three years without war between Syria and Israel.

2 And it [b] came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that [c] Ramoth in Gilead *is* ours,* and we *be* [†] still, *and* take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, [d] Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, [‡] I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, [e] Inquire, I pray thee, at the word of the LORD to-day.[§]

6 Then the king of Israel gathered the [f] prophets together, about four hundred men,[‖] and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; [g] for the LORD shall deliver *it* into the hand of the king.

7 ¶ And Jehoshaphat said, [h] *Is there* not here a prophet of the LORD besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet [i] one man (Micaiah the son of Imlah) by whom we may [k] inquire of the LORD: but [l] I hate him; for he doth not prophesy [m] good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an [*] officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having [n] put on their robes, in a [•] void place in the entrance of the gate of Samaria; and all the prophets [o] prophesied before them.

11 And Zedekiah the son of Chenaanah made him [p] horns of iron; and he said, [q] Thus saith the LORD, with these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, [r] saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, [s] the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.[†]

14 And Micaiah said, *As* the LORD liveth, [t] what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, [u] Go, and prosper: for the LORD shall deliver *it* into the hand of the king.[‡]

16 And the king said unto him, How many times shall I [x] adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel [y] scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did [z] I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD [b] sitting on his throne, and all the [c] host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall [§] persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came [d] forth a spirit, and stood before the LORD, and said, I will persuade him.

a From ch. 20. 29—34.

b 2 Chr. 18. 2—34. Jehoshaphat's son had married Ahab's daughter

c Deut. 4. 43. . os. 20. 8. & 21. 36. 2 Kin. 8. 28. & 9. 1. ch. 4. 13.

* By God's donation as a city of refuge, (Josh. 21. 3, 8.) and by the treaty of Benhadad, chap. 20. 34.—Ed.

† Heb. *silent from taking it.*

d 2 Chr. 18. 3. & 19. 2. 2 Kin. 3. 7. Prov. 24. 26. Eph. 5. 11. 1 Cor. 15. 33.

‡ We are all willing and ready.

e Num. 27. 21. Judg. 1. 1. & 20. 18, 23, 28. 1 Sam. 23. 4, 10, 11. 2 Sam. 2. 1. & 5. 19, 23.

§ The inconsistency of Jehoshaphat appears in engaging in the war, (ver. 4.) and now proposing to ask counsel of the LORD. By this we are prepared for the further inconsistency of refusing God's counsel when given (ver. 29.) by his true prophet. —*Note.* It is one thing humbly to seek counsel of God in our perplexities, another thing to search for his concurrence in our own previous determinations.—Ed.

f Of the groves, ch. 18. 19.

‖ The prophets of Baal were 450. (chap. 18. 19.) and all these perished, ver. 40. But the prophets of the *groves* were 400: (chap. 18. 40.) and these still remained, and were most probably the false and flattering prophets now assembled.—Ed.

g Ezek. 13. 7. Jer. 28. 1—4. & 14. 13, 14. ver. 22, 23.

h 2 Kin. 3. 11. 2 Chr. 18. 6

i Ch. 18. 4. & 19. 10. ver. 27. Rev. 2. 10.

k Jer. 42. 5, 6. & 43. 2, 3.

l Ch. 20. 43. & 21. 20. Gen. 37. 4. Ps. 34. 19. Amos 5. 10. John 7. 7. & 15. 18, 19. Gal. 4. 16. 2 Tim. 4. 3.

m Jer. 38. 4. Mic. 2. 11. Is. 56. 1. Hos. 9. 1. ch. 20. 35—42.

* Or, *eunuch.*

n Acts 12. 21. Esth. 6. 8, 9. 2 Chr. 18. 9.

• Heb. *floor.*

o Ch. 18. 29. 1 Sam. 18. 10. Ezek. 13. 2—8. Is. 30. 10.

p Jer. 27. 2. & 28. 13. Zech. 1. 18, 19.

q Jer. 14. 13, 14. & 23. 25—32. & 28. 2, 3. & 29. 21. Ezek. 13. 2—8.

r Ver. 6, 15, 22, 23, 32—36.

s Hos. 7. 3. Is. 30. 10. Ezek. 3. 18, 22. Mic. 2. 11.

† Alas! for the lot of kings, for whom, and for all in authority let us ever pray; for the object of many is not so much to counsel them as to please them; and, if possible, even the servants of the Lord will be seduced to flatter them.—Ed.

t Jer. 23. 28. & 42. 4. 1 Cor. 11. 23. & 4. 1. 2. Ezek. 2. 7. & 3. 17. Acts 20. 27

u Ch. 18. 27. Eccl. 11. 9. Judg. 10. 14. Mat. 26. 45. 2 Chr. 18. 14.

‡ Was the Lord's prophet guilty of uttering an untruth? No: words are true or false, not according to the meaning they may, or ordinarily do bear; but according to the meaning they are at any special time intended and known to bear. Ahab knew, probably by Micaiah's looking at, or pointing to the false prophets, or by the tone of Micaiah's voice, that the words were not his own, but a quotation; and therefore he adjures him to deliver his own words. —Ed.

x Mat. 26. 63. 1 Sam. 14. 24. I charge thee as thou shalt answer to God.

y Ezek. 1. 4. Acts 10. 11, 17. Jer. 1. 11—15.

z Zech. 13. 7. Jer. 23. 28. Mat. 9. 36. ver. 34, 36.

a Ver. 8.

b Is. 6. 1. & 66. 1. Rev. 4. 2, 3. Dan. 7. 9, 10.

c Ps. 103. 20, 21. & 68. 17. & 104. 3, 4. Dan. 7. 10. Job 1. 6. & 2. 1.

§ Or, *deceive.* This is to be understood figuratively.

d Ver. 22. Job 1. 6. & 2. 1. 2 Thes. 2. 11.

REFLECTIONS UPON CHAP. XXI.—Nearness to great men often exposes to oppression; and there is need of stedfast adherence to the Lord's command when we meet with strong temptations. How insatiable is a covetous heart! Many great men, in all that they have, can enjoy but small pleasure, because of some fancied want: and proud and discontented spirits terribly torment themselves. What a plague to nations are covetous and tyrannical rulers! Having their heart set on wickedness, the devil quickly furnishes the means: and nothing is too base and hypocritical, or even horrid or blasphemous, for them to stick at. When sin has hardened their heart, men glory in their wickedness, and are lost to shame. But that which is unlawfully gotten, frequently proves a burden instead of a comfort. The very presence of faithful ministers, who cannot endure to see the wicked perishing in their iniquities, is a terror to such, and their faithful rebukes torment them: but how much more, and how often, even in this life, does the distinguished vengeance of God perplex and pursue them! Legal terrors may produce strong professions of repentance, but only a sense of God's pardoning love can convert the heart. And if God mark such regard to apparent repentance, how great is his mercy, and how great is his regard to those who sorrow after a godly sort!



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And the LORD said unto him, Where-
And he said, I will go forth, and I
e a lying spirit in the mouth of all
ophets. And he said, Thou [f] shalt
le *him*, and prevail also: go forth, and

Now therefore, behold, the LORD hath
ying spirit* in the mouth of all these thy
s, and the LORD hath spoken evil con-
thee.

But Zedekiah the son of Chenaanah
ear, and [g] smote Micaiah on the cheek,
d, Which way went the Spirit of the
rom me to speak unto thee?

And Micaiah said, Behold, thou shalt
that day, when thou shalt go into [†h] an
hamber to hide thyself.

And the king of Israel said, Take
n, and carry him back[‡] unto Amon the
r of the city, and to Joash the king's

And say, Thus saith the king, [i] Put
llow in the prison, and feed him
read of affliction, and with water of
n, until I come in peace.

And Micaiah said, [j] If thou return at all
e, the LORD hath not spoken by me.
e said, [m] Hearken, O people, every one

[n] So the king of Israel, and Jehosha-
e king of Judah, went up to Ramoth-

And the king of Israel said unto
phat, [‖] I will disguise myself, and enter
e battle; [o] but put thou on thy robes.*
he king of Israel disguised himself, and
to the battle.

Now the king of Syria commanded
irty and two captains that had rule
s chariots, saying, [q] Fight neither with
ior great, save only with the king of

And it came to pass, when the captains
chariots saw Jehoshaphat, that they said,
it *is* the king of Israel. And they
aside to fight against him; and Jehosha-
ried out.[†]

And it came to pass, when the captains
chariots perceived that it *was* not the
f Israel, that they turned back from
g him.

And a *certain* man drew a bow [t] at
re,[‡] and smote the king of Israel between
ints of the harness: wherefore he said
he driver of his chariot, Turn thine
nd carry me out of the host; for I am
led.

And [u] the battle [*] increased that day:[†]
e king was stayed up in his chariot

A. M. 3107.
B. C. 897.

[e] John 8. 44. 1 John 4. 6. Rev. 12. 9. 2 Thes. 2. 11.

[f] Judg. 9. 23. Job 12. 16. Ps. 105. 17. Ezek. 14. 9. 2 Thes. 2. 11, 12.

* This may be understood literally, for God by giving over liars to the guidance of a lying spirit, is righteously adjudging them to the darkness they loved; and in that sense, and in that only, may be said, not merely to permit a lying spirit to enter, but actually to put a lying spirit in their mouth.—Ed.

[g] 2 Chr. 18. 23. Jer. 20. 2. Job 16. 2. Lam. 3. 30. Acts 23. 2. Mark 14. 65.

† Or, *from chamber to chamber.*

‡ Heb. *a chamber in a chamber.* Ch. 20. 30. Num. 31. 8. Jer. 23. 15.

† The prophet had been in prison for his honest rebuking and warning of Ahab.—Ed.

[i] 2 Chr. 16. 10. Jer. 20. 2. & 29. 26. & 32. 2. & 37. 15.

[k] Deut. 16. 3. Ps. 80. 5. & 127. 2. Is. 30. 20.

[l] Num. 16. 29. Jer. 28. 8, 9. Deut. 18. 18, 22. Is. 44. 26.

[m] Mic. 1. 2. Jer. 22. 29. Is. 1. 2. Amos 3. 1. & 4. 1. Hos. 5. 1.

[n] Ver. 2. 2 Chr. 18. 28.

§ A distance of about 24 miles. Jehoshaphat goes up on the authority of 400 prophets against *one.* But neither truth nor its evidence should be tested by the numbers or concurrence of witnesses, but by their character, means of knowledge, object, corroborative circumstances, and the internal nature of the testimony itself.—Ed.

‖ Or, *when he was to disguise himself, and enter into the battle.*

[o] Ch. 14. 2. & 20. 36. Ps. 12. 2. ver. 31, 32.

* Affecting to place, or really placing him thus as a mere spectator.—Ed.

[p] Ch. 20. 4.

[q] Jer. 16. 6. 2 Chr. 25. 22. with ch. 20. 23, 42. So ungratefully Ben-hadad rewarded his sinful kindness.

[r] 2 Chr. 18. 31. ver. 31. Prov. 13. 20.

[s] 2 Chr. 18. 31. ch. 17. 20, 21. Ps. 120. 1. & 34. 6. & 40. 17. & 142. 4, 5. & 140. 1. & 143. 7. Ex. 14. 15.

† Not as a coward, but to inform them that he was a mere spectator, as at a public tournament—of which the royal robes instead of armour would afford a decisive evidence.—Ed.

[t] Heb. *in his simplicity.* 2 Sam. 15. 11.

‡ Not at random, but with the utmost skill and strength, according to *Frey*, who translates it by "perfection," which these qualities constitute.

§ Heb. *joints and the breastplate.*

‖ Heb. *made sick.*

[u] Ch. 20. 42. ver. 17, 28. 2 Chr. 18. 34.

* Heb. *ascended.*

† The army would be little affected by the wound, and temporary retirement of the king—for on comparing ver. 34, 35, he seems to have retired and returned—as his disguise would prevent them from knowing his disaster, which might have dispirited the army.—Ed.

A. M. 3107.
B. C. 897.

* Heb. *bosom.*

[x] Ver. 17. 2 Kin. 14. 12. 2 Sam. 18. 16. ch. 12. 16.

† Heb. *came.*

[y] Ch. 21. 19.

[z] Ch. 14. 19. & 15. 31. & 16. 5, 20, 27. 2 Kin. 1. 18. & 10. 34. & 13. 8, 9, 12, 13. & 14. 15, 16, 28, 29.

[a] Amos 3. 15. Ps. 45. 8. ch. 10. 18.

‡ Inlaid with ivory, or with much furniture, ornamented with ivory, as tables, couches, throne. Ch. 10. 18, &c.—Ed.

[b] 2 Chr. 20. 31.

‖ B. C. 914.

[c] 2 Kin. 1. 17. & 8. 16.

[d] Ch. 14. 21. & 13. 2, 10.

[e] 2 Chr. 15. 10. & 17. 3. 2 Chr. xvii—xx. with xiv, xv.

[f] Ch. 15. 14. 2 Kin. 14. 3, 4. & 15. 3, 4, 34, 35. Lev. 26. 30. But it was to God, not to idols.

[g] 2 Chr. 19. 2. 2 Cor. 6. 14. Heb. 12. 14. Eph. 5. 11. 1 Cor. 15. 33.

‖ This statement is reconciled with 2 Chr. 17. 6, by observing that it is there said, "he took away the high places and groves," which shows they were the seats of idolatry; while the high places, where, in unsettled times, the true God was wont to be served, were still, through some neglect or difficulty, permitted to remain.—Ed.

[h] Ch. 11. 41. & 14. 29. & 15. 7, 23. 2 Kin. 8. 23, 24. & 12. 19. & 14. 18. & 15. 6, 7, 36, 38. & 16. 19, 20. & 20. 20, 21. & 21. 17, 18, 25. & 23. 28.

[i] Ch. 15. 12. Gen. 13. 13. Jude 7. Rom. 1. 26, 27. Deut. 23. 17.

* By banishment, or even death, as the law of God directed, a law still in force in these lands.—Ed.

[k] Gen. 25. 23. & 27. 40. 2 Sam. 8. 14. 2 Kin. 3. 9. & 8. 20.

† Or, had *ten ships.*

‡ See note on ch. 10. 22.—Ed.

[l] 2 Chr. 20. 35, 36. ch. 10. 22. & 9. 28.

§ See Editorial note on ch. 9. 28. appended.—Ed.

‖ Or, according to Parkhurst, merely injured, and capable of repair, and to sail, as proposed by Ahaziah. It appears from 2 Chr. 20. 36, that Jehoshaphat and Ahaziah had been joined in building the fleet, but that after the storm, Jehoshaphat, warned by Eliezer, refused to make any farther attempt.—Ed.

[m] Ch. 9. 26. Num. 33. 35, 36.

[n] 2 Chr. 20. 37. & 25. 7. Prov. 9. 6. & 13. 20. & 1. 10, 14.

[o] Ch. 2. 10. & 11. 43. & 14. 29. Is. 57. 2. Rev. 14. 13. Phil. 1. 23.

* B. C. 889.

against the Syrians, and died at even: and the blood ran out of the wound into the * midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, [x] Every man to his city, and every man to his own country.

37 ¶ So the king died, [†] and was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; [y] according unto the word of the LORD which he spake.

39 ¶ Now [z] the rest of the acts of Ahab, and all that he did, and the [a] ivory house[‡] which he made, and all the cities that he built, *are* they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And [b] Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old[§] when he began to reign; and he reigned [c] twenty and five years in Jerusalem: and his [d] mother's name *was* Azubah, the daughter of Shilhi.

43 And he [e] walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless [f] the high places were not taken away; *for* the people offered and burnt incense yet in the high places.[‖]

44 And Jehoshaphat [g] made peace with the king of Israel.

45 Now [h] the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, *are* they not written in the book of the Chronicles of the kings of Judah?

46 And the [i] remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.*

47 *There was* then [k] no king in Edom: a deputy *was* king.

48 Jehoshaphat [†] made ships of Tharshish[‡] [l] to go to Ophir[§] for gold: but they went not; for the ships were broken[‖] at [m] Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but [n] Jehoshaphat would not.

50 ¶ And Jehoshaphat [o] slept with his fathers,* and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to



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reign[o] over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned [p] two years over Israel.

52 And he [q] did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served [r] Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

A. M. 3107. B. C. 897.

[o] B. C. 897.

[p] Ch. 15. 23. 2 Kin. 1. 17.

[q] Ch. 16. 30—32. & 21. 25. & 12. 26—33. & 13. 33.

A. M. 3107. B. C. 897.

[r] Judg. 2. 11. ch. 16. 31. & 21. 25.

REFLECTIONS UPON CHAP. XXII.—Wicked sovereigns pay little regard to the laws either of gratitude or of solemn treaties. It is taking hold of the opportunities which God puts in our hand, not leagues with perfidious princes, that will secure our rights; and least of all ought leagues, extorted by distress, to be trusted to. The worst of men, from selfish motives, will court the friendship of the godly; but, whenever opportunity serves, are sure to expose them to danger. The conscience, the life of saints, yea, and all that they have, are endangered by sinful compliances to evil men: but tender saints can never delight in evil and flattering ministers, nor fail to regard the faithful servants of God. Unity and multitude are poor proofs of a good cause. Nothing is a surer sign of an evil minister than his encouraging wicked and hypocritical men to sleep on in their sin: nor is any thing a more dreadful plague to persons or nations than the united flattery of unfaithful ministers. When flatterers abound, the men of God ought to be the more bold and faithful in opposition to them. Hardened sinners will indeed hate them for dealing faithfully with their conscience, but God will stand by them, when he gives up the lovers of flattery to be imposed on by it to their own ruin; and multitudes of evil spirits are always awaiting his permission to delude into destruction their own most hearty votaries. Faithful ministers are commonly rewarded with persecution and abuse: and none are more bitter enemies than the teachers of lies. But God will quickly vindicate his servants in accomplishing the threatenings which they have denounced. Such as are guileless themselves are unsuspicious of others: but wicked men, to compass their own ends, will not stick to betray their best friends. And indeed, when the godly are out of the way of their duty, they need not wonder that they fall into mischief. But if they cry unto the Lord, they will find him a present help in the time of trouble. When the hour of men is come, there is no avoiding their destiny. By events, which to us are purely accidental, God will execute his purpose and accomplish his word. No character on earth, except Christ's, is perfectly spotless. Even good men are apt to indulge long rooted customs of sinning. But how unwise is it for them to cultivate familiarity with the wicked, even after they have smarted for it! and it is a mercy if repeated strokes make them amend their error at the last.

## ADDITIONAL EDITORIAL NOTES ON THE FIRST BOOK OF KINGS.

CHAP. I. Ver. 1. *King David was old.*—He was now about his 69th year. For he came to the throne at thirty, and reigned forty years; which extended to about a year after this period. He died therefore at an age, comparatively young. But his fatigues in eluding Saul, during his exile amongst the Philistines, his various harassing campaigns; but above all, his family afflictions, might well bring on a premature old age, and wear out the most vigorous constitution.——Ver. 5. *Adonijah the son of Haggith exalted himself.*—The sons of David in order, were Amnon, slain by Absalom; Chileab, of whom there is no subsequent mention; Absalom, slain by Joab; and next Adonijah, who, as eldest, might now claim the throne, by right of orderly succession.——Ver. 6. *His mother bare him after Absalom.*—Absalom's mother was Maacah, Adonijah's Haggith, (2 Sam. 3. 3, 4.), the words therefore mean that Haggith bare Adonijah after Maacah had born Absalom.

CHAP. III. Ver. 1. *Solomon made affinity with Pharaoh.*—Amongst the religious aberrations into which Solomon, through temptation of his wives, afterwards fell, no mention is made of the superstitions and idolatries of Egypt, (1 Kin. 11. 1—5.), it is not improbable, therefore, that this daughter of Pharaoh may have been, at the time of her marriage, a proselyte to the Jewish religion. This alliance forms a striking example of the progress of events. The descendant of an Egyptian slave, is now the son-in-law of the Egyptian king. Truly, neither pride nor despair were made for man. "The rich and the poor meet together," the Lord is the maker of them all.——Ver. 3. *He sacrificed and burnt incense in high places.*—All sacrifices in high places were prohibited, (Lev. 26. 30.) unless where the tabernacle of the Lord was located. The occasional exceptions in the cases of Samuel and others, are only to be accounted for, on the principle of necessity and mercy, which alone, as the spirit, can warrant any deviation from the letter of the law, Mat. 12. 4. In the case of Solomon, such sacrificing is charged as a drawback upon his love, and we see from the history, how it afterwards became a snare.

CHAP. IV. Ver. 11. *The daughter of Solomon to wife.*—Not signifying that he had her to wife when Solomon came to the throne—for Solomon was then too young to have a marriageable daughter—but, who had her to wife before the time when the history was written. But, if this be not admitted, she may, according to Eastern custom, have been betrothed at an early age.

CHAP. VI. Ver. 1. *Began to build the house of the Lord.*—Chronologists differ widely respecting this most important epoch, ranging from 330 to 680, but no good reason seems assigned by any for questioning the correctness of the Hebrew text.——Ver. 2. *The height thereof thirty cubits.*—That is, the height of the body of the house; for, from 2 Chr. 3. 4, it appears that the height of the porch was 120 cubits, or 180 feet. The *Codex Alexandrinus* of the Septuagint, makes it but 30 cubits, equal to the rest of the building; but there seems no reason whatever to question the existence of the noble tower implied in the Hebrew text.——Ver. 7. *There was neither hammer, nor axe, nor any tool of iron, heard.*—The hammer is for breaking, the axe for hewing, but neither were used in building the temple, though both in preparing the materials. Even so, the law and the prophets serve to break in pieces and to slay, but the work of the Spirit in regeneration is merely to build up believers in noiseless peace.

CHAP. VII. Ver. 8. *Like unto this porch.*—It is difficult, perhaps impossible, for those accustomed to European ideas of architecture, to form any very accurate conception of Solomon's building. According to the still subsisting arrangements of Eastern palaces, it seems to have consisted of three principal departments: a court of justice, with the necessary public offices, (ver. 7.); a court for Solomon and his male attendants, including officers of state and servants, (ver. 8.); and a court for Pharaoh's daughter, and her ladies and servants. The whole is an emblem of the church, the true Solomon's house, with its "thrones of judgment" for the consciences of men, and its residence for the Gentiles whom he has espoused.——Ver. 47. *Neither was the weight of the brass found out.*—Christ came not to judge and condemn, but to save. But he will come, and every soul shall be judged as if weighed in the balance of the sanctuary.——Ver. 51. *Solomon made for the house of the Lord.*—Solomon, as a type of Christ, makes "all things new,"—the vessels of Moses, the representative of the law, being now "waxed old, and ready to vanish away," Rev. 21. 5. Heb. 8. 13.

CHAP. VIII. Ver. 2. *All the men of Israel assembled themselves unto king Solomon.*—The building of the temple was finished in the 8th month, (ch. 6. 38.) and, therefore, there were eleven months till the dedication. This time would naturally be employed, in ordering the vessels and other furniture of the interior, and, as *Usher* supposes, that the dedication might correspond to the jubilee, and the 14 days, (ver. 65.) included the dedication, expiation, and feast of tabernacles.

CHAP. IX. Ver. 1. *When Solomon had finished the building of the house of the Lord, and the king's house.*—It is recorded that "the king's house" was not finished till thirteen years after the finishing of the temple, (ch. 7. 1.); are we therefore to conclude, that the temple was not dedicated till after the secular works had been completed? We think not. We hold, with *Usher*, that the dedication took place eleven months after the building had been finished, ch. 8. 2.—*Note.* There is something peculiarly appropriate in God's appearing immediately after Solomon had finished his own house; for, if ever there be a time when any man specially needs an admonition, it is when he has completed for himself a dwelling place, and, like the monarch of Babylon, is ready to say, "Is not this great Babylon which I have built?" Dan. 4. 30. And, that wise men need this admonition as well as others, the history of Solomon must testify.——Ver. 28. *Ophir.*—The precise situation of this country is mere matter of conjecture. Some suppose it to be India; others, Africa, opposite Madagascar; others, the island of Ceylon; and some, southern Arabia; some, the coast of Guinea; some, Carthage; others, Armenia; and some have suggested America. That it lay at a great distance is the only point that seems certain, as the fleet took three years for the voyage, ch. x. 22. 2 Chr. 9. 21.

CHAP. XI. Ver. 3. *His wives turned away his heart.*—Hitherto we have viewed Solomon as the sun in his splendour, now we must view him sadly clouded and eclipsed. Blessed with unexampled and uninterrupted prosperity, he forgets the God who gave it, breaks his law *in principle*, (comp. Ex. 34. 16. Deut. 7. 3. with ver. 1.) and in *the letter*, (comp. Deut. 17. 17. with ver. 3.), and forfeits all his character for wisdom by the lowest act of human folly, building temples for idols, and patronizing, if not joining in, their abominable worship, ver. 7, 8.—*Note.* His falling away is certain, (ver. 4.); God's displeasure revealed, (ver. 9.); of his repentance nothing is said—a silence that speaks volumes of warning to backsliders who have "forgotten their first love." One ray of hope arises from the reservation in the word "fully," (ver. 6.); and the favourable reference to his name by our blessed Redeemer, Mat. 12. 42.

CHAP. XII. Ver. 5. *Depart yet for three days, then come again to me.*—The man who requires advice before he can decide upon redressing a grievance and showing mercy, is not likely to take good advice when given, and so it was with Rehoboam.——Ver. 28. *Made two calves of gold.*—The worship of the *bull* was the chief idolatry of Egypt, where Jeroboam was educated, and a form that Israel was known to be ready to receive, Ex. 32. 4.—*Note.* He that commits a sin once, is always in danger of being tempted specially to the same sin again.——Ver. 33. *Devised of his own heart.*—The sin of Cain—not in the offering, which here was a proper sacrifice—but in the principle, a sacrifice in object, place, time, and priesthood, the device of the worshipper's own heart.—*Note.* God will be worshipped, but in the manner of his own order. "No man cometh to the Father, but by the Son," John 14. 6.



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CHAP. XIII. Ver. 28. *The lion had not eaten the carcass, nor torn the ass.*—The forbearance of the lion, and what may justly be considered either the courage or affection of the ass, made the animals themselves witnesses against the idolatry that had changed the glory of God into the likeness of four-footed beasts.

CHAP. XIV. Ver. 2. *Disguise thyself, that thou be not known to be the wife of Jeroboam.*—Jeroboam had openly renounced the Mosaic institutions, by violating the first principles of the decalogue, and yet, in his time of need, he has recourse to a prophet of the Lord. This inconsistency is to be accounted for in three ways. (1) The idea of local gods, common to all idolaters. (2) The admission of superiority in one over another, in oracular responses. (3) The readiness of wicked men to acknowledge the true God, in times of trouble, whom they had forgotten in their day of prosperity.——Ver. 25. *Shishak king of Egypt.*—See note on ch. 11. 40. Besides what is there stated, it is worthy of remark, that, amongst the sculptures is one representing thirty conquered nations at the feet of the conqueror, and one of these inscribed "Jouda-ha-Melek," the king of Judah, or the Jews.

CHAP. XV. Ver. 6. *Rehoboam.*—Some translations and MSS. read *Abijam.* But, instead of gratuitously pronouncing it the mistake of a transcriber, may we not as well conclude that Abijam was also called Rehoboam, but that the name was generally dropped for sake of distinction?

CHAP. XVI. Ver. 33. *Ahab made a grove.*—When a *grove* is said to be *planted* or *cut down*, there is no difficulty in the interpretation; but, when the word occurs as in 2 Kin. 21. 7. & 23. 6, it must be understood of an *image*, such as was ordinarily worshipped by the heathen in a grove.——Ver. 34. *He laid the foundation thereof in Abiram his first-born, &c.*—This grievous family judgment is noted at the distance of 800 years from the utterance of the prediction. Let believers remember in adversity, that "the Lord is not slack concerning his promise;" but let sinners recollect, that "though sentence against an evil work is not executed speedily," the judgment is but deferred, and not laid aside.

CHAP. XVII. Ver. 6. *Ravens brought him bread and flesh in the morning.*—There was a rock called "Oreb," (Judg. 7. 25.) and there may have been a village of the same name, whose inhabitants secretly supplied the prophet; and the same word may be translated "ravens," or as it would be in English, "people of Ravenstown." But against this interpretation (1) we have—no mean authority—nearly all translations. (2) If any people brought food, they could have brought water, see ver. 7. (3) Hence we conclude he was literally supplied by *ravens* carrying away the flesh and bread dedicated in the groves to heathen idols. Thus the worship of the false, ministers to the prophet of the true God.

CHAP. XVIII. Ver. 21. *If the Lord be God, follow him; but if Baal, then follow him.*—The heathen are sometimes praised by infidels and semi-infidels for their *toleration*, a praise which Ahab and Jezebel have badly earned; see ver. 12, 13. The fact is, heathenism was never tolerant, but it readily amalgamated the worship of various gods, and, in this way, and in this only, was tolerant to those who could degrade the worship of Jehovah, by joining it with idols; a junction which the prophet publicly denounces.

CHAP. XIX. Ver. 12. *After the fire a still small voice.*—A realized parable intended to teach (1) That wind, earthquake, and fire—the most terrible agents of destruction—are all in the hand of God. (2) That as "the kingdom of heaven cometh not with observation," it was not by these terrible powers God intended to work, but by a "still small voice," audible only to the attentive listener, Is. 55. 3.——Ver. 18. *Have not bowed unto Baal, and every mouth which hath not kissed him.*—The heathen kissed several of their idols, either by touching them with the right hand, (*Plin.* lib. 28. c. 2.), or by actually saluting them with the lips, (*Cic. in Verrem*). A similar practice has been transferred into those superstitious forms of Christianity where the images of saints have displaced the ancient idols, and set up modern idolatry.

CHAP. XXI. Ver. 29. *I will not bring the evil in his days.*—God had said, (ver. 21.) "I will bring evil upon thee." How does he now transfer it to his posterity? He did bring evil upon him by his threatening the excision of his house; but lays upon him no more than the certain anticipation, and on his impenitent son the dreadful reality.

CHAP. XXII. Ver. 6. *The Lord shall deliver it into the hand of the king.*—Their reply is, in the Hebrew, not JEHOVAH but ADONAI, a word which would not offend Jehoshaphat as Baal would, but which enables them to avoid honouring Jehovah, the true God.—*Note.* Equivocal expressions are amongst the surest marks of heresy, whereas it ever stands self-condemned by avoiding to discover its real meaning, Tit. 3. 11.——Ver. 22. *Thou shalt persuade him, and prevail also.*—This relation is either a parable or vision, representing, as by a picture, more vividly than by words, the utter falsehood of Ahab's prophets. No one ever mistakes a parable for a literal fact, or accuses the narrator of untruth; and infidels only stultify themselves when they accuse the Bible, by applying a rule that, in no other case, is ever, for a moment, applied.

# THE SECOND BOOK OF KINGS.

THE Second Book of Kings is but a continuation of the former, from the death of Ahab to the death of Jehoiachin, which is about three hundred and forty years. The principal events recorded are, (1) The miracles of Elijah and Elisha; i—vii, xiii. (2) The destruction of the family of Ahab by Jehu; viii—x. (3) The misery of Israel under Jehu and Jehoahaz, from the oppressions of the Syrians, and their restoration by Joash and Jeroboam; xiii, xiv; and, in fine, their civil wars, harassment and captivity by the Assyrians; xv, xvii. (4) The history of Judah under fifteen kings; of whom Jehoram, Ahaz, Manasseh, and Amon, were most wicked, and Hezekiah and Josiah most pious and reforming; and, in fine, of their harassment and captivity by the Chaldeans; viii—xxv.

## CHAPTER I.

(1) *Moab rebels: Ahaziah king of Israel falls dangerously ill, and sends to Baal-zebub, to ask whether he should recover:* 1, 2. (2) *Elijah meets his messengers, and turns them back with a denunciation of certain death:* 3—8. (3) *Ahaziah repeatedly orders a troop to apprehend Elijah; but, by fire from heaven, he destroys the first two companies; and, on their captain's humble request, spares the third:* 9—14. (4) *Directed by God, he goes with him to Ahaziah, and denounces his approaching death:* 15—18.

A. M. 3108. B. C. 896.

THEN [a] Moab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was [b] sick: and he sent messengers, and said unto them, Go, inquire of [c] Baal-zebub, the god of [d] Ekron, whether I shall recover of this disease.

3 But the angel of the LORD said to [e] Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, [f] *Is it* not because *there is* not a God in Israel, *that* ye go to inquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, [g] Thou shalt not come down from that bed on which thou art gone up, [g] but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, [h] *Is it* not because *there is* not a God in Israel, *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, [i] What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an [k] hairy man, [*] and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

a 2 Sam. 8. 2. 1 Kin. 12. 19. ch. 3. 3—5. & 8. 20, 22.

* Either a latticed window, or from a balustrade, or railing around the battlements of the flat roof.—ED.

b 1 Kin. 22. 34. 2 Chr. 21. 14, 15.

c Master of flies. Mat. 12. 24—27.

d Jos. 13. 3. 1 Sam. 5. 10.

e 1 Kin. 17. 1. & 18. 1. & 21. 17—19. & 14. 5, 12.

f Jer. 2. 10—13. Jonah 2. 8. Is. 8. 19.

g Heb. *The bed whither thou art gone up, thou shalt not come down from it.*

A. M. 3108. B. C. 896.

g Is. 14. 30, 31. Prov. 11. 19. & 13. 21. & 1. 31. & 14. 32. Job 18. 11—19. ver. 3. 16, 17.

h Ver. 3, 4, 16, 17.

i Heb. *What was the manner of the man.* Judg. 8. 18.

k 1 Sam. 28. 14. Mat. 3. 4. Zech. 13. 4.

* Most probably a reference, not to his person, but his raiment. See Is. 20. 2 Zech. 13. 4. Mat. 2. 4. Heb. 11. 37.—ED.



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9 Then the king [1] sent unto him a captain of fifty with his fifty: and he went up to him: (and, behold, he sat [m] on the top of an hill:) and he spake unto him, [n] Thou man of God, [*] the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then [o] let fire come down from heaven, [†] and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 [p] Again also he sent unto him another captain of fifty with his fifty: and he [q] answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, [r] If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent [s] again a captain of the third fifty with his fifty: and the third captain of fifty went up, and came and [t] fell on his knees before Elijah, and besought him, and said unto him, [u] O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him; [x] be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, [y] Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, *(is it* not because *there is* no God in Israel to inquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died, according to the word of the LORD which Elijah had spoken: and [z] Jehoram reigned in his stead, in the second year of Jehoram [‡] the son of Jehoshaphat king of Judah; because he [§] had no son.

18 Now [a] the rest of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

A. M. 3108. B. C. 896.

1 1 Kin. 19. 2. Mat. 14. 8. Acts 23. 12, 13. 2 Kin. 6. 13, 14.

m Judg. 15. 11. 1 Kin. 18. 42. ch. 4. 29.

n In derision. Mat. 27. 29. 1 Chr. 16. 22. Ps. 105. 15.

* Spoken, not in acknowledgment, but in contempt of his character, and derision of his alleged commission from God.—Ed.

o Num. 11. 1. 1 Kin. 18. 38. Job 1. 16. Luke 9. 54. Acts 5. 3—10. Rev. 11. 5. 2 Cor. 10. 6. Jam. 5. 17. Ps. 106. 18.

† Amongst apostates prone to the worship of Baal, or the sun, the appeal to the judgment of fire was the most appropriate. That the prophet prayed, not out of personal resentment, but by divine inspiration, is evident from the event: the lightning descended and smote the mockers of Jehovah—an emblem of the judgment at the end of the world. See 2 Thess. 1. 8.—Ed.

p Num. 11. 4. Is. 26. 11. 2 Tim. 3. 13. Jer. 5. 3.

q Ch. 13. 6. Jer. 9. 3.

r Ver. 10. This fearful punishment they deserved, as they were idolaters, murderers of the saints, and insulters of a prophet whom God had marked with singular authority.

s Ver. 9—12. Jer. 5. 3. Is. 1. 5. & 26. 11.

t Heb. *bowed.* Acts 10. 25. 1 Thes. 5. 13.

u Ps. 72. 14. & 102. 17. & 10. 17. Luke 16. 11. & 18. 13.

x Jer. 1. 17. Ezek. 2. 6. Is. 41. 10, 14. 43. Rom. 8. 31. Heb. 13. 6. & 11. 27.

y Ex. 4. 22. 1 Sam. 2. 27. 2 Sam. 12. 11. 1 Kin. 12. 28. & 14. 6, 7. ver. 3, 4, 6. Ezek. 2. 7. & 3. 17. Jer. 23. 28.

z The second year that *Jehoram* was *Pro-rex*, and the eighteenth of *Jehoshaphat.* Ch. 3. 1. 1 Kin. 22. 51

‡ The apparently discordant accounts, 1 Kin. 22. 51, that in the text, and that in 2 Kin. 3. 1. may be easily reconciled by Jehoram the son of Ahab having been made regent during the illness of Ahaziah, in the 18th of Jehoshaphat (2 Kin. 3. 1.) and the 23 year of the regency of Jehoram, the son of Jehoshaphat, 2 Kin. 1. 17. —Ed.

§ Ahaziah had no son, and Jehoram was his brother. Ch. 3. 1. —Ed.

a 1 Kin. 14. 19. & 15. 31. & 16. 5, 14, 20, 27. & 22. 39.

A. M. 3108. B. C. 896.

a Gen. 5. 24. Heb. 11. 5. Acts 1. 9.

* The time and event had been predicted, (ver. 3.) for the distinctive characteristic of a miracle, is the prophecy preceding, and fulfilment succeeding. Deut. 18. 21, 22. Rev. 19. 10.—Ed.

b 1 Kin. 19. 21.

c Jos. 4. 19. & 5. 9. 1 Sam. 11. 15.

d Ruth 1. 15. John 6. 67. Luke 24. 28.

† Not spoken with a desire to evade his company, but to spare him the journey, and the pain of a more formal parting, while he went to give a last advice and blessing to the school of the prophets in Beth-el. —Ed.

e Judg. 8. 19. Ruth 3. 13. 2 Sam. 15. 21. ver. 4, 6. ch. 4. 30.

f Ch. 4. 30. Ruth 1. 16, 17. John 6. 68. Acts 11. 23. Luke 24. 29.

g Gen. 28. 19. & 12. 8. & 13. 3. & 31. 13. & 35. 1, 3, 6, 7, 15. Jos. 8. 9. 1 Kin. 12. 29. & 13. 11.

h 1 Kin. 18. 4. & 20. 35. 1 Sam. 19. 20. ver. 5, 7, 15. ch. 4. 1. & 9. 1. Is. 8. 18.

i Deut. 33. 3. Acts 22. 3.

k Jos. 2. 1. & vi. & 18. 21. 1 Kin. 16. 34. Which it was lawful to inhabit, though not to rebuild.

‡ Jericho was in Benjamin, and Bethel in Ephraim, and there being a school of the prophets in each, patronised by Elijah, demonstrates that, in the midst of apostasy and idolatry, a religious education still formed a salt (Mat. 5. 13.) resisting the corruption of both the kingdom of Judah and Israel. —Ed.

§ Lest a crowd, impelled by idle curiosity, should assemble to disturb the parting scene of the prophet.—Ed.

l Ver. 2.

m Heb. *in sight, or over against.* Acts 1. 9.

n 1 Kin. 19. 13, 19.

o Ex. 14. 21, 22. Jos. 3. 17. ver. 14.

p Ch. 13. 14—19. 1 Kin. 3. 5. Mat. 7. 7. John 16. 24. & 14. 13. & 15. 7. Mark 11. 24.

q Num. 11. 17, 25. John 16. 7. & 4. 34.

|| Heb. *Thou hast done hard in asking.*

* Not hard to be obtained or bestowed —for neither was in the power of Elijah —but an office of difficulty and danger, where much "hardness" was to be endured. 2 Tim. 2. 3, 11. —Ed.

r Acts 1. 10.

† Seeing or not seeing, was the sign of his appointment to, or rejection from, the prophetical succession.—Ed.

s Ch. 6. 17. Ps. 68. 17. & 104. 4. Heb. 1. 14. Mark 16. 19. Luke 24. 51. Acts 1. 9.

t Ch. 5. 13. & 8. 9. & 6. 30. & 13. 14. Job 22. 30. Prov. 11. 11. & 8. 18, 19. Ps. 105. 23. Ezek. 22. 30.

‡ Not, we think, that Elijah was the "chariot and horsemen," the defences "of Israel;" but as evidence that he saw the ascent of his master, he gives this description of the means of his translation.—Ed.

u Heb. 11. 5. Acts 1. 3, 9.

## CHAPTER II.

(1) *The translation of Elijah to heaven: Elisha laments Israel's loss:* 1—12. (2) *The miraculous manifestation of Elisha to be his successor in office, by his dividing of Jordan,* 13, 14; *by the respect paid to him by the young prophets,* 15—18; *by his healing the unwholesome waters of Jericho,* 19—22; *and by the punishment of the children of Beth-el, who mocked him:* 23—25.

AND it came to pass, when the LORD would [a] take up Elijah into heaven" by a whirlwind, that Elijah went [b] with Elisha from [c] Gilgal.

2 And Elijah said unto Elisha, [d] Tarry here, I pray thee; [†] for the LORD hath sent me to Beth-el. And Elisha said *unto him,* [*] *As* the LORD liveth, and *as* thy soul liveth, [f] I will not leave thee. So they went down to [g] Beth-el.

3 And the [h] sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master [i] from thy head to-day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to [k] Jericho. [‡] And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it;* hold ye your peace.[l]

6 And Elijah said unto him, [l] Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood [m] to view afar off: and they two stood by Jordan.

8 And Elijah took [n] his mantle, and wrapped *it* together, and smote the waters, and they were [o] divided hither and thither; so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, [p] Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a [q] double portion of thy spirit be upon me.

10 And he said, [‖] Thou hast asked a hard thing: [*] *nevertheless,* if thou [r] see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.* [†]

11 And it came to pass, as they still went on and talked, that, behold, *there appeared* [s] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it;* and he cried, [t] My father, my father! the chariot of Israel, and the horsemen thereof. [‡] And he [u] saw him no more:

REFLECTIONS UPON CHAP. I.—If we apostatize from God we need not wonder that our inferiors revolt from, or rebel against us. Death often apprehends men when and where they least expected it. And much more ready are men curiously to inquire when they shall die, than to prepare for a happy death. Many choose rather to risk their expense and toil, nay their damnation, in consulting the devil, than to consult God freely, to their present and eternal advantage. Persecutors and mockers of God's faithful prophets and messengers shall not escape unpunished. Such as have turned aside to idolatry, even after miraculous demonstrations of the wickedness of it, richly deserve death for their punishment: and if they will harden their heart against the terrors of God, it is just that their destruction be uncommonly terrible. The way to prevail with God, is not to insult him, but humbly to bow before him; and the sufferings of others should be our warning. God can endow his servants with such honourable boldness, that captains and kings look contemptible before them. And those who consult the devil, if superabounding mercy prevent not, may expect soon to have their lodging with him in hell.



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and he took hold of his own clothes, and [x] rent them in two pieces.

13 He [y] took up also the mantle of Elijah that fell from him, and went back, and stood by the [z] bank of Jordan:

14 And he took the mantle of Elijah that fell from him, and [a] smote the waters, and said, Where *is* the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over.

15 And when the sons of the prophets which *were* [b] to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and [b] bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty [†] strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon [c] some mountain, or into some valley. And he said, Ye shall not send.

17 And when they [d] urged him till he was ashamed,[‡] he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee,[§] the situation of this city *is* pleasant, as my lord seeth; but the [e] water *is* naught, and the ground [‖] barren.[*]

20 And he said, Bring me a new cruse, and put [f] salt therein: and they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, [g] I have healed these waters; there shall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.[†]

23 ¶ And he went up from thence unto [h] Beth-el: and as he was going up by the way, there came forth little children out of the city, and [i] mocked him, and said unto him, Go [k] up, thou bald-head; go up, thou bald-head.

24 And he turned back, and looked on them, and [i] cursed them in the name of the LORD:[*] and there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to [m] mount Carmel; and from thence he returned to [n] Samaria.

A. M. 3108. B. C. 896.

x Gen. 37. 29. 34. Jos. 7. 6. 1 Sam. 4. 12.

y 1 Kin. 19. 13, 19. ver. 8.

z Heb. *lip.*

a Ver. 8. John 14. 12.

a Ver. 7

b Gen. 18. 2. & 19. 1. ch. 4. 37.

† Heb. *sons of strength.*

c Heb. *one of the mountains.* 1 Kin. 18. 12. Ezek. 8. 3. Acts 8. 39.

d Rom. 10. 2 Gal. 4. 18. 1 Cor. 9. 24 Tit. 3. 14. 2 Tim. 2 14.

‡ Either of their childish importunity, or of himself being the object of so much urgency and deference.—Ko

§ The whole community spoke by a single representative. —Ko.

e Jos. 6 26. 1 Kin. 16. 34.

‖ Heb. *causing to miscarry.*

* Probably, as in the margin, "causing (seed) to miscarry," when used for irrigation—a fact respecting several mineral waters that yet might be tolerable, though not agreeable to the inhabitants. And strange to say, commercial convenience and interests still found and maintain cities where the water or marsh *miasmata* are still as disagreeable and deadly as the waters of Jericho. Ver. 21.—Ko.

f Judg. 9. 45. Zeph. 2 9. 2 Chr. 13. 5.

g Ex. 15. 25, 26. ch. 4. 41. & 6. 6. Prov. 10. 22.

† He chooses a material rather calculated to render the water more offensive, to show that the power was no chemical agency, but a miraculous interposition of mercy. The whole is a beautiful illustration of the power of the word of God to purify the fountain of life, and cause the barren "earth to yield her increase," Ps. 67. 6. —Ko.

h Ver. 2. 1 Kin. 12. 29. Amos 3. 3. Hos. 4. 15. Prov. 20. 11. & 22. 6, 15.

A. M. 3108. B. C. 896.

i Gen. 21. 9. Gal. 4. 29. Heb. 11. 36. 1 Chr. 16. 22. 2 Chr. 36. 16.

k Ver. 11.

l 2 Chr. 14. 11. & 20. 12. & 32. 13. 1 Ch. ch. 1. 14. 12. 2 Cor. 10. 5. Acts 23. 3. & 13. 9—11. Jer 20. 2—6. & xxviii. & 29. 26—32. & 36 29—31. & 11. 21—23.

* Not an angry imprecation—but pronounced a prophetic sentence upon them, "in the name of the Lord."—Ko.

m 1 Kin. 18. 19. ch. 4. 25. Jer. 46. 18. Jos. 19. 26.

n 1 Kin. 16. 24, 29. ch. 3. 1. & 17. 9, 10.

## CHAPTER III.

(1) *The character of Jehoram, who reigned after Ahaziah:* 1—3. (2) *His preparation to reduce the Moabites:* 4—8. (3) *The distress of their army, through want of water, in their march: and Elisha's miraculous supply of it from regard to Jehoshaphat, and his promise of success:* 9—20. (4) *Their easy victory over the deceived Moabites; and the barbarous stratagem used by the king of Moab to make them raise the siege of his capital:* 21—27.

A. M. 3106. B. C. 898.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the [a] eighteenth year* of Jehoshaphat king of Judah, and reigned twelve years.

2 And he [b] wrought evil in the sight of the LORD, but [c] not like his father, and like his mother; for he put away the [†d] image[‡] of Baal that his father had made.

3 Nevertheless [e] he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a [f] sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when [g] Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and [h] numbered all Israel.

7 And he went[§] and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: [i] wilt thou go with me against Moab to battle? And he said, I will go up: [‖i] I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the [k] wilderness of Edom.

9 So the [l] king of Israel went, and the king

a 1 Kin. 22. 51. ch. 1. 17. & 8. 16.

* See note on chap. 1. 17.—Ko.

b Ch. 6. 31. ver. 6.

c 1 Kin. 16. 33. & 21. 20, 25. ch. 9. 22.

† Heb. *statue.*

d 1 Kin. 16. 31, 32.

‡ See note on chap. 1. 10.—*Note.* Change is not necessarily reformation. The "evil spirit," may, for a time, "go out of a man," only to prepare for a return with "seven spirits worse than himself."—Ko.

e Ch. 10. 29—31. Mark 6. 20, 27. 1 Kin. 12. 26—33. & 13. 33. & 16. 12.

f Is. 16. 1. Job 1. 3. Gen. 13. 2. 1 Chr. 27. 29—31.

g Ch. 1. 1. 2 Chr. 21. 8—10

h 1 Sam. 11. 8. & 15. 4. 2 Sam. 24. 1. 1 Kin. 20. 15.

§ B. C. 895.

i 1 Kin. 22. 4. 2 Chr. 18. 3, 29, 31.

‖ We are all as one nation, and equally hearty in the work.

k Num. 21. 4. ver. 9. Mal. 1. 2, 3.

l Ver. 6, 7. 1 Kin. 22. 47. Gen. 27. 40. 2 Sam. 8. 14.

REFLECTIONS UPON CHAP. II.—What honour God delights to put upon his faithful servants! The least of them shall lack nothing of Elijah's happiness, but that they must lodge a little in the grave on their way to the perfect felicity above. Faithful saints have the good of the rising generation much on their heart; and we should make the most of their conversation while we can have it. It is very distressing, though hopeful, to part with dear friends, high in favour with God. And how easy and majestic is their composed retirement to the heavenly state, even in their passage through Jordans of trouble and of death! The removal of such is indeed a great loss to churches and nations, especially if iniquity be come to a great height. But when God removes one eminent servant, he can raise up another equally endowed with the Holy Ghost. And when an animating pattern, a powerful prayer of faith, and the distinguished presence of God, concur, there is great ground of hope. They whom God honours ought to be honoured; and the strong must bear with the infirmities of the weak. A people ought to make all the profitable improvement of their ministers they can while they have them: for what bitterness, barrenness, and death, can God cure by their gospel ministrations! They often bring, even to accursed places, the most distinguished mercies where Providence orders their lot. But how terrible are the consequences of idolatry, and of careless education of children! For parents are often punished for their neglect, or bad example, in the loss, the wretchedness, or ruin, of their seed.

But stop, thou ascending Elijah, till, in thy character and work, I contemplate the glories of my Redeemer. His call to his mediatorial office was solemn; and was remarkably confirmed by miracles of mercy and judgment. His condition on earth was mean, afflicted, and persecuted. His holy zeal was ardent; his rebukes pungent; his denunciations of wrath terrible and effective: his prayers for mercy to his friends, or destruction to his foes, were always prevalent; his fast was long and afflicting; his great sacrifice was inflamed by infinite and unquenchable love from within, and by infinite wrath from above: and by means of it he showed the Lord to be God, restored the true worship of God in the world, and made the unclean spirits and false prophets to pass out of the land. By him kings are appointed to death or dominion; and prophets, apostles, and ministers, called to, and furnished for, their office. In high sovereignty he removed his ordinances from the Jews, that he might dwell with raven-like publicans and sinners; dwell with long-widowed Gentiles, and restore to life their children, dead in trespasses and sins. Baptized in Jordan, and travelling through trouble and death, he



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of Judah, and the king of Edom; and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle [m] that followed them.

10 And the king of Israel said, [n] Alas, that the LORD hath called[*] these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, [o] *Is there* not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which [p] poured water on the hands of Elijah.

12 And Jehoshaphat said, [q] The word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, [r] went down to him.

13 And Elisha said unto the king of Israel, [s] What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; [t] for the LORD hath called these three kings together, to deliver them into the hand of Moab.[†]

14 And Elisha said, [u] *As* the LORD of hosts liveth, before whom I stand, surely, were it not [x] that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now [y] bring me a minstrel.[‡] And it came to pass, when the minstrel played, that the [z] hand of the LORD came upon him.

16 And he said, Thus saith the LORD, [a] Make this valley full of ditches:

17 For thus saith the LORD, [b] Ye shall not see wind,[§] neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this [c] is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall [d] smite every fenced city, and every choice city, and shall fell every good tree,[‖] and stop all wells of water, and [e] mar every good piece of land with stones.

20 ¶ And it came to pass in the morning, [f] when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country [g] was filled with water.[†]

21 And when all the Moabites heard that the kings were come up to fight against them, they [*] gathered all that were able to [†] put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:[‡]

23 And they said, This *is* blood: the kings are surely [§] slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but [‖] they went forward smiting the Moabites, even in *their* country.

25 [¶] And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water,[*] and felled all the good trees: [h] only in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took [i] his eldest son, that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel:[†] and they [‡] departed from him, and returned to *their own* land.

A. M. 3109. B. C. 895.

m Heb. *at their feet.* Ex. 11. 18. Judg. 4. 10.

n Ver. 9. Gen. 4. 13. Ps. 78. 34—38. Prov. 19. 3. Jude 16. Ex. 15. 24. & 16. 2. & 17. 2, 3. Rev. 21. 8.

* God had not called them by any revelation or order. Indeed he had never yet been consulted; but the king may mean that God had called them to be judged and punished for their national sins.—*Note.* The eyes of men that will not see God in the day of prosperity, are sometimes opened to see him in the hour of adversity. See also note on ver. 13.—Ed.

o Jos. 9. 14. Amos 3. 7. 1 Kin. 22. 7.

p Gen. 18. 4. John 13. 5. c. served him.

q 1 Sam. 3. 20. ch. 2. 14, 21, 24.

r Ps. 78. 34—38. Jer. 22. 23. ch. 5. 9. & 8. 7—9. & 13. 14. 1 Sam. 2. 30.

s John 2. 4. Judg. 10. 14. 1 Kin. 18. 19. Zech. 14. 3.

t Deut. 32. 30. Hos. 6. 1. ver. 10.

† Not an acknowledgment of the sole and supreme Godhead of Jehovah, but of such rivalry with the images of Jeroboam, as Homer ascribes to his weak and passional gods and goddesses.—Ed.

u 1 Kin. 17. 1. & 18. 15. ch. 5. 16.

x 2 Chr. 17. 3—9. & 19. 3—11. Ps. 15. 4.

y 1 Sam. 10. 5. & 16. 23. Eph. 5. 18.

‡ That the "harp and voice of psalms," might praise Jehovah, and condemn "all who served graven images," a portion of the Davidian tabernacle service, which, most probably, Israel had neglected, and Judah retained, and which the prophet therefore purposes to honour in presence of the kings.—Ed.

z Ezek. 1. 3. & 3. 22. & 8. 1. 1 Kin. 18. 46. Dan. 2. 19.

a Ch. 4. 3. Gen. 14. 10.

b 1 Kin. 18. 38. Ps. 36. 6. & 84. 6.

§ That is, any of the effects of wind, as hurrying the racking clouds, or agitating the dust, or bending the trees, &c.—Ed.

c 1 Kin. 3. 13. Eph. 3. 20.

d 1 Sam. 15. 3. 1 Kin. 20. 28. Deut. 20. 19. ver. 25.

‖ Contrary to the law, (Deut. 20. 19.) but the prophet neither approves nor commends the act, he merely foretells what would be done.—Ed.

e Heb. *grieve.*

f Ex. 29. 39. 1 Kin. 18. 36.

g Is. 35. 6. & 41. 17, 18. & 48. 21. Ps. 78. 15, 16, 20. & 105. 41. & 114. 8. & 107. 35.

† Edom was a mountainous country, and the rain falling there in torrents, soon found its way to the hollow ground where the armies lay. The trenches were to retain the water, and give it time to settle and purify.—Ed.

A. M. 3109. B. C. 895.

* Heb. *were called together.*

† Heb. *girt himself with a girdle.*

‡ In particular states of the atmosphere, the sun looks very red, and now communicates its own tinge to the water.—Ed.

§ Heb. *destroyed.*

‖ Or, *they smote in it even smiting.*

g Ver. 19.

* Which being very deep, it would require great labour to clear: or which, in a short time, in a devastated country, would not be discovered.—Ed.

h Heb. *until he left the stones thereof in Kir-haraseth.* Is. 16. 7, 11. Jer. 48. 36.

i Perhaps the king of Edom's son. Amos 2. 1.

† Or, "great repentance in Israel," that they had driven the Moabites to such wretched extremity. —*Note.* Men do often repent of an evil deed done in passion, and would give a world to cancel one evil deed.—Ed.

‡ As they saw the Moabites desperately resolute.

## CHAPTER IV.

(1) *To enable a poor prophet's widow to pay her debt, Elisha multiplies her potful of oil:* 1—7. (2) *In gratitude to his kind hostess, a Shunammite, he obtains for her a son in her old age:* 8—17. (3) *When the child dies, he restores him to life:* 18—37. (4) *By a little meal he prevents the deadly influence of pottage of wild gourds:* 38—41. (5) *He feeds an hundred men with twenty small loaves of barley-meal:* 42, 43.

NOW there cried a certain woman of the wives of the [a] sons of the prophets unto Elisha,[*] saying, Thy servant my husband is dead; and thou knowest that thy servant did [b] fear the LORD: and the creditor is come to take unto him my two sons to [c] be bondmen.

2 And Elisha said unto her, [d] What shall I do for thee? tell me, what hast thou [e] in the house? And she said, Thine handmaid hath not any thing in the house, [f] save a pot of oil.

3 Then he said, [g] Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; [†] borrow not a few.

4 And when thou art come in, thou shalt

A. M. 3109. B. C. 895.

a 1 Kin. 20. 22, 35. ch. 2. 3, 5, 7, 15. ver. 38. Is. 8. 18.

* Though the servant of the Lord may not "leave the word of God and serve tables," yet he should be ever even forward to attend to the poor. Acts 6. 2. Gal. 2. 10.—Ed.

b 1 Kin. 18. 3. Neh. 7. 2. Eccl. 7. 18. Mal. 3. 16. Ps. 111. 10. Prov. 1. 7. Deut. 6. 13.

c Mat. 18. 25. Neh. 5. 2, 5. Lev. 25. 39.

d Ch. 2. 9. & 6. 22, 27. Acts 3. 6.

e Fit to be sold, ver. 7.

f 1 Kin. 17. 12. Jam. 2. 5. Deut. 32. 36.

g Ch. 3. 16. 2 Cor. 6. 12. Mat. 7. 7. Eph. 3. 20.

† Or, *scant not.*

ascended to heaven without seeing corruption. In vain have the Jews ever since searched for a promised Messiah. And dreadful and lasting vengeance has, or shall overtake his Jewish, heathen, antichristian, or other obstinate enemies, according to the predictions of his mouth.

REFLECTIONS UPON CHAP. III.—To be better than monsters in crimes is no evidence of real goodness: and a partial reformation is often made without real conversion. To forbear the sins which we no longer love, while we cleave to those which are more pleasing and profitable, shows the insincerity of our pretended repentance. Sinners prefer the recovery of outward losses to all the advantages of real godliness; and they readily court the friendship of such saints as are remarkably prosperous in outward things. Rash counsels generally drive men into great straits; and these into murmuring against the providence of God. And, if we keep company with sinners, we are in danger of smarting under their rod. Afflictions often drive those to God who in their prosperity neglected him. His mercies are not only beyond our desert, but beyond our expectation; and others fare the better for their connections with his people: for he will not leave his own who cry unto him: even in the straits into which their folly has plunged them. What a remarkable blessing are pious commanders and faithful ministers to armies! and the effectual fervent prayer of a righteous man availeth much. How composed



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[h] shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she [i] went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were [k] full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil [l] stayed.

7 Then she came and [m] told the man of God: and he said, Go, sell the oil, and pay thy [n] debt, and live thou and thy children of the rest.

8 ¶ And [o] it fell on a day, that Elisha passed to [o] Shunem,[†] where *was* a great woman; and she [‡] [p] constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she [q] said unto her husband, Behold now, I perceive that this *is* an [r] holy man of God[§] which passeth by us continually.[§]

10 [s] Let us make a little chamber, I pray thee, on the wall;" and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, the stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been [t] careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for [u] to the king, or to the captain of the host? And she answered, [x] I dwell among mine own people.[†]

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily [y] she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [z] About this [‡] season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.[§]

17 And the woman [a] conceived, and bare a son[‖] at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, [b] My head, my head!" And he said to a lad, Carry him to his mother.

A. M. 3103.
B. C. 901.

h Mat. 6. 6. Mark 5. 40. Acts 9. 40. ver. 33. 1 Kin. 17. 20.

i Not as ch. 5. 11. but 1 Kin. 17. 13. 16.

k Mat. 14. 20. & 15. 37.

l John 6. 12. 1 Kin. 17. 14. Jos. 5. 12.

m Luke 17. 13, 19.

n Or, *creditor.* Rom. 13. 7, 8. 1 Thes. 2. 5. & 4. 6. Heb. 13. 18. Ps. 37. 21.

o Heb. *there was a day.*

o Jos. 19. 18. 1 Sam. 28. 4.

† A city of Issachar, about 5 miles south of Tabor. Josh. 19. 18. 1 Sam. 28. 4.—Ed.

‡ Heb. *laid hold on him.*

p Luke 24. 29. Acts 16. 15. Gen. 19. 3.

q Prov. 31. 10, 11. 1 Pet. 3. 1.

r Judg. 13. 6. 2 Cor. 1. 12. Acts 24. 16. 1 Thes. 2. 10. 1 Tim. 6. 11, 12.

§ It has often been remarked, that women more speedily, and often more accurately, judge of character, than men do—an observation that is verified in the hospitable woman of Shunem.—Ed.

‖ This sentence gives us much insight into the office and labour of a prophet in Israel. He was, in point of fact, a laborious and untiring itinerant, inspecting the schools of the prophets, expounding and enforcing the law of God, and performing such offices of mercy and power, as the circumstances of the times required. —Ed.

s Jos. 2. 15. Rom. 10. 15. Heb. 13. 1. 1 Pet. 4. 9. Mat. 10. 40, 41. & 25. 40.

" Not *built*, but *fit up* "one of the little chambers" projecting from the inner wall of the outer court next the street, according to the manner of Easterncountries, in which, and not in the inner court, strangers are entertained, and where they can go out and in without ever disturbing the family whose hospitality they enjoy.—Ed.

t Luke 10. 40. 1 Thes. 5. 12, 13. Rom. 16. 2, 6. Mat. 10. 40, 41.

u As ch. 3. 15—18. & 8. 5.

x 1 Tim. 6. 8. Heb. 13. 5. I am content with my station.

† My own relations and tenants—for she was a "great woman," (ver. 8) but greater in contentment with the lot God had given, than in possession of all ambition could seek, patronage obtain, or munificence bestow. —Ed.

y Gen. 15. 2. & 30. 1. & 17. 17. & 25. 21. 1 Sam. 1. 2, 6. Luke 1. 7.

z Gen. 18. 10—14. ver. 28.

‡ Heb. *set time, i. e.* nine months after this.

§ Do not jest—deceive.—Ed.

a 1 Sam. 1. 17, 19. Mat. 10. 41. Heb. 11. 11. Gen. 25. 21. Judg. 13. 24. Luke 1. 7, 57.

‖ B. C. 902.

b Job 14. 1. & 5. 7. Jer. 4. 10.

c A severe and sudden fever, the *Synocha* of *Cullen*, in the most aggravated form, frequently brought on by exposure to the hot rays of the sun. In a battle fought by Baldwin IV., on the border of the lake of Tiberias, William of Tyre relates that more perished by the sun, than by the sword.—Ed.

A. M. 3103.
B. C. 901.

c 1 Tim. 5. 16, 14.

d Gen. 22. 2. & 37. 3. 35. 1 Kin. 17. 17. Ezek. 24. 16, 21.

e 1 Kin. 17. 19. ver. 21.

f 1 Kin. 17. 21. ver. 20. Jer. 51. 21.

g Num. 28. 9, 11. Ps. 81. 3. 1 Chr. 23. 31. Prov. 8. 34. 2 Tim. 4. 2.

h Heb. *peace.* ver. 26.

* There is an hospitable considerateness, a maternal tenderness, a manlike decision, an untiring perseverance, and an unshaken faith, that concentrate in this woman's character, and form a perfect study of instruction and imitation for every child of God.—Ed.

i Ex. 4. 20. Judg. 5. 10. & 10. 4. 1 Kin. 13. 13, 23. 1 Sam. 25. 20.

k Heb. *restrain not for me to ride.* Eccl. 9. 10.

l Jos. 19. 26. ch. 2. 25. 1 Kin. 18. 19—45. Jer. 46. 18. Is. 35. 2. & 65. 9.

m Ver. 22. Zech. 2. 4. Mat. 19. 21, 26.

n Heb. *by his feet.* Mat. 28. 9.

† Kissing the feet or knees is an ordinary mode of doing homage and making supplication. Mat. 28. 9. Luke 7. 38.—Ed.

o Mat. 15. 23. Luke 7. 38, 39. John 4. 27.

p Heb. *bitter.* 1 Sam. 1. 10. Prov. 14. 10. & 18. 14.

q 2 Sam. 7. 3. with ch. 5. 12.

‡ God does not endow his prophets with a species of omniscience, but occasionally leaves them in the dark, to remind them that he is the "Father of lights;" and sends them many afflictions, lest they should be tempted to pride. 2 Cor. 12. 7.—Ed.

r Gen. 30. 1. ver. 16.

s Ex. 12. 11. 1 Kin. 18. 46. ch. 9. 1.

§ Bind up the outer flowing garment, so that there be nothing to entangle by the way.—Ed.

t Ex. 4. 17. ch. 2. 8, 14. Acts 19. 12.

u Luke 10. 4. ver. 24. *i. e.* run with all possible speed.

‖ Eastern salutations are often tedious ceremonies. —Ed.

x 1 Sam. 1. 28. Ruth 1. 16—18. Gen. 18. 2. Luke 24. 29. Ex. 32. 13—17. ch. 2. 2.

y Mat. 17. 19, 20. Is. 26. 16.

* Heb. *attention.*

† God, who knew the worldly and covetous heart of Gehazi, refuses to work the miracle of restoration by him. —Ed.

‡ The young, for a considerable time after death, have much the appearance of sleep. The rude and officious character of Gehazi (ver. 27.) would scarcely lead him to speak thus in tenderness: he, most probably, paying little attention to any thing but his own interests, (chap. 5. 20.) Gehazi took the calm look of the boy for a lethargic sleep.—Ed.

z Ver. 4, 5. 1 Kin. 17. 20. Mark 5. 40. Jam. 5. 13—18. Acts 9. 40. & 20. 10.

a Acts 9. 40. & 20. 10. 1 Kin. 17. 21.

20 And when he had taken him, and brought him to his [c] mother, he sat on her knees till noon, and *then* [d] died.

21 And she went up, and laid him [e] on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may [f] run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither [g] new-moon, nor sabbath. And she said, *It shall be* [h] well."

24 Then she [i] saddled an ass, and said to her servant, Drive, and go forward; [k] slack not *thy* riding for me, except I bid thee.

25 So she went, and came unto the man of God [l] to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 [m] Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught [n] him by the feet:[†] but Gehazi came near to [o] thrust her away. And the man of God said, Let her alone; for her soul *is* [p] vexed within her: and the LORD hath [q] hid *it* from me, and hath not told me.[‡]

28 Then she said, [r] Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, [s] Gird up thy loins,[§] and take [t] my staff in thine hand, and go thy way: if thou meet any man, [u] salute him not; and if any salute thee, answer him not again:[‖] and lay my staff upon the face of the child.

30 And the mother of the child said, [x] *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but [y] *there was* neither voice, nor [*] hearing:[†] wherefore he went again to meet him, and told him, saying, The child *is* not awaked.[‡]

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, [z] and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and [a] lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm.

ought our minds to be in all our approaches to God! and never must we expect a gracious answer to our requests, but only through Jesus' offering of himself a sacrifice for sins. How strangely men fancy what they wish! for God often infatuates those whom he intends to destroy, and makes them to rush headlong upon their own destruction. What inhuman and bloody courses will people take to procure the favour of their idol, or to mark themselves desperately obstinate.



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35 Then he returned, and [b] walked in the house [a] to and fro; and went up, and stretched himself upon him: and the [c] child sneezed seven times,[†] and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her: and, when she was come in unto him, he said, [d] Take up thy son.

37 Then she went in, and [e] fell at his feet, and bowed herself to the ground, and [f] took up her son, and went out.

38 ¶ And Elisha [g] came again to Gilgal:[‡] and *there was* a [h] dearth in the land; and the [i] sons of the prophets *were* [k] sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds[§] his lapfull, and came and shred *them* into the pot of pottage: for they [l] knew *them* not.

40 So they poured out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, O [m] *thou* man of God, *there* [n] *is* death in the pot: and they could not eat *thereof*.

41 But he said, Then bring meal: and he [o] cast *it* into the pot; and he said, Pour out for the people, that they may eat: and there was [l] no harm in the pot.*

42 ¶ And there came a man from [p] Baal-shalisha, and [q] brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn [†] in the husk thereof: and he said, Give unto the people, that they may eat.

43 And his servitor said, What! [r] should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, [s] They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

A. M. 3112. B. C. 892.

b Rom. 12. 11, 15. Eph. 4. 32.

* Heb. *once hither, and once thither.*

c Ch. 8. 1, 5. & 13. 21. 1 Kin. 17. 22. Luke 7. 15. & 8. 55. John 11. 44. Acts 9. 40. & 20. 11.

† "Seven," as representing the week, stands in Scripture for progress and perfection, completeness. The seven ears of corn, and the seven kine, (Gen. 41.) represented, respectively, seven years of plenty and famine. May not this precise number which seems at first sight, a note of no special importance, have been understood by the prophet as likewise representative, and led him to inquire of God, and anticipate the seven approaching years of famine, (chap. 8. 1, 2.) of which he was sent to warn this Shunammite, as his master had been sent to preserve the Sareptan. Luke 4. 25.—ED.

d 1 Kin. 17. 23. Luke 7. 15. Heb. 11. 35.

e Ch. 2. 15. 1 Kin. 1. 23. ver. 27.

f Heb. 11. 35. 1 Kin. 17. 23.

g Ch. 2. 1. Acts 10. 38. & 15. 36.

‡ B. C. 891.

h Deut. 28. 23—24. 38—40. Lev. 26. 26. Jer. 14. 1—6. Is. 3. 1. ch. 8. 1.

i Ver. 1.

k Luke 10. 39. Acts 22. 3. ch. 2. 3. Prov. 8. 34.

§ The Hebrew name is derived from a word that signifies to *crack noisily*, and by this circumstance, it may with considerable confidence, be identified with the *cucumis colocynthis*, of which the seed-case, when ripe, bursts with a loud crackling sound. The fruit when ripe, and before complete dryness, is beautiful and inviting to an inexperienced stranger, but tasted, is intensely bitter; and though capable of being usefully employed in medicine, is nevertheless justly ranked among vegetable poisons.—ED.

l 1 Tim. 4. 7. Mat. 15. 14.

m Judg. 13. 6. & 1 Kin. 12. 22. & 13. 1. & 17. 24.

n Ex. 10. 17.

o Ex. 15. 25. John 9. 6. ch. 2. 20. & 5. 10.

‖ Heb. *evil thing.*

* This was no chemical action of the meal, but a miracle, of which the use of the meal was the evidence.—ED.

p 1 Sam. 9. 4.

q Ver. 38. 1 Cor. 9. 11. Gal. 6. 6. Prov. 3. 9. Ex. 23. 16.

† Or, *in his scrip*, or, *garment.*

r Luke 9. 13. John 6. 9. Num. 11. 13, 22. Mat. 14. 31. Mark 6. 36—44.

s Ver. 44. Mat. 14. 20. John 6. 11, 13.

A. M. 3110. B. C. 894.

a Luke 4. 27.

b Ex. 11. 3. ch. 4. 8. Prov. 22. 29. & 14. 35. & 17. 2.

* Heb. *be ors.*

† Or, *gracious.*

‡ Heb. *lifted up*, or *accepted in countenance.*

c Or, *victory.* Is. 10. 5.

§ The Jews have a tradition that he shot Ahab at the battle of Ramoth-gilead.—ED.

d Lev. 13. 8. Num. 5. 2. ch. 7. 3. Mat. 8. 2. Luke 17. 12. 2 Cor. 12. 7.

e Ch. 6. 23. Judg. 9. 36.

‖ The African slave-stealers still go out in such companies, and the young are, of course, as of old, (Joel 3.) not their sole, but their principal objects. See *Denham and Clapperton's Travels.*—ED.

* Heb. *go before.*

f Ps. 123. 2.

g 1 Cor. 1. 27, 28.

† Heb. *before.*

h 1 Kin. 16. 24, 29. ch. 3. 1.

i Heb. *gather in.* Lev. xiii, xiv. Mat. 8. 3. & 11. 5. Luke 17. 14.

‡ Naaman himself (comp. ver. 5.) seems to have been the person who went in.—ED.

k Job 31. 13. Rom. 10. 16. Prov. 25. 25.

l Num. 22. 7. 1 Sam. 9. 8. 1 Kin. 13. 7. & 14. 3. ch. 8. 8.

§ Heb. *in his hand.*

‖ About 16,100 pounds sterling.

m Gen. 45. 22. Judg. 14. 12. Great men had many suits of apparel, as they used to clothe all their guests at their feasts. Mat. 22. 12.

* This whole narrative concerning the king of Syria, is most graphically characteristic, not of a great man—for the great in name and rank are often truly great, but of a great man spoiled by prosperity. He does not take time to inquire, till he decides. He consequently mistakes the king for the prophet, and is in danger of a quarrel, where he intended a compliment, or of exposing the life of a servant he wished to save.—ED.

n Gen. 20. 2. Deut. 32. 39. 1 Sam. 2. 6. Hos. 6. 1, 2. Rom. 4. 17.

o 1 Kin. 20. 7.

p Gen. 37. 29, 34. 2 Sam. 3. 31. ch. 19. 1.

q Luke 4. 27. Ex. 4. 30, 31. ver. 15. ch. 1. 5.

r Ch. 6. 32. & 3. 12.

s Mat. 5. 13. John 4. 50.

† John 9. 7. ch. 2. 21. & 4. 41. & 13. 19. 21.

u Rom. 8. 7. 1 Cor. 2. 14. & 3. 18, 19. Is. 55. 8. Mat. 16. 23. Prov. 3. 5, 6.

## CHAPTER V.

(1) *Elisha cures Naaman the Syrian's leprosy, ordering him to wash seven times in Jordan:* 1—14. (2) *Naaman's grateful acknowledgments to Elisha, and resolutions to serve the true God:* 15—19. (3) *He inflicts the leprosy upon Gehazi, his own servant, and entails it on his seed:* 26, 27.

NOW [a] Naaman, captain of the host of the king of Syria, was a [b] great man [a] with his master, and [†] [‡] honourable, because by him the LORD had given [c] deliverance unto Syria: he was also a mighty man in valour;[§] *but he was* [d] a leper.

2 And the Syrians had gone out [*] by companies,[‖] and had brought away captive out of the land of Israel a little maid; and she [*] [f] waited on Naaman's wife.

3 And she [g] said unto her mistress, Would God my lord *were* [†] [h] with the prophet that *is* in Samaria! for he would [i] recover him of his leprosy.

4 And *one*[‡] went in, and told his lord, saying, Thus and thus said the [k] maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and [l] took [§] with him [‖] ten talents of silver, and six thousand *pieces* of gold, and [m] ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.*

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, [n] *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and [o] see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had [p] rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall [q] know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and [r] stood at the door of the house of Elisha.

10 And Elisha [s] sent a messenger unto him, saying, Go and [t] wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was [u] wroth, and went away,

REFLECTIONS UPON CHAP. IV.—Parents ought carefully to avoid dying in debt, as it may render their children miserable. Yet, when persons are involved in debt, not by their own rashness, prodigality, or sloth, but by the afflicting providence of God, they deserve our pity, not our censure. Unforeseen providences may involve the most honest man in debts which he cannot pay. And how grievous is it (though not unjust) when Providence obliges a faithful minister to die indebted to rigid creditors! But, if Providence distress a good man, it will also relieve him. Let husbands then fear God, and he will take care of their widows and children. Let poor distressed widows and fatherless children cast all their care upon him: he is ready to relieve them in the most destitute case. And, if we wish or expect God to do for us, we must do all that is in our own power. It is only in our diligent endeavours that we can rightly expect his blessing: and then let us believe, and we shall quickly find, that God is more ready to give than we are to receive. To our utmost let us endeavour to clear our debts, though what remains should prove a very scanty livelihood: for nothing is properly our own till this be done. Acquaintance and friendship with God's servants is a principal ornament of the great: and happy are those families where both heads agree in it. Happy and wise those rich persons who desire no advancement. And nothing is more comely, than for those who receive favours to be earnest in expressing their gratitude: but effectual fervent prayers are the best returns that we can make. How welcome and dear are children to such as have long wanted them! and yet how quickly they may be lost! We need always to stand ready for a sudden stroke. Death often seizes at a short warning. But in every affliction the view of God's hand should silence us. If he who gives takes away, we are called to be thankful for the length of the loan; and not to murmur that God resumes his gift. And we have need to be careful attendants on the ordinances of God, and to secure abiding comforts there, since the joys of earth so ebb and flow, and are but born and die. What sympathy do tender mothers, bereaved of their children, need at our hand! But the effectual fervent prayers of faith are prevalent even over death; for in his sovereign authority God kills and makes alive. Such as God sends to awaken dead sinners had need to be men of prayer and patience. Prophets should be content with common fare;—examples of



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and said, Behold, *t I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and ‡ strike his hand over the place, and recover the leper.

12 *Are* not ‖ Abana and Pharpar,‖ rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and x went away in a rage.

13 And his servants came near, and spake unto him, and said, y My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then z went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he a returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, b now I know that *there is* no God in all the earth but in Israel; now therefore, I pray thee, take c a blessing * of thy servant.

16 But he said, d *As* the LORD liveth, before whom I stand, I e will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?† for thy servant f will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and ‡ I bow§ myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, g Go in peace.‖ So he departed from him h a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, *as* the LORD liveth, i I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman: and when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, k *Is* all well?

22 And he said, All *is* well. l My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound *two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the ‖ tower,‡ he took *them* from their hand, and bestowed *them* in the house; and he let the men go, and they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence *comest thou,* Gehazi? And he said, Thy servant went m no whither.

26 And he said unto him, Went n not mine heart *with thee,* when the man turned again from his chariot to meet thee? o *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The p leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper q *as white* as snow.

A. M. 3110. B. C. 894.

* Heb. *I said.*
† Or, *I said with myself, He will surely come out, &c.*
‡ Heb. *move up and down.*
§ Or, *Amana.*
‖ The Barrady, the Abana of Scripture, runs through Damascus, which, altogether, is one of the best watered cities of the East.—ED.
x Eccl. 7. 9. & 11. 10. Eph. 4. 31. Job 18. 4. Prov. 14. 17. & 21. 19. & 22. 24. & 29. 22. 2 Chr. 16. 10. Jonah 4. 1, 9.
y Gen. 41. 43. ch. 2. 12. & 13. 14. Prov. 13. 1. 1 Tim. 5. 1.
z Job 31. 13. 2 Chr. 30. 18. Luke 4. 27.
a Luke 17. 15—17.
b Rom. 10. 10. Luke 7. 9. Ex. 18. 11. Deut. 32. 31. Jos. 2. 9—11. Dan. 2. 47.
c Gen. 33. 11. Jos. 15. 19. 1 Sam. 25. 27. ver. 5.
* A present.—ED.
d Ch. 2. 2. & 3. 14.
e Gen. 14. 23. 1 Kin. 13. 8. Mat. 10. 8. Acts 20. 33. 2 Cor. 11. 9. & 12. 13. 1 Cor. 6. 12. & 10. 32. Rev. 22. 17.
† Naaman came a heathen, and though now a convert, is a young and childish one. He, therefore, still retains his original ideas of "holy earth," an opinion still prevalent among the Jews, with whom, in Europe, "Jerusalem earth" is a considerable article of import. The same superstition prevails amongst Mahomedans, who carry into all countries the "holy earth" of Mecca; and amongst Romanists, whom we have seen dig up, and carry to great distances, similar "holy earth" from the reputed grave of their so called patron saint, at Down, in Ireland. O! when will all called Christians cease to be children, and become men in understanding, (1 Cor. 14. 20.) separate error from truth, and superstition from piety.—ED.
f Gen. 49. 10. 1 Thes. 1. 9. Hos. 14. 3, 8.
‡ This seems to respect what he had formerly done.
§ "Hath gone," "cleaned," "bowed," asking pardon for the past, not indulgence for the future.—ED.
‖ Ex. 4. 18. Judg. 18. 6. 1 Sam. 1. 17. & 20. 42. & 25. 35. & 29. 7. 2 Sam. 15. 9. Luke 7. 50.
‖ Not necessarily sanctioning any outward conformity to the Syrian religion, but not forcing "strong meat." on him as a child, (1 Cor. 3. 2.) and leaving his present hopeful convictions to work by the Spirit of God.—ED.
h A little piece of ground. Gen. 35. 16.
i 1 Tim. 6. 10. 2 Pet. 2. 3, 14, 15. 1 Tim. 4. 10. Rev. 22. 11. Col. 3. 5. Phil. 3. 18, 19.

A. M. 3110. B. C. 894.

k Heb. Is there peace. Ch. 9. 17—22. & 4. 26.
l 1 Kin. 13. 18. Jer. 6. 3, 5. 1 Tim. 6. 10, 11.
* 6841. 7s. 6d.
† Or, *secret place.*
‡ Another covetous Judas—he seems to have kept the store-house, as his antitype, the bag. John 12. 6.—ED.
m Heb. *not hither, or thither.* Ver. 12.
n 1 Thes. 2. 17. 1 Cor. 5. 3. Col. 2. 5. ch. 6. 12.
o Jer. 22. 10. & 45. 5. Mat. 6. 14, 16. 1 Cor. 9. 12. 2 Cor. 11. 12.
p 1 Sam. 8. 20, 20. 2 Sam. 3. 29. Jer. 30. 6. Amos 7. 17. 1 Tim. 6. 9, 10. Prov. 28. 22.
§ That is, as long as his family should continue. So far as diseases are hereditary, either by mere predisposition, or otherwise, this would be the natural consequence: and, if Gehazi's covetousness had respect to providing for his children, it was the most grievous temporal judgment, and well calculated to cure his spiritual malady.—ED.
q Ex. 4. 6. Num. 12. 10. Lev. 13. 13.

## CHAPTER VI.

(1) *Elisha makes an iron axe-head to swim:* 1—7. (2) *He discloses the secret counsels of Ben-hadad king of Syria to Jehoram king of Israel:* 8—12. (3) *Syrian troops being sent to apprehend him on this account, he smites them with blindness; and, having led them to Samaria, restores their sight by his prayer:* 13—23. (4) *Yet, when Samaria is besieged by the Syrians, Jehoram in vain attempts to murder him for not raising the siege, or supplying the inhabitants with food:* 24—38.

A. M. 3111. B. C. 893.

AND the * sons of the prophets said unto Elisha, Behold now, the place where we b dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam," and c let us make us a place there where we may dwell. And he answered, Go ye.

3 And one said, d Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

a 1 Kin. 18. 4, 35. ch. 2. 3, 5, 7, 15. & 4. 1. Is. 8. 18.
b Heb. *sit before.* Ch. 2. 2. & 4. 38. 1 Sam. 19. 20.
* A curious example of the low state to which architecture had fallen by the hostile invasions since the days of Solomon. Permanent buildings were, most probably, confined to towns and castles. The prophets were evidently constructing a *log-house* like the forest settlers in America.—ED.
c 1 Tim. 6. 6. & 5. 8. 1 Thes. 4. 11. 12.
d Judg. 4. 8. Ex. 4. 10.

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mortification, while they preach it to others; and they should be ready to communicate to others who are in need. But, alas! how sin has rendered our tables snares and traps, and our provision poisonous! It is of the Lord's mercies that our meat nourisheth us. And he can easily make a little coarse, or even bitter food, a plentiful and pleasant feast.

REFLECTIONS UPON CHAP. V.—Greatness and wealth avail so little to make men happy, that they cannot preserve them from the sorest and most loathsome calamities. God can make the captivity and distress of his people an useful mean for spreading the knowledge of himself, and even out of the mouths of babes and sucklings he can perfect praise. It is a great privilege to have servants who know God, and seek the welfare of the family. Men are generally willing to try every expedient, and bestow the utmost expense and trouble, to obtain a cure of their bodily distempers: but how few regard the worth or welfare of their souls! and how readily carnal men fancy that supernatural benefits must be purchased by carnal profits! Men who are conscious of their ill deserts often tremble at every shadow, and disquiet their minds, by misinterpreting the most innocent intentions of their neighbours. But God, in mercy, oftentimes helps the wicked far beyond what they have reason to expect. And ministers ought to seize upon every opportunity of manifesting the power and grace of God: but never ought they to sully their character, by a complaisant crouching to the pride of great men. Proud spirits readily interpret the least suspected slight into an heinous affront: and the wise in their own conceit often ruin themselves by contempt of the simple dictates and ordinances of God. But O the riches of his grace, that stops our course when we forsake our own mercy! It is happy for proud and passionate masters to have servants faithful, calm, and prudent, to offer them an advice: and we see here the happy consequences of sometimes attending to it. Hopeful is our case if we once submit to God's method of relief: for by what simple means can he



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A. M. 3111. B. C. 893.

5 But as one was felling a beam, the [a] axe-head fell into the water: and he cried, and said, [b] Alas, master![†] for it was borrowed.

6 And the man of God said, Where fell it? And he showed him the place. And he [c] cut down a stick, and cast *it* in thither; and the iron did swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and [d] took counsel with his servants, saying, In such and such a place *shall be* my [‡] camp.[§]

9 And the man of God sent unto the king of Israel, saying, [h] Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel [i] sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.[‖]

11 ¶ Therefore the heart of the king of Syria was [k] sore troubled for this thing; and he called his servants, and said unto them, [l] Will ye not show me which of us *is* for the king of Israel?

12 And one of his servants said, [m] None, my lord, O king: but [n] Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest [n] in thy bed-chamber.

13 And he said, Go and [o] spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in [p] Dothan.[†]

14 Therefore sent he thither [q] horses, and chariots, and a great host: and they came by night, and [‡] compassed the city about.

15 ¶ And when the [r] servant of the man of God was risen early, and gone forth, behold, an host compassed the city, both with horses and chariots: and his servant[§] said unto him, [s] Alas, my master! how shall we do?

16 And he answered, [t] Fear not: for they that *be* with us *are* more than they that *be* with them.

17 And Elisha [u] prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* [x] full of horses and chariots[‖] of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with [y] blindness.[*] And

a Heb. *iron.*

c Ver. 15. ch. 2. 10. Rev. 18. 10, 16, 19.

† In such a state of the arts as is indicated by ver. 2, the loss of an axe would be very great, because nearly irreparable.—Ed.

f Ex. 15. 25. ch. 2. 21. & 4. 41. John 9. 6.

g Prov. 24. 6. & 20. 18. & 21. 30.

‡ Or, *encamping.*

§ The appointed mustering place for his military retainers. —Ed.

h Amos 3. 7. ch. 2. 12. & 13. 14. Is. 62. 12. Ps. 25. 14.

i John 4. 41. Acts 17. 11.

‖ The Syrians evidently gathered secretly in some pass of the woods or rocks, and lay in ambush to take the king of Israel.—Ed.

k Is. 57. 20. Job 18. 7, 11. & 20. 20, 22. & 15. 20.

l 1 Sam. 22. 8.

m Heb. *No.*

n Eccl. 10. 20. Ps. 25. 14. Amos 3. 7.

o 1 Sam. 23. 12. Ps. 37. 12, 14, 32. & 10. 8, 9.

p Gen. 37. 17.

† A city of Ephraim, 12 miles north of Samaria. A village still marks the place where it stood; and the well into which Joseph's brethren cast him is still pointed out—and not improbably the real one, as it was likely to sustain its historical interest.—Ed.

q Is. 8. 9, 10. 1 Sam. 23. 26. Ps. 37. 5. & 118. 10—12.

‡ Heb. *heavy.*

r Or, *minister*, Ex. 24. 13. Mat. 20. 26.

§ Of course, not Gehazi, for he, as a leper, was, as unclean, excommunicated from society. —Ed.

s Ver. 5. Ps. 53. 5.

t Is. 43. 1, 2. & 41. 10, 14, 13. Ps. 27, 1—3. Ex. 14. 13. 2 Chr. 32. 7. Rom. 8. 31. Heb. 13. 6.

u Ps. 50. 15. & 91. 15. Ezek. 36. 37. Is. 30. 9. & 65. 24.

x Ps. 34. 7. & 68. 17. & 91. 11. Mat. 26. 53. ch. 2. 11. Zech. 1. 8. & 6. 1—7. Heb. 1. 14.

‖ Of the invisible world we know nothing but what God is pleased to discover: but it is a dangerous style of interpretation, to resolve all such things into mere assumed appearances. Better to rest upon the letter of the word; and what we are now ignorant of, God will, in his own time, reveal.—*Note.* Providence never wants its visible or invisible agents of deliverance. One Lord assures us one prayer would have collected around him more than 12 legions of angels. Mat. 26. 53.—Ed.

y Gen. 19. 11. Job 5. 14. Luke 24. 16. Mark 8. 24. Acts 13. 11.

* Confusion of sight.—Ed.

A. M. 3111. B. C. 893.

he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, [a] This *is* not the way, neither *is* this the city:[†] follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD [b] opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, [c] My father, shall I smite *them?* shall I smite *them?*

22 And he answered, [d] Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water[‡] before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the [e] bands of Syria[§] came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered [d] all his host, and went up,[‖] and besieged [e] Samaria.

25 And there was [f] a great famine in Samaria: and, behold, they besieged it, until an ass's head[*] was *sold* for [†] fourscore *pieces* of silver, and the [‡] fourth part of a cab of dove's dung for [§] five *pieces* of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, [g] Help, my lord, O king!

27 And he said, [‖] [h] If the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, [i] What aileth thee? And she answered, This woman said unto me, Give thy son, that we may [k] eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and did eat him: and I said unto her on the [*] next day, Give thy son, that we may eat him:[†] and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he [l] rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.[‡]

a Mat. 7. 7. Is. 55. 9. & 45. 11. & 65. 24. Jam. 5. 16—18.

b Ch. 2. 12. & 3. 9. & 13. 14. & 5. 13.

c Prov. 23. 21. Rom. 12. 20. Mat. 5. 44. 2 Chr. 28. 14, 15. If you would not kill such as you had taken prisoners, how much less those whom God hath made his prisoners.

‡ By comparing the phrase "bread and water," with ver. 23, it will be seen that it was equivalent to abundant provisions of all kinds. —Ed.

d Ch. 5. 2. & 24. 2. but the whole army did, ver. 24.

§ The predatory bands, for carrying off cattle and slaves, which, in a difficult country, were of easiest conveyance.—Ed.

e 1 Kin. 20. 1. & 22. 31.

‖ B. C. 892.

e The chief city of Israel. 1 Kin. 16. 24, 29, 32. ch. 10. 1. & 17. 5, 6.

f Lev. 26. 26. Deut. 28. 52.

* This was an unclean animal, (Lev. 11. 26) but in a siege, in which mothers devoured their children, (ver. 29,) and amongst such a people, all law would give way to necessity. Some, however, understand it to be a local name for "a pile of bread," or the measure called a *homer.* But for the first we can see no authority, and in the last no meaning.—Ed.

† 2*l.* 7*s.* 6*d.*

‡ About three gills of vetches.

§ 11*s.* 5*d.*

g Is. 10. 3. Mat. 8. 25.

‖ Or, *Let not the LORD save thee.*

h Ps. 127. 1, 2. & 60. 11. & 146. 3. & 124. 1.

i Judg. 18. 23. 2 Sam. 16. 8.

k Lev. 26. 29. Deut. 28. 53—56. Lam. 4. 10. Ezek. 5. 10. Is. 9. 20.

* Heb. *other.*

† This was foretold by Moses, (Deut. 28. 53.) and occurred likewise at Jerusalem, (Ezek. 5. 10.) and again, as related by Josephus, in the siege by Titus.—Ed.

l Ch. 5. 7. & 18. 37. & 19. 1. Gen. 37. 34. 1 Kin. 21. 27.

‡ Alas! what trust can be placed in superstitious penances! They may macerate the flesh, but neither rend nor improve the heart. Jehoram has sackcloth on his flesh, the token of deep mourning before God, but (ver. 31.) murder in his heart against an innocent godly man. —Ed.

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effect the most wonderful deliverance! Never then let me, through the pride of my heart, reject his means of salvation, or stumble at the simplicity of a crucified Redeemer: his blood and spirit can cleanse the foulest leprosy of sin, and restore the most diseased sinner; and I am bid only to wash and be clean. Never let me wish to prescribe to him, in the paths of his providence, who can thus, by the weakest means, produce the greatest ends, and manifest his power and glory. That knowledge of God, which is obtained by such an experience of his goodness, will always be most fruitful, while holy gratitude disposes us to a careful performance of duty both towards God and men, leads us to regard the prayers of God's people, to remember past transgressions with grief, and to resolve for the future to abstain from all appearance of evil. But alas! that those, who have most and best instructions and examples, should have all lost upon them! Parents and masters cannot convert their children or servants. Covetousness tempts to lying, and almost every other evil: and one sin always leads on to another. Hope of concealment and impunity is a great encouragement to do evil. But short-lived, transitory, and bitter in the end, is prosperous wickedness: and how often men, by their covetousness and falsehood, entail plagues on themselves and their posterity!



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31 Then he said, [m] God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha [n] sat in his house, and the elders sat with him; and *the king* sent a man from before him: but [o] ere the messenger came to him, he said to the elders, See ye how this [p] son of a murderer [*] hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door; *is* not the [q] sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and [r] he [†] said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer? [‡]

A. M. 3112. B. C. 892.

m 1 Kin. 19. 2. & 18. 17. Acts 23. 12, 14. As he was thought to have brought on, or at least did not remove, the famine.

n Ps. 118. 8. Ezek. 8. 4. Mal. 3. 16

o Ver. 12. ch. 5. 26. Amos 3. 7.

* Jezebel his mother, murdered Naboth and the prophets, and his father Ahab consented to the doings of his impervious, wicked wife.—Ed.

p 1 Kin. 18. 4. & 21. 19.

q 1 Kin. 14. 6. Gen 31. 25.

r Jehoram. Rev. 16. 9. Gen. 4. 13.

† Not the servant, but his master Jehoram. See chap. 7. 1, 2. —Ed.

‡ The prophet, it would seem, had encouraged him to hold out, waiting for deliverance from God. —Ed.

## CHAPTER VII.

(1) *Elisha foretells great and sudden plenty for the inhabitants of Samaria; but excludes from the benefit of it a lord who mocked at his prediction:* 1, 2. (2) *God that very night terrifies the Syrian host, and makes them flee with great precipitation, leaving their provisions behind them:* 6, 7. (3) *Four lepers, expelled from the city, discover the Syrian camp deserted, and inform Joram, king of Israel:* 3—5, 8—11. (4) *Joram and his people spoil the Syrian camp, and the predicted plenty happens:* 12—16. (5) *The unbelieving lord being appointed to keep order at that gate, after seeing the plenty, was trodden to death by the bearers of the spoil:* 17—20.

THEN Elisha [a] said, Hear ye the word of the LORD; Thus saith the LORD, [b] To-morrow about this time [c] *shall* a [*] measure of fine flour *be sold* for a [†] shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then [‡] a lord, [d] on whose hand the king leaned, answered the man of God, and said, Behold, [e] *if* the LORD would make windows in heaven, might this thing be? [f] And he said, Behold, thou shalt see *it* with thine eyes, but shalt [g] not eat thereof.

3 ¶ And there were four leprous men [h] at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, we will enter into the city, then the famine *is* in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: [i] if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the [l] twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to [k] hear a noise of chariots, and a noise

A. M. 3112. B. C. 892.

a Ch. 6. 28.

b Ps. 46. 1, 5. ver. 16, 18. Is. 56. 8.

c Ch. 6. 25.

* A peck and pint.

† For about 27 pence halfpenny.

‡ Heb. *a lord who belonged to the king, leaning upon his hand.*

d Ch. 5. 18.

e Gen. 7. 11. & 18. 12, 13. Mal. 3. 10. Ps. 78. 19—21.

f An infidel he must have been, else he had remembered the manna in the wilderness, which came down from heaven without man's labour, and supplied, not merely a city, but a nation, for nearly 40 years. —Ed.

g Deut. 3. 27. Heb. 3. 17. ver. 20.

h Lev. 13. 46. Num. 5. 2. ch. 5. 27.

i 1 Sam. 30. 17. ver. 7, 9. Ps. 119. 147.

k 2 Sam. 5. 24. ch. 19. 7. Job 15. 21. ver. 7.

A. M. 3112. B. C. 892.

* We learn from Josh. 11. 3, 4. that the northern nations of Canaan had multitudes of horses and chariots in the days of Joshua, and from 1 Kin. 10. 29. we discover, that an extensive transit trade in horses was carried on with them in the days of Solomon. It is further evident from the text, that notwithstanding their expulsion from Palestine, they were still in great force on the borders, probably towards the south-east, as they are mentioned in conjunction with the Egyptians. —Ed.

l Ps. 53. 5. & 68. 4 —6. Prov. 28. 1. Job 15. 21. & 18. 11.

* Such *panics*, as they are called, have often occurred in armies. This is attributed directly to the Lord: but, if men saw aright, and acknowledged aright, all events, whether natural or supernatural, are alike under his guidance, and alike contribute to effect his purposes.—Ed.

m Jer. 41. 8. Jos. 7. 21. Mat. 13. 44. & 25. 18.

n Judg. 18. 20. ver. 6. Ezek. 18. 14. Hag. 1. 5. Heb. 10. 24. Gal. 6. 2.

o Phil 2. 4. Mat. 7. 24. & 10. 16.

‡ Heb. *we shall find punishment.*

p Num. 32. 23. Prov. 5. 25

q Ver. 8. 7.

r Gen. 20. 8. & 41. 24. ch. 6. 8. & 5. 13.

† This was a sagacious, and no improbable conjecture of the king: the search suggested by his servant, however, was better.—*Note.* Caution is most commendable; but separate from judgment, activity and courage, may soon degenerate into timidity.—Ed.

* Heb. *in it.* They are as few and lean as ourselves.

† There is considerable variety in the MSS. In recording this text, part of which is also wanting, both in the Septuagint and Syriac versions. But as we can discover no special difficulty in understanding the meaning of the text, so we can see little necessity in searching for a varied edition; and, unless where authority is paramount, are not disposed to receive emendations however plausible. Boothroyd translates it thus: "two of the five horses which remain—for, behold, they only remained of all the multitude that were in Israel unconsumed." Dr Clarke renders the last word, "fit for service.—Ed.

‡ Heb. *chariots of horses.*

§ We prefer the text here to the marginal translation, for certainly *chariots* would not suit the purpose of the spies as well as horses.—Ed.

s Or, *furniture.* Ex. 25. 16. Esth. 1. 7. Is. 32. 24.

of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites,* and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and [l] fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and [m] hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they [n] said one to another, We do not well: this day *is* a [o] day of good tidings, and we hold our peace: if we tarry till the morning light, [‡] [p] some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, [q] *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his [r] servants, I will now show you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* [*] as all the multitude of Israel that are left in it; behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed,) [†] and let us send and see.

14 They took therefore two [‡] chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan; and, lo, all the way *was* full of garments and [s] vessels, which the Syrians had cast away in

REFLECTIONS UPON CHAP. VI.—It is comfortable to see Christ's disciples increase in the worst of times; but often his chief favourites are in very poor outward circumstances. Nor in evil times ought a minister to grudge if his own hands must minister to his necessities: but it ill becomes him to be an idle vagabond, or slothful loiterer. Things borrowed ought to be carefully preserved. And it is extremely galling to an honest or generous mind to hurt his neighbour. How restless are the enemies of God's people! But it is easy for God, who knows all things, to frustrate their counsels, by warning his servants of them; and it is salutary to attend exactly to his admonitions. On the contrary, it is mad impiety for the mightiest to attempt fighting against God and his servants. When there is at best but little faith, the mind is easily overwhelmed with consternation, and tempted to despair of divine protection. But they who are strong ought to pray for the weak, and bear with their infirmities. Clear views of God's sovereignty, power, and kindness, and of his angelic guards, can effectually remove our slavish fear of temporal calamities. How often they, who fight against God, are given up to stupidity and strong delusions; and find themselves conquered or ruined where they hoped to triumph! But, if we have our enemies at our mercy, it is best to render them good for evil, and thus soften and captivate their hearts. But no kindness will long impress a hardened and obstinate foe. And how dreadful is the scourge of a furious war! It may quickly render us destitute of our necessary food; and raging hunger may prevail against the strongest natural affections. None know what miseries await them before they die. And in our distresses, particularly those of our soul, if God be not our friend, vain is the help of man. Unhumbled sinners are apt to attribute their troubles to any cause but the real one, their sins; and to turn that revenge on the innocent which is due to their sinful self. The sole suspenders of God's judgments are often calumniated and persecuted, as if they were the guilty cause thereof: and the most useful are reckoned the very pests of society. But dreadful is the case when disappoint-



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their haste: and the messengers returned, and told the king.

16 And the people went out, and [t] spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, [u] according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, [x] saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, [*] shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And [y] so it fell out unto him: for the people trode[†] upon him in the gate, and he died.

A. M. 3112. B. C. 892.

t Job 27. 16, 17. 2 Chr. 20. 25. Ps. 68. 12. Is. 33. 23.

u Ver. 1. Is. 44. 26. Heb. 10. 23. Num. 23. 19. 1 Sam. 15. 29. 2 Tim. 2. 13. Tit. 1. 2.

x Ver. 1, 2, 16. Is. 44. 26.

* About a peck of fine flour for 2s. 6d. and two pecks of barley for the same. —Ed.

y Job 21. 23. Is. 42. 25. & 7. 9. Num. 20. 12. 2 Chr. 20. 20. Jer. 17. 5. 1 John 5. 10. ver. 2. Heb. 3. 18, 19.

† He that limited the Almighty God, now finds himself unable to control the hungry multitude.—Ed.

## CHAPTER VIII.

(1) *Elisha's Shunammite friend having, by his advice, retired from the famine into the land of the Philistines, returns after seven years; and, on his account, is by king Jehoram reinstated in her property:* 1—6. (2) *Elisha having gone to Damascus, Ben-hadad, by Hazael his general, consults him whether he should recover. Hazael, hearing that himself should be king, murders his master, and seizes the crown:* 7—15. (3) *Jehoram of Judah, after reigning about seven years with his father Jehoshaphat, reigns alone over Judah most wickedly; and the Edomites and Libnites revolt:* 16—24. (4) *Ahaziah begins his short and wicked reign; and attends Joram his uncle, king of Israel, to the war with the Syrians; and comes to visit him when he returned wounded:* 25—29.

THEN spake Elisha unto the woman, [a] whose son he had restored to life, saying, Arise, and go thou and thine household, and [b] sojourn wheresoever thou canst sojourn: for [c] the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her [d] household, and sojourned in the [e] land of the Philistines seven years.

3 And it came to pass at the seven years' [*] end, that the woman returned out of the land of the Philistines: and [f] she went forth to cry unto the king for her house, and for her land.

4 And the [g] king talked with [h] Gehazi, the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

A. M. 3112. B. C. 892.

a Ch. 4. 35.

b Gen. 12. 10. & 26. 1. Ruth 1. 1.

c Ps. 105. 16. Jer. 25. 29. Hag. 1. 11. Gen. 41. 27. 2 Sam. 24. 13. 1 Kin. 18. 2. Lev. 26. 18, 20, 28. Deut. 28. 23—34.

d 1 Tim. 5. 8. Rom. 12. 17.

e 1 Sam. 27. 1. Gen. 20. 1. Judg. 11. 3.

* B. C. 885.

f Ver. 5. 2 Sam. 14. 4. Ps. 82. 3. Jer. 22. 16.

g Prov. 25. 19. Mic. 7. 5, 6.

h Ch. 4. v. Prov. 18. 1, 9. & 21. 1.

A. M. 3119. B. C. 885.

i Ch. 4. 8—37.

[d] Or, *eunuch.*

k Deut. 22. 2. 2 Sam. 4. 7. Judg. 11. 13.

† The income which either her relatives had drawn, or which, probably, had escheated to the crown. —Ed.

‡ About 885.

l Gen. 14. 15. 1 Kin. 11. 24. Is. 7. 8.

§ Not as a curious traveller, but in his wonted vocation as itinerant instructor and superintendent of the schools of the prophets—and, not unlikely, to visit Nazareth.—Ed.

m 1 Kin. 15. 18. & 20. 1. & 22. 31. ch. 6. 24.

n Ch. 2. 15. & 6. 12. & 7. 18.

o 1 Sam. 9. 7. 1 Kin. 13. 7. & 14. 3. ch. 5. 5, 15.

‖ He calls him "the man of God," because he never doubted the deity of Jehovah as the topical God of Judea, but associated in sovereignty with him his own tutelary god Rimmon. Judaism and scriptural Christianity reject this amalgamation, and refuse to acknowledge any God but Jehovah; and hence the antipathy which heathenism has always, when in power, shown to both.—Ed.

p With ch. 1, 2. & 3. 15. & 5. 11.

q 1 Kin. 19. 15.

r Ch. 5. 5, 15.

* Heb. *in his hand.*

† Probably not the full load, but partially laden for display. Remembering that camels differ in size and strength, like horses, the average burden may be stated from 500 to 800 cwt. and some carry so high as 1500 cwt.; but when the journey is long the burden is diminished, sometimes to about 250 cwt.—Ed.

s Ch. 6. 21. & 13. 14.

‡ *i. e.* the disease is not mortal.

§ By Hazael's means. Ver. 15.

‖ Heb. *and set it.*

¶ Hazael.

u Jer. 4. 19. & 9. 1. & 14. 17. Luke 19. 41.

x Ch. 10. 32, 33. & 12. 17. & 13. 3, 7.

y Ps. 137. 9. Hos. 13. 16. Amos 1. 13. ch. 15. 16.

z Ps. 22. 16, 20. Jer. 17. 2. 2 Sam. 3. 8. & 9. 8. Mat. 7. 6.

a "How can you suppose me so brutal?" is the sense of Henry, Poole, and Scott. "What is thy servant? a dog! (one so mean,) that he should attain to a great power?" according to Gill and Patrick; and this interpretation seems most congenial to Hazael's character, and Eastern phraseology.—Ed.

a 1 Kin. 19. 15. And so thou wilt be powerful and wicked enough.

† This was untrue, being a total perversion of the words of the prophet.—Ed.

b Ver. 13. Eccl. 8. 16. Prov. 4. 16. & 1. 16. Ps. 36. 4.

c Judg. 6. 19—21. Jer. 44. 1, 2. Mat. 26. 10.

d Ver. 13. 1 Kings 19. 15.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this *is* [i] the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain [d] officer, saying, [k] Restore all that *was* her's, and all the fruits[†] of the field since the day that she left the land, even until now.

7 ¶ And Elisha came[‡] to [l] Damascus; [§] and [m] Ben-hadad the king of Syria was sick: and it was told him, saying, The [n] man of God is come hither.

8 And the king said unto Hazael, [o] Take a present in thine hand, and go, meet the man of God, [‖] and inquire [p] of the LORD by him, saying, Shall I recover of this disease?

9 So [q] Hazael went to meet him, and took [r] a present [*] with him, even of every good thing of Damascus, forty camels' burden,[†] and came and stood before him, and said, Thy [s] son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, [‡] Thou mayest certainly recover: howbeit the LORD hath showed me that he shall [t] surely die.

11 And he settled his countenance [§] stedfastly, until [‖] he was ashamed: and the man of God [¶] wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know [x] the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt [y] dash their children, and rip up their women with child.

13 And Hazael said, But what! *is* thy servant [z] a dog, that he should do this great thing? [a] And Elisha answered, The LORD [a] hath showed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.[†]

15 And it came to pass [b] on the morrow, that he took a thick cloth, and dipped *it* in water, and [c] spread *it* on his face, so that he died: and [d] Hazael reigned in his stead.

ments render men desperate with rage against God; the view of whose hand should make them resigned, and whose abundant mercy should encourage their patience and hope.

REFLECTIONS UPON CHAP. VII.—Remarkable relief is often near when there is no appearance of it. But sinners, and especially infidel courtiers, are bent to discredit and ridicule God's promises and purposes to their own ruin. Nothing more provokes God against men than an unbelieving contempt of his gifts and promises. But the terrors of God can soon make the stoutest to tremble, and to flee when no man pursueth, in order to work deliverance for his people.—Hard necessity will compel men to the most dangerous adventures; and, if God grant us relief, we ought to publish our mercies, that others may share with us in our comforts. But how terrible is their destruction who have contemned the promises of God! The means of deliverance to others prove ruinous to them. No human greatness, or favour of kings, can protect them from the arm of God; nay, nor even from being victims of popular rage. Stand in awe, my soul; always believe that it shall be unto thee as God hath said: for is there any thing too hard for the Lord? In depths of distress cast thyself on his mercy. None perish that



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16 ¶ And in the [f] fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of [g] Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.[*]

18 And he walked [h] in the way of the kings of Israel, as did the house of Ahab; for [i] the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 [k] Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a [†] light, *and* to his children.

20 ¶ In his days Edom [l] revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair,[‡] and all the chariots with him; and he rose [m] by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then [n] Libnah revolted at the same time.

23 ¶ And the [o] rest of the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

24 And [p] Joram slept with his fathers,[§] and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 ¶ In the [q] twelfth year of Joram the son of Ahab king of Israel did [r] Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign;[‖] and he reigned one year in Jerusalem: and his mother's name *was* Athaliah, the [s] daughter of Omri king of Israel.

27 And he [t] walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab.

28 ¶ And he [u] went with Joram the son of Ahab, to the war against [x] Hazael king of Syria in [y] Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in [z] Jezreel of the wounds [a] which the Syrians had given him at Ramah, when he fought against Hazael king of Syria: and Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was [b] sick.

A. M. 3113.
B. C. 891.

f 2 Chr. 21. 1, 4, 5, 20. ch. 1. 17.

g Heb. *reigned.* 1 Chr. 3. 11. Mat. 1. 8.

* He began to reign in that year, in conjunction with his father, as lord-lieutenant in some of the tribes, or as it might be called in modern language, "lord of the marches;" but he reigned after his father's death, 8 years, as sole monarch in Jerusalem.—Ed.

h 1 Kin. 22. 52, 53. ch. 3. 2, 3. 2 Chr. 21. 6.

i Ver. 26. 2 Chr. 21. 6. & 22. 3. 1 Kin. 21. 25.

k 2 Sam. 7. 12. 1 Kin. 11. 36. & 15. 4. 2 Chr. 21. 7. Luke 1. 32, 33. Is. 7. 14. Tit. 1. 2.

† Heb. *candle*, or *lamp.*

l 2 Chr. 21. 8—10. 2 Sam. 8. 14. 1 Kin. 22. 47. Gen. 27. 40.

‡ Most probably the same as mount Seir.—Ed.

m Jos. 10. 9. 1 Sam. 11. 11. 1 Kin. 20. 29.

n Jos. 21. 13. 2 Chr. 21. 10.

o 1 Kin. 11. 41. & 14. 29. & 15. 7, 23. & 22. 45.

p 1 Kin. 11. 43. & 14. 31. & 15. 24. & 22. 50. 2 Chr. 21. 19.

§ B. C. 884.

q Ver. 16—18. 2 Chr. 22. 1—3.

r Azariah or Jehoahaz. 2 Chr. 22. 2. & 21. 17. 1 Chr. 3. 11. ch. 9. 29.

‖ Ahaziah (2 Chr. 22. 2.) begins to reign at 42; and as Jehoram appears from ver. 17, to have lived but 40 years, this would seem to make the son two years older than his father. MSS. and translations are adduced accordingly, to pronounce the 42 incorrect. But may not the discrepancy be reconciled thus:—(1) Jehoram was 32 when he began to reign as co-regent with Jehoshaphat, who reigned 25 years. If co-regent during 20 years, and then sole monarch for 8, he died not at 40 but 60. (2) Suppose Ahaziah admitted to the co-regency at 22, (2 Kin. 8. 25.), and to continue in that office 20 years, he comes to the sole monarchy at 42. (2 Chr. 22. 2.), in which he reigns one year. The co-regency was early adopted by David to secure the succession to Solomon; and one emperor, and two Cæsars were sometimes judged necessary to secure the tranquillity of Rome.—Ed.

s Grand-daughter, Ver. 18.

t Ver. 18. 2 Chr. 22. 3, 4. 1 Kin. 11. 4. 2 Cor. 6. 14. Eccl. 7. 26. Prov. 23. 27. & 22. 14.

u 1 Kin. 22. 4. ch. 3. 7. 2 Chr. 21. 5, 6. Prov. 13. 20.

x Ver. 12, 13, 15.

y 1 Kin. 4. 13. & 22. 3. Jos. 21. 38.

z Judg. 6. 33. 1 Sam. 25. 43. & 29. 1. 2 Sam. 2. 9. 1 Kin. 18. 45, 46. & 21. 1, 23.

a Heb. *wherewith the Syrians had wounded.* 2 Chr. 22. 6.

b Heb. *wounded.* 1 Kin. 22. 34.

## CHAPTER IX.

(1) *By Elisha's order, a young prophet anoints Jehu to be king of Israel, and delivers him God's commission to destroy the family of Ahab:* 1—10. (2) *Jehu communicates his order to his fellow captains at Ramoth-Gilead:* 11—16. (3) *Rides instantly to Jezreel, attended with some trusty friends, kills Joram king of Israel, Ahaziah king of Judah, and Jezebel widow of Ahab their mother:* 16—37.

A. M. 3120.
B. C. 884.

AND Elisha the prophet called one of [a] the children of the prophets, and said unto him, [b] Gird up thy loins, and take this [c] box of oil in thine hand, and go to Ramoth-gilead.

2 And when thou comest thither, look out there [d] Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an [*] inner chamber.

3 Then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, [e] I have anointed thee king over Israel: then open the door, and [f] flee, and tarry not.[†]

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, [g] I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he [h] arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou [i] shalt smite the house of Ahab thy master, that I may avenge the blood[‡] of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and [k] I will cut off from Ahab him that pisseth against the wall, and him that is [l] shut up and left in Israel.[§]

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

10 And [m] the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he [n] opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this [o] mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false;[‖] tell us now. And he said, Thus and thus spake he to me,

a 1 Kin. 18. 4. & 20. 35. ch. 4. 1. & 6. 1. & 2. 3, 5, 7, 15.

b Ch. 4. 29. 1 Kin. 18. 46. Jer. 1. 17. 1 Pet. 1. 13.

c 1 Sam. 10. 1. & 16. 1. 1 Kin. 1. 39.

d 1 Kin. 19. 16.

* Heb. *chamber in a chamber.*

e 1 Kin. 19. 7. & 16. 2. Ps. 75. 7. Dan. 2. 21. & 4. 35.

f Judg. 3. 26. Ps. 119. 5. Prov. 22. 3. Mat. 10. 16. Heb. 11. 7. ver. 10.

† The prophet orders his envoy to flee, as having no business with the secular part of the ceremony, but merely to announce the divine commission, and inaugurate the king. Perhaps he also wished him to escape from any insults from the soldiery, a thing probable enough from their officers' estimate of the prophetic character.—Ed.

g Judg. 3. 19.

h Ver. 2, 3. 1 Kin. 19. 16.

i 1 Kin. 14. 10. & 15. 29. & 19. 17. & 21. 19, 21—24. & 18. 4. & 21. 2—13. Ps. 105. 15. Luke 18. 7. Rev. 18. 20. & 19. 2. & 16. 6. & 13. 10.

‡ Infidels frequently assail such passages; but therein they but display their ignorance, as well as their causeless enmity against the truth. There is a vengeance of passion which the Lord abhors; there is a vengeance of justice which he will assuredly enforce. Murderers must be punished that the innocent may be protected.—Ed.

k 1 Kings 14. 10. 11. & 15. 29. & 16. 2—4, 11. & 21. 21—24.

l Deut. 32. 36. *i.e.* all the males however hidden or obscure.

§ From the dog without master or home—as eastern dogs usually are—to him that is most fortified and secure in his possessions and honours. *Hoothroyd* translates it—"shut up and secure."—Ed.

m 1 Kings 21. 23. ver. 36, 36. Jer. 22. 18. Mat. 7. 2. James 2. 13.

n Ver. 3. Judg. 3. 26.

o Is. 8. 18. & 59. 13. Jer. 29. 26. Hos. 9. 7. John 10. 20. Acts 26. 24. & 17. 18. 1 Cor. 4. 10. 2 Cor. 5. 13. Mark 3. 21.

‖ Not an uncommon example of human rashness and instability. They pronounce the prophet a liar before they knew what he said; and the moment they hear his message, they implicitly follow it.—Ed.

trust in him. Comfort others with the consolations wherewith thou art comforted of Christ. And God forbid that I should see the glories of redemption, and yet never share thereof.

REFLECTIONS UPON CHAP. VIII.—How severely God corrects apostate professors. His providences make us sometimes glad to leave the most commodious settlement on earth. And how ready are most to take advantage against, and to seize on, the property of the absent or distressed! But it is a mercy if we have magistrates to whom we may safely appeal from the injustice of friends or neighbours. God in his providence remarkably connects things for the welfare of those who fear him, and have shown kindness to his servants. He can raise up friends in our difficulties where we least expected them. And it is the glory of a government to administer justice impartially to the oppressed. Diseases and death, without ceremony, attack the most great and powerful: and affliction often changes men's minds, and makes them to regard ministers and prayers, which they had formerly contemned and hated. But, ah! the bloody and barbarous rage of war! Enraged



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saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment,[a] and put *it* [b] under him on the top of the stairs,[†] and [q] blew with trumpets, saying, Jehu [‡] is king.

14 So Jehu the son of Jehoshaphat, the son of Nimshi, [r] conspired against Joram: (now Joram had [s] kept Ramoth-gilead,[§] he and all Israel, because of Hazael king of Syria:

15 But [t] king [‖] Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria:) and Jehu said, If it be your minds, *then* [u] let none go forth *nor* escape out of the city, to go to tell *it* in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; (for Joram lay there:) and [x] Ahaziah king of Judah was come down to see Joram.

17 And there stood [y] a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace?[¶]

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, [†] What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the [‡] driving *is* like the driving of Jehu the son of Nimshi; for he driveth [§] furiously.[‖]

21 And Joram said, [*] Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and [†] met him [a] in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, [b] *Is it* peace, Jehu? And he answered, What peace, so long as the [c] whoredoms of thy mother Jezebel and her witchcrafts[‡] *are so* many?

23 And Joram [d] turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu [§] drew a bow with his full strength, [e] and smote Jehoram between his arms, and the arrow went out at his heart, and he [*] sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, [f] the LORD laid this burden upon him;[†]

26 Surely I have seen yesterday the [‡] blood of Naboth, and the blood of his [§] sons,[‖] saith the LORD; and I will requite thee in this [‖] plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when [h] Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house: and Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by [i] Ibleam: and he [k] fled to Megiddo, and died there.

28 And his [l] servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the [m] eleventh[*] year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* and she [†n] painted her face,[‡] and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* [o] Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three [§] eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he [p] trode her under foot.

34 And when he was come in, he did eat and drink,[‖] and said, Go, see now this [q] cursed *woman*, and [r] bury her: for she *is* [s] a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he said, This *is* the word of the LORD, which he spake [*] by his servant Elijah the Tishbite,[†] saying, [t] In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcass of Jezebel shall be as [u] dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

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A. M. 3120. B. C. 884.

[a] A token of honour amongst many nations, and as an emblem of respect, highly expressive. Our Lord, though meek and lowly, did not condemn it. Mat. 21. 8.—Ed.

[b] Mat. 21. 7, 8.

[†] Or, top of the tower, in sight of the army and people.—Ed.

[q] 2 Sam. 15. 10. 1 Kin. 1. 39.

[‡] Heb. *reigneth.*

[r] 1 Kin. 15. 27. & 16. 9. ch. 15. 10, 25, 30.

[s] 1 Kin. 22. 3. Ps. 127. 1.

[§] Had kept it strongly garrisoned as a frontier town, having recovered it from the Syrians. It lay in the tribe of Gad, and on the east of Jordan; but its site is not now exactly known. It was notorious for its idolatry, on account of which the divine vengeance was threatened prophetically, and has been inflicted historically. Hos. 6. 8, & 12. 11.—Ed.

[‖] Heb. *Jehoram.*

[t] Ch. 8. 26, 29. 2 Chr. 22. 6.

[u] Heb. *let no escaper go.* Ex. 32. 27. Luke 14. 8.

[x] 2 Chr. 22. 6, 7, ch. 8. 29.

[y] 2 Sam. 13. 34. & 18. 24. Is. 21. 5, & 62. 6.

[z] That is, at Ramoth-gilead, where the army lay.—Ed.

[¶] Heb. *What is it to thee and peace?* 1 Kin. 17. 18. ver. 19, 22. 1 s. 25. & 26. 6. Jer. 16. 5. Rom. 3. 17.

[†] Or, *marching.*

[‡] Heb. *in madness.*

[a] Ch. 10. 12. Kerl. 10. 16. & 9. 16. Rom. 12. 11.

[‖] The Targum reads "quietly, slowly;" Josephus has it "slowly, and in good order." This sense we are disposed to adopt; for, if driving *furiously*, how could the dialogues recorded have passed, or the watchman have so distinctly reported? Besides, Jehu, as politic as determined, would wish to avoid giving alarm, and take Joram unawares.—Ed.

[*] Heb. *bind.*

[†] Heb. *found.*

[a] 1 Kin. 21. 1—3.

[b] 2 Chr. 22. 7. ver. 17.

[c] Nah. 3. 4. 1 Kin. 16. 30—33. & 18. 4. & 21. 8—10, 25. Rev. 17. 1. & 18. 23.

[‡] Idolatries and deceptions.—Ed.

[d] 1 Kin. 22. 34.

[§] Heb. *filled his hand with a bow*

[e] Ps. 50. 21. 22. Prov. 21. 30. Eccl. 8. 12, 13. 1 Kin. 22. 34.

A. M. 3120. B. C. 884.

[*] Heb. *bowed.*

[f] 1 Kin. 21. 19, 24, 29. Is. 13. 1. & 14. 20—22. Nah. 1. 1. Ex. 20. 5. Job 18. 17, 19. & 20. 27.

[†] Judgment. Thus Cain said, "My punishment is greater than I can bear," Gen. 4. 13. Is. 13. 1.—Ed.

[‡] Heb. *bloods.*

[§] Deut. 24. 16. 1 Kin. 21. 13. 2 Chr. 25. 4.

[‖] When Naboth was accused his sons had been accused with him, as principals or accomplices; for, otherwise, they would have inherited his property, which, on their death, seems to have been considered as forfeited to the crown. Jezebel was contriver and agent; Ahab the consenting party; and Joram the recipient: therefore he undertakes the guilt and punishment.—Ed.

[‖] Or, *portion.*

[h] 2 Chr. 22. 7—9. Prov. 13. 20. Rev. 18. 4.

[i] Jos. 17. 11. Judg. 1. 27.

[k] In his wounds. 2 Chr. 22. 9.

[l] 2 Chr. 22. 9. ch. 8. 24.

[m] Then he began to reign as viceroy to his father in his sickness. 2 Chr. 21. 18, 19. but in Joram's 18th year he began to reign alone, ch. 8. 25.

[*] In ch. 8. 25, it is called the 12th. The two statements are reconciled by the two modes of calculating time, common to all countries, the *inclusive* and the *exclusive*. The one mode always counts *one* beyond the other.—Ed.

[†] Heb. *put her eyes in painting.*

[n] Jer. 4. 30. Ezek. 23. 40. Rev. 2. 20.

[‡] Not to attract Jehu's attention, else she had spoken with affected mildness and flattery; but to show her coolness, her confidence in the popular favour, which her flatterers had, no doubt, assured her of; and to express her proud contempt of Jehu's conspiracy and party.—Ed.

[o] 1 Kin. 16. 9—19.

[§] Or, *chamberlains.*

[p] Ch. 7. 20. ver. 26. Mal. 4. 3.

[‖] As taking a master's possession of the royal residence.—Ed.

[q] Prov. 10. 7. Is. 65. 15.

[r] Eccl. 6. 3. Jer. 22. 19. & 36. 30.

[s] 1 Kin. 16. 31.

[*] Heb. *by the hand of.*

[†] The readiness of Jehu in repeating these prophecies, gives strong indication that he had been contemplating the revolution he had now completed.—Ed.

[t] 1 Kin. 21. 23. Job 31. 3. Acts 12. 23.

[u] Ps. 83. 10. Jer. 8. 2. & 16. 4.

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pride sticks at nothing. In high stations men will, without remorse, perpetrate what would have shocked them when in low conditions: and nothing is too horrid for the human heart left to itself, and violently tempted. Few courtiers report the naked truth to their sovereigns: and flatterers are most to be suspected for enemies. They who flatter us with hopes of life hinder our serious preparation for death. The inordinate desire of power will prompt men to villany and murder. And the sinful indulgence of children, or too early trusting them with power, and especially their unequal marriages with wicked women, entail upon families and nations the most certain misery. But death and hell infallibly meet with tyrants at last. And, alas! in their way to it, how often are the wounds of their body taken care of, while those of their soul are neglected!

REFLECTIONS UPON CHAP. IX.—God's ministers must communicate their labours and honours one with another; and must discharge their office in a faithful, prudent,



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## CHAPTER X.

(1) *Jehu proceeds against the house of Ahab; and causes the elders of Samaria to murder seventy of his children or grandchildren:* 1—10*: kills his kinsfolk and priests of the family:* 11—14, 17. *After meeting Jehonadab the Kenite, he invites the worshippers of Baal to a feast, and massacres them:* 15—25*: and extirpates the worship of Baal:* 26—28. (2) *While God assigns him the crown of Israel for five generations, he continues adhering to the idolatry of the golden calves:* 22—31. (3) *To punish his and his subjects' sin, they are terribly distressed, and murdered by Hazael, king of Syria, before Jehu's own death:* 32—36.

A. M. 3130.
B. C. 874.

AND Ahab had [a] seventy sons[a] in Samaria. And Jehu wrote letters, and sent to Samaria, unto [b] the rulers of Jezreel,[†] to the elders, and to [‡] them that brought up Ahab's *children*, saying,

2 Now, [c] as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour,

3 Look even out [d] the best and meetest of your master's sons, and set *him* on his father's throne, and fight[§] for your master's house.

4 But they were exceedingly afraid, and said, Behold, [e] two kings stood not before him; how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers-up *of the children*, sent to Jehu, saying, [f] We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* [‖] mine, and *if* ye will hearken unto my voice, take ye [g] the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. (Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.)

7 And it came to pass, when the letter came to them, that they took the king's sons, and [h] slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, [i] Lay ye them in two heaps[•] at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* [k] righteous:[†] behold, I conspired against my master, and slew him; but who slew all these?

A. M. 3130.
B. C. 874.

10 Know now, [l] that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake [•] by his servant Elijah.

11 So Jehu slew [m] all that remained of the house of Ahab in Jezreel, and all his great men, and his [†] kinsfolks, and [n] his priests, until he left him none remaining.

12 ¶ And he arose, and departed, and came to Samaria: *and* as he *was* at the [‡] shearing-house[§] in the way,

13 Jehu [‖] met with [o] the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to [•] salute the children of the king, and the children of the queen.

14 And he said, [p] Take them alive. And they took them alive, and slew them at the pit[†] of the shearing-house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he [‡] lighted on [q] Jehonadab the son of Rechab *coming* to meet him: and he [r] saluted him, and said to him, [s] Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.[§]

16 And he said, Come with me, and see [t] my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had [u] destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, [x] Ahab served Baal a little, *but* Jehu shall serve him much.

19 Now therefore call unto me all [y] the prophets of Baal, all his servants, and all his priests, let none be wanting; for I have a great sacrifice *to do* to Baal: whosoever shall be wanting, he shall not live. But Jehu did *it* [z] in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, [a] Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel; and all the worshippers of Baal came, so that there

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a 1 Kin. 21. 24.

• The practice of having many wives will account for this great family. Priam of Troy had 50 sons and 12 daughters. Artaxerxes Mnemon of Persia, had 115; and the emperor of Morocco, in 1720, is said to have had 700 sons all alive at one time.—Ed.

b Deut. 16. 18. 1 Kin. 21. 8—14.

† Some copies, instead of Jezreel, read "Samaria," others "the city." Jezreel seems the true reading, the authorities having fled to Samaria for safety.—Ed.

‡ Heb. *nourishers.*

c Ch. 5. 6. Eccl. 9. 10. John 13. 27.

d Deut. 17. 14, 15. 1 Sam. 17. 15. 2 Sam. 2. 8, 9. 1 Kin. 2. 24.

§ This was an offer very unlikely to be accepted, as Jehu was supported by the army, and Ahab's wicked family could have few sincere friends.—Ed.

e Ch. 9. 24, 27. Luke 14. 31.

f 1 Kin. 20. 4. Jos. 9. 11, 24, 25. ch. 18. 14. Jer. 38. 17. Eccl. 10. 4.

‖ Heb. *for me.*

g Ex. 20. 5. Jos. 7. 24. Rev. 2. 23. Is. 14. 20, 21. 1 Kin. 21. 21. Jer. 48. 10. Job 18. 17, 19. & 20. 27. & 21. 19.

h Rev. 2. 23. Mat. 14. 8, 11. ver. 8.

i Deut. 22. 25. Ps. 9. 15, 16. & 50. 21, 22.

• Most probably, one on each side—a custom still prevailing even at the palace gates in the Turkish and Persian empires—empires that, like Jehu, profess great zeal for God, but demonstrate their insincerity by injustice and cruelty to men.—Ed.

k 1 Sam. 25. 22. 1 Kin. 21. 21. Prov. 21. 3. ch. 9. 14.

† Not ironical—but in approbation of their zeal, not only like, but beyond, his own. He slew one of the devoted house; they *seventy.*—Ed.

l Zech. 1. 6. 1 Sam. 3. 19. & 15. 29. ch. 9. 7, 8. 1 Kin. 21. 21—24, 29.

• Heb. *by the hand of.*

m 1 Kin. 21. 21—24. ch. 9. 7—10.

† Or, *acquaintance.*

n Chaplains. 1 Kin. 18. 17. Song 2. 15.

‡ Heb. *House of shepherds binding sheep.*

§ Some public place constructed near a running stream, where the sheep could be washed previous to shearing. In a pastoral country, where running water was scanty, such a place would be of some public importance.—Ed.

‖ Heb. *found.*

o Gen. 18. 6. 2 Chr. 22. 8. & 21. 17. *i. e.* cousins, or nephews.

• Heb. *to ask the peace of,* &c.

p Ver. 6, 10, 11. 2 Chr. 22. 8. Ps. 50. 21, 22. Prov. 13. 20, 21.

† The place, it may be presumed, where the sheep were washed, by passing them towards the shearing-house, from one shepherd to another, all standing in the water, and each washing the sheep as it passed.—Ed.

‡ Heb. *found.*

q 1 Chr. 2. 55. Jer. 35. 6.

r Heb. *blessed.* Gen. 31. 55.

s 1 Chr. 12. 17, 18. Gal. 2. 9. & 4. 12.

§ That the sin of drunkenness had made considerable progress in Israel appears probable from 1 Kin. 4. 20. & 14. 9, and the notice of the Syrian king, 1 Kin. 21. 12, 16. Of this sin, Jehonadab, the son of Rechab, an Arabian, (whose posterity, according to the word of the prophet, Jer. 35. 19, abide till this day) was a vigorous opponent—a notable reformer of his country's dissolute manners. Honest and self-denying himself, he thinks Jehu so likewise, and therefore goes out to meet him, while the shrewd, cunning, and reckless zealot takes advantage of his popularity to countenance and aid him in his selfish proceedings.—Ed.

t 1 Kin. 19. 17. ch. 9. 7—9. Prov. 27. 2. Mat. 6. 2. Rom. 10. 2, 3.

u 1 Kin. 21. 21. Mal. 4. 1, 3. 2 Chr. 22. 8. ver. 6, 11.

x 1 Kin. 16. 31, 32. Job 13. 7. Rom. 3. 8. Phil. 4. 8.

y 1 Kin. 22. 6. ch. 3. 13. ver. 21.

z 2 Cor. 12. 16. & 4. 2. Mat. 10. 16.

a Heb. *sanctify.* 1 Kin. 21. 12. & 18. 19.

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active, and disinterested manner, let men account them mad, or any thing they please. To what terrible lengths professors of the true religion go, before God entirely rejects them from being his people! But such as rule, ought to consider God as the source of their power, and to use it humbly for his glory. To what fearful work God sometimes appoints magistrates! and there is need of great singleness and steadiness in executing it. To ask advice from our equals or inferiors is the most effectual method to procure their consent; and matters of importance ought to be transacted with proper secrecy and despatch. Tottering is the throne of wicked kings; and terrible destruction hangs over the sinner's head! But persecutors of God's people are reckoned by him the most heinous offenders; and they who persist in their impenitence shall be rooted out at last; and companions of fools shall be destroyed along with them. Solid peace can never consist with wilful sinning, let sinners wish and expect it as they will; and whoredoms, which are now men's pleasure, will shortly issue in everlasting pain. Providence strangely connects the circumstances of men's punishment with those of their crimes and his own threatenings; and all things work for their overthrow whom he hath devoted to destruction. Themselves are made to rush on their ruin: and God's instruments of wrath may be insulted, but will not be intimidated. Wickedness and wretchedness are really inseparable, and at last meet in fearful forms. Painting and pampering do but ripen for tremendous wo. And though, for a time, sinners may lift their heads high, they will shortly be brought low in death, and still lower in hell: and not only their corpse, but their memory, shall rot and perish. And whether instruments intend it or not, the word of the Lord shall have its full accomplishment.



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was not a man left that came not: and [b] they came into the house of Baal; and the house of Baal was [a] full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth [c] vestments for all the worshippers of Baal. And he brought them forth [†] vestments.[‡]

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, [d] *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, [a] *and* slay them; let none come forth. And they smote them with [§] the edge of the sword; and the guard and the captains cast *them* out, and went to the city [‖] of the house of Baal.

26 And they brought forth the [*] images out of the house of Baal, and burned them.

27 And they [r] brake down the image of Baal, and brake down the house of Baal, and made it a draught-house[†] unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ [s] Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, [h] Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the [‖] fourth *generation* shall sit on the throne of Israel.[‡]

31 But Jehu [§] took no [k] heed to walk in the law of the LORD God of Israel with all his heart: for he [‖] departed not from the sins of Jeroboam, which made Israel to sin.[‖]

32 ¶ In those days [*] the LORD [m] began [†] to cut Israel short:[‡] and Hazael smote them in all the coasts of Israel;

33 From Jordan [§] eastward, all [n] the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon,) [*] even Gilead and Bashan.

34 ¶ [o] Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers;[†] and they buried him in Samaria: and Jehoahaz his son reigned in his stead.

36 And [‡] the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

## CHAPTER XI.

(1) *Athaliah, daughter of Ahab and mother of Ahaziah, murders every descendant of king David she could find; and seizes on the crown for herself:* 1—3 (2) *Joash, an infant son of Ahaziah, is preserved by his aunt; and after six years is publicly produced by Jehoiada, his uncle:* 2, 4—12. (3) *Alarmed by the noise of the solemnity, Athaliah repairs to the court of the temple, and is slain by Jehoiada's order:* 13—16. (4) *By means of solemn covenanting with God, and with one another, idolatry is extirpated, and true religion and liberty restored:* 17—21.

AND when [a] Athaliah,* the mother of Ahaziah, saw that her son was dead, she arose, and [b] destroyed all the [†] seed royal.

2 But [c] Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid[‡] him, *even* him and his nurse, in the [d] bed-chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years: and Athaliah did [e] reign over the land.

4 ¶ And the seventh year[§] Jehoiada sent and fetched the [f] rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a [g] covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part [h] of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part *shall be* at [‖] the gate of Sur; and a third part at the gate behind the guard:[‖] so shall ye keep the watch of the house, [*] that it be not broken down.

7 And two [†] [‡] parts of all you that [k] go forth on the sabbath, *even* they shall keep the watch of the house of the LORD about the king.[§]

8 And ye shall compass the king round

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A. M. 3120. B. C. 884.

b Joel 3. 2, 11, 12. Rev. 16. 16, ver. 19.

* Or, so *full*, that they stood *mouth to mouth*.

c Ex. 28. 2. 2 Chr. 11. 14, 15.

† Sacred robes.

‡ Not merely for the priests, but all the worshippers. Every Jew in the synagogue wears a kind of scarf around his shoulders, during the time of worship. Such would seem to have been the practice with the Baalites.—Ed.

d 1 Kin. 20. 39, 40.

e Ezek. 9, 5, 6. 1 Kin. 18. 40.

§ Heb. *the mouth*.

‖ The "inner sanctuary;" the worshippers were merely in the court.—Ed.

* Heb. *statues*.

f 1 Kin. 10. 31, 32. Deut. 7. 5, 25. Ezra 6. 11. Dan. 2. 5. & 3. 29. Lev. 26. 30.

† To disgrace it to the utmost, by putting it to the vilest uses. Mat. 15. 17.—Ed.

g Mark 6. 20. & 12. 38. Hos. 1. 4. & 13. 1. 2. 1 Kin. 12. 28, 29. ch. 3. 3. & 13. 2, 11. & 14. 24. & 15. 9, 18, 24. ver. 31.

h Num. 25. 12—13. 1 Kin. 21. 29. ch. 9. 7. Mat. 5. 2. & 10. 42.

i Ver. 35. ch. 13. 10. & 14. 23. & 15. 8, 12.

‡ God had sentenced Ahab, Jezebel, and Joram, as murderers, and approves of Jehu so far as he executed that sentence; but sanctions neither the cruel spirit, nor perfidious and hypocritical manner in which it was accomplished. Hos. 1. 4.—Ed.

§ Heb. *observed not*.

k Prov. 4. 23. Ps. 39. 1. Eccl. 5. 1.

l 1 Kin. 12. 29—31. & 13. 26, 30. & 16. 19, 25. ch. 3. 3. ver. 29.

‖ Here his thorough hypocrisy appears: he follows God with flaming zeal so far as it served his purposes. He immediately stops short when self-interest directs him to prefer Jeroboam to Moses—to the law—to God.—Ed.

m Ch. 8. 12. ver. 33.

* cir. 860.

† Heb. *to cut off the ends*.

‡ Cut off their frontier towns and settlements.—Ed.

§ Heb. *toward the rising of the sun*.

n Num. xxxii. Deut. 3. 12—17. Jos. 13. 8—12.

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A. M. 3120. B. C. 884.

* Or, *even to Gilead and Bashan*.

o 1 Kin. 11. 41. 43. & 14. 19, 20, 29, 31. & 15. 23, 24, 31. & 16. 5, 6, 14, 27, 28. & 22. 45, 50. ch. 12. 19. & 13. 8, 9, 12, 13.

† B. C. 850.

‡ Heb. *the days were*.

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A. M. 3120. B. C. 884.

a Ch. 8. 26. & 9. 27. 2 Chr. 22. 10, 11.

* Daughter of Ahab king of Israel, and wife of Joram king of Judah, so that she had strong claims on the royal authority.—Ed.

b 2 Chr. 22. 6. Ezek. 16. 44. Rev. 17. 6. Prov. 1. 16. & 4. 16. Is. 59. 7.

† Heb. *seed of the kingdom*.

c 2 Chr. 22. 11, 12. Gen. 22. 14. Deut. 32. 36.

‡ The more easily accomplished, because none but the priests had access to the interior of the temple.—Ed.

d 1 Kin. 6. 8. & 11. 36. Jer. 35. 2. Ezek. 40. 45. Prov. 21. 30.

e Ps. 12. 8. Mal. 3. 15. Rev. 17. 1, 7.

§ B. C. 878.

f Levites. ver. 9. 2 Chr. 23. 1, 2, 6. 1 Chr. 9. 13.

g Gen. 21. 27. & 26. 28. & 31. 44. 1 Sam. 18. 3. Heb. 6. 16.

h 1 Chr. 23. 3—6. & 24. 3—31. & 9. 25. Luke 1. 8, 9.

i 2 Chr. 23. 4, 5. 1 Chr. 26. 16, 17. Acts 4. 1.

‖ The temple had three gates: that of Sur is supposed to have been the east; on the west there was none.—Ed.

* Or, *from breaking up*.

† Or, *companies*.

‡ Heb. *bands*.

k Ver. 5. 1 Chr. 26. 25. 2 Chr. 23. 6.

§ The outgoing weekly guard, instead of returning home, were to form two bands for a body-guard to the young king.—Ed.

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REFLECTIONS UPON CHAP. X.—Obstinate sinners lay up terrible judgments for themselves and their seed: and loads of guilt extirpate numerous and flourishing families. But none are more ready to imbrue their hands in the blood of a sovereign's children than those who have been his instruments in murdering the innocent. No regard to their prince will afterwards restrain those whose hands have by his order been drenched in blood. They who debauch men's consciences will find the effects of it return on their own heads. Guilt makes men spiritless cowards when brought to a trial: they will be always ready to side with the strongest: and when they want an excuse to cover their shame, any shadow of argument will stand. It is common for wicked men to lessen their guilt, by comparing it with that of others. But friendship and intimacy with sinners involves us in their punishment: and such as have been instruments in wickedness share in the ruin of their wicked encouragers. How righteous are the judgments of God, even when the executors act wickedly! But it is ill-boding when pretended reformers are proud of their work, and indulge themselves in hypocrisy and falsehood to accomplish it. They who boast of their zeal give ground to suspect their sincerity. And though the godly, whom they caress for their selfish interests, cannot but approve what is apparently good, the Lord will at last discover their hypocrisy and evil. False religion ought to be extirpated, and obstinate idolaters slain: and, if men overlook them, Jesus will at last convene them to execute his vengeance upon them. It shows the great evil of the heart when the wisdom of the serpent meets with its poison in our work; and when with severity we extirpate one form of false worship, yet cleave at the same time to another. Real converts must put away all sin without reserve. For how awful will be our state, if, when we have done good to the souls of others, we should lose our own by our negligence in the service of God! If hypocrites receive their temporary reward



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about, every man with his weapons in his hand; and he that cometh within the ranges,* [1] let him be slain: and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king [m] David's spears† and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right ‡ corner of the § temple to the left corner of the temple, *along* by the [n] altar and the temple.

12 And he brought forth [o] the king's son, and put the crown upon him, and *gave him* the [p] testimony;‖ and they made him king, and [q] anointed him; and [r] they clapped their hands, and said, [s] God save the king.

13 ¶ And [t] when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a [u] pillar,* as the manner *was*, and the princes and the trumpeters by the king; and [x] all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, [y] Treason, Treason!

15 But Jehoiada the priest commanded the [z] captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that [a] followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.†

16 And they laid hands on her: and she went by the way by the which the horses came into the king's house; and there [b] was she slain.

17 ¶ And Jehoiada [c] made a covenant between the LORD and the king and the people, that they should be the LORD's people; between [d] the king also and the people.‡

18 And all the people of the land [e] went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars: and the priest appointed § officers over the house of the LORD.‖

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the [f] gate of the guard to the king's house: and he sat on the throne of the kings.

20 And all the people of the land [g] rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 [h] Seven years old *was* Jehoash when he began to reign.

A. M. 3126. B. C. 878.

* Within the ranks of the guard.—Ed.

[1] Ex. 21. 14. 1 Kin. 2. 31. 2 Chr. 23. 7—21.

[m] 1 Sam. 21. 9. 2 Sam. 8. 7.

† The guards were, most probably, not soldiers, but the *Levitical courier*, 2 Chr. 23. 1. 2. They were consequently unarmed, but now are furnished either from the trophies deposited by David, or from an arsenal in the temple called by his name.—Ed.

‡ Heb. *shoulder.*

§ Great court.

[n] 2 Chr. 5. 1.

[o] Ver. 2. 2 Chr. 23. 11.

[p] Ex. 25. 16. Ps. 78. 5. Is. 8. 16, 20. Deut. 17. 18—20.

‖ The words, "crave him," being supplied, the word translated "testimony," should rather be referred to the word "put," and seems, therefore, to signify, not the book of the law, but some part of the regalia, or royal ornaments.—Ed.

[q] 1 Sam. 10. 1. & 16. 13. 1 Kin. 1. 39. Lam. 4. 20.

[r] Ps. 47. 1.

[s] Heb. *let the king live.* 1 Kin. 1. 34. 2 Sam. 16. 16. Ps. 72. 1, 15, 17.

[t] 2 Chr. 23. 12—15.

[u] 2 Chr. 6. 13. & 34. 31. ch. 23. 3.

* On a rostrum beside a pillar, (2 Chr. 6. 13.) for, had the child not been raised up, the queen could not have seen or distinguished him.—Ed.

[x] 1 Kin. 1. 39, 40. 1 Chr. 12. 40. ver. 12. Prov. 29. 2.

[y] Ver. 4, 2. 1 Kin. 18. 17, 18. Mat. 7. 5. Rom. 2. 1—3.

[z] Ver. 4, 9, 10, 2 Chr. 23. 9, 14.

[a] Ezek. 30. 8. Rev. 18. 20. ch. 19. 21—25. Jer. 48. 10.

† She was a murderer, (ver. 1.) and as such, was righteously condemned.—Ed.

[b] Ver. 1. Judg. 1. 7. Mat. 7. 2. Rev. 16. 5—7. & 18. 6.

[c] Deut. 5. 2, 3. & 29. 1, 12. Jos. 24. 25. 2 Chr. 15. 12, 14. & 29. 10. & 34. 31. Ezra 10. 3. Neh. 5. 12. & 9. 38.

[d] Deut. 17. 18. 2 Sam. 23. 3. Ps. 132. 9. Rom. 13. 1—3.

‡ The true model of a national constitution. First, so far as it may be attained, securing the honour of God's law. Secondly, the correlative rights and privileges of king and people.—Ed.

[e] Ch. 23. 17—21. 2 Chr. 23. 16. Is. 2. 18. Zech. 13. 2. 1 Thes. 1. 9.

§ Heb. *offices.*

‖ The high priest, as natural, from the care he had taken of Joash, was appointed regent.—Ed.

A. M. 3126. B. C. 878.

[f] Ver. 5. 2 Chr. 23. 5, 19.

[g] Prov. 11. 10. ver. 18.

[h] 2 Chr. 24. 1. ver. 4. ch. 22. 1. & 21. 1. & 13. 1.

## CHAPTER XII.

(1) *Jehoash reigns while Jehoiada lives to direct him:* 1—3. (2) *How active both were in repairing the temple of God:* 4—16. (3) *Jehoash murdered by his own servants:* 17—21.

A. M. 3126. B. C. 878.

IN [a] the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem: and his mother's name *was* Zibiah of [b] Beer-sheba.

2 And Jehoash did *that which was* [c] right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But [d] the high places were not taken away; the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated * [e] things that is brought into the house of the LORD, *even* the money of every one that [f] passeth *the account*, † the money that every man is [g] set at, *and* all the money that ‡ [h] cometh into any man's heart to bring into the house of the LORD,

5 Let the [i] priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so, that*, in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? [j] Now therefore [k] receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests [l] consented to receive no *more* money of the people, neither to repair the breaches of the house.‖

9 But Jehoiada the priest [m] took a chest, and bored a hole in the lid of it, and set it beside the [n] altar, on the right side as one cometh into the house of the LORD: and the priests that

A. M. 3126. B. C. 878.

[a] 2 Chr. 24. 1. ch. 11. 14. 1 Chr. 3. 11.

[b] Gen. 21. 14. 31—33. Judg. 20. 1.

[c] 1 Sam. 10. 2. 2 Chr. 24. 2. 17—25.

[d] 1 Kin. 15. 4. & 22. 43. ch. 14. 4. & 15. 4, 35. 2 Chr. 33. 17. c. e. high places where God was worshipped.

* Or, *holy things.*

[e] Heb. *holinesses.* ver. 18. ch. 22. 4.

[f] Ex. 30. 12.

† Heb. *the money of the souls of his estimation.*

[g] Lev. xxvii.

‡ Heb. *ascendeth upon the heart of a man.*

[h] Ex. 35. 5. & 25. 2. 1 Chr. xxii, xxix.

[i] 2 Chr. 24. 5. 1 Chr. 26. 6—9. Ezra 7. 16. & 8. 25.

§ He had assigned the following revenues: (1) Things dedicated by the king or others. (2) The half-shekel for every one who "passed the account," the muster or number from 20 years, Ex. 30. 13. (3) The estimation money for every man who had dedicated himself to God, Lev. 27. 2. Ex. 35. 5. (4) Such voluntary contributions as came into any man's heart.—Ed.

[k] Ver. 4, 5. 2 Chr. 24. 5, 6. & 29. 4, 5.

1 Phil. 2. 21. 2 Tim. 4. 10.

‖ The revolt of the ten tribes had greatly diminished the revenues of the Levitical priests, who seem all to have adhered to the throne of Judah, and service of Jehovah. The money received, had, therefore, been applied to their support, which they now generously resign, only bargaining that they are not to be held accountable for the repairs of the temple.—Ed.

[m] 2 Chr. 24. 8. Mat. 12. 41.

[n] Of burnt-offering. 2 Chr. 4. 1. Ex. 40. 6.

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of good deeds on earth, how much more glorious the reward of the diligent saint! And, while God rewards men for what they do well, it is just that he should severely punish them for what they do amiss.

REFLECTIONS UPON CHAP. XI.—Mad ambition to reign steels the heart against the most natural affections: and men would be devils incarnate, were it not for the restraining grace of God. Even women would do every thing horrid to secure their unlawful power, or wreak their malice against God and his favourites. What terrible bloodshed, and ruin to a family, does the introduction of one wicked woman produce! [*Comp.* 2 *Chron.* xxi. 4. *and* xxii. 1. 2 *Kings* x. 14. *and* xi. 1.]

But, however sinners triumph in their wickedness, their judgment lingers not; and believers shall be plucked as brands out of the burning. The promise of God shall be fulfilled, let Satan and his agents do their worst: and all the activity of sinners shall but hasten their own ruin. God shall hunt out the remains of accursed families till they be utterly destroyed; and neither wicked calumnies nor loud cries shall avail them. But what a blessing is one great man to a church and nation, when he is active, prudent, and pious! They, who first give themselves to the Lord, may comfortably hope for his blessing upon their undertakings: and civil establishments are best founded in a due care of true religion. That kingdom will be truly happy where God's word is made the rule of the monarch's



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kept the [o] door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's [p] scribe and the high priest came up, and they [*] put up in bags,[†] and told the money *that was* found in the house of the LORD.

11 And they [q] gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they [‡] laid it out to the carpenters and builders that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that [§] was laid out for the house to repair *it*.

13 Howbeit [r] there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:[‖]

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, [s] they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully.[*]

16 The [t] trespass-money and sin-money was not brought into the house of the LORD: it was the priests'.

17 ¶ Then [u] Hazael king of Syria went up and fought against [x] Gath,[‡] and took it: and Hazael [y] set his face to go up to Jerusalem.

18 And Jehoash king of Judah [z] took[§] all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he [§] went away from Jerusalem.

19 ¶ [a] And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And [b] his servants arose, and made a conspiracy,[‖] and slew Joash[¶] in [c] the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

A. M. 3149.
B. C. 855.

o Heb. *threshold.* Ps. 84. 10.

p Or, *secretary.* 2 Sam. 8. 17. & 20. 25. ch. 19. 2.

* Heb. *bound up.*

† Bags or purses of money, sealed and labelled, at a certain value, still pass current in the East, unopened and uncounted.—Ed.

q 2 Chr. 24. 12. ch. 22. 5, 6. Is. 58. 12.

‡ Heb. *brought it forth.*

§ Heb. *went forth.*

r 2 Chr. 24. 14. 1 Kin. 7. 50. Num. 10 2. *i. e.* they were not then, but afterwards made.

‖ They sought first to finish the house before providing the furniture of the altar, trumpets and lavers. —*Note.* Attend first to the essentials of religion, "the kingdom of God (Rom. 14. 17.) and his righteousness," (Mat. 6 33.) and, if God see it good, then "all other things will be added unto you."—Ed.

s Ch. 22. 7. Phil. 4. 8. 1 Thes. 2. 10. Neh. 7. 2.

* See note on ver. 10. Christian "whatsoever things are "honest," (honourable) "think on these things." Phil. 4. 8.—Ed.

t Lev. 5. 15, 18. & 6. 2. & 7. 7. Deut. 14. 25. Num. 18. 9.

¶ B. C. 840.

u Ch. 8. 12. & 10. 32. & 13. 3, 7. 1 Kin. 15. 17.

x 1 Chr. 8. 13. 1 Sam. 27. 1, 2.

‡ A Philistine city 20 miles west of Jerusalem.—Ed.

y 2 Chr. 24. 23. Jer. 32. 13. Luke 9. 51.

z 1 Kin. 15. 18. ch. 16. 8. & 18. 15, 16.

§ Heb. *went up.*

a 1 Kin. 11. 41. & 14. 29. & 15. 23. & 22. 45. ch. 8. 23.

b 2 Chr. 24. 25, 26. ch. 14. 5.

‖ The cause of the conspiracy is traced, 2 Chr. 24. 22—25. to resentment against him for the ungrateful murder of the sons of Jehoiada, the friend and protector of his youth.—Ed.

¶ B. C. 838.

c Or, *Bethmillo.* 2 Sam. 5. 9. 1 Kin. 11. 27. not Judg. 9. 6.

## CHAP. XIII.

(1) *Jehoahaz, Jehu's son, reigns as wickedly as himself; his kingdom is almost ruined by Hazael king of Syria;* 1—3, 7, 22: *but, crying to God, he obtains some relief;* 4, 5, 23: *yet at last dies, obstinate in his idolatries:* 6, 8, 9. (2) *Jehoash his son reigns wickedly; but gains several advantages over the Syrians:* 10, 13, 24, 25. (3) *Elisha is, in his last sickness, visited by Jehoash, whom, by the symbolical shooting of an arrow, and smiting thrice with others on the ground, he assures of three victories over the Syrians:* 14—19: *he dies, and is buried; and a dead man is restored to life by touching his bones:* 20, 21.

A. M. 3165.
B. C. 839.

IN [a] the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.[*]

2 And he [b] did *that which was* evil in the sight of the LORD, and [†] followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And [c] the anger of the LORD was kindled against Israel; and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz [d] besought the LORD,[‡] and the LORD hearkened unto him:[§] for he [e] saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a [f] saviour, so that they went out from under the hand of the Syrians:[‖] and the children of Israel dwelt in their tents,[¶] as beforetime.[†])

6 Nevertheless [g] they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* [‡] walked therein: and there [§] remained the [h] grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria [‖] had destroyed them, and had made them like the dust by thrashing.

8 ¶ Now [k] the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and [‖] they buried him in Samaria: and Joash his son reigned in his [‖] stead.

10 ¶ In the thirty and seventh [*†] year of Joash king of Judah began Jehoash the son of Jehoahaz [m] to reign over Israel in Samaria, *and reigned* sixteen years.

11 And [n] he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin, *but* he walked therein.

a Ch. 8. 26. & 10. 36. & 11. 21. ver. 10.

* This verse is reconciled with ver. 10, by supposing, as in some other cases, that Jehoash (ver. 10.) had become co-regent with his father, Jehoahaz, three years before his death—a circumstance most probable in such miserable and unsettled times.—Ed.

b Ch. 10. 29. 1 Kin. 12. 26—33. & 13. 33. & 14. 8, 9.

† Heb. *walked after.*

c Deut. 4. 24. & 9. 10. & 32. 21, 22. Judg. 2. 14. Is. 10. 5, 6. ch. 8. 12. Heb. 12. 29.

d Judg. 10. 10. Ps. 78. 34. & 50. 15. Is. 26. 16. Jer. 22. 23. 1 Kin. 21. 29.

‡ B. C. 842.

§ Though his repentance is not mentioned, it is implied, for the Lord heard him in mercy. If so, and there seems no cause to question it, his calamities, though great, both to himself and his country, were happily overruled for good.—Ed.

e Ex. 3. 7. Gen. 31. 42. Is. 63. 9. ver. 22.

f Ver. 25. ch. 14. 25, 27. Is. 19. 20. Neh. 9. 27. Obad. 21.

‖ Not in the days of Jehoahaz, but of Jeroboam the son of Jehoash, ch. 14. 27.—Ed.

¶ Heb. *as yesterday and the third day.*

† Without flying to fenced cities, strongholds, dens, and caves.—Ed.

‡ Ch. 17. 7—17. Deut. 28. 15—19.

‡ Heb. *he walked.*

§ Heb. *stood.*

h 1 Kin. 14. 23. Deut. 7. 5.

i Ch. 8. 12. & 10. 32. Amos 1. 3. 1 Kin. 20. 1, 26, 27. with 1 Chr. 21. 5.

k 1 Kin. 14. 19, 29. ch. 10. 34, 35.

l 1 Kin. 14. 13. Job 3. 14.

‖ Alone.

* See note on ver. 1.—Ed.

† B. C. 841.

m In concert with his father. Ch. 14. 1.

n Ver. 2. 1 Kin. 12. 26—31. & 13. 33. ch. 3. 3. & 10. 29.

government, and of the people's obedience: and, when religion comes in fashion, every man will appear zealous; and religion, liberty, and order, will support one another.

REFLECTIONS UPON CHAP. XII.—Old and evil customs are hard to root out: and rarely is the reformation of religion exactly answerable to the divine standard of God's word. Fear of men, or hopes that corruptions will die away of their own accord, often make good men to stop short. What a mercy it is for youth, particularly princes, to have pious, prudent, and faithful tutors! And often young hypocrites, under such care, manifest for a time more forwardness in the work of reformation than the aged servants of God. How hopeful it is when liberality, in contributing for sacred purposes, meets with prudence and fidelity in the disposal! But, when men are only restrained from evil by the influence of others, their wickedness readily breaks out at last, and they destroy what they have built. Hypocrites will not always call on God, but will become foolish in their imaginations, and hasten their own ruin by the means which they use to prevent it. And upon none does God more readily imprint distinguished marks of his vengeance than upon apostate hypocrites, who chiefly dishonour his cause.



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PETRA. (SELAH) EDOM.



THE RAVINE FROM ABOVE THE THEATRE.



GENERAL VIEW OF THE RUINS FROM THE NORTH-WEST.



Drawn by J. A. Houston R. I. A. after Laborde. Engraved by J. H. Le Keux.

RUINS OF A TRIUMPHAL ARCH AND PALACE

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12 [o] And the rest of the acts of Joash,* and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

13 And Joash [p] slept with his fathers;† and Jeroboam [q] sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof [r] he died. And Joash the king of Israel came down unto him, and wept over his face, and said, [s] O my father, my father! the chariot of Israel, and the horsemen thereof!‡

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, [t] Put thine hand upon the bow. And he put his hand *upon it:* and Elisha [u] put his hands upon the king's hands.

17 And he said, Open the window eastward:§ and he opened *it.* Then Elisha said, Shoot: and he shot. And he said, [v] The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in [x] Aphek, till thou have consumed *them.*

18 And he said, Take the arrows: and he took *them.* And he said unto the king of Israel, [y] Smite upon the ground: and he smote thrice, and stayed.

19 And the man of God was wroth* with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt [z] smite Syria *but* thrice.

20 ¶ And [a] Elisha died,† and they buried him. And the [b] bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man,‡ that, behold, they spied a band|| *of men;* and they cast the man into the sepulchre of Elisha: and when the man [c] was let down, and [d] touched the bones of Elisha, he [e] revived,§ and stood up on his feet.

22 ¶ But [f] Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And [g] the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob,[h] and would not destroy them, neither cast he them from his [i] presence as yet.

A. M. 3175. B. C. 829.

o Ver. 8, 9, 25. ch. 14. 8—16. 2 Chr. 25. 17—24.

* The same as Jehoash, ver. 10.—Ed.

p Ver. 9. ch. 10. 35. & 14. 29.

q 1 Kin. 1. 13. & 2. 24.

† B. C. 825.

r Ps. 12. 1. & 89. 47. Is. 57. 1. Zech. 1. 5.

s Ch. 2. 12. & 6. 21. Job. 22. 30. Prov. 11. 11. Ezek. 22. 30. Is. 6. 13. Ps. 106. 23, 30.

‡ Equivalent, the Rabbins and others think, to *protector;* being to Israel better than chariot and horsemen. They rather hold it to signify, "Are you also, like Elijah your master, to be taken thus away from us in our day of necessity."—Ed.

§ Heb. *Make thine hand to ride.*

t Gen. 49. 24. Ps. 127. 1, 2. & 144. 1. 1 John 15. 5. Is. 26. 12.

‖ The Syrians had seized upon the country east of Samaria. —Ed.

u Ex. 4. 2—5. Judg. 7. 9—15. 2 Sam. 5. 24.

x 1 Kin. 20. 26—30. 1 Sam. 4. 1. ver. 10, 28.

y Ex. 17. 11. ch. 20. 8—11. Is. 20. 2—4. & 38. 21, 22.

* Or was grieved. Why? He had told the king, "Thou shalt smite" the Syrians till thou have consumed them." He must therefore have understood the smiting as symbolical, and should therefore have proceeded till ordered to desist.—Ed.

z Ver. 25.

† He prophesied about 60 years.

‡ B. C. 839.

a Ch. 5. 2. & 6. 22. & 24. 2. Is. 37. 1. Ps. 12. 1.

§ B. C. 838.

‖ A Moabitish band of plunderers.—Ed.

* Heb. *went down.*

b Ver. 23. 25. ch. 14. 25—27. Ezek. 37. 10. Rev. 11. 11. John 11. 25. & 5. 28.

† So Christ chiefly quickened sinners after his death.

‡ Elisha having been the principal witness to the ascension of Elijah, and that ascension being an important evidence of immortality, this additional testimony both to Elisha's character and that vital doctrine, is thus miraculously furnished. —Ed.

c Ch. 8. 12. & 10. 32. ver. 5, 7. Ps. 106. 40—42. Deut. 28. 48.

d Exek. 20. 9, 14, 17, 22. Judg. 10. 10. Ex. 2. 24, 25. & 3. 6, 7. & 32. 11, 13. Lev. 26. 42. Deut. 32. 36. Ps. 105. 8. & 106. 45, 46.

§ Not for their sakes, but for the sake of the covenant which promised Christ.—Ed.

‖ Heb. *face.*

A. M. 3188. B. C. 808.

e Ps. 125. 3. Luke 16. 7, 8.

* Ben-hadad the second.—Ed.

f Ver. 5, 14, 19. ch. 14. 25. Deut. 33. 25, 26. Gen. 22. 14.

24 So [e] Hazael king of Syria died; and Ben-hadad his son reigned in his stead.*

25 And Jehoash the son of Jehoahaz [f] took again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

## CHAPTER XIV.

(1) *Amaziah, king of Judah, reigning well in part,* 1—4; *punishing the murderers of his father Jehoash,* 5, 6; *routing the Edomites,* 7; *proudly pushing a ruinous war with Jehoash, king of Israel,* 8—14; *murdered by his servants, and succeeded by his son:* 17—22. (2) *Jeroboam II., king of Israel, succeeding his father Jehoash, after being his partner about twelve years, recovering the territory, and restoring the national glory of Israel; but still adhering to the golden calves:* 15, 16, 23—29.

A. M. 3160. B. C. 858.

IN the [a] second year of Joash son of Jehoahaz king of Israel reigned [b] Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* [c] right† in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit [d] the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom [e] was confirmed in his hand, that he [f] slew ‡his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [g] The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He slew of [h] Edom in the valley of Salt ten thousand, and took ‖Selah‖ by war,* and called the name of it Joktheel unto this day.†

8 ¶ Then Amaziah sent [i] messengers to Jehoash, the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, [k] let us look one another in the face.‡

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [l] The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

* Of his reign alone.

a 2 Chr. 25. 1, 1 Chr. 3. 12.

b Ch. 12. 2. 2 Chr. 25. 2. & 24. 17, 18. 2 Tim. 3. 5. He reigned hypocritically.

† Some things right, that is, as God had commanded in the law, or prescribed by his prophets.—Ed.

c 1 Kin. 15. 4. & 22. 43. ch. 12. 3. & 15. 4, 35. 2 Chr. 24. 17.

d 1 Kin. 2. 12. with ch. 12. 20, 21.

e Ch. 12. 20. Gen. 9. 6. Num. 35. 33. 2 Chr. 25. 3, 4.

‡ B. C. 827.

f Deut. 21. 18. Ezek. 18. 4—20.

g Ch. 8. 20. 22. 2 Chr. 25. 11. 2 Sam. 8. 13. Ps. 60, title.

§ Or, *the rock.*

‖ Situated about 90 miles south-east of Jerusalem. It was surrounded by precipitous rocks, and its name signifies a rock, as also did its subsequent name, *Petra.* It was a place of such strength, that it more than once set the Roman armies at defiance. When subdued by that iron power, it became the capital of a province; afterwards, the metropolitan see of the surrounding Greek churches, but finally became, as was foretold by the prophet, a total "desolation." Its ruins are at present the most remarkable in the world, and furnish the most abiding evidences of prophetic inspiration.—Ed.

* B. C. 825.

† "Obedience of God," in testimony of his confidence in the word of the prophet. 2 Chr. 25. 8, 9.—Ed.

h 1 Sam. 14. 12. 2 Chr. 25. 17, ch. 22. 29. Jer. 11. 12. Prov. 17. 14. & 18. 6, 12. & 13. 10. & 16. 18.

‡ To face an enemy, is still a common phrase for fighting.—Ed.

i Judg. 9. 8—15. 2 Sam. 12. 1—4. Is. 55. 13. The thistle denotes Amaziah as weak and contemptible, though mischievous: and the cedar Joash, powerful and peaceable.

REFLECTIONS UPON CHAP. XIII.—How obstinately do men cleave to that which is evil! When idolatry is once rooted in a nation, nothing but the power of God can extirpate it: and, when men make themselves wicked, God will make them base and miserable. But he is ready to hear the prayer of distress. His mercy abounds even to the chief of sinners. But they, who, after both judgments and mercies, continue in their sin, may expect to have at last judgment without mercy. How sovereignly God magnifies his servants, or renders them obscure, as he pleases! In what diversified forms they leave this world! Evident marks of God's favour and image are impressed upon some ministers and saints, that even wicked magistrates or others are in conscience constrained to honour them, and lament the loss of them; and what instruction, deliverance, and victory might kings obtain by an intimacy with such! The death-beds of noted ministers are useful schools of important wisdom: but the removal of the few faithful is a great weakening to the defence of a nation. Their loss is felt in death, who when alive were neglected. God himself, however, liveth as our protector and deliverer; and, when his everlasting arms are employed in our favour, nothing can detain or withstand us. But, alas! our confined desires and expectations often cramp our distinguished mercies. We improve not the offers and advantages which God puts into our hands, and often we grieve him and his servants, by losing our mercies for want of desire to obtain them. The death of God's eminent



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10 Thou [k] hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry [*] at home; for why shouldest thou [l] meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah [m] would not hear: therefore Jehoash king of Israel went up;[†] and he and Amaziah king of Judah [n] looked one another in the face at [o] Beth-shemesh,[‡] which *belongeth* to Judah.

12 And Judah [p] was put to the worse before Israel, and they fled every man to their tents.

13 And Jehoash king of Israel [q] took Amaziah king of Judah,[§] the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, [r] from the gate of Ephraim unto the corner-gate, four hundred cubits.

14 And he took [s] all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages,[‖] and returned to Samaria.

15 ¶ [t] Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers,[*] and was buried in Samaria with the kings of Israel; and [u] Jeroboam[†] his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah [x] lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the [y] rest of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of Judah?

19 Now [z] they made a conspiracy[‡] against him in Jerusalem; and he fled to [a] Lachish: but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he [b] was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took [c] Azariah,[§] which *was* sixteen years old, and made him king instead of his father Amaziah.

A. M. 3178. B. C. 826.

k Ver. 7. 2 Chr. 32. 25. & 25. 19. Hab. 2. 4. Prov. 16. 18.

* Heb. *at thy house.*

l Luke 14. 31. Prov. 20. 17. & 17. 14. & 18. 6. & 20. 3. 2 Chr. 35. 21, 22.

m 2 Chr. 25. 20. Ex. 14. 4. 1 Sam. 2. 25.

† The ground being higher in Judah than in Samaria—a curious internal proof of the history having been written on the spot.—Ko.

n Ver. 8. 2 Sam. 2. 14. 1 Sam. 14. 12.

o Jos. 21. 16. not 19. 38. nor Jer. 43. 13.

‡ There were several cities of this name. This one was situated about 20 miles west of Jerusalem.—Ko.

p Heb. *was smitten.* 2 Chr. 25. 22.

q Prov. 16. 18. & 18. 12. & 29. 23. Luke 14. 11. Job 40. 11, 12. 1 Pet. 5. 5.

§ Self-conceit, (ver. 8,) senseless idolatry imported from the country he had conquered, and contempt of good advice, (2 Chr. 25. 14—16,) led first to the alienation of his subjects, ver. 27, and then to the judgments with which God punished him. 2 Chr. 25. 15.—Ko.

r Neh. 8. 16. & 12. 39. Jer. 31. 38. Zech. 14. 10. 2 Chr. 25. 23.

s 1 Kin. 7. 41, 51. & 14. 26. & 15. 18. ch. 18. 15. 2 Chr. 25. 24.

‖ Took some of the chief men with him, as security for the quiet behaviour of king Amaziah and the rest of their countrymen.—Ko.

t 1 Kin. 14. 19, 20. & 16. 5, 6, 14, 20, 27, 28. ch. 10. 34, 35. & 13. 8, 9, 13.

* B. C. 825.

u Ch. 13. 13. Hos. 1. 1. Amos 1. 1. & 7. 9.

† Jeroboam the second.—Ko.

x 2 Chr. 25. 25. ch. 13. 10. ver. 1, 2.

y Ch. 16. 6. & 10. 34.

z 2 Chr. 25. 14, 27. ch. 12. 20, 21. & 15. 10, 14, 25, 30. & 21. 23.

‡ B. C. 810.

a Jos. 10. 1, 31. Is. 36. 2. Mic. 1. 13.

b 1 Kin. 2. 10. & 11. 43. & 14. 31. & 15. 8. 24. & 22. 50. ch. 8. 24. & 9. 28. & 12. 21.

c 1 Chr. 3. 12. or *Uzziah.* 2 Chr. 26. 1. or *Ozias*, Mat. 1. 8.

§ Called Uzziah, ver. 32, and Ozias by Mat. chap. 1. 8. There is no reason, however to pronounce "Azariah" an error, for nothing is more common than to find the same person having more names than one at one time, or called by different names at different times.—Ko.

A. M. 3179. B. C. 825.

d Deut. 2. 8. 1 Kin. 9. 26. ch. 16. 6. 2 Chr. 26. 2. It was a port on the Red sea.

* On the north point of the eastern gulf of the Red sea. It was the entrepot for the East Indian commerce in the days of Solomon, and retained its commercial importance till the 6th century of our era. It is now called Ælah, and is totally in ruins.—Ko.

† B. C. 825.

‡ Now he began to reign alone, having reigned twelve years with his father.

e Ch. 10. 31. & 13. 2, 11. & 3. 3. 1 Kin. 12. 26—33. & 15. 26, 34. & 16. 24.

f Num. 34. 7, 8. Ezek. 47. 16—18. Deut. 3. 17. Gen. 14. 8. & 15. 18. Ex. 23. 31. Amos 6. 14. 1 Kin. 8. 65.

§ Most probably Hamath Zobah, in the neighbourhood of Palmyra, on the frontier of Syria.—Ko.

g Mat. 12. 39, 40. Jonah 1. 1.

h Ch. 13. 4. Deut. 32. 36. Ex. 3. 7. & 2. 25. Ps. 12. 5. & 106. 44—46. Judg. 10. 16. Hos. 11. 8.

‖ Protected by any sufficient fortress, nor secure from depredations.—Ko.

i As yet, ch. 13. 23. but soon after did. Hos. 1. 6, 9. ch. 17. 18.

* See note on chap. 13. 5.—Ko.

k Ver. 15, 16, 18.

† B. C. 784.

‡ After an interregnum of 11, if not 22 years. ch. 15. 8.

22 He built [d] Elath,[*] and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year[†] of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel [‡] began to reign in Samaria, *and reigned* forty and one years.

24 And [e] he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel, [f] from the entering of Hamath[§] unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [g] Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD [h] saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left,[‖] nor any helper for Israel.

27 And the LORD said not that he would [i] blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.[*]

28 ¶ Now [k] the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers,[†] *even* with the kings of Israel; and Zachariah his [l] son reigned in his stead.

## CHAPTER XV.

(1) *The partially good reign and leprosy of Azariah, son of Amaziah:* 1—7. (2) *The good reign of Jotham:* 32—38. (3) *Zachariah, the fourth descendant of Jehu, reigns six months, and is slain:* 8—12. (4) *Shallum reigns one month, and is slain:* 13—15. (5) *Menahem's ten years' reign of barbarous cruelty and oppressive exaction:* 16—22. (6) *Pekahiah, after two years, is slain:* 23—26. (7) *Pekah reigns twenty years; is slain, and is succeeded by Hoshea:* 27—31.

A. M. 3194. B. C. 810.

IN the [*] twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 [a] Sixteen years old was he when he began to reign; and he reigned two and fifty years in Jerusalem: and his mother's name *was* Jecholiah of Jerusalem.

* Perhaps the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars; but the 16th year of Jeroboam's monarchy.

a 2 Chr. 26. 1, 3, 4. ch. 14. 21. & 12. 2, 3. Is. 56, 9, 10.

servants is frequently marked with tokens of wrath against their nation or church. And even a prospect of victory over one enemy is attended with trouble from another. But what blessings are good men, by their former examples, instructions, and prayers, even after they are dead! And quickly is the fate of the most powerful and conquering nations reversed when God pleases.

But does not this Elisha present before us a figure of the great God our Saviour? How abundant his fitness for his work! He was endowed with the Spirit above measure. Ardent was his zeal for God, and tender his compassion towards destitute, grieved, fainting, and endangered men. How express and solemn was his call to his offices, which was confirmed by numerous and diversified miracles! Coming after the New Testament Elijah, John Baptist, he was solemnly initinted to his work on Jordan's bank. By his complete robe of righteousness he divided the depths of wrath, and Jordans of trouble. By his new covenant of salt, and the grace thereof, he rectifies the bitter waters and barren soil of law precepts and curses, and of multiplied troubles. By him streams of gospel truths, ordinances, and influences, break forth in the wilderness for perishing sinners; and the barren Gentile world he makes a joyful mother of Christians, and these fruitful in good works. To destitute souls and churches, he multiplies their oil of grace, till there be no more room to receive it. By his word he often quickened the dead; and many such his death discharged from their graves. By his death and intercession he quickens millions dead in trespasses and sins. By his word he sweetens our bitter lots of temptations and troubles; he restores our sinking spirits, and supplies our famished souls. Multitudes of Gentile sinners he freely cures of their sinful leprosy, by complete purification in the river of his blood and Spirit; and renders them hearty worshippers of the true God. He is the strength and protector of his church, who gives his people victories, ruins their enemies, and manages the nations around for their good. How terrible is the resentment of heaven against his injurers! They that mock him are rent in pieces, while there is none to deliver them. Those ministers, who preach for filthy lucre, or who, by error and falsehood, wound his honour, shall infamously perish in their sin. They, who attend his ordinances with malignant intentions, shall be smitten with spiritual blindness and delusion. They who discredit his word, or despise his promised fulness, shall see it with their eyes, but never share of its benefits. Tremendous vengeance befell Judas, who betrayed him: and awful is the curse that has fallen on the Jews, who reviled, disbelieved, and persecuted him; and which shall at last fall on all his obstinate despisers.

REFLECTIONS UPON CHAP. XIV.—It is an easy thing to be a formalist in religion—but God tries the heart. How short-lived is the prosperity of traitors and murderers! Vain minds are proud of little, and are obstinate against good advice.



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A. M. 3232. B. C. 772.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;[a]

4 Save that the [b]high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD [c]smote[†] the king,[‡] so that he was a leper unto the day of his death, and dwelt in a several house:[§] and Jotham the king's son *was* over the house, judging the people of the land.

6 And the [d]rest of the acts of Azariah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers;[‖] and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the [e]thirty and eighth year[*] of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he [f]did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired[†] against him, and [g]smote him before the people,[‡] and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the Chronicles of the kings of Israel.[§]

12 This *was* [h]the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned [i]a full month[‖] in Samaria.

14 For Menahem the son of Gadi went up from [k]Tirzah, and came to [l]Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Israel.[†]

16 ¶ Then Menahem smote Tiphsah,[‡] and all that *were* therein, and the coasts thereof from Tirzah: because they [m]opened not *to him*, therefore he smote *it; and* all the women therein that were with child he [n]ripped up.

17 ¶ In the nine and thirtieth year[§] of Azariah king of Judah began Menahem the

[a] That is, he obeyed the divine commands as far as Amaziah, who at first reigned well, but lapsed into pride through success, and then into idolatry; wherefore God gave him up to foreign and domestic enemies. See notes on ch. 14. 3, 13.—ED.

[b] 1 Kin. 15. 14. & 22. 43. ch. 12. 3. & 14. 4. ver. 35.

[c] 2 Chr. 26. 16—21. Job 34. 19. Lev. 13. 46. Num. 12 10.

[†] B. C. 753.

[‡] For his proud and presumptuous intrusion into the sanctuary. 2 Chr. 26. 16—21. —*Note.* We may neither seek to be wise above what is written, nor worship God but as he himself has authorized and required.—ED.

[§] A house separate from intercourse with others, according to the law, Lev. 13. 46.—ED.

[d] 1 Kin. 11. 41, 43. & 14. 29, 31. & 15. 7, 8, 23, 24. & 22. 45, 50. ch. 8. 23, 24.

[‖] B. C. 758.

[e] There having been an interregnum of eleven years. Ch. 14. 29.

[*] B. C. 773.

[f] Ch. 10. 31. & 13. 2, 11. & 14. 24. & 3. 3. 1 Kin. 12. 26—33. & 15. 26, 34. & 16. 25.

[†] B. C. 772.

[g] As prophesied. Amos 7. 9. Hos. 1. 4. 1 Kin. 14. 9. ‖ Chr. 24. 20. ver. 14, 25, 30.

[‡] Not in secret, but in public as a criminal, and with full consent and approbation of the people, to whom he had become obnoxious.—ED.

[§] See note on "Historical references," at the end of 2 Kings.—ED.

[h] Ch. 10. 30. & 13. 1, 10. & 14. 23, 29. Tit. 1. 2. 2 Tim. 2. 13. Heb. 10. 23. Num. 23. 19.

[‖] Heb. *a month of days.*

[i] 1 Kin. 16. 15. Ps. 55. 23. Prov. 28. 2.

[*] An instructive example of the brief period allotted to the successful sinner.—ED.

[k] 1 Kin. 14. 17. & 15. 21, 33. & 16. 8, 9, 15.

[l] 1 Kin. 16. 24, 28, 29. ch. 13. 1, 9, 10. ver. 8, 13.

[†] See note on ver. 11.—ED.

[‡] A city of Ephraim, about 6 miles north-east of Samaria. There was another city of the same name situated on the Euphrates.—ED.

[m] Judg. 8. 5—17.

[n] Ch. 8. 12. Amos 1. 13. Hos. 13. 16.

[§] B. C. 772.

A. M. 3235. B. C. 769.

[a] So far as we learn from the record, he was more wicked than Shallum, yet Providence grants him a longer reign. Is this just? Rather, are we able to judge of Providence? We see what Shallum was; do we know what he might have become? God giveth account of none of his ways. But we see that Menahem, who came to riches and power by domestic treason and cruelty, was soon plundered by a foreign invader.—ED.

[o] 1 Kin. 12. 26—33. & 13. 33. & 15. 26. & 16. 2, 9. ch. 8. 3. ver. 9, 18.

[p] 1 Chr. 5. 26. Deut. 28. 25—32. Is. 9. 1.

[†] By heathen authors called Pul Belochus. By aid of Arbaces the Mede, he vanquished Sardanapalus, the last monarch of Assyria, and was the first king of Babylon and Assyria. As this was in the time of Jonah (ch. 14. 25,) it has been conjectured that he was the unnamed monarch, who repented at his preaching.—ED.

[‡] B. C. 769.

[§] About 312,165*l.* sterling.

[q] Ver. 14. ch. 14. 5. *Jer.* 17. 5.

[‖] Heb. *caused to come forth.*

[*] 5*l.* 4*s.*

[r] 1 Kin. 14. 19, 20. & 15. 31. & 16. 5, 6, 20, 27, 28. & 22. 39, 40. ch. 1. 18. & 10. 34, 35. ver. 11, 15, 26, 31.

[†] See note on ver. 11.—ED.

[‡] B. C. 761.

[s] Job 29. 5. 1 Kin. 15. 25. & 16. 8. & 22. 51. Prov. 28. 2.

[t] Is. 7. 1. 2 Chr. 28. 6.

[u] 1 Kin. 15. 27. & 16. 9. ch. 9. 14. ver. 10, 30.

[§] B. C. 759.

[‖] It seems most probable, from the construction of the Hebrew, that Argob and Arieh were slain with the king, and that the fifty Gileadites were Pekah's assistants in the conspiracy. *Boothroyd*, however, thinks, that Argob, Arieh, and the Gileadites were all agents in the conspiracy. Some think that Argob, Arieh, and the Gileadite guard of fifty, were all slain.—*Note.* From the difficulty of decision we learn that minute and accurate knowledge of such villanies, matters little. Sinners are the ignorant but willing instruments of divine justice in punishing one another.—ED.

[x] Ver. 31.

[y] 1 Kin. 12. 26—33. & 13. 33. & 15. 26. & 16. 2, 9. ch. 3. 3. ver. 9, 18, 24.

[*] B. C. 740.

[z] 2 Chr. 28. 18, 20. 1 Chr. 5. 26. with 1 Kin. 15. 20. Lev. xxvi. Deut. xxviii. Is. 1—4, vii—xi.

[†] The son of Pul. This is the first captivity in which half the tribes were carried away as a warning to the rest.—*Note.* It is thus diseases invade the body and carry away health, and vigour, and enjoyment, thus warning of the final captivity of death. If so be that men will "lay it to heart," and turn to the Lord.—ED.

son of Gadi to reign over Israel, *and reigned* ten years in Samaria.[a]

18 And [o]he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 ¶ *And* [p]Pul the king of Assyria[†] came against the land: and Menahem gave Pul [‡]a thousand talents of silver, that his hand might be with him to [q]confirm the kingdom in his hand.

20 And Menahem [‖]exacted the money of Israel, *even* of all the mighty men of wealth, of each man [*]fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

21 ¶ [r]And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?[†]

22 And Menahem slept with his fathers,[‡] and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* [§]two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But [t]Pekah the son of Remaliah, a captain of his, [u]conspired[§] against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites:[‖] and he killed him, and reigned in his room.

26 [x]And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 [y]And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of Israel [z]came Tiglath-pileser[†] king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a

But others will be found proud enough to mortify them, and strong enough to render them miserable. It is madness for the people of God to weaken themselves before their common enemy by their mutual contentions. They who are least fond of war have ordinarily the best success in it: and they who govern ill raise discontents among their subjects, that issue in their ruin. But, whatever refuge sinners flee to, it will be found incapable to protect them. God will take care that his providence shall exactly correspond with his purpose and word. Often indeed wicked persons, families, or nations, are allowed a transient blaze of prosperity just before their final fall into lasting misery and ruin: but death and hell shall quickly overtake the most prosperous transgressors.



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[a]conspiracy[a] against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead,† [b]‡in the twentieth year of Jotham§ the son of Uzziah.‖

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began [c]Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name *was* Jerusha, the daughter of Zadok.

34 [d]And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 [e]Howbeit the high places were not removed: the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ [f]Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?[g]

37 (In those days† the [g]LORD began to send‡ against Judah Rezin the king of Syria, and Pekah the son of Remaliah.)

38 And Jotham slept with his fathers,† and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

A. M. 3262. B. C. 742.

a Ver. 25.

b B. C. 739.

c He made the conspiracy in the twentieth of Jotham, and fourth of Ahaz, and held the government as a military chief, but was not crowned king till the twelfth of Ahaz, eight years after. Ch. 17. 1.—Ed.

‡ After an anarchy of nine years. Ch. 17. 1. Hos. 10. 3, 7, 15.

§ In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign.

‖ From ver. 33, we learn that Jotham reigned but sixteen years; it is therefore clear that he must have reigned four years in subordination to his father, during the continuance of the malady described, ver. 5.—Ed.

‖ Or Azariah, ch. 14. 21.—Ed.

c 2 Chr. 27. 1, 9. Mat. 1. 9. 1 Chr. 3. 12.

d Ver. 3. 4. 2 Chr. 20. 4, 5. & 27. 2, 6

e Ver. 4. ch. 12. 3. & 14. 4. 1 Kin. 15. 14. & 22. 43. 2 Chr. 27. 2.

f Ver. 5, 7. 1 Kin. 11. 41. 43. & 14. 29, 31. ch. 8. 23, 24. & 12. 19. ‖ Chr. 27. 7.

g See note on ver. 11.—Ed.

† At the end of Jotham's reign.

g Is. 7. 1. & 9. 21. Hos. 5. 12, 14. Amos 4. 13. 2 Chr. 28. 6. ch. 16. 5.

‡ Does God *send* wicked men to effect his purposes? Yes. They go for their own wicked purposes of covetousness or ambition; God sends them, by means of these very propensities, to execute his judgments.—Ed.

§ B. C. 740.

## CHAPTER XVI.

(1) *Ahaz abandons himself to idolatry:* 1—4. (2) *Distressed by an invasion of the Syrians and Israelites, he hires the Assyrians to invade their country:* 5—9. (3) *He causes Urijah the high priest to form a new altar for the temple, after the pattern of the idolatrous one at Damascus:* 10—16. (4) *He abuses and misplaces the furniture of the temple:* 17, 18. (5) *He dies to make way for good Hezekiah:* 20, 21.

IN the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2 [a]Twenty years old *was* Ahaz[a] when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire,† according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.‡

A. M. 3262. B. C. 742.

a 2 Chr. 28. 1—4. 1 Kin. 11. 4—8. & 15. 3. & 12. 28—33. & 13. 33. & 14. 23—28. Lev. 18. 21. Deut. 12. 3. Ps. 106. 37.

g See note on ch. 18. 2.—Ed.

† Imitating the horrible sacrifices of Canaan, (Deut. 12. 31.) in which he actually burned his children, 2 Chr. 28. 3. Though this was expressly enumerated as one of the sins on account of which God cast out the Canaanites.—Ed.

‡ Not every green tree throughout the land, but every green tree where he paused to worship — most probably — the *asherah deities* of heathenism, to whom trees were dedicated.—Ed.

A. M. 3262. B. C. 742.

b Is. 7. 1—8, 14. & 8. 9, 10. & 9. 5, 7. 2 Chr. 28. 5—15. ch. 15. 37. 1 Kin. 11. 38.

c Ch. 14. 22. Deut. 2. 8. 1 Kin. 9. 26. 2 Chr. 26. 2.

a The first time they are so named—it signifies the *Judeans*, of which it is an abbreviation. They were now so called, to distinguish the people of Judea from the ten tribes of Israel who had revolted with Jeroboam.—Ed.

d Ch. 15. 29. 1 Chr. 5. 26. 2 Chr. 28. 16, 20. Is. 7. 17, 18. Jer. 17. 5.

e 1 Kin. 15. 18—20. ch. 12. 17, 18. 2 Chr. 28. 21.

† B. C. 740.

f 2 Chr. 28. 5. Mat. 7. 2. Judg. 1. 7. Ps. 7. 15, 16.

g Is. 22. 6. Amos 9. 7. 1. a. Medis.

h 2 Chr. 28. 20. Jer. 17. 5.

i Gen. 3. 6. Jos. 7. 21. Eccl. 2. 14. & 11. 9.

k Is. 8. 2. Mal. 2. 7. Hos. 7. 7. & 4. 6. 2 Tim. 4. 10. Gal. 1. 10.

‡ Ahaz would foolishly ornament and enrich the temple to please his own fancy, and soon after, (ver. 17, 18,) he is compelled to disfigure and rob the temple to satisfy the fancy of his heathen auxiliary.—Ed.

1 Chr. 28. 23. & 26. 16—19. 2 Tim. 2. 13.

m Lev. i—iii.

‖ Heb. *which were his.*

n 2 Chr. 4. 1. Ex. 40. 6, 29.

‖ Which Urijah had made.

o Newly-made. Ex. 29. 30, 40. Ezek. 43. 2. Ps. 106. 39.

p Is. 8. 6. Hos. 4. 12. a means of divination.

q For myself to worship at.—Ed.

5 ¶ [b]Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovered [c]Elath to Syria, and drave the Jews[a] from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 ¶ So Ahaz sent messengers to [d]Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And [e]Ahaz took the silver and gold *that was* found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.†

9 And the king of Assyria hearkened unto him: for the king of Assyria [f]went up against Damascus, and took it, and carried *the people of* it captive to [g]Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus [h]to meet Tiglath-pileser king of Assyria, and [i]saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And [k]Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it*‡ against king Ahaz came from Damascus.

12 And when the king was come from Damascus, [l]the king saw the altar: and the king approached to the altar, and offered thereon.

13 And [m]he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of [l]his peace-offerings, upon the altar.

14 And he brought also [n]the brazen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the [l]altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the [o]great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to [p]inquire *by*.[q]

REFLECTIONS UPON CHAP. XV.—Formality in religion, and imperfections in reformation, continue often from generation to generation: and even the best of periods are marked with some token of the Lord's displeasure. He abases them that walk in pride; and by one stroke of disease can make the mightiest monarchs loathsome to others, and a burden to themselves; and, after all their glory, bring them with shame to the grave. For the transgression of a land, how many are the princes thereof! But few traitors and murderers die in their beds. Wicked men are generally fond of power; and in the worst of times will push themselves into it by perjury and murder, and to the perpetual hazard of their own life. And often the most cruel are the most cowardly. But what a mercy is it to enjoy religion, liberty, peace, and safety, under a mild government! By civil wars, by murders of princes, and by occasional ravages, God hurries wicked nations into lasting ruin. And often they, who were most forward in securing their settlements, share with the first in desolating judgments. And no less frequently godly magistrates and ministers are taken away from the evil to come, just when the storm is gathering against hypocritical professors.



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16 Thus did Urijah the priest, [q] according to all that king Ahaz commanded.

17 ¶ And king Ahaz [r] cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones:

18 And the [s] covert for the sabbath [t] that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ [u] Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

A. M. 3278. B. C. 726.

q Acts 7. 29. & 4. 19. 1 Thes. 2. 4. Gal. 1. 10. Jude 11.

r 1 Kin. 7. 23, 25, 27, 28.

s Probably a shade where the royal family attended at public worship in the court of the temple.

t It would appear to have been a royal seat, covered with a canopy, in which the king and his family sat on the Sabbath. During most part of the worship of the Sabbath, the Jews still sit, in emblem of rest—a practice most probably derived from the earliest times.—ED.

u Ch. 15. 6, 7, 38, 38. & 20. 21, 22. & 21. 17, 18, 25. & 23. 28. & 24. 5.

## CHAPTER XVII.

(1) *Repeated invasions of Israel by the Assyrians: their final ruin and dispersion, occasioned by the revolt of Hoshea, their last and best king:* 1—6. (2) *A general view of the causes of it; particularly their and Judah's ingratitude, wilful disobedience, and obstinacy in idolatry:* 7—38. (3) *The nations which the king of Assyria placed in their land:* 24—41.

IN the twelfth year of Ahaz king of Judah began [a] Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, [b] but not as the kings of Israel that were before him.[*]

3 ¶ Against him came up Shalmaneser[†] [c] king of Assyria; and Hoshea became his servant, and [‡] gave him [§] presents.

4 And the king of Assyria found [d] conspiracy in Hoshea: for he had sent messengers to So[‖] king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and [e] bound him in prison.

5 ¶ Then [f] the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 [g] In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria,[*] and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the [h] Medes.

7 For *so* it was, [i] that the children of Israel had sinned against the LORD their God, which [k] had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And [l] walked in the statutes of the heathen, (whom the LORD cast out from before the children of Israel,) and of the kings of Israel, which they had made.

9 And the children of Israel did [m] secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, [n] from the tower of the watchmen to the fenced city.[*]

10 And they [o] set them up images and groves[†] in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, [p] whereof the LORD had said unto them, Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, [‡] [q] by all the prophets, *and by* all the seers,[§] saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but [r] hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he [*] testified against them; and [t] they followed vanity, and became vain, and went after the heathen that *were* round about [*] them, *concerning* whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and [u] made them molten images, *even* two calves, and made a grove,[‖] and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire,[*] and used [x] divination and enchantments, and [y] sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them [z] out of his sight:[†] there was none left but [a] the tribe of Judah only.

19 Also [b] Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of [c] spoilers, until he had cast them out of his sight.

21 For he [d] rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin:

A. M. 3278. B. C. 726.

a After an interregnum of nine years. Ch. 15. 30. & 16. 1. Hos. 10. 3, 7, 15. & 8. 4. & 13. 10, 11.

b Ch. 3. 2. with 10. 31. & 13. 2, 11. & 15. 9, 18, 24.

* He did not proceed to the same extent in idolatry and wickedness.—ED.

c Ch. 15. 19, 29. & 16. 7. & 18. 13. & 19. 36. Hos. 5. 13. & 14. 1.

† Some conceive him to be Tiglathpileser, (1 Chr. 5. 26.) others take him to be his son. The ancient Hebrew writers think him the same as Sennacherib. But we are mainly concerned with the act of judgment inflicted on an idolatrous people, rather than with the man who inflicted it.—ED.

‡ Heb. *rendered.*

§ Or, *tribute.*

d Ch. 24. 20. Ezek. 17. 15—18. Hos. 12. 1.

‖ The Sua, Sabacheen, or Sabachus, of heathen historians. —ED.

e 2 Chr. 33. 11. Ps. 149. 8.

f Ch. 18. 9. Lev. 26. 17, 25, 31. Deut. 4. 26. & 9. 19. & 28. 48—57. Is. 7. 18—20. & 8. 7. & 10. 5, 6. & 17. 3—6. Mic. 1. 5—7. Amos ii —ix. with Ex. 24. 24.

g Ch. 18. 10, 11. 1 Chr. 5. 26. Lev. 26. 32. Hos. 1. 6, 9. Deut. 4. 27. & 28. 36. 64, 65, 41, 64, 68. Amos 5. 11, 12. & 9. 27.

* Not only the people of Samaria, but all the ten tribes. *Jos. Ant.* l. 9. § 1. Thus ended the idolatrous kingdom of Israel, after 254 years of warnings, judgments, and neglected mercies.—ED.

h Ch. 18. 9. Gen. 10. 2. Is. 13. 17. & 21. 2. & 22. 6. Jer. 51. 27, 28.

i Deut. 32. 15—21. & 31. 16. & 4. 25. & 8. 19. Lev. 18. 26—28. Judg. 1—xxi. 1 Kin. xi—xxii. ch. 1—xv. Hos. 1—xiii. Amos ii —ix. Mic. 1—iii.

k Ex. 1—xiv.

l Lev. 18. 3, 26, 30. & 20. 23. ch. 18. 3. 1 Kin. 12. 28—33. & 16. 25, 30—33. Mic. 6. 16.

m Rock. 6. 12. 1 Pet. 2. 16. Rev. 17. 4.

A. M. 3283. B. C. 721.

n *i. e.* through the whole country. Ch. 18. 8. Jer. 3. 2. Ezek. 7. 23. & 9. 2.

* From the watch-tower in gardens to the fortified city—in town and country.—ED.

o Ex. 34. 13. Lev. 26. 1. & 18. 27, 28. Judg. 2. 11—19. & iii —xiii. Deut. 29. 25—28. Hos. iv—xiii. Amos 4. 4, 5. & 5. 5, 26. Mic. 1. 5—7. 1 Kin. xi—xxii. ch. 1—xv.

† *Asherah,* when the context requires it, is translated *grove;* but frequently it is applied to the emblem of the Phœnician Venus. So it must be taken here, as a "grove" under "every green tree" is unintelligible.—ED.

p Deut. 5. 7, 8. & 4. 19. & 12. 2—4. Ex. 20. 3, 4, 23. & 23. 24. & 34. 12—16. Lev. 26. 1. Jos. 24. 14, 20. 1 Sam. 12. 21.

‡ Heb. *by the hand of all.*

q Jer. 18. 11. & 25. 5. & 26. 4, 5. & 44. 4. & 35. 15. Hos. 14. 1. & i—xiv. Ezek. 18. 21. 1 Sam. ii, iii, vii, xii. Jos. 23. 7. 1 Kin. 11. 9—11, 31—38. & 13. 1, 2. & 14. 7—15. & 16. 1—4. xvii, xxi. Mic. i—vii. Amos ii—ix. Joel i—iii. Is. i—xxxii, xxxiv.

§ All the prophets of those days. Hosea, Amos, Micah, whose prophecies remain; and, no doubt, many of their contemporaries, whose words, like those of many of our Lord's apostles, were not committed to writing.—ED.

r Deut. 31. 27. & 1. 32. & 32. 15—21. & 29. 18, 19, 25, 26. 1 Kin. 9. 6—9. 2 Chr. 36. 13. Prov. 29. 1. Is. 48. 4. Jer. 7. 26. Ps. 78. 22, 32. & 106. 24.

s Neh. 9. 26, 29. Jer. 44. 4. 2 Chr. 36. 15.

t 1 Kin. 16. 13. Rom. 1. 21. Jonah 2. 8. Jer. 2. 13. ver. 7, 10, 12.

u Ex. 32. 8. 1 Kin. 12. 28. & 14. 15, 23. & 15. 13. & 16. 31—33. Deut. 4. 16. ch. 11. 18. Jer. 8. 2.

‖ See note on ver. 10.—ED.

* See note on ch. 16. 3.—ED.

x Is. 8. 19. & 2. 6. Mic. 5. 12.

y 1 Kin. 21. 20, 25. Is. 50. 1.

z Deut. 32. 21—28. & 28. 20—28. & 11. 12. & 4. 25—27. & 8. 19, 20. & 28. 25, 26, 41, 46 —68. Lev. 26. 17, 25, 28—39. 1 Sam. 12. 25. 1 Kin. 9. 8—9. & 14. 15. Hos. 9. 3.

† Out of the sight of his temple and sacrifices, by which their covenant God looked upon them.—ED.

a Hos. 11. 12. 1 Kin. 11. 13, 36.

b Jer. 3. 8. Hos. 4. 15. Ezek. viii, xiv—xvi, xxii—xxiv. Is. i—iii, v, ix, xxiv, lvi, lix. Jer. ii—xvii. Zeph. i—iii. ch. viii, xvi, xxi, xxiv.

c Ch. 13. 3, 7. & 15. 19, 20, 29. & 18. 9. 2 Chr. 28. 5. & 33. 11. Deut. 28. 30.

d 1 Kin. 11. 11, 31. & 12. 19, 20. Hos. 8. 4. & 13. 10, 11. 1 Sam. viii.

REFLECTIONS UPON CHAP. XVI.—What monsters of children have some of the best of saints! Grace must be infused by God, not conveyed by parents. Who can know the desperate wickedness of the human heart if left to itself! It can extinguish natural affections, and turn men into monsters: it can make them rush headlong into the very sins which ruined their neighbours before their eyes. In the day of distress, sinners are bent upon turning themselves every way for relief, but from God alone can they have it. They will stick at nothing slavish, dishonest, or shameful, to obtain that from men which they might have from him in the most honourable manner. Yea, they will choose those very idols for saviours, whose insufficiency to save has been manifested as with a sunbeam. What a plague to



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22 For the children of [a] Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by [f] all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought [g] *men* [e] from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead [h] of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was, at the beginning of their dwelling there, *that* [i] they feared not the LORD: therefore the LORD sent [k] lions† among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them; because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the [l] priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.‡

28 Then one of the priests, whom they had carried away from Samaria, came and dwelt in [m] Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation [n] made gods of their own, and put *them* in the houses of the high places which the [o] Samaritans had made, every nation in their cities wherein they dwelt.

30 [p] And the men of Babylon made Succoth-benoth,§ and the men of Cuth made Nergal,‖ and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech,* the gods of Sepharvaim.

32 So they [q] feared the LORD,† and made unto themselves of the [r] lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They feared the LORD, and served their own gods, after the manner of the nations ‡ whom they carried away from thence.

34 Unto this day they do after [s] the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, [t] whom he named Israel;

35 With whom the LORD had [u] made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, [x] who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye [y] fear, and him shall ye worship, and to him shall ye do sacrifice.

37 [z] And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and [a] ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit [b] they did not hearken, but they did after their former manner.

41 So these nations [c] feared the LORD,* and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.†

A. M. 3326. B. C. 678.

[a] Hos. 5. 11. Mic. 6. 16. 1 Kin. 15. 26, 34. & 16. 7, 13, 19, 25, 26, 30—33. ch. 3. 3. & 10. 29, 31. & 13. 2, 11. & 14. 24. & 15. 9, 18, 24, &c.

[f] 1 Kin. 12. 2. & 14. 15, 16. & 9. 6—9. ch. 8. 12. Hos. 1. 4—9. Amos 5. 27. Mic. 1. 6. ver. 5, 6, 13, 18.

[g] B. C. 678.

[g] Ezra 4. 2, 9, 10. ver. 30, 31. ch. 18. 34. & 19. 12, 13.

[h] Gen. 47. 21. ver. 6. Mat. 10. 5.

[i] Is. 29. 13. Mat. 15 8. Eph. 2. 12.

[k] 1 Kin. 13. 24. & 20. 36. ch. 2. 24. Jer. 15. 3. & 16. 4. Is. 13, 9.

† This influx of lions would naturally, as men speak, arise from the depopulated state of the country, which presented an inviting residence; but God, who rules over all things, declares they were *sent* as a judgment.—Ed.

[l] Judg. 17. 13. 1 Kin. 12. 31. 2 Chr. 11. 13. Rom. 10. 18.

‡ The heathen all believed, and still do believe, in local and tutelary gods; nay, in gods opposing one another in favour of one place, and seeking or effecting the destruction of another. Accordingly, the king of Assyria does not deny the deity of Jehovah, but sends a priest to propitiate him by sacrifice, and instruct the people in the rites of his worship, not believing him to be alone God, but admitting him as the local and tutelary God of Palestina.—Ed.

[m] 1 Kin. 12. 29, 32. Amos 7. 13. & 4. 4. & 5. 5. Gen. 12. 8. Jos. 8. 9.

[n] Ver. 30, 31. Rom. 1. 23. 1 Cor. 8. 5. Is. 44. 9—20. Ps. 115. 4—8. Mic. 4. 5.

[o] Mat. 10. 5. Luke 9. 52. John 4. 9.

[p] Ver. 24. ch. 18. 34.

§ "Tents of the daughters," for the licentious worship of the Babylonian Mylitta, to whom, according to Herodotus, prostitution was an acceptable service. Such was, such is, heathenism.—Ed.

‖ Nergal, Ashima, Nibhaz, Tartak. Nothing certain is known but the names of these abominations; but conjoined with what is known of others, the impure nature of their worship may be certainly inferred.—Ed.

* Moloch under two names, the first, signifying "mighty, illustrious," the second, most probably, the "answerer."—Ed.

[q] Zeph. 1. 5. Is. 29. 13.

† Not with the *filial fear* which arises from the knowledge of God's mercy, (Ps. 130. 4.) but with *slavish fear*, which arises from a feeling of his judgments. Thus they *feared* Jehovah, but *served* their false gods, ver. 33.—Ed.

[r] 1 Kin. 12. 31. & 13. 33.

‡ Or, *who carried them away from thence.*

[s] Deut. 29. 24. ver. 8, 12, 16, 17, 41.

A. M. 3326. B. C. 678.

[t] Gen. 32. 28. & 35. 10. 1 Kin. 18. 31.

[u] Gen. 17. 1, 7. Ex. 19. 5, 6. & 20. 3, 4, 23. & 23. 32. & 34. 12—16. Judg. 6. 10. ver. 12.

[x] 1 Kin. 8. 9. Ex. 6. 6. & vii—xiv. Neh. 9. 10, 11. Deut. 5. 15. Jer. 32. 21.

[y] Deut. 6. 13. & 10. 12. Lev. 19. 32. Ex. 20. 3, 4, 23.

[z] Ex. xx—xxiv. Lev. i—xxvii. Num. iv—vi, viii, ix, xv, xviii, xix, xxviii—xxx, xxxv. Deut. iv—xxvii.

[a] Ver. 12. Lev. xxvi. Deut. iv, v—xvii, xxvi—xxix. 1 Kin. 9. 4—9. 2 Chr. xiv, xv.

[b] Ver. 14. 2 Chr. 36. 16.

[c] Ver. 25, 32. Zeph. 1. 5. Jos. 24. 19. Rev. 3. 15, 16.

* These nations formed the people afterwards called Samaritans. When Cyrus permitted the Jews to return, these mixed and commingled people wished to join with Zerubbabel in building the temple; and his refusal, together with the heathenism the Samaritans still retained, laid the foundations of that national enmity which subsisted in the time of our Lord, and only ceased when Jews and Samaritans were alike swept from the land they had defiled.—Ed.

† B. C. 650.

## CHAPTER XVIII.

(1) *Hezekiah reforming his kingdom:* 1—6. (2) *Prospering in his attempts against its enemies:* 7—12. (3) *Invaded by Sennacherib, king of Assyria; his country reduced, and laid under contribution, to pay off which the temple is impoverished:* 13—16. (4) *The Assyrians prepare to besiege Jerusalem; and Rab-shakeh reviles Hezekiah, blasphemes God, and solicits the inhabitants to revolt:* 17—37.

A. M. 3278. B. C. 726.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* [a] Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old* was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also *was* Abi, the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, [b] according to all that David his father did.

4 ¶ He [c] removed the high places, and brake the † images, and cut down the groves, and brake in pieces the [d] brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it ‡ Nehushtan.

5 He [e] trusted in the LORD God of Israel; so that after him was [f] none like him among all the kings of Judah, nor *any* that were before him.

[a] 2 Chr. 29. 27. & 29. 1. 1 Chr. 3. 13. Mat. 1. 9, 10.

* Ahaz is said (ch. 16. 2.) to have lived 30, and if Hezekiah ascends the throne at 25, he must have been born when his father was but 11 years of age. Calculating, however, that Ahaz was 20 complete, and nearly 21 when he came to the throne, and that, though he reigned but 16 complete, he had reigned nearly 17 years, then Ahaz might be 13 years complete at the birth of Hezekiah, an age of which the early marriages of the East remove the difficulty.—Ed.

[b] 1 Kin. 15. 5, 11. & 22. 43. ch. 20. 3. 2 Chr. xvii, xix.

[c] Deut. 7. 5. 1 Kin. 15. 12, 14. ch. 23. 4—20.

† Heb. *statues.*

[d] Num. 21. 9. Jer. 10. 5.

‡ Brass-work.

[e] Ch. 19. 10. Job 13. 15. Ps. 13. 5. & 2. 12. & 84. 12. Is. 26. 4.

[f] Ch. 19. 15. & 20. 3.

princes are those ministers who flatter them in their impiety, and readily comply therewith! And the most abandoned profligates are often very fond of that devotion which themselves have devised.

REFLECTIONS UPON CHAP. XVII.—God tries men with lesser judgments before he strikes the final blow. But such as continue selling themselves to the service of sin will at last share its wages in ruin. How sovereignly God times his tremendous judgments!—In the days of a king better than his fellows, and even by his treachery to a tyrant, the nation is plunged into misery and ruin. What an exact account God keeps of men's sin, and every aggravation of it! He marks against what mercies, warnings, and judgments it has been committed; and in what different forms: and what influence it has had in the seduction of others. And certain, however slow, is the destruction of apostates from God; and even at distant periods God is preparing for it.—Great is the instability of earthly settlements: and who knows whither the Lord may toss us in life? Yet men carry their sins closely with them, go where they will. And easily can God punish those



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6 For he [e] clave to the LORD, *and* departed not [*] from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD was [h] with him; *and* he prospered whithersoever he went forth: and he [i] rebelled against the king of Assyria, and served him not.

8 He [k] smote the Philistines, *even* unto [†] Gaza, and the borders thereof, [‡] from the tower of the watchmen to the fenced city.

9 ¶ And [m] it came to pass in the fourth year [§] of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the [n] end of three years they took it; *even* in the sixth year of Hezekiah, (that *is*, the ninth year of Hoshea king of Israel,) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and [o] put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes;

12 [p] Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now [q] in the fourteenth year of king Hezekiah did [*] Sennacherib king of Assyria come [†] up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, [r] I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah [§] three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah [s] gave *him* all the silver *that was* found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold* [t] *from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave [‖] it to the king of Assyria.

17 ¶ [u] And the king of Assyria sent [*] Tartan, and Rabsaris, and Rab-shakeh, [†] from Lachish to king Hezekiah with a [‡] great host against Jerusalem: and they went up, and came to Jerusalem. And when they were come up, they came and stood by the [x] conduit of the upper pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them [y] Eliakim the son of Hilkiah, which *was* over the household, and Shebna the [*] scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, [z] Thus saith the great king, [†] the king of Assyria, [a] What confidence *is* this wherein thou trustest?

20 Thou [‡] sayest, (but *they are but* [§] vain words,) [b] *I have* counsel and strength for the war. Now on whom dost [‖] thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon [c] the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he whose high places and whose altars Hezekiah hath [d] taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give [*] pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD [†] said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; (for we understand *it;*) and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may [‖] eat their own dung, and drink [‡] their own piss with you?

28 ¶ [§] Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you; for [h] he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

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A. M. 3278. B. C. 726.

[e] Deut. 6. 4. & 10. 12, 20. Jos. 23. 8. Acts 11. 23. & 14. 16. Luke 1. 6. 2 Cor. 1. 12. 1 Thes. 2. 10.

[*] Heb. *from after him.*

[h] Gen. 21. 22. Num. 14. 43. 1 Sam. 18. 14. Ps. 46. 12. Is. 41. 10, 13—16. Rom. 8. 31. Heb. 13. 6.

[i] Ch. 16. 7. To whom Ahaz had made the kingdom tributary.

[k] Is. 14. 29. 2 Chr. 26. 18.

[†] Heb. *Azzah.*

[‡] Ch. 17. 9. Ezek. 9. 9. *i. e.* both villages and cities.

[§] See note on ch. 17. 9.—ED.

[m] Ch. 17. 3. 2 Pet. 2. 9.

[§] B. C. 723.

[n] Ch. 17. 6. Hos. 13. 16. Amos 3. 12. & 4. 1, 2. & 5. 7. Mic. 1. 6—9.

[o] 1 Chr. 5. 26. ch. 17. 6. Hos. 8. 8, 9. & 9. 3. Amos 5. 27. 1 Kin. 9. 7. & 14. 15, 16.

[p] Ch. 17. 7—23. Is. i—iii. v, ix., xxiv, xxviii. & 24. 5, 6. Amos ii—ix. Mic. i—iii. Hos. i—xiii. & 4. 1, 2. Deut. 28. 26—28. 1 Kin. 9. 6—9. & 14. 15, 16. Jer. 22. 7—9.

[‖] National defection is here assigned as the cause of national calamities—a circumstance which many are inclined to think peculiar to the Jews, as dwelling under what is commonly called "a theocracy." But all nations are immediately under the divine government, and will as assuredly as ever did the Jews, suffer the divine judgment for every national sin.—*Note.* Let Britain—long privileged with the *Bible*, with commerce, with riches, and power—beware, lest for neglect of the first, or abuse of the others, the Lord should "remove her candlestick out of its place."—ED.

[q] 2 Chr. 32. 1. Is. 36. 1.

[*] Heb. *Sancherib.*

[†] B. C. 713.

[‡] Compare what follows in this and the next two chapters with Is. xxxvi—xxxix. where the parallel texts are more largely quoted.

[r] Ver. 7. Prov. 29. 25.

[§] In all 266,905*l.* 5*s.* sterling.

[s] 1 Kin. 15. 18. ch. 12. 18. ver. 17.

[t] 1 Kin. 8. 25. 2 Chr. 29. 3.

[‖] Heb. *them.*

[u] Mark 6. 26. Prov. 6. 35. 2 Chr. 32. 9—30. Is. 36. 2.

[*] B. C. 710.

[†] Some consider these not as proper names, but as titles of office. Rabsaris, *master of the eunuchs*, would be equivalent to the modern term, comptroller of the household. Tartan, *keeper of the tribute*, would signify, first lord of the treasury; and Rab-shakeh is equivalent to the office of chief butler, now held in Europe by an upper servant, but formerly, in royal courts, by one of much higher rank.—ED.

[‡] Heb. *heavy.*

[x] Is. 7. 3. & 22. 9. Neh. 3. 15, 16. 2 Chr. 32. 4, 30. ch. 20. 20.

A. M. 3294. B. C. 710.

[y] Is. 22. 20—24. & 36. 3.

[*] Or, *secretary.*

[z] Jude 16. ch. 10. 23—25. Is. 17. 10—14. & 37. 10—14, 23—27. 2 Chr. 32. 10—16.

[†] A title equivalent to *majesty.*—*Note.* Titles of office and honour are not sinful when legitimately employed; they are only to be condemned when they originate in flattery, or degenerate into pride.—ED.

[a] Is. 36. 4. 5. ver. 5. Ps. 62. 3. & 17. 11. & 73. 19.

[‡] Or, *talkest.*

[§] Heb. *word of the lips.*

[b] Prov. 8. 14. Job 26. 3.

[‖] Heb. *treasest thee.*

[c] Is. 36. 6. & 30. 1—7. & 31. 1—3. Ezek. 29. 6, 7.

[d] Ver. 4. 2 Chr. 31. 1. & 34. 12. Is. 36. 7—10.

[*] Or, *hostages.*

[e] 1 Kin. 13. 18. ch. 19. 6, 7, 32—37. with Is. 10. 5, 6. & 7. 17, 18. & 8. 6—8.

[†] He speaks as by the authority and mission of God; but because he speaks boastingly, (ver. 24.) and idolatrously (ver. 22, 33—35.) we therefore infallibly conclude, that, though daring to speak in God's name, he speaks falsely, and by his own spirit.—ED.

[f] Ch. 6. 25. Deut. 28. 53—57. Ez. 4. 9. 1 Kin. 20. 10. Ps. 78. 8. Is. 36. 10—12.

[‡] Heb. *the water of their feet.*

[§] In the brutal vulgarity of Rab-shakeh, there is a curious internal note of the truth of the record, the figure is taken immediately from his own office of butler.—ED.

[g] Ver. 19. Is. 36. 13—20. 2 Chr. 32. 15, 18, 19.

[h] Dan. 8. 15, 17. & 9. 27. John 19. 10, 11. Rev. 13. 6.

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who pollute what belongs to him with their wickedness. Lions, and all other creatures, are at his call. Satan and men's lusts often quit a part, that they may not be obliged to give up their whole power and honour. But no external instructions, warnings, mercies, or judgments will reform sinners from the false or medley religions which themselves have invented. While the religion of Jesus scarcely continues pure for an age, the religion of the devil can flourish with most for many ages together.



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31 Hearken not unto Hezekiah: for thus saith the king of Assyria, [i] Make *an agreement* with me by a present, and come out to me, and *then* eat ye [k] every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his [*] cistern;

32 Until I come and take you away to a land like your own land, [l] a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he [†] persuadeth you, saying, The LORD will deliver us.

33 Hath any of the [m] gods of the nations delivered at all his land out of the hand of the king of Assyria?[‡]

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries [n] that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word:[§] for the king's commandment was, saying, [o]Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah, with *their* [p] clothes rent, and told him the words of Rab-shakeh.

A. M. 3294. B. C. 710.

i Heb. *Make with me a blessing.* Gen. 33. 11. ver. 14—16.

k 1 Kin. 4. 25. Is. 36. 16. Mic. 4. 4. Zech. 3. 10.

* Or, *pit.*

l Ex. 3. 8. Deut. 32. 13, 14. Job 20. 17.

† Or, *deceiveth.*

m Is. 36. 18—20. & 37. 10—12, 18, 19, 20. & 10. 7—11. & 44. 9—19. Deut. 32. 31. ver. 34, 35. Ps. 115. 3—8. Jer. 10. 2—16. ch. 19. 10—13. & 17. 6, 7 21, 30, 31.

‡ He does not question the godhead of Jehovah; but considering him merely as a local, and inferior deity, he calls in question his power to protect Hezekiah and his people against his master, his armies, and his triumphant deities.—Ed.

n Jer. 49. 23. ch. 17. 24, 30, 31. & 19. 12, 13. Is. 10. 7—11.

§ There are times when it is wise not to answer a fool according to his folly. An especial instance here occurs, when there was danger lest the answer should have been "railing for railing," an answer which Michael would not give even to Satan; and which Christians must never employ in reply to their revilers. Jude 9.—Ed.

o Mat. 7. 6. Prov. 26. 4. Amos 5. 13. Ps. 39. 13, 14. & 39. 1, 2.

p Ver. 18. Gen. 37. 29, 34. Mat. 26. 65. 1 Sam. 4. 12. 2 Sam. 1. 11.

## CHAPTER XIX.

(1) *Hezekiah, in great distress, requests Isaiah's prayers,* 1—5: *and receives an assurance of deliverance:* 6, 7. (2) *Sennacherib, informed of Tirhakah's march against him, sends a threatening letter to Hezekiah, to terrify him into a surrender of Jerusalem:* 8—13. (3) *Hezekiah recommends the safety of his kingdom to God, and supplicates his help:* 14—19. (4) *God, by Isaiah, returns him a comfortable answer:* 20—34. (5) *That same night an angel cuts off most of the Assyrian forces: and soon after Sennacherib is slain by his sons in his idolatrous temple:* 35—37.

AND [a] it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent [b] Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to [c] Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* [d] a day of trouble, and of rebuke, and [*] blasphemy: for the [e] children are come to the birth, and *there is* not strength to bring forth.

A. M. 3294. B. C. 710.

a Is. 37. 1. 2 Chr. 32. 20. & 20. 3—9. & 7. 15.

b Is. 22. 20—24. & 37. 2—5. ch. 18. 18, 37. Jonah 3. 5.

c Is. 1. 1. & 13. 1. Luke 3. 4. ch. 3. 11. 2 Chr. 32. 20.

d Ps. 50. 15. & 99. 11. & 123. 3. Hos. 5. 9, 15. ch. 18. 29, 30.

* Or, *provocation.*

e Is. 26. 17, 18. Deut. 32. 28. Gen. 22. 14. Hos. 13. 13.

4 It [f] may be the LORD thy God will hear [*] all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore [g] lift up *thy* prayer[†] for the remnant that are [h] left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, [i] Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a [k] blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause[‡] him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against [l] Libnah: for he had heard that he was departed from Lachish.

9 And when [m] he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, [n] Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 [o] Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* [p] Gozan, and [q] Haran, and Rezeph, and the children of [r] Eden which *were* in Thelasar?

13 Where *is* the king of [s] Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and [t] spread it before the LORD.[§]

15 And Hezekiah [u] prayed before the LORD, and said, O LORD God of Israel, which [x] dwellest *between* the cherubims,[‖] thou art [y] the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, [z] bow down thine ear, and hear; open, LORD, thine eyes, and see; and hear the

A. M. 3294. B. C. 710.

f Num. 22. 33. Jos. 14. 12. 1 Sam. 14. 6. 2 Sam. 16. 12. Ps. 50. 21.

* Not doubting that God would *hear*, in the sense of *knowing* they were spoken—but *hear*, in the sense of *regarding*, to punish their insolence and blasphemy.—Ed.

g Jam. 5. 16. Ps. 50. 15. & 106. 23, 30. Is. 37. 4. & 45. 11. 1 Sam. 12. 19, 23.

† True prayer is a *lifting up*, as it raises the thoughts above all earthly objects, and fixes its desires, and its hopes, and its confidence, upon God.—Ed.

h Ch. 17. 5, 6. & 18. 13. 2 Chr. 28. 5, 6.

i Ex. 14. 13. ch. 6. 16. 2 Chr. 20. 15, 17. Mark 5. 36. Mat. 14. 31. Is. 37. 6, 7.

k Ps. 11. 6. & 48. 5, 6. & 50. 3. ver. 35, 37. ch. 7. 6.

‡ Not by prompting or causing his assassination — that were to make God the author of sin—but by adjudging him for his crimes, to have the passions of the wicked men he has cherished in ambitious wickedness let loose against him.—Ed.

l Is. 37. 8. ch. 8. 22. & 14. 9. Jos. 12. 11, 15.

m 1 Sam. 23. 27. Is. 37. 9.

n Ch. 18. 29, 30. 2 Chr. 32. 10—19. Is. 37. 10.

o Is. 37. 11. & 10. 7—14. ch. 18. 33, 35. 2 Chr. 32. 13.

p Ch. 17. 6. & 18. 11. Is. 37. 12.

q Gen. 11. 31. & 29. 4.

r Gen. 2. 8. Ezek. 27. 23.

s 2 Sam. 8. 9. Num. 13. 21. ch. 18. 34. Is. 36. 19. & 37. 13.

t 1 Kin. 8. 28. Ps. 123. 1, 2. 2 Chr. 20. 4, 9. Is. 37. 14—20.

§ Before the mercy-seat, which was to the believer a visible sign and seal of providence and grace; a memorial to sense, and an encouragement to faith.—Ed.

u 2 Sam. 7. 18. Ezek. 36. 37. Dan. 9. 2, 3. Ps. 50. 15. & 91. 15. & 109. 4. Jam. 5. 13.

x Ps. 80. 1. 1 Sam. 4. 4. Ex. 25. 22.

‖ Not as confined locally, but dwelling visibly "between the cherubims;" and thence, from "the mercy-seat," as the emblem of Christ, (Rom. 3. 25,) answer the prayer of faith and the cry of distress.—Ed.

y Is. 44. 6. & 45. 22. Jer. 10. 11, 12. Dan. 4. 34, 35.

z Is. 37. 17. Ps. 31. 2. & 86. 1. & 88. 2. & 130. 2. & 141. 1. & 142. 1, 6. & 143. 1, 7. Dan. 9. 17—19.

REFLECTIONS UPON CHAP. XVIII.—God never makes a full end of his people, however sinful; but provides them relief in one part of the world, when he almost extirpates them in another. Nay, in the darkest times, he can raise up the most burning and shining lights. His grace can enable them to overcome the strongest obstacles, and to persevere to the end. Never therefore need they fear who boldly trust on God in the path of duty. No length of custom can ever consecrate an evil practice. If our parents have dishonoured God, it is our honour to be unlike them. And fidelity in God's service will be ever accompanied with his blessing. And yet, to prove their faith and constancy, and to punish an hypocritical generation, they who are most zealous for God may be reduced to such difficulties as will make them stagger, and sinfully yield. But flying to human confidences instead of God will but bring on us the ruin which we seek to avoid. The most solemn treaties, or largest ransoms, make little impression on conquering tyrants. Never then let any rob God to procure temporal advantages. What an unruly evil is an insolent tongue! It casts forth firebrands, arrows, and death, against God and men: and readily it upbraids the people of God with their greatest honours. Little reason has one power to vaunt against another; for soon may they be equally weak, as well as equally treacherous. Great boasters are seldom even ordinary actors; and flattering tongues and pompous promises ought never to be trusted. How affecting is it to hear, though often improper to answer, virulent reproaches of God and his people! Silence is the best answer to insolent abuse. It but exasperates a fool to answer him according to his folly.



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words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have [a] destroyed the nations and their lands;

18 And have cast their gods into the fire: for they [b] *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O [c] LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, [d] Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib [e] king of Assyria I have heard.

21 This *is* the word that the LORD hath spoken concerning him; [f] The virgin the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom [g] hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against [h] the Holy *One* of Israel.

23 By thy messengers thou hast reproached the LORD, and hast said, [i] With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof; [†] and I will enter into the lodgings of his borders, *and into* [‡] the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of [‡] besieged places.

25 [§] Hast thou not heard long ago [k] *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of [l] small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as corn* blasted before it be grown up.

27 But [m] I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because [n] thy rage against me and thy tumult is come up into mine ears, therefore [o] I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a [p] sign unto thee, Ye shall eat [q] this year such things as grow of themselves,* and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And [r] the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For [s] out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: [t] the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 [u] By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 [x] For I will defend this city, to save it, [y] for mine own sake,[†] and for my servant David's sake.[‡]

35 ¶ And [z] it came to pass that night, that the angel of the LORD went out,[§] and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.[‖]

36 So Sennacherib king of Assyria departed, and went and [a] returned, and dwelt at [b] Nineveh.

37 And it came to pass,* [c] as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of [d] Armenia: and Esarhaddon his son reigned in his stead.

## CHAPTER XX.

(1) *Hezekiah's sickness and recovery in answer to his prayer:* 1—11. (2) *Hezekiah's sin in showing the Chaldean ambassadors his treasures, his punishment in the future captivity and slavery of his family in Babylon, and his repentance:* 12—19. (3) *A summary account of his reign and death:* 20, 21.

IN [a] those days was Hezekiah sick unto death; and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, [b] Set thine house in order; for [c] thou shalt die, and not live.

2 Then he [d] turned his face to the wall, and prayed unto the LORD, saying,

A. M. 3294. B. C. 710.

a Num. 14. 9. 2 Sam. 5. 21.

b Ps. 115. 4—7. Jer. 10. 3—16. Is. 44. 9—20. & 46. 21. & 40. 1, 2, 6, 7. & 40. 19, 20.

c 1 Kin. 8. 28. Dan. 9. 19—19. Ps. 86. 15—18. Jos. 7. 9. Is. 37. 20.

d Is. 37. 21—29. & 36. 9. Dan. 9. 20—23. Ps. 60. 5.

e The Old Testament authorizes prayer *against* an enemy: the New Testament commands us to pray *for* him. Are these contradictory? are they of different spirits? Is the New Testament a new law? By no means. The command that enjoins us to pray *for* our enemies, requires us to pray for his conversion: the example that authorizes us to pray *against* him, is not against *him*, personally, but against his wicked designs and plans. We pray *for* the spiritual welfare of the most wicked enemy, but we pray *against* the diabolical plots, and plans, and combinations of his subtilty, malice, and cruelty.—*Note.* To pray for the conversion of a sinner, is to pray with God—to pray for the success of a sinner in his sinful purposes, would be to pray against God.—ED.

a Is. 37. 22. Ps. 22. 7. & 44. 15.

f Ps. 78. 8, 9, 11. & 74. 10, 18. & 89. 51. Ex. 5. 2. Prov. 21. 4. ch. 18. 28—35.

g Ps. 71. 22. Is. 5. 24.

h Ps. 89. 7. ch. 18. 11, 33, 34. Is. 10. 7—14. & 37. 24, 25. 2 Chr. 32. 13—17.

† These formed a most valuable article of internal consumption and foreign trade, as is manifest from 1 Kin. 5. 6. Their destruction, either for the mere wantonness of invasion, or for the necessary camp-fires, would inflict a deep injury upon the resources and beauties of the kingdom. Industry may soon repair the ravaging of a city: it requires centuries to restore the beauty and grandeur of a forest.—ED.

‡ Or, *the forest* and *his fruitful field.* Is. 10. 18. My forces have drunk up or turned aside whole rivers.

‡ Or, *fenced.*

§ Or. *Hast thou not heard* how *I have made it long ago, and formed it of ancient times? Should I now bring it to be laid waste,* and *fenced cities* to be *ruinous heaps?*

k Is. 10. 5, 6. Jer. 51. 20—23.

l Ps. 127. 1, 2. & 129. 6. & 92. 7, 9. & 76. 5, 6. & 83. 13—15. & 75. 5—7. & 46. 5, 6. & 46. 8, 9. Jer. 5. 10. Dan. 4. 34, 35. & 2. 21.

m Ps. 139. 2, 3. & 10. 11—14. Deut. 28. 6, 19.

n Ps. 76. 10. & 7. 6. & 2. 1. & 46. 6. Prov. 16. 16. & 29. 9. & 27. 3, 4. & 18. 3, 6, 7.

A. M. 3294. B. C. 710.

a Ezek. 29. 4. Job 41. 2. Ps. 32. 9. Jam. 3. 3. ver. 36. Is. 30. 28.

p Of fulfilling. ver. 21, 26, 31, 34. Is. 37. 30. & 7. 14. & 38. 6, 22.

q Lev. 25. 4, 5. with 1 Kin. 3. 13. Eph. 3. 20.

* Such as figs, grapes, apples, melons, cucumbers, and many such vegetables as, in Eastern countries, require little or no cultivation.—*Note.* The temporary prohibition of agriculture was first a trial of Hezekiah's faith; and, secondly, a means of repelling the Assyrians, by withholding the means of subsistence. —ED.

r Ver. 4, Is. 1. 9. & 10. 20, 21. Ps. 80. 9.

s Is. 10. 22. & 1. 9. Rom. 9. 27. Jer. 4. 10. & 46. 28.

t Is. 9. 7. & 37. 32. & 59. 17. & 63. 4, 5.

u Ver. 7, 28. Is. 37. 33. & 10. 12. 21—27, 32, 33. & 37. 34.

x Is. 10. 32. & 31. 5. & 37. 35. & 26. 1.

y Ch. 19. 6. Is. 43. 9, 11. Ezek. 36. 22.

† For the sake of my mercy and honour. —ED.

‡ Not for any personal merit in David, but for the sake of the covenant confirmed with him, 2 Sam. 7. 18—29.—ED.

z 1 Thes. 5. 2, 3. Job 20. 5. & 34. 20. Ex. 12. 29. 2 Sam. 24. 16. 2 Chr. 32. 21, 22. Is. 37. 36. & 10. 13, 18—19, 24—34. & 14. 25. & 17. 12—14. & 24. 21, 22. & 25. 4, 5. 9—12. & 27. 1. & 29. 5—8. & 30. 27—33. & 31. 4, 8, 9. & 33. 1, 3—5, 11, 12, 23.

§ It is customary to account for this destruction, by supposing it effected by the wind called "simoom." Such attempts are not philosophy, but presumption. True philosophy stands upon *evidence.* The *evidence* here says the agent was an *angel,* and the angels of the Scriptures are always *persons.*—ED.

‖ That is, when the *Jews* arose, the *Assyrians* were dead.—ED.

a Ver. 7, 28. Is. 37. 7, 29.

b Gen. 10. 11, 12. Jonah 1. 2. Nah. 2. 8.

* B. C. 709.

c Is. 46. 1. Jer. 8. 2. Ezek. 6. 4. Lev. 26. 30. Nah. 2. 13.

d Heb. *Ararat.* Gen. 8. 4. Is. 37. 38. Jer. 51. 27

A. M. 3291. B. C. 713.

a 2 Chr. 32. 24. Is. 38. 1. ver. 7.

b 2 Sam. 17. 23. Matt. 24. 44, 44.

c Jonah 4. 8, 9. Heb. 9. 27. Job 30. 23. & 14. 1, 5. Ps. 49. 7, 9. & 89. 47, 48. 2 Sam. 14. 14. Gen. 3. 19.

d Mat. 6. 6. Is. 26. 2, 3. or 1 Kin. 8. 30. 2 Sam. 15. 22. Ps. 50. 15.

REFLECTIONS UPON CHAP. XIX.—Sore troubles should deeply affect us, and render us earnest in calling upon God for relief. But, while our helper is almighty, we ought never to despair. Let us, however, always interest in our behalf the prayers of Jesus Christ and his ministers and people. Thus trusting in God, we shall never be confounded; while those who lift up their tongues against him, shall bring down swift vengeance on their own heads. Wicked men dare to defy God, and are fond of trumpeting forth their own praise. Just before their ruin their blasphemy and pride ordinarily swell to the highest. But, while we have a prayer-hearing God to address in our trouble, let us always be confident. If the great object of our requests be the manifestation of his glory, we shall certainly be heard; and often God's returns to the prayers of faith are speedy as well as comfortable. How honourable, in God's view, are his people in their greatest distress! and contemptible in his sight are the greatest of his opposers—an empty noise, a proud puff, and no more! Nor hell nor earth can rage any further than his limits permit them. He protects, delivers, and provides for his people above what they think or ask, and all for Jesus' sake. But what a speedy regard to his promise! What terrible majesty is with him! How fearful to fall into his hands! How great the power of his angels! and how safe those who have millions of such guardians and protectors! But miserable is the end of blasphemers! Often their very gods or children, from whom they expected support, become the instruments of their ruin.



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3 I beseech thee, O LORD, [e] remember now how I have walked before thee in [f] truth, and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah [g] wept [*] sore.

4 And it came to pass, [h] afore Isaiah was gone out into the middle [†] court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the [‡] captain of my people, Thus saith the LORD, the God of David thy father, [k] I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day [‡] thou shalt go up unto the house of the LORD.

6 And I will [m] add unto thy days fifteen years; [n] and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a [o] lump of figs: [‡] and they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the [p] sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, [q] This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten [§] degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet [r] cried unto the LORD; and [s] he brought the shadow ten degrees backward, by which it had gone down in the [‖] dial of Ahaz.

12 ¶ [t] At that time Berodach-baladan, the son of Baladan, king of Babylon, [†] sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and [u] showed them all the house of his [‡] precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his [§] [‖] armour, and all that was found in his treasures: there was [x] nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 ¶ Then [y] came Isaiah the prophet unto king Hezekiah, and said unto him, [z] What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, [a] All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not showed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, [b] shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of [c] thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, [d] Good *is* the word [†] of the LORD which thou hast spoken. And he said, [‡] *Is it* not *good*, if peace and truth [§] be in my days?

20 ¶ [*] And the rest of the acts of Hezekiah, and all his might, and how [f] he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: [‖] and Manasseh his son reigned in his stead.

## CHAPTER XXI.

(1) *Manasseh early abandons himself to idolatry:* 1—9, 11, 16. *On account of which, God, by his prophets, devotes him and his kingdom to misery and ruin:* 10—16. (2) *He dies:* 17, 18. (3) *Amon his son succeeds him in government, and imitates him in wickedness; is murdered by his servants, who are punished by the people:* 19—26.

A. M. 3290. B. C. 696.

MANASSEH [a] *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem: and his mother's name *was* Hephzi-bah.

2 And [b] he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places [c] which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And [d] he built altars in the house of the

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A. M. 3291. B. C. 713.

e Gen. 6. 1. Neh. 5. 19. & 13. 14, 22, 31. Ps. 25. 7.

f 1 Kin. 2. 4. & 8. 61. Gen. 6. 9. 1 Thes. 2. 4, 10. Job 2. 3. 2 Cor. 1. 12. Acts 24. 16.

g Ps. 6. 6. & 102. 9. Heb. 5. 7.

* Heb. *with a great weeping.*

h Is. 56. 9. & 65. 24. Dan. 9. 20, 21. Ps. 46. 1. & 84. 6.

† Or, *city.*

‡ Ch. 18. 1. 1 Sam. 9. 16. & 10. 1. & 13. 14. 2 Sam. 5. 2. Jos. 5. 14, 15. Heb. 2. 10.

k Ch. 19. 20. Is. 38. 5. Ps. 65. 2. & 66. 8. & 39. 12. & 147. 3. ver. 7. Ex. 15. 26.

‡ Ps. 25. 8. & 66. 13—15. & 116. 12, 14. Is. 38. 22.

m Ex. 20. 12. with Job 14. 5.

n Ch. 19. 6, 7, 33—34. Is. 10. 24—34. 2 Chr. 32. 22.

o Ch. 4. 41. Mark 7. 33. John 9. 6. Acts 27. 24, 31.

‡ The precise nature of the disease is unknown, any farther than that it was inflammatory. Means are employed even in production of the miracle, to teach us that in our utmost dependance upon his word, we may not neglect the least of his precepts, nor, in pretended faith on his promise, dare to tempt his providence. —Ed.

p Is. 7. 11, 14. & 38. 22. Judg. 6. 17, 37, 39. 2 Sam. 5. 24.

q Is. 38. 7, 8. with Jos. 10. 12—14.

§ Half-hour lines.

r Ex. 14. 15. 1 Kin. 17. 20. & 18. 42. Ezek. 36. 37. Jam. 5. 16. John 15. 7. Mark 11. 24.

s Is. 38. 8. 2 Chr. 32. 24.

‖ Heb. *degrees.*

* Of the precise nature of this dial we know nothing more than that, by its construction it measured time. As to the means of the miracle, whether by any extraordinary development, or change of the laws of refraction, it is useless to inquire. He that made all things, made their laws, and doeth according to his will. —Ed.

t Is. 39. 1. 2 Chr. 32. 31. 2 Esdr. 3. 10. & 10. 2. He not only congratulated him on his marvellous deliverance, but probably courted him into a league against the Assyrians.

† This is the first time Babylon is mentioned. Hitherto it had been a mere province under the Assyrians, now it asserts its independence, and takes the first step to that "bad eminence," from which it was hurled for its idolatry, cruelty, and pride.—Ed.

u Is. 39. 2. 2 Chr. 32. 25—31. 1 Kin. 10. 2, 15, 25.

‡ Or, *spicery.*

§ Or, *jewels.*

‖ Heb. *vessels.*

x 1 Kin. 9. 46. Eccl. 7. 20. 1 John 1. 8. Hab. 2. 4.

y Is. 39. 3—8.

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A. M. 3291. B. C. 713.

z Ch. 5. 25.

a Ver. 13. 2 Chr. 32. 27. Jos. 7. 19. Job 31. 33. Prov. 28. 13.

a The fault lay not in showing, but in the vanity of showing them as his own, and as attractives to his alliance—in looking upon personal riches and national resources, as any means of protection or property, farther than as God should be pleased to command a blessing upon them.—Ed.

b Ch. 24. 13. & 25. 13. Jer. 27. 19—22. & 52. 17.

c Ch. 24. 12. 2 Chr. 33. 11. Dan. 1. 3.

d Is. 39. 8. 1 Sam. 3. 18. Job 1. 21. Ps. 39. 9. Lam. 3. 32, 39.

† Not that the evil threatened was good in itself—that is impossible—but good in its consequences, as correcting Hezekiah's sin, and bringing him to the remembrance of God. —Ed.

‡ Or, *shall there not be peace and truth,* &c.

§ The union of *peace with truth,* is peace as Jesus, and not as the world gives, John 14. 27.—Ed.

e 1 Kin. 11. 41, 43. ch. 12. 19. & 13. 6, 7, 26, 33.

f Ch. 18. 7. 2 Chr. 32. 4, 30. Neh. 3. 16.

‖ B. C. 698.

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A. M. 3290. B. C. 696.

a 2 Chr. 33. 1—10. 1 Chr. 3. 13. Mat. 1. 10.

b 2 Chr. 33. 2, 3. 1 Kin. 16. 25—33. ch. 8. 18. & 16. 3—4. & 22. 52. & 24. 3, 4. & 17. 8—17. ver. 3—7, 16. Deut. 18. 9, 10. Jer. 15. 4.

c Ch. 18. 4. & 17. 10. & 8. 18, 27. & 23. 4—15, 26. 1 Kin. 16. 32, 33. Jer. 11—xvii. 1a. 50. 1—15.

d 2 Chr. 33. 4, 5. Jer. 32. 34. ch. 16. 10. & 23. 4, 6.

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REFLECTIONS UPON CHAP. XX.—Neither greatness nor goodness can exempt from sickness or death. Not a moment of life but the present is certain. And often God lays men aside from their work when we think there is most need of them. But, oh! the vast preparation of state, frame, and exercise, that is necessary for a comfortable entrance into eternity! There is need for ministers to inculcate this in the most earnest and solemn manner. In dying moments it is the greatest mercy, and should be our greatest desire, to have all our hopes founded on Jesus' blood, and attended with the testimony of a good conscience: and to have the consolations of God enabling us to triumph over the natural fears and pains of death. How useful is prayer; it can prepare us for death, and recover us from distempers which are in themselves deadly. And God grants with pleasure his people's requests, and bestows on them exceedingly above what they ask or think. At best, our life is limited: it is short, and had need to be well improved. In sickness we ought to use proper remedies, otherwise we but tempt God in desiring or expecting recovery: and the prayers and advices of God's prophets do us more good than the prescriptions of our physicians. How God condescends to the weakness of his saints! He will work wonders to strengthen their faith. Prosperous favourites of heaven are ordinarily courted into friendship by the wicked: and the best of men are apt to be thus ensnared, especially by their own pride. But, if we walk in pride, God will certainly abase us or our seed. And what has ministered to our vanity and self-confidence will ere long cover us with confusion. May God then make us to accept of the punishment of



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LORD, of which the LORD said, [o] In Jerusalem will I put my name.

5 And he built [f] altars for all the host of heaven in the two courts of the house of the LORD.

6 And [g] he made his son pass through the fire, [*] and observed times, and used enchantments, and dealt with familiar spirits and wizards: he [h] wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set [i] a graven image of the grove [†] that he had made in the house, of which the LORD said to David, and to Solomon his son, [k] In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8 Neither will I make the feet of Israel move [l] any more out of the land which I gave their fathers; [m] only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But [n] they hearkened not: and Manasseh [o] seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake [‡] by his servants the prophets, saying,

11 [p] Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols;

12 Therefore thus saith the LORD God of Israel, Behold, [q] I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will [r] stretch over Jerusalem the line [§] of Samaria, and the plummet [‖] of the house of Ahab: and I will wipe Jerusalem, as *a man* wipeth a dish, wiping *it*, and turning *it* upside down. [*]

14 And I will forsake the [†] remnant [†] of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, [t] since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, [u] Manasseh shed innocent blood very much, [*] till he had filled Jerusalem [†] from one end to another; besides [x] his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now [y] the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the Chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, [‡] and was buried in the garden [§] of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ [z] Amon *was* twenty and two years old when he began to reign; and he reigned [a] two years in Jerusalem: and his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did [b] *that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he [c] forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon [d] conspired against him, and slew the king in his own house.

24 And the people of the land [e] slew all them that had conspired against king Amon; and the people of the land [f] made Josiah his son king in his stead.

25 ¶ [g] Now the rest of the acts of Amon which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried [‡] in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

## CHAPTER XXII.

(1) *Josiah comes early to the crown, and reigns well:* 1, 2. (2) *His regard to God's temple in repairing it:* 3—7. (3) *His esteem of God's law, by hearing it read with great concern:* 8—11. (4) *His regard to God's prophets, in consulting Huldah on what he had heard:* 12—14. (5) *God by her, returns him an answer, denouncing inevitable destruction to his kingdom; but promising protection and peace while he lived, on account of his piety:* 15—20.

JOSIAH [a] *was* eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name *was* Jedidah, the daughter of Adaiah of [b] Boscath.

2 And he did [c] *that which was* right in the sight of the LORD, and walked in all the way

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A. M. 3246. B. C. 698.

e 2 Sam. 7. 13. 1 Kin. 8. 29. & 9. 3. Ps. 78. 68, 69.

f Ch. 16. 11. & 23. 4, 5. 1 Kin. 6. 36. 2 Chr. 33. 15.

g 2 Chr. 33. 6. ch. 16. 3. Lev. 18. 21. & 19. 16, 31. Deut. 18. 10—14. Is. 8. 19.

* See Lev. 18. 21. 2 Kin. 16. 3.—Ed.

h Gen. 13. 13. ch. 24. 3, 4. Jer. 15. 4. 2 Tim. 3. 13. Deut. 32. 21, 22. 2 Chr. 36. 14. Amos 4. 4.

i Ch. 23. 6. 2 Chr. 33. 7.

† "A graven image of the grove" is scarcely intelligible; but, taking *Asherah* as a proper name, it seems to be the same as the idol *Astarte*, the Phœnician Venus, whose licentious worship was celebrated in groves.—Ed.

k 2 Chr. 6. 6. 1 Kin. 8. 13, 29, 44. & 9. 3. ch. 23. 27. 2 Sam. 7. 10. Ps. 132. 13. & 78. 68, 69.

l 1 Chr. 17. 9. ch. 18. 11. 2 Chr. 33. 8.

m Lev. 26. 1—14. Deut. 28. 1—15. & iv —xxvi. Is. 1. 19. Ps. 37. 3.

n Ch. 17. 14, 15. Zech. 7. 11, 12. 2 Chr. 36. 15—16. Jer. 44. 4, 5.

o Prov. 29. 12. Rev. 2. 20. 1 Kin. 14. 15, 16. Hos. 5. 11. Mic. 6. 16. John 15. 22. Jam. 4. 17. Ezek. 16. 47, 51. Ps. 12. 8.

‡ B. C. 688.

p Jer. 15. 4. ch. 23. 26. & 21. 3, 4.

q Mic. 3. 12. Dan. 9. 12. Jer. 19. 3. 1 Sam. 3. 11. Is. 3. 11. Rom. 2. 8, 9. ch. 24. 17.

r 1 a. 34. 11. ch. 17. 6. & 10. 11. Jer. 26. 9. & 25. 9. & 11—xxiii. xxv, xxvi. & 32. 28—35. Lam. 2. 8. Amos 7. 7, 8. Zech. 1. 6. 1 Kin. 21. 24. Ezek. v—xvi. & 20. 33—38. & 21. 31, 32. xxii, xxiii, xxiv.

§ "Line," is put for "lot" or "portion," Ps. 16. 6. because the lots or portions of the tribes were ascertained by lines of demarcation or measurement.—Ed.

‖ If the plummet indicate that the wall is overhanging, it is consequently insecure and dangerous, and must be thrown down.—Ed.

* As the dish, or, according to the Septuagint, an alabaster box for precious ointment, is thus thoroughly emptied of its contents, so shall the land of idolatrous Judah be cleared of inhabitants.—Ed.

s Ch. 19. 4, 30, 31. & xxiv, xxv. 2 Chr. 33. 11. Lev. 26. 15—39. Deut. 28. 15—68. Jer. i—xxvi, xxxii. Ezek. iv—xxiv. Lam. i—v.

† Judah and Benjamin were left, as a *remnant*, when the ten tribes were carried into captivity.—Ed.

t Ezek. xvi, xx, xxiii. Ps. lxxviii, cvi. Neh. ix. Dan. ix.

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A. M. 3316. B. C. 688.

u Ver. 2—7. ch. 16. 3, 4. & 24. 3, 4.

* Idolatry and apostasy, which both met in Manasseh, have always been rivals; for Satan, the author of both, was a murderer, as well as a liar, from the beginning, John 8. 44. The Jewish historians relate, that by this wicked king Isaiah was sawn asunder.—Ed.

† Heb. *from mouth to mouth.*

x Ver. 7. 1 Kin. 14. 15, 16.

y 1 Kin. 22. 45, 50. ch. 15. 6, 7, 36, 38. & 20. 20, 21. 2 Chr. 33. 1—20.

‡ B. C. 643.

§ This mode of burial prevailed amongst the Jews in the time of our Lord, John 19. 41. But Manasseh, most probably, was so buried, apart from the royal sepulchres, out of regard to some of his idols whose statues he had erected in his garden.—Ed.

z 2 Chr. 33. 21—25. 1 Chr. 3. 14. Mat. 1. 10.

a 1 Kin. 15. 25. & 16. 8. & 22. 51. ch. 15. 23.

b Ver. 2—7, 16. 2 Chr. 33. 22. Num. 32. 14.

c 1 Kin. 11. 33. Judg. 2. 12, 13. Jer. 2. 13. Jonah 2. 8. Deut. 32. 15—21.

d Ch. 12. 20. & 14. 19. & 15. 9, 25, 30. 1 Kin. 15. 27. & 16. 9.

e 1 Kin. 16. 16—18. ch. 14. 5. & 15. 14.

f 1 Sam. 11. 15. 2 Sam. 5. 3. 1 Kin. 12. 20. & 16. 16. ch. 11. 17.

g Ver. 17. 1 Kin. 11. 41. 43. & 14. 29, 31. ch. 8. 23, 24. & 15. 6, 7, 36, 38.

‖ B. C. 641.

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A. M. 3363. B. C. 641.

a 2 Chr. 34. 1, 2. 1 Chr. 3. 14. Mat. 1. 10. Jer. 1. 2. Zeph. 1. 1. 1 Kin. 13. 2. Is. 3. 4.

b Jos. 15. 39.

c Ch. 18. 3. 1 Kin. 11. 38. & 3. 6. & 15. 5. Deut. 5. 32. Jos. 1. 7. Ezek. 18. 14. Jer. 22. 15, 16.

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our iniquity! We have cause of thankfulness if we are but out of hell. But outward quietness and gospel preaching are singular mercies, which we can never sufficiently acknowledge.

REFLECTIONS UPON CHAP. XXI.—It is extremely dangerous to arrive too early at dignity and power: so many are lying in wait to flatter such to their ruin. And novices, being lifted up with pride, fall into the condemnation of the devil. None are apt to be more abandoned profligates than those who trample on a religious education. Irreligion, and a violent attachment to devilish devices and false worship, are often closely connected. The bad example of great men, particularly kings, is often extremely infectious; and those who set it will, in the last judgment, have to answer for thousands or millions of souls which they have seduced or destroyed: for the greatest kings must shortly stand on a level with the meanest criminals at God's bar. When men abandon themselves to sin, the former public sins of their nation are all brought into their account, as approved and reacted by them. And nothing sooner fills up the measure of a nation's sins than the persecution of God's people. Terrible are the miseries which wicked magistrates and ministers bring on those under their charge. And they who imitate them in their wickedness must share in their punishment. They who forsake God must expect to be forsaken by him. But great must be the strength of that inward corruption which renders men daring in wickedness, notwithstanding the most awful warnings and judgments. Often men's forwardness in sinning hurries them into hell. And it is a great mercy for a nation when the career of a wicked king is short.

of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the [d] eighteenth year[e] of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to [e] Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the [f] door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the [g] oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit [h] there was no reckoning made with them of the money that was delivered into their hand, because they dealt [i] faithfully.[†]

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the [k] book of the law in the house of the LORD.[‡] And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have [l] gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book: and Shaphan [i] read it before the king.

11 And it came to pass, when the king had [m] heard the words of the book[‖] of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and [n] Achbor the son of Micaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 [o] Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled [p] against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the [q] prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the [r] wardrobe; (now she dwelt in Jerusalem [s] in the college;[†]) and they communed with her.

15 ¶ And she said unto them, [t] Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, [t] I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because they have [u] forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the [x] works of their hands; therefore my wrath shall be kindled against this place, and shall not be [y] quenched.

18 But to the king of Judah, which sent you to inquire of the LORD, thus shall [z] ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine [a] heart was tender,[‡] and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have [b] heard *thee*, saith the LORD.

20 Behold therefore, [c] I will gather thee unto thy fathers, and thou shalt be gathered into thy grave [§] in peace;[‖] and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

## CHAPTER XXIII.

(1) *Josiah's progress in his reformation:* 1, 2. (3) *Renewing the covenant between God and his people:* 3. (3) *Cleansing the temple:* 4. (4) *Extirpating idols and relics of idolatry,* 5—20; *and witches:* 24. (5) *Observation of a solemn passover,* 21—23; *and all with great spirit and vigour:* 25. (6) *His untimely death in a battle with Pharaoh-necho:* 26—30. (7) *His sons Jehoahaz and Jehoiakim succeed him; and, by their wicked reigns, overturn his reformation, and ripen the kingdom for misery:* 31—37.

AND [a] the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and [b] all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read[*] in their ears all the words of [c] the book of the covenant *which was* found in the house of the LORD.

3 ¶ And the [d] king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his [e] command-

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A. M. 3381. B. C. 623.

d 2 Chr. 34. 3. 8. *i. e.* the eighteenth year of his reign.

e It is clear from the facts implied, though not here declared in the narrative, that the work of reformation had begun, upon the accession of Josiah, and under the auspices of Hilkiah, but it had required the collection of funds during ten years, fully to prepare for the restoration of the temple, which Josiah now commences.—Ed.

e 2 Chr. 34. 9—13. ch. 12. 4, 5—15.

f Heb. *threshold.* Ps. 84. 10. 2 Chr. 8. 14.

g 2 Chr. 34. 12. ch. 12. 11, 12.

h Ch. 12. 15.

i Neh. 7. 2. & 13. 13. Dan. 6. 4. Prov. 28. 20. 2 Tim. 2. 2. 1 Cor. 4. 2. Heb. 3. 2, 5.

† It has been poetically pronounced, and popularly adopted, that "an honest man's the noblest work of God." And, if "honesty" be understood as including the payment of the debts we owe to God, as well as to man, the sentiment may justly be approved; and will lead us both to the discovery and acknowledgment of our own poverty and incapacity to pay, and to the riches and grace of him (Eph. 2. 4.) by whom we are bought with a price; whose we are, and whom we should serve. Acts 27. 23. 1 Cor. 6. 20.—Ed.

k 2 Chr. 34. 14. Deut. 31. 26. It seems to have been the original copy written by Moses.

‡ This would seem to have been the *Mosaic autograph.* 2 Chr. 34. 14. Nor need we be surprised at its preservation during so long a period. The interval from Moses to Josiah was but 980 years, and there are still extant MSS. of a confessedly greater age.—Ed.

§ Heb. *melted.*

l Jer. 52. 21. ver. 8, 11.

m With Deut. 17. 19. 2 Chr. 34. 19. Jer. 36. 24. Joel 2. 13.

‖ We are not to infer that the king had never before heard either this, or any other part of the Mosaic scriptures—such an inference being utterly inconsistent with the character of Hilkiah his tutor and guardian. The conduct of Josiah is the natural expression of a mind carried back to the days of Moses, who had written what God had spoken to him "face to face," and then carried forward into the future judgments threatened against idolatry, and aroused to a deeper feeling of the impending danger by the venerable relic of inspired antiquity now brought to light. See ver. 13.—Ed.

n 2 Chr. 34. 20. ch. 10. 2, 3. Jer. 26. 22, 24. & 36. 12.

o Prov. 2. 6. Amos 3. 7. Ps. 25. 14.

p Ex. 20. 5. Deut. 5. 9. & xxviii. xxix. xxxi. xxxii. Num. 15. & 1 Cor. 10. 6, 11.

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A. M. 3381. B. C. 623.

q 2 Chr. 34. 22. Ex. 15. 20. Judg. 4. 4. Luke 2. 36.

r Heb. *garments.* Neh. 7. 72.

s Or, *in the second part.*

† The *second* rank of buildings adjoining the royal palace. Boothroyd translates it "*suburbs.*"—*Note.* It is thus the Scriptures indicate and establish, not by assertion or argument, but by *fact,* the intellectual and spiritual co-equality of man and woman. The Spirit of the Lord is upon Huldah, and she is consulted by the high priest and the nobles.—Ed.

s Jer. 22. 22. ch. 1. 6, 16.

t Deut. 9. 12. Lev. 26. 15—39. Deut. 29. 15—28. & 29. 18—28. & 30. 17, 18. & 31. 16—18. & 32. 15—26. with ch. xxiv, xxv.

u Ex. 32. 34. Judg. 2. 7, 12. & c. 1. & c. 1. & 10. 6. 1 Kin. 9. 6—9. & 11. 6, 7, 8. & 14. 22. Jer. ii—xxvi.

x Ps. 115. 4—7, Is. 2. 8. Jer. 7. 18. Mic. 5. 13.

y Is. 33. 14. Deut. 32. 22. Zeph. 1. 18—18.

z Is. 3. 10. & 1. 19. Eccl. 8. 12. Mal. 3. 18.

a 1 Sam. 24. 5. Ps. 51. 17. Is. 57. 15, 16. & 66. 2. Lev. 26. 40, 41. Mic. 6. 8.

‡ "Softened," *Boothroyd.*—"Trembled," *Targum.*—Ed.

b Ch. 19. 20. & 20. 5.

c Gen. 25. 8. Is. 57. 1, 2. Ps. 37. 37. ch. 23. 29, 30.

§ In peace with God, and before the ruinous war break out.

‖ So did he die; for though slain in battle at Megiddo, he was brought to Jerusalem, and gathered to his fathers "in peace" with God and his own people, upon whom God did not, till after Josiah's death, send the threatened judgments of invasion, war, and captivity.—Ed.

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A. M. 3381. B. C. 623.

a 2 Chr. 34. 29, 30. & 29. 20. & 30. 2. Deut. 31. 28.

b Neh. 8. 1, 2. Jer. 1. 1. Zeph. 1. 1.

* One of the most affecting and encouraging illustrations of the right of all men to read and hear the Scriptures: the *king,* and not a *priest,* being here the reader, and all the people, "small and great" his audience.—Ed.

c 1 Kin. 8. 9. ch. 23. 3. Deut. 31. 26.

d Ch. 11. 14, 17. 2 Chr. 34. 31. & 15. 12—14. & 23. 16. & 29. 10. Deut. 5. 1—5. & 29. 1, 10—15. Jos. 24. 25. Ezra 10. 3. Neh. 9. 38. & x. 2 Cor. 8. 5.

e Ex. xx—xxiii. Lev. i—xxvii. Deut. i—xxvii.

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Reflections upon Chap. XXII.—God can easily raise up eminent patterns of piety in the most profane family. And sovereign is the display, and abundant the riches of his grace. It bodes well when princes begin their cares with the reformation of religion. And it is extremely honourable when the most untainted honesty prevails in the management of public funds and general affairs. But how dreadful is it when the oracles of God are thrust into corners! and much more so when they are little known or regarded by those who have them daily in their hands! It is very unbecoming for great men to live ignorant of, and unconcerned about, their Bibles. For the time is at hand when their contents shall make the most careless and hardened despisers and neglecters tremble: and God's word, when blessed by his Spirit, is quick and powerful to the piercing and conviction of men's consciences. And when we see the wrath of God hanging over our heads, it is full time to think how to prevent it. Such as are under deep convictions, or oppressive fears, ought to consult the Lord's prophets. Holy men and women, are the fittest to be our friends and advisers. And it is a great benefit to courts when they have heaven's favourites at hand. How dreadful is it for a



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ments, and his testimonies, and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book: and all the people [f] stood to the covenant.

4 ¶ And the king commanded Hilkiah the high priest, and the [g] priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the [h] vessels that were made for Baal, and for the grove, and for all the host of heaven:[*] and he burnt them without Jerusalem [i] in the fields of Kidron, and carried the ashes of them unto [k] Beth-el.

5 And he [†] put down [l] the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto [m] Baal, to the sun, and to the moon, and to the [‡] planets, and to all the host of heaven.

6 And he brought out the [n] grove[§] from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves[‖] of the children of the people.

7 And he brake down the houses of the [o] sodomites, that *were* by the house of the LORD, where the women wove [p] hangings[¶] for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from [q] Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the [r] priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled [s] Topheth,[†] which *is* in the valley of the children of Hinnom, [t] that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the [u] sun,[‡] at the entering in of the house of the LORD, by the chamber of Nathan-melech the [§] chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that *were* [x] on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [y] Manasseh had made in the two courts of the house of the LORD, did the king beat down, and [*] brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of [‡] the mount of Corruption,[†] which [a] Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for [b] Milcom the abomination of the children of Ammon, did the king defile.

14 And he [c] brake in pieces the [‡] images, and cut down the groves, and filled their places [d] with the bones of men.

15 ¶ Moreover, [e] the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, *and* stamped *it* small to powder, and burnt the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and [f] burnt *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who [§] proclaimed these words.

17 Then he said, What title[‖] *is* that that I see? And the men of the city told him, *It is* [g] the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones [h] alone, with the bones of the [i] prophet that came out of Samaria.

19 ¶ And [k] all the houses also of the high places that *were* in the cities of Samaria,[*] which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he [‡] slew all the priests of the high places that *were* there upon the altars, and burnt men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, [m] Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden [n] such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah,

A. M. 3381. B. C. 623.

f 2 Chr. 34. 32. Eccl. 8. 2. Jer. 4. 2.

g 1 Chr. 24. 4—7. & 26. 1—19.

h Ch. 21. 4—7. & 17. 16. & Chr. 34. 3—7.

* "Baal" signifies "lord, master, ruler;" and is here used as a name for the sun, as the chief luminary of the earth, and ruler of the planetary system. "The grove," or *Asherah*, most probably the idol called by the Greek and Roman heathens *Venus*. "All the host of heaven," all the *constellations*, which, for the sake of order, astronomers have distributed into arbitrary forms, and distinguished by specific names.—Ed.

i Ver. 10. Jer. 7. 31, 32.

k 1 Kin. 12. 29. Amos 4. 4. Hos. 4. 15.

† Heb. *caused to cease.*

l Heb. *Chemarim.* Hos. 10. 5. Zeph. 1. 4.

m Ch. 21. 2—7. 21. & 17. 16. Jer. 44. 17—23.

‡ Or, *twelve signs*, or *constellations.*

n Ch. 21. 7.

§ Evidently the image of the grove-idol, "Asherah."—Ed.

‖ "Thus rendering it unclean, so that none might attempt to collect it for relics.—Ed.

o 1 Kin. 14. 24. & 15. 12. & 22. 46. 2 Chr. 24. 33. Deut. 23. 17. Jude 7. Rom. 1. 26, 27.

p Or, *shrines*, Acts 19. 24.

¶ "Hangings," either robes for the idol, or curtains and screens for her abominable worship.—Ed.

q Jos. 18. 24. 1 Kin. 15. 22. Gen. 21. 31. Judg. 20. 1.

r Ver. 8. Mal. 2. 8, 9. 1 Sam. 2. 30, 36. Ezek. 44. 10—14, 28—31.

s Ver. 4. Jer. 7. 31, 32. & 19. 6, 11. Jos. 15. 8.

† So called from *Tophet*, a drum. Such noisy instruments are still used in India, to drown the cries of the widows immolated in the *Brahminical Suttee.*—Ed.

t Lev. 18. 21. Deut. 18. 10. ch. 16. 3. & 21. 6. Ezek. 23. 37, 39.

u Ezek. 8. 16.

‡ The heathen Greeks and Romans, deriving their ideas from the Phœnician idolatry, represented Apollo, or the sun, as drawn by fleet horses in a chariot. Whether the horses mentioned in the text were sculptures or real horses dedicated to the sun, does not appear. It is most probable they were living horses, as, had they been statuary, of bronze or marble, they had likely shared the fate of the idolatrous altar, recorded ver. 13, 14.—Ed.

§ Or, *eunuch* or *officer.*

x Deut. 22. 8. Jer. 19. 13. Zeph. 1. 5.

y Ch. 21. 5, 21, 22. 2 Chr. 33. 15.

A. M. 3381. B. C. 623.

* Or, *ran from thence.*

z That is, *the mount of Olives.* 2 Sam. 15. 30.

† One of the three tops of the mount of Olives, denominated "Corruption," because of the idolatry practised on it by Solomon. See Deut. 32. b.—Ed.

a 1 Kin. 11. 7. Neh. 13. 26.

b Or, *Molech.* 1 Kin. 11. 5, 7

c Ex. 23. 24. Deut. 7. 5, 25. Is. 2. 18, 20. & 30. 22.

‡ Heb. *statues.*

d Ver. 16, 20.

e 1 Kin. 12. 29, 31. & 13. 2. Thus the man of God's prediction was fulfilled.

f 1 Kin. 13. 1, 2.

§ Above 300 years before.

‖ "Title," inscription, perhaps rendered illegible by the lapse of 300 years, unless to those who knew it by local tradition.—Ed.

g 1 Kin. 13. 30, 31. 1 Sam. 2. 14, 19. Rom. 1. 18. Amos 3. 7.

h Heb. *to escape.* Is. 37. 2. Rev. 16. 15.

i 1 Kin. 13. 11—32.

k 1 Kin. 12. 31. ch. 17. 9. 2 Chr. 34. 6.

* As Samaria had belonged to the ten tribes, it seems strange that Josiah carried his reformation into that district. But it is most probable that being in amity with the king of Assyria, he ruled over Samaria by a delegated authority.—Ed.

‡ Or, *sacrificed.* Ex. 22. 20. Is. 34. 6. ch. 10. 25. & 11. 18. Deut. xiii, xvii. 1 Kin. 18. 40.

m 2 Chr. 35. 1—19. Ex. 12. 3. Deut. 16. 2. Lev. 23. 5. Num. 9. 2, 3. & 28. 16.

n 2 Chr. 35. 7—9, 18, 19. with 30. 1—27. Not one so exactly observed in every respect.

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nation to be loaded with crimes which the Lord will not pardon. Obstinate and wilful sinning must end in remediless and eternal misery. But it is a great mercy to have our hearts early and deeply affected with the things of God. Such as tremble under apprehensions of God's wrath are in a fair way to escape it. And happy are those who, being at peace with God and their own conscience, are taken away before the infliction of public and awful judgments.

*wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the [o] *workers with* familiar spirits, and the wizards, and the [*] images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law *which were* written in the book that Hilkiah the priest found in the house of the LORD.

25 And [p] like unto him was there no king before him, [†] that turned to the LORD with [q] all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding [r] the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the [‡] provocations that Manasseh had provoked him withal. [§]

27 And the LORD said, [s] I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, [t] My name shall be there.

28 ¶ [u] Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

29 ¶ [x] In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he [y] slew him [‖] at Megiddo, [*] when he had [z] seen him. [†]

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and [a] the people of the land took [‡] Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's name *was* [b] Hamutal, the daughter of Jeremiah of Libnah.

32 And [c] he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh [d] put him in bands at [*] Riblah, in the land of Hamath, [§] that he might not reign in Jerusalem; and put the land to a tribute of [‖] an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and [f] turned his name to [g] Jehoiakim, [*] and took Jehoahaz away: and he came [h] to Egypt, and died there.

35 ¶ And Jehoiakim [i] gave the silver and the gold to Pharaoh; but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ [k] Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* [l] evil in the sight of the LORD, according to all that his fathers had done.

## CHAPTER XXIV.

(1) *Jehoiakim is subjected by Nebuchadnezzar, king of Babylon:* 1—7. (2) *Jehoiachin and his great men are carried captives to Babylon:* 8—16. (3) *Zedekiah, brother of Jehoiakim, is made king by Nebuchadnezzar; and by his wickedness and treachery, ripens the nation for immediate ruin:* 17—20.

IN his days [*] Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD [b] sent [*] against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [c] according to the word of the LORD, which he spake by his servants the prophets.

3 Surely [d] at the commandment of the LORD [†] came *this* upon Judah, to [*] remove *them* out of his sight, [f] for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the LORD would not pardon.

5 ¶ [g] Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim [b] slept with his fathers: [‡] and Jehoiachin his son reigned in his stead. [§]

7 ¶ And the king of Egypt [i] came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ [k] Jehoiachin *was* eighteen years old when he began to reign; and he reigned in

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A. M. 3391. B. C. 613.

o Ch. 21. 3, 5. & 22. 8. Lev. 20. 27. Deut. 18. 11. 12. 2 Chr. 34. 3—7, 33. Is. 8. 19.

* Or, *teraphims.*

p 1 Kin. 15. 5. 2 Kin. 18. 5. None so blameless.

† Among the good kings recorded in Scripture, David was signalized by many excellencies, but was also guilty of great errors, and one surpassing crime, never passed over by the recording Spirit of God. So that his real eminence lies in his deep remorse and repentance, through faith in the Redeemer. Hezekiah stands next distinguished above all other kings, by confidence in God —whom yet he partially forgot in the day of his prosperity —and whom threatened judgments were necessary to bring to his remembrance, ch. 20. 13. 15—19. Josiah stands above them all in purity of life, and ardent and untiring zeal for reformation. —Ed.

q 1 Kin. 2. 4. Mat. 21. 37. Deut. 6. 5. & 10. 12.

r Ch. 24. 4. & 22. 13, 17. Jer. 15. 1, 4. & 3. 10.

‡ Heb. *angers.*

§ Not merely the evil acts Manasseh had done, but the evil principles and practices he had inculcated and patronized, the corrupting infection of which still remained to provoke the Lord, and call down his judgments.—Ed.

s Ch. 17. 6, 18, 20, 23. & 24. 3. & 25. 11. Jer. 3. 11. & 15. 4. Deut. 28. 48—68. & 4. 25, 27. & 8. 19.

t 1 Kin. 8. 29. & 9. 3. ch. 21. 4, 7.

u 1 Kin. 11. 41, 43. & 14. 29, 31. & 15. 23, 24. & 22. 45, 50. ch. 15. 6, 7, 36, 38. & 20. 20, 21.

x 2 Chr. 35. 20—24.

y Ver. 25. Eccl. 8. 14. & 9. 1, 2. Ps. 36. 6. Rom. 11. 33. Is. 57. 1, 2. & 54. 10. Rev. 14. 13.

‖ B. C. 610.

* A city of Manasseh, within the limits of Issachar, about 17 miles north-west of Samaria. Here Josiah attempted to arrest Pharaoh's march to the Euphrates—an act to which he was obligated both by regard to his own safety, and his fealty for Samaria to the king of Assyria.—Ed.

z Ch. 14. 8, 11.

† As soon as he had discovered him—at the first onset.—Ed.

a 2 Chr. 36. 1. & 1 Chr. 3. 15. Jer. 22. 11.

‡ Or, *Shallum,* a younger son.

b Ch. 24. 18.

c Ch. 16. 2—4. & 21. 2—7, 21, 22.

d 2 Chr. 36. 3. Ezek. 19. 3, 4.

e Num. 34. 11. ch. 25. 6, 20, 21. Jer. 39. 5, 6. & 52. 10. Ezek. 47. 17.

§ Or, *because he reigned.*

‖ 39,094l.

A. M. 3394. B. C. 610.

f Ch. 24. 17. Dan. 1. 6.

g Mat. 1. 11. † Chr. 3. 15, 16. 2 Chr. 36. 4.

* *Eliakim,* God shall arise—*Jehoiakim,* Jehovah shall arise. Jehovah having been the name by which God was revealed in Egypt, the Egyptian monarch seems to convey by the change, either heathenish contempt for the name, or a superstitious evidence, that he, and not the king of Judah, was now Jehovah's favourite.—Ed.

h Jer. 22. 11.

i Ver. 33. ch. 15. 19, 20.

k 2 Chr. 36. 5, 8.

l Jer. 22. 13—19. & 26. 20—23. & 36. 23—26. 2 Chr. 36. 5.

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A. M. 3397. B. C. 607.

a 2 Chr. 36. 6. Jer. 25. 2. & 35. 1. ch. 17. 5. Dan. 1. 1, 2.

* B. C. 603.

b 2 Chr. 36. 6, 7. Is. 10. 5, 6. Jer. 51. 20—23. Ezek. 7. 24. & 16. 36—43. & 23. 22—35, 45—47.

c Ch. 20. 17. & 21. 1—15. & 22. 15, 17. Jer. 25. 9. & 26. 20. Lev. xxvi. Deut. xxviii.

d Amos 3. 6. Is. 10. 5, 6. & 45. 7. & 27. 11.

† God is not the author of the sin, when by one wicked man he punishes another. The one that is guilty deserves the punishment; the one who desires to punish is given over to his own corrupt affections, which he follows, thereby fulfilling the righteous judgments of God.—Ed.

e Ch. 23. 26, 27. Lev. 26. 33. Deut. 4. 26, 27. & 28. 64. Jer. 15. 4.

f Ch. 21. 2—7, 16. & 22. 16, 17. 2 Chr. 33, 2—9. Jer. 15. 1—4.

g 1 Kin. 11. 41, 43. & 14. 29, 31. & 15. 7, 8, 23, 31. & 22. 45, 50. ch. 23. 28. & 21. 17, 25. & 20. 20—22. & 16. 19. & 15. 6, 7, 30, 38.

‡ B. C. 599.

h 2 Chr. 36. 8. Jer. 22. 18, 19. & 36. 30.

§ This is not contradicted by Jer. 36. 30, for *Jehoiakim* had not to *sit* upon the throne of David, *Jehoiachin* having scarcely ascended till he is cast away from the royal seat which Nebuchadnezzar did not permit him to occupy.—Ed.

i Jer. 37. 5, 7. & 46. 2.

k 1 Chr. 3. 16. Mat. 1. 12. & 1. 12. Jer. 22. 24, 28. 2 Chr. 36. 9. His father had made him prorex ten years before.

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REFLECTIONS UPON CHAP. XXIII.—When God's wrath hangs over our head, it is high time to attend to and learn his law; and to concur in hearty and cheerful covenanting with God in Christ. But it is principally God's love and covenant of grace that binds men fast to him, not their most solemn vows and promises. Nothing tends more to the welfare of princes than their zealous promoting of the true knowledge and worship of God. But, alas! what fearful abominations may be found among people who have not entirely abandoned the worship of the true God! and shameful discoveries of these are made whenever reformation is thoroughly attempted. There is therefore need of much knowledge, prudence, courage, and zeal, to carry reformation to a proper pitch. God's promises and threatenings are all fulfilled at last, notwithstanding the longest delays. Such as truly covenant with God must not only remove corruptions, but restore the purity and strict observation of the ordinances of God; and particular regard must be had to the exact observation of the instituted seals of his covenant. God takes a peculiar pleasure to perpetuate their honour who have been sincere and active for him in their generation. But irreversible is the doom of nations when once



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Jerusalem three months: and his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, [l] according to all that his father had done.

10 ¶ [m] At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city [n] was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah [o] went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his [*] officers: and the king of Babylon took him in the eighth year of [p] his reign.[†]

13 [q] And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces [r] all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he [s] carried away all Jerusalem, and all the princes, and all the mighty men of valour,[‡] *even* ten thousand captives, and all the [t] craftsmen and smiths: none remained, save the [u] poorest sort of the people of the land.

15 And [x] he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his [§] officers, and the mighty of the land; *those* carried he into captivity from Jerusalem to Babylon.

16 And all [y] the men of might,[‖] *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And [z] the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.[*]

18 Zedekiah *was* twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* [a] Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, [b] according to all that Jehoiakim had done.

20 For [c] through the anger of the LORD[†] it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah [d] rebelled against the king of Babylon.

A. M. 3405.
B. C. 599.

1 Ch. 23. 27.

m 2 Chr. 36. 10. Deut. 28. 49. Lev. 26. 25.

n Heb. *came into siege.* Lev. 26. 25, 26. Deut. 28. 52—57. ch. 17. 5, 6. Hab. 1. 5—10.

o Jer. 27. 17. & 38. 17. & 22. 24—30.

* Or, *eunuchs.*

p Nebuchadnezzar's. Jer. 25. 1. & 52. 28.

† Not in the eighth of Jehoiachin (see ver. 8.) but in the eighth of Nebuchadnezzar himself.—Ed.

q Ch. 20. 17. & 24. 14. Is. 39. 6. 1 Kin. 14. 26. Jer. 20. 5.

r For ch. 25. 13—15. Jer. 27. 19—21. Dan. 5. 2, 3. & 1. 2.

s Jer. 24. 1. 5. & 52. 28. 2 Chr. 36. 9, 7. Ezek. 1. 2.

‡ Not all that were in the land, but all the warriors, nobles, and mechanics that were in the city.—Ed.

t 1 Sam. 13. 19, 22. ch. 25. 12.

u Ch. 25. 12. Jer. 40. 7. & 52. 16.

x 2 Chr. 36. 10. Esth. 2. 6. Ezek. 1. 2. Jer. 22. 24—30. ver. 12. ch. 25. 27, 28.

§ Or, *eunuchs.*

y Jer. 52. 28. Ps. 76. 5, 6. ch. 25. 12. 1 Sam. 13. 10, 22.

‖ This expression generally refers to military prowess, but it also signifies *wealth*, Gen. 34. 29. and elsewhere: and this sense seems to be required here when compared with ver. 14.—Ed.

z 2 Chr. 36. 11. Jer. 37. 1. & 52. 1. 1 Chr. 3. 15. ch. 23. 34.

* *Mattaniah*, "gift of the Lord"—*Zedekiah*, "justice of the Lord;" a change imposed in vindication of Nebuchadnezzar's severity, which he justifies by the act of providence that permits or inflicts, and not by the principle by which the agent is actuated.—Ed.

a Ch. 23. 31.

b Ch. 23. 37. Jer. 24. 8.

c Ch. 22. 17. & 17. 12—18. Deut. 4. 24—27. & 31. 16, 17. & 32. 15—27. & 28. 15—68.

† "Through the anger of God," Zedekiah was given over to his own ways. Rom. 1. 24, 28.—Ed.

d Jer. 27. 12. Ezek. 17. 5—21. Prov. 14. 14.

## CHAPTER XXV.

(1) *The destruction of Jerusalem by the Chaldeans, and inhabitants carried into captivity:* 1—12; *the king made a miserable prisoner, and his children murdered before his eyes, and his eyes then put out:* 5—7; *the principal officers slain:* 18—21; *the temple burnt:* 9; *and the sacred vessels which remained carried to Babylon:* 13—17. (2) *The destruction and dispersion of those Jews which were left in the country under the government of Gedaliah:* 22—26. (3) *The enlargement and favour which Evil-merodach showed to king Jehoiachin after he had lain in prison thirty-seven years:* 27—30.

A. M. 3414.
B. C. 590.

AND it came to pass [a] in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.[*]

3 And on the ninth *day* of the [b] *fourth* month the famine prevailed in the city, and there was [c] no bread for the people of the land.[†]

4 ¶ And the city [d] was broken up, and all the men *of war* fled by night by the way of the gate between two walls, which *is* by the king's garden; (now the Chaldees *were* against the city round about;) and *the king* went the way toward the plain.

5 And the army of the Chaldees [e] pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered from him.

6 [f] So they took the king, and brought him up to the king of Babylon to Riblah; and they [‡] gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and [g] put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.[§]

8 ¶ And [h] in the fifth month, on the seventh *day* of the month, (which *is* the nineteenth year of king Nebuchadnezzar king of Babylon,) came Nebuzaradan, [i] captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And [j] he burnt the house of the LORD,[*] and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were* with the captain of the guard, [k] brake down the walls of Jerusalem round about.

11 Now the [l] rest of the people *that were* left in the city, and the [†] fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of [m] the

a Jer. 39. 1. & 52. 4. Ezek. 4. 2. & 24. 1, 2. & iv. Lev. 26. 25—31. Deut. 28. 52—57.

* B. C. 588.

b Jer. 52. 6. & 39. 2. Zech. 8. 19.

c Lev. 26. 26. Deut. 28. 52, 53. Lam. 4. 10. Ezek. 4. 16, 17. & 6. 14. 12. & 7. 15, 19. & 14. 13, 21. & 5. 16. Jer. 37. 21. & 52. 6.

† Before the invention of gunpowder, there were various military engines for the assault of city walls. Still the chief dependence was on a chain of forts, united by lines, called lines of circumvallation, by which means, by the process now called "blockade," cities were at length reduced by famine.—Ed.

d Jer. 39. 2, 3. & 52. 7. & 5. 10. Deut. 28. 25. Ezek. 12. 12. 1 Sam. 12. 25.

e Amos 2. 14. Is. 30. 16. Ezek. 12. 13.

f Jer. 52. 9, 11. Ezek. 17. 16.

‡ Heb. *spoke judgment with him.*

g Heb. *made blind.* Jer. 32. 5. & 34. 3. Ezek. 12. 13. Ps. 107. 10, 11.

§ It was prophesied (Jer. 32. 5 & 34. 3.) that he should go to Babylon, and in Ezek. 12. 13. that he should never *see* Babylon; and, by this cruelty of Nebuchadnezzar, the apparently contradictory prophecies were reconciled and fulfilled.—Ed.

h Jer. 52. 12. ch. 24. 12. Zech. 8. 19.

‖ Or, *chief marshal.*

i Jer. 7. 14. & 37. 8. & 17. 27. & 21. 14. & 52. 13. & 39. 8. 2 Chr. 36. 19. Ps. 79. 1, 2. & 74. 7, 8. Ezek. 7. 20, 21. & 15. 5, 7. & 16. 41. & 20. 47. & 22. 18—22. & 24. 4—14, 21.

* Solomon's temple, which, according to Usher, had now stood 424 years, 3 months, and 8 days.—Ed.

k Jer. 39. 8. & 52. 14. Neh. 1. 3.

l Jer. 52. 15, 19. & 39. 9. ch. 24. 14.

† Heb. *fallen away.*

m Jer. 39. 10. & xl —xliv.

ripened by wickedness. Often the best of princes must taste a little of their cup, especially if they attempt to help their ungodly neighbours. When those who stood in the gap to retard deserved judgments are removed by death, with what tremendous speed do those judgments hasten to ruin the guilty! and when neither warnings restrain, nor good examples influence, destruction is evidently near.

REFLECTIONS UPON CHAP. XXIV.—By their own means God infatuates those whom, in his purpose or threatening, he has marked out for ruin. Multitudes of wicked men, for their own selfish purposes, are always ready to execute the threatened vengeance of God: and all resistance is vain when God will destroy. If men mourn not for their fathers' iniquities, they will smart for them: and not one jot or tittle of God's threatenings shall fail. In a day of wrath, the vain confidences of sinners shall utterly fail them; and the mightiest arm of flesh will be a weak support against an angry God. In his sovereign power he nips wicked princes in the bud, and lifts them up, that their fall may be the more ruinous and miserable. How craftily conquerors weaken the nations which they purpose to keep enslaved!

poor of the land *to be* vine-dressers and husbandmen.

13 ¶ And [n] the pillars of brass *that were* in the house of the LORD, and the bases, and the brazen sea *that was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.[o]

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

15 And the [o] fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, [t] one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 [p] The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen-work.

18 ¶ And the captain of the guard took [q] Seraiah the chief priest, and Zephaniah the [r] second priest, and the three keepers of the [‡] door:

19 And out of the city he took an [§] officer that was set over the men of war, and five[‖] men of them that [s] were in the king's presence, which were found in the city, and the [*] principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon [t] smote them, and slew[†] them at Riblah, in the land of Hamath. So [u] Judah was carried away out of their land.

A. M. 3416. B. C. 588.

[n] Ch. 20. 17. Jer. 27. 21, 22. & 52. 17—22. 1 Kin. 7. 15, 23, 27, 47, 50. 2 Chr. 4. 11—18.

[o] This robbery of the house of the Lord, and this carrying away of his people into captivity, are here to be accurately noted, (1) as judgments against an apostatising and idolatrous church; and (2) as instances of that reckless covetousness and cruelty, which, in due time, brought down the judgments of God against Babylon.—ED.

[o] 1 Kin. 7. 48—51. 2 Chr. 4. 20—22. & 24. 14. Ezra 1. 9—11. Dan. 5. 2, 3.

[†] Heb. *the one sea.*

[p] 1 Kin. 7. 15. Jer. 52. 21.

[q] 1 Chr. 6. 14. Jer. 52. 24. Ezra 7. 1.

[r] Jer. 21. 1. & 29. 25.

[‡] Heb. *threshold.*

[§] Or, *eunuch.*

[s] Heb. *saw the king's face.* Jer. 52. 25.

[‖] In Jer. 52. 25. they are said to be *seven*, but this is no contradiction. *Five* were selected at first, and afterwards augmented to *seven*.—ED.

[*] Or, *scribe of the captain of the host*, i. e. the secretary of war.

[t] Jer. 7. 4. & 52. 27.

[†] Probably, as the chief instigators and leaders of the insurrection, and to strike the deeper terror into the inferior ranks of the people.—ED.

[u] Jer. 15. 2. Amos 1. 15—18. & 5. 27. Deut. 28. 36, 64.

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[x] Jer. 40. 5—9. & 39. 14.

[y] Jer. 40. 5—9, 11—16.

[z] Leaders of the disjointed and independent bands of the Jews that arose after the reduction of Jerusalem.—ED.

[z] Jer. 40. 9. Heb. 6. 16. 2 Sam. 16. 11. & 19. 23.

[a] Jer. 27. 12, 17. & 38. 17, 20.

[b] Zech. 7. 5. & 8. 19. Jer. 40. 15—16. & 41. 1—10.

[†] Heb. *of the kingdom.*

[c] Not Gen. 21. 49. Judg. 10. 17. & 11. 11. not Jos. 11. 3. or 18. 26. but Jos. 18. 26. 1 Sam. 7. 5—16. Judg. 20. 1, 3.

[d] Jer. 41. 17, 18. & xlii, xliii. Deut. 28. 68.

[e] Jer. 52. 31—34.

[‡] B. C. 562.

[f] Prov. 21. 1. Dan. 5. 11. Gen. 40. 14.

[§] Heb. *good things with him.*

[‖] In times and countries abounding with petty sovereignties, we need not be surprised to hear of many captive kings being congregated at Babylon. England, at a period comparatively modern, contained seven distinct kingdoms. Providence, by thus distinguishing the captive monarch of Judah, had the great end in view of drawing the attention of the Babylonian monarch to the revealed word and divine ordinances of Moses and the prophets, and of thus preparing the way for the development of those instructions and warnings which, through Babylon, continue to be still addressed by Daniel and other prophets, to the mighty kings and proud cities of the earth.—ED.

[g] Gen. 41. 42. & 49. 10. 2 Sam. 9. 7. ch. 25. 12. Dan. 1. 3. & 2. 48. & 3. 30.

22 ¶ [z] And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the [y] captains of the armies,[z] they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah [a] sware to them, and to their men, and said unto them, [c] Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the [b] seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed [†] royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at [c] Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and [d] came to Egypt: for they were afraid of the Chaldees.

27 ¶ And [e] it came to pass in the seven and thirtieth year[‡] of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* [f] Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake [§] kindly to him, and set his throne above the throne of the kings[‖] that *were* with him in Babylon;

29 And [g] changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

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But there is no evil in the city which the Lord hath not done. Hardened indeed must men be in wickedness, when the repeated miseries of their fellow transgressors deter them not at all from treading in their steps. And a nation is on the verge of ruin, when God gives up her rulers to infatuation; and when, for the sin of a land, many and wicked are the princes thereof.

REFLECTIONS UPON CHAP. XXV.—How dreadful are the fruits of sin, in persons, cities, and nations! And fearful is the case of those in cities which are long besieged, or taken by force. But no contrivance for safety will at last avail them who have contemned the counsels of God. The final doom of impenitent sinners is to be bound with chains of darkness unto the judgment of the great day! How terribly the ordinances of God suffer for the sin of their attendants! And wo to that city or kingdom from which they are removed! Dreadful is the universal overthrow that surely follows: and men of rank, in the time of such public calamities, are exposed to the most distinguished miseries, answerable to their distinguished influence in the sinful causes thereof. But observe here how exactly the threatenings of God by Moses and the prophets are now fulfilled. Notwithstanding Nebuchadnezzar's intentions, not a remnant of Jews is left in the land of Canaan: and yet, in the very midnight of their captivity, he grants them a token of their future deliverance.

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## ADDITIONAL EDITORIAL NOTES ON THE SECOND BOOK OF KINGS.

CHAP. I. Ver. 2. *Baal-zebub.*—"The fly-god," either because worshipped under that form, or as protecting from the annoyance of flies. The Greeks worshipped *Jupiter Apomyius*, or the fly-expeller. The Hindoo *Vrayavar* is represented as assuming the form of a wasp, for annoyance of his enemies; and, like Baal-zebub, is applied to in time of sickness.

CHAP. II. Ver. 9. *Let a double portion of thy spirit be upon me.*—If the translation fully represent the original, it may be a reference to the double portion of the first-born, Deut. 21. 17. And, if it were so, it was no vain ambition that dictated the desire; for, if the spirit of Elijah was a spirit of power, it was also a spirit of much affliction, which no worldly mind can desire.



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But it has been translated "a repetition," or continuance, a sense that seems to be favoured by ver. 15.——Ver. 23. *There came forth little children.*—Not necessarily little children, but young persons. Isaac was so called (in the Hebrew) when 28, and Joseph when 30, Gen. 25. 6. & 45. 9. See also Gen. 14. 24. & 18. 7.——*Go up, thou bald head.*—Marking the idea of Elijah's ascent into heaven in a manner that proves they were not "little children," in the literal sense, but infidel sons of Belial, with thoughts only for earth, and contempt of eternity and glory.——Ver. 24. *There came forth two she-bears out of the wood, and tare forty and two.*—It is not said whether any were killed, or how much they were torn. The bears were probably mothers "robbed of their whelps," (Prov. 17. 12.) whose maternal fondness is a lesson to humanity; but whose fierceness would be immeasurably increased by the destruction of their young.

Chap. III. Ver. 11. *Poured water on the hands of Elijah.*—In most Eastern countries they eat with the fingers; and, pouring water on the hands, after meals, is an act which, in what Europeans would call "the learned professions," indicates not a servant, but a disciple. The Orientals have a great objection to washing the hands in a basin, holding the water polluted after one contact; the hands are therefore held over the basin, while the water is poured out of a ewer with a narrow neck, but otherwise much like an ordinary British coffee-pot.

Chap. V. Ver. 11. *Strike his hand over the place, and recover the leper.*—A superstition still common in the East, where even a European physician is expected to pass his hand over a diseased part. In England, the royal touch was held to be a remedy for *scrofula*, so late as the days of Queen Anne. The light, not of philosophy—for philosophy never grappled with a popular superstition—but the light of the Bible, in the hands of protestantism, has banished these fond imaginations, and led the sick to the throne of grace alone (Heb. 4. 16.); but similar, or identical superstitions are still fostered, as instruments of popular control, by the votaries of Romanism. And even while this is being written, (March, 1841) persons, of all forms of disease, are being *touched* for healing by a Romish priest, who, while he in words denies any miraculous power, in acts lays claim to it, by sinful compliance with the popular fanaticism.

Chap. VI. Ver. 25. *Doves' dung.*—A kind of dried pulse, much used by the Arabs, is still called by this name, and it is largely stored at Cairo and Damascus; and this is the interpretation of *Bochart* and many others. The literal article is, according to *Morier*, largely used for manure for melons, and sold at a high price; he concludes, therefore, that it was used for this purpose in the siege. In whatever sense, however, we understand the phrase "Ass's head," it means certainly an article of *food;* we can therefore see no reason for supposing the "doves' dung" to be a *manure*, and for no other purpose could the literal article be used; we therefore adopt the opinion of *Bochart*, that it was a kind of dried pea.

Chap. VIII. Ver. 2. *Sojourned in the land of the Philistines seven years.*—It appears strange to many that there could be a famine in Israel and plenty in Palestine, countries between which there was no difference of soil or climate, and that lay so contiguous to each other. Those who either wonder or object, show little knowledge or observation in agriculture. Such occurrences are common in all countries, and arise from various causes, such as, (1) Diversity of agricultural skill. (2) Variety in the staple crop, which people are not easily induced to change to suit seasons. (3) From the local nature of drought and rain, which, though generally equalized, are sometimes very unequal. (4) From the destructive powers of insects, generated at particular degrees of temperature and moisture. (5) From facilities of import—which last was altogether in favour of the Philistines, who dwelt along the borders of the Mediterranean.——Ver. 15. *He took a thick cloth, and dipped it in water, and spread it on his face.*—There is a difficulty in deciding whether Benhadad took the cloth or Hazael. But had Benhadad taken the wet cloth as a means of cure, he would scarcely have waited till next day; it seems much more probable that Hazael took that time to prepare for the succession by the murder.

Chap. XII. Ver. 3. *But the high places were not taken away.*—Private altars on high places, where sacrifices were offered, and, no doubt, generally endeared by some interesting recollection of Joshua, Samuel, or some of the prophets or judges. They were not taken away, either for want of power, or from the unsettled state of the country, or were permitted to remain out of deference to popular prejudice, or the neighbourhood and interests of Levitical cities. Still, as they were contrary to the law, testimony continues to be borne against them.—*Note.* If you cannot reform sinners, at least testify against their sin. Your testimony may be unavailing now, it will work hereafter.

Chap. XVII. Ver. 6. *Halah and in Habor.*—"Halah," the *Calachena* of Ptolemy in the north of Assyria. "Habor," the *Chaboras* of Ptolemy, a mountain between Media and Assyria. Between this mountain and the Caspian sea lies the city Gouzonia, between the two branches of the river Cyrus.——Ver. 8. *Statutes of the heathen.*—Statutes which the idolatrous kings of Israel, and not God, had made.——Ver. 17. *Divination.*—Various pretended methods of prying into futurity, such as an examination of the entrails of sacrificed animals, the flight of birds, palmistry.——*Enchantments.*—The various impostures in which the eyes are deceived by great dexterity, or the mind subdued by the wonderful effects produced by the concealed knowledge of natural causes, also various pretended secret means of acquiring affection or inflicting revenge.——*Sold themselves to do evil.*—These pretended arts were, and, even in Christian lands, still are practised for money, especially by the people called Gypsies, whom happily, at last, Christian care is beginning to reach, and settle in fixed habitations and useful employments.

Chap. XVIII. Ver. 2. *Zachariah.*—Most probably the pious man who exercised such happy influence in the days of Uzziah, (2 Chr. 26. 5.) and whose pious daughter might preserve her son from the idolatry of his father Ahaz.—*Note.* All history attests the incalculable blessing of a pious mother. "A woman that feareth the Lord, she shall be praised," and her acts shall be read in the life and prosperity of her children.——Ver. 7. *He rebelled against the king of Assyria.*—Had the kingdom been his own by any principle of right, Ahaz might have alienated, or rendered it tributary. But it belonged not to man, but to God, and therefore God, who had given it to Abraham, had a right to resume it from the idolatrous and persecuting usurpers.

Chap. XIX. Ver. 28. *I will put my hook in thy nose.*—Oxen and dromedaries are usually guided by a ring which runs through the division between the nostrils and which abides permanently, only requiring the fastening of a rein, or by means of an open hole in the same place, into which a hook with a rein is occasionally inserted.

Chap. XX. Ver. 18. *For thou shalt die, and not live.*—"The natural tendency of thy disease is certain and speedy death;" a fact that no more precluded God's miraculous interference to prolong his days, than the death of Lazarus, and the certain and speedy tendency of his body to corruption, precluded Christ from raising him from the grave.——Ver. 5. *I will heal thee.*—God is always the healer of disease, (Ps. 103. 3.); but, in some cases, the *vis medicatrix naturæ* is his agent, and medicine his means. In other cases the disease, in an attained stage, is naturally incurable, and then miracle is his agent, his word the means.——Ver. 6. *I will add unto thy days fifteen years.*—Not fifteen years beyond the time I had appointed thee, but fifteen years beyond what the state of disease, left to its course, would have allowed thee, Job 7. 1. & 14. 6—14.

Chap. XXI. Ver. 6. *Dealt with familiar spirits.*—Dealt with such as pretended to possess power over spirits, either to render them visible or audible, and so to obtain from them information concerning hidden treasure, things lost or stolen, or the knowledge of future events—a miserable example of imposture and credulity, which even the light of Christianity has not entirely banished from the world.

Chap. XXIII. Ver. 3. *The king stood by a pillar.*—The pillar itself being an emblem of stability and sustaining power. See ch. 11. 14.

Chap. XXIV. Ver. 3. *Remove them out of his sight, for the sins of Manasseh.*—Not punishing them for the personal sins of Manasseh, but for those sins he taught them to practise, and in which they became such expert and infamous adepts.——Ver. 6. *Jehoiachin his son reigned in his stead.*—It is necessary to remark that this king is called by other names, 1 Chr. 3. 16. Jer. 22. 24. and Matt. 1. 11. But nothing is more common in all ages, than for the same person to be called by different names. *Napoleon* and *Bonaparte*, is the most striking modern example—that conquering scourge of the nations being indiscriminately called by the one or the other title.

# THE FIRST BOOK

OF

# CHRONICLES.

This and the following book were probably written by Ezra, the noted reformer after the captivity. They comprehend a history of about 3500 years from the creation till after the Jews returned from Babylon. Their manifest scope is to fix the genealogies of the Jewish nation, and to narrate the noted transactions of David and his royal descendants. As the ancient names of persons or places are sometimes altered in whole or in part, and a number of circumstances, not formerly mentioned, inserted, there is sometimes a seeming, but not a real, contradiction between them and the preceding books; particularly II. Samuel, and the two books of Kings. If we are at any loss to reconcile some of these passages, let us blame our own weakness, but never the oracles of God. Things relative to these mere circumstances might be obvious to the ancient Jews, which are now to us obscure or unknown. The first book contains (1) A collection of sacred genealogy for about 3600 years from Adam till long after the captivity, mingled with some shreds of history not formerly inserted; i—ix. This genealogy was of great use to the Jews who returned from Babylon, to fix them in their respective tribes and families; and is of use to us, to manifest our Redeemer to be the promised seed of David, Judah, Abraham, and Eve, according to the flesh. And now that he is come, for whose sake the registers were chiefly preserved, no genealogy of the Jews, for more than 1700 years backwards, is in the least to be depended on. (2) A repeated view of the translation of the kingdom of Israel from Saul to David, and of the triumphs of the latter, with several additions; x—xii. xviii—xxi. (3) An account of David's settling the ark at Jerusalem; fixing the orders of the priests, Levites, singers, porters, and other ecclesiastical officers; appointing the officers of his property and trained bands; of the vast preparations he made for building the temple; and the directions he gave to Solomon and others concerning it; most of which is not before narrated; xiv—xvii. xxii—xxix.

## CHAPTER I.

(1) *The descents from Adam to Noah and his sons, correspondent to* Gen. v.: 1—4. (2) *The posterity of Noah's sons, by whom the earth was repeopled after the flood, correspondent to* Gen. x.: 5—23. (3) *The descents from Shem to Abraham, out of* Gen. xi.: 24—27. (4) *The posterity of Ishmael, and sons of Abraham by Keturah, out of* Gen. xxv.: 27—33. (5) *The posterity of Esau and Seir, out of* Gen. xxxvi.: 34—54.

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

ADAM,[a] * Sheth, Enosh,
2 [b] Kenan, Mahalaleel, Jered,
3 [c] Henoch, Methuselah, Lamech,
4 [d] Noah, Shem, Ham, and Japheth.
5 ¶ [e] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.†
6 And the [f] sons of Gomer; Ashchenaz, and ‡ Riphath, and Togarmah.
7 And the [g] sons of Javan; Elishah, and Tarshish, Kittim, and § Dodanim.
8 ¶ The [h] sons of Ham; Cush, and Mizraim, Put, and Canaan.‖
9 And [i] the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.
10 And Cush [k] begat Nimrod; he began to be mighty upon the earth.*
11 And [l] Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,†
12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and [m] Caphtorim.
13 And [n] Canaan begat Zidon his first-born, and Heth,‡
14 The Jebusite also, and the Amorite, and the Girgashite,
15 And the Hivite, and the Arkite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Hamathite.
17 ¶ The [o] sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and [p] Meshech.
18 And [q] Arphaxad begat Shelah, and Shelah begat Eber.
19 And unto [r] Eber were born two sons: the name of the one *was* § Peleg, (because in his days the earth was divided,)‖ and his brother's name *was* Joktan.
20 And [s] Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
21 Hadoram also, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab. * All these *were* the sons of Joktan.
24 ¶ [t] Shem,† Arphaxad, Shelah,
25 [u] Eber, Peleg, Reu,
26 [x] Serug, Nahor, Terah,
27 [y] Abram; the same *is* Abraham.‡
28 [z] The sons of Abraham; Isaac, and Ishmael.
29 ¶ These *are* their generations: [a] The first-born of Ishmael,* Nebaioth; then Kedar, and Adbeel, and Mibsam,†
30 Mishma, and Dumah, Massa, [b] Hadad, and Tema,
31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
32 ¶ Now the [c] sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.‡ And the sons of Jokshan; Sheba, and Dedan.
33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. § All these *are* the sons of Keturah.
34 ¶ And Abraham begat Isaac.* The [d] sons of Isaac; Esau, and Israel.
35 The sons of [e] Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 The sons of Eliphaz; Teman, and Omar, [f] Zephi, and Gatam, Kenaz, and Timna,† and Amalek.‡
37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
38 ¶ And the sons of [g] Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 And the sons of Lotan; Hori, and [h] Homam:§ and Timna‖ *was* Lotan's sister.
40 The sons of Shobal; [i] Alian, and Manahath, and Ebal, [k] Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.
41 The sons of Anah; Dishon. And the sons of Dishon; [l] Amram, and Eshban, and Ithran, and Cheran.
42 The sons of Ezer; Bilhan, and Zavan, *and* [m] Jakan. The sons of Dishan; Uz, and Aran.
43 ¶ Now these *are* the kings [n] that reigned in the land of Edom before *any* king reigned over the children of Israel;* † Bela the son of Beor:‡ and the name of his city *was* Dinhabah.
44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.
45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead,
46 And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.
47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.
48 And when Samlah was dead, [d] Shaul of Rehoboth by the river reigned in his stead.
49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

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a Gen. 5. 1—6. Luke 3. 38.

* Cain is omitted as not in the direct line of the Patriarchs, and Abel because he had no descendants.—Ko.

b Gen. 5. 10—18. Luke 3. 37.

c Gen. 5. 18—23. Luke 3. 36, 37.

d Gen. 5. 32. & 10. 1.

e Gen. 10. 2. Ezek. 38. 2. & 27. 13. & 32. 26. Is. 66. 19.

† B. C. 2446.

f Gen. 10. 3. Jer. 51. 27. Ezek. 38. 6. & 27. 14.

‡ Or, *Diphath.*

g Gen. 10. 4. Ezek. 27. 7, 12, 25. Is. 66. 19. From Japheth sprang the Gomerians, Tartars, Turks, Medes, Greeks, Italians, &c.

§ Or, *Rodanim.*

h Gen. 10. 6.

‖ B. C. 2346.

i Gen. 10. 7.

k Gen. 10. 8—10.

* B. C. 2211.

l Gen. 10. 13, 14.

† B. C. 2220.

m Deut. 2. 23.

n Gen. 10. 15—19. & 15. 18—21. From Ham sprang the Cushites, Egyptians, and other Africans, and the Canaanites.

‡ B. C. 2346.

o Gen. 10. 22. & 11. 10.

p Or, *Mash.* Gen. 10. 23. From Shem sprang the Persians, Assyrians, Chaldeans, Syrians, Arabians, &c.

q Gen. 10. 24. & 11. 12—14.

r Gen. 10. 25.

§ That is, *Division.*

‖ B. C. 2247.

s Gen. 10. 26—30.

* These settled in the south and east of Arabia.

t Luke 3. 36. Gen. 11. 10—12.

† The genealogy returns to Shem, because from him the Jews were descended, and from them our Lord.—Ko.

u Gen. 11. 14—18. Luke 3. 35.

x Gen. 11. 20—24. Luke 3. 34.

y Gen. 17. 5.

‡ B. C. 1896.

A. M. 2134. B. C. 1870.

z Gen. 21. 2, 3. & 16. 12, 15. & 25. 12.

a Gen. 25. 13—17. ch. 5. 19.

* These are particularized to mark the fulfilment of the divine promise, Gen. 17. 20. The descendants of Ishmael still constitute "a great nation," occupying a principal place in the still unconquered Arabia.—Ko.

† B. C. 1870.

b Or, *Hadar.* Gen. 25. 15.

c Gen. 25. 1—6. & 37. 28. Num. 22. 4, 7. & 25. 17, 18. & 31. 2, 3, 16, 17. Judg. viii. 24. 60. 6.

‡ B. C. 1834.

§ These, and the Ishmaelites, settled in the north and east parts of Arabia, and became great nations.

* B. C. 1836.

d Gen. 25. 26. & 35. 29.

e Gen. 36. 8, 20. They settled on the south-east border of Canaan.

f Or, *Zepho.* Gen. 36. 11.

† We learn from Gen. 36. 12, that Timna was the name of the mother of Amalek. But this will not authorize us to follow the Arabic or Alexandrine copy of the Septuagint, and suppose this Timna to be the concubine, and not the son of Eliphaz. The mother and the son might both be called by the same name.—Ko.

‡ B. C. 1700.

g Gen. 36. 20—30. They dwelt in mount Seir, and intermingled with the offspring of Esau.

h Or, *Homan.* Gen. 36. 22.

§ cir. 1900.

‖ This is, most probably, that Timna who was the concubine of Eliphaz, and mother of Amalek.—Ko.

i Or, *Alvan.* Gen. 36. 23.

k Or, *Shepho.* Gen. 36. 23.

l Or, *Hemdan.* Gen. 36. 25, 26.

m Or, *Achan.* Gen. 36. 27, 28.

n Gen. 36. 31—39.

* That is, any king of their own nation, of whom Saul was the first. Previously they had been ruled by patriarchs, as Abraham, &c.; by a foreign king, as Pharaoh; by Moses and Aaron, by direct commission from God; by Joshua as a military leader, but with Mosaic authority; and then by an intermixture of foreign conquerors and native judges.—Ko.

† These kings probably all reigned before the Hebrews came out of Egypt and perhaps were Horites, who reigned before the posterity of Esau took possession of the country from them.

‡ About 1900, or 1670.

d Gen. 36. 37.

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Reflections upon Chap. I.—What ground have all men to be humble, when they are sprung of Adam, the covenant-breaker! and it is necessary to love all as our neighbours and brethren, since God has made of one blood all nations of the earth. How contemptible and short the years of all generations appear before the everlasting God! Quickly men post into death and eternity: and scarcely are they born, in God's rockoning, when they die. How marvellous is the pro-



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50 And when Baal-hanan was dead, [o]Hadad reigned in his stead: and the name of his city *was* [p]Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Haded died also.* And the [q]dukes† of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar.

54 Duke Magdiel, duke Iram.[r] These *are* the dukes of Edom.

A. M. cir. 2504. B. C. cir. 1500.

o Or, *Hadar.* Gen. 36. 39.

p Or, *Pau.* Gen. 36. 39.

* About 1500.

† These rulers are not well represented by the modern idea attached to the word "duke." Perhaps the nearest approach is "emeltain," head or leader of a family or clan, and nearly allied to the patriarchal rulers of the Scottish Highlanders.—Ed.

q Gen. 36. 40—14. Ex. 15. 15.

r Gen. 36. 41, 43.

## CHAPTER II.

(1) *The descendants of Judah by Ram the son of Hezron down to Jesse the father of David:* 3—12. (2) *The posterity of Jesse:* 13—17. (3) *The posterity of Hezron, Judah's grandson, by his other sons, viz. by Caleb,* 18—20, 24—49: *by Segub,* 21—24: *by Jerahmeel,* 25—41: *and by Caleb, son of Hur, and grandson of the former Caleb,* 50—54. (4) *Some Kenites who dwelt at Jabez:* 55.

A. M. 2283. B. C. 1721.

THESE *are* the sons of * Israel; [a]Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of [b]Judah;† Er,‡ and Onan, and Shelah: *which* three were born unto him of the daughter of Shuah the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the LORD, and he slew him.§

4 And [c] Tamar, his daughter-in-law, bare him Pharez, and Zerah. All the sons of Judah *were* five.

5 The sons of [d]Pharez; Hezron, and Hamul.

6 And the sons of Zerah; [e]Zimri, ‖ and Ethan, and Heman, and [f]Calcol, and [g]Dara: five of them in all.

7 And the sons of Carmi; † Achar,‡ the troubler of Israel, who transgressed in the thing [g] accursed.

8 And the sons of Ethan; Azariah.§

9 The sons also of [h]Hezron, that were born unto him; Jerahmeel, and [i]Ram, and [k]Chelubai.

10 And Ram begat Amminadab, and Amminadab begat Nahshon, ‖ prince of the children of Judah;

11 And Nahshon begat [l]Salma, and Salma begat Boaz,*

12 And Boaz begat Obed,† and Obed begat Jesse.

13 ¶ [m] And Jesse begat his first-born [n]Eliab,‡ and Abinadab§ the second, and [o] Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:‖

16 Whose sisters *were,* Zeruiah and Abigail. [p] And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.*

17 And [q] Abigail bare Amasa: and the father of Amasa *was* Jether the Ishmaelite.

18 ¶ And [r] Caleb† the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher,‡ and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him [s]Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [t] Bezaleel.§

21 ¶ And afterward Hezron went in to the daughter of [u] Machir, the father of Gilead, whom he ‖ married when he *was* threescore years old; and she bare him Segub.

22 And Segub begat Jair,* who had three and twenty cities in the land of Gilead.

23 And [x] he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities: all these *belonged to* the sons of Machir, the [y] father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him Ashur the father of [z] Tekoa.

25 ¶ And the sons of [a] Jerahmeel† the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz,‡ and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail; and she bare him Ahban, and Molid.

30 And the sons of [b] Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of [c] Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan [d] gave his daughter to Jarha§ his servant‖ to wife; and she bare him Attai.

* Or, *Jacob.*

a Gen. 29. 32—35. & 30. 5—24. & 35. 16—22. & 46. 8—26. & xlix. Ex. 1. 1—5. Num. i. 5, 6. x. xiii. xxvi. xxxiv. Jos. xiii—xxi. ch. ii—v. & 12. 23—40. & 27. 16—22. Ezek. xlviii.

b Gen. 38. 1—30. & 46. 12. Num. 26. 19—21.

† Reuben was the first-born in point of time, Judah in respect of dignity. The title of first-born being transferable.—Ed.

‡ B. C. 1735.

§ The renewed in heart are sometimes taken away early, that God may deliver them from temptation, sorrow, and "the evil to come," (Is. 57. 1.): the wicked are also cut off early in judgment, so that they do not live "half their days." Ps. 55. 23.—Ed.

c Gen. 38. 11—30. Mat. 1. 3. Num. 26. 20.

d Ruth 4. 18. Gen. 46. 12. Num. 26. 21.

e Or, *Zabdi.* Jos. 7. 1.

‖ B. C. 1700.

f 1 Kin. 4. 31.

* Or, *Darda.*

† Or, *Achan.*

‡ B. C. 1490.

g Jos. 6. 19. & 7. 1—26.

§ B. C. 1680.

h Ruth 4. 18—22. Mat. 1. 3—6. Luke 3. 24—31.

i Or, *Aram.* Mat. 1. 3.

k Or, *Caleb.* ver. 18.

‖ B. C. 1530.

l Salmon, Ruth 4. 21. Mat. 1. 4. ver. 51.

* B. C. 1544.

† B. C. 1410.

m 1 Sam. 16. 6—11. & 17. 12.

n Or, *Elihu.* Ch. 27. 18.

‡ B. C. 1108.

§ B. C. 1080.

o Or, *Shammah.* 1 Sam. 16. 9. or *Shimea.* Ch. 20. 7.

‖ He had eight sons (1 Sam. 16. 10.) but one must have died, and so, like Abel, ch. 1. 1. have had his name expunged from the genealogy.—Ed.

A. M. 2974. B. C. 1030.

p 2 Sam. 2. 18. & 3. 30. & 17. 25.

* B. C. 1053.

q 2 Sam. 17. 25. & 19. 13. & 20. 4—10. 1 Kin. 2. 5, 32. Jether was an Ishmaelite by birth, and an Israelite by religion.

r Ver. 9.

† Not that Caleb mentioned Num. 13. 6. for he was the son of Jephunneh, who is referred to ch. 4. 15. This Caleb must have lived some time before the *Exodus,* as Bezaleel, who was a principal artist in constructing the tabernacle, was his grandson.—Ed.

‡ B. C. 1650.

s Ver. 2, 50. ch. 4. 4.

t Ex. 31. 2. & 38. 22.

§ B. C. 1580.

u Num. 27. 1.

‖ Heb. *took.*

* B. C. 1510.

x Num. 32. 41, 42. Deut. 3. 14, 15. Jos. 13. 30, 31. Judg. 10. 4.

y Ver. 21, 24, 42, 49—52. ch. 4. 4, 11, 12, 14, &c. To be father of a city & country, is to be the father of its inhabitants, or the founder or chief ruler of it.

z Ch. 4. 5. 2 Sam. 14. 2. Jer. 6. 1.

a Ver. 9, 26, 27, 33, 42. 1 Sam. 27. 10. & 30. 29.

† Of all the persons mentioned from ver. 25. to 55. nothing more is known than the names. What then is the use of the record? Amongst other uses, one is very important, to teach men humility. The proud may leave nothing but a name; nay, their very names may be expunged from all but the records of him, who, while he is no respecter of the persons of the living, is ready to judge the dead, "both small and great." Rev. 20. 12.—Ed.

‡ B. C. 1610.

b Ver. 28.

c Ver. 34, 35.

d Gen. 21. 21. Deut. 7. 3. Judg. 14. 2. 1 Cor. 7. 38.

§ B. C. 1500.

‖ He may have been a proselyte, and consequently there was no breach of law in the marriage. The name *servant,* is no certain index of his rank: for such was Eliezer of Damascus, whom, nevertheless, Abraham contemplated as his heir. The record is given, not merely as a genealogical fact, but also as an historical remedy against national prejudices. A lesson which none ever needed more frequently than Israel.—Ed.

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vidence of God in keeping up the degenerate race of mankind in the world, and in such equality between the sexes, amidst such a multitude of changes! Remarkably trodden are the paths of death, though still unknown. What multitudes have gone before us, as there are innumerable that follow: and how great and awful will be that assembly, in which all the dead, small and great, shall stand before God! Not one existing, from the foundation of the world till Christ's second coming, shall then be missing! But of little account with God are all nations in respect of his chosen people and church. Their genealogy comes in merely as incidental to that of his favourite family.

REFLECTIONS UPON CHAP. II.—Great were the blemishes of the first four fathers of the Hebrew tribes: and yet two of these tribes are chosen to the distinguished

36 And Attai begat Nathan, and Nathan begat [e] Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of [f] Caleb the brother of Jerahmeel *were,* Mesha[g] his first-born, which *was* the father of [†] Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of [g] Beth-zur.

46 And Ephah, [h] Caleb's [‡] concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph[i] the father of Madmannah, Shevah, the father of Machbenah, and the father of Gibeah: and the daughter of Caleb *was* [i] Achsa.

50 ¶ These were the sons of Caleb the son of Hur, the first-born of [k] Ephratah; Shobal the father of [l] Kirjath-jearim,[*]

51 Salma the father of [l] Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; [m] Haroeh, *and* [†] half of the Manahethites.

53 And the families of [n] Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, [‡] Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of [o] the scribes which dwelt at Jabez; [§] the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [p] Kenites that came of Hemath, the father of the house of [q] Rechab.

A. M. 2504.
B. C. 1500.

[e] Ch. 11. 41.

[f] Ver. 9, 18, 19, 24. Gen. 49. 3. Ex. 4. 22, 23. Rom. 8. 29. Heb. 12. 23.

[g] B. C. 1030.

[†] Men are in this and the following chapters called *fathers* of cities, because their posterity peopled them.

[g] Ver. 23, 24, 45, 49. ch. 8. 29. Ezra 2. 21—35. Neh. 7. 25—38.

[h] Jos. 15. 53. ver. 18, 19, 43.

[‡] Heb. *Pelegesh,* that is, *a half-wife, or divided,* or *secondary wife.* Gen. 22. 24. & 25. 1, 5. 2 Sam. 5. 13. 1 Kin. 11. 3. ch. 1. 32.

[§] B. C. 1540.

[i] Not Jos. 15. 17.

[k] Or, *Ephrath.* Ver. 19.

[l] B. C. 1520.

[*] Kirjath-jearim is the name, not of a person, but of a town—but as his descendants planted the district, Shobal is called its common father.—Ed.

[i] Gen. 35. 19. Ruth 1. 1, 2. Judg. 12. 8. & 17. 8, 9. & 19. 1. Mic. 5. 2. Mat. 2. 1, 6.

[m] Or, *Reaiah.* Ch. 4. 2.

[†] Or, *half of the Menuchites,* or *Harsham-menucheth.*

[n] Ver. 52. Jos. 9. 17.

[‡] Or, *Atarites,* or *crowns of the house of Joab.*

[o] Jer. 8. 8. Ezra 7. 6.

[§] B. C. 1000.

[p] Judg. 1. 16. & 4. 11.

[q] Jer. 35. 2. 2 Kin. 10. 15, 23.

## CHAPTER III.

(1) *Of David's sons:* 1—9. (2) *Of his successors while the kingdom of Judah continued:* 10—16. (3) *Of the remains of his family in and after the captivity:* 17—24.

A. M. cir. 2549.
B. C. cir. 1455.

NOW these were the sons of David, which were born unto him in Hebron: the firstborn [a] Amnon, of Ahinoam the [b] Jezreelitess; the second, [c] Daniel,[*] of Abigail the Carmelitess;

2 The third, [d] Absalom the son of Maachah, the daughter of Talmai king of Geshur; the fourth, [e] Adonijah the son of Haggith;

3 The fifth, Shephatiah of Abital; the sixth, Ithream, by [f] Eglah his wife.

4 *These* six were born unto him in Hebron; and [g] there he reigned seven years and six months:[†] and in Jerusalem he reigned thirty and three years.

5 [h] And these were born unto him in Jerusalem; [i] Shimea, and Shobab, and Nathan, and Solomon, four, of [k] Bath-shua, the daughter of [l] Ammiel.

6 Ibhar also, and [m] Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,[‡]

8 And Elishama, and [n] Eliada, and Eliphelet, nine.

9 *These were* all the sons of David, besides the sons of the concubines, and [o] Tamar their sister.

10 ¶ And Solomon's son *was* [p] Rehoboam, [q] Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son,[§] [r] Ahaziah his son, Joash his son,

12 Amaziah his son, [s] Azariah his son, Jotham his son,

13 [t] Ahaz his son,[*] Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were,* the firstborn Johanan,[†] the second [u] Jehoiakim, the third [x] Zedekiah, the fourth [y] Shallum.

16 And the sons of [z] Jehoiakim; [a] Jeconiah his son, [b] Zedekiah[‡] his son.

17 ¶ And the sons of Jeconiah; Assir, [c] Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were,* [d] Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

[a] 2 Sam. 2. 2. & xiii.

[b] Jos. 15. 56. 1 Sam. 25. 43.

[c] Or, *Chileab.* 2 Sam. 3. 3.

[*] Called also Chileab, 2 Sam. 3. 3. Two contemporaneous names were common. So also was a change of name, one succeeding and superseding the other. It is probable this individual died young, as there is no special mention of him subsequently in the history.—Ed.

[d] 2 Sam. 13. 20—29. xiv—xviii.

[e] 1 Kin. 1. 11.

[f] 2 Sam. 3. 5. His beloved wife.

[g] 2 Sam. 2. 11. & 5. 5. 1 Kin. 2. 11. ch. 29. 27.

[†] About 1048.

[h] 2 Sam. 5. 14—16. ch. 14. 3—7.

[i] Or, *Shammua.* 2 Sam. 5. 14. ch. 14. 4.

[k] Or, *Bath-sheba.* 2 Sam. 11. 3.

[l] Or, *Eliam,* 2 Sam. 11. 3.

[m] Or, *Elishua.* 2 Sam. 5. 15. ch. 14. 5.

[‡] B. C. 1033.

[n] Or, *Beeliada.* Ch. 14. 7.

[o] 2 Sam. 13. 1—19.

[p] Mat. 1. 7—16. 1 Kin. 11. 43.

[§] B. C. 1016.

[q] Or, *Abijam.* 1 Kin. 15. 1, 6, 24. & 22. 44. 50.

[‖] B. C. 921.

[r] Or, *Azariah,* or Jehoahaz. 2 Chr. 22. 6. & 21. 17. & 24. 1. & 25. 1.

[s] Or, *Uzziah.* 2 Kin. 15. 1, 33.

[t] 2 Kin. 16. 1, 20. & 21. 1, 19, 26.

[*] B. C. 884.

[†] B. C. 762.

[u] Or, *Eliakim.* 2 Kin. 23. 34.

[x] Or, *Mattaniah.* 2 Kin. 24. 17.

[y] Or, *Jehoahaz.* 2 Kin. 23. 30. 2 Chr. 36. 1. Jer. 22. 11.

[z] Mat. 1. 11.

[a] Or, *Jehoiachin.* 2 Kin. 24. 6. or *Coniah.* Jer. 22. 24. Mat. 1. 12.

[b] 2 Kin. 24. 17. Being his successor.

[‡] Supposed by some to be that Zedekiah whose name was originally Mattaniah, 2 Kin. 24. 17. If this were so, he is called son, merely as successor of Jeconiah. But this Zedekiah may have been another, and an actual son of Jechoniah, of whom nothing more is historically recorded.—Ed.

[§] The word *Asir* signifies *prisoner,* and is most probably an epithet applied to Jeconiah who was so long a prisoner in Babylon: and this translation will reconcile the genealogy with that of Matthew 1. 12.—Ed.

[c] Heb. *Shealtiel.* Mat. 1. 12.

[d] Ezra 2. 2. & 3. 2. & 5. 2. Hag. 1. 1, 12, 14. & 2. 2, 4, 21, 23. Zech. 4. 6, 9. Mat. 1. 12. Luke 3. 27. It seems Pedaiah adopted him, or became his father-in-law.

honours of priesthood and royalty; and the last of these to produce an incarnate God.—Not of works, lest any man should boast! The most distinguished sinners are often rendered the most remarkable monuments of his saving grace, or of usefulness in the church! And often the families which God intends for uncommon honours are first dishonoured with the vilest characters, and marked with distinguished strokes of wrath. How rare is it to find four brothers in a family all famed for wisdom and grace!—But frequent enough to find families almost desolated by the sword. God takes peculiar pleasure to exalt the low, and abase that which is high. David, the youngest son of Jesse, is raised to the throne.—Even so, Father, because so it seemed good in thy sight! By what incontestible sovereignty God orders the condition of families, giving or withholding children, or of this or that sex, as it pleaseth him! Let all therefore learn, in whatever state he places them, to be therewith content. Let parents learn rather to marry their children to pious servants than to the ungodly rich. And let those who, like the Kenites, join God's people in their warfare, expect to dwell with them in their Canaan above.



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21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of [o] Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.[*]

23 And the sons of Neariah; Elioenai, and [†] Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were*, [‡] Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

A. M. 3416. B. C. 588.

o Ezra 8. 2.

* That is—the sons of Shechaniah were *six*, reckoning to him Shemaiah and his *five* sons, as Jacob reckoned to himself Ephraim and Manasseh the sons of Joseph, Gen. 48. 5, 6. This is evident from the word *sons* of Shechaniah, for only one proper son, Shemaiah, is mentioned, (ver. 22,) and as *none* are ascribed to him, they must be his son and grand-sons, by the virtue of patriarchal adoption. There is thus no use for the violent and unauthorized substitution of five, without authority of MSS. as Houbigant would read.—Ed.

† Heb. *Hizkiyahu.*

‡ B. C. 630.

## CHAPTER IV.

(1) *A further genealogy of the tribe of Judah;* viz. *The posterity of* 1. *Shobal, the son of Hur, and grandson of Carmi, Chelubai, or Caleb,* 1—4; 2. *of Ashur, a posthumous son of Hezron,* [chap. ii. 24.] *and with a hint of the remarkable piety and prosperity of Jabez, a son of Aharhel,* 5—10; 3. *of Chelub, brother of Shuah,* 11—20; 4. *of Shelah, third son of Judah:* 21—23. (2) *An account of the posterity of Simeon and their habitations, and of their conquest of Gedor, and of the Amalekites who dwelt in mount Seir:* 24—43.

THE sons of Judah;[*] [a] Pharez, Hezron, and [b] Carmi, and Hur, and Shobal.

2 And [c] Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the [d] Zorathites.

3 And these *were of* the father [e] of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of [f] Gedor, and Ezer the father of Hushah. These *are* the sons of [g] Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And [h] Ashur the father of [†] Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was [‡] more honourable than his brethren: and his mother called his name [§] Jabez, saying, Because [k] I bare him with sorrow.

10 And Jabez [l] called on the God of Israel, saying, [‖] Oh that thou wouldest [m] bless me indeed, and [n] enlarge my coast, and that thine hand might be with me, and that thou wouldest [*] keep *me* from evil, that it may not grieve me! And God [o] granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

A. M. 2824. B. C. 1720.

* This second genealogy of Judah begun, became with its appendages, Benjamin, Simeon, and Levi, this tribe returned into the land, and reconstituted the kingdom of Judah, which subsisted "until Shiloh came," Gen. 49. 10.—Ed.

a Gen. 38. 29. & 46. 12.

b Or, *Chelubai.* Ch. 2. 9. or *Caleb,* ch. 2. 18.

c Or, *Haroeh.* Ch. 2. 52.

d Jos. 15. 33. Judg. 13. 25.

e 2 Chr. 11. 6. Judg. 15. 11.

f Ver. 18, 30. Jos. 15. 36, 58. ch. 12. 7.

g Ch. 2. 50.

h Or, *Asher.* Ch. 2. 24. ver. 6—8.

† B. C. 1516.

i Ver. 10. Prov. 10. 26. Acts 17. 11. Is. 43. 4.

‡ His superiority *of* honour lay, (1) In piety towards God, the true source and characteristic of honour. (2) In his pursuit of advancement being in dependence upon God. (3) In his complete dependence upon God's protection; and (4) In his unshaken confidence in restraining and preventing grace.—Ko.

§ That is, *Sorrowful.*

k Gen. 3. 16. ch. 7. 23.

l Ps. 55. 16. & 50. 15.

‖ Heb. *If thou will,* &c.

m Ps. cxii. cxviii. & 72. 17. Eph. 1. 3.

n Ps. 127. 1. Prov. 10. 22.

* Heb. *do me.*

o Ps. 65. 2. & 21. 4. & 91. 15. Is. 58. 9. & 65. 24. & 30. 19. Job 22. 27, 28. Mat. 7. 7. Eph. 3. 20.

A. M. 2864. B. C. 1540.

* Or, *the city of Nahash.*

p Jos. 15. 17. Judg. 3. 9.

† Or, *Hathath* and *Meonothai,* who *begat,* &c.

‡ Or, inhabitants *of the valley.*

§ Or, *craftsmen.*

‖ "Charashim," artists—of what description we are not told, but most probably workers in metallurgy, cutlery, jewellery, carpentry, &c.—Ed.

q Num. 13. 6, 30. & 14. 6—10. 24. 30. Jos. 14. 6—14. Judg. 1. 12—14.

* Or, *Uknaz.*

† B. C. 1490.

‡ Father still denotes the founder or planter of a city.

r Or, *the Jewess.* Ver. 19.

s Ver. 4, 30.

§ She may have been an Egyptian princess, or an Israelitess, that, from some peculiar circumstance, was called by that name: such as having been born in or about the Egyptian court, or having saved a child from drowning, as Pharaoh's daughter saved Moses.—Ed.

t Or, *Jehudijah,* mentioned before, Ver. 18.

‖ About 1200.

u Gen. 38. 4, 5. Num. 26. 20.

* B. C. 1700.

† Two or three statements in this chapter lead us to conclude, that about this time, something like *caste,* or confinement to particular trades and employments—still so common in the East Indies—had begun to take place amongst the Israelites. By "fine linen," some understand flax, others cotton.—Ko.

x Perhaps in David's time. 2 Sam. 8. 2.

‡ B. C. 1040.

§ Now they were debased and impoverished.

* The frequent reference to specific employments in this chapter, may well induce us to adopt the translation of dwelling amongst "plants and hedges," as descriptive of gardeners, instead of taking them for the names of places.—Ko.

† "There they dwelt," viz. at Bethlehem.—Ed.

y Or, *Jemuel.* Gen. 46. 10. Ex. 6. 15. Num. 26. 12—14.

‡ Or, *Jachin.*

z Or, *Zohar.* Gen. 46. 10.

§ This genealogy of Simeon differs from the parallel account of the same family, but the discrepancies may be fully reconciled by the recollection, that it was common for the same person to have two or more contemporaneous or consecutive names.—Ko.

a Heb. *unto.* Gen. 49. 7—10. Num. 1. 23, 27. & 26. 14, 22. Prov. 17. 6.

b Jos. 19. 2—8.

§ B. C. 1444.

c Or, *Balah.* Jos. 19. 3.

d Or, *Eltolad.* Jos. 19. 4.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of [*] Ir-nahash. These *are* the men of Rechah.

13 And the sons of Kenaz; [p] Othniel, and Seraiah: and the sons of Othniel; [†] Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the [‡] valley of [§] Charashim; [‖] for they were craftsmen.

15 And the sons of Caleb [q] the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, [*] even Kenaz.[†]

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the [‡] father of Eshtemoa.

18 And his wife [r] Jehudijah bare Jered the father of [s] Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh,[§] which Mered took.

19 And the sons of *his* wife [t] Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.[‖]

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah [u] the son of Judah *were*, Er [*] the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen,[†] of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who [x] had the dominion in Moab, and Jashubi-lehem.[‡] And *these are* ancient things.

23 These *were* the potters, and those that dwelt among [§] plants and hedges:[*] there they dwelt[†] with the king for his work.

24 ¶ The sons of Simeon *were*, [y] Nemuel, and Jamin, [‡] Jarib, [z] Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters;[§] but his brethren had not many children, neither did all their family multiply [a] like to the children of Judah.

28 And they [b] dwelt at Beer-sheba, and Moladah, and Hazar-shual,[‖]

29 And at [c] Bilhah, and at Ezem, and at [d] Tolad,

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Reflections upon Chap. III.—Even good men may have large families with little appearance of piety or wisdom among most of them, while there is plenty of crosses: and often children die and leave their names to others. But it is highly becoming when we so love our reprovers, and especially our God, as to commemorate them * in the names of our children. What distinguished respect God pays to his promise, and to the noted piety of his servants! Never, perhaps, but in David's family, did a crown go directly from father to son for seventeen generations! But great indeed is our mercy that we now have Jesus, the King eternal, immortal, and invisible, to complete and crown the list.

* David called one of his sons *Nathan;* and many of them had *EN (My God)* in their names.

Reflections upon Chap. IV.—How often have parents most comfort in those

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and [c] Hazar-susim, and at Beth-birei, and at Shaaraim.* These *were* their cities unto the reign of David.†

32 And their villages *were*, [f] Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities;

33 And all their villages that *were* round about the same cities, unto [g] Baal. These *were* their habitations, and ‡their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

38 These [h] mentioned by *their* names *were* princes in their families; and the house of their fathers increased greatly.§

39 ¶ And they went to the entrance of ‖Gedor,‖ *even* unto the east side of the valley, to seek pasture for their flocks.*

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable: for *they* of [k] Ham had dwelt there of old.†

41 And these written by name came in the days of ‖Hezekiah king of Judah,‡ and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to [m] mount Seir,§ having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the [n] Amalekites that were escaped, and dwelt there unto this day.

A. M. 2560.
B. C. 1444.

c Or, *Hazar-rusah.* Jos. 19. 5.

* B. C. 1048.

† When David obtained Ziklag by grant from Achish, and probably others by right of reconquest.—Ed.

f Or, *Ether.* Jos. 19. 7.

g Or, *Baalath-beer.* Jos. 19. 7.

‡ Or, *as they divided themselves by nations among them.*

h Heb. *coming by names.* Gen. 5. 4. ch. 5. 24.

§ See note on ver. 27.—Ed.

‖ Perhaps not that Jos. 15. 36. 58. ver. 4, 18. ch. 12. 7.

¶ About 36 miles south-west of Jerusalem. The city was assigned to Judah, (Josh. 12. 13.) but the "entrance" was probably the southern border of the district next to Egypt.—Ed.

* About 710.

k Gen. 9. 24. & 14. 5—7. Ps. 78. 51.

† "They of Ham," Egyptians by whose skill in agriculture, the land had been highly improved, and by whose valour and well-ordered government its peace had been secured.—Ed.

‡ 2 Kin. xviii—xx. 2 Chr. xxix—xxxii.

§ This took place about the time of the captivity of the ten tribes, and these bold and adventurous emigrants were consequently preserved from the disasters of their compatriots.—Ed.

m Gen. 36. 8. Deut. 2. 5.

§ About 715.

n 1 Sam. 15. 7, 8. & 27. 8. & 30. 16, 17. 2 Sam. 8. 12. Ex. 17. 14, 16. Deut. 25. 17—19.

## CHAPTER V.

(1) *Of the Reubenites;—why they lost their birthright;—who were their principal chiefs;—and how they seized the territory of the Hagarites:* 1—10. (2) *Of the Gadites and their residence:* 11—17. (3) *Of the eastern half-tribe of Manasseh:* 18—24. (4) *How these three tribes conquered the Hagarites:* 18—22. (5) *How they were all first conquered and captivated by the Assyrians, because of their apostasy from God:* 25, 26.

NOW the sons of Reuben, the [a] first-born of Israel, (for he *was* the first-born; but, forasmuch as he [b] defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

A. M. 2294.
B. C. 1710.

a Gen. 29. 32. & 49. 3, 4. Ex. 6. 14. Num. 26. 5.

b Gen. 35. 22. & 49. 4. & 48. 15, 22. 1 Cor. 5. 1. Prov. 14. 34.

c Gen. 49. 8, 10. 2 Sam. 7. 8—13. Mic. 5. 2. Mat. 2. 6. Heb. 7. 14.

d Or, *Prince.* Num. 2. 3. & 10. 14. 2 Sam. 8. 15. 1 Tim. 6. 15. Rev. 5. 5. & 17. 14. & 19. 16.

e Gen. 46. 9. Ex. 6. 14. Num. 26. 5—9.

f Or, *Tiglath-pilneser.* 2 Kin. 15. 29. & 16. 7.

g Ver. 17.

* B. C. 740.

h Or, *Shemaiah.* ver. 4.

i Jos. 13. 15, 23. Num. 32. 37, 38. Deut. 3. 12. 16. 17. Jer. 48. 19—21. Ezek. 25. 9.

† B. C. 1060.

k Gen. 21. 9. ver. 19, 20.

‡ Ishmaelites, descendants of Hagar.—Ed.

§ Heb. *upon all the face of the east.*

l Jos. 13. 11, 21—28. Deut. 3. 10, 12. 16, 17. Num. 32. 34—36.

m Ch. 27. 29. Is. 33. 9. & 65. 10. Song 2. 1. not Acts 9. 35. Several places had this name.

‖ The site of Sharon, or Saron, (Acts 9. 35.) cannot be precisely ascertained. According to Eusebius the whole district of country between Joppa and Cæsarea was called *Sharon;* and its richness and fertility are noticed by most travellers. Another district lying between mount Tabor and the Sea of Galilee, was also distinguished by the same name; and a third, on the east of Jordan, in the tribe of Gad, seems to be that described in the text.—Ed.

* Heb. *their goings forth.*

n 2 Kin. 15. 5, 32. & 14. 16, 28

† Heb. *sons of valour.*

2 For [c] Judah prevailed above his brethren, and of him *came* the chief [d] ruler; but the birthright *was* Joseph's;)

3 The sons, *I say*, of [e] Reuben the first-born of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom [f] Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, (when the [g] genealogy of their generations was reckoned,) *were* the chief, Jeiel, and Zechariah,*

8 And Bela the son of Azaz, the son of [h] Shema, the son of Joel, who dwelt in [i] Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul† they made war with the [k] Hagarites,‡ who fell by their hand: and they dwelt in their tents §throughout all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, ‖in the land of Bashan, unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren, of the house of their fathers, *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of [m] Sharon,‖ upon *their borders.

17 All these were reckoned by genealogies in the days of [n] Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, †of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

children from whom they at first expected least of it! What honour doth learning, and especially piety, put upon men! But it is a singular mercy to have a new covenant God to address in our prayers. To set out in the world with much earnest supplication to God is a hopeful beginning; and the most extensive and substantial blessings may boldly be asked at his throne of grace, who takes pleasure in hearing and answering the fervent prayers of faith. They that wait upon him shall renew their strength, and be protected from all their enemies.

How differently God disposes of men in respect of their callings and stations on earth! He advances them to honour and power, or degrades them to the meanest employments, as seemeth good in his sight. This world is a changing scene: nothing substantial or enduring is to be expected in it. Let it quicken our diligence to secure a better, where our dignity will be secure, without variableness or shadow of turning. Behold how God rewards the Simeonites, who cleaved to the family of David! They are provided with new habitations; when their



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19 And they made war with the Hagarites,* with [o] Jetur, and Nephish, and Nodab.

20 And they were [p] helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.

21 And they [†] took away [q] their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of [r] men an hundred thousand.

22 For there fell down many slain, because the war *was* [s] of God.[‡] And they dwelt in their steads until [t] the captivity.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan [u] unto Baal-hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, [x] famous men, *and* heads of the house of their fathers.

25 ¶ And they [y] transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel [z] stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria,[§] and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh,) and brought them unto Halah, and Habor, and Hara, and to the river Gozan[a], unto this day.

A. M. 3204. B. C. 800.

* Perhaps about 800.

o Gen. 25. 14, 15. ch. 1. 31.

p Ver. 22. Ps. 44. 1. Ex. 17. 11. 1 Kin. 22. 32. 2 Chr. 14. 11. Rom. 8. 31. Heb. 13. 5, 6.

† Heb. *led captive.*

q Num. 31. 32—35. Job 1. 3. & 42. 12. 2 Kin. 3. 4. Deut. 3. 7. & 20. 14.

r Heb. *souls of men,* as Num. 31. 35.

s 2 Chr. 32. 8. Rom. 8. 31. Ex. 14. 25. Prov. 21. 30.

‡ The war was a judgment from God upon an idolatrous and wicked people. A war, (as such) comes from men's "lusts that war in their members," (James 4. 1.) but war, as a judgment and punishment, comes from God, who gives the invading nation up to their own evil desires, and the invaded to the retribution of the idolatries they have practised, the injustice they have done, and the cruelties they have committed.—Ed.

t 2 Kin. 17. 6. or 15. 29. ver. 26.

u Deut. 3. 8, 9. & 4. 48. Jos. 11. 17. & 12. 3. & 13. 30—31. Ps. 42. 6. & 89. 11. & 133. 3.

x Heb. *men of names,* Gen. 6. 4. ch. 4. 30.

y Deut. 31. 16, 20. & 32. 15—21. Judg. 2. 12, 17, 19. 2 Kin. 17. 7—17. Hos. iv—xiii. Ezek. xvi, xx, xxxiii.

z 2 Sam. 24. 1, 2 Kin. 15. 19, 29. & 17. 6. 1 Ch. 10. 5, 6.

§ B. C. 770.

a Places in Assyria and Media. 2 Kin. 17. 6. & 18. 11. & 19. 12.

## CHAPTER VI.

*A register of the Levites.* (1) *Their pedigree, including an account of their principal ancestors,* 1—3: *and of the succession of the priesthood from Aaron to the Chaldean captivity,* 4—15, 50—53: *and of some other families: particularly of Heman, a descendant of Samuel, Asaph, and Ethan, or Jeduthun, chief musicians:* 16—30, 33—47. (2) *Their work;—of the singers,* 31, 32; *of the Levites,* 48; *and priests,* 49. (3) *Their habitations;—of the priests,* 54—56, 65; *of the other Kohathites,* 61, 66—70; *of the Gershonites,* 62, 71—76; *and of the Merarites:* 63, 77—81.

THE sons of Levi; [a] [b] Gershon, Kohath, and Merari.

2 And the sons of [c] Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And [d] the children of Amram; Aaron, and Moses, and Miriam. The [e] sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ [f] Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

A. M. 2984. B. C. 1720.

a Gen. 46. 11. Ex. 6. 16. Num. 26. 57. ch. 23. 6. ver. 16.

b Or, *Gershom,* ver. 16, 17, 20.

c Ex. 6. 18. ch. 23. 12.

d Ex. 6. 20. & 15. 20. ch. 23. 13.

e Lev. 10. 1, 12. Ex. 28. 1. ch. 24. 1, 2. Num. 26. 60, 61. & 3. 2, 4.

f Num. 25. 7. Jos. 24. 33. Ezra 7. 1—5.

A. M. 3204. B. C. 800.

g 2 Sam. 8. 17. & 15. 27. & 17. 17. & 18. 19, 22. 1 Kin. 2. 35. not that 1 Sam. 14. 3.

h Perhaps Jehoiada. 2 Kin. xi, xii.

i 2 Chr. 26. 17—20.

* Heb. *in the house.*

k 1 Kin. vi, vii. 2 Chr. iii, iv.

† Who, consequently, witnessed there the glory of the *shechinah,* and the completion of those shadowy ordinances that set forth the body of Christ. Heb. 10. 1.—Ed.

l Or, *Meshullam.* Ch. 9. 11.

m 2 Kin. 22. 12, 14. 2 Chr. 34. 14.

n 2 Kin. 25. 18. Ezra 7. 1. Neh. 11. 11.

‡ With him ended the succession of priests in the first temple.—Ed.

o Ezra 5. 2. Hag. 1. 2, 12. & 2. 2.

p 2 Kin. xxv. 2 Chr. xxxvi. Jer. xxxix, lii.

§ B. C. 588.

q Or, *Gershon,* ver. 1.

r Ex. 6. 16. ver. 1.

s Ex. 6. 17. ch. 23. 7.

‖ B. C. 1700.

t Ver. 2. ch. 23. 12. Ex. 6. 18.

u Ex. 6. 19. Num. 3. 33. ch. 23. 21. & 24. 26. ver. 29.

x Ver. 17. 29—30.

* B. C. 1650.

y Or, *Ethan.* ver. 42. not Ps. 89. title.

z Or, *Adaiah.* ver. 41.

a Or, *Ethni,* ver. 47.

b Or, *Izhar,* ver. 2, 18, 33—38. Ex. 6. 21, 24.

† B. C. 1580.

c Or, *Zephaniah, Azariah, Joel,* ver. 36.

d Ver. 35, 36.

e Or, *Zuph,* 1 Sam. 1. 1. ver. 35

f Or, *Eliel,* ver. 34.

g 1 Sam. 1. 1.

h Called also *Joel.* ver. 33. 1 Sam. 8. 2.

‡ B. C. 1095.

§ From 1 Sam. 8. 2, and from 1 Chron. 6. 33, it appears that the name of Samuel's eldest son was Joel, and not Vashni. Some suppose the word *Joel* to have dropped out of the text, and that Vashni, which signifies *second,* is an epithet to be joined with Abiah. There seems no necessity for this conjectural emendation, as the first-born of Samuel may have been called both Joel and Vashni. —Ed.

i Ver. 19, 44—47.

‖ "Over the hands," inasmuch as the hands were largely used in the instrumental music, divinely authorized and appointed, as a significant and delightful accompaniment of the Jewish worship. —Ed.

k Ch. 16. 1. 2 Sam. 6. 17. 1 Kin. 8. 4—6.

* B. C. 1015.

† Two states of the church are represented by the ark—the one, uncertainty of abiding, and many removals—the other, rest and permanence. The one, the church on earth—the other, the church in heaven. —Ed.

l Ch. 16. 37—42. & 25. 30. & xxv

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And [g] Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And [h] Johanan begat Azariah, (he *it is* [i] that executed the priest's office [*] in the [k] temple that Solomon built in Jerusalem,)[†]

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat [l] Shallum,

13 And Shallum begat [m] Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat [n] Seraiah,[‡] and Seraiah begat Jehozadak,

15 And [o] Jehozadak went *into captivity,* when the LORD [p] carried away Judah and Jerusalem by the hand of Nebuchadnezzar.[§]

16 ¶ The sons of Levi; [q] [r] Gershom, Kohath, and Merari.

17 And these *be* the names of [s] the sons of Gershom; Libni, and Shimei.[‖]

18 And the [t] sons of Kohath, *were* Amram, and Izhar, and Hebron, and Uzziel.

19 The [u] sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites, according to their fathers.

20 ¶ Of Gershom; [x] Libni his son, Jahath his son, Zimmah[*] his son,

21 [y] Joah his son, [z] Iddo his son, Zerah his son, Jeaterai his son.

22 ¶ The sons of Kohath; [a] [b] Amminadab his son, Korah his son, Assir his son,

23 Elkanah[†] his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, [c] Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; [d] Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; [e] Zophai his son, and Nahath his son,

27 [f] Eliab his son, Jeroham his son, [g] Elkanah his son.

28 And the sons of Samuel; the first-born [h] Vashni,[‡§] and Abiah.

29 ¶ [i] The sons of Merari: Mahli; Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 ¶ And these *are they* whom David set over the service[‖] of song in the house of the LORD, after that the [k] [*] ark had rest.[†]

32 And they [l] ministered before the dwel-

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brethren, who joined the kingdom of Israel, are carried into captivity. If I firmly adhere to God and my duty, he will always provide for me what I need; and that which appears an afflictive separation, shall at last prove a comfortable deliverance. But the curse of God shall hunt out the sinners, as it did the Amalekites, till they are utterly destroyed.

REFLECTIONS UPON CHAP. V.—Behold how sin degrades men, and thrusts them down from their excellency! And one false step often leaves an indelible stain upon their memory. But God does not utterly cast off those who fall foully at first, and are severely punished in the flesh. Behold how he divides the honours which had been sinfully forfeited, that no flesh may glory in his presence!—how

ling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem; and *then* they waited on their office, according to their order.

33 And these *are* they that [m] waited, with their children: of the sons of the Kohathites; [n] Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of [o] Eliel, the son of Toah,

35 The son of [p] Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of [q] Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of [r] Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother [s] Asaph," (who stood on his right hand,) *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of [t] Ethni, the son of Zerah, the son of [u] Adaiah,

42 The son of [v] Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: [w] Ethan the son of [x] Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of [y] Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But [z] Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* [a] the sons of Aaron; Eleazar [†] his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now [b] these *are* their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites; for theirs was the lot.*

55 [c] And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 [d] And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And [e] Hilen with her suburbs, Debir with her suburbs,

59 And [f] Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and [g] Alemeth with her suburbs, and Anathoth with her suburbs. All their cities, throughout their families, *were* thirteen cities.†

61 And [h] unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely*, *out of* the half-*tribe* of Manasseh, [‡] by lot, ten cities.

62 And [i] to the sons of Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the [k] sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 [l] And the children of Israel gave to the Levites *these* cities, with their suburbs.

65 And they [m] gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by *their* names.§

66 [n] And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also [o] Gezer with her suburbs,

68 And [p] Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And [q] Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh;

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A. M. 2929. B. C. 1075.

m Stood. Ps. 134. 1, 2 ch. 23. 9. ver. 22—28.

n Ch. 15. 17, 19. & 25. 4. ver. 33. Ps. 88, title.

o Or, *Eliab. Nahath.* ver. 26, 27.

p Or, *Zophai*, ver. 26, 27.

q *Shaul, Uzziah, Uriel*, ver. 24.

r Num. 16. 1—37. & 26. 10, 11. Ps. xlii, xliv—xlix, lxxxiv, lxxxv, title.

s Ch. 15. 17, 19. & 25. 2. ver. 30, 21. Ps. l. lxxiii—lxxxiii, title, ver. 20, 21.

* To whom are ascribed twelve of the psalms.—ED.

t Or, *Jeaterai*, ver. 21.

u Or, *Iddo*, ver. 21.

v Or, *Joah*, ver. 21.

w Or, *Jeduthun.* ch. 9. 16. & 25. 3, 6. Ps. 39, title.

x Or, *Kushaiah.* ch. 15. 17.

y Ch. 22. 21, 28. Num. 3. 20, 33—36. Ex. 6. 19. Jos. 21. 7, 34—40.

z Num. 18. 7. & 8. 10. Lev. 1—ix. Ex. 30. 7. Heb. 9. 14. & 6. 20.

a Ver. 3—9. Ezra 7. 1—5.

† B. C. 1000.

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A. M. 3004. B. C. 1000.

b Jos. 21. 9—19. In this list of the cities of the priests Gibeon and Juttah are omitted.

* Other tribes obtained by investment on request, and in virtue of continued military service—as the tribe of Reuben and half-tribe of Manasseh, east of Jordan—others obtained directly by conquest, some earlier, some later; but Levi, in all his branches, obtained his possessions only *by lot*, the emblem of every spiritual blessing which must be "the gift of God," first to Christ, our High Priest, (Ps. 2b, 23,) and then, from and through him, to all his members. Eph. 4. 8.—ED.

c Jos. 21. 11. & 14. 13. & 15. 13.

d Jos. 21. 4, 13—19.

e Or, *Holon.* Jos. 21. 15.

f Or, *Ain.* Jos. 21. 16.

g Or, *Almon.* Jos. 21. 18.

† *Eleven* here, two more, Josh. 21. 16, 17. The eleven were their dwelling-places (ver. 54,) the thirteen their right by lot and inheritance, (ver. 60.) These represent the Israelitish family. When Levi ceased to be a portioned tribe, and was given for the first-born, (Num. 3. 12,) there remained eleven, for Ephraim and Manasseh were not of Jacob, but of Joseph. But when all were counted there were thirteen tribes, for every one of whom there is a representative city of refuge.—ED.

h Jos. 21. 5, 20—26. ver. 67—70.

‡ And out of the tribes of Ephraim and Dan.

i Jos. 21. 6, 27—33. ver. 71—76.

k Jos. 21. 7, 34—40. ver. 77—81.

l Jos. xxi. Num. 35. 1—8.

m Ver. 57—60 Jos. 21. 9—19.

§ Each of the other tribes received a compact territory, except the tribe of Manasseh, which was divided into two separate portions, and a few additional allotments to some tribes within the limits of their neighbours. But Levi receives no extended territory in any one place, but merely cities and their suburbs—a gracious arrangement providing for the equable extension of religious education to all the tribes, and the due administration of the law, of which the priests were the principal judges, while it fulfilled the prophecies of Jacob and Moses, concerning their future destination. Gen. 49. 7. Deut. 33. 10.—ED.

n Jos. 21. 5, 20—26.

o 1 Kin. 9. 15.

p Jos. 21. 22.

q Jos. 21. 23, 24.

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he casts out the enemy from before his people by little and little, and gives them residence and substance as they have need of it! Behold these Gadites in their pride; and see how God, in his wisdom, to mark them not utterly cast off, takes up their names just before their removal into a long captivity! But what mighty things the people of God can do when they take him along with them! With ease they tread down their enemies, and gather their spoils, when they go forth crying to and trusting in him. But sin is pregnant with the greatest mischief to the temporal as well as the eternal interests of professors. God can effectually serve his own purposes by the ambition of the most proud, tyrannical, and murderous princes. And the most lasting destruction follows those who are cut off in their sins. They, who are governed more by sense than by faith in the choice of their settlement, find often, when it is too late, that they have made a very disadvantageous one. Their first settlement issues in their being first wretched and miserable.



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[r] Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto [s] the sons of Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; [t] Kedesh with her suburbs, Daberath with her suburbs,

73 And [u] Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; [v] Mashal with her suburbs, and Abdon with her suburbs,

75 And [w] Hukok with her suburbs, and Rehob with her suburbs:

76 [x] And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 [y] Unto the rest of [*] the children of Merari *were given* out of the tribe of Zebulun, [†] Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; [z] Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And [a] Heshbon with her suburbs, and [b] Jazer with her suburbs.[‡]

A. M. 2560.
B. C. 1444.

r Jos. 21. 25.

s Jos. 21. 6, 27—33.

t Jos. 21. 28.

u Jos. 19. 21.

v Jos. 21. 30.

w Jos. 21. 31.

x Jos. 21. 32.

y Jos. 21. 7, 34—40.

* The Levites.

† Some of the cities mentioned in this chapter had changed their names, or been exchanged for other cities after the time of Joshua.

z 1 Kin. 4. 13.

a Num. 21, 34.

b Num. 32. 3, 35. Jos. 21. 39. ch. 26. 31.

‡ The number of cities and extended suburbs allotted to Levi, may seem a large, and even undue proportion to so small a tribe; but it is to be recollected that these cities and suburbs were evidently held, not in exclusive possession by the Levites, but in some species of co-partnership with the secular tribe by whom they were granted, and that, consequently, the Levitical possessions were reduced to little more than a mere residence.—Ed.

## CHAPTER VII.

(1) *The genealogy of Issachar:* 1—5. (2) *Benjamin:* 6—11. (3) *Perhaps of Dan:* 12. (4) *Of Naphtali:* 13. (5) *Manasseh:* 14—19. (6) *Ephraim to Joshua; and their disasters and dwellings:* 20—29. (7) *Of Asher:* 30—40. *Perhaps the Danites are omitted, at least as to express mention, to disgrace them for their early introduction of idolatry: but why Zebulun is omitted, whether because none of them returned to Canaan after the Chaldean captivity, I know not.*

NOW the sons of Issachar *were*, Tola, and [a] [b] Puah, Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; [c] whose number *was*, in the days of David two and twenty thousand and six hundred.[*]

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: [†] all of them chief men.

4 And with them, by their [d] generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for [e] they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all, by their genealogies, [e] fourscore and seven thousand.

6 ¶ *The sons* of [f] Benjamin; Bela, and Becher, and Jediael, three.[†]

7 And the sons of Bela;[‡] Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour, and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, [§] and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and [g] Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, [h] *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 [i] Shuppim also, and Huppim, the children of [j] Ir, *and* Hushim, the sons of [k] Aher.[‖]

13 ¶ The [l] sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ [m] The sons of Manasseh; Ashriel, whom she bare;[*] *(but* his concubine the Aramitess bare Machir the father of Gilead:

15 And [n] Machir took to wife [†] *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad:[‡] and [o] Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; [p] Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of [q] Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ [r] And the sons of Ephraim; Shuthelah,[§] and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

A. M. 2560.
B. C. 1444.

a Gen. 46. 13. Num. 26. 23, 24.

b Phuvah, Job. Gen 46. 13.

c 2 Sam. 24. 1—9. ch. 21. 1—5. & 27. 23, 24.

* B. C. 1017.

† That is, the sons of Uzzi were *five*. The sons of Izrahiah being counted to their grandfather, for some legal reason, as Ephraim and Manasseh were counted to their grandfather Jacob, and not to their father Joseph.—Ed.

d Ch. 12. 33.

A. M. 2290.
B. C. 1714.

* Heb. *they multiplied wives and children*, ver. 5.

e This was the whole number of their fighting men. Ch. 21. 5. 2 Sam. 24. 9.

f Gen. 46. 21. Num. 26. 38—41. ch. 8. 1.

† We learn from Gen. 46. 21. that Benjamin had *ten* sons, and in chap. 8. 1. *five* are enumerated. This apparent discrepancy is accounted for, by observing how in ch. 1. 1. the name of Abel is omitted, as he had no family. The extinction first of five, and finally of seven branches of Benjamin's family, is an event not unlikely in the scenes of turmoil in which the country had been so long involved.—Ed.

‡ B. C. 1688.

§ B. C. 1017.

g Judg. 3. 15. & v.

h They amounted to 59,434, exclusive of those mentioned ver. 12. who perhaps were not numbered. Ch. 27. 24.

i Or, *Shupham*, *Muppim*. Num. 26. 39. Gen. 46. 21.

j Or, *Iri*, Ver. 7.

k Or, *Ahiram*, Num. 26. 38.

‖ The omission of the genealogy of Dan in this, its proper place, can be accounted for by a reference to Josh. 18. 34, 31. from which it appears that they continued not only in schismatical separation from the church of God, but in a state of uninterrupted idolatry, till the days of the captivity.—Ed.

l Gen. 46. 24. Num. 26. 48—50.

m Num. 26. 28—31. & 27. 1.

* This passage is undoubtedly obscure. *Greenfield* proposes the following change in the translation—"The sons of Manasseh were Ashriel, whom his Syrian concubine bare to him; and Machir the father of Gilead, whom his wife bare to him. Machir took for a wife Maachah, sister to Huppim," &c.—Ed.

n Hezron, a grandson of Judah, married his daughter, and their child was reckoned to the tribe of Manasseh. Ch. 2. 21—23

† B. C. 1480.

‡ Zelophehad was not literally the son, but the descendant of Manasseh, in the third generation. Zelophehad was the son of Hepher (Num. 26. 33.) the son of Gilead, the son of Machir, the son of Manasseh, (Num. 26. 29.) This, with the apparent want of connexion with the genealogy, has induced some expositors to reject it as a fragment unaccountably interpolated. Such a criticism is both rash and unwarranted. The narrative was a legal conveyance of family property, and were we acquainted with all the family history, the cause of its insertion would, no doubt, appear, and the obscurity of the whole passage be dissipated.—Ed.

o Num. 27. 1—11. & 36. 1—12. Jos. 17. 3, 4.

p Perhaps the judge mentioned 1 Sam. 12. 11.

q Num. 26. 32.

r Num. 26. 35.

§ B. C. 1670.

Reflections upon Chap. VI.—If God so care for the remembrance of Levites, singers, and ceremonial priests, how fixed in his book of life must be the names of those who are loved, and washed in Jesus' blood, and made kings and priests to him and his Father! With exact care ought every one in the church, particularly ministers, to see to the regular observation of the ordinances of God. These Levites were most commodiously stationed for the instruction of the Israelites, when they were thus, according to Jacob's threatening, divided and scattered. But what comfortable provision God requires for his ministers; and what joint concurrence of his people in procuring it according to their several abilities!

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because [a] they [s] came down to take away their cattle.

22 And Ephraim their father mourned [t] many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he [u] called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built [x] Beth-horon the nether, and the upper, and Uzzen-sherah.)[†]

25 And Rephah *was* his son, also Resheph; and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 [y] Non his son, Jehoshua his son.[‡]

28 ¶ And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward [z] Naaran, and westward Gezer with the [§] towns thereof, Shechem also and the towns thereof, unto [a] Gaza and the towns thereof:[‖]

29 And by the borders of the children of [b] Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. [c] In these dwelt the children of Joseph the son of Israel.

30 ¶ [d] The sons of Asher; Imnah,[*] and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and [e] Shomer, and Hotham, and Shuah their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these *are* the children of Japhlet.

34 And the sons of [f] Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and [g] Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.[†]

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the [h] number, throughout the genealogy of them that were apt to the war *and* to battle, *was* twenty and six thousand men.

A. M. 2274. B. C. 1630.

* Expositors are divided as to whether the Ephraimites made the inroad upon the Philistines, or the Philistines upon the Ephraimites. But it being evident from ver. 22. that the murder took place in the life of Ephraim, it must have been in Egypt; for the phrase *came down*, would never characterise the *going up* from the level of the Nile to the mountains of Philistia; but is the constant geographical description of the descent from the higher to the lower country. See Gen. 43. 4. The word translated *because*, must therefore be rendered *when*.—Ed.

a The Philistines came down to Goshen to rob the Hebrews of their cattle. Judah and Ephraim, who were intended to have the largest tribes, have most of their children at first cut off. Compare Gen. 38. 1—10.

† Gen. 37. 34, 35. Job 2. 11.

u Gen. 35. 18. 1 Sam. 4. 21. ch. 4. 9. *i. e.* in evil.

x Jos. 16. 3. 5. & 18. 13, 14. & 21. 22. & 10. 10. 1 Sam. 13. 17, 1 Kin. 9. 18. 2 Chr. 8. 5. *i. e.* her posterity built these cities.

† At what time, or under what circumstances, does not appear; but, as she could not be alive at the Exodus, she must have previously removed from Egypt, unless, as in some other instances, some generations are passed over, and, by some legal technicality in reference to inheritance, a distant descendant be ranked as the immediate daughter.—Ed.

y Or, *Nun*. Num. 13. 8, 16. Ex. 17. 9, 10, 13.

‡ B. C. 1560.

z Naarath. Jos. 16. 5—9. Judg. 1. 29.

§ Heb. *daughters*.

a Not Gaza of the Philistines. Judg. 16. 1.

‖ B. C. 1444.

b Jos. 17. 7, 11.

c Jos. xvi. xvii. & 21. 21, 22. Judg. 1. 22—29.

d Gen. 46. 17. Num. 26. 44—46.

* B. C. 1720.

e Or, *Shamer*, ver. 34.

f Or, *Shomer*, ver. 32.

g Or, *Jether*, ver. 38.

† B. C. 1017.

h 2 Sam. 24. 1—9. ch. 21. 1—5. & 27. 23, 24.

## CHAPTER VIII.

(1) *A list of some of the most eminent persons who had appeared in Benjamin*, 1—32. (2) *A more particular account of the family and descendants of Saul*: 33—40.

A. M. 2590. B. C. 1714.

NOW Benjamin begat [*] Bela his first-born, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, [b] Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and [c] Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba,[†] and they removed them to [d] Manahath:

7 And Naaman, and Ahiah, and Gera, he [e] removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in [f] the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built [g] Ono and Lod, with the towns thereof:

13 Beriah also, and Shema, who *were* heads of the fathers of the [h] inhabitants of Aijalon,[‡] who drove away the inhabitants of Gath:[§]

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and [*] Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of [i] Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by

a Gen. 46. 21. Num. 26. 38—41. ch. 7. 6.

b Or, *Ard*. Gen. 46. 21.

c Or, *Shupham*. Num. 26. 39. ch. 7. 12.

* Not an error for Hupham, as some suppose, but another name for the same person.—Ed.

† The Benjamites have their genealogy and location most largely given, because they gave birth to the royal house of Saul, and because they adhered most firmly to the house of David, and affectionately and patriotically returned with them from Babylon.—Ed.

d Ch. 2. 52, 54.

e Settled out of the family. ver. 6. Gen. 25. 6.

f Ruth 1. 1. Perhaps famine obliged him to sojourn there.

g Ezra 2. 33. Neh. 11. 35. & 7. 37. & 6. 2.

h Jos. 10. 12. & 19. 42. & 21. 24. ch. 7. 21.

‡ There were three towns of this name: 1. A city of Dan, near Bethshemesh, originally assigned to the Levites, but long held by the Amorites, Josh. 19. 42; and though wrested from them by the Israelites, was re-occupied by the Philistines in the time of Ahaz, 2 Chr. 28. 18. 2. A city of Benjamin, south from Gibeon, famous for the miracle of the sun standing still at the prayer of Joshua, Josh. 10. 12. 3. A city of Zebulon, where Elon was buried, Judg. 12. 12. As Gath was situated in the tribe of Dan, the second seems to be the city where this family of the Benjamites settled.—Ed.

§ Perhaps 1630. ch. 7. 21. or 1300. Judg. 3. 31.

i Or, *Shema*, ver. 13.

REFLECTIONS UPON CHAP. VII.—How God multiplies a people amidst hard country labour, as he did that of Issachar! He can multiply families after they had been almost utterly extirpated, as were the Benjamites: Judg. xx. How early the Hebrews, even in Egypt, began to contract marriages with the heathen: We go astray from the womb, speaking lies. The families and nations for which God intends peculiar honour often meet with singular breaches and discouragements in their way to it. Providence often seems to contradict promises: but the counsel of the Lord, that shall stand. We are nowhere safe from danger; nor are good causes always successful. Children are certain cares and griefs to parents, but uncertain pleasures. They who live long only live to see their sorrows multiplied,



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their generations, chief *men*. These [k] dwelt in [*] Jerusalem.[†]

29 And [l] at Gibeon dwelt the [m] father of Gibeon; (whose wife's name *was* Maachah;)

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and [n] Zacher.

32 And Mikloth begat [o] Shimeah. And these also dwelt with their brethren in Jerusalem over against them.

33 ¶ And [p] Ner begat Kish,[‡] and Kish begat Saul, and Saul begat Jonathan, and Malchishuah, and Abinadab, and [q] Esh-baal.

34 And the son of Jonathan [r] *was* Merib-baal; and Merib-baal begat Micah.

35 And the sons of Micah *were*, Pithon, and Melech, and [s] Tarea, and Ahaz.

36 And Ahaz begat [t] Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

37 And Moza begat Binea: [u] Rapha *was* his son, Eleasah his son, Azel his son.

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan.[§] All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, [x] archers, and had [y] many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

A. M. 2560. B. C. 1444.

k Jos. 15. 63. & 18. 28. ch. 9. 34.

* B. C. 1444.

† The celebrated capital of Judea, and alike dear to the recollections of the Jew and the Christian. It is situated in long. 35° 20′ E. lat. 31° 47′ 47″ N. 146 miles S.W. of Damascus, 45 miles E. of Jaffa, 34 miles N. of Shechem, and 27 miles N. of Hebron. It lay partly in the tribe of Judah, and partly in that of Benjamin, but for religious, commercial, civil, and military purposes, was, to a certain extent, a common centre and residence for all the tribes. Chap. 9. 4. Ps. 122. 4.—Ed.

l Ch. 9. 35—44.

m Called *Jehiel*. ch. 9. 35.

n Or, *Zechariah*. ch. 9. 37.

o Or, *Shimeam*. ch. 9. 38.

p Ch. 8. 29—44. 1 Sam. 14. 49—51. & 9. 1. & 31. 2.

‡ B. C. 1200.

q Or, *Ishbosheth*. 2 Sam. 2. 8.

r Or, *Mephibosheth*. 2 Sam. 4. 4. & 9. 6, 10. & 19. 24. *Baal* is changed into *Bosheth, shame*.

s Or, *Tahrea*. Ch. 9. 41.

t Jarah, ch. 9. 42.

u Rephaiah, ch. 9 43.

§ About 440.

x Ch. 12. 2. 2 Chr. 14. 8. & 26. 14. Neh. 4. 13. Jer. 51. 56.

y Ps. 127. 5. & 128. 3, 6.

A. M. 3470. B. C. 444.

g Neh. 11. 7—9.

h Neh. 11. 8.

1 Neh. 11. 10—14.

k Ch. 6. 12—14. or *Seraiah*. Neh. 11. 11.

a Most probably the same kind of officer mentioned Acts 5. 24. as "captain of the temple," an officer sustaining partly a military and partly an ecclesiastical character; as an ecclesiastic, second only to the high priest; and as a soldier, commanding a guard for the preservation of order, the protection of the worshippers, and the suppression of those riots to which the Jews were prone, since the days of their rebellion against Moses in Egypt and the wilderness.—Ed.

† In scripture genealogies several generations are sometimes omitted, on account of their idolatry, &c.

‡ Heb. *mighty men of valour*.

l *i. e.* singers. Neh. 11. 15—19. ch. 6. 19, 39, 44.

m Ch. 25. 1. 2 Chr. 5. 12. & 35. 15.

n Ch. 2. 54. Neh. 12. 28, 29.

o Ch. xxvi. Neh. 12. 25, 26. & 11. 19.

‖ Houbigant considers these words a proper name, and translates it thus—"And Adanah was over the eastern gate, called the king's," that is, the gate by which the kings of Judah were accustomed to enter the temple. An emblem of that gate by which the King of glory enters the temple above. Ps. 24. 7.—Ed.

‖ Heb. *thresholds*.

p 1 Kin. 10. 5. 2 Kin. 11. 19.

q Ps. 42. title. Num. 26. 11. ch. xxvi. & 6. 33—38.

* Boothroyd translates it thus—"The Korahites, in the work of the ministry, were gate-keepers of the temple, as their fathers were keepers of the entrance of the tabernacle, during the encampments of Jehovah."—Ed.

r Num. 25. 7, 8. & 31. 6. & 3. 32.

† B. C. 1420.

7 And [g] of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, [h] nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And [i] of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And [k] Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;*

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer,

13 And their brethren, [†] heads of the house of their fathers, a thousand and seven hundred and threescore; [‡] very able men for the work of the service of the house of God.

14 ¶ [l] And of the Levites; Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of [m] Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the [n] Netophathites.

17 And the [o] porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 (Who hitherto[‖] *waited* in [p] the king's gate eastward:) they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Abiasaph, the son of Korah, and his brethren, of the house of his father, the [q] Korahites, *were* over the work of the service, keepers of the [‖] gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.*

20 And [r] Phinehas [†] the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

## CHAPTER IX.

(1) *Of the first settlers at, and rebuilders of, Jerusalem after the captivity:* viz. *Israelites*, 2—9; *priests*, 10—13; *and Levites*, 14—21. (2) *Of the work and station of these priests and Levites:* 18—34. (3) *A repeated account of the family of Saul:* 35—44.

SO all Israel were reckoned by genealogies; and, behold, they *were* written in the [a] book of the kings of Israel and Judah, *who* were [b] carried away to Babylon for their transgression.

2 ¶ Now the [c] first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the [d] Nethinims.

3 ¶ And in [e] Jerusalem dwelt of the children of Judah, and of the children of Ephraim and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, [*] of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerah; Jeuel, and their [f] brethren, six hundred and ninety.

A. M. about 3560. B. C. about 444.

a Neh. xi. xii. Ezra 7. 1—5. & 8. 2—14.

a On four different occasions. 2 Chr. 33. 11. & 36. 9. Dan. 1. 2. Jer. 52. 4, 5.

b After the captivity. Ezra 2. 70. Neh. 11. 3.

c Ezra 2. 43, 58. & 7. 7, 24. & 8. 17, 20. Neh. 10. 28. & 3. 26. & 11. 21. Jos. 9. 21, 23.

d Neh. 11. 1—19. with 1 Chr. 11. 16. & 30. 11, 18.

e Num. 26. 20. Gen. 46. 12. & 38. 5, 29, 30. Neh. 11. 4, 6.

f Kinsmen. Ver. 9. Gen. 13. 8.

and to bury the choicest of their worldly comforts. To soothe the griefs of the afflicted is to act a kind and brotherly part. But what a mercy is it when God compensates the breaches which he hath made in families! And virtuous women are an honour and blessing to families, as well as mighty and illustrious men.

REFLECTIONS UPON CHAP. VIII.—The more closely we adhere to God and his people, the greater will be our honour at last. How little great kings and warriors appear before God! Not one king of Israel, after the division of the kingdom, is marked in these registers of heaven; but the family of Jonathan the saint is marked with distinguished honour.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom [s] David and Samuel the seer [*] did ordain in their [†]set office.[‡]

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 [t] In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after [u] seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* [x] set office, and were over the [§]chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because [y] the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And [z] *certain* of them had the charge of the ministering vessels, that they should [||]bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the [*]instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made [a] the ointment of the spices.

31 And Mattithiah, *one* of the Levites, (who *was* the first-born of Shallum the Korahite,) had the [†] set office over the things that were made [b] in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the [c] show-bread, to prepare *it* every sabbath.

33 And these *are* [d] the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for [‡] they were employed in *that* work [*] day and night.[f]

34 These chief fathers of the Levites *were* chief throughout their generations: these dwelt at Jerusalem.

35 ¶ And [f] in Gibeon dwelt the father[f] of Gibeon, Jehiel,[*] whose wife's name *was* Maachah;

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 [g] And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan,[*] and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal:[†] and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, [h] *and Ahaz*.

42 And Ahaz begat [‡] Jarah; and Jarah[f] begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son,

44 And Azel had six sons, whose names *are* these; Azrikam, Bocheru, and [§] Ishmael, and Sheariah, and Obadiah, and Hanan; these *were* the sons of Azel.

A. M. 2884.
B. C. 1120.

s Ch. xxvi.
* Heb. *founded.*
† Or, *trust.*
‡ Great irregularity in the tabernacle service must have prevailed during the unsettled times that followed the death of Joshua, especially during a period, not only of neglect of the divine ordinances, but frequently of idolatry and apostasy. To the reformation of these abuses, Samuel and David seem to have directed their attention, and instituted a regular routine of porters, not merely to open and shut the gates, for that had been an easy work, but as guards against idolatry and licentiousness, and conservators of good order around the entrance of the sanctuary.—*Note.* They that would reform the church of God, must begin at the door—the door of examination and discipline, both in the admission and exclusion of its membership.—Ed.
t Ch. 26. 14—18.
u 2 Kin. 11. 5, 7. 2 Chr. 23. 8. They served from sabbath to sabbath as a time.
x Or, *trust.* ver. 31.
§ Or, *storehouses.*
y Rom. 12. 7. Heb. 13. 17. 2 Tim. 4. 2.
z Neh. 12. 44. ch. 23. 28—32. Num. 3. 25—28.
|| Heb. *bring them in by tale, and carry them out by tale.*
* Or, *vessels.*
a Ex. 30. 23.
† Or, *trust.*
b Or, *on flat plates*, or *slices.* Lev. 2. 5. & 6. 21.
c Heb. *bread of ordering.* Ex. 25. 30. & 40. 4, 23. Lev. 24. 5. Num. 4. 7. Mark 2. 26. Heb. 9. 2, 24. John 6. 32.
d Ch. 6. 31—47. & xv, xxv.
‡ Heb. *upon them was.*
§ To meditate on the law of God "day and night," is a characteristic of Christian perfection, and of every godly member of his body in degree. (Ps. 1. 2.) To sing God's praises "day and night," seems to have been an employment of the Levites, (see Ps. 134.) an emblem of that heavenly service witnessed by John, (Rev. 4. 8.) where "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."—Those who thus sung were *free*, for where all is praise, saints "do rest from their labours."—Ed.
* Ps. 134. 1, 2.
f Ch. 8. 29—40. Probably what follows is repeated as an introduction to Saul's history, and ought to be part of ch. x.
|| Why is this passage repeated, being the same with chap. 8. 29? An error of a transcriber is the answer even of the pious Henry. A better solution seems to be afforded by a reference to ver. 1.—where the book of the Kings, both of Israel and Judah is mentioned, and the genealogy of Saul is given from the public records of each, as he had been a monarch of both.—Ed.
g B. C. 1060.
g Ch. 8. 32—34.

A. M. 2906.
B. C. 1098.

* B. C. 1093.

† B. C. 1060.

h Ch. 8. 35, 36.

‡ Or, *Jehoadah.*

§ Another name for Jehoadah, chap. 8. 36.—Ed.

|| That is, *God hath heard.*

## CHAPTER X.

(1) *Saul is routed by the Philistines, and falls on his sword:* 1—7. (2) *The Philistines triumph in publishing their victory, and consecrating Saul's head and armour as trophies of it:* 8—10. (3) *The honourable interment which the grateful inhabitants of Jabesh-gilead gave to the bodies of Saul and his sons:* 11, 12. (4) *The reasons of Saul's rejection and ruin:* 13, 14.

NOW the [a] Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down [*] slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew [b] Jonathan, and [c] Abinadab, and Malchishua, the sons of Saul.

3 And the battle went sore against Saul, and the [†] archers [d] hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and [e] abuse me. But his armour-bearer would not; for he was sore afraid.[‡] So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword,[f] and died.

6 So Saul [f] died, and his three sons, and all his house died together.[f]

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.

8 ¶ [g] And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto [h] their idols, and to the people.

A. M. 2948.
B. C. 1056.

a 1 Sam. 28. 1. & xxxi. 2 Sam. 1. 1—10.

* Heb. *thrust through.*

b 1 Sam. 31. 2. 2 Kin. 23. 29. Eccl. 9. 1.

c Or, *Ishui.* 1 Sam. 14. 49.

† Heb. *shooters with bows.*

d Heb. *found him.* 1 Sam. 31. 3.

e Or, *mock me.* Judg. 16. 21. & 9. 54. 1 Sam. 31. 4.

‡ Not afraid of the deed he was called on to commit, but so panic-struck by the flight of the arrows, that he would not attend to any thing but his own safety.—Ed.

§ The Jewish tradition is, that this was Doeg: and, if so, then both now fall by the same sword, with which Doeg, at the command of Saul, had formerly murdered the priests of the Lord. 1 Sam. 22. 18. An instance of retribution frequently exemplified in history. So Haman died by the lofty gallows of his own erecting.—Ed.

f 1 Sam. 31. 6, 7. Ex. 20. 5. & 34. 7. Num. 14. 18

|| Not all his descendants, but, according to 1 Sam. 31. 6. "all his men;" that is, all his adults that were with him in the battle.—Ed.

g 1 Sam. 31. 8—10. 2 Sam. 1. 20.

h Judg. 16. 24. 2 Sam. 1. 20. Is. 46. 6.

REFLECTIONS UPON CHAP. IX.—God never distresses or unsettles men but for their sin. And it is comely and joyful when the once discordant tribes of God harmoniously unite in asking and travelling the way to Zion; and when the priests and Levites, the ministers of Christ, are remarkable in their attachment to, and zeal for, re-establishing the worship of God, and order of his church! God graciously proportions men's strength for the work to which he calls them. But residence, labour, and zeal, are indispensably required from every minister of God: and, if they begin with God, they may hope to prosper in their undertakings. Happy is it for the church when every one knows and waits on his proper work, and when the meanest offices and services are reckoned truly honourable. Better be door-keepers in the house of God than dwell in palaces of wickedness. It is pleasant to be always rejoicing in and praising God, who is continually doing us



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10 And they put his armour in the house of [1] their gods, and fastened his head in the temple of Dagon.[o]

11 ¶ And when all [k] Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the [l] oak in Jabesh, and [m] fasted seven days.[†]

13 ¶ So Saul died for his transgression which he committed against the LORD, [n] *even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, to [o] inquire *of it;*

14 And inquired not of the LORD:[‡] therefore he slew him, and [p] turned the kingdom unto David the son of Jesse.

A. M. 2946. B. C. 1058.

[1] 1 Sam. 5. 2. 1 Kin. 11. 5. Is. 46. 5.

[o] The heads of enemies are still the triumphal ornaments of the palaces of Mahomedans, and the temples of idolaters.—Ed.

[k] 1 Sam. 11. 1—11. & 31. 11—13. 2 Sam. 2. 5, 6. with Judg. 21. 8—12.

[l] Gen. 35. 8.

[m] Gen. 50. 10. 2 Sam. 1. 12. & 3. 35.

[†] Not seven whole days of 24 hours each; but seven days from sunrise to sunset.—Ed.

[n] 1 Sam. 13. 13. & 15. 3. 23.

[o] 1 Sam. 28. 7—20. 2 Kin. 21. 6. & 1. 2. Ex. 22. 18. Lev. 19. 26. 31. & 20. 6. Deut. 18. 10—14. Is. 8. 19.

[‡] There is no contradiction between this statement, and 1 Sam. 28. 6. where Saul is said to inquire of the Lord. He inquired, but not in faith; he asked, but he asked amiss. Jam. 1. 6, 7. & 4. 3.—Ed.

[p] 1 Sam. 15. 14. & 18. 28. & 24. 17. 2 Sam. ii—v. ch. xi, xii.

## CHAPTER XI.

(1) *David advanced to the throne of Israel, by the common consent of the people:* 1, 3. (2) *His forcing the castle of Zion and city of Jerusalem, by the bravery of Joab, from the Jebusites, and waxing greater and greater:* 4—9. (3) *An account of his principal warriors and their most remarkable exploits:* 10—47.

THEN [a] all Israel[*] gathered themselves to David unto Hebron, saying, Behold, we *are* [b] thy bone and thy flesh.

2 And moreover, in time past, [c] even when Saul was king, thou *wast* he that leddest out and broughtest in Israel; and the LORD thy God said unto thee, Thou shalt [†] feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David [d] made a covenant with them in Hebron before the LORD: and they anointed David king over Israel, [e] according to the word of the LORD [‡] by Samuel.

4 ¶ And David and all Israel [f] went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land.[§]

5 And the inhabitants of Jebus said to David, [g] Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be [h] chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called [‖] it the city of David.

8 And he built the city round about, even from [i] Millo round about: and Joab [*] repaired[†] the rest of the city.

9 So David [‡] waxed greater and greater: [k] for the LORD of hosts *was* with him.

A. M. 2946. B. C. 1058.

[a] 2 Sam. 5. 1—3. ch. 12. 23—39. Is. 11. 10.

[*] All were gathered by their representatives, or heads. The date, however, is not immediately after the battle of Gilboa, but at a few years after.—Ed.

[b] Gen. 2. 23. & 29. 14. Judg. 9. 2. Eph. 5. 30.

[c] 1 Sam. 18. 13, 16, 30.

[†] Or, *rule.*

[d] 2 Kin. 11. 17. & 14. 21. & 23. 30. Judg. 11. 11.

[e] 1 Sam. 13. 14. & 15. 28. & 16. 13. 2 Sam. 2. 4. Ps. 2. 6. & 89. 19, 20.

[‡] Heb. *by the hand of.*

[f] 2 Sam. 5. 6—10. Jos. 15. 63. Judg. 1. 21. & 19. 11, 12.

[§] B. C. 1047.

[g] 2 Sam. 5. 6, 7. 1 Sam. 17. 4, 10.

[h] Heb. *head.* Ch. 18. 5. & 27. 34. 2 Sam. 8. 16. & 20. 23. 1 Kin. 1. 7.

[‖] That is, *Zion.* 2 Sam. 5. 7. Ps. 2. 6.

[i] 1 Kin. 9. 15. & 11. 27.

[*] Heb. *revived.*

[†] Over which he must have obtained some superiority of title; a circumstance that will serve to account for much of Joab's future influence over the counsels of David.—Ed.

[‡] Heb. *went in going and increasing.*

[k] Rom. 8. 31. Is. 41. 10, 14, 15.

A. M. 2987. B. C. 1047.

[1] 2 Sam. 23. 8—39. Ps. xviii, cxliv, cxlvii.

[o] Or, *held strongly with him.*

[m] 1 Sam. 13. 15. & 15. 28. & 16. 1, 13, 14.

[†] 1048 to 1013.

[n] Or, *Adino* the Eznite. 2 Sam. 23. 8.

[o] 2 Sam. 23. 8. On the same occasion he slew or wounded other 500, or 800 at another time.

[p] 2 Sam. 23. 9, 10. ch. 8. 4. & 27. 4.

[q] Or, *Ephes-dammim.* 1 Sam. 17. 1.

[‡] In 2 Sam. 23. 11, the ground is said to have been full of lentiles: but there is no contradiction, as it is common still for two species of vegetables to be sown together, as grass and clover.—Ed.

[r] As 1 Sam. 17. 24. & 31. 1. Lev. 26. 17.

[§] Or, *stood.*

[s] Ps. 3. 8. Prov. 21. 30, 31.

[‖] Or, *salvation.*

[*] Or, *three captains over the thirty.*

[t] 2 Sam. 23. 12.

[u] Or, *Giants.* Jos. 15. 8. Is. 17. 5. 2 Sam. 5. 18, 22. ch. 14. 9, 13.

[x] Ver. 15. 1 Sam. 22. 1. & 23. 25. or 2 Sam. 5. 9.

[y] 1 Sam. 10. 5. & 13. 23.

[†] Longing for the water of a particular well, as by no means an uncommon occurrence with persons recovering from fever. The character of David, which was most remote from the childish anxiety that the text might intimate, renders it probable he was at this time recovering from some such sickness.—Ed.

[z] With Song 4. 15. John 4. 10, 14. Is. 12. 3.

[a] 2 Sam. 23. 16, 17. As a thank-offering for his preservation of the men.

[b] Judg. 9. 17. & 12. 3. 1 Sam. 19. 5. & 28. 21. Esth. 4. 16.

[c] Heb. *with their lives.* Rom. 16. 4. 2 Cor. 12. 15. with Ps. 72. 14. & 116. 15.

[d] 2 Sam. 23. 18, 19, & 2. 18. & 10. 10. & 18. 2. ch. 2. 16. 1 Sam. 26. 6.

[‡] The might here ascribed to Abishai, and Jashobeam, ver. 11. seems so much beyond the ordinary power of man, that while infidels have found them occasion for question, expositors have sought, by various means, to bring them within the limits of historical probability. The difficulty, however, seems most easily removed by observing, that in ver. 11, the words *by him*, and in ver. 25, the word *them*, is supplied; and that the acts ascribed to these worthies is not the actual destruction of the hundreds by their own hands, but their personal boldness in "lifting up the spear against them," and boldly, it may be, defending some pass against them, till assistance arrived.—Ed.

[e] 2 Sam. 23. 20—23. & 20. 23. 1 Kin. 1. 8, 38. & 2. 35.

[§] Heb. *great of deeds.*

[‖] Having followed his track in the snow.—Ed.

10 ¶ [l] These also *are* the chief of the mighty men whom David had, who [*] strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, [m] according to the word of the LORD concerning Israel.

11 And this *is* the number of the mighty men[†] whom David had; [n] Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear [o] against three hundred slain *by him* at one time.

12 And after him *was* Eleazar the son of Dodo, the [p] Ahohite, who *was one* of the three mighties.

13 He was with David at [q] Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley;[‡] and the people [r] fled from before the Philistines.

14 And they [§] set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD [‖] saved *them* by a great [‖] deliverance.

15 Now [*] [t] three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of [u] Rephaim.

16 And David *was* then in the [x] hold, and the Philistines' [y] garrison *was* then at Bethlehem.

17 And David longed,[†] and said, Oh that one would give me drink of the [z] water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, [a] but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men [b] that have put their lives in jeopardy? for [c] with *the jeopardy of* their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 And [d] Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred,[‡] he slew *them*, and had a name among the three.

21 Of the three, he was more honourable than the two, for he was their captain; howbeit he attained not to the *first* three.

22 [e] Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, [§] who had done many acts; he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.[‖]

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good, and loading us with his benefits; for it is a blessed token that we shall praise him without ceasing in the temple above.

REFLECTIONS UPON CHAP. X.—Behold how God stains the pride of human glory!

He is sovereign, but righteous and terrible, in all his judgments! The hands of sinners often make the snares with which themselves are caught. And disobedience to God, and intimacy with the devil, most certainly bring to ruin persons, families, and nations.

23 And he slew an Egyptian, [a] a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear [f] like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him [g] with his own spear.[†]

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his [‡] guard.

26 [h] Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem.

27 Shammoth the [i] Harorite, [§] Helez the [k] Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,

29 [l] Sibbecai the Hushathite, [m] Ilai the Ahohite,

30 Maharai the Netophathite, [l] Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 [m] Hurai of the brooks of Gaash, [n] Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of [o] Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiham the son of Sacar the Hararite, [†] Eliphal the son of [p] Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, [q] Naarai the son of Ezbai,

38 [r] Joel the brother of Nathan, Mibhar the [‡] son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the [s] Ithrite, Gareb the Ithrite,

41 [t] Uriah the Hittite, [§] Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the [a] son of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,[†]

47 Eliel, and Obed, and Jasiel the Mesobaite.

## CHAPTER XII.

(1) *What help came to David at Ziklak, from the tribes of Benjamin, Gad, Judah, and Manasseh, to make him king of Judah:* 1—22. (2) *What help came to him at Hebron, from all the tribes, to make him king over all Israel:* 23—40. *About* 350,000 *in all.*

A. M. cir. 2948. B. C. cir. 1056.

NOW [a] these *are* they that came to David to Ziklag, [a] while he yet kept himself close [b] because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could use both the [c] right hand and the left in *hurling* stones,[†] and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of [‡] Shemaah the [d] Gibeathite; and Jeziel and Pelet, the sons of Azmaveth; and Berachah, and Jehu the [e] Antothite,

4 And Ismaiah the [f] Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the [g] Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the [h] Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah and Zebadiah, the sons of Jeroham of [i] Gedor.

8 And of the Gadites there separated themselves unto David,[§] into [k] the hold to the wilderness, men of might, *and* men [l] of war *fit* for the battle, that could handle shield and buckler, [*] whose [l] faces *were like* the faces of lions, and *were* [†] as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmanna the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: [m] one of the least *was* over an hundred, and the greatest over a thousand.[‡]

15 These *are* they that went over Jordan in the first month, when it [n] had [§] overflown all

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A. M. 2957. B. C. 1047.

[a] Heb. *a man of measure.*

[f] Ch. 20. 5. 1 Sam. 17. 7.

[g] 1 Sam. 17. 51. 2 Sam. 23. 21.

[†] A proof at once of great courage and dexterity of fence; yet not so wonderful as the others; for the moment he had warded off the thrust of his antagonist, and got nearer to him than his spear's point, the Egyptian was completely in his power.—Ed.

[‡] Or, council.

[h] 2 Sam. 2. 18. & 23. 24—39. About sixteen of the names here are different from what they are in Samuel, and sixteen other mighty men of less account are added after Uriah. Ver. 41.

[i] Or, *Shammah the Harodite.* 2 Sam. 23. 25.

[§] Several variations will be found between the names as recorded here and elsewhere; but this implies no contradiction, but merely that there were several modes of writing and pronouncing the same name, or that the same persons had different names, either at one time, or at different periods of their lives, *e. g.* Abram, Abraham; Sarai, Sarah.—Ed.

[k] Or, *Paltite.* 2 Sam. 23. 26.

[l] Or, *Mebunnai.*

[m] Or, *Zalmon.*

[l] Or, *Heleb.* 2 Sam. 23. 29.

[m] Or, *Hiddai.* 2 Sam. 23. 30.

[n] Or, *Abialbon.* 2 Sam. 23. 31.

[o] Or, *Jashem.* 2 Sam. 23. 32.

[†] Or, *Eliphelet.*

[p] Or, *Ahasbai.* 2 Sam. 23. 34.

[q] Or, *Paarai.* 2 Sam. 23. 35.

[r] Or, *Igal.* 2 Sam. 23. 36.

[‡] Or, *the Haggerite.*

[s] Jos. 15. 48. ch. 2. 50, 53. 2 Sam. 23. 38.

[t] 2 Sam. 11. 3. & 23. 39. 1 Kin. 15. 5.

[§] Perhaps these last sixteen were of less note, and so are not added in Samuel, or were dead before that roll was formed.

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A. M. 2957. B. C. 1047.

[a] Or, *Shimrite.*

[†] Either a Moabitish proselyte, or an Israelite called a Moabite, from victories gained over Moabites, or from having originally dwelt in their country. See Ruth i. 1.—Ed.

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A. M. cir. 2948. B. C. cir. 1056.

[a] 2 Sam. 27. 2, 6.

[a] Heb. *being yet shut up.*

[b] 1 Sam. xviii—xxvii.

[c] Judg. 20. 16. 1 Sam. 17. 49.

[†] Most probably in slinging stones. See Judg. 20. 16.—Ed.

[‡] Or, *Hasmaah.*

[d] Jos. 18. 28. 1 Sam. 11. 4.

[e] Jos. 21. 18.

[f] Jos. 9. 3. & 18. 25.

[g] Jos. 15. 36.

[h] Neh. 7. 27.

[i] Jos. 15. 36, 58. ch. 4. 4, 18, 39.

[§] About 1058.

[k] 1 Sam. 23. 14, 29. & 24. 22.

[l] Heb. *of host.*

[*] Various countries and tribes use different weapons; and the minute and graphic description of this variety, furnishes an internal proof that the history was written at the period described. Alas! that the sinfulness of man should prompt his ingenuity to discover such various modes of destruction! Hasten, Lord, the promised reign of the glorious "Prince of peace."—Ed.

[l] Prov. 28. 1. 2 Sam. 17. 10. & 23. 20, & 1. 23. & 2. 18.

[†] Heb. *as the roes upon the mountains to make haste.*

[m] Or, *one that was least* could resist *a hundred, and the greatest a thousand.* Lev. 26. 8.

[‡] It is not improbable that, though fewer at first, the Gadite auxiliaries of David should soon increase to 1000, which would constitute the following of these eleven chiefs.—Ed.

[n] Jos. 3. 15. & 4. 18. Jer. 12. 5. & 49. 19. with Song 8. 7. Rom. 8. 35.

[§] Heb. *filled over.*

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Reflections upon Chap. XI.—Here let me observe, that God's counsels will be fulfilled, whatever difficulties lie in the way; that pride goeth before destruction; and that men, after long wearying themselves in vain, are sometimes made to understand the things which belong to their peace, and return to their own mercy. There is a real contract between kings and their subjects, which both parties ought religiously to observe. Hopes of preferment strongly induce carnal men to their duty; and the strength and prosperity of kings depend, under God, chiefly upon their servants. But the providential or spiritual presence of God with men is the true cause of their strength and fortitude; and the way to be great and famous is to do remarkable services to our God, our king, and our country. Great men ought never to be prodigal of the lives of their subjects; but, if their rashness hath brought others into danger, they ought bitterly to repent of it, and to study more self-denial; and if we have any thing super-excellent, the Lord ought to be honoured with it. But were not these chiefs typical of Jesus Christ's apostles,



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his banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah [o] to the hold unto David.[*]

17 And David went out [†] to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall [p] be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no [q] wrong in mine hands, the God of our fathers look *thereon*, and [r] rebuke *it*.

18 Then [s] the spirit came upon [t] Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle; but they helped them not: for [u] the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul, [‡] to *the jeopardy of* our heads.

20 As he [x] went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David [y] [‖] against the band[§] *of the rovers*: for they *were* all [z] mighty men of valour, and were captains in the host.

22 For at *that* time, [a] day by day, there came to David to help him, until *it was* a great host, like the host of God.[*]

23 ¶ And [b] these *are* the numbers of the [†] [‡] bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, [c] according to the word of the LORD.[§]

24 [d] The children of Judah, that bare shield and spear, *were* six thousand and eight hundred, ready [‖] armed to the war.

25 [e] Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of [f] the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

A. M. cir. 2948. B. C. cir. 1056.

o Ch. 11. 16. ver. 8. 1 Sam. 23. 14, 29. & 24. 22.

* There are several places called *the hold*, as Adullam, 1 Sam. 22. 4. the caves of En-gedi, 24. 22—that in the text is Ziklag, as appears from ver. 1.—*Note.* Those natural fortresses into which David sometimes fled, and in which he found protection, should remind us of the sure defence, and of "fleeing to the stronghold, as prisoners of hope." Zech. 9. 12.—Ed.

† Heb. *before them.*

p Heb. *be one.* 2 Kin. 10. 15. Phil. 1. 27. 2 Cor. 13. 11. 1 Cor. 1. 10.

q Or, *violence.* 1 Sam. 26. 14, 17. & 25. 1a.

r Zech. 3. 2. Jude 9. Gen. 16. 5. 1 Sam. 24. 12, 15.

s Judg. 3. 10. & 6. 34. & 13. 25.

t Ch. 2. 17. 2 Sam. 17. 25. & 19. 13. & 20. 4—12.

u 1 Sam. 29. 2—4.

‡ Heb. *on our heads.*

x 1 Sam. 29. 11. Deut. 33. 25.

y 1 Sam. 30. 1—17. *c.* 4. Amalekites.

§ Or, *with a band.*

‖ That is, against the Amalekites who had invaded Ziklag in David's absence. 1 Sam. 30. 1—3.—Ed.

z Ch. 5. 24.

a 2 Sam. 2. 3, 4. & 3. 1. Heb. 11. 34. Job 17. 9.

* Terrible and numerous as the angelic armies which Jacob saw. Gen. 32. 1, 2.—Ed.

b 2 Sam. 5. 2. 3. ch. 11. 1—3. & 10. 14.

† Or, *captains*, or *men.*

‡ Heb. *heads.*

c 1 Sam. 13. 14. & 5. 26. & 16. 12—14. Ps. 2. 6. & 89. 19—35. Gen. 49. 8—10. ch. 11. 3, 10.

§ B. C. 1048.

d Gen. 46. 12. Num. 1. 26, 27. & 2. 3, 4. & 26. 22.

‖ Or, *prepared.*

e Num. 1. 22, 23. & 2. 12, 13. & 26. 12—14. ch. 4. 24—43. with Gen. 46. 10.

f Gen. 46. 11. Ex. 32. 27, 28. Num. 4. 46, 48. & 25, 8. 2 Kin. 11. 4—15.

A. M. 2948. B. C. 1056.

g 2 Sam. 8. 17. 1 Kin. 1. 8. & 2. 35.

h Gen. 46. 21. Num. 1. 36, 37. & 2. 22, 23. & 26. 38—41. ch. viii, ix.

* Heb. *brethren.*

† Heb. *a multitude of them.*

i 2 Sam. 2. 8, 9.

k Gen. 46. 20. & 48. 19. Num. 1. 32, 33. & 2. 18, 19. & 26. 35—37. ch. 7. 20—27.

l Heb. *men of names.* Gen. 6. 4.

m Who dwelt on the west of Jordan. Jos. xvii.

‡ Most probably this peculiarity is mentioned because the western half-tribe of Manasseh, lay in three separate portions, which rendered a simultaneous movement less easy, and a selection *by name* more requisite than in the other tribes.—Ed.

n Gen. 46. 13. Num. 1. 28, 29. & 26. 23—25. & 2. 5, 6. ch. 7. 1—5.

o Gen. 49. 15. Esth. 1. 13. Mat. 16. 3.

§ Learned and pious men discerning "the signs of the times," and thence inferring and teaching public duty.—Ed.

p Gen. 46. 14. Num. 1. 30, 31. & 2. 7, 8. & 26. 26, 27.

‖ Or, *rangers of battle, or ranged in battle.*

* Or, *set the battle in array.*

q Heb. *without a heart and a heart.* Not Ps. 12. 2. but John 1. 47.

r Gen. 46. 24. Num. 1. 38—43. & 2. 25—31. & 26. 42—50.

† Or, *keeping their rank.*

s Num. 32. 33. & 34. 25, 26. & 26. 7, 18, 34. Jos. 3. 12, 13. & 12. 6—33. & xxii.

t Gen. 49. 8, 9. Ps. 110. 2. Zech. 8. 21, 22. Rev. 11. 15. Is. 11. 10. & liv, lx.

u Gen. 26. 30. & 31. 54. 2 Sam. 6. 19. Esth. 1. 3, 4.

‡ For *bread*, the Septuagint reads *to them.* In whichever sense it is understood, the narrative furnishes a happy example of the increasing riches of the kingdom during the brief period of David's administration. The introduction of the "joy in Israel," renders probable, that these contributions were chiefly, if not altogether freely bestowed. Even so, the early church had "all things in common," an emblem and foretaste of that better time, when the Lord shall "make all things new."—Ed.

x Or, *victual of meal.* Lev. 2. 4, 5, 7. 1 Sam. 25. 18. 2 Sam. 16. 1.

y Prov. 29. 2. & 11. 10. Jer. 33. 9, 6. Rev. 11. 17. & 19. 1—8.

28 And [g] Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 [h] And of the children of Benjamin, the [*] kindred of Saul, three thousand: for hitherto [†] the greatest part of them [i] had kept the ward of the house of Saul.

30 [k] And of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, [l] famous throughout the house of their fathers.

31 And of the [m] half-tribe of Manasseh, eighteen thousand, which were expressed by name, [‡] to come and make David king.

32 And [n] of the children of Issachar, *which were men* that had [o] understanding of the times, [§] to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 [p] Of Zebulun, such as went forth to battle, [‖] expert in war, with all instruments of war, fifty thousand, which could keep rank: [*] *they were* [q] not of double heart.

34 And [r] of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, [†] expert in war, forty thousand.

37 And [s] on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 [t] All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, [u] eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread [‡] on asses, and on camels, and on mules, and on oxen, *and* [x] meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* [y] joy in Israel.

## CHAPTER XIII.

(1) *David and the representatives of his people, consult and resolve on bringing the ark of God out of the obscurity in which it had long continued, at Kirjath-jearim, to a more public place at Jerusalem:* 1—4. (2) *The Israelites being assembled, they bring it away; but on a cart, instead of the Levites' shoulders:* 5—8. (3) *For touching it, Uzza, who drove the cart, is struck dead:* 9—14.

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faithful ministers and followers, who by faith do marvellous exploits, wrestle with principalities and powers, and are more than conquerors through him that loved them!

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REFLECTIONS UPON CHAP. XII.—The Lord can easily bow the hearts of men, and turn them whithersoever he pleases, to accomplish his purposes. And, when we are in the way to Jesus and our duty, no high-swelled Jordans of difficulty ought to hinder or discourage us. Swiftly ought we to flee from evil, and boldly to maintain the cause of truth. Such as have once been endangered by false friends, had need to be cautious. And with great prudence, and the kindest affection, should great men receive and entertain those who come to their help in a time of distress. With prudent earnestness ought we to join those whom the Lord plainly favours, helps, and protects; and much more to join with Jesus Christ, in whom his soul delights, and who exalts all his servants to high and eternal honours. How often God raises up help for his people in the very moments in which they most need it! And hopeful is the state of a kingdom, when kings ascend their throne to the universal satisfaction of their subjects, especially the most pious and prudent. Thus may the nations quickly flock to Jesus, when he

AND David [a] consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, [b] If *it seem* good unto you, and *that it be* of the LORD our God, let us send abroad unto our brethren every where, *that are* [c] left in all the land of Israel, and with them *also* [d] to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of our God to us: for we [e] inquired not at it in the days of Saul.[*]

4 And all the congregation said that they would do so: for the thing was [f] right in the eyes of all the people.

5 So [g] David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath, [†] to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to [h] Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, [i] that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they [‡] carried the ark of God [k] in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel [l] played before God with all *their* might, and with singing, and with harps, and with psalteries, [m] and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshingfloor of [n] Chidon, Uzza [o] put forth his hand to hold the ark; for the oxen [§] stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, [p] because he put his hand to the ark: and there he died [q] before God.

11 And David was displeased,[‖] because the LORD had made a breach upon Uzza: wherefore that place is called [*] Perez-uzza to this day.

12 And David was afraid of God that day, saying, [r] How shall I bring the ark of God *home* to me?

13 So David [†] brought not the ark *home* to himself to the city of David, but carried it aside into the house of [s] Obed-edom the Gittite.[‡]

14 And the ark of God remained with the family of Obed-edom [t] in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

A. M. 2859.
B. C. 1045.

[a] Ezek. 6. 9. Prov. 15. 22. & 20. 18. & 24. 6. 2 Kin. 23. 1.

[b] 2 Kin. 9. 15. Ps. 131. 1, 2. 1 Kin. 12. 7.

[c] 1 Sam. 31. 1, 7. Is. 37. 4.

[d] Num. iii. iv. xviii. ch. 6. 54—80.

[e] 1 Sam. 7. 1, 2. & 11. 12.

[f] 2 Sam. 3. 36.

[*] This will account for the statement noticed in the note on chap. 10. 14. For thus, it appears, that in whatever way of self-will Saul had inquired, he had neglected or despised inquiry in God's appointed place and manner.—Ed.

[g] 2 Sam. 6. 1. & 24. 2. 1 Kin. 4. 21. Jos. 13. 3—6. Num. 34. 5—8. Judg. 20. 1.

[†] That is, from the southern extremity to the northern, equal to the corresponding expression, "from Dan to Beer-sheba," the northern and southern extremities.—Ed.

[h] Jos. 15. 9. 1 Sam. 7. 1, 2. Ps. 132. 6. 2 Sam. 6. 2.

[i] Ex. 25. 22. 2 Kin. 19. 15. Ps. 80. 1. Is. 37. 16. 1 Kin. 8. 13.

[‡] Heb. *made the ark to ride.*

[k] Num. 4. 15. ch. 15. 2, 13. 2 Sam. 6. 3, 4.

[l] 2 Sam. 6. 5. Ps. xxiv. xlvii. lxvi—lxviii.

[m] Ps. 68. 25—27. & 150. 1—6.

[n] Or, *Nachon*, 2 Sam. 6. 6.

[o] Num. 4. 15.

[§] Or, *shook it.*

[p] Num. 4. 15. ch. 15. 2, 13. Deut. 12. 8. Jos. 6. 6. 1 Sam. 6. 19. & v.

[q] Lev. 10. 2. Num. 14. 37. Ps. 89. 16. 22. 1 Cor. 10. 30 2 Chr. 26. 18, 20.

[‖] Not displeased with God for his judgment, (see ver. 12,) but with himself and the Levites for neglecting the appointed order, and incurring the divine displeasure.—Ed.

[*] That is, *The breach of Uzza.*

[r] Job 4. 17. & 23. 6. Ps. 119. 120.

[†] Heb. *removed.*

[s] 2 Sam. 6. 10—12. ch. 13. 13, 24. & 26. 4, 5, 15.

[‡] David did not here seek to avoid danger to himself, by transferring the ark to another; this had been both unlike and unworthy his character for courage and piety. But Obed-edom being a Levite, (chap. 15. 18.) his house was considered more suitable than even the royal residence.—Ed.

[t] Ch. 26. 5. & 28. 4—8. 2 Sam. 6. 10. Gen. 30. 27. & 39. 5. Mat. 8. 23. 2 Cor. 2. 16.

## CHAPTER XIV.

(1) *David's kingdom established, and palace built:* 1, 2. (2) *His family increased:* 3—7. (3) *His enemies the Philistines routed in two campaigns, managed by God's direction:* 8—17.

NOW [a] Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.[*]

2 ¶ And David perceived that the [b] LORD had confirmed him king over Israel; for his kingdom was lifted up on high, [c] because of his people Israel.

3 ¶ And David [d] took more wives at Jerusalem: and David begat more sons and daughters.

4 [e] Now these *are* the names of *his* children which he had in Jerusalem; Shammua,[†] and Shobab, Nathan, and Solomon,[‡]

5 And Ibhar, and [f] Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [g] Beeliada, and Eliphalet.

8 ¶ And when the Philistines [h] heard [‖] that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of [‖] Rephaim.[‖]

10 And David [k] inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, [l] God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place [m] Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they [n] were burnt with fire.[*]

13 And the Philistines [o] yet again spread themselves abroad in the valley.

14 Therefore David inquired again of God: and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou [p] shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from [q] Gibeon even to Gazer.[†]

17 And the [r] fame of David went out into all lands; and the LORD brought the fear of him upon all nations.[‡]

A. M. 2958.
B. C. 1046.

[a] 2 Sam. 5. 11, 12. 1 Kin. 5. 1.

[*] The low state of the mechanical arts in Israel cannot surprise, when the disastrous period since the days of Joshua is considered. David, as a wise king, imports the skill of other countries, and demonstrates how reformation in religion is the surest handmaid of national improvement.—Ed.

[b] Ps. 75. 8, 7. & 127. 1.

[c] 2 Sam. 5. 12. & 7. 8, 9. & 12. 7. Rom. 13. 4. Is. 1. 26. & 45. 4.

[d] 2 Sam. 5. 13—16. ch. 3. 5—9. with Deut. 17. 17.

[e] Ch. 3. 5—9. 2 Sam. 5. 14—16.

[†] So called after the prophet his reprover.

[‡] B. C. 1033.

[f] Elishama. Ch. 3. 6.

[g] Or, *Eliada.* 2 Sam. 5. 16. ch. 3. 8.

[h] 2 Sam. 5. 17—25. Jos. 10. 3. & 11. 2. Heb. 11. 17, 18. & 12. 14. Ps. 2. 1—5. & 118. 10—13. & 22. 16.

[‖] B. C. 1047.

[i] Or, *Giants.* 2 Sam. 5. 18, 22. Gen. 14. 5. Jos. 15. 8. Is. 17. 5.

[‖] Translated, Josh. 15. 8. "the valley of the giants," and lies to the south-west of Jerusalem. It was exceedingly fertile, a circumstance that fitted it for the muster of the Philistine army.—Ed.

[k] Judg. 1. 1. & 20. 18, 23, 28. 1 Sam. 23. 2, 4, 12. & 30. 7. Num. 27. 21. 2 Sam. 2. 1. & 5. 19. Prov. 3. 5, 6. Ps. 73. 23.

[l] Ps. 44. 3. & 118. 1. & 118. 10—13. & 92. 7, 9, 10, 2 Sam. 5. 20.

[m] That is, *Lord of breaches.* Is. 28. 21.

[n] Deut. 7. 25. Ex. 32. 20. 2 Kin. 23. 4, 6, 15, 16.

[*] David did not retain them as trophies of victory, or subjects of curiosity, but destroyed them by fire—an example, which had it been followed by Christians, would, in all human probability, have prevented that influx of picture and image-worship, by which so large a portion both of the eastern and western churches has been so grievously inundated.—Ed.

[o] 2 Sam. 5. 22. 1 Kin. 20. 22. Is. 28. 21. Ps. 2. 1—4.

[p] 2 Kin. 7. 6. & 19. 7. Hab. 3. 6—15. Judg. 7. 9—15. Lev. 26. 7, 8, 36.

[q] Jos. 9. 17. & 10. 33. & 21. 17, 21. 2 Sam. 5. 25. The battle was fought near Gibeon and Geba.

[†] Most probably Gezer, a city of Ephraim, (Josh. 10. 33.) the precise site of which is not now known.—Ed.

[r] Ch. ii. 2 Chr. 26. 8. 2 Sam. 7. 9. & 22. 29—49. Ps. 99. 1. Rev. 15. 4.

[‡] All the neighbouring lands and nations, wherein David was a type of Christ, whose fame is in all the earth, and whose fear is even upon his enemies.—Ed.

takes to himself his great power and reigns! May all the ends of the earth remember, and turn to the Lord;—and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

REFLECTIONS UPON CHAP. XIII.—To have God with us, as the foundation of all true felicity, should be our first and principal desire. But respect paid to those whom we command, engages their consent, and is the way to be obeyed with cheerfulness. In the multitude of counsellors there is much, but not all, safety. In the settlement of true religion, magistrates ought to manage so as to recommend it to the approbation of all their subjects, and to act as nursing parents, not as ravening wolves. All who fear God ought to rejoice when religion is countenanced and promoted; and when princes are active, ministers should heartily correspond with their godly designs. Great care ought to be taken in correcting the mistakes of former times, which have passed unpunished. But not the least commandment of God ought ever to be overlooked; for the ignorance of those, who minister before God's ark, is especially criminal and dangerous. With all our joys we had need to join trembling. For a seemingly small miscarriage God may quickly turn our temple songs into howlings; and discouragements are apt to cool our zeal in the way of duty. But how profitable may the ark, the Christ, the gospel of God, be to some, while it is the savour of death unto others!

REFLECTIONS UPON CHAP. XIV.—No man hath such sufficiency of his own as



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## CHAPTER XV.

*(1) The ark brought up more regularly than before; for the priests, the chief of whom are mentioned, were ordered to carry it:* 1—24. *(2) It was done more successfully than before; for the Levites made no mistake in their work, being helped of God:* 26: *and David and his subjects met with no damp of their joy:* 25, 27, 28. *Yet (3) It was not done without some contempt from Michal, David's wife:* 29.

A. M. 2959. B. C. 1045.

AND *David* made him houses[a] in the city of David, and prepared [a] a place for the ark of God, and pitched for it a tent.

2 Then David said, [†] None ought to carry the ark of God but the Levites:[‡] for them hath [b] the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David [c] gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the [d] children of Aaron, and the Levites:

5 [e] Of the sons of Kohath; Uriel the chief, and his [§] brethren an hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of [f] Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of [g] Hebron; Eliel the chief, and his brethren fourscore.

10 Of the sons of [h] Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for [i] Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: [k] sanctify yourselves,[‖] *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For [l] because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.[*]

14 So the priests and the Levites sanctified [m] themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as [n] Moses commanded, according to the word of the LORD.

16 And David [o] spake to the [p] chief of the Levites to appoint their brethren *to be* the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed [q] Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and [r] Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound [s] with cymbals[*] of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on [t] Alamoth;[†]

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the [u] Sheminith[‡] to excel.

22 And Chenaniah, chief of the [§] Levites, *was* for [‖] song: he instructed about the song,[*] because he *was* skilful.

23 And Berechiah and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the [x] trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 ¶ So [y] David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom [z] with joy.

26 And it came to pass, when God helped [†] [a] the Levites that bare the ark of the covenant of the LORD, that they offered [b] seven bullocks and seven rams.

27 And David *was* clothed with [c] a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the [‡] song with the singers: David also *had* upon him an ephod of linen.[§]

28 Thus all Israel [d] brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet,[‖] and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, *as* [e] the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul, looking out at a window, [f] saw king David dancing and playing: and she despised him in her heart.

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a An eastern house of any importance, is not a single house, but a collection of several houses, around one or several courts, and parcelled out in different departments.—Ed.

a 2 Sam. 6. 17. Ps. 132. 2—5.

† Heb. it is *not to carry the ark of God, but for the Levites.*

‡ He had been taught by the judgment of Uzza to consult the Scriptures more attentively.—*Note.* Happy are they whom the rod teaches to listen to him who appointed it.—Ed.

b Num. 4. 2, 15. Deut. 10. 8. & 31. 9. Jos. 3. 3. & 6. 6. 2 Chr. 35. 3.

c 2 Sam. 6. 11. ch. 13. 5.

d Num. 18. 1—7. & iii. iv.

e Ex. 6. 16, 18, 22. Num. iii. iv. ch. 6. 1, &c. & 24. 7—24.

§ Or, *kinsmen.*

f Ex. 6. 22. Lev. 10. 4.

g Ex. 6. 18. ch. 23. 12, 19.

h Ex. 6. 18. Lev. 10. 4. ch. 23. 20.

i Ch. 18. 16. 2 Sam. 8. 17. & 15. 24, 29, 35. & 20. 21. ver. 5—10.

k Ex. 19. 10, 15. 2 Chr. 29. 5. Gen. 35. 2. Is. 52. 11. John 17. 17. Rom. 12. 1, 2. 1 Pet. 1. 15, 16. & 2. 1, 5, 9.

‖ Prepare yourselves after the appointed manner to appear before God in his service. Exod. 19. 10, 11, 22. This preparation was outward, but was the emblem of a heart "sanctified by faith." (Acts 26. 18.) in the Lamb of God, whose "blood cleanseth from all sin." 1 John 1. 7.—Ed.

l Lev. 10. 1, 2. ch. 13. 10, 11. with Num. 4. 15. ver. 2.

* When God had prescribed his own form of service, it was their duty to observe it; for every form was significant of some truth or principle; and wilful neglect or substitution, was wilful rebellion.—Ed.

m Gen. 35. 2. Ex. 19. 14, 15. 1 Sam. 7. 6. 2 Chr. 29. 15, 34. Is. 52. 11.

n Ex. 25. 14. Num. 4. 15. & 7. 9. Deut. 31. 9.

o Is. 40. 24. Ezra 7. 11—27.

p Ver. 11, 18—21. Ps. 105. 1—6. & 29. 1, &c. ch. 16. 5. & 6. 31.

q Ch. 6. 33. 39, 44. & 25. 1—6. & 16. 5. ver. 19. Ps. 1. lxxxviii, lxxxix, titles.

r Or, *Aziel.* Ver. 20.

s Ps. 150. 2—5. & 68. 25. & 33. 2. ver. 16.

* Cymbals, bowl-shaped instruments of brass, which being struck against each other generally above the head of the player, produced a ringing, tinkling sound, calculated to relieve the deeper notes of the other instruments. The ruins of Herculaneum furnish several specimens, most probably borrowed from the Hebrew worship, and misappropriated to the heathen.—Ed.

t Ps. 46. 1. *i. e.* virgins, or treble.

† There is every reason to conclude that the Psaltery was a stringed instrument of the harp kind, by some supposed to be of a triangular form, by others, a segment of a circle, like an English bow with several strings. But nothing is certainly known, except that it was sacred to the service of religion. "Alamoth," most probably the *treble*, the vocal part being sung by virgins, as the word signifies.—Ed.

u Bass, or instruments of eight strings. Ps. 6. title.

‡ The Hebrew *Kinnor* or harp, seems to have differed from the *Nebel* or psaltery, chiefly in its greater compass of notes and power of sound. It is one of the antediluvian instruments, ascribed to Jubal. "Sheminith," the *eighth*, perhaps the male voice, ordinarily an octave below the female. "To excel," to elevate. "To complete the harmony." *Boothroyd.*—Ed.

§ Or, *was for the carriage: he instructed about the carriage.*

‖ Heb. *lifting up.*

* The marginal reading seems best —*carriage* meaning how to carry, and when to lift or lay down the ark.—Ed.

x Num. 10. 8. Ps. 81. 3. 2 Chr. 5. 12.

y 2 Sam. 6. 11—15, &c.

z 2 Chr. 20. 27. Ezra 6. 16. Ps. 47. 5, 6. & xcv—c, lxviii.

† When God "favoured" the Levites they offered sacrifices in acknowledgment of their own unworthiness, and of God's mercy.—Ed.

a 2 Sam. 6. 13. Ps. 91. 11, 12. & 110. 3. Rom. 12. 1. 1 Pet. 2. 5.

b Num. 23. 1. Job 42. 8.

c 1 Sam. 2. 11, 18. 2 Sam. 6. 14.

‡ Or, *carriage.*

§ The emblem of being "clothed with humility," and righteousness. 1 Pet. 5. 5. Rev. 19. 8.—Ed.

d 2 Sam. 6. 12, 15. Neh. 8. 10. Ps. 47. 1—9. & 68. 1—35. & xcv—c. ver. 16.

‖ The cornet was a trumpet made of horn. The trumpet was a similar instrument of greater length made of metal.—Ed.

e Ex. 25. 16, 21. & 40. 3, 20. Deut. 31. 26. Jos. 11. 7. Judg. 20. 2. 1 Sam. 4. 3. 2 Sam. 15. 24. ch. 17. 1. Heb. 9. 4.

f 2 Sam. 6. 16, 20—23. Acts 2. 13. 1 Cor. 2. 14. 1 Pet. 4. 4.

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not to need the help of his neighbours. Let me therefore be thankful for their assistance: but let my sufficiency be of God. It is pleasant for the godly to discern God's hand even in their earthly settlements. And all advancements ought to be considered as intended for usefulness,—for the glory of God, and good of mankind. Rarely do even good men prosper in worldly things, without waxing secure and too indulgent to the flesh. Little ease indeed must be expected in this world to the church of Christ, or to the souls of his people. But, if we acknowledge the Lord in all our ways, he will direct our paths, and make us more than conquerors. Carefully must we attend to the directions of his word, or even motions of his Spirit and providence: and, depending on his conduct and strength, we may gird up our loins, gird on our armour, resist the devil, and make him to flee from us. If God deliver my corruptions into my hand, let me, all inflamed with holy zeal, burn them up, and mark the strongest detestation of idolatry, and every monument of it. And let Jesus have all the glory: let his name only be exalted, and his glory fill the whole earth.

REFLECTIONS UPON CHAP. XV.—Good works must also be well done: and all our sufferings for our mistakes should teach and stir us up to be more regular.

## CHAPTER XVI.

*(1) With what solemnity of sacrificing, &c. the ark was settled in Jerusalem: 1—6. (2) The psalm which David composed for the occasion:* 7—36. *(3) David settling the order of God's daily worship before the ark:* 37—43.

A. M. 2989.
B. C. 1015.

SO [a] they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, [b] he blessed the people in the name of the LORD.

3 And he [c] dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to minister [d] before the ark of the LORD, and to record, and to thank and praise the [e] LORD God of Israel:

5 [f] Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Jeiel with psalteries [g] and with harps; but Asaph made a sound with cymbals:

6 Benaiah also and Jahaziel the priests [h] with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David [i] delivered first [*] *this psalm*, to thank the LORD, into the hand of Asaph and his brethren.

8 [k] Give thanks unto the LORD, call upon his name, make known his deeds among the people.[†]

9 [l] Sing unto him, sing psalms unto him, [m] talk ye of all his wondrous works.

10 [n] Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 [o] Seek the LORD and his strength, seek his face continually.

12 Remember [p] his marvellous works that he hath done, his wonders, and the judgments of his mouth;[‡]

13 O [q] ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* [r] the LORD our God: his [s] judgments [§] *are* in all the earth.

15 Be [t] ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the* [u] *covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

[a] 2 Sam. 6. 19. ch. 29. 20. 1 Kin. 8. 64. Rom. 12. 1. 2 Cor. 8. 3.

[b] Deut. 33. 1. 1 Kin. 8. 55, 56. Luke 24. 50.

[c] 2 Sam. 6. 19. Neh. 8. 10. Esth. 9. 22. Mat. 14. 16. Gal. 3. 28. Col. 3. 11.

[d] Num. 10. 1—7. Ps. 100. 1—5. & 134. 1—3.

[e] Ps. 144. 15. 1 Kin. 8. 15. Gen. 17. 7. Ex. 19. 5, 6. Deut. 14. 2. & 26. 18. & 28. 9.

[f] Ch. 15. 17, 18.

[g] Heb. *with instruments of psalteries and harps.* Ch. 15. 16, 19—21. 28. & 25. 1, 6. ver. 42. Neh. 12. 27.

[h] Num. 10. 8. Ps. 81. 1—3. 2 Chr. 5. 12. ch. 15. 24.

[i] 2 Sam. 23. 1. 2 Chr. 29. 25. Neh. 12. 24, 46.

[*] The *first* psalm prescribed after Asaph's appointment to office.—Ed.

[k] Ps. 105. 1—15. & 145. 1—21. ver. 9, 12.

[†] From the beginning to ver. 33, this psalm nearly accords with 105. 1—15; from 33 to 34, with Ps. 96; and to the end with Ps. 106, with the addition of ver. 34 and 35. —Ed.

[l] Ps. 100. 1—4. & calvin, el.

[m] Ps. 40. 10. & 22. 22. & 145. 5—7.

[n] Is. 45. 25. Ps. 34. 2. & 105. 3. & 106. 5. & 105. 3. 1 Cor. 1. 31.

[o] Amos 5. 6, 14. Mat. 7. 7. 2 Chr. 6. 41. Ps. 27. 8. & 105. 4.

[p] Ps. 111. 2, 3. & 105. 5. & 119. 11, 93. Rev. 15. 4.

[‡] His revelations and decisions by the mouth of Messiah.—Ed.

[q] Ps. 105. 6. Ex. 19. 5, 6. Deut. 7. 7, 8. Mat. 11. 25.

[r] Ps. 103. 7. & 118. 28. Ex. 15. 1, 2.

[s] Ps. 48. 10, 11. & 97. 8, 9.

[§] God has never "left himself without a witness," (Acts 14. 17.) but to every land has declared "his eternal power and Godhead," Rom. 1. 20. —Ed.

[t] Ps. 105. 8. & 20. 7. & 45. 17. & 111. 93. Song 1. 4. John 14. 26

[u] Gen. 17. 2—8. & 26. 3. & 28. 13, 14.

A. M. 2989.
B. C. 1015.

[x] Gen. 12. 7. & 13. 15. & 17. 8. & 26. 3, 4. & 28. 13, 14. & 35. 12. & 46. 4. Ps. 105. 11.

[*] Heb. *the cord.*

[†] Heb. *men of number.*

[y] Ps. 105. 12. Gen. 34. 30. Heb. 11, 13.

[z] Gen. 12. 1, 14. & 13. 1. & 20. 1. & 46. 4.

[a] Gen. 12. 17. & 20. 3. Ex. 7. 15. Ps. 105. 14, 15.

[‡] So he protected Abraham, and reproved Pharaoh and Abimelech. Gen. 12. 17. & 20. 3.—Ed.

[§] Prophets, priests, and kings, were inaugurated by anointing with oil, the emblem of the outpouring of the Spirit. Here it applies to every believer, who is spiritually anointed to similar spiritual offices and duties. See Rev. 1. 5, 6. 1 John 2. 20, 27.—Ed.

[b] Ps. 96. 1—13. & 47. 1.

[c] Ver. 8, 9. Is. 12. 4, 5. Ps. 96. 3, 4. & 145. 5—7, 21. & 71. 8, 15, 17, 18.

[d] Ps. 89. 6—8. & 86. 8—10. Rev. 4. 11. Is. 40. 12—23.

[e] 1 Cor. 8. 4, 5. Jer. 10. 3. Ps. cxv, cxxxv. Is. 44. 9—19. & 45. 20 —22. & 46. 5.

[f] Ps. 27. 4. & 8. 1. & 96. 6. Ex. 15. 11. Neh. 8. 10.

[g] Ps. 96. 7. & 29. 1. & 66. 1. & 100. 1. Is. 11. 10.

[h] Ps. 115. 1. Dan. 9. 7, 9, 15.

[i] Ps. 96. 8, 9. & 29. 5 —8. & 110. 3. Rom. 12. 1.

[‖] *Holiness* signifies two things; *separation* from the world, and *dedication* to God. These constitute all that is beautiful in character; as youth, health, colour, and form, combine to constitute what is beautiful in person. —Ed.

[k] Ps. 96. 9, 10. & 97. 1. & 99. 1. Gen. 49. 10. Rev. 11. 15.

[l] Mat. 16. 18. 1 Pet. 1. 5. Ps. 125. 1, 2.

[m] Is. 35. 10. Luke 2. 10, 14. & 21. 27, 28. Rev. 14. 2. & 15. 3. Ps. 98. 1. & 99. 11. & 98. 4, 5.

[n] Ps. 96. 11—13. & 98. 7—9. & cxlviii. Is. 44. 23. & 42. 10—12. & 55. 12, 13. Rev. 11. 15 —18. & 18. 2, 4. & 19. 20. & 19. 1—9.

[o] This glorious concert reminds the church of the future coming of Christ to judgment, (2 Cor. 5. 10.) while it testifies to his Godhead, for it is JEHOVAH that cometh.—Ed.

[p] Ps. 106. 1. & 107. 1. & 118. 1. & 136. 1.

[q] 1 Kin. 8. 15, 56. Ps. 72. 18, 19. & 105. 48.

[r] Deut. 27. 15. Neh. 8. 6. 2 Chr. 20. 21, 28. ch. 29. 20.

[s] Ver. 4—6. ch. 15. 17, 22.

[t] Ch. 13. 14. & 25. 4 —6, 15.

18 Saying, [x] Unto thee will I give the land of Canaan, [*] the lot of your inheritance;

19 When ye were but [†] few, [y] even a few, and strangers in it.

20 And *when* they [z] went from nation to nation, and from *one* kingdom to another people;

21 He [a] suffered no man to do them wrong; yea, he reproved kings for their sakes,[‡]

22 *Saying*, Touch not mine anointed,[§] and do my prophets no harm.

23 [b] Sing unto the LORD, all the earth; show forth from day to day his salvation.

24 [c] Declare his glory among the heathen; his marvellous works among all nations.

25 For [d] great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For [e] all the gods of the people *are* idols; but the LORD made the heavens.

27 [f] Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, [g] ye kindreds of the people, give unto the LORD [i] glory and strength.

29 Give unto the LORD [i] the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.[‖]

30 Fear before him, [k] all the earth: the world also shall be [l] stable, that it be not moved.

31 Let [m] the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 [n] Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.[*]

34 [o] O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

35 And [p] say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 [q] Blessed *be* the LORD God of Israel for ever and ever. And [r] all the people said, Amen, and praised the LORD.

37 ¶ So he left there, before the ark of the covenant of the LORD, [s] Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And [t] Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

The greatest reformers being men, have some faults. But it is a mercy when we see our errors, and amend them. Even such as know the word of God better than others, may, on particular occasions, forget the directions which they are peculiarly called to remember. But readiness to correct former mistakes is an evidence of true wisdom and goodness. Such as are above others in dignity ought to go before them in duty. Many, who are very remiss in their duty, if they were but faithfully told of it, would reform and do better. Whatever gifts God bestows upon us should be employed in his service: and in all religious work we should derive our help from heaven, and thank God for it. If we escape his judgments while we are serving him, we owe it to his favour, not to our own exactness: and to him we owe the praise of all that is good in our work. God delights in the prosperity of his servants; and we ought to serve him with cheerfulness and joy. But in the very best of times there will be some evil murmurers who think God's service too mean for them.



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39 And [u]Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place [x]that *was* at Gibeon,*

40 To offer [y]burnt-offerings unto the LORD upon the altar of the burnt-offering continually morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them [z]Heman and Jeduthun and the rest that were chosen, who were expressed by name, to give thanks to the LORD, [a]because his mercy *endureth* for ever:

42 And with them Heman and Jeduthun, with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* [†]porters.

43 And all the people departed every man to his house: and David returned to [b]bless his house.‡

A. M. 2559. B. C. 1445.

u Ch. 15. 11, 12. & xxiv.

x 2 Chr. 1. 3. with 1 Sam. 22. 19. Jos. 9. 17. & 21. 17. & 18. 23.

* He did not leave Zadok at Gibeon, where he and his brethren had ministered, but removed them to Jerusalem, thereby restoring the religious services to that unity which God had enjoined as a preservative against idolatry. Deut. 12. 5, 11, 13, 14.—Ed.

y Heb. *in the morning and in the evening.* Ex. 29. 38—42. Num. 28. 3—7. Lev. 6. 20.

z Ch. 15. 17—22. & 25. 1—6. & 6. 31—47.

& 2 Chr. 5. 13. & 7. 3. & 20. 21. Ezra 3. 11. Jer. 33. 11.

† Heb. *for the gate.*

b 2 Sam. 6. 20. Jos. 24. 15. Gen. 18. 19.

‡ A religion that is merely before the world, is nothing but show and hypocrisy. True religion must be found in the heart, the closet, and the family. Even so, David, having attended the public services of the tabernacle, piously retires to "bless his family."—Ed.

## CHAPTER XVII.

(1) *God's gracious acceptance of David's purpose to build him a temple:* 1—15. (2) *David's hearty acceptance of God's promise:* 16—27.

NOW [a]it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell [b]in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, [c]Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And [d]it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, [e]Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but [*]have gone from tent [f]to tent, and from *one* tabernacle *to another.*

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges [g]of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, [h]I took thee from the sheep-cote, *even* [†]from following the sheep,‡ that thou shouldest be ruler over my people Israel;

8 And I [‖]have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth:

9 Also [k]I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them [‖]any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel: moreover, I will subdue all thine enemies. Furthermore, I tell thee, that the LORD [m]will build thee an house

11 ¶ And it shall come to pass, when thy days be expired that thou must [n]go *to be* with thy fathers, that [o]I will raise up thy seed after thee,* which shall be of thy sons; and I will establish his kingdom.

12 He shall [p]build me an house, and I will stablish his throne for ever.

13 [q]I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 [r]According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, [s]Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

17 And *yet* [t]this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast [u]regarded me according to the estate of a man of high degree,† O LORD God.

18 What can David *speak* more to thee for the honour of thy servant?‡ for [x]thou knowest thy servant.

19 O LORD, for [y]thy servant's sake,§ and [z]according to thine own heart, hast thou done all this greatness, in making known all *these* [‖]great things.

20 O LORD, *there is* [a]none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

21 And [b]what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy [c]people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, [d]let the thing that thou hast spoken concerning thy servant,

A. M. 2992. B. C. 1012.

a 2 Sam. 7. 1. 1 Kin. 1. 1.

b Hag. 1. 7. Acts 7. 46. 2 Sam. 6. 17. & 7. 2. ch. 16. 1.

c Josh. 9. 14. ch. 14. 10. 1 Cor. 14. 9.

d Is. 55. 8. & 30. 21. Ps. 33. 10, 11. Jer. 10. 23.

e 2 Sam. 7. 4. ch. 22. 8. 1 Kin. 8. 19. & 5. 3.

* Heb. *Ame been.*

f Ex. 40. 2. 2 Sam. 6. 17. 1 Kin. 8. 4, 16.

g Judg. 2. 16. 1 Sam. 12. 11. Acts 13. 20. 1 Kin. 8. 16. 2 Sam. 7. 7.

h 2 Sam. 7. 8. 1 Sam. 16. 12, 13. Ps. 78. 70—72. & 113. 7, 8. & 89. 19, 20. Acts 13. 22.

† Heb. *from after.*

‡ He reminds David of his humble origin, that he may contrast with it the work of his mercy and power. Even so, the work of grace must not only commence in humbling the sinner, but when the believer is most "exalted through the multitude of the revelations" of God's goodness, he must still be reminded by some "thorn in the flesh," that he stands by grace, and by grace alone. 2 Cor. 12. 7. 1 Cor. 10. 12. Rom. 11. 20.—Ed.

‖ 1 Sam. xvii—xxxi. 2 Sam. ii—v. Ps. 118. 7, 8. & 78. 6, 7. ch. 16. 17.

k Jer. 31. 12. Ezek. 34. 14. Lev. 26. 6.

A. M. 2962. B. C. 1042.

1 2 Chr. 15. 2 with Ex. 1. 13. Judg. ii—xvi. 1 Sam. xiii, xxxi. Ps. 89. 22.

m Ex. 1. 21. Ps. 127. 1. 2 Sam. 7. 11.

n 2 Sam. 7. 12. 1 Kin. 8. 20. Acts 13. 36. Gen. 25. 8.

o 2 Sam. 7. 12. Ps. 132. 12. & 89. 4, 29. Rom. 1. 3. Is. 9. 6, 7.

* This expression clearly intimates that this promised son was not yet born; while the subsequent prophecies of establishing his throne "for ever," and "for evermore," clearly point to Messiah, who was truly of the seed of David according to the flesh. Acts 2. 30.—Ed.

p Ch. 22. 10. 1 Kin. v—viii. Mat. 16. 18. Is. 9. 6, 7. Zech. 6. 12, 13.

q 2 Sam. 7. 14. Ps. 89. 26—28. & 2. 7. & 45. 6. Heb. 1. 5. Dan. 2. 44. 1 Cor. 15. 25. John 12. 34.

r Jer. 23. 28. Ezek. 3. 17. Mat. 28. 20. 1 Cor. 11. 23. & 4. 1, 2. Acts 20. 27.

s 2 Sam. 7. 18—29. Gen. 32. 10. Job 7. 17. Ps. 8. 4. & 144. 3. 1 Cor. 15. 9, 10. Eph. 3. 8.

t Ver. 7, 8. 2 Sam. 7. 19. & 12. 8. Is. 49. 6.

u Ps. 89. 19—29. & 78. 70, 71. 1 Kin. 3. 13. Eph. 3. 20. Is. 49. 6—9. Phil. 2. 8—11. Mat. 28. 18.

† "Thou hast regarded me according to the order of the Adam—the man—from above, the exalted." See notes on 2 Sam. 7. 14, 15.—Ed.

‡ The honour conferred on thy servant.—*Boothroyd.*—Ed.

x Ps. 139. 1. John 21. 17. 1 Sam. 16. 7.

y Is. 43. 3, 6. Mat. 12. 18.

§ In 2 Sam. 7. 21, it is said to be "for thy word's sake," that is, for the sake of that servant who is thy Word. Is. 53. 13.—Ed.

z Mat. 11. 26. Eph. 1. 11. Is. 63. 7. Hos. 11. 8.

‖ Heb. *greatnesses.*

a Ps. 35. 10. & 86. 8. & 44. 1—3. & 47. 3—5. & 95. 3—10. & 89. 6—8. Ex. 15. 11. & 18. 11. Deut. 3. 24. 1 Sam. 2. 2. Is. 45. 5, 6, 18, 21, 22.

b 2 Sam. 7. 23. Deut. 33. 29. & 4. 7, 32—40. Ps. 147. 20. Amos 3. 2. Ex. 3. 8. & vii—xiv. Is. 63. 7—12. Ezek. 16. 8—14. Neh. 9. 6—25. Josh. vi—xxi. Tit. 2. 14.

c Gen. 17. 7. Deut. 7. 6. & 14. 2. & 26. 18. & 28. 9. Ex. 19. 5, 6. & 6. 7. John 6. 37, 44. Acts 20. 28. 1 Tim. 3. 15, 16. 2 Tim. 2. 19. Ps. 68. 14. Zech. 13. 9. Tit. 2. 14.

d Mat. 7. 7. Ezek. 36. 37. Is. 45. 11. Ps. 74. 20. & 119. 49.

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REFLECTIONS UPON CHAP. XVI.—God's ordinances and truths may remain long in obscurity; but their glory will shine forth at last. And the hungry, who wait on him, will at length be filled with good things. Grateful praises is a most acceptable sacrifice to God. All our rejoicings ought to express thankfulness to him, from whom we receive all our comforts: and all our praises to centre in ascribing glory to him. We ought to show ourselves generous to others, as God is gracious to us. And such as know God should endeavour, by their triumph in him, and all other fruits of grace, to bring their neighbours into acquaintance with him. The sovereign choice which God has made of his people; the covenant he has established with them; the wonderful works he has done for them; and the statutes he has given them; as well as his almighty power, goodness, and glory; and his being the Creator and governor of all things, should be matter of our praise. And,

and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, [s] that thy name* may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, [t] hast told thy servant that thou wilt build him an house: therefore thy servant hath [u] found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and [v] hast promised this goodness unto thy servant:

27 Now therefore † let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, [w] O LORD, and *it shall be* blessed for ever.

A. M. 2962. B. C. 1042.

s Mat. 6. 9. John 12. 28. 1 Pet. 4. 11. Prov. 16. 4. Is. 44. 23. & 23. 15, 16. 1 Cor. 10. 31.

* The *name* of God has been progressively revealed, not because God would add to his titles, but because by his *name* he reveals his *nature*, and reveals the perfections of that nature as the necessities of the church have from time to time required.—ED.

t Heb. *hast revealed the ear of thy servant.* 1 Sam. 9. 15.

u Ps. 10. 17. Ezek. 36. 37. Rom. 8. 26.

v Gen. 32. 12. Tit. 1. 2. Heb. 6. 17, 18. & 10. 23. Num. 23. 19. 1 Thes. 5. 24.

† Or, *it hath pleased thee.*

w Gen. 27. 33. Mic. 7. 18—20. Eph. 1. 3. Rom. 11. 29. Ps. 72. 17.

## CHAPTER XVIII.

(1) *David conquers the Philistines:* 1; *the Moabites,* 2; *the king of Zobah,* 3, 4; *and other Syrians,* 5—8; *and the Edomites,* 12, 13; *the king of Hamath becomes his tributary ally,* 9, 10; *and he dedicates the spoils and presents of gold, silver, and brass, to the service of the temple:* 11. (2) *His prosperity at home, in the equity of his government and flourishing order of his court:* 14—17.

NOW after this [a] it came to pass, that David smote the Philistines, and subdued them, and took [b] Gath and her towns out of the hand of the Philistines.

2 And he [c] smote Moab; and the Moabites became David's servants, *and* brought gifts.*

3 ¶ And David smote [d] Hadarezer king of Zobah unto Hamath,† as ‡ he [e] went to stablish his dominion by the river Euphrates.

4 And David took from him [f] a thousand chariots, and seven thousand§ [g] horsemen, and twenty thousand footmen: David also [h] houghed|| all the chariot-*horses*, but reserved of them an hundred chariots.

5 And when the Syrians of * Damascus came to help Hadarezer king of Zobah, David [i] slew of the Syrians two and twenty thousand men.

6 Then David [k] put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD [l] preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, [m] and brought them to Jerusalem.

8 Likewise from † Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [n] Solomon made the brazen sea, and the pillars, and the vessels of brass.

A. M. 2964. B. C. 1040.

a 2 Sam. 8. 1, &c.

b 1 Sam. 17. 4. ch. 20. 6.

c Num. 24. 17. Ps. 60. & 108. 9.

* B. C. 1039.

d Hadadezer. 2 Sam. 8. 3.

† B. C. 1038.

‡ David.

e Gen. 15. 18. Judg. 11. 24. with Ps. 60. title.

f 1 Kin. 9. 19. & 10. 26. Ps. 20. 7. & 33. 16, 17.

§ The striking similarity of the Hebrew letters for 7,000 and 700, or the assumption of the "error of a transcriber," has been employed to reconcile this passage with 2 Sam. 8. 4. There seems no necessity for either, as each may be true; as each account may refer to a different period of the same transaction. See note on 2 Sam. 8. 4.—ED.

g 2 Sam. 8. 4.

h Josh. 11. 9. with Deut. 17. 16. Ps. 20. 7. & 33. 16, 17.

|| Rather, "David disjointed all the chariots," a proceeding, at once more judicious and humane. The reader will perceive the word "horses" is not in the original.—ED.

* Heb. *Damesek.*

i Is. 8. 9. & 31. 8. Joh 9. 13. Ps. 110. 5, 6. & 2. 9. ch. 19. 6, 18.

k 2 Sam. 8. 6.

l Ps. 91. 14. & 121. 7. Prov. 21. 31.

m Ch. 22. 14. 1 Kin. 10. 17.

† Called in the book of Samuel, *Betah* and *Berothai.*

A. M. 2966. B. C. 1038.

n 1 Kin. 7. 23. 2 Chr. 4. 15.

o Or *Toi.* 2 Sam. 8. 9.

p Or, *Joram.* 2 Sam. 8. 10.

* Or, *to salute.*

† Or, *to bless.*

‡ Heb. *was the man of wars.*

q Mic. 4. 13. ch. 22. 14. Ps. 72. 10, 15. & 60. 8, 9. Ex. 17. 16. A prelude of the Gentiles being brought to Christ.

r 2 Sam. 8. 13. Perhaps quite different from Ps. 60, title.

§ The account in 2 Sam 8. 13, says that David slew of the Syrians 18,000; in this chap. ver. 5. they are said to be 22,000, while in the text the conquest of 18,000 is ascribed to Joab. Here again, the similarity of the word for *Edom* and *Aram*, (Syria) or the "error of a transcriber," is frequently employed to reconcile the narratives. Neither is necessary. The victory of Joab, the immediate commander, is ascribed to David the superior; and the Edomites are called Syrians, just as an Army is called British, though it may contain numerous auxiliary troops from various countries.—ED.

s Num. 24. 18. Gen. 27. 29, 40. Ps. 18. 44.

t Ps. 75. 2. & 78. 72. 2 Sam. 8. 15. Is. 11. 2—4.

u 2 Sam. 8. 16—18. & 20. 23—26. ch. 11. 6. Is. 22. 1.

|| Or, *remembrancer.*

x Called *Ahimelech*, 2 Sam. 8. 17.

y Called *Seraiah*, 2 Sam. 8. 17. *Sheva*, 2 Sam. 20. 25. and *Shisha*, 1 Kin. 4. 3.

z 2 Sam. 8. 18. & 15. 18. & 20. 23. & 23. 20. 1 Kin. 1. 38. & 4. 4.

* Heb. *at the hand of the king.*

9 ¶ Now when [o] Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent [p] Hadoram his son to king David, * to inquire of his welfare, and to † congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer ‡ had war with Tou;) and *with him* all manner of vessels of gold, and silver, and brass.

11 Them also king David [q] dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of Salt [r] eighteen thousand.§

13 ¶ And he put * garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned [t] over all Israel, and executed judgment and justice among all his people.

15 And [u] Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, || recorder;

16 And Zadok the son of Ahitub, and [x] Abimelech the son of Abiathar, *were* the priests; and [y] Shavsha *was* scribe;

17 And [z] Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief * about the king.

## CHAPTER XIX.

(1) *David's civility to Hanun king of the Ammonites, in sending him an embassy of condolence after his father's death:* 1, 2. (2) *Hanun's incivility to David, in abusing his ambassadors as spies, to his great grief:* 3—5. (3) *The war which this incivility occasioned; in which the Ammonites took the lead, and called the Syrians to their help:* 6, 7. *But, by the bravery of Joab and Abishai,* 8—13; *the Ammonites are once, and the Syrians twice, routed:* 14—19.

A. M. 2968. B. C. 1036.

a 2 Sam. 10. 1. 1 Sam. 11. 1, 2.

b 2 Sam. 8. 1. 2 Chr. 18. 2.

NOW [a] it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I [b] will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his

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while we enjoy his favours, we ought to intercede for salvation, and every other promised blessing, to them that want them. But, however solemn our occasional worship of God may be, it must never supersede our daily and ordinary service of him.

REFLECTIONS UPON CHAP. XVII.—Every true fearer of God is solicitous to have his glory set forth. And God's ministers especially ought to encourage every good word and work. Gracious desires, even where ineffectual, are highly regarded of God. But outward pomp in his worship and service is little esteemed in his sight. Earnest desires and endeavours to build a house to the Lord, are the best methods to raise up our own. Blessings on our children are mercies to ourselves. But in Christ himself, as our ALL and IN ALL, the promises have their complete fulfilment. With what deep humility we ought to approach unto God! Those are the truly honourable of the earth whom he regards; and it is the glory of the highest monarchs to be his servants. As there is none like him, so there is no happiness like to a sense of his favour. With ravishing wonder, and believing confidence, we may plead his promises. And if we share in his covenant of grace, we shall partake of his everlasting glory.

REFLECTIONS UPON CHAP. XVIII.—Intimate fellowship with God makes men bold and active; and however numerous and mighty the enemies of God's people are, they shall be brought down at last. The associated forces of hell and earth in vain oppose his church; she shall stand triumphant over them all in the end. It is not shields of gold, but the shield of faith, that will prove an unfailing defence. Nay, so uncertain are worldly things, that men often lose their power and wealth by seeking to establish them. The enemies of God's people frequently hurt themselves by attempting to hurt their neighbours. And sinners, contrary to their own inclinations, lay up wealth for the just, and make preparations for building the temple of God. But it is prudent to make God's favourites our friends; and proper to honour God with that in which he remarkably blesses us. They cannot but succeed in their enterprises, who take God always along with them. And



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father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, [c] Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to [d] spy out the land?

4 Wherefore [e] Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.*

5 Then there went *certain*, and told David how the men were served: and he sent to meet them; (for the men were greatly ashamed;) and the king said, Tarry at [f] Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves odious [g] to David, Hanun and the children of Ammon sent a† thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they [h] hired thirty and two thousand chariots,‡ and the king of Maachah and his people; who came and pitched before [i] Medeba.§ And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent [k] Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the [l] city: and [m] the kings that were come *were* by themselves in the field.

10 Now when Joab saw that [n] the battle was set against him before and behind, he chose out of all the * choice of Israel, and put *them* in array against the Syrians.†

11 And the rest of the people he delivered unto the hand of [n] Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, [o] If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 [p] Be of good courage, and let us behave ourselves valiantly‡ for our people, and for the cities of our God; and let the LORD do *that which is* good in his sight.

14 So Joab, and the people that *were* with him, drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise [q] fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, [r] and drew forth the Syrians that *were* beyond the * river; and Shophach, [s] the captain of the host of Hadarezer, *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and [t] set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians [u] fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen,† and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon [x] any more.

## CHAPTER XX.

(1) *A repeated account of David's wars with the Ammonites: and taking Rabbah their capital:* 1—3. (2) *With the Philistines:* 4—8.

AND it came to pass, that * after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah; (but David† tarried at Jerusalem:) and Joab [a] smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head,‡ and found it to weigh [§] a talent of gold,[‖] and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and * cut *them* with saws,† and with harrows of iron, and with axes: even so [b] dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.‡

4 ¶ And it came to pass after this, that [c] there [‖] arose war at * Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of † the giant: and they were subdued.

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A. M. 2968. B. C. 1036.

c Heb. *In thine eyes doth David*, &c. 1 Cor. 13. 5, 7.

d Gen. 42. 9. Jos. 2. 1.

e 2 Sam. 10. 4. Ps. 109. 4. & 35. 12. Lev. 19. 27. Is. 20. 4. 2 Chr. 36. 16. Mat. 22. 6.

* To insult, or turn into ridicule, is the mark not merely of a weak understanding, but of a bad heart. It may be a gratification or an amusement to either, but that will not palliate the cruelty practised on the sufferer. Christians are taught to avoid such practices, not merely by the example of the evil consequences, as in the case of the foolish Hanun, but must be restrained by the principle of love from every act that can inflict unnecessary pain, either mental or bodily.—Ed.

f At a village near to its place; for it was not yet rebuilt. Jos. 6. 24, 26. 1 Kin. 16. 34.

g Heb. *to stink.* 2 Sam. 10. 6. Gen. 34. 30. Ex. 5. 21. Luke 10. 16.

† *i.e.* £.312,183 15s. sterling.

h 2 Sam. 10. 6. ch. 18. 3, 4.

‡ 32,000 "riders," as in Is. 21. 7. *Houbigant.* —32,000 "with chariots." *Houbigant.* —Either translation removes the apparent difficulty.—Ed.

i Num. 21. 30. Josh. 13. 9. Is. 15. 2.

§ A city of Reuben, near their north-east border. Its ruins are still about two miles in circumference, but not a single house is standing.—Ed.

k Ch. xi. Is. 13. 3.

l Rabbah. 2 Sam. 11. 1.

m In a separate army. 1 Sam. 10. 8.

‖ Heb. *the face of the battle was.*

* Or, *young men.*

† The Syrians being a very warlike people, Joab wisely selects the best troops to encounter them; and then chooses for himself the place of chief danger; while his brother, with inferior troops, is opposed to a less formidable army.—Ed.

n Heb. *Abshai.* 2 Sam. 10. 10. ch. 11. 20.

o 2 Sam. 10. 11. Neh. 4. 20. Luke 22. 32. Rom. 15. 1. Gal. 6. 2. Heb. 13. 1.

p Deut. 31. 6, 7. Jos. 1. 6, 7. 1 Sam. 4. 9. 2 Sam. 15. 26. Ps. 3. 6. 1 Cor. 16. 13. Neh. 4. 14.

‡ "Let us play the men," 2 Sam. 10. 12. The original is the same in both passages. —Ed.

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A. M. 2968. B. C. 1036.

q Lev. 26. 7, 8. ver. 13. Ps. 37. 5. & 20. 7, 8. Prov. 21. 30, 31. Is. 41. 14, 16. Rom. 8. 31.

r Mic. 4. 11—13. Is. 8. 9, 10. & 31. 1—3.

* *Euphrates.*

s Or, *Shobach.* 2 Sam. 10. 16.

t 2 Sam. 10. 17. Is. 13. 4. & 22. 6. Jer. 51. 27, 28.

u 2 Sam. 10. 18. Ps. 33. 16. Prov. 21. 30, 31. & 28. 17. Is. 8. 9, 10. & 41. 14—16.

x Ch. 14. 17. Rev. 18. 10. Ps. 48. 4.

† It is said, 2 Sam. 10. 18. that David slew 40,000 *horsemen*, here they are said to be *footmen*; and a "transcriber's mistake," is, as is too common, assumed as the solution. But there is no necessity for such unauthorized violence. There might have been 40,000 *horsemen*, who came to the battle, and, being routed and dismounted in rocky or marshy ground, they may all have been *footmen* when the slaughter took place. —Ed.

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A. M. 2969. B. C. 1035.

* Heb. *at the return of the year.*

† His adultery and murder are not mentioned.

a 2 Sam. 12. 26—31.

‡ B. C. 1034.

§ Heb. *the weight*, or *worth.*

‖ The *talent* at different times, and in different places, was a name for different weights, so that here, we are unable to fix the exact weight of the crown. The ordinary talent of 114 lb. 15 dwt. would seem out of the question as a crown to be worn on the head. There are, however, examples in antiquity, of crowns being suspended over, and not worn on the head; and this may have been the case with the crown of Ammon. —Ed.

* Or, made them sawers of stone, diggers of iron, and cutters of wood.

† Kennicot has found in seven MSS. "he put them under," instead of "he *cut* them with," as in the parallel passage, 2 Sam. 12. 31. See note. —Ed.

b Ch. 19. 2, 4. Amos 1. 13. Judg. 8. 6, 7.

‡ B. C. 1020.

c 2 Sam. 21. 18—22.

§ Or, *continued.*

‖ Heb. *stood.*

* Or, *Gob.*

† Or, *Rapha.*

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where he gives great power, men should be careful not to look great, but to do good with it.

REFLECTIONS UPON CHAP. XIX.—Saints ought to be neighbourly and grateful, as far as religion admits. But the kindest actions may be misinterpreted, the most friendly concern be repaid with ingratitude, and the most innocent character may suffer reproach. Wickedness naturally proceeds from the wicked; and they who do ill dread ill; and where whisperers are heard, firm friends are separated. They who receive shame and damage in our service ought to be tenderly taken care of and provided for: and the courage of brave men is increased and invigorated by difficulties. But sinners, whom God hath marked for ruin, harden themselves to their own destruction. Vain are the utmost efforts of art and strength against justice and equity: and to little purpose do those rally and re-enforce themselves who have God for their enemy. How often those who meddle with strife not belonging to them, know not what to do in the end of it; and it is wise if at last they learn to forbear.

5 And there was war again with the Philistines; and Elhanan the son of [d] Jair slew Lahmi, the brother of Goliath the Gittite, whose spear's staff *was* like a weaver's beam.[*]

6 And yet again [*] there was war at Gath, where was [†] a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was [‡] the son of the giant.[§]

7 But when he [f] defied Israel, Jonathan the son of [g] Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

A. M. 2965. B. C. 1019.

d Called also *Jaareoregim*. 2 Sam. 21. 19.

* B. C. 1018.

* 2 Sam. 21. 20.

† Heb. *a man of measure.*

‡ Heb. *born to the giant*, or *Rapha.*

§ Several examples of this kind are on record. The daughters of Caius Horatius, were called the "six-fingered." Pliny (l. 11. c. 63.) relates that Volcatius had the same formation; and Maupertuis mentions two families near Berlin, in which *six-digitism* seemed to be hereditary.—Ed.

f Or, *reproached*, 1 Sam. 17. 10.

g 2 Sam. 13. 3, 32. Called *Shammah*, 1 Sam. 16. 9. or *Shimma*, ch. 2. 13.

## CHAPTER XXI.

(1) *David's sin in forcing Joab to number the people;* 1—4: *the account of whom is given:* 5, 6. (2) *His grief for his conduct when he perceived the sinfulness of it:* 7, 8. (3) *His strait, what he should choose for the punishment of it:* 9—13. (4) *The havoc made in Israel; and the narrow escape of Jerusalem, by means of his intercession:* 14—17. (5) *The plague stayed, and reconcilement made, by David's erecting an altar and offering sacrifice thereon, in Ornan's thrashing-floor:* 18—30.

A. M. 2987. B. C. 1017.

AND [a] Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from [b] Beersheba even to Dan; [*] and [c] bring the number of them to me, that I may know *it*.

3 And Joab answered, [d] The LORD make his people an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 [e] Nevertheless the king's word prevailed [†] against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel [f] were a thousand thousand and an hundred thousand men that drew sword; and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But [g] Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was displeased with this thing; therefore he [h] smote Israel.

8 And David said unto God, [i] I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's [k] seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I [‡] offer thee three *things*: choose [l] thee one of them, that I may do *it* unto thee.

A. M. 2987. B. C. 1017.

a 2 Sam. 24. 1, &c. Job 1. 6. Zech. 3. 1. Rev. 12. 9. John 8. 44. Mat. 4. 3. 2 Cor. 2. 11.

b Judg. 20. 1. 1 Kin. 4. 25. 2 Sam. 17. 1. & 24. 2.

* See Additional Editorial note on 2 Sam. 24. 1. at p. 573. —Ed.

c Jos. 9. 14. Deut. 8. 13, 14. Prov. 19. 12.

d Ps. 115. 14. Is. 26. 15.

e Gal. 1. 10. Acts 5. 29. & 4. 19.

† That is, in the council, where probably others thought with Joab, but wanted either the courage or honesty to declare it. It is the misfortune of kings and of all great men, to be surrounded either by flatterers who lead them astray, or timid time-servers who dare not tell them the truth. A bold and honest counsellor, and a friend who will tenderly, but truly, reveal to a man his faults, and urge him to his duty, are truly gifts from the Lord. Prov. 1. 5. Ps. 16. 7. Prov. 8. 14. & 12. 15. & 19. 20. & 27. 9.—Ed.

f Here the 288,000 trained bands, mentioned ch. 27. 2—15. are added to the Israelites reckoned, 2 Sam. 24. 9.

g Ch. 27. 23, 24.

h Ver. 14. Josh. 7. 1, 5. 1 Sam. 6. 19.

i 2 Sam. 24. 10. & 12. 13. Jer. 3. 13. Jon. 7. 19. Ps. 25. 4. & 40. 11, 12. & 32. 5. & 25. 11.

k 1 Sam. 9. 9. 2 Sam. 24. 11.

‡ Heb. *stretch out.*

l Prov. 16. 1. & 21. 1. & 3. 12. Heb. 12. 5—11. Rev. 3. 19. Ps. 94. 12.

A. M. 2987. B. C. 1017.

m Ezek. 2. 7. & 3. 17. Jer. 1. 7, 17. 1 Cor. 4. 1, 2. Acts 20. 27.

* Heb. *take to thee.*

n 2 Sam. 24. 13. Lam. 4. 9. Rev. 2. 10.

† As in 2 Sam. 24. 13, seven years' famine are offered, but, in the text, *three*, the "mistake of a transcriber," or the confounding of two Hebrew numerals, is as usual, assumed by expositors as the only reconciliation. But why this unauthorized violence? May not the prophet have been instructed first to offer *seven* years? And may he not himself have entreated the Lord, as Abraham did in the case of Sodom, (Gen. 18. 23.) to lower the number to three?—Ed.

o Or, *many*, Ps. 130. 7. Lam. 3. 32, 33. Hab. 3. 2.

p 2 Chr. 28. 9. Prov. 12. 10.

q 2 Sam. 24. 15. Num. 16. 47, 49. & 25. 9. 1 Sam. 6. 19. Ps. 91. 6, 7.

‡ See note on Ex. 32. 14.—Ed.

r Ex. 32. 14. Judg. 2. 18. Ps. 78. 38. & 106. 45. 46. & 94. 14. & 90. 13. & 79. 6—11. Hos. 11. 8. Lam. 3. 32.

s Or, *Araunah*, 2 Sam. 24. 18.

t Is. 37. 36. Acts. 12. 23.

§ The existence of an invisible world, whose inhabitants may become visible, is everywhere implied or declared in the Scriptures. Still it is revealed as an instructive fact, never to gratify an idle curiosity. Here the appearance of the angel is to convince, not David, but the court and the city, that the plague was a direct infliction of Providence, and thereby to warn them to "flee from the wrath to come."—Ed.

u Jonah 3. 5. Ps. 35. 13, 14. Num. 14. 5.

x 2 Sam. 24. 17. Ps. 51. 4. & 25. 11. ver. 8. Ezek. 16. 63.

y 1 Kin. 22. 17. Ps. 44. 11. Jer. 12. 3.

z 2 Sam. 24. 18. 2 Chr. 3. 1. Gen. 22. 2, 14.

a Deut. 12. 32. Mat. 28. 20. 2 Cor. 11. 23. Ps. 119. 59, 60.

‖ Or, *when Ornan turned back and saw the angel*, then he *and his four sons with him hid themselves.*

* Rather, he turned and saw the *king*, (compare 2 Sam. 24. 20.) as the Septuagint, Syriac, and Arabic, translate the passage. They first saw the king with a large retinue at a distance, and, not knowing what it might portend, they hid themselves: when he came near in peace, they came forth to greet him.—Ed.

b Heb. *Give*, with 1 Kin. 21. 2. 2 Sam. 24. 21.

c Num. 16. 48. & 25. 8. Ps. 106. 30. Col. 1. 20.

11 So Gad [m] came to David, and said unto him, Thus saith the LORD, [*] Choose thee

12 [n] Either three years' famine; [†] or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very [o] great *are* his mercies: but let [p] me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel [q] seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented [‡] [r] him of the evil, and said to the angel that destroyed, It is enough; stay now thine hand. And the angel of the LORD stood by the thrashing-floor of Ornan [s] the Jebusite.

16 ¶ And David lifted up his eyes, and saw the [t] angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: [§] then David and the elders *of Israel*, [u] *who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, [x] *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* [y] these sheep, what have they done? Let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD [z] in the thrashing-floor of Ornan the Jebusite.

19 And David went up [a] at the saying of Gad, which he spake in the name of the LORD.

20 [‖] And Ornan turned back, and saw the angel; [*] and his four sons with him hid themselves. Now Ornan was thrashing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the thrashing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, [b] Grant me the place of *this* thrashing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price; that [c] the plague may be stayed from the people.

REFLECTIONS UPON CHAP. XX.—We should conceal the faults of the godly with candour, if we can do it with faithfulness. Nay, if we cannot say good of persons, we had generally best say nothing of them. But, however long the powerful enemies of God and his church stand their ground, they shall be brought down at last, whether outward or inward. Nor need the saints be ever disheartened by their enemies' insolence and pride, while they have the Almighty God on their side. Yea, ordinarily those are marked for visible ruin who reproach and defy God and his people.



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23 And Ornan said unto David, [d] Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, [e] Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without cost.

25 So [f] David gave to Ornan for the place six hundred shekels of gold by weight.[e]

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and [g] he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed [h] there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high place at [i] Gibeon.

30 But David could not go before it to inquire of God: for he was [k] afraid,[†] because of the sword of the angel of the LORD.

A. M. 2987.
B. C. 1017.

d 2 Sam. 24. 22. Gen. 23. 21. 1 Kin. 19. 21.

e Gen. 14. 23. & 23. 13. Rom. 12. 17.

f 2 Sam. 24. 24. This was far above the price of the spot, or perhaps was given for the whole ground about the spot of the altar. It is £1055 sterling.

e This was not, as the venerable Brown, in the preceding note, supposes, "far above the price." *Fifty shekels*, (2 Sam. 24. 24.) were given for the threshing-floor, and oxen, 600 shekels of gold for the whole place or property—two distinct bargains.—Ed.

g Lev. 9. 24. 2 Chr. 7. 1. 1 Kin. 18. 38.

h Gen. 22. 2. 9. ver. 18, 28. 2 Chr. 3. 1.

i 1 Kin. 3. 4. ch. 16. 39. 2 Chr. 1. 3.

k Ps. 119. 120. Ezek. 9. 6. Heb. 12. 28, 29

† He was *afraid*, either because the angel stood between him and Gibeon, as it were, intercepting the way; or, impelled by a faith that feared (Ps. 111. 10. Heb. 5. 7.) while it trusted, he dared not defer the sacrifice, lest the sword of the angel might be commissioned to smite.—Ed.

## CHAPTER XXII.

(1) *David makes great preparations for building the temple:* 1—5, 14—16. (2) *He gives Solomon his son encouraging instructions, and a solemn charge, relative to the building:* 6—16. (3) *He charges the princes of Israel to assist him in it:* 17—19.

THEN David said, [a] This *is* the house[*] of the LORD God, and this *is* the altar of the burnt-offering for Israel.

2 And David commanded to gather together [b] the strangers[†] that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance [c] without weight;

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, [d] Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding [‡] magnifical, of fame and of glory throughout

A. M. 2989.
B. C. 1015.

a Deut. 12. 5—7. 2 Sam. 24. 18. Ps. 78. 68, 69. & 132. 13, 14. 2 Chr. 6. 6.

* A *house* is the place of the owner's special residence, where he gathers and provides for his family. In this sense, Jehovah, who fills heaven and earth, made choice of this site for his dwelling-place, Psal. 132.—Ed.

b 1 Kin. 9. 20, 21. & 5. 15, 16. Gen. 49. 10. Is. 11. 10. Eph. 3. 6, 8.

† The Israelites had never hitherto enjoyed that peace, during which the mechanical arts are cultivated. They were either shepherds or soldiers. The resident artists were foreigners, who had either taken refuge in Canaan during wars in their own countries, or who had been attracted to it in search of employment.—Ed.

c Ver. 14. 1 Kin. 7. 14—47. 2 Chr. 4. 1—18.

d Ch. 29. 1. 1 Kin. 2. 7.

e 2 Chr. 2. 4, 5. 1 Kin. 9. 8. Esek. 7. 20.

A. M. 2988.
B. C. 1016.

f Eccl. 9. 10. John 9. 4. Gen. xlix. Deut. i—xxxiv. Josh. xxiii. xxiv.

g 2 Sam. 7. 2. ch. 28. 2. & 17. 1. 2 Acts 7. 46 1 Kin. 8. 17. 18.

h Ch. 28. 3. 1 Kin. 5. 3. & 8. 19. 2 Sam. 7. 5, 9. ch. 17. 4.

i 1 Sam. 17. 50. & 18. 27. & 30. 17. & ii, v. ch. xiv.

* Some blood he had voluntarily shed, as in the case of Goliath; some in self-defence, or in defence of his country, where necessity was laid upon him; some in purpose, when he was angry, as in the case of Nabal; some unjustly and cruelly, as in the case of Uriah: therefore, God, while he pardons the penitent, will not honour him to build his temple.—*Note.* The church of Christ, of which the temple was a type, cannot be builded by warfare, but only by him, and the servants of him, who is called "the Prince of peace."—Ed.

k That is, *Peaceable and perfection.* 2 Sam. 12. 24.

l 1 Kin. 4. 20, 25. & 5. 4.

m 2 Sam. 7. 12, 13. ch. 17. 12. 13. & 28. 6. & 29. 1. 1 Kin. 5. 5. Ps. 89. 29—35. Is. 9. 6, 7.

n Ver. 10. 2 Tim. 4. 22. Rom. 8. 31. Is 26. 12. Phil. 2. 12, 13. Mat. 16. 18. ch. 28. 10, 20, 21.

o Ps. 72. 1. 1 Kin. 3. 9.

p Jer. 22. 3—5. Deut. 4. 6. Is. 3. 10.

† "Statutes," the *delineations, descriptions,* and *determinations* of God's holy will, which no creature has a right to increase, diminish, or alter. "Judgments," God's *purposes, determinations,* and *decisions*—the mysterious counsels of his righteous will—too deep for man to fathom or discover, unless in so far as God makes them known. Rom. 11. 33.—Ed.

q Deut. 31. 7, 8. Jos. 1. 6—8. & 23. 6. ch. 28. 10, 20. Eph. 6. 10. 2 Tim. 2. 1. 1 Cor. 16. 13. Zec. 4. 6, 9. Hag. 2. 4. Is. 41. 10.

‡ Or, *in my poverty.*

§ "With care."—*Boothroyd.*

‖ 46,338 tons weight or cart-loads of silver and gold, and in value 889 millions 667 thousand and 500*l.* sterling. But if it be here reckoned by the *Chaldean talent*, it is about a half less.

* The *talent* varied in weight and value, at different times and in different countries. Some calculate David's provision for the temple at £547,000,000, others at £250,000,000, and our ignorance of the precise weight of the talent at the time, renders the calculation uncertain: but there is no doubt that the amount was very great: a lesson and a reproach to the rich Christian nations, when they consider even their most liberal contributions for the extension of the church of the Redeemer.—Ed.

r Ver. 2. 1 Kin. 5. 14—18.

s Phil. 2. 12, 13. & 4. 13. Ps. 71. 16. 1 Cor. 15. 58. Luke 1. 74, 75. ver. 11, 13.

t Ch. 29. 1—5. & 28. 6.

all countries: I will *therefore* now make preparation for it. So David [f] prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it [g] was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, [h] Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed [i] much blood upon the earth in my sight.[*]

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be [k] Solomon; and I will [l] give peace and quietness unto Israel in his days.

10 [m] He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, [n] the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD [o] give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 [p] Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments[†] which the LORD charged Moses with concerning Israel: [q] be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my [‡] trouble[§] I have prepared for the house of the LORD [‖] an hundred thousand talents of gold, and a thousand thousand talents of silver;[*] and of brass and iron without weight: (for it is in abundance:) timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, *there are* [r] workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. [s] Arise *therefore*, and be doing, and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel [t] to help Solomon his son, *saying*,

REFLECTIONS UPON CHAP. XXI.—While the saints remain on earth, Satan never lets them alone, nor despairs of success in his temptations. And to nothing does he more tempt men than to pride; though there is nothing that God more hates, or more severely punishes. Yea, he will use the strangest methods to do the people of God an injury. Sometimes the wicked are wiser in some things of God than the saints. And always, when the heart is averse, the work goes on heavily, and is left imperfect. It is a great mercy to be quickly brought to a sense of our sins. But, even when the Lord enables to repent, he does not always turn away the external punishment which his saints must suffer in their flesh, even when their spirit is saved. Our folly and rashness often reduce us to the most fearful straits and perplexities, when we have none but ourselves to blame. It is an evil and bitter thing to depart from the living God. Spreading is the influence of sin: and if God's mercy were not infinite, we should be utterly consumed. Under the judgments which we have deserved, it is therefore our only resource to flee to that God whom we have offended. He can not only stop short the execution of his judgment, but bring good out of evil, and make even sin itself an occasion of planting his church, and of a more vigorous preparation for his service. How pleasant is it all along to observe the providence of God marking his intended favours to the accursed sinners of the Gentiles! When his temple is to be built, the gold, silver, and brass must be procured from Gentiles! the place of it must

18 [u] *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now [x] set your heart and your soul to seek the LORD your God: arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built [y] to the name of the LORD.

A. M. 2988. B. C. 1016.

u Rom. 8. 31. Is. 26. 12. Ps. 116. 12. Josh. 23. 14. 1 Kin. 5. 4.

x Ch. 16. 11. & 28. 9. 2 Chr. 20. 3. Deut. 10. 12.

y 1 Kin. 5. 3. & 8. 16. 2 Chr. 6. 6.

## CHAPTER XXIII.

(1) *Having fixed Solomon on his throne, David numbers the Levites from thirty years old and upward, and appoints them their respective stations and work:* 1—5. (2) *He takes an account of their respective families and chiefs:* 6—23. (3) *Having again numbered them, from twenty years old and upward, he assigns them their particular work at the tabernacle and temple:* 24—32.

SO when David was old and full of days, he [a] made Solomon his son king over Israel.

2 ¶ And [b] he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of [c] thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* [*] to set forward the work of the house of the LORD; and six thousand *were* officers [d] and judges:

5 Moreover, [e] four thousand *were* porters; and four thousand praised the LORD with the instruments which [f] I made, *(said David,)* to praise *therewith.*

6 And David divided them into [†] courses among the sons of Levi, *namely,* [g] Gershon, Kohath, and Merari.

7 ¶ Of the [h] Gershonites *were,* [‡] Laadan [‡] and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.[§]

10 And the sons of Shimei *were,* Jahath, [k] Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not [‖] many sons; therefore they were in one reckoning,[*] according to *their* father's house.

A. M. 2988. B. C. 1016.

a Ch. 28. 5. 1 Kin. 1. 33—39.

b Ch. 28. 1. & 13. 1.

c Num. 4. 3, 47, 48.

* Or, *to oversee.*

d Ch. 26. 29—32.

e Ch. xxiv, xxv.

f Ch. 9. 33. & 15. 16, 28. 2 Chr. 29. 25. Amos 6. 5.

† Heb. *Divisions.*

g Ex. 6. 16. Num. 26. 57. & 3. 17, &c. ch. 6. 1, 16.

h Ch. 26. 21. & 6. 17, 20.

‡ Or, *Libni.* ch. 6. 17, 20. Num. 3. 18, 21. Ex. 6. 17.

‡ *Laadan* and *Libni,* two names for the same person, and either co-existing, as is common in European nations, or given successively, as Abram, Abraham.—Eo.

§ Why these three sons of Shimei are reckoned among the "chief of the fathers of Laadan," does not appear; most probably they were removed, by adoption, from the one family to the other, that in the rotation of courses, all the males of Shimei's house should not be called from their home at one time.—Eo.

k Or, *Zizah.* Ver. 11.

‖ Heb. *did not multiply sons.*

* This combination of small families into one reckoning, serves to strengthen our conjecture as to the division of a large family, as in ver. 9.—Eo.

A. M. 2988. B. C. 1016.

l Ex. 6. 18. Num. 3. 19. ch. 6. 2, 18. & 24. 24—25. & 26. 23—31.

m Ex. 6. 20. ch. 6. 3.

n Ex. 28. 1. Heb. 5. 4. Num. 18. 1—6. & 6. 25—26. & 16. 39, 40.

o Ps. 90, title. Deut. 33. 1.

p Ex. 4. 20. ch. 26. 24.

* They were not reckoned as priests to offer, but as Levites to serve. A proof that Moses was above ambition—an attainment that never belonged to any but a sanctified heart.—Eo.

q Ex. 2. 22. & 18. 3, 4.

r Ch. 26. 23—28.

† Or, *the first.*

* Heb. *were highly multiplied.* Prov. 17. 6. Ps. 128. 3. & 127. 3—5.

t Ver. 12. ch. 24. 20—25. & 6. 22—28, 33—38.

u Ver. 12. Ex. 6. 18, ch. 15. 9. & 24. 23. & 26. 30, 31.

x Ex. 6. 18. Lev. 10. 4. ch. 15. 10, 24. & 24. 24, 25.

y Ver. 6. Ex. 6. 19. ch. 6. 29, 30. & 24. 26—30. & 26. 19. Num. 3. 20, 33.

z Or, *kinsmen.* Num. 36. 6, 8. Gen. 13. 8.

a Ch. 24. 31.

b Their service in the temple being easier, they entered sooner into it by five years. Num. 8. 24. & 4. 3. Ezra 3. 8.

c Ch. 22. 18.

‡ Or, *he dwelleth in Jerusalem,* &c.

§ Heb. *numbers.*

‖ The Mosaic census, (Num. 4. 3.) as well as that by David, (ver. 3.) was from 30 years and upwards. The change to 20 years was evidently in reference to the "rest," (ver. 25.) that David had given in fixing the temporary tabernacle in a permanent site, and preparing for the building of an immovable temple. The Levites being therefore delivered from their burdens, the younger members were adequate to the now lighter work; and the service of the Lord being now complicated, greater numbers were requisite for its due performance.—Eo.

d Heb. *their station* was *at the hand of the sons of Aaron.* Neh. 11. 24. Num. 3. 6, 9. & 8. 19. & 18. 2—6.

e Num. 3. 6, 9. ver. 29, 32.

12 ¶ [l] The sons of Kohath; Amram, Izhar Hebron, and Uzziel, four.

13 The sons of [m] Amram; Aaron and Moses: and [n] Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now *concerning* Moses [o] the man of God, [p] his sons were named of the tribe of Levi.[*]

15 The sons [q] of Moses *were,* Gershom and Eliezer.

16 [r] Of the sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer *were,* Rehabiah [†] the chief. And Eliezer had none other sons; but the sons of Rehabiah [*] were very many.

18 Of the sons of [t] Izhar; Shelomith the chief.

19 Of the sons of [u] Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of [x] Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of [y] Merari; Mahli and Mushi. The sons of Mahli; Eleazar and Kish.

22 And Eleazar died, and had no sons, but daughters: and their [z] brethren the sons of Kish took them.

23 [a] The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of [b] twenty years and upward.

25 For David said, The LORD God of Israel [c] hath given rest unto his people, [‡] that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.

27 For, by the last words of David, the Levites *were* [§] numbered from twenty years old and above:[‖]

28 Because [d] their office *was* to wait on the sons of Aaron, [e] for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

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be purchased from a Gentile: and almost all the workmen must be Gentiles, Tyrians, Canaanites, &c. And now to us Gentiles are preached, are given, the unsearchable riches of Christ.

REFLECTIONS UPON CHAP. XXII.—Very different is the appearance of men when ruled by their pride, and when governed by the humbling grace of God. Such as have been highly favoured by God ought to be singularly careful and active in promoting his glory, and the welfare of his church. And the nearer our death approaches, we ought to be the more earnest in his work. Let us do all that we can in his service, when we are not allowed to do all that we would: and let us kindly assist others in the work which God hath denied us the honour of accomplishing. And, as the church of Christ is not built up by the sword of war, but by the gospel of peace, let us, as we have leisure from other avocations, employ it in the immediate service of God. Whatever difficulties lie in the way, God's clear call to a work, his affording us an opportunity, and his promise to invigorate and quicken our spirits, are sufficient encouragements. The more God has done for us, the greater are our obligations to serve him, and the more active we ought to be in his service. But truly humble souls make little account of all that they do for God's honour. And it is not indeed the extent of what is done, but the spirituality of the temper with which it is done, that next to Jesus' blood gives it value before God. Great courage and resolution are necessary in our spiritual work, as well as in our spiritual warfare, and a constant dependence on God by faith and prayer. If we enter upon the labours of others, we ought to be always improving; and every one is called to concur. Even the most zealous and active



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29 Both [f] for the show-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the [*] pan, and for that which is fried, and for all manner of measure and size;[†]

30 And to stand [g] every morning to thank and praise the LORD, and likewise at even;

31 And to [h] offer all burnt-sacrifices unto the LORD in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should [i] keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

A. M. 2988. B. C. 1016.

f Ex. 25. 30. Lev. 6. 20. & 7. 4, 5, 7. & 24. 5—9. ch. 9. 29—32.

* Or, *flat plate.*

† Expositors generally interpret this phrase on the supposition that the standard weights and measures were kept in the sanctuary. Accordingly we read of the "shekel of the sanctuary." But whether the sanctuary standard was universal, or only local and peculiar, does not distinctly appear. One lesson, however, is beautifully inculcated by the ordinance—the inseparable connexion of honesty to men with sacrifice to God.—Ed.

g Ex. 29. 39—42. Num. 28. 6. ch. 16. 37—42.

h Num. xxviii. xxix. & 10. 10. Ps. 81. 3. Lev. xxiii.

i Num. 1. 53. & 3. 6—9. & 18. 1—8. 1 Kin. 8. 4.

## CHAPTER XXIV.

(1) *The priests:* 1—19. (2) *The Levites:* 20—31: *distributed by lot into a variety of classes, for the more regular discharge of their work, according to their families.*

NOW *these are* the divisions of the sons of Aaron. [a] The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But [b] Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok [c] of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of [d] Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided [*] by lot,* one sort with another; for the governors of the sanctuary, [f] and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the [g] scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal [†] household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second [h] to Jedaiah,

A. M. 2988. B. C. 1016.

a Lev. 10. 1, 6. Ex. 28. 1. ch. 6. 3.

b Num. 3. 4. & 26. 61. Lev. 10. 2.

c Ver. 6. 31. 2 Sam. 8. 17. ch. 18. 16.

d Num. 25. 11—13. ch. 15. 5—12. 1 Sam. 2. 30—36.

e Jos. 18. 10. Prov. 16. 33. & 18. 18. Acts 1. 26.

* The adoption of the *lot*, was not with the mere view of avoiding any charge of partiality, it was a divine ordinance, by which an appeal was made to God, for deciding what was unknown or doubtful, or above human wisdom. By this ordinance, the whole land of Canaan had been distributed, so that this use of it was in conformity with the general law of appeal to God. Prov. 16. 33.—Ed.

f Ch. 9. 29.

g 1 Kin. 4. 3. Neh. 8. 1.

† Heb. *house of the father.*

h Ezra 2. 36. Neh. 7. 39.

A. M. 2988. B. C. 1016.

i Ezra 10. 21. & 2. 39. Neh. 7. 42.

k Luke 1. 5. Neh. 12. 4, 17.

l Ezra 10. 20. & 2. 37. Neh. 7. 40.

m Num. 24. 5. 1 Cor. 1. 10. & 14. 40. Col. 2. 5.

n A new order entered every Sabbath. 2 Kin. 11. 5, 7. ch. 9. 25.

o That is, according to the manner that had begun under the superintendence of Aaron, and was now completed by direction of David.—Ed.

o Ch. 23. 14—17. & 26. 23—28.

† Or, *Shebuel.*

p Ch. 23. 18. & 26. 20.

‡ Or, *Shilomith.*

q Ch. 6. 2. & 15. 9. & 23. 19. & 26. 31.

r Ch. 23. 20. & 15. 10. Ex. 6. 18.

s Ch. 23. 21—23. & 6. 19. Ex. 6. 19. Num. 3. 20, 33.

t Ch. 23. 22.

u Ch. 23. 23.

8 The third [i] to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to [k] Abijah,

11 The ninth to Jeshua, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to [l] Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the [m] orderings of them in their service to come into the house of the LORD, [n] according to their manner, under Aaron* their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these:* [o] Of the sons of Amram; Shubael: [†] of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 [p] Of the Izharites; [‡] Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of* [q] *Hebron;* Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* [r] the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ The [s] sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, [t] who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 [u] The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites, after the house of their fathers.

will need excitement or assistance. And if once our heart be thoroughly engaged to the Lord, our head, hand, estate, and influence on earth, will be all cheerfully employed for his honour.

REFLECTIONS UPON CHAP. XXIII.—It is an honour to God, and an advantage to his church, to have a proper number of faithful ministers: and pleasing is the prospect when their number remarkably increases. It is necessary and honourable to enter on God's service as early as possible. Church affairs are likely to prosper when every one knows and attends to his particular work. And, in whatever station a person is fixed, it is always his duty to be zealous and diligent in God's service. But what sovereignty God manifests in men's stations! While the offspring of Aaron are dignified priests, those of Moses are but ordinary Levites; yet he always proportions men's burdens to their strength. And it is comely when every one in the church cheerfully applies himself to the meanest service to which he is called; and when the officers thereof heartily harmonize in working to one another's hands.

31 These likewise [x]cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

A. M. 2988. B. C. 1016.

x These Levites cast lots to determine which order of the priests each should assist. Ver. 5, 6.

## CHAPTER XXV.

(1) *The persons to be employed in temple music, Asaph, Heman, and Jeduthun, or Ethan, with their sons and others:* 1—7. (2) *The order in which they were to attend determined by lot:* 8—31.

MOREOVER David, and the captains[a] of the host,[*] separated to the service of the sons of [b]Asaph, and of Heman, and of Jeduthun,[†] [c]who should prophesy[‡] with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and [d]Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied [e]according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and [f]Zeri, and Jeshaiah, Hashabiah, [g]and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, [h]Uzziel, [i]Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman the [k]king's seer in the [l]words of God, to lift up the horn.[§] And [m]God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for [n]song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [o]according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, *was* two hundred fourscore and eight.

8 ¶ And they cast lots, [p]ward against *ward*, as well the small as the great, the teacher as the scholar.[‖]

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons and his brethren *were* twelve:

A. M. 2988. B. C. 1016.

a Ch. 23. 2. & 24. 6. & 12. 28. 2 Chr. 23. 1, 9.

* What in modern language would be called "leaders of the choir." The word *captains*, though generally employed as a military title, is still in use in the mere sense of a leader, and is so applied, for example, to the studious youth who stands first in a school class.—ED.

b Ch. 6. 33, 39, 44. & 15. 17. & 16. 5, 41, 42.

† Either the same called Ethan, or his successor, Ethan being dead.—ED.

c Ch. 23. 5. & 16. 4, 37. & 6. 33—39, 44. ver. 2. 1 Cor. 14. 24.

‡ To *prophesy* here means no more than to praise God by singing these prophetical psalms in which the Spirit had revealed the future humiliation and exaltation of Christ. Luke 24. 44. 1 Sam. 5. 10.—ED.

d Otherwise called *Jesharelah*, ver. 14.

e Heb. *by the hands of the king*, ver. 6.

f Or, *Izri*, ver. 11.

g With *Shimei*, mentioned ver. 17.

h Or, *Azareel*, ver. 18.

i Or, *Shubael*, ver. 20.

k Ch. 21. 9. 1 Sam. 9. 9

l Or, *matters*. 1 Pet. 4. 11.

§ The word "horn" does not seem here to signify the *cornet* or *horn trumpet*, but the praise of God for his mighty power, which the horn represented, for which use of the word *horn*, see 1 Sam. 2. 1. 2 Sam. 22. 3. Ps. 75. 4. & 89. 17, 24. & 112. 9. & 132. 17. Ezek. 29. 21.—ED.

m Gen. 30. 5. Psal. 127. 3.

n Ch. 23. 5. & 6. 31, &c. 15. 16—22. & 16. 5, 41, 42. Ps. 150. 1—5. & 68. 25. Eph. 5. 19. Col. 3. 16.

o Heb. *by the hands of the king*, ver. 2.

p Ch. 24. 5, 31. Acts 10. 34, 35. Gal. 2. 28. Col. 3. 11. It is probable in allusion to the 24 orders of priests, of assistant Levites, and of the sacred musicians in the temple-service, that the members of the Christian church are represented as four and twenty elders; Rev. 4. 4, 10. & 5. 8. & 11. 16.

‖ Though some were *teachers*, others *scholars*, yet no regard was given to these distinctions—the choice was altogether remitted to God.—ED.

A. M. 2988. B. C. 1016.

q *Asarelah*, ver. 2.

r *Uzziel*, ver. 4.

* Most probably the same called Uriel, ver. 4, this being a second name, according to a custom common to the Israelites and other nations.—ED.

s Ver. 3.

t *Shebuel*, ver. 4.

u Num. 7. 88. ch. 24. 18. Rev. 4. 4, 10. & 5. 8. & 11. 16.

† There were just as many companies of musicians as there were of priests, ch. 24. 18. and of the Levites attending on the priests, and helping them, ch. 24. 31. Twice as many as the months in the year. Thus all things were disposed for preserving order, and avoiding all disputes about precedent, 1 Cor. 14. 40.

11 The fourth to Izri, *he*, his sons and his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his sons and his brethren *were* twelve:

13 The sixth to Bukkiah, *he*, his sons and his brethren *were* twelve:

14 The seventh to [q]Jesharelah, *he*, his sons and his brethren *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his sons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his sons and his brethren *were* twelve:

18 The eleventh to [r]Azareel,[*] *he*, his sons and his brethren *were* twelve:

19 The twelfth to [s]Hashabiah, *he*, his sons and his brethren *were* twelve:

20 The thirteenth to [t]Shubael, *he*, his sons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren *were* twelve:

22 The fifteenth to Jerimoth, *he*, his sons and his brethren *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his sons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons and his brethren *were* twelve:

31 The [u]four [†]and twentieth to Romamti-ezer, *he*, his sons and his brethren *were* twelve.

## CHAPTER XXVI.

(1) *Four thousand Levites distributed into twenty-four classes of sacred porters for the temple:* 1—19. (2) *Others appointed treasurers of the wealth belonging to the temple:* 20—28. (3) *Four thousand and four hundred appointed officers and judges in Israel, especially in religious matters, along with the princes and elders of the several tribes:* 29—32.

A. M. 2988. B. C. 1016.

CONCERNING the divisions of the porters: [a]Of the Korhites *was* Meshelemiah [b]the son of Kore, of the sons of [c]Asaph.

2 And the sons of Meshelemiah *were*, Ze-

a Ch. 9. 17. John 10. 3.

b Or, *Shelemiah*, ver. 14.

c Or, *Ebiasaph*, ch. 6. 37. & 9. 19.

REFLECTIONS UPON CHAP. XXIV.—Nothing ought to be done in the ordering of ecclesiastical offices but according to God's direction. What solemnity ought to take place in the settlement of ministers! and what order should be observed in the discharge of their work! But great will be the solemnity of the admission, and comely the orders, of the ransomed priests in their new covenant state, particularly in the temple above! How happy their blessed equality! No difference is made between bond or free, old or young; but Christ is all and in all!

REFLECTIONS UPON CHAP. XXV.—Great cheerfulness ought to be exercised in the worship and service of God; and great attention should be paid to the praising of God, as a leading business of his saints. And it is comely when those in power concur in promoting religion; the latter in perfecting what others before had begun. Of how little account are human distinctions before God! Before him master and scholar, elder and younger, stand on an equal level. And when we find the lot so much used in deciding in the great things of God as an immediate appeal to himself, how sinful and profane it must be to use it in trifles, or in what merely relates to diversion! As I regard JEHOVAH's honour, let me never dare to recreate myself with cards or dice, or cast lots in matters of small value.



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chariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of [d]Obed-edom *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed [*] him.*

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* [f] mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service,[†] *were* threescore and two of Obed-edom.

9 And [g] Meshelemiah had sons and brethren, strong men, eighteen.

10 Also [h] Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father [i] made him the chief,)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, [k] as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to [l] Shelemiah; then for Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

15 To [m] Obed-edom southward; and to his sons the house of [‡] Asuppim.[§]

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth,[‖] by the [n] causeway of the going up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At [o] Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the [p] sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the [q] treasures of the house of God, and over the treasures of the [*] dedicated things.[†]

21 *As concerning* the sons of [r] Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* [s] Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the [t] treasures of the house of the LORD.

23 Of [u] the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites;

24 And [x] Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by [y] Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son:

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, [z] which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 [a] Out of the spoils won in battles did they dedicate [b] to maintain the house of the LORD.

28 And all that [c] Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the [d] Izharites, Chenaniah and his sons *were* for [e] the outward business* over Israel, for officers and judges.

30 *And* of the [f] Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* [g] officers among them of Israel on this side Jordan westward, in all the business of the LORD,[†] and in the service of the king.

31 Among the Hebronites *was* [h] Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the [i] fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at [k] Jazer of Gilead.

32 And his brethren, [l] men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over [m] the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter [n] pertaining to God, and [‡] affairs of the king.

## CHAPTER XXVII.

(1) *The twelve captains for the several months of the year, with* 24,000 *trained bands under each:* 1—15. (2) *The princes of the several tribes:* 16—24. (3) *The overseers of the king's property and attendants on his person:* 25—34. (4) *A brief reference to the numbering of the people, which happened just before these settlements were made:* 23, 24.

NOW the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers* that [a] served the king in any matter of

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A. M. 2988. B. C. 1016.

d Ch. 13. 14. & 15. 18. & 16. 38.

* That is, *Obed-edom.* As ch. 13. 14. Ps. 127. 3. & 128. 1—3. 1 Cor. 15. 58.

* That is, God had blessed Obed-edom, the father, mentioned ver. 4. This note is given in memorial of his reception and care of the ark.—Ed.

f Ver. 7—9. 2 Kin. 24. 14. ch. 5. 24. Prov. 28. 1. It required both strength and courage to render them fit to guard the temple and its treasures, and to keep order among the assembled multitude.

† They were not mere porters, but guards of the gates, and required this strength with which God had blessed them, for the preservation of order amongst the assembled thousands of Israel.—Ed.

g Ver. 1, 14.

h Ch. 16. 38.

i Gen. 4. 7. Deut. 21. 16.

k Or, *as well for the small as for the great.* Ch. 25. 8. & 26. 5, 13. Acts 10. 34. Gal. 2. 28. Col. 3. 11.

l Called *Shelemiah*, ver. 1, 2, 9.

m Ver. 4—8.

‡ Heb. *Gatherings.*

§ Asuppim signifies, *gatherings* or *collections*, and as Obed-edom is said to be over the treasures, (2 Chron. 25. 24.) this is probably the house where the offerings for the priests and Levites were kept.—Ed.

‖ *Boothroyd* translates it the "gate of ejection;" supposing it the gate by which the impurities of the temple were removed.—Ed.

n 1 Kin. 10. 5. 2 Chr. 9. 4. ver. 18. Neh. 12. 24.

o Or, *out part.* 2 Kin. 23. 11.

p Num. 26. 11. ver. 1, 10.

q Ver. 22, 26—28. 1 Kin. 7. 51. & 14. 26. & 15. 18. 2 Kin. 18. 15. Mal. 3. 10. Deut. 12. 6, 11.

* Heb. *holy things.*

† *Treasures*—not merely money, but vessels, garments, wine, oil, flour, &c. *Dedicated things*, principally here the holy things dedicated by Samuel, David, the princes or people, for building and beautifying, and future maintenance of the temple. See ver. 26, 28.—Ed.

A. M. 2988. B. C. 1016.

r Or, *Libni*, ch. 6. 17. & 23. 7.

s Or, *Jehiel*, ch. 23. 8. & 29. 8.

t Ver. 20. 1 Kin. 7. 51.

u Ch. 23. 12—20. Num. 3. 19, 27. Ex. 6. 18.

x Ch. 23. 15, 16.

y Ch. 23. 15, 17, 18.

z 1 Kin. 7. 51. ch. 18. 11. & 22. 14. & 29. 2—9. ver. 27, 28.

a Heb. *out of the battles and spoils.* Num. 31. 50. Judg. 8. 21, 26, 27.

b 2 Kin. 12. 14. Neh. 10. 32.

c 1 Sam. 9. 9. & 11. 11. & 15. 15. & 17. 52. & 14. 50. 2 Sam. 8. 16.

d Ch. 23. 12, 18.

e 2 Chr. 34. 13. Neh. 11. 16. ch. 23. 4.

* For instructors and rulers among the tribes, and for regulating their intercourse with foreigners—in modern language, ministers and officials of foreign affairs.—Ed.

f Ch. 23. 12, 19. & 24. 23. & 27. 17.

g Heb. *over the charge.* 2 Chr. 19. 8, 11. & 17. 8. Deut. 16. 18. Ps. 45. 16. ver. 30.

† In providing for the regular service of the temple, guarding against idolatry and expounding the divine law.—Ed.

h Ch. 24. 23. & 23. 19.

i 2 Sam. 5. 4. ch. 29. 27, 29. 1 Kin. 2. 11.

k Josh. 21. 39. Is. 16. 9.

l Ver. 6—9, 30.

m Num. 32. 33. ch. 12. 37. Josh. 13. 1—6.

n Ver. 30. 2 Chr. 19. 11.

‡ Heb. *thing.*

A. M. 2988. B. C. 1016.

* These officers did not live all at once.

a 1 Sam. 25. 30. 2 Chr. 17. 19. Ps. 72. 11. & 22. 29.

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REFLECTIONS UPON CHAP. XXVI.—Great order ought to take place in Christ's church; and great care with respect to the admission or dismission of members, or approaches to and returns from solemn work. What distinguished blessings attend those who, like Obed-edom, are careful of God's ark and interests in a day of distress! It is proper to bestow on works of piety and charity what God bestows upon us in extraordinary favours; and to preserve carefully whatever is dedicated to the Lord. While our life continues there is always something to be done for God. And the nearer our end approaches, the greater ought to be our

the courses, which came in and went out month by month, throughout all the months of the year, of every course *were* twenty and four thousand.*

2 Over the first course, for the first month, *was* [b] Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of [c] Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* [d] Dodai the Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host, for the third month, *was* [e] Benaiah the son of Jehoiada, a [f] chief priest:† and in his course *were* twenty and four thousand.

6 This *is that* Benaiah *who was* [g] mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain*, for the fourth month, *was* [h] Asahel the brother of Joab,‡ and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth *captain*, for the fifth month, *was* [i] Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain*, for the sixth month, *was* [k] Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain*, for the seventh month, *was* [l] Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain*, for the eighth month, *was* [m] Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain*, for the ninth month, *was* [n] Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain*, for the tenth month, *was* [o] Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain*, for the eleventh month, *was* [p] Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain*, for the twelfth month, *was* [q] Heldai the Netophathite, of Othniel [r]: and in his course *were* twenty and four thousand.

16 ¶ Furthermore, over the [s] tribes of Israel‖: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, [t] Hashabiah the son of Kemuel: of the Aaronites, [u] Zadok:

18 Of Judah, [x] Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half-tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half-*tribe* of Manasseh [y] in Gilead, Iddo the son of Zechariah: of Benjamin, Jasiel the son of [z] Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.*

23 ¶ But David took not the number of them from [a] twenty years old and under; because the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because [b] there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

25 ¶ And over the [c] king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields,† in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:‡

26 And over them that did the work of the field, for tillage of the ground, *was* Ezri the son of Chelub:

27 And over the [d] vineyards *was* Shimei the Ramathite: [§] over the increase of the vineyards, for the wine-cellars, *was* Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore-trees [‖] [e] that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in [f] Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over [g] the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan, David's [h] uncle, was a counsellor, a wise man, and a * scribe: and Jehiel the † son of Hachmoni *was* with the king's sons:

33 And [i] Ahithophel *was* the king's counsellor: and Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of [k] Benaiah, and Abiathar: and the general of the king's army *was* [l] Joab.

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A. M. 2988. B. C. 1016.

* The "chief fathers," or patriarchs and princes, with the subordinate officers, were in all 24,000, who served in monthly courses of 2,000, each course having one general in chief. Under these were twelve monthly courses of *militia*; each course mustering 24,000 strong. And, as one course could not with safety retire, either from garrison duty or field service, until the succeeding course had assembled, David had always on foot an effective force of 52,000 men—with an army of reserve, duly disciplined, capable of being called out and concentred upon any point of Canaan in a few days, and amounting in the whole to 312,000: perhaps the most powerful, yet most economic army that ever was organized for the defence of any country of similar extent.—Ed.

b Or, *Ezni*. 2 Sam. 23. 8. ch. 11. 11.

c Or, *Pharez*. Gen. 38. 29. & 46. 8, 10.

d Or, *Dodo*. 2 Sam. 23. 9. ch. 11. 12.

e 2 Sam. 8. 18. 1 Kin. 1. 8. & 2. 35. ch. 11. 22.

f Or, *principal officer*. 1 Kin. 4. 2.

† That is, Benaiah, the son of Jehoiada, the chief priest. Jehoiada was the priest, Benaiah, the general.—Ed.

g 2 Sam. 23. 20, 22, 23. ch. 11. 22—25.

h 2 Sam. 23. 24. & 2. 19—23. ch. 11. 26.

‡ David must have organized the monthly courses of service at an early period, as Asahel was killed by Abner, while David reigned in Hebron over a small part of Israel. 2 Sam. 2. 23. But the text does not say that Asahel ever commanded 24,000: but when David became king of all the tribes, Zebadiah became general of his father's augmented corps.—Ed.

i 2 Sam. 23. 25. ch. 11. 27.

k 2 Sam. 23. 26. ch. 11. 28.

l 2 Sam. 23. 26. ch. 11. 27.

m 2 Sam. 23. 27. & 21. 18, 27. ch. 11. 29. & 20. 4.

n 2 Sam. 23. 27. ch. 11. 28.

o 2 Sam. 23. 28. ch. 11. 30.

p 2 Sam. 23. 30. ch. 11. 31.

q Or, *Helai*. ch. 11. 30. *Heleb*, 2 Sam. 23. 29.

r Judg. 3. 9. ch. 4. 13.

s Ch. ii, ix. & 12. 23—40. Ex. 1. 1—5. Gen. 29. 32—35. & 30. 5—24. & 35. 16—22. & 46. 8—26. Num. 1. 11. & x, xiii, xxvi, xxxiv. Rev. 7. 5—8. 1 Kin. 4. 7—19.

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A. M. 2988. B. C. 1016.

t Ch. 26. 30.

u 2 Sam. 8. 17. & 20. 25.

x Or, *Eliab*, 1 Sam. 16. 6. & 17. 13, 28. ch. 2. 13.

y Gen. 31. 21. & 37. 25. Num. 32. 33.

z 1 Sam. 14. 50. 2 Sam. 3. 17—39.

* There are thirteen princes or rulers of tribes, *thirteen* being their real number, when Levi is counted. But in the enumeration here given, Levi is counted as two, and so is Manasseh, while Gad and Asher are omitted. The reason of this omission does not appear. We may, however, readily suppose that, during the wars of the Judges, they had been so commingled with the other tribes, as to be incapable of a separate juriadiction.—Ed.

a Num. 1. 18. Gen. 15. 5. & 22. 17.

b Ch. 21. 6, 7, 14. 1 Sam. 24. 1—15.

c 2 Chr. 21. 9. & 16. 2. 2 Kin. 18. 15.

† In modern language, he was chief of the commissariat.—Ed.

‡ B. C. 1016.

* d Song 8. 11. Deut. 6. 11. & 8. 8.

§ Heb. *over that which* was *of the vineyards*.

‖ A word compounded of two words, the one signifying a *fig*, the other a *mulberry*, because it has fruit like the first, and the leaves like the second. It grows to the height of a beech; and, unlike other trees, it bears its fruit not on the branches, but on the ends of little sprigs shooting out from the trunk of the tree itself, and having the fruit somewhat like a cluster of grapes. It is always green, and yields its fruit several times in the year.—Ed.

e 1 Kin. 10. 27. 2 Chr. 1. 15. & 9. 27. Ps. 78. 47. Is. 9. 10. Amos 7. 14. Luke 17. 6. & 19. 4.

f Song 2. 1. Is. 33. 9. & 35. 2. & 65. 10. or that ch. 5. 16. It was a pleasant fruitful spot.

g Job 1. 3. 2 Kin. 3. 4. Gen. 47. 6.

h Nephew. 2 Sam. 21. 21.

* Or, *secretary*.

† Or, *Hachmonite*.

i 2 Sam. 16. 23. & 15. 37. & 17. 1—15, 23.

k 1 Kin. 1. 8. & 2. 35. or whose son was.

l 1 Kin. 1. 7. ch. 18. 15. & 2. 16. & 11. 6. 2 Sam. 8. 16. & x, xviii, xx. & 24. 2—4.

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industry in doing good. They bid fair to be a happy nation who are taught to fear God and honour the king. And those parts of nations and churches which are weakest and most exposed ought to be taken particular care of.

REFLECTIONS UPON CHAP. XXVII.—In the most quiet and prosperous condition let me prepare for trouble, and stand ready for spiritual warfare. Not only every month, but every moment, I am in danger of new assaults from sin, Satan, and



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## CHAPTER XXVIII.

(1) *David declares God's appointment of Solomon to inherit the crown and build his temple for him:* 2—7. (2) *He solemnly charges the people and Solomon to make religion their principal business if they wished to prosper:* 8—10. (3) *He delivers up the divine model of the temple, and the materials for building it, to Solomon:* 11—19. (4) *He strongly encourages him to the work:* 20, 21.

A. M. 2980. B. C. 1025.

AND David [a] assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and [*] possession of the king, and of his sons, with the [†] officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king [b] stood up upon his feet, and said, Hear me, my [c] brethren, and my people: *As for me*, I *had* [d] in mine heart to build an house of rest [e] for the ark of the covenant of the LORD, and for the [f] footstool [‡] of our God, and had made [g] ready for the building:

3 But God said unto me, [h] Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed [§] blood.

4 Howbeit the LORD God of Israel chose [i] me before all the house of my father to be king over Israel for ever: for he hath chosen [k] Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me, to make *me* king over all Israel:

5 And of all [l] my sons, (for the LORD hath given me many sons,) he hath chosen [‖] [m] Solomon my son to sit upon the throne [n] of the kingdom of the LORD over Israel.

6 And he said unto me, [o] Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover, [p] I will establish his kingdom for ever, if he be [*] constant to do my commandments and my judgments, as [q] at this day.

8 Now therefore, [r] in the sight of all Israel, the congregation of the LORD, and in the audience of our God, [s] keep and seek for all the commandments of the LORD your God; that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, [t] know [†] thou the God of thy father, and serve him [u] with a perfect heart, and with a willing mind; for [x] the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: [y] if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

[a] Ch. 23. 2. & 27. 1—34. & 11. 11—47.

[*] Or, *cattle.*

[†] Or, *eunuchs.*

[b] Gen. 47. 31. Judg. 3. 20. 1 Kin. 1. 47.

[c] Deut. 17. 20. Ps. 22. 22.

[d] Ch. 17. 1, 2. & 22. 7. 2 Sam. 7. 2. Acts 7. 46. 1 Kin. 8. 17.

[e] Ch. 6. 31. Ps. 132. 5.

[f] Ps. 99. 5. & 132. 7. Lam. 2. 1.

[‡] We learn from Is. 66. 1. & Mat. 5. 35. that while heaven is God's *throne*, the earth is his *footstool*. Even as is God represented in omnipresence. But when considered in locality, "he sits between the cherubim." (Ps. 99. 1.) whose wings overshadowed the mercy-seat, (Heb. 9. 5.); the place of worship in front. (Ps. 99. 5.) being consequently denominated God's *footstool*.—ED.

[g] Ch. xxii. 2 Sam. 8. 11.

[h] 2 Sam. 7. 5, 13. 1 Kin. 5. 3. & 8. 18, 19. ch. 22. 8. & 17. 4. & 2 Chr. 6. 8, 9.

[§] Heb. *bloods.*

[i] 1 Sam. 16. 1—13. ch. 17. 7—13. & 2. 15—16.

[k] Gen. 49. 8, 10. 1 Sam. 16. 13. Ps. 78. 68, 70. & 105. 8. & 60. 9.

[l] 2 Sam. 3. 2—5. & 5. 14—16. ch. 3. 1—9. & 14. 4—7.

[‖] He had, by his word, shown David his successor, either by a direct revelation to himself, or by a message through the prophet Nathan.—ED.

[m] Ch. 23. 1. & 29. 1. 2 Sam. 12. 24. 1 Kin. 1. 17.

[n] Ch. 17. 14. & 29. 23. Is. 9. 6, 7. Rev. 3. 21.

[o] 2 Sam. 7. 13, 14. 2 Chr. 1. 9. ch. 17. 10—11. & 22. 10. Zec. 6. 12, 13. Mat. 16. 18. Heb. 1. 5.

[p] Ch. 17. 12, 14. & 22. 10. Ps. 132. 12. Dan. 2. 44. Luke 1. 32.

[*] Heb. *strong.*

[q] 1 Kin. 2. 3. & 8. 61.

[r] Mat. 5. 16. Heb. 12. 1, 2. Phil. 2. 15, 16.

[s] Deut. 4. 1, 2, 6, 40. & 5. 1, 32, 33. & 6. 2, 17, 18. & 8. 1. & 10. 12, 13. & 11. 32. & 12. 32. Jos. 23. 6. & 24. 14. 1 Sam. 12. 14, 24. ch. 22. 19.

[t] Deut. 4. 35. *Jer.* 9. 24. John 17. 3. Hos. 4. 1, 6. Ps. 9. 10.

[†] Study his nature and will, in his word, ordinances, and providence, so that you may *know* him by observation and experience. Take him for thine own covenant God, thy portion and refuge for ever. Job 22. 21.—ED.

[u] Deut. 10. 12. Mat. 22. 37. 1 Kin. 8. 61. 2 Kin. 20. 3. & 24. 2.

[x] 1 Sam. 16. 7. Ps. 7. 9. & 139. 2. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23. ch. 28. 17. Prov. 17. 3.

[y] Mat. 7. 7, 11. Jer. 29. 12, 13. Is. 55. 6. & 5. 16, 11. Ps. 32. 6. 1 Kin. 18. 18. 2 Kin. 22. 27.

A. M. 2980. B. C. 1025.

[a] Ch. 22. 16, 19. Prov. 4. 13. Mal. 2. 16. Heb. 3. 12. & 12. 15. Ps. 36. 1. 1 Tim. 4. 16. Eccl. 5. 1.

[a] Ex. 25. 40. & 26. 30. & 39. 42, 43. ver. 12, 19.

[b] 1 Kin. 6. 2—38. 2 Chr. 3. 3—17.

[*] Heb. *of all that was with him.*

[†] God, by his Spirit, had shown to David the size, form, and arrangement of the temple in all its detail. Being an emblem of the body prepared for the Lord, it was needful the whole plan should come from God, and not from the imagination of man. Ex. 25. 40. & Ps. 8.—ED.

[c] Ch. 26. 20—27. & 9. 26. 1 Kin. 14. 26. & 15. 15, 18. 2 Kin. 16. 8. & Is. 15.

[d] Ch. xxiii—xxvi.

[‡] He appointed what quantity of metal should go to each.

[e] 1 Kin. 7. 48. 2 Chr. 4. 7, 20. Ex. 25. 31—40.

[f] 2 Chr. 4. 8. 1 Kin. 7. 48. Ex. 25. 23—30.

[g] 1 Kin. 10. 21. 2 Chr. 4. 20. 1 Sam. 2. 13, 14.

[h] 1 Kin. 7. 48. Ex. 30. 1—10.

[i] 1 Sam. 4. 4. Ezek. 1. 24. 1 Kin. 6. 23—30. Ps. 99. 1. & 18. 10. & 80. 1.

[§] "The chariot," it may be translated, the *supporters* of the cherubim: or perhaps the cherubs themselves considered as the emblematic chariot of Jehovah. Compare 2 Kin. 19. 15. Ps. 18. 10. & 80. 1. Ezek. 10. 15.—ED.

[k] Ver. 11, 12. Ex. 25. 40. & 26. 30.

[‖] God had shown him in a vision all that he now had copied out for Solomon's direction.—ED.

[l] Ch. 22. 13, 16. Deut. 31. 7, 8. Jos. 1. 5. & 23. 6. Heb. 13. 5. Rom. 8. 31. Phil. 2. 12, 13. Zech. 4. 17. Is. 41. 10, 14, 15.

[m] Ch. xxiii—xxvi.

10 [z] Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

11 ¶ Then David gave to Solomon his son [a] the pattern of the [b] porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern [*] of all that he had [†] by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, of [c] the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for [d] the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 [‡] *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the [e] candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the [f] tables of show-bread, for every table; and *likewise* silver for the tables of silver:

17 Also [g] pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for the [h] altar of incense refined gold by weight; and gold for the pattern of the [i] chariot [§] of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this*, *said David*, [k] the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern. [‖]

20 ¶ And David said to Solomon his son, [l] Be strong, and of good courage, and do *it:* fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, [m] the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee, for all manner of

[z] 1 Ch. 22. 13, 16. Deut. 31. 7, 8. Jos. 1. 5. & 23. 6. Heb. 13. 5. Rom. 8. 31. Phil. 2. 12, 13. Zech. 4. 17. Is. 41. 10, 14, 15.

[a] Ex. 25. 40. & 26. 30. & 39. 42, 43. ver. 12, 19.

[b] 1 Kin. 6. 2—38. 2 Chr. 3. 3—17.

[*] Heb. *of all that was with him.*

[†] God, by his Spirit, had shown to David the size, form, and arrangement of the temple in all its detail. Being an emblem of the body prepared for the Lord, it was needful the whole plan should come from God, and not from the imagination of man. Ex. 25. 40. & Ps. 8.—ED.

[c] Ch. 26. 20—27. & 9. 26. 1 Kin. 14. 26. & 15. 15, 18. 2 Kin. 16. 8. & Is. 15.

[d] Ch. xxiii—xxvi.

[‡] He appointed what quantity of metal should go to each.

[e] 1 Kin. 7. 48. 2 Chr. 4. 7, 20. Ex. 25. 31—40.

[f] 2 Chr. 4. 8. 1 Kin. 7. 48. Ex. 25. 23—30.

[g] 1 Kin. 10. 21. 2 Chr. 4. 20. 1 Sam. 2. 13, 14.

[h] 1 Kin. 7. 48. Ex. 30. 1—10.

[i] 1 Sam. 4. 4. Ezek. 1. 24. 1 Kin. 6. 23—30. Ps. 99. 1. & 18. 10. & 80. 1.

[§] "The chariot," it may be translated, the *supporters* of the cherubim: or perhaps the cherubs themselves considered as the emblematic chariot of Jehovah. Compare 2 Kin. 19. 15. Ps. 18. 10. & 80. 1. Ezek. 10. 15.—ED.

[k] Ver. 11, 12. Ex. 25. 40. & 26. 30.

[‖] God had shown him in a vision all that he now had copied out for Solomon's direction.—ED.

[l] Ch. 22. 13, 16. Deut. 31. 7, 8. Jos. 1. 5. & 23. 6. Heb. 13. 5. Rom. 8. 31. Phil. 2. 12, 13. Zech. 4. 17. Is. 41. 10, 14, 15.

[m] Ch. xxiii—xxvi.

the world. Let me never indulge myself in curious pride: and, if I have been guilty, let me show a lasting detestation of my sin. It will never turn to any good account, or to any future comfort. Let me guide my civil affairs with discretion; for more religion lies in the right management of temporal concerns than is generally imagined.

workmanship, [n] every willing skilful man, for any manner of service; also [o] the princes and all the people *will be* wholly at thy commandment.

A. M. 2989. B. C. 1015.

n Ex. 31. 3. & 35. 25, 29, 35. & 36. 1, 2. Ps. 110. 3.

o Ch. 29. 17—19. Rom. 13. 1. Tit. 3. 1.

## CHAPTER XXIX.

(1) *David continues his directions to his subjects, exhorting them, from his own example, to contribute towards the building and furnishing of the temple:* 1—5. (2) *They accordingly make very generous presents:* 6—9. (3) *David offers up solemn prayers for them:* 10—19. (4) *He and the people join in solemn praise to God, sacrifices, and sacred feasting:* 20—22. (5) *Solomon is hereupon again enthroned:* 22—25. (6) *David dies, after having reigned forty years:* 26—30.

FURTHERMORE, David the king said unto [a] all the congregation, Solomon my son, whom alone God hath chosen, *is yet* [b] young and tender,* and the work *is* great: for the [c] palace *is* not for man, but for the LORD God.

A. M. 2989. B. C. 1015.

a Ch. 28. 1, 8.

b Ch. 22. 5, 17. 2 Chr. 12. 13. & 9. 30. 1 Kin. 3. 7. Prov. 4. 3.

* His precise age is not given, but as he was already married, (2 Chron. 9. 30. & 12. 13.) he is called young and tender, when compared with the hardy and veteran warriors whom David now addresses.—Ed.

c Ch. 28. 10. 2 Chr. 2. 4, 5. Ps. 132. 5.

d Ch. 22. 14—16. 2 Cor. 8. 2. & Chr. 31. 20, 21.

† It may signify either a very precious gem, called onyx, from its similarity in colour and lustre to the human nail, or a species of marble resembling the gem.—Ed.

‡ "Glistering stones." The original seems to indicate a species of *black marble*, or Lucullite.—Ed.

§ The Septuagint renders it, *Parian*, a beautiful species of white marble, highly valued in statuary. Josephus (Bel. l. 5. c. 5. § 2.) says the temple was built of white marble.—Ed.

e 2 Cor. 8. 16. Ps. 84. 1. & 26. 8. & 137. 5, 6. & cxxii.

‖ "My own private property," the other materials being from the labours of public servants, (ch. 22. 2.) or spoils of enemies, (chap. 18. 11.) or purchases by public money. Ch. 22. 4.—Ed.

* About 125 tons of gold, and 283 of silver, in value £18,082,312 10s. sterling.

† This statement differs essentially from that in ch. 22. 4. (on which see note.) But it is to be remarked, the statements are made upon two different occasions, and to two different parties, and that the gold and silver here described, is not the sum total prepared, but the amount contributed from David's private property.—Ed.

f 1 Kin. 9. 28.

‡ About 200 tons of gold, and 413 of silver, in value £30,807,875 sterling.

§ 755 tons.

‖ About 4185 tons.

* See note on ch. 22. 4, as to the uncertainty of the value or weight of the talent. If any be surprised that there should be a doubt or difficulty arising from variation of weight or value, let them reflect that even the "pound" sterling originally signified an actual pound weight of silver; it now scarcely amounts to a third of that weight; and the value of a pound Scots is much less.—Ed.

g Ch. 26. 21, 22.

2 Now, I [d] have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx-stones,† and *stones* to be set, glistering stones,‡ and of divers colours, and all manner of precious stones, and marble stones§ in abundance.

3 Moreover, [e] because I have set my affection to the house of my God, I have of mine own proper good,‖ of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* * three thousand talents of gold,† of the gold of [f] Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal.*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service this day unto the LORD?

6 ¶ Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly,

7 And gave for the service of the house of God, of gold, ‡ five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass § eighteen thousand talents, and one ‖ hundred thousand talents of iron.*

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel [g] the Gershonite.

A. M. 2989. B. C. 1015.

h Judg. 5. 2. 1 Kin. 8. 61. Ezra 2. 68—70. Ps. 110. 3. Jer. 3. 22. 2 Cor. 8. 12. ver. 5.

i Ps. 72. 18, 19. & cxlv—cl. 1 Kin. 8. 15. 2 Chr. 20. 6. Ezek. 3. 12.

k Mat. 6. 13. & 11. 25. 1 Tim. 1. 17. & 6. 15, 16. Rev. 5. 12, 13. Neh. 9. 5, 6. & 1. 5. Ps. 8. 1, 9. & 29. 1, 2. & 24. 1. & 47. 2, 8, 9. & 48. 1. & 86. 8—10. & 89. 5—8. & 145. 3. & 148. 1—14. Dan. 4. 34, 35. Acts 4. 24.

l Deut. 8. 18. Prov. 10. 22. Ps. 75. 6, 7. Jam. 1. 17.

m Dan. 4. 34, 35. & 5. 18. & 11. 17. & 12. 3, 4. & 10. 1, 9.

n Ps. 105. 1. & 106. 1. & cxxxv, cxxxvi, cxlv—cl.

o Ps. 115. 1. 2 Cor. 3. 5. Phil. 2. 13. 1 Cor. 15. 10.

p Jam. 1. 17. Rom. 11. 35. ver. 16.

q Ps. 39. 12. & 119. 19. Heb. 11. 13. 1 Pet. 2. 11. Gen. 47. 9.

r Job 14. 2. Ps. 90. 9. & 102. 11. Eccl. 6. 12. Jam. 4. 14.

s A mere form of darkness amidst surrounding light, always escaping, though its motion be imperceptible; lengthening as the evening advances, and vanishing when it seemed greatest.—Ed.

s Jam. 1. 17. Rom. 11. 35. ver. 14. Ps. 24. 1.

t 1 Sam. 16. 7. ch. 28. 9. Ps. 7. 9. Heb. 4. 13.

u Ps. 51. 6. & 11. 7. Prov. 11. 20.

x Ex. 35. 5, 15, 16. & 4. 5. Mat. 22. 22. Acts 3. 13.

y Jer. 10. 23. ch. 28. 9. Acts 14. 23.

z Prov. 16. 1. Ps. 119. 5. or *establish.* Phil. 1. 6. & 2. 13.

† The preparation of the heart for meeting God in confession, petition, prayer, and communion, is altogether from his Spirit.—Ed.

a Prov. 16. 1, 9. & 21. 1. Ezek. 36. 26, 27. & 11. 19, 20. Jer. 32. 39, 40. Ps. 51. 7, 10.

b Ch. 21. 25. & 22. 14. ver. 2—6.

c Ps. 103. 1, 2, 20. & 134. 1. & 148. 20. & 148. 13, 14.

d Gen. 24. 26. & 47. 31. Ex. 4. 31. Ps. 29. 1. Heb. 11. 21.

‡ The same external act of bowing the head was employed, emblematically acknowledging God to be supreme over all; David as king under him, but over his people.—Ed.

e 2 Chr. 7. 4—9. 1 Kin. 8. 62—65. Ezra 6. 17.

9 Then the people rejoiced, for that they [h] offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, [i] Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 [k] Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine:* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both [l] riches and honour *come* of thee, [m] and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, [n] we thank thee, and praise thy glorious name.

14 But [o] who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all [p] things *come* of thee, and of thine own have we given thee.

15 For [q] we *are* strangers before thee, and sojourners, as *were* all our fathers: our [r] days on the earth *are* as a shadow,* and *there is* none abiding.

16 O LORD our God, [s] all this store, that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest [t] the heart, and hast [u] pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD [x] God of Abraham, Isaac, and of Israel, our fathers, [y] keep this for ever in the imagination of the thoughts of the heart of thy people, and [z] prepare† their heart unto thee:

19 And give unto Solomon my [a] son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which [b] I have made provision.

20 ¶ And David said to all the congregation, [c] Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and [d] bowed down their heads, and worshipped the LORD, and the king.‡

21 And they [e] sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the

REFLECTIONS UPON CHAP. XXVIII.—It is honourable to be removed and exalted to the church eternal, while we are earnestly exerting ourselves to leave all things well in the church below. Public settlements of religion and kingdoms ought to be conducted with the utmost prudence, that (if possible) all concerned may be satisfied. Rulers in the church and state should deal with those under them in the most affectionate and engaging manner. Respectful kindness has a powerful tendency to secure their cheerful service. And even when the settlement is divine, and cannot be altered, care ought to be taken to convince every one of its divinity. God puts his honourable work into what hands he pleases. But a solid knowledge of God, holy awe of him as the searcher of hearts, rewarder of piety, and punisher of apostasy, and a knowledge of our divine call, are necessary to excite us to his service. Every thing in God's church and worship ought to be framed exactly according to his inspired model, without the smallest intermixture of the inventions of men: and, in executing designs for his honour, we should be benevolent and cheerful. God's owning our fathers in his work, and especially the promises of his presence with us, should make us to renounce every unbelieving fear, and every degree of insolence. And when princes, priests, and people, heartily concur in God's work, the spiritual building rises gloriously.



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LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel;

22 And did eat and drink [1] before[*] the LORD on that day with great gladness: and they made Solomon the son of David king [m] the second time,[†] and anointed *him* unto the LORD *to be* the chief governor, and [n] Zadok *to be* priest.

23 ¶ Then Solomon sat on [o] the throne of the LORD[‡] as king instead of David his father, and [p] prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, [q] submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed [r] upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned [s] over all Israel.

27 And the [t] time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a [u] good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now [x] the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,[*]

30 With all his reign, and his might, and the times that went over him,[†] and over Israel, and over all the kingdoms of the countries.

A. M. 2989. B. C. 1015.

1 Ex. 24. 11. Lev. 7. 15, 16. Neh. 8. 10.

* Their eating and drinking was with thankfulness to God for his goodness, reverence for his power, fear for his displeasure, but love for all his guidance and mercy.—Ed.

m With ch. 23. 1. 1 Kin. 1. 35, 39.

† The former enthronement was on occasion of Adonijah's rebellion. 1 Kin. 1. 39.—Ed.

n 1 Kin. 2. 35. 1 Sam. 2. 35.

o Ch. 28. 5. & 17. 14. Ps. 82. 1. Prov. 8. 15. Rom. 13. 1.

‡ It was the Lord's, 1. Because all power is derived from him. Ps. 62. 11. 2. Because all good government is derived from him. Prov. 8. 15. 3. Because all rulers are accountable to him. Ps. 2. 10, 11, 12.—Ed.

p Ch. 22. 11. & 18. 14. 1 Kin. ii—xi. Chr. i—ix.

q Heb *gave the hand under Solomon.* Gen. 24. 2. & 47. 29. Ezek. 17. 18.

A. M. 2989. B. C. 1015.

r 1 Kin. 3. 13. & 1. 37, 47. 2 Chr. 1. 1, 12. Eccl. 2. 9. Ps. xiv. lxxii, cx. Heb. 2. 5, 9.

s Ch. 18. 14. Ps. 78. 71, 72.

t 1 Kin. 2. 11. 2 Sam. 5. 5. & 2. 11. ch. 3. 4.

u Gen. 15. 15. & 25. 8. Job 5. 26. Prov. 16. 31. Acts 13. 36.

x 1 Kin. 11. 41, 42. & 14. 29. & 15. 23. ch. xi—xxix. 1 Sam. xvi—xxx. 2 Sam. i—xxiv. Ps. i—cl. Acts 13. 22. 36. & 7. 46. Heb. 11. 32—34.

* These books are not lost, but we have here the names of the sacred historians by whom they were compiled, and by whose inspiration they were authenticated. They now constitute, most probably, the books that go entirely by the name of Samuel, because he was the first and principal writer.—Ed.

† Vicissitudes, revolutions, trials, and triumphs.—Ed.

REFLECTIONS UPON CHAP. XXIX.—Young beginners ought to be strongly encouraged in the Lord's way. What we do for God should correspond with the excellencies of his nature and his kindness to us, and should be done with all our might; for that only is acceptable to God which is done from hearty affection to him. He loves a cheerful giver: and when our heart is right our hand will be open. But it is not enough that we do our own duty; we must also stir up others to theirs; and, to draw them to that which is good, we must show them an example. Such as set their affection upon God's service will think no pains or cost too much to bestow upon it: and what is bestowed in this manner usually brings its own reward in present comfort. It is a pleasure to saints to see God's work carried on with vigour, and to behold a mutual emulation in good works. It is a pleasure for them to die in the comfortable prospect of the church's prosperity: and that they leave behind them such as will zealously endeavour the maintenance of religion in its purity and power. But how delightful is it when dying saints have their mouths opened in prayer, praise, and thanksgiving! And how amazing the infinite excellencies and unbounded kindness of God! How unquestionable his right to our most exalted praise! Whatever gifts or grace men have, they have it all from him. And the more we do for him, we are the more indebted to him for employing and enabling us, and ought to walk the more humbly with him. And though our good works ought never to encourage our pride, yet should they be the matter of our praise. If we would retain good impressions on our spirit, we must commit the keeping of them to God. A heart sincerely fixed upon him is the greatest blessing we can here enjoy: and a holy rejoicing should enliven every act of our fellowship with him; particularly our feasting by faith on the sacrifice of his Son. For great is the honour God gives to those whom he calls to his work, while they serve him faithfully therein. But how short a step there is between a throne and a grave! The brightest stars that appear in the church must quickly set in death, and leave their room to others. Let therefore the divinely anointed, the no more dying Jesus, be all my joy and consolation.

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## ADDITIONAL EDITORIAL NOTES ON THE FIRST BOOK OF CHRONICLES.

CHAP. IV. Ver. 27. *Multiply, like to the children of Judah.*—That "children are a heritage of the Lord," is the statement of the Psalmist, (127. 3.) a truth upon which alone can be founded any real population statistics. Simeon (Num. 26. 14.) amounted merely to 22,200, when Judah (ver. 22.) amounted to 76,500. The statistical philosophy of the world will adopt any population theory, but the will and blessing of God, and confide in any regulation and check upon overgrowth, but that apostasy and idolatry which brought the divine wrath upon Israel. Yet the true philosophy is the Bible—for it is uniformly a history of facts.

CHAP. V. Ver. 1. *His birthright was given unto the sons of Joseph.*—By the law of God, (Deut. 21. 17.) the first-born was entitled to a *double portion* of a father's possessions. This right was transferred to Joseph, who inherited two shares of the land in Ephraim and Manasseh. Judah had but one share, but from him descended David and Messiah—the one the type, the other the real ruler.

CHAP. IX. Ver. 2. *Nethinims.*—The word signifies "given or offered," because given to the Levites to perform the servile offices of the sanctuary. They appear to have been originally the Gibeonites, (Josh. 9. 27.) by which name they seem to have been distinguished till the time of David—when he and his princes seem to have added a number of their vassals, (Ezra 8. 20.) the Gibeonites being inadequate to the now perfected ritual of the tabernacle service—after which period the name of Gibeonite seems to have been dropped, and the more dignified and more comprehensive title of Nethinim to have been adopted.

CHAP. X. Ver. 13. *Saul died for his transgression which he committed.*—That sickness and death are "the wages of sin," is the invariable doctrine of the Scripture. See 1 Cor. 11. 30. 1 John 5. 16. Even God's dear children die, because "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom. 5. 12. To them, however, it is deliverance; to the impenitent a judgment.

CHAP. XII. Ver. 33. *Fifty thousand which could keep rank.*—A rare accomplishment in Eastern warfare, which is rather a succession of duels, in which each man pursues his own plan, than a combined movement in which one spirit wields the energies of the whole mass. The *Septuagint* and *Vulgate*, adopting a different reading of the Hebrew, render it, *to assist*, but we can see no good reason to prefer this reading.

CHAP. XIV. Ver. 8. *The Philistines went up to seek David.*—Why did they wait so long, during David's weakness and contests with the family of Saul? Hitherto as the head of a weak, divided, and self-wasted kingdom, they did not fear him. They perhaps had politically fomented the national strife, or encouraged the weaker against the stronger party, in hopes of the ruin of both by mutual wounds; but, now that all parties have united in favour of David, the Philistines are roused to a sense of danger, and assemble to crush him before he could be supposed able to concentrate his forces.

CHAP. XXIV. Ver. 31. *These likewise cast lots over against their brethren the sons of Aaron.*—Each course of priests required a corresponding course of Levites, who, accordingly, were chosen by lot, without any regard to seniority. David honours the solemn transaction by his royal presence—a lesson to all kings, by which they should learn, that while they may not intrude into the service of the sanctuary, (2 Chr. 26. 18.) it is their duty to take order that it be regularly organized.

CHAP. XXVIII. Ver. 21. *The princes and all the people will be wholly at thy commandment.*—Not that David established an irresponsible despotism for his son—but he prophesies the perfect obedience and cordial co-operation of the princes under the power of conscience and grace. Ps. 110. 3.

# THE SECOND BOOK

OF

# CHRONICLES.

THIS book greatly coincides with the first and second book of Kings, and contains a history of about 480 years, till the return from Babylon: only there we had the history of Israel and Judah mixed together; in this we have scarcely any thing but the history of David's descendants, much of which we had not before. In general, the good kings were successful, and the wicked severely punished, as Moses had predicted, Lev. xxvi. Deut. xxviii—xxxii. and iv. 25—30. Here we have the peaceable reign of Solomon, ch. i—ix.; the blemished reign of Rehoboam, x—xii; the short but busy reign of Abijah, xiii; the long and happy reign of Asa, xiv—xvi; the pious and prosperous reign of Jehoshaphat, xvii—xx; the infamous reigns of Jehoram and Ahaziah, xxi, xxii; the unsteady reigns of Joash and Amaziah, xxiii—xxv; the long, prosperous, but ill-concluded reign of Uzziah, xxvi; the regular reign of Jotham, xxvii; the idolatrous, profane, and miserable reign of Ahaz, xxviii; the reforming and glorious reign of Hezekiah, xxix—xxxii; the deforming and wicked reigns of Manasseh and Amon, xxxiii; the pious and reforming reign of Josiah, xxxiv, xxxv; and the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, destructive to the nation, xxxvi.

## CHAPTER I.

(1) *Solomon honours God by solemn sacrifices to him, and by supplications for necessary wisdom from him:* 1—10. (2) *God honours Solomon, by granting him his request in extraordinary wisdom and knowledge, attended with unparalleled riches and honour:* 11, 12. (3) *Solomon honours Israel, by the astonishing increase of their defensive force, grandeur, wealth, and trade:* 13—17.

A. M. 2989.
B. C. 1015.

AND Solomon the son of David was [a] strengthened in his kingdom,[*] and the LORD his God *was* with [b] him, and [c] magnified him exceedingly.

2 Then Solomon [d] spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.[†]

3 So Solomon, and all the congregation with him, went to the high place that *was* at [e] Gibeon; for there was the tabernacle [f] of the congregation of God, which Moses, the servant of the LORD, [g] had made in the wilderness.

4 [h] But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, [i] the brazen altar that Bezaleel the son of Uri, the son of Hur, had made, [‡] he put before the tabernacle of the LORD; and Solomon and the congregation sought unto it.[§]

6 And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and offered [k] a thousand burnt-offerings upon it.

7 ¶ [l] In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, [m] Thou hast showed great mercy unto David my father, and hast made me [n] to reign in his stead.

9 Now, O LORD God, [o] let thy promise unto David my father be established: for thou [p] hast made me king over a people like [*] the dust of the earth in multitude.

10 [q] Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this[†] thy people, *that is so* great?

11 And God said to Solomon, Because this [r] was in thine heart, and thou hast not asked riches, wealth,[‡] or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* [s] granted unto thee; and I will give thee riches, and wealth, and honour, such as [t] none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from* [u] *his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned [x] over Israel.

14 [y] And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities,[§] and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem *as plenteous* as stones,[‖] and cedar-trees made he as the [z] sycamore-trees that *are* in the vale for abundance.

16 [a] And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty:[¶] and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.

a 1 Kin. 2. 12, 46. 1 Chr. 29. 25. & 11. 10.

* He increased in popularity and influence as his wisdom was developed.—Ed.

b Gen. 21. 22. 2 Kin. 18. 7. 2 Sam. 5. 10. Rom. 8. 31. Is. 41. 10.

c 1 Chr. 29. 25. & 17. 8. Eph. 1. 20—22. Phil. 2. 9—11. 1 Tim. 6. 15. Rev. 5. 11. Dan. 7. 14.

d 1 Chr. 13. 1. & 15. 3. & 28. 1. & 29. 1. & xi. xxvii. ch. 29. 20. & 30. 2. & 34. 29, 30.

† One of the most pleasing features in the history of this period is the religious condition of the military and civil authorities. These, in council with the king, seem to have constituted the "estates general of the kingdom," convened only upon great and momentous occasions.—Ed.

e 1 Kin. 3, 4. 1 Chr. 16. 39. & 21. 29. with Josh. 9. 3, 17. & 18. 25. & 21. 17.

f Ex. 26. 1. Lev. 1. 1.

g Ex. xxxvi—xl. with xxv—xxxi.

h 2 Sam. 6. 2, 17. 1 Chr. 13. 5, 6. & 15. 25. & 16. 1. Ps. 132. 5, 6.

i Ex. 38. 1—7. & 27. 1—8.

‡ Or, *was there.*

§ Sought the Lord there by sacrifice. Ps. 80. 5.—Ed.

k 1 Chr. 29. 21. 1 Kin. 3. 4, & 8. 64. Lev. 1. 3. ch. 7. 7.

l 1 Kin. 3. 5—13. Prov. 3. 5, 6. Is. 58. 9. & 65. 24. Mat. 7. 7, 11. John 16. 23, & 15. 7.

m Ps. 105. 1—3. & 107. 1, 8, 15. & cxxxv, cxxxvi.

n 1 Chr. 28. 5. & 29. 23. ver. 1.

o 2 Sam. 7. 12—16, 25—29. 1 Chr. 17. 11—14, 23—27. Ps. 132. 12, 14.

p 1 Kin. 3. 7. Gen. 13. 16. & 22. 17. Ps. 72. 8. Dan. 7. 14. Mat. 28. 19.

* Much as the dust.

q 1 Kin. 3. 9. Num. 27. 17. Prov. 3. 13—16. & 4. 7, 8.

¶ An humble opinion of his qualifications, and a just perception of the difficulties of public business, leading to an earnest pleading for grace and guidance from God, constitute the basis of Solomon's character.—Ed.

r 1 Sam. 16. 7. 1 Kin. 8. 18. & 3. 11. Ps. 10. 17. Prov. 16. 1. & 21. 1.

‡ "Riches," more properly "possessions," as productive lands, cattle and commerce. "Wealth," including money, gems, tribute.—Ed.

s 1 Kin. 3. 12, 13. & 4. 21, 23—34. & x. Ps. 72. 2. Mat. 6. 33. 1 John 5. 13. Eph. 3. 20.

t 1 Chr. 29. Ec. ch. 2. 22. Eccl. 2. 9.

u Ver. 3, 5, 6.

x 1 Kin. 4. 21, 25. Rev. 11. 15, 17.

y 1 Kin. 4. 26. & 10. 26, 28. ch. 9. 25. ver. 16, 17. with Deut. 17. 16. Ps. 33. 16, 17. & 20. 7. Prov. 21. 31.

§ Cities, where the more level nature of the country, the better state of the public ways, or where frontiers were exposed to sudden incursions, or where pasturage and forage were more abundant for the horses, were selected as the permanent stations of the chariots. Those at Jerusalem were, most probably, for state processions.—Ed.

‖ This is no hyperbole—which is but another name for an untruth, never to be ascribed to the Holy Spirit—it is a literal statement, not that gold and silver coins were made of as little value as stones, nor as great in weight as stones, but that they were as plenty as building stones, a consummation often realized in times of great commercial prosperity.—Ed.

z 1 Chr. 27. 28. Is. 9. 10. Amos 7. 14.

a Ver. 14. 1 Kin. 10. 28. ch. 9. 28.

¶ Some expositors consider the word translated "linen yarn," to be a price. Bochart thinks it signifies *the toll* or *custom*. The sum paid for a chariot horse, amounting to about £22 10s., would seem, however, to indicate the price, rather than any *ad valorem* export duty.—Ed.

REFLECTIONS UPON CHAP. I.—The more God does for us, the more we ought to do for him, in order to testify our affection and gratitude. A reign, or an undertaking, begun with the solemn service of God, and with earnest prayer for his direction and assistance, is likely to turn out happily. And great is the influence of a good magistrate's example. It is not outward appearances, but inward desires, that most certainly characterize persons. And if we have faith, we shall count all things but loss for the excellency of the knowledge of Christ, and for skill to serve him in our station. And as the eminency of our predecessors or stations render remarkable qualifications necessary, so the infinite mercy of our God, and his promise, encourage us to seek such things. God readily gives his people exceedingly above what they ask or think: and the most disinterested prayers turn out most to our advantage: while those, who eagerly pur-



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## CHAPTER II.

(1) *Solomon's determination to build a temple for God and a palace for himself:* 1, 2, 17, 18. (2) *His request to Huram king of Tyre to furnish him with artists and materials:* 3—10. (3) *Huram's answer and compliance:* 11—16.

A M. 2989. B. C. 1015.

AND Solomon determined[a] to build an house [a] for the name of the LORD, and an house [b] for his kingdom.

2 And Solomon [c] told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.[†]

3 ¶ And Solomon sent to [d] Huram the king of Tyre, saying, As thou didst deal with David my father, and [e] didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, [f] I build an house to the name of the LORD my God, to [g] dedicate *it* to him, *and* to burn before him [‡] sweet incense, and for the continual show-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* [h] great: for [i] great *is* our God above all gods.[§]

6 [k] But who [l] is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? [l] who *am* I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom [m] David my father did provide.

8 [n] Send me also cedar-trees, fir-trees, and [o] algum-trees,* out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon:[†]) and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* [p] wonderful great.[‡]

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.[§]

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, [q] Blessed *be* the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, *endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram [r] my father's;

14 The son of a woman of the daughters of [s] Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men,[†] and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, [t] which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, [‡] as much as thou shalt need: and we will bring it to thee in floats by sea to [u] Joppa;[§] and thou shalt carry it up to Jerusalem.

17 ¶ [x] And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.[‖]

18 And he set [y] threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

## CHAPTER III.

(1) *The time and place of the temple's erection:* 1, 2. (2) *The dimensions and ornaments:* 3—9. (3) *The additional pair of cherubims for the most holy place:* 10—13. (4) *The vail before the most holy place:* 14. (5) *The two pillars in the porch of the sanctuary:* 15—17.

A. M. 2993. B. C. 1011.

THEN [a] Solomon began to build the house of the LORD at Jerusalem [b] in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the thrashing-floor of Ornan the [c] Jebusite.

2 And he began to build [d] in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* Solomon was instructed for the building of the house of God: the length by cubits, after the first measure,* *was* [†] threescore cubits, and the breadth [‡] twenty cubits.

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A M. 2989. B. C. 1015.

[a] Many things may have prevented Solomon from determining sooner—such as the jealousy attachment to Gibeon, and the jealousy of rivals and foes.—Ed.

[b] Deut. 28. 5, 8. 12. 5. 11. ver. 9, 9. Mat. 6. 9, 10.

[c] 1 Kin. 7. 1. & 9. 1.

[d] Ver. 18. 1 Kin. 5. 15, 16. ch. 8. 7—9, all Canaanites. Is. 60. 10. & 61. 10.

† There is no discrepancy between this passage and 1 Kin. 5. 15. The one passage gives the first appointment of overseers, the second gives the last.—Ed.

[e] Or, *Huram.* 1 Kin. 5. 1, 2 Sam. 5. 11.

[e] 2 Sam. 5. 11. 1 Chr. 14. 1.

[f] 1 Kin. 5. 5. & 8. 18 ver. 1.

[g] 1 Kin. 8. 63. Ex. 30. 7. Lev. 24. 5, 6 —vii. Num. xxv, xv, xxviii, xxix.

‡ Heb. *incense of spices.*

[h] 1 Kin. 9. 8. 1 Chr. 22. 5. Ezra. 7. 20.

[i] 1 Chr. 16. 25. Ex. 15. 11. & 18. 11. ch. 20. 6. Neh. 9. 6. Ps. 86. 8—10. & 95. 3.

§ There can be little doubt that this Huram was a believer in the true God, (see ver. 12,) whose glorious attributes Solomon here celebrates; but, if an idolater, Solomon well sustains his character of a preacher of truth, with a view to his conversion.—Ed.

[k] 1 Kin. 8. 27. ch. 6. 18. Is. 66. 1.

‖ Heb. *hath retained,* or *obtained strength.*

[l] 2 Sam. 7. 18. 1 Chr. 29. 14. 2 Cor. 2. 16. & 3. 5. Gen. 32. 10. Eph. 3. 8.

[m] 1 Chr. 22. 3 & 28. 21.

[n] 1 Kin. 5. 6 ver. 9, 10.

[o] Or, *Almuggim.* 1 Kin. 10. 11, 12. ch. 9. 10, 11.

* The precise kind of wood is unknown. Some suppose it the *lignum vitæ,* others the *cypress;* others, *sandal-wood,* and this is the opinion of the Jewish Rabbins.—Ed.

† Every employment, even the most simple, requires practice and skill, both for facility and health. Even could Solomon have claimed or enforced a right to cut timber in the forests of Lebanon, his people were unprepared for the labours both of cutting and transport. He therefore bargains with Huram for this part of the work, and sends his own people as for assistants.—Ed.

[p] Heb. *great and wonderful.* Ver. 5. ch. 7. 21. 1 Kin. 9. 8. 1 Chr. 22. 5. & 29. 1.

‡ There have been greater buildings in point of *extent*—none ever so great in *plan*—for it came from God, nor so great by its owner, for he was God himself.—Ed.

§ There is no discrepancy between this statement and that of 1 Kin. 5. 10. The first passage records a present or payment in kind to Huram; the second, the supplies for his workmen in Lebanon.—Ed.

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[q] 1 Kin. 5. 7. Gen. 14. 20. Ex. 18. 10. Neh. 9. 6. Ps. 33. 6. Is. 37. 16. & 42. 5. & 66. 1. Acts 14. 15. Rev. 4. 11. Jer. 32. 17.

* Heb. *knowing prudence and understanding.*

[r] Ch. 4. 16.

[s] 1 Kin. 7. 14. Ex. 31. 3—5. ver. 7. Is. 60. 10.

† Skilful artists.—Ed.

[t] Ver. 10. 1 Kin. 5. 11.

‡ Heb. *according to all thy need.*

[u] Heb. *Japho.* Jos. 19. 46. Ezra. 3. 7. Jonah 1. 3. Acts 10. 32.

§ A town in the tribe of Dan, and one of the most ancient seaports in the world. Josh. 19. 46. It is about 40 miles west of Jerusalem, so that the land carriage would be comparatively easy. It contains, at present, about 5000 inhabitants, and is surrounded with beautiful and productive gardens.—Ed.

[x] As ver. 2. 1 Kin. 9. 20—23. & 5. 13—16. ch. 8. 7. 1 Chr. 22. 2. The building of the temple, by accursed Gentiles, was typical of their chiefly constituting the New Testament church.

‖ The relics of the ancient inhabitants, (ch. 8. 7.) and immigrants from the surrounding nations, and who had, most probably, become proselytes to Judaism.—Ed.

[y] Ver. 2. 1 Kin. 5. 15, 16. But here 3 superior overseers are also mentioned.

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[a] 1 Kin. 6. 1. &c.

[b] Gen. 22. 2. 2 Sam. 24. 16. 1 Chr. 21. 15.

[c] Or, *Araunah.* 2 Sam. 24. 18.

[d] 1 Kin. 6. 1. Just 2993 years after the creation.

* "The first," that is, the Mosaic measure. The books of Chronicles were drawn up, or revised and arranged by the prophets, after the Babylonish captivity; and the Babylonish cubit was a *palm,* or *one-sixth* shorter than that of Moses; a circumstance that will serve to reconcile several apparent discrepancies in the sacred history, with respect to the estimate of measures.—Ed.

† 109 feet 6 inches.

‡ 36 feet 6 inches.

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sue the things of this world, are apt to lose them, or to have them turned into a curse. And he that increaseth horses, chariots, or trade, often spreads snares and temptations for souls.

REFLECTIONS UPON CHAP. II.—We should always prefer the honour of God, and the welfare of his church, to our own accommodations. It is very desirable to make our father's creditable friends our own: and if we have the knowledge of the true God, we should labour to make others acquainted with it. Revelation will recommend itself, on trial, to every wise man. But whatever we do for God is in itself unworthy of his regard. And we ought to avoid giving others any ground to misapprehend his greatness and glory; yea, should bring all that we can to admire and adore him, and use their help in promoting his honour. And let us now rejoice that the Gentiles are no more strangers and foreigners, but fellow-heirs of God, and joint heirs with Christ.

4 And the [s] porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* [*] an hundred and twenty: and he overlaid it within with pure gold.

5 And the [†] greater house [‡] he [h] ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he [§] garnished [‖] the house with precious stones for beauty: and the gold *was* gold of Parvaim.[*]

7 He [i] overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 ¶ And he [k] made the [†] most holy house, the length whereof *was* according to the breadth of the house, [‡] twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to [§] six hundred talents.

9 And the weight of [‖] the nails[*] *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 [l] And in the most holy house he made two cherubims [†] of image-work, and overlaid them with gold.

11 And the [m] wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house; and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house; and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* [n] inward.[‡]

14 ¶ And he made the [o] vail *of* blue, and purple, and crimson, and fine linen, and [§] wrought cherubims thereon.

15 ¶ Also he made before the house [p] two pillars of thirty and five cubits [‖] high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an [q] hundred pomegranates, and put *them* on the chains.

17 And he [r] reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand [*] Jachin, and the name of that on the left [†] Boaz.

A. M. 2994. B. C. 1010.

g 1 Kin. 6. 3—22.

* 210 feet. It was a very high steeple.

† Less holy place.

‡ The outer apartment of the temple as distinguished from the most holy place, (see ver. 8.) for the ark, mercy-seat, and cherubim.—Ed.

h 1 Kin. 6. 15, 21, 22.

§ Heb. *covered.*

‖ This, most probably, refers to the pavement of the temple.—Ed.

* This country or city is now unknown, and conjecture is useless.—Ed.

i 1 Kin. 6. 20—22, 30. Ezek. 7. 20. 1 Chr. 29. 1. & 22. 5.

k 1 Kin. 6. 5, 19, 20.

† House of holiness of holinesses, or oracle.

‡ 36 feet 8 inches.

§ About 25 ton, in value 3 million 285 thousand pounds sterling.

‖ Each nail, *i. e.* near one pound eleven ounces.

* In modern language, *bolts.*—Ed.

l 1 Kin. 6. 23—28.

† Or, (as some think) *of moveable work.*

m 1 Kin. 6. 23—28. These two cherubims of olive-tree were added to the golden ones formed by Moses, Ex. 25. 18. & 37. 7—9. They represented angels and ministers, wondering at, and serving in, the work of our redemption.

n Or, *toward the house.* Ex. 25. 20

‡ Looking towards one another. Ex. 25. 20. Being the emblems of angelic attendance, (Is. 6. 5. Mat. 28. 5.) intellectual study, (1 Pet. 1. 12.) spiritual worship, (Is. 6. 3. Heb. 1. 6.) and winged obedience, (Is. 6. 2, 6.) The cherubim do also set forth, by their very attitude, the communion of saints with God and with one another. John 14. 23. 1 John 1. 7.—Ed.

o Ex. 26. 31—35. & 36. 35, 36. Mat. 27. 51. 1 Kin. 6. 21.

§ Heb. *caused to ascend.*

p 1 Kin. 7. 15—22. Jer. 52. 21—23. 2 Kin. 25. 13. ch. 4. 12, 13.

‖ Heb. *long*, taken together, and each was near eighteen cubits.

q 1 Kin. 7. 20. Jer. 52. 23. 2 Kin. 25. 17.

r 1 Kin. 7. 21.

* That is, *He shall establish.*

† That is, *In it is strength.* They represented Christ, his word, ordinances, and ministers, as the establishers and strength of his church.

## CHAPTER IV.

*The brazen and golden furniture for the temple.*

A. M. 2994. B. C. 1006.

MOREOVER he made an [a] altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ [b] Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 [c] And under it *was* the similitude of oxen,[*] which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast when it was cast.

4 It stood [d] upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.[†]

6 ¶ He made also [e] ten lavers, and put five on the right hand and five on the left, to wash in them: such things as they offered for the burnt-offering they washed in them; but the [f] sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold, according to their form,[‡] and set *them* in the temple, five on the right hand, and five on the left.

8 He made also [g] ten tables, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred basons of gold.

9 ¶ Furthermore he made [h] the court of the priests, and the great [i] court, and doors for the court, and overlaid the doors of them with brass.

10 And he [k] set the sea on the right side of the east end, over against the south.

11 ¶ And Huram made [l] the pots, and the shovels, and the basons. And Huram finished the work that he was to make for king Solomon for the house of God;

12 *To wit,* [m] the two pillars, and the pommels,[§] and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars;

13 [n] And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon the pillars.

a Ex. 27. 1—8. & 38. 1—7. 1 Kin. 8. 22, 64. & 9. 25. It represented Christ in his debased and suffering state.

b 1 Kin. 7. 23—26. Ex. 30. 17—21. & 38. 8. Zech. 13. 1. Rev. 1. 5. & 7. 14. Tit. 3. 5—7. 1 John 1. 7.

c 1 Kin. 7. 23—25. Rev. 21. 16. Eph. 5. 26. Acts 9. 15. Mark 16. 15.

* In 1 Kin. 7. 24, we find, twelve "knops;" here, twelve oxen. Some expositors account for this variation, by the supposed error of a transcriber mistaking one word for another, to which, in the original, it bears a considerable similitude. But where is the necessity for this unauthorized violence? May there not have been both 12 *knops*, and 12 *oxen* corresponding to each other, or in some way so identical as to be called indifferently by the one name or the other? It is right to observe, that *Houbigant* asserts an error in the translation, and renders it according to the Arabic, not *oxen*, but *grapes*, the *cluster* of which might well correspond to the *knop* in the former narrative: but the correctness of this criticism is denied by Dr A. Clarke, who solves the difficulty by supposing an error in a transcriber,—a mode of solution the most common, but most jealously to be watched, and seldom if ever admitted.—Ed.

d Ver. 3. Mark 16. 15. Is. 49. 6. & 45. 22—25. Ps. 22. 27. & 98. 2, 3. This sea and the layers typified Jesus' blood and Spirit, carried about in the gospel, to the various parts of the earth.

† See note on 1 Kin. 7. 26. to which may be added, that as the Jewish measures, *after the captivity*, had come to differ considerably from those *before it*, the two estimates may agree perfectly in quantity, while differing in name. The *Targum* supposes it held 3,000 baths dry measure, and 2,000 baths liquid measure, but such a solution seems inadmissable, being contrary to all practice of calculation.—Ed.

e Ex. 30. 17. & 38. 8. 1 Kin. 7. 38. 1 Pet. 1. 2. 18. Is. 4. 4. Ezek. 40. 38. 1 John 1. 7.

f Ver. 2. 1 Kin. 7. 26. Rev. 1. 5, 6. Heb. 9. 14. 1 John 1. 7.

‡ According to the original model which God gave to Moses, Exod. 25. 31, to show that while many additions were made in the perfected and settled worship of the temple, beyond what was ordained in the wilderness, still nothing was done by man's invention or authority, but all by the wisdom and authority of God.—Ed.

g Ex. 25. 23—30. & 37. 10—16. 1 Kin. 7. 48. Is. 25. 6.

h 1 Kin. 6. 36. & 7. 12. 1 For the people, ch. 7. 7. & 20. 5. Ps. 100. 4.

k 1 Kin. 7. 39.

l 1 Kin. 7. 40, 45.

m 1 Kin. 7. 41. ch. ch. 3. 15—17.

§ Most probably "globes" surmounting the chapiters.—Ed.

n 1 Kin. 7. 42. Ps. 1. 3. & 92. 13. Song 4. 13. 1 Cor. 4. 12, 13. 2 Cor. 4. 11—18.

REFLECTIONS UPON CHAP. III.—Every circumstance in the worship of God must be ordered according to his appointment: and if God meet with us in a place or ordinance, let us hope that he will do it again, if it be for his glory and our good. Meanwhile let me consider Jesus, who came in the promised time and spot, as the great temple of our fellowship with God. The dignity, glory, fulness, and usefulness of his person, particularly in his exalted state, infinitely transcend this astonishing structure of Solomon: and angels, ministers, and saints shall always admire his glory. With respect to the temple of his church, of his saints, and of heaven, he is the foundation, the wall, the door, the pillars, the ark, the table, the altars, the light, the sea, the laver, yea, the ALL in ALL.



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14 He [p] made also bases, and lavers made he upon the bases;

15 [q] One sea, and twelve oxen under it.

16 The [r] pots also, and the shovels, and the flesh-hooks, and all their instruments, did Huram his father* make to king Solomon, for the house of the LORD, of bright brass.†

17 In the plain of Jordan did the king cast them, in the [s] clay ground between Succoth and Zeredathah.‡

18 [t] Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ [u] And Solomon made all the vessels that *were for* the house of God, [x] the golden altar also, and [y] the tables whereon the show-bread *was set;*

20 Moreover, [z] the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that perfect gold;§

22 And the snuffers, and the basons, and the spoons, and the censers, *of* pure gold: and the entry‖ of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

A. M. 2998. B. C. 1006.

p 1 Kin. 7. 43—40. ver. 2—5, 11.

q Ver. 2—5.

r Ex. 27. 3. 1 Chr. 28. 17. Zec. 14. 20. 1 Sam. 2. 13, 14.

* More correctly translated, *Huram Abui.*—Ed.

† Burnished brass.—Ed.

‡ Heb. *thick ground of the ground.* Gen. 33. 17.

‡ See note on 1 Kin. 7. 46.—*Note.* Many Scripture difficulties would be obviated, and infidel objections answered, by observing the mode of speaking adopted in this passage, in which the work ascribed to Huram, (ver. 11—16.) as artificer, is again ascribed to the king, because it was done by his order and authority.—Ed.

t 1 Kin. 7. 47. 1 Chr. 22. 14. & 29. 7.

u 1 Kin. 7. 48—50.

x Ch. 28. 16, 18. Ex. 30. 1—10.

y Ver. 8. Lev. 24. 6—8.

z Ver. 7. Ex. 25. 31—37. & 37. 20, 21. 1 Kin. 6. 5, 16, 17. & 8. 6.

§ Gold is of various qualities, according to the nature and quantity of alloy. Perfect gold might signify *gold without alloy*, but such gold would be too soft for use. The original, "*per ectiona of gold*," most probably signifies gold hardened by alloy according to a royal standard, and then perfected in beauty by gilding, as this gold articles usually are.—Ed.

‖ Not the entrance or vestibule, but the *hinges* by which entrance was obtained. See 1 Kin. 7. 50.—Ed.

## CHAPTER V.

(1) *The temple is furnished with the dedicated things, and the ark:* 1—10. (2) *God takes possession by entering into the temple in the symbol of a cloud:* 11—14.

THUS all the work that Solomon made for the house of the LORD was [a] finished:* and Solomon brought in *all* the things that David his father had dedicated; and the [b] silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ [c] Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel,† unto Jerusalem, to bring up the ark of the covenant of the LORD [d] out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king [e] in the feast which *was* in the seventh month.‡

4 And all the elders of Israel came; and the [f] Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.§

6 Also [g] king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the [h] priests brought in the ark of the covenant of the LORD unto his place, to [i] the oracle of the house, into the most holy *place, even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the [k] staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And [l] there it is unto this day.*

10 *There was* nothing in the ark save [m] the two tables which Moses put *therein* at Horeb, [†] when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy *place;* (for all the priests *that were* ‡present§ were [n] sanctified, *and* did not *then* wait [o] by course;

12 [p] Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with [q] trumpets;)

13 It came even to pass, as the trumpeters and singers *were* as one, to make [r] one sound to be heard in praising and thanking the LORD, and when they lifted up *their* voice with [s] the trumpets and cymbals and instruments of music, and praised the LORD, *saying*, [t] For *he is* good, for his mercy *endureth* for ever; that *then* the house was filled with a cloud,‖ *even* the house of the LORD;

14 [u] So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

A. M. 3000. B. C. 1004.

a 1 Kin. 7. 51.

* Three thousand years after the creation.

b What remained of that mentioned 1 Chr. 22. 14. & 29. 4, 7. & 26. 26—28.

c 1 Kin. 8. 1—11, &c. 1 Chr. 13. 1. & 26. 1. & 29. 1.

† B. C. 1003.

d 2 Sam. 6. 12. 1 Chr. 16. 1. ch. 1. 4.

e Lev. 23. 34—36. Num. 29. 12—38. 1 Kin. 8. 2. ch. 7. 8—10.

‡ In the feast of tabernacles, (Lev. 23. 34.) which was celebrated in the seventh month of the ecclesiastical year, called Ethanim.—Ed.

f 1 Kin. 8. 3. Jos. 3. 6. & 6. 6. Num. 4. 15. Ex. 25. 14. & 37. 5. 1 Chr. 15. 2, 12—14.

§ The Levites might carry the ark to the temple, but might not take it into the most holy place—this was lawful for the priests only. Ver. 7.—Ed.

g 1 Chr. 29. 21. & 16. 1, 2. 1 Kin. 8. 5. 2 Sam. 6. 13.

h 1 Kin. 8. 6. Jos. 3. 6. & 6. 6. 1 Chr. 15. 2, 12, 14.

i 1 Kin. 6. 27. ch. 3. 10—13. Ex. 25. 18—22. *i. e.* the inmost and altogether dark apartment.

k Ex. 25. 12, 15. Num. 4. 6.

l Or, *they are there*, as 1 Kin. 8. 8.

* That is, until the time when the original account was written.—Ed.

m 1 Kin. 8. 9. Num. 10. 33. Deut. 10. 2, 5. Heb. 9. 4.

† Or, *where.*

‡ Heb. *found.*

§ All that were found in the whole land were assembled, not by courses, as in the ordinary service, but in one general assembly, the emblem of that greater and more glorious company of the royal priesthood, (1 Pet. 2. 9.) that shall yet assemble to witness the dedication of a more glorious temple. Rev. 21. 3, 10, 22, 25. —Ed.

n Gen. 35. 2. Ex. 19. 10.

o 1 Chr. xxiv.

p 1 Chr. xxv. & 6. 16—47. & 15. 16—24. & 16. 4—6, 41, 42. Rev. 14. 1—4.

q Num. 10. 1—10. Lev. 25. 9, 10.

r Ver. 12. Is. 52. 8. Acts 2. 42, 46. Rom. 15. 6. 1 Cor. 1. 10.

s Ps. 150. 2—4. & 68. 25, 26. 1 Chr. 13. 16—21, 28. & 16. 5, 42. & 25. 1—6.

t Ps. 136. 1—26. ch. 20. 21.

‖ God's covenant of light and life was written on a cloud, Gen. 9. 13. By a cloud God protected his people, Ex. 14. 20. In a cloud he exhibited the emblematic brightness of his glory, (Ex. 16. 10.) and from a thick cloud he spoke to Moses, Ex. 19. 9. From all which we learn that, even in the midst of light, there is still a mysterious darkness over the providence of the Almighty, and that even in our most sacred worship, we can see but as through a cloud darkly. See chap. 6. 1.—Ed.

u Ex. 40. 34, 35 ch. 7. 1—3. 1 Kin. 8. 11. Rev. 15. 8. Jos. 24. 19. 1 Tim. 6. 16.

## CHAPTER VI.

(1) *Solomon blesses and encourages the people; and blesses God for the fulfilment of his promise to David:* 1—11. (2) *Supplicates that God would hear, and answer, all the prayers which should be made in or towards this temple, in case of* OATHS, DEFEATS, FAMINES, PESTILENCES, *or* CAPTIVITY: 12—42.

THEN [a] said Solomon, The LORD hath said that he would dwell in the [b] thick darkness.

2 But I have built an house [c] of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and [d] blessed the whole congregation of Israel: (and all the congregation of* Israel stood:)

A. M. 3001. B. C. 1003.

a 1 Kin. 8. 12—50.

b Lev. 16. 2. Ex. 20. 21. Ps. 97. 2. & 8. 9, 11.

c Ch. 2. 4, 6. 1 Kin. 8. 13. Ps. 132. 5, 13, 14. Rev. 21. 3, 13. Mat. 16. 18. 2 Cor. 6. 16.

d 1 Kin. 8. 14. 2 Sam. 6. 18. Ps. 134. 3. Luke 24. 50. Num. 6. 23.

e Judg. 2. 20. Ps. 89. 7.

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REFLECTIONS UPON CHAP. IV.—What a mercy is it that Jesus, his church, and heavenly state, are suited to his people's condition! As the great atonement, and as the fountain which cleanses from all sin, he is openly exhibited before us, and accessible to us, in the ordinances of the gospel. By him, as such, we have access to dwell in God's house, enjoy his light, feed on his fulness, and live by his intercession, through which our services are accepted. Yea, under the gospel we have more than a * tenfold exhibition of Christ, in his cleansing virtue, his illuminating and soul-nourishing influence. He can make all tempers, gifts, and graces, useful in his church, brass, as well as gold. And great is their honour who lay out their eminent gifts in the service of Christ.

* There were ten times as many lavers, candlesticks, and tables of show-bread in the temple as in the tabernacle.

REFLECTIONS UPON CHAP. V.—If we would inherit our godly parents' blessings, we must religiously pursue their intentions. Dedicated things must never be alienated from the Lord's service. The most regularly framed and furnished churches are but desolate if they want the presence of Jesus Christ, the ark of

4 And he said, [f] Blessed *be* the LORD God of Israel, who hath with his hands [g] fulfilled *that* which he spake with his mouth to my father David, saying,

5 [h] Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:[*]

6 But I have chosen [i] Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now [k] it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst [l] well in that it was in thine heart:

9 Notwithstanding [m] thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for [n] I am risen up in the room of David my father, and am set on the throne of Israel, as [o] the LORD promised, and [p] have built the house for the name of the LORD God of Israel:

11 [q] And in it have I put the ark, wherein *is* the covenant of the LORD,[†] that he made with the children of Israel.

12 ¶ And [r] he stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands,

13 (For Solomon had made a brazen [s] scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the [t] court; and upon it he stood, and [u] kneeled down upon his knees before all the congregation of Israel, and [x] spread forth his hands toward heaven,)

14 And said, O LORD God of Israel, [y] *there is* no God like thee in the heaven, nor in the earth; [z] which keepest covenant, and *showest* mercy unto thy servants that [a] walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, [b] keep with thy servant David my father that which thou hast promised him, saying, [c] There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way, [d] to walk in my law, as thou hast walked before me.

17 [e] Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 (But [f] will God in very deed dwell with men on the earth? Behold, [g] heaven and the heaven of heavens[*] cannot contain thee; how much less this house which I have built!)

19 Have [h] respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant [i] prayeth before thee:

20 That thine [k] eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth [l] toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall [m] make toward this place: hear thou from thy dwelling-place, *even* from heaven; and when thou hearest, [n] forgive.[†]

22 ¶ If a man sin against his neighbour, [o] and an oath be laid upon him to make him swear, and the oath come [p] before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by [q] requiting the wicked, by recompensing his way upon his own head; and by [r] justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel [s] be put to the worse before the enemy, because they [t] have sinned against thee; and shall [u] return and confess thy name, and pray, and make supplication before thee [‡] in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and [x] bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the [y] heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, [z] when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou [a] hast taught them the good way wherein they should walk; and [b] send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there [c] be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their [d] enemies besiege

A. M. 3001. B. C. 1003.

f 1 Kin. 8. 15, 16. Gen. 9. 26. Ps. 72. 18, 19.

g Ver. 15. Ps. 132. 5. Josh. 23. 14, 15.

h 2 Sam. 7. 6, 7. 1 Chr. 17. 5, 6.

* The judges were not rulers supreme and hereditary as David, nor did the choice of Saul as a king originate with God, but in the folly, pride, and irreligion of the people, to whom he was sent as a scourge, rather than a ruler. But the choice of David originated altogether with God, who, in mercy, appointed him to deliver, feed, defend his people, and organize his worship. —Ed.

i 1 Ch. 12. 18. & 7. 12. 16. & 23. 4, 7. Deut. 12. 5, 11. Ps. 48. 1. & 78. 68—70. & 76. 1, 2. & 132. 13, 14. Gen. 46. 8, 28.

k 2 Sam. 7. 2, 3. 1 Chr. 22. 7. & 28. 2. & 17. 1, 2. 1 Kin. 5. 3. & 8. 17.

l 2 Cor. 8. 12. 1 Kin. 11. 4. & 8. 18.

m 1 Kin. 5. 3. & 8. 19. 2 Sam. 7. 5, 12, 13. 1 Chr. 17. 12. & 22. 8—10. & 28. 6, 10, 20.

n 1 Kin. i, ii. 1 Chr. xxii, xxix. ch. 1. 1.

o 2 Sam. 7. 12, 13. 1 Chr. 28. 5. Ps. 132. 12.

p 1 Kin. vi, vii. ch. iii, iv.

q Ch. 5. 5, 7—10. 1 Kin. 8. 3, 6, 9. Heb. 9. 4.

† The two tables of the law, of which, together with the whole judgments contained Ex. xxi—xxiii, the people had said (Ex. 24. 3.) "all the words which the Lord hath spoken will we do," which covenant was confirmed when Moses (ver. 8.) took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words."—Ed.

r 1 Kin. 8. 22—32. Ps. 29. 1—10. & xciii, xcvi.

s 2 Kin. 11. 14. Neh. 8. 4.

t 1 Kin. 7. 9, 12. ch. 4. 9.

u Ps. 95. 6. & 99. 5. Dan. 6. 10. Mark 1. 40. Luke 22. 41.

x Ezra 9. 5. 1 Tim. 2. 8. Ex. 9. 29. ver. 12, 29.

y Ex. 15. 11. & 18. 11. Ps. 86. 10. & 95. 3—10. & 89. 6—8. 1 Chr. 29. 10—13.

z Dan. 9. 4. Neh. 1. 5. & 9. 32. Ps. 89. 28. Ex. 20. 6. & 34. 6, 7. Deut. 7. 9, 12.

a Gen. 5. 24. Ex. 20. 6. Ps. 116. 9. Luke 1. 6. 2 Cor. 1. 12. 1 Thes. 2. 10.

b 1 Kin. 8. 23. Ezek. 36. 27. Is. 45. 11. Mat. 7. 7—11. 1 John 5. 14.

c 2 Sam. 7. 12. 1 Kin. 2. 4. & 6. 12. Ps. 132. 12.

A. M. 3001. B. C. 1003.

d Ps. 26. 3. & 119. 1, 3, 5. Luke 1. 5. 2 Cor. 1. 12. 2 Pet. 1. 4—10.

e 1 Kin. 8. 26.

f 1 Kin. 8. 27. Ps. 113. 5, 6. Acts 7. 49. 1 Tim. 6. 16.

g Ch. 2. 6. Is. 66. 1. Acts 17. 24. Jer. 23. 24.

* Accurately rendered, "The heavens, and the heavens of heavens," which expressions seem to imply, (1) Simple systems of heavenly bodies, each composed of its sun, with its primary planets, and their secondaries. (2) A vast compound system, of which these simple systems, however extended, constitute mere local members. But we may not supply by conjecture knowledge that is "too high for us." One thing, however, is certain—godiscovery of philosophy has ever yet found a philosophical error in the Bible, while the Bible has anticipated many a proud discovery of philosophy.—Ed.

h 1 Kin. 8. 28—30. Ps. 4. 1. & 130. 2. Dan. 9. 17—19.

i Ps. 20. 1—3. 1 Kin. 8. 29.

k Ps. 33. 18. & 34. 15. Dan. 9. 18.

l Or, *in this place.* Ver. 21. Dan. 6. 10.

m Heb. pray. Ver. 30.

n Ps. 85. 2, 3. Is. 43. 25. & 44. 22. 2 Cor. 5. 19. Mic. 7. 18, 19.

† Solomon addresses God, acknowledging himself and the people to be sinners, and consequently unworthy of the mercies sought—a humility of mind that always accompanies justifying faith, Luke 18. 13, 14. 1 Tim. 1. 15.—Ed

o Heb. *and he require an oath of him.* 1 Kin. 8. 31, 32.

p Mat. 23. 18.

q 1 Kin. 8. 32. Is. 3. 11. Rom. 2. 6, 9. Prov. 11. 31. & 13. 21. & 5 22.

r Deut. 25. 1. Lev. 26. 7—14. 1 Kin. 8. 32 Is. 5. 10.

s Or, *be smitten.* 1 Kin. 8. 33, 34.

t Deut. 32. 15—23. Ps. 51. 4.

u Lev. 26. 40, 41. Ps. 130. 1—4. Prov. 28. 13. Jer. 3. 12, 13.

‡ Or, *toward.*

x Lev. 26. 42, 45. Deut. 4. 29, 30. & 30. 2—6. 2 Sam. 7. 10.

y Deut. 28. 23. 1 Kin. 8. 35, 36. & 17. 1. & 18. 45. Jer. 14. 1—6. Mal. 3. 10. Joel 1. 10, 19, 20. Lev. 26. 19, 20.

z Ch. 33. 12. Hos. 5. 15. & 6. 1. Jer. 31. 18, 19.

a 1 Kin. 8. 36. Ps. 94. 12. Is. 26. 9. Prov. 6. 23. 2 Pet. 2. 21.

b Jam. 5. 18. Joel 2. 23. Zech. 10. 1. Jer. 14. 22. Job 37. 11, 13. 1 Kin. 17. 1. & 18. 41, 45.

c Ruth 1. 1. 2 Kin. 8. 1. Jer. 14. 1. Lev. xxvi. Deut. xxviii. 1 Kin. 8. 37—40.

d Deut. 28. 52—57. Lev. 26. 25. ch. 12. 2. & xx. & 22. 1. & 33. 11.

God's strength, and the glory of his Father in him. But his faithful people, according to his promise, shall have him with them always unto the end of the world. And if God favour us with his Christ, and himself in him, we ought exceedingly to rejoice in and thank him, as then we shall taste joys unspeakable and full of glory. When every thing else is put out of God's room, and we become hearty and unanimous in our prayers and praises, we may expect astonishing discoveries of his glory in our second, our great temple, CHRIST, in whom dwelleth all the fulness of the Godhead bodily!



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them in the cities of their land; whatsoever sore or whatsoever sickness *there be:*

29 *Then* what prayer *or* what supplication soever shall be made of [a] any man, or of all thy people Israel, when every one shall know his own sore, and his own grief,[b] and shall [c] spread forth his hands [d] in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only [e] knowest the hearts of the children of men;)

31 [f] That they may fear thee, to walk in thy ways, [†] so long as they live in [‡] the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning [h] the stranger, which is not of thy people Israel, but is come from a far country [i] for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all [m] people of the earth may know thy name, and fear thee, as *doeth* thy people Israel, and may know that [§] this house which I have built is called by thy name.[‖]

34 ¶ [n] If thy people go out to war against their enemies by the way that thou shalt send them, and they [o] pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and [p] maintain their [q] cause.

36 ¶ [r] If they sin against thee, (for *there is* [s] no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and [*] they carry them away captives unto a land far off or near;[†]

37 Yet *if* [t] they [‡] bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee [u] with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

A. M. 3001. B. C. 1003.

a Ezek. 22. 30. 1 Kin. 8. 38. Ps. 106. 23.

* As in many forms of bodily sickness, such as the *delirium* of fever, the sick man is not only ignorant of his disease, but frequently thinks himself in perfect health; so are those diseases of the mind where there is equal ignorance of the malady, and equal error as to the spiritual condition. When Jesus calls as a physician, (Mat. 9. 12,) he reveals the sore of sin, while the Father applies the remedy of affliction, (Heb. 12. 5—10,) and the believer is taught "out of the depths" of sin, sorrow, and salutary affliction, to cry for mercy and salvation.—Ed.

b Pray, ver. 12.

c Or, *toward this house*, ver. 29.

d 1 Chr. 28. 9. Ps. 11. 4. Jer. 17. 10. Heb. 4. 13. Rev. 2. 23. 1 Sam. 16. 7.

e Luke 7. 47. & 1. 74, 75. Ps. 116. 16. Deut. 6. 13. & 10. 12. 21. & 4. 2. & 5. 29, 32.

† Heb. *all the days which.*

‡ Heb. *upon the face of the land.*

f 1 Kin. 8. 41—43. Ex. 12. 49. Num. 15. 29. Lev. 19. 34. Ruth 2. 10, 11. Mat. 2. 1. John 12. 20. Acts 8. 27. Eph. 2. 13.

g Josh. 2. 9. Esth. 8. 17. Zech. 8. 22, 23. Ps. 22. 27—31.

m Ps. 67. 2. & 138. 4, 5. Is. 11. 9, 10. & xlix, liv, lx. Zech. xiv. Acts ii—xix.

§ Heb. *thy name is called upon this house.*

‖ Every house for the worship of the true God, is a public witness to his being and perfections, and a public invitation to his worship. And while temples are often visited by strangers merely out of an idle curiosity, Solomon prays that their visit to that which he now dedicates, may be blessed to their illumination and conversion.—Ed.

n 1 Kin. 8. 44. 46.

o Ezek. 36. 37. Dan. 9. 19. Ps. 50. 15. & 91. 15.

p Is. 37. 21, 36. Ps. 7. 9, 10. & 72. 12—14.

q Or, *right*, Ps. 9. 4. Rev. 19. 11.

r 1 Kin. 8. 46—53.

s Prov. 20. 9. Eccl. 7. 20. Jam. 3. 2. 1 John 1. 8.

* Heb. *they that take them captives carry them away.*

† The partial differences between this prayer and the previous edition, (1 Kin. 8.) have been alleged as arguments against the *verbal inspiration* of the Scriptures, but they furnish none. The differences are merely *omissions* or *additions*, or it may be, for aught we know to the contrary, *translations* from the dialect in which Solomon spoke; and these are all perfectly consistent with the strictest views of verbal inspiration.—Ed.

t Deut. 4. 29, 30. & 30. 1, 2. Lev. 26. 41. Luke 15. 18. Jer. 31. 18, 19. & 3. 12—14, 22. & 29. 12, 13. Prov. 28. 13. Ps. 32. 5.

‡ Heb. *bring back to their heart.*

u Jer. 29. 12—14. & 3. 12—14, 22. Ps. 78. 36, 37. Joel 2. 11. Deut. 6. 5. Dan. ix. & 6. 10.

A. M. 3001. B. C. 1003.

* Heb. *to the prayer of this place.*

† The only salvation is the righteousness of God, which by faith of Christ Jesus, whom Solomon prophetically foresaw, is unto all and upon all them that believe. Rom. 3. 22. Phil. 3. 9. —Ed.

‡ That is, turn not away unanswered the intercessions of Messiah, the Christ—the anointed one, through whom we pray. Remember—not "the good deeds of David" to would not David have prayed; so prayed not Solomon—but remember the mercies vouchsafed and promised to David, by raising up of his seed a King to reign for ever, Christ Jesus, the Lord of all, and Saviour of sinners.—Ed.

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent [*] unto the prayer *that is made* in this place.

41 Now therefore arise, O LORD God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation,[†] and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.[‡]

## CHAPTER VII.

(1) *God's public answer, in the descent of fire from heaven; and in the filling of the house with his glory:* 1—3. (2) *A sacred festival of fourteen days:* 4—11. (3) *God's private answer to Solomon; in which he testified his acceptance of his prayer, and stated the blessings of obedience, and the curses of apostasy:* 12—22.

A. M. 3001. B. C. 1003.

a 1 Kin. 8. 54. Dan. 9. 20. Is. 58. 9. & 65. 24.

b Lev. 9. 24. Judg. 6. 21. 1 Kin. 18. 38.

c Ex. 40. 34, 35. 1 Kin. 8. 11. ch. 5. 13, 14. Rev. 15. 8.

* The cloud concealing, yet revealing the shechinah, or sacred symbol of him who "covers himself with light as with a garment," (Ps. 104. 2.) yet, because of our weakness, hath ever "clouds and darkness around him." (Ps. 97. 2.) See Ex. 24. 17.—Ed.

d Ver. 1, 3. Ex. 24. 17. Rev. 15. 8. Is. 6. 3.

e Ex. 4. 31. Num. 16. 22. & 14. 5. Ps. 95. 6.

f Ch. 5. 13. & 20. 21, 22. 1 Chr. 16. 7, 36. Ps. 107. 1, 2. & cxxxvi, cxiv—cl. Is. 38. 7.

g 1 Kin. 8. 62, 63. 1 Chr. 16. 1, 2. & 29. 21. Ezra 6. 17. ch. 30. 24. & 35. 7, 8. & 1. 6. & 5. 6. Mic. 6. 7. Eph. 5. 2. Rom. 12. 1. Ps. 110. 3.

† See note on 1 Kin. 8. 63. In confirmation of which, compare ch. 5. 6. & 1 Kin. 8. 5.—Ed.

h 1 Chr. 15. 16. & 6. 31, 32. & 16. 41. & 23. 4, 5. & xxv.

‡ Heb. *by their hand.*

i Ch. 5. 12. Num. 10. 1—10. Ps. 89. 15. Mark 16. 15.

k 1 Kin. 8. 64. Mark 16. 15. 1 John 2. 2. Eph. 5. 2. Heb. 10. 10, 14. & 13. 10, 12.

NOW [a] when Solomon had made an end of praying, the [b] fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the [c] glory of the LORD [*] filled the house.

2 And the priests [d] could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they [e] bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, [f] For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon [g] offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep.[†] So the king and all the people dedicated the house of God.

6 [h] And the priests waited on their offices; the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised [‡] by their ministry; and the priests [i] sounded trumpets before them, and all Israel stood.

7 Moreover, [k] Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen

REFLECTIONS UPON CHAP. VI.—How honourable is it when we perform great enterprises, not from pride, but in prosecution of our parents' gracious purposes, and to fulfil the promise, obey the command, and honour the name of the Lord! And while we view this temple as a figure of Christ, let us, whether Jews or Gentiles, deal with God only through him. Let us have fixed views of God's infinite perfection, power, faithfulness, omnipresence, omniscience, and of our own meanness and vileness before him. Let us trust in, love, fear, and honour this God of infinite excellencies. In regard to his holiness, and heart-searching eye, let us indulge no secret pollution. And, conscious of our sinfulness, let us make solemn prayer our first and our last resource in all our straits. Even when distress has driven us to him, he will in nowise cast us out. His unbounded forgiveness will make way for all necessary mercies to us. For though we may not expect to be heard for the sake of our prayers, yet must we not expect to be heard without them. And thanks be to God that Gentile strangers have an open and free access to him, even to his seat. Happy is that church where all ranks, princes, ministers, and people, are under the special influence of God, as their own and their father's God in Christ. Great is their salvation, and sweet their joy.

altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept [l] the feast seven days, and all Israel with him, a very great congregation, [m] from the entering in of Hamath unto the river of Egypt.*

9 And in the [n] eighth day they made [†] a solemn assembly: for they kept the dedication of the altar seven days, and the feast[‡] seven days.

10 And on the [o] three and twentieth day of the seventh month he sent the people away into their tents, [p] glad and merry in heart, for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.

11 Thus [q] Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the [r] LORD appeared to Solomon by night,[‖] and said unto him, I have [s] heard thy prayer, and [t] have chosen this place to myself for an house of sacrifice.

13 If [u] I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my name, shall [x] humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now [y] mine eyes shall be open, and mine ears attent [l] unto the prayer *that is made* in this place.*

16 For now have [z] I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.†

17 And as for thee, [a] if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, [b] according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel.

19 [c] But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I [d] pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it * *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to [f] every one that passeth by it; so that he shall say, [g] Why hath the LORD done thus unto this land, and unto this house?*

22 And it shall be answered, Because they [h] forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; [i] therefore hath he brought all this evil upon them.

A. M. 3001.
B. C. 1003.

l Of tabernacles. Lev. 23. 34. Num. 29. 13—38. 1 Kin. 8. 65, 66.

m Gen. 15. 18. Josh. 13. 3—5. Num. 34. 5—8.

* From north to south.—Ed.

n Lev. 23. 36. Num. 29. 35—38. John 7. 37—39.

† Heb. *restraint.*

‡ That is, the feast of tabernacles, which commencing, according to order, on the 15th, was completed on the 22d, and on the 23d the people were dismissed.—Ed.

o Lev. 23. 34. Num. 29. 13. 35.

p Ps. 105. 1—5. & 107. 1—32. & 136. 1—26. & cxiv—cl. & 40. 5. Is. 65. 7

q 1 Kin. 9. 1, &c. Ps. 127. 1.

r 1 Kin. 9. 2. Gen. 12. 7. & 17. 1. & 18. 1. Heb. 1. 1.

s Ps. 17. 3. & 65. 2. Is. 58. 9. & 65. 24. Dan. 9. 21. Mat. 7. 7—11. Acts 10. 4.

§ B. C. 991.

t Deut. 12. 5, 11. Ps. 78. 68. & 132. 13, 14. ch. 6. 6. & 33. 4, 7. ver. 16.

u Ch. 6. 26—31. Deut. 28. 23. Joel 1. 4, 12. & 2. 2—11. Hag. 1. 11. & 2. 17. Amos 4. 6—11. & 7. 1—4. 2 Sam. 24. 15.

x Jam. 4. 9, 10. Lev. 26. 40, 41. Ps. 50. 15. Is. 45. 19. Ezek. 20. 37. & 33. 11. Deut. 4. 29, 30. & 30. 1—6.

y Ch. 6. 20, 40. Deut. 11. 12. Ps. 65. 2. & 130. 2.

‖ Heb. *to the prayer of this place.*

* That prayer ever was and is equally acceptable to God, in whatever place it may be offered, is the doctrine both of reason and of Scripture. Why then this special promise? Because prayer with sacrifice could now be only at the temple—and to this accompaniment the Lord refers, ver. 12—an emblem of that one body and sacrifice of Christ, by which alone our prayers are acceptable to the Father. Heb. 9. 24. & 10. 10, 14—22.—Ed.

z Ch. 6. 9. 1 Kin. 9. 3. Ps. 132. 13, 14. Mat. 3. 17. & 17. 5. 2 Cor. 5. 19.

† This is no mere figure, ascribing to God what he has not: it is a true description of "God manifest in the flesh," of him whose eyes wept, and whose heart yearned over the sin and sorrow of the beloved, but impenitent and devoted city.—Ed.

a Ps. 132. 12. 1 Kin. 2. 3. & 9. 4, 5. & 11. 38. Is. 3. 10. Rom. 2. 7, 10. 1 Cor. 15. 58. Mat. 24. 13. 1 Sam. 2. 30.

b 1 Chr. 17. 11—14. ch. 6. 10. 2 Sam. 7. 12—14. Ps. 89. 28—37. Jer. 33. 21—26.

c Lev. 26. 14—39. Deut. 28. 15—68. & 29. 18—28. & 32. 15—26. 1 Sam. 12. 25. 1 Kin. 9. 6—9. Ps. 89. 30—33. Rom. 2. 8, 9.

d 2 Kin. 17. 20. 1 Kin. 9. 7. Ps. 5. 5. & 52. 5. Deut. 4. 25—28. & 9. 19, 20. & 28. 25, 64. & 29. 27, 28. & 30. 18. & 32. 22—26.

A. M. 3013.
B. C. 991.

e Jer. 7. 14. 2 Kin. 23. 9.

f Lam. 2. 15.

g Deut. 29. 24. Jer. 22. 8, 9. & 5. 9, 19. & 13. 22. & 16. 10—12.

* National judgments inculcate great moral lessons, which are never more impressive than when seen in ruined churches, of which none have ever been destroyed, but as the just punishment of formality, worldliness, heresy, superstition, or idolatry.—Ed.

h Deut. 29. 25, 26. Judg. 2. 13. Jer. 2. 13, 19. & 5. 19. & 5. 25. & 13. 27. & 50. 7.

i 2 Kin. 17. 18. ch. 15. 2. & 36. 15—17. Lam. 1. 8, 18. & 3. 39. Dan. 9. 12.

## CHAPTER VIII.

(1) *The cities Solomon built:* 1—6. (2) *The workmen he employed:* 7—10. (3) *His care to settle his Egyptian queen:* 11. (4) *The religious examples and injunctions he established for the temple worship:* 12—16. (5) *His profitable trade with foreign countries:* 17, 18.

A. M. 3014.
B. C. 990.

AND [a] it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Huram [b] had restored to Solomon,* Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to [c] Hamath-zobah, and prevailed against it.

4 And he built [d] Tadmor† in the wilderness, and all the store-cities which he built in Hamath.

5 Also he built [e] Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And [f] Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and [g] all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the [h] Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, [i] whom the children of Israel consumed not, them did Solomon make [k] to pay tribute until this day.‡

9 But [l] of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* [m] two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon [n] brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David

a 1 Kin. 9. 10.

b 1 Kin. 9. 11.

* Solomon had ceded certain cities to Hiram, (1 Kin. 9. 12.) with which Hiram expressed little satisfaction. And, these being restored, either because Hiram did not like them, or by virtue of a treaty, Solomon rebuilt and colonized them, with a part of the teeming population.—Ed.

c Num. 13. 21. & 34. 8. 2 Sam. 8. 3.

d 1 Kin. 9. 18, 19.

† The Palmyra of the Greeks. (Josephus, Antiq. l. 8. c. 6.) A splendid city situated in an *oasis*, or green fertile island, so to speak, in the midst of an ocean of sand. It is totally in ruins, but their extent and magnificence continue to attest what it was, and what God's judgments are upon proud and luxurious cities and nations.—Ed.

e 1 Kin. 9. 17—19. 1 Chr. 7. 24. Jos. 16. 3, 5.

f Jos. 15. 11, 60. & 18. 14. 2 Sam. 6. 2.

g Heb. *all the desire of Solomon which he desired to build.* 1 Kin. 9. 19. Eccl. 2. 4—10.

h Gen. 10. 15, 16. & 15. 19—21. Ex. 3. 8. & 23. 23. Deut. 7. 1. Ps. 106. 34. Judg. 1. 19, 21, 27—30. & 2. 3, 21.

i Ps. 106. 34. Judg. 1. 19—36.

k 1 Kin. 5. 13, 14. & 9. 21. ch. 2. 17, 18. Judg. 1. 28, 30, 33.

‡ The books of Chronicles embrace a period subsequent to the captivity; but even then these aborigines, under the name of the servants of David, seem to have continued under this vassalage.—Ed.

l 1 Kin. 9. 22. Ex. 19. 5, 6. Gal. 3. 26—29. & 4. 26. John 8. 33.

m 1 Kin. 9. 23. The 300 added, ch. 2. 18, are omitted here.

n 1 Kin. 3. 1. & 7. 8. & 9. 24.

REFLECTIONS UPON CHAP. VII.—What pleasure God takes in the earnest and solemn prayer of faith!—he is always ready to give an honourable and gracious return! How infinite is the majesty of God! What solemn awe the manifestations of his presence do or should produce: and what high praises and cheerful aboundings in the worship of God! Always on this side hell praise is our duty: and if we delight in God's service, we shall not think the time long. All our prosperity in our undertakings is from God: and when we make his glory our first concern, we may expect success. He takes pleasure in the prosperity of his servants; and in keeping his commandments there is a great reward. But dreadful is the danger, if, after remarkable favours received, we turn again to folly: and terrible the work that obstinate apostasy from God makes in nations, churches, and ordinances!



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king of Israel, because *the places are* [a] holy, whereunto the ark of the LORD hath come.[†]

12 ¶ Then Solomon offered burnt-offerings unto the LORD on [c] the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every [p] day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, [q] three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the [r] courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required; the porters also by their courses at every gate: for [s] so had David the man of God[‡] commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning [t] the treasures.

16 ¶ Now all the work of Solomon was [u] prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 ¶ Then went Solomon to [x] Ezion-geber, and to [y] Eloth, at the sea-side, in the land of Edom.

18 And Huram [z] sent him, by the hands of his servants, ships,[§] and servants that had knowledge of the sea; and they went with the servants of Solomon to [a] Ophir, and took thence four [b] hundred and fifty talents of gold, and brought *them* to king Solomon.

A. M. 3014. B. C. 990.

[a] Heb. *holiness.*
[†] At a time when Solomon still retained such feelings of piety, (see also ver. 12—14.) it is by no means probable that he would have chosen an idolatrous wife, as some suppose him here to intimate. Does he not rather remove her, that the "house of David" may be rescued from more domestic occupation, and dedicated to religious purposes? —Ed.
[c] Ch. 4. 1. 1 Kin. 8. 64.
[p] Ex. 29. 38—42 Deut. 16. 16. Num. xxviii, xxix. Lev. xxiii. 1 Kin. 9. 25. 1 Chr. 16. 40.
[q] Ex. 23. 14, 17. & 34. 23.
[r] 1 Chr. 6. 31—33. & 9. 17. & xxiv—xxvi.
[s] Heb. *so was the commandment of David the man of God.* 2 Sam. 23. 2. Acts 13. 22, 36.
[‡] The man chosen in the wisdom, and called to the service of God; raised up by his will to honour and power, instructed and endowed by his Spirit, renewed in his image, and authorized by his prophetic commission.—Ed.
[t] 1 Kin. 7. 51. 1 Chr. 26. 20, 22, 26. & 9. 29.
[u] 1 Kin. 5. 18. & 6. 7.
[x] 1 Kin. 9. 26. & 22. 48. Num. 33. 35. ch. 20. 36.
[y] 2 Kin. 14. 22. & 16. 6. Deut. 2. 8.
[z] 1 Kin. 9. 27, 28. ch. 9. 10, 12.
[§] How could Huram send ships from Tyre in the Mediterranean, to Ezion-geber in the Red sea? Without reference to the geographical possibility of sending them by the Cape of Good Hope, an answer is easy—he sent them from his fleets and settlements in the Red Sea, Persian Gulf or Indian Ocean, Tyre being a kingdom of vast commercial enterprise, and of necessary consequence, of ships and colonies.—Ed.
[a] Gen. 10. 29. 1 Kin. 9. 28. & 10. 11. & 22. 48. 1 Chr. 29. 4. Job 22. 24. & 28. 16. Ps. 45. 9. Is. 13. 12.
[b] Of which 420 were clear gain, 1 Kin. 9. 28.

## CHAPTER IX.

(1) *The queen of Sheba visits Solomon:* 1—12. (2) *Many instances of his riches, splendour, commerce, and wide-spread fame for wisdom:* 10, 11, 13—28. (3) *His death:* 29—31.

AND [a] when the queen of Sheba heard of the fame of Solomon, she came to [b] prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.[*]

2 And Solomon told her all her [†] questions: and there was nothing [c] hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the [d] wisdom of Solomon, and the [e] house that he had built,

4 And [f] the meat of his table, and the [g] sitting

A. M. 3014. B. C. 990.

[a] 1 Kin. 10. 1—29. Mat. 12. 42. Luke 11. 31. Ps. 72. 10.
[b] Prov. 1. 5. & 13. 20.
[*] See notes on 1 Kin. x.—Ed.
[†] Heb. *words*
[c] 1 Kin. 3. 12. & 4. 29—34. Col. 2. 3. Prov. 8. 12—14. 1 Cor. 1. 24, 30. John 5. 20. & 1. 18.
[d] 1 Kin. 4. 29—34.
[e] 1 Kin. 6. 38. & 7. 1.
[f] 1 Kin. 4. 22, 23. Prov. 9. 5. John 6. 53—57.
[g] 1 Kin. 10. 5. Rev. 4. 4.

A. M. 3014. B. C. 990.

[g] Heb. *standing.*
[†] Or, *butlers.*
[h] 1 Kin. 10. 5.
[‡] Heb. *word.*
[§] Or, *sayings.*
[i] 1 Kin. 10. 7. John 20. 27.
[‖] Heb. *hast added to.*
[k] 1 Cor. 2. 9. 1 John 3. 1. Zec. 9. 17. Song 5. 9—16. Prov. 30. 4.
[l] 1 Kin. 10. 8. Ps. 84. 4. & 9. 1. Deut. 33. 27—29.
[m] 1 Kin. 10. 9. ch. 5. 12. Ps. 72. 18, 19. Eph. 1. 3. Is. 9. 6. Luke 1. 31, 32. 2 Cor. 9. 15. 1 Tim. 1. 17.
[*] There is no reason whatever, for supposing the queen of Sheba to have been an idolater, conforming, for the occasion, to the worship of Jehovah. It is much more natural to suppose her an inquirer after truth, whose heart the Spirit had opened, and who, being instructed by Solomon, embraces the doctrines of Moses, and the worship of Jehovah.—Ed.
[n] 1 Chr. 17. 14. & 28. 5. & 29. 23. ch. 13. 8.
[†] God was King of Israel, but not one whit more than he is King of every king, and Governor of every nation: kings and judges are but stewards of his power, justice, and mercy, and must give an account to him, whether they acknowledge or reject his right.—Ed.
[o] 1 Kin. 10. 10. Ps. 72. 10, 15. *t. e.* 854,616*l.* sterling.
[‡] We know not where Ophir was, and conjecture is vain.—Ed.
[p] Ch. 2. 8. 1 Kin. 10. 11, 12.
[q] Or, *steps.* 1 Kin. 10. 12.
[§] Heb. *high ways.*
[r] 1 Kin. 10. 13.
[‖] Is not the meaning, that Solomon restored her all her presents? See the like generous conduct of Abraham, Gen. 14. 22.—*Note.* Is this not an emblem of the Lord, giving back to the poor believer all he brings, satisfying all his holy desires, and bestowing infinitely more than what he knows to ask or think? Eph. 3. 20.—Ed.
[s] 1 Kin. 10. 14. Ps. 72. 10, 15. *t. e.* about 3,634,362*l.* sterling.
[t] Is. 60. 7, 8. Ps. 68. 29. & 72. 10.
[*] Or, *captains.*
[†] It is a curious fact, that, from the passage of the Red Sea, (Ex. 15. 1.) till the battle of Merom, (Josh. xi.) no mention is made of horses but merely of camels, oxen, &c., as beasts of burden. The trade in horses established by Solomon (2 Chr. 1. 16. & 10. 28.) will account for much of the traffic with the Arabian kings, and most probably for the origin of that species of horse for which Arabia has since become so distinguished.—Ed.
[u] 1 Kin. 10. 16, 17. & 14. 26. ch. 12. 9.
[‡] About nineteen pounds weight.
[§] Nine pounds weight.

of his servants, and the [a] attendance of his ministers, and their apparel; his [†] cup-bearers also, and their apparel; and his [h] ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true [‡] report which I heard in mine own land of thine [§] acts, and of thy wisdom:

6 Howbeit I [i] believed not their words until I came, and mine eyes had seen *it;* and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou [‖] [k] exceedest the fame that I heard.

7 [l] Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 [m] Blessed be the LORD thy God,[*] which delighted in thee to set thee on [n] his throne, *to be* king for the LORD thy God:[†] because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And [o] she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir,[‡] brought [p] algum-trees and precious stones.

11 And the king made *of* the algum-trees [q] [§] terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 [r] And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king.[‖] So she turned, and went away to her own land, she and her servants.

13 ¶ Now the [s] weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought: and all the [t] kings of Arabia, and [*] governors of the country, brought gold and silver to Solomon.[†]

15 ¶ [u] And king Solomon made two hundred targets *of* beaten gold: [‡] six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: [§] three hundred *shekels* of gold went to one shield: and the king put them in the house of the forest of Lebanon.

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REFLECTIONS UPON CHAP. VIII.—In the most profound peace we had need to prepare for war, spiritual or temporal. It is an honour for kings to manifest the utmost regard to their subjects. How certainly, however slowly, Noah's curse of servitude fixes at last upon the descendants of Canaan! They become slaves to the offspring of Shem, through the influence of the Lord his God. It is necessary to set bounds to our desires after created things, as they are apt to become inordinate and insatiable. It is no less necessary to keep up proper distinctions between things sacred and common. And we shall find difficulty therein, if we ally ourselves in marriage, or in any other way, with the ungodly. What an excellent foundation, for even external prosperity, is a prudent and ac-

17 ¶ Moreover, [x] the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and [*] stays on each side of the sitting-place, and two lions standing by the stays.

19 And [y] twelve lions[†] stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

20 ¶ And [z] all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [‡] pure gold: [§] none *were of* silver; it was *not* any thing accounted [‖] of in the days of Solomon.

21 For the king's ships went to Tarshish [a] with the servants of Huram: every three years [a] once came the ships of Tarshish, bringing gold, and silver, [†] ivory, and apes, and peacocks.

22 And king Solomon [b] passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth[‡] [c] sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his [d] present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon [e] had four thousand stalls[§] for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ And he [f] reigned over all the kings, from the [‖] river even unto the land of the Philistines, and to the border of Egypt.[#]

27 And the king [g] made silver in Jerusalem as stones,[†] and cedar-trees made he as the sycamore-trees that *are* in the low plains in abundance.

28 [h] And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the [‡] book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers;[§] and he was buried in the city of David his father: and [i] Rehoboam his son reigned in his stead.

A. M. 3014.
B. C. 990.

x 1 Kin. 10. 18—20. Ps. 45. 6. & 2. 7. Rev. 3. 21. & 20. 11.

* Heb. *hands.*

y Rev. 21. 12. Mat. 19. 28. These might represent Christ's twelve apostles.

† The prophetic and heraldic emblem of Judah, and, most probably, the origin of that kingship over the forest, that has been so generally ascribed to the lion. It is more interesting to observe that the lion has furnished a title to Christ (Rev. 5. 5.) as the mighty guardian of the throne of David, on the steps of which he stands, to the terror of his enemies, while in the midst of it he appears as a "Lamb that had been slain," thus prevailing as a lion, to open those seals of providence and redemption, which develop and glorify him as the Lamb "that taketh away the sin of the world."—Ed.

z 1 Kin. 10. 21—23. Is. 60. 17. 2 Pet. 1. 4.

‡ Heb. *shut up.*

§ Or, there was no *silver* in them.

‖ Nothing accounted of for drinking vessels, just as in most European countries. It would be nothing accounted of for seals or such ornaments.—Ed.

a See note on 1 Kin. 10. 22.—Ed.

a 1 Kin. 10. 22. Job 28. 16, 19.

† Or, *elephants' teeth.*

b 1 Kin. 10. 23. & 3. 13. & 4. 30, 31. Num. 24. 7. ch. 1. 12. Ps. 89. 27.

‡ Not all the kings of the world, but of the surrounding countries, in which restricted application, the word *world* is frequently used.—Ed.

c 1 Kin. 4. 34. & 10. 24. Is. 11. 10. & 54. 13. Gen. 49. 10. Ps. 18. 11. & 17. 15.

d Ps. 72. 10, 15. with 1 Kin. 10. 25.

e 1 Kin. 4. 26. & 10. 26. ch. 1. 14, 16, 17. Deut. 17. 16. Ps. 33. 16, 17. & 20. 7. Prov. 21. 31.

§ In 1 Kin. 4. 26. the number of stalls is 40,000, which number, some expositors suppose, gives the separate stalls, while the 4000 stalls in the text is used for stables of 10 stalls each. This conjecture is too violent to be received. Others have recourse at once, to the never failing solution of a difficulty, "the error of a transcriber." Is it not much more reasonable to conclude that both accounts are correct; while that in 1 Kings gives the sum total of the stalls throughout the kingdom; that in the text, 4000 that were at Jerusalem.—Ed.

f 1 Kin. 4. 24, & 5. 20. Gen. 15. 18. Ex. 23. 31. Deut. 11. 24. Jos. 13. 2—7. Dan. 7. 14. Rev. 11. 15. Mat. 28. 18.

‖ That is, *Euphrates.*

# B. C. 983.

g Heb. *gave.* 1 Kin. 10. 27. ver. 20, 21. ch. 1. 12, 15.

† See note on 2 Chr. 1. 15.—Ed.

h 1 Kin. 10. 28. ch. 1. 16. with Deut. 17. 16.

‡ Heb. *words.*

§ B. C. 975.

i *i. e.* the enlargement of the people, ch. 10. 16.

## CHAPTER X.

(1) *How wickedly the Israelites complained of Solomon's oppression:* 1—4 (2) *How foolishly Rehoboam, misled by his young counsellors, treated their complaint:* 5—15. (3) *How basely the Israelites forsook Rehoboam:* 16—19. (4) *How God, by Rehoboam's folly, and the Israelites' rebellion, fulfilled his purpose and promise:* 15.

A. M. 3029.
B. C. 975.

a 1 Kin. 12. 1—19. with 1 Chr. 3. 10. Mat. 1. 7.

* Why Shechem was selected for this great national assembly, does not appear, but most probably, from its situation between Gerizim and Ebal, where the blessings and the curses of obedience or disobedience were pronounced, (Deut. 11. 29.) and from the recollection of the solemn meeting and covenant before the death of Joshua, (Josh. 24. 1—28.) it had acquired and retained that sacred character which all nations come in time, to attach to some particular city.—Ed.

b 1 Kin. 11. 40. & 12. 2.

† The heads and representatives.—Ed.

c 1 Kin. 4. 7, 15, 22. & 9. 22. & 10. 7. & 12. 6.

‡ Of this no evidence appears; indeed the evidence is to the contrary: but Judah and Israel had never thoroughly amalgamated, and this is a mere pretence of grievance to effect their separation.—Ed.

d 1 Kin. 12. 6. Ps. 112. 5.

e Job 32. 7. & 8. 8, 9.

f Heb. *for good.* 1 Kin. 12. 7. Neh. 5. 19. Ps. 86. 17. Prov. 15. 1.

§ Eccl. 10. 16. Is. 3. 4, 5. Prov. 16. 29. & 9. 4, 5.

§ The opinion of Calmet, that it was customary in Eastern nations to associate certain fellow-students with the heirs of royalty, is by no means improbable. 1. It would be well suited to beget friendships, which, when sincere and honest, none require more than kings. 2. It would excite to emulation in study and all requisite accomplishments. 3. It would lead to the knowledge of the characters of those who might be future ministers and associates in government. The whole may be well combined in the one expressive modern phrase, *school-fellows*, associates upon whom, under Providence, much of character, and success, or disaster, invariably depends.—Ed.

h Prov. 21. 30. 2 Sam. 17. 7—13. Is. 19. 11—15.

i 1 Kin. 12. 10. Prov. 13. 16. & 14. 16. & 15. 1. & 18. 12.

‖ Your taxes shall be heavier, your services more burdensome, and your punishment more severe.

A. M. 3029.
B. C. 975.

1 AND [a] Rehoboam went to Shechem:[*] for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat (who *was* in Egypt, [b] whither he had fled from the presence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel[†] came and spake to Rehoboam, saying,

4 Thy [c] father made our yoke grievous:[‡] now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, [d] Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with [e] the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be [f] kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But [g] he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him,[§] that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, [h] Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, [i] My little *finger* shall be thicker than my father's loins.

11 For whereas my father [‖] put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 ¶ So Jeroboam and all the people came

tive zeal for, and constant attendance on, the worship of God! But, alas! how great the folly that, while men will risk and do so much for earthly treasures, so little is done to obtain the riches which endure for ever!

REFLECTIONS UPON CHAP. IX.—God honours such as honour him. They who know the value of divine wisdom and truth, will grudge no pains to search for it. They only are truly great, whose piety and zeal for God distinguish them. And whatever gifts we enjoy, they are but lent us for the edifying of the body of Christ, and ought to be employed with diligence and care. How comely is good, and especially religious, order in families, particularly those of princes! Happy are they who have constant access to, and intimacy with, the intelligent and zealous fearers of God! and we ought to be thankful for the gifts and graces of God to others; especially if made instrumental for our good. Great souls are ever generous; and ought to be so, according to their stations and ability. But not the most engaging things on earth ought long to detain us from that home, in which God calls us to act for his glory. What a transient blaze is all the glory and wealth of earth! Ere it be long, Solomon's family shall be poor and contemned. Yet God seems, as it were, unwilling to remember those sins against Solomon, or any of his people, of which they have sincerely repented. What a sudden gloom death spreads over the brightest honours on earth! But rejoice, my soul, that Jesus has wisdom, has wealth, has glory, and fame, which neither death nor eternity can ever sully or consume! Of him it may truly be said, the half has



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to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them [j] roughly: and king Rehoboam forsook the counsel of the old men,*

14 And answered them [k] after the advice of the young men, saying, My father made your yoke heavy, but I [l] will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for the [†] [m] cause was of God,‡ that the LORD might perform his word, which he spake by the [n] hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, [o] What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.§

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent [p] Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died: but king Rehoboam [‖] made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David [*] unto this day.

A. M. 3026. B. C. 978.

j Prov. 15. 1, & 14. 16. Eccl. 2. 18, 19.

* When one said of a certain queen, "she was great, wise, and prosperous," another replied, "she certainly had the merit of having wise counsellors." "Ah!" replied the other, "did you ever know a *fool* who had wise counsellors?" Of this pungent remark, the unhappy Rehoboam is a melancholy example. He was not wise, and he had not wise counsellors.—Ed.

k Eccl. 10. 15. Is. 3. 4, 5. ch. 13. 7.

l Prov. 12. 13, & 18. 7. & 29. 11, 23. ver. 11.

† Heb. *wheeling about.*

m Ch. 25. 20. Ps. 81. 12. Amos 3. 6. Is. 45. 7.

‡ "The cause was of God," as a judicial act against a foolish, ill-advised, self-sufficient, and irreligious man.—Ed.

n 1 Kin. 11. 29—39.

o 1 Kin. 11. 11—13, 31—36. & 12. 16. 2 Sam. 20. 1. 1 Sam. 26. 7. John 6. 66. Phil. 3. 18, 19. & 2. 21. 2 Tim. 1. 15.

§ That is, all the assembled heads or representatives retired to their tents in the valley of Shechem.—Ed.

p 1 Kin. 12. 18. an[d] perhaps 4. 6. & 5. 13, 14.

‖ Heb. *strengthened himself.*

* *i. e.* till the time of Ezra.

## CHAPTER XI.

(1) *Rehoboam's rash attempt to reduce the ten revolted tribes, and his ready desisting from it at the command of God:* 1—4. (2) *His wise and successful endeavour to preserve the two tribes which adhered to him:* 5—12. (3) *The resort of priests and Levites to his kingdom from that of Jeroboam, from regard to the true worship of God:* 13—17. (4) *An account of his wives and children:* 18—23.

AND [a] when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the [b] man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your [c] brethren: return every man to his house; for this thing [d] is done of me.* And they obeyed the words of

A. M. 3026. B. C. 978.

a 1 Kin. 12. 21—24.

b Prophet. Deut. 33. 1. Judg. 13. 6, & 1 Sam. 2. 27.

c Ex. 2. 11. Lev. 10. 6. Rom. 9. 3. Heb. 13. 1.

d Gen. 50. 20. Amos 3. 6. 1 Kin. 12. 15. Is. 45. 7.

* See note on ver. 15.—Ed.

A. M. 3030. B. C. 974.

e Repaired, enlarged, and fortified. Ch. 14. 6.

* In kingdoms, times of danger produce great exertions for defence; just as in the church of God, times of persecution and controversy produce great devotedness, courage, zeal, study, and learning.—Ed.

f Gen. 35. 19. Mat. 2. 1.

† There were two cities of this name: (1) Bethlehem-judah, (Judg. 17. 7.) so called to distinguish it from (2) another in Zebulun, (Josh. 19. 15. Called also Ephratah, or fruitful. Bethlehem-judah is about six miles south of Jerusalem, and contains about 300 inhabitants.—Ed.

g 1 Chr. 4. 31. Judg. 15. 8.

h 2 Sam. 14. 2. Jer. 6. 1. ch. 26. 20.

i Jos. 15. 35, 58. Mic. 1. 15.

k 1 Chr. 18. 1, & 20. 8. 1 Jos. 10. 44. Mic. 1. 15.

m Jos. 15. 55. 1 Sam. 23. 19.

n Jos. 10. 3, 11. & 15. 35, 39. Is. 37. 8.

o Jos. 15. 33. & 19. 41, 42.

p Gen. 23. 2. Jos. 10. 3. & 14. 14.

q Ver. 23. ch. 14. 7. & 17. 19.

r Jos. 21. 20—42. 1 Chr. 6. 56—81.

s Ch. 13. 9. Rev. 13. 16. 1 Kin. 12. 28—33. & 13. 33.

t 1 Kin. 12. 31. Rev. 17. 12. Hos. 14. 2. Ps. 106. 37, 38.

‡ That is, literally, *hairy ones*, a name commonly applied to goats, but which well includes all the fabulous deities of heathenism, known by the names of *Pan, Silenus, Satyrs, Fauns, &c.* Herodotus informs us, (l. 2. c. 28.) that the he-goat was universally worshipped in Egypt, under the name of *Mendes*; and to some such disgraceful deities, the text undoubtedly refers. See note on Lev. 17. 7.—Ed.

u *i.e.* Those Levites, ver. 14. ch. 15. 9. & 30. 11, 18. Ps. 69. 32, 36.

§ That this book was written after the captivity, yet, comparatively, near to the days of Solomon, and under divine inspiration, therefore, as with Christians, is no doubt. It is delightful therefore, to observe this incidental testimony to the religious character of Solomon, as it classes him with David—a sinner, for such is the way of man—a believer, a penitent, for such is the work of grace.—Ed.

x Ch. 12. 1. 2. Hos. 6. 4. Mat. 13. 18—22. Ps. 78. 34—37.

y 1 Sam. 16. 6, 7, & 17. 13, 28. 1 Chr. 27. 18. & 2. 13.

‖ Eliab was David's eldest brother, (1 Chr. 2. 13. 1 Sam. 17. 28.) and David had seven elder brothers. 1 Sam. 17. 12, 14. By any computation therefore, as David began his reign at thirty, (2 Sam. 5. 4.) Abihail must have been, in point of fact, his grand-daughter, or great grand-daughter, and his daughter only by adoption, or heirship-at-law.—Ed.

z 1 Kin. 15. 2. ch. 13. 2. not of Absalom. 2 Sam. 14. 27.

a Deut. 17. 17. 1 Kin. 11. 1, 3.

the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and [e] built cities for defence in Judah.*

6 He built even [f] Beth-lehem,† and [g] Etam, and [h] Tekoa,

7 And [i] Beth-zur, and Shoco, and Adullam,

8 And [k] Gath, and [l] Mareshah, and [m] Ziph,

9 And Adoraim, and [n] Lachish, and Azekah,

10 And [o] Zorah, and Aijalon, and [p] Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put [q] captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel resorted to him out of all their coasts.

14 (For the Levites left [r] their suburbs and their possession, and came to Judah and Jerusalem: for [s] Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he [t] ordained him priests for the high places, and for the devils,‡ and for the calves which he had made.)

16 And [u] after them, out of all the tribes of Israel, such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for [x] three years they walked in the way of David and Solomon.§

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of [y] Eliab‖ the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took [z] Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took [a] eighteen wives, and threescore concubines, and begat twenty and eight sons and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among

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not been told us. Happy are they that wait around this exalted King of Israel—chosen through the love of the eternal Father—and placed to do justice and judgment, and to establish his people in eternal glory.

REFLECTIONS UPON CHAP. X.—The best of rulers cannot give every one content. Men are readier to complain of the expense of government, than to acknowledge the benefit which they receive from it; and turbulent and ungrateful spirits will find fault where they can scarcely find the shadow of a reason.

Young heads are ordinarily too hot to be wise counsellors: and many ruin their own interests by trampling on and provoking their inferiors. Moderate counsels are generally the most safe and prudent. Soft answers disarm men's passions, when harsh ones render them furious: and when the affairs of church or state are in a ferment, rough proceedings do but make them worse and worse. Most men need no more to ruin them than to be given up to their own pride and passion. But O the wisdom and power of God, who can fulfil his counsels by men's folly and fury! Very uncertain are all earthly enjoyments: nor can

his brethren: for *he thought* to make him king.

23 And he dealt wisely, and [b] dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance: and he desired [c] many wives.

A. M. 3032. B. C. 972.

b Gen. 25. 6. ch. 21 3. ver. 11.

c Heb. *a multitude of wives.* Deut. 17. 17. 1 Kin. 11. 3.

## CHAPTER XII.

(1) *Upon account of Rehoboam and his subjects' wickedness, God gives them up into the hand of Shishak, king of Egypt:* 1—4. (2) *Upon the prophet Shemaiah's showing them the design of the judgment, they repent:* 5, 6. (3) *Upon their repentance, God abates their punishment:* 7—12. (4) *Rehoboam dies:* 13—16.

AND it came to pass, [a] when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, [b] and all Israel with him.

2 And it came to pass, *that*, in the fifth year of king Rehoboam, [c] Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,*

3 With [d] twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the [e] Lubims,† the Sukkiims,‡ and the Ethiopians.§

4 And he took [f] the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came [g] Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, [h] Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king [i] humbled themselves; and they said, The LORD *is* righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them ‖some deliverance; and my *wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know [k] my service, and the service of the kingdoms of the countries.†

A. M. 3034. B. C. 970.

a Ch. 11. 11, 17. 1 Kin. 14. 22. Deut. 32. 15. Prov. 2. 13, Jer. 2. 13.

b 1 Kin. 12. 17. & 14. 22. Prov. 29. 11. The two tribes over which he reigned, as the other ten had done before.

c 1 Kin. 14. 25, 26. Judg. 2. 13.

* That is, Shishak was permitted, given over, to follow his own ambitious course of foreign conquest, and Rehoboam and his kingdom adjudged for their idolatry to suffer all the evils of invasion.—Ed.

d Judg. 4. 13. 1 Sam. 13. 5. 2 Sam. 10. 18. 1 Chr. 17. 18.

e Ezek. 30. 5. Nah. 3. 9. All Africans.

† *Lubims*, most probably the people called Libyans, a people of north-eastern Africa, (from Egypt to the lake Tritonis,) now Soudah.—Ed.

‡ *Sukkiims*, rendered by the Septuagint *Troglodytæ*, or dwellers in caves, inhabitants of the mountain range on the west of the Red Sea, where Burkhardt seems to have found their descendants in the tribe called Bisharees.—Ed.

§ *Ethiopians*, the descendants of Cush, some of whom dwelt on the Asiatic, others had migrated to the African side of the Red Sea.—Ed.

f Jer. 5. 10. Nah. 3. 12. ch. 11. 5—10.

g Ch. 11. 2. 1 Kin. 12. 22.

h Ver. 1—4, ch. 15. 2. Deut. 28. 25, 48, 52. Jer. 2. 17, 19. & 4. 18. & 5. 19. & 16. 10, 11. Amos 3. 2.

i Ps. 78. 34—38. & 50. 15. 1 Kin. 21. 29. & 8. 37, 39. ver. 12. ch. 33. 12, 13. & 32. 26. Ex. 9. 27. Lev. 26. 40. Hos. 5. 15.

‖ Or, *a little while.*

* All my wrath.

k Deut. 28. 47, 48. Is. 26. 13. Jer. 10. 24. Ps. 89. 31, 32.

† That they may know the difference of the two services by experience.—Ed.

9 So Shishak king of Egypt came up against Jerusalem, and took away [l] the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had [m] made.

10 Instead of which [n] king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.*

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

12 And [o] when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: [p] and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for [q] Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city [r] which the LORD had chosen out of all the tribes of Israel to put his name there: and his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he [s] prepared† not his heart to [t] seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the ‡book of [u] Shemaiah the prophet, and of Iddo the seer, concerning genealogies? [x] And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam [y] slept with his fathers, and was buried in the city of David: and [z] Abijah his son reigned in his stead.

A. M. 3034. B. C. 970.

l 1 Kin. 14. 26. & 15. 18. & 7. 51. 2 Kin. 16. 8. & 18. 15. 1 Chr. 26. 20—28.

m Ch. 9. 15. 1 Kin. 10. 16, 17.

n 1 Kin. 14. 27, 28.

* B. C. 968.

o Lev. 26. 40—45. 1 Kin. 21. 29. Prov. 28. 13. Lam. 3. 33, 39—42.

p Or, *and yet in Judah there were good things.* Gen. 18. 24. Is. 6. 13. & 65. 8. Mat. 24. 22. Hos. 11. 12.

q 1 Kin. 14. 21.

r Deut. 12. 5, 11. ch. 6. 6. & 7. 12, 16. & 33. 4, 7. Ps. 78. 68. & 48. 1, 2. & 76. 1, 2. & 132. 13, 14.

s Or, *fixed*, Ps. 78. 37. Hos. 10. 2. Mat. 7. 18.

† The marginal translation is best, "because he *fixed* not his heart" steadily and permanently in God's service. Being double-minded, he was unstable; being shallow of principle, the seed of repentance that sprung in the hour of trouble, withered in the hour of prosperity. James 1. 8. Mat. 13. 21.—Ed.

t Ch. 11. 16. Mat. 7. 7. Acts 9. 11. Ps. 24. 6.

‡ Heb. *words.*

u 1 Kin. 12. 22. ver. 5. ch. 9. 29.

x 1 Kin. 12. 24. & 14. 30. & 15. 6, 7, 16, 32.

y Ch. 9. 31. 1 Kin. 2. 10.

z Ch. 11. 20, 22. or *Abijam*, 1 Kin. 14. 31. or *Abia*, Mat. 1. 7. 1 Chr. 3. 10.

## CHAPTER XIII.

(1) *Huge armies are brought into the field by Abijah and Jeroboam:* 1—3. (2) *Before the battle, Abijah remonstrates to the Israelites as to the injustice and danger of their cause, and the equity and hopefulness of his own:* 4—12. (3) *Jeroboam, having a double number of troops, surrounds Abijah's army, and puts them into great terror and distress:* 13, 14. (4) *In their distress they cry unto the Lord for help, and obtain a most remarkable victory, with part of the Israelites' territory:* 14—19. (5) *In consequence of this, Jeroboam's spirits continued under a depression till he died; Abijah waxed mighty, and his family increased:* 20—22.

NOW [a] in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem: (his mother's *name also *was* [b] Michaiah, the daughter

A. M. 3046. B. C. 958.

a 1 Kin. 15. 1, 2.

* For reconciliation of apparent difference, see note on 1 Kin. 15. 2.—Ed.

b Or, *Maachah*, ch. 11. 20. 1 Kin. 15. 2.

the wisest secure them to his next heir. God often visits the iniquity of the fathers upon the children: but, amidst all the heat of his anger, he never breaks his promise.

REFLECTIONS UPON CHAP. XI.—How often is war too rashly undertaken! But it is in vain to withstand the purposes of God. And it is honourable to drop our darling attempts when he requires it. It is more prudent to make the best we can of what we have, and to take all lawful pains to secure it, than to fight for more. When nations are forsaking God, his faithful ministers are often singularly distressed; and yet none are more useful for strengthening a kingdom that deals kindly with them. It is proper that those who fear God should leave their country when his ministers and worship are expelled from it. No secular advantage ought to carry or keep us where we must make shipwreck of faith and a good conscience. That is really best for us which is best for our souls. And, in all our choices, religion should take the lead of outward advantages. If for God's sake we forsake our worldly all, we shall one day find ourselves great gainers. Such as suffer for righteousness' sake ought to be received by us with open arms. And never should we cleave more closely to Christ's faithful ministers than when they are persecuted. Seasons of persecution especially distinguish the precious from the vile. Nothing so strengthens a nation as when all ranks concur to walk in the way of the Lord. But, alas! how often do princes weaken their kingdoms, by their indulgence of sinful lust, and following of long-rooted customs! And happy is it if those, who begin foolishly, would but end wisely in the right disposal of their children or their property!

REFLECTIONS UPON CHAP. XII.—They, who in adversity appear faithful for God, often forsake him in their prosperity. Nay, earthly prosperity is a common occasion of ruin to the soul.—Human supports and fenced cities prove but refuges of lies when God withdraws or becomes our destroyer. And, to punish men's sins, he often turns their old friends, or even relations, into inveterate enemies. God's word comes to men with peculiar advantage when awakening providences concur with it: and stupid and self-conceited sinners must have the plainest providences explained to them before they understand them. They, whom the Lord hath left, ought to blame themselves as the guilty cause, and to humble themselves under his mighty hand: for it is vain to project means of defence if we continue unhumbled for our sins. The greatest kings and princes must either be humbled or ruined: and we are never humbled aright till we justify God in our sufferings. But how God's bowels yearn towards repenting



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of Uriel of [c] Gibeah:) and [d] there was war between Abijah and Jeroboam.

3 And Abijah [e] set the battle in array, with an army of valiant men of war, *even* [f] four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.[†]

4 ¶ And Abijah stood up upon mount [g] Zemaraim, which *is* in mount Ephraim, and said, [s] Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel [h] gave the kingdom over Israel to David for ever, *even* to him and to his sons by [i] a covenant of salt?[‡]

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [k] rebelled against his lord.

7 And there are gathered unto him [l] vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was [m] young[§] and tenderhearted, and [n] could not withstand them.

8 And now ye think to withstand [o] the kingdom of the LORD in the hand of the sons of David; and ye *be* [p] a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

9 [q] Have ye not cast out[‖] the priests of the LORD, the sons of Aaron, and the Levites, and have [r] made you priests after the manner of the nations of *other* lands? so that whosoever cometh [*] to consecrate himself with a young bullock and seven rams,* *the same* may be a priest of *them that are* no gods.

10 But as for us, [t] the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* [u] the sons of Aaron, and the Levites *wait* upon *their* business:

11 [x] And they burn unto the LORD, every morning and every evening, burnt-sacrifices and sweet incense: the [y] show-bread also *set they in order* upon the pure table; and [z] the candlestick of gold, with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us [a] for *our* captain, and his priests with [b] sounding trumpets to cry alarm against you. O children of Israel, [c] fight ye not against the LORD God of your fathers; for ye shall not prosper.*

13 ¶ But Jeroboam caused [d] an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they [e] cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah; and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel [f] five hundred thousand chosen men.[†]

18 Thus the children of Israel were [g] brought under at that time, and the children of Judah prevailed, because they [h] relied upon the LORD God of their fathers.

19 And Abijah [i] pursued after Jeroboam, and took cities from him, [k] Beth-el with the towns thereof, and Jeshanah with the towns thereof, and [l] Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD [m] struck him, and he died.

21 ¶ But Abijah waxed mighty, and married [n] fourteen wives,[‡] and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the [§] story of the prophet [o] Iddo.

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A. M. 3016. B. C. 988.

c Judg. 19. 14. Josh. 18. 28.

d Ch. 12. 15.

e Heb. *bound together.*

f Ch. 14. 9. & 17. 14—18. 1 Chr. 21. 5.

† The numbers of these armies seem so great as to afford to the mindless of thoughtless infidels an occasion of cavilling. A little knowledge of the construction of Eastern armies would, however, remove all improbability. Besides, though each had so many of his own troops, or of auxiliaries, it does not follow, that either had all his army assembled on one field of battle.—Ed.

g Josh. 18. 22. Gen. 10. 18.

h Judg. 9. 7. 2 Sam. 20. 17. Ps. 20. 7. Rom. 12. 18.

i 1 Sam. 18. 19. 13. 2 Sam. 7. 12—16. Ps. 132. 12.

i Num. 18. 19. Ezek. 43. 24. *i. e.* a perpetual one of friendship.

‡ See note on Lev. 2. 13.—Ed.

k 1 Kin. 11. 26. & 12. 20. 27. ch. x.

l Judg. 9. 4. & 11. 3. Job 30. 8. Deut. 13. 13. Prov. 13. 20.

m Ch. 12. 13. Eccl. 10. 16. Is. 3. 4. 1 Cor. 14. 20. Eph. 4. 14.

§ Not young in years, for he was forty, but young in the knowledge and experience of human affairs.—Ed.

n Ch. 11. 1—4.

o Ch. 9. 8. 1 Chr. 17. 14. & 28. 5. & 29. 23. Ps. 82. 1.

p Is. 31. 1. 3 Ps. 33. 16. 1 Sam. 4. 8. 5. 1 Kin. 12. 28. Hos. 8. 6.

q Ch. 11. 14, 15.

‖ It is most probable, that Jeroboam had deprived the Levites of their offices and possessions, not having been able to seduce them to the worship of the *calves*, or from their attachment to the temple service of Jehovah at Jerusalem.—Ed.

r 1 Kin. 12. 31. & 13. 33.

s Heb. *to fill his hand*, Ex. 29. 1. Lev. 8. 2.

* The Aaronic priest was consecrated with the offering of one bullock and one ram. Lev. 8. 22. Abijah seems to make mention of *seven*, as if it were a kind of simoniacal bribe for obtaining the office.—Ed.

t Ex. 19. 5—7. ch. 11. 16. 17. & 12. 6.

u Ex. xxix. Num. 18. 1—7. & iii. 6, viii. 1 Chr. xxiii—xxvi.

x Ch. 2. 4. Ex. 29. 38—42.

y Lev. 24. 6. Ex. 25. 30.

z Ex. 27. 20, 21. Lev. 24. 2.

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A. M. 3016. B. C. 988.

a Deut. 20. 4. Ps. 20. 7. Ex. 14. 3. 6. Rom. 8. 31. Is. 41. 10

b Num. 10. 9. & 31. 6.

c Acts 5. 39. Job 9. 4. & 40. 2. 1 Cor. 10. 22.

* Three circumstances will account for Jeroboam's listening to this lengthened and accusatory address. 1. His conscience may have felt it, and deprived him, for the moment, of power to silence it by any noise in his army. 2. He may have been afraid to prevent his army from hearing the young king. 3. And, what is most probable, he may have been only listening in appearance, to prevent Abijah's attention from the ambush, (ver. 13.) he was secretly laying against him.—Ed.

d Jos. 8. 4. Judg. 20. 29, 33, 37. Prov. 21. 30, 31. Jer. 4. 22.

e Ex. 14. 10, 15. ch. 11. 1. Ps. 50. 15. 1 Kin. 22. 32.

f Ch. 14. 12. & 20. 21. Ps. 3. 8. & 33. 16. Is. 10. 16—19.

† Infidels have asserted the utter incredibility of such a slaughter, and believers have sought for modes of calculation to reduce the amount. There is no ground for the infidelity of the one class, nor necessity for the research of the other. The text does not say they were all slain in one battle, but includes the loss of life during the continuance of the war. See ver. 19. and compare ch. 14. 1. When viewed thus, there will be no difficulty in admitting the calculation: examples of equal extermination may be found, alas! in all ages.—Ed.

g Heb. *humbled.* Judg. 8. 28. Ps. 106. 42.

h 1 Chr. 5. 20. 2 Kin. 18. 5. Ps. 22. 4. Dan. 3. 28. Lev. 26. 7, 8. Deut. 28. 7.

i Jos. 10. 19.

k Gen. 12. 8. Jos. 8. 9. 1 Kin. 12. 29.

l John 11. 54. ch. 13. 8. 2 Sam. 13. 23.

m 1 Sam. 25. 38. Ezek. 24. 16. 1 Kin. 14. 20. & 15. 9.

n Deut. 17. 17. ch. 11. 21.

‡ B. C. 955.

§ Or, *commentary.*

o Ch. 12. 15. & 9. 29.

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prodigals! How forward he is to meet them with merciful deliverances who humble themselves before him! Whenever we have hearts humbled under troubles, they have done their work, and shall either be removed, or have their nature altered into tokens of kindness. And it is a great mercy to a sinful people if God but grant a partial deliverance. It is well if the guilt be removed, though we should smart in the flesh for it. They who reckon God a hard master, and his service burdensome, will find the slavery and wages of their lusts but a miserable exchange. It is far more honourable and safe to endure the utmost hardships in obeying God, than to risk the punishments of disobedience. But how easily God can restrain the fury of the most outrageous conquerors by his invisible arm, and set limits to their ravages! and happy is it when, in evil times, he preserves a remnant for himself. Judgments, which make us learn righteousness, are mercies in disguise. But, if our heart be not engaged in the service of God, all is naught. They, who never had their heart fixed to him, and never made real religion their principal business, are easily drawn to any thing evil. Though God's judgments may force men to their prayers, nothing but almighty grace can convert them to himself. And, alas! how many in his church do but cumber the ground while they live, and in a moment go down to their grave!

REFLECTIONS UPON CHAP. XIII.—What multitudes do wicked princes render subservient to their lusts! Before men proceed to the extremities of war, every peaceable method of accommodation ought to be tried; as, at least, all the death on the one side is murder, and often so on both. Many can talk finely of God and his service, who have no heart-love to them, or any correspondent practice. What an advantage in war is it to have a righteous cause and a powerful and gracious God on our side; and when we evidence it by not forsaking him, but by cleaving to his ministers and ordinances! But dangerous is their case who have ambition that cannot be satisfied, and who are emboldened by mere success! Prosperous iniquity is but a short-lived joy. They who have God their enemy, will find all human efforts in vain. And the fair warnings, that render them inexcusable in their obstinacy, will occasion their more distinguished ruin. How often are princes occupied in laying ambushments of war and death, when they should be treating of solid and lasting peace! But earnest supplications to God are more powerful than carnal stratagems: and he often lets his people fall into the most imminent danger, to awaken their cries, exercise their faith, and make their deliverance the more glorious. But, if we are enabled to trust in him, we shall not be moved. The prayer of faith and shouts of victory are inseparable. Civil wars and disputes among brethren are generally the most bitter and bloody: and what multitudes of souls doth a furious war hurry headlong and thoughtless into an eternal state, and most of them into the depths of hell! Nor can the mightiest escape the strokes of God's wrath and darts of death.

## CHAPTER XIV.

(1) *Asa begins his reign in peace, piety, and zealous reformation:* 1—5. (2) *He fortifies his cities, and recruits his army:* 6—8. (3) *He obtains a glorious victory over a prodigious host of Ethiopians:* 9—15.

A. M. 3049. B. C. 955.

SO Abijah [a] slept with his fathers, and they buried him in the city of David: and [b] Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which* [c] *was* good and right in the eyes of the LORD his God:[*]

3 For he took away [d] the altars of the strange *gods*, and the [e] high places, and brake down the [†] images, and cut down the groves;

4 And [f] commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 [g] Also he took away out of all the cities of Judah the high places and the [‡] images: and the kingdom was quiet before him.

6 ¶ And [h] he built fenced cities in Judah: [i] for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; [k] because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side: so they built and prospered.

8 ¶ And Asa had [l] an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.[§]

9 ¶ [m] And there came out against them Zerah the Ethiopian, with an host of a [n] thousand thousand,[‖] and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of [o] Zephathah at Mareshah.

11 And Asa [p] cried unto the LORD his God, and said, LORD, [q] *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for [r] we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee.

12 So the LORD [s] smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.[*]

13 And Asa, and the people that *were* with him, pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host: and they carried away very much spoil.

14 And they smote all the cities round about Gerar;[†] for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

a 1 Kin. 2. 10. ch. 9. 31. & 12. 16.

b 1 Kin. 15. 8—14.

c 1 Kin. 15. 11. & 11. 33. ch. 29. 2.

* Not in the sight of "the Lord God," but of "the Lord *his* God," to remind us, that the act of mercy whereby God "apprehends us in Christ Jesus," is accompanied by an act of faith whereby we "apprehend" him of whom we are apprehended. Phil. 3. 12. 1 Cor. 3. 22.—Ed.

d 1 Kin. 11. 7, 8. & 14. 23—24. Ezek. 20. 28. 1 Pet. 1. 18.

e Of strange gods. 1 Kin. 15. 14. ch. 15. 17.

† Heb. *statues.*

f Josh. 22. 5. Deut. 18. 19. ch. 31. 21. & 30. 18—20. Ezra x. Neh. v. viii—xiii.

g Ver. 3, 4.

‡ Heb. *sun-images.*

h Ch. 8. 2—6. & 11. 6—12.

i Ver. 1, 5. Judg. 3. 11, 30. & 5. 31. Ps. 127. 1, 2. & 46. 9. ch. 13. 15.

k Lev. 26. 1—13. Deut. 28. 1—14. & iv —vi.

l Ch. 11. 1. & 13. 3. & 25. 5. But all (his strength is soon tried.

§ It is not to be imagined he had such a standing army always organised, and, like modern European armies, totally withdrawn from agriculture and manufactures. David had but a 12th part called out at one time; and this, it is probable, continued to be the model of his successors. See 1 Chr. 27.—Ed.

m Ch. 16. 8. Is. 18. 1. Ezek. 30. 5. Who had lately subdued Egypt.

n Ch. 13. 3. & 17. 14—18. Ps. 33. 16.

‖ This prodigious army would not, as in European armies, consist entirely of soldiers with regular commissariat and a few camp followers, but would include, as is often the case with Eastern armies, the entire population, or, at least a vast retinue of servants, counted in the muster, but forming no part of the effective force.—Ed.

o Josh. 15. 44. Mic. 1. 15. Judg. 1. 17.

p Ex. 14. 15. ch. 13. 14. Ps. 50. 15. & 91. 15. & 120. 1.

q 1 Sam. 14. 6. Ps. 33. 17. Rom. 8. 31.

r 1 Sam. 17. 45. Ps. 20. 5. & 3. 11. & 34. 3. & 118. 10—13. ch. 13. 12. & 16. 8. Prov. 18. 10. Jer. 32. 17. Acts 9. 4. Is. 41. 10—13. Rom. 8. 31.

s Ch. 13. 15. & 20. 22. & 16. 8. Lev. 26. 7, 8. Deut. 28. 7. Josh. 23. 9, 10.

A. M. 3050. B. C. 954.

* The infidel who objects that such an army would never be brought against such an inconsiderable land, will be answered by the classical reader, when he remembers Xerxes, Greece, and Marathon; and the believer will rejoice in the light of Scripture, which exhibits, not man's prowess, but God's mercy, in every national deliverance.—Ed.

† It is evident that Zerah had not come as a mere invader, but as a settler, taking possession of lands and cities. The invasion and occupation of the Roman empire, by the northern nations will afford an intelligible parallel; while in the one case will be seen the mercy, in the other, the severity of God. Rom. 11. 22.—Ed.

## CHAPTER XV.

(1) *While Asa and his troops return triumphant, the prophet Azariah encourages them to perfect their reformation:* 1—7. (2) *Asa and his subjects remove the idols which remained in the land,* 8; *and, having sacrificed part of their spoil,* 9—11; *dedicate themselves to God by solemn covenant; and agree that, according to God's law, obstinate idolaters shall be put to death:* 12—15. *The court is purged, and Maachah, the queen mother, deposed for her idolatry:* 16. *The dedicated things are laid up in the temple:* 18. *But the high places, erected in Solomon's old age, still remain:* 17. (3) *Great peace attends this reformation:* 19.

A. M. 3052. B. C. 945.

AND [a] the Spirit of God came upon Azariah the son of Oded:

2 And he went out [*] to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The [b] LORD *is* with you, while ye be with him; and [c] if ye seek him, he will be found of you; but [d] if ye forsake him, he will forsake you.

3 Now for [e] a long season[†] Israel *hath been* without the true God, and without a teaching priest, and without law:

4 But [f] when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there was* [g] no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And [h] nation was [‡] destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of [i] Oded[§] the prophet, he took courage, and put away the [k] abominable idols out of all the land of Judah and Benjamin, and out of the cities [l] which he had taken from

a 2 Sam. 23. 2. Ezek. 8. 14. 2 Pet. 1. 21.

* Heb. *before Asa.*

b Ch. 13. 12. & 32. 8. 1 Chr. 22. 18. Jam. 4. 8.

c Ver. 4, 14. Mat. 7. 7. ch. 33. 12, 13. Ps. 32. 6. Jer. 29. 12—14. Is. 55. 6.

d 1 Chr. 28. 9. 2 Kin. 21. 14. ch. 24. 20. & 7. 19, 20.

e Hos. 3. 4. 1 Kin. 12. 25—33. & 13. 3.

† The prophet does not mean "long ago," in reference to the time of the Judges; but addressing Judah and Benjamin, (ver. 2, 8.) he speaks of the separate kingdom of Israel under Jeroboam, (compare ver. 9.) of the mutual calamities the two kingdoms inflicted upon each other, (see ch. 13. 17.) because of this national defection, and of God's mercy to such, in either nation, as believed the word of his law and prophets, and turned to him by repentance.—Ed.

f Judg. 3. 9, 15. & 10. 10, 16. 1 Sam. 7. 4.

g Judg. 5. 6. & vi. x. 1 Sam. xiii. ch. 12. 13. & xiii.

h Ch. 12. 15. & 13. 17. Is. 10. 5. Amos 3. 6.

‡ Heb. *beaten in pieces.*

i Ver. 1.

§ "These words," that is, the words spoken by Azariah the son of Oded, (ver. 1.) and the "prophecy" of Oded himself, who had likewise spoken, though the words of his prophecy are not given, while their happy effect is recorded.—Ed.

k Heb. *abominations.* 2 Kin. 23. 13. 1 Ch. 13. 12.

REFLECTIONS UPON CHAP. XIV.—What a mercy to a church and nation are pious and reforming princes! And it is comely and pleasing when those, who attempt to reform others, show themselves proper patterns of virtue and devotion: when they act with due patience and prudence, as well as holy zeal; seeking to draw men from their abominations, without offering violence to their persons. However difficult or dangerous it may appear to repress the torrent of iniquity, zeal for God, and dependence on his assistance, will work wonders. Nay, when princes act with due steadiness and zeal in the suppression of profaneness and idolatry, they often find less difficulty then they at first imagined. Men's consciences side with the reforming laws, even while their inclinations are against them. Outward peace and prosperity must be considered as a great mercy. And this reward of fidelity to, and trust in, God, should be improved to promote true religion: yet in the most profound peace it is proper to prepare for war: the clouds will return after the rain. God often tries his people with great danger and distress while they are proceeding in their duty, in the work of reformation: but there is no craft or might that can prevail against the Lord their God. And in such cases he is ready to answer their prayer of faith, and grant them an easy victory over their enemies, spiritual or temporal. But how dreadful is the guilt of princes who rashly hurry multitudes of their subjects into ruin, death, and hell! Often, they who assist the Lord's enemies against his people, share in their just punishments: and the wealth of the sinner is laid up for the just.



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mount Ephraim, and renewed the [o]altar of the LORD that *was* before the porch of the LORD.

9 And he gathered [p]all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him:)

10 So they gathered themselves together at Jerusalem in the [q]third month, in the fifteenth year of the reign of Asa.

11 And they [r]offered unto the LORD [s]the same time, of the spoil *which* they had brought, seven hundred oxen, and seven thousand sheep.

12 And they [t]entered into a covenant to seek the LORD God of their fathers with all their heart, and with all their soul;

13 That [t]whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.[†]

14 And they [u]sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all [x]Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he [y]was found of them: and the LORD gave them rest round about.

16 ¶ And also *concerning* [z]Maachah the [a]mother of Asa the king, he removed her from *being* queen, [‡]because she had made an [§]idol[§] in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook [b]Kidron.

17 But the [c]high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought [d]into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto [*]the five and thirtieth year of the [e]reign of Asa.

## CHAPTER XVI.

(1) *Asa's foolish and sinful league with Ben-hadad king of Syria against Baasha and the Israelites:* 1—6. (2) *God's rebuke of him for this by Hanani, and his persecution of the prophet for his faithfulness:* 7—10. (3) *His sickness; death, and burial:* 11—14.

IN the six and thirtieth year of the [*]reign of Asa, [a]Baasha king of Israel came up against Judah, and built [b]Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then [c]Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at [*]Damascus, saying,

3 *There is* [d]a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad [e]hearkened unto king Asa, and sent the captains of [†]his armies against the cities of Israel; and they smote [f]Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.[‡]

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then [g]Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he built therewith [h]Geba and Mizpah.

7 ¶ And at that time [i]Hanani the seer came to Asa king of Judah, and said unto him, [k]Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped[‖] out of thine hand.

8 Were not [l]the Ethiopians and the Lubims [‖]a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the [m]eyes of the LORD run to and fro throughout the whole earth, [n]to show himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou [o]hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was [p]wroth with the seer,* and put him in [q]a prison-house; for *he was* in a rage with him because of this *thing*. And Asa [†]oppressed *some* of the people [r]the same time.

11 ¶ And, [s]behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth year[‡] of his reign, was [§]diseased in his feet, until his disease *was* exceeding *great*:[§] yet in his disease he [u]sought not to the LORD, but to the physicians.[‖]

13 ¶ And Asa slept with his fathers,* and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had [†]made for himself in the

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A. M. 3064. B. C. 940.

[o] Ch. 4. 1. & 8. 12.

[p] Ch. 11. 16. & 32. 9. Zech. 8. 23.

[q] Esth. 8. 9.

[r] Num. 31. 28, 29. ch. 1. 6. & 7. 5. & 1 Chr. 26. 26, 27.

[s] Heb. *in that day.*

[t] Deut. 5. 2, 3. & 29. 1. ch. 29. 10. & 34. 31. 32. Neh. 9. 38. & 10. 28. Ps. 119. 3. Jer. 50. 5. & 2 Cor. 8. 5.

[t] Ex. 22. 20. Deut. 13. 9. & 17. 5. & 20. 17

[†] The essence of the Jewish constitution was that God was King, consequently every act of idolatry was considered as high treason, and therefore capitally punished. Deut. 17. 2.—ED.

[u] Neh. 5. 13. & 10. 29. Ps. 119. 106.

[x] Neh. 6. 10. 2 Cor. 1. 12. Prov. 3. 17. Ps. 32. 11.

[y] Ver. 2, 4. Mat. 7. 7. Is. 45. 19. ch. 15. 6, 7.

[z] 1 Kin. 15. 13. ch. 15. 3, 5. Deut. 33. 9. & 13. 6, 8. Zec. 13. 3.

[a] Grandmother. 1 Kin. 15. 2, 10.

[‡] In many Eastern courts, the queen mother is not a name of relation, but of a high and influential office. From such a dignity Maachah seems to been removed.—ED.

[§] Heb. *horror.*

[‖] Literally, "a *fear* in a grove," that is, an object to be worshipped with fear, not the filial and ennobling fear which is due to God, but the slavish and degrading fear rendered to an abominable idol. There is little doubt that this idol was Ashtaroth.—ED.

[b] 2 Kin. 23. 4, 6, 12.

[c] For worship of the true God. Lev. 26. 30. Deut. 12. 13, 14. 1 Kin. 22. 43. 2 Kin. 12. 3. & 14. 4. ch. 33. 17.

[d] 1 Kin. 7. 51. & 15. 15.

[*] Till the end of.

[e] Kingdom. 1 Kin. 15. 10, 33.

A. M. 3065. B. C. 939.

[*] *Viz.* From the rending of the ten tribes from Judah, over which Asa was now king.

[a] 1 Kin. 15. 17—22. & 12. 27. ch. 11. 16.

[b] 1 Sam. 7. 17.

[c] 2 Kin. 12. 18. & 16. 8. & 18. 15.

A. M. 3065. B. C. 939.

[*] Heb. *Darmesek.*

[d] Judg. 2. 2. Is. 31. 1. & 8. 12.

[e] 1 Tim. 6. 10.

[†] Heb. *which were his.*

[f] 1 Kin. 15. 20. & 2 Kin. 15. 29.

[‡] B. C. 933.

[g] 1 Kin. 15. 22.

[h] Josh. 18. 24, 28. 1 Sam. 7. 6, 16.

[i] 1 Kin. 16. 1. ch. 19. 2. & 20. 34.

[k] Is. 31. 1. Jer. 17. 5, 6.

[‖] Called in as auxiliaries, it would seem the Syrians had become marauders; not an uncommon result with such mercenary armies, and that Asa had been compelled to turn his arms against them. (comp. ch. 16. 2.) and that they had "escaped" for the present to return in greater force against his kingdom.—ED.

[l] Ch. 14. 9—12.

[‖] Heb. *in abundance.*

[m] Prov. 5. 21. & 15. 3. & Job 31. 21. Zech. 4. 10. Jer. 16. 17. Heb. 4. 13.

[n] Ps. 18. 25, 26. & 32. 7. & 113. 6. Zech. 2. 5.

[o] 1 Chr. 21. 8. 1 Kin. 15. 32. 2 Sam. 12. 7—12.

[p] Ch. 26. 19. Ps. 141. 5.

[*] Even the heathen have said, that "anger is a short *madness.*" Our Lord has, however, shown that it is still worse, and that, when causeless, it is *murder*, Mat. 5. 22. Here its heinous character still farther appears in its direct rebellion against the message of God.—ED.

[q] Ch. 18. 26. Jer. 20. 2. & 29. 26.

[†] Heb. *crushed.*

[r] Gen. 9. 21. 22. & 19. 33. 2 Sam. 11. 4.

[s] 1 Kin. 15. 23. ch. 24. 27. & 25. 26. & 27. 7. & 28. 26. & 32. 32. & 33. 18. & 35. 27. & 36. 8.

[‡] B. C. 916.

[t] Job 14. 1. Deut. 28. 22. ch. 21. 15, 19. & 24. 25.

[u] 1 Chr. 10. 14. Jer. 17. 5. Is. 22. 2.

[§] Some disease commencing in the feet and ascending, (as the original intimates) upward to the body.—Disease is the offspring of sin, and every disease is either a corrective of sin, or a cultivator of grace. 1 Cor. 11. 30, 32. 2 Cor. 4. 17. Disease should therefore lead to careful self-examination; and, if we have never yet drawn near to God, or fallen from our first love, it should warn us to seek him while he may be found.—ED.

[‖] Most probably foreigners, who were astrologers, and dealers in amulets and charms, a species of idolatry that led the king's heart away from God.—ED.

[*] B. C. 914.

[†] Heb. *digged.*

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REFLECTIONS UPON CHAP. XV.—Let me observe, that God grants peace and victory to his people to animate them to their duty; that none ever seek him in vain; but that the case of churches and nations is extremely bad when God forsakes them; and that the hurt which we or others have sustained by sin ought to deter us from it. God's work must be done with unanimity, cheerfulness, and resolution; and we must draw as many as we can into it. He must be served with the first and best of what providence brings to our hand: and all our religious performances are to no purpose except they be hearty and sincere. Notwithstanding the high obligations of God's law on our consciences, to the whole of our duty, it is often necessary that we bind our souls to it by bonds, oaths, and covenants, with God, in order to fortify us against temptation, and engage us to holiness, or to renew those public covenants into which our fathers entered for themselves and us. Public covenanting with God is of great use in times of reformation; and ought always to be grounded on the covenant of grace and the great sacrifice of Jesus Christ; performed with much knowledge, faith, integrity, delight, and cheerfulness; and nothing engaged to in it but what is plainly warranted by God. It is both an honour and happiness for nations to be under such vows. And great care, faithfulness, and impartiality ought to be exercised in extirpating idolatry, and in punishing obstinate idolaters for their treasonable rebellion against God, the King of kings. National piety procures national

city of David, and laid him in the bed which was filled with [x] sweet odours, and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great [y] burning for him.

A. M. 3060. B. C. 944.

x Gen. 50. 2. Mark 16. 1.

y Jer. 34. 5. ch. 21. 19. & 32. 33.

## CHAPTER XVII.

(1) *Jehoshaphat's accession:* 1, 2, 5. (2) *His personal piety:* 3, 4, 6. (3) *His labour, by the priests and Levites, to promote piety in his kingdom:* 7—9. (4) *His influence he had among his neighbouring princes:* 10, 11. (5) *The prodigious strength of his kingdom in garrisons and other forces:* 12—19.

AND [a] Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he [b] placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was [c] with Jehoshaphat, because he walked in the [d] first ways of his father David,* and sought not unto Baalim;

4 But [e] sought to the *LORD* God of his father, and walked in his commandments, and not [f] after the doings of Israel:

5 Therefore the LORD [g] stablished the kingdom in his hand: and all Judah brought to Jehoshaphat [h] presents; and he had riches and honour in abundance.

6 And his heart † was lifted up in the ways of the LORD: moreover, he took away the [i] high places and groves out of Judah.

7 ¶ Also, in the third year‡ of his reign, [k] he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, [l] to teach in the cities of Judah. §

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, [m] priests.

9 And they taught in Judah, and *had* [n] the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And [o] the fear of the LORD ‖ fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also [p] *some* of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat [q] waxed great exceedingly; and he [r] built in Judah * castles, and cities of store.

13 And he had [s] much business in the cities of Judah: † and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* [t] the numbers of them, according to the house of their fathers: Of Judah, the captains of thousands, Adnah the chief, and with him ‡ mighty men of valour three hundred thousand.

15 And § next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, [u] who willingly offered himself unto the LORD; ‖ and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 * These waited on the king, besides *those* whom the king [x] put in the fenced cities throughout all Judah.

A. M. 3060. B. C. 944.

a 1 Kin. 15. 24. & 22. 41. 1 Chr. 3. 10. Mat. 1. 8.

b Ch. 11. 11, 12. & 14. 7. & 15. 8. ver. 19.

c Ch. 15. 2. Rom. 8. 31.

d Not 2 Sam. xi.

* Some read the passage—"of his father and of David;" others, for David, would substitute Asa. Houbigant renders it, "first and last;" but there does not appear sufficient authority for any of these emendations. That the "first ways" of Asa were religious, is recorded (chap. 14. 2) and may not David have been one of his names, generally dropped for the name of Asa, *or the physician*, a name probably derived from his following physicians to the neglect of God. Chap. 16. 12.—Ed.

e Ch. 14. 2. & 15. 2. Luke 1. 6. 1 Thes. 2. 10. 2 Cor. 1. 12.

f 1 Kin. 12. 28—33. & 13. 33. & 16. 25—34.

g 2 Sam. 7. 25. 1 Kin. 2. 12. Ps. 127. 1. 1 Pet. 5. 10.

h 1 Sam. 10. 27. 1 Kin. 4. 21. ch. 1. 15. Mat. 6. 33.

† That is, *was encouraged.*

i Of idols, for 1 Kin. 22. 43. ch. 20. 33.

‡ B. C. 911.

k Ps. 49. 23. & 60. 13. 1 Neh. 8. 7. ch. 35. 3.

§ The princes, most probably, taught the civil law, the Levites and the priests the nature and design of the ceremonies of the temple service; all was contained in the "book of the law." It forms a remarkable example of a public itinerant ministry, which appears to have been imitated, in some degree, in the reign of Edward VI.—Ed.

m Deut. 17. 18. Mal. 2. 7. ch. 35. 3.

n Is. 8. 20. John 5. 39. Deut. 6. 6—9. Mat. 28. 20. 2 Tim. 3. 16, 17. Rom. 15. 4.

o Gen. 35. 5. ch. 14. 14.

‖ Heb. *was.*

p Ch. 9. 14. & 26. 8. 2 Kin. 3. 4.

A. M. 3154. B. C. 850.

q Ver. 5, 11, 13. 1 Chr. 29. 25.

r Ch. 8. 2—6. & 11. 5—12. & 14. 6, 7.

* Or, *palaces.*

s 1 Chr. 27. 27—31.

† By his judicious government, he increased commerce and manufactures, and carried on much public improvement in all the cities.—Ed.

t Gen. 12. 2. & 13. 16. & 15. 5. & 22. 17. & 26. 4.

‡ Not *with him* in Jerusalem, but subject to the monthly mustering, ordained by David, (1 Chr. 27.) and ready to be called out together for the defence of their country.—Ed.

§ Heb. *at his hand*

u Judg. 5. 2, 9. Ps. 110. 3. Acts 2. 41. In all 780,000 of Judah, and 380,000 of Benjamin. The whole of his subjects could not therefore be less than 6,000,000 of men, women, and children.

‖ That is, who did not choose war as a mere profession, or for the purposes of advancement, but solely in obedience to the Lord, when his providence or his word called him to the defence of his country.—Ed.

* Officers.

x Ver. 2, 19.

## CHAPTER XVIII.

(1) *Jehoshaphat's sinful affinity with Ahab:* 1—3. (2) *Their consultation with false prophets, and with Micaiah, about their purposed expedition to Ramoth-gilead:* 4—27. (3) *The issue is extreme danger to Jehoshaphat, death to Ahab, and a total rout to the Hebrew army:* 28—34.

NOW Jehoshaphat had [a] riches and honour in abundance, and [b] joined affinity with Ahab.*

2 [c] And † after *certain* years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, [d] Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

A. M. 3107. B. C. 897.

a Ch. 17. 5, 12. & 1. 15. 1 Sam. 2. 30. Mat. 6. 33. 1 Tim. 4. 8. Prov. 10. 22.

b 2 Kin. 8. 18. 2 Cor. 6. 14. Gen. 6. 2.

* Joram his eldest son, married Athaliah, Ahab's daughter—a remarkable example of the danger of marrying into an irreligious family; as it led to the ruin both of father and son.—Ed.

c 1 Kin. 22. 2. Prov. 9. 6. & 25. 3. & 13. 20.

† Heb. *at the end of years.*

d 1 Kin. 22. 4—35. ch. 19. 2. 2 Kin. 3. 7.

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happiness; yet none experience the real pleasures of religion but such as are sincere and upright in it; to such, though they be not sinless, God's service brings its own comfort and reward along with it.

REFLECTIONS UPON CHAP. XVI.—The strongest faith may soon be shaken: and unbelief will make the best to fall into a variety of evils. What reliance can there be on an arm of flesh! What enticement is there, or even hiring of men, to perjury, and to murdering of God's people, by the plunder of his temple! But opposition to God's people, or murdering of them, though it should be by the hand of heathens, brings along with it the most fearful ruin. And often, particularly in carnal expedients to extricate themselves, even good men act against their experience, their knowledge, and their interest, all at once: often in pride they hate, and in passion they persecute, their faithful reprovers; and, even in distress, overlook God, and depend on means carnal or devilish. O what need we have to consider our ways, to keep our heart with all diligence, and to pray for peculiar grace to keep us to the end! All our departures from God spring from our evil heart of unbelief: and the very means which we use unlawfully to avert trouble will bring it more heavily upon us. Sinful wisdom will at last appear egregious folly. Passion, and impatience of reproof, will issue in bitter groans. Rewarding of God's messengers with imprisonment will issue in our own confinement on earth or in hell: and, if our desperate wickedness of heart be indulged, it will mark us with lasting shame. But, notwithstanding all their sad blemishes, the godly die in Christ, and must be had in honour by their survivors.

REFLECTIONS UPON CHAP. XVII.—How glorious is it, when remarkable piety and prosperity are so connected that they promote one another, and outward wealth and greatness lift up the heart to God!—when kings at the same time promote religion and advance the civil power of the nation!—when the personal piety of princes, and their zeal for reforming others, are equally conspicuous!—and when ministers and magistrates heartily concur in promoting the knowledge



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4 ¶ And Jehoshaphat said unto the king of Israel, [o] Inquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets [f] four hundred men,[*] and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, [g] Go up; for God will deliver *it* into the king's hand.

6 ¶ But Jehoshaphat said, *Is there* not here a prophet of the LORD [h] besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet [i] one man, by whom we may inquire of the LORD: but I hate him; [k] for he never prophesieth good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of is* [†] officers, and said, [l] Fetch quickly Micaiah the son of Imla.

9 And the king of Israel, and Jehoshaphat king of Judah, sat either of them on his throne, clothed in *their* robes, and they sat in a [m] void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him [n] horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, [o] Go up to Ramoth-gilead, and prosper; for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king [p] with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, [q] even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, [r] Go ye up, and prosper, and they shall be delivered into your hand.[‡]

15 ¶ And the king said to him, How many times shall I [s] adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as [t] sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, [*] but evil?

18 Again he said, Therefore hear the word of the LORD; I saw [u] the LORD sitting upon his throne,[†] and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a [x] spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be [y] a lying spirit in the mouth of all his prophets. And *the* LORD said, Thou shalt entice *him*, and thou shalt also prevail: [z] go out, and do *even* so.[‡]

22 Now therefore, behold, the LORD [a] hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee?

23 ¶ Then Zedekiah the son of Chenaanah came near, and [b] smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, [c] thou shalt see on that day when thou shalt go into [d] an inner chamber to hide thyself.

25 Then the king of Israel said, [e] Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this *fellow* in the [f] prison, and [g] feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, [h] If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, [i] Hearken, all ye people.[§]

28 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, [k] I will disguise myself, and will go to the battle; but put thou on thy robes.[‖] So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, [l] save only with the king of Israel.[*]

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel; therefore they [m] compassed about him to fight: but Jehoshaphat

A. M. 3107. B. C. 897.

[o] 1 Kin. 22. 4—6. 1 Sam. 23. 2. 4. 9. 2 Sam. 2. 1. & 5. 19, 23.

[f] 1 Kin. 18. 19. & 22 6.

[*] That is, of those called prophets, from pretending to foretell future events. The word *is*, fixing the meaning of the response to Ramoth-gilead, is not in the original; so that, like other false oracles, these prophets could have defended their answer, whatever the event had been. Neither is any king specified, so that the delivery might have been to the king of Syria, as readily as to the king of Israel. —Ed.

[g] Ezek. 13. 3—10. 19. 22. Jer. 23. 17. Is. 30. 10. Mic. 2. 11. & 3. 11.

[h] Heb. *yet*, or *more*. 1 Kin. 22. 7—27.

[i] 1 Kin. 20. 13, 22, 28, 35.

[k] Mic. 2. 11. Jer. 28. 8, 9. Gal. 4. 16. with 1 Kin. 18. 17. & 21. 20. & 22. 8.

[†] Or, *eunuchs*.

[l] Heb. *Hasten*. 1 Kin. 22. 9.

[m] Or, *floor*. 1 Kin. 22. 10.

[n] Jer. 27. 2. Is. 20. 2—4. Ezek. iv, v. 1 Kin. 22. 11.

[o] 1 Kin. 22. 12. Prov. 24. 24, 25. ver. 32—34. 2 Pet. 2. 1. Jude 16. Rev. 16. 13, 14. & 22. 8.

[p] Heb. *with one mouth*. 1 Kin. 22. 13.

[q] Jer. 23. 28. & 42. 4. 1 Cor. 11. 23. & 4. 2. Mat. 28. 20. Ezek. 2. 7. & 3. 17. Acts 20. 27. Is. 8. 20.

[r] Lam. 4. 21. Amos 4. 4, 5. Eccl. 11. 9. 1 Kin. 18. 27. & 22. 15.

[‡] Micaiah does not speak in the name of the Lord, but pointing to the false prophets, he repeats their words, as if he had said, Why ask me since these your chosen oracles have so spoken? Besides, he does not say, "Go ye up" and ye shall "prosper;" but, "go ye up and prosper," and, in that event, "they shall be delivered," but *that event* he does not foretell. The sentence merely requires to be read with the emphasis on *prosper*, and the prophet stands clear either from using irony, or speaking untruth.—Ed.

[s] 1 Sam. 14. 24. & 3. 17. Mat. 26. 63.

[t] Zec. 13. 7. & 10. 2. ver. 33, 34. 1 Kin. 22. 17, 36. Jer. 23. 1—3.

A. M. 3107. B. C. 897.

[*] Or, *but for evil*.

[u] Dan. 7. 9, 10. Ps. 103. 20, 21. Is. 6. 1—4. Job 1. 6. & 2. 1. 1 Kin. 22. 19—22.

[†] This prophecy is an emblematic vision, such as is common in other prophecies, for example, in Nebuchadnezzar's vision of the empires, under the emblem of a compound image, (Dan. 2. 31—45.) or Daniel's vision of the beasts, (Dan. 7.) or the still more complicated, because more particular, visions of John in the Apocalypse.—Ed.

[x] Job 1. 6. & 2. 1. 2 Cor. 12. 7. & 2. 11. 2 Thes. 2. 9, 11.

[y] Rev. 20. 8. & 12. 9 Hos. 4. 12. Zec. 13. 2. John 8. 44.

[z] Ps. 106. 6, 17. 2 Thes. 2. 10, 11.

[‡] Not a permission, but a command, to inflict a judicial and deserved punishment upon a king who hated truth, and loved lies. This does not, however, excuse the lying spirit, or make God the author of his lies: that lying spirit is himself judicially punished, when given over, like wicked men, to follow his own wicked inclinations. See Ps. 81. 12. Rom. 1. 24, 26, 28. 2 Thess. 2. 7—12.—Ed.

[a] Job 12. 16. Is. 19. 14. Ezek. 14. 9. Judg. 9. 23. Amos 3. 6. Rom. 1. 24. Ps. 81. 12.

[b] Jer. 20. 2. Mark 14. 65. Acts 23. 2. 2 Cor. 11. 7. 1 Kin. 22. 24.

[c] Is. 26. 11. 2 Kin. 7. 2. Jer. 23. 18.

[d] Heb. *a chamber in a chamber*. 1 Kin. 20. 30. & 22. 25.

[e] 1 Kin. 19. 10. & 22. 26. Rev. 2. 10. ch. 25. 10.

[f] Jer. 37. 15. Mat. 14. 3.

[g] 1 Kin. 22. 27. Is. 30. 20. Ps. 80. 5.

[h] Num. 10. 29. Is. 44. 26. ch. 23. 10.

[i] Mic. 1. 2. Rev. 2. 7. 11. 29. Jer. 22. 29. 1 Kin. 22. 28.

[§] That is, the prophet said *hearken*; thus putting his prophetical character to the test of public and undeniable failure or fulfilment of his prediction.—Ed.

[k] 1 Kin. 22. 30. & 14. 2. & 20. 38. ch. 35. 22. ver. 30, 31. Ps. 12. 2. & 55. 21. Prov. 29. 5.

[‖] See note on 1 Kin. 22. 30.—Ed.

1 Horrid ingratitude. 1 Kin. 20. 32—34. Mat. 6. 6. Prov. 12. 10.

[*] Thus does the wicked king seek to destroy the man that had spared his life, and restored him to liberty and a kingdom. 1 Kin. 20. 31, 34, 42. But ingratitude to man is inseparable from ingratitude to God. Rom. 1. 21.—Ed.

[l] Prov. 9. 6. & 13. 20.

[m]

and fear of God! Religion is a reasonable service; and, in promoting reformation, we must begin with instruction in the truths of God as laid down in his word. No dictates of men, but the lively oracles of God, must be produced as the ground of what we inculcate. What a powerful protection to nations is the

terror of God impressed on their neighbours and enemies! No armed hosts are comparable to it. To what prodigious numbers had the Hebrews increased, had not their sin prevented it! and marvellous was the providence of God in maintaining such multitudes in so small a country as the lots of Judah and Benjamin!

[n] cried out,* and the LORD helped him; and God [o] moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again [†] from pursuing him.

33 ¶ And a *certain* man drew a bow [p] at a venture,[‡] and smote the king of Israel [§] between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am [‖] wounded.

34 [q] And the battle increased that day: howbeit the king of Israel stayed* *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

A. M. 3107. B. C. 897.

n Ex. 14. 15. ch. 14. 11. Ps. 50. 15.

* See note on 1 Kin. 22. 32.—Ed.

o Gen. 22. 14. Ps. 46. 1. & 80. 15. & 91. 15. 2 Cor. 1. 10.

† Heb. *from after him.*

p Heb. *in his simplicity* 2 Sam. 15. 11. Prov. 16. 9, 33.

‡ See note on 1 Kin. 22. 34.—Ed.

§ Heb. *between the joints and between the breastplate.*

‖ Heb. *made sick.*

q 1 Kin. 22. 35.

* See note on 1 Kin. 22. 35.—Ed.

## CHAPTER XIX.

(1) *Jehoshaphat is sharply reproved by Jehu, son of Hanani, for connecting himself with Ahab; and is encouraged to proceed in reforming his subjects:* 1—3. (2) *He again traverses his kingdom, and restores the worship of God,* 4; *appoints proper judges, and solemnly charges them to attend their duty:* 5—11.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.*

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and he went out again through the people, from Beer-sheba to mount Ephraim,[†] and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges[‡] in the land, throughout all the fenced cities of Judah, city by city;

6 And said to the judges, Take heed what ye do; for ye judge not for man, but for the LORD, who *is* with you in the judgment.[§]

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.[‖]

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, [a] for the judgment of the LORD, and for controversies,* when they returned to Jerusalem.

A. M. 3107. B. C. 897.

* Should not this be a warning to nations that professing to be Christian, yet waste their treasure, and expose the lives of their armies for defence and upholding of antichristian systems? The balance of power, for sake of which this course is followed, is but another name for an idol which politicians worship to the neglect of the honour and worship of God.—Ed.

† Mount Ephraim, since the revolt of the ten tribes under Jeroboam, had become the northern boundary of the kingdom of David or Judah.—Ed.

‡ Judges appointed by, and accountable to the government, or occasional national assemblies, superseding either customary or hereditary jurisdictions, and the still more dangerous power of local parties, and temporary interests and impulses.—Ed.

§ That is, *with you,* if you seek him in faith and humility; and *with you* to see your actings and motives, and to hold you responsible, whether you acknowledge and seek him, or not.—Ed.

‖ It is always important in the reading and study of Scripture, that we compare and contrast ancient and modern things of the same kind. Viewed in this light, what Christian land can furnish such a royal speech—such a royal commission or charge?—Ed.

A. M. 3107. B. C. 897.

a Ver. 11. Acts 6. 12, 15. 1 Chr. 26. 30. ch. 17. 8.

* *Judgment of the Lord,* such cases as are specified in Ex. 21. 1. xxii. xxiii. *Controversies,* that is, for the decision of controversies according to the principles of judgment, contained in the law. See Deut. 17. 8, 9, 11. *When they returned,* that is, when Jehoshaphat and the princes returned from the royal progress or visitation. Ver. 4. —Ed.

b 2 Sam. 23. 3. Ex. 18. 21. Deut. 1. 16, 17. & 17. 8. & 5. 31. & 10. 12. Ps. 82. 1—6. Eccl. 5. 8.

† *Blood and blood,* injuries endangering or taking away life, in which, when the blood of one was shed a demand was made for the blood of the guilty.—Ed.

c Num. 16. 46. Is. 3. 11. Rom. 2. 8, 9. Jos. 22. 20. Ezek. 3. 18. Hos. 5. 11.

d 1 Chr. 6. 11. Ezra 7. 5.

e 1 Chr. 26. 30. Ver. 5.

f Heb. *take courage and do.* Jos. 1. 6, 9. 1 Chr. 22. 13, 16, 19. 1 Cor. 16. 13. 2 Tim. 2. 1. Eph. 6. 10.

9 And he charged them, saying, Thus shall ye do [b] in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood,[†] between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* [c] wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, [d] Amariah the chief priest *is* over you in all [e] matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. [f] Deal courageously, and the LORD shall be with the good.

## CHAPTER XX.

(1) *A foreign invasion:* 1, 2. (2) *Solemn fasting and supplication to God:* 3—13. (3) *God, by the prophet Jahaziel, assures a glorious victory over the invaders:* 14—17. (4) *Jehoshaphat and the people accept the declaration with faith and thankfulness:* 18—21. (5) *Their enemies kill one another, and leave them great spoil:* 22—25. (6) *The deliverance is acknowledged by solemn thanksgiving to God:* 26—30. (7) *Jehoshaphat concludes his reign without removing the high places; and, after another sinful alliance with Ahaziah, Ahab's son, he dies:* 31—37.

A. M. 3108. B. C. 896.

a Ps. 83. 5—8. ch. 14. 9, 10. & 32. 1. Is. 7. 1. & 8. 9, 10.

* The Targum reads *Edomites,* which seems supported by ver. 10, 22, 23, Seir being the residence of the Edomites. Our ignorance, however, of minor geographical and genealogical distinctions, renders such conjectural emendations dangerous.—Ed.

b Ch. 19. 2. Heb. 19. 6. Rev. 3. 19. Amos 3. 2. Jer. 10. 24. Is. 27. 8.

† The Dead Sea, which extended from north to south, nearly the whole length of the land of Judah, and between Jehoshaphat and his confederate enemies.—Ed.

c Gen. 14. 7. Jos. 15. 62. On the south-east border.

d Ch. 19. 2. Is. 7. 2.

‡ Heb. *his face.*

§ There were as yet, but two courts, (2 Kin. 21. 5. & 23. 12. 2 Chr. 33. 5.) and one of these had been renewed with the altar, (ch. 15. 8.) of two other courts, of the women, and of the Gentiles, there has been hitherto no mention in Scripture.—Ed.

IT came to pass after this also, [a] *that* the children of Moab, and the children of Ammon, and with them *other* besides the Ammonites,* came [b] against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea[†] on this side Syria; and, behold, they *be* in [c] Hazazon-tamar, which *is* En-gedi.

3 And Jehoshaphat [d] feared, and set[‡] himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD; even out of all the cities of Judah, they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,[§]

6 And said, O LORD God of our fathers,

REFLECTIONS UPON CHAP. XVIII.—Marriages, founded on pride and worldly-mindedness, bring dreadful miseries along with them: and the strongest expressions of friendship from wicked men are to be suspected as methods of serving themselves. Their feasts, as well as their kisses, are deceitful: and even the best men are apt to be ensnared by their caresses and flattery. Often, while such men ought, and profess, to consult the Lord, they do but really consult the devil and his agents. And they, who are once become familiar with the wicked, must involve themselves in great guilt and pollution; must often join in a patient hearing of the devil's preachers, and witness the injuries done to those who are faithful to Christ. But unhappy are those princes who are surrounded with flatterers and profane clergy! no plague is more ruinous. Let us therefore always encourage friends and ministers to deal faithfully with us. What astonishing power hath Satan, when God once gives up men to his awful delusions! Great multitudes, particularly of the clergy, he carries before him with great unanimity. But hard is the fate of God's faithful servants under rulers who are apostates from God, to be hated, reviled, buffeted, imprisoned, starved, or the like. Suffering for the truth is the hereditary portion of the honest servants of Christ. Yea, those godly persons, who cultivate friendship with the wicked, must not wonder if their lives are sought or endangered by their means, and their flatterers lay snares for their life. But righteous are the judgments of God, and exact his fulfilment of his predictions and threatenings.—Men in vain contrive to escape when he has determined their fall.

REFLECTIONS UPON CHAP. XIX.—God often deals better with his people than they deserve; and brings them home in safety, when their apparently less endangered companions are sent into death and damnation! But they must expect, if entering into friendship with the haters of God, that it will expose them to manifold sufferings on earth, though not to hell. It is an honour when sufferings cannot discourage ministers or their children from faithfully reproving the greatest; and it is a great mercy for an offender to meet soon with a faithful reprover: and no less wise, to receive sharp reproofs as a singular kindness; and to improve them, and the just commendation mingled with them, in a speedy



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*art* not thou God in heaven? and [k] rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou [l] our God, [*] *who* didst drive out the inhabitants of this land before thy people Israel, and [m] gavest it to the seed of Abraham thy [n] friend [o] for ever?

8 And they dwelt therein, and have [p] built thee a sanctuary therein for thy name, saying,

9 [q] If, *when* evil cometh upon us, *as* the sword, judgment,[†] or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,)[‡] and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou [r] wouldest not let Israel invade when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say*, *how* [s] they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not [t] judge them? for [u] we have no might against this great company that cometh against us; [x] neither know we what to do: but our eyes *are* upon thee.

13 And [y] all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ [z] Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, [a] came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, [b] Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but [c] God's.[§]

16 To-morrow go ye down against them: behold, they come up by the [‖] cliff of Ziz; and ye shall find them at the end of the [*] brook, before the wilderness of Jeruel.

17 Ye [d] shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed: to-morrow go out against them; for the LORD *will be* with you.

18 And Jehoshaphat [*] bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

A. M. 3108. B. C. 896.

k Dan. 4. 34, 35. 1 Chr. 29. 12. Mat. 6. 13. Rev. 19. 1, 6. Ps. 66. 6 & 9. & 145. 6.

l Gen. 17. 7. Ex. 19. 5—7. & 20. 2. Deut. 7. 6. & 14. 2. & 26. 18. & 28. 9. Jos. vi—xxi.

* Heb. *thou.*

m Gen. 12. 7. & 13. 15. Ps. 44. 2. & 78. 55.

n Is. 41. 8. Jam. 2. 23. John 15. 14. & 15. 15.

o Gen. 17. 8. & 48. 4.

p Ch. 2. 4. & 6. 10.

q Ch. 6. 28—31. 1 Kin. 8. 37—40, 49, 50.

† That is, "the sword" of the invader, or any other such judgment, as of wild beasts, Lev. 26. 22. Jer. 15. 2.—Ed.

‡ A man's house is his home: so, the house that is called God's, implies that, in a special manner, he dwells there.—Ed.

r Deut. 2. 4, 9, 19. Num. 20. 17—21.

s Ch. 32. 25. Ps. 109. 4. & 7. 4. Jer. 18. 20.

t Deut. 32. 36. 1 Sam. 2. 15. Ps. 94. 13. & 135. 14.

u 2 Cor. 3. 5. 2 Kin. 6. 15, ch. 14. 11. 1 Sam. 14. 6.

x Ps. 25. 15. & 123. 1, 2. & 119. 81. Jonah 2. 4. Is. 49. 23.

y Deut. 29. 11. Jonah 3. & Ver. 4.

z Dan. 2. 20, 21. Is. 36. 2. & 65. 24.

a Num. 24. 2. & 11. 25. ch. 24. 20.

b Ex. 14. 13, 14. Ver. 17. Is. 37. 6. & 41. 10, 14—16. & 43. 1, 2. 1 Chr. 22. 13.

c Gabed by his power, and for his honour. Ver. 22.

§ The object of this invasion, was to expel the Israelites, and partition their land among the confederates, (ver. 11.) and, it is, by no means improbable, that Jehoshaphat's zeal for reformation had provoked his heathen neighbours to this attack. His promise of the land, and his zeal for his own worship, rendered, therefore, the cause eminently that of God.—Ed.

‖ Heb. *ascent.*

* Or, *Valley.*

d Ver. 15, 22—24. Ex. 14, 13, 14. Ps. 46. 10. Is. 43. 1, 2. & 41. 10. Num. 14. 9. ch. 15. 2.

e Ex. 4. 31. ch. 7. 3. Gen. 47. 31. 2 Chr. 21. 16. Num. 14. 15.

A. M. 3108. B. C. 896.

f 1 Chr. xxv. & 15. 16. & 16. 4—6. & 6. 22. & 23. 5.

g Gen. 19. 27, 28. & 21. 14. & 22. 3. & 28. 18. Ex. 24. 4. Judg. 20. 18. & 21. 4. Eccl. 9. 10.

h 2 Sam. 14. 2. Jer. 6. 1. 1 Chr. 4. 5. ch. 11. 6.

i Is. 7. 9. & 28. 16. & 26. 3. 1 Chr. 22. 11. Mark 5. 36.

k 1 Chr. 15. 1. Prov. 11. 14. & 24. 6.

* Heb. *praisers.*

l Ex. 15. 11. Ps. 27. 4. Jos. 24. 19. Deut. 32. 4.

† God has scattered beauty widely through creation. It is seen in the grass, the flowers, the trees, in birds and beasts, and in "the human face divine." It is united with sublimity in sun, and moon, and stars: and in all these it necessarily excites feelings of admiration, and receives our praise. But of all beautiful objects, holiness is the most beautiful, and therefore the most suitable subject for our most ardent song. —Ed.

m 1 Chr. 16. 41. Ps. 136. 1—26.

n 2 Kin. 6. 17. Ps. 35. 5, 6. with ch. 13. 13.

‡ Houbigant renders the passage: "The Lord set against the children of Ammon and Moab ambushments, of those who came from mount Seir against Judah, and the children of Ammon and Moab were smitten; but they afterwards rose up against the inhabitants of mount Seir," &c. That is to say, God let loose the mutual jealousies of these predatory bands, and they of Seir conspired against, and at first routed their associates, who afterwards destroyed their assailants, and thus their passions being roused, they extirpated one another. —Ed.

§ Or, *they smote one another*

o Judg. 7. 22. 1 Sam. 14. 20. Ezek. 38. 21, 22.

‖ Heb. *for the destruction.*

p Ex. 14. 13. Ps. 80. 22. & 110. 6, 6. Is. 37. 36.

* Heb. there was *not an escaping.*

† For *dead bodies*, several Hebrew MSS. and ancient versions, read *garments.*—Ed.

q Vessels of desire. 1 Chr. 18. 7, 8. Prov. 3. 15.

r That is, *Blessing.* Ex. 15. 1—18. Rev. 19. 1, 2.

‡ The only true mode of celebrating a victory: for whatever be the numbers, the discipline, the courage, or the skill, of a leader and an army, the victory is from God. But how few will either see or acknowledge thus his Almighty hand! —Ed.

s Gen. 26. 28. & 32. 30. Rev. 15, 16. 1 Sam. 7. 12.

t 2 Sam. 6. 15. Mic. 2. 13. Heb. 6. 20.

u Neh. 12. 43. Is. 35. 10. & 51. 11.

x Ch. 14. 14. Gen. 35. 5. Jos. 5. 1. Ex. 15. 14—16.

y Job 34. 29. ch. 14. 6, 7.

19 And [f] the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they [g] rose early in the morning, and went forth into the wilderness of [h] Tekoah: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; [i] Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he [k] had consulted with the people, he appointed singers unto the LORD, and [*] that should praise the [l] beauty of holiness,[†] as they went out before the army, and to say, [m] Praise the LORD; for his mercy *endureth* for ever.

22 ¶ And when they began to sing and to praise, the LORD [n] set ambushments[‡] against the children of Ammon, Moab, and mount Seir, which were come against Judah; and [§] they were smitten.

23 For the children of Ammon and Moab [o] stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped [‖] to destroy another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they *were* [p] dead bodies fallen to the earth, and [*] none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies,[†] and [q] precious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of [r] Berachah; for there they blessed the LORD:[‡] therefore [*] the name of the same place was called, The valley of Berachah unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the [s] forefront of them, to go again to Jerusalem with joy; for the LORD [t] had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the LORD.

29 And the [x] fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet; for his God [y] gave him rest round about.

returning to the Lord, and an activity in his service. What a blessing to a nation is it to have proper courts of judicature everywhere established, and causes decided with the strictest impartiality! And great ability and integrity are necessary to qualify judges in either church or state, as they have to answer to God for all the crimes they connive at, or overlook. Yea, it is needful to keep the affairs of church and state duly disengaged the one from the other. And, to render judges upright in their administration, they ought to consider God as their pattern, witness, and rewarder; and his glory as the end of their work.

31 ¶ [s] And Jehoshaphat reigned over Judah. *He was* thirty and five years old when he began to reign;* and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.

32 And he [a] walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the [b] high places were not taken away; for as yet the people [c] had not prepared their hearts unto the God of their fathers.†

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the [d ‡] book [e] of Jehu the son of Hanani, who [§] *is* mentioned in the book of the kings of Israel.

35 ¶ And after this [f] did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly.‖

36 [g] And he joined himself with him to make ships to go to [h] Tarshish:* and they made the ships in [i] Ezion-gaber.

37 Then Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast [k] joined thyself with Ahaziah, the LORD [l] hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

A. M. 3103.
B. C. 898.

s 1 Kin. 22. 41, 50.
* B. C. 914.
a 1 Kin. 15. 11. ch. 14. 2, & xvii, xix.
b High places for worshipping the true God were left standing by Asa and Jehoshaphat; but those for worshipping of idols were destroyed. 1 Kin. 15. 14. ch. 14. 3.
c Ch. 25. 2. Ps. 78. 37. 2 Tim. 2. 5. Ja. 4. 8.
† They had not yet seen and felt the divine obligation, spiritual meaning, or privileges of the temple service; but still adhered to those local sacrifices that left them exposed to the temptations of the surrounding idolatry.—Ed.
d Ch. 12. 15. & 13. 3.
‡ Heb. *words.*
e 1 Kin. 16. 1, 7. ch. 19. 2.
§ Heb. *was made to ascend.*
f 1 Kin. 22. 48. ch. 19. 2.
‖ B. C. 896.
g At first *Jehoshaphat* was unwilling. 1 Kin. 22. 49.
h 1 Kin. 10. 22. Is. xxiii.
* The Targum places this Tarshish on the great sea, the Hebrew name for the Mediterranean; but this cannot be correct as Ezion-gaber was on the Red Sea. But the name of *Tarshish* was undoubtedly applied to different places.—Ed.
i 1 Kin. 9. 26. Num. 33. 35. Deut. 2. 8.
k Ch. 19. 2. with Gen. 12. 18. & 20. 2.
l Heb. 12. 5. ch. 19. 2. & 15. 2. & 16. 9. Prov. 9. 6. & 13. 20. Amos 3. 2. Ps. 99. 8.

## CHAPTER XXI.

(1) *Jehoram who had married Ahab's daughter, establishes himself on the throne by murdering all his brethren:* 1—4. (2) *He abandons himself to idolatry:* 5, 6, 11. (3) *A letter left by Elijah the prophet, rebukes his wickedness, and denounces his unhappy end:* 12—15. (4) *The Edomites and Libnites revolt:* 8—10; *and the Philistines and Arabians ravage his kingdom, and murder or enslave his whole family, except his worst wife and her son:* 16, 17. (5) *He dies of a horrible disease, and is disgracefully buried:* 18—20. (6) *The Lord, for his promise' sake, preserves the house of David from utter destruction:* 7.

NOW [a] Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David; and Jehoram his son reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.*

3 And their father [b] gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to *Jehoram, because he *was* the [d] firstborn.

4 Now when Jehoram was risen up to the kingdom of his father, he [e] strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

A. M. 3115.
B. C. 889.

a 1 Kin. 22. 50. 2 Kin. 8. 16. ver. 4.
* A large number of Kennicott's and De Rossi's MSS. read *Judah.* But the great accession to Judah from Israel proper, as recorded chap. 15. 9. may have led to the occasional adoption of the name of Israel for Judah. Or may not king of Israel have been still a title of the kings of Judah, as *king of France* so long remained a title of the *kings of England?*—Ed.
b Gen. 25. 6. ch. 11. 23.
c *Jehoram* made partner of the kingdom with his father. 2 Kin. 8. 16. 17.
d Deut. 21. 17. Gen. 4. 7.
e Ch. 12. 1, 13. Judg. 9. 5. Hab. 2. 12. Prov. 28. 15—17. & 29. 2, 8, 10, 12.

A. M. 3115.
B. C. 889.

f In consort. 2 Kin. 8. 17.
* Jehoram became king during the life of his father, as Solomon, during the life of David. (2 Kin. 8. 16, 17. 1 Kin. 1. 30—39.) but before this period he may have been co-regent with him, and, in that sense, have "begun to reign" several years before.—Ed.
g 1 Kin. 16. 25, 30—33. Deut. 7. 3, 4.
h Ch. 22. 2. 2 Kin. 8. 18, 27.
i 2 Sam. 7. 12, 13. 1 Kin. 11. 36. 2 Kin. 8 19. Ps. 132. 11. & 89. 28.
† Heb. *lamp,* or *candle.*
‡ Which promise was fulfilled in the princes of Judah till the usurpation of Herod the Idumean, and has ever been realized in Christ, "the root and the offspring of David," "the true light which lighteth (shineth upon) every man that cometh into the world." Rev. 22. 16. John 1. 9.—Ed.
k Gen. 27. 40. 2 Kin. 8. 20—22.
§ Heb. *hand.*
l 2 Kin. 8. 21. & 3. 5, 18.
‖ He did not gain a victory, but, in modern phrase, "cut his way through them and escaped;" so the Edomites continued in revolt.—Ed.
m Jos. 21. 13. & 15. 42.
n Ch. 13. 10. & 15. 2. Heb. 10. 38. Is. 3. 11. Jer. 2. 17, 19. & 4. 18. & 5. 25.
o Ex. 34. 13. Deut. 7. 5. & 12. 3. 2 Kin. 17. 9, 10, 19.
p Hev. 2. 20. & 12. 16. 2 Kin. 21. 11.
q Lev. 7. 17. 2 Kin. 9. 22. ver. 13. Ezek. xvi, xxiii.
* Impurity was a part of the worship of Ashtaroth and other ancient idols, and still abides in the worship of Juggernaut, &c., in modern India. So abiding is idolatry, so abiding is sin, because "the carnal mind" still abides "enmity against God, is not subject to the law of God, neither indeed can be." Rom. 8. 7.

f B. C. 887.
r Which was written before his translation. 2 Kin. 2. 11.
‡ Elijah was translated in the reign of Jehoshaphat. (2 Kin. ii, iii.) but Jehoram was co-regent with his father for about three years. (2 Kin. 8. 16, 17.) and may then have begun his idolatrous practices, and so received this warning before the prophet's removal. Or, it is possible, the prophet foreseeing the apostasy of this wicked king, may have left this warning to be delivered in his name. The idea of the letter being sent from heaven, is a vain figment, unworthy of attention.—Ed.
s 1 Kin. 15. 11. & 22. 43. ch. xvii, xix, xiv, xv.
t 1 Kin. 16. 29, 30—33. ver. 6, 11. 2 Kin. 8, 12, 27.
u Ex. 34. 15. Deut. 31. 16. ver. 11.
x Heb. *a great stroke.*

5 ¶ Jehoram *was* thirty and two years old [f] when he began to reign; and he reigned eight years* in Jerusalem.

6 And he walked in [g] the way of the kings of Israel, like as did the house of Ahab; for he had the daughter of [h] Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he [i] promised to give a [†] light to him and to his sons for ever.‡

8 ¶ In his days the [k] Edomites revolted from under the [§] dominion of Judah, and made themselves a king.

9 Then Jehoram went [l] forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.‖

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did [m] Libnah revolt from under his hand; because [n] he had forsaken the LORD God of his fathers.

11 Moreover [o] he made high places in the mountains of Judah, and [p] caused the inhabitants of Jerusalem to commit [q] fornication,* and compelled Judah *thereto.*

12 ¶ And there came† a [r] writing to him from Elijah the prophet,‡ saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the [s] ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast [t] walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring [u], like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself;

14 Behold, with [x] a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, the LORD stirred up against Jehoram the spirit of the Philistines,

REFLECTIONS UPON CHAP. XX.—Numerous, active, and subtle are the enemies of Christ's church: and danger is often at hand when we least expect it: yea, even when we are most faithful, we are apt to be involved in great difficulties, for the trial and honour of our faith. In danger and distress, it is best to begin with solemn fasting and supplication to God for deliverance. The dangers which drive us to him will never ruin us. While we have a merciful God to flee to, we never need despair. The cries of the oppressed will enter into the ears of the righteous Judge. And the more entirely we are taken off from every self-dependence in the view of our wants and wretchedness, we are the more sure to find help in the time of need. If faith and hope look upward, the everlasting arms will be underneath us. In our cries to God for deliverance, let us therefore plead his covenant relation to us, the grants he has made us, his ability to protect and deliver us; and the ingratitude, injustice, and violence of our enemies: for readily God bestows his answers of peace to his people: and happy are they who, renouncing their unbelieving fears, go forth, assured by faith that it shall be to them as he hath spoken. Unshaken faith is a certain cause of victory: and even songs of praise are excellent weapons in our spiritual warfare. God can easily deliver his people, and employ their strongly confederated enemies to destroy one another: yea, he can turn his people's distress into means of their enrichment, honour, safety, and peace. And it becomes us, in such noted deliverances, to join in solemn thanksgiving, and to set up some lasting memorials of his kindness.—But O, how hard is it to render reformation thoroughly complete; and to wean the best of men from sins which easily beset them, even when they have before smarted for them! But it is kind in God to continue a reprover to us: and it is great gain if our providential losses turn us from the path of evil.



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and of the Arabians, that *were* near the [a] Ethiopians:

17 And they came up into Judah, and brake into it, and [b] carried away all the substance *that was* found in the king's house, and his sons also, and his wives;* so that there was never a son left him, save Jehoahaz, [c] the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with [d] an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases: and his people made no [e] burning for him, like the burning of his fathers.†

20 Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and [f] departed without [g] being desired:‡ howbeit they buried him in the city of David, but [h] not in the sepulchres of the kings.

A. M. 3117. B. C. 887.

a Or, *Midianites.* Num. 12. 1.

b Heb. *carried captive.* Job 1. 15, & 5. 5. —5. & 2 Chr. xx. with ch. 21. 7.

* Such incursions, for plunder of cattle and goods, and carrying off slaves, are, alas! still common in Africa, and still, by implication, patronized by nations called Christian! Lord, what is man! Arise, arise, plead thine own cause! Psal. 74. 22.—Edit.

c Or, *Ahaziah*, ch. 22. 1. or *Azariah*, ver. 6. *Prince* soon after, 2 Kin. 9. 27.

d Ver. 14, 15. Deut. 28. 22, 27. ch. 16. 12. & 24. 25.

e Ch. 16. 14. & 32. 33.

† Burning the dead was customary in ancient times, is still practised in India, and is often accompanied with much ceremony and expense.—Edit.

f Jer. 22. 10. 1 Kin. 2. 2

g Heb. *without desire.* Prov. 10. 7. Jer. 22. 18.

‡ None lamented him as a public loss, for he never had been a public blessing.—Edit.

h Ch. 24. 25. & 28. 27. 2 Kin. 21. 26.

## CHAPTER XXII.

(1) *Ahaziah, Jehoram's only son that remains, a partaker in the sin of Ahab's family, and in their destruction:* 1—9. (2) *Athaliah, his only wife that remained, murders all the seed-royal she could find, and usurps the throne:* 10—12. (3) *God preserves Joash:* 11, 12.

AND the inhabitants of Jerusalem made [a] Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 [b] Forty and two years old* *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem: his mother's name also *was* Athaliah, the daughter [c] of Omri.

3 He also walked [d] in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they [e] were his counsellors, after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and [f] went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And [g] he returned to be healed in Jezreel, because of the wounds [†] which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah [h] the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

A. M. 3120. B. C. 884.

a 2 Kin. 8. 24. Deut. 17. 14. ch. 21. 16, 17.

b 2 Kin. 8. 26. It was the 22d of his age, but 42d of the kingdom of his mother's family.

* The very magnitude of the difference between this and the parallel account, (2 Kin. 8. 26.) leads to the conclusion that the two calculations must commence at different periods. See note on 2 Kin. 8. 26. —Edit.

c Grandchild. ch. 21. 6. 2 Kin. 8. 18, 26, 27.

d Ch. 21. 6. 1 Kin. 16. 29, 30—33. Mic. 6. 16.

e Ps. 1. 1. Prov. 9. 6. & 13. 20. & 28. 19—17. & 29. 2—12. 2 Kin. 9. 22.

f 2 Kin. 8. 28.

g 2 Kin. 8. 29.

† Heb. *wherewith they wounded him.*

h Otherwise called *Ahaziah*, ver. 1. and *Jehoahaz*, ch. 21. 17.

A. M. 3120. B. C. 884.

* Heb. *treading down.*

1 Kin. 12. 15. Ps. 9. 16. Prov. 9. 6. & 13. 20.

† A visible judgment of God upon his obstinacy, as he had probably been warned by some of the prophets to avoid undertaking the journey, or had been made aware of the sentence against Ahab and his house, which Jehu was commissioned to execute.—Edit.

k 2 Kin. 9. 7. & 12. 1 Kin. 19. 16, 17.

l 2 Kin. 10. 13, 14. ch. 21. 14.

m 2 Kin. 9. 27.

‡ He had fled to both Megiddo and Samaria, and was buried at Jerusalem.

§ That is, his own subjects buried him. He had been first hid in Samaria; (2 Chr. 22. 9.) thence he had fled, and was, by Jehu's orders, mortally wounded at Gur; thence he fled to Megiddo, died there, and was buried in Jerusalem. 2 Kin. 27. 28.—Edit.

n Ch. 17. 4, 6. & 19. 3.

o Ver. 7. 2 Kin. 11. 1. ch. 21. 6, 14. Hab. 2. 12.

|| The daughter of king Jehoram and aunt of Joash.—Edit.

p Ch. 21. 7. 1 Kin. 11. 36. 2 Sam. 7. 12, 13. Ps. 132. 11, 14. & 89. 29, 35. Jer. 33. 20—26.

q Ezek. 40. 45. 2 Kin. 11. 2.

r 2 Kin. 11. 4. ch. 23. 1.

s 2 Sam. 7. 18. 1 Kin. 15. 4. 14, 65. 8. Jer. 3. 13, 14. Ps. 27. 5. & 83. 10. Prov. 21. 30.

7 And the * destruction of Ahaziah was [i] of God,† by coming to Joram: for, when he was come, he went out with Jehoram against Jehu the son of Nimshi, [k] whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, [l] when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 [m] And he sought Ahaziah: and they caught him, (for he was ‡ hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him;§ Because (said they) he *is* the son of Jehoshaphat, [n] who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ [o] But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king,|| [p] took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a [q] bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of [r] Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them [s] hid in the house of God six years: and Athaliah reigned over the land.

## CHAPTER XXIII.

(1) *Jehoiada the high priest prepares the people for their king; acquaints the chiefs with his intentions; arms the Levites, and appoints them to their respective posts:* 1—10. (2) *He produces young Joash, and crowns and anoints him king:* 11. (3) *He gives orders for slaying Athaliah, the wicked usurper:* 12—15. (4) *He reforms the kingdom, and restores religion and liberty:* 16—21.

A. M. 3126. B. C. 878.

AND [a] in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into [b] covenant with him.

2 And they [c] went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation* [d] made a covenant with the king in the house of God: and he said unto them, Behold, the king's son shall reign, as the LORD hath [e] said of the sons of David.

a 2 Kin. 11. 4—16. ch. 22. 12.

b Gen. 20. 23. 1 Sam. 18. 3.

c Ps. 122. 5. Mat. 10. 16. Eph. 5. 15.

* That is, all this select assembly of the chiefs.—Edit.

d 2 Kin. 11. 17. 2 Sam. 5. 3. 1 Chr. 11. 3.

e 2 Sam. 7. 17. 1 Kin. 2. 4. & 9. 5. ch. 6. 16. & 7. 18.

REFLECTIONS UPON CHAP. XXI.—What monsters are bred in the best of families; or, at least, are made so by unhallowed marriages! And none are such plagues to families and kingdoms as ungrateful heirs. Ambition is deaf to the cries of nature or humanity: and those, whom duty and interest require to protect us, become our destroyers. But how tormented are the minds of tyrants, and how tottering those thrones which are established in blood! God can take the most unthought of methods to threaten or to punish his inveterate enemies. And torment, misery, and disgrace, most surely await them. Dreadful is the situation, when tormenting agonies, an awakened conscience, and an opening hell, meet the sinner on his death-bed! But miserable are the happiest tyrants. —When alive they are hated; and when dead they are branded with infamy, and tormented in hell!

REFLECTIONS UPON CHAP. XXII.—Certain is their ruin whom God has doomed to it; and dreadful the consequences of unhallowed marriages with the ungodly. Behold how the woman, for whose sake Jehoshaphat had cultivated friendship with Ahab, reduces his glorious kingdom and numerous family, nay, his blessed reformation, to the brink of ruin? She had doubtless advised her husband to murder his brethren and princes, and to hurry himself, through scenes of misery, into endless fire. Now she counsels her son to do wickedly. Advised by her, he cultivates intimacy with Jehoram her brother, and involves himself and relations in his ruin. Behold the infuriated monster murdering princes, and imbruing her hands in the blood of her innocent, her orphan babes! And, to the reproach of Judah, the savage murderer, the vile idolater, is permitted to fill the sacred throne without so much as a shadow of title! But, meanwhile, behold

4 This *is* the thing that ye shall do: A [f]third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors;

5 And a third part *shall be* at the king's house;[*] and a third part at the [g]gate of the foundation:[†] and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and [h]they that minister of the Levites; they shall go in, for they *are* [i]holy: but all the people shall keep the watch of the LORD.[‡]

7 And [k]the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* [l]cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men [m]that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not [n]the courses.[§]

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.[‖]

10 And he set all the people, [o]every man having his weapon in his hand, from the right [*]side of the [†]temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they [p]brought out the king's son, and put upon him the crown, and [q]*gave him* the testimony,[‡] and made him king: and Jehoiada and his sons anointed him, and said, [r]God save the king.

12 ¶ Now, [s]when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at [t]his pillar[§] at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, [u]and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, [x]Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges;[*] and [y]whoso followeth her, let him be slain with the sword. For the priest said, [z]Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse-gate by the king's house, they slew [a]her there.[†]

16 ¶ And Jehoiada [b]made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and [c]brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed [d]the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt-offerings of the [e]LORD, as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* [‡]by David.

19 And he set the [f]porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.[§]

20 [g]And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And [h]all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

## CHAPTER XXIV.

(1) *Joash, tutored by his uncle Jehoiada, appears zealous for God and for repairing the temple:* 1—14. (2) *After Jehoiada's death, he restores the worship of Baal; and murders his cousin Zechariah, a priest and prophet, for reproving him:* 15—22. (3) *The judgments of God come upon him for his wickedness: the Syrians ravage his kingdom; God strikes him with sore diseases; his servants murder him; and he is disgracefully buried:* 23—27.

A. M. 3126. B. C. 878.

JOASH [a]*was* seven years old when he began to reign; and he reigned forty years in Jerusalem: his mother's name also *was* Zibiah of Beer-sheba.

2 And [b]Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada [c]took for him [d]two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded [e]to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto

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A. M. 3126. B. C. 878.

f 2 Kin. 11. 5, 6, 1 Chr. 26. 13—18. & 9. 25.

* His residence within the temple.—Ed.

g Acts 3. 2. 2 Kin. 11. 6.

† The chief entrance of the temple, the emblem of Christ, as once the "foundation" and the "gate." 1 Cor. 3. 11. John 10. 9. —Ed.

h 1 Chr. xxv, xxvi. 1 Kin. 8. 10.

i Heb. *holiness.* Num. 16. 5. Ezra 6. 20.

‡ Called the *watch of the Lord*, because it was under the sanction of his covenant, (ver. 1.) and was kept in his temple.—Ed.

k 2 Kin. 11. 8, 9.

l Ex. 19. 12, 13. & 21. 15.

m 1 Chr. 9. 25. 2 Kin. 11. 7, 9.

n 1 Chr. xxiv—xxvi. So two courses of priests, singers, and porters, were in the court of the temple together.

§ He detained the outgoing party, whose course of service was completed; that so, he might have at hand, a double body-guard for the king.—Ed.

‖ Arms that had been deposited in the temple by David as trophies of his victories, as was the case with the sword of Goliah. 1 Sam. 21. 9. —Ed.

o 2 Kin. 11. 11. Neh. 4. 17, 18. Eph. 6. 10—19.

* Heb. *shoulder.*

† Heb. *house.*

p Ch. 22. 11. Ps. 89, 39. & 132. 18.

q Deut. 17. 18. Ps. 2. 10—12. Is. 49. 23.

‡ The words, *gave him*, are supplied by the translators; *put on*, seems the proper expression; and consequently, instead of *testimony*, it should be some part of the royal dress corresponding to the *crown*, perhaps the *bracelet.* See 2 Sam. 1. 10.—Ed.

r Heb. *Let the king live.* 1 Kin. 1. 39.

s 2 Kin. 11. 13—16.

t 2 Kin. 23. 3. ch. 6, 13. & 11. 14.

§ Standing by a pillar seems to have been a favourite position with the kings of Israel, most probably, as emblematic of stability and support. 2 Kin. 11. 14.—Ed.

u Prov. 11. 10. & 29. 2. Rev. 19. 1, 2. & 11. 15. & 14. 1—4.

x 1 Kin. 18. 17, 18. Mat. 7. 5. Rom. 2. 1, 3.

A. M. 3126. B. C. 878.

* From the ranks into which the guard was arranged, (ver. 10.) and within which none, but the priests and Levites might come upon pain of death, ver. 6, 7.—Ed.

y Rev. 14. 9, 10. & 19. 20.

z Num. 5. 2. & 19. 14. ver. 16.

a Ch. 22. 10. Mat. 7. 2. Gen. 9. 5, 6.

† She was justly condemned as a murderer, ch. 22. 10.—Ed.

b 2 Kin. 11. 17. Neh. 9. 38. Deut. 5. 2, 3. & 29. 1, 14, 15. Jos. 24. 25. ch. 15. 12. & 29. 10. Ezra 10. 3.

c 2 Kin. 10. 23. & 11. 18. Deut. 13. 9. 1 Kin. 18. 40. Song 2. 15. Zec. 13. 3. Rev. 19. 20.

d 1 Chr. xxiv—xxvi.

e Ex. 29. 38—42. Lev. i. Num. xxviii, xxix.

‡ Heb. *by the hand of David.*

f 1 Chr. 26. 14—18. & 9. 23, 24.

§ The emblem of that godly discipline which the office-bearers of the church are appointed to administer and enforce. —Ed.

g 2 Kin. 11. 19.

h 2 Kin. 11. 20. Esth. 8. 15. Ps. 58. 10. & 9. 16. Prov. 11. 10. & 29. 2.

A. M. 3126. B. C. 878.

a 2 Kin. 11. 21. & 12. 1, 21.

b Ch. 23. 2. 2 Kin. 12. 2. Ps. 78. 36, 37. Jos. 24. 31. Judg. 2. 7, 10.

c Gen. 21. 21. & 24. 4.

d Gen. 4. 19. Mat. 19. 4—8.

e Heb. *to renew.* ver. 7.

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how God, for his promise' sake, preserves in his house a young and helpless descendent of David to wear the crown, and even usher in the Messiah in his time! Vain is every attempt of earth and hell to defeat the word of truth; not one jot or tittle of it shall ever fail.

REFLECTIONS UPON CHAP. XXIII.—God will not suffer the fulfilment of his promise to be too long interrupted. And it is a great mercy in critical times to have one of great prudence, piety, fidelity, courage, and influence, to be principal director. How astonishing is it to see religion and liberty all at once recovered from the wrecks of ruin. But is there any thing too hard for the Lord? How mad for their opposers to rush headlong into immediate destruction! But hopeful is the view when idols are destroyed, idolaters ashamed, the true worship of God regularly established, and his worshippers first giving themselves to the Lord, and afterwards to magistrates and ministers, and to one another, by the will of God!



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the cities of Judah, and gather of all Israel money to [f] repair the house of your God from year to year, and see that ye hasten the matter: [g] howbeit the Levites hastened *it* not.[*]

6 And the king called for Jehoiada the chief, and said unto him, [h] Why hast thou not required of the Levites to bring in, out of Judah, and out of Jerusalem, [i] the collection, *according to the commandment* of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the [k] sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD [l] did they bestow upon Baalim.

8 And at the king's commandment they made [m] a chest, and set it without at the gate of the house of the LORD.[†]

9 And they made a [n] proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced,[‡] and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, [o] that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired [p] masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and [q] the work was perfected by them, and they set the house of God in his state, and strengthened it.[§]

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made [r] vessels for the house of the LORD, *even* vessels to minister, and [‖] to offer *withal*, and spoons, and vessels of gold and silver: and they [s] offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was [t] full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him [u] in the city of David among the kings, [x] because he had done good in Israel, both toward God, and toward his house.

17 ¶ Now, [y] after the death of Jehoiada came the princes of Judah, and made obeisance to the king:[*] then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and [z] wrath came upon Judah and Jerusalem for this their trespass.

19 Yet [a] he sent prophets to them, to bring them again unto the LORD; and they testified against them:[†] but they would not give ear.

20 And the Spirit of God [‡] came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, [b] Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? [c] because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and [d] stoned him with stones, at the commandment of the king, in the court of the house of the LORD.[§]

22 Thus Joash the king [*] remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, [f] The LORD look upon *it*, and require *it*.[‖]

23 ¶ And it [g] came to pass at the end of the year,[*] *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of [†] Damascus.

24 For the army of the Syrians came [h] with a small company of men, and the LORD delivered a very great host into their hand, [i] because they had forsaken the LORD God of their fathers: [k] so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in [l] great diseases,) his own servants conspired against him for [m] the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him [n] not in the sepulchres of the kings.

26 And these *are* they that conspired against him, [o] Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of [‡] Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the [p] burdens[§] *laid* upon him, and the [q] repairing of the house of God, behold, they *are* written in the [r] story of the book of the kings: and Amaziah his son reigned in his stead.

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f 2 Kin. 12. 4. ch. 29. 3. & 34. 8.

g 2 Kin. 12. 6.

* The cause of this dilatoriness does not appear, but may be referred either to the age and inactivity of Jehoiada, now above 100 years old, (ch. 24. 15.) or to the neglect of appointing some individual specifically to the duty.—Ed.

h 2 Kin. 12. 7, 8.

i Ex. 30. 12—14. Num. 1. 50.

k Ch. 21. 17. & 22. 2, 4. Ps. 12. 8.

l Hos. 2. 8. Deut. 32. 13, 17.

m 2 Kin. 12. 9. Mark 12. 41. ver. 10.

† That so every worshipper or visitor might, without difficulty, find his way to the treasury.—Ed.

n Heb. *a voice.* Ex. 36. 6. & 30. 12—16.

‡ A memorial to Christians when called upon to contribute to the cause of Christ; for "God loveth a cheerful giver," 2 Cor. 9. 7.—Ed.

o 2 Kin. 12. 10—15.

p 1 Kin. 5. 15. & 7. 40—47. 2 Kin. 22. 6.

q Heb. *the housing went up by their hand.* Neh. 4. 7.

§ By repairing the walls, joists, doors, &c. The emblem of that daily renewing and strengthening which the spiritual temple requires. 2 Cor. 4. 16. Eph. 3. 16. —Ed.

r 1 Kin. 7. 50, with 2 Kin. 12. 13, 14.

‖ Or, *pestle.*

s Ex. 29. 38—42. Num. xxviii, xxix.

t Gen. 15. 15. 1 Chr. 23. 1. Job 5. 26. Ps. 91. 15, 16.

u 1 Kin. 2. 10. 1 Sam. 2. 30.

x Heb. 6. 10. Neh. 13. 14. 2 Kin. xi, xii. ch. xxiii, xxiv.

y Acts 20. 29. 2 Tim. 1. 3, 4, 10. Judg. 2. 10. Prov. 29. 12.

* Flattered the king with feigned respect and deference, till they seduced him to forget God, neglect his worship, and serve idols.—Ed. Whenever satan and his instruments can seduce any one to listen to the praise of self, an idol is set up in the heart that will soon supersede the service of God.—Ed.

z Judg. 3. 8. ch. 19. 2. Hos. 5. 11. Is. 3. 11.

a Ch. 36. 15, 16. 2 Kin. 17. 13—15. Jer. 44. 4, 5. Neh. 9. 26. Zec. 7. 11, 12.

† To bear testimony against personal or national sin, is still the duty of God's ministers. It is always a difficult, sometimes an almost hopeless task—still it is duty—and oftentimes the good seed grows in fields where it could be least expected.—Ed.

‡ Heb. *clothed.*

b 1 Sam. 13. 13, 14. 2 Sam. 12. 9, 10. Zec. 7. 11, 12.

c Deut. 28. 25. ch. 15. 2. Jer. 2. 19. & 4. 18. & 5. 19, 25. & 6. 19.

d Mat. 21. 35. Acts 7. 59.

§ Idolaters have often been praised for liberality towards other forms of worship. And, if it be a praise to judge all religions alike, infidelity may merit that praise. But, if compassion, mercy, and gratitude, be essential to liberality, then is idolatry ever most illiberal. The ingratitude and cruelty of Joash to the son of his preserver, are only equalled by that illiberality that cannot bear the reproof of honesty and truth.—Ed.

e Ps. 109. 4. John 10. 32.

f Gen. 9. 5. Jer. 11. 20. Ps. 9. 12. & 10. 12—15. & 7. 6.

‖ The Lord will look upon it and require it; and so it was, for the princes were murdered by the Syrians, the king by his servants, ver. 25, 25.—Ed.

g 2 Kin. 12. 17, 18. Deut. 32. 35. Rev. 13. 10. & 18. 6. Gen. 9. 4, 5. ver. 17, 21, 22.

* B. C. 839.

† Heb. *Darmesek.*

h Deut. 32. 30. & 28. 25. Lev. 26. 17. Is. 30. 17.

i Ch. 12. 2. & 15. 2. Jer. 2. 13, 17, 19. & 4. 18. & 5. 19, 25. & 6. 19. & 22. 8, 9. 1 Sam. 18. 25.

k Is. 10. 5, 6. & 3. 11.

l Ch. 22. 6. & 25. 24. & 16. 12. & 21. 18.

m Ver. 21. Ps. 10. 14. Rev. 16. 6. & 18. 10. Gen. 9. 4, 6.

n 1 Sam. 2. 30. Prov. 10. 7. ver. 16. ch. 33. 20. & 21. 20.

o Or, *Jozachar*, 2 Kin. 12. 21.

‡ Or, *Shomer.* These traitors were the children of prohibited marriages.

p 2 Kin. 12. 18. ver. 25.

§ Did *burdens* here mean prophetic threatenings, they would scarcely be called *great.* They are to be interpreted rather of those *great diseases* mentioned (ver. 25.) and the political disasters of his country, arising from idolatry.—Ed.

q Heb. *founding.* ver. 5—14.

r Or, *commentary.* ch. 9. 29. & 16. 11. & 20. 34.

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REFLECTIONS UPON CHAP. XXIV.—It is a great advantage for young persons to be directed by those who are pious, prudent, and faithful. And the influence of education, the awe or example of friends, may often push those far into external appearances of religion who have no cordial regard to it: nay, in shows of devotion, empty hypocrites may outstrip real and noted saints. How many useful works in church and state would be utterly stopped, if God did not raise up a few active men to carry them forward! But it is an honour to do good in our time by promoting religion; and faithfulness is the great honour, and will be the lasting comfort, of such as are intrusted with public money, or employed in public business. The godly are often honourably interred with an appear-

## CHAPTER XXV.

(1) *Amaziah revenging his father's death on the murderers:* 1—4. (2) *Obeying the command of God in dismissing the hundred thousand Israelites whom he had hired into his army:* 5—10. (3) *Conquering the Edomites while the dismissed Israelites wasted his own country:* 11—13. (4) *Worshipping the idols of the conquered Edomites:* 14—16. (5) *Challenging Joash king of Israel to a war, which almost ruined himself and his kingdom:* 17—24. (6) *Pursued and murdered by his subjects:* 25—28.

A. M. 3160. B. C. 838.

AMAZIAH [a] *was* twenty and five years old *when* he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

2 And he did [b] *that which was* right in the sight of the LORD, but not with a perfect heart. [*]

3 ¶ Now it came to pass, when the kingdom was [†] established to him, that he [c] slew his servants that had killed the king his father:

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, [d] The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them [e] captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout [f] all Judah and Benjamin: and he numbered them from [g] twenty years old and above, and found them three hundred thousand [‡] choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for [§] an hundred talents of silver. [‖]

7 But there came [h] a man of God to him, saying, O king, let not the army of Israel go with thee: [i] for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, [k] do *it*, be strong for the battle; [*] God shall make thee fall before the enemy: [l] for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the [†] army of Israel? And the man of God answered, The LORD is [m] able to give thee much more than this.

10 Then Amaziah separated them, *to wit,* the army that was come to him out of Ephraim, to go [‡] home again: wherefore their [n] anger was greatly kindled [§] against Judah, and they returned home [o] in great anger.

11 ¶ And Amaziah strengthened himself, [‖] and led forth his people, and went to [p] the valley of Salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were [q] broken in pieces. [*]

13 ¶ But [†] the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from [r] Samaria even unto Beth-horon, and smote three thousand [‡] of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he [s] brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burnt incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him [t] a prophet, which said unto him, Why hast thou sought after the gods of the people, [u] which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? [x] forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that [y] God hath [§] determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then [z] Amaziah king of Judah took advice, [‖] and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us [a] see one another in the face. [*]

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The [b] thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by [c] a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart [d] lifteth thee up to boast: abide now at home; [e] why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah [f] would not hear; for it *came* of God, [†] that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and

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a 1 Kin. 14. 1—6.

b Ch. 24. 2, & 26. 4. Ps. 78. 36—38. Is. 58. 2, & 29. 13. Rev. 3. 15. Hos. 10. 2. Jam. 1. 8. 2 Tim. 3. 5.

* He attempted to unite worldliness and godliness: he began well, but did not continue—he wished to do what was right, but yielded to obstacles and temptations to do wrong.—Ed.

† Heb. *confirmed upon him.*

c Ch. 24. 25, 26. & 33. 24, 25. Gen. 9. 5, 6. Ex. 21. 14. Num. 35. 10—21, 31.

d Deut. 24. 16. 2 Kin. 14. 5. Jer. 31. 30. Ezek. 18. 4, 20.

e 1 Chr. 13. 1.

f Ch. 11. 1. & 17. 14—18.

g Num. 1. 3, 18. 1 Chr. 21. 5. ch. 11. 1. & 14. 8.

‡ The muster and discipline had evidently of late been neglected, else the amount of the national strength had been known. Amaziah reorganizes the disposable force, and finds the kingdom miserably wasted, since, in the days of Jehoshaphat, the military census was upwards of a million.—Ed.

§ 34.21*l.* 15*s.* sterling.

‖ Taking the shekel at 2*s.* 6*d.* the talent was 300 shekels (Ex. 38. 25, 26.) or £375; an hundred talents, £37,500, which gives to each of 100,000, 7*s.* 6*d.* per man. This, therefore, could not have been their pay, but merely a subsidy to the government, or earnest to the army.—Ed.

h 2 Sam. 12. 1. ch. 15. 1. & 19. 2.

i 1 Kin. 12. 28. ch. 15. 2. Is. 28. 1. Hos. 5. 13—11. & 9. 12.

k Is. 8. 9, 10. ch. 18. 14. 1 Kin. 22. 15. Eccl. 11. 6.

* This is no irony, but an earnest warning, in which the anxiety of the prophet omits the conjunctions. The meaning is, "If thou wilt go, if thou wilt do, if thou wilt be strong for the battle; (that is, if you think yourself strong, and confiding in it, go to the battle,) then know that God shall make thee fall," &c.—Ed.

l Judg. 7. 11. ch. 14. 11. 1 Sam. 14. 6. Ps. 20. 7. & 33. 16—20.

† Heb. *hand.*

m Prov. 10. 22. Deut. 8. 18. ch. 1. 12.

‡ Heb. *to their place.*

n 2 Sam. 19. 42. Job 5. 2. Prov. 29. 22.

§ Because they were subjected to a long march, and disappointed of expected plunder.—Ed.

o Heb. *in heat of anger.* Judg. 1. 12. & c. 1. 2 Sam. 19. 43. Prov. 27. 3, 4. & 29. 9. & 22. 24.

‖ B. C. 827.

p 2 Sam. 8. 13. 2 Kin. 14. 7. Ps. 60, title.

q 1 Chr. 20. 3. & 18. 13. with ch. 20. 22. & 21. 8—10.

* The sacred historian states the fact, but does not give any approbation. It was a delay and refinement of cruelty, to which the late idolatrous apostasies had prepared the people. When we compare ver. 4, with this passage, we discover an example of Amaziah's imperfection of heart—merciful and anxious for the law in the one case; negligent of it, and cruel in the other—add ver. 14, and his former zeal for Jehovah, now commingles with idolatry, having neglected the law of Moses in one case, (Deut. 7. 25.) which lately he had honoured in another.—Ed.

† Heb. *the sons of the band.*

r 1 Kin. 18. 24, 28, 29. & 9. 17. ch. 8. 5.

‡ The inhabitants.

s Ch. 28. 23. Ex. 20. 3—5. Deut. 7. 5, 25. 2 Sam. 5. 21.

t Ver. 7. ch. 19. 2. & 20. 37. & 16. 7. & 24. 20.

u Ps. 115. 4—7. Jer. 10. 1—23. Is. 46. 1, 2. & 44. 9—20. & 45. 21.

x 2 Tim. 4. 3. Prov. 9. 7, 8. Is. 30. 10. Hos. 4. 17. ch. 36. 15, 16.

y 1 Sam. 2. 25. &

§ Heb. *counselled.*

z 2 Kin. 14. 8—14. ver. 13. ch. 10. 14. Prov. 20. 3.

‖ B. C. 826.

a 2 Sam. 2. 14. ver. 19, 20.

* Not an invitation to meet, but a covert form of challenge, as may be seen from the insulting reply.—Ed.

b Or, *furze-bush*, or *thorn.* Judg. 9. 8.

c Heb. *a beast of the field.* Ps. 80. 13.

d Ch. 26. 16. Prov. 13. 10. & 28. 25. Jam. 4. 1, 6.

e Luke 14. 31. Prov. 18. 6, 7. & 22. 10. & 26. 17—18. & 29. 8, 9. & 23. 8. & 20. 18.

f Ver. 16, 14. 1 Sam. 2. 25. & 12. 23. ch. 22. 7. & 24. 24. Ps. 81. 11, 12. 2 Thes. 2. 10—12. Hos. 11. 2, 7. 2 Kin. 14. 11.

† God adjudged him, on account of his idolatry, to be delivered over to his own heart and ways, and to the temptations of Satan. In this judicial sense, it was of God, but in no other. See Jam. 1. 13, 14, 15.—Ed.

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ance of distinguished respect and grief, and yet their example quickly disregarded. Pretended conversions, and hypocritical strictness, soon issue in fearful apostasy. Many conform to religion when it is fashionable, who are glad of an opportunity to throw off the restraint. What an unspeakable loss to a church or nation is the death of a pious or faithful counsellor! and what a plague are complaisant and wicked flatterers! But in times of great degeneracy, God never wants some faithful witnesses, that they, who hate to be reformed, may be left without excuse: and great zeal for God is then needful, to oppose the torrent of ungodliness, and to render ministers duly faithful to souls: for ingratitude, injustice, and barbarity, generally attend hatred of reproof and worshipping of idols. And God's prophets, if faithful, are sure to be marked with suffering or death: but quickly shall God resent the injuries done to them. Quickly, and in manifold forms, his vengeance shall overtake the obstinate transgressors: and, when he forsakes men, they become an easy prey to every invader. Often he gives men blood to drink, who have imbrued their hands in the blood of his saints; while his vengeance pursues them into everlasting fire. And scarcely doth any thing more fearfully spread destruction than marriages with wicked women.



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they saw one another in the face, *both* he and Amaziah king of Judah, at [g] Beth-shemesh, which *belongeth* to Judah.

22 And Judah was put to the [h] worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel [i] took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to [*] the corner-gate, four hundred cubits.

24 And *he took* all [k] the gold, and the silver, and all the vessels *that were* found in the house of God with Obed-edom, and the treasures of the king's house, the [†] hostages [‡] also, and returned to Samaria.

25 ¶ [l] And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.[§]

26 Now the [m] rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the Kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away [n] from following the LORD, they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of [o] Judah.

A. M. 3158.
B. C. 846.

g 1 Sam. 6. 9—20. not Jos. 19. 38.

h Heb. *smitten.* 2 Kin. 14. 12—14.

i Prov. 16. 18. & 18. 12. & 29. 23. Luke 14. 11.

* Heb. *the gate of it that looketh.*

k Ch. 12. 9. 2 Kin. 14. 14. Prov. 24. 3, 4. 31. 4, 28. & 13. 7. & 27. 16. & 25. 5. & 27. 24. & 10. 14.

† Heb. *sons of pledge, or power.*

‡ Hostages. (That is, literally, prisoners of a high rank, in pledge of the future peaceable conduct of Amaziah.—Ed.

l 2 Kin. 14. 17, 18. & 15. 10.

§ B. C. 825.

m Ch. 9. 31. & 12. 15. & 16. 11. & 20. 34. & 24. 27. & 27. 7. & 32. 32. & 33. 18. & 35. 26, 27.

n Heb. *conspired a conspiracy.* 2 Kin. 14. 19. ch. 24. 25. & 33. 24.

o That is, *the city of David*, as 2 Kin. 14. 20.

## CHAPTER XXVI.

(1) *Uzziah or Azariah succeeds:* 1—5. (2) *His great prosperity:* 6—15. (3) *His presumptuous invasion of the priest's office:* 16—23.

THEN all the people of Judah took [a] Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built [*] Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: his mother's name also *was* Jecoliah of Jerusalem.

4 And he [b] did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.[†]

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.[‡]

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

A. M. 3191.
B. C. 813.

a Or, *Azariah*, 2 Kin. 14. 21. & 15. 2—7.

* The building of Eloth is placed in front of Uzziah's biography, as a distinguishing characteristic note. Eloth was a city on the northern point of the eastern gulf of the Red Sea, which David took when he conquered Edom. 2 Sam. 8. 14. It was one of Solomon's principal seaports. 1 Kin. 9. 26. It was a place of great importance under Justinian, but, under Arabian rule, (being called Ailah,) is now in ruins.—Ed.

b Ch. 25. 2, & 24. 2. 2 Tim. 3. 5.

† He went as far as his father in what was right, but no farther; and his father's "heart was not perfect." Ch. 25. 2.—Ed.

‡ The Scriptures furnish a mirror for nations, as well as for individuals; and national prosperity and adversity, they never fail to trace directly to obedience, or disobedience, faith, or infidelity.—Ed.

7 And [c] God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the [d] Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem [e] at the corner-gate, and at [f] the valley-gate, and at the turning *of the wall*, and [*] fortified them.

10 Also he built towers in the [g] desert,[†] and [h] digged many wells: for he [i] had much cattle, both in the low country and in the plains; husbandmen *also*, and vine-dressers in the mountains, and in [k] Carmel:[‡] for he loved husbandry.[§]

11 ¶ Moreover, [l] Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* [m] an army, three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and [n] slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal:[‖] and his name [*] spread far abroad; [o] for he was marvellously helped, till he was strong.

16 ¶ But [p] when he was strong, his heart was lifted up to *his* destruction:[†] for he transgressed against the LORD his God, and [q] went into the temple of the LORD, to burn incense upon the altar of incense.[‡]

17 And Azariah the priest went in after

A. M. 3200.
B. C. 800.

c Ps. 3. 8. & 27. 1—3. & 28. 7. & 118. 10—12. 1 Chr. 5. 20.

d Gen. 10. 14. Judg. 3. ch. 3. 3. & 11. 4. 1 Chr. xix. 2. 2 Sam. xi.

e Ch. 25. 23. 2 Kin. 14. 13.

f Neh. 2. 13. & 3. 13.

* Or, *repaired.*

g Of Arabia, ver. 21. 10.

† Places of defence for small garrisons for the protection of the shepherds and flocks, corn and vines, against the Arabian housebreakers.—Ed.

h Gen. 26. 18—21.

i 1 Chr. 27. 29—31. 2 Kin. 3. 4.

k Or, *fruitful field.* 1 Sam. 25. 2. but 1 Kin. 18. 19, 20.

‡ See note on 1 Sam. 25. 2.—Ed.

§ It is curious and instructive to observe how Uzziah's taste for husbandry, led to most of his warlike arrangements, for which he seems to have had equal capacity. Is it thus that providence ever contracts or moderates one propensity by another, lest its gratification would have produced a deformity; his taste for husbandry modified his taste for war, produces fortified towns, fruitful fields, an innumerous population.—Ed.

l 1 Chr. 27. 1—19. & 29. 5.

m Heb. *the power of an army.* 2 Sam. 24. 9. ch. 11. 1. & 13. 3. & 14. 8. & 17. 13—19. & 20. 5.

n Judg. 20. 16. 1 Sam. 17. 49.

‖ These engines are known by the names of *ballistæ* for shooting stones, and *catapultæ* for arrows and javelins, though these names and distinctions are frequently confounded. The principles were those of the cross-bow, either of wood or elastic steel, the recoil of twisted ropes lightened by the action of levers; or the sling, (not the ordinary sling) which seems to have been a species of gigantic bow, made fast at one end, so that the other being violently drawn downward, and loaded with stones, might, by its sudden recoil, project them against an enemy to a distance proportioned to its length and elastic power.—Ed.

* Heb. *went forth.*

o Deut. 32. 10—15. Ps. 50. 6.

p Deut. 32. 15. ch. 25. 19. Hab. 2. 4. Prov. 16. 18. & 18. 12. & 29. 23. & 4. 23. Hos. 13. 6.

† Of all human passions or errors, pride is the most destructive of success and happiness. It entered into the first sin, and led to the loss of paradise, and it is ever the characteristic of the "old man" of "the flesh," which nought but the Spirit of God can mortify and remove. Rom. 8. 13. Gal. 5. 20. Eph. 4. 22.—Ed.

q 2 Kin. 16. 12, 13. Num. xvi. xviii. 1 Sam. 6. 19. & 13. 12. 1 Kin. 8. 22. & 13. 1—4. Heb. 5. 4.

‡ B. C. 765.

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Reflections upon Chap. XXV.—What multitudes are mere dissemblers in their religious appearances! For some carnal end they apply their tongue and hand to religion, while their heart hates it. But shortlived are the triumphs of murderers, particularly those of sovereigns. And strict equity ought to take place in the punishment of criminals, that the innocent may not be involved with the guilty. How fearfully sin diminishes and weakens nations! And rash undertakings, or alliances in war, make room for bitter repentance. Multitudes profit nothing when God is our enemy; and connexion with his enemies but hastens the curse on our enterprises. But the loss of money goes very near the heart of worldlings, while they who trust in God find themselves gainers. How outrageous is the fury, and cruel the tender mercies, of the wicked. Such as are really unconcerned about piety feel their pride hurt when treated as profane and wicked: and the proud, when baulked of their expected honours and booty, are greatly enraged. The conquests made by nations are often really to their own hurt: and those whom we imitated in wickedness become the instruments of our punishment. But base is the cruelty, and sottish the folly, to dash idolaters to pieces, and preserve, nay, worship, the idols which could not protect their votaries from such barbarous severity. Wicked men heartily hate a faithful reprover: and much sooner will they part with large sums of money than with the most useless and despicable idol! But near and certain is their destruction whom God has left off to reprove, and in whom pride swells to the brim. They that would not hearken to God's servants will soon hearken to their own wicked counsellors and raging lusts, which hasten their temporal, nay, eternal destruction. And, however wicked the instruments may be, the judgments are always righteous. They, who go forth hastily to strive, will soon not know what to do when their neighbour has put them to shame. Man's pride will certainly bring him low: and it will fare ill at last with them who forsake God and his way. For traitors to God and religion are often treacherously hurried into death and hell

him, and with him fourscore priests of the LORD, *that were* valiant men;

18 And they [y] withstood Uzziah the king, and said unto him, [z] *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* [a] for thine honour from the LORD God.

19 Then Uzziah was [b] wroth, and *had* a censer in his hand to burn incense; and, while he was wroth with the priests, the [c] leprosy even rose up in his forehead[*] before the priests in the house of the LORD, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* [d] leprous in his forehead, and they thrust him out from thence; yea, himself [e] hasted also to go out, because the LORD had smitten him.

21 [f] And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ [g] Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah [h] slept with his fathers, and they buried him with his fathers in the field of the burial[†] which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

A. M. 3214. B. C. 788.

y Mat. 14. 4. 2 Sam. 12. 1—12. Jer. 13. 18. ch. 16. 7—9. & 19. 2. & 24. 20. & 25. 15. & 26. 5.

z Heb. 5. 4. Num. 18. 7. Ex. 30. 7. 1 Kin. 13. 1. 1 Cor. 7. 24.

a Jam. 4. 6. 1 Sam. 2. 30.

b Ch. 16. 10. & 25. 16.

c Num. 11. 33. & 16. 31—35. & 12. 10. 2 Kin. 5. 27. Dan. 4. 31.

* On examining any treatise on medicine the reader must be struck with the frequency with which disease is attributed to *mental passions*, and not to *bodily causes*. Fear produces many disorders, not unfrequently, death. The same is the case with anger, envy, and the grosser feelings of inordinate and misplaced affection—and visible causes there may undoubtedly be; but the real cause, and which truth discovers to faith, is the judgment of God either for punishment, (ver. 20.) correction, (Heb. 12. 9.) prevention of sin, (1 Cor. 12. 7.) or growth in grace, (Heb. 12. 11.)—ED.

d Num. 12. 10. 2 Kin. 5. 27.

e Exth. 6. 12. 1 Kin. 21. 4.

f Lev. 13. 46. Num. 5. 2, 3. & 12. 15. 2 Kin. 7. 3. & 15. 5.

g Ch. 10. 20. & 12. 15. & 13. 22. & 16. 11. & 20. 34. & 25. 26. Is. 1. 1. & 6. 1.

h 1 Kin. 2. 10. ch. 21. 20. & 28. 27. & 33. 20.

† About a mile to the north-west of modern Jerusalem are shown the excavations called the sepulchres of the Hebrew kings. Whether these were really their sepulchres does not appear, except from uncertain tradition, and the evident costliness of the work. They still contain the remains of elaborate stone coffins placed in side niches; and one of the doors remains, a carved and panelled marble moving upon two hinges like axles, part of the door slab itself, and playing in the solid rock at top and bottom. From these, as a leper, Uzziah was excluded, and buried without in the adjoining field.—ED.

## CHAPTER XXVII.

(1) *Jotham having ascended the throne at full age, he behaves piously, and with activity:* 1, 2, 6. (2) *He prospers in his buildings and wars:* 3—5. (3) *He dies with an untainted character, after reigning sixteen years:* 1, 7—9.

JOTHAM [a] *was* twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: his mother's name also *was* Jerushah, the daughter of Zadok.

2 And he [b] did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit[*] he entered not into the temple of the LORD. And the people did yet corruptly.

3 ¶ He built the high gate of the house of the LORD, and on the wall of [c]Ophel[†] he built much.

A. M. 3246. B. C. 758.

a 2 Kin. 15. 32—38.

b Ch. 26. 4. 2 Kin. 15. 34.

* That is, he imitated his father in agriculture, war, and all other things, with the exception of his father's proud and profane attempt to usurp the priest's office.—ED.

c Or, *the tower*. Neh. 3. 26. & 11. 21.

† Some remarkable tower that formed a feature (as to speak,) of the city and a remarkable subject in its history. The tower of London, and the castle of Edinburgh, may furnish modern parallels and illustrations.—ED.

4 Moreover, [d] he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the [*] king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an [*] hundred talents of silver, and ten thousand measures[†] of wheat, and ten thousand of barley. [‡]So much did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because [f] he prepared[§] his ways before the LORD his God.

7 ¶ Now the [g] rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the Kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And [h] Jotham slept with his fathers; and they buried him in the city of David: and Ahaz his son reigned in his stead.

A. M. 3246. B. C. 758.

d Ch. 26. 9, 10. & 14. 7. & 11. 5—10. & 2 —6.

e Ch. 26. 8. with 2 Kin. 3. 4. & 15. 19. ch. 2. 10.

* 34,218*l.* 15*s.* sterling.

† Rather *cors*, the cor was the same as the homer, about 32 pecks.—ED.

‡ Heb. *This.*

f Or, *established.* ch. 19. 3.

§ Preparation always implies thought previous to action. This thought implies faithful looking to God, self-examination, and repentance. Ps. 119. 59.—ED.

g Ch. 26. 34. & 28. 26, 27. & 32. 32, 33. & 33. 22, 23.

h 2 Kin. 15. 38.

## CHAPTER XXVIII.

(1) *Ahaz' idolatry and other wickedness:* 1—4. (2) *The punishment of it:* 5—8. (3) *God, by the prophet Oded, rebukes the Israelites for their cruelty:* 9—15. (4) *The Edomites, Philistines, and Assyrians, distress the country:* 16—21. (5) *Ahaz grows still worse; introduces the Syrian idolatry; stops the true worship of God; fills his kingdom with idolatrous altars; and dies in his sins:* 22—27

AHAZ *was* [a] twenty years old[*] when he began to reign; and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:[†]

2 For he [b] walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he [c] burnt incense in the valley of the son of Hinnom, and burnt his children in the fire,[‡] after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He [d] sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD [*] his God[§] delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to [‖] Damascus: and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For [f] Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in

A. M. 3262. B. C. 742.

a 2 Kin. 16. 1, 2, &c.

* See note on 2 Kin. 18. 2.—ED.

† Either David was a second name of Jotham, (see examples of pluralities of names, 2 Kin. 14. 21. compare 2 Chr. 26. 1. also 2 Chr. 21. 17. & 22. 1, 6. where one king has *two*, the other *three* names,) or else the word *father* is used for *predecessor*.—ED.

b 2 Kin. 16. 2. ch. 21. 6.

c Or, *offered sacrifice*. Jer. 7. 31. Lev. 18. 21. Ps. 106. 37, 38. ch. 33. 2—6.

‡ It is difficult for Christians to conceive what a cruel system is idolatry. This burning still remains in the suttees of India, and the exposure or drowning of children is legalized.—*Note.* Let Christians beware, lest in their horror of heathenism, they forget there are other idols as cruel and destructive as Molech.—ED.

d 2 Kin. 16. 4. & 17. 9—11. 1 Kin. 14. 23 with Lev. 26. 30. Deut. 12. 2.

e 1 Kin. 18. 21. Mic. 3. 11. Judg. 2. 14. 2 Kin. 16. 5. Is. 7. 1, 6.

§ Jehovah was his God by the Abrahamic covenant, as well as by creation, and God's claim and title were not voidable by Ahaz' idolatrous apostasy.—ED.

‖ Heb. *Darmesek.*

f 2 Kin. 15. 37. Is. 9. 21. Hos. 5. 8, 9.

REFLECTIONS UPON CHAP. XXVI.—A godly, faithful, and prudent instructor is a great advantage to a youthful king: and a noted regard to the laws and worship of God lays an excellent foundation for prosperity; for God honours those that honour him: and, as long as we cleave to him, he will be our assistant. And what extensive capacities God gives some men, that they can take care of a multitude of things at once! But how bewitching is pride! it can decoy men to their ruin in a thousand forms. And it is difficult to be prosperous and yet be humble. But seldom do men gratify their pride without bringing themselves to deserved shame. The offices and ordinances of God's church are sacred and appropriate: it is at our highest peril if we interfere with them without his call. And when God's ministers magnify their office, and boldly withstand the sinful attempts of the greatest monarchs, it is honourable and becoming. But how impatient are the proud of faithful reproof or zealous opposition! The most wise and just rebuke exasperates the wilful. And they who will not submit to admonition rush on their own ruin. God marks them with disgraceful punishments, answerable to their crimes. And when we feel his displeasure, it is madness to persist. Humiliation is our only door of escape. And sometimes when sins are pardoned of God, they leave an indelible stain among men.

REFLECTIONS UPON CHAP. XXVII.—It is happy when children imitate their



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one day, *which were* all [*] valiant[†] men; [‡] because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* [‡] next to the king.

8 ¶ And the children of Israel [h] carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and [i] he went out before the host that came to Samaria, and said unto them, Behold, [k] because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth [l] up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for [m] bondmen and bond-women unto you: *but are there* not [n] with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and [o] deliver the captives again, which ye have taken captive of your brethren: [p] for the fierce wrath of the LORD *is* upon you.

12 Then certain of the [q] heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, [r] stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend [s] to add *more* to our sins and to our trespass; for our trespass is great, and *there is* fierce wrath against Israel.[§]

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which [t] were expressed by name rose up, and took the captives, and with the spoil [u] clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to [w] Jericho, the city of palm-trees, to their brethren: then they returned to Samaria.[*]

16 ¶ At that time did king Ahaz [x] send unto the kings of Assyria to help him.

17 For [y] again the Edomites had come and smitten Judah, and carried away [†] captives.

18 The [z] Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken [a] Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof; and they dwelt there.

19 For the LORD [b] brought Judah low, because of Ahaz king of Israel; for he made Judah naked,[‡] and transgressed sore against the LORD.

20 [c] And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.[‖]

21 For Ahaz took [d] away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And [e] in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For he sacrificed unto the gods of Damascus, which smote him;[‖] and he said, [f] Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and [g] cut in pieces the vessels of the house of God, and [h] shut up the doors of the house of the LORD, and he [i] made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places [*] to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ [k] Now the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the Kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem; but they [l] brought him not into the sepulchres of the kings of Israel:[†] and Hezekiah his son reigned in his stead.

A. M. 3262. B. C. 742.

[*] Heb. *sons of valour.*

[†] This number is so great, and so utterly inconsistent with modern ideas of warfare, that the usual solution of a supposed error has been freely employed. There seems, however, no reason to question the account: the cruelty that could desolate the land by carrying off "200,000 women, sons, and daughters," to sell them, or hold them for domestic, field, or colonial slaves, would feel little compunction for such a cruel and wholesale butchery of the "sons of valour," whose total extirpation would be the best safeguard of their conquerors. See ver. 9.—Ed.

[‡] Ch. 15. 2 Jer. 9. 19. 1 Kin. 15. 29, 30. Is. 64. 5, 6.

[‡] Heb. *the second to the king.*

[h] Mic. 2. 10. Deut. 28. 25, 41.

[i] 1 Kin. 20. 28—42. ch. 19. 1, 2.

[k] Ps. 60 98. Is. 10. 5. Ezek. 25. 12. Obad. 10—16. Zec. 1. 15.

[l] Ezra 9. 6. Gen. 4. 10. Rev. 18. 5.

[m] Lev. 25. 39, 42.

[n] Jer. 25. 29. 1 Pet. 4. 17, 18.

[o] Is. 58. 6. Heb. 13. 3, 3.

[p] Jam. 2. 13. Ps. 18. 26, 27. 2 Kin. 23. 26. Ezra 10. 14.

[q] 1 Chr. 13. 1. & 28. 1.

[r] Jer. 26. 16.

[s] Num. 32. 14. Jos. 22. 17, 18. Mat. 23. 32. Dan. ix. 2 Kin. 17. 7—23. Hos. iv—xiii. Is. 1—iii, v, ix.

[§] There are always some who, in the time of national defections, can discover the *signs* of approaching judgments; who "sigh and who cry for all the abominations that are done in the land;" who do what they may to stem the "iniquity that cometh in like a flood;" who sometimes, by grace, by the enforcement of repentance, succeed in averting national calamities; but who, if their country or church will not hear, are yet privileged to "deliver their own souls."—Ed.

[t] Ver. 12.

[u] Jam. 2. 16. Mat. 25. 36—45. Job 31. 19—22. 2 Kin. 6. 22.

[w] Deut. 34. 3. 1 Kin. 16. 34.

A. M. 3 63. B. C. 741.

[*] One of the most beautiful narratives upon record, and a glorious lesson to Christian nations—a lesson which some, in a degree, have learned, but which others are still, in vain, called to consider, and obey. The picture of the undaunted prophet, the noble-hearted princes, the generous army, in the foreground, and the returning captives gently escorted in the distance, form a picture which the heart can draw, but boundlessly beyond the utmost effort of the pencil.—Ed.

[x] 2 Kin. 16. 5, 7. Is. 7. 1—7. Jer. 17. 5.

[y] Lev. 26. 18. ch. 25. 11, 12.

[†] Heb. *a captivity.*

[z] Ezek. 16. 27, 57. Jos 15. 33—41.

[a] Ch. 25. 21. & 11. 7, 10. Jos. 19. 41, 48. 57.

[b] Ps. 106. 41—43. Is. 1. 5—9. Ex. 32. 25.

[‡] Nakedness, either partial or entire, was a part of idolatrous worship, as appears from Ex. 32. 25. And with this idolatry had Ahaz infected his kingdom, disrobed her of her beautiful garment of righteousness, and left her exposed to the scorn of her enemies, and the storm of divine displeasure. See Hos. 2. 3.—Ed.

[c] 2 Kin. 15. 29. Hos. 5. 13. Is. 7. 20. & 2. 22. Jer. 17. 5.

[‖] He conquered for him Rezin and the Syrians. (2 Kin. 16 9.) yet he did not help him against the Philistines or Israel, while he exhausted the royal and temple treasures for subsistence of his forces.—Ed.

[d] Ch. 12. 9. 2 Kin. 18. 15, 16. Prov. 20. 25.

[e] Is. 1. 5. Jer. 5. 3. 2 Tim. 3. 13. Rev. 16. 11. Ps. 52. 7. Prov. 10. 7. & 28. 1.

[‖] The Septuagint translates it: "And king Ahaz said, I will seek to the gods of Damascus which have smitten me." This view is preferred by many, as our translation seems to ascribe the power of smiting to idols. But there is no necessity, nor is there any good authority, for departing from the Hebrew, or the authorized version. Who smote Job? Satan. (Job i.) And who is he? The very god of this world. And who were the gods of Damascus to whom Ahaz sacrificed? Devils. 1 Cor. 10. 20. The very gods that smote him, as ever is their wont. Lev. 17. 7. 1 Chr. 21. 1. Ps. 106. 37. Acts 13. 10. Eph. 6. 11. 1 Tim. 3. 7. 1 John 3. 8. Rev. 9 20. & 12. 9.—Ed.

[f] 2 Kin. 16. 12. Ps. 115. 4—7. Hab. 1. 11. Jer. 2. 10. ch. 25. 14, 15. Is. 44. 9—20. & 46. 1, 2. & 45. 21. Deut. 32. 15—22.

[g] 2 Kin. 16. 8. Prov. 20. 25.

[h] Ch. 29. 3.

[i] Ch. 33. 3—5. Hos. 12. 11. Jer. 2. 28.

[*] Or, *to offer.*

[k] Ch. 26. 16. & 27. 7, 9.

[l] Ch. 21. 20. & 24. 25. & 33. 20. 2 Sam. 2. 30. Prov. 10. 7.

[†] See note on chap. 26. 23.—Ed.

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parents' goodness, and carefully avoid their faults. But hard is the task to bring an obdurate people off from their corrupt customs. And often magistrates and ministers, who are tender and circumspect in their own lives, have not courage and zeal enough for doing what they might in the reformation of others. A fixed steadfastness in the truth is the most necessary, and at the same time the most excellent, mean for the resistance of evil and performance of good. What reward hath godliness?—it hath the promises of this life, and that which is to come. But, alas! the best magistrates and ministers are often quickly removed, and that in order to make way for monsters to fill their place.

REFLECTIONS UPON CHAP. XXVIII.—How amazing is the strength of men's inward corruption, that can so trample upon a pious education and pattern! But fearful are the punishments which God has in store for such enormous transgressors: and miserable are the nations who have such monsters of impiety for their sovereigns. God makes the nations around concur to punish the apostasy of his professing people. Often the very persons or nations, whom we have made our pattern in wickedness, are made the instruments of our punishment. And dreadfully are the mightiest numbered to the slaughter when the Lord fighteth against them. But how tender his compassion towards his offending people, even while he smites them! He observes and is provoked with those who inhumanly murder or abuse them, especially if they be brethren, or act from principles of hatred or revenge. And when he pleases, he can, by his word and Spirit, render their most outrageous enemies kind and generous to them. They who are made sensible of their own sins will sympathize with their breth-

## CHAPTER XXIX.

(1) *Hezekiah's pious exhortation to the priests and Levites:* 1—11. (2) *They cleanse the temple:* 12—19. (3) *The ordinances of the temple worship are solemnly revived: Hezekiah, his princes and subjects, offer a solemn sacrifice:* 20—36.

A. M. 3278. B. C. 726.

HEZEKIAH [a] began to reign *when he was* five and twenty years old; [*] and he reigned nine and twenty years in Jerusalem: and his mother's name *was* Abijah, the daughter of [b] Zechariah.[†]

2 And he [c] did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the [d] first year of his reign,[‡] in the first month, [e] opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites; [f] Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth [g] the filthiness out of the holy *place*.[§]

6 For [h] our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and [i] turned *their* backs.

7 Also they have [j] shut up the doors of the porch, and put out the lamps, and have not burnt incense nor offered burnt-offerings in the holy *place* unto the God of Israel.

8 Wherefore the [k] wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, [l] our fathers have fallen by the sword, and our sons, and our daughters, and our wives, *are* in captivity for this.[*]

10 Now *it is* [m] in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons,[†] [n] be not now negligent: for the LORD hath [o] chosen you to stand before him, to serve him, and that ye should minister unto him, and [‡] burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the [p] Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of [q] Elizaphan; Shimri, and Jeiel: and [r] of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, [*] by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the [t] inner part of the house of the LORD, to cleanse *it*,[*] and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad [u] into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the [x] porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.[†]

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the [y] altar of burnt-offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof.

19 Moreover, [z] all the vessels, which king Ahaz in his reign did cast away[‡] in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king [a] rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought [b] seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah:[§] and he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and [c] sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought [‖] forth the he-goats *for* the sin-offering before the king and the congregation;[*] and they laid their [d] hands upon them.

24 And the priests killed them, and they [e] made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 [f] And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of

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a 2 Kin. 18. 1—8.

* See note on 2 Kin. 18. 2.—ED.

b Ch. 28. 5. Is. 8. 2.

† The daughter of that godly and faithful prophet mentioned ch. 26. 5. And a striking instance of the hereditary blessing so frequently derived from a godly mother.—ED.

c 1 Kin. 15. 5. & 11. 38. ch. 34. 2.

d Eccl. 9. 10. Ps. 119. 59, 60. Prov. 8. 17. ch. 34. 3.

‡ "What is well begun," saith a common proverb, "is nearly ended." For to begin a work of reformation is the greatest difficulty. And yet "the lion in the way," (Prov. 22. 13) is not so dangerous as procrastination that promises for hereafter, but can attempt nothing now. Happy Hezekiah who begins well, and begins immediately.—ED.

e Ch. 28. 24. 2 Kin. 16. 18.

f Ex. 19. 10, 15. 1 Chr. 15. 12.

g 2 Kin. 16. 12. & c. idols, &c.

§ Ahaz had shut up the doors of the temple. (chap. 28. 24. & 29. 7.) but before doing so, it may have been grossly defiled with his abominable sacrifices. But the gates and the courts being left open, and probably employed as a market-place, (see Mat. 21. 13.) there would be much accumulation of filthiness in the courts and chambers, which were all called by the common name of *holy places*.—ED.

h Ch. 28. 5—8, 23—25. Jer. 2. 27.

‖ Heb. *given the neck.*

i Ch. 28. 24. with Lev. 26. 1—8.

k Ch. 24. 18. & 28. 5, 6. 17—19. 1 Kin. 9. 9. Lev. 26. 14—39. Deut. 28. 15—51.

l Lev. 26. 17. ch. 28. 5—8, 17—19.

* Alluding to the captivity, (ch. 28. 5.) and the terrible defeat. 28. 6.—ED.

m 1 Kin. 8. 17. 2 Kin. 11. 17. ch. 15. 12. & 34. 30—32. Ezra 10. 3. Neh. 12. x. 2 Cor. 8. 5.

† Speaking in the spirit of adoption, and exhorting them as a father would exhort his dear children.—ED.

n Or, *be not now deceived.* 1 Cor. 6. 10

o Num. 8. 14. & 18. 2—6 Deut. 10. 8.

‡ Or, *offer sacrifice.*

p 1 Chr. 6. 1. & 23. 6—23.

q Lev. 10. 4.

r 1 Chr. 6. 31—47. & 25. 2, 3, 9—31.

A. M. 3278. B. C. 726.

s Or, *in the business of the LORD.* ch. 30. 12.

t 1 Kin. 6. 33. *i. e.* the sanctuary, and holy of holies.

* The priests only, by divine command, might go into the inner part, the Holy of holies, even to cleanse it,—the emblem of Christ, by his Spirit, alone able to enter the heart, cleanse it from all inward pollution, carrying the love of the world out of it, and leaving behind nothing but "holiness to the Lord." 2 Cor. 7. 1. Col. 1. 27. 1 John 2. 15. Jam. 1. 21.—ED.

u Deut. 9. 21. 1 Kin. 2. 37. 2 Kin. 23. 6. 12. ch. 15. 16. & 30. 14.

x 1 Kin. 6. 3. John 10. 23. ver. 7.

† Requiring eight days more to cleanse the court. By which we learn that the heart and the hands, the inner and the outer man, require equal attention and cleansing. Is. 1. 16. Jam. 4. 8.—ED.

y Ch. 4. 1, 8, 19—22. 2 Kin. 16. 14.

z Ch. 28. 24. 2 Kin. 16. 14, 17, 18.

‡ Ahaz had cut all the vessels in pieces—these they had prepared by recasting or soldering, and sanctified by washing for divine service.—ED.

a Gen. 22. 3. Ex. 24. 4. Jos. 6. 12. Eccl. 9. 10. Ps. 119. 59, 60.

b 1 Chr. 15. 26. Lev. 4. 3—14. 2 Cor. 5. 21. Heb. 10. 10—14. & 9. 11—15. 1 Pet. 1. 18, 19. & 2. 24. & 3. 18. 1 John 2. 2. & 4. 10.

§ There were two kinds of offering on the occasion, a sin and a burnt-offering, ver. 23, 27. The seven bullocks and the seven rams, and seven lambs, were for the burnt-offering, Lev. 1. 5. 10. Now the law required but *one* of each, as a sacrifice, but did not forbid the consecutive offering of any number. Then the seven goats were for the sin-offering, (ver. 23.) agreeably to Lev. 9. 15, which might likewise be offered consecutively. These two offerings combined, completed the emblematic atonement, Lev. 6. 7. & ver. 24; the seven representing time, work, rest, and blessing, (Ex. 20. 11.) completeness—the sacrifice representing him "whose blood cleanseth from all sin." 1 John 1. 7.—ED.

c Lev. 8. 14, 15, 19, 24. Heb. 9. 21, 22.

‖ Heb. *near.*

* Not the whole multitude, that would have been impracticable; but the congregation of the chiefs, as their representatives.—ED.

d Lev. 4. 15, 24. & 1. 4.

e Lev. 6. 30. & 8. 15. Gal. 3. 13. Eph. 1. 13. Col. 1. 20. John 3. 16. Rom. 5. 10, 11. Heb. 2. 17.

f 1 Chr. 15. 16, 22. & 16. 4, 5, 42. & 25. 1—6.

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ren's sufferings. It is better to take warning late than never: and the victory of self-denial is more glorious than the necks of vanquished enemies. It is the greatest honour to the mighty to be merciful. But when God lays aside one instrument of correction, he often takes another in his hand; and turns the helps which we sinfully secure into ruinous plagues. When we forsake God, we must needs be disappointed in every other confidence. And desperately hardened must men be when both mercies and judgments render them worse and worse. Happy is that nation where their tyrannical monsters of wickedness are quickly cut off by death, to make way for better princes.



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David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment [e] of the LORD by his prophets.

26 And the Levites stood [f] [g] with the instruments of David, and the priests with [h] the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the [i] song of the LORD began [k] *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the [k] singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished. [l]

29 And when they had made an end of offering, the king, and all *that were* present with him, [l] bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with [m] the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near, and bring [n] sacrifices and thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings. [§]

32 And the [o] number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering [‖] to the LORD.

33 And the [p] consecrated things *were* six hundred oxen, and three thousand sheep.

34 But the [q] priests were too few, so that they could not flay all the burnt-offerings: wherefore their [r] brethren the Levites [s] did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in abundance, with the [t] fat of the peace-offerings, and the [u] drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah [v] rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly. [†]

A. M. 3278.
B. C. 726.

[e] Heb. *by the hand of.*

[f] Stood prepared to begin the sacred concert.—*Note.* Be ye also ready; for praise is comely and pleasant.—Ed.

[g] 1 Chr. 23. 5. Amos 6. 5.

[h] Num. 10. 10. ch. 5 12. Rev. 5. 9, 11.

[i] Ch. 7. 3. & 20. 21. Ps. cxxxvi. & 81. 1, 2 & 150. 3, 5.

[k] The simultaneous commencement of sacrifice and praise, is to teach that the Lord is to be praised on earth for the institution of the great sacrifice; for while even in heaven [u] they sing a new song, saying, Thou art worthy, for thou wast slain, and hast redeemed us unto God by thy blood."Rev. 5. 9.—Ed.

[k] Heb. *song.* Ps. 69. 13.

[l] Ch. 20. 18. & 7. 3. ver. 28, 30. Gen. 47. 31. Ex. 4. 31.

[m] 1 Chr. 16. 7—36. Ps. xcv, &c.

[n] Ex. 12. 27. Lev. 3. 16 & 7—11. Deut. 32. 38.

[§] The burnt-offering was wholly consumed upon the altar, (Lev. 1. 9. 13.) the peace-offering was mostly allotted to the offerer and his friends. Compare Lev. 3. 3, 4, 9, 10. 14, 15. with 7. 15, 16. Therefore he that presented the burnt-offering evinced the "free heart," the more generous spirit.—Ed.

[o] 1 Kin. 8. 63. & 3. 4.

[‖] In this verse, *burnt-offerings*, and *a burnt-offering*, are used as equivalent, which confirms the interpretation of ver. 21, that the whole sacrifice might consist of *consecutive sacrifices.*—Ed.

[p] Peace-offerings. ver. 24. ch. 7. 4, 5.

[q] Sanctified ones. ver. 5, 6. ch. 30. 18, 17.

[r] Ch. 33. 11. & 30. 17.

[s] Heb. *strengthened them.*

[t] Ex. 29. 13. Lev. 3. 1

[u] Gen. 35. 14. Lev. 23. 13. Num. 15. 5—10.

[v] 1 Chr. 29. 9, 18, ch. 15. 15. & 23. 18, 21. & 30. 21, 26. 2 Cor. 7. 12. 1 Thes. 2. 19, 20.

[†] Prepared them by his Holy Spirit, to perceive the folly and sin of idolatry, and the wisdom and blessing of the worship of Jehovah; and so deep, so decided, and so *sudden* was this reformation, that all acknowledged it must be the hand of God.—Ed.

## CHAPTER XXX.

*(1) Hezekiah, his princes, and people, resolve to keep the passover in the second month, as they could not be ready to observe it in the first: 2—5. (2) He invites not only his own subjects, but also the Israelites, to keep it at Jerusalem: 1, 6—10. (3) The people of Judah, and even some Israelites, observe it with great gladness, and double their feast of unleavened bread: 11—16, 21—27. (4) Many of the observers had not duly prepared or managed themselves; but the Lord, at Hezekiah's prayer, pardoned their mistakes: 17—20.*

A. M. 3278.
B. C. 726.

AND Hezekiah sent to all [a] Israel and Judah, and wrote letters also to [b] Ephraim and Manasseh, [c] that they should come to the house of the LORD at Jerusalem, to [c] keep the passover unto the LORD God of Israel.

2 For the king had [d] taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover [e] in the second month. [†]

3 For they could not keep it at [f] that time, because the priests [g] had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing [‡] pleased the king and all the congregation.

5 So they established a decree to make proclamation [h] throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters [§] from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, [‖] as ye see.

8 Now [*] be ye not stiff-necked, as your fathers *were*, *but* [l] yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever; and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city

[a] Ch. 11. 13, 16.

[b] Ten tribes. ch. 25. 7.

[c] Ephraim and Manasseh lay contiguous to Jerusalem, but not nearer than Reuben and Gad, and not so near as Simeon and Dan. Three reasons seem to have produced this special notice of the invitation to Ephraim, of which Manasseh was a dependency, as Benjamin was of Judah. (1) After Judah, Ephraim was the greatest tribe. (2) It seems to have been the most hopelessly addicted to idolatry; and therefore its omission might have been expected (Hos. 4. 17. & 13. 1.) (3) The king, by his pious and energetic letter, seeks to aid the noble efforts of Hosea, for the reformation and salvation of his country. This special invitation to Ephraim seems to have arisen from the partial reformation produced by the preaching of Hosea, (ch. 13. 12. & 14. 1.) in which Manasseh, a dependency of Ephraim, as Benjamin was of Judah, had, most probably, participated. See Ps. lxxx. 2.—Ed.

[d] Ex. xii. Num. ix. Deut. 16. 1—6. 1 Cor. 5. 7.

[d] 1 Chr. 13. 1. Prov. 11. 14. & 15. 22. & 24. 6.

[e] Num. 9. 10, 11.

[†] So it was provided that, in cases of uncleanness or temporary absence, the passover might be held in the second month instead of the first. Compare Exod. 12. 2, 18. with Num. 9. 10, 11.—Ed.

[f] Ch. 29. 3, 17. Ex. 12. 2, 6, 18. Lev. 23. 5.

[g] Ch. 29. 34.

[‡] Heb. *was right in the eyes of the king.*

[h] Judg. 20. 1. 1 Kin. 4. 25. 1 Chr. 21. 2. ch. 7. 8. Hosea did not hinder his subjects from worshipping the true God at Jerusalem. 2 Kin. 17. 2.

[§] Heb. *from the hand.*

[‖] The poverty and misery of a country are always to be traced to the sins of that country, which may be either *personal*, as lewdness, drunkenness, lying, dishonesty; *conventional*, as quarrelsomeness, conspiracies, seditions; or *judicial*, as partiality, injustice, oppression. Some of these may exist apart, but are generally found united, for they almost necessarily generate one another; and in every form they originate from neglecting or despising the word and the worship of God.—Ed.

[*] Heb. *harden not your necks.*

[l] Heb. *give the hand.* 1 Chr. 29. 24. Ezra 10. 19.

REFLECTIONS UPON CHAP. XXIX.—What strange alterations the change of a sovereign may produce in a nation! And great is the mercy when God gives good men power after they have long been unwilling spectators of wickedness. It is highly honourable when those in high stations give to the Lord the first beginnings of their power and influence. And, when God gives opportunity, with earnestness, humble grief, and holy zeal, should men reform their neglects, and turn to the Lord. Corrupters of religion often leave the church and ordinances of God in the greatest confusion. And it is necessary to ponder the punishments of former sins, in order to render us hearty and active in our reformation. And much may be done in a short time if all concerned be diligent. Honourable are those ministers whom God stirs up to be leaders in the work of reformation, to provoke their brethren to jealousy: and glorious is the sight when they cheerfully work to one another's hands in reforming the church;—when kings, princes, priests, and people, vie with one another in improving Jesus Christ as the great propitiation for sins, and in serious repentance of former sins, and returning to the observance of all God's ordinances, grudging neither cost nor care! They will then find their work much more easy than they expected. But, alas! that priests, who ought to be leaders, are often the most unqualified

through the country of Ephraim and Manasseh even unto Zebulun: but they [r] laughed them to scorn, and mocked them.

11 Nevertheless [s] divers of Asher, and Manasseh, and of Zebulun, humbled themselves,* and came to Jerusalem.

12 Also in Judah the [t] hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.†

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread [u] in the second month, a very great congregation.

14 And they arose, and took away the [x] altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the [y] priests and the Levites were ashamed,‡ and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in [§] their place after their manner, [z] according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore [a] the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, [b] had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah [c] prayed for them, saying, The good LORD pardon every one

19 *That* [d] prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the [e] purification of the sanctuary.‖

20 And the LORD hearkened to Hezekiah, and [f] healed the people.

21 And the children of Israel *that were* [*] present at Jerusalem kept [g] the feast of unleavened bread seven days [h] with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with [†] loud instruments unto the LORD.

A. M. 3278. B. C. 726.

r Gen. 19. 14. ch. 36. 16. Mark 5. 40.

s Acts 17. 34. ch. 11. 16. ver. 18.

* There are some to mock at every attempted reformation, and as every message from God; this, however, should never lead any one to be "weary in well-doing," for there are still some who will hear, (see ver. 18.) even as "some mocked" when Paul preached Jesus and the resurrection; but Dionysius and Damaris, with others, clave to him, and believed. Acts 17, 32, 34.—ED.

t Ps. 110. 3. Ex. 12. 6. Acts 2. 46. Jer 32. 39.

† The true theory of all government. In the people, one heart—by grace, the gift of God—implicit obedience to the king and the princes, the constituted authorities: but these authorities legislating for God, and requiring nothing of the people without, or beyond, the authority and sanction of "the word of the Lord."—ED.

u Num. 9. 10, 11. ver. 2, 3. 15, 17, 18. Ex. 23. 17.

x Ch. 28. 24. & 29. 18. Is. 2. 17—21.

y Ch. 29. 34. Is. 1. 29.

‡ Ashamed of their past neglect, secularity, or compliance with idolatry. The absence of shame for sin is a sad symptom of spiritual death. Jer. 6. 15. But the shame of any sin, is a hopeful evidence of the effectual working of the Spirit of God. Rom. 6. 21.—ED.

§ Heb. *their standing.*

z Ex. 12. 3. Lev. 1. 5.

a Ch. 29. 34. & 35. 11.

b Num. 19. 20. 1 Cor. 11. 28.

c Gen. 20. 7, 17. Jam. 5. 16. Is. 45. 11.

d Ch. 19. 3. Ps. 51. 16, 17. & 10. 17.

e Lev. xi—xv. Num. xix.

‖ The end of all outward ceremonial purification, was to reach the heart—means to an end. But we may not neglect the means, under pretence, that if the end be gained, all is well. Hezekiah prayed, and God pardoned; but the very act of pardon proved the sin to be pardoned; so that the cast is an evidence of mercy in God, and not an example to encourage neglect of his outward ordinances.—ED.

f Jam. 5. 16, 17. Ps. 103. 3. Is. 57. 18.

* Heb. *found.*

g Ex. 12. 15. Lev. 23. 6. 1 Cor. 5. 7, 8.

h Neh. 8. 10. ch. 7. 10. & 29. 30. ver. 26.

† Heb. *instruments of strength.*

A. M. 3278. B. C. 726.

i Heb. *to the heart of all,* &c. Is. 40. 1, 2. Hos. 2. 14. ch. 32. 6.

k 2 Tim. 4. 2. Eccl. 9. 10, 11. Rom. 12. 1—3.

l Jer. 3. 13. Ps. cv, cvi. & 50. 23. Jos. 7. 19.

m 1 Kin. 8. 65.

* Not another passover, but seven days of "peace-offerings and confession to the Lord God of their fathers," (ver. 22.) whom they had idolatrously forsaken, and to whose worship they now returned with gladness.—ED.

n Ch. 35. 7, 8.

o Ch. 29. 34.

p Proselytes. Ex. 12. 48, 49. with 43.

q 1 Kin. 8. 65. ch. 7. 8, 9.

† The superiority of this passover to any solemnity since the days of Solomon, lay not merely in the additional seven days then also observed, (1 Kin. 8. 65.) but also in the concourse of the tribes, that since the separation from Rehoboam, and the erection of the idols at Bethel and Dan, had never been so great or so encouraging as upon this occasion. 1 Kin. 12. 16, 26—28. See also 2 Chr. 16. 1.—ED.

r Ch. 13. 9, 10. Num. 6. 23—26.

s Heb. *the habitation of his holiness.* Ps. 68. 5. Is. 57. 15. & 66. 1.

22 And Hezekiah spake [i] comfortably unto all the Levites that taught the [k] good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and [l] making confession to the LORD God of their fathers.

23 And the whole assembly took counsel [m] to keep other seven days: and they kept *other* seven days with gladness.*

24 For Hezekiah king of Judah [n] did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and [o] a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the [p] strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the [q] time of Solomon, the son of David king of Israel, *there was* not the like in Jerusalem.†

27 ¶ Then the [r] priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to [s] his holy dwelling-place, *even* unto heaven.

## CHAPTER XXXI.

(1) *The observers of the late passover destroy the remainders of idolatry in their respective districts:* 1. (2) *Hezekiah settles the priests and Levites in their proper employments; and makes sufficient provision for them:* 2—10. (3) *Storehouses and commissioners are appointed for the distribution of it:* 11—19. (4) *In all his undertakings, Hezekiah acts with great integrity:* 20, 21.

A. M. 3279, &c. B. C. 725, &c.

* Heb. *found.*

† Heb. *until to make an end.*

‡ This noble *iconoclast* expedition may be called, in one sense, a popular impulse, because it perverted the people, as well as the king and the nobility. But it was no less, on that account, an impulse from God, (ch. 30. 10.) and it was strictly legal, by the supreme law of heaven, however contrary to idolatrous canons, prescription, and ordinances. See Ex. 23. 24. Deut. 7. 5. & 12. 3.—ED.

§ "Of the camp of Jehovah." The city and temple of Jerusalem, and all places where God is truly worshipped, are so called, in reference to the providential and mediatorial encampment of "the angel of the Lord," and his hosts around his people for protection and deliverance. See Ps. 34. 7. Heb. 1. 14.—ED.

NOW when all this was finished, all Israel *that were* [*] present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, [†] until they had utterly destroyed them all.‡ Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.§

3 *He appointed* also the king's portion of his substance for the burnt-offerings, *to wit,* for

and careless; and need so repeatedly to be stirred up to that which is peculiarly their work! But they who love God's altar will delight to support the service; and past neglects will quicken them to more abundant diligence.

REFLECTIONS UPON CHAP. XXX.—God's ordinances ought not to be neglected on account of a mere circumstance. It is best to engage people to duty when they are in a proper temper. And we ought to stir up all whom we can to the worship and service of God, and that by the most engaging motives; representing to them the mercies and judgments of God, and his promises and threatenings. It is never too late for sinners to return while the calls of mercy are continued: and it is only impenitence persisted in that becomes fatal. If we do all that we can to encourage them, their blood must be on their own heads if they obstinately refuse. Better that our invitations should be derided, than that God should be dishonoured, and one soul murdered by our sloth. And, though few are saved, a remnant shall hear, fear, and humble themselves, and return to the Lord. What a shame it is, when, on the contrary, ministers, through their inactivity, hinder the people in the service of God! But pleasant is the work when the worshippers of God have such delight in his service, that they grudge neither cost nor time for it, and can hardly bear its conclusion. And God in mercy will provide his people with useful ministers, when many, who ought to be such, are scandalously negligent. He is a God of infinite grace; ready to accept our sincere confessions of our sins, hear our prayers, and forgive our transgressions. If we are but sincerely desirous to honour him, he will, through the blood of his Son, readily pardon our manifold infirmities. Yea, we have an advocate with the Father, Jesus Christ the righteous; who presents our persons and our services, and renders all acceptable in his sight.



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the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as *it is* written in the law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give [o] the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.[*]

5 ¶ And as soon as the commandment [†] came abroad,[‡] the children of Israel [r] brought in abundance the first-fruits of corn, wine, and oil, and [s] honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [s] tithe of holy things, *which were* consecrated unto the LORD their God, and laid *them* [h] by heaps.

7 In the [‖]third month[‖] they began to lay the foundation of the heaps, and finished *them* in the seventh month.[*]

8 And when Hezekiah and the princes came and saw the heaps, they [k] blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, [m] Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat,[†] and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare [‡] chambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings, and the tithes, and the dedicated *things*, faithfully: [n] over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers, [§] under the hand of Cononiah, and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, [o] the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the [p] most holy things.

15 And [‖] next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the [q] cities of the priests, in *their* [*] set office, to give to their brethren by courses, as well to the great as to the small;

16 Besides their genealogy of males, from three years old and upward,[†] *even* unto every one that entereth into the house of the LORD, his [‡] daily portion for their service in their charges, according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites [r] from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their [*] set office they sanctified themselves in holiness:[§]

19 Also of the sons of Aaron the priests, *which were* [t] in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and [u] wrought *that which was* good, and right, and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* [x] with all his heart,[‖] and [y] prospered.

## CHAPTER XXXII.

(1) *The invasion of Sennacherib king of Assyria:* 1—8. (2) *The blasphemous messages which Sennacherib sent:* 9—19. (3) *God's answer to Sennacherib's railing and Hezekiah's prayers:* 20—23. (4) *His sickness and recovery; his sinful pride and ingratitude, and humiliation for it:* 24—26, 31. (5) *His wealth, activity, and success, when living; and his honours when dead:* 27—33.

A. M. 3291. B. C. 713.

AFTER [a] these things, and the establishment thereof, [b] Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought [c] to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that [d] he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to [e] stop the waters of the fountains which *were* without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the [f] brook that [*] ran through the midst of the land,[†] saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built

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A. M. 3279, &c. B. C. 725, &c.

o Num. 18. 9—21. Neh. 13. 10, 11. 1 Cor. 9. 14. Ix. 8, 20.

* That "they which wait at the altar are partakers with the altar," is equally a maxim of the Old and New Testament. (1 Cor. 9. 7, 9, 11, 13, 14.) that his servants may "attend upon God without distraction," and be "encouraged in the law of the Lord."—ED.

† Heb. *brake forth.*

‡ In the reign of the idolatrous Ahab, the temple being closed, and the priests and Levites dispersed, all provision for the service of God had ceased—now, in better times the temple is reopened, the priests and Levites recalled, their legal provision restored, and as soon as the "commandment comes abroad" the people, whose heart God had opened, "brought in abundantly" for the support of his service.—ED.

f Ex. 23. 19. Lev. 27. 30. Deut. 14. 28.

§ Or, *dates.*

g Lev. 27. 30. Deut. 14. 22.

h Heb. *heaps heaps.* Judg. 15. 16.

‖ Lev. 23. 16—24.

‖ *Sivan*, the ninth of the civil year, answers to May and June, the commencement of the Jewish harvest.—ED.

* Tisri or Ethanim, the first month of the civil year, answering to September and October.—ED.

k 2 Sam. 6. 18. 1 Chr. 29. 13, 14. Gen. 14. 20. 1 Kin. 8. 14, 15.

l 1 Chr. 6. 14. 2 Kin. 25. 18. ch. 24. 6.

m Mal. 3. 10, 11. Hag. 2. 19. Prov. 3. 9—10. 1 Tim. 6. 6. & 4. 8.

† Whence it may be inferred, that until "the commandment came abroad," (ver. 5.) the priests were often in want of provisions. Now, by the blessing of God upon a pious king, they have "enough to eat, and plenty left." But the liberality and the abundance are both ascribed to the Lord.—ED.

‡ Or, *storehouses.*

n 1 Chr. 26. 20—26.

§ Heb. *at the hand.*

o 2 Kin. 11. 6. ch. 23. 5.

p Heb. *holinesses of holinesses.* Lev. 2. 3, 10. & 6. 18, 22.

‖ Heb. *by the hand of.*

q Jos. 21. 9—19. 1 Chr. 6. 54—60.

* Or, *trust.*

† Not that children of three years old entered into the temple for any service; but that provision was allotted to every member of a family when three years old, while his father was attending on the temple-service in his course.—ED.

‡ Heb. *for the things of the day upon his day.*

r 1 Chr. 23. 24, 27. Num. 8. 24. & 4. 3.

s Or, *trust.* 1 Chr. 9. 22. ver. 15.

§ *Sanctity*, is the same as holiness, and means separation from the world, and dedication to God.—*Note.* A worldly servant of God, is a grievous contradiction: "ye cannot serve God and Mammon."—ED.

t Lev. 25. 34. Num. 35. 2—5.

u 2 Kin. 20. 3. 1 Kin. 15. 5. John 1. 47. Acts 24. 16. 2 Cor. 1. 12.

x 1 Kin. 2. 4. 1 Chr. 22. 12. Eccl. 9. 10.

‖ The real meaning of "devotion of character"—an essential ingredient in all true religion.—ED.

y Neh. 9. 24—27. Prov. 3. 9, 10. Hag. 1. 5—10. Mat. 6. 33. 1 Tim. 4. 8. Mal. 3. 10, 11.

a Ch. xxix—xxxi.

b 2 Kin. 18. 13, &c. Is. 36. 1, &c. ch. 20. 1. & 14. 9.

c Heb. *to break them up.* Is. 37. 24, 25.

d Heb. *his face was to war.* 2 Kin. 12. 17.

e Ver. 4. Is. 22. 8—11. 2 Kin. 20. 20.

f Ver. 30.

* Heb. *overflowed.*

† Deep wells would be easily filled up, but how to stop a running brook, (supposed to be Kidron or Gihon) is not so easily conceived. The collecting of "much people," and the implied "hiding" of the brook, seems to indicate that, by a subterraneous passage, the water was conducted into the city, for the purpose of enabling it to stand the expected siege; while the want of water would distress or destroy the invaders. This view is corroborated by ver. 30, in which we have one of the earliest examples of *civil engineering* upon record.—ED.

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REFLECTIONS UPON CHAP. XXXI.—It is comfortable to go home from solemn work with the blessing of God upon us, and our heart inflamed with holy zeal against every thing sinful. And well bestowed is that labour or expense which comely is it when great men, by their generous presents, encourage others to bestow their respective dues upon the service and servants of God. The gospel ministry might be easily and comfortably maintained, did every one concerned

up all the wall [s] that was broken, and raised *it* up to the towers, and [h] another wall without, and repaired [i] Millo *in* the city of David, and made [k] darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and * spake comfortably to them, saying,

7 Be [l] strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him.†

8 With him *is* an [m] arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people [n] rested themselves upon the words of Hezekiah king of Judah.

9 ¶ [o] After this did Sennacherib king of Assyria send his servants‡ to Jerusalem,§ (but he *himself laid siege* against Lachish, and all ‖ his power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, [p] Whereon [q] do ye trust, that ye abide * in the siege† in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, [r] The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah [s] taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? [t] were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God‡ should be able to deliver you out of mine hand?

15 Now therefore [u] let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; [x] how much less shall your God deliver you out of mine hand?

16 And his servants spake [y] yet *more* against the LORD God, and against his servant Hezekiah.§

17 He [z] wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they [a] cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake [b] against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.*

20 ¶ And [c] for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.†

21 [d] And the LORD sent an angel,‡ which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels § slew him there with the sword.§

22 Thus the LORD * saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*,* and [r] guided them on every side.

23 And many [s] brought gifts unto the LORD to Jerusalem, and † presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations‡ from thenceforth.

24 ¶ [h] In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he [i] gave him a sign.

25 But Hezekiah [k] rendered not again according to the benefit *done* unto him; for [l] his heart was lifted up: therefore there was [m] wrath upon him, and upon Judah and Jerusalem.§

26 Notwithstanding Hezekiah [n] humbled himself for [l] the pride of his heart, (*both* he and the inhabitants of Jerusalem,) so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had [o] exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of * pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance; for [p] God had given him substance very much.

30 This same Hezekiah also [q] stopped the upper water-course of Gihon, and brought it

A. M. 3291. B. C. 713.

g Ch. 25. 23.

h 2 Kin. 25. 4. Jer. 39. 4.

i 2 Sam. 5. 9. 1 Kin. 11. 27. & 9. 15.

k Or, *swords*, or *weapons*. ch. 26. 14, 15.

* Heb. *spake to their hearts.*

l Jos. 1. 6, 9. 1 Cor. 16. 13. Ps. 33. 16. 2 Kin. 6. 16. 1 John 4. 4.

† Referring, no doubt, to the ministry of angels, from whose numbers, God is called the "Lord of hosts." Gen. 32. 1, 2. —Ed.

m Jer. 17. 5, 7. ch. 13. 12. Rom. 8. 31. Is. 2. 22. & 41. 10.

n Heb. *leaned.* ch. 20. 20. Mark 5. 36.

o 2 Kin. 18. 17—35. Is. 36. 4—20.

‡ While, with his army he is at Lachish, by his envoys, he negotiates with Jerusalem. Even as Satan, in his wrath against the church of Christ, persecutes the saints in one country, and cajoles the unwary and unsuspecting, in another.—Ed.

§ B. C. 710.

‖ Heb. *dominion.*

p Ps. 42. 3, 10. & 71. 11.

q Are ye sitting? Gen. 49. 24. 2 Sam. 2. 13. Jos. 1. 14.

* Or, *in the strong hold.*

† Why do ye abide in Jerusalem, "in, or during the siege" of Lachish, and do not rather come out and make submission to Sennacherib, as a resistless conqueror?—Ed.

r Ps. 115. 2, 3. Jer. 2. 28. & 32. 17, 27. 2 Cor. 1. 10.

s 2 Kin. 18. 22. ch. 31. 1.

t Deut. 32. 31. Ps. 115. 4—8. 2 Kin. 19. 12. Jer. 10. 2—16. Is. 44. 9—20. & 45. 21. 1 Cor. 8. 4.

‡ Not denying that Jehovah was a god, but asserting his incapacity to resist the proud and blasphemous Sennacherib.—Ed.

u 2 Kin. 18. 29. Is. 36. 14, 15. & 10. 7—11.

x Ex. 5. 2. Ps. 12. 3. Dan. 3. 15. John 10. 10, 11. Rev. 13. 6.

y 2 Kin. 19. 17—35. Ps. 73. 9. Job 21. 14, 15.

§ That they were tolerated to speak appears strange; but the Jews were protected by a pious dependance upon God, who abhors violence, and by the sacred character with which ambassadors are conventionally invested. —Ed.

z 2 Kin. 19. 14. Is. 37. 14. Neh. 6. 5.

A. M. 3291. B. C. 713.

a 2 Kin. 18. 28—35. 1 Sam. 17. 8.

b 2 Kin. 18. 34, 35. Is. 10. 10—13. ver. 13—17

* Sennacherib seems to have been an atheist, as he expresses (ver. 13, 14, 17, 19.) an equal contempt of all gods, without distinction. Certain forerunners and leaders of the first French revolution, seem to furnish a modern parallel.—Ed.

c 2 Kin. 19. 4, 15. Dan. 9. 2, 3. Ps. 50. 15. Mat. 6. 9.

† B. C. 710.

d 2 Kin. 19. 35—37. Is. 37. 36, 37. & 10. 12—19, 25—34. & 29. 5—8. & 30. 28—33. & xxxiii. & 17. 12—14. 2 Sam. 24. 16. Job 9. 4, 13.

‡ Supposed by some to be Tirhakah, king of Ethiopia; by others a pestilence, or the destructive wind called *simoom*. We can see no authority for calling any of these "an angel;" and therefore conclude, the blasphemers were destroyed by direct angelic influence.—Ed.

§ B. C. 709.

‖ Heb *made him fall.*

e Is. 10. 20—23. & 31. 5. & 33. 20—22.

* His predatory auxiliaries, subsisting chiefly by plunder.—Ed.

f Ps. 77. 20. & 78. 1.

g 2 Sam. 8. 10. 1 Kin. 4. 21. ch. 17. 11. Is. 39. 1.

† Heb. *precious things.*

‡ All neighbouring nations.—Ed.

h 2 Kin. 20. 1. Is. 38. 1. Ps. 34. 19. Job 4. 17—22.

i Or, *wrought a miracle for him.* Is. 38. 7, 8, 21. 2 Kin. 20. 7, 11.

k Ps. 78. 11. & 106. 13. & 116. 12, 13. Luke 17. 18.

l Ch. 25. 19. Heb. 2. 4.

m Gen. 20. 7. 2 Sam. 24. 1, 15. Ps. 99. 8. Amos 3. 2. Heb. 12. 6. Rev. 3. 19.

§ What an extraordinary discovery of the secret springs of Providence! One man's heart is *lifted up*, and this brings down *wrath* from heaven upon himself, his capital, and his kingdom! And is it so, that the innocent multitude suffer for one man's sin? (see Ezek. 18. 20.) No; but the pride of the king infects the nobility and priesthood at Jerusalem, and thence, it is propagated, like the deadly *miasmata* of an imported disease, until it has destroyed the religious and political health of the nation, and rendered them "vessels of wrath," self-fitted to destruction.—Ed.

n Jer. 26, 19, & 3. 12—14. 1 Kin. 21. 29. 2 Kin. 20. 17—19. Lev. 26. 40, 41.

‖ Heb. *the lifting up.*

o Ch. 17. 5, 12, 13. 1 Chr. 27. 25—31. Prov. 10. 22. Mat. 6. 33. 1 Tim. 4. 8.

* Heb. *instruments of desire.*

p Deut. 8. 18. Prov. 10. 22. Ps. 107. 38. 1 Chr. 29. 12.

q Ver. 4. Is. 22. 9. 1 Kin. 1. 33, 45. ch. 33. 14.

saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they [a] cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake [b] against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.*

20 ¶ And [c] for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.†

21 [d] And the LORD sent an angel,‡ which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels § slew him there with the sword.§

22 Thus the LORD * saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*,* and [r] guided them on every side.

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25 But Hezekiah [k] rendered not again according to the benefit *done* unto him; for [l] his heart was lifted up: therefore there was [m] wrath upon him, and upon Judah and Jerusalem.§

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27 ¶ And Hezekiah had [o] exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of * pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance; for [p] God had given him substance very much.

30 This same Hezekiah also [q] stopped the upper water-course of Gihon, and brought it

to be preserved and managed, that none of Jesus' servants, or their families, may lack what is necessary: for it is scandalous that some should riot in luxury, while their brethren, more laborious and faithful, should be almost starved for want. But with great confidence may we expect that God will honour and succeed our religious endeavours when we engage in them with our whole heart.



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straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit in *the business of* the [*] ambassadors of the princes of Babylon, who [r] sent unto him to inquire of the wonder that was *done* in the land, God left him,[†] [‡] to try him,[‡] that he might know all *that was* in his heart.

32 ¶ Now [s] the rest of the acts of Hezekiah, and his [§] goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the Kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the [‖] chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

A. M. 3291. B. C. 713.

* Heb. *interpreters.*

r 2 Kin. 20. 12. Is. 39. 1—8.

† This does not mean, as commonly is said, that God "withdrew the special aids of his grace and Spirit," but literally, as is said, that "God left him:" that is, God, for the pride of his heart, adjudged him for a time to be *left* to himself. Ps. 81. 12.—Ed.

s Gen. 22. 1. Job 1. 12. John 2. 25. Ps. 33. 13. & 139. 1, 2.

‡ Not to "try him," as if God were ignorant of any thing that was in his heart, but that Hezekiah himself, might make discovery of his own weakness and folly, and feel the need of that Holy Spirit whose love his pride had grieved, and whose purifying fires it had laboured to quench. Rom 15. 30. Eph. 4. 30. 1 Thes. 5. 19.—Ed.

t Ch. 9. 29, 31. & 12. 15. & 13. 22. & 16. 11. & 18. 34. & 24. 27. & 25. 26. & 28. 22. & 28. 26, 27.

§ Heb. *kindnesses.*

‖ Or, *highest.*

## CHAPTER XXXIII.

(1) *Manasseh's long reign, and wickedness:* 1—9. (2) *The Lord's rebuke by his prophets:* 10: *and punishment of it by captivity:* 11. (3) *Manasseh's return to God by repentance; his return to his kingdom, and prosperity in it; and his partial reformation of it:* 12—17. (4) *A summary account of his life and death:* 18—20. (5) *The great wickedness and speedy destruction of Amon his successor:* 21—25.

MANASSEH [a] *was* twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the [b] abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 For [c] he built again the high places which Hezekiah his father had [d] broken down, and [e] he reared up altars for Baalim, and made groves, and worshipped all the host of heaven,[*] and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, [f] In Jerusalem shall my name be for ever.

5 And he built [g] altars for all the host of heaven in the two courts of the house of the LORD.

6 And he [h] caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit,[†] and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image[‡] (the idol which he had made) in the house of God, of

A. M. 3306. B. C. 698.

a 2 Kin. 21. 1—9. Eccl. 10. 16. Is. 3. 4, 5, 12. with 1 Chr. 3. 13. Mat. 1. 10.

b Deut. 18. 9, 10. Lev. 18. 3—28. ch. 28. 3—4.

c Heb. *he returned and built.* Eccl. 2. 19.

d 2 Kin. 18. 4. & 21. 3. ch. 31. 1. & 32. 12.

e With Deut. 16. 21. Jer. 32. 34, 35. ch. 28. 2—4.

* The splendour of sun, moon, and stars, especially in a bright Eastern sky, together with their acknowledged influence on the seasons of the year, soon suggested to a people who "did not like to retain God in their knowledge," that these heavenly hosts were proper objects of their worship.—Ed.

f Deut. 12. 11. 1 Kin. 8. 29. & 9. 3. ch. 6. 6. & 7. 16. 2 Kin. 21. 4, ver. 7.

g Ch. 28. 2—4, 24, 25. Jer. 2. 28.

h Lev. 18. 21. Deut. 18. 10. 2 Kin. 21. 6. & 23. 10. Is. 8, 19. Jer. 7. 31. & 32. 30—35.

† That is, allowed himself to be cheated by a juggler, pretending to converse with a familiar spirit. Such wicked pretenders have, in all ages, even to the present, found ignorant and superstitious dupes, to admit their claims and sanction their impostures.—Ed.

‡ From 2 Kin. 21. 7, we learn that this image was not a statue of himself, as the Targumists suppose, but an image of the Phenician *Astarte*, equivalent to the abominable Grecian Venus.—Ed.

A. M. 3306. B. C. 698.

i 2 Sam. 7. 10. Ps. 132. 13, 14. 1 Kin. 8. 29. ver. 4.

k Lev. 26. 1—13. Deut. 28. 1—14. & 4. 1, 4. Is. 1. 19.

l 2 Kin. 21. 2. Prov. 28. 12. 1 Kin. 14. 16. & 15. 26. & 16. 19, 25—33. Mic. 6. 16.

* That is, he made them sin through his example and influence; but having the law of God, "they were without excuse."—Ed.

m 2 Kin. 21. 9—15. ch. 36. 15, 16. Jer. 44. 4, 5.

† He spake by his prophets, and his providence, by his law and their own consciences.—Ed.

n Neh. 9. 32. Deut. 28. 36. Is. 5. 26—30. & 7. 20.

o 2 Sam. 23. 6. 1 Sam. 13. 6.

‡ The Syriac and Arabic have it—he "took Manasseh alive." Our Hebrew text and translation seem, however, sufficiently intelligible. He took him among "the thorns," to which he had fled, in his own idolatrous "groves."—Ed.

p Ps. 107. 10, 11. Job 36. 8. 2 Kin. 23. 33.

q Mic. 6. 9. Hos. 5. 15. & 14. 1—3. 8. Luke 15. 16—18. Jer. 31. 18—20. & 3. 22. 2 Cor. 7. 11.

r Is 1. 18. 1 Cor. 6. 11. Ps. 34. 6. & 50. 15. & 91. 15.

s Ps. 46. 10. Dan. 4. 25, 35.

t Ch. 32. 5. & 11. 5, 11, 12.

u Or, *the tower.* ch. 27. 3. Neh. 3. 26, 27, 31. & 11. 21. 1 Chr. 9. 2.

x Hos. 14. 3, 8. Is. 2. 16—21. ver. 2—7. Ps. 119. 67.

y 1 Kin. 18. 30. Lev. 7. 12.

z Ch. 14. 4. with ver. 9. Luke 22. 32. ch. 34. 30—32. Gen. 18. 19.

§ To have been "kept back" from sin, (Ps. 19. 13.) by restraining grace, is the greatest blessing; to have been led to repentance, is the next; and to make the best and fullest reparation in our power is the only evidence to man that our profession is sincere. Manasseh failed of the first; but, by the grace of God, he happily exemplified the other two.—Ed.

a 1 Kin. 15. 14. & 22. 43. 2 Kin. 12. 3. & 14. 4. & 15. 4, 35.

b Ch. 32, 32, 33. & 28. 26, 27. & 27. 7, 9. & 26. 22, 23. & 28. 26, 27. & 32. 32, 33.

c Deut. 18. 18. ch. 36. 15. Jer. 44. 4.

‖ "The words of the seers," are summarily recorded, (2 Kin. 21. 10—15.) with a sad recital of "the rest of his acts," (ver. 16.) but his "prayer" is not extant. The prayer attributed to him in the Apocrypha is, by universal consent, admitted to be spurious. Is then a portion of Holy Scripture lost? No, nor does this and similar texts necessarily lead to such a conclusion. The words, *are written*, are supplied by the translators, and the Hebrew might as well be translated *were written*. Why they were expunged does not appear, nor is it of any importance for us to inquire or to know.—Ed.

which [i] God had said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; [k] so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh [l] made Judah and the inhabitants of Jerusalem to err,[*] *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ [m] And the LORD spake to Manasseh, and to his people; but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host [n] of the king of Assyria, which took Manasseh [o] among the thorns,[‡] and [p] bound him with fetters, and carried him to Babylon.

12 [q] And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he [r] was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. [s] Then Manasseh knew that the LORD he *was* God.

14 ¶ Now after this he [t] built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in of the fish-gate, and compassed about [u] Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And [x] he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he [y] repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings, and [z] commanded Judah to serve the LORD God of Israel.[§]

17 Nevertheless [a] the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ [b] Now the rest of the acts of Manasseh, and his prayer unto his God, and [c] the words of the seers that spake to him[‖] in the name of the LORD God of Israel, behold, they *are written* in the book of the Kings of Israel:

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REFLECTIONS UPON CHAP. XXXII.—Never are Satan and his agents more ready to harass the people of God than when they are employed in the work of reformation: and thus God justly punishes his people for their hypocrisy and indifference in his service. Proud men hope to carry all to their mind, if their first attempts are successful. But, when war or danger is threatened, we must prepare for it by every proper mean, remembering, after all, to rest chiefly on the powerful protection and assistance of God. Strong faith in him will help us above the fear of man. If our adversaries discover their enmity to God and our

so shall the issue be terrible to them, and happy and honourable to us. But how criminal is ingratitude to God for his singular, his miraculous favours! The pride of his own children is especially odious and provoking to him; and it becomes us carefully to guard against, and heartily to hate it. Astonishing is the wisdom of God, that can make sins, as well as sufferings, the means of his people's trial and humiliation. He delights to honour those whom his grace hath enabled remarkably to honour him. And noted piety and activity for God are the true way to be happy and prosperous in life, and to die revered and justly

19 His prayer also, and *how God* was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, they *are* written among the sayings of the [d] seers.

20 ¶ So Manasseh [e] slept with his fathers, and they buried him in his own house:* and Amon his son reigned in his stead.†

21 ¶ [f] Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he [g] did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And [h] humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon [i] trespassed more and more.

24 And [k] his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land [l] slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.‡

A. M. 3361. B. C. 643.

d Or, *Hozai*, 1 Sam. 9. 9.

e Ch. 9. 31. & 12. 16 & 16. 13. & 21. 20. & 25. 28. & 26. 23. & 28. 27. & 32. 33.

* Not in his palace, but in some detached and favourite summer-house situated in his garden. 2 Kin. 21. 18.—Ed.

† B. C. 643.

f 2 Kin. 21. 19—25. 1 Chr. 3. 14. Mat. 1. 10.

g Ver. 2—9. Ezek. 20. 18.

h Ver. 12. Jer. 8. 12. Zech. 7. 11, 12.

i Heb. *multiplied trespass.* 2 Tim. 3. 13. ch. 28. 22. ver. 6.

k 2 Sam. 4. 5—7. 2 Kin. 12. 20, 21. ch. 24. 25. & 25. 25, 26. Ps. 55. 23. Job 15. 32, 33.

l Judg. 1. 7. Mat. 7. 2. Gen. 9. 5, 6. Num. 35. 16—21, 31.

‡ B. C. 641.

## CHAPTER XXXIV.

(1) *Josiah extirpates idolatry:* 1—7, 33. (2) *Repairs the temple of God:* 8—13. (3) *Alarmed by the reading of a book of the law found in the temple, he consults Huldah the prophetess; and receives an answer, denouncing destruction to the nation, but comfort to himself:* 14—28. (4) *The law being read in a general meeting of his subjects, he and they renew their fathers' solemn covenant with God:* 29—33.

JOSIAH *was* eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left.

3 ¶ For in the eighth year of his reign,* while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the [t] images that *were* on high above them he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the graves of them that had sacrificed unto them.‡

A. M. 3363. B. C. 641.

* No limit of age can be prescribed to the spirit and grace of God. The call to the vineyard may be, not only in the eleventh hour of a nation, but of an individual. Mat. 20. 6. Luke 23. 43. Still, early conversions are the most common, and the most hopeful. A young king, surrounded by all the fascinations of a court, yet fixing his heart on heaven; beset by flatterers, yet listening only to the word of truth, the Spirit of God, and his own conscience; tempted by the example of paternal idolatry, yet steadily determined upon a godly reformation—such was Josiah—such is the beauty of early piety.—Ed.

† Or, *sun images.*

‡ There has been, in all ages, a desire, amongst superstitious people, of being buried in places of imaginary sanctity. The sun worshippers seem to have prepared their tombs near their temples, and thus to have furnished a ready means for polluting the relics of their abominable idolatry.—Ed.

a 2 Kin. 23. 16, 20. 1 Kin. 13. 2.

b Ch. 30. 1, 10, 11.

* Or, *mauls.* By his friendship with the Assyrians, or through their weakness, he had power over these places.

† Hammers, pickaxes, crowbars, and such instruments as could be employed to demolish idolatrous images and altars.—Ed.

c Heb. *to make powder.* Deut. 9. 21. Ex. 32. 20.

d 2 Kin. 22. 3—7.

‡ B. C. 623.

e 2 Kin. 12. 12. & 22. 5. with ch. 33. 4, 7.

f 2 Kin. 22. 4 ch. 24. 5. Phil. 4. 3.

§ Many MSS., and all the early translations, read "inhabitants of Jerusalem;" which being supported by sufficient authority, and required by the sense, is to be preferred to the authorized reading.—Ed.

g 2 Kin. 12. 11, 12, 14. & 22. 5, 6. Ezra 3. 7.

‖ Or, *to rafter.*

h Ch. 33. 7, 22.

* The ruin of the temple must have been nearly complete, as walls, roofs, and floors, alike require to be repaired. The walls had probably been partially pulled down, as is common in similar cases, for the erection of other buildings. The flat roofs would suffer, for want of repairs, more speedily than those of angular form; and the destruction of the floors, independently of depredation, would soon follow, from the free access of the rain.—*Note.* This is a sad picture of the ruin of the house of God: how much more sad the state of a soul which pride, or "covetousness, which is idolatry," or deceitful lusts, have destroyed!—Ed.

i 2 Kin. 22. 7. & 12. 15. Neh. 7. 2. Prov. 28. 20. 2 Tim. 4. 2. 1 Cor. 4. 2.

k 2 Sam. 23. 1, 2. 1 Chr. 6. 31—48. & xv, xxv.

† Why the sacred musicians were the overseers, is not declared, yet there must have been some reason for the selection. May it not have had reference to the fact, that as in the building of the temple "there was no sound of hammer nor axe, nor any tool of iron heard," (1 Kin. 6. 7.) so it should be in the repairing, and that the "bearers of burdens" should march, and the other artificers work, to the sound of music, and the voice of praise? See Zech. 4. 7.—Ed.

l 1 Ch. 2. 18. & 8. 10.

m 1 Chr. 23. 4, 5. & xxv, xxvi.

n 2 Kin. 22. 8—14. Deut. 31. 24, 26.

‡ Heb. *by the hand of.*

§ See note on 2 Kin. 22. 8. There is every reason to conclude, that this book was the autograph of Moses; for though there are fifteen places in the Old Testament where the "law of Moses," and "book of Moses" are mentioned, yet in this place alone is it called "the book of the law, in, or by, the hand of Moses."—Ed.

5 And he [a] burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so* [b] *did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks * round about.†

7 And when he had broken down the altars and the groves, and had beaten the graven images [c] into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now, [d] in the eighteenth year of his reign,‡ when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to [e] repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they [f] delivered the money *that was* brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.§

10 And they put *it* in [g] the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house;

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and ‖ to floor the houses which the [h] kings of Judah had destroyed.*

12 And the men did the work [i] faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, [k] all that could skill of instruments of music.†

13 Also *they were* [l] over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and [m] of the Levites *there were* scribes, and officers, and porters.

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest [n] found a book of the law of the LORD *given* ‡ by Moses.§

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

REFLECTIONS UPON CHAP. XXXIII.—What a grief it would be to many godly parents, to return from death, and behold the abominations of their children! Nations and churches readily relapse into their wonted abominations, from which they had been reformed with infinite pains. They become inhuman, unnatural, and infatuated, when God gives them over to their own hearts' lusts. They turn from and provoke God, their best friend, and depend on Satan, their worst enemy. How quickly Hezekiah's boasted treasures are carried to Babylon, and his son to attend them! But O the mercy of God, in giving repeated warnings to the most vile and obstinate sinners; or in afflicting them, in order to awaken them! He can convert and forgive the greatest monsters of wickedness. But bitter are the griefs, and visible the fruits, of real repentance, particularly when the subjects were once remarkably wicked. What care to restore the worship of God which they have defaced, and to reform the persons whom they have seduced! Though God cast their sin behind his back, they never forget it themselves, nor think themselves worthy of ordinary honours, whether in life or in death. And it may be useful for us to remember, that our sins, with their aggravating circumstances, as well as our returns to our duty, are exactly marked in the registers of heaven. But with what a dreadful career, and unremitting obstinacy, do some men post to eternal ruin! They greedily copy their parents' wickedness, but never their repentance.



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16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed [a] to thy servants, they do *it*.

17 And they have [b] gathered together the money *that was* found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read [†] it [u] before the king.

19 And it came to pass, when the king had heard the [x] words of the law, that he [y] rent his clothes.[‡]

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and [z] Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me, and for them that are [a] left in Israel and in Judah, concerning the words of the book that is found: for [b] great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the [c] prophetess, the wife of Shallum, the son of Tikvath, the son of [d] Hasrah, keeper of the [§] wardrobe; (now she dwelt in Jerusalem [‖] in the college;)[*] and they spake to her to that *effect*.

23 ¶ [e] And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, [f] I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because [g] they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was [h] tender,[†] and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave [i] in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ [k] Then the king sent and gathered together all the elders of Judah and Jerusalem.[*]

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, [†] great and small; and he read in their ears all the words of the book of the covenant *that was* found [‡] in the house of the LORD.

31 And the king stood in [l] his place, and [m] made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he [n] caused[§] all that were [‖] present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah [o] took away all the abominations out of all the countries that *pertained* to the children of Israel, and made[*] all *that were* present in Israel to serve, *even* to serve the LORD their God. *And* [p] all his days they departed not [†] from following the LORD, the God of their fathers.

## CHAPTER XXXV.

(1) *Josiah zealously exerts himself to have the passover exactly and solemnly observed:* 1—19. (2) *Rashly engages in a battle with Pharaoh-necho, king of Egypt:* 20—23. (3) *Is honourably interred, and bitterly lamented:* 24—27.

MOREOVER, Josiah kept a passover unto the LORD[*] in Jerusalem: and they killed the passover on the fourteenth *day* of the first month.

2 And he set the priests in their charges, and [a] encouraged them to the service of the house of the LORD;

3 And said unto the Levites that taught all Israel,[†] which were holy unto the LORD, [b] Put the holy ark in the house which Solomon the son of David king of Israel did build;[‡] *it shall* not *be* a burden upon *your* shoulders: [c] serve now the LORD your God, and his people Israel;

4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son;

5 And stand in the holy *place*, according to the divisions of the [§] families of the fathers

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A. M. 3381. B. C. 623.

[a] Heb. *to the hand of.*

[b] Heb. *poured out, or melted.* 2 Kin. 22. 9.

[†] Heb. *in it.*

[u] Deut. 17. 19. Josh. 8. Ps. 119. 98, 97—60. Jer. 36. 21.

[x] Deut. 17. 19, & 28. 3—68. Lev. 26. 3—39.

[y] Gen. 37. 34. Ps. 119. 120. Joel 2. 13.

[‡] The Hebrew books being written on long rolls, the prophetic threatenings of Deuteronomy would, most probably, be unfolded first, and, if so, they were well calculated to produce the deep emotion of the king. See ver. 24.—Ed.

[z] Or, *Achbor*, 2 Kin. 22. 12.

[a] 2 Kin. 17. 6, & 22. 13. ch. 33. 11.

[b] Deut. xxviii—xxxii. Lev. xxvi.

[c] Ex. 15. 20. Judg. 4. 4. Acts 21. 9.

[d] Or, *Harhas*, 2 Kin. 22. 14

[§] Heb. *garments.*

[‖] Or, *in the school*, or *in the second part.*

[*] Literally, "in the second," viz., city; a phrase nearly akin to the English *Newtown*, so frequently applied to a part of ancient cities.—Ed.

[e] 2 Kin. 22. 15—20.

[f] Ch. 36. 6, 17 Is. 5. 5. Deut. xxviii—xxxii. & 4. 25—28. & 6. 14, 15. & 8. 19, 20. Dan. 9. 12. Lev. xxvi.

[g] Ch. 12. 2. & 15. 2. & 33. 3—9, 22, 23. Is. 2. 8. Mic. 5. 13. 2 Kin. 22. 26, 27. & 24. 4. Jer. 15. 4.

[h] Deut. 30. 2. 2 Kin. 22. 19. Ps. 51. 16, 17. & 34. 4, 6. Lev. 26. 40, 41. Prov. 28. 13. 1 Kin. 21. 27, 29.

[†] *Tender*, in receiving instruction as a little child; *tender*, in trembling at the voice of an offended God; *tender*, in acknowledging the justice of his sentence; *tender*, in commiserating the self-induced evils of his country. See Mat. 18. 3. Luke 19. 41.—Ed.

A. M. 3381. B. C. 623.

[i] Is. 57. 1, 2. 2 Kin. 22. 20. Ps. 37. 37. Jer. 34. 5. ch. 35. 24. He died in peace with God and his own conscience.

[k] 2 Kin. 23. 1—3. ch. 30. 1. Jos. 23. 2. & 24. 1, &c.

[*] B. C. 623.

[†] Heb. *from great, even to small.*

[‡] Undoubtedly there were many copies of the law of God in Israel, as reference is so familiarly made to it in the reign of Hezekiah, (see chap. 30. 16, 18. 19, 22. & 31. 3, 4, 21.) yet we need not be surprised at the excited attention now directed to it; as a singular relic of antiquity, even in a land the most familiarized with books, would still be found an object calling forth intense curiosity in all, and make a new and deepened impression upon minds piously disposed.—Ed.

[l] 1 Kin. 11. 14. & 23. 3. ch. 6. 13.

[m] Deut. 5. 2, 3. & 29. 1. Jos. 24. 25. ch. 15. 12. & 23. 16. Ezra 10. 3. Neh. 9. 38. 2 Cor. 8. 5.

[n] Ch. 14. 4. & 33. 16. Eccl. 8. 2. 2 Kin. 23. 3.

[§] No man could cause them to stand to it—it is the prerogative of God alone to reach the heart. The marginal rendering is therefore to be preferred, "he *found* all that were present to stand to it," God having given them one heart, the greatest of all national blessings.—Ed.

[‖] Heb. *found.*

[o] 2 Kin. 23. 4—20. ver. 3—7.

[*] By the instrumentality of his exhortations, his example, and his piety, whereby the spirit of God wrought this blessed reformation.—Ed.

[p] Jos. 24. 31. Judg. 2. 7.

[†] Heb. *from after.*

A. M. 3381. B. C. 623.

[*] The true character of a religious commemoration — not to flesh and blood, but "to the Lord."—Ed.

[a] Ch. 30. 22. & 31. 4. 1 Chr. 23. 13. & 28. 20.

[†] An important notice, implying the distribution of the Levites through all the tribes, and the office of teachers in which they were engaged. Still more important is their character as teachers; they were "holy unto the Lord."—Ed.

[b] Ch. 5. 7. 1 Chr. 23. 26. It had been taken out of its place.

[‡] Had Amon removed it, as some think, to make room for an idol, it would, most probably, have been destroyed; had the priests, in idolatrous times, removed it for safety, the pious act would scarcely have been unnoticed. The conclusion, therefore, is, that it had been removed by Josiah, during the cleansing and repairs of the temple, and was now restored to its appointed place.—Ed.

[c] 1 Chr. 23. 28—32.

[§] Heb. *the house of the fathers.*

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REFLECTIONS UPON CHAP. XXXIV.—Happy are they whom God by his grace effectually calls in the days of their youth! and indeed there are but few aged conversions. Happy is the nation whose sovereign sets before them the best example: zealously purges his dominion from temptations to destructive impieties; reforms the church in his nation; trembles at the words of the God of Israel; and, under the apprehensions of his denounced wrath, humbles himself; and labours to have all his subjects taught divine truths, fixed in them, and preserved from wickedness. And it is pleasant, after great prevailing impiety, to behold

of your brethren [a] the people, and *after* the division of the families of the Levites;

6 So kill the passover, and [d] sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah [e] gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand,[†] and three thousand bullocks: these *were* of the king's substance.

8 And [f] his princes [‡] gave willingly unto the people, to the priests, and to the Levites: [g] Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests, for the passover-offerings, two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, [h] gave unto the Levites, for passover-offerings, five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests [i] stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests [k] sprinkled *the blood* from their hands, and the Levites [l] flayed *them*.

12 And they [m] removed the burnt-offerings,[§] that they might give according to the divisions of the [n] families of the people, to offer unto the LORD, as *it is* written in the book of Moses: and so *did they* with the oxen.

13 And they [o] roasted the passover with fire, according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and [p] divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron [q] *were busied* in offering of burnt-offerings and the fat[‖] until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers, the sons of Asaph, *were* in their [*] place, according to the [r] commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [s] *waited* at every gate; they might not depart from their service;[†] for their brethren the Levites prepared for them.

A. M. 3381. B. C. 623.

[a] Heb. *the sons of the people.*

[d] Ch. 29. 5, 15. & 30. 3, 5. Ex. 19. 10. Gen. 35. 2.

[e] Ch. 30. 24. 1 Chr. 29. 14. & 29. 3, 4. 1 Kin. 8. 63.

[†] According to the Jewish calculation, that, not fewer than ten, nor more than twenty, were to join for one kid or lamb, the probable number at this solemnity would be 450,000.—Ed.

[f] 1 Chr. 29. 6—9. Ezra 2. 68, 69. 2 Cor. 9. 7.

[‡] Heb. *offered.*

[g] 2 Kin. 22. 4. & 23. 4. ch. 34. 15.

[h] Heb. *offered.* In all 3800 bullocks and 37,600 small cattle. Mic. 6. 7, 8. 1 Kin. 8. 63.

[i] Ch. 30. 16. 1 Chr. xxiii—xxvi. & 6. 31, 32. 48, 49. & 15. 14—24. & 16. 4—6, 37—42.

[k] Ch. 29. 22. Heb. 9. 21, 22.

[l] Ch. 29. 34. Mic. 3. 3.

[m] Lev. 3. 4, 10, 11.

[§] Of the burnt-offerings, neither priest nor people were to partake. They were wholly consumed by fire. Lev. 1. 9, 13. These were accordingly *removed*, or set apart from the peace-offerings, free-will-offerings, or vow-offerings, (Lev. 7. 15, 16.) of which the offerer was authorized to partake.—Ed.

[n] Ver. 5, 7, 13. Acts 10. 34. Gal. 3. 28.

[o] Ex. 12. 8, 9. Deut. 16. 8. Ps. 22. 14. Is. 53. 10.

[p] Heb. *made them run.* Eccl. 9. 10. Rom. 12. 11. Ps. 119. 32, 59, 60.

[q] Acts 6. 2, 4. & 20. 24, 31. 2 Tim. 4. 2. John 4. 34.

[‖] That is, the *fat* of the peace-offerings. (Lev. 3. 3, 4, 9, 15.) and of the trespass-offerings. Lev. 7. 3, 4.—Ed.

[*] Heb. *station.*

[r] 1 Chr. 25. 1—31. & 23. 5. & 6. 31, 32. & 15. 16—24. & 16. 5, 41.

[s] 1 Chr. 9. 17, 18. & 26. 14—19.

[†] An admonitory note, worthy of all observance. For if a Jewish porter might not depart from his service, much less may a Christian minister give up to secularities, whether of amusement or profit, that time and those energies, which are all due to the Lord. Mat. 25. 15.—Ed.

A. M. 3381. B. C. 623.

[*] Heb. *found.*

[t] Ex. 12. 6—20. & 13. 6, 7. & 23. 14. Lev. 23. 5—8. Deut. 16. 1—8. Num. 28. 14—25. ch. 30. 21. 1 Cor. 5. 7, 8.

[u] 2 Kin. 23. 22. with ch. 30. 26, 27. So exactly observed.

[†] The superiority of this passover lay, 1. In the number of sacrifices *presented to the people*, which was greater than David, Solomon, or Hezekiah had given. Hezekiah's offerings are specially enumerated, and they amounted but to 19,000, in all; those of Josiah to 41,000. 2. In the more perfect preparation of priests, Levites, and people, (compare ver. 16. with 2 Kin. 23. 21, 22.) 3. In the more perfect observance of the Mosaic order. Ver. 13. 4. In the kindly dispositions whereby one class became servants to the other for the Lord's sake. Ver. 14, 15. 2 Cor. 4. 5. 5. In the spirit of deep devotion that pervaded all ranks. —Ed.

[x] Ver. 1. ch. 34. 8. 2 Kin. 23. 23.

[y] 2 Kin. 23. 29 Jer. 46. 2.

[‡] Heb. *house.*

[§] B. C. 610.

[z] 2 Sam. 16. 10. John 2. 4. Mat. 8. 29.

[a] Heb. *the house of my war.* Is. 36. 10.

[b] 2 Kin. 16. 25. And it was Josiah's duty to obey. Deut. 5. 32.

[c] Ch. 18. 29. 1 Kin. 14. 2. 1 Sam. 21. 12.

[d] Ver. 21. John 11. 50, 51.

[‖] Josiah cannot be accused of rashly entering upon an unjust war; for Necho was marching an army through his territory without leave, and about to attack the king of Babylon, from whom he must have held the northern parts of his kingdom. Chap. 34. 6. Nor did Necho's ambassadors give any evidence that they had a divine command for their expedition, they merely assert it; and the expression, "from the mouth of God," (Elohim) is not used in Scripture for a divine message, which is uniformly "from the mouth of Jehovah." See chap. 36. 12.—Ed.

[e] 2 Kin. 9. 27. Zec. 12. 11.

[f] Heb. *made sick.* 1 Kin. 22. 34. 2 Kin. 8. 29.

[g] 2 Kin. 23. 30. 1 a. 36. 6. Eccl. 9. 1, 2. & 8. 14.

[*] Heb. *among the sepulchres.*

[h] Zec. 12. 11.

[i] Job 3. 8. Eccl. 12. 5. Jer. 9. 17—21. Mic. 1. 8, 9.

[†] Not in the book called *Lamentations of Jeremiah*, but in some other of that name, used by the "singing men and singing women," and not included in the sacred canon.—Ed.

[k] Heb. *kindnesses.* ch. 32. 32.

[l] Ch. 9. 29. & 12. 15. & 13. 22. & 16. 11. & 20. 34. & 33. 18.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel *that were* [*] present [t] kept the passover at that time, and the feast of unleavened bread seven days.

18 And there [u] was no passover like to that [l] kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 [x] In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ [y] After all this, when Josiah had prepared the [‡] temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.[§]

21 But he sent ambassadors to him, saying, [z] What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against [a] the house wherewith I have war; for [b] God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but [c] disguised himself, that he might fight with him, and hearkened not unto the words of Necho from [d] the mouth of God, and came to fight in the valley of [e] Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore [f] wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he [g] died, and was buried [*] in *one of* the sepulchres of his fathers: and [h] all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah: and all the [i] singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the Lamentations.[†]

26 ¶ Now the rest of the acts of Josiah, and his [k] goodness, according to *that which was* written in the law of the LORD,

27 And [l] his deeds, first and last, behold, they *are* written in the book of the Kings of Israel and Judah.

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kings, ministers, and people, harmoniously and heartily zealous for the instituted purity of God's worship, and solemnly devoting themselves, upon a new-covenant footing, to his service.

REFLECTIONS UPON CHAP. XXXV.—Alas! how often neither ministers nor people show due forwardness in observing the solemn ordinances of God! Yet much might be done for the excitement of others by one in high station, who so loves him, that he grudges no expense nor labour in his service. And magistrates, by their example and zealous exertions, might effectually instigate and encourage even ministers to do their duty; yea, where many difficulties are in the way. No one ought to become a hypocrite for the sake of carnal advantage: but certainly such as appear sincere ought to meet with peculiar encouragement. Care should be taken, by all concerned, that none be deprived of God's ordinances on account of their poverty; and that none, by public service, injure his own soul's edification. But great labour and pains are necessary in reducing all ranks and things to due order, in the observation of God's ordinances, after they have been long neglected. The very best of men rarely leave the world without some visible blemish. How affecting it is to see this great man die in an unjust war, after he had received from God fair warning of his danger! But God, in his sovereign wisdom, often makes his people's sinful rashness the mean of their



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## CHAPTER XXXVI.

(1) *The wicked reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah:* 1—13. (2) *Zedekiah's persecution of the prophets:* 14—16. (3) *The pillage and burning of the temple and city; the captivity:* 17—21. (4) *The proclamation of liberty by Cyrus:* 21, 22.

A. M. 3384. B. C. 614.

THEN the people of the land took [a] Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem.

3 And the king of Egypt [b] put him down* at Jerusalem, † and condemned the land in ‡ an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took [c] Jehoahaz his brother, and carried him to Egypt.

5 ¶ [d] Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him * came up Nebuchadnezzar king of Babylon, and bound him in § fetters, to carry him to Babylon.

7 [f] Nebuchadnezzar also carried off the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and [g] his abominations which he did, and that which was found in him, behold, they *are* written in the book of the Kings of Israel and Judah: and [h] Jehoiachin his son reigned in his stead.

9 ¶ [i] Jehoiachin *was* eight years‖ old when he began to reign; and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And * when the year† was expired, king Nebuchadnezzar sent and brought him to Babylon, with the ‡ goodly vessels of the house of the LORD, and made [k] Zedekiah his brother king over Judah and Jerusalem.

11 ¶ [l] Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* [m] humbled not himself before Jeremiah the prophet, *speaking* from the mouth of the LORD.

13 And he also [n] rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the LORD God of Israel.

14 ¶ Moreover, all the chief of the priests, and the people, transgressed [o] very much after all the abominations of the heathen; and polluted the house of the LORD, which he had hallowed in Jerusalem.

15 [p] And the LORD God of their fathers sent to them * by his messengers, rising up † betimes,‡ and sending; because he had [q] compassion on his people, and on his dwelling-place:

16 But they [r] mocked§ the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no ‖ remedy.

17 [s] Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary,* and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And [t] all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they [u] burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And † them that had escaped from the sword carried he away to Babylon, where they were servants [x] to him and his sons until the reign of the kingdom of Persia;

21 To fulfil the word of the LORD by the mouth of [y] Jeremiah, until the land * had enjoyed her sabbaths:‡ *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ [z] Now, in the first year§ of Cyrus king of Persia, (that the word of the LORD *spoken* by the mouth of [b] Jeremiah might be accomplished,) [c] the LORD stirred up the spirit of Cyrus king of Persia, that he made [d] a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of * the earth hath the LORD God of heaven given me; and he hath charged me to [f] build him an house in Jerusalem, which *is* in Judah: [g] who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

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a Or, *Shallum*, 1 Chr. 3. 15. Jer. 22. 11. 2 Kin. 23. 30—34.

b Heb. *removed him.* 2 Kin. 23. 33. Ezek. 19. 3, 4.

* Dethroned him for some cause not recorded.—Ed.

† Heb. *mulcted.*

‡ *i. e.* 37,500*l.* 15*s.* sterling.

c Ezek. 19. 3, 4. Jer. 22. 10—12.

d 1 Chr. 3. 15. Mat. 1. 11. 2 Kin. 23. 36, 37. Jer. 22. 13—17. & 26. 21—23. & xxxvi.

e 2 Kin. 24. 1, 2. Jer. 22. 18, 19. & 36. 29—31. Ezek. 19. 5—9.

§ Or, *chains.*

f 2 Kin. 24. 13. Dan. 1. 1, 2. & 5. 2.

g Ver. 5. ch. 33. 27.

h Or, *Jeconiah*, 1 Chr. 3. 16. or *Coniah*, Jer. 22. 24.

i 2 Kin. 24. 8—16.

‖ In 2 Kin. 24. 8, he is said to have been *eighteen* years old, when he ascended the throne; and the Syriac and Arabic versions have *eighteen*, as likewise have several MSS. of this verse. The statement of *eight* years in the text is accordingly pronounced a transcriber's error; it may, however, be as readily the error of our own ignorance of all the circumstances; as he may have been associated in the government even at *eight*, for some political purpose, and come finally to the sole possession at *eighteen*.—Ed.

* Heb. *at the return of the year.*

† B. C. 599.

‡ Heb. *vessels of desire.*

k Or, *Mattaniah*, his uncle. 2 Kin. 24. 17. Jer. 37. 1.

l 2 Kin. 24. 18, 19. Jer. 52. 1, 2.

m Jer. 27. 3—22. & 32. 1—5. & xxxiv, xxxvii, xxxviii.

n 2 Kin. 24. 20. Jer. 52. 3. Ezek. 17. 11—20.

o Ch. 33. 2—7. Jer. i—xxiii. Ezek. v—xxiv. Mic. i—iii, vi. Zeph. i, iii.

p Jer. 25. 3, 4. & 26. 5. & 35. 15. & 44. 4.

* Heb. *by the hand of his messengers.*

† That is, *continually and carefully.*

‡ God is said to *arise*, when he puts forth any act of mercy or judgment. Ps. 3. 7. & 7. 6. & 44. 26. "His rising up betimes and sending," signifies the *early* notice of impending calamities, which he always sent by his prophets.—Ed.

q 2 Kin. 13. 23. Judg. 10. 16. Hos. 11. 8.

r Ch. 30. 10. Jer. 5. 12, 13. & xi, xviii, xx, xxiii, xxvi, xxxvi—xxxviii. Ezek. 11. 3. & 12. 22. & 20. 49. & 33. 30. Mat. 21. 35, 36. & 23. 31, 37. 1 Thes. 2. 16.

§ Mocking, in the lips of infidelity and licentiousness, is the invariable substitute for argument. When the reprover can be made ridiculous, the reproof is held contemptible. This cancer of the heart, the prophet pronounces incurable; it notes a "vessel of wrath," self-fitted for destruction.—Ed.

‖ Heb. *healing.*

s 2 Kin. 25. 1—10, 18—22. Jer. 52. 4—17. & xxxix. with Lev. 26. 14—20. Deut. 28. 15, 63. & 29. 18—28. & 30. 18. & 31. 16—18. & 32. 15—38.

* The temple was a place of great strength, and had been garrisoned as the chief or last place of defence.—Ed.

t Is. 39. 6. Jer. 27. 18—22. Dan. 5. 3. 2 Kin. 25. 13—16.

u 2 Kin. 25. 9. Ps. 79. 1. & 74. 6—8. Jer. 7. 14. & 17. 26. Ezek. 24. 21. & 7. 20. 1 Kin. 9. 7—9

† Heb. *the remainder from the sword.*

x Jer. 27. 7. & 25. 11.

y Jer. 25. 9—12. & 29. 10. Dan. 9. 2.

z Lev. 26. 34—43.

‡ The land was entitled to a sabbatical year, (Lev. 25. 4.) and this, it would appear, the Jews had not conceded. They were, accordingly, threatened by Jeremiah, (25. 9—12. & 29. 10.) with a captivity of seventy years—an emblematic number—*seven* for the division of time, *ten* for the division of property.—*Note.* "The days of our years are threescore years and ten," and are they not the days of our spiritual captivity? Rom. 7. 24. But we have a greater than Cyrus, who has proclaimed "deliverance to the captives," (Luke 4. 18.) and enriched the poor in spirit by his heavenly gifts. Ezra 1. 5. Mat. 5. 3. Eph. 4. 8.—Ed.

a Ezra 1. 1—3.

§ B. C. 536.

b Jer. 25. 12. 13. & 29. 10. Heb. 10. 23.

c Is. 44. 28. & 45. 1—4. Jer. xxx, xxxi.

d Ch. 24. 9. Esth. 3. 12.

e Dan. 2. 21. & 4. 35. Ps. 75. 6, 7.

f Is. 44. 28. & 45. 13. Ezra 1. 2, 3. & 6. 3—5.

g Zec. 2. 6, 7. 1 Chr. 22. 16. Rom. 8. 31.

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own happiness, and of their survivors' misery. Many lament the loss of their mercies who never rightly improved them in the enjoyment; and grieve for the misery which they see coming on their nation, who will not take the proper methods of repentance to prevent it.

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REFLECTIONS UPON CHAP. XXXVI.—For the transgressions of a land, many and unprofitable are the princes of it. Quickly do things ripen for the ruin of nations when their day of punishment is at hand. But to what obstinate and aggravated wickedness are they permitted to arrive before the Lord pours out his destructive vengeance upon them! None are usually more deeply involved in it than the rulers in church and state: and none share more of their contempt, hatred, and persecution, than faithful ministers. But the righteous Lord at last marks their sins in their punishments; and makes up the loss of his honour, which he ought to have had from them, in the form or duration of his executed judgments. And yet in wrath he remembers mercy. Strangely he preserves his people's property for them against their return, even when they have provoked him to cast them out of it. In his providence he exactly adheres to his word. Nor will he, in his pardoning goodness, contend for ever, even where his honour requires him to contend long.

## ADDITIONAL EDITORIAL NOTES ON THE SECOND BOOK OF CHRONICLES.

CHAP. VI. Ver. 1. *He would dwell in the thick darkness.*—Solomon here, by his ready reference and quotation, gives evidence of his intimate acquaintance with the Scriptures, and guards the people against any superstitious worship of the cloud, by directing them to God, who assumed it as his emblematical dwelling-place.——Ver. 41. *The ark of thy strength.*—The ark containing the tables of the covenant, guaranteed by the unchanging faithfulness, and enforced by the almighty power of God.

CHAP. XI. Ver. 22. *He thought to make him king.*—The succession lay in the will of the king, and did not descend by order to the eldest son. Rehoboam might therefore make this selection; but, as the case of Adonijah and Absalom gave him warning, he dispersed his other sons, with ample maintenance, to separate commands; so that none of them might have an opportunity of acquiring such popularity in the capital, as might tempt them to rebellion. See 2 Sam. 15. 1—13.

CHAP. XVI. Ver. 1. *Asa king of Judah.*—Baasha died in the 26th year of Asa, and so could not be at war with him in the 36th, 1 Kin. 15. 3. & 16. 1, 6, 8. The word, however, rendered "reign," may as properly be translated "kingdom," and the calculation may be from the formation of Judah and Benjamin into a separate kingdom under Rehoboam. This rendering will also apply to ch. 15. 19.

CHAP. XXXII. Ver. 1. *Sennacherib king of Assyria came and entered into Judah, and encamped against the fenced cities.*—Hezekiah had given him no cause of offence; but Sennacherib most probably desired a position on the Mediterranean Sea, and thereby access to Africa and Europe; or, it may be, he was compelled by mere lust of conquest, or to give employment to his armies; or, what is more probable still, by zeal on behalf of his idols, which Hezekiah had so boldly and effectually cast down. See ver. 12.

CHAP. XXXV. Ver. 4. *According to the writing of Solomon.*—This interference of David and Solomon in the regulation of Divine worship, does not sanction either kings or ecclesiastics to model God's service after their own imaginations. David and Solomon were both prophets of the Lord, and, in that character, and not in virtue of their office as kings, did they enact those pious and orderly forms which Josiah is now restoring.

# THE BOOK OF EZRA

Was probably written by himself. It contains a history of eighty years; and exhibits the Divine fulfilment of all those predictions of Moses, Isaiah, Jeremiah, Ezekiel, Micah, or others, which respected the deliverance from Babylon. It particularly informs us (1) Upon what encouragement, and what numbers returned; i, ii. (2) How the temple was rebuilt and dedicated, notwithstanding repeated stops from their heathen neighbours; iii—vi. (3) How Ezra, as Artaxerxes' deputy, came to Jerusalem, mourned over, and dissolved the marriages with heathen women; vii—x.

### CHAPTER I.

(1) *Cyrus issues a proclamation for the Jews' release from captivity:* 1—4. (2) *Many of them prepare to return:* 5, 6. (3) *Cyrus delivers the sacred vessels belonging to the temple, which Nebuchadnezzar had brought to Babylon, and laced in his temple of Belus, to Sheshbazzar their prince:* 7—11.

A. M. 3468. B. C. 536.

NOW, in the first year of Cyrus king of Persia,[a] (that the word of the LORD by the mouth of Jeremiah might be fulfilled,) the LORD [b]stirred up the spirit of Cyrus king of Persia, that he [b]made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth;† and he hath charged me to build him an house at Jerusalem, which *is* in Judah;

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place [c]help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit [d]God had raised,[e] to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them [e]strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was [f]willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, [g]which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto [h]Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand [i]chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 [k]All the vessels of gold and of silver *were* five thousand and four hundred.† All *these* did Sheshbazzar bring up with *them of* [l]the captivity, that were brought up from Babylon unto Jerusalem.

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[a] Cyrus, the son of a king of Persia, by a daughter of the king of Media, united these two kingdoms, and conquered Babylon. He was born 600 years before Christ, and reigned 30 years. His name and conquests were prophetically announced by Isaiah, 200 years before his birth; and Josephus (Ant. l. xi. c. 2.) attributes his partiality for the Jews, to his reading these prophecies under the instruction of Daniel. —Ed.

[a] Ps. 102. 15. Prov. 16. 7. ch. 6. 22. Lev. 26. 42. Deut. 4. 30, 31. & 30. 2. & 32. 36, 43.

[b] Heb. *caused a voice to pass.* 2 Chr. 30. 5.

† According to the best authorities, Cyrus, at this time, reigned over the Persians, Medes, Hyrcanians, Bactrians, Indians, Assyrians, Syrians, and all the countries called Lesser Asia; still these were far from being "all the kingdoms of the earth." The words, are not, however, to be considered a mere Eastern hyperbole; for they contain a literal statement, when the word *earth* is interpreted, of its known or civilised countries.—Ed.

[c] Heb. *lift him up.* Gal. 6. 2. Rom. 15. 1. Ex. 3. 22. Ps. 106. 37. Is. 49. 23. & 60. 4.

A. M. 3468. B. C. 536.

[d] Neh. 2. 12. Prov. 16. 1. Zec. 10. 12. Ex. 35. 5, 21. 1 Chr. 29. 2 —9.

[e] The Scriptures see God in every thing. Cyrus was, no doubt, kind to the Jews, but the Lord "stirred him up." Ver. 1. The Jews loved their country, but God "raised up their spirit."—Ed.

[e] That is, *helped them*, ver. 4. Ex. 12. 36. Rev. 12. 16.

[f] Ver. 4. Ex. 25. 2. & 35. 5, 21. 1 Chr. 29. 14—16. & 28. 14—18. & 29. 2—9. Ps. 110. 3. 2 Cor. 9. 7.

[g] 2 Kin. 24. 13. & 25. 16. 2 Chr. 36. 7, 18. Jer. 27. 21, 22. Dan. 1. 2. & 5. 2, 23.

[h] Zerubbabel. Sheshbazzar was his Babylonish name. Ch. 2. 2. & 3. 2. & 5. 14, 16. Hag. 1. 1.

[i] Num. 7. 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79.

[k] Rom. 9. 23. 2 Tim. 2. 20, 21.

† This verse, like so many others, has been charged with the error of a transcriber, because all the vessels in ver. 9, 10, amount but to 2499. But there is no ground for the charge. All the vessels restored by Cyrus, amounted but to 2499; but all the vessels brought up to Jerusalem were 5400, including all the people had bestowed. See ver. 6.—Ed.

[l] Heb. the *transportation.* Mat. 1. 11, 12. ch. 2.

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REFLECTIONS UPON CHAP. I.—Behold how God rules over the kingdoms of the earth, and turns the hearts of princes and others whithersoever he pleases, for the good of his church! God is here exactly fulfilling the predictions of his word concerning the name of the deliverer; and the occasion, time, and manner of the deliverance. It is honourable for princes, and men in authority, to begin the exercise of their power in the service of God, as an acknowledgment of his bounty to them; and to overlook secular interests and customs of countries, in order to put honour on Christ and his people. But in every good word and



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## CHAPTER II.

*A catalogue of them who returned from Babylon*; viz. 1. *Their leaders*: 2. *Their different families, and the number in each*: 3—35; and, 3. *The s, Levites, and retainers to the temple*: 36—63. (2) *The sum total, and count of their retinue*: 64—67. (3) *Their offerings for the service of the e*: 68—70.

A. M. 3468. B. C. 536.

NOW these *are* the children of the [a] province* that went up out of the captivity, hose which had been carried away, whom uchadnezzar the king of Babylon had car- away unto Babylon, and came again unto salem and Judah, every one unto his city;
Which came with [b] Zerubbabel: Jeshua, emiah, [c] Seraiah, Reelaiah, Mordecai, Bil- , † Mizpar, Bigvai, ‡ Rehum, Baanah. The ber of the men of the people of Israel:
The [d] children of Parosh, two thousand undred seventy and two.
The children of [e] Shephatiah, three hun- l seventy and two.
The children of [f] Arah, seven hundred nty and five.
The children of [g] Pahath-moab, of the dren of Jeshua *and* Joab, two thousand nt hundred and twelve.
The children of [h] Elam, a thousand two dred fifty and four.
The children of [i] Zattu, nine hundred y and five.
The children of [k] Zaccai, seven hundred threescore.
The children of [l] Bani, six hundred forty two.
The children of [m] Bebai, six hundred nty and three.
The children of [n] Azgad, a thousand two dred twenty and two.
The children of [o] Adonikam, six hun- l sixty and six.
The children of [p] Bigvai, two thousand and six.
The children of [q] Adin, four hundred and four.
The children of [r] Ater of Hezekiah, ety and eight.
The children of [s] Bezai, three hundred nty and three.
The children of [t] Jorah, an hundred and lve.
The children of [u] Hashum, two hundred nty and three.
The children of [x] Gibbar, ninety and five.
The children of [y] Beth-lehem, an hun- d twenty and three.
The men§ of [z] Netophah, fifty and six.
The men of [a] Anathoth, an hundred nty and eight.

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24 The children of [b] Azmaveth, forty and two.
25 The children of [c] Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.
26 The children of [d] Ramah and Gaba, six hundred twenty and one.
27 The men of [e] Michmas, an hundred twenty and two.
28 The men of [f] Beth-el and Ai, two hundred twenty and three.
29 The children of [g] Nebo, fifty and two.
30 The children of Magbish, an hundred fifty and six.
31 The children of [h] the other Elam, a thousand two hundred fifty and four.
32 The children of [i] Harim, three hundred and twenty.
33 The children of [k] Lod, Hadid, and Ono, seven hundred twenty and five.
34 The children of [l] Jericho, three hundred forty and five.
35 The children of [m] Senaah, three thousand and six hundred and thirty.
36 ¶ The priests:* the children of [n] Jedaiah, of the house of Jeshua, nine hundred seventy and three.
37 The children of [o] Immer, a thousand fifty and two.
38 The children of [p] Pashur, a thousand two hundred and forty and seven.
39 The children of [q] Harim, a thousand and seventeen.
40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children [r] of Hodaviah, seventy and four.
41 The [s] singers:† the children of Asaph, an hundred twenty and eight.
42 The [t] children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.
43 ¶ [u] The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
44 The children of Keros, the children of [x] Siaha, the children of Padon,
45 The children of Lebanah, the children of Hagabah, the children of Akkub,
46 The children of Hagab, the children of [y] Shalmai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaiah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,

a Judges. ch. 5. 8. Neh. 1. 3. & 7. 6, &c. b Chr. xxxvi. Jer. xxxix, lii.

* The empire was divided into provinces or governments, (see Esth. 1. 1) of which Canaan seems to have been one, and Ezra naturally adopts the distinctive language of his time, as that most intelligible to the generation that returned from the captivity. Some, however, by *province*, understand Babylon; but had that been Ezra's meaning, he would scarcely have called his brethren "children of the province." See chap. 5. 8.—Ed.

b Ezek. 4. 9, 10. Acts 7. 42, 46. & 4. 32.

c Or, *Azariah*, Neh. 7. 7.

† *Mispereth.*

‡ *Nehum.*

d Neh. 7. 8. ch. 10. 25. & 8. 4.

e Neh. 7. 9. ch. 8. 8.

f Neh. 7. 10. & 6. 18.

g Neh. 7. 11. ch. 10. 30. & 8. 4, 9.

h Neh. 7. 12. ch. 10. 29. & 8. 7.

i Neh. 7. 13. ch. 10. 27.

k Neh. 7. 14.

l Or, *Binnui*, Neh. 7. 15. ch. 10. 27, 34.

m Neh. 7. 16. ch. 10. 28. & 8. 11.

n Neh. 7. 17. ch. 8. 12.

o Neh. 7. 18. ch. 8. 13.

p Neh. 7. 19. ch. 8. 14.

q Neh. 7. 20. ch. 8. 6.

r Neh. 7. 21.

s Neh. 7. 23.

t Or, *Hariph*, Neh. 7. 24.

u Neh. 7. 22. ch. 10. 33.

x Or, *Gibeon*. Jos. 9. 17. Neh. 7. 25. 1 Chr. 8. 29.

y Gen. 35. 19. Judg. 17. 8. & 19. 1. Neh. 7. 26. Ruth 1. 19. 1 Sam. 16. 1. Mat. 2. 1, 5. Mic. 5. 2.

§ Why in ver. 22, 23, 27, & 28, we find *men* instead of *children*, does not appear. Amongst reasons that might be assigned for the change, one is, the possibility that the men of these districts might have left their families behind, purposing to send for them when they had prepared commodious residences.—Ed.

z Neh. 7. 26. 2 Sam. 23. 28. Jer. 40. 8. 1 Chr. 2. 54, 54.

a Neh. 7. 27. Jer. 1. 1. Jos. 21. 18. Is. 10. 30.

b Or, *Beth-azmaveth*. Neh. 7. 28.

c Neh. 7. 29. Jos. 9. 17. & 18. 60. & 19. 25, 26.

d Neh. 7. 30. Jos. 18. 24, 25. 1 Sam. 7. 17.

e Neh. 7. 30. 1 Sam. 13. 5, 23. Is. 10. 28.

f Neh. 7. 32. Jos. 7. 1, 2. & 8. 9, 17. Gen. 12. 8. & 28. 9.

g Neh. 7. 33.

h Ver. 7. Neh. 7. 34.

i Neh. 7. 35. ch. 10. 31.

k Neh. 7. 37. & 11. 34, 35. & 6. 2.

l Neh. 7. 36. 1 Kin. 16. 34. with Josh. vi.

m Neh. 7. 38.

* Four only of the twenty-four courses (1 Chr. 24. 19.) returned to Jerusalem; at least, only four that could establish their genealogy. Ver. 62. But these, it is believed, were afterwards subdivided, so as to form again the full complement, according to the order of David.—Ed.

n 1 Chr. 24. 7. Neh. 7. 39. ch. 10. 18.

o 1 Chr. 24. 14. Neh. 7. 40. ch. 10. 20.

p 1 Chr. 9. 12. Neh. 7. 41. ch. 10. 22.

q 1 Chr. 24. 8. Neh. 7. 42. ch. 10. 21. Only four out of the twenty-four orders of priests returned. Compare 1 Chr. 24. 7—18.

r Or, *Judah*, ch. 3. 9. or *Hodevah*, Neh. 7. 43.

s Neh. 7. 44. 1 Chr. 25. 2.

† That the Jews in their captivity still retained their taste for sacred music, both vocal and instrumental, is manifest from Psal. 137. 2. Nor is there any exercise to which believers are more frequently called or more earnestly exhorted in the Scriptures, than that of singing the praises of Jehovah. See Ps. 95. 1. & 96. 1. & 100, &c., &c. James 5. 13. To unbelievers it is a witness and an attraction—to believers, a duty, a privilege, and a delight.—Ed.

t Neh. 7. 45. 1 Chr. xxvi.

u 1 Chr. 9. 2. Neh. 7. 46—56.

x Or, *Sia*. Neh. 7. 47.

y Or, *Shamlai*, Neh. 7. 48.

the Lord must work in us to will and to do of his good pleasure. And he procure, from such as know him not, the greatest kindness to his interests and le. What care he took to preserve the furniture of his temple, and maintain the princely dignity of Judah, even in Babylon! But much greater is his care of whatever pertains to Jesus and his people. And it is honourable when princes and ministers are peculiarly forward to rebuild God's temple, and reform his church.



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49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's servants:* the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer; but they could not show their father's house and their seed, whether they *were* of Israel:†

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:)

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.‡

63 And the Tirshatha§ said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

64 ¶ The whole congregation together *was* forty and two thousand three hundred *and* threescore,‖

65 Besides their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.*

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, [x] offered freely for the house of God, to set it up [a] in his place:

69 They gave [b] after their ability, unto the treasure of the work, † threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

A. M. 3486. B. C. 586.

* In 2 Chr. 8. 9, it is related that Solomon made servants, not of Israel, but of the nations that had not been expelled. These, if converted to the faith, it was lawful to incorporate into the Jewish nation, and these "servants of Solomon" are most probably their descendants.—Ed.

† The reason of this exactness is plain from this, that such of the Jews as believed their prophets, expected a return into their native land after a period of 70 years, and preserved their genealogies as the title on which they might resume their properties.—*Graves.* Jer. 32. 14.

‡ Not spiritually, but genealogically polluted. This exclusion presents the two emblematic lessons. 1. The necessity of proving our spiritual descent by being born again. John 3. 3, 5. 2. The duty of excluding or removing from the ministry of the gospel all who cannot afford scriptural evidence that they are themselves the subjects of that holy conversion which they enforce upon others.—Ed.

§ Castel supposes this title to be of Persian origin, and that it signifies *fear*.—Ed.

‖ These separate numbers, being added, give only 29,818. The numbers in Nehemiah 31,089; yet both agree in giving one grand total, 42,360. To reconcile these varying accounts, it is necessary to observe, 1. That as many priests failed in establishing their genealogy, (ver. 61, 62) we may unquestionably infer, that many of the people were in the same predicament. 2. The number of these attainted priests is not given, so we may justly conclude of the unregistered people. 3. The persons enumerated obtain their hereditary estates, in virtue of their genealogy. 4. The persons who cannot trace their descent, fail in establishing a right to any particular estate, but are not therefore excluded from the other rights of citizenship, but may settle as derivative tenants, or purchase for years, according to the Jubilee law, or obtain new settlements in the unclaimed lands. Now these, being added to the others, make up the sum of "the whole congregation." 5. When Ezra recounts 494 not mentioned in Nehemiah, and Nehemiah 1765 not mentioned in Ezra, these accounts may be easily reconciled, by supposing the two varying enumerations to relate to different periods of proof of genealogy and enrolment as citizens, the third to the period when the registry was completed.—Ed.

A. M. 3468. B. C. 536.

* From what is known of Eastern caravans or cafilas, the horses would be for the necessary guard of cavalry, the mules for the richer class to ride, the camels for carrying food, camp furniture &c. and the asses would be nearly all required for conveyance of the children. It is obvious the greater number of adults, both men and women would be on foot. The whole presents a striking continuation of the statistics introduced by Moses, at the commandment of God, (Num. 13. 2, 17—20.) and, while it exhibits the deep poverty of the returning remnant, it beautifully illustrates the power of grace to open the heart, and teach every man to contribute to the cause of God, "after his ability." See ver. 69. 2 Cor. 8. 2, 3. 1 Pet. 4. 11.

[x] Ex. 25. 2. & 35. 5, 21. 1 Chr. 29. 3, 6, 9. 2 Cor. 8. 3, 12. & 9. 7. Ps. 110. 3.

[a] 2 Chr. 3. 1. 1 Chr. 21. 18. Gen. 22. 2, 14.

[b] 1 Cor. 16. 2. Deut. 16. 17. 2 Cor. 8. 3, 13, 14.

† In all 79,100*l.* sterling.

## CHAPTER III.

(1) *On the seventh sacred month the Jews assemble at Jerusalem, rebuild God's altar of burnt-offering; observe the festivals of trumpets, expiation, and tabernacles; re-establish the daily sacrifice; and dispose of the money collected for the temple to proper artificers, to provide materials for building it:* 1—7. (2) *Seven months after they lay the foundation of the temple, amidst a mixture of solemn joy and grief:* 8—13.

A. M. 3468. B. C. 536.

AND when the [a] seventh month* was come, and the children of Israel *were* in the cities, the people gathered themselves together [b] as one man to Jerusalem.

2 Then stood up [c] Jeshua the son of Jozadak, and his brethren the priests, and [d] Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* [e] written in the law of Moses the man of God.

3 And they set the altar upon his bases;† (for‡ fear *was* upon them because of the people of those countries;) and they offered [f] burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening.

4 ¶ They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the custom, as the duty of every day required;

5 And afterward *offered* the continual burnt-

[a] Lev. 23. 24, 34—41. Ex. 23. 14—17. & 34. 23. Deut. 16. 13. Num. xxix.

* Tisri or Ethanim, the first month of the civil year.—Ed.

[b] Zeph. 3. 9. Acts 4. 32. & 2. 46. 1 Cor. 1. 10.

[c] Or, *Joshua*, Zec. 6. 11. Hag. 1. 1, 12, 14. & 2. 2, 4. 1 Chr. 6. 15.

[d] Or, *Zorobabel* son of *Salathiel*, Mat. 1. 12. Luke 3. 27. 1 Chr. 3. 17, 19. Hag. 2. 21, 23. Zec. 4. 6—10.

[e] Deut. 12. 5—7. 2 Chr. 6. 6. Ps. 48. 1, 2. & 78. 68, 69. & 132. 13, 14.

† This was an altar of stones, for it was builded, (ver. 2.) and unhewn, according to Ex. 20. 25. These formed the bases, being surmounted by the altar overlaid with brass. Ex. 27. 1, 2.—Ed.

‡ Not *for*, but *though* fear was upon them, lest their neighbours the Samaritans and others, should be jealous of their religious assembly, or take offence at their peculiar and exclusive worship.—Ed.

[f] Ex. 29. 38—42. Num. 28. 3—8.

REFLECTIONS UPON CHAP. II.—Great is the honour God puts upon those who prefer his glory, and the interests of his church, to their own ease! And great are the privileges which those obtain who are enrolled in the Lamb's book of life, and go up with Christ from their captivity to sin, Satan, and the world! What care God took to keep clear the genealogies of his ancient people, till his Son was thereby manifested to spring of Judah and David! It is reasonable that those be excluded from office in the church who undervalue that honour, and want proper tokens of their spiritual birth. And there is need always to consult God himself in every thing relating to his worship and service. To what a small and poor company had sin reduced the once numerous and wealthy tribes of Judah and Benjamin, at least such of them as were willing to appear for their God! And yet it is pleasing to see them in their poverty so willingly contributing to build a temple for God. And what is spent in God's work shall be returned with interest.

But was not this release and return of the Jews typical of the gathering of the nations to Christ, and of the church's deliverance from Antichrist, and the saints' release from death at the last day?—Awakened and encouraged by the joyful sound of the gospel trumpet, what multitudes, in the apostolic and after ages, did, with mourning for sin, with hallelujahs of praise, and with the most cordial affection, join themselves to Christ and his church, to be built up a spiritual temple and meet habitation for God! With almighty power Jesus did, and still does, go forth conquering and to conquer, and to overthrow our spiritual enemies, who hold us in slavery; making us free indeed, and willing to do whatever tends to his honour.—In due time the instruments of God's wrath shall destroy the mystical Babylon, and restore the souls of men to the ancient gospel liberty and rest.—In the resurrection, awakened by the trump of God, all the ransomed millions, who are written among the living in Jerusalem, shall arise and be gathered to the Lord, and quickly after follow him into the celestial Canaan, to be built up as the everlasting habitation of God—Father, Son, and Holy Ghost.



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offering, both of the new-moons, and of all the set feasts of the LORD *that were* consecrated, and of every one that [b] willingly offered a free-will-offering unto the LORD.

6 From [1] the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

7 ¶ They [k] gave money also unto the masons, and to the carpenters; and meat, and drink, and oil,* unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa, according to the [l] grant that they had of Cyrus king of Persia.

8 ¶ Now, in the second year† of their coming unto the house of God at Jerusalem, in the second month, began [m] Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from [n] twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood [o] Jeshua, *with* his sons and his brethren, Kadmiel and his sons, the sons of [p] Judah, ‡together,§ to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they [q] set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they [r] sang together by course, in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, *who were* ancient men, that had seen the first house,‖ when the foundation of this house was laid before their eyes, [s] wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people [t] shouted with a loud shout, and the noise was heard afar off.

A. M. 3468.
B. C. 536.

h Ch. 2. 68. Ex. 25. 2. & 35. 5. 2 Cor. 8. 12. & 9. 7.

i Lev. 23. 24, 25. Num. 29. 1—6.

k 2 Chr. 2. 8—16. 1 Kin. 5. 1—9. 2 Kin. 12. 11, 12. & 22. 5, 6.

* God has wisely and mercifully diversified the productions of different countries, so that what one country wants another possesses, and they are thus rendered mutually dependent, and through common interest, constrained to peace and good offices.—Ed.

l Ch. 6. 3—5.

† B. C. 535.

m Ver. 2, 9. ch. 2. 2—61. & 3. 2, 3. & 5. 2. Hag. 1. 12, 14. & 2. 21, 23. Zec. 3. 1. & 4. 6—9.

n 1 Chr. 23. 24, 27.

o Ch. 2. 40. ver. 2.

p Or, *Hodaviah*, ch. 2. 40.

‡ Heb. *as one.*

§ *As one*, a beautiful illustration of that "unity of the spirit in the bond of peace," by which the church of Christ should ever be distinguished. Acts 4. 32.—Ed.

q 1 Chr. 15. 24, 27. & 16. 5, 6, 37. & 6. 32. & 25. 1—7. Ex. 28. 40—42. Num. 10. 1—10. 1 Sam. 22. 18. 2 Chr. 35. 15.

r 2 Chr. 7. 3. Ex. 15. 21. Neh. 12. 24. 1 Chr. 16. 34, 41. Jer. 33. 11. Luke 2. 10—14. Zec. 9. 9. Ps. cxxxv, cxxxvi, cxlv—cl, xlvii.

‖ The temple was destroyed by Nebuchadnezzar, (2 Chr. 36. 17, 21. A. M. 3416,) and the rebuilding commenced in the second year of Cyrus, (Ezra 1. 1. & 3. 8. A. M. 3470,) a period of about 53 years, inclusive. But this does not give the date of the captivity, nor the commencement of the 70 years. 2 Chr. 36. 21. They are to be computed from the first captivity, in the time of Jehoiakim, (2 Kin. 24. 1, 2. 2 Chr. 36. 6, 7. A. M. 3398,) which gives the full period of the prophetic denunciation.—Ed.

s Hag. 2. 3. Zec. 4. 10. Job 8. 7. Mat. 13. 31, 32. Is. 41. 10, 14—16. & 60. 22.

t Zec. 4. 7. Ps. 5. 11. Neh. 12. 43.

## CHAPTER IV.

*(1) In order to retard the building, the Samaritans offer to be sharers in it, but are refused:* 1—3. *(2) They next discourage the Jews, and dissuade them from it:* 4, 5. *(3) By their friends at court, and by memorials to the kings of Persia, they misrepresent the undertaking and its promoters, as treasonable and hurtful to the empire:* 5—16. *(4) Having obtained an order from Artaxerxes Magus, they stop the work by force:* 17—24.

A. M. 3468.
B. C. 535.

NOW when the [a] adversaries of Judah and Benjamin heard [b] that the children of the captivity builded the temple unto the LORD God of Israel,

2 Then they came to [c] Zerubbabel, and to the chief of the fathers, and said unto them, [d] Let us build with you: for we [e] seek your God, as ye *do;* and we do sacrifice unto him since the days of [f] Esar-haddon* king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [g] Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as [h] king Cyrus the king of Persia hath commanded us.

4 Then the people of the land [i] weakened the hands of the people of Judah, and troubled them in building,†

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of ‡Ahasuerus,§ in the beginning of his reign,‖ wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of ¶Artaxerxes wrote †Bishlam, Mithredath, Tabeel, and the rest of their [k] companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the ‡scribe, wrote a letter [l] against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their [m] companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,§

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and [n] at such a time.

a The Samaritans, ver. 7—9. Mat. 4. 1—10. 2 Kin. 17. 24.

b Heb. *the sons of the transportation*, ch. ii. Neh. vii.

c Ch. 1. 5. & 2. 2. & 3. 2. 12.

d Deut. 8. 17.

e 2 Kin. 17. 24—41. John 4. 20.

f Is. 37. 38. 2 Kin. 19. 37. & 17. 24.

* We learn from 2 Kin. 18. 3. 6. 24. that not Esar-haddon, but Shalmaneser his grandfather originally settled the Samaritan colony. But this is perfectly consistent with the statement in the text, as Esar-haddon may have so enlarged and encouraged the settlement, as to be considered its proper founder.—Ed.

g Neh. 2. 20. John 4. 9. Prov. 1. 10. Acts 8. 21. 1 John 2. 19.

h Ch. 1. 1—4. & 6. 3—5. with Mat. 10. 16.

i Rev. 12. 13. Ps. 2. 1, 2. Acts 21. 1. with Ex. 5. 5—23.

† B. C. 534.

‡ Heb. *Ahashverosh*, i. e. *Cambyses.*

§ Ahasuerus is commonly held to be Cambyses, the successor of Cyrus, and Artaxerxes to be the impostor Smerdis. It seems much more probable, however, they were Xerxes and Artaxerxes Longimanus, and that the transactions recorded in their reigns, relate to events *posterior* to the reign of Darius; viz. not to the opposition to the building of the temple, but to the building of the walls. See Hawris' *Critical Observations*, and Hales' *Chronology.*—Ed.

‖ B. C. 521.

¶ Magus.

† Or, *in peace.*

k Heb. *societies*, ver. 9. 17.

‡ Or, *secretary.*

l With Ps. 118. 6, 7. Zec. 1. 15—21. Acts 14. 22. Rom. 8. 28. John 16. 33. 2 Tim. 3. 12.

m Chald. *societies.* 2 Kin. 17. 24—41. ch. 5. 6. John 4. 9. Luke 9. 52, 53.

§ Some of these colonists can still be traced in geography, but the original seats of others are totally unknown. They serve, however, to illustrate an important evidence of the divine origin of the Scriptures. These different nations were all soon amalgamated into one people, in which all distinctive characters were lost; but the Jews, according to prophecy, still remain a *separate* people, mixed with every nation, never combined with any. This the Spirit of God could alone foresee—this divine providence could alone produce.—Ed.

n Chald. *Cheveth*, ch. 5. 11. & 7. 12.

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REFLECTIONS UPON CHAP. III.—Let us learn to prefer the business of religion to our most pressing temporal affairs; and in the worship of God, do what we can, when we cannot do what we would. And let leaders in church and state be peculiarly active and zealous. Never should the fear of men hinder us from, but hasten us to, fellowship with God. The more enemies we have, the more need have we that God should befriend us. If we have been long secluded from the public or solemn ordinances of God, more readily should we improve opportunities when put into our hands; and by no means neglect the daily sacrifices of the closet and family. If God bring us out of the furnace of affliction, our hearts should burn with love to him; and never should we grudge to spare from ourselves, that we may have wherewith to honour him, or to relieve his poor saints; always taking care to dispose of it to the best advantage. If a good work is to be done, let us set about it with all our might, and without delay, be the difficulties ever so great. Never should we despise the day of small things, but encourage ourselves in the everlasting power and mercy of God; praising him for the beginnings of his returning mercy; assured that they will issue in

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building [o] the rebellious and the bad city, and have [p] set up the walls *thereof*, and [q] joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up *again*, *then* will they not [r] pay toll, tribute, and custom, and *so* thou shalt endamage the [*] revenue of the kings.

14 Now, because [s] we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and [t] hurtful unto kings and provinces, and that they have [†] moved sedition [‡] within the same of old time; for which cause was this city destroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof set up, by this means [u] thou shalt have no portion on this side the river.[§]

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their [x] companions that dwell in Samaria, and *unto* the rest beyond the river, [§] Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And [‖] I commanded, and search hath been made, and it is found that this city of old time hath [y] made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There [z] have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.

21 [a] Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

A. M. 3483. B. C. 521.

o Amos 7. 10. Luke 23. 2. Acts 24. 5. with Ps. 46. 1, 2. & 52. 2. & 120. 2.

p Neh. 1. 2.

q Chald. *sewed together.* Ps. 119. 60.

r Chald. *give.* Ch. 7. 24. Neh. 5. 4. Luke 23. 2.

* Or, *strength.*

s Chald. *we are salted with the salt of the palace.* 1 Tim. 6. 10. Phil. 2. 21. & 3. 19.

t Esth. 3. 8. Acts 17. 6, 7. Neh. 2. 19. & 6. 6. Dan. 6. 13.

† Chald. *made.*

‡ Chald. *in the midst thereof.*

u Ver. 20. 2 Sam. 8. 3. 1 Kin. 4. 24.

§ By the river, here is generally understood the Euphrates, which meaning seems to be confirmed by ver. 20.—Ed.

x Chald. *societies.* ver. 7, 9.

‖ Chald. *by me a decree is set.*

y Chald. *lifted up itself.* 2 Kin. 18. 7. & 24. 20. Ezek. 2. vii.

z 1 Chr. 14. 16, 17. & 18. 1, 4. 1 Kin. 4. 21. Gen. 15. 18. 2 Chr. 17. 11. & 26. 8.

a Chald. *make a decree.*

A. M. 3483. B. C. 521.

a Chald. *by arm and power,* Zec. 4. 6.

* That is, according to Hales, from the 2d of Cyrus, till the 2d of Darius, a period of nearly 20 years, at the end of which, the building of the temple was resumed and completed, and the building of the walls begun: which latter event, he supposes, produced the opposition in the reigns of Ahasuerus and Artaxerxes.—Ed.

23 ¶ Now, when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease [a] by force and power.

24 Then ceased[*] the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

## CHAPTER V.

(1) *The building of the temple is again revived; not by might, nor by power, but by the Spirit of God. The builders are encouraged by the prophets Haggai and Zechariah:* 1, 2. (2) *The courage and malice of their new enemies are checked:* 3—5. (3) *Overruled by the influence of God, these present a fairer remonstrance to Darius against it than had been done formerly:* 5—17.

THEN the prophets, [a] Haggai the prophet, and Zechariah the [b] son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem [c] in the name of the God of Israel, *even* unto them.

2 Then [d] rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and [e] began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God [f] helping them.

3 ¶ At the same time came to them [g] Tatnai, governor on [*] this side [†] the river, and Shetharboznai, and their companions, and said thus unto them, [h] Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names [‡] of the men that make this building?

5 But the [i] eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they [k] returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his [l] companions the Apharsachites,[§] which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, [‖] wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into [m] the province of Judea, to the house of the [n] great God, which is builded with [*] great stones, and timber is laid in the walls; and this work goeth fast on, and prospereth in their hands.

A. M. 3484. B. C. 520.

a Hag. 1. 1.

b Grandson. Zec. 1. 1.

c Hag. i, ii. Zec. i—iv. Mic. 5. 4. 2 Cor. 5. 20. Mat. 28. 20.

d Ch. 3. 2. Hag. 1. 12, 14. & 2. 2, 4.

e Ch. 6. 12. Zec. 4. 6—9.

f Zech. 12. 11. 2 Cor. 1. 24. 2 John 8.

g Neh. 2. 7. Mat. 27. 1.

* Westward of Euphrates.

† The Persian empire now extended to the Mediterranean on the west, so that the Euphrates divided it from the eastern dependencies which extended to the Indus. Darius Hystaspes divided the empire into provinces or satrapies, each paying a fixed tribute to the royal treasury. That Tatnai should be governor of *all* west of the Euphrates, is not probable, as the western division included Egypt, part of Arabia, Phenicia, Cyprus, and the whole of Asia Minor, to the Hellespont, and the Euxine. But it is evident he was possessed of power over the Jewish governor, and it is known that Judea remained united to the satrapy of Cœle-Syria till the time of Alexander.—Ed.

h Ch. 3. 10, ver. 10.

‡ The question of Tatnai and his fellow commissioners evidently requires an *answer*, not a *question* in return. Dr A. Clarke, accordingly renders the words—"These are the names," &c. This rendering is confirmed by ver. 10.—Ed.

i 2 Chr. 16. 9. Phil. i. 28. Ps. 34. 15. Is. 41. 10—16. & 43. 1, 2. Heb. 13. 5, 6.

k Ch. 6. 6—12.

§ Societies, ch. 4. 7, 9, 17.

‖ Apharsachites—Persia proper is still called *Fars*, or *Pars*, which was the name of its ancient capital; which name may be clearly discerned in the dignified patronymic of Tatnai's companions.—Ed.

l Chald. *in the midst whereof.*

m Ch. 2. 1. Neh. 7. 6. & 11. 3.

n Deut. 28. 21. & 10. 17. Ex. 18. 11. Dan. 2. 47. & 4. 2, 34, 35. & 6. 26.

* Chald. *stones of rolling.*

perfection at last. And, while we are in this world, where shouts of joy can scarcely be discerned from the groans of weeping, let us rejoice with them that rejoice, and weep with them that weep.

REFLECTIONS UPON CHAP. IV.—God's temple can never be built but Satan and his agents will rage, and do all that they can to oppose it: and none are ordinarily more bitter opposers than pretended and mongrel professors. They will turn themselves into every shape to vent their malice; and will not spare money, labour, or villany, to accomplish their purpose. Pretences of friendship, bribing of counsellors, flattery of princes, and boastful threatenings, and reproaches, are their common methods of working. Saints had therefore need to avoid intimacy with them, and to encourage themselves in the Lord their God, and be strong in him and in the power of his might. It is common for the faithful followers of Christ to be reproached as dangerous enemies to the state: and, if once professors have done an ill thing, their successors in the church are sure to be upbraided with it, although they themselves should heartily condemn it. When princes desire occasions of stumbling, the agents for hell will soon supply them therewith. And things, the most false or improbable, are often readily believed by most against Christ and his church. Most kings neither can, nor care to know the truth with respect to their religious subjects. To their great joy, the attempts of persecutors are often successful for a time; and the friends of Christ and his truths are too easily checked in their reforming attempts



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Then asked we those elders, *and* said unto
n thus, [o]Who commanded you to build this
se, and to make up these walls?
0 We asked their names also, to certify
, that we might write the names of the men
*were* the chief of them.
1 And thus they returned us answer, say-
We are the [p] servants of the God of heaven
earth, and build the house that was builded
e many years ago, which a great king of
el builded [q] and set up.
2 But [r] after that our fathers had provoked
God of heaven unto wrath, he gave them
the hand of [s] Nebuchadnezzar the king of
ylon, the Chaldean, who destroyed this
se, and carried the people away into Babylon.[*]
3 But [t] in the first year of Cyrus the king
Babylon, *the same* king Cyrus made a de-
e to build this house of God.
4 And [u] the vessels also of gold and silver
he house of God, which Nebuchadnezzar
out of the temple that *was* in Jerusalem,
brought them into the temple of Babylon,
se did Cyrus the king take out of the temple
Babylon, and they were delivered unto *one*,
se name *was* Sheshbazzar, whom he had
le [†] governor;
5 And said unto him, Take these vessels, go,
y them into the temple that *is* in Jerusalem,
let the house of God be builded in his place.
6 Then [x] came the same Sheshbazzar, *and*
the foundation of the house of God which
Jerusalem: and since that time even until
hath it been in building, and *yet* it is not
ished.
7 Now therefore, if *it seem* good to the
g, let [y] there be search made in the king's
sure-house, which *is* there at Babylon,
ther it be *so*, that a [z] decree was made of
us the king to build this house of God at
usalem, and let the king send [a] his pleasure
s concerning this matter.

A. M. 3484. B. C. 520.

o Ver. 3, 4.

p Ps. 119. 46. Mat. 10. 32. Luke 12. 8. Heb. 12. 14. & 3. 14. & 10. 34.

q 1 Kin. vi, vii. 2 Chr. iii—v.

r Is. 50. 1, 2. 2 Kin. 21. 15. & Chr. 36. 16. Deut. xxviii—xxxii.

s 2 Kin. xxiv, xxv. Jer. xxxix, lii. with Lev. xxvi. Deut. xxviii—xxxii. 1 Kin. 9. 7—9.

* Tatnai and his companions were evidently men of great accuracy; for they write not in their own words, but in words that none but a Jew could have employed. But they seem likewise men of piety, for they detail the Jewish theology with a *good-will* that idolatry or infidelity would never admit. —Ed.

t Ch. 1. 1—3. & 5. 3.

u Ch. 1. 7, 8. & 5. 3. with 2 Chr. 36. 6, 10. Dan. 5. 2. Phil. 1. 12. Prov. 24. 1.

† Or, *deputy*.

x Ch. 2. 2. & 5. 3. ver. 2.

y Ch. 5. 14.

z Ch. 4. 15, 19. & 6. 1, 2.

a Ch. 6. 3—5.

b Ez. 8. 16. Num. 10. 5, 6.

A. M. 3485. B. C. 519.

b Ch. 1. 1—4. & 5. 13—15. 2 Chr. 36. 23. Is. 44. 28. & 45. 13.

c Is. 60. 13. Rev. 21. 16.

* There is no reason to conclude that this temple was larger than that of Solomon. The *apparent* difference lies in the different points from which the measurement is taken. If Solomon's 30 cubits were measured from inside to inside of the actual temple, and those of Cyrus from the inside to the inside wall of the outer and surrounding apartments, the difference disappears. The difference in height may be accounted for in the same way. Solomon's 30 cubits being from the basement course, the 60 cubits of Cyrus including all that was below it; or Solomon's to the body of the temple, those of Cyrus to the highest pinnacle.—Ed.

d 1 Kin. 6. 36.

e Ch. 7. 20. Ps. 68. 29. ver. 8. Is. 60. 6, 9. Hag. 2. 8.

f Ch. 1. 7, 8. & 5. 14. Jer. 27. 16—22. 2 Chr. 36. 6, 18. Dan. 1. 2.

† Chald. *go.*

g Ps. 76. 10. Prov. 21. 1, 30. Jer. 5. 22. Rom. 5. 31. & Chr. 4. 17.

‡ Chald. *their societies.*

§ Do not approach to give any interruption.—Ed.

|| Chald. *by me a decree is made.*

h Ver. 4. Ps. 68. 29. Hag. 2. 8. Is. 60. 6, 9.

* Chald. *made to cease.*

† The Jews, under the guidance of Haggai and Zechariah, inspired prophets of the Lord, do not hesitate to receive with thankfulness, even from a heathen monarch, a part of his "tribute," for the building of their temple, and a legal endowment for its service, and the consequent support of its priesthood.—Ed.

i Lev. i—iv. Num. xv, xxviii, xxix. 1 Chr. 9. 29. & 12. 40.

k Chald. *of wheat.* Gen. 8. 21. Lev. 1. 9, 13, 17. & 4. 31. & 6. 15, 21. & 8. 28. & 17. 6. & 23. 13. Num. 15. 7, 24. & 28. 2.

l Ch. 7. 23. Jer. 29. 7. 1 Tim. 2. 2.

m Ch. 7. 26. Dan. 3. 29, 29. & 6. 24, 25.

‡ Chald. *let him be destroyed.*

n Ps. 72. 68, 69. & 68. 16. & 132. 13, 14. & 26. 8. & 76. 1, 2. & 48. 12. 2 Chr. 6. 6. 2 Sam. 7. 16.

o Ps. 2. 10. & 83. 9—18. & 92. 9. & 21. 8—12. & 68. 12, 30. & 110. 5, 6.

p Prov. 31. 1. ver. 22. Esth. 4. 14.

q Ver. 13. Eccl. 9. 10. Ps. 119. 60, 63.

r 2 Kin. 17. 24—34. ch. 4. 9. John 4. 9. Luke 9. 52, 53.

s Esth. 6. 11. Job 5. 12, 13. Prov. 16. 7. Ps. 18. 44.

3 In the [b] first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; [c] the height thereof threescore cubits, *and* the breadth thereof threescore cubits;[*]
4 *With* [d] three rows of great stones, and a row of new timber; and [e] let the expenses be given out of the king's house:
5 And also [f] let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and [†] brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.
6 [g] Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and [‡] your companions the Apharsachites, which *are* beyond the river, be ye far from thence:[§]
7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.
8 Moreover, [||] I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that [h] of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not [*] hindered.[†]
9 And that which they have need of, [i] both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail;
10 That they may offer sacrifices [k] of sweet savours unto the God of heaven, and [l] pray for the life of the king, and of his sons.
11 Also I have made a decree, [m] that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, [‡] let him be hanged thereon; and let his house be made a dunghill for this.
12 And the God that hath caused [n] his name to dwell there [o] destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I [p] Darius have made a decree; let it be done [q] with speed.
13 ¶ Then [r] Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, [s] so they did speedily.

## CHAPTER VI.

*) Pursuant to the request of the Samaritan memorialists, the decree of Cyrus ebuilding the temple is sought for, found, and reviewed:* 1—5. (2) *By a decree, Darius enforces it; and, under a severe denunciation, requires the aritans not to hinder the work:* 6—12. (3) *The temple is finished in four , and about twenty years and six months after it was founded:* 13—15. (4) *dedicated, and the service is begun with the celebration of the passover:* 16—22.

HEN [a] Darius the king made a decree, and
search was made in the house of the [*] rolls,
ere the treasures were [†] laid up in Babylon.
2 And there was found [‡] at Achmetha, in
palace that *is* in the province of the Medes,
ll, and therein *was* a record thus written:

A. M. 3485. B. C. 519.

a Ch. 5. 17.

* Chald. *books.*

† Chald. *made to descend.*

‡ Or, *Ecbatane*, chief city of Media, or *in a coffer.*

REFLECTIONS UPON CHAP. V.—It is highly desirable to have church and state curring in the work of reformation: but the declaration of divine truths is ys the principal mean. Faithful reprovers are profitable to obedient ears. n God raises up faithful ministers to animate sluggish or disheartened pro-rs, there is hope that the church will be built up: and, if his eye be on us ood, we need not fear what man can do to us. His comfortable presence d animate us to the utmost diligence in his work: nor ought we to conceal the just manifestations of his displeasure against us or our fathers. It is a great mercy when the people of God have to do with enemies that make some conscience of telling the truth. Christ's followers are never persecuted but when they are belied. Let their cause be but fairly stated and fairly heard, and it will stand its ground against every opposition. And it is often false information, and not malice, that makes magistrates to issue forth persecuting edicts and sentences.



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14 And [t]the elders of the Jews builded, and they prospered through the [u]prophesying of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and finished *it*, according to the [x]commandment of the God of Israel, and according to the [y]commandment of Cyrus, and Darius, and Artaxerxes* king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And [z]the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the [a]dedication of this house of God [b]with joy,

17 And [c]offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and, for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God which *is* at Jerusalem; [d]as it is written in the book of Moses.

19 And the children of the captivity [e]kept the passover upon the fourteenth *day* of the first month.†

20 For the priests and the Levites were [f]purified together; all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all [g]such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 [h]And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and [i]turned the heart of the king of ‡Assyria‖ unto them, to strengthen their hands in the work of the house of God, the God of Israel.

A. M. 3468.
B. C. 536.

t Ch. 3. 8. & 4. 3. Zech. 4. 6—9.

u Ch. 5. 1, 2. Hag. 1, ii. Zech. i—xiv. 2 Chr. 14. 7.

x Is. 44. 28. Hag. 1. 8.

y Chald. *decree.* ver. 2—12.

* Artaxerxes Longimanus, or the long-handed, as some suppose, from the extraordinary length of his hands, but more probably, from the vast extent of his dominions. The building originally begun by Cyrus, was finished, so far as mere building was concerned, by Darius—the finishing was reserved for Artaxerxes, the friend of Ezra, ch. 7. 12, 27.—*Note.* The overruling providence of God employs the enmity of the Samaritans to keep the temple of the Lord, and his service so long before the eyes of the government, that it necessarily forces its claims to their attention. And even thus, in Christian times, the violence of persecutors has been overruled, to bring the nature, evidences, and excellencies of Christianity before kings and judges, so that "the blood of martyrs has become the very seed of the church."—Ed.

z 1 Chr. xxii—xxvii. ch. 2. 64, 70.

a Num. 7. 10, 88. 1 Kin. 8. 63.

b Ch. 3. 11, 12. 1 Chr. 15. 28. 2 Chr. 7. 10.

c Num. 7. 1—ect. 1 Kin. 8. 63. & 18. 31. ch. 8. 35. 1 Chr. 16. 1. 2 Chr. 29. 22.

d Num. 3. 6. & 8. 9. with 1 Chr. xxiv—xxvi.

e Ex. 12. 2—49. & 23. 14, 15. & 34. 18. Deut. 16. 1, 2, 16. Lev. 23. 5. Num. 9. 2, 3. & 28. 16. 1 Cor. 5. 7, 8. Josh 5. 10. 2 Chr. xxx, xxxv.

† B. C. 515.

f 2 Chr. 29. 34. & 35. 14. Heb. 7. 26, 27. 1 Pet. 2. 9.

g Ch. 9. 11. Ps. 93. 5. Ex. 12. 47—49. Rom. 12. 1, 2. 2 Cor. 6. 14—18. Phil. 2. 15, 16.

h 2 Chr. 30. 21. & 35. 17. Ex. 12. 18—20. & 13. 6, 7. & 23. 15. & 34. 18. Lev. 23. 6—8. Num. 28. 17—25. & 16. 3, 4. Jos. 5. 11. 1 Cor. 5. 7, 8. 1 Pet. 2. 1, 2.

i Prov. 21. 1. John 19. 11. ch. 9. 9. ver. 3—13.

‡ Persia, which now included Assyria.

‖ Persia now constituted the head of the Asiatic empire; but, owing to the provincial arrangement, the emperor legislated for Judea, as king of Assyria, the ancient name of one of his kingdoms.—Ed.

## CHAPTER VII.

(1) *A general account of Ezra, and of his expedition to Jerusalem*: 1—10. (2) *A copy of his commission from Artaxerxes*: 11—26. (3) *Ezra's thanksgiving to God for inclining Artaxerxes' heart to order such things*: 27, 28.

NOW after these things, in the reign of *Artaxerxes king of Persia, [a]Ezra the son of [b]Seraiah, the son of Azariah, the son of [c]Hilkiah,

2 The son of Shallum, the son of [d]Zadok, the son of Ahitub,

A. M. 3547.
B. C. 457.

* Longhand.

a Ver. 6, 10. ch. viii—x.

b 2 Kin. 25. 18. 1 Chr. 6. 4—14, 50—53.

c 2 Chr. 34. 9, 15.

d 1 Chr. 6. 8—12. He was descended from the high priests.

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of [e]Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* a [f]ready scribe* in the law of Moses, which the LORD God of Israel had given: and the king [g]granted him all his request, according to the hand of the LORD his God upon him.

7 And there [h]went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For [i]upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month† came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had [k]prepared‡ his heart to seek the law of the LORD, and to do *it*, and [l]to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, [m]king of kings, unto [n]Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that [o]all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent [§]of the king, and of his [p]seven counsellors,‖ to inquire concerning Judah and Jerusalem, according to the law of [q]thy God which *is* in thine hand;

15 And to carry [r]the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation [s]*is* in Jerusalem,

16 [t]And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem;

A. M. 3547.
B. C. 457.

e 1 Chr. 6. 4, 50. Num. 25. 6—13. Ps. 106. 30. Jos. 22. 13. Judg. 20. 28.

f Ver. 11, 21. ch. 8. 1, 9, 11. Ps. 45. 1.

* Literally, *a speedy writer*, but applied to signify a learned expositor.—Ed.

g Ver. 11—26. ch. 8. 22, 31. Neh. 2. 4—8.

h Ch. 8. 1—28. Zec. 2. 6, 7.

i Prov. 3. 6. Is. 42. 1, 2. & 41. 10. & 46. 3, 4. Ps. 86. 22. Heb. 12. 5, 6. Rom. 8. 31.

† If the time seem too long for the distance, let it be recollected, the caravan under Ezra travelled with the aged and young of the families, and also with cattle.—Ed.

k 1 Sam. 7. 3. 2 Chr. 19. 3. & 27. 6. Prov. 4. 23. Mat. 7. 24.

‡ The act of preparation is mentioned—the principle is implied, that is grace; which Paul declares to be the operative principle of all our good works. 1 Cor. 15. 10.—Ed.

l Mal. 2. 7. 1 Tim. 3. 2. 2 Tim. 4. 2. 1 Kin. 2. 3.

m Ezek. 26. 7. Dan. 2. 38. 2 Kin. 18. 19. Is. 10. 8.

n Or, *To Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c.* ch. 4. 7.

o Ch. 1. 3. Is. 27. 13. 14. & 45. 13. Ps. 110. 3. Judg. 5. 2—9.

§ Chald. *from before the king.*

p Esth. 1. 14.

‖ Seven Persian nobles discovered, and conspired against the impostor Smerdis, and one of them was chosen king. Hence, it seems probable, seven became the ordinary number of the Persian privy council.—Ed.

q Dan. 2. 47. & 6. 20, 26. & 3. 29.

r Ch. 8. 4, 8—10. Ps. 68. 29. Is. 60. 6, 9. Rev. 21. 24, 26.

s 2 Chr. 6. 2, 6. & 29. 6. ch. 6. 12.

t Ch. 8. 25. & 2. 68, 69. Ex. 25. 2. & 35. 5, 21.

REFLECTIONS UPON CHAP. VI.—Impartial search never hurts, but helps the cause of truth: and God makes the attempts against his church the means of her advantage and honour. He raises up unexpected instruments to accomplish his gracious purposes. And often his spiritual work is carried on by their means, who have neither part nor lot in the matter. The prayers of the godly are, or ought to be, the great support of nations and their magistrates; and, if magistrates understood their own interests, they would carefully secure them in their favour. But dreadful is the curse which shall at last light upon all the enemies of Christ and his church. And it is high time to be active and bold in his work, when we are bound to it by his express command, shamed into it by repeated edicts of heathen magistrates, and encouraged in it by his faithful ministers. God will have his work finished at last, notwithstanding ten thousand obstructions. What a mercy is it when Christ's church is prepared for the exact observance of all his ordinances, the most solemn not excepted! And it is a matter of great joy to all his true friends, and an honour to a church, when ministers are remarkably holy and faithful. Yea, it is highly necessary that all of us solemnly dedicate ourselves for temples to God; and offer up the solemn prayers of faith for God's blessing on the ordinances of his grace, which we have, or expect to enjoy. Yet not upon our services in his church must our hopes and joys depend, but on Jesus, as our God-honouring and sin-expiating oblation,



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17 That [a] thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And [x] whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The [y] vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house.[o]

21 And I, *even* I Artaxerxes the king, do make a decree to [z] all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto [†] an hundred talents of silver, and to an hundred [‡] measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 [§] Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for [a] why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, [b] it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God that *is* in thine hand, set [c] magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and [d] teach ye them that know *them* not.

26 And [e] whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or [‖] to banishment, or to confiscation of goods, or to imprisonment.[o]

27 ¶ [f] Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem;

28 And [g] hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes: and I was strengthened [h] as the hand of the LORD my God *was* upon me; and I gathered together out of Israel chief men to go up with me.

A. M. 3547. B. C. 457.

a Ch. 6. 9. Deut. 14. 24—26. Lev. i—vi. Num. xv, xxviii, xxix. 1 Chr. 9. 29. & 12. 40.

x 2 Kin. 12. 13. & 22. 7. 1 Cor. 6. 1, 2.

y 2 Chr. 36. 10. Jer. 3. 17, ch. 8. 27, 30, 33, 34.

o It is revealed, (chap. 6. 22.) that "the Lord had turned the heart of the king, to strengthen their hands in the work of the house of God;" and here we find him endow the temple with the royal treasures necessary for the support of its priesthood and service.—Ed.

z Ch. 5. 3, 6. Neh. 2. 7, 9.

† 34,218*l.* 15*s.* sterling.

‡ Chald. *cors.*

§ Heb. *Whatsoever is of the decree.*

a Ch. 6. 10. Ps. 68. 29.

b Gen. 47. 22. ch. 11. 23.

c Ex. 18. 21—26. Deut. 16. 18. Ps. 18. 43. Is. 1. 1. Zec. 2. 11.

d Mal. 2. 7. Mat. 13. 52. & 28. 20. Col. 1. 28. 29. 2 Tim. 4. 2. Tit. 1. 9. 2 Chr. 17. 7.

e Ch. 6. 11. Dan. 3. 29. 29. & 6. 26. Rom. 13. 1—4. 1 Pet. 2. 13, 14.

‖ Chald. *to rooting out.*

o This extraordinary favour to the Jews has generally been accounted for, by supposing this Artaxerxes to be the Ahasuerus of Esther, and the favour to have originated from his attachment to his young and beautiful Jewish queen. But besides that this is mere unsupported conjecture, it seems a strange forgetfulness of chap. 6. 22. & 7. 27., where the whole is attributed to the grace and Spirit of the Lord. Why must an earthly motive be sought out for a spiritual act of reverence for God and his worship? Surely "the king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." Prov. 21. 1.—Ed.

f 1 Chr. 29. 10. Jam. 1. 17. Prov. 21. 1

g Ch. 9. 9. Gen. 43. 14. Neh. 1. 11.

h Ps. 138. 3. 2 Tim. 4. 17. Neh. 2. 8. ver. 6.

## CHAPTER VIII.

(1) *The company who went with Ezra from Babylon to Jerusalem:* 1—20. (2) *The solemn fast which they kept by the way:* 21—23. (3) *The care which Ezra took of the sacred treasure he had with him:* 24—30. (4) *The care God took of them in their journey, and their safe arrival at Jerusalem:* 31, 32. (5) *There they delivered the money to the priests:* 33, 34; *and their commissions to the king's lieutenants,* 36; *and offered sacrifices of thanksgiving, and for atonement, to God,* 35.

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THESE *are* now the chief of their fathers, and *this is* the [a] genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of [b] Phinehas; Gershom: of the sons of [c] Ithamar; Daniel: of the sons of [d] David; Hattush.

3 Of the sons of Shechaniah, of the sons of [e] Pharosh, Zechariah; and with him were reckoned, by genealogy of the males, an hundred and fifty.

4 Of the sons of [f] Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah;[o] the son of Jahaziel, and with him three hundred males.

6 Of the sons also of [g] Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of [h] Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of [i] Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of [k] Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of [l] Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of [m] Azgad; Johanan [†] the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of [n] Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of [o] Bigvai; Uthai, and [‡] Zabud, and with them seventy males.

15 ¶ And I gathered them together to [p] the river that runneth to Ahava;[§] and there [‖] abode we in tents three days: and I [q] viewed the people, and the priests, and found there [r] none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and

a 1 Chr. 4. 33. ch. 7. 7, 13.

b 1 Chr. 6. 5.

c 1 Chr. 6. 3.

d 1 Chr. 3. 1, 22.

e Ch. 2. 3. & 10. 25. Neh. 7. 8.

f Ch. 2. 6. & 10. 30. Neh. 10. 14. & 7. 11.

o There is no sufficient reason for imagining, without any authority from MSS. that here, or in ver. 10, any names have dropped out by neglect of transcribers. Shechaniah is the name of the head of the whole family—the son of Jahaziel, the most distinguished leader of his descendants.—Ed.

g Ch. 2. 15. Neh. 10. 16. & 7. 20.

h Ch. 2. 7. & 10. 26. Neh. 7. 12.

i Ch. 2. 4. Neh. 7. 9.

k Ch. 2. 6. Neh. 7. 11.

l Ch. 2. 11. Neh. 7. 16.

m Ch. 2. 12. Neh. 7. 17.

† Or, *the youngest son.*

n Ch. 2. 13. Neh. 7. 18.

o Ch. 2. 14. Neh. 7. 19.

‡ Or, *Zaccur.*

p Ps. 137. 1.

§ Supposed, from similarity of sound, to be Adseva, which is said by Ammianus to have given name to Adiabene, a province of Assyria. But though the particular river intended be unknown, surely it cannot be imagined, that Ezra in setting out from Babylon (ver. 1.) would appoint his rendezvous 250 miles from Babylon, and no less than 500 miles out of his direct way to Jerusalem.—Ed.

‖ Or, *pitched.*

q Prov. 27. 23. Acts 20. 28. Heb. 13. 17.

r No more Levites, Num. vii. ch. 7. 7. ver. 2.

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and our passover sacrificed for us. If we live on him as our all in all, and occupy ourselves diligently in his service, the Lord will provide friends for us, even where we least expected.

REFLECTIONS UPON CHAP. VII.—God richly endows men with proper gifts and grace when he intends them for distinguished work in his church. And that character is highly exalted in which great knowledge and activity meet with great holiness of heart and life. Yea, very excellent is a knowledge of the scriptures, when it is reduced to practice, and employed in the instruction of others. If God calls us to a difficult service, he can make all things concur to our encouragement. If his people want magistrates of their own religion, he can make heathens to compensate the loss, doing honour to his word as the rule;

for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia,* and I told them what they should say unto Iddo, *and* to his brethren the [t] Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And, by the [u] good hand of our God upon us, they brought us [x] a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And [y] Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 [z] Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then [a] I proclaimed a fast there, at the river of Ahava, that we might [b] afflict ourselves before our God, to [c] seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way:† because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.

23 So [d] we fasted, and besought our God for this; and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And [e] weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, [f] which the king, and his counsellors, and his lords, and all Israel *there* present, had offered;

26 I even weighed unto their hand ‡ six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of § fine copper, precious as gold.‖

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* [g] holy also; and the silver and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 [h] Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem, unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the [i] twelfth *day* of the first month, to go unto Jerusalem: and the [k] hand of our God was upon us, and he delivered us from the hand of the enemy,* and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God, by the hand of [l] Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* [m] Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one; and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, [n] offered burnt-offerings unto the God of Israel, [o] twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's [p] lieutenants, and to the governors on this side the river; and they [q] furthered the people, and the house of God.

## CHAPTER IX.

(1) *A complaint is brought to Ezra, that many had married heathen wives:* 1, 2. (2) *Ezra, and others instigated by his example, are overwhelmed with grief on account of it:* 3, 4. (3) *Make a solemn confession of it to God, and of its aggravations, as it was a sin which the nation had long continued in, and had committed against God's express law, and his manifold mercies and judgments:* 5—15.

NOW, when these things were done, the princes came to me, saying, The people of Israel,* and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters

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* Similarity of name has led to the supposition that this place was near the Caspian sea. This conjecture is quite unreasonable, as the travelling distance between Babylon and the Caspian, is much greater than from Babylon to Adiabene, and one that could not be performed in the allotted time. See ch. 7. 9. & 8. 15, 31. The site of Casiphia is now unknown, but that it was near Babylon, and within the more populous and protected districts, there can be no doubt. See ver. 22.—ED.

† Heb. *I put words in their mouth.* 2 Sam. 14. 3, 19.

t Ch. 2. 58, 70. & 7. 7, 24. 1 Chr. 9. 2. Neh. 7. 60. & 11. 3.

u Ch. 7. 28. Prov. 3. 6.

x Neh. 8. 7, 8. & 9. 4, 5. Mal. 2. 7. 1 Cor. 3. 10. 1 Chr. 12. 32.

y Neh. 3. 17. & 10. 11.

z Ch. 2. 44. 1 Chr. 9. 2. Jos. 9. 3, 27. ver. 17.

a 1 Sam. 7. 6. 2 Chr. 20. 3. Jonah 3. 5—8. Dan. ix, x.

b Is. 58. 5. Lev. 16. 29.

c Prov. 3. 6. Jer. 50. 4, 5.

† These were chiefly the Bedouin Arabs, who still continue to infest the neighbourhood of Babylon, and the deserts of the adjacent countries. True to their original character, "their hand is still against every man." Single travellers, or weak parties, dare not pass their haunts: even strong and numerous parties, well armed, or escorted by cavalry, cannot pass free; for when they fear to attack a well-guarded caravan, they are the most adroit pilferers by night, and carry off all straggliers whom they can seize by day. Their more general habit, however, is to avoid shedding blood, but to levy such contributions as amount to spoliation. To such robber hordes, Ezra and his fellow mourners presented a most tempting object, as their recorded treasure of gold and silver alone, could not be less than £500,000.—ED.

d Mat. 7. 7. & 9. 15. Joel 2. 12—14. Is. 45. 11. ver. 21.

e Ch. 1. 8. Phil. 4. 8. ver. 29, 33, 34.

f Ch. 7. 15, 16.

‡ About 60,814*l.* sterling.

§ Heb. *yellow* or *shining brass.*

‖ The precise nature of this compound metal is not now known, but is generally supposed to be that called *Corinthian brass*, a mixture of brass, copper, silver and gold, found by Lucius Mummius after the burning of Corinth. Sir John Chardin mentions a compound metal found in Sumatra, which he calls *calambac*, and describes it either as gold and steel, or copper and steel, or gold and copper; but which, whatever be its composition, is valued above gold, and is worn by royalty alone.—ED.

g Rev. 5. 15. ver. 25. ch. 7. 15, 16.

A. M. 3547. B. C. 457.

h 1 Chr. 26. 20—26. Luke 12. 37, 38. Acts 20. 31. Heb. 13. 17. Rev. 2. 13, 25. & 3. 3, 11.

i Ch. 7. 9. with 10. 9.

k 2 Chr. 16. 9. Ps. 91. 1—11. ch. 7. 6, 28. ver. 22. Is. 46. 3, 4. & 48. 1, 2. & 41. 10—16. Heb. 13. 5, 6.

* The mode of the deliverance is not mentioned, for that could but satisfy curiosity; the fact alone is recorded, for that serves to strengthen faith.—ED.

l Neh. 3. 4. & 10. 5.

m Neh. 8. 7

n Ps. 116. 12—18. Luke 1. 74, 75.

o Ch. 6. 17. Num. 7. 87.

p Ch. 7. 21.

q Is. 56. 6. & 14. 1. & 61. 5, 6. Zec. 3. 14—20. Rev. 12. 16.

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* By comparing ver. 1, 2. the princes seem to have become first sensible of the popular sin, in which they had been the original leaders. This is no uncommon event—men, for example, discover the evil of drunkenness, not so readily from their own feeling of its effects in themselves, as from seeing them exemplified in the folly, madness, and ruin of others.—ED.

showing at once generous hearts and open hands, and punishing contemptuous despisers of him and his interests. But how thankful ought we to be when he thus makes the princes of this world nursing parents to his church, terrors to evil-doers, and a praise to them that do well! Surely then it is becoming in us to depend on him alone as our strength and salvation, and to ascribe the glory of all that we are or do in his service to his own power and grace.

REFLECTIONS UPON CHAP. VIII.—How shameful it is to find such numbers of Jews still in Assyria, after they had near eighty years' liberty of returning to Judea, where their brethren were, and their God, before them! And especially that the revenues for God's temple, even from heathens' hands, should be in more forwardness than Levitical ministers to bear or use them! But they who are backward to their duty must be stirred up. Every vacancy in the



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for themselves, and for their sons; so that the [f] holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I [g] rent my garment and my mantle, and [h] plucked off the hair of my head[*] and of my beard, and [i] sat down astonied.

4 Then were assembled unto me every one that [k] trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 ¶ And at [l] the evening sacrifice I arose up from my heaviness; and, having rent my garment and my mantle, I fell [m] upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, [n] I am ashamed, and blush to lift up my face to thee, my God: [o] for our iniquities are increased over *our* head,[†] and our trespass is grown up unto the heavens.[‡]

7 Since the [p] days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a [q] little space grace hath been *showed* from the LORD our God, to leave us a remnant to escape, and to give us [§] a nail[‖] in his holy place, that our God may [r] lighten our eyes, and give us a little reviving in our bondage.

9 For [s] we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the [t] sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us [u] a wall in Judah and in Jerusalem.

10 And now, O our God, [x] what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded [y] by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; [z] that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God [a] hast punished us less than our[*] iniquities *deserve*, and hast given us *such* deliverance as this;

14 [b] Should we again break thy commandments, and join in affinity with the people of these abominations? [c] wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 [d] O LORD God of Israel, thou *art* righteous; for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses; for we cannot [e] stand before thee because of this.

## CHAPTER X.

(1) *Shechaniah proposes that the heathen wives should be put away, and the people present bind themselves to it by oath:* 1—7. (2) *A general assembly being held at Jerusalem, the guilty promise to put away these strange wives; but the excessive rain makes it impracticable for them to continue together:* 8—13. (3) *The rulers in the different cities, along with some appointed assistants, transact the affair, and in two months dissolve these unlawful marriages:* 14—17. (4) *A list of the guilty priests;* 18—22: *Levites;* 23, 24: *and Israelites;* 25—44.

NOW when Ezra [a] had prayed, and when he had confessed, weeping and casting himself down [b] before the house of God, there [c] assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore.[*]

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, [d] We have trespassed against our God, and have taken strange wives of the people of the land: yet now [e] there is hope in Israel concerning this thing.

3 Now therefore let us [f] make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that [g] tremble at the commandment of our God; and let it be done [h] according to the law.

4 [i] Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage,[†] and do *it*.

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A. M. 3547. B. C. 457.

f 1 Cor. 7. 14. Gen. 6. 2. Mal. 2. 7, 8, 11. ch. 10. 18—44.

g Gen. 37. 29, 34. Jos. 7. 6.

h Job 1. 20. Is. 15. 2. Jer. 7. 29. & 41. 37, 38. Ezek. 7. 18. Mic. 1. 16.

* This is still a common method of expressing grief in the East; and even in European nations, it has been often used to express extreme agony of spirit.—Ed.

i Neh. 1. 4. Ps. 143. 4.

k Is. 66. 2. & 57. 16. 2 Kin. 22. 11, 19. Ps. 4. 4. ch. 10. 3.

l 1 Kin. 29. 36. Dan. 9. 21. Heb. 9. 28.

m 1 Kin. 8. 22, 38, 54. Jos. 7. 6.

n Rom. 6. 21. Ezek. 16. 63. & 36. 31. Job 42. 5, 6. Ps. 130. 3. & 40. 11, 12.

o Ps. 38. 4. Dan. 9. 5. 2 Chr. 28. 9. Gen. 18. 13. Is. 1. 15. 2 Sam. 24. 10.

† Even as exhalations from the earth are increased into dark clouds, charged with irresistible lightning, ready to descend and destroy.—Ed.

‡ That is, builded up as the tower of impious Babel, or as an enormous beast of prey, not merely devouring men, but if it were possible, assailing heaven itself.—Ed.

p 2 Chr. xxxiii, xxxvi. Jer. ii—xxiii, xxxix, lii. Deut. xxviii—xxxii. Lev. xxvi. Judg. ii. 2 Kin. xvii.

q Heb. *moment.* ch. i—viii. Hag. i, ii. Zec. i—iv.

§ Or, *a pin.* That is, *a constant and sure abode.*

‖ From consulting Is. 22. 23—25, "the nail," seems to represent certain fixtures in the temple walls, for suspending the sacrificial vessels; and, consequently, it will here signify a permanent establishment of religious ordinances.—Ed.

r 1 Sam. 14. 27, 29.

s Neh. 9. 36. Ps. 136. 23, 24. & 106. 45, 46.

t Ch. i. 1—8. & 6. 1—12. & 7. 6, 11—26. Is. 14. 1—3. & xl—lii. Jer. lii, xxx—xxxiii. Mic. iv, vii. Zeph. iii.

u Is. 5. 2. Zec. 2. 5.

x Lam. 3. 22. Dan. 9. 4—16. Job 9. 2, 3. Ps. 130. 3. & 143. 2. Rom. 3. 19, 20.

y Lev. xviii. Deut. 7. 3. Ex. 23. 32, 33. Jos. 23. 12. Judg. 2. 2.

A. M. 3547. B. C. 457.

z Deut. 6. 1, 2. Is. 1. 19. Ps. 103. 17.

a Ps. 103. 10. & 106. 43, 46. Lam. 3. 22, 32. Hab. 3. 2. Job 11. 6.

* Were God to punish in proportion equal to our iniquities, the judgment must be immediate as in the sin; and were he to send an evil for every sin, the life of the transgressor must be as constant in misery as in sinning. But the Lord is gracious and full of compassion, and, by his goodness, leadeth to repentance. Ps. 103. 8—10. Rom. 2. 4.—Ed.

b Rom. 6. 1, 2. John 5. 14.

c Lev. 26. 18, 23, 24, 27—28. Deut. 28. 15—68. & 32. 21—28.

d Dan. 9. 4—16. Ps. 32. 5.

e Ps. 130. 3. & 143. 1, 2. Job 9. 2, 3. Rom. 3. 19, 20, 23.

a Ezr. 12. 16. Ps. 32. 5. Prov. 28. 13. 1 John 1. 9, 10. Hos. 14. 1, 2.

b 1 Kin. 8. 30. & 9. 3.

c Deut. 31. 12. 2 Chr. 20. 13.

* Under a deep feeling of guilt, dread of judgment, and hope of pardon, ver. 3.—Ed.

d Neh. 13. 23. Gen. 6. 2. Ex. 34. 12. Deut. 7. 2, 3. 2 Cor. 6. 14.

e Is. 55. 10. Lam. 3. 26. Ex. 34. 6, 7.

f 2 Kin. 11. 17. Neh. 9. 38. & 13. 25—27. Jos. 24. 25. 2 Chr. 15. 12. & 29. 10. & 34. 31.

g Ch. 9. 4. Is. 66. 2.

h Deut. 7. 3. Jos. 23. 12. Is. v. 20.

i Jos. 7. 10. & 1. 6, 9. 1 Chr. 19. 13. & 28. 10. Is. 35. 3, 4. Heb. 12. 12, 13. & 10. 24. 1 Thes. 5. 14.

† After love and humility, there is nothing more needful than courage, in attempting any work of reformation. It is indeed faith, working by love, and enduring, and hoping all things for the Lord's sake, and his people's sake.—Ed.

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church ought to be speedily supplied with pastors according to God's heart. With the utmost care we ought to avoid everything that looks like distrusting of our God, or dependance on an arm of flesh. We had better expose ourselves to difficulties, than dishonour God, or give occasion of stumbling even to heathens. In perplexing circumstances let us apply to solemn fasting and fervent prayer. They, who in a humble and dependant manner seek him, will find him a very present help in trouble. Let us therefore by faith cast all the care of our persons, families, and estates upon him. Only holy persons are duly qualified to take charge of holy things, and especially of precious souls. And the greatest accuracy and fidelity are necessary in every trust, as we must give account to God. But O how infinite is his goodness in bringing his chosen people safe through dangers, rendering their trustees honest and faithful, their companions devout, and their enemies friendly! And soon shall his gracious designs be complete, in bringing all the ransomed millions to the Canaan, the Jerusalem above, where they shall for ever behold, live on, and rejoice with, Jesus their all-comprehending sacrifice, and where they shall find none but furtherers of their work.

REFLECTIONS UPON CHAP. IX.—It is vain to expect perfection in the militant church. And the comforts of saints on earth are quickly imbittered with a mixture of griefs. But how infatuated are many professed Christians, who think of no sin, no danger, in being unequally yoked with unbelievers! A little skin-deep beauty, or a little earthly wealth or honour, is often preferred to the image of Jesus Christ! And when the most ruinous sins become fashionable, few are affected with them. But to such as are Israelites indeed, the word of

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to [k] swear that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into [l] the chamber of Johanan the son of [m] Eliashib: and *when* he came thither, he [n] did eat no bread, nor drink water; for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And [o] that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be [p] forfeited, and himself [q] separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days: it *was* the ninth month, † and the twentieth *day* of the month; and all the people sat in the street of the house of God, [r] trembling because of *this* matter, and for ‡ the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to [s] increase the trespass of Israel.

11 Now therefore [t] make confession unto the LORD God of your fathers, and [u] do his pleasure; and [x] separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, [y] so must we do.

13 But the people *are* [z] many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: § for we are many that have transgressed in this thing.

14 Let now our [a] rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God ‖ for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, * were employed † about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so: and Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to [a] examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month. *

18 ¶ And among the sons of the priests there [b] were found that had taken strange wives; *namely*, of the sons of [c] Jeshua the son of Jozadak, and his brethren, Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they [d] gave their hands † that they would put away their wives; and, *being* * guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of [f] Immer; Hanani and Zebadiah.

21 And of the sons of [g] Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of [h] Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the [i] Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and [k] of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: § of the sons of [l] Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of [m] Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of [n] Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of [o] Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of [p] Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of [q] Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of [r] Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of [s] Hashim; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of [t] Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

A. M. 3547. B. C. 457.

[k] Ver. 3. Neh. 5. 12. & 6. 9. & 13. 25. Heb. 6. 16.

[l] Neh. 13. 5, 7.

[m] Neh. 3. 1. & 13. 28, 29. & 13. 4, 7, 28.

[n] Job 23. 12. 2 Sam. 12. 16. Dan. 10, x.

[o] Judg. 21. 5. 1 Sam. 11. 7. ch. 7. 26.

[p] Heb. *devoted.* Lev. 27. 28. Jos. 6. 17.

[q] The marriage of a Jew with an idolater was contrary to the divine law, (Deut. 7. 3.) and he that sinned presumptuously had no right to sacrifice, and was, by law, cut off from the congregation. xxx, xxxi. Infidels have called this law harsh and unjust; but, out of their own mouth are they condemned; for they, being men, and in much ignorance, do form arbitrary rules, for neglect or violation of which, members are excluded from their societies; and yet dare to accuse God, who of his infinite wisdom, promulgates and enforces his laws, only in support of the eternal, and unchangeable principles of holiness.—Ed.

[q] Excommunicated. John 9. 22. Jude 19. 1 Cor. 5. 4, 5, 13. Mat. 18. 17.

† Answering to our December, and the coldest, and most rainy season of the year. But did not Ezra act with inhumanity, in calling out the people at such an inclement season? Does the commander of an army act with inhumanity when he retreats with his troops by forced marches, and in the most inclement season, from the presence of a superior force? No—we praise his promptitude, and his skill, and count a well managed retreat sometimes superior to a victory. And shall the promptitude of Ezra be blamed, who will not wait an hour after the discovery of the national sin, but instantly calls upon the people, to "flee from the wrath to come."—Ed.

[r] Ps. 119. 137. 1 Sam. 12. 17, 18.

‡ Heb. *the showers.*

[s] Num. 32. 14. 1 Sam. 12. 19. 2 Chr. 28. 13, 22. Mat. 23. 32. 1 Tim. 3. 13.

[t] Jos. 7. 19. Jer. 3. 13. Prov. 28. 13.

[u] Rom. 12. 2. Is. 1. 16, 17.

[x] 1 Cor. 7. 12. Deut. 7. 3, 4. 1 Cor. 6. 14—17. Is. 52. 11.

[y] Ver. 3, 4. Deut. 5. 27—29. Ps. 78. 37, 57.

[z] Mat. 7. 13. ver. 18—44.

§ Or, *we have greatly offended in this thing.*

[a] Deut. 17. 9. & 19. 18, 19. 2 Chr. 19. 5.

‖ Or, *till this matter* be despatched.

* Heb. *stood.* Perhaps these were the only opposers.

† The translation here seems doubtful, if not erroneous. The word translated *employed*, literally means *stood.* Now Ezra and the others, as judges always do, "sat down (ver. 16.) to examine:" the meaning seems to be, that Asahel, &c. were the only persons opposed to the decision of Ezra and the princes.—Ed.

A. M. 3547. B. C. 457.

[a] Job 22. 16. Deut. 12. 14.

* The Jewish year had thirteen months. This investigation must therefore have been very complicated, as it lasted three months.—Ed.

[b] Ch. 2. 2. Mal. 2. 7, 8. Mat. 7. 23, 24.

[c] Ch. 2. 36. & 5. 2. Zec. 3. 1.

[d] 1 Chr. 29. 24. 2 Kin. 10. 15.

† In what mode the hands were given, does not appear; but may probably be ascertained from 2 Kin. 10. 15, where Jehu says to Jehonadab, "Is thine heart right, as my heart is with thy heart? If it be, give me thine hand. And he gave him his hand." Lam. 3. 6.—Ed.

[e] Lev. 4. 3. & 5. 16. & 6. 6.

‡ Ezra being himself a priest, manifests distinguished impartiality in beginning his reformation with the priesthood. He also showed great wisdom; for, if the priesthood be not reformed, the people cannot be improved. A comparison of the reformed and unreformed kingdoms of Europe, or even of the miniature cantons of Switzerland, bears ample testimony to this fact.—Ed.

[f] Ch. 2. 37. Neh. 7. 40. 1 Chr. 24. 14.

[g] Ch. 2. 39. Neh. 7. 42. 1 Chr. 24. 8.

[h] Ch. 2. 38. Neh. 7. 41. & 10. 3.

[i] Ch. 2. 40. Neh. 7. 43. & 10. 10.

[k] Ch. 2. 42. Neh. 7. 45.

§ Ezra having first recorded the reformation of the priesthood, now records that of the people.—*Note.* That a more precise and scrupulous morality is required of the ministers of the gospel than of others, is a common but a most pernicious opinion. Christians should all be a "peculiar people," (1 Pet. 2. 9.) an "holy priesthood." 1 Pet. 2. 5.—Ed.

[l] Ch. 2. 3. Neh. 7. 8.

[m] Ch. 2. 7. Neh. 7. 12.

[n] Ch. 2. 8. Neh. 7. 13.

[o] Ch. 2. 11. Neh. 7. 16.

[p] Ch. 2. 10. Neh. 7. 15.

[q] Ch. 2. 6. Neh. 7. 11.

[r] Ch. 2. 32. Neh. 3. 11. & 7. 35.

[s] Ch. 2. 19. Neh. 7. 22.

[t] Perhaps not ch. 3. 10. ver. 29.

God appears awfully important. And that which seems light or lawful to carnal professors lies heavy on tender consciences. These take grief and shame to themselves for such as are hardened in their sins: and to join with such, in their sorrow and zeal, is both our duty and honour: for the most fearful aggravations appear attending our sins, and those of our land, when we consider the matter as in the sight of God. It therefore becomes us faithfully and humbly to repent of, and acknowledge our sins, over our great sacrifice, our great propitiation; once offered in the evening, the end of the world; and, in the believing view of God's new covenant relation and pardoning mercy, to justify him and condemn ourselves. But often-repeated provocations weary out the patience of God. And hopeless is their case, when neither corrections humble nor mercies constrain.



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36 Vaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Jaasau,
38 And Bani, and Binnui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 [s] Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, *and* Joseph.
43 Of the sons of [u] Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.
44 [x] All these had taken strange wives: and *some* of them had wives by whom they had children.

A. M. 3547. B. C. 457.

[s] Or, *Mahnadebai*, according to some copies.

[u] Ch. 2. 29. Neh. 7. 33.

[x] Ver. 13. Mat. 7. 13. Rev. 13. 3. Prov. 9. 17, 18.

REFLECTIONS UPON CHAP. X.—Wherever sin is seen and felt there is no ground for despair: yea, there may be good hope, through grace, where there is a burden of the most aggravated guilt. In mournful circumstances, we ought to observe what makes for us, as well as what makes against us. And even weaker saints may be instructors to those who are far stronger in gifts and grace. Mourning and reforming sinners ought to be encouraged; and leaders in church or state ought to be most active in promoting reformation. Men's sins, with the aggravations and danger of them, ought to be closely laid home to their consciences; for none will part with them, till they perceive that they are undone if they persevere therein. Great men ought to take the good advice of their inferiors. Critical causes ought to be decided with great deliberation and caution; and reformations, begun and carried on with much fasting, prayer, and solemn covenanting with God, promise good success. When we truly return to God, he will return to us: he will at last pluck his people as brands out of the burning. They, who have the cause of God at heart, spare neither time nor pains to serve it. But how shameful is it to find priests, whose marriages were peculiarly restricted of God, ringleaders in unhallowed connexions with heathen women! and yet it is highly commendable in them to prove at last patterns of repentance and reformation to others. Alas, that so few clergymen are disposed to imitate their example; but rather endeavouring, by every possible shift, to extenuate, excuse, or defend their own error and wickedness.

## ADDITIONAL EDITORIAL NOTES ON THE BOOK OF EZRA.

CHAP. VI. Ver. 2. *Achmetha.*—Generally supposed to be the Ecbatana of ancient, and the Hamedan of modern history, where the tombs of Esther and Mordecai, still continue to be pointed out to travellers. Some expositors, however, consider it a mere secretaire, or book-case, in which the records of Media were kept at Babylon.

CHAP. VII. Ver. 1. *Seraiah, the son of Azariah.*—This Seraiah was that high priest who was slain by Nebuchadnezzar at Riblah, (2 Kin. 25. 18, 21.) about 130 years before, and therefore could not be literally the father of Ezra. But by a principle of Jewish law, frequently exemplified in the Scriptures, when the intermediate parties died childless, and the family property, or offices, descended by heirship to a collateral branch, or, in virtue of the law of adoption, as exemplified (Gen. 48. 5, 6.) a grandson or still more distant relative, might be counted not as the son of his immediate father, but of his more remote ancestor. Among the many practical advantages of this system, was the facility which it afforded in tracing ancestry, and settling hereditary claims, by diminishing the links of proof necessary for their establishment.

CHAP. X. Ver. 44. *All these had taken strange wives, and some of them had wives by whom they had children.*—The comparatively small number who had married idolatrous wives, seems to intimate that the transgression was but of recent origin; and this view seems corroborated by the statement that "some of them had wives by whom they had children." This statement also evidences the strictness of the investigation, and enforcement of the law. But was it not cruel thus to divorce husbands and wives? No. For God had not joined them, God had forbidden their union. It was no more cruel than to divorce a bigamist, whose marriage is rendered null and void, by virtue of a previous contract. Besides, there is no reason to conclude these wives and children would be sent away portionless. The uncompromising purity of the Divine law being always consistent with the dictates of mercy. See Ex. 21. 4—11.

# THE BOOK OF NEHEMIAH

Was probably written by himself. It commences twelve years after the dissolution of the unhallowed marriages; and, including at least twelve years of his historical account, reaches to about the hundred and fourth after the return from Babylon. It represents (1) Nehemiah's deep concern for the desolations of Jerusalem, and the commission he obtained from king Artaxerxes to rebuild the wall of it; i, ii. (2) His building of the wall, and dedicating it, notwithstanding great opposition from the heathens around; iii, iv, vi. and xii. 27—43. (3) His redressing the people's grievances, their debts and mortgages; v. (4) His taking account of those who returned from Babylon; vii. (5) His care to promote the solemn reading of the law, fasting, and renovation of their covenant with God; viii—x. (6) His care to replenish Jerusalem, and settle the priests, Levites, singers, and porters, in their proper work; xi, xii. (7) His care to check unhallowed marriages, procure the Levites their provision, and restrain profanation of the sabbath; xiii.

## CHAPTER I.

(1) *Nehemiah at the Persian court, inquiring into the state of the Jews and Jerusalem; and informed of their deplorable situation:* 1—3. (2) *Employed in solemn fasting and prayer on their account; confessing his and their iniquities; and pleading God's relation, promise, and former kindness:* 4—11.

THE words of [a] Nehemiah the son of Hachaliah. And it came to pass in [b] the month Chisleu, in the [c] twentieth year, as I was in Shushan [e] the palace,

2 That [d] Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

A. M. 3559. B. C. 445.

[a] Ch. 10. 1.
[b] Ezra 10. 9. Zec. 7. 1.
[c] Of Artaxerxes. Ezra 7. 7. ch. 2. 1.
[e] Shushan or Susa, one of the ancient capitals of Persia, being the winter residence of the kings. It was taken by Alexander of Macedon, with all the chief treasures of the empire. The city called Shuster, is now supposed to occupy its site.—Ed.
[d] Ch. 7. 2.

3 And they said unto me, The remnant that are left of the captivity there in the [e] province *are,* [f] in great affliction and reproach: the wall of Jerusalem also [g] *is* broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to pass, when I heard these words, that I [h] sat down and wept, and mourned *certain* days, and fasted, and prayed [i] before the God of heaven,

5 And said, I beseech thee, [j] O LORD God of heaven, the great and terrible God, [k] that keepeth covenant and mercy for them that love him, and observe his commandments;

A. M. 3559. B. C. 445.

[e] Ezra 2. 1. & 5. 8.
[f] Is. 22. 10. Ps. 44. 11—16.
[g] 2 Kin. 25. 10. Jer. 5. 10. & 20. 5. & 52. 13.
[h] 1 Sam. 4. 19, 22. Zeph. 3. 18. Rom. 12. 15. Ps. 69. 9. Lam. 2. 10. Ezra ix. Dan. ix.
[i] Genuine patriotism consists in grief for our country's sins and sufferings, with deep humiliation and earnest prayer before God for their pardon and deliverance.—Ed.
[j] Ch. 4. 14. Deut. 7. 21. 1 Chr. 17. 24. Ps. 47. 2.
[k] Dan. 9. 4. Deut. 7. 9, 12. 1 Kin. 8. 23. Ex. 20. 6. ch. 9. 32. Ps. 89. 2, 28, 33, 34.

REFLECTIONS UPON CHAP. I.—Sad defects still remain in the militant church. But, whenever God has work to be done, he can easily find or qualify instruments for it. Lively saints may often be found where we could least expect them—courts not excepted. And no dignity or distance can make such an one careless of the honour of the church of God. The poverty or persecution, which discourages others, awakens his zeal and concern. In seasons of public or private

6 Let [m] thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, [n] day and night, for the children of Israel thy servants, and [o] confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We [p] have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 [q] Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the [r] place that I have chosen to set my name there.*

10 Now these *are* [s] thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.†

A. M. 3550. B. C. 448.

m 1 Kin. 8. 29. Ps. 34. 15. & 130. 2. & 119. 132, ver. 11.

n Ps. 55. 17. Eph. 6. 18. Luke 18. 1—7.

o Lev. 26. 40, 41. Jer. 3. 13. Ps. 51. 4.

p Dan. 9. 4—16. Ezra 9. 5—15.

q Ps. 119. 49. & 105. 8. Is. 43. 26.

r Ps. 78. 68. 69. & 132. 13, 14. 2 Chr. 6. 6.

* A voice directly from heaven, is not more decisive of a divine revelation, than is the voice of prophecy and its historic fulfilment. Accordingly, God has been pleased to spread this evidence over the history of the four great empires, the Assyrian, the Persian, the Grecian, and Roman, but to concentrate it chiefly upon the history of the Jews, whose whole condition, past and present, has been made the continual theme of prophetic announcement; and thus their separation, their captivities, their scattering abroad, with their still unsettled condition, are all prophecies whose literal fulfilment constitutes such irresistible evidence of the divine origin of the Scriptures that contain them, that reason must acknowledge they came from God.—Ed.

s Ex. 19. 5—7. & 6. 1. & 13. 9. & 14. 8. & 32. 11.

† This was an office of great dignity, at the court of the Medes and Persians. The person holding it was the chief confidant of the monarch, and introduced or excluded petitioners at his pleasure; it was consequently an office of great emolument, which will account for the vast riches of Nehemiah, of which he made such pious and generous use. See Herodotus, Thalia 34. Xenop. Cyrop. l. 3.—Ed.

## CHAPTER II.

(1) *Nehemiah, by a sorrowful countenance and humble representation, obtains from Artaxerxes a commission to build a wall about Jerusalem, and a grant of what was necessary for that purpose:* 1—8. (2) *By a steady courage, he damps the enemies who would have obstructed his journey, or undertaking:* 9—11, 19, 20. (3) *He animates the Jews to assist him in rebuilding it:* 12—18.

A. M. 3559. B. C. 445.

AND it came to pass in the [a] month Nisan, in the [b] twentieth year of Artaxerxes the king, *that* wine *was* before him: and I [c] took up the wine, and gave *it* unto the king.* Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy [d] countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I [e] was very sore afraid,

3 And said unto the king, [f] Let the king live for ever:† why [g] should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I [h] prayed to the God of heaven.

5 And I said unto the king, [i] If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may [k] build it.

6 And the king said unto me, (the [l] queen also sitting by him,*) For how long shall thy journey be? and when wilt thou return? So [m] it pleased the king to send me; and I [n] set him a time.

7 Moreover, I said unto the king, If it please the king, let [o] letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to [p] the house, and for the [q] wall of the city,† and for [r] the house that I shall enter into. And the king granted me, [s] according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent [t] captains of the army and horsemen with me.)‡

10 When Sanballat the [u] Horonite, and Tobiah [x] the servant, [§] the Ammonite, heard *of it*, it [y] grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there [z] three days.

12 ¶ And I [a] arose in the night, I and some few men with me; neither [b] told I *any* man what my God had put in my heart to do at Jerusalem: [‖] neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the [c] gate of the valley, even before the dragon-well, and to the [d] dung-port, and viewed the walls of Jerusalem, which [e] were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the [f] gate of the fountain, and to the [g] king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with

A. M. 3559. B. C. 445.

a Deut. 16. 1. Esth. 3. 7. Ps. 102. 18.

b Ch. 1. 1. Ezra 7. 1, 7. *i. e.* of Artaxerxes Longhand.

c Ch. 1. 11. Gen. 40. 11.

* It was the duty of the cupbearer to take some of the wine in his left hand, and drink it before the king, as evidence that it did not contain poison. Xenop. Cyrop. l. 3.—Ed.

d Gen. 40. 7. Prov. 15. 13. Eccl. 7. 3.

e Ps. 94. 18, 19. & 61. 2. & 55. 4, 5. As sadness was reckoned a token of some bad design.

f 1 Kin. 1. 31. Dan. 2. 4.

† Not a mere hyperbole in compliment, but a prayer for the perpetuation of his race and government, as in English law it is said, the king never dies.—Ed.

g 1 Sam. 4. 20, 21. Ps. 137. 5, 6. 2 Cor. 11. 28, 29.

h Ch. 1. 11. 1 Sam. 1. 13. Ex. 14. 15. Ps. 50. 15.

i Ezra 5. 17. Esth. 1. 19. & 5. 4, 8. & 8. 5.

k Hag. 1. 4. ch. iii.

l Heb. *wife*, Perhaps Esther. Esth. 8. 1.

* In all probability, this was Esther, of whose parentage the king was now aware, by her interference to counteract the wicked designs of Haman. Plutarch informs us, that in the Persian court, only the king's mother and wife were ever permitted to sit at table with him.—Ed.

m Ch. 1. 11. Is. 58. 9. & 65. 11. Ps. 65. 2. & 16. 5. & 34. 4, 5.

n Ch. 5. 14. & 13. 6.

o Ezra 6. 6. & 7. 21, ver. 9.

p Temple. Ezra 10. 6, 9.

q Ch. iii.

† This is the first grant for building the wall, that of Cyrus being merely for building the temple. Haweis is followed by Hales in connecting this grant, with the great naval victory of Cimon the Athenian (Diod. Sic. lib. 12.) over the Persian fleet, which was followed by an ignoble treaty, excluding the Persians from the Mediterranean, and might prepare the mind of the king for adopting Jerusalem as a frontier fortress. This is probably true—but Nehemiah disregards the notice of mere human motives, and justly ascribes his success to "the good hand of God."—Ed.

r Ch. 5. 14—16. & 7. 2.

s Ezra 7. 6, 22. Prov. 3. 6. & 21. 1. Mat. 7. 7, 11.

t Ezra 8. 22.

‡ See note on Ezra 8. 22.—Ed.

u Moabite. Is. 15. 5.

x Prov. 30. 22.

§ Horonaim was a considerable town in Moab, on the east of the Dead Sea. (Is. 15. 5.) of which Sanballat was probably either a native, or the resident governor. As Tobiah is called the servant, he is supposed to have been a slave who had obtained his freedom. But whatever Sanballat and Tobiah were, they gave melancholy evidence of that characteristic wickedness of an unconverted heart—"envying and grieving at the good of their neighbours."—Ed.

y Prov. 27. 4. Acts 13. 45. Num. 22. 3, 4. Deut. 23. 3, 4. Ezek. 25. 6, 8.

z Ezra 8. 32.

a Ps. 119. 60. Prov. 10. 4. Rom. 12. 11. Eccl. 9. 10.

b Mat. 10. 16. Eph. 5. 15. Amos 6. 13. Eccl. 3. 7.

‖ *Secrecy* forms a striking characteristic of Nehemiah; and, to a certain extent, of every great mind. In Nehemiah it is accompanied with piety towards God, deliberation under his promised direction, self-decision rightly understood, and the absence of that vanity which, impatient for praise, so often defeats itself, by premature discovery, or empty boasting of its plans and purposes.—Ed.

c 2 Chr. 26. 9. Jer. 31. 40.

d Ch. 3. 13.

e Ch. 1. 3. Ps. 79. 1. Jer. 5. 10. & 39. 8. & 52. 13.

f Ch. 3. 15. 2 Chr. 33. 14.

g Is. 8. 6. & 22. 9, 11. 2 Kin. 18. 17. & 20. 20.

distress, fasting and tears should accompany our prayers. It is a great relief for a sorrowful spirit to pour out its complaints into the bosom of a compassionate God. While we have a God in Christ to go to, our case is never desperate. And, if he pour out upon us his spirit of grace and supplication, he will certainly hear us. Let us then, with holy and believing awe of his greatness and grace, rest on the stability of his covenant. And let candid confessions of our sins and unworthiness attend our supplications for mercy. It is infinitely encouraging to us that we have to deal with a God who is our own God; a God who has done great things for us, and has pledged his promise to do more. Let us therefore put our own, and the hearts of all connected with the welfare of Zion, into his hand.



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fire: [h]come, and let us build up the wall of Jerusalem, that we be no more [i]a reproach.

18 Then I told them [k]of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they [l]strengthened their hands[*] for *this* good *work*.

19 But when [m]Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they [n]laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye [o]rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will [p]prosper us; therefore we his servants will arise and build: but ye [q]have no portion, nor right, nor memorial, in Jerusalem.

h Is. 35. 3, 4. & 50. 4. Heb. 12. 12. 3. 1 Thes. 5. 14.

i Ch. 1. 3. Ps. 80. 6. & 79. 41, 50, 51.

k Ver. 1—9. Ps. 105. 2.

l 1 Chr. 11. 10. & 19. 13.

[*] They strengthened their hands by relying upon God with their hearts, and succeeded in effecting the good work, because they had faith to attempt it. "Attempt," said a good man, "attempt great things for God, and you shall do great things for God."—Ed

m Ver. 10. Ch. 6. 1. 2.

n Job 30. 1. Ps. 44. 13, 14. Jer. 20. 7, 8. Hab. 1. 10.

o Ch. 6. 6. Ezra 4. 15, 16, 19. Luke 23. 2. Acts 24. 5.

p Ps. 35. 27. & 122. 6. Is. 61. 10—16. 1 Chr. 22. 13, 14.

q Ezra 4. 3. Acts 8. 21. Rev. 21. 27.

## CHAPTER III.

(1) *The names of the builders of the wall:* 1—32. (2) *The order in which the building was carried on:* 1—25, 28, 32.

THEN [a]Eliashib the high priest rose up with his brethren the priests, and they builded [*]the sheep-gate: they sanctified it, and set up the doors of it; even unto the tower of Meah they [c]sanctified it unto the tower of Hananeel.

2 And [*]next unto him builded the [d]men of Jericho: and next to them builded Zaccur the son of Imri.

3 But the [e]fish-gate did the sons of Hassenaah build, who *also* laid the beams thereof, and [f]set up the doors thereof, the locks thereof, and the bars thereof.[†]

4 And next unto them repaired [g]Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel: and next unto them repaired Zadok the son of Baana.

5 And next unto them the [h]Tekoites repaired; but their nobles put [i]not their necks to the work of their Lord.

6 Moreover, the [k]old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of [l]Gibeon, and of Mizpah, unto the [m]throne[‡] of the governor on this side the river.

8 Next unto him repaired Uzziel the son of

a Ver. 20, 21. ch. 12. 10, 23. & 13. 4, 7, 28. 2 Chr. 23. 1, 2.

b John 5. 2. ch. 12. 39. Jer. 31. 38. Zec. 14. 10.

c Deut. 20. 5. Ps. 30, title. Prov. 3. 9.

[*] Heb. *at his hand.*

d Ezra 2. 34. ch. 7. 36. 1 Kin. 16. 34.

e Ch. 12. 39. Zeph. 1. 10. 2 Chr. 33. 14.

f Ch. 6. 1. & 7. 1.

[†] Ten gates are enumerated. On the south: (1) The *sheep-gate*, ver. 1. (2) The *fish-gate*, ver. 3. (3) The *old*, or *corner-gate*, ver. 6. ch. 12. 39. 2 Kin. 14. 13. On the east side there were, (1) The *water-gate*, ver. 26. (2) The *horse-gate*, ver. 11. (3) The *prison-gate*, ch. 12. 39. (4) Gate of *Miphkad*, ver. 31. On the western side, there were (1) The *valley-gate*, ver. 13. (2) The *dung-gate*, ver. 13. (3) The *fountain-gate*, ver. 15. There is no account of any gates on the northern side.—Ed.

g Ezra 8. 33. ver. 21.

h 2 Sam. 14. 2. 2 Chr. 11. 6. Jer. 6. 1. Amos 1. 1.

i Judg. 5. 9, 23. 1 Cor. 1. 26. & 2. 8.

k Ch. 12. 39.

l Jos. ix. 3. 18, 25, 27. 2 Chr. 13. 6. Jer. 41. 1, 12.

m Ch. 2. 7. & 4. 16.

[‡] That is, to the *palace*, or residence of him who was governor on this, the west, side of Euphrates.—Ed.

A. M. 3559. B. C. 445.

A. M. 3559. B. C. 445.

[*] The division of the goldsmiths and apothecaries is one of the earliest notices of the incorporation of professions. Such institutions, with certain powers of internal regulation, still exist in all civilized nations.—Ed.

n Or, *left Jerusalem unto the broad wall.* 2 Chr. 25. 23.

o Ver. 12.

p Ch. 10. 5. Ezra 2. 32.

q Ezra 2. 6. & 8. 4. & 10. 30. ch. 7. 11.

[†] Heb. *second measure.*

[‡] Whether Rephaiah (ver. 9.) and Shallum were rulers, the one for Judah, the other for Benjamin, the joint proprietors of Jerusalem, does not appear. A somewhat similar division of authority may, however, be found exemplified in the joint shrivalty of some modern cities.—Ed.

r Ex. 35. 25. Gal. 3. 28. Phil. 4. 3.

s Ch. 2. 13.

t Jos. 15. 34. Mic. 1. 11.

u Ch. 2. 13.

x Jer. 6. 1.

y Ch. 2. 14. 2 Chr. 33. 14.

z Jos. 18. 28. Judg. 20. 1, 3. 1 Sam. 7. 6. 1 Kin. 15. 22. Jer. 40. 6.

a John 9. 7. Is. 8. 6. Luke 13. 4.

§ The Siloam of the New Testament. John 9. 7. It was situated on the east side of the city, and between it and the brook Kedron, and, according to Chateaubriand, at the foot of Mount Zion. Richardson describes Siloam as higher up the valley of Jehoshaphat towards the north.—Ed

b 2 Sam. 5. 7. 1 Chr. 11. 7. 1 Kin. 11. 27.

c Jos. 15. 58. 2 Chr. 11. 7.

d 2 Chr. 16. 14. Acts 2. 29.

e 2 Kin. 20. 20. Is. 22. 11.

‖ In modern phrase, the reservoir, whence part of the city was supplied with water.—Ed.

f Song 3. 7.

g "House of the worthies."—*Boothroyd.* The *worthies* of most Christian lands have been their martyrs; so that it is not possible to decide whether this designation be of military or religious origin.—Ed.

g Jos. 15. 44. 1 Sam. 23. 1, 2.

h Jos. 18. 26. Jer. 40. 8. 2 Chr. 16. 6. see on ver. 15.

[†] Or, *Zaccai.*

i Rom. 12. 11. Eccl. 9. 10.

[‡] There are two very characteristic notes in this narrative, viz. (1) Where it is recorded (ver. 5.) that while the Tekoites (the people) repaired, "their nobles put not their neck to the work." (2) This record of Baruch, that he "repaired earnestly." What a rebuke, and what an eulogy in a few words! Oh! that all nobles, whether by honours, riches, or influence, would calculate their duties by their means of doing good! and that all who consent to labour in any work of faith, would remember Baruch, and do it earnestly!—Ed.

Harhaiah, of the goldsmiths: next unto him also repaired Hananiah the son of *one of* the apothecaries,[*] and they [n]fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the [*]half-part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house: and next unto him repaired Hattush the son of Hashabniah.

11 [p]Malchijah the son of Harim, and Hashub the son of [q]Pahath-moab, repaired the [†]other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half-part of Jerusalem,[‡] he and [r]his daughters.

13 The [s]valley-gate repaired Hanun, and the inhabitants of [t]Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the [u]dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of [x]Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the [y]gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of [z]Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of [a]the pool of Siloah[§] by the king's garden, and unto the stairs that go down from the [b]city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half-part of [c]Beth-zur, unto *the place* over against the [d]sepulchres of David, and to the [e]pool that was made,[‖] and unto the [f]house of the mighty.[*]

17 And after him repaired the Levites, Rehum the son of Bani: next unto him repaired Hashabiah, the ruler of the half-part of [g]Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half-part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of [h]Mizpah, another piece, over against the going up to the armoury, at the turning *of the wall.*

20 After him Baruch the son of [†]Zabbai [i]earnestly[‡] repaired the other piece, from the

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Reflections upon Chap. II.—Strong grief can scarcely be concealed. And it becomes superiors or others to observe the appearances of distress in those around them, and to sympathize with them in it. Even Jesus marks his people's groans, and puts their tears into his bottle. There is therefore no reason either for fear or for shame when sorrow for sin, and for the affliction of God's people, burden our heart and sadden our countenance. Nothing is more comely than meek and humble answers, when given by distressed minds to great men. And pious ejaculations to God are proper to be intermingled with all our important dealings. The prayer of faith is never in vain. God will afford us friends, and help us where we scarcely ever expected it. It is easy with him to render the greatest on earth friendly and helpful to his church in a time of need. But every favour shown to the servants of God awakens the envy and rage of the wicked. They so heartily hate the cause of God, that they are vexed exceedingly if any take it by the hand, and zealously promote it; and are ready to attack them with every arrow of envenomed malice, derision, slander, and threatening. What strong faith in God, zeal for his glory, bold courage, and prudent discretion, are then necessary, in attempting any noted work for the Lord and his church. In this manner we bid fair to animate even cowards and sluggards to join with us in it. Many will second the labours of one that is zealous and active, who had no courage to lead. Let us therefore instantly begin, as delays are dangerous: and let us carefully observe and acknowledge the kind interposals of Providence in all that we meet with.

[k] turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired [l] Meremoth the son of Urijah, the son of [m] Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of [n] the plain.

23 After him repaired Benjamin and Hashub, over against their house: after him repaired Azariah the son of [o] Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the [p] turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from [q] the king's high house,* that *was* by the court of the prison: after him Pedaiah the son of Parosh.

26 Moreover, the [r] Nethinims dwelt in [s] Ophel,† unto *the place* over against the [t] water-gate toward the east, and the tower that lieth out.

27 After them the [u] Tekoites repaired another piece, over against the great tower that lieth out,‡ even unto the wall of Ophel.

28 From above the [x] horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house: after him repaired also Shemaiah the son of Shechaniah, the keeper of the [y] east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece: after him repaired [z] Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah, the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the [a] going up of the corner.

32 And between the going up of the corner unto the [b] sheep-gate repaired the goldsmiths and the merchants.‖

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[k] 2 Chr. 26. 9.

[l] Ver. 4.

[m] Ezra 2. 61. ch. 7. 63.

[n] Ch. 6. 2. & 12. 28.

[o] Ch. 8. 4, 7.

[p] Ver. 20.

[q] 1 Kin. 7. 1. ch. 12. 39. Jer. 32. 2. & 39. 15.

* So called, either because it was situated on higher ground than another royal palace, or because the building itself was unusually lofty.—Ko.

[r] Jos. 9. 23, 27. 1 Chr. 9. 2. Ezra 2. 43.

[s] Or, *the tower.* 2 Chr. 27. 3. & 33. 14. ver. 27.

† See note on 2 Chr. 27. 3.—Ko.

[t] Ch. 3. 1. & 12. 37.

[u] Ver. 5.

‡ A tower projecting from the line of the wall, and serving the purposes of a modern bastion, and constituting a principal defence against escalade.—Ko.

[x] 2 Kin. 11. 16. Jer. 31. 40.

[y] Jer. 19. 2.

[z] Ver. 4.

‖ Or, *corner chamber.*

[a] Ver. 1. ch. 12. 39. John 5. 2.

‖ See note on ver. 6.—Ko.

## CHAPTER IV.

(1) *Their heathen neighbours ridicule their work; Nehemiah's fervent prayer to God; the people's going on briskly with the work:* 1—6. (2) *The heathens form a plot to murder the builders, and to stop their work by force:* 7, 8, 10—12. *But, by Nehemiah's prayers, setting of guards, arming and encouraging the builders to fight, if needful, this design is frustrated, and the building goes forward:* 9, 13—23.

BUT it came to pass, that when Sanballat heard that we builded the wall, he [a] was wroth, and took great indignation, and mocked the Jews.

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[a] Ch. 2. 10, 19. Acts 5. 18.

2 And he spake before his brethren, and the army of Samaria, and said, What do these [b] feeble Jews? will they * fortify themselves? will they sacrifice? will they make an end in a day? will they [c] revive the stones out of the heaps of the rubbish which are burnt?

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a [d] fox go up, he shall even break down their stone wall.

4 Hear, O our God;† [e] for we are ‡ despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And [f] cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger [g] before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof:‖ for the [h] people had a mind to work.‖

7 ¶ But it came to pass, [i] *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem * were made up, *and* that the breaches began to be stopped, then they were [k] very wroth,

8 And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

9 Nevertheless we [l] made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, [m] The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, [n] They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the * Jews which dwelt by them came, they said unto us [p] ten times, † From all places whence ye shall return unto us, ‡ *they will be upon you.*

13 ¶ Therefore [q] set I in [r] the lower places behind the wall, *and* on the higher places, I even set the people after their families with their [s] swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, [t] Be not ye afraid of them: [u] remember the LORD, *which is* great and terrible, and [u] fight for your brethren, your sons, and your daughters, your wives, and your houses.

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[b] 1 Cor. 1. 27. 1 Sam. 14. 11, 12. & 17. 43, 44.

* Heb. *leave to themselves.*

[c] Ps. 85. 6. & 102. 13, 14. Hab. 2. 2. Ezek. 37. 3.

[d] Lam. 5. 18. Mat. 8. 20. Ps. 63. 10. Judg. 15. 4.

† All words receive their true meaning from the spirit, manner, and object of the utterer. The same identical words are praise or blame, according to the known object of the speaker. Thus must we judge of this prayer. Such a prayer in the lips of an angry man, might be impiety, and blasphemy; but in the lips of a man, humble, peaceful, and gentle, they become an emanation of faith, and a solemn appeal to the divine mercy against man's injustice and cruelty.—Ko.

[e] Ps. 123. 3, 4. & 44. 13, 14. Prov. 16. 5, 6. & 27. 3, 4.

‡ Heb. *despite.*

[f] Ps. 109. 14—18. & 50. 21. & 90. 8. Jer. 18. 23. & 16. 17. Prov. 1. 31. & 13. 21. & 5. 21, 22.

[g] Is. 26. 11, 12.

‖ Not the half in circuit, but in height.—Ko.

[h] Ps. 110. 3. 2 Chr. 29. 36. ch. 6. 15.

‖ Literally, "a heart to work." Col. 3. 23.—Ko.

[i] Ch. 2. 10, 19. Ezra 4. 4—16. & 5. 6—17.

* Heb. *ascended.*

[k] Gen. 3. 15. Ps. 2. 1—4. 2 Chr. 20. 1. Mark 5. 9. Acts 5. 17. & 7. 54. & 13. 45. ver. 1—3. ch. 2. 10, 19.

[l] Ps. 50. 15. Mat. 26. 41. Eph. 6. 18. Luke 18. 1. 1 Pet. 5. 8.

[m] Num. 13. 31. & 32. 9. Jer. 9. 19. Mic. 7. 1.

[n] Ps. 56. 6. Prov. 1. 10. & 4. 16.

[o] Mic. 7. 2, 5. 2 Cor. 11. 26.

[p] Often. Gen. 31. 7.

† Or, *That from all places ye may return to us.*

‡ The obscurity of meaning in this verse has led several critics of the highest order, to adopt a change in a word, so as to produce greater clearness. The alteration of words, however, without overwhelming authority of MSS. or early translations, is never to be admitted. And does not the marginal translation render the words quite intelligible? viz. The Jews that dwelt in the neighbourhood of Samaria, &c., told their brethren ten times, (frequently, continually,) "from all places," that is, from the cities which ye have occupied under Nehemiah, "ye must return to us," and thus elude or conciliate the enemies that are plotting the ruin of Jerusalem. And that this was not a friendly admonition, but a treacherous attempt to bring over the Jerusalemites, the party of the Samaritans, appears highly probable from the record of the conspiracy of Jewish nobles and Tobiah. Chap. 6.—Ko.

[q] Ps. 118. 8. Mat. 10. 16. Is. 28. 29.

§ Heb. *from the lower parts of the place, &c.*

[r] Ver. 17, 18. Eph. 6. 10—20. Song 3. 7, 8.

[s] Num. 14. 9. Deut. 1. 21. Is. 41. 14, 16.

[t] Ps. 20. 7. Ex. 15. 3. Is. 8. 12.

[u] 2 Sam. 10. 12. Ps. 122. 8.

REFLECTIONS UPON CHAP. III.—It is a hopeful appearance when ministers are most forward in every good word and work; and when they undertake and go through their work with much solemn prayer and dependence on God. And it is very encouraging when multitudes of all ranks, tradesmen, ladies, nobles, and commons, unanimously concur in promoting the work of the Lord in an orderly manner. But how honourable is it if, like the men of Jericho, Gibeon, Mizpah, Zanoah, and the commons of Tekoah, we prefer the public interests to our own private concerns! or if, like the Tekoites and Meremoth, we help our brethren after finishing our own share! When the work is the Lord's we cannot be too zealously affected; and every person, if he be but hearty, may do



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5 And it came to pass, when our enemies
d that it was known unto us, and God
l brought their counsel to nought, that we
rned all of us to the wall, every one unto
work.

6 And it came to pass, from that time
, *that* the half of my servants [y] wrought
e work, and the other half of them held
the spears, the shields, and the bows, and
habergeons; and the rulers *were* behind
e house of [z] Judah.

7 They which builded on the wall, and
that bare burdens, with those that laded,
*one* [a] with one of his hands wrought in
ork, and with the other *hand* held a weapon. [*]

8 For the builders, every one had his sword
d [†] by his side, and *so* builded: and he
sounded the trumpet *was* by me.

9 And I said unto the nobles, and to the
s, and to the rest of the people, The work
eat and large, and we are separated upon
all, one far from another.

10 In what place *therefore* ye hear the sound
e trumpet, resort ye thither unto us: [b] our
shall fight for us.

11 So we [c] laboured in the work: and half
em held the spears from the rising of the
ng till the stars appeared.

12 Likewise at the same time said I unto
eople, Let every one with his servant lodge
n Jerusalem, that in the night they may
guard to us, and labour on the day.

13 So neither [d] I, nor my brethren, nor
rvants, nor the men of the guard which
ed me, none of us put off our clothes,
*g that* every one put them off for washing.

A. M. 3559. B. C. 445.

x Job 5. 19—16. Ps. 33. 10, 11.

y Rom. 12. 11. Eccl. 9. 10. Ps. 104. 1.

z Ver. 12.

a 1 Cor. 16. 13. Eph. 6. 10—20. Dan. 9. 25. Acts 14. 22.

* This would be literally impossible, if it meant that while the right hand worked, the left held sword, or spear, or bow. Ver. 13. And where is the use of such a violent figure for "equal readiness to work or fight?" But if the Hebrew employed the word translated *hands*, as it is employed in English, that is, for *workmen*; then the sense becomes plain, and merely signifies, that every class was divided, just as every army in field or garrison is often divided, into a working party, and a covering party; which perfectly coincides with ver. 21.—Ed.

† Heb. *on his loins.*

b Ex. 14. 14. 25. Deut. 1. 30. Rom. 8. 31. Is. 41. 14—16.

c 1 Cor. 15. 10, 58. Gal. 6. 9. Mat. 24. 13.

d Ch. 5. 16. Mat. 11. 28, 29.

e Or, *every one* went *with his weapons for water.* Judg. 5. 11.

## CHAPTER V.

*The poor complain of the great hardships put upon them by their rich* : 1—5. (2) *Nehemiah orders a forbearance of usury:* 6—13. (3) *s, by his own example, the greatest compassion and tenderness:* 14—19.

AND there was a [a] great cry of the people
nd of their wives [*] against their [b] brethren
ews:

2 For there were that said, We, our sons,
ur daughters, *are* many; therefore we
up corn *for them*, that we may eat, and

3 *Some* also there were that said, We have
aged our lands, vineyards, and houses,
e might buy corn, [d] because of the dearth.

4 There were also that said, We have bor-

A. M. 3559. B. C. 445.

a Job 24. 12. Is. 5. 7. Jam. 5. 4.

* The cry of the "wives" is exceedingly striking. While their husbands worked or watched on the walls, they had to provide at home, and therefore first and most deeply felt that domestic calamity, for redress of which both parties now joined.—Ed.

b Rich ones. Lev. 25. 35. Deut 15. 7. Jam. 2. 6, 15, 16. 1 John 3. 17.

c 2 Kin. 6. 1. Hag. 1. 6. Gen. 47. 19.

d Hag. 1. 9, 10. with Mal. 3. 8—11. Jer. 14. 1—6. Job 5. 4.

rowed money for the king's tribute, *and that upon* our lands and vineyards:

5 Yet now our [e] flesh *is* as the flesh of our brethren, our children as their children: and, lo, [f] we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards."

6 ¶ And I was [g] very angry when I heard their cry and these words.

7 Then [†] I consulted with myself,[‡] and I [h] rebuked the nobles and the rulers, and said unto them, [i] Ye exact usury every one of his brother. And [k] I set a great assembly against them.

8 And I said unto them, We, after our ability, have [l] redeemed our brethren the Jews *which were* sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then [m] held they their peace, and found nothing *to answer.*

9 Also I said, [n] It *is* not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10 [o] I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money,[§] and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and [p] will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them,[‖] that they should do according to this promise.

13 Also I shook my lap, and said, So God [q] shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and [*] emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is,* twelve years,[†] I and my brethren have not eaten the [r] bread of the governor.

A. M. 3560. B. C. 445.

e We are Jews as well as they. Is. 58. 7. 1 Cor. 6. 8.

f 2 Kin. 4. 1. Mat. 18. 25. with Lev. 25. 39.

* Personal experience of oppression, so far from softening the heart of an unconverted man, only prepares him to oppress with less feeling, should the power be committed to his hand. Grace, and grace alone, can tenderly compel us to "be kind one to another." Eph. 4. 32.—Ed.

g Ex. 11. 8. & 32. 19. Mark 3. 5. Eph. 4. 26.

† Heb. *my heart consulted in me.*

‡ Self-decision, when founded upon the promise of divine direction, is one of the most valuable qualities both in religion and worldly concerns. It does not proudly undervalue the counsel of a judicious friend; but where, as in the case of Nehemiah, that is scarcely to be had, it is thrown into no confusion, but retreats upon its own resources, stands self-collected, when others are in confusion, and nobly independent upon all, but the grace of God.—Ed.

h Lev. 19. 17. Gal. 2. 14. 1 Tim. 5. 20.

i Ex. 22. 25. Lev. 25. 35—37. Deut. 23. 19, 20. Ps. 15. 5. Prov. 28. 8. Jer. 15. 10. Ezek. 18. 8, 13, 17. & 22. 12.

k 1 Tim. 5. 20. Prov. 27. 5. & 26. 26. Mat. 18. 17.

l Lev. 25. 47—49.

m Mat. 22. 12. Rom. 3. 19. Job 9. 3. Luke 14. 6.

n Prov. 16. 29. & 17. 26. & 18. 5. & 19. 2. & 24. 23.

o Rom. 13. 7.

§ The general opinion of expositors is, that this interest was paid monthly, and so amounted to 12 per cent. But if it was not 100th of all, but of each, viz. money, wine, oil, and corn, then would it amount to 48 percent; and in Syria and the adjoining countries, money is still frequently lent at an interest of 30 per cent. The idea of a monthly payment is, however, totally unsupported by authority. Is it not, therefore, much more likely that the word *hundredth* was equivalent to the phrase *per centage*, because 100 is the arithmetical basis upon which interest is calculated; and, consequently, that Nehemiah gives no intimation of the rate of interest, but, according to the divine law, (Ex. 22. 25.) requires the remission of the whole? See ver. 12.—Ed.

p Luke 6. 35.

‖ Of whom was the oath taken? of the nobles, or of the priests? Of the priests, that they as expositors and administrators of the law of God, would see justice done upon the principles now admitted. See Deut. 17. 8—11.—Ed.

q Zec. 5. 4, 5.

* Heb. *empty* or *void.*

† From 445 to 433.

r 1 Cor. 9. 4, 13. Rom. 12. 6, 7.

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ng in it. None are so little as to be useless; and none are so high as to e it. And it is highly disgraceful, even for the greatest, to shift or neat God calls them to do in his church.

ECTIONS UPON CHAP. IV.—God's faithful builders are sure to have a f the world's ridicule and contempt; and one wicked man encourages But, though scoffers make their bands strong, God will shortly cover th shame and confusion. Let saints then never discompose their souls ant of the most bitter or insolent contempt: God observes it, and will resent it. Let them in patience possess their souls, commit their way and go on more briskly with their christian work. God's blessing will more than compensate men's revilings. And much may be done in a little time if all be hearty in lending their assistance. What a pity then is it that the people of God should scarcely ever be as harmonious and active in the Lord's work as the wicked are in their opposition to it! Nay, his more active servants have often as much trouble with the fears of their friends, as with the terrors of their enemies. And false friends are more dangerous than open enemies. But, be the plots of enemies ever so well laid, or ever so secret, God can discover or defeat them. Let then his infinite power and unbounded goodness encourage us to go on with our work, notwithstanding all the craft and malice of our adversaries. In all our spiritual work, all our attempts of reformation, let us put on the whole armour of God, and watch and pray, that we enter not into temp-



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15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver;* yea, even their servants bare rule over the people: but so did not I, [a] because of the fear of God.

16 Yea, also I [t] continued in the work of this wall, neither [u] bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* [x] at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* [y] which was prepared *for me* daily *was* one ox, *and* six choice sheep; also fowls were prepared for me; and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.†

19 [z] Think upon me, my God, for good, *according* to all‡ that I have done for this people.

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* This must have been the daily salary of the governor, and would amount to about £1800 per annum, which the generous, because pious, Nehemiah declined to accept. God had given him riches, and as God required them not again for himself, Nehemiah dealt them out for relief of his children—the poor and the afflicted of his people. See Prov. 19. 17.—Ed.

a Prov. 16. 6. & 23. 17. Gen. 42. 18. Job 31. 23. Heb. 12. 28. Deut. 6. 13. & 10. 12.

t 2 Chr. 29. 28. Gal. 6. 9.

u Acts 20. 33. 1 Cor. 9. 4, 15.

x Rom. 12. 13. 1 Pet. 4. 9. Is. 32. 8.

y 1 Kin. 4. 22, 23.

† The Persian tribute, the military duty, and the labour on the walls.—Ed.

z Ch. 13. 14, 22, 30. Ps. 18. 20, 24. & 19. 14. 1 Cor. 15. 58. Gal. 6. 9.

‡ Rather, to bless all that I have done. —Ed.

## CHAPTER VI.

(1) *When the heathens court Nehemiah to an interview, in order to murder him, he declines it:* 1—4. (2) *When they pretend that his designs were represented as treasonable, he contradicts and disregards their insinuations:* 5—9. (3) *When they hire false prophets, he refuses to act with cowardice:* 10—14. (4) *Notwithstanding their keeping up a treacherous correspondence with some Jews, the wall is happily finished in fifty-two days:* 15—19.

NOW it came to pass, when [a] Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no [b] breach left therein, (though at that time I [c] had not set up the doors upon the gates,)

2 That Sanballat and Geshem sent unto me, saying, Come, let us [d] meet together in *some one of* the villages* in the [e] plain of Ono: but [f] they thought to do me mischief.

3 And I [g] sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me [h] four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand;†

A. M. 3559. B. C. 445.

a Ch. 2. 10, 19. & 4. 1. ver. 2, 6, 12, 14.

b Ch. 4. 6

c Ch. 3. 3, 6.

d Prov. 26. 24—26. Ps. 37. 12. Eccl. 4. 4.

* Rather, in Cephe-rim, the name of a place; probably Chephirah in Benjamin. Josh. 18. 26.—Ed.

e 1 Chr. 8. 12. ch. 3. 22. & 12. 28. & 11. 35.

f Ps. 12. 2. Mic. 7. 4, 5. Jer. 41. 2. Ezek. 33. 31.

g Mat. 10. 16. Prov. 14. 15. Eph. 5. 15. Ps. 112. 5.

h Prov. 4. 16. & 1. 10, 16. Rom. 3. 15. Gen. 39. 12. Is. 59. 7.

† Eastern letters are rolled up and sealed with great accuracy; and, when to persons of rank, enclosed in a silken bag. This letter being open, was an insult, and intended to give publicity to the slanderous libel contained in it.—Ed.

A. M. 3559. B. C. 445.

i Jer. 29. 10. & 9. 3, 4.

k Geshem, ver. 1, 2 ch. 2. 19.

l Ch. 2. 19. Ezra 4. 13. Luke 23. 2. Acts 25. 5. John 19. 12.

* The words recorded in verse 7, "there is a king in Judah," a calumnious misrepresentation of the prophecies of Messiah. Ps. ii, cx, &c.—Ed.

m Prov. 20. 18. & 1. 11. & 24. 3. Acts 23. 15. Ps. 140. 2. & 5. & 142. 3. & 64. 2, 5. & 56. 5. & 57. 6. & 35. 7.

n Ps. 52. 2, 3. Job 15. 4. ver. 19.

o Ps. 5. 3—5. & 55. 3. 2 Tim. 1. 7. ver. 14.

‡ "They all," the alarmists, ver. 14. These made "us," (the people) "afraid: but this strengthened *my* hands the more." —*Boothroyd.*

p Deut. 33. 25. Ps. 138. 3. Zec. 10. 12. Phil. 4. 13.

q Ver. 12. Mat. 7. 15.

‡ Either as a recluse pretending to great sanctity—a practice still common in the East; or, more probably, "shut up," under pretence of fear of the threatened invasion by Sanballat. —Ed.

r Prov. 26. 24. Ps. 37. 12. & 12. 2. & 120. 2. & 55. 21. ver. 7, 8, 19.

s Prov. 28. 1. Acts 21. 18. 1 Cor. 9. 13. & 10. 13. with Ex. 21. 14.

§ Shall a man honoured by the king's commission, and bound by the ties of patriotism to watch and labour for his poor countrymen, so far forget his dignity and duty as to flee like a coward? But, above all, shall a professed believer in God, and his promises and providence, bring disgrace upon his religion in the eyes of the heathen, and by basely deserting his post, prove that he cannot trust for protection to the God whom he worships? —Ed.

‖ "Being as I am," that is, being innocent as I am of all the guilt charged by Sanballat, would go into the temple, like a guilty culprit, fleeing to the horns of the altar to save his life? 1 Kin. 2. 28.—Ed.

t 1 Cor. 2. 15. Ezek. 13. 22.

* He perceived the imposture, through the perturbation of the unsuccessful impostor.—Ed.

† Because Tobiah and Sanballat had hired him.—Ed.

u 2 Tim. 1. 7. Prov. 29. 25. ver. 9.

x Prov. 22. 1. Eccl. 7. 1. Jer. 18. 18. & 20. 10.

y Ch. 13. 29. & 4. 4, 5. Ps. 140. 8—11.

z Ezek. xiii. Is. 56. 10—12. Jer. 6. 13. & 14. 14. & 23. 11—16. Mic. 3. 5. Rev. 2. 20. 2 Pet. 2. 1.

‡ See note on Ch. 4. 4.—Ed.

a Prov. 21. 30. Phil. 4. 13. ch. 4. 1. Ps. 1. 3.

b Ex. 14. 29. & 15. 15. Jos. 2. 9, 11. & 5. 1. Acts 5. 24. Ps. 126. 2.

§ There are often such evidences of a special providence, that even wicked men are not able to deny them.—Ed.

6 Wherein *was* written, [i] It is reported among the heathen, and [k] Gashmu saith *it, that* thou and the Jews think to [l] rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.*

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us [m] take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou [n] feignest them out of thine own heart.

9 For they all made us [o] afraid,‡ saying, Their hands shall be weakened from the work, that it be not done. Now therefore, [p] *O God*, strengthen my hands.

10 ¶ Afterward I came unto the house of [q] Shemaiah the son of Delaiah, the son of Mehetabeel, who *was* shut up;‡ and he said, [r] Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should [s] such a man as I flee?§ and who *is there*, that, *being* as I *am*,‖ would go into the temple to save his life? I will not go in.

12 And, lo, I [t] perceived that God had not sent him;* but that he pronounced this prophecy against me: for† Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should [u] be afraid, and do so, and sin, and *that* [x] they might have *matter* for an evil report, that they might reproach me.

14 [y] My God, think thou upon Tobiah and Sanballat according to these their works, and on the [z] prophetess Noadiah, and the rest of the prophets, that would have put me in fear.‡

15 ¶ So the wall was [a] finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were [b] much cast down in their own eyes: for they perceived that this work was wrought of our God.§

tation. Let us, in our respective stations, unanimously unite, with heart and hand, against the common enemy; and count neither ease nor life dear unto us, that we may finish our course with joy. Religion bids fair to prosper when the professors thereof make earnest work of it, and endure hardship as good soldiers of Jesus Christ.

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REFLECTIONS UPON CHAP. V.—Hard times and hard hearts, when met together, render the poor miserable indeed. And it is cruel to take advantage of our brethren's distress, and to make their yoke heavier by usurious exactions. Alas! how we bring hardship and famine on ourselves by our sins, and then complain of it. Those, who have great families and little substance, must learn to live by faith on God's promise and providence. And those, who have small families and much substance, should make their abundance a supply for their neighbours' wants; for often poor housekeepers are in much greater straits than the most wretched vagrants. But what a scandal to our holy religion is a worldly minded and niggardly professor! And deliberate and aggravated is that theft which lies in retaining that which we have unjustly gotten. There can be no uprightness towards God without restitution to the oppressed. It is proper that rulers show themselves angry at what is sinful, that their subjects may be deterred from it, and excited to duty. But reproofs ought to be given with great consideration and temper, lest otherwise they fail of their end. And warm and rough, though not furious, measures are to be taken with hardened and presumptuous transgressors. It is highly criminal to expose the people of God, and interests of religion, to the reproach of their enemies. And the strongest bonds are necessary to restrain worldlings from their covetous courses. But how scandalous is it for magistrates to enrich themselves, or indulge their servants, to the public hurt! Those, whether magistrates or others, in whose hearts the fear and love of God remarkably reign, will discover it by the exemplariness of their lives. In times of public distress they will even remit what was their unquestionable due. But infallible are the gracious rewards of sincere piety and disinterested benevolence from God, even when men overlook it. And it is pleasant to have them as a mark of our new covenant relation to God.



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17 ¶ Moreover, in those days the nobles of Judah [c] sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of [d] Arah; and his son Johanan had taken the daughter of [e] Meshullam, the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my [*] words to him. *And* Tobiah sent [f] letters to put me in fear.

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c Heb. *multiplied their letters passing to Tobiah.* Mic. 7. 4—6. Lam. 1. 2. Jer. 9. 2—6.

d Ezra 2. 5. ch. 7. 10.

e Ch. 3. 4, 30.

* Or, *matters.*

f Ver. 2, 6, 7, 10, 14

## CHAPTER VII.

(1) *Nehemiah, having finished the wall of Jerusalem, and appointed the Levites their regular order of attendance at the temple, appoints right officers, and issues wise orders, for guarding the city, whose inhabitants were but few:* 1—4. (2) *In order to repeople the city by making the tenth man to live in it, he reviews and records a register of those who had actually returned from Babylon:* 5—73.

NOW it came to pass, when the [a] wall was built, and I had set up the doors, and the porters, and the singers, and the Levites, [b] were appointed,

2 That I gave my brother [c] Hanani, and Hananiah the ruler of the [d] palace, charge over Jerusalem: (for he *was* a [e] faithful man, and [f] feared God above many:)*

3 And I said unto them, [g] Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* [†] and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* [h] large and great: but the people *were* few therein, and the houses *were* [i] not builded.

5 ¶ And my God [k] put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a [‡] register of the genealogy of them which came up at the first, and found written therein,

6 [l] These *are* the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with [m] Zerubbabel, [n] Jeshua, Nehemiah, [o] Azariah, Raamiah, Nahamani, [§] Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say,* of the men of the people of Israel *was this;* [‖]

A. M. 3559. B. C. 445.

a Ch. 3. 1—32. & 6. 1.

b Ch. 12. 27.

c Ch. 1. 2.

d Governor's house. ch. 2. 8. & 3. 25.

e Ch. 13. 13. 1 Cor. 4. 2.

f Ch. 5. 15. Ex. 18. 21. 1 Kin. 18. 3. Rom. 15. 14. Phil. 3. 14. Eph. 4. 13.

* The true qualifications of a ruler, exactly corresponding with the divine prescription. Ex. 18. 21. 2 Sam. 23. 3.—Ed.

g With ch. 13. 19. Ps. 127. 1 & 112. 5. Prov. 14. 15. Mat. 10. 16. Eph. 5. 15, 16. 1 Cor. 10. 12.

† Most Eastern towns are walled; and the gates are regularly closed about sunset, and opened at sunrise; and seldom opened during the night, unless upon special emergencies, and for persons of great distinction.—Ed.

h Heb. *broad in spaces.* ch. xi.

i Is. 58. 12. Heb. 6. 1.

k Prov. 3. 6. 2 Cor. 3. 5. Ps. 32. 8.

‡ As this differs from that in Ezra ii. the one might contain the number enrolled for the journey, and the other those that actually returned.

l Ezra 2. 1, &c. Of Judea.

m Ezra 3. 2. Hag. 2. 23. 1 Chr. 3. 17, 19.

n Zec. 3. 1.

o Or, *Seraiah, Reelaiah,* Ezra 2. 2.

§ Not inserted in Ezra's register.—Ed.

‖ For reconciliation of the apparent difference between this register and that of Ezra, see note on Ezra ch. 2. 64.—Ed.

A. M. 3550. B. C. 445.

p Ezra 2. 3. & 8. 3. & 10. 25. ch. 10. 14.

q Ezra 2. 4. & 8. 8.

r Ezra 2. 5. ch. 6. 18.

* In Ezra, 775.—Ed.

s Ezra 2. 6. & 8. 4. & 10. 30. ch. 10. 14.

† In Ezra, 2812.—Ed.

t Ezra 2. 7. & 8. 7. & 10. 26. ch. 10. 14.

u Ezra 2. 8. & 10. 27.

‡ In Ezra, 945.—Ed.

x Ezra 2. 9. ch. 3. 20.

y Or, *Bani,* Ezra 2. 10. & 10. 29, 34. ch. 10. 14.

§ In Ezra, 642.—Ed.

z Ezra 2. 11. & 8. 11. & 10. 28.

‖ In Ezra, 623.—Ed.

a Ezra 2. 12. & 8. 12.

* In Ezra, 1222.—Ed.

b Ezra 2. 13. & 8. 13.

† In Ezra, 666.—Ed.

c Ezra 2. 14. & 8. 14.

‡ In Ezra, 2056.—Ed.

d Ezra 2. 15. & 8. 6.

§ In Ezra, 454.—Ed.

e Ezra 2. 16. ch. 10. 17.

f Ezra 2. 19. & 10. 33.

‖ In Ezra, 223.—Ed.

g Ezra 2. 17.

* In Ezra, 323.—Ed.

h Another name for Jorah. Ezra 2. 18.—Ed.

i Another name for Gibbar. Ezra 2. 20.—Ed.

k Ezra 2. 21. Mat. 2. 1, 6. Gen. 35. 19.

† In Ezra, 179.—Ed.

l Ezra 2. 22. Jos. 21. 18. Jer. 1. 1. Is. 10. 30.

m Or, *Azmaveth,* Ezra 2. 24.

n Or, *Kirjath-arim,* Ezra 2. 25. Jos 9. 17. & 15. 60. & 18. 25, 26. 1 Sam. 7. 1, 2.

o Ezra 2. 26. Jos. 18. 24, 25.

p Ezra 2. 27. 1 Sam. 13. 2, 5. Is. 10. 28.

q Ezra 2. 28. Jos. 8. 9.

8 The children [p] of Parosh, two thousand an hundred seventy and two.

9 The children of [q] Shephatiah, three hundred seventy and two.

10 The children of [r] Arah,* six hundred fifty and two.

11 The children of [s] Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.†

12 The children of [t] Elam, a thousand two hundred fifty and four.

13 The children of [u] Zattu, eight hundred‡ forty and five.

14 The children of [x] Zaccai, seven hundred and threescore.

15 The children of [y] Binnui, six hundred forty and eight.§

16 The children of [z] Bebai, six hundred twenty and eight.‖

17 The children of [a] Azgad, two thousand* three hundred twenty and two.

18 The children of [b] Adonikam, six hundred threescore and seven.†

19 The children of [c] Bigvai, two thousand threescore and seven.‡

20 The children of [d] Adin, six hundred fifty and five.§

21 The children of [e] Ater of Hezekiah, ninety and eight.

22 The children of [f] Hashum, three hundred twenty and eight.‖

23 The children of [g] Bezai, three hundred twenty and four.*

24 The children of [h] Hariph, an hundred and twelve.

25 The children of [i] Gibeon, ninety and five.

26 The men of [k] Beth-lehem and Netophah, an hundred fourscore and eight.†

27 The men of [l] Anathoth, an hundred twenty and eight.

28 The men of [m] Beth-azmaveth, forty and two.

29 The men of [n] Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of [o] Ramah and Gaba, six hundred twenty and one.

31 The men of [p] Michmas, an hundred and twenty and two.

32 The men of [q] Beth-el and Ai, an hundred twenty and three.

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Reflections upon Chap. VI.—O the infernal subtlety and restlessness of Satan and his agents; and the need of heavenly wisdom and steady circumspection for resisting all their ensnaring and repeated solicitations! But business of consequence ought always to be preferred to matters of civility and compliment. It is common for the church's enemies to pretend friendship in order to ruin her; and no less so to represent her faithful ministers and members as traitors to government. But no lies, or malevolent reports, should weaken our hands from the work of God. They, who have almighty power engaged for them, may look up to God and be comforted. He will uphold them; and the more the enemies rage, the more shall Jehovah's strength be perfected in our weakness. Yea, they shall see, to their grief, that he cares for his people, and that when he works none can hinder it. However great the opposition, and weak the instruments, he can speedily effect his work. And much good may be done in a short time if people are hearty in it, and have a good God and a pious man at the head of it. But a most dangerous plague are pretended and unfaithful ministers, treacherous magistrates, and villanous professors. The treachery of pretended friends is more to be feared than the malice of open enemies. And happy are those who, directed and encouraged of God, escape being insnared in their nets. But for this we must walk circumspectly, and try the spirits: and be ready to risk every danger, rather than injure the cause of God, or even bring a reproach on our holy character or office. God marks the iniquities of his enemies, and will turn their deep-laid schemes against his people to their own confusion. Nor shall those, who have ensnared themselves by sinful connexions, or who assist them in their purposes, long escape the judgment which lingereth not.

33 The men of the other [r] Nebo, fifty and two.
34 The children of the other [s] Elam, a thousand two hundred fifty and four.
35 The children of [t] Harim, three hundred and twenty.
36 The children of [u] Jericho, three hundred forty and five.
37 The children of [x] Lod, Hadid, and Ono, seven hundred twenty and one.*
38 The children of [y] Senaah,† three thousand nine hundred and thirty.
39 ¶ The priests: the children of [z] Jedaiah, of the house of Jeshua, nine hundred seventy and three.
40 The children of [a] Immer, a thousand fifty and two.
41 The children of [b] Pashur, a thousand two hundred forty and seven.
42 The children of [c] Harim, a thousand and seventeen.
43 ¶ [d] The Levites: the children of Jeshua, of Kadmiel, *and* of the children of [e] Hodevah, seventy and four.
44 The singers: the [f] children of Asaph, an hundred forty‡ and eight.
45 The [g] porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.§
46 ¶ The [h] Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,
47 The children of Keros, the children of [i] Sia, the children of Padon,
48 The children of Lebana, the children of Hagaba, the children of [k] Shalmai,
49 The children of Hanan, the children of Giddel, the children of Gahar,
50 The children of Reaiah, the children of Rezin, the children of Nekoda,
51 The children of Gazzam, the children of Uzza, the children of Phaseah,
52 The children of Besai, the children of Meunim, the children of [l] Nephishesim,
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,
54 The children of [m] Bazlith, the children of Mehida, the children of Harsha,
55 The children of Barkos, the children of Sisera, the children of Tamah,
56 The children of Neziah, the children of Hatipha.
57 ¶ The [n] children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,
58 The children of Jaala, the children of Darkon, the children of Giddel,
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [o] Amon.
60 [p] All the Nethinims and the children of Solomon's servants *were* three hundred ninety and two.
61 [q] And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer; but they could not show their father's house, nor their [*] seed, whether they *were* of Israel.
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.†
63 ¶ And [r] of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, (which took *one* of the daughters of [s] Barzillai the Gileadite to wife, and was called after their name,)
64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.
65 And [t] the Tirshatha said unto them, that they should not eat of the most holy things till there stood *up* a priest with [u] Urim and Thummim.
66 ¶ The [x] whole congregation together *was* forty and two thousand three hundred and threescore;
67 Besides their [y] man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven; and they had two hundred forty and five singing-men and singing-women.
68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five;
69 *Their* camels, four hundred thirty and five; six thousand seven hundred and twenty asses.
70 ¶ [z] And [‡]some [a] of the chief of the fathers gave unto the work. The [b] Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.
71 And *some* of the chief of the fathers [§] gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.[‖]
72 And *that* which [c] the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.
73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, [d] dwelt in their cities; and when the [e] seventh month came, the children of Israel *were* in their cities.

A. M. 3559. B. C. 445.

r Ezra 2. 29. Perhaps Nob, ch. 11. 32. Is. 10. 32.

s Ver. 12. Ezra 2. 31.

t Ezra 2. 32. & 10. 31.

u Ezra 2. 34. Jos. 6. 1. 1 Kin. 16. 34.

x Ezra 2. 33. ch. 11. 34, 35. & 6. 2. 1 Chr. 8. 12.

* In Ezra, 725.—Eo.

y Ezra 2. 35.

† In Ezra, 3630. The children of Magbish, 157, (Ezra 2. 30.) are wanting in Nehemiah's register.—Eo.

z 1 Chr. 24. 7. Ezra 2. 36. & 10. 18.

a Ezra 2. 37. & 10. 20. 1 Chr. 24. 14.

b Ezra 2. 38. & 10. 22.

c Ezra 2. 39. & 10. 21. 1 Chr. 24. 8.

d Ezra 2. 40. ch. 11. 15—18. & 12. 8, 27.

e Or, *Hodaviah*, Ezra 2. 40. or *Judah*, Ezra 3. 9.

f Ezra 2. 41. 1 Chr. 25. 2. ch. 12. 8, 9, 21, 28, 29. & 11. 17.

‡ In Ezra, 128.—Eo.

g Ezra 2. 42. 1 Chr. xxvi. & 9. 14. 17. ch. 12. 25. & 11. 19.

§ In Ezra, 139.—Eo.

h Ezra 2. 43—54. 1 Chr. 9. 2. Jos. 9. 23, 27. Lev. 27. 2—8.

i Or, *Siaha*, Ezra 2. 44.

k Or, *Shamlai*, Ezra 2. 46.

l *Nephusim*, Ezra 2. 50.

m *Basluth*, Ezra 2. 52.

n Ezra 2. 55—57. 1 Kin. 9. 21. ch. 11. 3.

A. M. 3559. B. C. 445.

o Or, *Ami*, Ezra 2. 57.

p Ezra 2. 58. ch. 11. 3. ver. 57.

q Ezra 1. 56, 60.

* Or, *pedigree*.

† In Ezra, 652.—*Note.* These variations, so far from forming any *a priori* evidence against the divine inspiration and authority of Ezra and Nehemiah, afford, on the contrary, the strongest evidence, at least, of their integrity. Had they been forming a "cunningly devised fable," the one would have minutely copied the other; but as truth was the object of both, each copied the register he formed or found, (see ch. 7. 5.) and each was correct, according to the time and place at which it was taken, varying, as the one refers to leaving Babylon, the other to arriving at Jerusalem; but agreeing when the genealogical and congregational families were summed up together, and thus amounting to 42,360.—Eo.

r Ezra 2. 61—63.

s 2 Sam. 17. 27. & 19. 31. 1 Kin. 2. 7.

t Or, *the governor*. ch. 8. 9. & 10. 1. Ezra 2. 63.

u Ex. 28. 30. Num. 27. 21. & 7. 89. John 1. 4, 9. Col. 2. 3.

x Ezra 2. 64—70. with 1 Chr. 21. 5. 2 Chr. 17. 14—18. Jer. 33. 2. & 31. 7.

y Is. 14. 1, 2. & 61. 5. Jer. 27. 7.

z What follows is different from, Ezra 2. 68—70.

‡ Heb. *part*.

a 1 Chr. 29. 3, 6, 9. 2 Cor. 8. 3, 12. & 7. 9.

b Ch. 10. 1.

§ The whole oblation amounted to about 60,000*l.* sterling.

‖ Ezra, (2. 69.) estimates the donations of the chieftains at 61,000 drams of gold, 5000 pounds of silver; but mentions no contribution from the Tirshatha or people. These differences, however, are no contradictions, but differ merely as all running accounts must do, when taken at different periods.—Eo.

c Job 34. 10. Rom. 2. 11. Gal. 3. 28. Col. 3. 11. 1 Pet. 1. 17. 1 Tim. 5. 17.

d Ezra 2. 70. ch. 8. 3. & xi. xii. Zec. 1. 11. 16. Is. 12. 1—6.

e Lev. 23. 34—43. Num. xxix.

Reflections upon Chap. VII.—The worship and service of God ought always to be preferred to our civil concerns, however important; and with great care ought princes and other rulers to make choice of their deputies: if possible they should fix upon such as are faithful and eminently fear God. Happy, even amidst dangers, are the cities and nations which have such to rule and protect them. Great caution is necessary, for our own and the church's safety, when we have traitors amongst and within us: and every man's family ought to be his immediate concern. He has need to watch over them night and day, that



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## CHAPTER VIII.

(1) *Ezra reads and explains Moses' law:* 1—8. (2) *The people spend the day in holy joy and mutual benevolence:* 9—12. (3) *Reading, on the second day, the law which appointed the observance of the feast of tabernacles, all the Jews were summoned to keep it fifteen days after:* 13—18.

A. M. 3560. B. C. 444.

AND all [a] the people gathered themselves together as one man into the street that *was* before [b] the water-gate; and they spake unto Ezra the [c] scribe to bring the [d] book of the law of Moses, which the LORD had commanded to Israel.[e]

2 And Ezra the priest [f] brought the law before the congregation, both of [f] men and women, and all [f] that could hear with understanding, upon the [g] first day of the seventh month.

3 And he [h] read therein before the street that *was* before the water-gate [i] from the morning until mid-day,[j] before the men and the women, and those that could understand: and the [j] ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a [k] pulpit of wood,[l] which they had made for the purpose; and [k] beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra [j] opened the book in the [j] sight of all the people; (for he was above all the people;) and when he opened it, all the people [m] stood up:

6 And Ezra [n] blessed the LORD, the great God: and all the people answered, Amen, Amen, with [o] lifting up their hands; and they [p] bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people *stood* in their place.

8 So they read in the book in the law of God [q] distinctly, and gave the sense, and caused *them* to understand the reading.[r]

9 ¶ And Nehemiah, which *is* [s] the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* [t] holy unto the LORD your God; [t] mourn not nor weep: for all the people [u] wept when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat,[v] and drink the sweet, and [x] send portions unto them for whom nothing is prepared; for *this* day *is* holy unto our LORD: neither be ye sorry; for [y] the joy of the LORD is your strength.[z]

11 So the Levites stilled all the people,[a] saying, [a] Hold your peace; for the day *is* holy; neither [a] be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even [b] to understand the words of the law.

14 And they found written in the law which the LORD had commanded [j] by Moses, that the children of Israel should dwell in [c] booths in the feast of the seventh month:

15 And that they should [d] publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch [e] olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one [f] upon the roof of his house,[j] and in their courts, and in [g] the courts of the house of God, and in the [h] street of the water-gate, and in the street of the [j] gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat [k] under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done [l] so:[m] and there was very great gladness.

18 Also day by day, from the first day unto the last day, he [n] read in the book of the law of God: and they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.

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a Ezra 3. 1. Judg. 20. 1.
b Ch. 3. 26. ver. 16.
c Ezra 7. 6. Mat. 23. 2, 34.
d 2 Chr. 34. 15. Mal. 4. 4. Deut. 31. 9—13.
e Which God had not only commanded to be publicly, and with peculiar solemnity, read every seventh year, (Deut. 31. 10,) but which he had commanded them to "teach diligently to their children," to speak of in all places, and upon all occasions, and bind for frontlets between their eyes, and to write on the posts of their doors and their gates. Deut. 6. 6—9.—Ed.
f Deut. 31. 11—13. Is. 8. 20.
f 1 Pet. 3. 7. Gal. 3. 28.
f Heb. *that understood in hearing.*
g Lev. 23. 24. Num. 29. 1—6. 1 Kin. 8. 2.
h Acts 13. 15, 27. & 15. 21.
i Heb. *from the light.*
j The first day of the seventh month of the sacred year, answering to September and October, was the New-Years-day of the civil year. The retirement at midday would not, therefore, be on account of the heat, but for food and rest; for "the Lord desireth mercy and not sacrifice." Mat. 9. 13. The morning, or sunrise, was a little before 6 o'clock.—Ed.
j Ps. 81. 13. & 95. 8. Luke 19. 48. Acts 16. 14. Is. 55. 3.
k Heb. *tower of wood.*
k Rather a "platform," for it contained fourteen persons. —Ed.
k Gal 2. 9. Phil. 1. 1. 1 Luke 4. 17.
l Heb. *eyes.*
m Judg. 3. 20. 1 Kin. 8. 14.
n 1 Chr. 29. 20. & 16. 36. Ps. 41. 13. & 72. 19.
o Lam. 3. 41. Gen. 14. 22. Ps. 28. 2. & 63. 4. & 134. 2. 1 Tim. 2. 8.
p Gen. 24. 26. Ex. 4. 31. 2 Chr. 29. 30. & 20. 18. & 7. 3.
q Ver. 7. Hab. 2. 2. Mal. 2. 7. Mat. 24. 15. & 28. 20. Is. 30. 8. Acts 28. 23.
r The Hebrew, in which Moses wrote, was at this time to the Jews nearly an unknown tongue; the Chaldee, a cognate dialect, having come into use during the captivity in Babylon. The auditory, therefore, and especially the younger part, could not understand the law without translation, and all would require that exposition which would lead them from the ceremonies to Christ, "the end of the law for righteousness." Rom. 10. 4.—Ed.
s Or, *the governor.* ch. 10. 1. & 7. 65, 70. Ezra 2. 63.

A. M. 3560. B. C. 444.

a Lev. 23. 24. Deut. 16. 10, 11, 14, 15. Is. 52. 1—6.
t Eccl. 3. 4. with Is. 22. 12, 13.
u 2 Kin. 22. 11, 19. Is. 66. 2. Acts 2. 37. Hab. 3. 16.
v The law forbade the eating of fat. Lev. 3. 16, 17. & 7. 23, 25. Does Ezra then authorize it? No. *Fat*, in Hebrew, is referred to vegetable as well as to animal food, as in Ps. 147. 14. "He filleth them with the finest (literally, the *fat*) of wheat." And in Ps. 81. 16, "He should have fed them with the *fat* of wheat." See also Gen. 27. 28.—Ed.
x Esth. 9. 22. Deut. 16. 11, 14. Jam. 2. 15, 16. 1 John 3. 17.
y Prov. 17. 22. Ps. 119. 32. & 126. 5. Luke 1. 74, 75.
z The joy inspired by the discovery of God's mercy in pardoning sin, and restoring our souls to his favour, and endowing us, not merely with an earthly, but an heavenly inheritance, is the great source of strength, whether to will, or to do, or to suffer.—Ed.
a A godly example, teaching that, in all remarkable revivals of religion, while spiritual emotion is encouraged, mere animal excitement should be suppressed.—Ed.
a Is. 22. 4. Ex. 14. 14.
b Deut. 16. 10, 11, 14, 15. Rom. 5. 2, 11.
b Or, *that they might instruct in the words of the law.* Mat. 13. 52. 1 Pet. 4. 11.
j Heb. *in the hand of.*
c Lev. 23. 34, 40, 42. Deut. 16. 13.
d Lev. 23. 4. Num. 10. 10. Ps. 81. 3. Deut. 16. 16.
e Lev. 23. 40. Is. 41. 19. & 55. 13. Rev. 22. 2.
f Deut. 22. 8. 2 Sam. 11. 2.
j The roofs were flat, and, for safety, were required to have a battlement of stone, or a sufficient railing. Deut. 22. 8. —Ed.
g 2 Chr. 20. 5. & 33. 5
h Ch. 3. 26. & 12. 37.
j 2 Kin. 14. 13. ch. 12. 39. i. e. in all the streets of the city.
k John 1. 14. Heb. 11. 13.
l With such solemnity, cheerfulness, and devotion. ver. 18.
m It can scarcely be imagined that the feast of tabernacles was neglected during the reigns of David, Solomon, Asa, Jehoshaphat, Josiah, or Hezekiah; and it is certainly recorded, that it was celebrated immediately after the return from the captivity, about 91 years before this time, under the government of Zerubbabel. Ezra 3. 4. The meaning, therefore, must be that, since the days of Joshua, this feast had not been kept with such deep sorrow for sin, nor such overflowing thankfulness for mercy.—Ed.
n Deut. 31. 10—13.

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he may preserve them from the destroyer. Important records should be preserved, as they may be of use afterwards. But wo to those, who, having given their names to the Lord, afterwards look back and return to the world; though God will compensate the loss of them to his church in the accession of others.

REFLECTIONS UPON CHAP. VIII.—Not strong walls, but knowledge of, and obedience to God, are the great safety of cities and nations. Nothing is more necessary, for the establishment or preservation of true religion, than a diligent study, and thorough acquaintance, with the word of God. Men, women, and children, ought to vie with each other in their study and knowledge of it. And it is a great pleasure to faithful preachers to have hearers who hunger and thirst after it. Not only ought God's word to be read, but also explained, and enforced on the conscience. And solemn prayers and praises should be joined with every public religious instruction. Sermons bid fair for success when the hearers are solemnly attentive. Nor will those, who relish the word of God, ever think the time long which is spent in hearing. Short sermons, and soon wearied hearers, are sad tokens of cold and careless hearts. O what a happy presage it is when God's law cuts men's consciences to the quick, and makes them weep from the heart. Penitent mourning makes way for spiritual mirth.—They who sow in tears shall reap in joy. And it is the pleasantest part of a minister's work to comfort, with the gospel of Christ, those that mourn. For the gospel explained and believed, and the consolations of Christ experienced, effectually rejoice the heart, and qualify for the performance of duty or resistance of enemies. And a

## CHAPTER IX.

(1) *A solemn fast:* 1—3. (2) *The persons who led the public devotions:* 4, 5. 3) *The principal heads of the prayers on that occasion; comprehending,* 1. *A solemn address to God:* 5, 6; 2. *Thankful acknowledgment of his mercies towards their nation for almost fifteen hundred years;* 3. *Penitent confessions of their own and their fathers' sins:* 4. *Lamentations over God's righteous judgments;* 5. *Earnest petitions for pity and relief:* 7—37. (4) *Their solemn covenanting with God:* 38.

NOW in the twenty and fourth day of [a] this month the children of Israel were assembled with [b] fasting, and with sackclothes, and [c] earth upon them.

2 And the seed of Israel [d] separated themselves from all * strangers, and stood and [e] confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and [f] read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and [†] worshipped the LORD their God.[‡]

4 ¶ Then stood up upon the [g] stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and [h] cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up[§] *and* bless the LORD your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou, [i] *art* LORD alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou [k] preservest them all;[‖] and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and [l] hast performed thy words; for thou *art* righteous:*

9 [m] And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

10 And showedst signs[†] and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt [n] proudly against them: so didst thou get thee a name,[‡] as *it is* this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover, thou [o] leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 [p] Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and [q] true laws, good statutes and commandments:

14 And madest known unto them thy [r] holy sabbath,* and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And [s] gavest them bread from heaven for their hunger, and [t] broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [u] go in to possess the land [†] which thou hadst sworn to give them.

16 But they and our fathers [x] dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them;[‡] but hardened their necks, and in their rebellion appointed a captain to return to their bondage:[§] but thou *art* [y] a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and [z] forsookest them not.

18 Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 [a] Yet thou, in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way, neither the pillar of fire by night, to show them light, and the way wherein they should go.

20 Thou gavest also thy [b] good Spirit[‖] to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they [c] lacked nothing: their clothes waxed not old, and their feet swelled not.*

22 Moreover, thou [d] gavest them kingdoms and nations, and didst divide them into corners:[†] so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also [e] multipliedst thou as the stars of heaven, and [f] broughtest them into the land concerning which thou hadst [g] pro-

A. M. 3560. B. C. 444.

a Ch. 8. 2.

b 2 Sam. 12. 16. 1 Kin. 21. 27. Is. 22. 12. Jonah 3. 5, 8. Joel 2. 12. & 1. 14.

c Jos. 7. 6. 1 Sam. 4. 12. Job 2. 12.

d Ezra 10. 1—12. ch. 13. 3, 23—30. 2 Cor. 6. 14—17.

* Heb. *strange children.*

e Prov. 28. 13. Jer. 3. 13. ch. 1. 6. Ezra 9. 6—15. Dan. 9. 3—19. 2 Chr. 30. 22. Lev. 26. 40. 1 John 1. 9.

f Ch. 8. 7, 8. Deut. 31. 11. 12.

† By prayer and praise.

‡ This is decidedly the most extraordinary religious service upon record. On the first day of the month, the people were assembled, as one man, at the feast of trumpets; chap. 8. 1. On the second was an assembly for studying the law, (ch. 8. 13.) and from that time till the last day of the meeting, (ch. 8. 18.) the reading and exposition of the word continued for six hours every day, with other six hours for confession of sin to God, and solemn religious worship, that is, of sacrifice, singing, and prayer; ch. 9. 3. On the tenth was the day of atonement; on the fourteenth began the feast of tabernacles, which lasted seven days; on the twenty-fourth, the people and rulers separated themselves from all idolatrous strangers, and concluded the service with a solemn covenant to observe the law of the Lord. —Ed.

g Or, *scaffold.* ch. 8. 4.

h Ps. 77. 1. & 130. 1. John 11. 43. Acts 7. 60.

§ Europeans cannot easily form an idea of the readiness with which an Asiatic assembly can sit down in an open field, court, or street. And though the European Jews do not now practise the Asiatic mode of sitting, yet there can be little doubt it must have been adopted here, as the request to "stand up" distinctly implies.—Ed.

i Is. 42. 8. & 43. 10. & 44. 6. Ps. 83. 18.

k Heb. 1. 3. John 5. 17. Col. 1. 17.

‖ The heathens partitioned the various departments of earth, air, and water, &c. to different gods, exercising separate, independent, and often opposing rule; the Spirit of God ascribes all to Jehovah alone.—Ed.

l Num. xxvii. Jos. vi—xxi. & 23. 14.

* Observing what is *right;* that is, what is ruled by the law of thine ownveracity. —Ed.

m Ex. 3. 7. & 2. 23. & 14. 10—31. Is. 63. 7—9. Acts 7. 19, 34.

† *Signs,* visible evidences of the divine wisdom, mercy, and power.—Ed.

n Ex. 18. 11. & 1. 11. & 5. 2, 7, 8. Job 40. 12.

‡ Not a mere title of honour, but a name descriptive of nature, as drawn from the evidences of providence.—Ed.

A. M. 3560. B. C. 444.

o Ex. 13. 21, 22. & 40. 36, 37. Num. 9. 15—23. Ps. 78. 14. & 105. 39. Is. 48. 21. & 63. 12, 13.

p Ex. xix, xx—xxxi. Lev. i—xxvii. Deut. iv—ix. Ezek. 20. 11. Ps. 147. 19, 20. Acts 7. 38.

q Heb. *laws of truth.* Ps. 19. 8—10. & cxix. Rom. 7. 12, 14.

r Ex. 16. 23. & 20. 8—11. & 31. 14—17. Lev. xxiii. Num. xxviii, xxix.

* Not then for the first time promulgated, for it was instituted in paradise, but then revived from that neglect into which it had fallen through the sinful forgetfulness of men.—Ed.

s Ex. 16. 14, 15. Deut. 8. 3. Ps. 78. 24, 25. & 105. 40, 41.

t Ex. 17. 6. Num. 20. 9, &c. 1 Cor. 10. 3, 4.

u Ex. 23. 23, 31. & 34. 11, 24. Deut. 1. 8. Heb. 6. 17.

† Heb. *which thou hadst lift up thine hand to give them.*

x Ps. 106. 6, 7, 13. Ex. 32. 9. 2 Kin. 17. 14.

‡ Israel's forgetfulness of the wisdom and deliverances of God, would scarcely be credible, if we did not know our own hearts. But let him that thinks it impossible Israel could have been so forgetful and ungrateful, only examine himself; and there he will find proof of the Scripture history, and see that "as face answereth to face, so the heart of man." Prov. 27. 19.—Ed.

§ Though the narrative, Num. 14. 4, merely expresses the wish for a captain to lead them back to slavery; when it is compared with this confession, the actual appointment is evident. But is it credible that any people could resolve to return to slavery? Most credible—an epicurean people would prefer any bondage to the want of luxuries. Ex. 16. 3. Phil. 3. 19.—Ed.

y Heb. *a God of pardons.* Num. 14. 18, 19. Ex. 34. 6, 7. Mic. 7. 18.

z 1 Kin. 6. 13. & 8. 57. Ps. 94. 14. Hos. 9. 12.

a Ezek. 20. 9, 14, 22. Ps. 106. 8. ver. 17.

b Num. 11. 25—27. Is. 63. 11. Ps. 143. 10.

‖ The Spirit is the only sufficient instructor. Neither to teachers, nor study, nor to genius, should we trust. The Spirit alone can teach us the things of Christ. John 14. 26. 1 Cor. 12. 3.—Ed.

c Deut. 2. 7. & 8. 4. & 29. 5. Ps. 34. 10. Luke 22. 35.

* Either from want of shoes, from fatigue, or from disease. Deut. 29. 5.—Ed.

d Ps. 44. 2, 3. & 66. 12. & 78. 54, 55. & 68. 12. & 105. 44. & 135. 10—12. & 136. 17—22. Jos. vi—xxi. Num 21. 21—25. Deut. 2. 26—36 & 3. 1—17. Acts 7. 45.

† Places of retirement, privacy, and safety, in which the corners and measurings were accurately and minutely marked, as indicative of my care to prevent disputes, and ensure quiet possession.—Ed.

e Num xxvi. Gen. 15. 5. & 22. 17.

f Ps. 44. 2, 3. Jos. iii—xxi.

g Gen. 12. 7. & 13. 15, 17. & 15. 18. & 17. 8. & 26. 3. & 28. 13—15. & 35. 12.

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sense of God's redeeming kindness powerfully instigates to charitable benevolence. But how often the institutions of God's word are unknown to the most of professors! What a multitude of things will diligent searchers of the scriptures find there, which they had forgotten, or had never duly considered! It will convince them of many negligences and ignorances. Well spent are those hours which are occupied in earnest conversing with God by his word. And happy is the effect, when such, as have access to it, speedily and cheerfully practise whatever they find therein commanded.



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d to their fathers, that they should go in
ossess *it*.
4 So the children went in and possessed
and, and thou [h] subduedst before them the
bitants of the land, the Canaanites, and
st them into their hands, with their kings,
the people of the land, that they might do
them as they would.
5 And they took [i] strong cities, and a fat
and possessed houses full of all goods,
ls digged,[†] vineyards, and olive-yards, and
trees in abundance: so they did eat, and
filled, and became fat, and delighted them-
s in thy great goodness.
6 Nevertheless they [k] were disobedient, and
led against thee, and [l] cast thy law behind
backs, and [m] slew thy prophets, which testi-
against them to turn them to thee, and
wrought great provocations.
7 Therefore thou [n] deliveredst them into
nand of their enemies, who vexed them:
in the time of their trouble, when they
unto thee, thou heardest *them* from heaven;
according to thy manifold mercies, thou
st them [o] saviours, who saved them out of
nand of their enemies.
8 But after they had [p] rest, they [q] did evil
before thee;[‡] therefore leftest thou them
e hand of their enemies, so that they had
dominion over them: yet when they re-
ed, and cried unto thee, thou heardest *them*
heaven; and [r] many times didst thou
er them according to thy mercies;
9 And [s] testifiedst against them, that thou
ghtest bring them again unto thy law: yet
dealt proudly, and hearkened not unto thy
nandments, but sinned against thy judg-
s, (which [u] if a man do, he shall live in
;) and withdrew the shoulder, and harden-
eir neck, and would not hear:
30 Yet many years didst thou [x] forbear them,
[y] testifiedst against them by thy Spirit[§] in
prophets; yet would they not give ear:
efore gavest thou them into the hand of the
le of the lands.
31 Nevertheless, for thy [z] great mercies' sake
didst not utterly consume them, nor for-
them; for thou *art* [a] a gracious and merci-
God.
32 Now therefore, [b] our God, the great, the
nty, and the terrible God,[‖] who keepest cove-
and mercy, let not [c] all the [*] trouble seem

A. M. 3560.
B. C. 444.

h Ver. 22. Num. 21, 21—35. Jos. vi—xii.

i Num. 13. 28. Deut. 3. 5. & 9. 1—10. & 6. 10, 11. & 9. 1. & 11. 9—12. & 32. 13. Ex. 3. 8.

* Or, *cisterns.*

† The importance of wells in countries without, or even approaching the tropics, is generally very great. In more northern or southern latitudes, abundance of water renders its value less perceptible.—*Note.* Just so, in settled and supplied churches, the possession of a gospel ministry and ordinances is slightly estimated, but in less favourable circumstances, the want is severely felt.—Ed.

k Ps. 78. 56—58. & 106. 34—43. Ezek. xx. 8. Judg. ii. 11, &c. 2 Kin. 17. 7—17.

l Ezek. 23. 35. Ps. 50. 17. 1 Kin. 14. 9.

m 1 Sam. 22. 21. 1 Kin. 18. 10. & 19. 2. 2 Chr. 21. 22. & 36. 15, 16. Jer. 26. 8—24. Mat. 21. 35. & 23. 34, 37. 1 Thes. 2. 15.

n Judg. 2. 14. 18. & iii. iv. vi. x—xii. xvi. Ps. 106. 40—46. Lev. 26. 14—39. Deut. 28. 15—68. & 32. 21—26.

o 2 Kin. 13. 5. & 14. 27. Obad. 21. Judg. 2. 18. & 3. 9, 15. & 4. 6. & 6. 14. & 11. 32. & 13. 5. 1 Sam. 7. 10.

p Jos. 11. 15. Judg. 3. 11, 30. & 5. 31. & 8. 28.

q Deut. 32. 15—26. Judg. 2. 19. & iii—xi.

‡ How strange, that rest should lead to rebellion against God; but such has been human nature in all generations, calling upon God in the storm, forgetting him in the calm.—Ed.

r Ver. 17, 27. Judg. 2. 18. & 10. 16. Lam. 3. 22. Ps. 106. 43.

s 2 Kin. 17. 13. 2 Chr. 36. 15. Hos. 6. 5. Jer. 25. 3—7. & 7. 25. & 26. 5. & 32. 33.

t Amos 3. 12. Jer. 18. 7, 8. 2 Chr. 24. 19.

u Lev. 18. 5. Ezek. 20. 11. Luke 10. 28. Gal. 3. 12. Rom. 10. 5.

x Rom. 2. 4. 2 Pet. 3. 9. Ps. 86. 15.

y 2 Kin. 17. 13. 2 Chr. 36. 15. 1 Pet. 1. 11. 2 Pet. 1. 21. Is. lxiii. Acts 7. 51.

§ How beautifully does the Old Testament coincide with the New in the doctrine of the Holy Spirit, as the fountain of all witness for God, John 15. 26. 1 John 5. 6.—Ed.

z Ps. 106. 8. Ezek. 20. 11, 14, 22.

a 2 Kin. 13. 23. 2 Chr. 30. 9. Ps. 86. 15. Ex. 34. 6, 7. ver. 17, 19.

b Ch. 1. 5. Dan. 9. 4. Ps. 105. 8.

‖ *Terrible* to sinners, to enemies, and even to believers, because of their acknowledged imperfections.—Ed.

c 2 Chr. xxvii. & 32. 1—22. xxxiii. xxxv, xxxvi. 2 Kin. xxiv, xxv. Ezra iv, v. ch. ii—vi.

* Heb. *weariness.*

A. M. 3560.
B. C. 444.

* Heb. *that hath found us.*

d 2 Kin. 15. 19, 29. & 17. 3. Is. 7. 17, 18. & 8. 7, 8.

e Deut. 32. 4. Job 34. 21. Lam. 1. 18. & 3. 39. Dan. 9. 14.

f Dan. 9. 8, 10, 11. Ps. 106. 6, 7. 2 Chr. xxi. xxiv, xxv, xxvii, xxxiii, xxxvi.

g Deut. 32. 12—18. & 28. 47. Rom. 2. 4, 5.

† Every kingdom is bound, as such, to serve Christ, and will stand accountable to God for any neglect or resistance of this great end of their creation.—Ed.

h Deut. 28. 48. 2 Chr. 12. 8. Ezra 9. 9. * c tributary to the Persians.

i Ezra 6. 8. & 7. 24. Deut. 28. 33.

k Deut. 28. 31, 43, 51. ch. 5. 3—5.

‡ There were no written laws, no constitutional charter, the sole law was the will of the king.—Ed.

l Ver. 34—37. 2 Chr. 15. 12, 13. & 29. 10. & 34. 30, 31. Deut. 29. 12—15. Ezra 10. 3. Is. 44. 5. & 55. ch. 10. 29.

§ Heb. are at the sealing.

A. M. 3560.
B. C. 444.

* Heb. *at the sealings.*

† Three orders, princes, Levites, and priests, are appointed to seal the covenant, (ch 9 38,) as representatives and chiefs of the nation. When they come to seal, however, this order is reversed; and, after the governor, who seals first, for example, the sealing is in the order of priests, Levites, and princes. A change not without meaning, as a memorial that the vanity of precedence should find no place in the service of God. Jam. i. 1—4.—Ed.

a Ch. 1. 2.

b Or, *the governor.* ch. 7. 65, 70. Ezra 2. 63. & 1. 8.

c Ch. 11. 11, & 12. 1—7.

‡ Chief fathers among them.

d Chief ones. ch. 12. 8, 9.

e Ch. 11. 15, 22.

little before thee * that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the [d] time of the kings of Assyria unto this day.

33 Howbeit thou *art* [e] just in all that is brought upon us; for thou hast done right, but we have done wickedly.

34 Neither have [f] our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they [g] have not served thee in their kingdom,[†] and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them; neither turned they from their wicked works.

36 Behold, we *are* [h] servants this day; and *for* the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto [i] the kings whom thou hast set over us because of our sins: also they [k] have dominion over our bodies, and over our cattle, at their pleasure,[‡] and we *are* in great distress.

38 And [l] because of all this we make a sure *covenant*, and write *it*; and our princes, Levites, *and* priests, [§] seal *unto it*.

## CHAPTER X.

(1) *A list of those who subscribed the covenant:* 1—28. (2) *The points of duty included in the covenant:* 29—39.

NOW [*] those that sealed [†] *were*, [a] Nehemiah [b] the Tirshatha, the son of Hachaliah, and Zidkijah,

2 [c] Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* [‡] the priests.

9 And the [d] Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, [e] Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

REFLECTIONS UPON CHAP. IX.—It is a great mercy when God's word burdens consciences with a sense of their sins; and when reformation from sin, fasting for it, go hand in hand. Those fasts are made profitable in which souls are afflicted for their sins, the bands of wickedness are loosed, intimate fellowship with God enjoyed, and in which God's goodness leads to repentance. What multitudes of mercies to us, and to our fathers, may a diligent observer in providence discover! What gracious calls and covenants! What deliverance, direction, provision, and establishment! What giving of the law and of the promises! What warnings against, and pardons of, our sins! What amazing patience and long suffering! What well-timed and well-adjusted corrections! And it is necessary to confess our fathers' iniquities as well as our own, or we make ourselves heirs to them, and shall share in the punishment of them. We must likewise search out the aggravations of our sins, and seek not to exculpate ourselves, but to justify God. O what a root of wickedness and wo is the pride of men's heart! Often by it we revolt from the free and honourable service of God into the basest slavery. But God's infinite mercy, and his constant adherence to his new covenant with Christ, and in him with us, ought to encourage us to return to him under the deepest sense of our provocations. And solemn evangelical covenanting with God is peculiarly proper when we have notoriously departed from him, are sharply corrected by him, and earnestly desire to return to him.

14 The chief of the people; [f] Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, [g] Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ [h] And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one [i] having knowledge, and having understanding;*

29 They [k] clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given [l] by Moses the servant of God, and to [l] observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give [m] our daughters unto the people of the land, nor take their daughters for our sons:

31 [n] And *if* the people of the land bring ware or any victuals on the sabbath-day to sell, *that* we would not buy it of them on the sabbath, or on the holy-day; and *that* we would leave the [o] seventh year, and the [p] exaction of [‡] every debt.[§]

32 Also we made [q] ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;[‖]

33 For the [r] show-bread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we [s] cast the lots among the priests, the Levites, and the people, for the [t] wood-offering,* to bring *it* into the house of our God, after the houses of our fathers, [u] at times appointed, year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And [x] to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

A. M. 3560. B. C. 444.

f Ch. 7. 8—24. Ezra 2. 3—19. Only the chief of the priests, Levites, and people, subscribed it.

g Ch. 7. 22.

h Ezra 2. 42—61. & x. ch. 7. 45—65. & 13. 3, 30. 2 Cor. 6. 14—17.

i Jer. 4. 2. Eccl. 3. 1, 2.

* This covenant was acknowledged by all whose education and attainments enabled them to form a judgment of its requirements and obligations. None, however, sealed but the nobles; the rest gave in their adhesion by a solemn acknowledgment, that "cursed is every one that continueth not in all things written in the book of the law to do them," and a solemn vow, that, through the grace which they sought by sacrifice and prayer, they would observe it to the end. Ps. 119. 33, 34.—Ed.

k Deut. 29. 12, 14, 18. ch. 5. 12, 13. Ps. 119. 106. 2 Chr. 15. 12. & 34. 31, 32.

† Heb. *by the hand of.*

l Deut. 4. 2. & 5. 31. & 12. 32. Ps. 119. 5, 6, 32. John 15. 14. Luke 1. 6. 1 Cor. 15. 58. Tit. 2. 11—14. Acts 24. 16. 2 Cor. 1. 12.

m Ex. 34. 16. Deut. 7. 3. Gen. 6. 2. Ezra 9. 1—3. & 10. 10—12.

n Ex. 20. 10. & 12. 16. Lev. 23. 3, 21, 35. & 16. 29. Deut. 5. 12. ch. 13. 15—22. Jer. 17. 21.

o Ex. 23. 10, 11. Lev. 25. 4.

p Ch. 5. 7. Deut. 15. 1, 2. Is. 58. 6.

‡ Heb. *every hand.*

§ That is, such debts as the empoverished people owed to the rich—a relaxation of right, which mercy still requires of believers, because they ask of God to forgive them the debts they cannot pay to him. Mat. 6. 12.—Ed.

q Gen. 28. 22. Prov. 3. 9, 10. 2 Sam. 24. 24.

‖ The law (Ex. 30. 12.) has been adduced to authorize an annual poll-tax of half a shekel, for the tabernacle or temple service; but there appears, in the law itself, no authority for an annual tax upon any, but merely one payment from males on arriving at the age of twenty. This annual payment of half a shekel, was, therefore, not the Mosaic ordinance modified, but an ordinance of the nobles, Levites, and priests, and, most probably, sanctioned by some of the cotemporary prophets.—Ed.

r Lev. 24. 5—10. & 4. 13—21. & xvi. 2 Chr. 2. 4. & 29. 5—14. Num. xv, xxviii, xxix.

s Prov. 18. 18. & 16. 33. 1 Chr. xxiv—xxvi.

t Ch. 13. 30. Lev. 6. 12. 1 Sam. 2. 15. Is. 40. 16 with Jos. 9. 27. 1 Chr. 9. 2.

* The furnishing of wood for the temple, was the duty of the Nethinims, (Ezra 8. 20.) but as few of them returned from Babylon, (Ezra 2. 58. Neh. 7. 60.) this draft from the Levites and people, became necessary to supply their places. In the time of Josephus (Bell. iii. c. 17. § 6.) the day of the wood-offering had become a feast day.—Ed.

u Lev. xxiii. Num. xxviii, xxix. Ex. 23. 14—17. & 34. 22.

x Ex. 23. 19. & 34. 26. Lev. 19. 23. Deut. xxvi.

A. M. 3560. B. C. 444.

y Ex. 13. 2, 12, 13. Lev. 27. 27. Num. 18. 15, 16. Deut. 12. 6.

z Num. 18. 8—19. 1 Cor. 9. 6—14. Gal. 6. 6.

a Lev. 23. 17. Num. 15. 19—21. & 18. 12, &c. Deut. 18. 4. & 26. 2.

b 1 Chr. 9. 26. 2 Chr. 31. 11, &c.

c Lev. 27. 30, 32. Deut. 14. 22. 2 Chr. 31. 5, 6, 12. ch. 13. 12. Num. 18. 24—30.

d Num. 18. 24—29.

* This was enjoined Num. 18. 26. the whole covenant being an abridgment or popular memorandum of certain Mosaic ordinances, with such additions (ver. 32, 34,) as the present circumstances rendered necessary.—Ed.

e Deut. 12. 6, 11, 17. & 14. 23. Mal. 3. 8.

f Heb. 10. 25. Ps. 137. 5, 6. & 122. 9. & 27. 4. & 84. 10. Deut. 12. 19. ch. 13. 10.

36 Also the [y] first-born of our sons, and of our cattle, (as *it is* written in the law,) and the firstlings of our herds and of our flocks, to bring to the house of our God, [z] unto the priests that minister in the house of our God:

37 And [a] *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, [b] to the chambers of the house of our God; and the [c] tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, [d] when the Levites take tithes: and the Levites shall bring up the tithe of the tithes* unto the house of our God, to the chambers, into the treasure-house.

39 For the children of Israel and the children of Levi [e] shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we [f] will not forsake the house of our God.

## CHAPTER XI.

(1) *The peopling of Jerusalem by lot:* 1, 2. (2) *A list of the principal men who dwelt there:* 3—19. (3) *Where the rest of the Jews dwelt:* 20—36.

A. M. 3560. B. C. 444.

a Ch. 7. 4, 5. Ps. 122. 5.

b Prov. 18. 18. ch. 10. 34. Judg. 20. 9, 10. 1 Chr. 6. 61. & xxiv—xxvi. Acts 1. 24, 25.

c Ver. 18. Is. 48. 2. & 52. 1. Mat. 4. 5. & 27. 53.

* Called *holy*, not as possessing any infused holiness, which was impossible in wood and stone, and only possible with beings, made after the image of the holy God: but *holy* in the sense of special separation and dedication to the service of God.—Ed.

d Commended, thanked, and prayed for them. Deut. 24. 13. 1 Kin. 8. 47. 1 Chr. 16. 43.

e Judg. 5. 9. Ps. 110. 3.

† Because it was a service of great danger, yet of the greatest importance, Jerusalem being the chief seat of religion, government, commerce, retreat, and defence.—Ed.

f Ch. 7. 60, 73. Ezra 2. 43, 55, 58, 70. 1 Chr. 9. 2—19.

g Pharez. Gen. 38. 29. 1 Chr. 9. 4. Ruth 4. 18. Num. 26. 20, 21.

h Gen. 38. 5. 1 Chr. 9. 5.

i 1 Chr. 9. 6.

‡ Men of activity.

k 1 Chr. 9. 7—9.

1 A N D the [a] rulers of the people dwelt at Jerusalem: the rest of the people also [b] cast lots, to bring one of ten to dwell in Jerusalem the [c] holy city,* and nine parts *to dwell* in *other* cities.

2 And the people [d] blessed all the men that [e] willingly offered themselves to dwell at Jerusalem.†

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, [f] Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [g] Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hasaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of [h] Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* [i] four hundred threescore and eight [‡] valiant men.

7 And these [k] *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed,

REFLECTIONS UPON CHAP. X.—It is honourable to be solemnly and publicly bound in the service of God; and especially is it becoming when they, who have the lead in civil or sacred offices, or in solemn fasting, are correspondently forward in regular covenanting with God. But, in all our covenants of duty, a respect must be had to all God's commandments; and a peculiar guard be placed over those temptations which we have seen to be the occasion of other men's falls, and to prove most dangerous to ourselves. They ought to be framed in direct opposition to that of which we have been guilty, or to which we are most likely



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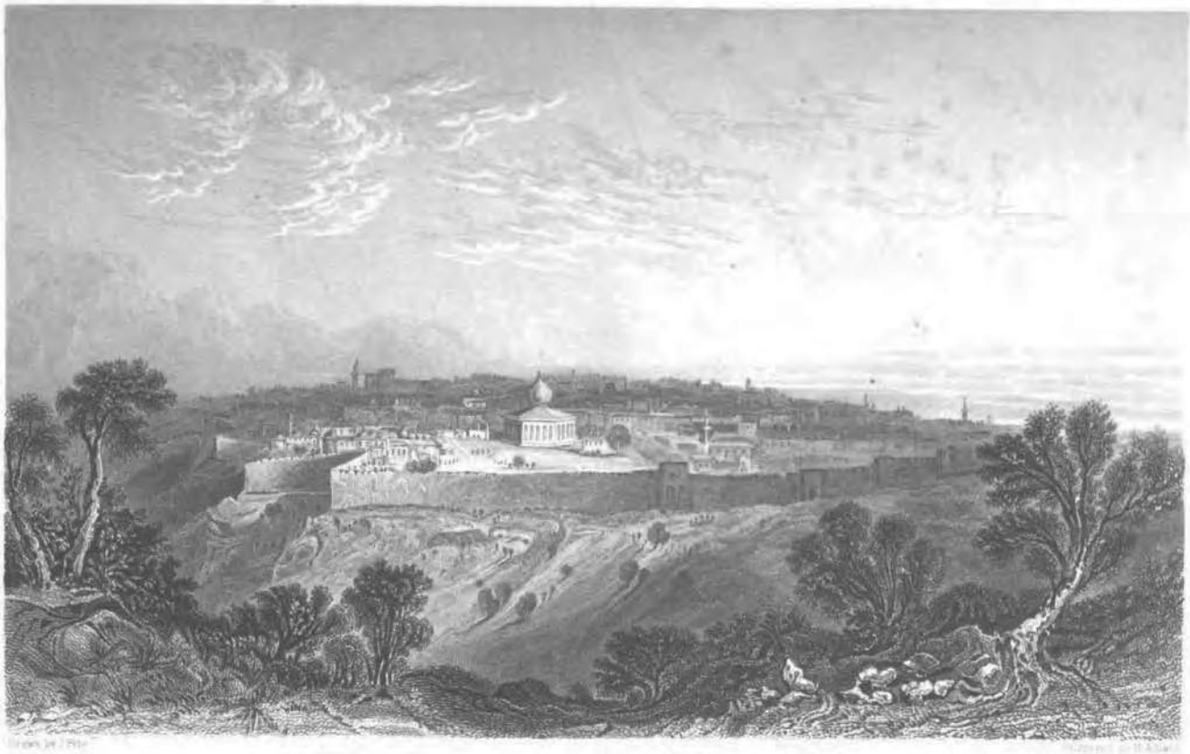

JERUSALEM.





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e son of Pedaiah, the son of Kolaiah, the son
Maaseiah, the son of Ithiel, the son of Jesaiah.
8 And after him Gabbai, Sallai, nine hun-
ed twenty and eight.
9 And Joel the son of Zichri *was* their [l]over-
er; and Judah the son of Senuah *was* second
er the city.
10 [m]Of the priests:* Jedaiah the son of Joiarib,
achin.
11 Seraiah the son of Hilkiah, the son of
eshullam, the son of Zadok, the son of Me-
ioth, the son of Ahitub, *was* the [n]ruler of
e house of God.†
12 And their brethren that did the work of
e house *were* eight hundred twenty and two:
d Adaiah the son of Jeroham, the son of
elaliah, the son of Amzi, the son of Zechariah,
e son of Pashur, the son of Malchiah,
13 And his brethren, chief of the fathers,
o hundred forty and two: and Amashai the
n of Azareel, the son of Ahasai, the son of
eshillemoth, the son of Immer,
14 And their brethren, mighty men of valour,
n hundred twenty and eight: and their over-
er *was* Zabdiel, ‡the son of *one of* the great
en.§
15 Also [p]of the Levites: Shemaiah the son
Hashub, the son of Azrikam, the son of
lashabiah, the son of Bunni;
16 And Shabbethai and Jozabad, of the
ief of the Levites, ‖*had* the oversight of the
outward business* of the house of God.
17 And Mattaniah the son of Micha, the
n of [r]Zabdi, the son of Asaph, *was* the
rincipal to begin the thanksgiving in prayer;†
d Bakbukiah the second among his brethren,
d Abda the son of Shammua, the son of
alal, the son of Jeduthun.
18 All the Levites in the [s]holy city *were*
o hundred fourscore and four.
19 Moreover, the porters, Akkub, Talmon,
d their brethren that kept ‡the gates, *were*
hundred seventy and two.
20 ¶ [t]And the residue of Israel, of the
riests *and* the Levites, *were* in all the cities
Judah, every one in his inheritance.
21 [u]But the Nethinims dwelt in §Ophel:
d Ziha and Gispa *were* over the Nethinims.
22 The overseer also of the Levites at
erusalem *was* Uzzi the son of Bani, the son
Hashabiah, the son of Mattaniah, the son
Micha: of the sons of Asaph, the singers
ere over [x]the business of the house of God.‖
23 For *it was* [y]the king's commandment
oncerning them, that a *certain portion† should
e for the singers, due for every day.

A. M. 3560.
B. C. 444.

l Gen. 19. 9. 2 Chr. 2. 18. & 34. 12. Acts 20. 28.

m 1 Chr. 9. 10—13.

* The order of David. (1 Chr. xxiv.) required the regular attendance of the priests in courses; but each course was accustomed to retire to their respective cities, when their time of service was expired: these had relinquished their homes to partake with their brethren in all their toils and dangers, and to encourage them by their example of devotedness to their country, and piety to God.—Ed.

n Or, *duke*. 1 Chr. 9. 11. 2 Chr. 19. 11. & 31. 13. Num. 3. 32.

† Most probably the same called "captain of the temple," Acts 4. 24. An officer whose duty was to preserve order, suppress disturbances, and protect the worshippers.—Ed.

o In all 1192. 1 Chr. 9. 13.

‡ Or, *the son of Hagedolim.*

§ The margin renders it as a proper name, which appears preferable to that in the text.—Ed.

p 1 Chr. 9. 14—19.

‖ Heb. were *over.*

q 1 Chr. 26. 29. ch. 10. 39.

* Providing all that it was necessary to purchase from merchants or husbandmen for the service of the temple—and, probably, for keeping the exterior of the walls, roof, and approaches, in order.—Ed.

r Zichri. 1 Chr. 9. 15. ch. 7. 44.

† Precentor, to give the key note and air in singing the praises of God.—Ed.

s 1 Kin. 11. 13. Ezra 9. 8. Is. 48. 2. & 52. 1. Dan. 9. 24. Rev. 11. 2. ver. 1.

‡ Heb. *at the gates.*

t 1 Chr. 9. 17, 18.

u Ver. 3. 1 Chr. 9. 2. 2 Chr. 27. 3. & 33. 14. ch. 3. 26, 27, 31.

§ Or, *the tower.*

x Ch. 12. 8, 9.

‖ It is a curious fact, that skilful musicians were the persons selected, in the days of Josiah, to oversee the carpenters and masons in the repairs of the temple. See note on 2 Chr. 34. 12. Some similar appointment they seem to have had in the days of Nehemiah also.—Ed.

y Ezra 6. 8, 9. & 7. 20—24.

* Or, *a sure ordinance.*

† The king of Persia, knowing, most probably from the habits of the Jews, (Ps. 137. 1—4.) that singing constituted an essential portion of the temple-service, had assigned a fixed salary to the choir.—Ed.

A. M. 3560.
B. C. 444.

z Gen. 38. 30. Num. 26. 20.

a 1 Chr. 18. 17. & 23. 28. A deputy in civil causes, or assistant to the governor.

* Rather "by the king's authority," that is, not by appointment of Nehemiah, but, by direct commission from the king.—Ed.

b Gen. 23. 2. Jos. 10. 3. & 14. 15. & 15. 54.

c Dimonah, Jos. 15. 22.

d Kabzeel, Jos. 15. 21.

e Jos. 15. 28. & 19. 2.

f Jos. 15. 27.

g Jos. 15. 28. & 19. 2, 3.

h Judg. 20. 1. 1 Kin. 4. 25.

i Jos. 15. 31. & 19. 5. 1 Sam. 27. 6. & 30. 1.

k Jos. 15. 32. Judg. 20. 45.

l Jos. 15. 33. & 19. 41.

m Jos. 10. 3. & 15. 35.

n Jos. 15. 34.

o Jos. 15. 39. & 10. 5, 3.

p Jos. 10. 10. & 15. 33.

q Jos. 15. 1. Judg. 20. 1.

r Jos. 18. 24.

† Or, *of Geba.*

‡ *Geba*, a Levitical city about 14 miles north-west of Jerusalem. *Michmash* was situated, according to Eusebius, nine miles north of Jerusalem. It was famous as the scene of the rout of the Philistines by Jonathan and his armour-bearer. 1 Sam. 14. 5. And also as the encampment of Sennacherib, when he invaded Judea. Is. 10 28. It remained a village till the fifth century, but was so utterly destroyed by the Saracens that not a vestige remains.—Ed.

§ Or, *to Michmash.*

s Ch. 7. 37. Jer. 1. 1. t 2 Sam. 4. 3.

u 1 Sam. 13. 18.

x 1 Chr. 6. 12. ch. 7. 37.

y 1 Chr. 4. 14.

z Gen. 49. 7. Josh. xxi.

24 And Pethahiah the son of Meshezabeel, of the children of [z]Zerah the son of Judah, *was* [a]at the king's hand* in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at [b]Kirjath-arba, and *in* the villages thereof, and at [c]Dibon, and *in* the villages thereof, and at [d]Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at [e]Moladah, and at [f]Beth-phelet,

27 And at [g]Hazar-shual, and at [h]Beer-sheba, and *in* the villages thereof,

28 And at [i]Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at [k]En-rimmon, and at [l]Zareah, and at [m]Jarmuth,

30 [n]Zanoah, Adullam, and *in* their villages, at [o]Lachish, and the fields thereof, at [p]Azekah, and *in* the villages thereof. And they dwelt from [q]Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin [r]from †Geba ‡*dwelt* at §Michmash, and Aija, and Beth-el, and *in* their villages,

32 *And* at [s]Anathoth, Nob, Ananiah,

33 Hazor, Ramah, [t]Gittaim,

34 Hadid, [u]Zeboim, Neballat,

35 [x]Lod, and Ono, the [y]valley of craftsmen.

36 [z]And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

## CHAPTER XII.

(1) *The priests and Levites who returned from Babylon with Zerubbabel:* 1—9. (2) *The succession of the high priests after the captivity:* 10, 11. (3) *The next generation of the other chief priests:* 12—21. (4) *A list of the most eminent Levites in Nehemiah's time:* 22—26. (5) *The dedication of the wall and city of Jerusalem:* 27—43. (6) *The treasurers to collect the Levitical revenues, and of the singers and porters:* 44—47.

A. M. 3560.
B. C. 444.

a Ezra 2. 1.

b Neh. 10. 2. & 8. 4, 7. & 9. 4, 5. ver. 12—21.

c Or, *Melicu*, ver. 14.

d Or, *Shebaniah*, ver. 14.

e Or, *Harim*, ver. 15.

f Or, *Meraioth*, ver. 15.

g Or, *Ginnethon*, ver. 16.

h Or, *Miniamin*, ver. 17.

i Or, *Moadiah*, ver. 17.

k Or, *Sallai*, ver. 20.

l Ch. 10. 9—13. & 8. 7. & 9. 4.

m That is, *psalms of thanksgiving*, ch. 11. 22.

n Ezra 2. 2. & 2. 2. & 10. 18.

o Ch. 12. 4, 7, 25. & 3. 1, 32, 21, ver. 22.

NOW these *are* the [a]priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: [b]Seraiah, Jeremiah, Ezra,

2 Amariah, [c]Malluch, Hattush,

3 [d]Shechaniah, [e]Rehum, [f]Meremoth,

4 Iddo, [g]Ginnetho, Abijah,

5 [h]Miamin, [i]Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 [k]Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests, and of their brethren, in the days of Jeshua.

8 Moreover, the Levites: [l]Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over [m]the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶ And [n]Jeshua begat Joiakim, Joiakim also begat [o]Eliashib, and Eliashib begat Joiada,

be tempted. And plainness and caution are indispensably necessary in the hole frame of them, that all who swear them, or are bound by them, may readily ow what obligations they come under.



REFLECTIONS UPON CHAP. XI.—The church of God, even on earth, ought to be a *holy city*. And, since Jesus her great ruler, and his apostles and prophets, dwell in her, men ought cheerfully to fix their residence there. But, alas! re-



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11 And Joiada begat Jonathan, and Jonathan begat Jaddua.[o]

12 And in the days of Joiakim were priests, the chief of the fathers: [p] of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, [q] Adnah; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, [r] Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites, in the days of [s] Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers; also the priests, to the reign of [t] Darius the Persian.[†]

23 The sons of Levi, the chief of the fathers, *were* written in the book of the [u] Chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: [x] Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, [y] according to the commandment of David [z] the man of God, ward over against ward.

25 [b] Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters, keeping the ward at the [‡] thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 ¶ And at the [c] dedication of the wall [§] of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both [d] with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the [e] plain country round about Jerusalem, and from the villages of [f] Netophathi;

29 Also from the [g] house of Gilgal, and out of the fields of [h] Geba and Azmaveth: for the singers had builded them [i] villages round about Jerusalem.

30 And the priests and the Levites [k] purified[o] themselves, and purified the people, and the gates, and the wall.

31 Then I brought up [l] the princes of Judah upon the wall, and appointed [m] two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the [n] dung-gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah;

35 And *certain* of the priests' sons [o] with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the [p] musical instruments of David the man of God, and [q] Ezra the scribe before them.

37 And at the [r] fountain-gate, which was over against them, they went up by the [s] stairs[t] of the city of David, at the going up of the wall, above the house of David, even unto the [t] water-gate eastward.

38 And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the [u] tower of the furnaces, even unto the [x] broad wall;[‡]

39 And from above the [y] gate of Ephraim, and above the [z] old gate, and above the [a] fish-gate, and the [b] tower of Hananeel, and the tower of Meah, even unto the sheep-gate; and they stood still in the [c] prison-gate.

40 So stood the [d] two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers [§] sang loud, with Jezrahiah *their* overseer.

43 Also that day they [e] offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the

A. M. 3560. B. C. 444.

[o] The dates of the accession of the several high priests, after the time of Nehemiah, cannot be precisely ascertained. But as Jaddua did not accede till the time of Alexander of Macedon, about 100 years after Nehemiah's commission, this verse has been ascribed to a later writer than Nehemiah. There is, however, no necessity for this conjecture. Nehemiah might well have been cup-bearer to Artaxerxes at 25, and, at the age of 125 or upwards, have written, or caused to be written, this, as well as the foregoing genealogy. This is that Jaddua, who is said by Josephus (Antiq. l. xi. c. 8.) to have come out to meet Alexander on his march from the siege of Tyre to the destruction of the Persian empire; whom Alexander declared he had seen in a dream; to whom he did obeisance as a priest of God; whom he accompanied into the temple of Jehovah to offer sacrifices; who showed him the prophecies of Daniel, by which he was encouraged to proceed upon his warlike enterprise; and who obtained from the triumphant conqueror many favours for the Jews which he denied to the Samaritans.—Ed.

[p] Ver. 1—7.

[q] Ezra 10. 31.

[r] Ezra 10. 37.

[s] Ver. 10, 11.

[t] The last of that monarchy. Dan. 8. 21, 22.

[†] Darius Codomannus was the monarch overthrown by Alexander; but as the regular course of the book seems to terminate with Darius Nothus, he, in the opinion of Hales, is *Darius the Persian*.—Ed.

[u] 1 Chr. 9. 14, &c.

[x] Ver. 8. ch. 9. 4. & 8. 7. & 10. 9—13.

[y] 1 Chr. xxiv—xxvi.

[z] Judg. 13. 6. 2 Chr. 8. 14.

[a] Ezra 3. 10, 11. 1 Chr. 25. 3.

[b] Ver. 8, 9. 1 Chr. 9. 14, 17.

[‡] Or, *treasuries*, or *assemblies*.

[c] Deut. 20. 5. Ps. 30, title.

[§] All acts of religion may become, either so formal, or so superstitious, or so sensualised, that they cease to be relished by the spiritually minded. The abuse of any thing, is, however, no valid reason against its use; and, accordingly, the completed wall was considered by Nehemiah a proper subject of solemn dedication to God.—Ed.

[d] 1 Chr. 25. 1, 6. & 15. 28. & 16. 42.

[e] Ch. 6. 2.

[f] 1 Chr. 2. 54.

[g] Deut. 11. 30. Jos. 4. 19.

A. M. 3560. B. C. 444.

[h] Jos. 21. 17.

[i] Ezra 2. 24.

[k] Ex. 19. 10, 15. Gen. 35. 2. 2 Chr. 29. 5, 34. Ezra 6. 20, 21. Num. 19. 7, 9.

[o] *Purified themselves*, by washing their clothes and abstinence; and "the people," by inculcating their own example. They purified the gate and wall, by removal of rubbish, and, probably, by sprinkling the water of purification. Num. 8. 6, 7, 21. & 19. 9.—Ed.

[l] 1 Chr. 13. 1. & 28. 1. 2 Chr. 5. 2.

[m] Ver. 31—38, 40—42.

[n] Ch. 2. 13. & 3. 13, 14.

[o] Num. 10. 2, 8. 2 Chr. 5. 12. & 13. 12. Jos. 6. 4.

[p] Ver. 24. 1 Chr. 16. 42. & 25. 5. 2 Chr. 5. 14.

[q] Ezra 7. 1, 11. ch. 8. 1—6.

[r] Ch. 2. 14. & 3. 15.

[s] Ch. 3. 15. 2 Sam. 5. 7

[†] Jerusalem was built upon hills, some parts of which were very precipitous, and, consequently, to some places the ascent was only by stairs. Some striking examples of this construction occur in the great commercial city of Bristol, and the beautiful retreat of Torquay.—Ed.

[t] Ch. 3. 26. & 8. 1, 3, 16.

[u] Ch. 3. 11.

[x] Ch. 3. 8.

[‡] Such walls are generally constructed with a strong front of masonry, surmounted by a parapet for purposes of defence; then within is generally a lower wall, and the space between these two, being filled up, a road is made with stones and earth, so as to form both a place for soldiers and a passage for footmen, and often for carriages.—Ed.

[y] 2 Kin. 14. 13. ch. 8. 16.

[z] Ch. 3. 6.

[a] Ch. 3. 3.

[b] Ch. 3. 1. Jer. 31. 38. John 5. 2.

[c] Ch. 3. 31. Jer. 32. 2.

[d] Ver. 31, 32.

[§] Heb. *made their voice to be heard.*

[e] 1 Chr. 29. 21. 2 Chr. 29. 27. & 7. 7. Ex. 15. 1—21. Ezra 3. 13. Mat. 21. 9, 15. Col. 3. 16. Eph. 5. 19. Jam. 5. 13.

gard to carnal advantages or sinful liberties, or fear of persecution or expense, often keep many from the church or cause of God! It reflects great honour on magistrates and ministers, when they take special care of the chief stations in nations and churches, and readily show themselves patterns of self-denial and holy resolution. If God distinguish them with honour, they should distinguish themselves by zeal for his cause. And they, who for God's glory forego their own advantage, shall never lose their reward; while those, who only commend duty, but do not practise it, shall be ashamed. How commodiously God disposes of men into their various habitations! In all situations, therefore, they ought to accommodate their circumstances to his honour; and always live as strangers and pilgrims on this earth, who have here no continuing city, but look for one to come, the builder and maker of which is God.



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dren rejoiced; so that the joy of Jerusalem heard even afar off.

4 ¶ And at that time were some appointed the [f] chambers for the treasures, for the rings, for the first-fruits, and for the tithes, gather into them, out of the fields of the s, the portions [g] of the law for the priests Levites: [e] for Judah rejoiced for the priests for the Levites [†] that waited.

5 And both the singers and the porters the ward of their God,[‡] and the ward of purification, [h] according to the command- t of David, *and* of Solomon his son.

6 For in the days of David [i] and Asaph ld *there were* chief of the singers, and songs raise and thanksgiving unto God.

7 And all Israel, in the days of Zerubbabel, in the days of Nehemiah, [k] gave the por- s of the singers and the porters, every day portion: and they [‖] sanctified *holy things* the Levites; [‖] and the Levites sanctified unto the children of Aaron.[‖]

## CHAPTER XIII.

*The people separate themselves from the Moabites, Ammonites, and others: Nehemiah turns out Tobiah the Ammonite from his lodging in the temple ers, which had been basely allotted to him by Eliashib the high priest: 4—) He secures to the Levites the better payment of their dues: 10—14. (3) strains the profanation of the sabbath: 15—22. (4) He forbids the marry- heathen women: 23—31.*

N that day[o] [a] they read in the book of Moses in the [†] audience of the people; and ein was found written, [b] that the Ammonite the Moabite should not come into the regation of God for ever;[‡]

Because they [c] met not the children of el with bread and with water, but [d] hired am against them, that he should curse : howbeit our God [e] turned the curse into ssing.

Now it came to pass, when they [f] had heard aw, that they separated from Israel all the ed multitude.

¶ And before this, [h] Eliashib the priest, ing the oversight of the chamber of the e of our God, *was* allied unto [‖] Tobiah;

And he had prepared for him [k] a great mber, where aforetime they laid the meat- ings, the frankincense, and the vessels, and tithes of the corn, the new wine, and the [‖] which was commanded *to be given* to the tes, and the singers, and the porters,) and offerings of the priests.

But in all this *time* [m] was not I at Jeru- : for [n] in the two and thirtieth year of xerxes king of Babylon[‖] came I unto the king, and [o] after certain days [†] obtained I leave of the king.

7 And I came to Jerusalem,[‡] and [o] understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the [p] courts of the house of God.

8 And it grieved me sore; therefore [q] I cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and they [r] cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that [s] the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one [t] to his field.[‖]

11 Then [u] contended I with the rulers, and said, [x] Why is the house of God forsaken? And I gathered them[‖] together, and set them in their [‖] place.

12 Then [y] brought all Judah the tithe of the corn, and the new wine, and the oil, unto the [†] treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah; and [‡] next to them *was* Hanan the son of Zaccur, the son of Mattaniah; for they were counted [a] faithful; and [‖] their office *was* to distribute unto their brethren.

14 [a] Remember me, O my God, concerning this, and wipe not out my [‖] good deeds that I have done for the house of my God, and for the [•] offices thereof.[†]

15 ¶ In those days saw I in Judah [b] *some* treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath-day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt [c] men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I [d] contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day?

18 [e] Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye [‡] bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that, when the gates of Jerusalem began to be dark before the

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A. M. 3570. B. C. 434.

f Ch. 10. 37. & 13. 5, 12. 2 Chr. 31. 11, 12. 1 Chr. 26. 21, 22, 26.

g That is, *appointed by the law.* ch. 10. 32—39.

e Heb. *for the joy of Judah.*

† Heb. *that stood.*

‡ *Ward* signifies a limited district. The *ward of God* seems to signify those who, being ceremonially clean, were to be admitted to ordinances. The *ward of purification*, seems to describe those, who being ceremonially unclean, were to be rigorously excluded. The two departments being emblematic of a faithful and godly discipline in the church of Christ.—Ed.

h 1 Chr. xxv, xxvi. 1 Chr. 25. 1, &c. 2 Chr. 29 30.

k Ch. 10. 35. 2 Chr. 31. 5, 6. Gal. 6. 6. 1 Cor. 9. 14.

‖ That is, *set apart.* 1 Num. 18. 25—28. ch. 10. 38, 39.

‖ The Levites received the *tenths*, and of these they gave a *tenth* to the priests, according to the ordinance of God, (Num. 18. 25.) and so both portions are said to be sanctified, that is, separated from the rest, and dedicated to the service of God.—Ed.

A. M. 3571. B. C. 433.

o "On that day," Nehemiah had governed twelve years; he then went to Babylon, and having reported there to the king, obtained a new commission to return. And, most probably, on the day of his return, this reading and separation took place. Comp. ver. 6. ch. 2. 1, 6. & 7. 2.—Ed.

a Heb. *there was read.* ch. 8. 1—5. & 9. 3. Deut. 31. 11—13.

† Heb. *ears.*

b Deut. 23. 3, 4. ch. 2. 10.

‡ See note on Deut. 23. 3, 4.—Ed.

c Mat. 5. 42, 43.

d Num. 22. 5. Jos. 24. 9. Deut. 23. 4. Mic. 6. 5. 2 Pet. 2. 15. Jude 11. Rev. 2. 14.

e Num. xxiii, xxiv. Gen. 32. 6. & 33. 4. & 50. 20. Phil. 1. 12. Ps. 109. 28.

f Ps. 19. 7—11. & 119. 6, 11. Prov. 6. 23.

g Ch. 9. 2. Ezra x.

h Ch. 3. 1, 20. & 12. 10. ver. 7, 28.

‖ Heb. *being set over.*

i Ch. 2. 19. & 6. 18. ver. 7. 28.

k Ch. 10. 38, 39. & 12. 44.

‖ Heb. *the commandment of the Levites.* Num. 18. 8—28.

m Ex. 32. 1. 2 Chr. 34. 17. Mat. 12. 25.

n Ch. 2. 6. & 5. 14.

‖ Though king of Persia, it was as king of Babylon that he granted the new commission to Nehemiah.—Ed.

A. M. 3576. B. C. 428.

o Heb. *at the end of days.*

† Or, *I earnestly requested.*

‡ The precise period of Nehemiah's absence is not given; but as calculated by some as low as *one* year, by others as high as *five*. The corruptions that had been introduced, and which Nehemiah begins so energetically to reform, seem to require the longer period.—Ed.

o 1 Cor. 1. 11. ver. 1, 5.

p 1 Kin. 6. 36. Ps. 84. 10. ver. 4, 5, 7, 9.

q Ps. 69. 9. John 2. 13—17. Mat. 21. 12, 13.

r 2 Chr. 29. 16. ch. 12. 30, 41. ver. 5.

s Mal. 3. 8. with ch. 10. 37. 1 Tim. 5. 17, 18.

t Num. 35. 2. Jos. xxi.

‖ Being, by the covetous rulers (ver. 11) deprived of their legal provision, they were compelled to betake themselves to agriculture for support.—Ed.

u Ver. 17, 25. ch. 5. 7. Gal. 2. 14.

x Ch. 10. 39. Mal. 3. 8—11.

‖ The Levites and singers.—Ed.

• Heb. *standing.*

y Ch. 12. 44, 47. Lev. 27. 30. Deut. 14. 22. Num. 18. 24—30.

† Or, *storehouses.*

‡ Heb. *at their hand.*

a Ch. 7. 2. 1 Cor. 4. 2.

‖ Heb. it was upon *them.*

a Ch. 5. 19. ver. 22, 31. Heb. 6. 10. 1 Cor. 15. 58. Rev. 3. 5.

‖ Heb. *kindnesses.*

• Or, *observations.*

† Some have rashly concluded from this prayer that Nehemiah pleads the merit of his *good deeds*; whereas he merely pleads their *acceptability* through mercy. See Rom. 12. 1. 1 Kgs. 1. 6. Besides, it is not to be forgotten, that when a believer addresses God, he never approaches him but as a God of mercy; mercy to our unrighteousness being ever in the very forefront of those names or attributes "whereby he maketh himself known"—a circumstance which renders an assertion of human merit, and an appeal to the God of the Bible utterly incompatible. See Ex. 34. 6. Ps. 143. 2. Heb. 6. 12. also Nehemiah's own appeal to mercy, ver. 22.—Ed.

b Ex. 20. 8—10. & 31. 14. Jer. 17. 21, 22, 24. Is. 56. 2.

c Heathens. 1 Kin. 5. 1. Ezek. 27. 3.

d Ver. 11. 25. ch. 5. 7. 1 Tim. 5. 20. Gal. 2. 14. Jude 3.

e Jer. 17. 23, 27. Ezek. 22. 8, 26. 2 Chr. 36. 21. Lev. 1. 4, 5.

‡ Heb. *add fierce wrath.*

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LECTIONS UPON CHAP. XII.—Happy are those ministers, those saints, who corded in the Lamb's book of life! Notwithstanding the ravages of death, ill always keep up in his church a succession of servants and people, and them distinguished honours. It is highly proper, even in a most solemn r, to devolve the protection of our cities, and all that we have, upon our as reconciled through the sacrifice of Christ. And it is comely when all, even wives and children, share in the joys of the gospel, and are taught to sing God's high praise. How necessary, through the selfishness or unconcern of most professors, are fixed methods of collecting a proper maintenance for the ministers of the Lord! But it is highly becoming for them faithfully to attend to their work, and leave the supply of their needs to the care of their God.



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sabbath, [f] I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day.

20 So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

21 Then I testified against them,[*] and said unto them, Why lodge ye [†] about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I [g] commanded the Levites, [h] that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath-day. [i] Remember me, O my God, *concerning* this also, and spare me according to the [‡] greatness of thy mercy.

23 ¶ In those days also saw I Jews *that* [k] had married wives of Ashdod, of Ammon, *and* of Moab.

24 And their children spake half in the speech of Ashdod, and [§] could not speak in the Jews' language, but according to the language [||] of each people.

25 And I contended with them, and [l] cursed[*] them, and [m] smote[*] certain of them, and plucked off their hair,[†] and made them [n] swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet [o] among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: [p] nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do [q] all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of [r] Joiada,[‡] the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I [s] chased him from me.

29 [t] Remember them,[§] O my God, because they have [u] defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the [x] wards of the priests and the Levites, every one in his business;

31 And for the [y] wood-offering at times appointed, and for the first-fruits. [z] Remember me, O my God, for good.

A. M. 3571. B. C. 433.

f Lev. 23. 32. Ex. 20. 10. Jer. 17. 21—27.

* By proclaiming the law of the sabbath, which is God's testimony of his right over our time and employments.—Ed.

† Heb. *before the wall?*

g Rom. 13. 1—4. Is. 45. 23.

h Ch. 12. 30. 1 Chr. 15. 12. 2 Chr. 29. 5, 34.

i Ch. 5. 19. ver. 14, 31. Is. 38. 3. Ps. 132. 1—5. & 139. 2—6.

‡ Or, *multitude.*

k Heb. *had made to dwell* with them. ch. 10. 30. Mal. 2. 11. 2 Cor. 6. 14. Ezra 9. 2, 14. & 10. 14, 19.

§ Heb. *they discerned not to speak.*

|| Heb. *of people and people.*

l Ch. 5. 13. & 10. 29, 30.

* Not that he uttered an angry and profane oath, but pronounced that *judicial curse*, which the law attached to its violation. Deut. 11. 26—28. —Ed.

A. M. 3571. B. C. 433.

m Deut. 25. 2. Is. 50. 6.

* Ordered them to be scourged, Deut 25. 2.—Ed.

† A punishment common in Persia.—Ed.

n Deut. 6. 13. & 7. 3. ch. 10. 29, 30. Ex. 34. 16. Gen. 6. 2.

o 1 Kin. 3. 13. 2 Sam. 12. 24, 25.

p 1 Kin. 11. 1—8. Eccl. 7. 26.

q Gen. 6. 2. & 27. 46. Ex. 34. 16. Deut. 7. 3. Ezra ix, x.

r Ch. 12. 10, 11. & 2. 19. ver. 4, 5.

‡ Josephus calls him *Manasseh*; but whether the tradition be correct or not, we cannot tell. Nehemiah consigns him to oblivion. Even so shall evil-doers be "blotted out of the book of the living." Ps. 69. 28.—Ed.

s Ver. 23. Rom. 13. 1—4.

t Ch. 6. 14. 2 Tim. 4. 14.

§ Not a denunciation of *anger*, but a prayer of *faith*, in which he intercedes with God, that the progress of evil-doers may be arrested.—Ed.

u Mal. 2. 4, 8, 12. 1 Sam. 2. 30. Lev. 8. 35. & 21. 1—7.

x 1 Chr. xxiv—xxvi. ch. 12. 8—26.

y Ch. 10. 34.

z Ch. 5. 19. ver. 14, 22. Ps. 106. 4. & 132. 1. & 119. 132.

REFLECTIONS UPON CHAP. XIII.—It is strange to observe how unacquainted with God's law many are who have daily access to study it! and, while the common people are ready to comply with his mandates, often the principal leaders in the church are the most base and treachorous adherents to wickedness. But no dignity must plead exemption from rebuke. They who sin before all should be put to shame before all. The higher a man's station, and the holier his office, the more scandalous are his sins. Reformers have need therefore of great zeal, prudence, and fearlessness of man. But what vile robbery of God, and wicked injury to the church, is the withholding of ministers' dues from them! A scandalous maintenance makes a scandalous ministry. Few ministers are willing to serve Christ in hunger and nakedness, and amidst reproach, peril, and sword. Most are even ready to betake themselves to farming or merchandise, or like worldly cares, when they have scarcely a temptation to it: but, when they first show themselves unworthy of their maintenance, no wonder the people grudge it. Sacred is God's claim to his holy sabbath; and heinous their guilt who dare presumptuously to rob him of his property. Nobles, as well as others, ought to be faithfully rebuked for their profanation of the sabbath. And yet, alas! they are often either ringleaders in this sin, or connivers at such as are guilty. But magistrates ought to exert themselves in preventing open profanation of the Lord's day. Though their laws, or the sanctions attending them, cannot convert souls, they may oblige vice to hide itself as ashamed. And did magistrates and ministers but faithfully concur in this matter, according to God's law, much good might be done.—Nations and churches quickly relapse into their former corruptions; and into none more readily than unhallowed connexions in marriage. And none are more daring in wickedness than unsanctified clergymen. But nothing more effectually entails misery on our offspring than profane marriages: and yet no commands of God, no warnings of Providence, are sufficient to restrain men. The sharpest rebukes, corrections, and brands of infamy, are necessary to check abominations which have once become fashionable. And it is a great mercy if, in critical conjunctures, a magistrate or minister is helped so to behave in his station, as that he may look up to God for a gracious reward.

# THE BOOK OF ESTHER.

In the two preceding books we have seen God's marvellous preservation of those Jews who returned to their own country. In this, we have an account of his marvellous preservation of those who continued in the eastern parts of the Persian empire. Particularly (1) How God brought Esther to be queen, and Mordecai to be great, at the Persian court, to prepare them to be instruments of the intended deliverance; chap. i, ii, vi. (2) Upon what provocation, and by what arts Haman obtained an irrevocable order from the Persian king for the destruction of all the Jews; iii. (3) The great distress into which the publishing of this order cast the Jews, particularly Esther and Mordecai; iv. (4) The defeating of Haman's particular plot against Mordecai's life; v, vi, vii. (5) The defeating of his general plot against the Jewish nation; viii, ix. (6) The joyful commemoration and happy issue of the deliverance; ix, x.

## CHAPTER I.

(1) *Ahasuerus feasts his nobles and other subjects in Shushan:* 1—9. (2) *Divorces Vashti, his queen, because she came not to his presence, when he required it:* 10—22.

NOW it came to pass in the days of [a] Ahasuerus, (this *is* Ahasuerus which reigned from India even unto Ethiopia, [b] *over* an hundred and seven and twenty provinces,)

A. M. 3485, or 3541. B. C. 519, or 463.

a Not that Ezra 4. 6. Dan. 9. 1. but Darius Hystaspes, or Xerxes, or Artaxerxes Longhand, Ezra vi, vii.

b Ps. 17. 14. & 87. 29. Dan. 6. 1. ch. 8. 2. & 9. 30.

A. M. 3485, or 3541. B. C. 519, or 463.

c 2 Sam. 7. 1. Prov. 16. 12.

d Neh. 1. 1. Dan. 8. 2.

e Eccl. 10. 19. 2 Sam. 3. 20. 1 Kin. 3. 15. Dan. 5. 1. Mark 6. 21. Luke 14. 13.

f Is. 39. 2. Dan. 4. 30. 1 Sam. 25. 36.

2 *That* in those days, when the king Ahasuerus [c] sat on the throne of his kingdom, which *was* in [d] Shushan the palace,

3 In the third year of his reign, he made a [e] feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him;

4 When he [f] showed the riches of his glorious



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kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore [*] days.

5 And when these days were expired, the king made a feast unto all the people that were [†] present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and [‡] blue *hangings*,[§] fastened with cords of fine linen and purple to silver rings and pillars of marble: the [‖]beds[‖] *were of* gold and silver, upon a pavement [¶] of red, and blue, and white, and black marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and [*] royal wine in [†] abundance, [‡] according to the state of the king.

8 And the drinking *was* according to the law; none did [§] compel: [‖] for so the king had [†] appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women[†] *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was [m] merry with wine, he commanded Mehuman, Biztha, [n] Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven [‖]chamberlains[‖] that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown-royal, to show the people and the princes her beauty; for she *was* [†] fair to look on.

12 But the queen Vashti refused [‡] to come at the king's commandment [§] by *his* chamberlains; therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the [o] seven princes of Persia and Media, which saw the king's face,[‖] *and* which sat the first in the kingdom,)

15 [p] What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And [*] Memucan answered before the king and the princes, Vashti the queen hath not done [q] wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall [r] despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* [†] too much contempt and wrath.[‡]

19 [§] If it please the king, let there go a royal commandment [‖] from him, and let it be written among the laws of the Persians and the Medes, [†] that it be not altered, That Vashti [*] come no more before king Ahasuerus; and let the king give her royal estate [‡] unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall [§] give to their husbands honour, both to great and small.

21 And the saying [†] pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house; and [u] that *it* should be published according to the language of every people.

## CHAPTER II.

(1) *The advancement of Esther to be queen instead of Vashti:* 1—20. (2) *The good service of Mordecai to the king is brought to light:* 21—23.

A. M. 3483, or 3511. B. C. 519, or 493

* *i. e.* half a year.

† Heb. *found.*

‡ Or, *violet.*

§ Palaces consisting merely of pillars, and covered with splendid awnings, are still found in Persia and India. Some idea of their magnificence may be formed from the famous Bargeh of the emperor Akber, which required for its erection the work of 1000 men during a week, and was capable of entertaining 10,000 guests.—Ed.

‖ Wherein they sat. Ch. 7. 8. Ezek. 23. 41. Amos 2. 8. & 6. 4. John 13. 23.

¶ The couches or sofas upon which the Persians reclined while feasting.—Ed.

h Or, *porphyre, and marble, and alabaster, and stone of blue colour.* 1 Kin. 7. 9.

* Which the king used to drink.

i John 2. 9—10.

† Heb. *according to the hand of the king.*

k Or, *trouble.* Dan. 6. 8.

‡ The contrary was the custom even of the polished Athenians, whose barbarous law of the table was "drink or begone." This is the first historical note of any public law in favour of temperance.—Ed.

l John 2. 8.

§ Oriental etiquette still prohibits the promiscuous meeting of males and females at table: Ahasuerus and his nobles, accordingly, feast in the *garden*, (ver. 5.) Vashti and her ladies in the royal house.—Ed.

m 2 Sam. 13. 28. Eccl. 10. 19. & 7. 2, 3. Jude 12.

n Ch. 7. 9.

‖ Or, *eunuchs.*

* See note on Ezra, 7. 14.—Ed.

† Heb. *good of countenance.*

‡ It is generally stated that *Vashti* refused to obey the command of the king, because her appearance unveiled would have been accounted a degradation; but, though such an opinion may have become prevalent in some parts of the East, Herodotus assures us, that it was customary for the ancient Persians to exhibit the beauty of their women at feasts—but there is no need of his testimony to establish the fact of the custom, for in ver. 15. the trial of Vashti's refusal, is "according to law."—Ed.

§ Heb. *which was by the hand of his eunuchs.*

o Ezra 7. 14. Prov. 11. 14. 2 Kin. 25. 19.

‖ This is not a mere figure for intimacy, but a literal fact; for, during some periods of the Persian history, none but a few were ever permitted to speak to the king.—Ed.

p Heb. *What to do.* Mal. 2. 14. Col. 3. 19.

* The youngest answers first, according to a custom that prevails even in European law courts. It affords the more experienced time to think on what is proposed; and it removes the delicacy of a young judge contravening the opinion of his senior.—Ed.

A. M. 3485, or 3541. B. C. 519, or 463.

q 1 Cor. 6. 7, 8.

r 2 Sam. 6. 16. with Eph. 5. 33.

* Wives will contemn their husbands, and husbands will deal outrageously with their wives.

† Wherever there is an unnatural law or custom, it sooner or later punishes the enacter or observer. Such was the custom amongst the Persians, of exposing their wives to the gaze of Bacchanalian revellers; and such the law of polygamy, which invariably establishes domestic tyranny, introduces jealousies and feuds, and slowly, yet finally, exterminates those classes whose riches enable them most extensively to follow their caprices, and indulge their passions.—Ed.

‡ Heb. *If it be good with the king.*

§ Heb. *from before him.*

‖ Heb. *that it pass not away.*

* Prov. 18. 13. & 27. 6.

* Heb. *unto her companion.*

t Eph. 5. 22, 23, 33. 1 Pet. 3. 1—7. Col. 3. 18.

† Heb. *was good in the eyes of the king.*

u Heb. *that one should publish it, according to the language of his people.* Ch. 3. 12. & 8. 9. Luke 16. 8.

A. M. 3489, or 3545. B. C. 515, or 459.

a Dan. 6. 18. ch. 6, 1.

* Not that he had *forgotten* her, for if he had, his wrath had no object: but he now remembers her with returning tenderness; and the judges who had pronounced sentence against her, are anxious to prevent her restoration, lest it might lead to their dismissal or punishment.—Ed.

b Ch. 1. 10. & 6. 5.

† Heb. *unto the hand.*

c Or, *Hegai*, ver. 8.

‡ There is still an officer in the Persian court called *Daroga*, and his authority over the *Aarem* is next to that of the king.—Ed.

d Or, *ornaments.* Ver. 12—14. Is. 3. 18—23.

§ Baths, unguents, and, in modern language, all the necessaries of an Eastern *toilette.*—Ed.

AFTER these things, when the wrath of king Ahasuerus was appeased, he [a] remembered* Vashti, and what she had done, and what was decreed against her.

2 Then said the king's [b] servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, [†] unto the custody of [c] Hege the king's chamberlain, keeper of the women;[‡] and let their [d] things for purification[§] be given *them:*

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Reflections upon Chap. I.—Insatiable is the nature of covetousness and ambition, which gathers to itself all people and countries, yet is nothing nearer contentment. Yea, kingdoms, when once they are overgrown, are near the brink of decay and ruin. What vast expenses do many sacrifice to the idol of pride, expenses which might have relieved many helpless families. In what awful manner shall those heathens, who would urge none to drink, rise up in judgment against those professed Christians who send round their healths, their toasts, and send round sin and death along with them! Yea, ordinarily hard drinking, however unforced, issues in the misery or shame of those who occasioned it. If persons be once intoxicated with liquor, how imprudent their conduct! they are ready to dishonour themselves, or their nearest relations, and to require what cannot be decently granted. And when pride meets with pride the issue is contention and ruin. It is easier to govern a kingdom than to rule our own proud spirit. But especially unhappy are those contentions between married persons which happen before company. The bad consequences of them may never be cured. It is indeed dangerous for kingdoms to indulge disobedience in the wives of rulers; but death or divorce ought to be the last means used to prevent it. Nor ought even the general welfare of kingdoms to be founded

4 And let the maiden which pleaseth the king [h] be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a certain [i] Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 [k] Who had been carried away from Jerusalem [o] with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he [†] brought up Hadassah, (that *is*, [i] Esther,) his uncle's daughter; for she had neither father nor mother, and the maid *was* [‡] fair and beautiful: whom Mordecai (when her father and mother were dead) took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of [m] Hegai, that Esther was brought also unto the king's house, [§] to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she [n] obtained kindness of him; and he speedily gave her her things for purification, with [‖] such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and [*] he preferred her and her maids unto the best *place* of the house of the women.

10 Esther had not showed her people, nor her kindred: for Mordecai had charged her that she [o] should not show *it*.

11 And Mordecai [p] walked every day before the court of the women's house, [†] to know how Esther did, and what should become of her. [‡]

12 ¶ Now, when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the king's house.

A. M. 3468, or 3548. B. C. 515, or 452.

h 1 Sam. 2. 8. Ps. 75. 6. & 113. 7, 8. Ezek. 17. 24.

i Ver. 15. ch. 3. 3. & 8. 2. & 10. 3.

k 2 Kin. 24. 6, 15. 2 Chr. 36. 10. Jer. 24. 1.

o That is, not Mordecai, but Kish, who had been carried away. This must be the meaning, as this event occurred about 140 years after the time of Jeconiah's captivity.—Ed.

† Heb. nourished.

l Dan. 1. 3. & v. 6. 13—17. ch. iv—viii.

‡ Heb. *fair of form, and good of countenance.*

m Ver. 3.

§ Some have accused Mordecai of permitting Esther to be taken; the Jews, in extenuation, say he hid her, but she was discovered. But, whatever may have been Mordecai's wishes, he had no power to resist an absolute monarch.—*Note.* How grateful should we feel for a government where the *law is above the king*, as well as the subjects, and God and scripture above every human law!—Ed.

n Gen. 39. 21. 1 Kin. 8. 50. Neh. 2. 8. Ps. 106. 46. Prov. 16. 7. Dan. 1. 9. ver. 15, 17.

‖ Heb. *her portions.*

* Heb. *he changed her.*

o Because the Jews were so much contemned. ch. 3. 6. ver. 22. Mat. 10. 16. Ps. 112. 5. Eph. 5. 15. & 6. 1.

p John 10. 23.

† Heb. *to know the peace of.*

‡ There can be no difficulty in understanding how Esther might communicate with Mordecai, when the kindness of Hegai is recollected, ver. 9. —Ed.

A. M. 3470, or 3546. B. C. 514, or 458.

q Ver. 12. Ps. 105. 20.

r Ver. 7.

s Ps. 131. 1. Heb. 13. 5. 1 Pet. 3. 3.

t Song 2. 2. Prov. 16. 7. Luke 14. 11. ver. 9, 17.

u With ch. 1. 7. & 8. 9.

* The divorce of Vashti took place in the third year of Ahasuerus, and Esther's accession four years after.—Ed.

† Or, *kindness.*

‡ Heb. *before his face.* Prov. 8. 17, 22. & 31. 1.

y Luke 1. 48. Ps. 72. 5. & 113. 7, 8. 1 Sam. 2. 8. Ezek. 17. 24.

z Ch. 1. 3, 5. Gen. 29. 22. Judg. 14. 10, 17.

‡ Heb. *rest.*

§ A remission of taxes, or release of prisoners.—Ed.

a Neh. 3. 12. ch. 9. 22.

‖ They had *first* been collected when Vashti was made queen; now, the *second time*, at the selection of Esther.—Ed.

* Had some office there.

† Hence some think he was one of the porters; but this does not follow from his sitting in the gate; it rather conveys the idea of some *judicial* dignity, or official appointment about the court and person of the king, probably obtained through the influence of Esther with Hegai, through whose kindness, as is evident from ver. 22, Mordecai kept up a correspondence, or obtained an interview with his lovely and obedient relative.—Ed.

b Ver. 10.

c Or, *Bigthana*, ch. 6. 2.

‡ Heb. *the threshold.*

d 1 Sam. 24. 6. & 26. 9. Ps. 144. 10.

e Eccl. 10. 20. Prov. 8. 12. Rom. 11. 33. ch. vi—x.

f Rom. 13. 7. Phil. 2. 4.

g Gen. 40. 19. Deut. 21. 22. Jos. 8. 29.

§ Josephus says they were crucified; and Grotius observes that hanging was a punishment frequent among the Persians. —Ed.

h Ch. 6. 1, 2. Mal. 3. 16.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the [q] turn of Esther, the daughter of Abihail, [r] the uncle of Mordecai, (who had taken her for his daughter,) was come to go in unto the king, she [s] required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed: and Esther [t] obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house-royal, in the [u] tenth month, (which *is* the month Tebeth,) in the seventh year of his reign. *

17 And the king loved Esther above all the women, and she obtained grace and [†] favour [x] in his sight more than all the virgins; so that he [y] set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king [z] made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a [‡] release [§] to the provinces, and [a] gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, [‖] then Mordecai [*] sat in the king's gate. [†]

20 Esther had [b] not *yet* showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, (while Mordecai sat in the king's gate,) two of the king's chamberlains, [c] Bigthan and Teresh, of those which kept [‡] the door, were [d] wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was [e] known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in [f] Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both [g] hanged on a tree: [§] and it was [h] written in the book of the Chronicles before the king.

in injustice to particulars. But O the wisdom and power of God! he makes all the follies and wickedness, as well as the counsels, of mankind, to work for his own glory and the good of his church and people.

Reflections upon Chap. II.—What is done in haste and passion issues in bitter repentance and grief. And what odd shifts crafty courtiers will take to avoid coming under the power of a female whom they have injured. Yea, men will practise the greatest extravagance and wickedness to gratify their fleshly lusts. Surely we may here observe the need there was of the gospel, in order to reduce men to the observance even of the plainest laws of nature: and, at the same time, we discern the sovereignty of God in carrying on his wise and holy designs by means of the most absurd extravagance. What care he takes of orphans and fatherless! And great is the care which men ought to take of them. Yea, it is comely when near relations have a tender and fixed regard for one another. Great prudence is sometimes necessary to enable us to discern what truths may be told, and what concealed, without bordering on falsehood. And the guardians of virgins ought to take the greatest care of them, especially if they are brought into slippery and dangerous situations. How strangely God brings treasonable plots to light! And it is an advantage for courts to have faithful attendants; and very honourable to risk our own life for the sake of our sovereign, even when we have no prospect of reward.



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## CHAPTER III.

) *Haman is made prime minister:* 1. (2) *Mordecai refuses to give him the urs which he demanded:* 2—4. (3) *Haman resolves to destroy the whole h nation:* 5, 6. (4) *Having, by his malicious insinuations, obtained from Ahasuerus an order to have them all massacred:* 7—13. (5) *This order is diately dispersed through the whole Persian empire, to the great grief of the bitants of Shushan the metropolis, and of other Jews:* 14, 15.

A. M. 3493, or 3551. B. C. 511, or 453.

FTER these things did king Ahasuerus [a]promote Haman the son of Hammedatha Agagite, and advanced him, and set his above all the princes that *were* with him.

2 And all the king's servants, that *were* in king's gate, bowed, and reverenced Ha-n; for the king had so commanded con-ning him: but Mordecai bowed not, nor *him* reverence.

3 Then the king's servants, which *were* in king's gate, said unto Mordecai, Why sgressest thou the king's commandment?

4 Now it came to pass, when they spake y unto him, and he hearkened not unto n, that they told Haman, to see whether rdecai's matters would stand: for he had them that he *was* a Jew.

5 And when Haman saw that Mordecai ed not, nor did him reverence, then was nan full of wrath.

6 And he thought scorn to lay hands on rdecai alone; for they had showed him the ple of Mordecai: wherefore Haman sought destroy all the Jews[†] that *were* throughout whole kingdom of Ahasuerus, *even* the ple of Mordecai.

7 ¶ In the first month, (that *is*, the month an,) in the twelfth year of king Ahasuerus, cast [b]Pur, that *is*, the lot,[‡] before Haman day to day, and from month to month, the twelfth *month*, that *is*, the month ar.

8 ¶ And Haman said unto king Ahasuerus, ere is a certain people scattered abroad and ersed among the people in all the provinces hy kingdom; and their laws *are* diverse all people; neither keep they the king's : therefore it *is* not [‖]for the king's profit uffer them.

9 If it please the king, let it be written t they may be destroyed; and I will [*]pay thousand talents of silver to the hands of e that have the charge of the business, to g *it* into the king's treasuries.[†]

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' [c]enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them [d]as it seemeth good to thee.

12 Then were the king's [e]scribes called on the thirteenth day of the first month, and there was written, according to all that Haman had commanded, unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; [f]in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by [g]posts into all the king's provinces, to destroy, [h]to kill, and to cause to perish, all Jews, both young and old, little children and women, in [i]one day, *even* upon the [k]thirteenth *day* of the twelfth month, (which *is* the month Adar,) and *to take* the spoil of them for a prey.

14 The copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, [l]being hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman [m]sat down to drink;[†] but the [n]city Shushan was perplexed.[‡]

a Ps. 12. 8. Mal. 3, 15. Prov. 29. 2.

* Agag was the common name of the kings of Amalek, with whom Israel was commanded to have no peace. Nothing can account for the refusal of Mordecai to do an act of ordinary courtesy to his superior, but the idea that he judged himself thereby contravening a commandment of God. He recollected how Saul his kinsman had suffered for sparing the wicked Agag—he dreaded he might suffer for bowing to his equally wicked descendant.—Ko.

† Every single evil passion passes immediately into another when temptation offers. Haman appears to have been merely proud, instantly he becomes immeasurably cruel—he was offended by the neglect of one man, whom his pride disdains to punish; but in revenge of the imaginary insult, his cruelty enacts the destruction of a whole nation.—Ko.

b Ch. 9. 24. Esek. 21. 21. He tried to fix upon a lucky day for his project.

‡ The casting of lots to find out fortunate months, and days, and even hours, is still all prevalent in Persia. The king maintains an astrologer for this superstitious purpose. European almanacs were formerly filled with such vain, but too successful, impositions upon credulity; and, even yet, there are those who prefer one month, or one day of the week to another, for special undertakings. All this is a departure from God that, rightly considered, amounts to idolatry. The word and Spirit of God, and a conscience void of offence, are the only oracles a true believer dares, or requires to consult.—Ko.

§ Heb. *root*, or *synod*.

‖ Heb. *to destroy them*.

* Heb. *weigh*. Perhaps coining of money was not then begun. It is 618 cart loads.

† It is not necessary to conclude that this was all the argument Haman employed to deceive the king, but merely the substance of it. It amounts to a charge of rebellion against the Jews, and a lure to the king's covetousness by their extirpation. The offer amounts to above two millions of our money; but was not to come out of Haman's private property, as appears from ver. 11, but from the product of the plunder and confiscation arising from the execution of the decree.—Ko.

A. M. 3493, or 3551. B. C. 511, or 453.

c Or, *oppressor*, ch. 7. 6.

d John 19. 10. Ps. 78. 7. Jer. 18. 23. & 7. 10.

e Or, *secretaries*. ch. 8. 9. & 1. 22.

f Ch. 8. 9. 1 Kin. 21. 8. Dan. 6. 8, 12, 15.

* Several signet rings, of very high antiquity may be seen in the British Museum. The engraved part revolves upon a pivot, and was used as the sign manual in modern times. Many private, and public documents still continue to be so authenticated, and the keeper of the great seal is, in Britain, an officer of the very highest rank.—Ko.

g 2 Chr. 30. 6. ch. 8. 10, 14. Rom. 3. 15. Prov. 1. 16. & 4. 16. Is. 59. 7.

h 1 Sam. 22. 18. Ps. 83. 4, 5. Mat. 2. 16. Ex. 1. 16, 22.

i Job 20. 20. Ps. 30. 5. Jam. 2. 13.

k Ch. 8. 11, 12. & 9. 1, 16, 17.

l Rom. 3. 15. Prov. 4. 16. & 1. 16. Is. 59. 7.

m Gen. 37. 25. Mat. 14. 6. John 16. 20. Rev. 11. 10.

† There are few things upon record more awful than this simple statement. An easy minded monarch is deceived by a crafty and cruel minister—the letters of murderous extermination are despatched, and this accomplished, the king and Haman "sat down to drink!"—Ko.

n Ch. 4. 16. & 8. 15.

‡ Because, no doubt, the Jews being numerous in the capital, much resistance and retaliation were apprehended.—Ko.

## CHAPTER IV.

(1) *The Jews and their friends lay to heart their danger, and bitterly lament it:* 1—4. (2) *Mordecai transmits to queen Esther an account of the plot, and urges her to intercede with the king for a revocation of the edict:* 5—14. (3) *After a solemn fast of three days, she promises to do so:* 15, 16, 17.

A. M. 3493, or 3551. B. C. 511, or 453.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;*

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her [†]chamberlains came and told *it* her. Then was the queen exceedingly grieved;[‡] and she sent rai-

b Different countries have different modes of expressing the same thing, or attempting the same object. Any obnoxious proclamation in a free country, would instantly be met by public assemblies and petitions; but, under an Eastern despotism, the effort must be personal. *Loud cries* are so common in the streets of Asiatic towns, that the efforts of Mordecai would not be considered more than the ordinary mode of attracting public attention.—Ko.

† Heb. *eunuchs*.

‡ This is a lovely trait in Esther's character. She does not despise her unhappy relative, whom, probably, she believes demented, but is "exceedingly grieved," and sends every thing in her power to relieve and comfort him.—Ko.

REFLECTIONS UPON CHAP. III.—The very worst of men are often exalted to highest honours: and exalted, too, to render their shame and ruin in the end more conspicuous and dreadful. Often the cringing complaisance of others a snare for the truly godly. And there is need therefore of strong faith ardent zeal to make us take a singular course at the hazard of all that is dear in this world. But no consideration must influence us to that which is Of what intolerable pride, insatiable cruelty, and deep-rooted antipathy, e people of God, are some men possessed! And often courtiers mark out worthiest of the subjects as the objects of their resentments. The people of are ordinarily loaded with the vilest calumnies, in order to encompass their And pride, malice, and revenge, met together, stick at nothing to obtain their own ends. Some men are very lavish of their money in the service of the devil, who would be absolute churls in the service of God. And crafty courtiers often make princes believe what is for their unspeakable hurt to be for their inexpressible advantage. But miserable is the state of nations when flattering sycophants can sway the sovereign to everything horrid at their pleasure. And it is absurd for princes or others to riot in mirth and pleasure when the church is in danger, and the public perplexed. But there is no counsel nor device effectual against the Lord.—Even Haman's appeal to the lot, for marking out a lucky day for the destruction of the Jews, places it at so great a distance as to render their deliverance more glorious, and his own and their enemies' ruin the more ignominious.



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ment to clothe Mordecai, and to take away his sackcloth from him: but [a]he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, [*]whom he had appointed to attend upon her, and gave him a commandment to Mordecai, [b]to know what it *was*, and why it *was*.

6 So Hatach went [c]forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him [d]of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews,[†] to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at [e]Shushan to destroy them, to show *it* unto Esther, and to declare *it* unto her, and to [f]charge her that she should go in unto the king, to make [g]supplication unto him, and to make request before him for her people.

9 And Hatach came and [h]told Esther the words of Mordecai.

10 ¶ [i]Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into [k]the inner court, who is not called,[‡] *there is* [l]one law of his to put *him* to death, except such to [m]whom the king shall hold out the golden sceptre,[§] that he may live: but I have [n]not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think [o]not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* [p]shall there [‖]enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether [q]thou art come to the kingdom for *such* a time as this?[*]

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* [†]present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens[‡] will fast likewise; and so will I go in unto the king, which *is* not according to the law; and if I perish, I perish.[§]

17 So Mordecai [‖]went his way, and did according to all that Esther had commanded him.

A. M. 3485, or 3551. B. C. 519, or 453.

a Gen. 37. 25. Jer. 31. 15. Rom. 2. 7.
* Heb. *whom he had set before her.*
b Job 29. 16. Rom. 12. 15. Heb. 13. 3.
c Tit. 2. 10. Mat. 24. 45, 2 Tim. 1. 16, 17.
d Ch. 3. 8.—13.
† Though ch. 3. 11. gives Haman the *either* as well as the *people*, it seems probable from this statement, that some return to the royal treasury was expected from the plunder and confiscation of an industrious and mercantile people.—Ed.
e Is. 1. 24. Nah. 3. 1.
f 1 Thes. 5. 27. 2 Tim. 4. 3. 1 Tim. 6. 17.
g Eccl. 10. 4. Prov. 15. 1. & 18. 23. & 16. 14, 15.
h Jer. 23. 28. Acts 20. 27. 1 Cor. 4. 2.
i Heb. 12. 3. Prov. 24. 10. Is. 40. 29—31.
k Ch. 5. 1.
‡ Such laws still exist in several Eastern courts. They originated, no doubt, in the necessity of preventing unreasonable intrusions upon domestic privacy; they were advocated by courtiers, on the plea of protecting the royal dignity; but, they were enforced for the real purpose of transferring from indolent and luxurious monarchs, the whole administration into the hands of their attendants.—Ed.
l Dan. 2. 9. & 6. 7.
m Ch. 5. 2. & 8. 4.
§ That such a golden sceptre was used by the Persian kings, is stated in Xenophon, (*Cyropæd.* l. 8.); but while such authorities are introduced, it is not for establishing the Scripture truth, which is totally independent of such aid; but for illustration of the homage that faithful history pays to divine revelation.—Ed.
n 1 Cor. 7. 4, 5. 1 Pet. 3. 7.
o Phil. 2. 4. Mat. 16. 21, 23. Prov. 29. 25. & 24. 10—12.
p Gen. 22. 14. Lev. 26. 42. Deut. 32. 36. Jer. 4. 27. & 30. 11. & 46. 28.
‖ Heb. *respiration.*
q Is. 49. 23. Obad. 21. 2 Kin. 13. 5. & 24. 17.
* Agents and occasions are alike in the hand of God. Poor short-sighted humanity can absolutely judge of neither; but when agents and occasions seem suited for each other, it becomes us carefully to watch the leadings of Providence, convinced that God will order all things well.—Ed.
† Heb. *found.*
‡ Who, no doubt, were Jewesses, chosen at her request, and as deeply interested, as herself, in the decision.—Ed.
§ Noble minded woman! devoted to thy God in fasting, and prayer its inseparable companion, and ready to die for thy religion and thy kindred, and asking no epitaph beyond the record of perishing in so glorious a cause! — *Neds.* One only has surpassed this self-devotedness. Esther could have died for her friends! But Oh! who died for his enemies? Rom. 5. 10.—Ed.
‖ Heb. *passed.*

## CHAPTER V.

(1) *Esther favourably received; the king and Haman attend her banquet:* 1—8. (2) *Haman, amidst all his honours, fretted at Mordecai's refusal of honours to him; and advised by his friends, prepares a gallows for him:* 9—14.

A. M. 3485, or 3551. B. C. 519, or 453.

NOW it came to pass on [a]the third day, that Esther [b]put on *her* royal *apparel*, and stood in the [c]inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was [d]so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king [e]held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, [f]What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.*

4 And Esther [g]answered, If *it seem* good unto the king, let the king and Haman come this day unto the [h]banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, [i]What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then [k]answered Esther, and said, My petition and my request *is;*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and [†]to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do [l]to-morrow as the king hath said.[‡]

9 ¶ Then went Haman forth that day [m]joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he [n]stood not up, nor moved for him, he was [o]full of indignation against Mordecai.

10 Nevertheless Haman [p]refrained himself: and when he came home, he sent and [§]called for his friends, and [q]Zeresh his wife.

11 And [r]Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the

a Ch. 4. 16.
b Mat. 10. 16. Ps. 119. 5. 1 Pet. 3. 3, 5. Eph. 5. 15.
c Ch. 4. 11. & 6. 4.
d Ps. 116. 1. Acts 10. 4. Prov. 21. 1. ch. 6. 11. & 8. 4. Gen. 23. 16. Deut. 34. 36. 1 Cor. 10. 13.
e Col. 3. 18. 1 Pet. 3. 1—7.
f Ver. 6. ch. 7. 2. & 9. 12. 1 Kin. 2. 20. Mark 6. 23. so Zec. 1. 13. John 16. 24.
* It was customary with the Persian kings to give particular cities and provinces to their queens and favourites, not in absolute possession, but to furnish various necessaries. Historians tell us of one city which was assigned to a Persian queen for sandals, a second for a girdle, a third for her headdress; of one to furnish a favourite with *flesh*, another with *bread*, and a third with *wine*.—Ed.
g Prov. 29. 11. Eph. 5. 15. Mat. 10. 16. Ps. 112. 5.
h Mat. 9. 10. & 10. 16. 1 Thes. 5. 21. Jam. 3. 13.
i Ver. 3. ch. 7. 2. & 9. 12.
k Jam. 3. 13. Prov. 29. 11. Mat. 10. 16. Eph. 5. 15. Ps. 112. 5.
† Heb. *to do.*
l Prov. 16. 9. ch. vi.
‡ No one can certainly discover the motive of Esther in this postponement. It may have been *fear* shrinking from a present difficulty in hope of a better opportunity; or *wisdom* seeking more ingratiations, in hope of greater influence; or *piety* waiting upon a providential opening, and concluding, by the Spirit of God, that her time was not come. The event leads us to adopt this last view of Esther's decision.—Ed.
m Luke 6. 23. Amos 6. 13. Job 20. 5.
n Ch. 3. 2. Mat. 10. 22. Ps. 15. 4.
o Ch. 3. 5. Job 5. 2. Eccl. 4. 4. Prov. 27. 3, 4.
p 2 Sam. 13. 22.
§ Heb. *caused to come.*
q Ch. 6. 13.
r Dan. 4. 30. ch. 9. 7—10. & 8. 1. Ps. 49. 6, 16. 12. & 73. 4—6, 12. & 37. 35. & 17. 14. Job 21. 7, 8, 11, 12.

Reflections upon Chap. IV.—A good man severely feels and laments the heavy strokes of Providence, whilst with humble resignation he submits to the rod: and it is peculiarly grievous to him that others should suffer for his sake. How brave is it to espouse the cause of God when it seems desperate and sinking! But unhappy are those courts where all are so abandoned to gaiety, pleasure, and mirth, that nothing serious or mournful dare enter. Yea, the pride or base fear of princes has introduced the most unaccountable laws, hurtful to themselves, families, and subjects. But how friendly is it when all the members of Christ, however great, sympathise with one another in their distress! God sometimes permits the most discouraging circumstance to exercise the faith, and brighten the crown, of the redeemed. And it is necessary to consider well the ends of Providence in putting us into our stations, and to labour to let slip no opportunity of answering them. If we have faith to trust in God, he will never fail us. But, if through unbelief we decline the path of duty, we may expect the danger which we sinfully decline. In times of great distress, solemn fasting and supplication to God are leading means of deliverance. And such as are confined ought to join in the work as well as the attenders in public. In all our distresses there is a throne of grace open, and a God who heareth prayer. When we are



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een did let no man come in with the king
nto the banquet that she had prepared but
yself; and [s] to-morrow am I invited unto her
o with the king.

13 Yet [t] all this availeth me nothing, so long
I see Mordecai the Jew sitting at the king's
te.

14 ¶ Then said [u] Zeresh his wife and all
friends unto him, Let a gallows be made
fifty cubits high, and to-morrow speak thou
o the king that Mordecai may be hanged
reon: then [x] go thou in merrily with the
g unto the banquet. And the thing pleased
man; and [y] he caused the gallows to be made.

A. M. 3466, or 3551. B. C. 538, or 453.

[s] Prov. 27. 1. 1 Thes. 5. 3. Is. 13. 8. Luke 21. 34, 35.

[t] Job 5. 2. 1 Kin 21. 4. Ps. 37. 1, 2. Eccl. 10. 1.

[u] Mark 6. 24. 2 Sam. 13. 2, 3. 1 Kin. 21. 25. 2 Chr. 22. 3, 4.

[x] Ch. 3. 15. Rev. 11. 10. Ps. 52. 1, 7.

[y] Prov. 4. 16. & 1. 16. Is. 59. 7. Rom. 3. 15. ch. 7. 10.

## CHAPTER VI.

*) Providence by a wonderful series of things, recommends Mordecai to king uerus' high favour:* 1, 2, 3. (2) *Haman, who had come in to incense the against him, and hasten his ignominious death, is made the instrument of igh honours done to him:* 4—11. (3) *From this beginning Haman's friends predict his ruin:* 12, 13, 14.

N that night [a] could not the king sleep;
and he commanded to bring the book of
rds of the chronicles;[†] and they were read
re the king.

2 And it was found written, That Mordecai
told of Bigthana and Teresh, two of the
's chamberlains, the keepers of the door,
sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and
ity hath been done to Mordecai for this?
n said the king's servants that ministered
him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court?
w Haman was come into the outward
t of the king's house, to speak unto the
to hang Mordecai on the gallows that
ad prepared for him.)[‡]

5 And the king's servants said unto him,
ld, Haman standeth in the court. And
ing said, Let him come in.

6 So Haman came in. And the king said
him, What shall be done unto the man
n the king delighteth to honour? (Now

A. M. 3466, or 3551. B. C. 538, or 453.

[a] Heb. *the king's sleep fled away.*

[†] These chronicles were written in verse, and would therefore form an embellished narrative, well suited to amuse the sleepless king. The famous Persian poem of *Ferdoosy*, is nothing but such a chronicle of events from the creation till the tenth century. Similar poetic records may be found in all countries emerging from barbarism; and, in Persia, they continue down till the present day.—Kn.

[‡] What a blessing is a government where liberty, and life, and death, stand not in the will of any man, but solely in the law, openly administered, and deciding upon public evidence, not upon private insinuation! Haman, without any proof of crime, had obtained sentence of death against a nation, and now, by a single writ expects the immediate execution of Mordecai! Yet, in lands of law and liberty let it never be forgotten, that every nation was at one period of its history despotically governed, and that to the light of Christianity is due all the real liberties that any nation has established and enjoyed.—Ko.

A. M. 3466, or 3551. B. C. 538, or 453.

[b] Ps. 10. 13. Is. 10. 7—14. Obad. 3. Prov. 16. 2. & 16. 18.

[b] Job 5. 11—13.

[c] Heb. *in whose honour the king delighteth.*

[†] Heb. *Let them bring the royal apparel.*

[‡] Heb. *wherewith the king clotheth* himself.

§ Xenophon relates that the robe of Cyrus was half purple, half white, and that for any one to wear such a robe, was a capital offence. This proposal of Haman was therefore high presumption, and indicates a mind abandoned to vanity, and ruined by success.—Ko.

[c] 1 Kin. 1. 33.

‖ This "crown royal," was most probably, some regal ornament for the head of the horse, not of the man. To put the crown upon his own head, even Haman, in all his pride, would scarcely have dared to propose. This custom of crowning a horse led in state, still prevails in Ethiopia.—Ko.

[d] Heb. *cause him to ride.*

[d] Gen. 41. 43.

[e] Job 5. 11—13. Mic. 7. 8. Luke 14. 11.

[†] Heb. *suffer not a whit to fail.*

[f] Ezra 6. 13. Luke 1. 51, 52. Ps. 30. 5. & 51. 20. & 33. 18, 19. & 37. 39. & 92. 11.

‡ Pitts relates a nearly similar procession in Algiers, in honour of a proselyte to Mohammedanism. See Harmer, vol. 2. c. 6.—Ko.

[g] Ps. 131. 1, 2.

[h] 2 Sam. 15. 30. Jer. 14. 4. Job 29. 5. Prov. 11. 8. & 1. 31. & 21. 18. Ps. 9. 15, 16.

[i] Ch. 5. 10—14.

[k] Ch. 1. 13. Gen. 41. 8. Dan. 2. 12. Mat. 2. 1.

[l] Dan. 6. 4—24. 1 Sam. 3. 3. Amos 8. 14. Zec. 12. 2—9.

§ Fully aware of Haman's evil purposes against the Jewish nation, they conclude that Mordecai will show little mercy to the fallen Agagite. In this they judged Mordecai by themselves, or inwardly dreaded that righteous retribution which their own consciences told them they deserved.—Ko.

[m] Jer. 22. 7. Deut. 32. 35, 36.

Haman [b] thought in his heart, To whom would the king delight to do honour more than to myself?)

7 And Haman [b] answered the king, For the man [c] whom the king delighteth to honour,

8 [†] Let the royal apparel be brought [‡] which the king *useth* to wear,[§] and the [c] horse that the king rideth upon, and the crown-royal which is set upon his head;[‖]

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and [d] bring him on horseback through the street of the city, and [d] proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, [e] Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: [†] let nothing fail of all that thou hast spoken.

11 Then [f] took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.[‡]

12 ¶ And Mordecai [g] came again to the king's gate: but Haman hasted to his house mourning, and [h] having his head covered.

13 And Haman told Zeresh his [i] wife and all his friends every *thing* that had befallen him. Then said his [k] wise men and Zeresh his wife unto him, [l] If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.[§]

14 And while they *were* yet talking with him, came the king's chamberlains, and [m] hasted to bring Haman unto the banquet that Esther had prepared.

umbled under our sins, we may hope that God will deliver us from our ns. And while we desire the prayers of others, let us never forget to be nate for ourselves. And having by the prayers of faith committed our the Lord, we may, with the greatest courage and resolution, venture on t dangerous work to which in Providence we have a call.

REFLECTIONS UPON CHAP. V.—Prudence and courage must be joined to our if we would succeed in any work for God. And a plentiful harvest of ll they reap who sow in the tears and mourning of faith. They, who all for God, shall find him able to do for them unspeakably better than ost sanguine hopes. While himself is easily accessible, casting out none ne to him, he can dispose the spirits of the haughtiest princes to whatpleases. But, in our dealing with great men, it is best first to conciliate ffection before we ask important favours: and to watch the favourable is the best way to ensure success. They who are careful to please God, ither fear nor care who are displeased with them for so doing. But pitmiserable is the condition of the proud. Easily they are puffed up with hich is intended to ruin them, and unmeasurably fretted at that which ever hurt them. Their pride and discontentment create them numberless , and rob them of the enjoyment of their mercies: and the curse of God visible upon them in the midst of all their great possessions. But it is for proud spirits to have rash and imprudent advisers, who spur them e most debasing resentment. And base are those minds which promote , even the lowest, with alertness and pleasure.

REFLECTIONS UPON CHAP. VI.—How unsearchable are God's judgments, and his ways past finding out! By the most insignificant trifles can he promote his most important purposes. Happy are those who have the sleep of his beloved granted to them: or, if their eyes be debarred from rest, can employ their minds in sweet surveys of the annals of redeeming love! The natural law of gratitude, even towards the meanest inferior, is binding upon the conscience. But how little notice earthly princes take of their mean servants and friends, when they often know not whether their important services have been rewarded or not! Nay, often the greatest merits, and best services, are least rewarded at courts. That modesty and self-denial, which are of so great price before God, hinder men's preferment in this world; whilst forward flatterers thrust themselves into honours. The longer we have neglected to recompense favours done us, we should the more abundantly reward them at last. But pride and ambition are never satisfied with the most accumulated honours. And it is dangerous for courtiers to have too high an opinion of their own merits, and of their interest with princes, or to presume on more than they really have. Kings ought always to delight in honouring the deserving, and encouraging those that do well. But how confounding is it to proud spirits, to be obliged to confer that honour on the distinguished objects of their hatred and contempt, which they had carved out for themselves! Miserable comforters, in a day of distress, are those who flatter us in the time of our prosperity; and it is in vain to fight against those whom God protects. But none hurry faster downwards than falling favourites at courts. And sad presages of approaching ruin often seize upon sinners before destruction comes upon them to the uttermost.

## CHAPTER VII.

(1) *Ahasuerus and Haman being set down to Esther's second banquet, she presents her petition for the preservation of her own and her people's lives:* 1—4. (2) *Upon the king's inquiry, she informs him that Haman had fixed a plot for their utter destruction:* 4, 5, 6. (3) *Ahasuerus gives orders to hang Haman upon the high gallows which he had prepared for Mordecai:* 7—10.

A. M. 3495, or 3551. B. C. 509, or 453.

SO the king and Haman came [*] to banquet with Esther the queen.

2 And the king said again unto Esther on the second day, at the banquet of wine, [a] What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, [b] let my life be given me at my petition, and my people at my request.

4 For we are [c] sold, I and my people, [†] to be destroyed, to be slain, and to perish: but if we had been sold for [d] bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's [e] damage.[‡]

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, [§] that durst presume in his heart to do so?

6 And Esther [f] said, [‖] The adversary and enemy *is* this wicked Haman. Then Haman was [g] afraid before the king and the queen.

7 ¶ And the king, arising from the banquet of wine in his [h] wrath, *went* into the palace-garden: and Haman [i] stood up to make request for his life to Esther the queen; [k] for he saw that there was evil determined against him by the king.[*]

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was [l] fallen upon the bed whereon Esther *was*.[†] Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they [m] covered Haman's face.[‡]

9 And [n] Harbonah, one of the chamberlains, said before the king, Behold also, the [§] gallows fifty cubits high, which Haman had made for Mordecai, who [o] had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they [p] hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath [q] pacified.

* Heb. *to drink.*
a Ch. 5. 6. & 1. 12.
b Job 2. 4. 2 Sam. 20. 19.
c Ch. 3. 9—13. & 4. 7, 8.
† Heb. *that they should destroy, and kill, and cause to perish.*
d Jos. 9. 23. Neh. 5. 5.
e Ch. 3. 9. Ezra 6. 16. Tit. 3. 9, 14. Is. 6. 13. Prov. 12 26.
‡ The damage arising from the loss of subjects, and of the revenue arising from their manufactures and commerce. The revocation of the edict of Nantz, by which so many thousands of French Protestants were destroyed or banished, affords a striking example of the commercial damage a nation may sustain by the loss of so many peaceable and industrious inhabitants.—Ed.
§ Heb. *whose heart hath filled him.*
f Eccl. 8. 8. Ps. 139. 21, 22.
‖ Heb. *the man adversary.*
g Job 39. 22. & 15. 21, 24. & 18. 5—12. Ps. 64. 9.
h Ch. 1. 12. Prov. 19. 12. & 16 14.
i Prov. 14. 16. & 28. 17.
k Prov. 19. 12. & 16. 14.
* He had so thoroughly studied his sovereign's temper and manner, that he read in his countenance the fixed purpose of his heart. He had wickedly fostered the violence of his passions, and now, as he deserved, becomes their victim. It is said to be still the custom in Persia, that if the king rises abruptly and retires from a trial, it is immediately taken as a signal of death to the accused.—Ed.
l Ch. 1. 6. & 8. 3. Is. 40. 14. & 49. 23.
† Some think he had fallen down on the couch where Esther sat, to beg for his life: it seems much more probable, he had fallen in a fainting fit, through fear; for the cruel, who spurn with the lives of others, are often the greatest cowards when their own are endangered.—Ed.
m Job 9. 24. Is. 22. 17.
‡ Quintus Curtius relates of Alexander, that when he pronounced sentence on Philotas, his face was immediately covered with a veil. And, in several Eastern countries, criminals are still carried to judgment or execution with their faces covered.—Ed.
n Ch. 1. 10. & 6. 14.
§ Heb. *tree.*
o Ch. 2. 21—23. & 6. 2.
p Ch. 9. 25. Ps. 7. 15, 16. & 9. 15, 16. & 35. 8. & 73. 18. Prov. 11. 6, 8. & 21. 18. Dan. 6. 7, 24.
q Ezek. 16. 63. Zec. 6. 8.

## CHAPTER VIII.

(1) *Haman's estate being confiscated is given to Esther and Mordecai:* 1, 2. (2) *Esther earnestly intercedes for the reversal of the murderous edict against her nation:* 3—6. (3) *Because the Persian laws did not admit of a reversal, a new edict is published, empowering the Jews to stand in their own defence:* 7—14. (4) *This occasions great joy to the Jews and all their friends:* 15—17.

A. M. 3495, or 3551. B. C. 509, or 453.

ON that day [a] did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen: and Mordecai [b] came before the king; for Esther had told what he *was* unto her.

2 And the king took off [c] his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther [d] set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and [e] fell down at his feet, [*] and besought him with tears to put away the [f] mischief of Haman the Agagite, and his device that he had devised against the Jews.[†]

4 Then the king [g] held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* [h] pleasing in his eyes, let it be written to reverse [i] the letters devised by Haman the son of Hammedatha the Agagite, [‡] which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For how can I [k] endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, [l] I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, [m] in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [n] may no man reverse.[§]

9 Then were the king's scribes called at that time in the [o] third month, (that *is*, the month Sivan,) on the three and twentieth *day* thereof; and it was written (according to all that Mordecai commanded) [p] unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof,

a Ps. 37. 35, 36. Job 27. 16, 17. Prov. 13. 22. & 20. 21.
b Ch. 1. 14. with 2. 7, 15.
c Ch. 3. 10.
d Job 27. 16, 17. Prov. 3. 22. & 20. 21.
e 1 Sam. 25. 24. 2 Kin. 4. 37. Heb. 5. 7. Neh. 1. 4. Is. 39. 3.
* Heb. *and she wept, and besought him.*
f Ch. 3. 8—15. & 7. 4. Job 5. 11—15.
† In peaceful and settled times, such a cruel device as that of Haman against the Jews, seems scarcely credible, or, at least, an attempt without parallel. The plot against the Huguenots, and the massacre of St Bartholomew's, in France, can, however, furnish an example of similar devising and cruelty, where the victims were taken totally unawares, and where the king, so far from repenting like Ahasuerus, of his rash decree, himself took part in the murder of his subjects.—Ed.
g Ch. 4. 11. & 5. 2.
h Prov. 5. 19. ch. 2. 17.
i Heb. *the advice.* ch. 3. 12, 13.
‡ Or, *who wrote.*
k Heb. *be able that I may see.* Neb. 2. 2. Amos 6. 6. Jer. 9. 1. & 4. 19. Luke 19. 41, 42. & 2. 35. Mic. 1. 8, 9.
1 Ver. 1. ch. 7. 10.
m Ch. 3. 12.
n Ch. 1. 19. Dan. 6. 8, 12, 15.
§ It seems that, according to the principles of Median and Persian jurisprudence, a decree, once signed, could not be reversed: full power, however, is given to Esther and Mordecai, to devise any means by which Haman's decree may be counteracted.—Ed.
o Ch. 3. 12. Ps. 30. 5, 10. Jer. 30. 17.
p Ch. 1. 1, 22. & 3. 12. 2 Cor. 7. 6.

REFLECTIONS UPON CHAP. VII.—God often strangely animates his enemies in power, to encourage his people's requests for favour. And a tender regard for natural life at stake, makes us very earnest in supplicating deliverance: and surely then we ought to be much more earnest for the life of our own and others' souls. The most ruinous and wicked projects are often laid to gratify men's sinful lusts. And though persecution of the people of God is not only impious, but even exceedingly detrimental to the state, where nothing can repair the loss of pious and industrious subjects, how often is it practised! Men are ready often to startle at the mention of that very wickedness to which they had given their consent! And sin generally becomes vexatious and burdensome at the last. That is often done thoughtlessly, with which, on a moment's cool reflection, we cannot but be shocked. Many seem amazed at the wickedness of others, who overlook the same, or a greater, in themselves. And accomplices in guilt quickly become the bitterest enemies one to another. How dejected in adversity are those who were most proud in prosperity. The most insolent enemies of God's people may quickly be glad to bow at their feet. And every motion creates suspicion against a man whose character is once proved infamous and abandoned. All hands will eagerly help down with falling courtiers; and the ruin of the wicked comes upon them in an instant! Yea, the enemies of God's church are astonishingly taken in their own craftiness, and have their pride brought down, their persecution punished, and their mischief returned on their head.



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unto every people after their language, and
he Jews according to their writing, and ac-
ding to their language.

0 And he wrote [q] in the king Ahasuerus'
ıe, and sealed *it* with the king's ring; and
: letters by post on [r] horseback, *and* riders
mules, camels, *and* young dromedaries:

1 Wherein the king granted the Jews
ch *were* in every city to gather themselves
ether, and [s] to stand for their life, to destroy,
lay, and to cause to perish, all the power
he people and province that would assault
n,[*] *both* little ones and women, and *to* [t] *take*
spoil of them for a prey,

2 Upon [u] one day, in all the provinces of
Ahasuerus, *namely*, upon the thirteenth
of the twelfth month, which *is* the month
ır.

3 The copy of the writing, for a command-
t to be given in every province, *was* [†] pub-
ed unto all people, and that the Jews should
eady against that day to [x] avenge themselves
heir enemies.

4 *So* the posts[‡] that rode upon mules *and*
els went out, being [y] hastened and pressed
by the king's commandment. And the
ee was given at Shushan the palace.

5 ¶ And Mordecai went out from the
ence of the king in [z] royal apparel of [§] blue
white, and with a great crown of gold, and
a garment of fine linen and purple; and
city of Shushan [a] rejoiced and was glad.

6 The Jews had light, and gladness, and
and honour.

7 And in every province, and in every city,
hersoever the king's commandment and his
ee came, the Jews had joy and gladness, a
and a good day. And many of the
le of the land became Jews; for the fear
ıe Jews fell[‖] upon them.

## CHAPTER IX.

*he Jews slay their enemies, and the ten sons of Haman:* 1—19. (2) *The feast of Purim instituted:* 20—32.

OW, in the [a] twelfth month, (that *is*, the
month Adar,) on the thirteenth day of
same, when the king's commandment and
decree drew near to be put in execution,
ıe day that the enemies of the Jews hoped
ıave power over them, (though it [b] was
ed to the contrary, that the Jews had rule
them that hated them),

The Jews [c] gathered themselves together

A. M. 3405, or 3551. B. C. 599, or 453.

q Ch. 3. 12. Ecel. 8. 4. Dan. 5. 19.

r 1 Sam. 21. 8. Is. 66. 6. & 66. 20. Jer. 2. 23.

s 1 Kin. 20. 22. Ps. 94. 16. Eccl. 8. 5.

* Could not the Jews have stood upon the defensive without this royal decree? No doubt they could. But then they would have become rebels, and so would have been prosecuted for a new crime. This decree of Ahasuerus rendered their self-defence lawful, while it must greatly have abated the courage of their enemies. A more unnatural mode of government cannot well be conceived, nor can we wonder that the empire was soon afterwards dismembered by a handful of Macedonians.—Ed.

t Ch. 2. 18, 13, 16. Deut. 2. 35. Jos. 11. 14.

u Ch. 3. 13. & 8. 12. Ex. 13. 9, 10. Judg. 1. 5, 7. Mat. 7.

† Heb. *revealed.*

x Ps. 37. 14, 15. & 92. 7, 9, 11. & 94. 23. Prov. 11. 8. & 21. 18.

‡ To Cyrus is attributed the origination of posts and couriers. He is said by the Greek writers to have established post-houses with relays of horses at proper distances; and that by causing them to travel both night and day, he astonished the ancient world by the rapidity of communication with all parts of his vast empire. Early European travellers were astonished to find similar posting establishments in the Mongol empire, having 10,000 post-houses, and 200,000 horses, and expediting despatches at the rate of 200 or 250 miles in a day. The origin of posting in Europe is generally ascribed to the university of Paris. (See Marco Polo, 2. 90.)—Ed.

y Ch. 8. 15. 1 Sam. 21. 8. Eccl. 8. 10.

z Mat. 11. 8. Gen. 41. 42. 1 Sam. 2. 30.

§ Or, *violet.*

a Ch. 3. 15. Ps. 30. 5, 11. Prov. 29. 6.

‖ This is not surprising, for the Jews, though few, were a brave people; and being concentred into Jewish quarters, as is still the custom in the cities of the East, they could consequently have acted with terrible and combined effect upon their enemies.—Ed.

A. M. 3405, or 3551. B. C. 599, or 453.

a Ch. 8. 7, 12. Job 11. 20.

b Ps. 7. 16. & 9. 15, 16. & 20. 11. & 126. 5. Deut. 32. 35, 36. Gen. 22, 16. Eccl. 9. 12.

c Ch. 8. 11. ver. 15, 16. Jos. 11. 20. Prov. 11. 8. & 21. 18. Dan. 6. 7, 24.

* To the honour of the Jews it is recorded, that they injured none but their assailants, in strict accordance with the terms of the decree. Chap. 8. 11.—Ed.

d Ch. 8. 17. Gen. 35. 5. & 21. 22. Ex. 23. 27. Deut. 11. 2. Jos. 2. 9.

† Heb. *those which did the business that* belonged *to the king.*

e Prov. 16. 7.

f 2 Sam. 3. 1. Ps. 1. 3, 4. & 37. 37, 38. & 92. 7—12. Prov. 4. 18.

g 2 Thes. 1. 6. Deut. 32. 35, 36. Ps. 18. 31—40.

‡ Heb. *according to their will.*

h Ex. 17. 14. Deut. 25. 17, 19. 1 Sam. 15. 3. Job 27. 14. Ps. 21. 10.

i Ver. 15, 16. Col. 4. 5. 1 Cor. 10. 32. Rom. 12. 17. Phil. 4. 5. Gen. 14. 23. with ch. 8. 11.

§ In this they forbore to act up to the terms of the decree, which commissioned them, not only to repel their assailants, but to take their spoil. Chap. 8. 11.—Ed.

‖ Heb. *same.*

k Ch. 5. 6. & 7. 2.

l Ch. 5. 4, 8. & 7. 2. & 8. 5.

m Heb. *let men hang.* 2 Sam. 21. 6, 9. ch. 5. 14, 13. ver. 10. Ps. 46. 8. & 66. 5. & 109. 8. Ex. 20. 5. Is. 14. 20—22.

* How could this be, seeing they were already slain? Ver. 10. Their dead bodies were hanged up, according to a custom of the Jews, (Josh. 10. 26.) and a practice still found in Persia and other countries.—Ed.

n Heb. 11. 33. Ps. 118. 7—13.

o Ver. 10, 16. Heb. 13. 5. 1 Cor. 6. 12. 1 Thes. 5. 22.

† They gathered themselves, not into an army, but into local bands. And as none of them all laid their hands on the prey, there can be little question that Mordecai had given them warning to manifest by this universal abstinence, that they sought protection and not plunder. The previous exercises of fasting and prayer in which they had been engaged, would render their minds peculiarly accessible to such admonition.—Ed.

in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt:* and no man could withstand them; for [d] the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and [†] officers of the king, [e] helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai [f] waxed greater and greater.

5 Thus the [g] Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did [‡] what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 [h] The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but [i] on the spoil laid they not their hand.[§]

11 On that day the number of those that were slain in Shushan the palace [‖] was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now, [k] what *is* thy petition? and it shall be granted thee; or what *is* thy request further? and it shall be done.

13 Then said Esther, [l] If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also according unto this day's decree, and [m] let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.*

15 For the [n] Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but [o] on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together,[†]

REFLECTIONS UPON CHAP. VIII.—This world is but a changing scene. The even of kings is precarious; and riches make to themselves wings, and ay. Men often lay up wealth, little thinking to whom it shall at last per- whether to a friend or a foe. The ten thousand talents, which were lately d as the price of the Jews' blood, now become the property of them whose were marked out for a prey. How just is the judgment of God; and with care should we make sure those riches which will not be left behind, but with us into another world! Surely then the lives and interests of God's ought to lie the nearest to our hearts! And no advancement must make forget our poor relations. It is proper to present our petitions to God or men with earnestness, and attended with the utmost modesty. Though we have justice on our side, it becomes us, as inferiors, to use entreaty. Men's mischief often survives them. They murder, even after their death, by the laws which they have made, the projects which they have set on foot, and the writings and sentiments which they have propagated. But absurd and entangling are those laws which have pride for their source and basis. And there is great need to hasten the relief when men's lives are in danger: for when we have done wrong we cannot too quickly prevent the mischievous consequences of it. God quickly turns his people's mourning into joy. And his alarming Providences in their favour, effectually determine others to join them.



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and [p] stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they laid not their hands on the prey)

17 On the thirteenth day of the month Adar: and on the fourteenth day[*] of the same rested they, and made it a day [q] of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day* [r] *of* gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai [s] wrote these things,[†] and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they [t] should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,[‡]

22 [u] As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should [x] make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because [y] Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast [z] Pur, (that *is*, the lot,) to [§] consume them, and to destroy them:

25 But [a] when *Esther* came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days [b] Purim, after the name of Pur:[‖] therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and [c] took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not [*] fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And [d] *that* these days *should be* remembered, and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not [†] fail from among the Jews, nor the memorial of them [‡] perish from their seed.[§]

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with [‖] all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to [e] the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* [f] words of peace and truth,

31 To confirm these days of Purim[*] in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed [†] for themselves, and for their seed, the matters of the [‡] fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

## CHAPTER X.

(1) *The tribute imposed by Ahasuerus:* 1, 2. (2) *How great and useful Mordecai was:* 3.

A. M. 3485, or 3551. B. C. 509, or 453.

p Ch. 8. 11. Lev. 26. 7, 8. Ps. 18. 34—48.

* Heb. *in it.*

q Neh. 8. 10. Eccl. 10. 19. Gen. 21. 6. Ps. 118. 14—29. Ex. 15. 1—22. Deut. 16. 11, 14.

r Neh. 8. 10, 12. ver. 22. ch. 8. 17.

s The history of this memorable deliverance. 1 Chr. 16. 12. Ps. 105. 4—12. & 106. 1, 2. & 136. 1—3. 2 Cor. 1. 10, 11. Col. 1. 10.

† Mordecai wrote "these things," that is, this book or history, and not merely the letters that accompanied it.—Ed.

t Rom. 12. 13. Ex. 12. 3.

‡ History is found in books, the evidence of history generally in institutions. Independently, therefore, of the higher evidence of Scripture, it is always accompanied by such institutional evidence as no other history can furnish. This yearly festival, which the Jews still celebrate, gives witness to the history of this book, as distinct and undeniable as if Esther, Mordecai, and Ahasuerus were to rise from the dead to confirm it.—Ed.

u Ch. 3. 12, 13. with ver. 2—16. Ps. 9. 1, 2. & 34. 1, 4. & 103. 2. & 116. 13—15.

x Neh. 8. 10—12. ver. 17—19. ch. 6. 17.

y Ch. 3. 5—14.

z Ch. 3. 7. ver. 26, 28.

§ Heb. *crush.*

a Heb. *when she came.* ch. 7. 5—10. & 8. 1—14. & 9. 1—14.

b Num. 16. 40. Ezek. 39. 11.

‖ Supposed to be a word of Persian origin, and signifying *lot.*—Ed.

A. M. 3485, or 3551. B. C. 509, or 453.

c Deut. 5. 3. & 29. 14, 15. Jos. 9. 15. with 2 Sam. 21. 1, 2.

* Heb. *pass.*

d Ex. 12. 17. Lev. 23. 43. Judg. 5. 11. Job 19. 23, 24. Ps. 103. 2.

† Heb. *pass.*

‡ Heb. *be ended.*

§ Accordingly this book is twice read by the Jews in the synagogue during the feast of Purim; once on the evening of the first day of the feast, and again the next morning. At every mention of the name of Haman, the congregation make a noise, by stamping on the floor and beating on the seats, and exclaiming, "Cursed be Haman! let his memory rot," &c. In some countries the feast is a species of carnival, on which the bounds of temperance are entirely overpast; and even where these boundaries are more respected, an extraordinary degree of indulgence is still conceded. So little, alas! can human nature call up the joy of the feast, without laying up in store some sorrow for the future. See *Allen's Modern Judaism*, p. 412.—Ed.

‖ Heb. *all strength.*

e Ch. 1. 1. & 8. 9.

f Is. 39. 8. Zec. 8. 19. Rom. 15. 5. Eph. 4. 3, 15. 1 Thes. 5. 10. Heb. 12. 14. Jam. 3. 17.

* That the Jews scattered through so many provinces should have so universally concurred in adopting the feast, furnishes an additional evidence to the history. The Rabbins, however, say that 85 elders protested against the institution (*Lightfoot* on John 10. 22.) as an unauthorized addition to the law of Moses.—Ed.

† Heb. *for their souls.*

g Ch. 4. 16. Jonah 2. 9. with 3. 5.

A. M. 3496, or 3552. B. C. 508, or 452.

a Luke 2. 1. ch. 1. 1. & 8. 9. Rom. 12. 7, 8.

b Lesser Asia and its isles. Dan. 11. 18. Gen. 10. 5.

c 1 Kin. 11. 41. & 14. 19, 29. & 15. 7, 23.

d Heb. *made him great.* Ps. 18. 35. Job 29. 5, 9.

* The Persian empire extended from the Hellespont to the Indus, 2,500 miles; and from Pontus to the Arabian sea, about 2,000 miles; including several isles of the Mediterranean and Ægean seas.—Ed.

e Gen. 41. 40—44. 2 Chr. 28. 7. 1 Sam. 23. 17.

f Ch. 3. 1. Luke 2. 52.

g Neh. 2. 10. Ps. 137. 5, 6. Rom. 9. 2, 3. & 10. 1.

A AND the king Ahasuerus [a] laid a tribute upon the land, and *upon* the [b] isles of the sea.

2 And [c] all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king [d] advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?[*]

3 For Mordecai the Jew *was* [e] next unto king Ahasuerus, and great among the Jews, and [f] accepted of the multitude of his brethren, [g] seeking the wealth of his people, and speaking peace to all his seed.

Reflections upon Chap. IX.—How strangely sinners are infatuated to their own destruction; and obstinate revenge is deaf to all admonition. Fight they will, though both the hand of God and men be lifted up against them! But great numbers are friends or enemies to the people of God, just as the smiles of great men wind about: and pitiful is the work which the wicked have in hand, when the terrors of God, and the terrors of great men, concur to dismay them. We may make the boldest attempts, when not only great men favour us, but the great God fights for us. And it is glorious when, in the most desperate war, the laws of self-denial, humanity, and pity, are strictly regarded. Never should the people of God appear selfish, worldly, or covetous. And, if we receive signal mercies from God, our thankful returns ought to be quick and speedy: while they are yet fresh in our minds, and the impressions of them most sensible. Nor ought astonishing deliverances, and their circumstances, ever to be forgotten. Remembrance of such ought to encourage us in every subsequent distress. Yet there is great need to beware, lest what is well intended at first, should by degrees become an occasion of wickedness. Nothing more purifies the heart, and adorns religion, than holy joy in God through our Lord Jesus Christ. And nothing more pollutes the heart, and reproaches religion, than carnal mirth and sensual pleasure.

Reflections upon Chap. X.—It is a great mercy, in an arbitrary government, when the weakness, or wickedness, of the monarch is balanced by the good qualities of the minister of state. They only are truly great, whose power and dignity are employed for the public good. But, alas! how unsubstantial the whole pomp, grandeur, and wealth, of this world, which so soon pass away!



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# THE BOOK

OF

# JOB.

om the book of Job was written is uncertain, and conjecture is useless. It is, for the substance of it, a true history of real facts. Job is represented as ly existent as Noah or Daniel; Ezek. xiv. 14, 20; and as a patient sufferer who obtained a joyful deliverance; Jam. v. 11. It is an ancient history. The th of Job's life; the rare use of the divine name of JEHOVAH, and frequent use of SHADDAI, or Almighty and All-sufficient; the remarkable remains of religion he land of Uz and the places about; the mentioning of no other idolatry but that of worshipping the sun and moon; the never making any plain allusion he dividing of the Red sea, or to the appearance of God to the Israelites in the wilderness, which lay at no great distance from the land of Uz; strongly pt one to think that Job's distress might be about the time when Moses lived in the land of Midian, or perhaps a hundred years before. We have here (1) history of Job's sufferings, and his remarkable patience under them, issuing in a sad mixture of human weakness, in his cursing the day of his birth, chap. iii. (2) A hot dispute between him and Eliphaz, Bildad, and Zophar, his friends, *Whether remarkable judgments be certain tokens of the wickedness of e upon whom they are inflicted?* The aim of Job is to bewail his own affliction, complain of its weight, justify himself from gross wickedness or hypocrisy, and e that wicked men often prosper in this world, while the godly are exposed to manifold calamities. The scope of his friends is to prove, that no good man ubjected to extraordinary calamities, but that the most wicked men ordinarily are; and hence to condemn Job as a hypocrite, because of his uncommon ubles; iv—xxxi. (3) A decision of the dispute; by Elihu, then by JEHOVAH. The aim of Elihu is to leave Job's state undetermined, or even to admit it be good; and only to charge him with his misbehaviour under his trouble, as too arrogant and self justifying, especially when he had to do with a God of nite sovereignty, greatness, power, wisdom, and justice. The scope of Jehovah's speech is to convince Job of his meanness, and of his own infinite power, atness, and extensive influence; and thereby lead him into a sense of his iniquity, in insisting so much upon his own justification, and complaining so un-rdedly of the providence of God:—and at last he justifies him, in opposition to his three friends, in his character and sentiments; xxxii—xlii. (4) The le issues in Job's great honour and redoubled prosperity; xlii. In this book we have at once a most noted encouragement to patience, and a system of the t ancient believer's apprehensions and faith concerning the wisdom, power, holiness, justice, goodness, and sovereignty of God; and concerning his works of ation and providence; concerning the original and actual corruption of mankind; concerning redemption by Christ, and the usefulness of good works; and, ine, concerning the resurrection of the dead and eternal life.

## CHAPTER I.

*Residence, riches, public and private character of Job:* 1—5. (2) *Satan's ecusation, and commission against his property:* 6—12. (3) *Job's patience iety under the losses inflicted by Satan:* 13—22.

A. M. cir. 2484.
B. C. cir. 1520.

HERE was a man in the land of Uz [a] whose name *was* Job; and that man was per- and upright, and one that feared God, and ewed [‡] evil.

2 And there were born unto him seven and three daughters.

3 His substance also was seven thousand , and three thousand camels, and five red yoke of oxen, and five hundred she- , and a very great [†] household; so that man was the greatest of all the men of ast.

4 And his sons went and feasted *in their* es, every one his day; [§] and sent and called heir three sisters to eat and to drink with .

5 And it was so, when the days of *their* ng were gone about, that Job sent and ified them, and rose up early in the ing, and offered burnt-offerings *according* e number of them all: for Job said, It be that my sons have sinned, and cursed in their hearts. [‖] Thus did Job continually.

6 ¶ Now there was a day when the sons God came to present themselves before the D, and Satan came also among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, [a] Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and [b] escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast thou not [c] made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his [*] substance is increased in the land:

11 But put forth thine hand now, and touch all that he hath, [†] and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy [‡] power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. [§]

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them;

15 And the Sabeans [‖] [d] fell *upon them*, and

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[a] There are three persons called Uz in Scripture. The son of Aram, Gen. 10. 23; the son of Nahor, Gen. 22. 21; and the son of Dishan, Gen. 36. 28. Hence the difficulty of deciding upon what country is called by this name. The most probable opinion, because the best supported by Scripture reference, is that which places Uz in Edom, or Idumæa, as in Lam. 4. 21, where Uz and Edom are identified. The same may be seen by referring to Jer. 49. 7. Ezek. 25. 13. Amos 1. 11; and in Obad. 9, the men of Teman are described as inhabitants of Idumæa, and in Job 2. 11, Eliphaz is described as a Temanite.—Ed.

† Not a legal perfection, (see chap. 9. 20. & 7. 20.) The word signifies *complete*; that is, Job was a believer in Christ, whose day he saw by faith and rejoiced. Chap. 19. 25. For the manner in which a believer is perfect and complete, see John 17. 23. Col. 2. 10.—Ed.

‡ Avoided evil as one avoids something dangerous and venomous.—Ed.

§ Most probably his birth-day. Gen. 40. 20.—Ed.

‖ Nor blessed God in their hearts.—*Note.* In all efforts for promoting religion, let the heart—the conversion, the purifying, the watching of the heart, be the chief object.—Ed.

A. M. cir. 2484.
B. C. cir. 1520.

[a] Heb. *Hast thou set thy heart on?*
[b] Ps. 34. 14. & 37. 27. Is. 1. 16. 1 Pet. 3. 11. 1 Thes. 5. 22.
[c] Ps. 80. 12, 13. & 5. 12. & 36. 7. Is. 5. 2, 5.
[*] Or, *cattle.*
[†] Heb. *if he curse thee not to thy face.*
[‡] Heb. *hand.*
[§] Is this to be considered a real dialogue, or an allegory, a narrative of facts, or a representation by parable? When it is recollected, that JEHOVAH literally conversed with Abraham, (Gen. 15. 1, 2, 7. 8, 18. & 17. 1, 18, 19.) and, afterwards with Jacob, (Gen. 32. 24, 30.) and that he spoke with Moses "face to face," Ex. 33. 11; and then when it is farther recollected that Jesus, "the Word that was God—the Word become flesh," (John 1. 1, 14.) "God manifest in the flesh," (1 Tim. 3. 16.) permitted Satan to tempt him verbally, (Matt. 4. 3, 11.) there will be less difficulty in apprehending how this narrative may reveal and record a reality of the invisible, and not present a mere figurative emblem. But, if any be otherwise minded, still let it be remembered, that a figure is a figure of some reality, and that, consequently, the narrative, however interpreted, represents the reality of an invisible government over the good and the evil of this visible world.—Ed.

‖ Probably the descendants of Sheba the grandson of Abraham, (Gen. 25. 3.) whom he sent into "the east country," (ver. 6.) where Job "was the greatest of all the men of the east."—Ed.

[d] Gen. 10. 7, 28. & 25. 3. *i. e.* wild Arabs.

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LECTIONS UPON CHAP. I.—God can easily raise up instances of remarkable even among wild Arabs, and amidst wealth: and he delights to propagate ne of such as are remarkably pious. It is a mercy for children to have deeply and constantly concerned for the glory of God, and the good of uls. However lawful feasting and mirth may be on some occasions, there ys need after it to examine our hearts and conduct, and to supplicate the of our mistakes in it. How closely Satan attends saints, ministers, and particularly when they present themselves before God! We have great need to be always sober and vigilant, when our adversary the devil goeth about as a roaring lion, seeking whom he may devour. And many, not less odious to God in their tempers and designs than Satan, thrust themselves into the assemblies of God's people, in their house of prayer. The noted favourites and servants of God are peculiarly the objects of Satan's malice. But precise are the limits by which he is restricted by God, who knoweth all his designs. And they, who approve themselves faithful servants to God, will find him faithful to them in preserving them from the snares of the devil. It is very common for Satan



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took them away; yea, they have slain the servants with the edge of the sword; and I [o]only am escaped alone to tell thee.

16 [r]While he *was* yet speaking, there came also another, and said, The [s]fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The [h]Chaldeans [*] made out three bands, and [†]fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 [t]While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came [k]a great wind [‡]from the wilderness, and smote the four corners of the house,[‖] and it [l]fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job [m]arose, and rent his [l]mantle, and shaved his head, and [n]fell down upon the ground, and worshipped,

21 And said, [o]Naked came I out of my mother's womb, and naked shall I [p]return thither:[*] the LORD [q]gave, and the LORD hath [r]taken away; blessed [s]be the name of the LORD.

22 [t]In all this Job sinned not, nor [†]charged God foolishly.

A. M. cir. 2484. B. C. cir. 1520.

a Ver. 15, 17, 19. 1 Pet. 5. 8. Prov. 12. 10.

f Ver. 14, 15, 17, 18

g Or, *A great fire, lightning.* Gen. 19. 24. 1 Kin. 18. 38. Num. 11. 1. Rev. 13. 13. with Eph. 2. 2.

h Is. 23. 13. Gen. 11. 28.

* The word literally signifies *robbers* They gave names to an indefinite extent of country bordering on the Euphrates.—Ed.

† Heb. *rushed.*

i Ver. 13—17. ch. 14. 1. Jam. 1. 2. Pa. 34. 19.

k Dan. 7. 2. Jer. 4. 11. 12. Mat. 7. 27. with Eph. 2. 2.

‡ Heb. *from aside, &c.*

‖ Infidels have scoffed at a wind smiting the four corners of a house at once, but in their scoffing they but display their ignorance; a whirlwind would exactly smite the house as the messenger described. —Ed.

l Mat. 7. 27. & 24. 42, 44. Eccl. 9. 1. 2 John 9. 3. Luke 13. 1—5. Acts 28. 3. Deut. 32. 29.

m 2 Sam. 13. 31 Gen. 37. 29, 34. Jos. 7. 6. Ezra 9. 3. Is. 15. 2.

‖ Or, *robe.*

n 1 Pet. 5. 6. Mat. 26. 39. Deut. 9. 18.

o Eccl. 5. 15. Ps. 49. 17. 1 Tim. 6. 7.

p Gen. 3. 19. ch. 30. 23. Eccl. 12. 7. Heb. 9. 27.

* The body shall return to its mother earth, from whence it was taken.—Ed.

q Gen. 39. 5, 11. Jos. 24. 3, 4. Hom. 11. 26. 1 Chr. 29. 14, 16.

r Is. 42. 24. Gen. 45. 5. Amos 3. 6. 1 Sam. 16. 10. Mat. 20. 15. 1 Kin. 12. 15.

s Is. 24. 15. Ps. 34. 1. 1 Thes. 5. 18.

t Ch. 2. 10. Jam. 1. 4, 12. 1 Pet. 1. 7.

† Or, *attributed folly to God.*

## CHAPTER II.

(1) *Satan's second accusation of Job; commission against his person, with reservation of his life:* 1—6. (2) *Job smitten by Satan with boils:* 7, 8. (3) *Job reproves his wife:* 9, 10. (4) *Visit of his three friends:* 11—13.

AGAIN [a]there was a day when the [*]sons of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou?[†] And [b]Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

A. M. cir. 2484. B. C. cir. 1520.

a Ch. 1. 6. Is. 6. 1. Mat. 18. 10. 1 Kin. 22. 19—22.

* Angels, ministers, or saints.

† Not a question proceeding from ignorance, but demanding an account.—Ed.

b Ch. 1. 7. 1 Pet. 5. 8. Mat. 12. 43. Luke 10. 18. John 14. 30.

3 And the LORD said unto Satan, Hast thou considered [c]my servant Job, that *there is* none like him in the earth, a perfect[*] and an upright man, one that feareth God, and escheweth evil? and [d]still he holdeth fast his integrity, although thou movedst me against him, [†]to destroy him [e]without cause.

4 And Satan answered the LORD, and said, [f]Skin for skin,[‡] yea, all that a man hath will he give for his life.

5 But [g]put forth thine hand now, and touch his bone and his flesh, and he will [h]curse thee to thy face.

6 And the LORD said unto Satan, [i]Behold, he *is* in thine hand; [‖]but save his life.[‖]

7 ¶ So [k]went Satan forth from the presence of the LORD, and smote Job [l]with sore boils from the sole of his foot unto his crown.

8 And he [m]took him a potsherd to scrape himself withal; and he [n]sat down among the ashes.

9 ¶ Then said [o]his wife unto him, Dost thou still retain thine integrity? [p]curse God, and die.[*]

10 But he said unto her, Thou speakest as one of the [q]foolish women[†] speaketh. What! shall we [r]receive good at the hand of God, and shall we not receive evil? [s]In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; [t]Eliphaz the Temanite, and [u]Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they [x]lifted up their voice, and wept; and [y]they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they [z]sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

A. M. cir. 2484. B. C. cir. 1520.

c Ch. 1. 1, 8.

* See note on ch. 1. 1.—Ed.

d Heb. 11. 33. Jam. 1. 12. ch. 13. 15. & 27. 5, 6. Mat. 24. 13. Gal. 6. 9.

† Heb. *to swallow up.*

e Ch. 9. 17. John 9. 2. Gen. 22. 1. Mat. 20. 15.

f Kath. 7. 3, 4. with ch. 1. 3. Gen. 25. 32. & 32. 20.

‡ That is, Job has readily given the skins, (bodies) both of beasts and children to save himself. —Ed.

g Ch. 1. 11. Ps. 6. 2.

h Ch. 1. 5, 11. ver. 9. Is. 8. 21. Rev. 16. 11, 21.

i Ch. 1 12 2 Cor. 12. 7. Luke 22. 31. 1 Cor. 10. 13. Is. 27. 8.

§ Or, *only.*

‖ Whatever be the power and commission of evil spirits, or wicked men, God sets bounds to their malice they are unable to pass. Ps. 76. 10.—Ed.

k Ch. 1. 12. 1 Kin. 22. 22. Rom. 3. 15. 1 Pet. 5. 8.

l Ex. 9. 9. Deut. 28. 27. Is. 1. 6. ch. 19. 20.

m Ch. 19. 14, 17. Ps. 142. 4.

n Ch. 42. 6. Is. 61. 3. Jonah 3. 6.

o Gen. 3. 6. 1 Kin. 21. 25, with ch. 1. 15—17, 19.

p Ch. 1. 11. & 21. 15. Mal. 3. 14, ver. 5.

* Job had lately (ch. 1. 21.) "blessed the name of Jehovah," nor had he in his affliction "charged God foolishly." His wife now questions him, "Dost thou still retain thine integrity? (thy confidence in Jehovah's power, protection, and mercy,) blessing God and dying?"—Ed.

q 2 Sam. 13. 13. Mat. 16. 23. & 18. 15.

† Not, as some inconsiderately imagine, a charge against women generally, but against those "foolish women," the idolatrous worshippers of Ashtaroth, or other false deities, who, when they did not obtain their wishes, maltreated or cast away the images of their deities. A practice found in all countries where idolatry prevails; even in those countries where image worship still, alas! disfigures and degrades Christianity.—Ed.

r Ch. 1. 2, 3, 10. John 16. 11. Heb. 12. 6, 9, 10, 11. Rev. 3. 19.

s Ch. 1. 22. Jam. 3. 2. Ps. 39. 1.

t Ch. 4. 1. & 15. 1. & 22. 1. & 42. 7, 9. Gen. 36. 11, 34. 42.

u Ch. 8. 1. & 18. 1. & 25. 1. & 42. 9. Gen. 25. 2.

x Gen. 50. 10, 11. 2 Sam. 13. 33.

y Ch. 1. 20. Gen. 37. 29, 34. Jos. 7. 6. Neh. 9. 1. Lam. 2. 10. Ezek. 27. 30. 1 Sam. 4. 12. 2 Sam. 1. 2.

z Is. 47. 1. Lam. 2. 10. Neh. 1. 4.

and his instruments, to reproach the people of God as selfish and hypocritical in their religion: and almost as common to ascertain their declarations with curses and imprecations. And when God, for holy ends, lengthens Satan's chain against his own people, how inexpressibly forward is he in carrying on mischief to the utmost extent of his permission! There is need then, in our happiest estate, to rejoice with trembling. How heavy are sore troubles when they come from every quarter, and on every thing, one upon the neck of another; and the last the most dreadful. Happy is it when we are graciously weaned from created comforts, of which we may be so quickly, and in so awful a manner, deprived. But no affliction should indispose us for God's worship. The more trouble we feel, the more need we have of his grace to support us. And the views of our death should wean us from perishing things. All that we have is God's gift, lent or given to us: and, whatever we lose, enough is left to deserve our thankfulness. Nay, a spirit of meekness bestowed, is a greater blessing than all that God can take from us. But, nevertheless, how powerful are the influences of God's grace, that can render his people composed, and heartily resigned to his will, under the sharpest trials! In all my troubles let me view God's hand, and acquiesce in his will: and let them all drive me into the arms, the bosom of my God.

REFLECTIONS UPON CHAP. II.—How restless, impudent, steady, and active, is the devil in prosecuting his malice against the saints! Disappointment but sharpens his rage, and makes him return more furious to the attack: and, though proved a liar, he persists in his accusations. It is honourable and necessary to resist him, steadfast in the faith. But, above all, great is the mercy that we have Jesus as our advocate to repel his bold accusations. To what astonishing extent doth God, for his own wise ends, permit Satan to afflict his dearest saints; nay, his Son! But glorious conquerors are they, whose mind, in humble abasement, corresponds with their lowest or most loathsome circumstances of body. Heavy indeed is the trial, when those, who ought to be our sympathizing directors in trouble, become our tempters to the most horrid sins;—to rage and disquiet;—to blasphemy;—to trespass more and more against the Lord; and when those who come to comfort us, have their mouths shut! But happy is he who endureth temptation: when he is tried, he shall receive a crown of life! Happy is he who abhors to parley with vile suggestions, and who receives troubles as the love-messengers of his God! God can make our friends useless to us, even when they are so kind as to come to comfort us, and so wise as to prefer the house of mourning to the house of mirth. What frightful changes disease can make on us! Why then should we be proud of vile bodies? But worthless are those friends who hasten from the chamber of disease, and are glad to fly from the melancholy door: an awful proof that they are unmindful of, and unprepared for, death. Let then no health but what Christ is, no friend but God in him, be the trust, the boast, of my soul! In the time of need, all others take to themselves the wings of the morning, and fly away. Miserable comforters, nay, ensnaring tormentors, are they all.



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## CHAPTER III.

*Job curses the day of his birth.*

A. M. cir. 2464.
B. C. cir. 1540.

AFTER [a] this opened Job his mouth, and [b] cursed his day.

2 And Job [c] spake, and said,

3 [d] Let the day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.

4 Let that day be [e] darkness; let not [f] God regard it from above, neither let the light shine upon it.

5 Let darkness and the [g] shadow of death stain it; let a cloud dwell upon it; [h] let the blackness of the day terrify it.[†]

6 *As for* that night, let darkness seize upon it: [‡] let it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be [i] solitary; let no joyful voice come therein.

8 Let them curse it [k] that curse the day, who are ready to raise up [l] their mourning.[§]

9 Let the stars of the twilight thereof be dark; let it [m] look for light, but *have* none; neither let it see [n] the dawning of the day:

10 Because it [o] shut not up the doors of my mother's womb, nor hid [p] sorrow from mine eyes.

11 [q] Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why [r] did the knees prevent me?[‖] or why the breasts that I should suck?

13 For now should [s] I have lain still and been quiet, I should have slept: then had I been at rest,

a Ch. 1. 22. & 2. 10.

b Jer. 20. 14. Ps. 106. 33.

c Heb. *answered*, ch. 6. 1. & 6. 1. & 8. 1. & 11. 1. & 15. 1. & 16. 1.

d Ch. 10. 18, 19. Jer. 20. 14. & 15. 10.

e Ex. 10. 22. 23. Amos 5. 8. Acts 27. 20.

f Deut. 11. 12. Ps. 74. 16.

g Ch. 10. 21, 22. & 24. 17. & 38. 17. Ps. 23. 4. & 44. 19. Is. 9. 2.

* Or, *challenge it.*

h Or, *let them terrify it, as those* who have *a bitter day.* Amos 8. 10.

† "Let thunder clouds render it terrible."—*Heath'cote* and *Hewlett.*

‡ Or, *let it not rejoice among the days.*

i Is. 13. 21. & 34. 8. Rev. 18. 22, 23. Jer. 7. 34.

k 2 Chr. 35. 25. Jer. 9. 17. Amos 5. 16.

l Or, *o leviathan*, ch. 41. 1. Ps. 74. 14. & 104. 26.

§ The margin and best authorities render it *leviathan.* To stir him up is represented as inevitable destruction. Ch. 41. 8, 10. The meaning therefore is, "Let them curse it, who are in such anguish and despair, that, to escape their torments they count any danger in order to obtain a speedy death."—*Ed.*

m Ch. 30. 26. Jer. 8. 15. & 13. 16. Mic. 1. 12.

n Heb. *the eyelids of the morning.* ch. 38. 12.

o Gen. 20. 17, 18. & 29. 31. & 30. 22.

p Ver. 23. ch. 6. 2, 3. & 10. 1. & 23. 2.

q Ch. 10. 8. Jer. 15. 10. & 20. 17, 18. Eccl. 6. 3—5.

r Gen. 30. 3. Ezek. 16. 5.

‖ "Why did the lap anticipate me?"—*M. Good.* "Why did a mother ever long to nurse me?"—*Ed.*

s Is. 57. 2. 1 Kin. 2. 10. & 11. 43.

A. M. cir. 2464.
B. C. cir. 1540.

14 [t] With kings and counsellors of the earth, which built [u] desolate places for themselves;[*]

15 Or with princes that had gold, who filled their houses with silver:

16 Or [x] as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the [y] weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the [z] oppressor.

19 [a] The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

21 Which long for death, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man [b] whose way is hid, and whom God hath hedged in?[†]

24 For my sighing cometh [‡] before I eat, and my roarings are poured out like the waters.

25 For [‖] the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet, yet trouble came.

t Ps. 49. 6—10, 14. & 89. 48. ch. 20. 25.

u Tombs, ch. 15. 28. Ezek. 26. 20.

* No country is more remarkable for its splendid and desolate tomb-palaces than the land of Edom, where Job resided. See Labarde, or any other description of Idumea, especially of the city of Petra.—*Ed.*

x Ps. 58. 8 Rev. 6. 15. Eccl. 6. 3—5.

y Heb. *wearied in strength*, ch. 14. 1 with Heb. 4. 9. Rev. 14. 13. Is. 57. 2

z Ex. 5. 6 Judg. 5. 30. Esth. 7. 4.

a Jer. 34. 8. Ps. 49. 9, 10. & 89. 48. ch. 30. 28.

b Is. 40. 27.

† Twice is testimony borne to Job, (chap. 1. 22. & 2. 10.) that "he sinned not—cursed not with his lips, nor charged God foolishly." But after he begins this unparalleled wailing, and proceeds with his argument against his friends, this favourable testimony is never repeated. On the contrary, (ch. 42. 6.) he accuses himself heavily, and proclaims his deep abasement and repentance. It will be evident, when Elihu appears, (ch. 32.) that both Job and his friends are in some degree in error, and their several statements are therefore to be received under the correction of those principles by which Elihu expounds and defends the principles of the divine government.—*Ed.*

‡ Heb. *before my meat.*

‖ Heb. *I feared a fear, and it came upon me.*

## CHAPTER IV.

(1) *Eliphaz reproves Job:* 1—6. (2) *Asserts God's judgments against the wicked:* 7—11. (3) *Recounts a fearful vision:* 12—21.

A. M. cir. 2464.
B. C. cir. 1540.

THEN [a] Eliphaz the Temanite [b] answered and said,

2 *If* we assay [*] to commune with thee, wilt thou [c] be grieved? but [†] who can withhold himself from speaking?

a Ch. 2. 11.

b Ch. 3. 1, 2. & 6. 1. & 8. 1. &c.

* Heb. *a word.*

c 2 Tim. 4. 2.

† Heb. *who can refrain from words?*

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EXPLANATORY NOTES. CHAP. III. Ver. 1, 2. After these seven days were finished, Job gave vent to that grief, which had so long stupified him, in the most bitter lamentations, and in imprecating mischiefs upon the day of his conception and birth. 3. Let, said he, the day of my birth, and the night of my conception, be utterly forgotten, as if they had never been. 4. Let that unlucky day be covered with horrible darkness, and turned into night. And never let one ray of day-light appear thereon. 5. Let the most frightful darkness, and the most extensive and thick clouds, wholly possess it. Let black burning horrors, and the most fearful disasters, render it terrible to men. 6. Let gross darkness, or absolute extinction, seize upon the night of my conception. 7. Let that wretched night be as barren of everything comfortable as a flinty rock: let men never meet together on it for feasting or mirth: nor let a single whisper of joy be heard on it. 8. Let the most skilful mourners, who imprecate mischief upon the days of uncommon disasters, effectually curse it by name as the fearful mother of monsters, redoubled terrors and mischiefs. 9. Let nothing but the most frightful darkness seize upon it, without a single glimmering of a star, not the smallest dawning of a long-looked-for morning; 10. Because it did not shut me in my mother's womb, and thus secure me from those miseries which I now feel. 11. What a wretched misfortune was it that I did not die in the womb, in the birth, or immediately after! 12. What a misfortune that they, who received me from the womb, did not let me fall on the ground, and dash out my brains; or that the nurse did not refuse to give me suck! 13. For thus I should have lain still as a ship at anchor; I should have felt none of those miseries which I now endure: but had lain quiet and undisturbed in the grave; 14. Equal to kings and great men, who lie alone in the tombs which they built for themselves; 15. And to princes, who in their life had heaped up riches and wealth; 16. Or like a concealed abortive infant, which was never numbered among men. 17. There, in the grave, the most wicked can hurt no one; and the weary, who had been restlessly tossed and wearied with violence, enjoy the profoundest safety and rest. 18. There the condemned prisoners and enslaved captives enjoy the most perfect ease, and do not so much as hear the voice of an oppressor or exacter of labour. 19. There every person is on an equal level of power and greatness; and the servant is as free as his master. 20. Is it not strange that a man should be forced to live when his miserable condition makes him heartily abhor it; 21. Who in vain wishes for death, and seeks it more eagerly than the greatest riches; 22. And who would more gladly leap into his grave than the covetous miser can meet with a rich vein of silver; 23. Being so oppressed, and shut up with God's indignation, that he knows no other way to turn himself? 24. For my meat doth but sustain a miserable life, which is filled up with heart-sinking sobs, and loud roarings, on account of my troubles. 25. For whatever dreadful things I fear, they immediately come upon me, notwithstanding all my care to prevent them. 26. In my prosperity I never securely trusted in my riches, nor indulged myself in carnal ease; yet that has not preserved me from being miserable. And in this distress I have had no rest; and yet further billows of tossing troubles are still coming upon me.

REFLECTIONS UPON CHAP. III.—How dreadful are the days, the ages, in hell on which Heaven frowns, and which earth forgets, joy forsakes, and curses attend. The best, when left to themselves, may fall into the greatest folly and guilt; become mad in their wishes, liberal of their curses, cruel to their friends, and unthankful to their God! But how much better is the never-cursed day of our spiritual and eternal birth than that of our natural! How helpless are men when they come into this world! But kind is the care of Providence about them. How levelling are the strokes of death! None of our earthly honours dare enter the grave. Happy only those in it who die in the Lord! What relief from trouble, what rest, what liberty, they enjoy! But sad is the case when inflicted troubles, and want of prospect of deliverance, make even saints to long for death, and bid it welcome. To quarrel with the life which God bestows, is to sin against our own mercies. Fretfulness and impatience at our lot can only aggravate our sufferings. And to reflect on God's providence is to accuse himself. It is our happiness that our time is in God's hand. The more irksome this life is, we should be the more solicitous to prepare for a better. And they only are fit to die who are content to live; and, satisfied under every burden, wait cheerfully the Lord's pleasure.

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CHAP. IV.—Then Eliphaz, a descendant of Esau, replied, ver. 2. Thou wilt doubtless be incensed by the slightest attempts to offer a reply: but who can restrain himself from speaking the truth upon such a pressing occasion? 3. Behold, in former times thou hast, with great pains and success, instructed many

3 Behold, [d] thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the [*] feeble knees.

5 But now it is [†] come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope,[‡] and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish,[§] and [e] by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was [f] secretly brought to me, and mine ear received a little thereof.[g]

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear [h] came upon me, and trembling, which made [‡] all my bones to shake.

15 Then a [i] spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes; [k] *there was* silence, and I heard a voice,[l] *saying*,

17 Shall mortal man be more just [l] than God? [m] shall a man be more pure than his Maker?

A. M. cir. 2184.
B. C. cir. 1820.

[d] Gen. 18. 19. Is. 35. 3, 4. Heb. 12. 12. 1 Thes. 5. 14.

[*] Heb. *the bowing knees.*

[†] The same trial in which you instructed and comforted others is come upon yourself; and lo! you "faint" when rebuked of the Lord.—Ed.

[‡] Is not this *fainting* sufficient proof of the weakness of thy principles, the insincerity of thy professions?—Ed.

[§] The argument is this: What a man sows, that shall he reap—if he sow wickedness, by the blast of God he will perish—but you, Job, are suffering by that blast, therefore, it is evident you have been secretly wicked. So dark is the understanding, so uncharitable the judgment of man! But to the believer "it is a small thing to be judged of man's judgment—he that judgeth is the Lord," 1 Cor. 4. 3, 4.—Ed.

[e] That is, *by his anger.* Is. 30. 33. & 11. 4. Ex. 15. 8. ch. 1. 19. & 15. 30. Ps. 18. 8. & 68. 1, 2. & 37. 20. 2 Thes. 2. 8.

[f] Heb. *by stealth.*

[g] "Mine ear received a whisper along with it," as the "still small voice" that spake to Elijah, 1 Kin. 19. 12.—Ed.

[h] Heb. *met me.*

[‡] Heb. *the multitude of my bones.*

[i] Ps. 104. 4. Heb. 1. 14.

[k] Or, *I heard a still voice.* 1 Kin. 19. 12.

[l] This seems to have been a real vision, and not a dream, and the communication was worthy of God, however erroneous the use to which Eliphaz applies it.—Ed.

[l] Or, *before.*

[m] "Shall mortal man be just before God."—*M. Goode.*—*Note.* How blessed the truth, that notwithstanding all man's weakness, imperfection, and sin, God has provided a way in which man shall be "justified," and God shall be, not merely merciful, but "just, and the justifier of him that believeth in Jesus," Rom. 3. 26.—Ed.

A. M. cir. 2184.
B. C. cir. 1820.

[*] Readiness to slip.

[†] "He did not put stability in his servants." *Patabius.*—"Nor ascribeth glory to his angels," *Boothroyd.* In other words, all created beings are liable to defection, and the angels that excel in power have no glory in themselves, but must ascribe it all to God. Is. 6. 3.—Ed.

[‡] No one sees the moth while it frets and destroys the garment, so man falls before hidden and unsuspected diseases and injuries.—Ed.

18 Behold, he put no trust in his servants; and his angels he charged with [*] folly:[†]

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?[‡]

20 They are destroyed from morning to evening: they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

## CHAPTER V.

(1) *Eliphaz continues his argument showing the misery of the wicked:* 1—5. (2) *Origin and uses of affliction:* 6—27.

A. M. cir. 2184.
B. C. cir. 1820.

[*] These are the words of Eliphaz. "Call now"—which of these can give assistance? "Saints," (holy angels) to whom amongst these wilt thou turn for help in thy murmuring against Providence, seeing they are unable to help themselves? See ch. 4. 18.—Ed.

[†] Or, *look.*

[‡] Not the curse of unholy wrath, but the doom of prophetic foresight.—Ed.

[§] Sooner or later, punished in the gate, the seat of judgment.—Ed.

[‖] Or, *labour.*

[a] Heb. *the sons of the burning coal lift up to fly.* Is. 24. 15. & 43. 2. 1 Pet. 4. 12.

[*] *Sparks*, and neither *birds* nor *arrows*, seems the true rendering. Sparks ascend by no power of their own, but merely by atmospheric pressure; so man is *born unto trouble*, being immersed, as it were, in an atmosphere of sin, of which the consequence is inevitable misery. And as the sparks are never exhausted, so long as the fire burns, so trouble and sorrow continue to be the only sure inheritance to which man is born, so long as he is guilty of sin.—Ed.

CALL now,[*] if there be any that will answer thee; and to which of the saints wilt thou [†] turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed [‡] his habitation.

4 His children are far from safety, and they are crushed in the gate,[§] neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground,

7 Yet man is born unto [‖] trouble, as the [a] sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

under trouble, and corrected their mistakes; and by thy kind and pertinent advices, hast mightily encouraged the dispirited. 4. By thy discourse thou hast encouraged and supported those whose hearts were ready to sink; and hast settled them who trembled under the burdens of their adversity. 5. But now, when fallen into their condition, thou canst not practise thy own lessons, but faintest, and art struck with consternation. 6. Is not this the time to exercise thy piety, thy confidence in God, thy hope of blessings, and thy integrity of conversation? Or shall all thy religious appearances turn out a mere nothing? 7. Too good reason thou hast to suspect thyself a hypocrite: for think if thou canst remember one instance of an innocent and godly man who was ever punished with such remarkable strokes of divine vengeance as thou art. 8. For my part, aged as I am, I have always observed, that it is the wicked devisers and practisers of horrible crimes who reap the fruit of their works in such a manner. 9. By the blasting and burning influence of God's fearful judgments, they are more suddenly, or more gradually, reduced to misery and ruin. 10. And though, like thee and thy sons, they be oppressors, fierce and strong as lions, their power and influence are broken, and themselves afflicted. 11. The mightiest tyrants, and their posterity, are in due time stripped of their ill-gotten wealth, and violently reduced to misery and servitude. 12—16. Moreover in a vision, which exceedingly terrified me, I heard a spirit, whose form I could not comprehend, amidst profound silence all around, say, 17. Shall a wretched man be more righteous than God, or justified before him? or even the most excellent man be pure before his Maker? 18. Behold! he put no firmness in his heavenly ministers, and can put no trust in them; and in his angels he has placed no ground of boasting, and can perceive defect of service and readiness to slide. 19. How then can he perceive perfection in mortal and sinful men, whom he can crush as easily as, or before the face of, a moth! 20. They are pricked and bruised in a mortar of trouble through their whole life, and quickly perish for ever, without any oppressing them, or regarding their fall. 21. Is not all their power and excellency a *plucked-up nothing*, is it not destroyed together? They pine and melt away for want of, and without ever attaining, wisdom, or any solid and well-connected good. And, though their dignity be ever so great, and their posterity ever so numerous, they die like so many beasts, which have no understanding of their latter end.

REFLECTIONS UPON CHAP. IV.—Such as are in sore trouble ought to be spoken to and dealt with in great tenderness. But affection must not hinder, but promote, faithfulness in our reproofs and admonitions. We must not, for fear of offending, suffer sins upon our brother. And it is very edifying, when such, as are noted in their profession, lay out themselves for the instruction and encouragement of others in the Lord's way; warning the unruly, supporting the weak, and comforting the feeble-minded. Yet, through the corruption of our nature, it is far easier to give good counsel than to take it. Extremely trying is the situation when Satan employs the saints' godly friends to make them raise their hopes, and acknowledge themselves hypocrites. The charge of hypocrisy is most frequently laid against the people of God, and is one of the hardest to be borne. But exceeding sinful is the indulgence of a censorious spirit. We must never judge of a man's state from a particular failing, or from his outward lot. Though tyrannical oppressors, and other sinners, be recompensed in this life, yet no man knows either love or hatred by all that is before him. What singular intimacy with God might saints enjoy, if duly weaned and withdrawn from the things of this life! Were our tempers duly holy, even our dreams might be means of our noted fellowship with God. O how men's spirits shrink under visits from the other world! What then must be the terrible majesty, infinite holiness and equity of God himself! Insignificant and impure are all creatures in comparison of him. Mean are men while they live; and wretched in death, if driven away in their sins. But for senseless, sinful, dying worms to impeach the wisdom, goodness, or equity, of JEHOVAH'S dispensations of Providence, or to plead their own wealth and excellency in his presence, is the boldest presumption. How strange is it that, amidst so many and remarkable warnings of an entrance into eternity, most men should live entirely unconcerned about it! And scarcely less strange that even good men should so often wrest God's oracles to serve their own humours. This oracle, which Eliphaz heard, gave ground to rebuke Job for his murmuring, but none to condemn him as a hypocrite.

CHAP. V.—Call now, if there be indeed any that will answer this oracle in thy favour! And to which of the saints canst thou turn as an advocate for thy cause, or as an example of thy condition? 2. For the just vengeance and holy jealousy of God shall destroy foolish and wicked men: and their own rage at Providence, and envy of other men's happiness, shall render them miserable. 3. Even when I have seen wicked men flourishing in apparently fixed prosperity, I have judged them unhappy, and predicted their fall, and quickly seen them and their families



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10 [b] Who giveth rain upon the earth, and
ndeth waters upon the [*] fields:
11 [c] To set up on high those that be low;
at those which mourn may be exalted to safety.
12 [d] He disappointeth the devices of the
fty, so that their hands [†] cannot perform
ir enterprise.
13 [e] He taketh the wise in their own crafti-
s; and the counsel of the froward is carried
dlong.
14 They [‡] meet [f] with darkness in the day-
e, and grope in the noon-day as in the night.
15 [g] But he saveth the poor from the sword,
n their mouth, and from the hand of the
hty.
16 [h] So the poor hath hope, and iniquity
peth her mouth.
17 Behold, happy *is* the man whom God
ecteth;[§] therefore despise not thou the
stening of the Almighty:
18 [i] For he maketh sore, and bindeth up:
woundeth, and his hands make whole.
19 He shall deliver thee in six troubles;
in seven [‖] there shall no evil touch thee.
20 [k] In famine he shall redeem thee from
h; and in war from the power of the sword.
21 [l] Thou shalt be hid from the scourge of
tongue;[*] neither shalt thou be afraid of
ruction when it cometh.
22 At destruction and famine thou shalt
gh; neither shalt thou be afraid of the
ts of the earth.

A. M. cir. 2189.
B. C. cir. 1253.

b Ch. 38. 26. Jer. 5. 24. & 10. 13. & 14. 22. Amos 5. Acts 14. 17. Ps. 65. 8—11.
* Heb. *out-places.*
c 1 Sam. 2. 7. Ps. 113. 7. Ezek. 17. 24. 1 Cor. 1. 27—29.
d Neh. 4. 15. Ps. 33. 10. & 76. 5. Esth. 9. 24, 25. Is. 8. 10. & 14. 24, 25. Ez. 38. 11.
† Or, *cannot perform anything.*
e 1 Cor. 3. 19. Ps. 7. 15, 16. & 9. 15, 16. & 35. 7, 8. & 141. 10. & 17. 14.
‡ Or, *run into.*
f Is. 19. 3, 13, 14. & 59. 9, 10. Amos 8. 9, etc. 12. 25. Deut. 28. 29. Acts 17. 27. 2 Cor. 4. 4.
g Ps. 72. 4, 13, 14. & 34. 6. & 109. 31.
h Ps. 9. 18. & 10. 14. & 107. 41, 42. Is. 11. 22. Mic. 7. 5, 10.
§ Eliphaz utters here a most blessed truth, yet not the whole truth; for though there be many afflictions correctives of sins past, yet others are merely preventive of sins that might arise; while others are sent for the production of brighter graces, (Jam. 1. 3, 4.) or higher glory, 2 Cor. 4. 13—17.—Ed.
i Deut. 32. 39. 1 Sam. 2. 6. Ps. 147. 3. Is. 30. 26. Ezek. 34. 16. Hos. 6. 1.
‖ From six troubles in worldly affairs, so many being the days of labour—from seven, adding the day of rest, that is, from all the religious troubles of a broken and contrite spirit.—Ed.
k Ps. 33. 19. & 34. 10. & 37. 19. Prov. 10. 3. Hab. 3. 17, 18.
l Ps. 31. 20. & 73. 9. & 91. 1—10. Jer. 18. 18. Prov. 18. 21 Deut. 28. 27—29.
* Either by making thine enemies be at peace with thee, or hiding thee under the shield of a good conscience. Prov. 10. 7. 1 Cor. 4. 3.—Ed.
m Jam. 1. 2. Ps. 31. 8—10. Rom. 5. 3. Phil. 4. 19. Hab. 3. 17, 18.

23 For thou shalt be in league with the
stones[*] of the field; and the beasts of the field
shall be at peace with thee.
24 And thou shalt know [n] that thy tabernacle
*shall be* in peace; and thou shalt visit thy habi-
tation, and shalt not [†] sin.
25 Thou shalt know also [o] that thy seed
*shall be* [‡] great, and thine offspring as the grass
of the earth.
26 Thou shalt [p] come to *thy* grave in a full age,
like as a shock of [q] corn cometh in his season.
27 Lo this, we have searched it, so it *is;*
hear it, and know thou *it* for thy good.

A. M. cir. 2184.
B. C. cir. 1258.

* Literally, *sons of the field*, the verse intimating a mutual peace; the whole animal creation in league with man, and the faithful to his engagement, and at peace with them. And true it is, that in proportion as religion gains a place in the heart, cruelty to animals is expelled.—Ed.
n Or, *that peace is thy tabernacle.* Prov. 3. 17, 33. Ps. 119. 165. Is. 60. 18.
† Or, *be disappointed.*
o Ps. 128. 3. 6. Gen. 12. 2. & 13. 5. & 22. 16, 17.
‡ *Much.*
p Eccl. 12. 5. ch. 17. 13. & 30. 23.
q John 12. 24. Mat. 13. 30.

## CHAPTER VI.

(1) *Job explains the grounds of his complaints:* 1—7. (2) *Longs for death:* 8—13. (3) *Reproves his friends:* 14—30.

A. M. cir. 2184.
B. C. cir. 1220.

a Ch. 3. 1. & 4. 2.
b Ch. 23. 2. 3.
* Heb. *lifted up.*
c Prov. 27. 3. Ps. 42. 7.
† Which though composed of such minute particles that each seems nothing in the balance, is yet by successive additions from its inexhaustible stores in the bosom of the sea often found to overwhelm both the shore and threaten kingdoms.—Ed.
d Or, *I would words to express my grief.* Ex. 6. 9. Ps. 77. 4.
‡ The poisoning of arrows has been often practised; and the effect of a wound from such a missile, would be instantaneous fever, and intolerable thirst.—Ed.
§ The *onager*, a beautiful animal of the Arabian and other deserts.—Ed.
‖ Heb. *al gross.*

BUT Job [a] answered and said,
2 Oh that my grief were [b] thoroughly
weighed, and my calamity [*] laid in the balances
together!
3 For now it would be [c] heavier than the
sand of the sea:[†] therefore [d] my words are
swallowed up.
4 For the arrows of the Almighty *are* with-
in me, the poison whereof drinketh up[‡] my
spirit: the terrors of God do set themselves in
array against me.
5 Doth the wild ass[§] bray [‖] when he hath
grass? or loweth the ox over his fodder?
6 Can that which is unsavoury be eaten
without salt? or is there *any* taste in the white
of an egg?

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ed miserable. 4. Their posterity are exposed to great dangers and cala-
: they are oppressed and ruined in their lawsuits, or are openly punished,
there is none to deliver them. 5. The hungry vagabonds eat up their crop;
otwithstanding all the means used to secure it, or the danger to the taker,
reeping scourge, and savage robber, *such as the Chaldeans or Sabeans,*
off their whole substance and wealth. 6, 7. Affliction never comes to men
t the just influence of God, and the deserving influence of men's sin, even
it be altogether common and natural for men to meet with trouble. And
ntrageous in iniquity, and abandoned to gross impiety, shall not long flourish
earth; but if, as born in it, a man be obstinate in gross wickedness, the
g thunderbolts of God's vengeance shall fly aloft to destroy him. 8. Truly,
ere, were I in thy place, I would humbly address myself unto God, and
nyself to his disposal. 9. I would refer myself to God, who works so many
the nature, causes, and immediate ends of which we do not understand,
is able to help or punish as he pleases. 10. To God, who waters the earth
ain; and who causes the fountains to spring, and rivulets to run along the
and fields. 11. That by plentiful crops he may enrich and dignify men
condition, and exalt those that mourn in sordid baseness and misery to an
ed happiness and safety: 12. To God, who defeats the craftiest designs
le men to raise or enrich themselves, that it is not in their power to execute
emes which they have most cunningly contrived: 13. Who makes their
evices to produce what they studied to avoid, and to hurry them, contrary
r expectation, into dreadful ruin. 14. So that, when everything seems
nd prosperous, they suddenly stumble into mistakes and misery; and, in
y midst of their wisdom and felicity, unexpected danger seizes upon them.
which means God delivers those who fear his name from the open fury,
m the treacherous flatteries and calumnies of these powerful oppressors.
at by observation and experience of this, the poor and oppressed may be
aged to hope in God for help and deliverance, and wicked men may be
aded and silenced.—17. And, moreover, God makes all the afflictions of
ple to work remarkably for their good; therefore never complain of his
ions, but esteem them as a distinguished favour. 18. For he not only
us grieved, and pained with trouble, for our good, but quickly removes his
d bestows his comforts. 19. When manifold troubles are inflicted on others,
halt escape, if thou refer thyself to God's disposal. Nay, be thy own
s as many as they will, they shall do thee no real hurt. 20. God shall
thee with food in times of famine, and protect thee in the day of battle.
malicious reproachers or false witnesses shall be able to hurt thee; and
alt be secure amidst the depopulations of countries. 22. No pestilence nor famine, nor ravenous beast, shall be allowed to hurt thee, nor even mar thy cheerfulness. 23. The stones of the field, as if in league with thee, shall neither hurt thy person nor crop; and even the wild beasts shall submit to thee as thy conquered servants. 24. Thou shalt, by experience, find thy dwelling, family, and substance, wherever it is, in safety and quietness: and thou shalt be enabled to manage thy household affairs without any allowed iniquity; and shalt take an account of them without disappointment. 25. And, however bare thou now appearest, as the earth in winter, thou shalt find thy posterity very numerous, prosperous, and beautifully connected. 26. And, when thou hast arrived at an uncommon age, thou shalt enter into thy grave with an easy smile, and shouts of joy, as one fully ripened for the glories of heaven. 27. Doubt not of this; for we have thoroughly examined the point, and find it as I have said. Hear, consider, and practise it, for thy present and everlasting advantage.

REFLECTIONS UPON CHAP. V.—The best of men quickly grow confident in their own mistakes. And it is the greatest discouragement to one in sore trouble to find no saint in his case or sentiment. But how foolish and silly are the greatest of sinners! Their own wickedness fearfully corrects them, and their backslidings ruin themselves, their families, or property. It is stupid and heathenish to think that anything happens to us by chance. And, the more we are acquainted with the sinfulness of our nature, we shall see the less reason to murmur at our afflictions. Under sore troubles, it is necessary to search out and remove the sinful cause, and to turn all our fretful murmurs into humble supplications. How encouraging is it to have an Almighty, condescending, and gracious God to apply to! No craft, no strength, no plots of devils or men, need discourage us when we have him on our side. If our mind be brought down to our circumstances, let us never quit our hope: it is in a faithful promiser. Our malignant opposers may for a while open their mouths wide against us, and their oppressing hand may lie heavy on us; but quickly their arms shall be broken, and their lips sealed up in death. But great and holy caution is necessary under trouble, that we may neither be averse to it, nor think ill of it, nor overlook and disregard it. For when blessed of God they are remarkably advantageous. They but open God's way for bestowing his distinguished favours. And those who dwell under the shadow of the Almighty shall enjoy the surest protection, inward quietness, peace with God and his creatures, comfort in their families and seed, and joy and honour in their death. Let us then attend to, and profit by every truth we hear.

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CHAP. VI.—But Job replied to Eliphaz: 2. O that my oppressive trouble, allotted me in God's indignation, and my extensive, unavoidable, and sinking calamity

7 The things *that* my soul refused to touch *are* as my sorrowful meat.*

8 Oh that I might have my request; and that God would grant *me* the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, †I would harden myself in sorrow:‡ let him not spare; for I have not concealed the words of the Holy One.§

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?

13 *Is* not my help in me?‖ and is wisdom driven quite from me?

14 To him that is afflicted pity *should be showed* from his friend; but he forsaketh the fear of the Almighty.*

15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks that pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

A. M. cir. 2484. B. C. cir. 1520.

* May not ver. 5—7. be paraphrased thus?—The cmager and the ox never complain while they have the food of their choice. Give them other food unsuited to their taste, and their braying or lowing will soon give proof of hunger. Even so, before me is set, a table covered with sorrowful meat which my soul refuses to touch. I have lost all taste and relish for the world, the world is become insipid and unsavoury to me: why should I not then complain, if the lower animals are so privileged? If their Maker indulge their craving appetites, why may I not call upon the death that I long for? See ver. 8.—Ed.

† Or, *though I should be burnt with pain.*

‡ "Harden myself in sorrow," by expecting death as a deliverance.—Ed.

§ "I would not resist the commands, or decree, of the Holy One.—*Heath. M. Good.*

‖ These words have been translated—"Alas! there is no help in me!" but the construction requires the interrogative form, and also that the first member of the sentence be independent of any word borrowed from the second. The meaning therefore appears to be—"Is not my help in me?" that is, have I not a right, as my only help, to ask of God, to let loose his hand and cut me off? See ver. 8, 9.—Ed.

* Shame to the man who hath despised his friend. He indeed hath departed from the fear of the Almighty.—*M. Good.*

A. M. cir. 2484. B. C. cir. 1520.

* The companies of Tema, a city of Arabia, so called from Tema a son of Ishmael, (Gen. 25. 15.) searched for these brooks in their thirst, but they had vanished, leaving nothing but a dry channel, a circumstance frequent even with considerable rivers in warm climates like Edom.—Ed.

† Jer. 14. 3. & 3. 23—25.

‡ Or, *For now ye are like to them.*

‡ Heb. *not.*

§ Even as the deceitful brook to the Temanite, (ver. 18, 19.) ye furnish me no water of comfort, "ye are nothing."—Ed.

‖ Smitten with fear, either of the infection of his disease, or with horror at his calamities, instead of being moved with sympathy for his afflictions.—Ed.

‖ 1 Sam. 12. 3. Acts 20. 33.

§ Ch. 13. 4, 5. 1 Tim. 1. 7.

* Is it right merely to watch for my words? have you no facts to lay to my charge?—Ed.

† Do you treat my desperate lamentations as mere idle wind?—Ed.

‡ Heb. *ye cause to fall upon.*

h Ps. 82. 3. Ex. 22. 22. Prov. 23. 10.

§ The *bereaved*, bereaved both of children and property.—Ed.

‖ Heb. *before your face.*

i Is. 63. 8. Col. 3. 9.

* That is, *in this matter.*

† Look upon me (ver. 28.) again and again, and in my countenance you will perceive the consciousness of my innocence of the charges you have laid against me.—Ed.

‡ Heb. *my palate.*

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked,* the companies of Sheba waited for them.

20 They *were confounded because they had hoped: they came thither, and were ashamed.

21 †For now ye are ‡nothing;§ ye see *my* casting down, and are afraid.‖

22 ¶Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue; and cause me to understand wherein I have erred.

25 How forcible are right words! but §what doth your arguing reprove?

26 Do ye imagine to reprove words,* and the speeches of one that is desperate, *which are* as wind?†

27 Yea, ‡ye overwhelm hthe fatherless,§ and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* evident ‖unto you if ¶I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* *in it.†

30 Is there iniquity in my tongue? cannot ‡my taste discern perverse things?

and sorrow, were but impartially and thoroughly weighed! 3. It would be found so heavy as to hinder, and far surpass, complaints: therefore are my words full of burning rage and tossing disquiet. 4. For grievous pains in my body, and impressions of God's wrath on my conscience, by their violence, quite dispirit my soul, and waste my life. His terrible judgments shut me up on every side, and set themselves as in battle array against me. 5. You do no more than brute beasts when you are easy and unconcerned amidst your prosperity. But if these animals complain in their distress, why should I be hindered? 6. Can ever such empty and unsavoury discourse as yours, without any seasoning of grace, prudence, and moderation, be either acceptable or edifying to one in such distress! 7. Those grievous afflictions, which I was once afraid to touch, I must now in anguish endure; and yet I have nothing afforded me for comfort but your loathsome and empty discourses. 8. O that God would quickly fulfil my request for death, and grant me that which I earnestly hope and long for! 9. Even that, without leaving me to languish in this miserable condition, he would, with one effectual stroke, put an end to my present life. 10. The near views of this would comfort my spirit, and strengthen me to endure the severest pains; to obtain this, I would gladly endure what he pleases; as I am conscious that I have not hypocritically denied, disregarded, or concealed his truths. 11. My strength is so spent, that I can neither hold out nor expect recovery. I neither have, nor hope for, comfort in this life, that I should desire it; nor do I apprehend any hurt in death, that I should fear it. 12. My strength is quite incapable of bearing such troubles; nor can I but feel their terrible pressure. 13. And though I cannot deliver myself, am I therefore destitute of solid reason and true virtue? Have not I the testimony of a good conscience? Do not I know my own integrity, and the nature and degree of my sufferings, better than you? 14. Surely he who is in distress should meet with pity and compassion! and he, who, instead of pitying a friend under great affliction, censures and reproaches him, shows that he has not the true fear of God, and is in a fair way to apostatize from his service. 15—20. My dearest friends promised me help and comfort; but failed me in a time of need; as torrents, which in winter make a great noise, and run with a violent stream, when the melted ice and snow fall thick into them; but in the summer, when water is much needed in these hot and parched countries, are quite dried up; the water is so diverted into other channels, exhausted by the dry desert, or exhaled into the empty air, that one can scarcely tell where they ran: and the Arabian travellers, who expected to refresh themselves with the water, find themselves shamefully and miserably disappointed. 21. Just so are ye deceitfully disappointing me in my adversity, when I most need your help. Instead of comforting me, you, seeing my distress, shrink from me, as if you were afraid I should prove burdensome or disgraceful to you. 22, 23. But since I never asked aught of you for either my subsistence or deliverance, can you not afford me a few comfortable words! 24. If you can convince me of any mistake, I shall submit, cease my complaints, and hearken to your counsels: 25. For solid arguments have a marvellous power to convince and persuade; but your reproofs are to no purpose, as they proceed wholly on mistakes. 26. To what purpose rail ye at words, or critically censure the speeches of a man desperate with trouble! 27. Mean ye to oppress me, when so helpless and destitute, with your bitter calumnies and revilings; and designedly to add to my misery? 28—30. Consider therefore my case and words more deliberately and impartially: you can easily detect me if I speak false, or maintain a bad cause. Fairly try my cause over again, and you will find me innocent of the hypocrisy and wickedness which you have laid to my charge. Have I uttered aught that is false or wilfully wicked? or am I so stupid that I cannot distinguish that which is vain, false, or impious, from that which is true, gracious, and edifying?

REFLECTIONS UPON CHAP. VI.—How insupportable is inward trouble, either felt or feared; and, of all our evils, none more intolerable than a sense of God's wrath. They, in general, are partial judges of other men's troubles who live in ease and plenty themselves. And it adds greatly to afflictions to meet with nothing under them but uncharitable censures and insipid comforts from our Christian friends. It is difficult to keep either heart or lips aright under such complicated troubles. Ungoverned passion grows more violent when it meets with rebukes and checks. But it is most unbecoming when it gets into our very prayers to God, and by our folly turns them into sin. There is great need of always living faithful for God, since we know not how soon troubles may render us weary of our life. And those, who are by grace prepared for another world, can see little in this to make them fond of staying in it. But it is not self-hardening, but humility under trouble, that makes us ripe for deliverance. Alas! how often dejected spirits preach despair to themselves, and refuse to be comforted; forgetting how God can strengthen or recover for his own glory, as he pleases! It is a mercy then to have wisdom and grace, that will remain with us in the very worst of times. Unjust, yea impious, is the want of compassion to those who are under heavy afflictions. And it is bitter to find the friends, on whom we depended, prove faithless. Yet created comforts commonly disappoint us, and become gall and wormwood, when we come to have most need of their encouraging and supporting influence. Upright souls are averse to be a burden to their friends. And the importunity of want often provokes the abuse of the uncharitable. But how contrary to sense—to reason—to pity—to patience—to equity—to a desire after truth—do friends act when God makes them scourges to us! Truth is a mighty weapon when wielded by the weakest arm. And they who have truth on their side will never shun the light, but court inquiry; and nothing then can be more unreasonable than to refuse them a patient hearing.



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## CHAPTER VII.

*Job defends his desire of death:* 1—11. (2) *Complains of his trouble, and expostulates with God:* 12—21.

A. M. cir. 2184.
B. C. cir. 1820.

IS *there* not [a] an appointed time to man[a] upon earth? *are not* his days also like the days of an hireling?

2 As a servant [t] earnestly desireth the shadow,[‡] and as an hireling looketh for *the reward of* his work;

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, [b] When shall I arise, and [‖] the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.[§]

6 My days are swifter than a weaver's shuttle, and are spent [c] without hope.

7 O remember that my life *is* wind: mine eye [*] shall no more [†] see good.

8 The eye of him that hath seen me shall see me no *more:* [d] thine eyes *are* upon me,[‡] and [‖] I *am* not.

9 *As* the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no *more.*[‖]

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale,[*] that thou settest a watch over me?

13 When I say, [*] My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather than my [*] life.

16 I loathe *it;* I would not live alway: [f] let me alone; for my days *are* vanity.

17 What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest [‖] visit[†] him every morning, *and* try him every moment?

19 [h] How long wilt thou not depart[‡] from me, nor let me alone, till I swallow down my spittle?[§]

20 I have sinned; what shall I do unto thee, O thou [i] Preserver of men? [k] why hast thou set me as a mark[‖] against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity?[*] for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be.*

a Or, *a warfare.* Is. 40. 2.
* A set time, task, or place, a military station.—*M. Good.*
† Heb. *gapeth after.*
‡ Any shade in the heat of the day is an inconceivable luxury in a burning climate. See Is. 4. 6. & 32. 2. Jonah 4. 5, 6.—Ko.
b Deut. 28. 67. Ps. 6. 6. & 77. 2—4.
§ Heb. *the evening be measured.*
‖ There can be no question that Job was afflicted by some loathsome disease of the skin, of what specific kind we cannot tell, and mere conjecture is useless. Were conjecture permitted, it is most probable, that the disease was *sui generis*, unprecedented—and hence the astonishment of his friends, and their conviction that it was a divine judgment.—Ko.
c Ch. 6. 11. 12. & 19. 10. with 5. 16. 24.
* Heb. *shall not return.*
† To *see*, that is, *to enjoy.*
d Ps. 80. 16. & 89. 11. Ezek. 15. 8.
‡ Thou (Lord) sent me for a moment, and I am gone. That the reference is to God will be seen by reference to ver. 14, 17, 20.—Ko.
§ I can live no longer.
‖ This does not proceed from ignorance of the great doctrine of a resurrection, which was well known to Abraham, (Heb. 11. 19.) but merely asserts that man shall return no more to the relations, employments, and places of this world. See ver. 10.—Ko.
a Am I an *inundation*, such as that of the Nile, whose risings are eagerly watched by appointed officers; or a *dragon*, (as the word is translated, chap. 30. 29. Mic. 1. 8. Mal. 1. 3.) that is, as a *crocodile*, which is also watched lest it should destroy those who observe the inundation.—Ko.
e Ch. 9. 27, 28. Ps. 41. 3.

A. M. cir. 2184.
B. C. cir. 1820.

* Heb. *bones.*
f Ch. 10. 20. & 14. 6. Ps. 39. 10, 13. & 80. 67, 68.
g Ps. 103. 4. & 80. 14. Ex. 20. 5.
† Punish, or chasten—as the word is translated, Exod. 20. 5. & 32. 34. & 34. 7.—Ko.
h Ps. 39. 10. & 13. 1—3. ch. 9. 18.
‡ How long wilt thou not depart, but still continue to afflict?—Ko.
§ Cutaneous ulcerations frequently extend to the interior, and the throat is often specially affected, so that swallowing becomes very painful, and while earnestly desired, nearly impossible.—Ko.
i Or, *Observer.* Ps. 36. 6. & 7. 9. & 11. 4.
k Ps. 21. 12. ch. 6. 12. Lam. 3. 12. ver. 12, 14—16.
‖ A mark for all thine arrows. Chap. 6. 4.—Ko.
* Job does not absolutely deny his sin, (see ver. 20.) but merely questions its magnitude in the sight of the "Observer of men;" and murmurs against what he judges the long delay of pardon.—Ko.

A. M. cir. 2184.
B. C. cir. 1820.

* The observant student of the Bible will note, that Bildad is much more abrupt and acrimonious in his charges than Eliphaz.—Ko.
a Ch. 7. 19—21. & 6. 11—13, 26.
b Gen. 18. 25. Zeph. 3. 5. Deut. 32. 4. 2 Chr. 19. 7. Dan. 9. 14. Rom. 3. 5, 6.
c Gen. 13. 13. 2 Sam. 24. 10. Ps. 55. 23. & 140. 11. Hos. 13. 11.
† Heb. *in the hand of their transgression.*
‡ This unkind allusion, and unfounded assumption, must greatly have added to the affliction of the sufferer.—Ko.
d Ch. 22. 21, 23. & 11. 13. & b. 8. Ps. 50. 15. & 91. 15. & 34. 4, 6.

## CHAPTER VIII.

(1) *Bildad asserts God's judgments to be according to the works of men:* 1—7. (2) *Appeals to antiquity:* 8—19. (3) *Asserts God's justice in the afflictions of Job:* 20—22.

THEN answered Bildad[*] the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth [a] *be like* a strong wind?

3 [b] Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned [c] against him, and he have cast them away [†] for their transgression;[‡]

5 [d] If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright, surely

CHAP. VII.—Is there not a warfare of trouble, and the set time thereof appointed, for wretched man upon earth? Are not his days fixed and determined, and full of toil and labour? 2. As a servant wearied with the toils of the day desires a place of refreshment, and as a hireling looks for the end and reward of his work, so I long for death, to deliver me from my miseries, and bring me to my glorious reward. For I have *now* allotted me for my portion, months of emptiness and vanity, without any solid comfort; and in the night, when others rest from their sorrows, I can but restlessly increase mine. 4. I am scarcely laid down on my bed, when, through agony and pain, I wish to be up again; and I am continually tormented both in body and mind. 5. For my body is overspread with sores, filled with worms, and crusted over with scabs, which have made such a change in my skin, that I am become loathsome to myself. 6. My happy days have quickly run over in a moment, and there is no hope that I shall recover them. Remember, O God, how short and unsubstantial my life is, though once it was pleasant; and when once dead, I shall never return to my possessions and worldly prosperity. 8. My friends shall never more see me in this mortal state. Thou hast but frown upon me, and I vanish out of this world. 11. Since there is no hope that my condition will be better in this world, therefore I will give some vent to the extremity of my sorrow, by complaining. 12. Am I so strong and hardy that nothing but such strong chains of affliction can tame, rule, or restrain me? 16. Either cease from afflicting me, or from preserving me in life; for my days have no need to be made more miserable and fading than they are of themselves. 17. What is man that thou shouldest honour him so much as to contend with him, and set thyself against him, in rendering him so miserable? 18. And why thou shouldest visit him with new afflictions every morning, and try him with fresh strokes every moment? 19. If thou art so patient and kind to the generality of mankind, why wilt thou not turn away thy displeasure from me, and at least allow me time to breathe? 20. I cannot satisfy thy justice for my sins, O thou Preserver of men: yet why hast thou set me up as a mark for thy vengeance to shoot at and run against, so that I am a burden to myself and to thee? 21. Why will not thou forgive me my sin, and at least release me so far from its punishment, that I may die? for if thou come not speedily to help me, it will be too late.

REFLECTIONS UPON CHAP. VII.—Our life hath its bounds and form unalterably fixed by God's decree. But how shortlived and hard is the condition of mankind on earth! Surely then we ought to be humble, whose bodies are so vile, and our days so empty and short! And sweet must the heavenly rest be to those who get thither through so much tribulation. It is proper therefore to die with affections quite weaned from this world, and set on things above. But if the saints' afflictions can be so terrible, so constant on earth, what must hell be to the wicked for evermore! How terrible to be driven thither in our wickedness! to fall into the hands of an angry God! The views then of our near approaching death ought to animate our confessions of sin, our cries for pardon of it, and deliverance from it. It is a mercy that the blood of Jesus Christ cleanses from all sin, the most unadvised and desperate expostulations with God not excepted: and, sprinkled with this, we may cheerfully bid adieu to this valley of tears and sorrows.

CHAP. VIII.—Not without a mixture of mistake, rage, and pride, Bildad replied, 2. How long wilt thou outrageously pour forth what is dishonourable to God and unprofitable to men; and brutishly violent, noisy, and presumptuous? 3. Can God, who has no reason to fear the displeasure, or court the favour of any, wretchedly and wickedly deal unjustly with men? 4. Suppose he has fearfully punished thy children for their wickedness; 5. Yet thy humble, speedy, and penitent supplication to him for mercy would meet with due regard. 6. And wert thou thyself sincere in heart, and upright in conduct, he would, all of a sudden, bestir himself to help thee, and restore thee and thy family to its wonted peace and prosperity. 7. And, however low and contemptible thy condition is at present, he would render thy happiness and glory more eminent than ever. 8—10. And, as you look on us as mere ignorant upstarts, carefully inquire of the most aged and best informed, and they will assure you, that God never punished but for sin, and never rejected a penitent person. 11, 12. And, that, as rushes and flags, without abundant moisture, quickly wither of their own accord; 13, 14. So, without true piety, and a real enjoyment of the divine favour, the highest professions of religion, and the greatest prosperity, and most extensive hopes of

now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small,* yet thy latter end should greatly increase.

8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For [o] we *are but of* yesterday,† and know nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush‡ grow up without mire? can the flag grow without water?

12 [r] Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the hypocrite's§ hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's [s] web.

15 He shall [b] lean upon his house,‖ but it shall not stand; he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.*

18 [t] If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.†

19 Behold, [k] this *is* the joy of his way,‡ and out of the earth shall others grow.

20 Behold, God [l] will not cast away a perfect *man*, neither will he [m] help the evil-doers;

21 Till he fill thy mouth with laughing, and thy lips with [n] rejoicing.

22 They that hate thee [o] shall be clothed with shame; and the dwelling-place of the wicked [p] shall come to nought.

A. M. cir. 2184.
B. C. cir. 1520.

* Though Job was found rich, (chap. 1. 3.) yet hence it seems probable he had risen by the blessing of Providence upon his own industry.—Ed.

e Gen. 47. 9. ch. 7. 6. 1 Chr. 29. 15. Ps. 39. 5. & 144. 4. Jam. 4. 14. Prov. 30. 2. *or* ch. 12. 2. & 13. 2.

† When compared with the antediluvian fathers, some of whom lived nearly 1000 years.—Ed.

‡ Believed to be the Egyptian *papyrus*. The *rush* and the *flag* are green and flourishing above other plants while they have mire and water; but wither before any other herb when these are dried up—most emblem of man's transient prosperity, which withers in a moment under the displeasure of God!—*Note*. There is but one kind of plant that can never wither—the believing branch in the true vine. John 15. 7, 16. & 17. 10—12.—Ed.

f Ps. 129. 6. Jer. 17. 6. Jam. 1. 10, 11.

§ Rather, the hope of the profligate shall perish.—Ed.

g Heb. *house*. Is. 59. 5. ch. 15. 34.

h Is. 30. 6. & 33. 14. ch. 27. 18. Mat. 7. 26, 27. Rom 10. 3.

‖ Rather, he shall fortify his house, but it shall soon be beaten down.—Ed.

* Which windeth its roots around a spring (for moisture) and among the stones (for protection) doth it flourish.—*Boothroyd*.—Ed.

i Ch. 7. 9, 10. & 20. 9. Eccl. 12. 5. Ps. 37. 35. & 73. 18, 19. & 55. 23.

† If he (God, ver. 13.) destroy him as a plant is withered. Ver. 12.—Ed.

k Ch. 20. 5. Is. 20. 5, 6.

‡ "Behold, this is its shortlived prosperity."—*Boothroyd*. Or, if our authorized version be preferred, the meaning is, this destruction is all the profligate (ver. 13.) finds instead of his expected prosperity and joy.—Ed.

l Is. 1. 19. & 41. 9. & 3. 10. Ps. 37. 24, 28.

m Heb. *take the ungodly by the hand*. Is. 1. 20. & 3. 11. Ps. 55. 22. & 140. 11, 12.

n Heb. *shouting for joy*. Is. 65. 13. Ps. 65. 13. & 126. 2.

o Ps. 132. 18. & 35. 26. & 69. 7. & 109. 28, 29.

p Heb. *not be*. ver. 18. Prov. 3. 33. Zec. 5. 4. Ps. 60. 25, 27.

## CHAPTER IX.

(1) *Job admits God's justice:* 1—21. (2) *But affirms that judgments happen alike to the innocent and wicked:* 22—35.

A. M. cir. 2184.
B. C. cir. 1520.

THEN Job answered and said,

2 I know *it is* so of a truth: but [a] how should man be just *with God?

3 If he will contend with him, he cannot answer him [b] one of a thousand.†

4 *He is* [c] wise in heart, and mighty in strength: [d] who hath hardened *himself* against him, and hath prospered?

5 Which *removeth the mountains, and they know not; which overturneth them in his anger;

6 Which shaketh the earth out of her place, and the [f] pillars thereof tremble;

7 Which [g] commandeth the sun, and it riseth not, and [h] sealeth up the stars;

8 Which alone [i] spreadeth out the heavens, and treadeth upon the ‡waves of the sea;

9 [k] Which maketh ‖Arcturus, Orion, and Pleiades,§ and the chambers of the south;*

10 [l] Which doeth great things past finding out; yea, and wonders without number.

11 [m] Lo, he goeth by me, and I see *him* not; he passeth on also, but I perceive him not.

12 Behold, he taketh away, [n] who can hinder him? who will say unto him, What doest thou?

13 [o] *If* God will not withdraw his anger, the proud helpers† do stoop under him:

14 [p] How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would [q] I not believe that he had hearkened unto my voice.‡

a Ch. 4. 17. & 25. 4, 6. Ps. 143. 2. & 130. 3. Rom. 3. 19, 20. Gal. 2. 16. Is. 64. 6.

* Or, *before God*.

b Rom. 3. 19, 20. 1 John 3. 20. Ps. 40. 12.

† Once in a thousand times.—Ed.

c Ch. 36. 5. & 40. 9—14. & 37. 23. ver. 19, 32, 33. Ps. 147. 5.

d Is. 37. 4. 1 Cor. 10. 22. ch 41. 10. Mal. 3. 13.

e Ps. 68. 8. & 46. 2. & 114. 4. Hab. 3. 6. Nah. 1. 5. Amos 9. 5. Zec. 14. 4. & 4. 7. Rev. 16. 20.

f Ps. 75. 3. 1 Sam. 2. 8.

g Ps. 135. 6. Dan. 4. 35. Joel 2. 2. Amos 4. 13. & 5. 8. & 8. 9. Jon. 1. 15.

h Ch. 3. 4, 6. Ezek. 32. 7. Acts 27. 20. Is. 13. 10.

i Gen. 1. 6. Ps. 104. 2. 3. ch. 37. 18.

‡ Heights.

k Ch. 38. 31, 32, &c. Amos 5. 8. Ps. 147. 4.

§ Heb. *Ash, Cesil, and Cimah*.

‖ *Arcturus*—Aben Ezra says it is a northern constellation, composed of seven stars, constituting *Ursa major*. *Orion*—Aben Ezra concludes it to be *Antares*, a star in the constellation *Scorpio*. *Pleiades*, a cluster of stars in the constellation *Taurus*. Of these, some additional remarks will be required on ch. 38. 31.—Ed.

* The constellations of the southern, which are invisible in the northern hemisphere.—Ed.

l Ch. 5. 9. Ps. 71. 15. & 40. 5. & 145. 5, 6. & 72. 18.

m Ch. 23. 3, 8, 9. & 35. 14.

n Heb. *who can turn him away?* ch. 11. 10.

o Is. 30. 7. & 31. 2. ch. 41. 2, 11, 12. Ezek. 21. 26. Dan. 4. 37. Luke 14. 11.

† Beneath him must the mightiest stoop.—*Boothroyd*.

p Ch. 40. 3. 1 Pet. 2. 15.

q Ex. 6. 9. Judg. 6. 13.

‡ But that what he had thus done, he had done from his mere good will and mercy, and not for any power or right I had over, or any merit I could plead before him.—Ed.

happiness, will quickly issue in apostasy, infamy, disappointment, and self-wrought wretchedness. 15. The wicked man may attempt to rely on his friends, family, or wealth, and may exert himself to the utmost to retain what he has, but to no purpose. 16. The external smiles of Providence may render his prosperity remarkable for a little time; and his family, wealth, and honour, may greatly flourish and increase. 17. He may appear deep-rooted amidst outward enjoyments; and, in height of glory and apparent stability, may vie with the loftiest buildings of marble. 18. But quickly shall his native soil swallow him up into ruin: and he, and all that he had, shall quickly disappear and be forgotten. 19. Such is the mad and unsubstantial joy of the wicked, and the issue of their flourishing prosperity; while others are exalted, from meanness and poverty, to fill their place in the world. 20. For—mark it as a certain and important truth—the mighty God will never despise, or loathe, or refuse to help and comfort, an upright saint; nor will he strengthen, support, or deliver, evil-doers. 21, 22. Wert thou perfect, or thoroughly penitent, he would bless thee till his favours had overwhelmed thee with raptures of thankful praise; they who hate thee, and rejoice at thy present troubles, should be confounded at thy restoration, while they and their's should irrecoverably perish.

REFLECTIONS UPON CHAP. VIII.—Men readily follow one another in running down those who are singularly distressed. And much sooner do they perceive other men's sins marked in their judgments than their own. But in every affliction it is always wise to have recourse to God for help. His blessing can soon make a remarkable change for the better in our lot. And, if he knows our integrity, it matters little though men esteem us as hypocrites. God often gives his people indirect hints of the kindness which he intends for them, by words never intended for that purpose by the speakers. And the knowledge and experience of others ought carefully to be improved for our instruction and comfort. What a common sin among professors is hypocrisy and dissimulation! What a sad source of it is forgetfulness of God! But the hope of hypocrites will put the most fearful cheat upon themselves. Though it flourishes a while, it perishes at last. And the things of nature around us suggest the most important admonitions, did we but consider them aright. The most precious truths are often abused, through the misapplication of them, to make the heart of the righteous sad, and the souls of the wicked to triumph. Let me therefore never be a harsh judge of others, and never too mild with respect to myself. Let me never judge of people's character by their outward lot. It is not time, but the last judgment and eternity, that will reduce all things to apparent order.

CHAP. IX.—Immediately Job replied, 2. I know indeed that God is righteous, and that he ordinarily punishes the wicked, and favours the godly! But what frail man can, in your sense, be just before God? 3. If God please to call him to a strict account, he cannot answer for one of a thousand of his thoughts, words, or actions. 4. And while God is infinitely righteous, his knowledge, wisdom, and power, are so unbounded, that it is impossible for any to harden himself, in rebellion against him and peacefully prosper. 5—9. *Against him*, who can in a moment remove and overturn the largest mountains,—who can shake the earth out of its place, and shatter its rocky foundations,—who can at pleasure forbid the rising of the sun or shining of the stars,—who at pleasure spreads out or dispels the clouds, and triumphantly treads upon the swelling waves of the sea, all being subject to his will,—who makes and governs all the starry constellations which appear in the north or south parts of our world, 10. And does works unsearchably marvellous and unnumbered. 11. In his providential dispensations he can pass before me and attack me; can quickly pass by and rush upon me, and continually set his works before me: and yet I cannot perceive him, nor understand them. 12. Behold! he can suddenly or forcibly snatch away whatever a man has, and none can resist his infinite power, or make him to restore it, or even bring him to account for his conduct. 13. If he, the object of our adoration, continue the displays of his terrible majesty and almighty wrath in the



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For he breaketh me with a tempest, and
plieth my wounds without cause.*
He will not suffer me to take my breath,
illeth me with bitterness.
If *I speak* of strength, lo, *he is* strong:
if of judgment, who shall set me a time
ead?
If I justify myself, mine own mouth
condemn me: *if I say*, I *am* perfect, it
also prove me perverse.
*Though* I *were* perfect,† *yet* would I
now my soul; I would despise my life.
This *is* ‡one *thing*, therefore I said *it*,
destroyeth the perfect and the wicked.‡
If the scourge slay suddenly, he will
at the trial of the innocent.§
The earth is given into the hand of the
ed: he covereth the faces of the judges‖
of; if not, where, *and* who *is* he?*
Now my days are swifter than a post:†
flee away, they see no good.
They are passed away as the swift ships;
e eagle *that* hasteth to the prey.
If I say, I will forget my complaint, I
eave off my heaviness, and ‖comfort *myself;*
I am afraid of all my sorrows, I know
thou ¤wilt not hold me innocent.
*If* I be wicked,‡ why then labour I in
?
If I wash myself with snow-water,§ and
e my hands never so clean;
Yet shalt thou plunge me in the ditch,
mine own clothes shall ×abhor me.

A. M. cir. 2484.
B. C. cir. 1520.

* Not without any cause; for Job had acknowledged his sin (chap. 7. 20. & ver. 20.) but without any such special cause in concealed sin, hypocrisy, or prodigacy, as his friends had alleged against him.—Ed.
† 1 Cor. 10. 22. & 1 Jn. ver. 8.
† If I said I were perfect, I would not know my own soul—the assertion would prove my ignorance of my own heart. And the more thoroughly I know myself, the more must I despise all vain pretensions to perfection in the sight of God.—Ed.
‡ Eccl. 9. 1, 2. Ezek. 21. 3.
‡ He afflicts and cuts off both good and evil men; therefore outward calamities are no certain indications, as you my friends suppose, of the sufferer's prodigacy and of God's displeasure.—Ed.
§ If the scourge (the wicked oppressor) slay suddenly, the innocent will also be allowed to perish through false witness and unjust judgment, and thus come to the same end as the wicked.—Ed.
‖ Gives up not merely the Innocent to trial and condemnation, but righteous judges to have their faces covered; that is, to be themselves tried and condemned for their righteous administration of the law. See Esth. 7. 8. —Ed.
* If God do not this, who does? It cannot be chance, it must be providence. —Ed.
† See note on Esth. 8. 14.—Ed
‖ Or, *strengthen.* Amos 5. 9.
¤ Ex. 20. 7. Ps. 139. 3.
‡ I am sinful, why then attempt to prove mine innocence?—Ed.
§ At once cooling and cleansing.—Ed.
× Or, *make me to be abhorred.* Prov. 24. 27. Luke 13. 14.

A. M. cir. 2484.
B. C. cir. 1520.

y Eccl. 6. 10. Is. 45. 9. Jer. 49. 19. Rom. 9. 20. Num. 23. 19. ver. 3, 14, 15.
* Heb. *one that should argue.*
† Or, *arbitrator.*
‖ 1 Sam. 2. 25. ver. 19. Heb. 8. 6. & 9. 15 & 12. 24. 1 Tim. 2. 5.
* Ps. 90. 11. etc. 31. 22. & 39. 1. & 32. 7. & 13. 21, 23.
‡ Heb. *but I am not so with myself.*
§ His rod is not removed, therefore I dare not speak. Ps. 39. 10.—Ed.

A. M. cir. 2484.
B. C. cir. 1520.

* Or, *cut off while I live.*
† "Weary," heart-sick, "I will leave my complaint upon myself;" I will indulge my grief, and seek no comfort.—Ed.
‡ "Do not condemn me" thus to suffer under thine own hand, and then under the unjust accusations of my friends, without showing why these complicated calamities are sent, and without any divine interference or human sympathy for their relief.—Ed.
§ Is it befitting the Judge of the whole earth?—Ed.
‖ Heb. *labour.*
* The original words for man are different, and may be rendered, "Are thy days as the days of miserable man? Are thy years as the days of the mighty?—Ed.
† Not like man in his misery, thou art inquiring after the perpetrator of injury; or like man in his might, thou art engaged to punish him?—Ed.
‡ Not denying that he had sinned, (see ch. 7. 20. & 9. 20.) but denying that he was the wicked profligate his friends described him to be.—Ed.

32 For *he is* ‡not a man, as I *am, that* I should answer him, *and* we should come together in judgment.
33 Neither is there *any †days-man betwixt us, *that* might ‖lay his hand upon us both.
34 Let him take his rod away from me, and let not his fear *terrify me:
35 *Then* would I speak, and not fear him; ‡but *it is* not so with me.§

## CHAPTER X.

*Job expostulates with God concerning his afflictions.*

MY soul is *weary†of my life: I will leave my complaint upon myself; I will speak in the bitterness of my soul.
2 I will say unto God, Do not condemn me;‡ show me wherefore thou contendest with me.
3 *Is it* good§ unto thee that thou shouldest oppress? that thou shouldest despise ‖the work of thine hands? and shine upon the counsel of the wicked?
4 Hast thou eyes of flesh? or seest thou as man seeth?
5 *Are* thy days as the days of man? *are* thy years as man's days,*
6 That thou inquirest after mine iniquity, and searchest after my sin?†
7 Thou knowest that I am not wicked;‡ and *there is* none that can deliver out of thine hand.
8 Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.
9 Remember, I beseech thee, that thou hast

on of just punishments, the most proud, powerful, and fierce, helpers and rs must yield to his influence, and confess their inability to relieve us. ow then can I, a poor, weak, unbefriended wretch, answer him in judgment; ose, give sense to, and order, my words in debating with him! 15. Though e were ever so just, nothing would become me, but to make humble sup- ons to my tremendous and omniscient Judge, who contends with me. 16. f he had graciously accepted my supplication, and even promised to grant quest of such a poor and wretched creature as I am, I could not believe it. nce, without my being conscious of any uncommon wickedness, he breaks pieces by a fiery whirlwind of his judgments, and multiplies my painful ons. 18. He allows me no interval from trouble, no ease under it, but fills h the most tormenting troubles and bitter griefs. 19. Should I be inclined pute with him by force, lo! he is infinitely more powerful than I. Should nclined to cite him at law, who, higher than he, could be our judge, and t us a time or place of hearing? 20. Though I am guilty of no allowed yet his majesty and holiness would make me condemn myself: and, I be no hypocrite, my attempts to justify myself before him would prove erverse. 21. Though I were ever so perfect, I durst not, on my own ousness, debate the matter with him, nor insist that my soul were really n his view; but I would undervalue, disapprove, and loathe, my practice, his infinite holiness; and would rather lose my life than dare to contend ne of boundless majesty. 22. All that I have affirmed and insist upon is portant truth, that God, in sovereignty, fearfully afflicts the righteous as the wicked. 23. When the most fearful calamities fall upon and suddenly en, he often, with seeming pleasure, for their trial, grievously afflicts the nnocent. 24. Who but he prospers the wicked, and gives the earth to be ed by wicked men, and ruled by blind judges, who, from ignorance, mis- ation, bribery, or partiality, pass unrighteous decisions? 25, 26. I myself instance of his sovereign management. My days of prosperity have quickly away without substantial comfort; and my natural life, amidst inexpressible posts on to an end, more swiftly than the boat of paper reeds is hurried he rapid stream, or the hungry eagle alights upon his prey. 27, 28. If I t to forget my calamities, lay aside my mournful looks, pluck up my spirits, use my face to shine with a smile, my tormenting pains and sorrows terrify d: and I find by experience that thou, O God, wilt not remove my trouble, were innocent. 29. I see that I shall be held and punished as one that ked—Why then do I thus fatigue myself in vindicating my innocency? 30. h I could wash myself by the most effectual vindications, and thoroughly purge my practice with purity itself, 31. Thou, O infinitely holy God, wouldst plunge me into depths of noisome afflictions and of filthy ulcers; and my discovered wickedness and manifest troubles should hold me forth as quite abominable: 32. For God is so infinitely above me, that I cannot, dare not, enter into a debate or plea with him. 33. Neither, indeed, is any umpire or arbiter to be found who could order us to silence, or oblige us both to stand to his award. 34, 35. If he would remove from off me this heavy trouble, and not terrify me with the dread of his power and majesty, then would I freely speak, without any slavish fear of him, in my own vindication; for I am not such a hypocrite as you allege. But, alas! sorrows and fears oppress my spirit.

REFLECTIONS UPON CHAP. IX.—O the infinite goodness of God! And what is man, so mean, so sinful, that he should be mindful of him! How incapable of advancing a justifying righteousness before him! Dreadful is the case of those devils and men who harden themselves against him. His excellencies are plainly marked in his works of creation and providence. Happy are they whose God is JEHOVAH! and inexpressibly miserable his most powerful and proud opposers! In incontestable sovereignty he often afflicts the righteous, and prospers the wicked. And it is hard to complain much of our troubles without mingling somewhat reproachful to God. Let therefore the thoughts of my own meanness, sinfulness, and mortality, keep my mind low and silent before him. It is his mercy, not my merits, that must be my only plea. Conceit of my sinless perfection, and of the worth of my righteousness, will but manifest my ignorance of the spirituality of his law, and of my own corruption. Let me always stand in awe of him and the power of his wrath. Let me tenderly pity such as are wounded in spirit, and earnestly pray for them, as they can sometimes scarcely pray for themselves. Let me always entertain kind and honourable thoughts of God; as hard thoughts of him are inlets to much sin and sorrow. But, above all, let me bless him that Jesus Christ is the Mediator between himself and me, and that my soul is not under extreme anguish and disquiet. And, while I walk in the light of the Lord, let me rejoice therein, but rejoice with trembling. Who knows what change a night or a day may bring forth!

CHAP. X.—My soul bursts asunder with weariness of being detained in the cords of natural life. I will therefore permit my complaints to vent themselves freely, be the issue what it will. I will speak fervently in the bitter anguish of my soul. 2. I will say to God, Do not condemn and punish me as a wicked man, but cause me to know for what sin or reason I am so peculiarly afflicted. 3. Is it either pleasant, profitable, or honourable, to thee, or is it just and equal, that thou shouldst

made me as the clay; and wilt thou bring me into dust again?*

10 [a] Hast thou not poured me out as milk, and curdled me like cheese?†

11 Thou hast [b] clothed me with skin and flesh, and hast ‡fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou [c] hid in thine heart: § I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt [d] not acquit me from mine iniquity.

15 [e] If I be wicked, wo unto me; and *if* I be righteous, *yet* will I not lift up my head: *I am* full of confusion; therefore [f] see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion; ‖ and again thou [g] showest thyself marvellous upon me.

17 Thou renewest thy [h] witnesses* against me, and increasest thine indignation upon me; changes and war† *are* against me.

18 [i] Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 [k] *Are* not my days few? cease *then, and* let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, ‡ *even* to the land of darkness and the shadow of death;

22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

A. M. cir. 2484.
B. C. cir. 1520.

* Fashioned me as the clay of this potsherd, (ch. 2. 8.) and wilt thou reduce me to dust as these ashes in which I sit?—Ed.

a Ps. 139. 14—16.

† The whole process of human nutrition is by milk poured out as a fluid, and then consolidated as cheese. This is not merely true of the child sustained by the maternal ailment, but equally true through all the after stages of life. For whatever food is received into the stomach there undergoes the first process of digestion, and is afterwards farther changed into chyle; whence by the lacteals—an innumerable system of absorbent vessels—it is carried into the thoracic duct in the form of milk; next it is commingled with the blood, which it thus serves to renew; and, being in that form carried throughout the whole body, it supplies the necessary repairs or increase to bone, muscle, and every other part of the frame.—Ed.

b 2 Cor. 5. 1, 4. 2 Pet. 1. 14.

‡ Heb. *hedged.*

c Rom. 11. 33. Eccl. 8. 7. Is. 40. 14. Prov. 23. 2.

§ All these things thou rememberest. Ps. 119. 11. I know my record is with thee. Ch. 16. 19.—Ed.

d Ex. 20. 7. & 34. 7. Amos 3. 2.

e Is. 3. 11. Rom. 2. 8, 9.

f Ex. 3. 7. Ps. 25. 18. & 119. 153. Lam. 1. 20.

‖ As a fierce lion roused, thou springest upon me.—Ed.

g Deut. 28. 58. Num. 16. 20, 30. ch. 1, 11.

h That is, *thy plagues.* ch. 16. 8. & 9. 4.

* *Witnesses*—weapons, troops.—Ed.

† Every change is but a new attack of calamity.—Ed.

i Ch. 3. 11. Jer. 15. 10. & 20. 17, 18. Num. 14. 2, 3. Eccl. 4. 3. & 6. 3—5.

k Ch. 7. 6, 16. & 8. 9. & 14. 1. Ps. 103. 16. & 39. 5, 13.

‡ Whence I shall not return to the relations and pursuits of this life.—Ed.

## CHAPTER XI.

(1) *Zophar reproves Job:* 1—4. (2) *God's unsearchable wisdom:* 5—12. (3) *Blessings of repentance:* 13—20.

A. M. cir. 2484.
B. C. cir. 1520.

THEN answered Zophar the Naamathite, and said,

2 Should not the [a] multitude of words be answered? and should *a man full of talk be justified?

3 Should thy †lies make men hold their peace? ‡ and when thou [b] mockest, shall no man make thee ashamed?

4 For thou hast said, [c] My doctrine *is* pure, and I [d] am clean in thine eyes.

5 But [e] Oh that God would speak, and open his lips against thee;

6 And that he would show thee the secrets of wisdom, that *they are* double to that which is! § Know therefore that God [f] exacteth of thee *less* than thine iniquity *deserveth.*

7 Canst thou by searching [g] find out God? canst thou find out the Almighty unto perfection?

8 *It is* ‖as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he *cut off, and shut up, or gather together, then [h] who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider it?

12 For [i] vain man would be wise, though man be born *like* a wild ass's colt.†

13 If thou [k] prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far

A. M. cir. 2484.
B. C. cir. 1520.

a Acts 17. 18. Jam. 1. 19. Prov. 10. 19. Eccl. 5. 7.

* Heb. *a man of lips.*

† Or, *devices.*

‡ Bildad had accused Job of hypocrisy or profligacy, (chap. 8. 13.) Zophar surpasses him in uncharitableness, and rudely accuses him of lying; the charge of which is ordinarily most insulting and provoking, as it is the meanest and most cowardly of all the vices—the sin by which Satan blighted paradise—the sin by which he peoples the hopeless regions of darkness. Rev. 22. 15. —Ed.

b Ch. 6. 14, 15, 25, 26. & 13. 9. & 17. 2.

c Ch. 6. 10, 30. & 42. 7, 8.

d Ch. 10. 7. & 9. 22. & 34. 5, 6. & 35. 2.

e Ch. 9. 35. with xxxviii—xli.

§ That is, doubly more than what is imagined possible; including not only all that we know, but all we have forgotten, together with those errors and secret faults that eluded our own discovery and comprehension. Psal. 19. 12.—Ed.

f Ezra 9. 13. Lam. 3. 22, 39. ch. 33. 27. Ps. 103. 10.

g Eccl. 3. 11. Rom. 11. 33. ch. 26. 14. & 36. 26. 1 Cor. 2. 9. Eph. 3. 18, 19.

‖ Heb. *the heights of heaven.*

* Or, *make a change.*

h Heb. *who can turn him away?* ch. 9. 4, 12.

i Heb. *empty.* Ps. 62. 9. & 73. 22. & 92. 6. & 94. 8. ch. 39. 5. Jer. 2. 23, 24. Eccl. 3. 18. Rom. 2. 21.

† Will he accept the hollowhearted person? or will the wild ass's colt assume the man?—*M. Good.* "Wild ass's colt," an Arabic description of a wild, intractable, and contumacious man.—Ed.

k Ch. 5. 8. & 22. 21. 2 Chr. 12. 14. & 19. 3. Ps. 143. 6.

spoil me of all I had, and thus load me with tormenting troubles? or that, with an enraged mind, thou shouldst contemn the work of thine hands as good for nothing but to be a spectacle of misery? or that, by thy providential dispensations, thou shouldst appear to confirm the thoughts, or encourage the practices, of the wicked! 4—6. Are thy views of my conduct and state shortsighted, biassed, or malignant? Are thy days so short that thou must punish me in this sudden and severe manner all at once? Are thy researches after truth tedious, that thou shouldst thus by tortures attempt to force a confession of guilt from me? 7. Thou canst not but know that I am no hypocrite, and that if thou punish, none can deliver me from thy judgments. 8. By thy creating power I have been curiously and elaborately bound together with sinews; bound together in my whole frame: and wilt thou, as a raging lion, utterly tear me asunder, and swallow me up? 9. Remember that thou, as my Potter, hast formed me out of the clay; and wilt thou, in this sudden and fearful manner, so quickly reduce me to dust by death? 10. Didst thou not, in the womb, purify my substance as milk, and curdle and compact the liquid matter of which my body was framed? 11. Didst thou not cover my inward parts with skin and flesh, and curiously fence and weave me together with bones and sinews? 12. Didst thou not grant me the entrance and continuance of life? And hath not thy providential care and kindness preserved me from dangers and death? 13. And, notwithstanding, hadst thou a secret purpose thus to afflict me?—I find, by experience, that it was then determined with thee, 14. That, if I should sin, thou wouldst watch over me to punish me, without the least patience, pardon, or pity. 15. That, if I should be wicked, fearful judgments should fall upon me; and, though I should live holy and innocent, I should nevertheless be oppressed with trouble. I am full of confusion and shame, on account of my uncommon circumstances; therefore look with pity on my inexpressible misery. 16. Shall my trouble still increase, and exalt itself over me? Wilt thou follow me close with plagues, as a fierce lion hunteth his prey? Wilt thou, by repeated strokes of vengeance, set me up as a distinguished spectacle of thy marvellous power and wrath to all around me? 17. Wilt thou bring fresh plagues upon me, as witnesses of thy continued displeasure? Wilt thou still afflict me more and more? Shall nothing but diverse forms and multitudes of trouble assault me? 18. Why then didst thou bring me out of the womb at all? Why did I not die in the womb, without ever being seen on this wretched earth? 19. Or die in the birth, that I might have been carried from the womb to the grave? 20. Shall not the momentary duration of my life quickly cease? Shall I not then be allowed a short reprieve from trouble? 21, 22. Before I go to the dark region of the grave, where there is no orderly succession of day and night, summer and winter, labour and rest, but one perpetual night of gross darkness!

REFLECTIONS UPON CHAP. X.—To be weary of life, before God sends us our discharge, is to be unfaithful to the post which he hath given us to maintain. In suffering times we should inquire into their cause, that we may answer their end, and chiefly plead for the removal of our sin, and of the condemnation on account of it. But those, who are awed by the majesty of God, often attempt easing their mind in sinful resentments. And under extraordinary troubles it is hard to forbear impeaching the goodness or equity of God by sinful murmurings. The most humble prayers are often mingled with the most peevish and proud expostulations. Neither the views of his omniscient discernment of all our sins, nor the almighty power of his correcting hand, can awe our souls into quiet submission. Nothing but the largest supplies of grace can bridle the tongue in such a case. But when God hides himself as a Saviour, his work, as a Maker and Preserver, should lead us to admiration and thankfulness. When he changes his way towards us, we are to believe that he has reasons hid for it in his heart, which will be shortly manifested. Alas! how sin stares the best of men in the face, when God lays the hand under heavy troubles! Happy are they whose iniquities are pardoned, and from whom the fruit of afflictions is to take away the sin that procured them. But if sins be great, troubles heavy, life and its comforts short, death and its darkness near, let us give ourselves unto prayer. Every trouble is a call from God; and every moment of reprieve from death is an opportunity to prepare for it.

CHAP. XI.—Then Zophar the Naamathite replied, 2. Dost thou think to stop our mouths with a multitude of words, or by thy talkativeness to persuade us that art innocent? 3. Must no one confute thy false allegations concerning thine own innocence or God's dispensations of providence? And, when thou hast so insolently scoffed at God and thy friends, must none expose thee to shame, by pointing forth thy wickedness? 4. Wilt thou dare pretend to God himself that thou a



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away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou [1] lift up thy face without spot; [x] yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt [m] forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 [n] And *thine* age [†] shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And [o] thou shalt be secure, because there is hope; yea, thou shalt dig [‡] *about thee, and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall [§] make suit unto thee.[‖]

20 But the eyes of the wicked shall fail, and [p] they shall not escape, and their hope *shall be as* [*] the giving up of the ghost.

A. M. cir. 2484. B. C. cir. 1520.

1 Ch. 22. 16 & 10. 15 1 John 3. 21. with Gen. 4. 5, 6. 2 Cor. 1. 12.

x Without consciousness of sin, which is as the spot of leprosy. Lev. 13. 2, 4, 19. Eph. 5. 27. Heb. 9. 14.—Ko.

m Gen. 41. 51. Is. 54. 4. & 65. 16. John 16. 21. Prov. 31. 6, 7.

n Ps. 37. 6. & 112. 4. Mic. 7. 8. Phil. 2. 15. Is. 58. 8, 10. Prov. 4. 18. Song 6. 10.

† Heb. *shall arise above the noon-day.*

o Ps. 3. 5. & 4. 8. & 127. 2 Lev. 26. 5. Prov. 3. 24. Ezek. 34. 25.

‡ Either *dig* in thy field peaceably during the six days of labour, and enjoy in safety the rest of the sabbath—or *dig wells* for thy family and flocks and be at rest as Isaac at the well he had digged at Rehoboth. Gen. 26. 22.—*Ko.*

§ Heb. *entreat thy face.*

‖ Shall seek thy friendship and protection. Gen. 21. 22. & 26. 28.—*Ko.*

p Heb. *flight shall perish from them.* Amos 2. 14. & 9. 1.

* Or, *a puff of breath.*

## CHAPTER XII.

(1) *Job maintains his cause:* 1—6. (2) *Acknowledges God's omnipotence:* 7—25.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: [*] the just upright *man is* laughed to scorn.

5 He that is ready to slip [†] with *his* feet *is as* a lamp despised [‡] in the thought of him that is at ease.

6 The tabernacles of robbers prosper, [*] and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 [b] But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that [c] the hand of the LORD hath wrought this? [†]

10 [d] In whose hand *is* the [‡] soul of every living thing, and the breath of [§] all mankind.

11 [e] Doth not the ear try words? and the [§] mouth taste his meat?

12 [f] With the ancient *is* wisdom; and in length of days understanding.

13 With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he [g] breaketh down, and it cannot be built again; he shutteth [‖] up a man, and there can be no opening.

15 Behold, [h] he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

16 [i] With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

A. M. cir. 2484. B. C. cir. 1520.

* I am as one derided of his friend: (thus) "He calleth upon God, let Him answer him."—*Boothroyd.* And, thus translated, it is remarkable that they are very nearly the words of cruel mockery addressed to our Lord on the cross. Mat. 27. 39—43.—Ko.

† *Ready to slip*—to fall through the exhaustion of losses, and weight of troubles. *A lamp despised*—a lamp that is dying out, whose former light is ungratefully forgotten.—Ko.

A. M. cir. 2484. B. C. cir. 1520.

a Ps. 123. 4. Luke 12. 19.

* Of this fact, Job could furnish the evidence of the Sabean and Chaldean marauders on a small scale; and that of the most distinguished conquerors, who have been but robbers on a great scale. Witness Nebuchadnezzar in after times robbing the very temple of God. 2 Kin. 25. 13—17.—Ko.

b Prov. 6. 6 Is. 1. 3. Jer. 8. 7. Ps. 19. 1, 2. Rom. 1. 20. Hab. 1. 13, 14.

c Heb. 1. 10, 12. Rom. 11. 36. Col. 1. 16, 17. Prov. 16. 4.

† All the creatures of God manifest design, and hence Job infers there must be a designer. No one is so foolish as to conclude that a complicated machine was ever made by chance; and when it is seen performing its work with more than the precision of rationality, the conclusion is inevitable, that it was designed for that end. But the body of a beast, a fowl, or a fish, is a far more curious and more complicated machine, and answers thousands of purposes that no work of man could accomplish; the conclusion is again inevitable, that the several parts of the creature were designed for their several functions.—Ko.

d Num. 16. 22. Dan. 5. 23. Acts 17. 25, 28. Mat. 10. 29.

‡ Or, *life.*

§ Heb. *all flesh of man.*

e Ch. 34. 2, & 6. 30. 1 Cor. 10. 15. Ps. 94. 9.

‖ Heb. *palate.*

f Ch. 8. 8. & 32. 6, 7, 9.

g Ch. 3. 12. ver. 10. Mal. 1. 4. Jer. 18. 7. Is. 22. 22. Gen. 20. 18. Rev. 3. 7. Ps. 88. 6, 8.

‖ Heb. *upon.*

h Gen. 8. 2. & 7. 11. Zec. 10. 11. 1 Kin. 17. 1. Nah. 1. 4. 2 Pet. 3. 5, 6.

i Ver. 13.

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quite pure and unspotted in thy principles and practice? 5. Truly my earnest wish is, that he would fully and freely debate the cause with thee, and confute thy mistakes; 6. And that he would show thee the hidden methods of his Providence, and reasons of his wise counsels, which infinitely transcend thy conceptions, and make thee to know that thou hast deserved far more affliction than has been laid upon thee. 7. Darest thou pretend, by thy inquiries, fully to know the secrets of his Providence, or the reasons of his procedure? 8, 9. Thou mayest sooner measure the height of heaven, or fathom the depth of hell, and describe the surfaces and boundaries of the earth and sea. 10. If he attack a person or family, and shut them up in chains or nets of affliction, or bring them to his public tribunal, who can resist or refute him; or cause him to restore them to liberty? 11. For he knoweth the lovers of, and dealers in, falsehood and vanity. He exactly observes and understands what emptiness and wickedness takes place, however unimportant it appears to us, and thus hath reasons for inflicting trouble that men overlook. 12. Let then the dull and self-conceited pretender to knowledge, who just now spoke, be endued with solid wisdom; and let him, who appears as rude and blockish as an ass, be formed into a man of understanding. 13. If thou art truly wise, forbear disputing; and, in the exercise of faith and hearty repentance, apply thyself to humble supplication. 14. Reform thyself and family from whatever wickedness thou hast indulged. 15. Thus shalt thou be quickly delivered from thy loathsome disease and lamentable condition, and be firmly established in holiness and happiness. 16. The greatness of thy prosperity shall make thee forget all thy present trouble as if it had never been. 17. The remainder of thy life shall be filled up with the most glorious and ever-increasing felicity. Thy present labour, under confounding trouble, shall issue in a fresh, clear, and pleasant morning of prosperity. 18. Thy mind shall be quiet, and free from terrors, in the well-grounded confidence of God's favour and protection. Thou shalt dig thy wells of water, or intrench thyself for security, and nothing shall disturb thee or thine. 19. And whilst thou art in perfect peace, without anything to disquiet thee; many, even of the great, shall humbly court thy favour and friendship. 20. But wicked men shall never enjoy the happiness they desire or expect; their refuge from, help under, or escape out of, misery, is utterly perished. Their firmest hope of happiness is as the giving up of the ghost, a noisy puff of breath, all on a sudden leaving them miserable and desperate.

REFLECTIONS UPON CHAP. XI.—It is highly indecent and sinful to be abusive and passionate in religious controversy; and cruel to deal harshly with them whose spirits the Lord has wounded. Harsh censures readily exceed the bounds of truth. Such as are forward in giving the lie to others are ordinarily too guilty of falsehood themselves: and none are more forward in making their appeals to God than they whose cause is bad. How little we know of God's unbounded excellencies, or of the mysteries of his wisdom and will! men often talk well concerning them to serve a bad purpose. But surely it is very unreasonable to complain under troubles, when we have not only a God of deep counsels and unsearchable perfections to deal with; but, in providence, have a mixture of undeserved mercy in the most severe afflictions we meet with. Men often proudly imagine they know much when they are amazingly ignorant: and the more ignorant they are, so are they the more unsettled and ungovernable. But in trouble there is need of a thorough reformation of ourselves and families. Yea, to have our nature changed, our heart lifted up to God in holy desires and self-dedication, and our practice rectified. And the most holy confidence towards God; holy composure in our own mind; comfortable reflection on troubles; and joyful expectation of peace, joy, and honour, attend upon sincere and gospel repentance. If God establish us we shall not fall; nor need we fear what all the powers of hell and earth can do against us. Though we may for a little suffer an eclipse, we shall at last, without spot, shine forth in the kingdom of our Father. If the anchor of our hope be fixed on the faithfulness of God, no storms can hurt or endanger our security.—But unavoidable misery awaits the impenitent; and, if not before, the hope of the wicked always expires in death.

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CHAP. XII.—To this Job replied, 2. No doubt you think yourselves the only men upon earth who understand divine things, by whose death all solid knowledge will be rooted out from the world. 3. But, believe it, I, and even the weakest of mankind, understood all that you have said of God's infinite wisdom, power, and justice. 4. I am indeed insolently mocked by you, my fellow-professors, even while you promise me great prosperity in answer to my prayers. But it has been the common lot of upright men to be made the butts of derision by their wicked neighbours. 5. The best of men, when reduced to the point of perishing, are generally contemned and hissed at by those who wallow in worldly ease and affluence. 6. But it is certain that the most wicked and mischievous persons often prosper remarkably in this world. 7, 8. The beasts and fowls which they live upon, or are served by, can teach you pretenders to wisdom this: the earth, that affords them her plentiful and delicious fruits; and the fishes of the sea, which gratify their appetites, plainly manifest this. 9, 10. And even the most stupid of mankind must know that this is ordered by the Providence of God, who is the Creator, Preserver, and Governor, of both animals and men. 11, 12. Cannot our mind distinguish truth from falsehood as exactly as the palate can do sweet from bitter? And the older we grow the more wise we ought to become. 13. Much more with the eternal God is there wisdom to know all, and

18 He [k] looseth the bond of kings,* and girdeth their loins with a girdle.

19 He [m] leadeth princes away spoiled, and overthroweth the mighty.

20 [n] He removeth away † the speech of the trusty, and taketh away the understanding of the aged.

21 [o] He poureth contempt upon princes, and ‡ weakeneth the strength of the mighty.

22 He [p] discovereth deep things out of darkness, and bringeth out to light the shadow of death.§

23 He [q] increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

24 He [r] taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They [s] grope in the dark without light, and he maketh them to [t] stagger like *a* drunken *man*.

A. M. cir. 2185. B. C. cir. 1539.

k Ps. 2. 2. Dan. 2. 21.

* Looseth the bond of their authority, and adjudges them to be led captive in a girdle, cord, or chain, examples of which may be seen in some ancient, but well preserved Egyptian sculptures (see Psal. 149. 8.—Ed.

l Ps. 66. 11. & 107. 10. Luke 17 8.

m 2 Sam. viii, x. Jos. xii.

n Ch. 32. 9. Is. 3. 2—4. 2 Sam. 15. 31. Mat. 25. 28, 29. Zec. 11. 17.

† Heb. *the lip of the faithful.*

o Ps. 107. 40. Acts 12. 23. Dan. 2. 21.

‡ Or, *looseth the girdle of the strong.*

p 2 Kin. 6. 10—12. Dan. 2. 22. Mat. 10. 26. 1 Cor. 4. 10, 11. & 4. 5. Eccl. 7. 24.

§ Examples of which may be seen in the wondrous manner in which murders have often been detected after the lapse of many years.—Ed.

q Deut. 28. 4, 11. Ps. 107. 38, 39.

r Rom. 1. 21. Ps. 107. 4, 40. Gen. 20. 12. Is. 63. 17. Jos. 2. 9. 1 Cor. 1. 19, 20. Num. 14. 33.

s Gen. 19. 11. Is. 59. 10. 2 Kin. 6. 18.

t Heb. *wander.* Ps. 107. 27. Is. 19. 14. & 24. 20.

## CHAPTER XIII.

(1) *Job reproves the partiality of his friends:* 1—13. (2) *Declares his confidence in God, and desires to know God's purpose in his afflictions:* 14—28.

LO, [a] mine eye hath seen all *this*,* mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.†

4 But ye *are* [b] forgers of lies,‡ ye *are* all physicians of no value.

5 Oh that ye would altogether hold your peace; and it should be your wisdom.

A. M. cir. 2185. B. C. cir. 1539.

a Ch. 32. 8, 10. Ps. 78. 3, 4. & 37. 35, 36.

* *All this*—all this scene of creation, and varied workings of providence, of which he had been discoursing from ver. 6, of the former chapter.—Ed.

† There was no presumption in this; for God invites his rational creatures to reason with him. Is. 1. 18.—Ed.

b Ch. 42. 7, 8. & 16. 2. & 21. 34. & 11. 3. 1 Tim. 1. 7. Zec. 11. 17.

‡ *Lies*—fallacies, sophisms.—Ed.

A. M. cir. 2185. B. C. cir. 1539.

c Ch. 6. 13. & 23. 1, 3. & 34. 2. & 36. 2. Prov. 8. 6, 7.

d Ch. 17. 5. & 32. 21. & 36. 4. & 8. 6, 20. Is. 66. 5.

* *Wickedly*—wrongfully accusing me, with the view of honouring him. *Deceitfully*—fallaciously, sophistically.—Ed.

e Prov. 24. 23. Judg. 6. 31.

† *Accept his person*—give a wrong judgment in his favour.—Ed.

f Jer. 17. 10. Ps. 139. 23.

‡ As one man deceiveth another, can ye deceive him?—Ed.

g Ch. 42. 7, 8. Ps. 50. 21, 22. Jam. 2. 9. Deut. 1. 17.

h Or, *height of greatness.* ch. 9. 34. & 31. 23. Ps. 4. 4.

i Prov. 10. 7. ch. 4. 7. & 18. 17. Is. 40. 17. Gen. 18. 27.

§ *Your remembrances*—your recollections of ancient wisdom, are as ashes, the fire, the light, the heat, extinct and ready to be swept out and scattered by the winds. *Your bodies*—your *systems*, (the word body is often so applied,) are as heaps of mud, shapeless, defiling, and unstable.—Ed.

|| Heb. *Be silent from me.*

k Eccl. 4. 5. Is. 9. 20. & 49. 26.

* Job may literally have taken his "flesh in his teeth" to alleviate some torturing pain; as, in the mercy of God, pressure sometimes affords relief. *Put my life in my hand*—freely offering it back to the Giver, longing and praying for death. All this is no want of reliance upon God, no wish to escape his scrutiny and judgment; for, though he slay me, yet will I trust in him.—Ed.

l Ps. 23. 4. & 138. 7. Prov. 14. 32. Rom. 8. 38, 39.

m Ch. 23. 4. & 27. 5, 6. & 31. 1—37.

† Not before God, for he had confessed his sins, (chap. 7. 20,) but against the unjust and uncharitable accusations of his friends.—Ed.

6 [c] Hear now my reasoning, and hearken to the pleadings of my lips.

7 [d] Will ye speak wickedly * for God? and talk deceitfully for him?

8 Will ye [e] accept his person?† will ye contend for God?

9 Is it good that he should [f] search you out? or, as one man mocketh another, do ye *so* mock him?‡

10 He will surely [g] reprove you, if ye do secretly accept persons.

11 Shall not his [h] excellency make you afraid? and his dread fall upon you?

12 [i] Your remembrances *are* like unto ashes,§ your bodies to bodies of clay.

13 [l] Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore [k] do I take my flesh in my teeth,* and put my life in mine hand?

15 [l] Though he slay me, yet will I trust in him: but I [m] will maintain mine own ways before him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.†

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me; then will I not hide myself from thee.

21 Withdraw thine hand far from me; and let not thy dread make me afraid.

strength to do everything. He never mistakes in his conceptions, nor miscarries in his purposes. 14. Behold he destroys cities, families, persons, and things; and none can restore them. He shuts up men in prisons or troubles, and none can bring them out. 15. At one time he withholds rain, or restrains the springs, and the waters dry up. Anon he sends forth the rains and fountains with unbridled liberty, and the torrents of water overturn the strongest banks: 16. Nor is his wisdom inferior to his power. The sin of the deceiver, and the sufferings of the deceived, are both ordered by him to his glory. 17. He defeats the projects of the wisest statesmen, and infatuates the ablest senators. 18. He deprives kings of their royal majesty and authority, and reduces them to slavery and imprisonment. 19. The most devout priests, or the noblest ministers of state, he renders captives; and overthrows the most powerful armies of warriors. 20. Eloquence, fidelity, and prudence, gained by long experience, are rendered quite unavailable for the protection of princes or kingdoms. 21. He renders the greatest princes contemptible, and the strongest persons or armies weak. 22. He brings to light the most secret plots; makes plain the mysteries of doctrine or Providence; and advances such as were poor, obscure, condemned, or imprisoned, to liberty and glory, to honour and wealth. 23. At his pleasure he increases nations in number, power, wealth, and honour; and anon diminishes them by famine, war, and pestilence. He enlarges their boundaries, and anon shuts them up into corners. 24. Princes, magistrates, and others, he deprives of courage and wisdom; and throws them into such confusion that they know not which way to turn themselves. 25. Without either sense or success, they seek for ways to help themselves and their people out of trouble; but, by his providential influence, they are quite uncertain in their counsels, and doubtful what course to take.

REFLECTIONS UPON CHAP. XII.—Nothing is more disgusting and offensive than proud boasting; and a high conceit of our own importance is extremely foolish and sinful; contempt is all that is ordinarily gained by it. It is but just to allow others a share of reason and wisdom as well as ourselves. But often they, who riot in prosperity, contemn and reproach the afflicted, especially if they be religious. And peevish minds are sometimes apt to take well-meant reproofs for ill-natured reproaches. Mankind are rarely able to give things of importance a fair trial. Those, who are fast running to hell, often get large portions of earthly things, even the most delicate, in their way to it. But their abuse of God's creatures in this world shall witness against them, and will but increase their torments in the next. The most instructive lessons concerning God are afforded us in the volumes of creation and providence. But how mad and criminal is it to attempt contending with Him who hath all possible excellency in possession, and doth according to his will in the armies of heaven, and among the inhabitants of the earth! No king so high but he can bring down; no politician so crafty or eloquent, but he can infatuate; no plot so well laid, but he can frustrate; no nation so mighty, but he can destroy with his nod; no general so brave, but he can intimidate. Be thou wise, my soul, to observe these things; so shalt thou understand the loving-kindness of the Lord.

CHAP. XIII.—Behold, all these things I know from my own experience and observation, or have learned from others; whereby you may see that I need none of your instructions on these points. 3. It is with God himself that I wish to debate my own integrity, and to answer his objections against it; 4. For ye are all forgers of false doctrines and accusations against me; you unskilfully and unfaithfully prescribe bad remedies for my affliction, and misapply good ones. 5, 6. It would be more agreeable to me, and show more wisdom in you, if ye would never speak a word more on the subject, but carefully listen to what I can say in my own behalf. 7. Doth God stand in need of your false doctrines, or your false accusations of me, contrary to the dictates of your own conscience, to justify his proceedings against me? 8. Hath he so little right on his side, that you must show him favour, and oblige him by wronging me? 9. Would it be for your honour or advantage that he should narrowly examine your discourses, and the springs and motives of them? Do ye think that he will be deceived with your flatteries and high pretences to piety? 10. No; he will certainly, fearfully, and openly, chastise you for your hypocritical attempts to gratify him by condemning me. 11. Should not his infinite majesty, holiness, and awful justice, make you afraid to deal unjustly, even on his behalf, or to speak rashly of his ways and counsels? 12. Ye yourselves are but mean worms, sprung out of the dust before him; and your boasted remonstrances on his behalf, and your bulwarks of arguments, are worthless and weak, as heaps of dirt or clay. 13. Keep silence therefore, and do not interrupt my speech; let me but speak out my mind, be the penal issue of it what it will. 14. I am so conscious of my integrity, that I must wonder why I suffer such enraging miseries, and am exposed to such evils; and I could risk all danger to obtain a thorough reasoning with God. 15. Lo! should



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22 Then call thou, and I will answer: or
t me speak, and answer thou me.
23 How many *are* mine iniquities and sins?
ake me to know my transgression and my sin.
24 Wherefore hidest thou thy face, and
ioldest me for thine enemy?
25 Wilt [o] thou break a leaf driven to and
? and wilt thou pursue the dry stubble?
26 For [p] thou writest bitter things against
, and makest me to possess the iniquities [q] of
youth.
27 Thou puttest my feet also in the stocks,
l [†] [s] lookest narrowly unto all my paths;
ou settest a print upon the [‡] heels of my feet.
28 And he, as a rotten thing, consumeth,
a garment that is moth-eaten.

A. M. cir. 2484.
B. C. cir. 1520.

n Ch. 16. 9. & 19. 11. & 33. 10. Lam. 3. 10. & 2. 5.
o Is. 42. 3. & 61. 3. Mat. 12. 20. 1 Sam. 24. 14.
p Ruth 1. 20. Ps. 88. 1—18. & 25. 7. ch 20. 11. Jer. 31. 19.
q "Entailest upon me the iniquities of my youth."—*Noyes.* The sins and faults of youth are generally excused under the softer names of thoughtlessness, folly, inexperience, and the like; but names will not change the nature of actions; and the sin of a youthful hour may darken the evening of the longest life. Lord, grant special grace to the young, for their knowledge is little, and their dangers are many! Eccl. 12. 1. 2 Tim. 2. 22.—Ed.
† Heb. *observest.*
s Ps. 130. 3. ch. 10. 6. Zeph. 1. 12.
‡ Heb. *roots.*

## CHAPTER XIV.

(1) *Job describes the shortness of life, and certainty of death:* 1—12. (2) *A
yer for respite in the grave:* 13. (3) *His patient waiting for death:* 14, 15.
*Temporal changes the result of sin:* 16—22.

A. M. cir. 2484.
B. C. cir. 1520.

[*] This chapter should begin with the last verse of the preceding. "And he, as a rotten thing, consumeth, as a garment that is moth-eaten. Man that is born of a woman is of few days, and full of trouble." A melancholy history, but needful to admonish youth, thoughtless of death and of eternity, and to shake that confidence in health, and humble that pride of life, which betray so many to forget God.—Ed.
† Heb. *short of days.*
a Ch. 8. 9. Ps. 102. 11. & 103. 15. & 144. 4. Is. 40. 6. 1 Pet. 1. 24. Jam. 1. 10.
‡ Heb. *who will give?*

MAN [*] *that is* born of a woman *is* [†] of few
days, and full of trouble.
2 [a] He cometh forth like a flower, and is
down: he fleeth also as a shadow, and
tinueth not.
3 And dost thou open thine eyes upon
h an one, and bringest me into judgment
h thee?
4 [‡] Who can bring a clean *thing* out of an
lean? not one.
5 Seeing his days *are* determined, the
mber of his months *are* with thee; thou hast
ointed his bounds that he cannot pass:

A. M. cir. 2484.
B. C. cir. 1520.

[*] Heb. *ceaseth.*
† Moisture coming near it.
‡ Literally, *odour* of water. The Arabs apply the word to any exhalation whether aromatic or vaporous.—Ed.
§ Heb. *is weakened, or cut off.*
b Ch. 7. 7—10. & 19. 26. Ps. 37. 36.
‖ Expressing neither ignorance nor doubt of immortality or the resurrection, (see ch. 19. 25.) but the certainty of that separation which has no hope of re-union upon earth.—Ed.
c Ch. 30. 23. Is. 57. 2. Eccl. 12. 5, 7. ver. 13. Ps. 49. 14.
[*] Death in the eyes of Job is but a *sleep.* Now, in sleep, the bodily senses only are affected: the mind, the spirit, is as lively, often more lively than in waking hours. So, in the sleep of the grave, "the dust returns to the earth as it was, the spirit unto God who gave it." Eccl. 12. 7. See 2 Cor. 5. 6, 8.—Ed.
d Acts 17. 31. John 5. 28. ver. 14.
e Dan. 12. 2. Is. 26. 19. John 5. 28. Acts 26. 8. ch. 9. 25, 26.
† The days of my warfare, the appointed time during which a soldier is engaged. 1 Tim. 6. 12. *Change,* renovation, as of a tree springing from the roots when the trunk is cut down. (ver. 7.) or of grass growing after it has been mown. Ps. 90. 5, 6.—Ed.
f Ch. 10. 3, 8. & 13. 27. & 31. 4. & 34. 21. Ps. 56. 6. & 139. 1—4. Prov. 5. 21.
g Deut. 32. 34. Hos. 13. 12. ch. 13. 26. & 10. 6, 14. & 21. 19. & 33. 27. Ps. 69. 27.
‡ A reference to the Eastern method of sewing up and sealing purses of money, which pass current without opening, either for purchases, or payment of debts. See *Capper's Passage to India.*—Ed.
§ Heb. *fadeth.*

6 Turn from him, that he may [*] rest, till
he shall accomplish, as an hireling, his day.
7 For there is hope of a tree, if it be cut
down, that it will sprout again, and that the
tender branch thereof will not cease.
8 Though the root thereof wax old in the
earth, and the stock thereof die in the ground;
9 *Yet* through the [†] scent of water [‡] it will
bud, and bring forth boughs like a plant.
10 But man dieth, and [§] wasteth away; yea,
man giveth up the ghost, and [b] where *is* he? [‖]
11 *As* the waters fail from the sea, and the
flood decayeth and drieth up;
12 So man [c] lieth down, and riseth not: till
the heavens *be* no more, they shall not awake,
nor be raised out of their sleep. [*]
13 Oh that thou wouldest hide me in the
grave, that thou wouldest keep me secret, until
thy wrath be past, that thou wouldest [d] appoint
me a set time, and remember me!
14 If a man die, [e] shall he live *again?* all
the days of my appointed time [†] will I wait, till
my change come.
15 Thou shalt call, and I will answer thee:
thou wilt have a desire to the work of thine
hands.
16 For now [f] thou numberest my steps: dost
thou not watch over my sin?
17 My transgression *is* [g] sealed up in a bag,
and thou sewest up mine iniquity. [‡]
18 And surely the mountain falling [§] cometh
to nought, and the rock is removed out of his
place.

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terly cut me off, and not leave me the least glimmering of hope, I would, e last gasp, maintain mine integrity. 16. Nay, I am confident that he him- with whom no hypocrite dare lodge his appeal, will in due time vindicate me, rve me in, or deliver me from, trouble; and save me with an everlasting tion. 17, 18. Hear me then with care and attention: I have formed a ss against myself, and digested what I have to say for myself; and I know in the issue, I shall be cleared from every charge of hypocrisy, and manifested iteous person. 19. What impartial person dare charge me with hypocrisy, n prove his point? If he could, I should be silent, die with shame, and be gled with grief. But, when it is otherwise, it is death to me to neglect my ust vindication. 20—22. Do thou, great Judge, remove thy oppressing rod off me, and let not the overwhelming awe of thy majesty terrify me: then , in the most bold and free manner, debate my cause with thee. 23. What, ow many, O God, are those heinous sins which require such grievous punish- ? Or, If I am thus afflicted for some particular crime, cause me to know, 24. Why shouldest thou in anger thus withhold thy favours and comforts? shouldest thou hold and treat me as an enemy to thee? 25. How canst thou n thy heart so violently to toss and grievously persecute me, who am so mean, and contemptible, in thy sight? And what honour canst thou acquire by 6. Thou passest the most severe sentence against me; and, by afflicting me the most tormenting troubles, bringest to my mind, and punishest me for, rimes which were committed before I well knew what I did. 27. Thy fear- dgments compass me in so close and tormenting a manner that I cannot e. They follow me at the very heels; the tokens of thy wrath are engraven e very soles of my feet. 28. And under these my frail carcass gradually rots eath.

REFLECTIONS UPON CHAP. XIII.—How disputants generally magnify themselves undervalue their opponents; and too seldom do they adhere to truth with r exactness. There is great need then to pray that the Lord would mortify ride, and keep us from the way of lying; and, so far as is for his glory, keep t of temptation. Deliberate lying is of all things most infamous. But insignificant physicians are all but Christ to a sin-sick or wrath-sick soul! singularly criminal to manage the cause of God in a wicked and deceitful er. What men call pious frauds, are with God impious cheats; and devout cutions are but horrid profanations of his name. Strict will be the scrutiny, evere the rebukes of God, with respect to those found guilty of these things! ood intentions, no pious pretence, will avail at his awful bar. Let us then in awe of his perfections. Never let us, who are so mean and mortal, dare to contemn or trample on our neighbour. Never let us dare to exhibit weak and carnal remonstrances on God's behalf. But how supporting is it under trouble to have the testimony of a good conscience! and it is relieving to get our minds vented in kindly complaints. It is glorious, in the extremity of trouble, to be strong in the faith, giving glory to God, and coming boldly to his throne of grace, to ask mercy, and obtain grace to help us in the time of need. But how awful is it to find the greatest saints mingling their passions with their prayers! Lord, what is man, even in his best estate, if left to himself! And what a hell on earth sin sometimes forms for the chief favourites of God! Sins long before committed fall with an awful weight on their conscience, and cause them to roar through disquiet of spirit. If then I find myself deserted of God; if I find my sins of youth remembered by him, and my present miscarriages strictly animadverted upon; if I find myself wasting away under his heavy hand; let me never murmur at his dispensations. Let me, holding fast his promise, believe him to be my friend, even when he puts on the appearance of an enemy. Let me firmly expect the performance of his promises, even when all the ways leading to it are seemingly shut up. Let me rejoice in the Lord when he hath left me nothing else: and in dying moments let me derive from him my everliving consolation.

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CHAP. XIV.—Man that is born of a poor, weak, frail woman, through whom he derives guilt, curses, corruptions, and infirmities, is of few days, and so surfeited with troubles, that he needs pity, rather than a violent hand to cut him off. 2. He makes a sparkling and fair show for a few days or hours, and then is cut down by an untimely death, or gradually, and without substantial happiness, posts through age into the eternal state. 3. And wilt thou, O God, debase thyself to take notice of, frown on, or contend with, such an insignificant creature, or to hale to thy tribunal, and execute strict justice upon me! 4. How is it possible for such as are sinfully corrupted themselves to produce innocent children! Why then should I, who am by nature no worse than others, be so peculiarly punished? 5, 6. Since the period of every man's life is unalterably fixed by thy purpose and providence, why shouldest thou now torment, and not let me alone, till I have contentedly accomplished my appointed service, and obtained the wished-for evening of death? 7—12. And the rather, since there is no hope that men once dead will revive into life like the stumps of old trees in a well-watered soil; but will lie crumbled into dust, and quite insensible till the last day. 13. Oh that thou wouldest hide me in the state of the dead, and cover me with a vail, till this storm of thy wrath blow over! or set some limit of time and degree to thy wrath, and in pity remember me! 14. Then, however impossible it be for

19 The waters wear the stones: thou *washest away the things which grow *out* of the dust of the earth; and thou destroyest the [h] hope of man.

20 Thou [i] prevailest for ever against him, and he passeth; thou [k] changest his countenance, and sendest him away.

21 His sons come to honour, and he [l] knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his [m] flesh upon him shall have pain, and his soul within him shall mourn.†

A. M. cir. 2484. B. C. cir. 1520.

* Heb. *overflowest.*

[h] Jer. 17. 6. Luke 12. 19, 20. ch. 11. 20.

[i] Ex. 15. 3—12. Rev. 17. 14. Eccl. 8. 8. Ps. 37. 35, 36.

[k] Eccl. 12. 3—7. Ps. 90. 3—7. ch. 20. 23.

[l] Eccl. 9. 5. Is. 63. 16.

[m] Ch. 19. 26. Ps. 49. 14.

† A melancholy picture of life, a sore disease without human remedy. But, "blessed are they that (rightly) mourn, for they shall be comforted." "The sorrow of the world worketh death; but godly sorrow worketh repentance to salvation." 2 Cor. 7. 10.—Ed.

## CHAPTER XV.

*Eliphaz reproves Job of justifying himself, and appeals to antiquity for the judgments of wicked men.*

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter vain knowledge, and fill his belly with the east wind?*

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off fear, and restrainest prayer before God.†

5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both the gray-headed and very aged men, much elder than thy father.‡

A. M. cir. 2484. B. C. cir. 1520.

* Fill his "bosom" with the east wind; the deadly *simoom*, or tempestuous Euroclydon. Acts 27. 14.—Ed.

† "Repressest humiliation," (*M. Good.*) by denying that guilt, the acknowledgment of which must bring you to the throne of grace.—Ed.

‡ Literally, *men of men*—men the fathers of men. The argument from experience is a good one: that from mere age is nothing. To give experience weight, there must be, (1) Capacity to observe; (2) Right disposition of heart towards God and man; (3) Light of truth, light of the Spirit, (1 John 5. 6.) to guide; (4) Memory, accurately to recollect; (1 Cor. 15. 2.) and, (5) Sound judgment, to compare and decide. 2 Tim. 3. 7. Truly such experience is a glorious guide to the possessor and to others; but all other experience, however lengthened, is but that of a blind man with colours,—study without discovery, and words without meaning to him that utters them.—Ed.

11 *Are* the [a] consolations of God small with thee? is there any [b] secret thing with thee?*

12 Why doth thine [c] heart carry thee away? and what do thy eyes wink at,

13 That thou [d] turnest thy spirit against God, and lettest [e] *such* words go out of thy mouth?

14 [f] What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 [g] Behold, he putteth no trust in his saints;† yea, the heavens are not clean in his sight:

16 [h] How much more abominable and filthy *is* man,‡ which [i] drinketh iniquity like water?

17 I will [k] show thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told [l] from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given, and [m] no stranger passed among them.§

20 The wicked man [n] travelleth with pain all *his* days, and the number of years is hidden to the oppressor.‖

21 [o] A dreadful sound *is* in his ears: [p] in prosperity the destroyer shall come upon him.

22 He [q] believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

A. M. cir. 2484. B. C. cir. 1520.

[a] Ch. 5. 8—26. & 11. 13—19.

[b] 1 Kin. 22. 21. ver. 9.

* Any *secret* principle, possession, or hope, that you can substitute for the "consolations of God?" and whereby your heart carries you away (ver. 12.) from listening to our admonitions and confessing your guilt before God?—Ed.

[c] Ch. 17. 2, 4. Jam. 1. 14, 15. Prov. 6. 12, 14, 17, 18.

[d] Rom. 8. 7, 8. Zec. 11. 8. Prov. 16. 2.

[e] Ch. 9. 22. & 10. 3. & 12. 6. & 13. 22—27.

[f] 1 Kin. 8. 46. 2 Chr. 6. 36. ch. 14. 4. & 25. 4. Ps. 14. 3. & 51. 5. Prov. 20. 9. 1 John 1. 8, 10.

[g] Ch. 4. 18. & 25. 5.

† In his holy ones, his ministering spirits. See note on Chap. 4. 18.—Ed.

[h] Ps. 14. 3, 4. Tit. 3. 3. Eph. 2. 1—3. Rom. 1. 28—30. & 7. & 3. 10—18.

‡ "How much *less*, then, abominable and corrupt man," (*M. Good*) "who drinketh," &c. with eagerness in his heart, and whose thirst is, in many cases, but increased by indulgence?—Ed.

[i] Ch. 34. 7. Ps. 53. 1—4. Prov. 19. 28. 2 Pet. 2. 22.

[k] Ch. 5. 27. & 13. 5, 6. 1 Ch. 8. 8. Ps. 44. 1, 2. & 78. 2—8. Gen. 18. 19. Is. 38. 19.

[l] Joel 3. 17. ch. 1. 15, 17.

§ "No stranger," no predatory invader, as the Sabeans and Chaldeans,—an ungenerous allusion to the losses of property which Job had so lately sustained.—Ed.

[n] Ch. 36. 16. 1 Tim. 6. 9, 10. Ps. 7. 14. Jam. 1. 14, 15.

‖ "And a reckoning of years is laid up for the oppressor."—*M. Good.*

[o] Heb. *a sound of fears.* Lev. 26. 36. Prov. 1. 26. ch. 21. 23.

[p] 1 Thes. 5. 3. Ps. 73. 18—20. ch. 1. 13—19. Ex. vii—xiv. Is. 37. 36.

[q] 2 Kin. 5. 33. Mat. 27. 5. Rev. 13. 10. Ps. 55. 15, 23. Deut. 28. 66, 67.

men to rise from the dead before the last day, I should patiently, all the days of my troublesome warfare, wait for my dying hour; and no less patiently wait for my glorious change at the resurrection. 15. Then, in love to thy poor creature, thou shouldest by death call me to thy judgment-seat, and I should readily come: and at the resurrection, thou shalt, in love to me, call me up from the grave, and I will gladly obey. 16. But now thou wrathfully observest all the steps of my life, and, as it were, greedily markest the smallest trips of my conduct, in order to punish them. 17. The least of my sins of infirmity is as carefully preserved in thy remembrance against me as if it were a precious treasure; and thou huntest after forged calumnies to add to my sin, and punish me for it. 18, 19. But there is no more hope of men's recovery from death, or of me from this calamity, than that fallen mountains should raise themselves up, or removed rocks resume their place, or worn stones should grow again; or that which is carried away by a flood should be brought back, and the devastations repaired. 20. None can resist thy deadly stroke, but must pass into eternity whenever thou requirest. Thou wrathfully changest his countenance, spoilest his beauty, and expellest him as a leper from thy camp on earth. 21. And then, whatever glory, power, or honour, or whatever debasement, disgrace, or misery, his posterity meet with, he neither knows nor regards it. 22. But his body, after pains in death, shall corrupt in the grave; and his soul, imbittered in death, often removes to an eternal anguish in hell.

REFLECTIONS UPON CHAP. XIV.—If human life be so short, so sinful, and so wretched; if death and an awful eternity be so near; why should any be proud! Why unconcerned about spiritual, about eternal happiness! Why not live on that gracious God who hath a feeling of our infirmities; and look and long for that rest which remaineth for the people of God! Awful and awakening, though comfortable and heart-composing, are believing views of death and of the resurrection from the dead: and happy is the thought that, while my body, as precious dust, sleeps in Jesus' arms of kindly care, my soul shall retire to sit with him on his throne, and there wait, till my great, my last, change come! If grace has changed my heart, death hath changed its nature to me: and the hope of a glorious resurrection is enough to support me under every human trouble. Everything around admonishes me of death: and nothing can resist it when God gives it the commission. Sharp are its pains, and strange is the change it makes! It separates the chiefest friends! In view of it, to render me always content, let me maintain kind thoughts of God and a deep sense of my sin. And at last let it find me weaned from this perishing world, disengaged from all but a God in Christ; and singing, *O death, where is thy sting! O grave, where is thy victory!*

CHAP. XV.—Filled with indignation at the contempt which Job had discovered for him and his friends, Eliphaz replied, 2. Shouldest thou, who pretendest to wisdom, presume to throw forth such unsubstantial and boisterous nonsense; or to satisfy thy own conscience with such pernicious fancies? 3. Shouldest thou, instead of solid arguments, pour forth unprofitable wranglings? 4. Nay, shouldest thou cast off, and break through, all reverential regard to God, and refuse to pour forth thy humble complaints and prayers before him; and even tempt others to do the like? 5. Thy tongue proclaims the wickedness of thy heart, even while, by pretences of respect to God, thou attemptest to cover thy impious principles and practices. 6. I need produce no evidence of thy impiety; thy own words sufficiently manifest and prove it. 7. Wast thou formed before every other creature, that thou pretendest to be wiser and better than other men? 8. Hast thou been acquainted with the most secret counsels and mysteries of God, that thou shouldest engross all wisdom to thyself? 9. What secrets hast thou learned that we do not fully comprehend? 10. Among us, and on our side in this debate, we have the most aged and experienced men. 11. Darest thou to contemn the divine admonitions and comforting promises which we have suggested, and undervalue our kind and consoling discourses, as if thou knewest some better way of comfort! 12. Why do thy inward lusts thus violently transport thee into such pride, fury, and scornful contempt, 13. That thou shouldest dare to rage against the Most High, and insolently arraign the equity of his providence? 14. Can the corrupted child of a sinful parent be innocent or righteous before an infinitely holy God? 15, 16. When the loftiest angels are not without their mutability and comparative imperfections, how inexpressibly and universally abominable must the man be, who, with greediness and delight, commits the most criminal impieties? 17—19. Listen carefully while I clearly declare and demonstrate unto thee what I myself have observed, and which the wisest, most powerful, and wealthy princes of former ages, have observed, professed, or believed, and informed their children of. 20. The wicked tyrant is never free from inward torment; he lives in continual dread of disasters, death, and damnation, never knowing how soon they may overtake him. 21. Consciousness of guilt keeps him in perpetual terror of approaching mischiefs. And never is the destroyer more ready to attack him than when he is in the height of his prosperity. 22. In trouble he despairs of deliverance; in the night he dreads being killed before morning; everywhere he fears; and is indeed exposed to the most certain and sudden destruction. 23. In the most destitute and vagabond manner he is obliged to wander for bread. He finds, by experience, that terrible and inevitable ruin is just ready to seize him. 24.



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25 For he stretcheth out his hand against
od, and strengtheneth himself against the
mighty.
26 He runneth upon him, *even* on *his*
ck, upon the thick bosses of his bucklers;*
27 Because he covereth his face with his
ness, and maketh collops of fat on *his* flanks.
28 And he dwelleth in desolate cities,† *and*
houses which no man inhabiteth, which are
dy to become heaps.
29 He shall not be rich, neither shall his
stance continue, neither shall he prolong
perfection thereof upon the earth.
0 He shall not depart out of darkness;
flame shall dry up his branches, and by
breath of his mouth‡ shall he go away.
1 Let not him that is deceived trust in
ty: for vanity shall be his recompense.
2 It shall be accomplished before his time,§
his branch shall not be green.
3 He shall shake off his unripe grape as
vine, and shall cast off his flower as the
.¶
4 For the congregation of hypocrites *shall*
lesolate, and fire shall consume the taber-
es of bribery.
5 They conceive mischief, and bring forth
ity, and their belly prepareth deceit.

A. M. cir. 2681.
B. C. cir. 1320.

* Calmet, Clarke, and Good, think God is described as assailing the presumptuous sinner; Poole, Henry, Scott, &c., think the sinner is described as warring against God. On the most attentive consideration, we agree with the former view, adopting the translation of Good, "He shall press upon him at the neck, through the mailed bosses of his bucklers." See Chap. 10. 14.—Ed.

† God, who, in his providential judgments, has smitten the proud sinner, makes desolate his cities, and scatters his ill-gotten wealth. The verification of which may be specially seen in the ruined cities of Edom, where we believe Job dwelt; the ruins, the very tombs of which are now inhabited by such a wretched race—wretched in poverty and wickedness—as Job here describes.—Ed.

‡ Of whose mouth? of God's, or the sinner's? Of the sinner's, as if he had said, As his breath goes forth, is commingled in the air, and seen no more, so speedily and so irrecoverably is the sinner gone. Ps. 104. 29. & 146. 4.—Ed.

§ The judgment on his vanity shall come before his plans have got *time* to take effect.—Ed.

¶ The *olive* is peculiarly liable to have its tender flower destroyed. See Chandler's Travels in Greece, p. 190.—Ed.

* Or, *iniquity.*

## CHAPTER XVI.

*Job accuses his friends of being unmerciful:* 1—16. (2) *Maintains his innocence:* 17—22.

THEN Job answered and said,
2 I have heard many such things: * miser-
comforters *are* ye all.
3 Shall b vain words have an end? or what
oldeneth thee that thou answerest?

A. M. cir. 2681.
B. C. cir. 1320.

* Or, *troublesome.* ch. 13. 4. Phil. 1. 16.

b Heb. *words of wind.* ch. 15. 2, 3. & 8. 2. & 12. 2, 3, 4. & 13. 2.

A. M. cir. 2681.
B. C. cir. 1320.

* It is worthy of remark, that this signal of contempt was used against our Lord upon the cross. Mat. 27. 39. Mark 15. 29. But like all other visible signs of thought or feeling, it may have various significations, but usually those of doubt, sorrow, dissatisfaction, or scorn. —Ed.

† "With my own mouth will I overpower you, till the quivering of my lips shall fail. Yet should I talk on, my affliction will not fail."—*M. Good.*

‡ Heb. *what goeth from me?*

§ The transition in this verse from the third to the second person, is exceedingly beautiful, as it marks the internal process of thought, rising from a description of his own state and feelings, to a direct address to God.—Ed.

‖ "Thou hast fettered me (as a prisoner) with wrinkles," with the wrinkles of a premature old age, induced by sore disease.—Ed.

a Heb. *hath shut me up.*

c Ch. 1. 11. xxix.

d Ch. 7. 12. 10. Lam. 3. 12, 13.

† When the vermicular motion of the intestinal canal is reversed, the bile is carried into the stomach, whence it is violently rejected, and becomes by its bitterness very distressing to the sufferer, and a striking emblem of the bitter thoughts of an afflicted man. Ps. 42. 5.—Ed.

e Ch. 30. 19. Ps. 7. 5. & 75. 4, 10. 1 Sam. 2. 10.

‡ The horn of an animal is often both its defence and ornament. Hence the horn has been employed in Scripture as the emblem of power and glory. Deut. 33. 17. Ps. 132. 17. Job's losses, though great, had still left him the possession of his lands; but he had laid down all his emblems of authority, and humbled himself in the dust. —Ed.

f Lam. 2. 11. Is. 52. 14.

4 I also could speak as ye *do:* if your soul
were in my soul's stead, I could heap up words
against you, and shake * mine head at you.
5 *But* I would strengthen you with my
mouth, and the moving of my lips should as-
suage† *your grief.*
6 Though I speak, my grief is not assuaged;
and *though* I forbear, ‡ what am I eased?
7 But now he hath made me weary: thou
hast made desolate all my company.§
8 And thou hast filled ‖ me with wrinkles,
*which* is a witness *against me:* and my leanness
rising up in me beareth witness to my face.
9 He teareth *me* in his wrath, who hateth
me: he gnasheth upon me with his teeth; mine
enemy sharpeneth his eyes upon me.
10 They have gaped upon me with their
mouth; they have smitten me upon the cheek
reproachfully; they have gathered themselves
together against me.
11 God * hath delivered me to the un-
godly, and turned me over into the hands of
the wicked.
12 I was ° at ease, but he hath broken me
asunder: he hath also taken *me* by my neck,
and shaken me to pieces, and d set me up for
his mark.
13 His archers compass me round about;
he cleaveth my reins asunder, and doth not
spare; he poureth out my gall† upon the ground.
14 He breaketh me with breach upon
breach; he runneth upon me like a giant.
15 I have sewed sackcloth upon my skin,
and * defiled my horn‡ in the dust.
16 My f face is foul with weeping, and on
my eyelids *is* the shadow of death;

ning distress and anguish shall terrify him; they shall quickly rush on and against him, as a strong and furious army commanded by a valiant prince: the punishment of his daring impiety, because he defied and set himself osition to the Almighty. 26. Daring to sin in the most insolent and pre-ous manner, even amidst the tokens of the divine indignation, inflicted or ing; 27. Because, grown rich, powerful, and successful, his only care is to himself, and wallow in ease and luxury; 28. Dwelling in cities and stately from whence he had driven, or murdered, the righteous proprietors; and by the curse of God, for his sake, shall be quickly reduced to heaps of and he be obliged to shift for himself in the most miserable manner. 29. ches and glory which he hath gotten by violence and oppression shall neither ng, complete, nor firmly rooted. 30. Having once entered into terrible nfounding troubles, he shall never get out of them. The lightning, like of God's wrath, shall destroy his flourishing family and substance; and he shall be ruined and driven to hell by the threatened judgments of God, his proud boasting. 31. Let therefore no one, who is seduced to wicked al security, trust in the uncertain profits, pleasures, or honours of this for vexations, losses, disappointments, and troubles, shall be all he will get n. 32, 33. These shall come upon him far sooner than he thinks. His hopes, or children, shall scarcely make their appearance, when, blasted by geance of God, they shall all be reduced to ruin. 34. Thus suddenly and y shall the stock and numerous family of hypocrites be utterly destroyed; ne terrible judgment of God shall consume the house built up by, or stored -gotten goods. 35. With no small pains such wicked men plot and practise f against others; but in the issue it usually brings ruin on themselves.

RECTIONS UPON CHAP. XV.—Men too often hold fast the false principles they have once imbibed: and it is much easier to treat an adversary with pt than to answer him with reason. Disputants often turn revilers rather asoners; and charge their opponents with things which they utterly abhor. ne are more ready to indulge pride and self-conceit in themselves than ho rage against it in their neighbours! Old men often rather boast of nowledge and wisdom than possess it. But surely it is a humbling sight to n so corrupt in nature, so abominable in practice; and amazing that God should love any such, and deliver them from the pit of corruption! In the study of true knowledge, the experience and observation of others, as well as our own, are an excellent help. But how unbounded is the patience of God, that can bear with wicked monsters so long! Yet little external happiness have they even in this world. Their seemingly purest prosperity is mingled with gall and wormwood. But, if they are miserable in this world, which is their heaven, what must they be in death, in judgment, in hell!

CHAP. XVI.—To this Job replied, 2. Thou hast but repeated the senseless and tormenting jargon which I had heard before. Instead of comforting, you plague, harass, and tempt me to despair. 3. When wilt thou make an end of such idle and impertinent discourse? What has instigated and emboldened thee to answer me in this censorious, scornful, and peremptory manner? 4. Were your condition and mine exchanged, I could easily insult you with a multitude of words, and deride you in a grave or scornful manner. 5. I could furiously bear you down with my mouth, and restrain my lips from uttering a single sentence of consolation; —though I hope I should rather attempt to encourage, strengthen, and comfort you. 6. But now, indeed, whether I boldly defend my innocence, and pour forth my complaints, or whether I forbear, my frightful sores and griefs are nothing eased. 7. This terrible trouble has quite tired me out, and made my life a burden to me. Thou, O God, hast, with thy thunderbolts and fiery tempest, utterly destroyed my large family, and all that pertained to me. 8. While others murder my character, and torment my spirit, thou, by plagues and griefs, hast so wasted and disfigured my body, that it testifies my great affliction, and is employed against me as a witness of my great wickedness. 9. Meanwhile, my pretended friends, who indeed implacably hate me, tear my reputation, and torment my spirit with their speeches. They reproach me in the most spiteful and outrageous manner; and, while their eyes sparkle with anger, they cruelly set themselves to spy out every, even the least, occasion to calumniate me. 10. They behave like wild beasts, gaping to devour or deride me; they treat me with the most cruel and abusive scorn and contempt; they have met together to satisfy their infernal malice in tormenting me. 11. And God hath quite abandoned me, chained me up, and dreadfully cast me down into the hands of these and other wicked men, to be



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17 Not [g] for *any* injustice in mine hands: also my prayer *is* pure.

18 O [h] earth, cover not thou my blood, and let my cry have no place.[a]

19 Also now, behold, my witness *is* in heaven, and my record *is* [†] on high.

20 My friends [i] scorn me; *but* mine eye poureth out *tears* unto God.

21 Oh that one might plead for a man with God, as a man *pleadeth* for his [‡] neighbour!

22 When [ǁ] a few years are come, then I shall go the way [k] *whence* I shall not return.

A. M. cir. 2484.
B. C. cir. 1520.

[g] Ch. xxxi. & 27. 5, 6. 1 Sam. 12. 3.
[h] Deut. 32. 1. Is. 1. 2. Jer. 22. 29.
[a] "O earth! cover no blood shed by me; and let no place hide a cry against me."—*Bootkeyed.* His friends had accused him of tyranny, and he craves no concealment from earth, but confidently appeals to heaven.—Ed.
[†] Heb. *in the high places.*
[i] Heb. *are my scorns.* ch. 12. 4, 5. ver. 2. & Ps. 109. 4. & 6. 6, 7. & 31. 10, 11.
[‡] Or, *friend.*
[ǁ] Heb. *years of number.*
[k] Ch. 7. 9, 10. & 14. 5, 7. 2 Sam. 12. 23.

## CHAPTER XVII.

(1) *Job appeals to God:* 1—10. (2) *His hope not in life, but in death:* 11—16.

MY [*] breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye [†] continue in their provocation?[‡]

3 Lay down now, [§] put me in a surety with thee; who *is* he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them.*

5 He that speaketh flattery to *his* friends, [ǁ] even the eyes of his children shall fail.

A. M. cir. 2484.
B. C. cir. 1520.

[*] Or, *spirit is spent.*
[†] Heb. *lodge.*
[‡] Is not mine eye fixed on their reproaches?—*Boothroyd.* That is, am I permitted to see any thing but unjust reproaches?—Ed.
[§] *Lay down,*—come on then, I pray thee. *Strike hands*—ratify my proposal of a fair and just trial before my Judge.—Ed.
[ǁ] Not merely shall he be disappointed, but his children, shall be ruined through his vain and unfulfilled expectations.—Ed.

6 He hath made me also a by-word of the people; and [*] aforetime I was as a tabret.[†]

7 Mine eye also is [a] dim by reason of sorrow, and all [‡] my members *are* as a shadow.

8 Upright *men* shall be astonied at this, and the innocent shall [b] stir up himself against the hypocrite.

9 The righteous also shall hold on his way; and he that hath clean hands [c] shall be stronger and stronger.

10 But as for you all, do ye return, and come now; [§] for I cannot find [d] *one* wise *man* among you.

11 My days [e] are past, my purposes are broken off, *even* [ǁ] the thoughts of my heart.

12 They change [*] the night into day: the light *is* [†] short because of darkness.

13 If I [‡] wait, the grave *is* mine house: I have made my bed in the darkness.

14 I have [‡] said to corruption, Thou *art* my father; to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 [g] They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

A. M. cir. 2484.
B. C. cir. 1520.

[*] Or, *before* them.
[†] The translation of this word is diversified, according to the opinion entertained of its derivation. As it is however, evident, that Job is speaking of the present, and not of his past condition, we are disposed to adopt the translation of Tyndal, "He hath made me a by-word of the common people; I am his *jesting-stock* among them." Heath translates it *proditory*; and Good translates it *detard.*—Ed.
[a] Ch. 16. 16. Ps. 6. 7. & 31. 9, 10.
[‡] Or, *my thoughts.*
[b] Acts 13. 46. ch. 42. 7.
[c] Heb. *shall add strength.* Is. 40. 31. 2 Sam. 3. 1. Ps. 84. 7. 2 Cor. 4. 16.
[§] Go ye hence, and begone.—*M. Good.*
[ǁ] Ver. 4. ch. 22. 9. & 27. 7. 1 Cor. 6. 5.
[d] Ch. 7. 6. & 9. 25. & 16. 22.
[e] Heb. *the possessions.*
[*] The troubled thoughts of my heart change night, the time of sleep and rest, into day, the time of working and labour; and the day that should bring light and joy, is short and gloomy, because of the darkness of my sorrows.—Ed.
[†] Heb. *near.*
[‡] Ch. 8. 6. & 11. 15—17. & 5. 18—26.
[‡] Heb. *cried* or *called.*
[g] My hopes. Ver. 11, 15. 2 Cor. 1. 9. Ezek. 37. 11. ch. 19. 14. & 3. 17—19. & 30. 23.

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abused by them as they please. 12. Great was my former happiness and prosperity; but now God has trodden and bruised me in the press of his wrath, and made me, as it were, to boil over with dregs of trouble and desperate complaints. In the most tormenting manner he has ruined my soul, my body, my children, and all that I had: he has set me up as a distinguished butt of his fearful indignation. 13. Devils, wicked men, calamities, and diseases, as the instruments of his vengeance, compass me round about. Without mercy he torments me with the most exquisite pains in my body, anguish of mind, and terrors of conscience. 14. As a battering-ram he breaks through me with breach upon breach, still adding one dreadful plague to another: he furiously rushes upon me with the almighty force of his wrath, which I can by no means withstand or support. 15. The sackcloth I had put on all over my body, to mark my deep mourning and humiliation under his mighty hand, sticks to my ulcers; and, exhausted with wounds of trouble, I have sat down on this dunghill, where all my former authority and honour are changed into contempt. 16. My face is terribly burnt, and tormented with trickling tears; and the very substance of my eyes is almost consumed with weeping, so that I look like one dead and rotting; 17. Although I was never a violent oppressor of men, or a hypocritical worshipper of God. 18. O earth, if I have been guilty of bloodshed or oppression, conceal it not: let the dogs lick my blood when I am dead, and let neither God nor men regard my complaints or cries for pity while I am alive. 19. But what need these imprecations, when even now the all-seeing God, who dwells in the lofty regions of heaven, is the ear and the eye-witness of my virtue and true piety. 20. My companions mock and scoff at me as a hypocrite; but my soul, with floods of tears, earnestly appeals to God, and begs, 21. That he would thoroughly and clearly examine my cause, and give a decision between me and my reproaching friends; 22. Since, if it be not done quickly, my troubles will soon make an end of me, and then it will be too late.

REFLECTIONS UPON CHAP. XVI.—Often much is said, and yet nothing to the purpose: and miserable comforters to a wounded spirit are all duties, all friends, if God continue his frowns! Nothing but Jesus' blood—nothing but JEHOVAH'S mercy—can grant any solid relief. Nay, alas! men are often most cruel and harsh when they ought to be most tender and compassionate: and those who riot in prosperity and ease seldom lay much to heart the case of their extremely distressed brethren. But though complicated and terrible are the troubles of saints in this world, unspeakably more so are the troubles of the wicked in hell, where there is nothing but curses—but torment in all its perfection! Happy are they who are here purged in God's furnace! They sow in tears, but shall reap in joy. And, however hard it be to bring down their mind to their lot, the testimony of their good conscience, sprinkled with Jesus' blood, shall comfort them now. They have a good God to appeal to as their judge and friend. Their tears shall be put into his bottle, and marked in his book; and death, but destitute of its sting, shall soon set the prisoners free into a glorious eternity.

CHAP. XVII.—My spirit is maimed, broken, and confounded with trouble; and my breath stinks, as in dying persons: the days of my life are thunderstruck, shortened, and debased: nothing but the grave remains for me. 2. O God, do not my friends bitterly mock and deride me as a wicked hypocrite? And does not my mind so dwell and pore on their proud, insolent, and exasperating speeches, that I cannot sleep, nor mine eyes refrain from tears? 3. Come then, give me undoubted assurance that thou wilt take my cause in hand and do me justice; or give me an impartial man like myself, who in thy stead shall debate the matter with me. 4. For, as for these my friends, thou hast withheld from them a common capacity to understand thy providential dispensations, therefore they can never be honoured to judge my plea. 5. He who flatters friends in their wickedness because of their prosperity, or who manifestly makes a prey of them, his posterity shall pine away in disappointment and misery. 6. Alas! both God and my friends now combine to expose me to the common contempt of the people, though lately I was their darling, and the matter of their praise. 7. My eyes are rendered dim, and my mind stupified with grief, and my body is wasted to a skeleton. 8. Upright saints in aftertimes shall be astonished at the sovereign dispensations of God, and the cruel abuse of my friends, with respect to me; and shall be excited to the utmost detestation of hypocrites, who uncharitably censure the afflicted. 9. And, notwithstanding every scandal or discouragement, persons truly righteous shall persevere in their course of piety and virtue, and become more and more confirmed and active in it. 10. And as for you, my friends, either repent of your rash censures, or examine my cause over again; for hitherto none of you have spoken to the point. 11. Whatever hopes you give me of recovering my wonted prosperity, I find I am a dying man, and all my designs, even the most fixed and dear, are at an end. 12. My tormenting pains and anxious thoughts keep me awake through the whole night; or, if I get any moments of ease, it is but little, and soon over. 13. I expect, I wait for, nothing now but an entrance into the state of the dead; and I have prepared for, and expect speedily to lie down in the grave. 14. In the form of my trouble, and in the exercise of my mind, I have contracted a relation to, and familiarity with, death, corruption, and worms. 15. The future prosperity with which you attempt to flatter me, and the temporal happiness you would have me expect, are a mere imagination: 16. These hopes shall quickly appear buried in the grave along with myself.

REFLECTIONS UPON CHAP. XVII.—Happy are those who have spiritual breath which cannot corrupt; life that can never fail; who have their portion in eternal blessedness, and are ready for their grave! If cruel friends exasperate my spirit, and drive sleep from mine eyes, let Jesus, as my surety and righteousness, be the ground of all my hope, and the source of all my joys.—God can easily infatuate the wisest when they abuse his gifts. And it is mad to pursue honour and advancements by sinful methods, particularly in employing the wisdom which he has given against his cause and interest. Vain is the inconstant applause of men. While we are great, the world admire us; but when depressed and poor, they contemn or abhor us. But though we see things in Providence which we cannot account for, we must not stagger through unbelief. And if we are faithful to God, we must be zealous for his cause, and take part with his oppressed people, whose bitterest enemies are usually formal hypocrites. They who are once brought into God's new covenant way, Jesus Christ, and a course of holiness, never utterly faint or fail; nay, even difficulties and opposition quicken them. Many great pretenders to wisdom can give no profitable instructions in a day of trial; and empty are the promises, and vain the hopes, of carnal minds. How debasing to proud men are death and the grave! And even good men are apt to despair of that which God really intends for them. Happy are they who rest in Christ here—they shall rest in death, and in heaven for ever and ever!



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## CHAPTER XVIII.

*Bildad reproves Job, and asserts the calamities of the wicked.*

A. M. cir. 2184.
B. C. cir. 1820.

HEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye [a] make an end
vords? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and*
ited vile in your sight?

4 He teareth himself [†] in his anger: shall
earth be forsaken for thee? and shall the
be removed out of his place?

5 Yea, the light of the wicked shall be
out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle,
his candle shall be put out with him.

7 The steps of his strength shall be strait-
, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet,
he walketh upon a snare.[‡]

9 The gin shall take *him* by the heel, *and*
obber [§] shall prevail against him.

10 The snare *is* laid for him in the ground,
a trap for him in the way.

11 Terrors shall make him afraid on every
and shall drive him to his feet.[‖]

12 His strength shall be hunger-bitten,
destruction *shall be* ready at his side.

13 It shall devour the strength of his skin: [*]
the first-born of death [†] shall devour his
gth.

14 His confidence shall be rooted out of
abernacle, and it shall bring him to the
of terrors.

15 It shall dwell [‡] in his tabernacle, because
none of his: brimstone shall be scattered [§]
his habitation.

[a] Bildad addresses Job in the plural, conjoining him with that corruption and that worm which he had avowed as his kindred, and with which he purposed soon to rest in the dust. Ch. 17. 14, 16.—Ko.

[†] Bildad in the first member of the sentence, addresses his friends, describing Job; in the second, he addresses John "Shall the earth be forsaken for thee?" shall God leave off the care of all his other works, to attend to thy vain complaints and anticipate the final judgment to gratify your sinful impatience?—Ko.

[‡] A pit digged and covered over with weak cross timbers and grass; a method of taking wild animals common in many countries.—Ko.

[§] The right robber of preserved parks. *Bordbreyd* translates it, noose.—Ko.

[‖] Cause him to flee with terror.—Ko.

[*] The frequent allusion to strength, seems to indicate the maring of the elephant, who is generally taken by a pitfall, and tamed by hunger.—Ko.

[†] Who, or what is this? Some think it the pestilence, others famine, but neither seems entitled to this terrible preeminence. Is it not the *destruction*, or desolation (ver. 12.) "ready at his side," that is (ver. 13.) twice said to "devour his strength?" The one act points to the same agent. How blessed the hope of that time, when the great *devourer* shall devour no more; but death shall be swallowed up in victory! 1 Cor. 15. 54.—Ko.

[‡] Desolation shall dwell in his tabernacle; taking possession, and expelling its temporary occupant.—Ko.

[§] Brimstone shall be rained upon his habitation. This seems an evident allusion to the destruction of Sodom and Gomorrah.—Ko.

A. M. cir. 2184.
B. C. cir. 1820.

16 His [a] roots shall be dried up beneath, and above shall his branch be cut off.

17 [b] His remembrance shall perish from the earth, and he shall have no name in the street.

18 [c] He shall be driven from light into darkness, and chased out of the world.

19 He [d] shall neither have son nor nephew [*] among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be [e] astonied at his [†] day, [†] as they that [‡] went before [§] were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

[a] Ch. 29. 19. Ps. 5. 34. Jude 12. Ps. 37. 35, 36. Jer. 12. 2. Hos. 9. 16. Mal. 4. 1.

[b] Prov. 10. 7. Ps. 109. 13. & 83. 4. & 5. 5. & 49. 11. Eccl. 8. 10. & 9. 5.

[c] Ver. 14. Prov. 14. 32. Luke 12. 20. ch. 10. 21, 22. & 20. 8, 9.

[d] Jer. 22. 30. Is. 14. 22.

[*] Neither' direct nor collateral kindred—the name and race shall be extinct.—Ko.

[e] Deut. 29. 24. 1 Kin. 9. 8.

[†] Ps. 37. 13. & 137. 7. Ezek. 21. 25. Obad. 12. ch. 1. 13—19.

[†] His day of visitation and judgment.

[‡] *They that went before*—that walked before him in his presence, his contemporaries.—Ko.

[‡] Or, *lived with him.*

[§] Heb. *laid hold on horror.*

## CHAPTER XIX.

(1) *Job complains of the cruelty of his friends:* 1—20. (2) *Begs their pity:* 21, 22. (3) *Asserts his faith in the resurrection:* 23—29.

A. M. cir. 2184.
B. C. cir. 1820.

THEN Job answered and said,

2 How long will ye [a] vex my soul, and break me in pieces with words?

3 These [b] ten times [*] have ye reproached me: ye are not ashamed *that* ye [†] make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth [c] with myself.

5 If indeed ye will [d] magnify *yourselves* against me, and plead against me my reproach:

6 Know now that [e] God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of [‡] wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

[a] 1 Sam. 1. 6. Ps. 42. 10. & 6. 2, 3. & 69. 20. 2 Pet. 2. 8.

[b] Gen. 31. 7. Lev. 26. 26. Num. 14. 22. Neh. 4. 12.

[*] *Ten times*.—This phrase is said by most expositors to stand for *many times*. This loose method of speaking, seems, however, rather inconsistent with the unparalleled, and necessary accuracy of Scripture, as a divine revelation. Is not the expression, *ten times*, literally true? Job now had spoken *five* times, (ch. 3. 1. & 6. 1. & 9. 1. & 12. 1. & 16. 1.) and his friends *five* times, (ch. 4. 1. & 8. 1. & 11. 1. & 15. 1. & 18. 1.) in all, *ten* times.—Ko.

[†] Or, *harden yourselves against me.*

[c] Ps. 12. 14. Ezek. 18. 4. & 14. 14, & 16. 52. Gal. 6. 5. Prov. 9. 12.

[d] Ps. 38. 16. & 41. 11. Mic. 7. 8. 2 Cor. 2. 6, 7.

[e] Ps. 66. 11, 12. & 88. 11. Lam. 1. 13. & 3. 9. Hos. 7. 12. ch. 18. 8, 9. Ezek. 5. 12—17.

[‡] Or, *violence.*

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. XVIII.—In no small heat of spirit, Bildad replied, 2. How long wilt st forth such confused, double-meaning, and unintelligible words, as if you to entrap us? Declare plainly what you intend, and after that we shall our minds with the utmost clearness, freedom, and boldness. 3. For to rpose is it to talk with one who looks upon us as a company of dull beasts, om nothing of wisdom can enter? 4. With impatient rage you tear and yourself. Must God, to humour thee, suspend or cease his government world, and leave everything to chance; or must he alter his immutable , or the fixed laws of his providence? 5. But, say what thou wilt, though ked man may prosper for a while, all his splendour and apparent happi- ll quickly come to an end. 6. The wealth and honour of his family shall d into misery, contempt, and sorrow, together with himself. 7. His bold olute attempts to increase or maintain his prosperity shall be unsuccessful, olve him in insurmountable difficulties, and his own devices shall prove the f his overthrow. 8. His own wiles and works bring him into inextricable and distress; and every step he takes, in prosecution of his designs, or ay of pleasing himself, is attended with perpetual danger, and farther en- im. 9. While ruinous snares take hold of and entangle him, they, who r his blood, wealth, or honours, shall prevail against him. 10. Even when r foresees nor fears it, he is always in danger of some sudden mischief. 11. cted and overturning terrors shall fearfully affright him on all hands, and m away on his feet, while they make him to run from place to place for 12. Sorrows shall insatiably, as with intense hunger, feed upon him, till ngth, wealth, and honour be entirely wasted; and nothing but prepared riole destruction shall everywhere attend him. 13. Rottenness, fearful , and a miscrable death, shall consume his flesh and bones. 14. Whatever d upon, for the support of himself and his family, shall utterly fail him, and his unhappy death; while terrors, as a mighty king, shall drive him into hs of hell. 15. Terrors, despair, and destruction shall dwell in his habi- which he unjustly acquired; and thunder and lightning, or some exem- dgment, like that of Sodom, shall destroy it. 16. His whole estate, habi- nd family, shall be irrecoverably ruined. 17. And the very name of him buried in everlasting infamy and forgetfulness. 18. He shall be driven from his prosperity and life into misery and death, and chased out of the world as a nuisance, into eternal fire. 19. None of his descendants or kindred shall long survive him, to keep up his remembrance. 20. They, on every side, who behold, and they who afterward read or hear of the fearful vengeance of God upon him, shall be astonished and terrified at it. 21. This, indeed, is a just description of the miserable condition of the wicked at last; and thus shall those who dishonour God be abased.

REFLECTIONS UPON CHAP. XVIII.—There is much wisdom in leaving off contention before it be meddled with; it so furiously heats men's spirits, and makes them to misinterpret every thing said or done by their antagonist; nay, makes them to misapply the most precious or tremendous truths of God! They suspect affronts that were never intended. They even torment themselves—their pride and passion proving hurtful to both soul and body.—But to what terrible judgments of God, in time, in death, and chiefly in eternity, are the wicked exposed! Short-lived and unsubstantial is their prosperity, and heavy the curse that is upon them! Being abandoned of God, Satan first ensnares and afterwards torments them. Agitated by their lusts, they rush headlong into ruin; till death, in all its stings and terrors, devours them! Then friends, physicians, and all human supports, are vain. Their glorious prosperity is quickly turned into everlasting shame and contempt.

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CHAP. XIX.—Job replied, Will ye never cease tormenting my soul, and bruising me as in a mortar, with your senseless revilings! 3. Ye have too often wounded me with the vilest reproaches. Ye have been shamelessly obstinate in your rebukes and cruel usage of me. 4. If I indeed had been mistaken in my opinion or practice, I have sufficiently smarted for it in my own person and estate; and so am a fit object of pity rather than of your reproach. 5. If you will still insolently declaim against me, and allege my debasing calamities as a proof of my impiety, 6. Know that I am sensible that it is God, who hath, in this fearful manner, cast me down from my prosperity, and compassed me about with unavoidable miseries. 7. And my case is the more pitiable, that while friends abuse me with reproach, God, to whom I have repeatedly committed my cause, refuses to redress my wrongs, or vindicate my innocency. 8. Nay, his plagues so surround me on every

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone; and mine [f] hope hath he removed[*] like a tree.

11 He hath also [g] kindled his wrath against me, and he [h] counteth me unto him as *one of* his enemies.

12 His [i] troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath [k] put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My [l] kinsfolk have failed, and my familiar friends have forgotten me.

15 They that [m] dwell in mine house, and my maids, [n] count me for a stranger: I am an alien in their sight.

16 I called my servant,[†] and [o] he gave *me* no answer; I entreated him with my mouth.

17 [p] My breath is strange to my wife,[‡] though I entreated for the [q] children's *sake* of [‖] mine own body.

18 Yea, [r] young children despised me; I arose, and they spake against me.

19 [s] All [‖] my inward friends abhorred me; and they whom I loved are turned against me.

20 [t] My bone cleaveth to my skin [*] and to my flesh, and I am escaped with the skin of my teeth.[†]

21 Have [u] pity upon me, have pity upon me, O ye my friends; for the hand of God hath [x] touched me.

22 Why do ye persecute me as God,[*] and are not satisfied with my flesh?

23 Oh that my words were now written! oh that they were printed in a book![†]

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

26 [‡] And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another;[§] *though* my reins be consumed within me.[‖]

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

## CHAPTER XX.

*Zophar represents the state and lot of the wicked.*

THEN answered Zophar the Naamathite, and said,

2 Therefore [a] do my thoughts cause me to answer, and for *this* [*] I make haste.

3 I have [b] heard the check of my reproach, and [c] the spirit of my understanding causeth me to answer.

4 [d] Knowest thou *not* this of old, since man was placed upon earth,

5 [e] That the triumphing of the wicked *is* [†] short, and the joy of the hypocrite *but* for a moment?

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A. M. cir. 3184. B. C. cir. 1820.

f Ch. 6. 11. & 17. 15. & 24. 20. & 19. 10.

* *Removed*—plucked up.—*Boothroyd.*

g Deut. 32. 22. Ps. 89. 46.

h Ch. 33. 8, 10. & 13. 24. Lam. 2. 5.

i Ps. 34. 19. ch. 30. 12. Is. 51. 23.

k Ps. 31. 11. & 38. 11. & 69. 8. & 88. 8, 18.

l Prov. 18. 24. Mic. 7. 5. Mat. 10. 21. Ps. 69. 8. with Prov. 17. 17.

m Deut. 10. 18, 19. ch. 31. 32.

n Ch. 19. 5. Ps. 123. 3, 4.

† It is to be noted that, though Job had lost much, he had not lost all his property; and the remarkable alienation of friends, and inattention of servants, renders it probable that they held his judgment impaired by his misfortunes. —Ed.

o Prov. 19. 24. & 21. 22. with 1 Tim. 6. 1. Eph. 6. 5. Col. 3. 22.

p Ch. 17. 1. & 2. 9, 10.

‡ She will not listen to my words, and I was compelled to become a suppliant to the children of mine own body—most probably his grandchildren, who had not perished with their fathers; for it is added, Yea, young children despised me. —Ed.

q Ch. 1. 2, 19.

‖ Heb. *my belly.*

r Or, *the wicked.* ch. 30. 1. & Kin. 2. 23.

s Ps. 41. 9. & 55. 13, 14, 20. & 109. 4.

‖ Heb. *the men of my secret.*

t Lam. 4. 8. Ps. 102. 5. ch. 30. 30. & 7. 5.

* Or, *as.*

† Generally interpreted, of the *gums*; the peculiar severity of his disease having caused the teeth to fall out. But may it not rather signify the white enamel with which the teeth are covered, and which Job describes as the only part that had escaped disease? —Ed.

u Gal. 6. 2. Col. 3. 12. Heb. 13. 3. ch. 6. 14. Rom. 12. 15.

x Ch. 2. 10. Ps. 38. 2.

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A. M. cir. 3484. B. C. cir. 1520.

* Is not the judgment of God enough? why will ye add to my affliction?—Ed.

† *Recorded* in a book, with an iron style and lead—that they were engraven in a rock for ever! The ancient practice of writing upon rolls of lead is testified by Pliny, l. 13. c. 11. For an account of the numerous inscriptions upon the rocks in the upper regions of Sinai, see Burkhardt's Travels.—Ed.

‡ Or, *after I shall awake, though this* body *be destroyed, yet out of my flesh shall I see God.*

§ *Not another*—not estranged, as you, my friends, nor ashamed to call me brother. Heb. 1. 11.—Ed.

‖ *Though* should not be inserted; and this clause should commence the following verse, thus:—29, "My reins," my ardent affections, "are consumed in my bosom," through longing after the judgments of God. See Ps. 119. 20. "But ye should say, Why persecute we him, seeing the root of the matter (faith in a Redeemer) is found in him?"—Ed.

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A. M. cir. 3484. B. C. cir. 1520.

a Rom. 10. 8. Gal. 4. 16.

* Heb. *my haste is in me.*

b 2 Tim. 4. 3, ch. 19. 29.

c Ch. 32. 8.

d Ps. 44. 1. & 49. 6. ch. 4. 7. & 8. 8. & 15. 10.

e Ps. 37. 35, 36. & 73. 18—20. Dan. 4. 31. Acts 12. 23, 23. Eccl. 7. 6.

† Heb. *from near.*

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side that I can find no way of escape: and I am so overwhelmed with perplexity that I know not whither to turn myself. 9. He has deprived me of all my dignity, authority, wealth, and family. 10. In respect of children, wealth, honour, authority, and health, he has entirely destroyed me; and all my hopes of future comfort in this world he hath plucked up by the roots. 12. He has in the most violent and furious manner afflicted me, as if I had been one of his principal enemies. 13. Whole armies of troubles have, by his order, invaded me; and, as with raised batteries, so straitly besieged me, that not the smallest comfort I had could escape their fury. 14—16. While friends and neighbours are alienated from me, and refuse to do me any office of kindness, my maidens and men-servants treat me with the utmost disobedience and contempt. 17. My wife regards my complaints and cries no more than if she were a mere stranger, though I have begged her sympathy for the sake of our dear children, who have been so dreadfully hurried into death. 18. The very children, and ignorant people about, following the example of the rest, despise me, and treat me with the most abusive language. 19. The very men whom I had trusted with my secrets, and who had received the most distinguished tokens of my affection, abhor and hate me. 20. I am wasted with afflictions till I am little more than skin and bone; I am bruised till the teeth have fallen out of my head; and I have scarcely left me a mouth to complain. 21. O my friends, have pity upon me, when God's afflicting hand has so grievously smitten and wounded me! 22. Why do ye persecute and harass me, as if ye were an avenging God! Why, as if unsatisfied with my external calamities, do ye cruelly torment my spirit?—23. O that my protestations of uprightness, and appeals to God, were in the most legible and indelible manner registered in a book of public records for my vindication, and for the encouragement of other upright persons under sore troubles! 24. O that they were registered in the most indelible manner in some marble rock or pillar, to continue legible to all generations! 25. For, notwithstanding these present miseries, I by faith know, and am firmly persuaded, that Jesus Christ, my Kinsman-Redeemer, liveth, having life in himself; and shall victoriously stand as the last Adam, upon the dust of the earth, in his incarnation, resurrection, and appearance to judgment. 26. And, though these vermin, bred, or breeding, in my afflicted body, should quickly devour the whole of it, yet even in this body, when fashioned like unto his glorious body, shall I see God in my nature. 27. Whom I shall see for my own particular comfort, in my own person, when raised from the dead—though at present I am at the point of death through sore trouble, and earnestly longing for deliverance. 28. Ye should therefore say, Why do we persecute one in whom there is such soundness and strength of faith, and who hath the right cause in the present debate? 29. Beware lest God punish your inhuman cruelty to me with some terrible judgments. Such rage as yours deserves, and such wrath as God's, provoked by your sin, will bring fearful calamities upon you, that ye may know, to your cost, that God vindicates his own people, and punishes their enemies.

REFLECTIONS UPON CHAP. XIX.—Hard is the trial when inward vexation and outward reproach meet together; and distressing the situation, when those, who ought to comfort us, again and again reproach and disquiet us; and especially when men abuse us with revilings, and God shuts out our prayer, and loads us with trouble! But when God strikes a saint, almost every person and thing is ready to second his blow; and then the sparing of his relations becomes a heavier cross than the removal of them by death. It is hard to discern God's love and endeared affection amidst many and heavy strokes of paternal wrath. But happy are those who, when earth is turned into a kind of hell to them, can by faith solace themselves with the views of a future judgment; and of being for ever with Jesus Christ—their Relation, their Husband, their Deliverer, their Lord! It is dangerous to persecute the saints while their Kinsman-Redeemer lives and sees, and shall quickly judge the world. But here let me stand still, and with pleasure remark, that there is a Kinsman-Redeemer provided for fallen men; that he is a living and divine Redeemer; that I have a new covenant interest in him, and know that I have it; that there will be a last day, when time shall be no more; that then my Redeemer, who stood as the last Adam upon earth, shall appear without sin unto my salvation; and so shall I be for ever with the Lord: I shall be like him, for I shall see him as he is!—Let me blush to behold an ancient patriarch, amidst his darkest nights of trouble, with clearer views of Jesus and eternal things, and his happy interest therein, than I, upon whom the light of the glorious gospel hath so clearly shined.

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CHAP. XX.—Interrupting Job, Zophar the Naamathite, in no small fury, replied, 2. My thoughts make me burn and swell with matter of refutation, and oblige me to answer; therefore, highly provoked with thy speech, I make haste to the dispute, as a person fully prepared. 3. I have indeed heard a most reproachful answer to my own and my friend's former speeches; but my heart enables me to answer in the most prudent and considerate manner. 4, 5. Knowest thou not, that all along from the creation the prosperity of a wicked man and



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6 Though his excellency [r] mount up to the
vens, and his head reach unto the [s] clouds;
7 *Yet* [t] he shall perish for ever like his own
g: they which have seen him shall say,
here *is* he?
8 He [u] shall fly away as a dream, and shall
be found; yea, he shall be chased away as a
on of the night.
9 The [x] eye also *which* saw him shall *see him*
more; neither shall his place any more be-
him.
10 [y] His children shall seek to please the
, and his hands shall [z] restore their
ls.[‡]
11 [a] His bones are full *of the sin* of his
h, which shall lie down with him in the
.
12 Though wickedness be [b] sweet in his
th, *though* he hide it under his tongue;
13 *Though* he [c] spare it, and forsake it not,
keep it still [d] within his mouth;
14 *Yet* [e] his meat in his bowels is turned,
the gall [f] of asps within him.
15 He hath swallowed down riches, and [g] he
vomit them up again: God shall cast them
of his belly.
16 [h] He shall suck the poison of asps; the
's [*] tongue shall slay him.
17 He shall not see the rivers, [†] the floods,
brooks [‡] of honey and butter.
18 That which he laboured for shall he
re, and shall not swallow *it* down: [§] ac-
ng to *his* substance *shall* the restitution
nd he shall not rejoice *therein*.
19 Because he hath [‖] oppressed *and* hath
ken the poor; *because* he hath violently
n away an house which he builded not;
20 [¶] Surely he shall not [#] feel quietness in

A. M. cir. 2184. B. C. cir. 1820.

[r] Gen. 11. 4. Is. 14. 13, 14. Dan. 4. 11. Ps. 57. 35. 36. Mat. 11. 23.
[s] Heb. *cloud.*
[t] 1 Kin. 14. 10. 2 Kin. 9. 37. Ps. 83. 10.
[u] Is. 18. 16, 17. Ps. 37. 36. ch. 14. 10.
[x] Ps. 73. 20. & 90. 5. 14. 20. 7, 8. ch. 18. 18.
[y] Ch. 7. 8. 10. & 8. 18. Ps. 103. 15, 16.
[z] Or, *the poor shall oppress his children.* Prov. 28. 3.
[a] Ex. 12. 38. Lev. 6 4, 5. ver. 19.
[b] "His children shall wander as beggars, and his branches be involved in his iniquity.—*M. Good.*
[c] Prov. 5. 11—14. & 14. 32. Ps. 25. 7. ch. 13. 25. Ezek. 24. 13. & 22. 27.
[d] Prov. 9. 17. Ps. 10. 7. Rom. 1. 32. ch. 15. 10. & 34. 7.
[e] Jer. 13. 23. with Mat. 5. 29, 30. Rom. 8. 13. Prov. 28. 13.
[f] Heb. *in the midst of his palate.*
[g] Jer. 2. 19. & 4. 18. & 6. 28. Mat. 26. 75. Prov. 1. 32. & 14. 14. & 23. 31—35.
[h] It is translated *gall*, because that fluid was anciently supposed to be the poison, as Pliny testifies. Anatomy, however has discovered that the poison lies beneath some of the teeth; and poison should therefore be substituted for gall. —Ed.
[i] Prov. 23. 8. Mat. 27. 3, 4. ver. 10, 18.
[k] Deut. 28. 16—19. Mal. 2. 2. Prov. 22. 22. Acts 28. 3, 4. Is. 59. 4—8.
[*] The *pethen* and *ephah* are the two serpents mentioned, and are most probably the *haitan* and *effah* of the Arabians, both remarkable for the rapid and fatal effects of their poison. —Ed.
[†] Or, *streaming brooks.*
[‡] *Boothroyd* translates it *valleys*, which renders the passage more easily intelligible. He shall not see those rivers, those floods of pleasure, nor those valleys of rich possession for which he laid aside all compassion, and foolishly bartered his soul. See ver. 19.—Ed.
[§] Heb. *according to the substance of his exchange.*
[‖] Heb. *crushed.*
[¶] Eccl. 5. 13, 14. Luke 12. 20. ch. 1. 18—19, 21.
[#] Heb. *know.*

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[*] Or, *There shall be none left for his meat.*
[l] Luke 15. 24. Jer. 17. 11. & 22. 19. ch. 19. 19. & 1. 21.
[†] Not even a crumb to feed a dog or a beggar, during his life, nor anything for heirs or creditors after his death.—Ed.
[u] Luke 12. 19. Rev. 18. 5. ch. 18. 7
[x] Or, *troublesome.* ch. 1. 15, 17.
[y] Num. 11. 33. Ps. 78. 30, 31. & 11. 6. ch. 1. 18—19. Gen. 19. 24. Deut. 32. 34, 35. Luke 17. 28, 29.
[z] Prov. 5. 22. Is. 24. 18. Jer. 48. 43, 44. Amos 5. 19. & 9. 1—3.
[a] Deut. 32. 41. ch. 16. 13. & 18. 11. Judg. 3. 21, 22.
[‡] Having therefore penetrated the liver to which the gall cyst is attached, and rendered recovery hopeless.—Ed.
[b] Ch. 18. 5, 6. Is. 8. 22. & 30. 33. Jude 13. Deut. 32. 34, 35. Mat. 3. 12. & 8. 12.
[c] Every horror treasured up in reserve for him.—*M. Good.*
[‖] The internal fire of a guilty and accusing conscience.—Ed.
[d] Rom. 1. 18. Is. 26. 21. 1 Cor. 4 5.
[e] The *heaven*, as by the lightning and storm. (ch. 1. 16, 19.) the *earth*, as by its inhabitants, the Sabeans and Chaldeans, chap. 1. 16, 17.—Ed.
[f] Rev. 14. 14. 2 Kin. 20. 17. ch. 5. 5.
[g] Ver. 23. ch 5. 2. Deut. 29. 20, 21.
[h] Ch. 27. 13. & 16. 21. & 31. 2. Ps. 11. 5, 6. Mat. 24. 51. Rom 2. 5, 9. & 6. 23.
[†] Heb. *of his decree from God.*

his belly, he shall not save of that which he desired.

21 [*] There shall none of his meat be [l] left; [†] therefore shall no man look for his goods.

22 [u] In the fulness of his sufficiency he shall be in straits: every hand of the [x] wicked shall come upon him.

23 *When* [y] he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 [z] He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 [a] It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: [‡] terrors *are* upon him.

26 All [b] darkness [§] *shall be* hid in his secret places: a fire not blown [‖] shall consume him; it shall go ill with him that is left in his tabernacle.

27 [c] The heaven shall reveal his iniquity; and the earth shall rise up against him.[*]

28 [d] The increase of his house shall depart, *and his goods* shall flow away in the day of his [*] wrath.

29 [f] This *is* the portion of a wicked man from God, and the heritage [†] appointed unto him by God.

## CHAPTER XXI.

(1) *Job appeals even to man's judgment to justify his grief:* 1—6. (2) *Prosperity of the wicked, though they despise God:* 7—15. (3) *Sometimes their condemnation manifest:* 16—20. (4) *The happy and miserable alike in death:* 21—26. (5) *Judgment to come:* 26—34.

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[a] Ch. 32. 1, 21. & 34. 2. Jam. 1. 19.
[*] Let this produce your retractations, for the word translated *consolations*, signifies also to change a man's mind. —Ed.
[b] Ch. 12. 4, 5. & 16. 9, 10. & 17. 2.

BUT Job answered and said,
2 [*] Hear diligently my speech, and let this be your consolations.[*]
3 Suffer me that I may speak; and after that I have spoken, [b] mock on.
4 As for me, *is* my complaint to man? and,

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*ite* has been very short-lived and momentary. 6. Though his high tower-cellency mount up to heaven, and his temporal honours and happiness be ed to the highest pitch. 7—9. He shall quickly perish in the most dis-l and contemptible manner, without any hope of recovery. 10. His n, in their wretchedness, shall court the favour of the meanest, or attempt sfy them for the wrongs done to them by their father; and the works of his shall render him sorrow for his reward. 11. His youthful and secret ness shall bring such distempers upon him as shall hasten him to his grave, all attend him to hell. 12—14. If he, with great fondness and pleasure, d himself in his wickedness, it shall prove most bitter, unwholesome, painful, structive to him, in the fearful miseries attending it. 15. The riches which greedily and unjustly got into his possession, he shall be forced to restore reat shame and torment. God shall so torment him with trouble and s of mind that he shall be sick of them. 16. That which he has been so in getting shall bring upon him the most terrible, painful, and destructive ents. 17. Never shall he enjoy the least real comfort in all his plenty of d things. 18. He shall be obliged to restore the hire which he unjustly ld; nay, even what he laboured for shall be cursed to him, and quickly ng with his unjust gain; and he shall have no comfort in anything he has. ecause he furiously oppressed the poor till he rendered them destitute, and ly seized houses which he built not. 20. Therefore shall he have no solid ction in his own mind, but be in pain, as a travailing woman; and shall be d of all his desirable things. 21. He shall scarcely have wherewith to himself in life, and shall have no goods left for any to look after. 22. In y height of his prosperity he shall be terribly distressed; and even his in impiety shall concur to render him miserable. 23. Whenever he shall t to satisfy himself in what he has, some extraordinary judgment shall of a overtake him. 24. When he shall attempt to avoid one danger, another readful shall overtake him; 25. And terribly shall the judgments of God t and destroy him. Horrors of conscience shall seize upon him, as one who cannot live, and who dares not die. 26. Every kind of fearful calamities shall be reserved for him as his treasure, and shall follow him wherever he thinks to hide himself. Some awful judgment, which comes, none knows how, shall consume him. His posterity and family shall, for his sake, be cursed of God, and entirely wasted and ruined. 27. God, by remarkable judgments of thunder, lightning, or the like, shall discover his notorious wickedness; and all creatures on earth shall exert themselves for his ruin. 28. His estate, which he had got by the labour of his family, shall quickly be taken from him, or destroyed, in the day when God manifests his wrath against him. 29. This is the portion and reward which God has allotted to impious and insolent sinners.

REFLECTIONS UPON CHAP. XX.—Alas! the most confident, and forward in a dispute are seldom in the right: and with such the kindest warning is interpreted into an affront, and returned with insolence; and the dictates of passion pass for the arguments of reason. The truths of God are often, as here excellently explained, but miserably applied. Short-lived is a wicked man's prosperity, and a hypocrite's profession. If not in this life, sin and ruin shall in the next appear certainly inseparable. And the higher men tower in sinful prosperity, their fall into the pit of destruction shall be the more dreadful. What terrible consequences have the often unthought-of sins of youth! Bitter are the issues of those sins which are reckoned sweet; and inexpressible the loss of those which are reckoned gainful. Where God's curse lies there can be no real felicity. But dreadful shall it be to the wicked when all their dreams of happiness shall be disappointed, their secret sins revealed, and the wrath of God shall take an everlasting hold of them! Let the sound of destruction—terrible destruction—everlasting destruction, that is in my ears, drive me to Jesus Christ, and the everlasting redemption through his blood, even the forgiveness of my sins, according to the riches of his grace.

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CHAP. XXI.—Job immediately replied, 2. Instead of pretending to comfort me, patiently and attentively hear my speech. 3. Permit me freely to declare

if *it were so*, why should not my spirit be *troubled?

5 † Mark me, and [c] be astonished, and [f] lay *your* hand upon *your* mouth.

6 Even when I remember [g] I am afraid, and trembling taketh hold on my flesh.

7 [h] Wherefore do the wicked live, become old, yea, are [i] mighty in power?

8 Their [k] seed is established in their sight with them, and their offspring before their eyes.

9 Their houses ‡ *are* safe from fear, [l] neither *is* the rod of God upon them.

10 [m] Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 [n] They send forth their little ones like a flock, and their children dance.

12 They [o] take the timbrel and harp, and rejoice at the sound of the organ.§

13 They [p] spend their days [l] in wealth, and in a moment [s] go down to the grave.

14 [q] Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 [r] What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, [t] their good *is* not in their hand: the counsel of the wicked [t] is far from me.†

17 How [u] oft is the ‡ candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* [x] distributeth sorrows in his anger.

18 They are as [y] stubble before the wind, and as chaff that the storm [§] carrieth away.

19 God layeth up [z] his iniquity for his children: || he rewardeth him, and he shall know *it.*

20 [a] His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what [b] pleasure *hath* he in his house after him, when the number of his months is cut off [c] in the midst?

22 [d] Shall *any* teach God knowledge? seeing he judgeth those that are [e] high.*

23 One dieth [f] in his full strength, being wholly at ease and quiet;

24 [g] His † breasts‡ are full of milk, and his bones are moistened with marrow:

25 [h] And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down [i] alike in the dust, and the [k] worms shall cover them.

27 Behold, I know your [l] thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* [§] the dwelling-places of the wicked?

29 Have ye not asked them that [m] go by the way? || and do ye not know their tokens,

30 That the wicked is reserved to the day of destruction? they shall be brought forth to *the day of wrath.†

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the ‡ grave, and shall § remain in the tomb.

33 The clods of the valley shall be [n] sweet unto him, and every man shall draw after him, as *there are* innumerable before him.‖

34 How then comfort ye me in vain, seeing in your answers there remaineth *falsehood?

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A. M. cir. 2184.
B. C. cir. 1820.

* Heb. *shortened.*
† Heb. *Look unto me.*
c Ch. 17. 8. Ps. 119. 120. Rom. 11. 33.
f Judg. 18. 19. ch. 29. 9. & 40. 4. Ps. 39. 9. Amos 3. 8.
g Ps. 119. 120. Hab. 3. 16.
h Ps. 17. 10. & 73. 3—12. Jer. 12. 1—3. Hab. 1. 16. ch. 12. 6. Eccl. 7. 15.
i Rev. 13. 4. & 17. 2—4. Ps. 37. 35, 36. Luke 12. 16—20. & 16. 19, 22.
k Prov. 17. 6. with ch. 20. 5, 10, 21, 29, 28.
‡ Heb. are *peace from fear.*
l Ps. 73. 5. ch. 9. 34.
m Ps. 144. 13, 14. Ex. 23. 26.
n Ps. 107. 41. & 127. 3—5. & 128. 3, 6. & 144. 12, 13.
o Gen. 4. 21. Amos 6. 5, 6. Is. 22. 13. & 5. 12.
§ The pipe. *Boothroyd, Good* —Ed.
p Ch. 36. 11. Ps. 73. 4. Mat. 24. 38, 39. Luke 12. 19.
‖ Or, *in mirth.*
* That is, without lengthened sickness, or any ardent and continued infliction, to mark the divine displeasure.—Ed.
q Ch. 22. 17. Luke 19. 14. Mal. 3. 14, 15. & 1. 13. Jer. 12. 3.
r Ex. 5. 2. Prov. 30. 9. ch. 35. 3. Mal. 3. 14. with Is. 45. 14, 19. Mat. 7. 7.
s Ps. 58. 7. ch. 1. 21. Deut. 8. 18.
t Ps. 1. 1. Gen. 49. 6. Prov. 1. 10—19. & 5. 8.
† Lo! their prosperity is not in their own keeping; far be from me the advocacy of the wicked.—Ed.
u Ch. 18. 5, 6, 12. Ps. 73. 18—20.
‡ Or, *lamp.*
x Ps. 32. 10. Hos. 13. 13. Luke 12. 46. 1 Thes. 5. 3.
y Ps. 1. 4. Is. 17. 13. & 29. 5. Hos. 13. 3.
§ Heb. *stealeth away.*
z That is, *the punishment of his iniquity.* Ex. 20. 5. Ps. 109. 9—15. Is. 14. 21. Rev. 18. 6.
‖ Not an unjust, but a most merciful dispensation of God; for many who disregarded themselves have been moved to conversion by seeing the evil consequences their wicked examples and principles were entailing upon their offspring.—Ed.

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A. M. cir. 2184.
B. C. cir. 1820.

a Jer. 32. 19. & 25. 15. Ps. 75. 8. Rev. 14. 10. & 20. 15.
b Ch. 14. 21.
c Ps. 55. 23. & 102. 24.
d Is. 40. 13, 14. & 45. 9. Rom. 11. 34. 1 Cor. 2. 16.
e Ch. 31. 17—19. Gen. 18. 25. Eccl. 5. 8.
* He ruleth those that are *on high*, the principalities and powers in heaven; who, then, on earth, shall instruct him in its government?—Ed.
f Heb. *in his very perfection*, or *in the strength of his perfection.* ch. 20. 22. Eccl. 9. 1—3.
g Ps. 73. 4, 7. & 17. 10. ch. 15. 27.
† Or, *milk-pails.*
‡ The original word occurs nowhere else in Scripture, but is found in the Arabic, and signifies the green pastures around ponds where camels are led to drink.—*Schultens.* Its collocation, however, and contrast with *bones*, seem to establish the authorized translation, which is well explained by a reference to Is. 60. 16.—Ed.
h Mat. 27. 3—5. Eccl. 6. 2. ch. 3. 20. Ruth 1. 20, 21. Heb. 2. 15.
i Eccl. 9. 2. ch. 3. 18.
k Is. 14. 11. Ps. 49. 14. ch. 17. 14. & 19. 26.
l Ch. 20. 3, 29. & 4. 8—11.
§ Heb. *the tent of the tabernacles of the wicked.*
m Ch. 31. 32. Ps. 139. 8.
‖ Have ye not inquired of travellers; and do you not know their remarks. *Boothroyd, Good*—Ed.
* Heb. *the day of wraths.*
† An evidence unquestionable that Job believed in the resurrection and future judgment. See Rom. 2. 5.—Ed.
‡ Heb. *graves.*
§ Heb. *Watch in the heap.*
n Ch. 3. 17, 18. & 24. 24. & 14. 21.
‖ All shall follow to the grave—as all that have preceded. The generations of men are but one great funeral procession—some *before* the bier, others following *behind* the dead.—Ed.
* Heb. *transgressions.*

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my mind, without interrupting me; and, when I have finished my pertinent reasoning, mock on as long as you please. 4. I have made my appeal to God; and, had it been to man, I could not but be vexed to find myself thus interrupted, reproached, and abused. 5. To see in me a religious and upright man so fearfully afflicted, might overwhelm you with the most confounding astonishment at the awfully sovereign providence of God, and at least make you willing to hold your peace while I speak. 6. For truly, when I think on it, I am filled with the most terrifying awe of his sovereign judgments. 7. But if wicked men always meet with such fearful calamities as you have pretended, whence is it that many of them, for a long time, flourish in uncommon prosperity and power? 8. Nay, live to see their children, and children's children, settled and prosperous? 9. Their habitations and families live in peace and security, and are not loaded with any afflictions; 10. While their cattle are extremely healthful, prosperous, and fruitful, 11, 12. Their wives with the greatest ease bring forth multitudes of children, who employ themselves in nothing but carnal joy and mirth. 13. Even unto old age they spend their days in earthly prosperity and carnal indulgence, and at last die very easily, without any sense of pain. 14, 15. Gratified and puffed up with their prosperity, they, in the most daring manner, testify their dislike and contempt of the knowledge, service, and worship of God. 16. It is God, however, not themselves, who renders them wealthy and powerful. Yet far be it from me to join with them in their impiety; 17. But let facts speak for themselves. How often are wicked men's shining prosperity and honour extinguished by fearful judgments, and justly merited destruction? How often does God, as by lot, distribute to them entangling bonds of trouble and sorrow in his anger? 18. How often are they of a sudden fearfully carried away before the sweeping whirlwinds of his awful judgments? 19. How often are either wicked men's children or themselves rewarded with fearful punishments? 20. How often do wicked men on earth experience the distinguishing judgments and hot burning wrath of the Almighty? 21. And, though their children should prosper, what pain, care, or pleasure, can they have about their house and family when they are cut off by an early death? 22. Dare any of you pretend to teach God how to govern the world, and whom to prosper and whom not? or to prescribe rules by which he must judge men, who, even the highest, are in death but the food of worms? 23, 24. Some men, both good and bad, die in the very prime of their life, and height of their prosperity, and in a very easy manner. 25. Others die amidst torments of body and anguish of mind, without ever partaking of earthly happiness or pleasure: 26. They lie down together in the same condition in the grave, and the vermin make an equal prey of both; so that none can tell who is good or who is bad by any external events. 27. I can indeed easily foresee what you, in your reproachful speeches and imaginations, will think and say. 28. You will ask, What is become of my own once princely family, and of the dwellings of my children? And if Providence hath not plainly marked us out for wicked, by the fearful judgments which have befallen us? 29, 30. But cannot even the most common passenger tell you, that they have observed that wicked men are often preserved, as in a secret place, amidst destructive judgments, and are carried forth with pomp in the day of overflowing wrath, and the punishment of their crimes reserved for the other world? 31. Their power is often so great on earth, that nobody dare reprove or can punish them for their crimes. 32. Nay, they are brought in pomp to the grave, and honourably and quietly rest in their tombs. 33. They sleep as quietly in their graves as the best; and all men, whether good or bad, by little and little, follow them into that state of the dead, without any visible difference betwixt them. 34. Why then attempt ye to comfort me with unsubstantial hopes of future happiness? And why doth the vilest prevarication, inconsistent with the cause of God or your duty, continue to be the whole sum of your discourses?

REFLECTIONS UPON CHAP. XXI.—Those who are once engaged in hot disputes, often lose their way through want of attention to their opponents. But what a mercy it is that saints have a gracious God to complain to when their friends refuse to hear what they say, or to regard their distress! And though the present dispensations of Providence sometimes stagger the faith and hope of the best of men, the last judgment will make all clear and plain. What a certain fact, and often a sad stumbling-block to the godly, is the prosperity of wicked men! It often hardens them in presumptuous impiety, to their own destruction; but it will never reconcile a tender saint to their manner of life. It entails upon themselves and families at last the greatest misery. And, however different their lot on earth, or the manner of their death, or pompous their burial, everlasting punishment in hell shall be their final portion. Let therefore their heart, their



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## CHAPTER XXII.

(1) *Eliphaz asserts that man's goodness is unprofitable to God:* 1—4. (2) *Accuses Job of divers sins, and exhorts him to repentance:* 5—30.

A. M. cir. 2484.
B. C. cir. 1520.

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, [a] as he that is wise may be profitable [b] unto himself?

3 *Is* [c] *it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness [d] great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and [†] stripped the naked of their clothing:[‡]

7 [e] Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.[§]

8 But *as for* [‖] the mighty man, he had the earth; and the [*] honourable man dwelt in it.[†]

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden [*] fear troubleth thee;

11 Or [f] darkness, *that* thou canst not see; and abundance of waters cover thee.

12 [g] *Is* not God in the height of heaven? and behold [‡] the height of the stars, how high they are!

13 And thou sayest, [§] How doth God know? can he judge through the dark cloud?

14 [h] Thick clouds *are* a covering to him, that he seeth not; and he walketh [‖] in the circuit of heaven.

15 Hast thou marked the [i] old way which wicked men have trodden?

16 Which were cut down out of time, whose [k] foundation was overflown with a flood;

17 Which said unto God, [l] Depart from us; and what can the Almighty do [*] for them?

18 Yet he filled their houses with good *things:* but [m] the counsel of the wicked is far from me.[†]

19 [n] The righteous see *it*,[‡] and are glad; and the innocent laugh them to scorn:

20 Whereas our [§] substance is not cut down, but [‖] the remnant of them the fire consumeth.[*]

21 Acquaint now thyself [†] with him,[‡] and [o] be at peace: thereby good shall come unto thee.

22 [p] Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 [q] If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then [r] shalt thou lay up gold [§] as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy [*] defence, and thou shalt have [‖] plenty of silver.[*]

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou [s] shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways.

29 When *men* are cast down,[†] then thou shalt say, *There is* lifting up; and he shall save [u] the humble person.

30 [x] He shall deliver the island[‡] of the innocent: and it is delivered by the pureness of thine hands.

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[a] Or, *if he may be profitable*, doth his *good success* depend thereon? — a Prov. 9. 12. Deut. 10. 13. Gal. 6. 9. 1 Cor. 15. 58.

[b] Ch. 35. 6, 7. Is. 63. 5. Luke 18. 9—14.

[c] Gen. 13. 13. & 19. 13. Ps. 19. 13. & 25. 11. 2 Sam. 24. 10.

[d] Prov. 3. 27. Jam. 2. 15, 16. Is. 58. 7.

[e] A charge of inhospitality, one of the most grievous in the estimation of the Arabians and their kindred nations.—Ed.

[f] Ch. 18. 6—18. & 20. 5—29. Lam. 3. 1, 2. Is. 8. 22.

[g] Ps. 113. 5. Is. 66. 1. & 14. 13, 14.

[h] Ps. 139. 12. & 97. 2. ch. 38. 21, 22.

[i] 1 Gen. 6. 5, 11—13. or ch. 34. 7, 8.

[k] Or, *to them.*

[l] Ch. 21. 16. Ps. 1. 1.

[m] Ch. 21. 16. Ps. 1. 1.

[n] Ps. 107. 42. & 58. 10. & 64. 10. & 91. 8. & 97. 8. Rev. 18. 20. & 19. 1—3.

[o] Or, *to them.*

[p] Prov. 3. 27. Jam. 2. 15, 16. Is. 58. 7.

[q] Ch. 8. 5, 6. & 11. 13. & 8. 18. & 9. 13.

[r] 2 Chr. 1. 15. & 9. 27.

[s] Ps. 50. 14, 15. & 91. 15. & 66. 13, 14. & cxvi. cxviii. & 56. 12, 13. & 61. 8. Is. 58. 9.

[†] Behold when thou speakest the proud shall humble themselves; and the lowly shall lift up their eyes.—*M. Good.*

[u] Heb. *him that hath low eyes.* Ps. 138. 6. Is. 66. 2.

[x] Or, *The innocent shall deliver the island*, ch. 42. 8. Gen. 18. 32. Jer. 5. 1. Ezek. 22. 30.

[‡] The house.—*M. Good.* A house may have been called "island," as commonly insulated by a *fosse* or other defence, in a country so exposed to predatory incursions as the land of Uz in the days of Job.—Ed.

[*] Or, *if he may be profitable*, doth his *good success* depend thereon?

[†] Heb. *stripped the cloth off the naked.*

[‡] This being a grievous and direct charge, it is probable that Job, in the midst of his charities which his friends cannot deny, (ch. 29. 13. & 31. 16—22.) had, as a man of business, been careful of his rights; righteous exacting, being to the poor themselves, frequently better than promiscuous and inconsiderate giving; and that Eliphaz now exaggerates this carefulness and justice, into this hideous picture of unfeeling oppression.—Ed.

[§] This charge of inhospitality, one of the most grievous in the estimation of the Arabians and their kindred nations.—Ed.

[‖] Heb. *the man of arm.*

[*] Heb. *eminent*, or *accepted for countenance.*

[†] You did not interfere against the powerful; and, as a judge, you accepted the persons of men, and decided in their favour without due investigation.—Ed.

[‡] Behold when thou speakest the proud shall humble themselves; and the lowly shall lift up their eyes.—*M. Good.*

[§] Heb. *Him that hath low eyes.* Ps. 138. 6. Is. 66. 2.

[‖] Walketh only in the circuit of heaven, and so far from the inspection of the world. This was the very doctrine of certain of the Epicurean philosophers, who did not deny the being of a God, or gods, but placed him, (rather them) above the cares of a particular providence.—Ed.

[*] Or, *The innocent shall deliver the island*, ch. 42. 8. Gen. 18. 32. Jer. 5. 1. Ezek. 22. 30.

[†] This is, *with God.*

[‡] Instead of questioning his omniscience, (ver. 13.) or bidding him depart, ver. 17.—Ed.

[§] Or, *on the dust.*

[*] Or, *gold*, Ps. 10. 5. 1 Tim. 6. 8. Mat. 6. 33. Rev. 3. 18.

[‖] Heb. *silver of strength.*

[*] Mountains of silver.—*M. Good.*

[†] Or, *The fire consumeth their substance.*

[‡] Instead of questioning his omniscience, (ver. 13.) or bidding him depart, ver. 17.—Ed.

[§] Does not this passage from ver. 16, refer to the destruction of Sodom and Gomorrah, and not to the flood of Noah? The parties mentioned (ver. 16.) had literally their "foundation overflown with a flood," the waters of the Dead Sea, and "the remnant," rather the excellency of them "the fire consumeth," and they are still "set forth for an example, suffering the vengeance of eternal fire." Jude 7.—Ed.

[‖] Or, *their excellency.*

[*] Does not this passage from ver. 16, refer to the destruction of Sodom and Gomorrah, and not to the flood of Noah? The parties mentioned (ver. 16.) had literally their "foundation overflown with a flood," the waters of the Dead Sea, and "the remnant," rather the excellency of them "the fire consumeth," and they are still "set forth for an example, suffering the vengeance of eternal fire." Jude 7.—Ed.

[†] That is, *with God.*

[‡] Instead of questioning his omniscience, (ver. 13.) or bidding him depart, ver. 17.—Ed.

[§] Mat. 5. 25. Is. 27. 5.

[‖] Ezek. 3. 17. Deut. 4. 1, 2.

[*] Or, *gold*, Ps. 10. 5. 1 Tim. 6. 8. Mat. 6. 33. Rev. 3. 18.

[†] Heb. *silver of strength.*

[‡] Mountains of silver.—*M. Good.*

[§] Ps. 50. 14, 15. & 91. 15. & 66. 13, 14. & cxvi. cxviii. & 56. 12, 13. & 61. 8. Is. 58. 9.

[‖] Behold when thou speakest the proud shall humble themselves; and the lowly shall lift up their eyes.—*M. Good.*

[*] Heb. *him that hath low eyes.* Ps. 138. 6. Is. 66. 2.

[†] Or, *The innocent shall deliver the island*, ch. 42. 8. Gen. 18. 32. Jer. 5. 1. Ezek. 22. 30.

[‡] The house.—*M. Good.* A house may have been called "island," as commonly insulated by a *fosse* or other defence, in a country so exposed to predatory incursions as the land of Uz in the days of Job.—Ed.

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counsel, their practice, be far from me. And while I adore the high sovereignty of God in his Providence, let me never comfort myself with vain words! Where there is no truth, there can be no solid comfort.

CHAP. XXII.—Imagining that Job had accused God of injustice, in suffering the wicked to prosper and the righteous to be afflicted, Eliphaz, in great anger, replied, 2. Darest thou imagine that God is a gainer by our virtue, as we ourselves are, and so bound to reward us for it? 3. Can it add anything to his joy or profit that thou art ever so righteous and perfect? 4. Dost thou imagine that he corrects thee out of reverence to thee, or for fear thou shouldest hurt him? Will he, for fear of thee, either punish thee, or give thee an account of his conduct? 5. Are not thy own monstrous and unnumbered iniquities the true cause of thy fearful sufferings? 6. For without any just cause thou hast taken pledges from thy very brethren, and hast, in the cruelest manner, deprived the poor of their small remains of the preservatives of life. 7. Most inhumanly thou hast withheld, from the weary and starving, the most cheap and common supports of their life. 8. But the man who was high born, wealthy, and honoured, was thy favourite, and had thy land and estate at his service, and was sure to carry his cause at thy tribunal. 9. Thou hast spoiled widows of their just property, and cruelly oppressed, broken, and crushed the orphans, depriving them of all their supports and comforts. 10. Therefore entangling troubles and dangers are everywhere round about thee, and sudden fears and terrible judgments affright thee. 11. Fearful troubles and perplexities so overwhelm thee, that thou hast neither a comfortable sense nor hope of relief left; and multitudes of afflictions have with violence burst forth upon thee. 12. Is not God higher in place and dignity than the loftiest stars which thou observest? 13, 14. But, like an Atheist, you seem to think that God cannot know, or doth not care, what is done upon earth, but merely amuses himself in walking round the heavens. 15. Hast thou not eagerly followed, rather than prudently observed, the conduct or fate of those companions of vanity and wickedness who lived before the flood? 16. To whose horrid impieties God put a stop, by destroying them before their time, and carrying them off the earth by an overflowing deluge. 17. Who, in the most insolent manner, wished to have nothing to do with God, and imagined that nothing he could do for them could really profit them? 18. Yet it was he who granted them their whole prosperity. But God forbid that I should ever join in either principles, purposes, or practices, with such abandoned wretches. 19. The righteous shall with pleasure behold the destruction of such men, as a vindication of the honour, holiness, and justice of God; and shall deride their folly in taking such courses as issue therein. 20. While the estates of such as are truly pious and virtuous remain unhurt by the Providence of God, those, who imitate these ancient sinners, are consumed by thunder, lightning, or some other fearful judgment. 21. But since God hath not entirely consumed thee, try, without a moment's delay, to get the spiritual knowledge of God; accustom thyself to him, by repeated supplications; receive peace from him; and quietly submit to him, by an unfeigned repentance. Thus shall all manner of blessings, temporal and eternal, come to thee. 22. Receive, and duly meditate on, the instructive revelations which he may be pleased to afford thee. 23. If by a true faith and sincere repentance thou turn to the Lord, thou shalt be again advanced to thy former honours and prosperity; and the punishment which thy sins have brought upon thee shall be removed far from thee, and whatever belongs to thee. 24. Then shalt thou lay up gold, and fine gold, in such amazing plenty, and with such ease, as if they were the most common things. 25. For the all-sufficient and almighty God shall be thy portion, and the protector of thy treasures; and thou shalt have astonishing heaps of silver. 26. Thou shalt delight thyself in the enjoyment of God's love and favour; and shalt with confidence and comfort present thyself at his throne of grace, and hope for his eternal felicity. 27. With sweet pleasure shall he hear thy prayers; and thou shalt pay thy vows of gratitude to him with the warmest affection. 28. Whatever thou hast purposed shall be accomplished; and divine direction, success, and comfort, shall attend all thy proceedings. 29. When wicked men around thee are distressed or destroyed, thou shalt confidently expect

## CHAPTER XXIII.

(1) *Job longs to appear before God, relying on his mercy and omniscience:* 1—10. (2) *Asserts his innocence:* 11, 12. (3) *God's will and power the objects of his fear:* 13—17.

THEN Job answered and said,
2 Even to-day *is* my complaint [a] bitter: my stroke [†] is heavier than my groaning.
3 [b] Oh that I knew where I might find him! *that* I might come *even* to his seat!
4 I [c] would order *my* cause before him, and fill my mouth with arguments.
5 I [d] would know the words *which* he would answer me, and understand what he would say unto me.
6 [e] Will he plead against me with *his* great power? No; but he would put *strength* in me.
7 [f] There the righteous might dispute with him; so should I be delivered for ever from my judge.[‡]
8 Behold, [g] I go forward, but he *is* not *there;* and backward, but I cannot perceive him:[§]
9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him.*
10 But [h] he knoweth[‖] [*] the way that I take: *when* he [i] hath tried me, I shall come forth as gold.

A. M. cir. 2464.
B. C. cir. 1540.

a Ch. 10. 1. & 6. 2, 3. Lam. 3. 19, 20.
* Heb. *hand.*
† That is, the stroke whereby I am smitten. The Septuagint accordingly reads "his (God's) stroke."—Ed.
b Ch. 31. 35—37. & 13. 3. & 15. 21. & 17. 3. Ps. 77. 1. John 20. 15. Song 1. 2. & 3. 1—3.
c Ch. 13. 3, 18. Ps. 35. 1, 23. & 43. 1. & 5. 3.
d Ch. 10. 2. & 13. 22, 23. 1 Cor. 4. 3.
e Is. 27. 4, 5. & 57. 16. ch. 9. 3, 4, 19. & 15. 21. Jer. 10. 24. Hos. 12. 5, 4.
f Heb. 4. 16. & 10. 22. Rom. 8. 33, 34. Is. 1. 18. Hos. 14. 2, 3.
‡ "By my judge."—*Boothroyd.*
g Ch. 9. 11. & 34. 29. 1 Tim. 6. 16. Ps. 104. 1. & 13. 1—3. & 44. 24. Is. 45. 15. ver. 3.
§ I cannot comprehend the objects of his providence, to an uncommon state with afflicted men. The knowledge of Jesus Christ, and him crucified, is the only light of the sufferer in the day of sorrow and darkness.—Ed.
h Ps. 139. 1, 2. & 1. 6. Heb. 4. 13.
‖ *Approveth.* Ps. 1. 6. The way of a godly man in Jesus alone. See John 14. 6.—Ed.
* Heb. *the way that is, with me.*
i Ps. 17. 3. & 66. 10. 1 Pet. 1. 7. Heb. 12. 6—11. Is. 48. 10. Mal. 3. 2.

A. M. cir. 2464.
B. C. cir. 1540.

k Eph. 5. 1. Ps. 18. 21. & 44. 17, 18. Rev. 2. 10.
l Ch. 22. 22. Ps. 119. 11, 72, 97, 103, 111. & 19. 10. John 6. 34.
m Heb. *I have hid,* or *laid up.* Ps. 119. 11.
† Or, *my appointed portion.*
m Ch. 9. 12, 13. & 11. 10. & 42. 14. Num. 23. 19. Mal. 3. 6. 1 Sam. 15. 29. Jam. 1. 17.
n Ps. 115. 3. Dan. 4. 34, 35. Mat. 20. 15.
o 1 Thes. 3. 3. Mic. 6. 9.
p Dan. 4. 34, 35. Ps. 115. 3.
‡ Such additional judgments should God please to inflict them.—Ed.
q Heb. 3. 16. ch. 31. 23. Ps. 119. 120. & 90. 1. & 77. 3.
r Ruth 1. 20, 21. 1 Sam. 28. 20. Ps. 42. 14. & 88. 16. Is. 57. 16.
§ Faint.—Ed.
s Is. 57. 1.
t Ch. 1. 13—19. & 2. 7. & 10. 21, 22.
‖ O! why can I not draw darkness over my face? Why may not thick darkness cover my face?—*M. Good.*

11 My [k] foot hath held his steps; his way have I kept, and not declined.
12 Neither have I gone back from the commandment of his lips; [l] [*] I have esteemed the words of his mouth more than [†] my necessary *food.*
13 But he *is* in one *mind,* and [m] who can turn him? and *what* [n] his soul desireth, *even* that he doeth.
14 For he performeth *the thing that is* [o] appointed for me: and [p] many such *things*[‡] *are* with him.
15 Therefore [q] am I troubled at his presence: when I consider, I am afraid of him.
16 For God [r] maketh my heart soft,[§] and the Almighty troubleth me:
17 Because I was not cut off [s] before the darkness, *neither* hath he covered the [t] darkness from my face.[‖]

## CHAPTER XXIV.

(1) *Job shows that wickedness is often unpunished before men:* 1—16. (2) *Yet secretly judged by God:* 17—25.

A. M. cir. 2484.
B. C. cir. 1520.

a Acts 1. 6, 7. Ps. 31. 15.
b Ps. 36. 10. & 107. 42, 43. Is. 2. 12. Amos 3. 7.
c Deut. 19. 14. & 27. 17. Prov. 22. 28. & 23. 10. Hos. 5. 10.
* Or, *feed* them.
d Deut. 24. 6—17. ch. 22. 6. Ex. 22. 26, 27. 1 Sam. 12. 3, 4.

WHY, seeing [a] times are not hidden from the Almighty, do [b] they that know him not see his days?
2 *Some* [c] remove the land-marks; they violently take away flocks, and [*] feed *thereof;*
3 They [d] drive away the ass of the fatherless; they take the widow's ox for a pledge;

honour and felicity; and God shall bring to eminent and extensive happiness the person who is cast down in his own eyes. 30. Nay, at thy request he shall marvellously deliver, not only many innocents, but even the guilty, and their country, by means of thy prayers, piety, and virtue.

REFLECTIONS UPON CHAP. XXII.—Nothing can be more absurd than to imagine that we can make God our debtor by anything which we can do. We have nothing good in us, or done by us, but what is God's gift. None are too great for God to humble. And if he spare the wicked, it is not for fear of them, but in patient pity towards them. Even good men, from a pretended regard to God, are apt to charge their neighbour with things which he heartily abhors. But if God's greatness, omniscience, and equity, should deter men from crimes, they should also deter us from unjustly charging our neighbour with them. He that condemns the righteous is an abomination to the Lord. How tremendous are the judgments of heaven, and happy they who can safely rejoice amidst them; or who, in a Christian manner, take warning from them! Through ignorance of, and enmity against God; through neglect and contempt of his word; and through obstinate continuance in sin; men lose the greatest blessings, and incur the greatest evils. But O the delight in God, the bold confidence towards him, the intimate fellowship with him, the satisfaction even in managing outward affairs, the safety in times of common calamity, and usefulness towards others,—that knowledge of, and peace with God, spiritual improvement of God's word, and sincere repentance, do produce!

CHAP. XXIII.—Job replied, 2. Notwithstanding all your pretended advices and comforts, I have as much reason for bitter complaints as ever; and my sufferings far exceed my expressions of grief. 3. O that I were admitted into God's own immediate presence, and allowed to present myself before his judgment-seat! 4. I would, in an orderly manner, set the justice of my cause before him, and fully support it with arguments, vindicating myself, and confuting your reproachful allegations. 5. I would insist for his decision whether I be a hypocrite or not; and that he would show me plainly why he hath so afflicted me. 6. Would he employ his infinite power and majesty to bear me down? No; but would mercifully strengthen and encourage me to plead with him. And, suppose he should plead against me in the multitude of his strength, he certainly would lay no false charge against me, nor make any hostile attack upon me. 7. For at his throne of grace a righteous person, such as I am, may argue the matter with him; and by this means I should fully and for ever escape condemnation, being acquitted by him as my Judge. 8, 9. I have tried all methods to obtain a fair hearing for my cause before him, but have not hitherto been able to procure it. 10. But he knows the integrity of my heart and life; and whenever I am tried at his bar, I shall come off sufficiently vindicated; and it is to render me more holy and pure that he tries me in this furnace of affliction. 11. I have always, in the most fixed and steady manner, followed his pattern and guidance. I have stedfastly observed his commandments, without ever swerving from them. 12. I have never apostatized from his doctrines nor precepts; and have more earnestly sought, more highly prized, more heartily delighted in, and more carefully stored up, his words of revelation, than my necessary food, or most valuable and precious things. 13. But his purposes are unchangeable, and he immovably persists in afflicting me, and does whatever he pleases, without giving to any a reason for his conduct. 14. Whatever trouble he has intended for me he will inflict; and in his purposes and providential conduct there are many instances of high sovereignty, of which, though both wise and just, we cannot see the reason. 15. In consideration of his infinite majesty, and sovereign and irresistible power, I am troubled at the tokens of his anger; and, when I leisurely consider his hard dealings with me, I am afraid of him. 16. For, in his infinite power, he hath quite broken and melted my heart with fiery tribulations; and I am in perpetual terror of his inflicting still heavier strokes. 17. For he keeps me still alive under these terrible troubles and perplexities, and refuses me the favour of dying by his fearful and confounding strokes.

REFLECTIONS UPON CHAP. XXIII.—Our groanings should never be heavier than our strokes. God allows us to complain of our troubles, but never to murmur at them. It is becoming for saints to be earnestly desirous of close dealing with God; and to be particular and importunate in their requests at his throne of grace. However men abuse us, God will not only deal in equity, but even in great mercy, with his people. And it is proper always to keep up kind and exalted thoughts of him. They who fly to him in distress shall find their spiritual strength increased by every application; and, if he acquit us, we need neither fear nor care who condemn us. But O what dark and perplexing nights of desertion and perplexity are God's choicest saints often afflicted with! Happy are those who, amidst all, cleave to his commandments, walk uprightly in his way, and feed daily by faith on his word! Their trials shall issue to their lasting honour and advantage. But it is sad when the immutability of God's counsels, and the exact execution of them, the irresistibleness of his power, and ordinary methods of Providence, disquiet instead of composing our minds. Let him do what he will, he cannot but do right. However terrible he is in himself, in Christ he is infinitely engaging. Let us therefore always acquiesce in his works, and delight in himself. There is no reason rashly to wish for death, when God can so quickly render life a comfort to us, and a service to his church.

CHAP. XXIV.—But if God always punishes the wicked in this world, as you pretend, why are not particular seasons of it fixed by him? And why do not those who are best acquainted with him observe those days of vengeance on his enemies? 2. Certain it is, that in this world some are notoriously covetous and unjust, and even open robbers. 3. They cruelly oppress widows and fatherless children. 4. They harass, terrify, or even imprison the meek, poor, and afflicted. 5. In the most unconcerned manner they carry on their oppressions; and, by rapine and violence, maintain themselves and families in the desert. 6. They reap fields, and gather vintages not their own. 7, 8. They force from the poor



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4 They turn the needy out of the way: the poor of the earth hide [o] themselves together.

5 Behold, *as* [p] wild asses in the desert, go they forth [†] to their work, rising [r] betimes for a prey; the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his [‡] corn in the field; [§] and [t] they gather the vintage of the wicked:

7 They [u] cause the naked to lodge without clothing, that *they have* no covering in the cold:

8 They are [v] wet with the showers of the mountains, and embrace the rock for want of shelter:

9 They [w] pluck the fatherless from the breast, and take a pledge of the poor:

10 They [x] cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst. [y]

12 Men groan from out of the city, and the soul of the wounded crieth out; yet God [z] layeth not folly [†] *to them.*

13 They are of those that [a] rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 [b] The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and [c] disguiseth *his* face.

16 In the dark they dig through houses, [‡] *which* they had marked for themselves in the day-time: [§] they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

A. M. cir. 2484.
B. C. cir. 1520.

[o] Fleeing to the desert to escape punishment, slavery, or death.—Ko.

[p] Ch. 11. 12. Jer. 2. 24. Hos. 8. 9.

[†] *Go they forth.*—Who? Not the poor, (ver. 4.) but the unjust oppressors described, ver. 2, 3, &c. whose work becomes the robbery of the caravans in the wilderness, as it has continued downwards through all their generations.—Ko.

[r] Prov. 4. 16. Zeph. 3. 7. Rom. 3. 15. ver. 14.

[‡] Heb. *mingled corn, or dredge.*

[§] Yet are their own fields sown and reaped, so that they are under no temptation to rob because of want; nay, in their wickedness (see marginal reading) they gather the vintage, (ver. 11.) and enjoy all that luxury could desire.—Ko.

[t] Heb. *the wicked gather the vintage.*

[u] Ch. 22. 6. Gen. 31. 40. ver. 10.

[v] Song 5. 2. Lam. 4. 5. Heb. 11. 38.

[w] 1 Kin. 4. 1. Ex. 22. 25, 27. ch. 24. 6.

[x] Ch. 22. 6. ver. 7. 1 John 3. 17. Jam. 2. 15, 16. & 5. 4. Deut. 24. 4. & 27. 25. Jer. 22. 13. with Deut. 24. 19. Luke 6. 1.

[y] Between their walls they make them toil at noon-day: they make them tread their wine-vats, yet suffer thirst. (*M. Good.*) They compel them to toil between their walls, the reflection from which would render the heat almost insupportable.—Ko.

[z] Ps. 50. 21. Eccl. 8. 11. Mal. 2. 17.

[†] Regardeth not the supplication.—*M. Good.*

[a] Job 24. 20. Tit. 1. 16. Rom. 1. 32. & 2. 1—4. & 3. 10—18.

[b] Is. 10. 8. Mic. 2. 1. Prov. 4. 16. Eph. 4. 7, 11. Rom. 3. 15.

[c] Heb. *setteth his face in secret.* Gen. 38. 14, 15. 1 Kin. 14. 2. & 20. 38. & 22. 30.

[‡] The walls of many Eastern houses being composed of sunburnt brick, or mud.—Ko.

[§] In the daytime, they seal themselves up—conceal themselves.—*M. Good.*

A. M. cir. 2484.
B. C. cir. 1520.

[p] Ja. 23. 10. Ps. 73. 18—20. Deut. 28. 15—19. Prov. 3. 33.

[o] He disappears like evaporated waters. Compare ver. 19.—Ko.

[q] Ps. 37. 35. & 103. 16.

[r] He lives in deserts, and avoids, through fear, the cultivated districts of the vineyards.—Ko.

[‡] Heb. *violently take.*

[r] Ch. 17. 14. & 21. 23. Ps. 36. 8. & 63. 8. & 40. 14. & 73. 4.

[§] The mother that bare him shall yield him no affectionate remembrance.—Ko.

[s] Ps. 49. 14. ch. 13. 26. & 21. 23.

[t] Eccl. 8. 10.

[u] Ps. 37. 35, 36. & 104. 35. ch. 12. 16, 17. Prov. 10. 7.

[x] 1 Sam. 1. 6, 7. Obad. 12.

[y] Exth. 3. 8. Rev. 16. 14. & 17. 2, 3. Prov. 4. 16. & 26. 28. Ps. 10. 9. Deut. 28. 66.

[‖] Or, *he trusteth not* his own *life.*

[z] Ps. 73. 3. Jer. 12. 1—3. Gen. 6. 3.

[a] The eyes of him by whom it is given: and as it is the Lord who giveth, *his eyes*, mean the Lord's eyes.—Ko.

[†] Heb. *are not.*

[‡] Heb. *closed up.*

[§] As all the corn, ears, stalks, and stubble, at harvest; or cut off as the tops of the ears by the action of the thrashing-floor.—Ko.

[b] Ch. 9. 24.

18 He *is* [p] swift as the waters; [o] their portion is cursed in the earth: he [q] beholdeth not the way of the vineyards. [†]

19 Drought and heat [‡] consume the snow-waters; *so* [r] *doth* the grave *those which* have sinned.

20 The womb shall forget him; [§] the worm [s] shall feed sweetly on him; he [t] shall be no more remembered; and wickedness shall [u] be broken as a tree.

21 [x] He evil-entreateth the barren *that* beareth not; and doeth not good to the widow.

22 He [y] draweth also the mighty with his power: he riseth up, [‖] and no *man* is sure of life.

23 *Though* [z] it be given him *to be* in safety, whereon he resteth; yet his [a] eyes *are* upon their ways.

24 They are exalted for a little while, but [†] are gone and brought low; they are [‡] taken out of the way as all [§] *other*, and cut off as the tops of the ears of corn.

25 And [b] if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

## CHAPTER XXV.

*Bildad affirms that man cannot be justified before God.*

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him; he maketh peace *in* his high places. [a]

3 Is there any number of his armies? and upon whom doth not his light arise? [†]

4 How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight:

6 How much less man, *that is* a worm; and the son of man, *which is* a worm? [‡]

A. M. cir. 2484.
B. C. cir. 1520.

[a] Amongst the high and mighty of the earth, he causes wars to cease when he pleases. See Ps. 46. 9.—Ko.

[†] The glory of an empire is, that the sun never sets upon its dominions. Remember, O Britain! that this is thy praise! but seek rather that "the Sun of righteousness" never set upon thee, that Sun which ariseth with healing in his wings.—Ko.

[‡] This word rather signifies a *maggot*, a creature bred of corruption.—Ko.

whatever they have, till they reduce them to absolute misery, in a state similar to that of wild beasts. 9—11. While they inhumanly deprive infants of their provision, that the enslaved mothers may work, and deprive their poor underlings of the meanest necessaries of life, they force them to labour in the hardest services. 12. Those, whom they have oppressed, wounded, or unjustly condemned, mightily cry to God for vengeance against them; yet he punishes them not, even in the slightest manner. 13. They sin impudently in the face of the sun, and against the light of nature, conscience, and revelation: they do not approve, delight in, or observe God's laws; and, if at any time they stumble on a good action, they quickly give it over, however easy and reasonable. 14—17. Hating the light, robbers and unclean persons, in defiance of an all-seeing God, earnestly carry on their murder and whoredom in the night-season. 18. Lighter than froth, they rush on every opportunity of uncleanness or bloodshed; their inheritance is spent in the most accursed manner; and they quite disregard the management of the vineyards, or other most profitable business. 19. After all, the grave, in a quick and easy manner, consumes these notorious sinners. 20. Their very mothers easily forget their death, it is apparently so pleasant. Rottenness shall be sweet to them. They do not become infamous in the world; but their crimes are quickly and altogether forgotten. 21, 22. They abuse barren women, injure widows, and with great activity, craft, and cruelty, oppress every body around. 23. And, though men give them presents, that they may have their protection and friendship, they still watch for opportunities to injure these dependants. 24. After being exalted a while, they come to their graves, as seasonably, in appearance, and as easily, as their neighbours. 25. But, if you will insist that the wicked are always fearfully punished in this life, I dare challenge the whole world to find me the person who can disprove the facts which I have now stated.

N. B. Ver. 18—20, 23, 24. may be interpreted as a representation of the miserable state of wicked men after all their prosperity.

REFLECTIONS UPON CHAP. XXIV.—God fixes his time and manner of punishing sinners as he pleases: and none can know either love or hatred by all that is before him in his outward lot. While the saints and poor, who are the special charge of God, are remarkably afflicted, the most daring sinners are often remarkably prosperous in this world. But the Lord has not forsaken the earth: he takes notice of every injury done to his children. And, however long his patience may bear with the presumptuous insult of sinners to his character and government, he will resent their wickedness at last. Even when they are most secure they are least safe. Though their success promise them impunity a while, and though their crimes should be concealed on earth, they will be openly discovered at last, and punished for ever. Amidst the perpetration of crimes, terror often seizes them; but how much more in sharing the certain, the fearful, the eternal punishment of them!

CHAP. XXV.—Bildad replied, 2. To God belongs that supreme authority over all things in heaven and earth, and that infinite majesty which strikes every beholder into solemn awe. In perfect quietness and order he rules all the luminaries in the firmament, and all the angels and glorified saints above. Why then darest thou pretend to find fault with him? 3. His creatures are absolutely innumerable to us, and every one shares of his light, his benefits of nature or grace;—why then contend with him? 4. And how then can a poor wretched man stand as righteous before God? And he that is born of a sinful woman be pure before him? 5. In his view the bright luminaries of heaven are spotted and dark. 6. How mean and vile then must the frail and dying children of a corrupted progenitor and covenant-head be in his sight!

REFLECTIONS UPON CHAP. XXV.—After long and hot disputing, people often come to see that there was less difference between them than they thought. Job's friends were obliged to acknowledge that wicked persons might prosper for a time, and Job owned that they would be destroyed at last. It were a great mercy, for religious disputants, to have their hearts always filled with awful thoughts of God and humble thoughts of themselves. But how infinite is the condescension of God to hold fellowship with men, so mean, so loathsome! Let me never forget how JEHOVAH assumed my nature, and in it, for me, became a worm and no man; a reproach of men, and despised of the people! What manner of love hath the Father bestowed on us in thus sending forth his own Son in the likeness of sinful flesh, that we, sinful worms, might, through his blood, become the sons of God!

## CHAPTER XXVI.

(1) *Job reproves Bildad's uncharitable judgment:* 1—4. (2) *The power of God infinite and unsearchable:* 5—14.

A. M. cir. 2484.
B. C. cir. 1520.

BUT Job answered and said,

2 How hast thou helped *him that is* without power?[a] *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit[†] came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.[‡]

6 Hell[§] *is* naked before him, and destruction hath no covering.

7 He stretcheth out the north[‖] over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne,[•] *and* spreadeth his cloud upon it.

10 He hath compassed the waters with bounds,[†] until the day and night come to an end.

11 The pillars of heaven tremble,[‡] and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.[§]

13 By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.[‖]

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?[•]

a This is no irony, but a solemn question—a question that strongly denies the thing after which it inquires.—Ke.

† That of God or man? affirming it, by the question, to be the spirit, not of God, but of man, by which they had spoken.—Ke.

‡ The mighty dead (the giants of the antediluvian world, Gen. 6. 4.) are laid open from below; and the (living) inhabitants thereof, "are naked before God."—Ke.

§ *Sheol*, the invisible world of the dead, covered from our eyes, is naked before him.—Ke.

‖ The northern hemisphere in which Job resided; and if the one hemisphere was so supported, so was the whole earth.—Ke.

• Heaven is his throne, (Is. 66. 1.) and this he covers with the veil of clouds.—Ke.

† He hath set a *bow* upon the face of the waters—that is, the waters in the clouds—the ever renewed sign of the gracious covenant with Noah. Gen. 8. 21. & 9. 12—17.—Ke.

‡ The lofty mountains, which, penetrating the clouds, seem to support the heavens, and are therefore so called.—Ke.

§ *Divideth the sea*—the Red sea. (Ex. 14. 21. & 15. 7.) *Smiteth through the proud*—the proud Egyptians that violate their promise and seek again to enslave God's people.—Ke.

‖ The *zodiac*, whose constellations mark the apparent annual place of the sun in the heavens.—Ke.

• *M. Good* renders it, "And the mere whisper we can hear of him! but the *thunder*" (the full heavenly voice) "of his power, who can understand?"—Ke.

## CHAPTER XXVII.

(1) *Job asserts his sincerity:* 1—7. (2) *The hypocrite without hope:* 8—10. (3.) *The blessings of the wicked become curses:* 11—23.

A. M. cir. 2484.
B. C. cir. 1520.

MOREOVER, Job [•]continued his parable,[†] and said,

2 *As* God liveth, *who* hath taken away my judgment;[‡] and the Almighty, *who* hath [a]vexed my soul;

3 All the while my breath *is* in me, and [b]the spirit of God *is* in my nostrils;

4 My [c]lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should [d]justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* [§]so long as I live.

7 [•]Let mine enemy[•] be as the wicked, and he that riseth up against me as the unrighteous.

8 [†]For what *is* the hope of the hypocrite, though he hath gained,[†] when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 [§]Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you [‡]by the hand[§] of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?[‖]

13 [h]This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

• Heb. *added to take up.*

† The Hebrew for *parable*, is derived from a word that signifies to rule; whence it here means the *authorities* adduced by Job in support of his argument.—Ke.

‡ Rejected my cause.—*M. Good.*

a Heb. *made my soul bitter.* Ruth 1. 20, 21. 2 Kin. 4. 27. Ps. 88. 16.

b That is, *the breath which God gave him.* Gen. 2. 7. Is. 2. 22.

c Ps. 39. 1. & 141. 3. & 17. 3. Zeph. 3. 13. Jam. 3. 2.

d Deut. 25. 1. Prov. 17. 15.

§ Your charge against me has been some sins in secret, others in public, both being covered with a cloak of hypocrisy, (see ver. 8.) but "God forbid that I should justify you," in these accusations by even a solitary utterance of deceit or wickedness. Jam. 1. 26. & 3. 2, 13.—Ke.

‖ Heb. *from my days.*

• 1 Sam. 25. 26. 2 Sam. 18. 32. Dan. 4. 19. ch. 42. 7. Is. 66. 7.

• This is not an imprecation of evil, but a description of character, and assertion of Job's total want of sympathy with the wicked or unrighteous, as the only persons he counted his enemies.—Ke.

† Ch. 13. 15, 16. & 8. 14. & 11. 20. Mat. 16. 26. Luke 12. 20. Is. 33. 14.

† *Gained*—either the riches or power he sought by his pretensions to patriotism or religion.—Ke.

‡ Or, being *in the hand*, &c.

§ "The dealings of God."—*M. Good.* The mysteries of his providence.—Ke.

‖ *Vain* in your reasonings about the ways of God.—Ke.

h Ch. 20. 29. & 31. 3. Ps. 11. 5, 6. Is. 3. 11. Rom. 2. 8, 9.

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Chap. XXVI.—To this Job, in a derisive manner, answered, 2, 3. To what purpose serve these hints, either to support the cause of the Almighty, or to direct him in his government of the world, or to comfort a dispirited, and instruct an ignorant soul? Who can be a whit bettered by aught you have so confidently uttered, that is quite foreign to the point in hand? 4. Do you imagine that I need to be instructed in these points? or that you, as one inspired of God, can by such hints revive and refresh my spirit? 5. I myself can discourse to far better purpose concerning God. While terrible monsters, minerals, pearl, coral, and the like, are formed in the bottom of the sea, or heart of the earth, and fishes and animals on the surface of it, the departed ghosts tremble, and travail in pain, in the deep and dark regions of misery. 6. The whole state of the dead, whether of soul or body, is perfectly obvious to God's all-seeing eye; and all the depths and miseries of hell are perpetually visible to him. 7. He spreads the heavens over the apparently empty regions of air; and so balances the earth by his power, that it hangs like a ball in the air, supported by nothing. 8. He binds up large collections of water in the clouds (by which he covers his glory, and on which he rides in majesty) as in firm bags, till he please to make them distil in dew, rain, snow, or hail. 9. He conceals his own glorious abodes; he firmly fixes the visible heavens, and spreads his veiling collection of clouds over them, to conceal his glory and restrain the scorching beams of the sun. 10. Everywhere, while the revolutions of day and night continue, he has fixed the shores and boundaries of the sea, that, rage as it will, it cannot exceed them. 11. The lofty mountains, which seem the supporting pillars of heaven, tremble and shake when he corrects men by earthquakes, thunders, or tempests. 12. By his power he tosses the sea into a terrible fury, and as it were divides it into ridges and mountainous billows; and, by his wise government, he again calms it at pleasure, and mortally wounds the crocodiles, and other proud monsters which inhabit it. 13. By the influence of his Holy Spirit he at first adorned the heavens by his power; he formed the milky way, and all their winding constellations. By his wind he clears up the sky; and his almighty power strikes prostrate the most direful and destructive monsters of sea or land. 14. Nay, behold, these are but the outlines, and a very small parcel of his works. It is but very little that we either hear or know concerning him; but the thunder-like declarations of his prevailing, his infinite excellency, who can comprehend?

Reflections upon Chap. XXVI.—Sometimes self-conceited persons may be ridiculed out of their notions when reasoning is not effectual: and in disputes much is ordinarily said that is not to the present purpose; and not the edification of their neighbour, but victory over him, is the great aim of the disputants. Little is it remembered, that not the displays of God's highness, but of his grace in Christ, can give ease to a wounded spirit. But it is happy when disputes end in men's glorifying God with one mind and one mouth. The perfections of the Deity are plainly marked in all his works of nature and grace; and all things must be well done where God himself is the sole or principal agent. Let me therefore in all behold his hand, his face. If he conceal the glories of his throne from this lower world, let me walk by faith, not by sight. If he has garnished the heavens, let me set my affections on things above, and not on things of the earth. If his perfections are unsearchable, let me always admire and adore him.

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Chap. XXVII.—None offering to speak, Job continued his substantial, but dark and mysterious, discourse, saying, 2. I protest by the Almighty God, who refuses me an opportunity of clearing myself before him, and who has tormented me with all these fearful strokes of his vengeance, 3, 4. That, while I live, I will never utter an untruth, either to vindicate myself where I am guilty, or to condemn myself where I am innocent. 5, 6. God forbid that ever I should justify your opinions and censures, deny my own sincerity, and confess myself to be a hypocrite! 7. It is mine enemies and opposers whom God will condemn and punish as wicked. And indeed I could wish nothing worse to my greatest enemy and injurer than to be wicked.—So much I detest it. 8. For what avails the firmest hopes of a hypocrite in all his covetously-gained prosperity, or even inward tranquillity of soul, when he comes to die? 9. Will God always hear his prayers in the time of trouble and death? 10. Or will he find comfort in God when the world affords none? or will he in prosperity, as well as in adversity, continue in the earnest worship and service of God? 11. Attend therefore, while, by God's assistance, I candidly inform you of some of the mysteries of his almighty providence. 12. Certain it is, that every one of you knows, from experience, the truth of what I am to say. Why then should you thus absurdly attempt to prove the contrary? 13. Far be it from me to imagine that God loves hypocrites and oppressors. No; though, for a time they prosper, the Almighty has reserved treasures of vengeance for them and their posterity as the just reward of their



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14 [1] If his children be multiplied, *it is* for the sword; and his offspring shall not be satisfied with bread.

15 [k] Those that remain of him shall be buried in death; and his widows shall not weep.

16 Though he [l] heap up silver as the dust, and prepare raiment[*] as the clay;

17 He may prepare *it*, but [m] the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth,[†] and [‡] as a booth[‡] *that* the keeper maketh.

19 The rich man shall [o] lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 [p] Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 [q] The east wind carrieth him away, and he departeth; and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: [§] he would fain flee out of his hand.

23 *Men* shall clap their hands at him,[‖] and shall hiss him out of his place.

A. M. cir. 2464. B. C. cir. 1540.

[1] Deut. 28. 32. Esth. 9. 10. Hos. 9. 13. Ps. 109. 10—12. Is. 14. 20—22.

[k] 1 Kin. 14. 10. & 16. 3. & 21. 21. Ps. 109. 9—16. & 78. 64. Jer. 22. 18. 30.

[l] Hab. 2. 6. Luke 12. 18, 19. 1 Kin. 10. 21, 25, 27. Ps. 39. 6. ch. 22. 24. Zec. 9. 3.

[*] Lay up raiment. The collection of raiment is quite a passion with rich men in several Eastern countries.—Ko.

[m] Prov. 13. 22. & 28. 8. Eccl. 2. 26. Ex. 12. 35.

[†] The moth builds the most beautiful, but the most frail mansion, of which the silk-worm is a remarkable example. Neither does any moth remain long in its house, for it soon undergoes a change, and casts aside its useless covering.—Ko.

[n] Is. 1. 8. & 38. 12. Lam. 2. 6.

[‡] The temporary booth of a watchman in a vineyard or garden.—Ko.

[o] Ch. 20. 23. Eccl. 12. 7.

[p] Ch. 18. 11. Is. 33. 14. Amos 5. 24. Ps. 42. 7.

[q] Hos. 13. 15. Ps. 90. 7. & 103. 16.

[§] Heb. *in fleeing he would flee.*

[‖] A just description of the mightiest conquerors and empires. So passed away Alexander of Macedon; so proud Babylon; and so the iron empire of covetous and imperial Rome.—Ko.

A. M. cir. 2464. B. C. cir. 1540.

[*] Amongst several amended translations, the following seems most agreeable to the scope of the illustration from mining. "He (ch. 27. 15—23.) breaketh up the valley near the bottom of the mountains, forgotten of the foot," (the untrodden mountains.) "They (the miners) sink down," (like creatures that burrow in the earth.) "They wander from men," that is, in the vast subterraneous galleries which often extend many miles beneath the ground.—Ko.

[a] Ps. 104. 14, 15. Is. 28. 28. John 12. 24.

[†] Or, *gold ore.*

[b] Comp. Is. 35. 8, 9. Rom. 3. 17. Mat. 11. 25. 1 Cor. 2. 14.

[‡] The subterraneous path to which man's avarice or necessities have conducted him.—Ko.

[c] Or, *flint.* Comp. Song 2. 8. Is. 49. 11. & 64. 1, 2. Zec. 4. 7.

[d] Comp. Ps. 74. 15. Is. 41. 18, 19.

[e] Heb. *from weeping.* Comp. ch. 30. 8—11. 1 Cor. 4, 5.

[§] It is probable the reference of Job is to the ingenious methods and gigantic efforts whereby mines were drained in his days; but of the literal binding of the floods, many parts of the Low Countries of the European continent, rescued by embankment from the sea, afford the most striking examples. Roberts in his *Illustrations*, refers the greater part of this chapter to the Eastern works for irrigation; but we can see no good reason for supposing them so obscurely combined with the evident reference to mining. See ver. 1, 2.—Ko.

[f] Ver. 14—12. 1 Cor. 2. 14.

[g] Ver. 14, 21, 22.

[h] Rom. 11. 33, 34. ver. 22.

[‖] Heb. *Fine gold shall not be given for it.*

[i] 1 Ch. 22. 14. Ex. 28. 5—10.

[*] Or, *vessels of gold.*

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.[*]

5 *As for* the earth, [a] out of it cometh bread; and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires; and it hath [†] dust of gold.

7 [b] *There is* a path[‡] which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the [c] rock; he overturneth the mountains by the roots.

10 [d] He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods [e] from overflowing;[§] and *the thing that is* hid bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man [f] knoweth not the price thereof; neither is it [g] found in the land of the living.

14 [h] The depth saith, It *is* not in me; and the sea saith, *It is* not with me.

15 [i] It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with [i] the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: [‖] and the exchange of it *shall not be for* [*] jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

## CHAPTER XXVIII.

(1) *Of the knowledge of natural objects:* 1—11. (2) *The wisdom of divine things from above:* 12—28.

A. M. cir. 2464. B. C. cir. 1540.

[*] Rather, "which they fuse," by separating from the mass in which the grains are imbedded, or washing it from the sand in which it is commingled.—Ko.

[†] He (the rich man, ch. 27. 13—23.) diggeth into the region of darkness in search of precious metals or gems. See ver. 6.—Ko.

SURELY there is a vein for the silver, and a place for gold, *where* they fine[*] *it*.

2 Iron is taken out of the earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness,[†] and searcheth out all perfection; the stones of darkness, and the shadow of death.

wickedness. 14. Their numerous and once-flourishing families are condemned to destruction by the sword of justice or war, or to be starved by famine. 15. Such as escape the sword and famine shall be cut off by the noisome pestilence. And, none adventuring to bury them, they shall lie unburied, or be interred in an ignominious manner; and their widows shall either want affection, or not be in life, to bewail their unhappy end. 16, 17. Though these wicked men should treasure up ever so much wealth or costly apparel, they shall have only the labour of procuring it; for God shall destroy them, and bestow their wealth upon such as will do more good with it. 18. They may build their houses as strong as they please, and settle their estates in the surest forms; but God will quickly shake them out of all, or render them useless to them. 19. In the twinkling of an eye death shall overtake these rich sinners, and carry them off, as wretchedly poor, into the eternal state; and even perhaps without an honourable burial or monument on earth. 20. Manifold terrors seize upon them; and some surprising calamity often hurries them unexpectedly into the other world, where the terrors of God shall overwhelm them, as the waters did the old world; and in that eternal night shall the sweeping tempest of infinite wrath unexpectedly seize on and ruin them. 21. Some violent and pestilential affliction, some raging and burning storm of God's just vengeance, hurls them out of their wonted felicity, residence, and life, and deprives them of all the good which they expected. 22, 23. While God pursues them with manifold forms of unmixed and unavoidable vengeance, men, who are thereby delivered from their oppressions, shall deride them, rejoice at their fall, and detest their memory.

Reflections upon Chap. XXVII.—Appeals to God ought to be necessary, deliberate, serious, and in matters of importance. Prevarication or concealment is as much perjury before God as direct falsehood asserted. But how often our high praises of God are mingled with something unkindly and disparaging! Not our most solemn vows, but Jesus' blood and Spirit, must chiefly maintain our purity of conscience and integrity of life. And, while he enables us to exercise a conscience void of offence towards God and men, we ought never to believe either devils or men suggesting that we are hypocrites. But it is best to refute the calumnies cast upon us by living well. Miserable indeed are hypocrites, whose hopes will never be crowned with enjoyment, their prayers never accepted nor graciously answered, and whose religion is neither comfortable nor constant! And yet, alas! how many such, amidst a glare of profession, continue with hearts unrenewed! Miserable is the condition of the wicked, even at its best, in this life: and what then must it be in hell? When once dead, their riches strangely vanish, and even fall into the hands of the godly, whom they hated: nor is any habitation secure and lasting but that which is not made with hands, eternal in the heavens. And in the most alarming forms of death God often ushers wicked men into eternal fire.

Chap. XXVIII.—No wonder that I cannot tell you the reasons why God punishes some wicked men in this world and not all, when, after all our researches, we have so scanty a knowledge of natural things.—There are secret mines for the silver, and a country for gold, which men melt and refine. 2. And iron is, with art and labour, dragged from the dust, and stones are melted into brass; 3. The miners, in the most earnest and daring manner, dig till they have quite lost the light of day, and bring their ore from the dark caverns of the earth, where pestilential damps and other dangers often prove mortal. 4. While, with infinite labour, they drain off the springs that disturb them, they break into veins of metal about the bottom of mountains; and, unheeded by the men who walk above them, they wander in the dark bowels of the earth. 5, 6. While the surface of the ground produces herbs and corn for food to animals; lime, brimstone, and such other combustibles, are found in its bowels; nay, the most precious stones and gold in some parts of it. 7, 8. So mysterious are the passages of those miners, that the most quicksighted fowls never looked into them, and the most fierce and courageous animals never dared to enter them. 9. But the miners artfully cut their way through rocks of flint, and dig to the bottoms of mountains, to come at the precious metals. 10. They make passages for draining off the water that breaks in upon them, and cleave asunder the veins of ore, and earnestly discover the precious stones and metals. 11. They stop the springs from overflowing their mine, turning them another way, and bring up these precious gems or metals, which had been long sealed up in the heart of the earth.—12. But to find out solid wisdom, or obtain the knowledge of God's reasons in his providential conduct, is still more difficult. 13. God hath so disposed it, that no man knows the order, method, or importance of his procedure; and no man on earth can attain to it. 14. No search into the depths of the earth or sea can procure it. 15—19. Not all the precious metals or gems in the world can purchase it. 20, 21. No, not the most quicksighted creatures on earth can point out a method to obtain it. 22. The solid consideration of death and hell are a proper introduction to true wisdom; and yet in death and damnation there are manifold instances of God's

19 The topaz[a] of [†] Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the [‡]air.

22 Destruction and death say, [§] We have heard the fame thereof with our ears.

23 [‖]God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To [m]make the weight[‖] for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and [n] declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding.

A. M. cir. 2484. B. C. cir. 1520.

[a] The stones distinguished in modern times by the names of onyx, sapphire, topaz, and rubies, are very precious; crystal is less valuable; but the original most probably means the diamond. The pearl, when large, is of great price, and is ranked with the coral, as they are both productions of the sea.—Ko.

[†] Cush in Arabia.

[‡] Or, *heaven*.

[§] The dead, the past generations, speak either by their recorded sayings, their tombs and epitaphs, or the fact of their mortality; and *their voice*, is as audible to the ear of *reason*, as the voice of a living man to the ear of *sense*.—Ko.

l Acts 15. 18. Heb. 4. 13. John 21. 17.

m Ps. 135. 7. Is. 40. 12. ch. 37. 9—17.

[‖] Job's reference to the *weight* of the atmosphere, is a striking evidence of his extensive natural knowledge. How many things are thus revealed in the Scriptures of old, which have since claimed the merit of modern discoveries!—Ko.

n Or, *number it*. Ps. 19. 1. Rom. 1. 20.

## CHAPTER XXIX.

*Job laments the loss of his former prosperity.*

MOREOVER, Job [a] continued his parable, and said,

2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;

3 When his [b] candle shined upon my head, [*] *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when [c] the secret of God[†] *was* upon my tabernacle;

5 When the [d] Almighty *was* yet with me, *when* my children *were* about me;

6 When I washed my steps with butter, and the rock poured [‡] me out rivers of oil;[§]

A. M. cir. 2484. B. C. cir. 1520.

[a] Heb. *added to take up*. ch. 27. 1.

[b] Or, *lamp*. ch. 18. 5, 6. & 21. 17. 14, 2. 5. Pa. 18. 28.

[*] Alluding to the Eastern method of suspending lamps at festivals.—Ko.

c Ps. 91. 1. & 25. 14. & 42. 2—4. & 84. 2. Amos 3. 7.

[†] Even as the Shechinah glory marked the presence of the invisible God in the wilderness.—Ko.

d Judg. 6. 12. Deut. 33. 27—29. Song 2. 3—5.

[‡] Heb. *with me*.

[§] When his flocks were so abundant that their rich milk washed his very steps; and when the rocky mountains, covered with the olive, poured out their oil as in rivers.—Ko.

A. M. cir. 2484. B. C. cir. 1520.

e Jer. 38. 7. Zec. 8. 16. Deut. 16. 18. Ruth 4. 1, 2. Neh. 8. 2, 3. 2 Chr. 32. 6.

[*] His seat for the administration of justice in the forum or market-place.—Ko.

f Rom. 12. 1—8. Tit. 3. 1.

g Lev. 19. 32. Rom. 13. 7. ch. 12. 12.

h Jam. 1. 19. ch. 21. 5. Judg. 18. 19.

[†] Heb. *the voice of the nobles was hid*.

i Ps. 137. 6. Ezek. 3. 26.

k Prov. 29. 2. Mark 7. 37. Luke 11. 27, & 1. 48.

l Ps. 72. 12. & 82. 3. Prov. 21. 13. & 24. 11. with ch. 22. 8—9.

m 2 Tim. 1. 16. Prov. 31. 8, 9. & 24. 11, 12. & 31. 5, 6. Ps. 80. 3. & 72. 12—24.

n Deut. 24. 13. Ps. 132. 9. Is. 59. 17. Eph. 6. 14. & 4. 24. 1 Thes. 5. 8. 1 Sam. 12. 3—5. Col. 3. 10.

o Num. 10. 31. Mic. 4. 6. with Mat. 11. 5. Acts 26. 18.

p Ps. 72. 4, 12, 13. Jam. 1. 27. Deut. 10. 18.

q Deut. 13. 14. Prov. 23. 2. & 29. 7. & 31. 8.

[‡] "The cause of the unknown," of the stranger and friendless.—Ko.

r Ps. 3. 7. & 58. 6. with Prov. 30. 14.

[§] Heb. *the jaw-teeth, or the grinders*.

s 1 Sam. 17. 34. Amos 3. 12.

t Ps. 30. 6, 7. ch. 23. 10—17.

[‖] As an eagle on the fortress of her lofty rock, inaccessible to any invasion.—Ko.

u Gen. 41. 49. & 32. 12. Ps. 91. 16.

x Ch. 18. 16. Ps. 1. 3. Jer. 17. 8. Is. 44. 3, 4. Hos. 14. 6—8.

[*] Heb. *opened*.

y Gen. 49. 24. Is. 40. 31. Ps. 103. 5.

[†] Heb. *new*.

[‡] Heb. *changed*.

[§] My personal vigour and political influence were constantly renewed; as a bow, after every strain with the arrow, immediately recovers its elasticity.—Ko.

z Rom. 13. 5, 7. Tit. 3. 1. ver. 9, 12, 22.

a Is. 52. 15. Acts 15. 14. & 17. 11.

b Deut. 32. 2. Song 4. 11. & 7. 9. Amos 7. 16. Ezek. 20. 46.

c Ps. 72. 6. ch. 6. 16. Prov. 16. 10.

7 When I went out [c] to the gate through the city; *when* I prepared my seat in the street![*]

8 The young men saw me, and [f] hid themselves; and the aged [g] arose, *and* stood up.

9 The princes [h] refrained talking, and laid *their* hand on their mouth.

10 [†] The nobles held their peace, and their tongue [i] cleaved to the roof of their mouth.

11 [k] When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because [l] I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The [m] blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.

14 [n] I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was [o] eyes to the blind, and feet *was* I to the lame.

16 I *was* [p] a father to the poor: and the [q] cause *which* I knew[‡] not I searched out.

17 And I [r] brake [§] the jaws of the wicked, and [s] plucked the spoil out of his teeth.

18 Then [t] I said, I shall die in my nest,[‖] and I shall multiply *my* days [u] as the sand.

19 My [x] root *was* [*] spread out by the waters, and the dew lay all night upon my branch.

20 My [y] glory *was* [†] fresh in me, and my bow was [‡] renewed in my hand.[§]

21 [z] Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 [a] After my words they spake not again; and my speech [b] dropped upon them.

23 And [c] they waited for me as for the rain;

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wise procedure, which are not sufficiently comprehended in the reasons of them. 23—27. God alone; who is infinite in wisdom and knowledge, and who orders and disposes all things at his pleasure; who manages winds, waters, rains, and thunders, in all their circumstances, degree, time, place, or form; properly understands the reasons of whatever he does, particularly his dealings with men. 28. But what he inculcates and bestows upon men, as their proper wisdom, is such a knowledge and filial awe of his unbounded excellencies, as makes them to flee to him as their only refuge and portion; and, hating every thing sinful, to love him, and keep his commandments.

REFLECTIONS UPON CHAP. XXVIII.—Alas! how men rack their wits, and toil their members, to obtain riches, which, while enjoyed, are unsubstantial, and which quickly take to themselves wings and fly away, as an eagle towards heaven! Why are we not more industrious in digging for Jesus' hidden treasures, which answer all things, and endure for ever! Surely Jesus and his mysteries, Jesus and his grace, must be strangely mistaken when men can thus prefer created trifles and rarities of dust! But how great is that God, whose eye overlooks all, whose power effects all, whose purpose fixes all things! Let me never dare to pry into his private counsels, whereby he regulates his conduct. Let me leave the secrets of other men's hearts, and the deep mysteries of Providence, to the Lord. And let me and my children study what he has revealed to us as the standard of our faith and practice. Let us learn the wisdom which comes from above, which is pure and peaceable, manifested in fearing the Lord, and departing from evil.

CHAP. XXIX.—After another pause, Job proceeded in his spirited vindication of himself, saying, 2. Oh that God would re-establish me in my former prosperity of person, family, and estate, as in the days wherein he watched over and protected me! 3. When his blessing and favour directed and prospered me in all my affairs, and made me to pass untouched through all the troubles and inconveniencies of life, and the various dangers, difficulties, and calamities which befell others around me. 4. When I was in the days of my ripe prosperity, and had the authority, the oracles, and secrets of God with me: 5. When God Almighty continued so kind to, and familiar with me, and my children and servants were round about me; 6. When whithersoever I turned myself, I abounded in all sorts of the choicest blessings; 7. When I took my seat in the places of judicature and concourse. 8. The young men stood in the most profound awe of me, and the aged stood up in reverence, and ceased to speak. 9, 10. Nay, from a regard to my superior authority, princes, the most noble not excepted, refrained from speaking. 11. They who heard me judge in a cause pronounced me highly favoured of God, and richly endowed with his gifts and grace, and prayed for his distinguished blessings upon me: and they who observed my just procedure attested my pious, just, and blameless conversation; 12. Because I never failed to redress the grievances of poor, fatherless, and destitute persons, who complained to me. 13. Many blessed me, as the instrument of delivering them when they were upon the point of being ruined by false accusations; and I caused the widow's heart to sing with joy for her great and unexpected deliverances, and the favours which I granted her. 14. In all my sentences I fixed my attention on what was just and upright: and the decisions I gave were an honour to me. 15. I instructed, directed, and assisted such as could not manage their own affairs; and was ever ready to help and comfort such as could not help themselves. 16. I was a kind teacher, provider, and protector to the poor; and carefully inquired into their circumstances, as well as into their difficult and obscure pleas. 17. By proper punishments and restraints I rendered the wicked incapable of oppressing, and forced them to restore that which they had violently extorted. 18. Then I vainly imagined that, after a long life of amazing prosperity, I should die quietly in my own house, among my children and friends; 19. That my remarkable happiness should certainly continue, as I had every mean of preserving and securing it; 20. That the honour and respect which I had from others, and my abilities and powers, should still continue with me; 21, 22. That men should still regard my advices and decisions with the profoundest respect; 23. That they should always be exceedingly desirous to hear my opinion and judgment on a point; 24. That, though I carried myself familiarly towards them, they should still stand in awe, and carefully avoid every thing which might deprive them of my favour; 25. And that I should still be regarded as their principal director in their conduct, and affectionate comforter under their troubles.

N. B. Ver. 20—25. may also be read in the past tense, as in our translation.



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and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they [d] believed *it* not; and the light of my countenance they cast not down.

25 [e] I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* [f] comforteth the mourners.

## CHAPTER XXX.

*Job's honour and prosperity changed into contempt and distress.*

BUT now *they that are* younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.[a]

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?[†]

3 For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste:

4 Who cut up mallows[‡] by the bushes, and juniper-roots[§] *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief,)

6 To dwell in the cliffs of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song; yea, I am their by-word.

10 They abhor me, they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord,[‖] and afflicted me, they have also [a] let loose the bridle before me.[•]

12 Upon *my* [b] right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They [c] mar my path; they set forward my calamity; they have no helper.[†]

14 They came *upon me* [d] as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*

15 [e] Terrors are turned upon me: they pursue [‡] my soul as the wind; and my welfare passeth away [f] as a cloud.

16 And now my [g] soul is poured out upon me;[§] the days of affliction have taken hold upon me.

17 My [h] bones are pierced in me in the night-season: and my sinews take no rest.[‖]

18 [i] By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.[•]

19 He hath cast me into the mire, and I am become like [k] dust and ashes.

20 I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me *not.*

21 Thou art [l] become cruel to me: with [†] thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind;[‡] thou causest me to ride *upon it,* and dissolvest my [§] substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the [m] grave,[‖] though they cry in his destruction.[•]

25 Did not I weep [†] for him that was in trouble? was *not* my soul [n] grieved for the poor?[‡]

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A. M. cir. 2464. B. C. cir. 1540.

d Luke 24. 41. Gen. 45. 26. Ps. 126. 1. with Gen. 4. 6.

e Mat. 8. 9. Gen. 41. 40, 41. Acts 14. 12.

f Ch. 4. 3, 4. Is. 35. 3, 4. & 61. 1—10. 2 Cor. 7. 4, 6. & 1. 3, 4. Rom. 12. 15. Gal. 6. 2. Heb 13. 3.

A. M. cir. 2464. B. C. cir. 1540.

a Ps. 35. 15, 16, 19, 21.

• Cast off all restraint, and took their own course, as an unbridled horse.—Ko.

b Ps. 109. 6. Zec. 3. 1, ch. 19, 13, 16., Is. ver. 1. Is. 3. & 2 kin. 2. 23.

c Acts 13. 10. Zec. 1. 15. Ps. 69. 26.

† They need no assistance, so cordially do they combine to do me injury.—Ko.

d Ps. 18. 4. & 22. 12, 13, 14. & 69. 1, 2, 15. Is. 8. 7, 8.

e Ch. 6. 6. & 9. 27, 28. & 7. 14. & 10. 16. Ps. 88. 15. Jer. 17. 17.

‡ Heb. *my principal one.*

f Hos. 4. 3. & 13. 3.

g 1 Sam. 1. 15. Ps. 22. 14. & 42. 4. & 40. 11—13.

§ I am dissolved in tears.—Ko.

h Ch. 33. 19. Ps. 6. 2, 6. Is. 38. 13.

‖ My gnawing pains suffer me not to rest.—*M. Good.*

i Ch. 2. 7. & 7. 5, 15. & 9. 31.

• "With irresistible violence he taketh hold of my garment, and twisteth me by the collar of my tunic."—Ko.

k Ch. 2. 8. Gen. 18. 27.

l Heb. *turned to be cruel.* Ps. 77. 8—10. Jer. 30. 14.

† Heb. *the strength of thy hand.*

‡ "Thou tossest me," like some light thistle-down into the eddying whirlwind."—Ko.

§ Or, *wisdom.* in Heb. *heap* ch. 21. 32.

‖ The "stretching out" of God's hand, signifies his afflicting judgments. See Is. 5. 12, 17, 21. They will not pursue to the grave.—Ko.

• "Surely then, in its ruin, there is freedom."—*M. Good.* Chap. 3. 17.—Ko.

† Heb. *for him that was hard of day.*

m Heb. *burned.* 2 Cor. 11. 29. ch. 31. 16—20.

‡ Should I not then weep for the inexorable hour? (that is, of death,) would not my soul pine for the rock? that is, the sepulchral rock—the tombs of Edom generally being natural or artificial caves.—Ko.

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A. M. cir. 2464. B. C. cir. 1540.

a This is not an example of arrogant contempt for the poor, but of deep abhorrence of the immoral: and truth it is, immoral and abandoned men are not fit companions for dogs.—Ko.

† "In whom old age, (untaught by experience) had become profligate."—*Note.* However melancholy be the sight of a thoughtless young man, still there is hope that time may teach him a better lesson; but of an abandoned old man, lost to all experience, what can we hope? Grace alone can teach either the young or the old; but the aged sinner is surely the more frightful picture!—Ko.

‡ By some supposed to be the *salsamenta fruticosa,* or salt-wort, by others the *Mesembryanthemum edule,* which grows in desert places, and possesses large succulent leaves in the midst of aridity and surrounding barrenness. It is eaten in Africa by the Hottentots.—Ko.

§ The word in Arabic, the same as the Hebrew, is applied to a species of *broom.*—Ko.

‖ He (God) hath left me as a bow unstrung, and dissolved my former influence and authority for good amongst the people. Compare chap. 29. throughout, and especially ver. 20. with Ps. 2. 3.—Ko.

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Reflections upon Chap. XXIX.—What holiness, comfort, and honour, God bestows upon his favourites when it is for his glory and their good! But those who prosper in youth know little what dark and cloudy days may be in reserve for them. It is pleasant, however, to commemorate our early intimacies with God, and his kind protection of us, or communications of light, life, and comfort to our heart: and if they be lost, God allows us to pray for the restoration of our mercies, spiritual and temporal. Faith in God, and intimate fellowship with him, remarkably contribute to render men truly honourable and useful in this world. And it is comely in a state when judges are grave, solemn, and impartial helpers to the poor, and terrors to the oppressors; and when people are modest, submissive, and grateful: but when men have great wealth at home, and are regarded as the oracle, the darling sovereign, and comforter of their country, how apt are they to suppose their felicity secured, and to forget the evil day!

Chap. XXX.—But now, alas! the youths, who durst scarcely look me in the face, mock and deride me, even those whose infamous parents I would have disdained to have employed in attending my dogs, or in other of the vilest services; 2. Being indeed so lazy, listless, and weak, that it was in vain to employ them in anything, after they had lived so long abandoning themselves to wickedness; 3—8. Base and beggarly fellows, who, ashamed of their poverty, and to prevent the punishment of their wickedness, had fled into deserts; and there, like wild beasts, lived upon roots and herbs, and lodged in dens, caves, and bushes. 9. But now they triumph over me, and make my calamities the subject of their songs and merry conversation. 10. Heartily abhorring me, they disdain to come near me, unless it be contemptuously to spit in my face. 11. Because God has deprived me of my authority, wealth, and honour, and has grievously afflicted me, they take an unrestrained liberty in their insolent behaviour towards me. 12. The very boys place themselves as my accusers; they insolently abuse me; and attempt, by different methods, to destroy me. 13. They endeavour to obstruct all means of comfort and relief to me. They so disturb my mind, that I know not what to do. Without having or needing any assistance, they, in the most presumptuous manner, increase my calamities. 14. With the most furious and destructive violence they assault me; and, when God has deprived me of my substance, family, and health, they insult me in the most noisy forms. 15. Terrors, directed by God against me, seize upon me in the most violent and irresistible manner; and my abundant prosperity is quickly, in a moment, over and gone. 16. By reason of my terrible afflictions my courage and resolution are quite exhausted, and the powers of my soul so wasted, that I can do nothing but melt into tears, and faint away with grief. 17. In the night, when others rest, my bones are, as it were, pierced and bruised with pain; and the worms, terrors, and agonies that torment me, never take rest. 18. By their fearful force, my boils, which cover me all over, are like an outer garment to me, and gird me round about; and their filthy matter stains my clothes, and glues them fast to my skin, that I can scarcely get them changed. 19. I am fearfully plunged into filthy troubles. My foul sores render me like dust and ashes, and reduce me to the point of death. 20. When I present myself before thee, O God, and continue instant in the most fervent supplications, thou dost but contemn me. 21, 22. Acting as an implacable enemy to me, thou exercisest thy almighty power to destroy me. Thou liftest me up to the wind of thy vengeance, and makest me to ride upon it as stubble driven to and fro. My body is consumed by the violence of my trouble; and my firmest things are made to reel as the waters of the sea tossed with a storm. 23. Truly, by thy thus dealing with me, I see that I need look for nothing but death and the grave, that common sanctuary of mankind. 24. And I hope God will neither exert his almighty power to rescue me from the grave, nor let me in my passage cry out of pains, let friends entreat for my life as they will; nor use it to molest me there, but give me refreshing ease in the state of the dead. 25. Did not I always sympathize with others in their distress and poverty? And do not I now weep, as one condemned to a period of trouble? Does not my soul, as a poor distressed object, pine away with grief? 26. For when I firmly expected great and lasting prosperity, terrible miseries came upon me. 27. How insupportable are the inward torments of my body, and the anguish of my soul! Days of fearful affliction have rushed upon me before I was aware. 28. I spend my days without any comfort; and sadness makes me quite unconcerned about light, or any other agreeable object. My trouble forces me to cry out, be as many around me as will. 29. I can do nothing but seek to be alone, and hiss and howl over my dreadful case. 30. The hot moisture of my boils has rendered my skin black, and has inflamed all my bones. 31. All my joy and mirth are laid aside; and nothing but weeping and wailing are come in their stead.

26 [o] When I looked for good, then evil came *unto me;* and when I waited for light, there came darkness.

27 My [p] bowels boiled, and rested not; the days of affliction prevented me.

28 I went [q] mourning without the sun;* I stood up, *and* I cried in the congregation.

29 [r] I am a brother to dragons, and a companion to † owls.

30 [s] My skin is black upon me, and my bones are burnt with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.‡

## CHAPTER XXXI.

*Job's solemn protestation of integrity in several great moral duties.*

I [a] MADE a covenant with mine eyes; why then should I think upon a maid?

2 For [b] what portion of God *is there* from above?* and *what* inheritance of the Almighty from on high?

3 [c] *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 [d] Doth not he see my ways, and count all my steps?

5 [e] If I have walked with vanity, or if my foot hath hasted to deceit;

6 [f] Let me be weighed in an even balance, that God may know mine integrity.

7 [g] If my step hath turned out of the way, and mine heart walked after mine eyes,† and if any blot hath cleaved to mine hands;

8 *Then* [h] let me sow, and let another eat; yea, let my offspring be rooted out.

9 If [i] mine heart have been deceived by a woman,‡ or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife [k] grind unto another,§ and let others bow down upon her.

11 For this *is* an [l] heinous crime; yea, it *is* an iniquity *to be punished by* the judges.

12 For it *is* a [m] fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maid-servant, when they contended with me;

14 What then shall I do when [n] God riseth up?‖ and when he visiteth, what shall I answer him?

A. M. cir. 2484. B. C. cir. 1520.

o Jer. 15. 18. & 8. 15. Mic. 1. 12. Ps. 69. 20. Is. 59. 9.

p Lam. 1. 16, 20. Ps. 22. 14. & 32. 3, 4. & 39. 3. Jer. 4. 19. ch. 10. 19.

q Ps. 38. 6. & 42. 9. & 43. 2. Lam. 3. 1, 2. Jer. 20. 8, 9. Song 1. 5, 6.

* Probably his disease had rendered him blind for a season.—Ed.

r Ps. 102. 6. & 57. 4. Mic. 1. 8. Is. 38. 14.

† Or, *ostriches.*

s Ps. 119. 83. & 102. 3. Lam. 4. 8. & 5. 10.

‡ That is, of them that weep for the dead. Of the plaintive and doleful cries for the dead, Eastern travellers assure us that Europeans can form no conception without the actual hearing.—Ed.

A. M. cir. 2484. B. C. cir. 1520.

a Mat. 5. 28, 29. Prov. 4. 25. & 23. 33. Gen. 34. 2. 2 Sam. 11. 2.

b Ch. 20. 29. & 27. 13. Eph. 5. 5. 1 Cor. 6. 9, 10.

* What *portion* does God, *from above,* allot to those who purpose any act of wickedness?—Ed.

c Ps. 11. 5. 6. Is. 28. 21. Jude 7. Heb. 13. 4. Mat. 25. 41.

d 2 Chr. 16. 9. Heb. 4. 13. ch. 34. 21. & 14. 16. Prov. 5. 21. & 15. 3. Jer. 32. 19. & 16. 17. Ps. 139. 1—3.

e Ps. 7. 3—5. & 4. 2. Prov. 13. 11. & 28. 20.

f Heb. *Let him weigh me in balances of justice.* Ps. 26. 1. & 139. 23. & 18. 20—24. & 17. 2, 3.

g Ps. 7. 3—5. & 44. 18, 20. Eccl. 11. 9. 1 John 2. 16. with ch. 9. 30, 31.

† If my *heart* has coveted what my *eyes* admired.—Ed.

h Lev. 26. 16. Deut. 28. 30—33. ch. 18. 16—20.

i Eccl. 7. 26. ch. 24. 15, 16. Jer. 5. 8. Prov. 7. 5, 19, 21. & 5. 8.

‡ Allured towards another man's wife. —*Septuagint.*

k Ex. 11. 5. Is. 47. 2. Mat. 24. 41. Luke 17. 35. 2 Sam. 12. 11.

§ Be made a slave unto another: grinding at the handmill for the daily bread of the family being a common and almost constant employment of female slaves. See Mat. 24. 41.—Ed.

l Prov. 6. 29, 33. Gen. 20. 9. & 26. 9. & 28. 24. Lev. 24. 10. Deut. 22. 22. Ex. 22. 14.

m Prov. 6. 27, 29, 34, 35. & 5. 10. Heb. 13. 4. Rev. 21. 8. Gen. 38. 24. Jer. 29. 22, 23.

n Ps. 68. 1. & 44. 21. Zec. 2. 13. Is. 10. 3. ver. 23.

‖ The *rising* up of God is the day of appearing at "the judgment-seat of Christ;" for, until that time he is represented as "sitting" at the right hand of God, waiting until his enemies be made his footstool. Acts 2. 34, 35. 2 Cor. 5. 10. Heb. 1. 13. & 10. 12, 13, 27.—Ed.

A. M. cir. 2484. B. C. cir. 1520.

p Ch. 34. 19. Mal. 2. 10. Prov. 14. 31. & 22. 2.

* Or, *did he not fashion us in one womb?*

q Luke 16. 21. ch. 22. 9.

r Rom. 12. 13. Jam. 2. 15. 1 John 3. 17.

† If I have lived solitary and inhospitable, especially to the needy. See Luke 14. 13.—Ed.

s Jam. 1. 27. Ezek. 18. 16, 17. ch. 29. 13, 16.

‡ That is, *the widow.*

§ "He," that is, my man-servant or the poor, (ver. 13, 15.) "was brought up with me" as my brother. "I have guided her," that is, my maid-servant, or the widow, (ver. 13, 16,) and treated each as a sister or mother.—Ed.

t Mat. 25. 43. Jam. 2. 15. ch. 22. 6.

u Deut. 24. 13. Mat. 25. 36. 2 Tim. 1. 16.

x Is. 58. 6. ch. 29. 12.

y Ps. 7. 5. & 137. 5, 6. 1 Kin. 13. 4. ch. 22. 9.

‖ Or, *the channel-bone.*

z Is. 13. 6. Gen. 39. 9. Joel 1. 15. 2 Cor. 5. 11. Mat. 10. 28.

a Ps. 62. 7. & 40. 6. & 62. 10. Prov. 11. 15. Mark 10. 24. Luke 12. 15. 1 Tim. 6. 17. Col. 3. 5, 6.

b Esth. 5. 11. Hos. 12. 8. Luke 12. 19. & 16. 19. Jam. 5. 5.

* Heb. *found much.*

c Deut. 4. 19. & 17. 3. 2 Kin. 21. 5. Ezek. 8. 16.

† Heb. *the light.*

‡ Heb. *bright.*

§ The worship of the sun, moon, and stars, was one of the earliest forms of idolatry. The visible splendour of these bodies, and the benefits derived from them, being made the excuse for worshipping the creature and forgetting the Creator.—Ed.

‖ Heb. *my hand hath kissed my mouth.*

d Ps. 12. Hos. 13. 2. 1 Kin. 19. 18.

* The kissing of the hand, whence the word *adoration,* literally signifying *to the mouth,* was the common form of worship paid to the statues of the heathen idols.—Ed.

e Ver. 11. Deut. 13. 1—17. & 17. 2—7. 2 Chr. 15. 13. Rev. 21. 8.

f Ex. 20. 3, 5. Is. 42. 8. Mat. 4. 10.

g Prov. 24. 17. & 17. 5. Ps. 35. 15, 21.

† Heb. *my palate.*

h Mat. 5. 44. Rom. 12. 14.

i Ver. 17, 18, 32. Heb. 13. 2. 1 Pet. 4. 9. 1 Tim. 3. 2. & 5. 10. Gen. 18. 2—8. & 19. 2, 3. Judg. 19. 20, 21.

‡ If my own dependants or relatives could ever say, they had wanted anything I could afford to bestow.—Ed.

§ Or, *to the way.*

k Or, *after the manner of men.* Hos. 6. 7.

l Gen. 3. 7, 8, 12. Prov. 28. 13. Acts 5. 3.

m Ex. 23. 2. Prov. 29. 25.

‖ Then let me dread the great assembly; let the contempt of the tribes terrify me; let me be struck dumb, and never venture from my door!—Ed.

15 [p] Did not he that made me in the womb make him? and * did not one fashion us in the womb?

16 If I have [q] withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have [r] eaten my morsel myself alone,† and the fatherless hath not eaten thereof;

18 (For from my youth * he was brought up with me, as *with* a father, and I have guided ‡ her from my mother's womb;§)

19 If I have [t] seen any perish for want of clothing, or any poor without covering;

20 If [u] his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have [x] lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* [y] let mine arm fall from my shoulder-blade, and mine arm be broken from ‖ the bone.

23 For [z] destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I [a] have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I [b] rejoiced because my wealth *was* great, and because mine hand had * gotten much;

26 If [c] I beheld † the sun when it shined, or the moon walking ‡ *in* brightness;§

27 And my heart hath been secretly enticed, or ‖ my mouth hath [d] kissed my hand:*

28 This also *were* [e] an iniquity *to be punished by* the judge: for I should have [f] denied the God *that is* above.

29 If I [g] rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

30 (Neither have I suffered † my mouth to sin, by wishing [h] a curse to his soul;)

31 [i] If the men of my tabernacle said not,‡ Oh that we had of his flesh! we cannot be satisfied:

32 The stranger did not lodge in the street; *but* I opened my doors § to the traveller;

33 If I covered my transgressions [k] as Adam, by hiding [l] mine iniquity in my bosom:

34 Did [m] I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?‖

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Reflections upon Chap. XXX.—Unsubstantial, uncertain, and transient are all things but God and the spiritual blessings of his new covenant. But sin, even on earth, makes many the most base and miserable of wretches; the youngest in age, the meanest in extraction, the poorest in property, and the most scandalous in character, are generally the most ready to contemn, insult, and abuse the greatest and best, when Providence once frowns upon them. And it is hard for wounded spirits to bear up under complicated troubles, terrors of mind, loathsome and painful diseases of body, and frowns of God. But happy are they who can by faith take up the eternal enjoyment of God as a full balance to all the troubles which they can suffer on earth! Happy are they who have the testimony of a good conscience, that in simplicity and godly sincerity they have had their conversation in this world!

Chap. XXXI.—Ver. 6. Let me be tried by an upright impartial judge, that God may acknowledge and approve mine integrity. 7, 8. If I have knowingly, willingly, and ordinarily wandered out of the way of my duty, have indulged my heart in covetousness or lust, or my hands in bribery and injustice, let all that I have be bestowed on others, and my children, plants, and trees be rooted up. 9, 10. If I have been enticed to unclean lust by any woman, or if I have watched for opportunities to defile my neighbour's bed, let my own wife be a slave and a whore to others. 26, 27. If I have beheld the sun or moon with any idolatrous regard, or have had any inward inclination to esteem them as deities, or have given them any external worship. 34. Did ever fear of men terrify me from candid confession of my sin, or from any other duty; or if I have concealed my faults, let me be overwhelmed with the terror and contempt of men till I be ashamed to be seen. 35—37. O that I had but an impartial judge, and that my accuser would give me a written charge! I should prize it as an honour, since every article would then be proved false: I would, with undaunted courage and confidence of success, give a candid account of my past conduct, to see of what he would accuse me.



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35 Oh that one would hear me! [*] behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book:[†]

36 Surely I would take it [n] upon my shoulder, *and* bind it *as* a crown to me:

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land [o] cry against me, or that the furrows likewise thereof [‡] complain;

39 If I have eaten [§] the fruits thereof without money, or have [‖] caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and [*] cockle[†] instead of barley. The [‡] words of Job are ended.

A. M. cir. 2484. B. C. cir. 1520.

[*] Or, *behold my sign is that the Almighty will answer me.*

[†] A charge against me journalizing all my steps. Ver. 37.—Ed.

[n] With Is. 9. 6. & 22. 22.

[o] Hab. 2. 11. Gen. 4. 10.

[‡] Heb. *words.*

[§] Heb. *the strength thereof.*

[‖] Heb. *caused the soul of the owners thereof to expire*, or *breathe out.*

[*] Or, *noisome weeds.*

[†] The original intimates that some offensive and ill-smelling weed is intended: the precise species is unknown. Some have supposed it to be the *solanum manicum*, others the *acanite*; amongst British plants, the *scrofularia nodosa* would best correspond to the etymology.—Ed.

[‡] His dispute with his friends.

## CHAPTER XXXII.

(1) *Elihu angry with Job and his friends:* 1—5. (2) *Excuses his forwardness:* 6—10. (3) *Reproves Job's friends:* 11—15. (4) *His anxiety to speak:* 16—22.

SO these three men ceased [*] to answer Job, because he *was* righteous in his own eyes.

2 Then was [a] kindled the wrath of Elihu[†] the son of Barachel the [b] Buzite, of the kindred of Ram; against Job was his wrath kindled, [c] because he justified [‡] himself rather than God.

3 Also against his three friends was his wrath kindled,[§] because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had [‖] waited till Job had spoken,[*] because they *were* [d] elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* [†] young, and ye *are* very old; wherefore I was afraid, and [*] durst not show you mine opinion.

A. M. cir. 2484. B. C. cir. 1520.

[*] Heb *from answering.*

[a] Gen. 4. 18. Ps. 69. 9.

[†] *Elihu*, he is my God himself; *Barachel*, who blesses God; *Buzite*, despised, plundered; *Ram*, elevated, rejected. To the meaning of these names special attention is requested, as the exposition of the subsequent discourse greatly depends upon the description they afford of the speaker *Elihu*.—Ed.

[b] Gen. 22. 21.

[c] Ch. 34. 5, 6. & 35. 2. with Prov. 30. 12. Luke 16. 15.

[‡] Heb. *his soul.*

[§] Not a burning wrath to destroy, but a righteous and holy displeasure at their weakness and injustice. Even so Jesus was *angry*, being *grieved* at the hardness of men's hearts, Mark 3. 5.—Ed.

[‖] Heb. *expected Job in words.*

[*] "After Job for a reply."—*M. Good.*

[d] Heb. *elder for days*, ch. 15. 10.

[†] Heb. *few of days.*

[*] Heb. *feared.* Tit. 2. 4, 6. 1 Pet. 3. 6.

A. M. cir. 2484. B. C. cir. 1520.

[f] Ch. 8. 8, 9. & 12. 12. Heb. 5. 12.

[g] Ch. 38. 36 & 33. 11. Prov. 2. 6. Eccl. 2. 26. Dan. 1. 17. & 2. 21. Jam. 1. 5. 1 Cor. 2. 10—12. & 12. 8—10. John 20. 22.

[h] 1 Cor. 1. 21, 26. Mat. 11. 25. John 7. 48. & 9. 10.

[i] Ver. 3, 12.

[*] Heb. *understandings.*

[†] Heb. *words.*

[k] Prov. 18. 13. with ch. 22. 5—9.

[l] Jer. 9. 23. & 10. 23. ch. 28. 12, 13, 20, 28.

[m] Ch. 5. 1—4. & 8. 3—6. & 11. 5. & 15. 2—35. & xviii. xx. xxii. with 2 Cor. 2. 6, 7.

[‡] God, not man, must bring him down. — *Broadmead.* In these words Elihu gives the first intimation of that dignity of Godhead with which, as we shall endeavour to show, he was invested; and in which he now appeared to Job, as he had appeared to Abraham, Jacob, and Moses upon former occasions. See Gen. 15. 1—18. & 17. 1—22. & 22. 24—30. Ex. 3. 2, &c.—Ed.

[§] Or, *ordered his words.*

[‖] Heb. *they removed speeches from themselves.*

[*] Heb. *words.*

[†] Words, sayings, from the Spirit within him given of the Father without measure. John 3. 34.—Ed.

[‡] Heb. *the spirit of my belly.*

[n] 2 Cor. 5. 14. Ps. 39. 3. Jer. 20. 9. Acts 4. 20. & 17. 16.

[§] Heb. *is not opened.*

[o] Mat. 9. 17.

[‖] "Like skin bottles of new wine."—*Boothroyd.*

[p] Heb *that I may breathe.* Rom. 15. 32.

[q] Lev. 19. 15. Ex. 23. 3. Acts 12. 22.

[r] Mat. 22. 16. Acts 12. 22. & 21. 2, 3.

[s] Acts 12. 23. Ps. 12. 2, 3.

7 I said, [f] Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man; and [g] the inspiration of the Almighty giveth them understanding.

9 [h] Great men are not *always* wise; neither do the aged understand judgment.

10 [i] Therefore I said, Hearken to me; I also will show mine opinion.

11 Behold, I waited for your words; I gave ear to your [*] reasons, whilst ye searched out [†] what to say.

12 Yea, [k] I attended unto you; and, behold, *there was* none of you that convinced Job, *or* that answered his words;

13 [l] Lest ye should say, We have found out wisdom: [m] God thrusteth him down, not man.[‡]

14 Now he hath not [§] directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed; they answered no more; [‖] they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more,)

17 *I said*, I will answer also my part; I also will show mine opinion.

18 For I am full of [*] matter;[†] [‡] the spirit within me [n] constraineth me.

19 Behold, my belly *is* as wine *which* [§] hath no vent; it is ready to burst like [o] new bottles.[‖]

20 I will speak, [p] that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, [q] accept any man's person, neither let me give flattering titles unto man.

22 For I know not to [r] give flattering titles: *in so doing* my Maker would [s] soon take me away.

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REFLECTIONS UPON CHAP. XXXI.—How diversified are the forms in which inward corruption breaks forth among mankind! And there is great need of purifying the heart, of solemn dedication to God, of watchfulness over both soul and senses, and of constant, awful, and engaging impressions of God, to promote a holy and circumspect life. It is highly honourable to be followers of those ancient patriarchs, who through faith and patience inherited the promises. But, alas, that many things, by them held horrid and detestable, are now become common and fashionable!—What dangerous enemies to our souls are fleshly lusts! and they call for especial watchfulness. If we would keep our heart pure, our eye must be single. However unexceptionable our outward conduct appear, there is a God who marks our secret sins; and no impurity of temper can consist with the enjoyment of him. Such as will lodge sin in their heart now must lodge in hell for ever. How rare truly honest men are in this world! None are more to be suspected of fraud than such as are full of talk in their worldly dealings. Honesty needs no varnish. The gains of covetousness, however secret, leave a blot in the sight of God, which nothing but Jesus' atoning blood can wash away. The fruits of injustice must either be restored, or they will damn us: and they who are conscious of integrity never shun a trial. What a crying sin is adultery; and how damning!—Great humanity and tenderness is due to servants and the poor, who have the same Maker and God as ourselves: and there is great need of grace to wean our heart from this world, and from every rival of God. It is a hard task to forgive injuries without reluctance. But to rejoice in the fall of an enemy is malicious and murderous. The greatest provocation will never justify our revenge. Hypocritically to hide our sins is destructive to our souls. And it is very dangerous to be partakers with other men in their sins. Let us therefore avoid the fear of man, which causeth a snare. Let us never hear a good cause run down without vindicating it, nor see injustice committed without remonstrating against it. In all our conduct let us study to approve ourselves unto God.

CHAP. XXXII.—Ver. 1. He was resolutely bent to justify himself, let them say what they would. 2. He insisted too much upon his own vindication. Yea, not without reflecting upon the severity of God. 7, 8. Old men ought to instruct their inferiors in age in the matters of God. But I find that, whatever advantage old age may give for knowledge and experience, it is chiefly men's own rational soul, and the inspiring Spirit of God, which qualify them to apprehend the mysteries of religion and Providence. 13. Lest you should think you have said all that needs to be said in the cause, and that God's immediate strokes upon Job are an evidence that he is a hypocrite.—14. Job hath given me no provocation to speak; nor will I use such weak reasoning, and provoking language, as you have done.—21. Do not expect that I should flatter you in your errors and mistakes out of respect to your age, gravity, or the like; for I am resolved to deal freely, plainly, and impartially with you.

REFLECTIONS UPON CHAP. XXXII.—In angry disputes there is ordinarily much to reprove on both sides. But when the disputants are warm, they are loath to own that they have lost the cause. Yet it is much better to say nothing than to talk error and nonsense. When we have fault to find, it should be done before men, not behind their backs. A gracious heart is jealous for the honour of God, and cannot, unmoved, see him slighted. And it is highly commendable to show a holy indignation against sin, and warmth in the cause of truth. In disputes, it is proper that each should speak in his own order, and that each be animated by a true and discreet zeal for God. And it is extremely agreeable when great sense and courage are directed by great humility and modesty. In matters of doubtful disputation we ought to be diffident of our own judgment, and to be more swift to hear than to speak. Yet, after we have given others a long and patient hearing, it is but reasonable that we should be heard in our turn. And by-standers, who hear without prejudice, often see further into a dispute than those who have their minds blinded by passion. God deals very sovereignly in the disposal of knowledge, or other gifts. Men may have rational souls, and yet know little: but they ought to cultivate this distinguished privilege. All the wisdom of fallen men in spiritual matters is but darkness, till the Spirit of God enlighten their mind.—



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## CHAPTER XXXIII.

(1) *Elihu, in God's stead, reasons with Job:* 1—7. (2) *God renders no account of his government:* 8—13. (3) *God's methods of calling men to repentance:* 14—30. (4) *Demands Job's attention:* 31—33.

A. M. cir. 2484.
B. C. cir. 1520.

WHEREFORE, Job, I pray thee, [a] hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken [*] in my mouth.

3 My words *shall be of* the uprightness [†] of my heart; and my lips shall utter knowledge [‡] clearly.

4 [b] The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* [§] according to thy wish in God's stead; [‖] I also am [*] formed out of the clay. [†]

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken [c] in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, [d] he findeth occasions against me, he counteth me for his enemy;

11 He putteth my feet in the stocks, he marketh all my paths. [‡]

12 Behold, *in* this thou art [e] not just: I will answer thee, that God is greater than man. [§]

13 Why [f] dost thou strive against him? for [‖] he giveth not account of any of his matters.

14 For God speaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then [g] he openeth the ears of men, and sealeth their instruction,

17 That he may [h] withdraw man [*] *from his* [†] purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life [‡] from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*.

20 So that his life abhorreth bread, and his soul [§] dainty meat.

21 His [i] flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a [k] messenger with him, an interpreter, one among a thousand, to show unto man his uprightness; [‖]

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found [*] a ransom. [†]

25 His flesh shall be fresher [‡] than a child's; he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness. [§]

27 [‖] He looketh upon men; and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not,

28 [*] He will deliver his soul from going into the pit, and his life [†] shall see the light.

29 Lo, all these *things* worketh God [l] oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 [m] Mark well, O Job; hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, [n] answer me: speak; for I desire to justify thee. [‡]

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom. [§]

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a Ch. 34. 2. & 13. 6. Jam. 1. 19. Acts 10. 33.
* Heb. *in my palate.*
† Had Elihu been a mere man, this account of his attainments in knowledge and uprightness, had been a proof of self-ignorance rather than of self-knowledge; but if the "Word of the Lord" in human form, then is the account in perfect consonance with the scriptural character of Christ. See John 1. 14. & 8. 46. 2 Cor. 5. 21. —Ed.
‡ Heb. *purely.*
b Pa. 33. 6. & 140. 2. Gen. 2. 7. ch. 32. 8. & 10. 12. Eccl. 12. 1.
§ Heb. *according to thy mouth.*
‖ Can any mere man, however inspired, say, "I am in God's stead?" Is not this the Son, "the brightness of the Father's glory, the express image of his person?" Heb. 1. 2. —Ed.
* Heb. *cut out of the clay.*
† Yet though in God's stead, a body is prepared for me *of clay* like thine own; so that while my arguments convince, my terrors may not affright, alluding to what Job had said. Ch. 9. 34.—Ed.
c Heb. *in mine ears.* Deut. 13. 14.
d Ch. 14. 17. & 13. 24, 26. & 16. 9. & 19. 11. & 10. 5.
‡ See Additional Editorial notes on chap. 13, 27.—Ed.
e 1 Kin. 8. 46. Eccl. 7. 20. Jam. 3. 2. 1 John 1. 8.
§ *Greater*, not merely in power, for that alone would be no answer to Job's complaint; but greater also in wisdom, in comprehension of all relations and results, in justice, truth, goodness, and mercy; so that while man pitied himself, God pitied him still much more, (Ps. 103. 13.) though in wisdom that sees the end from the beginning, he may determine to display his love by the rod of his chastisements. Heb. 12. 6. —Ed.
f Is. 45. 9. Rom. 9. 20.
‖ Heb. *he answereth not.*
g Heb. *he revealeth*, or *uncovereth.* ch. 36. 10, 15. Luke 24. 45. Ps. 94. 12.

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A. M. cir. 2484.
B. C. cir. 1520.

h Prov. 16. 9. & 19. 21. 2 Cor. 12. 7. Is. 2. 11.
* While afflictions are often deserved chastisements for the past, they are also often merciful preventives of sins into which continued prosperity would conduct; and especially of pride, the first among the sins that spring up of nature, the last to be subdued by grace.—Ed.
† Heb. *work.*
‡ Heb. *from passing by the sword.*
§ Heb. *meat of desire.*
i Prov. 5. 11. Ps. 102. 3—5. & 22. 17. ch. 19. 20.
k Mal. 3. 1. Is. 61. 1 —3. John 1. 18. Song 5. 10. 2 Cor. 5. 20. Mat. 18. 32.
‖ *A messenger*—Christ the Angel of the covenant. Mal. 3. 1. *An interpreter*—Christ as a prophet, preaching the gospel to the poor and afflicted. Luke 4. 18 —22. *One among a thousand*—Christ as a leader and commander, Is. 55. 4. *His uprightness*—his duty, as was shewn to the jailor at Philippi. Acts 16. 31.—Ed.
* Or, *an atonement.*
† An atonement, the central truth of the glorious gospel, the one perfect and perfecting sacrifice of the Son of God. Heb. 9. 26. & 10. 14.—Ed.
‡ Heb. *than childhood.*
§ Not a *righteousness* of merit; for the character drawn is that of a self-acknowledged sinner, (ver. 27, 30.) but the righteousness of God, which is by faith of Jesus Christ unto and upon all that do believe. Rom. 3. 26— 26. Phil. 3. 8, 9.—Ed.
‖ Or, *He shall look upon men, and say, I have sinned,* &c.
* Or, *he hath delivered my soul,* &c. *and my life.*
† Be prolonged in prosperity and comfort.
l Heb. *twice* and *thrice.* John 5. 17. & 8. 12. Mic. 7. 18, 19.
m Ch. 13. 5, 6. & 21. 2, 3.
n 2 Cor. 1. 24. 1 Pet. 3. 15. Is. 41. 21.
‡ Against the harsh censures of thy friends, and to show thee the way of a sinner's justification before a holy God. Rom. 3. 26.—Ed.
§ A promise, not becoming in any mere man, but every way becoming him who is "the wisdom of God." 1 Cor. 1. 24. —Ed.

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And, alas, how often disputes are closed before the question be rightly stated or impartially handled! And hence the issue is so seldom a seeing eye to eye in the truth. They have therefore good right to speak who can set the cause of truth in a more convincing and striking light than had been formerly done. And they who speak for God, ought to be earnest in their discourses, inflamed with zeal for his glory and the good of souls; and to be so impressed with his perfections and laws, as to regard neither the fear nor the favour of men.

CHAP. XXXIII.—Ver. 3. I shall not speak from passion or prejudice, as others have done before me, but from a sincere desire of doing thee good, and in such a clear manner, that thou mayest be fully convinced of the truth of what I say. 4—6. I am a man like thyself, fit to reason with thee on equal terms, and inclined to plead the cause of God against thee. 7. There is nothing about me to terrify or torment thee. 8—11. Nor do I intend to charge thee with hypocrisy, but with uttering of self-justifying language, dishonourable to God, as if he had dealt more severely than was just with thee. 12, 13. Let thy former life be as holy and unblameable as it will, yet thou art certainly culpable in quarrelling with the dispensations of God, who is infinitely superior to thee in every respect, and accountable to none for his conduct. 14—18. Nay, so dull are men, that, when God takes repeated pains in dreams, visions, or the like, to instruct them effectually for their humiliation and eternal salvation, they do not take notice of, or do not understand, his meaning. 19—22. Hence, for their awakening to a proper attention, he severely afflicts them, till they are brought to the very point of death. 23, 24. If then, by the instruction of some faithful minister, and especially by the instruction of Jesus Christ, the unparalleled Angel and Interpreter of the new covenant, the afflicted man be brought, not only to discern the equity of God in afflicting him, but to discern, and by faith apply, Jesus' imputed righteousness to himself, God intimates to his soul a full and free redemption through that all-covering atonement. 25, 26. In consequence hereof, not only the man's body and mind recover their wonted health and alacrity, but he is enabled, with boldness and success, to pour forth his requests before God, who allows him the comfortable sense and gracious reward of that righteousness imputed to, or implanted in him. 27, 28. While God exactly observes, the man, all influenced by cordial gratitude, shall publicly confess his sinfulness of heart and life, and that the due reward of his deeds has never been rendered unto him; and shall profess his full assurance of faith, that God has redeemed him by the mighty price of his Son's blood, and will bestow his fulness of grace and glory upon him.

REFLECTIONS UPON CHAP. XXXIII.—We ought seriously to hear out a discourse before we form a judgment on it. And they who speak for God, ought to speak with great deliberation and plainness. Those who are in great trouble ought to be tenderly, as well as convincingly, dealt with. And yet a faithful testimony must be borne against the dishonours which we see or hear done to God by even the greatest of saints. In the rage of temptation or dispute, or in the depth of trouble, they often speak things very unadvisedly; and yet their words are apt to be taken in a worse sense than they meant them. To make us conceive aright of God's providence, we must carefully keep in view his infinite greatness, sovereignty, grace, and wisdom. And there is great need to keep our heart with all diligence, that even in our dreams we may enjoy profitable fellowship with, and instruction from, God, which may humble our pride, and secure the salvation of our soul. For God, at his pleasure, makes the most fearful changes upon the bodies or minds of men. But honourable to God, and profitable to men, are sanctified troubles. They lead to Jesus and his word, as our instructors; to Jesus and his blood, as our atonement and ransom; to Jesus and his law, as our way in which we must walk; in our grateful returns for his mercies. They render our sins bitter and heavy, and our deliverances admired, and instigate



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## CHAPTER XXXIV.

(1) *Elihu accuses Job of charging God with injustice:* 1—9. (2) *God omnipotent:* 10—30. (3) *Man must humble himself:* 31—33. (4) *Job reproved:* 34—37.

A. M. cir. 3484.
B. C. cir. 1520.

FURTHERMORE, Elihu answered and said,

2 Hear my words, O [a] ye wise *men;* and give ear unto me, ye that have knowledge;

3 [b] For the ear trieth words, as the [*] mouth tasteth meat.

4 Let us [c] choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, [d] I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? [e] my wound *is* incurable without transgression.[†]

7 What man *is* like Job, *who* drinketh up scorning like water?[‡]

8 Which [f] goeth in company with the workers of iniquity,[§] and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye [g] men of understanding: Far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, [h] surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed [‖] the whole world?

14 [i] If he set his heart [*] upon [†] man, *if* he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this; hearken to the voice of my words:

17 Shall [k] even he that hateth [‡] right [§] govern? and wilt thou condemn him that is most just?

18 [l] *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* that [m] accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* [n] the work of his hands.

20 [o] In a moment shall they die, and the people shall be troubled at midnight, and pass away: and [*] the mighty shall be taken away [p] without hand.[†]

21 [q] For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* [r] no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For [s] he will not lay upon man more *than right*, that he should enter into judgment with God.[‡]

24 He shall [t] break in pieces mighty men without [§] number, and set others in their stead.

25 Therefore[‖] he [u] knoweth their works, and he overturneth *them* in the night, so that they are [*] destroyed.

26 He striketh them as wicked men [x] in the open sight of others;

27 Because they [y] turned back [†] from him, and would not [z] consider any of his ways:

28 So [a] that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.[‡]

29 [b] When he giveth quietness, who then can make trouble? and when he hideth *his* face,[§] who then can behold him? whether *it be done* against a nation, or against a man only:

30 [c] That the hypocrite [‖] reign not, lest the people be ensnared.

31 Surely [d] it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more:*

32 [e] *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 [*] *Should it be* according to thy mind?[†] he will recompense it, whether thou refuse, or whether thou choose; and not I:[‡] therefore speak what thou knowest.[§]

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a Prov. 1. 5. 1 Tim. 4. Is. 1 Cor. 10. 15. & 14. 29.
b Ch. 12. 11. & 6. 30.
* Heb. *palate.*
c Judg. 19. 30. 1 Thes. 5. 21. ch. 29. 16.
d Ch. 33. 9. & 9. 17. & 10. 7. & 16. 17.
e Heb. *mine arrow.* ch. 6. 4. & 16. 13.
† Several new translations of this passage have been proposed, but that in the text seems both accurate and intelligible. *My wound* (as with the arrow of the Lord; see Ps. 38. 2.) *is incurable;* and yet I am innocent of all the crimes charged against me, and altogether *without transgression.*—Ed.
‡ *Drinketh up scorning*—that is, of the multitude, (see ch. 30. 9—14.) not as a bitter draught of chastening from the Lord, but, through a perverted appetite, as *water* to satisfy his thirst of self-righteousness.—Ed.
f Ver. 9. ch. 15. 5. & 20. 21. & 11. 5.
§ Not as if Job had ever practically or intentionally taken part with these, but that his doctrines finally coincided with theirs, and rendered him a party to all their erroneous conclusions.—*Note.* How easily may any one, through oversight, be found, in the sight of God, walking with the very men whom, in his judgment and heart, he fancies that he most abhors!—Ed.
g Heb. *men of heart.* ver. 2, 3. 1 Cor. 10. 15.
h Gen. 18. 25. Ex. 23. 11. Ps. 11. 7. & 145. 17. Hab. 1. 13. Zeph. 3. 5.
‖ Heb. *all of it.*
i Ps. 104. 29.
* Heb. *upon him.*
† *Against man.*—"If he recall his spirit."—*Boothroyd.* That is, for judgment without a ransom, (chap. 33. 26. Eccl. 12. 7.) then all flesh should perish together.—*Note.* Against this apprehension and possibility the whole system of grace is revealed. John 3. 16.—Ed.
k 2 Sam. 23. 3. Gen. 18. 25. Rom. 3. 5, 6.
‡ If God were indifferent to right, he could not be just; how then, if he *hated* right, could he govern?—Ed.
§ Heb. *bind.*
l Ex. 22. 28. Acts 23. 3—5. Rom. 13. 7.
m Deut. 10. 17. 2 Chr. 19. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
n Ch. 31. 15. 1 Sam. 2. 7. Prov. 22. 2.
o Ps. 73. 18—20. Luke 12. 20—39. Ex. 12. 29. Is. 37. 36.
* Heb. *they shall take away the mighty.*
p Is. 30. 33. Dan. 2. 34, 35. & 8. 25. & 11. 20. ch. xviii. xx.
† It is not this, most probably, an allusion to the death of the first-born in Egypt, which took place at midnight, without any stroke of the human hand?—Ed.
q 2 Chr. 16. 9. ch. 31. 4. Prov. 5. 21. & 15. 3. Jer. 16. 17. & 32. 19. Ps. 139. 1—8.
r Ch. 3. 5. Ps. 139. 12. Heb. 4. 13. Amos 9. 2, 3.
s Jer. 12. 1. Dan. 9. 7—9. Ezra 9. 13. Lam. 3. 39. Ps. 119. 137.
‡ Behold! not to man hath he intrusted the time of entering into judgment with God.—*M. Good.*
t Ps. 2. 9. & 75. 7. & 113. 7, 8. Dan. 2. 34, 35.
§ Heb. *without searching out.*
‖ "*For* he knoweth."—*M. Good.*
u Ps. 50. 21. Amos 8. 7.
* Heb. *crushed.*
x Heb. *in the place of beholders.* Ps. 50. 10. & 48. 4—8. Ex. 14. 30. Is. 66. 24. Rev. xviii.
y Deut. 11. 16. Ps. 40. 4. & 125. 5. & 78. 41. Jer. 11. 10.
† Heb. *from after him.*
z Ps. 28. 5. Is. 5. 12. & 1. 3. & 42. 25.
a Jam. 5. 4, 6. Ex. 2. 23, 24. & 3. 7, 9. Ps. 12. 5. & 34. 6.
‡ This seems still farther to confirm the idea of allusion to the judgments at the Exodus. Compare Exod. 3. 7.—Ed.
b 2 Sam. 7. 1. Is. 26. 3. & 32. 17. & 14. 3, 4. Rom. 8. 31—34.
§ When he refuses to answer the enforced prayer of terror. Prov. 1. 24, 27, 28.—Ed.
c Ver. 24. Ps. 12. 8. Prov. 28. 2, 4, 8, 12. Hos. 5. 11. Mic. 6. 16.
‖ The profligate.—*Boothroyd.*
d Lev. 26. 41. Ps. 39. 9. Jer. 31. 19. & 3. 13, 14. Dan. 9. 7. Mic. 7. 9.
e Ps. 19. 12. & 119. 27. 1 Cor. 13. 12. ch. 42. 4—6. & 40. 4, 5.
* Heb. Should it be *from with thee?*
† Is God bound to judge according to thy views and feelings?—Ed.
‡ *Not I.*—Christ came not in the flesh, for condemnation, but for salvation. John 3. 17.—Ed.
§ What thou truly knowest upon divine evidence, and not what is the product of thine own dissatisfied feelings.—Ed.

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us to invite others to a share of his goodness. And often God brings men through great tribulation to their comforts on earth, as well as to their glories in heaven. Departures from God issue in ruin, unless he recover us by grace. And so manifold are his admonitions, that, if we perish, our ruin lies at our own door.—The wiser men are, they are the more humble and willing to learn; and the more desirous to be undeceived if they have been mistaken.

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CHAP. XXXIV.—Ver. 2. I appeal to you, O men of sense, and I beseech you seriously to consider what I say. 3. For the mind can judge of the truth or falsehood of doctrines, as well as the mouth can judge of the taste of food. 4. Let us, without any passion or prejudice, thoroughly examine this cause: 5, 6. For Job has uttered some very dangerous expressions in his own justification, as if he could not vindicate himself without accusing God of unjust severity towards him. 7, 8. Did ever a good man deride, not only his friends, but even his God, with such greediness and delight? Did ever a good man under trouble speak and act so like the wicked? 10—12. It is impossible that God can deny justice to any, or punish without cause, or forbear to reward men according to their deeds, either in this life, or in that which is to come. 13—17. Without supposing him perfectly just, he could never govern the world; and men are so far from being able to give him his charge or directions, that their existence and life depend wholly upon his mere good pleasure and bounty. 18, 19. If it be improper rudely to charge earthly princes with wickedness and impiety, how daring is it to accuse him, who formed all mankind equally subject to his power and pleasure, and therefore regards the greatest no more than the least, and can never do any thing unjust to gain their favour, or to avoid their anger. 20. At his pleasure whole nations, in their midnight security, are in a terrible manner, by earthquakes or the like, hurried into eternity; and the mightiest princes or warriors are, by his immediate influence, displaced from their station, or deprived of their life. 21. His omniscient eye discerns enough in men for which he may justly punish them. 25. He takes a full and exact account of their works; and, because they are wicked, he rolls a night of destructive vengeance upon them; and they are bruised, as in a mortar, under the weight of it. 26. He suddenly, and with shame, hisses away these eminent ones in the open view of unnumbered spectators. 27. Because of their manifest apostasy from, and obstinate rebellion against him: 28. That he may encourage mean persons to apply to him for relief; and may graciously hear the plaintive cries of the poor and afflicted. 29. And, if he give deliverance, rest, and comfort, none can make trouble. If he withhold his favourable smiles, none can procure help from him. 30. He also punishes wicked men, that their insolence may be controlled, and that their subjects may not be encouraged to imitate their impieties, or be perpetually held in the fetters of tyranny and oppression. 31, 32. Instead of quarrelling with God's afflictive providences, we should kindly submit to them, and with holy resolution to avoid it, beseech him to discover to us the sinful cause of them, however secret. 33. Has not God inflicted these troubles upon thee, as a part of thy due reward, because thou hast grievously murmured against him? Since thou hast chosen what I never would, declare plainly thy reason for it.

34 Let [f]men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 [g] My desire *is, that* Job may be tried unto the end, because of [h]*his* answers for [*]wicked men.

37 For he addeth rebellion unto his sin; he [i]clappeth *his hands* among us, and multiplieth his words against God.

A. M. cir. 2464. B. C. cir. 1540.

f Heb. *of heart.* ver. 2, & 10.

g Or, *My father, let Job be tried.* Gen. 22. 1. Ps. 17. 3. & 26. 1, 2. & 139. 23.

h Ch. xii, xxi, xxiv.

* *My Father, let Job be tried,*—"because of his replies like wicked men."—*Boothroyd.* The marginal reading plainly presents an address of the son of God to his Father in heaven.—Ed.

i Ch. 27. 23. & 17. 5. Pr. 17. 1.

## CHAPTER XXXV.

(1) *No self-justification:* 1—3. (2) *Man's good or evil cannot affect God:* 4—8. (3) *Many pray, but are not heard, because they ask amiss:* 9—16.

ELIHU spake moreover, and said,

2 [a]Thinkest thou this to be right, *that* thou saidst, [b]My righteousness *is* more than God's?[*]

3 For thou saidst, [c] What advantage will it be unto thee? *and,* What profit shall I have [†]*if I be cleansed* from my sin?

4 [‡]I will answer thee, and thy companions with thee.

5 [d]Look unto the heavens, and see; and behold the clouds[§] *which* are higher than thou.

6 If thou sinnest, what doest thou [e]against him? or *if* thy transgressions be multiplied,[‖] what doest thou unto him?

7 [f]If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* [g]a man as thou *art,* and thy righteousness *may profit* the son of man.

9 [h]By reason of the multitude of oppressions they make *the oppressed* to cry; they cry out by reason of the arm of the mighty:

A. M. cir. 2464. B. C. cir. 1540.

a Rom. 2. 15. Luke 19. 22.

b Ch. 10. 17. & 19. 7. & 27. 2.

* I am righteous *before* God.—*Septuagint.*

c Ch. 9. 22. & 10. 15. Ps. 73. 13. Prov. 28. 13. Is. 58. 7.

† Or, by it *more than by my sin.*

‡ Heb. *I will return to thee words.*

d Ps. 8. 3, 4. ch. 22. 12. & 26. 8.—6. Dan. 4. 35.

§ The original conveys the idea of *conflicting clouds,* tossed by the winds, and ever changing shape.—Ed.

e Jer. 7. 19. ver. 8. with Ps. 51. 4.

‖ Though thy sinful passions war and change and be multiplied as the clouds, they no more affect God than the clouds affect the sun.—Ed.

f Ch. 22. 3. Ps. 16. 2. 2. Rom. 11. 35. 1 Chr. 29. 14. Prov. 9. 12.

g Keel. 8. 18. Jon. 22. 18, 21. Gen. 6. 18. & 18. 24.—32. Ps. 106. 23, 30. Ezek. 22. 30. 1 Tim. 4. 8. Tit. 2. 8, 14.

h Ch. 24. 12. Luke 18. 7. Ps. 12. 5. & 42. 2. & 55. 2, 3, 9, 10. & 57. 4. & 56. 1, 2.

A. M. cir. 2464. B. C. cir. 1540.

i Makers. Is. 54. 5. Eccl. 12. 1. Gen. 1. 26.

* To glory in afflictions, and to render thanks for disappointments and persecutions, are undoubtedly beyond the power of "flesh and blood," but are the constant evidences and products of divine grace. See Ps. 42. 5. & 77. 6. also Acts 5. 41. Rom. 5. 3. Epis. 5. 20.—Ed.

k Ch. 27. 9. Is. 1. 15. Prov. 1. 28. & 15. 29. Jer. 11. 11. John 9. 31.

† They cry under oppressions, but the pride of their heart hindering them from crying to God, there is none that giveth answer.—Ed.

l Prov. 15. 8. & 21. 27. & 28. 9. Eccl. 5. 1. Ps. 4. 6. Jam. 4. 3.

‡ God.

§ Job.

‖ But now, because he hath not visited in his anger, nor noticed great arrogance.—*Boothroyd.*

m Ch. 34. 5. 6. 35. 37. & 33. 8—12. & 42. 3. & 40. 4. 5. ver. 3.

10 But none saith, Where *is* God my [i]maker, who giveth songs in the night;[*]

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There [k]they cry,[†] but none giveth answer, because of the pride of evil men.

13 Surely God will not hear [l]vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him.

15 But now, because *it is* not so, [‡]he hath visited in his anger; yet [§]he knoweth *it* not in great extremity:[‖]

16 Therefore doth Job [m]open his mouth in vain: he multiplieth words without knowledge.

## CHAPTER XXXVI.

(1) *The justice of God's government:* 1—15. (2) *Job's sins hinder God's blessings:* 16—23. (3) *God's works to be magnified:* 24—33.

A. M. cir. 2464. B. C. cir. 1539.

ELIHU also proceeded, and said,

2 Suffer me a little, and I will show thee [*]that *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar,[†] and will [a]ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is [b]perfect in knowledge *is* with thee.[‡]

5 Behold, God *is* mighty, and despiseth[§] not *any: he is* mighty in strength *and* [‖]wisdom.

6 He preserveth not the life of the wicked; but [c]giveth right to the [*]poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the

* Heb. *that there are yet words for God.*

† I will bring forth knowledge concerning him that is afar off.—*Aben Ezra.*

a Deut. 32. 4. Rev. 15. 3. Dan. 9. 7. Ps. 11. 7. & 145. 17.

b Ch. 37. 16. or 1 Cor. 2. 10, 12. with Prov. 23. 14.

‡ Is not this a *personal character* that none but THE WORD OF THE LORD could legitimately claim?—a character not essentially affected by any proposed change of translation.—Ed.

§ Will not be despised.—*M. Good.*

‖ Heb. *heart.*

c Ps. 9. 4, 9. & 72. 2, 4, 12—14.

* Or, *afflicted.*

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REFLECTIONS UPON CHAP. XXXIV.—Mutual assistance is necessary in searching out truth, or convincing the mistaken. But often good men, in the heat of their spirit, speak worse than they mean; and reproach both themselves and their God, in speaking or acting like the profane world. Just views of God's perfections are requisite to prevent our sinful freedoms with him, or to render us penitent for them. The eye of God constantly observes our hearts and ways. How foolish is it then to hide our sin! Rejection of his warnings, and obstinate disregard of his will, fill up men's iniquity. And they who will not be guided by his word shall be smitten with his rod of judgment: and quickly will he resent the groans of the poor and oppressed, and redress their grievances. What God gives to nations or persons none but himself can take from them. If a soul enjoy a sense of his favour, through faith in Jesus, no accusations of sin, nor fears of death or hell, can any longer disturb him. And when God is our enemy, the whole world cannot protect us. Let wicked men crouch as they will, and profess as they will, in order to obtain power, he can easily disappoint them in mercy to mankind. The more persons are humbled for sin, the less they will complain of their sufferings; but, conscious of the depth of iniquity in their heart, and the spread of it in their life, will search out the cause, and turn from it to God. Humble confessions of our ignorance and crimes, earnest supplications for necessary instructions and supplies of grace, and holy resolutions to walk in his way, are necessary in all our dealings with God. To struggle with him, who best knows how to manage us, and does all things well, is at once extremely foolish and criminal. But, alas, how often the best of men, when left to their own passions, under heavy troubles, practically take part with God's enemies, insult his friends, and obstinately murmur against himself! And it is then a distinguished kindness faithfully to reprove them, and to help them to see and be affected with their offence.

CHAP. XXXV.—Ver. 9—13. Many, under terrible troubles and inhuman oppressions, cry to God for relief, and for vengeance on their oppressors: but as their prayers are mingled with no faith in God, or kind sense of his goodness, but merely forced from them by the pressure of their distress, and the haughty violence of their oppressors, God pays no regard to them. 14, 15. Therefore, although thou complainest that he hath not, and despairest that he will ever appear for thy relief, yet he still attends to wisdom and equity in every dispensation: therefore do thou patiently wait and earnestly look for him; and remember that it is because there is nothing of this in thy carriage that God has thus severely afflicted thee; and because of thy excessive pride he quite disregards thy former prosperity, and overlooks thy present extremity of trouble. 16. And it is owing to thy ignorance, or thoughtlessness of this, that so many foolish and wicked words have proceeded out of thy mouth.

REFLECTIONS UPON CHAP. XXXV.—There is great need to be well-rooted in the knowledge and faith of God's infinite greatness and sovereignty, in order to prevent many fatal mistakes in principle or practice. We can never make him our debtor. The best we do is unworthy of his notice; and the worst he dispenses to us is less than our iniquities deserve. Whatever trouble now attends his service, it will appear infinitely profitable at last. But many groan under their troubles, who never show any humiliation for sin or desire after God. Yet irreligious poverty and suffering is, of all human miseries on earth, one of the most deplorable. It cannot be expected that such men's selfish prayers, without any regard to God or the good of their soul, should issue in help from him. While they are insensible of the most distinguishing mercies they enjoy, they cannot reasonably expect deliverance from the evils they feel, or the experience of those divine joys which overbalance every sorrow and pain. While our unhumbled hearts only murmur and groan under our troubles, it is a mercy to be denied the removal of them. But when God corrects his saints severely for their humiliation, Satan is ever ready to drive them to despair. The greatness of their sufferings makes them to overlook their unbelief, impatience, and rashness; by which means they lose the comforts, and defer the removal of them. It is only strong faith in God that can guide us aright through temptations and trouble. Despair of relief is as high a reflection upon his power and grace as impatience is on his goodness and wisdom. And, if our troubles are not removed, but increased, it becomes us to look well if we have not provoked God by our insolent behaviour under them.

CHAP. XXXVI.—Ver. 2. Patiently permit me to inform thee a little further, for I have yet something more to speak on God's behalf. 3. While I treat of distant matters, and fetch my arguments from the inspiration of God's Spirit, or from his wonderful works, I will maintain the justice of God in all his proceedings, and give him the glory thereof. 4. And assure thyself I will not attempt to baffle thee with sophistical arguments; but, as I have thoroughly studied the point, I will make use of no reasoning but what is sincere and solid. 5. Behold, such is the infinite power and wisdom of God, that he never despises any, however mean! 6. He will bestow no solid happiness upon wicked men, but will do justice to the humble, poor, and afflicted. 7. He never ceases his special care of the righteous; but sometimes advances them, however poor, to the highest stations; and continues, establishes, and exalts them therein. 8—10. Or if they be brought into, and fixed in, sore troubles, he by that means makes them to consider their ways, dis-



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A. M. cir. 2681.
B. C. cir. 1323.

one;* yea, he doth establish them for ever, and they are exalted.

8 And if [a] *they be* bound in fetters, *and* be holden in cords of affliction,

9 Then [*] he showeth them their work, and their transgressions that they have exceeded.[†]

10 He [†] openeth also their ear to discipline, and commandeth that they return from iniquity.

11 [‡] If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures:

12 But if they obey not, [‡] they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart [h] heap up wrath; they cry not when he bindeth them.[‖]

14 [‖] They die in youth, and their life *is* among the [‖] unclean.

15 He delivereth the [*] poor in his affliction, and openeth their ears in oppression.[†]

16 Even so would he have removed thee out of the strait *into* a broad place, where *there* is no straitness; and [k] that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled[‡] the judgment of the wicked: [‡] judgment and justice take hold *on* thee.

18 [‖] Because[‖] *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot [*] deliver thee.

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

A. M. cir. 2684.
B. C. cir. 1320.

20 Desire not the night,* when people are cut off in their place.

21 [m] Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power; who teacheth[†] like him?

23 [n] Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou [o] magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and we know *him* not; neither [p] can the number of his years be searched out.

27 For he maketh small the drops of water:[‡] they pour down rain according to the vapour thereof;

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the [q] noise of his tabernacle?[§]

30 Behold, he spreadeth his light[‖] upon it, and covereth [*] the bottom of the sea.[†]

31 For by them judgeth he the people;[‖] he [r] giveth meat in abundance.

32 With clouds he covereth the light;[§] and commandeth it *not to shine* by *the cloud* that cometh betwixt.[‖]

33 The noise thereof showeth concerning it, the cattle also concerning [*] the vapour.[†]

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a M. Good translates it thus: "He withdraweth not his eyes from the *judge*, nor even from kings on the throne." The authorized version, however, seems more consonant with Ps. 34. 15, and those promises of exaltation which are not given to kings, as such, but to the righteous of whatever rank. Ps. 89. 16. Jam. 1. 9. 1 Pet. 5. 6; and also perfectly accordant with *fact*, for even when the righteous are not on the throne in person, they are there by influence. See Mark 9. 35.—Ed.

b Ps. 107. 10, 17. & 116. 3. & 18. 4, 5. Lam. 3. 7. Hos. 2. 6.

c 2 Chr. 33. 12. Luke 15. 16—19. Ps. 119. 67, 71.

† Wherein they have rebelled.—*M. Good.*

d Ver. 15, ch. 33. 16. Acts 16. 14. Hos. 2. 6, 7, 14.

e Is. 1. 19. Lev. 26. 3—13. Deut. 28. 1—14. ch. 42. 10—17. 2 Chr. 33. 13. Eccl. 3. 12.

‡ Heb. *they shall pass away by the sword.*

f Is. 33. 14. ch. 13. 4. Rom. 2. 5. 2 Chr. 28. 13, 22.

§ They (the hypocrites—the profligate) cry not to God as a merciful Father and righteous Judge, but rebel more and more. See Rev. 16. 9, 11.—Ed.

‖ Heb. *their soul dieth.*

i Or, *Sodomites.* Rom. 1. 27.

* Or, *afflicted.*

† Gives them joy in tribulation. Rom. 5. 3.—Ed.

k Heb. *the rest of thy table.* Ps. 23. 5. & 36. 8. ch. 42. 12.

‡ "Thou hast *supported* the judgment of the wicked," by questioning or arraigning the providence of God.—Ed.

§ Or, *judgment and justice should uphold thee.*

l Ps. 2. 12. Zec. 2. 13.

‖ "When there is wrath."—Ed.

* Heb. *turn thee aside.*

* As Job had prayed for, ch. 3. 4, 5, 7. &c.—Ed.

m Ps. 66. 18. Ezek. 14. 4—8. Mat. 5. 29, 30.

† "Who, like him, can cast down?"—*M. Good.*

n Is. 40. 13, 14. Rom. 11. 34. 1 Cor. 2. 16. ch. 34. 13.

o Rev. 15. 3, 4. Ps. 92. 5, 6. & 104. 24.

p Ps. 90. 2. & 102. 24, 27. Heb. 1. 12. 2 Pet. 3. 8.

‡ Because rain is so common, men seldom calculate the power exhibited in its production and distribution. Yet, lo! without hand, it waters and fructifies the whole earth; while all the men of the world could not so irrigate a single kingdom.—Ed.

q 1 Kin. 18. 41. Ps. 18. 11, 13. & 29. 3—9. & 104. 3, 7.

§ Modern observation has discovered many *facts* in meteorology; but the *clouds* and the *thunder* have mysteries still, as profoundly secret, as in the days of Job.—Ed.

‖ "Lightning."—*Boothroyd.*

* Heb. *the roots.*

† He covers it with water derived from the clouds, again successively to be exhaled.—Ed.

‡ The old world with the deluge; Sodom and Gomorrah, with lightning, thunder, &c. Yet by them he also fructifies the earth and provides food for every living thing. So various are the purposes for which His wisdom employs the same natural agency!—Ed.

r Acts 14. 17. Heb. 6. 7.

§ The lightning covereth the skies.—*Boothroyd.*

‖ "He chargeth it as to whom it may strike."—*Boothroyd.*

* Heb. *that which goeth up.*

† The noise thereof discovereth before him a storehouse of wrath against the impious.—Ed.

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their sinfulness, and turn from it to himself. 11. If their afflictions effect reformation to piety and virtue, great and manifold shall be the blessings comforts bestowed upon them here and hereafter. 12. But if, notwithstanding troubles, they continue obstinate in wickedness, they shall be cut off by some l calamity, and shall perish in their ignorance, folly, and sin. 13, 14. hypocrites heap up treasures of wrath for themselves; they neglect to im- God's help and deliverance in their troubles; therefore their life is early ff, in a fearful storm of his wrath, by some exemplary judgment in death; hrough eternity he reckons them with, and punishes them as, the cursed and inable. 15. But he delivers the poor and humble in their affliction, and es them to know and practise their duty under it. 16. And hadst thou red thyself aright under thy pressures, he would even now have delivered rom thy pressing and tormenting troubles into a state of freedom and afflu- in which there should be nothing to straiten thee; and that which fell from n upon thy table should be full of fatness. 17. But thou hast earnestly ed the cause of the wicked, and justified their reproachful murmurings against rovidence of God: therefore his just indignation has already seized thee, and thee fast in bonds of fearful affliction. 18, 19. Since he is manifesting his ispleasure against thee, take heed lest he cut thee off without remedy; and no ransom, however great, can redeem thy life again; nor will all the united and virtue in the world be able to deliver thee, if God resolve to destroy

20. Never wish for a period of awful judgments, in which multitudes of men ten destroyed amidst all their comforts and enjoyments. 21. Never give o sinning, particularly to rash and intemperate speeches concerning God's dential procedure. Thus shalt thou be chosen in, and plucked out of, the ce of affliction. But, alas! hitherto thou hast preferred rash censuring of ways, to a patient bearing of thy afflictions. 22. It is God alone who can ually deliver and exalt men; and none can cast down, scourge, instruct, or n, like him. Pretend not therefore to direct him. 23. None hath directed ow to govern the world, or can call him to account for his management. can charge him with anything unjust or imprudent. Never therefore rashly lain of him. 24. Instead of censuring, always admire and speak honourably works of creation and providence, which men cheerfully behold, and should lly celebrate. 25. There are scarcely any so ignorant but they must ob- these, and acknowledge his greatness and excellency in them. 26. Behold, is the unbounded perfection of God, that we can never comprehend it; and his eternal duration, that we cannot search it out. How unfit are we then go of and censure his conduct? 27, 28. It is he who exhales from the sea, and forms the drops of rain which fall from the clouds. 29. How incomprehensible are his spreadings of the thick clouds all along the face of the heavens, and the crashing thunder of his cloudy residence! 30. How marvellously he extends the flashing lightning all over the sky, makes it penetrate to the bottom of, or vails it with, the rainy waters exhaled from the sea! 31. By such rains, thunder, and lightning, he punishes wicked men for their sins; and, by rendering the earth fruitful, makes liberal and magnificent provision for his creatures. 32. By his hollow clouds he conceals the thundering flash as well as the bright and scorching sun; and restrains it by their interposing influence. 33. Its crashing noise informs concerning it: as a red flaming treasure of wrath, it hangs over the proud; or the noise of the clouds, as well as the motions of animals, portends the approach of the rain formed of vapours exhaled from the sea by the sun.

REFLECTIONS UPON CHAP. XXXVI.—Plain and important speeches for God deserve the most fixed attention. Faithful souls are always zealous to vindicate God's dispensations from men's foolish and sinful aspersions; and truth and simplicity of speech always become such as profess themselves teachers of God's good ways. It is proper that we should always retain exalted thoughts of God: that he thinks none below his notice, however mean; countenances none of the wicked, however great; is always ready to redress the injured; takes a peculiar pleasure to protect those that are good; and brings special ruin on hypocrites, as the treacherous enemies of his government. If God exalt me to honour, let me exert myself for the welfare of mankind, and prepare for giving my account to him. If he afflict me, let me thankfully believe it done to discover my past sins, and to dispose me to receive his sanctifying instructions; fully persuaded that deliverance and comfort shall appear whenever his merciful end is gained. If my deliverance be delayed, my continued sin is the cause. But if I am not bettered by his rod, let me fear, lest my stupidity and dissimulation should issue in the suffering of his everlasting vengeance. In affliction let me never be secure, or make light of his stroke. Let me never hope to find out ways of my own to withstand or avoid it. Let me never dare to persevere in self-vindication or quarrelling with God;—never dare to prescribe to him, who is an absolute sovereign, an incomparable teacher, and unexceptionably just in all his procedure; and with whom neither riches can bribe, nor darkness conceal. In the glory of his works let me discern the perfections of his nature. If he makes the clouds fountains to the lower world, and vails to the upper, let me view every thing formed in them, rain, hail, snow, or thunder, as his workmanship. And, while I am here, let me live by faith, not by sight. Whom, having not seen, let me love; and in whom, though now I see him not, let me rejoice with joy unspeakable and full of glory.



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## CHAPTER XXXVII.

*God to be feared for the greatness of his works, and unsearchableness of his wisdom.*

A. M. cir. 2484. B. C. cir. 1520.

AT this also my heart trembleth, and is moved out of his place.

2 [a] Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.[†]

3 He directeth it under the whole heaven, and his [‡] lightning unto the [§] ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.[‖]

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou *on* the earth; [b] likewise to the small rain, and to the great rain of his strength.[†]

7 He sealeth up the hand [‡] of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.[‖]

9 [c] Out of the south cometh the whirlwind, and cold out of the [d] north.

10 By the breath[e] of God frost is given; and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud; he scattereth [f] his bright cloud:[‡]

12 And it is turned round about by his counsels:[‖] that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for [g] correction, or for his land, or for mercy.[*]

14 Hearken unto this, O Job; stand still, and consider the wondrous works of God.

[a] Heb. *Hear in hearing.*

[†] Man may speak by the mouth, by the trumpet, or other such instrument, and, in either case, the utterance is called *his voice*, because his will is the moving cause, and the sound is the interpreter of his spirit. So whatever organ the will of God may select, is called *his voice* and *mouth*, because it speaks to the ear of reason, and interprets the secrets of his Spirit.—Ed.

[‡] Heb. *light.*

[§] Heb. *wings of the earth.*

[‖] Yet no one can trace him out, though his voice is heard.—Ed.

[b] Heb. *and to the shower of rain, and to the showers of rain of his strength.*

[†] The rains of the tropical and bordering climates, such as that of Edom, are often such torrents, that they are justly characterized as the "great rain of his strength."—Ed.

[‡] An allusion to frost, as closing every man's hand as with a seal.—Ed.

[§] Alluding to the hybernation of the bear, and various other animals, that become wholly or partially dormant during winter.—Ed.

[‖] Heb. *Out of the chamber.*

[c] Heb. *scattering winds.* Prov. 25. 23.

[d] The air, like all other simple or compound elements, is God's, and therefore is justly called *his breath.*—Ed.

[e] Heb. *the stead of his light.*

[‡] "His splendour dispelleth the thick cloud, and his light disperseth the extended cloud."—*Boothroyd.*

[‖] "Thus revolveth he the seasons by his counsels."—*M. Good.*

[*] Heb. *a rod.*

[f] Whether for correction, or in mercy, he causeth it to come on the earth.—*Boothroyd.*

A. M. cir. 2484. B. C. cir. 1520.

15 [h] Dost thou know when God disposed them, and caused the light of his cloud to shine?[‖]

16 Dost thou know the balancings[†] of the clouds, the wondrous works of him which is [i] perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking-glass?

19 Teach us what we shall say unto him; *for* [k] we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? If a man speak, surely [l] he shall be swallowed up.[‡]

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.[§]

22 [m] Fair weather cometh out of the north: with God *is* terrible majesty.[*]

23 *Touching* the Almighty, [n] we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.[†]

24 Men do[‡] therefore fear him: he [o] respecteth not any *that are* wise of heart.

[h] Is. 40. 13, 14. Rom. 11. 34. Ps. 139. 90. 1 Cor. 2. 16.

[‖] It is to the clouds, or vapours, more or less densely commingling with the atmosphere, and not to direct light itself, that we are indebted for the chief beauties of the earth and sky. *See Somerville's Physical Sciences; Herschel's Astronomy*, pp. 30, 31, 33; *Tomlinson's Nat. Phil.* p. 462.—Ed.

[†] So that they ascend and descend in the exact proportion required.—Ed.

[i] Ps. 104. 24. & 147. 5. 1 Sam. 2. 3.

[k] Prov. 30. 3, 4. Ps. 73. 21, 22. Eccl. 3. 18. ch. 38. 2. & 42. 3.

[l] Ch. 11. 7. & 26. 14. Prov. 30. 2, 3.

[‡] Equivalent to *destroyed.* See chap. 2. 3, *margin.* & 1 Sam. 20. 20.—Ed.

[§] Even now we cannot look at the light when it is resplendent in the heavens, and a wind from the north hath swept along and cleared them.—*M. Good.*

[‖] Heb. *Cold.*

[*] Surely then, there is splendour with God! with God intolerable majesty! 1 Tim. 6. 16.—Ed.

[m] Ch. 11. 7. Ps. 25. 10. 1 Tim. 6. 16.

[†] "Oppress."—*M. Good.*

[‡] "Should fear him whom none of the wise in heart can see."—*Boothroyd.*

[n] Eccl. 8. 17. Mat. 11. 25. 1a. & 21. Prov. 28. 12.

## CHAPTER XXXVIII.

(1) *God challenges Job to answer:* 1—3. (2) *Asserts his ignorance and weakness:* 4—41.

A. M. cir. 2484. B. C. cir. 1520.

THEN the LORD answered Job out of the [a] whirlwind, and said,

2 [b] Who *is* this that darkeneth counsel by words without knowledge?

3 [c] Gird up now thy loins like a man; for I [d] will demand of thee, and [e] answer thou me.

4 [e] Where wast thou when I laid the founda-

[a] Ch. 37. 1, 2, 14. & 42. 5.

[b] Ch. 42. 3. & 38. 16. & 34. 35, 37. 1 Tim. 1. 7.

[c] Ch. 40. 7. Ex. 12. 11. 2 Kin. 4. 29. & 9. 1. Jer. 1. 17. Acts 12. 8. 1 Pet. 1. 13.

[d] Ch. 13. 18, 22. & 23. 3—10. & 31. 35, 37.

[e] Heb. *make me know.*

[e] Ps. 104. 5. & 102. 25. Prov. 30. 4. & 8. 29. Heb. 1. 2, 10.

CHAP. XXXVII.—Just now my heart trembles, and is like to start out of its place, at the thought or hearing of the terrible thunder. 2. Hear attentively the roaring noise of JEHOVAH'S voice, and the breathing murmur that proceeds from his lips. 3. By his providence he guides the forcible and straight darting of the thunderbolts along the whole extent of the sky, and makes the blaze of lightning to fly over the confines of the earth. 4. After the blazing flash of lightning the noise roars. He thunders with the voice of his majesty: nor will he restrain the storm and rain when the roaring of his thunder is heard. 5. By thundering the mighty God produces many marvellous effects: he does many things in nature which we cannot comprehend. 6. At his command the snow falls, as also the gentle showers and the deluging rains, the impetuous showers and tempestuous storms. By the winter storm he restrains men from labour, and keeps them within doors, that they may have opportunity to consider his works. 8. The very wild beasts are obliged to shut up themselves in their thickets and dens. 9. The whirlwind is generated in the moist clouds of the south as in a chamber; and cold proceeds from the scattering north wind. 10. By God's will and appointment the frost is produced, and the rivers are congealed that they cannot flow. 11. As by pouring down continual showers he wearieth the thick cloud, so his clear brightness dispels it; and by his light he disperses the transparent dusakiness of the sky. 12. While the clouds are carried hither and thither at his pleasure, he himself, on every side, holds the reins of their motions, that he may accomplish his own purposes by them all over the world; 13. Whether it be for punishing the guilty by pestilential vapours and storms, or for rendering the earth fruitful, or for graciously rewarding his people with remarkable plenty. 14. Stop therefore thy censures of, and murmurings at, the dispensations of God's providence; seriously consider his wondrous works; and think how little thou understandest of the most obvious of them. 15. Knowest thou how God lays his orders, or impresses his powerful influence, upon them? or how he makes the rainbow-light of the transparent cloud to shine? 16. Canst thou tell how, in his marvellous wisdom, he hangs the clouds in the air, as if balanced by one another? 17. Dost thou know how thy garments wax warm when the earth is calmed by the southern sun and the pleasant gale? 18. Hast thou assisted him in clearing the sky after rain; and in making it to stand fast by its own strength, as a mirror, in which we may behold his admirable wisdom, power, goodness, and glory? 19. Teach us, if thou canst, how to speak to, or of God: for, by reason of his incomprehensible excellencies, and our great ignorance, we cannot speak of him to any purpose. 20. Nothing which I have said is worthy of his notice, or answerable to the subject. If any attempt to describe his excellencies, he will be quite confounded by their dazzling glory. 21. And just now men cannot look upon the bright shining of the sun in the sky, when the wind has dispelled every cloud. 22. The godlike glancing sun shines clearly by the purifying north winds: and upon God is a robe of terrible majesty. 23. We cannot comprehend his essence, perfections, purposes, or works. His power indeed is infinite: but he will not afflict his people in strict judgment or severity of justice. 24. Men should therefore stand in awe of him, and beware of quarrelling with his conduct; for he regards none who are wise in their own conceit, or who dare to contend with their Maker, or presume to censure his proceedings.

REFLECTIONS UPON CHAP. XXXVII.—O how much of God is to be seen in the works of nature, in the forms of clouds, and in the changes and forms of weather! If all creatures thus fulfil his pleasure, why should men be rebels, and refuse his direction and government! Why do we not improve his corrections and mercies! It is absurd for us to quarrel with him, when we understand so little of his nature, or even of his most obvious works. And it is highly necessary to maintain the most awful, kind, and honourable thoughts of him, and the most cordial submission to every thing which he does. But by what terrible harbingers doth he sometimes introduce himself to his people? If clouds thicken, if thunders roar, if lightnings flash, if rains descend, and winds blow, let me hope that my God is near, my God that saveth me!

CHAP. XXXVIII.—Ushered in by a terrible whirlwind, to make Job more humble and attentive, God himself next addressed him, saying, 2. Who art thou that hast sought to eclipse, misrepresent, and censure, the wisdom and justice of my providence, by discourses proceeding from ignorance, mistake, inconsiderateness, and passion? 3. Now, according to thy proud challenges, prepare thyself to debate the cause with me; nay, to answer me a few plain questions; that, convinced by these of the weakness of thy understanding, thou mayest perceive



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tions of the earth? declare, [a] if thou hast understanding.

5 Who [f] hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the [†] foundations thereof [†] fastened? or who laid the corner-stone thereof;

7 When [g] the morning stars sang together, and all the sons of God shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When [h] I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And [‡] brake up for it my decreed *place*, and set bars and doors,[§]

11 And said, Hitherto shalt thou come, but no further: and here shall [‖] thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; *and* caused the day-spring to know his place,

13 That it might take hold of the [k] ends of the earth, that the wicked might be shaken out of it?

14 [¶] It is turned as clay *to* the seal; and they stand as a garment.[*]

15 And from the wicked their light [†] is withholden, and the high arm shall be broken.

16 [m] Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the [n] gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.[‡]

19 Where *is* the way [o] *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow; or hast thou seen the treasures of the hail;

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted,[*] *which* scattereth the east wind[†] upon the earth?

25 Who hath divided a water-course for the overflowing of waters; or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is; on* the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?[‡]

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades,[§] or loose the bands of Orion?[‖]

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we *are?*

36 Who hath put wisdom in the inward

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A. M. cir. 3964. B. C. cir. 1360.

[a] Heb. *If thou knowest understanding.* [f] Prov. 3. 27. Is. 40. 12, 22.

[†] Heb. *sockets.*

[‡] Heb. *made to sink.*

[g] Ps. 19. 1. & 148. 3. & 104. 6. Rev. 5. 11. with Ezra 3. 10. Zec. 4. 7.

[h] Ch. 26. 29. & 37. 16. Gen. 1. 2.

[‡] Or, *established my decree upon it.* Gen. 1. 9, 10. Jer. 5. 22.

[§] How wonderful that the iron-bound rock, and the loose disconnected sand, should alike barrier out the encroachments of the ocean! The chief *bars* and *doors*, however, are the balancing of the relative attractions of the sun and moon, on the one hand, and of the earth, on the other. Were the attractions of the sun and moon greater, and of the earth less, the earth would be swept over by a continuous ocean tide.—Ko.

[‖] Heb. *the pride of thy waves.*

[k] Heb. *wings.* Ps 19. 4—6.

[¶] Ecel. 11. 7. Ps. 65. 12, 13. Heb. 6. 7.

[*] The earth revolves before the sun as the potter's clay to the seal, impressing various ornaments upon its softened surface; and "the ends of the earth" "stand as" if decked with "a garment" in all the beauties of spring and summer.—Ko.

[†] That is, the light of the "morning and day-spring," (ver. 12.) are withholden from the wicked. How? From some reserved in everlasting chains under darkness, (Jude 6.); from others when they flee to hide themselves from observation or danger, (Is. 2. 10. Josh. 10. 17.); and from others when God rises to judgment. Jer. 4. 23—28.—Ko.

[m] Ps. 79. 19. & 74. 15—15. ch. 28. 4, 6. Prov. 8. 21.

[n] Ps. 9. 13. & 23. 4. ch. 3. 5. & 10. 22.

[‡] Man can geometrically and exactly measure the "breadth of the earth," but who "knoweth it all?" To understand this and some of the subsequent verses as ironical is unworthy of a divine discourse. The passage, so far from being ironical, contains a most solemn catechism.—Ko.

[o] John 3. 8. Ps. 74. 16, 17. ver. 19, 13.

A. M. cir. 3964. B. C. cir. 1360.

[a] The inseparable connexion of sunlight, heat, and the winds are, as facts, perfectly well known to every observer of nature. But the manner in which light and heat are derived from, or produced by the sun, is beyond human knowledge.—Ko.

[†] The east wind of Scripture geography is uniformly that of destruction. See as examples, Gen. 41. 6. Job 27. 21. Ps. 48. 7. Jer. 18. 17. Ezek. 17. 10. & 19. 12. John 4. 8. —Ko.

[‡] The *water course* (ver. 25.) refers not to river beds, but to the *aerial channel* by which the rain descends, when produced by the lightning in the sky; as by passing the electric spark through oxygen and hydrogen gases, water is formed.—Ko.

[§] *Kimah* denotes whatever is *lovely* or *delightful*; and hence it is, by universal consent, applied to that constellation, the heliacal rising of which in the days of Job, announced the spring. The *Pleiades*, now so called, are a cluster of stars in the constellation *Taurus*. Of this constellation *Fayette*, the northernmost, was in the colure of the vernal equinox 2136 years before Christ; which would date the time of Job much earlier than has been indicated in former notes. Dr Hales, by a similar calculation, drawn from Aldebaran, fixes it 2337 years before the Christian era. The error of these calculations lies in assuming the period when this constellation became the leader of the spring; whereas the Pleiades, in the same latitude, might serve for centuries to be the most remarkable constellation of the spring. See this point still farther established in *Landseer's Sabean Researches*, p. 118.—Ko.

[‖] *Kesil*, in Arabic, signifies *cold, inactivity, torpor*; and seems justly applied by Aben Ezra to the star *Antares* in the heart of the constellation *Scorpio*; and it is opposed to *Pleiades* by nearly half the heavens, and would consequently denote the benumbing influences of winter.—Ko.

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how incapable thou art of judging as to my secret counsels or mysterious providences. 4—7. If thou art so skilful as thou pretendest, tell me how I laid the foundations of the earth: how I planned and adjusted the whole form and boundaries of it: how, without any foundation to stand on, I settled it upon its own centre, and firmly connected all the parts of it, while angels, whom I had previously created to be my honorary guard, celebrated the wisdom, goodness, and power, which I therein manifested! 8—11. Tell me how, with banks, or even sand, I set bounds to the newly formed ocean, which often rages as if it would cover the earth, from which its waters were separated; how I covered it with thick mists and fogs, restraining its fury; how I made hollow places in the earth for it; and, notwithstanding its furious raging, confined it in them! 12. Hast thou, before or since thy birth, governed the morning light, making it to observe its punctual time, and orderly to appear in its ever-varying place; 13. That it might suddenly spread itself over the whole hemisphere, that wicked men who rage in the night, being detected, might by condign punishment be restrained or cut off; 14. That the earth, as the wax beneath the seal, may put on a new form, and the things on it appear as its adorning garment; 15. And that by this light the wicked may be deprived of that success and comfort which they promised themselves in their crimes, and their tyrannical power may be repressed? 16. Hast thou ever personally surveyed the springs and rough places in the bottom of the ocean, or walked, as in state, through the inmost corners of the deep, to know and direct every thing there? 17. Art thou fully acquainted with all the dark caverns and inmost parts of the earth: or with the whole nature and circumstances of death, and the grave, and of the eternal state? 18. Are the dimensions of the earth, with its whole substance and product, perfectly known to thee? 19—21. Dost thou, by thy great experience and long observation, fully understand the orderly returns of light and darkness, day and night? or canst thou direct their motions in a proper manner? 22, 23. Art thou fully acquainted with the collections of snow and hail in the clouds? and canst thou, like me, regularly bring them forth in the winter season, or in the seasons of wrathful calamities? 24. How is the light of the sun, moon, or stars, so equally and so widely diffused? How is the way prepared for the overflowing rains, or for the lightning and thunder? and how are their motions so regularly directed? 26, 27. Is it by thy direction that the rain waters those places of the earth where no one lives to do it, or which, without seasonable rains, could produce nothing? 28—30. Canst thou form drops of rain or dew; or produce ice or hoar frost; or tell how they are formed; and how the surface of the waters is congealed into a kind of stone? 31. Canst thou alter the seasons of the year, by restraining the influences of the heat and summer-boding stars? or free the earth from the tempestuous influence of the winter and sloth-boding stars? 32. Canst thou make to appear, and lead round, the luminaries of the middle region of heaven in their season? Canst thou direct the round whirling pole stars, and their attendants? 33. Knowest thou all the order and laws of the heavenly bodies? Couldest thou settle the whole government of them, and their influence upon the earth? 34, 35. Canst thou, just now, by a call bring down an abundant rain on the place where thou art; or make the thunder to dart forth its flames over thine head; or do whatever thou pleasest? 36. Canst thou direct the random darting of thunder and lightning to strike as regularly as if it had solid wisdom and distinct perception? or didst thou give thyself rational understanding? Canst thou tell how a single thought is formed? 37, 38. Canst thou number and govern all the clouds of heaven; or restrain the rain when the earth is sufficiently watered? 39—41. Canst thou provide food even for the most ravenous creatures, particularly for the lioness and her whelps, or for old lions incapable of leaving their dens; or for the young ravens, when by their dams they are expelled from the nest?

parts? or who hath given understanding to the heart?

37 Who [p] can number the clouds in wisdom? or [*] who can stay the bottles of heaven,

38 [†] When the dust [‡] groweth into hardness, and the clods cleave fast together?

39 [q] Wilt thou hunt the prey for the lion, or fill [§] the appetite of the young lions,

40 When they [r] couch in *their* dens, *and* abide in the covert to lie in wait?

41 [s] Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

A. M. cir. 2484. B. C. cir. 1520.

p Ps. 147. 4. Gen. 8. 1, 2. & 9. 15.

* Heb. *who can cause to lie down?*

† Or, *when the dust is turned into dust.*

‡ Heb. *is poured.*

q Ps. 34. 10. & 104. 21. & 145. 15, 16.

§ Heb. *the life.*

r Ps. 10. 8—10. Nah. 2. 11, 12.

s Ps. 147. 9. & 104. 27, 28. & 145. 15, 16. Mat. 6. 26. Luke 12. 24.

## CHAPTER XXXIX.

*Continued demonstration of Job's ignorance and weakness, drawn from a review of some of God's lower creatures.*

KNOWEST thou the time when the [a] wild goats [*] of the rock bring forth? *or* canst thou mark when the [b] hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their [†] sorrows.

4 Their young ones are in good liking, they grow up with corn; [‡] they go forth, and return not unto them.

5 Who hath sent [c] out the wild ass free? or who hath loosed the bands of the wild ass? [§]

6 [d] Whose house I have made the wilderness, and the [‖] barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the [*] driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the [e] unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

A. M. cir. 2484. B. C. cir. 1520.

a 1 Sam. 24. 2. Ps. 104. 18.

* The *Wild Goat*, (Jael) is a beautiful creature, commonly called the *Ibex*, dwelling among the lofty rocks of Arabia and other Eastern countries. The *hind*, (Ajalah) the female stag, noted for its graceful beauty, swiftness, and sureness of foot upon the rocks. See Ps. 18. 33. The question is not, "dost thou *know* as *fact*, but hast thou appointed their periods of gestation, and provided for them and their young?"—Ed.

b Ps. 29. 9. Thunder promotes their birth.

† Young ones born with much pain.

‡ "In the desert."—*Boothroyd.*

c Jer. 2. 24. with Gen. 49. 14. & 16. 12.

§ The *pere* and *arod*, are both translated *wild ass*; but whether they describe the *onager* or *ficta*, or be merely two names for the same animal, is uncertain.—Ed.

d Ch. 24. 5, Jer. 2. 24. Hos. 8. 9.

‖ Heb. *salt places.*

* Heb. *of the exactor.*

e Wild bull, or rhinoceros. Num. 23. 22. Ps. 22. 21. & 92. 10. Deut. 33. 17.

A. M. cir. 2484. B. C. cir. 1520.

* *The reem.* The animal commonly called *unicorn* has no existence except in heraldry, though Barrow (see his *Travels in Africa*, p. 294.) describes such a creature, but does not affirm having seen it. A few consider the reem to be of the deer species; but the common opinion turns to the *rhinoceros*, which well accords with the description, and is also a literal unicorn. See *Campbell's Travels in S. Africa*, vol. 2. p. 294. Robinson (see *Biblical Researches*, vol. 3. p. 326.) thinks it is the *buffalo*, but this animal does not seem to correspond with the powerful creature described in the text. While the mighty elephant is perfectly tamed, the rhinoceros is considered utterly irreclaimable. (See ver. 12.)—Ed.

† Rather—"The wings of the *ostrich* vibrate, but are they as the pinions of the *stork* and the *falcon*?" The wings of the ostrich never lift her from the earth, yet God compensates this defect by swiftness, so that she is as safe as the soaring falcon. God has deprived her of parental instincts, yet her young are protected by providence, as well as the young of the *stork*, the example and the emblem of maternal tenderness.—Ed.

‡ Her labour is *in vain*, if the wild beast break her eggs; yet, void of understanding, she is also void of maternal "solicitude."—Ed.

§ The *ostrich* generally remains *couchant*, but when "she lifts herself up" to her full height, and runs at her utmost speed, she can easily distance the fleetest horse; and is taken or killed simply because she runs in a circle, so that her path may be crossed by the hunter and his associates.—Ed.

‖ "Canst thou make him skip like the *grashopper*," with equal or almost imperceptible swiftness? Any one who has tried to lay hold of the grashopper for inspection, will fully comprehend the expressive aptness of the similitude.—Ed.

* The *nets* or hawk species are numerous; and some are well known to be *migratory*, stretching their wings to the south at the approach of winter; and by a wonderful instinct, following a perpetual summer.—Ed.

12 Wilt thou believe him, that he will brin home thy seed, and gather *it into* thy barn?*

13 *Gavest thou* the goodly wings unto the pea cocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, an warmeth them in the dust,

15 And forgetteth that the foot may crus them, or that the wild beast may break them.

16 She is hardened against her young one as though *they were* not her's: her labour in vain without fear; ‡

17 Because God hath deprived her of wi dom, neither hath he imparted to her unde standing.

18 What time she lifteth up herself high, she scorneth the horse and his rider.†

19 Hast thou given the horse strength hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a gras hopper? ‖ the glory of his nostrils *is* terrible

21 He paweth in the valley, and rejoiceth *his* strength: he goeth on to meet the armed me

22 He mocketh at fear, and is not affrighted neither turneth he back from the sword.

23 The quiver rattleth against him, t glittering spear and the shield.

24 He swalloweth the ground with fierc ness and rage: neither believeth he that *it* the sound of the trumpet.

25 He saith among the trumpets, Ha, h and he smelleth the battle afar off, the thund of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *a* stretch her wings toward the south?*

27 Doth the eagle mount up at thy co mand, and make her nest on high?

28 She dwelleth and abideth on the ro upon the crag of the rock, and the strong pla

29 From thence she seeketh the prey, *a* her eyes behold afar off.

30 Her young ones also suck up blood: a where the slain *are*, there *is* she.

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Reflections upon Chap. XXXVIII.—How infinite the kindness and condescension of God, to appear himself, and catechize his obstinate friend for his humiliation, in order to prepare him for deliverance! And how much more difficult is it to converse with God than is generally thought by those who appeal to him! Infinite is his wisdom, who knows all things! and great his power, who can do, and has made, and manages all things. All things around us are full of God: all monitors to teach us concerning him, and to stir us up to worship and glorify him! But the boasted knowledge of mankind is vain and scanty, which can everywhere be nonplussed in the most common things of nature. Let me then never contend with God;—never pretend to be a judge of his nature, purposes, or works;—but be always content with things as they are; and to be led by him, as one blind, in the ways which I know not. If he has made all things in nature so well, my new covenant portion and lot is certainly exactly wise and kind. And if he take such care of the works of his hands, the most ravenous not excepted, it is impossible that he should forget, forsake, starve, or mismanage, his new covenant friends.

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Chap. XXXIX.—Ver. 1—4. Is it by thy wisdom, power, care, and providence, that the wild goats and hinds are assisted in their painful births, or their young ones so well nourished? 5—8. Or that, while the tame ass is so dull and stupid, the wild ass is so nimble, untractable, regardless of mankind, and lodged and maintained in the desert mountains? 9—12. Art thou capable, by all thy power and skill, to tame a wild bull, and train him to the labours of the field performed by the ox? 13—18. Dost thou adorn with wings and feathers the ostrich, that is so careless of her eggs and young, that the sun must hatch the former, Providence alone takes care of the latter, and so fleet in running with tended wings? 19—25. Hast thou given strength and bravery to the hor Dost thou produce the triumphant shaking of his mane, or the neighing snorting of his throat, when he is bent upon the battle? Canst thou make to bounce like a grashopper? The disdainful and courageous snortings of nostrils are terrible. When armies meet for battle, he paweth in the val fiercely priding himself in his strength: he springs forth to meet the armour war, rushing into the battle without any fear of danger. Quite unaffrighted, laughs at the terror of the battle: he turns not back from the sword. Over h regardless, rattle and hiss the arrows of the quiver, the flaming spear, and ruin lance. With fierceness and rage he gallops over and tears up the ground. joy he reckons the sound of the trumpet but an encouraging blast: and at full blowing of the trumpet he dances and sports for joy. He smells the bat afar off, the thunder-like roaring of the princes, and the alarm of war. 26. it by thy direction that hawks fly away so strongly, steadily, swiftly, unwearied and cunningly, to catch their prey; and that they bask in the sun, or remove warmer climates in the winter? 27—30. Is it by thy direction that eagles directly upward, or choose their rocky residence, or spy out and rush upon their pre

Reflections upon Chap. XXXIX.—Behold how all things wark the exc lencies of their Maker, and depend on God! The eyes of all wait on him; a he giveth them their meat in due season. And surely it is absurd for men boast of beauty, strength, swiftness, or other bodily endowments, when one more of the brute animals excel them in all these. But, alas! how often are



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## CHAPTER XL.

(1) *God requires Job to answer:* 1, 2. (2) *Job submits; owns himself an orant, guilty offender:* 3—5. (3) *God challenges him to vie with himself, in tice, power, majesty, and dominion, over the proud:* 6—14. (4) *Exemplifies power and dominion over behemoth:* 15—24. [chap. xli.]

A. M. cir. 2484. B. C. cir. 1520.

MOREOVER the LORD answered Job, and said,

2 Shall he that [a] contendeth [*] with the mighty instruct *him?* he that reproveth od, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer e? I will [b] lay mine hand upon my mouth.

5 Once have I spoken, but I will not answer; , twice, but I will proceed no further.

6 ¶ Then answered the LORD unto Job out he whirlwind, and said,

7 [c] Gird up thy loins now like a man: I will and of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? thou condemn me, that thou mayest be teous?

9 Hast thou [d] an arm like God? or canst thou der with a voice like him?

10 Deck thyself now *with* majesty and excel- y, and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath; [†] and old every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* him low; and tread down the wicked in place.

13 [f] Hide them in the dust together, *and* their faces in secret.

14 Then will I also confess unto thee that own right hand can save thee.

15 ¶ Behold now [‡] behemoth, [§] which I made thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and rce *is* in the navel [‖] of his belly.

a Ch. 34. 37. Is. 45. 9. 1 Cor. 10. 22.

* All murmuring against Providence is a contending against God, and implies the supposed superiority of human wisdom, with an acknowledged but lamented deficiency of human power. The error of man lies in not perceiving that he that wants the power, must want the wisdom also.—Ed.

b Ch. 29. 9. Pa. 39. 9. Zech. 2. 13.

c Ch. 38. 3. & 13. 22. & 31. 35—37. & 23. 3, 4.

d Pa. 147. 5. & 20. 3—6. Gen. 1. 14. ch. 37. 5.

† First try thy power against man; and if thou fail in humbling or conquering him, thy fellow, how wilt thou contend with God thy maker and judge?—Ed.

e Dan. 4. 37. Mal. 4. 1. Is. 2. 11, 12, 17. & 28. 2. Luke 14. 11. Ezek. 17. 24.

f Pa. 90. 3, 5, 7. & 49. 14.

‡ Or, *the elephant*, or *river-horse*.

§ *Behemoth* is plural, and literally signifies cattle, in opposition to wild and destructive animals; and in this sense it is used, chap. 35. 11. Ps. 50. 10. & 73. 22. The most learned expositors, however, consider it as used in a singular sense, expressive of the magnitude and dignity of the animal. By some *behemoth* is supposed to be the *elephant*; by some the *hippopotamus*; by others the *mammoth*, or some such extinct animal. We feel disposed to consider it as neither, but to understand it as in chap. 35. 11, &c., for cattle in general; and *leviathan* as the sole animal described. The subject will be found discussed in many works, but a sufficient abridgment of the whole will be found in *Harris' Natural History of the Bible*.—Ed.

‖ "Muscles."—Ed.

A. M. cir. 2484. B. C. cir. 1520.

* This description applies neither to the *elephant* nor *hippopotamus*, as the tail of both is comparatively trifling. That of the *hippopotamus* is the stronger, but is still short, and in appearance unimportant; nor can all the efforts of *Scheuchzer* give it any appearance of a cedar.—Ed.

† Sinews of his thighs.—Ed.

‡ "He that made him hath girt on his sword," or weapon for attack or defence.—Ed.

§ Should a river overflow, he hasteneth not; he is secure though Jordan rush to his mouth.—*Boothroyd.*

‖ Or, *Will any take him in his sight*, or *bore his nose with a gin?*

* The marginal is the true translation, and prepares under the specific name of *leviathan*, for the introduction of the animal, thus already described by his general properties.—Ed.

17 He moveth his tail like a cedar:* the sinews of his stones† are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach‡ *unto him.*

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, *and* hasteth not:§ he trusteth that he can draw up Jordan into his mouth.

24 ‖He taketh it with his eyes: *his* nose pierceth through snares.*

## CHAPTER XLI.

(1) *Job challenged to subdue leviathan:* 1—10. (2) *Leviathan described:* 11—34.

A. M. cir. 2484. B. C. cir. 1520.

CANST thou draw out leviathan* with an hook? or his tongue with a cord *which* thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou [a] fill his skin with barbed irons? or his head with fish-spears?

8 Lay thine hand upon him, remember the battle, do no more.†

* The more ancient commentators supposed *leviathan* to be the *whale*; *Schultens* concluded it was an enormous *serpent*; and several have believed it to be directly descriptive of *Satan*. Since the days of *Bæa* it has generally been supposed the *crocodile*. See *M. Good*, and *Harris' Natural History* of the Bible. From the description of ver. 33, we believe leviathan to be some of those extinct species of animals whose gigantic remains prove the existence of creatures 60 feet, and upwards in length, and 25 in height; but of whose instinctive endowments and habits, we can know nothing, unless they be contained in the wonderful description of this chapter.—Ed.

a Ezek. 29. 3, 4. ver. 9, 10.

† Make no more vain attempts at conquest.—Ed.

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em in their worst qualities; like hinds in sinful cowardice; like wild asses ansettled temper; like unicorns or wild bulls in untameableness and rage net of affliction; like ostriches in stupidity and unconcern about the real of children; like horses in pride and fury; like hawks and eagles in n, greediness, and cruelty!—But, if God feed these, he will never let the ed sheep of his pasture want. Lo, in what lofty manner he speaks of these ! But how much sweeter to my soul are his descriptions of Jesus and , Jesus and his work, Jesus and his fulness!—All for men! all for me!

r. XL.—Ver. 2. Has there not been enough said to chastise and convince thy mistakes, in contending with, and censuring the Providence of God? replied to the Lord, 4. Behold, with grief and shame, I acknowledge my eanness, folly, and filthiness. I have nothing to say against thee, or for 5. I have too often desired a dispute with thee; but I dare not defend duct. I dare not proceed further in such bold and presumptuous expres- nd accusations of thy Providence. 6. Job's acknowledgment of his sin, fession of his repentance, not being sufficiently full, God further required pluck up his spirits if he could, and answer some further interrogations. thou, in the manner of wicked men, arraign and attempt to overturn my e against thee, and my government of human affairs? Wilt thou censure njust in afflicting thee, that thou mayest appear innocent? 9, 10. Art od's equal in infinite power, majesty, or glory? 11—14. Canst thou, as catter abroad the tokens of thine anger; or exhibit thy frowns for the de- nt and destruction of thy most powerful and insolent enemies? If so, I knowledge thou canst uphold thyself, and hast some pretence to contend e? but, if not, it becomes thee humbly to submit to my most afflictive pro- es.——15—24. But, that thou mayest be further convinced of thy inability end with me, behold how incapable thou art of contending with the ele- or river-horse, which I formed along with thee as thy fellow-creature, and from thy residence? He quietly feeds upon the herbs produced by the Behold what strength is in his loins; what mighty force is in the warped sinews of his belly! His tail is large, stiff, and strong as a cedar; and with it, or his trunk, he could rend cedars. The sinews of his thighs are interwoven and wrapped together; his smaller bones are as pipes of brass, and the larger ones as bars of iron for strength. He is a principal creature on earth. The mighty God, who made him, and gives him his power, can easily subdue and destroy him. The mountains afford him pasture, while the other wild beasts securely sport themselves around him. His ordinary residence is under the shadow of trees or reeds, growing in fens or on the banks of rivers. No outrageous overflowing of waters affrights him, or makes him to run off in haste. And while he dives into a river, or drinks excessively, no terror can make him leave off till his thirst be altogether quenched.

REFLECTIONS UPON CHAP. XL.—To what arrogant quarrelling with God afflicted saints sometimes proceed! but it always issues in great shame and grief at last. Communion with God himself effectually convinces and humbles a saint, and makes him glad to part with his most beloved sins. But there is need of thorough convictions and humiliation to prepare us for remarkable deliverance. And it is unsafe to heal wounded consciences slightly, or to catch at comforts to be rid of convictions. Men may be humbled, and yet not duly humbled. God takes pleasure in debasing the proud, who attempt to rival his honours. And wo to him that contends with his Maker! But easily can that God, who made, manages, feeds, lodges, and works these monstrous animals, provide for and manage me and all my concerns!

CHAP. XLI. Ver. 1, 2. And to give thee another evidence of thy weakness even to contend with one of my creatures, canst thou, by a hook fastened in his tongue, nose, or jaw, draw the crocodile, or the toothed whale, out of the water? 3—5. Canst thou force him to supplicate thy favour to let him go, or make him enter into an agreement to serve thee? or canst thou make him a mean of diverting thyself and children; 6. Wilt thou, and thy partners in catching him, make a feast upon his flesh, or part your shares of him among the merchants? 7. Where is the dart with which thou canst penetrate his skin, or the fish-spear



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9 Behold, the hope of him[a] is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay[†] *him? whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.[‡]

13 Who can discover the face of his garment? *or* who can come *to him* [§]with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.[‖]

21 His breath kindleth coals, and a flame goeth out of his mouth.[*]

22 In his neck remaineth strength, and [†]sorrow is turned[‡] into joy before him.

23 [§]The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.[‖]

26 The sword of him that layeth at him cannot hold;[*] the spear, the dart,[†] nor the [‡]habergeon.[§]

A. M. cir. 2485. B. C. cir. 1519.

[a] The hope of overcoming him is vain.—Ed.

[†] "Whose debtor am I?"—Ed.

[‡] "Structure of his frame."—*M. Good.*

[§] Or, *within.*

[‖] "As from the rush-kindled oven." The Egyptians heated their ovens with dried rushes gathered from the marshes of the Nile.—Ed.

[*] It must be readily admitted, that if behemoth and leviathan be the river-horse and the crocodile, then "no one would dream of interpreting these words literally;" but, if on the other hand, behemoth, as elsewhere in this same book, be a generic and not a specific name; and if leviathan be, for strength, courage, and natural defence, "chief of the ways of God," and, by consequence, one of those extinct animals described by Cuvier and others, then might it be questionable were the description pronounced merely figurative. To the observers of nature, who have examined the wonderful night lamps afforded by various creatures both by land and sea, to those who have further examined the terrible electrical powers possessed by others; the existence of an animal whose breath became luminous, and possessed of the electric power of literally sending "sparks of fire" out of his mouth, will appear neither extravagant in supposition, nor impossible in fact. Had some ancient traveller spoken of a fish that "wielded the lightning, and smote to death the invader of its waters," this, some years ago, would have been pronounced absolutely false, or, at best, figurative; but the student of natural history would now instantly recognise it as a literal description of the gymnotus.—Ed.

[†] Heb. *sorrow rejoiceth.*

[‡] "Destruction ejaculeth before him."—Ed.

[§] Heb. *the fallings.*

[‖] "They are terrified at the tumult of the waters."—Ed.

[*] Is shivered.—Ed.

[†] The battle-axe.—Ed.

[‡] Harpoon.—Ed.

[§] Or, *breastplate.*

A. M. cir. 2484. B. C. cir. 1520.

[a] He laugheth at the quivering of the javelin.—Ed.

[†] Heb. *Sharp pieces of the potsherd.*

[a] Is. 11. 15. Ezek. 32. 14.

[‡] He maketh the deep to boil as a caldron: He maketh up the tide as a perfume. Behind him glitters the path-way: The deep is embroidered with hoar.—*M. Good.*

[§] Or, *who beholds themselves without fear.*

[‖] Over-proud man, who though terrified at the aspect of a mere creature, would yet madly challenge his Creator.—Ed.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.[a]

30 [†]Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the [a]sea like a pot of ointment.[‡]

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, [§]who is made without fear.

34 He beholdeth all high *things:* he *is* a king over all the children of pride.[‖]

## CHAPTER XLII.

(1) *Job deeply penitent and submissive:* 1—6. (2) *He and his friends joining in sacrifices, are graciously accepted of God:* 7—9. (3) *Job's afflictions issue in health, redoubled honour and riches, a numerous family, and long life:* 10—17.

A. M. cir. 2484. B. C. cir. 1520.

[a] Gen. 18. 14. Jer. 32. 17, 27. Mark 10. 27. & 14. 36.

[*] Or, *no thought of thine can be hindered.*

[†] "Pretendeth wisdom without knowledge."—*M. Good.*

[b] Ps. 40. 5. & 139. 6. & 131. 1. & 73. 22. Prov. 30. 2—4. Rom. 11. 33.

[‡] Ask.—*M. Good.*

[c] Is. 6. 1. Acts 7. 56. Eph. 1. 17. Gal. 1. 16.

[§] This does not indicate a previous knowledge by *hearing*, and a present attainment by *seeing*, but a hearing of faith, (Rom. 10. 17.) which faith purifying the heart (Acts 15. 9. ch. 26. 18.) enabled him to see God. Mat. 5. 8. John 14. 7, 9.—Ed.

[d] Ch. 2. 11. & 4. 1. & 5. 1. & 11. 1.

[e] Ch. iv, v, viii, xi, xv, xviii, xx. xxii.

[‖] Job and his friends had all erred in their estimates of Providence; but Job had now confessed his fault to God, and humbled himself in dust and ashes; wherefore God bears witness to the work of grace in his heart, and rebukes the tardiness of his friends in following his example.—Ed.

THEN Job answered the LORD, and said,

2 I know that [a]thou canst do every *thing*, and *that* [*]no thought can be withholden from thee.

3 Who *is* he that hideth counsel without knowledge?[†] therefore have I uttered that I understood not; things [b]too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand[‡] of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now [c]mine eye seeth thee:[§]

6 Wherefore I abhor *myself*, and repent in dust and ashes.

7 ¶ And it was *so*, that, after the LORD had spoken these words unto Job, the LORD said to [d]Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not [e]spoken of me *the thing that is* right, as my servant Job[‖] *hath.*

that can wound his head? 8. Touch him if thou darest; immediate destruction will prevent thy remembrance of the conflict or repeating thy blow. 9. The hope of taking him is quite vain. The very sight of him is enough to terrify and dispirit one. 10. No, not the fiercest dare awake him when sleeping, or stir him up when resting himself. Who then is able to contend with me, who am infinitely more strong and terrible? 11. And, since everything in the world is my sole property, who hath prevented me with favours, that I should repay them? or who, by first attacking me, hath forced me to submit to his terms of peace? ——12. But to take a particular view of the strength and well-proportioned parts of the monster which I have mentioned; 13. Who dare strip him of his scaly skin, or put a bridle in his mouth! 14. Who dare open his jaws? The surrounding rows of his teeth are terror itself. 15—17. They, as well as his scales, are closely and inseparably connected. 18. His neesings, while he lies gaping in the sun, make a light to shine, and the water, which he spouts up into the air, reflects the sunbeams. His sparkling eyes emit a reddish and bright shining light. 19—21. How terribly hot is the stream of breath which proceeds from his mouth or nostrils? 22. In his neck strength lodges to an amazing degree. Before his face sorrow and desolation triumphantly leap, as, without fear or pity, he destroys every animal he meets with. 23. The flakes of his flesh are, as it were, soldered into a lump of metal, which cannot be moved or easily cut asunder. 24. His heart consists of the most solid flesh; and is quite destitute of every form of compassion. 25. When he appears above water, the courageous mariners are rendered almost distracted with terror, and forced to their confessions and prayers, expecting nothing but present death. 26—29. No sword, spear, dart, javelin, arrows, or slinged stones, can be made to penetrate his body. 30. Without hurt or pain he makes his bed on sharp-pointed rocks, stones, or pieces of ice. 31. When he breathes and tumbles about in the water, he makes it to foam and rage, as if it were a boiling pot full of ointment. 32. When he swims along, he leaves the furrows behind him all marked with froth and foam, on the surface of the sea. 33. No animal on earth is equally fearless and terrible. 34. With contempt he beholds the highest animals or loftiest ships, and brings them down with a sweep of his tail, tearing and rending them at his pleasure. He is king of all the huge and fierce-looking monsters.

REFLECTIONS UPON CHAP. XLI.—If I am so unacquainted with animals, how scanty must be my knowledge of their infinite Maker! If these are a terror to me, how much more ought the Almighty, and his infinite Majesty! If I could not tame or manage some one of these, how dare I presume to attempt wresting the government of Providence out of God's hand! Surely then, above all, I must not dare to imagine him my debtor, or to interrogate him concerning his conduct. And if my God governs these monsters, I need not be afraid of either men or devils. But why should I indulge pride, when, after all my boastings, I am to have some ugly and ravenous monster my superior in it?

REFLECTIONS UPON CHAP. XLII.—How serious and humble fellowship with God makes a soul! And it is a great mercy that, when he demands of us answers of obedience, we may freely demand of him knowledge and grace to answer his requirements. If his gracious convictions render us exceeding vile and loathsome in our own view, let us expect that our deliverance is at hand. Jesus' blood and grace can more than balance our sins. Whom God humbles and pardons he delights to honour and acknowledge as his own. Yea, tenderly he regards his afflicted saints, notwithstanding their peevish quarrellings with him. He resents, in the most humiliating manner, the injuries done to them by their angry friends: and he often finds them sadly mistaken who were positive of their being in the right. But it is pleasant to see saints reconciled to one another through Jesus' death, in order to their enjoyment of comfortable fellowship with



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8 Therefore take unto you now [f] seven bullocks and seven rams, and [g] go to my servant
b, and offer up for yourselves a burnt-offering;
d my servant Job shall [h] pray for you: for
im will I accept: lest I deal with you [k] *after*
*ur* folly, in that ye have not spoken of me
*thing which is* right, like my servant Job.
9 ¶ So Eliphaz the Temanite, and Bildad
Shuhite, *and* Zophar the Naamathite
ent, and did according as the LORD com-
nded them: the LORD also accepted [m] Job.
10 And the LORD [n] turned the captivity of
, when he prayed for his friends: also the
RD [o] gave Job twice as much as he had before.
11 [p] Then came there unto him all his
thren, and all his sisters, and all they that
been of his acquaintance before, and did eat
id with him in his house; and they [q] be-
ned him, and comforted him over all the
that the LORD had brought upon him:

A. M. cir. 2846. B. C. cir. 1580.

[f] Num. 23. 1. 1 Chr. 15. 26. Heb. 10. 10, 14. Eph. 5. 2.

[g] Mat. 5. 24.

[h] Ezek. 14. 14. Jam. 5. 14, 16. Gen. 20. 17.

[i] Heb. *his face*, or *person*. Ver. 9.

[k] Deut. 32. 6. & 4. 6. Prov. 6. 30.

[l] Ps. 119. 59, ch. 34. 31, 32.

[m] Heb. *the face of Job*. Mat. 3. 17. Eph. 1. 6. 1 Pet. 2. 5.

[n] "Made him accepted in the Beloved." (Eph. 1. 6.) that Redeemer for whom he waited. Ch. 19. 25.—Ed.

[n] Ps. 14. 7. & 126. 1. & 60. 34. Prov. 22. 4. Luke 16. 11. & ch. 34.

[o] Heb. *added all that had been to Job unto the double*. Zec. 9. 12.

[p] Prov. 16. 7. & 14. 20. ch. 19. 13, 14. & 30. 1.

[q] Rom. 12. 15. Heb. 13. 1, 2. & 12. 12. 1 Thes. 5. 14. 1s. 35. 3. ch. 2. 11. Amos 3. 6.

A. M. cir. 2181. B. C. cir. 1580.

[r] Ch. 1. 2, 3. & 8. 7. Ps. 119. 71. Mat. 19. 29. 1 Tim. 6. 17. Jam. 5. 11. Heb. 12. 11. Is. 61. 7. Ezek. 36. 11.

[s] Is. 49. 17—21.

[t] Turtle-dove, or shining day.

[u] Sweet smelling cassia.

[x] Fulness of paint, or ray of a ruby, carbuncle, or emerald.

[y] Ps. 144. 12. 1 Kin. 1. 2. Esth. 2. 3.

[z] Num. 27. 7. Jos. 17. 4.

[a] Ps. 91. 16. Deut. 5. 16. & 6. 1, 2. Prov. 3. 16.

[b] Gen. 50. 23. Ps. 128. 6. Prov. 17. 6.

[c] Gen. 15. 15. & 25. 8. ch. 5. 26. Prov. 16. 31.

every man also gave him a piece of money, and every one an ear-ring of gold.

12 So the LORD [r] blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 ¶ [s] He had also seven sons and three daughters.

14 And he called the name of the first, [t] Jemima; and the name of the second, [u] Kezia; and the name of the third, [x] Keren-happuch.

15 And in all the land were no women found [y] *so* fair as the daughters of Job; and their father [z] gave them inheritance among their brethren.

16 After this lived Job an [a] hundred and forty years, and [b] saw his sons, and his sons' sons, *even* four generations.

17 [c] So Job died, *being* old, and full of days.

And our consolation is certainly approaching when our repentance to- s God, faith towards our Lord Jesus Christ, and forgiving kindness to, and r for, injurious friends, are become remarkable. God can easily make all s concur for the welfare or enrichment of his people. And it is absurd fore to despair in distress, when this very book was written for our en- gement in it.—But was not Job a type of our blessed Redeemer? He was tely rich and righteous; yet for our sakes he became poor, till he had not e to lay his head. Quickly was he reduced to the depths of abasement: and behold how he lay bearing our sins, and carrying our sorrows, in the stable —in the manger—in the garden—on the cross, and in the grave! Stupendous and amazing were the troubles, the assaults, he suffered from God—from sinners—from saints! How tempted—how reproached—how afflicted and tormented! But marvellous was his faith, resignation, and patience; and undeserved and powerful his intercession; till at last he arose into illustrious and lasting glory and honour; and a numerous family of Jewish and Gentile saints succeeded and proceeded from his troubles.

## ADDITIONAL EDITORIAL NOTES ON THE BOOK OF JOB.

AP. I. Ver. 6. *The sons of God came to present themselves before the Lord, Satan came also among them.*—Of the invisible kingdom of God we know ly nothing beyond what God is pleased to reveal; therefore, when it pleases o reveal it to us, it must needs be by corresponding emblems from visible nments. Still it must be remembered that these emblems have originals of they are the copies; and that, whilst through these emblems "we see but rt, and know but in part," yet we see there is a heavenly worship, and an ble government in which spirits of evil may accuse the children of God in n, even as their coadjutors, evil spirited men, have ever done on earth; which they may obtain a limited power of inflicting injury, even as, on wicked men obtain a similar power; while JEHOVAH restrains both, and compels all things to "work together for good to them that love God."

AP. IV. Ver. 1. *Eliphaz the Temanite.*—The name "Eliphaz," and his re- e "Teman," compared with Gen. 36. 11, cannot leave a doubt that Job ong posterior to the days of Abraham; and that, consequently, he was well nted with the Abrahamic covenant of promise.——Ver. 20. *They are yed.*—"Beaten down" as insects by idle and unthinking boys. "They are erishing" in succession, yet no one takes warning.

AP. V. Ver. 2. *Envy slayeth the silly one.*—For *envy* the margin gives *indigna-* and this is the true reading. Wrath and indignation do not signify the l influence of a man's own passions, but the righteous "severity of God," 11. 22, as will appear by the ascription of all chastisements to his will and ver. 11—14.

AP. XII. Ver. 2. *Wisdom shall die with you.*—Were this a mere irony, as interpreters assume, then would not Job immediately claim equal wisdom aself, (ver. 3.) but plead comparative ignorance, to make the irony effective. ony is not a figure for deep and poignant affliction. The phrase is not re irony, but a simple acknowledgment that his learned friends were wise, uld be accompanied with wisdom to the grave.

AP. XIII. Ver. 27. *Thou puttest my feet also in the stocks.*—Of what kind ere is not known. From the following reference to paths, they were most ly a species of clog locked on the foot, and used to prevent a slave or er from escaping.——*Settest a print upon the heels of my feet.*—The n is very obscure; but if the stocks were, as we have supposed, *clogs*, the n may be to some peculiar mark upon the heel, whereby a runaway culprit be distinguished and traced.

AP. XIV. Ver. 4. *Who can bring a clean thing out of an unclean? not one.* water cannot by its own gravity, rise higher than its fountain head; neither descendant of Adam and Eve become by their own efforts better than they, ey, alas! were ungrateful rebels. Blessed be his name, who, while we et enemies, hath reconciled us by the death of his Son. Rom. 5. 10.

AP. XVII. Ver. 1. *The graves are ready for me.*—The sepulchres of Edom are generally in extensive chambers, scooped out in the rocks. In these are numerous niches or shelves ready to receive the dead bodies.

CHAP. XIX. Ver. 26. *Yet in my flesh shall I see God.*—"Worms" and "body" are not in the original, so that we are not bound to contemplate them in the exposition. May not the verse be paraphrased thus: "Though as my skin is destroyed by disease, this flesh beneath it be destroyed by death, yet in my (resurrection) flesh shall I see God," 1 John 3. 2.

CHAP. XXIV. Ver. 1. *Seeing times are not hidden from the Almighty.*—The diseased state of public morals and events, periodically attaining a crisis, in which they strikingly resemble diseases of the human body.——*His days.*—God's appointed days of judgment, as in the times of Noah, Lot, and the latter days of Jerusalem, Gen. 3. & 6. 5. & 7. 13. & 18. 17, 20. & 19. 15, 22. Luke 19. 42.

CHAP. XXIX. Ver. 24. *If I laughed on them, they believed it not.*—"If I smiled upon them they became not confident;" that is, my utmost familiarity never bred contempt; a result ever difficult to attain, and requiring the most exact tempering of affection with firmness, of condescension with dignity, and of rebuke with tenderness—a result, of which polish may produce an imitation, while grace alone can exhibit the original.

CHAP. XXX. Ver. 7. *Under the nettles.*—"Under the briars."—*M. Good.*

CHAP. XXXVIII. Ver. 1. *The Lord answered Job out of the whirlwind.*—No notice is taken of the transition from Elihu, God visible in human form, to JEHOVAH invisible in the whirlwind, or stormy cloud. To those who feel any difficulty in identifying Elihu, (God himself, see Mat. 1. 23.) with JEHOVAH, it may be useful to examine the appearance of JEHOVAH to Abraham, and his familiar converse with him, Gen. 18. 13—33; and afterwards his appearance to Moses, Exod. 3. 2. & 19. 9, 16, 18, 21. & 20. 18, 22; and recollect, that, in each case, this was the same JEHOVAH variously manifested: and when these facts are compared, the various appearances in Job will be more easily understood as alike *manifesting* "the Word that was with God and was God."——Ver. 38. *Mazzaroth.*—The twelve monthly signs of the zodiac.——*Arcturus.*—Most probably the *Great Bear*, the apparent nightly changes of which always render it a most remarkable object to observers.

CHAP. XXXIX. Ver. 29. *Her eyes behold afar off.*—The extraordinary far-sightedness of the eagle is well known. It can descry its prey on the ground, when, to the human eye, it is perfectly invisible in the clouds: those species that live upon the dead fully realize our Lord's description, Mat. 24. 28, and an animal is scarcely fallen until they appear on the verge of the horizon hastening to its destruction.

CHAP. XL. Ver. 19. *He is the chief of the ways of God.*—The greatest size of the *hippopotamus* is 17 feet in length, and 7 in height—a description that in point of animal size and power, the only points in question, could never entitle it to the character in the text.

# THE BOOK

OF

# PSALMS.

The Book of Psalms is one of the most extensive and useful in Holy Scripture, as it is everywhere suited to the case of the saints. It is at first much mixed with complaints and supplications, and at last issues in pure and lasting praise. That Heman composed Psalm lxxxviii, Ethan the lxxxixth, and Moses the xcth, is certain. But whether those under the name of Asaph were mostly penned by him, or only assigned to be sung by him as a master of the temple music, as others were to Jeduthun, or to the sons of Korah, or other chief musicians, we cannot determine. Some, as Psalm lxxiv, lxxix, cxxvi, and cxxxvii, appear to have been composed after the captivity to Babylon was begun; but by whom we know not. The rest, including those two marked with the name of Solomon, might be composed by David, the sweet Psalmist of Israel.

Twenty-five of the Psalms have no title at all; and whether the titles of the rest are of divine authority is not altogether agreed. But when it is considered that these titles everywhere appear in the Hebrew originals, and how often they serve as a key to the Psalm, and are sometimes connected with it by the accentuating points, there is no real ground to suspect their authenticity. Nor are interpreters agreed with respect to the signification of some of the Hebrew words standing in these titles. We think that MASCHIL always signifies that the Psalm is designed for *instruction;* Psalms xxxii, xlii, xliii, xlv, lii, liii, liv, lv, lxxiv, lxxviii. lxxxviii, lxxxix. MICHTAM denotes the *precious* or *golden* nature of the Psalm; as xvi, lvi—lx. ALTASCHITH, that the scope of the Psalm is to deprecate *destruction;* lvii, lviii, lix. MUTHLABBEN, that the psalm was composed on the occasion of the *death of his son*, or of Goliath the *duellist;* Psalm ix. AIJELETH SHAHAR, that its subject is Jesus Christ, the *hind of the morning;* Psalm xxii. JONATH-ELEM-REHOKIM, that David is therein represented as a *mute dove among foreigners;* Psalm lvi. SHOSHANNIM, SHOSHANNIM-EDUTH, or SHUSHAN-EDUTH, may either signify that Christ and his people, who are *lilies*, or *lilies of the congregation or testimony*, are the subject of it; or that it was sung on an instrument of six strings; Psalms xlv, lx, lxix, lxxx, as SHEMINITH denotes an instrument of eight strings; Psalms vi, xii. MAHALATH may either signify the *disease*, and MAHALATH-LEANOTH the *afflicting disease;* or MAHALOTH may signify a wind instrument of music; liii. and lxxxviii. NEGINATH and NEGINOTH denote stringed instruments of music; Psalms lxi, iv, vi, liv, lv, lxvii, lxxvi. NEHILOTH, wind ones; Psalm v. GITTITH, a musical instrument, or tune invented at Gath; Psalms viii, lxxxi, and lxxxiv. ALAMOTH, the *virginals*, or a song to be sung by the virgins; Psalm xlvi. SHIGGAION or SHIGIONOTH may denote the *diversified* matter or tune of the Psalm; Psalm vii. The cxxth, and fourteen next following, are called SONGS OF DEGREES; perhaps because they were sung on the different steps of the temple stairs; or were sung at certain halts made by David and the Israelites when they brought up the ark of God from Kirjath-jearim to Jerusalem; 2 Sam. vi.; or were sung by the Hebrews at their different rests, when they came up from the country to their three solemn feasts; or were partly sung by the Jews at their different resting places in their return from Babylon; Lev. xxiii. Ezra ii.

The Hebrews divided this book into FIVE, ending with Psalms xli, lxxii, lxxxix, cvi, and cl; the first four of which are concluded with AMEN. Interpreters have attempted to arrange or class the Psalms into a variety of different forms. To me it appears not improper to distinguish them into I. INSTRUCTIVE; which are either (1) HISTORICAL, relating what God had done for the Psalmist, or for the Jewish nation, &c. as xviii, lxviii, lxxiii, civ, cv, cvi, cxiv, cxxxv, cxxxvi. Most of which are also EUCHARISTIC; or (2) DOCTRINAL, declaring and explaining the principles and duties of religion; as Psalms i, xiv, xv, xix, xxxvi, xxxvii, xlix, l, liii, lxiv, lxxvi, lxxvii, lxxviii, lxxxi, lxxxii, xc, ci, cxii, cxix, cxxvii, cxxxi, cxxxiii, cxxxix.—II. PROPHETIC; foretelling events relative to Christ or his church; as Psalms ii, viii, xvi, xxi, xxii, xxiv, xxix, xl, xlv, xlvii, xlviii, lxvii, lxviii, lxix, lxxii, lxxxvii, lxxxix, xciii, xcv, xcvi, xcvii, xcviii, c, cx, cxvii, cxxxii, cxlix.; not a few of which are also EUCHARISTIC. III. CONSOLATORY; in which the Psalmist comforts himself and others in the promises, perfections, or works of God; as Psalms iv, xi, xxiii, xxvii. xxxi, xxxvii, xlvi, lviii, lxxiii, xci, cxxi, cxxv, cxxviii, cxxix. IV. PETITIONARY; in which he bewails his own or the church's condition, and supplicates deliverance; as Psalms iii, v, vi, vii, x, xii, xiii, xvii, xx, xxv, xxvi, xxvii, xxviii, xxxv, xxxviii, xli, xlii, xliii, xliv, li, liv, lv, lvii, lix, lx, lxi, lxiii, lxiv, lxx, lxxi, lxxiv, lxxix, lxxx, lxxxiii, lxxxv, lxxxvi, lxxxviii, cii, cix, cx, cxiii, cxxx, cxxxii, cxxxvii, cxl, cxli, cxlii, xviii. Seven of these, in which the Psalmist makes confession of his sin, *viz.* Psalms vi, xxii, xxxviii, li, cii, cxxx, cxliii, are called PENITENTIAL. V. EUCHARISTIC; in which he stirs up himself and others to praise and thank the Lord for his favours; as Psalms ix, xviii, xxx, xxxiii, xxxiv, lx, lxv—lxviii, xcv—c, ciii—cviii, cxi, cxiii, cxv—cxviii, cxxii, cxxiv, cxxvi, cxxxiv—cxxxvi, cxxxviii, cxliv—cxlviii, cxlix, cl. But indeed historical narratives, doctrinal instructions, prophecies, consolations, supplications, praises, and thanksgivings, are often so pleasantly and profitably connected in the same Psalm, that it is difficult to assign it to one class rather than to another. And what is HISTORICAL, as it relates to David and the Jewish church, is often TYPICAL and so PROPHETIC, as it relates to Jesus Christ and the gospel church or heavenly state. Many, too, of the SUPPLICATIONS respecting deliverances from, or the destruction of enemies, are to be considered as real PREDICTIONS of the events, they being dictated by the inspiration of him who can declare the end from the beginning.

In expounding the foregoing books of the Divine Word, the Editor has often felt much regret at the narrowness of the space to which he was necessarily confined; and though, by the liberal kindness of the Publishers, he has been enabled to add a considerable amount of supplementary notes, yet still has he felt anxious to say more in elucidation or application of their sacred contents. But this regret which he has felt in his past labours, he feels doubled on approaching the Book of Psalms. That Book presents itself before him united to all the music of the ear, the voice, and the heart. It has occupied much of his study, not as a mere subject of criticism, but as a light to Jesus in all his offices of Prophet, Priest, and King—and specially as a key to his inmost heart—a spiritual revelation and record of those "prayers and supplications, with strong crying and tears," which he offered up in the days of his flesh," (Heb. 5. 7.) as well as a descriptive history of his kingdom of providence, grace, judgment, and glory in all its periods, past, present, or to come.

To this conclusion the Editor was conducted by a process nearly as follows:—1. From the confident reference to the Psalms made by our Lord himself, more especially (Luke 24. 24.) in his closing discourse immediately before his ascension. "And he said unto them, these are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me."

2. From the equally confident reference of the apostles to the same authority; as, for example, amongst many others, Acts 13. 33., where a Psalm not unfrequently represented as descriptive of the instalment of David on his throne in Israel, is distinctly affirmed by the Holy Spirit to be descriptive of the sitting down of the glorified Saviour upon his throne in heaven.

3. By the evident insufficiency of every other principle of interpretation. Throughout the entire series of Psalms, he found so frequently and so constantly the character of *some one* so righteous, that to apply it to David would outrage all his history; and which, to apply to any mere man, would gainsay all observation and experience. But this righteous character, in all its various forms of exhibition, he found most exactly to correspond to the evangelical history of Christ: the conclusion was therefore inevitable—this character was that of Christ. It was in contemplating the first Psalm, that this conclusion first forced itself upon his mind. He had often heard that psalm, by what is called the principle of "accommodation," expounded as descriptive of the "happiness of the godly," contrasted with "the misery of the ungodly;" and, in this interpretation, all ordinary authority induced him to acquiesce. Yet still did he feel himself unable to account for the fact—that the description so far exceeded the reality. "Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper." In real life he had never seen such a man; he had never read of such a one amongst the most eminent scripture saints. Why then did the Spirit of God, in full command of all the words of truth, proceed to draw a moral picture so far surpassing the alleged original? This was a question to which no satisfactory answer was ever presented to his mind. Yet this was the very question that never ceased to recur demanding a solution. True, he had found some excellent commentators, amongst whom may be recorded the honoured names of Gill, Romaine, and Horne, who had taught that the opening of this Psalm was descriptive of Christ; but, whereas for this opinion they assigned no obvious *principle of interpretation*, he found in it no positive satisfaction, because it appeared as much depending upon the principle of *accommodation* as that from which he was anxious to retreat. It was while thus puzzled between these two forms of authority, in neither of which he could discover any *principle of interpretation*, that his mind was earnestly turned to inquire whether any such *principle* actually existed. In human science he readily and clearly perceived its existence. He saw that if a book contained the names and descriptions of a thousand plants, the accomplished botanist might have some search, but no difficulty, in discovering, amidst the thousand, any plant whatsoever, and declaring its name, provided merely that the description were truly and fully drawn. To the inexperienced eye, many of the plants might appear not merely similar, but the same; but the distinctive characteristics would, to the eye of the botanist, be as obvious as the sun at noon-day. And were there, in the Scriptures, any such simple *principle* of interpretation as this, how easily might it be applied in directing our inquiries and settling our conclusions. And was there not such a *principle*, and was not this the very principle, the mere, but exact correspondence of the recorded description with the object described, and its obvious *want* of such exact correspondence with any other object? Of the existence and application of this



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inciple, the Editor soon found numerous examples in the New Testament; for instance, Acts 2. 29—36. Now, in many copies of the Scriptures lying before him found this Psalm distinctly interpreted as primarily descriptive of David, and only in some secondary, or derivative, and typical sense, applicable to Christ. It remarkable, however, that the Apostle makes no such distinction, but directly affirms that it is a prophecy concerning our Lord. Now, from what *principle* of terpretation does he draw this conclusion? From the simple and obvious principle that *it is not true concerning David,* "for David, (when he speaks) is not cended into the heavens;" but is *literally true concerning Christ* whom God hath "raised up," of which fact the apostles "all are witnesses." This principle rceived—and perceived it irresistibly commends itself to adoption—the meaning of the first Psalm became most obvious. It did not describe any of the mere ildren of men from Adam, their head downward. But the moment Christ is discovered, it is found exactly to correspond to the evangelical history of "the ys of his flesh." It is, therefore, not a prophecy, but a description of Christ—a moral, a spiritual picture of his character drawn by the Holy Ghost, by whom holy men of old being moved did speak; and by which, before he appeared, the church knew what to expect; and by which, when he did appear, she should have tantly recognised her Lord.

ollowing are accordingly the principal rules of interpretation by which the Editor has been guided, and to which, however unimportant they may appear, he ntures to solicit the earnest attention of the disciples of the Bible.

he Old Testament is interpreted by the Spirit speaking in the New Testament; even as the "perfect day" more clearly exhibits, but does not change what is ly seen at the dawn.

hen one part of a Psalm is thus, by the Holy Ghost, applied to Christ, every other part of the Psalm must be applied to him in a way consistent with the analogy faith in the other Scriptures.

hen one Psalm is found, by quotation in the New Testament, to apply to Christ, every parallel Psalm must likewise apply to him.

hen a description in the whole or part of a Psalm is found absolutely inapplicable to any of the patriarchs, prophets, apostles, or other saints, but, at the same e, perfectly applicable to Christ, then, according to the principle above developed, that Psalm is not to be interpreted of such patriarch, prophet, apostle, or nt, but of Christ in his person, qualifications, trials, warfare, victories, or kingdom.

large amount of interpretation must, as in the other Scriptures, be referred to the grammatical construction, especially in the bearing of the words, "I, thou, he," their plurals, taken in conjunction with the attributes or acts ascribed to them respectively.

arrow limits of notation to which the Editor is necessarily confined, will seldom leave him at liberty fully to develop these principles. All that the most rigid pression can effect he purposes to attempt. But still he feels that much will be wanting which he feels anxious, but thus unable, to furnish. This circumnce is to him matter of deep regret, as he believes this to be the book of Scripture which, in this generation of the church, most requires an *evangelical interitation.* Such an interpretation has long been to him a serious, but most delightful study; and should the Head of the church be pleased to enable him to finish present series of brief notes upon the whole Scriptures, he purposes next, if the Lord will, immediately to follow them with a separate and ample commentary the Book of Psalms.—ED.]

## PSALM I.

*Character of the blessed man:* 1—3. (2) *Misery and judgment of the wicked:* 4—6.

A. M. cir. 2954.
B. C. cir. 650.

LESSED [a] *is* the man that walketh not in the counsel of the ungodly, nor standeth he way of sinners, nor sitteth in the seat of [†] scornful:

2 But his delight [‡] *is* in the law of the [LORD]; and in his law doth he meditate day night.

3 And he shall be like a tree planted by rivers of water, that bringeth forth his fruit is season: his leaf also shall not [‖] wither: whatsoever he doeth shall prosper.[‖]

4 The ungodly *are* not so: but *are* like the f which the wind driveth away.

5 Therefore the ungodly shall not stand in judgment, nor sinners in the congregation he righteous.

6 For the LORD knoweth the way of the teous: but the [a] way [b] of the ungodly shall sh.

[a] Rather, "O the blessednesses of *that* man," that man of a thousand, who walketh not in the counsel of the *unjust*, who withhold God's due of love and obedience; who *standeth* not in the way of *transgressors* to meet them, or converse with them on their own terms; who *sitteth* not in the seat of the *mocker* of God's authority and institutions. Has any son of Adam ever realised these three negatives in character, but Christ? Is not this then the Christ described by character?—KO.

† Or, *wicked.*

‡ His will, his desire, is in the *law*, that is, in all the doctrine or revelation of God.

‖ Heb. *fade.*

‖ All that he *herseth* (under emblem of a tree,) shall prosper.

[a] Prov. 14. 12, 21. 32. & 11. 7. Mat. 25. 46. Is. 3. 11.

[b] Christ, the truth, is the *way* of the righteous to glory; (John 14. 6.) Satan and lies are the *way* of the wicked to destruction.—KO.

## PSALM II.

*Wicked opposition to Christ as King:* 1—3. (2) *His exaltation to the throne of Zion:* 4—9. (3) *Kings and judges exhorted to obedience:* 10—12.

A. M. cir. 2964.
B. C. cir. 1040.

WHY do the heathen [a] rage, and the people [†] imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against [a] his Anointed, *saying,*

3 Let us break their bands asunder, and cast away their cords from us.

4 [b] He that sitteth in the heavens shall laugh: the LORD [a] shall have them in derision.

5 Then shall he speak unto them in his wrath, and [†] vex [‡] them in his sore displeasure.

6 Yet have I [‖] set my King [‖] upon my holy hill of Zion.

7 I will declare [a] the decree: the LORD hath said unto me, Thou *art* my Son; [†] this day have I begotten [‡] thee.

8 [c] Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 [d] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 [e] Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 [f] Serve the LORD with fear, and rejoice with trembling.

12 [g] Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

[a] Or, *tumultuously assemble.*

† Heb. *meditate.*

A. M. cir. 2964.
B. C. cir. 1040.

[a] 1 Sam. 2. 10. Ps. 45. 7. Is. 61. 1. John 1. 41. & 3. 34.

[b] Ps. 11. 4. & 115. 3. Is. 57. 15. & 66. 1.

[a] ADONAI, not JEHOVAH, as in ver. 2, 7, 11. Adonai signifies my *pillars*, God in the character of providential upholder.—KO.

† Or, *trouble.*

‡ "Rebuke."—P. *Smith.*

‖ Heb. *anointed.*

‖ Heb. *upon Zion the hill of my holiness.*

[a] Or, *for a decree.*

† A title of the "Word that was God," (John 1. 1.) that "eternal life that was with the Father," (1 John 1. 1.) and who thus being "eternal life with the Father," must have been his eternal *Son*; for as Father necessarily implies a *Son*, if the Father were eternal, a point that cannot be disputed, so must the Son have been eternal.—KO.

‡ "Adopted thee," in sight of Jew and Gentile, as manifested in thy resurrection from the dead, (Rom. 1. 4.) and exhibited thee to the holy angels as the legitimate object of their worship. Heb. 1. 5.—KO.

[c] Ps. 22. 27—31. & 72. 8. & 89. 21—37. Dan. 7. 13, 14. Heb. 7. 25.

[d] Rev. 2. 27. & 19. 15. & 6. 15—17. & xvi. xix. Dan. 2. 44. Mat. 21. 44. Is. 30. 14. Jer. 19. 11.

[e] Is. 26. 9. & 32. 15. & 60. 3, 10, 11, 16. & 49. 23. Jer. 6. 8. Ps. 72. 10, 11. & 68. 12.

[f] Heb. 12. 28, 29. Mat. 17. 5. John 5. 22, 23. Ps. 89. 7. & 96. 1—7. & xcvi—c.

[g] 1 Sam. 10. 1. 1 Kin. 19. 18. Job 31. 27. Hos. 13. 2.

REFLECTIONS UPON PSALM I.—How dangerous is the company of wicked men, how headlong the progress of sin! They who walk in the counsel of sinners quickly wait for opportunities of sinning, and will with pleasure accompany corners. But precious and useful are the oracles of God, as means to preus from temptation, and to animate us to every good word and work. And he heavenly-minded and thoughtful Christian that will be the thriving one. bsurd for saints to study conformity to this world, when God has marked difference, such an opposition, between them and the men of it. And their end answers so exactly to their life, and to the glory of the divine perIs. May God's company, God's word, God's influences, God's approbation, od's final judgment, and the eternity consequent thereon, be ever dear to art!

REFLECTIONS UPON PSALM II.—Bitter and inveterate is the enmity of mankind t Jesus Christ our Saviour. The agents of hell, Jews and Gentiles, readily heir private animosities, to harmonize in opposition to him! If his cause is to be run down, they cordially unite in the work! And not well-grounded fear, but enraged enmity, makes the princes of the earth to oppose his kingdom, which is not of this world. But in vain are all their contrivances and fury. His church, and every believer, is fixed on a rock, against which the powers of hell and earth can never prevail. Jesus' person, as the only begotten Son of God from eternity, and declared to be such in his resurrection from the dead, and the new covenant made with him, are their everlasting foundation. His intercession, and the saving power of his Spirit, subdue them to himself. But dreadful is the vengeance executed on his Jewish, heathen, antichristian, or other opposers! And if the great are not good, they shall receive the deeper damnation. O how mixed is the service of Christ on earth! Whilst we rejoice in him and his fulness, we need to tremble on account of our own guilt and corruption, and the snares and dangers that attend us. But holy jealousy and filial fear produce joys unspeakable and full of glory. While the world contemn him, and riot in wantonness, let my soul kiss, receive, love, adore, and submit to God's Son; so shall I be blessed in him with all spiritual blessings in time and eternity.

## PSALM III.

*A prayer of composure and confidence, though surrounded by enemies.*

¶ A PSALM OF DAVID, [a] WHEN HE FLED FROM ABSALOM HIS SON.

A. M. cir. 2963. B. C. cir. 1021.

LORD, [b] how are they increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, [c] *There is* no help for him in God. Selah.*

3 But thou, O LORD, *art* a shield † for me; my glory, and the lifter up of mine head.

4 I [d] cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 [e] I laid me down and slept; I awaked: for the LORD sustained me.

6 [f] I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 [g] Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies‡ *upon* the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: [h] thy blessing *is* upon thy people. Selah.

a 2 Sam. 15. 14—18, 23.

b 2 Sam. 15. 12. & 17. 11—24.

c Ps. 71. 11. 2 Sam. 16. 8.

* Though this word occurs upwards of seventy times in the Psalms, its meaning is much disputed. By some it has been reckoned a musical pause; by others, a mark of attention; by others, a repetition; by others, as equivalent to Amen! while some consider it indicative of the eternal value of the preceding passage.—Ed.

† Or, about.

d Ps. 50. 15. & 91. 15. & 102. 2. & 18. 6. & 116. 1—8.

e Ps. 4. 8. & 127. 2. Prov. 3. 24. Lev. 26. 6 Job 11. 18, 19. Mark. 5. 42.

f Ps. 27. 1—3. & 118. 6—12.

g Is. 51. 9. Deut. 32. 36. Ps. 40. 17. & 43. 1. & 44. 26.

‡ This was never true of David the son of Jesse, hence it must be interpreted of the final victory of David's Lord. The parallelism of this with the second Psalm, clearly refers it to Christ.—Ed.

h Ps. 72. 17. & 28. 9. Eph. 1. 3. Heb. 6. 14, 17, 18.

## PSALM IV.

*A prayer and admonition.*

¶ TO THE * CHIEF MUSICIAN ON [a] NEGINOTH, A PSALM OF DAVID.

A. M. cir. 2963. B. C. cir. 1021.

HEAR me when I call, O [b] God of my righteousness:† thou [c] hast enlarged me *when I was* in distress; [d] have mercy upon me, and hear my prayer.

2 O ye * sons of men, how long *will ye turn* ‡ my glory‡ into shame? *how long* § will ye love vanity, *and* seek after leasing? Selah.

3 But know that the LORD [h] hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness; and put your trust in the LORD.

6 *There be* [i] many that say, Who will show us§ *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou [k] hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

* Or, *overseer.*

a Is. 38. 20. Ps. vi. lv. lvi. lxi. Hab. 3. 19.

b John 1. 12. 2 Cor. 5. 21. Ps. 32. 1, 2. 84. 9. & 85. 9, 10.

† None but Christ hath righteousness: (compare Rom. 3. 10. with 5. 17.) therefore he who can call upon the "God of his righteousness," is Christ.—Ed.

c Job 36. 16. Ps. 18. 19. & 40. 1—3. & 118. 5.

d Or, *be gracious unto me.* Ps. 57. 1—3. & 86. 1. & 109. 6, 6.

e Ps. 86. 1. & 92. 1, 6.

f Ps. 2. 2. & 39. 12. Job 19. 20.

‡ The glory of Christ was his godhead manifested in the flesh, (John 17. 5.) with the ministration of the spirit, promised to his church. 2 Cor. 3. 7. The shame was the cross to which he was condemned, and which is still an object of reproach to Jew and Gentile. 1 Cor. 1. 23. Heb. 12. 2, 13, 14.—Ed.

§ Jonah 2. 8. Ps. 2. 1, 2.

h 2 Tim. 2. 19. 2 Sam. 7. 15. Ex. 33. 16. 2 Chr. 16. 9. Eph. 1. 4. 1 Phil. 2. 15, 16. & 2. 21. Ps. 17. 14.

§ The word is, here discovers the believing church offering the only "sacrifices of righteousness," a confident reliance upon the finished work and gracious countenance of her Lord. 2 Cor. 4. 6. Heb. 9. 23. 1 Pet. 2. 5.—Ed.

k 1 Pet. 1. 8. Is. 61. 10. & 9. 3. Ps. 43. 4. Judg. 9. 27. Jer. 48. 33.

## PSALM V.

*A prayer amidst enemies.*

¶ TO THE CHIEF MUSICIAN UPON NEHILOTH, A PSALM OF DAVID.

A. M. cir. 2963. B. C. cir. 1021.

GIVE ear to my words, * O LORD; consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct † *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness; neither shall evil dwell with thee.

5 The foolish shall not stand ‡ in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor § the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy; *and* in thy fear will I worship toward || thy holy temple.

8 Lead me, O LORD, in thy righteousness, because of mine enemies; make thy way straight before my face.

9 For *there is* no * faithfulness † in their mouth; their inward part *is* ‡ very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

10 § Destroy || thou them, O God; let them fall * by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because † thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou [a] compass him as *with* a shield.

* Who speaks these words, David or some other? whosoever he be, it appears from ver. 12, that his confidence lies in his being *righteous.* Now, there is none righteous but Christ, (compare Rom. 3. 10. 1 John 2. 1.) the conclusion is therefore inevitable; this is a prayer of Christ, the Holy Spirit speaking by the prophet, foreshowing to the church how he would pray; as the same Spirit speaking in the evangelists, has recorded for the church how he *did* pray. See especially John 17.—Ed.

† *Arrange, set in order,* that is, the sacrifice of the altar—the true sacrifice. Heb. 10. 16.—Ed.

‡ Heb. *before thine eyes.*

§ Heb. *the man of bloods and deceits.*

|| Heb. *the temple of thy holiness.*

* Or, *steadfastness.*

† Heb. *in his mouth,* that is, *in the mouth of any of them.*

‡ Heb. *wickednesses.*

§ Or, *Make them guilty.* Rom. 3. 19, 20. & 7. 9.

|| Such petitions against enemies frequently occurring in the Psalm have afforded occasion for infidels to object, and even for believers to plead a difference between the spirit of the Jewish and Christian dispensations. With those who sit in the "seat of the scorner," we may not here plead, but with believers we must. 1. To them we say, by whom spake the prophets of old? by the Holy Ghost, (2 Pet. 1. 21.) never by their own spirit. 2. Does not God punish rebellious sinners, according to this word? Certainly. Then, does God ever do what the holiest may not entreat him to do? 3. Do not men, the very objectors, appeal to courts of law for redress of injuries? And may not Christ, then, appeal to his Father for the destruction of the works of the devil? 1 John 3. 8.—Ed.

* Or, *from their habitacle.*

† Heb. *thou covertest over, or protectest them.*

a Heb. *crown him.* Ps. 32. 10. Deu. 2. 5.

## PSALM VI.

*A prayer in deep sorrow, and in the midst of enemies.*

¶ TO THE CHIEF MUSICIAN ON NEGINOTH * UPON SHEMINITH, A PSALM OF DAVID.

A. M. cir. 2963. B. C. cir. 1021.

O LORD, rebuke me * not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I *am* [b] weak: O LORD, heal me; for [c] my bones are vexed.

3 My [d] soul is also sore vexed: but thou, O LORD, how long?

a Or, *upon the eighth.* 1 Chr. 15. 21. Ps. xii.

* There is here but one speaker, and that he is Christ will appear from the quotation of ver. 12. in Matt. 7. 23. Let the candid and pious student of Scripture also consult Heb. 5. 7. —Ed.

b Ps. 38. 3. & 88. 4.

c Job 33. 19. Ps. 38. 2—8. & 51. 8.

d Ps. 22. 14. & 42. 4, 5. & 77. 2—9. Mark 14. 33.

REFLECTIONS UPON PSALM III.—Whilst I here behold Jesus conflicting, crying, and conquering, and entering into his glory, let me think how often the greatest trials spring from whence we least expected them! from our own house, our near relations! How numerous the seed of the serpent; and how furious their opposition to Christ and his people! But if troubles drive us to our God and our duty, we shall be effectually protected, and honourably exalted. Our cries of faith shall be speedily answered from his temple, his heaven, his Christ. Confederacies of foes unnumbered, and savage as wild beasts, shall but enhance and sweeten our salvation and blessings, and shall bring upon themselves fearful and lasting ruin.

REFLECTIONS UPON PSALM IV.—In every distress God is a safe refuge to flee to: and the more of his kindness we have experienced, the more bold ought to be our prayers, and the stronger our faith. But base is the work, contemptible the character, and vile the desires, of the wicked, when compared with those of the godly.—What fear of God and his judgments, what serious self-examination, what cordial dedication to God through Christ, are necessary in them that are saved! —The wishes of the unregenerate are senseless and sensual: but exalted are the desires, readily granted the felicity, and unmoved the rest of them who firmly believe.

REFLECTIONS UPON PSALM V.—Meditation is the director, fervour the life, faith the presenter, and a reconciled God in Christ, as our own, the object, the morning a principal season, and patient expectation the attendant, of every true prayer. And while the holiness, justice, and mercy of God in Christ demand our sincerity, and encourage our boldness, in approaching to his throne of grace, the wickedness and danger of sinners, the number and mischievous intentions of our enemies, the



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4 Return, O LORD, [a] deliver my soul: Oh save me for thy mercies' sake,

5 [b] For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?[*]

6 [c] I am weary with my groaning; [†] all the night make I my bed to swim; I water my couch with my tears.

7 [d] Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 [e] Depart from me, all ye workers of iniquity; for the LORD hath [f] heard the voice of my weeping.

9 [g] The LORD hath heard my supplication; the LORD will receive my prayer.

10 [h] Let all mine enemies be ashamed and sore vexed: [‡] let them return *and* be ashamed suddenly.

A. M. cir. 2783.
B. C. cir. 1221.

[a] Ps. 33. 17. Ps. 40. 1—3. & 116. 1—7. & 86. 13, 15.

[b] Ps. 30. 9. & 88. 11. & 115. 17. Is. 38. 18.

[*] These words are literal facts: God is not remembered by the dead—the dead bodies that lie in the grave; which very death and grave Christ came to conquer and destroy. Heb. 2. 14. 1 Cor. 15. 57.—Edit.

[c] Ps. 77. 2—9. & 88. 1—18. Lam. 1. 16 & 2. 11, 18, 19. & 3. 48—50.

[†] Or, *every night.*

[d] Ps. 31. 9. & 38. 10. Job 17. 7. Lam. 2. 11. & 5. 17.

[e] Ps. 6. 2, 3. & 119. 115. Luke 13. 27.

[f] Ps. 31. 22. & 40. 1, 2. Dan. 9. 21—23.

[g] Ps. 66. 19. & 116. 1. & 55. 16. & 56. 13. & 118. 5. & 120. 1. & 34. 4, 6.

[h] Ps. 7. 6. & 9. 3. & 26. 4. & 35. 26. & 40. 14, 15. & 109. 29. & 56. 9. & 17. 13.

[‡] See note on Ps. 5. 10.—Edit.

10 [i] My [k] defence *is* of God, which saveth the upright in heart.

11 [l] God [m] judgeth the righteous, and [n] God is angry *with the wicked* every day.

12 If he turn not, he will [o] whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him [p] the instruments of death; he [q] ordaineth his arrows against the persecutors.

14 [r] Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 [s] He made a pit, and digged it, [t] and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 [u] I will praise the LORD according to his righteousness; and will sing praise to the name of the LORD most high.

A. M. cir. 2918.
B. C. cir. 1086.

[i] Heb. *My buckler is upon God.*

1 Gen. 15. 1. Ps. 91. 1—4. & 84. 11. Prov. 11. 20.

[†] Or, *God is a righteous judge.*

[k] Ps. 35. 1. & 43 1. & 140. 12, 13. Deut. 32. 36

[l] Ps. 5. 4, 5. & 50 16—22. Zec. 11. 5. Is. 40. 22.

[m] Deut. 32. 41. Ezek. 21. 9—11. Is. 34. 6. & 59. 17, 18. & 13. 5.

[‡] This and the following verses point to an individual. But who is he? Read Acts 1. 16, 20. & Ps. 69. 25, and then say, is not this also a description of the arch-traitor, the prototype of all the subsequent persecutors of Christ and his church—in principle, covetousness; in practice, cruelty; and in the end, self-destruction?—Edit.

[n] Deut. 32. 23. 25. Job xviii. xx, xxii.

[o] Job 15. 25. Is. 59. 4. Jam. 1. 15.

[¶] Heb. *He hath digged a pit.*

[p] Ps. 9. 15, 16. & 140. 9—11. & 10. 2. & 102. 17, 18. Prov. 5. 22. & 29. 27. Eccl. 10. 8. Esth. vii, ix. 1 Sam. 26. 10.

[q] Ps. 58. 10 & 85. 23. Rev. 16. 5. & 19. 1, 2. Ex. xv.

## PSALM VII.

*A prayer in persecution.*

¶ SHIGGAION OF DAVID, WHICH HE SANG UNTO THE LORD, CONCERNING THE [*] WORDS OF CUSH THE BENJAMITE.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:[†]

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* [‡] none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;)

5 Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon *the* earth, and lay [b] mine honour in the dust. Selah.[§]

6 [c] Arise, O LORD, in thine anger; lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded.[‖]

7 So [d] shall the congregation of the people compass thee about: for their sakes therefore [e] return thou on high.[*]

8 The LORD shall judge the people: [f] judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.

9 [g] Oh let the wickedness of the wicked come to an end; but [h] establish the just: for the righteous God trieth the hearts and reins.

A. M. cir. 2940.
B. C. cir. 1058.

[a] Heb. 5. 1.

[*] Or, *business.*

[†] The denial of all iniquity, ver. 3, and the appeal to judgment on the ground of righteousness and integrity, (ver. 8—11,) could never have proceeded from David the son of Jesse. He confessed his sin, and the Holy Spirit hath recorded that sin for our warning, and his repentance and pardon for our encouragement. But the denial of iniquity, and the appeal to judgment on the ground of righteousness, are most becoming in David's Lord, (Mat. 22. 43,) who knew no sin. These verses, therefore, being absolutely untrue of David, but perfectly true of Christ, we have the utmost evidence that this Psalm is a prayer of Christ.—Edit.

[‡] Heb. *not a deliverer.*

[b] Job 10. 9. & 31. 21, 22. Hos. 2. 11. Prov. 18. 7.

[§] See note on Psal. 3. x.—Edit.

[c] Ps. 94. 2. & 10. 1. & 44. 23, 26. & 12. 5. Is. 3. 13, 14. & 33. 10. & 26. 21. & 51. 9. Ex. 8. 7, 8.

[‖] See note on Psal. 5. 10.—Edit.

[d] Ps. 48. 11. & 58. 10, 11. Rev. 16. 5. & 18. 20. & 19. 1—3. & 11. 17, 18.

[e] Is. 30. 18. Ps. 48. 1. & 75. 7, 8.

[*] Resume the judgment-seat, a prayer equivalent to that of the church, (Rev. 22. 20.) "Even so, come, Lord Jesus!"—Edit.

[f] Ps. 26. 1. & 35. 24. & 43. 1. & 18. 20, 21. & 17. 2, 3. 1 Sam. 24. 11.

[g] Ps. 58 6. & 59. 13—22. & 68. 11.

[h] 2 Sam. 7. 16. 1 Pet. 5. 10. & 1. 5. Jude 1.

8 The excellence of the *name* of God always appears in its full development of such grace as the believer requires under his peculiar circumstances. Thus to Abraham (Gen. 17. 1.) it was "the Almighty God," when his defenceless state constantly suggested the need of protection. Again to Moses in the solitudes of Horeb, (Exod. 3. 14.) it was "I am," when the changes of years suggested the excellence of an unchanging God. But to that same Moses, in the midst of the "thousands of Israel," the name is expanded, as it were, to embrace all the necessities of the time, and assure the faith of Moses in discharge of his arduous duties. Exod. 34. 6, 7. And when, in the fulness of the time, God hath sent forth his Son, (Gal. 4. 4.) and the Spirit of his Son, (Gal. 4. 6.) the excellence of his name is still further manifested in the baptismal title, and the apostolical benediction, revealing and glorifying Father, Son, and Holy Spirit. Mat. 28. 19. 2 Cor. 13. 14.—Edit.

## PSALM VIII.

*A meditation on the excellence of the name of the Lord.*

¶ TO THE CHIEF MUSICIAN UPON GITTITH, A PSALM OF DAVID.

O LORD our Lord, how excellent *is* thy name [*] in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What *is* man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

7 [†] All sheep and oxen, yea, and the beasts of the field;

A. M. cir. 2911.
B. C. cir. 1093.

[*] The excellence of the *name* of God always appears in its full development of such grace as the believer requires under his peculiar circumstances. Thus to Abraham (Gen. 17. 1.) it was "the Almighty God," when his defenceless state constantly suggested the need of protection. Again to Moses in the solitudes of Horeb, (Exod. 3. 14.) it was "I am," when the changes of years suggested the excellence of an unchanging God. But to that same Moses, in the midst of the "thousands of Israel," the name is expanded, as it were, to embrace all the necessities of the time, and assure the faith of Moses in discharge of his arduous duties. Exod. 34. 6, 7. And when, in the fulness of the time, God hath sent forth his Son, (Gal. 4. 4.) and the Spirit of his Son, (Gal. 4. 6.) the excellence of his name is still further manifested in the baptismal title, and the apostolical benediction, revealing and glorifying Father, Son, and Holy Spirit. Mat. 28. 19. 2 Cor. 13. 14.—Edit.

[†] Heb. *Flocks and oxen all of them.* All animals, wild and tame.

difficulty of our duty, and our need of immediate blessings, should keep us firmly in the exercise. Never should our brethren of mankind, and especially our fellow-saints, lack our warm remembrance in it: and from the prayer of faith, we may confidently expect the answer of peace. But, alas! miserable are the sinners, the rebels, against God and his Christ? How universal their corruption of heart—of tongue—of practice! How fearful the ruin that awaits them! But their contrivances to dishonour Jesus Christ, and afflict his people, or to deliver themselves, shall be made the means of their aggravated wo.

REFLECTIONS UPON PSALM VI.—Not even kings are exempted from the common miseries of life! But it is hard to support under sore sickness and a wounded spirit at once: and yet God's dearest saints have often the largest shares of them. There is no relief under such a burden, but to cast it on God. And when our sins have been great, so must be our sorrow. The removal of the sense of God's displeasure must be more earnestly desired than abatement of, or relief from, our sufferings. And if God ever regard us, it is neither for our righteousness, nor for our sorrows or sufferings, but for his mercy in Christ. However desirable it is to be with Christ in heaven, saints are to wish for life, while it is for the glory of God, and the good of his church.—But quickly they who sow in tears, shall reap in joy. And if God answer one prayer, he will answer all that follow in faith. He is the same hearer of prayer yesterday, to-day, and for ever. But close fellowship with God effectually draws the saints from delight in, or intimacy with, the wicked: and quick and inevitable ruin awaits their impenitent injurers.

REFLECTIONS UPON PSALM VII.—While I here behold the much persecuted and reproached Jesus, in his perfect righteousness, justified by his Father, and avenged of all his enemies, Jewish, Heathen, &c., let me think how complete and commodious a refuge God is in every time of trouble! In him we can never be moved. However brutish and cruel our enemies be, while we are weak we are strong. No false accusation need dismay us, while we are conscious of our innocence, and have a gracious God to appeal to as our witness and judge. There is no kindness which he will not grant for the benefit of his people, and the glory of his own perfections. Out of his favour there is no safety, and in it there is no danger. If he justify us, none dare accuse or condemn us. And though our uprightness is not the condition of our eternal happiness, dreadful and unavoidable is the ruin of impenitent sinners. Their contrivances and attempts against the godly shall prove means of their own destruction; when they who trusted in the Lord, and kept his way, triumph in notes of endless praise.

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, [a] how excellent *is* thy name in all the earth!

## PSALM IX.

(1) *Praise for deliverance from enemies:* 1—14. (2) *God's righteous judgments against the wicked:* 15—17. (3) *Deliverance and judgment the work of God:* 18. (4) *A prayer for the judgment and humiliation of heathen nations:* 19—20.

¶ TO THE CHIEF MUSICIAN UPON MUTH-LABBEN, A PSALM OF DAVID.

I [a] WILL praise *thee*, O LORD, with [b] my whole heart:[*] I will show forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, [c] O thou most High.

3 When mine enemies are turned back, [d] they shall fall and perish at thy presence.

4 For [†] thou hast [e] maintained my right and my cause; thou sattest in the throne judging [‡] right.

5 Thou hast [f] rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 [§] O thou enemy, [g] destructions are come to a perpetual end: [h] and thou hast destroyed cities;[i] their memorial is perished with them.

7 [j] But the LORD shall endure for ever: [k] he hath prepared his throne for judgment;

8 [l] And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 [m] The LORD also will be a [n] refuge for the oppressed, a refuge in times of trouble.

10 And they that [n] know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them:[†] he forgetteth not the cry of the [‡] humble.

13 Have mercy upon me, O LORD: consider my trouble *which I suffer* of them that hate me, thou that [o] liftest me up from the gates of death;

14 That I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 [p] The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The [q] LORD is known *by* the judgment *which* he executeth: [r] the wicked is snared in the work of his own hands. [s] Haggaion." Selah.

17 The [t] wicked shall be turned into hell, *and* all the nations that forget God.

18 [u] For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

19 [x] Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD; *that* the nations may know themselves *to be but* men. Selah.

## PSALM X.

(1) *A humble expostulation with God:* 1. (2) *A description of the wicked:* 2—11. (3) *A prayer for divine interference:* 12—15. (4) *God the King and Judge:* 16—18.

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?[*]

2 [†] The wicked in *his* pride doth persecute the poor: let them[‡] be taken in the devices that they have imagined.

3 For the wicked boasteth of [§] his heart's desire, and [‖] blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God:* [a] God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he [b] puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* [*] never *be* in adversity.

7 His mouth is full of cursing, and [†] deceit, and fraud: under his tongue[‡] *is* mischief and [§] vanity.

8 He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent: his eyes [‖] are privily set against the poor.

9 He lieth in wait [*] secretly as a lion in his den: he lieth in wait to catch the poor:[†] he doth catch the poor, when he draweth him into his net.

10 [‡] He croucheth, *and* humbleth himself, that the poor may fall [§] by his strong ones.[‖]

11 He hath said in his heart, God hath

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A. M. cir. 2944. B. C. cir. 1060.

[a] Ps. 76. 1. & 99. 7. & 86. 8. & 104. 24. & 72. 17—19. Ex. 15. 10. Deut. 32. 31. & 33. 26. Job 11. 7. Zec. 9. 17.

A. M. cir. 2944, or 2984. B. C. cir. 1060, or 1020.

[a] Ps. 7. 17. & 18. 3, 6. & 27. 6. & 30. 1. & 34. 1—4. & ciii—cvii. & 72. 18, 19. Rev. 15. 3, 4. & 19. 1—9. Col. 3. 16.

[b] Ps. 86. 11, 12. & 111. 1. & 138. 1, 2.

[*] Of whom the Spirit here speaks, will be evident from considering first, that Rom. 15. 9. ascribes Psal. 18. 9. to Christ. This is the key of the interpretation: Next, with Psal. 18. 49. compare Psal. 57. 9. & 35. 18. then all with this opening verse ascribing praise to Jehovah with the *whole heart*, and with ver. 14, proposing to show forth "all his praise," and it will be impossible to deny that the psalm is prophetically spoken in the person of Christ.—Ed.

[c] 1 Tim. 1. 17. & 6. 15, 16. & 57. 15. Ps. 56. 2. & 83. 18. Rom. 9. 5.

[d] Ps. 68. 1, 2. Rev. 6. 12—17. & 19. 11—21. 2 Thes. 2. 8, 9.

[†] Heb. *thou hast made my judgment.*

[e] 1 Sam. xvi—xviii. 2 Sam. ii, v, viii, x, xviii, xx, xxi.

[‡] Heb. *in righteousness.*

[f] 2 Sam. v, viii, x. Ps. 110. 5—7. & 68. 30. Prov. 10. 7.

[§] Or, *The destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed,* &c.

[g] Ex. 14. 13. Jer. 51. 64. Nah. 1. 9. Rev. 14. 8. Ezek. 7. 2—15.

[h] Is. 10. 13. & 14. 4—6. Jer. 25. 9, 11.

[‖] Sodom and Gomorrah, Nineveh, Babylon, Tyre, and many other places, afford examples of cities, of which sin has left scarce any memorial beyond a name.—Ed.

[i] Ps. 90. 2. & 102. 24, 25. Heb. 13. 8.

[k] Ps. 7. 8. & 75. 7. & 76. 9. & 89. 14.

[l] Ps. 96. 13. & 98. 9. & 50. 6. Acts 17. 31.

[m] Ps. 57. 29. & 46. 1. & 91. 2. Is. 4. 6. & 25. 4. & 32. 2. Heb. 6. 18. & 4. 16.

[*] Heb. *an high place.*

[n] John 17. 3. & 1. 14. [‖] John 3. 20. Ps. 52. 11. & 53. 5. [‖] Cor. 4. 6. [‖] Tim. 1. 12.

[†] It is remarkable in the providence of God, that the most secret murders seldom escape detection, and the mightiest conquerors generally perish by the sword.—Ed.

[‡] Or, *afflicted.*

[o] [‖] Cor. 1. 10. Ps. 70. 5. & 107. 18. Is. 38. 16, 17.

[p] Ps. 7. 15, 16. & 57. 6. & 94. 23. Prov. 5. 22. & 22. 8. & 26. 27.

A. M. cir. 2944, or 2984. B. C. cir. 1060, or 1020.

[q] Ps. 58. 10, 11. & 83. 13—16. & 46. 10. & 48. 10, 11. Ex. 9. 16.

[r] Ps. 7. 15, 16. & 57. 15. & 140. 9. Esth. iii, vii, ix.

[s] A most serious meditation. Ps. 19. 14. & 92. 3.

[*] Eminent authorities understand by this word a musical pause. Its location in the text, where it stands under all the authority of the Holy Spirit, renders such an interpretation very improbable, as directed but to one class of persons. It may be translated, *solemn meditation*, a sense applicable to all.—Ed.

[t] Is. 5, 11. Ps. 50. 22. Rom. 2. 5, 9. [‖] Thes. 1. 7—9. Mat. 25. 11—46.

[u] Ps. 12. 5. & 72. 4, 12—14. & 102. 17, 20.

[x] Is. 31. 9. & 42. 13, 14. Ps. 44. 23—26. & 7. 6, 8. Zeph. 3. 8.

A. M. cir. 2946. B. C. cir. 1058.

[*] Read Psal. 22. 1, 18, which the Holy Spirit expressly applies to Christ, then compare the whole of Psal. 22. with Psal. 10. and their perfect parallelism will clearly show that this Psalm is a description of Christ cruelly persecuted by Herod, ungratefully betrayed by Judas, impiously denounced by Caiaphas, and unjustly condemned by Pilate.—Ed.

[†] Heb. *In the pride of the wicked he doth persecute.*

[‡] That is, the wicked and covetous, ver. 3. —Ed.

[§] Heb. *soul's.*

[‖] Or, *the covetous blesseth* himself, *he abhorreth the LORD.*

[a] Or, *all his thoughts are,* There is *no God.* Ps. 14. 1. & 53. 1.

[b] Ps. 12. 5. Prov. 29. 8. Mal. 1. 13.

[*] Heb. *unto generation and generation.*

[†] Heb. *deceits.*

[‡] *Under his tongue,* that is, under the keeping of his tongue, and ready, on occasion, to be brought forth.—Ed.

[§] Or, *iniquity.*

[‖] Heb. *hide themselves.*

[*] Heb. *in the secret places.*

[†] *The poor,* that is, the poor in spirit, whose hearts have been emptied of all vanity and self-righteousness, Mat. 5. 3.—Ed.

[‡] Heb. *he breaketh himself.*

[§] Or, *into his strong parts.*

[‖] *Strong ones,* literally exemplified in that affected humility with which the Inquisition was wont to deliver the martyrs of truth to the secular arm, and hypocritically to commend her victims to mercy.—Ed.

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REFLECTIONS UPON PSALM VIII.—How glorious is the name of our exalted IMMANUEL, and of God in him! Quickly shall his kingdom fill both heaven and earth, however despicable its oracles, ordinances, and professors, now appear to a carnal world. By the weakest instruments he accomplishes his greatest purposes, displays his power and grace, and treads and triumphs over Satan and his votaries. The glories of nature, but especially the graces of redemption, should continually lead our hearts to the contemplation of their glorious Author. How astonishing is it to see so many creatures subjected to miserable man; and especially to behold them all subjected to the once debased Christ!

REFLECTIONS UPON PSALM IX.—All success, granted by God to us, ought to animate us to the most hearty praises and thanksgiving for that and all other deliverances. And while prosperity renders us thankful, our chief joy must be in the God of our mercies. It is himself, as the most High in Christ, that is our infallible security against fear or danger. And though the wicked prosper for a time, they are marked for lasting destruction. And when God begins, he will make an end. Thrice happy are they, however poor and oppressed, who have this God of Jacob, this high Sovereign, this righteous Judge, for the object of their knowledge and trust! The more they know of him, the more they will trust in him. Sweet shall be their songs of deliverance in the church, in the ordinances below, but especially in the heavenly Zion above. But while God remembers them in mercy, and grants their long waited for requests, fearfully will he manifest his holiness, equity, and power, in the temporal and eternal ruin of his and their wicked enemies.—But ought we not here chiefly to contemplate, with joy and thankfulness, the blessings of redemption, and the victories of our Redeemer over sin, death, and hell, Jews, heathens, and antichristians, and all other incorrigible opposers; and to believe that we through him shall be more than conquerors!



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orgotten: he hideth his face; he will never see

12 Arise, O LORD; O God, [c] lift up thine
and: forget not the [*] humble.

13 [d] Wherefore doth the wicked contemn
od? he hath said in his heart, Thou wilt not
equire *it*.

14 Thou [f] hast seen *it;* for thou beholdest
ischief and spite, to require *it* with thy hand:
e poor [†] committeth himself unto thee; thou
the [‡] helper of the fatherless.

15 [b] Break thou the arm of the wicked and
e evil *man:* [l] seek out his wickedness *till*
ou find none.

16 [k] The LORD *is* King for ever and ever:
heathen [l] are perished out of his land. [‡]

17 LORD, [m] thou hast heard the desire of the
mble: thou wilt [§] prepare their heart, thou
t cause thine ear to hear;

18 To judge the fatherless and the op-
ssed, that the man of the earth may no
re [‖] oppress.

A. M. cir. 2946.
B. C. cir. 1058.

c Ps. 5. 7. & 7. 6. & 9. 12, 18. Ex. 7. 5. Is. 5. 25. & 9. 12. & 33. 10. Mic. 5. 9
* Or, *afflicted.*
d Ps. 14. 10, 18. & 73. 8, 9. Ex. 5. 2.
e Ps. 9. 12. Eccl. 12. 14. Prov. 11. 21. Gal. 6. 7.
f Heb. & 13. Prov. 11. 31. Jer. 16. 17, 18. & 25. 14. Ezek. 7. 3, 8.
† Heb. *leaveth*
‡ Ps. 68. 5. & 146. 9. Hos. 14. 3.
b Ps. 37. 17. Job 38. 15. Ezek. 30. 21. & 31. 17.
i Ps. 7. 9. Job 20. 27. Rom. 1. 18.
k Ps. 29. 10 & 145. 13. & 146. 10. Jer. 10. 10. Lam. 5. 19. Dan. 4. 34. & 6. 26. 1 Tim. 1. 17. & 6. 15.
l Ex. 23. 27. Ps. 44. 2, 3. & 78. 55.
‡ This expression refers the fulfilment of the Psalm to that time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, (Rev. 11. 15.) and which shall eventuate in that glorious day, when "Babylon shall be thrown down, and shall be found no more at all," Rev. 19. 21.—Ed.
m Ver. 12, 14. Ps. 9. 12, 18. Lev. 26. 41. 2 Chr. 34. 27. Jam. 4. 10. 1 Pet. 5. 5.
§ Or, *establish.*
‖ Or, *terrify.*

## PSALM XI.

*Trust in the Lord:* 1. (2) *Machinations of the wicked:* 2. (3) *God in heaven, the believer's refuge in the confusions of earth:* 3—7.

¶ TO THE CHIEF MUSICIAN, *A PSALM* OF DAVID.

N the LORD put I my trust: [a] how say ye to
my soul, Flee *as* a bird to your mountain?

For, lo, the wicked bend *their* bow, they
ke ready their arrow upon the string, that
may [*] privily shoot at the upright in heart. [†]

If [b] the foundations be destroyed, what can
righteous do?

The LORD *is* in his holy temple, the
D's throne *is* in heaven: [c] his eyes behold,
eyelids try, the children of men.

The LORD trieth the righteous: [d] but the
ed, and him that loveth violence, his soul
th.

Upon the wicked he shall rain [‡] snares,
and brimstone, and [‖] an horrible tempest: [§]
*shall be* the portion of their cup.

For the righteous LORD loveth righteous-
; his countenance doth behold the upright.

A. M. cir. 2946.
B. C. cir. 1058.

a 1 Sam. 24. 19. & 23. 14. & 27. 1. & 31. 11. & 22. 1.
* Heb. *in darkness.*
† If it be true, as the word of God testifies, that "the heart is deceitful above all things and desperately wicked," (Jer. 17. 9. See also Rom. 3. 10, 11, 19.) then must this be a description of Christ, "the upright in heart," in the days of his flesh: none else can claim that character.—Ed.
b Ps. 75. 3. & 82. 5. & 58. 1, 2.
c Heb. 4. 13. Jer. 23. 24. & 17. 10. Ps. 34. 15, 16. & 66. 7. & 7. 9. & 17. 2.
d Ps. 5. 4, 5. & 10. 3. Rom. 1. 30. Prov. 6. 16—19.
‡ Or, *hot burning coals.*
§ Or, *a burning tempest.*
‖ So he rained upon Sodom and Gomorrah, which are "set forth for an example," (Jude 7.) and so will he punish the finally impenitent in "the lake of fire," Rev. 20. 15.—Ed.
e Gen. 18. 25. Deut. 32. 4. Ps. 45. 7.

## PSALM XII.

(1) *A prayer in time of the declension of godliness:* 1. (2) *Speech of the ungodly, and God's judgments on their "idle words:"* 2—5. (3) *Excellence of God's word and providence:* 6, 7.

A. M. cir. 2946.
B. C. cir. 1058.

a Or, *upon the eighth.* Ps. 6. title. 1 Chr. 15. 21.
* Or, *save.*
† The speaker here is "poor and needy," (ver. 5.) Now to find who he is, consult, first, Paul, 40. 17. then ver. 6—8. and compare Heb. 10. 7, 9.; and thus finding that "the poor and needy" is Christ, there will be no difficulty in discovering that this Psalm is a prayer of Christ.—Ed.
b Ps. 10. 7. & 5. 9. & 36. 1—4. & 28. 3. Jer. 9. 3—6.
‡ Heb. *an heart and an heart.*
§ Heb. *great things.*
‖ Heb. *are with us.*
* Or, *would enamare him.*
c 2 Sam. 22. 31. Ps. 19. 8. & 18. 30. & 119. 140. Prov. 30. 5.
† Seven being the amount of a perfect week, is the emblem of any thing perfected by successive acts or exhibitions; so silver is refined from the alloy of baser metals by successive exposures to the fire; and so is the word of God separated from all the alloy of human misconceptions and errors, till it stands forth unadulterated truth—"the truth as it is in Jesus."—Ed.
d Ps. 10. 1. & 121. 7, 8. Is. 27. 3. 1 Pet. 1. 5. Jude 1.
‡ Heb. *him*, that is, *every one of them.*
§ Heb. *the vilest of the sons of men are exalted.*

¶ TO THE CHIEF MUSICIAN [a] UPON SHEMINITH, A PSALM OF DAVID.

[*] HELP, [†] LORD; for the godly man ceaseth;
for the faithful fail from among the
children of men.

2 [b] They speak vanity every one with his
neighbour: *with* flattering lips *and* with [‡] a
double heart do they speak.

3 The LORD shall cut off all flattering lips,
*and* the tongue that speaketh [§] proud things:

4 Who have said, With our tongue will we
prevail; our lips [‖] *are* our own: who *is* lord
over us?

5 For the oppression of the poor, for the
sighing of the needy, now will I arise, saith the
LORD; I will set *him* in safety *from him that*
[*] puffeth at him.

6 [c] The words of the LORD *are* pure words;
*as* silver tried in a furnace of earth, purified
seven times. [†]

7 [d] Thou shalt keep them, O LORD, thou
shalt preserve [‡] them from this generation for
ever.

8 The wicked walk on every side, when [§] the
vilest men are exalted.

## PSALM XIII.

(1) *A prayer in desertion and sorrow:* 1—4. (2) *The believer's deliverance, trust, and joy:* 5, 6.

A. M. cir. 2946.
B. C. cir. 1058.

* Or, *overseer.*
a Ps. 44. 23. & 89. 46. & 6. 3. & 22. 1, 2. & 9. 18. Deut. 31. 17. Job 13. 24. Is. 8. 17. & 54. 7—10.
b Ps. 77. 9—9. & 94. 18, 19. & 88. 1—18.
c Ps. 17. 9. & 22. 7—21. & 3. 1, 13, 18. & 28. 1. & 42. 1, 2. & 44. 14—16.
† The "man of sorrows" who knew no joy but "the joy set before him," here speaks while he "endures the cross," and bears "the contradiction of sinners."—Ed.
d Ps. 25. 18, 19. & 119. 153. & 143. 7, 8. Ezra 9. 8. John 1. 4. Prov. 29. 13. Eph. 1. 18. Jer. 51. 39.
e Deut. 32. 27. Ps. 25. 2. Ezek. 35. 10—12.

¶ TO THE * CHIEF MUSICIAN, A PSALM OF DAVID.

[a] HOW long wilt thou forget me, O LORD?
for ever? how long wilt thou hide thy
face from me?

2 [b] How long shall I take counsel in my
soul, *having* sorrow in my heart daily? [†] [c] how
long shall mine enemy be exalted over me?

3 [d] Consider *and* hear me, O LORD my God:
lighten mine eyes, lest I sleep the *sleep of*
death;

4 [e] Lest mine enemy say, I have prevailed
against him; *and* those that trouble me rejoice
when I am moved.

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REFLECTIONS UPON PSALM X.—What a heavy burden to an exercised saint are
dings and frowns of his God! and the greatest saints undergo the severest
of their faith. Men's persecutions, or Satan's temptations, often unite with
absence to distress the soul. Behold into what dreadful monsters sin has
rmed men—proud—persecutors—boasters—covetous—prayerless—care-
f God and religion—disobedient—impenitent—insolent—secure—profane
cherous—heretical—murderous—hypocritical—blasphemous! But their
lness is all before the Lord. And to revenge their affronting of himself, to
his people's relation to, dependence on, and expectations from him, and
nifest his wonted readiness to appear in their behalf, he will quickly arise
nish them. And when God breaks the power, and in awful vengeance
sts the wickedness of their enemies, he deals kindly with his people. When
cked are cast down, they are lifted up to safety, holiness, and honour. And
ually pours out upon them a remarkable spirit of humility, and of earnest
cation, as the mean of ushering in their deliverance.

EXPLANATORY NOTES. PSALM XI. Ver. 3.—If the foundations be de-
d, *i. e.* if all regard to the laws of God, all regard to order and justice, be gone,
afety can the most innocent or virtuous expect! 6. Snares, fire, and brimstone,
nify all the terrible and unavoidable judgments which God executes upon
cked, in time and eternity; such as he executed upon Saul and his agents.
REFLECTIONS UPON PSALM XI.—The saints' sorest temptations come as often
from carnal friends as from their inveterate enemies: and often the most upright and blameless meet with the greatest malignity on earth. When wicked rulers have once unhinged the fundamental laws of equity, the greatest virtue often exposes men to the greatest danger. But while God is in Christ, in the church, and in heaven, they who trust in him need never despair. Nothing escapes his notice, and nothing shall escape, without a due reward. While in his afflicting the righteous he but tries them for their purification and honour, the holiness and equity of his nature demand that his unavoidable judgments should in a terrible manner destroy the wicked.

REFLECTIONS UPON PSALM XII.—It is fearfully ominous when those distinguished saints, who support nations or churches, are removed by death, while none are raised up to fill their room. Perilous are the times, when piety towards God, and integrity towards men, cease—when all men seek their own, not the things of Jesus Christ—when hypocrites by fair speeches deceive the simple! But pride must have a fall, either before the throne of grace, or into the depths of hell! And though God for a time may seemingly overlook his people, he will never forget, disregard, or cast them off. He best knows when to deliver; and if we have but faith, he will never fail. When the saints' night of trouble is at the darkest, and their prayer fervent, their deliverance is near. While God's pure and precious promises stand fast in Christ, no increase, activity, or malice of wicked men shall ever be able utterly to destroy or deceive his people.

5 [f] But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I [g] will sing unto the LORD, because he hath dealt bountifully with me.

A. M. cir. 2916. B. C. cir. 1088.

[f] 2 Chr. 20. 12. 2 Tim. 1. 12. Ps. 42. 11. & 43. 5. & 130. 6—8. Is. 12. 1—3.

[g] Ps. cii, cxvi, cxviii. & 40. 1—5.

## PSALM XIV.

(1) *The folly and corruption of the atheist:* 1—3. (2) *An expostulation with them:* 4. (3) *Safety, salvation, and joy of the righteous:* 5—7.

¶ TO THE CHIEF MUSICIAN, [a] *A PSALM* OF DAVID.

THE fool hath said in his heart, *There is* no God. [b] They are corrupt; they have done abominable works; *there is* none that doeth good.

2 The [c] LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 They are all [d] gone aside; they are *all* together become [e] filthy: [f] *there is* none that doeth good, no, not one.

4 [g] Have all the workers of iniquity no knowledge? who [h] eat up my people *as* they eat bread, and call not upon the LORD.

5 There [i] were they in great fear: [j] for God *is* in the generation of the righteous.[†]

6 Ye have [k] shamed the counsel of the poor, because the LORD *is* his refuge.

7 [‡] Oh that the [l] salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

A. M. cir. 2948. B. C. cir. 1056.

[a] Ps. 10. 4. & 53. 1.

[b] Ps. 58. 1—5. & cvi. 6. 38. 1—4. Tit. 1. 16. Mat. 12. 34. & 15. 19. Jer. 17. 9. Gen. 6. 5. Job 14. 4. Rom. 1. 21—31. Eph. 2. 1—3.

[c] Ps. 11. 4. & 33. 13. Gen. 6. 12. Rom. 3. 10—19.

[d] Eccl. 7. 29. Jer. 2. 13. Rom. 3. 23.

[e] Heb. *stinking.* Is. 1. 5. & 64. 6. Ps. 38. 5.

[f] Rom. 3. 10. Eph. 2. 1—3. Tit. 3. 3. 2 Pet. 2. 12—15.

[g] Is. 27. 11. 2 Cor. 4. 3, 4. Eph. 4. 17, 18. Rom. 10. 2, 3.

[h] Amos 8. 4. Mic. 3. 1—3. Ezek. 34. 2. Jer. 10. 25.

[i] Heb. *they feared a fear.* 1 Is. 41. 10. & 43. 1, 2. Ps. 24. 6. & 73. 15. & 112. 7. & 23. 30.

[†] *Righteous,* that is, believers "justified by faith," (Rom. 5. 1.) and so, "by the obedience of one, made righteous," Rom. 5. 19. There is no other "generation of the righteous," but those who are thus "the children of God by faith in Christ Jesus." Gal. 3. 26.—Ed.

[k] Ps. 22. 7, 8. & 9. 9. Is. 37. 10. & 25. 4. Ezek. 23. 10.

[‡] Heb. *who will give,* &c.

[l] Ps. 20. 22. & 120. 6. Is. 46. 13. Zec. 9. 9. Luke 2. 10, 11. Rom. 11. 26.

## PSALM XV.

*The character and everlasting dwelling of the righteous.*

¶ A PSALM OF DAVID.

LORD, who shall [a] abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.[†]

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor [‡] taketh up a reproach against his neighbour.

A. M. 2940, or 2984. B. C. 1065, or 1020.

[a] Heb. *sojourn.*

[†] Let him that would search the Scriptures, not to *give* them a meaning, but to *find* it, read Jer. 17. 9. & Rom. 3. 10, 11, 12. and compare them with the character described in this verse, and then say, is not this certainly the Christ?—Ed.

[‡] Or, *receiveth or endureth.*

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.[*]

5 *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

A. M. 2940, or 2984. B. C. 1065, or 1020.

[*] Beareth true testimony, even when he knows it will be turned to his hurt. This Christ did, when adjured by the high priest, and, on his own testimony, perverted by the high priest and council, the righteous was condemned. Mat. 26. 63—66.—Ed.

## PSALM XVI.

*A prayer, with thanksgiving for the resurrection.*

¶ [a] MICHTAM OF DAVID.

PRESERVE me, O God: for in thee do I put my trust.[*]

2 *O my soul,* thou [b] hast said[†] unto the LORD, Thou *art* my Lord:[‡] my goodness[§] *extendeth* not to thee;

3 *But* [c] to the saints that *are* in the earth, and *to* the excellent,[‖] in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* [¶] hasten *after* another[†] *god:* their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD *is* the portion [‡] of mine inheritance and of my cup: thou maintainest my lot.[§]

6 The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel; my reins also instruct me in the night-seasons.

8 I have set the LORD always before me: because *he is* [d] at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory[‖] rejoiceth; my flesh also shall [¶] rest in hope:

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 [e] Thou wilt show me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

A. M. cir. 2948. B. C. cir. 1056.

[a] Or, *A golden Psalm of David.* Ps. lvi—lx. title.

[*] The quotation of this Psalm by the apostle, and its application to Christ, leave neither question nor difficulty in determining that Christ is the speaker. See Acts 2. 25—28.—Ed.

[b] Zec. 13. 9. Ps. 31. 14. & 91. 2. & 119. 57. & 22. 1.

[†] *Thou hast said*—Many valuable MSS., and all the early translations, except the Chaldee, read, *I have said.*—Ed.

[‡] *My Lord*—"Adonai, my support."—Ed.

[§] *My goodness*—"No good thing I expect but from thee."—*Boothroyd.*

[c] Eph. 1. 1. Col. 1. 2. Prov. 12. 26. & 13. 20. & 3. 31. Is. 62. 4. Ps. 119. 63.

[‖] *Excellent,* "My glorified ones," my saints in heaven.—*Horsley.*

[¶] Or, *give gifts to another.*

[†] *Another*—god is not in the original, and the word supplied should rather be *Messiah.* The Jews have sought another, and have been in sorrow for upwards of 1800 years.—Ed.

[‡] Heb. *of my part.*

[§] *Lot.* The resolution in ver. 5. is spoken by Messiah as a priest. The tribe of Levi had no inheritance but JEHOVAH: Messiah has the same, and besides is "heir of all things."—Ed.

[d] Ps. 109. 31. Is. 42. 1. & 50. 8—9.

[‖] *Glory,* As light is the glory of fire, (Ex. 24. 17.) so speech is the glory, the bright shining, of the intellect.—Ed.

[¶] Heb. *dwell confidently.*

[e] Acts 2. 28. Ps. 21. 4. 1 Pet. 1. 21. Rom. 8. 11.

REFLECTIONS UPON PSALM XIII.—How painful, to an exercised believer, is the sense of God's absence and frowns! An hour is an age without his love! But the most precious saints are often exercised with long and constant sorrows: and their anxiety and vain contrivances to help themselves will but add to their burden, entangle them more and more, and bring them to the brink of despair. But though God hide, and frown, and smite, his new covenant relation cannot be broken. Let Satan and his agents triumph as they may in their fall, there is full hope of their recovery; nay, it is at hand. Trust in God's mercy, and prayers poured into his bosom will quickly issue in great deliverance and joy.

REFLECTIONS UPON PSALM XIV.—How desperately wicked are human hearts! If all their thoughts were manifested, how horrible and shameful the sight! Atheism in heart is the source of all our corruption in life! Men are very similar in sin, particularly in inward corruption. And there is great reason to bless God for the riches of his grace, if anything good is implanted in us by his Spirit. How absurdly, and against conscience, must men act when they *eat up,* with pleasure hate, reproach, persecute, and oppress the people of God, or neglect prayer to him! Or when they attempt to *shame* and banter poor saints out of their religion, and dependence on him! But if God be for us, who can be against us. Secret terrors shall apprehend our most jovial persecutors. How fervent are right desires for salvation through Christ; and how ravishing our enjoyment of it! For now is come Jesus, and his salvation and strength! Let Jews and Gentiles magnify the Lord, and rejoice in God their Saviour.

REFLECTIONS UPON PSALM XV.—Professors of religion have great need to examine themselves. Many have a place in God's church below who will never be admitted into his holy heaven. And if we would know our true state, God's word must be the sole standard, and his Spirit the great director and manager of our trial. It is not fair words, nor high pretences, but uniform obedience in heart and life to God's law, that will prove the reality of our grace. We must exercise ourselves to keep a conscience void of offence towards God and man; to keep good company; and to have no fellowship with the unfruitful works of darkness, but rather to reprove them. Though our holiness and virtue be not the foundation of our unchangeable happiness, they are the marks of our being rooted and grounded in Christ, our infallible establisher.

PSALM XVI.—Ver. 5. The Lord and his fulness, answerable to every need, every desire, is represented as a lot or portion, in allusion to the shares of Canaan, which were divided by lot, Num. xxiv.; and to the shares of liquor in cups at feasts; importing how permanent, unalterable, refreshing, and strengthening, he is to the enjoyers. 10. Hell, with respect to David or Christ, cannot signify the place of the damned; for thither they never went: but it may include great distress of spirit, the grave, and the state of the dead.

REFLECTIONS UPON PSALM XVI.—Trust in God does not merit, but it secures, divine preservation, as God cannot disappoint one who believes his word, or rests on his new covenant characters. Our holiness cannot profit God, but it marks us his, and tends to our advantage; and next to fellowship with God, that with ourselves is the most excellent and useful. But the more a believer advances in holiness, the more humble thoughts he will have of himself, in view of the pure and all-sufficient JEHOVAH. They who delight in God will delight in those who bear his image, as the most excellent on earth. Such as have Jesus Christ as their atonement, and God in him, need no idols or other sacrifices. And if we want to banish idolatry, the most distant appearances of it ought to be avoided and abhorred. But happy are they who have God as their portion, their wealth and comfort, by his own gospel grant! This secures against want, as well as against ruin. This secures direction in time, comfort in death, and glory through eternity. And O how pleasant death and eternity appear, when Christ is considered as our *way,* as our *forerunner,* and God in him as our everlasting ALL IN ALL.



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## PSALM XVII.

(1) *A prayer for righteous judgment:* 1, 2. (2) *Godly resolution:* 3, 4. (3) *Prayer for strength and preservation:* 5—9. (4) *Character of wicked oppressors:* 10—12. (5) *Prayer for deliverance:* 13, 14. (6) *Resurrection blessedness:* 15.

¶ A PRAYER OF DAVID.

A. M. cir. 2946. B. C. cir. 1058.

HEAR [a] * the right,† O LORD, [b] attend unto my cry, give ear unto my prayer, *that* [c] *goeth* ‡ not out of feigned lips.

2 [c] Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 [d] Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing: § I [e] am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, [f] by the word of thy lips I have kept *me from* the paths of the destroyer.[l]

5 [g] Hold up my goings in thy paths, *that* my [h] footsteps * slip not.

6 I [b] have called upon thee; for thou wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

7 Show thy [i] marvellous loving-kindness, O [j] *thou* † that savest by thy right hand them which put their trust *in thee* from those that rise up [k] *against them.*

8 Keep me as the apple of the eye, hide me under [k] the shadow of thy wings,

9 From the wicked ‡ that oppress me, *from* [l] my deadly enemies, *who* compass me about.

10 [l] They are enclosed in their own fat: with their mouth they speak proudly.

11 [m] They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 [l] Like as a lion *that* is greedy of his prey, and as it were a young lion * lurking in secret places.

13 Arise, O LORD; † disappoint him, cast him down: ‡ deliver my soul from the wicked, *which is* thy sword;

14 [l] From men *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* * they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, [n] I will behold thy face in righteousness: I shall be [o] satisfied, when I awake, with thy [p] likeness.

[a] Ps. 7. 8. & 18. 20. & 43. 1. Is. 26. 2.
* Heb. *justice.*
† A prayer for God to hear *the right,* the absolutely right, can never be the prayer of a sinner, who must ever cry, "God be merciful." It is the prayer of "Jesus Christ the righteous," "who knew no sin," and who ever liveth to make intercession for us, on the ground of his perfect righteousness.—ED.
[b] Ps. 61. 1. & 142. 6. & 66. 19. 2 Chr. 7. 15. Neh. 1. 6. Dan. 9. 18.
‡ Heb. *without lips of deceit.*
[c] Ps. 7. 8. & 43. 1. & 18. 20. 24. 24.
[d] Job 23. 10. Ps. 7. 9. & 11. 5. & 26. 2. Mal. 3. 2, 3. Zec. 13. 9. 1 Pet. 1. 7. Jam. 1. 12. 1 Cor. 4. 4.
§ That is, nothing for which I am unable and unprepared to answer. A declaration that in the lips of David had been Pharisaic ignorance and self-righteousness, but truth and soberness in the lips of David's Lord.—ED.
[e] Ps. 39. 1. Jam. 3. 2. Acts 11. 23.
[f] Ps. 119. 9, 11. Rom. 12. 2. 1 Pet. 5. 8.
‖ This fact was triumphantly verified in our Lord's victory over Satan, gained by the one "sword of the Spirit," "It is written." Mat. 4. 4, 7, 10.—ED.
[g] Ps. 119. 5. & 121. 3, 7, 8. & 94. 18. Jer. 10. 23.
* Heb. *be not moved.*
[h] Ps. 94. 15. & 116. 2. & 55. 16. Is. 65. 24. & 58. 9.
[i] Ps. 31. 21. & 86. 7. Is. 63. 7, 9. Rom. 5. 20, 21. Eph. 2. 4, 7.
† Or, *that savest them which trust in thee from those that rise up against thy right hand,* i. e. *mighty power.*
[k] Ps. 57. 1. & 91. 1, 4. Mat. 23. 37. Ruth 2. 12.
‡ Heb. *that waste me.*
§ Heb. *my enemies against the soul.*
[l] Job 15. 27. Ps. 73. 7. & 119. 70. Deut. 32. 15.
[m] 1 Sam. 23. 26. & 24. 2, 3. & 26. 2, 3.
‖ Heb. *the likeness of him* (that is, *of every one of them*) *is as a lion* that *desireth to rayen.*
* Heb. *sitting.*
† Heb. *prevent his face.*
‡ Disappoint the malice of Satan and his agents, cast down their power—a prayer to which it is not easy to discover how either infidelity or sentimental Pharisaism can object.—ED.
§ Or, *by thy sword.*
‖ Or, *from men by thine hand.*
* Or, *their children are full.*

A. M. cir. 2946. B. C. cir. 1058.

[n] Job 19. 26, 27. 1 Cor. 13. 12. 2 Cor. 3. 18. & 4. 17. 1 John 3. 2.
[o] Ps. 16. 11. & 63. 5. & 36. 8, 9. 1 Cor. 2. 9. Rev. xxi. xxii.
[p] Col. 1. 15. Phil. 2. 6. or Gen. 1. 26, 27. 1 John 3. 2. Eph. 5. 27. Jude 24.

## PSALM XVIII.

*A psalm of thanksgiving, and description of manifold deliverances and victories.*

A. M. cir. 2983, or 2956. B. C. cir. 1029, or 1048.

¶ TO THE CHIEF MUSICIAN, [a] *A PSALM* OF DAVID [b] THE SERVANT OF THE LORD, WHO SPAKE UNTO THE LORD THE WORDS OF THIS SONG, IN THE DAY *THAT* [c] THE LORD DELIVERED HIM FROM THE HAND OF ALL HIS ENEMIES, AND FROM THE HAND OF SAUL: AND HE SAID,

I [d] WILL love thee, O LORD, my strength.

2 The LORD *is* my * rock, and my fortress, and my [f] deliverer; [g] my God, * my strength, in whom I will trust; my [h] buckler, and [i] the horn of my salvation, *and* my [k] high tower.

3 [l] I will call upon the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.†

4 The sorrows of death compassed me, and the floods of ‡ ungodly men made me afraid.

5 The § sorrows of hell compassed me about; the [m] snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then [n] the earth shook ‖ and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke * out of his nostrils,† and fire out of his mouth devoured: coals were kindled by it.

9 He [o] bowed the heavens also, and came down: and darkness ‡ *was* under his feet.

10 And [p] he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

11 [q] He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At † the brightness *that was* before him his thick clouds passed, hail-*stones* and coals of fire.

13 † The LORD also thundered in the heavens, and the Highest gave his voice; hail-*stones* and coals of fire.

14 Yea, † he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

[a] 2 Sam. 22. 1—32. Ex. 15. 1—22. Judg. v. Is. xii. xxv. xxvi. 1 Sam. 2. 1—10.
[b] Ps. 116. 16. Acts 13. 36.
[c] Ps. 34. 19. 2 Tim. 4. 18.
[d] 1 John 4. 19. Ps. 116. 1.
[e] Deut. 32. 4. Ps. 61. 2. & 62. 6, 7. 1 Cor. 10. 4. Is. 22. 2.
‡ 2 Cor. 1. 10. Ps. 3. 8.
[g] Ps. 91. 2. & 28. 6.
* Heb. *my rock.*
[h] Gen. 15. 1. Ps. 91. 4.
[i] Luke 1. 69. 1 Sam. 2. 10. Ps. 132. 18.
[k] Prov. 18. 10. Ps. 61. 2. & 62. 6, 7.
[l] Ps. 5. 3. 16. & 65. 2. & 119. 94. & 91. 15. Rev. 4. 11.
† Whose enemies? A somewhat similar Psalm is said to have been spoken by David on his deliverance from all his enemies, and from Saul; and the day was most appropriate for celebrating, not typically, but prophetically, the glorious deliverance of Messiah. For that David does not speak in his own person, is obvious, from comparing Rom. 15. 8. with ver. 49, and from considering the character the speaker gives of himself, ver. 20, 23, 24, a character that David could never appropriate to himself, but which, in every feature so perfectly accords with the character of the Christ.—ED.
‡ Heb. *Belial.*
§ Or, *cords.*
[m] Prov. 13. 14. Eccl. 9. 12.
[n] Ex. 19. 16, 18. Ps. 114. 4, 6. Hab. 3. 6, 10. Job 26. 11. Jer. 4. 24. Ezek. 38. 19, 20.
‖ These words describe the great earthquake at the crucifixion. Mat. 27. 51—53.—ED.
* Heb. *by his.*
† "Smoke ascended in his anger."—*Ainsworth.*
[o] Ps. 144. 5. & 97. 2. & 77. 18. Is. 64. 1. & Rev. 10. 1.
‡ These words and ver. 11. describe the miraculous three hours of darkness at the crucifixion. Mat. 27. 45.—ED.
[p] Ps. 68. 17. & 104. 3, 4. Heb. 1. 14. Hab. 3. 8. Mic. 1. 3, 4. Nah. 1. 3.
[q] Ps. 97. 2. & 77. 19. Rev. 10. 1. John 13. 7.
† Hab. 3. 4, 5. Ps. 97. 3, 4. Jos. 10. 10. Ex. 9. 23. & 24. 17.
[s] Ex. 19. 18. 1 Sam. 2. 10. & 12. 18. Ps. 29. 3. & 77. 18. Hab. 3. 5.
† Jos. 10. 10, 11. 1 Sam. 7. 10. Hab. 3. 11. Ps. 144. 6. Is. 30. 30.

PSALM XVII.—Ver. 1. Prayer is called *meditation*, because our requests ght to be seriously considered before we present them to God. It is called *fting up of our souls*, and *pouring out of our hearts*, because our requests t be the earnest desires of our soul. It is called *supplication*, *seeking*, *cking*, *inquiring*, to denote the humility and earnestness of our petitions. is represented as a *crying*, *sighing*, *groaning*, and *breathing*, to signify great pressures and necessities, and the great earnestness of our desires r relief. It is represented as a *looking* to, *talking* with, and *taking d* of God, to denote the humble familiarity, importunate earnestness, patient resignation necessary therein. From the gestures used in it, is represented as a *bowing*, *kneeling*, *falling* down, or *standing* before d; or and from its acceptableness to God, it is represented as *odours ense.*

REFLECTIONS UPON PSALM XVII.—Happy are they who, when traduced by men, e the testimony a good conscience to their uprightness before God: his Proence will manifest injured innocence at last! And happy are they who in all ir trials improve God's word as their preservative from evil; and who, assisted by his gracious influence, watch over their heart, their tongue, their feet, cleaving to that which is good, and abhorring that which is evil! But not the strongest saint hath a fund of grace to support himself, without constant supplies, from Jesus Christ, our living fountain. And a deep sense of our own weakness and insufficiency, is the surest way to be strong in the Lord, and in the power of his might. Every saint walks in a slippery path, where many watch for his halting. He ought therefore always to watch, and pray that he faint not. Our whole salvation is of God, and is of infinite love from first to last. In vain Satan rages against those whom God so tenderly, closely, and kindly keeps. No luxurious, proud, active, crafty, or cruel devourers shall ever pluck them out of his hand. They are but God's sword and hand, by which he corrects his people, or manages, in his providence, as he pleases. And how wretched are they, amidst all their affluence and wealth, as it is their portion, ripening them for everlasting misery! But happy are they who through their much tribulation enter into the kingdom of God! Happy they whose transient views of God, and imperfect likeness to him, issue at last in endless and immediate vision of him, and in perfect conformity to his image!

15 [u] Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.[a]

16 [x] He sent from above, he took me, he drew me out of [y] many waters.

17 He [z] delivered me from my [†] strong enemy, and from them which hated me: for they were [a] too strong for me.

18 [b] They prevented me in the day of my calamity: but the LORD was my stay.

19 [c] He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD [d] rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For [e] I have kept the ways of the LORD, and have not wickedly departed from my God.

22 [f] For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also [g] upright [‡] before him; and I kept myself from [h] mine iniquity.[§]

24 [i] Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands [‖] in his eyesight.[*]

25 [k] With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright;

26 With [*] the pure thou wilt show thyself pure; [l] and with the froward thou wilt [†] show thyself froward.

27 [m] For thou wilt save the afflicted [‡] people; [n] but wilt bring down high looks.

28 [o] For thou wilt light my [§] candle: the LORD my God will enlighten my darkness.

29 [p] For by thee I have run through a troop; and by my God have I leaped over a wall.

30 *As for* God, [q] his way *is* perfect: [r] the word of the LORD *is* [‖] tried: [*] he *is* a buckler to all those that trust in him.

31 [t] For who *is* God save the LORD?[*] or who *is* a rock save our God?

32 [u] *It is* God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me [x] the shield of thy salvation: and thy right hand hath holden me up, and [†] thy gentleness [y] hath made me great.

A.M. cir. 2984, or 2956.
B.C. cir. 1020, or 1048.

36 Thou hast [z] enlarged my steps under me, that [*] my feet did not slip.

37 [a] I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

38 I have wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou [b] hast girded me with strength unto the battle: thou hast [†] subdued under me those that rose up against me.

40 Thou hast also given me [c] the necks of mine enemies;[‡] that I might destroy them that hate me.

41 [d] They cried, but *there was* none to save *them; even* unto the LORD, but he answered them not.[§]

42 Then did I [e] beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from [f] the strivings of the people; [g] *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 [‖] As soon as they hear of me, they shall obey me: [*] the strangers shall [h] submit themselves unto me.

45 The strangers shall fade away, and [i] be afraid out of their close places.

46 The [k] LORD liveth; and [l] blessed *be* my rock; and let the God of my salvation be exalted.

47 *It is* God that [m] avengeth me, and [n] subdueth the people under me.

48 He delivereth me from mine enemies; [o] yea, thou liftest me up above those that rise up against me: thou hast delivered me from the [†] violent man.

49 [p] Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 [q] Great deliverance giveth he to his [r] king; and showeth mercy to his [s] anointed, to David, and to his seed[‡] for evermore.

## PSALM XIX.

(1) *The teaching of the heavens:* 1—6. (2) *The excellence of the divine law:* 7—11. (3) *Prayer for grace and acceptance:* 12—14.

¶ TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

A.M. cir. 2964.
B.C. cir. 1040.

THE heavens declare the glory of God; and the firmament showeth his handy-work.

2 Day unto day uttereth speech, and night unto night showeth knowledge.[*]

3 *There is* no speech nor language *where* their voice is not heard.

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u Ex. 14. 21. & 15. 8. Ps. 106. 9. & 114. 3, 7. & 74. 15. Jos. 3. 13, 16.
a At the breath of the wind of thine anger.—*Ainsworth.*
x Ps. 144. 7. & 69. 1, 2. & 130. 1. & 40. 1—3.
y Or, *great waters.* Ver. 43. Rev. 17. 15.
z Title. 2 Cor. 1. 10. Heb. 13. 20.
† Saul.
a Ps. 38. 19. & 69. 4. & 56. 2. Eph. 6. 11, 12. 2 Cor. 12. 7.
b 2 Sam. 22. 6, 19. Ps. 22. 12, 16. & 118. 10—15. Is. 50. 10. & 42. 5, 6, 11.
c Ps. 31. 8. & 118. 5. & 40. 1—3. & 116. 1—7, 16. 2 Sam. 15. 26. Job 36. 16.
d Ps. 7. 8. & 19. 11. Is. 3. 10. & 1. 16—18. 1 Cor. 15. 58.
e Ps. 119. 8, 10, 11. Luke 1. 6. 2 Cor. 1. 12. & 5. 9, 14, 15. & 7. 1. Acts 24. 16.
f Ps. 119. 6, 15, 16, &c. Luke 1. 6. Is. 33. 3.
g Gen. 6. 9. Job 1. 1, 8. 2 Kin. 20. 3. Tit. 2. 12. 2 Cor. 1. 12.
‡ Heb. *with.*
h Heb. 12. 1. Mat. 5. 29, 30. & 18. 8, 9.
§ *Mine iniquity*, may seem to identify the psalm with David, and disallow its applicability to Christ. But it is said by Isaiah (53. 6.) that the "Lord laid on him the *iniquity* of us all." Iniquity, therefore, he calls *mine*, as a burthen, though *ours* as a production.—Ed.
i Prov. 11. 21. 1 Cor. 15. 58. Gal. 6. 7, 8. 1 Tim. 4. 8.
‖ Heb. *before his eyes.*
* See note on ver. 3.—Ed.
k 1 Kin. 8. 32. Mat. 5. 7, 8. Ps. 25. 8.
l Rom. 2. 4, 5, 8, 9. Jam. 2. 13. Lev. 26, 23, 24. Ps. 109. 17—19. & 125. 5.
† Or, *wrestle.*
m Luke 1. 52, 53. Ps. 12. 5. & 22. 24. & 34. 19.
‡ *Afflicted*, not necessarily, a promise for all afflicted persons, some of whom may be under Divine wrath; but to those who spiritually "mourn," unto whom our Lord has promised that "they shall be comforted." Mat. 5. 4.—Ed.
n Ps. 37. 35, 36. & 73. 17—19. Is. 2. 11. Job 40. 11, 12.
o Job 29. 3, 4. Ps. 37. 6. & 119. 105. Mic. 7. 8, 9. Prov. 6. 23. Eph. 5. 17—18. Is. 60. 19.
§ Or, *lamp.*
p Phil. 4. 13. & 2. 12, 13. Ps. 118. 10—12. Zec. 10. 12. Is. 40. 31.
q Deut. 32. 4. Dan. 4. 37. Rev. 15. 3.
r Ps. 12. 6. & 119. 140. Prov. 30. 5.
‖ Or, *refined.*
s Gen. 15. 1. Ps. 91. 1. & 17. 7, 8.
t Deut. 32. 39. 1 Sam. 2. 2. Ps. 86. 8. Is. 45. 5, 22.
* From these words it follows that whosoever is called LORD (JEHOVAH) is God. But Christ is so called, John 12. 41. compare with Is. 6. 1. See also Heb. 1. 10. compare with Ps. 102. 25. Therefore being called JEHOVAH he is God.—Ed.
u Ps. 18. 10, 12. & 99. 4. & 23. 7. & 138. 8. Is. 45. 1—5. Phil. 1. 6.
x Gen. 15. 1. Ps. 84. 11. & 94. 17—19. & 5. 12. Eph. 6. 16.
* Or, *with thy meekness thou hast multiplied me.*
y Ps. 113. 6—8. & 21. 3—6.

A.M. cir. 2984, or 2956.
B.C. cir. 1020, or 1048.

z Job 18. 7. & 36. 16. Prov. 4. 12. Ps. 94. 18.
* Heb. *mine ankles.*
a 2 Sam. v, viii, x, xviii, xx. Ps. 110. 1—7. 1 Sam. xvii, xviii, xxiii, xxvii, xxx. Gen. 49. 8—10. Is. 53. 10, 12. Rev. 17. 14. & 19. 19—20. & 6. 17.
† Heb. *caused to bow.*
b Ezek. 30. 24. ver. 32. Is. 54. 17.
c Gen. 49. 8. Jos. 10. 24. Ex. 23. 27.
‡ Every carnal mind is enmity against God, and therefore every believer had first to be subdued as an enemy. The verse also includes those impenitent nations whom the Father will cast down for their rebellion against the Son.—Ed.
d 1 Sam. 28. 6. Job 27. 9. & 35. 12. Prov. 1. 28. Prov. 8. 18. Is. 1. 15. Jer. 11. 11. & 14. 12. Mic. 3. 4. Zec. 7. 13.
§ See the reason of this refusal of God to answer and save. Mat. 7. 21—23. Luke 13. 24—27.—Ed.
e Dan. 2. 34, 35, 44. Zec. 10. 5. Is. 10. 6. Mic. 7. 10. Mal. 4. 1, 3.
f 2 Sam. 3. 1. & xviii, xx.
g 2 Sam. v, viii, x. Ps. 60. 8. & 108. 9. & 22. 27—31. & lxxii, cx. Is. 55. 5.
‖ Heb. *At the hearing of the ear.*
* Heb. *the sons of the stranger.*
h Or, *yield feigned obedience.* Ps. 66. 3. & 89. 11, 12. Deut. 33. 29.
i Mic. 7. 17. Rev. 6. 15.
k Jer. 10. 10. Rev. 1. 18. John 14. 19.
l Ps. 91. 2. & 89. 26. Is. 12. 1—3. Ex. 15. 1—20.
m Heb. *giveth avengements for me.* Ps. 94. 1, 2.
n Or, *destroyeth.* Ps. 47. 3. & 89. 23. & lxxii, cx. & 22. 27—30.
o Ps. 27. 6. & 59. 1. & 110. 1. Phil. 2. 9.
† Heb. *man of violences*, i. e. *Saul.*
p Rom. 15. 9. Ex. xv. Judg. v. Ps. 7. 17. & 13. 6. & xi, xxx, xxxiii, xlvii, xcvi—c, ciii—cviii, cxv, cxviii, cxxxiv — cxxxvi, cxlv—cl. 1 Sam. ii. 1—10. 2 Chr. 20. 26. Is. xii, xxv, xxvi.
q Ps. 144. 10. Heb. 2. 3.
r 1 Sam. 2. 10. Ps. 2. 6. & 89. 3, 4.
s 2 Sam. 7. 13. Rom. 1. 3. Gal. 3. 16. Jer. 30. 9. Ps. 89. 1—4, 28—36.
‡ That is to the children born of the Spirit, whom the Lord hath given him. Heb. 2. 13.—Ed.

A.M. cir. 2964.
B.C. cir. 1040.

* As the spiritual eye "seeth him that is invisible," (Mat. 11. 27.) so the spiritual ear heareth that which is inaudible. So says the dying believer, "I see a hand you cannot see, that beckons me away; I hear a voice you cannot hear, that says, I must not stay."—Ed.

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REFLECTIONS UPON PSALM XVIII.—How close and marvellous is the connexion between Christ and his people, that the same relations of God, the same words and works of God, and exercises towards God, will apply to both! Let Jesus then be at once my Saviour, my Forerunner, and my Pattern. Pleasant and profitable is God to the souls that find him. He is their ALL and IN ALL! Sure is their help in time of need who trust in and love him! though God may take the most awful manner to answer the prayers of his people in delivering them out of their distress, and exalting them to safety and joy. Those deliverances demand the most solemn and hearty thanksgivings, which are from great and imminent danger, and in exact answer to earnest prayers, and which are granted by wonderful appearances, in the midst of great difficulties, and have great and lasting good fruits. Happy are they who, interested in Jesus' righteousness, have their corruptions subdued by his grace, and are by his Spirit enabled to conquer every spiritual foe! God fights for them! who can be against them! What knowledge and skill—what strength—what activity—what courage—what protection—what success and victory—what a high throne—is allotted them by the living, the faithful, the powerful, and unparalleled God of their salvation! With firm faith may such expect the Lord's perfecting all that grace and glory which concerns them.



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4 [a] [*] Their line is gone out through all the
rth, and their words to the end of the world.[†]
them hath he set a tabernacle for the sun;
5 Which *is* [b] as a bridegroom coming out of
s chamber, *and* rejoiceth as a strong man to
n a race.
6 [c] His going forth *is* from the end of the
aven, and his circuit unto the ends of it: and
ere is nothing hid from the heat thereof.[‡]
7 The [d] [§] law of the LORD *is* perfect, [‖] con-
rting the soul: [e] the testimony of the LORD
sure, making wise the simple.
8 The [f] statutes of the LORD *are* right, re-
icing the heart: the commandment of the
ORD *is* pure, enlightening the eyes.
9 The fear of the LORD *is* clean, enduring
r ever: the judgments of the LORD *are*
rue *and* righteous altogether.
10 [g] More to be desired *are they* than gold,
a, than much fine gold; sweeter also than
oney, and [†] the honey-comb.
11 Moreover by them is thy servant warned:
*nd* in keeping of them *there is* [h] great reward.
12 [i] Who can understand *his* errors? cleanse [‡]
ou me from secret [§] *faults*.
13 Keep back thy servant also from pre-
mptuous *sins;* let them not have dominion
er me: then shall I be upright, and I shall
e innocent [‖] from [*] the great transgression.[†]
14 Let the words of my mouth, and the
editation of my heart, be acceptable in thy
ght, O LORD, [‡] my strength, and my re-
eemer.

A. M. cir. 2964.
B. C. cir. 1040.

a Rom. 10. 18. Is. 40. 6. Job 25. 3.
* Or, *Their rule, or direction.*
† These words are applied to the preaching of the apostles, (Rom. 10. 18.) whose silent writings are now speaking with the power of the Spirit to all ends of the earth.—Ed.
b Eccl. 11. 7. Mal. 4. 2. John 3. 29.
c Eccl. 1. 5. Mat. 28. 27. Job 22. 3.
‡ This is literally fulfilled in the natural heavens, as the light and heat of the sun alternately reach the poles.—*Note.* So grace visits the darkest and the coldest heart. Even so, Lord, visit ours!—Ed.
d 2 Tim. 3. 15—17. 2 Cor. 5. 17, 18. 1 Pet. 1. 23. Jam. 1. 21, 25. John 6. 63.
§ Or, *doctrine.*
‖ Or, *restoring.*
e John 5. 39. Acts 10. 43. 2 Tim. 3. 15—17. 1 John 5. 7—12. Ps. 111. 7. & 119. 98, 105.
f Neh. 9. 13. Ps. 119. 37, 128, 40, 50, 54, 92, 111, &c. & 94. 19.
* Heb. *truth.*
g Ps. 119. 72, 111, 127, 162. Prov. 8. 11, 19.
† Heb. *the dropping of honey-comb.*
h Prov. 3. 16, 17. 1 Tim. 6. 6. & 4. 8. 1 Cor. 15. 58.
i Ps. 40. 12. 13. & 69. 5. & 51. 5, 6, 10, 14. Is. 64. 6.
‡ *Cleanse.* "Make me innocent, free, guiltless."—*Ainsworth.*
§ *Secret.* Disguises, dissimulation, hypocrisy.—*Horsley.*
‖ To none can the character of *upright* and *innocent* truly apply but to Christ, all others have reason to be ashamed and repent in dust and ashes.—Ed.
* Or, *much.*
† *Great transgression.* From all our sins which he bore in his own body on the tree. 1 Pet. 2. 24. One sin of his own would have invalidated his sacrifice. But he knew no sin—therefore sinners were saved. Heb. 9. 14.—Ed.
‡ Heb. *my rock.*

## PSALM XX.

*A prayer for Messiah's victory.*

¶ TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

THE [a] LORD hear thee in the day of trouble;
the name of the God of Jacob [*] [†] defend
ee.
2 Send [‡] thee help [b] from the sanctuary, and
trengthen thee out of Zion.
3 Remember all thy offerings, and [c] accept
y burnt-sacrifice. Selah.[‖]
4 Grant thee according to thine own heart,
d fulfil all thy counsel.
5 We will [d] rejoice in thy salvation, and in
e name of our God we will set up *our* banners:
e LORD fulfil all thy petitions.

A. M. cir. 2964.
B. C. cir. 1040.

a Ps. 50. 15. & 91. 15. Is. 49. 8. & 65. 24. & 58. 9.
* This title implies: 1. The God of him that values his birthright. 2. Of the exile trusting in God. 3. Of the industrious servant. 4. Kind husband and parent. 5. The wrestler in prayer. All which meet conspicuously in Jacob.—Ed.
† Heb. *set thee on an high place.*
‡ Heb. *thy help.*
b 1 Kin. 8. 44, 45.
§ Heb. *support thee.*
c Heb *turn to ashes, or make fat.* Lev. 9. 24. 1 Kin. 18. 38. 2 Chr. 7. 1. Is. 60. 7. 1 Pet. 2. 5.
‖ See note on Ps. 3. 2.—Ko.
d Ps. 13. 5. & 21. 1. Is. 12. 1, 2. & 61. 10.

A. M. cir. 2968.
B. C. cir. 1036.

* Ps. 18. 50. & 28. 8. Is. 40. 8. Heb. 5. 7. & 13. 20.
* Heb. *from the heaven of his holiness.*
† Heb. *by the strength of the salvation of his right hand.*
‡ Is. 31. 1. Ps. 21. 10. Prov. 21. 31. Jer. 17. 5.
‡ See note on Ps. 8. 1.—Ed.
§ Judg. 5. 31. Ps. 146. 9. & 34. 21, 22.
‖ Evidently a prayer to Christ the King and Head of his church, and whom men are bound to honour even as they honour the Father. John 5. 23.—Ed.

6 Now know I that [*] the LORD saveth his
anointed: he will hear him from [*] his holy hea-
ven [†] with the saving strength of his right hand.
7 [f] Some *trust* in chariots, and some in horses:
but we will remember the name [‡] of the LORD
our God.
8 They [g] are brought down and fallen: but
we are risen, and stand upright.
9 Save, LORD: let the king hear us when
we call.[§]

## PSALM XXI.

*A triumphant continuation of the foregoing Psalm.*

¶ TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

THE [a] king shall joy in thy strength, [*] O LORD;
and in thy salvation how greatly shall he
rejoice!
2 [b] Thou hast given him his heart's desire,
and hast not withholden the request of his lips.
Selah.[†]
3 [c] For thou preventest him with the blessings
of goodness: thou settest a crown of pure gold [‡]
on his head.
4 He asked life of thee, *and* thou gavest *it*
him, *even* length of days for ever and ever.[§]
5 [d] His glory *is* great in thy salvation: honour
and majesty hast thou laid upon him.
6 For thou hast [‖] made him most blessed
for ever: thou hast [*] made him exceeding glad
with thy countenance.
7 For the king trusteth in the LORD; and
through the mercy of the most High he shall
not be moved.
8 [f] Thine hand shall find out all thine enemies;
thy right hand shall find out those that hate thee.[*]
9 Thou shalt make them as a fiery oven in
the time of thine anger: the LORD shall swallow
them up in his wrath, and the fire shall devour
them.
10 Their fruit shalt thou destroy from the earth,
and their seed from among the children of men.
11 For they intended evil against thee: they
imagined a mischievous device,[†] *which* they are
not able *to perform.*
12 Therefore [§] shalt thou make them turn
their [‡] back, *when* thou shalt make ready *thine*
*arrows* upon thy strings against the face of them.
13 Be thou exalted, LORD, in thine own
strength: *so* will we sing and [h] praise thy power.

A. M. cir. 2968.
B. C. cir. 1036.

a Ps. 72. 1. & 20. 6. & 28. 7. & 99. 4, 7, 8. Is. 30. 7, 9.
* This was fulfilled, when he that was crucified in *weakness* was raised in *power.* Eph. 1. 19, 20. 2 Cor. 13. 4.—Ed.
b Ps. 20. 4, 5. & 66. 19, 20. John 11. 42. Heb. 7. 25.
† See note on Psal. 3. 2.—Ed.
c 1 Sam. 16. 13. 2 Sam. 2. 4. & 5. 3. Ps. 45. 3. Acts 2. 28. Heb. 2. 9. Song 3. 11.
‡ *Pure gold,* the emblem of kingly power over the world, and in the church, that "crown of righteousness" which Jesus won, and which through his grace, believers receive, 2 Tim. 4. 8.—Ed.
§ No one can read these words and then apply the Psalm to any but Christ and his church.—Ed.
d 2 Sam. 7. 8, 9, 16. Phil. 2. 7—11. Eph. 1. 20—22. 1 Pet. 3. 22. Mat. 28. 18. Ps. 110. 1.
‖ Heb. *set him* to be *blessings.*
e Heb. *gladdened him with joy.* Acts 2. 28. Ps. 16. 11.
f 2 Sam. 3. 1. & v. viii, x, xviii. xx, xxi. Ps. 89. 23. & 72. 9. & 110. 5, 6. & 2. 9.
* At this point the address of the church is generally represented as turning directly to Messiah the Son of God. But there appears no good reason for this supposed change, which neither the grammar of the passage nor parallel Scriptures require. Does it not rather appear an address to the Father who has seated, at his right hand, his beloved Son until he shall have put all things under his feet, and destroyed even the last of his enemies? 1 Cor. 15. 24—28.—Ko.
† The mischievous devices both of Jews and Gentiles against the "mystery of God, and of the Father, and of Christ." Col. 2. 2.—Ed.
g Or, *thou shalt set them as a butt.* Job 7. 20. & 16. 12. Lam. 3. 12.
‡ Heb. *shoulder.*
h Rev. 11. 15—17. & 19. 1—6. & 18. 20. & 16. 5—7. Ps. 98. 10, 11. & 48. 11.

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Reflections upon Psalm XIX.—How inexcusable are atheists and idolaters, en the ever obvious heavens, the regular succession of nights and days, and the lightening and warming sun, teach men so much of God! But much more they, o enjoy the heavens, the firmament of the gospel church, all illuminated by sus Christ the Sun of Righteousness, and his oracles, ordinances, and ministers, they offend! Happy those hearts in which his word, so pure, so perfect, so e, so righteous, so precious and pleasant, is hid: and in which its enlightening, tructing, converting, comforting, nourishing, and healing influence is felt! e more we look into this blessed glass, the more cause we shall see of deep miliation before God, on account of the number and strength of our secret rruptions. But terrible are presumptuous sins—sins done against light and re! and yet the best need to watch and pray against them. Great then is the ercy that all our salvation from sin, and all the acceptance of our holy services in Christ the beloved, and his infinitely valuable righteousness.

Reflections upon Psalm XX.—Neither piety nor power can exempt men from sore troubles. All then have need for prayer; and even the greatest need this assistance from the meanest. But what an almighty helper, a kind accepter, and a liberal bestower, is God in Christ as the God of his people! Such as make him the object of their trust shall soon have reason to make him the ground of their praise. An assured trust in him is the best way to preferment and establishment. They who renounce all their confidences, and persevere in prayer to him, shall abide in his love, and be assured of his protection.

Reflections upon Psalm XXI.—Chiefly, my soul, behold here the everlasting honours, joys, happiness, and blissful influences of thy Redeemer! Behold how fixed is his kingdom and dignity in the infinite, everlasting, and unchangeable wisdom, power, mercy, equity, goodness, and truth of the Most High! Behold the inexpressible vengeance which kindles upon and destroys his Jewish—his heathen—his antichristian—and other incorrigible enemies!——But rejoice, my soul, in this God thy Saviour. Rejoice at the glory with which he is crowned—at the life granted to and lodged in him; and in his being made blessings for evermore to



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## PSALM XXII.

(1) *A lamentation, and prayer for deliverance from enemies:* 1—21. (2) *Praise for deliverance:* 22—26. (3) *Glorious extension of the kingdom of God:* 27—31.

¶ TO THE CHIEF MUSICIAN UPON * AIJELETH SHAHAR, A PSALM OF DAVID.

A. M. cir. 2983.
B. C. cir. 1021.

MY [a]God, my God, why hast thou forsaken† me? *why art thou so* far‡ from helping me, *and from* the words of my roaring?

2 O my God, I cry in the day-time, but thou hearest not; and in the night-season, and §am not silent.

3 But thou *art* holy, *O thou* that [b]inhabitest the praises‖ of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm,* and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*,

8 †He trusted on the LORD *that* he would deliver him: let him deliver‡ him, §seeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou didst ‖make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* [c]none to help.

12 Many bulls* have compassed me: strong *bulls* of Bashan have beset me round.

13 They† gaped upon me *with* their mouths,‡ *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are §out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; ‖and [d]thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 *I may tell all my bones: †they look *and* stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

A. M. cir. 2983.
B. C. cir. 1021.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; §my darling* †from the power of the dog.

21 Save me from the [h]lion's mouth: for thou hast heard me ‖from the horns of the unicorns.‡

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 [k]Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him, he heard.

25 [l]My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live§ for ever.

27 [m]All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 [n]For the kingdom *is* the LORD's: and he *is* the governor among the nations.

29 All *they that be* fat upon earth [o]shall eat and worship:‖ all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 [p]A seed* shall serve him; it shall be accounted to the LORD for a generation.

31 [q]They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

* Or, *The hind of the morning.*

a Mat. 27. 46. Mark 15. 34. Heb. 5. 7. Ps. 31. 14—16. & 40. 17.

† These words adopted by our Lord in the dark hour of his crucifixion, sufficiently demonstrate that the whole Psalm is a prayer of Christ. *Forsaken* is interpreted by *far from helping.* God cannot forsake in presence, but he may as to immediate forth-putting of power to deliver. Compare ver. 16, 18, 22. with John 20. 25, 27. Mat. 27. 35. & Heb. 2. 12.—ED.

‡ Heb. *from my salvation.*

§ Heb. there is *no silence to me.*

b Deut. 10. 21. Ps. 65. 1.

‖ [a]Thou inhabitest the sanctuary amid the praises of Israel."—*Boothroyd.* "He that dwelleth in love, dwelleth in God, and God in him." (1 John 4. 16.) and God dwells, in the utterance of his name, amid the praises of his people—spiritual Israel.—ED.

* That is, I am counted and treated as a *worm*, trampled upon by the foot of the despiser.—ED.

† Heb. *he rolled* himself *on the LORD.*

‡ These things were fulfilled in the cruel scoffing of the chief priests, scribes, and others during our Lord's crucifixion. Mat. 27. 39—43.—ED.

§ Or, *if he delight in him.*

‖ Or, *keep me in safety.*

c Heb. *not a helper.* Deut. 32. 36.

* Prophetic language, that it may suit all generations, must be emblematical; for words change, but emblems abide. These bulls, accordingly, are the emblems of aggressive power—the ecclesiastical rulers of the Jews, and the imperial rulers of the Roman empire, by whom Christ was persecuted to the death.—ED.

† Heb. *opened their mouths against me.*

‡ *Gaped—mouths.* The marginal reading is better, and describes the bellowing of the bulls against their victim, well exemplified in the cry of the multitude, "Away with him, away with him; crucify him, crucify him."—ED.

§ Or, *sundered.*

‖ Literally fulfilled when our Lord said, "I thirst." (John 19. 28.) the natural consequence of the agony he endured *for us*, and the fulfilment of what the prophets had foretold concerning his sufferings.—ED.

d Is. 53. 9. 10. Mat. 27. 50. 1 Cor. 15. 3.

e Mark 15. 25.

f Mat. 27. 35, 39. Luke 23. 35. Ps. 35. 21.

A. M. cir. 2983.
B. C. cir. 1021.

§ Heb. *my only one.* Ps. 35. 17.

* Heb. *from the hand.*

† *Darling.*—"My dear life."—*Boothroyd.* "My united one," the humanity in union with Godhead.—*Lowth.* "My forsaken spirit."—*Brown Patterson.* We prefer this last, as congenial to the translation of the same word, (Ps. 25. 16.) as well as to the opening clause of this Psalm itself.—ED.

h 1 Pet. 5. 8. 2 Tim. 4. 17.

i Acts 5. 30—32. John 7. 30. & 8—59.

‡ There is no real unicorn known in nature, except the rhinoceros; the unicorn of heraldry is a creature of imagination. The meaning is well explained in a beautiful and consolatory proverb, "Man's extremity, is God's opportunity."—ED.

k Ps. 107. 1, 2. 1 Cor. 6. 19, 20. & 10. 31.

l Ps. 40. 9, 10. & 50. 14. & 116. 14—19.

§ Your heart, your affections, being "set upon things which are above," (Col. 3. 3.) Christ who is eternal life with the Father, (1 John 1. 2.) will be your life. (Col. 3. 4.) and give you eternal life. John 10. 28.—ED.

m Ps. 2. 8. & 72. 11. & 86. 9. Is. 45. 22. & 49. 6, 12.

n Zec. 14. 9. Obad. 21. Ps. 110. 2, 3. Rev. 11. 15.

o Ps. 45. 12. & 72. 10, 11. Is. 60. 3, 5, 10. Rev. 21. 24.

‖ Abundance of food produces forgetfulness of God. Is. 5. 12. To remedy this evil tendency, the Father, even by the example of the Son, always united *worship* with eating. So likewise does the apostolic injunction. 1 Cor. 10. 31. The same principle is still more specially developed in the holy feast of the Lord's Supper. 1 Cor. 10. 16. & 11. 28.—ED.

p Is. 53. 10. Heb. 2. 13.

* Not seeds, as of many, but a seed; the one seed, they that are born of water, even of the Spirit. John 3. 5. 1 Pet. 1. 23. —ED.

q Is. 44. 3—5. & 38. 19. Ps. 145. 4—7. & 78. 6.

## PSALM XXIII.

*Faith resting upon grace.*

¶ A PSALM OF DAVID.

A. M. cir. 2983.
B. C. cir. 1021.

THE LORD *is* my shepherd;* I shall not want.

2 He maketh me to lie down in †green pastures: he leadeth me beside ‡the still waters.

3 [a]He restoreth my soul: he leadeth me in the paths of righteousness§ for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for

* *My shepherd*, rather "my feeder," though it does not exclude the idea of leading and protection.—ED.

† Heb. *pastures of tender grass.*

‡ Heb. *waters of quietness.*

a Ps. 119. 176. & 5. 8. b 31. 3. Prov. 8. 20. Hos. 14. 9.

§ There are no paths of *righteousness* but those trodden by Christ, (Rom. 3. 10 & 5. 17, 19.) therefore the speaker is Christ, for he *walked in righteousness.*—ED.

MEN—blessings for evermore to ME! And let the ruinous overthrow of his Jewish, or other enemies, make me to stand in awe of provoking him, by presumptuous refusals of him, or by rebellion against him. Rich is that salvation purchased by him—honourable and lasting in its benefits! God gives exceedingly above what we can ask or think! Crowns, and all other enjoyments, are God's gifts to men! All affliction or destruction of persons or nations is the work of God's hand, and the reward of their sin. And the ruin of the wicked, particularly of the despisers of Jesus Christ, contributes to the salvation and joy of his people.

REFLECTIONS UPON PSALM XXII.—How fearful is the nature of sin, which drew such tremendous desertion and wrath upon God's only begotten Son, when it was but imputed to him! With the most holy resignation ought God's hidings and frowns to be endured, when they are sanctified by Jesus Christ's bearing them as our forerunner; and should be attended with kind thoughts of God, trust in him, and fervent prayers for deliverance. What earnest supplications are occasioned by a deep sense of need! But it is happy, in great distress, to have our covenant-relation to God, and our own and other's experience of former deliverances, to encourage us to hope and wait for what we now need. What sinners before the Lord exceedingly were these dogs, these bulls, these wicked men, who with devils thus raged against the great God our Saviour! But, oh! what a debt of love and of praise the redeemed owe to their Lord, who so bare their sins, their griefs! And what ought they not cheerfully to suffer for his sake! What tidings—what supplies—what conquests—what continuance—what glories of grace—issue from the sufferings of our great IMMANUEL! Himself opens the triumphant song, and exhibits his experience for the comfort of his distressed brethren; and with joy declares his adherence to all his covenant engagements. Sweet is the entertainment of his flesh and blood—yea, of all the fulness of God, which he has prepared for the poor, the afflicted, and meek! Precious and lasting is their life who by faith feed upon him! He goes forth conquering the nations, high and low, to the obedience of faith. Let then his cause be oppressed as it may, in every age it will prove triumphant.



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thou *art* with me; thy rod [a] and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil;[†] my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD [‡] for ever.

## PSALM XXIV.

*The King of glory claiming his inheritance.*

¶ A PSALM OF DAVID.

THE earth *is* the LORD'S, [*] and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 [a] Who shall ascend into the hill of the LORD? and who shall stand in his holy place? [†]

4 [‡] He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.[§]

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation [‖] of them that seek him, that seek thy face, [*] O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors;[†] and the [b] King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 [c] Who *is* this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

## PSALM XXV.

*A prayer in time of trouble.*

¶ *A PSALM* OF DAVID.

UNTO [a] thee, O LORD, do I lift up my soul.

2 O my God, I [b] trust in thee: let me not be ashamed; let not mine enemies [c] triumph over me.

3 Yea, [d] let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 [*] Show me thy ways, O LORD; teach me thy paths.

5 [†] Lead me in thy truth, and teach me: for thou *art* the God of my salvation;[‡] on thee do I wait all the day.[†]

6 [§] Remember, O LORD, [‖] thy tender mercies and thy loving-kindnesses; for they *have been* ever of old.

7 [b] Remember not the [i] sins of my youth, nor my transgressions:[¶] [k] according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 [l] Good and upright *is* the LORD: therefore will he teach sinners in the way.[‖]

9 The meek will he [m] guide in judgment; and the meek will he teach his way.

10 [n] All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 [o] For thy name's sake, O LORD, pardon mine iniquity;[*] for it *is* great.

12 What man *is* he that feareth the LORD? him shall he [p] teach in the way *that* he shall choose:

13 His soul [†] shall dwell at ease; and his seed shall inherit the earth.

14 The secret [‡] of the LORD *is* with them that fear him; [§] and he will show them his covenant.

15 Mine eyes *are* ever toward the LORD; for he shall [‖] pluck my feet out of the net.

16 [q] Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 [r] The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 [s] Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with [*] cruel hatred.

20 O keep my soul, and deliver me: [t] let me not be ashamed; for I put my trust in thee.

21 [u] Let integrity and uprightness [†] preserve me; for I wait on thee.

22 [x] Redeem Israel, O God, out of all his troubles.

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A. M. cir. 2983. B. C. cir. 1021.

* *Heal*, afflictions. (Micah 6. 9.) *Staff*, support. (Ezek. 29. 6.) These equally comforted Christ, and so do they equally comfort his disciples. Job 1. 21. & Heb. 13. 5, 6, 11.—Ed.

† Acknowledging and constituting him prophet, priest, and king, by the anointing of the Holy Spirit.—Ed.

‡ Heb. *to length of days.*

A. M. cir. 2989. B. C. cir. 1015.

* It is his by right of *creation*, (John 1. 3.); it is his by right of *redemption*. (Eph. 1. 14.); it is his by right of final *victory*. (1 Cor. 15. 28.) on which that Psalm is a prophetic celebration.—Ed.

a Ps. 15. 1. Mic. 6. 6.

† This is an inquiry after him who has been described. (Ps. 23. 6.) an abiding Priest to make intercession in the holy place.—Ed.

‡ Heb. *The clean of hands.*

§ Here are two positive and two negative characteristics that never belonged to any son of man but Christ. This Psalm is therefore a prophetic description of Christ.—Ed.

‖ *This is the generation*, that is, they who appear at his right hand to inherit the blessing, and receive the gift of righteousness, when the earth becomes the Lord's by final victory, (1 Cor. 15. 28.) and by a new creation. 2 Pet. 3. 13.—Ed.

* Or, O God of *Jacob* or *Jesus*.

† This can be no allusion to either tabernacle or temple; for David never imagined their gates or doors to be *everlasting*. The everlasting gates and doors are those of righteousness, (Ps. 118. 19.) by which Christ has entered into the heavens. Heb. 4. 14. & 9. 11, 12, 24.—Ed.

b Hag. 2. 7. 1 Cor. 2. 8. Jam. 4. 1. Acts 7. 2.

c Song 5. 9. Mat. 21. 10.

A. M. cir. 2948. B. C. cir. 1056.

a Ps. 31. 5. & 86. 4. & 143. 8. & 123. 1. Lam. 3. 41.

b Ps. 22. 5. & 31. 1. & 34. 8. Is. 26. 3. & 50. 10. Rom. 10. 11. 2 Chr. 20. 20.

c Is. 26. 14—20. Ps. 41. 11. & 13. 4. & 3. 2.

d Ps. 69. 6. & 119. 78. & 59. 3, 4. & 7. 4, 5. & 35. 26. & 40. 14—16. & 109. 28, 29. & 31. 17.

A. M. cir. 2948. B. C. cir. 1056.

e Ps. 27. 11. & 86. 11. & 119. 27. & 143. 10. & 5. 8. Ex. 33. 13.

f Ps. 43. 3, 4. & 86. 3. & 130. 24. & 5. 5. & 139. 5, 6. & 62. 1, 5. Song 1. 4.

* *Salvation*, that is, from the wrath of enemies and the burthen of sin.—Ed.

† *All the day*—none other than Christ ever so waited, without distraction, upon God.—Ed.

g Is. 43. 25. Ps. 103. 17. & 106. 1. & 107. 1. Jer. 33. 11.

‡ Heb. *thy bowels.*

h Is. 43. 25. & 44. 22. & 64. 9. Ps. 79. 8.

i Job 13. 26. & 20. 11. Jer. 3. 25.

§ See Additional Editorial note on ver. 2.—Ed.

k Ps. 51. 1. & 106. 4. 14. 64. 7. Rom. 5. 20. 21.

l Ps. 119. 68. & 11. 7. Gal. 1. 16. Eph. 1. 17, 18. John 6. 44, 45. Mat. 16. 15.

‖ *In the way*—that is, lead them to Jesus, who is the only way to the Father. John 14. 6.—Ed.

m Ps. 32. 8. & 71. 23. & 37. 5. Prov. 3. 5, 6. 23.

n Gen. 24. 27. & 32. 10. Ps. 57. 1, 2. & 33. 1. & 103. 17, 18. Is. 63. 7.

o Is. 43. 25. Ps. 31. 3. Ezek. 20. 8. & 36. 32.

* See Additional Editorial note on ver. 2.—Ed.

p Ps. 37. 23. & 48. 14. & 73. 24. 2 Thes. 3. 5.

† Heb. *shall lodge in goodness.*

‡ *Secret*—"the mystery hid from ages and generations, but now made manifest to the saints; Christ in (them) the hoped glory." Col. 1. 26, 27. *Covenant*—that new covenant promised (Heb. 8. 6—13. & 10. 16, 17.) and sealed by the mediation of Christ. Heb. 9. 15—17.—Ed.

§ Or, *and his covenant to make them know it.*

‖ Heb. *bring forth.*

q Ps. 69. 16. & 86. 16. & 60. 1. & 70. 5. Mic. 7. 19. Luke 18. 13.

r Ps. 42. 7. 8. & 31. 10. & 138. 7, 8. 2 Cor. 1. 3. 10.

s Ex. 3. 7, 8. Ps. 119. 153. Lam. 5. 1.

* Heb. *hatred of violence.*

t Ver. 2. Joel 2. 26, 27. Ps. 31. 1. 17.

u Ps. 7. 8. & 26. 11. & 41. 12. Prov. 13. 6. Mat. 6. 22. 2 Cor. 1. 12.

† No sinner could compose, adopt, or utter this prayer; for the fact of being a sinner implies the want of both these qualities. The sinner rests his plea upon the mercy of God, and not upon his own merits; but Christ addresses the Father as one who magnified the law and made it honourable.—Ed.

x Ps. 14. 7. & 129. 6. & 137. 5, 6. & 34. 19. & 51. 18.

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REFLECTIONS UPON PSALM XXIII.—O the advantages, the pleasures, of experimental godliness! God, whose knowledge and care are infinite—God, who is ALL and giveth all—is his people's Shepherd! What can they then want, when all the fulness of God is opened for their supply! He makes them to rest and feed in the pastures of his ordinances and promises; and leads them, for their refreshment, to the still waters of his gospel truth, gracious influence, redeeming blood, and everlasting love. He restores their souls when under disease or decay, and, moved by his own sovereign grace, leads them in Jesus and his word as their way, and enables them to perfect holiness in his fear. Amidst all the pains and the fears of death, his gracious presence, his drawing and sealing influence, and his supporting promises, are their sufficient encouragement. Amidst their unnumbered enemies of lusts, of devils, and of men, not only necessaries, but even abundant comforts are allowed them. The mercy and goodness of God, in streams of spiritual and temporal blessings, inseparably attend them, till at last they are for ever filled with all the fulness of God in his heavenly temple.

REFLECTIONS UPON PSALM XXIV.—How great is Christ, who is Lord of all! Surely it is proper that all persons should praise and serve him; and that all things should be received as from his hand, and used to his honour. But what change of state and nature—what holiness in heart and life—is necessary to constitute us true members of his church on earth, or inhabitants of his heaven above! There is great need of serious self-examination, lest he at last reject us: for without holiness no man shall see the Lord. But however sincere our hearts, blameless our lives, or fervent our prayers, not these, but Jesus' righteousness and Jehovah's grace, must found our title to eternal felicity. O how transcendently glorious is Jesus' entrance into manhood—his exaltation to heaven—and his entrance into his people's hearts and assemblies on earth! And, in fine, his solemn return to his celestial mansions, attended by all his ransomed millions, after the last judgment!

REFLECTIONS UPON PSALM XXV.—An interest in God and his love is the surest protection from shame and danger; and the more our hearts and desires are weaned from earthly vanities, and set upon God and things above, we are the more sure that our hopes shall not be disappointed. He that believeth shall not be ashamed. God never fails them that seek him. But the short-lived triumphs of obstinate transgressors shall issue in everlasting misery and confusion. When we pray for ourselves, we must never forget our brethren. Being by nature blind and impotent, our whole direction in, and strength for, duty must come from God. And none who wait on him, as the God of their salvation, shall ever wait in vain. Hopes fixed on his everlasting love can never be disappointed: and what others have found an infallible support we may boldly depend upon. Sins of youth, though pardoned by God, ought to be remembered by us for our humiliation. And our only hope of God's favour must be founded on his free grace through Jesus' blood. All true knowledge of God and his ways, and wisdom to walk

## PSALM XXVI.

*A prayer for righteous judgment.*

¶ *A PSALM* OF DAVID.

A. M. cir. 2948. B. C. cir. 1056.

JUDGE me, O LORD; for I have walked in mine integrity: [a] I have trusted also in the LORD; *therefore* I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy loving-kindness *is* before mine eyes; and I have walked in thy truth. [†]

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil-doers; and will not sit with the wicked.

6 I will wash mine hands in innocency: [‡] so will I compass thine altar, O LORD;

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place [§] where thine honour dwelleth.

9 [a] Gather not my soul with sinners, nor my life with bloody men;

10 In whose hands *is* mischief, and their right hand is [‖] full of bribes.

11 But as for me, I will walk in mine integrity: [a] redeem [†] me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

[a] No conscious sinner ever called for judgment, but for mercy; none ever asserted *integrity*, being guilty of sin. This is therefore a prayer of Christ, who, though he *bore* our sins, *knew* no sin; and who, on behalf of his redeemed members, pleads his perfect righteousness. —Ed.

† Who can boldly say unto God, I have walked in *thy truth* —not merely man's truth, but God's truth? Adam did not so walk; Eve did not so walk; Aaron did not so walk; David did not so walk; the apostles did not so walk; all these, as their histories testify, came short of the glory of God. Christ alone so walked, he alone could so affirm.—*Note.* How blessed are believers, to whom the promises of mercy, pardon, and salvation, are all confirmed by him who is *the truth*.—Ed.

‡ Surely no mere man since the fall, could, or did, ever say in truth, I will wash mine hands in *innocency*! Is not he who so affirms, undoubtedly, the Christ?—Ed.

§ Heb. *of the tabernacle of thy honour.*

a Or, *take not away.* Ps. 28. 3. & 55. 23. 1 Sam. 25. 29. Gen. 18. 23. Is. 5. 11.

‖ Heb. *filled with.*

a See note on ver. 1.—Ed.

† Deliver me from the power of mine enemies, and from the burden of sin.—Ed.

## PSALM XXVII.

*A psalm of fearless confidence in God.*

¶ *A PSALM* OF DAVID.

A. M. cir. 2984. B. C. cir. 1020.

THE LORD *is* [a] my light and my salvation; whom shall I fear? [*] the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, [†] came upon me [b] to eat up my flesh, they stumbled and fell.

3 [c] Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold [*] the beauty of the LORD, and to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: [†] in the secret of his tabernacle shall he hide me; he shall set me up [d] upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices [‡] of joy; I will sing, yea, I will sing praises unto the LORD. [§]

7 [e] Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 [‖] *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; [f] leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, [*] then the LORD [†] will take me up.

11 Teach me thy way, O LORD, and lead me in [‡] a plain path, because of [§] mine enemies.

12 Deliver me not over unto the will of mine enemies: [g] for false witnesses are risen up against me, [‖] and such as breathe out cruelty.

13 *I had fainted*, [h] unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD. [*]

A. M. cir. 2984. B. C. cir. 1020.

[a] Mic. 7. 8. 2 Sam. 22. 29. Is. 60. 19, 20. John 8. 12.

[*] He who *most fears* God, will *least fear* man; yet he who can truly say, "I am fearless," must be more than man. And that the speaker is Christ, must appear from comparing this with Psalm 3. 6. and considering the evidence by which that Psalm is ascribed to Christ.—Ed.

† Heb. *approached against me.*

b Job 19. 22. & 31. 31. Ps. 14. 4. & 53. 4.

c Ps. 3. 6. & 56. 4, 11. & 118. 6—14. 1 Pet. 3. 14, 15. Phil. 1. 28.

A. M. cir. 2984. B. C. cir. 1020.

[*] Or, *the delight.*

† David never escaped from trouble; but Christ is gone into the heavens, waiting till all his enemies be made his foot-stool.—Ed.

d Ps. 40. 2. & 26. 12. Prov. 18. 10. John 10. 27—29.

‡ Heb. *of shouting.*

§ Literally fulfilled, as in Mat. 26. 30.—Ed.

e Ps. 4. 1. & 5. 1, 2. & 6. 2. & 31. 2. & 130. 1, 2. Is. 38. 2.

‖ Or, *my heart said unto thee, Let my face seek thy face.*

f Heb. 13. 5. John 10. 27—29. Jer. 32. 40.

[*] It is not to be overlooked that, after the commencement of our Lord's ministry, Joseph his reputed father, is not mentioned, being most probably dead; and, when his mother and brethren endeavour to approach him, (Mat. 12. 46. Mark 3. 32—35. Luke 8. 19—21.) he defines his nearest and dearest relatives to be "those who hear the word of God, and do it." Now that literally, and also in this spiritual sense, Christ was forsaken of all earthly relations, is evident from the history of his malicious trial and barbarous crucifixion, Mat. 26. 56. John 16. 32.—Ed.

† Heb. *will gather me.*

‡ Heb. *a way of plainness.*

§ Heb. *observers of me.*

g Ps. 35. 11. Mat. 26. 59. Acts 6. 11, 13. & 9. 1. & 25. 11.

‖ See this literally fulfilled, Mark 14. 56. —*Note.* The character of the devil is "a liar from the beginning," "an accuser of the brethren;" and false witness, either by insinuation, evil report, or solemn testimony, has ever been the principal weapon with which they have assailed his servants and church.—Ed.

h Ps. 119. 7, 8. & 116. 17, 18. & 116. 9. & 143. 5. 2 Chr. 20. 20. John 11. 40.

[*] This is an answer from the Father to the petition of the Son, ver. 7.—Ed.

## PSALM XXVIII.

*A Psalm of supplication for help, and thanksgiving for mercies.*

¶ *A PSALM* OF DAVID.

A. M. cir. 2984. B. C. cir. 1020.

UNTO [a] thee will I cry, O LORD [b] my rock; be not silent [*] to me: [c] lest, *if* thou be silent to me, I become like them that go down into the pit.

a Ps. 3. 4. & 5. 2, 3. & 77. 1. & 142. 1.

b Deut. 32. 4, 31. Ps. 18. 2. 1 Cor. 10. 4.

[*] Heb. *from me.*

c Lam. 3. 8. Ps. 83. 1—4. & 143. 7, 8.

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therein, spring from his own mercy and faithfulness. Sense of sin must drive us to implore the forgiveness and destruction of it: but no sin, however great, ought to render us desperate. God, by his infinite power and grace, can pardon the greatest, as well as the least. And the more sin God forgives to us, the more we are obliged to love, fear, and serve him: and the more we serve him, the greater shall be our happiness in life, and intimacy with him. Whatever God does, however afflicting, shall work together for our good. Though God and men should concur to entangle us in nets of trouble, and Satan distress our minds with his accusations, the fruit of all is not to destroy us, but to purge away our sin. But our kindliest resignation to afflictions must be attended with prayer for the removal of them. Though we must love our enemies, we must pray against their wickedness. And while we earnestly study the utmost uprightness in our practice, the church in general, and every member thereof, ought to share in our fervent requests.

REFLECTIONS UPON PSALM XXVI.—While here we behold Jesus Christ, in a figure, as holy, harmless, undefiled, and separated from sinners, and wash our heart and hands in his blood and grace, let us observe how comfortable, under calumny, it is to possess conscious innocence. They who trust in God, are kept by his mighty power through faith unto salvation; and the faith or sense of Jesus' love, and a due regard to his word, will effectually restrain from sin. But nothing is more dangerous to souls than fellowship with the ungodly. To sit long amidst light, vain, and unprofitable discourse, perhaps more deadens the heart than that which is notoriously profane. No man appears really gracious who does not study to avoid the company of the wicked. No man rightly approaches God's ordinances but in the way of washing his heart and life in the sin-expiating and subduing fountain of Jesus' blood and Spirit. None can love God without loving his ordinances, and counting his service perfect freedom, and his works of grace inexpressibly marvellous.—However joyous the assemblies of sinners may be now, it will be infinitely dreadful to be gathered with them in death, or in the last judgment. And even those, who walk in their uprightness, must before God stand on the foundation of Jesus' redeeming blood and infinite mercy; and all their steadfastness in Christ, or his way, must be thankfully ascribed to their God.

REFLECTIONS UPON PSALM XXVII.—Happy are they to whom Jesus Christ is an effectual instructor, Saviour, strengthener, and quickener! He is at once the source, the price, the means, the matter, and the bestower of all our spiritual and eternal blessings. Where faith in him, through his word, keeps strong and steady, no enemies or dangers can make us either to fear or faint. To live near him, and to behold his and his Father's glory, in ordinances here, and in heaven above, is the pleasure, the protection, the honour of a saint, and the matter of his thankful praise. Nothing can be dearer to his heart than divine encouragements to intimate and gracious fellowship with God. A sense of his favour is the greatest help and comfort under manifold troubles and wants. His instructions direct to safe and honourable walking amidst the most malignant enemies. And though all men should forsake us, or even hate us, it is enough if he love and support us. Faith in his promises and characters will keep us from fainting amidst raging lusts, powerful temptations and distresses, and enemies unnumbered. And the more of his goodness we experience in waiting for him, the more we should encourage others to patient expectations of his grace.



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2 [d] Hear the voice of my supplications, when I cry unto thee,[*] when I lift up my hands [†] toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts.

4 Give them according to their deeds,[‡] and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands,[§] he shall destroy them, and not build them up.

6 [e] Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* [‖] their strength,[*] and he *is* the [†] saving strength of his anointed.

9 Save thy people, and bless thine inheritance: [‡] feed them also, and lift them up for ever.

A. M. cir. 2984.
B. C. cir. 1020.

[d] Ps. 4. 1. & 27. 7. & 130. 2. & 142. 1, 2.

[*] The construction of these prayers, which are all in the speaker's own name, sufficiently testify to him who knows the Scriptures. (Job 14. 13—16. & 16. 23. 24.) that this is a Psalm, not of a sinner, asking in Christ's name, but of Christ asking in his own right.—Ed.

[†] Or, *towards the oracle of thy sanctuary.*

[‡] Such prayers throughout the Psalms have often afforded matter of scorn or reproach to the infidel, and called forth timid and ignorant apologies from believers. The answer to all such cavils is easy—this is that very thing which God will do—and which therefore the believer, even Christ in the days of his flesh, might justly pray him to do.—Ed.

[§] Because they regard neither the judgments nor the mercies of God, but rebel against the one, and abuse the other; therefore the despisers shall wonder and perish, Acts 13. 41.—Ed.

[e] Ps. 103. 1—5. & 119. 1.

[‖] Or, *his strength.*

[*] *Their strength.*" Whose strength? his people's. See ver. 9.—Ed.

[†] Heb. *strength of salvations.*

[‡] Or, *rule.*

## PSALM XXIX.

*The glory of the voice of the Lord.*

¶ A PSALM OF DAVID.

GIVE unto the LORD, O [*] ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD [a] the glory due unto his name: [†] worship the LORD [‡] in the beauty of holiness.[§]

3 The voice [‖] of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon [*] many waters.

4 The voice of the LORD *is* [†] powerful; the voice of the LORD *is* [‡] full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD [§] divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests; [*] and in his temple doth every one speak of *his* glory.[†]

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

A. M. cir. 2984.
B. C. cir. 1020.

[*] Heb. *ye sons of the mighty.*

[a] Heb. *the honour of his name.* Ps. 96. 8. & 66. 7.

[†] See note on Ps. 8. 1.—Ed.

[‡] Or, *in his glorious sanctuary.*

[§] A call to worship either in the beauty conferred by holiness, that is, by separation from worldly defilement, (Jam. 1. 27. Rom. 12. 2.) and dedication of body and spirit to God, (Rom. 12. 1.) or to worship him amidst the emblematic beauties of the holy place, in a ritual every jot of which was of divine appointment.—Ed.

[‖] Any voice in nature that God employs to manifest his power, may truly be called his, because all creation and its laws are his—a mere emanation of his will, sustained by the energies of eternal power.—Ed.

[*] Or, *great.*

[†] Heb. *in power.*

[‡] Heb. *in majesty.*

[§] Heb. *cutteth out.*

A. M. cir. 2984.
B. C. cir. 1020.

[*] "The voice of the Lord maketh the oaks to tremble, and layeth bare the forests."—*Lowth, Boothroyd.* &c.

[†] The worship and temple here are the same as in ver. 2; and the reference seems to be to the influence of storms, irresistibly to lead man to the only refuge of a weak creature—the bended knee, the earnest cry, the throne of grace, the arm of the Almighty.—Ed.

A. M. cir. 2983, or 2984.
B. C. cir. 1046, or 1020.

[a] Deut. 20. 5. 2 Sam. 5. 11. or 20. 3.

[b] Ps. 34. 1—7. & 75. 1, 2. & 116. 1—7. & 27. 6. & 25. 2. & 41. 11. & 28. 9.

[c] Ps. 6. 2. 3. & 51. 8. & 55. 16. & 103. 3. & 116. 3—8.

[d] Ps. 16. 10—10. & 40. 1, 2. & 71. 20 & 86. 13 Is. 38. 17. Jonah 2. 6, 6.

[e] Who is this? Let the inquirer compare Ps. 16. 10. with Acts 2. 27. and then read this verse, and the question is answered. Christ alone could say, "Thou hast brought up my soul from the grave."—Ed.

[a] Ps. 22. 1. & 32. 11. & 107. 2. & 97. 12. Phil. 4. 4. Ex. 15. 11. Hab. 1. 13. 13.

[†] Or, *to the memorial.*

[‡] Heb. there is but *a moment in his anger.*

[§] Heb. *in the evening.*

[‖] Heb. *singing.*

[*] It was early in the *morning* "as it began to dawn," that the resurrection of Jesus was discovered; (Mat. 28. 1.) and then did the late weepers of the night run "with fear and great joy," (Mat. 28. 8.) to communicate the blessed news.—Ed.

[f] Job 29. 18—20. Luke 12. 19.

[†] Heb. *settled strength for my mountain.*

[‡] Jesus, the man of sorrows, realized this sad description: "Now is my soul troubled; and what shall I say." See also Mat. 26. 38. And hear of the hidings of his Father's face, when he exclaims, "My God, my God, why hast thou forsaken me?" Mat. 27. 46.—Ed.

[g] Ps. 6. 2, 3. & 5. 2. 3. & 130. 1, 2. & 77. 1, 2.

[h] Is. 38. 18. Ps. 6. 5. & 88. 11. & 115. 17. Eccl. 9. 5.

[i] Ps. 4. 1. & 5. 1. & 51. 1. & 56. 1. & 57. 1. & 40. 17. & 143. 1, 7—9.

[k] 2 Sam. 6. 14. Ps. 126. 5. Is. 61. 3. Esth. 9. 22.

[l] That is, *my tongue* or *my soul.* Ps. 16. 9.

## PSALM XXX.

*Praise to God for deliverance.*

¶ A PSALM *AND* SONG *AT THE* DEDICATION OF THE HOUSE OF DAVID.

I [b] WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 [c] O LORD my God, I cried unto thee, and thou hast healed me.

3 [d] O LORD, thou hast brought up my soul from the grave; [*] thou hast kept me alive, that I should not go down to the pit.

4 [e] Sing unto the LORD, O ye saints of his, and give thanks [†] at the remembrance of his holiness.

5 For [‡] his anger *endureth but* a moment; in his favour *is* life: weeping may endure [§] for a night, but [‖] joy *cometh* in the morning.[*]

6 [f] And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast [†] made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.[‡]

8 [g] I cried to thee, O LORD; and unto the LORD I made supplication.

9 [h] What profit *is there* in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth?

10 [i] Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 [k] Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that [l] *my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

REFLECTIONS UPON PSALM XXVIII.—Deep distress should awaken strong cries to God. Not the Jewish holy of holies, but Christ is our oracle, in which dwells all the fulness of the Godhead bodily; and through him our prayers are sure to speed. What a burden to exercised saints are sin and sinners while they live in this world! Seducing sinners are always busy; and they who would avoid their ruin must shun their ways. But great are the thankful praises which saints owe to their God for the mercies which have been granted in answer to their prayer, and which faith assures them he will grant. And what almighty power and grace, Jesus Christ, and every one of his true members, have engaged on their side to prevent their miscarriage! Clusters of well-connected and everlasting blessings are secured by God for his people. And great should be the joy they have in, and care for, one another's spiritual and eternal welfare.

REFLECTIONS UPON PSALM XXIX.—Alas! how shameful it is that we should need repeated calls to the solemn worship and service of God; and that great men are but seldom shining examples of devotion! Formal ceremony of words is too often the whole of our worship, which is neither performed in Jesus' holy name, nor in beautiful holiness of heart. But infinitely great is the glory of JEHOVAH! His voice in thunder, in stormy tempests, is not more awful and effective than his voice in his word is on my heart, and hath been, or shall be, in the gospel church. There he speaks to multitudes, numerous as the waters; he awakens, convinces, and converts the sinner; humbles the proud, and draws the obstinate, fast rooted as the mountains; darts light and love into their heart, and brings forth many sons and daughters to glory, for the advancement of his own honour. He strengthens them against every danger and enemy, and blesses them with that peace which passeth all understanding.

REFLECTIONS UPON PSALM XXX.—To what plagues and sickness the best of saints are by sin obnoxious in this world! But the prayer of faith is always availing under every trouble. And there is great ground of praise and thanksgiving in every deliverance which comes through Jesus Christ. How delightful to saints is God's infinite and sanctifying holiness! His favours are greatly beneficial: and short-lived, but preciously fruitful, are his frowns, and his people's griefs. Fellowship with him on earth, and chiefly in heaven, turns their mourning into joys unspeakable and full of glory. Outward prosperity, or even ravishing frames of spiritual joy, quickly occasion security and pride; and become means of casting us down into the depths of desertion and trouble. There is great need then to be always humble and watchful amidst smiles of Providence and to believe and pray amidst depths of distress. And it is not our own advantages, but the services we can render to God on earth, that should make us desire to live! Quickly God changes the lot and frame of his people, and fills their lips with his praise. And it is delightful when high songs of redeeming love are remarkably begun on earth,

## PSALM XXXI.

(1) *Joy and confidence in God:* 1—8. (2) *A prayer in calamity:* 9—18. (3) *God's goodness extolled:* 19—24.

¶ TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

IN [a] thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou * my strong rock, for an house of defence to save me.

3 For thou *art* my rock and my fortress; therefore for thy name's sake, lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 [b] Into thine hand I commit my spirit: † thou hast redeemed ‡ me, O LORD God of truth.

6 I have hated § them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 [c] And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: ‡ my strength faileth because of mine iniquity, * and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. †

12 [d] I am forgotten as a dead man out of mind; I am like ‡ a broken vessel.

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life. §

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times ‖ *are* in my hand: [e] deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, * O LORD; for I have called upon thee: let the wicked be ashamed, *and* † let them be silent in the grave.

A. M. cir. 2916. B. C. cir. 1088.

a Ps. 13. 5. & 2. 12. & 22. 4, 5. & 25. 2. & 71. 1. Is. 49. 23—31.

* Heb. *to me for a rock of strength.*

b Luke 23.46. Acts 7.59. † Our Lord's adoption of these words, (and he alone could adopt them, for he alone had power over his spirit, to lay down his life or take it up again,) (Eccl. 8. 8. John 10. 18.) clearly proves that the whole Psalm is to be interpreted as one of his supplications and strong cryings in the days of his flesh, Heb. 5. 7.—ED.

‡ *Redeemed*, delivered me by Almighty power, Eph. 1. 19, 20. —ED.

§ Could Christ hate? Does God hate? See, for answer, Ps. 55. But, as amongst men, there is a most unholy love, so likewise is there a most unholy hatred; but this cannot subsist there being in God and his Christ a holy love to what is good, and an holy a hatred of what is evil.—ED.

c Ps. 4. 1. & 18. 19. & 119. 32. & 40. 1—3. Deut. 32. 30.

‖ See note on Ps. 30. 7.—ED.

* See Additional Editorial note on Ps. 25. 2.—ED.

† This was literally fulfilled in the history of our Lord, when all his disciples forsook him and fled. Mat. 26. 56. Lord Jesus, grant us grace that we may never betray thee, that we may never forsake thee!—ED.

d Ps. 88. 4, 5. & 2. 5. & 119. 83. Jer. 19. 11. Is. 28. 12.

‡ Heb. *a vessel that perisheth.*

§ There is not upon record such a remarkable illustration of the deep depravity of the human heart, as the continuous stream of slander that it poured out upon the spotless Lamb of God — "Friend of publicans and sinners," wine-bibber, glutton, madman, devil-possessed, devil-aided, Sabbath-breaker, seditious rebel against Cesar, impious blasphemer against God, formed the staple of those calumnies that pursued him through life—and finally succeeded in conducting him to the cross.—ED.

‖ Every thing relating to the manifestation of the Son, lies in the hand of the Father. He sends him forth in the "fulness of the times, (Gal. 4. 4.); and the "times and the seasons" of his glorious coming "the second time without sin unto salvation" —it is not for us to know, for "the Father hath put them in his own power." Acts 1. 7.—ED.

e Ps. 7. 1, 2. & 18. 1—4. & 17. 13. & 54. 1, 2.

* See the prayer literally realized, Heb. 12. 2; and see how it cannot be realized in any one that has ever committed sin. Rom. 6. 21.—ED.

† Or, *let them be cut off for the grave.*

A. M. cir. 2916. B. C. cir. 1088.

f Ps. 12. 3. & 63. 11. & 59. 12. Jude 15. 1 Sam. 2. 3.

* Heb. *a hard thing.*

g Ps. 12. 3. & 123. 3, 4. & 64. 3, 4. & 44. 13—17. Is. 30. 4—20. & 37. 10—13.

h Is. 64. 4. & 65. 10. 1 Cor. 2. 9. 1 Pet. 2. 4. 1 John 3. 2. Ps. 16. 11. & 17. 15. & 73. 24—26. Rev. 7. 14—17. & xxi. xxii. 2 Tim. 4. 8.

i Ps. 83. 3. & 27. 5. & 64. 2. & 91. 1, 2. & 4. & 37. 32, 33. Job 5. 21, 22.

k Ps. 17. 7. & 36. 7. & 86. 13, 15. Is. 63. 7, 9. Zec. 9. 17. 1 Sam. xxiii.

† Or, *fenced city.*

‡ The emblem of *salvation*, as it is written, (Is. 26. 1.) "We have a strong city: salvation will God appoint for walls and bulwarks."—ED.

l Ps. 116. 11. Is. 38. 10—12. & 49. 14. Jonah 2. 4. Lam. 3. 54. Ezek. 37. 11.

§ In my haste to do God's will and escape from enemies. See Psal. 1.9. 60.—ED.

m Ps. 106. 8. & 6. 9. & 35. 16. & 25. 5.

n Deut. 6. 5. & 30. 6. Mat. 22. 37. 1 John 4. 19.

o 1 Pet. 1. 5. Jude 1. Col. 3. 3. John 10. 27—29. Rom. 2. 8—10. 2 Thes. 1. 6—10.

p Mark 5. 36. Ps. 42. 5, 11. & 43. 5. & 27. 14. Is. 40. 29—31.

A. M. cir. 2959. B. C. cir. 1045.

* The apostle applies this and the following verses, (Rom. 4. 6.) to explain the blessedness of the man to whom the Lord imputes righteousness without works, even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe. Rom. 3. 22.—ED.

† That the speaker is Christ will not be readily acknowledged by those who will not agree patiently to search the Scriptures. But let those who determine by the grace of God, to examine, see Psal. 40. 12. compare Psal. 32. 5, 5; and then ask, who speaks, Psal. 40. 12? To find the answer, compare ver. 6—8, with Heb. 10. 5—7, and the speaker is found to be Christ. But how could Christ confess sin, seeing he knew no sin? He confessed the sins of his mystical body the church. Eph. 1. 22. 24. & 5. 30. Those sins which he bore in his own body on the tree. 1 Pet. 2. 24. Those "iniquities of us all," which the Lord laid upon him. Is. 53. 6, 11, 12. Sins and iniquities that were *his* by on-laying and bearing, as his righteousness is *ours* by gift and imputation.—ED.

‡ Heb. *in a time of finding.*

§ See note on Psal. 3. 2.—ED.

‖ The Father thus addresses the Son, agreeably to John 3. 32. & 8. 17. Heb. 5. 8. —ED.

18 [f] Let the lying lips be put to silence; which speak * grievous things [g] proudly and contemptuously against the righteous.

19 [h] *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 [i] Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD; [k] for he hath showed me his marvellous kindness in a † strong city. ‡

22 For I said [l] in my haste, § I am cut off from before thine eyes: [m] nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 [n] O love the LORD, all ye his saints: *for* the LORD [o] preserveth the faithful, and plentifully rewardeth the proud doer.

24 [p] Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

## PSALM XXXII.

*The blessedness of having sin forgiven.*

¶ *A PSALM* OF DAVID, MASCHIL.

BLESSED *is he whose* transgression *is* forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile. *

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. † Selah.

6 For this shall every one that is godly pray unto thee ‡ in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou *art* my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. ‖

8 I will instruct thee, § and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, *or* as the mule,

REFLECTIONS UPON PSALM XXXI.—Trust in God never issues in confounding disappointments. Both Jesus and JEHOVAH'S righteousness secures to believing supplicants a speedy deliverance out of every trouble and snare; and fervent prayers in Jesus' name ensure a quick and comfortable answer. The more we commit ourselves to God, the more we shall experience of his faithfulness in performing his promises: and the more we know of his redeeming power and grace, and of his faithfulness, the more fully we shall commit ourselves to his care in life or in death. When God is our portion, we may renounce everything else as lying vanities. And his unceasing mercies, his sympathy under trouble, his protection from evils, and his increase of blessings, deserve our constant returns of praise. But though the sins of saints cannot damn them, yet they often severely distress them on earth. And through much conformity to Christ, in the enduring of hatred, reproach, and persecution, they must enter into the celestial kingdom of God. The wicked often abandon themselves to the most false and virulent reproach against Jesus Christ and his people: but distress, death, and judgment, will quickly silence them. Meanwhile, God's present protection of his people, and the unbounded happiness of heaven, are comforts more than sufficient for the saints to balance all their troubles on earth. Often his great and unexpected mercies shame their unbelief, and rebuke their carnal fear. And O what reason the best have to bewail their repeated and deep despondencies under trouble, and to encourage others to avoid them! For, when we consider our God and his mercies, alas! how cold is our love, how weak our faith, and languid our hopes.



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*which* have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.*

10 [a] Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 [c] Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

## PSALM XXXIII.

*A psalm of praise.*

REJOICE [a] in the LORD, O ye righteous;* *for* praise is comely for the upright.†

2 [b] Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.

3 [c] Sing unto him a new song; play skilfully with a loud noise.

4 [d] For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteousness and judgment: the earth is full of the ‡ goodness of the LORD.

6 [e] By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.§

7 [f] He gathereth the waters of the sea together as an heap:‖ he layeth up the depth in storehouses.

8 [g] Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him:

9 [h] For he spake, and it was *done;* he commanded, and it stood fast.

10 The LORD [*] bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the LORD standeth for ever, the thoughts of his heart [†] to all generations.

12 Blessed *is* the nation [‡] whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.

13 [i] The LORD looketh from heaven; he beholdeth all the sons of men.

14 From [k] the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike;[§] he considereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 [l] An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 [m] Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;

19 [n] To deliver their soul from death, and to keep them alive in famine.

20 [o] Our soul waiteth for the LORD:* he *is* our help and our shield.

21 [p] For our heart shall rejoice in him; because we have trusted in his holy name.

22 [q] Let thy mercy, O LORD, be upon us, according as we hope in thee.

A. M. cir. 2960. B. C. cir. 1044.

* Held in and guided by their driver, lest they injure the traveller by coming too near.—Ed.

a Prov. 13. 21. Rom. 2. 8, 9. Is. 3. 11. & 57. 21.

b Ps. 7. 17. & 9. 2. & 34. 1, 2. & 63. 11. & 64. 10. & 105. 3. & 149. 2, 3. Is. 61. 10. Phil. 3. 3.

c Ps. 32. 11. & 68. 3. & 97. 12. & 149. 5. Is. 35. 10. & 51. 11. & 61. 7. Rom. 5. 2, 11. 1 Pet. 1. 8.

d Ps. 119. 137, 138. & 145. 17. Dan. 4. 37. Rev. 15. 3. & 16. 7. & 19. 2.

† A title taken from attitude—those who *stand up* without shame before Christ at his appearing. 1 John 2. 28.—Ed.

‡ Or, *mercy.*

e Gen. 1. 1. & 2. 1. Heb. 11. 3. John 1. 3. Job 26. 13. & 33. 4.

§ All things were made by the eternal Word and Spirit. John 1. 3. Job 26. 13. Ps. 104. 30.—Ed.

‖ Heb. *a heap.*

f Gen. 1. 9. 2 Pet. 3. 5. Job 38. 8—11. & 26. 10. Prov. 8. 29. Jer. 5. 22.

‖ The waters of the sea are always taking the form of "an heap" in some part of the ocean, and never standing on a level. This fact is manifest in the tides, which are a literal *heaping* up of the waters successively in different places.—Ed.

g Deut. 28. 58, 59. Ps. 61. 5. Eccl. 5. 14. Jer. 5. 22. Rev. 14. 7. & 15. 4. & 19. 5.

h Gen. 1. 3—24. Heb. 11. 3. Ps. 148. 5, 6.

* Heb. *maketh frustrate.*

† Heb. *to generation and generation.*

‡ This is a national Psalm, an expression of faith by an entire people. And though it be descriptive of a state never yet fully realized, the divine counsel will not be frustrated; and not merely individuals, but nations and peoples, shall yet be born of the Spirit to national salvation. Rom. 11. 7—26.—Ed.

i 2 Chr. 16. 9. Job 28. 24. Ps. 11. 4. Prov. 15. 3. Heb. 4. 13.

k Ps. 113. 5 & 2. 4. & 123. 1. & 134. 2. & 102. 19, 20. Is. 66. 1. 1 Kin. 8. 27.

§ Gives them all originally similar capacities, which they pervert; and alone creates any anew to love and good works. Acts 17. 25. Eph. 2. 10.—Ed.

A. M. cir. 2960. B. C. cir. 1044.

l Ps. 20. 7. & 147. 10. Prov. 21. 31.

m 2 Chr. 16. 9. Job 36. 7. Ps. 31. 19. & 147. 11. & 10. 1 & 21. 1. 1 Pet. 3. 12.

n Job 5. 19—22. Ps. 34. 17—19. Prov. 10. 3.

o Ps. 62. 1, 5. & 130. 5, 6. & 123. 2—12. Is. 40. 31.

* The grammar, by adopting the *plural* form, shows that the speaker is not one; but Christ alone, but the church. And the *hope* expressed in ver. 22 contrasted with Rom. 8. 24, 25. shows that the Psalm is promised for a glorious state of the church on earth, when faith, and not mere profession, will be completely nationalized. Lord, hasten the time!—Ed.

p Ps. 13. 5. & 98. 7. & 118. 5—14. 1 Chr. 5. 20. 1 Sam. 30. 6.

q Ps. 5. 12. & 32. 10. & 119. 41, 49, 76, 77. 2 Sam. 7. 29. Mat. 9. 29.

A. M. cir. 2960. B. C. cir. 1044.

a 1 Sam. 21. 13. Prov. 29. 25. Ps. 9. 4.

* Or, *Achish.*

† An uninterrupted continuity of praise that sufficiently indicates the speaker to be Christ; even were the fact undiscovered by the quotation-evidence of the spirit. ver. 20. and John 19. 36.—Ed.

b 2 Cor. 2. 14. Jer. 9. 24. Luke 1. 46, 47. Ps. 105. 3. 14. 63. 11. & 64. 10.

c Ps. 119. 74. & 142. 7. & 22. 23, 26.

‡ Christ here calls believers to join with him in glorifying the Father. True worship lies in love, and true love is necessarily social.—Ed.

d Ps. 5. 9. & 18. 6. 16. & 22. 24. & 118. 5. Heb. 5. 7.

§ Or, *They looked.*

‖ *They looked*—Who? the humble, ver. 2. Hoothreyd, however, and most versions, render the verse—"Look to him, (the Lord), and be enlightened, and your faces shall not be ashamed;" and then, ver. 6. introduces "this *poor,* (rather this *afflicted*) man," (Christ) as an encouraging specimen of the power of faith and prayer.—Ed.

e Ver. 4, 5. Ps. 40. 17. & 102. 17. Gen. 32. 10.

f Ps. 2. 12. & 84. 12. & 33. 12. Jer. 17. 7.

g Job 4. 11. Ps. 84. 11. Rom. 8. 28. 2 Cor. 4. 17.

h Prov. 1. 7. & 2. 1—9. & 3. 1—14.

* To this general question, every auditor seems to respond, "I am that man;" and then, ver. 13. commences the lesson, addressed, like the commandments, not to a collective body, but to each individual.—Ed.

i Jam. 1. 19, 26. Ps. 39. 1.

k Mat. 5. 9. Rom. 12. 18. Heb. 12. 14.

## PSALM XXXIV.

(1) *An exhortation to trust and fear God:* 1—14. (2) *The privileges of the righteous:* 15—22.

¶ *A PSALM OF DAVID, WHEN* [a] *HE CHANGED HIS BEHAVIOUR BEFORE* * *ABIMELECH; WHO DROVE HIM AWAY, AND HE DEPARTED.*

I WILL bless the LORD at all times: his praise *shall* continually *be* in my mouth.†

2 [b] My soul shall make her boast in the LORD: [c] the humble shall hear *thereof,* and be glad.

3 O magnify the LORD with me, and let us exalt his name together.‡

4 [d] I sought the LORD, and he heard me, and delivered me from all my fears.

5 They § looked ‖ unto him, and were lightened; and their faces were not ashamed.

6 [e] This poor man cried, and the LORD heard *him,* and saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD *is* good: [f] blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 [g] The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing.*

11 Come, ye children, hearken unto me; I [h] will teach you the fear of the LORD.

12 What man *is he that* desireth life, *and* loveth *many* days, that he may see good?*

13 [i] Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; [k] seek peace, and pursue it.

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REFLECTIONS UPON PSALM XXXII.—Dreadful is the nature of sin! It, and nothing else, renders us miserable. But rich is the grace of God, and efficacious the merit of Jesus' blood, which freely removes it. And justification through his imputed righteousness effectually promotes integrity and holiness of heart and life. But the remains of sin must be purged out by sore troubles and wounding convictions. For there is a close connexion between gospel repentance and pardon of sin. It is not, however, our repentance, but God's mercy in Christ as the propitiation, that is the cause of our pardon. Hopeful is a sinner's case when he is once brought to humble applications to a gracious God, who is more ready to pardon than we are to pray for it. They who seek him, even in trouble, shall surely find him; the more imminently terrible their danger, the more shall his power and love be magnified in their salvation. And it is no small encouragement to their seeking of God in their distress, that others, like themselves, have found him in like cases. But great is the protection, preservation, deliverance, instruction, and direction, which God bestows upon his pardoned ones, while the impenitent are loaded with sorrows everlasting and unnumbered. It is necessary then to receive his instructions, and to bend before his warnings, that we may rejoice in his mercy, and triumph in his praise.

REFLECTIONS UPON PSALM XXXIII.—How great, glorious, and good, is our God! and as extensive is the matter, and reasonable the exercise of our praise. All that God is in himself; all that he hath declared in his word; all that he hath done in his works, is the matter of his gift, and subject of our songs. Thrice happy are his peculiar people, to whom he is their Portion, their kind Observer, their powerful Protector, their Almighty deliverer, their gracious Provider, and constant Preserver! The thoughts of his universal power, influence, and operations, and the vanity of all things beside him, should effectually engage us to contented resignation of ourselves, and all that we have, into his hand.

15 [1] The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD *is* nigh [*] [†] unto them that are of a broken heart; and saveth [‡] such as be of a contrite spirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 [m] Evil shall slay the wicked: and they that hate the righteous [§] shall be desolate.

22 The LORD redeemeth the soul of his servants: [n] and none of them that trust in him shall be desolate.[‖]

## PSALM XXXV.

*A prayer for deliverance from the cruelty of enemies.*

¶ *A PSALM* OF DAVID.

[a] PLEAD *my cause,* O LORD, with them that strive with me; fight against them that fight against me.[*]

2 [†] Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind: and let the angel of the LORD chase *them.*

6 Let their way be [‡] dark and slippery: and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let destruction come upon him [§] at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.[‖]

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 [b] All my bones [*] shall say, LORD, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 [†] False witnesses did rise up; [‡] they laid to my charge *things* that I knew not.

12 [c] They rewarded me evil for good, *to* the [*] spoiling of my soul.

13 [d] But as for me, when they were sick, [†] my clothing *was* sackcloth: I [‡] humbled my soul with fasting; and my prayer [*] returned [§] into mine own bosom.

14 I [‖] behaved myself [*] as though *he had been* my friend *or* brother: [†] I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine [‡] adversity they rejoiced, and gathered themselves together: *yea,* the abjects [§] gathered themselves together against me, and I knew *it* not; [‖] they did tear *me,* and ceased not:

16 [e] With hypocritical mockers in feasts, [f] they gnashed upon me with their teeth.

17 LORD, [†] how long wilt thou look on? [g] rescue my soul from their destructions, [‡] my [*] darling from the lions.

18 [†] I will give thee thanks in the great congregation: I will praise thee among [†] much people.

19 Let not them that are mine enemies [‡] wrongfully rejoice over me: *neither* let [h] them wink with the eye that hate [i] me without a cause.

20 For [j] they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 [k] Yea, they opened their mouth wide against me, *and* said, Aha, aha! our eye hath seen *it.*

22 *This* thou hast seen, O LORD: [l] keep not silence: O LORD, be not far from me.[†]

23 [m] Stir up thyself, and awake to my judgment, *even* unto my cause, [†] my God and my LORD.

24 [‡] Judge me, O LORD my God, according to thy righteousness; [‖] and [n] let them not rejoice over me.

25 Let them not say in their hearts, [§] Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that [o] magnify *themselves* against me.

27 [p] Let them shout for joy, and be glad, that favour [*] my righteous cause: yea, let them say continually, Let the LORD be magnified, [†] which hath pleasure in the prosperity of his servant.

28 And [q] my tongue shall speak of thy righteousness *and* of thy praise all the day long.

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1 Job 36. 7. Ps. 33. 18. 1 Pet. 3. 12. 2 Chr. 16. 9. Is. 66. 2. & 65. 24.

* How near is the Lord to the broken heart—the heart broken off from the love of the world and the service of sin? (1 John 2. 15. Rom. 6. 6.) even in that heart. For "if any man love me," saith Christ, "my Father will love him; and we will come unto him, and make our abode with him." John 14. 23.—Ed.

† Heb. *to the broken of heart.*

‡ Heb. *contrite of spirit.*

m Is. 3. 11. Rom. 2. 8, 9. Ps. 94. 23. Luke 12. 20.

§ Or, *shall be guilty.*

n Rom. 8. 1, 31—39. John 10. 27—29. & 14. 19. 1 Pet. 1. 5. Col. 3. 3.

‖ They will not want friends, for God is their *Father,* and all believers are *brethren.* They will not want a *home,* for they "have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5. 1.—Ed.

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a Ps. 9. 4. & 7. 6. 8. & 43. 1. & 119. 154. Lam. 3. 58. Jer. 51. 36. Mic. 7. 9, 10.

* The speaker in this Psalm is *one;* and the interpretation must depend upon discovering who he is. Compare therefore ver. 19. with John 15. 25, and the speaker is found to be Christ. And, never lived there another who could say, "they hated me without a cause." See also ver. 7.—Ed.

† Exert thy power and wisdom in protecting me and destroying mine enemies.

‡ Heb. *darkness and slipperiness.*

§ Heb. which *he knoweth not of.*

‖ But if the speaker be Christ, how can he thus pray against his enemies, seeing that he teaches us to love and to pray *for* them? This is a question originating in great inattention to "things that differ." Phil. 1. 10. For (1) does not this prayer detail what God, in judgment *will do?* And, can there be any reason against praying him to do his *own will?* But (2) can any one neglect to pray, that Satan's kingdom may be destroyed? And what is there in these words, but a prayer for God's righteous judgment upon Satan's causeless enmity?—Ed.

b Ps. 34. 20. & 35. 7. & 64. 3. & 82. 6, 8. & 73. 23. Ex. 15. 11. Zec. 9. 17.

* That is, his bones preserved from being broken, (Psal. 34. 20. John 19. 36.) wherein Christ was typified by the passover. Num. 9. 12. 1 Cor. 5. 7.—Ed.

§ Heb. *Witnesses of wrong.*

‡ Heb. *they asked me.*

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c Ps. 38. 20. & 109. 4, 5. Jer. 18. 20.

* Heb. *depriving.*

d Jer. 19. 20. Job 30. 25. Mat. 5. 44. Rom. 12. 14, 15. Heb. 12. 3.

† Sin is a sickness of the soul, a sickness unto death, against which no physician but the conqueror of death can prevail. But such a physician is Jesus. Mat. 9. 12.—Ed.

‡ Or, *afflicted.*

§ Mat. 10. 13. 2 Cor. 1. 12. Heb. 6. 10.

‖ *Returned,* "Rested, settled."—*Houbigant.* It was not a prayer of the *lip* but of the *bosom*—not an occasional utterance, but a constant feeling.—Ed.

‖ Heb. *walked.*

* Heb. *as a friend, as a brother to me.*

† A special reference to Judas the betrayer, as a type and representative of others. See Acts 1. 16.—Ed.

‡ Heb. *halting.* Ps. 38. 17. Jer. 20. 10.

§ *Abjects*—smiters, vilifiers.—Ed.

‖ *Knew it not*—I took no notice of it. There is an occasional use of the expression, Is. 42. 16. & 55. 5. Mat. 7. 23.—Ed.

g Ps. 109. 2, 3. & 69. 10—12. Prov. 23. 21. Phil. 3. 19.

h Ps. 37. 12. Job 16. 9. Lam. 2. 16.

i Ps. 13. 1—3. & 74. 10—14. Hab. 1. 13.

k Ps. 22. 20, 21. & 57. 4.

‖ Heb. *my only one.*

* See note on Psal. 22. 20.—Ed.

l Ps. 22. 22, 23. & 40. 9, 10. & 116. 14. 18—19. & 109. 30. Is. xii. xxv.

† Heb. *strong.*

‡ Heb. *falsely.*

m Prov. 6. 13. & 10. 10.

n Lam. 3. 52. Ps. 69. 4. & 109. 3—5. John 15. 25.

o Ps. 120. 6, 7. & 57. 4. Prov. 1. 16. & 4. 16.

p Ps. 10. 3—10. & 56. 5, 6. & 38. 12. & 54. 5, 6. & 64. 5. & 109. 2, 3. & 140. 5. & 22. 7, 8. & 40. 15. Dan. 6. 5.

q Ps. 28. 1. & 39. 12. & 83. 1. & 22. 19. & 102. 2. & 10. 14.

‖ Distant in space, God can never be; but distant in time, his help frequently is. For thus he tries the faith, and increases the glory of his servants, and finally magnifies his own grace and salvation.—Ed.

r Ps. 44. 23, 26. & 7. 6.

s Ps. 119. 94. & 18. 1—3. & 89. 26. & 142. 4, 5. & 31. 14.

† Here is another evidence that the speaker who prays to be judged in *righteousness,* is no other than Christ the righteous; for every conscious sinner must rather cry for mercy. See also ver. 27.—Ed.

u Job 20. 5. Ps. 36. 16. & 13. 4. & 69. 4, 9—11. & 27. 12. ver. 19, 24.

x Heb. *Ah, ah, our soul.* Ps. 3. 2. & 41. 8.

y Ps. 38. 16. Jer. 48. 26. Obad. 12.

z Ps. 40. 16. & 142. 7. & 34. 4, 2. 1 Cor. 12. 26.

* Heb. *my righteousness.*

a Ps. 148. 4. Jer. 32. 40, 41. Zeph. 3. 17. Is. 62. 4, 5.

b Ps. 50. 14. & 57. 7—9. & 71. 8. 14—24. & 109. 30. & 104. 33, 34. & 146. 1, 2, 5, 21.

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Reflections upon Psalm XXXIV.—Great is the sovereignty of God in smiling upon his people, when their folly richly deserves his fearful frowns! He can wonderfully change their heaviest loads of fear into shouts of praise: and certain and speedy are his gracious returns to the prayers of faith. None wait on him, None cry to him and are disappointed. What angelic guards protect, what unceasing provision is made for them that fear him! Though the most ravenous beasts, and covetous men, should be pinched and starved, none that fear him shall ever want, either for soul or body, what is for their good. It is a great mercy when children are from their infancy carefully instructed in the word and ways of God. And negligent parents and masters will have a heavy charge to answer in the day of God, if for lack of knowledge their children and servants eternally perish. How strictly are holiness and happiness connected! But marvellous is God's love to his people, in dwelling with them, delighting in them, hearing their requests, and in delivering, preserving, and redeeming them. And who can support under his indignation against the wicked! But let me not here forget his kindness to Jesus our Mediator, and the vengeance which he did, and will, take on his Jewish, heathen, antichristian, and other opposers.

Reflections upon Psalm XXXV.—The best of men are often most cruelly persecuted. But a good God to plead their cause, and a good conscience to witness their integrity, are enough to comfort them. And a time is at hand when God will sufficiently recompense all the injuries done to them. However little



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## PSALM XXXVI.

(1) *The heart of the wicked:* 1—4. (2) *The mercy, righteousness, and love of God:* 5—10. (3) *The downfall of the proud and evil-doers:* 11, 12.

¶ TO THE CHIEF MUSICIAN, *A PSALM* OF DAVID THE SERVANT OF THE LORD.

A. M. cir. 2946.
B. C. cir. 1058.

THE transgression of the wicked saith within my heart,* [a] *that there is* no fear of God efore his eyes.

2 For he flattereth himself in his own eyes, ntil his iniquity be found to be hateful.[‡]

3 The words of his mouth *are* iniquity and eceit: he hath left off to be wise, *and* to do od.

4 He deviseth [f] mischief upon his bed; he tteth himself in a way *that is* not good; [b] he horreth not evil.[‖]

5 Thy mercy, O LORD, *is* in the heavens; d thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like [*] the great ountains;[†] thy judgments *are* a great deep: LORD, thou preservest man and beast.

7 How [c] excellent *is* thy loving-kindness, God! therefore the children of men put eir trust under the shadow of thy wings.[‡]

8 They shall be abundantly [d] satisfied with e fatness of thy house; and thou shalt make em drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in y light shall we see light.[§]

10 O [e] continue thy loving-kindness unto em that know thee; and thy righteousness the upright in heart.

11 [f] Let not the foot of pride come against e, and let not the hand of the wicked re-ove me.[‖]

12 There* are the workers of iniquity fallen: ey are cast down, and shall not be able to e.

* "The devil saith to the wicked within his heart, No fear, God is not before his eyes."—*Horsley.* "The oracle of transgression to the wicked is within, even his own heart; there is no fear of God before his eyes."—*Boothroyd.*

a Gen. 20. 11. Rom. 3. 18. Prov. 8. 13. Eccl. 12. 13.

† Heb. *to find his iniquity to hate.*

‡ "Yea, in his own eyes he flatteth himself, instead of finding out his iniquity to detest it." *Boothroyd.*

§ Or, *vanity.*

b Job 15. 16. Prov. 4. 16. Rom. 1. 28—32. Eph. 4. 18, 19. Tit. 3. 3. 2 Pet. 2. 13—15.

‖ The whole description well applies to Judas, into whom Satan entered, and taught to betray his Lord. Luke 22. 3.—Ed.

* Heb. *the mountains of God.*

† Conspicuous from afar, elevated above the clouds, the battlements of kingdoms, the storehouses of inexhaustible wealth, the immovable monuments of almighty power.—Ed.

c Heb. *precious.* John 3. 16.

‡ The wings of the cherubim shadowing the mercy-seat. Heb. 9. 5.—Ed.

d Heb. *watered.* Is. 44. 3.

§ God dwells in light. 1 Tim. 6. 16. God is light. 1 John 1. 5. In Christ was light. John 1. 9. In Christ, therefore, God's light, the believer sees light—the light of doctrine in ignorance, (2 Pet. 1. 19.) and of immortality in death. 2 Tim. 1. 10.—Ed.

e Heb. *draw out at length.* Ps. 109. 17. Jer. 31. 3. Is. 54. 6, 8. 2 Tim. 4. 7, 8.

f Dan. 4. 37. Ezek. 30. 6. Ps. 119. 21, 51, 69, 78, 85, 122.

‖ Thus Christ, for his church's sake, prays for an unchanging priesthood.—Ed.

* *There.*—In what place? Even wheresoever the wicked plotted and warred against the Lord and his Christ. Ps. 2. 2, 9, 12.—Ed.

## PSALM XXXVII.

*The judgment of the wicked, and the preservation of the righteous.*

¶ *A PSALM* OF DAVID.

A. M. cir. 2989.
B. C. cir. 1015.

FRET not thyself* because of evil-doers, neither be thou envious against the workers iniquity.

2 For they shall soon be cut down like the ass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* lt thou dwell in the land, and verily thou lt be fed.

4 Delight thyself also in the LORD; and shall give thee the desires of thine heart.

* The preceptive parts of this Psalm select an individual as the object of instruction—the Spirit speaking forth the observation and experience of an aged prophet. That the Spirit directly addresses Christ, will be evident from ver. 6, for there never was any other who had *righteousness* to bring forth. See Rom. 3. 10. 1 John 2. 1. And through the perfect instructions addressed to him, his members learn the nature and obligations of universal holiness.—Ed.

A. M. cir. 2989.
B. C. cir. 1015.

* Heb. *Roll thy way upon the LORD.*

a Prov. 16. 3. & 3. 6. Mat. 6. 25. Phil. 4. 6. 1 Pet. 5. 7. Ps. 55. 22.

b Is. 55. 17. Mic. 7. 8, 9. Mat. 13. 43. Job 33. 14.

c Heb. *Be silent to the LORD.* Ps. 40. 1. & 62. 1, 5. Lam. 3. 24—26. Is. 8. 17. & 30. 18.

d Job 21. 7—15. Ps. 73. 3—12. Jer. 12. 1, 2.

e Job 5. 2. & 18. 4. Ps. 73. 13, 14. Prov. 19. 3. Jonah 4. 9. Eph. 4. 26.

f Job 20. 23—29. & 27. 13—23. Ps. 55. 23. Prov. 2. 22. Is. 57. 13. Mat. 5. 5. Rev. 5. 10.

† The land of Canaan to the Jew—the land of his appointment to the Gentile—(Acts 17. 26.)—that better, that heavenly country to every believer—of which country, the blessings of earth are but temporary shadows. See also ver. 3, 11.—Ed.

g Job 20. 5, 9. & 7. 10. Ps. 73. 1—20. & 51. 7. & 59. 13, ver. 35, 36. 2.

‡ It is so called in relation to God, with whom "a thousand years are but as one day;" and describes not merely the speedy removal of wicked individuals, but of kingdoms and empires, of whose destruction history affords so many instructive examples.—Ed.

h Mat. 5. 5. Rev. 5. 10. Dan. 7. 27. Ps. 119. 165. & 22. 26. & 72. 7. Prov. 8. 17.

i Ps. 10. 2—11. & 64. 2—6. & 83. 2—4. & 35. 16. & 140. 2, 4. Acts 7. 54.

k 1 Sam. 26. 10. Jer. 50. 27. Ezek. 21. 25, 29.

§ Heb. *the upright of way.*

l 1 Sam. 31. 4, 5. Ps. 7. 15, 16. & 9. 15, 16. Mic. 2. 3.

m Prov. 16. 8. 1 Tim. 6. 6. & 4. 8. 1 Cor. 3. 21—23.

‖ Because being joined with godliness, it brings contentment, which is great gain, and hath the blessing that maketh rich, and addeth no sorrow. 1 Tim. 6. 6. Prov. 10. 22.—Ed.

n Ps. 10. 15. Job 38. 15. Ezek. 30. 21—26.

o Is. 45. 17. & 60. 21. Dan. 2. 44. 1 Pet. 1. 4. Heb. 9. 12, 15.

* The real inheritance of believers is the Lord himself, whether in testimonies, or promises, or the fulfilment of both in Christ. Ps. 112. 111. Heb. 6. 12. Rom. 8. 17.—Ed.

p Ps. 33. 19. Is. 33. 17. Job 5. 22. Hab. 3. 17, 18. Phil. 4. 12.

† Heb. *the preciousness of lambs.*

‡ Their fat was totally consumed in the morning, evening, and other sacrifices: so continuously shall the riches of the wicked (ver. 16.) be consumed, by their own luxury and extravagance, a sacrifice to the very vices to pamper which they were always so eagerly sought, and often so unjustly acquired.—Ed.

q Deut. 28. 12, 44. Ps. 112. 5, 9. Prov. 22. 7.

r Ver. 9, 11, 18. Prov. 2. 22. Deut. 28. 15—68.

5 *[a]Commit thy way unto the LORD: trust also in him; and he shall bring *it* to pass:

6 And [b] he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 [c] Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man [d] who bringeth wicked devices to pass.

8 [e] Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 [r] For evil-doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.[†]

10 [g] For yet a little while,[‡] and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be.*

11 [h] But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 [i] The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The LORD shall laugh at him: for he seeth that [k] his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay [§] such as be of upright conversation.

15 [l] Their sword shall enter into their own heart, and their bows shall be broken.

16 [m] A little[‖] that a righteous man hath *is* better than the riches of many wicked.

17 [n] For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright, and their inheritance shall be [o] for ever.*

19 They shall not be ashamed in the evil time: and [p] in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as [†] the fat of lambs:[‡] they shall consume; into smoke shall they consume away.

21 [q] The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth.

22 [r] For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

ecutors see it, their feet stand on a slippery place, and a dreadful pit of ruin st before them. And though we may not wish evil to our worst enemies, yet ay safely wish confusion to the implacable enemies of Christ and his church. e ingratitude grievously wounds a generous spirit, when the greatest services t with an ill requital. But let men use us as they will, it is our duty to pray hem. Though our kindness may be lost upon them, and our prayers slighted by n, they shall not return without a blessing to ourselves. And if we are made reproach of the meanest, we but fill up what is behind of the sufferings of ist.—But short-lived is the triumphing, fearful and lasting the misery, of e who are enemies to Christ and his people; while ravishing and lasting are prosperity and joys of the godly in the kind delight and favour of their God! our comforts come from his hand, through the righteousness of his Son; and efore he ought to be praised on their account.

REFLECTIONS UPON PSALM XXXVI.—Living in open sin is a certain mark of an unregenerate heart. And how deceitful above all things, and desperately wicked, are the hearts of men by nature! What self-flattery—what abominable thoughts and devices—what false and mischievous words—what horrid deeds—proceed from them! Night and day they perpetrate crimes. And none are worse than apostate professors: their deliberate wickedness shows the power of the devil uncontrolled within them. And they, who, when awake on their beds, have their thoughts unoccupied in God's words, will find the devil at hand to suggest evil to them. But how high—how fixed—how unsearchable—are the excellencies of God! Unbounded is his mercy—unchangeable his veracity—conspicuous his justice—unsearchable his words—and awful his works! Benevolent and extensive is his providential care. Precious and engaging his love. And powerfully efficacious and delightful are the provision, the comfort, the life, the light, the love, the



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23 The steps of a *good* man * are ordered by the LORD; and he delighteth in his way.

24 † Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.†

26 *He is* ever ‡ merciful, and lendeth; and his seed *is* blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 ‖ For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 [u] The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; none of his § steps shall slide.‖

32 The wicked watcheth the righteous, and seeketh to slay him.

33 [x] The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power, and spreading himself like * a green bay-tree.

36 Yet he passed away, and, lo, he *was* not; yea, I sought him, but he could not be found.

37 Mark the perfect *man*, † and behold the upright: for the end of *that* man *is* peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 [y] And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

A. M. cir. 2989.
B. C. cir. 1015.

* *Good man.*—"Good" is not in the original, and the Hebrew signifies, "a mighty man," even the mighty Lord, the King of glory, described Ps. 24. 8. the man Christ Jesus, who with "clean hands and a pure heart" ascends into the "hill of God," and abides in the "holy place" a Priest for ever. Heb. 6. 20. & 7. 24—28.—Ed.

† Prov. 24. 16. Mic. 7. 8. 2 Cor. 4. 9. Ps. 94. 18. & 115. 14. Is. 41. 10. & 46. 4. & 49. 15, 16.

‡ Many have stumbled at this unlimited statement, for they have seen the children of believers reduced to want. But children are not mentioned, but seed—which signifies an entire race—a stream of life from the fountain of the righteous. Now, in this sense, the true sense, all experience verifies the statement. The Lazzaroni of Naples are a race of beggars; their birth, their heirship, their education, their inheritance, is begging. So are many of the hapless people called Gypsies. But, during all their dispersion and calamities, the Jews have never become a seed, a race of beggars; their employments, alas! are often low and ignoble, but still they are a race of workers, and as a seed they beg not. The same important fact is ever verified in the history of true Christians. There is not, there never was, there cannot be, a seed, a race, of Christian beggars.—Ed.

‖ Heb. *all the day.*

§ Or, *goings.*

[u] Prov. 10. 31. Ps. 40. 3. & 119. 46. ver. 31. Mat. 12. 35. Col. 4. 6. & 3. 16. Eph. 4. 29.

[x] 2 Pet. 2. 9. Ps. 109. 31. Is. 54. 17. Rom. 8. 28—39.

* Or, *a green tree that groweth in his own soil.*

† "Keep in innocence, and regard uprightness; for the perfect man hath a posterity, but the rebellious shall be destroyed together; the posterity of the wicked shall be cut off."—*Horsley.* This amendment seems necessary, for that "the end of the wicked shall be cut off," is scarcely intelligible.—Ed.

[y] Is. 31. 5. & 46. 3, 4. 1 Chr. 5. 20. Ps. 22. 4, 5. & 2. 12. & 34. 18—21. & 34. 22.

## PSALM XXXVIII.

*A memorial before God, of sin and sorrow, and of persecution meekly endured in patient hope of deliverance.*

¶ A PSALM OF DAVID, [a] TO BRING TO REMEMBRANCE.

A. M. cir. 2983, or 2946.
B. C. cir. 1021, or 1058.

O LORD, [b] rebuke me not in thy wrath; neither chasten me in thy hot displeasure.

[a] Ps. lxx. title.

[b] Ps. 6. 1. Jer. 10. 24. & 30. 11. Is. 27. 8. & 54. 8. Lam. 3. 32, 33. Hab. 3. 2. Heb. 12. 5—11.

2 For [c] thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* [d] no soundness in my flesh because of thine anger; neither *is there any* * rest in my bones because of my sin.

4 [e] For mine iniquities † are gone over mine head: as an heavy burden they are too heavy for me.

5 [f] My wounds stink, *and* are corrupt, because of my foolishness.

6 [g] I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For [h] my loins are filled with a loathsome *disease;* and *there is* no soundness in my flesh.

8 [i] I am feeble and sore broken: [k] I have roared by reason of the disquietness of my heart.

9 LORD, [l] all my desire *is* before thee; and my groaning is not hid from thee.

10 [m] My heart panteth, my strength faileth me: as for the light of mine eyes, it also ‡ is gone from me.

11 My lovers and my friends stand aloof from my § sore; and my ‖ kinsmen stand afar off.

12 [n] They also that seek after my life lay snares * *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 [o] But I, as a deaf *man*, heard not; and I *was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.†

15 For ‡ in thee, O LORD, do I hope: thou wilt § hear, O LORD my God.

16 [p] For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready ‖ to halt,* and my sorrow *is* continually before me.

18 For [q] I will declare mine iniquity; I will be sorry for my sin.†

19 But mine enemies ‡ *are* lively, *and* they are strong; and they that hate me wrongfully are multiplied.

20 [r] They also that render evil for good are mine adversaries; because I follow *the thing that* good ‖ *is.*

21 [s] Forsake me not, O LORD: O my God, be not far from me.

22 Make haste ‖ to help me, O LORD my salvation.

A. M. cir. 2983, or 2946.
C. B. cir. 1021, or 1058.

[c] Job 6. 4. Ps. 6. 2, 3. & 39. 10, 11. & 32. 4. & 88. 3, 15, 16. & 91. 5, 6.

[d] Is. 1. 5, 6. Ps. 6. 2. & 51. 8.

* Heb. *peace*, or *health.*

[e] Ezra 9. 6. Ps. 10. 12. & 69. 1, 2. Lam. 1. 14. Is. 1. 4. Job 7. 20, 21. Mat. 11. 28.

† Here it is seen in what sense Christ confesses sin and iniquities, and calls them his own; they were his as a burden laid upon him, for "the Lord laid upon him the iniquities of us all." "He hath borne our griefs, and carried our sorrows." Isa. 53. 4. He "bare our sins in his own body on the tree." 1 Pet. 2 24. See notes on Ps. 25. 2. & 32. 5.—Ed.

[f] Ps. 73. 14. Is. 1. 5, 6. Mark 7. 21, 22.

[g] 2 Sam. 24. 10. Job 30. 28. Ps. 69. 1, 2. & 42. 7, 9, 10. & 43. 2.

[h] Ver. 5, 7. Job 30. 18. & 40. 4. & 42. 6. Is. 64. 6. Luke 16. 20.

[i] Ps. 69. 4. & 51. 8, 17. Is. 38. 13, 14.

[k] Ps. 22. 1. & 77. 1—9. & 88. 1—18. Job 3. 24. & 30. 28. Is. 59. 11.

[l] Ps. 6. 8, 6. Is. 26. 8, 9. Lam. 3. 56. Rom. 8. 26, 27.

[m] Ps. 40. 12. & 73. 26. & 77. 2—4. & 6. 7. & 69. 3. & 143. 6, 7.

‡ Heb. *is not with me.*

§ Heb. *stroke.*

‖ Or, *neighbours.*

[n] Ps. 64. 5. & 119. 110. & 140. 5. & 141. 9. & 142. 3. & 35. 20. & 62. 3, 4. Prov. 4. 16.

* This was fulfilled when the Pharisees and Herodians combined to entangle him in his speech, (Mat. 22. 15—22.) and when, as in John 8. 6. they thought to ensnare him into a decision in favour of immorality, or into pronouncing a sentence of death, which they might construe into usurpation of the executive power. See also Luke 6. 7.—Ed.

[o] 2 Sam. 16. 10—12. Ps. 39. 2, 9. Is. 53. 7. 1 Pet. 2 23.

† This description of the sufferer's silence exactly corresponds with the prophetic description of Christ, and constitutes a remarkable feature of that righteousness by which he magnified the law, and made it honourable. Is. 42. 19—21.—Ed.

‡ Or, *thee do I wait for.*

§ Or, *answer.*

[p] Ps. 130. 1, 2. & 31. 2. & 143. 7. & 35. 15, 23—26.

‖ Heb. *for halting.*

* The humanity shrunk from the bitter cup, (Mat. 26. 39.) but the Spirit sustained him in drinking it.—Ed.

[q] Ps. 32. 5. Prov. 28. 13. Jos. 7. 19. Jer. 3. 13. Job 33. 27. & 34. 31, 32. 2 Cor. 7. 10, 11.

† See note on ver. 4.—Ed.

‡ Heb. being *living are strong.*

[r] Ps. 35. 12. & 109. 4, 5. Jer. 26. 10. John 10. 32. & 15. 19. 1 John 3. 13. 1 Pet. 3. 13, 16.

‖ This is an assertion that none but Christ could truly make; every other must plead. "God be merciful to me a sinner."—Ed.

[s] Ps. 22. 1, 11, 19. & 44. 23—26. & 27. 9—12.

‖ Heb. *for my help.*

righteousness, which he bestows upon his people. But inevitable is the ruin, and intolerable the everlasting misery of their enemies.

REFLECTIONS UPON PSALM XXXVII.—Even eminent saints are apt to fret at the prosperity of the wicked—and yet how little reason is there for it! Be the apparent happiness of the wicked what it will in this world, it is mingled with the poisoning curse of God: it gives no solid satisfaction while it lasts, and it is quickly at an end. And never is their ruin nearer than when their prosperity spreads and flourishes like a green bay-tree. It ripens them for everlasting wrath, and fattens them as oxen for the slaughter of endless wo. But godliness hath great gain, having the promise of this life, and of that which is to come. If, rooted and grounded in Christ, we trust and delight in the Lord, and wait on him, in the faith of his promises and obedience to his laws, extensive and glorious shall be our inheritance—pleasure, support, honour, safety, plenty, protection, peace, happy death, and everlasting salvation.

REFLECTIONS UPON PSALM XXXVIII.—How tremendous is even God's fatherly wrath! But how much more his incensed vengeance against the ungodly? Sin makes fearful work even in saints. But much more terrible is its effects in the damned! Yea, where real grace is, sin will be more painful and bitter than all the arrows, strokes, and wounds of trouble. And however painful the wounds and groans of the soul are, they are symptoms of life. It is hopeful when outward



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## PSALM XXXIX.

*Meditation on the brevity and vanity of human life.*

TO THE CHIEF MUSICIAN, *EVEN* TO JEDUTHUN, A PSALM OF DAVID.

I SAID, I will take heed to my ways, that
I sin not with my tongue:[a] I will keep [†] my
outh with a bridle, while the wicked is before
e.

2 I was dumb with silence;[‡] I held my peace,
*en* from good; and my sorrow was [§] stirred.

3 [b] My heart was hot within me; while I
as musing[‖] the fire burned: *then* spake I with
y tongue.

4 LORD, make me to know mine end, and
e measure of my days, what it *is*;[*] *that* I may
ow [†] how frail I *am*.

5 Behold, thou hast made my days *as* an
nd-breadth, and mine age *is* as nothing be-
re thee: verily every man [‡] at his best state
altogether vanity. Selah.[‖]

6 Surely every man walketh in [c] a vain show:
ely they are disquieted in vain: he heapeth up
*hes*, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? [d] my
pe *is* in thee.

8 [e] Deliver me from all my transgressions:[†]
ke me not the reproach of the foolish.

9 [f] I was dumb,[*] I opened not my mouth;
ause thou didst *it*.

10 Remove thy stroke away from me: I
consumed by the [†] blow of thine hand.

11 When thou with rebukes dost correct
n for iniquity,[‡] thou makest [§] his beauty to
sume away like a moth: surely every man
anity. Selah.

12 [g] Hear my prayer, O LORD, and give ear
o my cry; hold not thy peace at my tears:[‖]
I *am* a stranger with thee, *and* a sojourner,
ll my fathers *were*.

13 O [h] spare me, that I may recover strength,
ore I go hence, and be no more.

A. M. cir. 2961 or 2946.
B. C. cir. 1021, or 1058.

[a] 1 Chr. 29. 1. & 16. 41. Ps. ixxvii. title.

[*] He who could, without vain self-confidence, make and keep this resolution, must be more than man. Man might pray to be so upheld. Christ alone could so resolve.—Ed.

[†] Heb. *a bridle or muzzle for my mouth.*

[‡] This is the silence described Psal. 38. 13. & 62. 5. Is. 42. 14. & 41. —Ed.

[§] Heb. *troubled.*

[b] Ps. 32. 3, 4. Job 32. 19. & 3. 1. & 6. 11. & 7. 15, 16. Jer. 20. 9, 14. Jonah 4. 8.

[‖] As exemplified, John 8. 6.—Ed.

[*] This is a lesson the worldly mind is most unwilling to learn, partly through fear of death, and partly through fear of losing life's vain enjoyments. Our Lord learned it in answer to prayer, leaving us here also "an example that we should follow his steps."—Ed.

[†] Or, *what time I have here.*

[‡] Heb. *settled.*

[§] See note on Psal. 3. 2.—Ed.

[c] Heb. *an image.* 1 Chr. 29. 15. Eph. 4. 17.

[d] Ps. 119. 81, 114, 166. & 130. 5, 7.

[e] Ps. 25. 11. & 65. 3. & 79. 1, 8. & 130. 8. Tit. 2. 14. 1 John 3. 8

[‖] See note on Psal. 32. 5. and Additional Editorial note on Psal. 25. 2.—Ed.

[f] Lev. 10. 3. Job 40. 4, 5. 1 Sam. 3. 18. 2 Sam. 16. 10. Dan. 4. 35.

[*] See note on ver. 2.—Ed.

[†] Heb. *conflict.*

[‡] See note on Psal. 32. 5. and Additional Editorial note on Psal. 25. 2.—Ed.

[§] Heb. *that which is to be desired in him to melt away.*

[g] Ps. 6. 1. & 5. 1, 2. & 83. 1, & 130. 1, 2. & 56. 8.

[‖] Jesus wept at the tomb of Lazarus; over unpenitent Jerusalem; and in the days of his flesh "made supplication with strong crying and tears;" of these, because they must often have been by night and in secret, the Spirit, that searcheth the deep things both of God and man, here and elsewhere in the Psalms, makes discovery and gives the record.—Ed.

[h] Job 10. 20, 21. & 14. 6. Gen. 5. 24. & 37. 35. & 42. 36.

## PSALM XL.

*Patient waiting in prayer fully answered:* 1—3. (2) *Blessedness of faith:* 4. *The gracious purposes of God:* 5. (4) *The true sacrifice:* 6—8. (5) *The faithful preacher:* 9, 10. (6) *Mercy sought in time of trouble:* 11—13. (7) *The confusion of the wicked, and deliverance of them that love God:* 14—17.

TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

I WAITED patiently for the LORD; and
he inclined unto me, and heard my cry.

A. M. cir. 2984.
B. C. cir. 1020.

[*] Heb. *in waiting I waited.*

[a] Ps. 27. 13. & 37. 7. Is. 30. 7—9.

A. M. cir. 2984.
B. C. cir. 1020.

[*] Heb. *a pit of noise.*

[b] Ps. 18. 16, 17. & 69. 1, 2. & 71. 20. Is. 43. 1, 2. 2 Sam. 4. 9.

[c] Ps. 61. 2. & 18. 18. & 59. 12. 2 Thes. 1. 5.

[d] Ps. 22. 22, 25. & 33. 2. & 56. 12, 13. & 103. 1—5.

[e] Ps. 9. 9, 10. & 112. 7. & 34. 27.

[f] Ps. 2. 12. Jer. 17. 7, 8.

[g] Ps. 15. 4. & 146. 3. & 119. 21. & 125. 5. Jer. 2. 13. Jonah 2. 8.

[†] The Father's thoughts and wonders are not for the Son alone, but for the Son and the church; and therefore the church is here joined collectively with her glorious head. Eph. 1. 22.—Ed.

[‡] Or, *none can order them unto thee.*

[h] Heb. *digged*, or *prepared.* Ex. 21. 6.

[§] From Ex. 21. 6, it will appear that this expression signifies, "thou hast made me a servant for ever," an expression perfectly equivalent to that wondrous mystery revealed 1 Cor. 15. 28. Paul (Heb. 10. 5) quotes from the septuagint translation, which gives an expository, not a literal translation.—Ed.

[‖] Luke 24. 27. John 5. 39. Acts 10. 43. 1 Cor. 15. 3, 4. 2 Cor. 1. 20.

[i] Heb. *in the midst of my bowels.* Jer. 31. 33. Ps. 37. 31. Jer. 31. 33. 2 Cor. 3. 3.

[*] Ps. 35. 18. & 22. 22, 25. Mat. 12. 5. & 28. 19, 20. Mark 16. 15. John 18. 20.

[m] Rom. 10. 3. & 1. 16, 17. & 3. 22—26.

[n] Mat. 1. 21. Luke 19. 9, 10.

[o] Ps. 69. 13, 16. & 89. 1, 2, 28. & 23. 6. & 43. 3. & 57. 3. & 61. 7.

[‖] Instead of labouring to evade the inevitable conclusion, that these words were, in the Spirit, spoken by Christ, an attempt made by supposing the psalm should end at ver. 10, or by inserting *afflictions*, instead of *iniquities*, the peace of the believer rests in the very fact, that Christ, by imputation, and in virtue of his union of headship, made the believer's *sins his own*, and *felt* them, and *confessed* them, and *died for them.* See note on Psal. 32. 5. and Additional Editorial note on Psal. 25. 2.—Ed.

[*] Heb. *forsaketh.*

[p] Ps. 31. 17. & 35. 4, 26. & 71. 13. & 119. 78, 79.

[q] John 18. 6. Ps. 41. 9.

[†] See notes on Psal. 3. 10. & 35. 8. Several high authorities endeavour to elude the apparent objection that lies against such prayers, by translating them prophetically, and not as imprecatory. The Greek translation, however, employed by the Spirit of truth, (Acts 1. 20.) sets the point at rest in favour of the authorized version.—Ed.

2 He brought me up also out of [*] [b] an horrible pit, out of the miry clay, and [c] set my feet upon a rock, *and* established my goings.

3 And he hath [d] put a new song in my mouth, *even* praise unto our God: [*] many shall see *it*, and fear, and shall trust in the LORD.

4 [f] Blessed *is* that man that maketh the LORD his trust, and [g] respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward; [†] [‡] they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou [h] opened:[‖] burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: [i] in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* [k] within my heart.

9 [l] I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid [m] thy righteousness within my heart; I have declared thy faithfulness and thy [n] salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

11 [o] Withhold not thou thy tender mercies from me, O LORD: let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities[‖] have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart [*] faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 [p] Let them be ashamed and confounded together that seek after my soul to destroy it; [q] let them be driven backward, and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha![†]

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papers make men to search out and bewail their sinful causes. But nothing more fatal sign than insensibility. No human strength can withstand God's ing hand. No sinews of brass, nor bones of iron, can resist the strokes of disease. And often our worldly friends, who flutter around us in our pros-y, treacherously forsake us in our adversity. But what a comfort it is that ave a compassionate God to trust to, who knows, and can cure our maladies! many, how malicious and active, are the enemies of Christ and his saints! enmity at God himself, and his image, is the cause of their quarrel. So is their hatred at godliness, that they abhor it, though benefited by it. It is but wise, to imitate Jesus Christ in calm composure under severe provo-n;—in silently suffering, and in overlooking manifold unkindness done to us. o take notice of malicious and clamorous enemies is ordinarily to make evil e. Hope in God will sufficiently support us against every oppression and in-They who contentedly leave their cause with him, shall never be dis-nted, nor want an advocate to plead for them; and the more sense we have r offences against him, the greater will be our penitential grief, and our nce under the provocation of men. Our covenant-relation to him, as our Friend, Saviour, and God, improved by the prayer of faith, will quickly bring him to our relief.

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REFLECTIONS UPON PSALM XXXIX.—Great watchfulness and circumspection are necessary to our walking aright in this wicked and ensnaring world. For careless hearts will make crooked ways; and next to the heart, nothing is harder to guide than the tongue: but the stronger the temptation is, the stronger ought to be our resolution against it. We are very apt to run from one extreme to another. If we restrain our lips from evil, we are ready to neglect that speech which is with grace seasoned with salt. And when our mind, long in silence, ruminates upon sorrows, and the instrumental causes of them, it galls its sores, and aggravates its discontent. But there is great need to consider what death is, and how near it is; and that it is continually working in us: for vain and transient are men, with all their joys and honours, their griefs and fears, their toils and cares. And the more we see death and vanity stamped upon all things here, the more we ought to be weaned from them in our affections, and the more solicitous should we be in securing the ever-living, the substantial, and eternal good. The

16 [r] Let all those that seek thee rejoice and be glad in thee: let such as love thy [s] salvation say continually, The LORD be magnified.

17 But [t] I *am* poor and needy; *yet* the LORD thinketh upon me: thou [u] *art* my help and my deliverer; make no tarrying, O my God.

A. M. cir. 2984. B. C. cir. 1020.

r Ps. 22. 26. & 35. 27. Rom. 5. 2, 11. Phil. 4. 4. & 3. 3.
s Is. 45. 17. Hab. 3. 18. Mat. 1. 21. Luke 2. 30. & 1. 46, 47.
t Ps. 34. 6. & 68. 10. & 69. 33. Is. 42. 1. Mat. 8. 20. & 3. 17. 2 Cor. 8. 9.
u Ps. 70. 5. & 143. 7, 8. Is. 50. 7, 9. Heb. 5. 7. & 13. 6.

## PSALM XLI.

(1) *Blessedness of considering the poor:* 1—4. (2) *The ceaseless malice of enemies:* 5—9. (3) *Restoring mercy:* 9—13.

¶ TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

A. M. cir. 2983. B. C. cir. 1021.

BLESSED [a] *is* he that considereth [*] the poor: [†] the LORD will deliver him [‡] [§] in time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him [‖] unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt [*] make all his bed in his sickness.

4 I said, [†] [b] LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 [c] Mine enemies speak evil of me, When shall he die, and his name perish?

6 And [d] if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise [‡] my hurt.

8 [§] An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth, he shall rise up no more.

9 Yea, [‖] mine own familiar friend, in whom I trusted, which did eat of my bread, hath [*] lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 [e] By this I know that thou favourest me, because mine enemy doth not triumph over me.

a Prov. 14. 21. & 19. 17. Heb. 13. 16.
* Or, *the weak*, or *sick*.
† That is, him who is poor in every sense, "exhausted" of health, riches, and friends. Who is he that considereth the poor? man, or the Lord? The words are generally interpreted of a charitable, sympathising man; but do they not rather describe the considerate compassion of the Lord himself?—ED.
‡ *Deliver him.*—Whom? a man that considers the poor, or the poor himself? The poor himself who *is* in trouble, for if the words applied to a considerate man, that man might never come into the trouble described in ver. 1, 2, 3. and so never attain the promise.—ED.
§ Heb. *in the day of evil.*
‖ Or, *do not thou deliver.*
* Heb. *turn.*
†Our Lord (John13. 18. compare with ver. 9.) declares this Scripture fulfilled by the treachery of Judas; our Lord is therefore the speaker. To set aside this evidence, he is said to have quoted by *accommodation*, a principle totally unsupported by divine authority, a principle which, if once adopted, puts an end to interpretation: for no man could determine where accommodation ends and reality begins.—ED.
b Ps. 6. 2—4. & 40. 11, 12. & 69. 13, 16. & 51. 1—3. & 103. 3.
c Ps. 22. 6—8. & 69. 7, 12, 19, 20. & 109. 2—5. & 102. 8.
d Prov. 26. 24—26. Ps. 35. 15, 16. & 12. 2. Mat. 22. 16—18. Luke 23. 2.
‡ Heb. *evil to me.*
§ Heb. *a thing of Belial.*
‖ Heb. *the man of my peace.*
* Heb. *magnified.*
e Ps. 56. 17. & 13. 4. & 69. 22—29. & 109. 6—14. Col. 2. 15.

A. M. cir. 2983. B. C. cir. 1021.

12 And as for me, [f] thou upholdest me in mine integrity, [*] and [g] settest me before thy face for ever.

13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

f Ps. 25. 12. & 94. 18. & 16. 10. Is. 50. 7, 9. 1 Tim. 3. 16.
* None but Christ was ever so upheld; all other believers are guilty, though pardoned, sinners.—ED.
g Ps. 33. 18. & 34. 15. 2 Chr. 16. 9. Acts 2. 28.

## PSALM XLII.

*The afflicted soul seeking comfort in the living God.*

¶ TO THE CHIEF MUSICIAN, [a] MASCHIL, FOR THE SONS OF KORAH.

A. M. cir. 2983. B. C. cir. 1021.

AS the hart [*] panteth after the water-brooks, so panteth my soul after thee, O God. [†]

2 My soul thirsteth for God, for the [b] living God: when shall I come and appear before God?

3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

5 Why art thou [‡] cast down, O my soul? and *why* art thou disquieted in me? hope thou in God; for I shall yet [§] praise him [‖] *for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, [*] and of the Hermonites, [†] from the hill Mizar. [‡]

7 [c] Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD [d] will command his loving kindness in the day-time, and [e] in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 [f] *As* with a [§] sword [‖] in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

a Or, *A psalm giving instruction of the sons of Korah.* 1 Chr. 6. 33, 37. & 25. 5.
* Heb. *brayeth.*
† Let these words be taken, not as a figure, but a reality, and there will be little difficulty in admitting that they describe the soul of the Son of God in the days of his flesh. But if any darkness remain, let the sincere inquirer read ver. 3, 7. and then say, can this be true of any but of him upon whom "the Lord laid the iniquities of us all."—ED.
b 1 Thes. 1. 9. Ps. 36. 9. Jer. 2. 13. John 5. 26.
‡ Heb. *bowed down.*
§ Or, *give thanks.*
‖ Or, *his presence is salvation.*
* *Jordan.*—The word signifies "the River of Judgment. There John baptized; (Mat. 3. 6.) there was our Lord himself baptized, (ver. 13.) and there did the Spirit descend upon him visibly, (ver. 16.) and there did the Father from heaven acknowledge him for his *beloved*, that is the true David, his son, ver. 17.—ED.
† *Hermonites.*—Rather the Hermons. Hermon signifies curse, destruction, the curse pronounced, wrath executed. Just emblems of the dwelling place of our Lord. Gal. 3. 10, 13. Heb. 12. 2. Zech. 13. 7. —ED.
‡ *Mizar.* This name does not elsewhere occur in Scripture. It signifies *little*, and may describe the holy hill of Zion, for which he longs. Ps. 43. 3.—ED.
c Job 1. 12—19. & 2. 7, 9. Ps. 88. 3, 7, 15—17. & 69. 1, 2. Jer. 4. 20. Ezek. 7, 26. Jonah 2. 3.
d Lev. 25. 21. Deut. 28. 8. Ps. 44. 4. & 133. 3. Mat. 8. 8.
e Job 35. 10. Ps. 32. 7. & 149. 5. Is. 12. 2. & 30. 29. Heb. 3. 17, 18. Acts 16. 25.
f Ver. 3. Ps. 115. 2. & 3. 2. & 71. 11. Joel 2. 17. Mic. 7. 10.
§ Or, *killing.*
‖ *Sword.*—"To the *bruising* of my bones," not the piercing of a sword.—ED.

more our lying refuges are swept away, the more reason we have to trust in and call on God, who never disappoints any. With holy resignation to his strokes, we must earnestly beg the forgiveness of the cause, and the removal of the rod. We cannot impeach the equity of his judgments, nor withstand their force. But if they set us a weeping and praying, and render us weaned from this world, God, our friend and companion, will quickly give us relief. And by his grace he will ripen us for heaven, before he give the mortal stroke.

REFLECTIONS UPON PSALM XL.—Alas! what fearful and lasting troubles of body and mind Jesus and his people have allotted them on earth! What patience is necessary under them! But God is their deliverer. And greatly exalting, establishing, joyous, and encouraging, is their deliverance at last. Happy are those, who, renouncing all other confidences, trust in God alone. Great is the number, the marvellous grace, of his thoughts and acts towards Jesus Christ and his children in the work of redemption. But how insignificant were Jewish sacrifices in respect of holy obedience: and infinitely more so in comparison of Jesus the Son of God, and his complete holiness of nature, obedience of life, and satisfactory sufferings! With great cheerfulness he engaged for us in the counsel and covenant of peace. And with a steady purpose of love he fulfilled his work, in executing every saving office for our good. Dreadful was the load of our iniquities imputed to him. But he finished transgression, and made an end of sin, and publishes to men the declarations and offers of gospel grace. Let us then embrace every promise, as ratified by his blood: and in the faith of his being made sin for us, that we might be made the righteousness of God in him, let us cheerfully a gratefully devote ourselves, by the most solemn ties, to his service. In his na let us fight the good fight of faith, and finish our course. Behold how the pray of saints, but chiefly the intercession of Jesus Christ, issues in the ruin of enemies, and the prosperity and deliverance of his friends! It is infinitely da gerous to mock or despise them. But no griefs, no poverty, can render th miserable who fear him. There is a throne of grace to which they have t boldest access. Their God, and all that he hath or doth, is the ground of th joy. His inexhaustible fulness, adapted to their wants, the prayers of faith unlock. The promises are sure; and the moment of fulfilment hastens forward

REFLECTIONS UPON PSALM XLI.—Whilst here also we behold Jesus Ch through poverty, affliction, malicious and treacherous enemies, entering into glory, to the endless honour of his Father, and the joy of his heart, let us obser that kindness to God's poor and afflicted is as much our interest as our duty, God's blessing is the only comfort of every estate. It can give rest in trou and make even grief to smile. And pleasant under trouble are penitent conf sions and fervent requests, founded on the promise and mercy of God. Sin men's hearts and tongues with enmity against Christ and his people: yet vile their efforts, and as vain their hopes. But happy trials are those which excite prayers, animate our faith, increase our dependence on God, and tune our hea to his praise; and which make JEHOVAH'S love to our souls more evident precious.



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11 [f]Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, *who is* the health of my countenance, and my God.

A. M. cir. 2983. B. C. cir. 1021.

[g] Ver. 5. Ps. 43. 5.

## PSALM XLIII.

*A continuation of the foregoing Psalm.*[a]

JUDGE[a†] me, O God, and plead my cause against an [‡]ungodly nation: O deliver me from the deceitful and unjust man.

A. M. cir. 2983. B. C. cir. 1021.

[a] *Lo-ath* and a large number of valuable Mss. join this to the preceding Psalm.—Ko.

2 For thou *art* [b]the God of my strength: why dost thou cast me off?[§] why go I mourning because of the oppression of the enemy?

3 O send out thy [d]light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God [f]my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, *who is* the health of my countenance, and my God.

[a] Pa. 7. 8. & 35. 1. & 73. 7. 1 Pet. 4. 19.

[†] *Judge.* Who but the Christ would venture to call for judgment?—Ko.

[‡] Or, *unmerciful.*

[b] Heb. *from a man of deceit and iniquity* 1 Sam. xviii, xxiv. 2 Sam. 15. 31. & 16. 23.

[c] Ex. 15. 2. Is. 26. 4. & 12. 2. & 60. 31. Zec. 10. 12.

[§] This expostulation was exemplified in the crucifixion, (Mat. 27. 46.) when our Lord cried with a loud voice, as if it were a special thing that all should hear, —"My God, my God, why hast thou forsaken me?"—Ko.

[d] Ps. 119. 66, 90. 2 Sam. 7. 23. Mic. 7. 20.

[e] Ps. 2. 6. & 78. 68.

[f] Heb. *the gladness of my joy.* Is. 61. 10. & 12. 1—6. Hab. 3. 17, 18.

## PSALM XLIV.

*A Psalm for the time of persecution.*

[¶] TO THE CHIEF MUSICIAN FOR THE SONS OF KORAH, MASCHIL.

A.M. cir. 2968, or 2949. B. C. cir. 1036, or 1055.

WE[a*] have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old:

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.[†]

4 [b]Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 [c]For I will not trust in my bow, neither shall my sword save me.

[a] The grammar here presents a plurality of speakers—and their statements and complaints indicate a faithful, but a persecuted church. ver. 11, 17—22. Occasionally, (ver. 4, 6, 15.) a single speaker interferes, who, it appears from ver. 15, can be no other than Christ; for no one who knows the *mortality* of frail human nature, can imagine any but Christ *truly* to utter that verse.—Ko.

[b] Ex. 12. 26, 27. & 13. 8, 14, 15. Ps. 78. 3, 6. Deut. 6. 7. & 32. 12. Joel 1. 3.

[†] Infidels have frequently objected against Jehovah for expelling the nations of Canaan. There are two answers: 1. God has a sovereign right over his own world: 2. The Canaanites were righteously expelled on account of their wickedness. Lev. 19. 24, 25.—Ko.

[c] Ps. 74. 12. & 10. 16. & 29. 10. & 89. 18. & 149. 2.

[d] Ps. 33. 16. & 20. 7. Hos. 14. 3. & 1. 7.

A.M. cir. 2968, or 2949. B. C. cir. 1036, or 1055.

7 But [d]thou hast saved us from our enemies, and hast put them to shame that hated us.

8 [e]In God we boast all the day long, and praise thy name for ever. Selah.[*]

9 [f]But thou hast cast off, and put us to shame; and goest not forth with our armies.[†]

10 [g]Thou makest us to turn back from the enemy; and they which hate us spoil for themselves.

11 Thou hast given us [‡]like sheep *appointed* for meat; and hast scattered us among the heathen.

12 Thou sellest thy people [§]for nought, and dost not increase *thy wealth* by their price.[‖]

13 [h]Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 [i]Thou makest us a by-word among the heathen, a shaking of the head among the people.

15 [k]My confusion *is* continually before me, and the shame of my face hath covered me,[*]

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not [l]forgotten thee, neither have we dealt falsely in thy covenant.

18 [m]Our heart is not turned back, neither have our [†]steps declined from thy way,

19 Though [n]thou hast sore broken us in the place of dragons,[‡] and covered us with [o]the shadow of death.

20 [p]If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 [q]Shall not God search this out? for he knoweth the secrets of the heart.

22 [r]Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 [s]Awake, why sleepest thou, O LORD? arise, cast *us* not off for ever.

24 [t]Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 Arise [‖]for our help, and redeem us, for thy mercies' sake.

[d] Judg. iii—xi. xv, xvi. Jos. vi—xii. 1 Sam. vii, xiv, xvii, 2 Sam. iii, v, viii. x, &c.

[e] Ps. 2. 8. & 20. 7. & 34. 2. & 71. 5. & 115. 1. 1 Cor. 1. 31. Jer. 9. 23.

[*] See note on Ps. 3. 2.—Ko.

[f] Ps. 60. 1, 10. & 74. 1. & 89. 38—45. Lev. 26. 15. 16. Is 59. 2.

[†] The true followers of Jesus are all soldiers of the cross, and must follow the Lamb; and like him, be often put to shame, and like him, despise it, for the joy set before them. 1 Tim. 6. 12. 2 Tim. 2. 3, 4. & 4. 7. Heb. 12. 2.—Ko.

[g] 1 Sam. xxxi. 2 Kin. x—xvii, xxiv, xxv.

[‡] Heb. *as sheep of meat.*

[§] Heb. *without riches.*

[‖] This has often, in times of persecution, been literally fulfilled, when the mere sentence of the judge, deciding that the accused, under some opprobrious name, was a true Christian, was sufficient to deliver him over as a slave to the galleys, or transport to distant penal colonies.—Ko.

[h] Ps. 79. 4. Deut. 28. 37.

[i] Jer. 24. 9. Ps. 22. 7. & 109. 25.

[k] Jos. 7. 7—9. 2 Kin. 19. 2—4, 16—20. Jer. 3. 25. & 51. 51.

[*] This is true only of the Son of God; and there is an awful sense in which it is ever true, seeing there are those in the professing church, who ever [*]crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6. 6.—Ko.

[l] Judg. 2. 11—20. Ps. 78. 57, 58, 57.

[m] 2 Tim. 1. 12. Num. 14. 24. 1 Kin. 15. 5.

[†] Or, *goings.*

[n] Ps. 60. 1—3. 1 Sam. xxxi.

[‡] The persecution of the church the Spirit of God attributes to the malice of Satan under the emblem of a *dragon.* (Rev. 12. 3—9.) and the scenes of persecution may well be termed the "place of dragons," where his servants rule. Eph. 6. 12.—Ko.

[o] Ps. 23. 4. Job 3. 5. ver. 19.

[p] Job xxxi. Ps. 7. 3—5.

[q] Jer. 17. 10. Heb. 4. 13. Rev. 2. 23.

[r] Rom. 8. 36. Phil. 2. 17, 30. Acts 21. 13. & 20. 24. 1 Cor. 15. 31. & 4. 13. 2 Cor. 4. 10—12.

[s] Ps. 7. 6. & 35. 23. & 59. 4, 5. & 78. 65. Is. 51. 9.

[t] Ps. 10. 1. & 13. 1—4. & 74. 1. Is 49. 14.

[‖] Heb. *a help for us.*

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REFLECTIONS UPON PSALM XLII.—Nothing but God himself can satisfy believing ls. If the sense of his love be withdrawn, every enjoyment is tasteless. No erns of earthly comforts can quench their thirst, their earnest desire, for the ING FOUNTAIN. Constrained absence from the public means of fellowship with d, is a heavy and tormenting burden to a faithful soul, and quickens his longings r them. No wonder then that he groans earnestly to be clothed upon with his se which is from heaven. O what terrible afflictions and sorrows are in the lot God's favourite saints! When outward distress lies heavy, inward temptations often violent. And the joys which we have tasted in God, make the withdrawt of his presence and comforts the more grievous. But we often cause our own ections under trouble, by poring on our corruptions or distress, and forgetting the mises, grace, and faithfulness of our Redeemer. We had need therefore to call our ls to account for their conduct. And if we cannot get relief by pleading with our dened spirits, we should commit our case to our gracious God. And the more furi- and manifold the storms of trouble are, the more earnest ought to be our believing lications to, and dependence on God. Let Providence cast us where it will, our d and our prayers should still attend us. Our faith may be enfeebled and sore ken, but it will never fail. Remembrance of what God is to us, and hath done for should suppress our unbelieving fears. If he command his loving-kindness, neither th nor hell can hinder us from the benefit of it. In our darkest nights of trouble, ertion, and temptation, we have always much mercy to thank God for. Whatever eated encouragement our feeble minds may need, if God be our God, our life, and health of our countenance, neither earth, nor death, nor hell, is able to hurt us.

REFLECTIONS UPON PSALM XLIII.—When men wrong us, and God deserts us, our only refuge is still in God himself. He may frown, but he cannot cease to love his people, however hard they find it to believe so amidst deep convictions and raging lusts. It may be for a time difficult to reconcile God's providences with his promises; but with a little patience the mystery will be unveiled. Such as love Christ's appearance shall have their cause judged far sooner than their enemies wish, and far better than themselves conceive. Next to God himself, the saints love nothing more dearly than the ordinances of his grace. But none can approach ordinances aright, unless God both lead and draw their hearts; and it is for his sake the saints delight to be there. Men never attend ordinances aright, but when they have fellowship with Christ, as their altar, their atonement, their food, their God, their joy. Intimate fellowship with God cannot but tune our hearts and tongues to his praise. And the more we deal with God by faith, we shall see the more sin and evil in inward despondency.

REFLECTIONS UPON PSALM XLIV.—Memorials of past mercies ought to be carefully recorded, and transmitted from age to age, as an encouragement in time of need, as well as a ground of thankfulness. It is never outward force, but Jesus Christ's word and Spirit, that build up the church, and triumph over the powers of darkness. If we want help in trouble, we must renounce all other confidences, and take God alone to be our kind deliverer and boast; so shall our troubles and griefs be quickly turned into everlasting praise.—It is common, but sinful, for them whom God casts down to think themselves utterly cast off, and to shrink under

## PSALM XLV.

*Spiritual Espousals.*

¶ TO THE CHIEF MUSICIAN UPON SHOSHANNIM, FOR THE SONS OF KORAH, * MASCHIL, A SONG OF [b] LOVES.

MY heart [†] is inditing [‡] a good matter: I speak of the things which I have made touching the King; [§] my tongue *is* the pen of a ready writer.

2 Thou art fairer [‖] than the children of men; [a] grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword [*] upon *thy* thigh, O *most* Mighty, with thy glory and thy majesty.

4 And in thy majesty [†] ride prosperously, because of truth, and meekness, *and* righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath [b] anointed thee with the oil of gladness above thy fellows. [‡]

8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad. [§]

9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand [‖] the queen in gold of Ophir. [*]

10 Hearken, O daughter, [†] and consider, and incline thine ear; forget also thine own people, and thy father's house:

11 [c] So shall the King greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

12 And the daughter of Tyre [‡] *shall be there* with a gift; *even* the rich among the people shall entreat thy favour.

13 The King's daughter *is* all glorious within: her clothing *is* of wrought gold. [§]

14 She shall be brought unto the King in raiment of needle-work: the [d] virgins her companions that follow her shall be brought unto thee.

15 [e] With gladness and rejoicing *shall* they *be* brought: they shall enter into the King's palace.

16 [f] Instead of thy fathers [*] shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever. [†]

A. M. cir. 2949, or 2968. B. C. cir. 1055, or 1036.

* Or, *of instruction.*

† Heb. *bolleth* or *bubbleth up.*

‡ *Inditing.*—"Overflowing with a glorious theme."—Ed.

§ This King is Messiah, "God manifest in the flesh," exalted to glory; and the words given by the Spirit to the prophet, are the words of the Father to his beloved Son. See Heb. 1. 1, 5, 6, 8—13. —Ed.

‖ *Fairer* in all spiritual beauties, as meekness, wisdom, love, and holiness; "grace is poured into (rather, through) thy lips."—Ed.

a Is. 50. 4. Luke 4. 22. John 7. 25, 46.

* The Word of God (Eph. 6. 17.) asserting his title to all dominion. Rev. 19. 16.—Ed.

† Heb. *prosper thou, ride thou.*

b Heb. 1. 9. Phil. 2. 8—11. Acts 2. 38.

‡ Thy companions, thy types, in thine offices of prophet, priest, and king.—Ed.

§ "All thy garments, out of the ivory wardrobes, perfumed with myrrh, aloes, and cassia, delight thee with their fragrance."—*Greek.*

‖ *The queen*, not the church universal, as "the bride, the Lamb's wife," for then could *that queen* have no "companions." Rev. 21. 9. Is not this queen rather the primitive Christian church, gathered to the Son of God, (Jam. 1. 18. Rev. 14. 4.) out of which all subsequent ages produce but descendants or companions?—Ed.

* *Ophir*, being interpreted, signifies *ashes.* Ashes are again the emblem of humiliation and penitence. Job 42. 6. Jam. 3. 6. 1 Pet. 5. 5. —Ed.

† *Daughter*, so called, because God, as Father of the regenerate church, is the speaker. 2 Cor. 6. 18.—Ed.

c Song 1. 8, 15. & 2. 14. & 4. 1—14. & 6. 4—13. & 7. 1—9.

‡ *Tyre* is particularized as the emblem of all mercantile nations.—*Note.* In the merciful and overruling providence of God, the mercantile has been made the great agent of the missionary enterprise; and the desire of acquiring the wealth of this world, has led to the diffusion of the unsearchable riches of Christ.—Ed.

§ "She is all glorious!"—daughter of a king! Her inner garment is studded with gold; her upper garment is embroidered with the needle."—*Horsley.*

A. M. cir. 2949, or 2968. B. C. cir. 1055, or 1036.

d Song 1. 3. 2 Cor. 11. 2. Rev. 14. 1—4. ver. 9. Heb. 6. 12.

e Rom. 5. 2. 1 Pet. 1. 8. Is. 35. 10 & 51. 11.

f Is. 54. 1—3. & 43. 5, 6. Rom. 11. 12, 15. 1 Pet. 2. 9. Rev. 1. 6. & 5. 10. & 20. 6.

* *Fathers.* Instead of prophets and apostles, whom I will successively remove from thy head, (see 2 Kin. 2. 3. Rom. 9. 5. 1 Cor. 4. 15. Rev. 21. 14.) shall be thine own spiritual children, converted to God by means of thy faithful testimony.—Ed.

† A closing address, not to the queen, but to Messiah, as the nature of the promise makes manifest.—Ed.

A. M. cir. 2950, or 2966. B. C. cir. 1048, or 1038.

* Or, *of.*

a 1 Chr. 15. 20.

† *God is our refuge.* The assembled church here exemplifies the fulfilment of the gracious promise of the foregoing Psalm, (ver. 17.) the highest praise being that which is due for deliverance from trouble and strength for duty.—Ed.

‡ Heb. *the heart of the seas.*

§ See note on Psal. 3. 2.—Ed.

‖ "The holy place of the tabernacles of the Most High is a stream, the branches whereof gladden the city of God."—*Mudge.* The stream is the truth in Jesus: the branches, reading, hearing, holy converse, prayer, exhortation, reproof, correction, instruction in righteousness, furnishing the man of God to all good works.—Ed.

b Heb. *when the morning appeareth.* Ex. 14. 21, 27. 2 Chr. 20. 20. Ps. 143. 8. & 30. 5. Luke 18. 8.

* God of Jacob as an exile, a stranger, a faithful shepherd, a tender husband and father, an humble supplicator, but courageous wrestler with the angel of the covenant. Gen. 32. 24—28. Hos. 12. 3, 4.—Ed.

† Heb. *an high place for us.*

c Gen. 7. 21. Ps. 111. 2. & 107. 34. Is. 24. 1. & 34. 2.

d Zec. 2. 13. Is. 5. 16. & 33. 10. Ps. 98. 11. & 37. 5, 11. Ezek. 36. 23. Rev. 15. 3, 4.

‡ *Be still.*—Cease, ye nations, from opposing Christ—be silent, ye winds, and calm, ye waves of trouble, and hear while your Lord speaks. See Mat. 8. 26.—Ed.

e Ver. 1, 7.

## PSALM XLVI.

*God with believers in times of trouble.*

¶ TO THE CHIEF MUSICIAN * FOR THE SONS OF KORAH, A SONG UPON [a] ALAMOTH.

GOD *is* our refuge [†] and strength, a very present help in trouble:

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into [‡] the midst of the sea;

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah. [§]

4 *There is* a river, [‖] the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High.

5 God *is* in the midst of her; she shall not be moved: God shall help her, [b] *and that* right early.

6 The heathen raged; the kingdoms were moved: he uttered his voice; the earth melted.

7 The LORD of hosts *is* with us; the God of Jacob [*] *is* [†] our refuge. Selah.

8 [c] Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 [d] Be still, [‡] and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 [e] The LORD of hosts *is* with us: the God of Jacob *is* our refuge. Selah.

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reproach and suffering, as if they were not our appointed cross. For it is not now, but hereafter, that God will make us to know and admire the mystery of his Providence. It is especially distressing to the faithful, when they falsely apprehend that God gets no glory by the afflictions of his people; nay, instead thereof, is dishonoured and reproached.—All God's people, though not called to be proper martyrs, have their particular sufferings allotted to them for his sake. But it is dangerous to comply with sins in order to shun troubles. Highly provoking to God are treachery, apostasy, and idolatry; and fearfully he will search out and punish them. But great is the mercy, that nothing can break his covenant of grace with his people; and that not sins of mere infirmity, but indulged provocations, are held as a violation of their covenant of duties. And if he appear asleep amidst our troubles, it is to humble us under his mighty hand, to awaken our importunate prayers, and that he may the more magnify his mercy and power in our deliverance.

REFLECTIONS UPON PSALM XLV.—Discoveries of Jesus' glory powerfully animate our hearts, and tune our tongues to commend him. How glorious is his person as God-man! Rich in grace are the qualities of his heart and words of his mouth. In him it pleased the Father that all fulness of blessings for men should dwell. In almighty power, by his word and influences of his Spirit, he conquered multitudes in the apostolic age to the obedience of faith: and by the strokes of his vengeance did and shall destroy his Jewish or other implacable opposers. Having by himself purged our sins, he, as our righteous Sovereign, sat down at the right hand of God, as the reward of his righteous service; and is, in the most transcendent manner filled with the Holy Ghost to shed on us abundantly. In a most glorious and heart-engaging manner, his manhood, mediatorial offices, and righteousness, appear in the heavens above, and in his church and ordinances below. And his people adorned with gifts and graces, are raised up together, and made to sit together with him. His chosen ones, both Jews and Gentiles, in the day of his power, are made to hear his voice in the gospel, to renounce all others, and devote themselves entirely to him and his service, as the objects of his gracious and everlasting delight. In shining robes of righteousness, grace, and holy conversation, each in their order are adorned; and after serving their generation by the will of God, they shall be brought and admitted into his heavenly palace with exceeding joy. Instead of Jewish fathers shall there be Gentile converts; and instead of glorified saints shall there be another generation, begotten by the power of his grace, all made kings and priests unto God! Thus, by the spread and influence of the gospel, shall Jesus' renown and honour be perpetuated on earth, while those in heaven above shall praise him for ever and ever.

REFLECTIONS UPON PSALM XLVI.—When dangers appear greatest, our faith in God's promise and perfections should be strongest. If we can triumph in God as our own God, we may triumph over every trouble and danger. The revolutions on earth can little affect them whose hearts are duly fixed on things above. They need never fear, and they shall never fail, who have God for their refuge and the



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## PSALM XLVII.

*Joy in the Lord.*

¶ TO THE CHIEF MUSICIAN, A PSALM FOR THE SONS OF KORAH.

A. M. cir. 2950.
B. C. cir. 1054.

O CLAP your hands,* all ye people; shout unto God with the voice of triumph.
2 For the LORD most High *is* terrible;† *he* *is* a great King over all the earth.
3 He shall subdue the people under us, and the nations under our feet.‡
4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.§
5 God is gone up with a shout, the LORD with the sound of a trumpet.‖
6 Sing praises to God, sing praises: sing praises unto our King, sing praises.
7 For God *is* the King of all the earth: sing ye praises with understanding.*
8 God reigneth over the heathen: God sitteth upon the throne of his holiness.
9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields† of the earth *belong* unto God; he is greatly exalted.

* There are feelings and sentiments which words cannot express, and then the aid of action is commanded, and specially the hands as the organs and emblems of all activity. See 2 Kin. 11. 12.—Ed.

† *Terrible.* To be feared.—*Boothroyd.*

‡ Not by any earthly, but by a spiritual conquest; for the "weapons of our warfare are not carnal, but mighty (nevertheless) to the pulling down of strong holds." 2 Cor. 10. 4.—Ed.

§ See Note on Ps. 3. 2.—Ed.

‖ This Psalm when written, was a prophecy, but is now a record of the ascension of Christ. (Eph. 4. 8.) and of that joy with which the heavenly powers hailed his triumph over sin and death.—Ed.

* Knowing God as Father, Son, and Holy Spirit—speaking in a known tongue—and keeping the affections subordinate to the intellect. —Ed.

† The defence of nations lies neither in the numbers, discipline, nor even courage of armies; their shield in battle is the arm of God.—Ed.

## PSALM XLVIII.

*The praises of God in Zion.*

¶ A SONG *AND* PSALM * FOR THE SONS OF KORAH.

GREAT *is* the LORD, and greatly to be praised in the city† of our God, *in* the mountain‡ of his holiness.
2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the ᵇ sides of the north,§ the city of the great King.
3 God is known in her palaces for a refuge.
4 For, lo, the kings were assembled, they passed by together.
5 They saw *it, and* so they marvelled; they were troubled, *and* hasted away.
6 ᶜ Fear took hold upon them there, *and* pain, as of a woman in travail.‖
7 Thou breakest the ships of Tarshish with an east wind.
8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.
9 We have thought of thy loving-kindness, O God, in the midst of thy temple.
10 According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.
11 Let mount Zion rejoice, let the daughters of Judah* be glad, because of thy judgments.
12 Walk about Zion, and go round about her: ᵗ tell the towers thereof.
13 † Mark ye well her bulwarks, ‡ consider her palaces; that ye may tell *it* to the generation following.
14 For this God *is* our God for ever and ever; he will be our guide *even* unto death.

* *Or, of.*

† The government of all countries must be concentrated in *cities*; thence, as from a centre, must go forth civil order and power; and thence have usually emanated the light and influences of religion.—Ed.

‡ The temple was built upon a *mountain*, as an emblem of the strength, stability, exaltation, and visibility of all true religion. Ps. 30. 7. Mat. 5. 14.—Ed.

§ In high northern latitudes, a southern aspect and exposure to the sun are desirable for comfort or fertility; but in countries nearer the equator, a northern aspect, especially in cities, is equally desirable, as a protection against the oppressive heat of the sun. See Is. 4. 6. & 25. 4. & 32. 2.—Ed.

‖ That these words are not an historic reference or narrative, but an historic prophecy, will be evident from considering that they introduce to faith the perpetual establishment of Zion, (ver. 8.) whereas it yet presents to sense nothing but the feature of "perpetual desolations."—Ed.

¶ Ver. 1, 2. Mat. 5. 35.

a Ps. xxx. xlii. titles.

b Is. 14. 13.

c Ex. 15. 15, 16. Is. 13. 7, 8. & 37. 26.

d Ver. 1, 2. Mat. 5. 35.

e Ps. 145. 17. & 11. 5—7. & 45. 7. Rev. 19. 2, 11. & 15. 3.

A. M. cir. 2950.
B. C. cir. 1054.

* Not the inferior cities, but literally, the daughters of Judah; as Miriam and her attendants rejoiced at passing the Red Sea, Ex. 15. 20, 21; or the women out of all the cities of Israel, to hail and celebrate the victory of David over Goliath, 1 Sam. 18. 6, 7.—Ed.

† Is. 33. 20. & 37. 33. & 10. 32. Ezek. 43. 11.

† Heb. *set your heart to her bulwarks.*

‡ Or, *raise up.*

## PSALM XLIX.

*A Psalm setting forth the vanity of earthly, and the value and reality of heavenly things.*

¶ TO THE CHIEF MUSICIAN, A PSALM * FOR THE SONS OF KORAH.

A. M. cir. 2950.
B. C. cir. 1053.

HEAR† this, all *ye* people; give ear, all *ye* inhabitants of the world:
2 Both low and high, rich and poor, together.
3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.
4 I will incline mine ear to a parable; I will open my dark saying upon the harp.
5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels‡ shall compass me about?
6 They that trust in their wealth, and boast themselves in the multitude of their riches;
7 None *of them* can by any means redeem his brother, nor give to God a ransom for him;
8 (For the redemption of their soul *is* precious, and it ceaseth for ever;)§
9 That he should still live for ever, *and* not see corruption.
10 For he seeth *that* wise men die,‖ likewise the fool and the brutish person perish, and leave their wealth to others.
11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling-places * to all generations: they call *their* lands after their own names.
12 Nevertheless ª man *being* in honour abideth not: he is like the beasts *that* perish.†
13 This their way *is* their folly; yet their posterity ‡ approve their sayings.§ Selah.
14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their ᵇ beauty shall consume ‖ in the grave from their dwelling.

* *Or, of.*

† Four things prove the prophetic speaker to be Christ. 1. The confident spirit, and universality of the call, as of one entitled to audience, ver. 1. 2. The theme of wisdom so confidently announced, ver. 2. 3. The direct quotation of ver. 4. by Mat. 13. 35. as fulfilled in the parables of our Lord. 4. The confident trust of the speaker in a glorious resurrection and acceptance with God, ver. 15.—Ed.

‡ This word is translated by high authorities, *supplanters*, that is, false Christs, seeking to supplant me in name—of the world supplanting me in the hearts, and of worldly rulers supplanting me in my authority over the kingdoms of this world. But does it not rather signify the iniquity of his *followers*—of Judas who betrayed him, of the disciples who forsook him, and of the whole host of believers whose accumulated iniquities he bore in his body on the tree?—Ed.

§ "For so great is the redemption price for his life, that a brother should for ever desist from the attempt."—*Boothroyd.*

‖ And if even the wise man cannot rescue himself from temporal death, how can any save himself or his brother from death spiritual and eternal?—Ed.

* Heb. *to generation and generation.*

a Ver. 20. Ps. 82. 7. Eccl. 2. 16, 19.

† That is, when he so far forgets himself as altogether to neglect salvation, or trusts to his own power to avoid death, or his own merit to meet the judgment. —Ed.

‡ Heb. *delight in their mouth.*

§ The traditionary or written sayings of men are often called *immortal*, though their authors be dead; and works the least godly are, alas! often the most popular.—Ed.

b Or, *strength.* Job 4. 21. Ps. 39. 11.

‖ Or, *the grave being an habitation to every one of them.*

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gth. Notwithstanding all her enemies, his church shall in him obtain joy, lishment, and deliverance. If by his word, his Spirit, and his blood, we enjoy nunications of grace and comfort, we are amply repaid for all the storms that e raised by the world that lieth in wickedness. But in what a tremendous wful manner he from age to age revenges the injuries done to his church, the of the nations around Canaan, and of the Assyrians, Chaldeans, Persians, -grecians, Romans, Antichristians, Mahometans, and others, have or shall fest. And it is highly proper to contemplate his infinite perfections, displayed his conquests of vengeance or grace; that in every age, in every case, we may faith in him, as our Protector, Deliverer, and Strength.

REFLECTIONS UPON PSALM XLVII.—Behold, my soul, our exalted Lord Jesus, ble to his enemies in punishing and destroying them; but kind to his chosen, bduing them throughout all the world to himself—in choosing for them, as his excellent ones, their portion in the new covenant and in the heavenly state. Behold how, amidst surrounding troops of hymning angels, he ascended on high; had all power in heaven and earth given him: and by his gospel, word, and gracious influence, he gathers the nations to himself, that they may be blessed together with faithful Abraham; and even makes the rulers of nations submit to his yoke, or helpful to his cause!

REFLECTIONS UPON PSALM XLVIII.—Great, and greatly to be praised, is our exalted Redeemer. Glorious is his gospel church, in which his presence dwells. And in a marvellous manner hath he, in instances unnumbered, been known for her refuge. When ravaging invaders and furious persecutors have concurred in attempts to destroy her, their plots and fury have often issued in their own ruin, and his people's triumph and praise of his kindness. Quickly shall her remaining enemies be destroyed; and no gates of hell have, or ever shall, prevail against her.



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15 But God [c] will redeem my soul [*] from the power of [†] the grave: for he shall receive me. Selah.

16 [d] Be not thou afraid when one is made rich, when the [e] glory of his house is increased:

17 [f] For when he dieth he shall carry nothing away; his glory shall not descend after him.

18 Though [‡] while he lived [g] he blessed his soul, (and *men* [h] will praise thee when thou doest well to thyself,)

19 [i] He shall go [§] to the generation of his fathers; they shall never see light.[‖]

20 [k] Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

A. M. cir. 2989.
B. C. cir. 1045.

c Hos. 13. 14. Rev. 14. 13. Is. 57. 2. Ps. 73. 24. Acts 7. 59.

* Heb. *from the hand of the grave.*

† Or, *hell.*

d Ver. 5. Ps. 37. 1, 7. & 73. 3.

e Gen. 31. 1. Rev. 21. 24, 26.

f 1 Tim. 6. 7. Job 1. 21. & 2. 14—19. Eccl. 5. 15.

‡ Heb. *in his life.*

g Luke 12. 19. Deut. 29. 19.

h Eccl. 8. 18—20. & 2. 24. & 9. 7—9. & 6. 1, 2.

§ The soul.

i 1 Kin. 14. 31. & 16. 6. 2 Kin. 14. 16, 29. Job 21. 32, 33. & 7. 7—10. & 14. 12. & 20. 9.

‖ That is, they shall never see "the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4. 6.—Ed.

k Ver. 12. Eccl. 3. 18, 19.

## PSALM L.

(1) *God calling his people to judgment:* 1—6. (2) *He testifies against them:* 7—13. (3) *Exhortation to thankfulness:* 14, 15. (4) *The wicked reproved:* 16—22. (5) *A gracious promise of salvation:* 23.

¶ A PSALM [a] OF ASAPH.

THE mighty God, *even* the LORD, [*] hath spoken,[†] and called the earth, from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.[‡]

3 [b] Our God shall come, and shall not keep silence: a fire[§] shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And [c] the heavens shall declare his righteousness:[‖] for God *is* judge[*] himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices or thy burnt-offerings, *to have been* continually before me.

9 I [d] will take no bullock out of thy house, *nor* he-goats out of thy folds:

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

A. M. cir. 2989.
B. C. cir. 1045.

* Or, *for Asaph.*

a 1 Chr. 15. 17. & 25. 2. 2 Chr. 29, 30.

† God has so spoken often in his word, and continually in providence, and the consciences of men.—Ed.

‡ By that light which "shineth in darkness," (John 1. 5.) even Jesus, "the Sun of righteousness." Mal. 4. 2.—Ed.

b Heb. 12. 29. Ps. 97. 3. Mal. 3. 2. 2 Thes. 1. 8, 9. Dan. 7. 10. Rev. 18. 8.

§ *A fire.*—A fire of the Spirit to baptize his children, (Mat. 3. 11.) a fire of judgment to consume the imperfections of his people, (1 Cor. 3. 15.) and the strongholds of his enemies. Heb. 12. 29.—Ed.

c Ps. 97. 6. & 75. 7. ver. 4. Rev. 16. 5—7. Gen. 18. 25.

‖ To heaven, into which Christ has entered, as a "Lamb without spot," will declare by the fact of his admission and appearance, and glory there, the perfect righteousness, in virtue of which he ascended to glory, and sits upon the throne. Heb. 9. 14, 24. & 10. 12, 20.—Ed.

* God is judge now by the books written; he will be judge hereafter by the opening of the books—sitting upon the throne—the assembling of all nations, and the pronouncing of his final decision. Mat. 25. 31.—Ed.

d Mic. 6. 6, 7. Is. 1. 11—14. & 66. 3. Heb. 10. 1—8. Acts 17. 25. Ps. 40. 6, 7.

A. M. cir. 2989.
B. C. cir. 1045.

* Heb. *with me.*

e Job 22. 27. Ps. 91. 15. & 107. 6, 13, 28. Jam. 5. 13.

f Ver. 23. Ps. 34. 3. John 15. 8. Mat. 5. 16. 1 Pet. 2. 9. & 4. 11.

g Is. 1. 11—15. Mat. 7. 5, 4, 21—23. Luke 6. 46. Rom. 2. 1—10, 21, 22.

h Prov. 8. 12. & 1. 22, 29. Acts 13. 46, 48. Luke 7. 30. John 3. 20.

† This was verified when the high priest and his friends *consented* with Judas, who was a *thief,* (John 12. 6.) and were partakers in guilt with an *adulterous generation,* Mark 18. 38.—Ed.

i Eph. 5. 11, 13. 1 Tim. 5. 22. Prov. 1. 10—18. & 5. 3—13. & 7. 21, 22.

k Heb. *thy portion was with adulterers.* Mat. 12. 39.

l Ps. 5. 9. & 10. 7. & 12. 2, 3. & 55. 12, 21. & 52. 2—4. & 64. 3—5.

‡ Christ, who "came unto his own," was not only "despised and rejected" by his brethren; but the "days of his flesh" were spent amidst the "strife of tongues," and he sat as a mark for every arrow of slander.—Ed.

m Ps. 83. 1. & 109. 1. Is. 42. 14. & 57. 11.

n Eccl. 11. 9. Is. 29. 16, 17. Rom. 2. 4, 5.

o Ps. 90. 8. Rev. 20. 12.

p Ps. 9. 17. & 10. 4. Jer. 2. 32. Hos. 4. 6.

§ Few are so atheistical as to "forget God," as he exists in a mere opinion; but how many forget him as the "living God," seeing, knowing, and judging all things!—Ed.

q Hos. 13. 7, 8. Is. 42. 22. Rev. 6. 16, 17.

r Ps. 69. 30, 31. Rom. 12. 1.

s Heb. *that disposeth* his way. Phil. 1. 27. & 4. 8. 1 Pet. 3. 1, 14. & 1. 14—17. Tit. 2. 11, 12. & 3. 8.

t Ps. 91. 16. Is. 45. 17, 1 Pet. 1. 9.

11 I know all the fowls of the mountains; and the wild beasts of the field *are* [*] mine.

12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most High:

15 [e] And call upon me in the day of trouble; I will deliver thee, and thou shalt [f] glorify me.

16 But unto the wicked God saith, [g] What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in my mouth?

17 Seeing [h] thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief,[†] then thou [i] consentedst with him, and [k] hast been partaker with adulterers.

19 [l] Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother;[‡] thou slanderest thine own mother's son.

21 These *things* hast thou done, and I [m] kept silence; thou [n] thoughtest that I was altogether *such an one* as thyself: *but* I [o] will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that [p] forget[§] God, lest I [q] tear *you* in pieces, and *there be* none to deliver.

23 [r] Whoso offereth praise glorifieth me: and to him [s] that ordereth *his* conversation *aright* will I show the [t] salvation of God.

## PSALM LI.

*Deep contrition, with earnest prayer for salvation.*

¶ TO THE CHIEF MUSICIAN, A PSALM OF DAVID, [a] WHEN NATHAN THE PROPHET CAME UNTO HIM, AFTER HE HAD GONE IN TO BATH-SHEBA.

HAVE [b] mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies [c] blot out my transgressions.

2 [d] Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For [e] I acknowledge my transgressions, and my sin *is* ever before me.

4 [f] Against thee, thee only, have I sinned,

A. M. cir. 2970.
B. C. cir. 1034.

a 2 Sam. 11. 2—4. & 12. 1—18.

b Ps. 69. 13, 16. Rom. 5. 20, 21. Ex. 34. 6, 7. Eph. 2. 4. Tit. 3. 4, 5.

c Ver. 9. Neh. 4. 5. Ps. 109. 15. & 32. 1, 2. & 25. 11. Is. 43. 25. & 44. 22. Jer. 18. 23. Acts 3. 19. Mic. 7. 18, 19.

d Heb. 9. 14. & 10. 19—22. Rev. 1. 5. 1 John 1. 7. Zec. 13. 1.

e Ps. 32. 5. & 38. 4, 18. Prov. 28. 13. 1 John 1. 9.

f Gen. 20. 6. & 39. 9. 1 John 3. 4. Luke 15. 21.

Her bulwarks, palaces of ordinances, and officers, are built on Jesus the Rock of ages, and are protected by his arm of omnipotence. Let us then declare his wondrous works, and our relation to him, to posterity, as an honour to him, and an encouragement to them to come and cleave to him, and triumph in his praise.

REFLECTIONS UPON PSALM XLIX.—Alas! how the hearts of men cleave to earthly enjoyments! The poor need as much to be warned against envy and discontentment, as the rich against pride and carnal confidence. And the truths of God ought to be inculcated with the greatest seriousness, both by word and by example. Never ought saints (no, not when they suffer the charges and chastisements of their sins of conversation,) to abandon themselves to unbelieving fears and doubts of God's all-sufficiency and love.—The day of death is a trying time with respect to true happiness. And then a sense of God's love, and a prospect of eternal glory, are infinitely more precious than thousands of gold and silver. O the dreadful folly of most men, who seek for, hold delight in, and depend on things of this world, as if they were their God, their ALL IN ALL! and yet how unavailable to ransom the soul, perpetuate the life, or preserve from hell! To judge of things aright, we must weigh time with eternity. It is neither wealth nor poverty, but Jesus Christ's righteousness and grace, that can render us respected of God, or really happy, in time or eternity. It is redemption through his blood that gives hope in death. It is not their own vaunts, or the world's admiration, but the word of God, that adjusts men's real character. It is not what we have here, but what we can carry into the other world, that constitutes the true riches. They are only wise who consider their latter end. Nay, in death, the state of the most loathsome animal is infinitely preferable to that of the unregenerate sinner.

REFLECTIONS UPON PSALM L.—Great is the majesty, extensive the high sovereignty, and terrible the wrath of God! And great is his care of his saints, who have embraced his new covenant, of which Jesus Christ's atoning sacrifice is the condition. But God hath full power to change the positive institutions of his own worship at his pleasure, and to reject his long professed people for their contempt of his Son. No obedience is acceptable to him but what proceeds from the faith of his being our own God in Christ. To obey was always better than sacrifice; and prayer to, and praise of, God more than burnt-offerings. And since Jesus' death, and Jerusalem's destruction, Jewish ceremonies are not only vain, but hurtful. But never is our gracious God more ready to hear our supplications than in a day of trouble: and what grateful vows and thanksgivings doth he then deserve at our hands! Notwithstanding antecedent gospel declarations, how rarely doth the Son of man, when he cometh, either in remarkable mercy or judgment, find faith in the earth, or indeed aught but empty formalities and gross wickedness. And none are worse than profane clergymen, stained with hypocrisy, covetousness, whoredom, slander of Christ and his saints, blasphemy of God, and every thing



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done *this* evil in thy sight: [g] that thou test be justified when thou speakest, *and* ear when thou judgest.

Behold, I [h] was shapen in iniquity; and n did my mother [*] conceive me.[†]

Behold, [i] thou desirest truth in the inward ; and in the hidden *part* thou shalt make know wisdom.

Purge me with hyssop,[‡] and I shall be ; wash me, and I shall be whiter than

Make me to hear joy[§] and gladness; the bones *which* thou hast [m] broken may e.

Hide thy face from my sins, and blot l mine iniquities.[‖]

[n] Create in me a clean heart, O God; enew [*] a right spirit within me.

Cast me not away from thy presence; ke not thy [p] Holy Spirit from me.

Restore unto me the joy of thy ion; and [q] uphold me *with thy* free

[r] *Then* will I teach transgressors thy and sinners shall be converted unto

Deliver me from [s] blood-guiltiness,[‡] od, thou God of my salvation; *and* ongue shall sing aloud of thy righte- ss.

O LORD, open thou my lips, and my shall show forth thy praise.

For thou desirest not sacrifice, [t] else I give *it:* thou delightest not in burnt- g.

The sacrifices of God *are* a broken a broken and a contrite heart, O God, wilt not despise.

Do good in thy good pleasure unto build thou the walls of Jerusalem.

Then shalt thou be pleased with the ces of righteousness,[‖] with burnt-offering, whole burnt-offering: then shall they offer ks upon thine altar.

A. M. cir. 2970.
B. C. cir. 1034.

[g] Rom. 3. 4. Dan. 9. 7, 8. Ex. 9. 27.

[h] Job 14. 4. John 3. 6. Rom. 5. 12. Gen. 5. 3. Eph. 2. 1, 3. Ps. 58. 3.

[*] Heb. warm.

[†] The iniquity and sin belonged, by ordinary descent, to the mother; but the "body prepared" for Christ by the power of the Holy Ghost (Mat. 1. 20.) was itself holy, and his spirit filled with truth and wisdom, and his life with righteousness. Heb. 7. 2. 6.—Ko.

[i] Ps. 45. 13. Prov. 11. 20. John 4. 23. Rom. 2. 29. 1 Pet. 3. 4.

[k] Lev. 14. 4, 6. Num. 19. 6—19. Is. 1. 18. Heb. 9. 14. 1 John 1. 7. Rev. 1. 5. & 7. 14. Eph. 5. 25—27.

[‡] *Hyssop* was employed in sprinkling the blood of the sacrifice in the ceremonial cleansing of the leper, Lev. 14. 4—6. Christ, by his own blood, (1 John 1. 7.) cleansed away our sins, which he "bore in his own body on the tree," 1 Pet. 2. 24.—Ko.

[l] Ps. 80. 15. & 119. 81, 82. Is. 40. 1, 2.

[§] Our Lord endured the cross "for the joy set before him" in our salvation. Heb. 12. 2.—Ko.

[m] Ps. 6. 2, 3. & 38. 3—8. Jer. 31. 25. Is. 57. 15—19.

[n] Jer. 24. 7. Is. 26. 12. Mic. 7. 18, 19. Acts 13. 38, 39.

[‖] See notes on Ps. 32. 5. & 40. 12. and Additional Editorial Notes on Ps. 22. 2.—Ko.

[o] Rom. 7. 24, 25. Eph. 2. 10. & 4. 22—24. Col. 3. 10—14. Ezek. 36. 26.

[*] Or, *a constant spirit.*

[p] Prov. 1. 24. Ezek. 36. 27. John 4. 10. 14. Luke 11. 13. Rom. 8. 9.

[q] Ps. 94. 18, 19. 2 Cor. 3. 17. Rom. 8. 15. Eph. 4. 30.

[r] Ps. 66. 16. Luke 22. 32. Is. 55. 7—9. Jam. 5. 19, 20.

[†] Though Christ was always a teacher of righteousness, it was not until the "joy of salvation," (ver. 12.) had been *restored* after his resurrection from the dead, that his full qualifications as a Saviour were developed in the conversion of sinners. See Acts 2. 41.—Ko.

[s] Heb. *bloods.* 2 Sam. 11. 17. & 12. 9.

[‡] Not from the sin of murder committed, but from any guilt that would arise from neglecting to "declare all the counsel of God" to sinners. See Acts 18. 6. & 20. 26.—Ko.

[t] Or, *that I should give it.*

[‖] No sacrifice of *righteousness* was ever offered, except the living and the dying sacrifice of Christ. Rom. 12. 1. Heb. 10. 12.—Ko.

## PSALM LII.

(1) *The reproof and judgment of the deceitful tongue:* 1—7. (2) *The healthful prosperity of the righteous man:* 8, 9.

A. M. cir. 2916.
B. C. cir. 1084.

¶ TO THE CHIEF MUSICIAN, MASCHIL, *A PSALM* OF DAVID, [a] WHEN DOEG THE EDOMITE CAME AND TOLD SAUL, AND SAID UNTO HIM, DAVID IS COME TO THE HOUSE OF AHIMELECH.

WHY [b] boastest thou thyself in mischief, O mighty man?[*] the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou [c] lovest evil more than good, *and* lying rather than to speak righteousness. Selah.[†]

4 Thou lovest all-devouring words, [‡] O *thou* deceitful tongue.

5 God shall likewise [§] destroy thee for ever: he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living.[‖] Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength; but [d] trusted in the abundance of his riches, *and* strengthened himself in his [*] wickedness.[†]

8 But I [e] *am* like a green olive-tree in the house of God: [‡] I trust in the mercy of God for ever and ever.

9 I [f] will praise thee for ever, because thou hast done *it:* [§] and I will wait on thy name; for *it is* good before thy saints.

[a] 1 Sam. 21. 7. & 22. 9.

[b] Ps. 10. 2, 3. & 26. 10. & 120. 2. & 140. 8, 9. ver. 7.

[*] *Mighty man.*—An appeal to man, who, when exalted to power, is so often perverted by pride that "the insolence of office" has become a proverb. O ye mighty, humble yourselves before God, and remember ye are but dust!—Ko.

[c] Jer. 4. 22. & 9. 3—5. Ps. 36. 1—4. Rom. 1. 28—32.

[†] See note on Ps. 3. 2.—Ko.

[‡] Or, *and the deceitful tongue.*

[§] Heb. *beat thee down.*

[‖] God successively roots out the wicked; and the destruction of the "great city Babylon," (Rev. 18. 21.) will complete the work of extirpation. —Ko.

[d] Jer. 2. 13. & 17. 5, 6. Ps. 49. 6. & 62. 10.

[*] Or, *substance.*

[†] By forming associations with wicked men like himself, see Mat. 12. 45.—Ko.

[e] Shall be. Ps. 92. 13, 14. Jer. 11. 16. Hos. 14. 6.

[‡] The olive produces a fruit supplying oil for food, light, healing of wounds, and anointing to high office. The emblem of Christ thus described in possession of an unchanging office, an unfading glory.—Ko.

[f] Ps. xviii. ciii. cxvi. cviii. cxlv.

[§] *Thou hast done it*—appointed me to this unchanging office and glory of Prophet, Priest, and King—a Saviour. Heb. 6. 20. & 7. 16. & 24. 28.—Ko.

## PSALM LIII.

(1) *The folly and atheism of the wicked:* 1—4. (2) *Salvation and joy of the righteous:* 5, 6.

A. M. cir. 2983.
B. C. cir. 1021.

¶ TO THE CHIEF MUSICIAN UPON MAHALATH, MASCHIL, *A PSALM* OF DAVID.

THE [a] fool [*] hath said in his heart, *There is* no God. [b] Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

2 [c] God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 [d] Every one of them is gone back; they are altogether become filthy: *there is* none that doeth good, no, not one.

[a] Ps. 10. 4. & 14. 1—7.

[*] *The fool.* The depraved, (*Bythner*)—which best accords with the following description.—Ko.

[b] Gen. 6. 5, 11, 12. Job 14. 4. & 15. 16. Rom 3. 10—18.

[c] Ps. 11. 4. & 33. 13. 14. & 139. 1—7. Jer. 17. 10. & 16. 17. & 23. 24. Heb. 4. 13.

[d] Eccl. 7. 29. Jer. 6. 5. 6. Rom. 5. 12. 2 Tim. 3. 13. Job 15. 16. Is. 64. 6.

But graciously he warns ere he strikes. And to bow before the sceptre race, receive his gospel offers, and practise holiness in his fear, is the way e the rod of his judgments, and to share his eternal favours.

ECTIONS UPON PSALM LI.—Into what grievous iniquities the best of men, o themselves, quickly fall!—but never into any from which their gracious es not recover them. Such as sin publicly ought to take to themselves hame, for the honour of their God, and for a warning to others. Sin is a urden to a penitent soul. It forces from his heart importunate cries for ng and purging mercy. And nothing less than promises of mercy can ge him to pray in faith: and nothing less than merciful pardons and gs through Jesus' blood can save him from hell. God's blotting out of a penitential remembrance of it, and repeated grief on account of it, in rt of a saint. And a heart truly broken for sin never seeks exculpation, res to take all shame and confusion. The exceeding sinfulness of sin lies pposition to God's nature and law. And true penitents justify God in all gments, however heavy upon them. No person was ever really humbled till brought to see the inward and natural corruption of his heart. It is ward forms, but inward reality of grace, that God primarily requires; and alone that can work it in us. He alone must forgive our sins, purging our nce by the blood of his Son. He alone must sanctify and renew our hearts, pour out his Spirit, restore our joys, and grant us his comfortable presence. What anguish and breaking of soul, loads of guilt, and of sorrow for it, can produce! But God, who gives the pardon, must also give the comfort of it. Renewed souls count the service of God the most perfect freedom: and the experience of God's remarkable kindness effectually animates to zeal for his glory, the instruction of others, and the welfare of his church. Broken-hearted penitents, viewing themselves as Achans in the camp, are the most earnest wrestlers with God for the happiness of the church. And all the returns of service, and praise to God therein, must be founded on his special favours, received or secured in Christ and his blood.

REFLECTIONS UPON PSALM LII.—Hardened indeed is the sinner, who abuses the goodness of God to glory in his wickedness. Malice, lying, and craft, are the abhorrence of God and the image of the devil; and quickly shall they render men miserable in life, and damned in hell. Quickly shall those who trust in wealth or wickedness remove into everlasting flames. And the striking judgments of God on the wicked ought to be carefully observed, and improved as warnings, while we thank him for them, as manifestations of his own glory, and means of our deliverance. God marvellously founds the prosperity and promised honours of his people on their enemies' ruin. And what he has promised we must patiently wait for. None that trust in his mercy shall be disappointed, but ever flourish in grace, and triumph in praise.

4 Have the workers of iniquity no knowledge? who eat up my people * *as* they eat bread: they have not called upon God.

5 There † were they in great fear, *where* no fear was; for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 [c] Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

A. M. cir. 2983. B. C. cir. 1021.

* *My people* was the specific title given to Israel in Egypt. (Ex. 3. 7, & 5. 1.) and he who so names them here, can be no other than Christ, "the Lord that brought them," the angel of the covenant "who redeemed them."—Ed.

† *There*—that is, where the enemy had cruelly attempted to devour God's people.—Who were in "great fear?" The people of God; and while they trembled, "no fear was," for God immediately "scattered the bones" of all their assailants.—Ed.

[c] Heb. *Who will give salvation,* &c.

## PSALM LIV.

*A prayer for preservation from enemies, and grateful acknowledgment of deliverance.*

¶ TO THE CHIEF MUSICIAN ON [a] NEGINOTH, MASCHIL, *A PSALM* OF DAVID, [b] WHEN THE ZIPHIMS CAME AND SAID TO SAUL, DOTH NOT DAVID HIDE HIMSELF WITH US?

A. M. cir. 2946. B. C. cir. 1058.

SAVE me, O God, by thy name, and judge me * by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers † are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God *is* mine helper: the LORD *is* with them that uphold my soul.

5 He shall reward evil unto ‡ mine enemies: cut them off in thy truth.§

6 I will freely sacrifice unto thee; I will praise thy name, O LORD, for *it is* good.

7 For he hath delivered me out of all trouble; and mine eye hath seen *his desire* upon mine enemies.‖

[a] Ps. iv, xxxii, xliii, titles.

[b] 1 Sam. 23. 19, 20. & 26. 1. Jer. 9. 4, 5. Mic 7. 5, 6. Mat. 10. 21.

* As no sinner would dare to pray for judgment, and as the humble penitent ever cries for mercy, he that utters this petition, can be no other than "the holy one of God," prophetically described in the days of his flesh.—Ed.

† *Strangers*, that is, the Roman governor and soldiers under whose oppression all Israel groaned, and whom yet they madly instigated to crucify our Lord.—Ed.

‡ Heb. *them that observe me.*

§ For vindication of such petitions, see note on Ps. 5. 10. & 35. 8.—Ed.

‖ A prophetic vision of that blessed period when "all trouble" shall cease in the body of Christ the church, (Eph. 1. 22.) and the "last enemy" shall be destroyed, which is death. 1 Cor. 15. 25, 26.—Ed.

## PSALM LV.

*A prayer during the persecution of enemies.*

¶ TO THE CHIEF MUSICIAN ON NEGINOTH, MASCHIL, *A PSALM* OF DAVID.

A. M. cir. 2983. B. C. cir. 1021.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn * in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me; and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 [a] I would hasten my escape from the windy storm *and* tempest.

9 [b] Destroy,† O LORD, *and* divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof; [c] mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof; deceit and guile depart not from her streets.

12 For [d] *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him:

13 But *it was* thou, ‡ a man mine equal,§ my guide, and mine acquaintance.

14 [e] We took sweet counsel together, *and* walked unto the house of God in company.

15 Let death seize upon them, *and* let them go down quick into ‖ hell: * for wickedness *is* in their dwellings, *and* among them.

16 [f] As for me, I will call upon God; and the LORD shall save me.

17 [g] Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice.

18 [h] He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.†

19 God shall hear, and afflict them, even he that abideth ‡ of old. Selah. [i] Because they have no changes, therefore they fear not God.

20 He [k] hath put forth his hands against such as be at peace with him: [l] he hath broken his covenant.

21 [m] *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 Cast thy § burden [n] upon the LORD, and he shall sustain thee: [n] he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: [o] bloody and deceitful men [p] shall not live out half their days; * but I will trust in thee.

A. M. cir. 2983. B. C. cir. 1021.

* See note on Ps. 3. 2.—Ed.

[a] 2 Sam. 15. 14. & 17. 21.

[b] Heb. *swallow up.* Num. 16. 30, 33.

† *Destroy*—confound.—*Horsley.*

[c] Ezek. 9. 4. & xxii. Zec. 5. 7, 8. Is. 59. 7—15. Hos. 4. 1, 2. Rev. 18. 2. Zeph. 3. 1—6.

[d] Ps. 41. 9. Job 19. 13—19. John 13. 18. Mat. 26. 21, 23, 47—49.

‡ Heb. *a man according to my rank.*

§ *Mine equal*—in all the natural conditions of humanity—in descent from Abraham—in claim to the promises—in possession of the oracles of God—in access to him through the ordinances of religion—and in all the familiarities of a kind, condescending, and holy intercourse.—Ed.

[e] Heb. *Who sweetened counsel,* Ps. 122. 1. & 42. 4.

‖ Or, *the grave.*

* This judgment was exemplified in the case of Korah and his company, (Num. 16. 30, 33.) and will be still more awfully inflicted in the destructive judgment of the mystical Babylon. Rev. 18. 8.—Ed.

[f] Ps. 50. 15. & 91. 15. 1 Pet. 5. 19. Phil. 4. 6.

[g] Luke 18. 1—7. 1 Thes. 5. 17. Dan. 6. 10. Acts 10. 3, 9, 30. & 3. 1. Eph. 6. 18.

[h] 2 Sam. 22. 4. Ps. 27. 1—3. & 118. 6—14. & 34. 7. & 37. 3. 2 Kin. 6. 16. 2 Cor. 1. 9, 10. 2 Tim. 4. 17, 18. Rom. 8. 13.

† Not aiding, but opposing me; even Satan, his angels, and wicked men, Caiaphas, Pilate, and Herod, Jews, and Romans.—Ed.

‡ *Abideth*, that is, in unchangeable being, promises, judgments, and ordinances.—Ed.

[i] Or, *with whom* also there are *no changes, yet they fear not God.* Job 10. 17. Ps 73. 4, 5. Jer. 48 11. & 22. 21. Prov. 1. 32.

[k] Acts 12. 1. Ps. 7. 4. 2 Sam. 17. 1, 2.

[l] Heb. *he hath profaned.* Eccl. 8. 2, 1 Kin. 2. 43.

[m] Ps. 28 3. & 57. 4. & 64. 3, 4. Prov. 5. 3, 4. Jer. 9. 8.

§ Or, *gift.*

‖ The Father here addresses his beloved Son Jesus, when he "bore our griefs and carried our sorrows," and through him, he addresses every believer, saying, "Cast your care upon him, (the Lord) for he careth for you." 1 Pet. 5. 7.—Ed.

[n] Ps. 37. 24. & 125. 1, 2. 1 Pet. 1. 5.

[o] Heb. *men of bloods and deceits.* 2 Sam. 3. 27. & 20. 9, 10.

[p] Heb. *shall not half their days.* Prov. 10. 27. Eccl. 7. 17

* Turbulent combinations of bloody and deceitful men will not be judicially permitted to live half the days, to which, as peaceful individuals they would naturally have attained.—Ed.

REFLECTIONS UPON PSALM LIII.—What a fountain of atheism is in our hearts! What folly—what filth—what evil—is in every sin! and yet what unnumbered acts and fearful fruits of it everywhere abound in the world. But fear and shame shall at last overwhelm the sinners, particularly those who ate up, persecuted, and oppressed the people of God. Even the marvellous salvation of men through Christ shall contribute to the everlasting destruction of obstinate sinners. And the endless songs of ransomed men will not only attend, but add to, their everlasting misery and grief.

REFLECTIONS UPON PSALM LIV.—The prayer of faith is a sovereign remedy in every distress: and all salvation is of God, who never fails those that seek him. Nearest neighbours and relations are often the saints' bitterest enemies. And when men leave God out of their sight, there is no wickedness too great for them. But if he be our helper, he will soon raise us up friends, and rid us of our enemies, according to his promise. The soul is safe enough that has the security of God's infallible promise. And past experience is the ground of cordial thanksgiving, and the earnest of continual support and future deliverance.

REFLECTIONS UPON PSALM LV.—While here, as in a glass, we behold Jesus, hated, reproached, betrayed, and murdered at Jerusalem, and the vengeance of God overtaking his persecutors in the destruction and dispersion of the Jewish nation, let us observe, that the best of men are ordinarily most exposed to the hatred and reproach of a carnal world: and good men may, in great trials, find their fears strong, and their faith shaken; but it is a great mercy that they have Jesus' bosom, and the state of glory above, to flee to when they can get no peace nor rest in this world. The city, the church of God, may soon be fearfully corrupted by the influence of wicked rulers. And none are more apt to promote the corruption, or betray the saints, than apostate or empty professors. There has always been a sad mixture of such in the church. Carnal policy, and selfish ends, may carry men far and long in a religious profession, even where there is no sincerity of heart. Earnest prayers of faith are effectual to bring salvation from God. How shameful then is it that they are so little used; and that the stated meals for our bodies are more frequent than those for our souls! It is God's being on our side that raises us above fear from our adversaries. Too often



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## PSALM LVI.

*A prayer in time of persecution.*

E CHIEF MUSICIAN UPON JONATH-ELEM-RECHOKIM, a MICHTAM OF DAVID, WHEN THE PHILISTINES TOOK HIM IN GATH.

A. M. cir. 2946. B. C. cir. 1058.

a Or, *a golden* Psalm. Ps. xvi, lvii, —lx, titles.

b Mem. That is, the natural man, whose "carnal mind is enmity against God." Rom. v. 7.—Ed.

c Heb. *Mine observers.*

d Rather, "who fight against me in their pride, or in high places." See Eph. 6. 12.—Ed.

e 2 Chr. 20. 2. Ps. 34. 4.

f "In God will I glory on account of his word."—*Hodgkinson.*

g John 8. 19. Mat. 26. 61.

h Of this we have a remarkable example in the "wresting" of the words of our Lord, the prophetic speaker in this Psalm, John 2. 19, 21, compare Mat. 26. 61. & 27. 40.—Ed.

i Jer. 7. 10. Is. 28. 15.

k For vindication of this petition, see notes on Ps. 5. 10. & 35. 8.—Ed.

l Mal. 3. 16. Mat. 10. 30. 2 Cor. 11. 26. Is. 63. 9.

m A map of the recorded "wanderings," or journeying of our Lord, is one of the most impressive sights for the human eye. Of his "tears," we know that twice he publicly wept. (Luke 19. 41. John 11. 35.) and that they flowed more frequently than recorded. Paul clearly declares. But his *wanderings* give us rest; his *tears* secured nor *joy*.—Ed.

n Ver. 4. Ps. 27. 1—3. & 118. 6—14.

o See note on ver. 4. *In God*—that is, *in God*, as revealed by his name or attribute of power to Abraham. (Gen. 17. 1.) and in *Jehovah*, as revealed to Moses by his name or attribute of unchanged and eternal existence. Ex. 3. 14. —Ed.

p Ver. 4. Ps. 27. 1—3. & 112. 7, 8.

q This complete parallelism between these words and Ps. 56. 10. Acts 2. 27. can leave no doubt that the speaker is Christ. —Ed.

MERCIFUL unto me, O God; for man a would swallow me up: he fighting daily esseth me.

† Mine enemies would daily swallow *me* for *they be* many that fight against me, ou most High.‡

What time I am afraid, I will trust in thee.

In God I will praise his word: § in God I put my trust; I will not fear what flesh o unto me.

Every day they c wrest my words: ‖ all their ghts *are* against me for evil.

They gather themselves together, they themselves, they mark my steps, when wait for my soul.

Shall they escape by iniquity? in *thine* cast down the people, O God.*

Thou tellest my wanderings: put thou ars into thy bottle: *are they* not in thy †

When I cry *unto thee*, then shall mine es turn back: this I know; for God *is* e.

In God ‡ will I praise *his* word: in the will I praise *his* word.

In God have I put my trust: I will not aid what man can do unto me.

Thy vows *are* upon me, O God: I will r praises unto thee.

For thou hast delivered my soul from : ‖ *wilt* not *thou deliver* my feet from fall- hat I may walk before God in the light living?

## PSALM LVII.

*A Psalm in time of persecution.*

O THE CHIEF MUSICIAN a AL-TASCHITH, MICHTAM OF DAVID, WHEN HE FLED FROM SAUL IN THE CAVE.

A. M. cir. 2946. B. C. cir. 1058.

a Or, *Destroy not. A golden* Psalm. Ps. xvi. lvi, titles.

MERCIFUL unto me, O God; be merciful nto me; for my soul trusteth in thee: n the shadow of thy wings will I make efuge, until *these* calamities be over-

I will cry * unto God most high; unto that performeth *all things* for me.

He shall send from heaven, and save me *from* the reproach of him that would swallow † me up. Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire,‡ *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 My heart is b fixed, O God, my heart is fixed; § I will sing and give praise.

8 Awake up, my c glory; awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O LORD, d among the people: I will sing unto thee among the nations:

10 For thy mercy *is* great unto the heavens, ‖ and thy truth unto the clouds.*

11 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

A. M. cir. 2946. B. C. cir. 1058.

* Or, *he reproacheth him that would swallow me.*

† Messiah was reproached with meanness of rank, want of literature, base companionship, madness, leagning with devils, sedition, blasphemy; and finally, with the death of a malefactor —the cross. From all he was saved, by "the Holy Ghost sent down from heaven," (1 Pet. 1. 12.) and raising him from the dead, Rom. 1. 4.

‡ Burning with envy, wrath, malice; "set on fire of hell." Jam. 3. 6.—Ed.

b Or, *prepared.* Prov. 16. 1. Ps. 10. 17.

§ Surely any one who knows the instability and deceitfulness of his own heart, must perceive, independent of the proof by quotation, that he who can affirm that his "heart is fixed," can be no other than the Christ. —Ed.

c Tongue, or soul, Ps. 16. 9. & 30. 12.

d Among both Jews and Gentiles. Ps. 2. 1.

‖ *Unto the heavens*—where the redeemed are before the throne.

* *Unto the clouds*—which, though apparently the most variable of all things, yet constantly testify by the rainbow, the truth of the divine covenant. Gen. 9. 11 —17.—Ed.

## PSALM LVIII.

(1) *An expostulation with wicked judges:* 1. (2) *Their character:* 2—5. (3) *Their punishment:* 6—9. (4) *The joy of the righteous man:* 10, 11.

¶ TO THE CHIEF MUSICIAN, a AL-TASCHITH, MICHTAM OF DAVID.

A. M. cir. 2946. B. C. cir. 1058.

a Or, *Destroy not, A golden* Psalm, &c.

† That the 35th is a Psalm of Christ, is obvious from comparing ver 19. with John 15. 25; and its parallelism with Ps. 58. conducts to the conclusion that the congregation (ver. 1.) is an appeal against the *Sanhedrim* who pronounced sentence against our Lord.—Ed.

‡ To appear to weigh out justice, with the exactness of a balance; but are, in reality, dealing out nothing but violence. —Ed.

§ Or, *asp.*

‖ The deafness here attributed to the adder, is not deafness to *sound*, but to *charming*; so the ear of our Lord's judges was not deaf to evidence, but *to just conclusions.*—*Note.* The many statements made by travellers concerning serpent-charming in the East, seem to be nothing more than the evidences of inattention and credulity of false pretensions, and successful juggling: nor do they receive any countenance; but, on the contrary, a flat contradiction, from the statement of the Psalmist.—Ed.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?†

2 Yea, in heart ye work wickedness; ye ‡ weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

4 Their poison *is* like the poison of a serpent: *they are* like the deaf § adder ‖ *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never so wisely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one*

trouble hardens men in bold impiety. But impenitence and perdition eparably linked together. Falsehood and perfidy will quickly find an g God. But happy, happy for ever, are they who trust in the Lord, and prayers of faith cast all their burdens, troubles, works, and cares upon God, God and Father in Christ!

ECTIONS UPON PSALM LVI.—How inveterate is the enmity of the wicked Jesus Christ and his people! With unanimity, cruelty, malice, restlessd craft, they exert themselves to destroy them, while they spy out their rest their words, and wait for their halting. But blessed are those trials drive us nearer to God. Strong faith is necessary when troubles and are very great. But the unchangeable promise of God, yea and amen st, is not only sufficient ground of trust, but of cordial praise. No enemies can have are too great for God to humble, or too secure, strong, or daring, stand his blow. They who have him for their friend need not fear the t threats or strokes of human worms. Saints may, nay must, weep in for a time; but God regards every word, every tear; and will soon make them issue in praise to the weepers, and in lasting ruin to their enemies. It is reasonable then that vows made, as well as mercies received, should animate us to trust in, pray to, serve and praise him, while we live in the enjoyment of the light of his countenance.

REFLECTIONS UPON PSALM LVII.—While saints continue on earth, they will still need prayer from their heart, and mercy from their God. For into what devouring beasts, and deceitful devils, hath sin transformed their enemies! Heart, lips, and hands appear all animated by infernal malice and craft. But they have a God of salvation, a new covenant in Jesus' blood, to secure their safety and their enemies' ruin. And often, for the glory of God, these enemies perish in the snares which they had laid for others. With what fixed thought, wonder, desire, and delight, with what ardour of inward powers, ought we then to praise and glorify God, for the mercy that made and fulfils, and the faithfulness which establishes every new covenant promise! And with great fervour ought we to desire our almighty Lord to glorify himself in heaven above, and in all the earth below.

*of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns,* he shall take them away as with a whirlwind, † both living, and in *his* wrath.

10 [a] The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, [b] Verily *there is* ‡ a reward for the righteous; verily he is a God that judgeth in the earth.

A. M. cir. 2946. B. C. cir. 1058.

* Before the blaze from the dried thorn can ascend to the pot placed over it, the wicked shall be swept away; an expression of suddenness expressively equivalent to that of the Apostle, "in a moment, in the twinkling of an eye," 1 Cor. 15. 52.—Ed.

† Heb. *as living as wrath.*

a Ps. 52. 6. & 64. 10. Prov. 11. 10. Rev. 18. 20. & 19. 1, 2.

b Ps. 92. 15. Is. 3. 10. Rom. 2. 6, 7, 10. 2 Thes. 1. 6—9

‡ Heb. *fruit of the,* &c.

## PSALM LIX.

*A prayer for deliverance from persecuting enemies, and calling for God's merciful and righteous judgment.*

¶ TO THE CHIEF MUSICIAN, [a] AL-TASCHITH, MICHTAM OF DAVID; WHEN SAUL SENT, AND THEY WATCHED THE HOUSE TO KILL HIM.

DELIVER [b] me from mine enemies, O my God: * defend me from them that rise up against me.†

2 Deliver me from the [c] workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: awake ‡ to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: [d] be not merciful to any wicked transgressors.§ Selah.‖

6 They return at evening: they make a noise like a dog, and go round about the city.*

7 Behold, they belch out with their mouth: swords *are* in their lips: for who, *say they,* doth hear?

8 But thou, O LORD, shalt [e] laugh at them; thou shalt have all the heathen in derision.

9 *Because of* his strength† will I wait upon thee: for God *is* ‡ my defence.

10 The God of my mercy shall prevent me: God shall let me see *my desire*‡ upon § mine enemies.

11 Slay them not,‖ lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 *For* the sin of their mouth, *and* the words of their lips, let them even be taken in their pride; and for cursing and lying *which* they speak.

A. M. cir. 2945. B. C. cir. 1059.

* That they may not be a nation with unjust judges "weighing" out "violence," and with cruel officials putting it in execution against the innocent.—Ed.

† See note on Ps. 3. 2.—Ed.

‡ This prophecy is still literally fulfilled. The poor unbelieving Jew "returns," and stealthily "in the evening, goes round about the city," and is called "a dog," in contempt, by the Gentiles, who tread under foot the home of his fathers. In Zion, the Jew and the dog are alike despised and homeless. O Lord! O Lord! how long? Appear in thy glory, and repair and build thy Zion! Ps. 102.—Ed.

§ Or, *if they be not satisfied, then they will stay all night.*

A. M. cir. 2945. B. C. cir. 1059.

a Or, *Destroy not, A golden* Psalm. Ps. lvii, lviii, titles.

b Ps. 18. 48. & 71. 2, 4. & 43. 1. & 7. 1, 2. & 64. 1, 2. & 140. 1, 4. & 22. 19, 20, 21.

* Heb. *set me on high.*

† The speaker declaring his innocence from *transgression, sin,* or *fault,* (ver. 3, 4.) can surely be no other than Jesus, who, while "he bore our sins," because "the Lord laid" them on him, was yet in his own person "holy, harmless, and undefiled."—Ed.

c Ps. 6. 8. & 55. 23. John 8. 32.

‡ Heb. *to meet me.*

d Ps. 7. 6. & 17. 13. & 55. 15. & 58. 6.

§ *Wicked transgressors.*—"Show no favour or pity to them who revolt to idolatry."—*Boothroyd.*

‖ See note on Ps. 3. 2.—Ed.

* The dogs which, in Eastern cities, have neither masters nor homes, go about the streets by night in search "of food—always noisy, and often troublesome.—Ed.

e Ps. 2. 4. & 37. 13. Prov. 1. 26. Is. 1. 24. Amos 5. 9.

† *His strength,*—"O my strength."—*Boothroyd.*

‡ Heb. *my high place.* ver. 1, 17.

‡ Not the revengeful *desire* of personal gratification by their punishment; but the holy *desire* of seeing their wicked counsels frustrated, and their impious combination dissolved. See ver. 11.—Ed.

§ Heb. *mine observers.*

‖ Had the Jews and heathens who combined and plotted against Christ (Ps. 2. Acts 2.) been utterly cut off, as for their sins they deserved, a large portion of the Scriptures would now be nearly unintelligible — and some of their brightest evidences almost extinguished. They still abide lest believers should "forget" any record either of the "goodness" or "severity of God," Rom. 11. 22.—Ed.

13 Consume *them* in wrath, consume *them,* that they *may* not *be;* * and let them know that God ruleth in Jacob unto the ends of the earth. Selah.†

14 And at evening let them return;‡ *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and § grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

## PSALM LX.

*Trust in Providence for deliverance in the midst of calamities.*

¶ TO THE CHIEF MUSICIAN UPON SHUSHAN-EDUTH, MICHTAM OF DAVID TO TEACH; WHEN HE STROVE WITH [a] ARAM-NAHARAIM AND WITH ARAM-ZOBAH, WHEN JOAB RETURNED, AND SMOTE OF EDOM IN THE VALLEY OF SALT TWELVE THOUSAND.

O GOD, thou hast cast us off, thou hast scattered * us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast showed thy people hard things; thou hast made us to drink the wine of astonishment.†

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.‡

5 That thy beloved may be delivered, save *with* thy right hand, and hear me.§

6 God hath spoken in his holiness; I will rejoice: I will divide Shechem,‖ and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

8 Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

9 Who will bring me *into* the strong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* hadst cast us off? and *thou,* O God, *which* didst not go out with our armies?

A. M. cir. 2967. B. C. cir. 1037.

a The Syrians beyond the river Euphrates, and the Syrians of Zobah, 2 Sam. 8. 3, 13, 14. & 10. 16. 1 Chr. 18. 3, 12, 13.

* Though Israel and Judah were both led captive, they were never *scattered* among the nations (Deut. 28. 64.) till after the crucifixion of our Lord. This Psalm is therefore mainly a prophetic prayer prepared for the believing penitent Jews, when their heart shall turn to the Lord.—Ed.

† The legitimate use of wine is for revival of him who, through faintness and deep sorrow, is ready to perish, (Prov. 31. 6.) but no cordial is administered to the weary Jew, but what produces *astonishment,* or rather *confusion* of vision and of spirit.—Ed.

‡ See note on Ps. 3. 2.—Ed.

§ Messiah, who is the "truth," (ver. 4. John 14. 6.) here intercedes, because him "the Father heareth always" (John 11. 42.) and prophesies the future allotment of the land to the children of the restoration, the emblem also of the spiritual endowment and temporal blessedness of the Gentile church.—Ed.

‖ *Shechem* was the first place in Canaan where ground was purchased for the permanent erection of the altar El-elohe-Israel, (Gen. 33. 19.) It was also the place to which Joshua summoned the tribes, and where they ratified their covenant with God, Josh. 24. 1, 25. It was also a city of refuge, (Josh. 20. 7.) It literally signifies a *portion.* From which four particulars, the meaning of the promise may be fully gathered.—Ed.

REFLECTIONS UPON PSALM LVIII.—What a plague to a church or nation are unjust rulers! Oppression by law is the most grievous tyranny; and good men often suffer by the partiality of unjust judges. Greatly humbling to such as see it, is the wickedness of the human heart. And it makes those in whom it reigns earnest and obstinate in sinful courses. Neither the terrors of God's wrath, nor the hopes of the gospel, can effectually change it, unless the Spirit of God open the ear to instruction. But it is a mercy for the saints, that God cares for and protects them amidst such barbarous, brutish, and deceitful men, who have power on their sides; that he restrains these enemies at pleasure, and makes them even to waste themselves. In a sudden and tremendous manner they are sometimes destroyed. And however the godly now pity the folly, and bewail the conduct of sinners, they will hereafter approve God's justice in their punishment, and triumph in their ruin. At last God will make the most haughty and brutish to know that he governs the world; and that it is only in the way of holiness and virtue that real happiness is to be found.

REFLECTIONS UPON PSALM LIX.—Firm faith of our new covenant interest in God encourages to bold supplications in a day of trouble. None can destroy if he defend us. Though none be innocent before God, they may be so before men, at least with respect to particular crimes. And such innocence, though it cannot protect us from evil men, may encourage our appeals to God for redress. It is common for sinners to think that God overlooks their wickedness; but the awful punishment thereof will make them know that he observed it. If we wait on God and depend on his mercy, we are sure of preservation in trials, and even of prevention with favours. But how dreadful is their danger against whom the prayers of Christ and his people ascend! The tongue, defiled with slander, cursing, and falsehood, will quickly burn in endless fire. The punishment which God inflicts on men, correspondent to their sins, will force them to know his existence and government: and the sufferings of Jesus Christ, and his people, shall at last issue in everlasting honours, triumphs in their God, and praises for his mercy and kindness.



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11 Give us help from trouble: for vain *is* the help of man.

12 [b] Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

A. M. cir. 3967.
B. C. cir. 1037.

[b] Num. 24. 18. 1 Chr. 19. 13. Ps. 27. 1—3. & 118. 6—16. & 18. 30—43. Is. 17. 13. & 41. 14, 15, 16, 29. Mal. 4. 1—3.

## PSALM LXI.

*A prayer in trouble.*

¶ TO THE CHIEF MUSICIAN, UPON NEGINAH, *A PSALM* OF DAVID.

HEAR my cry, O God; attend unto my prayer.[*]

2 From the end of the earth[†] will I cry unto thee, when my heart is overwhelmed: lead me to the Rock *that* is higher than I,[‡]

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever; I will [‖] trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 [a] Thou wilt prolong the king's life; *and* his years [†] as many generations.

7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

A. M. cir. 2983, or 2988.
B. C. cir. 1021, or 1016.

[*] That this is a prophetic prayer of the Messiah cannot be doubted, when the description of his immortal person and reign, (ver. 6, 7.) are considered. Of no other can they be spoken—of him they are literally true, therefore to him they infallibly belong.—Ed.

[†] *End of the earth.*—From the "sorrows of death," the *end* of all that dwell on the earth. Ps. 116. 3, 4, 8.

[‡] *Higher than I.*—He that was "in the form of God," and who "counted it not robbery to be equal with God," having taken "the form of a servant, and humbled himself," uses these words, sustained by "the joy set before him." Phil. 2. 6—11. Heb. 12. 2.—Ed.

§ Or, *make my refuge.*

‖ The wings of the cherubim overshadowing the mercy-seat. Ex. 37. 9. Heb. 9. 5.—Ed.

[*] See note on Ps. 3. 2.—Ed.

[a] Heb. *Thou shalt add days to the days of the king.*

[†] Heb. *as generation and generation.*

## PSALM LXII.

*A prayer of encouragement in God.*

¶ TO THE CHIEF MUSICIAN, TO [a] JEDUTHUN, A PSALM OF DAVID.

TRULY [*] my soul [†] [b] waiteth upon God: [c] from him *cometh* my salvation.

2 He only *is* my rock and my salvation; *he is* my [‡] defence; [d] I shall not be greatly moved.

3 [e] How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse [§] inwardly. Selah.

5 My soul, wait thou only upon God; for my expectation *is* from him.

A. M. cir. 2946, or 2983.
B. C. cir. 1058, or 1021.

[a] 1 Chr. 25. 1, & Ps. xxxix.

[*] Or, *only.*

[†] The speaker is one who boldly affirms, (ver. 6.) "I shall not be moved." He who can so speak, cannot be David the son of Jesse, who was subject to so many vicissitudes; but his greater Son, who was never "moved" from his purpose of grace, and cannot be "moved" from his kingdom of glory.—Ed.

[b] Heb. *is silent.*

[c] Jer. 3. 23. Ps. 37. 39. & 121. 2.

[‡] Heb. *high places.*

[d] Ps. 37. 24. 2 Cor. 4. 8, 9. 1 Cor. 15. 58.

[e] Ps. 4. 2. & 58. 12. & 55. 12. 1 Sam. 24. 11. & 26. 20.

[§] Heb. *in their inward parts.*

[‖] See note on Ps. 3. 2.—Ed.

6 He only *is* my rock and my salvation; *he is* my defence: I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times; ye people, pour out your heart [*] before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity,[†] *and* men of high degree *are* a lie:[‡] to be laid in the balance, they *are* [§] altogether *lighter* than vanity.

10 [‖] Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart [¶] *upon them.*

11 God hath spoken once; twice have I heard this, that [a] power *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* mercy: for thou renderest to every man according to his work.

A. M. cir. 3946, or 3983.
B. C. cir. 1058, or 1021.

[*] *Pour out* the sum: weaknesses, sorrows, perplexities, wishes, desires, gratitude, joys and purposes—all the contents of your *heart*—either in confession, petition, or thanksgiving.—Ed.

[†] *Vanity*—an exhalation, a vapour, smoke—dark, incoherent, and easily driven before every wind.—Ed.

[‡] *A lie*—not necessarily *liars*, but a *lie*, appearing to enjoy happiness, and secure a stable perpetuity, yet subject to as many sorrows and vicissitudes, as the men of "low degree," by whom they are so often envied.—Ed.

§ Or, *alike.*

[‖] Jer. 17. 11. Job 20. 19—29. Ps. 52. 7.

¶ Neither the pursuit, nor the acquirement, nor the possession of riches, is evil: the evil lies in the "love of money," and the consequent expulsion of God from the heart. 1 John 2. 15.—Ed.

[a] Or, *strength.* Is. 26. 4. Ps. 145. 2. Gen. 17. 1. & 18. 14.

## PSALM LXIII.

*A prayer of desire after God.*

¶ A PSALM OF DAVID, [a] WHEN HE WAS IN THE WILDERNESS OF JUDAH.

O GOD, thou *art* my God;[*] early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and [†] thirsty land,[‡] where no water is;

2 [b] To see thy power and thy glory,[§] so *as* I have seen thee in the sanctuary.

3 Because [c] thy loving-kindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will [d] lift up my hands in thy name.

5 My soul shall be satisfied as *with* [‖] marrow and fatness; [*] and my mouth shall praise *thee* with joyful lips;

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Because thou hast been my help, therefore in the shadow of thy wings [*] will I rejoice.

8 My soul [f] followeth hard after thee: thy right hand upholdeth me.

9 [g] But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

A. M. cir. 2946, or 2983.
B. C. cir. 1058, or 1021.

[a] 1 Sam. 22. 5. & 23. 14, 15. & 26. 1, 2.

[*] On comparing Acts 4. 25, 26. with Ps. 2. & 61. 66. & 63. 11. there can remain no doubt that the King who speaks in this Psalm is the Son of God, with whose supplications in the days of his flesh, the ancient church was thus prophetically edified.—Ed.

[†] Heb. *weary land without water.*

[‡] "Like a dry, thirsty, waterless land."—*Boothroyd.*

[b] Ps. 27. 4. & 42. 2. & 68. 24. & 78. 61. 1 Chr. 16. 11. 1 Sam. 4. 21.

§ This exactly corresponds with the prayer of our Lord, (John 17. 5.) "And now, O Father, glorify thou me with thine own self, with the glory that I had with thee before the world was."—Ed.

[c] Ps. 36. 5. & 26. 7—9. Song 1. 4. Hos. 2. 21. John 3. 16.

[d] Ps. 28. 2. & 134. 2. 1 Kin. 8. 22, 23. 1 Tim. 2. 8.

‖ Heb. *fatness.*

[e] Ps. 103. 1—5. & 116. 28. & 71. 8, 14, 21. & 149. 1—6.

[*] See note on Ps. 61. 4.—Ed.

[f] 14. 25. 8, 9. Song 8. 1—4. & 2. 6. Ps. 94. 18, 19.

[g] Ps. 5. 10. & 9. 15—17. & 21. 8—12. & 28. 4. & 35. 4, 26. & 54. 5. & 59. 13, 23. & 9. 17.

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REFLECTIONS UPON PSALM LX.—What terrible rejection of God, what fearful convulsions and miseries in nations and churches, are occasioned by sin! But the deeper our distresses are, the more is the power and grace of our God magnified in our deliverance. Not David raised to a throne, according to promise, but Jesus exalted to his Father's right hand, and manifested in the truth of the gospel, is our banner displayed,—our means of victory and deliverance: let us then look to him and be saved. If sin has made deadly breaches, the sovereign grace of God can repair them. If we turn to him in prayer, we may expect his return in mercy to us. Having loved us freely, his right hand shall save us. Our deliverance may be delayed, but cannot be defeated. While Jesus subdues his opposers in mercy, or destroys them in wrath, let us make him our own, and every promised blessing of grace or glory will necessarily follow. When he pleases, he can make our bitterest enemies our warmest friends. At his pleasure he can unite nations and churches. Whatever difficulties then stand in our way, let faith overcome them. Though we seem cast off, let us cleave fast to the promise, and trust and wait for the salvation of God. The greater our danger, our cries and prayers ought to be the more earnest. Let us put no trust in human helps; but in God's name and strength encounter our spiritual enemies; and so shall our victory be sure.

REFLECTIONS UPON PSALM LXI.—Often are the saints overwhelmed with their sense of sin, their troubles, temptations, and fears. But whatever we be, and in whatever condition, a throne of grace and a prayer-hearing God are at hand to apply to. Jesus, the establishing and protecting Rock, is near; and his word and Spirit are ready to lead us to him. And every former experience of protection or deliverance ought to encourage our flight to his refuge. Our trusting to his promises, perfections, and providences, and our cordial worship of him here, will issue in our being for ever with him in his mansions of glory above.—God hears our prayers, regards our vows, and will provide for us every thing good We are heirs of God, and joint heirs with Christ. Since King Jesus for ever lives, for ever sits enthroned amidst mercy and truth, we may confidently expect to live and reign with him in everlasting felicity and praise. Let then the vows which we have made be conscientiously performed; and let praising of God, and paying of our vows, be our daily employment.

REFLECTIONS UPON PSALM LXII.—Patient and submissive resignation of our souls to God is the certain mean of a happy issue of all our troubles. He is the alone author and finisher of all our salvation. In so doing, corruptions and temptations may shake us, but cannot move us, either fully or finally, from grace. While liars and traitors meet with destruction from God, they who trust in him may defy hell or death to hurt them. In him they are saved, secured, strengthened, and protected; and in him, not in themselves, do they glory. The more their faith in him is exercised, the stronger it becomes. The more we trust in men, or in worldly enjoyments, the more disappointment and hurt we shall meet with. But the more we depend on, cry to, or consider God, we shall find the more pleasure, safety, and comfort. The mercy and power which we see in him shall be employed to furnish, protect, and reward us, and to cut off our enemies.

10 [a] They shall fall by the sword: they shall be a portion for foxes.[†]

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

A. M. cir. 2948, or 2983. B. C. cir. 1056, or 1021.

[a] Heb. *they shall make him run out like water by the hands of the sword.*

[†] The jackals search by night for dead bodies, which they tear up from defenceless graves, and greedily devour, even in the most putrid condition.—Ed.

## PSALM LXIV.

*A prayer for preservation from the secret counsels, and public attempts of enemies.*

¶ TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

A. M. cir. 2945. B. C. cir. 1059.

HEAR [a] my voice,' O God, in my prayer: [b] preserve my life from fear of the enemy.

2 [c] Hide me from the [d] secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 [e] Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words;

4 That they may shoot [f] in secret at the perfect: suddenly do they shoot at him, and fear not.

5 [g] They encourage themselves *in* an evil [†] matter: they commune [‡] of laying snares privily;[§] [h] they say, Who shall see them?

6 They search out iniquities; [‖] they accomplish [¶] a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.

7 But God shall shoot at them *with* an arrow: suddenly [*] shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: [‡] [†] all that see them shall flee away.[§]

9 And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doing.

10 The righteous shall be glad in the LORD, and shall trust in him: and all the upright in heart shall glory.

A. M. cir. 2945. B. C. cir. 1059.

[a] Ps. 27. 7. & 102. 1. & 130. 2. & 140. 6. & 141. 1. & 142. 1. & 143. 1, 6, 7.

[b] The exact similarity of this Psalm to the lxiii. is sufficient *external* evidence that it is a prophetic prayer of Messiah; but there is an *internal* evidence that renders other proof unnecessary. The speaker (*ver.* 4.) describes himself as *the perfect*, a description utterly inapplicable to any sinful man, and true only of the Christ.—Ed.

[b] Ps. 16. 1. & 17. 8. & 86. 2. & 91. 9—13.

[c] Ps. 27. 5. & 31. 20. & 118. 9. & 91. 1—10. & 46. 1.

[d] Ps. 25. 6. & 109. 2. & 140. 2. & 89. 3.

[e] Ps. 57. 4. & 58. 7. Prov. 30. 14. Jer. 9. 3.

[f] Ps. 10. 8, 9. Hab. 3. 14.

[g] Prov. 1. 10—14. Dan. 6. 4—7.

[†] Or, *speech.*

[‡] Heb. *to hide snares.*

[§] How distinctly was this verified when the Pharisees sought to entangle our Lord in his talk. Mat. 22. 15—22.

[h] Ps. 10. 11. & 59. 7. Ezek. 8. 12.

[‖] Or, *we are consumed by that which they have thoroughly searched.*

[¶] Heb. *a search searched.*

[*] Heb. *their wound shall be.*

[‡] This was verified when the Jews prayed, "His blood be upon us and upon our children." Mat. 27. 25 comp. Mat. 23. 35.—Ed.

[†] Rev. 18. 4, 10. Num. 16, 34. Nah. 3. 7. Is. 13. 14.

[§] Avoid them as disgraceful, or as persons smitten with an infectious disease.—Ed.

## PSALM LXV.

*A Psalm of praise, for peace and fertility, the gracious emblems of corresponding spiritual blessings.*

¶ TO THE CHIEF MUSICIAN, A PSALM *AND* SONG OF DAVID.

A. M. cir. 2987. B. C. cir. 1017.

PRAISE [a] waiteth for thee, O God, [b] in Zion: and unto thee [c] shall the vow be performed.

A. M. cir. 2987. B. C. cir. 1017.

[a] Heb. *to silent.* Ps. 62. 1, 5. & 84. 4.

[b] Ps. 76. 2. & 78. 68, 69.

[c] Ps. 50. 12. & 76. 11. & 66. 13, 14. & 119. 106.

[‖] Heb. *Words*, or *matters of iniquities.*

[†] "Our iniquities have prevailed over us; but our trespasses thou hast covered."—*Boothroyd.* An exact description of justification by grace. See Rom. 4. 6—8.—Ed.

[‡] The church here describes Messiah, upon whom all gifts originally descend, (Psal. 68. 18. Eph. 4. 8.) and from whom they come down in rich and plenteous effusion of the Spirit showing the things of Christ.—Ed.

[§] The answer to all the prayers of faith is concentred in the Father's sending his Son; and most terrible of all the works of God, was the deliverance of that Son to the death for the church that he loved, Eph. 5. 25—27. And when the church prays "thy kingdom come," terrible are the judgments that will respond in the coming destruction of Satan's kingdom.—Ed.

[‖] There is no people, even in the uttermost parts of the earth, so barbarous as to deny the being and power of God. God's *tokens* in the heavens, in the seasons, in thunder, in earthquakes, and storms, produce in the ignorant a superstitious terror, and in the most instructed and pious, humble and reverential awe.—Ed.

[¶] Or, *to sing.*

[*] Or, *after thou hadst made it to desire* rain.

[‡] Or, *thou causest rain to descend into the furrow thereof.*

[§] Heb. *thou dissolvest it.*

[‖] *Thy paths.*—"Thy chariot wheels."—*Horsley.* Rather thine orbits, the planetary courses, whereby the circling seasons of the year are produced and perpetuated.—Ed.

[¶] "Joy girds the hills."—"The hills gird themselves with joy"—a beautiful allusion to the splendid girdles that constitute so important an article of eastern dress.—Ed.

[*] Heb. *are girded with joy.* Is. 35. 1.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 [a] Iniquities [†] prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts:[‡] we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible things [§] in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; *being* girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: [‖] thou makest the outgoings of the morning [¶] and evening to rejoice.

9 Thou visitest the earth, and [*] waterest it; thou greatly enrichest it with the river of God, *which* is full of water; thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; [‡] thou settlest the furrows thereof; [§] thou makest it soft with showers; thou blessest the springing thereof:

11 Thou crownest the year with thy goodness; and thy paths [‖] drop fatness.

12 They drop *upon* the pastures of the wilderness; and the little hills [¶] [d] rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

## PSALM LXVI.

*A Psalm of joy and praise, for deliverance and prosperity.*

¶ TO THE CHIEF MUSICIAN, A SONG OR PSALM.

A. M. cir. 2956. B. C. cir. 1048.

MAKE a joyful noise unto God, [a] all ye lands:

2 [b] Sing forth the honour of his name; make his praise glorious.

A. M. cir. 2956. B. C. cir. 1048.

[a] Heb. *all the earth.* Deut. 32. 43. 1 Chr. 16. 23, 24.

[b] Ps. 47. 1. 6. 7. & 117. 1. 2. Ex. xv. Judg. v. 1 Sam. 2. 1—10, &c.

REFLECTIONS UPON PSALM LXIII.—What a dry and barren wilderness is this world, with nothing in it that can satisfy the longings of a soul! And the more we find of the emptiness of created enjoyments, the more we should fly to the fulness of God, as our God and all-sufficient portion. They who have experienced fellowship with him, and discoveries of his glory in public ordinances, will feelingly regret the want of them, and ardently desire the re-enjoyment of them. But great is the mercy, that God himself, the fountain of happiness, and his throne of grace, are everywhere accessible. And if our hearts be refreshed with the tokens of his favour, they ought to be enlarged in his praise. Happy and delightful is it to meditate on his loving-kindness—and in his strength to follow him closely in the means of grace, and paths of duty. It is his help and favour only that can tune our hearts to praise him, while we enjoy his protection.—Dreadful is the destruction of the enemies of Jesus Christ and his people! But eternal shall be the honours, and unspeakable the joys, of him and his children, while all their malicious reproachers and discouragers shall be filled with astonishment, and struck into endless silence and confusion.

REFLECTIONS UPON PSALM LXIV.—A believer's troubles and enemies often fill his heart with fear, and drive him to his prayers. And, in every age and place, the bitterest words of reproach and infamy are liberally shot forth against the most faithful saints. Being perfect in Jesus' imputed righteousness, and having the truth of grace in their hearts, they are hated by the world, who cannot bear their holy and heavenly conversation. Daring in wickedness, their enemies often neither fear God nor regard man, but encourage one another in sin; nor do they stick at anything to accomplish their malicious designs. With what care they pry into the faults of the godly, suborn false witnesses, wrest their words, and eke out their defamations with impudent falsehoods! but God will at last revenge the injuries done to his people. And when he strikes home, there is no escaping. Then the reproaches of the wicked, and their horrid imprecations, shall draw down loads of wrath on their own heads. And it is our wisdom to profit by the judgments of others. Too often warnings are lost through inconsideration. Even persecutors ought to learn and tremble while the door of mercy is yet open. And saints should rejoice in God's manifestation of his power and justice, and in their own deliverance; and trust in him, and make him their glory.

REFLECTIONS UPON PSALM LXV.—Patient expectations for God shall be succeeded with joyful praises of him in his church and ordinances. And candid vows must be followed with conscientious fulfilment. God's readiness to hear prayer should encourage every one earnestly and hopefully to address him in every case: and sense of loading guilt or prevalent lusts ought not to make us despair, but to implore, believe, and admire the pardoning and sanctifying mercy of God. Fellowship with God is our greatest happiness. And it is not our merit, but his gracious choice and effectual grace, that brings us to it. Nor must it be by transient starts, but by a fixed attendance on the ordinances of his grace, as nothing but the fulness of God in Christ can satisfy our hungry souls. And, however terrible the answer must be, God never disappoints the prayers or hopes of his



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3 Say unto God, How terrible *art thou in* thy works! [c] through the greatness of thy power [*] shall thine enemies [†‡] submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.[§]

5 [d] Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the sea into dry *land:* they went through the flood on foot: there did we rejoice in him.

7 [e] He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard;

9 Which [f] holdeth our soul in life, and suffereth not our feet to be moved.

10 [‖] For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou [g] broughtest us into the net; [*] thou laidest affliction upon our loins.

12 Thou hast caused men to ride over our heads: [†] we went through fire and through water; but thou broughtest us out into a wealthy *place.*

13 [h] I[‡] will go into thy house with burnt-offerings; I will pay thee my vows,

14 Which my lips have [‖] uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams; [*] I will offer bullocks with goats. Selah.[†]

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 [k] I cried unto him with my mouth, and *he* was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will [‖] not hear *me:*

19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

A. M. cir. 2956.
B. C. cir. 1048.

c Ps. cx. 4 & 22. 27—31. Is. 18 44. Phil. 2. 10, 11.

* Not by *power,* as exhibited in creation, or put forth in judgments, but as exhibited in Christ, who is "both the wisdom of God" to direct, and the "power of God" to fulfil.—Ed.

† Or, *yield feigned obedience.*

‡ Heb. *lie.*

§ See note on Ps. 3. 2.—Ed.

d Ps. 46. 8. & 111. 2. & 66. 5, 6, 7. Joh. 20. 24.

e Dan. 4. 35. & 6. 26, 27. & 7. 14.

f Heb. *putteth.* Acts 17. 28. Ps. 125. 1, 2. & 121. 2—8.

‖ Or, *yet.*

g Lam. 1. 13. & 2. 1—13. Ps. 71. 20.

* Into the land of Egypt, which enclosed them in the net of slavery; as they themselves were accustomed to enclose and draw forth the fish of the river. See Num. 11. 5.—Ed.

† The Egyptian horsemen, whose representative descendants continue until this day to pay little regard to the safety of the humbler classes; and would, without compunction or rebuke, literally "ride over their heads." The expression here may probably refer to some elevated position in which the Egyptian horse appeared when pursuing Moses and the Israelites to the Red Sea.—See ver. 6.—Ed.

‡ Heb. *mast.*

h Ps. 56. 12. & 61. 8. & 116. 14—19. Eccl. 5. 4, 5.

§ The speaker here, and to the end, is *one*—one who pays all his vows, and keeps all his resolutions—one so thoroughly sure, that he knows his own heart; and so thoroughly *pure,* that (ver. 18.) he disclaims all iniquity; one whose prayer, consequently, God hath not turned away, ver. 20. Are not these marks sufficient to show that this perfect one is the Christ, entering as High Priest into the holy place?—Ed.

‖ Heb. *opened.*

i Heb. *marrow.* Gen. 4. 4. Rev. 19. 1—7.

* *Rams.* These were the offerings of Aaron, the type of our Lord, at the time of his consecration; Lev. 8. 18, 22, 28.—*Bullocks.* One bullock was Aaron's own offering for sin, Lev. 8. 1, 14. The second for the peace-offerings of the people, Lev. 9. 4.—*Goats* were the sin-offerings of the people, Lev. 9. 3, 15,—all types of that "one sacrifice," whereby Christ hath "perfected for ever them that are sanctified," Heb. 10. 12, 14.—Ed.

† See note on Ps. 3. 2.—Ed.

k Ps. 18. 6. & 28. 1. & 116. 4. Phil. 4. 6. 1 John 5. 14. Job 27. 8, 9. Prov. 15. 29.

## PSALM LXVII.

*A prayer for mercy, and call to praise.*

¶ TO THE CHIEF MUSICIAN ON [a] NEGINOTH, A PSALM *OR* SONG.

A. M. cir. 2959.
B. C. cir. 1045.

a Ps. iv, vi, liv, lv, lxxvi, titles. Hab. 3. 19.

GOD be merciful unto us, and bless us; *and* cause his face to shine [*] upon us;[†] Selah.[‡]

2 That thy way[§] may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and [‖] govern the nations upon earth.[*] Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

* Heb. *with.*

† The chief of believers, that, in the last portion of the foregoing Psalm, have been silently listening to their Lord, here resume their part in the worship of Jehovah, the light of whose glory they desire to behold in the face of Jesus Christ. 2 Cor. 4. 6.—Ed.

‡ See note on Ps. 3. 2.—Ed.

§ God's way in all the movements of creation, providence, and grace, is Jesus Christ, (John 14.) and this is a prayer for the universal extension of his truth.—Ed.

‖ Heb. *lead.*

* This Psalm is evidently a prophetic preparation for that blessed time when "the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ." Rev. 11. 15.—Ed.

## PSALM LXVIII.

*A Psalm of victory and triumph.*

¶ TO THE CHIEF MUSICIAN, A PSALM *OR* SONG OF DAVID.

A. M. cir. 2959.
B. C. cir. 1045.

LET God arise,* let his enemies be scattered: let them also that hate him flee [†] before him.

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish [‡] at the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them [§] exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth [‖] upon the heavens [*] by his name JAH,[†] and rejoice before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the solitary [‡] in families: he bringeth out those which are bound with chains: [§] but the rebellious dwell in a dry *land.*

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:[‖]

8 [a] The earth shook, the heavens also dropped* at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

* These opening words were employed by Moses (Num. 10. 35.) when the ark was removed in the wilderness. The whole Psalm, however, is a description of the resurrection, ascension, and glorification of Christ. Compare ver. 18. with Eph. 4. 8.—Ed.

† Heb. *from his face.*

‡ See notes on Ps. 5. 10. & 35. 8.—Ed.

§ Heb. *rejoice with gladness.*

‖ Or, through the deserts; in JAH is his name.

* *In the heavens.*—"through the deserts."—*Boothroyd.*

† "In JAH is his name." *Horsley.* That is, Christ, who was with the church through the wilderness, has his personal and official *name* in JAH, the Unity of the self-existent Trinity.—Ed.

‡ Heb. *in a house.*

§ These two facts were remarkably exemplified in Joseph; and none but those who have been "solitary" and friendless, can feel the entire import of such providential goodness.—Ed.

‖ See note on Ps. 3. 2.—Ed.

a Ex. 19. 18. Judg. 5. 4. Is. 64. 3. Ps. 77. 18 & 114. 4—7.

* *The heavens dropped*—that is, the clouds of heaven send down rain-drops.—Ed.

ple. Wherever they may be in the world, they have equal access to him as their trust and salvation. Everywhere in the works of nature we may discern the power, wisdom, goodness, and greatness of God. And everything we receive from mountains, from seas, from luminaries, from rains, from pastures, from fields, right, with thankful admiration and praise, to be received as his gift. But in these let me discern, as in a figure, how he establishes his church, his ordinances, and his people. He limits, restrains, and directs their raging troubles. He entertens, by the word of his grace, and the influences of his Spirit. And while Jesus, the Sun of Righteousness, rises with healing under his wings, his showers of gospel declarations and spiritual influences drop down abundantly, for the nourishment, satisfaction, and joy of his ransomed ones.

REFLECTIONS UPON PSALM LXVI.—With cordiality and joy ought all men to celebrate the praises of that God who is so great, and so good to all. And as our brethren's sins should awaken our sorrows, their mercies should inflame our praise. And quickly shall antichristians, and other enemies of our all-governing Lord Jesus, be made to bow, or be destroyed before him! All the trials of churches or saints, their support and protection in them, and the happy issue of them, ought, as shall be, matter of cordial and lasting praise: and to make vows in an evangelical manner, when under trouble, is truly commendable; but much care must always be taken for the speedy and exact performance of them. To testify our gratitude to God, and to encourage others in his way, we ought prudently to communicate our most noted experiences of his goodness and grace. No duty, performed amidst indulged wickedness, can be acceptable to God. But such as in faith pour out their hearts unto God, without any allowed guile, may now begin their praises and thanksgiving, in the confidence that their requests are accepted, and shall in due time be answered.

REFLECTIONS UPON PSALM LXVII.—God's mercy is the spring and matter of all the blessings we need. His favour manifested is our whole joy and comfort. And the more kindness he bestows upon any person or church, the more they wish his gospel and kingdom to spread. His method of redeeming and saving men through Christ is health to their soul, and marrow to their bones. It is an unspeakable mercy to be judged and governed according to the gospel and covenant of grace. The service of Christ is the freedom and happiness of his people; and his government introduces the most inestimable benefits and exalted praises. What a harvest of converted souls the world yields when he pours forth his influences! And blessings innumerable flow from a new covenant relation to God as our God: while reverential love and holy obedience always attend the firm faith thereof.



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9 Thou, O God, didst [a] send a plentiful rain,[†] whereby thou didst [‡] confirm[§] thine inheritance when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, [b] hast prepared of thy goodness for the poor.

11 The LORD gave the word: great *was* the [‖] company [c] of those that published *it.*

12 Kings of armies [c] did flee apace; and she that tarried at home[†] divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.[‡]

14 When the Almighty scattered kings [§] in it,[‖] it was *white* as snow [e] in Salmon.

15 The hill of God[†] *is as* the hill of Bashan; an high hill, *as* the hill of Bashan.

16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, [‡] *even* thousands of angels: the LORD *is* among them, *as* in Sinai, in the holy *place.*

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts [§] for men; yea, *for* the rebellious also, that the LORD God might dwell *among them.*

19 Blessed *be* the LORD, *who* daily loadeth us *with benefits, even* the [d] God of our salvation.[‖] Selah.[*]

20 *He that is* our God *is* the God of salvation; and unto GOD the Lord *belong* the issues[†] from death.

21 But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.

22 The LORD said, I will bring again from Bashan, I will bring *my people*[‡] again from the depths of the sea;

23 That thy foot may be [§] dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

24 They have seen thy goings,[‖] O God; *even* the goings of my God, my King, in the sanctuary.

25 [e] The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 [f] Bless ye God in the congregations, *even* the LORD, [*] from [g] the fountain of Israel.[†]

A. M. cir. 2559.
B. C. cir. 1045.

[a] Heb. *shake out.*
[†] Though *rain* be often employed as an emblem of spiritual blessings from heaven, there is no reason for concluding that it was not here a literal though miraculous descent.—ED.
[‡] Heb. *confirm it.*
[§] *Confirm*—"refresh."—*Lowth.*
[b] Deut. 26. 5, 9, 10. & 32. 8—14.
[‖] Heb. *army.*
[c] *Company.*—The original directs to those female choirs, (see ver. 25.) who in sweet, and holy, and joyful song, published the mercies of the Lord. See, as examples, Ex. 15. 20. 1 Sam. 18. 6.—ED.
[c] Heb. *did flee, did flee.* Ex. 14. 25. & 17. 13. Num. xxi, xxxi. Jos. vi—xii.
[†] "The families (of women and children, comp. Num. 31. 18. 1 Sam. 30. 18. & ver. 25.) at home, share the spoil."—*Boothroyd.*
[‡] The whole book of Psalms presents no greater difficulty than this verse, and conjectures and emendations have been proportionally numerous. The words supplied in the authorized version render the passage *prophetical*; but the adjoining verses are merely *narrative.* May we not therefore rather understand the passage thus:—"Ye have shared the spoil (though ye lay timidly at home, hid among the pots), and are now garnished in these spoils, as the wings of a dove covered with silver," &c.—ED.
[§] Or, *for her, she was.*
[‖] *In it.*—In what? in the *wilderness*, (ver. 7.) wherein the people of God dwelt, ver. 10.—ED.
[e] *As snow*—when the manna lay "white" as the "hoar frost" upon the face of the wilderness, Ex. 16. 14, 31.—ED.
[†] Rather, "the hill of God. Is it the hill of Bashan?"—ED.
[‡] Or, *even many thousands.*
[§] Heb. *in the man.*
[d] Ps. 18. 50. Hos. 1. 7. Is. 45. 17, 22.
[‖] "Blessed by JEHOVAH, from day to days when oppressed, he is God our salvation."—*Boothroyd.*
[*] See note on Ps. 3. 2.—ED.
[†] Deliverances from its fear, by justification; from its power, by the resurrection.—ED.
[‡] Is it not rather, *the enemy*, that God proposes to bring from Bashan on the east, and the sea on the west, that judgment may be executed upon their sins? Joel 3. 2, 12. Rev. 16. 16.—ED.
[§] Or, *red.*
[‖] The marchings in the wilderness, (ver. 7.) when the Shechinah of the sanctuary led the people.—ED.
[e] Ps. 47. 5—7. 1 Chr. 13. 8. & 15. 16. 2 Sam. 6. 15.
[f] 1 Chr. 16. 7—41. Ps. 107. 32. & 135. 19—21. & cxxxvi.
[*] Or, *ye that are of the fountain of Israel.*
[g] Deut. 33. 28. Is. 48. 1. Prov. 5. 18.
[†] "The Lord of the stock of Israel."—*Horsley.*

A. M. cir. 2559.
B. C. cir. 1045.

[h] 2 Sam. 6. 1, 2. 1 Chr. 13. 1, 2. & 15. 3. 1 1 Sam. 9, 21. Judg. xx, xxi.
[*] Or, with *their company.*
[k] Ps. 42. 8. & 33. 9. & 28. 8. & 44. 4.
[l] Ps. 20. 2, 5. & 90. 16, 17.
[m] 1 Kin. 10, 11, 24, 25. 2 Chr. 32. 23. Ps. 72. 10. Is. 60. 16.
[n] 2 Sam. viii. x. 2 Chr. xiv, xx. Is. x, xiii. xiv. Jer. xlvi—li. Ezek. xxv—xxxii, xxxviii, xxxix.
[o] Or, *the beasts of the reeds.* Jer. 51. 32, 33.
[†] *Spearmen.*—Rather "beasts of the reeds," men voracious and destructive as the crocodile.—ED.
[‡] *Calves of the people.*—The idolatrous worshippers of the Egyptian calf-gods. —*Note.* Such is the blindness of the human heart, that the ox is still worshipped as a deity in India!—ED.
[§] Or, *he scattereth.*
[p] Ps. 72. 10, 11. & 87. 4. Is. 19. 21—25. Acts 8. 27.
[‖] Historically verified in the conversion of the Ethiopian, Acts 8. 26.—ED.
[q] Ps. 44. 20. & 63. 4. Jer. 4. 31. Job 11. 13.
[r] Ver. 4. Ps. 67. 3, 5. & 47. 1. & 100. 1. & 66. 1—4. & 117. 1, 2. Deut. 32. 43. Is. 24. 14—16. & 44. 23.
[*] See note on Ps. 3. 2.—ED.
[s] Ps. 18. 10. & 104. 3. ver. 4.
[†] Heb. *give.*
[t] Ps. 29. 3, 4. Rom. 1. 10. Is. 2. 3. & 12. 2.
[u] Ps. 29. 1. & 96. 7—8. Deut. 32. 4.
[x] Deut. 33. 26.
[‡] Or, *heavens.*
[y] Nah. 1. 5. Deut. 4. 24. Heb. 12. 24. Ps. 45. 4. & 66. 5.
[§] "Adorable,"—*Horsley.* "Awful."—*Boothroyd.*

A. M. cir. 2983.
B. C. cir. 1021.

[*] It is impossible to question that this is a prayer of our Lord. See especially ver. 9, first clause, comp. with John 2. 17, also ver. 9, second clause, with Rom. 15. 3, and ver. 25, also with John 19. 28; and surely it is impossible to doubt that Christ is the speaker of the whole Psalm! See also farther references, John 15. 25. Luke 23. 34—38. Rom. 11. 9, 10. Acts 1. 16, 20.—ED.
[†] Wrongfully accused of breaking the law, and taking away its honour. Christ by dying restored that honour. Is. 42. 21.—ED.
[‡] Those who deny the real imputation of sin to Christ, and again the real imputation of his righteousness to believers, have adopted a theory that refuses to apply these words to him. But let men theorize as they will, *our sins* were truly called *his*, because "the Lord laid upon him the iniquities of us all," and because "he bore our sins in his *own body* on the tree." See Ps. 25. 11. & 32. 5. & 40. 12. & 69. 1.—ED.

27 [h] There [‖] *is* little Benjamin *with* their ruler, the princes of Judah [*] *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God [k] hath commanded thy strength: [‖] strengthen, O God, that which thou hast wrought for us.

29 [m] Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 [n] Rebuke [o] the company of spearmen,[†] the multitude of the bulls, with the calves of the people,[‡] *till every one* submit himself with pieces of silver: [§] scatter thou the people *that* delight in war.

31 [p] Princes shall come out of Egypt: Ethiopia[‖] shall soon [q] stretch out her hands unto God.

32 [r] Sing unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah:[*]

33 To him [s] that rideth upon the heavens of heavens, *which were* of old; lo, he doth [†] send out [t] his voice, *and that* a mighty voice.

34 [u] Ascribe ye strength unto God: [x] his excellency *is* over Israel, and his strength *is* in the [‡] clouds.

35 O God, [y] *thou art* terrible[§] out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

## PSALM LXIX.

(1) *A prayer in time of trouble and reproach.*

¶ TO THE CHIEF MUSICIAN UPON SHOSHANNIM, *A PSALM* OF DAVID.

SAVE me,[*] O God; for the waters are come in unto *my* soul.

2 I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.[†]

5 O God, thou knowest my foolishness; and my sins[‡] are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

REFLECTIONS UPON PSALM LXVIII.—No hatred, no opposition, of men or devils, could exclude our Redeemer from his glory. However strong or obstinate his enemies, they are easily ruined by his power. But happy—thrice happy are they who have this high Sovereign, this glorious, this gracious JEHOVAH to be their God! Behold how he protects his afflicted church and people; raises up families of saints in our Gentile world; delivers the prisoners of sin and Satan from their chains of corruptions and curses! and abandons obstinate transgressors to eternal ruin! Behold him leading up his people from their spiritual bondage, and by his word and Spirit directing them in their paths! By his almighty influence he brought down all opposition. By showers of gospel truths and spiritual influences he quickened the dead, and refreshed the weary souls. By the multitudes of his apostles and ministers he published the glad tidings of salvation. By his grace he washed poor hell-enslaved sinners in his blood, and adorned them with his righteousness and grace. He established his church firm and high as mountains which cannot be moved, and from which he will never depart. While angelic hosts are her guard, the ascending Redeemer is her conquering Head, her Treasury, and Almoner. How great are his triumphs, his grace, his glory! Never pardoned rebel owed such gratitude to his generous prince as every pardoned sinner owes to his Lord. Never is he weary of showing mercy. And even death is disarmed to them who have an interest in him and his salvation. But dreadful is the fate of obstinate Jews, and others, who oppose the designs of his grace: and behold, when he went forth, in the ordinances of the gospel, by his apostles and other missionaries, how Jews and Gentiles saw his glory, sang his praise, and submitted themselves to his government!



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cause for thy sake [a] I have borne re-
shame hath covered my face.
m become a stranger unto my brethren,
lien unto my mother's children.
or the zeal of thine house hath eaten [b]
[d] and the reproaches of them that re-
l thee are fallen upon me.
When I wept, *and chastened* my soul
ting, that was to my reproach.
made sackcloth also my garment; and
e a proverb to them.
They that sit in the gate speak against
d I *was* [h] the song of the [†] drunkards.
ut as for me, [i] my prayer *is* unto thee,
, *in* [k] an acceptable time: O God, [l] in
titude of thy mercy hear me, in the
thy salvation.
Deliver me out of the mire, and let me
: let me be delivered from them that
and out of the deep waters.
et not the water-flood overflow me,
let the deep swallow me up, and let
pit shut her mouth [‡] upon me.
ear me, O LORD; [o] for thy loving-
*is* good: turn unto me, [p] according to
titude of thy tender mercies.
And hide not thy face from thy ser-
r I am in trouble: [§] hear me speedily.
Draw nigh unto my soul, *and* redeem
er me, [s] because of mine enemies.
hou hast known my [t] reproach, and my
nd my dishonour: [u] mine adversaries
efore thee.
Reproach hath broken my heart; and I
of heaviness: and I looked *for some*
pity, [y] but *there was* none; [z] and for
rs, but I found none.
hey gave me also gall for my meat;
my thirst they gave me vinegar to

Let their table become a snare before
and *that which should have been* for
lfare, *let it become* a trap. [‡]
Let their eyes be darkened, that they
; and make their loins continually to

Pour out thine indignation upon them,
hy wrathful anger take hold of them.
et [§] their habitation be desolate; *and*
e dwell in their tents.
For they persecute *him* whom thou hast
; and they talk to the grief of [*] those
hou hast wounded.

A. M. cir. 3488.
B. C. cir. 1021.

a Ps. 31. 11. & 22. 6. ver. 9, 12, 19, 20. Is. 53. 3, 7, 8. & 50. 6. & 52. 14.
b Job 19. 13—19. Ps. 31. 11. Is. 53. 3. John 7. 5. & 8. 60, 66.
c 1 Kin. 19. 10, 14. Ps. 119. 139. John 2. 17.
d "Zeal for thine house (as an inward fire) hath consumed me."—Ed.
d Rom. 15. 3. Ps. 89. 50, 51.
e Ps. 35. 13, 14. & 69. 14. Is. 22. 12. Mark 6. 7.
g Deut. 16. 18. Ps. 82. 2—4. & 2. 2. Acts 4. 26.
h Ps. 35. 16. Job 30. 9.
† Heb. *drinkers of strong drink.*
i Ps. 50. 15. & 91. 15. 1 Cor. 4. 13. 1 Pet. 2. 23. Heb. 5. 7.
k Is. 49. 8. & 55. 6. 2 Cor. 6. 2.
l Gen. 24. 27. Mic. 7. 20. 2 Sam. 7. 21. Ps. 40. 11.
m Ps. 144. 7. & 143. 7. & 18. 4, 16, 17. & 109. 6. & 124. 4, 5. & 42. 7. ver. 1, 2, 15. Mat. 26. 39, 42. Heb. 5. 7.
n Ps. 55. 23. & 106. 17. Num. 16. 33.
‡ Let not the unjust plans that the rulers have laid to ensnare me in my words and bring me down to death be permitted to imprison me in the grave. —Ed.
o Ps. 30. 5. & 63. 3. & 86. 7. John 17. 24.
p Ver. 13. Ps. 86. 15, 16. Is. 63. 7, 9. Jer. 31. 20. Ex. 34. 6, 7.
q Ps. 6. 2. & 9. 13. 1, 2. & 27. 9. & 40. 17. & 143. 7. & 22. 19—21.
§ Heb. *make haste to hear me.*
r Ps. 10. 1. & 22. 1—19.
s Deut. 32. 27. Ps. 13. 4. Jos. 7. 9.
t Ps. 22. 6, 7. Is. 53. 3, 4. Heb. 12. 2.
u Ps. 2. 2—4. & 11. 4. Jer. 10. 17.
x Is. 53. 3. Mat. 26. 38. John 12. 27. Ps. 22. 14.
y ‖ Heb. *to lament* with me.
y Ps. 142. 4. Is. 63. 5. Mat. 26. 56.
z "Even Peter, James, and John, slept when they should have comforted him in his agony by watching for him." Mat. 26. 38, 40.—Ed.
a Mat. 27. 34, 48. Mark 15. 24, 36. Luke 23. 36. John 19. 29.
a Rom. 11. 9, 10. Ps. 28. 4. Prov. 1. 32. Deut. 32. 18—15. Is. 8. 14, 15. & 66. 3, 4. 1 Pet. 2. 8. 1 Cor. 1. 23.
† Nothing is more certain than that God judicially delivers wicked men over to the counsels of their own hearts, and surely what God will righteously do, Christ as Judge, may righteously, call upon him to do. In this case, he calls upon him to deliver over the epicurean idolater, "whose god is his belly." (Phil. 3. 19.) so that his love of gluttony and drunkenness may become his punishment.—Ed.
‡ See notes on Ps. 5. 10. & 28. 4.—Ed.
b Is. 5. 9, 10. John 12. 39, 40. Rom. 11. 8, 10, 25. 2 Cor. 3. 14. Deut. 29. 61—68.
c Lev. 26. 14—39. Deut. 28. 15—68. & 29. 18—28. & 31. 17. & 32. 20—26. Mat. 23. 35, 38. Luke 19. 43, 44.
§ Heb. *their palace.*
‖ Heb. *let there not be a dweller.*
d Zec. 1. 15. Is. 53. 4. 1 Thes. 2. 15. 2 Chr. 28. 9.
* Heb. *thy wounded.*

A. M. cir. 2983.
B. C. cir. 1021.

e Or, *punishment of iniquity.* Rom. 9. 31. & 10. 3.
* This is to be explained by the second commandment where God is described as "visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that (continue to) hate him,"—an awful warning to the wicked, that in no wise contradicts the consoling assurance of mercy delivered to the penitents, Ezek. 18. 3—32.—Ed.
† Or *meek*, or *afflicted.*
‡ All Israel were literally prisoners in Egypt, and in Babylon; and still, though at large, are they prisoners among the Gentiles. Yet when their heart shall turn to the Lord, "he will not despise the prayer of the destitute," (Ps. 102. 17.) who, being set free from sin, and the world, shall become the "prisoners of the Lord," "apprehended in Christ Jesus," and shall "flee to the strong hold (of covenant promise) as prisoners of hope."—Ed.
f Heb. *creepeth.* Gen. 1. 28.
g Ps. 102. 28. & 90. 16. Is. 59. 21. & 60. 21. & 44. 3, 4.

27 Add [e] iniquity unto their iniquity;* and let them not come into thy righteousness.
28 Let them be blotted out of the book of the living, and not be written with the righteous
29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.
30 I will praise the name of God with a song, and will magnify him with thanksgiving.
31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.
32 The [†] humble shall see *this, and* be glad; and your heart shall live that seek God.
33 For the LORD heareth the poor, and despiseth not his prisoners.[‡]
34 Let the heaven and earth praise him, the seas, and every thing that [f] moveth therein:
35 For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession.
36 [g] The seed also of his servants shall inherit it; and they that love his name shall dwell therein.

## PSALM LXX.

*A prayer for help and deliverance.*

TO THE CHIEF MUSICIAN.
A PSALM OF DAVID, [a] TO BRING TO REMEMBRANCE.

A. M. cir. 2983.
B. C. cir. 1021.

a Ps. xxxviii. title.
* This Psalm emphatically exemplifies the two chief principles for interpretation of the Psalms, viz. 1 Quotation and exposition in the New Testament. 2 Parallelism of sentiment between those, which New Testament quotation applies to Christ, and those not so quoted. The parallelism between Psalms 69 and 70 proves the 70th to belong to Christ: but this fact is put beyond question, by its identity with Ps. 40. 13—17. which Psalm is distinctly applied to Christ. Heb. 10. 5. —Ed.
† Heb. *to my help.*
b Ps. 35. 4, 26. & 71. 13. & 6. 10. & 109. 29. Is. 41. 11.
c Ps. 40. 17. & 69. 29. & 109. 22, 31. & 72. 12—14. & 102. 17. & 42. 5, 11. & 143. 7. & 13. 1—3.

*MAKE haste*, O God, to deliver me;* make haste [†] to help me, O LORD.
2 [b] Let them be ashamed and confounded that seek after my soul; let them be turned backward, and put to confusion, that desire my hurt.
3 Let them be turned back for a reward of their shame that say, Aha, aha!
4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.
5 [c] But I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

## PSALM LXXI.

(1) *A prayer for deliverance from cruel and wicked men:* 1—4. (2) *For strength and perseverance unto the end:* 5—14. (3) *Resolutions of unceasing praise:* 15—24.

A. M. cir. 2983.
B. C. cir. 1021.

* A sinner is to be delivered only in mercy,—the sin-bearing Saviour, alone in righteousness. By this mark it is evident, that if the speaker was guided by the spirit of knowledge, a point not to be doubted, he must be the Christ.—Ed.
a Heb. *be thou to me for a rock of habitation.* Ps. 31. 2, 3. & 91. 2. & 142. 5. Prov. 18. 10.
b Ps. 7. 1. & 17. 8, 9, 13. & 55. 1, 3. & 90. 1. & 54. 1, 2. & 140. 1, 4. & 142. 6. & 22. 20, 21.

IN thee, O LORD, do I put my trust: let me never be put to confusion.
2 Deliver me in thy righteousness,* and cause me to escape: incline thine ear unto me, and save me.
3 [a] Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.
4 [b] Deliver me, O my God, out of the hand

ONS UPON PSALM LXIX.—While I read these things, let me, with rn, by faith behold my Redeemer charged in law with my sins, and ir punishment. Let me learn with patience to run the race of holy and of necessary trials, set before me, looking to Jesus as my pattern, author and finisher of my faith. While I behold the tremendous se- od's judgments against his ancient people, for rejecting and murdering me not be high-minded, but fear.—Let me behold the grace of our Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich.—And let me be a living and lively member of that church which is founded in his blood, and blessed in him with all spiritual blessings.

REFLECTIONS UPON PSALM LXX.—While here also I behold Jesus Christ in great abasement, poverty, and distress, denouncing just and fearful punishment on his Jewish, heathen, antichristian, and other enemies; and interceding for the joy and happiness of his friends; to his Father's honour, let me apply these

of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my trust from my youth.

6 [c] By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 I am as a wonder unto many:* but thou *art* my strong refuge.

8 [d] Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast me not off in the time of old age;† forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that ‡ lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

12 O [e] God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul;§ let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 [f] My mouth shall show forth thy righteousness *and* thy salvation all the day; for I know not‖ the numbers *thereof*.

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth; and hitherto [g] have I declared thy wondrous works.

18 Now also [h] when I am old and grayheaded, O God, forsake me not;* until I have showed [i] thy strength unto *this* generation, *and* thy power to every one *that is* to come.†

19 [k] Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee?

20 *Thou*, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.‡

21 Thou shalt increase my greatness, and comfort me on every side.§

22 [l] I will also praise thee‖ with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou [m] Holy One of Israel.

23 [n] My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, [o] for they are brought unto shame, that seek my hurt.*

A. M. cir. 2983. B. C. cir. 1021.

c Ps. 22. 9, 10. Is. 46. 3. Jer. 31. 3. & 2. 2. Prov. 8. 17.

* This description was exemplified when Christ became "a Sign spoken against." Luke 2. 34.—Ed.

d Job 8. 21. Ps. 104. 33. & 145. 2. & 146. 2.

† Inasmuch as our Lord died, literally *young*, this verse is supposed necessarily to indicate another speaker. But old age is not absolute, but comparative. Thus it is common to speak of premature old age, a fact evidently true of our Lord, whom a little after 30, the Jews supposed 50. The period referred to, when, as in old age, his strength failed, seems literally, that, when worn out with sleeplessness, buffetings, and scourgings, and, tottering under his cross, Simon of Cyrene was compelled to carry it. John 19. 17. Luke 23. 26.—Ed.

‡ Heb. *watch*, or *observe*.

e Ps. 22. 19. & 69. 18. & 70. 1, 5. & 143. 7.

§ See notes on Ps. 5. 10. & 35. 8.—Ed.

f Ps. 22. 22, 25. & 40. 9, 10. & 30. 12. & 145. 2, 21. & 146. 2.

‖ *I know not*,—"I cannot enumerate." But this incapacity arose not from ignorance, but the impossibility of recounting in time the acts of love that will occupy eternity.—Ed.

g Ps. 40. 9, 10. & 66. 16. & 105. 1—5. & 145. 1—4, 21. & 26. 7.

h Heb. *unto old age and gray hairs*. ver. 9.

* Better, as in the margin, "Now also unto old age and gray hairs, O God, forsake me not." That our Lord was, in the ordinary acceptation of the word, prematurely old—consumed by his zeal—both himself and the Jews testified. Nor is any thing more probable, that his incessant sorrows had produced, what sorrow has often produced—premature gray hairs, the snows of an unnatural winter enshrouding the greenness of spring.—Ed.

i Heb. *thine arm*. Is. 51. 9.

† Surely none but Christ could ever expect to exemplify the power of God to all future generations. In any other it had been vanity and arrogance—in Christ, it was humility and truth.—Ed.

k Ps. 36. 5, 6. Is. 5. 16. 2 Cor. 5. 21.

‡ From the grave.—Ed.

§ This is surely not descriptive of David's expectations or experience. God had positively told him, "the sword should never depart from his house," (2 Sam. 12. 10, 11.) and, from that hour onwards, his whole life was a succession of troubles. But of Jesus the description is true; for his declarative greatness is ever increasing, and "the joy set before him" was his sun of comfort in the darkest hour of sorrows.—Ed.

l Ps. 57. 7, 8. & 108. 1, 2. & 150. 3—5. Hab. 3. 18, 19.

‖ Heb. *with the instrument of psaltery*.

A. M. cir. 2983. B. C. cir. 1021.

m 2 Kin. 19. 22. Is. 5. 16. & 57. 15.

n Ps. 20. 12. & 145. 21. & 103. 1, 2. & 104. 33, 34. Luke 1. 46, 47, 68.

o Ver. 13. Ps. 58. 10. & 48. 11. & 97. 8. & 68. 23. & 9. 5. 11. & 112. 8. & 6. 10. & 21. 8—12.

* Who but Christ has ever thus resolved or acted? He alone had heart and lips for ever filled with God.—Ed.

A. M. cir. 2989. B. C. cir. 1015.

* Or, *of*.

a 1 Chr. 29. 19. 2 Chr. 1. 10. Is. 11. 2. John 3. 34. Heb. 7. 26. & 1. 8.

† The strict parallelism of the opening of this with the 2d Psalm, and the New Testament application of that Psalm to Christ, necessarily leads to a similar application here. Christ was King, as chosen, sent, and exalted of the Father; he was also the King's Son, as, according to the flesh, he was the Son of David.—Ed.

b Is. 11. 4. & 32. 1. ver. 12—14. Ps. 82. 3, 4.

c Ver. 12—14. Is. 11. 4. Mat. 11. 5. Ps. 109. 31.

d Prov. 29. 26. Rev. 17. 14. & 6. 12—17.

‡ This exemplifies an important principle of interpretation, viz., what cannot be true of David or any other mere man, but is true of Messiah, is not to be applied to any mere man, but to "the Word that was God," and was, for our salvation, "made flesh," and of whom the description is strictly accurate. See also ver. 7.—Ed.

e 2 Sam. 23. 4. Prov. 16. 15. & 19. 12. Deut. 32. 2. Hos. 14. 5. Is. 43. 3—5.

§ Heb. *till* there be *no moon*.

‖ The moon is here introduced as the emblem of successive change of aspect, with permanence of nature, and faithfulness of service; the measuring out of the returning periods for renovated joy, in which she places before the world at once the character both of providence and grace.—Ed.

f 1 Kin. 4. 21—24. Is. 11. 9, 10. Rev. 11. 15. Ps. 22. 27—31. & 67. 3, 7.

g Is. 49. 23. Rev. 21. 24. & 11. 15. Dan. 2. 44. Ps. 2. 8—12. & 22. 27—31.

* This can only be true of Messiah, never of David or Solomon, whose kingdom, in its highest splendour, was of very limited extent, and of brief duration.—Ed.

h Ps. 130. 8. & 25. 22. & 116. 15. Mat. 20. 28. Tit. 2. 14. Rev. 5. 9.

† Heb. *and shall give*.

‡ Prayer is made for Christ continually when we say, as taught by our Lord himself, "thy kingdom come."—Ed.

## PSALM LXXII.

(1) *A prayer for the King of Zion:* 1. (2) *A description of his government and kingdom:* 2—17. (3) *Thanksgivings to Jehovah:* 18—20.

¶ *A PSALM* * FOR SOLOMON.

GIVE [a] the king thy judgments, O God, and thy righteousness unto the king's son.

2 [b] He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 [c] He shall judge the poor of the people, he shall save the children of the needy, and [d] shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 [e] He shall come down like rain upon the mown grass; as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace § so long as the ‖ moon endureth.

8 [f] He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, [g] all kings shall fall down before him; all nations shall serve him.*

12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 [h] He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him † shall be given of the gold of Sheba: prayer also shall be made for him continually; ‡ *and* daily shall he be praised.

things to my own troubled circumstances, and so, in a believing manner, bring them, and the sinful causes thereof, to my remembrance. Urgent trials should always awaken fervent prayers.

REFLECTIONS UPON PSALM LXXI.—They who know God and his faithfulness and grace, will with comfort and confidence be engaged to trust him in every time of need. The more we reflect on what God hath done for us, it will the more engage our trust and animate our praise. In the depth of our misery God delights to magnify his mercy. And they who confidently plead his faithfulness shall never be disappointed. In old age we must expect infirmities; but God can give an increase of faith and patience to bear them. His aged servants are never cast off by him: but when they experience most weakness, they shall assuredly experience abundant support in time of need. He may afflict his people, but can never reject them. Their enemies may boast in vain a while, but ruin shall reward them at last. Happy they whose grand supports are the power and promise of God, and whose early and long continued experience of his faithfulness encourages them to maintain their hopes, and increase in their holiness. How becoming is it for aged saints to be remarkable in cheerfully expecting good at the hand of God; and to have heart and lips, and life, all filled with his praise! How pleasant is it to step as it were into heaven, scarcely needing to change either our work or our song!



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16 [1]There shall be an handful of corn in
e earth upon the top of the mountains; the
it thereof shall shake like Lebanon: and
y of the city shall flourish like grass of the
th.
17 His name shall [*]endure for ever: his
ne shall [k]be continued as long as the sun;
l *men* shall be blessed in him: all nations
ll call him blessed.[†]
18 [l]Blessed be the LORD God, the God of
el, who only doeth wondrous things:
19 And blessed *be* his glorious name for
r; and let [m]the whole earth be filled *with*
glory. Amen, and Amen.
20 [n]The prayers of David the son of Jesse
ended.

A. M. cir. 2989.
B. C. cir. 1015

1 Mark 16. 15. Ia. 2. 2-8. 11. 3—9. 2 Thes. 2. 1 Rev. 7. 4, 9. Zec. 8. 23

* Heb. *shall be*

k Heb. *be sonned*, or *produce children, before the face of the sun.* Ps. 45. 16, 17. & 22. 27—31. Is. 2. 2, 3.

† The marks of Messiah are here so distinct, that they must be acknowledged. How sweet the name of Jesus to the ear, how glorious to the eye—it is the theme of heaven's loudest song, it is the light of heaven's brightest sun, "and blessed be it a glorious name to all eternity. The whole earth let his glory fill. Amen! so let it be!"—Ed.

l Gen. 9. 26. 1 Chr. 29. 10. Ps. 136. 4, & cel. & & 89. 6, 8.

m Is. 11. 9, 10. Hab. 2. 14. Dan. 2. 35, 44. Zec. 14. 9. Rev. 11. 15.

n Job 31. 40. Jer. 51. 64. 1 Kin. 2. 10.

## PSALM LXXIII.

*The goodness of God to his people:* 1. (2) *The trials of faith:* 2—17, 21. (3) *State and destruction of the wicked:* 18—20. (4) *Confidence, comfort, desire of the believer:* 23, 26, 28.

¶ A PSALM OF [*]ASAPH.

RULY [1]God *is* good to Israel,[‡] *even* to
such as are of a clean heart.
But as for me, my feet were almost gone,
steps had well nigh slipped.[§]
For I was envious[‖] at the foolish, *when* I
the prosperity of the wicked:
For *there are* no bands in their death;
their strength *is* [*]firm.
They *are* not [†]in trouble *as other* men;
ner are they plagued like *other* men:[‡]
Therefore pride compasseth them about
chain; violence covereth them *as* a garment.
Their eyes stand out with fatness: they
more than heart could wish.
They are corrupt, and speak wickedly
*erning* oppression: they speak loftily.
They set their mouth against the heavens,
their tongue walketh[‖] through the earth.
Therefore his people return hither;[‖] and
rs of a full *cup* are wrung out to them.

A. M. cir. 2984.
B. C. cir. 1020.

* Or, *for.*
† Or, *Yet.*
‡ *Israel.*—Those who wrestle with God for a blessing, and will not let him go till they receive it, and, with it or in it, that new name which the Spirit of adoption alone can bestow. Gen. 32. 24—30.—Ed.
§ *Slipped*—not into sin, but in the slippery paths of difficulty and danger.—Ed.
‖ *Envious*—grieved and indignant.—Ed.
* Heb. *fat.*
† Heb. *in the trouble of other men.*
‡ The freedom of thoughtless sinners from trouble arises from ignorance of themselves, disregard of futurity, and want of sympathy with a world lying in misery, because lying in wickedness.—Ed.
§ *Walketh.*—Their tongue ranges every-where; none can escape its ridicule, contempt, censure, calumnies, or condemnation.—Ed.
‖ "His people return hither." Therefore his (God's) people turn aside hither, to the service of these prosperous men, and waters of a full cup (of oppression) are wrung out from them in bitter tears.—Ed.

A. M. cir. 2984.
B. C. cir. 1020.

* *They say*—not God's people, but the oppressors—the very sentiment of Pharaoh. Exod. 5. 2.—Ed.
a Ver. 9. Job 22. 13, 14. Ps. 10. 11. & 94. 7. Zeph. 1. 12.
b Job xxi. xxiv. Ps. 17. 10. 14. & 37. 7, 35. Jer. 12. 1.
† On comparing ver. 13, 14, with 15. ver. 15, 16, are found not to be the sentiments of the speaker, but a supposition which he rejects.—Ed.
‡ Heb. *my chastisement was.*
c Mal. 3. 8. Mat. 18. 6, 7. Heb. 12. 15.
§ Heb. *it was labour in mine eyes.*
‖ *Too painful*—grief of eyes to look upon: Jesus wept over Jerusalem.—Ed.
d Ps. 77. 13. & 68. 24. & 119. 95, 118. & 37. 38
* This word never signifies *sanctuary*, in the singular, but *vaticinia*—"the secret principles of God's providential government."—Ed.
e Is. 26. 7. & Job 20. 5. & 36. 15, 19. Ps. 7. 6. & 78. 65.
† Cast into disgrace the idol of selfishness and pride that they have set up.—Ed.
‡ *So foolish.*—The whole gospel of Christ is called *foolishness* by the world, and "he that would be wise, must become a fool." The very apostles were "fools for Christ's sake." 1 Cor. 1. 18. & 3. 18. & 4. 10.—Ed.
§ Heb. *I knew not.*
‖ *Ignorant.* See this phrase explained. Is. 42. 19, 20.—Ed.
* *As a beast*—not in disposition, but in estimation "counted as a sheep for the slaughter." Rom. 8. 36.—Ed.
† Heb. *with thee.*
‡ Notwithstanding this low estimation of men, I am still with thee. Here we have a distinct note that the speaker, inquirer, and expounder of providence, is no other than Christ.—Ed.
f Ps. 22. 8. & 42. 14 John 14. 9. 2 Cor. 5. 1. 2 Tim. 4. 7, 8.
§ This is another mark of Christ, not a prayer for guidance and glory, but a confident announcement like that in John 17. 5.—Ed.
‖ Heb. *rock.*
* Could any but Messiah undertake this commission, and confidently declare his capacity of understanding and expounding "all God's works?" Is not this he, therefore, in whom are hid all the treasures of wisdom and knowledge?—Ed.

11 And they say,[*] [*]How doth God know?
and is there knowledge in the most High?
12 [b]Behold, these *are* the ungodly, who
prosper in the world; they increase *in* riches.
13 Verily I have cleansed my heart *in* vain,
and washed my hands in innocency.[†]
14 For all the day long have I been plagued,
and [‡]chastened every morning.
15 If I say, I will speak thus; behold, [c]I should
offend *against* the generation of thy children.
16 When I thought to know this, [§]it *was*
too painful [‖]for me,
17 [d]Until I went into the sanctuary[*] of God;
*then* understood I their end.
18 Surely thou didst set them in slippery
places; thou castedst them down into destruction.
19 How are they *brought* into desolation,
as in a moment! they are utterly consumed with
terrors.
20 [e]As a dream when *one* awaketh; *so*, O
LORD, when thou awakest, thou shalt despise
their image.[†]
21 Thus my heart was grieved, and I was
pricked in my reins.
22 So foolish[‡] *was* I, and [§]ignorant:[‖] I was
*as* a beast[*] [†]before thee.
23 Nevertheless I *am* continually with thee:
thou hast holden *me* by my right hand.[‡]
24 [f]Thou shalt guide me with thy counsel,
and afterward receive me *to* glory.[§]
25 Whom have I in heaven *but thee?* and
*there is* none upon earth *that* I desire besides thee.
26 My flesh and my heart faileth: *but* God
*is* the [‖]strength of my heart, and my portion
for ever.
27 For, lo, they that are far from thee
shall perish: thou hast destroyed all them that
go a whoring from thee.
28 But *it is* good for me to draw near to
God: I have put my trust in the Lord GOD,
that I may declare all thy works.[*]

LECTIONS UPON PSALM LXXII.—Behold how Jesus Christ, endowed with
ly Ghost above measure, and with all power in heaven and earth, reigns
is gospel church! In infinite equity and wisdom he conducts his whole
stration. By his righteousness he purchased, by his intercession he pro-
and by his word, ordinances, and Spirit, he confers on men peace with
eace in the conscience, and with one another. Poor destitute sinners he
s from his fulness of blessings, and delivers them from the hand of sin,
and the world, their oppressors. His spiritual influences, coming down
r season, shall render his subjects flourishing and fruitful in holiness.
ow extensive his gospel church, comprehending both Jews and Gentiles
vildest Arabs and most distant islanders not excepted! In it persons of
tation, but chiefly of the poor, submit to his yoke, and devote themselves,
that they have, to his service. Earnest are their prayers for his presence
wer in his ordinances, and for his coming in the clouds; and high their
f praise to his name. What commendations of him are in the word of the
! From him the corn of wheat, sown in death upon Calvary, and from
ndful of gospel truth, sown among hardened hearts, shall proceed converts,
and tall in grace as the cedars of Lebanon, and numerous as the piles of
How lasting is his kingdom, and how certainly useful for diffusing every
al blessing among his accursed brethren of mankind! United to his per-
nd sharing of his benefits, let us wish well to his interests and honour, and
, adore, and praise, JEHOVAH in him, as the author of all the wonders of
ence and grace.

LECTIONS UPON PSALM LXXIII.—In our perplexing difficulties we ought
ur to the first principles of our most holy faith. And never should we lose the views of God's kindness to those who are washed in the blood, and sanctified by the Spirit, of his Son. Often the strongest believers are most violently tempted, and dragged to the very brink of death and destruction; while God, in this world, marks his enemies and friends in the most perplexing manner. Whom he hates he prospers to their ruin; and whom he loves he corrects and scourges for their profit. What need then have we to attend closely to his word as our rule; and amidst perplexing providences to wait till we see the end of the Lord! The worst that a good man hath is better than the prosperity of many wicked, which but ripens them for everlasting ruin, and hastens them into it. But whatever sad lengths the afflictions and temptations of the godly draw them, they will issue in their instruction, humiliation, comfort, and holiness. When atheistical thoughts arise in our hearts, they must be carefully and quickly suppressed. We must never grieve nor stumble the children of God by representing his service as vain and unprofitable. And it is not the strongest carnal reasoning, but fellowship with God in his word and ordinances, that can illuminate a darkened soul, or disentangle from an ensnaring temptation. Great is the mercy when God relieves his children, who had, by their envy and fretfulness, become their own tormentors; and that even at their worst he never ceases to attend and support them, as weak infants in his family. But bright views of God and eternal things are sometimes ushered in by great darkness and trouble of mind. Holiness here, and glory hereafter, are closely connected. And little reason hath one, guided of God, and an heir of everlasting happiness, nay, of God himself, and a joint heir with Christ, to envy the earthly happiness of the wicked. How insignificant other things appear when compared with the everlasting enjoyment of the INFINITE ALL, the REDEEMING GODHEAD! How light and easy are death and trouble when considered as our way to it! While apostates from God hasten towards



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## PSALM LXXIV.

*A prayer for deliverance from oppression.*

¶ [a] MASCHIL OF ASAPH.

O GOD, [b] why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep * of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old; the [c] rod of thine inheritance,† *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet‡ unto the perpetual desolations; *even* all [d] *that* the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.§

6 But now they break down the carved work thereof at once with axes and hammers.

7 [e] They have cast fire into thy sanctuary; they have defiled *by casting down* the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us ‖ destroy them together: they have burnt up all the synagogues of God in the land.

9 We see not our signs:* *there is* no more any prophet;† neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King‡ of old, working salvation in the midst of the earth.

13 Thou didst § divide the sea by thy strength: thou brakest the heads of the ‖ dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.*

15 Thou didst cleave the fountain† and the flood: thou driedst up ‡ mighty rivers.

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

A. M. cir. 2983.
B. C. cir. 1021.

[a] Or, A Psalm *for Asaph to give instruction.* Ps. 1, xxxii, titles.

[b] Ps. 10. 1. & 13. 1—3. & 60. 1—3.

* This title, (compare Ps. 95. 7. with Heb. 3. 17,) together with the plurality and circumstances of the form of speech, clearly point to a church cruelly persecuted, and a nation grievously oppressed, pouring out their complaints, not in the ears of men, but of God.—Ed.

[c] Or, *tribe.* Deut. 32. 9. Jer. 10. 16. Ps. 135. 4.

† *Rod of thine inheritance.*—"Thy chosen inheritance."—Ed.

‡ *Lift up thy feet.*—"Hasten thy steps."—*Boothroyd.*

[d] Ver. 7. Ps. 79. 1. 1 Kin. 14. 25. 2 Kin. 25. 9, 13—17. Rev. xiii.

§ "As men are seen, with uplifted axes, cutting down the thick wood, so the whole carved work of thy temple with chisel and mallet they have hewed down."—*Boothroyd.* The imagery in this translation seems forced and incongruous. May it not better be paraphrased thus:—"In former times, the Tyrian woodsman acquired respect and honour, even from his own Gentile fellow-citizens, by cutting down timber in the mountains for Solomon; but now, our Gentile invaders with axes and hammers, recklessly tear down the exquisite carved work of the temple, dedicated by the piety of former years."—Ed.

[e] Heb. *They have sent thy sanctuary into the fire.* 2 Kin. 25. 9. Mat. 22. 7.

‖ Heb. *break.*

* We see no token of the divine presence; no sign of deliverance.—Ed.

† This statement has been supposed to carry the date of the Psalm beyond the invasion of Nebuchadnezzar, because the prophet Jeremiah was then alive. But may not the Psalm have been composed by one of the pious remnant that still lingered, in sorrow, amidst the ruins of the temple, after Jeremiah was carried down from Mizpah to Egypt, (Jer. 43. 6.) and is it not, most probably, an expression of regret for that rebellious act of abduction?—Ed.

‡ *My King.*—"our King."—*Boothroyd.*

§ Heb. *break.*

‖ Or, *whales.*

* Ravenous beasts and birds of prey, the tenants of the wilderness.—Ed.

† The rocks at Meribah and Kadesh.—Ed.

‡ Heb. *rivers of strength.*

A. M. cir. 2983.
B. C. cir. 1021.

[f] Acts 17. 26. Ps. 24. 1, 2. & 136. 6. Deut. 32. 8.

[g] Heb. *formed them.* Gen. 8. 22. Song 2. 11, 12.

* Therefore the God by whose power the glory of light emerges from the deformity of darkness, and the beauty of summer from the desolation of winter, is able to grant deliverance from enemies, and bring comfort out of sorrow. See ver. 16.—Ed.

[h] Ver. 22. Ps. 89. 50, 51. & 137. 7. Deut. 32. 21. Rev. 16. 19.

[i] Song 2. 14. & 6. 9. Isa. 19. 5, 6. Ps. 120. 4. & 68. 16, 13. Deut. 32. 9. Is. 60. 8.

† *Turtle-dove.* Thy defenceless and mourning church.

‡ *Multitude.*—"beasts of appetite," hungry and devouring spoilers.—Ed.

§ "Thine own covenant."—*Boothroyd.*

[k] Prov. 29. 13. Eph. 2. 12. Is. 14. 4—6. Ps. 12. 1, 8.

[l] Ps. 9. 18. & 12. 5. & 102. 17, 20, 21. & 109. 31. Rev. 19. 1, 2.

[m] Heb. *ascendeth.* Gen. 18. 20, 21. Jonah 1. 2.

17 [f] Thou hast set all the borders of the earth: thou hast [g] made summer and winter.*

18 [h] Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy ‖ turtle-dove† unto the ‡ multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have respect unto the covenant:§ for the [k] dark places of the earth are full of the habitations of cruelty.

21 [l] O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee [m] increaseth continually.

## PSALM LXXV.

*A song of praise.*

¶ TO THE CHIEF MUSICIAN, [a] AL-TASCHITH, A PSALM *OR* SONG * OF ASAPH.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name† *is* near thy wondrous works declare.

2 ‡ When I shall receive the congregation I will judge uprightly.

3 [b] The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it.§ Selah.‖

4 I said unto the fools,* Deal not foolishly; and to the wicked, [c] Lift not up the horn:†

5 Lift not up your horn on high:‡ speak *not* with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the § south;

7 [d] But God *is* the judge: he putteth down one, and setteth up another.

8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them.*

9 But I will declare for ever; I will sing praises to the God of Jacob.‖

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

A. M. cir. 2956.
B. C. cir. 1048.

[a] Or, *Destroy not.* Ps. lvi, title.

* Or, *for.*

† In this opening verse, the church renders united thanks, seeing, by faith, the speedy coming of Messiah, in the *name,* that is, in all the attributes of Jehovah.—Ed.

‡ Or, *When I shall take a set time.*

[b] Ps. 60. 1—3. 1 Sam. 31. 1—7. 2 Sam. 4. 1—7.

§ The single speaker can be no other than Messiah, prophetically arrived in his church. None but Christ alone could, without vain boasting and arrogance, attribute to himself such mighty power.—*Note.* The world, with all its institutions, is preserved from ruin merely that Christ may be glorified.—Ed.

‖ See note on Ps. 3. 2.—Ed.

* *Fools.*—To men forgetting or practically denying God. See Ps. 14. 1.—Ed.

[c] Zec. 1. 21. Ps. 52. 1. Is. 17. 12—14. Dan. 7. 8, 20.

† *Horn.* The horn is used throughout the Psalms as an emblem of *power.*—Ed.

‡ Use your power humbly; be ready to stoop to men of low degree.—Ed.

§ Heb. *desert.*

[d] Ps. 50. 6. & 58. 11. Dan. 4. 35.

‖ Jacob prized the blessing, was exiled, and a pilgrim, (Heb. 11. 13.) prospered in God, wrestled in faith and prayer—of all such, Jehovah is the God.—Ed.

endless perdition, let me therefore draw near to him, in habitual fellowship with him. Let me by faith depend on his promise, that here and hereafter my lips may be filled with his praise.

REFLECTIONS UPON PSALM LXXIV.—Alas! to what melancholy apprehensions of their state and case are the people of God sometimes reduced! They fear that the rod of his correction is the sword of his vengeance. But though he cast them down, he will never utterly cast them off. They who are redeemed by Jesus' blood shall never perish under the bondage of corruption. The favours which they have received are a presage, and ought to be made a plea, for greater. While worldly minds feel only worldly crosses, the interests of religion, and welfare of the church, are incomparably dearest to the children of God. And however certain the ruin, which will fall upon the destroyers of his church at last, it is extremely affecting to behold them making havock of God's truths, ordinances, or people, while there is none to comfort us, or to explain the dark providences. But under sore troubles it is proper to commemorate, and plead upon, God's former and distinguished mercies. He who divided the Red sea, and destroyed Pharaoh and his host, and who brought waters from the rock for Israel; he, who is the Sovereign of nature, can, at his pleasure, command our and his church's deliverance. Importunate wrestlings and pleadings with God for the relief of his church, which is so dear to him, and for fulfilling his promise, of which he is ever mindful, and for destroying his daring and implacable reproachers, will not be long unanswered.

REFLECTIONS UPON PSALM LXXV.—While we think of Jesus Christ, whom God has marvellously crowned with glory and honour, and of the infinite danger of opposing his government, let us remark what wonderful works of God have been exercised to us-ward. Great is the praise which we owe to God on every review of his mercies. Important and useful is the charge which is committed to magistrates and ministers: and there is great need of activity and care in their administrations, as they must be accountable to God, from whom they received their power. One true patriot may sometimes save a disjointed church or state from impending ruin. But vain and dangerous is it to withstand God's deputies. The righteous shall be advanced and flourish, while obstinate sinners shall be plunged into everlasting misery.



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## PSALM LXXVI.

*A song of victory.*

¶ TO THE CHIEF MUSICIAN ON [a] NEGINOTH, A PSALM *OR* SONG [*] OF ASAPH.

A. M. cir.—
B. C. cir.—

IN Judah *is* God known:[†] [b] his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling-place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.[‡]

4 Thou *art* more glorious *and* excellent than the mountains of prey.[§]

5 The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 [d] Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth.[‖] Selah.

10 [*] Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow,[*] and pay unto the LORD your God: let all that be round about him bring presents unto [f] him that ought to be feared.

12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

[a] Ps. liv, lv, lx, lxi, lxvii, titles.
[*] Or, *for*.
[†] God was known in the doctrine that expressed his nature—in the commandments that prescribed his will—in the history that recorded his acts—and the prophecy that foretold his coming to salvation, victory, and judgment.—Ed.
[b] Ps. 99. 3. & 113. 3. Is. 63. 12, 14. & 9. 6. Phil. 2. 9, 10.
[‡] See note on Ps. 3. 2.—Ed.
[c] Ezek. 38. 12, 13. & 39. 4. Song 4. 8.
[§] This is a passage of great difficulty. May it not be paraphrased thus: "Thou *Zion*, undistinguished among cities, art yet, as the dwelling-place of God, more excellent than them all; and thou, *Salem*, taught by thy very name to cultivate peace, art yet, in that peace of God, more glorious than the mountains of the warriors—their strongholds and fortresses—enriched and adorned with all the spoils of conquest."—Ed.
[d] Ps. 111. 9. & 68. 1. & 89. 7. Rev. 15. 4. & 14. 7.
[‖] Though spoken of as an event *past*, these words are evidently a description of a time still *future*—a mode of speech common with the prophets, (see, for example, Is. ch. 3.) the time at which God will arise and have mercy upon Zion, and save in his judgment *all* the meek of the earth.—Ed.
[e] Ex. 9. 16. & 18. 11.
[*] The Spirit thus "speaketh to the churches."—Ed.
[f] Heb. *to the fear*. Gen. 31. 42. 1s. 8. 13.

## PSALM LXXVII.

*A psalm of consolation in present trouble, drawn from the remembrance of past mercies.*

¶ TO THE CHIEF MUSICIAN, [a] TO JEDUTHUN, A PSALM [b] OF ASAPH.

A. M. cir. 2983.
B. C. cir. 1021.

[c] I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear to me.[*]

2 [d] In the day of my trouble I sought the LORD: my [†] sore [‡] ran in the night, and ceased not: [*] my soul refused to be comforted.

3 [f] I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.[§]

4 [g] Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 [h] I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: [i] I commune with mine own heart; and my spirit made diligent search.

7 [k] Will the LORD cast off for ever? and will he be favourable no more?

[a] 1 Chr. 16. 41, 42. & 25. 3, 6. Ps. xxxix, lxii, titles.
[b] Or, *for*. 1 Chr. 16. 7. & 25. 1. Ps. l. title.
[c] Ps. 50. 15. & 55. 16. & 141. 1. & 142. 1, 2. & 31. 6. & 6. 8, 9.
[*] There is one, and one only, "whom the Father heareth always," (John 11. 42); and in whose name alone, are the prayers of sinners heard—that one is Christ.—Ed.
[d] Ps. 130. 1. & 19. 6. & 109. 1, 2.
[†] Heb. *hand*.
[‡] *Sore.*—Rather, "my hand has been stretched out without ceasing—in prayer—to him through the night."—Ed.
[e] Prov. 18. 14. Jer. 31. 14. Lam. 3. 49, 50. & 1. 12, 16.
[f] Job 31. 23. & 6. 4. & 10. 18. Jer. 17. 17.
[§] See note on Ps. 3. 2.—Ed.
[g] Lam. 3. 49. Ps. 6. 6. Job 7. 13—15. & 9. 13. & 6. 2. & 23. 2.
[h] Deut. 32. 7. Ps. 143. 5. Is. 51. 9.
[i] Ps. 4. 4. Deut. 32. 29. Hag. 1. 5. Lam. 3. 40. Job 34. 32.
[k] Ps. 13. 1—3. & 6. 3. & 74. 1. & 85. 5.

A. M. cir. 2983.
B. C. cir. 1021.

[l] Jonah 2. 4. Jer. 15. 18. Num. 23. 10.
[*] Heb. *to generation and generation.*
[†] "Then I said, this is the time of my sorrow, but the right hand of the Most High can change it."—*Boothroyd.*
[m] Ps. 111. 2. & 107. 43. & 28. 5. Is. 5. 12.
[‡] He that can meditate of "all the work" of God, is, and must be, more than man—the Christ in the days of his flesh.—Ed.
[§] *In the sanctuary*—rather, "in holiness;" all thy ways of providence, however dark, are holy.—Ed.
[n] Ex. 15. 11. Deut. 32. 21. Ps. 86. 8. & 147. 5. Job 11. 7.
[‖] The sons of *Joseph* who was sold into slavery—the sons of *Jacob* who were brought into it in search of food, and hope of protection and prosperity. The first, the emblem of the natural man, "sold under sin;" the second, the emblem of the spiritual man, for a time seduced, like Peter, to forget and deny his Lord.—Ed.
[*] Heb. *The clouds were poured forth with water.*
[o] Ver. 18. Ps. 18. 14. & 144. 6. & 11. 6.
[†] There is here a description of a storm of rain, hail, thunder, and lightning, with most probably an earthquake, not recorded in any of the books of Moses. The occasional supply of such omissions, when thus furnished by the Spirit, is serviceable as reminding us that the Scriptures were written, not to be histories of men, but of God and his government—a consideration that will often solve the most remarkable Scripture difficulties.—Ed.

8 [l] Is his mercy clean gone for ever? doth *his* promise fail [*] for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* my infirmity: *but* *I will remember* the years of the right hand of the most High.[†]

11 [m] I will remember the works of the LORD surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.[‡]

13 Thy way, O God, *is* in the sanctuary:[§] [n] who *is so* great a God as *our* God?

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph.[‖] Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 [*] The clouds poured out water: the skies sent out a sound: thine [o] arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.[†]

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

## PSALM LXXVIII.

*An historical record of providence and grace.*

¶ [*] MASCHIL OF ASAPH.

A. M. cir. 2989.
B. C. cir. 1015.

GIVE [a] ear, O my people, *to* my law:[†] incline your ears to the words of my mouth.

2 [b] I will open my mouth in a parable;[‡] I will utter dark sayings[§] of old;

3 [c] Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.[‖]

5 [d] For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, [e] that they should make them known to their children:

6 [f] That the generation to come might know *them*, *even* the children *which* should be born; *who* should arise and declare *them* to their children:

7 [g] That they might set their hope in God,

[*] Or, *A psalm for Asaph, to give instruction.*
[a] Deut. 32. 29. Ps. 49. 1, 3. Is. 51. 4.
[†] The person calling the law *my law*, must be the lawgiver—must be the Christ.—Ed.
[b] Ps. 49. 4. Mat. 13. 35. & 5. 2. 1 Cor. 10. 11.
[‡] The word *parable*, is not here to be taken in the New Testament sense of the word; it here rather means "sage observations."—Ed.
[§] *Dark sayings*—rather "pointed sayings," fitted to retouch the tablets of memory, and stir up the hearts of men.—Ed.
[c] Ps. 14. 1. & 48. 8. & 145. 4. Is. 38. 19. Deut. 6. 7.
[‖] In this verse prophets and apostles speak as commissioned by Messiah, and taught by his Spirit.—Ed.
[d] Ps. 117. 18, 20. Is. 8. 20. Rom. 3. 2. Deut. 4. 45.
[e] Deut. 4. 9. & 6. 7. & 11. 19. Is. 38. 19. Eph. 6. 4.
[f] Ps. 102. 18. & 145. 4. & 44. 1. Deut. 4. 9. Is. 38. 19. & 59. 21.
[g] Ps. 130. 7, 8. & 115. 9—11. Job 31. 24.

REFLECTIONS UPON PSALM LXXVI.—Happy are those nations and churches which have the knowledge and presence of God in them! How profitable, pleasant, and enriching! Gloriously he protects them in danger, and destroys their enemies, however mighty or numerous. Their tyrannical oppressors, though *mountains of prey*, shall be destroyed by his hand. His meek ones must indeed patiently wait a while; but at last he will, to the terror of all around, appear for their relief. Whatever his people suffer shall but brighten their graces, and turn to his glory. And whatever of his enemies' fury hath not this tendency he restrains. The more awful our God and our deliverances are, the more ought we to wait on him, fear him, and make and pay grateful vows to him.

REFLECTIONS UPON PSALM LXXVII.—What days of trouble saints have to endure, from temptations, corruptions, afflictions, and desertions! But in distress we must flee to the compassionate bosom of our God, and pour out our complaints before him. And if we would speed, we must be both importunate and unwearied in our application. If we but speak in groans, God can understand us, and will answer. But often, under strong temptations, saints feed their sorrows, and reject the consolations which God suggests to them in his word: often they indulge the melancholy apprehension that he hath forsaken them, and left them to eternal perdition. Terrible then is their case: and dishonourable to God is this their distrust. But hopeful is the appearance when they are brought to



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[h] and not forget the works of God, but keep his commandments:

8 And might not be [i] as their fathers, a stubborn and rebellious generation; a generation [k] *that* set not their heart aright, and whose spirit was not stedfast[†] with God.

9 The children of Ephraim,[‡] *being* armed, *and* [l] carrying bows, [m] turned back in the day of battle.

10 [n] They kept not the covenant of God, and refused to walk in his law;

11 [o] And forgat his works, and his wonders that he had showed them.

12 [p] Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of [q] Zoan.

13 [r] He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 [s] In the day-time also he led them with a cloud, and all the night with a light of fire.

15 [t] He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought [u]streams also out of the rock, and caused waters to run down like rivers.

17 [v] And they sinned yet more against him, by provoking the most High in the wilderness.

18 [w] And they tempted God in their heart, by asking meat for their lust.

19 Yea, they spake against God; they said, [x] Can God [y] furnish a table in the wilderness?

20 [z] Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and [a] was wroth; so a fire[b] was kindled against Jacob, and anger also came up against Israel;

22 Because [c] they believed not in God, and trusted not in his salvation;

23 Though he [d] had commanded the clouds from above, and opened the [e] doors of heaven,

24 [f] And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 [g] Man did eat angels'[†] food: he sent them meat to the full.

26 He caused an east wind [‡] to blow in the heaven; and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and [§] feathered fowls like as the sand of the sea;

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

A. M. cir. 2969.
B. C. cir. 1035.

[h] Ps. 77. 10—12. Judg. 2. 7, 10, 11. John 14. 15, 21, 23.

[i] Ex. 32. 9, & 33. 5, & 34. 9. Deut. 9. 6, 13, & 31. 27. 2 Kin. 17. 14. Mat. 3. 7. Acts 7. 51.

[k] Heb. that *prepared not their heart.*

[†] *Steadfastness* is essential to religion, and is equally required in doctrine, legislation, and practice. Versatility and compliance will save for a time, from many inconveniences that consistency must bear; but steadfastness will triumph in the end, while Reuben, *unstable as water*, will never excel.—Ed.

[‡] Ephraim is selected to exemplify the result of unsteadiness, (1) Because, as the chief son of Joseph, he inherited peculiar promises, Gen. 48. 20. (2) Because Ephraim was the ruling tribe at entering Canaan under Joshua. (3) Because Ephraim attained to supreme power in the ten tribes, Is. 7. 9. (4) Because Ephraim became conspicuous among the tribes for dissolution of morals and idolatry, Is. 17. 28. Hos. 8. 11. (5) Because in their danger they sought not God, but Assyria. Hos. 5. 13. And (6) Because God visited them with calamities as conspicuous as the privileges they abused, Hos. 5. 9, 12.—Ed.

[l] Heb. *throwing forth.*

[k] 1 Sam. 4. 10. & 31. 1.

[l] Judg. 2. 10—12. 2 Kin. 17. 14. Neh. 9. 26, 29. Deut. 31. 16, 20.

[m] Ps. 106. 13. Deut. 32. 15, 18. Jer. 2. 32. Is. 17. 10.

[n] Ex vii—xii. Deut. 4. 34. & 6. 22. Neh. 9. 10. ver. 42—50. Ps. 105. 21—41. & 106. 7. & 135. 9.

[o] Num. 13. 22. Is. 19. 11.

[p] Ex. 14. 21, 29. & 15. 8. Neh. 9. 11. Is. 63. 11—13. Ps. 66. 6.

[q] Ex. 13. 21, 22. & 14. 24. Neh. 9. 12, 19. Ps. 105. 39.

[r] Ex. 17. 6. Num. 20. 11. Ps. 105. 41. 1 Cor. 10. 4.

[s] Deut. 9. 21. Ps. 105. 41.

[t] Ps. 65. 9. & 105. 7—33. Ex. xv—xvii, xxxii. Num. xi, xiv, &c.

[u] Ex. 16. 2. Num. 11. 4. Jam. 4. 2, 3.

[x] Num. 11. 4, 21, 22.

[y] Heb. *order.*

[z] Ex. 17. 6. Num. 20. 11.

[a] Num. 11. 1, 10, 33. ver. 31. Deut. 32. 22. Is. 27. 4. 1 Cor. 10. 5, 22.

[b] This evidently refers to the judgment of *fire* recorded Num. 11. 1; which may have been either lightning, or the fiery desert wind, called *Samiel*—natural agents, but miraculously employed, and miraculously yielding at the voice of prayer.—Ed.

[c] Ps. 106. 24. Mat. 13. 58. Heb. 3. 12, 17—19. & 4. 3. 1 John 5. 10. 2 Chr. 20. 12.

[d] Ps. 33. 9. & 148. 5, 6, 8.

[e] 2 Kin. 7. 2, 19. Gen. 7. 11. Mal. 3. 10.

[f] Ex. 16. 14, 16. Ps. 105. 40. John 6. 31. 1 Cor. 10. 3. Neh. 9. 15, 20. Deut. 8. 3.

[g] Or, *Every one did eat the bread of the mighty.* Ps. 103. 20. & 147. 5.

[†] *Angels* is not the original Hebrew. The word signifies "mighty ones—nobles." That is, the people did eat exquisite food, fit for the table of nobles.—Ed.

[‡] Heb. *to go.*

[§] Heb. *fowl of wing.*

A. M. cir. 2969.
B. C. cir. 1035.

[h] Heb. *made to bow.*

[†] Or, *young men.*

[‡] To many unthinking persons it appears strange, almost, if not altogether, beyond credibility, that the Israelites could receive so many mercies, and feel so many judgments, and yet remain the sensual, stupid, stiff-necked, rebellious, and incorrigible people they are represented to have been. A little consideration of the disregard of God's mercies and judgments that may still be seen in the world, would soon remove this surprise, or incredulity, and enforce the conviction, that the providence of God, and the blindness and rebellion of men, still continue as in the days of Moses, to refuse to be enlightened, and to spurn the hand that relieves and feeds them.—Ed.

[f] Hos. 5. 15. Jer. 22. 23. Judg. 3. 9, 15. & 4. 3. & 10. 10.

[§] That is, when he was slaying them, then, out of fear, they sought him; an occurrence every day exemplified in sickbed professions of sorrow for past sins, and resolutions of amendment for the future—professions and resolutions that are often forgotten so soon as returning health prepares the way for renewed temptation.—Ed.

[‖] Or, *rebel against him.*

[a] *Turned back.*—Returned in heart and purpose to Egypt.—Ed.

[†] *Limited.*—Doubted whether he had power or will to purpose or do what he had promised.—Ed.

[‡] Or, *from affliction.*

[§] Heb. *set.*

[‖] The *fly*, in the previous state of a *caterpillar*, is perhaps the most voracious of all animals—some of them destroying in a single day many times the weight of themselves. It is related in the *Philosophical Transactions*, vol. ii. p. 765., that an insect in the form of a small maggot, and which afterwards turned into a *fly*, crept out of holes in the ground in New England, and in a short time destroyed all the trees in the country. So terrible are the natural scourges always at the command of the Almighty.—Ed.

[¶] Ex. 8. 6. Ps. 105. 30.

[a] According to *Michaelis*, the mole cricket, which, in the grub state, commits great devastation on the roots of various vegetables.—Ed.

[†] Or, *killed.*

[‡] A tree of great national importance, as its fruit formed an extensive article of food, while the trunk furnished the wood ordinarily used for coffins, &c.—Ed.

[§] Or, *great hailstones.*

[h] Heb. *He shut up.* Ex. 9. 24, 25.

[‖] Or, *lightnings.*

[a] *Evil angels.*—The plagues which, as messengers of divine wrath, may be called *angels*; or, because that, for ought we can tell, such plagues may be inflicted by the intermediate agency of evil spirits delighting in human misery.—Ed.

[†] Heb. *he weighed a path.*

[‡] Or, *their beasts to the murrain.* Ex. 9. 3—6.

30 They were not estranged from their lust: but while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and [a] smote down the [†] chosen *men* of Israel.

32 For all this they sinned still, and believed not for his wondrous works.[‡]

33 Therefore their days did he consume in vanity, and their years in trouble.

34 [f] When he slew them, then they sought him;[§] and they returned and inquired early after God:

35 And they remembered that God *was* their Rock, and the high God their Redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not; yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.

40 How oft did they [‖] provoke him in the wilderness, *and* grieve him in the desert!

41 Yea, they turned back[a] and tempted God, and limited[†] the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them [‡] from the enemy.

43 How he had [§] wrought his signs in Egypt, and his wonders in the field of Zoan;

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured[¶] them; and [a] frogs, which destroyed them.

46 He gave also their increase unto the caterpillar,[a] and their labour unto the locust.

47 He [†] destroyed their vines with hail, and their sycamore-trees[‡] with [§] frost.

48 [h] He gave up their cattle also to the hail, and their flocks to [‖] hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels[a] *among them.*

50 [†] He made a way to his anger; he spared not their soul from death, but gave [‡] their life over to the pestilence;

51 And smote all the first-born in Egypt; the chief of *their* strength in the tabernacles of Ham:

52 But made his own people to go forth

condemn their own unbelief, and to cast themselves on his almighty power and mercy; and when they continue meditating on, and declaring, his former almighty works of providence or grace. This awakens themselves and others to honourable thoughts of his conduct, and to grateful praise. However deep and mysterious the dispensations of his providence, they are all holy and just. And however awful, they are infinitely gracious, and issue in the deliverance of his chosen from their manifold bondage, and in their guidance, by Jesus their great Leader and Priest, to the Canaan above.



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ke sheep, and guided them in the wilderness
ke a flock.

53 And he led them on safely, so that they
eared not: but the sea [k] * overwhelmed their
nemies.

54 And he brought them [l] to the border of
is sanctuary, *even to* this mountain, *which* his
ght hand had purchased.

55 He cast out the heathen also before
em, and divided them an inheritance by line,† [m]
d made the tribes of Israel to dwell in their
nts.

56 [n] Yet they tempted and provoked the
ost high God, and kept not his testimonies:

57 [o] But turned back, and dealt unfaithfully
e their fathers: they were turned aside like
deceitful bow.‡

58 [p] For they provoked him to anger with
eir high places, and moved him to jealousy
th their graven images.

59 When God [p] heard *this*,§ he was wroth,
d greatly abhorred Israel:

60 [q] So that he forsook the tabernacle of
iloh, the tent *which* he placed among men;

61 And delivered his [r] strength into capti-
y, and his glory into the enemy's hand.

62 [s] He gave his people over also unto the
ord; and was wroth with his inheritance.

63 The fire consumed their young men;
d their maidens were not [t] given to marriage.

64 [u] Their priests fell by the sword; and
eir widows made no lamentation.‖

65 [x] Then the LORD awaked as one out of
ep, *and* like a mighty man that shouteth by
ason of wine:

66 And he [y] smote his enemies in the
der parts; he put them to a perpetual
proach.

67 Moreover [z] he refused the tabernacle
Joseph, and chose not the tribe of Eph-
m:

68 [a] But chose the tribe of Judah, the mount
on which he loved.

69 And he built his sanctuary like high
*laces*, like the earth which he hath * estab-
ed for ever.

A. M. cir. 2948.
B. C. cir. 1052.

k Ex. 14. 27, & 15. 10. Ps. 136. 15.
* Heb. *covered.*
l Ex. 15. 13, 17. Deut. 32. 10—12. & 11. 11. Ps. 44. 3. Neh. 9. 22—25.
† *By line*—Each tribe having its lot adjusted by distinct geographical landmarks, with a territory proportioned to its population.—Ed.
m Is. 28. 10. Neh. 9. 25. Ezek. 45. 28. & 16. 15, 26. Ps. 106. 34—36. 2 Kin. 17. 7—17. Deut. 31. 16, 20. & 32. 15—19.
n Judg. 2. 11—15, 19. & 3. 5—7, 12. & 4. 1. & 6. 1. & 10. 6.
‡ The Eastern bow is ordinarily composed of several pieces of different elastic materials; and when the string is recurved nearly into the form of a hoop; and, if the elastic tendency of the curvature vary in the least from the plane of the string, the bow, when the arrow is discharged, will unstring itself and spring back, and the arrow will fall at the feet of the archer.—Ed.
o Deut. 31. 16. & 32. 16, 21. ver. 56, 57.
p Ps. 14. 2—4. & 11. 5. Heb. 4. 15.
§ We know little more of the relations between men and angels, than that "they are all ministering spirits sent forth to minister to them who shall be heirs of salvation," and that there is "joy in heaven over one sinner that repenteth"—but these words seem also to intimate that the idolatries and other apostasies of the church may be brought up in heavenly records, or,—if such in heaven there may be—even in holy lamentations "in the ears of the God of Sabaoth."—Ed.
q 1 Sam. 4. 11. Jer. 7. 12, 14. & 26. 6, 9. Jos. 18. 1.
r Ark. 1 Chr. 16. 11. Ps. 132. 8. 1 Sam. 4. 11, 21.
s 1 Sam. 4. 2, 10.
t Heb. *praised.* Is. 4. 1. *Jer.* 7. 34. & 16. 9. & 25. 10.
u 1 Sam. 4. 11, 19. Job 27. 15. Ezek. 24. 23.
‖ It has often been remarked that among the many evils of continued public calamities, none is more grievous than the almost total destruction of sympathy and natural affection, and the paramount domination of selfishness. No instance can be more remarkable than that of a widow whose heart has been rendered so callous that she drops not a tear of sorrow to the memory of the husband of her youth!—Ed.
x Ps. 44. 23, 26. & 78. 1. Is. 42. 13, 14. & 51. 9.
y 1 Sam. 5. 6—12. & 6. 4, 11. Ex. 18. 11. Job 40. 12.
z Jer. 7. 12, 14. & 26. 6, 9.
a Ps. 132. 6, 12, 14. & 46. 1, 2. & 87. 2. 2 Chr. 6. 6.
* Heb. *founded.*

A. M. cir. 2989.
B. C. cir. 1015.

* Heb. *From after.*
b Ps. 75. 2. & 101. 3—8. 2 Sam. 8. 15. 1 Kin. 15. 5. Acts 13. 22. Is. 32. 13. & 11. 2—4.
† The *integrity* attributed to David lay not in sinlessness—for David acknowledged his guilt—but it lay in his perfect abhorrence of idolatry, and his undivided attachment to the service of the true God.—Ed.

A. M. cir. 3416.
B. C. cir. 588.

* Or, *for.*
a Ex. 15. 17. Ps. 78. 54, 55. & 74. 1—4.
† There is no internal note of the precedate of this Psalm; and conjecture is useless. It is enough to know that it records some one of those lamentable occasions, upon which a righteous God gave up to judgment a backsliding and forgetful church. But let the Gentile churches recollect that such judgments are not confined to Israel, but are prophetically suspended over themselves, should they fall into the Jewish sins of self-righteousness and unbelief. Rom. 9. 31. & 10. 3. & 11. 20, 21.—Ed.
b Ps. 89. 46. & 80. 4. & 85. 5. & 74. 10. Deut. 32. 22.
‡ *"Who have not known thee."*—"Who own thee not."—*Boothroyd.*
§ Or, *the iniquities of them that were before us.*
‖ *Let thy tender mercies speedily prevent us.*—"Come quickly."—*Boothroyd.*
* For the manifestation of his glorious attributes proclaimed, see note on Exod. 34. 6.—Ed.
c Ps. 115. 2. & 42. 3, 9, 10.
† Heb. *vengeance.*
‡ *Revenging*—not the revenge of wrath and malice, as it is put forth by sinful men, but the righteous sentence which divine justice inflicts, as much for the merciful protection of the innocent as for the retributive punishment of the guilty.—Ed.
d Ps. 12. 5. & 102. 20.
§ *The prisons.*—Such, be it remembered, was Jesus!—Ed.
e Num. 14. 17—19. 1 Pet. 1. 5. Is. 27. 3. Ps. 44. 22, 23.
‖ Heb. *thine arm.*
* Heb. *reserve the children of death.*
† *Appointed to die.*—So were the holy apostles! the servants being judged and condemned, as their Lord!—Ed.
f Is. 65. 6. Luke 6. 38. Gen. 4. 15.

70 He chose David also his servant, and
took him from the sheep-folds:

71 * From following the ewes great with
young he brought him to feed Jacob his
people, and Israel his inheritance.

72 [b] So he fed them according to the in-
tegrity† of his heart, and guided them by the
skilfulness of his hands.

## PSALM LXXIX.

*A lamentation and prayer in public calamity.*

¶ A PSALM * OF ASAPH.

O GOD, the heathen are come into [a] thine
inheritance; thy holy temple have they
defiled; they have laid Jerusalem on heaps.†

2 The dead bodies of thy servants have
they given *to be* meat unto the fowls of the
heaven, the flesh of thy saints unto the beasts
of the earth.

3 Their blood have they shed like water
round about Jerusalem; and *there was* none
to bury *them*.

4 We are become a reproach to our neigh-
bours, a scorn and derision to them that are
round about us.

5 [b] How long, LORD? wilt thou be angry
for ever? shall thy jealousy burn like fire?

6 Pour out thy wrath upon the heathen
that have not known thee,‡ and upon the king-
doms that have not called upon thy name.

7 For they have devoured Jacob, and laid
waste his dwelling-place.

8 O remember not against us § former ini-
quities: let thy tender mercies speedily pre-
vent us;‖ for we are brought very low.

9 Help us, O God of our salvation, for the
glory of thy name;* and deliver us, and purge
away our sins, for thy name's sake.

10 [c] Wherefore should the heathen say,
Where *is* their God? let him be known among
the heathen in our sight *by* the † revenging ‡ of
the blood of thy servants *which is* shed.

11 [d] Let the sighing of the prisoner§ come
before thee: * according to the greatness of thy
‖ power * preserve thou those that are appointed
to die:†

12 [f] And render unto our neighbours seven-

REFLECTIONS UPON PSALM LXXVIII.—Important are the great things of God's
and the matters of our eternal salvation; and they demand the most serious
ntion. With great care ought parents to instruct children in the knowledge
e great truths and works of God. Neglect of this issues in children's unbelief,
ocrisy, and lasting ruin. And to avoid the bad effects of parents' guilt, chil-
of wicked men ought to be doubly careful to avoid imitating them. How
k men are when God is their enemy; and how cowardly when their consciences
burdened with guilt! No miracles, however gracious and striking, can melt
gnorant and hardened heart, or induce it to gratitude. No favours will satisfy
iscontented spirit, and restrain its malicious murmurings against God. With
zing patience and kindness God provides for his abusers amongst mankind!
when he gratifies sinners in their requests, his gifts become their snare and
e: this world's abundance is abused to excess: reflection is banished: and
hurry headlong into ruin. They who make a god of their belly, will find
r end to be destruction: and they, who will not be bowed by mercies or cor-
ions, must be broken by judgments. If sin be indulged, sorrow must follow.
shall the stoutest be able to resist the uplifted arm of an angry God.
ubles often force men to their profession, prayers, or tears, whose wickedness
is quickly thereafter discovered. The danger is scarcely blown over when all their convictions and promises are forgotten and contemned.—O the infinite compassion and patience of God towards his professing people! But, alas! his most singular favours and tremendous judgments are soon forgotten and despised!—The creatures of God, when armed with his wrath, in the most fearful manner cover his enemies with ruin. But abundant returns of thankfulness, love, and service, are due to him from those to whom he has been liberal of his favours. How ready are most to imitate their wicked progenitors, to the dishonour of their gracious God! But more fearfully criminal is the unfaithfulness of those who profess to serve him; it draws tremendous destruction upon the transgressors. If we forsake God, he will forsake us; and no tabernacle, no formalities in religion, can avail us when he is departed.—But however sharply he corrects his own people, he hath still mercy in store for them. They who triumph over them a little shall quickly have their glory turned to shame: and he will maintain a church to himself for ever. If to punish one nation, he remove their gospel candlestick, he will send the light of his truth to another, and often the most unlikely. And not David, but Jesus Christ, shall for ever feed God's flock of ransomed men, according to the integrity of his heart and good skill of his hands.

fold into their bosom* [g] their reproach, wherewith they have reproached thee, O LORD.

13 So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will show forth thy praise † to all generations.

A. M. cir. 3416.
B. C. cir. 588.

* Awake their consciences to feel, confess, and punish their guiltiness.—ED.

g Ps. 44. 16. & 74. 22. & 89. 50, 51. Lam. 3. 61.

† Heb. *to generation and generation.*

## PSALM LXXX.

*A prayer for revival.*

¶ TO THE CHIEF MUSICIAN UPON [a] SHOSHANNIM-EDUTH, A PSALM [a] OF ASAPH.

A. M. cir. 2967, or 2983.
B. C. cir. 1037, or 1021.

GIVE ear, O Shepherd of Israel, thou that leadest† Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

a Ps. xlv, lx, titles.

* Or, *for Asaph.*

† In the pastoral countries of the East, the flock intrusted to a shepherd is generally under a hundred: (see Mat. 18. 12.) because it must be sedulously watched, and kept within the view of the shepherd, for fear of the predatory bands by whom these countries are infested. The shepherd, accordingly, teaches his flock to know his voice, come at his call—he *leads* them, and they follow his movements. John 10. 27.—ED.

2 Before Ephraim,‡ and Benjamin, and Manasseh, stir up thy strength, and ‖ come *and* save us.

‡ *Before Ephraim*—Joseph's *first-born*, by divine election; before *Benjamin*, Joseph's beloved brother; before *Manasseh*, his *first-born* in point of time, but placed last by divine appointment, to teach families, that the Lord reigneth in all their arrangements. These three tribes marched immediately before the Kohathites who carried the ark. Num. 2. 17—24. & 10. 21—24.—ED.

§ Heb. *come for salvation to us.*

‖ *Turn us again.*—"Restore us again." *Boothroyd.*

3 Turn us again,§ O God, and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long [b] wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife* unto our neighbours; and our enemies laugh† among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a [c] vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it:‡ and the boughs thereof *were like* the ‖ goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.‖

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar* out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

b Heb. *wilt thou smoke?* Ps. 74. 1. & 85. 5. Deut. 32. 22. Lam. 3. 8.

* *Thou makest us a strife.*—They strive with one another for dominion over us.—ED.

† *Our enemies laugh.*—They deride our religion, and triumph over our calamities; the surest evidence of little, but wicked, minds.—ED.

c Is. 5. 2. & 27. 2, 3. Jer. 2. 21. Ezek. 17. 6. Mat. 21. 33.

‡ That vines were trained to be summer shades for eating or reposing, is evident from 1 Kings 4. 25. Mic. 4. 4; a beautiful emblem of Christ, *the true vine*, under whose providential headship the whole church reclines. Eph. 1. 22.—ED.

‖ Heb. *cedars of God.*

‖ From the *Mediterranean* on the west, to the *Euphrates* on the east.—ED.

* This is a literal representation of fact at this day, in some of the vine districts of the East, especially in Mesopotamia. In the lips of a Jew, the words had a meaning doubly emblematic of the persecutors of the church, as represented, not merely by a *destructive*, but an *unclean* animal.—ED.

A. M. cir. 2967, or 2983.
B. C. cir. 1037, or 1021.

* *They perish.*—That is, the vineyard and the branch. Christ's glory is obscured, and his people are distressed and ruined—events that have often occurred in the history of the church.—ED.

† *Man of thy right hand.*—Let thy hand, anointing him to office and power, by the Holy Ghost, be upon Messiah, the man who is to be exalted to thy "right hand"—the "Son of man" who comes to redeem his brethren.—ED.

16 *It is* burnt with fire, *it is* cut down: they perish* at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand,† upon the son of man *whom* thou madest strong for thyself.

18 So will we not go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

## PSALM LXXXI.

(1) *A call to joy in God:* 1—5. (2) *A record of divine mercies:* 6, 7. (3) *A warning against idolatry:* 8, 9. (4) *Promises of grace,* 10; *provocation of God,* 11; *judicial punishment,* 12; *ways of providence,* 13—16.

A. M. cir. 2959.
B. C. cir. 1045.

¶ TO THE CHIEF MUSICIAN UPON [a] GITTITH, *A PSALM* [b] OF ASAPH.

SING aloud unto God [c] our strength: make a joyful noise unto the God of Jacob.*

a Ps. viii, lxxxiv, titles.

b Or, *for Asaph,* Ps. lxxiii.

c 2 Sam. 22. 2, 3. Ps. 28. 8. John 15. 5. Phil. 4. 13.

* God is called the God of Jacob, in reference to the following circumstances in Jacob's history:—(1) He was a specimen, representative, or type of the electing grace of God, Rom. 9. 11. (2) He learned, by grace, to prize the birthright. (3) He was willing to purchase it with his food, the representative of his life. (4) He was forced into exile, and became a stranger, a pilgrim. (5) He was tried with hard measures by his friends. (6) He was a faithful servant. (7) He was an affectionate husband and parent. (8) He was a bold wrestler in prayer—utterly refusing to resign without a blessing. (9) He was the father of a numerous progeny. (10) He was, in the fulfilment of prophecy, and the designs of Providence, led down into Egypt. (11) He was brought up from it after death—an emblem of deliverance by the resurrection. (12) He rested in the land of promise.—ED.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast-day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in [d] Joseph *for* a testimony, when he went out † through the land of Egypt: *where* I heard a language *that* I understood not.‡

d I. e. *Israel.* Ps. 77. 15. & 80. 1, 2. Amos 6. 6.

† Or, *against.*

‡ *Understood not.*—Messiah, as prophet, is the speaker, and so speaks, as when he shall be rejected. "I never knew you."—ED.

6 I removed his shoulder from the burden: his hands § were delivered from the ‖ pots.*

§ Heb. *passed away.*

‖ Or, *baskets.*

* *Pots*—rather, "the baskets," or clay troughs, used in the manufacture of brick.—ED.

7 [e] Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of † Meribah. Selah.‡

e Ex. 2. 23. & 3. 7—10. & 14. 10, 11. Ps. 50. 15. & 91. 14, 15.

† Or, *strife.*

‡ See note on Ps. 3. 2.—ED.

8 Hear, O my people, and I will testify unto thee; O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 [f] But my people would not hearken to my voice; and Israel would none of me.§

f Hos. 11. 2. Prov. 1. 25, 30. Heb. 10. 29. Zec. 7. 11. & 11. 8.

§ Laid believing hold upon none of mine attributes.—ED.

12 So I gave them up ‖ unto their own hearts' lust; *and* they walked in their own counsels.

‖ Or, *to the hardness of their hearts,* or *imaginations.*

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

REFLECTIONS UPON PSALM LXXIX.—To what fearful and lasting distress and desolation is the church of God sometimes brought, while forced to bear at once the cruelty and derision of men, and the manifested displeasure of God! But he will assuredly visit with his wrath such as live in ignorance of him, and neglect of his worship. And though he permit his people to be oppressed for a while, he will speedily avenge them of their persecutors; and often their extremity ushers in their deliverance. Humble prayers for forgiveness, poured forth in sighs and groans, and attended with deep concern for God's dishonour, will not be long unanswered. And deliverances, founded in pardon through Jesus' blood, will animate to cordial praise and thankfulness.

REFLECTIONS UPON PSALM LXXX.—Great is the mercy, that God is the Shepherd, Leader, and Protector of his people—that he is a God reconciled in Christ, to the everlasting wonder of angels and men—and that now it is not the Jewish tribes, who marched after the ark in the desert, but multitudes of Gentiles, that see his salvation. Awakened souls ardently desire reconciliation with God, and repeated manifestations of his favour. And if we are turned to God by his grace, we cannot fail to inherit his eternal glory. But through seeming rejection of prayers, and angry frowns from God, and through tears, griefs, and reproaches must we sometimes go thither. With what kind care did God settle the Israelites in Canaan, and make them flourish there! With how much more did he gather, found, and increase his gospel church! But, alas! the misery and ruin that sin draws down upon the best constituted churches and nations! Enemies, furious as wild beasts, waste them when God withdraws his protection. Yet the design hereof is not his people's ruin; but to excite their prayers, quicken their repentance, and magnify the wonders of his power and grace in their deliverance. It is impossible for his church to be ruined when her help is laid on her Almighty Redeemer, the man of God's right hand. God's regard to him is the source of all our salvation, quickening, and perseverance in grace. Through him strengthening us, we can do all things. No wonder then that prayer is the daily employment of such as are spiritually alive; and that a sense of God's favour is more earnestly desired than the removal of any affliction.



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15 The haters of the LORD should have [g] submitted themselves unto him: [h] but their time [*] should have endured for ever.

16 He should have fed them also [†] with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

A. M. cir. 2940. B. C. cir. 1064.

[g] Heb. *lied.* i. e. *yielded feigned obedience.* Ps. 18. 44. & 66. 3.

[h] Ps. 107. 39. Is. 65. 22. Joel 3. 20.

[*] Their possession of Canaan should not have been taken away.—Ed.

[†] Heb. *with the fat of wheat.*

## PSALM LXXXII.

*(1) God the Judge of all: 1. (2) Judges exhorted to righteous judgment: 5. (3) Judges warned: 5—7. (4) God invoked as Judge and inheritor of nations: 8.*

¶ A PSALM OF ASAPH.

GOD standeth [*] in the congregation of the mighty; he judgeth among the gods.[†]

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.[‡]

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations[§] of the earth are out of course.

6 I have said, Ye *are* gods; and all of you are children of the most High:

7 But ye shall die like men, and fall like one of the princes.[‖]

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

A. M. cir. 2956. B. C. cir. 1048.

[*] *God standeth.*—That is, he stands not merely supreme, while all *bow down*; but he stands justified in all his government, whether of providence or grace. Comp. Ps. 5. with Rom. 3. 26.—Ed.

[†] *Among the gods.*—That is, among kings, judges, and magistrates, who are called gods, as bound by oath to execute justice; as God has bound himself by oath, for consolation of the "heirs of promise." Heb. 6. 17.—Ed.

[‡] See note on Ps. 3. 2.—Ed.

[§] The principal foundations of society are truth, justice, and mercy; and that these are continually *out of course*, is manifest in this, that the greatest efforts of human wisdom and power, either are, or pretend to be, employed, in preserving or restoring them.—Ed.

[‖] "And fall as well as they, O ye princes."—*Boothroyd.*

## PSALM LXXXIII.

*A prayer when the wicked combine and plot against the godly.*

¶ A SONG OR PSALM [*] OF ASAPH.

KEEP [a] not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, [b] lo, thine enemies make a tumult; and they that hate thee [†] have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.[‡]

4 They have said, [c] Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

A. M. cir. 2966, or 3112. B. C. cir. 1038, or 892.

[*] Or, *for Asaph.*

[a] Ps. 28. 1. & 7. 6. & 35. 22. & 44. 23, 26. Joel 3. 12. Zeph. 3. 8.

[b] Ps. 2. 1, 2. & 81. 15. & 74. 4, 18—23. & 75. 4, 5. & 92. 9. Is. 37. 23.

[†] To *hate* the God of philosophical imagination may be deemed impossible; but to hate the God of truth, holiness, and grace, is the very constitution of every unrenewed heart. Rom. 8. 7.—Ed.

[‡] "Thy treasured ones."—*Mudge.* Those whose life is "hid with Christ in God." Col. 3. 3.—Ed.

[c] Ex. 1. 10. Prov. 1. 12. Jer. 11. 19. Esth. 3. 9. Dan. 7. 25. Rev. 13. 6, 7.

5 [d] For they have consulted together with one [*] consent;[†] they are confederate against thee:

6 [e] The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 [f] Gebal, and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;

8 [g] Assur also is joined with them: [h] they have holpen the children of Lot. Selah.[‡]

9 Do unto them as *unto* the [i] Midianites; as *to* [k] Sisera, as *to* Jabin at the brook of Kison;

10 *Which* perished at En-dor: they became [l] *as* dung for the earth.

11 Make their nobles like [m] Oreb, and like Zeeb; yea, all their princes as [n] Zebah, and as Zalmunna:

12 Who said, [o] Let us take to ourselves the houses of God in possession.

13 [p] O my God, make them like a wheel;[§] as the stubble before the wind.

14 [q] As the fire burneth a wood, and as the flame setteth the mountains on fire;

15 [r] So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; [‖] that they may seek thy name, O LORD.

17 [s] Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:[*]

18 [t] That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most High over all the earth.

A. M. cir. 2966, or 3112. B. C. cir. 1038, or 892.

[d] Rev. 17. 13 & 19. 19. Acts 9. 4.

[*] Heb. *heart.*

[†] There is no more certain mark of evil designs than the combination of men of opposite opinions and interests. Here the most jarring elements unite into one compact body, the sole object of which is, the extirpation of Israel.—*Note.* To divide good men is one of Satan's great devices; and so he attempted to divide Paul and Barnabas. Acts 15. 39. But to unite bad men is another of his favourite schemes.—o Herod and Pilate were reconciled on occasion of the crucifixion of our Lord. Luke 23. 12.—Ed.

[e] 2 Chr. 20. 1, 10, 11. Gen. 36. 1—43. & 25. 12—18. & 19. 31—38. 1 Chr. 5. 10, 19, 20.

[f] Gen. 19. 38. & 14. 7. & 10. 14, 15. Jos. 13. 5. Is. 23. 1, 12. Ezek. 27. 9.

[g] Gen. 10. 11 & 25. 3.

[h] Heb. *they have been an arm to the children of Lot,* Gen. 19. 37, 38.

[‡] See note on Ps. 3. 2.—Ed.

[i] Judg. 7. 22. Num. 31. 7, 8. Is. 9. 4. & 10. 26.

[k] Judg. 4. 15, 24. & 5. 19, 21.

[l] 2 Kin. 9. 37. Zeph. 1. 17. Jer. 8. 2. & 16. 4.

[m] Judg. 7. 25.

[n] Judg. 8. 12—21.

[o] 2 Chr. 20. 11. ver. 4.

[p] Ps. 44. 5. & 74. 11, 12. & 68. 1, 2. Is. 17. 12—14.

[§] *A wheel.*—"Whirling chaff."—*Boothroyd.*

[q] Deut. 32. 22. Is. 64. 1, 2. & 30. 27, 33. & 33. 11, 12. & 66. 15, 16. Ezek. 38. 22.

[r] Ps. 11. 6. & 50. 3. Job 27. 20—23. Is. 28. 17. & 30. 30. Ezek. 38. 22 Jer. 4. 11, 12.

[‖] Or, *that men may.*

[s] Ps. 35. 4, 26. & 40. 14. & 69. 23. & 109. 29.

[*] See notes on Ps. 5. 10. & 35. 8.—Ed.

[t] Ps. 9. 16. & 59. 10, 11. & 59. 13. Ezek. 39. 19. & 38. 23. & 5. 13. & 7. 4, 9, 27. Is. 5. 16. & 60. 19.

## PSALM LXXXIV.

*The living soul longing after the living God.*

¶ TO THE CHIEF MUSICIAN UPON GITTITH, A PSALM [*] FOR THE SONS OF KORAH.

HOW amiable *are* thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth, for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 [a] Yea, the sparrow [†] hath found an house, and the swallow[‡] a nest for herself, where she

A. M. cir. 2983. B. C. cir. 1021.

[*] Or, *of.*

[a] Or, *as the sparrow findeth an house, and the swallow a nest for herself, so findeth my soul thine altars,* ver. 1, 2, 10.

[†] *The sparrow.*—This is not in the original a specific name, but a general term for any bird.—Ed.

[‡] *Swallow.*—Rather, the turtle, or ring-dove.—Ed.

REFLECTIONS UPON PSALM LXXXI.—God's saving relations are a delightful ation of our warmest praise. Deliverances from God, as well as his auative command, oblige us to a punctual observance of his ordinances of wor- And nothing can do it more effectually than our eternal redemption through t. How ready is God to help and to save those who call upon him in trouble! ll our obedience is delightfully founded on his gospel grant of himself to us R GOD. His service must then be our highest interest as well as duty. obligations are sufficient to engage our hearts, even though we had no future ses in view. And when God grants himself and his fulness, our desires or rs for enjoyment can never be too much enlarged. They only, who have him eir portion, have all that heart can wish. But how terrible is the punishment rilful refusal of his gracious offers! What loss of victory over enemies, of tuated enjoyments, and of delightful provision! Alas! what enemies are rs to their own souls! And they, who resist God's word and Spirit, have their own wilfulness to blame when their destruction comes. Their perishing through want of compassion in God, but through the hardness and impeni- of their own hearts.

REFLECTIONS UPON PSALM LXXXII.—Dignified is the office of magistrates, e deputies of God. And with solemn awe and strict equity ought they to eir decisions, as in God's presence, and as accountable to him. Yet how nonly do they indulge themselves in injustice and partiality! For want of ance to procure right to themselves, the poor are ordinarily trampled on; God is their guardian; and, let magistrates do their worst, he will at last ss the grievances of his poor ones. The high station and mighty influence of magistrates shall not long protect them from death; nor, if wicked, from damnation. If our rulers then be wicked, let us give ourselves to prayer, that God may rectify matters, and subdue the world to the righteous government of his Son.

REFLECTIONS UPON PSALM LXXXIII.—To quicken his people's importunity in prayer, the Lord sometimes appears for a time to disregard their distress. Whatever pretences men make for their opposition to God's people, the real cause is their enmity against God himself, whose holiness they cannot endure, and whose image they cannot but hate. But, while saints are *hid with Christ in God,* no enemy can really hurt them. Wicked men, though diversified by nations, humours, or interests, strongly unite in opposing the cause of God and truth. Glad would they be if neither preacher nor professor of the true religion were left upon earth. But, though craft be employed to seduce, threatenings to intimidate, and fury to extirpate, the foundation of God standeth sure. God knoweth them that are his, and they shall never be moved. At the worst, they have their all-sufficient Lord to flee to, who can check the madness of the devourers. And past interpositions of God, in favour of his people, should encourage us to plead and hope for the like mercy. All opposition to God and his church is but rushing headlong into certain ruin. Even in this life, sinners' terrors of mind often make their life a burden, and are a presage of more dreadful misery in hell for ever. Men must know at last that the Lord omnipotent reigneth; and the execution of deserved vengeance on the ungodly will tend to his everlasting glory. Meanwhile, we ought to long for the conviction and conversion of our bitterest enemies of mankind, rather than their destruction.



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may lay her young, *even* [a] thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.[†]

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them*;[†]

6 *Who* passing through the valley of Baca[‡] make it a well: the rain also [‖] filleth the pools.

7 They go from strength to strength; *every one of them* in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.[*]

10 For a day in thy courts *is* better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed *is* the man that trusteth in thee.

## PSALM LXXXV.

*A record of mercy and judgment, with prayer for revival.*

¶ TO THE CHIEF MUSICIAN, A PSALM [a] FOR THE SONS OF KORAH.

LORD, [b] thou hast been [*] favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people: thou hast covered all their sin.[†] Selah.[‡]

3 Thou hast taken away all thy wrath: [§] thou hast turned *thyself* from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 [c] Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?[‖]

6 Wilt thou not revive us again, that thy people may rejoice in thee?

7 Show us thy mercy, O LORD, and grant us thy salvation.

8 I will hear [*] what God the LORD will speak: [d] for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 [e] Surely his salvation *is* nigh them that fear him; that [f] glory may dwell in our land.

10 [g] Mercy and truth are met together; righteousness and peace have kissed *each other*.

11 Truth shall spring out of the earth; and righteousness [*] shall look down from heaven.

12 [h] Yea, the LORD shall give *that which is* good; and our land shall yield her increase.

13 Righteousnes shall go before him; and shall set *us* in the way of his steps.

## PSALM LXXXVI.

*A prayer in the day of trouble.*

¶ [*] A PRAYER OF DAVID.

BOW down thine ear, O LORD, hear me: for [*] I *am* poor and needy.

2 Preserve my soul; for I *am* [†] holy:[‡] O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O LORD: [b] for I cry unto thee [§] daily.

4 Rejoice the soul of thy servant: for unto thee, O LORD, do [c] I lift up my soul.

5 For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 [d] Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 [e] In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods [‖] *there is* none like unto thee, O LORD; neither *are there any works* like unto thy works.

9 [f] All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and doest wondrous things: thou *art* God alone.[*]

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart [†] to fear thy name.

12 [g] I will praise thee, O LORD my God, with all my heart; and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me; and thou hast delivered my soul from the lowest [‡] hell.[‖]

14 O God, the proud are risen against me,

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A. M. cir. 2983. C. B. cir. 1021.

[*] *Even* is not in the Hebrew. The words between *yea* and *young*, should rather be taken as a parenthesis, and the meaning stands thus —"My heart cries out for the living God, for thine altars, O Lord of hosts," &c. That birds could not build in the altars, is evident both from their construction and constant use; nor can altars be put for courts, for they are already mentioned. The longing of the Psalmist is for the altar of sacrifice, the one great sacrifice that perfects for ever them that are sanctified. Heb. 10. 19, 14.—Ed.

[†] See note on Ps. 3. 2.—Ed.

[‡] "Happy the man whose strength thou art; confidence reigns in his heart."—*Boothroyd.* Literally, "steep ascents are in their hearts."—Ed.

[‖] *Baca.*—Not any particular place; for the people, in ascending to the festivals, could not all pass through any one valley. It signifies "valley of weeping," the emblem of the life of "the man of sorrows," "in the fellowship of whose sufferings" every pilgrim of Zion must partake. Phil. 3. 10.—Ed.

[‖] Heb. *covereth.*

[*] The church here pleads by the righteousness of Messiah, the anointed. Luke 4. 18. Acts 10. 38.—Ed.

A. M. cir. 2983. B. C. cir. 1021.

[a] Or, *of.* Ps. xlii —xlix. lxxxiv—lxxxviii. titles.

[b] Joel 2. 18. Lev. 26. 42. Zec. 1. 16. Is. 12. 1.

[*] Or, *well pleased.*

[†] This Psalm must be descriptive of the times and sacrifice of Messiah; for at no other period did God "cover all the sin" of his church. See Rom. 4. 7, 25—8.—Ed.

[‡] See note on Ps. 3. 2.—Ed.

[§] Or, *thou hast turned thine anger from waxing hot.*

[c] Ps. 77. 7. & 74. 1, 2. & 89. 46. Is. 64. 12. Jer. 14. 19, 21.

[‖] The believing remnant of the Jews here intercede for their unbelieving "brethren, their kinsmen according to the flesh" during the long dispersion that has succeeded the crucifixion of our Lord.—Ed.

[*] *I will hear,*—Messiah here, as prophet, instructs the church concerning that "peace of God," which is spoken by "the blood of his cross." John 3. 32. Col. 1. 20.—Ed.

[d] Zec. 9. 10. Is. 57. 17—20. Eph. 2. 17.

A. M. cir. 2983. B. C. cir. 1021.

[e] Is. 46. 13. Mal. 3. 1. Luke 18. 7.

[f] Ez. 39. 63. Zec. 12. 7. Luke 2. 32. John 1. 14.

[g] Mic. 7. 20. Is. 32. 17, 18. Ps. 72. 3, 17. Luke 2. 14. John 1. 17. Rom. 5. 1, 21.

[*] Under a broken law there is no *righteousness*, except the finished work of Christ, in which all holy commandment was fulfilled, and the penalty of death endured. Righteousness looked down from heaven when Christ ascended, and "through the eternal Spirit presented himself without spot before God."—Ed.

[h] Ps. 84. 11. & 34. 9, 10. & 63. 13. & 67. 6.

A. M. cir. 2983, or 2947. B. C. cir. 1021, or 1057.

[a] Or, *A Prayer,* being a Psalm of *David.*

[b] Ps. 40. 17. & 72. 12—14. & 102. 17.

[†] Or, *one whom thou favourest.*

[‡] *I am holy.*—"Thy favoured one."—*Mudge.* "Thy gracious saint."—*Ainsworth.* But, however it may be translated, the confident assertion of the purity of his personal character, proves the speaker either to be a self-deceiving Pharisee, sporting a righteousness he did not possess, or "Jesus Christ the righteous," "the Holy One of Israel." The former he could not be, the latter, therefore, he must be.—Ed.

[b] Luke 18. 1—7. & 11. 8. Ps. 88. 2. Eph. 6. 18.

[§] Or, *all the day.*

[c] Ps. 25. 1. & 143. 8. & 10. 14. & 62. 8.

[d] Ver. 1. Ps. 4. 1. & 5. 1. & 142. 1, 7. Dan. 9. 18, 19.

[e] Ps. 55. 16. & 50. 15. & 91. 15. & 18. 6. & 22. 5. & 34. 4, 6. & 102. 17.

[‖] Among the kings of the earth, and the principalities of heaven.—Ed.

[f] Ps. 22. 27—31. & 72. 8. & 66. 1, 4. & 67. 7. Is. 11. 9, 10. & 60. 19. & 66. 23.

[*] This is not an assertion of the sole Deity of the Father, but of that *unity of Godhead,* in which the Son and the Father "are one." (John 10. 30.) In this sense he is "God alone," as distinguished from all that are "called gods."—Ed.

[†] *Unite my heart.*—Unite those affections and desires which in others are so scattered in pursuit of vanities—unite them all in one centre—the fear (the holy reverence) of thy name.—Ed.

[g] Ps. 104. 33. & 34. 1. & 146. 1, 2. 1 Cor. 10. 31. & 6. 20.

[‡] Or, grave.

[‖] A prophetic anticipation of the glorious resurrection of Jesus.—Ed.

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REFLECTIONS UPON PSALM LXXXIV.—What inexpressible beauty gracious souls see in holiness and in holy work! Fellowship with God in Christ, in his ordinances, is the delight, the desire of their soul. The meanest abode, with his presence and ordinances, is preferred to a palace without them. Not only faithful ministers, who attend to their work, but all who study a life of close fellowship with God, and faithful service of him, increase their joy in the Lord, and their strength for his work. If our heart be once engaged, we shall walk with pleasure in God's ways, and in attending his solemn ordinances. However troublesome the way to heaven be, not one of those, who truly set out, ever faint or miscarry. And O the inexpressible glories they there enjoy, in the immediate vision and presence of God! If he be our own and our father's God, we shall never seek him in vain. If he be our shield, we shall be safe from fear of evil. If our confidence towards him be founded solely on the merit and intercession of Jesus his *Anointed*, he cannot but behold us in mercy and love. Infinitely preferable is fellowship with God in his ordinances, to all the pleasures of sin or sense that can be enjoyed on earth: and happy are those who have God ALL IN ALL to them, bestowing ALL on them; and who, in all cases, depend for ALL they need only upon him.

REFLECTIONS UPON PSALM LXXXV.—Present distress should never obliterate the grateful memory of God's past favours. His pardons of sin, through Jesus' blood, are all free, full, and everlasting; and when guilt is removed, wrath ceases of course. Though our unfaithfulness may have plunged us into distress, God is rich in mercy, and ready to turn us to himself. But no salvation can be hoped for while we continue indulging our sins. And unless he save us freely, without respect to our deserts, we are undone for ever. Impenitent sinners must undergo eternal wrath; but the people of God are only corrected for a time. Having experienced the power of his quickening and restoring grace, they rejoice in God their Saviour, and speak, to his glory, of the wonders of his grace. And having expected and obtained an answer to their prayers, the peace which God speaks in his promise withdraws their heart from sinning. But how sure was the promise, near the fulfilment, and great the glory, of Jesus' incarnation and office! Herein the mercy, faithfulness, and equity of God appear harmoniously and brightly displayed. While Jesus, the truth, grows upward from earth, his righteous Father from heaven beholds him with pleasure. While the gospel, and its influences, take place among men, JEHOVAH manifests his righteousness in pardoning and blessing us with all spiritual blessings in Christ; in making us to abound in fruits of righteousness, to the praise of his glory; and in directing us to Jesus, and his law and example, that we may be led into the paths of everlasting peace.



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l the assemblies of [a]violent *men* have sought
er my soul, and [b] have not set thee before
m.

15 [1]But thou, O LORD, *art* a God full of
mpassion, and gracious, long-suffering, and
nteous in mercy and truth.

16 [k]O turn unto me, and have mercy upon
; give thy strength unto thy servant, and
e the son of thine handmaid.

17 Show me [l]a token[†] for good; [m]that they
ich hate me may see *it*, and be ashamed:
ause thou, LORD, [n]hast holpen me, and
nforted me.

## PSALM LXXXVII.

*The glories of Zion.*

¶ A PSALM OR SONG FOR THE SONS OF KORAH.

[I]S foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion
re than all the dwellings of Jacob.[*]

3 Glorious things are spoken of thee, O
y of God. Selah.[†]

4 I will make mention of Rahab[‡] and
bylon to them that know me: behold Phi-
a, and Tyre, with Ethiopia; this *man*[§] was
n there.

5 And of Zion it shall be said, This and
t man was born in her; and the Highest
iself shall establish her.

6 The LORD shall count, when he writeth
the people, *that* this *man* was born there.
ah.

7 As well the singers as the players on
ruments *shall be there:* all my springs *are*
thee.

## PSALM LXXXVIII.

*A prayer in deep distress.*

NG OR PSALM [*]FOR THE SONS OF KORAH, TO THE CHIEF MUSICIAN
PON MAHALATH LEANNOTH, [†]MASCHIL OF HEMAN THE EZRAHITE.

LORD God of my salvation, I have cried
day *and* night before thee.[‡]

2 Let my prayer come before thee: incline
he ear unto my cry;

3 For my soul is full of troubles; and my
draweth nigh unto the grave.

4 I am counted with them that go down
the pit: I am as a man *that hath* no strength:[§]

5 Free[‖] among the dead, like the slain that
in the grave, whom thou rememberest no
re: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in
kness, in the deeps.

A. M. cir. 2983, or 2947. B. C. cir. 1021, or 1057.

[a] Heb. *terrible.*
[b] Ps. 10. 4, 11. 13. & 14. 4. Ezek. 8. 12. & 9. 9.
[1] Ex. 34. 6, 7. Num. 14. 18. Neh. 9. 17. Ps. 103. 8. & 130. 4. & 145. 8. Joel 2. 13. Rom. 2. 4. 1 Tim. 1. 15, 16.
[k] Ps. 25. 16. & 69. 16. & 101. 2. & 90. 13. & 86. 1. & 57. 1.
[l] Ex. 34. 5, 6. Ps. 41. 10. Is. 7. 14. & 38. 22.
[†] Even such a token the Father gave, when he answered him from heaven, to glorify him before his disciples and the people. John 12. 28—30.—Ed.
[m] Mic. 7. 8—10. Ps. 109. 28—31.
[n] Ps. 18. 18, 19. & 40. 1—3. & 103. 1—5. & 116. 1—7.

A. M. cir. 2948. B. C. cir. 1056.

[*] See Ps. 78. 67.—Ed.
[†] See note on Ps. 3. 2.—Ed.
[‡] I will mention Egypt, (Ps. 89. 10, 14. 51. 9, 10.) whom I judged with many plagues, and whence I delivered my people at the first; and Babylon, which I have doomed to extirpation, because she led Zion captive. Behold, also, Philistia, whose persevering enmity I have foiled and punished; Tyre, that once great city, which I have left a desolate rock—with the whole land of Ethiopia (Cush), which I have swept with successive judgments—and all this I have done for my Zion's sake.—Ed.
[§] *This man.*—*Man* is not in the original. The meaning seems to be—these renowned Egyptians, &c., were born *there*—each in his own celebrated country. "But of Zion it shall be said"—her glory above all lands—"The man of men," the Messiah, was born in her.—Ed.

A. M. cir. 2983. B. C. cir. 1021.

[*] Or, *of.*
[†] Or, *A Psalm of Heman the Ezrahite, giving instruction.*
[‡] The whole Psalm is prophetical—the lamentations of Messiah.—*Horsley. Lightfoot* and with him alone the assertion of "prayer without ceasing—day and night," appears possibly to correspond.—Ed.
[§] I am counted by my cruel enemies, as one to be caught, like a wild beast, in a pitfall. Even so the Pharisees sought to ensnare and entangle our Lord, that they might have whereof to accuse, and whereby to destroy him.—Ed.
[‖] "Cast out among the dead, like the wounded on the field of battle; like them that be in the grave."—*Horsley.*

A. M. cir. 2983. B. C. cir. 1021.

[a] Ps. 102. 10. & 42. 7. Is. 25. 11. & 43. 1, 2. & 51. 12. Jon. 2. 4. & 10. 16. & 5. 17.
[*] *Thou hast afflicted me with all thy waves.*—Surely in the lips of any but Messiah, upon whom "the Lord laid the iniquities of us all," these words would be nothing but selfish exaggeration; while in the lips of Messiah they are literally true, and are therefore to be absolutely interpreted of him alone.—Ed.
[†] See note on Ps. 3. 2.—Ed.
[b] Ver. 18. Job 19. 13—19. Ps. 31. 11. & 142. 4.
[‡] Even so, until this day, the very name of Jesus is an *abomination* to the unbelieving Jew.—Ed.
[c] Ps. 30. 10. & 77. 1—4. & 22. 1. & 42. 3. & 102. 9.
[d] Job 11. 18. Ps. 143. 6. & 26. 34.
[e] Ps. 6. 5. & 30. 9. & 115. 17. & 118. 17. Is. 38. 18. 19.
[f] Job 10. 21, 22. Ps. 143. 3.
[g] Ezek. 8. 5. & 8. 10. Ps. 31. 12.
[h] Ps. 130. 1, 2. & 77. 1. & 5. 1—3.
[§] *In the morning,*—In the morning of the resurrection from darkness and the land of forgetfulness, my prayer of intercession for the church shall come before thee, when I shall appear her prevailing advocate and risen head.—Ed.
[i] Ps. 10. 1. & 13. 1—3. & 44. 2. & 77. 5—9.
[k] These words were realized, when our Lord cried, "My God, my God, why hast thou forsaken me?"—Ed.
[k] Ps. 73. 14. Job 17. 1. & 7. 15. 16.
[l] Ps. 89. 38. & 42. 7. & 69. 1, 2.
[*] Heb. *burnings.*
[†] Or, *all the day.*
[m] Ver. 9. Job 19. 21, 22.

7 Thy [a]wrath lieth hard upon me, and
thou hast afflicted *me* with all thy waves.[*] Selah.[†]

8 [b]Thou hast put away mine acquaintance
far from me; thou hast made me an abomination[‡] unto them: *I am* shut up, and I cannot
come forth.

9 [c]Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee; [d]I
have stretched out my hands unto thee.

10 [e]Wilt thou show wonders to the dead?
shall the dead arise *and* praise thee? Selah.

11 Shall thy loving-kindness be declared in
the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in [f]the
dark? and thy righteousness in the [g]land of
forgetfulness?

13 [h]But unto thee have I cried, O LORD;
and in the morning[§] shall my prayer prevent
thee.

14 LORD, [i]why castest thou off my soul?
*why* hidest thou thy face from me?[‖]

15 [k]I *am* afflicted and ready to die from
*my* youth up: *while* I suffer thy terrors I am
distracted.

16 [l]Thy [*]fierce wrath goeth over me; thy
terrors have cut me off.

17 They came round about me [†]daily like
water; they compassed me about together.

18 [m]Lover and friend hast thou put far from
me, *and* mine acquaintance into darkness.

## PSALM LXXXIX.

*A song of praise for covenant mercies, and of lamentation over divine desertions.*

¶ MASCHIL OF ETHAN THE EZRAHITE.

A. M. cir. 2983. B. C. cir. 1021.

[*] None but Messiah could confidently adopt the opening resolution and prophecy of this verse; of him, accordingly, it has been interpreted by *Rabbi Solomon*, amongst the Jews; and by *Aben Ezra*, amongst Jewish converts to Christianity.—Ed.
[†] In this verse, the Father addresses the Son, whom he designates as "David my servant:" *David* signifies *beloved*, the name given to the Son by the Father from heaven; (Matt. 3. 17.) and the apostolic name by which his justifying grace is commended to the church. (Eph. 1. 6.) And that it applies here, not to David the son of Jesse, but to David's Lord, will appear certain from considering ver. 4, which applies not to the desolated throne of David in Jerusalem, but to the abiding throne of Messiah in glory.—Ed.
[‡] See note on Ps. 3. 2.—Ed.

I WILL sing of the mercies of the LORD
for ever: with my mouth will I make known
thy faithfulness to all generations.[*]

2 For I have said, Mercy shall be built up for
ever: thy faithfulness shalt thou establish in
the very heavens.

3 I have made a covenant with my chosen,
I have sworn unto David my servant,[†]

4 Thy seed will I establish for ever, and
build up thy throne to all generations. Selah.[‡]

5 And the heavens shall praise thy wonders,
O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared
unto the LORD? *who* among the sons of the
mighty can be likened unto the LORD?

7 God is greatly to be feared in the as-

REFLECTIONS UPON PSALM LXXXVI.—While I here behold Jesus as the holy, impoverished servant of his Father, imploring his favours, and triumphing in praise, let me, in every case, pour forth importunate prayers; place all my dence in God; lodge all my complaints and requests with him; and ascribe im the glory of his own perfections, and of all my own and his people's deliances.

REFLECTIONS UPON PSALM LXXXVII.—Behold how firmly and publicly our el church is founded upon Jesus Christ the Rock of ages! And how JEHOVAH bits in fellowship with his people in the public and private ordinances of his e. Glorious things are spoken of her foundation, her ordinances, her members, properties, her fulness. And, under the influence of almighty grace, the nen nations on every side crowd into her. Behold also the exact and kind care which God takes of every true member! And great spiritual joy and rejoicing, and fresh springs of salvation, are found in her by the saints.

REFLECTIONS UPON PSALM LXXXVIII.—How inexpressibly grievous are the afflictions of some of God's principal favourites! nay, of his Son! Their sorrows are enlarged. They are reduced to the very brink of despair; loaded with a sense of divine wrath; deserted by friends; and, while their case is apparently remediless, their way lies along the brink of hell. If I be cast into this depth, let me, though with a trembling heart, still claim the Lord as *my God, my Saviour.* Let me, with fervent cries and humble expostulations, pour out my complaints into his bosom. The more my afflictions press me, let my supplications be the more pressing and persevering. And if I wish to live longer on earth, let my great end be to serve God's interests, and to show forth his praise.



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sembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts,* [a] who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 [b] Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken † Rahab‡ in pieces, as one that is slain; thou hast scattered thine enemies § with thy strong arm.

11 [c] The heavens *are* thine, the earth also *is* thine: *as for* the world, and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor‖ and Hermon* shall [d] rejoice in thy name.

13 Thou hast [e] a mighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the [f] habitation of thy throne; mercy and truth shall go before thy face.

15 Blessed *is* the people that know the [g] joyful sound: they shall walk, O LORD, in the light of thy countenance.†

16 [h] In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.

17 For [i] thou *art* the glory of their strength; and in thy favour our horn shall be exalted.

18 For [k] the LORD *is* our defence; and the Holy One of Israel *is* our King.‡

19 Then thou spakest in vision to thy Holy One, and saidst, [l] I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 I have found David§ my servant; with my holy oil have I anointed him:

21 [m] With whom my hand shall be established; mine arm also shall strengthen him.

22 [n] The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 [o] And I will beat down his foes before his face, and plague them that hate him.

24 [p] But my faithfulness and my mercy *shall be* with him; [q] and in my name shall his horn be exalted.

25 [r] I will set his hand also in the sea, and his right hand in the rivers.

26 [s] He shall cry unto me, Thou *art* my Father, my God, and the Rock of my salvation.

27 Also I will make him *my* ‖ first-born, higher than the kings of the earth.‖

28 [u] My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.*

A. M. cir. 2963.
B. C. cir. 1021.

[a] This title evidently belongs to Christ, as will be seen on comparing Is. 6. 3. with John 12. 41.; a portion of evidence for his Godhead, which the perverse ingenuity of men has not been able to gainsay, while yet they resist the testimony of the Holy Ghost.—ED.

[a] Ver. 6. Ps. 147. 5. Jer. 32. 17. Lam. 3. 23. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2.

[b] Ps. 29. 10. & 65. 7. & 66. 6. & 93. 3, 4. & 107. 25, 29. Mat. 8. 26. & 14. 32. Nah. 1. 4.

† Or, *Egypt.*

‡ See note on Ps. 87. 4.—ED.

§ Heb. *with the arm of thy strength.*

[c] Gen. 1. 1. & 2. 1. Ps. 24. 1, 2. & 50. 12. 1 Chr. 29. 11.

‖ *Tabor*—an isolated mountain situated in the east of Esdraelon, is described as a mile in elevation, with a plain at the top 3000 paces in circumference. It is still a scene of great beauty and magnificence, with many ruins.—ED.

* *Hermon.*—This mountain is commonly distinguished from the *Hermon* mentioned, Deut. 3. 8, 9; but for this distinction there appears no sufficient authority. See *Robinson's* Palestine, vol. iii. p. 171.—ED.

[d] Ps. 65. 12, 13. Is. 35. 2.

[e] Heb. *an arm with might.* Gen. 17. 1. & 18. 14. Dan. 4. 34, 35.

[f] Or, *establishment.* Prov. 16. 12.

[g] Num. 10. 6, 10. Lev. 25. 9. 1 Thes. 4. 16. & 2. 13. Tit. 2. 11—14. Rom. 1. 16.

† That is, "in the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4. 6.—ED.

[h] Ps. 20. 5, 7. & 44. 4—8. 2 Cor. 2. 14. Luke 1. 47. Phil. 4. 4.

[i] Ps. 28. 8. Phil. 4. 13. Zec. 10. 12.

[k] Or, *our shield* is *of the LORD, and our king* is *of the Holy One of Israel.* Ps. 47. 9. Is. 9. 6, 7.

‡ In the latter clause of ver. 17, and the whole of ver. 18, the grammar demonstrates that the church speaks her confidence and obedience.—ED.

[l] Is. 9. 6. & 42. 1. Heb. 7. 25. & 2. 11—18. Acts 8. 22.

§ See note on ver. 3.—ED.

[m] Ps. 18. 32, 39. & 89. 8. & 89. 17. Is. 42. 1. & 49. 8.

[n] 2 Sam. 7. 10. Mat. 4. 1—10. Heb. 2. 14. John 14. 30.

[o] 2 Sam. 3. 1. & v. viii. x. xviii. xx. Ps. 110. 1, 5, 6. Rev. vi. viii. ix. xiv—xx.

[p] Ps. 61. 7. ver. 28, 33.

[q] Ps. 21. 3—7. & 132. 17, 18. John 17. 2.

[r] 2 Sam. v. viii. x. Ps. 72. 8, 11. & 22. 27—31. & 66. 4. Is. 49. 12. & 54. 5.

[s] Mat. 26. 39, 42. Ps. 22. 1, 2. Heb. 5. 7. Is. 42. 1. & 49. 8. & 50. 7, 9.

‖ Heb. 1. 2, 6. Rom. 8. 29. Col. 1. 15, 18. Num. 24. 7. Rev. 21. 24.

‖ David, as a king, never attained to the extent of dominion or supremacy: it is true of Messiah, and not of another.—ED.

[u] 2 Sam. 7. 15. & 23. 5. Is. 55. 3. & 54. 10. Jer. 33. 20, 21.

* The throne of David in Jerusalem is ruined, deserted, and desecrated—the throne of his Son abideth for ever in glory.—ED.

A. M. cir. 2963.
B. C. cir. 1021.

[x] 2 Sam. 7. 14. Amos 3. 2.

* The church is called Christ's "children," (Heb. 2. 13.) and they are here warned against the terrible judgments upon the various forms of apostasy and infidelity; (Heb. 3, 10.) infidelity combined with self-righteousness; (Rom. 10. 3, 11. 15.) worldliness; (1 Cor. 5. 11.) final heresy; (Tit. 3. 10.) and impenitence; (Rev. 2. 21—23.)—ED.

† Heb. *profane my statutes.*

[y] 2 Sam. 7. 14. Heb. 12. 6—11. Is. 27. 9. Amos 3. 2. Rev. 3. 19. Ps. 94. 12.

‡ Heb. *I will not make void from him.*

§ Heb. *to lie.*

‖ See note on ver. 3.—ED.

[z] 2 Sam. 7. 16. Ps. 22. 30. & 102. 28. & 72. 16, 17. Luke 1. 33. John 12. 34.

* See note on ver. 27, 29.—ED.

[a] Jer. 31. 35, 36. & 33. 20—22. Gen. 9. 13.

† *As the moon*—a lovely satellite to earth, borrowing and reflecting the light of the sun, and supplying in his absence the lack of his brighter beams; equalising the temperature of sea and earth by the rolling tides; measuring out the months of the life of man, and the returns of God's solemn festivals; and "ruling the night," as a "faithful witness in heaven," that though the sun be withdrawn for a time, his beams are not extinguished. In all which respects, the *moon* is a beautiful emblem of the covenant grace of God. Some interpret it of the rainbow, but there is no necessity for such straining.—ED.

‡ By comparing ver. 36 with 47 and 50, it will be seen that Messiah is described speaking first in the days of his humiliation, and then in the days of his waiting—while he is opposed by "principalities and powers" both of the visible and invisible worlds—when his glory is obscured, "his headship over all things to the church" rejected—when he is "crucified afresh" by the sins of his nominal followers, and, by their ungodly conversation "put to an open shame." Heb. 6. 6.—ED.

[b] 1 Kin. xii. 2 Sam. xv. & 7. 16. ver. 4, 29, 36. Lam. 5. 16.

[c] Ps. 80. 12. & 78. 61, 62. Is. 5. 5. Acts 2. 23. & 4. 27, 28. & 8. 1—4. & 9. 5.

§ Heb. *brightness.*

[d] 2 Sam. xv, xvi. 1 Kin. xii. Dan. 9. 26. Is. 53. 8. & 52. 14. & 50. 6. 2 Tim. 3. 11, 12.

[e] Ps. 13. 1. & 79. 5. & 85. 5. & 78. 63. Is. 45. 15. Deut. 32. 22. Nah. 1. 6.

[f] Job 30. 24. Ps. 40. 7, 9. Eccl. 12. 7. Heb. 9. 27.

[g] 2 Sam. 7. 15. & 23. 5. Is. 55. 3. Ps. 13. 11, 12.

[h] Ps. 44. 14—16. & 69. 9, 12, 20. & 22. 6, 7. Mat. 12. 24. & 27. 63.

[i] Ps. 74. 22. Acts 4. 11. 1 Cor. 4. 12, 13. Heb. 10. 33. & 11. 36. 1 Pet. 4. 14.

‖ Calling him the friend of publicans and sinners, a wine-bibber, a glutton, a madman, a raiser of sedition, devil-aided, and a blasphemer.—ED.

[k] Ps. 41. 13. & 72. 18, 19. & 106. 48. Ezek. 3. 12. 1 Tim. 1. 17. Rev. 4. 11. & 5. 12, 13. & 7. 12. Neh. 9. 5. 1 Chr. 29. 10—13.

30 [x] If his children* forsake my law, and walk not in my judgments;

31 If they† break my statutes, and keep not my commandments;

32 [y] Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my loving-kindness‡ will I not utterly take from him, nor suffer my faithfulness § to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I sworn by my holiness that I will not lie unto David.‖

36 [z] His seed shall endure for ever, and his throne as the sun before me.*

37 [a] It shall be established for ever as the moon,† and *as* a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred; thou hast been wroth with thine anointed.‡

39 [b] Thou hast made void the covenant of thy servant; thou hast profaned his crown, *by casting it* to the ground.

40 [c] Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his § glory to cease, and cast his throne down to the ground.

45 [d] The days of his youth hast thou shortened; thou hast covered him with shame. Selah.

46 [e] How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 [f] What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former loving-kindnesses, *which* thou [g] swarest unto David in thy truth?

50 Remember, LORD, [h] the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 [i] Wherewith thine enemies have reproached,‖ O LORD; wherewith they have reproached the footsteps of thine anointed.

52 [k] Blessed *be* the LORD for evermore. Amen, and amen.

REFLECTIONS UPON PSALM LXXXIX.—Glorious is that covenant of grace which JEHOVAH has made with Jesus Christ, as the Head and Representative of an elect world. The mercy and faithfulness of God are therein for ever clearly and comfortably manifested; and for ever adored, both in heaven and earth. How infinite are the greatness and majesty of our covenant God! How unbounded his strength! No unruly elements in nature, nor outrageous nations of men, can control it. His dominion extends to all parts and ends of the earth; and in a powerful, steady, judicious, righteous, and merciful manner, he conducts



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## PSALM XC.

(1) *The eternity and covenant grace of Jehovah:* 1, 2. (2) *The brevity of human life:* 3—11. (3) *A prayer for wisdom and grace:* 12—17.

¶ [a] A PRAYER OF MOSES THE [a] MAN OF GOD.

A. M. cir. 2516. B. C. cir. 1490.

LORD, thou hast been our dwelling-place[†] [‡] in all generations.[‡]

2 [b] Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

3 [c] Thou turnest man to destruction; and sayest, Return, ye children of men.[‖]

4 For a thousand years in thy sight *are but* as yesterday [*] when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* [†] groweth up.

6 [d] In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are [‡] passed away in thy wrath: we spend our years [e] as a tale [§] *that is told.*

10 [‖] The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow: for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? [*] even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may [f] apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.[†]

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.[‡]

17 [g] And let the beauty of the LORD our God be upon us: and [h] establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

[a] Or, *A Prayer*, being a Psalm *of Moses.* a Deut. 33. 1. & 34. 5, 10.

[†] "Our refuge."—*Houbigant.*

[‡] Heb. *in generation and generation.*

[‖] *In all generations*—in the days of Abraham, Isaac, and Jacob; in the slavery in Egypt; in the wanderings of the desert; in the wars with Philistia, &c., and even in the captivity and dispersion. Yea, still he is the refuge of his people, wherever their heart shall turn to the Lord.—Ed.

[b] Prov. 8. 25. Job 38. 28. Gen. 1. 2.

[c] Num. 14. 29, 35. Gen 3. 19. Ps. 146. 4. Eccl. 12. 7.

[‖] *Return ye children of men*—that is, as some understand it, "return to the dust from whence ye were taken." But is it not more natural to understand the word *return* of the "return of the spirit to God who gave it;" or of the resurrection, in which the body of his children, though "sown in dishonour, is raised in glory"—Ed.

[*] Or, *when he hath passed* them.

[†] Or, *is changed.*

[d] Ps. 92. 7. & 73. 18, 19. Job 14. 2.

[‡] Heb. *turned away.*

[e] Or, *as a meditation.* Ps. 39. 5.

[§] As a word—as a thought—as a groan, as a sigh—as three of the spider—various translations—all characterizing instability, brevity, evanescence and vanity.—Ed.

[‖] Heb. As for *the days of our years*, in them are *seventy years.*

[*] None, in this life, can fully estimate the awful torment of "the worm that dieth not, and the fire that is not quenched."—"Yet who regardeth the power of thine anger, or thy wrath with reverence becoming thee?"—*Houbigant.*Ed.

[†] Heb. *cause to come.* Prov. 1—ix. 2 Tim. 3. 15, 16. Luke 12. 19, 20.

[‡] "At length, O Lord, return to us, and be reconciled to thy servants."—*Green.*

[f] Thy work of creation—thy work of providence—thy work of grace. Of the first, the natural man seeth but little; of the second, less; of the third, nothing; for, spiritual things must be spiritually discerned;" and the "pure in heart," those renewed by the Holy Spirit "shall (alone) see God."—Ed.

[g] Ps. 80. 3, 7, 19. & 27. 4.

[h] Is. 26. 12. Ps. 138. 8. & 86. 28. Phil. 1. 6. & 2. 13. 1 Pet. 5. 10. 2 Thes. 2. 16, 17. & 3. 3. 2 Cor. 1. 21.

## PSALM XCI.

*Trust in God, deliverance from snares, and protection from enemies.*

A. M. cir. 2688. B. C. cir. 1016.

HE that dwelleth in the secret place [*] of the most High shall [†] abide under the shadow of the Almighty.

2 I will say [‡] of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 [a] He shall cover thee with his feathers, and under his wings [§] shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the LORD *which is* my refuge, [‖] *even* the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways. [*]

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and [†] adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, [‡] because he hath known my name. [§]

15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

16 With [‖] long life will I satisfy him, and show him my salvation.

[*] *Secret place.*—In the bosom of the Father, where the Son was in glory "before the foundation of the world"—our only conception of eternity; (See John 1. 18. & 17. 5. 1 John 1. 2.) for he that was before creation was, must have been eternal.—Ed.

[†] Heb. *lodge.*

[‡] That the speaker is Christ, his own tacit acknowledgment. (Matt. 4. 6, compared with ver. 11. 12.) undeniably demonstrates. The amended translation of *Lowth*, instead of "I will say," gives "who saith," which seems more natural.—Ed.

[a] Deut. 32. 11. Is. 31. 5. Mat. 23. 37. Ps. 17. 8. & 61. 4. & 57. 1.

[§] The *wings* and *feathers* which God adopted in the emblematic cherubim that overshadowed the mercy-seat—which, again, was the emblem of Jesus, the propitiation or mercy-seat, for our sins.—Ed.

[‖] *The Lord which is my refuge.*—By supplying the words *which is*, obscures the sense. "The Lord my refuge," like "the Lord our righteousness," should be taken as a title of Jehovah, appropriating the God and Father of our Lord Jesus Christ, as his refuge; and through him, the refuge of every believer in his name.—Ed.

[*] Satan quoted this text correctly, so far as he went; and, so far, our Lord acknowledged the interpretation. But, yet, he quoted falsely, because he quoted imperfectly, and misrepresented the truth, as he suppressed an essential part. And so, in all ages, have all his servants dealt.—Ed.

[†] Or, *asp.*

[‡] From ver. 14. to the end, the Father proclaims his exaltation of the Son, who now waiteth till all his enemies shall be put under his feet, and the last, which is death, shall be destroyed.—Ed.

[§] The *name* is the revelation of the attributes or nature of God, chiefly in relation to man. See note on Ex. 34. 6. also Mat. 11. 27. John 10. 15.—Ed.

[‖] Heb. *length of days.*

his whole providential work, but chiefly that of redemption through the blood of his Son. Happy are they who experimentally know the joyful sound of the gospel, proclaiming Jesus' victories over sin, Satan, the world, death, and hell; and pardon, peace, liberty, and eternal happiness, through his blood to sinful men. They walk in the light of JEHOVAH'S favour, direction, and joys! And gloriously are they justified, saved, strengthened, and honoured in Christ!—In these declarations of God to Samuel, concerning David, let me contemplate how JEHOVAH found out and laid our help, our salvation, upon Jesus Christ. He it was that supported, strengthened, attended, honoured, and owned him. He it is that forms, favours, corrects, but establishes his chosen seed.—Behold too the sufferings of Jesus and his church, from Satan, from Jews, from Heathens, from Antichristians: And how terrible the Almighty's displeasure! To be under it for ever constitutes hell. How short, how uncertain are our days on earth! If through Jesus, as our Righteousness and quickening Head, we do not live to God's glory here, and with God in glory hereafter, our life is worse than in vain. But painful is it for exercised souls to want the sense of God's love, even though it be secured in the covenant promise. And grievous are the virulent reproaches of Christ, his Father, and his people, and hard to be borne by a tender saint.

REFLECTIONS UPON PSALM XC.—Happy are they who, amidst a transitory and perishing world, have the eternal God for their ALL IN ALL. Sovereign is his dominion over mankind, and unsearchable his duration. But weak and shortlived are men. And it is madness to seek satisfaction and happiness in things so fleeting and unsubstantial. With what armies of sorrows hath sin invaded and overspread our earth: and how exactly every crime is observed by God, in order to correct or punish on account of it! But it is unavailing to live, or live long, unless we live to and in Christ. Yea, intolerable is the wrath which God has reserved for those who die in their sins. Every day, therefore, ought to be so numbered, as to flee from them to Jesus Christ our refuge. The great business of life is to make ready for death. To ponder aright what is to become of us in eternity is wisdom indeed, and deserves the most serious application. Gracious souls cannot without sorrow abide the sense of God's displeasure. And they, who have truly tasted the bitterness of sin, cannot rest till the Lord return in pardoning mercy, speak peace to their conscience, and enable them to rejoice in himself. And such as are faithful to Christ will be greatly concerned that he may work all in them, do all for them, give all to them; and that he may herein be glorified, not only in them, but also in their posterity after them.

REFLECTIONS UPON PSALM XCI.—While I here contemplate Jesus Christ, as the Father's darling, protected, guarded, attended, heard in his prayers, honoured, and crowned with life and glory everlasting, let me with wonder behold the happiness of all the saints, who make God their refuge and delightful habitation.

## PSALM XCII.

(1) *Praise for mercies, and triumph in the works of God:* 1—5. (2) *The ignorance and destruction of the wicked:* 6—9. (3) *The exaltation of the righteous one, and of all his members, in him:* 10—15.

¶ A PSALM *OR* SONG FOR THE SABBATH-DAY.

A. M. cir. 2959.
B. C. cir. 1045.

IT *is a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 [a] To show forth thy loving-kindness in the morning, and thy faithfulness [*] every night,

3 [b] Upon an instrument of ten strings, and upon the psaltery; [†] upon the harp with [c] a solemn sound.[‡]

4 For thou, LORD, [d] hast made me glad through thy work: [§] I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 [e] When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 But thou, LORD, *art* [f] *most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 [g] But my horn shalt thou exalt like *the horn of* an unicorn: [‖] I shall be anointed with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies; *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The righteous shall flourish like the palm-tree: [*] he shall grow like a cedar in Lebanon.

13 Those that be planted [†] in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and [h] flourishing;

15 To show that the LORD *is* upright; *he is* my rock, and *there is* no unrighteousness in him.

a Ps. 55. 17. & 89. 1, 2. & 45. 17. & 145. 2. & 71. 8, 15.
* Heb. *in the night.*
b Ps. 33. 2. & 57. 8, & 98. 25. & 150. 3—5.
† Or, *upon the solemn sound with the harp.*
c Heb. *Higgaion.* Ps. 9. 16. & 19. 14.
‡ Of the several musical instruments here enumerated, there is little, if any, certain knowledge. Nor is their specific nature important; as the object of the speaker is merely to show, that all instruments of music should be dedicated to the praise of God - to show forth his "loving-kindness" in "the morning," because he has preserved his children while they slept—and his "faithfulness every night," because he has given them "bread" through the day.—ED.
d Gen. 1. 31. Ps. 104. 31. & 13. 5. & 145. 6, 7. & 149. 2—5.
§ The *work* here commemorated, is that to which praise is ascribed under the NAME of God, (ver. 1,) consequently the whole work of Father, Son, and Holy Spirit; and, in these words, the Son addresses the Father, triumphing in the works of creation, providence, and redemption, which he had been commissioned to achieve.—ED.
e Job 12. 6. & 21. 7—12. Ps. 73. 12. Jer. 12. 1, 2. Mal. 3. 15.
f Ex. 18. 11. Ps. 56. 2. Eccl. 5. 8. Dan. 4. 34, 35.
g Ps. 57. 10. & 132. 17. & 89. 17, 24. Rev. 3. 21.
‖ Of any animal specifically meant, nothing is known. The real meaning is, —"My power will thou exalt as a *sole and supreme ruler.*" And as the head is alone in the body, so is Christ in his church.—ED.
* *Like the palm-tree*—lofty and fruitful. —*Like the cedar*—great and incorruptible. These characters meet in one, but are from him transfused to many.—ED.
† Those trees that are planted in the house and courts of God represent those children that, having been received into his house by the "Spirit of adoption," frequent his courts for the purposes of worship - ED.
h Heb. *green.* Ezek. 47. 12.

## PSALM XCIII.

*Jehovah reigning.*

A. M. cir. 2959.
B. C. cir. 1045.

THE [a] LORD reigneth, [b] he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath [c] girded himself: the world also is stablished, that it cannot be moved.

a Ps. 96. 10. & 99. 1. & 93. 1. & 97. 1. Is. 52. 7. Rev. 11. 15, 17.
b Job 40. 10. Ps. 104. 1. & 96. 6, 7, 9.
c Ps. 65. 6. Is. 11. 5. & 8. 9.

2 [d] Thy throne *is* established [*] of old: thou *art* from everlasting.

3 [e] The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, [†] *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, [‡] for ever.

A. M. cir. 2959.
B. C. cir. 1045.

d Ps. 45. 6. & 89. 4, 29, 36.
* Heb. *from then.*
e Ps. 18. 4. & 69. 1, 2. & 2. 1—3. Acts iv, v, vii, &c. Rev. vi, viii, xii, xiii. Jer. 46. 7, 8. Is. 17. 12, 13.
† These are the emblems of the opposition, which a world "unstable as water," yet furious in its storms of passion, is continually presenting to Christ and his kingdom, Rev. 17. 15. —ED.
‡ Heb. *to length of days.*

## PSALM XCIV.

(1) *An appeal to divine judgment against the oppression of the wicked:* 1—7. (2) *The divine government expounded:* 8—15. (3) *The security of God's children:* 16—23.

A. M. cir. 2947.
B. C. cir. 1057.

O LORD [a] God, to whom vengeance [*] belongeth; O God, to whom vengeance belongeth, [b] show thyself.

2 Lift up thyself, thou Judge of the earth: [c] render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage:

6 They slay the widow and the stranger, and murder the fatherless: [†]

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it.*

8 Understand, ye brutish among the people; [‡] and, *ye* fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 [d] The LORD knoweth the thoughts of man, that they *are* vanity.

12 Blessed *is* the man [§] whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance:

15 But judgment shall return unto righteousness; [‖] and all the upright in heart [*] shall follow it.

a Heb. *God of revenges.* Deut. 32. 35. Nah. 1. 2, 6. Rom. 12. 19.
* The infliction of punishment is essential to the character of justice in God, both as a corrective of the wicked, and a warning to the godly. It is in vain, then, for foolish men to quarrel with this appeal to him who hath said—"Dearly beloved, avenge not yourselves;" but, at the same time, has added,—"Vengeance is mine,—I will repay, saith the Lord."—ED.
b Heb. *shine forth.* Ps. 80. 1.
c Job 40. 11, 12. Is. 2. 11, 12, 17. & 35. 4.
† Every period of the persecutions of the Christian church has fully and literally realized this description. But such, alas! is unrenewed human nature, ever prone in its fatal selfishness, to assail the defenceless, and, in its blinded ignorance, to conclude that God will neither see, regard, nor requite!—ED.
‡ This appeal is to those, among God's people, who do not rightly read or interpret the providence of God in the infliction of judgments: a lesson which the Jew has not been able to learn during the continued chastisements of 1800 years.—ED.
d 1 Cor. 3. 20. & 1. 21. Rom. 1. 21, 22.
§ *Blessed is the man*—the man Christ Jesus, to whom alone this description originally and absolutely applies. All others blessed in afflictions, are only blessed through him.—ED.
‖ That is, the judgment of God which the Jews imprecated, and which now has left them to harden in their sins, will return and lead them through their afflictions, to the righteousness of faith, when they shall look upon him whom they pierced, and follow on to know the Lord. —ED.
e Heb. shall be *after it.* Rev. 15. 3, 4. Mat. 5. 48. 1 Pet. 1. 15.

who know his name, set their love on him, and call on him. Secured against every disappointment and danger, distinguished in the providence of God, guarded by angels, delivered from, and victorious over, the devil, that fowler, dragon, and lion of hell. JEHOVAH attends them in their troubles, hears their prayers, and gives them answers of peace. He exalts them on Christ their Rock, and makes them to sit with him on his throne; honours them with the relations of children, kings, and priests, unto God, and decks them with imputed righteousness and imparted grace. And, after preserving them in life according to their desire, he bestows upon them his unutterable blessedness above. May these things in Christ be the desire of my heart.

REFLECTIONS UPON PSALM XCII.—Whatever our engagements be, we are bound at least to begin and end every day with prayer and praise. And they, who have lively experience of God's love and faithfulness, will delight in daily showing forth his salvation. None, but such as are ignorant or wicked, will disregard his work of creation or providence; and much less that of redemption,—but short-lived is the flourishing of wicked men, and dreadful the misery in which it issues: and yet how God is glorified, and the saints comforted, by it! But pleasant and profitable to themselves and others, and honourable to God, shall be the spiritual growth of those who are planted in Christ, and live in continued fellowship with him.

REFLECTIONS UPON PSALM XCIII.—Solid and believing views of Jesus Christ are excellent means to subdue the pride, and remove the fear of man. They who have him for their King and Keeper have no reason to be moved from their steadfastness. No earthly dishonours need disquiet those who have Christ, the Lord of all, to be their Father and Portion. No troubles need dismay those who are by grace made one with the King eternal. No changes need discontent them who have God's sure testimonies for their heritage and the ground of their hope. None need be ashamed of holiness, which is the ornament of God's nature, of his renewed hearts, his church, and his heaven.



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[f] Who will rise up for me against the evil-
*or* who will stand up for me against the
rs of iniquity?
[g] Unless the LORD *had been* my help, my
ul [h] almost dwelt in silence.
When I said, [i] My foot slippeth; thy
O LORD, held me up.
In the multitude of my thoughts within
comforts delight my soul.
Shall the throne of iniquity have fellow-
th thee, which [m] frameth mischief by a law?
They gather themselves together against
l of the righteous, and condemn the in-
blood.[*]
But the LORD is my defence; and my
the rock of my refuge.
And he shall bring upon them their own
, and shall cut them off in their own
ness; *yea,* the LORD our God shall cut
ff.

A. M. cir. 2847. B. C. cir. 1057.

f Ja. 59. 15. 16. Jer. 6. 1. Ezek. 22. 30. Mic. 7. 2—7.

g Ps. 124. 1—5. & 129. 4. & 142. 4, 5. 2 Tim. 4. 16, 17. 2 Cor. 1. 10. & 12. 9.

h Or, *quickly.* Ps. 143. 7. & 14. 2, 3.

i Ps. 38. 16. & 22. 13. & 121. 3. Is. 40. 4. Job 29. 14.

k Ps. 61. 2. Hab. 2. 16—18. 2 Cor. 1. 3, 4. & 7. 6.

l Job 24. 17, 19. Ps. 5. 4—6. 2 Cor. 6. 14.

m Is. 10. 1. Ps. 58. 2. Mic. 6. 15. Dan. 6. 7. & 3. 4—6.

n Dan. 6. 6. Ps. 2. 1—3. & 58. 2. ver. 4—6.

[*] This verse describes the combination of Jews and Gentiles against Christ—none else was righteous—no other was innocent.—Ed.

o Ps. 7. 10. & 37. 2. & 50. 9, 10, 17. & 91. 1—4, 9. 2 Cor. 1. 10.

p Ps. 7. 16. & 9. 15, 17. & 35. 23. Prov. 5. 22. Ezek. 18. 4. Rom. 2. 8, 9. 2 Thes. 1. 1—10. Is. 3. 11.

## PSALM XCV.

*ng of joy, and call to worship God:* 1—7. (2) *A solemn admonition against hardening the heart:* 7—11.

OME, let us sing[*] unto the LORD; let
s make a joyful noise to the Rock of
vation.
et us [a] come before his presence with
giving, and make a joyful noise unto him
alms.
or the LORD *is* a great God, and a
King above all gods.
n his hand *are* the deep places[‡] of the
the strength of the hills[§] *is* his also.
The sea *is* his, and he made it; and his
ormed the dry *land.*
come, let us worship and bow down:
neel before the LORD our maker.
r he *is* our God; and we *are* the people
asture, and the sheep of his hand. To-
ye will hear his voice,
arden not your heart, as in the [‖] provo-
*and* as *in* the day of temptation in the
ess;

A. M. cir. 2990. B. C. cir. 1048.

[*] *Let us sing.*—The church here exhorts all her members to praise God by united *singing*—a department of worship by many churches sadly neglected, or most imperfectly attempted—and a duty and privilege to which many professing Christians consider themselves is no wise obligated. In addition, however, to this, and similar calls of the Spirit, the example of Christ on earth, and of saints in heaven, demands the universal voice of the church to engage in the praises of Jehovah.—Ed.

[a] Heb. *prevent his face.* Ps. 24. 6. & 100. 2, 4.

† Heb. *in whose.*

‡ *Deep places*—the very central bases of the earth, which he shakes at his pleasure.—Ed.

§ *Strength of the hills*—"The inaccessible summits of the mountains."—*Horsley.*

[‖] Heb. *Where the sea is.* Gen. 1. 9, 10.

¶ Heb. *contention.*

# In *the provocation,* as in Meribah. *In the temptation,* as in Massah. See Ex. 17. 7.—Ed.

A. M. cir. 2969. B. C. cir. 1045.

[c] Ps. 78. 40, 41, 56. 1 Cor. 10. 9.

[*] Christ, who was with the church in the wilderness, here speaks; him the people tempted, and from his rest they were excluded, 1 Cor. 10. 9.—Ed.

[d] Num. 14. 33, 34. Deut. 1. 1. & 9. 7. & 29. 4, 5. Neh. 9. 16, 17. Ps. 78. 10—42. & 106. 6—29. Ezek. 20. 5—24.

† Heb. *if they enter.*

9 [c] When your fathers tempted me,[*] proved
me, and saw my work.
10 [d] Forty years long was I grieved with
*this* generation, and said, It *is* a people that do
err in their heart, and they have not known my
ways:
11 Unto whom I sware in my wrath, [†] that
they should not enter into my rest.

## PSALM XCVI.

*An exhortation to praise God, because of his excellency and speedy coming to judgment.*

A. M. cir. 2989. B. C. cir. 1045.

[a] 1 Chr. 16. 23—33. Ps. 33. 3. & 47. 1. & 66. 1, 4. & 67. 3, 5. & 68. 32. & 98. 1. & 100. 1. & 117. 1.

[*] *A new song*—"famous, excellent."—*Gill.* But *new* should rather be taken literally. For while some songs concerning the "old things were old, and are ready, like clouds, to vanish away;" other songs are concerning the "new things" which God shall yet create, and, like the sun, are daily renewed, never "wax old," and can never be changed. See ver. 2.—Ed.

[b] Ps. 5. 3. Is. 45. 17. Rev. 7. 10. & 5. 9. & 19. 1.

[c] Ps. 72. 18, 19. Mark 16. 15. Mat. 28. 19 Rev. 14. 6.

[d] Ex. 18, 11. Ps. 86. 8. & 135. 5, 5. & 89. 6—8. Jer. 10. 10, 16.

[e] Ps. 115. 3—8. & 135. 15—18. Is. 40. 18—20. & 44. 8—20. Jer. 10. 1—16. 1 Cor. 8. 4—6.

[f] Ps. 29. 2, 9. & 104. 1. & 27. 4. & 93. 1.

[g] Ps. 29. 1, 2. & 89. 32, 34. Rev. 5. 8—13. & 15. 3, 4. Luke 2. 14.

[h] Rev. 5. 9. & 7. 10, 12. & 14. 7. & 15. 3, 4.

† Heb. *of his name.*

1 Mal. 1. 11. Rom. 12. 1. Heb. 13. 16. 1 Pet. 2. 5.

[k] Or, *in the glorious sanctuary.* Ps. 29. 2. & 110. 3.

‡ This declaration, with what follows concerning judgment, carries this Psalm forward to the period described Rev. 11. 15.—Ed.

§ See additional Editorial note on Ps. 93. 1.—Ed.

[l] Ps. 45. 6. & 98. 9. Is. 11. 2—5. & 32. 1, 16. & 61. 1. John 5. 22.

[m] Ps. 98. 7—9. & 69. 34. & 148. 1—14. Rev. 12. 12. & 11. 17. & 15. 3, 4. & 19. 1—7.

‖ The repetition of the words *he cometh* to judgment, according to Scriptural custom, proves that it is nigh at hand, and carries us forward to the hour when "he shall come the second time, without sin, to salvation."—Ed.

9 [c] When your fathers tempted me,[*] proved me, and saw my work.

10 [d] Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I sware in my wrath, [†] that they should not enter into my rest.

## PSALM XCVI.

*An exhortation to praise God, because of his excellency and speedy coming to judgment.*

O [a] SING unto the LORD a new song:[*] sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; [b] show forth his salvation from day to day.

3 [c] Declare his glory among the heathen, his wonders among all people.

4 [d] For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.

5 For [e] all the gods of the nations *are* idols: but the LORD made the heavens.

6 [f] Honour and majesty *are* before him; strength and beauty *are* in his sanctuary.

7 [g] Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 [h] Give unto the LORD the glory [†] *due unto* his name: [i] bring an offering, and come into his courts.

9 O worship the LORD [k] in the beauty of holiness; fear before him, all the earth.

10 Say among the heathen *that* the LORD reigneth:[‡] the world also shall be established that it shall not be moved: [§] [l] he shall judge the people righteously.

11 [m] Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein; then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh,[‖] for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

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REFLECTIONS UPON PSALM XCIV.—Saints must always expect manifold in- oppressions in this world. But never must they usurp God's prero- avenging themselves, but patiently endure, and wait for the day when dges righteously shall arise to punish their adversaries. When men ned by God to themselves, how their heart, hands, and tongue, concur him and his people! Astonishing is their atheism and stupidity! even below common sense. But God makes the correction of his ssue in their instruction, and in their spiritual or eternal rest and safety, wicked enemies are ruined. In due time he will rectify all seeming and the righteousness of his judgments shall be made clearly manifest, ouragement of the upright to follow him, and to praise him for his pro- And thrice happy are they who have treasured up manifold experi- God's support, comfort, and deliverance, in their times of extreme dis- will encourage them to expect the proper, seasonable, and righteous, the enemies of the church, whether wicked courts in Israel, Assyrians, Syro-grecians, obstinate Jews, Romish Heathens, Antichristians, or

REFLECTIONS UPON PSALM XCV.—God richly deserves our highest and most ise. And we should invite one another to this blessed employ. How e, possessed of every necessary, infinite, and eternal excellency! How s formation of all things, and his extensive dominion over them! How and effective of blessings unnumbered, is his new covenant relation to men!—But if he be our Saviour and King, it is proper, it is necessary, that we be obedient subjects. To none but such is he the author of eternal salvation. To-day, without a moment's delay, we ought to hear his voice in the gospel, and to receive the offers of his grace. However slightly men pass over their sins, they are highly provoking in God's sight. And disbelief of his promises is one of the greatest insults that we can put upon him. That heart is hardened indeed, whom the great and precious promises of the gospel cannot effect. Let us take warning by the ruin of others, that we fall not after the same example of unbelief. Though God bear long with us, he will not bear always. The mercies which we have received from him, as well as the wilfulness of our ignorance, and our love to our errors, will fearfully aggravate our sin. And dreadful will be our case, if by his irrevocable oath he once exclude us from his new covenant, his celestial rest, on account of our despising it when offered to us in the gospel.

REFLECTIONS UPON PSALM XCVI.—Since to us Gentiles Jesus Christ and his word of salvation are now come, let us, in songs ever fresh, ever cordial, publish the glories of his grace, and the wonders of his redeeming mercy, power, holiness, and majesty. Let us acknowledge him as our saving Sovereign, present ourselves to him as living sacrifices, and in the pure ordinances of his grace worship him with pure hearts, and in a reverent and holy manner. Let us rejoice that his kingdom has been, is, and will be, established among the Gentiles on earth. Let us, with joy, hope for these latter days, in which Satan shall be bound, and all the kingdoms on earth subjected to the righteous and merciful government of our



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## PSALM XCVII.

*A song of joy at the coming of the Lord.*

THE [a]LORD reigneth;[*] let the earth rejoice; let the [b] multitude of isles be glad *thereof.*

2 Clouds and darkness[†] *are* round about him: righteousness and judgment *are* the [‡] habitation of his throne.

3 A fire[§] goeth before him, and burneth up his enemies round about.

4 [c] His lightnings enlightened the world; the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 [d] The heavens declare his righteousness, and all the people see his glory.

7 Confounded[‖] be all they that serve graven images, that boast themselves of idols: worship him, all *ye* [e] gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth; thou art exalted far above all gods.

10 Ye that love the LORD, [f] hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light *is* sown[*] for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks [g] at the remembrance of his holiness.

A. M. cir. 2959.
B. C. cir. 1045.

a Ps. 93. 1. & 96. 10.
* See additional Editorial note on Ps. lxxi. 1. "A prophecy of the dominion of Christ over all nations."—*Osterwald.*
b Heb. *many*, or *great isles.* Is. 41. 1. & 42. 4, 10, 12. & 49. 1. & 51. 5. & 60. 9. & 66. 19. Zeph. 2. 11. Mal. 1. 11. Ps. 72. 10.
† *Clouds and darkness* are the emblems of both his government of providence, and plan of redemption, which are yet veiled from our eyes—in some parts by clouds, through which we see obscurely; and in others by darkness, through which we cannot see at all.—Ed.
‡ Or, *establishment.*
§ The Spirit of prophecy, before whom is all time, here describes, as past, events that are yet to come. See 2 Pet. 3. 7—11. Rev. 18. 18.—Ed.
c Ps. 77. 18. & 104. 32. & 144. 5, 6.
d Ps. 19. 1. & 50. 6. & 98. 2. Is. 45. 8.
‖ This is not any angry imprecation, but a humble prayer that God would confound the counsels of idolaters, against truth and godliness, as he confounded the counsel of Ahithophel against David—that he would confound their combinations to do evil in the world, as he confounded the tongues of the Babel conspirators, and scattered them abroad upon the face of the whole earth.—Ed.
e Angels. Heb. 1. 6.
f Ps. 34. 14. Am. 5. 15. Rom. 12. 9.
* *Light is sown*—*diffused*, like seed radiating from the hand of the sower.—Ed.
§ Or, *to the remembrance.* Ps. 30. 4. & 97. 12. Ex. 15. 11. Hab. 1. 12, 13.

## PSALM XCVIII.

*The voice of man, of instruments, and of nature, summoned to praise the Lord.*

¶ A PSALM.

O [a]SING unto the LORD a new song;[*] for he hath done marvellous things: [b] his right hand and his holy arm hath gotten him the victory.

2 [c] The LORD hath made known his salvation: his righteousness hath he [d] openly showed in the sight of the heathen.

3 [e] He hath remembered his mercy and his truth toward the house of Israel: [f] all the ends[†] of the earth have seen the salvation of our God.

4 [g] Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

A. M. cir. 2959.
B. C. cir. 1045.

a Ps. 33. 3. & 96. 1. Is. 42. 10. Rev. 15. 3, 4. & 14. 3.
* See note on Ps. 96. 1.—Ed.
b Is. 59. 16. & 63. 5. Dan. 9. 24. Col. 2. 15. Ps. 110. 2—6. Rev. 6. 2, 17. & 11. 17.
c Is. 52. 10. & 45. 22. & 51. 10. Mark 16. 15. Tit. 2. 11. Ps. 22. 31.
d Or, *revealed.* Rom. 1. 17. & 3. 21, 22.
e Mic. 7. 20. Luke 1. 54, 68—75.
f Is. 52. 10. & 45. 22. & 46. 5, 7. & 49. 6. Luke 2. 30. Heb. 2. 3. Tit. 2. 11.
† *Ends*—countries of the world; evidently carrying forward to the period foretold by our Lord. Mat. 24. 14.—Ed.
g Ps. 95. 1. & 100. 1. & 66. 1, 4. & 67. 3, 5. & 47. 1, 5—7. & 149. 2. Is. 44. 23. & 42. 10.

A. M. cir. 2959.
B. C. cir. 1045.

§ Ps. 33. 2, 3. & 96. 25. & 81. 1, 2. & 150. 3—5. Rev. 14. 2, 3. & 19. 1—7.
* See note on Ps. 92. 3.—But these instruments are now, almost without exception, dedicated to military pomp, theatrical spectacles, bacchanalian revellings, and worldly amusements; and, married to a sensual and degrading poetry, whereby they become the great auxiliaries of the world against God—and are by many held inconsistent with the simplicity and purity of Christian worship.—Ed.

5 [*]Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.[*]

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands; let the hills be joyful together

9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

## PSALM XCIX.

*A call to praise and exalt the Lord because of his holiness.*

THE LORD reigneth;[*] let the people tremble: he sitteth *between* the cherubims; let the earth [†] be moved.

2 [a] The LORD *is* great in Zion; and he *is* high above all people.

3 Let them praise thy great and terrible name; *for* it *is* [b] holy.

4 The king's [c] strength[‡] also loveth judgment: thou dost establish equity; thou executest judgment and righteousness in Jacob.

5 [d] Exalt ye the LORD our God, and worship at [e] his footstool; *for* [§] he *is* holy.

6 [f] Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: [g] they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.[‖]

9 Exalt the LORD our God, and worship at his holy hill: for the LORD our God *is* holy.

A. M. cir. 2989.
B. C. cir. 1015.

* See additional Editorial note on Ps. 93. 1. "The Lord reigneth; let the earth rejoice." Ps. 97. 1. "The Lord reigneth; let the people tremble." Ps. 99. 1.—Why this contrariety? because Ps. 97. addressed a people that loved the Lord, (ver. 10.) a people made righteous by faith in a Saviour; but Ps. 99. addresses a people who had "sought out many inventions, (ver. 8.) upon which, even a God of mercy takes, for the correction and example of others, severe and righteous vengeance.—Ed.
† Heb. *stagger.*
a Ps. 48. 1, 2. & 76. 1. & 99. 9. & 89. 7. Rev. 14. 1.
b Ex. 15. 11. Jos. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17.
c Ps. 93. 3. & 97. 1. & 46. 1. & 73. 26. & 91. 1. & 147. 5. Job 36. 5.
‡ *The king's strength.*—"The strong and mighty king."—*Gill.*
d Ver. 9. Ps. 34. 3. & 99. 7. Luke 1. 47.
e 2 Sam. 9. 7. 2 Kin. 19. 15. 1 Chr. 28. 2.
§ Or, *it is holy.*
f Ex. 29. 11, 44. 1 Sam. 7. 9. Rev. 1. 6.
g Ps. 99. 18. Prov. 28. 9. John 9. 31.
‖ The calling for, contributing to, forming, setting up, and worshipping of the golden calf, and other such acts, in which their heart seemed inexhaustibly prolific.—Ed.

## PSALM C.

*All lands summoned to praise and worship Jehovah.*

¶ A PSALM OF [*]PRAISE.

MAKE [a] a joyful noise unto the LORD, [†] all ye lands.

2 Serve the LORD with gladness[‡]; come before his presence with singing.

3 [b] Know ye that the LORD he *is* God: *it is* he *that* hath [c] made us, [‡] and not we ourselves:

* Or, *thanksgiving.*
a Ps. 47. 1. & 66. 1, 4. & 117. 1. Is. 24. 15, 16. & 42. 10—12. Deut. 32. 43. Rom. 15. 10. Phil. 4. 4.
† Heb. *all the earth.*
b 1 Chr. 28. 9. Ps. 46. 10. John 1. 14. 1 John 5. 20.
c Ps. 119. 73. & 139. 13—16. & 149. 2. Eph. 2. 10.
‡ Or, *and his we are.*

Redeemer. And let us, with more exalted joy, expect his coming in the clouds, with power, and great glory, to judge, and finally decide the eternal state of men and angels.

REFLECTIONS UPON PSALM XCVII.—However mysterious and unsearchable God's providences be, they are always just and equal. A great shaking of the nations, by the Roman and other conquests, ushered in the gospel kingdom of our Lord Jesus Christ. A great destruction of obstinate Jews and Heathens, and overturning of idolatry in the world, attended the erection and spread of it. And a great overturning of Antichristians, Mahometans, and all their false worship, shall yet take place in its most glorious period. No exalted potentates, no mighty nations, nor fixed customs of wickedness, shall be able to withstand his conquering influence. Let saints then rejoice in his dignity of person, office, and state; in his gracious preservation and deliverance of his people; in the comforts and glory which he has prepared for them; and in his righteous judgments upon their implacable foes. And let their delight in his holiness inflame their love to himself, and their hatred of sin.

REFLECTIONS UPON PSALM XCVIII.—While I review these lofty notes, let me think what is JEHOVAH! What is Jesus to my heart! What of his marvellous incarnation, miracles, life, death, resurrection, and ascension; of his love to sinners; and of his gifts of pardon, grace, and glory; have I seen! What of his victories over sin, Satan, the world, and death; and of his righteousness and salvation manifested in the gospel; have I known, believed, and embraced! What of his mercy and truth, in fulfilling his promises, have I experienced! What of his coming in power to gather the world to himself, and of his coming in glory to judge the world, do I know, believe, and rejoice in hope of!

REFLECTIONS UPON PSALM XCIX.—Terrible is Jesus' royal power and dominion to his enemies; but comfortable and kindly awing to his saints. And in mercy, wisdom, and righteousness, he executes his office. God honours, and holds intimate fellowship with, those who are remarkably given to prayer: and effectual are their intercessions for the preservation of nations and churches. But he will make the dearest of them to smart severely for their sin in this life, notwithstanding they are fixed in a pardoned state. Great praise is due to God for his mercies. And deep awe and inward purity are necessary in worshipping him that is infinitely holy.



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*we are* his people, and the sheep of his pasture.

4 [a] Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; [b] his mercy *is* everlasting; and his truth *endureth* [c] to all generations.

## PSALM CI.

*Holy resolutions for government of the heart, the household, and the kingdom.*

¶ A PSALM OF DAVID.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 [a] I will behave myself wisely in a perfect way. O when wilt thou come unto me? [b] I will walk within my house with a perfect heart.*

3 I will set no [†] wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

4 [c] A froward heart shall depart from me; I will not know [‡] a wicked *person.*

5 Whoso privily slandereth his neighbour, him will I cut off: [§] [d] him that hath an high look, and a proud heart, will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh [‖] in a perfect way,* he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies [†] shall not tarry in my sight.

8 I will early destroy all the wicked of the land; [‡] that I may cut off all wicked doers from the [e] city of the LORD.

## PSALM CII.

*Grievous afflictions and earnest prayers, answered by precious truths and blessed promises.*

A PRAYER [a] OF THE AFFLICTED, WHEN HE IS OVERWHELMED, AND POURETH OUT HIS COMPLAINT BEFORE THE LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.[†]

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, answer me speedily.

3 For my days are consumed [‡] like smoke, and my bones are burnt as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my [§] skin.

6 [a] I am like a pelican [‖] of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house-top.

A. M. cir. 2949, or 2950. B. C. cir. 1055, or 1054.

d Ezek. 34. 30, 31. Ps. 95. 7. Ex. 19. 5, 6. 1 Pet. 2. 9, 25. John 10. 1—29. 2 Chr. 30. 8.

e Ps. 66. 13. & 116. 14, 17—19. & 95. 2. & 100. 1, 5. & 100. 1, 47. & 107. 1, 8, 15, 21, 31. & cxxxv. cxxxvi.

f Ps. 103. 17. & 135. 1—26. & 85. 10. & 119. 89. & 146. 6—10. Deut. 32. 4.

g Heb. *to generation and generation.*

A. M. cir. 2949, or 2950. B. C. cir. 1055, or 1054.

a 1 Sam. 18. 14. Ps. 75. 2.

b 2 Sam. 23. 3. 1 Tim. 3. 4, 5.

* *In a perfect way—with a perfect heart.*—Surely he that so receives, if he do it not in self-ignorance, as Peter resolved never to forsake his Master, must be the Christ.—Ed.

† Heb. *thing of Belial.*

c Prov. 2. 12, 15. & 3. 32. Ps. 18. 26. Deut. 32. 20.

‡ *Know*—I will not acknowledge as mine, any hypocritical pretenders to Christianity. Mat. 7. 23.—Ed.

§ *Cut off*—excommunicate from my church, and exclude from my kingdom. 2 Cor. 12. 20. & 13. 2. Rev. 22. 15.—Ed.

d Prov. 6. 16—19. & 30. 13. Ps. 138. 6. Job 40. 11, 12.

‖ Or, *perfect in the way.*

* That is, he that walketh in Christ Jesus, the only way to the Father. Col. 2. 6.—Ed.

† Heb. *shall not be established.*

‡ This resolve can be true in the lips of Christ alone; and though wicked men deem him "slack concerning his promise," his promise will be fulfilled at a time they think not of.—Ed.

e Ps. 48. 2. & 2 Chr. 6. 6. Heb. 9. 3.

A. M. cir. 2948. B. C. cir. 1056.

* Or, *for.*

† That the Son of God utters this complaint and prayer, is evident from the replies of the Father; ver. 12. and Heb. 1. 8, 10, &c. comp. with Ps. 104. 2.—Ed.

‡ Or, (as some read) *into smoke.*

§ Or, *flesh.*

a Ver. 7. Job 30. 29. Is. 38. 14, 15. Mic. 1. 8.

‖ What three birds are specifically intended, it is impossible with certainty to say; two of them are, however, inhabitants of the deserts, far from the haunts of men; and one, though the inhabitant of cities, a solitary watcher on house-tops. The different habits of these birds formed admirable emblems of that solitary state into which our Lord was often forced in order to elude the watchful and incessant malice of his enemies.—Ed.

A. M. cir. 2948. B. C. cir. 1056.

b Ps. 2. 1. Acts 26. 11. & 23. 14. & 12. 1.

c Job 3. 24. Ps. 42. 3. & 80. 5. & 60. 3. Lam. 3. 48, 49.

d Ps. 73. 18—20. & 42. 4, 7. & 109. 23. & 30. 6, 7.

e Ps. 109. 23. & 39. 5, 6. & 144. 4. Eccl. 6. 12. Jam. 4. 14.

f Ps. 90. 1, 2. & 135. 13. 1 Tim. 6. 16. Lam. 5. 19. Ex. 3. 15.

* This address exactly corresponds with its continuation in ver. 25; and as there is apostolic authority for considering ver. 25 to be words of the Father to the Son, there can be no doubt that ver. 12 is the address of the Father likewise.—Ed.

g Ps. 51. 18. & 44. 26. & 69. 35, 36. Dan. 9. 2, 16—19.

† *Arise*—that is, from that long night of sorrow and darkness in which thy glories have been enveloped. Thou shalt arise, as the Sun of righteousness, with healing in thy wings.—Ed.

‡ Would not history rather prove that the time to punish Zion had come at the period of our Lord's prayer of distress? Not so. "Whom the Lord loveth he chasteneth." And, though her salvation seem to linger in the eye of sense, it was then secured to the heart of faith; and all that now grows in the field of promise, shall be reaped in the harvest of vision.—Ed.

h Ps. 79. 1. Dan. 9. 2—19. Neh. 1. 5—11. & 2. 13.

i Ps. 126. 1—3. Is. 60. 1, 3, 5. & 55. 5. & 14. 1. Zec. 8. 20—23. Rev. 21. 24.

k Is. 44. 23. & 49. 2. & 2. 2—5. & 60. 1, 19, 20. Zec. 2. 5, 8.

l Ps. 9. 18. & 72. 12. Is. 41. 17, 18. Deut. 32. 36.

m Dan. 9. 2. Rom. 15. 4. John 20. 31.

n Ps. 14. 2. & 11. 4. & 33. 13. 2 Chr. 16. 9.

‖ Heb. *the children of death.*

o Is. 51. 14. & 43. 21. Ps. 51. 19. & 79. 11. Eph. 3. 21. & 2. 4—7.

p Hos. 1. 11. & 3. 5. Is. 60. 4—8. Ps. 72. 8—11. Zec. 8. 20—23.

q Heb. *afflicted.* Ps. 89. 38—47. Job 21. 23.

‖ In this, and the first clause of ver. 24, the Son, in the days of his flesh, resumes his address to the Father. The reply of the Father, as quoted by the Apostle, (Heb. 1. 10.) is one amongst the many and overwhelming evidences of the Godhead of the Son. In the beginning God created the heavens and the earth, Gen. 1. 1. But the Father being witness, the Son created the heavens and the earth; therefore—hear it, ye gainsayers, and be silent for ever—therefore the Son is God.—Ed.

r Ps. 39. 13. Is. 38. 3, 10—14.

s Heb. 1. 10. Gen. 1. Ex. 20. 11. Ps. 24. 1. & 33. 6. Jer. 32. 17.

* Heb. *stand.*

t Mal. 3. 6. Jam. 1. 17. Heb. 13. 8. 1 Tim. 1. 17. & 6. 16. Is. 9. 6, 7.

u Ps. 69. 36. & 45. 16, 17. Mat. 16. 18. Is. 45. 17. & 59. 19—21. & 65. 22. & 66. 22.

8 Mine enemies reproach me all the day; *and* they that are [b] mad against me are sworn against me.

9 For I have eaten ashes like bread, and [c] mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for thou [d] hast lifted me up, and cast me down.

11 [e] My days *are* like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, [f] shalt endure for ever;* and thy remembrance unto all generations.

13 [g] Thou shalt arise,† *and* have mercy upon Zion: for the time to favour her,‡ yea, the set time, is come.

14 [h] For thy servants take pleasure in her stones, and favour the dust thereof.

15 [i] So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 [k] When the LORD shall build up Zion, he shall appear in his glory.

17 [l] He will regard the prayer of the destitute, and not despise their prayer.

18 [m] This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 [n] For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; to loose [‖] those that are appointed to death;

21 [o] To declare the name of the LORD in Zion, and his praise in Jerusalem:

22 [p] When the people are gathered together, and the kingdoms, to serve the LORD.

23 He [q] weakened my strength in the way; he shortened my days.[‖]

24 [r] I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 [s] Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt [*] endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed:

27 [t] But thou *art* the same, and thy years shall have no end.

28 The [u] children of thy servants shall continue, and their seed shall be established before thee.

REFLECTIONS UPON PSALM C.—What joyful praise, what grateful thanksgiving, what cheerful and hearty service, do we Gentiles owe to the Lord!—to him who is JEHOVAH, the infinite ALL!—to him who forms us both in nature and in grace!—to him who is our high Proprietor and Redeemer, our kind Shepherd, Leader, Provider, and Provision!—to him who is good in himself, and whose mercy and truth are for ever exerted in the fulfilment of gracious and new covenant promises to ransomed men!

REFLECTIONS UPON PSALM CI.—The lot of saints on earth is a strange mixture of mercies and judgments. But all of them, taken in their connexion and tendency, are to be improved as matter of praise and thanksgiving. Fellowship with, and influences from, God, must strengthen and animate us to every holy practice. Serious godliness is the most substantial wisdom; and to act for God in the religious management of families, kingdoms, or in other relative stations, is a noted branch of it. With the utmost care ought men, by whatever power they have, to discourage every thing wicked, and to encourage every thing virtuous and holy. But it is in vain to attempt instructing or reforming others, if we do not set them an example in our own practice.

REFLECTIONS UPON PSALM CII.—To what low condition God reduces his church and people, for the exercise and trial of their grace, and for exciting their more importunate prayers. In darkness, vexation, and trouble, their days often post toward an end. Afflicted, dispirited, and pained in their heart; and their body wasted to skin and bones: like owls and pelicans, they shun converse and



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## PSALM CIII.

*The soul—the inner man of the heart—called to bless God for personal and diffusive mercies.*

¶ *A PSALM* OF DAVID.

A. M. cir. 2918.
B. C. cir. 1056.

BLESS the LORD, O my soul; and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:*

3 Who forgiveth all thine iniquities;† who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.

5 Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.‡

6 The LORD executeth righteousness and judgment for all *that are* oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide; neither will he keep *his anger* for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west, *so* far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we *are* dust.§

15 *As for* man, his days *are* as grass; as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant,‖ and to those that remember his commandments to do them.

19 The LORD hath prepared* his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, [a] that excel in strength, that do his commandments, hearkening unto the voice of his word.†

21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

* *Forget not all his benefits.*—A large portion of "childhood and youth," are truly "vanity," are spent in much ignorance of God, and pass into forgetfulness of his mercies. He whose eye saw, and whose memory records, "all the mercies" of Jehovah, can be no other than the all perfect Son of God.—ED.

† *Iniquities.*—For the literal, but peculiar, sense of imputation, or laying on, in which Christ could address these words to his soul, see on Ps. 32. 5. & 40. 12. and additional Editorial note on Ps. 25. 11.—ED.

‡ *Like the eagle's.*—This is no mere adoption of a popular opinion about the eagle's moulting in old age; nor any mere poetical ornament, which would be utterly inconsistent with simple and unchanging truth. Does not the entire difficulty arise from departing from the literal translation, and natural position of the original? Literally translated and placed, the passage would read thus:—"shall be renewed, (not as an eagle's, but) as an eagle, thy youth." That is, thy youthful strength (Is. 40. 31.) shall be renewed; and, as an eagle spurns the earth, soars above the clouds, and hides him in the sunbeams; so, on wings of heavenly devotion, thou shalt mount, and, while yet on earth, establish thy conversation in heaven.—ED.

§ From ver. 10, the true "children of Israel" make full acknowledgment of the preceding character of God, and especially in the total removal of their sins, (ver. 12.) effected by the blood of the Lamb. The east and west can never meet, no more can the justified believer again encounter his sins. The waters of mercy have passed over them, and their remembrance is gone for ever.—ED.

‖ This is not that covenant of works which saith, "Cursed is every one that continueth not in all things written in the book of the law, to do them;" but that covenant of grace, recorded by Paul, (Heb. 8. 8—12.) wherein the cleansing of the believer lies in the Redeemer's blood, (1 John 1. 7.) and his completeness and acceptance in the Redeemer's righteousness, Col. 2. 10. Eph. 1. 6.—ED.

* That is, *prepared* it first for his Son, and then for believers in him. Comp. this verse with John 14. 2. & Rev. 3. 21.—ED.

[a] Heb. *mighty in strength.* Ps. 103. 4. & 68. 17. 2 Kin. 19. 23.

† To the voice of his incarnate Word—his Son. Heb. 1. 6.—ED.

## PSALM CIV.

*The soul called to bless the Lord, on contemplation of his wonderful works: and the people exhorted to join the strain of praise.*

A. M. cir. 2962.
B. C. cir. 1042.

BLESS the LORD, O my soul. O LORD my God, thou art very great;* [a] thou art clothed with honour and majesty:

2 Who coverest *thyself* with light as *with* a garment; who stretchest out the heavens like a curtain;

3 Who layeth the beams of his chambers in the waters; [b] who maketh the clouds his chariot; who walketh upon the wings of the wind;

4 Who maketh his angels spirits, his ministers a flaming fire;

5 [c] *Who* laid the foundations of the earth, *that it* should not be removed for ever.†

6 [d] Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder‡ they hasted away.

8 § They go up‖ by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 [e] Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 * He sendeth the springs into the valleys, *which* † run among the hills.

11 [f] They give drink to every beast of the field: the wild asses ‡ quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* § sing among the branches.

13 He watereth the hills from his § chambers; the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth,

15 And wine *that* maketh glad the heart of man, *and* [h] oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 [i] The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.‖

18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

19 He appointed the moon for seasons; the sun knoweth his going down.

20 Thou makest darkness, and it is night; wherein * all the beasts of the forest do creep *forth.*

* The greatness of God in power, can be estimated only by his works. Accordingly, the Spirit, by Christ, as the prophet of the church, here catalogues, as it were, and expounds some of the most remarkable and intelligible departments, whereby man may learn his own comparative weakness, nay, nothingness, and humble himself beneath the mighty power of God.—ED.

[a] Ps. 93. 1. & 96. 6. & 29. 1.

[b] Is. 19. 1. Ps. 65. 11, 12. Hab. 3. 8.

[c] Heb. *He hath founded the earth upon her bases.* Job 26. 7. & 38. 4. & 26. 7. Ps. 24. 2. & 136. 6. Eccl. 1. 4.

† This is not contradicted by what is declared, Heb. 1. 10—11; for, in point of fact, it is completely demonstrable by mathematical evidence, that the "foundations of the earth, and of the whole planetary system, are calculated to abide *for ever*, unless he that laid them be pleased again to overturn them, and make all things new. Both these views are in strict accordance with the assertion in this verse.—ED.

[d] Gen. 1. 2, 9. & 7. 19. Job 38. 8, 25.

‡ Modern discovery is daily bringing to light more of the power of electricity in the works of creation: and though we do not affirm with some that the Scriptures contain a system of natural philosophy, yet it is satisfactory to the believer who may live within the pestiferous atmosphere of infidelity, to learn, that no progress of philosophical discovery has ever detected a single philosophical error in the Bible.—ED.

§ Or, *The mountains ascend, the valleys descend.*

‖ The waters go up, partly in vapours which are condensed into water by cold; and partly in clouds, which are changed into water, not by cold, but by the electric agency. These waters are then absorbed into the bowels of the mountains, and chiefly by gravitation reconducted to the valleys.—ED.

[e] Job 26. 10. & 38. 8—11. Ps. 33. 7. Is. 54. 9. Gen. 9. 11, 15. Jer. 5. 22.

* Heb. *Who sendeth.*

† Heb. *walk.*

[f] Ps. 145. 16. Job 39. 5, 6. Mat. 6. 26.

‡ Heb. *break.*

§ Heb. *give a voice.* Ezek. 17. 23. Mat. 13. 32.

§ Heavens, or clouds.

[h] Heb. *to make his face shine with oil, or more than oil.* Ruth 3. 3. Ps. 23. 5. Mat. 6. 17.

[i] Ps. 29. 5. & 92. 12. Num. 24. 6. i. e. large trees.

‖ See additional Editorial note on Lev. 11. 5.—ED.

* Heb. *all the beasts thereof do trample in the forest.*

comfort, and pine away in melancholy solitude. Often, like lonely sparrows, they are debarred from rest and sleep, and are deserted by friends, or avoid their company: are exposed to the reproach and fury of inveterate enemies—oppressed with grief—overwhelmed with a sense of God's indignation, in his sudden and awful changing of their comforts into depths of misery, till near the grave, and apparently near the pit! But great is the mercy that they have, notwithstanding, a God, a hearer of prayer, to whom they may complain; and a heart to pour out before him. Be the afflictions of the righteous as numerous as they will, the eternal Saviour has, and does, and will deliver them out of them all. He has fixed the periods of his church's deliverance, and issued forth promises ascertaining the same. While with deep concern his servants are affected with her ruinous case, and pour forth their importunate prayers, he will fly to her relief, to the conversion of multitudes and the terror of obstinate opposers. What he did in former times, in delivering from Babylon, in erecting the New Testament church, and in destroying her Jewish and Heathen persecutors, encourages us to hope for more glorious deliverances from Antichrist, and at last from the world that lieth in wickedness. And whatever distresses befall the redeemed in their way to the heavenly mansions, Jesus' eternity secures the perseverance and stability of his church, and of every true member of it.

REFLECTIONS UPON PSALM CIII.—Our hearts need to be much encouraged and excited, even to the most proper and most delightful exercises. And in dealing



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21 [k] The young lions roar after their prey, and seek their meat from God.

22 The [l] sun ariseth, they gather themselves together, and lay them down in their dens.

23 [m] Man goeth forth unto his work and to his labour until the evening.

24 O LORD, [n] how manifold are thy works! in wisdom hast thou made them all: the earth is full of [o] thy riches:

25 *So is* [p] this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 [q] There go the ships: [*] *there is* that [r] leviathan, *whom* thou hast [†] made to play therein.

27 [s] These wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 [t] Thou hidest thy face, they are troubled: [u] thou takest away their breath, they die, and return to their dust.

30 [x] Thou sendest forth thy spirit, they are created: and thou [y] renewest the face of the earth.

31 [z] The glory of the LORD [‡] shall endure for ever; [a] the LORD shall rejoice in his works.

32 [b] He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.

33 [c] I will sing unto the LORD as long as I live; I will sing praise to my God while I have my being.[§]

34 [d] My meditation of him shall be sweet; I will be glad in the LORD.

35 [e] Let the sinners be consumed out of the earth, and let the wicked be no more.[‖] Bless thou the LORD, O my soul. [f] Praise ye the LORD.

A. M. cir. 2982.
B. C. cir. 1022.

k Amos 3. 4. Is. 31. 4. Job 38. 39, Ps. 34. 9. 10. & 145. 15, 16.
l 1 Kings 19. 5 Mat. 5. 45. Song 4. 8. Nah. 2. 12.
m Rom. 12. 11. Eph. 4. 28. 2 Thes. 3. 10—13.
n Gen. 1. Neh. 9. 6. Prov. 3. 19. Jer. 10. 12.
o Gen. 14. 19. Ps. 24. 1. & 33. 5.
p Ps. 95. 4, 5. Gen. 1. 20, 21. Hab. 1. 14.
q Prov. 30. 19. Rev. 8. 9.
* Among the many blessings derived from the sea, navigation is one of the most obvious; and that not merely because it is the medium of the valuable interchanges of commerce, and consequently, the great peace-preserver of the nations, but because of the blessed facilities which it affords for diffusing the knowledge of Jesus to regions that Christianity could never have approached had the *highways of the sea* been occupied as land by heathen or Mahometan nations. —Ed.
r Gen. 1. 21. Job 41. 1.
† Heb. *formed.*
s Ps. 145. 15. & 147. 9. & 36. 6. & 136. 25. Job 38. 41. Mat. 6. 26. Prov. 6. 8.
t Ps. 30. 7. Rom. 11. 36. Acts 17. 25. Col. 1. 17.
u Job 34. 14, 15. Ps. 146. 4. Eccl. 12. 7.
x Job 26. 5. 13. & 33. 4. Ps. 33. 6. Is. 32. 15. Ezek. 37. 9. Rev. 4. 11.
y Eccl. 1. 4. Ps. 65. 9—13. Is. 35. 1, 2. & 65. 17, 18.
z Acts 7. 2. Ps. 29. 2.
‡ Heb. *shall be.*
a Gen. 1. 31. Ex. 31. 17.
b Ps. 114. 7. & 68. 8. & 77. 19. & 144. 5. Ex. 19. 18. Hab. 3. 5—7. Nah. 1. 5, 6. Deut. 32. 22. Is. 64. 1, 2.
c Ps. 34. 1. & 71. 8—24. & 63. 4. & 146. 2. Hab. 3. 18. Phil. 4. 4. 2 Cor. 2. 14.
§ The width of this resolution sufficiently demonstrates that the speaker is the Christ.—Ed.
d Ps. 63. 5, 6. & 139. 17, 18. Is. 61. 10. Phil. 4. 4. Luke 1. 47.
e Ps. 10. 16. & 101. 8. & 59. 13. & 3d. 6—10. & 73. 27.
‖ See note on Ps. 5. 10. & 35. 8.—Ed.
f Heb. *Hallelujah.* Rev. 19. 1, 3, 4, 6.

## PSALM CV.

*An exhortation to praise the Lord, by a record of his providence and grace.*

O [*] GIVE thanks unto the LORD; call upon his name;* make known his deeds among the people.

2 [b] Sing unto him, sing psalms unto him; talk ye of all his wondrous works.

3 Glory ye in his holy name: [c] let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his [d] strength;† seek his face evermore.

5 [e] Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth,

A. M. cir. 2986.
B. C. cir. 1046.

a 1 Chr. 16. 8—22. Is. 12. 4. Ps. 136. 1—26.
* See note on Exod. 34. 6.—Ed.
b Ps. 43. 11. & 33. 1. & 149. 1, 2. & 149. 1, 2.
c Ps. 32. 11. & 33. 1, 2. Lam. 3. 25. 1 Chr. 22. 19. & 28. 9. Phil. 3. 3. & 4. 4.
d Ark. Ps. 78. 61. & 132. 8.
† That is, seek Christ, the end of the law for righteousness—the wisdom of God, and the power of God, 1 Cor. 1. 24. Of the power of God we know nothing, but by his *Word* in creation, providence, and redemption.—Ed.
e Ps. 77. 11. & 135. 4—12. Deut. 7. 18, 19. & 8. 2. & 32. 7, 10.

A. M. cir. 2959.
B. C. cir. 1045.

f 1 Chr. 16. 13. Heb. 11. Ir. Rom. 9. 4, 5.
g Gen. 17. 7. Ex. 29. 2.
* *Our God.*—This expression sufficiently indicates that the church is now by the instruction of the Spirit, making known, by her experience, the manifold wisdom of God. —Ed.
h Is. 26. 9. Ps. 9. 16 & 48. 11. & 97. 8.
i 1 Chr. 16. 15. Ps. 111. 5. Neh. 1. 5. Ex. 20. 6. Dan. 9. 4.
k Gen. 17. 2—8. & 22. 16—18. & 26. 3, 4. & 28. 13. & 35. 11. Luke 1. 73. Heb. 6. 17, 18. Neh. 9. 8. Acts 7. 8.
l Heb. *the cord.* Jos. 13. 6. & 14. 2. Ps. 78. 55. Deut. 32. 9.
m Gen. 34. 30. Deut. 7. 7. & 26. 5.
n Gen. 17. 8. & 23. 4. & 37. 1. Heb. 11. 9, 13.
o Gen. xii, xiii, xxvi. xxxv, xlvi.
p Gen. 12. 17. & 20. 3, 7. & 34. 4. & 35. 5.
q Gen. 20. 7. & 26. 11, 29.
r Gen. 41. 54. & 45. 6.
† Human skill and industry are instruments of abundance; and to cultivate and exercise them, a bounden duty — yet abundance is not attainable, nor famine avoidable, by their utmost exertions: every comfort, every blessing, is of God that showeth mercy. —Ed.
s Gen. 45. 5. & 50. 20. & 37. 28.
‡ God sent Joseph by his foresight in mercy, and for that end, overruled the jealousy of his brethren — being able with equal ease, and equal holiness, to make either the good or the bad passions of men effect his gracious purposes.—Ed.
t Gen. 39. 20. & 40. 15.
§ Heb. *his soul came into iron.*
u Gen. 41. 1—44. 1 Pet. 1. 7. Acts 7. 10.
x Gen. 41. 14. Acts 7. 10.
y Acts 7. 10. Gen. 41. 40—44.
‖ Heb. *possession.*
z Gen. 46. 6. Jos. 24. 4. Ps. 78. 51. Acts 7. 15.
a Ex. 1. 7. 12. 20. Heb. 11. 12. Deut. 26. 5. Acts 7. 17.
b Ex. 1. 8—22. & 2. 23. & 5. 4—19. Acts 7. 19.
* God was not the author of this sinful hatred; but, by his righteous demand of his people's liberation, he gave occasion for its production. See note on Exod. 4. 21.—Ed.
c Ex. 3. 10. & 4. 12. & 6. 26, 27. Ps. 77. 20. Mic. 6. 4. Acts 7. 35, 36.
d Ex. 7. 9. Ps. 78. 43—51. & 135. 8, 9. Acts 7. 36. Jer. 32. 20.
† Heb. *words of his signs.*
e Moses and Aaron. Ver. 26. Ex. 10. 9, 26.
‡ That is, Moses and Aaron rebelled not at all; and the people not yet. The rebellions of the people commenced in the wilderness. The seed was sown in stony ground—it grew for a little; but in the blast of affliction their greenest professions soon withered away. —Ed.
f Ex. 7, 20. Ps. 78. 44.

6 [f] O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 [g] He *is* the LORD our God:* [h] his judgments *are* in all the earth.

8 [i] He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations:

9 [k] Which *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant;

11 Saying, Unto thee will I give the land of Canaan, [l] the lot of your inheritance:

12 When they were *but* [m] a few men in number; yea, very few, and [n] strangers in it.

13 [o] When they went from one nation to another, from *one* kingdom to another people,

14 [p] He suffered no man to do them wrong; yea, he reproved kings for their sakes;

15 *Saying*, [q] Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for [r] a famine upon the land: he brake the whole staff of bread.[†]

17 [s] He sent a man before them, *even* Joseph, *who* was sold for a servant;[‡]

18 [t] Whose feet they hurt with fetters: [§] he was laid in iron;

19 Until the time that his [u] word came: the word of the LORD tried him.

20 [x] The king sent and loosed him; *even* the ruler of the people, and let him go free.

21 [y] He made him lord of his house, and ruler of all his [‖] substance;

22 To bind his princes at his pleasure, and teach his senators wisdom.

23 [z] Israel also came into Egypt, and Jacob sojourned in the land of Ham:

24 [a] And he increased his people greatly, and made them stronger than their enemies.

25 [b] He turned their heart* to hate his people, to deal subtilely with his servants.

26 [c] He sent Moses his servant, *and* Aaron whom he had chosen.

27 [d] They showed his [†] signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark; and [e] they rebelled not against his word.[‡]

29 [f] He turned their waters into blood, and slew their fish.

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with God our hearts ought to be wholly engaged. But how shameful is it that we ever forget, that we so early forget, his mercies!—his mercies so great, so necessary, so numerous, so connected, so everlasting!—his unbounded compassion, to us, who are so mean, so frail, so polluted!—his free, full, and everlasting pardons should humble our hearts, and animate us to holy fear, love, and obedience. And, while all his creatures in heaven and earth concur to bless and serve him, surely we, above all, whom Christ hath redeemed by his blood, should never be silent, never be slothful!

REFLECTIONS UPON PSALM CIV.—Great is the glory, the awful majesty, the infinite goodness and mercy of our God! In what bright abodes of light is he enthroned! While clouds and winds convey the influences of his power, angelic hosts, made by himself, surround his seat, and bear his messages. Established earth and bounded seas confess his power. Springs below, rains from above, fruitful fields, and towering trees, nestling birds, shining luminaries, changing seasons, ravenous animals, swarming fishes, and their spacious sea, and labouring man, his Maker's image, all preserved, all maintained, all governed by his power, his kindness, and his care, owe their whole selves and service to this mighty Lord! Can he then, who hangs a whole creation on his arm, and feeds them at his board, let slip a ransomed child, or let him starve! While he with pleasure upholds all, governs all, and rejoices in all his works, let my soul, touched by his grace, meditate and praise: and while obstinate sinners are consumed from earth, and shut up in hell, let my Hosannas and Hallelujahs ascend to him that loved me, and gave himself for me.

30 [g] Their land brought forth frogs in abundance in the chambers of their kings.

31 [h] He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 [i] [*] He gave them hail for rain, *and* flaming fire in their land.

33 He smote their vines also, and their fig-trees; and brake the trees of their coasts.

34 [k] He spake, and the locusts came, and caterpillars, and that without number,

35 [l] And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 [m] He smote also all the first-born in their land, the chief of all their strength.

37 [n] He brought them [†]forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

38 [o] Egypt was glad when they departed: for the fear of them fell upon them.

39 [p] He spread a cloud for a covering; and fire to give light in the night.

40 [q] *The people* asked, and he brought quails, and satisfied them with the bread of heaven.

41 [r] He opened the [‡]rock, and the waters gushed out; they ran in the dry places *like* a river.

42 [s] For he remembered his holy promise, *and* Abraham his servant.

43 [t] And he brought forth his people with joy, *and* his chosen with [§]gladness;

44 [u] And gave them the lands of the heathen: and they inherited the labour of the people;[‖]

45 [x] That they might observe his statutes, and keep his laws. [y] Praise ye the LORD.

A. M. cir. 2513.
B. C. cir. 1491.

g Ex. 8. 6. Ps. 78. 45.

h Ex. 8. 17, 24. Ps. 78. 45.

i Ex. 9. 23. Ps. 78. 47.

* Heb. *He gave their rain hail.*

k Ex. 10. 4, 13. Ps. 78. 46.

l Ex. 10. 14, 15. Joel 2. 3—11, 20.

m Ex. 12. 29. Ps. 78. 51. & 135. 8. & 136. 10. Heb. 11. 28.

n Ex. 12. 35, 36. Gen. 15. 14. Acts 13. 17.

† 1491.

o Ex. 12. 33.

p Ex. 13. 21, 22. Num. 9. 15—22. Neh. 9. 12, 19.

q Ex. 16. 12—18. Neh. 9. 15, 20. Deut. 8. 3. Ps. 78. 24—29. John 6. 31, 49.

r Ex. 17. 6. Ps. 78. 15, 16. Num. 20. 11. 1 Cor. 10. 4. Is. 48. 21.

‡ cir. 1444.

s Ex. 2. 24. Gen. 15. 14. & 46. 4.

t Ex. 6. 6. Jer. 32. 21. Is. 35. 10. & 51. 11.

§ Heb. *singing.*

u Deut. 6. 10, 11. Jos. 8. 10. & vi—xxi. Neh. 9. 22—25. Ps. 44. 2, 3. & 78. 55. & 135. 12. & 136. 21, 22.

‖ It has been customary for infidels to charge this as an act of injustice against the God of Israel. But how little do they consider, that even a human superior is universally held entitled to remove a wicked and dishonest occupant, who refuses to render his stipulated return. How much more had God a right to drive out the most wicked of all nations, who not only refused to acknowledge their righteous Lord paramount, but who worshipped devils, while they hated him!—Ed.

x Deut. 4. 1, 40. & 6. 24, 25. & 12. 32.

y Heb. *Hallelujah.* Ps. 104. 35. Rev. 19. 1, 3.

## PSALM CVI.

*A continuation of the former psalm, exhorting to praise God by a continued record of his providence and grace.*

PRAISE [a] ye the LORD. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can show forth all his praise?

3 Blessed *are* they that [b] keep judgment, *and* he that doeth righteousness at all times.[*]

4 Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 [c] We have sinned with our fathers; we have committed iniquity; we have done wickedly.[†]

A. M. cir. 2560.
B. C. cir. 1444.

a Heb. *Hallelujah.* 1 Chr. 16. 34.

b Ps. 119. 1, 2, 106. & 15. 2. Mat. 22. 37, 39. 2 Cor. 1. 12. Acts 24. 16. Gal. 6. 9.

* *He that doeth righteousness at all times.*—No one can mistake these words for anything short of a description of the holy Son of God. To no other will they, through any tortures of accommodation, be found to apply.—Ed.

c Dan. 9. 5. Ezra 9. 7. Neh. 9. 16—34. Ezek. xvi, xx, xxiii.

† Here commences the confession of national sins in name of the entire Jewish church. The first point of confession seems to be ignorance. They saw the miracles, but they understood not either the nature or objects of Jehovah, by whom they were wrought.—Ed.

7 Our fathers [d] understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; [e] but provoked *him* at the sea, *even* at the Red sea.

8 [f] Nevertheless he saved them for his name's sake, [*] that he might make his mighty power to be known.

9 [g] He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 [h] And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 [i] And the waters covered their enemies; there was not one of them left.

12 [k] Then believed they his words; they sang his praise.

13 [l] [†] They soon [‡] forgat his works; they waited not for his counsel;[§]

14 [m] But [‖] lusted exceedingly in the wilderness, and tempted God in the desert.

15 [n] And he gave them their request; but sent leanness [*] into their soul.

16 [o] They envied Moses also in the camp, *and* Aaron the saint of the LORD.

17 [p] The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 [q] And a fire was kindled in their company; the flame burnt up the wicked.

19 [r] They made a calf in Horeb, and worshipped the molten [†] image.

20 [s] Thus they changed their glory into the similitude of an ox that eateth grass.

21 [t] They forgat God [‡] their saviour, which had done [u] great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

23 [x] Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, [y] they despised [z] the pleasant land; [a] they believed not his word;

25 [b] But murmured in their tents, *and* hearkened not unto the voice of the LORD:

26 Therefore he [c] lifted up his hand against them, to overthrow them in the wilderness:

27 [§] To overthrow their seed also among the nations, and to [d] scatter them in the lands.

28 [e] They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.[‖]

A. M. cir. 2560.
B. C. cir. 1444.

d Is. 1. 3. & 5. 12. Jer. 2. 32. Deut. 32. 15, 18.

e Ex. 14. 11, 12. f Ezek. 20. 8, 9, 44. & 36. 32. Num. 14. 13—20.

* See note on Ex. 34. 6.—Ed.

g Ex. 14. 21. Neh. 9. 11. Ps. 66. 6. & 136. 11—15. & 78. 52, 53. Nah. 1. 4. Heb. 11. 29.

h Ex. 14. 13, 30. Is. 63. 8—14. Deut. 11. 2—7.

i Ex. 14. 27. & 15. 5, 10, 12. Ps. 74. 13, 14. & 78. 53. & 136. 15.

k Ex. 14. 31. & 15. 1.

l Ex. 15. 24. & 16. 2. & 17. 2.

† Heb. *They made haste, they forgat.*

‡ That is, soon, even in three days after their murmuring at the Red sea, they again provoked God at the waters of Marah. Ex. 15. 24.—Ed.

§ They waited not for God's directions, but listened to the clamours of their own appetites.—Ed.

m Num. 11. 4. Ps. 78. 18. 1 Cor. 10. 6.

‖ Heb. *lusted a lust.*

n Num. 11. 31—33. Ps. 78. 29, 31. Is. 10. 16.

* *Leanness.*—"Loathing."—*Lowth.*—*Note.* Dissatisfaction with such food and other mercies as God may please, in providence, to bestow, is among the heaviest judgments that he inflicts upon ungrateful sinners.—Ed.

o Num. 16. 1, &c. Lev. 21. 6—8.

p Num. 16. 31. & 26. 10, 11. Deut. 11. 6.

q Num. 16. 35, 46. & 26. 10. & 27. 3.

r Ex. 32. 4—6. Deut. 9. 12, 16. Neh. 9. 18.

† 1491.

s Jer. 2. 11. Rom. 1. 23.

t Deut. 32. 15, 18. Jer. 2. 32. ver. 13.

‡ *They forgat God.*—If the forgetfulness of spirit here charged upon Israel, appear strange or incredible to any one, let him only look at the world around him, and in all ranks and conditions of men he will discover examples of a forgetfulness of baptism and the Lord's Supper, with all their holy obligations and privileges, not only as glaring as those of Israel in the desert, but many times more strange and criminal, because of the greater light of the knowledge of God which now shines in the face of Jesus Christ—of Christ, not in types and shadows, but visibly set forth as crucified amongst us.—Ed.

u Ex. vii, xii, xiv. Deut. 4. 34. & 7. 18, 19. Jos. 24. 5—7. Neh. 9. 10, 11. Ps. 74. 13—15. & 78. 42—51. & 105. 27—39.

x Ex. 32. 10—32. Deut. 9. 19. & 10. 10. Ezek. 22. 30. & 13. 5. Jer. 1. 1. Is. 59. 16.

y Num. 14. 3, 4.

z Heb. *a land of desire.* Deut. 8. 7. & 11. 11, 12. Ezek. 20. 6.

a Heb. 3. 9—19.

b Num. 14. 2, 4.

c Num. 14. 12. 27—37. Ps. 95. 11. Ezek. 20. 15. Heb. 3. 11, 18.

§ Heb. *To make them fall.*

d Lev. 26. 33. Ps. 44. 11. Ezek. 20. 23.

e Num. 25. 3. & 31. 16. Hos. 9. 10. Jos. 22. 17. 1 Cor. 10. 20. Ps. 115. 4—7.

‖ Of dead idols, in opposition to the living God.—Ed.

REFLECTIONS UPON PSALM CV.—How infinitely excellent is this God, who deserves such gratitude, such praise, such search, such confidence! Marvellous is his covenant relation to us, and covenanted mercies towards us: and thrice happy are they who have him their own and their father's God! Happy are they who know the judgments of his mouth, his word, and live thereby; and for whose welfare the judgments of his hand are executed in all the earth! From mean appearances God's great manifestations of himself take their rise. But great is the care he takes of his chosen in this world, where they are but *few*, and *strangers*. He that touches them touches the apple of his eye. And apparent difficulties easily vanish before the power of a promising God. But how mysterious are his ways of providence! When things seem most against us, they are often strongly working for our good. Even calumnies and sufferings are made to try and prepare men for, and advance them to, honour. His church shall never want a friend in time of need. He can raise them up protectors where they least expect to find favour. And if God advance us, our duty is to discern his hand, and to adorn our station, by making it subservient to his glory. No danger or difficulty must deter us when his work is to be done.—All creatures concur in executing God's will of judgment or mercy. His protection, deliverance, and care of his people, are wonderfully connected with the most fearful plagues and ruin on their enemies. And through trials unnumbered, and of long continuance, God's promises are at last perfectly accomplished in his people's perfect happiness.



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29 Thus [f] they provoked *him* to anger with
ir inventions; and the [g] plague brake in
on them.
30 [h] Then stood up Phinehas, and executed
gment; and *so* [i] the plague was stayed:
31 And that was [k] counted unto him for
hteousness unto all generations for evermore.
32 [l] They angered *him* also at the waters of
fe, so that it went ill with Moses for their
es:
33 Because they provoked his spirit, so that
[m] spake unadvisedly with his lips.
34 [n] They did not destroy the nations, [o] con-
ning whom the LORD commanded them;
35 [p] But were mingled among the heathen,
learned their works.
36 [q] And they served their idols; which were
are unto them.
37 [r] Yea, they sacrificed their sons and their
ghters unto devils,[*]
38 And shed innocent blood, *even* the blood
heir sons and of their daughters, whom they
ificed unto the idols of Canaan: and the
l was [s] polluted with blood.
39 Thus were they defiled with their own
ks, and [t] went a whoring with their own in-
tions:
40 Therefore [u] was the wrath of the LORD
dled against his people, insomuch that he
orred his own inheritance.
41 [x] And he gave them into the hand of the
hen; and they that hated them ruled over
n.
42 Their enemies also oppressed them, and
[y] were brought into subjection under their
d.
43 [z] Many times did he deliver them: but
[y] provoked *him* with their counsel, and were
ought low for their iniquity.[‡]
44 Nevertheless he regarded their affliction,
en he heard their cry:
45 [a] And he remembered for them his cove-
t, and [b] repented according to the multitude
is mercies.[§]
46 [c] He made them also to be pitied of all
e that carried them captives.[‖]
47 [d] Save us, O LORD our God, and gather
rom among the heathen, [e]to give thanks unto
holy name, *and* to triumph in thy praise.
48 [f] Blessed *be* the LORD God of Israel from
lasting to everlasting: and let all the people
Amen. Praise ye the LORD.

A. M. cir. 2513.
B. C. cir. 1491.

f Deut. 32. 16, 17, 21, 22. Is. 42. 8.
g Num. 25. 3, 9. Jos. 22. 17.
h Num. 25. 7—13. Deut. 9. 21. 2 Cor. 5. 21.
i Num. 25. 9. Jonah 1. 15.
k Deut. 24. 13. Num. 25. 13.
l Num. 20. 3, 13. Deut. 3. 26. Ps. 81. 7.
m Num. 20. 10. Jam. 3. 2. Ps. 50. 1.
n Judg. 1. 21—36. & 2. 1—5.
o Deut. 7. 2, 16. & 20. 16—18. Num. 33. 52.
p Judg. 1. 21—36. & 2. 2. & 3. 5, 6. Is. 2. 6.
q Judg. 2. 11—13. 19. & 3. 6, 7. 1 Kin. 17. 8, 11, 15. Ex. 23. 32, 33. & 34. 12—16. Num. 33. 55, 56. Deut. 7. 1—5, 16. & 20. 18. Jos. 23. 12, 13.
r 2 Kin. 16. 3. & 21. 6. Is. 57. 5. Jer. 7. 31. Ezek. 16. 20. Lev. 17. 7. Deut. 32. 17. 1 Cor. 10. 20. Rev. 9. 20. ver. 38.
* To *demons*—the spirits of dead men raised by the heathen to imaginary deity. To several of these, human sacrifices were constantly offered.—Ed.
s Num. 35. 33. Is. 1. 15. Ezek. 7. 23. & 22. 3, 4. Jer. 2. 34. Lev. 20. 3, 5. Hos. 9. 1. Ezek. xvi. xxiii. Num. 15. 39. Jer. 3. 1.
t Is. 57. 8. Ex. 20. 5. Deut. 32. 16, 17, 21. Judg. 2. 11—13. 2 Kin. 17. 7—23.
u Judg. 3. 8, 12. & 4. 1—3. & 6. 1—6. & 10. 6—14. & 13. 1. 1 Sam. iv. xi. xii. xxxi. 2 Kin. xv. &c.
y Judg. 2. 16—19. & iii. iv. vi. x. xiii. Neh. 9. 26—30.
† Or, *impoverished*, or *weakened*.
‡ The book of *Judges* is replete with oppressions and deliverances; and may, on that account, be studied, not merely as the most suitable commentary upon this part of the Psalm, but as one of the clearest discoveries of the moral government of God over churches and nations.—Ed.
z Judg. 2. 9. & 4. 3. & 6. 7. & 10. 10. 2 Kin. 14. 26, 27.
a Deut. 30. 3. Lev. 26. 42. 2 Kin. 13. 23. Ps. 74. 20.
b Deut. 32. 36. Ps. 135. 14. & 90. 13. Ez. 32. 14. Is. 63. 7, 9. 2 Sam. 24. 16. Judg. 2. Is. Amos 7. 3, 6. Jonah 3. 10. Jer. 31. 20. Hos. 11. 8.
§ For the import of repentance when applied to God, see on Exod. 32. 14. *Boothroyd* translates it "relented."—Ed.
c 1 Kin. 8. 50. Jer. 15. 11. & 50. 12. Ezra 7. 9.
‖ Within a few past years, the Lord seems in mercy again to have turned the hearts of Christians toward the Jews, in pity for their sufferings, and efforts for their conversion. It is one of the *signs of the times*, both in and to the church. The Lord turn the hearts of men into this channel of mercy, till Jacob be delivered, and Israel again dwell safely!—Ed.
d 1 Chr. 16. 35, 36. Ps. 68. 22. & 78. 65, 66. & 60. 4. & 14. 7. & 126. 1—4.
e Ps. 107. 1—3. & 118. 1. Luke 1. 74, 75. 2 Cor. 5. 14, 15.
f Ps. 41. 13. & 72. 18, 19. & 89. 52. 1 Chr. 29. 11.

## PSALM CVII.

*Praise, a debt of gratitude to God, on account of his goodness in his wonderful works of providence and redemption.*

A. M. cir. 2600.
B. C. cir. 1404.

O [a] GIVE thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.
2 Let the [b] redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;
3 And [*] gathered them out of the lands, from the east, and from the west, from the north, and from the [*] south.[†]
4 [d] They wandered in the wilderness [‡] in a solitary way; they found no city to dwell in.
5 [e] Hungry and thirsty, their soul fainted in them.
6 [f] Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.
7 And he [g] led them forth by the right way, that they might go to a city of habitation.
8 [h] Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
9 [i] For he satisfieth the longing soul, and filleth the hungry soul with goodness.
10 [k] Such as sit in darkness, and in the shadow of death, *being* bound in affliction and iron;
11 [l] Because they rebelled against the words of God, and contemned the [m] counsel of the most High:[§]
12 [n] Therefore he brought down their heart with labour: they fell down, and *there was* none to help.
13 [o] Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.
14 [p] He brought them out of darkness and the shadow of death, and brake their bands in sunder.[‖]
15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
16 For he hath broken the gates of brass, and cut the bars of iron in sunder.
17 [q] Fools [r] because of their transgression, and because of their iniquities, are afflicted.
18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.
19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.
20 [s] He sent his word, and healed[*] them, and delivered *them* from their destructions.

a Ps. 106. 1. & 118. 1. & 136. 1. & 119. 68. Mat. 19. 17. Is. 63. 7.
b Deut. 7. 8. & 9. 26. & 21. 8. Is. 44. 23. Rev. 5. 9. & 14. 3, 4.
c Ps. 106. 47. & 68. 22. Is. 43. 5, 6. & 49. 12. Jer. 23. 14.
* Heb. *sea.*
† There is no characteristic mark by which the speaker can be identified; but from ver. 3, 16, compared with Is. 45. 2, it appears to have been written after the return from the Babylonish captivity. *South*, in the Hebrew, signifies *sea*, which evidently points to the Persian gulf lying south of Babylon.—Ed.
d Gen. 21. 14. Deut. 8. 15. Num. 14. 33. Rev. 12. 6.
‡ This cannot refer to the first wandering in the wilderness; for then the people were all gathered out of one land; on the return from Babylon, out of the many provinces of a vast empire.—Ed.
e Gen. 21. 15. Judg. 15. 18. Lam. 4. 9.
f Ver. 13, 19, 28. Hos. 5. 15. Ps. 50. 15. & 91. 15. Is. 58. 9. Heb. 4. 16. Phil. 4. 6. Jam. 5. 13, 16.
g Ps. 136. 16. & 77. 20. Is. 63. 12—14. & 49. 10, 11. Ezra 8. 21. Jer. 31. 9
h Ver. 15, 21, 31. Ps. 66. 1, 4. & 117. 1, 2. & 72. 18, 19. Is. xii. xxv. xxvi. & 63. 7—14.
i Ps. 145. 16, 19. & 132. 15. & 78. 5. Jer. 31. 25. Luke 1. 53. Mat. 5. 6. Acts 14. 17.
k Ps. 79. 11. & 105. 18. Job 3. 5. & 36. 8.
l Ps. 68. 6. Luke 7. 30. Rom. 1. 28—32. & 2. 18—24.
m Ps. 73. 24. & 119. 24.
§ This verse develops most of the causes of national calamities; and whilst the wise men of the world are ascribing them to every cause but the true one, it traces them, at once, to rebellion against the words, and contempt of the counsels of God.—Ed.
n Ez. 18. 11. Job 40. 11, 12. Is. 10. 4. Ps. 146. 4. & 18. 41.
o Ver. 6, 19, 28. Ps. 18. 6. & 50. 15. & 116. 1—7. & 102. 17, 20. & 12. 5.
p Ps. 68. 6. & 146. 7. & 41. 4. Acts 5. 19. & 12. 7.
‖ By comparing this verse with Matt. 4. 15, 16, where a similar description is applied to the rising of the light of Jesus, "the Sun of righteousness," upon the earth, the Psalm will be found, under natural emblems, to veil spiritual realities.—Ed.
q Ps. 14. 1. & 92. 6. & 94. 8.
r Ps. 38. 1—8. Lam. 1. 8. Heb. 3. 10, 11. Jer. 2. 19. Is. 3. 11.
s Ps. 147. 15, 20. & 103. 4. Mat. 8. 8. 2 Kin. 20. 4, 5. Job 33. 23.
* For that sickness of the heart described, (ver. 18,) there is no remedy but the written word that reveals Jesus, or Jesus, the Incarnate Word; the end and object of the law for righteousness.—Ed.

REFLECTIONS UPON PSALM CVI.—Wonderful and thank-worthy are all the deeds, gracious deeds, of our God. Blessed are they who make his word their rule, his righteousness the ground of their acceptance, and the example of their practice! Happy are they who enjoy intimate fellowship with him in his loving works and benefits. But how horrid is sin, which seeks to trample him, all his kindness, under foot! And awful is the reflection, that one generation should follow another in adding sin to sin. We need not upbraid the sinners who lived before us, as we are involved in the same fearful crimes. Notwithstanding mercies and judgments, how stupidly insensible, how strangely forgetful, how contented with God's marvellous provision, how rebellious against his deputies and government,—what distinguished idolaters, murmurers, infidels, adulterers, and how perversely disobedient—does sin make God's professed people! Often they proceed from evil to worse, till his indignation break forth against them without remedy. But great is the mercy, when sinful nations and churches have any among them, who, by their prayers and their zeal, stand in the gap, and avert the Lord's indignation. With pleasure he looks upon such, and highly honours them on that account. But infinite is the goodness of our God, who, when provoked to add one stroke to another, and to make wicked tempters to sin cruel tormentors for it, is so ready to step in for our relief, and to rebuke, or even turn the hearts of them that destroyed us. Never is a penitent prayer poured out into his bosom



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21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with * rejoicing.

23 [t] They that go down to the sea in ships, that do business in great waters;

24 These see [u] the works of the LORD, and his wonders in the deep.[†]

25 For he commandeth, and [‡] raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths; [x] their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and [§] are at their wit's end.

28 [y] Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 [z] He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad, because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

32 [a] Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He [b] turneth rivers [‖] into a wilderness, and the water-springs into dry ground;

34 A fruitful land into [c] barrenness, for the wickedness of them that dwell therein.

35 [d] He turneth the wilderness into a standing water, and dry ground into water-springs:

36 [e] And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 [f] And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

39 Again, they are minished, and brought low through oppression, affliction, and sorrow.

40 He poureth contempt upon princes,* and causeth them to wander in the † wilderness, *where there is* no way.

41 Yet setteth he the poor on high ‡ from affliction, and maketh *him* families like a flock.

A. M. cir. 2959. B. C. cir. 1045.

* Heb. *singing.*

† Ezek. 27. 5, 29. Rev. 18. 17.

u Ps. 104. 25, 26. Job 41. 1—32.

‡ Not even the earthquake is so terrible an example of the divine power, or emblem of the divine wrath, as the sea-storm; the earthquake soon passes over, and is generally confined to a few spots of an island or continent; but the sea-storm continues unabated or increasing for days, and rages over the vast expanse of an ocean, dispersing navies as the light foam upon its waves, and swallowing into its deep recesses the collected riches of distant lands. Yet this terrible storm is the Lord's voice to his children; and, when all other help is vain, "they cry unto him, and he bringeth them out of their distresses." Ah! Britain, Britain! remember the sailor boy! he is the trustee of all thy wealth, the right arm of all thy power. Instruct him when on land—save him from the misguidance of his own untutored simplicity; and follow him with thy prayers amid the perils of the great deep: so shall he return to bless thee in the calm of his "desired haven."—ED.

‡ Heb. *maketh to stand.*

x Ps. 22. 14, & 119. 28. Nah. 2. 10. Is. 13. 7.

§ Heb. *all their wisdom is swallowed up.*

y Ver. 6, 13, 19. Ps. 50. 15 & 91. 15 & 55. 16, & 65. 2. & 18. 6. & 34. 4, 6. Job 5. 19.

z Ps. 29. 10. & 93. 3, 4. & 65. 7. Mat. 8. 25, 26. & 14. 32.

a Ps. 22. 22, 25. & 40. 9, 10. & 119. 46. & 111. 1.

b Gen. 13. 10, 13. Deut. 29. 22, 23. Is. 13, 19—22. & Zeph. 2. 9.

‖ *Rivers*—"well-watered ground." That such terrible changes have frequently taken place, by the operation of natural causes, geological observation abundantly testifies. Moral causes also operating upon the peace, security, and industry of a country, have often produced similar effects. Both causes, however, are alike the judgments of God, intended to teach man his dependence, and humble him before his Maker.—ED.

c Heb. *saltness.* Ezek. 47. 11. Judg. 9. 45.

d Is. 41. 17, 18. & 32. 15, & 35. 1—6. Ps. 114. 8.

e Ps. 146. 7. Luke 1. 53. Acts 17. 26, ver. 7.

f Jer. 29. 5. Is. 37. 30. Ps. 65. 9—13. Acts 14. 17.

* Every man is disposed at some time to say, "My mountain standeth strong." "I shall never be moved." God therefore appoints remarkable *reverses* and alternations of riches and poverty; that the rich may learn grateful humility, the poor prosecute hopeful industry, and both fear the Lord.—ED.

† Or, *void place.*

‡ Or, *after.*

A. M. cir. 2959. B. C. cir. 1045.

g Job 22. 19. & 5. 16. Prov. 10. 11. Ps. 58. 10. & 63. 11. & 92. 11. & 91. 8. & 112. 8, 10.

h Ps. 25. 12, 14. & 64. 9. & 28. 5. Jer. 9. 12. Dan. 12. 10. Hos. 14. 9. Is. 3. 12. & 26. 9, 11.

A. M. cir. 2963. B. C. cir. 1036.

a Ps. 57. 7—11. & 108. 1. 2. & 34. 1—3. & 104. 34. & 92. 1, 2.

* *My heart is fixed.*—Independent of the apostolic quotation, (Rom. 15. 9.) which determines the application, this very characteristic of a *fixed heart* would prove the speaker either to be a self-deceiver, (see Jer. 17. 9.) or Christ. The former he cannot be—for the Spirit hath approved him—the latter he must be; for the Spirit hath so pointed him out to our discovery and confidence.—*Note*, Ver. 1—5, are taken from Ps. 57. 7—11, the remainder from Ps. 60. 5—12, and the whole is evidently intended to show how easily God can extract the song of joy and triumph from the strain of lamentation and complaint; for truly to him that believeth a promising God, all things are possible.—ED.

b Ps. 30. 11. & 138. 1. & 71. 8, 15, 23, 24. & 145. 1, 5, 21. Luke 1. 47.

c Ps. 33. 2. & 43. 4. & 5. 3. Is. 54. 7.

d Judg. 5. 14. Ps. 22. 22, 23. Zeph. 3. 14—20. Is. 11. 9. Zec. 18—23.

e Ps. 36. 5. & 89. 2. & 85. 10. Mic. 7. 18—20. Rom. 5. 20, 21. Eph. 2. 4—7.

† Or, *skies.*

f Ps. 8. 1. & 110. 1. Rev. 11. 15, 17.

g Ps. 60. 5—12. Ex. 19. 5, 6. Deut. 33. 9.

h Ps. 50. 26. 1 Sam. 13. 14. & 15. 28. 2 Sam. 7. 8—16.

i Gen. 33. 17. Judg. 8. 5.

k Deut. 33. 17. Gen. 49. 24.

l 2 Sam. v. viii. Ps. 60. 6. 1 Chr. xiv, xviii, xx.

m Ps. 14. 7. & 20. 1—5. & 53. 6. 108—22. 2 Chr. 14. 11. & 20. 12. & 13. 14.

n 1 Sam. xxxi. Ps. 44. 9. Is. 12. 1.

o Ps. 142. 4, 5. & 20. 1—9.

p Num. 24. 18. Ps. 18, 28—43. & 118. 10—16.

42 [g] The righteous shall see *it*, and rejoice; and all iniquity shall stop her mouth.

43 [h] Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the LORD.

## PSALM CVIII.

*Praise for victories obtained and promised.*

¶ A SONG OR PSALM OF DAVID.

O [a] GOD, my heart is fixed;* I will sing and give praise, even with my [b] glory.

2 Awake, [c] psaltery and harp; I *myself* will awake early.

3 I [d] will praise thee, O LORD, among the people; and I will sing praises unto thee among the nations.

4 [e] For thy mercy *is* great above the heavens; and thy truth *reacheth* unto the † clouds.

5 [f] Be thou exalted, O God, above the heavens, and thy glory above all the earth;

6 [g] That thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God [h] hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of [i] Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the [k] strength of mine head; Judah *is* my lawgiver;

9 [l] Moab *is* my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 [m] Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* [n] hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 [o] Give us help from trouble; for vain *is* the help of man.

13 [p] Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

## PSALM CIX.

*A prayer when encompassed by ungrateful, cruel, and relentless enemies; with praise for preservation and deliverance.*

¶ TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

HOLD [a] not thy peace, O [b] God of my praise;

2 [c] For the mouth of the wicked, and the * mouth of the deceitful, † are opened against me; they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me [d] without a cause.

4 [e] For my love they are my adversaries: [f] but I *give myself unto* prayer.

A. M. cir. 2946. B. C. cir. 1058.

a Ps. 83. 1. & 28. 1. & 35. 22, 23.

b Ex. 15. 2. Ps. 66. 1. & 47. 5—7. & 119. 28. Rom. 2. 29. 2 Cor. 10. 18.

c 1 Sam. 24. 9. Ps. 31. 13. & 41. 7. & 56. 5, 6. & 57. 4. & 64. 5, 6. & 140. 9. 3. & 22. 13.

* Heb. *mouth of deceit.*

† Heb. *have opened themselves.*

d Ps. 35. 7. & 69. 4. John 15. 24, 25.

e Ver. 5. Ps. 25. 12. & 38. 20. John 10. 32. & 13. 18. Luke 19. 40, 14. 2 Cor. 12. 15.

f Ps. 20. 13. & 69. 13. Luke 23. 34.

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but it returns in gracious preservation and deliverance. Let then all our troubles drive us to the throne of grace; and all our mercies, bestowed or promised, encourage our prayers, and animate our praise.

REFLECTIONS UPON PSALM CVII.—Behold the effects of sin in forms unnumbered! in wanderings, in imprisonments, sickness, storms, barrenness, poverty, &c. Behold also the power of effectual fervent prayer!—it brings speedy relief in every case. The holiness and equity, the goodness, mercy, and sovereignty of God, are connectedly displayed in his providence to men. With exact and humble care ought we then to consider the doing of the Lord, and to compare it with his word, and with our prayers, and one part of it with another; so shall we understand the loving-kindness of the Lord. And, were we accurate observers of providence, constantly would our heart, our lips, and life, be filled with the high praises of his kindness, and of his wonderful works towards the children of men.

REFLECTIONS UPON PSALM CVIII.—Quickly God can change the lot, can change the frames, and change the songs of his people; and put high praises in the room of bitter wailings. How confidently then may saints expect to see the salvation of God! What he has promised faith can rejoice in as if already performed: and whatever difficulties be in the way, nothing is too hard for the Lord. However strong their enemies, and weak their souls, they shall prove more than conquerors through him that loveth them.



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5 And they have rewarded me evil for good,
hatred for my love.
6 Set thou a wicked man over him;[a] and let
tan [c] stand at his right hand.
7 When he shall be judged, let him [b] be con-
ned; and [i] let his prayer become sin.
8 [k] Let his days be few; *and* let another take
office.
9 [l] Let his children be fatherless, and his wife
dow.
10 [m] Let his children be continually vaga-
ds, and beg; let them seek *their bread* also
of their desolate places.
11 [n] Let the extortioner catch all that he
; and let the stranger spoil his labour.
12 Let there be none to extend mercy unto
; neither let there be any to favour his
erless children.
13 [o] Let his posterity be cut off; *and* in the
eration following let their name be blotted

14 [p] Let the iniquity of his fathers be remem-
d with the LORD; and let not the sin of his
ner[g] be blotted out.
15 [q] Let them be before the LORD continually,
he may [r] cut off the memory of them from
earth:
16 [s] Because that he remembered not to
mercy, but persecuted the poor and needy
, that he might even slay [t] the broken in
t.
17 [u] As he loved cursing, so let it come unto
; as he delighted not in blessing, so let it
r from him.
18 As he clothed himself with cursing
as with his garment, so let it come [v] into
bowels like water, and like oil into his
s.
19 [x] Let it be unto him as the garment *which*
reth him, and for a girdle wherewith he is
ed continually.
20 [y] *Let* this *be* the reward of mine adver-
s from the LORD, and of them that speak
against my soul.
21 [z] But do thou for me, O GOD the Lord,
hy name's sake: because thy mercy *is* good,
ver thou me.

A. M. cir. 3916.
B. C. cir. 1088.

[a] This is one of those Psalms against which, like its subject, the wicked infidel, and the unenstructed believer, have unhappily conspired to "open their mouth." To evade the imaginary impropriety of its heavy curses, some have imagined ver. 6—17 to be uttered by David's enemies. But how come they, in so imagining, to overlook Acts 1, 16—20, where Judas, and not David, is declared to be its prophetical object.—Ed.

† Or, *an adversary.*

‡ *Zec.* 3. 1. John 13 2, 27.

[b] Heb, *go out guilty*, or so, Acts Rom. 3. 19. Gal. 3. 10. John 3. 18. 19. Mat. 27. 3, 4. Acts 1. 25.

[i] Prov. 15. 8. & 28. 9. Is. 1. 15. & 66. 3.

[k] Ps. 55. 23. Acts 1. 18, 20. Mat. 27. 5.

‡ To vindicate these curses, for they are literally such, will be easy, before those who read and believe, and tremble as they read. Deut. 27. 15—26, and who fully comprehending Gal. 3. 10 do acknowledge and feel that "Cursed is every one that continueth not in all things that are written in the book of the law to do them."—Ed.

§ Or, *charge.*

[l] Ex. 22. 24. Is. 9. 17. Lam. 5. 3.

[m] Gen. 4. 12. 14. Is. 16. 2. Job 24. 8. & 30. 3—8. Ps. 37. 25.

[n] Job 5. 5. & 18. 9. & 20. 18. 2 Kin. 4. 1. Mat. 18. 25.

[o] Job 18. 19. Ps. 37. 38. 1 Kin. 14. 10 & 21. 21. Is. 14. 21, 22. Prov. 10. 7.

[p] Ex. 20. 5. Lev. 26. 39. 1 Kin. 14. 10. & 21. 21. 2 Kin. 9. 22, 26. Mat. 23. 31, 32.

‖ Most probably, the sin of early training Judas up to the love of money, pilfering, and malignant cursing, and, so far from repenting of this perverted education, or seeing its bitter fruits, only gnawing her spirit with grief at its want of a successful issue.—Ed.

[q] Jer. 2. 22. Ps. 90. 8. & 50. 21.

[r] Job 18. 17. Ps. 34. 16. ver. 15.

[s] Ps. 69. 26. & 10. 2. 14. Zec. 1. 15. Prov. 24. 11, 12. John 12. 6. Mat. 23. 23.

[t] Ps. 34. 18. & 69. 20. Is. 57. 15, 16. 2 Cor. 8. 9.

[u] Mat. 7. 1, 2. & 27. 8. Ezek. 35. 6. Joel 3. 4. Prov. 14. 14. 1 Thes. 2. 16. 2 Thes. 2. 10. Num. 5. 22. Zec. 5. 4. Job 20. 11.

[v] Heb. *within him.*

[x] Is. 66. 24. ver. 29.

[y] Lev. 19. 18. Is. 3. 11. Ps. 21. 8—12. & 35. 28. & 40. 14, 15. & 69. 22—28. & 140. 1, 5, 6. Prov. 1. 24—31. 1 Thes. 2. 15, 16. Luke 19. 27, 43, 44.

[z] Ps. 7. 1, 6. & 27. 9. & 31. 1, 16. & 54. 1. & 142. 4—7. & 143. 7—9. & 86. 13—17. & 106. 8.

A. M. cir. 3916.
B. C. cir. 1088.

* On comparing these epistles with Ps. 40. 17, and remembering that Heb. 10. 5, proves Ps. 40. to be descriptive of Christ, no doubt can reasonably remain that, in this, he is the speaker likewise.—Ed.

[a] Ps. 102 10. Mat. 8. 20.

† The shiftings and currents of the wind toss the dense swarms of locusts in a very extraordinary manner. Even so was our Lord tossed up and down—at one time borne over palm leaves and garments, and hailed with loud Hosannas!—at another followed with deepest execrations—Away with him; away with him; Crucify him; crucify him!—Ed.

[b] Ps. 69. 10. & 22. 15. & 35. 13. 14. & 38. 3—8.

[c] Ps. 22. 19. & 40. 13. & 70. 5. & 119. 86, 173, 175.

[d] Ps. 41. 11. & 56. 10, 11. & 64. 9. & 118. 23. & 119. 10.

[e] 2 Sam. 16 12. Is. 65. 13, 14. Joh 22. 29.

[f] Ps. 7. 17. & 9. 1. & 22. 22, 25. & 138. 1. & 145. 3. & 107. 22. & 116. 12—18.

‡ The comparison of this verse with Ps. 18. 40. & Rom. 15. 9. affords another nice questionable parallel proof that he who speaks in the first person is Christ.—Ed.

§ Heb. *from the judges of his soul.*

A. M. cir. 3916, or 3983.
B. C. cir. 1088, or 1031.

* The speaker here is David, who, in spirit, calls Jesus Lord, and thereby enabled him, in the days of his flesh, to establish unanswerably, his superiority to David, Mat. 22. 43.—Ed.

† To hear, search, judge, believe, love, deny themselves, take up their cross, follow, suffer, pray, praise; yea, utterly to devote themselves, with all they have and are, to the advancement of the kingdom of their great Priest and King.—Ed.

‡ *Youth.*—"Thy progeny as dew from the womb of the morning."—*Boothroyd.*

§ It is distinctly to be remarked, that he who is called *Adon. Lord*, ver. 1, is placed at the right hand of JEHOVAH, God supreme. But now, ver. 5, he is distinctly called Jehovah—a mode of speech clearly evincing the Godhead equality of Father and Son, with the office subordination of the Son to the Father.—Ed.

‖ Or, *great.*

[a] Because of his humiliation, he shall be exalted. See Phil. 2. 7—9.—Ed.

22 For I *am* poor and needy,[a] and my heart is wounded within me.
23 I am gone like the shadow when it declineth; I am [a] tossed up and down as the locust.[†]
24 My [b] knees are weak through fasting; and my flesh faileth of fatness.
25 I became also a reproach unto them: *when* they looked upon me they shaked their heads.
26 [c] Help me, O LORD my God: O save me according to thy mercy:
27 [d] That they may know that this *is* thy hand; *that* thou, LORD, hast done it.
28 [e] Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.
29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.
30 [f] I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.[‡]
31 For he shall stand at the right hand of the poor, to save *him* [§] from those that condemn his soul.

## PSALM CX.

*The inauguration and reign of the glorious and immortal King-Priest.*

¶ A PSALM OF DAVID.

THE LORD said unto my Lord,[*] Sit thou at my right hand, until I make thine enemies thy footstool.
2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
3 Thy people *shall be* willing[†] in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.[‡]
4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.
5 The LORD at thy right hand[§] shall strike through kings in the day of his wrath.
6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over [‖] many countries.
7 He shall drink of the brook in the way: therefore shall he lift up the head.[*]

REFLECTIONS UPON PSALM CIX.—Dreadful must be the nature of sin, which men so desperate and outrageous enemies to Christ and his people. But le, spreading, and extensive, lasting, and yet most righteous, are the judg- which overtake them from heaven, from earth, and from hell! Deep d was this truth on the enemies of David, on Judas the traitor, and his h brethren, the murderers of our Lord and his saints; and on heathenish opish Romans. But if men spitefully abuse us, let us give ourselves unto r. Though our God be long silent, he will speak at the last. If he help, we not regard who harass us. If he bless, we need not care who curse us. If r hopes be placed on his boundless mercy and grace, no matter how we be d with poverty, wounds of spirit, decay of body, or revilings of men. He uickly help and save us. The more shame we take to ourselves for our sins, e in the less danger of suffering for them. And God's support and salvation quickly fill our mouths with high and everlasting praise.

REFLECTIONS UPON PSALM CX.—How high is the dignity of our Redeemer! Glorious is his reward for his work of obedience and suffering. And all his enemies—sin, Satan, the world, and death—are made to bow under his feet. The everlasting gospel, sent forth into all the world, becomes effectual to men's salvation, and his kingdom is established, in despite of all opposition. Multitudes of his enemies, made willing in the day of his power, cheerfully enlist themselves in his service, and worship him in the beauties of holiness. In the morning of the gospel period, through the heavenly influence of the blessed Spirit, multitudes, fresh and flourishing in heart, surrendered themselves to this Lord. And upon the most solid ground are believers' hopes and comforts founded—the all-sufficiency of Jesus Christ, and the oath of the eternal JEHOVAH. With confidence then ought we always to expect pardon, peace, and all the blessings of salvation, from this great High Priest of our profession. Horrid is the crime, if for a moment we dare question his power and grace, and stagger at promises confirmed by two immutable things—the word and oath of that God who cannot lie. And while Jesus, finishing his obedience, and strengthened by the Holy Ghost, lifts up his head in everlasting triumph, dreadful is the ruin of his malicious and powerful opposers, Jews, Heathens, Antichristians, and others.



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## PSALM CXI.

*Praise due to God on account of his providence and redemption.*

PRAISE [a] ye the LORD. [a] I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.[†]

2 [b] The works of the LORD *are* great, [c] sought out of all them that have pleasure therein.

3 [d] His work *is* honourable and glorious; and [e] his righteousness endureth for ever.

4 [f] He hath made his wonderful works to be remembered: [g] the LORD *is* gracious, and full of compassion.

5 [h] He hath given [‡] meat unto them that fear him: he will ever be mindful of his covenant.

6 [i] He hath showed his people the power of his works, that he may give them the heritage of the heathen.

7 [k] The works of his hands *are* verity and judgment; all his commandments *are* sure.

8 They [‖] stand fast for ever and ever, *and are* done in truth and uprightness.

9 He sent redemption[*] unto his people; [l] he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the LORD *is* the beginning of wisdom: [†] a good understanding have all they [‡] that do *his commandments:* his praise endureth for ever.

[a] Heb. *Hallelujah.*
[a] Ps. 9. 1, 14. & 138. 1. & 109. 30. & 40. 9, 10. & 22. 22. & 35. 18. & 35. 1. & 109. 3.
[†] On comparing this ver. with Ps. 18. 49. explained by Rom. 15. 9. there can be no question that both are the words of Christ. But were this proof wanting, the confident dedication of the *whole heart*, would prove the speaker to be either an ignorant self-deceiver, (see Jer. 17. 9.) or Christ, who can neither deceive, nor be deceived.—ED.
[b] Ps. 86. 8. & 72. 18. & 92. 4, 5. Job 5. 9. Jer. 32. 17, 19. Rev. 15. 3.
[c] Ps. 107. 43. & 64. 9. & 28. 5. Is. 5. 12.
[d] Ps. 145. 4, 10, 17. Jer. 33. 2.
[e] Dan. 9. 24. Is. 51. 6, 8. Ps. 119. 142, 144.
[f] Ps. 143. 4—7. Rev. 15. 3, 4. Is. 63. 7.
[g] Ex. 34. 6, 7. Ps. 86. 5, 15. Hos. 11. 8. Mic. 7. 18, 19.
[h] Ps. 34. 9, 10. & 23. 1. Is. 33. 17. & 62. 8, 9. Mat. 6. 11, 26—33.
[‡] Heb. *prey.*
[i] Jer. 33. 3. Ps. cv. cxxxvi. & 2. 8. & 22. 27—30. Rev. 2. 26.
[k] Ver. 3. Rev. 15. 3. Mic. 7. 20. Num. 23. 19. Deut. 32. 4.
[‖] Heb. *are stablished.*
[‖] *Stand fast*—are supported, sustained. —ED.
[*] Deliverance from Egypt; the emblem and foretaste of Christ's redemption from the slavery of sin.—ED.
[l] 1 Chr. 16. 15. Ps. 42. 8.
[†] Or, *good success.*
[‡] Heb. *that do them.*

## PSALM CXII.

*The character and blessedness of the righteous.*

PRAISE [a] ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house; [a] and his righteousness endureth for ever.[†]

4 Unto the upright there ariseth light in the darkness: [b] *he is* gracious, and full of compassion, and righteous.

5 A good man showeth favour, and lendeth: he will guide his affairs with [c] discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 [d] He shall not be afraid of evil tidings: [‡] his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until [e] he see *his desire* upon his enemies.

[a] Heb. *Hallelujah.*
[a] Ver. 9. Is. 32. 17. 1 Cor. 15. 58. 2 Tim. 4. 7, 8.
[†] Every torture of *accommodation* has been exhausted in applying this Psalm to every believer, at least to every one of high attainments. But surely a comparison of this single verse with Rom. 3. 10, 21, 22, should have convinced every interpreter, that, though not altogether a prophecy, it was still a description, a spiritual picture of Messiah, whereby the church might recognise him at his coming.—ED.
[b] Jam. 4. 17. Eph. 4. 21, 32. Tit. 2. 11, 12. & 3. 8.
[c] Heb. *judgment.* Prov. 13. 16. Eph. 5. 15.
[d] Prov. 1. 33. 3. 25. 28. 1.
[‡] Evil reports, such as of "wars, and rumours of wars" more especially of the "calumnies" of evil tongues, by which he was constantly assailed.—ED.
[e] Ps. 59. 10. & 110. 1, 5, 6. & 118. 7. & 92. 11.

[f] 2 Cor. 9. 9. Eccl. 11. 1, 2. Prov. 11. 24, 25. & 19. 17.
[g] See note on ver. 3.—ED.
[‡] "The wicked one," Satan, or his representative, antichrist. —ED.
[g] Ps. 58. 7, 8. Mat. 22. 13.

9 [f] He hath dispersed; he hath given to the poor; his righteousness endureth for ever; [g] his horn shall be exalted with honour.

10 The wicked [‡] shall see *it*, and be grieved; [g] he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

## PSALM CXIII.

*God to be praised from the rising to the setting sun, and especially for his condescension to them of low estate.*

PRAISE [a] ye the LORD. [b] Praise, O ye servants of the LORD, praise the name[*] of the LORD.

2 [c] Blessed be the name of the LORD from this time forth and for evermore.

3 [d] From the rising of the sun, unto the going down[†] of the same, the LORD's name *is* to be praised.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 [e] Who *is* like unto the LORD our God, who [f] dwelleth on high;

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 [g] That he may set *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman [‡] to keep house, [‡] *and to be* a joyful mother of children. Praise ye the LORD.

[a] Heb. *Hallelujah.*
Ps. 104. 35. & 111. 1.
[b] Ps. 33. 1. & 103. 21. & 134. 1. & 135. 19.
[*] See note on Exod. 34. 6.—ED.
[c] Dan. 2. 20. Luke 1. 68. Ps. 72. 17—19. & 106. 48.
[d] Mal. 1. 11. Is. 59. 19. & 24. 15, 16. & 42. 10—12. & 48. 12. Ps. 22. 27—31. & 72. 19.
[†] When the words *rising* and *going down* are applied to the sun, they do not merely signify from east to west, but also, from north to south. For, from east to west the sun has a daily rising, and from north to south an annual rising.—ED.
[e] Ex. 15. 11. Ps. 35. 10. & 89. 6, 8. Deut. 33. 26. Is. 40. 12—26. & 46. 5. Jer. 10. 6.
[f] Heb. *exalteth himself to dwell.* Is. 57. 15. & 66. 1.
[g] 2 Sam. 7. 8. Job 36. 6, 7. Ezek. 17. 24. & 21. 26.
[‡] Heb. *to dwell in an house.*
[‡] Literally in the case of Sarah, Rachel, and Hannah; and emblematically, in the case of the barren Gentiles, who, by thousands in a day, were born of water and of the Spirit.—ED.

## PSALM CXIV.

*A record of divine wonders, with an exhortation to godly fear.*

A. M. cir 2513.
B. C. cir. 1491.

WHEN [a] Israel went out of Egypt, the house of Jacob from a people of [b] strange language,[*]

2 [c] Judah was his sanctuary,[†] *and* Israel[‡] his dominion.

3 [d] The sea saw *it*, and fled; Jordan was driven back.

4 [e] The mountains skipped like rams, *and* the little hills like lambs.

5 [f] What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 [g] Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 Which turned the rock *into* a standing water, the flint[§] into a fountain of waters.

[a] Ex. 13. 3. & 12. 31, 42. Deut. 16. 1. & 26. 8.
[b] Ps. 81. 5. Gen. 42. 23.
[*] *Strange language*—"A tyrannous people."—*Horsley.*
[c] Ex. 19. 5, 6. & 6. 7. Deut. 27. 9. & 32. 9.
[†] *Sanctuary*—his separated people, to bear the foremost standard of the camp. —ED.
[‡] *Israel.*—All the tribes, his dominion in which to display "the goodness and severity" of his government.—ED.
[d] Ex. 14. 21. Ps. 77. 16. & 66. 6. & 74. 15. & 106. 9. Jos. 3. 13, 16. Is. 63. 12—14.
[e] Ex. 19. 18. Ps. 68. 8. & 29. 6. Hab. 3. 10 Judg. 5. 4, 5.
[f] Hab. 3. 8.
[g] Ps. 97. 4, 5. & 77. 18. & 144. 5. & 18. 7—13. & 104. 32. & 68. 8. Hab. 3. 6. Jer. 10. 10. & 4. 23—26. Is. 64. 2.
[§] The kind of stone is not specified by the original. It merely signifies any very hard stone.—ED.

REFLECTIONS UPON PSALM CXI.—Praising of God ought to be hearty, candid and avowed: and they who inculcate it upon others should carefully exemplify it in their own practice. How extensive are the grounds of it! A God infinitely gracious and faithful, ever mindful of his new covenant, and every promise thereof; holy and reverend in nature and in name. His works are unsearchably glorious, memorable, powerful, just, and true; and all of them communicating provision and riches to them that fear him. Fixed, everlasting, true, and candid, are all his counsels and words, exactly conformable to his righteous nature, and must be obeyed in simplicity by them that serve him. Everlasting, ordered in all things and sure, is his covenant, and all the redemption it prepares and communicates to men. And they are the only wise persons who fear him and keep his commandments; everlasting shall be their honour and reward.

REFLECTIONS UPON PSALM CXII.—What holy awe of God, delight in spiritual things, candour, kindness, and equity, are necessary in our obedience to God's law! And great profit, stability, honour, safety, quietness of mind, and victory over all our enemies, are secured for its reward. But how unhappy are the wicked, whose wishes shall be either cursed or denied: and to whom even the happiness of the godly is an insupportable vexation.

REFLECTIONS UPON PSALM CXIII.—O what an eternity it will require for the redeemed servants of the Lord sufficiently to praise their high, their unparalleled, their condescending Redeemer, who, by his own debasement, raises multitudes of mankind from the pit of corruption to the loftiest thrones of bliss; and now makes the Gentile world, after long barrenness, to bring forth a numerous seed of converts to himself in his gospel church!

REFLECTIONS UPON PSALM CXIV.—In infinite sovereignty God chooses whom of mankind he pleases to be his peculiar people, and to be blessed with his oracles, ordinances, and gracious influences. And nothing can detain his people in their spiritual bondage when he draws them out. Nothing, no not seas of tribulation, nor mountains of unbelief and corruption, can stop their passage to the heavenly



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## PSALM CXV.

(1) *The glory of Jehovah:* 1—3. (2) *The vanity of idols and idolaters:* 4—8. (3) *An exhortation and resolution to trust in Jehovah, because of his grace and dominion:* 9—18.

NOT [a] unto us, O LORD, not unto us, but unto thy name [*] give glory, for thy mercy,[†] *and* for thy truth's sake.

2 Wherefore should the heathen say, [b] Where *is* now their God?

3 [c] But our God *is* in the heavens; he hath done whatsoever he hath pleased.[‡]

4 [d] Their idols *are* silver and gold, the work of men's hands.

5 [e] They have mouths, but they speak not; eyes have they, but they see not;

6 They have ears, but they hear not; noses have they, but they smell not;

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 [f] They that make them[§] are like unto them; *so is* every one that trusteth in them.

9 [g] O Israel, trust thou in the LORD: [h] he *is* their help and their shield.

10 [i] O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 [k] Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 [l] The LORD hath been mindful of us: [m] he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD, *both* small [n] and great.

14 [o] The LORD shall increase you more and more, you and your children.

15 Ye *are* blessed of the LORD, which made heaven and earth.

16 [p] The heaven, *even* the heavens, *are* the LORD's: but the earth hath he given to the children of men.

17 The dead praise not[‖] the LORD, neither any that go down into silence.

18 [q] But we will bless the LORD from this time forth and for evermore. Praise the LORD.

[a] Is. 48. 11. Ezek. 20. 32. 1 Cor. 15. 10. Mic. 7. 20. Eph. 2. 1—7. Tit. 3. 3—7.

[*] See note on Ex. 34. 6.—Ed.

[†] *For thy mercy*—and not for our merit. *And for thy truth*—that has fulfilled all thy gracious promises.—Ed.

[b] Ps. 42. 3, 10, & 79. 10. Joel 2. 17. Mic. 7. 9, 10.

[c] Ps. 135. 6. Is. 46. 10. 1 Chr. 16. 26. Dan. 4. 35. Mat. 6. 9, 11. Eph. 1. 11. Rev. 4. 11.

[‡] Not in the *heavens*, as exclusive of the *earth*; but in the *heavens*, in opposition to idols, which are exclusively confined to their sinful temples.—Ed.

[d] Ps. 135. 15—18. Deut. 4. 28. Rev. 9. 20. Is. 40. 6, 7, & 44. 9—20. & 46. 19, 20. Jer. 10. 3—9. Hab. 2. 18, 19. Hos. 8. 6.

[e] Hab. 2. 18. Jer. 10. 5. 1 Kin. 18. 26. Dan. 5. 23. Deut. 4. 28.

[f] Is. 44. 10, 11, 18—20. Hab. 2. 18, 19. Ps. 97. 7.

[§] As really destitute of the use of eyes, &c., as the idols are of the possession of these organs. No man can have the use of his eyes who looks up to the heavens and attributes their formation to unintelligible, and unintelligent chance, or a carved block of marble or wood. Indeed, did idolatry live merely in history, and were it not still an extensive and powerful system, it would be scarcely possible to conceive it ever had existed as described. But it lives, while Satan, its inventor, rules; and will not fall till his kingdom is overturned.—Ed.

[g] Ps. 118. 2—4. & 135. 19, 20. Ex. 19. 5, 6. Jer. 10. 16. Deut. 4. 1. & 26. 17.

[h] Deut. 33. 27, 29. Ps. 33. 20. & 91. 2, 4. & 5. 12. & 18. 35. Prov. 30. 5. ver. 10, 11.

[i] Mal. 2. 7. Ex. xxviii, xxix. Lev. viii.

[k] Acts 2. 5. & 10. 35. Eph. 6. 16. Is. 50. 10.

[l] Ps. 98. 3. & 136. 23. Neh. 13. 14, 22, 30. Is. 49. 14—16.

[m] Ps. 72. 17. & 67. 7. Eph. 1. 3. Phil. 4. 19. 1 Tim. 4. 8.

[n] Heb. *with.* Gal. 3. 28. Col. 3. 11. Rev. 11. 18.

[o] Gen. 13. 16. & 15. 5. & 22. 17. Is. 49. 16—23. Zec. 8. 20—23. & 10. 6, 8. 2 Pet. 1. 2, 3. Jude 2.

[p] Is. 57. 15. & 66. 1. Mat. 13. 43. John 14. 2.

[‖] *The dead praise not.*—That is, with their voice and testimony, as the living do.—Ed.

[q] Dan. 2. 20. Ps. 145. 2, 10. & 72. 17.

## PSALM CXVI.

(1) *Love to God founded on deep personal experience of his gracious help:* 1—9. (2) *Godly resolutions:* 9—19.

A. M. cir. 2981
B. C. cir. 1023.

I [a] LOVE the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* [*] as long as I live.

3 The sorrows of death compassed me, and the pains of hell [b] gat hold upon me: I found trouble and sorrow.[†]

4 Then called I upon the name of the LORD; [c] O LORD, I beseech thee, deliver my soul.

5 [d] Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6 [e] The LORD preserveth the simple: I was brought low, and he helped me.

7 [f] Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

8 [g] For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.[‡]

9 I will walk before the LORD in the land of the living.

10 [h] I believed, therefore have I spoken: I was greatly afflicted;[§]

11 I said in my haste,[‖] All men *are* liars.

12 [i] What shall I render unto the LORD *for* all his benefits toward me?

13 [k] I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 [l] Precious[*] in the sight of the LORD *is* the death of his saints.

16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.

17 [m] I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 [n] In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

[a] John 21. 17. Ps. 18. 1, 6. 1 John 4. 19.

[*] Heb. *in my days.*

[b] Heb. *found me.* Ps. 119. 143.

[†] Can this be true of any but the "man of sorrows acquainted with grief?"—of him who was exceeding "sorrowful even unto death;" which death lies within the dominion of Satan, by whom its power is at all vindictively exercised? see Heb. 2. 14.—Ed.

[c] Ps. 6. 4. & 31. 5. & 142. 4—7. & 143. 7.

[d] Ex. 34. 6, 7. 1 Jn. 1. 9. Num. 14. 18, 19. Rom. 5. 21.

[e] Ps. 31. 23. & 33. 18. & 72. 12—14. & 25. 21. Mat. 11. 25.

[f] Mat. 11. 29. Ps. 13. 6. & 34. 8. Jer. 31. 11—14.

[g] Ps. 56. 13. & 103. 4. & 49. 1—3. & 94. 17, 18.

[‡] Surely Ps. 16. 10, 11, comp. with Acts 2. 24, cannot more clearly point to the resurrection of Jesus than the words of this verse! Their perfect parallelism of meaning must be obvious to every one that compares the passages.—Ed.

[h] 2 Cor. 4. 13. 1 John 1. 1—3. Ps. 66. 16.

[§] Were there yet any question that Jesus, in his sorrows, is the speaker, the quotation of this ver. by Paul, (2 Cor. 4. 13.) would put the matter beyond controversy. "The same spirit of faith" spoken of, ver. 13, cannot possibly have a correspondent, but "the life of Jesus," referred to in ver. 11.—Ed.

[‖] *In my haste*—"In my ecstasy."—*Sept.* "My agitation."—*Horsley. All men are liars*—"are deceitful."—*Green.* The very fact which our Lord, returning from his agony in Gethsemane, implied, "when he came to his disciples, and found them asleep," and said, "What! could ye not watch with me one hour?"—Ed.

[i] Ps. 103. 1—5. 2 Cor. 5. 14—21. 1 Tim. 1. 15—16.

[k] Ver. 17. 1 Chr. 16. 1—3. 1 Cor. 10. 16. Luke 22. 17, 20.

[l] Ps. 72. 14. & 87. 2. 33. Rev. 14. 13. Is. 43. 4.

[*] As the eye of man gazes with delight on a precious gem, so the most lovely, the most precious of all things, in the sight of God, is the patient and triumphant death of his saints.—Ed.

[m] Lev. 7. 12. Ps. 50. 14. & 66. 13—15. Heb. 13. 12—16. 1 Pet. 2. 5. Rom. 6. 17.

[n] Ps. 84. 25. & 122. 1—4. 2 Chr. 6. 6. 1 Chr. xv, xvi.

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Canaan. Nor while Jesus, our smitten Rock of ages, continues a *fountain open*, shall they want refreshment by the way. Tremble then, my carnal heart, at the presence of a God in Christ as my own. And let all my hardened powers be melted by his love.

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REFLECTIONS UPON PSALM CXV.—Let us be always nothing in our own eyes, and let Christ be all and in all. To his grace every good thing in us, or done by us, must be ascribed. But disgracing to human nature, as well as dishonouring to God, is the worshipping of idols. And how absurd it is for idolaters to upbraid the saints with their all-present, all-creating, and all-governing JEHOVAH. Great is their encouragement to trust in a God, who is so much, and gives so much to his people; nay, gives so much to men! They can never fail whose faith stands firm. And greatly then should we exert ourselves in praising and serving God here, as in death we shall have no such opportunities for it.

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REFLECTIONS UPON PSALM CXVI.—Happy are they who love the Lord! They are every moment laid under fresh obligations to this delightful exercise. Prayers heard by God should always make us love him more, and praise him more. And if we are in Christ, our troubles may be very sore, but our victory and deliverance are sure and near. Delightful consolation and rest succeed the bitterest tribulations to his saints. And pleasant is that rest which is enjoyed in a Saviour's arms, and under the covert of his blood. It is honourable, as well as dutiful, to walk always as under his eye, and in conformity to him; in subjection to his will as our Sovereign, and in dependence on him as our all-sufficient portion. The consideration that we are in the land of the living should quicken us to it. And it is delightful to speak and practise that which our heart believes upon God's testimony, ratified by the blood of his Son. But often, under strong temptations, and in deep afflictions, the strongest believers have had their faith shaken, and have been surprised into thoughts and words extremely dishonourable to God. Yet he upholds them that fall, and makes them quickly to change their voice. And O how pleasant it is, to be so overwhelmed with a sense of God's love, that we scarcely know what praise, what vows, or what service to return him in gratitude! But while we praise him for what we have received, we must eagerly drink more and more of his cup of salvation, and receive more and more out of his fulness, and grace for grace. How precious and delightful to God is the death of his saints for, or in, the Lord! But much more that unparalleled death of Jesus Christ for the saints, who loosed all our bonds and purchased all our blessings.

## PSALM CXVII.

*All nations called to praise Jehovah.*

A. M. cir. 2984.
B. C. cir. 1020.

O PRAISE the LORD, all ye nations: [*] praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

[*] The quotation of this brief but emphatic Psalm, Rom. 15. 11, clearly proves that it is uttered by Christ, as the Prophet of the church.—ED.

## PSALM CXVIII.

(1) *Earnest exhortation to trust and praise God for his mercy:* 1—18. (2) *Thanksgiving for God's exaltation of Christ, and triumph in the prosperity of his kingdom:* 19—29.

A. M. cir. 2987.
B. C. cir. 1017.

O [a] GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.

2 [b] Let Israel now say, that his mercy *endureth* for ever.

3 [c] Let the house of Aaron now say, that his mercy *endureth* for ever.

4 [d] Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 [e] I called [*] upon the LORD [†] in distress: the LORD answered me, *and set me* in a large place.

6 [f] The LORD *is* [‡] on my side; I will not fear: what can man do unto me?

7 [g] The LORD taketh my part with them that help me; therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in the LORD than to put confidence in man.

9 [h] *It is* better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: [§] but in the name of the LORD will I [‖] destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will [*] destroy them.[†]

13 Thou [‡] hast thrust sore at me that I might fall; but the LORD helped me.

14 The LORD *is* my strength and song, and is become my salvation.

15 [i] The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore; but he hath not given me over unto death.[‖]

19 [k] Open to me the gates of righteousness: [§] I will go into them, *and* I will praise the LORD:

[a] 1 Chr. 16. 8. Ps. 106. 1. & 107. 1. & 136. 1—26. 2 Chr. 20. 21.
[b] Ps. 115. 9—11. & 125. 19, 20. Gal. 6. 16. Heb. 13. 7, 17.
[c] Ps. 124. 1, 2. Is. 62. 1, 6, 7.
[d] Ps. 22. 1. & 33. 1. & 97. 8. & 103. 11, 17.
[e] Ps. 120. 1. & 18. 6, 19. & 40. 1—3. & 31. 8.
[*] There are sufficient characteristics in this Psalm to demonstrate that Christ is the speaker. But it is unnecessary to examine them, as the Psalm is thrice in the New Testament directly applied to Christ; and, on one of these occasions, in his own presence; (See ver. 26, comp. with Mat. 21. 9.) on another by his own lips, (Mat. 23. 39.); and again, ver. 22, is applied to our Lord by Peter, Acts 4. 11.—ED.
[†] Heb. *out of distress.*
[f] Ps. 56. 4, 9, 11. & 27. 1—3. Heb. 13. 6. Rom. 8. 31. Is. 51. 12.
[‡] Heb. *for me.*
[g] Ps. 54. 4, 7. Heb. 13. 6.
[h] Ps. 146. 3. 2 Chr. 28. 20, 21. Is. 30. 1—3. & 31. 1. & 36. 6. Ezek. 29. 7.
[§] This was literally fulfilled, when the Jews, in the persons of the congregated multitude, and the Romans, in the persons of Pilate and the soldiers, encompassed our Lord at his trial and crucifixion.—ED.
[‖] Heb. *cut them off.*
[*] Heb. *cut down.*
[†] This has been fully verified in the dispersion of the Jews, and the utter dismemberment of the Roman empire; nay, in the literal destruction of the effeminate emperors, their profligate legions, and idolatrous subjects—by the irruption of those northern nations that now occupy their fields, their cities, and adopt their name.—ED.
[‡] *Thou.*—Satan, the adversary, from the wilderness to the cross.—ED.
[i] Ps. 32. 11. & 33. 1. Rev. 19. v. & 7. 9, 12. & 18. 20. & 19. 1—7. & 15. 2—4. & 14. 2, 3.
[§] This is in perfect accordance with Ps. 15, 16. compared with Acts 2. 31, and sufficiently demonstrates that the speaker is Christ.—ED.
[k] Is. 26. 2. Ps. 24. 7, 9. & 23. 6—8. & 43. 4. & 66. 13—15. & 116. 17, 18.
[‖] Surely none but Christ ever entered by the gates of *righteousness*, presenting himself "without spot" before God. Others follow, only because washed by his blood, and accepted in him.—ED.

A. M. cir. 2984.
B. C. cir. 1020.

[l] Is. 26. 2. Ps. 24. 3, 4. Rev. 21. 27. & 22. 14, 15.
[m] Ex. xv. Judg. v. 1 Sam. 2. 1—10. 2 Sam. xxii. Ps. 9. 1, 14. & 103. 1—5.
[n] Mat. 21. 42. Mark 12. 10. Col. 1. 18. Luke 20. 17. Acts 4. 11. Eph. 2. 20. & 1. 20—23. 1 Pet. 2. 4.
[*] Heb. *this is from the LORD.*
[o] Job 5. 9. Ps. 72. 18.
[p] Is. 49. 8. & 65. 4. Zec. 8. 9. & 14. 7. 1 Cor. 15. 3, 4. 2 Cor. 6. 2.
[q] Mat. 21. 9. & 23. 39. Mark 11. 9. Luke 19. 38. John 12. 13. 1 Tim. 1. 17. Rev. 7. 10, 12.
[r] Num. 6. 23—26. Deut. 10. 8. 1 Chr. 16. 2. Ps. 134. 3.
[†] *We have blessed.*—That is, the believing multitude who received Christ, calling him *blessed*, and the children shouting Hosanna in the very temple! Mat. 21. 9—15.—ED.
[s] Exod. 3. 16. John 3. 16. & 8. 12. 2 Cor. 4. 6.
[t] Ps. 51. 18, 19. 1 Chr. 16. 1. & 29. 21. 1 Kin. 8. 63, 64. Heb. 13. 12—16.
[u] Ex. 15. 2. Ps. 18. 1—3. & 145. 1. & 146. 1, 2. & 147. 1, 12. & 149. 2. Is. 12. 2.
[x] Ver. 1. Is. 63. 7. Ps. 26. 7. & 31. 19. & 86. 5, 15. & 89. 1, 2. & 103. 17. & 40. 5.

20 This gate of the LORD, [l] into which the righteous shall enter.

21 [m] I will praise thee; for thou hast heard me, and art become my salvation.

22 [n] The stone *which* the builders refused is become the head-*stone* of the corner.

23 [*] This is the LORD's doing: [o] it *is* marvellous in our eyes.

24 [p] This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 [q] Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD: [r] we have blessed [†] you out of the house of the LORD.

27 [s] God *is* the LORD, which hath showed us light: [t] bind the sacrifice with cords, *even* unto the horns of the altar.

28 [u] Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 [x] O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

## PSALM CXIX.

[As in the works of God "one star differeth from another star in glory," it is not surprising if, in the word of God, one portion is found to surpass another in the preciousness of its sacred contents. All parts of Scripture are alike true; yet are there various ways in which one portion may surpass another. Some parts surpass others because they concentrate truths of deeper interest; point the finger of their light towards fairer objects; stir up the weary spirit to higher aspirations; and minister to the sick soul the air and the sun of a brighter climate—and all this because they contain more than other portions do, of the person, the humiliation, the sorrows, the fervent prayers, the strong cries, the flowing tears, and earnest supplications—and more, of the death, the sacrifice, the resurrection, the righteousness, the intercession, and glory of Jesus!

Of the 119th Psalm all this is specially true; other Psalms shine as suns in the firmament; this is a constellation of suns—a galaxy of divine light and glory—Jesus its "all and in all." That this may appear, the attention of the unprejudiced and godly reader, is humbly solicited to the following facts: 1. One speaker, whoever he be, speaks of himself throughout the whole Psalm; 2. The following is the speaker's character, drawn by himself, under the sure guidance of the Spirit of God: "With my whole heart have I sought thee; ver. 10.—Thy word have I hid in my heart, that I might not sin against thee; 11.—With my lips have I declared all the judgments of thy mouth; 13.—I will not forget thy word; 16.—My soul breaketh for the longing that it hath unto thy judgments at all times; 20.—I have kept thy testimonies; 22.—Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end; 33.—I shall keep thy law; I shall observe it with my whole heart; 34.—I shall keep thy law continually, for ever and ever; 44.—I have not declined from thy law; 51.—I have kept thy law; 55.—I kept thy precepts; 56.—I will keep thy precepts with my whole heart; 69.—I forsook not; I will never forget thy precepts; 87, 88.—Thou, through thy commandments, hast made me wiser than all mine enemies; for they (the commandments) are ever with me; 98.—I understand more than the ancients, because I keep thy precepts; 100.—I have refrained my feet from every evil way; 101.—I have not departed from thy judgments; 102.—I have sworn, and I will perform it, that I will keep thy righteous judgments; 106.—I do not forget thy law; I erred not from thy precepts; I have inclined my heart to perform thy statutes alway; 109, 110—112.—I will keep the commandments of my God; 115.—I will have respect unto thy statutes continually; 117.—I have done judgment and justice; 124.—Thy testimonies are wonderful, therefore doth my soul keep them; 129.—My zeal hath consumed me; 139.—I cried with my whole heart; hear me, O Lord, I will keep thy statutes; 145.—I do not decline from thy testimonies; 157.—I have hoped for thy salvation, and done thy commandments; I have kept thy precepts and thy testimonies, for all my ways are before thee; 166—168.—I have chosen thy precepts; I do not forget thy commandments;" 173—176.

Now, that David never imagined such a character for himself, is historically unquestionable. The finger of the Spirit of truth ever pointing to his sin, renders the supposition impossible. Would Paul have mistaken the portrait for his own? When he dipped his pencil in colours of truth and light, he produced a portrait of himself, inscribed as "the chief of sinners." Who then is this? say is not this

REFLECTIONS UPON PSALM CXVII.—Thrice happy is the Gentile world when blessed with the fulness of Christ! Behold mercy preached, offered, and given to us! mercy abounding to the chief of sinners; mercy extending to millions of lost souls, and securing to them everlasting pardon, purity, strength, comfort, and glory! Behold also the unchangeable faithfulness of God, confirmed by his oath and blood, and engaged to make good to us all the promises of his everlasting covenant!

REFLECTIONS UPON PSALM CXVIII.—Animated are the saints' praises to their God, when the mercy that is in his nature and relation to them is clearly discerned; the mercies he hath granted are kindly reviewed; and the mercies he hath in store and in promise are firmly believed! No wonder that such invite all around them to sing of his everlasting mercy and grace! No wonder they pour contempt on all created confidences, and disregard all opposition from earth and hell! No wonder they ascribe the glory of all to God; that they ask all from



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sus? the chiefest among ten thousand, and altogether lovely? Yes, this is unestionably the guileless, the spotless Lamb, who magnified the law and made it nourable; who knew no sin, yet was made sin for us, that we might be made e righteousness of God in him.

In face of this inevitable conclusion, three difficulties present themselves: 1. verse 67, the speaker admits, "Before I was afflicted, I went astray;" and es not this seem to imply an acknowledgment of personal error and sin? Not so, difficulty arises from the translation. The word here translated "went astray," nifies to *wander*, either naturally or morally. Thus it is translated in a natural, not a moral sense. Gen. 21. 14. & 37. 15. Now if the natural sense explain passage, and if the moral sense of *wandering* be utterly inconsistent with the erted character of the speaker—a character, be it remembered, every word of ich has passed the testing fire of the Holy Spirit, then surely there can be no ubt, that in the natural, and not in the moral sense, the word *wandered* is here be taken. 2. A second obstruction to the acknowledgment of Jesus in this lm, arises from the frequent prayers of the speaker for *teaching* and guidance. t this obstruction arises merely from allowing the brilliancy of the Son's God- d to dazzle and confuse the eyes in contemplating his manhood. Christ was y God, John 1. 1, 14; he was as truly man; made in all things like unto brethren, yet without sin. Now, in this humbled condition he appeared not in ne form of God," but "the form of a servant." And hence, "though he were a , yet, (being in servant form) learned he obedience by the things that he ered." Heb. 5. 8. And, as the teaching Spirit descends to us only by the prayer Christ to the Father, (John 14. 16.) so we behold our Lord, in the days of his h, call upon the Father for the same heavenly instruction. 3. The third truction to the acknowledgment of Jesus in this Psalm, is found in verse 176, have gone astray like a lost sheep." This obstruction, however, is but an- er mistranslation. The word here translated "gone astray," is not the same t occurs in ver. 67. The word here used, signifies to *pant*, and is so translated, 21. 4. A more correct rendering is unquestionably as follows:—"I have *panted* sheep *perishing*," and this is in perfect keeping with the life, toils, and condi- of our Lord, in the sorrowful days of his flesh.]—ED.

A. M. cir. 2985. B. C. cir. 1019.

### א ALEPH.

BLESSED *are* the [a] undefiled in the way, who walk in the law[†] of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts[‖] diligently.

5 Oh that my ways were directed to keep thy statutes![‡]

6 Then shall I not be ashamed, when I have respect unto all thy commandments.[b]

7 I will praise thee with uprightness of heart, when I shall have learned [†]thy righteous judgments.[‡]

8 I will keep thy statutes: O forsake me not utterly.

[a] Or, *perfect*, or *sincere*.

[†] From a root, signifying to teach. Here signifies all divine instruction.—Ed.

[‡] From a root comprehending the idea of *futurity*. The witnessings of God concerning things to come.—Ed.

[‖] From a word signifying *to visit, to inspect*. Those orders and institutions that continually remind the church of the *visitation* of her omnipresent head.—Ed.

[‡] From a root signifying to *engrave*. These significant divine institutions in which man is specially required neither to add nor diminish.—Ed.

[a] All orders impulsive or prohibitory.—Ed.

[†] Heb. *judgments of thy righteousness.*

[‡] The decisions of God, for good or evil, concerning individuals, nations, or churches.—Ed.

### ב BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.[a]

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 [b] With my lips have I declared all the judgments of thy mouth.[†]

14 [c] I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

[a] Those who neglect the word, depending upon the spirit; and those who forget the spirit, depending upon the letter, are here alike instructed and reproved. The word is the instrument, the spirit is the power, as is clear from the prayer, ver. 12. "Teach me thy statutes."—Ed.

a Ver. 176. Ps 141. 3. Mat. 6. 13. Is. 63. 17.

b Ps. 34. 11. & 22. 22. & 40. 9, 10.

[†] Were there no other note of character in the whole Psalm, this alone seems sufficient to identify the speaker as Christ. Who else ever declared *all* the judgments of God? —*Note. Law, testimonies, precepts, statutes, commandments, judgments*, having been explained in notes on ver. 1—7, will not again be noticed.—Ed.

c Ver. 22, 72, 162.

d Ver. 11, 85, 95. 109, 141, 157, 176.

A. M. cir. 2985. B. C. cir. 1019.

### ג GIMEL.

17 [a] Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 [b]* Open thou mine eyes, that I may behold wondrous[†] things out of thy law.

19 I *am* a stranger in the earth: hide not thy commandments from me.

20 [c] My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 [d] Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.[‡]

24 [e] Thy testimonies also *are* my delight, *and* [f] my counsellors.

a Ps 13. 6. & 116. 7. Phil. 4. 13, 19. John 1. 16.

b Eph. 1. 17.

* Heb. reveal. Eph. 1. 17, 18.

[†] Those *wondrous* things that lay in its holy constitution—unbending justice, awful penalties, and glorious end; its successful teachings, bringing souls to Christ; and its marvellous result, in entering, that sin might abound; but effecting, in divine wisdom, that grace did much more abound.—Ed.

c Ver. 40, 131. Ps. 42. 1. Prov. 13. 12.

d Ps. 2. 1, 2. Ezek. 33. 30. 1 Sam. 29. 4.

[‡] As a Psalm of devotional instruction, the first part of ver. 24, would be totally without meaning on the lips of many; and the first of ver. 23, almost on the lips of all. As memorials of the trials of our Lord, they are true, and sweet on the lips, and dear to the hearts of all his people.—Ed.

e Ver. 16.

f Heb. *men of my counsel.* Deut. 17. 18. Jos. 1. 8. Prov. 6. 22, 23.

### ד DALETH.

25 [a] My soul cleaveth unto the dust:* quicken thou me according to thy word.

26 [b] I have declared my ways, and thou heardest me; teach me thy statutes.

27 Make me to understand the way of thy precepts: [c] so shall I talk of thy wondrous works.

28 My soul [d]melteth for heaviness: strengthen thou me according unto thy word.

29 [e] Remove from me the way of lying;[†] and grant me thy law graciously.

30 [f] I have chosen the way of truth: thy judgments have I laid *before me.*

31 [g] I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge[‡] my heart.

a Ps. 22. 15. & 44. 25.

* My soul clings to the body, benumbed by its torpidity, overwhelmed by its sorrows, sinking beneath its burden, borne down by that brotherhood of sin and death into which I have entered.—Ed.

b Ps. 32. 5. & 38. 18. ver. 106.

c Ver. 18. Ps. 145. 5. & 105. 2.

d Heb. *dropped.* Ps. 22. 14. & 107. 26.

e Prov. 30. 8. Ps. 141. 3, 4.

[†] Not as if he had fallen into this sin, (see ver. 30.) but he prays to have liars removed from his companionship and counsels.—Ed.

f Ver. 173. 1 Kin. 8. 36. 1 Pet. 2. 3.

g 2 Tim. 1. 12. Prov. 23. 23.

[‡] The great command of the Father to the Son was to "lay down his life, and take it up again." John 10. 17, 18. To meet this commandment his heart was *enlarged*, exhilarated by the "joy set before him." Heb. 12. 2. —Ed.

### ה HE.

33 [a] Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.*

34 [b] Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 [c] Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 [†] Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.[‡]

38 [d] Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 [e] Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, [f] I have longed after thy precepts: quicken me in thy righteousness.

a Ver. 12, 26, 27, &c.

* That Christ, though a Son, learned obedience through the things that he suffered, is the testimony of the Holy Spirit, Heb. 5. 8. He accordingly prays for the teaching he requires, and thereon resolves, as none but he could resolve without self-ignorance and self-reliance, that he shall keep the statutes of his Father to the end; that is, to the full production of everlasting righteousness. Rom. 10. 4.—Ed.

b Ver. 12, 33, 64, 68, &c.

c Song 1. 4. Ezek. 33. 32.

[†] Heb. *make to pass.*

[‡] That is, from viewing the world, which Solomon, by the Spirit, pronounces "all vanity"—idols of the eye, of the flesh, or of pride. 1 John 2. 15—17.—Ed.

d 2 Sam. 7. 25. Gen. 17. 7.

e Ver. 22. 31. Ps. 57. 3. & 31. 15, 20.

f Ver. 20, 59. Heb. 12. 18.

d; that they gratefully dedicate themselves, and all that they have, to his vice; and exert all their powers to exalt his honour and spread his renown!—

But chiefly let us here behold Jesus, and his sure mercies.—He was made a little lower than the angels for the suffering of death. Terrible was his distress, in-

A. M. cir. 2989. B. C. cir. 1015.

### ו VAU.

41 [a] Let thy mercies come also unto me, O LORD, *even* thy salvation,[*] according to thy word.

42 [b] So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.[†]

43 [c] And take not the word of truth utterly out of my mouth: for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.[‡]

45 And I will walk [d] at liberty: for I seek thy precepts.

46 [e] I will speak of thy testimonies also before kings, and will not be ashamed.

47 [f] And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; [g] and I will meditate in thy statutes,

### ז ZAIN.

49 [a] Remember the word unto thy servant, upon which thou hast caused me to hope.[*]

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision; *yet* have I not declined from thy law.

52 [b] I remembered thy judgments of old, O LORD, and have comforted myself.

53 Horror[†] hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 [c] This I had, because I kept thy precepts.

### ח CHETH.

57 *Thou art* my portion,[*] O LORD: I have said that I would keep thy words.

58 [a] I entreated thy [†] favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.[‡]

60 [b] I made haste, and delayed not to keep thy commandments.

61 [c] The [§] bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 [d] At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 [e] I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

A. M. cir. 2989. B. C. cir. 1015.

a Ps. 106. 4. & 69. 13, 16. ver. 76, 132. 1 Pet. 1. 13.

* *Salvation* implies the cure of a disease, either bodily or mental; and deliverance from enemies, temporal or spiritual.—Ed.

b Or, *So shall I answer him that reproacheth me in a thing.* Ps. 3. 2. & 42. 10. 2 Sam. 6. 21.

† Christ, apparently forsaken on the cross, was *reproached* with his declared faith in his Father, Mat. 27. 39—43. His resurrection was the irresistible answer to all this reproach, and the undeniable evidence of his Father's love.—Ed.

c Dan. 10. 21. Eph. 1. 13 Jam. 1. 18.

‡ This verse contains a resolution so broad, so unreserved, and so unlimited, that surely it is impossible to read it without acknowledging that the speaker must be the Christ.—Ed.

d Heb. *at large.* Ps. 1. 4. John 8. 32. 2 Cor. 3. 17. ver. 96, 155.

e Ps. 138. 1. Mat. 10. 18, 26. Dan. 3. 16, 25. Acts 26. 1, 2.

f Ver. 16, 24, 50, 72, 92, 97, 103, 111, 127, 128, 165, 166.

g Ver. 15. Ps. 1. 2.

a Ps. 105. 8, 42. & 106. 45. 2 Sam. 7. 25.

* Wishes, expectations, and even hopes, may be generated and sustained without any solid foundation. Thus it is said, the hypocrite's hope shall perish, Job 8. 13. see also Prov. 11. 7. True Christian hope can rest upon no foundation but the revealed word of God, the word of truth and of promise that can never mislead into error, or make ashamed by disappointment.—Ed.

b Ps. 77. 5, 11, 12. & 143. 5. & 103. 2.

† This word occurs three times in Scripture, Ps. 11. 6. and Lam. 3. 19. The idea seems to be that of a *scorching tornado*, and here shadows out that indescribable mental agony with which our Lord contemplated sin and death.—Ed.

c Ver. 56. 55, 165. Is. 64. 5 Ps. 128. 2.

* The true test of the spirit of man lies not in its knowledge, but in its tastes, choices, and habits: the portion, the share, the endowment, which it selects out of the world. The choice of the true believer is the Lord alone.—Ed.

a Job 11. 19. Ps. 27. 8. & 31. 1. ver. 10, 41, 154. 2 Sam. 7. 25.

† Heb. *face.*

‡ Not because he had ever forsaken the *testimonies* of the Father, (see ver. 25. 28, 31.) but he thinks on his ways, and every new discovery of its difficulties and dangers leads him to a corresponding adoption of the light of the divine *testimonies* by which the Spirit guides the children of God.—Ed.

b Prov. 27. 1. Eccl. 9. 10. Gal. 1. 16. Acts 2. 41. & 16. 33.

c Ps. 3. 1. & 118. 12. & 18. 4. 1 Sam. 30. 3, 5. 2 Sam. 16. 22 Hos. 6. 9.

§ Or, *companies.*

d Acts 16. 25. ver. 7, 164. Ps. 71. 8.

e Ver. 79. Ps. 16. 3. & 142. 7. & 122. 8.

A. M. cir. 2989. B. C. cir. 1015.

a Ver. 12. Is. 48. 17. Mat. 13. 11. 1 Tim. 3. 15—17.

* Whether these be taken as the words of Christ or of some of the prophets, they cannot be taken morally, for that would contradict ver. 29, 31, 51, 53, 55, 61. But these verses describe a character applicable to none but Christ. The translation, therefore, must be, (see preface to this Psalm) "I wandered," that is, as a stranger in a strange land, till by affliction, I *learned* the end and business of my incarnation, (ver. 75.) "was made perfect," (Heb. 5. 8.) as an example, (1 Pet. 2. 21.) and as a High Priest and sacrifice, that my church might be saved. Heb. 8. 1—3 & 9. 28.—Ed.

b Ver. 71, 75. Jer. 31. 18. Heb. 12. 6—11. Hos. 2. 7.

c Ps. 25. 8, 9. ver. 12, &c.

d Ver. 67, 75. Heb. 12. 10, 11. Is. 27. 9.

* Equivalent to (Heb. 10. 5.) "a body hast thou prepared me;" and in this body Christ prays for his Father's Spirit that (Heb. 5. 8.) he may *learn* his great commandment of laying down "his life for the sheep." John 10. 11—18.—Ed.

a Ver. 79. Mal. 3. 16. Ps. 69. 7.

† Heb. *righteousness.*

‡ So rejoiced the church of old, when saints saw his day afar off: so when they saw himself in the flesh, Luke 2. 30—32: but louder will be the song of joy when they shall see him "come the second time without sin unto salvation."—Ed.

§ Heb. *to comfort me.*

b Ver. 16, 24, 47, 92, 143, 174. Ps. 1. 2. & 40. 8. Rom. 7. 22.

‖ See the parallel of this passage, (John 15. 25.) and surely none other than Christ was ever persecuted "altogether "without a cause."—Ed.

* Turn unto *me*, the Son — the only way unto the Father, John 14. 6.—Ed.

c John 1. 47. Ps. 25. 21. 2 Cor. 1. 12. Acts 24. 16.

a Ver. 123. Ps. 69. 3. & 77. 2. Is. 38. 14. Deut. 28. 32.

* First the weary soul fainted for salvation, ver. 81; then the straining eyes failed for the comfort of the word of promise; lastly, the frame became as a skin bottle, dried and blackened in the smoke—a mean and despised receptacle in such mean and uncomfortable dwellings as the smoky cottages of the East still continue to present, from the roofs of which, the skin bottles, both for solids and fluids, are still found suspended.—Ed.

† The Pharisees, Sadducees, Lawyers, and Herodians, were constantly employed in endeavours to entangle our Lord in his words, or discover him in some act that might expose him to accusation. Mat. 12. 10. & 22. 15.—Ed.

‡ Heb. *faithfulness.*

b Ver. 11, 31, 44, 48, 51, 61, 69, 72.

### ט TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 [a] Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray:[*] [b] but now have I kept thy word.

68 Thou *art* good, and doest good: [c] teach me thy statutes.

69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as grease: *but* I delight in thy law.

71 [d] *It is* good for me that I have been afflicted, that I might learn thy statutes.

72 The law of thy mouth *is* better unto me than thousands of gold and silver.

### י JOD.

73 Thy hands have made me, and fashioned me:[*] give me understanding, that I may learn thy commandments.

74 [a] They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* [†] right, and *that* thou in faithfulness hast afflicted me.[‡]

76 Let, I pray thee, thy merciful kindness be [§] for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for [b] thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause:[‖] *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me,[*] and those that have known thy testimonies.

80 [c] Let my heart be sound in thy statutes, that I be not ashamed.

### כ CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.

82 [a] Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke;[*] *yet* do I not forget thy statutes.

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits[†] for me, which *are* not after thy law.

86 All thy commandments *are* [‡] faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth: but [b] I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

numerable his conflicts with the enemies of our salvation! But, trusting in God, complete was his victory, and glorious his deliverance! Solemn was his ascension into heaven. And, crowned with glory and honour, invested with all power in heaven and on earth, and furnished with all gifts, all blessings, for men, he reigns



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ל LAMED.

89 [a] For ever, O LORD, thy word is settled
heaven.[*]
90 Thy faithfulness *is* [†]unto all generations:
u hast established the earth, and it [b]abideth.
91 They continue this day according to
ne ordinances: for all *are* thy servants.
92 Unless thy law *had been* my delights, I
uld then have perished in mine affliction.
93 I will never forget thy precepts: for
h them thou hast quickened me.
94 I *am* thine, save me: for I have sought
precepts.
95 The wicked have waited for me to de-
y me: *but* I will consider thy testimonies.
96 I have seen an end of all perfection: [‡]
thy commandment *is* exceeding broad.

מ MEM.

97 [a] O how love I thy law! [b] it *is* my medi-
on all the day.
98 Thou, through thy commandments, hast
e me wiser than mine enemies; for [c] they
ever with me.
99 I have more understanding than all my
hers: for thy testimonies *are* my medita-
.
100 I understand more than the ancients,[*]
use I keep thy precepts.
101 I have refrained my feet from every
way, that I might keep thy word.
102 [d] I have not departed from thy judg-
ts: for thou hast taught me.
103 How sweet are thy words unto my
te! *yea, sweeter* than honey to my mouth!
104 [e] Through thy precepts I get under-
ding: therefore I hate every false way.

נ NUN.

105 Thy word *is* a [*]lamp unto my feet,
a light unto my path.
106 I have sworn,[†] and I will perform *it*, that
ll keep thy righteous judgments.
107 I am afflicted very much: quicken me,
ORD, according unto thy word.
108 Accept, I beseech thee, the free-will-
ings of my mouth, O LORD, and [a] teach
hy judgments.
109 My soul *is* continually in my hand;
: do I not forget thy law.
110 [c] The wicked have laid a snare for me;
I erred not from thy precepts.
111 [d] Thy testimonies have I taken as an
tage for ever: [e] for they *are* the rejoicing
y heart.
112 [f] I have inclined mine heart [‡]to perform
statutes alway, *even unto* the end.

A. M. cir. 2 [illegible]
B. C. cir. 1015.

[a] Ver. 152, 160. 1 Pet. 1. 25. Mat. 5. 18. & 24. 35.
[*] Therefore far above all human attempts to contradict, resist, or annul. As easily may puny man disarrange the planetary system, as evade one threatening of divine justice; or make void one jot of God's gracious promises.—Ed.
[†] Heb. *to generation and generation.*
[b] Heb. *standeth.* Ps. 24. 2. & 104. 5. Eccl. 1. 4.
[‡] (1) In the word and covenant, ver. 89, 90; (2) in the stability of the earth, and its ordinances of the seasons, ver. 90, 91; (3) in the holy precepts of life, and testimonies to hope, ver. 93—95; (4) in the afflictions which Christ endured, ver. 96, 95; and in which the length and breadth of his love constantly filled up the length and breadth of the law. Rom. 10. 8.—Ed.

[a] Ver. 16, 127, 150, 163, 167.
[b] Deut. 6. 6, 7. ver. 15. Ps. 1. 2. & 139. 17, 18.
[c] Heb. *it is ever with me.* ver. 97. Ps. 1. 2.
[*] "Thou hast made me wiser than mine enemies." 98. "I have more understanding than all my teachers." Luke 2. 46, 47. "I understand more than the ancients," would surely in the lips of any mere man be nothing but great swelling words of vanity. Would either Moses, David, or Solomon so have spoken in their own names? None of them would have dared so to speak of himself; Christ alone, endowed with the sevenfold gifts of the Spirit, (Is. 11. 2, 3.) and learning obedience by the things that he suffered (Heb. 5. 8.) could so speak, and of him alone could the assertions be true.—Ed.
[d] Ver. 5, 7, 11, 54, 73.
[†] Heb. *palate.*
[e] Ver. 98—102. 2 Tim. 3. 15, 17.

[a] Or, *candle.*
[†] The power of human promises, when assailed, not by unexpected, but even by foreseen temptation, receives a full and melancholy illustration in the case of our Lord's disciples. Mat. 26. 33, 35. Nor is the instructed believer ever ready to promise, much less to swear what he will do, without a prayer for preventing and assisting grace; but here is one who has sworn without reservation in the *Amen* he has affixed to the holy law—and who promises, in full assurance of inherent ability, (ver. 112.) to perform and keep God's righteous judgments.—Say, can this be any other than the Christ?—Ed.
[a] Ver. 12, 26, 120, 169.
[b] Ver. 53, 106, 117, 133.
[c] Ver. 85. Ps. 140. 5. & 141. 9. & 35. 7.
[d] Ver. 2, 14, 72, 127, 162. Deut. 28. 4. Is. 59. 21.
[e] Ver. 77, 92, 174. Jer. 15. 16.
[f] Ver. 36, 50, 97. Ps. 19. 10.
[‡] Heb. *to do.*

A. M. cir. 2980.
B. C. cir. 1015.

[*] *Vain thoughts.*—*Vain* is not in the Hebrew. The word may be better translated *evil thinkers*, uncharitable spirits. See 1 Cor. 13. 5.—Ed.
[a] Ver. 97, 103, 111, 119.
[†] See the nature of this *hiding-place*, Col. 3. 3; where the covenant life of every believer is secured as a jewel in the casket of a Redeemer's bosom.—Ed.
[b] Ver. 81. Ps. 130. 5, 6.
[‡] Contrast these words with the prophetic anticipation of judgment, Mat. 7. 23—and then say, are not these the words of Him who is appointed Judge of the quick and the dead?—Ed.
[c] Rom. 5. 5. Ps. 25. 2, 3. Is. 28. 16.
[d] Ver. 6, 31, 32, 46, 111, 112, 129, 131.
[e] Ps. 68. 21. Mal. 4. 1, 3. Is. 28. 18. & 65. 3, 4.
[f] Heb. *causest to cease.* Mat. 3. 10, 12. Ezek. 22. 18.
[§] If any think this confession inconsistent with the character of Christ, let him read Heb. 5. 7.—Ed.

[a] 2 Sam. 8. 15. Ps. 73. 2. Is. 26. 3. Acts 24. 16.
[*] How strange that such a spotless character, one who had done justice as a man, and judgment as an office-bearer, should yet be the subject of oppression—and find no advocate amongst men, no refuge but a pure conscience, and a prayer-hearing God! Yet how true is picture of the meek, and lowly, and spotless Jesus! — oppressed, afflicted, buffeted, scourged, and crucified!—Ed.
[b] Ps. 69. 3. & 27. 13. & 143. 7. ver. 81, 82.
[c] Ps. 102. 13. Is. 41. 17. Deut. 32. 36. Acts 7. 17.
[†] That is, the Jewish priests, elders, scribes, and lawyers, have made *void the law* by their *traditions.* Mark 7. 13.—Ed.
[‡] It is not easy to see from what *therefore* is a conclusion. The original may be translated *moreover indeed.*—Ed.
[d] Ps. 19. 7.—9. Rom. 7. 12, 14. Prov. 30. 5.

[a] Ver. 18. 1 Tim. 3. 16.
[*] I keep them as a record of God's revelation of future things—as a *lamp* to guide my steps in a dark world—as a way in which I must guide my steps—and as a sacred *deposit* which I must never lose. Surely he who inviolably keeps all these, can be no other than the spotless Son of God.—Ed.
[†] All human instruction comes by words spoken to the ear, or exhibited to the eye, or touch; these bring the light (manifestation) of natural things to the understanding. But these words always require more or less the aid of a teacher. So God teaches by words; but his Spirit is the teacher that effects the entrance, and diffuses the light of Jesus!—Ed.
[b] Ver. 20. 1 Pet. 2. 2. Ps. 42. 3. & 42. 1. & 84. 2.
[‡] Heb. *according to the custom towards those,* &c.
[c] Ver. 12, 124.

ס SAMECH.

113 I hate *vain* thoughts:[*] [a] but thy law
do I love.
114 Thou *art* my hiding-place[†] and my
shield: I [b] hope in thy word.
115 Depart from me,[‡] ye evil-doers: for I
will keep the commandments of my God.
116 Uphold me according unto thy word,
that I may live: and let me not be [c] ashamed
of my hope.
117 Hold thou me up, and I shall be safe: [d] and
I will have respect unto thy statutes continually.
118 [e] Thou hast trodden down all them that err
from thy statutes: for their deceit *is* falsehood.
119 Thou [f] puttest away all the wicked of
the earth *like* dross: therefore I love thy tes-
timonies.
120 My flesh trembleth for fear[§] of thee;
and I am afraid of thy judgments.

ע AIN.

121 [a] I have done judgment and justice:
leave me not to mine oppressors.[*]
122 Be surety for thy servant for good:
let not the proud oppress me.
123 [b] Mine eyes fail for thy salvation, and
for the word of thy righteousness.
124 Deal with thy servant according unto
thy mercy, and teach me thy statutes.
125 I *am* thy servant; give me under-
standing, that I may know thy testimonies.
126 [c] *It is* time for *thee*, LORD, to work: *for*
they have made void thy law.[†]
127 Therefore[‡] I love thy commandments
above gold; yea, above fine gold.
128 [d] Therefore I esteem all *thy* precepts
*concerning* all *things to be* right; *and* I hate
every false way.

פ PE.

129 [a] Thy testimonies *are* wonderful: there-
fore doth my soul keep[*] them.
130 The entrance of thy words giveth
light; it giveth understanding unto the simple.[†]
131 [b] I opened my mouth, and panted: for
I longed for thy commandments.
132 Look thou upon me, and be merciful
unto me, [‡]as thou usest to do unto those that
love thy name.
133 Order my steps in thy word; and let
not any iniquity have dominion over me.
134 Deliver me from the oppression of man:
so will I keep thy precepts.
135 Make thy face to shine upon thy ser-
vant; [c] and teach me thy statutes.
136 Rivers of waters run down mine eyes,
because they keep not thy law.

his throne above. Encouraged by these views, let us welcome him into our
, families, and churches, and devote ourselves to his service. And believ-
ingly claiming him and his Father as our God, our all in all, let us ever exult in
his praise.



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ת TSADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* * righteous and very faithful.

139 My zeal hath consumed me;† because mine enemies have forgotten thy words.

140 Thy word *is* very [a] pure: therefore thy servant loveth it.

141 I *am* small and despised; *yet* do not I forget thy precepts.

142 Thy righteousness‡ *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have taken hold on me; *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

A. M. cir. 2889. B. C. cir. 1015.

* Heb. *righteousness and very faithfulness.*

† The quotation (John 2. 17.) from Ps. 69. 9, and, so far as it goes, its perfect parallelism to that in this verse, affords a farther evidence that this Psalm is dictated by the Spirit in the person of Christ.—Ed.

a Heb. *tried*, or *refined*. Ps. 12. 6. & 18. 30. Prov. 30. 5. 1 Pet. 2. 2. Rom. 7. 12, 14, 22.

‡ *The righteousness* of God never means a rule of righteousness, any more than the *love of God* means a mere rule of love. The love of God means just the love of God; and the righteousness of God means just the righteousness of God, neither more nor less. It is the work which God the Father *gave the Son to do*; it is the work which *God the Son performed*. The creature righteousness was dissolved: the Godhead righteousness abideth for ever.—Ed.

A. M. cir. 2889. B. C. cir. 1015.

a 1 Sam. 24. 9, 15. & 26. 19, 20. & 29. 4. ver. 23.

* No one can fail herein to recognise the spotless Jesus—persecuted by Herod, by the chief priests and council, and finally delivered over by Pilate, who had already pronounced him innocent.—Ed.

† That *seven* signifies completeness, is undoubted. It seems equally undoubted that here it signifies *seven* fixed and specific periods for secret prayer.—*Note.* Fixed times of prayer seem to many inconsistent with the freedom of Christianity, and the circumstances of society. If piety were a restraint or a burden, this opinion might be true; but since it is a privilege and a blessing, it must be unfounded.—Ed.

‡ Heb. *They shall have no stumbling-block.*

b Ver. 2—8, 168, 97, 136. Rom. 7. 22.

פ KOPH.

145 [a] I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, * and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night*-watches,† that I might meditate in thy word.

149 [b] Hear my voice according unto thy loving-kindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* near, O LORD; and [c] all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

a Ps. 3. 4. & 5. 2. & 18. 6. & 130. 1, 2. Jer. 29. 13. Mat. 7. 7.

* Or, *that I may keep.*

† Study, business, and piety, alike court early and late hours. The student of nature, art, literature, or science, awakes before the sun; outwatches the stars, and often disregards the sacrifice of health at the shrine of his beloved idol. The pursuit of *riches* claims votaries still more numerous and decided. And surely *piety* can claim no less. Wherefore, if its studies, privileges, and duties, be shuffled into some mere corner of time and attention, what is it but a sure preparative for being speedily and finally cast away.—*Note.* The continuity of piety in thought, temper, reading, and prayer, is the only sufficient evidence of its sincerity and vitality.—Ed.

b Ps. 4. 1. & 69. 13, 16. Is. 63. 7.

c Ver. 86, 138, 142. Ps. 105. 8. John 17. 17.

ר RESH.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 [a] Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

156 * Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.†

157 [b] Many *are* my persecutors and mine enemies; *yet* do I not decline‡ from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy loving-kindness.

160 § Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

a Mic. 7. 9. Ps. 35. 1, 23. & 43. 1.

* Or, *many.*

† He that prays, "O Lord, quicken me according to thy judgments," must be one who has nothing to fear, because certain, when judged, to be justified in the Spirit." 1 Tim. 3. 16.—Ed.

b Ps. 3. 1. & 22. 12, 16.

‡ Fear, favour, and covetousness, are the three great causes of *declining* from a faithful adherence to the testimonies of God. Fear of suffering, or loss, begets base compliances with error. The favour of wicked men in power, leads men away from truth by the influence of pride—while the "love of money, the root of all evil," bribes many to forsake what they believe to be true, follow what they know to be error, and practise what they feel to be sin.—Ed.

§ Heb. *The beginning of thy word is true.*

ש SCHIN.

161 [a] Princes have persecuted me without a cause: but my heart standeth in awe of thy word.*

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times† a-day do I praise thee because of thy righteous judgments.

165 Great peace have they which love thy law; and ‡ nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 [b] My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

ת TAU.

169 Let my cry* come near before thee, O LORD: [a] give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 [b] My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me: for [c] I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; [d] and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 [e] I have gone astray like a lost sheep; seek thy servant: for I do not forget thy commandments.

* A cry is the voice of a child in want or pain, or of man or woman in deep and poignant distress. Of the cries of our Lord in his distress, we have no special record beyond that contained in Mat. 27. 46, 50. But Paul, by the Spirit, leads us more into the secret history of our Lord's heart, feelings and sufferings, and declares in accordance with all that is written of him in the Psalms, that, "in the days of his flesh," he "offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." Heb. 5. 7.—Ed.

a 2 Sam. 7. 25, ver. 144, 18. Ps. 50. 15. & 91. 15.

b Ps. 71. 8, 15. 23, 24. & 50. 23. & 33. 1. ver. 7. Mat. 12. 34, 35.

c Jos. 24. 22. Prov. 1. 29. ver. 30, 111. Luke 10. 42.

d Ver. 16, 47, 77, 162, 167.

e Is. 53. 6. Mat. 18. 12, 13. Luke 15. 5. 1 Pet. 2. 25.

## PSALM CXX.

*A Psalm praying for deliverance in distress.*

¶ A SONG OF DEGREES.*

A. M. cir. 2946. B. C. cir. 1058.

* This and the fourteen following Psalms, are entitled Songs of Degrees, or Ascending. Why, or from whom they received this title, no man knows, and conjectures are manifold, but useless.—Ed.

IN my distress† I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 What shall be given unto thee? or what shall be ‡ done unto thee, thou false tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Wo is me that I sojourn in Mesech, *that* I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I *am* § *for* peace:‖ but when I speak, they *are* for war.

† There can be no question that Ps. 118. is delivered in the name of Christ. See ver. 22. On comparing this verse with Ps. 118. 5. the identity of the speaker in the two Psalms will scarcely be questioned. Comp. also Ps. 22.—Ed.

‡ Heb. *added.*

§ Or, a man *of peace.*

‖ The proper characteristic of Christ, the Prince of peace. Is. 9. But alas! how ungratefully is his love repaid by carnal minds—enmity against God! Rom. 8. 7.—Ed.

REFLECTIONS UPON PSALM CXIX.—Let this Psalm be a touchstone, by which I may try my heart and my life. Let me constantly inquire—Are these gracious tempers and holy exercises of faith, love, hope, humility, patience, and zeal, to be found in my soul? Has my heart, purged from an evil conscience in Jesus' blood, made these meditations, prayers, resolutions, and confessions, truly my own? Is God's word, his Testaments in Jesus' blood, the sole standard of all my faith and law of my practice? Is it the channel of Jesus' fulness of grace and comfort to my heart? Is it the instructor, the counsellor, the quickener, the medicine, the armour, the treasury, the wealth, the support, the guard, the joy, and the ALL of my soul?—Do I receive it as a word to me from God, and use it as my plea with him for whatever I need? Happy is he that is thus living in these delightful exercises!

REFLECTIONS UPON PSALM CXX.—Inveterate malice against the saints never



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## PSALM CXXI.

*A Psalm of encouragement in God.*

¶ a A SONG OF DEGREES.

A. M. cir. 2983. B. C. cir. 1021.

I WILL lift up mine eyes unto the hills, from whence cometh my help.†

2 [b] My help *cometh* from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper: [c] the LORD *is* thy shade upon thy right hand.

6 [d] The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 [e] The LORD shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

a Ps. CXX—CXXXIV, titles.

b Or, *Shall I lift up mine eyes to the hills? whence should my help come?* Jer. 3. 23.

† The margin, *Boothroyd*, and other high authorities, read this verse as two questions, and thus sense seems preferable.—ED.

b Ps. 124. 8. & 3. 8. & 18. 32—48.

‡ Recollecting first that this, being a promise of the Spirit, must be true—then there will be little difficulty in concluding that such a promise could only be granted in Christ. See also ver. 7, 8. Here the church, by the Spirit, replies to Christ, and ministers to him promises nearly parallel to those in Ps. 91.—ED.

c Is. 25. 4. & 32. 2. & 4. 6. Ex. 13. 21. Ps. 16. 8. & 109. 31. Song 8. 3.

d Ps. 91. 5, 10. Is. 49. 10. Rev. 7. 16. Gen. 31. 40.

e Deut. 28. 6. & 33. 3. Prov. 3. 6. 1 Sam. 2. 9. 1 Pet. 1. 5. Ps. 1. 3.

## PSALM CXXII.

*A psalm of joy in worship.*

¶ a A SONG OF DEGREES OF DAVID.

A. M. cir. 2983. B. C. cir. 1021.

I WAS glad* when they said unto me, [c] Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 [d] Jerusalem is builded as a city that is compact together;

4 Whither the tribes go up, the tribes of the LORD, unto the [e] testimony of Israel, to give thanks unto the name of the LORD.

5 For there † are set thrones of judgment, the thrones of the house of David.

6 Pray ‡ for the peace of Jerusalem: they shall prosper that love thee.

7 [f] Peace be within thy walls, *and* prosperity within thy palaces.

8 [g] For my brethren § and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God I will seek thy good.

a Ps. CXX—CXXXIV, titles.

b Ps. 84. 1, 2. & 42. 4. & 85. 14.

* There is clearly but a single speaker in ver. 1, & 9. and this is the Prince of peace, who alone has power to grant true peace to his church. John 14. 27.—ED.

c Is. 2. 3. Zec. 8. 21—23. Jer. 31. 6

d 2 Sam. 5. 9. Eph. 2. 21. Rev. xxi.

e Ark. Ex. 16. 34. & 20. 33. 34.

† Heb. *do sit.*

‡ Intercession forms, at present, the great work of Christ in heaven. Heb. 7. 25; and, if Christ be in us the hope of glory, (Col. 1. 27.) his power and presence will chiefly appear in the concurrence of our spirit with his.—ED.

f Is. 2. 4. & 9. 7. & 54. 13. & 66. 12. John 16. 33.

g Ps. 16. 3. & 119. 63. Jer. 29. 7. Phil. 2. 4.

§ Can Christ ever call sinners *brethren?* The mystery is solved by their "being born again of water and of the spirit," and therefore he is not ashamed to call them brethren. Heb. 2. 11, 12.—ED.

## PSALM CXXIII.

*A prayer for mercy.*

¶ A SONG OF DEGREES.

A. M. cir. 2983. B. C. cir. 1021.

UNTO thee lift I up mine eyes,* O thou that dwellest in the heavens.

* The speaker is the same as in the former Psalm—the Lord interceding for his church. Comp. with Ps. 121.—ED.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress;* * so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 [b] Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

* In several Eastern countries, masters and mistresses call their servants, by clapping the hands; and direct them in their work by signs, often imperceptible to strangers. Some interpreters think the verse refers to servants condemned to punishment, and watching for a sign of mitigation or forgiveness.—ED.

a Gen. 49. 18. & 32. 26. Ps. 119. 81. & 71. 14. & 62. 1, 5. Luke 18. 1, 7.

b 2 Sam. 6. 20. Neh. 4. 2. Luke 16. 14. Ps. 119. 21. & 10. 2. Job 12. 5. Prov. 21. 24.

## PSALM CXXIV.

*A song of deliverance.*

¶ a A SONG OF DEGREES OF DAVID.

A. M. cir. 2984. B. C. cir. 1020.

IF *it had not been* the LORD who was [b] on our side, now* may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 [c] Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 [d] Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped as a bird out of the snare† of the fowlers: the snare is broken, and we are escaped.

8 [e] Our help *is* in the name of the LORD, who made heaven and earth.

a Ps. CXX—CXXXIV, titles.

b Ps. 94. 1 & 118. 6. Heb. 13. 5. Rom. 8. 31.

* This *now*, is applicable in every period of the church: for there never was a time since the days of Cain, when the sons of men did not rise up to destroy the children of God.—ED.

c Ps. 22. 12. 13. 16. Prov. 1. 12. Jer. 51. 34. Jonah 1. 17. Num. 16. 32.

d Ps. 9. 2, 3. & 18. 49. 50. & 18. 3—11. & 46. 6—11. & 72. 18. 1 Sam. 17. 34, 35. Prov. 30. 14.

† The snare of appetite, the snare of false doctrine, and the snare of covetousness which Satan prepared for our Lord. Mat. 4. 3, 6, 9. The world also prepares the snare of souls and frowns, but out of them all the Lord delivers his servants.—ED.

e Ps. 121. 2. & 20. 5, 7. & 60. 12. & 89. 19. Prov. 18. 10. Hos. 13. 9. 1 Pet. 4. 19. 2 Cor. 1. 10.

## PSALM CXXV.

*The blessedness of faith, and judgment of apostasy.*

¶ A SONG OF DEGREES.

A. M. cir. 2984. B. C. cir. 1020.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed,* *but* abideth for ever.

2 * *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth, even for ever.

3 For the rod of † the wicked shall not rest upon the lot of the righteous; ‡ lest the righteous put forth their hands unto iniquity.

4 [b] Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 [c] As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

* The Psalmist does not mean to assert the *physical* impossibility of removing mount Zion, for mightier works have been accomplished by human perseverance: but the *moral* impossibility, because it is still providentially guarded by the deep rooted conviction of its sacred character.—ED.

a Zec. 2. 5. Ps. 91. 1—9. Deut. 33. 27. John 10. 28, 29. Jude 1. Col. 3. 3.

† Heb. *wickedness.*

‡ Those who, by faith of Jesus Christ, are endowed and clothed with "the righteousness of God," Phil. 3. 9.—ED.

b Ps. 84. 11. & 34. 9, 10. & 51. 18. & 73. 1. Rom. 8. 28. 2 Cor. 4. 17, 18. Is. Lam. 3. 25.

c Prov. 14. 14. Jer. 2. 19. Heb. 10. 38. Mat. 24. 51. & 25. 41, 46. 2 Thes. 1. 8, 9.

es the basest means of venting itself: and it is the saints' ordinary lot to be ently reproached by the wicked. But dreadful, penetrating, destructive, s, and lasting is the ruin of their reproachers at last! It is grievous for the s of God to be long removed from public ordinances, or to be forced by ne- y into continued connexions with the wicked. But every one born of God t to be a child of peace. Envy and strife are all from hell. And though s continue inveterate, we ought to abound in charity, and follow the things h make for peace.

EFLECTIONS UPON PSALM CXXI.—In every difficulty our eyes ought to be on God, in his temple, his Christ, his heaven, as the author of our help, ection, and deliverance. He is a sure refuge to them who flee to him; and him nothing is impossible. In him nothing good can be wanting, no direc- no preservation; and in him no troubles can hurt us.

EFLECTIONS UPON PSALM CXXII.—They who love God himself, cannot but ht to draw near unto him in the ordinances of his worship; cannot but love his church, and be earnestly concerned in prayer and in practice for her real welfare. From regard to the saints, who are therein begotten and nourished up to eternal life, and especially from regard to the honour of her God, they will constantly seek her good.

REFLECTIONS UPON PSALM CXXIII.—In what a humble, resigned, and obedient temper, and with what earnestness, ought we to look up to God for help and deliverance. While his great mercy encourages us, our great contempt and trouble should drive us to his throne of grace, and oblige us to wait upon him till he grant our requests.

REFLECTIONS UPON PSALM CXXIV.—How furiously the enemies of the church rage against her, and threaten to carry all before them! But power and policy in vain unite to destroy the souls which God will save. And when we are in appearance nearest to be overcome and perish, then shall we be made more eminently to experience the salvation of God.

REFLECTIONS UPON PSALM CXXV.—Happy are they who trust in the Lord!



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## PSALM CXXVI.

*A Psalm of joy for deliverance from captivity.*

¶ A a SONG OF DEGREES.

A. M. cir. 3469. B. C. cir. 535.

WHEN [a]*the* LORD [b]turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD [†]hath done great things for them.

3 The LORD hath done great things for us, *whereof* we are glad.

4 [c]Turn again our captivity, O LORD, as the streams in the south.[‡]

5 They that sow in tears shall reap in [§]joy.

6 He that goeth forth and weepeth, bearing [‖]precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

a Ps. cxx—cxxxiv, titles.

* *When*—the *when* in this verse, like the *now* in Ps. 124. 1. is confined to no special period; for the whole history of Israel, from the moment they became a people, has been a history of captivities in the hands of enemies, and merciful deliverances by the hand of their God.—Ed.

b Heb. *returned the returning of Zion.* Ezra 1.

† Heb. *hath magnified to do with them.*

c Ps. 85. 4. Hos. 1. 11. Jer. 3. 18. Is. 41. 18. & 43. 19. & 32. 2.

‡ As the Nile in the south, which, when wasted to a narrow stream, receives fresh supplies from distant lands, and again overspreads and fertilises as it flows.—Ed.

§ Or, *singing.*

‖ Or, *seed-basket.*

## PSALM CXXVII.

*Providence, all in all.*

¶ a A SONG OF DEGREES * FOR SOLOMON.

A. M. cir. 2989. B. C. cir. 1015.

EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows; *for* so[†] he giveth his beloved sleep.

3 Lo, children *are* an heritage of the LORD; *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that [‡]hath his quiver full of them: [b]they shall not be ashamed, but they [c]shall speak with the enemies in the gate.

a Ps. lxxii, cxx—cxxxiv, titles.

* Or, *of Solomon.*

† *So*—"Surely."—*Horne.* The affections of God's children are set upon things above; and though not free from sorrow or anxiety, they are always able to cast their cares upon him that careth for them. 1 Pet. 5. 7. Therefore, while the world *waketh*, God's beloved *sleep*; yea, in hours of deepest calamity he sends them the repose that a purified conscience can alone confer. Argyle slept in calm composure the night before his martyrdom: his chief persecutor saw it, and never forgot this miracle of grace.—Ed.

‡ Heb. *hath filled his quiver with them.*

b Prov. 27. 11. Job 5. 4.

c Or, *shall subdue*, as Ps. 18. 47.

## PSALM CXXVIII.

*The temporal and spiritual blessedness of believers.*

¶ a A SONG OF DEGREES.

A. M. cir. 2989. B. C. cir. 1015.

BLESSED [b]*is* every one that feareth the LORD; that walketh in his ways.

2 [c]For thou shalt eat the labour of thine hands:* happy *shalt* thou *be*, and *it shall be* well with thee.

3 [d]Thy wife *shall be* as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

a Ps. cxx—cxxxiv, titles.

b Ps. 112. 1. & 115. 13. & 119. 1. & 1. 1.—3. Acts 10. 35. Job 1. 1, 8.

c Gen. 3. 19. Is. 65. 21—23. & 62. 8.

* To many nothing appears more irksome or more degrading than labour. In the view of God it is blessed; and gratefully to enjoy the produce of a man's toil, is declared to be a special mark of the divine goodness.—Ed.

d Ezek. 19. 10. Prov. 5. 15, 16. Ps. 52. 8. Jer. 11. 16. Hos. 14. 6, 7.

A. M. cir. 2989. B. C. cir. 1015.

e Ps. 133. 3. & 134. 3. & 20. 2. & 118. 26. Is. 2. 3.

f Ps. 122. 6, 7. Is. 33. 20. & 54. 13.

g Job 42. 16. Prov. 17. 6. Ps. 128. 5. Gal. 6. 16. Is. 66. 12. & 56. 21.

A. M. cir. 2990. B. C. cir. 1015.

a Ps. cxx—cxxxiv, titles.

b Or, *Much.* Ex. i. Judg. iii, iv, vi, x, xiii. 1 Sam. iv, xiii, xxxi. 2 Chr. xii, xiv, xxi, xxviii, xxxii, xxxvi. Ezra iv, v.

* The *now* here, as in Ps. 124. 1, refers to no particular time in the history of Israel; but was true at all times since Israel was first persecuted by Esau. And surely till the end, "all who live godly in Christ Jesus, must suffer persecution." 2 Tim. 3. 12.—Ed.

c Job 5. 19. Ps. 34. 19. Rev. 12. 7, 8.

† That is, they have not prevailed to lead Israel into apostasy as Midian, (Num. 25. 2, 3.) and afterwards Antiochus, severally attempted—nor have they prevailed to extirpate the nation, as Haman sought, and several Gentile nations have since endeavoured.—Ed.

d Is. 51. 23. Heb. 11. 36. ver. 1. 2. Job 4. 8. Hos. 10. 13.

e Deut. 32. 35, 36. 2 Thes. 1. 6, 7. Ps. 140. 5. & 124. 7, 8.

f Ruth 2. 4. Ps. 118. 26.

A. M. cir. 2946, or 2970. B. C. cir. 1058, or 1034.

a Ps. cxx, &c. titles.

b Lam. 3. 55. Jonah 2. 2, 4. Ps. 42. 7. & 40. 2. & 69. 1, 2. & 18. 16. & 88. 6. Is. 43. 2.

* On comparing this verse with Ps. 40. 1, 2, &c., there can be no doubt of their parallelism: but that Ps. 40 is spoken in the person of Christ, is settled by the quotation, Heb. 10. 5. whence it follows that in this Psalm the speaker also is Messiah.—Ed.

c Ps. 4. 1. & 5. 1. & 17. 1, 6, 7. & 18. 6. & 40. 1.

d Ps. 143. 2. Job 9. 3. Rom. 3. 19, 20. Nah. 1. 6. Mal. 3. 2. Rev. 6. 17.

† If thou shouldst mark down sins indelibly, instead of cleansing them away in the blood of the Lamb, who would dare to appear before thee under such innumerable and condemning stains?—Ed.

e Eph. 1. 7. Is. 55. 7. & 1. 18. & 43. 25. & 44. 22. Ex. 34. 6, 7. Mic. 7. 18, 19.

f Ps. 27. 14. & 33. 20. & 40. 1. 4.

‡ Or, *which watch unto the morning.*

g Ps. 42. 5, 11. & 115. 9—11. & 31. 24. & 33. 22.

5 [e]The LORD shall bless thee out of Zion: and thou shalt see [f]the good of Jerusalem all the days of thy life.

6 Yea, [g]thou shalt see thy children's children, *and* peace upon Israel.

## PSALM CXXIX.

*A record of afflictions and deliverances.*

¶ a A SONG OF DEGREES.

MANY [b]a time have they afflicted me from my youth, may Israel now* say:

2 Many a time have they afflicted me from my youth; yet [c]they have not prevailed[†] against me.

3 The [d]ploughers ploughed upon my back: they made long their furrows.

4 [e]The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the housetops, which withereth afore it groweth up;

7 Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, [f]The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

## PSALM CXXX.

*The cry of the afflicted answered by God's deliverance.*

¶ a A SONG OF DEGREES.

OUT [b]of the depths have I cried* unto thee, O LORD.

2 [c]LORD, hear my voice: let thine ears be attentive to the voice of my supplications.

3 [d]If thou, LORD, shouldest mark[†] iniquities, O LORD, who shall stand?

4 But *there is* [e]forgiveness with thee, that thou mayest be feared.

5 [f]I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the LORD more than they that watch for the morning: [‡]*I say, more than* they that watch for the morning.

7 [g]Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

Immovable is their new covenant state. They are established, guarded, and protected by God; and, in performance of his promise, he will supply them with everything good. But dreadful and lasting is their misery who apostatize from him to the paths of wickedness!

REFLECTIONS UPON PSALM CXXVI.—God's church is often in great tribulation for a time: and no deliverance comes till God himself effect it. Noted deliverances make observers to wonder, and saints to rejoice. But the more his people are now exercised in spiritual mourning, the more remarkable shall be their fruits of holiness and joy.

REFLECTIONS UPON PSALM CXXVII.—The less we depend upon our own schemes, or lean to our own understanding, and the more we look up to God for help and direction, the better shall we prosper. The most prudent projects and plans, the most anxious cares, and the most toilsome labours, are all to no purpose without God's blessing. But happy in their rest, and happier in their dutiful children, are they whom he blesses.

REFLECTIONS UPON PSALM CXXVIII.—How excellent and profitable is real and experimental godliness, issuing in a holy practice! It draws the blessing of God upon our labours, our families, on the church of God, and on our posterity.

REFLECTIONS UPON PSALM CXXIX.—In every age the seed of the serpent has raged in enmity against Jesus Christ and his church. There is no going honourably to heaven but through great tribulation. But let the wicked lay their plots, and execute them as they will, God will deliver his people at his pleasure; and his enemies shall plunge themselves at last into the most dreadful disappointment and ruin. The curse of God shall blast them, with all their schemes and attempts

REFLECTIONS UPON PSALM CXXX.—In the most fearful manner God often corrects his own children in their way to his kingdom. But while there is a praying heart within them, and a prayer-hearing God above them, there is no ground of despair. Sense of guilt is the first thing that strikes the mind of a convinced sinner; and did not God manifest his forgiving mercy, it would drive him to despair. But the faith of God's forgiving our sins, for Christ's sake, bestirs a



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## PSALM CXXXI.

*An appeal to God in denial of pride.*

¶ a A SONG OF DEGREES OF DAVID.

A. M. cir. 2948.
B. C. cir. 1056.

a Ps. CXX—CXXXIV, titles.

b Deut. 17. 20. & 9. 19. Prov. 6. 17. & 21. 4. & 30. 13. Job 42. 3.

c The true description of Him who said, "Come unto me, all ye that labour and are heavy laden," "learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Mat. 11. 28, 29. —Ed.

† Heb. *walk.*

‡ Heb. *wonderful.*

§ Heb. *my soul.*

|| Heb. *from now.*

1 LORD, [b] my heart [c] is not haughty, nor mine
eyes lofty; neither do I [†] exercise myself
in great matters, or in things too [‡] high for
me.

2 Surely I have behaved and quieted [§] myself,
as a child that is weaned of his mother: my
soul *is* even as a weaned child.

3 Let Israel hope in the LORD [||] from hence-
forth and for ever.

## PSALM CXXXII.

*The duty, the privileges, and blessedness of worshipping God in his house.*

¶ a A SONG OF DEGREES.

A. M. cir. 2989.
B. C. cir. 1015.

a Ps. CXX—CXXXIV, titles.

b (1) Some suppose this Psalm was written on occasion of bringing the ark from Baale, (2 Sam. 6.) (2) Others, from comp. ver. 8, 9. with 2 Chr. 6. 41, 42. suppose it written by Solomon for the dedication of the temple. (3) While *A. Clarke* supposes it written for the dedication of the second temple. On the first of these suppositions it is impossible to reconcile ver. 2—5. with the history in 2 Sam. 6. 2—15. And, as to the second and third, neither can be reconciled with ver. 18, in which David is presented alive; whereas at the dedication of the first temple he was ten or eleven years dead. Are we not, therefore, to understand by "David and his afflictions," the beloved Son of God and his sufferings? with his covenant obligations not to enter into his rest until he had found, in the heart of every believer, a residence for the Father and the Son? John 14. 23.—Ed.

† Heb. *habitations.*

b Shiloh, Jos. 18. 1. or Bethlehem, Mic. 5. 2.

‡ *We heard of it*—that is, of a place for the Lord—*at Ephratah*; that is, Bethlehem Ephratah, where the prophet foretold that Jesus (the true and living temple) should be born. Mic. 5. 2. Mat. 2. 6.—Ed.

c Kirjath-jearim. 1 Sam. 7. 1. 1 Chr. 13. 5, 6.

§ *Fields of the wood*—synonymous with Ephratah—an obscure village, situated in the midst of woods.—Ed.

|| Ark.

¶ Heb. *thy belly.*

1 LORD, remember David, [¶] *and* all his afflic-
tions:

2 How he sware unto the LORD, *and* vowed
unto the mighty *God* of Jacob;

3 Surely I will not come into the tabernacle
of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, *or* slum-
ber to mine eyelids,

5 Until I find out a place for the LORD,
an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at [b] Ephratah: [‡] we found
it in the [c] fields of the wood. [§]

7 We will go into his tabernacles: we will
worship at his [||] footstool.

8 Arise, O LORD, into thy rest; thou, and
the ark of thy strength.

9 Let thy priests be clothed with righteous-
ness; and let thy saints shout for joy.

10 For thy servant David's sake turn not
away the face of thine anointed.

11 The LORD hath sworn *in* truth unto
David; he will not turn from it; Of the fruit
of thy body will I set upon thy throne.

12 If thy children will keep my covenant
and my testimony that I shall teach them, their
children shall also sit upon thy throne for ever-
more.

13 For the LORD hath chosen Zion; he
hath desired *it* for his habitation.

A. M. cir. 2990.
B. C. cir. 1045.

d Ps. 68. 16. & 76. 2. & 87. 1, 2.

e Ps. 147. 14. & 68. 10. Ex. 23. 25. & 20. 24.

* Or, *surely.*

f Ver. 9. 2 Chr. 6. 41. Ps. 149. 4. Phil. 3. 3. & 4. 4. Is. 35. 10. & 51. 11. & 61. 10, 11.

g 1 Kin. 11. 36. & 15. 4. Luke 1. 69. Jer. 23. 5. Is. 11. 1. Zec. 3. 8. & 6. 12.

† Or, *candle.*

h Job 8. 22. Ps. 35. 26, 27. Rev. 19. 17—21.

i Ps. 72. 8—10, 17. Is. 9. 6, 7. & 32. 1. & 52. 13. & 53. 12. Mat. 28. 18. Luke 1. 32, 33. 1 Tim. 1. 17. & 6. 15. Rev. 11. 15. & 17. 14.

14 [d] This *is* my rest for ever: here will I
dwell; for I have desired it.

15 [e] I will * abundantly bless her provision;
I will satisfy her poor with bread:

16 [f] I will also clothe her priests with sal-
vation; and her saints shall shout aloud for
joy.

17 [g] There will I make the horn of David
to bud: I have ordained a [†] lamp for mine
anointed.

18 [h] His enemies will I clothe with shame:
but [i] upon himself shall his crown flourish.

## PSALM CXXXIII.

*The unity of the Spirit in the bond of peace.*

¶ a A SONG OF DEGREES OF DAVID.

A. M. cir. 2990, or 2983.
B. C. cir. 1045, or 1021.

a Ps. CXX—CXXXIV, titles.

* Heb. *even together.*

† (1) Because most precious in the sight of God is a meek and quiet spirit. 1 Pet. 3. 4. (2) Because the Mosaic oil anointed to the office of priesthood, while the spiritual anoints the brethren kings and priests to God.—Ed.

b Heb. *mouth, hole, or collar.* Ex. 28. 32. & 39. 23. Job 30. 18.

‡ A mountain in the north of Judea, not Zion, but Sion; another name of Hermon, (Deut. 4. 48.) still remarkable for abundant dews.—Ed.

1 BEHOLD, how good and how pleasant *it*
*is* for brethren to dwell * together in unity!

2 *It is* like the precious ointment † upon the
head, that ran down upon the beard, *even*
Aaron's beard; that went down to the [b] skirts
of his garments;

3 As the dew of Hermon, *and as the dew*
that descended upon the mountains of Zion: [‡]
for there the LORD commanded the blessing,
*even* life for evermore.

## PSALM CXXXIV.

*Jehovah blessed for ever.*

¶ a A SONG OF DEGREES.

A. M. cir. 2989.
B. C. cir. 1015.

a Ps. CXX, &c. titles.

* As the angels in heaven rest not day nor night in pouring out the ardent song of praise, (Rev. 4. 8.) so, according to this heavenly pattern, the priests and Levites in their courses, kept nightly, as well as daily watch in the temple.—Ed.

† Or, *in holiness.*

b Ps. 128. 5. & 20. 2. & 20. 11. & 67. 1, 6, 7.

1 BEHOLD, bless ye the LORD, all *ye* ser-
vants of the LORD, which by night * stand
in the house of the LORD.

2 Lift up your hands † *in* the sanctuary,
and bless the LORD.

3 The LORD, that made heaven and earth,
bless thee [b] out of Zion.

## PSALM CXXXV.

*The praises of Jehovah in grace, nature, and providence.*

A. M. cir. 2988.
B. C. cir. 1016.

a See on Ex. 34. 5. & Ps. 8. 1.—Ed.

† Those "that stand in the house of the Lord" are the priests and Levites in office; those that "stand in the courts" represent worshippers, not in office.—*Note.* It is not visible office, but inward worship that constitutes nearness to God.—Ed.

1 PRAISE ye the LORD. Praise ye the name *
of the LORD; praise *him*, O ye servants
of the LORD.

2 Ye that stand † in the house of the LORD,
in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good:
sing praises unto his name; for *it is* pleasant.

awe of, regard to, and earnest waiting for him. And the more we taste of his forgiving and redeeming goodness, the more shall we encourage others to go to him, and hope in him, in the time of great guilt and trouble. And not only God ready to, but he certainly will, accomplish the perfect redemption of all his people from sin and all its consequences.

REFLECTIONS UPON PSALM CXXXI.—Humility is the ornament of every station. A child-like spirit, meek and weaned from the things of this world, is a good portion of a gracious heart. But to wade out of our depth, either in religion, learning, or power, is dangerous. And proud looks show a proud heart. If we are in trouble, let us patiently hope and wait till God bring us out of it. They who hope in Jesus Christ, and wait for his salvation, shall partake of it in time and in eternity.

REFLECTIONS UPON PSALM CXXXII.—Great is the mercy to have fervent prayers of our own, or of our ancestors, lying before God's throne of grace. They shall receive a gracious answer at last. Lively and zealous saints can never rest at ease till the ordinances of God be regularly and honourably settled, and his presence vouchsafed, to the comfort and edification of both ministers and people. Whatever meanly the ark of God, or even Jesus Christ himself, reside for a time, all swelling shall at last, and for ever, be glorious. Multitudes shall flock to it; and great fellowship with God shall be there enjoyed. Happy was David's family and kingdom on Christ's account: but infinitely happier in this is the family and church of God. In virtue of JEHOVAH'S new covenant with him, his people are blessed with his presence, and with spiritual dignity, provision, salvation, and joy; while Jesus himself triumphs in everlasting honours, and his enemies are reduced to disappointment, misery and shame.

REFLECTIONS UPON PSALM CXXXIII.—Scarcely anything more ruinous hath befallen the church of God than the manifold divisions, disputes, and animosities of her members. Since God's children have one Father, one Lord, one faith, one baptism, they ought to have one heart and mind; to be united in the same worship, and affectionate in their regards to bearing with, forbearing, and forgiving one another; and only jealous who shall show the most abundant meekness, charity, and kindness to each other: this would mark them as anointed by the Spirit of Christ; would be refreshing and fructifying to their hearts and lives; and prepare them for the eternal life and blessedness above.

REFLECTIONS UPON PSALM CXXXIV.—How constant and active ought ministers to be in their service of Christ and his church! how remarkably given to prayer and praise! And the more men wait upon God, the more they shall find the blessedness of his service. But it is only as enthroned in Zion, in his temple, in Christ, and his church, that God bestows his salvation.

4 For the LORD hath chosen Jacob* unto himself, *and* Israel† for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 [a] Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth;‡ he maketh lightnings§ for the rain; he bringeth the wind out of his treasuries.

8 Who smote the first-born of Egypt, ‖both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings:

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage,† [b] an heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, ‡throughout all generations.

14 [c] For the LORD will judge his people; and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 [d] They that make them are like§ unto them: *so is* every one that trusteth in them.

19 [e] Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 [f] Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

A. M. cir. 2488. B. C. cir. 1016.

* *Jacob*—the devoted believer going forth on his pilgrimage and exile.—Ed.

† *Israel*—the successful wrestler (Gen. 32. 24.) returning to his Father's house, surrounded by the "children of promise" and enriched by the divine blessings.—Ed. a Ps. 115. 3. & 33. 9, 11. Dan. 4. 35. Amos 4. 13. Eph. 1. 11.

‡ The object of this enumeration is to testify the *universality* of Jehovah's government, contrary to the *local* jurisdictions which the heathens allotted to their idol deities.—Ed.

§ To the *vaporization* of water by heat, and its *solution* in the atmosphere, the earth and its inhabitants are indebted for the innumerable blessings derived from the clouds: the amount of *vaporization* is truly astonishing. The sacred Jordan flows into the *Dead sea*—the mighty Wolga into the Caspian—the Atlantic flows into the Mediterranean—so does the Euxine with all its tributaries—so does the Nile, and so do many rivers from Asia Minor—yet none of these seas has any outlets, all their waters are *vaporized*, and carried in clouds either to fall or irrigate the most distant lands.—Ed.

‖ To restore the clouds to the state of water, electricity or lightning is necessary: and what philosophical observation has thus seemed to discover in modern times, scripture has long since expressly revealed.—Ed.

* Heb. *from man unto beast.*

† For vindication of the justice of this sentence, see note on Lev. 18. 28. and Additional Editorial note on Exod. 17. 14.—Ed.

b Gen. 17. 8. Ex. 3. 8, 17. Ps. 105. 11. & 78. 55.

‡ Heb. *to generation and generation.*

c Deut. 32. 36. Ps. 7. 7, 8 & 12. 5. & 94. 14, 15 d Ps. 115. 8. & 97. 7. Is. 44. 9, 10, 20. Jer. 10. 8.

§ As blind intellectually as the idols are naturally; and as deaf to the voice that speaks to reason and conscience, as they to the voice that addresses the outward ear.—Ed.

e Ver. 1, 2. Ps. 115. 9, 11. & 118. 2—4. & 84. 1, 2. & 146. 1—10. & 149. 2.

f Ps. 76. 1, 2. & 69. 34. & 98. 1, 9. & 99. 9. 2 Chr. 6. 6.

## PSALM CXXXVI.

*Jehovah praised for his works of creation and providence.*

A. M. cir. 2950. B. C. cir. 1045.

O GIVE thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.*

2 O give thanks unto the God of gods:† for his mercy *endureth* for ever.

3 O give thanks unto the LORD of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 [a] To him that by wisdom made the heavens: for his mercy *endureth* for ever.

* "For his tender mercy is to the coming age;" which includes not merely the history of mercy in past deliverances and present blessings, but the (then) future mercies in the expected coming of Messiah, and the (now) future mercies and glories of his coming again "the second time without sin to salvation."—Ed.

† *God of gods.*—God above all that the nations call gods. Exod. 18. 11.—Ed.

a Gen. 1. 1. Jer. 10. 12. Ps. 104. 24. Prov. 3. 19.

A. M. cir. 2950. B. C. cir. 1045.

b Gen. 1. 9. Jer. 10. 12. Job 26. 7. Ps. 24. 2. & 104. 3, 5.

* That is, God raised the earth above the seas, as the mountains rise above the hills, and the hills above the valleys—an arrangement from which are derived, not merely the protection of the land from the overflow of the waters, but all the advantages of springs, rivers, &c.—Ed.

c Gen. 1. 14—16. Deut. 4. 19. Ps. 104. 19. Jer. 31. 35.

† Heb. *for the rulings by day.*

d Ex. 12. 29. Ps. 135. 8. & 78. 51. & 105. 36.

‡ Wherein lay the mercy of smiting the first-born of Egypt? To the Egyptians the stroke was, no doubt, in one point of view, a heavy judgment; yet even to them, it was, in another view, mercy; for it was a lesson teaching them repentance. To Israel, it was altogether mercy, for it compelled their tyrannical taskmasters to liberate them from bondage.—Ed.

e Ex. 14. 21, 22. Ps. 74. 13. & 78. 13. & 66. 6. Is. 63. 12, 13. Heb. 11. 29.

f Ex. 14. 28. & 15. 10, 12. Neh. 9. 11. Ps. 78. 53.

§ Heb. *shaked off.*

g Deut. 29. 7. Ps. 135. 10, 11. Jos. xii, xiii.

h Num. 21. 23. Deut. 2. 30—36.

i Deut. 3. 1—17. Num. 21. 33.

‖ See note on Deut. 3. 11.—Ed.

* See note on Lev. 18. 28. and Additional Editorial note on Exod. 17. 14.—Ed.

k Ezek. 16. 3—14. Ps. 106. 43—45. & 72. 12—14. & 102. 17. Is. 63. 9. Deut. 32. 36. Tit. 2. 14. Luke 1. 74.

† When the extent of *animal life* is examined, and the amount of food for its support calculated—and when the living God, not unintelligent nature, is considered as the *giver* both of life and food, then will this verse suggest a most prolific source of praise. But when the sight is carried beyond the "bread that perisheth," to that which "endures to eternal life: and when Jesus is seen to be that "Bread that cometh down from heaven," how much more wonderful then the number and necessities of the claimants, and how much more wonderful the grace of the Provider!

l Ver. 1—3. Ps. 118. 3. & 122. 1. Jonah 1. 9. Rev. 11. 13.

6 [b] To him that stretched out the earth above* the waters: for his mercy *endureth* for ever.

7 [c] To him that made great lights: for his mercy *endureth* for ever:

8 The sun† to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 [d] To him that smote Egypt in their first-born:‡ for his mercy *endureth* for ever:

11 And brought out Israel from among them: for his mercy *endureth* for ever:

12 With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 [e] To him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 [f] But §overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 [g] To him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 [h] Sihon king of the Amorites: for his mercy *endureth* for ever:

20 [i] And Og‖ the king of Bashan: for his mercy *endureth* for ever:

21 And gave their land* for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 [k] Who remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh:† for his mercy *endureth* for ever.

26 O [l] give thanks unto the God of heaven: for his mercy *endureth* for ever.

## PSALM CXXXVII.

*The song of Zion's exiles.*

A. M. cir. 3417. B. C. cir. 587.

BY the rivers* of Babylon, there we sat down; yea, we wept when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us †a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

* The chief rivers of the Babylonian empire were, the united Euphrates, and Tigris, which, dividing into several branches, form many rivers. See Ezek. 1. 1. Dan. 8. 2. Of the united Euphrates and Tigris, and the canals traversing the city to water the palaces, parks, and gardens, the Psalm evidently seems to speak.—Ed.

† Heb. *the words of a song.*

REFLECTIONS UPON PSALM CXXXV.—The people of God should be always exercised in the most solid, extensive, and lasting joys. Every thing in God's purpose, covenant, nature, and works, is a delightful ground thereof. And the more he is to us, or does for us, and the more we are related to him, or trust in him, the more we ought to abound in his praise. Our view of the base and insignificant idols of others, and of the stupidity of their votaries, should stir us up the more to trust in, admire, and praise our God of unbounded perfection.

REFLECTIONS UPON PSALM CXXXVI.—Alas! how averse are mankind to the infinitely reasonable and delightful duty of praise and thanksgiving! They need repeated calls to it, even after it has been attended with remarkable blessings. God's mercy and goodness delightfully fill his nature and works, the most awful and tremendous not excepted. And stupid and careless observers must they be of creatures and events, who do not everywhere perceive the manifold and everlasting mercy and kindness of God. Past mercies ought never to be forgotten, nor present ones overlooked; and all should issue in repeated returns of grateful praise.



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4 [a] How shall we sing the LORD's song in a
trange land?
5 [b] If I forget thee, O Jerusalem, let my right
nd forget *her cunning*.
6 If I do not remember thee, let my tongue
eave to the roof of my mouth; if I prefer not
rusalem above [†] my chief joy.
7 [c] Remember, O LORD, [d] the children of
lom in the day of Jerusalem; who said, [‡] Rase
rase *it*, *even* to the foundation thereof.
8 O daughter[§] of Babylon, who art to be
estroyed; happy *shall he be* [*] that rewardeth
ee as thou hast served us.
9 Happy[†] *shall he be* that taketh and dasheth
r little ones against [‡] the stones.

## PSALM CXXXVIII.

*A psalm of praise.*

¶ *A PSALM* OF DAVID

[a] WILL praise thee with my whole heart:
[b] before the gods will I sing[*] praise unto
ee.
2 [c] I will worship toward thy holy temple,
nd praise thy name for thy loving-kindness
d for thy truth: for [*] thou hast magnified thy
rd above all thy name.[†]
3 [f] In the day when I cried thou answeredst
, *and* [g] strengthenedst me *with* strength in
soul.
4 [h] All the kings of the earth shall praise
e, O LORD, when they hear the words of
mouth.
5 Yea, they shall sing in the ways of the
RD: for great *is* the glory of the LORD.
6 [i] Though the LORD *be* high, yet hath he
pect unto the lowly: but the proud he know-
afar off.[‡]
7 Though I walk in the midst of trouble,
u wilt revive me: thou shalt stretch forth
ne hand against the wrath of mine enemies,
d thy right hand shall save me.
8 The LORD will perfect *that which* con-
neth me:[§] thy mercy, O LORD, *endureth*
ever: forsake not the works of thine own
nds.

## PSALM CXXXIX.

*The omnipresence and omniscience of God.*

¶ TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

O LORD, [a] thou hast searched me, and
known *me*.
2 Thou knowest my [b] down-sitting, and mine
up-rising; [c] thou understandest my thought
afar off.[*]
3 Thou [d] compassest my path, and my lying
down, and art [*] acquainted *with* all my ways.
4 For *there is* not a word in my tongue,
*but*, lo, O LORD, [f] thou knowest it altogether.
5 [g] Thou hast beset me behind and before,
and laid thine hand upon me.
6 [h] *Such* knowledge *is* too wonderful for me;
it is high, I cannot *attain* [†] unto it.
7 [i] Whither shall I go from thy Spirit?[‡] or
whither shall I flee from thy presence?
8 [k] If I ascend up into heaven, thou *art*
there: if I make my bed in hell,[§] [l] behold, thou
*art there*.
9 *If* I take the [‖] wings of the morning, *and*
dwell in the uttermost parts of the sea;
10 Even there shall thy hand lead me, and
thy right hand shall hold me.
11 If I say, Surely the darkness shall cover
me; [m] even the night shall be light about me.
12 Yea, the darkness [*] hideth not from thee;
but the night shineth as the day: [†] the darkness
and the light *are* both alike *to thee*.[‡]
13 For [n] thou hast possessed my reins:[§] thou
hast covered me in my mother's womb.
14 I will praise thee; for I am fearfully *and*
wonderfully made: marvellous *are* thy works;
and *that* my soul knoweth [‖] right well.
15 [o] My [*] substance was not hid from thee,
when I was made in [p] secret, *and* curiously
wrought in the lowest parts of the earth.
16 Thine eyes did see my substance, yet be-
ing unperfect; and in thy book [†] all *my mem-
bers* were written, [‡] *which* in continuance were
fashioned, when *as yet there was* none of
them.[§]
17 How precious also are thy thoughts unto
me, O God! how great is the sum of [‡] them!
18 *If* I should count them, they are more
in number than the sand: [q] when I awake, I
am still with thee.
19 Surely thou wilt slay the wicked, O
God: [r] depart from me therefore, ye bloody
men.
20 [s] For they speak against thee wickedly,
*and* thine enemies take *thy name* in vain.
21 [t] Do not I hate them, O LORD, that hate
thee? and am not I grieved with those that rise
up against thee?

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A. M. cir. 3417. B. C. cir. 587.

a Amos 8. 3. Lam. 5. 15. Mat. 7. 6.
* Heb. *land of a stranger*.
b Jer. 51. 50. Neh. 1. 3, 4. Ps. cxxii. 2 Cor. 11. 28, 29. Phil. 3. 4, 21. Job 31. 22. 1 Sam. 4. 19, 21, 22.
† Heb. *the head of my joy*.
c 1 Sam. 15. 2. Hos. 7. 2.
d Obad. 10—14. Jer. 49. 7. Ezek. 25. 12. Lam. 4. 22. Mal. 1. 4.
‡ Heb. *make bare*.
§ *Daughter*.—The new city built by Nebuchadnezzar.—Ed.
‖ Heb. *scattered*.
* Heb. *that recompenseth unto thee thy deed which thou didst to us*.
† *Happy*.—This implies no praise of deeds of horror, but the honour due to the Judge, who pronounces sentence against an incorrigible criminal.—Ed.
‡ Heb. *the rock*.

A. M. cir. 2950. B. C. cir. 1058.

a Ps. 9. 1. & 104. 33, 34. 1 Cor. 11. 13.
b Ps. 119. 46. & 82. 1, 6. & 107. 32. or 1 Cor. 11. 10. Heb. 1. 14.
* When it is considered, (1) That the speaker is one; (2) That he promises unreservedly his whole heart; and (3) That these words are a distinct parallel to Ps. 18. 49. Rom. 15. 9. then there can remain little question that the speaker is Christ.—Ed.
c 1 Kin. 8. 29. Ps. 28. 2. & 99. 5, 9. & 11. 4. Jonah 2. 4. Hab. 2. 20.
d Is. 62. 7. Ps. 115. 1. & 86. 5, 12—16. & 89. 1.
e Is. 42. 21. Mic. 7. 20. Num. 23. 19. Mat. 5. 18.
† Thy word of promise, in its actual fulfilment, has magnified thee beyond all that thy name had led thy people to expect. See notes on Exod. 34. 5. Ps. 8. 1.—Ed.
f Ps. 18. 6. & 34. 4—6. Is. 65. 24.
g 2 Cor. 12. 9. & 4. 16. Zec. 10. 12. Phil. 4. 13. Eph. 3. 16.
h Ps. 72. 11. & 102. 15. Rev. 21. 24. Is. 52. 15. & 53. 12. & 60. 3, 5, 11, 16. & 49. 23. Acts 8. 26.
i Is. 57. 15. & 66. 2. Ps. 34. 17. & 113. 4, 5. Prov. 3. 34. Luke 18. 14. & 14. 11. & 1. 51—53.
‡ So that the holy God will not draw near to them; nor suffer them, in their pride, to draw nigh to him.—Ed.
§ He will perfect it in my sacrifice for sin, (Heb. 10. 14.) and in the salvation of his church. Eph. 5. 25—27.—Ed.

A. M. cir. 2946. B. C. cir. 1058.

a Ps. 17. 3. Jer. 12. 3. Heb. 4. 13. Rev. 2. 23. John 21. 17. 2 Tim. 2. 19.
b Lam. 3. 63. Deut. 6. 7. Is. 57. 8.

A. M. cir. 2946. C. B. cir. 1058.

c Ps 94. 11. Mat. 9. 3, 4 John 2. 24, 25. & 21. 17. Heb. 4 12.
* *Afar off*—"of old," that date described, Prov. 8 22—31; from "before God's works of old—from everlasting—from the beginning—before the earth was."—Ed.
d Or, *winnowest*. Job 31. 4.
e Is. 1. 6. Rev. 2. 2, 19.
f Heb. 4. 13. Zeph. 1. 12. Jer. 17. 10. Is. 65. 24. Mal. 3. 16. Luke 19. 21, 22.
g Job 23. 10. Deut. 33. 27.
h Job 42. 3. & 11. 7, 8. Ps. 40. 5. & 131. 1. Prov. 30. 2, 3.
† I cannot, in this state of humiliation in the flesh, overtake it.—Ed.
i Jer. 23. 24. 1 Kin. 8. 27.
‡ *Spirit*, when contrasted with *presence*, literally *faces*, means the Holy Spirit. John 14. 16, 17, 26. This passage asserts, in the strongest manner, the omnipresence of the Spirit: but whoever is omnipresent must be God.—Ed.
k Amos 9. 2—4. Is. 66. 1.
§ According to *Parkhurst*, the original refers, not to the state of the dead, but to the lowest depths.—Ed.
l Prov. 15. 11. Job 26. 6.
‖ Rays of light, or rising sun.
m Job 26. 6. & 34. 21, 22. Is. 29. 15. Jer. 23. 24. Heb. 4. 13.
* Heb. *darkeneth not*.
† Heb. *as is the darkness so is the light*.
‡ That darkness to one creature, is light to another, is beyond question. This consideration may help our infirmity in discerning how much more to the Creator darkness must be as light—for "God is light, and in him is no darkness at all."—Ed.
n Prov. 16. 1, 9. Job 10. 11. Zec. 12. 1.
§ The *kidneys*—called the *reins*, from the governing and guiding power which the Hebrews attributed to them in the animal and mental economy—were primary parts of *the inwards*, offered in sacrifice to God. (See Lev. 3. 4, 10, 15.) To "possess the reins," therefore, signifies to possess the whole internal powers, as a devoted sacrifice to the divine majesty.—Ed.
‖ Heb. *greatly*.
o Job 10. 8, 10. Eccl. 11. 5.
* Or, *strength*, or, *body*.
p The womb. Eph. 4. 9.
† Heb. *all of them*.
‡ Or, what *days they should be fashioned*.
§ While as yet none of them was perfected, as the reference to *imperfection* clearly proves.—Ed.
q Ps. 16. 8. & 63. 6. Gen. 5. 24. & 6. 9. 1 John 1. 5.
r Ps. 119. 115. & 6. 8.
s Job 21. 14, 15. Ps. 73. 8, 9. Is. 37. 23. & 57. 4. Rev. 13. 6.
† 2 Chr. 19. 2. Ps. 15. 4. & 31. 6. & 119. 136, 158. Prov. 29. 27.

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REFLECTIONS UPON PSALM CXXXVII.—The sins of God's people often reduce them to great misery on earth. They are often taught the worth of ordinances by the want of them: and their temple songs are turned into howlings and grief. How cruel are the tender mercies of the wicked to God's suffering saints. And how base and blasphemous to insult them with their worshipping of God. Sacred songs ill suit the call or company of profane scoffers. That which is holy ought not to be given to dogs, nor pearls cast before swine. The interest of Jesus' church and kingdom must ever be dearer to us than our life: and, if duty be once clear, nothing must deter us from it. Not selfish revenge, but holy zeal, must dictate our requests for the destruction of the church's enemies. Malicious and inhuman spirit bespeak their wickedness, and tremendous and correspondent is the punishment of it!

REFLECTIONS UPON PSALM CXXXVIII.—The greatest on earth need not be ashamed of the public and regular worship of God. And the more he manifests his loving-kindness and faithfulness in the fulfilment of his word to us, the more high and hearty ought to be our notes of praise. If we trust to his truth, he will display every perfection, and make every creature to work together for the glorious accomplishment of his word. If we flee to God in prayer, he will not leave us destitute. And if he, by our afflictions, strengthen us inwardly in our souls, we are great gainers. The cheerful behaviour of saints, in the ways of God, engages their neighbours to join with them in it. And the more humble men are, the more God regards and exalts them. And nothing is more detestable to him than indulged pride. Whatever trouble God casts his people into, he will protect and preserve them in it. And the good works of grace or salvation, which he begins, he will perfect at last. He will never leave nor forsake his own. Let us then trust in him at all times, and pour out our hearts before him.

22 I hate them with perfect hatred; I count them mine enemies.

23 Search me, O God, and know my heart; try me, and know my thoughts;

24 And see if *there be any* wicked way* in me, and lead me † in the way everlasting.

A. M. cir. 2946.
B. C. cir. 1058.

* "Any way of sorrow" that is, of vanity, leading to vexation.—Ed.

† *Lead me, &c.*—Lead me "in the old way" in which believers have worshipped thee, in spirit and in truth, since the beginning.—Ed.

## PSALM CXL.

*A prayer for deliverance from deceit and violence.*

¶ TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

DELIVER me,* O LORD, from the evil man: preserve me from the [a] violent man;

2 Which imagine mischiefs in *their* heart: continually are they gathered together *for* war.

3 [b] They have sharpened their tongues like a serpent: adders' poison *is* under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man, who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the way-side; they have set gins for me. Selah.†

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device, [c] *lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, let the mischief of their own lips cover them.‡

10 [d] Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.§

11 Let not [e] ‖ an evil-speaker* be established in the earth: evil shall hunt the violent man to overthrow *him.*

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

* "Of whom speaketh the prophet this? of himself, or of some other man? (Acts 8. 34.) Let the prayerful inquirer consult Ps. 40, interpreted by Heb. 10. 5; then comp. Ps. 2. 4, interpreted by Acts 4. 26, with Ps. 59. 8, and consider its prayer for deliverance, compared with the similar prayer of this Psalm, (see also Psalms xliii, lix, lxiv, lxxi.)—and the parallelism, nay the identity of the descriptions and petitions, must point to Messiah in the days of his flesh, as the speaker in this Psalm. The chief object of the prayer, is deliverance from Judas and his employers, the high priest and Pharisees, and from Antichrist, that wicked one, (2 Thes. 2. 8.) and his persecuting followers in apostate Babylon.—Ed.

a Heb. *man of violence.* Hab. 1. 2, 3.

b Ps. 52. 2, 3. & 55. 3. & 57. 4. & 64. 3. & 58. 4. Is. 59. 3—8. Rom. 3. 13. Jude 15.

† Selah, see note on Ps. 3. 2.—Ed.

c Or, *let them not be exalted.* Deut. 32. 27.

‡ *Cover them*—that is, with shame and confusion of face, (Ps. 35. 26. & 109. 29.); alluding to some disgraceful robe worn by condemned criminals.—Ed.

d Ps. 11. 6. & 18. 12. & 120. 4. & 21. 9. & 59. 13. Gen. 19. 24.

§ In explanation and vindication of such prayers, not against enemies, as such, but against impenitent, rebellious sinners, see note on Ps. 5. 10. & 35. 8.—Ed.

e Heb. *a man of tongue,* ver. 9. Ps. 64. 7, 8.

‖ Or, *an evil-speaker a wicked man of violence be established in the earth: let him be hunted to his overthrow.* Is. 3. 11. Ps. 9. 16. & 34. 21. & 7. 14—16. & 57. 4, 5.

* This prayer against an *evil-speaker,* an inculcator of false doctrines and immoral practices, a calumniator, or a railer against lawful authorities, is usually so visibly fulfilled that the influence derived from such practices has never, in the mercy of heaven, been permitted to continue for many successive years.—Ed.

## PSALM CXLI.

*A prayer for acceptance and grace, and deliverance from the snares of the wick*

¶ A PSALM OF DAVID.

LORD, [a] I cry unto thee: make haste un me;* give ear unto my voice, when I c unto thee.

2 Let my prayer be † set forth before th *as* incense; *and* the lifting up of my han *as* the evening sacrifice.

3 [b] Set a watch, O LORD, before my mout keep the door of my lips.

4 Incline not my heart to *any* evil thin to practise wicked works with men that wo iniquity: [c] and let me not eat of their dainti

5 [§] Let the righteous smite me;‖ *it shall* a kindness: and let him reprove me; *it shall* an excellent oil, *which* shall not break my hea for yet my prayer also *shall be* in their ca mities.

6 When their judges are overthrown in sto places, they shall hear my words; for they a sweet.

7 Our bones are scattered at the grav mouth,* as when one cutteth and cleaveth *wo* upon the earth.

8 But mine eyes *are* unto thee, O G the Lord: in thee is my trust; [d] leave not m soul destitute.

9 Keep me from the [e] snares *which* they ha laid for me, and the gins of the workers iniquity.

10 Let the wicked fall into their own ne whilst that I withal † escape.

a Ps. 130. 1, 2. & 70. 1. & 4. 1. & 5. 1, 7. & 18. 6. & 31. 4—6.

* This is a sequel to the preceding Psalm, wherein Messiah interposes his righteous advocacy, in behalf of his afflicted, but beloved church, 1 John 2. 1.—Ed.

† Heb. *directed.*

b Ps. 16. 1. & 17. 4, 5, 8. & 71. 8. & 39. 1. Jam. 1. 26. & 3. 2.

c Prov. 23. 6. & 1. 10—19. & 7. 7—23. & 9. 17.

‡ Christ came "eating and drinking." (Mat. 11. 19.) and therefore guards himself by prayer against that temptation of appetite by which Satan made his first attempt against him, (Mat. 4.) and by which the men of the world still continue to be occupied, and seduced. Mat. 6, 32.—Ed.

§ Or, *Let the righteous smite me kindly and reprove me, let not* their *precious oil break my head,* &c.

‖ "Let the righteous," (either the righteous *God,* or the righteous *man*) out of kindness correct and reprove me; but let not the oil of the impious anoint my head—for my prayer shall ever be against their wicked doings, saying—let their judges be cast down in stony places, that they may hearken to my words, for they are sweet.—Ed.

* Describing the persecution of the apostles and martyrs, see Rom. 8. 36. Thus the bones of Wickliffe, the harbinger of the Reformation, were dug up and burned, and refused even the privilege of a peaceful grave.—Ed.

d Heb. *make not my soul bare.* Ps. 102. 17. & 71. 9, 18.

e Ps. 140. 5. & 119. 110. & 142. 3.

† Heb. *pass over.*

## PSALM CXLII.

*A prayer for deliverance from persecutors.*

1 ¶ MASCHIL OF DAVID; A PRAYER WHEN HE WAS IN THE CAVE.

I CRIED* unto the LORD with my voic with my voice unto the LORD did I ma my supplication.

2 I poured out my complaint before hin I showed before him my trouble.

3 When my spirit was overwhelmed with me, then thou knewest my path: in the wa wherein I walked have they privily laid a snar for me.

4 † I looked on *my* right hand, and behel but *there was* no man that would know me

A. M. cir. 2946.
B. C. cir. 1058.

* This is a specimen of those "prayers and supplications, with strong crying and tears," which Christ offered up "in the days of his flesh" to "Him that was able to save him, and was heard in that he feared," Heb. 5. 7. If any desire more evidence of Christ speaking in these words, let them examine Psalms 16th, 31st, 34th, & 69th, which various quotations in the New Testament have, by the Spirit, been interpreted of him; and their parallelism with this Psalm, must equally assign it to Messiah.—Ed.

† Or, *look on the right hand and see.*

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REFLECTIONS UPON PSALM CXXXIX.—In the faith of these things let me always live, and always act, whether in religious or in civil affairs, under the deepest impressions of God's eyes upon me, his perfect knowledge of my heart, my thoughts, and deeds; of his all-filling presence ever with me, to witness, support, or comfort me; of his marvellous formation of me in nature and grace; of his new covenant marriage to me, and his everlasting redemption of my soul. Let my whole life, night and day, be filled up with precious, fixed, and delightful thoughts concerning these things, and with holy improvements of them. Let me never make the Lord's enemies my intimates. They who hate God hate his name and image wherever it appears. Let me therefore hate the ways of sinners, while I have true love and pity to their souls. And let a thorough cleansing from sin, and progress in holiness, be the earnest desire and ineffable delight of my soul.

REFLECTIONS UPON PSALM CXL.—Behold, as in a glass, how maliciously Jesus Christ was reproached and persecuted; how he gave himself to prayer on account of it; and how the vengeance of God overtook his Jewish murderers and persecutors! Let us likewise observe, that sin turns men into a kind of devils, in deceit, malice, and diligence in evil, and in inveterate opposition to the peo of God. But the saints may attain, even amidst their troubles, to the most pl sant prayers and praises; for God terribly resents the injuries done to his peop and kindly will he maintain their cause, and for their protection afford them presence.

REFLECTIONS UPON PSALM CXLI.—A deep sense of need will make us impo tunate in prayer for speedy help, gracious acceptance, direction, preservation, a merciful restraints. Faithful and Christian reproof is a necessary and kind off of friendship. And to love reproof, and be thankful for it, is one of the sure symptoms of a gracious heart. But that reproof will be most effectual whi comes from those whose unsuspected piety gives weight to their words, and who tender manner of applying it renders it soft and penetrating. For men to pr to be put right, and yet to be displeased with rebuke for what is wrong, is ba dissimulation. Often people never regard God's candidates for the magistra or ministry, till their own be destroyed or shamefully disgraced. But let t case of the church or saints be ever so deplorable, fervent prayers will soon rend



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ge [*] failed me; [†] no man cared for my

I cried[‡] unto thee, O LORD: I said, Thou ny refuge *and* [b] my portion in the land e living.

Attend unto my cry; for [c] I am brought low: [d] deliver me from my persecutors; ney are stronger than I.

[e] Bring my soul out of prison, that I may e thy name: the righteous shall com- me about; for thou shalt deal bountifully me.

A. M. cir. 2946.
B. C. cir. 1058.

[*] Heb. *parished from me.*

[†] Heb. *no man sought after my soul.*

[a] Ps. 31. 14. & 69. 1. & 91. 2. & 9. 4. 2 Chr. 20. 12.

[‡] Even as our Lord uttered his loud and solitary cry upon the cross, "Father, into thy hands I commit my spirit." Luke 23. 46.—Ko.

[b] Ps. 16. 5. & 73. 26. & 119. 57. & 27. 13. & 56. 12. Lam. 3. 24.

[c] Ps. 116. 6. & 120. 1. & 142. 3. & 7. & 79. 8.

[d] Ps. 7. 1, 5. & 38. 19. & 31. 15. & 119. 86. & 18. 18. 1 Sam. xxii. —xxiv.

[e] See title, Ps. 120. 1. & 86. 4—7. & 69. 1. & 143. 11.

## PSALM CXLIII.

*A prayer for speedy deliverance from enemies.*

¶ A PSALM OF DAVID

EAR [a] my prayer, O LORD; give ear to my supplications: in thy faithfulness er me, *and* in thy righteousness.[*]

[b] And enter not into judgment with thy nt: for in thy sight shall no man living stified.[†]

[c] For the enemy hath persecuted my soul; ath smitten my life down to the ground; ath made me to dwell in darkness, as those have been long dead.

Therefore is my spirit overwhelmed within my heart within me is desolate.

[d] I remember the days of old; I meditate on y works; I muse on the work of thy hands.

I stretch forth my hands unto thee: [e] my *thirsteth* after thee, as a thirsty land. Selah.[‡]

Hear me speedily, O LORD; my spirit h: hide not thy face from me, [f] lest I be unto them that go down into the pit.

Cause me to hear thy loving-kindness in norning;[‖] for in thee do I trust: [g] cause me now the way wherein I should walk; for up my soul unto thee.

Deliver me, O LORD, from mine enemies: ee unto thee to hide me.

Teach[†] me to do thy will; for thou *art* God: [h] thy Spirit *is* good, lead me into the of uprightness.

[i] [h] Quicken me,[‡] O LORD, for thy name's : for thy righteousness' sake bring my soul of trouble.

[j] And of thy mercy cut off mine enemies, destroy all them that afflict my soul: for thy servant.

A. M. cir. 2983.
B. C. cir. 1021.

[a] Ps. 4. 1. & 5. 1, 2. & 130. 2. & 31. 1. & 18. 6.

[*] He that prays to be answered in *righteousness*, must be one that is conscious of being himself *righteous*, even "Jesus Christ the righteous," whom the Father heareth always."—Ko.

[b] Job 40. 6. & 14. 4. Ps. 130. 3. Eccl. 7. 20.

[†] Christ was not *justified*, that is, judged in the flesh, and legally pronounced righteous as a *living man*; but "he was delivered (that is, to death) for our offences, and raised for our justification, (Rom. 4. 25) being "put to death in the flesh, and quickened by the Spirit:" (1 Pet. 3. 18.) and as Paul expresses it, "God was manifest in the flesh, justified in the Spirit." 1 Tim. 3. 16. —Ko.

[c] Ps. 142. 3. & 140. 1 —5. & 7. 1, 2. & 17. 9. & 31. 12, 13. & 69. 4—7. & 102. 3—11.

[d] Ps. 77. 5, 10, 11. & 42. 6. 1 Sam. 17. 48.

[e] Ps. 63. 1. & 42. 1. & 84. 2.

[‡] See note on Ps. 3. 2.—Ko.

[‖] Or, *for I am became like, &c.*

[f] Ps. 5. 8. & 23. 4. & 22. 9. & 119. 5, 34. & 31. 5.

[*] Heb. *hide me with thee.*

[†] Let it never be forgot, that the *Word* that was truly God, became, as truly *flesh*; and that Jesus, "though a Son, learned obedience by the things that he suffered." Heb. 5. 8.—Ko.

[g] Neh. 9. 20. 2 Tim. 1. 7. John 14. 26. & 16. 13, 14.

[h] Ps. 119. 25, 37, 40, 50. & 80. 19. & 85. 6.

[‡] *Quicken me*—"God, who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ." Eph. 2. 5.—Ko.

[i] Ps. 106. 15—20. & 59. 13, 15. 50. & 23. & 21. 6.

A. M. cir. 2986.
B. C. cir. 1018.

[a] Heb. *my rock.* Deut. 32. 30, 31. Ps. 18. 2. 31.

[b] 2 Sam. 22. 35. Ps. 18. 34.

[*] Heb. *to the war, &c.*

[†] *Teacheth my hands to war*—"a good warfare." (1 Tim. 1. 18.) grasping and wielding "the sword of the Spirit, (Eph. 6. 17.) and *my fingers* to fight the good fight of faith." (1 Tim. 6. 12.) directing the arrows of truth to the hearts of the king's enemies. Ps. 45. 5.—Ko.

[c] 2 Sam. 22. 2, 3, 50, 51. & v. Ps. 91. 2 —4. & 59. 10, 17. 1 Pet. 1. 5. Prov. 18. 10. Eph. 6. 16.

[‡] Or, *My mercy.*

[d] Job 7. 17. Ps. 8. 4. Heb. 2. 6—9.

[‖] On comparing this verse with Ps. 8. 4, and Heb. 2. 6—9, it will appear that the speaker is Messiah, made a little—rather for a little—lower than the angels: that for his obedience unto death, he might be crowned with glory and honour.—Ko.

[e] Job 14. 2. & 4. 19. Ps. 39. 5. & 62. 9. Is. 40. 15, 17. Jam. 4. 14.

[f] Ps. 18. 9. & 104. 32. Is. 64. 1, 2. Nah. 1. 5, 6. Ex. 19. 18. Zec. 4. 7.

[‖] The Lord literally descended upon mount Sinai, taking upon earth a local habitation, that he might manifest his visible glory. Exod. 19. 18. Here he is represented as causing the heavens to bow to the earth, not in a mere figure, but in a reality—when he shall be "revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thes. 1. 8.—Ko.

[g] Ps. 18. 13, 14. & 77. 17, 18. Jos. 10. 10, 11. 2 Sam. 22. 14, 15.

[*] *Scatter them*—that is, the "strange children," who, being of "their father the devil," (John 8. 44.) will rebelliously continue to war against Jehovah and his Christ. Ps. 2. 1, &c. —Ko.

[†] Heb. *hands.*

[h] Ps. 12. 2. & 4. 2. & 109. 2, 3. Is. 30. 6. & 59. 13—15.

[i] Ps. 108. 1, 2. & 33. 2, 3. & 92. 3. & 98. 4, 5. & 150. 3—5.

[‡] Or, *victory.*

[‖] *David.*—That is, "his beloved," as the word *David* signifies. Mat. 3. 17.—Ko.

[k] Ver. 7, 8. 2 Sam. 6. 6.

[‖] False to every engagement, however solemnly ratified; obliterating their baptism by infidelity, and, in the Lord's supper, eating and drinking to their own condemnation. —Ko.

[*] Heb. *cut.*

[†] Heb. *from kind to kind.*

[‡] Heb. *able to bear burdens*, or *loaden* with flesh.

[l] Ps. 33. 12. & 65. 4. & 26. 8. Deut. 33. 29. Eph. 1. 3.

## PSALM CXLIV.

*A song of praise, and prayer for deliverance.*

¶ A PSALM OF DAVID

BLESSED *be* the LORD [a] my strength, [b] which teacheth my hands [*] to war,[†] *and* my fingers to fight.

2 [c] [‡] My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

3 [d] LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him![§]

4 [e] Man is like to vanity: his days *are* as a shadow that passeth away.

5 [f] Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.[‖]

6 [g] Cast forth lightning, and scatter them:[*] shoot out thine arrows, and destroy them.

7 Send thine [†] hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 [h] Whose mouth speaketh vanity; and their right hand *is* a right hand of falsehood.

9 [i] I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth [‡] salvation unto kings; who delivereth [§] David his servant from the hurtful sword.

11 [k] Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand[‖] *is* a right hand of falsehood:

12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, [*] polished *after* the similitude of a palace;

13 *That* our garners *may be* full, affording [†] all manner of store; *that* our sheep may bring forth thousands and ten thousands in our streets;

14 *That* our oxen *may be* [‡] strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.[‖]

15 [l] Happy *is that* people that is in such a case; *yea*, happy *is that* people whose God *is* the LORD.

eful. And if our eyes be fixed on God, our feet shall not slip. But the ction of the wicked is determined, and their devices to hurt others shall but their own wretchedness.

FLECTIONS UPON PSALM CXLII.—Sore troubles ought to produce fervent rs. They who have the God of all grace to flee to, may safely leave in his all their troubles. And when our consciences condemn us not, then have nfidence before him. We can never be brought so low but God can help If men forsake or disregard us, God, as our refuge and portion, will more balance our want. If we are even fettered in the bands of corruption, ation, or trouble, he can deliver us. And the mercies which our brethren should excite our praises, as members of the same body.

FLECTIONS UPON PSALM CXLIII.—If ever we hope for God's acceptance it must not be for anything in us, but purely of grace, for his dear Son's sake, according to the promises of his word. The most righteous cannot bear the severity of God's justice. They who best know their own hearts will ever be the first to condemn themselves, and to cry for mercy at God's hand. And they who plead guilty before the law, and flee to the grace of the gospel in Christ, shall be justified from all things. When our distress is greatest, God's power and grace shall be the more magnified in our deliverance. Though it be hard to exercise courageous faith under sore troubles, yet remembrance of God's kindness, to ourselves or others, in former times, is very encouraging. And they who thirst for his presence, favour, and love, shall never be sent away empty from his throne of grace; whatever manifestations of mercy, direction, instruction, deliverance, guidance, quickening for themselves, and destruction of enemies, they may ask.

REFLECTIONS UPON PSALM CXLIV.—Behold, as in a figure, Jesus Christ, the darling of heaven, advanced by his Father to his right hand, and invested with all power in heaven and in earth! There he rejoices in his God, and in his

## PSALM CXLV.

*A song of praise, or petition without complaint.*

¶ a DAVID'S *PSALM OF* PRAISE.

I WILL extol thee,* my God, O King; and I will bless thy name† for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; ‡ and his greatness § *is* unsearchable.

4 [b] One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous [c] works.

6 And *men* shall speak of the might of thy terrible acts; and I will [d] declare thy greatness.

7 They shall abundantly [e] utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The LORD *is* gracious, and full of compassion; slow to anger, and ‖ of great mercy.

9 The LORD *is* good to all;* and his tender mercies † *are* over all his works.

10 [f] All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* ‡ an everlasting kingdom, and thy dominion *endureth* throughout all generations.

14 [g] The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all § wait upon thee; and thou givest them their meat in due season.

16 [h] Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and ‖ holy in all his works.

18 [i] The LORD *is* nigh* unto all them that call upon him, to all that call upon him in truth.

19 [k] He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 [l] My mouth shall speak the praise of the LORD: and let all flesh † bless his holy name for ever and ever.

A. M. cir. 2950.
B. C. cir. 1048.

a Ps. c. title.

* The speaker engages "to bless and praise the name of his God and King every day, for ever and ever, ver. 1, 2. And surely he who knows that *every day* he will be so able and inclined must be Jesus, "the same yesterday, to-day, and for ever."—ED.

† See notes on Ex. 34. 5. Ps. 8. 1.—ED.

‡ Heb. *and of his greatness* there *is no search*.

§ From comparing the structure of this Psalm with Heb. 1. 10, it would appear, that in this verse the Father addresses the Son, whose "mighty works" in creation, providence, and redemption, he expounds and extols before angels and men. *Greatness* can but be comprehended by viewing works made and upheld, enemies restrained and subdued, and obedient subjects ruled and employed. —ED.

b Ps. 78. 5, 6. & 48. 14. & 44. 1, 2. & 22. 30, 31. & 102. 12, 18. Is. 38. 19. ver. 6, 7, 10—12.

c Heb. *things*, or *words*. Ps. 72. 18. & 40. 5. & 22. 22, 25. & 86. 12, 13.

d Heb. *declare it*. Jer. 50. 28.

e Heb. *boil up*. Ps. 45. 1. & 138. 5. Is. 63. 7.

‖ Heb. *great in mercy*.

* Yes, even to the wicked, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."Mat. 5. 45.—ED.

† Lest any should impiously misinterpret these gracious words, let it be carefully noted that sin is no work of God —and that where it reigneth unto final impenitence mercy is clean gone." Ps. 77. 8. & 109. 12. Heb. 10. 28. Jam. 2. 13.—ED.

f Ps. 19. 1—6. & 33. 11. & 107. 1, 2. Is. 42. 21. Rom. 1. 19, 20. Jam. 3. 9. 1 Pet. 2. 9.

‡ Heb. *a kingdom of all ages*.

g Mic. 7. 8, 9. Ps. 37. 24. & 94. 18. & 146. 8. & 147. 6.

§ Or, *look unto thee*.

h Ps. 104. 21, 28. & 147. 9. & 111. 5. Gen. 1. 29, 30.

‖ Or, *merciful*, or *bountiful*.

i Deut. 4. 7. Jam. 4. 8. John 14. 23. Is. 56. 8.

* "Where two or three are gathered together in my name, there am I in the midst of them." Mat. 18. 20. & 28. 20. 1 Cor. 1. 2. John 4. 24.—ED.

k 1 John 5. 14. Ps. 27. 4. & 65. 2. & 102. 17. & 34. 15. Is. 58. 9. & 66. 24.

l Ver. 1, 2, 5. Ps. 30. 12. & 71. 8, 14—24. & 104. 22.

† Equivalent on earth to the command in heaven, "Let all the angels of God worship him." Heb. 1. 6.—ED.

## PSALM CXLVI.

*A song of praise.*

PRAISE [a] ye the LORD. [b] Praise the LORD, O my soul.*

2 [c] While I live will I praise the LORD: I will sing praises unto my God while I have any being.†

3 [d] Put not your trust in princes, *nor* in the son of man, in whom *there is* no ‡ help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 [e] Happy *is he* that *hath* the God of Jacob § for his help, whose hope *is* in the LORD his God;

6 Which made heaven, and earth, the sea, and all that therein *is;* [f] which keepeth truth for ever;

7 Which executeth judgment for the oppressed; which [g] giveth food to the hungry. [h] The LORD looseth the prisoners:

8 [i] The LORD openeth *the eyes of* the blind: ‖ the LORD raiseth *them that are* bowed down: the LORD loveth the righteous:

9 The LORD [k] preserveth the strangers;* he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.†

10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

a Heb. *Hallelujah*. Ps. 104. 35.

b Ps. 103. 1, 2. & 104. 1, 35.

* The Son, as Prophet of the church, first calls upon all, and then upon that "reasonable soul" which he took when he "became flesh" to praise Jehovah, Father, Son, and Spirit. —ED.

c Ps. 104. 33, 34. & 145. 1, 2, 5, 21. & 71. 8, 14—24. & 119. 164.

† "In my eternal being."—*A. Clarke*.

d Ps. 62. 9. & 118. 8, 9. & 33. 16. & 144. 10. Prov. 21. 31. Is. 2. 22. Jer. 17. 5.

‡ Or, *salvation*.

e Jer. 17. 7, 8. Is. 45. 17, 24, 25. Ps. 144. 15. & 84. 12. & 2. 12.

§ That is the *Word* that was with God and was God. See Gen. 18. 1, 2, 4, 7, 8, 18. & 17. 1—22. & 32. 24—30. Hos. 12. 3—5. —ED.

f Ps. 100. 5. & 89. 2. Mic. 7. 20.

g Ps. 145. 15, 16. & 136. 25.

h Ps. 68. 6. Is. 61. 1. Zec. 9. 11.

i Mat. 9. 30. John 9. 7—32. Is. 35. 5.

‖ Which was fully verified to the letter, Luke 4. 18, 21.—ED.

k Deut. 10. 18, 19. Ps. 10. 14, 18. & 68. 5. Jer. 49. 11. Hos. 14. 3.

* Those who confess that they are "strangers and pilgrims on the earth," "who desire a better country, that is, an heavenly." Heb. 11. 13—16.—ED.

† The *way* of the wicked is—lies, imposture, and oppression; and all that sustain these, the Lord will utterly overturn.—ED.

## PSALM CXLVII.

*A song of praise to the Lord, for his works of creation, preservation, and grace.*

PRAISE ye the LORD: for *it is* good to sing praises unto our God;* for *it is* pleasant; *and* praise is comely.

2 The LORD doth build up † Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their ‡ wounds.

4 He telleth the number of the stars; he calleth them all by *their* names.

5 Great *is* our LORD, and of great power: his understanding *is* infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

A. M. cir. 2957.
B. C. cir. 1047.

* The grammar of the Psalm, as seen in the phrase "our God," (ver. 1, 5, 7,) discovers the speaker to be the church in her collective and corporate capacity, calling upon her several members to the delightful work of praise — a work *pleasant* to the heart of those engaged in it, and *comely* in the eyes of saints and angels.—ED.

† All the works ascribed to the Lord, throughout the Psalm, are works that he is always doing. Accordingly, after every siege and demolition, God, by his providence, immediately proceeded to build up Jerusalem again, his architectural witness to all nations: and "the outcasts of Israel" he has always continued to gather, temporally, into separate and cohesive communities; and spiritually, into one body and temple in Christ Jesus. Eph. 4. 11—16. 1 Pet. 2. 5. —ED.

‡ Heb. *griefs*.

glorious victories of salvation, and makes intercession for the conquest and ruin of his enemies, and for the abundant happiness of his people.—Great and blessed is the believer's security in the divine relations and perfections; and infinite is the condescension and kindness of God towards man; so mean, so unsubstantial, so transitory! Certainly then there shall come a day in which God will redeem his people out of all their deep waters of trouble, and take vengeance on his and their enemies. O what a mercy is it to receive, out of the hand of a reconciled God, children endowed with every corporeal and mental accomplishment; garners replenished with useful stores; thriving flocks and herds; and a safe and quiet commonwealth! Yet it is not in earthly enjoyments, but in God himself, as our God and our ALL IN ALL, that solid and everlasting happiness consists.

REFLECTIONS UPON PSALM CXLV.—O the infinite greatness, the unbounded grace, and everlasting preciousness of a God in Christ! Happy are they who spend their time and their eternity in the enjoyment and praises of him! How delightful is it to tell our neighbours, to tell our posterity, that which our eyes have seen, and our hearts have believed, concerning this God, who is LOVE; and to tell how this God shall be our God for ever! And it is delightful to behold and praise our exalted Redeemer, who fills heaven and earth with his kindness.

REFLECTIONS UPON PSALM CXLVI.—Happy are they whose God is the Lord, and whose praises never end! But the greatest on earth appear as insignificant nothings before God, or even to a gracious heart. Nothing on earth is properly a man's property but his grave. But though in man there be no help, no ground of hope, our God-man is mighty to save; and hope in him knows no disappointment. Be stirred up therefore, my soul, to depend on him, who is my almighty Maker, my faithful and promise-performing Friend, my kind and righteous Protector, my bountiful Provider, my omnipotent Deliverer, my gracious Enlightener, my seasonable Restorer, my perpetual Preserver, and the just Punisher of my enemies;—my King, my God, and my ALL.



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9 [a] He giveth to the beast his food, *and* to
e young ravens which cry.
10 [b] He delighteth not in the strength of the
rse: he taketh not pleasure in the legs of a man.
11 [c] The LORD taketh pleasure in them that
r him, in those that hope in his mercy.
12 [d] Praise the LORD, O Jerusalem; praise
your God, O Zion:
13 [e] For he hath strengthened the bars of thy
es; he hath blessed thy children within thee.*
14 [f] He maketh peace *in* thy borders, *and*
eth thee with the [g] finest of the wheat.
15 He sendeth forth his commandment
*on* earth; his word runneth very swiftly.
16 [h] He giveth snow like wool:[‡] he scattereth
hoar-frost like ashes.
17 He casteth forth his ice like morsels:
o can stand before his cold?
18 [i] He sendeth out his word, and melteth
m: he causeth his wind to blow, *and* the
ters flow.
19 He showeth his [k] word unto Jacob, his
tutes and his judgments unto Israel.
20 He hath not dealt so with any nation:
*as for his* judgments, they have not known
m. Praise ye the LORD.

A. M. cir. 2957.
B. C. cir. 1047.

a Job 38. 41. Ps. 104. 27, 28. & 136. 25. Mat. 6. 26. Gen. 1. 29, 30.

b Ps. 33. 16, 17. & 20. 8. Hos. 1. 7. 14. 3. 1, 3. Prov. 21. 31. Jer. 9. 23, 24.

c Ps. 11. 7. & 35. 27. & 149. 4. & 37. 18. Prov. 11. 20. Is. 62. 4. Zeph. 3. 17.

d Ps. 118. 3—4. & 135. 19, 20. & 22. 23. & 33. 1. Gal. 4. 26. Heb. 12. 22.

e Ps. 147. 1. & 122. 2. Is. 44. 3—5. & 54. 13. & 59. 21.

* The principal *gates* of the spiritual Jerusalem are *profession* and *baptism*; (Acts 8. 37. &c.); and the principal *bars*—"trying the spirits" (1 John 4. 1—3.) condemnation of error, (1 Tim. 4. 7. 2 Tim. 2. 16. Tit. 1. 10, 11.) avoidance of the abettors of false doctrine and schism, (Rom. 16. 17. 1 Thes. 5. 6. 1 Tim. 6. 3—5.) and excluding from church membership the erroneous and profane. 1 Cor. 5. 4—13. Tit. 3. 10.—Ko.

† Heb. *who maketh thy border peace.*

f Heb. *fat of wheat.* Deut. 32. 14. John 12. 24.

g Job 37. 6. & 38. 22, 29. Is. 55. 10.

‡ Not only is water, when changed into snow, rendered in appearance "like wool," but by a wonderful provision in its structure it acts as wool in protecting plants, and conceiving bodies from the destructive influence of the cold.—Ko.

h Ver. 15. Job 37. 10. Ps. 33. 9. Gen. 1. 22.

§ Heb. *words.*

A. M. cir. 2957.
B. C. cir. 1047.

a Heb. *Hallelujah.* Ps. 104. 35. & 105. 45.

* *In the heights.* — The highest regions of heaven, where the glory of God is most brightly exhibited, and the mysteries of his government—unspeakable in earthly language, are audibly expounded and proclaimed. 2 Cor. 12. 2—4.—Ko.

† *Angels.*—Spirits employed as God's messengers.—Ko.

‡ *Hosts.*—Spirits employed as his *armies* for judgment upon his enemies, or defence of his people. 2 Kings 19. 35. Is. 37. 36. Ps. 34. 7. Mat. 26. 53. 2 Thes. 1. 7. Rev. 12. 7.—Ko.

b Gen. 1. 3, 6. Ps. 33. 6, 9. Heb. 11. 3.

§ An imperfect philosophy entertained many fears for the stability of the planetary system—a sounder philosophy has demonstrated that the system is calculated to subsist for ever. But this, by no means, precludes God from changing and remodelling, at his will, either the heavens or the earth that his wisdom formed, and his power has sustained. Heb. 1. 11, 12. 2 Pet. 3. 7, 12. Rev. 21. 5.—Ko.

‖ Heb. *birds of wing.*

A. M. cir. 2957.
B. C. cir. 1047.

c Ps. 72. 10, 11. & 22. 27—29. & 86. 1, 4. Prov. 8. 15, 16. Acts 17. 26.

d Ps. 69. 35, & 8. 2. Mat. 21. 15, 16. Zec. 9. 17.

e Ps. 8. 1, 9. Is. 12. 4. Phil. 2. 9—11. Eph. 2. 20—23.

* Heb. *exalted.*

f Ps. 75. 10. & 89. 17. & 92. 10. & 148. 9. Deut. 10. 21.

g Deut. 4. 7. Eph. 2. 13, 19. John 14. 21, 23. Jam. 4. 8. Ex. 19. 5, 6. 1 Pet. 2. 9. Tit. 2. 14.

A. M. cir. 2957.
B. C. cir. 1047.

a Heb. *Hallelujah.* Ps. 104. 35. & 105. 1.

* See note on Ps. 96. 1.—Ko.

† Them that are sanctified in Christ Jesus. 1 Cor. 1. 2—Ko.

b Ps. 22. 23. & 118. 3, 4. & 135. 19, 20.

‡ They that have obtained a "new name," who wrestle with God in prayer, and prevail, by faith in the name of Jesus. Gen. 32. 24, 28. Hos. 12. 3, 4. John 14. 13.—Ko.

§ Zion signifies a monument, a sepulchre, a turret, dryness; and, in any sense, the regenerate believer is truly a "child of Zion."—Ko.

‖ Or, *with the pipe.*

c The word translated *dance* signifies a pipe, or some other familiar instrument of music, and not any mode of *marching* or *salutation.*—Ko.

d Is. 61. 10. Ps. 132. 16. & 91. 13, 16.

e Ps. 42. 8. & 63. 6. Job 35. 10.

† Not beds of sleep, but of rest, Heb. 4. 9.—Ko.

‡ Heb. *throat.*

§ The two-edged sword of the word—the law of fire and the gospel of grace. Eph. 6. 17. Heb. 4. 12. Deut. 33. 2. Acts 20. 24. Tit. 2. 11.—Ko.

‖ As conjoint judges with Christ. 1 Cor. 6. 2.—Ko.

A. M. cir. 2959.
B. C. cir. 1045.

a Heb. *Hallelujah.* Ps. 104. 35. & 146. 9.

* The first verse marks the place where the Lord is to be praised; the sanctuary on earth, the firmament above.—Ko.

b Gen. 1. 6, 7. Ps. 136. 5, 9. Eph. 3. 21.

c Ps. 145. 5, 6. & xcv—6, ciii—cviii, cxxxv, cxxxvi.

† The second verse assigns reasons for praise—God's mighty acts, and the multitude of his acts.—Ko.

‡ Or, *cornet.*

§ The remaining portion of the Psalm calls first upon instruments of every construction, and finally upon every thing that breathes, to praise the Lord.—Ko.

‖ Or, *pipe.*

11 [c] Kings of the earth, and all people;
princes, and all judges of the earth;
12 [d] Both young men and maidens; old men
and children:
13 Let them praise the name of the LORD:
[e] for his name alone is [*] excellent; his glory *is*
above the earth and heaven.
14 [f] He also exalteth the horn of his people,
the praise of all his saints; *even* of the children
of Israel, a people [§] near unto him. Praise ye
the LORD.

## PSALM CXLVIII.

*All in earth and heaven called to praise the Lord.*

PRAISE [a] ye the LORD. Praise ye the
LORD from the heavens: praise him in the
ghts.*
2 Praise ye him, all his angels:[†] praise ye
, all his hosts.[‡]
3 Praise ye him, sun and moon: praise him,
ye stars of light.
4 Praise him, ye heavens of heavens, and
waters that *be* above the heavens.
5 Let them praise the name of the LORD:
r he commanded, and they were created.
6 He hath also stablished them for ever
ever:[§] he hath made a decree which shall
pass.
7 Praise the LORD from the earth, ye dra-
s, and all deeps:
8 Fire, and hail; snow, and vapours; stormy
d fulfilling his word;
9 Mountains, and all hills; fruitful trees,
all cedars;
10 Beasts, and all cattle; creeping things,
d flying fowl;

## PSALM CXLIX.

*A song of praise.*

PRAISE [a] ye the LORD. Sing unto the
LORD a new* song, *and* his praise in the
congregation of saints.†
2 Let [b] Israel[‡] rejoice in him that made him:
let the children of Zion[§] be joyful in their King.
3 Let them praise his name [‖] in the dance:*
let them sing praises unto him with the timbrel
and harp.
4 For the LORD taketh pleasure in his
people: [c] he will beautify the meek with sal-
vation.
5 Let the saints be joyful in glory: let them
sing aloud [d] upon their beds.†
6 [e] *Let* the high *praises* of God *be* in their
[‡] mouth, and a two-edged sword[§] in their hand;
7 To execute vengeance upon the heathen,
*and* punishments upon the people;
8 To bind their kings with chains, and their
nobles with fetters of iron;
9 To execute upon them the judgment
written:[‖] this honour have all his saints. Praise
ye the LORD.

## PSALM CL.

*A Psalm of praise.*

PRAISE [a] ye the LORD. Praise God in
his sanctuary:* praise him in [b] the firmament
of his power.
2 Praise him [c] for his mighty acts: praise him
according to his excellent greatness.†
3 Praise him with the sound of the [‡] trum-
pet: praise him with the psaltery and harp.[§]
4 Praise him with the timbrel and [‖] dance:
praise him with stringed instruments and organs.
5 Praise him upon the loud cymbals: praise
him upon the high-sounding cymbals.
6 Let every thing that hath breath praise
the LORD. Praise ye the LORD.

REFLECTIONS UPON PSALM CXLVII.—How good and great must God be in
elf, when his greatness, wisdom, power, and goodness, are so manifested in
is works. And when he so observes and provides for all his creatures, how
ssible is it that his ransomed children should be overlooked or starved!
h of God is to be seen in all around us—in luminaries, in animals, in crops,
easons, in human persons or societies; but, above all, in his church and in his
. If these be abused by us, it will be more tolerable for Sodom and Gomorrah
e day of judgment than for us.

REFLECTIONS UPON PSALM CXLVIII.—How great and good must God appear
is people, when their minds are so overcharged with their debt of praise!
indeed, had the praises of God but due room on earth, it would much re-
semble heaven. But none are more deep in the debt of praise than ransomed
men; sometime afar off, but now brought near to him by the blood of his Son!

REFLECTIONS UPON PSALM CXLIX.—Behold here Jesus, and his gospel church
chiefly in her millennial state. He and his people mutually rejoice in one another:
—while they praise him, he imparts the blessings of salvation to them; and, while
he goes forth in his chariots of salvation, conquering sinners by his grace, or in
his chariots of vengeance, to destroy his Jewish, Heathen, and Antichristian
enemies, by their prayers and influence, they work together with him.

REFLECTIONS UPON PSALM CL.—Happy are they who dwell in God's house
above—they are always praising him on the highest key! And happy are they
who are on the way to it—they have always matter, and often a heart, for praise.

## CONCLUDING REMARKS ON THE BOOK OF PSALMS.

The Hebrew title of the Book of Psalms is "Praises;" because the praise of God as Creator, Upholder, and Governor—as Father, Redeemer, and Sanctifier—constitutes their principal subject. The Greek title, whence our English name, "Psalms," is derived from the Septuagint, and describes these sacred compositions as accompanied by musical instruments. And this accompaniment was in accordance with the law of Moses, (Lev. 23. 24, &c.), and the ritual appointed by divine revelation in the days of David and Solomon, 1 Chr. 16.

But while praise is justly due to God as Creator, Upholder, and Governor of the world, much more is it due to him as Father, Redeemer, and Sanctifier. And, as God the Father is made known and glorified by the Son; and, as the Spirit glorifies both Father and Son, by taking "the things of Christ and showing them" to believers—so it was to be expected that Christ, the beloved Son of God, the Messiah, the Saviour of sinners, would furnish the chief subject of praise in the heart and the songs of the church. Accordingly we have seen that the Psalms are full of Christ,—the church on earth strictly imitating the church in heaven, in asserting that "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" and in ascribing "blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

The Psalms constitute the great storehouse of prayer in every mood and condition of the spirit. "Is any merry—let him sing Psalms." Is any sad—they will teach him to cry from the depths of affliction. Is any persecuted—they will furnish him with petitions for a refuge and deliverance. Is any in want—they will lead him to the friend of the poor and needy. Is any in sickness—they will lead him the way to the true Physician. Is any dying and in misery—they will show him the path of life, ending in fulness of joy at the right hand of the Eternal. And all this they do, because they are the spiritual revelations of the "supplications, strong crying and tears" of Jesus in the days of his flesh; and therefore furnish to his disciples the model and the material of their prayers of faith.

The writers of some of the Psalms are known, and the Jews enumerate ten. But this is of little importance—for that the author of all was the Spirit of God, we have the fullest evidence. Thus, independently of that heavenly character which bears witness of their heavenly origin—we have, in the New Testament, more frequent attestations of their divine origin, than for any other book of the whole Scripture collection. They are at least fifty times quoted by our Lord or his apostles. And, besides furnishing to our Lord the most powerful of his arguments against the unbelieving Jews, they also furnished him the words in which, upon the cross, he both prayed and expired.

According to the Masoretic copies and the Syriac version, the Psalms are divided into five books; the first extending from the 1st to 40th. The second from the 41st to 72d. The third from the 73d to 89th. The fourth from the 90th to 106th; and the fifth from the 107th to 150th. The first four of these end with "Amen and Amen." The last with "Hallelujah." This division was very ancient, as it evidently existed before the Septuagint translation.

Most of the Psalms have titles prefixed, which by some, as ancient traditionary expositions of the contents, are held in high esteem, and considered as endued with a kind of canonical authority. But some of the highest authorities amongst the ancient Christian writers—as Augustine and Theodoret—have freely admitted that these titles have often no relation to the body of the Psalm, and seldom contribute anything to the discovery of the meaning. In their great obscurity, all are agreed; and conjectural meanings are so various that they cease to be of value. These titles have, accordingly, been retained, partly out of respect to those that, in any degree, value them; and partly as mere relics of antiquity, esteemed not for any intrinsic worth, but as samples and memorials of the works of other times.

That the Psalms are occasionally prophetical of Christ, no Christian can overlook or deny. That but few, however, are thus prophetical of him, has been an opinion extensively circulated and received,—the number of such *specially prophetic* Psalms being ordinarily confined to the 2d, 16th, 22d, 40th, 45th, 68th, 72d, 87th, 110th, and 118th. But were the correctness of this meagre enumeration admitted, still the real relation of the Psalms to Christ remains unsettled. For the real question is, not how many Psalms are *prophetical*, but how many are *descriptive* of Christ, and proved to be descriptive of him, because they apply accurately to him, and however they may be strained by the efforts of "accommodation," still utterly refuse to become applicable to any other. Could we conclude with Origen, Chrysostom, Theodoret, Augustine, Ambrose, Euthymius, and others of the ancient Christian writers, that David was the author of all the Psalms—or admitting, as is commonly believed, that other inspired authors wrote a part of the collection—yet could we accurately ascertain how many were composed by David—and it is upon all hands admitted that he composed a large portion—we would then be able, upon David's own authority, or rather upon that of the Spirit speaking by him, greatly to extend, if not to universalize, the prophetic boundaries of the Psalms. For that the Psalms written by David himself were prophetic, we have David's own authority, which, as Horsley observes, may be allowed to overpower a host of modern expositors. For thus king David, at the close of his life, describes himself and his sacred songs: "David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said, the Spirit of Jehovah spake by me, and his word was my tongue." 2 Sam. 23. 1, 2. It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But it should seem the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened*. But the Spirit of Jehovah described, by David's utterance, what was known to that Spirit only, and that Spirit only could describe. So that if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other parts of the Scriptures, among those who profess the belief of the Christian religion.* Nor do we hesitate to express our firm conviction; that a right interpretation of the Psalms, whereby Christ is so clearly discovered in his person, his offices, his passion, his victories, his glories, and his judgment, will bring a light, a comfort, and a joy, to the heart of the believer, unknown while darkness lay upon this blessed portion of the Sacred Volume.—Ed.

* See Horsley on the Psalms, vol. 1. p. 14.

## ADDITIONAL EDITORIAL NOTES ON THE BOOK OF PSALMS.

Psalm II. Ver. 1. *Why do the heathen rage?*—The heathen nations being madly attached to idolatry, and the Jewish people to self-righteousness, united in opposition to Christ, (Acts 4. 26); and, for the same reasons, all who inherit their principles still persevere in the same opposition.——Ver. 2. *The kings of the earth set themselves, &c.*—"Array, or marshal" their hosts—their military power, and cruel legal enactments and agents, as in the Jewish and Roman persecutions of the early Christians, or the terrible machinery of the Inquisition, in the later days of the Reformation.

Psalm VIII. Ver. 5. *A little lower than the angels.*—The quotation of ver. 2, by our Lord, (Mat. 11. 25. and Heb. 2. 6, 7.) evidences, beyond all doubt, that it is a description of Christ.

Psalm XIX. Ver. 1. *Firmament.*—The expanse—the whole outspreading of the heavens.

Psalm XXIV. Ver. 6. *O Jacob.*—Jacob, being interpreted, signifies *supplanter;* and he supplanted profane Esau by purchasing the blessing. As such, the name is an appropriate title of Christ, who purchased the heirship of all things at the cost of his own blood. 1 Cor. 6. 20. & 7. 23.——*Selah.*—See note on Ps. 3. 2.——Ver. 9. *Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.*—The gates and doors are twice summoned, because Christ has two entrances into glory; one after his resurrection, when he entered alone, "mighty in battle," (ver. 8.); the other after the resurrection of his saints, when he enters with them and his angels, "Lord of hosts," Mat. 16. 27.

Psalm XXV. Ver. 2. *Let not mine enemies triumph over me.*—He that would discover the speaker in this Psalm, requires, as in other cases, to search the Scriptures, and compare spiritual with spiritual. Accordingly let him prayerfully and candidly consult Ps. 40. 11, and compare the same with Ps. 25. 7—11, and it must be confessed they are alike. Then let him turn to Heb. 10. 5, and compare the same with Ps. 40. 6—8, and he will find that he who confesses his *iniquities*, is no other than Christ; no other than he, who though he "knew no sin," yet "bore all our sins in his own body;" yea, upon whom "the Lord laid the iniquities of us all."

Psalm XXVII. Ver. 2. *My foes came upon me to eat up my flesh.*—When Satan, who has the power of death, (Heb. 2. 14.) and the high priest, who had the power of indictment, and Pilate who had the power of condemnation, came against me, to deliver me up to the *devouring* grave.

Psalm XXIX. Ver. 11. *The Lord will bless his people with peace.*—Life, at best, is a variable climate, and visited by many storms. Still the man justified by faith enjoys peace of conscience; and, when the storms of life are over, all will be calm in heaven.

Psalm XXXII. Ver. 3. *When I kept silence.*—Upon two remarkable occasions Christ kept silence. Before the treacherous and guilty accusers of the woman, (John 8. 6—8.); and again, before Caiaphas and Pilate, (Mat. 26. 63. & 27. 14.) as it had been prophesied, Is. 53. 7. While he thus kept *silence* for a little from reproving hypocrites, or instructing and comforting penitents, or from defending himself against false accusations, his *bones waxed old*—premature old age came on—through the previous and subsequent *roaring*, which, with this brief interval, his sorrows wrung from him *all the day long*.

Psalm XXXVIII. Ver. 1. *O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.*—There is not on record such another memorial of affliction as we find presented in this Psalm. The wrath and arrows of the Almighty—a body racked with disease and pain—an agonized spirit, the desertion of friends—the plottings and assaults of inveterate enemies—all concentrate upon one sufferer. And who is he that can sustain the assault? Surely this can be none but the "man of sorrows," whom "it pleased the Lord to bruise."



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Psalm XL. Ver. 1. *I waited patiently for the Lord.*—It is here to be remarked, in several other Psalms, that the speaker is *one;* and that the Holy Spirit, speaking by Paul, (Heb. 10. 5—9.) declares this *one* to be Christ. But when Christ is found to be the speaker in one part, he must, if there be any confidence the grammar of any language, be the speaker in the whole Psalm.

Psalm XLVII. Ver. 9. *The princes of the people are gathered together, even the people of the God of Abraham.*—This verse carries us beyond the ascension, to a period when Jew and Gentile shall be "both one in Christ"—not merely in principle, as they are now, but in *fact*, according to the sure word of prophecy.

Psalm XLVIII. Ver. 8. *In the city of our God: God will establish it for ever.* How can this be reconciled with the destruction of all things foretold, 2 Pet. 3? Most easily: God will establish Zion for ever in the person of her King, in the happiness of her subjects, in the fulfilment of her prophecies, the realization of her types, the demonstration of her faith, the beauty of her holiness, and the brightness of her glory.

Psalm L. Ver. 8. *I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me.*—Some forms of sacrifice, as the show-bread, were continually, that is, without interruption before God; others at short intervals, as the morning and evening sacrifice; others at longer intervals, as the passover, and sacrifices of atonement. But all were mere pictures, of which Christ was the great original—and those pictures are of no value before God, but as they testify to "Christ in us, the hope of glory."

Psalm LI. Ver. 1. *According unto the multitude of thy tender mercies blot out my transgressions.*—The Hebrew title attributes this Psalm to David penitentially flying to the rebuke of Nathan, 2 Sam. 11, &c. *Horsley* however justly observes that this title cannot be correct, as ver. 4. describes the sin of the speaker as solely against God, whereas that of David was also against both Uriah and Bath-sheba. Who then is the speaker? The answer lies, (1) In comparing Ps. 40. 6, with Heb. 10. 6. and these with Ps. 51. 16. (2) From considering that, though Christ is mainly the speaker in Ps. 40, he nevertheless confesses the oppression of the iniquities laid upon him," and in that just sense, calls them his own, in correspondence with Ps. 25. 11. & 32. 5. (3) That none but Christ could truly utter the perpetual view of sin described, (ver. 3.) "My sin is *ever* before me"—even the sin of his people which he bore, the defilement of which he ever saw, and the pressure of which he ever felt.

Psalm LVIII. Ver. 6.—*Break their teeth, O God.*—For explanation and vindication of this, and similar prayers in relation to the enemies of our Lord, see note on Ps. 5. 10. & 35. 8.

Psalm LX. Ver. 8. *Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.*—*Washpot*, or basin; not a phrase of contempt, or sign of servility, but rather of tender friendship and hospitable entertainment, See Luke 7. 44. John 13. 14, 15. ——*Cast my shoe.*—This phrase some interpret of taking possession; others of servile subjugation: is it not rather a token of friendly visitation, and peaceful entering into all the dwellings of the land, according to the eastern custom of putting off the shoes at the entrance of a dwelling or chamber?—*Philistia!* land of hereditary enemies, triumph in my victory of love that has conquered thy enmity.——Ver. 11. *Vain is the help of man.* Hence we learn that the victory expected is not that which can be wrought by the power or wrath of man—and not a victory over the literal Moab, Edom, and Philistia, but a spiritual victory of truth and love over the enemies of Jesus, represented by those nations.

Psalm LXIII. Ver. 11. *Every one that sweareth by him shall glory.*—Every one that reverences his name, and acknowledges his omniscience and judgment.

Psalm LXV. Ver. 1. *Praise waiteth for thee, O God, in Zion.*—"Praise is silent for thee, O Lord;" silent, as if the heart of the church was too full of gratitude to find utterance; or, as an eastern servant, waiting in silence for a word or sign.

Psalm LXVI. Ver. 1. *Make a joyful noise unto God, all ye lands.*—From the beginning to verse 12, the plurality of the speakers, and the nature of the sentiments, sufficiently indicate the church engaged in the praises of her great King and Head.

Psalm LXXXIV. Ver. 7. *Every one of them in Zion appeareth before God.*—"The God of gods will appear to them."—*Williams.*——Ver. 8. *Give ear, O God of Jacob.*—See note on Ps. 81. 1. Christ here personally intercedes for the church, and him "the Father heareth always." John 11. 42.

Psalm LXXXVII. Ver. 1. *His foundation is in the holy mountains.*—The Lord's *foundation* is Christ, (1 Cor. 3. 10.) upon whom are builded, first apostles and prophets, then the whole church, Eph. 2. 20; and this foundation rests upon the mountains the high raised strength of the Redeemer's holiness, ver. 2. See Ps. 78. 68.

Psalm LXXXIX. Ver. 5. *The heavens shall praise thy wonders, O Lord.*—The comparison of this passage from verse 5—17, with Heb. 1. 10. & Ps. 102. 1, 25, will clearly demonstrate that it contains a continued address of the Father to the Son, delivered in prophecy for establishment of the faith of the ancient church. See Luke 1. 39.

Psalm XCIII. Ver. 1. *The Lord reigneth.*—The prophetic period to which this and some parallel Psalms refer can be easily ascertained from comparing them with Rev. 11. 17. & 19. 6; at which time God shall "take to him his mighty power and reign," and when all the things that are now temporary and moveable, shall pass under that "kingdom that cannot be moved." Heb. 12. 28.

Psalm C. Ver. 1. *Make a joyful noise unto the Lord, all ye lands.*—That this summons is not confined to "the land of Judea" is obvious from verse 4, in which the parties called are exhorted to enter Jehovah's courts. For, whereas the temple had within the gates an outward court, into which the Gentiles might freely enter—the converted Gentiles must here be united as "God's sheep and people" with the believing Jews. See John 10. 16. Is. 19. 25.

Psalm CXXVIII. Ver. 5. *Thou shalt see the good of Jerusalem.*—The believer always sees the good, even of the natural Jerusalem; he sees it in her present converts to Jesus, and her future restoration. Of the spiritual Jerusalem, the good is visible to sense, as well as to faith.

Psalm CXXXVI. Ver. 4. *To him who alone doeth great wonders.*—Miracles, as in Egypt—at the Red sea—and in the wilderness, where he fed his people with bread from heaven.

Psalm CXXXVII. Ver. 2. *We hanged our harps upon the willows.*—Babylon was a square 60 miles in circuit; its streets 15 miles in length. There will, therefore, be no difficulty in imagining how in so many squares as the city afforded, there would be a profusion of *willows* for the harps of the melancholy exiles.—— Ver. 3. *They that wasted us required of us mirth.*—Want of sympathy with the feelings of others, is one of the commonest forms of human selfishness—of human sinfulness.

Psalm CXXXIX. Ver. 1. *O Lord, thou hast searched me.*—The speaker is *one* throughout the whole Psalm—one still with God, (ver. 18,)—one who drives far from him all "bloody men," (ver. 19), who hates them with "perfect hatred;" and who, so far from shrinking from the eye of omniscience, boldly requests to be both "searched" and "tried." Let any one read and study these characteristics, and say, Is not this the Christ?

Psalm CXLVIII. Ver. 7. *Dragons.*—This word is generally interpreted "sea-monsters"—an unmeaning phrase. The word is *generic*, and that it sometimes signifies *wild beasts*, seems probable from Mal. 1. 3. That it also is applied to the *whale*, seems certain from its description as one of the *mammalia*, (Lam. 4. 3.) and from its property of holding its breath and violently emitting it, Jer. 14. 6.

# THE BOOK

OF

# PROVERBS,

and the two immediately following, were penned by Solomon, the renowned king of Israel. Its Hebrew name MISCHLIM imports sentences well pressed together, and powerful to command our assent and regulate our conduct. Teaching by such proverbs, or short substantial sentences, was a very ancient, and is a very plain, profitable, and easy, method of instruction. These *Proverbs of Solomon* are not a mere collection of the wise sayings which had been uttered before his time, but are the inspired dictates of the Holy Ghost to him; and are often quoted or alluded to as such in other inspired books. This book comprehends (1) A preface; consisting of manifold exhortations to the study and improvement of true wisdom, and of warnings to avoid connexions or intimacy with wicked persons, whoredom, rash suretiship, sloth, &c., chap. i—ix. (2) The Proverbs themselves; published from the beginning, x—xxiv. or copied out by the direction of Hezekiah; xxv—xxix. (3) The appendix; containing the prophecy of Agur, and the directions of his mother to him; xxx, xxxi. As the book of Psalms is calculated to make our hearts warm towards God in holy and pious affections, the scope of this is to make our face shine before men in a prudent, discreet, honest, and useful conversation; which is a no less necessary part of religion. And no book in the world, in so small a compass, affords us such a complete body of rules for directing our personal and relative behaviour.



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## CHAPTER I.

(1) *The title and general scope of the book; the advantage of studying it:* 1—6. (2) *An earnest recommendation of the fear of God; and of a regard to the instruction of parents:* 7—9. (3) *Dehortations from intimacy or fellowship with wicked men:* 10—19. (4) *A lively representation of the public reasonings of Jesus Christ, and of the certain ruin of those who despise and reject the same; being a prediction of the misery which came upon the Jews and others for their contempt of Christ and his gospel:* 20—33.

A. M. cir. 3029. B. C. cir. 975.

THE Proverbs of Solomon, the son of David, king of Israel;

2 To know wisdom and instruction; to perceive * the words of understanding;

3 To receive † the instruction of wisdom, justice, and judgment, and equity;

4 To give subtilty ‡ to the simple, to the young man knowledge and discretion.

5 A wise *man* will hear, § and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

7 ¶ The fear ‖ of the LORD *is* the beginning * of knowledge: *but* fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent † without cause; ‡

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

* *To perceive.*—"Rather to supply."—Ed.

† *To receive.*—"Rather to bring."—Ed.

‡ *Subtilty.*—Prudence in conduct, discernment between right and wrong in all their forms.—Ed.

§ Right hearing is the great mark and duty of God's children. It is the great remedy against idolatry: "Hear, O Israel: The Lord our God is one Lord," Deut. 6. 4. It is the special claim of Jesus—"He that hath ears to hear, let him hear," Mat. 13. 9. It is the special claim of the Spirit: "Let him hear what the Spirit saith unto the churches," Rev. 27. It is the great principle of the spiritual life—"Hear, and your soul shall live," Is. 55. 3. It is the great channel of faith—"Faith cometh by hearing," Rom. 10. 17.—Ed.

‖ "Doth not perfect love cast out fear?" True, but not the fear of God. It casteth out the fear of condemnation, (Rom. 8. 1.); it triumphs over the fear of death, (1 Cor. 15. 57.); but it implants and cherishes the fear of reverence for the majesty, the holiness, and the mercy of God.—Ed.

* *The beginning.*—"The sum."—*Boothroyd.*

† The sinners do not call their contemplated victims *innocent* in the sense of guiltless, for that would detract from their enticement; they call them innocent in the sense of simple, unwarlike.—Ed.

‡ *Without cause.*—Whose religion, instead of bringing safety and profit, renders them an easy prey. The speech of the bandits of the desert preparing to watch and plunder the caravans: the principle of avarice stimulating to dishonesty and cruelty in every form, and in every generation. O believer, beware of covetousness, and be content with such things as thou hast, Luke 12. 15.—Ed.

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16 [a] For their feet run to evil, and make haste to shed blood:

17 (Surely in vain the net is spread [*] in the sight of any bird:) [†]

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives. [‡]

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ [b] Wisdom crieth without; she uttereth her voice in the streets;

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, [§] will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 [c] Turn you at my reproof: behold, I [d] will pour out my Spirit [‖] unto you, I will make known my words unto you.

24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 [e] I also will laugh at your calamity; I will mock when your fear cometh. [*]

27 [f] When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you:

28 [g] Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 [h] For that they hated knowledge, and did not choose the fear of the LORD:

30 [i] They would none of my counsel; they despised all my reproof:

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

a Ch. 4. 16. & 6. 18. Hos. 4. 2. Is. 59. 7. Rom. 3. 15.

* Heb. *in the eyes of everything that hath a wing.*

† "Man being made wiser than the fowls of heaven," should manifest his superiority by the avoidance of the visible snares of sinners, Job 39. 11.—Ed.

‡ Robbery generally leads to murder, and experience proves that murderers seldom escape undetected and unpunished; so that the plotter against his neighbour is really ensnaring himself, and toiling for his own ruin.—Ed.

b Heb. *Wisdoms*, that is, *excellent wisdom.* i. e. *Christ.* Col. 2. 3. 1 Cor. 1. 24. ch. 8. 1, 4, & 9. 1, 3. John 7. 37, 38. Mat. 11. 28—30.

§ *Simple ones.*—Seduced, deceived ones.—Ed.

c Hos. 14. 1. Ezek. 33. 11.

d Is. 44. 3, 4. Joel 2. 28. John 7. 37, 39. & 6. 63. Ezek. 36. 27. & 11. 19, 20. Eph. 1. 17, 18.

‖ Christ, "in whom are hid all the treasures of wisdom and knowledge," (Col. 2. 3.) here promises to pour out that Spirit which alone can make the letter of the word effectual, and the soul wise to salvation.—Ed.

e Mat. 7. 2. Ps. 2. 4, 5. & 37. 13. Judg. 10. 14.

* How can a merciful Saviour thus "laugh and mock" at the "calamity and fear" of sinners? Just because they are still impenitent sinners. The devil is even now as much a "liar and a murderer" as he was in the beginning of his rebellion, and his hosts "believe and tremble," but they never desire to *love.* Even so, the "carnal mind" abideth "enmity against God," and hates the Judge while it writhes beneath the judgment.—Ed.

f Ch. 10. 24. Ps. 21. 8—12. & 69. 22—28. Is. xxiv. & 65. 7, 11—15. & 66. 14, 15, 24. Zec. xi. Mat. xxiv. Luke 21. 26. Dan. 9. 26, 27. 1 Thes. 2. 15, 16.

g Job 27. 9. Is. 1. 15. Jer. 11. & 14. 12. Mic. 3. 4. Zec. 7. 13. Ps. 18. 41. Jam. 4. 3. John 7. 34, & 8. 21.

h Is. 27. 11. Job 21. 14. Ps. 50. 17. Acts 13. 47. 1 Thes. 2. 15, 16. ver. 23.

i Ver. 25. Ps. 81. 11, 12. Luke 7. 30. & 14. 18—20. & 20. 9—18. Acts 7. 51, 52.

EXPLANATORY NOTES.—CHAP. I. Ver. 1. The choice, divine, substantial, instructive, and governing, but sometimes darkly expressed, sentences of the incomparably wise and inspired Solomon. 2. Framed by the Spirit of God to teach men true and solid wisdom in things pertaining to God and their neighbour, to enable them to discern sin and duty, and to receive and profit by whatever good instructions or advices are given them: 3. To incline and persuade them readily to hearken to such instructions as direct them to live in a wise, candid, upright, and virtuous manner; 4. That those who are unskilful, rash, and incautious, may become circumspect, prudent, and discreet, in their conduct: 5. And those, who are wise in the matters of time and eternity, may become still more wise and prudent; and be able, with great advantage, to govern themselves and others; 6. And be capable of finding out the meaning of the wise, though dark, sayings of God or men, and profitably to apply them to themselves, or explain them to others.——7. It is necessary that every one, who desires true wisdom, should begin with, and chiefly study, the saving knowledge of God, and live under a holy awe, in the love, worship, and service of him; as, without this, all other knowledge is vain and useless; and, for want of it, wicked men, who prefer trifles to things of infinite importance, pour contempt on the wisest instructions that can be given them. 8, 9. And, next to the fear of God, it is necessary, my dear young men, that you reverence, honour, and obey your parents, and gladly receive, and earnestly practise, their instructions, as things of inestimable value, which will render you more amiable and honourable than all the gay adorning on earth. 10. And, in order to promote the fear of God, and regard to parental instructions, see, that with the utmost circumspection and earnestness, you avoid all unnecessary fellowship with wicked persons, and all hearkening to their flattering enticements. 11—15. If, in the most courteous manner, and by every argument drawn from profound secrecy, sure success, immense profit, and good fellowship, they would seduce you to robbery, or any other wickedness, abhor their counsels, and flee from their company: 16. For, being set on mischief themselves, if they once entangle you, they will perpetually hurry you from one horrid crime to another. 17. And while they lay snares for others, whom they reckon rash and inconsiderate, themselves, like silly birds, rush into courses, of which the dangerous issue might be easily perceived: 18. And, in the end, all their pains and cunning to undo others bring ruin upon themselves from the hand of God and men: 19. And all unrighteous methods of procuring wealth but issue in the destruction of the procurers.——20—23. While you shun and abhor the enticements of the wicked, listen to the voice of Jesus Christ, the wisdom of God, who, in his word and ordinances of the gospel, in the most public, affectionate, earnest, and importunate manner, calls you, however simple, ignorant, foolish, or even scornful, to forsake your wicked courses, and turn to him by faith and repentance, to receive his Spirit, freely given, and believe his words divinely manifested unto you. 24—29. But in the most solemn manner he warns you, that, if you persist in despising his gracious calls, instructions, and offers, his distinguished vengeance shall overtake and ruin you and your nation, in the most unexpected, fearful, unpitied, and remediless manner;—and that, while your most rueful cries for deliverance shall be disregarded, your own counsels and contrivances shall render you inexpressibly miserable, and your occasional escapes, and even prosperity, shall, by encouraging your folly, pride, and wickedness, prove means of hastening and aggravating your ruin; 33. While they, who hearken to his instructions, and believe on his name, shall, by his watchful providence, be marvellously protected, comforted, and eternally saved.



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32 For the turning away of the simple
all slay them, and the prosperity [e] of fools
all destroy them.
33 But whoso hearkeneth unto me shall
well safely, and shall be quiet from fear of
il.

A. M. cir. 3029. B. C. cir. 975.

[e] Because they think not of death, of judgment, of eternity; and are promising ease to their bodies, till their souls are demanded of them.—*Note.* Rebel not in adversity, for "whom the Lord loveth he chasteneth."—Ko.

## CHAPTER II.

1) *How by serious attention to, and meditation on, God's word, by fervent prayer, d diligent use of gospel ordinances, a wise and gracious God shall bestow that owledge and grace which his children need and seek:* 1—9. (2) *The unspeak- e advantage of true wisdom, as it preserves from snares:* 10—19. (3) *And ects to, and preserves in, the holy and happy ways of God:* 20—22.

MY son, if thou wilt receive my words, and
hide my commandments with thee;
2 So that thou incline thine ear unto wis-
m, *and* apply thine heart to understanding;
3 Yea, if thou criest after knowledge, *and*
est up thy voice for understanding;
4 If thou seekest her as silver, and searchest
her as *for* hid treasures;[e]
5 Then shalt thou understand the fear of
e LORD, and find the knowledge of God.
6 For the LORD giveth wisdom: out of his
outh *cometh* knowledge and understanding.
7 He layeth up sound wisdom for the righte-
s: *he is* a buckler to them that walk uprightly.
8 He keepeth the paths of judgment, and
eserveth the way of his saints.
9 Then shalt thou understand righteousness,[†]
d judgment, and equity; *yea*, every good
h.

A. M. cir. 3029. B. C. cir. 975.

[e] *Pearls* are brought up from the depths of the sea; *gold* is washed from the earth and sands; *silver* is dug from the deep and dark mine; *gems* are extricated from the solid rock; the relics of antiquity are separated from rubbish and ruins—and shall the unsearchable riches of Christ be expected on the surface, as the reward of the indolent, or the discovery of accident? No. The believer searches in study of the word, in study of the ways of Providence, in study of his own heart, in the depths of sovereign grace and eternal love—and discovers those treasures that lie hid from the wise and prudent, but which God by his Spirit reveals unto babes.—Ko.

[†] It should never be forgotten that there is but one righteousness that can ever be discovered, "the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe." Rom. 3. 10 &c.—Ko.

10 ¶ [a] When wisdom entereth into thine
heart, and knowledge is pleasant unto thy
soul,
11 [b] Discretion shall preserve thee, under-
standing shall keep thee;
12 To deliver thee from the way of the
evil *man*, from the man that speaketh [c] froward
things;[*]
13 [d] Who leave the paths of uprightness, to
walk in the ways of darkness;
14 Who rejoice to do evil, *and* delight in
the frowardness of the wicked;
15 Whose ways *are* crooked, and *they* fro-
ward in their paths:
16 [e] To deliver thee from the strange woman,
*even* from the stranger *which* flattereth with
her words;
17 Which forsaketh the guide of her youth,[†]
and forgetteth [f] the covenant of her God:
18 [g] For her house inclineth unto death, and
her paths unto the dead:
19 None that go unto her return again,
neither take they hold of the paths of life.
20 ¶ [h] That thou mayest walk in the way of
good *men*, and keep the paths of the righteous.
21 [i] For the upright shall dwell in the land,
and the perfect shall remain in it.
22 But the wicked shall be cut off from the
earth, and the transgressors shall be [‡] rooted
out of it.

A. M. cir. 3029. B. C. cir. 975.

[a] Job 28. 12. & 33. 12. Ps. 18. 10. & 119. 97—99. Jer. 15. 16. Col. 2. 16.

[b] Ch. 6. 22, 23. Ps. 119. 5, 7, 9, 11, 34. Eph. 5. 15.

[c] Acts 20. 30. 1 Cor. 15. 32.

[*] Men, evil in heart, and froward in speech; for in the heart originate all evil things, and out of the abundance of an evil heart, the mouth speaketh. Mat. 12. 34.—Ko.

[d] Ps. 14. 3. ch. 21. 16. Eph. 4. 18, 19 John 3. 20. Rom. 13. 12. & 1. 29, &c.

[e] Ch. 5. 3, 20. & 7. 5. & 6. 24. & 19. 27. & 9. 13—18. Eccl. 7. 26. Rom. 16. 18.

[†] A woman who has violated her marriage vow, is here exhibited. Faithless to God, faithless to man—the perjured wanton is at once the original and the emblem of all that is most seductive, dangerous, and deadly. But to view the passage as a mere warning against a wicked woman, were to narrow it far within the limits of its full meaning. She is the emblem of that heathen idolatry by which the spirit is seduced from God, and immersed in sensuality; and she is the emblem of that seductive apostasy in the nominal Christian church which is called Babylon—with whom the kings of the earth have committed fornication, and whose judgment, though it linger, will come in one hour, Rev. 18. 9, 10.—Ko.

[f] Mal. 2. 14, 15. Gen. 2. 24.

[g] Ch. 5. 5, 11. & 6. 26. & 7. 27. & 9. 18.

[h] Ps. 119. 5, 63, 115. Heb. 6. 12. Jer. 6. 16. ch. 13. 20. Song 1. 8.

[i] Ps. 37. 3, 9, 11, 22. 29. Is. 1. 19. Job 1. 3. & 42. 12.

[‡] Or, *plucked up.*

REFLECTIONS UPON CHAP. I.—The inspired oracles of God are calculated to rey the most solid and precious instruction in the things both of time and nity: and it is necessary and profitable, that all, even the wisest, should care- search them, particularly in the days of youth, in which the faculties are quick, the temptations most numerous, and our conversation, for time and nity, just forming. Deep regard to God and to parental admonitions are ly necessary in those who desire true wisdom. But there can be no solid wledge or prudence where the heart is not changed, believes not on Christ, loves not God as in him. With amazing earnestness and craft do sinners ce others, particularly young and simple ones, into fellowship with them in It is necessary, therefore, to be always impressed with the awe of God's om- ence and just vengeance, that no temptation of secrecy or of gain may tempt wickedness: and to avoid the society of the wicked if we choose to escape ruin. But with what infatuation do men, more stupid than birds, rush into ger when fairly warned! and, in ruining others, they but ruin themselves in a miserable manner: and, however secrecy or power may protect them from , the vengeance of God overtakes them. Their cruelty and avarice hurry them their companions into lasting misery and wo. Alas! how great is their folly, for a perishing world, destroy an immortal soul; and for a momentary plea- plunge themselves into everlasting fire! But great is the compassion of s to such rebellious sinners: in the most earnest and open manner he pleads them, in the ordinances of his grace, to promote their eternal salvation. descending are his offers and invitations of mercy, pointed to the most un- hy and wicked; and precious and necessary the benefits which he offers. inexcusable is their guilt, and dreadful their ruin, who obstinately refuse them. ected of God in their misery, even their ease and prosperity harden and insnare , and aggravate their wo! But blessed above all with salvation and rest hose who receive them, and listen to his gracious voice.

HAP. II.—Ver. 1—5. And, for your excitement and encouragement, know redly, my children, that, if you entertain, receive, and lay up in your heart instructions and directions which I now give you; if you earnestly study, importunately pray for, the enjoyment of Jesus Christ, and of all true and itual wisdom and knowledge in him, as infinitely more precious, useful, and rable than all the treasures on earth, then you shall, by the influences of the y Spirit, happily obtain your desire, and be enabled and directed to know, , fear, love, worship, and serve God in a proper and truly acceptable manner. 9. For, as wisdom and every other blessing is the free gift of God, he in his d hath revealed, and by his Spirit bestows, it upon men, and gives them a true spiritual knowledge of himself and his ways. He hath in store, and is always y to bestow upon such as ask it, true, solid, and substantial wisdom. And e he instructs and directs, he, by his almighty providence, infallibly preserves from soul-ruining mischiefs such as walk in a sincere, candid, and upright manner. He guides and enables the lovers of holiness to persevere in their integrity according to the rules of his word, and preserves them from being drawn aside from it, or endangered in it. And in seeking wisdom from him, you shall come to understand his righteousness and wisdom in all his administrations, and be enabled to imitate him in everything truly holy and virtuous. 10. And if Jesus Christ, the spiritual knowledge of divine things, and the power of practical godliness, have once taken possession of your heart and captivated your affections, 11—15. These will effectually preserve you from the crafty and ruinous seduction, either of subtle men, who, having apostatized from every thing good, walk and delight in the perplexed ways of vice, and in making others as wicked as themselves, drawing them aside, and entangling them in courses directly contrary to their own true interest, safety, conscience, or reason; 16. Or of light and lewd women, unworthy to be reckoned Israelites, who set themselves, by all the arts of flattery, to decoy such as you into whoredom; 17. Perfidiously alienating their affections and persons from their own husbands, and disregarding the solemn vows made to them at marriage; 18. And who really love no one, but promote the death and eternal damnation of all such as cultivate any familiarity with them. 19. Very few, who are once insnared into their impure embraces, are ever, by the grace of God, recovered to a penitent, chaste, and virtuous life on earth, or to everlasting glory in heaven.——20—22. And, moreover, while you are preserved from the ruinous infection of these wicked seducers, you shall be enabled to follow the example of the holy patriarchs and prophets; and, in consequence of this, shall happily dwell in this promised land of Canaan, and inherit the spiritual and everlasting felicity prefigured by it.—While these wicked seducers, and their followers, shall, after a shortlived flourish of prosperity, be furiously driven from this land and earth, and cast into the flames and depths of hell.

REFLECTIONS UPON CHAP. II.—With remarkable diligence should we attend to all the exercises of true religion. The Lord is ready to bless such as are diligent with great success; and usually bestows upon them remarkable instruction, satisfaction, and protection. There is need of real religion to season and rule our heart; and of God's special preservation and our utmost caution while we live in this world, where men of corrupt principles, and women of treacherous and corrupt practices, so greatly abound. In their sinful courses such are generally obstinate, active, and crafty. Insnaring are their enticements, and dangerous and ordinarily ruinous their connexions: and few, once entangled in their wickedness, ever seriously repent, or turn to Jesus Christ for life and salvation. Happy then are they who are delivered from them, and enabled to walk as truly pious and circumspect. Godliness has the promise of this life and of that which is to come. Even now the saints alone have a blessed portion on earth; and at last they only shall inhabit the new earth, into which no wicked person shall ever enter.



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## CHAPTER III.

(1) *Obedience enjoined:* 1—5. (2) *Faith, mortification, piety, and patience commended:* 5—12. (3) *The gain, power, and benefits of wisdom:* 13—26. (4) *Of charity, peace and contentment:* 27—32. (5) *The curse of the wicked:* 33—35.

A. M. cir. 3029. B. C. cir. 975.

MY [a] son, forget not my law; but let thine heart keep my commandments:

2 For [b] length of days, and [*] long life,[†] and peace, shall they add to thee.

3 [c] Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

4 [d] So shall thou find favour and [‡] good understanding in the sight of God and man.

5 ¶ [e] Trust[§] in the LORD with all thine heart; and lean not unto thine own understanding.

6 [f] In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be [‖] health to thy navel,[*] and [‖] marrow to thy bones.

9 ¶ Honour the LORD with thy substance, and with the first-fruits of all thine increase:

10 [h] So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth, even as a father the son *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and [i] the man *that* getteth understanding:

14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies; and all the things thou canst desire are not to be compared unto her.

16 Length of days *is* in her right hand; *and* in her left hand riches and honour.[*]

17 Her ways *are* ways of pleasantness,[†] and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her; and happy *is every one* that retaineth her.

19 ¶ The LORD by wisdom[‡] hath founded the earth, by understanding hath he [k] established the heavens;

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, [l] let not them depart from thine eyes; keep sound wisdom and discretion:

22 So shall they be life[§] unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.

25 [m] Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good[‖] from [*] them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.

29 ¶ [†] Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 Envy thou not [‡] the oppressor, and choose none of his ways.

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a Ch. 1. 8. & 2. 1. Deut. 6. 1. & 30. 16, 20. Heb. 2. 1—3.

b Ch. 4. 10, 22. ver. 8. Ps. 91. 16. & 119. 165. Deut. 6. 2, 5. John 17. 2. Rom. 5. 1, 11.

* Heb. *years of life.*

† The *fifth* is the first commandment with promise; which ever in this life receives a literal fulfilment, as far as it serves for God's glory and the good of his people; also a spiritual fulfilment; for believers always count their days by the continuance of goodness and mercy; and their life has become truly long from their "desire to depart and be with Christ." But hereafter the promise is fully realized in all the blessings of life and immortality.—Ed.

c Ch. 16. 7. 1 Cor. 13. 2—8. Mic. 6. 8. Mat. 23. 23. Ps. 103. 17. & 89. 33. & 25. 10.

d 1 Sam. 2. 26. Ps. 111. 10. Luke 2. 52. Rom. 14. 18.

‡ Or, *good success.*

e Ps. 37. 3. & 62. 8. ch. 16. 3. & 29. 4.

§ Trust in the Lord's word, whatever hath been thy own previous opinion; trust in his will, whatever hath been thy previous inclinations; trust in his promise, whatever hath been thy own previous experience; and trust in his guidance, whatever may be thy doubts, difficulties, or fears.—Ed.

f 1 Chr. 28. 9. Jam. 1. 5. Phil. 4. 6. Ezra 8. 21. Jer. 10. 23. Ps. 32. 8.

‖ Heb. *medicine.*

* "It shall be health to thy *waist*," as it is translated by *M. Good.* Song 7. 2. *Boothroyd* translates it *bosom*; others, *body*; and others, the *clasp*, or buckle of a belt, or girdle.—Ed.

g Heb. *watering, or moistening.* Job 21. 24.

h Deut. 28. 8. Mal. 3. 10. 1 Tim. 4. 8.

i Heb. *the man* that *draweth out understanding.* John 6. 45. Eph. 1. 17, 18. & 3. 18, 19.

* Some think this description of temporal blessings is confined to the Jewish, and not literally extended to the Christian dispensation. This, with the exception of the promise of possessing Canaan, is an unfounded distinction; "for godliness is profitable unto all things, having the promise of the life that now is, 1 Tim. 4. 8. The true meaning of the verse lies in referring its promise to the gift of eternal life, and the acquisition of the "unsearchable riches of Christ."—Ed.

† A way is rendered pleasant, (1) by health, to journey and enjoy; (2) by the smoothness of the path; (3) by the beauty of the prospect; (4) by the safety of the country; (5) by the agreeableness of companions; (6) by the prospect of a cheerful and happy rest, and welcome at the end: all these meet when Jesus is "the way."—Ed.

‡ The Father has, by his Son, who is both "the wisdom of God, and the power of God" (1 Cor. 1. 24.) created all things; and by him, as his eternal Word, they continue to be ordered and upheld, Heb. 1. 2, 3.—Ed.

k Or, *prepared.* Ps. 33. 6.

l Ver. 1—3. ch. 2. 7. & 1. 9. & 4. 8, 9. Heb. 2. 1, 3. Ps. 119. 9, 11.

§ The life of the body is supported by food, digestion, and nutrition, which eventuate in health and enjoyment. The life of the soul is supported by the bread that cometh down from heaven: is accompanied with "hunger and thirst after righteousness," which is followed by "growth in grace," and eventuates in "the peace of God" with "joy unspeakable and full of glory."—Ed.

m Ps. 91. 5. & 112. 7. Is. 8. 12, 13. & 41. 10, 14—16. & 43. 1, 2. 1 Pet. 3. 13.

‖ The good of temporal assistance, spiritual instruction, rebuke, correction, or comfort.—Ed.

* Heb. *the owners thereof.*

†Or, *practise no evil.*

‡ Heb. *a man of violence.*

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CHAP. III.—Ver. 1, 2. Let me therefore again entreat you, my dear children, to receive, and rivet in your judgment, memory, will, and affections, the counsels and commands which I now give, that you may practise them in your lives: thus shall your temporal life be long, healthful, and prosperous; be attended with a pleasant life of grace here, and followed by an eternal life of glory hereafter. 3, 4. And while you live by a cordial, constant, and assured faith in the mercy and faithfulness of God, pledged in his word, study always, as your great honour, to imitate him in kindness, compassion, and uprightness: thus shall you be highly respected and honoured, and shall prudently order your affairs both before God and men. 5, 6. Always, by faith in his new covenant promises and relations, depend wholly on God for strength, direction, and success, in your undertakings, and never upon your own knowledge or carnal prudence. In every undertaking believe and depend on his overruling power, observe his directions, and implore and wait for his favour and blessing, and he shall guide you in all your proceedings, and bring them to a happy issue. 7, 8. Never indulge a conceit of your own knowledge or wisdom, as if it were sufficient to direct you in the easiest matters: but under the influence of a holy and filial awe of, and regard to, God, avoid with care whatever he has forbidden in his law: as that is the way to promote the health, strength, and comfort of both soul and body in time and eternity. 9, 10. In just gratitude to God, who has bestowed all that you have upon you, make conscience of employing your estates in works of piety, for the maintenance of his worship, and of charity to his poor, and of justice to all men: so shall his blessing abundantly increase them in everything useful and comfortable. 11, 12. Never overlook or contemn the afflictions which you meet with, as if they were trifles, or happened by chance; and never grow weary of them as an intolerable burden, or take any unlawful course to remove them; but kindly receive and submit to them as the corrections of a kind and gracious Father, in which he manifests his distinguished love to, and care for, your souls.——13—18. Thrice happy is the man who through much tribulation, and with much care and pains, obtains the enjoyment of Jesus Christ, and the spiritual wisdom and knowledge that is in and by him. This is infinitely preferable to everything gainful, comely, precious, or profitable on earth. By this we are secured in all the real blessings of this present life, and of t which is to come. In cleaving to Jesus, and walking in his ordinances and la the most delightful comforts and pleasures, the most blessed tranquillity of m and conscience, the most happy success of affairs, and eternal rest with Go glory, are to be enjoyed.—Immortal, quickening, and invigorating, is the satis tion enjoyed by every one who earnestly embraces his person, receives his inst tions, and steadfastly walks in his ways. 19, 20. And no wonder that Jesus Ch and the spiritual wisdom and knowledge that are hid in him, should be so pr able, pleasant, and comfortable, when by him, and in the exercise of his infi wisdom, God formed, founded, and settled the heavens, and earth, and seas, all that is therein, and makes the fountains to pour forth streams for the nour ment of animals, and the clouds to drop down dews and rains for the nourishm of plants, corn, and grass.——21—26. Be it therefore your earnest care to these my instructions in your heart, and to keep them always before your eyes the means of obtaining true and profitable knowledge and prudence. You will them infallible promoters of true life, and honour, and comfort, temporal, spirit and eternal. By means hereof, you, by the blessing of God, shall prosper in y labours, and be kept from falling into sin or danger; and, under his protection, shall enjoy the most safe and pleasant rest and refreshment. No reports of sud and approaching danger, or of desolating judgments, appointed for, or effected the wicked, need in the least terrify you; for the Almighty JEHOVAH, in whom have placed all your trust and confidence, shall support, protect, and preserve from danger. 27, 28. Never delay the payment of just debts, or the giving to Lord, or to the poor, beyond the first opportunity afforded you, as you know n ever Providence will give you another. 29. Never contrive mischief against a especially against such as depend on your equity and kindness. 30. Never quarrelsome and contentious: and especially to such as have done you no inj 31, 32. Never let the prosperity and wealth of oppressors tempt you to wish yo selves in their condition, or to imitate them in their injurious conduct; for wi and obstinate oppressors are infinitely detested and hated of God; but his se counsels and comforts are vouchsafed to such as walk uprightly and honestly.



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32 For the froward *is* abomination to the
ORD: but his secret *is* with the righteous.
33 ¶ The curse of the LORD *is* in the
use of the wicked: but he blesseth the
bitation of the just.
34 Surely he scorneth the scorners: but
giveth grace unto the lowly.*
35 The wise shall inherit glory: but shame
all be the promotion of fools.

## CHAPTER IV.

(1) *A grateful record of parental care and instruction:* 1—4. (2) *The study wisdom commended:* 5—13. (3) *The way of the wicked to be avoided:* 14—(4) *An exhortation to trust in God and holiness:* 20—27.

[EAR, [a] ye children,* the instruction of a father, and attend to know understanding.
2 For I give you good doctrine, forsake not my law.
3 [b] For I was my father's son, tender and *beloved* in the sight of my mother.†
4 He taught me also, and said unto me, et thine heart retain my words: keep my mmandments, and live.
5 ¶ Get wisdom, get understanding: for- *it* not; neither decline from the words of mouth.
6 Forsake her not, and she shall preserve ; [d] love her, and she shall keep thee.
7 Wisdom *is* the principal thing; *therefore* wisdom: and with all thy getting get erstanding.
8 Exalt her, and she shall promote thee: shall bring thee to honour,‡ when thou dost race her.
9 She shall give to thine head an ornament of e: [f] a crown of glory shall she deliver to thee.
10 Hear, O my son, and receive my sayings; the years of thy life shall be many.

A. M. cir. 3029. B. C. cir. 975.

* It does not signify that God gives grace to men who have become *lowly*, previous to grace, or without grace, by a mere effort of unrenewed nature; but that he first gives *lowliness*, which is a grace of the Spirit, and then, where he has already sown the seed, continues to water and give the increase.—Ed.

† Heb. *exalteth the fools.*

A. M. cir. 3029. B. C. cir. 975.

a Ch. 1. 8. & 2. 1—4. & 3. 1. 21. & 5. 1, 2. & 6. 20—23. & 7. 1, 4. Eph. 6. 1, 4.

* The exhortation here turns from a son and his personal duties, to children and their public duties.—Ed.

b 1 Chr. 29. 1. 2 Sam. 12. 24, 25. & 7. 14. 1 Kin. 1. 13.

† The *Father*, God: the *mother*, the church, Gal. 4. 26. They cannot be any others, for no father except God, could truly promise life to obedient children, ver. 4. God alone commands the blessing upon Zion, even life for evermore.—Ed.

c Ch. 3. 1. & 2. 7. & 7. 2. Lev. 18. 4, 5. Is. 55. 3.

d Ps. 119. 97—100. 2 Thes. 2. 10.

‡ After to honour with men, invariably to honour with God—even as our Lord hath said, "If any man serve me, him will my Father honour." John 12. 26.—Ed.

§ Or, *she shall compass thee with a crown of glory.*

‖ There is no crown of glory amongst men; for here, all is vanity and vexation of spirit. This is that crown of glory for which Paul longed, "the crown of (a Saviour's) righteousness that fadeth not away, reserved in heaven for them that love him." 2 Tim. 4. 8.—Ed.

A. M. cir. 3029. B. C. cir. 975.

* I have led thee in the knowledge of Messiah, even Jesus Christ, the wisdom of God.—Ed.

† A path is private, a way is public; follow neither. Take no part with wicked men, either in their public professions and actions, or in their private doings and counsels.—Ed.

‡ Even the private path of the just (the believer justified by faith, Rom. iii.) is as the shining light. It shineth more and more before God, in faith and love; more and more before men, in diligence and zeal; more and more before the church, in knowledge and edification; more and more before God, in humility and holiness.—Ed.

§ The stumbling-block of all wicked men since the days of Cain, has been Jesus: and none of the wicked have known him. When they saw him there was no comeliness that they should desire him; he was despised, and they esteemed him not. And they will stumble in darkness and in broken ways till they take Jesus for their truth, their way, and their light.—Ed.

‖ Keep it with the diligence of a guardian, that would fence it against intrusion or assault; with the diligence of a servant, that would attend to its necessities and requirements; with the diligence of a steward, keeping all accounts of expenditure and gain; and with the diligence of a physician, attending to its symptoms, and prescribing for its diseases; and with the diligence of a friend, taking equal pleasure in bearing with its infirmities, sympathizing with its sorrows, relieving its necessities, and participating in its joys.—Ed.

* Words, actions, growth, joy, sorrow, sleep, restoration, and descent by kind, are the chief issues of life natural, and the simplest emblems of life intellectual and spiritual.—Ed.

† Heb. *frowardness of mouth, and perverseness of lips.*

11 I have taught thee in the way of wisdom; I have led thee in right paths.*
12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.
13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.
14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*.†
15 Avoid it, pass not by it, turn from it, and pass away.
16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.
17 For they eat the bread of wickedness, and drink the wine of violence.
18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.‡
19 The way of the wicked *is* as darkness: they know not at what they stumble.§
20 ¶ My son, attend to my words; incline thine ear unto my sayings:
21 Let them not depart from thine eyes; keep them in the midst of thine heart:
22 For they *are* life unto those that find them, and health to all their flesh.
23 ¶ Keep thy heart with all diligence;‖ for out of it *are* the issues of life.*
24 Put away from thee † a froward mouth, and perverse lips put far from thee.
25 Let thine eyes look right on, and let thine eyelids look straight before thee.
26 Ponder the path of thy feet, and let all thy ways be established.
27 Turn not to the right hand nor to the left; remove thy foot from evil.

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...bers, however great, and all that they have, are under the destructive in-...e of God's curse; but good men, being under the influence of his favour and ...g, may be happy in the meanest condition upon earth. 34. God will certainly ... expose proud mockers of religion and virtue to scorn and contempt; but will ... such as are meek and humble highly respected and honoured. 35. And ... persons truly wise unto salvation may for a time be abusively reproached ...ntemned, yet they shall, in the most free and fixed manner, enjoy honour ...od and men at last; whereas contempt and misery are all the promotion that ... men, ignorant of God, and regardless of their true interest, shall ever attain.

REFLECTIONS UPON CHAP. III.—Real religion has a glorious and effectual ...cy to render men happy in themselves, and blessings to all around them. ...ose who neglect and despise it are in general mean-spirited, foolish, and ...ning wretches, dishonourers of God, and plagues to mankind. But great ... shame that the professors of religion so little conform their lives to the ex- ... rules thereof, that they so little exemplify them in their behaviour and ...t. And comely would the church of God appear, if that regard to God's ...th in him, devotion, resignation to his will, diligence in his work, and that ...nercy, equity, peacefulness, humility, and prudence, towards men, required ...word, were duly exercised.

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...P. IV.—Ver. 1—3. My dear young friends, attend to and receive these ...nate, wholesome, and profitable instructions which I give you: and while ...e, earnestly practise the same. They are the very same which I myself, as ...ng son, and intended successor on the throne, received from my pious and ...nate father David. 4—9. He, in the most careful and earnest manner, in- ...d me in my childhood, and begged me to fix his instructions and directions ...heart, and practise them in my life, as the means of attaining true and lasting ... He earnestly recommended to me the getting of Jesus Christ, and the ...owledge and fear of God in him, and cleaving thereto, as the grand and ...al means of preservation from sin and danger, and of obtaining happiness ...nour both in time and eternity.* 10—13. As you wish to live long and prosperously, receive, and observe in your practice, these my instructions. I do not direct you into paths of folly, fraud, or perverseness, but into a course of wisdom, integrity, and virtue; in which you may prosecute business without any entangling difficulties, and with ease, despatch, and certain success. Carefully fix these instructions in your mind and heart, and persevere in the practice of them, as on this your happiness in time and eternity depends. 14—19. With the utmost care and abhorrence avoid the company and course of wicked men, and every temptation thereto; and with the greatest speed and earnestness, flee from it if you have been entangled; for such is the malignity of their dispositions, that they can take no rest till they execute their villanous intentions, and are perpetually disturbing themselves in order to ruin others. They neither have, nor desire, any other provision to live on than what they get by unjust and violent courses. And, while good men daily grow in knowledge, grace, and holiness of conversation, till they arrive at perfection, wicked men, amidst gross ignorance, error, confusion, crimes, and wretchedness, rush on heedlessly till they are plunged into everlasting misery. 20—27. And in order to retain in heart, and practise in life, these my excellent instructions, which are a source of lasting and complete happiness to all who improve them aright, watch over your heart, and keep your mind, conscience, will, affections, thoughts, and desires, with uncommon earnestness, as from these do originally issue the eternal happiness or misery of mankind. Resolutely shun all impure or wicked discourse; and never let any corrupt, false, filthy, idle, passionate, or scornful communication proceed from your lips. Let your mind and thoughts be fixed only upon the right paths of holiness and virtue, that you may walk in them without ever turning from them; and never let your eyes, by fixing on improper objects, seduce you into sin or danger. Before you fix upon any action, carefully examine whether it be agreeable to God's law, and answerable to the end for which you intend it; and let every step you take in life be rightly ordered, according to the rule of his word. And, by shunning extremes on every hand, labour to avoid everything offensive or injurious either to God or men.

REFLECTIONS UPON CHAP. IV.—It is the greatest honour, as well as duty, of parents carefully to instruct their children: and it may be infinitely useful after both instructors and instructed are laid in the dust. Unspeakably excellent is

...ther David's words end here, or reach farther, perhaps to the end of chap. ix. we do not certainly know.



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## CHAPTER V.

(1) *Attention to wisdom enforced:* 1, 2. (2) *The evil of illicit intercourse and debauchery:* 3—14. (3) *An exhortation to contentment, liberality, and chastity:* 15—21. (4) *The wicked punished by their own sins:* 22, 23.

A. M. cir. 3029. B. C. cir. 975.

MY [a] son, attend unto my wisdom, *and* bow thine ear to my understanding;

2 That thou mayest regard discretion, and [b] *that* thy lips may keep knowledge.*

3 ¶ [c] For the lips of a strange woman drop *as* an honeycomb, and her [†] mouth *is* smoother than oil:

4 [d] But her end is bitter as wormwood, sharp as a two-edged sword.

5 [e] Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest [f] ponder the path of life,[‡] her ways are [g] moveable,[§] *that* thou canst not know *them*.

7 [h] Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house;

9 Lest [i] thou give thine honour unto others, and thy years unto the cruel;

10 Lest strangers be filled with [‖] thy wealth, and thy labours *be* in the house of a stranger;

11 And thou [k] mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 [l] I was almost in all evil in the midst of the congregation and assembly.

a Ch. 4. 1, 20. & 1. 2—8. 8. Is. 55. 3. Rev. 2. 7, 11, 17, 29. & 13. 9.

b Mal. 2. 7. ch. 16. 21. & 10. 20. & 12. 18. & 15. 2, 4. Song 4. 11.

* The knowledge of the evil of sin in time and eternity; the knowledge of God in Christ, reconciling the world to himself: the knowledge of regeneration whereby men are renewed in heart, speech, and behaviour; the knowledge of glory, into which fornicators and adulterers can never enter.—Ed.

c Ch. 2. 16. & 7. 21. & 6. 24. Ps. 55. 21.

† Heb. *palate.*

d Eccl. 7. 26. ch. 2. 18, 19. & 6. 26. & 7. 27. & 9. 18.

e Ch. 7. 27. & 2. 18. Heb. 13. 4. Rev. 21. 8.

f Hag. 1. 5. Ps. 119. 59. Deut. 32. 29.

‡ "She does not ponder the paths of life."—*German Translation.*

g Ch. 7. 11—13. & 2. 16, 17. Eccl. 7. 26.

§ *Moveable.*—Like the shifting sands at the estuary of rivers, that move in a storm, and destroy many vessels before their new positions can be sufficiently ascertained. But let it never be forgot, that whilst this wicked and seducing woman is a real character, she is also an emblem of heathen idolatry and Christian apostasy; that like her, lead the soul away from God, and promising life, lead down to the ways of destruction and death. See note on chap. 2. 17.—Ed.

h Ps. 34. 11. ch. 3. 1, 21. & 4. 1, 20, 21. & 7. 24. & 22. 17—21. Heb. 12. 25. & 2. 1, 3.

i 1 Thes. 4. 4. Rev. 18. 9, 10. ch. 6. 26, 33, 34. & 31. 3.

‖ Heb. *thy strength.*

k Roar as a lion. ch. 19. 12. & 20. 2. & 28. 15.

l Ch. 6. 26. 29. 32, 33. & 7. 23. Heb. 13. 4. Rev. 22. 15.

A. M. cir. 3029. B. C. cir. 975.

15 ¶ [m] Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy [n] fountains be dispersed abroad, *and* rivers of waters in the streets.*

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed; and rejoice with the wife of thy youth.

19 [o] *Let her be as* the loving hind and pleasant roe:[†] let her breasts [‡] satisfy thee at all times; and [§] be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 [p] For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his [‖] sins.

23 He shall die without instruction, and in the greatness of his folly he shall go astray.

m Ver. 18, 19. Eccl. 9. 9. 1 Cor. 7. 3—5. 1 Pet. 3. 7. ch. 23. 27. & 2. 17.

n Lev. 20. 18. Deut. 33. 28. Is. 48. 1. Ps. 68. 26. & 128. 2. & 127. 3.

* Rather, "should thy fountains be dispersed abroad, as rivers of water in the streets?"—Ed.

o Eccl. 9. 9. 1 Cor. 7. 3—5. Song 2. 9. & 4. 5. & 1. 13.

† The affection of many quadrupeds and birds—nay, of some animals of the deep, for their young—presents an instructive lesson, and often a killing reproof to rational, immortal, and accountable beings. But, however great the evil and the shame, when human beings become unfaithful to one another—how much greater when the harlotry of error seduces the church from her Saviour—when "the ox knoweth his owner, and the ass his master's crib, but Israel doth not know, God's people do not consider?" Is. 1. 3.—Ed.

‡ Heb. *water thee.*

§ Heb. *err thou always in her love.*

p Job 31. 4. & 34. 21. ch. 15. 3. Jer. 16. 17. & 32. 19. Hos. 7. 2. Heb. 4. 13. & 13. 4.

‖ Heb. *sin.*

## CHAPTER VI.

(1) *The dangers of rash suretiship:* 1—5. (2) *Of idleness:* 6—11. (3) *Naughtiness:* 12—15. (4) *Seven abominations before God:* 16—19. (5) *Blessing of holy obedience:* 20—24. (6) *The curses that follow the unchaste:* 25—35.

A. M. cir. 3029. B. C. cir. 975.

MY son, [a] if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, [*] humble thyself,[†] and make sure thy friend.[‡]

a Ch. 11. 15. & 17. 18. & 20. 16. & 22. 26. Job 17. 3. Gen. 42. 37. & 43. 9. Philem. 18, 19.

* Or, by humble acknowledgment of thy rashness, and by earnest entreaties, procure thine indemnity.

† *Go humble thyself*—come down from the vain dignity of a patron of strangers, to the commonplace, but indispensable duty of securing the rights of your friends.—Ed.

‡ Or, *so shalt thou prevail with thy friend.*

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Jesus Christ, his grace, and holy religion. Multitudes of powerful reasons engage us to remember and cleave to them: and to love, delight in, or exalt them. Yet how apt are our corrupt hearts to insnare us into fellowship with wicked persons or practices, or even to render us intent on, and delighted in, the most cruel and barbarous conduct! But wide is the difference in time, and especially in eternity, between the way of holiness and that of iniquity. While the saints gradually grow up in grace here, and live in endless felicity hereafter, the wicked blindly rush forward into everlasting misery. Great circumspection, care, diligence, and watchfulness, are therefore necessary in denying ungodliness and worldly lusts, and in living soberly, righteously, and godly in this present evil world.

CHAP. V.—Ver. 1, 2. And, my children, what I am just going to say requires your particular and most serious consideration, that you may be able to preserve yourselves from the most subtle and dangerous deceits, and, by your pious and prudent discourses and admonitions, prevent the insnarement of others. 3—6. For, astonishing are the arts, and inconceivable the enchanting flatteries, of whorish women, as if nothing but the most pure and exquisite pleasures were to be enjoyed in fellowship with them: but dreadful is the real issue thereof, in the impairing of men's health, strength, estates, and reputation; and in remorse of conscience, wretched death, and endless damnation. And to prevent your repentance and escape from their snares, they will turn themselves into ten thousand forms, that they may work on your several humours. 7—14. Let me, therefore, with the utmost affection, earnestness, and solemnity, beseech you to avoid such women, and all, even the most distant, approaches to familiarity with them, as a dangerous, an infernal plague; lest you forfeit your credit, and sacrifice your vigour of life to base and cruel wretches, who labour to ruin you to every intent, and for ever; and lest your wealth, and the fruit of your care and labour, should by their means be transferred from you to others; and when your substance is gone, and your body pining to death, under horrible diseases, you should have nothing left you but inexpressible torment of conscience, reflecting upon the faithful admonitions of parents and teachers which you have contemned, and the miseries you do, and must for ever, undergo. 15—19. And to prevent your having the smallest inclination to the base and polluting pleasures of whoredom, marry; and in a wife, wholly your own, enjoy and rest contented with the pure, chaste, and honourable pleasures of the marriage state. Take pleasure in having children by her, sporting in the streets, or dispersed into families. Have children by her alone, and which you are sufficiently certain are really your own. Make your wife happy, by an affectionate cleaving to her only: and take pleasure in her innocent and delightful company. While you live together, let her always be amiable in your eyes; cherish her with the most tender affection; and in her embraces, and tender regard, always take such satisfaction as to prevent your affections in the least fixing upon another in her stead. 20, 21. And when you can so fully, pleasantly, securely, constantly, innocently, and honourably, enjoy such pleasures in a pious and affectionate wife, why risk every thing dear, to enjoy the base, dishonourable, destructive, and damning pleasures of whoredom,—especially when the all-seeing God witnesses your most secret conduct, and will quickly reward or punish you according to the nature of it? 22, 23. Nor shall whoremongers and adulterers long escape his insupportable vengeance;—their own guilt and lust shall for ever bind and hold them fast under the power of his wrath. To punish their contempt of former instructions and warnings, God shall abandon them to impenitence, and permit them madly to rush forward, through increasing crimes, into endless damnation.

REFLECTIONS UPON CHAP. V.—It is shameful and shocking that mankind should be inclined, nay, so much inclined, to a sin so base, so beastly, and ruinous, as whoredom.—That, even in the sex where modesty ought to shine with distinguished lustre, wretches should be found who impudently entice to it! Surely it must be very absurd to prefer the pleasures of it, attended with miseries innumerable, to the innocent, the sanctified joys and honours of the marriage state! But no wonder that they, who atheistically discredit the omniscience and justice of God, and live thoughtless of their future account, should proceed to the most infamous lengths in wickedness. Yet let them remember, that in the most miserable manner, correspondent to their sins, they shall at last be hurried into endless fire!

CHAP. VI.—Ver. 1—5. And that no occasion may be given for family contentions or ruin, let me admonish you to beware of all rash engagements in suretiship, especially for such whose honesty or ability you know not; but, if you have rashly entangled and enslaved yourself by such obligations, endeavour, as quickly as possible, by every humble and persuasive method you can think of; nay, struggle as for life, to disengage yourself, by pressing the debtor to pay what he owes, or the



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[b] Give not sleep to thine eyes, nor slumber
ine eyelids.
[a] Deliver thyself as a roe from the hand
e *hunter*, and as a bird from the hand of
owler.
¶ [c] Go to the ant, [†] thou sluggard; consider
ays, and be wise:
Which having no guide, overseer, or ruler,
[d] Provideth her meat in the summer, *and*
ereth her food in the harvest.
[e] How long wilt thou sleep, O sluggard?
wilt thou arise out of the sleep?
[f] *Yet* a little sleep, a little slumber, a
folding of the hands to sleep:
So shall thy poverty come as one that
leth, [‡] and thy want as an armed man.
¶ [g] A naughty person, a wicked man,
th with a froward mouth.
[h] He winketh with his eyes, he speaketh
his feet, he teacheth with his fingers; [§]
[i] Frowardness *is* in his heart, [k] he deviseth
ief continually, he [l] soweth discord:
[m] Therefore shall his calamity come sud-
; suddenly shall he be broken without
y.
¶ These six *things* doth the LORD hate;
even *are* an abomination [l] unto him:
[n] [*] A proud look, [o] a lying tongue, and
that shed innocent blood,
An heart that deviseth wicked imagina-
feet that be swift in running to mischief,
A false witness *that* speaketh lies, and
that soweth discord among brethren.
¶ My son, keep thy father's command-
and forsake not the law of thy mother: [†]
Bind them continually upon thine heart,
e them about thy neck.

A. M. cir. 3723.
B. C. cir. 281.

[b] Ps. 132. 4. Prov. 24. 33.
[a] Struggle as an animal to get free, or fled to get free.—Ed.
[c] Job 12. 7. Mat. 6. 26.
[†] Some ants make (it is said) provision for the winter, collecting, however, only what they find in the summer; but the sluggard is a general lover, and will not be induced, instantly and diligently to attend to the business of life.—Ed.
[d] Job 38. 26. 1 Tim. 6. 17.
[e] 1 Cor. 15. 34. Eph. 5. 14. Rom. 13. 11. 1 Thes. 5. 6. 2 Pet. 3. 3 chap. 1. 22.
[f] Ch. 24. 33. & 30. 4. & 10. 4. & 12. 24. & 19. 15. & 20. 4. & 23. 21. 2 Thes. 3. 10.
[‡] One who, wearied with sleeping, is forced on the very bed arrives at last.—Ed.
[g] Mat. 7. 26. Ps. 36. 3. & 10. 7. & 52. 2. & 64. 3. 1 Tim. 6. 4.
[h] Job 15. 12. Ps. 35. 19. ch. 10. 10. Is. 3. 9.
[§] Having described the sluggard by his most notorious fault, he next mentions the mischievous heart of the wicked man, who, though he never openly reproves sin, nor walks in the ways of righteousness, yet, by his looks, motions, and countenance, discovers all his wicked thoughts, and corrupt affections, and so tempts others to sin.—Ed.
[i] Ch. 12. 20. Rom. 8. 7. Mat. 15. 9.
[k] Mic. 2. 1. Ps. 36. 4. ch. 4. 16. & 16. 1. Is. 59. 4. Hebrew *scketh both*, ver. 18.
[l] Ch. 1. 27. & 11. 29. ver. 18. Ps. 50. 19. —— 3. Jer. 23. 14. Jer. 29. 11. Is. 30. 13. 2 Chr. 36. 16. 1 Thes. 5. 3.
[m] Heb. *of his evil.*
[n] Ps. 18. 27. & 138. 6. & 101. 5. ch. 8. 13. & 30. 13.
[*] Heb. *Haughty eyes.*
[o] Ps. 5. 6. Hos. 4. 1. 2. Is. 59. 13—15. & 1. 15.
[p] Ver. 14. ch. 8. 13. & 16. 28.
[†] The law of God, by which regenerating Father, or (here) even the spiritual mother, Gal. 4. 26. The gross sect from an unbridled nature, cannot be understood of earthly parents.—Ed.

22 [q] When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 [r] For the commandment *is* a [*] lamp; and the law *is* light; and reproofs of instruction *are* [s] the way of life:

24 To [t] keep thee from the evil woman, from the flattery [†] of the tongue of a strange woman.[‡]

25 ¶ [u] Lust not after her beauty in thine heart; neither let her take thee with her eyelids:

26 For by means of a whorish woman *a man is brought* to a [x] piece of bread; and [§] the adulteress will [y] hunt for the precious life.[‖]

27 Can a man take [z] fire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So [a] he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.[*]

30 *Men* do not despise [†] a thief, if he steal to satisfy his soul when he is hungry:

31 But *if* he be found, he shall restore sevenfold; [b] he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman lacketh [c] understanding: [d] he *that* doeth it destroyeth his own soul.[‡]

33 [e] A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 [f] For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.

35 [§] He will not regard any ransom; neither will he rest content, though thou givest many gifts.

A. M. cir. 3723.
B. C. cir. 281.

[q] Ch. 3. 23, 24. & 2. 11. Ps. 17. 4. & 119. 105. & 91. 11.
[r] Ps. 19. 7, 8. & 119. 105. —— Prov. 1. 23.
[*] Or, *candle*.
[s] Ch. 3. 2. & 15. 24. & 4. 13. Deut. 30. 15. —— Ps. 141. 4.
[t] Ch. 2. 16. & 5. 3. & 7. 5. & 22. 14, 27.
[†] Or, *the strange woman*.
[‡] Or, *the woman of strange lips*.—Ed.
[u] Matt. 5. 28. Song 4. 9.
[x] 1 Sam. 2. 36. ch. 28. 21. —— 29. 3. —— Luke 15. 16. —— Luke 15. 17. —— Ezek. 13. 19. ch. 5. 10. 11. Gen. 39. 11.
[§] Having let loose her low views to God, and her own carnal affections, she makes it her own business to draw others to their own destruction.—Ed.
[‖] Or, *soul*.
[y] Ch. 6. 32. —— 12. 4. —— 31. 10. Rom. 7. 10. —— 13. 4. Rom. 13. 4. —— 2. 9. 1 Cor. 5. 1. 10. —— 15. 4. Rev. 21. 8. & 22. 15.
[z] Small and light as it is, it is of unbounded use; misused (violating the law of God) and joining with another in sinning by the law of the land, and the most ready of all accusing evils.—Ed.
[a] Deut. 22. 22. Lev. 20. 10. Mat. 5. 28. —— 14. 4. —— 22. 25. Rom. 7. 2. 1 Cor. 7. 2. 10. —— 15. 33. 1 Cor. 6. 9. Gal. 5. 19, 21. Rev. 21. 8. & 22. 15.
[*] The law of Moses inflicted death both upon the adulterer and adulteress. To this law many heathen states so conformed, the laws of those lands merely neglect a pecuniary fine. Whether this separation from the Mosaic jurisprudence be right, should be a matter of serious inquiry to Christian moralists and legislators.—Ed.
[†] *Despise*—i. e. look, as wrong from moral responsibility, or punishment.—Ed.
[b] Ps. 69. 4. Ex. 22. 1. Luke 19. 8. Job 20. 18.
[c] Heb. *heart.* ch. 7. 7. & 9. 4. &c.
[d] Deut. 13. 4. Job 31. 12. Lev. 20. 10. 1 Cor. 6. 9. Gal. 5. 19, 21. Rev. 21. 8. & 22. 15.
[‡] The law of Moses inflicted death both upon the adulterer and adulteress. To this law many heathen states so conformed, the laws of those lands merely neglect a pecuniary fine. Whether this separation from the Mosaic jurisprudence be right, should be a matter of serious inquiry to Christian moralists and legislators.—Ed.
[e] Ver. 33. ch. 5. 9.—11. Judg. 16. 9. 1 Sam. 11. 2, 5, & 15. 9. Ps. 94. 23.
[f] Judg. 19. 29, 30.
[§] *He will not accept the face of any ransom.*

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to acquit you of your bond.——6—11. Meanwhile, never indulge your-loth, and want of provident care; but learn, from those puny insects the labour diligently in your calling, and carefully improve every opportunity ly providing for yourself and your family: and remember that, if that in- to idleness and sloth, so common to mankind, be indulged by you, in greater or smaller degrees, unexpected, and at last extreme poverty shall ly come upon you.——12—15. Remember too, that it is the property of rile and wicked to accustom themselves to profane, blasphemous, proud, te, lewd, or reproachful discourse, or by signs made with their eyes, feet, s, to stir up others to mischief. The heart of such being filled with per-linations, they are perpetually contriving mischief, and stirring up hatred ention among their neighbours: but suddenly shall their villany and wicked-e in their irretrievable infamy and ruin. 16—19. And indeed proud looks, ngues, murderous hands, hearts given to mischievous contrivances, feet a speedy execution of injurious designs, perjured persons, and sowers of among friends or neighbours, are distinguished objects of God's indigna--20—22. Let me therefore again press you to attend to, highly esteem, fully practise, those divine instructions which have been tendered to you parents. This will be of great use to direct, preserve, and comfort you in ole labours of life. 23, 24. For the law of God, as a lamp, guides in r, and, as the light of the sun, directs and comforts in prosperity; and the of his word are excellent means of preserving from ruin, and leading to piness; and are particularly useful to preserve from being deluded by the g speeches and enticements of lewd women, those sinks of wickedness and of mankind. 25—29. As you regard your temporal or eternal welfare, ze on the beauty or fine attire of such: never let their wanton and enticing gage you to the most distant desire after their dangerous embraces; for if y insnare you, they will never quit their hold till they have reduced you me beggary, or to a miserable and ignominious death. You may more ke fire into your bosom, or walk upon burning coals, than intermeddle, privately or transiently, with a whorish woman, particularly if either party ed. 30—33. If one merely steal to fill his hungry belly, he is not exposed to shame or punishment; and if it be found that he has stolen more, it is only required that he should make complete restitution according to the law, which may perhaps amount to all that he is worth. But he who commits adultery with a woman can have no necessity for it, but acts through mere folly and wickedness, and so exposes himself to the loss of his life by the magistrates, as well as to eternal damnation from the hand of God. He exposes himself to bloody quarrels, and renders himself irrecoverably infamous. And though the civil magistrate should wickedly spare his life, yet it is exposed to the fury of a justly enraged husband, who will regard no penitential submissions or entreaties, and accept no gifts as the ransom of it.

REFLECTIONS UPON CHAP. VI.—Greatly advantageous, even to the outward interests of persons, families, and nations, is an exact obedience to God's commandments. And it is sinful and foolish to ruin our estates or families by engaging for other people's debts: but infamously wicked are those debtors who exert not themselves to the utmost to relieve their sureties. Great care ought to be taken of our outward property. In respect of it we are but God's stewards, and ought to lay it out and bring it in according to his directions. The amazing instinct which God hath given to some animals, and their conduct, shame the slothful of mankind. Such sluggards are very averse to be roused to their work, spiritual or temporal. If one degree of indolence be denied them, they would gradually enjoy a lesser: but poverty in a quick, irresistible, and ruinous manner, comes to such at last. With alarming earnestness do sinners practise iniquity, and make every power of their soul, or member of their body, instrumental therein. And many things in heart, in lip, in life, are detested by God, which are overlooked as almost innocent by men. With what ardent love ought we to regard the word of God as our enlightening instructor and regulating law! It is necessary to receive, retain, and improve it as a powerful mean to preserve us from fleshly lusts, which war against both body and soul. But terrible and fatal snares are the flattering words and looks of whorish and light women. It is impossible to avoid destruction if once we are entangled by them. And it is shocking that so many indulge themselves in a crime so infamous and destructive.



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## CHAPTER VII.

(1) *Intimacy with wisdom, a preservative against temptation:* 1—5. (2) *A sad example of an abandoned tempter and a simple compliant victim:* 6—23. (3) *An exhortation and warning founded on these examples:* 24—27.

A. M. cir. 3029. B. C. cir. 975.

MY son,[a] keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ [†]For at the window of my house[‡] I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 In the twilight, [‖] in the evening, in the black and dark night:

10 And, behold, there met him a woman *with* the attire of an harlot,[*] and subtile of heart.

11 (She *is* loud and stubborn; her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* [§]with an impudent face said unto him,

14 *I have* peace-offerings[†] with me; this day have I paid my vows:

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love[*] until the morning; let us solace ourselves with loves.

19 For the [†]goodman *is* not at home, he is gone a long journey:

20 He hath taken a bag of money [‡]with him, *and* will come home at [§] the day appointed.

21 [b] With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her [c] straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;[‖]

23 [d] Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ [e] Hearken unto me now therefore, O ye children, and attend to the words of my mouth:

25 [f] Let not thine heart decline to her ways, go not astray in her paths:

26 For she hath cast down many wounded; yea, many strong *men* have been slain by her.

27 [g] Her house *is* the way to hell, going down to the chambers of death.

[a] *My son.*—The speaker is either God as the heavenly Father, or an earthly father, inspired by his Spirit, and speaking by his authority. That God himself is the speaker, seems warranted by the familiar reference to "my commandments," "my law," and the unqualified promises of *life* in keeping them—statements and promises far beyond the dignity and power of any earthly parent, and which God alone is able to make and realise.—Ed.

† What follows appears to have been a fact observed by Solomon.

‡ This narrative by no means contradicts the opinion that God the Father is the speaker and instructor; for the heart of a believer, the church of his redeemed, and heaven itself, is each called his *house*.—Ed.

§ This is the "wayside" hearer described by our Lord, (Mat. 13. 19.) from whom the devil, by aid of the flesh, takes away intellectual discernment and spiritual life.—Ed.

‖ Heb. *in the evening of the day.*

[*] Harlots here, and elsewhere, in this book, are representatives and emblems of idolatry and its seductions, whether under the forms of heathenism, or nominal Christianity.—Ed.

[§] Heb. *she strengthened her face, and said,* Jer. 3. 3.

[†] The law of God (Deut. 12. 6, 7.) adjudged the greater part of the *peace-offering* to the offerer as a feast for himself and his friends. And here, by a perverse interpretation, the beneficence of religion is made a cloak and incentive to sin.—*Note.* And let every Christian note it well: to turn the grace of God into licentiousness is a constant inclination in man, and a constant temptation of Satan. Let believers watch and pray that they follow neither.—Ed.

A. M. cir. 3029. B. C. cir. 975.

[*] It is thus that by the misapplication of words, the world, the flesh, and the devil, continue to seduce and destroy. Love is an attribute, a name for God himself; yet, under this name, the seducer covers her own perjury, her victim's lewdness, and the disregard and enmity of both to God.—Ed.

† Her husband, whom she mentions with contempt, and pretends that there was no fear of his discovering them.

‡ Heb. *in his hand.*

§ Or, *the new moon.*

[b] Ch. 5. 3, & 6. 16. & 16. 21. & 22. 27, 28. ver. 5. Eccl. 7. 26.

[c] Heb. *suddenly.* Acts 14. 13.

‖ "As a hart bounds eth into the toils."—*Boothroyd.* But this translation requires an unauthorized change on the original. The evident meaning is, that as a fool pursues his course to punishment blindly, and without thought, because he is a fool, so the victim of seduction (temporal or spiritual) follows his tempter, not merely because he is weak in moral principle, but void of a sound intellect.—Ed.

[d] Num. 25. 8. Eccl. 9. 12. ch. 5. 9, 11. & 6. 26.

[e] Ch. 1. 8. & 2. 1, 2. & 3. 1. & 4. 1, 20. & 5. 1. & 8. 20, 21. ver. 1.

[f] Ch. 4. 14, 15. & 5. 8. & 6. 25. & 23. 31, 33. Mat. 5. 28.

[g] Ch. 2. 18, 19. & 5. 5. & 9. 18. & 22. 27, 28. Eccl. 7. 26.

## CHAPTER VIII.

*The call, the excellency, the power, the works, and distributive blessedness of the* ETERNAL WISDOM.

A. M. cir. 3029. B. C. cir. 975.

DOTH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths:

3 She crieth at the gates, at the entry of the city, at the coming in at the doors:

4 [a] Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple,[*] understand wisdom; and, ye fools, be ye of an understanding heart.

[a] Ps. 49. 1, 2. Mark 16. 15. Is. 55. 1, 3. Mat. 5. 1. & 16. 6. & 9. 13. Rev. 22. 17.

[*] *Ye simple.*—This word is applied either to that singleness of heart that rejects the world, and is persuaded of God, (Rom. 16. 19.) or that singleness of heart that rejects God, and follows the world, Prov. 14. 15. Singleness is the original idea in both cases—the nature of that singleness is explained by its peculiar attributes, as it occurs.—Ed.

CHAP. VII.—Ver. 1—5. My dear young friends, let me again press upon your consciences to lay up my advices and instructions in your judgment, heart, and memory; and carefully, tenderly, and readily to observe and practise them. Make yourselves familiar with Jesus Christ, and his spiritual instructions, as the most powerful means of preservation from the ensnaring arts and flatteries of whorish women, which is a privilege of infinite importance. 6—9. For, from my own window I observed a thoughtless young fop sauntering under night in the streets, and in a stately manner walking towards a corner which these infamous strumpets used to haunt. 10—20. There, one dressed in a light and whorish manner, and extremely skilled in the arts of enticement,—one extremely talkative, ready to brawl with her husband, given to idle visiting, and gadding about to places of dissipation and concourse,—met him, caught him in her arms and kissed him, and in an impudent manner told him, that, being a devout lady, she had that very day been offering thank-offerings to God; and being to feast upon her share of the flesh thereof, she had solicitously sought him to take a part of it, and had happily found him;—and that she had decked and perfumed her bed in the most engaging manner,—in which they might riot all night in exquisite pleasures, without any danger, as the silly fellow called her husband was gone a long journey, had a great deal of business to transact, and would not return till the full moon. 21—23. Notwithstanding his showing some aversion at first, she, by her fair pretences and flattering speeches, quickly compelled him to follow her, as willingly, and no less stupidly, than an ox goeth to the slaughter, or a madman to the stocks,—never thinking of anything but pleasure, till the enraged husband sheath his sword in his bowels, or the judgments of God accomplish his irretrievable ruin!——24—27. Let me therefore beseech you, my dear young men, whom I unfeignedly regard, diligently to observe and practise these warnings which I have repeatedly given you. Never indulge the smallest inclination towards such women; never listen to their enticements; never indulge the smallest fellowship or familiarity with such; never hope to be safe in, or to return from, such courses; for many, even of those noted in valour and wisdom, have been totally ruined in reputation, estate, body, and soul, by such women; and fellowship with them is the certain road to a miserable death, and eternal damnation.

REFLECTIONS UPON CHAP. VII.—It is necessary to love, search, and meditate on God's law day and night; and to make it the constant food of our heart, and standard of our life. Then should we find therein the most sanctifying virtue. Magistrates and ministers should carefully inspect the people committed to their charge! And there is need of frequent and fervent prayers to God for our friends and neighbours, as we know not in what guilt fearful temptations may involve them, if not overcome. The devil quickly finds business for idle and unseasonable saunterers, especially if young. And, when women are once addicted to flaunting, loose, and gaudy apparel, and to wheedling in love matters, and are extremely talkative, and given to an unsettled and dissipated course, it will require no great pains to make harlots of them. Terribly base and impudent these women become, who have thrown off the restraints of modesty peculiar to their sex. And sad is the case when husbands and wives are glad to be rid of one another's company. It is shameful, wicked, and ruinous, when Satan, and his abominable agents or lusts, are, in days of youth, preferred to Jesus Christ and his grace. But fearful and speedy destruction, from the crime itself, or from the hand of God or man, awaits the whorish adulterer. Surely then we should be solicitous to improve the falls and miseries of others, as a warning for us to take heed, lest, in the same thoughtless and inconsiderate manner, we hurry ourselves into everlasting ruin.

CHAP. VIII.—Ver. 1—11. And why, to your ruin, should you listen to the flattering enticements of whorish women, when Jesus Christ, the wisdom of God, by himself and his messengers, in the most open and earnest manner, calls you, and every one of mankind, even the most simple and foolish, to the study of true and spiritual wisdom;—to listen to, consider, and believe the excellent, pure, holy, substantial, faithful, precious, and infinitely useful oracles of his word: 12—31.



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6 ¶ Hear, for I will [b] speak of excellent
ngs; and the opening of my lips *shall be*
ht things.
7 [c] For my mouth shall speak truth; and
kedness *is* [*] an abomination to my lips.
8 All the words of my mouth *are* in righte-
ness; *there is* nothing [†] froward or perverse
hem.
9 [‡] They *are* all plain [‡] to him that understand-
and right to them that find knowledge.
10 ¶ Receive my instruction, and [e] not sil-
and knowledge rather than choice gold.
11 [f] For wisdom *is* better than rubies; and
he things that may be desired are not to be
pared to it.
12 ¶ I wisdom dwell with [§] prudence,[§] and
out knowledge of witty[*] inventions.
13 The fear of the LORD *is* to hate evil:
de, and arrogancy, and the evil way, and
froward mouth, do I hate.
14 [h] Counsel *is* mine, and sound wisdom: I
nderstanding; I have strength.[‖]
15 ¶ [i] By me kings reign, and princes decree
ce.
16 By me princes rule, and nobles, *even* all
udges of the earth.
17 I love them that love me; and those
seek me early shall find me.
18 [k] Riches and honour *are* with me; *yea,*
ble riches and righteousness.[‡]
19 My fruit *is* better than gold, yea, than
gold; and my revenue than choice silver.
20 I [§] lead in the way of righteousness, in
nidst of the paths of judgment;
21 That I may cause those that love me
nherit substance; and I will fill their
ures.
22 ¶ [l] The LORD possessed me in the be-
ng of his way, before his works of old.
23 I was set up from everlasting, from the
nning, or ever the earth was.
24 When *there were* no depths, I was brought
; when *there were* no fountains abounding
water.

A. M. cir. 3029. B. C. cir. 975.

b Ch. 22. 20. Col. 1. 25, 27. 1 Cor. 2. 7, 7. 2 Cor. 2. 1, 1 Tim. 3. 16.

c Rev. 3. 14. Rom. 15. 8. John 8. 14. 1 Tim. 1. 15. Ps. 12, 6. ch. 19. 7—10. & 30. 5.

* Heb. *the abomination of my lips.*

† Heb. *wrestled.*

d Ps. 19. 7—9. & 119. 30 & 36. 9. 1 c. 2. 3. Mat. 13. 11. 1 Cor. 2. 10, 12. Eph. 1. 17, 18.

‡ He that hath *understanding,* is not, necessarily, he that is learned; but he in whose heart the word of God has been sown as a seed of life, and who has resisted and overcome the efforts of Satan to take it away, Mat. 13. 19. To such an one all the words of God are plain, because it is written, "If any man will do his (the Father's) will, he shall know of the doctrine whether it be of God," John 7. 17.—Ed.

e 2 Tim. 3. 15—17. Mat. 16. 26. Ps. 119. 72, 111, 127, 162.

f Job 28. 15. Ps. 19. 10. & 119. 72, 127. ch. 3. 14, 15. & 16. 16. & 4. 7. Phil. 3. 8, 9.

§ Or, *subtilty.*

‖ *Prudence* implies foresight, forethought, and preparation for coming events. It is an attribute of God, (Eph. 1. 8.) and rightly understood, a precious grace of the Spirit in man, Is. 32. 13.—Ed.

* *Witty.*—This word is here used in the sense of *ingenious, skilful.* To the Spirit of God all human ingenuity is to be attributed, (Ex. 31. 2. 3.) the administration of whose gifts are all in the hands of Christ, the *eternal wisdom.*—Ed.

g Ch. 6. 12. 17—19. Ps. 5. 4—6 & 138. 6. Job 40. 11, 12. Hab. 1. 13.

h Col. 2. 3. Ps. 147. 5. Is. 9. 6. & 11. 2. & 40. 29. 1 Cor. 1. 24. John 1. 4, 9.

† That "knowledge is power" is the common language of the world. And if it be understood of the "knowledge of God in Christ," it is true; for therein is strength whereby the weakest can overcome the world, the flesh, and the devil. See Rev. 2. 7, 17, &c.—Ed.

i Mat. 28. Is. 4. & 2. 21. Dan. 7. 14. Epis. 1. 20—22. 1 Pet. 3. 22. Rom. 13. 1.

k Ch. 3. 16. John 6. 27. Luke 10. 42. Jam. 2. 15.

‡ Were farther proof required that the WISDOM here speaking is Christ, it would here be furnished: none but he is righteous, Rom. 3. 10. 1 John 2. 1; none but he has righteousness. Rom. 3. 22.—Ed.

§ Or, *walk.*

l Ps. 2. 7. John 1. 14, Rev. 3. 14.

A. M. cir. 3029. B. C. cir. 975.

m Ps. 90. 2. & 102. 25. Heb. 1. 10. Is. 9. 6. Mic. 5. 2.

* Or, *open places.*

† Or, *the chief part.*

n Mat. 25. 34.

o Pr. 33. 6. Col. 1. 16. Heb. 1. 2. John 1. 3.

p Or, *a circle.* Is. 40. 22.

q Job 38. 8. & 28. 25, 26. & 26. 28, 29.

r Gen. 1. 9, 10. Job 38. 4, 5, 10, 11. Ps. 104. 5. Jer. 5. 22.

s Job 26. 7. Ps. 24. 2.

t John 1. 1, 14, 18. Mat. 3. 17. Col. 1. 13, Is. 42. 1.

u Ps. 40. 7, 8. & 147. 11. Heb. 10. 5. Is. 4. 2. & 62. 4, 5.

x Ps. 16. 3. Deut. 33. 3. John 13. 1. 1 John 4. 19. Tit. 3. 4. & 2. 14.

y Ps. 34. 11. & 45. 10.

z Ps. 1. 1—3. & 119. 1, 2. & 128. 1. Luke 11. 28.

a Is. 55. 1, 3. & 65. 13, 15. Rev. 22. 17. Rom. 10. 17. Heb. 2. 1, 3. & 10. 26, 29.

b Luke 1. 6. & 10. 39. ch. 1. 21. & 8. 3. Ps. 84. 1, 2, 10.

c Phil. 3. 8, 9. Rom. 8. 1, 30—39. Col. 3. 3. Eph. 1. 6, 7. John 3. 16. 17. & 6. 51—57. 1 John 5. 11, 12.

‡ Heb. *bring forth.*

d Heb. 2. 3. & 10. 27, 29. John 3. 18, 36. Rom. 6. 23.

25 [m] Before the mountains were settled, before the hills was I brought forth:
26 While as yet he had not made the earth, nor the [*] fields, nor the [†] highest part of the dust of the world.
27 When he [n] prepared the heavens, I *was* there; [o] when he set [p] a compass upon the face of the depth;
28 When he [q] established the clouds above; when he strengthened the fountains of the deep;
29 [r] When he gave to the sea his decree, that the waters should not pass his commandment; when he [s] appointed the foundations of the earth:
30 [t] Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him;
31 Rejoicing in the [u] habitable part of his earth; and [x] my delights *were* with the sons of men.
32 ¶ Now therefore [y] hearken unto me, O ye children: for [z] blessed *are they that* keep my ways.
33 [a] Hear instruction, and be wise, and refuse it not.
34 Blessed *is* the man that heareth me, [b] watching daily at my gates, waiting at the posts of my doors.
35 [c] For whoso findeth me findeth life, and shall [‡] obtain favour of the LORD.
36 [d] But he that sinneth against me wrongeth his own soul: all they that hate me love death.

## CHAPTER IX

(1) *The discipline and instruction of the* ETERNAL WISDOM: 1—12. (2) *The temptations and ruin of (atheism) folly:* 13—18.

A. M. cir. 3029. B. C. cir. 975.

WISDOM hath builded her house, she hath hewn out her seven[*] pillars;
2 She hath killed [a] her beasts; she hath mingled her wine; she hath also furnished her table;
3 She hath sent forth her maidens: she crieth upon the highest places of the city,
4 Whoso *is* simple,[†] let him turn in hither: *as for* him that wanteth understanding, she saith to him.

* *Six pillars* indicate the six days of the week; by the labour of which, all human institutions are supported, whether secular or spiritual. *Seven* is used to indicate that all temporal labour should be closed by a hallowed dedication of time and person, and all subordinates to God; and which then be blesses with the precious gift of rest.—Ed.

a Heb. *her killing.*

† See note on chap. 8. 5.—Ed.

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n order to enforce his call, and recommend his instructions, represents him- the infinitely wise God, the source of all wisdom and prudence; the infinitely One, who detests everything proud, polluted, or perverse;—and the Al- God, able to execute all his purposes, and by whose deputed authority all agistrates on earth govern their subjects;—the infinite lover, and rich re-, of all that seek him, particularly in youth;—the inexhaustible portion, and g guide, of all those who receive him by faith:—the eternal and only be- Son of JEHOVAH, appointed to be our Mediator;—the almighty Maker of ngs in heaven and earth;—and who, from his infinite and peculiar love to nd, took a distinguished pleasure in forming the earth as a theatre, whereon ould appear, save, and hold intimate fellowship with the sons and daughters m. 32—36. On account of all which excellencies and kindness, he, in the earnest and condescending manner, entreats and charges you to hear, re- and practically observe, his instructions, attend his ordinances, and receive f in them, as the free gift of God, and as the only mean of true and ever- happiness;—and warns you, that if you refuse and hate him, you will ly and eternally ruin yourselves.

FLECTIONS UPON CHAP. VIII.—How public, earnest, and extensive are the of the gospel! Infinitely excellent is that Jesus Christ and his salvation n exhibited and offered, and that religion which is therein prescribed. And , in the blessings of time and eternity, are those persons, families, and na- in which the knowledge of Christ and his truths prevail and reign! They are enriched with the fruits of his mediation, and filled with all the fulness of God. But is it not infinitely amazing, that God's eternal Son, the Creator and Preserver of all things, should have, from everlasting, entered into the room of, and fixed his thoughts, his delights, upon the children of men? Surely then he deserves our strictest attention, our earliest and strongest affection. And just and righteous is the sorest punishment which can be inflicted upon those self-ruiners, who refuse him, and neglect and despise the ordinances of his grace. Let me consider this great Apostle and High Priest of my profession, this great ALL and IN ALL. Let my heart seek him early, earnestly, and above all things else. Let me love him, who first loved me, with my whole heart, soul, mind, and strength. Let me rejoice and delight in him as my exceeding joy, and all my consolation. Let me carefully attend his ordinances, watching daily at his gates at the posts of his doors; and if I find him who is the great God my Saviour, and the *eternal life,* my pains will be infinitely more than rewarded.

CHAP. IX.—Ver. 1—5. And why enter the ruinous house, or covet the insnaring entertainment, of a harlot, when the infinitely wise Jesus Christ, who is made of God unto us wisdom, hath framed, for his fellowship with men, a glorious church on earth and in heaven, fully supported by divine perfections, purposes, oracles, and offices; and hath prepared his own crucified self, his word, ordinances, and eternal felicities, for the nourishment and satisfaction of sinful men; and in the gospel, by his faithful prophets, apostles, and ministers, earnestly invites and

5 Come, [b] eat of my bread, and drink of the wine *which* I have mingled.*

6 Forsake the foolish, and live; and go in the way of understanding.

7 [c] He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked *man getteth* himself a blot.†

8 Reprove not a scorner,‡ lest he hate thee: [d] rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 [e] The fear of the LORD *is* the beginning of wisdom; and the knowledge of the Holy *is* understanding:

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself:§ but [f] *if* thou scornest, thou alone shalt bear *it*.

13 ¶ [g] A foolish woman *is* clamorous; *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 [h] To call passengers who go right on their ways:

16 Whoso *is* simple,‖ let him turn in hither; and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread *eaten* in secret is pleasant.*

18 ¶ But he knoweth not [i] that the dead *are* there; *and that* her guests *are* in the depths of hell.†

A. M. cir. 3029.
B. C. cir. 975.

b Is. 55. 1—3. & 25. 6. John 6. 54—57. Song 5. 1.

* It is evident from Song 8. 2, that the Hebrews were accustomed to mingle wine with spices, to render it more palatable and more wholesome. Here wine is the emblem of the restorative power of the gospel promise, commingled with the preservative powers of gospel holiness.—Ed.

c Gen. 18. 8, 9. 2 Chr. 24. 20, 21. & 25. 15, 16. 1 Kin. 18. 17.

† The shame of disappointed hopes, the *guilt* of having cast what was holy before dogs, who turn again and rend the hand by which they have been fed. Mat. 7. 6.—Ed.

‡ Why not reprove a scorner? Because Providence does not show that he is prepared to bear reproof. But deal with him in meekness; and pray for him in thine heart; and then, and in the true and holy sense, become "all things unto all men, that thou mayest save some." 1 Cor. 9. 19—22.—Ed.

d Lev. 19. 17. Ps. 141. 5. 1 Sam. 25. 33.

e Job 28. 28. Ps. 111. 10. ch. 1. 7. & 9. 3. 1 John 5. 20. John 17. 3.

§ Because receiving all, while able to give nothing in return.—Ed.

f Is. 28. 22. Heb. 10. 26—29.

g Ch. 2. 16. & 5. 3. & 7. 5. 11. & 8. 5. & 9. 4. Ps. 94. 8.

h Ch. 7. 13—15. Rev. 2. 20.

‖ The sedurer here employs the language of Wisdom, (ver. 4,) even as Satan employed the language of Scripture in his temptation of our Lord, Mat. 4. 6.—*Note.* It has ever been the custom of error and heresy to employ, nay, to wield Scripture language; while inwardly, often repeating its authority, and always perverting its meaning.—Ed.

* Heb. *of secrecies.*

i Ch. 2. 18. 19. & 5. 5. 6. & 7. 26. & 7. 27.

† Dead in sin, but not quickened with Christ. See Eph. 2. 1, 2.—Ed.

## CHAPTER X.

(1) *Wickedness unprofitable.* (2) *Advantages of economy, wisdom, &c.*

A. M. cir. 3029.
B. C. cir. 975.

THE Proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

2 [a] Treasures of wickedness* profit nothing: but righteousness delivereth from death.

3 The LORD will not suffer the soul of the righteous to famish: but he casteth away † the substance of the wicked.

4 He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.‡

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.§

7 The memory of the just *is* blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: ‖ but a prating fool shall * fall.†

9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 [b] He that winketh with the eye causeth sorrow: but a prating fool shall fall.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 [c] Hatred stirreth up strifes: but love covereth all sins.‡

13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of § understanding.

a Ch. 11. 4. Ps. 49. 6—9. Luke 12. 19, 20. Rom. 6. 21. Dan. 4. 27.

* Riches acquired by covetousness, chicanery, and oppression.—Ed.

† Or, *the wicked for their wickedness.*

‡ This statement is intended as a warning, not against absolute idleness, for that is so shameful that few will fall into it; but against *slackness*, inattention, procrastination, dilatoriness, and that whether in things temporal or spiritual. —Ed.

§ For the original meaning of *blessing*, See note on Gen. 1. 22. 28. And such blessings, spiritual, "THE LORD," the justified by faith enjoy, in heavenly places in Christ Jesus. (Eph. 1. 3.)—as unto blessings of the election of grace, the adoption of children, the pardon of sin, acceptance in the beloved, inseparable union with their exalted head, the revelation of grace, and the eternal inheritance of unfading glory.—Ed.

‖ Heb. *a heart of lips.*

* Or, *shall be beaten.*

† He will fall into contempt, so that even when he speaks wisely no man will regard him; and he will fall into trouble, being ensnared by his own lips; and he will fall into much sin, because he has not learned to "bridle his tongue"—and an unbridled tongue is fuel set on fire of hell. Jam. 3. 2—6.

b Job 15. 12. Ps. 35. 19. ch. 6. 13. ver. 8.

c Jam. 4. 1. ch. 29. 22.

‡ Hatred stirs up strifes that are at rest; but love covers them ever, so that they sleep, and are not remembered. And it is not to *small* or *few* offences that this gentle office is extended: love receiveth all, even the "multitude of sins." 1 Cor. 13. 7.—Ed.

§ Heb. *heart.*

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beseeches even the most weak, wicked, and besotted sinners of mankind to come by faith, and freely partake of his nourishing, strengthening, delightful, and satisfactory fulness and blessings? 6—12. Earnestly he admonishes you to avoid all unnecessary intimacy with wicked persons, as you regard your temporal or eternal happiness; as by it you cannot, even in attempting their reformation, justly expect to profit them, but may be sure of procuring hatred and infamy to yourselves:—and to cultivate familiarity with wise and serious persons, whom you may both profit and be profited by;—and to study true and experimental godliness, as the proper mean to render you truly happy in this world, and in that which is to come; and solemnly warns you that you yourselves must reap the inexpressibly important fruits of your attention to, or scornful rejection of, his instructions.——13—18. And remember, as before God, that nothing more effectually renders men despisers of Christ and his blessings than fellowship with light and lewd women, or false teachers; who, ignorant of everything spiritually good, and extremely talkative, artfully and impudently seduce simple persons, who intend no such thing, to imagine that forbidden pleasures are peculiarly delightful. And, alas! few of those tempted by them seriously consider, that by such pleasures multitudes have already lost their lives, and are entered into the everlasting torments of hell.

REFLECTIONS UPON CHAP. IX.—What great things Jesus Christ has done, and still does, for our salvation! O how unwilling is he that we should perish! Gloriously formed, and well supported and established, are his covenant and church. Rich are his gospel provisions—his own flesh and blood, nay, all the fulness of God. And free and unincumbered with legal qualifications are his gospel calls. How absurd, insolent, and foolish, are the scornful refusers thereof! For certain and just is their aggravated and everlasting ruin. And it is impossible to have fellowship with Christ, in grace or glory, and yet live in intimacy with wicked men. There is need of the utmost care, both in giving and taking reproofs. Fidelity in reproofs is the surest evidence of genuine friendship. None are too wise to learn, nor too good to amend. And they who rage at rebuke prove the weakness of their own understanding, as well as the want of grace. But, alas! what manifold temptations, suited to the taste of our corrupt hearts, are presented to us by Satan and his emissaries, to keep or draw us from Jesus Christ! And too many, through ignorance of, and inattention to, the danger, comply therewith. But however sweet the pleasures of sin be in the mouth, they are bitter in the belly; they issue in endless torment and anguish.

CHAP. X.—Ver. 1. It is a great comfort to parents to see their children profiting by their instructions and examples, and growing up in wisdom, piety, and virtue. But it is a grief and burden to them when they are foolish, stubborn, and profligate. 2. Ill-gotten riches afford no solid comfort in life, but draw on a wasting or poisoning curse: but Jesus' righteousness imputed, and a holy, just, and merciful conduct, procure safety and deliverance from the greatest dangers. 3. The Lord, who has all fulness in his hand, will always grant necessary supplies, for both soul and body, to them who are justified in Christ, and live in a just and merciful manner. But he will deprive the wicked of their ill-gotten possessions by some stroke of his providence, or remove them from it by death. 4. Negligence and sloth, and even fraudulent methods of gain, bring men to poverty; but active diligence tends to enrich men both in temporals and spirituals. 5. To seize upon, and improve, opportunities of obtaining spiritual or temporal things, particularly in the time of youth, is a mark of true wisdom: but he that slothfully neglects them, brings misery and shame upon himself and his parents. 6. The justified in Christ are, to their everlasting honour and safety, blessed in him with all the blessings of time and eternity: and outward blessings often attend the just and merciful on earth. But their own iniquity shall violently overwhelm and confound those who wickedly defraud and oppress their neighbours. 7. The pious and virtuous shall, at least after death, be remembered with honour and praise, men blessing God for their good example and useful conversation; but wicked livers shall either be forgotten or remembered with abhorrence. 8. They who are truly wise will thankfully receive and practise laws from God, or good advices from men: but self-conceited persons, who will not learn of others, but love to hear themselves talk, shall bring themselves into contempt, sin, and misery: nay, into hell. 9. He, who in dealing with God and men, walks in candour, simplicity, and godly sincerity, is safe under the divine protection in his way to eternal life, and avoids manifold miseries and snares in this world; but he who indulges himself in hypocrisy towards God, and in inconstancy and deceit towards men, shall be detected and made a public reproach. 10. He who under pretence of kindness betrays his neighbour, and by signs mocks him, or tempts others to injure him, is a common grievance, and shall at last become miserable; but a noisy and perpetual talker ruins himself by his words, and deserves to be beaten for his impertinence. 11. Good discourse always tends to the profit, comfort, and refreshment of those that receive it; but wicked men, to their own ruin, pour forth virulent and



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4 Wise *men* lay up knowledge: but the
ith of the foolish *is* near destruction.*
5 The rich man's wealth† *is* his strong
: the destruction of the poor *is* their
erty.
6 The labour of the righteous *tendeth* to
the fruit of the wicked to sin.
7 He *is in* the way of life that keepeth
uction: but he that refuseth reproof
th.
8 He that hideth hatred *with* lying lips,
he that uttereth a slander, *is* a fool.
9 In the multitude of words there wanteth
in: but he that refraineth his lips *is* wise.
10 The tongue of the just *is as* choice sil-
the heart of the wicked *is* little worth.
11 The lips of the righteous feed many:
ools die for want ‖ of wisdom.‖
12 The blessing of the LORD, it maketh
and he addeth no sorrow with it.*
13 *It is* as sport to a fool to do mischief:
man of understanding hath wisdom.
14 ‡The fear of the wicked, it shall come
him: but the desire of the righteous
be granted.†
15 As the whirlwind passeth, so *is* the
d no *more:* but the righteous *is* an ever-
g foundation.‡
16 * As vinegar to the teeth, and as smoke
e eyes, so *is* the sluggard to them that send

27 ‡The fear of the LORD *prolongeth† days:
but §the years of the wicked shall be shortened.‡
28 ‖The hope of the righteous *shall be* glad-
ness: but the ¶ expectation of the wicked shall
perish.
29 ‖The way of the LORD *is* strength to the
upright: but destruction *shall be* to the workers
of iniquity.¶
30 ‖The righteous shall never be removed:
but ‖ the wicked shall not inhabit the earth.
31 The mouth of the just bringeth forth
wisdom: ‖ but the froward tongue shall be cut
out.
32 The lips of the righteous know what is
acceptable: but the mouth of the wicked *speak-
eth* ‖ frowardness.

## CHAPTER XI.

(1) *Excellence of integrity.* (2) *Reward of prudence, &c.*

A FALSE balance *is* abomination to the
LORD: but a just weight *is* his delight.
2 *When* pride cometh, then cometh shame:
but with the lowly *is* wisdom.
3 * The integrity of the upright shall guide
them: but the perverseness of transgressors shall
destroy them.
4 Riches profit not in the day of wrath:
but righteousness delivereth from death.
5 The righteousness of the perfect shall
direct his way:† but the wicked shall fall by
his own wickedness.

vous language; or, if their language be fair, it but conceals the mischief they intend to effect when opportunity serves. 12. Where there is hatred heart, almost everything, however innocent, will be used to raise quarrel- rbances: but love overlooks affronts and injuries, pacifies the mind of the and composes contentions for which too much ground had been given. ere wisdom abounds in the heart, the discourse of the lips will be sensible ying; but nothing but sore afflictions here, or the torments of hell here- n bring obstinate fools to any serious reflection. 14. They who know the true wisdom labour to enlarge their knowledge, and to keep it up till they pper opportunities for using it: but fools rashly blab out what tends to their thers' ruin. 15. Riches make men confident and secure, and even pre- n against manifold injuries in this world; whereas poverty depresses men's nd exposes them to injury and abuse. 16. The industry of the righteou- rd things issues in the comfortable maintenance of himself and others; and for his soul issues in life spiritual and eternal: but whatever a wicked by inheritance, or by his own acquirement, hardens him in sin, and i- o gratify his sinful lusts. 17. He is in the way to eternal life, who re- ays up in his heart, and practises the instructions of God's word, and egards advices, and even reproofs, given him by others: but he, who to give reproof, encourages men in their mistakes; and he, who refuses to l improve instructions and reproofs, obstinately rushes upon his own de- . 18. He who conceals his hatred by great professions of friendship ne's face, and he who artfully vents slander behind one's back, is, with a hing, an impious fool in God's reckoning, and his wickedness shall be exposed. 19. Even in much speaking there are ordinarily to be found le or wicked. It is therefore prudent to be sparing in our words, and t well, both when, and where, and what, and how, we speak. 20, 21. and pious discourse is pure and substantial: it edifies, instructs, and s the hearers: but the heart of the wicked, being only evil, and that con- is deceitful above all things, and desperately wicked; nothing good can from it; but they persist and perish in the devices of their own foolishness, knowing, nor caring to know, the way of life and peace. 22. It is not xious labour and care that make them rich, either in temporal or spiritual but the blessing of God upon their lawful endeavours confers riches, and to enjoy them comfortably, without pressure of guilt, tormenting fear, or ng care. 23. Senseless sinners take pleasure in, and make a jest of, the rrid impieties they can commit: but they that are wise carefully avoid , and all sporting with it, or delighting in it. 24. The miseries which nen fear, under the awakenings of conscience, shall come upon them; and r blessings the righteous desire and pray for, shall be granted them in due 25. However the wicked may bluster for a while, and threaten to over- throw every thing that stands in their way, they quickly and terribly ruin themselves, and rush into misery: but the righteous, being built on Christ the Rock of ages, and fixed in piety and virtue, stand fast for ever. No storm can shake their confidence, or deprive them of their durable and immoveable felicity. 26. As vinegar sets the teeth on edge, and smoke is vexatious to the eyes, so sluggish, negligent, and dilatory persons, vex and provoke them who send or employ them in any important business. 27. A religious observance of God's laws, and preserving of our body in temperance, soberness, and chastity, tends to prolong our life: but wickedness of itself, and by God's righteous judgments on account of it, brings on diseases, and hastens the sinner to his grave and to hell. 28. The hope of the godly, founded on Jesus' promise and blood, brings delight and satisfaction to the soul, and issues in everlasting felicity; but the hope of the wicked shall issue in disappointment and eternal misery. 29. Upright walking in Christ, and the exercising of piety and virtue, increase a person's strength for duty and courage in it: but the workers of iniquity shall be plagued with terrors, and overwhelmed in misery. 30. Nothing so establishes persons or families, in a relation to Christ, as their righteousness, and a course of piety, justice, and mercy: but the wicked, however successful they may be for a time, shall never be able to fix themselves in their prosperity, but be rooted out from the enjoyment of it. 31. The godly, out of the good treasure of their heart, bring forth good discourse, which tends to make the hearers wise unto salvation: but he that uses his tongue to abuse, cozen, or raise dissension, or to blaspheme God, and spread error, shall, in the end, have it silenced in hell. 32. The righteous know, and accustom themselves to speak, things truly useful and edifying; but the wicked abandon their lips to falsehood, flattery, fraud, and calumny, or such like subtle but detestable arts of doing mischief.

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CHAP. XI.—Ver. 1. All manner of injustice and fraud is extremely hateful and detestable to God, the Governor of the world: but strict equity, in the whole of our commerce one with another, is highly pleasing to him. 2. Haughty conceit of ourselves, and insulting of others, draws along with it the utmost contempt and disgrace; both God and men take pleasure to mortify and expose the proud; but such as, having learned of Christ, live under a deep sense of their own weakness and unworthiness, find favour with men and acceptance with God. 3. When men sincerely practise what God has revealed to them, they may expect his Spirit to direct them in their duty and to their eternal felicity: but the obstinate adherence of sinners to their own lusts and imaginations, and their opposition to Christ and his laws, shall hurry them into certain and everlasting destruction. 4. Riches, heaped up by extortion or covetousness, are of no avail to deliver us from the wrath of God, or even the rage of men, when the time of punishment is come: but righteousness hath a promise of life annexed to it; it prevents those sins which would



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6 The righteousness of the upright * shall deliver them: but [a] transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish; and the hope of unjust *men* perisheth.

8 [b] The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with *his* mouth destroyeth his neighbour: [c] but through knowledge shall the just be delivered.†

10 When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, *there is* shouting.

11 [d] By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is ‡ void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 § A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.‖

15 He that is surety for a stranger * shall smart *for it;* and he that hateth † suretiship is sure.‡

16 [e] A gracious woman retaineth honour; and strong *men* retain riches.

17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

A. M. cir. 3029. B. C. cir. 975.

* *The righteousness of the upright* is "the righteousness of God, which is by faith of Jesus Christ unto all, and upon all that do believe." Rom. 3. 22.—Ed.

a Ch. 5. 22. ver. 3, 5, 19, 27, 31. Is. 3. 11. Eccl. 10. 8, 9.

b Ch. 21. 18. Is. 43. 3, 4. Esth. 7. 9, 10. Dan. 6. 23, 24.

c 2 Pet. 3. 17, 18. Is. 53. 11.

† This fact was awfully exemplified by the Scribes and Pharisees, that "generation of vipers, hypocrites," by whom speedy and terrible vengeance was brought down upon the nation whom they deceived.—Ed.

d Ch. 29. 8. Job 22. 30. Jam. 3. 6. 2 Sam. 20. 1.

‡ Heb. *destitute of heart.*

§ Heb. *He that walketh* being *a talebearer.*

‖ This is a proverb frequently perverted, as if it meant, that in the multitude of *talkers* and *opinions* there was safety—whereas counsellors in the Scriptural sense, are those, who, being filled with the Spirit of God, which is a Spirit of counsel, (Is. 11. 2.) are "wise to win souls," and to lead men to Christ the only refuge of sinners.—Ed.

* Heb. *shall be sore broken.*

† Heb. *those that strike* hands.

‡ He that speaks of what he does not understand, and he that asserts what he does not know to be true, must be a fool; and he that guarantees a stranger, with whose principles, habits, history, character, and connexions, he is unacquainted, must sooner or later pay a heavy penalty for his thoughtless credulity.—Ed.

e Ch. 31. 10—30. Deut. 8. 18.

A. M. cir. 3029. B. C. cir. 975.

18 The wicked worketh a deceitful work: but to him that soweth righteousness * *shall be* a sure reward.

19 As righteousness *tendeth* to life; so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.

21 *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.†

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.‡

23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The liberal soul shall be made fat; and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it.*§

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: ‖ and the fool *shall be* servant to the wise of heart.

* Who soweth the seed of the word which reveals and commends the righteousness of God, which is by faith of Jesus Christ.—Ed.

† This verse is generally interpreted of the confederacies of wicked men, ratified by hand joining in hand, as a manner of swearing. The interpretation of the judicious Brown Patterson, "from hand to hand" from one generation to another, seems greatly preferable, as in strict conformity with the following clause.—Ed.

‡ Personal beauty is one of the gifts of God, and, like all his other gifts, may be employed for his glory and the good of the creature upon whom it is bestowed. But, to this end, it must be guided by *discretion*—a judgment formed in the light of divine truth on the origin, and fading nature of the gift, and the accountability of the possessor for its use or abuse. Without this *discretion*, it is but like a costly ornament bestowed upon the swine, which degrades it by its unclean propensities—and "returns, even from being washed, to its wallowing in the mire."—Ed.

§ He that refuses to sell food, till it rises, through scarcity, beyond the average of a just remunerating price, such as he would be willing to obtain for other merchandise.—Ed.

‖ This proverb is mainly directed to those who can govern their tongue and temper in public, but who lay aside this restraint, and forget "the law of kindness" in their own houses. They shall inherit the wind—calms uncertain, and the storms destructive.—Ed.

expose us to God's judgments or man's punishments; it secures against the sting of temporal, and prevents eternal death. 5, 6. Being made righteous in Christ, and sanctified by his grace, and studying a sincere and impartial observance of God's laws, are effectual means to secure direction in duty and deliverance from evil; but the wicked shall perish by those very impious and evil courses by which they hoped to secure or exalt themselves. 7. In death wicked men find all their projects and hopes utterly destroyed. Whatever they thought to accomplish, by their riches, their power, or their friends, perishes together with them, while they themselves launch forth into eternal misery. 8. The righteous are frequently in an unexpected manner delivered from their perplexing troubles; and the wicked, who perhaps brought them into them, are plunged into those very miseries themselves. 9. By flatteries, false doctrines, and artful seductions, hypocrites draw their neighbours into sin, and thereby into ruin. But through knowledge of Christ and his word shall the righteous be guarded against their wiles, and preserved from the destruction which they intended. 10. It is matter of general gladness when wise and godly men prosper, and are advanced, because they use their power and wealth for the benefit of all around them; and great is the joy, when wicked men, who, as plagues and curses where they dwell, corrupt their manners, and draw down the wrath of God upon them, are cut off. 11. By God's blessing upon the upright, and by their prayers, advices, and kindness, all around them are profited: but the wicked, by their blasphemies, errors, evil counsels, and maxims, corrupt men's manners, and ruin their welfare. 12. It is common for self-conceited fools to despise their neighbours, to reproach them as weak, or to render them ridiculous; but a prudent man, whatever he thinks, avoids speaking to the reproach of others; as, beside the wickedness of contemning others, none is so mean as to be insensible of it, or incapable of finding means of resentment. 13. They, who make a trade of carrying tales from one to another, never stick at treacherously discovering the secrets which have been intrusted to them; but a faithful friend conceals, not only what has been intrusted to him, but everything else that could tend to his neighbour's prejudice. 14. Where prudent counsel is wanting, nations and private affairs go to wreck: but where many wise counsellors unite in their deliberations, every precaution will be taken, every danger prevented, and the most proper methods used, to ensure success. 15. He, who stands bound for the debts of another man, especially one whose ability and honesty are unknown to him, is in great danger to be ruined in his estate: and the way to be secure in that point is to avoid and hate all such engagements. 16. Remarkable and increasing grace and virtue in a woman will engage affection and respect, when all other accomplishments fade and decline; and strong men hold fast the wealth which they have acquired. 17. He, who is kind and bountiful to others, secures to himself a gracious reward from God: but he, who is covetous, hard-hearted, and cruel, brings trouble on himself and his relations. 18. Whatever wicked men do to render themselves rich, easy, or honoured, will disappoint their expectation, but they, who exercise themselves in true piety and virtue, shall infallibly obtain the blessed reward of their works in time and eternity. 19. As holiness and virtue promote true happiness here and hereafter, so, the more eagerly a man pursues an evil course, the more is he bent upon his own destruction. 20. Hypocrites, who live in enmity and opposition to God and his law, while they pretend much piety, kindness, equity, and candour, are of all men the most odious to him: but they who, being renewed by his grace, walk before him in truth, equity, simplicity, and godly sincerity, are, and shall for ever be, the objects of his special favour and delight. 21. Though wicked men should do their utmost attempt to strengthen themselves by leagues and associates, they shall never be capable of protecting themselves from the just punishment of their sin: but the righteous, and often their children, for their sakes, though deserted of all men, shall be delivered by God himself from everything ruinous. 22. As a golden jewel is very ill placed in the snout of a swine, which is still routing in mires and dunghills; so beauty is ill bestowed upon a woman, who, void of good sense, modesty, and virtue, loves to employ herself in perpetual talkativeness, and wallow in filthy lusts and whorish pleasures. 23. The righteous habitually desire, and shall obtain, solid and substantial blessings to themselves and others; but wicked men wish for mischief on others, and hope to execute their wrath and malice upon them; which in the end will only bring more fearful and lasting ruin upon themselves. 24, 25. They, who, from a right principle, are remarkably liberal to the poor and to pious institutions, shall find their stock proportionably increased for their real advantage; and while they refresh and support others with their bounty, God shall reward them with prosperity of soul, in grace or comfort, or even with the enjoyments of this present world: but the pinching hand of avarice prevents enjoyment, or brings down the curse of God upon our substance. 26. He who, in a time of scarcity, hoards up corn, to raise the price, shall be hated and cursed by mankind: but good wishes and commendations from men, and blessings from God, shall attend him who then opens his granaries, and sells it at a moderate price. 27. He who earnestly sets himself to contrive and do good to others, shall obtain favour with God and men: but he who makes mischief his business shall draw upon himself the evil which he designs against his neighbour. 28. He that anxiously grasps for, and trusts in, riches, as his surest support and defence, shall find them a broken reed, to pierce him through with many sorrows, and shall fall to decay as a withered leaf: but the righteous, who are united to Christ by faith, and walk in all holy and just conversation, shall receive, out of his fulness, abundant supplies of quickening and fructifying grace, and shall thrive and prosper in their concerns. 29. He, who by his passion, prodigality, covetousness, and ambition, troubles his family, may for a time make a great bustle and stir, but it will issue in disappointment, disgrace, and poverty; and the fool, who knows not how to manage, and who lives



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30 [f] The fruit of the righteous *is* a tree of
; and he that [*] [g] winneth souls *is* wise.
31 [h] Behold, the righteous shall be recom-
ed in the earth: much more the wicked and
sinner.

## CHAPTER XII.

(1) *Wisdom of the righteous.* (2) *Folly of the wicked.*

WHOSO [a] loveth instruction loveth know-
ledge: but he that hateth reproof *is*
ish.*
[b] A good *man* obtaineth favour of the
D: but a man of wicked devices will he
lemn.
[c] A man shall not be established by wicked-
: but the root[†] of the righteous shall not
ioved.
[d] A virtuous woman *is* a crown to her hus-
: but she that maketh ashamed *is* as rot-
ess in his bones.
[e] The thoughts of the righteous *are* right:
he counsels of the wicked *are* deceit.
[f] The words of the wicked *are* to lie in
for blood: but the mouth of the upright
deliver them.
[g] The wicked are overthrown, and *are* not:
he house of the righteous shall stand.
[h] A man shall be commended according to
isdom: but he that is [‡] of a perverse heart
be despised.
[i] *He that is* despised, and hath a servant,
tter than he that honoureth himself, and
th bread.[§]

A. M. cir. 3929.
B. C. cir. 975.

[f] Ch. 3. 18. & 13. 1, 2. & 15. 4. ver. 4.
[*] Heb. *taketh.*
[g] Dan. 12. 3. Jam. 5. 20. 1 Cor. 10. 4, 5.
[h] Jer. 25. 29. 1 Pet. 4. 17, 18. 2 Thes. 1. 6—9. Ps. xcvii. cxii. Lev. xxvi. Deut. xxviii.

A. M. cir. 3929.
B. C. cir. 975.

[a] Ps. 119. 18, 27, 34, &c. & 32. 8, 9. ch. 5. 11. & 9. 7, 8. Amos 5. 10.
[*] "He that hateth correction, abideth ignorant.—*Hoothroyd.*
[b] Ch. 8. 35, 36. & 6. 18. & 1. 33.
[c] Ch. 10. 3, 25. & 11. 31. & 14. 2, 3, 9. ver. 7. Ps. 15. 5. & 125. 1, 2. Jer. 17. 8.
[†] The immovable *root* is Jesus the righteous, Ps. 16. 8. Rev. 5. 5.—Ed.
[d] 1 Cor. 11. 7. ch. 31. 23. & 14. 1. & 27. 15. & 19. 14.
[e] Ch. 11. 18, 21. Ps. 10. 7—10. & 36. 1—4.
[f] Ps. 10. 7—10. ch. 1. 11, 18. & 14. 3. Isaih. 7. 3, 4.
[g] Ps. 37. 35—37. Mat. 7. 24—28. ch. 11. 21. & 14. 11.
[h] Ps. 15. 4. ch. 18. 3. 1 Sam. 25. 17. Luke 6. 48, 49.
[‡] Heb. *perverse of heart*
[i] Ch. 13. 7. & 25. 14. Luke 11. 11.
[§] "Rather—he that is despised, and is servant to himself," that is, he who is despised by the vain, but who, yet by his labour, provides for his own wants, is a better man in the sight of God, a better man for the community that he serves, and a happier man in his own feelings, than "he that honoureth himself," and despises labour, and who, by his indolence and extravagance, falls into inextricable debts, and, in the end of his career "lacketh bread."—Ed.

A. M. cir. 3929.
B. C. cir. 975.

[*] Or, *bowels.*
[†] Or, *the fortress.*
[‡] The cunning plans whereby the wicked insnare and overreach the ignorant and inexperienced, and become suddenly rich without the appearance of labour.—Ed.
[§] The resources of the wicked are but a broken branch—its fruit, once plucked, it yields no more: their characters once discovered, they are unable to overreach again. But the *root* of the righteous, even faith in Jesus, yields fruit in its season—godliness with contentment, the only true and abiding gain.—Ed.
[||] Heb. *The snare of the wicked is in the transgression of lips.*
[*] A word of instruction, reproof, comfort, or kindness, is sure to be answered or later, in some form repaid — and though never acknowledged by the world, will not be forgotten of God. In another sense also the proverb is fulfilled: the man who establishes a character for truth and intelligence, is sure to find his remuneration in character and employment, ver. 17, 19.—Ed.
[k] Heb. *in that day,* ch. 29. 11. 1 Kin. 19. 1, 2. Eccl. 7. 9. Amos 5. 13. Jam. 1. 19. 1 Zec. 1. 5, 6.
[†] Falsehood may succeed, and often does succeed for a little; but it is at last detected, and its momentary triumph is over, and for ever; and then the liar hath his portion where the worm dieth not, and the fire is not quenched. Rev. 22. 15.—Ed.
[‡] No real, permanent, evil. Troubles, pains, and even distresses, he may feel, but there is nothing really evil that is not superseded by the enjoyment of eternal blessedness.—Ed.

10 A righteous *man* regardeth the life of
his beast: but the [*] tender mercies of the wicked
*are* cruel.
11 He that tilleth his land shall be satisfied
with bread: but he that followeth vain *persons*
*is* void of understanding.
12 The wicked desireth [†] the net [‡] of evil *men:*
but the root [§] of the righteous yieldeth *fruit.*
13 [||] The wicked is snared by the transgres-
sion of *his* lips: but the just shall come out of
trouble.
14 A man shall be satisfied with good by
the fruit of *his* mouth;[*] and the recompense
of a man's hands shall be rendered unto him.
15 The way of a fool *is* right in his own
eyes: but he that hearkeneth unto counsel *is*
wise.
16 A fool's wrath is [k] presently known: but
a prudent *man* covereth shame.
17 *He that* speaketh truth showeth forth
righteousness: but a false witness deceit.
18 There is that speaketh like the piercings
of a sword: but the tongue of the wise *is* health.
19 [l] The lip of truth shall be established for
ever: but a lying tongue *is* but for a moment.[†]
20 Deceit *is* in the heart of them that ima-
gine evil: but to the counsellors of peace
*is* joy.
21 There shall no evil [‡] happen to the just:
but the wicked shall be filled with mischief.
22 Lying lips *are* abomination to the LORD:
but they that deal truly *are* his delight.

t thought, shall be reduced to want, and forced to serve, if not sell himself, ser neighbour. 30. A good man's graces, prayers, instructions, and exam- re a mean of quickening, comfort, and prosperity, to others around: and he y instruction, prayer, or the like, draws men from Satan to the knowledge, nd obedience, of Christ, shows forth true and heavenly wisdom. 31. If God t pass his own favourites, without proper correction for their sins in this who can justly expect that the obstinate and contemptuous breakers of his ll escape the just punishment of their many crimes?

r. XII.—Ver. 1. He who loves reproofs, advices, and instructions, will e wise and intelligent; but he who declines, hates, and is enraged at rebukes faults, is under the power of his brutish passions; and there is little hope will ever know or act like a man. 2. The man who, being united to Christ, ed with his righteousness, and sanctified by his grace, and deals kindly and fully with others, shall be more and more favoured and blessed of God; but ose thoughts are bent on wickedness, shall be condemned to suffer the just nent of his iniquity. 3. No man, however subtle or powerful, shall be able blish his own or his family's greatness by wicked methods: but the righte- ing rooted and grounded in the Rock Christ, though shaken by manifold of trouble, shall remain unmovable in a flourishing state. 4. A pious, t, active, chaste, and affectionate wife, is a singular ornament and honour husband: but one that is graceless, lazy, foolish, prodigal, peevish, boister- d wanton, shames him when abroad, and torments him at home; and, like rable disease, vexes his heart, hastens him to his grave, wastes his sub- and ruins his family. 5. The thoughts and designs of good men are man- vith piety, equity, candour, and truth; but the contrivances of the wicked ried on with fraud, dissimulation, and falsehood. 6. Wicked men, by their ations with one another, and by their reproach and perjury, study to undo pposers; but they who are sincerely good, will labour, by their advice, ony, recommendation, or request, to deliver such innocent persons from nares. God himself not only defeats the ruinous projects of the wicked, ally destroys and extirpates them and their families; whereas he continues, tablishes the persons, properties, and families of the just. 8. Not earthly , honour, or riches, but spiritual wisdom, and a prudent management of his by fair and honest means, will render a man highly and lastingly hon- and commended of God and of all good men: but he who indulges his ate corruptions, hates and opposes his duty, and labours, by wicked means, mplish his ends, shall bring himself into present and everlasting contempt. happier is he, who, making no pompous show in the world, lives within the bounds of his income, though it should hardly afford him a single servant, than he who shows away with a great deal of elegance, equipage, and attendants, when he can hardly get necessary subsistence, without running into debt, or some other shameful and miserable shift. 10. Good men have implanted in their hearts a tender concern for the welfare and life of the brute animals, much more for that of their servants and neighbours: but the nature of the wicked is so cruel, that the very kindnesses which they affect to show are maliciously designed and ruinous. 11. Diligent industry in lawful callings shall, through the blessing of God, afford men a competent portion of temporal things; but idleness and bad company mark a man foolish, and lead him into desperate, impoverishing, and ruinous courses. 12. Wicked men desire, approve, and practise deceitful arts for ruining others, and wish to be secure in so doing: but the piety and justice from which righteous men's actions proceed, bring forth glory to God, maintenance and blessings to themselves, and much benefit and advantage to others around. 13. Wicked men are often brought into trouble by their own rash speeches, treasons, perjuries, lies, and calumnies: but the righteous, by the providence of God, and even by their prudent discourse, avoid and escape from many difficulties, in which otherwise they had been entangled. 14. A man shall receive abundant blessings from God, as the reward of that good which he has done by his pious and profitable discourses or works. 15. Fools are so self-conceited, that they consult nobody, but hold right whatever they think or do themselves: but wise men, distrusting their own judgment and abilities, wisely ask and take advice or instruction of others. 16. Fools, having no command of their passions, are no sooner provoked, than rage and fury appear in their countenance, words, and actions; but prudent persons conceal that displeasure which would tend to their disgrace, and overlook the shameful provocation given them, rather than dishonour themselves by resenting it. 17. He who, especially when called to be a witness, boldly and freely speaks the truth, and nothing else, shows himself an honest man, and does justice to his neighbours: but he who conceals truth, forges lies, or attests falsehoods, shows himself a deceitful and mischievous villain. 18. Some, by false accusations, calumnies, and bitter reproaches, wound the reputations, spirits, or estates of their neighbours, and make discords and divisions among them: but good men, by their prudent speeches, will labour to heal men's reputations, compose their disputes, and comfort and edify their souls. 19. Constant adherence to strict truth in his speeches, establishes a man's credit; and what he says can never be disproved; but a liar, though he may be at first believed, is soon after found out and confuted; and he is moreover apt to contradict himself, and blast his reputation for ever. 20. They who plot mischief, shall, to their great vexation, be disappointed in their expectations, and even fall into that evil which they intended for others; but they, who by their counsels

23 A prudent man concealeth knowledge:* but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule: but the † slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous *is* more ‡excellent§ than his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

A. M. cir. 3029. B. C. cir. 975.

* Either he modestly conceals his own knowledge, and is silent, that he may listen to others, or he conceals the unnecessary divulgence of any thing that might injure his neighbours. —Ed.

† Or, *deceitful.*

‡ Or, *abundant.*

§ "More successful."—*A. Williams.* But as there is none righteous but Jesus, (Rom. 3. 10, 22.) the words either describe him who is "fairer than the sons of men," or the man who is made righteous by faith in Jesus, and whose excellency lies in the imputation of righteousness, and the renewal of his nature by the power of his Spirit. —Ed.

## CHAPTER XIII.

(1) *Advantages of docility, &c.* (2) *Duty of paternal care and discipline.*

A WISE son *heareth* his father's instruction: but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.*

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.†

4 The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 ª A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness‡ keepeth *him that is* upright in the way: but wickedness overthroweth * the sinner.

A. M. cir. 3029. B. C. cir. 975.

* See note on chap. 12. 14.—Ed.

† As a little helm governs the largest ship, so does the tongue govern the man; and as he that governs the helm guides the ship, he that can govern the tongue, can command the man—and in doing so, he "keepeth his life"—his life of faith in Jesus, of peace with God, and of joy in the Holy Ghost, and hope of glory.—Ed.

ª Rom. 12. 9. Col. 3. 9.

‡ Not his own righteousness, for that has no existence beyond the name, (Rom. 3. 10); but the "righteousness of God which is, by faith of Jesus Christ, unto all, and upon all them that believe." Rom. 3. 22.—Ed.

7 There is that maketh himself rich, yet *hath* nothing: † *there is* that maketh himself poor, ‡ yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.§

9 The light of the righteous rejoiceth: but the ‖ lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well-advised *is* wisdom.

11 Wealth *gotten* by vanity shall be diminished: but he that gathereth * by labour shall increase.

12 ᵇ Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment † shall be rewarded.

14 The law of the wise *is* a fountain of life, to depart from the snares of death.‡

15 Good understanding giveth favour: ᶜbut the way of transgressors *is* hard.§

16 Every prudent *man* dealeth with knowledge: but a fool ‖ layeth open *his* folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 Poverty and shame *shall be* to him that refuseth instruction: but he that regardeth reproof shall be honoured.

A. M. cir. 3029. B. C. cir. 975.

* Heb. *sin.*

† He has no enjoyment.—Ed.

‡ A man may, in the natural sense, "make himself poor," as, in educating and providing for his family, and thereby he is made truly rich. He may also make himself comparatively poor by deeds of beneficence, and be in the sight of God, "rich in good works." (1 Tim. 6. 18.) But, in the spiritual sense, the passage is most completely verified; for the man that, by grace, "maketh himself poor in spirit," is, in return, enriched with possession of the kingdom of heaven." Mat. 5. 3.—Ed.

§ The poor in the world, and the poor in spirit, are like some humble plant, in a valley far below the storms of the higher regions: they hear them not. The one might be happy, if he valued the peace of his station; the other is really so, for he enjoys the peace of God.—Ed.

‖ Or, *candle.*

* Heb. *with the hand.*

ᵇ Ps. 112. 81. 1 Sam. 27. 1.

† Or, *shall be in peace.*

‡ The law—the word and doctrine of the wise—which teaches to depart from the ways of sin and death, is a fountain of spiritual comfort and peace, springing up to life eternal. John 4. 14.—Ed.

ᶜ Rom. 3. 10—18. Amos 2. 13. Ps. 95. 8, 11. Is *ib.* 13.

§ A man of "good understanding" will do a *favour* when in his power; but the way of *transgressors* is *hard*; that is, unkind, offensive, violent.—Ed.

‖ Heb. *spreadeth.*

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labour to promote the piety, peace, and happiness of others, shall have lasting joy and comfort for their reward. 21. Let the wicked plot as they will, nothing shall befall the righteous, but what tends to their spiritual and eternal advantage; but the wicked shall be quite overwhelmed with inward plagues and outward calamities. 22. Lies and liars are remarkably hated and abhorred of God; but they who, in their speeches and whole conduct, act in truth, fidelity, and candour, are beloved, and shall be blessed by him. 23. A prudent man conceals the knowledge he has, except when called by Providence to use it for the benefit of others, and even then makes no boasting ostentation of it; but a fool, through thoughtlessness, rashness, or ambition to be esteemed wise, proclaims his own weakness and ignorance. 24. Diligent and prudent activity in honest callings is the way to obtain riches, honour, and authority; but laziness and villany render men poor and enslaved. 25. Anxious cares about the things of this world, griefs for disappointments and troubles, convictions of sin, and fears of hell, depress the most magnanimous spirit, and make it to pore disconsolate over its wretchedness: but good instruction and advice from friends, and especially the promises of God powerfully applied, revive and make it glad. 26. In his state of union with Christ, justification and adoption, in his inward graces, and his exercises of holiness, and in his abundant happiness, a righteous man is more excellent than his neighbour; but the way that the wicked takes to render himself great or happy, only deceives and disappoints him, and issues in misery. 27. Lazy wretches cannot endure to prosecute their own schemes for obtaining earthly enjoyments; or what they have deceitfully obtained never affords them any real comforts, but, as it were, slips through their fingers, or rots at their side, or is taken from them: but the wealth and honour, which is obtained by an honest diligence, is extremely valuable and lasting, being blessed of God. 28. In receiving Christ as our wisdom, righteousness, sanctification, and redemption, and walking in him, there is a real possession of life spiritual, and a certain prospect of life eternal; nor is there a single act of piety or virtue that tends to make a man miserable.

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CHAP. XIII.—Ver. 1. Wise children will reverently receive, obey, and submit to their parents' instructions, advices, and corrections; but there is no hope of him who laughs and scoffs when he is admonished or chidden for his faults. 2. He, who lays himself out in instructing, advising, and comforting others, or in other edifying discourse, shall be regarded by men and rewarded by God: but evil speakers shall be forced to endure those miseries which they brought upon others. 3. He that carefully bridles his tongue, thinks well before he speaks, and takes heed to utter nothing improper or unseasonable, preserves himself from much trouble and danger: but he who is extremely talkative, throwing out everything that comes into his head, is in the ready way to be ruined, both by God and by man. 4. Nothing, neither riches, nor learning, nor honour, nor happiness, is to be gotten by mere sluggish desires, without diligent endeavours; but they who, in a dependence upon God, industriously use proper means, shall have sufficiency of outward things, and abundant comforts in Christ, both here and hereafter. 5. A righteous man not only carefully avoids, but hates, all manner of falsehood in heart, word, and deed; but a wicked man continues to impose upon others, till his detected falsehoods and villanies render him evidently odious to God and detested by men, as a stinking carcass; and so contemptible that he dare not show his face for shame. 6. They, who have Jesus' righteousness imputed to them, and his grace implanted in them, and who study uprightness and equity in their whole conduct, shall be preserved sound in the faith, steadfast in the obedience of the gospel, unmoved by Satan's temptations or the world's frowns or smiles; but the wicked man, and all his wicked contrivances, shall be overthrown by their own iniquity. 7. Some, in their pride and vanity, make a great show of wealth, wisdom, or grace, when they are worth nothing: while others, by their garb, or their speeches, conceal their abundant riches, knowledge, or grace. 8. Riches are so far from rendering men truly happy, that they tempt others to rob or accuse them, that their lives may be saved by huge sums of money; whereas the poor is reckoned so inconsiderable, that nobody thinks it worth while to rob, accuse, or even rebuke him. 9. The holiness, comfort, and prosperity of the righteous continues in its brightness and glory: but the small appearance of comfort and happiness which the wicked enjoy in this world, will quickly be extinguished in endless misery. 10. Pride is the principal, and often the sole, cause of quarrels and contentions, and of the continuance of them: the opinionated cannot bear contradiction; the aspiring, a rival; the self-willed, opposition: but they, who piously consult their God and their Bible, and prudently advise with their discreet neighbours, transact things in quietness and peace. 11. Wealth, gotten by fraud, gaming, theft, oppression, or the like, having the curse of God upon it, shall quickly be wasted: but that which is gotten by honest industry and diligence shall continue and increase. 12. The delay of that which a man eagerly expects renders his mind very uneasy; but when he enjoys what he long desired and looked for, it is sweet, satisfactory, and reviving. 13. He, who despises God's word, or the advices of his faithful friends, shall quickly be ruined: but he, who reverently submits himself to, and obeys God's commandments, shall be rewarded. 14. The instructions of a good man, and much more the doctrines of God's word, refresh, comfort, and enliven the soul, and preserve from those pernicious principles, and destructive practices, by which many are insnared. 15. A prudent, pious, and regular behaviour, is most amiable and acceptable to all men: but the behaviour of lawless and wicked persons, like a rough way, is very ruinous to themselves, and offensive to God and good men. 16. Prudent persons undertake nothing but with due deliberation, and what they understand: and manage their affairs with knowledge and discretion: but fools discover their weakness, by rashly meddling with matters out of their reach. 17. Unfaithfulness in discharging his trust, or delivering his message, will bring a wicked servant, ambassador, or minister, into shame, condemnation, and misery: but he who acts faith-



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19 The desire accomplished is sweet to the
l: [d] but *it is* abomination to fools to depart
m evil.[e]
20 He that walketh with wise *men* shall be
e: but a companion of fools [†] shall be
troyed.
21 Evil pursueth sinners: but to the
iteous good shall be repaid.
22 A good *man* leaveth an inheritance to
children's children; and the wealth of the
ier *is* laid up for the just.
23 Much food *is in* the tillage of the poor:
there is *that is* destroyed for want of judg-
it.
24 [e] He that spareth his rod hateth his son:
he that loveth him chasteneth him betimes.[z]
25 The righteous eateth to the satisfying of
soul: but the belly of the wicked shall want.

## CHAPTER XIV.

(1) *Benefits of wisdom.* (2) *Of piety, beneficence, &c.*

VERY [a] wise woman buildeth her house:
but the foolish plucketh it down with her
ds.[a]
[b] He that walketh in his uprightness feareth
LORD: but *he that is* perverse in his ways
iseth him.
3 In the mouth of the foolish *is* a rod of pride:
the lips of the wise [c] shall preserve them.
4 Where no oxen *are*, the crib *is* clean: but
h increase *is* by the strength of the ox.
5 [d] A faithful witness will not lie: but a false
ess will utter lies.

A. M. cir. 3099. B. C. cir. 975.

d Jer. 17. 8. Rom. 8. 7, 8. Tit. 3. 3. ch. 29. 27.

e He that would accomplish good, must often pass "through bad report," and labour after his object with much self-denial—but Providence will repay him in the end with the *sweet* satisfaction of good attained, as well as intended. But fools will never sacrifice present indulgence for future hopes; self-denial, repentance, and godliness are their "abomination"—"their god is their belly—their end is destruction." Phil. 3. 19.—Ed.

† Heb. *shall be broken.*

e Ch. 23. 13. & 19. 18. & 22. 6, 15. & 29. 15, 17.

z Let parents beware of misunderstanding this precept. "The rod" does not signify merely the "rod" of punishment, but also the "rod" of a dignified authority; of an habitual, temperate, and chastened restraint.—Ed.

A. M. cir. 3120. B. C. cir. 953.

a Ruth 4. 11. 1 Kin. 21. 25. ch. 12. 4.

a The wise woman, by her prudence, and management, godly example, and instructions, raises her family either in riches, or character, or both; while the foolish, by her vanity, extravagance, and neglect, brings ruin upon herself, her husband, and her children. This truth applies to churches as well as to families.—Ed.

b 1 Sam. 2. 30. Job 12. 4. Mat. 12. 33. 35.

c Ch. 12. 6. Esth. 7. 3, 4. Dan. 11. 33. & 12. 3. Rev. 11. 5, 6.

d Ex. 23. 1&3 1 Ch. 6. 19. & 12. 17. & 19. 5.

A. M. cir. 3089. B. C. cir. 975.

e Ch. 18. 1, 2. & 24. 7. John 7. 34.

e Those that would not *strive*, (Luke 13. 24.) and the "foolish virgins" who neglected, (Mat. 25. 5—11.) all sought to enter, and were refused. The first, because they did not *strive*; and when forced to come near, they still stood *without*, and would not enter by Christ the door. (John 10. 9); and the "foolish virgins" came without *light*, without Christ "the true *light*." (John 1. 4. 9.) and were therefore justly rejected and condemned. John 3. 19.—Ed.

† Fools do not acknowledge, but always attempt to "excuse and palliate" their sins.—Ed.

f Ch. 3. 4. & 8. 35. & 12. 2. & 13. 15.

z Heb. *the bitterness of his soul.*

b If a man judge by temporal advantages, and not by eternal interests—if he follow human authority in preference to divine truth—if he obey the impulse of passion instead of reason and conscience, all his ways will seem right when seen by these false lights, but their *seeming* will not change their *nature*—they all terminate in spiritual and eternal death.—Ed.

g 2 K. n. 21. 3. ch. 12. 14. 2 Cor. 1. 12. Gal. 6. 4, 8.

‖ How can a man be satisfied from himself? Not from himself, as a branch bearing fruit by its own power; but from himself as a branch in Christ the living vine, and bearing all his fruit, because of this union. John 15. 5; not from himself as a *mine*, natively producing silver, gold, or gems; but from himself as an earthen vessel which God has enriched with his heavenly treasures. 2 Cor. 4. 7.—Ed.

h Esth. iii, vii.

6 [e] A scorner seeketh wisdom, and *findeth it*
not: but knowledge *is* easy unto him that
understandeth.[e]
7 Go from the presence of a foolish man,
when thou perceivest not *in him* the lips of
knowledge.
8 The wisdom of the prudent *is* to under-
stand his way: but the folly of fools *is* deceit.
9 Fools make a mock [f] at sin: [f] but among
the righteous *there is* favour.
10 The heart knoweth [z] his own bitterness;
and a stranger doth not intermeddle with his joy.
11 The house of the wicked shall be over-
thrown: but the tabernacle of the upright shall
flourish.
12 There is a way which seemeth right unto
a man; but the end thereof *are* the ways of death.[‖]
13 Even in laughter the heart is sorrowful;
and the end of that mirth *is* heaviness.
14 The backslider in heart shall be filled
with his own ways; [g] and a good man *shall be*
*satisfied* from himself.[‖]
15 The simple believeth every word: but
the prudent *man* looketh well to his going.
16 A wise *man* feareth, and departeth from
evil: but the fool rageth, and is confident.
17 *He that is* soon angry dealeth foolishly;
[h] and a man of wicked devices is hated.
18 The simple inherit folly: but the prudent
are crowned with knowledge.
19 The evil bow before the good; and the
wicked at the gates of the righteous.

procures safety and advantage both to his master and himself. 19. It is a satisfaction to enjoy what we desire, especially spiritual blessings and com- but foolish sinners hate to forsake their lusts and sinful practices, even as of receiving the choicest benefits. 22. By gaining his estate in a just and t manner, and by doing good with it while he lives, and by earnest instruc- f, and fervent prayers for, his family, a good man takes the surest course to estate upon them for many generations: but the sinner leaves a curse en- upon his wealth: and, by the righteous providence of God, it is quickly erred from his family to one that is truly pious and virtuous. 23. Poor men, ir diligent labour and industry, many times abundantly provide for them- and family, and even grow rich; while others, who are rich, are reduced to y, through their ignorance, rashness, injustice, oppression, deceit, &c. 24. fond affection, which restrains parents from duly correcting their children they do amiss, is a real and ruinous hatred, a sinful withholding from them a appointed by God, for their amendment and happiness: but parents, who love their children, will study, by early and Christian corrections, to prevent fixing in evil habits or customs. 25. A righteous man never wants satisfac- because his desires are moderate, and he lives in a temperate use of God's ngs; God gives him a competency, a heart to use it, and contentment in it: icked men, insatiable in their desires, and extravagant in the abuse of their , shall be indigent in the midst of abundance, or reduced to the distresses erty.

AP. XIV.—Ver. 1. A virtuous wife, by her piety, prudence, good economy, he like, supports and advances her family in honour, happiness, and wealth: wicked imprudent wife, by her pride, prodigality, idleness, carelessness, or wise, will quickly reduce a happy family to poverty, disgrace, and ruin. 2. universal regard to piety and virtue, men manifest the fear and holy rever- of God implanted in their heart: but, by an obstinate rebellion against his and eager study to gratify their sinful lusts and passions, they discover their he contempt of his Majesty. 3. The insolent, calumniating, and contemptu- peeches of proud men are very injurious and wounding to others, and often at rove a scourge to themselves: but the prudent, peaceable, and pleasing words e men, neither offending God nor men, secure them in safety. 4. They who have plenty must be content with the dirt that labour makes; or, if the till- f the fields be neglected, famine must follow; but laborious tillage will issue eat plenty. 6. Proud self-conceited scoffers at what is holy and serious are like to profit by their studies, or to come to the knowledge of divine truth; as they, who humbly, and dependently on God, apply themselves to search out truth, quickly attain to the knowledge of whatever is necessary and useful. 7. It is proper to flee from the company of such persons as discover the corruption of their heart in the vanity or wickedness of their words. 8. Prudent men chiefly study to know how to act in their own calling and religious course; but wicked men employ their knowledge and wit to deceive others. 9. Insensible of the evil, malignity, and danger of sin, wicked men harden themselves in it, please themselves with their own and other men's sins, sport themselves in the commission or recollection thereof, and so provoke God to wrath against them; but they, who are afraid of, hate, and avoid sin, truly love and regard their neighbours, and obtain favour with God and man. 10. No one can know what another inwardly suffers in worldly griefs and vexations, or in troubles of conscience; neither can they share with him in his inward joys, particularly those of a spiritual nature. 11. The stately houses, wealthy and honoured families of the wicked, shall in wrath be reduced to ruin and misery, and their hopes of eternal happiness issue in everlasting despair; whereas the poor and unsettled family of the truly pious shall flourish and become illustrious. 12. There is need strictly and impartially to try courses and customs: for prejudice, self-flattery, affected ignorance, and the like, make many things seem lawful and good which are really sinful and ruinous. 13. Immoderate joys and pleasures are ordinarily mingled with, and issue in, inward vexation and anguish: and the diverting of inward convictions and important duties by carnal mirth, will quickly issue in the weepings and wailings of eternal despair. 14. He, who even in heart revolts from God and his ways, shall be fearfully overwhelmed with the punishment of his sin; but a good man, who steadfastly cleaves to the Lord, shall enjoy great comfort in the testimony of a good conscience, and in keeping God's commands. 15. Weak half-witted persons believe every idle story and plausible pretence, and thereby are drawn into evil: but prudent men examine things before they trust to them or practise them. 16. A wise man, when warned of his error or danger, fears to displease God or to provoke his wrath, and immediately starts back from the sin to which he was tempted, or in which he had involved himself: but a fool rages against those that reprove, warn, or threaten him, and goes on resolutely in sin, fearless of any danger. 17. He who is soon angry involves himself in rash and imprudent words and actions, for which he is to be pitied: but a man who conceals his wrath, and deliberately contrives how to take a cruel revenge, deserves to be hated and abhorred. 18. Inconsiderate sinners hold fast their wickedness, and delight in it, as their portion and inheritance, till they feel the woful effects of it: but the prudent, to their remarkable honour and influence, increase in spiritual understanding. 19. Even in this world the wicked are often obliged to stoop and submit to the righteous, and implore their favour and relief: and at the last day, the debasement of the wicked, and exaltation of



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20 The poor is hated even of his own neighbour: but [*] the rich *hath* many friends.

21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.[†]

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.[‡]

25 A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence; and his children shall have a place of refuge.

27 The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 *He that is* slow to wrath *is* of great understanding: but *he that is* [†] hasty of spirit exalteth folly.

30 A sound[‡] heart *is* the life of the flesh: but envy the rottenness of the bones.

31 He that oppresseth the poor reproacheth his Maker:[‖] but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.[*]

33 Wisdom [†] resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

34 [k] Righteousness exalteth a nation: but sin *is* a reproach [*] to any people.

35 [l] The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

A. M. cir. 3029. B. C. cir. 975.

[*] Heb. *many are the lovers of the rich.*

[†] Sound judgment, gracious spirit, and active exertion, form, when united, an invaluable character. When separated, Judgment and labour produce good; but mere talking wastes time, loses opportunity, and ends in want.—Ed.

[‡] Wisdom produces riches, temporal or spiritual. Temporal riches, a crown of respect on earth; spiritual riches, of glory in heaven. But all the plans and actings of foolishness, terminate in the production of some new folly.—Ed.

[†] Heb. *short of spirit.* ver. 17.

[‡] A sound heart is a heart restored to spiritual health by Jesus, the only Physician of the soul, (Mat. 9. 12); and its principal symptoms are faith, hope, and love—a "conscience void of offence," because "sprinkled from dead works," which contributes as much to relieve bodily suffering, and promote bodily health, as to remove spiritual trouble, and promote peace and enjoyment.—Ed.

[‖] As if he had made something unworthy of kindness—a reproach either to his wisdom or benevolence; or to both.—Ed.

[*] Christ the righteous, and the believer made righteous through him.—Ed.

[†] Wisdom will neither "cast its pearls before swine, nor give that which is holy to the dogs—and must therefore often rest and wait for opportunities. But the vanity that is in the heart of fools is always seeking occasions for display, and cares nothing about others, if it only can glorify itself.—Ed.

A. M. cir. 3029. B. C. cir. 975.

[k] Jer. 22. 15. Lev. xxvi. Deut. xxviii. xxx. Ezek. xvi. xx, xxii, xxiii.

[*] Heb. *to nations.*

[l] Ch. 16. 12, 13, & 20. 8, 26. Luke 12. 42—48.

## CHAPTER XV.

(1) *Of discretion in speech, docility, &c.* (2) *Omnipresence and providence of God, &c.*

A. M. cir. 3029. B. C. cir. 975.

A SOFT answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools [*] poureth out foolishness.

3 The eyes of the LORD *are* in every place, beholding the evil and the good.

4 A wholesome tongue *is* a tree of life:[†] but perverseness therein *is* a breach in the spirit.

5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure:[‡] but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.

[a] Heb. *belcarth*, or *bubbleth.* Ps. 45. 1. & 145. 7.

[*] "A *healing* tongue" that labours to bind up the wounds that malevolence or sorrow has inflicted, and to unite the divisions caused by misconception and prejudice. It is truly a "tree of life" whose "leaves are for the healing of the nations." It is the tongue of Jesus, preaching peace on earth and good-will toward men; and the tongue of his servants guided by his Spirit, and following his example.—Ed.

[†] That is, (1) Christ the righteous, who has hid in him "all the treasures of wisdom and knowledge;" (2) the righteous through faith in Christ, having all the treasures of divine wisdom, faith, hope, charity, communicated by his word and Spirit; (3) of temporal treasures, the righteous always possesses *contentment*, which is inseparable from godliness, and is "great gain;" while he possesses that industry of hand which arises from freedom of spirit, and is the fruitful parent of all earthly prosperity.—Ed.

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the righteous, shall be complete. 20. If a man fall into poverty, his neighbours, who once professed great friendship, will forsake and disregard him: but if a man grow rich, many, who before took no notice of him, will pretend great affection to him, and even the greatest will offer him their favour. 21. He who overlooks and contemns his poor neighbour provokes God to punish and render him miserable: but he who compassionately relieves the poor shall be blessed by God on that account. 22. They who contrive mischief against their innocent neighbours miss their end, and ruin themselves: but they who study to do men real good shall be graciously and faithfully rewarded by God. 23. Industrious labour, in any lawful calling, will bring in some gain: but talkativeness and proud boasting tend only to make men beggars. 24. Riches are a singular ornament and advantage to wise men, who know how to use them, because thereby they have the greater opportunities of doing good: but riches only render foolish men's folly the more notorious, because they have thereby the greater opportunities of doing mischief and wickedness. 25. An upright witness will, at all hazards, avow the truth, to save the lives or characters of such as are falsely accused: but deceitful men will boldly pour forth lies and calumnies to destroy the innocent. 26 They that fear God may be confident of his protection to themselves and their posterity in times of danger. 27. A holy regard to God, and obedience to his law, will issue in men's solid and eternal comfort, and preserve them from those sinful courses in which many are insnared to their own destruction. 28. Kings ought to cherish their subjects; for on their number, wealth, and power, their own honour depends; and if they be wasted by unnecessary wars, or forced by oppression into other countries, it will prove the ruin of the kingdom. 29. He, who under great provocations can maintain a calmness of temper, discovers much wisdom and grace: but he, who is hastily inflamed by reproaches and ill-usage, exposes his corruption and folly, and makes it apparent to every one. 30. Nothing more conduces to health and happiness than a mind renewed by God's Spirit, freed from the dominion of sinful lusts, quiet, gentle, and contented: but envy, and such like fretful passions, torment men's spirits, waste their bodies, and hasten them towards hell and the grave. 31. He that defrauds or oppresses the poor, or withholds the relief which their circumstances require, forgets and even practically blasphemes God, who makes them poor, and engages himself to defend and relieve them: but he who hath any due respect to God will show pity to the poor, and labour to supply them. 32. In death the wicked is suddenly and irresistibly driven away from all his beloved hopes and enjoyments, in his sinful state; and often, in the very act of sin, and always on account of it, into everlasting misery: but the righteous, being united to Christ, clothed with his righteousness, and sanctified by his indwelling Spirit, has, even in trouble and death, well-grounded hopes of eternal felicity. 33. Prudent men study to grow in grace, and in the knowledge of Christ, without making unseasonable or ostentatious demonstrations of it: but foolish men expose themselves by their eager desire to vent their minds in every company. 34. Religion and virtue, equity and kindness, through the blessing of God, increase the glory, power, and wealth of a nation: but rebellion against God, or injuring of mankind, disgraces and ruins societies. 35. A prudent, active, and faithful minister of state, cannot but be dear to a wise king: and one, who by his ill management disgraces his government, and brings all things into confusion cannot but be the object of his wrath.

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CHAP. XV.—Ver. 1. Mild, submissive, and yielding answers pacify anger and wrath: but sharp, contemptuous, and impertinent language increases passion, or kindles it up where it was not before. 2. A wise man gives profitable instructions, and understands how to speak in a seasonable and prudent manner: whereas fools, by the worthless stuff they utter, and by their indiscreet and confused manner of expressing their thoughts, only manifest their own folly. 3. The infinite knowledge and observance of God extends everywhere, and to every person or action, thought or disposition, whether good or bad. 4. Wholesome and profitable discourses instruct the ignorant, comfort the grieved, heal breaches, cure contentions among neighbours, and soften the exasperated; but corrupt, proud, passionate, and erroneous discourse disturbs the peace, and corrupts the temper and manners, of both speakers and hearers. 5. Inattention to the instructions, advices, and reproofs of superiors, manifests and issues in the greatest folly; but he who willingly receives rebukes, and carefully observes them, shows himself wise, and prudently consults his own welfare and happiness. 6. A truly pious, just, and merciful man, is really very rich; as, however little of this world's wealth he may possess, he has all things working for his real advantage, and God's blessing on what he has, and is contented with it: but vexation and trouble imbitter the revenues of the wicked. They are gotten with anxiety, enjoyed under a curse, employed in the service of sin, and tend to their ruin. 7. Wise men tender good instructions, advices, and reproofs to all around them: but foolish men, having their heart filled with ignorance and lust, impart nothing valuable. 8. All the external devotions, and most liberal almsgivings of wicked men, are so far from recommending them to God's favour, that they are abhorred by him, as but the vile gratifications of their own pride, legality, or other lusts; but the most humble prayers and meanest services of those united to Christ, which are performed in faith and dependence on him, and sincerely aiming at his glory, are exceedingly acceptable to him, and issue in much comfort to themselves. 9. The whole designs, contrivances, thoughts, words, and actions of wicked men are abominable to the Lord; and this renders their re-



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10 [b] [c] Correction *is* grievous unto him that saketh the way; *and* he that hateth reproof ll die.

11 [d] Hell and destruction *are* before the RD; how much more then the hearts of the ldren of men?

12 [e] A scorner loveth not one that reproveth ; neither will he go unto the wise.

13 [f] A merry heart maketh a cheerful coun- ance: but by sorrow of the heart the spirit roken.

14 [g] The heart of him that hath understanding eth knowledge: [h] but the mouth of fools leth on foolishness.

15 [i] All the days of the afflicted *are* evil: t he that is of a merry heart *hath* a continual t.[*]

16 [l] Better *is* little with the fear of the LORD, a great treasure, and trouble therewith.

17 [m] Better *is* a dinner of herbs where is, than a stalled ox, and hatred there-

18 [n] A wrathful man stirreth up strife: but *hat is* slow to anger appeaseth strife.

19 [o] The way of the slothful *man is* as an ge of thorns: but the way of the righteous made plain.

20 [q] A wise son maketh a glad father: but olish man despiseth his mother.

21 [r] Folly *is* joy to *him that is* [†] destitute of om: [s] but a man of understanding walketh ghtly.

22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.[*]

23 A man hath joy by the answer of his mouth; and a word *spoken* [t] in due season, how good *is it!*[†]

24 [u] The way of life *is* above to the wise, that he may depart from hell beneath.[‡]

25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* [§] pleasant words.

27 He that is greedy of gain troubleth his own house: [‖] [x] but he that hateth gifts[*] shall live.

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: [†] but [y] he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart; *and* a good report maketh the bones fat.

31 [z] The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth [a] instruction despiseth his own soul: but he that [‡] heareth reproof [§] getteth understanding.

33 The fear of the LORD *is* the instruction of wisdom; and before honour *is* humility.

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A. M. cir. 3149. B. C. cir. 855.

b Ch. 12. 1. & 13. 1, 18. & 5. 12. & 10. 17.

c Or, *instruction*, ver. 32.

d Job 26. 6. Heb. 4. 13. Ps. 7. 9. & 44. 21. 2 Chr. 6. 30. Jer. 17. 10. John 2. 24, 25. & 21. 17. Acts 1. 24. Rev. 2. 23.

e Ver. 5, 10. Amos 5. 10. 2 Tim. 4. 3. ch. 9. 7, 8. Is. 29. 20—21.

f Ch. 17. 22. & 12. 25. 2 Cor. 1. 12. Heb. 2. 15.

g Ps. 119. 18. Acts 17. 11. Phil. 3. 7—11. 2 Pet. 3. 18. & 1. 2, 5.

h Ch. 12. 23. Is. 32. 10. Ecc. 5. 3. & 10. 14. ver. 2.

i Gen. 47. 9. Ps. 90. 7, 9.

k Ch. 17. 22. Rom. 8. 1—11. 2 Cor. 1. 12. & 2. 14.

*Rather—"the eyes of the wicked are every day anticipating evil; but the good enjoy constant repose."—Ed.

l Ps. 37. 16. ch. 14. 6. Eccl. 4. 6. 1 Tim. 6. 6.

m Ch. 17. 1. Ps. 133. 1—3. John 13. 21, 25.

n Ch. 26. 21. & 19. 11. Mat. 5. 9. Jude. 12. 1—6. & n. 1—4. ver. 1.

o Ch. 22. 5, 13. & 26. 13. & 24. 6.

p Heb. *is raised up as a causeway.* Is. 35. 8.

q Ch. 10. 1. & 29. 3. & 23. 15, 16. & 29. 17.

r Ch. 10. 23. & 14. 9. & 26. 18, 19.

† Heb. *void of heart.*

s 2 Cor. 1. 12. Acts 24. 16. Eph. 5. 15.

A. M. cir. 3150. B. C. cir. 854.

t See note on chap. 11. 14.—Ed.

t Heb. *in his season.* Is. 50. 4.

* A single word of instruction, of warning, of reproof, of comfort, has often been the immediate and instrumental means of conversion; and a mere look of Christ checked Peter in the highway to destruction, and sent him out in penitence to "weep bitterly."—Ed.

u Mat. 6. 21. Phil. 3. 20. 2 Cor. 4. 18. Col. 3. 1, 2

‡ The wise man—the man, who, by the word and Spirit, is made "wise unto salvation," has set his affections on "things above," and his "life is hid with Christ in God," Col. 3. 1—3.—Ed.

§ Heb. *words of pleasantness.*

‖ By needless and distracting cares and toils, by transfusing the spirit of covetousness into his children, and by all the retributive consequences of that chicanery and oppression which covetousness is sure to generate, and Providence sooner or later to punish.—Ed.

x Ex. 23. 8. Deut. 16. 19. Is. 33. 15, 16. Ps. 15. 5.

* *Gifts.*—The word here is taken in the sense of "corrupting bribes" given to pervert justice.—Ed.

† *Not far from him in place*, for in him we live and move; but far from hearing his covetous desires or malicious and blasphemous imprecations; and far from helping him when destruction smites him in his impenitence.—Ed.

y Ps. 145. 18. & 34. 15. & 91. 15. & 102. 17. Rom. 8. 26, 27.

z Eccl. 12. 11. ch. 13. 20. & 1. 5, 6. & 9. 9.

a Or, *correction*, ver. 10. 12.

‡ Or, *obeyeth.*

§ Heb. *possesseth an heart.*

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services corrupt and hated: but he loves such, as having Jesus' righteousness imputed to their souls, do, in their thoughts, affections, and endeavours, truly study to perfect holiness in his fear. 10. Such as dislike faithful reproof, their apostasy from the ways of the Lord, shall be severely punished; and at last they continue haters of admonition and advice, shall certainly be damned. The state of the dead and damned, and every other thing unknown to us, are fully known to God. How exact then must be his knowledge and observance of dispositions, purposes, and thoughts of men! 12. Mockers of God and religion shun the admonitions of their conscience, and hate such as reprove them; often avoid the company of wise, religious, or virtuous persons, lest they should with their reproofs or advices. 13. When the conscience is graciously purged pacified, and the mind comforted, it issues in outward health and cheerfulness: grief and sorrow, seizing on the heart, disturb, weaken, and dispirit it, and make a man a burden to himself and to all around. 14. Such as are truly wise, inwardly instructed by the Spirit of God, earnestly study to obtain more solid knowledge: but persons void of true understanding gape after, and relish nothing but frivolous, vain, and unprofitable things. 15. All the days of persons discontented under their afflictions are grievous and miserable: but they who have their conscience graciously quieted, their heart joyful in God, and content with their state have more true and perpetual comfort and satisfaction than can be enjoyed in the most delicious banquet on earth. 16. A very small share of earthly enjoyments attended with real grace and true holiness, is better than the largest abundance of wealth with the disquiet, confusion, and anxious care which usually attend it. 17. The meanest fare, attended by the mutual love of friends, is far preferable to the most sumptuous entertainment attended with hatred and contention. 18. Hasty, passionate, and furious persons, are apt to quarrel for very trifles, and disturb the most peaceable company: but those who are humble, meek, and slow, instead of raising strife themselves, will labour to compose it when it has been raised by others. 19. A slothful man is apt to fancy or pretend a great many unconquerable difficulties in the way of his duty: but a good and active man looks on his way as easy and plain, notwithstanding a few trifling hinderances. Nothing so much rejoices the hearts of pious parents, as to see their children grow up in the nurture and admonition of the Lord: but foolish children requite their mothers' fond indulgence by irreverent carriage towards them; and by despising their commands, instructions, advices, or reproofs, and so making them contemptible. 21. They who are void of grace, sense, and consideration, take pleasure in doing the most empty, absurd, and wicked things: but such as are truly understanding and wise, study for their own pleasure and comfort, as well as for the glory of God, to conduct their thoughts, words, and actions, in a regular, sincere, and holy manner. 22. Without prudent counsellors, and for want of due deliberation, the most important designs and projects often miscarry: but where, by prudent consultation, difficulties are foreseen and provided against, men's purposes succeed to their wish. 23. Ready, pertinent, and seasonable advice is an honour and comfort to him who gives it, especially when the good success of it is found, and it is very profitable to him who receives it. 24. Holy and gracious persons, in the pursuit of everlasting life, set their affections and hopes on things above, have their conversation in heaven, and eye the glory of God in everything they do, that they may escape sinful pollutions, horrid dangers, and everlasting destruction. 25. God takes pleasure to debase the proud, demolishing their stately houses, overturning their families, and ruining their honours and wealth: but he will preserve poor widows, who have no helper, in their rights, against every insolent or covetous invader. 26. The Lord abhors the thoughts, inclinations, purposes, and contrivances of wicked men: but the hearts of the godly, being purged by his blood and Spirit, their prayers, and edifying instructions, advices, and reproofs, are pleasant to him and his people. 27. They who hasten to be rich, and with anxious care labour for worldly enjoyments, not only harass all around them, but weary themselves, and plague their families, and bring the curse of God on what they have: but he who hates bribes, and other unlawful methods of gain, shall have a competent portion of the good things of this world, and comfort and prosperity in it. 28. A good man avoids answering before he is asked, and studies to say nothing but what is pure, profitable, suitable, and seasonable: but a wicked man is apt, in a rash and forward manner, to speak what is unsuitable, sinful, and hurtful. 29. The Lord utterly dislikes wicked persons, and refuses to regard their prayers: but he is ever willing and ready to hear the prayers of the godly offered to him in faith, and is their sure and present help in time of work or warfare. 30. It is a remarkable pleasure to behold the manifold works of God: and the good report of a given and offered Saviour, and of reconciliation to God and eternal salvation, or even a good report, of ourselves or neighbours, affords inward satisfaction and comfort. 31. They who with pleasure listen to and improve wholesome instructions, tending to promote their spiritual or eternal life, increase in wisdom, and shall be qualified to give good instruction to others. 32. Such as refuse or contemn proper instructions or reproofs undervalue their own soul, neglect the means of its safety, and, for the sake of some outward and perishing thing, wilfully ruin it: but he, who delights to be taught and admonished, increases in solid, soul-comforting, and saving knowledge, wisdom, and prudence. 33. A holy awe of God, and real regard to his way, disposes us to the study of true wisdom and knowledge, and is a certain mark of it; and humility, and patient submission in a low condition, is the best preparation for honour and preferment.

## CHAPTER XVI.

(1) *Power and providence of God.* (2) *Prerogatives of a king.* (3) *Evil of pride, deceit, &c.*

A. M. cir. 3029.
B. C. cir. 975.

THE preparations of the heart in man, and the answer of the tongue, *is* from the LORD.*

2 All the ways of a man *are* clean in his own eyes: but the LORD weigheth the spirits.

3 Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all *things* for himself; yea, even the wicked for the day of evil.†

5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.‡

6 By mercy and truth iniquity is purged;§ and by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteousness, than great revenues without right.

9 A man's heart deviseth his way: but the LORD directeth his steps.

10 A divine sentence *is* in the lips of the king; his mouth transgresseth not in judgment.‖

11 A just weight and balance *are* the LORD'S: all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.*

13 Righteous lips *are* the delight of kings;† and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

16 [a] How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 [b] The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

18 [c] Pride *goeth* before destruction; and an haughty spirit before a fall.

19 [d] Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 [e] He that handleth a matter wisely shall find good; and whoso trusteth in the LORD, happy *is* he.

21 [f] The wise in heart shall be called prudent; and the sweetness of the lips* increaseth learning.

22 Understanding *is* a well-spring of life unto him that hath it: [g] but the instruction of fools *is* folly.

23 The heart of the wise † teacheth his mouth, and addeth learning to his lips.

24 [h] Pleasant words *are as* an honey-comb, sweet to the soul, and health to the bones.

25 [i] There is a way that seemeth right unto a man; but the end thereof *are* the ways of death.‡

26 § He that laboureth, [k] laboureth for himself; ‖ for his mouth* craveth it of him.

27 † An ungodly man diggeth up evil; and in his lips *there is* as a burning fire.

28 A froward man ‡ soweth strife; and a whisperer separateth chief friends.

29 [l] A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass.

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A. M. cir. 3029.
B. C. cir. 975.

[a] Ch. 8. 11, 19. & 3. 14, 15. & 4. 7. Job 28. 13—19.

[b] Is. 35. 8. Acts 24. 16. 2 Cor. 1. 12. Tit. 2. 11—14. Luke 1. 75.

[c] Ch. 11. 2. & 18. 12. & 29. 23. Dan. 4. 30, 31. Job 40. 11, 12. Esth. iii. vii.

[d] Ps. 138. 6. ver. 32. Luke 14. 11. Jam. 4. 6. 1 Pet. 5. 6.

[e] Or, *He that understandeth a matter.* Ps. 112. 5. Eph. 5. 15. ch. 3. 35. & 8. 35. Mat. 10. 16.

[f] Ch. 4. 7—9. & 3. 16. Eccl. 12. 10. 2 Tim. 3. 15—17.

* Graceful, unaffected, and earnest speech, will induce others to listen and learn. —*Note.* While speech, both in thought and manner, is truly a gift, it is the duty of every Christian to improve what he possesses, so as to commend the truth first to the ear, and then to the heart of men. A careless utterance, with an ungainly and offensive action, are, in public instructors, not always mere defects, but may be sins—sins of neglect, which cannot be palliated, and should not be defended.—ED.

[g] Ch. 15. 2, 14, 28. Jer. 10. 8.

† Heb. *maketh wise.*

[h] Ch. 15. 23, 26. Song 4. 11. Ps. 119. 103. & 141. 8. & 19. 10. Jer. 15. 16.

[i] Ch. 14. 12. & 12. 15. & 30. 11—14. Ezek. 18. 4. Rom. 2. 8, 9. Is. 3. 11.

‡ See note on chap. 14. 12.—ED.

§ Heb. *The soul of him that laboureth.*

[k] Ch. 9. 12. Eccl. 6. 7.

‖ Work was prescribed to man even in innocence, (Gen. ii. 15.) but toil was inflicted as a curse on sin. Yet such is the mercy of God, that want, by its imperative demands upon industry, and even toil, counteracts a thousand greater evils that abundance and luxury would infallibly entail.—ED.

* Heb. *boweth unto him.*

† Heb. *a man of Belial.* Judg. xix.

‡ Heb. *sendeth forth.*

[l] Ch. 1. 10—14. & 2. 12—15. Acts 20. 29. 2 Pet. 2. 1, 2, & 3. 17.

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CHAP. XVI.—Ver. 1. Every right inclination, thought, or purpose in the heart, and all right management of our words, are entirely the free gift and work of God. 2. Ignorance and self-conceit make men often to think themselves faultless and holy in their conduct, when the Lord, who searches and judges the intentions and frame of the heart, finds it quite otherwise. 3. Commit whatever works you undertake to the direction and management of God in his providence, and implore his blessing therein, so shall your honest desires be accomplished. 4. God made and manages all creatures for his own service, and for the manifestation of his glorious perfections; yea, even the wicked to be instruments of his just vengeance, and at last the objects of it, by continuing in their impieties. 5. When men are inwardly proud, on account of their gifts, honours, or wealth, God hates them, and will certainly punish them in their pride. 6. By God's exercise of his mercy and faithfulness in giving his Son, and fulfilling his promises, men's iniquity is expiated, pardoned, and subdued; and even, by their exercise of mercy, equity, and fidelity, the punishment of sin in outward calamities is often prevented. And by the fear of God implanted in the heart, and a continued holy regard to his law, men hate, watch against, and avoid sin; and so escape the fearful consequences of it. 7. When a man makes it his habitual and earnest endeavour to receive Christ, and walk in him soberly, righteously, and godly, the Lord, or his God reconciled in Christ, inclines even those who were his foes to become his friends. 8. A small estate honestly gotten, and cheerfully enjoyed, is preferable to vast incomes heaped up by oppression, and kept without hospitality. 9. A man's mind fixes its end, contrives the means, and perhaps reckons upon the success: but the Lord determines the event, and orders every motion and step taken towards it. 10. The edicts, commands, and decisions of kings ought always to be directed by the unerring law of God; and their decisions ought to be so just and exact, that no man may be wronged thereby. 11. The Lord requires that, even in our private dealings, everything, even the smallest, should be managed with the most scrupulous integrity and equity. 12. Kings, being in the most exalted station, ought to be distinguished patterns of piety and virtue, and to countenance it in others, as the only security of their throne. 13. Kings ought highly to value and love sincere and faithful advisers, who truly inform them of what tends to their own and their kingdom's welfare. 14. The wrath of a king is almost as terrifying as a message of death, and, especially in despotic governments, often issues in death to its object: but virtuous and prudent courtiers will pacify it, and make a reconciliation. 15. The favours and gracious smiles of a prince are extremely reviving and comfortable, and fruitful of expected happiness, especially to such as he had been formerly incensed against. 16. But real religion, and a solid understanding to discern between good and evil, are preferable to all the wealth that kings can bestow or industry procure. 17. It is the constant aim and endeavour of upright men to decline everything that is evil, and to follow that which is good: and by heedful care of their thoughts, words, and actions, their souls and bodies are, through the grace and providence of God, preserved from destruction. 18. Pride and haughtiness are the ordinary forerunners of debasement and misery, and the means of bringing it on men. 19. It is better, in imitation of Christ and his dear saints, to submit to the meanest condition, and patiently to bear injuries, than to partake of victories, spoil, and wealth, along with the proud. 20. They who understand business thoroughly, and manage it prudently and discreetly, bid fair to have good success: but it is only by trusting in God that true and everlasting happiness can be obtained. 21. They, whose heart is well furnished with experimental knowledge of God's word, take the proper method to obtain a high reputation for wisdom and prudence; and, if they can with eloquence and clearness communicate their instructions, it will greatly tend to the edification of others. 22. Spiritual knowledge and grace are the beginning and earnest of eternal life, are comfortable to him who enjoys them, and useful to others: but the learning of fools is frivolous and vain; and even their instructions do but render men foolish. 23, 24. The enlightened mind of a wise man instructs him to speak judiciously and pertinently, gives weight of evidence to what he says, and renders it pleasant to the hearer, as a honeycomb is to the mouth, and nourishing and strengthening as marrow is to the bones. 25. Many are highly pleased with their own ways, even when they are such as tend to their ruin, spiritual, temporal, and eternal. 26. He that, prompted by his wants, labours in worldly employments, procures his own preservation in life: whereas he, who labours in plaguing others, will find even every evil word tend to his own hurt. 27. Wicked men, with great pains, contrive and labour to do mischief, as if treasures could be gained by it: and their lying, slanderous, and insolent speeches, are very injurious, painful, and destructive. 28. Persons of a perverse, passionate, and contentious spirit, raise dissensions among those who are inclined to live at peace; and they who secretly defame, backbite, detract, and whisper about false stories, make breaches between the kindest neighbours and dearest relations. 29, 30. Such as are eager to do mis-



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31 The hoary head *is* a crown of glory, *if* be found in the way of righteousness.

32 *He that is* slow to anger *is* better than mighty; and he that ruleth his spirit than that taketh a city.

33 The lot is cast into the lap; but the whole posing thereof *is* of the LORD.

## CHAPTER XVII.

*Benefits of contentment, &c.* (2) *Paternal and filial joys and sorrows, &c.*

ETTER *is* a dry morsel,* and quietness therewith, than an house full of † sacrifices‡ strife.

2 A wise servant shall have rule over a son causeth shame, and shall have part of the eritance among the brethren.

3 The fining-pot *is* for silver, and the fur- for gold: but the LORD trieth the hearts.

4 ‖ A wicked doer giveth heed to false lips; a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his ker; § *and* he that is glad at calamities shall be ¶ unpunished.

6 ᵇ Children's children *are* the crown of old ; and the glory of children *are* their fathers.*

7 † Excellent speech becometh not a fool; ‡ h less do ¶ lying lips a prince.

8 A gift *is as* ¶ a precious stone in the eyes im that hath it; whithersoever it turneth, rospereth.

9 He that covereth a transgression * seeketh : but he that repeateth a matter separateth friends.

10 A† reproof entereth more into a wise than an hundred stripes into a fool.

11 ᶜ An evil *man* seeketh only rebellion; efore a cruel messenger shall be sent against

12 ᵈ Let a bear robbed of her whelps meet a rather than a fool in his folly.

13 Whoso * rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water; † therefore leave off contention, before it be meddled with.*

15 ᵉ He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 ᵇ Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*

17 ‖ A friend loveth at all times; and a brother is born for adversity.

18 A man void of † understanding striketh hands, *and* becometh surety in the presence of his friend.‡

19 ᵏ He loveth transgression that loveth strife; *and* he that exalteth his gate ‖ seeketh destruction.

20 ¶ He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief.

21 ‖ He that begetteth a fool *doeth it* to his sorrow; and the father of a fool hath no joy.

22 A merry heart doeth good * *like* a medicine: but a broken spirit drieth the bones.

23 ᵐ A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

24 ⁿ Wisdom *is* before him that hath understanding: but the eyes of a fool *are* in the ends of the earth.

25 ° A foolish son *is* a grief to his father, and bitterness to her that bare him.†

26 ᵖ Also to punish the just *is* not good, *nor* to strike princes for equity.

27 He that hath knowledge spareth his words; *and* a man of understanding is of ‡ an excellent spirit.§

28 Even a fool, when he holdeth his peace, is counted wise; *and* he that shutteth his lips *is esteemed* a man of understanding.

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A. M. cir. 3829. B. C. cir. 975.

* The lot-pebble is cast about in the bosom of the lot-vessel, but the whole disposal is from God."—*Note.* The lot is undoubtedly a divine institution; and hence the curses that constantly follow gaming, as a vain and practically blasphemous appeal to the judgment of God.—Ed.

A. M. cir. 3829. B. C. cir. 975.

* *Dry morsel.*—"A mouldy crust."—Ed.

† Or, *good cheer.*

‡ *Sacrifices.*—Peace-offerings, of which the greater part was allotted to the offerer as a feast for himself and his friends. Lev. 7. 15.—Ed.

a 1 Sam. 22. 7—11. 1 Kin. 22. 6—27. ch. 29. 12.

§ See note on chap. 14. 31.—Ed.

‖ Heb. *hold-tongue.*

b Ps. 127. 3. & 128. 3. 5. Job 42. 16. Gen. 50. 23.

* That is, when found in the way of righteousness, as in chap. 16. 31.—Ed.

† Heb. *a lip of excellency.*

‡ *Bandits* often talk highly of generosity—the *desert-robber* deifies hospitality—*gamesters* speak of debts of honour—the *murderous Pharisees* talked scrupulously of the sabbath—*the monks* of the dark ages, while they absorbed half the riches of Europe, extolled the virtue of poverty—and *Popes*, while domineering alike over the vassal and his lord, called themselves, in high sounding and affected humility, "the servants of the servants of God." Such is "excellent speech" in the lips of "fools," who demonstrate their folly by affecting to admire some solitary, convenient, and advantageous virtue, while professedly immersed in open and destructive vice.—Ed.

§ Heb. *a lip of lying.*

¶ Heb. *a stone of grace.*

* Or, *procureth.*

† Or, *A reproof entereth more a wise man than to strike a fool a hundred times.*

c 2 Sam. xviii, xx. Neh. xvi.

d Hos. 13. 8. Ch. 28. 15. 2 Kin. 2. 24.

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A. M. cir. 3829. B. C. cir. 975.

* Ps. 35. 12. & 109. 4—20. Rom. 12. 17. 1 Thes. 5. 15. 1 Pet. 3. 9.

† Heb. 12. 14. Rom. 12. 18. ch. 25. 10. & 16. 32. & 20. 3. & 25. 8, 9. 1 Tim. 4. 11.

* *Leave off contention* in argument about vain, useless, and irrelevant matters, before *strife* be "meddled with" at all; for the beginning of *strife*—not matter of argument, but of temper—is the breaking down of a water mound, that you may easily demolish, but may be totally unable to repair.—Ed.

e Ex. 23. 7. ch. 24. 24. Is. 5. 23. Ezek. 13. 10, 16. 1 Kin. 21. 13.

b Is. 55. 1—7. Ps. 81. 8—11. Rom. 11. 2, 7. Acts 13. 46. 47. 2 Cor. 6. 1. Heb. 2. 3.

‖ Ch. 18. 24. 1 Sam. xviii—xx. xxiii. 2 Sam. i. ix. Ruth 1. 16. Esth. 4. 14.

† Heb. *heart.*

‡ "Before the face of his friend," that is, without consulting him as a dispassionate observer, and weighing his opinion and advice.—Ed.

k Ps. 50. 1—4. ch. 10. 12. & 12. 18. Jam. 4. 1. & 3. 6.

‖ He that, for the sake of vain show, engages his establishment beyond his station and means.—Ed.

¶ Heb. *The froward of heart.*

l Ch. 10. 1. & 15. 20. & 19. 13. ver. 25. Gen. 26. 35. & 42. 38.

* Or, *to a medicine.*

m Ch. 21. 14. & 18. 16. 1 Sam. 8. 3. Ex. 23. 8. 2 Kin. 5. 21.

n Ch. 14. 6. & 15. 14. Eccl. 2. 14. & 8. 1.

o Ch. 10. 1. & 15. 20. & 19. 13. ver. 25. 2 Sam. xiii—xviii.

† The sorrows inflicted upon fathers and mothers by foolish children are not here (and in ver. 21) enumerated as evils in which the parents have no share; but as warnings against the neglect of a wise and godly education, and against the infusion of vanity, self-conceit, and pride, into the hearts of children, whereby so many parents literally convert them into fools.—Ed.

p 1 Kin. 1. ch. 18. 5. & 19. 19. ver. 11, 15. Jam. 1. 19. & 3. 2.

‡ Or, *a cool spirit*

§ And bring of an "excellent spirit," he is contented to listen to what he hears; to feed upon his own thoughts, and not to intrude his opinions until love and duty absolutely require him to speak.—Ed.

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or live by violence and rapine, not content to do wrong themselves, entice to become their companions, and then lead them into the most pernicious s. With profound study they contrive the ruin of others; and then, by their or giving of the sign, it is furiously effected.——33. Events to us are for- as the lot which is cast into the lap of a garment, or into a hollow vessel: God all things are known, and all decreed; and nothing, no not the drawing lot, happens but according to his eternal counsels, and by the particular ns of his providence.

P. XVII.—Ver. 1. The meanest fare, enjoyed in peace with God and our our, and with quietness in our own mind, is better than the most sumptuous attended with brawling, contention, and strife. 2. A pious and prudent ought to be preferred to a foolish and wicked child, and deserves a share inheritance in a family. 3. As gold and silver are tried and purified in the the Lord, who searches the hearts of all men, proves and refines his own from their sinful dross in the furnace of affliction.——6. It is an honour to s to have a numerous posterity walking in holiness and virtue; and it is the of children to have pious and prudent ancestors.——8. Presents and bribes so lovely and tempting, that few can refuse them, or decline gratifying the of the giver. 9. Overlooking of injuries, and mutual forbearance, is the ay to preserve and increase friendship and love: but repeating old faults the strictest bonds of friendship, and makes an irreconcilable separation. 1. Some men are so wilful and refractory, that, shaking off all reverence to nd their superiors, they are wholly and irreclaimably bent on mischief; they herefore be cut off by some exemplary punishment. 12. It is less dangerous et a bear in the heat of his rage, than a furious fool in the pursuit of his passions and desires.——14. When men begin a quarrel, it gradually be- more and more violent and extensive, till it is with difficulty made up: it is best therefore to check and stifle all contentions in the beginning. 16. In his mysterious providence, God gives to many foolish persons natural abilities, worldly substance, and opportunities of learning wisdom; and yet gives them no sense or inclination to desire it. 17. A true friend continues constant in his affection and usefulness, however our circumstances alter: and a brother, who deserves the name, is especially kind and helpful in a time of adversity. 18. He is extremely foolish whose kindness hurries him into rash suretiship for the debts of others, especially when they are suspected of knavery. 19. He certainly loves wicked- ness who accustoms himself to brawling and contention: and he, who carries himself proudly, scornfully, and contemptuously towards others, lives above his estate, and builds sumptuous houses, hurries himself into ruin; and breakers of the public peace open wide the flood-gates to all impiety. 20. A man of wicked devices, which he resolves to accomplish by any means, shall find himself deceived in his expectations of good: and a false, deceitful, and self-inconsistent tongue, will prove the ruin of its owner. 22. Nothing more conduces to health than solid quietness of conscience, and a moderate cheerfulness of spirit: but excessive sad- ness and grief waste the body, and dry it up to a mere skeleton. 23. Many wicked persons, who would refuse an open bribe, will willingly enough take bribes or presents secretly, in order to influence them to give counsel or judgment contrary to law and equity. 24. A pious and prudent man has his mind fixed upon the unerring oracles of God, and has his sense and wisdom at hand to guide and govern him; but a foolish one has his thoughts always wandering and roving about im- pertinences, and is never in any fixed or serious temper.——27. The more wise and knowing a man is, he is the less apt to be talkative, speaking only what is fit and necessary; and his wisdom renders his mind and temper humble, calm, temperate, and dispassionate. 28. So great a virtue it is to be duly silent, that if even a foolish person restrain his lips from rash and impertinent talk, he is for the time reckoned a wise and intelligent person.



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## CHAPTER XVIII.

(1) *Punishment of folly, wickedness, &c.* (2) *Vanity of trusting in riches.* (3) *Sweetness of friendship, placability, &c.*

A. M. cir. 3029.
B. C. cir. 975.

THROUGH *desire a man having separated himself, seeketh *and* intermeddleth with all wisdom.†

2 A fool hath no delight in understanding, but that his heart may discover itself.‡

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.§

4 The words of a man's mouth *are as* deep waters, *and* the well-spring of wisdom *as* a flowing brook.

5 *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 [a] The words of a ‖ tale-bearer *are* *as wounds, and they go down into the † innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 The name ‡ of the LORD *is* a strong tower: the righteous runneth into it, and § is safe.

11 The rich man's wealth *is* his strong city, and as an high wall in his own conceit.‖

12 Before destruction the heart of man is haughty; and before honour *is* humility.

13 [b] He that *answereth a matter before he heareth *it*, it *is* folly and shame unto him.†

14 The spirit of a man will sustain his infirmity: ‡ but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

* Or, *He that separateth himself seeketh according to* his *desire*, and *intermeddleth in every business.*

† Through desire of real knowledge, a man having separated himself from secular business, seeks, not some solitary department of study, but expatiates over all subjects, as did Solomon; for by the student of real knowledge, every subject is found to lead to the knowledge and the love of God, and in that all wisdom lies.—ED.

‡ The fool seeks not knowledge from any love of it, but from the vain desire to display his own accomplishments.—ED.

§ When the wicked cometh into notice, office, or power, then cometh, it may be, the adulation of fools and flatterers—but the contempt of wise men, with an ignominious end to his vain pretensions, and the reproach of those he has injured, deceived, or betrayed.—ED.

a Ch. 12. 18. & 16. 28. & 26. 22. Lev. 19. 16.

‖ Or, *whisperer.*

* Or, *like as when men are wounded.*

† Heb. *chambers.*

‡ See note on Ex. 34. 5. & Ps. 8. 1.—ED.

§ Heb. *is set aloft.*

‖ That is—the self-conceited rich man trusts in his deceitful riches which can neither bestow contentment nor ensure their own permanence.—ED.

b Esth. 3. 10. 2 Sam. 16. 4. John 7. 51.

* Heb. *returneth a word.*

† Before he heareth fully the statements and reasons of the matter.—ED.

‡ The spirit, while strong in the Lord, will sustain a sufferer under bodily infirmity; but if the spirit be wounded in conscience, and unhealed by the grace of Jesus, that is wretchedness intolerable.—ED.

A. M. cir. 3029.
B. C. cir. 975.

16 A man's gift maketh room for him, and bringeth him before great men.*

17 [c] *He that is* first in his own cause *seemeth* just: but his neighbour cometh and searcheth him.

18 [d] The lot causeth contentions to cease, and parteth between the mighty.

19 [e] A brother offended *is harder to be won* than a strong city; and *their* contentions *are* like the bars of a castle.†

20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 [f] Death and life *are* in the power of the tongue; and they that love it shall eat the fruit thereof.

22 [g] *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.‡

23 The poor useth entreaties: but the rich answereth [h] roughly.

24 [i] A man *that hath* friends must show himself friendly; and there is a friend *that* sticketh closer than a brother.

* The invariable custom in Asiatic countries in approaching superiors, is, to present a gift. Here it is to be viewed as the emblem of that name and righteousness with which alone the sinner can find access to the throne of grace.—ED.

c Acts 24. 1—21. & Sam. 16. 3. & 19. 26.

d Jos. 14. 2. 1 Sam. 10. 24. & 14. 42. Neh. 11. 1.

e 1 Kin. 12. 16. Acts 15. 39.

† Which are strong, and not easily broken.—*Note.* How great the blessedness of a meek, quiet, peaceful, and forgiving spirit among brethren.—"See how these Christians love one another," was a heathen's remark of Christianity. The Lord restores it as the mark of his people, and cause contentious to cease, and harmony and unity to prevail among all who name the name of Jesus.—ED.

f Ver. 4, 6, 7. Mat. 12. 36, 37. Jam. 3. 8.

g Ch. 19. 14. & 31. 10. & 3. 4. & 8. 35.

‡ Whoso findeth a wife, being guided not of self-will, but of the Lord, findeth good, and obtaineth favour of the Lord, who guided him. See chap. 19. 14.—ED.

h Jam. 2. 3. Ex. 5. 2. 1 Sam. 10. 11.

i Ch. 27. 9, 10, 17. & 17. 17. 2 Sam. 1. 26.

## CHAPTER XIX.

(1) *Warning against false-witnessing, impiety, &c.* (2) *Duty of charity, &c.* (3) *Cautions against slothfulness, scorning, &c.*

A. M. cir. 3029.
B. C. cir. 975.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way; and his heart fretteth* against the LORD.

4 Wealth maketh many friends: but the poor is separated from his neighbour.

* The *elephant*, the *rhinoceros*, the *lion*, and the *tiger*, are often enclosed within cages. When wild they *fret* and strive, but soon learn that resistance is vain, and submission good; but unrenewed man, less wise than "the beasts that perish," *fretteth* against the Lord, and striveth to the end against his Maker. Grace alone can teach him to say, "Let the Lord do what seemeth him good:" "Thy will be done on earth as in heaven."—ED.

CHAP. XVIII.—Ver. 1. While self-conceited persons seek to distinguish themselves by their high pretences to wisdom, and inconstant ones seek, but never find satisfaction, they, who have a true desire of knowledge, disengage themselves from all avocations, in order to study true wisdom. 2. A vain man studies knowledge, or even religion, for no other end but to make a show with it. 3. Wherever wicked men come, they bring their contempt of God, and reproaching of religion along with them, which will at last issue in contempt and misery to themselves. 4. A wise man's words, as deep waters, flow calmly, and contain the deep mysteries of God: and his heart, being full of wisdom, is ever sending forth streams of instructive, refreshing, quickening, and fructifying influences to all around him. 5. It is exceeding great wickedness to pervert justice, and, through favour or interest, to connive at, and acquit the wicked, or to give the cause against a righteous man through prejudice or partiality. 6, 7. Fools, by meddling in other men's quarrels, or by speeches irritating others against them, procure mischief, and even lasting and eternal ruin to themselves. 8. The slanders and reproaches of tale-bearers, however covered over with pretences of sorrow, and however greedily they be received by the hearers, like mortal and incurable wounds, pierce to, and rankle the very heart. 9. Idleness and prodigality are nearly allied, and both issue in the ruin of the persons guilty of them. Negligence about our soul is as fatal as open and avowed ungodliness. 10. Jesus Christ, and all the perfections, promises, and providences of God in him, are an impregnable defence and satisfaction to all such as by faith flee to him: no enemy nor danger can ever hurt them. 11. It is only in his own conceit that the rich man's wealth appears a mean of remarkable safety either here or hereafter. 12. Pride in prosperity, forgetfulness of God, and despising of others, are certain means and forerunners of destruction: and humility, meekness, and patience, in a low condition, are the best preparation for honour and preferment. 13. He who, to show his quick parts, or through a forwardness of temper, answers to a matter before he hears it fully and understands it, shames himself, and manifests his folly. 14. A manly spirit, especially if encouraged and supported by the influences of the Holy Ghost, will bear up under manifold and sore calamities of an external kind: but if the spirit be wounded with melancholy dejection, and a sense of God's wrath, how insupportable is the case, till Jesus, by his blood and grace give relief! 15. Prudent persons, by diligent meditation, and by attentive listening to instruction, labour to increase more and more in wisdom. 16. There are few men so mean, base, or wicked, but large gifts and presents will procure their release from prison, nay, bring them into favour with great men, or even to the honour of waiting upon princes. 17. They, who are first in representing their case, ordinarily make it to appear right, and even prepossess the judge in their favour; but by diligent search into their allegations, their neighbours often find innumerable mistakes in their representations. 18. In some cases, where the parties contending are very powerful to maintain their pretensions, and the reasons strong on both sides, the referring of the determination to God by the lot is the proper method to put each into quiet possession of that which falls to his share. 19. No contentions are so sharp and obstinate as those between near relations and long-continued friends. It is easier to take strong cities, or to bow or break the strongest iron bars, than to make a reconciliation. 20. Great care ought to be taken about our words; for, according as they are wholesome, good, and edifying, or are bad and unsavoury, shall be our temporal or eternal reward for them. 21. Much evil, or much good, necessarily issues from the right or wrong use of our tongues: and as men love and accustom themselves to good or bad discourse, shall be their reward or punishment; nay, ordinarily they who love to talk much shall suffer by it. 22. To be provided with a pious, prudent, and active wife is a great blessing, and a singular instance of God's favour. 23. Not boldness, but modest entreaties and doleful supplications, become those who are poor and miserable: but rich men are too apt to be so elated with their outward circumstances, as to return haughty and harsh answers. 24. Such as have friends must study to behave towards them in a friendly manner, in doing them all good offices possible: and sometimes friends are found that will be more constant and faithful in helping us in the day of affliction than our nearest relations.

CHAP. XIX.—Ver. 1. A poor, honest, and upright man, is much more happy and honourable than a rich wicked man that makes no conscience either of speaking or acting in a wise or gracious manner. 2. When a man is ignorant, not knowing what to follow or what to avoid, he cannot become holy or happy. And he, who in a rash and unadvised manner pursues his purpose, cannot fail to commit many sinful blunders. 3. When a man's ignorance and wickedness have made him miscarry, he often blames the providence of God, and frets and murmurs against him. 4. When men grow rich, they are sure to have many



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5 A false witness shall not be [a]unpunished; and *he that* speaketh lies shall not escape.[†]

6 Many will entreat the favour of the prince; and every man *is* a friend to [‡]him that giveth gifts.

7 [a]All the brethren of the poor do hate [§]him; how much more do his friends go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him.*

8 He that getteth [‖]wisdom [b]loveth his own soul; he that keepeth understanding shall find good.

9 [a]A false witness shall not be unpunished; and *he that* speaketh lies shall perish.

10 [d]Delight is not seemly for a fool; much less for a servant[*] to have rule over princes.

11 The [†]discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 [e]The king's wrath *is* as the roaring of a lion;[‡] but his favour *is* as dew upon the grass.

13 A foolish son *is* the calamity of his father; [f]and the contentions of a wife *are* a continual dropping.[§]

14 [g]House and riches *are* the inheritance of fathers; and a prudent wife *is* from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul: *but* he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the LORD; and [‖]that which he hath given will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare [*]for his crying.

A. M. cir. 3029. B. C. cir. 975.

[a] Heb. *held innocent.*

[†] However long he may run, he will not, in the end, escape detection and disgrace.—Ed.

[‡] Heb. *a man of gifts.*

[a] Ch. 14. 20. Ps. 55. 12, 13. & 38. 11. & 88. 8, 18. Job 19. 13—19.

[§] The word "hate" must evidently be understood in the comparative sense of Luke 14. 26. And where poverty arises from idleness, indiscretion, or wastefulness, the coldness of brethren and friends, so far from being criminal, may be a righteous judgment and retribution. In other cases, however, it may indicate a criminal want of sympathy; and, in the case of Christ Jesus our Lord, was exhibited in the highest form of guiltiness. Had our Lord come in riches, splendour, and earthly pride, the Pharisees would have worshipped Him whom they bought and crucified.—Ed.

[‖] Heb. *an heart.*

[b] Ch. 3. 13. & 8. 35. 35. 5. & 4. 1—4. & 7. 1—7. Deut. 4. 6

[c] Ver. 5. Zec. 5. 4.

[d] Ch. 1. 32. & 30. 22. & 23. 3. Eccl. 10. 6, 7.

[*] One *servilely* devoted to the will of a master, is only fit for being the tool of arbitrary power, but is totally unfit for the exercise of rational and dignified government.—Ed.

[†] Or, *prudence.*

[e] Esth. 7. 8. ch. 16. 14, 15. & 20. 2. & 28. 15. Ps. 72. 4, 6.

[‡] The wrath of the Lord the King. (Ps. 2. 12.) and the wrath of an earthly king, when directed against the guilty.—Ed.

[f] Ch. 21. 9, 19. & 27. 15.

[§] The dropping of water through the flat roofs of Eastern houses must have been a common occurrence. It would bring (1) a disagreeable noise; (2) defilement of furniture and dress; (3) in the end, rottenness; (4) disease.—Ed.

[g] 2 Cor. 12. 14. Gen. 25. 5. 6.

[‖] Or, *his deed.*

[*] Or, *to his destruction, or to cause him to die.*

A. M. cir. 3029. B. C. cir. 975.

[a] Ch. 14. 29. Pr. 55. 12, 13. & 38. 11. & 88. 8, 18. Job 19. 13—19.

[b] 2 Sam. 16. 5—7. 1 Kin. 2. 46.

[*] Heb. *add.*

[†] An ill-tempered man will, in the end, come to punishment; for though his friend deliver him again and again, he will at last offend beyond all power of apology or intercession.—Ed.

[‡] Ch. 1. 8. & 2. 1—9. & 3. 1—4. & 4. 1—13. & 8. 33. 35. Ps. 37. 37.

[§] 2 Cor. 8. 12. Ps. 72. 4, 10—12. 2 Chr. 6. 8. ver. 1.

[‖] The most amiable quality is kindness. With it, a man of inferior mental attainments is esteemed; without it, the highest accomplishments can never secure esteem or confidence.—Ed.

[¶] He may be visited with trouble, as other men, but with no evil that can destroy his peace, or endanger his salvation.—Ed.

[‖] *His bosom.*—Rather, "in the *dish*," meaning that out of which the Orientals eat with the hand. (See Mat. 23.) The meaning is, the *slothful*, even when his hand is filled with opportunities and means of success, will not lift up his hand to provide for his own support.—Ed.

[i] Ch. 21. 11. & 9. 8, 9. & 12. 1. & 29. 23. Deut. 13. 11.

[*] Heb. *will be cunning*

[m] Ch. 10. 4, 5. & 17. 2. 21. 25. & 26. 24. & 30. 17.

[†] Heb. *A witness of Belial.*

[n] Pr. 19. 5, 14, 13. Is. 28. 14, 15, 22.

[o] Job 15. 16. & 20. 12, 13. & 34. 7.

[‡] He lives, he feasts, upon the desire, and plan, and perpetration of iniquity.—Ed.

[p] Eccl. 8. 11. Is. 28. 22. Pr. 7. 14—16. ch. 2. 22. & 5. 24.

19 [b]A man of great wrath shall suffer punishment; for if thou deliver *him*, yet thou must [*]do it again.[†]

20 [i]Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 [k]The desire of a man *is* his kindness;[‡] and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.[§]

24 A slothful *man* hideth his hand in *his* bosom,[‖] and will not so much as bring it to his mouth again.

25 [l]Smite a scorner, and the simple [*]will beware; and reprove one that hath understanding, *and* he will understand knowledge.

26 [m]He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 [†]An ungodly witness [n]scorneth judgment; [o]and the mouth of the wicked devoureth iniquity.[‡]

29 [p]Judgments are prepared for scorners, and stripes for the back of fools.

## CHAPTER XX.

(1) *Delusion of strong drink.* (2) *Kingly qualifications.* (3) *Supremacy of God, &c.*

A. M. cir. 3029. B. C. cir. 975.

[*] Wine tempts a man to scoff at death, eternity, and judgment—"strong drink to rage" in causeless anger and quarrels.—Ed.

WINE *is* a mocker, strong drink *is* raging;[*] and whosoever is deceived thereby is not wise.

2 The fear of a king *is* as the roaring of a

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courting their favour, and professing themselves their hearty friends; but when they become poor and need friends, even those who were formerly kind turn their backs on them. 5. False witnesses, and private calumniators, shall at last, however slowly, meet with the due punishment of their wickedness. 6, 7. Multitudes will court the favour of the great and liberal who can enrich or advance them; but everybody is apt to desert and contemn the poor, who need and beg their assistance. 8. He that receives Christ learns the true knowledge of God; and he, who strictly practises the direction of his word, shows a real regard to his own soul, and shall obtain the spiritual and eternal blessings which he needs.——10. Not plenty, prosperity, or pleasure, but rather stripes, are fit for fools: and much less is it proper for slaves to be able wantonly to domineer over princes, and men of great wealth or honour. 11. It is an evidence of great wisdom to be slow to anger: and it is a great honour kindly to pass over injuries, and return good for evil. 12. The frowns and wrath of a king are very terrible to his subjects, and make them apprehensive of ruin; but the tokens of his favour greatly refresh and invigorate their spirits. 13. An ignorant, headstrong, and impious son is a plague and grief to his parents; and a contentious wife is a gradual ruin to her family, so perpetually vexing her husband that he can scarcely live with her. 14. Persons may have houses and riches left them by parents; but a prudent wife is not obtained, even by diligent care, without the peculiar direction and blessing of the Lord. 15. Sloth and idleness sink the mind into a dull stupidity and unconcern, and thereby reduce men to extreme beggary and want. 16. He who carefully keeps the commandments of God as the rule of his life, secures the welfare of his own soul: but he that lives at random, led only by his own brutish inclinations, shall be miserable in time and in eternity. 17. He who compassionately relieves the necessities of the poor, really enriches himself; as what he gives is but lent to the Lord, and shall be repaid, with large interest and increase of blessings, upon him and his posterity. 18. Children ought to be faithfully corrected before they are fixed in evil habits and customs; nor ought their cryings or entreaties make parents abate the necessary severity towards them. 19. Men given to passion and fury bring themselves into great mischiefs: and if we extricate them out of one danger, they will quickly involve themselves in another. 20. To listen to instruction, and kindly receive reproofs, or even corrections, is the proper way to attain much solid and lasting wisdom and experience. 21. Many are the purposes and contrivances of men, and they often lay them with great care: but it is only the counsel of the Lord which can infallibly bring to pass whatsoever it pleases. 22. A desire to do good to others is a real kindness to them, though it be not in our power to effect it. And a poor man, who would fain do us good, is better than one who promises much and does little. 23. True godliness, and a religious care to please the Lord in all things, increase a spiritual life, and issue in life eternal. They afford the most satisfying comfort in God's favour, produce the most agreeable contentment with our lot, and are an excellent preservative both from sin and from suffering. 24. Sluggards are so much given to laziness and idle sauntering, that they can hardly be persuaded to take their meat, or do the most necessary and easy things. 25. Incorrigible sinners, and particularly scoffers at religion, and despisers of reproof, ought to be severely punished, as a warning to such as are inconsiderate; but such as are wise and prudent will need no more but a gentle reproof to make them learn their duty, and practise accordingly. 26. Children, who by their debaucheries waste their father's substance, and deal unkindly with their mother, disgrace their parents, and at last render themselves infamous and miserable. 27. Great care ought to be taken to avoid listening to false doctrine, sinful advice, or even idle and frothy language, as it tends to make us wander from the true doctrines of Christ, and practice of holiness. 28. An impious witness, whose conscience is so hardened that he can swear to anything, laughs at all law and justice, and even at the threatened judgment of God upon perjured persons: and the mouth of the wicked utters the most false, sinful, and mischievous speeches with greediness. 29. But terrible judgments shall certainly be inflicted upon those that scoff at conscience and religion; and indelible marks of God's displeasure shall be inflicted on those who slight good instructions.

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CHAP. XX.—Ver. 1. Immoderate drinking of wine, or other intoxicating liquors, exposes men to the jest and detestation of others; it makes themselves abusive and scurrilous, mocking even at sacred things, and renders them like fools, sots, or madmen, furious, tumultuous and quarrelsome: while it seems to exhilarate the spirits, it deceitfully drowns both reason and conscience, and tends to the ruin of both soul and body. 2. The just wrath of a king is terrible: and they that offend

lion; *whoso* provoketh him to anger sinneth *against* his own soul.*

3 [a] *It is* an honour for a man to cease from strife: but every fool will be meddling.

4 [b] The sluggard will not plough by reason of the † cold; *therefore* shall he beg in harvest, and *have* nothing.

5 [c] Counsel in the heart of man *is like* deep water: but a man of understanding will draw it out.

6 Most men will proclaim every one his own ‡ goodness: but a faithful man who can find?§

7 The just *man* walketh in his integrity; ‖ his children *are* blessed after him.

8 [d] A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 [e] Who can say, I have made my heart clean, I am pure from my sin?*

10 † Divers weights, *and* ‡ divers measures, both of them *are* alike abomination to the LORD.§

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 [f] The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 [g] *It is* naught, *it is* naught, saith the buyer; but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is surety *for* a stranger; and take a pledge of him for a strange woman.*

17 Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose is established by counsel; and with good advice make war.

19 He that goeth about *as* a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips.†

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily† at the beginning; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 Divers weights *are* an abomination unto the LORD; and a false balance *is* not good.

24 Man's goings *are* of the LORD; how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make inquiry.

26 A wise king scattereth the wicked, and bringeth the wheel§ over them.

27 The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly.‖

28 Mercy and truth preserve the king; and his throne is upholden by mercy.

29 The glory of young men *is* their strength; and the beauty of old men *is* the gray head.

30 The blueness* of a wound cleanseth away evil; so *do* stripes the inward parts of the belly.

A. M. cir. 3029. B. C. cir. 975.

* To provoke any one to anger is a sin; much more to provoke a ruler; even as the Spirit hath said, "Fear God—honour the king."—Ed.

[a] Ch. 17. 14. & 29. 8.—10. & 14. 10. Gen. 13. 7, 8.

[b] Ch. 10. 4. & 24. 33. & 20. 13—15.

† Or, *winter.*

[c] Ch. 18. 4. 1 Cor. 2. 11, 15. & 10. 15.

‡ Or, *bounty.*

§ Generosity is much more common than fidelity; ostentation of generosity, more common still. Fidelity to man is not uncommon in the sense of honesty; but in the sense of love, admonition, rebuke, and prayer, how seldom is it to be found! Above all, while men glory in their generosity with the gifts of God, who is faithful in service to the Giver?—Ed.

‖ *Integrity.*—See note on chap. 11. 3.—Ed.

[d] Ver. 26. ch. 16. 12. Ps. 101. 3—8.

[e] 1 Kin. 8. 46. 2 Chr. 6. 36. Job 14. 4. & 15. 4. Ps. 51. 5. Eccl. 7. 20. 1 John 1. 8. Jam. 3. 2.

* What a needful memorial of the native pollution of the human heart, and of its utter inability for its own renewal and purification! What a catechism to guide us to the Spirit of holiness, and the blood that cleanseth from all sin!—Ed.

† Heb. *a stone and a stone.*

‡ Heb. *an ephah an ephah.*

§ This is not confined to mere commercial integrity, but embraces all relative duties, whether between ourselves and our neighbours, or ourselves and God. Take one of the latter, as one of the most neglected, because spiritual and invisible. We expect gratitude of men for all our kindness; do we similarly weigh and measure our gratitude to God? We ask forgiveness of him daily for all our trespasses; do we employ the same weight and measure towards them that trespass against us?—Ed.

[f] Ex. 4. 11. Ps. 94. 7, 9. Hom. 11. 36.

[g] Ps. 36. 3. & 12. 2. 1 Thes. 4. 6. Jam. 4. 13.

A. M. cir. 3029. B. C. cir. 975.

* Never place confidence in a thoughtless fool who pledges his word, character, or credit, for a stranger who has inveigled him. Above all, never trust an abandoned libertine, who, being "joined to an harlot," is dissevered from Christ (1 Cor. 6. 15, 16); and who, careless about his own soul, will never be faithful to your interest farther than he is bound by ties of law, and constrained by its compulsions.—Ed.

† That is, either with him who flattereth you by pretending that he intrusts his secret to you as a special favour; or with him that is "open of his lips," as the words literally mean, and therefore tempted, by his spirit of *talkativeness* to fabricate and circulate falsehoods.—Ed.

‡ The danger lies not in the speedy *possessing* of wealth, but in the hasty spirit with which it is sought—a spirit that will soon learn to employ any means for obtaining its end, and that will finally defeat its efforts by its over-eagerness, and entail a curse because it grasped at riches as a possession, and sought them not as a blessing.—Ed.

§ The allusion seems to be to an Asiatic method of threshing corn by laying it out on a threshing-floor, and drawing over it a "wheel," nearly in the form of a European roller.—Ed.

‖ The thoughts of the natural man are chiefly directed to "what he shall eat, and what he shall drink," (Luke 12. 22, 30); nay, his "god is his belly." (Phil. 3. 19.) But the spirit of the renewed man is the candle of the Lord, searching out and mortifying all the deeds of the body that the soul may live.—Ed.

* Some wounds do occasionally assume a *bluish* tinge; but it is always an unhealthy symptom, and unfavourable to healing. The word "blueness" should rather be rendered *suppuration* which brings the description into accordance with the ordinary process of healing.—Ed.

him, by exasperating language or behaviour, expose themselves to temporal and eternal ruin. 3. It is honourable to avoid contention to the utmost, and to get out of it as quickly as possible, by confessing our own faults, and forgiving those of our neighbours: but foolish and wicked persons are always ready to begin or maintain quarrels. 4. Such as, through indolence and self-indulgence, neglect their business in its proper season, may expect beggary and misery; while they who are diligent enjoy abundant felicity. 5. Some men, through their reservedness of temper, and others through deep design, conceal their intentions: but persons of great sagacity will discover them, or even by their artful insinuations, make themselves to declare them. 6. Most men will boast how friendly, humane, charitable, and generous they are: but it is hard to find one answerable in deeds to his trust, his relation, his promises or pretences. 7. Justified and gracious persons, by their practice, manifest the sincerity of their heart and profession; and their children are blessed of God, and regarded by men on their account. 8. A king, who makes it his business to execute judgment and justice faithfully, effectually suppresses crimes and impieties by his strict inspection of affairs. 9. No man on earth is perfectly free from sin in heart or life, nor can he make himself so. 10. To buy with larger weights or measures, and sell with lesser ones, and all other injustice, is extremely detestable to God. 11. Men's continued practice is the surest mark of their disposition, and by that the future conversation of young persons may be guessed at; and yet they, even children, often strangely conceal their vices. 12. All our natural faculties and senses, and the right use of them, are from God, and therefore ought to be employed for his glory. 13. Immoderate sleep, or other slothfulness, wastes our time, and draws on poverty and want: but watchful care, and diligent labours, are the means of obtaining everything necessary. 14. Some, while they buy goods, will dishonestly and falsely cry them down, and yet afterwards boast of their good bargain, and cheating the seller. 15. Wise and gracious speeches, proceeding from a wise and understanding heart, are more valuable than all the gold, pearls, or precious things on earth. 16. Never trust him, without a proper pledge, who rashly becomes surety for everybody, strangers and harlots not excepted: for he will quickly be reduced to beggary. 17. Gains, honours, and pleasures, acquired by unrighteous courses, may at first be extremely agreeable to men; but they will at last produce anguish of conscience, pangs of repentance, or torments of despair. 18. Deliberation with ourselves, and consulting with others who are prudent, is the way to obtain success in our undertakings, especially in matters of importance and danger. 19. It is always necessary to suspect flatterers, and to turn a deaf ear to tale-bearers, who, by treacherously revealing the secrets which others have intrusted to them, labour to insinuate themselves into our confidence, and then betray us. 20. Slighters, revilers, abusers, and wishers of mischief to parents, bring fearful and lasting ruin on themselves and posterity, however they may prosper for a time. 21. Many, by unrighteous courses, quickly become rich: but the foundation being laid in rapine, extortion, or fraud, it shall quickly waste away, or prove a curse to such as enjoy it. 22. Never revenge injuries received; but commit thy cause to God, who judges righteously; wait patiently in the use of lawful means for the fulfilment of his promises, and he will vindicate and deliver thee in his own time. 23. Injustice, even in the smallest things, is so extremely abominable to God, that it cannot be too much hated or avoided. 24. Men's thoughts, words, and actions, are all directed by God to his own ends: and none can certainly know beforehand what will be the issue of them. 25. A sacrilegious converting of what pertains to God, to our own private use, and studying how to be loosed from the obligations of solemn vows, terribly insnare men's souls, and bring certain ruin upon them. 26. Pious and prudent magistrates exert themselves to discourage and terrify the wicked, and punish them with proper severity. 27. The rational soul and conscience, especially when renewed by the Spirit of God, act as his deputies; discovering, judging, accusing, or approving whatever passes within us, according as it is contrary or conformable to God's revealed will. 28. Bounty and clemency, joined with justice and faithfulness to their word, are principal means of securing the government of princes, and entailing their kingdom on their posterity. 29. Strength, vigour, and courage, render young men respected, but gravity, wisdom, and experience, are the peculiar ornaments of the aged. 30. Severe corrections are necessary to restrain or reclaim some stubborn and obstinate tempers, and to purge out those corrupt affections which are lodged in the heart.



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## CHAPTER XXI.

*Excellence of mercy, justice, &c.* (2) *Vexatiousness of a brawling woman.* (3) *Cruelty of the wicked, &c.*

A. M. cir. 3749. B. C. cir. 955.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water:[a] he turneth whithersoever he will.

2 Every way of a man *is* right in his own s: but the LORD pondereth the hearts.

3 To do justice and judgment *is* more eptable to the LORD than sacrifice.[†]

4 [‡]An high look, and a proud heart, *and* e ploughing[‖] of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to nteousness; but of every one *that is* hasty, y to want.

6 The getting of treasures by a lying tongue vanity tossed to and fro of them that seek th.

7 The robbery of the wicked shall [*]destroy n;[†] because they refuse to do judgment.

8 The way of man *is* froward and strange: *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the se-top,[‡] than with [§]a brawling woman in [‖]a e house.

10 The soul of the wicked desireth evil: his ghbour [*]findeth no favour in his eyes.

11 When the scorner is punished, the sim- is made wise; and when the wise is in- cted, he receiveth knowledge.

12 [*]The righteous *man* wisely considereth house of the wicked: *but God* overthrow- the wicked for *their* wickedness.

13 Whoso stoppeth his ears at the cry of poor, he also shall cry himself, but shall not eard.[†]

[a] Rather, as water-courses for irrigation.—Ed.

[†] That is no condemnation of sacrifice under the law, nor warrant for neglect of ordinances under the gospel. Thus saith the Lord, "These ought ye to have done, and not to leave the other undone." Mat. 23. 23. —Ed.

[‡] Heb. *Haughtiness of eyes.*

[‖] Or, *the light of the wicked.*

[‖] *The ploughing*—Rather, "the lamp," the religious profession of the wicked (see Mat. 25. 2, 3, 4.) is sin.—Ed.

[*] Heb. *saw them*, or *dwelt with them.*

[†] There are two senses of the subject. (1) Several nations live by robbery, and reckon it an honourable employment. Yet, in the end, all such communities, like the piratical Algerines and murderous Thugs, are brought to destruction. (2) Theirs is a robbery of God, when he is defrauded of that worship, honour, and glory, that are due to his name, which must finally terminate in the destruction of the guilty. Mal. 3. 9.—Ed.

[‡] The flat roofs of many Eastern houses are recorded as dwelling-places, both by day and by night.—Ed.

[§] Heb. *a woman of contentions.*

[‖] Heb. *an house of society.*

[*] Heb. *is not favoured.*

[†] 1 Cor. 10. 10. Deut. 15. 11. Ps. 41. 1, 2.

[†] Not "he that stoppeth his ear at the *importunity* of the poor" is condemned, for that importunity is often the result of vice, idleness, or fraud; but he that disregards "their cry" when it arises, as in a child, from want or pain that they cannot supply or relieve.—Ed.

A. M. cir. 3749. B. C. cir. 955.

14 [b]A gift in secret pacifieth anger; and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment: [c]but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth [*]pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.[†]

18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.[‡]

19 *It is* better to dwell [§]in the wilderness, than with a contentious and an angry woman.

20 *There is* treasure to be desired and oil in the dwelling of the wise: [d]but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 [*]A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.[‖]

23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name who dealeth [*]in proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 [‡]He coveteth greedily all the day long: but the righteous giveth, and spareth not.

27 The sacrifice of the wicked *is* abomination: how much more *when* he bringeth it [*]with a wicked mind?

28 [‡]A false witness shall perish:[§] but the man that heareth speaketh constantly.

[b] Ch. 17. 8. & 18. 16. & 19. 6. Gen. xxxii.

[c] Ps. 9. 16, 17. & 55. 23. ver. 12.

[a] Or, *sport.*

[†] *Epicurism*, the desire of luxuries in eating and drinking is an acquired habit: indulgence is its parent, poverty is its dire undoer.—Ed.

[‡] Thus Achan was a ransom for Israel, (Josh. 7.) and Haman for Mordecai and Israel. Esth. 7.—Ed.

[§] Heb. *in the land of the desert.*

[d] Ch. 6. 26. & 23. 21. & 28. 19. Mat. 25. 1—10.

[e] Eccl. 9. 14, &c. 2 Sam. 20. 16. & 3. 7.

[‖] Never did the world appear in a more hopeless state than a little before the dawn of the blessed reformation. The human mind was enslaved to authority and tradition —an authority without character from God, a tradition without name, till manufactured on emergency. The consciences of men were prostrate before the shrine of the confessional; their spirits were terrified into cowardly submission by the fires of an imaginary purgatory; and the walls of spiritual Babylon were high, as unto heaven. Yet these walls were *scaled*, and this city was taken, not by "power nor by might," but by a few "wise men"—men "made wise unto salvation" by the Scriptures, (2 Tim. 3. 15.) and strong and victorious by the Spirit of truth, and love, and holiness.—Ed.

[*] Heb. *in the wrath of prince.*

[†] Ps. 10. 3. Hab. 2. 9. Ezek. 22. 31.

[†] Heb. *in wickedness.*

[‡] Heb. *A witness of lies.*

[§] The "false witness" who asserts what he has neither seen nor heard, shall soon be detected and condemned: but he that declares only what he has seen and heard, will have his witness accredited to all generations; and, even "though dead," he will speak "constantly." Heb. 11. 4. —Ed.

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AP. XXI.—Ver. 1. The wills, inclinations, and purposes of kings and others, ntirely under the direction and government of God: and he can turn them ersoever he pleases, as easily as the gardener, or husbandman, can turn his of water. 2. Men, through their self-love, often fancy their own purposes orks to be extremely right; while the Lord, who perfectly knows their , observes them to be very defective or sinful. 3. Uprightness of heart, oliness and virtue of life, are more pleasing to God than the most pompous ons, or the most liberal benefactions or alms. 4. Not only the insolence, and ambition of wicked men are criminal before God, but all their natural, and moral actions, and all their worldly greatness and prosperity, lead to nd all they do is sinful in its principle, manner, and end. 5. Prudent vances, and laborious industry, are the proper means of plenty and affluence: asty resolutions, precipitant measures, and unjust methods, involve men in e and loss. 6. The getting of wealth by lying, flattory, calumny, or perjury, eguiling and unprofitable course, however much used by such as walk in eading to destruction; and the wealth thus obtained, is as unsubstantial and nt as heaps of chaff, or clouds of smoke, before the wind. 7. The injuries wicked men do to others, in rendering their families poor or desolate, shall, t ruinous punishments, be returned upon their own heads, because they are y bent upon their unjust dealings. 8. The whole temper and course of a d man are contrary to the law and nature of God, and odious to him: but whose consciences are washed in Jesus' blood, and their hearts renewed by ace, walk in good works, acceptable to God, and profitable to men. 9. r is it to live poorly and solitary in the open air, exposed to all the injuries weather, or to be thrust into some little corner, than have a spacious house umerous family, governed by a contentious wife, whose perpetual scolding rawling, on the smallest occasion, is more intolerable than thunder, lightning, stering winds. 10. A wicked man's heart desires to be ever doing mischief, have others falling into it: nor will he spare good or bad, friend or foe, if, roof or otherwise, they stand in the way of his covetousness, ambition, or lusts. 11. When obstinate scoffers at the laws of God and men are punished vidence, or by the magistrates; others, particularly such as they have seduced, ethink themselves what they are doing: and wise men will improve instructions and admonitions, to render themselves wiser and better. 12. While righteous magistrates search the houses of the wicked for ill-gotten goods, and in order that they may be duly punished, and deprived of power to do further mischief, godly men, in order to deter them from like courses, consider the judgment and ruin which God brings on the wicked for their sins. 13. They who refuse to help the poor in distress shall be reduced to misery themselves, and have none to pity or help them. 14. Presents, especially if secretly and prudently given, have a powerful influence to appease angry and wrathful men. 15. The execution of justice, and the practice of holiness and virtue, are a pleasure to the righteous; but are a terror and burden to the wicked, whom God and the magistrates shall concur to destroy. 16. He that will not live according to the directions of God's word, but follows the conduct of his own lusts and passions, shall, after all his extravagancies, be for ever fixed in hell. 17. Voluptuous persons destroy their own pleasures, by wasting their estates; and they who are given to costly and delicious feeding can never thrive. 18. Wicked men often fall into the very miseries which they had prepared for the godly; and in times of common calamity, are often severely punished, that the righteous may be delivered. 20. True wisdom enables men to procure what is necessary for their families, and to enjoy it with satisfaction; but foolish persons lavishly waste, what they neither know how to get or how to live without. 21. They who make it their business to receive and improve Jesus Christ and his righteousness and grace, in a life of holiness and virtue, shall find every new-covenant blessing in time and eternity. 22. Wise men, by their prudence, kindness, and perseverance, can effect the most difficult enterprises, and do more than others who have much more strength. 23. Restraint of the tongue from impure, false, profane, rash, injurious language, greatly preserves men from troubles, embarrassments, and miseries. 24. Pride, insolence, and outrageous words, only render men infamous and contemptible. 25, 26. The slothful man is killed by an insatiable desire after that which he has not, and will not labour for; but pious and diligent persons have enough for themselves, and also wherewith to relieve others. 27. All the appearances of devotion and piety about unrenewed persons being hypocritical, proceeding from a wicked principle, done in a wicked manner, and to a wicked end, are abominable to God. 28. The testimony, character, and soul of a false witness shall quickly be ruined: but he that speaks nothing but what he knows



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29 [f] A wicked man hardeneth his face: [h] but *as for* the upright, he [*] directeth his way.

30 [i] *There is* no wisdom, nor understanding, nor counsel, against the LORD.

31 [k] The horse *is* prepared against the day of battle: but [†] safety *is* of the LORD.

A. M. cir. 3029. B. C. cir. 975.

[f] Jer. 14. 17. & 8. 12. & 3. 3, 5. & 2. 34.

[h] Ps. 112. 5. & 29. 1.

[*] Or, *considereth.*

[i] Jer. 9. 23. Is. 8. 9, 10. Jonah 1. 13.

[k] Ps. 33. 17. & 20. 7. & 3. 8. Eccl. 9. 11.

[†] Or, *victory.*

## CHAPTER XXII.

(1) *Benefit of good reputation.* (2) *Of education, diligence, friendship, &c.* (3) *Cautions against suretiship for the furious, irritable, &c.*

A *GOOD* name *is* rather to be chosen [*] than great riches, *and* [a] loving favour rather than silver and gold.

2 The rich and poor meet together; [†] the LORD *is* the maker of them all.

3 A prudent *man* foreseeth the evil, and hideth himself: [b] but the simple pass on, and are punished.

4 [‡] By humility, *and* the fear of the LORD, *are* riches, and honour, and life.

5 [c] Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.

6 [‖] Train up a child in [‖] the way he should go; and when he is old he will not depart from it.

7 The rich ruleth over the poor; [*] and the borrower *is* servant [†] to the lender.

8 He that soweth iniquity shall reap vanity; [‡] and the rod of his anger shall fail.

9 [§] He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, [d] *for* the grace of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge; and he overthroweth [‖] the words of the transgressor.

13 [e] The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

A. M. cir. 3029. B. C. cir. 975.

[*] *Chosen*, not as a thing that can be got by a wish, but as an object to be sought after by faith, love, and humility before God, and truth, and industry, and uprightness before men.—Ed.

[a] Or, *favour is better than*, &c. ch. 17. 1.

[†] They "meet together," it may be, not in companionship, but in interest; and are dependent for their individual happiness, upon the discharge of their common duties. The Lord made them for one another, and, woe to that party by whom his will is disregarded!—Ed.

[b] Ch. 7. 22, 23. 2 Sam. 15. 11. & 13. 7. Judg. xvi.

[‡] Or, *The reward of humility*, &c.

[c] Rom. 3. 16, 17. ch. 4. 16. & 15. 9.

[‖] Or, *Catechize.*

[‖] Heb. *in his way.*

[*] This should not generate either tyranny in the one, or envy in the other. It is an arrangement of Providence for mutual good—the child that obeys is as much blessed as the parent that rules. And so, writers rich and poor alike fear God, the poor is as happy as the rich.—Ed.

[†] Heb. *to the man that lendeth.*

[‡] Or, *and with the rod of his anger he shall be consumed.*

[§] Heb. *Good of eye.*

[d] Or, and hath *grace in his lips.* Ps. 45. 2.

[‖] Or, *the matters.*

[e] Ch. 26. 13. & 15. 19.

[*] Vices are seldom separate—so the slothful man here demonstrates that he is excusing his sloth by falsehood. "There is a lion without, he will be slain in the streets," in the crowded thoroughfare, where the lion would not venture to come.—Ed.

14 The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.

15 [f] Foolishness *is* bound in the heart of a child; *but* the rod of correction [*] shall drive it far from him.

16 [g] He that oppresseth the poor to increase his *riches*, *and* he that giveth to the rich, [†] *shall* surely *come* to want.

17 [h] Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge: [‡]

18 For *it is* a pleasant thing if thou keep them [§] within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, [‖] even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth [i] to them that send unto thee?

22 Rob not the poor, because he *is* poor; [*] [k] neither oppress the afflicted in the gate;

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 [l] Make no friendship with an angry man; and with a furious man thou shalt not go;

25 Lest thou learn his ways, and get a snare to thy soul.

26 [m] Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 [n] If thou hast nothing [†] to pay, why should he take away thy bed from under thee?

28 Remove not the ancient [‡] land-mark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before [§] mean *men.*

A. M. cir. 3029. B. C. cir. 975.

[f] Gen. 8. 21. Job 15. 4. John 3. 6.

[*] Be it never forgotten by parents, that "the rod" signifies not exclusively an instrument of punishment, but authority and power; and that "correction" consequently is not confined to corporal punishment, but extended to every means by which the mind may be corrected by wise precept, godly example, or rational restraint.—Ed.

[g] Ps. 12. 5. ch. 11. 24. & 23. 10, 11. Jam. 2. 13. ver. 22, 23.

[†] *Giveth to the rich.* Giveth bribes to the rich, as is common in Eastern despotisms, to induce them to overlook and countenance his oppressions. The whole history of the *Pashalics* of western Asia, is a striking commentary upon this important doctrine of sacred political economy.—Ed.

[h] Ch. 1. 8. & 2. 1—5, 10. & 3. 1—4, 17, 18. Mat. 11. 15, 28—30. Is. 55. 3. Ps. 45. 10.

[‡] From ver. 17—21, there is either a preface to a new division of the Book of Proverbs, or a conclusion from the foregoing instructions. The latter view seems most congenial to ver. 19, 20.—Ed.

[§] Heb. *in thy belly.*

[‖] Or, trust *thou also.*

[i] Or, *to those that send thee.* 1 Pet. 3. 15.

[*] Either because he is too weak to oppose oppression, or too obscure to obtain human defence or redress; or in such need that he will allow himself to be robbed by an exorbitant interest paid for relief of present necessities.—Ed.

[k] Zec. 7. 10. Ex. 23. 6.

[l] Ch. 9. 6. & 13. 20. & 21. 24. & 29. 22. Ps. 1. 1. & 26. 4. Jer. 15. 17.

[m] Ch. 6. 1. & 11. 15. & 17. 18. & 20. 16. & 27. 13.

[n] Ex. 22. 26. 2 Kin. 4. 1, *etc.* 20. 10.

[†] This is a warning against dishonest suretiship, by them that have "nothing to pay." The deducible rule is the only one consistent with Christian integrity; viz., that no man should be surety for another beyond what he is able, and, if need be, willing to pay for him.—Ed.

[‡] Or, *bound.*

[§] Heb. *obscure men.*

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to be true, is fixed and invariable in his attestations. 29. Impenitent sinners refuse to blush at their abominations, and obstinately resolve to go on in them; but sincere saints carefully conduct their thoughts, words, and actions, by the rule of God's word. 30. No projects, however wisely laid, or prudently conducted, can defeat or alter the purposes, or counteract the providence of God. 31. Neither horses, chariots, nor powerful armies, can obtain victories, or even protect their owners: but all safety and salvation are of, and effected by, the Lord himself.

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CHAP. XXII.—Ver. 1. A good character, qualifying men to be useful for God in their generation, and the noted respect and friendship of those among whom we live, are more honourable and comfortable than all the riches of the world. 2. The rich by their wealth, and the poor by their labour, are mutual supports of each other, and ought to live together in harmony and kindness, as the same Lord made them both, and appointed them their respective conditions. 3. Prudent men foresee calamities, or temptations, when approaching, and use proper means for securing themselves; but foolish and inconsiderate persons go on securely in their sins, and are ruined. 4. True humility, and real godliness, are the certain way to honour and happiness in this world, and in that which is to come. 5. Wicked men meet with much trouble and danger in their sinful ways: but he that takes proper care of his soul shall be preserved therefrom, and enjoy manifold blessings. 6. Let children be carefully instructed in the truths, and accustomed to the ways of God, as early and earnestly as possible, and they will retain the impression, and practise the same, as long as they live. 7. Rich men domineer over the poor; and they who borrow, are obliged to depend on the will and pleasure of the lender. 8. He, whose common practice is to do mischief, shall be paid in his own coin, with misery and trouble; and at length his power of wronging others shall be taken from him. 9. They who compassionately observe the wants of the poor, and cheerfully relieve them, shall be largely rewarded of God. 10. The removal of graceless persons, who scorn all good counsels, from a society, is an excellent mean to compose the contentions therein, and to prevent strifes and mutual reproaches for the future. 11. He that loves and practises sincerity and plain-heartedness, will recommend himself even to princes, by the piety, pleasantness, and candour of his discourse. 12. God, in his providence, carefully preserves his own oracles and ordinances among men, and provides for, preserves, and honours those who are thereby made wise unto salvation: but he blasts all the counsels and designs of the wicked and perfidious. 13. Slothful persons imagine mighty hinderances in the way of their duty, where there are none, or at least very few. 14. Nothing is so dangerous, so eternally dangerous, as the insnaring flatteries of whorish women, and the enslaving influence of fleshly lust. If a man be insnared by them, nothing but infinite mercy and power can prevent his utter and everlasting destruction. And seldom are any, who have not provoked the Lord by former wickedness, permitted to fall into these snares. 15. False opinions, and bad inclinations, adhere so closely to the minds of children, that not only instructions and reproofs, but even seasonable and duly severe chastisements, must remove their obstinate folly. 16. He that by violence or fraud oppresses the poor to enrich himself, or gives to the rich what he took from the poor, or what he should give to relieve their wants, shall himself be reduced to want and beggary. 17. Attend diligently, and consider seriously, the counsels and precepts of wise men, and particularly those given in this book. 18. For it will afford thee great satisfaction heartily to embrace, thoroughly to digest, and faithfully to preserve them in thy mind: and by these means thou wilt be qualified to instruct others in them. 19. Men who are quick and dexterous, but prudent, in despatching whatever business is committed to them, are in a fair way to be preferred to some honourable employment in the service of their prince.



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## CHAPTER XXIII.

*Deceitfulness of dainties, &c. (2) Warnings against drunkenness, gluttony, and lasciviousness, &c.*

A. M. cir. 3029.
B. C. cir. 975.

WHEN [a] thou sittest to eat with a ruler, consider diligently what *is* before thee:*
2 [b] And put a knife to thy throat,† if thou *be* man given to appetite.
3 [c] Be not desirous of his dainties; for they *are* deceitful meat.‡
4 [d] Labour not to be rich; [e]cease from thine own wisdom.
5 [f] Wilt thou set thine eyes upon that [g]which *is* not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.
6 [h] Eat thou not the bread of *him that hath* an evil eye,‖ neither desire thou his dainty meats:
7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.
8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.
9 [k] Speak not in the ears of a fool; for he will despise the wisdom of thy words.
10 Remove not the old * land-mark; and enter not into the fields of the fatherless:
11 For their Redeemer *is* mighty; he shall plead their cause with thee.
12 [l] Apply thine heart unto instruction, and thine ears to the words of knowledge.
13 Withhold not correction from the child; for *if* thou beatest him with the rod, he shall not die.[1]
14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.
15 [m] My son, if thine heart be wise, my heart shall rejoice, ‡ even mine:
16 Yea, my reins shall rejoice [n] when thy lips speak right things.
17 [o] Let not thine heart envy sinners: [p] but *be thou* in the fear of the LORD all the day long.
18 For surely there is an § end; and thine expectation shall not be cut off.

a Gen. 43. 16, 33, 34. 1 Sam. 9. 22. Jude 12.
* Consider how readily this rich abundance may tempt and be abused to excess; and how deeply and irreparably that excess may ruin your character and prospects.—Ed.
b Mat. 18. 8, 22. 1 Cor. 9. 27.
† Put a restraint upon appetite by firm resolution: for you must sacrifice appetite to protect character.—Ed.
c Dan. 1. 8. Luke 21. 34. Phil. 4. 5.
‡ It does not mean that "the ruler" invites the guest to deceive him by his dainties; but that when dainties are presented to an unrestrained appetite, it is their nature to deceive into destructive indulgence.—Ed.
d Ch. 28. 20. John 6. 27. 1 Tim. 6. 8—10
e Ch. 3. 5, 7. Rom. 12. 16. & 11. 25.
§ Heb. *Wilt thou cause thine eyes to fly upon.*
f 1 Cor. 7. 31. Eccl. 1. 2. & 12. 6. 1 Tim. 6. 17. Ps. 62. 10. ch. 27. 24.
g Ps. 141. 4. Dan. 1. 10.
h Ch. 28. 22. Deut. 15. 9. Mat. 20. 15. Mark 7. 22.
‖ *Niggardliness* and *hospitality* are not unfrequently combined in the same person. This hospitality, however, originates not in kindness, but in ostentation. With such contradictory characters form no intimacy: what is essentially evil cannot come to good.—Ed.
i Ps. 12. 2. & 55. 21.
k Ch. 9. 8. & 13. 1. & 26. 4, 5. Mat. 7. 6.
* Or, *bound.*
l Ch. 2. 1. 2. & 22. 17—19. Ezek. 44. 24. Mat. 13. 35. Jam. 1. 21. Is. 55. 3. Rev. 2. 7, 29.
† See note on chap. 13. 24. & 22. 15. And let it be carefully observed by parents, that while this passage seems confined to the "rod" of corporal punishment, still that rod is not delivered into the hand of brutal passion, but intrusted solely to the hand of parental love.—Ed.
m Ch. 10. 1. & 15. 20. 1 Thes. 2. 20.
‡ Or, *even I* will rejoice.
n Jam. 3. 2. Eph. 5. 4. Col. 4. 4. 3 John 4.
o Ps. 37. 1, 7. & 73. 3. ch. 3. 31. & 24. 1.
p Ps. 4. 4. Heb. 12. 28. ch. 28. 14.
§ Or, *reward.*

A. M. cir. 3029.
B. C. cir. 975.

19 [q] Hear thou, my son, and be wise, and guide thine heart in the way.
20 [r] Be not among winebibbers; among riotous eaters * of flesh.
21 [s] For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe *a man* with rags.†
22 [t] Hearken unto thy father that begat thee, and despise not thy mother when she is old.
23 [u] Buy the truth,‡ and sell *it* not;† *also* wisdom, and instruction, and understanding.
24 [x] The father of the righteous shall greatly rejoice; and he that begetteth a wise *child* shall have joy of him.
25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.
26 My son, [y] give me thine heart, and let thine eyes observe my ways.‖
27 [z] For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.
28 She also lieth in wait * as *for* a prey, and increaseth the transgressors among men.
29 [a] Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?
30 They that tarry long at the wine; they that go to seek mixed wine.
31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright:
32 At the last it biteth like a serpent, and stingeth like † an adder.
33 [b] Thine eyes shall behold strange women, and thine heart shall utter perverse things:
34 Yea, thou shalt be as he that lieth ‡ down in the midst of the sea, or as he that lieth upon the top of a mast.§
35 They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* * I felt *it* not: when shall I awake? I will seek it yet again.‖

q Ver. 12, 23, 26. ch. 4. 1, 10. 23.
r Rom. 13. 13. Eph. 5. 18. 1 Pet. 4. 3. 1 Cor. 12. 17. Mat. 24. 49.
* Heb. *of flesh.*
s Luke 21. 34. ch. 10. 5. & 6. 9, 10. & 24. 17. Rev. 3. 17.
* The drunkard wastes his money, his time, his opportunities, his health, his capacity, his temper, his character—and usually terminates his career with the ruin of himself—and if, alas! he have a family, with their ruin likewise.—Ed.
t Ch. 1. 8. & 2. 1. & 3. 1. & 4. 1. & 6. 20. & 30. 17.
u Ch. 4. 5, 7. & 2. 2—5. Mat. 13. 44, 46. Jude 3. Phil. 3. 7—9. Ps. 119. 72, 111, 127, 162.
‡ *Buy the truth* by the expenditure of attentive hearing, earnest prayer, diligent study, unreserved obedience, devoted zeal, cheerful self-denial—in all "looking unto Jesus," and depending upon the promise and gift of his teaching Spirit, whom he has freely promised to all who ask.—Ed.
† *Sell it not* to appetites, to indolence, to vanity, to pride, to covetousness—whereby Satan ever seeks to "catch away" the seed of truth from the heart. Mat. 13. 19.—Ed.
x Ch. 10. 1. & 15. 20. ver. 15, 16. Ps. 127. 3—5. & 144. 12. 1. 44. 3—5. 1 Thes. 2. 20. 2 John 4. 3 John 4.
y Is. 44. 5. & 1. 18. & 55. 1—3. 2 Cor. 8. 5.
‖ God the Father must here be the speaker, directing the eyes of a regenerate son to his ways in Jesus Christ. No other father has a right to make the demand, or so confidently to direct to his own ways for guidance to his son.—Ed.
z Ch. 22. 14. & 2. 16, 19. & 5. 5—11. & 6. 24, 26. Eccl. 7. 26.
* Or, *as a robber.*
a Is. 5. 11, 12. & 28. 1. 3. ver. 21. ch. 20. 1. Mat. 24. 49. Eph. 5. 18. Lev. 17. 2. 1 Cor. 6. 9, 10. Gal. 5. 21.
† Or, *a cockatrice.*
b Ezek. 16. 26—29. Rev. 17. 4, 5.
‡ Heb. *in the heart of the sea.*
§ The bed in the ship, (in the midst of the sea) being, at the best, unsettled. The bed on the mast, having additional tossing, with additional danger.—Ed.
c Heb. *I knew it not.* Jer. 5. 3. Eph. 4. 18.
‖ Among the greatest curses of drunkenness, is the production of a craving, and often a madly ungovernable appetite for more indulgence.—Ed.

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CH. XXIII.—Ver. 1. When you are honoured with a seat at the table of a man, remember that you are in danger, if you take not heed to your behaviour, considering what and how you eat, what and how you speak, and to whom. 2. And avoid, as you would avoid death, every approach to intemperance and folly in language, as well as excess in eating and drinking; and so much more if thou art given to such weakness. 3. Never show a fondness for delicate provision; for it often betrays men into excess, or into some indecent unwarrantable behaviour. 4. Never labour immoderately with heart or hand to obtain riches; and never depend on thy own prudent management, but on God himself, for the success of thy undertakings. 5. Never set thy mind or affections upon riches, nor pursue with eagerness what perhaps thou canst never attain; for if thou succeed, they may suddenly and irrecoverably be taken from thee, and become witnesses against thee before God, with respect to thy guilt in pursuing or abusing them. 6. Never receive an obligation from a sordid, covetous, and churlish person; and never let the best cheer tempt thee to accept of his invitation to a meal. 7. For he is to be judged of by the disposition of his heart, not by his fair words. And while he flatters and urges thee to eat, he has no real kindness for thee, nor in the least wishes thee to make use of his provision. 8. When thou hast seen his sordid carriage, it will make thee repent thy tasting of his dainty meats, and bring any regard to his kind but deceitful compliments. 9. The wisest counsels and reproofs, addressed to fools and scorners, will be but contemned and trodden under their feet. 10, 11. Never encroach upon the property of the fatherless, or others who have no help in man: for the Almighty God will take their part, redress their grievances, and revenge the injuries done to them. 12—16. If parents carefully instruct and correct, and children seriously regard and receive their instruction, and submit to their correction, it will greatly promote the happiness and comfort of both. 17, 18. Never envy the prosperity of sinners; but study to live in favour and in humble fellowship with God. Thus shall thy troubles quickly have an end, and the expected blessings of eternity be enjoyed by thee, while the prosperity of sinners shall be turned into everlasting misery. 19—21. Carefully study true wisdom, and let thine heart be exercised in faith and holiness. Avoid all intimacy with intemperate persons; for they and their slothful brethren will quickly reduce themselves to outward, and even eternal misery. 22—25. Pay the utmost regard to the instructions, reproofs, and good example of parents: spare no pains or cost to know, embrace, and hold fast the truths of God; to find out and walk in the true way of salvation, and to grow in the knowledge of Christ, and never part with it upon any account. Thus shalt thou be a remarkable blessing and comfort to thy parents. 26—28. Receive my counsels with thy whole heart, that it may be filled with, and fixed on a God in Christ; and carefully observe and follow my directions and example. Thus shalt thou be delivered from whorish women, by whose enticements multitudes are seduced into manifold wickedness and irrecoverable ruin. 29—35. Carefully avoid all drunkenness, and every occasion of or temptation to it, as it occasions bloody quarrels, inflames fleshly lusts, and animates to whoredom: it fills the mouth with obscene, rude, profane, or senseless discourse; it renders the head stupid and giddy; it hardens men in wickedness; and, in fine, issues in misery, both here and hereafter.



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## CHAPTER XXIV

(1) *Cautions against envy, intemperance, unmercifulness, &c.* (2) *God and the king to be honoured, &c.*

BE not thou [a] envious against evil men, neither desire to be with them;*

2 [b] For their heart studieth destruction, and their lips talk of mischief.

3 [c] Through wisdom is an house † builded, and by understanding it is established;

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 [d] A wise man ‡ *is* strong; yea, a man of knowledge § increaseth strength.

6 [e] For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.‖

7 Wisdom *is* too high for a fool; he openeth not his mouth in the gate.

8 [f] He that deviseth to do evil* shall be called a mischievous person.

9 The thought of foolishness *is* sin; and the scorner *is* an abomination to men.

10 *If* thou faint in the day of adversity, thy strength *is* † small.

11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that [g] pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?

13 My son, eat thou honey, because *it is* good; and the honey-comb, *which is* sweet ‡ to thy taste:

14 [h] So *shall* the knowledge of wisdom § *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.

15 [i] Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting-place:

A. M. cir. 3029.
B. C. cir. 975.

a Ps. 37. 1, 7. & 73. 3. & 26. 9. ch. 23. 17. & 3. 31. ver. 19.

* Be not envious against them, because of their temporary prosperity; above all, do not let their prosperity tempt you to desire to be a partaker of their evil deeds, for the sake of becoming a partner in their ill-gotten gains.—Ed.

b Esth. 3. 6, 7. Ex. 1. 10. Ps. 10. 7. & 31. 13. & 64. 2, 3. & 56. 5, 6. & 57. 3, 4. & 109. 2—5.

c Ch. 14. 1. & 3. 13—19. & 4. 5—13. & 8. 18—21. & 9. 1. 1 Tim. 4. 8.

† *House* is often applied, not merely to a building, but to a family, a kingdom, and to the whole church of God. Heb. 11. 7. Ps. 122. 5. Heb. 3. 2. "The wisdom that cometh down from above" alike contributes to the building and stablishing of each.—Ed.

d Ch. 21. 22. 2 Sam. 20. 16. Eccl. 9. 14—16. Col. 1. 11. & 3. 10. & 2. 19.

‡ Heb. *is in strength.*

§ Heb. *strengthen-eth might.*

e Ch. 11. 14. & 15. 22. & 20. 18. Luke 14. 31, 32.

‖ See note on chap. 11. 14.—Ed.

f Ch. 23. 7. & 6. 14, 18. Is. 32. 7. Ps. 41. 7.

* A man, without thought, may casually do an injury; but he that, of deliberate purpose, devises evil for the sake of annoyance or revenge, shall be called mischievous, an image of Satan, a liar, an evil plotter, a murderer from the beginning.—Ed.

† Heb. *narrow.*

g Jer. 17. 10. Ps. 17. 3. & 26. 2. & 139. 1, 2. & 147. 5.

‡ Heb. *upon thy palate.*

h Ps. 19. 10. & 119. 103. Jer. 15. 16. ch. 3. 17. & 16. 24.

§ *The knowledge of wisdom*—the knowledge of Christ, "the power of God, and the wisdom of God," revealed to Old Testament saints in prophecies and types, not so clearly to the Jewish, but yet as certainly, as to the Christian church.—Ed.

i Ps. 10. 8, 9. & 37. 32. & 56. 6. & 59. 3. & 140. 4, 5. & 142. 3. 1 Sam. 19. 11.

A. M. cir. 3029.
B. C. cir. 975.

16 For a just *man* falleth seven times, and riseth up again:* but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth;

18 Lest the LORD see *it*, and [k] it displease him, and he turn away his wrath from him.†

19 ‡ Fret not thyself because of evil *men*, neither be thou envious at the wicked:

20 For there shall be no reward to the evil *man;* the § candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king; *and* meddle not with ‖ them that are given to change:*

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 [l] These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and † a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips ‡ that giveth a right answer.§

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 [m] Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me; I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone-wall thereof was broken down.

* He falleth six times into trouble, sorrow, disappointments, and various calamities in worldly labours and affairs, arising sometimes from his own mistake or oversights, sometimes from others; a seventh time into religious afflictions, (for such is the ordinary import of the *seventh*, as derived from the sabbath) and these fallings may include mental anguish for himself, his friends, yea, his enemies, or the church—or they may include persecutions for the sake of truth and righteousness. Still he shall rise again, being helped of God, who will graciously perfect strength in his creature's weakness.—Ed.

k Heb. *it be evil in his eyes.* Obad. 12. Zec. 1. 15.

† Lest he transfer the judgment to thee, as the leprosy of Naaman was transferred to Gehazi.—Ed.

‡ Or, *Keep not company with the wicked.*

§ Or, *lamp.*

‖ Heb. *changers.*

* Not as condemning all change; for change may be good, as was the glorious and blessed Reformation. But the warning is, meddle not with them that are "given to change;" who are the slaves, the very worshippers of change for its own sake—never resting in any opinion, principle, or arrangement; never satisfied with what is planted, till they have plucked it up; never satisfied with what is builded, till they have pulled it down; and never aware of their danger till the tree they are uprooting falls upon their head, and the house they are undermining overwhelms them in its ruins.—Ed.

l Ch. 28. 1.

† Heb. *a blessing of good.*

‡ Heb. *that answereth right words.*

§ Either he that giveth a right answer to a judge, whereby truth and justice are settled; or a right answer to an inquirer, whereby knowledge is extended; or a right answer to a caviller and false accuser, whereby iniquity is exposed, and innocence and right protected.—Ed.

m Ex. 20. 16. & 22. 1. Eph. 4. 25. Col. 3. 9. Lev. 19. 11. ch. 19. 5, 9. & 14. 5.

CHAP. XXIV.—Ver. 1. Never envy the prosperity of wicked men, nor desire any intimacy or connexion with them. 2. For they contrive and labour to ruin others, that themselves may become rich and great; and, by lies, calumnies, and the like, they labour to undo them: but such conduct will at last bring destruction upon their own head. 3—6. True godliness, attended with prudence and diligence, is the proper method to procure estates, raise families, get wealth, strength, or victory. 7. Solid knowledge, and serious and sensible discourse, are above the reach of foolish inconsiderate persons; nor can they judge or advise to any purpose in public concerns. 8. The more art and contrivance there is in doing evil, the more malignity is there in it: and the doer ought to be held as ignominious and detestable. 9. The inclination to, and contrivance of, evil is sin; but he that makes a sport of sin, and contemns reproofs for it, ought to be abhorred by every person. 10. To give up all for lost, and be discouraged from duty, in the time of distress, is a great evidence of weakness in knowledge, wisdom, courage, and grace. 11, 12. If, pretending that thou didst not know their case, or how to relieve them, thou neglectest to exert thyself for the deliverance of persons, who, by hatred, envy, or false accusations, are in danger of losing their life, remember that God, who knows all the secrets of thy heart, who preserves thy soul in life, and observes all the motions of it, will severely punish thee, and give thee up to similar distress. 13, 14. As the most delightful satisfaction and nourishment are found in eating of honey, especially that pure part of it which drops from the comb, so shall solid and spiritual wisdom and knowledge be pleasant and profitable to thy soul, issuing in abundant, present, and eternal happiness, answerable to, and even far exceeding, thy most enlarged expectations. 15, 16. To attempt by craft or violence to ruin the righteous even under their affliction, is as vain as it is malicious: for though they may frequently fall into sin or trouble for a time, the Lord again raises them up: but wicked men are finally left in their sins, and plunged into irretrievable ruin. 17, 18. Never rejoice, no not in heart, when any private enemy of thine falls into sin or trouble, lest the Lord be thereby provoked to deliver him, and plunge thee into the miserable condition from which he is recovered. 19, 20. Never envy the prosperity of wicked men, nor be enticed to follow their impieties on account of it; for whatever may be their appearance, they can have no real happiness here, nor anything but eternal misery hereafter: and often their blaze of outward prosperity is quickly extinguished, and either they or their seed reduced to wretchedness even in this life. 21, 22. Always reverence, worship, and obey God as thy own God in Christ; and be humbly obedient to magistrates, as his deputies on earth. Never have anything to do with those who appear fond of novelties, either in religion or in civil government; for unexpected and inconceivably dreadful calamities shall unavoidably and violently seize upon such, and upon their associates. 23. If thou wouldest be and appear wise, abhor it, as a thing extremely sinful and ruinous, to regard persons in judgment on account of anything else but the merits of their cause. 24. Whoever, contrary to evidence, pronounces a wicked man innocent, or a bad cause to be good, exposes himself to the curses and detestation of men, and the fearful vengeance of God. 25. But they who labour earnestly to check vice, by the just punishment of evil-doers, shall have satisfaction in their own mind, and shall be remarkably blessed of God, and prayed for and commended by men. 26. Every person will highly honour and dearly love him who speaks the plain, naked, edifying, and seasonable truth, whether as a judge, a witness, or private person. 27. Never undertake or begin any weighty affair without deliberate thought and sufficient preparation. 28. Never rashly or groundlessly affirm or insinuate any thing to the hurt of thy neighbour's character: and never entice any one to believe or say ill of him. 29. Never, either in heart, word, or deed, revenge



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32 Then I saw, *and* [a] considered *it* well; I
oked upon *it*, [b] *and* received instruction.
33 [c] *Yet* a little sleep, a little slumber, a
tle folding of the hands to sleep:
34 [d] So shall thy poverty come *as* one that
velleth; and thy want as [†] an armed man.

A. M. cir. 3029. B. C. cir. 975.

[a] Heb. *set my heart.*
[b] Deut. 13. 11. & 32. 29. Ps. 4. 4. 1 Cor. 10. 6. 11.
[c] Ch. 6. 9, &c.
[d] Ch. 10. 4. & 13. 4. & 20. 4.
[†] Heb. *a man of shield.*

## CHAPTER XXV.

*Blessedness of righteous rulers.* (2) *Cautions against strife, impatience, and forwardness of speech, &c.*

THESE *are* also proverbs of Solomon, which
the men of Hezekiah[a] king of Judah
ied out.
2 *It is* the glory of God to conceal a thing:
the honour of kings *is* to search out a
ter.
3 The heaven for height, and the earth for
th, and the heart of kings *is* unsearchable.[†]
4 Take away the dross from the silver, and
e shall come forth a vessel for the finer.
5 Take away the wicked *from* before the
, and his throne shall be established in
teousness.
6 Put not forth thyself in the presence of
king, and stand not in the place of great
:
7 For better *it is* that it be said unto thee,
e up hither, than that thou shouldest be
lower in the presence of the prince whom
e eyes have seen.
8 Go not forth hastily to strive, lest *thou*
*not* what to do in the end thereof, when
neighbour hath put thee to shame.
9 Debate thy cause with thy neighbour
*elf;* [‡] and discover not a secret[‡] to another:
10 Lest he that heareth *it* put thee to shame,
thine infamy turn not away.
11 A word fitly spoken *is like* apples of
in pictures of silver.[‖]
12 *As* an ear-ring of gold, and an ornament

A. M. cir. 3029. B. C. cir. 975.

[a] Who the "men of Hezekiah" were, is unknown; and in such cases conjecture is useless. Nor would the knowledge be of any value, for the object of the record is not to give authority to these proverbs, but to remind the wise men of one generation to preserve and copy out for circulation the wisdom of a foregoing generation.—*Note.* It is thus God has given grace to the Protestant churches to multiply and circulate so many millions of copies of the Holy Scriptures in almost all languages of the earth.—Ed.
[†] The means of power for good or for evil, and its versatility, amidst conflicting opinions and interests, is utterly beyond search or calculation.—Ed.
[‡] In perfect accordance with that precept of our Saviour, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Mat. 18. 15.—Ed.
[‡] Every confidential secret implies a trust; and he that reveals it, even to his most intimate friend, thereby teaches that friend to divulge it to another, and is thus most likely to be brought to shame as an idle babbler or unfaithful steward.—Ed.
[‖] *Holden* and others interpret the passage, of oranges, citrons, and such golden or precious fruit, produced at feasts in baskets of silver network. But as it contains no mention of taste, the reference seems rather to be to figures of fruit of gold, interspersed amongst branches and leaves of silver, according to the gorgeous style of Eastern palaces.—Ed.

A. M. cir. 3029. B. C. cir. 975.

[a] Ch. 13. 17. ver. 23. Job 34. 22. Mal. 2. 1.
[*] The snow of the lofty Hebron supplied, throughout the heat of summer and toil of harvest, «snow for cooling either wine or water—the most reviving of all cordials under a burning sun.—Ed.
[†] Heb. *in a gift of falsehood.*
[‡] A favour promised, but never bestowed, by one who had it in the power of his hand.—Ed.
[b] Gen. 32. 4, &c. 1 Sam. 25. 24. 32. & 26. 16. ch. 15. 1. & 16. 14.
[c] 1 Cor. 7. 29, 30. & 9. 25. Luke 21. 34.
[§] Or, *Let thy foot be seldom in thy neighbour's house.*
[‖] Heb. *full of thee.*
[*] No wise man can be much in his neighbour's house; for any man will find useful employment in his own. And he that imposes himself upon others, because he is weary of himself or of his duty, will soon become a weariness and a nuisance to others.—Ed.
[d] Ps. 12. 4. & 35. 21. & 140. 3. & 57. 4. ch. 12. 18.
[†] Vinegar poured on the *nitre* of the ancients (carbonate of soda) causes an instant ebullition in the form of tears. And so does the ill-timed mirth of the foul wring new sorrows from the heavy heart.—Ed.
[e] Dan. 6. 18. Rom. 12. 15.
[‡] And so extract love from his angry heart, and purify him from his enmity, as "coals of fire" extract metals from the hard rock, and clear away the dross with which they are commingled. "The Lord shall reward thee" with thine enemy's conversion, or the peace of thine own conscience.—Ed.
[§] Or, *The north wind bringeth forth rain; so doth a backbiting tongue an angry countenance.*
[f] Mic. 7. 8. Mat. 26. 69—71. Judg. xvi.
[‖] A righteous man, tempted by fear, or hope, to flatter and become subservient to the wicked, is sure to trouble his own peace of mind, if not finally to corrupt his principles. Peter trembling before a servant maid, and accommodating his speech to a rude and blasphemous soldiery, is a striking exemplification of this proverb.—Ed.

of fine gold, *so is* a wise reprover upon an obedient ear.
13 [a] As the cold of snow in the time of harvest, [*] *so is* a faithful messenger to them that send him; for he refresheth the soul of his masters.
14 Whoso boasteth [†] himself of a false gift, [‡] *is like* clouds and wind without rain.
15 [b] By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.
16 Hast thou found honey? [c] eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.
17 [§] Withdraw thy foot from thy neighbour's house, lest he be [‖] weary of thee, and *so* hate thee. [*]
18 [d] A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.
19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.
20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre; [†] [e] so *is* he that singeth songs to an heavy heart.
21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:
22 For thou shalt heap coals of fire [‡] upon his head, and the LORD shall reward thee.
23 [§] The north wind driveth away rain; so *doth* an angry countenance a backbiting tongue.
24 *It is* better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.
25 *As* cold waters to a thirsty soul, so *is* good news from a far country.
26 [f] A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring. [‖]

uries done to thee. 30—34. And, from the misery and want which others rought upon themselves, by their negligence, sloth, or misspending of time, earnestly to avoid these things, as ruinous to thy outward estate, as well as spiritual and eternal happiness of thy soul.

P. XXV.—Ver. 2. It is the glory of God that his counsels are unfathomable, works, either of creation and providence, so mysterious, that the wisest on cannot comprehend their nature, reason, or ends: but it is the honour of diligently to search the Scriptures, thoroughly to examine intricate causes, e into plots and conspiracies, or fully to display the reasons of their actions. vulgar minds can no more judge of the secret reasons of statesmen, than n perfectly search and measure the heavens and the earth. 4, 5. As silver, purified from its dross, may be framed into whatever vessels the founder ; so kingdoms may be established, in the most virtuous and happy forms, vicked persons are removed from the counsels and company of kings. 6, 7. ambitiously affect, or thrust thyself into courts, or any places or stations long not to thee; for it will be more honourable and satisfying to be invited n, than to be disgracefully thrust from the honours which thou hast arrogat- hyself, and that in the presence of the prince unto whom thou hast approach- near. 8—10. Never enter into any contention till thou hast well considered oodness and weight of thy cause, and how to manage it, lest, in the issue, e plunged into perplexity, and covered with shame. And, if it be possible, up matters privately, even where thy cause is good. And never let anger red provoke thee to discover thy neighbour's secrets in order to disgrace him, ch as hear of it not only reproach thee for thy perfidiousness, but even retort hee such shameful conduct, which will render thee infamous through life. . A wise instruction, advice, reproof, or word of comfort, seasonably and ly given, is comely, valuable, and ornamental: and scarcely can anything re ornamental in life than a ready and humble hearkening and submitting to wise and seasonable reproof. 13. Cold drink or air in harvest is not more grateful and refreshing to the reapers, than good servants or ambassadors are to their masters, by their speedy despatch of the important business committed to them, and faithful report of their success. 14. It is extremely empty and deceiving to boast of graces, virtues or abilities, which we have not, or to promise what we cannot, or care not to perform. 15. By patient submission and expectation princes are most readily pacified and persuaded: and humble, soft, and affectionate language bows the most stiff and hardened tempers, and overcomes even stubborn resolutions to the contrary. 16. Created comforts and pleasures are very agreeable, if used in due moderation; but otherwise they lose their relish, and plunge us into guilt and trouble. 17. To maintain a friendly intercourse with our neighbours is dutiful and pleasant; but too many, too long, or unseasonable visits, render us disagreeable and disliked. 18. Slander and a bearing false witness are most dangerous and murderous means of destroying our neighbour. 19. Confidence in an unfaithful person in the time of trouble, will, to our great anguish and grief, entirely disappoint us of help or relief. 20. As taking away clothes in winter increases our sense of cold, and vinegar irritates nitre, so unseasonable mirth renders a sad heart still more sorrowful. 21, 22. In time of need always render good for evil; and kindly bestow necessary supplies on such as have injured thee: thus shalt thou soften their rage, slay their hatred, and gain their affections; and the Lord shall reward thee with blessings, while he fearfully punishes them if they continue obstinate. 23. As the north wind in many countries dispels clouds and prevents rain, so frowns and rebukes check reproachful slandering and lying. 24. It is better to live cooped up in a corner, exposed to all the injuries of the weather, than in a large family and stately palace with a contentious, brawling, and scolding wife. 25. Good and certain news from a far country, where our friends and fortunes are, is expected with impatience, heard with delight, and believed and thought on with refreshing pleasure; but especially the gospel, which brings from God the blessed tidings of pardon, peace, grace, and salvation. 26. When righteous men are de-

27 [g] *It is* not good to eat much honey; so *for men* to search their own glory *is not* glory.

28 [h] He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

A. M. cir. 3029. B. C. cir. 975.

[g] Ver. 16, ch. 24. 13. & 27. 2. Luke 14. 11.

[h] Ch. 16. 32. & 22. 24. & 17. 14. & 27. 5. 1 Sam. 25. 17. Ps. 106. 33.

## CHAPTER XXVI.

*Observations on fools, sluggards, busybodies, and dissemblers.*

AS [a] snow in summer, and as rain in harvest; [b] so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying; [c] so the curse causeless shall not come.*

3 [d] A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 [e] Answer not a fool according to his folly,† lest thou also be like unto him.

5 Answer a fool according to his folly,‡ lest he be wise in § his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh ‖ damage.*

7 The legs of the lame † are not equal; so *is* a parable in the mouth of fools.

8 ‡ As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.§

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.‖

10 * The great *God*, that formed all *things*, both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit; *so* a fool † returneth to his folly.

12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 [f] The slothful *man* saith, *There is* a lion in the way, a lion *is* in the streets.

A. M. cir. 3029. B. C. cir. 975.

[a] Eccl. 3. 1, 11. 1 Sam. 12. 17.

[b] Ps. 15. 4. & 12. 8. Keth. 3. 1. 1 Sam. 2. 30.

[c] Num. 23. 8. Rev. 18. 5, 6. Ps. 109. 28. Jer. 15. 10, 11.

* As wandering will never bring the bird home, and as flying will never bring the swallow to rest, so the curse without a cause will never light upon the head of the innocent object of the curser's enmity.—Ed.

[d] Ps. 32. 9. ch. 10. 13. John 2. 15. 1 Cor. 4. 21. 2 Cor. 10. 6.

[e] Mat. 7. 6. Luke 23. 8. Is. 30. 21. ch. 9. 7, 8.

† *Answer not a fool according to his folly*—that is, in a foolish spirit and manner.—Ed.

‡ *Answer a fool according to his folly*—that is, with such wisdom, temper, and reproof, as may prevent the production of his self-conceit.—Ed.

§ Heb. *his own eyes.*

‖ Or, *violence.*

* Employs a disqualified agent, and is disappointed.—Ed.

† Heb. *are lifted up.*

‡ Or, *As he that putteth a precious stone in a heap of stones.*

§ The marginal reading must be followed; for not even a fool would *bind* a stone in a sling.—Ed.

‖ His senseless drunkenness tempts him to seize the thorn; his ungoverned violence wounds himself more and more. And so is the fool who would teach wisdom when he should be an humble listener.—Ed.

* Or, *A great* man *grieveth all, and he hireth the fool, he hireth also transgressors.*

† Heb. *Iterateth his folly.*

[f] Ch. 22. 13. & 15. 19. Mat. 25. 5.

A. M. cir. 3029. B. C. cir. 975.

[g] Ch. 6. 9, 10. & 24. 33. 2 Tim. 3. 7.

* Or, *he is weary.*

† See note on chap. 19. 24.—Ed.

‡ He increases the noise, and risks being torn.—Ed.

§ Heb. *flames* or *sparks.*

[h] Ch. 14. 9. & 10. 23. Eph. 5. 4.

‖ If there be one practical advice more important than another, it is this: "Never speak a word but in truth—be always in earnest:" a loose jest may "set the table in a roar;" no harm may be meant; but no good is intended: it is therefore sin. And as a firebrand, thrown at random, may destroy a splendid palace, so may a thoughtless jest ruin a fair reputation.—*Note.* Children, look to a God of truth—speak words of truth—never jest at the expense of truth—be always in earnest.—Ed.

* Heb. *without wood*

† Or, *whisperer.*

‡ Heb. *is silent.*

§ Heb. *chambers.*

‖ Ch. 16. 28. ver. 21—26. 2 Sam. 15. 3, 4. Mat. 2. 8.

‖ *Silver dross* is ordinarily lead, with which the cheapest kinds of earthenware are covered by the potter while immersed in a burning furnace. "Burning lips" are not "lips breathing warmth of affection," but "words that burn" up reputations, (see ver. 24,) and which are often covered over, and even ornamented as with "silver dross." Yet as a "potsherd" shall they be dashed to pieces, when men "by their words shall be justified, and by their words shall be condemned."—Ed.

[k] Or, *is known.* ch. 10. 18. Ps. 12. 2. & 55. 21.

[l] Jer. 9. 2—8. Mic. 7. 5. Mat. 10. 16, 17. Ps. 12. 2.

* Heb. *maketh his voice gracious.*

† His secular and religious principles are all abominable before God who sees the heart.—Ed.

‡ Or, *hatred is covered in secret.*

§ Either before the "congregation" of his acquaintances, before "the church," or the "justice courts" of the world.—Ed.

[m] Ps. 12. 2. ch. 7. 21. & 1. 10—16. & 6. 24. & 29. 5.

14 [g] *As* the door turneth upon his hinges; so *doth* the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom; * it grieveth him to bring it again to his mouth.†

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.‡

18 As a mad *man* who casteth § firebrands, arrows, and death,

19 [h] So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?‖

20 * Where no wood is, *there* the fire goeth out; so where *there is* no † tale-bearer, the strife ‡ ceaseth.

21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The words of a tale-bearer *are* as wounds, and they go down into the § innermost parts of the belly.

23 ‖ Burning lips, and a wicked heart, *are like* a potsherd covered with silver dross.‖

24 He that hateth [k] dissembleth with his lips, and layeth up deceit within him:

25 [l] When he * speaketh fair, believe him not; for *there are* seven † abominations in his heart.

26 ‡ *Whose* hatred is covered by deceit, his wickedness shall be showed before the *whole* congregation.§

27 Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; [m] and a flattering mouth worketh ruin.

coyed into scandalous sins, or are degraded from their influence and authority, and oppressed and persecuted, it is as hurtful to a church or nation as if the public fountains were corrupted and poisoned. 27. To hunt after worldly applause and honours, however sweet they be to corrupt nature, is extremely disgraceful and dangerous. 28. And to be furious and passionate renders us useless and miserable.

CHAP. XXVI.—Ver. 1. Dignity and authority are very ill placed in the hands of foolish and wicked men, who know not how to use them, but will do mischief to themselves and others by them. 2. Causeless curses and imprecations can hurt the innocent no more than the birds that fly over their heads. 3. Obstinate, stupid, and refractory sinners, like beasts, must, by sharp punishments, be restrained from evil, and excited to good. 4. Answer not an ignorant and impertinent fool in his own brawling and reproachful manner, so as to imitate his impertinence. 5. Answer a proud conceited fool with such strength and evidence of reason, as may render him sensible of his folly, and check his pride. 6. He, who employs fools or rakes in any important business, deprives himself of the advantage he might have expected, and brings much inconvenience and mischief upon himself. 7. As dancing or walking by a lame man would but manifest his lameness, so the pretences of fools to wisdom do but render them the more ridiculous. 8. Honour bestowed upon fools is very unstable and useless, if not mischievous. 9. Grave, holy, and wise sayings upbraid fools for their impertinence and wickedness, however insensible they may be of the sharpest rebukes. 10. God, and even wise princes, punish sins of ignorance and wilful wickedness in a wise, just, and suitable manner. 11. Foolish sinners quickly, and often shamelessly, return to the very sins for which they have been sharply punished, and of which they have before repented, as grievous and hurtful. 12. There is more hope of the amendment of a sottish man, than of one who is so wise and virtuous in his own conceit, that he thinks himself above instruction. 13. They who have no mind to labour, never want pretences for their idleness; and their sluggish fancy represents to them the most improbable and insuperable difficulties. 14. It is almost a toil for such to turn themselves on their bed; and though they seem busy, they do nothing to the purpose. Though they move in the formal round of external duties, they are never a whit nearer to heaven. 15. Pretending cold, or inability, they can scarcely apply to any work; and it is almost a burden for them to take their meat. 16. But though they take no pains to acquire knowledge, they look upon themselves as perfect miracles in wisdom, and treat with absolute contempt every argument that can be used to convince them of their mistakes and danger. 17. It is extremely dangerous to engage in other men's quarrels and disputes, which do not belong to us. 18, 19. To wrong our neighbours, by either word or deed, and then pretend that it was in jest, discovers us to be stupidly insolent and diabolically mad. 20. A proper discouragement of tale-bearers, whisperers, and slanderers, is an effectual mean to prevent contentions, or even to extinguish such as are begun. 21. It is also necessary to avoid contentious persons, who, by their provoking language, kindle up or inflame quarrels, even as one inflamed coal or piece of wood kindles another. 22. The wounds given to men's characters, business, and spirits, by calumnies slyly and secretly spread, are extremely painful and hurtful, and sometimes will scarcely admit of a cure. 23. Malicious and angry language corresponds very well with an envious and wicked heart; and notwithstanding their fine show, scarcely anything is more detestable than affectionate words when used to cover hatred and enmity of heart; nor will the dissimulation pass long undetected. 24—26. Nothing is more common in the world than dissembled professions of regard and affection; and yet nothing more base, and in the end more hurtful and ignominious, to the user. 27. They who labour to destroy their neighbours, whether, by fraud or violence, involve themselves in the very mischiefs which they had intended for others. 28. Liars and slanderers chiefly hate those whom they have slandered, fearing that they may avenge themselves; and also those who confute their slanders. And flatterers ruin men, by drawing them into proud, rash, and pernicious courses.



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## CHAPTER XXVII.

*) Remarks on self-love.* (2) *Inducements to diligence, forbearance, economy, and watchfulness.*

A. M. cir. 3829.
B. C. cir. 975.

BOAST [a]not thyself of [*]to-morrow; for thou knowest not what a day may bring th.

2 [b]Let another man praise thee, and not ne own mouth; a stranger, and not thine n lips.[†]

3 A stone *is* [‡]heavy, and the sand weighty; a fool's wrath *is* heavier than them both.

4 [§]Wrath *is* cruel, and anger *is* outrageous; who *is* able to stand before [‖]envy?

5 [c]Open rebuke *is* better than secret love.[*]

6 [d]Faithful *are* the wounds of a friend: but kisses of an enemy *are* [†]deceitful.

7 The full soul [‡]loatheth an honey-comb: to the hungry soul every bitter thing is et.

8 [*]As a bird that wandereth from her nest, s a man that wandereth from his place.

9 Ointment and perfume[§] rejoice the heart; loth the sweetness of a man's friend [†]by rty counsel.

10 [‖]Thine own friend and thy father's friend ake not; neither go into thy brother's house ne day of thy calamity: *for* better is a neigh- *that is* near than a brother far off.[‖]

11 My son, be wise, and make my heart glad, I may answer him that reproacheth me.[*]

12 [h]A prudent *man* foreseeth the evil, *and* th himself: *but* the simple pass on, *and* punished.

13 Take his garment that is surety for a ger, and take a pledge of him for a strange an.[†]

14 [i]He that blesseth his friend with a loud e, rising early in the morning, it shall be ted a curse to him.[‡]

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.[*]

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.[†]

18 Whoso keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face; so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 *As* the fining-pot for silver, and the furnace for gold, so *is* a man to his praise.[‡]

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.[§]

23 Be thou diligent to know the state of thy flocks, *and* look well to thy herds:

24 For riches *are* not for ever; and doth the crown *endure* to every generation?

25 The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered:[‖]

26 The lambs *are* for thy clothing, and the goats *are* the price of the field:

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the [*]maintenance for thy maidens.

[a] Jam. 4. 13, &c. 2 Cor. 6. 2. Ps. 95. 7. Luke 12. 19, 20. Is. 56. 12.

[*] Heb. *to-morrow day.*

[b] Ch. 25. 27. 2 Cor. 10. 12, 18. & 12. 11.

[†] For a man to boast of his own attainments, principles, sayings, or works—or delightedly to listen to, or anxiously *angle* for the praises of others, is a sure sign of a weak head and a foolish heart.—Ko.

[‡] Heb. *heaviest.*

[§] Heb. *Wrath* is *cruelty, and anger an overflowing.*

[‖] Or, *jealousy.*

[c] Mat. 18. 15. 1 Tim. 5. 20. Lev. 19. 17. Gal. 2. 11.

[*] Better than such "secret love" as winks at faults till their consequences become irreparable.—Ko.

[d] Ps. 141. 5. Lev. 19. 17. Mat. 18. 15.

[†] Or, *earnest*, or *frequent.*

[‡] Heb. *treadeth under foot.*

[e] Job 39. 14—16. Is. 16. 2, ch. 21. 16.

[§] Ointments and perfumes are much used in many Eastern countries; and, at the close of visits, it is common to sprinkle rose-water, &c. on departing friends.—Ko.

[‖] Heb. *from the counsel of the soul.* ch. 11. 24. & 15. 22. & 19. 15. & 24. 6. & 20. 18.

[‖] Amos 3. 9, ch. 18. 24. & 19. 7. & 17. 17. Obad. 12—14.

[‖] The meaning is, forsake not an old, hereditary, and long tried friend for a new one, however near the relation, and however strong your claims.—Ko.

[*] He that educates his children in the fear of God, can never be justly reproached: for the godly education of children necessarily includes the exemplary discharge of every other duty.—Ko.

[h] Ch. 22. 3. & 19. 10. Is. 26. 20. & 32. 2. Judg. xvi.

[†] See note on chap. 20. 16.—Ko.

[i] Acts 12. 22, 23. 1 Kin. 22. 6. Ps. 12. 2. ch. 26. 25. & 10. 18.

[‡] Loud and ostentatious praises are always to be suspected of insincerity.—Ko.

A. M. cir. 3829.
B. C. cir. 975.

[*] Eastern women may be literally called *healers*, whether in the tent in the desert, or the *Haarem* in the city. But the unsanctified *contentious* woman, who has not received of the Lord that ornament of a "meek and quiet spirit, which is in the sight of God of great price," (1 Pet. 3. 4.) can no more have her fully hid than the wind can be restrained from blowing, or ointment on the hand from betraying its presence by its odour.—Ko.

[†] The allusion seems to be to a *file*, in which iron hardened into steel, is employed to sharpen various iron tools. Even so, the encouragement of a friend gives edge to the purposes, courage, and efforts of his friend.—Ko.

[‡] As the fining-pot separates silver from the dross; and the furnace, gold from its alloy; so praise discovers what is in man: if he can bear it without vanity, pride, and arrogance, he is a sterling character, a real christian.—Ko.

[§] The *pestle* and *mortar* were used for separating grain from the husk long subsequent to the introduction of mills; and in some European countries are still used for the formation of a substitute for what, in Britain, is called "pearl barley." The image admirably illustrates the inseparability of folly from a fool.—Ko.

[‖] "The grass appeareth, the tender herb showeth itself." This should be the translation; for hay, or dried grass, is not used in the East. *Herbs of the mountains*, the hardier herbaceous plants.—Ko.

[*] Heb. *life.*

## CHAPTER XXVIII.

*Detestableness of impiety, selfishness, arrogance, boasting, &c.*

A. M. cir. 3829.
B. C. cir. 975.

THE wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but [*]by a man of understanding *and* knowledge the state *thereof* shall be prolonged.[†]

[*] Or, *by men of understanding* and *wisdom shall they likewise be prolonged.*

[†] "By rebellion in a land, tyrants shall become its rulers; but, where a people are wise, an able prince shall reign long."—*Hodgson.*

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P. XXVII.—Ver. 1. Never boast what thou wilt be, or do, in any future ; for thou knowest not what changes Providence may make in a very short time. er commend thy own excellencies or works; but leave that to others who be suspected of partiality. 3, 4. The anger, cruelty, and rage of foolish re very intolerable, crushing, and hard to be appeased; but an envious desire enge is still more dangerous, as it lies hid, increases daily, and is more and xasperated, till it find opportunity to vent itself in the intended mischief. tell men plainly of their faults, and rebuke them freely when need requires, ore valuable piece of friendship than the strongest inward affection. 6. Just asonable reproofs, however severe, ought to be cheerfully received when they d from true love and faithful regard: but the most tender and abundant exns of kindness from an enemy, ought to be suspected as false and treacherous. h men are apt to be unsatisfied with, or even to nauseate, the most delicious ents: but poverty disposes men to a ready and thankful reception of the st blessings, though mixed with care and labour. 8. When men, by levity or cent, change their country, trade, or office, in which Providence had placed they ordinarily expose themselves to manifold dangers and inconveniencies, rely mend their condition. 9. The kind conversation, and prudent counsels, ctionate friends, are extremely refreshing and comfortable. 10. Nay, such are more to be depended on in a time of distress than our nearest relations. y son, improve these instructions, to make thee truly wise and good; which once comfort my heart, and enable me to refute such as charge me with f due care about my children. 12. Prudent men foresee the approach of ties, and take proper methods to avoid them; but inconsiderate persons, ed by others, securely rush forward till they are ruined. 13. Never trust, t a sufficient pledge, a man that is so foolish and rash as to be surety for s whom he knows not, and even for harlots. 14. Extravagant and flatter- mmendations of a friend or benefactor, are rather a disparagement than an , as it is a shame to have connexion with such silly sycophants. 15. A contentious and brawling woman is a continued plague, and a destructive ruin to her husband, family, and estate: 16. For it is quite impossible to conceal her infamous bawling humour, or to make her hold her tongue. 17. By mutual conversation friends quicken the wit, enliven the affection, strengthen the judgment, and animate the activity of one another. 18. Such servants as faithfully defend their master's person and reputation, and labour to preserve and promote his wealth, ought to be rewarded by him, and shall be honoured of God and men. 19. There is a surprising likeness in the tempers and dispositions of men, both among saints and sinners; and most are inclined to carry themselves towards others, as they do towards them. And they who are remarkably sagacious, can penetrate far into the inclinations and designs of others. 20. It is impossible to satisfy the corrupt desires of men: the more they are indulged, the more they crave: and nothing but the fulness of God can satisfy the desires of an immortal soul. 21. Nothing more effectually tries a man than high commendations. If he be light, vain, frothy, and easily puffed up by them, it discovers his emptiness: but if under them he be humble, modest, and sensible of his own defects, it manifests him truly valuable. 22. Some are so hardened and stupified in their sinful courses, that no reproofs or corrections can make them a whit better. 23—27. Masters should look after the management of their worldly affairs themselves, and not leave all to servants; for, without due care and diligence, the richest estates will soon come to nought: whereas, by a proper care of the hay, grass, herbs, and flocks, which Providence bestows, they may enjoy a most comfortable livelihood for themselves and families.

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CHAP. XXVIII.—Ver. 1. Guilt makes men cowards; but conscious integrity makes men courageous, and proceed with undaunted resolution in the most hazardous undertakings. 2. To punish the wickedness of nations, God permits them to fall into factions, or murder their sovereigns; but a prince of remarkable piety and prudence is extremely useful for settling or preserving a state.



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A. M. cir. 3029. B. C. cir. 975.

3 [a] A poor man that oppresseth the poor [*] *is like* a sweeping rain, [†] which leaveth no food.

4 [b] They that forsake the law praise the wicked: but such as keep the law contend with them.

5 [c] Evil men understand not judgment: but they that seek the LORD understand [‡] all *things*.

6 [d] Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 [e] Whoso keepeth the law *is* a wise son: [f] but he that [§] is a companion of riotous *men* shameth his father. [‖]

8 [g] He that by usury [*] and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

10 [h] Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but [i] the upright shall have good *things* in possession.

11 [k] The rich man *is* wise [†] in his own conceit: but [l] the poor that hath understanding searcheth him out. [‡]

12 [m] When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is [§] hidden.

13 [n] He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 [o] Happy *is* the man that feareth alway: [‖] but he that hardeneth his heart shall fall into mischief.

15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 [p] The prince that wanteth understanding *is* also a great oppressor: [q] *but* he that hateth covetousness shall prolong *his* days.

17 [r] A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him. [*]

18 [s] Whoso walketh uprightly [†] shall be saved: but *he that is* perverse *in his* ways shall fall at once.

19 [t] He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 [u] A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be [‡] innocent. [§]

21 To have respect of persons *is* not good: [‖] for, for a piece of bread *that* man will transgress.

22 [x] He that hasteth to be rich *hath* an evil eye, [*] and considereth not that poverty shall come upon him.

23 He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of [†] a destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. [‡]

27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 [y] When the wicked rise, men hide themselves: but when they perish, the righteous increase.

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a Mat. 18. 28.
* "A man in power, that is needy, and oppresseth the poor." —*Holden.*
† Heb. *without food.*
b Ps. 10. 3. Mal. 3. 15. 1 Kin. 18. 18. & 20. 42. & 22. 15—23. Acts 12. 22. Mat. 14. 3.
c Ps. 92. 6. Jer. 4. 22. & 8. 7. 1 Cor. 2. 14, 15. 1 John 2. 20, 27.
‡ They know more about all things, than worldly men know about any one thing: for they "know that all things work together for good to them that love God."—Ed.
d Ch. 16. 1. & 12. 26. Ps. 10. 3. & 12. 2. ver. 18. 1 Kin. 18. 21.
e Ch. 29. 3. & 1. 8. & 2. 1—6. & 3. 1, 4.
f Ver. 24. ch. 10. 5. & 29. 15. & 13. 20.
§ Or, *feedeth gluttons.*
‖ *Shames* him for neglecting his education—for not restraining him in time—or, notwithstanding all his care, breaks his heart by his incorrigible follies.—Ed.
g Ch. 13. 22. Eccl. 2. 26. Job 27. 16, 17.
* Heb. *by increase.*
h Ch. 26. 27. Ps. 7. 15, 16. & 9. 15. & 10. 2. Eccl. 10. 8.
i Mat. 6. 33. Ps. 37. 11, 29, 31.
k Ch. 26. 16. Is. 10. 13.
† Heb. *in his eyes.* 1 Ch. 18. 17. Eccl. 9. 11, 15.
‡ It is the special duty of the rich to give their children a good education, both in secular and religious knowledge; for if the well-educated poor once discover any inferiority in the rich, contempt for their ignorance, and the disorganization of society is sure to follow.—*Note.* A true religious education can alone teach the rich kindness, and the poor gratitude.—Ed.
m Ver. 28. ch. 11. 10. & 29. 2. Eccl. 10. 6. Heb. 11. 32.
§ Or, *sought for.*
n Ps. 32. 3, 5. Job 31. 33. 1 John 1. 9, 10. Jer. 3. 12, 13. & 31. 18—20.
o Ch. 23. 17. Ps. 112. 1.
‖ The man that always acts under a filial and reverential awe of God his Father.—Ed.
p 1 Kin. 12. 11, 14. 1 Sam. 8. 11—17.
q 1 Kin. 2. 11. & 11. 42. & 15. 10. & 22. 42.
r Gen. 9. 6. Ex. 21. 14. Num. 35. 31.
* The murderer shall *flee* in terror of conscience till the grave receives him: let no man *stay* him in this flight by hiding him from deserved justice. Gen. 9. 6. —Ed.
s Ch. 10. 9, 25. & 11. 5—7. ver. 6. Ps. 73. 18—20. Mat. 27. 3—5.
† Looking upwards to God—having his affections and treasures in heaven. Mat. 6. 20. Col. 3. 2.—Ed.
t Ch. 12. 11. & 13. 20. & 23. 21. & 1. 13, 19. & 9. 6. Ps. 1. 4.
u Ps. 1. 1—3. & 112. 1—9. & 128. 1—6.
‡ Or, *unpunished.*
§ He that "maketh haste" to be rich, cannot be seeking first the kingdom of God and his righteousness, (Mat. 6. 33.) for seeking and hasting are utterly incompatible; and he that seeketh not, hath no promises, but many threatenings.—Ed.
‖ He that respects persons, and not justice.—Ed.
x Or, *He that hath an evil eye hasteth to be rich.* ver. 20.
* *An evil eye* never means, as the ignorant and superstitious imagine, an eye that can inflict evil according to the malignity of its owner; but an eye that cannot see aright, because of some obstruction in its organization. In this verse, temporal riches form the obstruction that will not permit the hastener to see things that are "not seen and eternal." 2 Cor. 4. 18.—Ed.
† Heb. *a man destroying.*
‡ He who trusts in his own firmness of resolution, and power of resisting temptation, is a fool; but he that walketh wisely, distrusting himself and trusting God, dreading the counsel of his own passions, and humbly and prayerfully seeking the guidance of the Spirit, "he shall be delivered" from the seductions of sense, the malice of enemies, and the snares of Satan.—Ed.
y Ver. 12. ch 29. 2. Ps. 12. 1, 8.

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3. A needy man placed in power, and squeezing from the poor that little which they have, is a most ruinous scourge to a nation. 4. Apostates from the ways of God are the most forward in encouraging men in wickedness, and commending them for it: but they who resolutely observe God's law, do what they can to reform or punish them. 5. Unregenerate men have no solid or experimental knowledge of what is right or wrong: but they who study God's word, and depend on his instructions, understand whatever is necessary to salvation. 6. A poor man, who acts honestly and uprightly in all he does, is far happier, and more useful and commendable, than a rich pretender to virtue, who obstinately and craftily practises vice. 7. He is an honour to his parents, as well as to himself, who studies the law of God, and observes the rules of piety and sobriety there prescribed: but he that associates himself with rakes, drunkards, and gluttons, and spends his time and money in sensual pleasures, is a shame and vexation to them. 8. God often translates the wealth, gotten by covetousness and oppression, from the gatherers, into the hands of such as are merciful and benevolent. 9. The very prayers, and other religious services, of them who obstinately live in their sins, are, in God's view, an abominable and hypocritical prostitution of his ordinances, since it appears as if they thus intended to make him a partner in their wickedness. 10. They, who by their persuasion, example, or cunning contrivances, seduce upright men into sinful and dangerous practices, shall themselves irrecoverably fall into that very mischief which they intended for others: but they who live in simplicity and godly sincerity, shall enjoy the blessings of grace here, and of glory hereafter. 11. Rich men, being courted and complimented by every one, are apt to imagine themselves extremely wise: but sensible and religious persons, however poor, quickly discern their emptiness and ignorance. 12. It is an honour and happiness for a nation, when pious and prudent men are advanced to places of power and trust: but when the wicked are exalted, the persons, lives, and estates, especially of good men, are in danger, and they are obliged to conceal them. 13. He that conceals, extenuates, or defends his sins, exposes himself to severe punishments: but he, who through faith in Christ, confesses and forsakes them, shall be graciously blessed by God, and honoured by men. 14. Happy is he who lives under the constant awe of God's perfections, and under a jealousy of his own evil heart, and a fear to do evil: but he that obstinately and presumptuously goes on in his sinful courses, shall irrecoverably and eternally perish. 15. How cruel and terrible a plague is a tyrannical ruler! His subjects, unable to resist, are harassed by oppression, and terrified with fears of still greater evils.—17. Murderers shall never be able to escape the vengeance of God; but shall hurry themselves into sudden and irretrievable destruction, without any one to help or pity them. 18. Real godliness, strict honesty and integrity, are the sure road to safety, honour, and happiness: but fraudulent sinners, obstinate in their wickedness, shall quickly involve themselves in the depths of misery. 19, 20. They who believe in Christ, and act with diligence, fidelity, and candour in their dealings, shall have abundant blessings from God, and honours from men: but they who hasten to be rich, render themselves execrable by their base and fraudulent methods. 21. When judges have accustomed themselves to respect persons in judgment, the most insignificant bribe will make them disregard both law and equity, and favour an unrighteous cause. 22. He that hastens to be rich, envies every body who has more than himself, covets whatever he sees, and grudges to part with the most necessary expense or alms; and never seriously thinks how quickly God may take him from his wealth, or by his curse, blast it to him, and leave him in deep poverty, or remove it to others. 23. They, who in an honest and friendly manner, reprove a man for his faults, will afterwards have much more of his favour and regard, than they who flatter him in his sins. 24. They who snatch all that they can from their parents, are as bad as common robbers, and are in a fair way to associate themselves with such. 25. A man of a proud, insolent, and ambitious spirit, involves himself in perpetual quarrels, and has no satisfaction in what he enjoys; nay, many times wastes his estate in contentions: but he, who, trusting in the Lord to redress his grievances, patiently bears injuries, lives comfortably and happy. 26. Nothing is more foolish, than to rely wholly on our own wisdom and ability, or to trust in our own heart, which is deceitful above all things, and desperately wicked: but he who walks according to the counsels of wise men and the directions of God, shall escape, or be delivered out of, manifold dangers and troubles. 27. He who kindly and cheerfully relieves such as are in want, shall thereby increase his own estate: but he that avoids taking notice of their miseries draws upon himself the curse of God and of men. 28. When wicked men are increased in number, and advanced in authority, good men are obliged to hide themselves from their tyranny and persecution: but when God casts down the wicked, the righteous take courage, and openly show themselves: and their numbers are increased under pious and prudent governors.



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## CHAPTER XXIX.

*bservations on public and private government; pride, theft, cowardice, &c.*

A. M. cir. 3829. B. C. cir. 975.

'E [a]that, being often reproved, hardeneth[†] *his* neck, shall suddenly be destroyed, and without remedy.

When the righteous are [‡] in authority, the ple rejoice: but when the wicked beareth , the people mourn.

Whoso loveth wisdom rejoiceth his father: he that keepeth company with harlots ideth *his* substance.

The king by judgment establisheth the : but [§] he that receiveth gifts[‖] overthrow- it.

A man that flattereth his neighbour adeth a net for his feet.

In the transgression of an evil man *there* snare: [b] but the righteous doth sing and ice.

The righteous considereth the cause of the : *but* the wicked regardeth not to know *it*.

Scornful men [c] bring a city into a snare: wise *men* turn away wrath.

*If* a wise man contendeth with a foolish , whether he rage or laugh, *there is* no rest.[†]

[d] The blood-thirsty hate the upright: the just seek his soul.

A fool uttereth all his mind: but a wise keepeth it in till afterwards.

[e] If a ruler hearken to lies, all his servants wicked.[‡]

The poor and [§] the deceitful man[‖] meet ther; the LORD lighteneth both their eyes.

The king that faithfully judgeth the , his throne shall be established for ever.

The rod and reproof give wisdom: but ld left *to himself* bringeth his mother to ie.

[f] When the wicked are multiplied, trans- ion increaseth: but the righteous shall heir fall.[†]

17 [g] Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there is* no vision, the people [*] perish: but he that keepeth the law, happy *is* he.[†]

19 [h] A servant will not be corrected by words:[‡] for though he understand he will not answer.

20 Seest thou a man *that is* hasty [§] in his words? *there is* more hope of a fool than of him.

21 He that delicately[‖] bringeth up his servant from a child, shall have him become *his* son at the length.

22 [i] An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 [k] Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.[*]

25 [l] The fear of man bringeth a snare: but whoso putteth his trust in the LORD [†] shall be safe.

26 [k] Many seek [‡] the ruler's favour: but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just; and *he that is* upright in the way *is* abomination to the wicked.

A. M. cir. 3829. B. C. cir. 975.

[a] Heb. *A man of reproofs.*

[†] *Hardeneth* himself by seeking excuses or palliations for his sin, or even false interpretations and doctrines to defend his evil courses. He "shall fall without remedy," as the carcasses of the unbelievers fell in the wilderness, to whom God sware in his wrath, they should not enter into his rest. Heb. 3. 11.—Ed.

[‡] Or, *increased.*

[a] Ch. 5. 2, 10, & 6. 26. & 7. 7, 24. Luke 19. 13.

[§] Heb. *a man of oblations.*

[‖] *He that receiveth gifts.*—According to the margin, "a man of oblations." The true meaning seems to be.—A king who supports justice and equity in the fear of God, establishes his kingdom: but he who substitutes for these "weightier matters of the law," mere "legal oblations," ceremonial observances, overthrows it. This was literally exemplified and fulfilled by the rulers of the Jews in the days of our Lord. See Mat. 23. 23, 38.—Ed.

[b] Ps. 97. 11. & 118. 15. & 132. 16.

[c] Or, *set a city on fire.*

[†] In charity he has undertaken a useless labour; but will find no *rest*, no success.—Ed.

[‡] Heb. *Men of blood.*

[c] Esth. 3. 8, 10. 1 Kin. 21. 11—13.

[§] The ruler that "hearkens to lies," is either he that will bear nothing but flattery, or he that will credulously receive false accusations, and will indolently neglect to judge for himself. All his servants will soon be wicked: for godly men will fly from him; and wicked men will gather around him, as vultures to the carcass of the dead.—Ed.

[‖] Or, *the usurer.*

[*] *The deceitful man* who overreached him, oppressed him, and made him poor.—*The Lord lighteneth both their eyes*—The enriched to see, if he would, better riches than he has gained; the poor, to seek better than he has lost.—Ed.

[d] Ver. 2. Hos. 4. 1, 2, 7. ch. 28. 28.

[†] See note on chap. 13. 21. & 22. 15. & 28. 13.—Ed.

[e] Ch. 13. 24. & 19. 18. & 22. 15. & 23. 13, 14. ver. 15.

[*] Or, *is made naked.*

[†] Where there is no revelation, the people perish, or apostatize from godliness—being "destroyed (by false teachers) for lack of (true) knowledge," Hos. 4. 6.—Ed.

[f] Ch. 19. 29. & 26. 3. Job 19. 16.

[‡] Even "a servant will not be corrected by (mere hasty) words; (see ver. 20.) example, authority, and religious principle, must all be brought to bear upon him.—Ed.

[§] Or, *in his matters.*

[‖] *Delicately.*—In luxury, without religious restraint—Ed.

[g] Ch. 13. 2, 18 & 22. 24. & 10. 12. & 26. 21. & 30. 33. Mat. 15. 19. Hos. 4. 1, 2.

[h] Ps. 50. 18—22. Is. 1. 23. Mat. 16. 26. Lev. 5. 1.

[*] That the Jewish judges adjured the accused, is evident from the case of our Lord. Mat. 26. 63, 64. The verse accordingly means, that the "partner (the accomplice) of the thief hears such an adjuration; yet, bound by a false and diabolical principle, maintained honour, "bewrayeth not the matter," and is thereby guilty of perjury to the ruin of his soul.—Ed.

[i] Gen. 12. 12, 13. & 20. 2, 11. Mat. 26. 69—74. John 7. 12. & 9. 24. & 12. 42, 43.

[†] Heb. *shall be set on high.*

[k] Ch. 19. 6. & 21. 1. Gen. 13. 14. Esth. 4. 16.

[‡] Heb. *the face of a ruler.*

A. M. cir. 3829. B. C. cir. 975.

## CHAPTER XXX.

(1) *Agur's humility and admonition:* 1—6. (2) *His moderate desires:* 7—9. (3) *Oppression condemned:* 10. (4) *Four wicked generations:* 11—14. (5) *Four things insatiable:* 15, 16. (6) *Parents to be respected:* 17. (7) *Four things hard to be understood, four intolerable, four very wise, and four stately:* 18—31. (8) *Wrath to be avoided:* 32, 33.

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,[*]

2 [a] Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor [†] have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists?

[*] Of Agur, Jakeh, Ithiel, and Ucal, nothing is historically known; and conjecture is useless. Nor is it generally so important to know who a man was, as to know his sentiments—his principles of action. Agur signifies "stranger, or gathered: Jakeh, ready obedience: Ithiel, God with me; Ucal, power.—Ed.

[a] Ps. 73. 22. Job 11. 12. 1 Cor. 15. 9. Eph. 3. 8.

[†] Heb. *know.*

P. XXIX.—Ver. 2, 4. Where justice is impartially executed, and liberty and ty secured, the nation grows great and happy; but bribery and oppressive ruin a state. 5. Flatterers artfully draw men into wickedness and ruin. 6. wicked course of sinners, one sin draws on another and its attendant plagues; e godly, by walking in Christ, obtain solid and lasting joy and comfort.—— tinate sinners, and scornful men, by laughing at all things serious, sacred, or hrow nations and cities into the most ruinous disorder; but pious and pru- ulers, by their prayers and piety, avert the deserved vengeance of God, and ir wise conduct, divert the fury of men. 9. It is to no purpose to spend ings or reproofs upon incorrigible fools; for in whatever manner they appear them, they will still persist in their folly and wickedness. 10. Blood-thirsty irect their murderous malice especially against godly magistrates, or other le persons; but such as are truly virtuous labour to defend and promote the e of such. 11. Fools inconsiderately speak out whatever comes into their but wise men think well before they speak, and only utter what they know, the opportunity requires. 12. If a ruler hearken to lies, flatteries, or false ations, his whole court will quickly become so wicked, that it will be hard to n honest man in office. 13. Poor men who want estates, and rich men who r increase their estates by fraud, are connected together in this world, and ord, without distinction, allows to both his light of nature, or revelation, and gs of providence, as is good in his sight. 14. Kings who faithfully adminis- stice to their subjects, and set themselves to protect and help the poor, take ost proper course to gain their subjects' affection, and to continue their king- o many generations. 15. Careful instructions and reproofs, and prudent cor- ns, are of great use to render children wise, prudent, and pious: but children, follow their own inclinations, prove a disgrace and plague to parents, particularly to their indulgent mothers. 16. When wicked men are increased in number, and advanced in dignity, presumptuous wickedness abounds more and more: but the righteous ought not to be discouraged, as they shall quickly see their downfall. 17. Children, carefully brought up in the nurture and admonition of the Lord, bid fair to be a help and comfort to their parents. 18. Where men want the oracles of God, and ordinances of the gospel, they cannot but live wickedly on earth, and be miserable in eternity: but great is the present and future happiness of such as, renewed by his grace, strictly observe his laws. 19. No persuasion, reproofs, or threatenings, will avail with some refractory and slavish-minded servants; nothing but blows will make them regard what is said, or attend to their duty. 20. It is more easy to instruct and reform the most weak and ignorant, than to rectify what is amiss in a rash, heady, and self-conceited manager of his affairs. 21. If servants, who continue long in a family, be too much indulged or favoured, they are apt to behave with as much boldness and freedom, as if they were children; or even to domineer over them, and labour to disinherit them. 22. Passionate persons are apt to quarrel and contend about trifles, and to fall into a multitude of sins, in word or deed, both against God and men. 23. Proud, saucy, and ambitious behaviour, renders men contemned, hated, and miserable; but meekness and humility, procure useful and lasting honours. 24. Partnership with thieves, or fraudulent persons, endangers both soul and body, and is apt to involve men in perjury. 25. An immoderate fear of men insnares us into much guilt and mischief: but he that puts his whole confidence in God shall be preserved from them. 26. Multitudes court the favour of princes and other great men: but it is God alone who determines the lots of men here and hereafter. 27. There is a stated antipathy between the righteous and wicked; their natures, tempers, counsels, and ends, being the very reverse of each other.



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who hath bound the waters in a garment? who hath established all the ends of the earth? [b]what *is* his name, and what *is* his son's name, if thou canst tell?[*]

5 ¶ [c] Every word of God *is* [†] pure: [d] he *is* a shield unto them that put their trust in him.

6 [e] Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 ¶ Two *things* have I required of thee;[‡] [f] deny me *them* not before I die:

8 [g] Remove far from me vanity and lies; give me neither poverty nor riches; [h] feed me with food [§] convenient for me:[‖]

9 Lest I be full, and [*] deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 [i†] Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.[‡]

11 ¶ *There is* a generation *that* [k] curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how [l] lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation whose teeth *are as* swords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.[§]

15 ¶ The horse-leech hath two daughters,[‖] *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, [*] *It is* enough:

16 [m] The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 ¶ [n] The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens [†] of the valley shall pick it out, and the young eagles shall eat it.

18 ¶ There be three *things which are* too wonderful for me, yea, four which I know not:

19 [o] The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the [‡] midst of the sea; and the way of a man with a maid.

20 [p] Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 [q] For a servant when he reigneth; and a fool when he is filled with meat;

23 [r] For an odious *woman* when she is married; and an handmaid [*] that is heir to her mistress.

24 ¶ There be four *things which are* [t] little upon the earth, but they *are* [§] exceeding wise:

25 [u] The ants *are* a people not strong, yet they prepare their meat in the summer;

26 [x] The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 [y] The locusts have no king, yet go they forth all of them [*] by bands;

28 [z] The spider taketh hold with her hands, and is in kings' palaces.

29 ¶ There be three *things* which go well, yea, four are comely in going:

30 A [a] lion, *which is* strongest among beasts, and turneth not away for any;

31 A [†] [‡] greyhound; and an he-goat also; and a king, [b] against whom *there is* no rising up.

32 [c] If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [d] *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; [e] so the forcing of wrath bringeth forth strife.

## CHAPTER XXXI.

(1) *Lemuel's mother teaches him chastity and temperance:* 1—5. (2) *The legitimate use of luxuries and power:* 6—9. (3) *The praise and accomplishments of a good wife:* 10—31.

THE words of king Lemuel,[*] the [a] prophecy that his mother taught him.

2 [b] What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O [†] Lemuel, *it is* not for kings to drink wine, nor for princes strong drink;

5 Lest they drink, and forget the law, and [‡] pervert the judgment [§] of any of the afflicted.

6 ¶ Give strong drink unto him that is ready to perish, and wine unto those that be [‖] of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.[*]

8 Open thy mouth for the dumb in the cause of all [†] such as are appointed to destruction.

9 Open thy mouth, [c] judge righteously, and plead the cause of the poor and needy.

10 ¶ Who can find a virtuous woman? for her price *is* far above rubies.[‡]

11 [d] The heart of her husband doth safely trust in her, so that he shall have no need of spoil.[§]

12 She will do him good, and not evil, all the days of her life.

13 [e] She seeketh wool and flax, and worketh willingly with her hands.

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A. M. cir. 3029. B. C. cir. 975.

b Deut. 28, 58. Is. 9. 6. Job 11. 7.

* This appears from Rom. 10. 6. to be a prophetical inquiry after Christ—*What is his name?* &c. This is an evident reference to God the Father, and his eternal Son. See 1 John 1. 1—3.—Ed.

c Ps. 12. 6. & 18. 30. & 19. 8. & 119. 140.

† Heb. *purified.*

d Ps. 84. 9, 11. & 115. 9—11. & 91. 2. & 3. 3. & 5. 12. & 18. 35.

e Deut. 4. 2. & 12. 32. Rev. 22. 18, 19.

‡ *Of thee?*—Of thee, the LORD. See ver. 9.—Ed.

f Heb. *withhold not from me.* Luke 10. 41. Jam. 5. 16.

g Ps. 119. 29, 37. Is. 33. 15.

h Mat. 6. 11. 1 Tim. 6. 8.

§ Heb. *of my allowance.*

‖ This is not a prayer for a "middle place," an imaginary "golden mean," between poverty and riches; but a prayer against temptation either by the one or the other, and a prayer for food convenient, with satisfaction and contentment in the allotments of Providence.—Ed.

* Heb. *belie* thee.

i 1 Sam. 22. 9. Rom. 14. 4.

† Heb. *Hurt not with thy tongue.*

‡ This is not confined to a mere protection for the servant of an earthly master, but for the servants also of the "one Master in heaven." See Mat. 23. 10. Rom. 14. 4. And, be it specially remembered, that it was under an accusation laid against him as a servant before Jehovah, that our Lord suffered at the hands of Caiaphas and the Jews.—Ed.

k Ver. 17. Lev. 20. 9. Deut. 27. 16, ch. 20. 20.

l Ch. 6. 17. & 28. 12. & 30. 13. Hab. 2. 4. Is. 2. 11, 17. & 65. 5. & 28. 1, 3. Luke 18. 11, 12.

§ There is a generation of unnatural and blasphemous contemners of authority, (ver. 11.) of self-righteous, hypocritical Pharisees, (ver. 12.) of proud self-conceited despisers, (ver. 13.) and of cruel oppressors, (ver. 14.) four grievous classes amongst unregenerate men.—Ed.

‖ *The horse-leech hath two daughters*—that is, two similitudes. The first *two* of the *four*, viz., "the grave and barren womb;" the one like Rachel (Gen. 30. 1.) saying, "Give me children, or else I die;" the other, as eagerly repeating, in the language of nature, and ear of reason, "Give me thy children—let them die."—Ed.

* Heb. *Wealth.*

m Ch. 27. 20. Hab. 2. 5. Heb. 6. 7. Is. 30. 33.

n Ver. 11. Gen. 9. 22. Matt. 15. 4, 19.

† Or, *the brook.*

o Job 39. 27. Is. 40. 31.

‡ Heb. *heart.*

p Ch. 7. 14, 15. Jer. 7. 9, 10. & 8. 12. Rev. 17. 3. 2 Thes. 2. 9, 10.

q Ch. 19. 10. & 28. 3. Eccl. 10. 7. 1 Sam. 25. 3, 10, 11, 25. Deut. 32. 15. Ps. 73. 7—9.

r Ch. 19. 13. & 21. 9, 19. & 27. 15.

s Gen. xvi, xxi. ch. 29. 21.

t Job 12. 7. 1 Cor. 1. 27.

§ Heb. *wise made wise.*

A. M. cir. 3029. B. C. cir. 975.

u Ch. 6. 6—8. Eccl. 9. 10. Mat. 6. 19, 20.

x Lev. 11. 5. Ps. 104. 18. Is. 33. 16. & 32. 18.

y Ex. 10. 4. Lev. 11. 22. Joel 1. 4. & 2. 7, 11. Is. 33. 4.

* Heb. *gather together.*

z Ch. 22. 29. Job 8. 13, 14.

a Heb. *a mighty old lion.* Num. 23. 24. ch. 28. 1.

† Or, *horse.*

‡ Heb. *girt in the loins.*

b Eccl. 8. 4. 1 Kin. 2. 24, 25. Is. 9. 6.

c Hab. 2. 4. ch. 26. 12. Eccl. 8. 3.

d Job 21. 5. & 40. 4. Mic. 7. 16. ch. 17. 28. Eccl. 10. 4.

e Ch. 10. 12. & 15. 18. & 16. 28. & 26. 21. & 28. 25. & 29. 22. & 22. 24.

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A. M. cir. 3029. B. C. cir. 975.

* Of Lemuel nothing more is known than what is here recorded: and where there is nothing certain, conjecture is of no service. The word signifies, "God with them;" and if rulers did but know and always feel by whom, and for whom, and to whom, they reign, it would ever be the best description of that high office to which "the powers that be, are ordained of God."—Ed.

a Heb. *burden.* ch. 30. 1. Is. 13. 1. & 21. 1. & 22. 1. Nah. 1. 1.

b 1 Sam. 1. 28. Is. 49. 15.

† *i. e.* devoted to and before God.

‡ Heb *alter.*

§ Heb. *of all the sons of affliction.*

‖ Heb. *bitter of soul.*

* This is no license to seek oblivion of sorrow in wine and strong drink. On the contrary, it is an order to the king, to the rich, to reserve "strong drink and wine" to those that are ready to perish with poverty, pain, and debility.—Ed.

† Heb. *the sons of destruction.*

c Lev. 19. 15. Ps. 58. 1. Deut. 1. 16. Is. 11. 4. Zec. 7. 9, 10. Jer. 22. 3, 16.

‡ "Who is he that hath found a virtuous wife?"—From this verse to the end, the verses are alphabetical, as if containing the primary elements and final sum of all domestic economy.—Ed.

d Eph. 5. 23. Acts 13. 22. Luke 1. 6. 1 Pet. 3. 1—7.

§ *He shall have no need of spoil.*—"And abundance he shall never lack."—*Hodgson.*

e Tit 2. 5. Phil. 2. 12. 2 Thes. 3. 12. Ps. 119. 3.

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Reflections upon Chap. XXX.—Let me thus always think meanly of myself, and highly of my God and Saviour, and of his works and word: and be a good savour of Christ to all around me. Earnestly should I covet further degrees of holiness, but be regardless as to the comforts and enjoyments of this life, and content with such things as I have. Let me never be a busybody in other men's matters, but heedfully watch against the temptations incident to my own condition. Let me never be an idle spectator of what is around me; but whatever evil I observe, let me avoid, hate, and mourn over it; and whatever good I observe, even in animals, let me, in a Christian manner, imitate the same. If I have proudly involved myself in sin, humbly should I repent of it, and always avoid contention before it be meddled with. Nothing is to be got by pride, passion, or ill language, but bloodshed and damage.



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14 She is like the merchants' ships, she ngeth her food from afar.
15 She riseth also while it is yet night, and eth meat to her household, and a portion to maidens.*
16 She considereth a field, and [t] buyeth it: the fruit of her hands she planteth a eyard.
17 She girdeth her loins with strength, and ngtheneth her arms.
18 [u] She perceiveth that her merchandise *is* d: her candle goeth not out by night.
19 She layeth her hands to the spindle, and hands hold the distaff.
20 She stretcheth out her hand to the poor; [v] she reacheth forth her hands to the needy.
21 She is not afraid of the snow for her sehold; for all her household *are* clothed [w] scarlet.
22 She maketh herself coverings of tapes- her clothing *is* silk* and purple.

A. M. cir. 3028. B. C. cir. 976.

* As we approach the equator, the days and nights become nearer equality of length: so that "rising while it is yet night" becomes a common domestic occurrence. Besides, in warm climates little work is done, or can be done, in the heat of the day; and it is therefore necessary to rise early—rest during the heat, and resume work in the evening.—*Note.* The whole passage is either an emblem of the church, or a warning to the church, (who is "the bride, the Lamb's wife") telling her to "be instant in season, and out of season;" and, even while the world lieth in darkness, to prepare for the rising of "the Sun of righteousness."—Ed.

† Heb. *taketh.*

‡ Heb. *she tasteth.*

§ Heb. *she spreadeth.*

‖ Or, *double garments.*

* Rather *linen*; for there is no evidence, (but rather the contrary) that silk was known in western Asia, till long after the commencement of the Christian era.—Ed.

A. M. cir. 3029. B. C. cir. 975.

[t] Deut. 16. 18. & 21. 19. & 22. 24. Job 29. 7. Mat. 19. 20.

[u] Rev. 3. 18. & 19. 8, ver. 13, 18. Eph. 6. 14, 15.

[v] Ver. 18. Ps. 139. 18. Is. 12. 1—6. & 35. 10. & 51. 11.

[w] Pa. 37. 26. Col. 3. 14. & 4. 6. 1 Cor. 13. 2. Eph. 4. 29. & 5. 2, 3. Song 4. 11. & 7. 9.

* While the whole of this passage is a beautiful description of a good wife, given of the Lord, its real excellency lies in being an emblem of the church, opening "her mouth with wisdom" and knowing nothing by her ministers, but "Jesus Christ, and him crucified."—Ed.

† 1 Tim. 5. 8, 14. 1 Thes. 4. 11. 2 Thes. 3. 12. John 6. 27. 1 Cor. 15. 58.

† The emblem of the watchful superintendence, and tender, but vigorous discipline which the church should exercise over all her members.—Ed.

‡ Or, *have gotten riches.*

[x] Ps. 103. 15, 16. Jam. 1. 11. Is. 40. 6.

[m] Ps. 112. 1—6. & 128. 1, 2. Is. 3. 10.

[n] Ps. 128. 2. Rev. 14. 13. 1 Thes. 2. 10. 2 Cor. 1. 12. Phil. 2. 12, 15, 16.

23 Her husband is known [x] in the gates, when he sitteth among the elders of the land.
24 [y] She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.
25 [z] Strength and honour *are* her clothing; and she shall rejoice in time to come.
26 [a] She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.*
27 [b] She looketh well to the ways of her household, and eateth not the bread of idleness.†
28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.
29 Many daughters [c] have done virtuously but thou excellest them all.
30 [d] Favour *is* deceitful, and beauty *is* vain: *but* [m] a woman *that* feareth the LORD, she shall be praised.
31 [n] Give her of the fruit of her hands; and let her own works praise her in the gates.

REFLECTIONS UPON CHAP. XXXI.—What blessings might mothers be to families, ches, and nations, would they but carefully educate their children! And it is ural and irreligious when they do otherwise. When princes are given to dom and drunkenness, and regardless of the poor, or of the exact administ of justice, they are but a plague to the nation which they govern.—With care and circumspection ought all, especially such as bear rule in church ate, to make choice of their yokefellows in marriage. And it is a great ng to themselves, and all their connexions, if Providence direct them aright. But it is absurd and ruinous when wealth, beauty, or parentage, are preferred to real virtue and religion in the choice of wives or husbands. What a scandal to human nature is it when wives become the plague, the reproach of families! or when such, as are virtuous and prudent, are abused by husbands, unfaithful, drunken, imperious, cruel, outrageous, or churlish!—But infinite is the mercy, that God, by his grace, has formed from among sinful men a church of true believers, which, as the spouse of his Son, are made to answer this amiable and glorious description.

## CONCLUDING REMARKS ON THE BOOK OF PROVERBS.

omon, we are told, (1 Kin. 4. 32.) composed no less than *three thousand* proverbs. As we count them, in modern verses, this collection does not contain so
The conclusion, therefore, is, that many have been allowed to pass into oblivion, and that we possess but a part. If it be so, this is in no way to be wondered
he case of Solomon, since we are told (John 20. 30.) that, even in the case of "a greater than Solomon," "many other miracles" are stated to have been
ht, which were not specifically recorded by the Evangelist. Next to the book of Psalms, the Proverbs of Solomon are most frequently quoted in the New
ment; and that, be it well observed, not merely as a treasury of moral precepts, but as a direct revelation of JESUS, as the wisdom of God, and the power of God.
considered merely as a collection of moral precepts for the regulation of fathers, mothers, children, and servants in families—or of kings, magistrates, and
ts in states, it contains more true practical wisdom than all the philosophers of Greece, Rome, and more modern times, have ever been able to produce. Nor
ere be any question that the ancient and most distinguished philosophers of Greece, borrowed the principles of their moral doctrines from these proverbs; and
in two respects, surpassed the modern deistical moralists; first, in the superiority of their moral code; and, secondly, in the honesty wherewith they acknowl the source from which they were borrowed.
e book of Proverbs seems naturally divisible into five parts:—
The first nine chapters containing various instructions and excitements to the study of the true *wisdom*—the knowledge of JESUS CHRIST, "the wisdom of God, e power of God."
From x—xxii. 16, which contains what is properly called the Proverbs.
From xxii. 17, to xxv, inclusive, containing paternal instructions, speaking as unto children.
Extends from xxv—xxix, inclusive, consisting of detached moral precepts, and is distinguished by having been "copied out" by "the men of Hezekiah."
Includes xxx, xxxi; the former containing the prayer, and instructions of Agur to Ithiel and Ucal: the other addressed to Lemuel by his mother.
e whole, if considered as a mere literary and philosophical monument of the Hebrews, in the days of their prosperity, would place them as far above "Greek oman glory," as the sun, in his brightness, is above a flickering and "sickly taper;" while, independent of all external evidences, the height, the depth, and culate purity of their morals, present an internal illustration of their divine origin, which no candid mind can possibly resist.—ED.

## ADDITIONAL EDITORIAL NOTES ON THE BOOK OF PROVERBS.

AP. I. Ver. 2. *To know wisdom.*—"To impart."—*Boothroyd.*——Ver. 32. *urning away of the simple shall slay them.*—"The turning away" to worldly carnal indulgence, and spiritual sleep.
AP. III. Ver. 25. *Be not afraid of sudden fear.*—"Sudden fear," or what is only called a *panic*, with "rumours of wars," "dire portents and omens," ontinually disturbing the minds of men. But by all, the believer in Jesus ins unmoved. His Redeemer liveth—his sins are forgiven—he is accepted od—he inherits the promises—Jesus is with him in the ship, and he trembles n any storm that his Father may commission to try his faith.——Ver. 32. *ecret is with the righteous.*—This does not signify any secret information that gives to the one, while he withholds it from the other, (for the grace of God appeared unto all men, teaching them that, denying ungodliness and worldly they should live soberly, righteously, and godly); but it signifies, God's resi- in the hearts of believers, which this world can neither see, imagine, nor ; and that secret comfort which he administers to them by his promises and , in the midst of all the public trials of which they are partakers, and that secret acquittal which he reports to their consciences, in the midst of all the public calumnies they may be condemned to underlie.
CHAP. VI. Ver. 1. *If thou be surety for thy friend, if thou hast stricken thy hand with a stranger.*—This is a passage of great practical difficulty. Does it, by implication, altogether forbid the aid of suretiship to friends? This cannot be; for, in many instances, such suretiship is indispensable. Does it, then, covertly condemn merely such "rash and inconsiderate engagements, as arise from an undue facility of temper, rather than from a deliberate calculation of duty?" Such covert insinuation of a principle is inconsistent with the plainness of Scripture. With great deference, the following slight and well warranted change in the translation is suggested:—"My son, if thou be surety *to* thy friend," see Gen. 24. 54. This makes the object of the passage to be a warning against any neglect of a friend's interest, (for which we have become accountable,) from any undue presumptuous draft upon his friendship—a most necessary warning; for in practice there are many who will neglect their own interests, and the interests of their best friends, for the eclat that may result from their attention and liberality to strangers.

CHAP. VIII. Ver. 1. *Doth not wisdom cry? and understanding put forth her voice?*—He that would understand this, and similar passages, may consult Is. 11. 2, 3, where he will find the seven gifts of the Spirit, enumerated as the endowments of Christ. And, as every attribute of God is but a name for his being—so the forth-putting of every separate attribute is but an account of the actings of his being in that special view. Accordingly, "wisdom and understanding" are here both used as titles of Christ—*wisdom*, to indicate his full comprehension of the interests and means of the house of God—*understanding*, to indicate his adequacy to sustain their weight, care, and management.

CHAP. XIV. Ver. 19. *The evil bow before the good.*—Sooner or later this event is always realized; and the temporary exceptions never finally weaken or contradict the general rule. It is now verified in every righteous judgment by an upright judge upon earth: it will finally be completed by the Judge of the quick and the dead.

CHAP. XV. Ver. 8. *The prayer of the upright is his delight.*—"The upright" are those who are not ashamed to look up with "boldness to the throne of grace, for grace to help them;" and their prayer a "delight to the Lord," because it renounces all the righteousness of the creature, and altogether relies upon the "righteousness of God which is by faith of Jesus Christ."

CHAP. XVI. Ver. 15. *A cloud of the latter rain.*—"The cloud of the latter rain," promising gentle showers, was considered as the promise of an abundant harvest. ——Ver. 31. *Way of righteousness.*—That is, following, and longing after Jesus, the Lord our only righteousness.

CHAP. XIX. Ver. 1. *Perverse in his lips, and is a fool.*—"Perverse with his lips, though he be rich."—*Holden.*——Ver. 2. *He that hasteth with his feet sinneth.*—He that hasteth with his feet, without judging by his head—who, more forward than thoughtful—must end in sin.

CHAP. XX. Ver. 30. *Stripes.*—Appropriate punishments restrain sinful appetites.

CHAP. XXIV. Ver. 30—32. *I went by the field of the slothful—and received instruction.*—"There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves," Job 34. 22. Do as they may, they are detected even by the eye of man. Thorns, nettles, and broken walls, whisper the story of their owner's indolence, and point out the invisible spectre, poverty, as he advances in the guise of a hungry traveller, and discover the gleaming of those resistless arms with which he will soon destroy his thoughtless and self-devoted victim.

CHAP. XXX.—Ver. 2. *I am more brutish than any man, and have not the understanding of a man.*—Though of men I am the least learned, and human wisdom possess not; and, though in science I have had no instruction, yet of holy things have I knowledge."—*Hodgson.*——Ver. 19. *The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.*—*The eagle* soaring high in air, its eye and appetite on earth, till, with the rapidity of lightning, it descends upon its unsuspecting prey.—*The serpent* scaling the lofty *rock*, where armies could not follow, and noiselessly and fatally smiting its victim.—*The ship*, impelled by invisible winds, adopting innumerable courses, braving all dangers—then deceitfully "reposing on her shadow" in port, as if she had never felt the wind, or been tossed upon a wave.—*The man* secretly desiring, and, undeterred by coldness or repulse, ardently wooing and winning the *maid* of his choice; and, in the exercise of chastened and holy affections, not only conscious of no guilt, but fully assured of a blessing: these four are the emblems of the adulteress. As the eagle, she on her prey descends; as the serpent she glides, and poisons her victim; as the ship in the storm, she is tossed by passions, yet seems ever in the calm of smiles and blandishments; and, with all the ardour of youthful devotedness seeking the object of its hallowed affections, will she pursue her guilty courses, and, by aid of a hardened conscience, (her substitute for innocence) will she "feast, and wipe her mouth, and say, I have done no wickedness."—And wo to the lamb, when the eagle soars! and wo to the callow bird, when the serpent glides! and wo to the sailor boy who trusts the calm, and never foresees the storm! and wo to the man who yields his peace and salvation to the persevering lures, the deceitful smiles, and the hardened conscience of an adulteress! Col. 3. 5, 6. Heb. 13. 14. Rev. 22. 15.

# THE BOOK
OF
# ECCLESIASTES.

To warn others, Solomon here (1) Represents the vanity and vexation which adhere to all created enjoyments; particularly to those in which men ordinarily look for happiness; as human learning and policy, sensual delights, honour, power, and riches, or an empty profession of religion; chap. i—vi. (2) Prescribes remedies against that vanity and vexation which attend those things; viz. sitting loose to them; enjoying them moderately, but never expecting much from them; acquiescing in the will of God concerning us in every event; remembering God in the days of our youth; and continuing all our life in his fear and service, with an eye to the future judgment; chap. vii—xii. But in both parts the demonstrations of the vanity of things, and the prescriptions of remedies, are somewhat mixed.

[This Book has been frequently represented as "Solomon's penitential discourse, composed a little before his death; in which he recants and laments" his follies and departures from God. From whom, or at what time, this opinion originated in the Christian church, we are unable to say: nor is it of any importance to ascertain its origin. To say the least of it, it is altogether unsupported by any Scriptural authority! It is also unsupported by any traditional Jewish authority. For the Talmudical writers ascribe the book, not to Solomon, but to Hezekiah; Kimchi, to the prophet Isaiah; while Grotius considers it to have been composed by order of Zerubbabel. Jahn refers it to a period posterior to the Babylonish captivity, and Zirkel to the times of Antiochus Epiphanes; and Jerome informs us, that, on account of some imaginary contradictions, the Jews, after the captivity, were averse to receiving it into the canon of Scripture, till more mature consideration convinced them of their error. That Solomon was the author, is apparent from internal evidence; especially from chap. i. 12, 16. ii. 4, 6. & xii. 9, 10. Of the Christian reader we ask specially that, when entering upon the study of it, he would lay aside all pre-conceived and unauthorized opinions about the date and object of the book, and come to examine it in a prayerful and teachable spirit. And this matter is more peculiarly necessary than may at first sight appear: for, as he that views a landscape, through a coloured glass, sees every object tinged with some colour that belongs not to the object, but to the glass; so he that commences the study of this book, under the impression that it is a record of Solomon's personal experience, retractation, and penitence; nay more, a kind of death-bed renunciation of the follies by which his wisdom had been stained, comes with a principle of interpretation that he brings to no other book; that is, an unauthorized determination about what the writer must intend, and not a simple inquiry into the meaning of what he actually says.

In humbly entering upon the interpretation of this book, we therefore cast away every opinion, however current, and however supported, about the date and object of this book; and, by the grace of God, seek to ascertain the mind of the Spirit as revealed in its contents.—ED.]

## CHAPTER I.

(1) *The vanity of all created things:* 2, 3. (2) *Shortness of human life:* 4. (3) *Perpetual changes and revolutions, &c.:* 5—11. (4) *Unsatisfactory nature of human learning and knowledge:* 12—18.

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THE words of the Preacher,* the son of David, king of Jerusalem.

2 Vanity† of vanities, saith the Preacher, vanity of vanities; all *is* vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

4 ¶ *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.‡

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

* In Hebrew, either he that gathers, or he that addresses an assembly.—ED.

† *Vanity*—a vapour, emptiness, an object destitute of real good, a statement destitute of truth—an idol, because destitute of that life and power which its ignorant worshippers ascribe to it.—ED.

‡ *For ever.*—This earth abideth through "all generations;" and "we, according to God's promise, look for new heavens and a new earth," (2 Pet. 3. 13.) so that the earth literally "abideth for ever."—ED.

6 [a] The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 [b] All the rivers run into the sea; yet the sea *is* not full: unto the place from whence the rivers come, thither they * return again.

8 [c] All things *are* full of labour; man cannot utter *it:* the eye is not satisfied with seeing, nor the ear filled with hearing.

9 ¶ [d] The thing that hath been, it *is that* which shall be; and that which is done, *is* that which shall be done: and *there is* no new *thing* under the sun.†

10 Is there *any* thing whereof it may be said,

a John 3. 8. Job 37. 9, 17. & 38. 24. Acts 27. 13, 14.

b Job 38. 10. Ps. 104. 5, 9. & 107. 26, 35.

* Heb. *return to go.*

c Ver. 9, 10. ch. ii, iii, vi. 1 Cor. 2. 9. Phil. 3. 8—14. & 4. 11, 12.

d Ch. 3. 14, 15. & 6. 10. Gen. 8. 22. Jer. 31. 35, 36. 2 Pet. 2. 1, 2 Cor. 5. 17. Rev. 21. 4, 5.

† There is nothing new in nature, in moral principles, in sciences, or in arts. New discoveries are but the adoption of principles already in full operation in nature, or the revival of things forgotten. New combinations and applications, however, of old principles there may be, and this is the utmost novelty that human ingenuity may claim.—ED.



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this *is* new? ° it hath been already of old e, which was before us.

1 ᶠ *There is* no remembrance of former *gs;* neither shall there be *any* remembrance *hings* that are to come with *those* that shall e after.

2 ¶ ᵍ I the Preacher was king over Israel erusalem:

3 ʰ And I gave my heart to seek and search by wisdom concerning all *things* that are e under heaven: ° ⁱ this sore travail hath God n to the sons of man, ᵗ to be exercised ewith.

4 ᵏ I have seen all the works that are done er the sun; and, behold, all *is* vanity and ation of spirit.

5 ˡ *That which is* crooked cannot be made ght; ‡ and ᵗ that which is wanting cannot be bered.

6 ᵐ I communed with mine own heart, say- Lo, I am come to great estate, and have en ⁿ more wisdom than all *they* that have before me in Jerusalem; yea, my heart d ° great experience of wisdom and know- e.

7 ᵖ And I gave my heart to know wisdom, to know madness* and folly: I perceived this also is vexation of spirit.

8 For in much wisdom *is* much grief; he that increaseth knowledge increaseth ow.

## CHAPTER II.

*The vanity of seeking earthly pleasure:* 1—11. (2) *The same event to the and fool:* 12—17. (3) *The vanity of property left to unknown heirs:* 18—(4) *Joy in labour the gift of God:* 24—26.

SAID in mine heart, Go to now, I will prove thee with mirth; therefore enjoy plea- :* and, behold, this also *is* vanity.

2 ᵇ I said of laughter, *It is* mad; and of h, What doeth it?

3 I sought in mine heart ᵗ to give myself wine, ‡ (yet acquainting mine heart with om,) and to lay hold on folly, § till I might what *was* that good for the sons of men, ch they should do under the heaven ᵘ all the of their life.

4 I made me great works; I builded me es; ᶜ I planted me vineyards:

5 ᵈ I made me gardens and orchards, and I ted trees in them of all *kind of* fruits:

6 I made me pools of water, to water there- the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had vants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 ᵉ I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: ᶠ I gat me men-singers and women-singers, and the delights of the sons of men, *as* ᵍ musical instruments, and that of all sorts.*

9 ʰ So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 ⁱ And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 ᵏ Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all *was* vanity and vexation of spirit,† and *there was* no profit under the sun.

12 ¶ And ˡ I turned myself to behold wisdom, and madness, and folly: ‡ for what *can* the man *do* that cometh after the king? § *even* that which hath been already done.

13 Then I saw ᵐ that ᵗ wisdom excelleth folly, as far as light excelleth darkness.

14 ⁿ The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also ° that one event* happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it ᵗ happeneth even to me; and ᵖ why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 ᵠ For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is*, in the days to come shall all be forgotten: and how dieth the wise *man?* as the fool.

17 ʳ Therefore I hated life; ‡ because the work that is wrought under the sun *is* grievous unto me: ˢ for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated ᵗ all my labour which I had ˢ taken under the sun; because ᵘ I should leave it unto the man that shall be after me:

19 And who knoweth ˣ whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This *is* also ʸ vanity.

20 Therefore I went about ᶻ to cause my heart to despair of all the labour which I took under the sun.

21 ᵃ For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet

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e Mat. 5. 12. & 23. 32. ver. 9. Luke 17. 26—30. Acts 7. 51.
f Ps. 103. 16. Job 18. 17. Prov. 10. 7. ch. 2. 16.
g 1 Kin. 4. 1, 21. ver. 1. Prov. 1. 1. & 25. 1.
h Prov. 2. 3, 4. & 4. 7. Eph. 5. 15. 1 Kin. 4. 33. Ps. 111. 2.
° Not by vain philosophy, falsely called wisdom; but by that which begins in the "fear of the Lord," and embraces all that is revealed of the "manifold wisdom of God" in Jesus Christ. Ps. 111. 10. Eph. 3. 10. —Ed.
i Gen. 3. 19. ch. 3. 10.
† Or, *to afflict them.*
k Acts 4. 28. ver. 17. 18. ch. 2. 11, 17, 26. 1 Kin. 4. 29—34.
l Ch. 7. 13. Is. 42. 16.
‡ A world where everything crooked, inconvenient, annoying, adverse, would be made straight—and where everything wanting in wishes, desires, accomplishments, possessions, could be obtained, would not be suited to the present fallen state of man. God has therefore in mercy, while he inflicted the curse, suited this "sore travail" as a check to the natural, and a discipline to the renewed man.—Ko.
§ Heb. *defect.*
m Ps. 4. 4. & 77. 6.
n 1 Kin. 3. 12. & 4. 30. & 10. 7, 23. ch. 2. 9.
‖ Heb. *And seen much.*
o Job 7. 7. Heb. 3. 14.
p Ch. 2. 12. & 7. 25.
° *Madness*—sometimes applied to great and unreasonable anger; more frequently to persons who understand and can discourse well upon all subjects but one. And such ever is the mere intellectual and moral man, wise upon all subjects but one, the knowledge of God in Christ. 1 Cor. 1. 18—24. 2 Cor. 5. 19, 20.—Ko.

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q 1 Kin. 9. 14, 28. & 10. 10, 14, 21, 22, 27. 2 Chron. 1. 15. Ezra 2. 65.
g Heb. *musical instrument and instruments.* Amos 6. 5.
° The last clause some are disposed to translate "wives and concubines," a sense to which the words may be strained: but which the *wisdom* claimed in this inquiry (ver. 9.) could by no means tolerate.—Ko.
h Ch. 1. 16. 1 Kin. 3. 12. & 4. 29. & 10. 7. *&c.*
i Ch. 12. 9. & 3. 22. & 5. 18. & 9. 9. Judg. 14. 2. ver. 24. Ps. 128. 2.
k Ver. 1, 17, 19, 21—23. 26. ch. 1. 3, 14. & 3. 10. & 4. 4, 16. & 5. 13. & 6. 2.
† How is the *joy* of verse 10 to be reconciled with the vexation of verse 11? Simply thus: all this joy, so far as derived from all his labour, was, when examined by the light of wisdom, nothing but vanity, because it had no real profit; and nothing but vexation, because inseparably mingled with disappointments.—Ed.
l Ch. 1. 17. & 7. 25.
‡ I turned myself from my profitless and vexatious labours, to record the conclusions of wisdom, and denounce human madness and folly.—Ko.
§ Or, *in those things which have been already done.*
m Prov. i—ix. & 10. 1. & 14. 1. ch. 7. 4—6.
‖ Heb. *that there is an excellency in wisdom more than in folly.*
n Prov. 17. 24. ch. 8. 1. & 10. 2. 3.
o Ps. 49. 10. ch. 3. 2, 3, 11. & 6. 8.
° *One event.*—Vanity, vexation, and death. "To each his sufferings: all are men, condemned alike to groan; the tender for another's pain, the unfeeling for his own."—Ko.
† Heb. *happeneth to me, even to me.*
p 1 Kin. 2. 12. & 4. 31.
q Ch. 1. 11. & 9. 1—3. Ps. 103. 16. & 34. 16 & 49. 10. 2 Sam. 3. 33.
r Job 7. 16, 16. 1 Kin. 19. 4, 10, 14. Jonah 4. 3, 8. Phil. 1. 23. 2 Cor. 5. 2—4.
‡ *Therefore I hated life.*—But not with the hatred of a selfish misanthrope or exhausted sensualist, for where then had been wisdom?—(ver. 9.) but with the hatred of a well instructed and experienced believer, according to the word of our Lord, Luke 14. 26. John 12. 25.—Ed.
s Ver. 11.
t Ch. 1. 13. ver. 1—13.
§ Heb. *laboured.*
u Ps. 49. 10. & 17. 14. 2 Cor. 12. 14. ch. 5. 13.
x 1 Kin. 12. 14. 2 Chr. 10. 14. ch. 3. 22.
y Luke 3. 14. 1 Tim. 6. 10.
z Ch. 1. 14. & 12. 1. Rom. 6. 21.
‖ Not to cause his heart to despair of grace or mercy in the future world, or to despair of good in this; but to teach his own heart, and, through his experience, the hearts of others, to despair of any worldly labour and success, being able to ward off vanity and vexation.—Ed.
a Ver. 18, 19.

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REFLECTIONS UPON CHAP. I.—How feelingly a true penitent, from his own experience, preaches that vanity and vexation which attend created enjoyments! All things indeed in nature concur to manifest this humbling truth, though it is very hard to convince most men of it: for, notwithstanding the perpetual flux, returns, and oblivion, with which created things are marked, we are too apt to be resting in them. Neither our own observation nor experience, nor the dictates of the Spirit of God, are credited by us. Take heed, my soul, never more to esteem or desire them as God; never more depend on, or delight in, them as thy God. If, by all my labours for human knowledge, I can neither satisfy my mind, rectify my nature or lot, nor amend the world, let me study to know Christ and him crucified: thus shall I be changed into the same image from glory to glory. And let this knowledge, which is eternal life, be the chief object of my pursuit.

to a man that hath not laboured therein shall he * leave it *for* his portion. This also *is* vanity, and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.†

24 ¶ *There is* nothing better for a man, *than* that he should eat and drink, and *that* he ‡ should make his soul enjoy good in his labour.§ This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good ‖ in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather, and to heap up, that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

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* Heb. *give.*

† And a merciful dispensation it is, though arising out of the curse; for the heart, when it findeth "no rest in the night," is thereby instructed to draw near to Jesus, who alone can give it rest. Mat. 11. 28.—Ed.

‡ Or, *delight his senses.*

§ This is no epicurean assertion, insinuation, or objection, as some imagine. There is literally nothing better for a man than thus to eat, drink, and enjoy. (1) There is nothing better for his health and strength of body. (2) There is nothing better for his soul; for if he "enjoy good" in his eating and drinking, both have been "sanctified by the word and prayer." (1 Tim. 4. 5.) and both he has used to the "glory of God," doing "all in the name of the Lord Jesus Christ." (1 Cor. 10. 31.) But are not immortality and glory better? (Rom. 2. 7.) Yes, yes, undoubtedly; but immortality and glory are not "under the sun," the limit of this life and world, to which Solomon's inquiry is here confined. See chap. 1. 3. & 2. 3, 11, 18, 20, 22.—Ed.

‖ Heb. *before him.*

## CHAPTER III.

(1) *Times for various events:* 1—8. (2) *Profitless result of man's labours:* 9—15. (3) *God the righteous judge of all:* 16, 17. (4) *Comparative view of man and beasts:* 18—22.

TO every *thing there is* a season, and a time to every purpose * under the heaven:

2 A time to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted:†

3 A time to kill, and a time to heal: a time to break down, and a time to build up:

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 A time to cast away stones, and a time to gather stones together: ‡ a time to embrace, and a time to refrain from embracing:

6 A time to get, and a time to lose: a time to keep, and a time to cast away:

7 A time to rend,§ and a time to sew: a time to keep silence, and a time to speak:

8 A time to love, and a time to hate: a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

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* "A time for every purpose," unfavourable as well as favourable to the man that thinks to get profit of his labour; that is, solid, abiding satisfaction, which he can call, and keep, as his own: the one stands at all times over against the other. Eccl. 7. 14. —Ed.

† Among the horrors of war is the destruction of woods. A great man who had been at much pains to ornament a wild mountain district with buildings and trees, exclaimed when all had been destroyed, "I care nothing for the house —I can soon raise a new one; but the trees! the trees! when will they be grown again!—*Note.* How grateful should a people be when a land continues to enjoy peace, and advance in improvement! This also is of God.—Ed.

‡ It may well imply a time to clear a field for husbandry, and collect the stones again for building. —Ed.

§ To rend a garment in sorrow, as was customary with the Jews.—Ed.

A. M. cir. 3029. B. C. cir. 975.

* See note on ch. 1. 13.—Ed.

† Among the innumerable evidences of the being and goodness of God, is the beauty which he has so widely diffused. The heavens, the earth, the plants; the birds, the beasts, the insects, the fishes; the eye of affection, and the smile of friendship—all are beautiful—so suited not merely for being, but for well-being, that it is impossible for any but the fool (Ps. 14. 1.) to observe them, and remain insensible to the perfections of the Maker of all.—Ed.

‡ *The world*—the secret, the hidden period — ETERNITY past and to come. Rom. 1 ῶ ΑΙΩΝ 7.—Ed.

§ Let no one pervert these words to the sanction of unhallowed luxury. There is nothing good, but as it is done or enjoyed "to the glory of God." Sec ch. 2. 24. So to possess and enjoy is, however, not a tendency of the carnal mind; it is of grace, "it is the gift of God."—Ed.

‖ Heb. *that which is driven away.*

* From the present unequal distribution of good and evil, some philosophers have attempted to deduce the doctrine of a future judgment; while others have replied, that if the distribution have continued unequal through so many thousand years, there is, therefore, the more reason to conclude, it will so continue for ever. In the face of this incapacity on the one hand, and sophistry on the other, revelation shows it to be not a questionable inequality of good and evil, but the *long suffering* of God with sinners; and establishes the doctrine of future judgment upon his word of truth, and attributes of wisdom and justice.—Ed.

a Or, *that they might clear God, and see, &c.* Rom. 3. 4.

† That is, he has no *pre-eminence* in exemption from suffering and death. See ch. 2. 14.—Ed.

‡ Heb. *of the sons of man.*

§ How few seem to know or care about their immortal spirits!—Ed.

‖ True joy in a man's own works, lies (1) In the humble acknowledgment that he is "an unprofitable servant," (Luke 17 10.) for joy ariseth not from a proud assertion of merit. (2) In discovering that while his own works produce no righteousness, a believer is "justified without the deeds of the law." (Rom. 3. 28.) (3) In finding that, in all he has wrought, not *he*, but *grace*, has been the real worker. 1 Cor. 15. 10.—Ed.

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.*

11 ¶ He hath made every *thing* beautiful† in his time: also he hath set the world‡ in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 ¶ I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.§

14 I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth ‖ that which is past.

16 ¶ And, moreover, I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall judge the righteous and the wicked:* for *there is* a time there for every purpose, and for every work.

18 ¶ I said in mine heart concerning the estate of the sons of men, a that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence† above a beast: for all *is* vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit ‡ of man that goeth upward,§ and the spirit of the beast that goeth downward to the earth?

22 ¶ Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works;‖ for that *is* his portion: for who shall bring him to see what shall be after him?

REFLECTIONS UPON CHAP. II.—Numerous are the contrivances of men to find that in creatures, which they should seek, and can only find, in God himself. But how vain and vexing are their diversified, their unnumbered, their utmost attempts! Till our souls return to God in Christ, as our ALL and IN ALL, they will be always like birds wandering from their nests. Thrice happy are they to whom God gives grace to take all things from him; to enjoy him in all things, and all things in him; and to use all things for his glory, and as means of attaching their heart to him and his ways.

EXPLANATORY NOTES. CHAP. III.—Ver. 1—11. However disjointed, useless, and afflictive the events of Providence may appear to us, God has connected them together in the most amazing beauty and harmony, and orders the season of each as tends most to advance his glory and the good of his people. And whatever worldly wisdom men may have, they will never be capable of comprehending the astonishing extent of the mysteries which God exhibits to their view in his works of creation and providence. 12, 13. It is therefore best in itself, and a benefit from God, to use worldly enjoyments moderately, and to improve them for the advantage of others. 14. God, in his purpose and providence, so fixes men's lot, that none can make it otherwise; and therefore we ought not to quarrel with, but kindly submit to, his pleasure. 15. In every age, God, by new returns of things, governs the world with great uniformity of appearances. 16, 17. The very power which he has bestowed upon men, as a remedy for grievances, is often used to oppress and injure the innocent; and therefore there must be a future general judgment by God himself, in which all things shall be rectified, by clearing the innocent, rewarding the righteous, and condemning the wicked. 18—21. Affected with these views, I wished that God would make men, particularly those who haughtily oppress others, to consider how mean and brutish they are, and to ponder the nature of that immortal soul which chiefly distinguishes them from beasts, whose life entirely vanishes in death.

REFLECTIONS UPON CHAP. III.—We live in a world of changes; but all of them fixed by the unchangeable purpose of God. It is absurd then to choose it for our portion, or to take up our rest in it. Readily should we believe, that whatever God has given us is best for us, accommodate ourselves to it, and wait with patience for the full unravelling of what seems intricate and perplexed. Yea, to be entirely satisfied with God's providential disposals is highly necessary, as they neither can nor need be altered. And let us study to answer his end in his providences, which is to make us truly religious. Amidst all the changes which we either feel or fear, let us believe and acknowledge the inviolable steadiness of his government. Let us con-



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## CHAPTER IV.

*y exemplified in oppression, envy, idleness, covetousness, seclusion from society, and self-will.*

returned, and considered all the op-
ssions that are done under the sun: and
the tears of *such as were* oppressed, and
d no comforter; and on the [a] side of
ppressors *there was* power, but they had
orter.[†]

herefore I praised the dead which are
dead more than the living which are
e.

ea, better *is he* than both they which
t yet been, who hath not seen the evil
at is done under the sun.

Again, I considered all travail, and
right work, that [‡] for this a man is
of his neighbour. This *is* also vanity
ation of spirit.

The fool foldeth his hands together,
th his own flesh.

Better *is* an handful *with* quietness, than
e hands full *with* travail and vexation

Then I returned, and I saw vanity under

here is one *alone*, and *there is* not a
yea, he hath neither child nor brother:
*here* no end of all his labour; neither
e satisfied with riches; neither *saith he*,
m do I labour, and bereave my soul
? This *is* also vanity, yea, it *is* a sore

Two *are* better than one; because they
good reward for their labour.[l]

or if they fall, the one will lift up his
but wo to him *that is* alone when he
for *he hath* not another to help him up.

gain, [c] if two lie together, then they have
t how can one be warm *alone?*

nd if one prevail against him, two shall
d him; and [d] a threefold cord is not
broken.

Better *is* a poor and a wise child than
nd foolish king, [e] who will no more be
hed.[e]

For out of prison he cometh to reign;
also *he that is* born in his kingdom
h poor.

considered all the living which walk
he sun, with the second child[†] that shall
in his stead.

A. M. cir. 3029.
B. C. cir. 975.

[a] Heb. *hand.*
[†] *From viewing the* various works and judgment-seats of men, and the common graves of all living things, "I returned" to examine the *oppressions* produced in these works, and legalised by the imperfect administration of human justice; and I found the oppressed and the oppressor alike comfortless.—*Note.* The books of Judges, of Kings, and of the Prophets abundantly testify, that when a people are oppressed, it is by God's judgments upon their sins; while the examples of Pharaoh, Jeroboam, Belshazzar, and others, equally testify that the oppressor is judicially given over to his own ways, that he, in his turn, may become a warning to others in power.—Ed.
[a] Job 3. 11, 16, 21. & 10. 18, 19.
[‡] Heb. *all the rightness of work.*
[§] Heb. *this is the envy of a man from his neighbour.*
[b] Prov. 15. 16. & 17. 1. & 16. 8. Ps. 37. 16. 1 Tim. 6. 6.
[‖] Almost all great works have been accomplished by two united spirits. Moses and Aaron, Joshua and Caleb, David and Jonathan, Elijah and Elisha, are striking examples in the Old Testament; and our Saviour is recorded in the New Testament, to have sent his disciples "two and two," with his divine message of salvation.—Ed.
[c] 1 Kin. 1. 1, 2. Eph. 2. 19. Col. 2. 19.
[d] Dan. 3. 17.
[e] Heb. *who knoweth not to be admonished.* 1 Kin. 22. 6. 2 Chr. 16. 10. & 24. 22. & 25. 16.
[e] "Better is a poor and a wise child, than an old and foolish king, who will no more be admonished," either by the counsel of friends or the progress of opinions and providential signs and events. "When out of prison, he"—that is, the poor and wise child, "cometh to reign"—" when also"—that is, when in addition to the old and foolish king's refusal of admonition, such has been the result of his maladministration, that "he that was born in his kingdom became poor;" and the public calamities demanded and compelled the elevation of another to obviate the evils of his foolish and disastrous reign.—*Note.* "Child" does not necessarily signify an infant; but merely an inexperienced person. 1 Kin. 3. 7.—Ed.
[f] Job 5. 11. Ps. 113. 7, 8. Gen. 41. 14, 40. 2 Sam. 7. 8.
[†] *Second child*—that is, the son of the "poor, but wise child," who was called to the throne with all the advantages of personal wisdom and popular accession.—Ed.

A. M. cir. 3029.
B. C. cir. 975.

[g] 2 Sam. 18. 19, 19. & 20. 2. 1 Kin. 1. 5, 7, 40. & 12. 10, 16.
[h] Ch. 1. 16. & 2. 11, 17, 26.

16 [g] *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. [h] Surely this also *is* vanity and vexation of spirit.

## CHAPTER V.

(1) *Warnings against the vanities that may be introduced into the service of God*—"*The iniquity of holy things,*" (Exod. 28. 38): 1—7. (2) *God will judge oppressors:* 8. (3) *Vanity of trusting in riches:* 9—17. (4) *The proper use of riches, as a gift of God:* 18—20.

A. M. cir. 3029.
B. C. cir. 975.

[a] Ex. 3. 5. Ps. 89. 7. Jos. 5. 15. 1 Pet. 2. 1. 2. Acts 10. 33. Jam. 1. 19, 21.
[*] An allusion to uncovering the feet in the sanctuary of God's presence, (Ex. 3. 5.) The emblem of putting off earthly thoughts and defilements, as it is written, "Having these promises, dearly beloved, let us cleanse ourselves from all pollution of the flesh and of the spirit, perfecting holiness in the fear of God."—Ed.
[b] 1 Sam. 15. 22. Ps. 50. 8, 9 Is. 1. 11—15. & 66. 3. Hos. 6. 6. Prov. 15. 8. & 21. 27. Jer. 7. 9, 10.
[c] Gen. 18. 27, 30. Ps. 39. 1. & 106. 33. & 116. 11.
[†] Or, *word.*
[‡] God is in all the earth in presence, but in heaven in visible and acknowledged glory; and as much above the worshipper, as the heavens above the earth.—Ed.
[d] Prov. 10. 19. Mat. 6. 7. ver. 3, 7.
[e] Prov. 10. 19. & 13. 3. ch. 10. 3, 14.
[§] "For as a dream cometh, &c. so cometh idle speech through many words."—*Hodgson.*
[f] Num. 30. 2. Deu. 23. 21. Ps. 50. 14. & 66. 13, 14. & 76. 11. & 119. 106. Is. 19. 21. Jer. 50. 5. 2 Cor. 8. 5.
[g] Acts 5. 4. Prov. 20. 25. Deut. 23. 22.
[h] Ver. 1, 2. Jam. 1. 12. & 3. 2.
[‖] Let no rash vow of your lips become the occasion of tempting you to any of the works of the flesh, such as covetous regrets after what you have vowed, or proud rivalry in religious offerings with your richer neighbours. See 1 John 2. 16. Gal. 5. 19.—Ed.
[i] 1 Tim. 5. 21. 1 Cor. 11. 10. Lev. 5. 4. 5. Mal. 2. 7.
[*] *Angel.*—The ministering priest. Mal. 12. 7.—Ed.
[k] Deut. 23. 15, &c. 1 Mac. 12. 36. ver. 3.
[†] "For as in many dreams is great vanity, so also in many words."—*Boothroyd.* in Ch. 12. 12 Prov. 23. 17. Heb. 12. 28.
[n] Ch. 3. 16. & 4. 1
[‡] Heb. *at the will,* or *purpose.*
[o] Ps. 104. 14, 15. 1 Chr. 29. 25—31. 1 Kin. 4. 7—22. 2 Chr. 29. 10.
[§] The poor often enjoying, through an eager and healthy appetite, more than the rich who never know hunger. So equally does God distribute his favours, and so many the compensations for human wants. ver. 12.—Ed.
[p] 1 Kin. 3. 13. & 4. 22, 23.
[q] Prov. 22. 5. Ps. 127. 2.
[r] Ps. 4. 6. & 127. 2.
[s] Ch. 1. 14. & 6. 1, 2.

KEEP [a] thy foot[*] when thou goest to the house of God, and be more ready to hear [b] than to give the sacrifice of fools: for they consider not that they do evil.

2 [c] Be not rash with thy mouth, and let not thine heart be hasty to utter *any* [†] thing before God: for God *is* in heaven,[‡] and thou upon earth; therefore let thy words [d] be few.

3 For a dream cometh through the multitude of business; and [e] a fool's voice *is known* by multitude of words.[§]

4 [f] When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

5 [g] Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 [h] Suffer not thy mouth to cause thy flesh to sin;[‖] neither say thou before [i] the angel,[*] that it *was* an error: wherefore should God be angry at thy voice, and [k] destroy the work of thine hands?

7 [l] For in the multitude of dreams and many words *there are* also *divers* vanities:[†] [m] but fear thou God.

8 ¶ [n] If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not [‡] at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 ¶ [o] Moreover, the profit of the earth is for all:[§] the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This *is* also vanity.

11 [p] When goods increase, they are increased that eat them: [q] and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 [r] The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 [s] There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

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in the faith of his future judgment of the world, that no oppression ur spirits, and no power nor honour render us proud, mischievous, or Let us always maintain a deep sense of our own meanness, stupidity, and before God; and study to use whatever God gives us for our own com- r the real benefit of others.

IONS UPON CHAP. IV.—Into what a hell hath sin turned our earth! ften proud of transforming themselves into devils, for tormenting their Often, through want of help and comfort, a man's life is made worse or non-existence. And desperately wicked are men when even right and useful works do but rouse their envy. But great is the mercy that God, with whom every right work is accepted, will be our final Judge. Let me then be diligent in business, and work the work of God while it is called to-day. Sloth of any kind tends to make men poor and miserable. But unhappy are they who are selfish and covetous; and who, without any temptation, deny themselves the comforts of life, and make themselves slaves to business. It is absurd to covet all to themselves, when friendship and social connexions are much more calculated to their help, comfort, and improvement. Kings are often but a plague to themselves and their restless people; and tottering honours are rather burdens than advantages.



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14 But those riches perish by evil travail:* and he begetteth a son, and *there is* nothing in his hand.

15 [t] As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and [u] what profit hath he that hath laboured for the wind?†

17 [x] All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.‡

18 ¶ Behold *that* which I have seen: [y] *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun [z] all the days of his life, which God giveth him; for it *is* [a] his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice* in his labour; [b] this *is* the gift of God.

20 † For he shall not much remember the days of his life;‡ because God answereth *him* in the joy of his heart.

A. M. cir. 3029. B. C. cir. 975.

* Many in luxury, debauchery, gaming, and ambition, have more travail in spending their wealth, than had their fathers in acquiring it.—Ed.

† Job 1. 21. Ps 49. 17. Prov. 11. 4. 1 Tim. 6. 7.

‡ Heb. *soul.*

u Ps. 127. 2. Prov. 23. 5. & 11. 29. ch. 1. 3. Mat. 16. 26. John 6. 27.

† Laboured for the flattery of fools—the *eclat* of fashionable prodigality—for false friends that forsook him in his reverse of fortune, as the wind that passes and returns not.—Ed.

x Ps. 127. 2. & 90. 7, 9. & 78. 33. ch. 6. 2, 6.

‡ Sad regrets in contemplating an ill spent life, a shattered constitution, a ruined estate, beggared children, and a dreaded eternity, where his darkened heart refuses to look for a Saviour.—Ed.

§ Heb. there is *a good which is comely,* &c.

|| Heb. *the number of the days.*

y Ch. 3. 22. & 2. 22 ver. 19.

z See the exposition of similar passages in the note on chap. 2. 24.—Ed.

a Ver. 18. ch. 2. 22.

† Or, *Though he* give *not much,* yet *he remembereth,* &c.

‡ He, contrary to the experience of the luxurious prodigal, (ver. 13—17,) shall think little of the past, his eyes being directed rather to future joys.—Ed.

A. M. cir. 3029. B. C. cir. 975.

* Though he (the father of an hundred children, ver. 3) live a thousand years.—Ed.

† *Do not all go to one place?*—Not all spirits, of whom here there is no mention; but all bodies that must return to one thing, the dust; to one place, the grave.—Ed.

a Prov. 16. 26. 1 Tim. 6. 6—8. John 6. 27. ch. 5. 10. & 4. 8.

‡ Heb. *soul.*

§ Of this world, as such, the wise and the fool have alike. The superiority of the wise lies not in his enjoyments in time, but his possessions in eternity.—Ed.

b Ps. 101. 2. Eph. 5. 15.

|| *What hath the poor that knoweth to walk* among *the living?*—He sees the world (ver. 9.) in all its beauty; and though he live on charity, yet if his desires be subdued to his station, he has more enjoyment in the mere sight of mountains, and hills, and fields, and fair dwellings, than their owner can obtain if subject to "wandering desires."—Ed.

* Heb. *than the walking of the souls.*

c Ver. 2. ch. 1. 14. & 2. 11, 17. & 4. 4.

† "That it is Adam"—dust—under the curse, yet cheered by the promise—an outcast from Paradise, yet called to be an heir of God.—Ed.

‡ Heb. *the number of the days of the life of his vanity.*

## CHAPTER VI.

(1) *The evil of riches unused and unenjoyed:* 1—2. (2) *This evil neither remedied by family nor length of days:* 3—8. (3) *Increased by unsettled desire that can find no novelty; the incapacity of man to contend with his Maker, and his total ignorance of the future:* 9—12.

THERE is an evil which I have seen under the sun, and it *is* common among men;

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power* to eat thereof, but a stranger eateth it. This *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget an hundred *children,* and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial;† I say, *that* an untimely birth *is* better than he:

4 For he‡ cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

A. M. cir. 3029. B. C. cir. 975.

* If "God giveth him not power to eat," why doth he, by his word and Spirit, "yet find fault?" Because this denial of power to enjoy is not an evil disposition infused, but a judicial sentence passed upon his covetousness — the warning, if he repent not, of another sentence when he will lift up his eyes being in torments.—Ed.

† *No burial.*—"No burying place;" the want of which exhibited his covetousness—so sordid, that he would not provide a sepulchre for the body—so graceless as to neglect a resting place for the soul.—Ed.

‡ For he (the abortive birth) cometh, &c.—Ed.

5 Moreover, he hath not seen the sun, nor known *any thing:* this hath more rest than the other.

6 Yea, though he live a thousand years* twice *told,* yet hath he seen no good: do not all go to one place?†

7 ¶ [a] All the labour of man *is* for his mouth, and yet the ‡ appetite is not filled.

8 For what hath the wise more than the fool?§ what hath the poor, that [b] knoweth to walk before the living?||

9 Better *is* the sight of the eyes* than the wandering of the desire. [c] This *is* also vanity and vexation of spirit.

10 ¶ That which hath been is named already, and it is known that it *is* man;† neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, ‡ all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

## CHAPTER VII.

(1) *Objects worthy of choice and preference: a good name; sympathy with the sorrowful; patience; wisdom:* 1—22. (2) *Discoveries of wisdom:* 23—29.

A *GOOD* name *is* better than precious ointment;* and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

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* Many unguents were of very great value among the Jews, as appears from John 12. 5, where a single pound was estimated at about £9. 13*s.* 6*d,* British. Taking then a Roman penny, at 7¾*d,* or 7⅞*d,* for the daily wages of a labourer, (Mat. 20. 12, 13,) and comparing it with modern wages in the neighbourhood of cities, the price of the ointment will be greatly increased.—*Note.* There is no name really good but that of a "son of God;" (1 John 3. 1,) and to such an one, but to no other, the day of death is better than the day of his birth. Job 3. 5.—Ed.

Reflections upon Chap. V.—Fearfully are men subjected to vanity; it enters not only into all their outward possessions, but even into their worship! Great need have we to take heed to our hearts, to our lips, and to our whole behaviour, in our religious performances, that they may not become means of dishonouring God and destroying ourselves. But, alas! often are they performed in a foolish and inconsiderate manner, our minds being no more serious in them than in an idle dream; and vows are often rashly made, and no less readily broken, in the view of Jesus and his angels and ministers. Very necessary is the constant faith and deep impression of God's greatness and omniscience, and the future judgment, to make us serious and circumspect in our worship, and for enabling us to behold, or bear up under, oppression and persecution. God makes the highest to live on the same simple things as the poorest. There is very little to profit or please, and much more to hurt and vex, in riches, than we commonly think. The rich man's servant often enjoys more benefit by his wealth, than the rich man himself, while he suffers none of the vexation! Nay, the covetous miser gets no comfort in his wealth, and it is swept away, so that his children never come to the possession of it. Much happier is he who receives whatever he has as God's free gift, and uses it to his glory. Little is he concerned at the evils which befall him in life when God favours him with solid comfort.

Chap. VI.—Ver. 7, 8. Whatever wealth men gain by their labour is only available for meat, drink, or the like; but can never satisfy their soul, or even their avarice. And, in respect to sensual gratification, fools may be as happy as the wisest; and even a poor man, who has common sense and prudence, may, by his industry render himself and family as happy as the richest. 9, 10. A comfortable enjoyment of that which we have is far preferable to an insatiable desire and restless pursuit after that which we have not.—And, let our condition be what it may on earth, we shall still remain poor frail creatures, subject to manifold miseries: and it will be the utmost wickedness and madness to complain of our lot, or strive with God to get it rectified.

Reflections upon Chap. VI.—Men's riches are often a remarkable curse to them, and render them really more unhappy than the poorest. It is wretched to have wealth, and yet no heart to use it for our necessary accommodations in life. And empty are all earthly enjoyments, which can afford no satisfaction to a soul. How unhappy do some men make themselves by the insatiable nature of their own lusts! And yet it is very hard to draw them from a sinful attachment to earthly things, or to persuade them to use them aright; and especially to bring them to receive the almighty Saviour, and his unsearchable riches, for their everlasting treasure and portion.

Chap. VII.—Ver. 1. A good reputation is of more advantage for rendering us useful and happy, than all the riches, pleasures, and honours of this world: and the day of death, which frees men from the miseries of this world, is preferable to the day of birth, which introduces into a life in which the enjoyments do not sufficiently balance the evils of it. 2—6. It is far safer and more profitable, to attend occasions of mourning and faithful reproof, which conduce to make men thoughtful of



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*It is* better to hear the rebuke of the
, than for a man to hear the song of fools:
For as the crackling of thorns under a
so *is* the laughter of the fool.* This also
nity.
¶ Surely oppression maketh a wise man
; and a gift destroyeth the heart.†
Better *is* the end of a thing‡ than the be-
ing thereof; *and* the patient in spirit *is*
r than the proud in spirit.
Be not hasty in thy spirit to be angry:
nger resteth in the bosom of fools.
Say not thou, What is *the cause* that
former days were better than these? for
dost not inquire wisely concerning this.§
¶ Wisdom *is* good with an inheritance;
*by it there is* profit to them that see the
For wisdom *is* a defence, *and* money
defence; but the excellency of knowledge
*that* wisdom‖ giveth life to them that
it.
Consider the work* of God: for who
make *that* straight which he hath made
ked?
In the day of prosperity be joyful, but
e day of adversity consider: God also hath
he one over against the other, to the end
man should find nothing after him.†
All *things* have I seen in the days of my
y: there is a just *man* that perisheth in
ighteousness, and there is a wicked *man*
prolongeth *his life* in his wickedness.‡
Be not righteous over-much;§ neither
e thyself over-wise:‖ why shouldest thou
troy thyself?
Be not over-much wicked;† neither be
foolish: why shouldest thou die before
time?

A. M. cir. 3029.
B. C. cir. 975.

* Blazing high and brightly—soon expiring, and leaving nothing but blackness.—Ed.

† "Surely oppression *maketh a wise man* to be praised"—by calling out his prudence, patience, and decision; "but a gift destroyeth the heart," by flattering it into sinful complacence.—Ed.

‡ *End of a thing*—rather, of a controversial discussion which tests patience and every other religious principle.—Ed.

§ The inquiry of true wisdom would be, "were the former times better?"—Ed.

‖ Christ, "the wisdom of God," giveth eternal life to them that follow him. John 10. 28.—Ed.

* The providential, the judgment work of God.—Ed.

† Should not be able, with all his preparations and foresight, to tell whether prosperity or adversity would follow.—Ed.

‡ Solomon prophetically foresees, and in this verse describes, Christ the only Son of man that ever had righteousness; (ver. 20. Rom. 3. 10.) and, by necessary consequence, the only one that could perish in "his righteousness." The second clause of the verse foresees and describes Antichrist. 2 Thes. 2. 3.—Ed.

§ *Be not a justifier over-much*—that is, a self-justifier. Rom. 1. 17. & 3. 22, 26. & 5. 18, 19, 21. & 10. 4. 1 Cor. 1. 30. will discover what is the only true and sufficient righteousness; while Luke 18. 9—14. Rom. 10. 3. Phil. 3. 9. will discover the bases of that "over-much" righteousness upon which Pharisees built of old, and upon which the Romanists have raised their acts of supererogation—works even beyond what were necessary for the worker's own salvation, and therefore applicable to the salvation of others.—Ed.

‖ Wise in self-conceit, above God's revealed word. Rom. 1. 22. & 11. 25. 1 Cor. 3. 19.—Ed.

* Heb. *be desolate.*

† "Be not a condemner over-much," that is, a severe judge of another man's servant. Rom. 14. 4.—Ed.

A. M. cir. 3029.
B. C. cir. 975.

* "Make light"—"speak evil of thee."—Ed.

† By the knowledge of Jesus, the true and only "wisdom of God," as he is revealed in promises, prophecies, and ordinances. That this is its meaning will be scripturally proved by comparing verse 26, with chap. 30. 4. Rom. 10. 7.—Ed.

‡ Thus is that emblematic and prophetical woman called MYSTERY, and BABYLON, (Rev. 17. 5, 18. & 18. 4.) sitting upon seven hills, that great city which reigneth over the kings of the earth; and of which God is ever saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Ed.

a Heb. He that is *good before God*, ch. 2. 26.

§ Or, weighing *one thing after another to find out the reason.* Jer. 5. 1.

‖ Who is *one man among a thousand?*—(1) A prince, a ruler in peace, or a leader in war. Exod. 18. 21. Deut. 20. 9. 1 Sam. 18. 12. 1 Kings 9. 22. 1 Chr. 12. 14. (2) Amongst men, the most distinguished for the knowledge of God's will. Job 33. 23. chap. 8. 1. (3) Chief for all perfections of power and personal accomplishments. Cant. 5. 10. Now all these characteristics he found to meet in "one man," and in one only; and that was in "the seed of the woman," "the seed of Abraham," "the Son of David," yet "David's Lord." No other perfect man ever was, or ever will be, discovered.—Ed.

§ The "one man" found, being perfect Christ; the woman sought is a perfect church. See Gal. 4. 26, 27, 31. Rev. 12. 1, 5, 14—17. This scriptural interpretation (chap. 8. 1.) of Solomon's parabolic inquiry, presents no splendid record of his own experience; no harsh and more than questionable sentence on the relative intellectual and religious attainments and character of the sexes; consequently, no unfilial stricture upon his own mother; no cruel and unfounded satire on half the population of the earth.—Ed.

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 For *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken, lest thou hear thy servant curse* thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom:† I said, I will be wise; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 ¶ I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 And I find more bitter than death the woman‡ whose heart *is* snares and nets, *and* her hands *as* bands: *whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, (saith the Preacher,) [b] *counting* one by one, to find out the account;

28 Which yet my soul seeketh, but I find not: one man among a thousand‖ have I found; but a woman‖ among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

and eternity, and render them wise unto salvation, than of revelling, mirth, lly, which seduce men into heedless dissipation. 7. Grievous oppression rovoke even wise men to unseemly rage and behaviour; and bribes received rrupt the judgment and pervert the affections of the best. 8. We ought o regard how a thing turns out at last, than what promising appearances it first. 10. In bewailing the evils of our times, we ought carefully to avoid rmuring at the dispensations of Providence, as if they were not equal. 11. rich men are truly wise, they may do much good to others with their wealth world; 12. For both wisdom and wealth may be laid out for our protection and ; but it is true piety and prudence that promote spiritual comfort and eterppiness. 13, 14. To prevent murmuring, we ought carefully to observe how just, and powerful God's operations are, and consider ourselves incapable of ing, even the most afflictive events of providence, to our liking. In the time sperity we should therefore acknowledge God's goodness, and enjoy the t of it; and in the day of adversity we ought to consider the nature, author, d of our afflictions, so as to make a good use of them: for God has disposed in such variety, that none might be able to foresee future events in his partilot. 15. I have often observed the most pious men sorely afflicted, and aptly miserable, in this world; and the most wicked long enjoy an outward pros-. 16—18. It is therefore necessary that men should avoid all needless scruity and rash zeal, not warranted by God's word, lest it bring them into cessary troubles;—and especially should we avoid, with the utmost care, prestuous sinning, lest, however he bear with others, it should provoke God quickly s us off, and send us to hell in our wickedness.—It is of great use to receive ily, and practise carefully, this advice: for it is the true fearer of God, who, circumspect regard to his law, shall escape both the extremes and their evil equences. 19, 20. True piety and prudence tend more to direct, help, and ct men, than all human helps; even though the best are liable to manifold s.—24. Human wisdom may judge of things present and obvious, but not of things future and mysterious. 25. I attempted a most careful and comprehensive search into God's providences, and men's counsels, conduct, and sinfulness; 26. And, with grief and shame, I find that nothing more effectually entices and fixes men in guilt and ruin than a whorish woman. It is only by the remarkable mercy of God, and the most earnest and watchful piety, that one can either avoid or escape from her temptations; and often God permits those, who have otherwise offended him, to be ruined by her influence. 27, 28. Here and there a truly honest man may be found among my courtiers: but a modest, plain-hearted, humble, and sincere woman, have I not found among all my thousand wives and concubines.

REFLECTIONS UPON CHAP. VII.—A truly good character is very valuable; and ought to be sought for and maintained with the greatest care. Happy is the death of those who die in the Lord! Let us then live much in the serious consideration of our last end. Christian reproofs are highly requisite to make or keep us grave and serious, amidst so much folly and so many flashes of vain mirth as take place in the world. The very worst of things effectually work for the good of the saints. And a humble and patient resignation to the will of God makes us easy under the most grievous adversity and oppression. Christian wisdom and prudence tend greatly to our direction, safety, happiness, and strength.—They teach us to view God's hand in all that befalls us; to accommodate ourselves to every providence as it comes; and neither to be offended with the prosperity of the wicked, nor the adversity of the godly, in this life; to guard against all extremes: and under a deep sense of our own faults, to carry ourselves mildly toward others who are overtaken in a fault. How short-sighted are the wisest of mortals with respect to the most important objects! But great is the mercy if they are brought to see their own leading follies and crimes, and, by the sight thereof, are led to repentance, to a deep sense of the riches of God's grace, and to search out the sinfulness of their heart and nature, till they apprehend themselves utterly vile before God.



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## CHAPTER VIII.

(1) *Honour to "the Lord, the King," Ps.* 98. 6: 1—5. (2) *Providential signs to be observed:* 6—11. (3) *The godly and wicked in times of prosperity and adversity:* 12—15. (4) *The work of God unsearchable:* 16, 17.

WHO *is* as the wise *man?* and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine,* and the boldness† of his face shall be changed.

2 ¶ I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is*, *there is* power; and who may say unto him, What doest thou?

5 Whoso keepeth the commandment shall feel no evil thing;‡ and a wise man's heart discerneth both time and judgment.

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.§

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 ¶ *There is* no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge in *that* war;‖ neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.*

10 And so I saw the wicked buried, who had come and gone from the place of the holy,† and they were forgotten in the city where they had so done. This *is* also vanity.

11 ¶ Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the [a] work of the wicked: again, there be wicked *men*, to whom it happeneth according to the [b] work of the righteous.† I said, that this also *is* vanity.

15 ¶ [c] Then I commended mirth, because a man hath no better thing under the sun, than [d] to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.‡

16 ¶ [e] When I applied mine heart to know wisdom, and to see the business that is done upon the earth; (for [f] also *there is that* neither day nor night seeth sleep with his eyes;)§

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun; because though a man labour to seek *it* out, yet he shall not find *it:* yea farther, though a wise *man* think to know *it*, yet shall he not be able to find *it*.

A. M. cir. 3029.
B. C. cir. 975.

* To beam with intelligence and benevolence.—Ed.

† His perseverance and firmness in illustrating and enforcing his views of truth and godliness will be changed, as the "light that shineth more and more till the perfect day."—Ed.

‡ That "the king" was a title of Messiah, familiar in the days of Solomon, is obvious from Ps. 2. 6. & 21. 1, 4, 6. & 45. 1, 6. & 89. 6. &c.; and there are such characteristics in this passage as clearly prove that Jesus is "the King" whom Solomon prophetically honours. Thus in verse 3, "He doeth whatsoever pleaseth him." Now this neither David, nor Solomon, nor Darius, (Dan. 6. 14.) nor, indeed, the most despotic monarch on earth ever could effect: then, to Solomon's King none may say, "What dost thou?" But never was there an earthly king without some one honest enough, or bold enough, or factious enough, to question his acts. Above all, he who keepeth the commandment of Solomon's King, "shall feel no evil," a lot which no earthly king enjoys himself, nor can bestow upon any of his subjects. But all these things the King in Zion can do, and all these blessings his subjects enjoy.—Ed.

§ "The misery of man," who will not wisely seek to discover the will of God, and discern the signs of providence, (see ver. 5.) is great upon him."—Ed.

‖ The war with disease and death.—Ed.

* This hurt arises (1) From the mental perturbation that every ungodly and unkind superior must experience. (2) From that human retaliation which the injustice of despotic rule so often provokes. (3) From these judgments which an all-wise and merciful God who suffers long, does yet in justice finally bring down upon the wicked.—Ed.

† Solomon refers to unholy prophets, priests, and kings, whose office was, and whose hearts should have been "holiness to the Lord."—Ed.

A. M. cir. 3029.
B. C. cir. 975.

a Dan. 11. 35. 1 Cor. 11. 32.

* This is exemplified in Heb. 11. 35; and by "the noble army of martyrs" that have so often sealed the truth with their blood.—Ed.

b Ps. 37. 35. Acts 20. 21.

† This is exemplified in Rev. 17. 13. & 18. 7, 9—19; and by the long continued prosperity that godless men and empires have so often been permitted to enjoy.—Ed.

c Ch. 3. 12, 22. & 2. 24. & 5. 18. & 9. 7.

d 1 Cor. 10. 31.

‡ This is no libertine insinuation, as some imagine, but, when scripturally interpreted, a plain statement of an important truth. There is no doubt a "laughter of fools," and "the end of that mirth is heaviness;" (Prov. 14. 13.) but there is also a mirth which forms an essential or concomitant part of God's worship. (Ps. 100. 1, 2. Neh. 8. 6, 9—12. Jam. 5. 13.) and it is of that mirth, with the thankful and temperate use of what men "eat or drink," that Solomon here speaks.—Ed.

e Ver. 9. ch. 7. 23.

f Ps. 127. 2. & 4. 6. & 17. 14. John 6. 27. Gen. 31. 40.

§ This cannot be true of any man; nor does Solomon assert it of any man. He speaks of the heart—the studious and sleepless spirit of the diligent searcher into the wisdom and works of God. Song 5. 2.—Ed.

## CHAPTER IX.

(1) *One event to all:* 1—3. (2) *Oblivion in death:* 4—6. (3) *Proper use of means and opportunity:* 7—10. (4) *God reigneth over all:* 11, 12. (5) *Wisdom above strength:* 13—18.

FOR all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred* *by* all *that is* before them.

2 All *things come* alike to all: *there is* one event† to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one even

A. M. cir. 3029.
B. C. cir. 975.

* No man can tell from prosperity that God loves him, nor from adversity that God hates him. Yet, let no one ignorantly say, we have then no means of ascertaining whether God loves us or not. No one can so imagine when he reads John 14. 23. 1 John 3. 13. 19, 21. & 4. 13, 16.—Ed.

† The "one event" that is common to all is death; (see last clause of ver. 3.) and "this evil under the sun" exists as a perpetual memorial of the fall of man, an awful warning of "the judgment to come"—a dungeon of darkness (sorrow) to the wicked, and a door of hope and joy to the children of God.—Ed.

CHAP. VIII.—Ver. 1. How few are truly wise, and can rightly take up or expound the words or works of God? And yet it is wisdom that renders a man truly honourable, mild, and majestic. 2. The laws of a king ought to be obeyed, not only from fear of the penalty, but from regard to God, whose deputy he is, and to the oath of allegiance sworn to him by the name, and in the presence of God, as witness and guardian of it. 3. We must behave ourselves submissively; and never, through passion or discontent, withdraw from his service, or cast off our allegiance; for, his power being so great, it is very dangerous to contend with him. 4. A king has power to enforce his commands; and none can oppose him without apparent danger. 5. He who prudently complies with the king's pleasure in lawful things, shall avoid the trouble and danger which he would otherwise incur. And it will require wisdom to direct in what time and manner we may deal with him to the best advantage. 6. For, through inattention to the proper time, and to proper direction in managing matters, men bring much trouble upon themselves: 7. For they are generally ignorant what things are to happen, and of the time in which what they expect will come to pass. 8. None, neither by force nor entreaty, nor by wickedness, are capable of preventing the removal of their soul from this world, in God's appointed time, and by his appointed means. 9. I have observed that rulers, by their management, often bring guilt and ruin upon themselves. 10. I have observed wicked rulers, notwithstanding the greatest funeral pomp, quickly forgotten in the very city in which they had often, in God's name, administered judgment. So vain and perishing are all the pomp and power of the greatest. 11. Because God in mercy sometimes delays to punish open transgressors of his law, hardened sinners, in a most presumptuous manner, abandon themselves to all manner of mischief and wickedness. 12. But though the sinner's days of reprieve, or even of prosperity, should be prolonged for a time, yet it is only they who truly fear God, and walk in his ways, that will be happy at last. 13. Wicked despisers of God shall not enjoy the true comforts of life, and shall be quickly hurried into misery here or hereafter. 14. It is, however, afflicting that some eminent saints are reproached, persecuted, and distressed in this world, while some ringleaders in wickedness meet with kind usage and remarkable prosperity. 15. This makes it evident, that nothing is more proper than soberly and thankfully to enjoy what God in his providence bestows upon us in this world, as all the reward that we can gain by our labour. 16, 17. It is best to refrain from curious inquiries into the reasons, ends, and meaning of God's dispensations; for, after the most diligent, curious, and persevering search, I find they will still remain unsearchable to men.

REFLECTIONS UPON CHAP. VIII.—What excellency in himself—usefulness among neighbours—honour among friends—and courage among enemies—the true knowledge and fear of God give to a man! But it is foolish and sinful to disregard the laws of our rulers; to be forward in finding fault with their administrations; to persist in faults pointed out to us; or to neglect proper methods of obtaining redress of our grievances. Subjection to magistrates is highly necessary, not only for conscience' sake, but even for avoiding their wrath and securing our own comfort. Certain and irresistible in themselves, though uncertain in their circumstances, are troubles and death to sinful men. But when we see wicked men prosper, while the godly are oppressed, there is need of patience, and of looking by faith to the



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unto all; yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.[a]

5 For the living know that they shall die: but the dead know not any thing,[†] neither have they any more a reward; for the memory of them is forgotten.[‡]

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy,[§] and drink thy wine with a merry heart;[‖] for God now accepteth thy works.[a]

8 Let thy garments be always white;[†] and let thy head lack no ointment.

9 [‡] Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do it with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ [a] I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance[§] happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds *that are* caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 [b] *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.[a]

16 [c] Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.[†]

17 [d] The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 [e] Wisdom *is* better than weapons of war: but [f] one sinner[‡] destroyeth much good.

A. M. cir. 3969. B. C. cir. 975.

[a] The "dead lion" was the guardian emblem of the throne of Solomon, (2 Chr. 9. 18, 19.) and although "the like were not made in any kingdom," yet "a living dog," though an unclean and despised animal, would by his mere barking or assault, have done more to guard the monarch than the twelve dead lions by which the ascent of Solomon's throne was protected.—Ed.

[†] The bodies only are dead; and they, literally, know not anything.—Ed.

[‡] Is this consistent with fact? Is the memory of a great man ever forgotten? Yes, always. The memory of a good or a bad man's actions may be preserved in history, and trumpeted by fame; but the memory of every man—the memory of personal affection—the only real memory of the man—is altogether forgotten—his children cease to weep for him—and his grandchildren, perhaps, knew him not.—Ed.

[§] See note on ch. 2. 24.—Ed.

[‖] The exhortation is addressed to the wise, and righteous, (ver. 1.) to whom Jesus is made wisdom and righteousness. 1 Cor. 1. 30.—Ed.

[a] *God now accepteth thy works*—not as claims of merit, (Luke 12. 37.) but as fruits of the Spirit, (Gal. 5. 22.) the person and works being accepted, not for their own sake, for the person is a sinner, and the works imperfect, but both being "accepted in (Jesus) the Beloved." Eph. 1. 6.—Ed.

[†] *Let thy garments be always white.*—Let thy covering be the "righteousness of saints," "washed and made white in the blood of the Lamb." Rev. 3. 4. & 7. 14. & 19. 8.—Ed.

[‡] Heb. *See*, or *enjoy life.*

[a] Ch. 1. 14. & 2. 1, 12. & 3. 16. & 4. 1, 4.

[§] *Chance.*—The meaning of this much abused word, may be found by contrasting the end of ver. 11. with the end of ver. 12., where "evil time" and "suddenly," are expository of "time and chance." Chance therefore signifies, not what is below or above the direction of Providence, but what comes unexpectedly and suddenly upon thoughtless ignorant men.—Ed.

[b] 2 Sam. 20. 15—22. 2 Kin. 7. 1. Luke 12. 32. Mat. 16. 18. & 12. 24. 1 Pet. 5. 8. This may be an emblem of Christ's delivering his church.

A. M. cir. 3969. B. C. cir. 975.

[a] Ungrateful as the world is, it does not generally forget to honour and reward military or diplomatic deliverers. The meaning therefore must be, that no one remembered having ever heard of this obscure man before he started into distinction by his superior wisdom.—Ed.

[c] Prov. 21. 22. & 24. 5, & 18. 10 ch. 7. 19. 2 Chr. 20. 12, 15.

[†] Till some public difficulty or disaster call him from his quiet retirement to notice.—Ed.

[d] Gen. 41. 33—36. 2 Sam. 20. 17. John 10. 27. Is. 42. 2.

[e] Ver. 16. ch. 7. 19.

[f] Jos. 7. 5. & 22. 20. & 9. Heb. 12. 15.

[‡] "One error," one bad principle.—Ed.

## CHAPTER X.

(1) *Wisdom and folly contrasted:* 1—15. (2) *Warnings against luxury and sloth:* 16—18. (3) *Things suitable to each other:* 19. (4) *Danger of evil thoughts and words however secret:* 20.

A. M. cir. 3969. B. C. cir. 975.

DEAD flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly[a] him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.[†]

3 Yea also, when he that is a fool walketh by the way,[‡] his wisdom faileth *him*, and he saith to every one *that* he *is* a fool.

4 If the spirit of the ruler[§] rise up against thee, leave not thy place; for yielding[‖] pacifieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler;

6 Folly is set in great dignity, and the rich[a] sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet

[a] Solomon means by folly, (1) Childishness; (Prov. 22. 15.) that is, waywardness of temper, being easily disturbed; preference of toys to things of real value; and preference of amusement and self-will to learning and due control. (2) Want of prudent forecast, Prov. 13. 16. (3) Deceitfulness, Prov. 14. 8. (4) A hasty temper, Prov. 14. 29. (5) Pleasure in other men's folly, Prov. 15. 21. (6) Rejecting good advice, Eccl. 4. 13. When folly is employed to designate the highest criminality (as Deut. 22. 21. Josh. 7. 15. Hos. 2. 10.) it can easily be reduced to one or more of these heads.—Ed.

[†] The wise man honours his heart; that is, his affections and their objects, by placing them at his right hand, the position of honour. The fool degrades all that he should hold dear.—Ed.

[‡] His very walk has a physiognomy that betrays him.—Ed.

[§] This *ruler* may be father, mother, teacher, minister of the word, or civil governor.—*Leave not thy place*—do not try to evade reprehension.—Ed.

[‖] *Yielding.*—This does not inculcate a servile spirit, but demands yielding where the party admonished has been in error.—Ed.

[a] It must mean "the really rich;" the rich in wisdom, faith, and good works; otherwise the observation would be seldom realized.—Ed.

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en, the eternal issue of things! and, in the meanwhile, to make the best use an of what we meet with, and leave it to the Lord to comprehend, and manage own mysterious works.

REFLECTIONS UPON CHAP. IX.—It is a great mercy for the saints, that they, and their works, are in the hand and under the influence of God, their reconciled ner. Yet how often does he use them with as much severity in this world as ey were the most profligate sinners! Great is the mercy that there is an nity at hand, when Providence so little distinguishes the righteous here in their lition, either in life or in death. Remarkable are the advantages which men in this life for bettering their states, tempers, or hopes. But quickly death an end to them all! to all opportunities of preparing for eternity; and to all intimacies, enjoyments, or affections, in this world. What need then have we erly to relish the comforts of this life, relative to our spirits, our food, our rai-t, and our relations. Quickly should we work out our salvation with fear and ubling, while we have opportunity, as we know not how soon our soul may be ired of us. Carefully should we acknowledge God, and depend on him for ction in all our paths, as without his assistance we can obtain nothing good, must fall into misery and ruin. Yet how stupid are most men, who neither rd wisdom itself, nor those who thereby do them the greatest services! It is sary that we should always act from regard to the authority of God, and from a principle of love, as men may perhaps disregard the best works that we can do for them. But much more useful are wise discourses than all the noisy harangues which fools admire. And even one impenitent and presumptuous sinner is often a great plague to a family, a church, or nation.

CHAP. X.—Ver. 1. A little imprudence or wickedness much hurts the character of one who has been reckoned uncommonly wise. 2. A wise man's understanding, and inward abilities, are always in readiness to direct him in his work: but a fool is unready in all he does, and knows not how to manage his affairs. 3. Nay, even in the most ordinary business, his weakness appears, and he plainly discovers his folly to every one. 4. If the magistrate takes offence at thee, never desert thy station or employment, or withdraw thy subjection: but, by submissive and patient carriage, endeavour to pacify him. 5—7. Very often, to the great hurt of the subjects, magistrates employ, as their deputies and agents, persons of a weak or mercenary spirit, while persons of ability and true dignity are overlooked and contemned. 8. Both prince and people have need to beware of innovations; for he that endeavours to insnare and ruin another shall thereby perish himself: and he that passes his due bounds to wrong others, brings unexpected mischief upon himself. 9. He that rashly attempts things too high and hard for him shall be hurt by it; and he that deals with men of stubborn tempers endangers himself. 10. If a man do not use proper means for his work, it will cost him so much more labour and pains.

the edge, then must he put to more strength: but wisdom *is* profitable to direct.

11 Surely the serpent will bite without enchantment;* and a babbler is no better.

12 The words of a wise man's mouth *are* †gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness; and the end of his talk *is* mischievous madness.

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.‡

16 ¶ Wo to thee, O land, when thy king *is* a child, and thy princes eat in the morning!§

17 Blessed *art* thou, O land, when thy king *is* the son of nobles,‖ and thy princes eat in due season, for strength, and not for drunkenness!

18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry: but money answereth all *things*.*

20 ¶ Curse not the king, no, not in thy †thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and ‡that which hath wings shall tell the matter.

A. M. cir. 3029.
B. C. cir. 975.

* This translation is founded on the general opinion of "serpent-charming," by music being a reality, and not a juggling imposition: a matter still undecided. May not the verse be translated, "Surely the serpent will bite without *hissing*:" (that is to give warning of danger) "and a calumniator is no better?"—Ed.

† Heb. *grace*.

‡ The allusion seems to be to Psalm 122. 3—5. (see also Heb. 11. 10, 16. & 12. 22. & 13. 14.) and is a just description of those who know not, and will not know that Jesus is "the way, the truth, and the life."—Ed.

§ Either really a child, a minor, under a selfish regency, living in luxury, and abusing their power; or one of those who are always children, and never attain to the majority of intellect, because never acquainted with the Son of God, who alone can make men free. John 8. 32, 36. —Ed.

‖ Not the mere nobility of descent and title; but the nobility that superadds cultivated intellect, and religious principles.—Ed.

* The "love of money is the root of all evil;" but not so its diligent acquirement, its careful keeping, and its charitable use.—Ed.

† Or, *conscience*.

‡ Solomon warns against an uncharitable thought, because it would soon break out into a voice, and certainly be discovered. And thus he admonishes, not for the sake of a factitious loyalty, but because he that frets himself into cursing the king will speedily be in danger of cursing his God. See Is. 8. 21.—*Note*. The bird is most probably a reference to the use of *carrier pigeons* for speedy and secret missives.—Ed.

## CHAPTER XI.

(1) *General and special beneficence:* 1—6. (2) *Death to be remembered amidst the joys of life:* 7, 8. (3) *Enjoyments of youth:* 9, 10.

B. M. cir. 3029.
A. C. cir. 975.

CAST thy bread* upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight;† for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north; in the place where the tree falleth, there it shall be.‡

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether ‖shall prosper, either this or that, or whether they both *shall be* alike good.

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness, for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth,§ and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

10 Therefore remove *sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

* Some interpret thus: "Cast thy bread-corn (seed) upon the waters," as rice is said to be sown in Egypt; others, "Sow thy bread-corn (seed) before the coming of the waters," that is, before the rainy season. But as the word translated *waters* signifies *multitudes*, may not the meaning rather be "Cast thy bread (give forth thy spiritual instruction) before the face of the multitudes?" See Mat. 5. 1. as contrasted with the *portions* or more specific instructions prescribed in the second verse?—Ed.

† Give the due portion of bread (specific scriptural and spiritual instruction) to individuals; for thou knowest not what poison of error may unexpectedly arise, against which sound scriptural instruction is the only antidote.—Ed.

‡ The clouds of heaven water alike the desert and the garden, obeying chemical laws: and if a tree fall toward north or south, there it abides, obeying mechanical laws; how surely then should the intellectual and spiritual man obey the laws of his condition, and fulfil these beneficent purposes for which God has endowed him?—Ed.

§ Heb. *shall be right*.

‖ This is no irony, as some have imagined: it is a simple and beautiful lesson. "Rejoice in thy youth;" not in thy follies and lusts. (2 Tim. 2. 22.) "Let thy heart,"—thine own conscience, and not vain companions—"cheer thee" in thy course. "And walk in the ways of thine heart"—thy conscience—not in the way of evil advisers —"and in the sight of thine eyes;" not in the darkness of them that close their eyes, lest they should see. (Mat. 13. 15.) "*And* know thou, God will bring thee into judgment"—the judgment, not of condemnation, but of "Well done good and faithful servant." Mat. 25. 23. —Ed.

* Or, *anger*

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Wisdom is therefore necessary and profitable to direct in the choice and use of means. 11. As unenchanted serpents are disposed to bite, so rash and talkative persons are sure to do mischief with their words, unless they be wisely prevented. 12. Wise men's words being pious, friendly, and profitable, procure them favour: but foolish, slanderous, and sinful speeches, suddenly and irrecoverably ruin a man. 13. A fool at the first talks in a useless and impertinent manner; and at length he grows insolent and abusive, sticking at nothing wicked or malicious. 14. A fool pours forth his incoherent babblings, and pretends to know everything secret or future; and no one can tell what he will say next, or what mischief his foolish speeches may produce. 15. Fools find their work tedious and wearisome, because they want sense and prudence to manage the most ordinary business, even where the rules are ever so plain. 16. It is a great misery to a nation when their magistrates are ignorant, wilful, and unexperienced, and minding their sensual pleasures when they should be employed about the business of their office. 17. But happy is that nation whose magistrates are of truly excellent dispositions and endowments, and who use the enjoyments of life, not to satisfy inordinate lusts, but to fit them for their business. 18. Through sloth and indolence, estates, families, and nations, are gradually reduced to wretchedness and ruin. 19. Even feasting affords but a very slight and transient pleasure; but a plentiful estate procures every outward advantage: we should therefore beware of spending it in luxury. 20. It is neither lawful nor safe to contemn, reproach, or wish evil to magistrates, however secretly, as it may be very quickly and surprisingly discovered to them.

Reflections upon Chap. X.—Men of character have need to be careful, lest they should inadvertently ruin it. Many are extremely ill qualified for the business they take in hand; and imprudently expose their own folly and wickedness. But it is very dangerous when either rulers or subjects leave their proper stations, and attempt violent changes of the public settlement. Vain and imprudent talking is often attended with the most hurtful consequences. It is necessary then to have our words always with grace, seasoned with salt. An imprudent management of their business frequently robs men of both the comfort and the benefit thereof. But it is a great mercy for nations when rulers and subjects do all diligently and prudently attend to their proper work, and act according to their station, neither doing nor speaking evil, but provoking one another to love and to good works.

Chap. XI.—Ver. 1, 2. Cheerfully lay out thyself to bestow the necessaries of life upon the poor, who are entirely unable to requite thee; and so God shall plentifully reward thee for it in this life, or in that which is to come. And however great the number of needy objects be, bestow that which is necessary upon them all, according to thine utmost ability; for the opportunity of liberality may soon be lost to thee, and an evil time may quickly come, in which thou wilt infinitely need God to be the supplier of thy own wants. 3, 4. He bestows plenty upon men, in order that with it they may do good to others. And however undeserving the objects be on whom they religiously bestow their charity, they shall not lose their reward.—They that withhold it till every objection be answered, will never bestow it. 5, 6. As thou knowest not how the human soul is created or united to the body, or operates in and on it, nay, nor even how the child is formed in the womb, even so thou knowest not how God may deal with thee, or thy estate: and therefore neglect no opportunity of doing or receiving good; and without any curious prying into futurity, leave it entirely to God to recompense thee. 7, 8. Life and its comforts are desirable: but, let men enjoy created comforts as long as they may, the lasting period of troubles, death, and eternity, will infallibly succeed, and manifest the emptiness and insufficiency of all outward enjoyments. 9, 10. Whatever temptations young persons may have to indulge their own foolish and wicked inclinations and fancies, let them remember, with the deepest concern, that God will, in his awful judgment, call them to account for every part of their conduct. Let them take care to prevent those perplexities and miseries which sinful indulgence will at last bring upon them; for all the empty and short-lived pleasures of youth can never in the least balance the dangers of inexpressible and everlasting misery.

Reflections upon Chap. XI.—What a plain, profitable, and important duty is that of giving to the poor! Nothing is a more certain mean of making men rich. No objections, drawn from our right to what we have, from the narrowness of our circumstances, from the discouragements which we have already met with in it, or from our not knowing how it can be made up to us, ought to make us neglect so much as one opportunity of charity. But, above all, it is most sinful and foolish for either old or young to indulge their lusts, and live unconcerned about Jesus Christ and his salvation, when heavy troubles, an important death, an awful judgment, and an endless eternity, are before them, and they know not how near!



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## CHAPTER XII.

) *The Creator to be remembered in the vigour of the faculties of the creature.* *The Preacher's labours for edification.* (3) *The fear of God, the end of all nation.*

A. M. cir. 3029.
B. C. cir. 975.

REMEMBER[a] now thy Creator[†] in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure[‡] in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened,[§] nor the clouds return after the rain:[‖]

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,[*]

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;[†]

5 Also *when* they shall be afraid of *that which* is high, and fears *shall be* in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern:[•]

7 [a] Then shall the dust return to the earth as it was; and the spirit shall return unto God [b] who gave it.

8 ¶ [c] Vanity of vanities, saith the Preacher; all *is* vanity.

9 And [d] moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* [e] set in order many proverbs.

10 The Preacher sought to find out [††] acceptable[‡] words: and *that which was* written *was* upright, *even* words of truth.

11 [g] The words of the wise *are* as goads, and as nails fastened[§] *by* the masters of assemblies, *which* are given from [h] one shepherd.[‖]

12 And further, by [i] these, my son, be admonished: of making many books *there is* no end; and much [*] study *is* a weariness of the flesh.

13 ¶ [†] Let us hear the conclusion of the whole matter; [k] Fear God, and keep his commandments: for this *is* the whole *duty* of man.[‡]

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

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a Youth is the time when memory is most susceptible and most improvable, and the Spirit therefore specially stirs up this faculty.—Ed.

† Many MSS. give this word plural: but many of high authority give the singular.—Ed.

‡ It is not said, "I have no pleasure," for the old often enjoy the highest pleasure; but, "I have no pleasure in them," that is in the days of old age (as such); but in the believing hopes of immortality and glory.—Ed.

§ Not darkened in the sky, but darkened to the old man by the increasing infirmities of his own eyes.—Ed.

‖ As rain does not exhaust the clouds, neither does one disease of the old prevent the speedy approach of another.—Ed.

* *Keepers.*—The hands become more or less paralytic.—*Strong men*—the vertebræ of the upright youth shall bend.—*The grinders*—the teeth, a name by which the double teeth are familiarly known.—*Those that look out of the windows*—the optic nerves and humours of the eye.—Ed.

† *Doors shall be shut.*—The mouth seldom opened for speech or food.—*Daughters of music*—the power of the lungs, and the modulating and articulating powers of the organs of voice.—Ed.

A. M. cir. 3029.
B. C. cir. 975.

• A description of the circulation of the blood, and nervous structure and energy.—Ed.

a Gen. 3. 19. & 18. 27. Job 4. 19. & 30. 19. Ps. 146. 4. Heb. 9. 27. Is. 57. 2. Phil. 1. 23. 2 Cor. 5. 8. John 14. 2.

b Gen. 2. 7. Is. 57. 16. Num. 16. 22. & 27. 16. Job 34. 14. Zec. 12. 1. Heb. 12. 9.

c Ch. 1. 2, 14, 17. & 2. 1, 11, 15, 17, 23. 26. & 4. 4, 8, 16. & 5. 7, 10. & 6. 2, 9. & 8. 10, 14. Ps. 62. 9.

d Or, *the more wise the Preacher was*, &c.

e 1 Kin. 4. 32. Prov. 1. 1. & 10. 1. & 25. 1.

† Heb. *words of delight.*

f Prov. 1. 1—6. & 8. 6. & 22. 21. 1 Tim. 1. 15.

‡ *Acceptable*, because intelligible and instructive.—Ed.

g Jer. 23. 28. Mat. 3. 7. Acts 2. 37. John 6. 60. 1 Cor. 2. 4. 13. 2 Cor. 10. 4. Heb. 4. 12.

§ Fastened in the memory and conscience.—Ed.

h John 10. 16. 1 Pet. 2. 25. & 5. 4. Mat. 23. 10. Heb. 13. 20.

‖ *One Shepherd.*—Christ the Lord. Ps. 23. 1. John 10. 11.—Ed.

i Ver. 11. John 5. 39. 2 Pet. 1. 19, 21. Luke 16. 29. 2 Tim. 3. 16.

* Or, *reading.*

† Or, *The end of the matter, even all that hath been heard*, is,

k Deut. 6. 2. & 10. 12. 1 John 5. 22, 23. Prov. 1. 7, 33. & 23. 17.

‡ *This is the whole of man.*—The whole end of his creation, the whole dignity and happiness of his being.—Ed.

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CHAP. XII.—Ver. 1. Now, in youth, seriously think of, believe in, and serve the three Persons, who made, preserve, and redeem men, before the disquieting and disqualifying infirmities of old age come upon you: 2. Before the comforts of life, which render it agreeable, be withdrawn, and the powers of your mind, and senses of your body, be rendered almost useless, and the calamities of old age rise successively one after another: 3. When your head, arms, and hands shall shake, through weakness or palsy; your once strong shoulders stoop, and your legs and knees bow under their weight; your teeth be generally lost, and your eyes sunk in their sockets and become dim; 4. Before your lips be but a little opened to eat or speak, because of the loss or looseness of teeth; before you be incapable to walk in the streets; your rest broken, and every little noise awaken you; your lungs fail, your voice become inharmonious and harsh, and your ears dull and regardless of music; before you, unable to climb, become afraid to mount or move on high, nay, are afraid of falling in the common way; before your hair become white; the least burden or weight become burdensome, and the lightest food load your stomach; and there be no inclination to, or delight in, former pleasures, because you draw nigh the grave and the other world, when your friends shall lament their loss, and hired mourners publicly pour forth their pretended sorrows;—6. Remember your Creator, before the union between your soul and body be loosed, or the pith of your back and nerves be weakened; the vessel in which your brain and animal spirits are contained, be rendered unfit for use; your veins and arteries, which convey the blood and vital spirits, be rendered unfit to convey them any more from the right or left ventricles of your heart; 7. And your body be laid in the grave, to moulder into dust, and your soul appear to be judged before God who formed it.—11. The words of the prophets, and other holy men of God, are fitted to excite men's attention, awaken their conscience, and quicken their affections; and to make a powerful and lasting impression on their hearts, and so settle and establish them in the truth;—being inculcated by zealous teachers of the church, sent and qualified by Jesus Christ, the alone Head of his church.

REFLECTIONS UPON CHAP. XII.—Necessary and pleasant is an early acquaintance with Christ and his ways. But very absurd and dangerous are delays of spiritual concerns till old age, which may never be seen, and is a season very improper for commencing such care. Thrice happy are they who encounter the unnumbered infirmities and troubles of old age, and the fears and pangs of death, in the full assurance that Jesus loved them, and gave himself for them! But, alas! how difficult is it to persuade us of the emptiness of all created things! This truth needs to be inculcated a thousand times over. Nor will that avail, unless the Holy Ghost inscribe it on our heart. It is necessary then that all preachers should be sent and qualified by Christ and his Spirit; and that, by every possible mean, they should labour to fix the truths of God in the consciences, understandings, affections, and memories of their hearers. And let us, in our religious course, attend chiefly to the principal points; and always act under the awe, and in the faith and hope of the last judgment.

## CONCLUDING REMARKS ON THE BOOK OF ECCLESIASTES.

most common view of the Book of Ecclesiastes, represents it as "a philosophical inquiry after the *summum bonum*, or chief good of man; in which Solomon the various opinions on the subject, the result of his own dear-bought experience in search of the respective enjoyments of human wisdom, and human folly." out altogether excluding this view, others think Solomon's main design was to "prove the immortality of the soul, or rather the necessity of another state after life, by such arguments as may be deduced from reason and experience."

w, in all this, it is not a little remarkable—it is not a little lamentable—that it never seems to have occurred to the learned authors of these opinions, that st and his church formed any direct object of Solomon's investigation! Yet how strange if the *wisest man* could have written a book in which the "Wisdom of obtained no place!

Much of the obscurity, it has been observed, which is generally admitted to exist in the book of Ecclesiastes, arises from not attending to the train of argument sed by Solomon, which difficulty the ordinary division of chapters and verses is supposed to have contributed to increase."*

w that, like other portions of Scripture, the book of Ecclesiastes contains some, or many, things "hard to be understood," cannot be denied. But has not its peculiar obscurities arisen from neglecting the beams of "the Sun of righteousness" shining so brightly in all its pages, rather than from any inattention to the mere train philosophical argument? That Ecclesiastes is a book of argument is admitted; but not in any other sense than that in which the Epistles to the Romans, Galatians, Hebrews, are books of argument. That is, the statements, illustrations, and conclusions, are never of man, but from the Spirit of God.

by "wisdom" is to be understood anything less than the knowledge that "God was in Christ, reconciling the world unto himself," (2 Cor. 5. 19,) then, indeed, book of Ecclesiastes not only obscure, but often unintelligible. But if the "wisdom" sought and commended by Solomon be, the knowledge of "Christ, the m of God," then the obscurity of the book becomes illuminated, and "he may run that readeth it," Hab. 2. 2.

* Horne's Introduction.

Another source of its obscurity may be found in the principle of interpretation ordinarily adopted. A principle neither warranted by anything in the book itself, nor by authority of any other book of Holy Scripture. This principle is the assumption that the book "was written by Solomon in his old age, after he had repented of his sinful practices; and when, having seen and observed much, as well as having enjoyed everything that he could wish, he was fully convinced of the vanity of everything but piety towards God."* Now, that Solomon wrote the book at an advanced period of his reign, is obvious from chap. 2. 4—11; but, though all his recorded labours terminate in "vexation," there is not one single reference to any special "sinfulness" in his pursuits—an omission totally inconsistent with the genius of Scripture, which never fails in the most direct acknowledgment and condemnation of the sins of its chiefest characters. Had the book, therefore, been a confession of sin and retractation of error, these must have furnished its most plain and prominent statements. Sin would have been called sin, and not mere "vanity and vexation of spirit;" for these words, however strong and expressive, come far short of that self-abasement and abhorrence which the consciousness of sin against God must produce, whenever his Spirit leads the sinner to repentance. The conclusion, therefore, is inevitable—Ecclesiastes is neither an acknowledgment nor retractation of sin in the inspired author, but an illustration of the insufficiency of all "treasures on earth" for the purpose of inducing men to "lay up their treasures in heaven," to "set their affections on things above, where Christ sitteth on the right hand of God."

But the chief source of obscurity may be detected in two principles that would reduce light itself into darkness,—the first, taking words in a sense the writer never intended,—the second, interpreting by figures of speech that he never employed. Examples of the first may be found in the meaning attached to "good" in chap. 2. 24. & 3. 13, &c., where the real good intended is commonly referred to unlimited sensual indulgence; and the second is exemplified, (chap. 11. 9,) where a plain and godly admonition is commonly interpreted as a bitter irony.

In the preceding notes these arbitrary principles of interpretation have been altogether rejected; and, in subordination to the teaching of the Spirit, the book has been treated as its own expositor.—Ed.

* Horne's Introduction.

## ADDITIONAL EDITORIAL NOTES ON THE BOOK OF ECCLESIASTES.

Chap. II. Ver. 25. *For who can eat, or who else can hasten hereunto, more than I?*—The best Hebrew MSS. concur with the evident sense of the passage, in reading for "more than I"—"without him," that is, without God's gift.

Chap. III. Ver. 8. *A time to hate.*—Not a time permitted to hate, but which the carnal mind so perverts. Tit. 3. 3.

Chap. IV. Ver. 16. *There is no end of all the people, even of all that have been before them.*—"There is no end to all the people, to all by whom he is made a leader; but they that come after shall not rejoice in him." That is, the popularity even of the son, not of an old and foolish, but of a young and wise king, may soon pass away: such is the instability of human opinion, and the vanity of human praise.

Chap. VIII. Ver. 10. *I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done.* Wickedly ruled, "to their own hurt"—raised, as they imagined, imperishable monuments of their fame—died, and were forgotten—leaving nought but a new proof, that "all is vanity."

Chap. IX. Ver. 10. *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave.*—"What a life I have spent in laboriously doing nothing!" was the melancholy reflection of a learned man on his death-bed. And so must it be with the most diligent, if he do not embrace the four departments to which Solomon directs the intellectual and active energies, work, device, knowledge, wisdom. Time spent in bodily *work* but trains an animal; time spent in artful *devices* but fosters a serpent; time spent in worldly knowledge but collects a library: it is, when neglecting neither of these, man "applies his heart to wisdom," that he puts forth "all his might," and fulfils through grace, the great ends of his creation.

Chap. X. Ver. 9. *Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.*—That is, he that doeth these things fraudulently and violently, as in digging a pit, or breaking a hedge, ver. 8.

Chap. XII. Ver. 5. *When they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grashopper shall be a burden, and desire shall fail.*—Afraid of ascents, because of debility. —"The almond-tree shall flourish"—the hair shall become white as the almond blossom; or, rather *shall fall off.*—"The grashopper" or locust, almost light as air that needs not his support, and instantly flies away.—"Desire" of food, company, music, fair prospects, &c.

# THE SONG OF SOLOMON

Could not be a nuptial hymn composed in honour of any of his wives; for it was not composed till after the tower of Lebanon was built; chap. vii. 4; and so not till about twenty years after his marriage with Pharaoh's daughter. Many of the emblems used in it; as, to be made a *keeper of the vineyard*, to have a *head like Carmel*, a *nose like the tower of Lebanon, eyes like fish-pools, teeth like a flock of sheep*, and to be *terrible as an army with banners, &c.* if applied to a fine lady, are absurd to the last degree: but if the whole be understood, of the union and fellowship between Christ and his people, it will appear most exalted, instructive, and animating. The name of God is not found in it, more than in Esther; nor could the continued allegory of the book well admit of it. But the agreement of its matter and language with other passages of scripture; as Is. liv. 5; and lxii. 4, 5; Hos. ii. 19, 20; Mat. xxv. 1—10; ix. 15; and iii. 9; Rom. vii. 4; 2 Cor. xi. 2; Eph. v. 32; Rev. xix. 7; and xxi. 2, 9; and especially with Ps. xlv; its majestic style; its efficacy on the consciences of men for promoting their spiritual comfort and holiness; the sincerity of the bride in acknowledging her faults; and, in fine, the general reception of it by the Jewish and Christian churches; sufficiently prove it inspired of God. To such as read it with a carnal and wanton mind, it will be the savour of death unto death: but to such as, acquainted with fellowship with Christ, peruse it with a spiritual and heavenly frame, it will prove a savour of life unto life, a counterpart of their gracious experience. It is a dialogue; in which the speakers are *Jesus Christ*, the blessed *Bridegroom* of souls; the *church*, which is his body and *bride*, and every particular saint in it; and the *daughters of Jerusalem*, or *Zion*, who are either nominal professors of the true religion, or, at best, young and weak converts. The scope of it is to represent Christ and his people's mutual esteem of, desire after, and delight in, one another. And as the bride denotes either the *church in general*, or a *particular believer*, the members, &c. attributed to her must have different significations assigned them, according as the one or the other is understood.

The title of this book, "The Song of Songs," is generally understood to assert its eminence amongst, or superiority over, all other songs. Some eminent Hebraists, however, are disposed to translate the title "The *Series* of Songs;" and this seems more consonant to the modesty of the sacred writer, who would be very unlikely to assume any special eminence, also to that equality which divine inspiration implies amongst the books of Scripture, as well as to the structure of the book itself, which changes so rapidly its speakers, time, place, and objects.

The ancient Jews, without exception, considered it a book divinely inspired, and inserted it in their sacred writings. By our Lord it was consequently authorized, when he exhorted the Jews to "search the Scriptures;" and, by Paul, when he affirmed that "all Scripture is given by inspiration of God." With the full conviction of its divine origin, it was newly translated into Greek, in the second century, by three eminent Christian divines; and, in the third, it was inserted by Origen in his Hexapla, who also wrote some discourses explanatory of its sacred meaning.

Notwithstanding this concurrence, its divine authority is said to have been questioned in the fifth century by Theodore of Mopsuestia; and occasionally, down to the present day, various objections against its inspiration have been started by Christian divines. Now, without questioning either the objects, or the principles of these objectors, it is not a little to be lamented that their learning has been so misapplied. For if the reception of the book by the Jewish church, and its approbation by our Lord and his apostles, be not, to a Christian, sufficient evidence of its divine authority, any higher evidence it must be impossible to obtain; and, if this evidence is to be rejected in the case of one book, there is no ground for its sufficiency in the case of any other.

The objections to the divine authority of this book have arisen, as in the case of Ecclesiastes, from assuming an unauthorized principle of interpretation, and pronouncing the book a mere marriage song, and consequently unfitted for religious instruction. But again, whereas in Ecclesiastes, a book confessedly didactic, the ordinary and natural application of words has been rejected—in the Song of Solomon, a book confessedly written in similitudes or parables, the emblematic application of words has been rejected.



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e Christian disciple will, however, make light of these cavils, and calmly repose upon the authentication of the book, derived from Christ and his apostles. And, hile so reposing, he will find a treasury filled to overflowing with the unsearchable riches of Christ. He will be led into a banqueting-house of boundless hospiality; he will mingle with a company of purity and love; he will traverse gardens of loveliest flowers and sweetest odours; he will repose beneath trees with coolest hade and ripest fruits; thence will he climb the Lebanon heights of contemplation, and gaze upon the lovely land that lies beneath his feet, the land of his inheritnce and his home, where Christ is the King, saints the subjects, and love the law; where the subjects themselves are kings and priests unto God, clad in the robes f the Lamb's immaculate righteousness, and crowned with the diadem of his unfading glory.

ne eminent interpreters have considered this book as a sacred drama extended through seven days, and have divided it into scenes, each of a day's continuance. Others have concluded it to be a succession of idyls, or little poems, with no connexion of time, place, or person: but merely possessing some common object as heir only principle of union.

he following notes these principles of interpretation will be diffidently—on account of their authors—but firmly rejected, from their want of any but conjectural uthority. The principles of interpretation adopted will be, (1) The grammatical, including the singularity, or plurality, or sexes, of the speakers. (2) Change of lace. (3) Change of time. (4) Change of objects. (5) Change of sentiment or action. (6) The parallel—comparing spiritual with spiritual, explaining what ere is unknown by what is elsewhere acknowledged. By following these natural principles, and book will be found a succession of beautiful, impressive and nstructive—emblems of natural pictures, representing spiritual originals—an outward form of what is earthly, fabricated for little children, but with an inward pirit of what is only intended for perfect men.—Ed.

## CHAPTER I.

*Love:* 1—4. (2) *Humility:* 5, 6. (3) *Guidance sought and obtained:* 7, 8. (4) *Admiration and promises:* 9—11. (5) *Mutual congratulations:* 12—17.

A. M. cir. 3000. B. C. cir. 998.

1 THE Song of songs, which *is* Solomon's.[a]

2 Let him kiss[†] me with the kisses of his mouth: for [‡] thy love *is* better than wine.[§]

3 Because of the savour of thy good ointments thy name *is as* ointment poured forth, [‖] therefore do the virgins love thee.

4 Draw me, we will run after thee. The king hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: [a] the upright love thee.[¶]

5 ¶ I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.[a]

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; *but* mine own vineyard have I not kept.[†]

7 ¶ Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be [*] as one that turneth aside by the flocks of thy companions?[†]

8 ¶ If thou know not, [c] O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love,[‡] [d] to a company of horses in Pharaoh's chariots.

10 [*] Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 ¶ We will make thee borders of gold with studs of silver.

12 ¶ While the King *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my well-beloved unto me; he shall lie all night betwixt my breasts.[§]

14 My beloved *is* unto me *as* a cluster of [f] camphire[‖] in the vineyards of En-gedi.

15 Behold, thou *art* fair, [*] my love; behold, thou *art* fair; thou *hast* doves' eyes.[†]

A. M. cir. 3000. B. C. cir. 998.

[a] *Solomon*—"peaceful and perfect"—in which name the son of David was a type of the Prince of peace—the perfect man—the true God. John 1. 14. 1 John 5. 20.—Ed.

[†] See Ps. 2. 12. 2 Cor. 13. 12, &c.—Ed.

[‡] Heb. *thy loves.*

[§] The word *ing.* shows that the bride, "the Lamb's wife" (Rev. 21. 9.) is the first speaker; *thy*, addressing her, shows that the virgins, the church in her state of waiting and progress, reply. See Mat. 25.—Ed.

[‖] The word *me* continues to mark the bride: *we* marks the replies of the virgins.—Ed.

[a] *I am black as the tents of Kedar*—an humble acknowledgment of sin, in which words the bride speaks; *but comely as the curtains of Solomon*, a recognition of the sin, but an assertion of the beauty of faith and repentance, in which words the virgins speak.—Ed.

[†] "A vineyard of mine own have I not kept."—Ed.

[a] Or, *as one that is veiled.*

[†] There is here a new picture, changing from a banqueting-house to a shepherd gone after his flocks. "Why should I be as a stranger by the flocks of thy companions?" Why should I, as a stranger, follow any teacher, any spiritual feeder, but my Lord?—Ed.

[c] Ver. 15. ch. 2. 10, 14. & 4. 1—16. & 5. 8. & 6. 1, 4—10. & 7. 1—7. Ps. 45. 13. Rev. 19. 14.

[‡] *I have compared thee, O my partner.*—Not for personal accomplishments, but for costliness and beauty of ornaments; "even the ornaments of a meek and quiet spirit, which is, in the sight of heaven, of great price."—Ed.

[§] Job 39. 19, 20. 1 Kin. 10. 28. Is. 31. 1.

[‖] Mat. 5. 16. Phil. 1. 2. & 2. 12—16. 1 Tim. 1. 5. Gal. 5. 6.

[¶] "It (the bundle of myrrh) shall lie," &c.—Ed.

[f] Or, *cypress.* ch. 4. 13.

[‖] *Camphire.*—Henna, or Cyprus flowers. *Shaw's Travels.* p. 113.—Ed.

[*] Or, *my companion.*

[†] "Thine eyes are doves," returning to the ark of salvation, bearing the olive-leaf of peace.—Ed.

EXPLANATORY NOTES. CHAP. I.—Ver. 2. Blessed Jesus, upon whom e been meditating, by thy word and Spirit give me intimate fellowship with in thy ordinances, and full assurances of thy friendship: for the manifestations y redeeming love are more pleasant, reviving, and strengthening to my soul, any created enjoyments. 3. Such is the pleasant and powerful influence of ediatorial excellencies, offices, relations, and fulness of spirit and grace, that re and holy souls cannot but love thee with their whole heart. 4. By thy alty influence direct and bring me into the nearest enjoyment of thyself, that, I, others excited by me, may pleasantly comply with thy alluring power, and y hard after thee in the paths of duty.—Jesus, the King of his church, has dy brought me into the most ravishing nearness to, and spiritual intimacy himself; therefore will we rejoice in him as our ALL and IN ALL; we will think elieve, and extol his love above all created delights: for every candid and re professor heartily esteems, loves, and delights in thee. 5. In myself, and spect of manifold infirmities, scandals, reproaches, and persecutions, I am de-ed; but in my Head Christ, and as clothed with his righteousness, and endued s Spirit, gifts, and graces, I am truly comely, O ye nominal professors and believers:—I am outwardly mean, but inwardly rich and glorious. 6. Look herefore upon me with disdain, disaffection, or delight in my distresses, nor ble at religion on account of them; for sore persecutions, tribulations, and tations, are befallen me: hypocritical professors, false teachers, and my own rd corruptions, enraged at my connexion with Christ, and my cleaving to him, oppressed me with the basest drudgery, and entangled me in carnal cares and ar affairs, which have hindered me from, or retarded me in, the due improve- of my own office, opportunities, gifts, and graces. 7. But, O all-compassion-Redeemer, whom I love with my whole heart, and above everything else, dis-r to me, by thy word and Spirit, which is thy true church, and which are those mblies wherein thou art remarkably present, and to whom thou affordest tual support and consolation amidst all their scorching persecutions and bles: for why should I, whom thou hast redeemed, and who have sincerely de-l my whole self to thee, be left to associate myself with empty professors, false hers, and inward idols, who, notwithstanding their pretences of friendship, are nemies and rivals on earth!

CHRIST. Ver. 8. O ye excellent ones of the earth, beautified with my salvation, eousness, and grace, and whose church state is adorned with my ordinances, if your knowledge of duty be still indistinct, inquire after, observe, and follow the example of the saints in former and present ages; and let weak believers and young converts, with their weak or languishing graces, carefully attend my public ordinances dispensed by my faithful pastors. 9. And be encouraged in my love; for, notwithstanding the weakness which you feel, and the self-deformity which you discover, I, your Redeemer and Husband, have, and will render you comely and active, and will give you sufficient strength and courage to withstand and conquer your spiritual enemies, and to glorify me by your holy conversation. 10. Whilst your church state is beautifully adorned by divine oracles, ordinances, gifts, and graces, professors, and ministers, your particular conversation before the world appears beautifully marked with a variety of precious and holy qualities, and your faith, by which you are united to my person as your Head, is precious and glorious in itself, and is productive of every good word and work. 11. And I, my Father, and the blessed Spirit, will for ever continue and increase, and at last perfect these your spiritual ornaments.

BELIEVERS. 12. O that we may enjoy these effectual and ornamenting operations of thy grace! For, whilst thou, Jesus, dost converse familiarly with us in thine ordinances, how pleasant are thy promises and truths to our heart, and how vigorous and active, and acceptable to thee, are our implanted graces. 13. And, even during the night of trouble or time, how delightfully art thou, our beloved Husband, found in the public and private ordinances of thy grace, and art entertained by the most cordial embracements of our faith and love! 14. O what an inexpressibly delightful and precious system of excellencies, fountain of graces, source of blessings, repository of promises, treasure of pardoning, healing, comforting, nourishing, quickening, and refreshing influence, art thou to our heart!

CHRIST. 15. How comely and glorious is my church, as endowed with ordinances, and reformed by my word and Spirit; and how adorned with intelligent, sincere, peaceful, peace-proclaiming, and faithful pastors, who search into gospel truths, and watch over, direct, and go before every individual member of it. And how certainly, and eminently comely, is every believing soul clothed with my righteousness, and endowed with my grace! How quick and discerning their spiritual understanding! How chaste, sincere, and single their affections, without the least glance of spiritual whoredom!

BELIEVERS. 16. But, blessed and divine Husband, what is all my derived comeliness in respect of thine, in thy person, offices, relations, and grace? How

16 ¶ Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.*

17 The beams of our house *are* cedar, *and* ‖ our rafters of fir.

A. M. cir. 3009. B. C. cir. 995.

* "How delightful the place! how luxuriant our carpet!"—Ed.

‖ Or, *galleries*. ch. 7. 5.

## CHAPTER II.

(1) *Humility and love:* 1—7. (2) *Seeking, calling, and care:* 8—15. (3) *Faith and hope:* 16, 17.

I *AM* the rose of Sharon, *and* the lily of the valleys.*

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple-tree among the trees of the wood, so *is* my beloved among the sons. † I sat down under his shadow with great delight, and his fruit *was* sweet to my ‡ taste.§

4 He brought me to the ‖banqueting-house, and his banner over me *was* love.

5 Stay me with flagons, * comfort me with apples; for I *am* sick of love.†

6 His left hand *is* under my head, and his right hand doth embrace me.

7 ‡ I charge § you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

A. M. cir. 3009. B. C. cir. 995.

* "I am a wild rose of the fields, a lily of the valleys."—Such a humiliating description as every self-examining believer will give of himself in comparison with the attainments of others.—Ed.

† Heb. *I delighted and sat down*, &c.

‡ Heb. *palate*.

§ Judea is not celebrated for the apple, but its citrons were reckoned superior to those of all other lands; and the citron is therefore most probably the fruit-tree of this emblem.—Ed.

‖ Heb. *house of wine*.

* Heb. *straw me with apples*.

† "Refresh me with cordials, sustain me with citrons, for I am fainting with love."—Ed.

‡ Heb. *I adjure you*.

§ This cannot be any form of adjuration, which would be both superstitious and impious. The reference is to the timidity of the startled *gazelle*, and the fleetness with which it escapes when disturbed in its slumbers. Spiritually, it inculcates "praying, waiting, and watching," for the Lord's coming in providence and grace.—Ed.

9 My beloved is like a roe, or a yo hart: behold, he standeth behind our w he looketh forth at the windows, * show himself through the lattice.

10 ¶ My beloved spake, and said unto a Rise up, my love, my fair one, and come aw

11 For, lo, the winter ‡ is past, the rai over *and* gone;

12 The flowers appear on the earth; time of the singing *of birds* is come, and voice of the turtle is heard in our land;

13 ᵇ The fig-tree putteth forth her g figs, and the vines *with* the tender grape a *good* smell. Arise, my love, my fair and come away.

14 ¶ O my dove, *that art* in the clef the rock, in the secret *places* of the stairs, § me see thy countenance, let me hear thy vo for sweet *is* thy voice, and thy countenanc comely.

15 Take us the foxes, the little foxes, ‖ spoil the vines: for our vines *have* te grapes.

16 ¶ My beloved *is* mine, and I *am* he feedeth among the lilies.*

17 ᵈ Until the day break, and the shadow away, turn, † my beloved, and be thou like or a young hart upon the mountains ᵉ of Bet

A. M. cir. 3009. B. C. cir. 995.

* Heb. *flourishing*.

a Ver. 13. ch. 4. 8. & 8. 2. John 7. 37. Rev. 22. 17.

† From verse 10 to 13, is presented one of the most beautiful emblems of Christ, by his word and Spirit, inviting the soul of a believer, or the whole church, to arise from sleep (Rom. 13. 11,) and follow him.—Ed.

‡ *Winter*.—The season of spiritual coldness.—*The rain*.—Portents of anticipated judgment (Gen. 7. 4,) and successional troubles. Eccl. 12. 2. —Ed.

b Ver. 12. ch. 7. 8, 12, 13. & 6. 11. Ezek. 47. 12. Ja. 5i, 11.

§ The emblem here changes to a scene descriptive of the safety of the believer, or the church—defended as by a rock, and hid in the "secret places of the precipices."—Ed.

c Ch. 8. 13. Heb. 4. 16. & 10. 22. Eph. 1. 6. 1 Pet. 2. 5.

‖ *Little foxes*.—The wily servants of Satan that deceive inexperienced believers.—Ed.

* "Let him feed (his flock) among the lilies."—The emblems of believers, adorned with grace and endowed with righteousness without their own merit. Rom. 3. 20—28. & 4. 4—6.—Ed.

d Ch. 4. 6. Luke 1. 78. 2 Pet. 1. 19.

† *Turn*.—Rather, "encompass me round" with watchful care and protection.—Ed.

e Or, *of division*. 2 Sam. 2. 29.

‡ "Division."—Those obstructions of time that separate the believer from Christ and glory.—Ed.

delightful are all these to my heart! How pleasantly effectual is thy covenant, and the ordinances of thy gospel, for the conversion and consolation of souls, and for rendering them fruitful in good works! 17. And strong, durable, and lasting is thy church, in which I am honoured to dwell, and consists of such parts and members as shall never decay; and permanent are all her oracles, ordinances, and offices.

Reflections upon Chap. I.—How precious and pleasant Christ is to believing souls! Ardently do they pant after further communications of his grace; sensible that they can do nothing of themselves, but Jesus must do all in them and for them. He takes the sweetest delight in speedily answering their prayers, and satisfying their souls with his loving-kindness; though often, amidst his kind visits, their outward state is such as lookers-on are apt to stumble at. With what pain and grief do lively saints lament the want of frequent and intimate fellowship with him and his people in the ordinances! But he is ready to direct and comfort them in this condition. He has done, and will do, for them the most amazing things, in furnishing them with his righteousness, his grace, and his glory. All their life, their strength, their grace, their comfort, their happiness, come from him. His heart is full of high esteem and unbounded affection for them. And, through familiar fellowship with him, they receive and enjoy his comforting, sanctifying, and preserving influence.

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Chap. II. Christ.—Ver. 1. I am indeed glorious in my person as God-man, and in my mediatorial relations, estates, and works; and am infinitely comely, refreshing, and medicinal to every believing soul. 2. And partaking of my comeliness, righteousness, and grace, thou, my church, art incomparably more excellent and useful than all the societies, and ye, my people, than all the persons on earth.

Believers. 3. But infinitely more my beloved Jesus excels angels and men in everything gracious, glorious, and operative. Often have I, under the covert of his righteousness, love, power, and providence, fearless of danger from heaven, earth, or hell, believingly viewed, admired, and applied to my soul, his person, offices, and relations, with all the pardon, peace, acceptance, adoption, sanctification, comfort, and endless glory, which flow therefrom! 4. Powerfully has he admitted me to partake of his fulness, in the most ravishing manner, in his word and ordinances. And the manifestations of his love have effectually protected me from enemies, and encouraged and animated me to my spiritual work and warfare. 5. Ye ministers and fellow-professors, often have I needed your sympathy, direction, and comfort, under my sad perplexity and desertion. But, oh! if you could now help me, to bear up under these ravishing discoveries and communications of Jesus' love! Oh for further and unspeakably more enlarged enjoyment of him, to strengthen me for supporting under, and improving what I have; 6. But why do I ask your assistance? While I enjoy the safe, the delightful, and intimate embraces of an incarnate God, and have the secrets of his covenant imparted to my soul, his promise, power, and grace, marvellously uphold, delight, and invigorate my heart. 7. I therefore charge you, my fellow-professors, by everything kind, pleasant, or delightful, that ye disturb not my fellowship with him, nor do, nor cause me to do anything which may provoke him to withdraw this sensible visit of his lo Lo! though he had withdrawn, yet I now hear his voice, in the ministry of hi and motions of his Spirit. Behold, he comes removing and triumphing ove hinderance of my fellowship with him! 9. Behold, in the most lively, love affectionate manner, he comes forward in the influence of his grace, and actual assumption of our nature! Behold he, the substance of all our cere manifests his glorious and gracious excellencies, through them, and voc some obscure and transient glimpses of himself in every ordinance! 10. a heart-melting manner he said to my soul, Rouse up thyself from thy partia ness, sloth, and security, and disentangle thyself more fully from the snares world and thy own lusts. Exercise thy faith in the most active, bold, and degree, in partaking of the most delightful fellowship with me: 11. For all diments, arising from the wrath of God, the guilt or dominion of sin, or fro ble troubles, are now removed. 12—14. Now are come the days of power an of love, in which the dispensations of the gospel are attended with almigh ence, and multitudes are, to their everlasting joy and comfort, converted and rendered fruitful in good works. Arise, therefore, my poor, meek, clas often persecuted bride; let no despondency, no sense of thy unworthines thee from approaching my presence in prayer and other holy duties: for b person and services are accepted by me, and are inexpressibly amiable in m 15. And while ecclesiastical rulers take pains, both by doctrine and disci free my church from false teachers, even those who have but begun to ve errors and irregularities, as they greatly mar her purity, peace, order, and and are especially apt to mislead weak believers, let every one be careful to out, and mortify his own inward lusts, as these, if indulged, exceedingly work of grace in their hearts.—16. This kind inviter is my glorious Husba Mediator, given of God to, and accepted by, me; and I am his by the F donation, his own purchase and conquest, and by my surrender of myself And O the infinite delight he takes in his people, and to converse with them ordinances! 17 Till the gospel day, in its pleasant light and powerful inf break, and the shadows of Jewish ceremonies flee away; nay, till the day fect glory dawn, and all the shadows of desertion, temptation, and trouble a do thou, blessed Jesus, often surprise me with the discoveries of thy glo communications of thy grace, notwithstanding whatever hinderances, guil wickedness are found with me.

Reflections upon Chap. II.—O the unbounded glory and infinite usefu Jesus Christ, and the glory and usefulness of his people as connected with What must be the immediate enjoyment of God and the Lamb, when the im and mediate enjoyment on earth is sometimes so transporting! Detested f be that heart which would change one hour's fellowship with Christ for pleasures, honours, and riches on earth. Tenderly should it be managed, and fully improved and maintained. A small thing may interrupt it; and wi greatest reluctance and grief should the believing soul mourn over its want. as death must be the love of our Redeemer, which makes him come to his over every mountain of distance, darkness, wrath, provocation, and pollution.



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## CHAPTER III.

(1) *Anxious seeking, temptations, and victory:* 1—5. (2) *Excellence commended:* 6—11.

A. M. cir. 3439.
B. C. cir. 565.

BY [a][*] night on my bed I sought him whom my soul loveth: I sought him, but I found him not.[*]

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me; *to whom I said,* Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.[†]

6 ¶ Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?[‡]

7 Behold [b][§] his bed, which *is* Solomon's;[‖] threescore valiant men *are* about it, of the valiant of Israel.

8 [c] They all hold swords,[¶] *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself a chariot[*] of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.[†]

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother[‡] crowned him in the day of his espousals, and in the day of the gladness of his heart.

a Is. 26. 9. Ps. 63. 6. 77. 2, 6. & 42. 2. & 77. 6—4.

* "In the night."—That state of comparative darkness in which the believer and the whole church are still surrounded. See Rom. 13. 11, 12.—*I sought him* in his word for direction, and in his promises for support.—*I found him not.*—The seeker does not say, I believed him not, but "I found him not," because, for want of exercise of faith and faithful seeking, he calls the soul (the church) to add to private contemplation and prayer, the observance and use of christian converse and public ordinances. See ver. 2.—Ed.

† See chap. 2. 7.—Ed.

‡ The emblem here changes to the arrival of a traveller coming out of the wilderness, not like the way-worn Israelites when they emerged from its solitudes, but as a beauteous and beloved bride borne in splendour, and escorted by the mighty.—*Note.* The Hebrew shows the traveller is a female.—Ed.

b Ch. 1. 16. John 14. 21. 23. 1 John 1. 3, 7.

§ "Lo! it is the palanquin of Solomon!"—Ed.

c Eph. 6. 17. Ps. 45. 3. 2 Cor. 10. 4. Ex. 32. 27.

‖ *Swords.*—The emblem of that "sword of the Spirit, which is the word of God;" (Eph. 6. 17.) and which every faithful soldier of Christ must bear for the defence of truth in the church.—Ed.

A. M. cir. 3439.
B. C. cir. 565.

* *A chariot*—Rather, "a throne," as the mention of pillars seems to require, and as the word may be translated, "King Solomon made himself a throne"—the emblem of the King of Zion enthroned in glory, the reward and production of his humiliation unto death. Phil. 2. 5—11.—Ed.

† Its inside strewed over with love (mottoes after the manner of the East) by the daughters of Jerusalem, the emblems of those records whereby believers have witnessed Christ's love to them, and their love to Christ.—Ed.

‡ *His mother.*—The church as she took refuge in this wilderness state.—Rev. 12. 1—6.—Ed.

## CHAPTER IV.

(1) *Emblems of beauty:* 1—7. (2) *Invitations to companionship:* 8. (3) *Love gained and beauty praised:* 9—15. (4) *Blessings and communion sought:* 16.

A. M. cir. 3439.
B. C. cir. 565.

BEHOLD, thou *art* fair, my love;[*] behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats that appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren[†] among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

* "My Partner," "Thine eyes are doves' (see chap. 1. 15.) behind thy veil."—"Thine hair as a flock of goats." They must have seen the beautiful hair of some of the Asiatic goats who would appreciate this comparison.—Ed.

† *None is barren.*—"None is companionless," an allusion to the correspondence of the upper and lower teeth, upon which both their beauty and utility so much depend.—*Note.* Personal beauty, like the other gifts of God, is good, and may, if not abused, be used for most gracious purposes. The details of personal beauty form, accordingly, most appropriate emblems of those gifts of the Spirit wherewith Christ adorns the believer, and his bride the church. Ed.

est and affecting are his invitations to familiar intercourse with himself! And t a change in the world is made by his oracles, ordinances, and influence! wicked ministers in a church, and carnal lusts in a heart, are our greatest ses, and should be carefully removed. And the assured faith of our relation hrist will make us effectually to long and cry for frequent and familiar fellow- with him.

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AP. III.—Ver. 1. In time of desertion and trouble, and of a secure and sloth- frame, in prayer, and other private ordinances, I endeavoured to regain the ible communications of Jesus' love: I persevered therein, but without any dis- ible success. 2. Stirring up myself therefore to a more active and lively frame pirit, I attended the public ordinances of his worship, in order to obtain com- ion with himself. I often repeated my endeavours, but met with nothing but ppointments and discouragements. 3. Faithful ministers, who, with care and r inspect the souls of men, were often directed to speak pointedly to my case, h encouraged me to open it to them in familiar conversation, and beg their tance in furthering my fellowship with him. 4. Not resting in duties and ances, by faith I essayed still more earnest and immediate application to s himself. He graciously vouchsafed me his sensible presence. Then my t clave to him by a lively exercise of faith, and by the most ardent and reso- affection. I carefully avoided everything which tended to disturb our fellow- or provoke his withdrawment; and not only laboured to get intimate enjoy- and full assurance of his love to myself, but to have his promised presence e church and the public ordinances thereof. 5. I therefore again charge you, ellow-professors or saints, to avoid everything which may in the least tend to my intercourse with him.

ACHTERS OF JERUSALEM. 6. What amazing persons are those, who, separated the world in affection, and delivered from former troubles, mount up heaven- in faith, in love, in spiritual-mindedness, and in holy desires and conversa- —all acceptable to God through Jesus' merits and intercession, and endowed the manifold and precious graces of his Holy Spirit!

ELIEVERS. 7, 8. Nay, admire not us, nor the glories which we have freely ived from Christ; but behold that new covenant of grace, and that familiar wship with him, which are the causes of everything amiable in us, and in h we are watched over and protected, amidst all our dangers, by almighty ections, attendant angels, and vigilant ministers. 9, 10. Behold how, accord- to his mere good pleasure, and for his own glory, he has not only assumed nature in the most precious and useful form, but has formed a new covenant, a gospel dispensation,—reared on stable, precious, and supporting promises, unded in the unchangeable and everlasting love and purpose of God, in which are protected by his righteousness and royal power; and his unbounded love es everything proper, refreshing, and supporting, for the members of his church, in order to transport them, in fellowship with him, through this world into the heavenly state! 11. Go forth then, my fellow-professors, from your unregeneracy, your self-righteousness, your filthy lusts, your carnal cares and sluggish frames; and with earnestness, faith, love, and wonder, observe Jesus, our Prince of Peace, not only crowned by his Father with the highest glory and honour, but even by all the true members of his church, in their acceptance of him, and submission to him, as their Husband, Saviour, and Lord; particularly in that day of power, and time of love, in which, to his inexpressible satisfaction, they are united to him by faith.

REFLECTIONS UPON CHAP. III.—In this world the clearest days of intimate fellowship with Christ, are suddenly turned into nights of desertion, trouble, ignorance, and sloth. But precious and dear is Jesus to lively saints;—nothing can content them without his presence and favour: and they count no labour nor suffering too hard to obtain it. Great is his love to them. He is loath to contend long with his people, lest their spirit should fail before him. And an hour, a minute of his presence, richly rewards all their pains and sorrows in seeking for it. Promising is the appearance when the word preached pointedly touches the heart and conscience of hearers, and leads them to careful inquiries concerning Christ. And remarkable fellowship with him effectually animates to an earnest wrestling in behalf of the church and public interests of religion. What extensive honour believers procure to themselves from all around them, by an earnest care to maintain fellowship with him, and to follow him in a gracious, upright, and heavenly conversation! But if distinguished saints be so admirable and lovely, how much more is Christ himself and his covenant! With great care ought we to labour to have the heart and eyes of all around us fixed on him: for great indeed is his love, that he should take pleasure in espousing to himself poor, guilty, polluted, diseased, infamous, and mischievous sinners of mankind.

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CHAP. IV.—Ver. 1—5, 7. Behold how glorious is the state of my church decked with ordinances, officers, and saints! How comely is she when ministers, her *lights*, or *eyes*, are intelligent, modest, humble, and holy, walking in all godly simplicity! —when converts, rooted in me as their Head, grow up in grace and perfect holiness in the fear of the Lord—feeding on the rich pastures of my word, and surrendering themselves acceptable sacrifices to God!—How comely is she when ministers, who prepare spiritual nourishment for others, are sound in their doctrine, holy in their conversation, harmonious and meek in their behaviour, and active and successful in winning souls to me!—when their ministrations mark the soundness of their hearts!—when their dwelling on *redemption through my blood*, as their principal theme, renders themselves and their ministrations lively and pleasant; and when, with modesty, singleness, prudence, and order, they, and other rulers, govern the flocks committed to their care!—when they, as superior to others in station, and as means of connecting them with Christ, and of conveying their

5 [a] Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 [b] Until the day [*] break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.[†]

7 [c] Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me [d] from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast [‡] ravished my heart, my sister, [e] *my* spouse; thou hast ravished my heart with one of thine eyes, [§] with one chain of thy neck.

10 How fair is thy [‖] love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honey-comb: honey and milk *are* under thy tongue; [f] and the smell of thy garments *is* like the smell of Lebanon.[*]

12 A garden [†] enclosed *is* my sister, *my* spouse; a spring shut up, [‡] a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; [§] camphire, with spikenard;

A. M. cir. 3009.
B. C. cir. 995.

a Ch. 1. 13. & 7. 3. 1 Pet. 1. 8. & 2. 2. Is. 66. 11. & 52. 7. Eph. 4. 11—13. Gal. 5. 6. Prov. 5. 19.

b Ch. 2. 17. Luke 1. 78. Mat. 28. 20. Acts 3. 21. 2 Pet. 1. 19.

* Heb. *breathe.*

† The emblem here changes, and the speaker retires to Lebanon, the mountain from which he speaks in verse 8. The emblem represents Christ inviting the believer (the church) to lofty ascents of contemplation, and extended views of providence and redemption.—Ed.

c Eph. 5. 25, 27. Num. 23. 21. Jer. 50. 20. Rev. 1. 5. Col. 2. 10, 11. 1 Cor. 1. 30.

d Deut. 3. 9, 25. & 4. 48.

‡ Or, *taken away my heart.*

e Heb. 2. 11, 14. 2 Cor. 11. 2. Is. 54. 5. ch. 3 11.

§ *One of thine eyes.*—"One glance of thine eyes; that language of humility, purity, devotedness—which nothing but the eye can speak.—Ed.

‖ Heb. *loves.*

f Ps. 45. 8. Tit. 2. 11, 12. Rev. 19. 8.

* *Lebanon.*—Whiteness, and incense—the one meaning from its snowy top; the other from the fragrant plants that adorned its sides.—Ed.

† Heb. *barred.*

‡ "A garden *is* enclosed, my sister espoused; a spring *is* shut up." This garden, &c., not being the emblem of the bride herself, but of the protected beauties and comforts of her residence.—Ed.

§ Or, *cypress.*

A. M. cir. 3009.
B. C. cir. 995.

* *A well of living waters.*—The emblem of the word of Christ springing up continually in streams of life from the believer's heart and gospel ordinances. John 4. 14.—Ed.

† *Streams from Lebanon.*—The emblem of the "good and perfect gifts that come down from the Father of lights." Jam. 1. 17.—Ed.

‡ "Awake, O north wind, and come; blow thou south, upon my garden."—Ed.

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, [*] and streams from Lebanon.[†]

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, [‡] *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

## CHAPTER V.

(1) *Affectionate hospitality:* 1. (2) *A call neglected, followed by severe trials:* 2—9. (3) *A description of the beloved one:* 10—16.

A. M. cir. 3009.
B. C. cir. 995.

* This verse complies with the closing invitation of the preceding chapter, and represents Christ delighting in the feast of his church, and inviting all that follow him to participate in his joy. John 3. 29.—Ed.

† "I slept, but my heart was awake"—an emblem of the wise virgins, who, as well as the foolish, slumbered and slept. Mat. 25. 5.—Ed.

‡ Two excuses easy to be understood by those who observe that it is not *Christ personal* but *Christ representative* that now knocks for admission. (see Mat. 25. 40, 45.) And, when the hungry, the thirsty, the naked, the stranger, and the imprisoned, have knocked and called, how few will be able to plead, that they have never hesitated to rise, and never invented a plausible excuse for neglecting to open the door!—Ed.

I AM come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O friends; [*] drink, yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: [†] *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? [‡]

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.

spiritual nourishment, are upright, steady, and strong, and do watch over the church, and actively improve the whole armour of God for her defence and honour! —and when her various oracles, ordinances, and officers, are remarkably useful for supplying the souls of men with the nourishing milk of God's word!—But especially how fair and comely are believers, with respect to their personal capacity, when justified in my righteousness, and adorned with every spiritual grace!—when their spiritual knowledge, faith, and affection, are sincere, single, humble, and seasonably discovered!—when their conversation in thought, word, and deed, notwithstanding many imperfections, is orderly and pure, manifesting a heart nourished in the pastures of the gospel!—when, by repeated acts of faith and meditation, they improve their spiritual provision; and their zeal for God is uniform, pure, and moderate, animating them to a fruitfulness in good works, and in winning others to me!—when their prayers and converse are profitable and pleasant, discovering the soundness of their heart, animated, and furnished by, and accepted through, my blood!—when there is much secret and holy blushing on account of remaining defects!—when their faith, which unites them to me, furnishes with, and effectually improves, the whole armour of God for their defence from spiritual enemies, as the worthies of God formerly experienced!—when, feeding upon the doctrine of the prophets and apostles, they, to my inexpressible pleasure, abound in faith and love towards me, and in care to instruct and edify others!—How completely perfect are they in their justification, in the extent of their sanctification, and in my purpose and favourable acceptation. 6, 8. Till not only the gospel dispensation, but even the glorious millennium, and the resurrection to everlasting life, come, I, according to thy request, (chap. ii. 17.) will continue to bestow my special presence and influence in my church, which is rendered so delightful by my ordinances, and by the precious graces, prayers, and praises of my people.—Let therefore every one spiritually espoused to me, there attend, and hold intimate fellowship with me, setting their affections on things above; forsaking the most excellent creature-satisfactions for my sake, shunning the intimacy of carnal, covetous, and violent men, and even the fellowship of superstitious, erroneous, and persecuting churches. 9, 10. O redeemed soul, partaker of the same human nature with me, begotten and adopted of my Father, and spiritually betrothed to my person, how, even with the weakest acts of thy faith, and the smallest degree of sincere grace and holy obedience, hast thou claimed, attracted, encouraged, and coupled my heart to thee! How incomparably acceptable and delightful is thy love, and that sweet fragrancy flowing from thy manifold graces! 11. How delightful thy prayers and praise! Thy instructing, reproving, and comforting discourse, marks what sweet and nourishing truths and experiences are lodged in thy heart, and how delightful and attractive is thy holy and benevolent conversation! 12—14. My church is a delightful garden, separated from the world, set apart to the service of God, digged by gospel ministrations and influences, and especially protected by my providence, by the rules of order contained in my word, and a medicinal spring of gospel truth, hid from the view of a carnal world! And, when purged of scandalous persons, her converts planted in the new covenant, do flourish more fragrant, delightful, precious, and useful, more numerous and different in circumstances, than all the fruit-bearing trees and spices of an orchard!—Yea, every particular believer is a garden set apart in beautiful order, and with infinite care and labour, to the service of God; and has in him the Holy Ghost, and a principle of grace, as a well of water springing up into everlasting life: and in the most pleasant manner are their various gifts and graces exercised to my honour, their own advantage, and the edification of others.

Believers. 15. Blessed Jesus! great source and bestower of all life here or hereafter, it is to thy influences alone that we owe all our comeliness, fragrancy, and fruitfulness! let them run more abundantly into our hearts, that, by the exercise of thy grace, we may be rendered more useful to water and refresh others around! 16. And since we are thine, as well as under our own care, prevent everything tending to mar our fruitfulness; and let the Holy Ghost, in his convincing and sin-mortifying, as well as in his comforting, influences, stir up and quicken our hearts to a lively exercise of those gifts and graces with which we are endowed. And do thou, O Jesus, manifest thy presence in thine ordinances, and accept of, and delight in, those graces and good works which are wrought in us by thyself!

Reflections upon Chap. IV.—What infinite love Jesus bears to his people! He puts upon them his own comeliness, and wishes them to take the comfort of it. Earnest is his desire of their company: and soon shall they be with him where he is, to share his happiness and honour! Never, but when he went to suffer, did he say, Let these go their way. They are a good savour of Christ to all around or above them. And when they rightly behold their own comeliness in him, it effectually humbles them, and makes them ascribe all the glory to him, and to cry for more abundant supplies of his sanctifying influences. Surely it is the greatest honour for them, as his peculiar property, to keep themselves entirely for his service.

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Chap. V. Christ.—Ver. 1. At thy request, believing soul, I vouchsafe my special presence in my church and ordinances. I have, with pleasure, observed thy lively preaching and cordial application of my precious and soul-nourishing truths. I have particularly observed and accepted the graces and services of my people. Let them also feast abundantly on my gospel provision, and take the comfort of their graces and works, as evidences of their election and eternal salvation.

Believers. 2. Alas! the dull and lukewarm frame in which Jesus often finds his churches when he comes to bless them! And how slothful and secure my inward corruption had made me, even while my renewed part endeavoured to hear and entertain him! Amidst much deadness and unconcern, I felt some impressions made upon my heart by his word, Spirit, and rod; while he, in the kindest manner, besought me to exercise my faith and love, and to remove whatever hindered his most intimate approaches, as he was closely related to me, had suffered much for me and from me, had waited long for my opening to him, and was much grieved with my neglect of him! 3. In the most pitiful manner I evaded compliance with his kind invitations, as a thing I was not at present fitted for, and which I could not do without crossing my corrupt inclinations and troubling my flesh. 4. By



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I rose up to open to my beloved; and
hands dropped *with* myrrh, and my fingers
[a] sweet-smelling myrrh, upon the handles
e lock.
I opened to my beloved; but my be-
d had withdrawn himself, *and* was gone;
soul failed when he spake: I sought him,
could not find him; I called him, but he
me no answer.
[b] The watchmen that went about the city
d me, they smote me, they wounded me;
keepers of the walls took away my vail
me.[†]
[c] I charge you, O daughters of Jerusalem,
find my beloved, [‡] that ye tell him, that I
ick of love.
¶ [d] What *is* thy beloved more than *another*
ed, [e] O thou fairest among women? what
y beloved more than *another* beloved, that
dost so charge us?
My beloved *is* white and ruddy, [§] [f] the
est among ten thousand.
[g] His head *is as* the most fine gold; [h] his
*are* [i] bushy, *and* black as a raven;
[k] His eyes *are* as *the eyes* of doves by the
s of waters, washed with milk, *and* [l] fitly
His cheeks *are* as a bed of spices, *as*
et flowers; [k] his lips *like* lilies, dropping
-smelling myrrh:

A. M. cir. 3009.
B. C. cir. 995.

[a] Heb. *passing*, or *running about*.
a Ver. 2, 4. Ps. 77, 2. Mat. 25. 75.
b Jer. 18. 18. Acts 20. 28. Is. 56. 10, 11. 2 Cor. 11. 13.
† The watchmen that, by their faithful preaching of the truth, found out (detected) the lately negligent, but now aroused and anxious seeker, they smote, they wounded, the conscience and they took away the vail of every plausible excuse.—Ed.
c Ch. 2. 7. & 3. 4. Rom. 15. 30. Eph. 6. 19.
‡ Heb. *wAat.*
d Mat. 8. 27. & 21. 10. Is. 63. 1.
e Ch. 1. 8, 15. & 4. 1, 7, 10. & 5. 1, 9, 10.
§ This single passage should have convinced any commentator that this book had no reference whatever to Solomon the son of David; for it is utterly impossible that the most unlimited vanity could compose and publish such a personal panegyric; but, as an emblematic description of Messiah, it well corresponds in glory with that exhibited to John the Divine, Rev. 1. 13—16.—Ko.
f Heb. *a standard-bearer.* Is. 11. 10. & 30. 19.
g Acts 7. 2. Tit. 2. 13. Mat. 28. 18. Dan. 2. 41. & 7. 14. Ps. 45. 6.
h Rom. 11. 33. 1 Tim. 2. 16. Rev. 1. 14. Heb. 13. 8.
‖ Or, *curled.*
i Ch. 1. 15. & 4. 1. Rev. 1. 14. 2 Chr. 18. 9. Ps. 119. 132. & 5. 8. Heb. 4. 15.
k Heb. *sitting in fulness*, that is, *fully placed, and set as a precious stone in the foil of a ring.*
† Or, *towers of perfumes.*
k Ps. 45. 2. Is. 50. 4. Luke 4. 22. Jer. 15. 16.

A. M. cir. 3009.
B. C. cir. 995.

l Is. 52. 13. Mat. 28. 18.
m Hos. 11. 8. Luke 1. 78. Heb. 2. 17, 18. Mic. 7. 18.
n Ps. 25. 10. Mic. 5. 2.
o 1 Tim. 3. 16. Is. 9. 6, 7. Zec. 9. 17.
p Ch. 1. 2. Ps. 19. 10. & 119. 103. Jer. 15. 16. Joh 23. 12.
q Heb. *his palate is sweetness.*
r Ch. 1. 16. & 2. 1. 3. Phil. 3. 7—10. Is. 9. 6, 7.
† Heb. *desirablenesses.*

A. M. cir. 3009.
B. C. cir. 995.

[a] This character of superlative female beauty, like the panegyric on male beauty, (chap. 5. 10, &c.) should have led every expositor to see that the book was never intended for any daughter of Eve: to any one of whom it had been the grossest flattery, alike degrading to the deceiving utterer and the credulous listener. But how literal the description when applied to her who is adorned by the Spirit with "the beauty of holiness!"—Ed.
† See chap. 2. 16. —Ko.
‡ *Tirzah.*—This city became the capital of the ten tribes. (1 Kings 15. 33.) The word signifies "benevolent," in which we have the true principle of the comparison —"beautiful because benevolent." See 1 Cor. 13. 1.—Ko.
§ *Terrible.*—Rather "dazzling as a bannered host."—Ko.
a Or, *they have puffed me up.*

14 [l] His hands *are as* gold rings set with the beryl; [m] his belly *is as* bright ivory overlaid *with* sapphires:
15 [n] His legs *are as* pillars of marble set upon sockets of fine gold; [o] his countenance *is* as Lebanon, excellent as the cedars:
16 [p] [q] His mouth *is* most sweet; [r] yea, he *is* altogether [†] lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

## CHAPTER VI.

(1) *Inquiry after the beloved, with answer:* 1—3. (2) *Emblems of beauty:* 4—7. (3) *Comparative superiority:* 8, 9. (4) *Emblems of dignity:* 10. (5) *A visit of inquiry quickening the heart:* 11, 12. (6) *An invitation to renewed fellowship:* 13—16.

WHITHER is thy beloved gone, O thou fairest [a] among women? whither is thy beloved turned aside? that we may seek him with thee.
2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.
3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.[†]
4 ¶ Thou *art* beautiful, O my love, as Tirzah, [‡] comely as Jerusalem, terrible [§] as *an army* with banners.
5 Turn away thine eyes from me, for they [a] have overcome me: thy hair *is* as a flock of goats that appear from Gilead:
6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one

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mediate power of his Spirit, Jesus touched my heart through his word, and stirred up my affections to a concern for my former slighting of him, and to best desire after his presence. 5. Repenting of my former stupidity and in-ce, and actuated by his influence, I prepared myself to entertain his visit; h, and other graces, put themselves into active and vigorous motion, for the l of everything that tended to hinder his access to my soul. 6. Notwithstand-vigorous actings of faith upon his self-giving promises, and panting desires m, I did not obtain any sensible manifestations of his presence. My heart was led with pain, grief, and shame, at the remembrance of his slighted invita-I carefully attended his ordinances, public and private, in order to seek and n: but met with nothing but frowns and disappointments. 7. When minis-iched my case in their discourses, they but raised my hopes and increased uish: by their harsh reproofs, calumnies, and persecutions, they wounded tressed my soul. They, whose duty it is to prevent everything tending to the peace and edification of the church, questioned the truth of my profes-d charged me with the vilest hypocrisy. 8. O! my fellow-professors, I beg arge you, that if this my Lord Jesus allow you any sensible intimacy with , you will represent to him the distressed case of my soul, and entreat him y to visit me, who earnestly desires him, and am at the point of death for his sensible presence.

OBSERVERS. 9. Distressed, but precious and lovely saint, what means this so charge? What singular and transcendent excellency is in this Jesus, the l of thy heart?

REVERS. 10. Boundless and incomparable is his excellency! A glorious d and a suffering manhood, a holiness of heart and life, and a bloody g, a glorious exaltation, and an humble debasement, mercy towards his and vengeance against his enemies, concur to render him in every respect cle of beauty! He is infinitely more dignified, kind, rich, and glorious, ll the ten thousands of created beings in heaven and in earth; and, as the tandard-bearer, he goes forth, attended by angels and saints, conquering conquer. 11. In his divine nature, and as he is the Head of government fluence to his people, he is pure, precious, substantial, glorious, useful, en-, and unchangeable? Lasting and immutable is his comeliness! Beauti-sterious, and majestic, are his well-connected purposes and providences! ver fresh and comely those societies of saints which are rooted and grounded n! 12. Pure, penetrating, pleasant, beautiful, and comforting, is his all-see-owledge, and his tender pity and care! 13. Delightful the manifestations love, glory, and grace! His words are gracious and comfortable, continu-freshing, quickening, and supporting to the souls of his people! 14. Per-lorious, and lasting, and all managed with infinite skill, are his munificent ity, almighty power, and marvellous works, particularly of grace! Sincere, , and wisely ordered, for the good of his people, are his secret purposes of love, his tender bowels of mercy and compassion, and his sympathizing intercession! 15. Sufficient and wisely exerted are his strength and power to bear, or act, in the work of our redemption! Skilfully contrived; and firmly fixed on the precious and durable foundations of his grace, are the dispensations of his providence! Elevated, stately, and pleasant, always verdant and refreshing, is the full manifestation of him in all his excellencies! 16. Pleasant is his word, and the sensible communications of his love! Nay, all that is, in his person, offices, relations, names, blessings, and ordinances, is inexpressibly desirable; and nothing is truly desirable but as in, or connected with, him. This, this, O fellow-professors, is my spiritual Husband, and my constant and sympathizing lover and benefactor.

REFLECTIONS UPON CHAP. V.—Quickly, when entreated, does Jesus come to comfort the hearts and supply the wants of his people; and brings with him for their refreshment the fulness of promises, grace, and joy. Enlarged appetites, after spiritual blessings, are necessary for gospel hearers. But it is strange that even saints should refuse his gracious visits, for which they had earnestly prayed and patiently waited. Hard is the heart that remains untouched by his affectionate calls; base is the temper which renders men careless about him and his influences; and shameful and frivolous are the best excuses which can be made for evading his visits. It is indeed impossible for saints wholly to exclude him from their heart; and they procure for themselves great grief and toil by neglecting to entertain his offered kindness. But it is base for ministers to act imprudently and untenderly towards those whose spirits the Lord has wounded. More dutiful and profitable is it to strive in prayers for one another. And how pleasant when, even under desertion, saints maintain the most exalted view of Jesus' person and fulness, and the most assured faith of their interest in them; and when even curious inquiries concerning him draw forth the warmest commendations of him!

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CHAP. VI.—DAUGHTERS. Ver. 1. Precious saint, tell us where we may hope to find this thy beloved Saviour, that we may, after thy example, and in holy fellowship with thee, more heartily than ever seek him.

BELIEVERS. 2. Jesus, my beloved, is always present in his church, and is especially conversant in those assemblies where the graces of his people are most eminent; taking pleasure in, and increasing their grace and comforts, and delighting to convert, and afterwards glorify, his whole elect body. 3. And, notwithstanding all my miscarriages, the mutual relation between him and me is as full and firm as ever; and he still delights himself in the assemblies of his people.

CHRIST. 4. In respect of oracles, ordinances, officers, and order, thou, my church, art extremely beautiful in my view, and terrible to enemies around. And in respect to imputed righteousness, implanted grace, and holy conversation, thou, O particular believer, art transcendently comely, and thy assured faith and fervent prayer overcome every opponent. 5—7. Such was my delight in the vigorous actings of thy faith and love, and in thy importunate prayers, that I could no

beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.*

9 My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her: the daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.†

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts, to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.‡

12 Or ever I was aware, my soul made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

A. M. cir. 3000. B. C. cir. 995.

* This is no enumeration of Solomon's family establishment, as it does not accord with the account, 1 Kings 11. 3. It is an emblematic classification of the church, in which queens, concubines, and virgins, are exactly equivalent to the triple classification, (1 John 2. 12—14.) fathers, young men, children.—Ed.

† That is, the church in its progressive tripartite condition on earth, saw and praised the church in its glorified and perfected condition in heaven, as the most wondrous monument of the wisdom and grace of its Lord.—Ed.

‡ The speaker in the *first person* from verse 4, has been the bridegroom; and, after the question, ver. 10, he resumes ver. 11. This must be the key, (ver. 12.) in which, not the bride, but the bridegroom speaks, saying, "or ever I was aware"—before I had time for farther inquiry—"my soul," my strong affection, "set me on the chariots of my willing people"—the people promised to Christ "in the day of his power," (Ps. 110. 3.) and whom "the love of Christ constraineth" (carries along with him) to judge and live, 2 Cor. 5. 14. —Ed.

## CHAPTER VII.

(1) *Emblems of beauty:* 1—9. (2) *Communion of love:* 10—13.

HOW beautiful are thy feet with shoes,* O prince's daughter! a the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman:

2 Thy navel *is like* a round goblet, *which* wanteth not *liquor: thy belly *is like* an heap of wheat set about with lilies:†

3 Thy two breasts *are* like two young roes *that are* twins:

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fish-pools in Heshbon by the gate of Bath-rabbim:‡ b thy nose *is* as the tower of Lebanon which looketh toward Damascus:

5 Thine head upon thee *is* like ‖Carmel, and the hair of thine head like purple: the King *is* c held in the galleries:§

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm-tree, d and thy breasts to clusters *of grapes*.

8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;*

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* †sweetly, causing the lips ‡of those that are asleep to speak.§

10 ¶ I *am* my beloved's, and his desire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages:

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape ‖appear, *and* the pomegranates bud forth: there will I give thee my loves.*

A. M. cir. 3000. B. C. cir. 995.

* The shoes or sandals are noticed first, as the emblem of "the feet shod with the preparation of the gospel of peace." Eph. 6. 15.—Ed.

a 1 Tim. 1. 5. Col. 2. 19. Eph. 4. 15, 16. 2 Cor. 5. 14.

* Heb. *waisture.*

† "Thy waist is like a goblet filled with mixed wine;" "thy body like a heap of wheat bounded with lilies."—Ed.

‡ Heshbon was the capital of Sihon; and amidst its ruins a beautiful pool of water still exists. But is not the meaning of the emblem to be found rather in the meaning of the words, which abides, than in any work of art that might soon be destroyed? Heshbon signifies *thought*; Bath-rabbim, *the house of the mighty*; that is, "Thine eyes are pools (bright depths) of intelligence and power."—Ed.

b Prov. 22. 3. Heb. 11. 7. Eph. 5. 15. Mark 12. 33. & 14. 38.

§ Or, *crimson.*

c Heb. *bound.* Gen. 22. 24. Hos. 12. 4. ch. 3. 4. Ex. 39. 24.

‖ "Thy braided hair is like the royal purple festooned around the ceilings."—*Note.* The word here translated *galleries* is also (chap. 1. 17.) translated *rafters*; it has also been translated *ringlets.* The precise meaning of the word is uncertain; but, from its relation to *beams*, (chap. 1. 17.) and the fact that Eastern ceilings are generally of boards, it has here been rendered *ceilings.*—Ed.

d Ver. 3. ch. 4. 5. & 8. 8. Is. 60. 10. 11.

* "And the perfume of thy breath like citrons."—Ed.

† Heb. *straightly.*

‡ Or, *of the ancient.*

§ "And thy speech as the choicest wine, sent to those specially beloved, sparkling against the lips and the teeth."—Ed.

‖ Heb. *open.*

* "There will I present thee with baskets of fruit." So the word is translated, Jer. 24. 1.—Ed.

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longer absent myself; and, being returned, I assure thee, for thy comfort, that thy holy thoughts and gracious exercise, thy unfeigned and operative faith, thy spiritual meditations, thy regular and active zeal, thy humility and self-abasement, together with all thy privileges, and everything belonging to my church, are as precious and comely as ever. 8, 9. Whatever beauties there be in earthly courts, there are none comparable to a true saint. In the one true church, nay, in one heavenly-begotten soul, there is more real comeliness than in all the world beside: all those of principal esteem, in either church or state, are disposed to express their approbation of it. 10. Gradual was the increasing light and glory of the church in her patriarchal, ceremonial, and gospel periods. Gradual and diversified is the growing comeliness and glory of every believer turned from darkness to light: they shine as the *morning light*, going on to perfection. In their borrowed and imperfect holiness they show fair as the moon; and in their imputed righteousness shine clear as the meridian sun; and, armed with the whole armour of God, they are terrible to every opposer. 11. Such is my regard to my church, that, even while absent from thee, I was occupied among my outwardly mean, but inwardly glorious and hidden ones, carefully observing if her fruitfulness in saints and in good works was answerable to her new covenant soil, and how her various members did thrive in the advanced progress or weak beginnings of grace. 12. And thy vigorous actings of faith, and fervent supplications, took such hold of me, that I was constrained, as in a surprising transport of affection, speedily to return to thee in loving-kindness and in tender mercies. 13. Notwithstanding every former offence, return, therefore, my perfect and peaceable one, by faith and repentance, to thy wonted familiarity with me, that I and my Father, and blessed Spirit, and ministering angels, may, with pleasure and satisfaction, behold thy beauties. However mean and worthless thou art in thy own eyes, yet how pleasant is it for me to behold Jews and Gentiles united into one society of saints, and to contemplate heavenly graces and holy duties withstanding and conquering the remains of inward corruptions, temptations, and fears!

REFLECTIONS UPON CHAP. VI.—The believer's hearty commendations of Christ are effectual, when blessed by him, to make others inquire after him. And it is prudent for deserted saints frequently and boldly to recognise the mutual relation betwixt Christ and their soul. Great is the mercy, that, though he often for a time deserts a particular favourite, he never totally forsakes his church and ordinances, and often does much good while it is little perceived. How sweet, and often surprising, are the returns of his sensible presence! For, unchangeable is his esteem of, love to, desire after, and delight in, his people, amidst all the changes of his countenance and providence. Engaging, honourable, and awful are the beauties of holiness, when they shine in churches, ordinances, and saints. And unbounded is Jesus' care about his people, and to have them fruitful in graces and good works. He takes delight to return them his sensible favours, and to see them cordially united among themselves, and valiantly contending with their spiritual enemies.

CHAP. VII.—Ver. 1—6. Thou, O my visible church, art adorned with ministers shod with the animating preparations of the gospel of peace;—ministers fixed in the most noted station, and contributing to thy inward health and fruitfulness;—strong in grace, and confirmed in the truth, and set for the defence of the gospel;—intelligent in the mystery of Christ, and sagaciously watching against thy spiritual foes.—Thou art also adorned with manifold oracles and ordinances, for the spread of my honour, the communication of my influences, and edification of my people.—How beautiful, O heaven-born soul, are thy affections and conversation, through the powerful influence of gospel truth! Glorious are thy inward principles of holiness, and first motions to good, wrought in thee by the Holy Ghost! Thy gracious desires are supplied with nourishing influences from above! Plentiful provision, and fruitfulness in holiness, is obtained by the digesting of my word in a particular application of it! Living on the breasts of inspired oracles and instituted ordinances, how glorious and attracting are the exercises of thy faith and love, and of thy holy endeavours to edify others! A sure and precious defence is thy unfeigned and vigorous faith! Clear and distinct is thy spiritual understanding in the matters of God! Wonderful is thy gracious sagacity in discovering truth, and discerning between good and evil: and attended with courage and watchfulness, especially against the most near, constant, and malicious enemies! Grounded in my blood, and effectually productive of good works, is thy towering hope supported by thy faith! And acceptable in me is even the very smallest part of thy holy principles or practices! 7. So affecting is thy beauty, bestowed by myself, that I cannot but regard thy fellowship, and take pleasure to look on, and abundantly delight in thee.—When the whole of thy graces and holy conversation is considered in connexion, how comely, flourishing, victorious, and heavenly, is the appearance! And how cordial and cheering to me are thy affection and kind entertainment; 8, 9. In my purpose I resolved, and in my promise I have engaged, to manifest myself to my church, in converting nominal members, and vouchsafing my kindest fellowship to real saints.—This shall qualify thee to edify others, and give pleasure and satisfaction to me. Revived, refreshed, and comforted, by my influences, thy gracious discourse shall quicken and awaken others to taste of my love, and to open their mouths in my praise.

BELIEVERS. 10. O the inexpressible comfort which I enjoy in the faith of Jesus' relations, and in the intimations of his love to my soul! 11, 12. Beloved Redeemer and Husband, let me, retiring from the hurry and cares of this present world, have the most ravishing and permanent fellowship with thee! Let me, without delay, not only have a deep concern for the spiritual prosperity of the church, but have



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3 The [a]mandrakes[a] give a smell, and at our
s *are* all manner of pleasant *fruits*, new
old, *which* I have laid up for thee, O my
ed.

## CHAPTER VIII.

*rist and his church longing after nearer and more intimate communion.*

H that thou *wert* as my brother, that
sucked the breasts of my mother! *when* I
d find thee without, I would kiss thee;
I should not be despised.
I would lead thee, *and* bring thee into
nother's house, *who* would instruct me:
uld cause thee to drink of spiced wine
e juice of my pomegranate.[†]
His left hand *should be* under my head,
is right hand should embrace me.
I charge you, O daughters of Jerusalem,
ye stir not up, nor awake *my* love, until
ease.
(Who *is* this that [‡]cometh up from the
rness, leaning upon her beloved?)[‖] I raised
up[*] under the apple-tree: there thy mother
ght thee forth: there she brought thee forth
bare thee.
¶ Set me as a seal upon thine heart, as a seal
thine arm:[†] for love *is* strong as death;[‡] jealousy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?[*]

9 If she *be* a wall,[†] we will build upon her a palace of silver; and if she *be* a door, we will inclose her with boards of cedar.

10 I *am* a wall, and my breasts like towers; then was I in his eyes as one that found [c]favour.[‡]

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.

14 ¶ [‖]Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

A. M. cir. 3009. B. C. cir. 995.

[a] Gen. 30. 14.

[a] See Gen. 30. 14.; but it may be translated as in the Note on text.—Ed.

A. M. cir. 3009. B. C. cir. 995.

[*] Heb. *they should not despise me.*

[†] "Thou shouldest accustom me to give thee spiced wine, with the juice of pomegranates."—Ed.

[a] Ch. 2. 6. Deut. 33. 27. 2 Cor. 12. 9. Zeph. 3. 17. Is. 62. 4, 5.

[b] Ch. 2. 7. & 3. 5.

[‡] Heb. *why should ye stir up, or, wby*, &c.

[§] Or, *goeth up.*

[‖] The emblem here changes to one coming up from the wilderness, weak and dependent, leaning herself upon her beloved.—Ed.

[*] *I raised thee up.*—I revived thee, when left a helpless infant under the citron tree. See Ezek. 16. 4—8. In this reply the Bridegroom speaks.—Ed.

[†] This is the entreaty of her that leans: the heart to love—the arm to defend. See Hag. 2. 23. Jer. 22. 24.—Ed.

[‡] *For love is strong*—"Yea, love is strong," &c. This is the reply of the *beloved* who supports.—*Jealousy*; "burning love"—*cruel*, rather, "inexorable"—*vehement flames*; rather, "the dissolving fire of Jehovah."—Ed.

A. M. cir. 3009. B. C. cir. 995.

[‖] The grammar of the passage suggests that the "daughters of Jerusalem," who speak, (ch. 1—5.) who are still present, (ch. 8. 4.) are here the solicitous projectors for the welfare of the "little sister." This emblem has been expounded of the Gentile church,—but it seems much more natural to understand by it—such as are yet "weak in the faith." Rom. 14. 1. & 15. 1. 1 Cor. 3. 2. Eph. 4. 13.—Ed.

[†] *If she* become a *wall*,—builded up in Christ; (Eph. 2. 22.) a defence and fold for the flock, &c.—*If she* become a *door*, at which the flock "go in and out, and find pasture," &c. John 10. 9.—Ed.

[c] Heb. *peace*, Rom. 5. 1, 10.

[‡] This has generally been considered as the answer of the "little sister," exemplifying full and instantaneous "growth in grace." But as the grammar will not warrant any change from the speaker in the first person, (ver. 1. 2, 4.) and the speaker in the first person, ver. 10. this must be understood as the language of the bride, encouraging the "little sister" by her own experience of grace, and attainments in faith. —Ed.

[§] *My vineyard—before me*, represents the private duties of the individual in the heart, the closet, or the family.—Ed.

[‖] Heb. *flee away.*

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mate and distinct knowledge of the condition of my own heart, and see r my graces be weak or strong, flourishing or languishing. In this our re-ommunion will I discover the sincerity and fervency of my affection to thee. hile the precious, savoury, and medicinal truths of the gospel are to many a of life unto life; and while lively believers all around me begin to flourish ead their heavenly influence; the inward graces of my heart show themselves y exercises; and everywhere new degrees of grace, and new acts of holiness, ded to the former: all which are, at thy command, set apart for promoting onour and service!

LECTIONS UPON CHAP. VII.—Extensive are the beauties of holiness in the and people of God, and fixed and uniform in the substantials thereof. delight Jesus takes in the persons and services of his followers! He is o hold the most intimate fellowship with them. And with ravishing plea-ey glory in him, and in his love towards them. When inwardly warmed love, how ready are they to relinquish everything else, in order to have r intercourse with him! And a deep concern for the church of Christ, and bservation of our inward condition, effectually promotes our endeavours to him.

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P. VIII. BELIEVERS.—Ver. 1. Blessed Redeemer, O that that happy were come, in which thou shalt assume our nature, and be a member of our church, and, in consequence thereof, admit us to the most intimate fellow-th thee! Then, without regard to reproach or persecution, should I openly my reverence, subjection, and affection to thee. 2. Instructed by thy Spirit, ld spread abroad the knowledge of thee, in the extended gospel church, and gifts and graces should be employed to serve and glorify thee. 3. O the ly transporting, the intimate, the endearing, the strengthening and supporting hip that I should enjoy with thee! Nay, already the believing views of it soul with the joys of my Lord! 4. Let me therefore once more charge you, low professors, to do everything in your power to continue this my delight-nmunion with Jesus Christ, and do nothing to interrupt it.

GHTERS. 5. What admirable person is this, who, forsaking all worldly things rist, and delivered from her distressed condition, mounts up heavenward, by esting on him to bear her up under every burden, and forward through every nd difficulty?

IEVERS. O Jesus, animated by thy own delightful influence, I have, by im-ate prayers, obtained the most sensible manifestations of thy love; as others, se hearts thou art formed by faith, have also done. 6, 7. O let thy most red esteem, remembrance, and love of my soul, appear remarkably in all thy sations towards me: for so vehement and irresistible is my desire after inti-fellowship with thee, that nothing else can afford me satisfaction: no, not and the grave are so dreadful to me as the fears of thy withdrawment! ed by thy love shed abroad in my heart, my love to thee melts all my inward s, and burns up my corruptions. No affliction, temptation, desertion, or per-on, can extinguish or abate it. Would the richest on earth tempt me from with all his wealth, nay, with ten thousand worlds, I would utterly contemn bhor the proposal. 8. But, Lord, we have many fellow sinners, chosen in edeemed by thee; particularly among the Gentiles, who enjoy no ordinances, and are yet unripe for their spiritual marriage, being destitute of faith and love; what shall we do to promote their conversion, when the offers of thy grace shall be made to them?

CHRIST. 9. When, according to my unchangeable purpose, they shall be united to me as their foundation, I and my Father and blessed Spirit will endow them with manifold gifts and graces, and render them, in their hearts and church state, a firm tower and beautiful temple and palace for God. When the door of access to me shall be opened to them in the gospel, and the door of their heart opened to receive me, we, notwithstanding their insignificancy, weakness, troubles, and temptations, will thoroughly beautify, strengthen, and protect them.

BELIEVERS. 10. Indeed, blessed Redeemer, by thy infinite favour, I have been united to thee, and stand firm on thee as my foundation, and am come to some maturity and perfection in grace. 11. Thou, Lord Jesus, the infinitely wise and wealthy Prince of Peace, hast purchased by thy blood, planted and purified by thy grace, sown with thy word, and protected and managed by thy providence, the large vineyard of thy church. This thou hast committed to the care of thy gospel ministers, that they, by instructions, warnings, reproofs, and censures, might endeavour to their utmost to render the members fruitful in the works of righteousness, to thy praise and glory. 12. And, while the whole concerns of it are under thy special care, I have in charge the vineyard of my own heart, to watch over, defend, purge, and render fruitful in holy habits and exercises. Thou, Jesus, must have the principal honour of all that I am, have, or can attain to, and thy faithful ministers their subordinate share of my love and regard.

CHRIST. 13. Believing soul, who lovest and frequentest the assemblies of my people, and ordinances there dispensed, thy fellow members regard and listen to thy instructions and warnings for their edification. Let me, when withdrawn from thee, particularly in my bodily presence, often hear thy prayers and praises, and the publication of my gospel in the world.

BELIEVERS. 14. And, O my blessed Husband and Saviour, not only maintain frequent and familiar intercourse with my soul, and with thy church on earth, in the instituted ordinances of thy worship, but hasten, hasten thy glorious appearance without sin unto our salvation;—when we shall be caught up to meet thee in the air, and shall, in one complete body, enter that happy, that eternal state, in which God shall be ALL IN ALL.

REFLECTIONS UPON CHAP. VIII.—How kind, how marvellous, is it, that God's only begotten Son, the brightness of his glory, has, by his assumption of our nature, become our brother, and will for ever continue bone of our bone, and flesh of our flesh! And great is the mercy, that to him the gathering of the Gentiles hath and shall be! It is pleasant to remember past experiences of his love in the assured expectations of others still more sweet! And delightful is the frame, ardent the desires, and fervent the prayers, when a soul is overwhelmed with the consolations of Christ! Importunate intercession for the spiritual welfare of others, often produces remarkable fellowship with him. Extensive revenues of holy thoughts, words, and deeds, are due from every member of the church, to Jesus Christ. And they who give him his due, will give his ministers theirs. But how strongly Christ and his people's hearts must be knit one to another! They cannot live but as it were in mutual intercourse. Soon will he come to take them to himself in glory; and, in the believing view of it, their waiting spirits cry, 'Even so; come, Lord Jesus.'

## CONCLUDING REMARKS ON THE SONG OF SOLOMON.

Three points present themselves to the Christian reader and student, in the preceding book :—

I. Was this book received into the canon of Holy Scripture, and sanctioned by our Lord and his apostles? To this there can be but one answer—it was.

II. Are there, in the New Testament, any such evident references as form a key to its interpretation? Such evident references may be found, Mat. xxi. 33 comp. with Song viii. 11; Eph. v. 27. comp. with Song iv. 1, 7; Eph. vi. 15. comp. with Song vii. 1; Rev. iii. 20. comp. with Song v. 2. Other referenc been suggested, but these are so evident as not to admit of question.

III. Are there such quotations of passages of Scripture parallel to, or identical with, the Song of Solomon, by which its spiritual import can be unquest established? The answer to this question is easy and direct. (1) By referring to Heb. 1. 8. there is found a direct address from God the Father to God t (2) That address is quoted from Ps. 45. 6. (3) It is impossible to overlook the complete parallelism, nay, identity of that Psalm, with the scenery and char the Song of Solomon. Therefore, by following the Scriptural plan—comparing spiritual with spiritual—and the natural law of all interpretation—rising from plainly stated, granted, or ascertained, to what is less plain, questioned, or yet unknown, there can be no difficulty in coming to the conclusion, that the Solomon forms a succession of emblems whereby the mutual love and union between Christ and his church are described for the instruction and comfort of be

That the Song of Solomon is capable of ready and great perversion, by "men of corrupt minds" is undoubted. For, whilst "to the pure all things are pure the impure all things are impure. And such is the state of the carnal mind, that just in proportion as any object is good, in like proportion may it be perv purposes of evil. Thus—just in proportion as a medicine is powerful to restore, may its improper administration render it powerful to destroy. And thus g its every form, may be turned into licentiousness. But is the sufferer, therefore, to be deprived of a powerful medicine?—or is the physician who discove prescribed it, to be pronounced an evil-doer? Is the sinner, therefore, to be deprived of access to pardon; and the God of all grace, and consolation to be dis his attribute of mercy? No. And neither is the church of God to be deprived of some of the brightest pages in the divine word, because eyes that have darkness" cannot perceive their beauties.

To those who have observed what a prominent place love to Jesus holds in the New Testament, (see for example, John 14. 23. 1 Cor. 16. 22. 2 Cor. 5. 1 to those who have experienced and rejoiced in "the assurance" of that love—the Song of Solomon will ever furnish a subject of study, at once most deligh profitable.—Ed.

## ADDITIONAL EDITORIAL NOTES ON THE SONG OF SOLOMON.

Chap. III. Ver. 11. *In the day of his espousals, and in the day of the gladness of his heart.*—The church restored to paradise, and uninterrupted communion with Father, Son, and Holy Spirit.

Chap. V. Ver. 2. *Open to me, my sister.*—The emblem of our Lord, standing at the door and knocking, and waiting for the opening of the closed door. Rev. 3. 20. ——Ver. 16. *He is altogether lovely.*—Independent of its inspiration, and its emblematic object, this description must present to the eye of an unprejudiced artist, an imagery of most unequalled range; the product of a mind fraught with universal information. Its chief topics of comparison are, (1) Colours; (2) Officered armies, ver. 10; (3) Precious metal; (4) Ornithology, ver. 11, 12; (5) Botany, ver. 13; (6) Jewellery, ver. 14; (7) Architecture; (8) Landscape, ver. 15; (9) Attractive eloquence, ver. 16. Every province of nature and art thus furnishing its tribute to the King, the "Lord of all!"

Chap. VI. Ver. 5. *Turn away thine eyes.*—That is, thine eyes suffused with tears from seeking and suffering. Ch. 5. 6, 7. see Ps. 116. 8.——Ver. 9. *Choice one.*—Separated one, even as every believer must be like his Lord, "separate from sinners."——Ver. 11. *I went down.*—The emblem here again to "the garden of nuts;" rather, of "rest or retirement."——Ver. 13. *Shulamite.*—The Hebrew feminine of Solomon; "the peaceful and the perfect."——*T pany of two armies.*—The word *Mahanaim* is applied to the two ba which Jacob divided his family, also to the two hosts of angels that he saw 32.) and may well represent the two bands of "Jews and Gentiles" in the (John 10. 16.) and the correspondent "ministering spirits sent forth to mi them who shall be heirs of salvation." Heb. 1. 14.

Chap. VII. Ver. 1. *The joints of thy thighs are like jewels, the work of t of a cunning workman.*—"The mouldings of thy limbs are as ornaments, t manship of a skilful hand."

Chap. VIII. Ver. 11. *Baal-hamon.*—Ruler of multitudes. The *keepe* sent the rulers, and instructors of the churches in their multitudes.——*A t* —As the annual rent for a vine seems to have been ordinarily a piece of sil 7. 23.) the emblem indicates that return of "fruit of the Spirit," (Gal. 5. 2 is ever due in correspondence to privileges.——Ver. 13. *Thou that dwell gardens.*—It is impossible by the grammar, to distinguish the speaker in from the speaker in ver. 14.; and as in ver. 14. she calls to the listene *loved*, the speaker is the bride calling to her Redeemer, "Even so, co Jesus!" Rev. 22. 17, 20.

# THE BOOK

OF THE

# PROPHET ISAIAH,*

Who continued prophesying about sixty years with small success; chap. i. 1; and liii. 1. He was not the most ancient of the sixteen prophets; but his pr containing so much of Christ in them, are now placed first in order. The first thirty-nine chapters, except iv, xi, xii, xxvi, xxxii, xxxv. consist chiefly indictments for sins and denunciations of judgments; the last twenty-seven, of promises relative to the deliverance from Babylon and to the gospel chu chap. i—iii, v, vii—ix, xxii, xxiv, xxvii. 7—11; xxviii—xxx. 1—17; xxxi. 1—3; lix, lxv, lxvi. is represented the ingratitude, unfruitfulness, idolatry, pro female pride, oppression, drunkenness, perversion of judgment, &c. of the Hebrews; and the terrible punishments thereof, by the Assyrians, Chaldeans, &c. are predicted. In chap. vii. 5—9; viii. 4, 21, 22; ix. 8—21; xvii. is predicted the ruin of the kingdom of Syria and Israel, and the calamities of the Ph xiv. 29—31: of the Moabites; xv, xvi, xxv. 10: of the Egyptians and Ethiopians; xviii—xx: of the Arabians; xxi. 13—17: of the Edomites; xxi. 11, 12 of the Tyrians; xxiii: of the Assyrian army under Sennacherib; x, xiv. 24—27; xvii. 12—14; xxvii. 1; xxix. 5—8; xxx. 27—33; xxxi. 4—9; xxxiii: accomplished; xxxvi, xxxvii: of the Chaldeans; xiii, xiv, xxi. 1—10; xliii. 10; xlv. 1—4; xlvi. 1, 2, 11; xlvii. With those charges of guilt and predi judgments are intermingled many precious promises of the redemption and glorious kingdom of the Messiah; as i. 18, 25, 27; ii. 2—5; iv. 2—6; vii. 14; ix. 6, 7; xi, xii, xxv—xxviii. 16.—From xl. to the end, the deliverance of the Jews from Babylon, and the vanity of idols, are frequently hinted; but the inc service, and glory of the Messiah; the erection of the gospel church; the calling of the Gentiles; the rejection and future restoration of the Jews; are the subjects. And on account of his clear and striking representations of Jesus Christ and his blessings, and of the gospel church, this prophet has been fi styled a fifth Evangelist.

* In reading this and the subsequent prophets, great attention must be paid to rule X. of the Introduction, relative to the fulfilment of the same prophecy in different period history of nations, Chap. IV.



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## CHAPTER I.

(1) *God's complaint against Judah and Jerusalem:* 2—4. (2) *The national causes and disasters:* 5—9. (3) *Hypocritical services rejected:* 10—15. (4) *Holy vice enjoined:* 10—20. (5) *National depravity described and threatened:* 21—24. *Renovation to the penitent:* 25—27. (7) *Destruction to the impenitent:* 28—31.

B. M. cir. 3244.
A. C. cir. 760.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *d* Hezekiah, kings of Judah.

2 Hear, O heavens; and give ear, O earth; the LORD hath spoken, I have nourished d brought up children, and they have rebelled inst me.*

3 The ox knoweth his owner, and the ass master's crib: *but* Israel doth not know, my ple doth not consider.

4 Ah sinful nation,† a people laden with quity, a seed of evil-doers, children that corrupters! they have forsaken the LORD, y have provoked the Holy One of Israel o anger, they are gone away backward.‡

5 ¶ Why should ye be stricken any more? will revolt more and more: the whole d is sick, and the whole heart faint.

6 From the sole of the foot even unto the d *there is* no soundness in it; *but* wounds, bruises, and putrifying sores: they have been closed, neither bound up, neither lified with ointment.

7 Your country *is* desolate,§ your cities *are* nt with fire: your land, strangers devour it your presence, and *it is* desolate, ‖as overwn by strangers.

8 And the daughter of Zion is left as a cotin a vineyard, as a lodge in a garden of mbers,* as a besieged city.

9 Except the LORD of hosts had left unto very small remnant, we should have been odom, *and* we should have been like unto morrah.

10 ¶ Hear the word of the LORD, ye rulers odom; give ear unto the law of our God, eople of Gomorrah:†

11 To what purpose *is* the multitude of your fices unto me? saith the LORD: I am full

* "It is Jehovah that speaketh;" "I have magnified and exalted children." raised them to eminence in literature, arts, science, agriculture, commerce, and power.—Ko.

† "*Ah* sinning nation."—a people living in their sins, to their sins, and by their sins.—Ko.

‡ *Backward.*—Returned to the heathen state from which God called Abraham.—Ko.

§ *Your country is* desolation.—The period to which this prophecy refers, is not stated, but it cannot be referred to the reign of Uzziah, which was prosperous; (2 Chr. 26.) but may well accord with that of the idolatrous Ahaz. 2 Chr. 28.—Ko.

‖ Heb. *as the overthrow of strangers*, or by an inundation of rain.

* Cucumbers of various kinds are in great repute in the East, as articles of food, and consequently liable to depredations. Hence, in her ruined state, is compared to those temporary huts provided to protect the watchmen of the gardens, either in the heat of the day or dews of the night.—*Note.* Even the most prosperous countries have many ruins—objects of continual attraction to the traveller, the painter, or the poet. But there is scarcely a ruin in any land, that is not a memorial of God's judgments against the kings and nobles, and churches and people of other days—and a warning to those of present days to "flee from the wrath to come."—Ko.

† In all countries, and in all ages of degeneracy, there has been a constant effort at mutual recrimination between "rulers and people;" the rulers charging the people with insubordination and want of economy, the people charging the rulers with misgovernment and extravagance. Under the ominous names of *rulers of Sodom*, and *people of Gomorrah*, God rebukes and threatens both.—Ko.

‡ *I am full.*—"I am satisfied:" I will receive no more.—Ko.

A. M. cir. 3244.
B. C. cir. 760.

* Heb. *great he-goats.*

a Exc. 23. 17. & 34. 23. Deut. 16. 16. & 31. 11. Jer. 7. 22.
b Heb. *to be seen.* ch. 29. 13.
† *Who hath required this?*—He does not mean, who has required sacrifice; but, who has required sacrifices from such impure worshippers?—Ko.
c Ezek. 20. 39. Mal. 1. 10, 11, 13. Mat. 15. 9 ch. 66. 3. & 29. 13. Hag. 2. 14, 15. Ps. 50. 16.
d Lev. xxiii. Num. xxviii. xxix. & 10. 2, 7, 10. Ps. 81. 2. Joel 2. 15.
‡ Or, *grief.*
e Prov. 15. 8. & 21. 4, 27. & 28. 9. Zec. 11. 8. ch. 66. 3. & 43. 24. ver. 13, 15. Amos 2. 13. Ezek. 16. 43.
f Prov. 1. 28. & 15. 29. Jer. 11. 12. Zec. 7. 13. Mic. 3. 4. Ps. 66. 18. ch. 59. 4. & 65. 2, 3. Job 27. 9. & Exek. 8. 17, 18. & 14. 2. Judg. 10. 14.
‖ Heb. *multiply prayer.*
‖ Heb. *bloods.*
g Ps. 26. 6. & 51. 2, 7. Job 11. 15, 14. Jer. 4. 14. 2 Cor. 7. 1. Jam. 4. 8. Ezek. 36. 25. Zec. 13. 1.
* *Wash you, make you clean.*—That is, "in the blood of the Lamb." Rev. 7. 14. Neither is there cleansing or salvation in any other.—Ko.
h Ps. 34. 14. & 37. 27. Amos 5. 15. Rom. 12. 9. Phil. 4. 8. 1 Pet. 3. 10, 11. 1 Cor. 5. 7.
i Ps. 82. 3, 4. Jer. 22. 3. & 15. 16. Rom. 13. 8. Gal. 6. 2. Ezek. 18. 5—9. ch. 56. 1. Mic. 6. 8.
k Jer. 3. 1—3, 9.
† Or, *righten.*
k Hos. 14. 1—3. Jer. 3. 11—14, 22. & 31. 18, 19. Is. 43. 24—26. & 44. 22. Mic. 7. 18, 19. Ps. 51. 7. Rev. 7. 14.
‡ *White as snow* that fell from heaven and never was trodden on, or stained. White *as wool* that has been cleansed in water from all impurity.—Ko.
l Ch. 3. 10. Lev. 26. 3—14. Deut. 28. 1—14.
m Lev. 26. 15—39. Deut. 28. 15—68. Tit. 1. 2. ch. 3. 11. Num. 24. 19. 1 Sam. 15. 29.
n 2 Sam. 8. 15. 1 Kin. 4. 25. Jer. 2. 21. Hos. 11. 12. 2 Chr. 19. 9.
§ "An idolatress."—Ko.
o Hos. 6. 4. Ezek. 22. 18. Jer. 6. 28, 30.
‖ "Bribes." The common and abiding curse of all Eastern despotisms, in which justice is bought and sold as a common article of traffic; and one of the most portentous symptoms of degeneracy, and signs of judgment that can ever infect any individual, church, or nation.—Ko.
p Jer. 5. 28. ch. 10. 2. Zec. 7. 10.
q 1 Kin. 22. 19. Ps. 103. 20, 21. & 148. 2.

of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of * he-goats.

12 When [a] ye come [b] to appear before me, who hath required this† at your hand, to tread my courts?

13 [c] Bring no more vain oblations; incense is an abomination unto me; [d] the new-moons and sabbaths, the calling of assemblies, I cannot away with; *it is* ‡ iniquity, even the solemn meeting.

14 Your new-moons and your appointed feasts my [e] soul hateth: they are a trouble unto me; I am weary to bear *them.*

15 [f] And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye ‖ make many prayers, I will not hear: your hands are full of § blood.

16 ¶ [g] Wash you, make you clean;* put away the evil of your doings from before mine eyes; [h] cease to do evil;

17 Learn to do well; [i] seek judgment, † relieve the oppressed, judge the fatherless, plead for the widow.

18 [k] Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow;‡ though they be red like crimson, they shall be as wool.

19 [l] If ye be willing and obedient, ye shall eat the good of the land:

20 [m] But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it.*

21 ¶ How is the [n] faithful city become an harlot! § it was full of judgment: righteousness lodged in it; but now murderers.

22 [o] Thy silver is become dross, thy wine mixed with water:

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts,‖ and followeth after rewards: they [p] judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore, saith the Lord, the [q] LORD of

EXPLANATORY NOTES. CHAP. I.—Ver. 2. Ye heavens and earth, and that dwell therein, with astonishment know and bear witness that I have gloriously raised up, privileged, preserved, protected, and advanced this Jewish nation; and yet they have, on occasions, and in ways unnumbered, perfidiously broken my covenant, and rebelled against my commandments. 3. Brutishly blind and inconsiderate of everything important, they scarcely pay me and my ordinances the regard that cattle do to their owners and their stables. 4. Alas! the whole nation is polluted with, and guilty of, the most shocking and multiplied abominations! Unlike to their pious ancestors, they tread in the wicked steps of their immediate parents: they wax worse and worse themselves, and labour to render their posterity still more and more wicked. Revolting more and more from the service and worship of JEHOVAH their God, they have provoked his awful indignation against themselves. 5. Further punishment of their sin and temporal calamities would but render them still more outrageous and obstinate in wickedness. Already corruption hath infected all ranks, the rulers and the people, without any proper means used to prevent it; and misery and distress have almost overwhelmed the whole nation. 7—9. The Israelites, Syrians, Assyrians, or others, have already, by fire and sword, desolated the whole country of Judah; and Jerusalem alone remains, and that in great danger and distress: and were it not for regard to a few righteous persons still left among us, the whole nation had been utterly destroyed by God in the most wrathful manner. 10—15. Be therefore assured, saith God, ye detestable monsters of wickedness, that, while ye indulge yourselves in your sinful courses, all your ceremonial services, however solemn and expensive, and even your prayers, amounting to nothing more than legal dissimulation, are utterly abominable, and do but more and more provoke me to wrath. 16—20. By faith applying the word, the blood, the Spirit of Jesus, for your effectual purification from sin, repent of, and turn from, your vices; and conscientiously exercise yourselves in the contrary virtues of piety, equity, and kindness.—In so doing, you shall not only find your most grievous iniquities, the murder of the Messiah not excepted, fully and freely forgiven, but enjoy a safe and happy continuance in your country. But if you remain obstinate in your evil ways, your destruction, by the sword of your enemies, is inevitable.——21—24. Jerusalem, once so famed for a faithful adherence to the laws and worship of God, and for the justice and integrity of its magistrates and people, has now apostatized to idolatry, and every other form of wickedness, and is filled with murders of innocents, saints, and prophets, and even of the Messiah. The practices of all ranks are quite corrupted, and their principles depraved, and even the oracles of God debased, by false glosses and human traditions. Magistrates, and other great men, are ringleaders in wickedness, conniving at, or protecting men in, dishonesty; giving sentence according as they are bribed; and suffering the poor, fatherless, and widows, who have nothing to give, to be oppressed without redress. Therefore shall JEHOVAH manifest his almighty power, which has been so long

hosts, the [r] mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and [*] purely purge away thy dross, and take away all thy tin:

26 And I will [s] restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city.[†]

27 Zion shall be redeemed with judgment, and her converts[‡] with righteousness.

28 ¶ And the [§] destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For [t] they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.[‖]

30 For [u] ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, [*] and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

A. M. cir. 3244. B. C. cir. 760.

[r] Jer. 32. 17. & 50. 34. Rev. 18. 8. Ps. 76. 7. Mal. 3. 1. 1 Cor. 8. 6.

[*] Heb. *according to pureness*, or in a furnace.

[s] Is. 60. 17, 18. Num. 12. 7. Jos. 24. 31. 2 Sam. 8. 15. Jer. 33. 7.

[†] Spiritually, this prediction has certainly been fulfilled, for the Apostle expressly says: (1 Cor. 5. 12.) "do not ye judge them that are within?" See also 1 Cor. 6. 1—5. But as the judgments were temporal, is there not reason to conclude that the blessing will also be temporal; and that Israel restored may yet literally have "judges as at the first, and counsellors as at the beginning?" Lord, remember thy covenant, and hasten the time!—Ed.

[‡] "They that return of her."—*Lowth.*

[§] Heb. *breaking.*

[t] Jer. 2. 20, 24, 25. & 3. 6. Ezek. 18. 6. & 20. 31. Hos. 14. 3, 8. & 2. 17. & 4. 13. ch. 2. 18. & 27. 9. & 30. 22. & 31. 7. & 57. 5. & 65. 3, & 66. 17. & 43. 14. Mic. 5. 13. Zec. 13. 2.

[‖] Oaks and gardens selected for idolatrous worship.—Ed.

[u] Ch. 9. 17, 18. & 5. 24. & 64. 6. & 51. 8. & 66. 11. Ezek. 37. 11. Num. 24. 6. Ps. 1. 3, 4. Jer. 17. 5—8. & 31. 12. Song 4. 12.

[*] Or, *and his work.*

## CHAPTER II.

(1) *Glories of the last days:* 1—5. (2) *Causes of judgment:* 6—9. (3) *Warnings of judgment, teaching to "cease from man:"* 10—22.

THE [*] word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days,[*] *that* the mountain of the LORD's house shall be [†] established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and [b] he will teach us of his ways, and we will walk

A. M. cir. 3244. B. C. cir. 760.

[a] Ch. 1. 1. & 13. 1. & 21. 2. Mic. 4. 1. Hab. 1. 1. Zeph. 1. 1. Joel 2. 28.

[*] The meaning and commencement of the "last days" is fixed by Peter, (Acts 2. 16—21.) by means of the prophetic marks delivered by Joel, (2. 28—32.) within which days Joel places the restoration of the captivity of Judah and Jerusalem, ch. 3. 1.—Ed.

[†] Or, *prepared.*

[b] Deut. 4. 1. Ps. 95. 11. Mat. 7. 29. Luke 11. 28. John 13. 17. Jam. 1. 25. Heb. 1. 1. & 2. 3. & 12. 25. ch. 54. 13. Jer. 31. 34.

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[*] Or, *scythes.*

[c] Rom. 10. 19. & 11. 11, 15, 19, 26. Ps. 126. 105. & 4. 6. Prov. 6. 23. John 1. 9. & 12. 35. 2 Pet. 1. 19.

[†] A call to receive Jesus as Messiah, the only light of the Lord. John 1. 9.—Ed.

[‡] This prediction from ver. 2 to 4., is in exact correspondence with that in ch. 1. 25, 27. But the first prediction commences with the period when the country was overrun by enemies, and utterly impoverished, and ruined; (ch. 1. 7—9.) whereas this prediction commences a little farther back, when this land was yet "full of silver and gold, no end of their treasures, no end of their chariots; (ch. 2.) but rapidly advances to the same period of ruin, first in prophecy, (ch. 2. 12—17.) and in fulfilment, ch. 3. 1—8.—Ed.

[§] Or, *more than the east.*

[‖] More full of superstition and idolatry, than the people of the East.—Ed.

[*] Or, *abound with the children*, &c.

[d] Ch. 1. 23. & 5. 7, 8. 2 Kin. 5. 27. Mic. 3. 11. & 7. 3. Hos. 2. 10.

[e] 1 Kin. 10. 28. ch. 31. 1. Deut. 17. 16.

[f] Jer. 2. 28. & 11. 13. Hos. 8. 11. ch. 57. 5. 2 Kin. 16. 4. & 17. 7—17. & 21. 3—7.

[‖] Ps. 49. 2. ch. 27. 11. & 44. 13. Jer. 5. 4—7. Zec. 10. 2. Ezek. 8. 10, 11, 16.

[†] Thou shalt not forgive them.

[‡] "Therefore shall the mean man be bowed down, and the mighty man shall be humbled: and thou wilt not forgive them."—*Lowth.*

[g] Ps. 147. 6. Prov. 29. 23. Mat. 23. 12. Luke 14. 11. & 18. 14. Jam. 4. 6. 1 Pet. 5. 5.

[h] Hos. 10. 8. ch. 33. 14. Luke 23. 30. Rev. 6. 16, 17. ver. 19—21. Judg. 15. 22. 1 Kin. 19. 13.

[i] Ver. 17. Job 40. 11, 12. ch. 5. 15. & 10. 33. & 13. 11. & 24. 2., Jer. 50. 31. Mal. 4. 1. Ez. 18. 14. Luke 1. 51, 52.

[k] 1 Cor. 1. 31. Jos. 7. 19. Ps. 118. 10, 11.

[l] Mal. 4. 1. ch. 23. 9. Rev. 19. 16. Prov. 6. 17. & 16. 5. Jam. 4. 6. Ps. 138. 6. 1 Pet. 5. 5. Mat. 23. 12. 1 Sam. 2. 3, 10. Luke 14. 11.

[m] Ezek. 31. 3—12. ch. 10. 33, 34. & 14. 8. & 37. 24. & 1. 30. Amos 2. 9. Zec. 11. 1, 2.

in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into [*] pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, [c] come ye, and let us walk in the light[†] of the LORD.

6 ¶ Therefore[‡] thou hast forsaken thy people the house of Jacob, because they be replenished [§] from the east,[‖] and *are* soothsayers like the Philistines, and they [*] please themselves in the children of strangers.

7 [d] Their land also is full of silver and gold, neither *is there any* end of their treasures; [e] their land is also full of horses, neither *is there any* end of their chariots:

8 [f] Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And [‖] the mean man boweth down, and the great man humbleth himself: therefore [†] forgive them not.[‡]

10 ¶ [h] Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The [i] lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the [k] LORD alone shall be exalted in that day.

12 For [l] the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low;

13 And upon all the [m] cedars of Lebanon

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employed in acts of mercy to Israel, in utterly destroying these monsters who desperately hate and oppose him, and are a burden to his Spirit. 25—27. Part of the nation shall, nevertheless, be preserved and remarkably reformed by his power and grace. Magistrates and ministers, as in the days of Joshua and David, shall be active, upright, and faithful, and the people famed for righteousness in their dealings with men, and for their adherence to the covenant and worship of their God. Thus, through God's righteous execution of judgment upon his enemies, and chiefly through the satisfactory righteousness of his Son, shall his true worshippers, Jews and Gentiles, be delivered from corruption and misery. 28—31. But dreadful and general shall be the ruin of obstinate sinners, who continue in their rebellion against God, and contempt of his worship and Son. Their idols and groves, instead of preserving them, shall add to their confusion and misery.—Deprived of every delight and every enjoyment, they and their idols shall, in the most easy, irresistible, and remediless manner, be destroyed by the flaming vengeance of God, procured by their sins.

REFLECTIONS UPON CHAP. I.—Prophets and ministers must always declare that will of God which themselves have seen and believed: and God often much diversifies the opportunities which he gives them to declare it. In the most awful manner both heaven and earth attests the importance of what he speaks, and the equity of what he inflicts. How horrid is ingratitude, notwithstanding mercies innumerable received! And shocking is the ignorance and thoughtlessness which are sometimes found among professors of the truth. When heinous corruptions become universal, inveterate, and highly aggravated, what can be expected but ruinous judgments, in which every act and form of wickedness will be resented! But desperate is their case who are hardened by both mercies and judgments, and to whom God ceases to be a reprover. It is a great mercy for a nation, universally ripe for ruin, to have but a small remnant of eminent saints. Thrice happy are they who are of the number, and are by free grace preserved from going to hell with the multitude. The greatest enemies to the power of godliness are often the most rigid observers of the form; and men will flee to their most costly devotions for relief, while they cleave to the sins which are the cause of their misery. But nothing is more abominable to God than indulged hypocrisy in our devotions. Indulged sin is so odious to him, that it renders all our prayers hateful in his sight.—What an extensive and laborious work is the real exercise of godliness! God, by the most gracious pardons, and the most full, though merciful, rewards, encourages us to it: and graciously he warns men before he strikes them with his judgments. But, alas! nothing is too horrid for apostate professors to commit. And injustice to men, especially the poor, marks magistrates and others as the detested enemies of God, whom he can easily destroy. Reformation and redemption are wholly the work of God through the blood of his Son. In his high sovereignty he redeems a remnant, when the bulk are permitted to perish in their sin. And no ruin is more certain and dreadful than of those who obstinately refuse and apostatize from Christ.

CHAP. II.—Ver. 2—5. In the apostolic and millennial periods, the firmly established, and never to be changed, gospel church, shall, in all kingdoms, be erected in the most visible manner; and multitudes shall, by the faith and profession of Jesus Christ, enter into it as members. They shall earnestly stir up one another to attend upon the ordinances, and learn and embrace the doctrines of salvation, which began to be published at Jerusalem. And by his conviction, conversion, and gracious government, Jesus Christ shall introduce spiritual peace and holy exercises, and even civil concord and virtuous industry, among the nations where murderous wars and idleness had long prevailed.—And may you, Jews, excited by your own preachers and by the Gentiles, cheerfully join yourselves, and partake of these blessed oracles, instructions, and comforts, of the Lord Jesus Christ. 6—9. Provoked by their confederacies, and by their mingling themselves with the Heathen; their imitation of the Chaldeans on the east, and Philistines on the west, in magic and divination; and by their insatiable heaping up of wealth, multiplication of horses and chariots, and of idols, and the worship thereof by all ranks; the Lord has rejected the Jewish nation, and will not suffer them to escape unpunished. 10—17. Notwithstanding all the possible efforts they may make to escape his indignation, the Lord shall glorify his own



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*t are* high and lifted up, and upon all the
ks of Bashan,*
14 And [b] upon all the high mountains, and
on all the hills *that are* lifted up,
15 And upon every high tower, and upon
ry fenced wall,
16 And upon all the ships of Tarshish, and
on all [†] pleasant pictures.
17 And the loftiness of man shall be bowed
vn, and the haughtiness of men shall be made
; and the LORD alone shall be exalted in that
.
18 And [‡] the idols he shall utterly abolish.
19 And they shall go into the holes of the
ks, and into the caves of [§] the earth, for fear
he LORD, and for the glory of his majesty,
en he ariseth to shake terribly the earth.
20 In that day a man shall cast [‖] his idols
silver, and his idols of gold, [¶] which they
le *each one* for himself to worship, to the
es and to the bats;[†]
21 To go into the clefts of the rocks, and
the tops of the ragged rocks, for fear of
LORD, and for the glory of his majesty,
en he ariseth to shake terribly the earth.
22 [°] Cease ye from man,[‡] whose breath *is* in
nostrils; for wherein is he to be accounted of?

A. M. cir. 3244. B. C. cir. 760.

* There can be no doubt that the cedars are the prophetic emblems of exalted rank, the oaks of power, &c. Still the prediction was literal, for the wanton destruction of trees for camp fires, rendering a country bare and desolate, is at all times a conspicuous memorial of the miseries of continued war.—Ed.

[b] Ps. 110. 5, 6. Rev. 6. 14—17. 2 Cor. 10. 5. Jer. xxv. ch. lii, v, vii—xxiv.

† Heb. *pictures of desire.*

‡ Or, *the idol shall utterly pass away.*

§ Heb. *the dust.*

‖ Heb. *the idols of his silver, &c.*

¶ Or, *which they made for him.*

† *To the moles*, that burrow and hide beneath the surface of the ground; and *to the bats*, that dwell in houses, but equally shun the light of the day.—Ed.

[c] Ps. 146. 3. & 8. 4. & 144. 3, 4. ver. 11, 17, 19. Jer. 17. 5. Job 27. 8. & 7. 17, 18.

‡ *Cease ye from man.*—(1) Cease from worshipping him by flattery for sake of worldly advantage: (worship God (Mat. 4. 10.) (2) Cease from conformity with his evil practices, and be transformed by the renewing of your mind. (Rom. 12. 1.) (3) Cease from trusting in his opinions, whereby he contradicts God. (Rom. 1. 18.) (4) Cease from trusting in his power, for if he cannot deliver himself from death, much less can he deliver from judgment. Ps. 89. 48.—Ed.

## CHAPTER III.

*Judgments upon sin:* 1—8. (2) *Shamelessness in sin:* 9. (3) *The righteous encouraged, the wicked warned:* 10, 11. (4) *Oppression and covetousness reproved:* 12—15. (5) *Female pride condemned:* 16—26.

OR, behold, the Lord, the LORD of hosts,
doth take away from Jerusalem and from
ah the stay and the staff, the whole stay
read, and the whole stay of water,*
2 The mighty man, and the man of war,
judge, and the prophet, and the prudent,
the ancient,
3 The captain of fifty, and the honourable
, and the counsellor, and the cunning arti-
r, and the eloquent orator.
4 And I will give children *to be* their
ces, and babes shall rule over them.
5 And the people shall be oppressed, every
one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

A. M. cir. 3244. B. C. cir. 760.

* Never has there been drawn such another picture of national calamity: every figure pointing to sin and judgment. *Bread* taken away by the ruin of agriculture and commerce; *water* by drought from heaven, or the violent usurpation, or filling up of their wells: men of wisdom and might, and skill, and influence, slain or expatriated; *children* in intellect, and *babes* in power, advanced to govern; mutual, undistinguishing, universal oppression; a total confusion of ranks, and order—all rule becomes so odious and impracticable, that men revolt from the toils of government—Jerusalem ruined, and Judah fallen.—Ed.

A. M. cir. 3244. B. C. cir. 760.

[a] Heb. *lift* up the hand. Gen. 14. 22. Deut. 32. 40. Heb. 6. 16. Rev. 10. 5.

[b] Heb. *binder.* Ezek. 34. 4. ch. 1. 6. & 30. 26.

* (1) By rejecting his truth and worship. (2) By supporting false doctrine and idolatry. (3) By neglecting or despising his providence.—Ed.

† *Say ye to the righteous.*—Who? The house of Jacob, who hear and come, and "walk in the light of the Lord;" (ch. 2. 5.) and who warned by the judgments of God, have learned to "cease from man," ver. 22.—Ed.

‡ Heb. *done to him.*

§ *Children and women*, may be figurative expressions for puerile and feeble rulers; but seem rather to be literal descriptions: for the children of the godless nobility were likely, in their very thoughtlessness, to be the most cruel oppressors; and never yet did a civilized country degenerate by luxury, that women were not found holding an unnatural place in their counsels and government. Happy that nation, and favoured of heaven, where children do not rule, but are ruled! and where godly women "guide the house," modestly confine themselves to domestic, pious, and charitable duties, "and give none occasion to the (ungodly) adversary to speak reproachfully." 1 Tim. 5. 14.—Ed.

‖ Or, *they which call thee blessed.*

[c] Heb. *swallow up.*

† Or, *burnt.*

‡ The prophetic denouncement against "the daughters of Zion" is placed last; because, in point of fact, the women of a country oftentimes retain their religious principles, when the men have become totally infidel and depraved. And, therefore, when women have cast aside modesty, have delivered themselves over to the idolatry of dress and ornament, and have sacrificed domestic retirement to public show; then is national ruin nigh at hand, without any visible means of retarding its progress.—Ed.

§ Heb. *deceiving with their eyes.*

‖ Eastern females still wear loose chains and rings about their ankles, which produce a tinkling sound, which fashion the Jewesses seem to have lately imported, as no previous reference is made to such ornaments.—*Sir W. Jones — Rogers — Ward.*

6 When a man shall take hold of his brother, of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:
7 In that day shall he [a] swear, saying, I will not be an [b] healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.
8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD,* to provoke the eyes of his glory.
9 The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not: wo unto their soul! for they have rewarded evil unto themselves.
10 ¶ Say ye[†] to the righteous, that *it shall be* well *with him;* for they shall eat the fruit of their doings.
11 Wo unto the wicked! *it shall be* ill *with him;* for the reward of his hand shall be [‡] given him.
12 ¶ *As for* my people, children *are* their oppressors, and women[§] rule over them. O my people, [‖] they which lead thee cause *thee* to err, and [¶] destroy the way of thy paths.
13 The LORD standeth up to plead, and standeth to judge the people.
14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have [†] eaten up the vineyard; the spoil of the poor *is* in your houses.
15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.
16 ¶ Moreover, the LORD saith, Because the daughters of Zion[‡] are haughty, and walk with stretched-forth necks and [§] wanton eyes, walking and mincing *as* they go, and making a tinkling[‖] with their feet:

ctions in abasing them, however high in station, mighty in power, abundin wealth and trade, or comely in appearance. 18—21. Convinced of the y of their idols, they shall renounce them, or, desperately flying from the nents of God, shall cast them from them.

REFLECTIONS UPON CHAP. II.—No dispensations of grace must be looked for that which we at present enjoy. No oppression can hinder the flourishing e church when the Lord rises up for her help: and no darkness nor error hide her when Jesus manifests forth his glory. No remarkable fellowship Christ must be expected but in the way of going upward. And it is comble that, amidst the present corruptions and contentions in the Christian ch, we may look backward, in remembrance of mighty things done by the l; and may look forward, in hope of the church's still greater enlargement, y, and peace. How delightful will it be when every one shall provoke his hbour to learn the truths of Jesus, embrace his person, and serve him in the ties of holiness!—But, alas! the guilt, the plagues which corrupt professors il on themselves by intimacy with carnal and profane men, and even by their tiable desire of that which is good in itself, or by inordinate dependence eon! It is impossible, either by flight or resistance, to save either ourselves ur idols when God attempts to destroy. In order to glorify him, pride must ebased, and idols dethroned. And to wean or tear our affections from earthly gs, the earth itself, and its works, must be dissolved or burnt up. But, alas! what havoc must be made before men can be affrighted from their idols! and what grace must be exerted before they penitently turn from them!

CHAP. III.—Ver. 1—7. These miseries came upon them, by the Syrians and Israelites under Ahaz; by the Assyrians, Chaldeans, Syro-grecians, and Romans. [See Introduction, chap. iv. section xviii.] By the sieges, and other judgments, they shall be deprived of the common necessaries of life, and all their men of ability, either for war, government, or trade, be cut off. Their governors shall be destitute of either sense or authority: every one shall behave in as unjust and insolent a manner as he pleases. And when any person, that has any property left him, shall be solicited to take the charge of the state, in order to prevent or retrieve its ruin, he shall absolutely refuse. 8, 9. And, indeed, their insolent defiance of God and his Christ to his face, by their words and deeds, have rendered their case desperately ruinous. By their impudent practising, and even boasting, of the most horrid abominations, they have not only ruined their country, but entailed upon their souls everlasting damnation. 10, 11. For, as those who are righteous, by faith in Jesus Christ, shall have their conversation in him graciously rewarded with spiritual and eternal blessings, so those who are wicked in their heart and practice, shall, here and hereafter, be miserably punished, according to their deserts. 12—15. So miserable is the condition of these Jews, whom I anciently took into covenant relation to myself, and who still profess to be my

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover* their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

23 The glasses, and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.†

25 ¶ Thy men shall fall by the sword, and thy mighty‡ in the war.

26 And her gates shall lament and mourn; and she, *being* § desolate,‖ shall sit upon the ground.

A. M. cir. 3244. B. C. cir. 760.

* This alludes to the horrible custom still prevalent in all slave-dealing countries—that of exposing the slaves naked in the slave-market! Blessed be God! Britain has broken the chains of her slaves, and done what she might to wash out the record of her national guilt. But when will other nations, called Christian, repent, and follow her example! Grant the nations, O Lord, repentance unto life, lest thy judgments come as upon Jerusalem and Judah, and leave them desolate for their sins.—Ed.

† The scanty dress of many semibarbarous nations,—while standing still, instead of moving in the march of improvement—may often be accurately ascertained and described; but the various dresses of civilized nations, exerting their free energies in agriculture, arts, and commerce, it is generally impossible to ascertain by the aid of names. In such communities the "fashion of the world soon passeth away." All conjecture as to these different portions of dress, is therefore avoided as useless; it is enough to see that riches and arts were grievously abused, and that the pride and vanity of dress, being idolatry, were grievously punished by personal degradations, and national ruin.—Ed.

‡ Heb. *might.*

§ Or, *emptied.*

‖ Heb. *cleansed.*

## CHAPTER IV.

*A refuge in distress.*

A. M. cir. 3244. B. C. cir. 760.

AND in that day seven women [a] shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only [b] let us be called by thy name, * to take away our [c] reproach.

2 ¶ In [d] that day shall the [e] branch of the LORD be † beautiful and glorious, and ‡ the fruit of the earth *shall be* excellent and comely § for them that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one *that is* written ‖ among the living in Jerusalem;

a Ch. 3. 25, 26.

b Heb. *Let thy name be called upon us.* John 19. 25. Gen. 48. 16.

* Or, *take thou away.*

c Gen. 30. 23. 1 Sam. 1. 6. Luke 1. 25. Ps. 78. 63. Ex. 23. 26.

d Ch. 2. 11, 12. & 10. 20. & 17. 7. & 19. 18.

e Ch. 11. 1. & 9. 6. & 60. 21. & 45. 25. Jer. 23. 5. & 30. 21. & 33. 15. Zec. 3. 8. & 6. 12. John 1. 14. & 3. 31. Ps. 8. 4. Mat. 26. 64.

† Heb. *beauty and glory.*

‡ Ch. 27. 6. & 30. 23. & 32. 20. & 45. 8. Joel 3. 18. Ps. 67. 6. & 85. 11, 12. Hos. 2. 22. Zec. 9. 17.

§ Heb. *for the escaping of Israel.*

‖ Or, *to life.*

A. M. cir. 3244. B. C. cir. 760.

[g] Ch. 3. 16. & 1. 21—23. & 5. 7. Mat. 23. 35, 37. & 27. 25. 1 Thes. 2. 15, 16. Acts 7. 52. Ezek. 16. 6. Joel 3. 21. Mal. 3. 2, 3.

[h] Ezek. 22. 21. Mat. 3. 11, 12. 1 Cor. 6. 11. ch. 28. 6.

[i] Ch. 32. 18. & 33. 21. & 62. 5. Zec. 2. 5. 1 Pet. 4. 14. & 3. 13. Ps. 121. 5. Ex. 13. 21. & 40. 34.

* Or, *above.*

[k] Ch. 46. 13. & 61. 3. & 49. 3. Ps. 87. 3.

[l] Heb. *a covering.* Mic. 7. 18. 1 Pet. 1. 18, 19. Acts 26. 17. ch. 26. 1. Ps. 125. 1. Zec. 2. 5.

[m] Lev. 26. 11, 12. Ps. 91. 1. & 27. 5. & 121. 5—8. ch. 25. 4. & 32. 2. & 8. 14. Heb. 6. 18. Rev. 7. 16.

4 When the LORD shall have washed away [g] the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, [h] by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, a [i] cloud and smoke by day, and the shining of a flaming fire by night: for * upon all the [k] glory *shall be* [l] a defence.

6 And there shall be a [m] tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.

## CHAPTER V.

(1) *A song of the vineyard of the beloved:* 1—7. (2) *The woe of the covetousness of houses and land:* 8—10. (3) *Of drunken rioters:* 11—17. (4) *Of confident scorners:* 18, 19. (5) *Of perverters of right and wrong:* 20. (6) *Of the wise in their own conceits:* 21. (7) *Of drunkards and unjust:* 22—25. (8) *The inflicters of these woes:* 26—30.

A. M. cir. 3244. B. C. cir. 760.

NOW will I sing * to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:

* Who sings this "song of loves" Isaiah the prophet; as will appear from the commencement of ch. vi., where he evidently continues to speak as here, in the first person. That it is in allusion to Song 8. 11., there can be no doubt.—Ed.

2 And he † fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.‡

† Or, *made a wall about it.*

‡ The following circumstances are worthy of special note. (1) The soil fruitful; the position a hill. (Mat. 5. 14.) (2) *Fenced* by providential care, holy laws, and vigilant inspection. (3) *Stones* carefully raised from the soil, and gathered out; worldly obstructions removed, such as Egyptian bondage, Philistine invasion, heathen persecution, &c. (4) *Planted* with the choicest vine—the revelation of Jesus. (John 15. 1.) (5) *A tower* for watch and defence: the revealed word—the glorious headship of Christ over all things to the church—a standing ministry, and gospel government. (6) *A wine-press*—reproof, correction, warning, exhortation, example, promises, with godly and holy discipline—all acting upon conscience in † terrors of the Lord"—fears, and hopes as needful.—Ed.

§ Heb. *for a treading.*

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be § trodden down:

6 And I will lay it waste: it shall not be pruned nor digged; but there shall come up

people, that the most foolish and weak govern and oppress them; their teachers and rulers decoy and lead them into wickedness and ruin. Therefore the Lord arises to avenge his oppressed poor ones, and to punish them who have seized upon their property, and cruelly abused and enslaved their persons.

REFLECTIONS UPON CHAP. III.—In the most diversified shapes can God punish sin, and show the emptiness of creatures. And sins unrepented of certainly prove ruinous at last. But nations are evidently near to the most fearful destruction, when all ranks and sexes are abandoned to, and impudent in, sinning; or when folly and weakness are at the helm of government; when popular tumults dare to interrupt the administration of justice; and when those, who ought to be distinguished blessings in church or state, have become the principal plagues.—What a remarkable difference God puts between the righteous and the wicked! And who can either withstand or escape the vengeance which he appoints to them! With great faithfulness and courage ought ministers therefore to give both saints and sinners their portion. At what expense of money, care, and time, do many, especially women, hang out before the world the infallible tokens of their emptiness, pride, and whorish inclinations! And God often avenges their folly, by infamous usage, shocking disgrace, abominable appearances, loathsome diseases, pinching poverty, and desolating judgments.

CHAP. IV.—Ver. 2—4. Not only shall the fields yield abundant increase, but Jesus Christ shall shine forth in his glory; bring forth for, and communicate to, his chosen people, whom he has reserved for himself, the precious fruits of spiritual and eternal blessings:—while they, refined in the furnace of his judgments, justified by his blood, and sanctified by his Spirit, shall be remarkable sound in their principles, and holy in their hearts and conversations. 5, 6. As the Lord, by his pillar of cloud and fire, protected, refreshed, and guided, Israelites in the wilderness, so shall he, by his blood, his power, his care, his glory displayed, protect his church.

REFLECTIONS UPON CHAP. IV.—How often women's high decking, to procure themselves marriages, issues in contempt and impudence! But let the men despised Jesus, and his fulness, be ever precious to my soul.—Let his gracious election of me to everlasting life, be manifested in the sanctification of my nature and practice. Amidst manifold pollutions of my heart and nature, let me depend, for effectual purification, on his power and blood. And amidst every danger, let him, and JEHOVAH as reconciled in him, be our protection and comfort.

CHAP. V.—Ver. 1—6. God's people, the Jews, were placed in the fruitful land of Canaan, from whence he had cast out the hardened heathens. They were the chosen offspring of Abraham, fenced about by a covenant of peculiar protection, blessed with the knowledge of the true religion, and with a temple, altar, and the manifold ordinances thereof, and with every other external means of rendering them fruitful in good works. Instead of yielding the fruits of righteousness, to the praise of the glory of God, as might have been expected, they abandoned themselves to errors and immoralities; wherefore he will give them, and all that they have, to be seized and destroyed by their enemies. The



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riers and thorns: I will also command the
ouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts
the house of Israel, and the men of Judah
is pleasant plant: and he looked for judg-
ent, but behold † oppression; for righteous-
ss, but behold a cry.

8 ¶ Wo unto them that join house to
use, *that* lay field to field,‡ till *there be* no
ace, that they may be placed alone in the
dst of the earth!

9 ‖ In mine ears, *said* the LORD of hosts,
Of a truth many houses shall be desolate,
*en* great and fair, without inhabitant.

10 Yea, [b] ten acres of vineyard shall yield
e bath, and the seed of an homer shall yield
ephah.

11 ¶ Wo unto them that rise up early in
e morning, *that* they may follow strong
ink;[c] that continue until night, *till* wine [*] in-
me them!

12 And the harp and the viol, the tabret
d pipe, and wine, are in their feasts: but they
gard not† the work of the LORD, neither
nsider the operation of his hands.

13 Therefore my people are gone into cap-
ity, because *they have* no knowledge;‡ and
eir honourable men *are* famished, and their
ltitude dried up with thirst.

14 Therefore hell hath enlarged herself,
d opened her mouth without measure: and
eir glory, and their multitude, and their
mp, and he that [d] rejoiceth, shall descend
o it.

15 And the mean man shall be brought
wn, and the mighty man shall be humbled,
d the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted
judgment, and [‖] God *that is* holy shall be
ctified [*] in righteousness.

17 Then shall the lambs feed† after their
nner, and the waste places of the [d] fat ones
ll strangers‡ eat.

18 ¶ Wo unto them that draw iniquity
h cords of vanity, and sin as it were with a
t-rope:‡

19 That say, Let him make speed,[‖] *and*

A. M. cir. 3244.
B. C. cir. 760.

[*] Heb. *plant of his pleasure.*

† Heb. *a scab.*

‡ It is worthy of solemn note, that covetousness of a field seems to have been the immediate temptation by which Satan entered and possessed the heart of Judas, Acts 1. 18.—Ed.

§ Or, *This is in mine ears, saith the LORD*, &c. ch. 22. 14. Amos 3. 7. Job 4. 16, 17. & 33. 14, 15, 16.

a Heb. *if not*, &c. Jer. 44. 26. Ps. 95. 11.

b But a tenth part of the seed, Ezek. 45. 11. Joel 1. 4—12, 17. Jer. 14. 4. Deut. 28. 23, 24. Hag. 1. & ch. 7. 21—24.

‖ The original appears to signify the *data-wine*, still in use in the East.—Ed.

[*] Or, *pursue them.*

† Men commonly estimate sin only by its results in the amount of ostensible, and immediate injury it brings upon themselves or others; God estimates it by its principle and root—forgetfulness of God, and its ultimate consequences, ruin, sometimes slow, but always certain, in time, and misery inevitable in eternity.—Ed.

‡ Not because they were ignorant of the literature or science of the day, but because they had "no knowledge" of God—no knowledge of God in Christ.—Ed.

c Heb. *their glory are men of famine.* Jer. 11. 22. Lam. 2. 19. 2 Kin. 25. 3.

§ Or, *revelleth.*

‖ Heb. *the God the holy.*

[*] *Exalted and sanctified.* Angels and men shall honour him for the righteous judgment he has executed, and acknowledge that he is holy in all his works and ways.—Ed.

† God's people who are as lambs, young, and unprotected, shall yet feed safely in green pastures, "after the manner" of lambs, following their own spirit, without any enemy to affright or devour.—Ed.

d Amos 6. 1. ch. 10. 16. Deut. 32. 15. Ps. 17. 10, 14. & 119. 70. Jam. 2. 5, 6. 1 Cor. 1. 26. John 10. 14. Eph. 2. 19. & 3. 6. Mat. 5. 11. & 21. 10. Luke 1. 53.

‡ Those Gentiles that were "aliens and strangers" shall inherit the blessings that Israel has forfeited, Rom. 9. 30. & 11. 17, 24. Eph. 2. 11, 12.—Ed.

§ Those who have read concerning the worship of Juggernaut, in the East Indies, and the drawing of the idol's car by a rope grasped and pulled by the pilgrims, will perceive an apt illustration of this verse.—Ed.

‖ That is, they mock both at the threatening of God's judgment, and promise of his coming. 2 Pet. 3. 3, 4.—Ed.

A. M. cir. 3244.
B. C. cir. 760.

a Heb. *that say concerning evil*, It is *good*, &c. Prov. 17. 15. Mal. 2. 17. Rom. 1. 21—31. & 3. 10—18. 1 Tim. 6. 5. 2 Tim. 3. 2—5. Tit. 3. 3. Ps. 10. 3. & 11. 3. Mat. 6. 22. 1 Cor. 1. 18—23.

* Heb. *before their face.*

† Ver. 11. ch. 28. 1, 3. & 22. 13. Hab. 2. 15. Prov. 23. 29, 30. & 31. 4, 5. 1 Cor. 6. 9, 10. Mat. 24. 48, 49.

‡ Prov. 17. 15. & 24. 24. Ex. 23. 6—8. 1 Kin. 21. 13. Ps. 94. 21. ch. 1. 23. Ezek. 22. 12. Jer. 22. 3—13.

§ The most remarkable example of this perversion of justice is to be found in the trial and condemnation of our Lord; and many subordinate examples in the cruel martyrdom of Christ's faithful witnesses by Jews, heathens, and nominal Christians.—Ed.

‡ Heb. *the tongue of fire.*

b Ps. 50. 17. Neh. 9. 26. 2 Kin. 17. 14, 15. Heb. 10. 28—29. Acts 13. 46.

§ This may be an allusion to the great earthquake in the days of Uzziah, (Amos 1. 1. Zech. 14. 5.) Josephus relates that this earthquake was so violent as to divide a mountain to the west of Jerusalem, and carry one half to a distance of five hundred paces. The hills may also be employed as emblems of men of exalted rank, destroyed in the disastrous overthrow of their country.—Ed.

‖ Or, *as dung.* Ver. 29. Jer. 15. 3. 1 Kin. 14. 11. & 16. 4. & 21. 24.

¶ The original signifies to hiss, whistle, or shriek. Cyril states that, in his time, it was customary to collect bees by a shrill whistle, either to take them afield, or to bring them home; and it is still said to be employed for the same purpose in Lithuania and Muscovy, countries abounding with bees. See *Natural Disquisitions*, vol. 3. p. 23. 12mo edition.—Ed.

k Deut. 28. 49. Jer. 5. 15. & 48. 40. & 50. 17. & 4. 7. 16. 19, 20. & 6. 23. Nah. 2. 11, 12. Dan. 7. 7, 19.

c *That day*, here evidently means a day differing in its circumstances from each of the preceding days so named. Its special characteristic is *invasion* by a warlike people, ardent for war, admirably accoutred, fierce, ravenous, and irresistible—characteristics that seem fully to describe the Roman armies by whom the Jewish state was finally overturned under Titus, and by whom the people and the moveable property of the whole land was borne off as the *prey* of the conquerors.—Ko.

† Or, *distress.*

‡ Or, *when it is light, it shall be dark in the destructions thereof.*

hasten his work, that we may see *it*; and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Wo unto them [a] that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Wo unto *them that are* wise in their own eyes, and prudent [*] in their own sight!

22 [f] Wo unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which [g] justify the wicked for reward, and take away the righteousness of the righteous from him![†]

24 Therefore as the [‡] fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have [h] cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble,[§] and their carcasses *were* [‖] torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss[¶] unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent; their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 [k] Their roaring *shall be* like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day[c] they shall roar against them, like the roaring of the sea: and if *one* look unto the land, behold darkness *and* [†] sorrow, [‡] and the light is darkened in the heavens thereof.

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ntry shall be rendered desolate, without either ministers or magistrates to care of them, and their fields quite barren and cursed. Errors, and immalities too, shall everywhere abound among them, and all spiritual and comable influences shall be restrained.—14, 15. Multitudes of their nobles and ry revellers shall be hurled into the depths of death and damnation; and ons of every rank shall be debased or ruined. 16. But God shall manifest glory of his power, holiness, justice, and truth, in the righteous punishment hese incorrigible sinners. 17. And while the poor, who fear his name, shall by the fruits of the land, the estates of the wealthy wicked shall be given to ers. 18, 19. Dreadful shall be the ruin of those, who are so set upon their kedness, that they spare no expense nor labour to commit it, and scornfully y JEHOVAH to ruin them by his threatened and purposed judgments. 20. And hose who approve and plead for what is wicked; and condemn, hate, disparand persecute, what is good: 23. Or accuse and condemn the righteous as ty; 24, 25. Therefore sudden and utter destruction shall seize upon them. —30. Easily determined by the providence of God, the Assyrians, Chaldeans, Romans, shall rapidly, and with great success, fury, and cruelty, invade and waste their country; while both heaven and earth shall seemingly concur to render the condition of the inhabitants utterly desperate.

REFLECTIONS UPON CHAP. V.—All the privileges that we enjoy, whether temporal or spiritual, ought to be viewed as coming from God. And highly favoured are those whom he renders his visible church, and on whom he bestows the ordinances and influences of his grace. But how highly criminal and provoking is it to God, if, instead of eminent piety and virtue, they abandon themselves to the most abominable errors and corruptions! Corrupt professors will often go the most fearful lengths in impiety and vice, when left to their own hearts' lusts. Nothing is so base, so horrid, but they will become shameless and bold in it. But the most terrible woes are annexed to presumptuous sinning: and awfully correspondent to men's sins are the divine punishments thereof! While God glorifies himself, and protects his people, the disdainful imprecators of his judgments are often answered by the rapid, terrible, and ruinous, execution thereof. Let the British nation tremble, lest this chapter, which so plainly exhibits the mercies of God to them, and their sins against him, should have its threatenings verified in their utter destruction!

## CHAPTER VI.

(1) *A vision of the Lord of hosts:* 1—4. (2) *The prophet afraid, is encouraged, and commissioned to denounce judgment against the nation, and deliver a promise to a remnant:* 5—13.

A. M. cir. 3246. B. C. cir. 758.

IN the year that king Uzziah* died I saw also the LORD sitting upon a throne, high and lifted up, and his train† filled the temple.

2 Above it stood the seraphims:‡ each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And ‖ one cried unto another, and said, Holy, holy, holy *is* the LORD of hosts: the whole earth *is* full of his glory.

4 And the posts of the ‖ door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Wo *is* me! for I am § undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King,† the LORD of hosts.

6 Then flew one of the seraphims unto me, ‡ having a live coal ‖ in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not;

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes;‖ lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, LORD, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be § utterly desolate,

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil-tree,‖ and as an oak, whose substance *is* in them when they cast *their leaves*, *so* the holy seed *shall be* the substance thereof.

* Many commentators think this chapter should be placed first, as they conceive the foregoing prophecies must have been delivered, at least, as late as the reign of Ahaz. That they describe the days of Ahaz, there can scarcely be a doubt; but that they were not delivered till then, there is no reason to conclude. In chap. i. 1, they are expressly called "a vision, the nature of which is to describe things future as if they were actually accomplished: because they were visibly represented to the eyes of the prophet. The word *also* in this verse seems to affirm that the previous vision was in an earlier part of the reign of Uzziah.—KO.

† *Train.* — The flowing portion of his robes.—KO.

‡ Derived from a word signifying "to burn," a phrase currently applied to love, zeal, eloquence, and intense delight; thus, "ardent love, ardent zeal" — "words that burn," "did not our hearts burn," are everydayexpressions. In either, or in all, of these modes may the Seraphs *burn*, or even in some other, to us still unrevealed.—KO.

§ Heb. *this arised to this.*

‖ Heb. *thresholds.*

* Heb. *cut off.*

† "The King" foretold. Ps. 2. 6. "The King described," Ps. 45. 1. "The King of glory," Ps. 24. 10. By which familiar name the prophet acknowledges theLORD OF HOSTS. That the prophet in the vision saw Christ in human form, there can be no doubt, when the passage is deliberately compared with John 12. 41.—ED.

‡ Heb. *and in his hand a live coal.*

‖ The emblem of the Spirit baptizing with fire. Mat. 3. 11. —ED.

‖ That is, there are a people so unclean, that the Lord, for punishment of their sin, delivers them over to judicial deafness and blindness; and commissions the prophet, by the preaching of the truth, to execute this righteous sentence upon a people who loved lies. See note on the hardening of Pharaoh's heart. Ex. 4. 21.—ED.

* Heb *desolate with desolation.*

* "And yet in it shall be (left) a tenth; and it shall recover (and serve for pasture) as the elm and the oak, which, when they cast their leaves, have the sap in them; so, an holy seed shall be the sap thereof."—*Stock. De Dieu.*—*Teil-tree.*—Supposed the lime-tree.—KO.

## CHAPTER VII.

(1) *Ahaz when endangered is comforted by Isaiah:* 1—9. (2) *Ahaz foolishly refusing to ask a sign, Christ is promised:* 10—17. (3) *Judgment denounced:* 18—20.

A. M. cir. 3262. B. C. cir. 742.

AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, a went up toward Jerusalem to war against it, but could not prevail* against it.

2 And it was told the house of David, saying, Syria † is confederate with ᵇ Ephraim: and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.‡

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and ᶜ Shear-jashub thy son, at the end of the conduit of the upper pool, in the § highway of the fuller's field;

4 And say unto him, ᵈ Take heed, and be quiet; fear not, * neither be faint-hearted for the two tails‖ of these smoking* firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 ᶠ Because Syria, Ephraim, and the son of Remaliah, have ᵍ taken evil counsel against thee, saying,

6 Let us go up against Judah, and † vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the ‡ son of Tabeal: §

7 Thus saith the Lord GOD, ʰ It shall not stand, neither shall it come to pass.

8 For ‖ the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within ᵏ threescore and five years‖ shall Ephraim be broken, *that it be not a people.*

a This probably happened after Pekah's invasion. 2 Chr. 28. 6, 8.

* Was not able to capture the city, though he slew many, and carried away many captives from the towns and open country.—KO.

† Heb. *resteth on Ephraim.*

ᵇ Ten tribes of Israel. ch. 28. 1, 7. 1 Kin. 11. 26, 31. & 12. 16. Ezek. 37. 16. Hos. 4. 17. & 5. 5. & 12. 1.

‡ Ephraim was now at the head of the ten tribes, and therefore stands for the separated kingdom of Israel, as distinct from that of Judah.—KO.

ᶜ That is, *the remnant shall return.* ch. 6. 13. & 10. 21, 22. & 1. 9. Rom. 9. 27.

§ Or, *causeway.*

ᵈ 2 Chr. 20. 15, 17. Ex. 13. 14. ch. 30. 15. & 43. 2. & 41. 14. Ps. 37. 7, 8. & 46. 5. & 46. 1—11. cxiv. Mark 5. 36.

ᵉ Heb. *let not thy heart be tender.* Deut. 20. 3.

‖ *Two tails.*—Probably an allusion to Samson's foxes.—KO.

* *Smoking.*—Ready to kindle into the flame of war.—KO.

ᶠ Zec. 1. 14, 15. Ps. 60. 25.

ᵍ Ps. 2. 1. & 83. 3, 4.

† Or, *subdue and part it.*

‡ Our friend, and as our tributary.

§ Who Tabeal was, and who his son was, is unknown; it is most probable, however, that he was some factious pretender to the throne of Judah, and related to the blood royal, either of Ahab, or of Pekah.—KO.

ʰ Ps. 2. 1. & 33. 10. Prov. 21. 30. ch. 8. 10. & 10. 5—19. & 37. 29.

1 Ch. 5. 6. & 17. 1, 3. 2 Kin. 16. 9.

ᵏ 2 Chr. 33. 11.

‖ Ahaz reigned after this message 16 years; Hezekiah, 29 years; Manasseh, prior to the fulfilment of the prophecy, 22 years equal to 65 years.—KO.

* Heb. *from a people.*

CHAP. VI.—Ver. 1. Christ's *train*, or *skirts*, may denote his glorious influences filling his manhood or his church. 2. The *winged seraphim*, or *burning ones*, may denote angels, zealous, active, and humble, attendants of God, and his instruments in the dispensations of Providence; or zealous, active, and humble, ministers of Christ. Their *covering their face* denotes their inability to comprehend the glorious nature and mysteries of God; their *covering their feet* imports their being ashamed of their best services before God. 6, 7. The live coal taken from the altar, denotes the powerful, quickening, and heart-inflaming word of the gospel, as coming from, and through Jesus, as our atoning sacrifice. 9, 10. Go, warn this people of their dreadful danger in using the outward means of grace to their own hurt: go, and with the utmost diligence, instruct, exhort, rebuke, and threaten them; though abandoned by me to their own lusts, they will abuse all thy pains, to render themselves more stupid, careless, unteachable, and obstinate, and so effectually prevent their own forgiveness, conversion, repentance, or reformation. 13. Yet, notwithstanding the wretched case to which the Assyrians, Chaldeans, Syro-grecians, and Romans, shall reduce the nation, a remnant shall be preserved, who shall, in due time, be turned to the Lord. See Introduction, chap. iv. section xviii.

REFLECTIONS UPON CHAP. VI.—O the infinite, the awful, the amiable, glories of our Immanuel. Thrice happy are his servants, who stand in his presence, and triumph in his praise! And blessed be God that his glory has, or shall fill the whole earth; and that faithful ministers, and established angels, vie with one another in his work.—Clear views of JEHOVAH's perfections effectually humble the very best of men, and make them to look on themselves, and all around them, as inexpressibly mean, loathsome, and guilty. And God, by such deep humiliation, prepares men for great honours! Thrice happy are those ministers, whom God has prepared for their work by the most humbling views of his glory, and the most powerful applications of his heart-cleansing and quieting promises! Great is the importance of a call to the ministerial office. And, alas! infinite is the hazard of such as without this, for the sake of honour or gain, treacherously pretend to be the ambassadors of Christ! But how dreadful is it when the clearest call, and the most faithful execution of it, do but issue in the aggravated wickedness and ruin of the hearers! Not the best of gospel ministrations can avail with sinners without the blessing of God, and the almighty operation of his Spirit. And if spiritual judgments begin, we may look for temporal to follow.—But blessed be God, that, for his own honour, and the preservation of the world, he still preserves a remnant of real saints, who, though in winters of adversity, seem dead, yet again revive as the corn, grow as the lily, and bring forth fruit to his glory.

CHAP. VII.—Ver. 4. Rezin and Pekah, and their armies and kingdoms, are called *tails of smoking fire-brands*, because, notwithstanding their present threatening to destroy all before them, they themselves were quickly to be extinguished in ruin. 7—9. The power of Syria and Israel shall never be advanced further than at present: and, by the twenty-second year of Manasseh, shall the Israel-



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9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established.

10 ¶ Moreover, the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.[a]

13 And he said, Hear ye now, O house of David, *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.[†]

15 Butter and honey[‡] shall he eat, that he may know[§] to refuse the evil, and choose the good.

16 For before the child shall know[‖] to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah, *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria:

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the LORD shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.[†]

21 And it shall come to pass in that day, *that* a man shall nourish a young cow and two sheep:

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat *that is* left in the land.

A. M. cir. 3262.
B. C. cir. 742.

[a] Ahaz here affects humility and piety; but in reality possesses neither: for as the Lord had directed him to ask the sign, though humility would have acknowledged unworthiness, piety would gratefully have accepted the offered evidence. —Ed.

[†] *Behold* the *virgin shall conceive.*—This prophecy could not be intended for Hezekiah, who was now a young man; neither can it be applied to any of the sons of Isaiah, for none of them ever ascended the throne, as this child of promise evidently did. Chap. 8. 7. —Ed.

[‡] Canaan was characterized as "a land flowing with milk and honey," the first requiring little care; the second, none: consequently "butter and honey" (see ver. 22.) became the emblems of abundance without cultivation.—Ed.

[§] *That he may know*—when he shall know—*to refuse the evil and choose the good.*—That is, before the child, when born, shall know to distinguish between good and evil, "the land which thou hatest (Syria and Israel) shall be forsaken of both her kings." And far within the lowest period allowed for intellectual development was all fulfilled: for Isaiah prophesied about 740, B. C.; and Tiglath destroyed Syria, (2 Kings 16. 9.) and slew Rezin about 738, B. C.—Hoshea slew Pekah, the king of Israel, about 737, B.C. (2 Kings 15. 30.)—*Macfarlane's Script. Chron.*—and thus, within a period of about three years, was all this denunciation fulfilled.—Ed.

[‖] See note on chap. 5. 26. *Roberts*, however, asserts that the ancient Asiatic nations never kept bees in hives, or under any artificial management, as *Cyril's* statement implies. Still *Cyril's* describing of customs in times so near his own, seems evidence greatly preferable to any deduction from mere modern observation.—Ed.

[†] Shaving the beard was forbidden to the Jews; and, when an act of violence, was considered the greatest insult. (See 2 Sam. 10. 4—6.) *Hired*—a mercenary army, (2 Kin. 16. 7, 8. 2 Chr. 28. 21.), or an army that received wages in the spoil which God's judgments would permit them to carry away. 2 Kin. 16. 20. Ezek. 29. 18—20.—Ed.

A. M. cir. 3262.
B. C. cir. 742.

[‡] Shekels, *i. e.* £116 sterling.
1 Ch. 22. 14. & 5. 6. Jer. 4. 26.

[†] Because the labourers have been slain or carried away as slaves to Assyria. —Ed.

[m] For hunting. Gen. 27. 3. or self-defence, 2 Sam. 1. 18.

[‡] It shall become a chase for wild beasts. —Ed.

[n] Ch. 5. 1. & 17. 2. & 32. 14. Ps. 80. 13.

[§] The mattock, and other instruments of husbandry, which briers and thorns fear as enemies, shall not be used in cultivation. —Ed.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at [a] a thousand silverlings, it shall *even* be [†] for briers and thorns.

24 [m] With arrows and with bows [‡] shall *men* come thither; because all the land shall become briers and thorns.

25 [n] And *on* all hills that shall be digged with the mattock there shall not come thither the fear [§] of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

## CHAPTER VIII.

(1) *Syria, Israel, and Judah, to be subdued by Assyria:* 1—8. (2) *God's judgments irresistible:* 9, 10. (3) *Promises to them that fear God:* 11—18. (4) *Judgments on idolaters:* 19—22.

A. M. cir. 3262.
B. C. cir. 742.

MOREOVER, the LORD said unto me, Take thee a great [a] roll,[†] and write in it with [a] a man's [‡] pen[§] concerning [‖] Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, [b] Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I [c] went unto the prophetess; and she conceived, and bare a son: then said the LORD to me, Call his name Maher-shalal-hash-baz:

4 For before the child shall have knowledge to cry, My father, and my mother, [†] the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria and all his glory: and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah: he shall overflow and go over; he shall reach *even* to the neck; [‡] and [§] the stretching out of his wings [§] shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, [*] and

[a] Or, mirror, or tablet of metal.

[†] When the ancients wrote either upon parchment, or the Egyptian papyrus, their custom was to roll up the document; and this practice was evidently before the mind of the translators. The word, however, does not come from a root signifying to roll, but to make clear by rubbing or polishing. It, therefore, signifies a tablet of polished metal, marble, or wood.—Ed.

[a] A common one. Rev. 13. 18. & 21. 17.

[‡] Graving tool.

[§] Rather, "an engraver's tool," to sink the characters deep, and give permanence to the sentence.—Ed.

[‖] Heb. *in making speed to the spoil he hasteneth the prey*, or *make speed*, &c.

[b] 2 Kin. 12. 10. & 16. 2. 2 Cor. 13. 1. Mat. 18. 16.

[c] Heb. *approached unto.*

[†] Or, *he* that *is before the king of Assyria shall take away the riches*, &c.

[‡] Water reaching to the *neck* will do all but drown; so this invasion shall do all but totally ruin.—Ed.

[§] Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*

[‖] *Wings.* Probably a reference to the Assyrian standard, which was a bird; or the prophet views Assyria as a bird of prey, hovering over the devoted country, and ready to descend upon its victim.—Ed.

[*] This is addressed to the Syrians and Israelites confederated against Judah.—Ed.

[†] Or, *yet.*

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es be wholly carried captive. 15. And as a child partaking of a real manhood, e shall live on common fare. 16. Within two years shall the present kings of yria and Israel be both cut off. 18. The Egyptians are represented as blood-icking flies, and the Assyrians as stinging, and all-collecting bees, in allusion the swarms of those insects in Egypt and Assyria. 19—25. Roused by the rovidence of God, and rewarded with spoil, they shall overspread the whole ountry, and cut off persons of all ranks, high and low, and render the once so ertile country a waste and uncultivated soil, for briers and thorns, and the resi-ence of robbers and wild beasts, few persons, or tame cattle, being left therein.

REFLECTIONS UPON CHAP. VII.—To what alarming terrors, what murderous nd destructive invasions and wars, does sin expose men! And while judgments rdinarily begin at the house of God, one guilty nation is made the scourge of nother, and then quickly perishes itself! Severe, seasonable, free, and often nasked, are God's interposals for the relief and comfort of men. And if he e on our side, we need not fear the most furious adversaries. No plot, no at-empt to frustrate his promises, can fail to issue in the sudden ruin of its authors. nd the most proud and boastful are ordinarily the least successful in their en-erprises. But faith in his promise is necessary to the establishment of our eart while they rage or reign. What kindness God shows to some wicked men or the sake of their ancestors, though with specious pretexts of regard they often refuse the favours of God, that they may depend on an arm of flesh! But with earnestness and boldness ought we to avouch the Lord for our God, when others refuse their claim. Amidst the deepest distress, infallible are the securities, and strong the consolations, which are derived from Jesus Christ, and his connexions with us. God easily finds instruments fitted to execute his vengeance upon obstinate sinners. And none are more readily chosen by him than those whom we have idolized, and confided on, in his stead. Yea, alas! terrible is the vengeance that falls at last upon corrupt professors. Their barrenness under the means of grace, and fruitfulness in wickedness, curse, blast, and desolate the very earth on which they live!

CHAP. VIII.—Ver. 6, 7. May either relate to the Israelites, who despised the now weak family of David; or to those Jews, who despised their own governors, and not content with their own weak armies, insisted upon calling in the Assyrian troops, and who rejected Christ.—The Assyrians are called *the waters of the river*, because they came from the river Euphrates in great multitudes, and wasted and destroyed the nations and countries whithersoever they came. 8. The Assyrian army ravaged the whole land of Judea in a rapid and resistless manner, (where Immanuel was born, lived, and died,) up to Jerusalem the capital. 9, 10. The Syrians, Israelites, and other enemies of God's church,



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ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: [c] for God *is* with us.

11 ¶ For the LORD spake thus to me [d] with a strong hand, and [e] instructed me, that I should not walk in the way of this people, saying,

12 [f] Say ye not,* A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear,† nor be afraid.

13 [g] Sanctify the LORD of hosts‡ himself; and *let* him *be* your [h] fear, and *let* him *be* your dread.

14 And he shall be for [i] a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And [k] many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 [l] Bind up§ the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: [m] should not a people seek unto their God? for the living to the dead?‖

20 To the law and to the testimony:* if they speak not according to this word, [n] *it is* because *there is* [o] no light in them.

A. M. cir. 3262. B. C. cir. 742.

c Prov. 21. 30. Rom. 8. 31. 2 Chr. 32. 7, 8. 1 John 4. 4. ch. 7. 14. & 9. 6. Jer. 20. 11.

d Heb. *in strength of hand.* 2 Kin. 3. 15. Ezek. 3. 14. & 8. 1.

e Ps. 32. 8. ch. 30. 21. & 48. 17. Jer. 10. 23. Gen. 7. 1. & 6. 9.

f 2 Kin. 16. 7. & 18. 14. ch. 30. 1, 2. & 31. 1. & 7. 2, 5, 6.

* *Say ye not.* "Ye people of Judah disregard, make no mention of this boasted confederacy of Syria and Israel."—Ed.

† *Their fear.* The false gods, and their superstitious omens, of which they stand in dread.—Ed.

g Lev. 10. 3. Num. 20. 12. ch. 29. 3, 4. Rom. 4. 19, 20.

‡ *The Lord of Hosts*, whom the prophet saw in vision, (chap. 6.) is evidently the LORD JESUS CHRIST, "God manifest in the flesh," and to him this prophecy is applied throughout the New Testament. And He, and not *Isaiah* is the speaker in this prophecy.—Ed.

h Gen. 31. 53. Mat. 10. 28. Ps. 76. 7. Luke 12. 4, 5. 1 Pet. 3. 15. Heb. 12. 28, 29.

i Ezek. 11. 16. Ps. 46. 1—11. & 27. 5. Prov. 18. 10. ch. 26. 20. 1 Cor. 1. 24, 30. Heb. 2. 11. & 13. 12. John 1. 14. Col. 2. 9.

k Rom. 11. 25. Mat. 21. 44. & 11. 6. & 13. 21, 57. & 15. 12. Luke 20. 18. John 6. 66.

l Form or mark. ver. 1.

§ *Bind up*, rather, *engrave. Seal:* but, at the same time, note that this binding up and sealing show that the contents are "hid from the wise and prudent" of this world, till God be pleased to reveal them "to babes," "among my disciples"—the disciples of Messiah.—Ed.

m 2 Kin. 1. 3. 1 Sam. 28. 16. 1 Thes. 1. 9.

‖ Should they turn (for light and direction) to the dead instead of the living?—Ed.

* The sure and attested word of witness and prophecy let them seek.—Ed.

n In which there is no obscurity. Joel 2. 2. Lam. 4. 8. Job 30. 30.

o Heb. *no morning.* ver. 22. ch. 26. 19. Hos. 6. 2. Mat. 15. 14. & 8. 12. John 5. 25. 1 Thes. 4. 14, 16.

A. M. cir. 3262. B. C. cir. 742.

p Deut. 28. 33, 36, 65. 2 Kin. 25. 3, 11. Ps. 106. 43. & 107. 4, 5. Amos 8. 11.

q 2 Kin. 6. 33. Rev. 16. 10, 21. Zeph. 1. 5. Mat. 8. 12. Deut. 32. 37, 38. Luke 16. 24.

r 2 Chr. 15. 3. ch. 5. 30. Job 18. 18. Jer. 23. 17. & 30. 5. Amos 5. 18. Zeph. 1. 15. Mat. 8. 12. 1 Thes. 5. 15. Luke 21. 25—26. 2 Pet. 2. 17. Jude 13.

21 And [p] they shall pass through it, ha bestead and hungry: and it shall come to that, when they shall be hungry, they [q] fret themselves, and curse their king and God, and look upward.

22 [r] And they shall look unto the earth; behold trouble and darkness, dimness of guish; and *they shall be* driven to darkne

## CHAPTER IX.

(1) *Joy from the birth and kingdom of Messiah:* 1—7. (2) *Judgments the pride, hypocrisy, and impenitence of Judah and Israel:* 8—21.

A. M. cir. 3263. B. C. cir. 741.

NEVERTHELESS the dimness *shall be* such as *was* in her vexation, wh the first he lightly afflicted the land of Zeb and the land of Naphtali, and afterward more grievously afflict *her by* the way o sea, beyond Jordan, in Galilee of the nati

2 The people that walked in darkness seen a great light: they that dwell in the of the shadow of death, upon them hath light shined.

3 Thou hast multiplied the nation, and increased the joy:† they joy before thee ac ing to the joy in harvest, *and* as *men* re when they divide the spoil.

4 For thou hast broken the yoke o burden,‡ and the staff of his shoulder,§ th of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is* confused noise, and garments rolled in bl but *this* shall be with burning *and* fuel of

6 For unto us a child is born, unto us is given: and the government shall be upo shoulder: and his name shall be called derful, Counsellor, The mighty God, everlasting Father, The Prince of Peace.

7 Of the increase of *his* government peace *there shall be* no end, upon the thro

* "But there shall not hereafter be darkness in the land which was distressed."—*Lowth.* "For as in the former time, he debased the land of Zebulun and the land of Naphtali; so, in the latter time, he will make glorious the way of the sea, along the Jordan, even Galilee of the nations."—*Boothroyd.*

† Eleven of *Kennicott's*, and six of *De Rossi's* MSS, for "not increased" read "it increased;" which these high authorities, and the sense of the passage, seem to require. *Lowth* translates it, "increased their joy."—Ed.

‡ *His burden.*—The grammar of the passage seems to refer this deliverance, not to the nation, but to "the Prince," (ver. 6.) who, "in all their affliction had been afflicted. See chap. 53. 7, & 63. 9. Ps. 25. 16. Col. 1. 24.—Ed.

§ *Staff of his shoulder.*—The staff whereon Eastern slaves still continue to bear burdens.—Ed.

‖ "For the greaves, (the leg armour) of the warrior in the battle, and the garments saturated with blood, shall be for burning, even fuel for the fire."—That is, dealt with as things accursed of God, as were the spoils of Jericho—(Josh. 6. 17.) emblematic of the blessed time when men shall be cleansed from covetousness, (see Josh. 7. 24.) and "shall learn war no more."—Ed.

may consult, confederate, collect, and march armies as they will, Immanuel her King shall make their attempts to issue in their own ruin. 12—15. Neither depend on the confederacy of Judah with the Assyrians or Egyptians, nor be terrified at the confederacy of the Syrians and Israelites, or any other, against Judah, but glorify the Lord, by a believing dependence on, holy fear, and sincere worshipping of, him: so shall he protect and comfort you, while multitudes of your brethren, through their rejection of him, and his Messiah, shall be insnared and ruined. 16—18. While but a few believers will understand, cleave to, and improve, God's revelations, I will, by faith, look for the fulfilment of them in the Lord's gracious return to, and favour towards, his people, and in the manifestation of his Son. And, lo, I and my son and disciples, as well as Jesus Christ and his people, are, and will be, amidst the admiration of some, and the derision of others, God's appointed pledges and tokens of his infallible fulfilment of his promises and threatenings.—19, 20. Should not we, in our distress, seek to our infinitely gracious, wise, and powerful God! Should we, who are living, apply for relief to dead idols or men, instead of the living God? No: God's word is the sole standard of our direction, instruction, and comfort; and if any direct otherwise, it is owing to their being destitute of all saving knowledge. 21, 22. And instead of prospering, they and their followers shall be driven from their dwellings, famished with hunger, and filled with anguish, till they curse their king, for calling in, or rebelling against, the Assyrians; and their idols for disappointing their hopes, and the true God for inflicting his judgments. And whether they look towards heaven, or earth, they shall see nothing but perplexity and trouble, and thus be reduced to despair.

REFLECTIONS UPON CHAP. VIII.—Great is the importance of the oracles of God! Thrice worthy to be written in our heart!—But what changes, troubles, and wars, sin exposes men to in this world! Quickly they, who disturbed and spoiled others, are plagued in their turn. And who knows for what havoc the wealth, or the children we doat on, may be reserved. Men never refuse God's comforts, but they take up with ruinous plagues instead of them. Thrice happy

is it, in days of distress, to be the property and people of the blessed Im and to have him the uplifter of our head, when the waters of trouble the neck! To have him on our side, and his promise for us, will effectuall every attempt that hell and earth can make against us.—But an almighty is necessary to make even the best avoid fashionable evils, and disregard and help of men, and depend only upon Christ! Safety, holiness, and are fully to be found in him, but in him alone! For, alas! fearful is th struction who reject and are offended in him! Great is the mercy, that worst of times he has so fixed his oracles in his church and in his people's And with pleasure may those, who have experienced the power thereof, him, notwithstanding the most terrible troubles around, and loads of re upon them. Though God hide himself, and afflict his church, he will neve her. But, alas! great is the folly and guilt, and tremendous the ruin, who consult with devils, with lusts, with wicked men, instead of Jesus, word, which is confirmed by his oath, and ratified in his blood!

CHAP. IX.—Ver. 1—7. The distress of Judah, under the Assyrian rav the Chaldean captivity, shall not be so dismal and lasting as the captivity ten tribes. They shall quickly be surprised with a glorious deliverance, increase, amazing consolations, and perfect freedom from bondage: for pave the way for the incarnation and kingdom of his Son, shall, not by th mon forms of war, but by a fearful plague, destroy their Assyrian, or oth mies. And as God has debased Canaan by the repeated invasions of troops, so he will glorify it by the instructive and comforting gospel minist of his Son and his apostles. Multitudes shall be converted to Christ, an shall be their spiritual joy, freedom, and victories over their lusts, thro influence of the Holy Ghost; for the Son of God, born in our nature, an to us, having all power given him in heaven and in earth, shall manifest in his wonderful excellencies, offices, and relations, in the erection and gover of the gospel church; JEHOVAH's love to him and his people, and zeal for h



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David, and upon his kingdom, to order it, and
o establish it with judgment and with justice
om henceforth even for ever. [a] The zeal of
e LORD of hosts will perform this.
8 ¶ The LORD sent a word into Jacob, and
hath lighted upon Israel.*
9 And all the people shall know, *even*
phraim, and the inhabitant of Samaria, that
ay in the pride and stoutness of heart,
10 The bricks are fallen down, but we will
ild with hewn stones; the sycamores are cut
wn, but we will change *them into* cedars.†
11 Therefore the LORD shall set up the ad-
rsaries of Rezin against ‡ him, and § join his
emies together;
12 The Syrians before, and the Philistines
hind; and they shall devour Israel ‖ with open
outh. [c] For all this his anger is not turned
ay, but his hand *is* stretched out still.
13 ¶ For the people [d] turneth not unto him
at smiteth them, neither do they seek the
ORD of hosts:
14 Therefore the LORD will cut off from Is-
el head and tail, branch and rush, in one day.*
15 The ancient and honourable, he *is* the
ad; and the ° prophet that teacheth lies, he *is*
e tail.
16 For the † leaders of this people cause *them*
err; and ‡ *they that are* led of them *are*
stroyed.§
17 Therefore the LORD shall have no joy in
eir young men, neither shall have mercy on
eir fatherless and widows: for every one *is* an
pocrite and an evil-doer, and every mouth ‖
eaketh ° folly. For all this his anger is not
rned away, but his hand *is* stretched out still.
18 ¶ For wickedness burneth as the fire: it
ll devour the briers and thorns, and shall
ndle in the thickets of the forest; and they
ll mount up *like* the lifting up of smoke.
19 Through the † wrath of the LORD of hosts
the land darkened, and the people shall be
the ‡ fuel of the fire: no man shall spare his
other.
20 And he shall § snatch on the right hand,

A. M. cir. 3283.
B. C. cir. 741.

[a] Ch. 37. 32. & 59. 16, 17. & 63. 4—6.

* This is evidently a new subject—a word of warning and judgment to a portion of God's people called Jacob, as heirs of promise in hope, Israel as mighty princes in possession. *It lighted* as an arrow from the bow, as a javelin from the arm of a mighty warrior. —ED.

[b] Prov. 16. 18. ch. 28. 12. Mal. 3. 15.

† The sin lay not in the purpose to repair and improve, but the self-sufficiency that purposed, without humility, repentance, or saying, *If the Lord will* (See ver. 13.)—ED.

‡ Israel.

§ Heb. *mingle.*

‖ Heb. *with whole mouth.*

[c] Ch. 5. 25. & 10. 4. ver. 17, 21. Jer. 4. 8.

[d] 2 Chr. 28. 22. Jer. 5. 3. Ps. 50. 15. Hos. 5. 15. & 7. 7. Job 36. 13.

* From the lofty mountain, the branch of the cedar; from the lowly pool, the feeble rush.—ED.

[e] Mal. 2. 9. Hos. 9. 8. Mat. 11. 7. Eph. 4. 14. 2 Pet. 3. 16.

° Or, *they that call them blessed.*

‡ Or, *they that are called blessed of them.*

§ Heb. *swallowed up.*

‖ The universality of corruption in the days of Noah, afforded the chief argument to the world against the power of his preaching. And that one alone, or a very few, should be right, and all others, the whole world, with a two or three disregarded exceptions, should be wrong, to the natural man seems impossible. The same argument was urged against our Lord and his apostles. The same argument was urged against the reformers, and the same argument will continue to be urged so long as men are pleased to "follow a multitude to do evil."—ED.

¶ Or, *villany.*

† Many have expressed much dissatisfaction at the ascription of *wrath* to God. They do so on the ignorant, at least the thoughtless supposition, that there can be no *wrath* but sinful wrath. Alas! do these objectors neither see, nor know, that whether it come from the east or from the west, "evil pursueth sinners?" And the holy principle of the divine mind and government, by which that evil is righteously inflicted upon the guilty, is all that the Scriptures mean when they speak of the "wrath of the LORD."—ED.

‡ Heb. *meat.*

§ Heb. *cut.*

A. M. cir. 3283.
B. C. cir. 741.

[f] 2 Kin. 15. 30, 37. 2 Chr. 28. 6. & 7. 6. Isai. 8. 16. Mat. 24. 7, 14.

[g] Ch. 5. 25. & 10. 4. ver. 12, 17. Jer. 4. 8.

and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm.

21 [f] Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. [g] For all this his anger is not turned away, but his hand *is* stretched out still.

## CHAPTER X.

(1) *The judgment of oppressors:* 1—4. (2) *The Assyrian employed as a scourge, yet judged for his pride:* 5—19. (3) *Israel comforted with the promise of deliverance:* 20—34.

A. M. cir. 3283.
B. C. cir. 738.

WO unto them that decree unrighteous decrees, and * that write grievousness *which* they have prescribed;†
2 [a] To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!
3 And what will ye do in the day of visitation, and in the desolation *which* shall come from far? ‡ to whom will ye flee for help? and where will ye leave your [b] glory?
4 Without me § they shall bow down under the prisoners, and they shall fall under the slain. [c] For all this his anger is not turned away, but his hand *is* stretched out still.
5 ¶ O Assyrian, the rod of mine anger, ‖ and the staff in their hand is mine indignation.*
6 I will send him against an † hypocritical nation; and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and [d] to tread them down like the mire of the streets.
7 [e] Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.
8 [f] For he saith, *Are* not my princes altogether kings?
9 *Is* not [g] Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?
10 As my hand hath [h] found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;
11 Shall I not, as I have done unto Samaria and her idols, ‡ so do to Jerusalem and her idols?

* Or, *to the writers that write grievousness.*

† This we adhered to the Jewish legislators down till the time of our Lord, when he denounced the scribes, Pharisees, and lawyers. See Mat. 23. 4, 13—33. —ED.

[a] Ch. 1. 23. & 3. 14. & 5. 7. Amos 4. 1. & 5. 11, 12. Mic. 2. 2, 8, 9. & 3. 2, 3, 9. Ezek. 22. 25, 27. & 18. 12. Ex. 22. 22.

‡ That is, he threatens the oppressors at home with the invasion and oppression of a foreign enemy. — "Where will ye leave your glory? so that you may again recover it?—ED.

[b] Gen. 31. 1. Ps. 49. 16. & 17. 14. Hos. 9. 11. ch. 17. 4.

§ *Without me.*—Without my aid which they now despise, the very *prisoners* will overwhelm Israel, as a prey unworthy of their mighty invaders.—ED.

[c] Ch. 5. 25. & 9. 12, 17, 21. Jer. 4. 8.

‖ Or, *though.*

* "Wo to the Assyrian" (*Boothroyd.*) appointed to execute judgment—God overruling his blind ambition (ver. 7.) to effect his correctional purposes upon ungrateful and idolatrous Israel.—ED.

† Or, *profane.*

[d] Heb. *to lay them a treading.* Mic. 7. 6.

[e] Ch. 45. 4. Mic. 4. 12. Gen. 50. 20.

[f] 2 Kin. 18. 33, 34. & 19. 10—13. Dan. 2. 37. Ezek. 26. 7.

[g] Amos 6. 2, 14. Jer. 49. 2. & 50. 23. 2 Chr. 35. 20. ch. 7. 8. 9. & 36. 19. & 37. 11—13.

[h] Ver. 14. Ps. 21. 8.

‡ Several ancient Eastern monarchs, as *Cambyses* king of Persia, have been most zealously opposed to idol-worship. And it seems most probable that this zeal, if not the principle, was at least the pretext for undertaking the invasion of Israel.—ED.

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y, shall secure the accomplishment of this.——8—10. The Lord has denounced reatening against the Israelites, the accomplishment of which they shall quickly who proudly boast that, though the Assyrians have demolished their houses, will build better ones. 11, 12. The Lord shall stir up the Assyrians, together the enlisted Syrians on the east, and the Philistines on the west, (who had ly assisted them against Judah) and they shall make an almost utter end of n: and after all, the judgments of God shall be further inflicted upon them. The Lord will destroy multitudes of all ranks. 18. Their outrageous wicked- has fitted them for ruin, and shall be punished in the destruction of both ll and great. 19—21. Amidst their terrible distress they shall restlessly der, oppress, and murder one another.

REFLECTIONS UPON CHAP. IX.—God ordinarily tries men with lesser judgts before he inflicts such as are more severe. But it bodes well to a place en God sends to it the light of the gospel. And no load of adversity is so vy, but Christ's presence can alleviate, and his power deliver from it. Thrice py are those ignorant sinners whose minds he enlightens in the knowledge imself! They may enjoy much solid and spiritual joy, freedom, and victory, when they weep and lament. Unbounded are the excellencies, high the ities, sweet the relations, and savoury the names of that Immanuel whom has freely given to us sinful men! O the infinite zeal of JEHOVAH to honour his Son, and to promote the welfare of his church! Rejoice in these things, my soul—and again rejoice.—God shall make every opposer effectually to know the power of his wrath. But those ripen fast for ruin who continue proud and impenitent under great distress; and whom neither cords of love can draw, nor afflicting rods can drive to their duty. Hypocrisy towards God, and villany towards men, ordinarily meet together. And none are in God's sight more abominable miscreants than unfaithful ministers. But general concurrence in wickedness, issues in general calamities upon all ranks. And often they, whom we make our partners in sin, or in whom we have trusted, are made the distinguished instruments of our ruin.

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CHAP. X.—Ver. 1—4. Dreadful shall be the punishment of you Hebrews, who make unjust laws, and pass unjust sentences, and who obstruct the course of justice, that such as are poor cannot have right done them. What will ye do when the Lord shall punish your nation by the desolating ravages of the Assyrians? Who will then assist you, or secure your power and wealth for you? Revolted from me, and deprived of my help, ye shall be rendered more miserable than others, who are taken captives or murdered.——5—11, 13—15. And dreadful shall be the ruin of the Assyrians, whom I have now appointed to punish you Jews for your hypocrisy and profaneness, by pillaging your country, and murdering and enslaving

12 Wherefore it shall come to pass, *that*, when the LORD hath performed his whole work upon mount Zion, and on Jerusalem, I will *punish the fruit †of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man:*

14 And my hand hath found, as a nest, the riches of the people: ‡ and as one gathereth eggs§ *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.‖

15 Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? *as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself, as if it were* no wood.†

16 Therefore shall the Lord, the LORD of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, ‡both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest ‖ of the trees of his forest shall be ‖few, that a child may write them.

20 ¶ And it shall come to pass in that day,* *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.†

22 For though thy people Israel be as the sand of the sea, *yet a* remnant of them shall return: the consumption decreed shall overflow *with righteousness.

23 For the Lord GOD of hosts ‖shall make a consumption,† even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, ‡and shall lift up his staff against thee, after the manner of Egypt.§

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 [k] And the LORD of hosts shall stir up a scourge for him,‖ according to the slaughter of Midian at the rock of Oreb: ‖and *as* his rod *was* upon the sea,* so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden †shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.‡

28 ¶ He is come to [m] Aiath, he is passed to Migron; at Michmash § he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at [n] Geba; Ramah is afraid; Gibeah of Saul is fled.

30 ‖Lift up thy voice, O daughter of Gallim; cause it to be heard unto Laish, O poor °Anathoth.

31 [p] Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall [q] shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.*

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror; and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon† shall fall ‡by a mighty one.

A. M. cir. 3266.
B. C. cir. 738

* Heb. *visit upon.*

† Heb. *of the greatness of the heart.*

‡ Wars have often been waged for mere purposes of spoliation and robbery. Even in modern times, when civilization is supposed to have effected a wonderful march of improvement, nations have been stript of their noblest monuments of art to adorn the capital and minister to the vanity of a conqueror. But let nations beware of indulging the spirit of vain-glory, boasting, or covetousness: the God that chastized Israel, that humbled Assyria, and annihilated Babylon, still sits in heaven, and rules amongst the children of men. —Ed.

§ *As one gathereth eggs that are left.*—Not forsaken, but left for a time by a bird flushed from her nest. —Ed.

‖ *Peeped.* — But though the timid bird, moved by instinctive love, will flutter the wing, open her mouth (beak) and peep (chirp) in anxiety for her eggs or callow young; no man, no nation, was found bold enough to offer the shadow of resistance to my victorious progress! Such is the soliloquy of victorious pride — blind to the fall, it must soon experience from a Providence disregarded or denied.—Ed.

* Or, *as if a rod should shake them that lift it up.*

† "As if the staff should lift" itself up, a living, active agent, and "not (dead) wood" deriving all its power from the hand that carries it.—Ed.

‡ Heb. *from the soul, and even to the flesh.*

§ The glory of the forest is already consumed (ver. 18.); and the rest, instead of being as rising copse-woods that supply by multitude of shoots the absence of full grown trees, shall be so thinly scattered that a very child could number them. —Ed.

‖ Heb. *number.*

* *That day.*—That is, upon the day "when the Lord hath performed his whole work upon mount Zion and upon Jerusalem;" (ver. 12.) a day of which the believer anticipates the dawn, when "the Sun of Righteousness will truly arise with healing in his wings." —Ed.

† They shall return by acknowledging Jesus to be Messiah, "the Mighty God." chap. 9. 6.—Ed.

A. M. cir. 3266.
B. C. cir. 738.

* Or, *in.*
1 Ch. 8. 8. & 1. 6—9. & 7. 17—25. & xxiv. 2 Kin. 18, 13. Rom. 9. 28.

† Though Israel, because of idolatry, have been exposed to *consumption* as a spring exhausted by the heats of summer; yet, in God's day of merciful visitation, they shall be as a spring that is replenished from a higher source, and *overflows* in pure and cooling streams.—Ed.

‡ Or, *but he shall lift up his staff for thee.*

§ After the manner of the cruel task-masters in Egypt, (Ex. 5. 14.) punishing for the non-performance of physical impossibilities.—Ed.

k Ch. 30. 32. & 37. 36. ver. 16—19.

‖ *For him*, that is, for the king of Assyria.—Ed.
1 Ex. 14. 26. & 15. 3—12.

* *His rod was upon the sea*; that is, to divide it and let his people escape; so shall he again lift it, as in Egypt, to work their deliverance.—Ed.

† Heb. *shall remove.*

‡ Because of the anointing of JESUS, the Messiah, to the office of Prophet, Priest, and King of Israel and the Gentiles, and the anointing of his people by the Holy Spirit, whereby they are regenerated and sealed till the day of salvation.—Ed.

m Jos. 7. 2. Gen. 12. 8. Neh. 11. 31.

§ That is, *at Michmash*, "he hath formed his magazines," 1 Sam. 13. 23. —Ed.

n Jos. 21. 17. 1 Kin. 15. 22.

‖ Heb. *cry shrill with thy voice.*

o Jos. 21. 18. Jer. 1. 1. & 11. 21—23.

p Not that Jos. 15. 31.

q Ver. 24. ch. 37. 10, 22, 35. & 11. 15. & 19. 16. Ps. 72. 10.

* From ver. 28, the march of Sennacherib upon Jerusalem is vividly described, preparing the mind for that signal judgment which the invisible hand of God inflicted upon his pride and power—the first specimen of that judgment which the Father will continue to inflict upon nations till he has made all his enemies the foot-stool of Messiah.—Ed.

† The king of Syria is here called *Lebanon*, one of the most remarkable districts of his country—a mode of speech still common in all countries, as characterizing kings, nobles, and proprietors of lands. —Ed.

‡ Or, *mightily.*

many of you. The Assyrian monarch, ignorant of my providence, merely intends to gratify his own lust of dominion; and boasts, that as he, by his own wisdom and bravery, has conquered many powerful nations already, and seized on their wealth, he will do the same to Jerusalem, let her God do what he can to resist him; since therefore, he, who is merely an instrument in my hand, thus insults me, 12, 16—19. Whenever I have sufficiently chastised my own people of Judah, I will punish his pride, and by a fearful plague, cut off most of his huge army in one night, commander and commanded together. 20—33. Then, as well as at the deliverance from Babylon, and in the gospel periods, shall the Jews be weaned from their carnal dependencies on Assyrians, Egyptians, or others; and shall, by faith and repentance, return to their Almighty God and Saviour. And, notwithstanding the vast numbers of Hebrews, a mere remnant shall survive the repeated desolations of their country, wherewith I have determined to punish them. 24—27. Fear not, therefore, ye inhabitants of Jerusalem, when the Assyrians shall ravage your land, and, like Pharaoh at the Red Sea, threaten to swallow up your whole nation. Quickly will I remove the tokens of my anger from you, in destroying the Assyrian army by a fearful stroke, similar to that by which the Egyptians were destroyed in the Red Sea, or the Midianites destroyed by Gideon. And in that day, from regard to my covenant of royalty with David, from regard to king Hezekiah, and chiefly from regard to the Messiah, will I completely deliver you from all subjection to them. 28—34. The Assyrians shall indeed, to the great terror of the nation, march up almost to the very walls of Jerusalem: but there will I, the Almighty conductor of armies, cut off by death most of Sennacherib's captains and valiant troops, and reduce his forest-like multitude to a despicable remnant.

REFLECTIONS UPON CHAP. X.—Dreadful punishments, both in time and eternity, may those rulers expect, who make unrighteous laws, and who enrich themselves at the expense of the poor, the fatherless, and widows, whom God has taken into his peculiar protection! And fearful misery, and desperate anguish, await those who live without, or revolt from God; or who hypocritically profess to know him, and yet in works deny him. In a marvellous manner God makes the most insolent and atheistical tyrants the tools of his providence; and even over-rules their lusts, and mischievous purposes and conduct, in subservience to the glory of his perfections, and the welfare of his church! Alas! of what base robbery and bloody murder, do conquerors of this world make their boast! Their success makes them stupid, proud, and atheistical. But when God has finished his work by them, easily he brings them down, and makes their vanity and boasting issue in shame and disappointment. Let us then greatly fear that God with whom is so terrible majesty; who, after he has killed the body, can cast both soul and body into hell fire; and who, in a moment, can hurl the mightiest criminals into endless ruin! Alas! what multitudes are hurried into damnation by every national disaster! But God limits and regulates all the devastations which he makes in the earth, and causes the very providences, which ruin multitudes, to be the means of conversion and reformation to others.—And O how shortlived are his frowns against his people. How certain and sweet, and often sudden, their deliverances, through Jesus Christ and his anointing Spirit! Why then should they ever slavishly fear



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## CHAPTER XI.

(1) *The Branch from the root of Jesse:* 1. (2) *His spiritual qualifications for ning:* 2, 3. (3) *His humanizing and peaceful reign:* 4—9. (4) *The resto-on of Israel, and calling of the Gentiles:* 10—16.

A. M. cir. 3275. B. C. cir. 729.

ND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out his roots.[a]

2 And the Spirit of the LORD shall rest upon n, the spirit of wisdom and understanding, spirit of counsel and might, the spirit of owledge and of the fear of the LORD;

3 And shall make him of quick understanding he fear of the LORD: and he shall not judge r the sight of his eyes,[†] neither reprove after hearing of his ears:

4 But with righteousness shall he judge the r, and reprove with equity for the meek of earth: and he shall smite the earth[‡] with the of his mouth, and with the breath of his shall he slay the wicked.[§]

5 And righteousness shall be the girdle of loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, the leopard shall lie down with the kid; the calf, and the young lion, and the fatling ether; and a little child shall lead them.

7 And the cow and the bear shall feed; their ng ones shall lie down together: and the shall eat straw like the ox.

8 And the sucking child shall play on the e of the asp, and the weaned child shall put hand on the cockatrice's den.

9 They shall not hurt nor destroy[‖] in all my mountain: for the earth shall be full of the wledge of the LORD, as the waters cover sea.

10 ¶ And in that day there shall be a root esse, which shall stand for an ensign of the ple; to it shall the Gentiles seek: and his shall be glorious.

11 And it shall come to pass in that day, the LORD shall set his hand again the ond time to recover the remnant of his peo-which shall be left, from Assyria, and from ypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he [a]shall set up an ensign for the nations, and shall [b]assemble the outcasts of Israel, and gather together the dispersed of Judah from the four [c]corners of the earth.

13 [c]The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.[†]

14 [d] But they shall fly upon the shoulders of the Philistines toward the west;[‡] they shall spoil [§]them of the east together: [‖]they shall lay their hand upon Edom and Moab; [¶]and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the [e]tongue[†] of the [f]Egyptian sea; and with his mighty wind shall he shake his hand over the river,[‡] and shall smite it [§]in the seven streams, and make *men* go over [‖]dry-shod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

A. M. cir. 3266. B. C. cir. 738.

## CHAPTER XII.

*A song of thanksgiving for the returning tribes.*

A. M. cir. 3266. B. C. cir. 738.

AND in that day[*] thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away,[†] and thou comfortedst me.

2 Behold, [a]God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water[‡] out of the wells of salvation.

4 And in that day shall ye say, [b]Praise the LORD, [§]call upon his name,[‖] declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou inhabitant[*] of Zion: for great *is* the Holy One of Israel in the midst of thee.

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[a] This prophecy is distinctly applied to Christ, (Rom. 15. 12.) and cannot, as some have thought, refer to Hezekiah, for he was already born—neither were the Gentiles gathered to the church of God during his reign—an event distinctly predicted as occurring during the reign of the Branch, ver. 10. —Ed.

[†] This was remarkably exemplified in our Lord's unparalleled reproofs to the scribes and Pharisees, who appeared to the eyes of men utterly unqualified for the spiritual conquest and reformation of the world, but who, nevertheless, have already achieved that work in part, and are, by their word and the Lord's good Spirit, achieving it still. See 1 Cor. i. 26—31.—Ed.

[‡] *Smite the earth* —that is, men who "are of the earth, earthy," "who mind earthly things."—Ed.

[§] *Slay the wicked*— that is, judicially deliver over wicked nations to destruction by the hands of nations generally as wicked as themselves, but who, nevertheless, execute God's righteous purposes of judgment.—Ed.

[‖] A good rule of prophetic interpretation requires that the destructive animals here enumerated should be understood as emblems of men of like evil dispositions. The rule is this—when a particular prophecy commences emblematically, the remainder is to be interpreted emblematically. Some have, nevertheless, interpreted verses 6—9 literally, as foreshowing changes yet to be effected in the dispositions and habits of animals of prey —a speculation upon which, however pleasing, it is better not to dogmatize. The Lord knoweth. Not that any direct evil can result from the expectation and belief of such a change; the danger lies in the indulgence of a spirit of speculation, which may soon terminate in an attempt to be wise "above that which is written."—Ed.

[a] Ver. 10. ch 59. 19. John 3. 14—16. 1 Cor. 2. 2. Rom. 15. 10. Gal. 3. 1. 1 Tim. 3. 16. Rev. 5. 5, 9.

[b] Ps. 147. 2. & 68. 22. ch. 43. 5. & 49. 12, 22. & 54. 7. & 56. 8. & 66. 20.

[c] Heb. *wings.*

[d] Ezek. 37. 16—28. Jer. 3. 18. Hos. 1. 11. compare with 1 Kin. xii—xv. ch. 7. 1—6.

[†] "The jealousy of Ephraim shall cease, and the enmity of Judah shall be no more."—*Boothroyd.*

[‡] Ch. 23. 10. & 34. 5. & Joel 3. 19. Amos 9. 12. Num. 24. 17. Zec. 10. 11. Obad. 18. Mat. 8. 11.

[§] "But they shall invade the Philistines on the west."—*Boothroyd.*

[‖] Heb. *the children of the east.*

[¶] Heb. *Edom and Moab* shall be *the laying on of their hand.*

[*] Heb. *the children of Ammon their obedience.*

[e] *Sea, bay.* Jos. 15. 2, 5.

[†] *Tongue.*— The same word is translated *bay.* Josh. 15. 2. & 18. 18.—Ed.

[f] Ch. 19. 5. & 23. 3. Gen. 15. 18. & 41. 1. Ex. 1. 14. Num. 34. 5. Jos. 15. 3. Jer. 2. 18. Ezek. 29. 3, 9. & 32. 2.

[‡] *River,* — Most probably not the Nile, but the Euphrates; for though the Nile is called "seven streamed," the title is poetical rather than literal.—Ed.

[§] Into seven streams.

[‖] Heb. *In shoes.*

[*] *That day.*—The day of the second recovery of Israel from bondage (chap. 11. 12.) —a day yet future, but not doubtful; for God is faithful who has promised.—Ed.

[†] *Thine anger is turned away.*—This comfortable word indicates the termination of all the series of judgments described, chap. 5. 25. & 9. 12, 17, 21. & 10. 4.—Ed.

[a] Ps. 27. 1. & 44. 7. & 118. 14. Prov. 21. 31. Ex. 15. 2. Jonah 2. 9. Luke 1. 47, 69. & 2. 10, 11.

[‡] Water is the emblem of the word of God. John 4. 14. Is. 55. 1.—Ed.

[b] 1 Chr. 16. 8—34. Ps. 105. 1—5. & cxlv —cl. ch. 63. 7.

[§] Or, *proclaim his name.*

[‖] *His name* — Whatever name, at any time, God has given of himself. See Exod. 34. 5. Ps. 8. 1. —Ed.

[*] *Inhabitant.* — "Thou woman inhabitant,"—the emblem and title of the church, no longer a woman hid in the wilderness, but restored to her Lord's house in Zion.—Ed.

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ury of the oppressor? When their nights of distress are at the darkest, they cheerfully expect their deliverance to be near.

AP. XI.—Ver. 1—5. In a most weak and debased appearance, the Messiah spring from the family of David, when it is reduced to a very low and red condition. And the Holy Ghost, bestowed on him above measure, for ever secured to him, shall qualify him with ineffable wisdom and know-, courage and reverential awe of God: and he shall not judge of things ac-ng to external appearances; but with infinite exactness and equity shall he and save his own poor and afflicted people, and according to the threaten-of his word, he shall easily destroy his wicked opposers: and equity and ulness shall at once fit him for, and honour his ministrations. 6—9. ugh the abundant spread of his gospel in the world, and the saving instruc-of his Spirit, shall the most mischievous and untractable sinners of mankind endered meek, gentle, peaceful, and harmless. 10—16. And to him, as ex-ed and offered in the gospel, shall multitudes of Gentiles come by faith, re-ance, and daily worship: and his Spirit, by the effusion of his gifts, graces, comforts, shall render his church eminently glorious. The Jews too, in the olic age, and especially in the millennium, when, by the power of God, they be brought back to their own land, shall, with united hearts, embrace the gospel, and assist in the conversion of the Gentiles to Christ, while opposers heathens, or antichristians, shall be destroyed, and every hinderance be removed.

REFLECTIONS UPON CHAP. XI.—Come, my soul, behold the Lamb of God! Behold how he assumes my nature; is conceived and born of the virgin, in the likeness of sinful flesh, and laid in the manger! Behold him filled with the Holy Ghost above measure, and qualified to save his people to the uttermost, and avenge himself of his enemies! Behold how his almighty grace transforms the most outrageous sinners into the most amiable saints! See his gospel rapidly spreading in the earth, and his power and glory revealed in the hearts of men. See him in prophecy conquering all opposition, removing every impediment, slaying the enmity, and making of Jews and Gentiles one new man, so making peace! Let me believe, let me plead, let me hope, let me rejoice, that he, who has begun to fulfil these great and precious promises, will perfect the same in his time.

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REFLECTIONS UPON CHAP. XII.—How far the glories and comforts of the New Testament church exceed those of the Old! The great forgiveness, through Jesus' blood, inflames the heart, and tunes the lips to praise. Nor ought JEHOVAH'S frowns to untune our soul. Weeping may endure for a night, but joy cometh in the morning. O the inexpressible pleasure of enjoying a reconciled

## CHAPTER XIII.

*The warning and doom of Babylon.*

A. M. cir. 3274.
B. C. cir. 730.

THE burden* of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones,† I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains,‡ like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven,§ *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye; for the day of the LORD *is* at hand: it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint,‖ and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall * be amazed †one at another; their faces *shall be as* flames.

9 Behold, the day of the LORD‡ cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

10 For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.§

11 And I will punish the world ‖ for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold;* even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in wrath of the LORD of hosts, and in the da his fierce anger.*

14 And it shall be as the chased roe, ar a sheep that no man taketh up: they shall e man turn to his own people, and flee every into his own land.

15 Every one that is found shall be th through; and every one that is joined *unto* shall fall by the sword.†

16 Their children also shall be dashe pieces before their eyes; their houses sha spoiled, and their wives ravished.

17 Behold, I will stir up the Medes ag them, which shall not regard silver; and a gold,‡ they shall not delight in it.

18 *Their* bows also shall dash the y men to pieces; and they shall have no pi the fruit of the womb; their eye shall not children.

19 ¶ And Babylon, the glory of kingd the beauty of the Chaldees' excellency, sh as when God overthrew Sodom and Gome

20 It shall never be inhabited, neither it be dwelt in from generation to genera neither shall the Arabian pitch tent there ther shall the shepherds make their fold t

21 But wild beasts of the desert sha there; and their houses shall be full of d creatures; and §* owls shall dwell there satyrs ‖ shall dance there.

22 And * the wild beasts of the islands cry in their †desolate houses, and drago *their* pleasant palaces: and ᵇ her time *is* n come, and her days shall not be prolonge

## CHAPTER XIV.

(1) *The restoration of Israel:* 1—3. (2) *Their triumph over Babylon:* (3) *Assyria and Palestine warned:* 24—32.

A. M. cir. 3274.
B. C. cir. 730.

FOR the LORD will have mercy on J and will yet choose Israel, and set th their own land: and the strangers shall be j with them, and they shall cleave to the of Jacob.*

2 And the people ª shall take them, and

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* *Burden.*—"Oracle."—*Boothroyd.* But the word *burden* denoting the heavy judgment that Babylon was doomed to bear, seems best calculated to convey the meaning of the prophet. See Gen. 4. 13.—ED.

† *Sanctified ones.*—"My enrolled warriors."—*Lowth.* There can be little question of the preference due to this translation. —*That rejoice in my highness.*—"Them that rejoice in their own dignity."—*Boothroyd.*

‡ Media and Persia, from which countries Cyrus drew his armies against Babylon, were mountainous countries, and are described as such in contrast with the low lying plain upon which Babylon was built.—ED.

§ *End of heaven.*—There is not here, as some have foolishly objected, any astronomical error—much as that heaven and earth meet at a particular point. From Ps. 19. 6, it appears that the "ends of heaven" signify the sun's apparent daily and annual course, and whoever considers the wonderful collection of adventurers from all nations that are gathered to armies, but especially to Eastern armies, where mercenary foreigners often constitute their greatest strength, will find little difficulty in understanding how literally and truly the prophet here speaks.—ED.

‖ *Faint.*—Paralyzed as when a man faints.—ED.

* Heb. *wonder.*

† Heb. *every man at his neighbour.*

‡ The day foretold and chosen by the Lord, for executing his threatened judgments.—ED.

§ "Stars, constellations, sun, and moon," are all emblems of the various ruling powers of kingdoms, especially of the Babylonish empire, whose wise men were remarkable for their astronomical skill, and, therefore, fully prepared to understand and appreciate their import.—ED.

‖ *World.*—The men who are not only *in*, but *of* the world. See John 17. 14, 16. The world that by wisdom knew not God. 1 Cor. 1. 21.—ED.

* Such will be the depopulation of "Babylon the Great" that a man will scarcely be found at any price, either for service or defence. See ch. 4. 1. 1 Sam. 3. 1.—ED.

* Astronomers can both calculate and explain certain irregularities, or *shakings* that literally take place in the visible heavens. To a people skilled in astronomy as the learned Babylonians were, the heavens *shaken*, and the earth *removing* from her orbit, would, therefore, be perfectly intelligible and familiar emblems of thrones overturned, nobles degraded, armies disbanded, commerce forsaken, fields laid waste—a kingdom desolate.—ED.

† Whether they flee singly for secrecy, or in companies for mutual help, all the Babylonians shall be cut off.—ED.

‡ The Medes, inhabiting a mountainous and forest country, were at this time a people so rude that they neither understood the use nor value of gold or silver money. Hunting was hitherto their chief employment; and their weapons for the chase their most valuable property.—ED.

§ Or, *ostriches.*

ª Heb. *Daughters of the owl.* Job 30. 29. Mic. 1. 8.

‖ Literally "hairy ones." In Lev. 4. 24, the word is translated *goat;* but in 2 Chr. 11. 15, it is translated *devils,* demons being worshipped, most probably, under the form of goats. The whole of this prophecy, as may be seen exemplified in Newton, Keith, &c., affords one of the plainest and most irresistible attestations to the divine origin of the Bible.—ED.

* Heb. *Ijim,* or *jackals,* or *wolves.*

† Or, *palaces.*

ᵇ Ch. 46. 13. Hab. 2. 3. Deut. 32. 35. Mat. 24. 22. The destruction began about 160 years after. But what will *certainly* come to pass, is often mentioned by the prophets as near at hand, though it should not happen for some hundreds of years,—a thousand years being with the Lord as one day. 2 Pet. 3. 8.

* *Jacob.*—That is, the people of Israel in exile, as Jacob was. —*Israel.*—That is, the people of Israel restored to their home, their kindred, their possessions, and the service of their God.—ED.

ª Ezra 1. 4, 6, & 7. 13—16. ch. 60. b. Zec. 2. 11.

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God as our ALL and IN ALL! If he be ours, we may safely trust him with all our happiness, all our work, all our care. If he be our strength, no foe can hurt us. If he be our salvation, eternity is too short to speak his praise. Great is the happiness, temporal, spiritual, and eternal, which we may by faith draw from his perfections, his Christ, his promises, and ordinances! And thrice happy is the church when her members know him and his mighty works, and with one mind, and one mouth, glorify him!

CHAP. XIII.—Ver. 1. Prophecies of heavy, oppressive, and ruinous judgments, are often called *burdens;* and those denounced against Babylon also often relate to Antichrist. 2, 3. Assemble the forces to their respective standards.—Order them to present themselves to the noble captains of Media and Persia, and to break into the houses of the noble Chaldeans. I have stirred up, and by my providence separated and strengthened these Medes and Persians, to execute my judgments upon Babylon, and to perform the most gallant actions, which will illustrate my honour and greatness. 6, 9. The *day of the Lord,* or of the wicked, denotes the period of his awful judgments upon them. 10. The whole country of Chaldea shall be filled with horror, and their princes and nobles degraded or murdered. 12. Men fit to bear arms shall become very rare; or the Medes and Persians shall refuse every ransom of their lives. 13, 14. Because of their wickedness, the whole nation shall be quite unhinged and ruined. The Chaldeans shall flee for their lives; but none shall dare to harbour them. All their auxiliaries shall run away, and leave them to shift for themselves. 19. Babylon, once the so large, and impregnable capital of Chaldea, shall be utterly destroyed in the mo ful manner.

REFLECTIONS UPON CHAP. XIII.—Alas! how oppressive and destruc the judgments of God upon guilty nations, or even the threateninga there is there any destruction on earth but the Lord is the manager of it. apart the instruments of his wrath, as well as those of his grace. He mighty armies by his call or by his nod; and with alacrity they marc his encouraging direction, to execute his judgments. How dreadful is the terrors of a guilty conscience are added to the heavy judgments of a The hearts and hands of the mightiest fail them, when JEHOVAH appears them in his vengeance; and all helpers desert when God devotes a nation Into what savage devils has sin transformed men, especially when they conquering armies! But God is righteous in returning men's cruelti themselves. He has exhibited the most terrible marks of his indignation sin on persons, cities, and nations. And the ruins of places, once fam wicked, attest his infinite holiness, equity, fore-knowledge, and faithfuln the divine authenticity of his word.

CHAP. XIV.—Ver. 1—3. Not only predict that the Jews, attended Gentile proselytes and Chaldean slaves, should return to their own la Babylon; but that they, and multitudes of Gentiles, in the apostolic



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em to their place; and the house of Israel
ll possess them in [b] the land of the LORD for
vants and handmaids: and they shall take
em captives [*] whose captives they were; and
y shall rule over their oppressors.[†]
3 ¶ And it shall come to pass in the day
t the LORD shall give thee rest from thy
row, and from thy fear, and from the hard
ndage wherein thou wast made to serve,
4 That thou shalt take up this [‡] proverb
inst the king of Babylon, and say, How
h the oppressor ceased! the [§] golden [‖] city
sed!
5 The LORD hath broken the staff of the
ked, *and* the sceptre of the rulers.
6 He who smote the people in wrath with
continual stroke, he that ruled the nations in
er, is persecuted,[†] *and* none hindereth.
7 The whole earth is at rest, *and* is quiet:
y break forth into singing.
8 Yea, the [c] fir-trees rejoice at thee, *and* the
ars of Lebanon, *saying*, Since thou art laid
n, no feller is come up against us.
9 [‡] Hell from beneath is moved for thee to
t *thee* at thy coming: it stirreth up the
d for thee, *even* all the [‖] chief ones of the
h; it hath raised up from their thrones all
kings of the nations.
10 All they shall speak and say unto thee,
thou also become weak as we? art thou
me like unto us?
11 Thy pomp is brought down to the
e, *and* the noise of thy viols: the worm
pread under thee, and the worms cover
.
12 [d] How art thou fallen from heaven, O
ifer,* son of the morning! *how* art thou cut
n to the ground, which didst weaken the
ons!
13 For thou hast [*] said in thine heart, I will
nd into heaven, I will exalt my throne
e the stars of God; I will sit also upon
mount of the congregation, in the sides of
north:[†]
14 I will ascend above the heights of the
ds; I will be like the most High.
15 Yet thou shalt be brought down to hell,
ne sides of the pit.
16 They that see thee shall narrowly look
n thee, *and* consider thee, *saying*, *Is* this
man that made the earth to tremble, that
shake kingdoms;

A. M. cir. 3274.
B. C. cir. 730.

b Ch. 6. 6. Lev. 25. 23, 24. Deut. 1 l. 12. & 32. 8, 9. Hos. 2. 2.
* Heb. *that had taken them captives.*
† If this restoration be synchronous with that predicted chap. 11.—and there is no reason to suppose two different restorations—then the restoration chap. 11. being a restoration, not merely to political power, but to godliness, (see chap. 12.) the *captivity* into which Israel will bring their former oppressors must be a spiritual captivity to the yoke of Christ.—Ko.
‡ Or, *taunting* parable. Hab. 2. 6. ch. 13. 19.
§ Golden sceptre, or *exactress of gold.*
‖ The roofs and ornaments of several Eastern temples and palaces still continue to be gilded; and, from a similar custom, it is most probable, Babylon was called "the golden city."—Ko.
¶ Heb. *a stroke without removing.*
† Pursued, and overtaken, and condemned to divine judgment.—Ko.
c Perhaps princes. ch. 10. 18, 33, 34. & 2. 13. & 37. 24. & 41. 19. & 55. 13. & 60. 13. Jer. 51. 48. Ezek. 31. 16. Zec. 11. 2.
‡ *Sheol* sometimes signifies the *grave*, but is more generally applied to the *state* and *region* of the dead. Here the kings of conquered nations are represented as rising from the stately couches upon which, in several Eastern countries it is still the custom to bury the dead, and taunting the monarch of Babylon on his entrance into their dreary abode. —Ko.
‖ Heb. *leaders.*
‖ Or, *great goats.*
d Luke 10. 15, 18. Rzek. 28. 2, 12, 14. ch. 13. 10.
e *Lucifer*—"Lightbringer," morning star—most probably one of the proud titles assumed by the Babylonian monarch, intimating an assumption of divine origin and honours—for even these, pride has often arrogated, and flattery admitted and bestowed.—Ko.
e Prov. 16. 18. Ezek. 28. 2. Dan. 4. 30. Acts 12. 23.
f Ps. 2. 6. & 48. 2. & 87. 1. & 84. 7. ch. 37. 24. & 23. 20. 2 Thes. 2. 4.
† If, in expounding Scripture, the meaning of words and phrases is to be drawn from Scripture, then, "the mount of the congregation," by comparison with ch. 10. 32, will be mount Zion in Jerusalem; and, "the sides of the north," by comparison with Ps. 48. 2, will be the city of Jerusalem, which lay to the north of mount Zion. The search after exposition from other than Scripture sources, has led some to imagine that the "sides of the north" meant the north pole; and "mount of the congregation," the imaginary residence of the Chaldean gods: but there is no Scriptural ground for such a conjecture.—Ko.

A. M. cir. 3274.
B. C. cir. 730.

* Or, *did not let his prisoners loose homeward.*
† *House.*—"Sepulchre."—*Boothroyd.*
g Dan. 5. 30. Jer. 22. 19. & 18. 2. & 7. 33. & 8. 2. & 16. 4, 6. 1 Kin. 21. 23, 24. Rev. 11. 8, 9.
‡ As a branch on which some criminal had been put to death; and therefore, like the criminal, held accursed by the Jewish law. Deut. 21. 23. —Ko.
§ *Stones of the pit.* —The bottom of the pit into which stones were cast upon distinguished criminals. See 2 Sam. 18. 17.—Ko.
h Lev. 26. 30. Ez. 20. 5. Mat. 23. 35.
‖ "Son and grandson;" accordingly, Evil-Merodach the son, and Belshazzar the grandson of Nebuchadnezzar, were both cut off by violent deaths in the flower of their age.—Ko.
i Ch. 13. 21, 22. & 21. 1. & 34. 11. Jer. 51. 25, 26, 62, 63. & 50. 39, 40. Zeph. 2. 14. 1 Kin. 14. 10. 2 Kin. 21. 13.
* A large bird frequenting lonely and marshy places, and whose *booming*, as it is termed, is very doleful by night.—Ko.
k Num. 23. 19. Heb. 6. 18. Ps. 33. 11. Prov. 19. 21. & 21. 30. ch. 46. 10. Eph. 1. 11. ver. 27.
† This is no "fragment of a distinct prophecy;" but is, with the three following verses, a sequel to the prophecy of Syrian or Assyrian invasion, (see chap. 9. 12. & 10. 5.); and from ver. 28 to the end, there is still a sequel to the prophecy of the Philistine auxiliaries by whom the Assyrians should be joined (chap. 9. 12.) to "devour Israel with open mouth."—Ko.
l Ch. 13. 11. & 5. 25. Zeph. 3. 6, 8.
‡ That is, upon both Jews and Gentiles: the judgments upon the Jews being the emblems or specimens of judgments upon all unfaithful churches; and his judgments upon Assyria and Babylon, emblems or specimens of his judgments upon every cruel and proud nation.—Ko.
§ Heavy judgment denounced. Before Christ 720.
‖ Palestine was divided into five states, and the prophecy is addressed to their federal capacity. The judgments of Palestine are the emblems or specimens of the divine judgments upon churches or nations who cherish a spirit of unkindness or unceasing hostility to their neighbours.—Ko.
m 2 Sam. v, viii, xxi. 2 Chr. 26. 6. & 28. 18.
* Uzziah had subdued the Philistines (2 Chr. 26. 6, 7. & 28. 18.); in the days of Ahaz his son, they threw off the yoke; but Hezekiah, the grandson, again subdued them, (2 Kings 18. 18.) the emblem and specimen of the final victory of original truth, after an age of apparently successful rebellion and hopeless apostasy.—Ko.
† Or, *adder.*

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* [*] opened not the house of his prisoners?
18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house:[†]
19 [§] But thou art cast out of thy grave like an abominable branch,[‡] *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit;[§] as a carcass trodden under feet.
20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evil-doers shall never be renowned.
21 Prepare slaughter for his children [h] for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.
22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew,[‖] saith the LORD.
23 [i] I will also make it a possession for the bittern,* and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.
24 ¶ [k] The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand;[†]
25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.
26 This *is* the purpose *that is* purposed upon [‡] the whole earth;[‡] and this *is* the hand *that is* stretched out upon all the nations.
27 For the LORD of hosts hath purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?
28 In the year that king Ahaz died was this [§] burden.
29 ¶ Rejoice not thou, whole[‖] Palestina, because the rod of [m] him that smote thee is broken: for out of the serpent's* root shall come forth a [†] cockatrice, and his fruit *shall be* a fiery flying serpent.
30 And the first-born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.

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l periods, shall coalesce into one gospel church. 4—11. Not only the neighng nations, but the very dead and damned, shall, in their respective forms, the disgraced and ruined king and princes of Babylon. 12. Proud as a shining as an angel, and possessed of distinguished glory and majesty among ations, how art thou debased and ruined! Notwithstanding thy ambition oasts to raise an empire wide as the heavens, and to sit like JEHOVAH in emple and heavenly mansions, thou shalt be debased into contempt, death, amnation. 18, 19. Other kings lie interred in their stately tombs; but thou lie unburied, as a rotten stick or polluted cloth which none cares to touch.

24—27. I have determined, in my unchangeable purpose, to destroy the Assyrian army before Jerusalem; my almighty power shall, without fail, accomplish it. 29—31. O Philistines, though David and Uzziah, who smote you, be dead, and Ahaz his grandson weakened or dead, Hezekiah his son shall ravage your country: and, while God shall take care of the poorest Jews, they, and afterwards the Assyrians or Chaldeans, shall, with great unanimity and fury, destroy your nation. 32. And, by their ambassadors, the neighbouring nations shall be informed, that to the power and care of God alone the stability and safety of Jerusalem and the church, however poor, is entirely owing.

31 Howl O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke,* and † none *shall be* alone‡ in his § appointed times.

32 What shall *one* then answer [n] the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall ‖ trust in it.

A. M. cir. 3278.
B. C. cir. 726.

* *Smoke.* — The dust of a marching army, as the smoke of an advancing conflagration.—Ed.

† Or, he shall *not be alone.*

‡ *Alone.* — None shall be out of rank in his appointed squadron.—Ed.

§ Or, *assemblies.*

n 2 Sam. 8. 10. 2 Kin. 20. 12. ch. 30. 1.

‖ Or, *betake themselves unto it.*

## CHAPTER XV.

*The ruin of Moab.*

THE burden of Moab.* Because in the night Ar of Moab is laid waste, *and* [a] brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence:

2 He is gone up to [b] Bajith, and to Dibon, the high places, to weep: Moab shall howl over [c] Nebo, and over Medeba: on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves [d] with sackcloth: on the tops of their houses,† and in their streets, every one shall howl, ‡ weeping abundantly.

4 And Heshbon shall cry, and Elealeh; their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall [e] cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab; [f] his fugitives *shall flee* unto Zoar, an heifer of three years old: § for by the mounting ‖ up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of [g] destruction.

6 For the waters of Nimrim shall * be desolate: for the hay† is withered away; the grass faileth; there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the [h] brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto [i] Eglaim, and the howling thereof unto [k] Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring more‡ upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

A. M. cir. 3278.
B. C. cir. 726.

* Joshua spared Moab by divine command, because the people were the descendants of Lot; (Deut. 2. 9.) but they made most unkind returns. Moab caused one of Israel's greatest sins (Deut. 23. 3.); Eglon king of Moab oppressed Israel 18 years; pride, bloodshed, and idolatry, filled up the measure of her guilt. This prophecy against her is the emblem and specimen of God's judgments upon the unkindness and quarrels of churches and nations of cognate descent.—Ed.

a Or, *cut off.* ch. 6. 11. Zeph. 1. 11.

b Num. 21. 30. & 32. 34. Jos. 13. 17. Jer. 48. 23. Ezek. 25. 9.

c Num. 21. 30. & 32. 3, 38. Jer. 48. 1, 22. Jos. 13. 9.

d Joel 1. 8, 13. 2 Sam. 3. 31. ch. 3. 24. Ezek. 7. 18.

† The roofs of Eastern houses lay almost universally flat; the people lived much upon them—a mild climate inviting to the open air.—Ed.

‡ Heb. *descending into weeping*, or *coming down with weeping.*

e Ver. 8. Gen. 27. 46. Job 3. 20. & 20. 20, 28. Jer. 48. 41.

f Or, *to the borders thereof, even as an heifer.* Gen. 10. 22. & 14. 2.

§ "Her fugitives shall flee unto Zoar, to Eglath the third." —*Lightfoot.*—*Eglath-Shelashiah*, being the proper name of a place.—Ed.

‖ "For the steep of Luhith with weeping they ascend; yea, in the way to either Horon they raise a wail of destruction.—Ed.

g Heb. *breaking.* Jer. 4. 20. & 10. 19. ch. 1. 28.

* Heb. *desolations.*

† *Hay.* — Every herbaceous plant; for hay, properly so called, was not made in the East.—Ed.

h Euphrates, or Babylonia, or *valley of the Arabians.* Ps. 137. 1, 2.

i On the west. Ezek. 47. 10.

k On the east border. Num. 21. 16, 18.

‡ *More.*—The robber after the soldier. Ed.

## CHAPTER XVI.

(1) *Moab exhorted:* 1—5. (2) *Threatened:* 6—8. (3) *Bewailed:* 9—
(4) *Judged:* 12.

A. M. cir. 3278.
B. C. cir. 726.

SEND ye the lamb* † to the ruler of the from [a] ‡ Sela to the wilderness, unt mount of the daughter of Zion.

2 § For it shall be, *that* as a wandering [b] cast out of the nest, *so* the daughters of shall be at the fords of Arnon.

3 ‖ Take counsel, execute judgment; thy shadow* as the night in the midst noonday; hide the outcasts; bewray no that wandereth.

4 Let mine outcasts dwell with thee, be thou a covert to them from the face spoiler: for the † extortioner is at an en spoiler ceaseth, ‡ the oppressors are con out of the land.§

5 And in mercy shall the throne be lished; and he shall sit upon it in truth tabernacle of David, judging, and seeking ment, and hasting righteousness.*

6 ¶ We have heard † of the pride of (he *is* very proud,) *even* of his haugh and his pride, and his wrath: *but* his * lies not *be* so.

7 Therefore shall Moab howl for every one shall howl: for the foundatio Kir-hareseth shall ye [d] mourn; surely *the* stricken.

8 For the fields of Heshbon languish the vine of Sibmah: the lords of the h have broken down the principal plants th they are come *even* unto Jazer, they wan *through* the wilderness: her branche § stretched out, they are gone over the se

9 Therefore I will bewail with the we of Jazer the vine of Sibmah: I will wate with my tears, O Heshbon, and Elealel ‖ the shouting for thy summer-fruits and f harvest is fallen.*

10 And gladness is taken away, and j of the plentiful field; and in the vineyards shall be no singing, neither shall there be ing: the treaders shall tread out no w *their* presses; I have made *their* vintag- ing to cease.

* *Send ye the lamb* —your acknowledgments of tribute to the king. (see 2 Kin. 3. 4.) and so, either by repentance avert the threatened judgment, or secure a home, and protection against the day of national calamity. The main object of this prophecy is to exhort Moab to look for, and submit to Messiah the ruler, on his appearing. See ver. 5.—Ed.

† Or, O *ruler.*

a Or, *Petra.* Perhaps not that 2 Kin. 14. 7. but ch. 42. 11.

‡ Heb. *a rock.* Send the tribute of flocks due to Hezekiah, or sacrifices to God's temple at Jerusalem; otherwise the ladies of Moab shall soon have to flee their country, or be driven captives from it.

§ Or, *otherwise.*

b Or, *a nest forsaken.* ch. 27. 10.

‖ Heb. *bring.*

* *Thy shadow* of protection to the widow, the orphan, and the stranger.—Ed.

† Heb. *wringer.*

‡ Heb. *the treaders down.*

§ *The extortioner.* —The Philistines, from whom, in time of famine, Israel had to seek bread. (See 1 Kings 8. 2.) *The spoiler.* — The Assyrian who literally came down as a wolf on the fold. *The oppressor.* — The Babylonian who "opened not the house of his prisoners," (ch. 14. 17.) the worst of all oppressors, persecutor unto the death of the worshippers of the true God, Dan. 3. 13—19.—Ed.

‖ Or, *prepared.*

* This is a prophecy not of Hezekiah, but of Christ; for to none else will the description apply.—Ed.

† *We have heard.* Who? In this verse the *outcasts* are the speakers; in ver. 7, the prophet resumes. —Ed.

c Or, *strength*, or *divination*, Jer. 48. 30. ch. 44. 29. & 28. 15.

‡ "But vain are his lies"—the lies of his false prophets, and foolish heart.—Ed.

d Or, *mutter*, ch. 8, 19.

§ Or, *plucked up.*

‖ Or, *the alarm*, or *destroyer is fallen upon*, &c.

* To "weep with those that weep" is a distinguished Christian duty, not only of perpetual obligation, but for the discharge of which the world affords continual opportunities. Our Lord wept over Jerusalem, leaving us an example of the sympathy with which we should regard, not only our friends, but our enemies, in their sorrows.—Ed.

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REFLECTIONS UPON CHAP. XIV.—How strangely nations rise and fall in the scales of God's providence! But a pleasant aspect, towards the saints, have all the clouds of wrath that hang over their adversaries. And the overthrow of nations directs men to Jesus and his church. Great is the instability of earthly honours, power, or wealth. Such as were masters one day, are often slaves to their slaves the next.—All our salvation must be ascribed to the rich and sovereign mercy of God. It is his election of grace, not our free-will, that can bring us to the inheritance incorruptible and undefiled. And ever certain, however slow, is the deliverance of his chosen, his church, from all their griefs, fears, and toils. But to what fearful misery and disgrace are proud and powerful oppressors reduced at the last! Neither power nor wealth profit in the day of his wrath. Both God and men take pleasure in humbling and debasing the proud. But if haughty tyrants sink to ruin—to damnation,—with such cruel derision,—in what fearful forms shall devils and damned heathens welcome to hell the proud despisers of Jesus Christ! Great is the misery which the wickedness of parents entails upon their impenitent posterity, and the marks of wrath which sinners fix upon the spots where they lived. Stable, and infallibly executed, are the purposes And it is vain for his enemies to hope for exemption from ruin; for if o cut off, he can raise up a worse. But, amidst all the commotions on ear is his church, and safe the poorest of her members. JEHOVAH is her foundation, protector, and refuge.

REFLECTIONS UPON CHAP. XV.—Destruction and anguish, in tre triumph, follow sin through impenitent cities and nations. Sudden an pected ruin awaits haughty transgressors. And to call on idols, or c when God is our enemy, is but to add to our anguish. The wealth wh eagerly gain but invites the invader, tempts the robber, and endangers th It increases the owner's care and grief, while it assists his enemy to dest and if hardened sinners escape one judgment, they are reserved for But if such be the case of a ravaged nation, alas! the terrors, the torme howlings, in hell! Who shall abide with devouring fire? Who shall dw everlasting burnings?



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11 Wherefore [a]my bowels shall sound like an
p for Moab, and mine inward parts for
r-haresh.
12 ¶ And it shall come to pass, when it is
n that Moab [f]is weary on the high place, that
e shall come to his sanctuary to pray; but he
ll not prevail.
13 This *is* the word that the LORD hath
ken concerning Moab [h]since that time.[*]
14 But now the LORD hath spoken, saying,
ithin three years, as the years of an hireling,
the glory of Moab shall be contemned,
h all that great multitude; and the remnant
*ll be* very small *and* [†]feeble.

A. M. cir. 3292.
B. C. cir. 712.

[a] Ch. 15. 5. & 21.13. & 48. 31. Jer. 4. 19. & 48. 36. Lam. 1. 20. & 2. 11. Job 30. 27. Hos. 11. 8.
[f] Ch. 15. 2. Jer. 48. 33. Num. xxiii. 1 Kin. 18. 26.
[g] Ch. 27. 33. Amos 7. 9, 13. Jer. 22. 22.
[h] A good while ago. ch. 44. 8.
[*] *That time.*—What time? When it was seen that he had become "weary of his idolatry on his high places," (ver. 12.) and had come to his sanctuary, not in the piety of faith, humiliation, and penitence—but in the superstitious throes of despair, to offer his unacceptable, because his compelled, petitions.—Ed.
[†] Exact years. ch. 21. 16. Deut. 15. 18.
† Or, *not many.*

## CHAPTER XVII.

*Syria and Israel warned:* 1—5. (2) *A remnant shall look to the Lord:* —8. (3) *The rest shall be judged:* 9—11. (4) *Woes denounced:* 12—14.

A. M. cir. 3244.
B. C. cir. 760.

[a] Ch. 7. 16. & 8. 4. & 25. 2. Amos 1. 3—5. Jer. 49. 23—27. 2 Kin. 16. 9. Zec. 9. 1.
[*] The inhabitants of Damascus were taken away captive by Tigiath Pileser. (2 Kin. 16. 9); and to what ruinous condition it was then reduced, and how long it remained so, history gives no information. It has, however, still continued a city of great note and importance; but that fact forms no contradiction to the prophecy, as it is evident from ver. 3, that by "being a city," the prophet meant the capital city of a Syrian monarchy. But to that estate it never returned; for since the death of Rezin, its last king, the country around Damascus has always continued a mere province of some of its conquerors. These have successively been Sennacherib, whose capital was Nineveh, (2 Kin. 19. 36.) Nebuchadnezzar, the generals of Alexander, Judas Maccabeus, the Romans, the Saracens, the Crusaders, Tamerlane, the Mamalukes, the Turks, lately the Egyptians, from whom, by aid of England, it has again been wrested by the Turks.—Ed.
[†] For *Aroer*, on the Arnon, the Septuagint, followed by *Boothroyd*, reads *for ever*; but there appears no sufficient authority for the change. The verse is a prediction of the destruction of Moab. See *Burckhardt's Syria*, p. 364.—Ed.

THE burden of Damascus. [a]Behold, Damascus is taken away[*] from *being* a city,
it shall be a ruinous heap.
2 The cities of Aroer[†] *are* forsaken: they
ll be for flocks, which shall lie down, and
e shall make *them* afraid.
3 The fortress also shall cease from Ephraim,
the kingdom from Damascus, and the rem-
t of Syria: they shall be as the glory of the
ldren of Israel, saith the LORD of hosts.
4 And in that day it shall come to pass, *that*
glory of Jacob shall be made thin, and the
ness of his flesh shall wax lean.
5 And it shall be as when the harvest-man
hereth the corn, and reapeth the ears with
arm; and it shall be as he that gathereth
s in the valley of Rephaim.
6 ¶ Yet gleaning grapes shall be left in it,
the shaking of an olive-tree, two *or* three
ries in the top of the uppermost bough, four
five in the outmost fruitful branches thereof,
h the LORD God of Israel.
7 At that day shall a man look to his Maker,
his eyes shall have respect to the Holy One
Israel.
8 And he shall not look to the altars, the
rk of his hands, neither shall respect *that*

A. M. cir. 3244.
B. C. cir. 760.

[b] Or, *sun-images.* 2 Chr. 34. 4, 7.
[c] This prediction began to be fulfilled when many of the survivors of the captivities of Salmanezer and Esarhaddon turned from idols to the true God, (2 Chr. 30. 10, 11. & 33. 18.) and it continues to be fulfilled in the gleanings that are still gathered to Christ.—Ed.
[d] Ch. 1. 8. & 6. 11, 12. & 7. 16. & 28. 5, 6. & 27. 10. & 24. 1, 5, 6. ver. 4, 5. Neh. 1. 3. Hos. 13. 15, 16.
[e] Or, *in respect.* Jer. 9. 7. Ps. 61. 4.
[f] Lev. 26. 19, 20. Deut. 28. 29, 30, 33, 38, 39, 40, 51. ch. 2. 6. Mat. 15. 13. Ezek. 13. 10. Gal. 6. 7, 8. Ps. 44. 21.
† Strange and idolatrous practices, pleasant to the senses of a sensual people.—Ed.
[g] Lev. 26. 16. Deut. 28. 38. Joel 1. 5—17. Job 4. 8. Jer. 10. 19. & 14. 17. & 30. 12.
‡ Or, *removed in the day of inheritance*, and there shall be *deadly sorrow.*
§ Or, *noise.*
‖ Or, *many.*
¶ Or, *thistle-down.*
† The multitudinous host of Sennacherib seems to have been immediately in the eye of the prophet, of whom the angel of the Lord smote 185,000 in one night. (2 Kings 19. 35.) But similar destruction is predicted against all the spoilers and robbers of Israel—a prediction amply verified in the overthrow of the Babylonian, Grecian, and Roman powers, mainly on account of their cruelty to the people of God.—Ed.
[h] Judg. 5. 31. Ps. 68. 2—18.

which his fingers have made, either the groves or the [b]images.[*]
9 ¶ [c]In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left [d]because of the children of Israel: and there shall be desolation.
10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy [e]strength, therefore shalt thou plant pleasant plants,[†] and shalt set it with strange slips.
11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: [f]*but* the harvest *shall be* a [‡]heap in the day of grief and of desperate sorrow.
12 ¶ Wo to the [§]multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of [‖]mighty waters!
13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like [¶]a rolling thing before the whirlwind.
14 And behold at evening-tide trouble; *and* before the morning he *is* not.[†] [g]This *is* the portion of them that spoil us, and the lot of them that rob us.

## CHAPTER XVIII.

(1) *A warning to Ethiopia:* 1—6. (2) JEHOVAH *acknowledged:* 7.

A. M. cir. 3279.
B. C. cir. 725.

[*] This phrase *Vitringa* interprets of the mountains that enclose Egypt; *Scott*, of the protection that Israel foolishly expected from Egypt. Is it not rather to be interpreted of the *wings* of an invading army, as the word *wings* is used chap. 8. 8.—Ed.
† *Beyond.*—"On this side."—*Vitringa.*
‡ "Go, ye swift messengers, to a nation 'stretched out and levelled,' to a people terrible from their beginning hitherto (the dread of neighbouring nations), a nation 'that measureth out' (its fields after each inundation) and then 'treadeth down' its seed with the foot of the husbandman, whose land the rivers have 'nourished.'"—Ed.

WO to the land shadowing with wings,[*]
which *is* beyond[†] the rivers of Ethiopia:
2 That sendeth ambassadors by the sea, even
in vessels of bulrushes upon the waters, *saying*,
Go, ye swift messengers, to a nation scattered
and peeled, to a people terrible from their be-
ginning hitherto; a nation meted out and trod-
den down, whose land the rivers have spoiled![‡]
3 All ye inhabitants of the world, and dwel-
lers on the earth, see ye, when he lifteth up an
ensign on the mountains; and when he bloweth
a trumpet, hear ye.
4 For so the LORD said unto me, I will take
my rest, and I will consider in my dwelling-

REFLECTIONS UPON CHAP. XVI.—How unwilling is God that any should perish, that all should come to repentance! Injustice towards God or men is a ready n for depriving us of all we have. Never do any protect or cherish the people od in their distress, but he remarkably rewards them in kind.—Nor is it ever to stand aloof from them; for though they fall, they shall quickly arise: though they wither, anon they shall flourish in glory and honour. When sin abounds, against the church flames, and pride towers, destruction and anguish are at door; and carnal mirth shall quickly be turned into weeping and wailing. when God rises up to punish the guilty, no idol can help, avert, or defer, his ge.

HAP. XVII.—Ver. 3—5. The Syrians shall be in as despicable and ruined ondition as the Israelites; and the glory and multitude of Israel shall be ex- ingly diminished, like one dying of a consumption. And, being ripe for the Assyrians shall make a clean riddance of them, as reapers in harvest the fields of standing corn. 9—11. The cities of the Israelites shall stand igh heaps in the country, forsaken by the inhabitants, as they were by the anites in the days of Joshua or Barak. Because they have forsaken their Saviour, and Protector, nothing shall thrive with them; but after all their to strengthen their state, the Assyrians shall seize everything they have, carry them into a miserable and lasting captivity. 12—14. But notwithstanding all their vast multitudes, fury, noisy ravage, and blasphemous boasting, God, by his wrathful rebuke, shall destroy the Assyrian army before Jerusalem, and make the small remains thereof flee homeward with the utmost terror and precipitation.

REFLECTIONS UPON CHAP. XVII.—Companions in wickedness are soon made partners in punishment. Nor can the strongest fortifications defend from God's almighty wrath. Sin fearfully sickens and consumes persons and societies. And when nations are ripened by it, easily and extensively God strips them of their numbers, glory, power, and wealth. But thrice happy is it when the destruction of many is rendered instrumental for the conversion of a remnant to Christ, and when the loss of outward things makes us look off from them all to God himself. Alas! how professors, by their forgetfulness of God, ruin themselves and their country, and turn their most noted outward comforts into real plagues! But puny and empty nothings before God are the mightiest armies of his adversaries. He triumphs over those in his judgments who triumph over his people in their wickedness. And shortlived are the terrors or troubles of his chosen. Weeping may endure for a night, but joy cometh in the morning. Let them therefore treasure up past experiences as a ground of future confidence in the like temptations.

CHAP. XVIII.—Ver. 4. God's being like a *clear heat*, or *a cloud of dew*, may

place [a] like a clear heat [*] upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For [b] afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches.

6 [c] They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ [d] In that time shall the present be brought unto the LORD of hosts of a people [†] scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to [e] the place of the name of the LORD of hosts, the mount Zion.

A. M. cir. 3279. B. C. cir. 725.

a 2 Sam. 23. 4. Ps. 72. 6.

* Or, *after rain.*

b 1 Thes. 5. 3. Job 15. 33. ch. 30. 13, 14. & xxxvii. 8. 9. 14. 2 Kin. xix. Jer. 46. 3—10.

c Ezek. 39. 5. & 29. 17—20. Rev. 19. 17, 18. ch. 14. 19. Jer. 7. 33. & 15. 3. & 19. 7.

d 2 Chr. 32. 23. Ps. 72. 10. & 68. 31. & 87. 4. Zeph. 3. 10. ch. 45. 14. & 19. 18—21. Acts 8. 27—38

† Or, *outspread and polished*, or stretched long and smoothed.

e Ps. 68. 29. ch. 60. 6, 9. Mic. 4. 13. Zec. 14. 16—18.

## CHAPTER XIX.

(1) *Judgments upon Egypt:* 1—17. (2) *The conversion of Egypt to the gospel, and her happy communion with Assyria and Israel:* 18—25.

THE burden of Egypt. Behold, the LORD rideth upon a swift cloud,* and shall come into Egypt; and the idols† of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will ‡ destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I § give over into the hand of a cruel lord; ‖ and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea,* and the river† shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks of defence‡ shall be emptied and dried up; the reeds and flags shall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away,* and be no *more.*

A. M. cir. 3279. B. C. cir. 725.

* The *cloud* is represented as God's chariot, in reference to the *cloud* whereby he defended Israel, and troubled the Egyptians at the Red Sea. Exod. 14. 19, 24.—Ed.

† Egypt was anciently either the parent, or the great patroness of idolatry. The remains of her idols, even till this day, are of the most gigantic stature. But truly they have been *moved*, for they are often mutilated, or thrown down, or even carried away into distant lands—memorials at once of the greatness and the littleness of man. His greatness of power in executing works so truly wonderful; and his littleness of understanding in worshipping them as gods.—Ed.

‡ Heb. *swallow up.*

§ Or, *shut up.*

‖ "Cruel lords."—Ed.

* The Hebrews called every considerable extent of water a sea. This prediction may therefore, be considered as fulfilled in the neglect of the lake *Mœris*, into which the superfluous waters of the Nile were drained, and there reserved for irrigation as the Nile began to fall.—Ed.

† *River.*—The canal by which the waters of *Mœris* used to be carried over the adjacent country.—Ed.

‡ This was literally done by Megabysus, a Persian general.—Ed.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover, they that work in fine flax, and they that weave † net-works, shall be confounded.

10 And they shall be broken in the ‡ purposes§ thereof, all that make sluices *and* ponds ‖ for fish.

11 ¶ Surely the princes of Zoan *are* * fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where *are* they?* where *are* thy [b] wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan† are become fools, the princes of [c] Noph are deceived; they have also seduced Egypt, *even* [d] ‡ *they that are* the stay of the tribes thereof.

14 The LORD hath mingled§ [e] a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And ‘the land of Judah shall be a terror’ unto Egypt; every one that maketh mention thereof shall be afraid in himself; because of the counsel of the LORD of hosts, which he hath determined against * it.

18 ¶ In that day† shall five cities‡ in the land of Egypt speak § the language of Canaan, and swear to the LORD of hosts: one shall be called The city ‖ of destruction.*

19 In that day shall there be [g] an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of

A. M. cir. 3279. B. C. cir. 725.

* Heb. *and shall be out.*

† Or, *white-works.*

‡ Heb. *foundations.*

§ "Foundations," as in Ps. 11. 3. The embankments will be broken down.—Ed.

‖ Heb. *of living things.*

a Ver. 2. 13. Job 5. 12, 13. ch. 44. 25. Ps. 33. 10.

* *Where are they?*—The ancient kings.—Ed.

b Gen. 41. 8. Acts 7. 22. ch. 47. 13. & 44. 22, 23. & 44. 7.

† *Zoan*, or Tanis, or as some think Bais, near which the miracles of Moses were wrought, Ps. 78. 12. —Ed.

c Or, *Memphis.* Hos. 9. 6. Jer. 44. 1. & 2. 16.

d Or, *governors.* ver. 2.

‡ Heb. *corners.*

§ God, by judicially giving them up to their own foolish ways, has mingled a perverse spirit with their counsels.—Ed.

e Heb. *a spirit of perverseties.* ch. 29. 9, 10. 1 Kin. 22. 22.

f 2 Kin. 18. 13. ch. 36. 1.

‖ Not because of war between Judah and Egypt, but because of the judgments that Egypt shall hear of being inflicted on Judah. —Ed.

* Egypt.

† *That day.*—The day when the judgments on Judah shall have been inflicted, and the ear of Egypt shall be opened to hear, and her heart persuaded to fear, by the "terror of the Lord."—Ed.

‡ Five messes were given to Benjamin, with five changes of raiment, (Gen. 43. 34. & 45. 22.) Five of his brethren did Joseph present to Pharaoh, (Gen. 47. 2.) The altar was five cubits long, and five broad, (Ex. 27. 1.) The ransom-money of the first-born was five shekels apiece, (Num. 3. 47.) and Paul declares "he had rather speak five words with understanding, than ten thousand in an unknown tongue," (1 Cor. 14. 19.) May not "five cities" be, therefore, considered not so much a definite number as the representatives of the whole kingdom in its conversion to the gospel.—Ed.

§ Heb. *the lip.*

‖ Or, *of Heres*, or *of the sun.*

* The slightest possible change of the first letter, makes it either the "city of destruction," or the "city of the sun." "City of destruction" seems the most probable reading, as "city of the sun" seems heathenish, rather than scriptural; and is expressively emblematic of that ruin from which the gospel delivers sinners who have destroyed themselves.—Ed.

§ Gen. 12. 7. & 28. 18. Ex. 24. 4. Jos. 22. 10. Mal. 1. 11. ch. 2. 3. & 27. 13. & 56. 7. & 66. 21. Zec. 14. 16. Heb. 13. 10.

either be understood of his afflicting, or of his comforting them. 5, 6. Before they can ripen their designs, I will give up multitudes of them to destruction, and their unburied carcasses to ravenous fowls and beasts of the earth.

REFLECTIONS UPON CHAP. XVIII.—No place can protect sinners from an angry God. No furious rage, which may render them a terror to their neighbours around, can hinder him from debasing them. His providential interpositions ought carefully to be remarked: and when dangers are most alarming, he is often nearest to defend and save us. No rage of his enemies can ever disturb his repose. Often he seems to have forgotten his people when he is just ready to work their deliverance. And while he is all-sufficient for the protection, quickening, and comfort of his people, he can reduce the mightiest nations to ruin, or convert them to Christ, as he pleases.

CHAP. XIX.—Ver. 1. God's *riding upon a swift cloud*, denotes his coming speedily and irresistibly to execute fearful judgments. 2. After the death of Sethon the country was divided into twelve petty governments; all which, after a long civil war, Psammitichus subdued. It may also relate to the civil war between Amasis and Pharaoh Hophrah, &c. 4. God shall give them up to the tyranny of Psammitichus, Nebuchadnezzar, the Persian kings, &c. 13—17. Infatuated by their giddy tempers, the princes shall follow pernicious counsels, and lead the subjects into ruin. Neither shall any, high or low, do anything proper for their relief, but shall be quite dispirited and terrified by the threatenings and judgments of God. The report of the destruction of Israel, and ravage of Judah by the Assyrians, and the overthrow of Judah by the Chaldeans, or the prophecies uttered in the land of Judah, shall throw the Egyptians into the utmost consternation and fear of the like miseries. 18—23. Nevertheless, their terrible and long-continued distresses shall at last issue in the conversion of a great many of them, even in the city of their idols, to the Christian faith; and they shall make a solemn and open profession thereof, and shall, through Jesus Christ, avowedly worship the true God everywhere in the country. After God has, by his angel's cutting off



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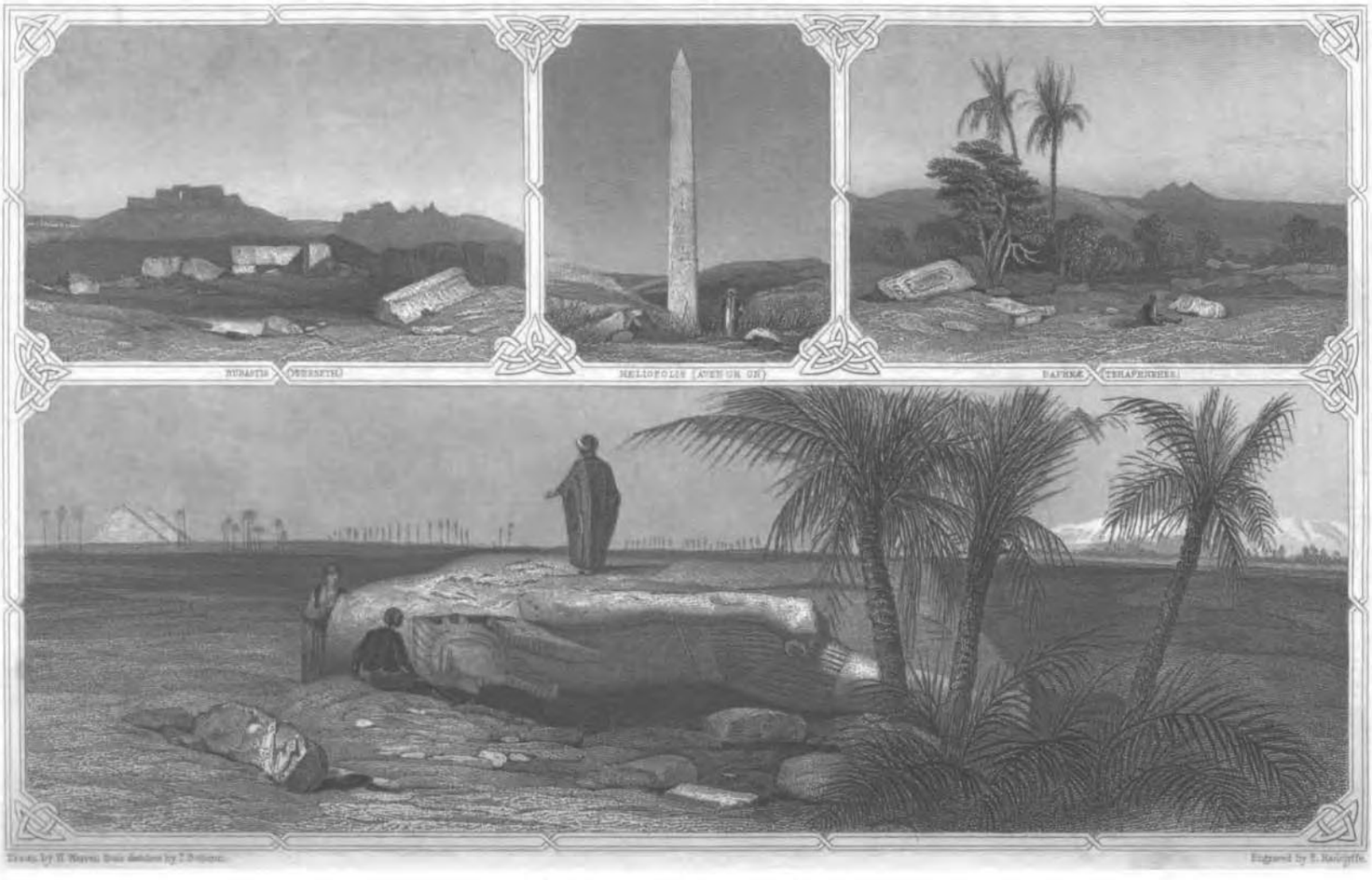
EGYPT.




Drawn by H. Warren from sketches by J. Bonomi.

Engraved by E. Radcliffe.

MEMPHIS (NOPH.)

Ezekiel XXX 13 Scheren XLIII 8 9

Isaiah XIX 1 Ezekiel XXX 13

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Egypt: for [h] they shall cry unto the LORD because of the oppressors, and he shall send them a [i] saviour, and a great one, and he shall deliver them.

21 [k] And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD [l] shall smite Egypt: he shall smite and heal *it:* and they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be [m] a highway out of Egypt to Assyria: and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.*

24 In that day [n] shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land;

25 Whom the LORD of hosts shall [o] bless, saying, Blessed [p] *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

A. M. cir. 3279.
B. C. cir. 725.

h Ver. 4. ch. 30. 4. Ezek. 29. 15, 19. Hos. 5. 15. & 6. 1. Ps. 50. 15. Acts 2. 37. & 16. 30.

i Ch. 37. 35. & 45. 22, 24. Dan. 11. 8. Tit. 2. 13. 1 Tim. 6. 15. Mat. 1. 21.

k Ps. 68. 2, 3. & 110. 106. ch. 11. 9. & 44. 4, 5. Zeph. 3. 10. Mal. 1. 11. Rom. 12. 1. 2 Cor. 8. 5. Eccl. 5. 4.

l Ver. 1—17, 20. Jer. xlvi. Ezek. xxix—xxxii. Ps. 91. 13. & 50. 15. Hos. 5. 15. & 6. 1. Deut. 32. 39. Heb. 12. 11. ch. 27. 9.

m Ch. 11. 16. & 40. 3, 4. & 35. 8—10. Eph. 2. 19—22. & 4. 13. & 3. 6. Acts 2. 41—47. 1 Cor. 1. 10. 2 Cor. 13. 11. Gal. 6. 2. Rom. 15. 1, 2.

* This prediction is most evidently future. The Lord hasten the time of its completion!—Ed.

n Zec. 8. 20—23. & 2. 11. ch. 6. 13. & 11. 6—8. Rom. 10. 11—13. & 15. 27. & 11. 12, 25—32. Eph. 2. 14, 15, 19, 20. & 3. 6, 8.

o Ps. 72. 17. Eph. 1. 3.

p Rom. 9. 25, 26. & 11. 26, 29. Col. 3. 11. Hos. 1. 11. & 2. 23. Gal. 6. 15. ch. 29. 23. & 43. 21. Eph. 2. 10. & 1. 18. Jer. 10. 16. 1 Pet. 2. 9. Deut. 32. 9. Ps. 135. 4.

## CHAPTER XX.

*A type of the shameful captivity of Egypt and Ethiopia.*

IN the year that Tartan came unto Ashdod,* (when Sargon the king of Assyria sent him,) and fought against [a] Ashdod, and took it;

2 At the same time spake the LORD [†] by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot: and he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years, [‡] *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away [§] the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the [‖] shame of Egypt.

A. M. cir. 3284.
B. C. cir. 720.

* *Ashdod* or Azotus, situated on a hill near the Mediterranean, about 34 miles west of Jerusalem. Here was the temple of Dagon, whose image was broken before the ark. It must have been a place of great strength, as it stood the longest siege on record, having been besieged by Psammitichus king of Egypt for twenty-nine years. At present it is a miserable village of some hundred huts rather than houses; but its ruins give abundant evidence of its former splendour. —Ed.

a Ch. 14. 29, 30. 2 Kin. 18. 13.

† Heb. *by the hand of Isaiah.*

‡ Probably he so walked only three days, a day for a year, according to prophetic rule. Num. 14. 34. Ezek. 4. 6.—Ed.

§ Heb. *the captivity of Egypt.*

‖ Heb. *nakedness.*

A. M. cir. 3284.
B. C. cir. 720.

* That is, the Jews who trusted to Egypt and Ethiopia for help against Assyria, and who disregarded seeking help of God, shall now be afraid of similar calamities, and be ashamed of their unbelief and ingratitude.—Ed

5 And they* shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

## CHAPTER XXI.

(1) *The fall of Babylon:* 1—10. (2) *Edom is exhorted to repentance:* 11, 12. (3) *The judgment of Arabia nigh at hand:* 13—17.

A. M. cir. 3284.
B. C. cir. 720.

* The waters around Babylon are called sea, and the fertile plain is threatened with being turned into a desert; —a threatening now literally realized during centuries.—Ed.

† "The destroyer is destroyed; the spoiler, spoiled." —*Boothroyd.*

‡ "All the *sighing* of Elam, Media, and other lands, formerly spoiled and destroyed, by Babylon, have I now made to cease, saith the Lord."—Ed.

§ I was dismayed at *the seeing of it*—Isaiah, and not a Babylonian, is the speaker; for to Isaiah was the vision declared, ver. 2, 6.—Ed.

‖ This cannot be the speech of a Babylonian, but of the prophet speaking of the pleasure which a body weary with toil, and a spirit weary with heavy and vexing thoughts, finds in the sleep of the night. —Ed.

¶ Heb. *put.*

† *Anoint the shield.* —This anointing has been interpreted of oiling the shields, that darts might more readily fly off. But this is an unsupported interpretation. Neither seems it proper to derive the interpretation from some obscure or imaginary custom of anointing shields, never adverted to in Scripture. Is not the *shield* rather the emblem of a *chief* chosen and appointed by the princes for the defence of his country in its imminent dangers?—Ed.

‡ The chariot of horsemen symbolizes the Persian nobility; of asses or mules, the Persian soldiery; and of camels, the Medes. The horses, the emblems of warlike courage; the asses, of patient endurance; the camels, of power to conquer the very deserts, where every other animal would fail.—Ed.

§ "He cried as a lion;" that is, roaring loudly.—*Aben Ezra.*

‖ Or, *every night.*

¶ *He hath broken.* —That is, the Lord. ver. 6.—Ed.

† Heb. *son.*

THE burden of the desert of the sea.* As whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; The treacherous† dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam; besiege, O Media: all the sighing‡ thereof have I made to cease.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;*§ I was dismayed at the seeing *of it.*

4 My heart panted, fearfulness affrighted me; the night of my pleasure‖ hath he ¶turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, *and* anoint the shield.†

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot‡ *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, A lion:§ My lord, I stand continually upon the watch-tower in the daytime, and I am set in my ward‖ whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken¶ unto the ground.

10 O my thrashing, and the corn† of my floor: that which I have heard of the LORD of

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cherib's army, and by Alexander's victories, delivered them from their ian and Persian oppression, Jesus, the infinitely mighty Saviour, shall deliver from Satan, and their lusts, and their heathen abominations. By God's rful providences they shall be gradually brought to the saving knowledge of, penly worship him, and solemnly and candidly devote themselves to his service. n the apostolic, and especially the millennial period, they, and the eastern s, who had warred with and oppressed them; and the Jews, who had sinfully d and been sadly oppressed by both, shall harmoniously embrace the gospel, nite in the service and distinguished favours of God.

REFLECTIONS UPON CHAP. XIX.—God pours the greatest contempt on men's on everything which they inordinately loved or trusted. At his will created rts concur to aggravate our ruin, and created supporters fail or fight against Fomenters of faction, cruel tyrants, and infatuated and giddy princes, are the est plagues to nations. And when one sinner, or sinful society, is cut down, omes survivors to consider and tremble. If men persist in their wickedness, s determined to destroy them. But strange, and often unaccountable to us, s providential dispensations. He often deals most sharply with those for he has the greatest mercies in reserve. Deeply he wounds, in order that he raciously heal. He bereaves men of all that they have in this world, that he ive them his gospel, his covenant, his ordinances, his Christ. He can form ost glorious, intelligent, devout, and harmoniously bold, societies of believers those whom Satan had singularly besotted, sin corrupted, and miseries depressed. And it is comely when the servants of the same God, purchased by the same blood of his Son, and begotten by the same Spirit, lay aside all their animosities, and with one heart, one mind, and one mouth, glorify God!

REFLECTIONS UPON CHAP. XX.—O what need of a self-denying humility in the ministers of Christ! They know not to what apparently debased service he may put them. Into what pitiful conditions men's wickedness plunges them! Alas! the dreadful nature of slavery, and captivity to inward lusts! How created confidences shame, pain, and ruin us at last! But thrice happy are those who in time flee from them all to the never-disappointing Jesus Christ!

CHAP. XXI.—Ver. 1, 2. Dreadful calamities shall come upon Babylon on the river Euphrates, which shall reduce it to a desert and fen. Irresistibly they come from Media and Persia, between which and Babylon the wilderness is inhabited by fierce savages. The revolted Medes and Persians shall furiously revenge upon the Chaldeans all their treachery and cruelty to other nations, and shall relieve the enslaved Jews and others from their bondage. 3—5. To their infinite consternation and anguish, their nights of revelling and mirth, and their luxurious feasting, shall be quickly turned into ruinous wars, and into horrid scenes of murder. 6—9. For lo! within view of their watchmen, Darius and Cyrus march forward, with their armies of Medes and Persians, well furnished with everything necessary to destroy Babylon and her multitude of idols. 10. This either repre-

hosts, the God of Israel, have I declared unto you.

11 ¶ [a] The [*] burden of Dumah.[†] He calleth to me out of Seir, [b] Watchman, what of the night?[‡] Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: [c] if ye will inquire, inquire ye: return, come.[§]

13 ¶ [d] The burden upon Arabia. In the forest[‖] in Arabia shall ye lodge, O [e] ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema [f] brought water to him that was thirsty, they prevented with their bread him that fled.[†]

15 For they fled [‡‖] from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, according to the [f] years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of [‖] archers, the mighty men of the children of Kedar, shall be diminished: [g] for the LORD God of Israel hath spoken *it*.

A. M. cir. 3284.
B. C. cir. 720.

a Ch. 34. 1—17. Jer. 49. 7—22.
* Sentence of judgment against.
† *Dumah.*—According to Jerome, a town and province of Idumea.—Ed.
b Ver. 6. Jer. 37, 17. Ezek. 33. 30.
‡ *What of the night?*—How long will this darkness and calamity of Edom continue?—Ed.
c Deut. 23. 24. Jer. 22. 6. Dan. 4. 27. ch. 55. 7. Luke 13. 3. 5.
§ "The morning," a deliverance "cometh;" but also "the night"—a judgment follows. But, if sincere in inquiring, "inquire;" "return" to him whom ye have forsaken; "come" unto Jesus, and he will give you rest.—Ed.
d Jer. 49. 28—33. & 25. 23, 24. Gen. 25. 1—18.
‖ Ye shall lodge in the *forest*, being driven by marauders from your tents, and caravanseries.—Ed.
e Ezek. 27. 15, 20. Job 6. 19. Jer. 49. 20.
* Or, *bring ye*, or *present ye*.
† The marginal rendering, which calls and prays for water and bread, is to be preferred.—Ed.
‡ Or, *for fear*.
‖ Heb. *from the face*.
f An exact natural year, ch. 16. 14. not as Ezek. 4. 6. ch. 61. 2.
‖ Heb. *bows*.
g Ch. 1. 20. & 40. 10, 11. Num. 23. 19. 1 Sam. 15. 29. Zec. 1. 6.

## CHAPTER XXII.

(1) *The burden of the "valley of vision:"* 1—7. (2) *A reproof to human wisdom, and thoughtless indulgences:* 8—14. (3) *Shebna deprived, Eliakim advanced:* 15—25.

THE burden of the valley of vision.* What aileth thee now, that thou art wholly gone up to the house-tops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain[†] *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound [‖] by the archers: all that are found in thee are bound together, *which* have fled from far.[‡]

4 Therefore said I, Look away from me; [a] I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And [b] Elam bare the quiver with chariots of men *and* horsemen, and Kir [‖] uncovered [*] the shield.

A. M. cir. 3284.
B. C. cir. 720.

* Though Jerusalem comprehended mountains, yet, as higher mountains "stood around" it, it was, relatively "a valley;" and the first member of its name signifies *vision*.—Ed.
† *Thy slain*, are men whose bodies are alive; but whose courage is slain, by unmanly fear the offspringing of guilt.—Ed.
‡ Heb. *of the bow*.
§ "All thy rulers are fled together—they are fled from the bow; all that were found in thee are fled together, they are escaped far away."—*Lowth.*
a Heb. *I will be bitter in weeping*. Mic. 1. 8.
b Ch. 21. 2. Ezek. 32. 24. Jer. 49. 35. The Persians and Medes assisting the Assyrians.
‖ Heb. *made naked*.
* Polished metallic shields were covered to preserve them from being tarnished; but were *uncovered* in battle, when their brightness was intended to dazzle and confound the eyes of the enemy.—Ed.

7 And it shall come to pass, *that* [c] thy choicest valleys shall be [d] full of chariots, and the horsemen shall set themselves in array [*] at the gate.

8 ¶ And [e] he discovered the covering[†] of Judah, and thou didst [f] look in that day to the armour of [g] the house of the forest.

9 [h] Ye have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool.

10 And [i] ye have numbered[‡] the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but [k] ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that [l] day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold [m] joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die.

14 And it was [n] revealed in mine ears by the LORD of hosts, [o] Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto [p] Shebna,[‖] which *is* over the house, *and say*,

16 [l] What hast thou here? and whom hast thou here, that thou hast [q] hewed thee out a sepulchre here, [*] *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, [r] the LORD will carry thee away with [†] a mighty captivity, and will [s] surely cover thee.

18 He will [t] surely violently turn and toss thee *like* a ball into a [‡] large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And [u] I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day,

A. M. cir. 3284.
B. C. cir. 720.

c Heb. *the choice of thy valleys*. ch. 17. 5.
d Ch. 5. 28—30. & 10. 28, 32. & 36. 2. & 37. 24.
* Or, *towards*.
e 2 Chr. 32. 1. ch. 36. 1.
† This expression has been interpreted to "take away the veil," an allusion not likely to be applied to Judah. Is it not rather a military allusion, signifying, "he has passed the fortresses of the frontier," the *covering* lines of defence?—Ed.
f Jer. 37. 5. ch. 2. 22.
g 1 Kin. 10. 17. & 7. 2. Neh. 3. 19. Song 4. 4.
h 2 Chr. 32. 4, 5, 30. ver. 10, 11. ch. 7. 3, 2 Kin. 20. 20.
i 1 Chr. 21. 2, 3. & 27. 23, 24.
‡ To discover the numbers of men, or the quantity of provision, or the contributions that might be raised; or where defences might be established, or what houses might be spared to repair the dilapidated walls.—Ed.
k Jer. 17. 5. ch. 37. 26. & 17. 7, 8. & 8. 17, 19. 2 Chr. 16. 7, 12. & 6. 6.
l Ch. 1. 9, 23. & 24. 1—11. & 3. 14. & 5. 18—23. Joel 1. 13, 14. Jam. 4. 9, 10. 1 Pet. 5. 6. Ezek. 21. 10. Ezra 9. 3.
m Amos 6. 3—6. & 5. 22. ch. 5. 12. & 56. 12. 1 Cor. 15. 32. Mat. 24. 49. Luke 16. 19. & 17. 27. Jam. 5. 5.
n Ch. 5. 9. 1 Sam. 3. 21. & 9. 15. 1 Chr. 17. 25. Amos 3. 7.
o Ch. 5. 9, 24, 25. & 1. 24, 28, 31. 1 Sam. 3. 14. & 15. 23. 2 Sam. 6. 23. Job 27. 5. Ezek. 24. 13. Mat. 12. 32. Ex. 20. 7. Deut. 29. 19. Rev. 20. 14. & 21. 8.
p Ch. 36. 4, 22. 1 Kin. 4. 6. & 18. 3. Luke 12. 42.
‖ All that is known of Shebna is contained in chap. 36. & 37. & 2 Kings 18. 19; but from the threatenings here denounced, he appears to have been a leader in the epicurean riot that occupied the place of repentance towards God.—Ed.
‖ It seems he was a foreigner.
q Job 3. 13, 14. & 33. 24. 2 Sam. 18. 18. Mat. 27. 60. Luke 23. 53. ch. 14. 18. Eccl. 12. 5. Num. 24. 21.
* Or, *O he*.
r Or, *the LORD who covered thee with an excellent covering, and clothed thee gorgeously, shall surely*, &c. ver. 18.
† Heb. *the captivity of a man*.
s Ps. 25. 26. ver. 18. 2 Sam. 15. 30. Esth. 7. 8. Jer. 14. 3.
t Ps. 89. 39. & 52. 5. Hos. 9. 17.
‡ Heb. *large of spaces*.
u Ps. 73. 7. & 52. 1—7. Job 40. 11, 12. Ezek. 17. 24. Ex. 18. 11. Prov. 16. 18. Luke 1. 51—53.

sents the afflicted Jews, as having this prophecy delivered to them for their comfort; or the Chaldeans, as threatened with terrible destruction after they had miserably destroyed the Jews and others. 11, 12. To the affrighted Edomites no other information can be given, than that a night of dreadful calamities, by the Assyrians, Chaldeans, &c., shall follow their present respite and prosperity. Nor is there any method to escape it, but by a penitent turning to God and his people.

REFLECTIONS UPON CHAP. XXI.—Alas! what desolations in populous nations, what alteration in fruitful soils, does sin produce! Quickly they, who treacherously spoiled and murdered others, meet with the same fate. And often the most dreadful ruin comes upon sinners when they are most secure and self-confident. How useful and informing are God's faithful ministers! and what insight they ought to have into the mind and work of God! It is very necessary to discern the signs of the times; and to consider earthly prosperity as but a common inlet to fearful calamities; that we may improve the present hour for returning to God. Kindness to distressed neighbours is ordinarily, by providence, rewarded with similar reliefs. But how empty is that glory which can be diminished or ruined! Let therefore the Lord alone be my everlasting light, wealth, and honour.

CHAP. XXII.—Ver. 1—3. The heavy judgments of Jerusalem, which is surrounded with mountains, and favoured with God's revelations and ordinances. Ye inhabitants, what is become of all your former security and confidence when ye made light of God's threatenings, that ye are gone to the house-tops to view the approaching army, or to hide yourselves? There is now nothing but doleful outcries and confusion, instead of the wonted shouts of mirth. The men of war die by famine and pestilence, or by their own fears. The rulers have fled; but being overtaken, they and others are chained for prisoners. 6. The Persians and Medes served in the Assyrian and Chaldean armies. 8—14. When Sennacherib had dismantled the fortified cities of Judah, he provided armour, repaired your walls, or built new ones, pulling down part of the houses for that purpose, and conveyed all the water into the city; but ye never applied, by prayer or fasting, to God who formed your city, but instead thereof, spent the little time you had reason to expect, in profane revelling and mirth; which impudent contempt of God and his judgments shall never be forgiven you. 15—19. And you, Shebna, what property or relations have you, a foreigner here, that you should build a stately palace or tomb for yourself? Behold, God shall, in an irresistible manner, drive you into



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hat I will call my servant Eliakim, the son of
Hilkiah:

21 And I will clothe him with thy robe, and
rengthen him with thy girdle, and I will com-
it thy government into his hand; and he shall
a father to the inhabitants of Jerusalem, and
the house of Judah.

22 And the key of the house of David will
lay upon his shoulder: so he shall open, and
ne shall shut; and he shall shut, and none
all open.

23 And I will fasten him *as* [z] a nail in a sure
ace;[†] and he shall be for a glorious throne to
s father's house.

24 And they shall hang upon him all the
ory of his father's house, the offspring and
e issue, all vessels of small quantity, from the
ssels of cups, even to all the [‡] vessels of flagons.

25 In that day, saith the LORD of hosts, shall
e nail *that is* fastened in the sure place be
moved,[§] and be cut down, and fall; and the
rden that *was* upon it shall be cut off: for
e LORD hath spoken *it*.

## CHAPTER XXIII.

*The fall of Tyre.*

THE burden of Tyre. Howl, ye ships of
Tarshish;[a] for it is laid waste, so that there
no house, no entering in: from the land of
ittim[†] it is revealed to them.

2 Be still, ye inhabitants of the isle; thou
om the merchants of Zidon, that pass over
e sea, have replenished.

3 And by great waters the seed of Sihor,
e harvest of the river, *is* her revenue; and
e is a mart of nations.

4 Be thou ashamed, O Zidon; for the sea
h spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.[*]

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her [†]afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, [a]to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more [b]strength.

11 He stretched out his hand over the sea; he shook the kingdoms: the LORD hath given a commandment [‡]against [c]the merchant-*city*, to destroy the [§]strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten seventy[‖] years, ac-

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A. M. cir. 3284. B. C. cir. 720.

[z] All access to, or exclusion from, power, shall be through him.—Ec.

[x] Ezra 9. 8. Zec. 10. 4. Eccl. 12. 11. Heb. 13. 8. ch. 46. 1.

[†] In Eastern houses there are many pins or pegs fastened in the walls for the suspension of vessels, &c. In reference to this custom, Eliakim is characterised by his capacity (ver. 24.) of attending to the greatest amounts, and the minutest details—one of the highest practical qualifications of a truly great mind: nothing too great for its capacity; nothing too little for its condescension.—Ec.

[‡] Or, *instruments of viols*.

[§] "The nail (that is now fastened," even Shebna, "shall be removed."—*Note*. The prophecies of Shebna and Eliakim, are, no doubt, personal; but yet they are both types and specimens of that progressive march of events which is to terminate in the overthrow of every successive Shebna (every one who rests from labour) either in the kingdom of the world, or in the church; and the elevation of Eliakim (every one who makes God his strength) to the enjoyment of office and power in both.—Ec.

A. M. cir. 3279. B. C. cir. 725.

[a] "Tarshish" is a name common to Tarsus in Cilicia, some portion of India or Africa situated on the Indian ocean, or of Spain; which last probably is the country here meant. See ver. 6.—Ec.

[†] *Chittim*.—The descendant of Kittim, grandson of Noah. From Num. 24. 24, Macedonia seems to be their principal seat; and, from Dan. 11. 30, Italy seems to have been peopled by the same race, while their colonies extended to Cilicia, on the continent, and many of the Greek Islands.—Ec.

A. M. cir. 3279. B. C. cir. 725.

[*] Ancient Tyre was situated on the eastern shore of the Mediterranean, about 25 miles south of Sidon; New Tyre, on an island, about half a mile from the land: for upwards of 300 years it was justly considered the commercial capital of the world. Yet, when at the height of prosperity, its destruction was foretold by Ezekiel, (26—28.) as well as by Isaiah. Yet, how unlikely was its ruin! It was a place of prodigious strength, so that it successfully withstood Shalmaneser king of Assyria during a siege of five years; and was not taken by Nebuchadnezzar till after a siege of thirteen years. The island city had walls 150 feet high; but was taken by Alexander after a siege of seven months, and reduced to a state of utter ruin. It subsequently recovered a portion of its prosperity; but has long been what Ezekiel foretold, "as the top of a rock, a place to spread nets upon." Jameh estimates the present inhabitants of New Tyre at about 4000. The ancient city is a total ruin.—Ec.

[†] Heb. *from afar off*.

[a] Heb. *to pollute*. ch. 2. 11, 17. & 5. 15. & 13. 11. Job 40. 11, 12. Mal. 4. 1. Jam. 4. 6. Ex. 18. 11. Luke 1. 51—53. & 14. 11. & 16. 15. Prov. 16. 18. Ezek. 28. 2—10, 19—18. 1 Cor. 1. 28.

[b] Heb. *girdle*. ver. 10.

[‡] Or, *concerning a merchantman*.

[c] Heb. *Canaan*. Gen. 9. 25. & 10. 15—19.

[§] Or, *strength*.

[‖] From the destruction of Tyre by Nebuchadnezzar, till its restoration as a kingdom by Darius Hystaspes, in gratitude for their naval services, was just 70 years, "according to the days of one king," or "one kingdom," that of Babylon: and from the first year of Nebuchadnezzar, till Babylon was taken by Cyrus, was just 70 years—the whole period allotted by Providence to the Babylonian monarchy.—Ec.

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ivity, and overwhelm you with shame and contempt. In a distant country shalt live and die obscurely; and your stately chariots, and other marks of our, shall remain, to the reproach of king Ahaz, who preferred so worthless a ch. 20—24. Eliakim shall be advanced into thine office, and tenderly govern people. He shall have the supreme government of the king's court and family, dispose of everything belonging to them. He shall be established in his e; and by his prudent carriage, shall procure respect to himself and his rela-: all of whom, from the highest to the lowest, shall be advanced by him, and their dependence on him. 25. But you, Shebna, who now appear so firmly in honour, shall then be disgraced and ruined, and all your dependents along you.

REFLECTIONS UPON CHAP. XXII.—How unbounded is the knowledge of God! a motion in our course, not a word in our tongue, not a thought in our heart, be knows it long beforehand! How severe are God's corrections of his own essed people! Pious men, and especially faithful ministers, will be distinished patterns of grief for public calamities, and of eyeing the hand of God ein. In times of peace many things lie quite neglected. And even in danger, y mind nothing but external means of relief, atheistically overlooking God elf. Nor can the best of rulers reform the hearts of their subjects. Luxury s to infidelity. But how dreadful is it when professors riot in revellings and h, when God is calling them to uncommon humiliation for sin! Alas! such rious feasts and frothy songs issue in everlasting damnation! It is very rash court favourites to pride themselves in their station, or to tyrannize over others. may suddenly displace and debase them. Preferment is only honourable n it is obtained unsought for, and when it is wholly improved to the glory of , and the benefit of mankind. It is a great mercy for churches and nations, ave men prudent, active, and faithful, in the principal places of government, cially after almost everything has been mismanaged by others. And above nfinite is the mercy of JEHOVAH, in setting up Jesus Christ a Saviour to restore be took not away; and that he has intrusted him with the whole concerns of wn glory and of our eternal happiness!

CHAP. XXIII.—Ver. 1—5. Those concerned in the ships of Sicilia, the south parts of Spain, and other sea-ports, shall grievously bewail the extensive destruction of Tyre, as the harbours, and places of entertainment and commerce there, shall be all destroyed by the Chaldeans or Greeks, and part of the inhabitants carried captive; of which they shall be informed by the people with whom they trade. There shall be nothing but mournful silence and desolation in Tyre, which had been lately filled with mariners, merchants, and goods; filled with the corn and other commodities of Egypt; and resorted to by all the trading nations of the known world. Zidon, her parent and neighbouring city, shall be quite overwhelmed with confusion, because Tyre, long the mistress of the sea, instead of sending forth her colonies, shall be bereaved of her inhabitants. And the ruin of Tyre shall be no less alarming to the Egyptians, and other neighbouring nations, than the destruction of Egypt by Moses, or by the Ethiopians or Assyrians, &c. 6, 7. Notwithstanding her antiquity, and wonted gaiety and mirth, the inhabitants of Tyre shall, in great anguish and grief, leave their own country, and flee for shelter to Lesser Asia, Spain, or the north of Africa. 8, 9. Nor shall all their glory and wealth be able to prevent their ruin, since God has determined to pull down their pomp and magnificence, as a warning to others. 10. Their fortifications and armies being ruined, the inhabitants of Tyre, long supported by their sea trade, shall be glad, in multitudes, swiftly to flee from their country, never to return. 11, 12. It is God who, to the terror of the nations around, employs the Chaldeans or Greeks to destroy it; and, though never conquered since it was founded by the Zidonians, it shall now be destroyed. Nor shall the inhabitants, carried captive to Chaldea or Greece, or who flee to other places, obtain there any fixed safety or quietness. 13. Nor need the Tyrians think the ruin of their city impossible. The Chaldeans, so anciently formed into a nation by Nimrod, and lately re-established by Baladan an Assyrian prince, shall, after all their fortification of Babylon their capital, and their conquest of nations, bring them, and then be brought themselves, to ruin. 15—17. And after the Tyrians have been deprived of their trade for seventy years, answerable to the continuance of the Chaldean monarchy, the Lord shall restore them to their wonted liberty; and they shall, by every en-

cording to the days of [d] one king: after the end of seventy years [e] shall Tyre [f] sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass, after the end of seventy years, that the LORD will visit Tyre, and she shall turn[‡] to her hire, and shall [g] commit fornication with all the kingdoms of the world upon the face of the earth.

18 And [h] her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to [i] eat sufficiently, and for durable clothing.

A. M. cir. 3279. B. C. cir. 725.

d Dan. 7. 17, 25. & 8. 20—22. Rev. 17. 10, 12.

e Heb. *it shall be unto Tyre as the song of an harlot.*

f Exert herself to regain her traffic.

‡ Is not the last clause of verse 17, beginning, "and she shall turn," &c., to be read as a *parenthesis*, and united to verse 16, and the first clause of verse 17 to be read as the preface to verse 18? And is not the whole a promise already, in part, fulfilled by the early conversion of Tyre to the Christian faith; and of blessed days to come, of which the past is the emblem, and the prophecy the security?—Ed.

g Trade in a fraudulent and luxurious manner. Hos. 12. 7. Rev. 17. 2. Ezek. 27. 15, 16.

h Ezek. 28. 24. Ps. 45. 12. & 72. 10. & 87. 4. Acts 21. 2—5. ch. 60. 6, 7. Zec. 14. 20, 21.

i Deut. 12. 18, 19. & 14. 23—27. 1 Cor. 9. 13, 14. Gal. 6. 6. 1 Tim. 5. 17, 18.

## CHAPTER XXIV.

(1) *Terrible judgments upon all ranks in the prophetic earth:* 1—12. (2) *A remnant praising God:* 13—16. (3) *The Lord reigning gloriously in his judgments:* 17—23.

BEHOLD, the LORD [a] maketh the earth [†] empty, and maketh it waste, and [‡] turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the [‡] priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 [a] The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth, *and* fadeth away; the world languisheth, *and* fadeth away; [b] the haughty people of the earth do languish.

5 The earth also is [c] defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 [d] Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men [‡] left.

7 [e] The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

A. M. cir. 3278. B. C. cir. 726.

a Or, diggeth up.

† *The earth* here signifies the land of Israel, as is evident from its inhabitants being guilty of breaking the "everlasting covenant," &c. ver. 5. Yet the judgments that originate there extend to all the nations, ver. 4. For when "the time is come that judgment must begin at the house of God; and if it first begin" there, "what shall the end be of them that obey not the gospel of God?" 1 Pet. 4. 17.—Ed.

‡ Heb. *perverteth the face thereof.*

‡ Or, *prince.*

a Lev. 26. 30—35. Deut. 28. 63. & 29. 12. & 32. 23—26. ch. 26. 1. Zec. 14. 1. 2 Chr. xxvi. Luke 17. 37. & 21. 20—25. Mat. 24. 1—21.

b Heb. *the height of the people.* ch. 2. 11, 12. ver. 21. Job 40. 11, 12.

c Lev. 18. 25, 27. Num. 35. 33. Ps. 106. 38. Jer. 3. 1, 2. Rom. 8. 20, 21. Gen. 4. 10, 11. ch. 26. 21.

d Lev. 26. 15—39. Deut. 28. 15—68. & 29. 18—29. & 32. 8. ch. 42. 25. & 33. 8. Ps. 79. 1. Zec. 5. 3. Mat. 23. 7. & 27. 25. 1 Thes. 2. 16.

‖ Nothing is more remarkable in the condition of modern Judea and the surrounding countries, than the decrease of the population, manifest in the total ruin of many ancient cities—the deep decay of others, and the vast extent of rural districts totally uninhabited.—Ed.

e Ch. 16. 8, 9. Joel 1. 10, 12.

A. M. cir. 3278. B. C. cir. 726.

f Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13. Amos 8. 10. Hos. 2. 11, 13. Rev. 18. 22. ch. 16. 10.

§ Ch. 24. 11. & 25. 2. & 27. 10. & 32. 9. ver. 12.

g Babylon, which signifies "confusion," and represents both Babylon natural and mystical.—Ed.

h Hos. 7. 14. ch. 22. 12.

i Ch. 1. 9. & 6. 13. & 10. 20—22. & 17. 6. Jer. 30. 10, 11. Rom. 11. 5, 26.

† This is that "remnant according to the election of grace," of which Paul speaks, Rom. 11. 5.—Ed.

‡ Singing has always characterised the people of God: Moses sang to the Lord at the Red sea; Jesus sang with his disciples after the passover and supper; his apostles sang in prison. James prescribes holy singing to every mirthful heart; and angels and the redeemed sing to the Lamb on Mount Zion.—Ed.

k Dens, caves, or *valleys.* Song 2. 14.

§ In ver. 5, the inhabitants of the land are described as "burned," and here they are exhorted to "glorify God in the fires" of adversity by which they are tried, as it is written, (Zec. 13. 9.), "I will bring the third part through the *fire*—they shall call on my name, and I will hear them."—Ed.

‖ Heb. *wing.*

* Even glory to "Jesus Christ the righteous."—Ed.

† Heb. *leanness to me*, or *my secret to me.*

‡ "My distress! my distress! wo is me! the plunderers still plunder; yea the plunderers plunder without ceasing."—Ed.

l Jer. 48. 43, 44. & 49. 24. Amos 5. 19. 1 Kin. 19. 17.

§ It is important to observe, that while those who fear God, fear none but him; those who refuse to fear God, are never delivered from fear. The mightiest nations, even in time of profound peace, are always afraid of one another—fear, under the name of panic, is always at intervals smiting the heart, and paralysing the arm of commerce; and there is an undefined sense of fear, an instinctive prophesying of impending calamities, and a certain "fearful looking for of judgment," from which no sinner can escape so long as he neglects the "great salvation."—Ed.

‖ Judgments descend as the rain in the days of Noah, when "the windows of heaven were opened."—Ed.

m Ver. 1, 3, 4. ch. 34. 1—6. & 1. 8. & 6. 12. & 19. 14. Deut. 32. 22—28. Jer. 4. 20—27. Rev. 20. 11.

n Ps. 32. 4. ch. 2. 11. & 5. 1—30. Rom. 2. 8, 9. Hos. 4. 1—14.

* Heb. *visit upon.*

8 The mirth [f] of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 [g] The city of confusion * is broken down; every house is shut up, that no man may come in.

11 [h] *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, [i] *there shall be* as the shaking of an olive-tree, *and* as the gleaning-grapes [†] when the vintage is done.

14 They shall lift up their voice, they shall sing [‡] for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the [k] fires, [§] *even* the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the [‖] uttermost part of the earth have we heard songs, *even* glory to the righteous.* But I said, [†] My leanness, [‡] my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 [l] Fear, [§] and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, [‖] and the foundations of the earth do shake.

19 [m] The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the [n] transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall * punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

gaging art, draw the nations to trade with them as formerly. 18. At last the Tyrians shall, in the apostolic age, be converted to the faith of Christ, and shall employ their power and wealth to promote his glory, and plentifully support his ministers and members.

REFLECTIONS UPON CHAP. XXIII.—The wealthiest on earth are quickly reduced to poverty, and the most noisy traders to silence. And earthly friends can give but little help in our distress, however deeply they be concerned on account of it. When God pursues, there is no fleeing from our misery: and the more secure we lived, the more grievous will be our fall. There is no fixed, no solid rest, but in Jesus Christ, and in fellowship with him!—What a mercy is it if an afflicting God do not draw out his wrath to all generations,—to eternity! And if he turn back our captivity, he can bring back our lost prosperity. But earthly wealth often seduces men's souls into spiritual whoredom. Happy therefore are they whose troubles lead them to the knowledge of God, and whose trade regained is devoted to the service of Jesus Christ! Let him be my merchant, my wealth, my strong city; and I, and all I have, be HOLINESS TO THE LORD.

CHAP. XXIV.—Ver. 13—15. Such, as are graciously preserved, shall cordially and publicly acknowledge God's great power and goodness in their preservation, and praise him in the countries where they sojourn. And your duty is to own his power, justice, and mercy, and to trust in him, and patiently wait for deliverance, in every fiery trial, and in every country, however remote. 16. May either signify that, though once the whole land of Israel was filled with shouts of praise to a righteous and promise-performing God, yet there is now nothing but desolation, murder, pillage, and captivity, instead thereof; or that, though the Gentiles are in multitudes assembling to Christ and his worship, yet the Jewish nation reject him, and are rendered miserable on that account. 19, 20. The country is rendered desolate, and the inhabitants know not which way to turn themselves, and are



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22 And they shall be gathered together [a]*as* oners are gathered in the [†]pit, and shall be t up in the prison, and after many days shall be [‡]visited.[§]

23 Then the moon shall be confounded, and sun ashamed, when the LORD of hosts shall n in mount Zion, and in Jerusalem, and re his ancients gloriously.

## CHAPTER XXV.

*God praised for his judgments, grace, and salvation.*

O LORD, thou *art* my God; I will exalt thee,[a] I will praise thy name; for thou hast e wonderful *things: thy* counsels of old *are* fulness *and* truth.

2 For thou hast made of a city[†] an heap; *of* fenced city a ruin; a palace[‡] of strangers to o city: it shall never be built.

3 Therefore shall the strong people glorify , the city of the terrible nations shall fear

4 For thou hast been a strength to the poor, ength to the needy in his distress, a refuge the storm, a shadow from the heat, when blast of the terrible ones *is* as a storm *nst* the wall.[§]

5 Thou shalt bring down the noise of stran- as the heat in a dry place; *even* the heat the shadow of a cloud: the branch of the ble ones shall be brought low.

6 ¶ And in this mountain[a] shall the LORD of make unto all people a feast of fat things, st of wines on the lees, of fat things full arrow, of wines on the lees well refined.

7 And he will [†]destroy in this mountain the of the covering [‡]cast over all people, and ail that is spread over all nations.

8 He will swallow up death in victory; and Lord GOD will wipe away tears from off all faces; and the [a]rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 And it shall be said in that day, Lo, [b]this *is* our God; we have waited for him, and he will save us: this *is* the LORD; [c]we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain [d]shall the hand of the LORD rest; and Moab[e] shall be [†]trodden down under him, even as straw is [e]trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.[‡]

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

## CHAPTER XXVI.

(1) *A song of confidence in God for his judgments on wicked nations, and his mercy to his church:* 1—19. (2) *An exhortation to patient waiting on God's time of deliverance:* 20, 21.

IN that day shall this song be sung in the land of Judah; We have a strong city;[a] salvation will *God* appoint *for* walls and bulwarks.

2 Open ye the gates,[†] that the righteous nation which keepeth[‡] the truth may enter in.

3 Thou wilt keep *him* in perfect peace *whose* mind *is* stayed *on thee:* because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength.

5 ¶ For he bringeth down them that dwell on high: the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

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A. M. cir. 3278. B. C. cir. 726.

[a] Heb. *with the gathering of prisoners.*
[†] Or, *dungeon.*
[‡] Or, *found wanting.*
[§] "They shall be found wanting" (the marginal reading), is to be preferred, as the whole process in the judgment of all nations (Mat. 25. 45.) is not so much the commission of sin, as the want of grace and works of love.—Ed.

A. M. cir. 3278. B. C. cir. 726.

[a] *I will exalt thee.*—Who is the speaker of these words? Isaiah, or some other? Is not the speaker "the Lord of hosts," "manifest in the flesh," "before his ancients gloriously?" Comp. Rom. 15. 9. with Ps. 18. 49. See also chap. 26. 13, 21, where none but Messiah can be the speaker.—Ed.
[†] The last city mentioned by the prophet is in 24. 10, "the city of confusion," which is Babylon. Babylon natural being long a shapeless ruin,—a heap—the emblem of the ruin to which Babylon mystical is yet to be reduced.—Ed.
[‡] Babylon is called "a palace of strangers," because of the rich and princely visitors drawn by interest or curiosity to visit and reside in it; or of its warlike enemies drawn by cupidity and ambition to invade and take possession of it.—Ed.
[§] "The blast of the terrible ones (the invaders and spoilers) is as an undermining torrent against the wall."—Ed.
[‖] Thou shalt still the tumult of invaders, as thou allayest the scorching heat of the sun by the shadow of a cloud—means apparently most inadequate, but mighty in the hand of God.—Ed.
[a] *This mountain?*—What mountain? Mount Zion, previously mentioned—(chap. 24. 23.) the emblem of the church in its visibility, strength, and permanence.—Ed.
[†] Heb. *swallow up.*
[‡] Heb. *covered.*

A. M. cir. 3278. B. C. cir. 726.

[a] Ch. 37. 3. & 54. 4. & 61. 7. Ps. 74. 22. & 123. 3, 4. & 69. 20, 21. Ezek. 36. 15.
[b] Ps. 24. 5, 10. & 145. 5, 7. ch. 62. 7, 12. Acts 10. 36. Tit. 2. 13. 1 Tim. 6. 15. John 20. 28. Luke 2. 25—28. & 1. 47. Zec. 9. 9.
[c] Gen. 49. 18. ch. 26. 8. Ps. 20. 5. & 21. 1.
[d] Ch. 11. 10. Ps. 132. 13, 14. Mat. 28. 18. & 16. 18. Rom. 8. 31.
[e] The emblem of all the enemies of the church, who endeavour first to seduce and then ruin the church of Christ by aid and counsel of false and covetous prophets, Num. 22. 5. & 31. 16.—Ed.
[†] Or, *threshed.*
[a] Or, *threshed (as Madmenah* ch. 21. 10. & 41. 15. 16. & 27. 12. Hab. 3. 12. 2 Kin. 13. 7.
[‡] "And he," not the Lord, but Moab, "shall spread forth his hands in midst thereof, as the swimmer stretcheth out his hands to swim;"—that is, Moab shall struggle as a drowning man;—"but God shall bring down his pride, and the rapacity of his hands together."—Ed.

A. M. cir. 3278. B. C. cir. 726.

[a] The church is the city of God. (Ps. 46. 1. Heb. 12. 22.) including the idea of compactness, (Ps. 122. 3.) or close fellowship and mutual dependence—rights of citizenship, (Eph. 2. 19.)—riches of commerce—thrones of judgment, and walls of defence.—Ed.
[†] The gate of doctrine in principle, precept, and promise—and the gate of baptism into the name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. 19, 20.—Ed.
[‡] There is no national characteristic of the true church but keeping the truth as it is in Jesus, in profession of doctrine and power of godliness, Jam. 1. 18.—Ed.

about from one place to another. 21, 22. May perhaps represent the final the Assyrians, Chaldeans, Romans, Antichristians, Turks, and other enemies people of God, as well as of the Jewish great men. 23. The glorious reign ist in his church, particularly in the apostolic, millennial, and eternal periods, ecure the lustre of all earthly grandeur and authority, and the greatest ates shall stoop to him.

LECTIONS UPON CHAP. XXIV.—What a world of sinning and suffering we live What a theatre of disappointments, dishonours, confusions, sorrows, and ! No rank, no place, nothing escapes the fearful effects of God's curse: men avoid one misery, they but fall into another. Nor are any more ed than treacherous apostates from God, and rejecters of his Son. Never- God in the worst of times reserves a remnant for himself; and often makes st terrible calamities an introduction to the most remarkable displays of his and grace. In transcendent sovereignty did God bring in the accursed es to his church, when he rejected the seed of Abraham his friend. And in overeignty will Jesus hereafter, to the amazement of all beholders, convert ews and Gentiles to himself; and at last, for the eternal manifestation of rious perfections, translate his whole kingdom to the celestial mansions

P. XXV.—Ver. 1—5. All the desolations which thou hast made in the of the heathen are the execution of thy purposes, and fulfilment of thy and thereby shall the stoutest of thine enemies be obliged to acknowledge nighty power and strict justice. And, as thou hast formerly protected and ted thy people when furiously assaulted and distressed by their powerful s, thou shalt continue, with infinite ease, to baffle the most furious attempts e adversaries, and to reduce them and their posterity to ruin. 6—9. In but chiefly in the firmly-founded and wide-spread gospel church, shall the exhibit, offer to, and bestow on, sinful men of all nations, the spiritual and blessings of his new covenant, feast them on the flesh and blood of his Son, remove their ignorance and guilt, redeem them from death, comfort them against grief, remove the tokens of his anger, and enable them to triumph in himself and his salvation. 10—12. And while he dwells with, delights in, and protects his people, he shall everywhere, and with infinite ease, utterly destroy all their enemies; sin, Satan, death, and hell, not excepted.

REFLECTIONS UPON CHAP. XXV.—Thrice blessed is that people whose God is the Lord; and who have all his persons, perfections, purposes, promises, threatenings, and works, engaged in their behalf! It is wicked, mad, and self-ruinous, for the mightiest powers of hell or earth to injure them, or to attempt their destruction. Why then should not their lips be filled with his praise and honour all the day, who is so much to them, has done, does, can, and will do, so much for their salvation in time and eternity! What a ground of grateful praise is it, that in Judah's land, on Calvary's mount, Jesus prepared himself, and all the fulness of God in him, to be our abundant provision! He finished transgression, and made an end of sin. He, through death, destroyed death and him that had the power of it, and purchased an infinite fulness of light, life, comfort, and salvation, for men. What ground of praise is it that, in the gospel, he sets before sinners of the Gentiles all the fulness of God in himself, for our present and everlasting nourishment! And why not rejoice in him for that he has pledged his infallible promise, that heathenism, popery, and everything sinful and ruinous, shall give place to his glory filling the whole earth, and to his being in heaven our everlasting ALL and IN ALL.

CHAP. XXVI.—Ver. 1, 2. As God fortified and protected Jerusalem from Sennacherib's army, and by their destruction gave his people access to celebrate their solemn feasts, so shall he firmly found and fortify his gospel church, that no power of hell or earth shall ever prevail against her; and multitudes of persons, justified in Christ, sincere and steady in their profession, and holy in their conversation, shall be added as her members. 5, 6. Not only Nineveh, Babylon, and Rome, but Heathenism, Mahometanism, and Popery, shall be extirpated, and the

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* [a] uprightness: thou, most upright, dost [b] weigh the path of the just.*

8 Yea, in the [c] way of thy judgments, O LORD, have we waited for thee; [d] the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul [e] have I desired thee in the night; † yea, with my spirit within me will I seek thee early: for [f] when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 [g] Let favour be showed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.‡

11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for [h] *their* envy at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works [§] in us.‖

13 O LORD our God, *other* lords besides thee have had dominion over us; *but* [i] by thee* only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst [k] removed† *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they visited thee, they poured out ‡ a prayer *when* thy chastening *was* upon them.

17 [l] Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have [m] the inhabitants of the world fallen.*

19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.†

20 ¶ Come, my people, [n] enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for [o] a little moment, until the indignation be overpast.

21 For, behold, the LORD [p] cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her ‡blood, and shall no more cover her slain.

A. M. cir. 3278. B. C. cir. 726.

a Prov. 21. 8. Ps. 37. 11. & 11. 4, 7. ch. 35. 8. & 37. 23, 24.

b Prov. 5. 21. Ps. 11. 4. Rev. 2. 23. Or level.

* More literally, "the way for the just is smoothnesses," (made even); "smooth the high-way of the just thou orderest." —Ed.

c Ch. 64. 5. Ps. 44. 17, 18. & 119. 67. Job 13. 15. Rom. 5. 3. 1 Cor. 11. 32.

d Job 6. 8. Jos. 7. 9. Ps. 63. 6. & 77. 10—12. & 84. 2. & 73. 25.

e Ps. 63. 6, 8. & 119. 62, 148. Song 3. 1—4. & 5. 1—3. ver. 8.

† *In the night.*—During the dark period of national calamity. See Ps. 30. 5.—Ed.

f Ps. 63. 16. & 9. 16. & 58. 10, 11. Rev. 19. 4. Hos. 5. 15.

g Ex. 8. 15. 31, 32. Eccl. 8. 11. Rom. 2. 4, 5.

‡ The Jews could see no majesty in Jesus, mainly because he did not assume the forms of human pride, but came "meek and lowly." They would not acknowledge his power, even when he cast out devils; they would not believe his witness, even when he rose from the dead. —Ed.

h Thy zeal for the people as fire shall devour. ch. 63. 4, 16. & 9. 7. Zec. 1. 14. Ezek. 36. 5. & 38. 19.

§ Or, *for us.*

‖ God works all his people's working, (1) by subduing their enmity, (Rom. 8. 7.); (2) by giving them the will, (Phil. 2. 13.); (3) by furnishing the power, (Heb. 13. 21.); and (4) by prospering their undertakings, Gen. 39. 3.—Ed.

i Ps. 73. 25. & 71. 16. 1 Cor. 8. 5, 6.

* "Thee only and thy name will we celebrate." — *Boothroyd.*

k Gen. 15. 18. Obad. 19. Zec. 9. 1, 10, 11.

† This is not a prophecy of the removal of Israel from Canaan, nor their scattering among all nations, but of the final enlargement of the kingdom of the Christ, when "the heathen shall be his inheritance, and the ends of the earth his possession."—Ed.

‡ Heb. *secret speech.*

l Ch. 13. 8. & 66. 7. Jer. 4. 31. & 6. 24. John 16. 21. Ps. 48. 6. Rev. 12. 1.

A. M. cir. 3278. B. C. cir. 726.

m Ps. 17. 14. ch. 24. 20, 21. John 7. 7. & 15. 18. 1 John 5. 19.

* "Neither have the inhabitants of the world brought forth." —Ed.

† Messiah, who was originally revealed as the seed of the woman, came in a body prepared, that he might do the will of his Father in the suffering of death; and so be crowned with glory and honour in the victory of the resurrection. Messiah must here be the speaker, as the prediction is true of him, and not of another. Which reference of the passage to him, is still farther confirmed by ver. 20, in which the speaker addresses Israel as their king, saying, "Come, my people."—Ed.

n Gen. 7. 1, 16. Ps. 9. 9. & 18. 2. & 32. 7. & 27. 5. & 31. 20. & 143. 9. & 57. 1. & 91. 4.

o Ch. 54. 7, 8. & 10. 25. Ps. 30. 5. 2 Cor. 4. 17. Heb. 10. 37. Rev. 11. 10.

p Mic. 1. 3. Ps. 50. 3. 2 Thes. 1. 8. Jude 14.

‡ Heb. *bloods.*

## CHAPTER XXVII.

(1) *The judgment of leviathan:* 1. (2) *A song of prosperity:* 2—6. (3) *The difference between chastisements and judgments:* 7—11. (4) *The gathering of Israel:* 12, 13.

A. M. cir. 3278. B. C. cir. 726.

IN that day the LORD, with his sore, and great, and strong sword, shall punish leviathan the *piercing serpent, even leviathan† that crooked serpent; and he shall slay the dragon that *is* in the sea.

2 ¶ In that day sing ye unto her, A vineyard of red wine.‡

3 I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would [§] go through them, I would burn them together.

5 Or [a] let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

* Or, stiff.

† The book of Revelation describes a period, during which, "the woman," the emblem of the persecuted church, hides herself in the wilderness, (Rev. 12. 6, 14.) which well corresponds to the admonition, Is. 26. 20. At the same time (Rev. 12. 9.) the dragon, the old serpent, is cast out, which well accords with the prophecy in the text—the destruction of leviathan, "the dragon that is in the sea."—Ed.

‡ "To the beloved vineyard, sing ye a responsive song." JEHOVAH speaks:—"It is I, JEHOVAH, that preserve her." &c.—Ed.

§ Or, *march against.*

a Ch. 64. 7. & 59. 4. & 45. 24. 2 Cor. 5. 19, 20. Col. 1. 20. Ps. 130. 3, 4, 7, 8. Prov. 18. 10. John 1. 12. Job 22. 21. Luke 14. 32. Phil. 4. 7.

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gospel planted instead thereof, even by weak instruments. 7. God makes the way of his people plain and clear, and he directs, judges, and approves, their conduct. 8, 9. Lord, even under thy heavy chastisements, we have patiently served thee and waited for deliverance, and have earnestly desired, meditated on, and comforted ourselves in thy grace, power, and faithfulness, and the former manifestations thereof. 9—11. Adversity is an ordinary mean of stirring up men to consideration and necessary duties; but whether thou prosper or punish obstinate sinners, they blind and harden themselves under both mercies and judgments. No ordinances, patterns, nor providences, can move them to duty: but they shall at length feel thy judgments, and be filled with shame for their spiteful behaviour towards thy people. 12—14. Thou, who hast afflicted us, wilt render us happy and prosperous, even as thou hast already vouchsafed great mercies and deliverances to us. Many heathen powers have tyrannized over us; but by thy favour and help we will own thee alone for our God, trust in thee for, and give thee the praise of, all our deliverances. Thy providence hath effectually and irrecoverably destroyed all our oppressors. 15—18. Both the Jewish nation and the Christian church have been exceedingly enlarged and extended; but, notwithstanding our prayers in trouble, and painful attempts, all has been hitherto useless: the wicked still continue numerous and powerful. 19. The Jewish nation, seemingly dead under the Assyrian ravages, the Chaldean captivity, and present dispersion, shall again revive and flourish. The gospel church shall be restored, after her decays, by the influence of a preached gospel: and at the last day every true member, through union to Jesus Christ, shall be raised to everlasting life. 20, 21. But as terrible troubles must come for the punishment of the wicked, and the manifestation of their wickedness, it is necessary that every saint, by faith, repentance, and prayer, flee to God for protection, lay hold on his promises, and depend on his perfections and providences, till that time of fearful calamities be over.

REFLECTIONS UPON CHAP. XXVI.—Eternally safe are they who have fled to Jesus Christ for refuge, and are encompassed by infallible promises and infinite perfections! No christian character can be formed without a steadfast and exact adherence to God's truths. Truly righteous, upright, and humble saints, are an inestimable blessing to nations and churches. Steady faith in God's perfections and promises produces much solid peace and composure of mind. If we trust in him firmly, we shall find ground to praise him constantly. And if we by faith put our strong enemies in his hand, he will easily bring them down. If with ardent desires we wait for him in every ordinance and providence, we shall quickly find him to our comfort. And the earlier and more earnest our supplications are, they will be the more graciously answered. Alas! how hardened are many hearts, that neither mercies can melt, nor judgment awaken them! But it is good for us to draw near to God, and renounce all his rivals! Whatever discouraging providences he may exercise us with for a while, confusion and ruin will overwhelm all his and our enemies at last. Let us therefore be sober, and hope to the end for his salvation. He quickens dead souls, revives dead churches, and will at last quicken our dead bodies, and make them like unto his glorious body. Under manifold troubles and injuries let us possess our souls in patience. The Judge stands at the door. Our afflictions, however sharp, will soon be over; and our protection in them, under the shadow of the Almighty, is both safe and sweet. But what awful discoveries will God make of men's sins when he rises up to punish them!

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CHAP. XXVII.—Ver. 1. Tyrannical oppressors, strong, furious, crafty, and mischievous, are likened to *leviathans, serpents, dragons,* &c., especially if they dwelt near such animals, as the kings of Assyria, Egypt, and Babylon did. 2, 3. The reformed Jewish nation and gospel church is likened to a vineyard bringing forth the choicest vines; because, being planted, watered, and protected by God, they abounded in good works. 4. Though I was angry with them, mine anger is turned away through Christ: but if hypocrites in the church, or profane persons without it, offer to contend with me, they may expect to be quickly destroyed. 5, 6. Jews and true church members shall, as reconciled through Christ, be firmly



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[b] He shall cause them that come of Jacob
ake root: Israel shall blossom and bud, and
the face of the world with fruit.
Hath he smitten him, [*] as he smote those
smote him? *or* is he slain according to the
ghter of them that are slain by him?[†]
[c] In measure, [‡] when it shooteth forth, thou
[d] debate with it: [‖] he stayeth his rough wind
he day of the [*] east wind.
[e] By this therefore shall the iniquity of Ja-
be purged; [*] and this *is* all the fruit to take
his sin; when [§] he maketh all the stones of
altar as chalk-stones that are beaten in sun-
the groves and [†] images shall not stand up.
¶ [h] Yet [‡] the defenced city *shall be* desolate,
the habitation forsaken, and left like a wil-
ess: there [i] shall the calf feed, and there shall
e down, and consume the branches thereof.
When [k] the boughs thereof are withered,
shall be broken off: the women come *and*
hem on fire; for it *is* a people of no under-
ding: [l] therefore he that made them will not
mercy on them, and he that formed them
show them no favour.
¶ And it shall come to pass in that day,
the LORD shall [m] beat off [n] from the channel
he river unto the stream of Egypt, and ye
be gathered one by one, O ye children of
el.
And it shall come to pass in that day,
the great trumpet [o] shall be blown, and they
come which were ready to perish in the
of Assyria, and the outcasts in the land
gypt, and [p] shall worship the LORD in the
mount at Jerusalem.

A. M. cir. 3278. B. C. cir. 726.

b Ch. 37. 31. Hos. 14. 5, 6. Zec. 10. 8. & 8. 7, 8. Ps. 85. 11—13. Zeph. 3. 14. Ezek. 47. 9, 12. Rom. 11. 15, 26.
* Heb. *according to the stroke of those.*
† *By him.*—Rather, "on account of her;" that is, the vineyard, the church.—Ko.
c Job 23. 6. Ps. 6. 1. & 38. 1. & 78. 38. & 103. 9. Amos 7. 4. Jer. 10. 24. & 30. 11. ch. 27. 10. 1 Cor. 10. 13.
‡ Or, *when thou sendest it forth.*
d Hos. 4. 4. Mic. 6. 2.
‖ "In measure, when the stroke is inflicted, thou wilt debate with her."—Ko.
‖ Or, *when he removeth it.*
e Jer. 4. 11. Ezek. 17. 10. & 19. 12. Hos. 13. 15.
f Ch. 1. 25. & 4. 4. & 44. 10. Dan. 11. 35. Mal. 3. 2. 1 Cor. 11. 32. Heb. 12. 5—11.
* By this fatherly chastisement shall Jacob's children be purged of their evil inclinations; and all the fruit (ver. 6) of my tending and watering shall be the removal of idolatry, the national sin that has hitherto most easily entangled them.—Ko.
g Ch. 17. 8. & 2. 18—21. & 1. 29. Hos. 14. 8. Zec. 13. 2. Mic. 5. 13, 14. Zeph. 3. 13.
† Or, *sun images.*
h Ch. 6. 11, 12. & 64. 10. & 25. 2. Jer. 26. 18. & 51. 43. Ezek. 36. 4.
‡ Yet are this idolatrous tendency be purged, there will be a long period of calamity to Jerusalem.—Ko.
i Ch. 7. 23. & 17. 2. & 32. 14. Jer. 26. 18. Mic. 3. 12.
k Ch. 5. 12. Mat. 3. 10. John 15. 6. Ezek. 31. 12, 13.
§ Wilfully deaf and blind.—Ko.
l Zeph. 3. 6, 9. Mat. 3. 12. Ps. 68. 22. ch. 11. 11. & 66. 8. Zec. 10. 8, 9.
‖ *Beat off.*—An allusion to beating off with long branches the last and topmost part of the olive. chap. 17. 6.—Ko.
* The trumpet of jubilee, when every man returned to his possession.—Ko.
m Ch. 2. 2. & 11. 9. & 24. 23. & 25. 6, 7, 10. & 19. 19. Zec. 14. 16.

## CHAPTER XXVIII.

*Ephraim's pride and drunkenness denounced:* 1—4. (2) *The residue of blessed:* 5, 6. (3) *Drunkenness the parent of error:* 7, 8. (4) *God's reteachings:* 9—13. (5) *Scorners described and warned:* 14—29.

A. M. cir. 3278. B. C. cir. 726.

WO to the crown [*] of pride, to the drunk-
ards of Ephraim, whose glorious beauty
fading flower, which *are* on the head of
fat valleys of them that are overcome with
el!

* Samaria was beautifully situated on a hill, and surrounded by a rich valley; and its position and splendour naturally suggested the idea of a crown upon the head of a monarch.—Ko.

A. M. cir. 3278. B. C. cir. 726.

a Rev. 18. 8. & 16. 21. ch. 29. 6. & 30. 30. & 25. 4. & 8. 7, 8. Ezek. 13. 11.
* Shalmanezer, Nebuchadnezzar, or Sennacherib.—Ko.
† *With the hand.*—Not beating off a few topmost gleanings, as in ch. 27. 12, but plucking the best and ripest "with the hand."—Ko.
b Ch. 4. 7. & 2. 6—19. & 5. 21—25. & 9. 9—21.
‡ Heb. *with feet.*
c Ch. 5. 25. & 10. 4. & 17. 4. Hos. 6. 4. & 13. 3.
d Jer. 24. 2. Hos. 9. 10. Mic. 7. 1. Nah. 3. 12.
§ "Shall be as the early fruit before the summer, which, whoso seeth, he instantly plucketh it."—*Bootheroyd.*
‖ Heb. *swalloweth.*
e Ch. 10. 20, 21. & 14. 5. & 37. 32, 33. & 33. 22. & 41. 16. & 45. 25. & 52. 1, 2, 18—19. Zec. 2. 5. Jer. 31. 1. & 33. 22. Hos. 1. 7. 2 Kin. 18. 7. Ezek. xxxiv, xxxvi, xxxvii.
* To Judah during the reformation under Hezekiah. See ver. 14.—Ko.
f Deut. 33. 26. 2 Cor. 12. 9. ch. 32. 6. & 1. 26. Ps. 46. 1, 5, 11. Prov. 20. 8. 1 Cor. 16. 13. Zec. 9. 13. & 10. 5, 6.
g 2 Sam. 8. 12. 2 Kin. 18. 8.
† Pursue the enemy even to the gate of his own city.—Ko.
h Lev. 10. 9. ch. 56. 10—12. & 29. 9. & 65. 5. & 66. 5, 6. 8. 14, 15. Jer. 5. 31. & 14. 14. Deut. 17. 9—11. Mic. 2. 11. & 3. 11. Hos. 4. 11. 18. Mat. 12. 14, 15. & 15. 14. Lam. 2. 14. Prov. 20. 1. John 12. 40.
i Ch. 1. 3. & 27. 11. & 33. 1. Jer. 6. 10. & 4. 22. & 8. 7. & 5. 4, 5. Hos. 4. 6.
k Heb. *the hearing.* ch. 53. 1. & 11. 1. & 42. 3, 4. & 61. 1. Ps. 86. 15. & 6. 2. Mat. 4. 17. & 11. 5, 25, 28. & 9. 17.
‡ To the drunkards it is impossible to communicate instructions, it can only be communicated to them who have been "converted and become as little children," Mat. 18. 3.—Ko.
§ Or, hath been.
‖ Heb. *stammerings of lips.*
* Or, *he hath spoken.*
† "Shall be precept upon precept."—*Bootheroyd.*
l Ch. 6. 11, 12. & 8. 16. 1 Pet. 2. 8. Mat. 21. 44. 2 Cor. 2. 16.
‡ The word of the Lord was "precept upon precept," that, the rejection of it being manifest, his righteousness might be manifest also in his judicial deliverance of them to their own devices, wherein they should "fall backward, be broken, snared, and taken."—Ko.

2 Behold, the LORD hath [a] a mighty and
strong one, [*] *which* as a tempest of hail *and* a
destroying storm, as a flood of mighty waters
overflowing, shall cast down to the earth with
the hand. [†]
3 The crown of pride, the drunkards of
Ephraim, shall be [b] trodden [‡] under feet:
4 And the glorious beauty, which *is* on the
head of the fat valley, shall be [c] a fading flower,
*and* as [d] the hasty [§] fruit before the summer;
which *when* he that looketh upon it seeth,
while it is yet in his hand he [‖] eateth it up.
5 ¶ In that day shall the LORD of hosts be
[e] for a crown of glory, and for a diadem of
beauty, unto the residue [*] of his people,
6 And for [f] a spirit of judgment to him that
sitteth in judgment, and for strength to them
that [g] turn the battle to the gate. [†]
7 ¶ [h] But they also have erred through wine,
and through strong drink are out of the way:
the priest and the prophet have erred through
strong drink, they are swallowed up of wine,
they are out of the way through strong drink;
they err in vision, they stumble *in* judgment.
8 For all tables are full of vomit *and* filthi-
ness, *so that there is* no place *clean*.
9 ¶ [i] Whom shall he teach knowledge? and
whom shall he make to understand [k] doctrine?
*them that are* weaned from the milk, [‡] *and* drawn
from the breasts.
10 For precept [§] *must be* upon precept, pre-
cept upon precept; line upon line, line upon
line; here a little, *and* there a little.
11 For with [‖] stammering lips, and another
tongue, [*] will he speak to this people.
12 To whom he said, This *is* the rest *where-
with* ye may cause the weary to rest; and this
*is* the refreshing: yet they would not hear.
13 But the word of the LORD was [†] unto them
precept upon precept, precept upon precept;
line upon line, line upon line; here a little,
*and* there a little; that [‖] they might go, and fall
backward, and be broken, and snared, and
taken. [‡]

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l, and shall increase in numbers and glory. 7—9. Nor will God afflict his eople in the same wrathful and ruinous manner as he does their heathen or ristian enemies; but will so mitigate their troubles as that they may be able r them; and make them means of stirring them up to repentance and refor-n, particularly in detesting and destroying their idolatrous altars, groves, and s. 10, 11. Nevertheless, to punish the stupidity and blindness of the present ation, and their imitators in wickedness, the defenced cities shall be laid te, and the palaces become pastures for flocks and herds. The whole country e exposed to the ravage of the most weak and contemptible enemies. 12, y the providence of God, and proclamation of Cyrus, the Jews shall be ht back to their own land from Chaldea and from Egypt, and shall build the e, and restore the worship of God at Jerusalem. In the latter days they be gathered from the east and west, north and south, and shall embrace the tian faith, and from every quarter shall God, in the apostolic and millennial ls, gather men to the church and worship of Jesus Christ.

REFLECTIONS UPON CHAP. XXVII.—No enemy is too strong for God to deal and his remarkable deliverances tune his people's hearts to praise him. infinitely dear and precious to him, his church can never fail, nor any true er totally or finally fall from grace. He, as reconciled in Christ, delights oncile the world to himself, and bless men with all spiritual blessings in him: is infinitely hazardous to set ourselves in opposition to him. Never are our troubles on earth so sharp, but it is a mercy that they are not heavier; and when God inflicts one sore judgment he ordinarily restrains another. Whatever the saints lose in their troubles, their enemies lose more in the end. Troubles must either destroy the sin or the sinner. And if mitigated troubles be merciful, sanctified ones are much more so. How provoking to God, and ruinous to men, is ignorance of God under the means of knowledge and grace! But how marvellous is it that, by the most terrible outward calamities, he should pave the way to remarkable mercies, and that the ruin and scattering of nations should introduce a gathering to Jesus Christ and his worship, nay, to his heavenly mansions! And, notwithstanding all the opposition of hell and earth, not one elect soul shall come short either of grace here or glory hereafter.

CHAP. XXVIII.—Ver. 1—4. The proud state and drunken nation of the Israelites shall quickly be robbed of their present transitory power and honour. The Assyrians, furiously invading their country, shall irresistibly, easily, and suddenly, reduce them to debasement and misery, lay desolate their country, and seize on their wealth. 5, 6. But the kingdom of Judah shall be marvellously preserved and continued in their relation to God; their magistrates shall be endowed with wisdom and prudence, and their armies with courage and valour, to pursue the enemy. 7—13. But they too, their priests and prophets not excepted, are so stupified with drunkenness, error, and superstition, that there is no pos-

14 ¶ Wherefore [m] hear the word of the LORD, [n] ye scornful men, that rule this people which *is* in Jerusalem:

15 Because ye have said, [o] We have made a covenant with death,* and with hell are we at agreement; [p] when the overflowing scourge shall pass through, it shall not come unto us: for we have made [q] lies† our refuge, and under falsehood have we hid ourselves.

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation [r] a stone, a tried stone, a precious corner-*stone*, a sure foundation: [s] he that believeth shall not make haste.‡

17 ¶ [t] Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be [u] trodden down by it.

19 [x] From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only § *to* understand the report.

20 For [y] the bed is shorter than that *a man* can stretch himself *on it;* and the covering narrower than that he can wrap himself *in it.*

21 For the LORD shall rise up as *in* mount [z] Perazim, he shall be wroth as *in* the valley of Gibeon,‖ that he may do his work, his strange work; and bring to pass his act, his strange act.*

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole † earth.

23 ¶ [a] Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the ploughman plough all day to sow? doth he open and break the clods of his ground?

A. M. cir. 3278.
B. C. cir. 726.

m Ch. 55. 3. Rom. 10. 17. Ezek. 3. 11.

n Ver. 22. ch. 1. 10. & 5. 19. & 3. 8, 9. & 22. 12, 13. 2 Chr. 36. 16. 2 Pet. 3. 3. Ps. 1. 1.

o 2 Kin. 16. 7. & 18. 14—16. ch. 8. 14.

* So that it will not smite us.—ED.

p Ch. 8. 8. Dan. 11. 10, 22. Amos 8. 8.

q Ch. 2. 22. & 30. 10. Ezek. 13. 22. Ps. 62. 9. & 146. 3. Mic. 1. 14. Jer. 16. 19.

† Not that they admitted, either in thought or word, that they had adopted "lies and falsehood" as their refuge and covering, but boasted of principles and practices, which, though their sophistry, self-sufficiency, and idolatrous inclinations, had persuaded them to be true and right, yet God, who seeth and knoweth all things, pronounced to be "lies and falsehood."—ED.

r Ps. 118. 22. Mat. 21. 42. Acts 4. 11. & 3. 20. Rom. 9. 33. & 10. 11. 1 Cor. 3. 11. Eph. 2. 20. 1 Pet. 2. 6—8.

s Ch. 8. 17. & 10. 20. & 30. 18. Ps. 62. 1, 2. & 112. 7, 8. 2 Chr. 14. 11. & 16. 9. & 20. 12. Jer. 17. 7.

‡ Shall not fly in haste to any refuge of lies, but patiently build his hopes and confidence upon this foundation.—ED.

t Ps. 11. 4—7. ch. 10. 22. & 5. 7, 8. & 33. 5. & 34. 11. Amos 7. 8, 9. ver. 2. 15. Deut. 29. 22. & 32. 22, &c. 1 Thes. 2. 16. Dan. 9. 27.

u Heb. *a treading down to it.* Mal. 4. 1, 3. Rev. 14. 20. ver. 5, 4.

x 1 Thes. 5. 2, 3. ch. 30. 13, 14.

§ Or, when *he shall make you to understand doctrine.*

y Ver. 9, 10, 15, 17. ch. 9. 11. & 59. 5, 6. Jer. 7. 8, 10.

z 2 Sam. 5. 20. 1 Chr. 14. 11.

‖ When David had humbly inquired of the Lord, by his command he smote the Philistines, and he and his men burned their forsaken images there, 2 Sam. 5. 20, 21. And, when the defeated Philistines mustered their forces again, after similar inquiry, and similar command from the Lord, again David defeated them at Gibeon, and pursued them to Gazer, 1 Chr. 14. 16.—ED.

* *Strange act.*—Formerly God had twice smitten the Philistines, now he smites Israel: his act is, in this sense, *strange*, because unusual.—ED.

† Or, *land.*

a Jer. 22. 29. ch. 1. 2. Rev. 2. 7, 11, 29. Deut. 32. 1.

A. M. cir. 3278.
B. C. cir. 726.

* Or, *dill.*

† "*Fetches.*"—The word *Ketsach*, translated *Fitches*, occurs only in this verse. Jerome and others understand by it the *gith*, a plant that bears a black aromatic seed in an ovary like that of the poppy: it is still much used in the East to flavour cakes.—ED.

‡ This is an umbelliferous plant resembling fennel. Its seeds are bitterish, and aromatic, and furnish oil: it is still sown in Malta.—ED.

§ Or, *the wheat in the principal place, and barley in the appointed* place.

‖ Or, *spelt.*

* Heb. *border.*

† Or, *and he bindeth it in such sort as his God doth teach him.*

b Ch. 30. 23. & 21. 9, 10. Deut. 25. 4.

‡ "Nor bruise it with the feet of his cattle."—ED.

§ This lesson is thus expounded by Paul, "Ye are God's husbandry." 1 Cor. 3. 9.—ED.

25 When he hath made plain the face thereof, doth he not cast abroad the *fitches,† and scatter the cummin,‡ and cast in § the principal wheat, and the appointed barley, and the ‖ rye, in their * place?

26 † For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not thrashed with a thrashing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 [b] Bread-*corn* is bruised; because he will not ever be thrashing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.‡

29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.§

## CHAPTER XXIX.

(1) *Wo to Ariel:* 1—8. (2) *Senselessness and hypocrisy described and detected:* 9—17. (3) *A promise to attentive hearers of God's word:* 18—24.

A. M. cir. 3279.
B. C. cir. 725.

WO [a] to Ariel,* to Ariel, the city *where* David dwelt! † add ye year to year; let them kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.‡

3 And I will camp against thee round about and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.§

5 Moreover, the multitude of thy strangers‖ shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away; yea, it shall be at an instant suddenly.*

6 Thou shalt be visited† of the LORD of hosts with thunder, and with earthquake, and great

a Or, *O Ariel*, that is, *the lion of God*, 2 Sam. 23. 20. or altar, Ezek. 43. 15, 16.

* Zion is undoubtedly the place intended. See ver. 8. *Ariel* signifies "the altar, or lion of God." It may have been named "a lion," in reference to the character of Judah, Gen. 49. 9. But altar seems the proper idea in this place, as there is an immediate reference to sacrifice.—ED.

† That is, once the seat of true religion, victory, peace, and prosperity.—ED.

‡ *As Ariel.*—As an altar whereon a guilty people shall be offered as sacrifices to the justice they have outraged.—ED.

§ As of a mourner sitting in the dust, or with dust upon his head, emblematic actions familiar to the Jews. Josh. 7. 6. Job 2. 12. & 42. 6.—ED.

‖ Foreign invaders.—ED.

* The multitude of invaders shall "pass away" as chaff, in an instant, suddenly.—ED.

† *Thou shalt be visited* with evidences of the divine compassion upon thyself, and of terrible judgments upon thine enemies.—ED.

sibility of instructing them, however frequently the same things be repeated to them; therefore God shall send among them the Assyrians, Chaldeans, and Romans, who shall instruct them by repeated and ruinous strokes. And since they have refused to hearken to God's promises, and the offers of his Son and salvation, as the only sure and effectual means of comfort and happiness, their refractory despising of his repeated invitations shall issue in their ruin. 14, 15. And because you, rulers of Judah, deride God's threatenings, and boast that, by confederacies and other political devices, you have secured yourselves and your nation from danger; 16. Behold God exhibits and offers to you his precious Christ, as the sole foundation of solid hope, and the only sure refuge in time of trouble, on whom whosoever believeth need take no unlawful means to escape, or get out of trouble. 17—22. But such of you as reject him shall have all your vain hopes frustrated. The Assyrians shall certainly ravage the country: nor shall your confederacies and carnal politics in the least protect you from their fury. They shall quickly involve you in misery; nay, the very rumour of their approach shall fill you with consternation and anguish. None of your devices, to which you have trusted, will secure you, while, contrary to his usual method, God shall employ his almighty power for the destruction of a great part of his professed people; and if ye despise his threatenings, ye shall be enslaved by the Assyrians and others: for he has determined to accomplish, by sword, famine, pestilence, and captivity, the utter destruction of the Israelites, and of a great part of the kingdom of Judah. 27, 28. In the Eastern countries, wheat was beaten out from the husk by drawing a kind of drag with iron wheels over it.

REFLECTIONS UPON CHAP. XXVIII.—Pride and drunkenness render men a compound of beasts and devils; abominations to God, and plagues and monsters on earth. But whatever sinners are proud of is but fading. And nothing bids fairer to hurl men quickly into the depths of disgrace, poverty, and damnation, than pride and drunkenness. God sovereignly honours and blesses one nation, while he disgraces and destroys another. But thrice happy are those to whom Jesus Christ, and God in him, are their glory and crown. Base corruptions often continue, even amidst the most candid and zealous attempts towards reformation. But it is shameful and ill-boding when priests and prophets are partners in their stupidity, and ringleaders in superstition and wickedness. What multitudes obstinately live in ignorance or rejection of God's truth! But if they refuse to hear his word, he will make them feel his rod: and none shall feel it more certainly than proud scorners and obstinate refusers of Jesus Christ. How rich is the grace of God, in exhibiting Jesus as a Saviour to men, when they have eminently ripened themselves for his vengeance! Eternally safe are they who trust in him, when all other refuges fail, when all carnal projects and self-righteousness prove lies in their right hand.—But what sovereignty, wisdom, holiness, and equity, does God manifest in forming and timing every judgment which he inflicts!

CHAP. XXIX.—Ver. 1, 2. Jerusalem is called ARIEL, from the altar of burnt-offering which devoured the offerings sacrificed upon it.—Notwithstanding all their sacrifices and pretended devotions, both city and temple shall be brought into great straits,—and filled with fire, blood, and carcasses of men, sacrificed to my justice. 3, 4. By the enemies whom I shall appoint against you, your present haughtiness and scoffing shall be turned into great debasement, distress, and submission. 5—8. Doth perhaps not only denounce the sudden destruction of their enemies, by the fearful judgments of God, but also the ruin of the Jews



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ise, with storm and tempest, and the flame devouring fire.

7 [b]And the multitude of all the nations that ht against Ariel, even all that fight against and her munition, and that distress her, ll be as a dream of a night-vision.

8 [c]It shall even be as when an hungry *man* ameth, and, behold, he eateth; but he awak-, and his soul is empty: or as when a thirsty n dreameth, and, behold, he drinketh; but awaketh, and, behold, *he is* faint, and his l hath appetite: so shall the multitude of all nations be that fight against mount Zion.*

9 ¶ Stay[†] yourselves, and wonder; [d]cry ye , and cry: they are drunken, but not with e; they stagger, but not with strong drink.

10 For the LORD hath poured out[‡] upon you spirit of deep sleep, and hath closed your s: the prophets and your [e]rulers, the seers h he covered.

11 And the vision of all is become unto you the words of [§]a book that is sealed, which n deliver to one that is learned, saying, Read , I pray thee: and he saith, I cannot; for sealed.

12 And the book is delivered to him that is learned, saying, Read this, I pray thee: he saith, I am [f]not learned.

13 ¶ Wherefore the LORD said, [g]Forasmuch this people draw near *me* with their mouth, with their lips do honour me, but have oved their heart far from me, and their fear ard me is taught by the precept of men:

14 Therefore, behold, [‖]I will proceed to do arvellous work among this people, *even* a rvellous work and a wonder; for the wisdom their wise *men* shall perish, and the under-nding of their prudent *men* shall be hid.*

15 Wo unto them that [h]seek deep to hide ir counsel from the LORD, and their works in the dark! and they say, Who seeth us? who knoweth us?

16 Surely [†]your turning of things upside down[†] ll be esteemed as the potter's clay: for shall work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 ¶ *Is* it not yet a [k]very little while, and [l]Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?*

18 And in that day [m]shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 [n]The meek also [†]shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For [o]the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That [p]make a man an offender for a word,[‡] and lay a snare for him that [q]reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who [r]redeemed Abraham, concerning the house of [s]Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth [t]his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit [§]shall come to understanding, and they that murmured[‖] shall learn doctrine.

A. M. cir. 3279. B. C. cir. 725.

b Ch. 29. 20—23. & 31. 5, 9. & 17. 12—14. & 37. 36. Ps. 73. 20. Job 20. 8. Zec. 14. 1—3.

c Ch. 10. 7—34. & xxxvi. xxxvii. xiii. xiv. 2 Kin. xviii. xix. 2 Chr. 32. 21. Jer. 1. 11. Rev. 6. 12—17. Ezek. xxxviii. xxxix. Mic. 7. 8—10.

* The invaders were eager to devour up Zion, and deemed its capture as certain as the hungry or thirsty dreamer deems his visionary banquet. But the dreamer awakes—the banquet is fled. Even so shall God finally disappoint all the hopes of his people's enemies.—Ed.

† The address is to men intellectually and morally drunk, and, like the staggering drunkard, requiring to *stay* themselves.—Ed.

d Or, *take your pleasure and riot.* ch. 5. 12. & 22. 13, 13.

‡ God pours out mercy—heedless sinners disregard and pervert it. God threatens judgments, but habitual sin, acting like an opiate on the body, has drugged their consciences into insensibility; they refuse to awake; they love to slumber and dream. Wherefore God gives them over judicially to their own ways, and is so said to "pour out the spirit of deep sleep" upon them. Yet he pours out the spirit, not to induce them to sleep; but he gives them up to it as a punishment, because they refuse to awake.—Ed.

e Heb. *heads*, ch. 3. 2. Jer. 23. 5.

§ Or, *letter.*

f Ch. 27. 11. & 29. 8—13. Hos. 4. 6. John 7. 15.

g Mat. 15. 8, 9. & 6. 5. & 7. 21. & 23. 14, 23. & 3. 20. Mark 7. 6. ch. 48. 1, 2. & 58. 2, 3. & 1. 11—15. Jer. 12. 2. Ezek. 33. 31, 32. Col. 2. 22. Hos. 6. 11. & 10. 2.

‖ Heb. *I will add.*

* As the point of the finger applied to the eye can exclude the sun and the world, so one single erroneous opinion can exclude the Sun of righteousness and eternity. The single principle of self-righteousness blinded the Pharisees in the days of our Lord. The same principle, alas! continues to blind the unreformed churches; and, beneath its baleful influence "wisdom still perishes—understanding is hid."—Ed.

h Ch. 29. 1. Rev. 2. 24, Ezek. 8. 12. & 9. 9. Job 22. 13, 14. Ps. 10. 11, 13. & 64. 5. & 94. 7.

i Ch. 31. 2. & 45. 9. & 44, 25. Ps. 33, 10, 11. Jer. 18. 6. Job 5. 12, 13. Ezek. 16. 24.

† "Such are your perverse thoughts! But shall the potter be esteemed as the clay?"—*Boothroyd.*

A. M. cir. 3279. B. C. cir. 725.

k Hab. 2. 3. Heb. 10. 37. Ps. 102. 13. Luke 18. 8.

l Ch. 32. 15. & 11. 10. & 55. 5. & 29. 1—10. & 63. 18, 19. Mat. 8. 11, 12. Rom. 11. 11—17. ver. 18—24. Judg. 6. 37.

* Soon shall the Gentiles, that have been uncultivated as the wilds of Lebanon, become a fruitful field; and Israel, that was as a garden, shall become as a tangled forest.—Ed.

m Ch. 35. 5. & 42. 6, 7, 16—18. & 48. 17. & 54. 13. & 49. 6. & 61. 1. Eph. 1. 17—19. Mat. 11. 5. & 13. 11. Luke 4. 18. Acts 26. 18. ver. 10—12.

n Ch. 61. 10. Ps. 9. 18. & 10. 14, 17, 18. & 12. 5. John 15. 11. Phil. 3. 3. & 4. 4. 1 Pet. 1. 6, 8. Mat. 5. 3. & 11. 5. 1 Cor. 1. 28—29.

† Heb. *shall add.*

o Ch. 25. 4, 5. & 5. 19. & 28, 14, 22. ver. 5. Mark 3. 2. Prov. 4. 16. & 1, 24—32. 1 Thes. 2. 15, 16.

p Mat. 22. 15. & 9. 2, 3. & 26. 3. Acts 7. 58.

‡ This was exemplified in the condemnation of our Lord, Mat. 26. 65.—Ed.

q Amos 5. 10. ch. 58. 1. Hos. 4. 1. Jer. 26. 6. Ezek. 3. 17.

r Jos. 24. 2, 3. Gen. 12. 1. Neh. 9. 7, 8.

s Ch. xlii, lx—lxii, lxv, lxvi. Rom. 11. 11—32. Zec. 8. 20—23.

t Ch. 45. 11. & 60. 21. & 19. 25. Acts 11. 18. & 26. 18. Eph. 2. 8, 10.

§ Heb. *shall know understanding.*

‖ Nothing was more characteristic of the Jews than murmuring at the words of our Saviour, (see Luke 5. 30. & 15. 2. John 8. 41.) There is here a blessed promise, that the lips of their children shall yet be filled with his praise.—Ed.

## CHAPTER XXX.

(1) *Confidence in Egypt, and contempt of God's word condemned:* 1—17. (2) *Mercy to his people:* 18—26. (3) *The joy of God's people at the judgment of Assyria:* 27—33.

A. M. cir. 3279. B. C. cir. 725.

WO to the rebellious children, saith the LORD, that [a]take counsel, but not of me; and that cover* with a covering, but not of my Spirit, that they may add sin to sin:†

2 [b]That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

a Jos. 9. 14. ch. 8. 19. & 29. 15. Hos. 4. 10, 12.

* That attempt to cover themselves with the scanty and insufficient covering of an Egyptian alliance, (see ch. 28. 20.) and which none of the prophets, speaking by my Spirit, have sanctioned.—Ed.

† *Sin to sin.*—Adding distrust of God to dependence upon man.—Ed.

b Jos. 9. 14. ch. 31. 1—3. & 20. 5. 1 Kin. 22. 7. Jer. 21, 2. & 17. 5. & 37. 5, 7. & 43. 5, 9. ver. 10. Hos. 7. 11 2 Kin. 17. 4.

laries and armies, and their own terrible distress, while their enemies were insatiable in devouring and destroying. 9—12. With amazement ponder bewail your condition, and cry for deliverance; for all ranks are besotted corrupt principles, unsteadiness, and stupidity; and neither ignorant nor ed either understand or regard the warnings of God. 13—16. Because their ious devotion is merely in outward appearance, while the most abominable edness reigns in their heart, and merely an observance of the commands of kiah, or the traditions of the elders, I will punish them with astonishing ries, baffle all the deep-laid projects of their politicians, and give up their rs to amazing stupidity. All their subtle devices, for perverting the order h I have fixed, shall be as easily altered as clay by the potter, and as in-tual to accomplish their designs as clay without a potter. 17—21. Amazing ges shall happen on fields and nations: the long barren Gentile world being rned to Christ, and rendered fruitful in good works, while the Jews shall be cted by God from his church. The unconcerned and ignorant Gentiles shall rought to the knowledge of God in Christ; and amidst affliction and poverty, rejoice in himself and his favours; while their proud and powerful enemies, watched for opportunities of doing mischief, and who hated reproof, and per-ted the prophets and ministers of God, and, for a trifling consideration, per-d justice, shall be destroyed. 22—24. And notwithstanding the distresses or rejection of the Jews, the church shall be gloriously enlarged, to the great comfort of the pious Jews, and honour of God; and multitudes of the most wicked and obstinate opposers shall be converted, especially in the millennial period.

REFLECTIONS UPON CHAP. XXIX.—Formal hypocrites may go on long in a round of external duties; but dreadful and debasing is the vengeance of God which awaits them, and which awaits the chastisers even of his provoking people. His judgments make the stoutest hearts to bow or to break. Fearful is their condition who are drunk with the love of pleasures, honours, or wealth, or with corrupt principles and prejudices; or who are so abandoned to spiritual stupidity, that the best means can neither enlighten nor awake them. Alas! how wicked, how villanous is it to approach God in outward forms of devotion, while we hate him in our heart, and worship him only from regard to the authority of men! Absurd and fruitless is every scheme which is carried on independent of, and in opposition to, God. But thrice happy is it to have external calamities balanced with subsequent spiritual blessings; and that the casting away of the Jews has issued in the reconciling of the Gentile world to him;—and in some future period, how much more shall their fulness!

CHAP. XXX.—Ver. 1—5. Dreadful ruin shall overtake those Israelites and Jews, who, without regarding my counsel, increase their wickedness, by taking

4 For [c] his princes were at Zoan,* and his ambassadors came to Hanes.†

5 They were all ashamed ‡ of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden § of the beasts of the south:‖ Into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they [d] will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried [e] concerning this, Their strength *is* to sit still.†

8 ¶ Now go, [e] write it before them in a table, and note it in a book, that it may be for ‡ the time to come for ever and ever;

9 That [f] this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which say to the [g] seers, See not; and to the prophets, Prophesy not unto us right things; speak unto us smooth things, prophesy deceits:

11 [h] Get you out of the way, § turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust [i] in oppression and perverseness, and stay thereon;

13 Therefore this iniquity shall be to you [k] as a breach ready to fall, swelling out in a high wall, ‖ whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the [l] potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth,* or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel, In returning † and rest shall ye be saved; in quietness and in confidence shall be your strength; and [m] ye would not.

16 But ye said, No; for we will flee upon horses; therefore [n] shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 [o] One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as [p] a beacon upon the top of a moun and as an ensign on an hill.

18 ¶ And [p] therefore † will the LORD that he may be gracious unto you, and ther will he be exalted, that he may have m upon you: for the LORD *is* a God of judgm [q] blessed *are* all they that wait for him.

19 For the people shall [r] dwell in Zio Jerusalem: thou shalt weep no more: ‡ he be very gracious unto thee at the voice o cry; when he shall hear it, he will answer

20 And *though* the LORD give you bread of adversity, and the water of § affli yet shall not thy teachers be removed i corner any more, but thine eyes shall see teachers:

21 And [t] thine ears shall hear a word be thee, saying, This *is* [u] the way, walk ye when ye turn to the right hand, and wh turn to the left.

22 Ye shall defile also the covering of graven images of silver, and the ornamen thy molten images of gold: thou shalt them away as a menstruous cloth; thou say unto it, Get thee hence.

23 Then shall he give the rain of thy that thou shalt sow the ground withal; bread of the increase of the earth, and it be fat and plenteous: in that [x] day shal cattle feed in large pastures.

24 The oxen likewise, and the young that ear the ground, ‡ shall eat [y] § clean prove which hath been winnowed with the shove with the fan. ‖

25 And there shall be upon every high m tain, and upon every * high hill, rivers streams of waters in the day of the slaughter, when the towers † fall.

26 Moreover, the light of the moon sh as the light of the sun, and the light o sun shall be seven-fold, as the light of days, in the day that the LORD bindeth u breach of his people, and healeth the stro their wound.

27 ¶ Behold, the name ‡ of the LORD co from far, burning *with* his anger, § and the den *thereof is* ‖ heavy: his lips are full of i nation, and his tongue as a devouring fire

28 And his breath, as an overflowing st shall reach to the midst of the neck, to si

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A. M. cir. 3279. B. C. cir. 725.

c Hoshea's or Hezekiah's. ch. 36, 6. & 37, 9. 2 Kin. 17, 4.

* See note on chap. 19. 13.—Ed.

† *Hanes*, or Tahpanhes, a city of Lower Egypt, about 16 miles south of Pelusium.—Ed.

‡ *All ashamed.*—Both the Jewish ambassadors and the faction that sent them. See ver. 3.—Ed.

§ This verse should either begin a new chapter or paragraph, for there can be no reason for understanding the word *burden* in any sense but that of a heavy judgment denounced, as in chap. 13. 1, &c. —Ed.

‖ *Beasts of the south.*—Not the beasts that carry southward, but the men of whom the ravenous lion and venomous reptile are the emblems.—Ed.

d 2 Chr. 16, 2. & 28, 21. ch. 57, 9. Hos. 8, 9. & 12. 1. 2 Kin. 17, 4.

* Or, *to her.* Rahab the inactive, or, fierce pride does nothing.

† Not to sit still in idleness; but to sit still in the land of promised blessing; waiting in faith, hope, and prayer, for the salvation of God. —Ed.

e Ch. 8. 1. Hab. 2. 2. Deut. 31. 19. Job 19. 24. Ps. 102. 18. Rev. 1. 11.

‡ Heb. *the latter day*, or a witness.

f Ch. 1. 2, 4. & 3. 9. & 59. 13. Deut. 32. 6, 20. Rom. 3. 9. Zeph. 3. 2. Zec. 7. 11, 12. Acts 7. 51. Jer. 44. 16, 17. Ezek. 2. 5, 6. & 12. 2.

g 1 Sam. 9. 9. 1 Chr. 29. 29.

h Acts 13. 8. & 4. 18. & 5. 40. Mic. 2. 11. Amos 2. 12. 2 Chr. 36. 16. Jer. 23. 36. 36.

§ The prophet does not mean that they used the very words of the 10th and 11th verses; but that their words, when rightly interpreted, had the meaning he assigns. —Ed.

i Or, *fraud.* ver. 10, 11. Ps. 62. 10. & 52. 7.

k Ps. 73. 19, 20. 1 Thes. 5. 2, 3. ch. 29. 5. & lii. v. lx. Ezek. 13. 10—15. & v. vii. xv, &c. Jer. 44. 11, 12.

‖ The reference is to the high mud walls, so common in many Asiatic countries, in which such swellings and breaches are common.—Ed.

l Heb. *the bottle of potters.* Jer. 19. 11. Ps. 2. 9. Job 27. 22. & 29. 23. & 18. 5—20. ch. 47. 14.

* The culinary vessels in most Asiatic countries are generally of earthenware. Should the fire be extinguished, a potsherd carries a little borrowed fire: the want of even a potsherd, is an emblem of the deepest poverty.—Ed.

† "In returning" from Egypt (to rest in your own land; in returning to the Lord, and resting in his promise, "shall be your strength."—Ed.

m Hos. 11. 5, 7. Mat. 23. 37. Jer. 44. 16, 17. ch. 31. 1. Ps. 81. 11. Prov. 1. 24—26.

n Ch. 30. 1. & 10. 28 —30. & 5. 26—30. & 8, 7, 8.

o Lev. 26. 8, 36, 37. Deut. 28. 25. & 32. 30. Amos 2. 12, 13.

4 Or, *a tree bereft of branches, or boughs, or a mast.*

p But nevertheless, or yet surely. Jer. 5. 2. Zeph. 3. 8. Hos. 2. 14. Mic. 5. 3.

† *And therefore.*—Yet "notwithstanding" all your self-will and neglect of his counsel, "the Lord will wait," &c.—Ed.

q Ps. 2. 12. & 34. 8. & 37. 14. & 84. 12. Prov. 16. 20. Jer. 17. 7. Rom. 5. 2.

r Ch. 51. 4, 5. & 65. 9. Jer. 50. 4, 5. Ezek. 20. 40. Rom. 11. 26.

‡ This refers to a time not yet arrived, and synchronizes with the blessed period foretold, (Rev. 21. 4.), when "God shall wipe away all tears," and "there shall be neither sorrow nor crying."—Ed.

s 1 Kin. 22. 27. John 16. 33. Dan. 9. 25. Acts 14. 22. Ps. 127. 2. & 129. 1, 2.

§ Or, *oppression.*

t Ps. 32. 8. ch. 44. 3. & 54. 13. & 48. 17. & 63. 16. John 6. 45. 1 John 2. 20, 27.

‖ If ye "turn to the right or the left to do evil," and go for a moment astray, you will hear the voice of your teachers, who lately stood "before your eyes." (ver. 20.), now calling from "behind you," saying, "turn ye, turn ye," "this is the way, walk ye in it."—Ed.

u Ch. 35. 8, 9. John 14. 6. Col. 2. 6. Heb. 10. 20—22. Jer. 3. 14, 15. Ps. 43. 3.

* Heb. *the graven images of thy silver.*

† Heb. *scatter.*

x Ps. 36. 6. & 144. 12 —14. ch. 11. 6, 7. & 32. 20. 1 Cor. 6. 9. 1 Tim. 5. 17. Mal. 4. 2. 2 Cor. 9. 6.

‡ That till the ground, and prepare it for bearing ears of corn.—Ed.

y Or, savoury. 1 Tim. 5. 17, 18. 1 Cor. 9. 9.

§ Heb. *leavened.*

‖ Some ancient paintings exhibit the Egyptian method of winnowing grain, either by lifting it and letting it fall through the air in front of the winnowers, or throwing it over his shoulder, as is still practised in some of the northern parts of Europe. In these paintings, each winnower is attended by an assistant, with a short shovel or scoop, to lift the grain into the *fan*, one specie of which seems a light and broad tray with a short handle.—*Note.* Though this prophecy may be considered literal—godliness is profitable unto all things—yet it is chiefly to be regarded as emblematic of gospel tillage, gospel pasture, gospel labours, and abundance of grace, mercy, and peace.—Ed.

* Heb. *lifted up.*

† When all confidence in worldly principles, practices, and combinations, is brought down.—Ed.

‡ Being announced by the voice of God speaking in judgments, of which the Assyrian rod, (see ver. 31.), comes from a far country.—Ed.

§ Or, *and the grievousness of flame.*

‖ Heb. *heaviness.*

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unwarrantable methods for their own protection and deliverance. 6, 7. They send whole loads of presents upon asses and camels southward into Egypt, which will but hurt instead of helping them, and will soon be as miserable as themselves. But their only way to secure themselves is to stay at home, and trust in, and wait upon, God for his help. See ver. 15. 9—17. And since this rebellious and hypocritical people will disregard my admonitions, and require my prophets to forbear delivering my messages, unless they flatter their humours and lusts, they shall quickly find themselves, and their carnal confidences, all shattered to pieces. And since they refuse to stay at home, and turn to, and trust in me, but will trust to their Egyptian allies, the Assyrians shall pursue and scatter them, till only a few stragglers be left. 18—26. Nevertheless, the Lord will wait for a fit season to deliver you, and will, in infinite wisdom, glorify his own perfections in working graciously for you. Notwithstanding Sennacherib's attempts, and the a of all your other enemies, ye shall safely dwell in Jerusalem; ye shall thither from your Chaldean captivity; and in the latter days shall, to you possible comfort and happiness, be converted to Christ and his church whatever adversities you may quickly suffer, you shall then have plenty of ordinances and teachers, and be remarkably directed in all your ways. with the utmost detestation, relinquish your idolatries, and destroy every mo thereof. While your fields and hills produce plentiful crops of corn, gras &c., your nation shall bring forth multitudes of converts, and fruits of righteo to the glory of God. And while your proud enemies, Assyrians, Chaldeans grecians, Antichristians, and Turks, are brought down, great and amazing your refreshment, knowledge, comfort, and vigour. 27—33. For, behold,



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tions with the sieve of vanity:[z] and *there shall* a bridle[†] in the jaws of the people, causing *em* to err.

29 Ye shall have a song, as in the night,[‡] *hen* a holy solemnity is kept; and gladness heart, as when one goeth with a pipe to come o the mountain of the LORD, to the mighty ne of Israel.

30 And the LORD shall cause his glorious ice to be heard, and shall show the lighting wn of his arm, with the indignation of *his* ger, and *with* the flame of a devouring e, *with* scattering, and tempest, and hail-nes.

31 For through the voice of the LORD shall Assyrian be beaten down, *which* smote with od.

32 And *in* every place where the grounded ff[§] shall pass, which the LORD shall lay upon n,[§] *it* shall be with tabrets and harps; and battles of shaking will he fight with it.[a]

33 For Tophet[†] *is* ordained of old: yea, for king it is prepared: he hath made *it* deep d large; the pile thereof *is* fire and much od; the breath of the LORD, like a stream brimstone, doth kindle it.

A. M. cir. 3279. B. C. cir. 725.

[z] The sieve or fan of judgment that will show the mightiest nations to be but vanity.—Ed.

[†] The bridle of unhallowed power, at once curbing the popular desires, and guiding them astray for its own purposes.—Ed.

[‡] Alluding to the passover, which was celebrated in the night, and concluded with a hymn, Mat. 26. 30.—Ed.

[§] *The grounded staff.*—"The rod of correction."—*Lowth.*

[§] *Upon him.*—Upon the Assyrian, who first corrected Israel for idolatry, and then was corrected for his own pride and cruelty.—Ed.

[a] "And in fierce battles will the Lord fight against it."—"the rod of correction"—the Assyrian power.—Ed.

[†] *Tophet* signifies a drum; which name is supposed to have been given on account of drums being used to drown the cries of the children that were there offered to Molech. It was considered a striking emblem of the place of "everlasting punishment." The commencement of this prophecy lies in the destruction of the army of Sennacherib; its conclusion in the destruction of the "man of sin."—"anti-christ"—"the wilful king"—"whom the Lord will consume by the spirit of his mouth, and shall destroy by the brightness of his coming." 2 Thes. 2. 8.—Ed.

## CHAPTER XXXI.

*Wo to them that trust in Egypt and forsake God:* 1—5. (2) *An exhortation to repentance:* 6, 7. (3) *The fall of Assyria:* 8, 9.

WO [a] to them that go down to Egypt[a] for help; and stay on horses, and trust in riots, because *they are* many; and in horse-n, because they are very strong; but they k not unto the Holy One of Israel, neither k the LORD!

2 Yet [b] he also *is* wise, and will bring evil, l will not [†] call back his words: but will arise inst the house of the evil-doers, and against help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; l their horses flesh, and not spirit: when LORD shall stretch out his hand, [c] both he

A. M. cir. 3279. B. C. cir. 725.

[a] Ch. 30. 1—7, 16. & 37. 8. Ps. 20. 7, 8. & 33. 16, 17. Deut. 17. 16. & 28. 68. Hos. 11. 5.

[a] To go to Egypt for help was a direct and wilful breach of the divine law (Deut. 28. 68.); but the prophecy virtually denounces every unlawful means of seeking deliverance from danger — especially seeking the assistance of wicked men, upon the ground of any adoption of their principles, or countenance of their practices.—Ed.

[b] 1 Tim. 1. 17. Rom. 11. 33, 34. ch. 40. 13, 14. & 55. 8, 9. Job 5. 12, 13. Amos 3. 6. Zec. 1. 6.

[†] Heb. *remove.*

[c] Ch. 30. 4—6. 2 Kin. 18. 13. Jer. 17. 5.

A. M. cir. 3279. B. C. cir. 725.

[*] Or, *multitude.*

[d] Deut. 32. 11. Ex. 19. 23. Ps. 91. 4. & 125. 2. & 17. 8. & 36. 7. & 57. 1. & 61. 5. Mat. 23. 37. Zec. 2. 5. & 9. 15. & 12. 8. ch. 37. 35, 36.

[†] "As the mother-birds fluttering over their brood, so shall Jehovah of hosts defend Jerusalem, protecting and delivering—springing over to her rescue." And whoever has actually witnessed the courage of a mother-bird, whether domestic or wild, when called to the defence of her young, will not fail to admire the beauty and power of the image.—Ed.

[e] 2 Kin. 17. 7—17. ch. 1. iii, v. ix, lix. Mic. 1. iii. Hos. iv—xii. Amos ii—iv.

[‡] Not merely in external, but in the very depths of their hearts—not merely in unpremeditated folly, but down through the depths of the most deliberate guilt.—Ed.

[§] The day characterized by God's protection and Israel's penitence.—Ed.

[f] Ch. 2. 20. & 1. 29. & 27. 9. & 30. 22. & 17. 8. Hos. 14. 3, 8. & 2. 15—17. Mic. 4. 13. 1 John 5. 21.

[‖] Heb. *the idols of his gold.*

[*] Or, *for fear of the sword.*

[†] Or, *tributary.*

[g] Heb. *for melting, or tribute.* ch. 10. 18. & 13. 7. & 19. 1. Jer. 18. 21.

[‡] Heb. *his rock shall pass away for fear.*

[h] Or, *his strength.* ch. 37. 37.

[i] Whose *fire* of the Spirit is in Zion, the seat of ordinances—and whose *furnace* of judgment is in Jerusalem, the seat of government.—Ed.

that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 [d] As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it; and* passing over he will preserve *it.*[†]

6 ¶ Turn ye unto *him from* whom the children of Israel have [e] deeply revolted.[‡]

7 For in that day[§] every man shall [f] cast away his idols of silver, and [‖] his idols of gold, which your own hands have made unto you *for* a sin.

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee [*] from the sword, and his young men shall be [†][g] discomfited.

9 And [‡] he shall pass over to [h] his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and [i] his furnace in Jerusalem.

## CHAPTER XXXII.

(1) *The righteous King:* 1—8. (2) *The women of Jerusalem warned of judgment:* 9—14. (3) *The judgment succeeded by a plentiful effusion of the Holy Spirit:* 15—20.

A. M. cir. 3279. B. C. cir. 725.

BEHOLD, a King shall reign in righteousness,[*] and princes[†] shall rule in judgment.

2 And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand

[*] Of no king, except Messiah, could it ever be absolutely said that, "he reigned in righteousness;" this is, therefore, a prophecy of his accession and government.—Ed.

[†] *Princes.*—The apostles of our Lord, who, during their lives, ruled the churches in holy judgment, as may be seen Acts 15. 23, 29. and who, by their doctrines, decisions, and institutions, still continue to rule in word and discipline.—Ed.

en and inexpressible joy, the Lord, in the execution of his purposes and promons, will, with great ease, but in a most terrible and sudden manner, destroy Assyrian army in the valley of Hinnom, before Jerusalem, as a prelude of lar ruin to the rest of your adversaries.

REFLECTIONS UPON CHAP. XXX.—Men are too fond of trusting to human help eir distress, and too careless of that which is divine. But what is got without Lord's leave cannot be of any real service, but hurt. The notorious wickedof professors justifies God's severest judgments against them!—It is infinitely inal and hazardous for men to tempt God's ministers to unfaithfulness in dering his messages. God frequently gives them up to delusion who incline to it; punishes such as scoff at his admonitions with fearful, certain, and unavoidable There is no way of escaping his judgments but by a believing and penitent ing to himself. And if, notwithstanding thousands of provocations and judgts, he still waits to be gracious, earnestly ought we to wait and cry for his urs. Persevering faith and prayer always issue in substantial and lasting forts. Great is the mercy to have an open access to Jesus Christ's ministers ordinances, and to be directed in every step by God's teaching Spirit and a ler conscience. Detestable to exercised saints are their formerly beloved lusts, precious are new covenant blessings. The relief of God's people, and the of their enemies, are marvellously connected. In his anger he blasts, overs, sifts, bridles, beats, and burns up his most proud and powerful opposers with greatest ease! Having therefore received a kingdom that cannot be moved, me have grace, wherewith I may serve him acceptably with reverence and y fear; for our God is a consuming fire.

CHAP. XXXI.—Ver. 2, 3. As wise as you think yourselves, God will countermine all your subtle contrivances, and bring effectual ruin upon both you and your Egyptian helpers. 4, 5. Undismayed by all the noise, boasting, and blasphemy of the Assyrians, God shall, with almighty force, furiously encounter and devour them; but tenderly defend Jerusalem, as a bird doth its nest, or as the angel did the Israelites when he destroyed the Egyptians. 8, 9. By the immediate vengeance of God shall the Assyrian army be generally destroyed; and Sennacherib himself, with the poor remains, terrified by the visible tokens of God's wrath, shall flee home to Nineveh his capital.—God had his sanctuary and altar in Jerusalem, and there he appeared, like a fire, to defend his people, and consume his enemies.

REFLECTIONS UPON CHAP. XXXI.—Many wickedly go far for human help, and to no purpose, when they might have help from God at hand, to infinite advantage. But the more we know of men, we shall trust them the less; and the more we know of God, we shall trust him the more. It is an atheistical disbelief of his all-sufficiency that ever makes us depart from him to depend on a creature: and when we do so, we may expect to have it ruined along with ourselves. But ever safe are those whom God defends with infinite compassion and almighty power. His promises are an infallible ground of faith; his goodness ought to lead the greatest rebels against him to a kindly repentance; and every remarkable deliverance should be attended with remarkable reformation. But great is the ruin and the terror which await his implacable foes!

CHAP. XXXII.—Ver. 1—8. Hezekiah, and his princes and officers, shall govern in equity and wisdom; shall protect the oppressed, promote the instruction of the

knowledge, and the tongue of the stammerers shall be ready to speak [g]plainly.

5 [a]The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.[†]

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even [‡]when the needy speaketh right.

8 But the liberal deviseth liberal things; [‖]and by liberal things shall he [‖]stand.

9 ¶ Rise up, [b]ye women[*] that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 [†]Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for [‡]the pleasant fields, for the fruitful vine.[§]

13 Upon the land of my people shall come up thorns *and* briers; [‖]yea, upon all the houses of joy *in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the [†]forts and towers shall be for dens for ever,[‡] a joy of wild asses, a pasture of flocks;

15 ¶ Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness[‖] shall be peace; and the effect of righteousness quietness and assurance for ever.

A. M. cir. 3279. B. C. cir. 725.

[g] Or, *elegantly.*

[a] Ps. 15. 4. Mal. 3 18.

[†] This description corresponds with the picture which our Lord draws of the scribes and Pharisees, Mat. 23. 14, 23.—Ed.

[‡] Or, *when he speaketh* against *the poor* in *judgment.*

[‖] This was accurately fulfilled in our Saviour's charge to his apostles, (Mat. 10. 8.) "Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give."—Ed.

[‖] Or, *be established.* [b] Deut. 28. 16. Amos 4. 1. & 6. 1. ch. 32. 14. & 3. 16. & 22. 13. & 47. 7, 8. Jer. 44. 11, 12. ver. 14.

[*] *Women* and *daughters* might, no doubt, be understood as emblematic titles for cities and villages; but the words may well be understood literally. In this view, the warning seems specially directed to women, seeking to recall them to thoughtfulness and repentance; because society can never be meliorated and reformed, so long as mothers are sunk in indolence, infatuated by gaiety, careless of the instruction of their children, and indifferent to the welfare of the church.—Ed.

[†] Heb. *days above a year.*

[‡] Heb. *the fields of desire.*

[§] "Upon your loins, upon your breasts, mourn ye for the pleasant field, for the fruitful vine."—*Lowth.*

[‖] This prophecy may be seen awfully verified in the wretched condition of houses and fields in the Holy Land.—Ed.

[‖] Or, *burning upon,* &c.

[†] Or, *cliffs and watch-towers.*

[‡] *For ever.*—Not "for ever" in its unlimited sense; but "for ever" "*until* (ver. 15.) the Spirit be poured from on high."—Ed.

[‖] There is no righteousness but what arises from the finished work of Christ. This "work" was "peace," because Christ is our peace; "the effect" is "quietness" of conscience; (Rom. 5. 1.) and "assurance of acceptance with God, (Eph. 1. 6.): because it is certain that Christ the righteous, our Advocate (1 John 2. 1.) and head (Eph. 1. 21, 22.) is not only always heard, (John 11. 42.) but already accepted. Heb. 9. 14.—Ed.

A. M. cir. 3279. B. C. cir. 725.

[*] *Hail* is the emblem of judgments (chap. 30. 30.): *Forest,* the emblem of the church renovated by the outpouring of the Spirit (ver. 15.); *The city,* Ariel (chap. 29. 1.), of which it is said (29. 3.), "thou shalt be brought down, and shalt speak out of the ground," &c. But, after these disasters of "hail," and "bringing low," "the people shall dwell in a peaceable habitation, and in quiet resting-places."—Ed.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places,

19 When it shall hail,[*] coming down on the forest; and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

## CHAPTER XXXIII.

(1) *God's judgments against the unprovoked spoilers:* 1—12. (2) *A call to the acknowledgment of God, and consequent enjoyment of blessings:* 13—24.

A. M. cir. 3294. B. C. cir. 710.

WO to thee[*] that spoilest, and thou *wast* not spoiled; and dealest treacherously,[†] and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD,[‡] be gracious unto us; we have waited for thee: be thou their arm[‖] every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil[‖] shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run[*] upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times,[†] *and* strength of salvation: the fear of the LORD *is* his treasure.[‡]

7 Behold, their valiant ones shall cry without; the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and* [‖]hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits.*

[*] This is not an address to Sennacherib, Antiochus Epiphanes, the Romans, or Gog and Magog; but to every unprovoked spoiler of God's people. It is a mirror, not a picture—and in it, successively, every spoiler beholds his own image; and, though he may "go his way, and forget what manner of man he is," the wo will fall wherever the guilt has been incurred.—Ed.

[†] *Treacherously.*—"Violently."—Ed.

[‡] This is a prayer of the church, alarmed for her safety, but trusting in her Redeemer as "mighty to save."—Ed.

[‖] *Their arm.*—Whose arm? The arm, the strength and defence of those "who sow beside all waters;" (ch. 32. 20.) for whom, as "labouring in the word and doctrine," the other members of the church thus fervently intercede.—Ed.

[‖] *Your spoil.*—The address is to the unprovoked spoiler, (ver. 1.) whom the prophet compares to the caterpillar, the most ravenous and destructive of all living creatures, devouring many times its own bulk and weight of food in a day. Yet, as that ravenous caterpillar devours the leaf, so shall a new spoiler, more destructive than his predecessor, spoil the spoiler of the people of God.—Ed.

[*] *Shall he run.*—That is, the new spoiler, like locust bands, shall assail his predecessors.—Ed.

[†] *Thy times.*—The address is to Zion.—Ed.

[‡] *His treasure.*—"The treasure."—*Boothroyd.*

[‖] Or, *withered away.*

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subjects in the laws of God, and treat every one according to his real character, bad or good.—Jesus shall erect and govern his church in the most righteous manner, and his apostles and ministers shall wisely dispense his ordinances. He shall protect, refresh, quicken, and comfort his people in all their tribulations. Such as have spiritual knowledge shall have it greatly increased; and even the inconsiderate shall be made to know, and the weak to declare, the things of God with great distinctness. Worthless, hypocritical, and mischievous oppressors shall be detected, and debarred from offices or honours, while they, who are liberal and upright, shall be visibly blessed, and prosper. 9—14. Terrible shall be the distress and anguish of those cities and wanton women, who, by their pride and vanity, provoked God to wrath; when, through the ravage of the enemy, neither milk, nor corn, nor wine, shall be found, but the whole land be turned into, and for many years or ages continued, a desolate wilderness. 15—20. But when God shall pour forth his Spirit, mighty changes shall ensue, and great revivals in souls, in churches, and nations, shall be wrought. The gospel shall be received, and righteous judgments executed everywhere. Great shall be the peace and real prosperity of true believers, even while the unbelieving Jews, or others, shall be fearfully destroyed. And great shall be the success of ministers in the conversion of multitudes to Christ.

REFLECTIONS UPON CHAP. XXXII.—Greatly beneficial are virtuous magistrates: but much more a gracious, a divine Saviour. Safely may the most guilty rest under his all-covering propitiation; and the most weak and oppressed under his powerful protection. Hopeful is the case, when those who are ignorant are willing to be taught, and when everything is called by its own proper name. When persons are held in esteem, according to their real deserts; when they, who are active in plotting or practising wickedness, are disgraced; and they, who are active in contriving or performing what is good, are high in repute. But rarely any remarkable reformation happens, but some fearful judgment on the despisers and opposers thereof attends it. And how alarming at last, to the sons and daughters of unconcern, gaiety, and mirth, are the terrible, the desolating, and the damning judgments of God! O what remarkable reformation God's Spirit, by the preaching of the gospel, can make among nations, and in ages the most corrupted! Great are the advantages, the solid satisfaction, and substantial comforts, which are to be had in real fellowship with, and likeness to, God! And great is the honour of faithfully preaching the gospel, and abounding in works of charity.

CHAP. XXXIII.—Ver. 1, 3, 4. When God has punished the nations around by the Assyrians, all their ravage, oppression, and treachery, shall be revenged on themselves. The destruction of their camp, by the angel, shall make the remainder to flee home with great precipitation; and the inhabitants of Jerusalem shall, in multitudes, gather up the spoil. 5, 6. While God shall thus exalt himself in the destruction of his enemies, and deliverance of his people, he will bless Jerusalem with true religion and righteousness: and by the abounding of real piety, and by the wise and prudent administration of government, shall the nation be preserved, and even rendered wealthy during Hezekiah's reign? 7—9. The Jewish soldiers shall be quite dispirited and vexed: their ambassadors, sent to supplicate terms of peace, shall return weeping on account of their unsuccessfulness. None shall dare to travel the country. Sennacherib shall disregard his treaty with the Jews; he shall scorn their strength, and reject their entreaties for peace. The country, even the most fertile and populous places, shall be rendered utterly deso-



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0 Now [a]will I rise, saith the LORD; now I be exalted; now will I lift up myself.
1 Ye[*] [b]shall conceive chaff; ye shall bring h stubble; your breath, *as* fire, shall de- you.
2 And the people shall be *as* the burnings ime; *as* thorns cut up shall they be burnt he fire.
3 ¶ Hear, [c]ye *that are* far off, what I have ; and, ye *that are* near, acknowledge my it.
4 [d]The sinners in Zion are afraid; fearful- hath surprised the hypocrites: [e]who among hall dwell with the devouring fire? who ng us shall dwell with everlasting burnings?
5 He that walketh [f]righteously, and speak- uprightly; he that despiseth the gain of ressions, that shaketh his hands from holding ribes, that stoppeth his ears from hearing ood, [g]and shutteth his eyes from seeing evil;
6 He shall dwell on [h]high: his place of de- e *shall be* the munitions of rocks: bread be given him; his waters *shall be* sure.
7 Thine eyes shall see [i]the King in his beauty:[*] shall behold [k]the land that is very far off.[†]
8 Thine heart shall meditate terror.[‡] [l]Where e scribe?[§] where *is* the [l]receiver?[*] where e that counted the towers?[†]
9 [k]Thou shalt not see a fierce people, a le [l]of deeper speech than thou canst per- ; of a [t]stammering tongue, *that thou canst* understand.
0 [m]Look upon Zion,[‖] the city of our solem- s: thine eyes shall see Jerusalem a quiet tation, a tabernacle *that* shall not be taken n; not one of the stakes thereof shall ever emoved, neither shall any of the cords eof be broken:
1 But there the glorious LORD *will be* unto place [l]of broad rivers *and* streams; wherein go no galley with oars, neither shall gallant pass thereby.
2 For the LORD *is* our judge, the LORD *is* lawgiver, the LORD *is* our king; he will us.

A. M. cir. 3284. B. C. cir. 720.

a Ps. 12. 5. & 44. 4, 23, 26. & 94. 1, 2. & 7. 6. & 102. 13. & 76. 65. Deut. 32. 36. ch. 59. 16. & 33. 17, 18. & 2. 11. & 5. 16. & 24. 11. Zeph. 3. 8.

* Or—The earth, Lebanon, Sharon, and Carmel.—Ed.

b Ps. 2. 1—5. & 7. 11—16. & 1. 4. & 9. 15, 16. & 83. 1—18. ch. 5. 25—30. & 10. 7—19. & 17. 12—14. & 29. 5—8. & 30. 27—33. & 9. 4, 5. & 31. 8, 9. & 14. 25. & 37. 28—36. & 28. 18. & 10. 10. & 26. 18.

c Ch. 18. 3. & 49. 1. & 29. 9. Ps. 49. 1, 2. Num. 11. 21. Mic. 6. 2.

d Ch. 33. 14, 15, 17, 18. & 29. 13, 14. & 5. 8—23. & 24. 5. & 1. 28. & 10. 6. & 32. 6. Amos 9. 10. Jer. 23. 15. Job 15. 34. & 18. 11.

e Ps. 75. 7. & 90. 11. Nah. 1. 6—6. Deut. 4. 24. Heb. 12. 29. 2 Thes. 1. 8, 9. Mat. 25. 41, 46. Mark 9. 44, 46, 48. Rev. 11. 10, 11. & 20. 10, 15. & 21. 8.

† Heb. *in righteousness.*

‡ Heb. *uprightness.*

§ Or, *deceits.*

‖ Heb. *bloods.*

f Heb. *heights, or high places.* Ps. 18. 33.

g Not as ch. 57. 1. but 2 Chr. 32. 25. ver. 22. Zec. 14. 9, 16. Song 2. 11. & 5. 10—16. 1 John 3. 2.

* In the "beauty of holiness;" not in the terrors of judgment.—Ed.

h Heb. *the land of far distances.* Ps. 31. 8. & 119. 43. ch. 11. 14. & 26. 15. Obad. 17—20. Zeph. 2. 9. Heb. 11. 6.

† They shall see by faith, and seek in holiness, a country far off—"that is, an heavenly." Heb. 11. 13—16.—Ed.

‡ "You shall study it, but not feel it."—Ed.

i 1 Cor. 1. 20. ch. 10. 16—19. & 17. 12—14. & 37. 36.

§ *Scribe.*—To rate the war taxes.—Ed.

‖ Heb. *weigher.*

* *Receiver.*—To enforce the payment.—Ed.

† *Where is he that counted the towers?*—To ascertain how many men were required for their defence.—Ed.

k Ch. 9. 4, 5. & 10. 16—19. & 17. 12—14. & 29. 5—8. & 30. 27—33. & 37. 36, 37. ver. 10—12. Ex. 14. 13.

l Ch. 28. 11. & 36. 11. & 19. 18. Ezek. 3. 5, 6. 2 Kin. 18. 26. Deut. 28. 49. Jer. 5. 15. Dan. 8. 23. Zeph. 3. 2.

‡ Or, *ridiculous.*

m Ps. 46. 12, 13. & 48. 1—11. & 125. 1, 2. & 78. 69. & 122. 1—4. ch. 3. 26—30. & 10. 7—15. & 54. 2, 3. Zec. 2. 4—12. & 8. 3. Mat. 16. 18. John 16. 1—13. 28.

‖ This address is to the Lord entreating a favourable regard; the reply is from God to his church.—Ed.

‖ Heb. *broad of spaces,* or *hands.*

* Heb. *statute-maker.*

A. M. cir. 3284. B. C. cir. 720.

* The address is to the ship, (ver. 21.) the emblem of an invading enemy, multitudinous as waters.—Ed.

† The inhabitant of Zion (ver. 20.) shall no more be sick, (Rev. 21. 4.) The great Physician has healed all their souls. Mat. 9. 12.—Ed.

23 Thy tacklings[*] are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.
24 And the inhabitant[†] shall not say, I am sick; the people that dwell therein *shall be* forgiven *their* iniquity.

## CHAPTER XXXIV.

(1) *The nations admonished:* 1—4. (2) *Idumea specially threatened:* 5—15. (3) *The certainty of the prophecy:* 16, 17.

A. M. cir. 3284. B. C. cir. 720.

* This prophecy is addressed to "the kingdoms of this world," and predicts a fearful political revolution, in which "all rule and authority," that stands opposed to "God and his Christ," shall be utterly, and for ever, subverted. It corresponds with the vision Rev. 19. 13—21.—Ed.

† *He hath utterly destroyed.*—that is, in fixed purpose, though it be future in completion.—Ed.

‡ This dissolving and falling of the "host of heaven" does not refer to the visible heavens and the end of the world, (as will appear from the state that is to follow, ch. 35. 5—10.) but to the dissolving and falling of all the political and ecclesiastical powers usurped by "the beast and the false prophet," Rev. 19. 20.—Ed.

§ Bathed in the blood of the mighty—even of him who, as God, "sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2. 4.—Ed.

‖ It shall come upon Idumea, as a commencement of the prophecy—a specimen and notice of the judgments to come. Nor is there any land, except that of Babylon, whose destruction seems so complete, or whose renovation seems so hopeless. Like judgments were foretold against both, and alike terrible to the nations that forget God, should be their fulfilment.—Ed.

* An ancient city of Edom or Idumea, in Arabia Petræa, supposed to have been situated near mount Hor. After successive captures and pillagings by Assyrians, Chaldeans, and the Jews, it became a Roman colony under Severus, and, at a subsequent period, a Christian city. But the terrible prophecies of Isaiah and Jeremiah have long since been fulfilled, and it is literally "a desolation, a reproach, a waste, and a curse." Jer. 49. 13.—Ed.

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world,[*] and all things that come forth of it.
2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies; he hath utterly destroyed[†] them, he hath delivered them to the slaughter.
3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.
4 And all the host of heaven shall be dissolved,[‡] and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.[‡]
5 For my sword shall be bathed in heaven:[§] behold, it shall come down upon Idumea,[‖] and upon the people of my curse, to judgment.
6 The sword of the LORD is filled with blood; it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah,[*] and a great slaughter in the land of Idumea.
7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.
8 For *it is* the day of the LORD's vengeance, *and* the year of recompenses for the controversy of Zion.
9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10—12. But when all hopes of deliverance to the Jews seem gone, I will my almighty power. I will render all the Assyrians' plots fruitless; and age against my people shall be revenged in their own sudden and fearful ction. 13, 14. All around them shall be alarmed; and even the hypocritical errified, lest like judgments, or damnation in hell, should seize on them-

15—24. The righteous, who labour to avoid every evil, however gainful asant, shall be safely preserved and abundantly supplied. They shall behezekiah in health, prosperity, and glory, and freely travel through the of Canaan. Nay, they shall, by faith, behold Jesus in his glory and the ly felicities. They shall, with solemn awe, wonder how suddenly the an army is destroyed or fled, and how safe Jerusalem is; and how marvelthe Lord has protected his people, answerably to his relations to them; and while the Assyrian army is irrecoverably shattered to pieces, and their spoil ed by the feeble Jews, Hezekiah, and his subjects, are delivered from their ss and distress, and have the tokens of the Lord's favour restored to them. B. It is easy to apply the above explication to the deliverance from the eans, Syro-grecians, Romans, or Antichristians.

LECTIONS UPON CHAP. XXXIII.—Wicked men never hesitate at falsehood, or violence, to accomplish their own ends. But the less men provoke them vil, the more they provoke God in doing it. And whenever they have filled up the measure of their iniquities, God will awake to punish them. There is no fear of a church or nation, while a spirit of prayer continues in it. They who wait on God shall never be forsaken by him. Nay, he often, in his kindness, exceeds their expectations, and always exalts himself, by the judgments which he executes. And where he reigns in the heart, real safety and wealth attend him! True knowledge of his grace is the great stability of the soul; and the fear of God is the Christian's best treasure. They who contemn God are often imperious and abusive to men. But the more hardened and prosperous they are, the nearer is their terrible destruction. The most secure sinners shall be alarmed at last, and made to see God's hand in his judgments. Eternal damnation shall at last appear dreadful to the most scornful! But great is the mercy, if God's judgments in Zion should awaken her hypocritical professors to flee from the wrath to come to the Almighty, the all-saving, Jesus Christ! Great piety and comfort, safety and peace, order, health, and forgiveness, attend his gracious deliverances! And thrice happy they who have him for their ALL IN ALL.

CHAP. XXXIV.—Ver. 3—6. The mountains shall run down with large streams of the blood of slain persons. Dreadful shall be the confusion, desolation, and consternation everywhere; for my purposed judgments shall be executed upon mine enemies, whom I have devoted to destruction, and persons of all ranks shall

10 [a] It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever:*

11 [b] But the †cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he [c]shall stretch out upon it the line of confusion,‡ and the stones of emptiness.§

12 [d] They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 [e] And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, *and* a court for ‖* owls.

14 † The wild beasts of the desert shall also meet with ‡ the wild beasts of the island, and the satyr§ shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of [f]the book of the LORD, and read; no one of these shall fail, none shall want her mate:* for [g]my mouth it hath commanded, and his spirit it hath gathered them.

17 [h] And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it† for ever, from generation to generation shall they dwell therein.

A. M. cir. 3284. B. C. cir. 720.

a Rev. 18. 18. & 19. 3. & 14. 11. Mal. 1. 3, 4. Jer. 7. 20. 2 Thess. 1. 9. Mark 9. 44. Mat. 25. 41.

* Irby and Mangles, after the greatest difficulties, got a sight of the ancient capital, but were not able to pass through the land.—See *Keith on Prophecy.*—Ed.

b Ch. 13. 20—22. & 14. 23. Rev. 18. 2. Zeph. 2. 14.

† Or, *pelican.*

c 2 Kin. 21. 13. Mal. 1. 3, 4. ch. 24. 17—20. Lam. 2. 8. Amos 7. 7. 8. Zec. 5. 4. & 1. 16. & 4. 10.

‡ The property shall be unsettled and disputed.—Ed.

§ *Emptiness.*—Barrenness.—Ed.

d Ch. 3. 1—8. & 14. 21, 22. Eccl. 10. 16.

e Ch. 32. 13, 14. & 13. 21, 22. & 14. 23. Zeph. 2. 9, 14. Hos. 9. 6. Rev. 18. 2.

‖ Or, *ostriches.*

* Heb. *daughters of the owl.*

† Heb. *Zíim*, or *wild cats.*

‡ Heb. *Ijim*, or *jackal.*

§ Literally "hairy ones."—Ed.

‖ Or, *night monster.*

f Ch. 30. 8. & 29. 18. & 65. 6. & 8. 20. Ps. 56. 8. & 119. 45. Dan. 7. 10. Mal. 3. 16. John 5. 39. Acts 17. 11. Joel 3. 19. Amos 1. 11.

* They shall not come as mere visitants, but continue to breed in the land.—Ed.

g Ps. 33. 6. & 104. 30. Gen. 2. 19. & 7. 9. Acts 17. 26. ch. 1. 20. & 40. 5, 15. & 58. 14. & 59. 19. Zec. 4. 6.

h Ps. 78. 55. Jos. 18. 8. Acts 17. 26.

i Ch. 13. 20—22. ver. 10. Zeph. 2. 9—14. Mal. 1. 3, 4. Ezek. 47. 11.

† *They shall possess it.*—That is, the wild beasts, and birds of prey and solitude, shall possess the forests, rivers, and ruined cities.—Ed.

## CHAPTER XXXV.

(1) *Renovation of the wilderness:* 1, 2. (2) *Encouragement to the weak, &c.:* 3—10.

THE wilderness* and the solitary place shall be glad for them;† and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see‡ the glory of the LORD, *and* the excellency of our God.

A. M. cir. 3284. B. C. cir. 720.

* *Wilderness.*—The emblem of the church, Rev. 12. 14. —Ed.

† *Shall be glad for them?*—For whom? Not for the creatures enumerated in the foregoing chapter, but for the "weak hands, the feeble knees, the fearful hearts, the blind, and the lame, and the dumb," described ver. 3—6.—Ed.

‡ *They shall see.*—The parties described ver. 3—6.—Ed.

A. M. cir. 3284. B. C. cir. 720.

a Heb. 12. 12, 13. Job 4. 3, 4. Rev. 3. 2. Jer. 27. 14. & 31. 25. 1 Cor. 15. 58. & 16. 13. Mat. 9. 2. & 14. 27.

* Heb. *hasty.*

b Mat. 11. 5. Mark 7. 32, &c. ch. 35. 3.

c Mat. 9. 32, 33. & 12. 22. & 15. 30. Luke 1. 46, 64. & 2. 23. & 24. 50. Acts 3. 8, 9. Rom. 15. 19—12, 18. Col. 3. 16. Eph. 5. 19. Deut. 32. 42.

d Ps. 72. 9—17. Acts 26. 18. Tit. 3. 3—7. 1 Cor. 6. 9—11. ch. 34. 13. Deut. 8. 15.

† "The glowing sand," on which, by a peculiar action of the sun's rays, lakes of water are often so vividly represented as to tantalize the traveller with a vain hope, which the prophet declares will yet be spiritually realized. See *Shaw's Travels.*—Ed.

‡ Or, *a court for reeds, &c.*

§ All the curses pronounced upon Idumea, and realized upon it, as the commencement and specimen of the prophetic judgments, shall be reversed, and replaced by the contrary mercies and blessings.—Ed.

‖ *A highway.*—Free access and passage denied in chap. 34. 10, the emblems of that spiritual intercourse and communion which God will yet promote amongst all churches and nations. —Ed.

e Rev. 21. 27. Joel 3. 17. ch. 52. 1. & 60. 21. Zec. 14. 20. Ezek. 43. 12. & 44. 9. 1 Cor. 6. 11. Tit. 3. 5. & 2. 11, 12. 2 Cor. 7. 1.

f Or, *for he* shall be *with them.* Ver. 5, 6, 9, 10.

* "But God shall be with them, walking in the way, and the foolish shall not err therein."—*Lowth.*

3 ¶ [a] Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a *fearful heart,* Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with a recompense;* he will come and save you.

5 Then the eyes of the blind shall be opened, and [b] the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as an hart, and the [c] tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And [d] the parched ground† shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall *be* ‡ grass, with reeds and rushes.§

8 And an highway‖ shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; [f] but it shall be for those:* the wayfaring men, though fools, shall not err *therein.*

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there.*

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

## CHAPTER XXXVI.

(1) *Historical recollections of Sennacherib and Rabshakeh, Eliakim and Joah:* 1—20. (2) *Prudence and piety of Hezekiah:* 21

A. M. cir. 3292. B. C. cir. 712.

a 2 Kin. 18. 13. 2 Chr. 32. 1.

* A city of Judah about 30 miles south of Jerusalem. On account of its idolatry, it was threatened with divine judgments, (Mic. 1. 13.) which fell upon it, first, during the invasion of Sennacherib, and more fully during that of Nebuchadnezzar, (2 Kings 18. 17. Jer. 34. 7.) It continued a city till at least the 4th century of the Christian era; but since the occupation of Palestine by the Arabs, even its ruins have totally disappeared.—Ed.

NOW [a] it came to pass in the fourteenth of king Hezekiah, *that* Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them.

2 ¶ And the king of Assyria sent Rabshakeh from Lachish* to Jerusalem unto king Hezekiah with a great army: and he stood by the conduit of the upper pool, in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which *was* over the house,

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fall a sacrifice to my avenging justice. 11, 12. God shall mark them out for destruction as with a line and plummet; and none shall be able to govern or help them. 16, 17. In the exact fulfilment of this prophecy, shall the Spirit, power, and providence of God collect together, and preserve a succession of these doleful creatures, in these perpetually desolate habitations of wickedness.

REFLECTIONS UPON CHAP. XXXIV.—It is proper that sinners should listen to God's threatenings, as he can quickly make them feel what they are averse to hear. Terrible, but righteous, are the judgments which he inflicts, especially upon them who injure his people. And he can easily unite the curses of Sodom and Babylon upon such as refuse to take warning by their fate. It is madness to fix our hearts on earthly things, when their end may quickly be so miserable. And let us here seriously consider how dreadful sin must be, the cause of all judgments,—and hell, the perfection of them.

CHAP. XXXV.—Ver. 1—4. These fearful judgments shall issue in the great comfort of the church. Multitudes of barren, destitute, bewildered, and ungodly sinners, shall be converted to Christ; and by beholding his glories revealed in the gospel, shall abound in comfort, holiness, and virtue. The most weak and timorous shall be strengthened and encouraged by the views of their incarnate God and all-conquering and saving Redeemer. 5—7. While multitudes of benevolent miracles, on the bodies of men, are wrought by Jesus Christ and his apostles, multitudes of sinners shall be savingly enlightened, healed, strengthened, and comforted; and by the influence of the preached gospel, and the Spirit of God poured forth upon them, shall vast numbers of saints, and of good we in places which had been the most noted habitations of wickedne 8—10. Jesus Christ, as the divinely appointed mean of salvation and of all our access to God, shall be exhibited in the gospel; in whom, not the unclean and obstinate sinners, but justified and regenerated weak, shall walk, without erring from it. None can walk therein w reign of their unruly and mischievous lusts; nor can earth or he redeemed ones who walk in it: but in attending Christ's ordinances last arrive at the complete and everlasting happiness of the heavenly

REFLECTIONS UPON CHAP. XXXV.—God can quickly make the changes on countries and nations, either in mercy or in judgme things are said of our New Testament church, especially in her a millennial periods. And her extent, comfort, light, life, holiness inconceivably exceeds that of the old. Believing views of Jesus C and fulness effectually quicken, fructify, and comfort the heart. An faith of his approach is sufficient to silence every fear and doubt. eign are God's bestowals of his word and Spirit! and how effectual nation, quickening, encouragement, strengthening, and sanctificat The grace of the gospel teaches men to deny ungodliness and worl to live soberly, righteously, and godly, in this present world. Unspe safety, and transcendent the happiness, of ransomed men. Certainl that holiness, which is now begun in them, is graciously reward sanctified sorrows are balanced with the everlasting joys of the Lord



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ebna the [a] scribe, and Joah, Asaph's son, the
order.

4 And Rabshakeh said unto them; Say ye
to Hezekiah, Thus saith the great king,
king of Assyria, What [b] confidence *is* this
erein thou trustest?

5 I say, *sayest thou*, (but *they are but* [c] vain
ds,) [c] *I have* counsel and strength for war:
, on whom dost thou trust, that thou re-
est against me?

6 Lo, thou trustest in the [d] staff of this broken
d,[†] on Egypt; whereon if a man lean, it will
nto his hand, and pierce it: so *is* Pharaoh
g of Egypt to all that trust in him.

7 But if thou say to me, [e] We trust in the
D our God: *is it* not he whose high places
whose altars Hezekiah hath taken away,[‡]
said to Judah and to Jerusalem, Ye shall
ship before this altar?

8 Now therefore give [f] pledges, I pray thee,
ny master the king of Assyria, and [g] I will
thee two thousand horses, if thou be able
hy part to set riders upon them.

9 How then wilt thou turn away the face of
captain of the least of my master's servants,
put thy trust on Egypt for chariots and
orsemen?

10 And am I now come up without the LORD
nst this land to destroy it? [h] the LORD
unto me,[§] Go up against this land, and
roy it.

11 ¶ Then said Eliakim, and Shebna, and
, unto Rabshakeh, Speak, I pray thee,
thy servants in the Syrian language; for
nderstand *it;* and speak not to us in the
s' language, in the ears of the people that
on the wall.

12 ¶ But Rabshakeh said, Hath my master
me to thy master and to thee to speak
e words? *hath he* not *sent me* to the men
sit upon the wall, that they may eat their
dung, and drink their own [i] piss with you?[‖]

13 ¶ Then Rabshakeh stood, and cried with
ud voice in the Jews' language, and said,
r ye the words of the great king,[†] the king
ssyria.

14 Thus saith the king, [j] Let not Hezekiah
ive you; for he shall not be able to deliver

15 Neither let Hezekiah make you trust in
LORD, saying, The LORD will surely de-
us: this city shall not be delivered into
hand of the king of Assyria.

16 Hearken not to Hezekiah; for thus saith
king of Assyria, [m n] Make *an agreement* with
me *by* a present, and come out to me: and eat
ye [o] every one of his vine, and every one of his
fig-tree, and drink ye every one the waters of
his own cistern;

17 Until I come and take you away to a land
like your own land,[*] a land of corn and wine,
a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, say-
ing, The LORD will deliver us. Hath any of
the gods of the nations delivered his land out
of the hand of the king of Assyria?

19 Where *are* the gods of [p] Hamath[†] and
Arphad?[‡] where *are* the gods of Sepharvaim?[§]
and have they delivered Samaria out of my
hand?

20 Who *are they* among all the gods of these
lands, that have delivered their land out of my
hand, that the LORD should deliver Jerusalem
out of my hand?

21 But they held their peace, and answered
him not a word: for the king's commandment
was, saying, Answer him not.

22 ¶ Then came Eliakim the son of Hilkiah,
that *was* over the household, and Shebna the
scribe, and Joah, the son of Asaph, the recorder,
to Hezekiah with *their* clothes rent, and told
him the words of Rabshakeh.

A. M. cir. 3292.
B. C. cir. 712.

a Or, *secretary.* 2 Sam. 8. 17. Keth. 8. 12. Jer. 36. 10.

b 2 Kin. 18. 5, 19. Ps. 62. 3, 10. & 71. 11. & 78. 19. Mic. 7. 10. Neh. 2. 19. 2 Chr. 32. 7, 8.

c Heb. *a word of lips.*

c Or, but *counsel and strength* are *for the war.* Prov. 21. 30, 31. Job 5. 12, 13. & 20. 5.

d Ezek. 29. 6, 7. 2 Kin. 18. 21. ch. 30. 1—7. & 20. 5, 6. & 31. 3.

† The marshes of the river Nile abounding in reeds, "the reed" became an apt emblem of Egypt. But, as the "broken reed" is represented as "piercing" the hand that leans on it, "broken" must refer, not to a fracture in the reed itself, but to a fracture from the stem on which it grew. There is therefore some covert allusion to a change of dynasty, that rendered dependance upon Egypt more precarious than usual.—ED.

e 2 Kin. 18. 5, 22. Ps. 31. 14. & 42. 5, 11. & 43. 5. & 52. 8. 2 Chr. 32. 7, 8.

‡ This is one of those accusations that malicious ignorance so readily prefers upon partial evidence. Hezekiah had certainly pulled down altars ignorant malice, without examination, pronounces them "altars of Jehovah;" truth would have described them "altars of devils."—*Note.* It was thus the reformers were accused of rending the "seamless garment of Christ." Now that they did rend "the synagogue of Satan" is unquestionable; but that they, in part and in commencement, delivered the "church of Christ," is certain.—ED.

f Or, *hostages.* 2 Kin. 14. 14.

g 1 Sam. 17. 42. Neh. 4. 2. Ps. 20. 7. ch. 2. 7. & 31. 1. ver. 9.

h 2 Kin. 18. 25. ch. 10. 5.

i Ver. 19, 20. ch. 10. 5—7, 9, 10. & 37. 6, 7, 20—25. & 8. 7, 8. 1 Kin. 12. 18. 2 Cor. 11. 14.

§ Rabshakeh had, most probably, heard of some of God's warnings to the land, and as his manner was (ver. 7), to state his subject and reason upon it, inaccurately or sophistically, he here converts a warning to Judah into a warrant to Syria.—ED.

k Neh. 13. 24. ch. 19. 18.

‖ Water *of* their feet.

¶ Rabshakeh here exemplifies an important fact—that *indelicacy* and *infidelity* are often united, if not always inseparable.—ED.

† *The great king!!*—Alas! alas! such are the great swelling words of vanity that men delight to utter! No doubt there are "great kings;" but who are they? Kings *great* in humility before God, and justice and mercy before men, (Mic. 6. 8.); characters that Sennacherib valued not; for he was proud, selfish, and cruel.—ED.

l Ps. 12. 2. & 55. 21. ver. 16, 18.

m Or, *seek my favour by a present.* 2 Sam. 8. 2, 6. 2 Chr. 17. 11. & 26. 8. 1 Sam. 11. 3. 2 Kin. 24. 12—16.

n Heb. *make with me a blessing.* Gen. 33. 11. 2 Kin. 5. 15. & 18. 31. 1 Sam. 25. 27.

A. M. cir. 3292.
B. C. cir. 712.

o 1 Kin. 4. 25. Mic. 4. 4. Zech. 3. 10.

o It is evident that the Israelites were, about this time, seized with a spirit of emigration, either with a view to a safer country, or, as the world calls it, to "better their condition" (see ch. 30. 2. & 31. 1.); and that Rabshakeh takes advantage of this prevailing disposition to persuade them, by flattering promises, to an ignominious submission to a heathen power.—*Note.* It is thus, by prospect of deliverance from a present danger, or by promise of a future advantage, that sinners continue to tempt the people of God to reject truth and embrace error, to forsake Christ and follow the world.—ED.

p *Jer.* 49. 23. 2 Kin. 17. 24, 30, 31. & 18. 34. & 19. 13. ch. 10. 7, 10, 11. & 37. 13.

† A district north of Canaan, and extending from the Mediterranean to the kingdom of Damascus, (Ezek. 47. 17.) The city was situated on the river Orontes. It still exists, and contains a population of 30,000, of whom 300 families are Christian.—ED.

‡ *Arphad.*—A city in the neighbourhood of Hamath; but little is accurately known either of its site or its history.—ED.

§ *Sepharvaim.*—The site of the city is uncertain, being placed by some geographers in Media, while others identify it with Siphara on the Euphrates.—ED.

A. M. cir. 3292.
B. C. cir. 712.

* The doctrine of intercessory prayer runs through the whole word of God. It was exemplified when Abraham prayed for the cities of the plain; when Aaron ran with the censer between the people and the plague; when Job sacrificed for his children, and was directed to pray for his friends; when Paul prayed for the churches, and entreated them in turn to pray for him; and when James directs the sick to send for the elders of the church to pray over him both for health and forgiveness. It does not supersede private and personal prayer, as the case of Hezekiah shows, (see ver. 15—20.) Yet does it present (1) a more public testimony for God and his providence than secret prayer can furnish; (2) it excites him who is called to pray to godly sympathy with his brethren in distress; and (3) it reminds the believer of his only surety of salvation, the righteousness and intercession of Jesus his Redeemer and Advocate.—ED.

† Or, *revelling.*

a Or, *provocation.* ch. 36. 20.

b Amos 5. 15. Ps. 65. 2. 5. 1 Sam. 14. 6. 2 Sam. 16. 12. Ex. 2. 23—25. & 3. 7.

c Heb. *found.* 2 Chr. 28. 5, 6. 2 Kin. 17. 4, 6. & 18. 12.

CHAPTER XXXVII.

(1) *Hezekiah requests Isaiah's prayers:* 1—5. (2) *Isaiah's comfortable reply:* 6, 7. (3) *Sennacherib's impious letter to Hezekiah:* 8—13. (4) *Hezekiah's humble prayer:* 14—20. (5) *Isaiah's prophecy:* 21—35. (6) *The destruction of Sennacherib's army, and his assassination by his own sons:* 36—38.

AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet, the son of Amoz.*

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of [†] rebuke, and of [a] blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 [b] It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that is* [c] left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast

REFLECTIONS UPON CHAP. XXXVI.—How quickly Providence fulfils some awful visions! And people may meet with great distress in the way of their duty, lest that their faith may be exercised, their graces brightened, and their glory increased. Let us then always look out and prepare for it, and not wonder if our impious and treacherous enemies for a time prevail against us, and both with threats and derision tempt us to faint in, or desert, the good ways of the Lord. Let us never marvel if pride intoxicate sinners, and make them talk big of themselves, their works, and wealth; or if they should pretend power equal to God, or a commission from him. If we maintain our confidence in God, and continue in his service, we need not fear the want of his protection. It is base to make appeals

heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will [d] send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him [*] to fall by the sword in his own land.

8 ¶ [e] So Rabshakeh returned, and found the king of Assyria warring against Libnah: [†] for he had heard that he was departed from Lachish.

9 And [f] he heard say concerning Tirhakah king of Ethiopia, [‡] He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou [g] trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 [h] Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* [i] Gozan, [§] and Haran, [‖] and Rezeph, [*] and the children of Eden which *were* in Telassar? [†]

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of [k] Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah [l] went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah [m] prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth; [n] thou hast made heaven and earth.

17 [o] Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the [†] nations, and their countries,

19 And have [p] cast their gods into the fire; for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, [q] O LORD our God, save us from his hand, that all the kingdoms of the earth [r] may know that thou *art* the LORD, *even* thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: [§]

22 This *is* the word which the LORD hath

A. M. cir. 3292.
B. C. cir. 712.

d Or, *put a spirit into him.* 1 Sam. 16. 14. 1 Kin. 22. 22.

* God did not command the sons of Sennacherib to assassinate their father; then would God have been the author of sin, which is a blasphemy to assert, but God judicially gave up his wicked sons to their own evil passions and devices, and to the will of Satan, whom they serve.—Ed.

e 2 Kin. 19. 8. & 8. 22. & 14. 19. Jos. 12. 11, 15. & 10. 29, 31. & 15. 39, 42.

† A city of Judah, about 12 miles south of Jerusalem. It continued a place of note in the 4th century of the Christian era; but, at present, even its ruins are unknown.—Ed.

f 1 Sam. 23. 27, 28. 2 Kin. 19. 9. Gen. 22 11. Rev. 12. 16, ch. 43. 3.

‡ There can be no doubt that the name of Ethiopia was, in the days of Isaiah, given to Upper Egypt and the adjoining districts (see 2 Chr. 12. 2, 3.); and, it appears that Ethiopia at this period, under Tirhakah, by profane historians called Taracus and Tearcon, had attained the supremacy.—Ed.

g 2 Kin. 18. 5. Ps. 22. 8. Mat. 27. 43, 63.

h 2 Chr. 32. 13—17. 2 Kin. 19. 11—13. & 18. 33—35. ch. 10. 7—14. & xv—xxi. ver. 18, 19.

i 2 Kin. 17. 6. & 18. 11. & 19. 12.

§ *Gozan*—a river and district in Media, to which, after its depopulation by the Assyrians, (see ver. 11.) part of the tribes were carried captive, 2 Kin. 17. 6.—Ed.

‖ *Haran*—the same as *Charran*, a city in the north-west of Mesopotamia.—Ed.

* *Rezeph*—supposed to be the *Rezipha* of Ptolemy; also situated in Mesopotamia.—Ed.

† *Eden—Telassar.*—Of these places nothing is certainly known; but they are supposed to have been situated in Mesopotamia or Armenia.—Ed.

k 2 Kin. 17. 24, 30, 31. & 18. 34. & 19. 13.

l 1 Kin. 8. 28, 33, 34, 44, 45. Ps. 122. 3, 4. & 124. 1, 2. & 28. 1. & 130. 1. ver. 1.

m Ps. 50. 15. & 91. 15. Hos. 5. 15. Phil. 4. 6. Jam. 5. 13—18. Mat. 7. 7. & 26. 39. 1 Tim. 2. 1, 8. 2 Sam. 7. 18, 27. Ezek. 36. 37. Dan. 9. 2, 3.

n Jer. 10. 11, 12. & 32. 17. Ps. 96. 5.

o Ps. 5. 1, 2. & 10. 17. & 31. 2. & 130. 1, 2. Dan. 9. 18. 2 Chr. 6. 40.

‡ Heb. *lands.*

p Heb. *given.* 2 Sam. 5. 21. Ex. 32. 30. Deut. 7. 25.

q 1 Kin. 8. 28. Ex. 32. 11. Dan. 9. 15—19. Ps. 106. 47. & 119. 94.

r Ps. 83. 18—18. & 9. 16, 20. & 86. 10, 11. & 59. 13. Jos. 7. 9. Ezek. 35. 12, 15. & 36. 23. & 38. 23. & 39. 7. Neh. 9. 6. Deut. 6. 4.

§ *Thou hast prayed against Sennacherib.*—The duty of praying for enemies by no means forbids praying against them, that is, against their evil designs. Had Hezekiah been bound to pray for Sennacherib without this limitation, he would, by necessary consequence, have been praying for the ruin of his kingdom, the captivity of his people, the overthrow of religion, and the establishment of idolatry; for all these designs were openly avowed by Rabshakeh.—Ed.

A. M. cir. 3292.
B. C. cir. 712.

s Lam. 1. 15. & 2. 13. ch. 23. 12. & 47. 1. Jer. 14. 17. & 18. 13. & 31. 4, 21.

t Ps. 22. 7. & 44. 13.

u Ch. 36. 4, 10, 15, 18, 20. 2 Chr. 32. 10—19. Ps. 73. 8, 9. Prov. 21. 6. & 8. 13. Ex. 5. 2. 1 Sam. 2. 3.

* Heb. *by the hand of, thy servant.*

x Ezek. 17. 3. ch. 35. 1. Zec. 11. 1.

y Heb. *the tallness of the cedars thereof,* and *the choice of the fir-trees thereof,* ch. 10. 18.

z Or, *the forest* and *his fruitful field.* Mic. 7. 4.

a Ch. 36. 12. & 44. 27

* Made a permanent settlement in the country.—Ed.

b Or, *fenced and closed,* or Egypt. ch. 19. 6. & 7. 18. Ezek. 29. 10.

c Or, *hast thou not heard how I have made it long ago,* and *formed it of ancient times? should I now bring it to be laid waste,* and *defenced cities* to be *ruinous heaps?* ch. 10. 5, 6. & 45. 7. Amos 3. 6.

‡ Have you not heard, how, "long ago," I have adjudged cities and kingdoms to be laid waste for their sins? and heard from the prophecies of "ancient times" that I had formed the purpose of so chastising the wicked and idolatrous people whom you have overthrown?—Ed.

d Heb. *short of hand.* Jer. 5. 10. Num. 11. 23. & 14. 9. Ps. 127. 1, 2. ch. 50. 2. & 59. 1.

e Ps. 37. 2. & 90. 5, 6. & 103. 15. & 129. 6. ch. 10. 6.

§ Or, *sitting.*

‖ I know where to find you when the time of thine own judgment arrives.—Ed.

f Ch. 36. 4, 7, 10, 15, 20. ch. 10. 7—14. ver. 10. Nah. 1. 9, 11. Ezek. 31. 10. Acts 9. 4.

g Ch. 30. 28. Ps. 32. 9. & 39. 2. Ezek. 29. 4. & 38. 4. Amos 4. 2. Job 41. 2. & 40. 11, 12. Jam. 3. 3.

h Ch. 7. 14. & 38. 7. Ex. 3. 12.

* *A sign.*—The word also signifies an evidence of an assertion, or confirmation of a promise: this address is to Hezekiah.—Ed.

i Lev. 25. 4, 5. Ps. 37. 3. Ex. 23. 10, 11.

† Some have supposed the first to have been the sabbatical, and the second the jubilee year. But that the sabbatical year and the jubilee coincided, seems probable, according to the computation of the "Universal History." See *Jenning's Jewish Antiquities,* p. 398. Is it not likely that from the spring of the first year, till the spring of the second, the Assyrian invaders had interrupted agriculture, and that God gives as a sign or evidence of his protection—the unexampled fruitfulness of these two years, confirmed by his foretelling the precise period at which peace and prosperity were again to return.—Ed.

k Heb. *the escaping of the house of Judah that remaineth.* ch. 1. 9. & 4. 2. & 10. 20, 21. & 27. 6. Ps. 80. 9. 2 Chr. 32. 22.

l Ch. 4. 2. & 10. 22. Rom. 9. 27.

‡ Heb. *the escaping.*

m 2 Kin. 19. 31. ch. 9. 7. & 59. 17. & 63. 5. Deut. 32. 36. Ps. 135. 4, 14. Zec. 1. 14, 15. Joel 2. 18. Num. 14. 15.

n Ch. 10. 32. & 29. 3. & 36. 2.

o 2 Kin. 8. 19. & 20. 6, ch. 38. 6. & 10. 32, 34. & 27. 3. & 31. 5. Ezek. 20. 9. & 36. 22, 32. 1 Kin. 11. 12, 34. Ps. 89. 49.

spoken concerning him, The [s] virgin, the daughter of Zion, hath despised thee, *and* [t] laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 [u] Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 [*] By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of [x] Lebanon; and I will cut down [y] the tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* [z] the forest of his Carmel.

25 [a] I have digged, and drunk water; [†] and with the sole of my feet have I dried up all the rivers of the [b] besieged places.

26 [c] Hast thou not heard long ago *how* I have done it, [‡] *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* [d] of small power, they were dismayed and confounded: they were [*] *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as corn* blasted before it be grown up.

28 But I know thy [§] abode, [‖] and thy going out, and thy coming in, and thy rage against me.

29 Because thy [f] rage against me, and thy tumult, is come up into mine ears, therefore [g] will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* [h] a sign [*] unto thee, [i] Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. [†]

31 And [k] the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For [‡] out of Jerusalem shall go forth a remnant, and [‡] they that escape out of mount Zion: the [m] zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, [n] He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will [o] defend this city to save it, for mine own sake, and for my servant David's sake.

to the people while the affair is but debated between princes; or to take occasion, from soft speeches, to banter the more outrageously; or to talk of bettering men's condition when their ruin is really intended. How horridly insolent is it to compare JEHOVAH to an idol! or to imagine ourselves a match for his power! And though it be not always prudent to answer the blasphemy of railers, yet we ought always to be deeply affected with it.



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36 ¶ Then the [p]angel of the LORD went forth, d smote in the camp of the Assyrians a ndred and fourscore and five thousand: and hen they arose early in the morning, behold, ey *were* all dead corpses.*

37 ¶ So Sennacherib king of Assyria [r]de- ted, and went and returned, and dwelt at ineveh.

38 And it came to pass, as he was worship- g in the house of Nisroch his god, that Ad- ımelech and Sharezer [t]his sons smote him h the sword; and they escaped into the land Armenia: and [x]Esarhaddon his son reigned is stead.

p 2 Kin. 19. 35. Ps. 34. 7. & 35. 5, 6. Acts 12. 23. Dan. 12. 1. 1 Sam. 6. 19. 2 Sam. 24. 16. 2 Chr. 32. 21, 22. ch. 10. 16—19, 25—27, 33, 34. & 14. 25. & 17. 19—14. & 19. 21, 22. & 27. 1, 4. & 32. 5—8. & 30. 27—33. & 31. 8, 9. & 32. 19. & 33. 1—3, 11, 12, 18, 19, 23.

q 1 Thes. 5. 2, 3. Job 20. 5. & 24. 24. & 31. 3.

* See note on 2 Kin. 19. 35.—Ed.

r Ver. 7, 22. Ps. 66. 2. ch. 17. 13.

s Gen. 10. 11, 12. Jonah 1. 2. & 3. 3. Nah. 2. 8.

t Job 20. 5. & 24. 24. & 31. 3. Dan. 11. 26.

u Heb. *Ararat.* Gen. 8. 4. Jer. 51. 27.

x 2 Kin. 17. 24. Ezra 4. 2.

## CHAPTER XXXVIII.

*) Hezekiah's prayer in prospect of death:* 1—3. (2) *His life prolonged:* . (3) *The sun's miraculous retrogression:* 8. (4) *Hezekiah's record of mercy ong of thanksgiving:* 9—22.

A. M. cir. 3292. B. C. cir. 712.

I those days* was Hezekiah sick unto death: and Isaiah the prophet the son of Amoz e unto him, and said unto him, Thus saith LORD, [a]Set thine house in order: for thou t die, and not live.[†]

Then Hezekiah turned his face toward the , and prayed unto the LORD,

And said, Remember now, O LORD, I be- h thee, how I have walked before thee in h, and with a perfect[‡] heart, and have done *which is* good in thy sight. And Hezekiah t [b]sore.[§]

¶ Then came the word of the LORD to ah, saying,

Go, and say to Hezekiah, Thus saith the ID, the God of David thy father, I have d thy prayer, I have seen thy tears: be- , I will add unto thy days fifteen years.[‖]

And I will deliver thee and this city out he hand of the king of Assyria: and I will nd this city.

And this *shall be* a sign unto thee from LORD, that the LORD will do this thing he hath spoken;

Behold, I will bring again the shadow of degrees, which is gone down in the sun- of Ahaz, ten degrees backward. So the returned[#] ten degrees, by which degrees it gone down.

* It appears, from ver. 6, that Hezekiah's sickness was during the invasion, and before the miraculous discomfiture of the Assyrians. This event occurred in the 14th year of Hezekiah's reign, as he lived 15 years after; and reigned, in all, 29 years.—Ed.

a Heb. *give charge concerning thy house.* 1 Cor. 14. 24, 40. 2 Sam. 17. 23.

† Thy disease is in its nature mortal, and admits of no human remedy.—Ed.

‡ *Perfect.*—"Upright.—Ed.

§ Heb. *with great weeping.* Heb. 5. 7. 2 Kin. 20. 5. & 21. 1. Ps. 6. 8. & 102. 9.

‖ The melancholy prospects of his family, of his country, and of religion, and not any mere dread of dying, must be looked to as the causes of Hezekiah's grief. Such godly sorrow is by no means inconsistent with the most decided resignation. Even Jesus wept at the sorrows he meant to relieve—he wept over Jerusalem in the prospect of its ruin; and, "in the days of his flesh, he offered up prayers and supplications, with strong crying and tears." Heb. 5. 7.—Ed.

‖ Thy days that are naturally at an end, I shall miraculously prolong 15 years.—Ed.

# *The sun*, by an ordinary and necessary abbreviation of speech, here stands for the *sunbeams*. It is of no use to show how a certain condensation of the atmosphere might inflect the sun's rays backward. The whole was a miracle; and God alone can tell how it was effected.—Ed.

A. M. cir. 3292. B. C. cir. 712.

c Ch. xii, xxv, xxvi. Ex. xv. Judg. v. 1 Sam. ii. Ps. xviii. xxx, xxxiv, cxiv.

d Ps. 9. 13. & 107 18. & 89 48. Job 33. 17. Mat. 16. 18.

e I shall see the Lord no more in the ordinances of the temple. Ps. 63. 2.—Ed.

e Eccl. 9. 5, 10. Job 14. 21. Ps. 31. 12. & 88. 11, 12.

† The shepherds of Palestine and the adjoining countries move their tents frequently from place to place, in search of pasture and water—an apt emblem of the unsettled condition of man, who should always feel that here he has no continuing city, and, therefore, seek a "city that hath foundations, whose builder and maker is God."—Ed.

‡ Or, *from the* thrum.

§ "In the course of the day thou wilt finish my web."—*Lowth.* There are no phrases more common, or more expressive than the *thread* or *web* of life.—Ed.

‖ They must have felt the agony of certain forms of fever racking the bones, who would judge of the expressive and terrible accuracy of this description.—Ed.

f Ps. 119. 81. & 123. 2—4. 2 Chr. 20. 12.

* *I am oppressed* with sorrow for my family, my country, and the church—overwhelmed with a feeling of my own unworthiness, and incalculable mercies of my gracious God.—Ed.

g Ps. 39. 8, 10. & 119. 116. ver. 5, 14. Num. 23. 19.

† "He hath given to me a promise, and he hath already fulfilled it."—Ed.

‡ "Through the remnant of my years I shall go to thy house, in remembrance of this bitterness of my soul."—Ed.

§ By these gracious promises and faithful performances.—Ed.

h Or, *on my peace came great bitterness.* Job 3. 25. & 10. 16, 17.

i Heb. *thou hast loved my soul from the pit.* Ps. 55. 23. & 119. 16. & 86. 13.

k Ps. 6. 5. & 30. 9. & 88. 10—12. & 115. 17, 18.

‖ "They cannot hope for" any more discoveries of "thy light and truth," (Ps. 43. 3,) as the subject of consoling thought, (Ps. 31. 6,) and godly conversation, ver. 19.—Ed.

l Eccl. 9. 10. Ps. 146. 2.

m Ps. 78. 3, 4. & 145. 4. Joel 1. 3. Gen. 18. 19.

n Ps. 109. 31. & 138. 23. & 46. 1. & 2. 13, 14. & 66. 12, 13. & 27. 1—6. & 94. 16—12.

# *My songs.*—"Our songs."—*Vulgate* and *Spanish.*—Ed.

o 2 Kin. 20. 7. Mark 7. 33. John 9. 6.

p Ch. 7. 14. Judg. 6. 36, 37, 39.

9 ¶ [c]The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said, in the cutting off of my days, I shall go [d]to the gates of the grave; I am deprived of the residue of my years.

11 I said, I shall not see the LORD,* *even* the LORD, in the land of the living: I shall [e]behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent:[†] I have cut off like a weaver my life; he will cut me off [‡]with pining sickness: from day[§] *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones:[‖] from day *even* to night wilt thou make an end of me.

14 Like a crane, *or* a swallow, so did I chatter; I did mourn as a dove: [f]mine eyes fail *with looking* upward: O LORD, I am oppressed;* undertake for me.

15 [g]What shall I say? he hath both spoken[†] unto me, and himself hath done *it:* I shall go softly all my years in the bitterness of my soul.[‡]

16 O LORD, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.[§]

17 Behold, [h]for peace I had great bitterness; but [i]thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For [k]the grave cannot praise thee; death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.[‖]

19 [l]The living, the living, he shall praise thee, as I *do* this day: [m]the father to the children shall make known thy truth.

20 [n]The LORD *was ready* to save me: therefore we will sing my songs[#] to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, [o]Let them take a lump of figs, and lay *it* for a plaster upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the [p]sign that I shall go up to the house of the LORD?

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REFLECTIONS UPON CHAP. XXXVII.—The best way to baffle the malicious s of enemies is to be driven to God and our duty by them. And the st ought to engage the prayers of Christ's ministers and saints in their . The more pinching our distresses, the more earnest ought to be our sup- ons. The weakest hopes of mercy should encourage, and the fearful re- n of God's people should excite us to that duty. When we are ready to r, God can eminently magnify his power and grace in our deliverance. proud enemies may hiss against his people, but they cannot hurt them. hey, who attempt to terrify them from their holy profession, will soon be a terror to themselves. Those who delight in war shall have enough of ast; and their terrors do but presage their ruin. Success ordinarily hardens n their evil ways, and renders them more and more deliberate in blasphemy. stness and liberty in prayer is of infinite importance in a time of danger. elieving views of God's leading characters powerfully encourage distressed If he give us inward satisfaction in his promise, we may bear with every le abuse from men. All our fears of great destroyers ought to drive us to eat God our Saviour: and while we plead his glory in our own behalf, he will quickly answer our prayers, and manifest that he takes all the injury done to us as done to himself. He will show himself at once a kind benefactor and almighty protector, who takes notice of all the motions, projects, and speeches of our enemies. And such as magnify themselves against him and his people do but render themselves contemptible. They will find that there is no standing before his judgments, when they come with his commission to destroy.

REFLECTIONS UPON CHAP. XXXVIII.—Death being the common fate of mankind, every one ought seriously to prepare for it. And nothing can be more seasonable than fervent prayer in a time of great trouble; nor anything more pleasant than the testimony of a good conscience, washed in Jesus' blood. It is a relief to a distressed heart to unbosom itself to God, whose ears are open to its cry. Nor can pious souls take much pleasure in life or personal comforts, unless God's church be revived and comforted along with them.—God takes pleasure in showing his people the immutability of his counsels, that they may have strong consolation. And if *one* miracle served to confirm Hezekiah's faith, why do not *thousands* confirm ours in the glorious Redeemer? And why are we so careless of keeping me-

## CHAPTER XXXIX.

(1) *A congratulatory embassy to Hezekiah from Babylon:* 1. (2) *Hezekiah displays his treasures:* 2. (3) *Isaiah foretells the Babylonish captivity:* 3—8.

A. M. cir. 3294. B. C. cir. 710.

AT *that time Merodach-baladan,* the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them,† and showed them the house of his [b] precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his [‖] armour, and all that was found in his treasures: there was [c] nothing in his house, nor in all his dominion, that Hezekiah showed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, [d] What said these men? and from whence came they unto thee? And Hezekiah said, They are come from *a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, [f] All that *is* in mine house have they seen: there is nothing among my treasures that I have not showed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts;

6 Behold, the days come, [g] that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And [h] of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, ‖ Good‖ *is* the word of the LORD which thou hast spoken: he said moreover, For there shall be peace and truth in my days.*

a 2 Kin. 20. 12. &c. 2 Chr. 32. 23, 31. 2 Cor. 12. 7.

* *Merodach,* in the Syriac, signifies "little lord," and was the name of one of the Chaldean idols. *Baladan* may be rendered "son of death."—ED.

† That Hezekiah was somehow in fault, the language of Isaiah (ver. 3, 4,) seems decidedly to testify. It is not easy, however, to determine precisely wherein his fault lay. But, most probably, the error lay in his good-natured desire to please the Babylonians, rather than to instruct the heathens; and in his greater alacrity to exhibit the temporal, rather than the spiritual, riches of his kingdom.—ED.

b Or, *spicery.* Gen. 37. 25. & 43. 11.

‡ Or, *jewels.*

§ Or, *vessels,* or *instruments.*

c Ps. 39. 5, 6. 2 Chr. 32. 25, 26, 31. Eccl. 7. 20. 1 John 1. 8.

d 2 Sam. 12. 1. Ps. 119. 21.

e Jer. 4. 16. & 50. 10. Deut. 28. 49.

f Jos. 7. 19. Job 31. 33. Prov. 28. 13. 1 John 1. 9.

g 2 Kin. xxiv. xxv. 2 Chr. 33. 11. & xxxvi. Jer. xxxix. lii. Dan. 1. 2. Lev. 26. 33, 34. Deut. 4. 27. & 14. 1, 2.

h 2 Kin. 24. 10. & 25. 1. Dan. 1. 3, 4, 7.

i 2 Chr. 32. 26. Lev. 10. 3. 1 Sam. 3. 18. 2 Sam. 15, 26. Lam. 3. 22. Job 1. 21. Ps. 39. 9.

‖ He does not mean that the evil predicted against his family and kingdom, was good in itself; but that it was good in its judicial origin—the sentence of a wise, just, and merciful God, "(Heb. 12. 6.)—good in its object to "rebuke and chasten." (Rev. 3. 19.) and good in its end, "the peaceable fruits of righteousness." Heb. 12. 11.—ED.

* This was not a selfish satisfaction that he should escape and others suffer; but a grateful acknowledgment for the mercy that stayed so long the sentence of judgment.—ED.

## CHAPTER XL.

(1) *Jerusalem comforted:* 1, 2. (2) *The voice in the wilderness:* 3—8. (3) *A call to Zion to "Behold her God:"* 9—11. (4) *The omnipotence, incomparable majesty, and sustaining grace, of* JEHOVAH: 12—81.

A. M. cir. 3294. B. C. cir. 710.

COMFORT ye, comfort ye my people, [a] saith your God.

a 2 Sam. 23. 2. Acts 13. 2. Heb. 1. 1.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double* for all her sins.

3 ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain:†

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it.*

6 The voice said, Cry.‡ And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth; because the Spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth; but the word of our God shall stand for ever.

9 ¶ O Zion, that bringest good tidings,§ get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!‖

10 Behold, the Lord GOD will come with strong* *hand,* and his arm† shall rule for him: behold, his reward *is* with him, and his work before him.

11 He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

12 ¶ Who‡ hath measured the waters§ in the hollow of his hand, and meted out heaven‖ with the span, and comprehended the dust of the earth in a measure,* and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him?

14 With whom took he counsel, and *who* * instructed him, and taught him in the path

* Not double chastisement, for that is simply impossible, but the blessings of "grace, mercy, and peace"—the double of all the miseries sin had brought upon her.—ED.

† The fulfilment of this prophecy began in the days of John the Baptist, and will, like the formation of a highway amidst forests, morasses, rugged mountains, and deep valleys, progressively advance to completion in God's good time.—ED.

‡ *The voice said, Cry.*—That is, the voice of the Lord who had spoken, ver. 5. "And he said," that is, he that "cried in the wilderness," said, "What shall I cry?"—ED.

§ "Ascend, O virgin daughter, into the high mountain, thou that bringest good tidings to Zion: exalt thy voice with strength, thou that bringest good tidings to Jerusalem."—*Note.* The title "virgin daughter" chap. 37. 22, is inserted to express the feminine form of the Hebrew: and is in strict accordance with the custom of the Jewish women in celebrating victories. See Ex. 15. 20, 21. Judg. 11. 34. 1 Sam. 18. 6, 7.—ED.

‖ It is not possible to imagine any stronger evidence that Jesus was "God manifest in the flesh," "seen of angels," and seen also of men.—ED.

* "Against the strong one."—*Lowth.*

† *His arm.*—The emblem of active power, even "Christ the power of God."—ED.

‡ The object of the voice is two fold, (1) comfort to Jerusalem; (2) the preparation of the way of the Lord: and, to remove all doubt that the Lord can bring comfort by his Spirit, and prepare the way for his people, (see ver. 13, 26—31,) the prophet here describes at length the almighty power.—ED.

§ *Measured the waters.*—There is no fact more demonstrable than the perfect exactness of the proportion of water to dry land, for all the uses of vegetables and animals. See *Whewell's Bridgewater Treatise.*—ED.

‖ *Meted out heaven.*—So exact is the measurement of the heavens, that astronomers have calculated where an undiscovered planet should be, and have thus been enabled to find it. See *Herschell's Astronomy.*—ED.

* *Comprehended the dust in a measure.*—This fact follows from the relative extent of land and water, as already stated.—ED.

morials of our afflictions and deliverances, and of the working of our hearts under them, for the benefit of ourselves and others?—It is hard to keep the heart from despondency under sore and complicated troubles. God's providences indeed ought to affect our spirits with humility and constant fear; and in him alone should we hope for support and deliverance. Great is the kindness, the full forgiveness that he manifests in delivering from the utmost extremity of trouble. And the opportunity of living to his glory ought to be our principal reason for esteeming or desiring life. Blessed are those parents whose great care is to inform their children concerning Jesus and his truths! No means of relief ought to be used without dependence on the power and kindness of God. And we ought as eagerly to thank him for our deliverances as ever we prayed for them.

REFLECTIONS UPON CHAP. XXXIX.—It highly becomes us to rejoice with them that rejoice, and weep with them that weep; and to honour them whom God delights to honour. They are often courted in prosperity who were contemned in adversity. Even men who hate God will caress his people on secular accounts; but often their kisses are deceitful. It is hard to be duly humble amidst great providential advancements. But to be fond of carnal respect marks very great weakness. And an intimacy or connexion with the wicked usually proves a fearful plague in the issue. In showing to our friends what we are or have, pride is ready to start up, and we forget God the giver.—Ministers ought always to be plain, impartial, and faithful in their rebukes. And if God love us, he will find means to pull down our proud spirits, if not to take from us the things of which we are proud. Let me then never be fond of that which, in the end, may turn out *vanity and vexation of spirit!* Let me evidence the truth of my repentance, by a cordial reception of faithful reproof, and a kindly submission to the chastisements of Providence. Let me reckon every moment's reprieve from hell or trouble a great mercy; and especially if God avert the storms of his vengeance till I be entered into my eternal rest.

CHAP. XL.—Ver. 2. God punished the Jews in Babylon enough to answer the purposes of his glory, and more than he did many of the heathens; and in Christ he received the most abundant satisfaction to his justice; and bestows great and manifold blessings instead of punishments. 3—8. By the providence of God, and proclamation of Cyrus, everything shall tend to promote the return of the Jews from Babylon; and no human power shall, in the least, be able to hinder the fulfilment of his promises. And by the preaching of John Baptist, shall the Jewish nation be prepared for the manifestation of the Messiah in his sufferings and glory; and all attempts of men to hinder the erection of his kingdom shall quickly be frustrated. 9—11. Let the Jews loudly triumph in God's powerful and tenderly-



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f judgment, and taught him knowledge, and
howed to him the way of [a] understanding?
15 Behold, [b] the nations *are* as a drop of a
ucket, and are counted as the small dust of the
alance: behold, he taketh up the [c] isles as a very
ttle thing.
16 And Lebanon *is* not sufficient to burn, [d] nor
he beasts thereof sufficient for a burnt-offering.
17 All nations before him *are* as [e] nothing;
nd they are counted to him less than nothing, [f]
nd vanity.
18 ¶ To whom then will ye [g] liken God? or
hat likeness will ye compare unto him?
19 [h] The workman melteth a graven image,
nd the goldsmith spreadeth it over with gold,
nd casteth silver chains.
20 He that [i] *is* so impoverished that he hath
o oblation [j] chooseth a tree *that* will not rot;
e seeketh unto him a cunning workman to
repare a graven image *that* [k] shall not be
oved.[l]
21 [l] Have ye not known? have ye not heard?
ath it not been told you from the beginning?
ave ye not understood from the foundations
f the earth?
22 [k] *It is* he that sitteth upon the circle of the
rth, and the inhabitants thereof *are* [l] as gras-
oppers; that stretcheth out the heavens as a
urtain, and spreadeth them out as a tent to
well in;
23 [m] That bringeth the princes to nothing; he
aketh the judges of the earth as vanity.
24 Yea, they shall not be planted; yea, they
hall not be sown; yea, their stock shall not
ake root in the earth: [n] and he shall also [n] blow
pon them, and they shall wither, and the
hirlwind shall take them away as stubble.
25 [o] To whom then will ye liken me, or shall
be equal? saith [p] the Holy One.
26 ¶ [q] Lift up your eyes on high, and behold
who hath created these *things*, that bringeth
ut their host by number: he calleth them all

A. M. cir. 3294.
B. C. cir. 710.

[a] Heb. *understandings.*
[b] Ps. 62. 9. & 144. 3, 4. & 96. 5, 9. & 89. 6, 8.
[c] Or, countries. ch. 11. 11. & 20. 6. & 59. 18. Jer. 47. 4.
[d] Ps. 50. 8—12. & 40. 6. Mic. 6. 6, 7.
[e] Dan. 4. 35. Ps. 39. 5. ver. 15, 22. Job 28. 6. Hom. a. 6—8.
[f] How can any thing be less than nothing? The *rhetoricians* call it an hyperbole; but such a mode of speech seems unbecoming the Spirit of God. The Hebrew word signifies "a defect." The nations are worse than what is merely defective; besides being defective in righteousness, they are positively wicked.—Ko.
[g] Acts 17. 29. Ex. 15. 11. Ps. 86. 8—10. & 89. 6, 8. & 96. 4, 5. Deut. 4. 15. Jer. 10. 2—16. Job 11. 7.
[h] Ch. 41. 7. & 44. 9, 12—20. Jer. 10. 3—5, 8, 9. Ps. 97. 7. & 115. 4—8. & 135. 15—18. Ex. 20. 4.
[i] Heb. *Is poor of oblations.*
[j] No price wherewith to buy a gold or silver image.—Ko.
[k] Ch. 41. 7. & 44. 14—18. & 46. 1, 2, 6, 7. Jer. 10. 4, 5. Ps. 115. 7.
[l] The smaller metallic images were carried about; the wooden images were nailed immovably to the walls. Chap. 41. 7.—Ko.
[l] Ps. 19. 1—3. Acts 14. 15. Rom. 1. 20. ch. 1. 2. & 37. 11. & 41. 4. & 48. 16. Hos. 4. 6. Heb. 11. 3.
[k] Or, *him that sitteth*, &c. Job 22. 14. Ps. 33. 13. & 113. 5, 6.
[l] Num. 13. 33. ver. 15, 17.
[m] Dan. 2. 21. ch. 57. 15. & 66. 1. Ps. 113. 16. & 18. 11. & 107. 40. & 75. 5. & 2. 2. & 76. 12. Job 12. 17, 21. Ex. 15. 1, 4. Acts 12. 23. 2 Chr. 26. 21. 1 Kin. 22. 34.
[n] How awfully has this truth been verified in the fall of every empire of antiquity, and the many revolutions of modern times! O that kings would be wise to acknowledge Jesus as their King and Lord! Ps. 2.—Ko.
[n] Job 21. 5, 6. & 4. ver. 7. Ex. 15. 10. ch. 11. 4. & 30. 33. & 14. 18, 19. Dan. 3, 3—30. Ps. 18. 15.
[o] Deut. 4. 18. Ex. 20. 4. Acts 17. 29.
[p] Ch. 6. 3. Jos. 24. 19. Ex. 15. 11. Rev. 15. 4.
[q] Ch. 51. 6. & 48. 13. & 45. 12. Job 25. 5. Gen. 1. 1. & 2. 1, 2. Ps. 8. 3. 147. 4. & 148. 1—13. & 19. 1. Judg. 5. 20. Jer. 10. 11—12. & 32. 17—19. Rom. 1. 20, 23. Heb. 11. 3.

A. M. cir. 3294.
B. C. cir. 710.

[q] No planet faileth in his orbit—no comet in his return—no fixed star from his place.—Ko.
[r] Can he forget you, who remembers all the stars?—Ko.
[r] Ps. 94. 7—11. & 44. 1—3. Mat. 15. 16. 1 Cor. 3. 18. & 8. 2, 3, 16, 18. Deut. 32. 28—29. Jer. 32. 17. Gen. 18. 14. ver. 29, 31. John 5. 17.
[s] Mat. 11. 28. ch. 50. 4. 2 Cor. 12. 9, 10. Phil. 4. 13. Col. 1. 11. Deut. 33. 25. Zec. 10. 12.
[t] Ps. 33. 16. & 34. 10. & 39. 5. Amos 2. 14. Luke 12. 19. 20
[u] Ch. 8. 17. & 25. 9. & 30. 18. Ps. 103. 5. & 25. 3. & 37. 9. & 130. 5. Lam. 3. 25. Heb. 9. 28. & 11. 33, 34. 1 Thes. 1. 10. 2 Cor. 1. 8—10. & 4. 8—10, 16. & 12. 8, 10. Job 17. 9.
[t] Who wait in faith, in patience, in watchfulness, in cheerfulness, in love;—who wait as subjects bound, as servants bought, as friends invited, as children beloved.—Ko.

by names by the greatness of his might, for that *he is* strong in power; not one faileth."
27 Why sayest thou, O Jacob, and speakest, O Israel, [t] My way is hid from the LORD, and my judgment is passed over from my God?
28 [r] Hast thou not known, hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.
29 [s] He giveth power to the faint; and to *them that have* no might he increaseth strength.
30 [t] Even the youths shall faint and be weary, and the young men shall utterly fall;
31 But [u] they that wait [t] upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

## CHAPTER XLI.

(1) *The people invited to a solemn judgment:* 1. (2) *Examined concerning the workings of providence:* 2—4. (3) *Idolatrous combinations in opposition to God:* 5—7. (4) *Israel encouraged:* 8—20. (5) *Idolaters and false gods tested by their want of the spirit of prophecy:* 21—26. (6) *Promises to Zion:* 27, 28. (7) *Vanity of idols:* 29.

A. M. cir. 3294.
B. C. cir. 709.

[a] By "waiting upon the Lord," ch. 40. 31.—Ko.
[b] Abraham, who "believed God, and it was counted unto him for righteousness." Rom. 4. 3.—Ko.
[c] Exemplified in Abraham's conquest of four kings. Gen. 14. 1—16.—Ko.
[d] Predicting the permanence and multiplication of Abraham's posterity, which none but God could verify.—Ko.
[e] *Isles.*—The original word does not necessarily signify places surrounded by water, but places bordering on the sea.—Ko.
[f] They saw God's power and judgment in the deliverance of his people, and judgment of idolatrous nations, as in the case of Abraham, (see note on ver. 2.) the Exodus, and possession of Canaan, &c.—Ko.
[g] They were not moved to "the fear of the Lord," but to the fear of the Jews, and the overthrow of their beloved idolatry.—Ko.

KEEP silence before me, O islands; and let the people renew *their* strength: [a] let them come near, then let them speak; let us come near together to judgment.
2 Who raised up the righteous *man* [b] from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. [c]
3 He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet.
4 Who hath wrought and done *it*, calling the generations [d] from the beginning? I the LORD, the first, and with the last; I *am* he.
5 The isles [e] saw [f] *it*, and feared; the ends of the earth were afraid, [g] drew near, and came.
6 They helped every one his neighbour; and *every one* said to his brother, Be of good courage.

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areful deliverance of them from Babylon, and conducting them back to their own ountry. And especially let the gospel church rejoice in the incarnation and ighty works of the great God our Saviour: his erection, nourishment, preserva-on, and government of her, and every one of her members, however weak and istressed. 21, 22. Do not even ye Gentiles know, by the light of nature, and by nformation derived from your ancestors, that JEHOVAH, the Creator and Governor f the world, is of such infinite perfection, that no image can represent him. 23, 4. He, with infinite ease, destroys the most powerful princes, and bereaves them f their power. 27, 28. Since God is so infinitely powerful, wise, and good, why hould his own people ever distrust him, as if he disregarded their afflictions, or ould not find out a way for their deliverance, or as if he neglected to redress their rievances? Know they not that he never becomes unable to help or take care of is people, and that there is no finding out the reasons of his dispensations? 30, 1. Whatever may become of persons of the greatest natural abilities, they who epend on the Lord for his assistance, and the performance of his promises, shall row stronger in grace, and easily overcome every difficulty in the way of their uty.

REFLECTIONS UPON CHAP. XL.—God's abundant consolations graciously follow is messages of terror and conviction; and he takes pleasure in the comfort and rosperity of his servants. How delightful is the real preaching of the gospel of Christ! It proclaims that forgiveness of sins, without which it is impossible to btain any true comfort. God easily removes every bar out of his way in coming o us. And it is necessary that we lay aside every weight, and the sin which doth o easily beset us, in our approaches to him. It is a happy token of deliverance when our hearts are levelled by his grace, and made to behold his glory! Human power is little to be feared when against us, or trusted to when on our side! But infinite is the power, the faithfulness, the duration of the truths of Christ. Happy tidings are those which relate to him and his salvation! And happy is the period when he comes and performs all in all in and for his church; when he manifests his activity, care, and tenderness, in gathering sinners to himself, and in bearing and nourishing them up to eternal life! What empty nothings are all creatures in comparison of him! Why then should we not trust him in every difficulty, cleave to him under every discouragement, and revere him in the receipt of every favour! What image can ever truly represent the infinite JEHOVAH! What idol can deserve a comparison with the Almighty Maker of heaven and earth! It is weak and sinful to suspect that he has or can cast off his people. To them that wait on him, his infinite power and grace are a never-failing and abundant source of strength, quickening, and comfort.

CHAP. XLI.—Ver. 1, 2. Attentively hear my challenges, ye heathens; muster up all the arguments you can in your own defence. Who but myself called Abraham to his travels from his native country, enabled him to conquer the eastern kings, and his seed to conquer the Canaanites? Who, besides me, disposed and enabled Cyrus to execute my righteous judgments on the Chaldeans, and to grant deliverance to my people? Who raised up the all-conquering Immanuel, or enabled Saul the persecutor, and other apostles, irresistibly to conquer the nations to Christ by the preaching of the gospel? 4, 5. Who hath disposed of all the generations of mankind? Have not I, the eternal God? Observing

7 [a]So the carpenter encouraged the [*]goldsmith, *and* he that smooth*eth with* the hammer [†]him that smote the anvil, [‡]saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, [b]*art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 *Thou*, whom I have taken [§]from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* [c]my servant; I have chosen thee, and not cast thee away.

10 ¶ [d]Fear thou not, for I *am* with thee; be not dismayed, for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: [‖]they shall be as nothing; and [*]they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* [†]them that contended with thee: [‡]they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will [*]hold thy right hand, saying unto thee, Fear not; I will help thee.

14 [f]Fear not, thou worm Jacob, *and* ye [g]men of Israel; I will help thee, saith the LORD, and thy [h]Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp thrashing instrument having [§]teeth: thou shalt thrash the mountains, and beat *them* small, and shalt make the hills[‖] as chaff.

16 Thou shalt [i]fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor[*] and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel [k]will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 [l]I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, *and* the pine, and the box-tree together;[*]

20 [m]That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ [n]Produce your cause,[†] saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and [*]show us what shall happen: let them show the former things, what they *be*, that we may [‡]consider them, and know the latter end of them; or declare us things for to come.

23 Show the things that are to come hereafter, [p]that we may know that ye *are* gods; yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* [*]of nothing, and your work [‖]of nought: an abomination *is he that* chooseth you.

25 I have raised up *one* from the north,[*] and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that showeth; yea, *there is* none that declareth; yea, *there is* none that heareth your words.

27 [q]The first *shall say* to Zion, Behold, behold them: [†] and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and [r]*there was* no man,[‡] even among them, and *there was* no counsellor, that, when I asked of them, could [§]answer a word.

29 Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

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A. M. cir. 3296. B. C. cir. 708.

a Ch. 40. 19, 20. & 44. 12. Acts 19. 23.
* Or, *founder.*
† Or, *the smiting.*
‡ Or, *saying of the sodder, It is good.*
b Ex. 19. 5, 6. Lev. 25. 42. Mat. 3. 9. Deut. 7. 6, 7. & 10. 15. & 14. 2. & 4. 37. Ps. 135. 4. ch. 43. 1. & 44. 1. & 45. 3. John 8. 39.
§ The address is here to Israel, as the "seed of Abraham—taken from the ends of the earth—chosen, and not cast away;" consequently, it is prophetic of an event yet to come, not descriptive of an event that is past. That event to come is the restoration of the Jews to the possession of their land, (ver. 9.) political power, (ver. 11, 15.) and the knowledge of Jesus the Holy One of Israel, ver. 16.—Ed.
c Ver. 8. ch. 44. 21. Ps. 65. 4. Rom. 11. 1, 5.
d Ch. 43. 1, 2. Luke 12. 31, 32. Rom. 8. 31. Zec. 10. 12. Mat. 28. 20. Heb. 13. 5. Col. 1. 11. Deut. 33. 27—29. Phil. 1. 6. & 4. 13. & 2. 13. 2 Cor. 12. 9, 10. Eph. 3. 19. 1 Cor. 16. 13. Ps. 118. 6, 7. & 27. 1, 14.
‖ That the destruction of their Babylonian and Syro-grecian oppressors is the commencement of a series of events, by which this prophecy will be accomplished, there can be no doubt—but the series does not conclude until the time of the national conversion of Israel to "the truth as it is in Jesus," ver. 16.—Ed.
* Heb. *the men of thy strife.*
† Heb. *the men of thy contention.*
‡ Heb. *the men of thy scorn.*
e Ch. 42. 6. & 51. 18. & 45. 1. Ps. 80. 17. & 63. 8. & 73. 23. & 109. 31. Zec. 10. 12.
f Ver. 10, 13. Ps. 3. 6. Heb. 13. 5, 6. Acts 4. 29. & 26. 22. Mat. 10. 28.
g Or, *few men.* Ps. 105. 12. Luke 12. 32.
h Num. 35. 25. Gen. 48. 16. ch. 63. 9. & 43. 1, 14. & 49. 26. & 48. 17. & 60. 16. Job 19. 25.
§ Heb. *mouths.*
‖ The "mountains and hills" are the prophetic emblems of those empires and kingdoms by which the Jews have been, or shall be, persecuted and oppressed, and which are doomed to fall, as a punishment for their infidelity, cruelty, and pride.—Ed.
i Jer. 51. 1, 2. ch. 17. 13. & 60. 12. & 11. 4. Heb. 4. 12. Tit. 1. 13. Rev. 11. 5.
* *The poor*, are the "poor in spirit," (Mat. 5. 3.); the *water*, is the word of truth, "springing up into everlasting life." John 4. 14.—Ed.
k Gen. 28. 15. Jos. 1. 5. Ps. 37. 28. & 94. 14. 1 Sam. 12. 22. Heb. 13. 5. ver. 9.

A. M. cir. 3296. B. C. cir. 708.

l Ch. 55. 13. & 56. 11. & 60. 13, 21. & 65. 4, 5. & 32. 2. & 61. 3, 11. Rev. 22. 2. Ezek. 47. 12. Ps. 92. 13, 14. Song 4. 12—14.
* In the garden of Eden God himself planted "every tree that is pleasant to the sight, and good for food;" and put Adam into that garden "to dress it, and to keep it." And, since that hour, wherever the Spirit of God renews the heart of man, that same Spirit renews the face of nature. So evident is this fact, that, in several parts of Europe, the progress of the reformation can be traced by the progress of improvement in dwellings, plantings, and cultivation.—Ed.
m Ps. 107. 43. & 109. 27. Job 12. 9. ch. 66. 1. Mat. 16. 16. Num. 23. 22, 23. Eph. 2. 4—10.
n Heb. *cause to come near*, Job 23. 4. & 37. 3. & 40. 7. ver. 1.
† *Produce your cause.*—This is addressed to the confederate idolaters, (ver. 6—8.) and the nations by whom Israel was persecuted and oppressed, (ver. 11, 12.); and their gods are challenged to establish their claims to worship by any word of prophecy or any act of power, ver. 22—24.—Ed.
o Ch. 44. 7. & 45. 21. & 46. 10. & 48. 14. John 13. 19.
‡ Heb. *set our heart* upon them.
p Acts 13. 18. Ps. 147. 5. Heb. 4. 13. John 21. 17. Eph. 1. 11. ch. 46. 10.
§ Or, *worse than nothing.*
‖ Or, *worse than of a viper.*
* This has been interpreted as descriptive of Cyrus coming from Media, which lay north from Babylon. But is it not rather spoken of Messiah, who came with glad tidings to Jerusalem, (ver. 27.) from Nazareth in Galilee, in the north of the Holy Land? And is it not prophetic of his coming as King, in providential power and judgment, to smite the nations for their rebellion against his authority? Ps. 2. 9—12.—Ed.
q Or, I *the first* say. ver. 4. ch. 48. 10. & 44. 6. & 46. 12. Rev. 2. 8. & 1. 11. & 22. 13.
† "I first to Zion (declar'd things past and to come, ver. 22, 23.), saying, Behold, behold them."—Ed.
r Ch. 46. 8. & 63. 5. & 44. 28. Jer. 10. 7, 8, 14. Dan. 2. 10, 11. & 4. 7. & 5. 8.
‡ *No man* found in the image of God, in knowledge, righteousness, and holiness—the essential characteristic of a true man.—Ed.
§ Heb. *return.*

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with dread, my wonderful works, the heathens have consulted together how to preserve themselves and their idols. 8—16. Ye Jews, being mine by special covenant, whom I originally brought from among your neighbours in Chaldea to Canaan, and notwithstanding your repeated rebellions, have never rejected, ye must not worship idols. Indulge no slavish or desponding fears, for I am your infinite ALL IN ALL; and I will strengthen, help, and uphold you by my almighty power, manifested in the righteous destruction of mine adversaries and deliverance of my people. All your enemies shall quickly be overwhelmed with confusion and ruin; for I will guide, strengthen, and keep you from falling. And, however weak, despised, and oppressed you may be, I will enable you to subdue your most lofty, proud, and powerful adversaries, and make you to rejoice in and glorify me, as the author of all your privileges. 17—20. When poor indigent sinners are reduced to the most wretched condition, I will grant them comfort and relief; and will spread the gospel, and plant the ordinances thereof, and persons eminent for gifts and graces, among both Jews and Gentiles, in such a manner as will manifest my infinite power, and holiness to every observer. 25—27. I foretell that Cyrus the Medo-Persian shall subdue the Chaldean and other empires. But which of your idols can manifest their true divinity by foretelling any thing? It is only I, the eternal God, who can represent things future as if they were present, and enable prophets to foretell temporal or spiritual deliverances to my church.

REFLECTIONS UPON CHAP. XLI.—The enemies of Jesus and the gospel may do their worst, it will but issue in their own confusion. The truths of the Bible will bear the strictest scrutiny. And since it is God who founds and protects the church, and assists her helpers, it is in vain for idolaters to unite in their efforts against her. But what fightings without, and fears within, have the people of God to encounter! Nothing but almighty power and grace can enable to conquer them, or can afford comfort under them. And seasonably does Jesus relieve his people in their extremity, and plant ordinances and true converts where he pleases. Be still then, my soul, and consider the insignificancy of every idol which thou hast put in JEHOVAH'S room. How late is their existence! how shortlived and uncertain their continuance! how limited their knowledge! how small their power, and unimportant their work! God forbid I should make that my god which did not make me out of nothing; and which cannot warn me of every danger, protect me from every enemy, and through eternity be my all-sufficient portion.—But let Jesus, and JEHOVAH in him, be my ALL IN ALL: my *Friend*, to love me at all times; my *Companion*, to guide me to glory; my *Helper*, to assist me in every work; my *Captain of salvation*, to slay my foes, and make me in all things more than a conqueror; my *Supplier* and my *Provision*; my *Comforter* and my *Consolation*. —What have I to do any more with idols? Let me cast them to the moles and to the bats—cast them away as a menstruous cloth—as vanity and confusion.



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## CHAPTER XLII.

) *The servant of the Lord in meekness and constancy:* 1—4. (2) *God's pro-*
*to his servant:* 5—9. (3) *An exhortation to praise:* 10—16. (4) *Unbelief*
*oved:* 17—25.

A. M. cir. 3296.
B. C. cir. 708.

EHOLD [a]my servant, whom I uphold; mine elect, *in whom* my soul delighteth: ave put my Spirit upon him; he shall bring th judgment[*] to the Gentiles.

2 He shall not cry, nor lift up, nor cause voice to be heard in the street.[†]

3 A bruised reed shall he not break, and [‡]smoking flax[§] shall he not [‖]quench: he ll bring forth judgment unto truth.

4 He shall not fail nor be [¶]discouraged, till have set judgment in the earth; and the es shall wait for his law.

5 ¶ Thus saith God the LORD, he that cre- d the heavens, and stretched them out; he at spread forth the earth, and that which meth out of it; he that giveth breath unto e people upon it, and spirit to them that walk erein:

6 I the LORD have called thee in righteous- ss, and will hold thine hand, and will keep ee, and give thee for a covenant of the peo- e,[†] for [b]a light of the Gentiles;

7 To open the blind eyes, to bring out the isoners from the prison, *and* them that sit darkness out of the prison-house.[‡]

8 I *am* the LORD; that *is* my name: and y [c]glory will I not give to another, neither my aise to graven images.

9 Behold, the former things are come to ss, and new things do I declare; before they ring forth I tell you of them.

10 ¶ Sing unto the LORD a new[‖] song, *and* praise from the end of the earth, ye that go wn to the sea, and [‖]all that is therein; the es, and the inhabitants thereof.

11 Let the wilderness and the cities thereof[*] t up *their voice,* the villages *that* Kedar[†] doth habit: let the inhabitants of the rock sing; them shout from the top of the moun- ns.

a Mat. 12. 18—21. ch. 49. 3. & 52. 13. & 53. 11. Phil. 2. 7. John 4. 34. & 10. 18.

* *Judgment.*—The true interpretation of the divine law, whose typical sacrifices are all realized in Christ, so that the Gentiles are admitted as fellow-heirs with the Jews, and set free from any yoke of bondage to the rites of the ceremonial law. Acts 15. 1, 12—29. Eph. 2. 11—19. Gal. 5. 1.—Ed.

† He shall produce no turbulent commotions, make no complaints when injured. —Ed.

‡ Or, *dimly burning.*

§ The heart that, by reason of sorrow for sin, is as "a bruised reed," he will bind up and heal. The purpose of repentance that is ready to expire, like the "smoking flax" in the lamp, he will not, in judgment, quench, because of its smoke and offensiveness, but gently guard, till it kindles into a flame of love.—Ed.

‖ Heb. *quench it.*

¶ Heb. *broken.*

† *A covenant of the people.*—"A partner," or "covenant sacrifice of the people."—Ed.

b Ch. 49. 6. & 51. 4. & 9. 2. Luke 2. 32. Acts 13. 47. & 26. 23. & 26. 17, 18.

‡ Most probably an allusion to the cruel custom of putting out the eyes of prisoners, as illustrative of the cruelty of "the god of this world," blinding the mind of them who believe not. 2 Cor. 4. 4.—Ed.

c Ex. 20. 3, 5. ch. 48. 11.

‖ It is *new,* because it is the dictation of a new spirit, (Ezek. 11. 19.) the outpouring of a new heart. Ezek. 18. 31.—Ed.

‖ Heb. *the fulness thereof.*

* *The wilderness and the cities thereof.*—That is, the countries that lately were a wilderness, but have in mercy been watered and planted by the Lord. See chap. 41. 18, 19.—Ed.

† *Kedar.*—Arabians dwelling in moveable tents, (Ps. 120. 5.): and these are contrasted with "the inhabitants of the rock"—the people of Petra, who had the most permanent habitations cut in the sides of the mountains. And in these places was the blessed gospel preached by Paul. Gal. 1. 17.—Ed.

A. M. cir. 3296.
B. C. cir. 708.

* "Vengeance."—*Lowth.*

† Or, *behave himself mightily.*

‡ Heb. *swallow,* or *sup up.*

§ *At once* the Lord overwhelmed the world by a flood; at once he destroyed Sodom; at once he smote the first-born in Egypt; at once he gave up Jerusalem to plunder, the temple to fire, and the remnant of the nation to death or exile; and at once he will smite Gog and Magog, and lay spiritual Babylon in ruins.—Ed.

d Jer. 31. 9. Ps. 94. 2, 3. & 107. 4. ch. 29. 18, 24. & 9. 2. & 35. 5, 6, 10. & 48. 17. & 54. 13. & 60. 1, 2, 19, 20. & 66. 10. Heb. 10. 20. Luke 1. 78, 79.

‖ Heb. *into straightness.*

e Ps. 97. 7. & 139. 5. & 25. 6. & 70. 3. ch. 1. 29. & 44. 11. & 45. 16.

f Ch. 6. 9, 10. Jer. 4. 22. Ezek. 12. 2. Rom. 1. 20. Mark 7. 34, 35.

* Who is this *servant?* Is he the servant upheld, even Christ? (ver. 1.) or is he Jacob, Israel personified? (chaps. 43. 22. comp. with ver. 10.) Jacob is expressly called the chosen servant of the Lord. (1 Chr. 16. 13. see also Is. 44. 1, 2. & 45. 4. & 48. 20. Wherefore, considering how difficult, if not impossible, it is to apply *blind* and *deaf* to Messiah; and how easy, natural, and consistent with fact, is their application to Jacob, it follows that of Jacob the passage is to be interpreted.—Ed.

† *Perfect.*—"Perfectly instructed."—*Lowth.*

‖ Ch. 1. 3. & 56. 2. Ps. 107. 43. & 106. 7—39. & 147. 19, 20. Jer. 42. 2, 5, 6. & 5. 21. & 6. 10. Ezek. 12. 2. & 14. 3. & 33. 30, 31. Rom. 2. 22. Deut. 4. 3—5. & 29. 2, 3.

‡ *Observest* them not—as evidences of the being, perfections, grace, and judgment of God.—Ed.

§ Opening the outward ear of others by the preaching of the law, but shutting his own inward ear against the love and the power of it.—Ed.

h Deut. 4. 6, 7. Ps. 147. 19, 20. Ezek. 20. 11. Neh. 9. 13. Rom. 9. 4. 2 Cor. 3. 7, 8. & 5. 19—21. Mat. 3. 17. Gal. 6. 2.

‖ Or, him.

* "Yet Jehovah loveth him for his own truth's sake: he will exalt and make honourable the law."—*Doathrepd, Lowth.*

† Or, *ensnaring all the young men of them.*

‡ Heb. *a treading.*

§ Heb. *for the after-times.*

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy[*] like a man of war: he shall cry, yea, roar; he shall [†]prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and [‡]devour at once.[§]

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 [d]And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things [‖]straight. These things will I do unto them, and not forsake them.

17 They shall be [¶]turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 ¶ Hear, [e]ye deaf; and look, ye blind, that ye may see.

19 Who *is* blind, but my servant?[*] or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect,[†] and blind as the LORD's servant?

20 [f]Seeing many things, but thou observest not;[‡] opening the ears,[§] but he heareth not.

21 [h]The LORD is well pleased for his righteousness' sake; he will magnify the law, and make [‖]*it* honourable.[*]

22 But this *is* a people robbed and spoiled; [†]*they are* all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth: for [‡]a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken, and hear [§]for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against

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CHAP. XLII.—Ver. 1—4. With wonder and love contemplate and believe on Jesus Christ, my eternal Son, whom I have appointed *my Servant,* as Mediator of the salvation of sinful men; whom I will assist in his work, and furnish with gifts and graces without measure, that, in consequence of his finishing the undertaking, he may effectually spread the gospel tidings of his redemption among the Gentiles, and render them his peculiar people. Not with carnal contention and pompous ostentation, but in a meek, humble, and peaceful manner, shall he make his personal appearance, and erect his kingdom on earth. He shall not discourage the brokenhearted, nor cast off such as have but very weak grace, but shall encourage, strengthen, and deal kindly with them: and while he renders his word effectual, he shall judge every person uprightly and impartially. No difficulty shall in the least discourage him, nor hinder his finishing his purchase, or his spreading the gospel of men's salvation, erecting his spiritual kingdom among them, and subduing the opposers thereof. And all nations, particularly those along the coast of the Mediterranean and in the islands, shall readily embrace his truths, and become his obedient subjects.——5—9. I, the eternal JEHOVAH and almighty Creator, have called him to his work, for the manifestation of my righteousness and faithfulness, and will conduct, assist, and preserve him in it. I set him forth as the Mediator, Surety, and Administrator, of the covenant of grace to men, that they may endue with saving knowledge, and may conduct to everlasting happiness, the ignorant sinners of mankind, and deliver them from their spiritual thraldom to Satan and their lusts.—As I am being itself, and do give being to every creature, and fulfil every promise, I will, by him, through the gospel, abolish idolatry out of the world. I have already fulfilled multitudes of my promises, and now give you new promises of release from Babylon, and of redemption from sin, that, when they are accomplished, you may believe that I am the only true God.——13—17. After long forbearing to take vengeance, I will, in the most sudden and furious manner, destroy the Chaldeans and other enemies of my church, and remove every hinderance of my glory and my people's salvation; and will enlighten, renew, and direct them as their need requires. 18—20. Attend ye careless, ignorant, and obstinate sinners: for none are so blind and obstinate as you my professed people, who reckon yourselves the only enlightened and righteous persons. Notwithstanding all my revelations given to you, and the wonderful works which I have wrought for you, ye never duly consider any. Notwithstanding all your pretences to hearken, ye never regard what is said. 21. While I, in the honourable fulfilment of my promises, have continued my favours to you, or will magnify my word in accomplishing my threatenings upon you, Jesus shall, by his finished righteousness, satisfy divine justice, and restore, with advantage, to the holy law whatever honour it had lost by men's sin. 22. For the obstinate disobedience of most of you, ye shall be rendered inexpressibly miserable by the Romans and others, and yet shall be so stupified as never to search out, or repent of the sinful causes of your trouble.

whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law:

25 Therefore he hath poured upon him * the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet [i] he knew not;† and it burned him, yet he laid *it* not to heart.

A. M. cir. 3296. B. C. cir. 708.

* *Poured upon him*—that is, upon Jacob. Ver. 24.—Ed.

† *Knew not*—considered not the real origin of his calamities; ascribed them to secondary causes and agents, and forgot to trace them to the righteous judgments of God.—Ed.

i Jer. 5. 3. & 25. 13.—15. Hos. 7. 9. Rev. 9. 18—21. & 16. 8.

## CHAPTER XLIII.

(1) *Comfortable promises:* 1—7. (2) *The blind and deaf called to see and hear:* 8—13. (3) *Babylon doomed to destruction:* 14—17. (4) *A new wonder in delivering God's chosen:* 18—21. (5) *His people reproved:* 22—28.

BUT now * thus saith the LORD [a] that created thee, O Jacob, and he that formed thee, O Israel, [b] Fear not: for I have redeemed thee, I have [c] called *thee* by thy name; thou *art* mine.

2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.†

3 For I *am* the LORD thy God, [d] the Holy One of Israel, thy Saviour; I gave Egypt‡ *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast [e] precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy § life.

5 [f] Fear not; for I *am* with thee: [g] I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have [h] created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring forth [i] the blind people that have eyes, and the deaf that have ears.

9 [k] Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, *It is* truth.

A. M. cir. 3296. B. C. cir. 708.

* The fulfilment of this prophecy, in part, at least, has been referred to the time of Shalmaneser, Sennacherib, or Cyrus; and, it is possible the series of events included may have commenced at any of these periods, or even earlier, at the Exodus; but it is evident from ver. 5, 7, that the great purpose of the prediction is still future — even the wondrous and (ver. 7.) complete restoration of the Jews to their own land.—Ed.

a Ver. 7. Zec. 12. 1. Ex. 19. 5, 6. & 33. 17. Deut. 32. 6. & 4. 20. 32. ch. 44. 1, 2. & 41. 14, 16.

b Ch. 41. 10, 13. & 44. 22. & 48. 17. & 49. 26.

c 1 Cor. 1. 9. ch. 48. 12. & 55. 5. 1 Pet. 2. 9. 2 Tim. 1. 9.

† *The waters, rivers, and fire*, are emblems of national afflictions, invasions, persecutions, and captivities.—Ed.

d Ch. 41. 14. & 49. 26. & 60. 16. ver. 14.

‡ *I gave Egypt*—in the destruction of the first-born, or in subsequent subjugations; the enemies of Israel being diverted from Judea by the richer prize of Egypt, Ethiopia, and Seba.—Ed.

e Ex. 19. 5, 6. Deut. 7. 6—8. & 4. 7, 37. Jer 31. 2, 3. Mal. 1. 2. & 3. 17.

§ Or, *person*.

f Ch. 44. 1, 2. & 41. 10, 13, 14. Jer. 30. 10. & 46. 27, ver. 1.

g Deut. 30. 3, 4. Ps. 106. 47. & 107. 3. & 72. 16, 17. & 87. 3, 4. Zec. 8. 7, & 10. to ch. 11. 11, 12. & 66. 19. & 27. 12, 13. & 49. 12, 18—23. & 60. 1—11. & 55. 5. & 54. 2, 3. & 43. 6. Jer. 29. 14. & 30. 18. & 31. 8, 9. Mic. 2. 12. Gen. 49. 10. Mat. 24. 31. & 8. 11. John 6. 37. & 10. 16. & 11. 51. Rev. 11. 15.

h Ver. 1. Ps. 100. 3. ch. 29. 23. & 60. 21. John 3. 3. 5. 2 Cor. 4. 6. & 5. 17. Eph. 2. 10. & 1. 5, 6. Tit. 3. 5—7. 1 Pet. 1. 3, 23. & 2. 9.

i Ch. 42. 19. & 6. 9, 10. Ezek. 12. 2. Ps. 115. 5, 6, 8. Jer. 4. 22. & 5. 21.

k Ch. 41. 21—26. & 44. 7. & 45. 21. & 48. 14. & 46. 10.

10 Ye *are* my [l] witnesses, * saith the LORD, and my servant whom I have chosen; that [m] ye may know and believe me, and understand that I *am* he: before me there was † no God formed, neither shall there be after me.

11 I, *even* I, [n] *am* the LORD; and besides me *there is* no saviour.

12 [o] I have declared, and have saved, and I have showed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was* ‡ I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall § let it?

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have brought down all their ‖ nobles, and the Chaldeans, whose cry *is* in the ships. *

15 I *am* the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

17 [p] Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not [q] the former things neither consider the things of old.

19 Behold, I will do a [r] new thing: † now it shall spring forth; shall ye not know it? I [s] will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the ‡ [t] owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall show forth my praise.

22 [u] But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the ‖ small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense.

1 Ch. 44. 8. Jos. 24. 22, 27. Acts 10. 39. & 1. 8. John 1. 7.

* Since the calling of Abraham the Jews have been the most prominent witnesses for God, and that partly by doctrine, partly by ritual worship, but chiefly by their being the principal exemplification of prophecy. And if there be any that can read the prophecies peculiar to the Jews in the Bible, and the completion of them in history, and still remain as Indel—"neither would he believe, though one rose from the dead."—Ed.

m John 20. 31. 1 John 5. 10. Rom. 10. 10. 2 Cor. 4. 13.

† Or, *nothing formed of God.*

n Ch. 45. 15, 17, 21, 22. & 60. 16. & 49. 26. Ps. 18. 7. & 83. 18. & 86. 10. 1 Tim. 4. 10. Deut. 6. 4. Hos. 13. 4.

o Ch. 37. 7, 35. & 46. 10.

‡ "Before time was."—*Lowth.*

§ Heb. *turn back.*

‖ Heb. *bars.*

* Babylon proud of her walls, the Chaldeans "boasting in their ships;" proud of their naval power and commercial wealth.—*Note.* Though not a prophecy concerning Britain, how much doth she need this record as a warning. How ready hath she been to boast of her "wooden walls," and the inexhaustible extent of her "national resources!" And may the Lord defend her from her enemies, and increase her riches a thousand fold. But may the Lord preserve her from pride and self-confidence, and trusting in uncertain riches, to the forgetting of the living God!—Ed.

p Ex. 14. 4—9, 17, 23. & 15. 4. Ps. 46. 9. & 76. 5, 6. ch. 14. 21, 22. & 1. 31.

q Ch. 42. 9. & 41. 22. & 46. 9. Ps. cv, cxxxvi, lxxviii. Jer. 16. 14, 15. & 23. 7.

r Jer. 31. 22, 31. ch. 7. 14. & 42. 9. & 65. 17. Ezek. 36. 26. John 14. 12. Eph. 3. 9.

† Is not the *wilderness*, with its inhabitants, the adverse and uncultivated Gentile world whom, by conversion to Jesus, the Lord will render favourable to the restoration of his people? And it is a fact undoubted, that, just in proportion as the love of Jesus is revived in a church, in the same proportion is anxiety for the conversion of the Jews revived.—Ed.

s Ch. 35. 6, 8. & 40. 3, 4. & 41. 18. & 48. 20, 21. & 32. 15, 16.

‡ Or, *ostriches.*

§ Heb. *daughters of the owl.*

t Ps. 79. 6. Jer. 10. 25. Dan. 9. 13. Mal. 1. 13. Gal. 4. 24. Heb. 2. 15.

‖ Heb. *lambs* or *kids.*

REFLECTIONS UPON CHAP. XLII.—Infinite is the excellency of Jesus Christ! How dear to his Father, and useful to men! How glorious the nature and end of his mediation! And with tenderness, fidelity, courage, and success, he executes it. Grand and irreversible is his commission; and his character is answerable to our infinite needs. What ground of gladness is this to sinners, the wildest Arabs and most distant islanders not excepted! And infinitely offensive to JEHOVAH, and ruinous to men, must be the rejection of him. By the most fearful shaking of nations does Jesus often introduce his kindest favours. And with earnestness, power, and grace, he calls and converts sinners to himself. But, alas! how dreadful is it to have the god of this world blinding our minds and hardening our hearts, that the light of the gospel may not shine into them, nor the love of it captivate them to the obedience of faith! And fearful will be the issue, when they, who have the best means of grace, have them least blessed, and profit the least by them.

CHAP. XLIII.—Ver. 1. God formed the Israelites into a church and state, redeemed them from their Egyptian and other enemies, and made them his peculiar people. 2. Whatever great troubles churches or saints endure, they are not hurt nor destroyed by them. 3, 4. God destroyed the Egyptians and others to advance the glory and happiness of the Israelites; and has and will destroy nations for the preservation of his gospel church. 5—7. God gathered the captive Jews from the different places of the Chaldean empire, and brought them to Canaan, as his people; and, in like manner, gathers all elect sinners from all nations to Christ. 8—13. Let either the heathen idols, or their votaries, who are almost as stupid and senseless, produce proofs of their foretelling such events, or else own me to be the only true God.——The several events, which I have foretold concerning you Jews and my Servant the Messiah, and which, by mighty power, I have performed, or will accomplish, are demonstrative evidences that I am the only true God. 14—17. In order to your deliverance from Babylon, I will send the Medes and Persians to destroy the Chaldean empire, and will remove all hinderances of your return. 19—21. Nay, the division of the Red Sea, and drowning of Pharaoh and his army in it, and other things which I have done for you, shall not be comparable to what I will do, in safely conducting you from Babylon, and re-establishing you into a glorious church for myself; and especially in spreading the gospel and the gospel church, and converting multitudes of the most stupid and mischievous sinners to Christ, for the manifestation of my glory. 22—24. But though I never required of you any services that were really burdensome, ye have neglected and been weary of my true worship;



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24 Thou hast bought me no sweet cane[a] with oney, neither hast thou filled me with the t of thy sacrifices: but thou hast made me to rve[†] with thy sins, thou hast wearied me with ine iniquities.

25 I, *even* I, *am* he that blotteth out thy ansgressions for mine own sake,[‡] and will not member thy sins.

26 Put me in remembrance; let us plead gether: declare thou, that thou mayest be stified.

27 Thy first father[§] hath sinned, and thy achers have transgressed against me:

28 Therefore I have profaned the princes the sanctuary, and have given Jacob to the rse, and Israel to reproaches.

## CHAPTER XLIV.

(1) *Promises to Jacob:* 1—6. (2) *Vanity of idols, and folly of those that make m:* 7—20. (3) *The grace of God:* 21, 22. (4) *A song of praise:* 23. (5) *e works of redemption and providence:* 24—28.

YET now hear, [a]O Jacob, my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and rmed thee from the womb, *which* will help ee, Fear not, O Jacob, my servant: and thou, esurun,[*] whom I have chosen.

3 For I will pour water upon him that is irsty, and floods upon the dry ground; I will our my Spirit upon thy seed, and my blessing pon thine offspring:

4 And they shall spring up *as* among the rass,[†] as willows by the water-courses.

5 One shall say, I *am* the LORD's; and anher shall call *himself* by the name of Jacob; nd another shall subscribe *with* his hand unto e LORD, and surname *himself* by the name Israel.

6 Thus saith the LORD the King of Israel, nd his Redeemer the LORD of hosts, I *am* the rst, and I *am* the last; and besides me *there* no God.

7 And who, as I, shall call, and shall declare it, nd set it in order for me, since [b]I appointed the ncient people?[‡] and the things that are coming, nd shall come, let them show unto them.

A. M. cir. 3246. B. C. cir. 758.

[a] For the daily incense offering, Ex. 30. 7, 34—36.—Ko.

† Thou hast burdened me with thy sins.* God's name being blasphemed, and his worship turned into contempt, through the idolatry and immorality of a professing, but insincere people.—Ko.

‡ Every sinner hates God (Rom. 8. 7.), and is therefore, as such, hateful to him, Ps. 5. 5. It follows that the salvation of a sinner can not originate from any quality in the sinner himself, but in the mercy, compassion, love, and undeserved grace of God. John 3. to Rom. 5. 8, 10. Eph. 2. 1—5.—Ko.

§ Adam, head of the race—Abraham, head of the religion—or any other from whom we can select a leader each, and every one has been a sinner.—Ko.

A. M. cir. 3246. B. C. cir. 758.

[a] Ch. 41. 8. & 43. 1. & 10. 20, 21. Zeph. 3. 12. Jer. 30. 10. & 46. 27. Ex. 19. 5, 6. Gen. 17. 7. Acts 2. 39.

* *Jesurun*, signifies *upright*—the proper characteristic of a renewed spirit, having "a conscience sprinkled from dead works," "void of offence towards God and towards man," and therefore enabled by grace to look up towards God, and stand upright, and not downcast or "ashamed before him at his coming." Heb. 9 14. Acts 24. 16. 1 John 2. 28.—Ko.

† "As grass among the waters"—an image forcibly impressive in the Arabian or African deserts, where the traveller may journey many weeks, and never see grass except where he occasionally discovers a spring of living water.—Ko.

[b] Eph. 1. 4, 5. Rev. 13. 8. Deut. 32. 8. Gen. 17. 7, 8. ch. 41. 39—52.

‡ The history of nations, rightly read, is the history of divine providence—the development of the government and character of God. Therefore an "ancient people" becomes to the pious and contemplative mind more interesting than a modern people, not merely as deeper studies of curiosity, but as clearer, because more varied illustrations either of divine mercy or judgment.—Ko.

A. M. cir. 3246. B. C. cir. 758.

[c] Ch. 43. 10, 12. Jos. 24. 22, 27. John 15. 27. Acts 1. 8. & 10. 39, 43. 1 John 1. 2.

[d] Heb. *rock*. Deut. 32. 4. Ps. 18. 31. & 91. 2.

[e] Ch. 41. 29. & 45. 17. Ps. 97. 7. & 115. 4—6. Jer. 3. 23. & 50. 38. & 51. 44, 47. & 2. 11.

† Heb. *desirable*, i.e. *idols*. Dan. 11. 38.

* The idolater knows in fact he can make or destroy his idol, and is therefore a *witness* to himself that the idol has no power, and so, cannot be God.—Ko.

[g] Ps. 97. 7. ch. 1. 20. & 42. 17. & 45. 16. Hos. 4. 17. Acts 19. 26, 27—29.

¶ Or, *with an axe*.

‡ If the workman who forms the image become *faint* by the toil of making it, and must borrow strength from *water*, how weak must be the dead idol that cannot do what water can! The Rev. J. Williams states, that when the South Sea Islanders were engaged in making an idol, they strictly abstained from food and water, though the work sometimes continued three days. It is not improbable that a similar practice may have prevailed amongst the Jews during the period of their idolatry; and, if so, it well explains the difficulty in this passage.—Ko.

§ The introduction of both the *smith* and *carpenter* presents, what is still common amongst heathens, a wooden idol covered with metallic plates. The whole description manifests an advanced state of the arts of metallurgy and carpentry, sadly contrasting with that spiritual stupidity into which idolatry had reduced a refined and civilized people.—Ko.

[h] Ch. 40. 20. & 46. 7. Jer. 10. 4, 5. Ps. 115. 7. Judg. 17. 4. 1 Kin. 14. 7. & 12. 29.

‖ Or, *taketh courage*.

[k] Gen. 31. 19, 30. Ex. 32. 4. Ps. 115. 4—8. & 135. 15—18. 2 Chr. 28. 2. & 33. 7. ch. 40. 19, 20. & 41. 6, 7. & 45. 20. & 46. 6, 7. Jer. 10. 3—16. Hab. 2. 18, 19. 1 2 Kin. 5. 18. Ex. 20. 5. ch. 2. 8. & 45. 20. & 46. 6. Dan. 2. 46. Ps. 95. 6.

* A man prostrate before an idol, and praying to it for aid and deliverance, is a melancholy evidence of human degradation. No doubt idolaters generally deny that they pray to the idol; but affirm that they use it as "an aid to devotion," and pray to the god it represents. But God rejects all such subterfuges, and detests the idol, as he condemns the idolater.—Ko.

8 Fear ye not, neither be afraid; have not I told thee from that time, and have declared *it?* ye *are* even [c]my witnesses. Is there a God besides me? yea, *there is* no [d]God; I know not *any*.

9 ¶ [e]They that make a graven image *are* all of them vanity; and their [f]delectable things shall not profit; and they *are* their own witnesses;[*] they see not, nor know, that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that is* profitable for nothing?

11 Behold, all his fellows shall be [g]ashamed; and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 The smith[¶] with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms; yea, he is hungry, and his strength faileth; he drinketh no water, and is faint.[‡]

13 The carpenter[§] stretcheth out *his* rule, he marketh it out with a line, he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man, that it [h]may remain in the house.

14 He [i]heweth him down cedars, and taketh the cypress and the oak, which he [k]strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof and warm himself; yea, he kindleth *it*, and baketh bread; yea, [k]he maketh a god, and worshippeth *it:* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh: he roasteth roast, and is satisfied; yea, he warmeth *himself*, and saith, Aha, I am warm: I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he [l]falleth down* unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

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have not offered me sacrifices in obedience to my commands, or for my glory, for some selfish respects; and have even grudged the expense of them, while were liberal in the service of idols; ye have abused my revelations, ordinances, bounties of providence, to encourage you in wickedness, till I can no longer r with you. 25. Nevertheless, merely for my own name's sake, I still offer you ll and free forgiveness of all your iniquities through the blood of my Son. 26. this my gracious pardon and promise be pleaded by you; or, if you think you e a righteousness of your own to plead upon, which I have not observed, point ut if you can. 27, 28. Ye cannot plead the merits of your ancestors, or rulers hurch or state, as all of them have been sinners, and most of them notorious ggressors. Yea, on that very account have I exposed your chief priests to tempt and ruin, and your whole nation to dreadful misery and ignominy.

REFLECTIONS UPON CHAP. XLIII.—O how grace much more abounds where t and ignominy had abounded! Thrice happy are those troubles which occon the peculiar presence, supports, and comforts of a reconciled God! How ortant that relation which is the source and foundation of such divine favours! ppy are they whom God has chosen for himself! Neither opposition, guilt, distance, shall be able to prevent their access to and enjoyment of him. unhappy are they who stand in the way of their mercy. Incomparably better EHOVAH than any of his rivals, both enemies and friends being judges. And great and glorious things his people ought to attest concerning him in their profession and practice; for mighty are the things which he hath showed or done, or will do, for them! Marvellous is the change which his grace in the gospel makes on hearts and nations. And every mercy received is but a pledge of another. Surely then we should, with the most ardent affections, show forth his praise! But, alas! by what fearful sins of omission and commission many professors provoke him, to their own and their neighbours' destruction! Yet transcendently sovereign are his unlimited pardons. And hopeful is the case if, under a deep sense of our own and our fathers' iniquities, we supplicate for and receive them.

CHAP. XLIV.—Ver. 2. God formed the Jews into rational creatures, and into a church for himself: and forms believers, and renders them members of Christ's mystical body and gospel church. 3—5. I will publish my gospel, and pour out my Spirit in an abundant manner, upon corners and persons destitute of them; that, being rooted and grounded in Christ, they may quickly grow in grace and good works, and may be determined solemnly to devote themselves to the faith, profession, and obedience of Christ, and the fellowship of his church. 7, 8. Which of the heathen idols can foretel, and in order accomplish, events as I have done, since the creation, or the taking of Israel into covenant with me? And why then do you fear that any of them should hinder me from fulfilling my present promises,

18 They have not known nor understood: for he hath * shut their eyes,† that they cannot see; *and* their hearts, that they cannot understand.

19 And none [m] considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it;* and shall I make the residue thereof an abomination? shall I fall down to the stock ‡ of a tree?

20 He feedeth on ashes: § a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ [n] Remember these, ‖ O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 [o] I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 [p] Sing, O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy Redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; *

25 [q] That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the † decayed places thereof:

27 [r] That saith to the deep, Be dry; and I will dry up thy rivers: ‡

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

A. M. cir. 3296.
B. C. cir. 708.

* Heb. *daubed.*

† Not by leading or inducing them to become idolaters—for then had he been the author of their sin—but by judicially giving them over to their own delusions, as a righteous punishment for their forgetfulness of his mercies.—Ed.

m Heb. *setteth to his heart,* ch. 46. 8.

‡ Heb. *that which comes of a tree.*

§ A diseased state of the stomach often produces such depravity of appetite as leads to eating of ashes, or even clay; by which destructive regimen, and self-chosen substitute for medicine, the disease is constantly rendered worse. And such is the condition of a heart *deceived* by false doctrine, led by youthful lusts, or chained by aged habits, labouring for that which is not bread, eagerly swallowing the lies of Satan, and rejecting Jesus the only Physician.—Ed.

n Deut. 32. 1, 7, 18, 29. ch. 42. 18, 23. Luke 9. 41.

‖ *Remember these.*—That is, "the thick clouds" of transgression and sin that I have blotted out, so that they no longer hang over you in threatenings of judgment, nor obscure the bright beams of "the Sun of righteousness."—Ed.

o Ch. 1. 18. & 4. 4. & 43. 25. & 53. 11. Jer. 31. 34. & 33. 8. Mic. 7. 18, 19. Rom. 3. 24—26. Col. 2. 13. & 1. 14.

p Ch. 42. 10. & 52. 9. & 55. 12. & 49. 13. Ps. 69. 34. & 96. 11, 12. & 98. 7, 8. Jer. 51. 48. Luke 2. 10—14. Rev. 5. 8—13. & 12. 12. & 18. 20. Eph. 1. 6, 7. & 3. 21. 1 Pet. 4. 11. 2 Thes. 1. 9, 10.

* It is surely impossible to read this verse, and compare it with John 1. 2. Col. 1. 6. & Heb. 1. 2, and fail to see that the JEHOVAH of the Old Testament is JESUS in the New: and it is impossible to search both Old and New Testaments, without perceiving that JEHOVAH is the living and the true God.—Ed.

q 1 Kin. 22. 6. ch. 47. 12, 13. & 8. 19, 21. Jer. 50. 36. Dan. 2. 2, 5, 10.

† Heb. *wastes.*

r Ch. 11. 15, 16. & 43. 16. & 51. 10, 11. & 21. 5. Rev. 16. 12. Jer. 50. 38. & 51. 32, 36.

‡ The drying up of a great river is one of the most improbable events. Yet, by cutting a new channel for the Euphrates, and draining off its waters, Cyrus was enabled to enter Babylon, and transfer the Chaldean power to the Medes and Persians.—Ed.

## CHAPTER XLV.

(1) *Cyrus foretold and appointed:* 1—4. (2) *The mighty power and Go of* JEHOVAH: 5—20. (3) *A call to see and acknowledge the ignorance of ido and the great salvation of God:* 21—25.

A. M. cir. 3298.
B. C. cir. 706.

THUS saith the LORD to his anointed Cyrus, * whose right hand I [a] have hol to subdue nations before him; and I will l the loins of kings, to open before him two-leaved gates; † and the gates shall n shut;

2 I will go before thee, and make the cro places straight: I will break in pieces the of brass, and cut in sunder the bars of iro

3 And I will give thee the treasures ‡ of ness, and hidden riches of secret places, thou mayest know that I the LORD, whic *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and mine elect, I have even called thee by thy n I have surnamed thee, though thou has known me.

5 ¶ I *am* the LORD, and *there is* none *there is* no God besides me: I girded though thou hast not known me:

6 That they may know from the risi the sun, and from the west, that *there is* besides me. I *am* the LORD, and *the* none else.

7 I form the light, and create darkne make peace, and create evil: I the LORD these *things.* §

8 Drop down, ye heavens, from above let the skies pour down righteousness: l earth open, and let them bring forth salv and let righteousness spring up together; LORD have created it. ‖

9 Wo unto him that striveth * with his M *Let* the potsherd *strive* with the potsher the earth. Shall the clay say to him fashioneth it, What makest thou? or thy He hath no hands?

10 [c] Wo unto him that saith unto *his* f What begettest thou? or to the woman, hast thou brought forth?

* This prediction was uttered about 200 years before its accomplishment, and the name and acts of the conqueror particularized as if the statement were a history of the past. But the past and the future are alike present to God.—Ed.

a Or, *strengthened,* ch. 41. 10, 13. ver. 13.

† The entry of Cyrus into Babylon arose, first, from the neglect of closing the river-gates on a night of festival; and secondly, from the opening of the palace gates to inquire into the cause of the tumult, whereupon the Persian soldiers rushed in, and slew the emperor. Dan. 5. 30. —Ed.

‡ The gold and silver collected by Cyrus in the conquest of Asia, independent of jewels and other precious things, is reported by Pliny as equal to £120,220,000.—Ed.

b Ver. 1. ch. 44. 28, Ezra 1. 2.

§ The Persian Magi held light and darkness, good and evil, to be supreme beings, at perpetual conflict for superiority. JEHOVAH here tells the Persian monarch that all these things are but his creatures, the servants of his will.—Ed.

‖ "Every good gift, and every perfect gift is from above;" and as "righteousness" is eminently the work and gift of God, through Jesus Christ; its heavenly origin and commission to the earth, as the only seed of salvation, are here beautifully described.—*Note.* Every dispensation of Providence, whether it come in light or in darkness, has but one end—the manifestation of the righteousness of God, which ever was of old, as it now is, and ever will be, through faith of Jesus Christ, unto all, and upon all, them that believe—even upon all that believe the testimony of God, and rest upon his faithfulness, mercy, and power.—Ed.

* Being dissatisfied with the dispensations of providence, or the plan of salvation, endeavouring to elude, or lower, the demands of the law, yet proudly refusing God's free and sovereign grace.—Ed.

c Deut. 27. 16. & 32. 6. Prov. 30. 17. ch. 3. 5. & 49. 15. Mic. 7. 5.

when they have never been able hitherto to hinder the predicted events which have befallen you. 21—28. Consider, my people, whom I have chosen, called, regenerated, and will never forsake, the vanity of idols, and madness of their votaries, and the judicial blindness to which they are given up; and return to me, your Redeemer, by faith and repentance, in the view of my having graciously pardoned all your great and numerous transgressions. And let all the inhabitants of heaven and earth, and particularly the Gentiles, praise God for the deliverance of the Jews from Babylon, and the redemption by Jesus typified thereby. The God who hath promised is he who made and governs all things, who can easily frustrate the predictions of the Chaldean soothsayers, and blast all the political designs of their statesmen; and who takes pleasure to fulfil that which he has foretold by his prophets concerning the rebuilding of the Jewish cities, and the removal of impediments out of his way, and drying up the Euphrates, that Babylon may be taken by Cyrus the Persian, whom he has appointed for releasing his people, and causing them to rebuild his temple at Jerusalem.

REFLECTIONS UPON CHAP. XLIV.—Thrice happy are the people saved by the Lord, in their manifold relations to him, and blessings received from him! Happy are they who are, both themselves and their seed, interested in the new covenant! Infinite is the fulness of the Holy Ghost; and liberally God bestows him upon destitute, withered, and wretched men. His influences bring them effectually to God, and render holiness, and the most solemn dedication of themselves to God, as a Saviour, Husband, and Governor, their delight! What madness is it to forsake JEHOVAH, the fountain of living waters, whose un excellencies are unnumbered, and to choose or form an idol in his room! men are given up to their own heart's lusts they soon become sottish and in sin! And unpardoned iniquities greatly interrupt our fellowship wi But it is pleasant to return to him in the view of his full forgiveness and redemption, and with thankful joys to contemplate what he is to us, and h and will do for us! And even angels rejoice at the conversion of men. pleasure God takes to disgrace false teachers, and to honour his ministers Easily he can retrieve the most forlorn condition, and find proper instrum his work. And it is an honour for the greatest of men to be his agents good to his people.

CHAP. XLV.—Ver. 1—3. I, the Lord will assist Cyrus, and enable overthrow far greater armies than his own. I will dispirit and weaken posers; procure him entrance into Babylon and other fortified cities; re obstructions out of his way; and give him the wealth of the Lydians, Ch &c. 5, 6. I will make him strong and active, and will fit and dispose him great undertakings. 7. Comfort and calamity, prosperity and adversity, formed, in all their circumstances, by my power and wisdom. 8. I will such plenty of favours upon you, through the righteousness of my Son, equity of procedure, as if they rained from heaven, or burst forth in floods, in crops out of the earth. 9—11. Instead of presumptuously quarrelling



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11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons; and concerning the work of my hands command [a] ye me.

12 I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.[†]

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: [‡] they shall come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no other God.

15 Verily thou *art* a God that hidest [§] thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them; they shall go to confusion together *that are* makers of idols.

17 *But* Israel shall be saved in the LORD [‖] with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD, and *there is* none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.[*]

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else besides me; a just God and a Saviour; *there is* none besides me.

22 ¶ Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.[*]

24 [†] Surely, shall *one* say, In the LORD have I [‡] righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall [d] glory.

## CHAPTER XLVI.

(1) *The overthrow of idolatry:* 1, 2. (2) *God an unvarying Saviour:* 3, 4. (3) *God incomparable:* 5—11. (4) *A call to present salvation:* 12, 13.

BEL [*] [a] boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*.[†]

2 They stoop; they bow down together: they could not deliver the burden, but [‡] themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are [b] borne *by me* from the belly, *which are* carried from the womb:

4 And [c] *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

5 ¶ [d] To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they [e] fall down, yea, they worship.

7 They bear him upon the shoulder, [§] they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, [f] *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

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A. M. cir. 3298. B. C. cir. 706.

[a] How can the creature command his Maker? Observe, he is first to ask the Holy One, consequently, by the holy Spirit; (Rom. 8. 26.) and concerning sins, consequently, by addressing a Father; and thus, not striving against his Maker, but bowing to his Redeemer; the march of providential events moves onward at the prayerful command of the believer.—ED.

[†] Who is this? It has been applied to Cyrus—but he was not "raised up in righteousness;" and though overruled to fulfil God's purposes, God could not be said to "direct all his ways;" neither did he build the city of Jerusalem, but subordinately to the laying of the foundations of the temple. Is not the whole rather a description of Messiah, the *Adam* of the foregoing verse, who, when sent forth upon earth, made of a woman, was manifested in creature-condition and servant-form—truly raised in righteousness, Spirit-led in "all his ways," the builder of the "New Jerusalem," and the free-grace deliverer of "the captives" of sin and death? Eph. 4. 8.—ED.

[‡] *They shall be thine*—not in servitude, but brotherhood Eph. 2. 14—16; —*in chains*, not of imprisonment, but of love and peace. Eph. 4. 1, 3. Col. 3. 14.—ED.

[§] God is essentially invisible, manifest only in providence, but hid as it were behind second causes;—manifest in his silent word, but hid from the wise and prudent;—"manifest in the flesh," but hid behind "the form of a servant;" or, "seen of angels" in glory, but hid from all but the eye of faith and hope. —ED.

[‖] *Israel shall be saved in the Lord*—in the very person of JEHOVAH, who, when "manifest in the flesh," wrought out righteousness and salvation by their engraftment into him by the Spirit, and abiding in him by faith and love. John 15. 5. 1 John. 4. 16.—ED.

[*] This summons refers to a time still future, when "in the Lord shall all the seed of Israel be justified, and shall glory," ver. 25. By the word *escaped*, it indicates that the *return* of the Jews will be as much against the will of oppressing nations, as was the Exodus from Egypt; and, by the reference to "graven images," that idolatry will still be prevalent amongst an ignorant people "perishing for lack of knowledge."—ED.

A. M. cir. 3298. B. C. cir. 706.

[*] When this verse is compared with Rom. 14. 8—12, the reader finds (ver. 8.) that we live or die unto the Lord; he also finds (ver. 9.) that this Lord is Jesus—we all then find ourselves "at the judgment-seat of Christ;" and thus (ver. 11, identical with Is. 45. 23.) we find ourselves before that tribunal, fulfilling the prophecy and bowing to JEHOVAH, confessing to God. And surely it is impossible to weigh these things, and continue to deny that Jesus is "God manifest in the flesh."—ED.

[†] Or, *Surely he shall say of me, In the LORD is all righteousness and strength.*

[‡] Heb. *righteousnesses.*

[d] Ch. 65. 16. Ps. 34. 2, 3. & 63. 11. & 64. 10. & 149. 2, 6. Luke 1. 46, 47. 1 Cor. 1. 30, 31. Jer. 9. 23, 24.

A. M. cir. 3298. B. C. cir. 706.

[*] *Bel*, called by historians, *Jupiter Belus*, was most probably an image of the sun: *Nebo* was his queen, or the moon. Jer. 48. 17.—ED.

[a] Ch. 21. 9. & 40. 19, 20. & 41. 6, 7. & 44. 9—20. & 2. 18. Jer. 50. 2, 38. & 51. 17, 18, 44, 47. & 10. 3—5, 14, 15. & 48. 7. & 49. 3. & 16. 19, 20. Ps. 115. 4—8. & 135. 15—18. 1 Sam. 5. 3, 4. Zec. 13. 2.

[†] The idols were carried away, either on account of their value as precious metals, or works of art, or trophies of victory—or with the superstitious view of transferring their tutelary favour and protection from Babylon to Persia.—ED.

[‡] Heb. *their soul.*

[b] Ps. 22. 9, 10. & 71. 6. Ezek. 16. 4—14. ch. 49. 1. Deut. 1. 31. & 32. 11, 12. Ex. 19. 4.

[c] Heb. 13. 5, 8. Mal. 3. 6. Ps. 102. 27, 28. & 48. 14. & 71. 18. & 73. 24, 26. ch. 48. 17. & 63. 9. Ex. 19. 4—6. Deut. 1. 31. & 32. 11. 2 Cor. 1. 10, 20. 1 Pet. 1. 5. John 10. 28, 29.

[d] Ch. 40. 18, 25. Jer. 10. 3—16.

[e] 2 Kin. 5. 18. Ex. 20. 5. ch. 2. 8. & 44. 15. & 45. 20.

[§] Alluding to the manner in which in heathen—and, alas! that it must be told, to the manner in which, in countries called Christian, images are borne upon men's shoulders in public processions.—ED.

[f] Judg. 10. 13, 14. 1 Kin. 18. 26—29. Jer. 2. 28. ch. 44. 9, 16, 20. & 45. 20.

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cedure, humbly ask of me whatever information or blessings you or my church d. and you shall have your request granted. 13. I have qualified Cyrus to nifest my righteousness, truth, and goodness, in the punishment of the Chaldeans, the gratuitous deliverance of the Jews. 14. Part of the wealth of the Egyps, Ethiopians, Arabians, &c., shall be bestowed upon the temple at Jerusalem; multitudes of them shall humbly join themselves to the gospel church. 19. in the manner of the heathen oracles or idols, but in the most public and n manner, and for your real advantage, I have promised what is true, and manded what is just and good. 20—25. Ye who have escaped in the devastaof countries, inflicted to punish their abominable idolatries, and who can pro- nothing to support the cause of your idols, know that I, the alone God and iour, have foretold these things. Renounce all your idols; believe in and nowledge me as your only, almighty, and effectual Saviour: thus shall ye be llibly delivered from sin, and all the miseries which it entails, and advanced verlasting happiness.—I have sworn, and will most faithfully perform my pro-, to manifest myself the true God, and make multitudes of all nations submit ny government and worship: and they shall, each one for himself, heartily ire, and solemnly acknowledge, that all their righteousness, for justification, performed by me, and all their strength, for the performance of duties, is reyed from me. Even to me shall all my chosen ones come; and all my implacable enemies shall be overwhelmed with misery and ignominy. In a state of union to my person, and through my righteousness, shall all the peculiar people of God have their sins pardoned, and their persons accepted; and in me shall they rejoice and boast.

REFLECTIONS UPON CHAP. XLV.—God, for the welfare of his church, often casts down the great and mighty, and raises up the weak and obscure. Uncertain are all the enjoyments of this world: it is therefore proper that they all be used for the glory of God, and in kindness to his people. But let me never forget Jesus, who hath ascended up on high, and led captivity captive, and hath received gifts for men, even the rebellious, that God the Lord may dwell among them. Let him order all my crosses and my comforts as he pleases. And while I look up for his abundant blessings, let me never strive with him. Who hath hardened himself against God his Maker, and prospered? Let me be careful for nothing, but in everything by prayer and supplication, with thanksgiving, make my requests known unto God. Depending upon his infinite mercy, power, and faithfulness, let me expect whatever liberty, provision, honour, victory, or salvation, he has promised. In the firm faith of the gospel, published to all the ends of the earth, let me, let thousands, with holy boasting, avow that in Jesus, the man who is JEHOVAH'S fellow, we have righteousness and strength. But God forbid that we should incur the guilt, the shame, the ruin of such as are incensed against a divine Saviour!

8 [g] Remember this, and show yourselves men;* bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for [h] I *am* God, and *there is* none else; *I am* God, and *there is* none like me;

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, [i] My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird† from the east, ‡the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye stout-hearted, that *are* far from righteousness:

13 I bring near my righteousness;§ it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel [k] my glory.

A. M. cir. 3298. B. C. cir. 706.

g Deut. 32. 29. ch. 44. 21. I Cor. 16. 13. & 14. 20. & 15. 58.

* *Show yourselves men* endowed with reason, and turn to the living God, from those dead and worthless idols!—Ed.

h Ch. 45. 5, 6, 14, 18, 21, 22. & 44. 6, 8. & 43. 10. & 46. 18. ver. 5.

i Ps. 33. 11. & 115. 3. Prov. 19. 21. & 21. 30. Dan. 4. 35. Heb. 6. 17. ver. 11.

† A golden eagle was the emblematic standard of Cyrus, under which name he is called, from Persia, which lay eastward of Jerusalem where the prophecy was delivered.—Ed.

‡ Heb. *the man of my counsel*, i. e. *Cyrus, to destroy Babylon.*

§ *I bring near my righteousness*—not by the deliverance granted by Cyrus, but, as "declaring the end from the beginning," by the final deliverance to be effected by Messiah.—Ed.

k Ch. 62. 3. & 60. 21. & 63. 14. & 55. 13. Eph. 1. 6, 23. & 3. 21. Jer. 33. 9.

## CHAPTER XLVII.

*God's judgment upon Babylon and Chaldea, for their effeminacy, cruelty, pride, and superstition.*

COME [a] down, and sit in the dust, O virgin daughter* of Babylon; sit on the ground: *there is* no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal:† uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.‡

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man.§

4 *As for* our Redeemer, The LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.‖

6 I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly; sayest in thine heart, I *am*, and none else besides me; I shall not sit *as* a widow, ne shall I know the loss of children:

9 But these two *things* shall come to th a moment in one day,* the loss of children widowhood: they shall come upon thee in perfection, for the multitude of thy sorceries for the great abundance of thine enchantm

10 For thou hast trusted in thy wicked thou hast said, None seeth me. Thy wi and thy knowledge, it hath perverted thee thou hast said in thine heart, I *am*, and else besides me.

11 Therefore shall evil come upon thee; shalt not know ‡ from whence it riseth mischief shall fall upon thee; thou shalt able to § put it off: and desolation shall upon thee suddenly, *which* thou shalt not

12 ¶ Stand now with thine enchantm and with the multitude of thy sorceries, wh thou hast laboured from thy youth;‖ if thou shalt be able to profit, if so be thou m prevail.

13 Thou art wearied in the multitude counsels. Let now the * astrologers,† the gazers, ‡ the monthly prognosticators, sta and save thee from *these things* that shall upon thee.

14 Behold, they shall be as stubble; t shall burn them; they shall not deliver selves from the power of the flame: *there* not *be* a coal to warm at, *nor* fire to sit bef

15 Thus shall they be unto thee with thou hast laboured, *even* thy merchants, thy youth: they shall wander every one quarter; none shall save thee.

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a Jer. 13. 18. & 48. 18. Job 2. 8. Lam. 2. 10. ch. 52. 2. Ps. 89. 44. Rev. 18. 7. Deut. 28. 54.

* *Virgin daughter*—a title still given to cities that have never been conquered.—Ed.

† That meal still continued, even in the time of our Saviour, to be commonly ground by women in small handmills, is evident from Mat. 24. 41. It was generally the work of captives and slaves. Ex. 11. 5. Judg. 16. 21.—Ed.

‡ Referring to the unfrequency of bridges in the East.—Ed.

§ *I will not meet thee as a man*, seems perfectly unintelligible: "Neither will I suffer man to intercede with me," as Abraham did for Sodom, is agreeable to the original, and is perfectly plain.—Ed.

‖ There is a great tendency in all nations to be proud of their capitals, and to bestow upon them great swelling titles: "lady of kingdoms," indicating beauty and delicacy! What a name for a heap of rubbish, the habitation of serpents and wild beasts!—"The eternal city," the fond title of imperial Rome, indicating a certainty of unchangeable splendour! what a name for the ruins that encumber her seven hills, and typify the judgments that are ready to sweep her away!—Ed.

A. M. cir. 3298. B. C. cir. 706.

* Babylon was of such prodigious strength, and possessed of such resources, both of provisions and men, that Belshazzar, and the city and army were engaged in the revelry of a festival: in "a moment," and without a blow struck in self-defence, the city was taken, and the kingdom overthrown, about 540 years before the Christian era.—Ed.

† The Babylonians afterwards rebelled against the Persians, and Darius Hystaspes besieged them. For the purpose of prolonging their means of defence, they resolved that all who were incapable of aiding in the defence, including their wives and children, should be put to death. Thus fulfilling, by their own decree and hand, the terrible doom of loss of children which God had denounced against them.—Ed.

‡ Heb. *the morning thereof.*

§ Heb. *expiate.*

‖ Babylon, during all its history, was the fruitful parent of idolatry, lewdness, and debauchery. These were accompanied with high pretensions to the knowledge of occult sciences, called "sorceries and enchantments," (Dan. 2. 2.) by which ignorant and superstitious minds were kept in mental and bodily subjection to a wicked priesthood and tyrannical government.—Ed.

* Heb. *viewers of the heavens.*

† Judicial astrology, or the pretence of foretelling the future fortunes of children from the position of the planets at the hour of their birth, still holds its place in India; and was, at one period, very prevalent in Europe, from some parts of which it is scarcely yet completely banished. Such alas! has been, and continues to be, the folly and the presumption of men!—Ed.

‡ Heb. *that give knowledge concerning the months.*

§ *Merchants.*—Dealers in divination, and the peculiar Babylonish arts.—Ed.

## CHAPTER XLVIII.

(1) *Prophecy delivered as a testimony against an hypocritical and people:* 1—9. (2) *Judgment deferred for mercy's sake:* 10, 11. (3) *Jac to consider God's perfections, and remark his judgments on Babylon Chaldeans:* 12—15. (4) *The blessing of hearing the Lord:* 16—19. *exhortation to flee from Babylon with joy, in remembrance of mercies* (6) *No peace to the wicked:* 22.

A. M. cir. 3300. B. C. cir. 704.

HEAR ye this, O house of Jacob, whi called by the name of Israel, and are forth out of the waters of Judah;* which

* "Flow forth," (*Lowth,*) as streams from a fountainhead.—Ed.

REFLECTIONS UPON CHAP. XLVI.—Desolating strokes clearly manifest the vanity of idols. In every period of the Jewish church and nation God was their Protector, Supporter, and Deliverer: in every period of life he is such to every particular saint; and his former kindness ought to make us hope for further favours. It is only necessary to make use of our reason to observe the absurdity of idol worship; and it becomes us to ponder how wickedly we have acted, if we have joined in it. It is absurd to doubt of God's existence, or to neglect revering his almighty power and Godhead, which are so manifest. Firmly fixed are his purposes, and exactly fulfilled in every dispensation of providence; the tumultuous capture of cities, and overthrow of nations, not excepted. But infinitely great is the mercy, that not the worst of plagues or wickedness can debar us from Jesus Christ and his offered salvation!

CHAP. XLVII.—Ver. 1—5. Glorious and unconquered kingdom of Babylon, bewail thy approaching calamities: thou shalt be reduced very low: thy dignity and authority taken from thee; thy luxury and delicacy shall be exchanged for afflicting straits and oppressing miseries; thy wretched inhabitants shall be reduced to grind at the mills, or to perform other pieces of the basest drudgery, or driven in herds of captives before their cruel conquerors; they shall be exposed and disgrace in every form. I, the Almighty God and Redeemer of I the irresistible effects of my just vengeance, will render your city and desolate and miserable. 6—8. Because ye have cruelly murdered and o the Jews, and presumptuously boasted that your empire could never fall, equalled in power and wealth, and never want a king and people to d 14, 15. No comfort shall be left you;—and your merchants and hired tro flee away to their respective countries.

REFLECTIONS UPON CHAP. XLVII.—God delights to abase the proud deal in severity with the unmerciful. And, alas! the mightiest nations under the hand of an angry but righteous God, and the weight of their sins. The very sins in which they had gloried or laboured, or by which hoped to save themselves, become the principal causes of their ruin. mischiefs which sinners least dreaded often come fatally upon them. A teachers, who are the instruments in deceiving others, shall themselves heaviest strokes of vengeance.

CHAP. XLVIII.—Ver. 1, 2. Hear ye, who boast that you are descen



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the name of the LORD, and make mention the God of Israel, *but* [a] not in truth, nor in ghteousness.

2 For [b] they call themselves of the [c] holy city,* d stay themselves upon the God of Israel; he LORD of hosts *is* his name.

3 [d] I have declared the former things from e beginning; and they went forth out of my outh, and I showed them; I did *them* sud-nly, and they came to pass.

4 Because I knew that [e] thou *art* [†] obstinate, d thy neck *is* an iron sinew, and thy brow brass;

5 [f] I have even from the beginning declared o thee; before it came to pass I showed *it* e: lest thou shouldest say, Mine idol hath ne them; and my graven image, and my lten image, hath commanded them.

6 Thou hast heard, see all this; and [g] will not declare *it*?[‡] I have showed thee new things m this time, even [h] hidden things, and thou st not know them.

7 They are created now, and not from the inning; even before the day when thou rdest them not;[§] lest thou shouldest say, hold, I knew them.

8 [i] Yea, thou heardest not; yea, thou knewest ; yea, from that time *that* thine ear was not ned; for I knew that thou wouldest deal treacherously, and wast called [k] a transgres-from the womb.[‖]

9 ¶ [l] For my name's sake will I defer mine er, and for my praise will I refrain for thee, I cut thee not off.

10 Behold, I have refined thee, but not [*] with er;[†] I have chosen thee in the furnace of af-ion.

11 For mine own sake, *even* for mine own e, will I do *it:* for how should *my name* be uted? and [m] I will not give my glory unto ther.

12 ¶ Hearken unto me, O Jacob and Israel, called; I *am* he: I *am* the first, I also *am* last.

13 [n] Mine hand also hath laid the foundation he earth, and [‡] my right hand hath spanned the heavens; [o] *when* I call unto them, they stand up together.*

14 All ye, assemble yourselves, and hear; which among them hath declared these *things?* The LORD hath loved [p] him:[†] he will do his pleasure on Babylon, and his arm *shall be* on the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I; and now the Lord GOD, and his Spirit, [q] hath sent me.[‡]

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel, I *am* the LORD which teacheth thee [r] to profit, which leadeth thee by the way *that* thou shouldest go.

18 Oh that thou hadst hearkened to my commandments! then had thy peace been as a river,[§] and thy righteousness as the waves of the sea:[‖]

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof: his name* should not have been cut off nor destroyed from before me.

20 ¶ [s] Go ye forth of Babylon, flee ye from the Chaldeans; with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.[†]

21 And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out.

22 *There is* no peace, saith the LORD, unto the wicked.[‡]

A. M. cir. 3800.
B. C. cir. 704.

a Jer. 4. 2. & 5. 2. Mat. 15. 8, 9. & xxiii. b Jer. 7. 4, 5. Mic. 3. 11. Rom. 2. 17, 25. Tit. 1. 16. ch. 1. 11. & 10. 6. & 29. 13. & 32. 6. & 45. 9, 10. & 48. 24.

c Ch. 52. 1. Ps. 46. 1. & 87. 3. 2 Kin. 21. 7. Dan. 9. 24. Mat. 4. 5. & 27. 53.

* And so deceive themselves by taking a name for a reality, external citizenship for internal holiness. Even so, at this day, thousands call Rome "Holy Mother Church," and falter themselves with safety because they assume her name.—Ed.

d Ch. 42. 9. & 43. 9. & 44. 7, 8. & 45. 21. & 46. 10. & xli. 4, xxxvi. xxxviii. Jos. 21. 45. Zec. 1. 6.

e Zec. 7. 11, 12. ch. 66. 12. Ezek. 3. 7, 8. & 36. 26. Ex. 32. 9. & 33. 3. Jer. 3. 3. & 7. 26. Neh. 9. 16, 17, 29. Deut. 9. 6, 13, 27. Acts 7. 51.

† Heb. *hard.*

f Ver. 3. Amos 3. 7. 2 Pet. 1. 21. ch. 28. 10, 13.

g Ps. 40. 10. & 143. 4, 5. & 78. 4—8. Job 6. 10. ch. 43. 9, 10. Acts 20. 27.

‡ "Will ye not acknowledge it to have been accomplished by my power, as it was foretold by my Spirit.—Ed.

h Deut. 32. 34. & 29. 29.

§ "They are produced now; and before this day thou hast not heard them."—*Lowth.*

i Deut. 29. 4. ch. 6. 9, 10. & 26. 11. & 28. 9—12. & 42. 19, 20. & 44. 18. Jer. 4. 22. & 5. 21. John 12. 38, 41. Ezek. 12. 2.

k Ps. 58. 3. Ezek. 16. 4—5. & 20. 6. & 23. 3. 19, 27. ch. 63. 10. Deut. 9. 7, 24.

‖ From the day that God called Israel out of Egypt, he was a murmurer against God, and speedily forgat his works, and made him a calf in the wilderness, saying, "These be thy gods, O Israel, who have brought thee out of the land of Egypt."—Ed.

l Jos. 7. 9. Ps. 106. 8. & 78. 38. & 25. 11. & 103. 4. & 79. 9. Ezek. 20. 9, 14, 22. ver. 11. ch. 43. 24, 25. & 57. 17, 18. Jer. 14. 7.

* Or, *for silver.*

† I have refined thee, but tenderly, and but in part; for had I employed all the fire requisite to refine thee "as silver," and thoroughly to "purge away all thy tin," I must have "cut thee off" altogether; but "I have refrained from thee," that my mercy may be glorified.—Ed.

m Ch. 42. 8. & 44. 23. Luke 2. 14. 1 Pet. 4. 11. Eph. 3. 21. 1 Cor. 10. 31. & 1. 31.

n Ch. 42. 5. & 40. 12. John 1. 3. Ex. 20. 11.

‡ Or, *the palm of my right hand hath spread out.*

A. M. cir. 3800.
B. C. cir. 704.

o Ch. 40. 26. Ps. 33. 6—9. & 119. 89—91. & 148. 5, 6. & 147. 4.

* When I called unto the heavenly lights at creation, they all took their several places: when I call unto the angels in heaven, they all, and at once, attend as my servants.—Ed.

p Cyrus. ch. 41. 2, 3, 25. & 44. 28. & 45. 1—6. & xiii. xiv, xxi, xlvi. xlvii. Jer. 1. & li. Ps. 137. 8, 9.

† *The Lord hath loved him.*—Whom hath he loved? That one who had "declared these things" (ver. 16), the great prophet of his church—the Messiah, who, as "head over all things to the church," hath done his will on Babylon natural, and shall yet do all his will on Babylon mystical.—*Note.* This application of the word "him" will be more fully confirmed in the next chapter.—Ed.

q Ch. 5. 6. & 11. 1—5. & 61. 1—3. & 63. 9. Zec. 2. 10, 11. John 5. 27. & 3. 34. & 17. 3. Ex. 23. 20. Mal. 3. 1.

‡ These words are spoken by Christ, "God manifest," the great prophet of his church, the messenger of the covenant, the sent of the Father and the Holy Spirit.—Ed.

r Deut. 4. 40. & 5. 29. & 6 3. Job 22. 21. Luke 19. 42. Ps. 23. 3, 4. Neh. 9. 13, 14.

§ Always running downward to the ocean, always receiving supplies from the skies and the mountains above.—Ed.

‖ Always flowing round the earth, and supplying springs and rivers by its inexhaustible exhalations—wave succeeding wave, the parts distinct, the ocean one.—Ed.

* *His name.*—Whose? The name of any of thine offspring.—Ed.

s Ch. 52. 11. & 26. 1. Jer. 50. 8 & 51. 6, 45. Zec. 2. 6, 7. Rev. 18. 4. & 19. 1. Ps. 126. 1—6. & 118. 15.

† This prediction relates to the final restoration of Israel, and the separation of the remnants of his church from mystical Babylon, and corresponds to Rev. 18. 4.—Ed.

‡ No peace to Babylon—no peace with Babylon.—Ed.

## CHAPTER XLIX.

(1) *The Servant of* JEHOVAH *complains of the Jews:* 1—4. (2) *His mission and promises to the Gentiles:* 5—12. (3) *Zion, despairing, is called to joy in faith:* 13—21. (4) *The care of the Gentiles for the safe restoration of Israel:* 22; 23. (5) *The captivity delivered:* 24—26.

A. M. cir. 3802.
B. C. cir. 702.

LISTEN,[a] O isles,* unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

a Ch. 11. 10. & 42. 1, 4. & 51. 5. & 55. 1—5. Mat. 17. 5. Heb. 12. 25.

* Messiah here addresses the "isles of the Gentiles," Gen. 10. 5.—Ed.

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and Judah his most honourable son, and are citizens of Jerusalem, and s much, though feigned, confidence and dependence on God. 3—8. By lling and accomplishing events, I have given you the most undeniable proofs true Godhead, because I knew you were so stubborn and untractable. I even so timed my predictions, as to leave you no ground to pretend that you or your idols then foresaw the events; for I knew you were so long ned in perverseness, that you would choose to ascribe your information to ther than to me. 9—11. From regard to the honour of my own perfections, ant, and promises, I will not utterly destroy you. Nevertheless, in order to you from your sins, particularly your gross idolatries, I must try you in a ce of moderate affliction in Chaldea, and there renew my choice of you for eculiar people. 14, 15. God manifested his love to Cyrus by employing him ch honourable services, and giving him such prosperous success in destroying Chaldeans. 16. From the very beginning I have plainly and publicly foretold e events, and have been always ready to fulfil my predictions. And now I am nted of God to foretell, and in due time to execute, things relative to Cyrus Babylon, and the redemption prefigured by it. 17—19. I am your divine ctor and leader in what conduces to your peace and prosperity; and if ye had earkened to my commandments, your peace, and the prosperity flowing from piety and virtue, had been abundant and lasting; your children should have been greatly increased; nor should they have been carried captive out of my land. 20, 21. Ye shall certainly be delivered from Babylon, and shall be provided for in your return, as well as your fathers were in their departure from Egypt.

REFLECTIONS UPON CHAP. XLVIII.—Of how small avail are all possible connexions or appearances in religion, if there be not a work of real grace in the heart! God knows our hearts; and his word is intended to show us our sinful and miserable condition by nature. No providences, whether smiling or severe, can make obstinate sinners practise their duty. But what care God takes to prevent his people's apostasy, and to leave them inexcusable therein; great things will he do either in mercy or judgment for his name's sake. With care and pity he refines his people in the furnace of trouble; and restrains the remainder of his wrath, which would not tend to his praise! His perfections and promises are a sure foundation of deliverance, even when we deserve destruction. Tender and powerful are the instructions of Jesus Christ: and we lose multitudes of blessings by our disobedience to them. It is comfortable and safe to be under his care and protection: but infinitely dangerous to remain obstinate in wickedness amidst all the means of his grace.

CHAP. XLIX.—Ver. 1—6. Let all the Gentile nations know and believe, that God has, from eternity, appointed me, his eternal Son, to be the Saviour of men;

2 And he hath made my mouth like a sharp sword;* in the shadow of his hand hath he [b] hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant, O Israel,† in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; *yet* surely my judgment *is* with the LORD, and ‡ my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, § Though Israel be not gathered,‖ yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, * It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles,† that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, [c] to him whom man despiseth,‡ to him whom the nation abhorreth, to a servant of rulers,§ Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant‖ of the people, to * establish† the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Show yourselves: they shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not hunger nor thirst;‡ neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.§

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

A. M. cir. 3802.
B. C. cir. 702.

* This is the characteristic emblem of Jesus, Rev. 1. 16. & 2. 16. & 19. 15. See also Heb. 4. 12.—Ed.

b Ps. 91. 1. ch. 51. 16. John 7. 30, 44. Luke 22. 53.

† *Israel* signifies "Prevailer with God"—and here is easily, and with certainty, seen to be a specific title of Messiah, and not the national designation of the Jews. The distinction lies in ver. 4: *Messiah-Israel* had his "judgment and work" with God; but Israel, the people, were ever a "stiff-necked and rebellious generation."—Ed.

‡ Or, *my reward.*

§ Or, *that Israel may be gathered to him, and I may, &c.*

‖ *To bring* (home again) *Jacob*, who went out an exile.—*Though Israel* (a name given on returning) *be not gathered*; that is, though during a long time Israel shall remain dispersed, "yet shall I be glorious" in the judgment of their excision for a time, till the Gentiles be "grafted in"—and finally, "all Israel shall be saved."—Ed.

* Or, *art thou lighter than that thou shouldest, &c.*

† This title, compared with Luke 2. 32. declares, beyond controversy, that the speaker is Messiah.—Ed.

c Or, *to him that is despised in soul.* ch. 52. 14. & 53. 2—10. Ps. 22. 1—21. & 69. 1—20. Mat. ix. to John xii.

‡ To Messiah, "despised and rejected of men;" and so abhorred of the Jewish nation, that they preferred Barabbas a robber, and cried out, "Away with him, away with him, crucify him, crucify him!"—Ed.

§ To one led before the tribunal, and condemned by the pusillanimous injustice, not of a native prince, but a foreign ruler.—Ed.

‖ *of covenant.*—"A purifier, or a covenant sacrifice." Purifier seems most agreeable to the scope of the passage.—Ed.

* Or, *raise up.*

† *To establish.*—Rather, "to restore the land" to its rightful owners in the "acceptable time" of the gospel jubilee.—Ed.

‡ "The hunger and thirst" of the Lord's captives is always "after righteousness" (Mat. 5. 6.) for nothing short of "everlasting righteousness" can satisfy the cravings, or sustain the strength of the soul. But now they "hunger and thirst" no more, for the word of life is in them "a well of water." (John 4. 14.) and their food "the living bread which came down from heaven." John 6. 51.—Ed.

§ *Sinim* is said to have been the name of a strong city in Egypt; and may thus represent every city in which Israel had been imprisoned, as Joseph, or enslaved as his descendants: the Vulgate translates it "south country," probably in reference to Mat. 8. 11.—Ed.

A. M. cir. 3802.
B. C. cir. 702.

d Ch. 40. 27. & 41. 17. & 42. 16. & 54. 21. Mat. 24. 9, 10. Heb. 11. 4. Job 35. 14. Ps. 13. 1. & 31. 22. & 77. 6—9. & 88. 14. & 44. 23. & 74. 19. & 10. 11, 12. & 37. 28. Lam. 5, 20. Rom. 11. 25.

e Heb. *from having compassion.* 1 Kin. 3. 26. Lam. 4. 3, 10. Ps. 103. 13. & 89. 28, 34. 35. & 111. 9. Deut. 32. 6. 1 Pet. 1. 3. Jam. 1. 18. Mal. 3. 6, 17. Jer. 31. 20. & 33. 26. 21. ch. 44. 21. & 63. 9. & 54. 10. Mat. 7. 11. Hos. 11. 8. Rom. 11. 28, 29. & 5. 8. & 8. 32. Zec. 2. 8. Heb. 7. 17, 18. Eph. 5. 4.

f Hag. 2. 23. Song 8. 6. 2 Cor. 4. 22. Rev. xxi, xxii. ch. 60. 10. Ps. 51. 18. Eph. 3. 12. & 4. 6. & 2. 21. Mat. 16. 18. Ezek. xl—xlviii. Zec. 2. 5, 8.

g Ch. 60. 18, 22. & 49. 5—7. & 44. 5. ver. 18. Hos. 11. 11. Zec. 13. 2. Ezek. 20. 38. 1 John 2. 19. & 4. 1. Acts 20. 29. Tit. 1. 11. 2 Tim. 2. 17. Gal. 5. 12. 15. Jude 4.

* Or, *builders.*

† "They that raised thee shall speedily become thy builders: and they that wasted thy substance, shall (by conversion) become thy children."—Ed.

h Ver. 12. ch. 43. 5, 6. & 44. 5 & 49. 20. & 55. 5. & 54. 3. & 60. 3—11, 22. & 66. 12, 13, 20. & 2. 2. Jer. 30. 10. & 31. 8. Zec. 8. 20—23. Song 1. 4. Mat 8. 11. Rev. 7. 9. & 11. 15.

i Deut. 32. 40. Jer 46. 18. ch. 14. 24. & 45. 23. Heb. 6. 16—18.

k Prov. 17. 6. Ps. 128. 3, 6. & 135. 1. Job 42. 16.

l Ver. 8, 22, 23. ch. 54. 1, 2 Zec. 2. 4, 11. & 10. 10. & 8. 20—23. Hos. 1. 11. Ezek. 36. 37, 38. Rev. 7. 9, 14, 15.

m Ver. 17, 25, 26. Ps. 129. 3. Hab. 1. 13. Jer. 30. 16, 23. & 1. 11. Rev. 6. 14—17. & 14. 16—20. & 21. 27. & 22. 15.

n Ver. 17, 18. ch. 60. 4. & 54. 1, 2. & 11. 9. Rom. 11. 12, 15, 26. Acts 13. 46, 47. Mat. 8. 11. Zec. 10. 8, 11. Rev. 7. 9. & 11. 15.

o Jer. 31. 15—17. Rom. 11. 12, 15, 26. ch. 54. 1.

p Ch. 2. 2—4. & 11. 9—11. & 14. 1, 2. & 60. 3—11, 16. & 66. 1, 4. & 6, 9. & 66. 12, 20. Ps. 22. 27—31. & 2. 8. & 72. 8—11, 17, 19. Mal. 1. 11. Mat. 8. 11. Rev. 7. 9. & 11. 15.

‡ Heb. *bosom.*

q Ch. 32. 15. & 60. 3, 10, 16. Ps. 2. 10—12. Ezra vi, vii. Neh. ii. Esth. viii—x. Rev. 21. 24, 26.

§ Heb. *nourishers.*

‖ Heb. *princesses.*

* While, like all spiritual promises to the Jews, this prophecy is fulfilled to the Christian Gentile church; yet it is obvious from the entire context, that its first application is to the Jews. And little, during their long pilgrimage, has been to them the "nursing" of kings and queens. But let not the infidel deride, let not the Christian forget, and let not the Jew despair, the word is spoken, and it will be accomplished.—Ed.

† "Captive of the terrible."—Ed.

‡ Heb. *the captivity of the just.*

§ Heb. *captivity.*

14 But Zion said, [d] The LORD hath for me, and my Lord hath forgotten me.

15 Can a woman forget her sucking [e] that she should not have compassion on th of her womb? yea, they may forget, yet not forget thee.

16 Behold, [f] I have graven thee upo palms of *my* hands; thy walls *are* conti before me.

17 [g] Thy * children shall make haste; t stroyers, and they that made thee waste go forth of thee.†

18 ¶ [h] Lift up thine eyes round abou behold: all these gather themselves tog *and* come to thee. *As* [i] I live, saith the thou shalt surely [k] clothe thee with them with an ornament, and bind them *on the* bride *doeth.*

19 For [l] thy waste and thy desolate and the land of thy destruction, shall now be too narrow by reason of the i tants, and [m] they that swallowed thee u be far away.

20 [n] The children which thou shalt hav thou hast lost the other, shall say again i ears, The place *is* too strait for me place to me, that I may dwell.

21 Then shalt thou say in thine heart hath begotten me these, seeing [o] I have l children, and am desolate, a captive, a moving to and fro? and who hath brou these? Behold, I was left alone; these, *had* they *been?*

22 Thus saith the Lord GOD, [p] Behold lift up mine hand to the Gentiles, and my standard to the people: and they shal thy sons in *their* ‡ arms, and thy daughte be carried upon *their* shoulders.

23 And [q] kings shall be thy § nursing-f and their ‖ queens thy nursing-mothers shall bow down to thee with *their* fa ward the earth, and lick up the dust feet; and thou shalt know that I LORD: for they shall not be ashamed th for me.*

24 ¶ Shall the prey be taken from the m or † the lawful captive delivered?

25 But thus saith the LORD, Even th tives of the mighty shall be taken away, prey of the terrible shall be delivered: fo contend with him that contendeth wit and I will save thy children.

and from my incarnation, has manifested me under that character. By the unmeasured endowment of his Spirit, he has qualified me to speak for the conviction and conversion of men. He has protected and preserved me, and declared me the covenant head of his chosen people, in whose debased and exalted services he will glorify all his perfections to the highest. And though my ministrations have little success in the conversion of the Jewish nation, God will honourably reward my faithful service, and give me for an Instructor and Saviour to the Gentile world. 7—13. In consequence of my excessive debasement and trouble among the Jews, JEHOVAH will highly exalt me, seasonably grant whatever assistance and protection I need for myself or members, and grant me a numerous seed through the whole world, saved from all their misery and bondage, and richly sup the precious and comfortable oracles, ordinances, and blessings of the nant, while both angels and men shall rejoice in their happiness. 14 shall the Jews in Babylon, or in their long dispersion, nor the church m christ, have any just reason to doubt of God's continued kindness to an them. Delivered from their enemies, and returned to their own country, shall greatly increase in numbers, and abound in prosperity. During th lity and dispersion, the vast numbers of Gentiles who enter the church than balance their loss: and at last both Jews and Gentiles shall, in multitudes all over the world, be converted to the Lord. 24—26. Nor



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26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.*

A. M. cir. 3302. B. C. cir. 702.

* The restoration of the Jews will take place in the midst of terrible intestine commotions, not necessarily in all Gentile nations, but in all that shall oppress them, as Egypt did, and oppose their return, either from motives of jealousy, or self-interest.—Ed.

## CHAPTER L.

(1) *Messiah* (*in servant-form, see chap. xlix. 5. Phil. ii. 7.*) *asserts his power to save, judge, and instruct, and charges the Jews with rejecting him:* 1—4. (2) *His humiliation and suffering:* 5, 6. (3) *His spotless innocence and help from his Father:* 7—9. (4) *An exhortation to trust in God, and not in our own light or defence:* 10, 11.

THUS saith the LORD, Where *is* the bill* of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold† you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

A. M. cir. 3302. B. C. cir. 702.

* God's covenant with his church is often represented as a marriage contract, (see particularly Hos. 2. 2, 16, 20); and the progress of grace, together with the final glory of the church as a marriage, Mat. 22. 1—14. Rev. 21. 9. —Ed.

† The persons and liberties of their children were, according to the divine law, answerable for the debts of their fathers, 2 Kin. 4. 1. Mat. 18. 7. —Ed.

2 Wherefore, when I came,‡ *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea; I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

‡ The Lord here speaks in continuation of the former verse — even the WORD that was with God, and was God. And he speaks of that time, when, being "made flesh, he dwelt among us;" when he "came unto his own, and his own received him not." John 1. 11.—Ed.

3 I [a] clothe the heavens with blackness, and I make sackcloth their covering.

[a] Ex. 10. 21, 22. Ezek. 32. 7, 8. Rev. 6. 12.

4 ¶ The Lord GOD§ hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

§ "The LORD GOD," (Adonai Jehovah), The FATHER, hath given me (his co-eternal WORD, his SON, "God manifest in the flesh,") "the tongue of the learned," the "learned" in the "deep things of God," his nature, his eternal purpose of grace, according to "the counsel of his own will," his work of redemption by substitution and sacrifice, and his victory over death by resurrection to glory.—Ed.

5 ¶ The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

‖ As the flint endures the stroke of the steel, and yields its best service (fire) to him that smites it —even so did Messiah endure, unshrinking, the strokes of those that hated him, and yielded but tears of compassion and intercessory prayers in return for the ingratitude that cried "Away with him," the injustice that condemned him, and the cruelty that crucified him.—Ed.

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint,‖ and I know that I shall not be ashamed.

8 *He is* near that justifieth me; who will contend with me? let us stand together: who *is* * mine adversary? let him come near to me.

* Heb. *the master of my cause.*

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9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment;* the moth shall eat them up.

* Is not this last clause to be read in union with ver. 3; and ver. 4—8, and the first clause of ver. 9, as a parenthesis? See Heb. 1. 10—12.—Ed.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness,† and hath no light? let him trust in the name of the LORD, and stay upon his God.

† The only real darkness lies in ignorance of one point, "What must I do to be saved?" Within the name of Jesus lies the only answer; from it emanates the only light, John 1. 12. Acts 16. 31.—Ed.

11 Behold, all ye that kindle a fire,‡ that compass *yourselves* about with sparks; walk in the light of your fire,§ and in the sparks *that* ye have kindled: this shall ye have of mine hand, ye shall lie down in sorrow.

‡ That kindle a fire of your own devising for warmth and light, forgetful of the sparks that may destroy your garments, or your dwelling.—Ed.

§ *Walk in the light of your fire.*—This is neither an advice nor a permission, but a judicial sentence, and with this warning, instead of joy, "ye shall lie down in sorrow."—Ed.

## CHAPTER LI.

(1) *Various calls and encouragements to those that follow after righteousness:* 1—8. (2) *The awakening of the arm of the Lord to deliverance:* 9—16. (3) *The awakening of Jerusalem from a night of sorrow and oppression, to a morning of joy and deliverance:* 17—23.

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HEARKEN to me, [a] ye that follow after righteousness,* ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.†

[a] Ver. 7. ch. 50. 10. Luke 12. 32. Prov. 15. 9. & 21. 21. Mat. 5. 5. & 6. 33. Phil. 3. 9. 1 Tim. 6. 11. 2 Tim. 2. 22. 1 Thes. 5. 21. Ps. 36. 20. & 34. 15.

* *Righteousness* is exactly equivalent to *obedience*; that is, perfect, not partial, obedience. This will appear evident from comparing "the gift of righteousness," (Rom. 5. 17), with "the obedience of one," whereby "many are made righteous," Rom. 5. 19.—*Note.* It is of the utmost importance in theology to observe, that it is through this "righteousness," and this righteousness alone, that "grace reigns unto (the exhibition and bestowment of) eternal life, through Jesus Christ our Lord." Grace ascends the throne of mercy only by the steps of righteousness.—Ed.

† Israel, in his origin, is reminded that he was, for hardness, as a stone hewed out of a rock; and for filthiness, as clay digged out of a pit.—Ed.

2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness *is* near;‡ my salvation is gone forth, and mine arms shall judge the people: the isles shall wait upon me, and on mine arm shall they trust.

‡ *My righteousness is near*—even so near, that it is "unto all, and upon all them that do believe," (Rom. 3. 22); yea, so near, as to dwell within the very heart of every believer, Rom. 10. 8—10.—Ed.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for [b] the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell

[b] Ps. 102. 26. ch. 50. 9. Luke 16. 17. Mat. 5. 18. & 24. 35. 1 Cor. 7. 31. 2 Pet. 3. 7, 10—12.

mightiest devils or persecutors be able to hinder their conversion and salvation; since God, as their Redeemer, will exert his almighty power for their deliverance, and the tremendous ruin of their enemies.

REFLECTIONS UPON CHAP. XLIX.—What important truths are notified to men by the gospel of Christ! And great is the mercy that the Gentiles have so deep concern in it, and such abundant access to know and receive it. Enlarged gifts and grace are necessary to qualify men for the ministry. And exalted ought to be their ends, earnest their care, and assiduous their labour, in winning souls to Christ. Glorious and certain shall be the reward of their faithful service, even though it should not have the wished success with men. But infinite is the mercy of God, in calling his own Son to his mediatorial office, and qualifying him for it; —in freely giving him for us as a Ransom, and to us as an effectual Saviour! By it JEHOVAH's declarative glory, and the everlasting happiness of men, are wonderfully advanced. Alas! that ever he should be rejected, and his grace received in vain;—that his salvation, so extensive and suitable, should be so undervalued and refused!—In his days of power, God effectually enlightens the mind, looses the bonds, supplies the wants, protects the persons, comforts the hearts, and makes plain the paths of his people. His work of redemption, his saving of multitudes, demands our highest praise: and the assurances of his constant and everlasting kindness, and his promises to remove everything hurtful, give ground of encouragement to the most despondent. Thrice pleasant is it to behold the church extending her limits, and mightily increasing her members; and to discern how almighty power and grace protects and blesses it, notwithstanding all opposition!

REFLECTIONS UPON CHAP. L.—How common is it, but as absurd, for self-ruined, and even obstinate sinners, to lay the blame of their misery on God, who is infinitely able and ready to save!—Yea, infinite is the fitness of Jesus Christ to instruct, quicken, and comfort our souls. Great was the cheerfulness and boldness with which he endured the suffering, and performed the obedience, necessary in the work of our redemption. Wonderful was the pleasure of JEHOVAH in assisting, supporting, and honouring him in it: and infinite is his tenderness towards distressed and disconsolate souls, and his indignation against presumptuous sinners. Never let me pretend to teach others till God has taught myself. And embracing every opportunity of fellowship with him, let me always act in his service under the influence of a gracious good will to it. Never let me shrink at doing or suffering for Jesus Christ, who has done and suffered so much for me. In every difficulty of work or warfare, let me firmly believe that he will do great things for me. In deeps, in nights of desertion, temptation, trouble, and grief, let me never fear, but only believe that, while I sit in darkness, the Lord will be a light unto me, and will bring me to the light. And let me stand in awe, lest confidence in my own wisdom and righteousness should entail upon me everlasting damnation.

CHAP. LI.—Ver. 1—3. The God, who delivered Abraham from among his idolatrous friends, and, contrary to every natural appearance, made him and Sarah the parents of millions, can easily make you to flourish, after your captivity, in Canaan, and can easily form for himself a flourishing gospel church in the world. 4—8. The gospel, authorized by God, shall be published; and the ordinances of it,



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therein shall die in like manner:[e] but [c]my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people [d]in whose heart *is* my law; † fear ye not the reproach of men, neither be ye afraid of their revilings.‡

8 For [e]the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ [f]Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut [g]Rahab, *and* wounded the dragon?

10 *Art* thou not it which [h]hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy§ *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 ¶ [i]I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made [k]*as* grass;

13 And forgettest the LORD thy maker,‖ that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he * were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die [l]in the pit,† nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my words in thy mouth,‡ and have covered thee in the shadow of mine hand, that I may plant the heavens,§ and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the [m]cup of his fury: thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 [n]*There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.†

19 These two *things* ‡ § are come unto thee; who shall be sorry for thee? desolation, and ‖ destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: [o]they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine;

22 Thus saith [p]thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:*

23 But [q]I will put it into the hand of them that afflict thee; which have said to thy soul, [r]Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.

## CHAPTER LII.

(1) *Zion and Jerusalem awakened and encouraged:* 1—6. (2) *The messenger of salvation on the mountains; the watchmen in the city:* 7, 8. (3) *A concert of holy joy:* 9, 10. (4) *Godly separation from sinners:* 11, 12. (5) *Messiah, his servant-form, exalted as King of kings:* 13—15.

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AWAKE, [a]awake; put on thy strength,* O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.†

2 [b]Shake thyself from the dust; arise, *and* sit down,‡ O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

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A. M. cir. 3302. B. C. cir. 702.

* Vanishing as smoke; or, it may be, "like the ephemera," a worthless insect, whose life is but a day.—ED.

c Ch. 45. 17. & 54. 16. Dan. 9. 24. Ps. 119. 89. Mat. 5. 18. John 3. 16. & 6. 40. & 8. 51. & 10. 28, 29. Heb. 12. 27, 28. ver. 8.

d Ps. 37. 31. & 40. 8. Jer. 31. 33, 34. Luke 1. 17. 2 Cor. 3. 3.

† The law in the heart is the promise of the new covenant established in Jesus, as Mediator, and which is rendered effectual through free grace in justification, Heb. 8. 12.—ED.

‡ How strange that free grace has ever been the subject of reproach and reviling! nay, of persecution unto death! Yet how glorious when persecuted believers can say, "being reviled, we bless; being persecuted, we suffer it." And without this "mind that was in Jesus," we are "none of his." Rom. 8. 9.—ED.

e Ch. 50. 9. & 66. 24. Job 4. 19. & 13. 28. Hos. 5. 12. Ps. 82. 7.

f Ps. 44. 23, 26. ch. 52. 10. Rev. 11. 17.

g Egypt strong and proud. Ps. 87. 4. & 89. 10.

h Ex. 14. 21. ch. 63. 11, 12. & 50. 2. & 43. 15. & 11. 11, 15, 16. Mic. 7. 15. Acts 26. 18. Col. 1. 13.

§ This prediction indicates a time still future; for, though there have been restorations with joy, as under Cyrus and Artaxerxes, there has yet been no "everlasting joy." See Rev. 21. 4.—ED.

i Ch. 43. 25. & 40. 2. 2 Cor. 1. 3—6. Ps. 103. 13. ver. 3.

k Jam. 1. 10, 11. ch. 40. 6. 1 Pet. 1. 24.

‖ Compare this title and this work with Heb. 1. 8, 10. Is not Jesus "God manifest in the flesh?"—ED.

* Or, *made himself ready.*

l Jer. 37. 16, 21. & 38. 6. ch. 49. 24. & 33, 16. Lam. 3. 53. Zec. 9. 11. John 8. 51.

† Casting into a deep pit, with a little food, was an ancient mode of punishment; thus inflicting a slow, and proportionally cruel death. It may here be also an allusion to the treatment Joseph received from his unnatural and jealous brethren, Gen. 37. 24.—ED.

‡ "I have made thee my oracle," (see Rom. 3. 2. & 9. 4.) The address from ver. 12, seems directed to Zion, (comp. ver. 3), and Zion is the representative of God's redeemed people, see ver. 16.—ED.

§ *Plant the heavens*—the kingdom of heaven on earth, with the "tree of life." (Rev. 2. 7.) with "trees of righteousness," Is. 61. 3.—ED.

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m Deut. 28. 28. Ps. 60. 3. & 75. 8. & 11. 6. Zec. 12. 2. Jer. 25. 15, 16. Ezek. 23. 32—34. Lam. 4. 21. Mat. 20. 22. & 26. 39. Rev. 14. 10. 1 Pet. 4. 17, 18.

* Most probably alluding to the custom of condemning culprits to drink some bitter, intoxicating, and poisonous draught.—ED.

n Ch. 2. 22. & 3. 4—8. & 50. 2. & 49. 10, 20, 21. & 40. 11. Ps. 88. 18. & 142. 4. Mat. 9. 36. & 15. 14.

† One of God's greatest mercies is the raising up of men distinguished by knowledge, sagacity, prudence, courage, and piety, as guides to a church or a nation. Such was Moses, such was David in Israel, such was Paul in the primitive church, such many of the glorious band of reformers — mighty minds, receiving their character from God's Spirit, and enstamping that character upon their own and after ages.—ED.

‡ That is desolation and destruction by these two, famine and sword.—ED.

§ Heb. *happened.*

‖ Heb. *breaking.*

o Ver. 17, 21. Ps. 60. 3. & 88. 15, 16. Lam. 3. 1—15. ch. 9. 19. & 29. 9. Rev. 14. 10.

p Gen. 17. 6, 7. Jer. 50. 17, 20, 28, 33, 34. & 51. 5, 33—36.

* The time of this prophecy is still future, inasmuch as judgment upon Jerusalem is never to be inflicted again.—ED.

q Prov. 11. 8. & 21. 18. Jer. 25, 26, 29. ch. 49. 25, 26. & 54. 17. Rev. 18. 6.

r Jos. 10. 24. Ps. 66. 11, 12. & 57. 6.

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a Ch. 51. 17. & 61. 3, 10. & 60. 19, 20. & 40. 1, 2. & 44. 23. Zeph. 3. 14—20. Hag. 2. 4. Luke 21. 28." & 15. 22. Heb. xi. Eph. 6. 10. 2 Tim. 2. 1. Rom. 13. 14. Rev. 15. 6. & 19. 8.

* The only strength of the church is Christ, whom spiritually she puts on as armour for defence, and garments for beauty. Rom. 13. 12, 14. Gal. 3. 27. Eph. 4. 24. & 6. 11.—ED.

† The uncircumcised in heart, the unclean in spirit. Rom. 2. 28, 29. 2 Cor. 7. 1.—ED.

b Ch. 40. 1, 2. & 61. 1. & 42. 7. & 14. 1—3. Zec. 2. 6, 7. Jer. 31. 8, 21. & 50. 4, 5, 19, 33, 34. & 51. 6, 25, 50. Col. 2. 8. Gal. 3. 23. & 5. 1. Acts 15. 10. Rev. 3. 21.

‡ "Arise, sit on high," on a throne, in heavenly places in Christ. Eph. 2. 6. Rev. 3. 21.—ED.

established and attended by his power, shall be effectual for converting multitudes to Christ, and for revealing and bestowing upon them his everlasting righteousness and salvation. 9—16. The almighty power of God, which plagued the Egyptians and divided the Red Sea, shall bring the Jews from Babylon and their present dispersion with great joy, and deliver the church from heathenish or antichristian oppressors.—And for your comfort against the threatened fury of oppressors, the almighty Creator has given you his promises, and has protected you, that he may re-establish you as his church and people; and has raised up and qualified Jesus Christ in order to the erection and establishment of his gospel church. 17—23. Let not therefore the Jews, or the Christian church, despair under the terrible and destructive, and even stupifying judgments of God inflicted upon them: he will, in his proper time, deliver them, and pour out his vengeance upon the Chaldeans, Syro-grecians, Romans, Antichristians, and Turks, who cruelly oppressed them.

REFLECTIONS UPON CHAP. LI.—The perfections, relations, covenant promises, and providences of God are an infinite source of consolation to his saints. With ease he accomplishes the most remarkable events in mercy. And yet it is hard to make those who are in anguish of spirit, to hearken to his words of comfort, or to review what he has done for them, either for their humiliation or encouragement, or for their excitement to holiness. How strangely God connects his mercies and his judgments! But there is little reason to regard either the reproaches or terrors of wicked men, when JEHOVAH and his blessings are ours, and near to us. And quickly will our waiting, weeping, and working for him, be graciously rewarded with unutterable and everlasting joys. How easily can JEHOVAH renew and restore souls, and form and re-establish churches, by the word of his power! But terrible are even his paternal chastisements. And unfaithfulness to him is often punished by the unfaithfulness of our relations to us. By sinful quarrelling with his providences we but entangle and torment ourselves. None can comfort when God wounds us. But though he cause grief, he will have compassion. Whom he loveth he will love unto the end. And if judgments begin at the house of God, where shall the ungodly sinner and persecutor appear!

CHAP. LII.—Ver. 1—6. Rejoice, ye Jews, in hopes of being graciously delivered from your heathen oppressors and corrupters, without any ransom, even as you have already been from the Egyptians and the Assyrians. And as I gave nothing by your misery but blasphemous reproaches, as if I could not, or cared not, to deliver you, I will make you quickly to experience the fulfilment of all my promises. And, in like manner, rejoice, thou gospel church, in hopes of the



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5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed.*

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak; behold, *it is* I.

7 ¶ [c] How beautiful upon the mountains are the feet† of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.‡

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm§ in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 ¶ Depart ye, depart ye; go ye out from thence,‖ touch no unclean *thing:* go ye out of the midst of her; be ye clean that bear the vessels* of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel† *will* ‡*be* your rereward.

13 ¶ Behold, my servant shall §deal prudently,‖ he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;)

15 So shall he sprinkle many nations; the kings shall shut their mouths at him:* for *that* which had not been told them shall they see, and *that* which they had not heard shall they consider.

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* Either by the heathen exulting in their victory over Israel, as Sennacherib did in his pride, and saying, "Where is your God?" (2 Kin. 18. 22. 30, 33—35. & 19. 10.) or by the irreligious conduct of the Jews, who, while professing zeal for the law, did, through breaking of that law, bring dishonour and blasphemy upon the holy name of their God. Rom. 2. 23, 24. —Ed.

c Rom. 10. 15. Nah. 1. 15. Mat. 11. 5. Ps. 89. 15. & 96. 11. ch. 40. 9. & 61. 1. 8. Luke 2. 10, 11. Mark 16. 15. Heb. 2 3. Acts 13. 26, 46. & 20. 24. Eph. 1. 13. & 6 15.

† This is the exclamation of the "watchmen," (ver. 8.) announcing the Prince of peace, whose "feet" alone they describe: those feet "like unto fine brass, as if they burned in a furnace," (Rev. 1. 15.) emblem of that furnace of affliction (Is. 48. 10.) in which his church is to be melted, and by his Spirit purified from her dross.—Ed.

‡ "For with their own eyes shall they see that JEHOVAH restoreth Zion."—*Bootharoyd.*

§ Manifested CHRIST—the power of God—of which power the *arm* is the scriptural emblem.—Ed.

‖ *Go ye out from thence.* Whence? From "Egypt," from "the dust," (ver. 2, 4.) from "the nations, the ends of the earth" (ver. 10.) into which they had been scattered. A similar exhortation is extended by St Paul to the Gentile church, to come out from the idolatry of the world, (2 Cor. 6. 17.) and by St John to come out from the mystical Babylon. Rev. 18. 4,—all progressive parts of the same glorious march of prophecy.—Ed.

* These are the priests, the Levites being interdicted from "coming nigh the 'vessels' of the sanctuary." (Num. 18. 3.) But now all believers being "kings and priests," (Rev. 1. 6.) are here exhorted to cleanse the vessels in which they bear the Lord's treasure. 2 Cor. 4. 7.—Ed.

† *The God of Israel*—not of Israel the people, but of Israel "the prevailer with God," prevailer by sacrifice and intercession—"the God and Father of our Lord Jesus Christ." See ch. 40. 3. Rom. 15. 16. Eph. 1. 17.—Ed.

‡ Heb. *gather you up.*

§ Or, *prosper.*

‖ "My servant" Israel (ver. 12) "shall prosper."—*Lowth.*

* Be silent when he speaks.—Ed.

## CHAPTER LIII.

(1) *The wonderful extent of infidelity:* 1. (2) *Founded on the humiliation of the Lord's servant, so unacceptable to human pride:* 2, 3. (3) *His vicarious sufferings:* 4—10. (4) *Their prosperous issue:* 11, 12.

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WHO hath believed our *report?† and to whom is the arm of the LORD revealed?‡

2 For he shall grow up before him§ as a tender plant,‖ and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him,* *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and† we hid as it were *our* faces‡ from him; he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace§ *was* upon him; and with his stripes we are healed.

6 All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD ‖hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted,* yet he opened not his mouth: he is brought as a lamb† to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

8 He was taken from prison and from judgment:‡ and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death;§ because he had done no violence,‖ neither *was any* deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief. When thou shalt make his soul an offering for sin,* he† shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my

* Or, *doctrine.*

† *Our report.*—The report of the "sprinkled nations," both Jewish and Gentile believers (chap. 42. 15.) who declared what they "both had seen and heard of the WORD OF LIFE." 1 John 1. 1—3.—Ed.

‡ Who has acknowledged that he has seen in Christ "the power of God," of which the *arm* is the emblem?—Ed.

§ *Before him*—before the Lord.—Ed.

‖ *Plant*—a scion, or sucker, a descendant of a reduced family.—Ed.

* *When we shall see him*—both Jews and Gentiles, nations and kings, chap. 42. 15.—Ed.

† Heb. *as an hiding of faces from him, or from us.*

‡ *"We hid as it were our faces."*—"As one that hideth his face from us," (*Lowth.*) in shame and grief, as mourners were wont to do. See 2 Sam. 15. 30. Ezek. 24. 17.—Ed.

§ "The chastisement, whereby our peace was made, was laid upon him."—Ed.

‖ Heb. *hath made the iniquities of us all to meet on him.*

* "It was exacted" (the penalty of our sin) and "he was made answerable" as a bailsman for a debtor. See Gen. 43. 9. Prov. 6. 1. Heb. 7. 22.—Ed.

† *As a lamb*—inoffensive and unresisting.—Ed.

‡ "From imprisonment and judgment was he taken away, and who shall bear witness to his genealogy," whereby, as "son of David," he is heir of the throne at Jerusalem; as "Son of God," heir of all things. "Therefore (because there was none to witness the truth or judge righteously) he was cut off," &c.—Ed.

§ "And he was ranked with the wicked in his death; but with the rich man in his grave."—Ed.

‖ *Because he had done no violence.*—"Although he had done no wrong."—*Lowth.*

* "When thou (O Jerusalem, chap. 52. 14. that killest the prophets, Mat. 23. 37.) shalt make his soul (through false witness and false judgment, ver. 8.) an offering for sin."—Ed.

† *He* (my risen servant) *shall see his seed*—his spiritual children.—Ed.

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extension, purification, and deliverance from every enemy, heathen, popish, or Mahometan. 7—12. Great joy and harmony, hearty renunciation of idols, and a composed return of the Jews to their own land, shall be produced by the proclamation of Cyrus, and the Lord's powerful appearance for their relief; and much more by the publication of the gospel by Jesus Christ and his apostles, and by the effectual redemption of multitudes from heathenism, popery, Satan, and their own lusts, by an ascended Redeemer. 13—15. The infinitely well-qualified Messiah, in consequence of his inexpressible ignominy, debasement, and suffering, shall be highly exalted as Head over all things to his church; and shall, by his word, his Spirit, and blood, purify multitudes of sinful Gentiles from their iniquities; and even kings, and other great ones, shall with reverence hear his gospel truths, which had been hid from former generations, and shall submit to his laws.

REFLECTIONS UPON CHAP. LII.—God's grace and our duty, his glory and our salvation, are marvellously connected. Both saints and sinners ought to bestir themselves when he offers deliverance. And thrice happy is the church when she is duly separated from the world, which lieth in wickedness. And yet how averse are many to partake of this blessedness: how averse to accept of an offered deliverance from corrupt lusts, or from corrupt societies and synagogues of Satan! But blessed are the effects of Jesus' gospel and government in the world, powerful the influence of his offices and states, and effectual the manifestation of his person, sufferings, and glory, for the conversion of the most hardened sinners.

CHAP. LIII.—Ver. 1—3. How few truly believe the gospel record concerning Jesus Christ! How few experience his effectual power, or behold his heart-captivating glory;—who, in his humbled estate, under the special care and protection of JEHOVAH, sprung from the debased family of David, in the likeness of sinful flesh, without any external glory or pomp,—and was all along oppressed with miseries and griefs, and quite contemned and hated by men, especially the Jewish rulers and people! 4—9. But notwithstanding our reckoning him persecuted by God as a notorious criminal, he, as our Surety, to whom it had pleased the Lord to impute our iniquities, suffered, in the most patient manner, the punishment due to our sins, that he might expiate them, and purchase our eternal salvation:—to manifest which, JEHOVAH not only allotted him an honourable interment, but quickly released him from his grave, and made him the mediatorial Parent of multitudes of Jewish and Gentile converts, in that very age so remarkable for wickedness. 10—12. In consequence of bearing our iniquities, and the punishment thereof, which his Father, in love to us, inflicted upon him in his soul and body, that he might thereby make full atonement for our sin, he is rewarded



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righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong;* because he hath poured out his soul unto death: and he [a]was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

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* "Therefore will I give him the multitudes for his portion, and the mighty for his spoil"—his spiritual trophies of victory and reward: multitudes of every people converted and brought to glory; Satan and the grave vanquished and spoiled.—Ko.

a Mark 15. 28. Heb. 7. 22. 2 Cor. 5. 21. ver. 6 Gal. 1. 4. John 10. 11, 18. 1 Tim. 2. 6. 1 Pet. 1, 19.

## CHAPTER LIV.

(1) *The Jewish church extended and enriched by the conversion of the Gentiles —the certainty of the everlasting covenant, and the glorious foundations of the New Jerusalem:* 1—14. (2) *The certain discomfiture of her enemies:* 15—17.

SING, O barren,* thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate† than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes:

3 For thou shalt break forth on the right hand and on the left; and thy seed‡ shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ¶ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth,§ and shalt not remember the reproach of thy widowhood‖ any more.

5 For thy Maker *is* thine husband;* The LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For [a]the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

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* The church, under the emblem of the childless and disconsolate Sarah (see Gal. 4. 22—27.) is here exhorted to a song of joy, at the birth of a numerous family of regenerate souls born "again of water and of the Spirit."—Ko.

† Hitherto the unconverted have been most numerous in the world, but here is a blessed promise of a time yet to come, and it will be realised, when the children of grace shall outnumber the unconverted, when the knowledge of the Lord shall yet cover the earth, as the waters cover the sea.—Ko.

‡ Our LORD was of the seed of Abraham, according to the flesh; and, as head over his church, and heir of all things, inherits the Gentiles.—Ko.

§ *Youth.* — The murmurings and idolatries of the wilderness.—Ko.

‖ *Widowhood.* — Periods of captivity; but especially the exile and scattering that speedily succeeded their national rejection of Christ.—Ko.

* "Thy Makers, thy Husbands."—These words set forth the glorious doctrine of the Trinity, all things being "made" by the WORD in union with the FATHER and the HOLY SPIRIT.—Ko.

a Jer. 3. 2. & 3. 1, 14. Hos. 11. 1. Ezek. 16. 4—14. ch. 62. 1, 2. & 62. 3, 4. Acts 17. 30. & 26. 17, 18. 1 Cor. 6. 9—11. & 1. 9. Tit. 3. 3—7. Mal. 2. 9, 10. 1 Pet. 2. 9. 2 Tim. 1. 9.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For [b]the mountains shall depart, and the hills* be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that [c]hath mercy on thee.

11 ¶ [d]O thou afflicted, tossed with tempest,† *and* not comforted! behold, * I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And [f]all thy children *shall be* taught of the LORD; and [g]great *shall be* the peace of thy children.

14 In righteousness‡ shalt thou be established: thou shalt be far from oppression; for [h]thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ [i]Behold, they shall surely gather together, *but* not by me:§ whosoever shall gather together against thee shall fall for thy sake.‖

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work;* and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD,† and their righteousness *is* of me, saith the LORD.

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b Ps. 46. 2. & 103. 17. & 65. 6, 7. & 125. 1. Mat. 5. 18. & 24. 20. ch. 51. 6, 8. & 59. 21. ver. 8. 2. Jer. 31. 3. & 32. 40, 41. Hos. 2 19, 20. Gen. 17. 7. Rom. 11. 29. John 16. 33. Ezek. 37. 26, 27. Heb. 6. 18.

* The mighty empires which I have granted, for a time, to Babylon, Greece, and Rome, shall depart, yea, "the earth itself shall be burned up," but my covenant of peace in Jesus shall abide for ever. 1 Pet. 2. 10.—Ko.

c Eph. 2. 4, 5. Tit. 3. 5. 1 Tim. 1. 13, 16.

d Ver. 7, 8. Ex. 2. 23. Deut. 31. 17. Judg. 2. 15. & 10. 17. Ps. 106. 40, 43. John 16. 33. Acts 14. 22. 2 Tim. 3. 12. Rev. vi, xii, xiii.

† Though tossed as a vessel on a tempestuous sea, (Mat. 8. 23—27), I will bring you safely to land, and build for you a glorious dwelling on a sure foundation. 1 Cor. 3. 11. Eph. 2. 20. Rev. 21. 19.—Ko.

e Ezra iii—vi. Neh. iii. Ezek. xl—xlii. & 1. 26. ch. 49. 16. & 60. 10. & 62. 1. Ps. 51. 18. & 69. 35. & 102. 16. Ex. 24. 10. Col. 2. 19. & 3. 1, 2. 2 Pet. 1. 5—8. Gal. 5. 22, 23. Eph. 5. 27. & 2. 20—22. 1 Pet. 2. 5. Rev. 21. 14, 18—21. & 7. 9—17.

f Ch. 11. 9. & 29. 18. John 6. 45. Jer. 31. 34. 1 Cor. 2. 16. 1 Thes. 4. 9. 1 John 2. 20, 27. 2 Cor. 3. 18. Mat. 23. 8.

g Ps. 119. 165. ch. 48. 18. & 9. 7. & 32. 17. & 53. 5. & 26. 3. Rom. 5. 1. & 14. 17. Phil. 4. 7. John 14. 27. & 16. 33.

‡ The "righteousness" in which the church is established, is no other than "the righteousness of God which is by faith of Jesus Christ unto all, and upon all, them that do believe."Rom. 3. 22.—Ko.

h Ch. 41. 10. & 43. 2. Luke 12. 32. & 21. 9.

i Zec. 1. 18, 19. Rev. 16. 14. & 20. 8, 9. Ezek. xxxviii, xxxix. Ps. 37. 12. & 118. 12. & 59. 3. & 56. 5. & 89. 5. & 27. 2. & 129. 3—5. Prov. 26. 17.

§ Not by my sentence, but by Satan's instigation.—Ko.

‖ "Shall fall before thee."—*Poole.*

* I who have created the workman must have power over his work.—Ko.

† This promise of deliverance, instruction, and protection, is the *heritage* of the Lord's servants. Ps. 119. 111.—Ko.

with everlasting life and honour; and has, to his infinite satisfaction, a numerous seed of Jewish and Gentile converts, whom he instructs, and through his own righteousness justifies and saves. And while he is enthroned far above all principalities and powers, he erects, extends, and establishes his spiritual kingdom on earth, and his kingdom of glory in heaven.

REFLECTIONS UPON CHAP. LIII.—Alas! that Jesus Christ, and his gospel, should be so little known to the hearers of it! But nothing less than almighty grace can make us either know or believe in him. God exactly verified his predictions and promises in the whole debasement and exaltation of our Redeemer. Though carnal apprehensions of him lead men to contemn, reject, and blaspheme him, infinite was his love in undertaking, obeying, and suffering, the just for the unjust, that he might bring us to God! How great was his Father's love in transferring our sins, and with pleasure punishing them, on his infinitely well beloved, his only begotten Son! And sweet, full, firm, and lasting is that forgiveness, that redemption, which comes through the blood, the intercession of God in our nature, and from JEHOVAH'S infinite and unchangeable love. In the ratified promises of the new covenant, an extensive and firm foundation is laid for that faith, by which we do and must receive Jesus Christ, as made of God to us wisdom, righteousness, sanctification, and redemption. And the rewards of our obedience of faith are all gloriously wrapped up in the purchased rewards of Jesus Christ!

CHAP. LIV.—Ver. 1—5. Rejoice greatly, ye Gentiles, who have hitherto produced few converts to Christ; for now greater multitudes of you shall be born again than ever were in the Jewish church: greater multitudes shall be converted to Christ, after his departure to heaven, than while his church enjoyed his bodily presence. The gospel church, that tabernacle of God, shall be greatly enlarged by the conversion of entile nations on every side. No more shall they be reproached, as rejected by and strangers to God: for now shall the divine Jesus, and his Father, espouse to himself a peculiar people in all places of the world. 6—10. And however destitute and wretched in themselves, despicable in their first appearances, or distressed and persecuted in after ages, as the Jewish church was during the captivity in Babylon and the Syro-grecian persecution, yet will I never cast them off, nor withdraw my affectionate regard, but after occasional frowns, still manifest new tokens of my favour. 11—17. Notwithstanding her terrible distress, persecution, and inward perplexities, I will render her glorious in oracles, ordinances, gifts, and graces, officers, and members, and in spiritual knowledge, peace, and holiness; and, in due time, will grant full deliverance, and destroy all her enemies, spiritual and temporal, heathen, popish, or Mahometan; and that graciously, through my own righteousness imputed or displayed on them.

REFLECTIONS UPON CHAP. LIV.—Wretched was the state of religion in the world for many ages before Christianity was established. And great power in God, and care in men, are necessary for spreading the gospel, and enlarging the church. But surely it is much to be lamented that some, who have most of the means, have least of the power, of grace. It is great matter of joy to the long-rejected Gentiles, that Jesus, our Maker, is now our God and our Husband, able to save us to the uttermost. May we ever walk as his bride, loving, cleaving to and trusting in him! He condescends to our wretchedness in dealing with our souls. And wisely he mingles his favours and frowns, that we may neither be proud under the one, nor despair under the other. But there is great matter of joy, and sure ground of faith, in the absolute unchangeableness of his love and covenant of peace. Graciously he remarks his people's distresses, and balances them with his mercies unnumbered. His instructions effectually render us pious and peaceful. And safe are those, amidst millions of enemies, who have Jesus' righteousness imputed to their conscience, and JEHOVAH, the Manager of the world in him, their Protector, and the Revenger of the injuries done to them.



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## CHAPTER LV.

*ll to the thirsty and poor:* 1. (2) *An expostulation and instruction:* *The offices of David, the beloved:* 4. (4) *The success and glory of the church:* 5. (5) *Repentance inculcated with promise of growth in* 13.

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every one that thirsteth, come ye to the ters, and he that hath no money;* come and eat; yea, come, buy wine and milk money, and [a] without price.

herefore do ye [†] spend money for *that* not bread? and your labour for *that* atisfieth not? hearken diligently unto eat ye *that which is* good, and let your ght itself in fatness.

ine your ear, and come unto me: [b] hear, r soul shall live; and I will make an ng covenant with you, *even* the sure of David.[‡]

hold, I have given him *for* [c] a witness people, a leader and commander to the

hold, thou [‖] shalt call a nation *that* thou not; and nations *that* knew not thee unto thee, [d] because of the LORD thy d for the Holy One of Israel; for he rified thee.

[e] Seek ye the LORD while he may be all ye upon him while he is near.

et the wicked forsake his way, and [f] the eous man his thoughts: and let him re- to the LORD, and he will have mercy m; and to our God, for [*] he will abun- pardon.

For my thoughts *are* not your thoughts, [†] *are* your ways my ways, saith the LORD.

For *as* the heavens are higher [‡] than the o are my ways higher than your ways, thoughts than your thoughts.

For as the rain cometh down and the om heaven, and returneth not thither, tereth the earth, and maketh it bring nd bud, that it may give seed to the and bread to the eater;

o shall my word be that goeth forth out nouth: it shall not return unto me void; hall accomplish that which I please, and prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.*

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* "Ho every one that thirsteth" for righteousness, (Mat. 5. 6.) "and he that hath no money," (nothing, though he had gained the whole world, to give in exchange for his soul, Mat. 16. 26.) "come ye to the waters."—Ko.

a Rom. 3. 24. & 5. 21. Eph. 1. 6—14. & 2. 4—8. Rev. 3. 17, 18. & 22. 17.

† Heb. *weigh.*

b John 5. 25. & 11. 25. & 14. 6. & 5. 16, 26. & 8. 36, 40. Rom. 10. 17. Ps. 45. 10. Rev. 2. 7, 29.

‡ *David* signifies *Beloved*, and is a prophetical, (Jer. 30. 9. Hos. 3. 5.) a heavenly, (Mat. 3. 17.) and apostolic name of Christ. (Eph. 1. 6.) All mercies in him are made sure by "two immutable things," God's promise of truth, and his oath of confirmation, Heb. 6. 17, 18.—Ko.

c John 18. 37. & 3. 11. Rev. 3. 14.

‖ By following out the address in ch. 54. 1—17, it will be seen that the once barren, but now prolific, church is the party addressed in this promise.—Ko.

d Ps. 110. 1—3. ch. 11. 9, 10. & 52. 10—12. & 54. 4, 11, 12. & 61. 5, 10. & 62. 2—5.

e Mat. 5. 23. & 7. 7. & 23. 11. John 7. 34. & 8. 21. Ps. 32. 6. & 69. 7. 2 Cor. 6. 2. Heb. 3. 13, 15. Amos 5. 4, 14. Acts 21. 20.

f Mat. 9. 13. ch. 46. 12, 13. & 1. 16. & 43. 24, 25. & 44. 22. Hos. 14. 1—3. Ezek. 33. 11. Rom. 10. 2, 3. & 2. 4. Phil. 3. 7—9. Jer. 4. 14. & 13. 27. Ps. 130. 4, 7, 8. Mark 1. 15. Acts 2. 38, 39. & 20. 21. Eph. 2. 4, 7. Neh. 9. 27. Num. 14. 17. Ex. 34. 6, 7. John 6. 37. 1 Tim. 1. 13, 15.

‖ Heb. *the man of iniquity.*

* Heb. *he will multiply to pardon.*

g Ps. 25. 10. & 92. 5. & 40. 5. & 33. 11. ch. 30. 18. 2 Sam. 7. 17. Jer. 3. 1, 4, 12, 14, 22. & 23. 11.

† God's thoughts are love; men's, enmity. God's thoughts are holiness; men's, sin. God's thoughts are judgment; men's, impunity.—Ko.

h Deu. 4. 34, 35. Ps. 28. 5—7. & 89. 2. & 103. 11. Rom. 11. 33. Eph. 3. 10. Eccl. 8. 17. ch. 57. 15.

‡ God's thoughts are higher, (1) in their subject—Christ and his church, (Eph. 1. 3—6.) (2) In their object—salvation, (Eph. 1. 10—14.) (3) In their result—success, ver. 11.—Ko.

A. M. cir. 3302. B. C. cir. 702.

* "Thorns and briers" are the emblems of the primal curse, (Gen. 13. 8. Heb. 6. 8.)—"The fir-tree" is the mark of peaceful dwellings, (Song 1. 17.) successful commerce, (Ezek. 27. 5.) and joyous music. (2 Sam. 6. 5.)—"The myrtle," of that consummation of natural and spiritual husbandry, improving alike the natural and the moral wilderness. Is. 41. 19.—Ko.

## CHAPTER LVI.

(1) *Sanctification of the heart, and universal observance of the sabbath, inculcated:* 1—8. (2) *Blind, indolent, greedy, and drunken watchmen rebuked:* 9—12.

A. M. cir. 3304. B. C. cir. 700.

THUS saith the LORD, Keep ye *judgment, and do justice: [†] for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath [‡] from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, [§] that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people; neither [*] let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs [‖] that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine house, and within my walls, a [b] place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger that join themselves to the LORD, to serve him, and [c] to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, [*] besides those that are gathered unto him.

* Or, *equity.*

† The prophet being now about to close a great series of predictions, proceeds to certain practical observances, just as, in later days, Paul was accustomed to explain and establish certain doctrines, and then to enforce moral duties; both acting upon the principle of laying the foundation, and then building the temple.—Ko.

‡ Sabbath observance is chosen as the chief outward test of inward holiness; (1) because it is a direct remembrance and imitation of God; (2) because it is a visible testimony to God's authority; (3) because, as an act of self-denial, it affords a continued specimen of deep Christian principle; and (4) because it is a natural type of the "rest that remaineth for the people of God."—Ko.

§ *Son of the stranger.*—Not merely a Gentile as distinct from a Jew, but one whose parents had been strangers to God, whose early education had been neglected, and whose youth had, consequently, been spent in folly.—Ko.

a Deut. 23. 1—3. Mat. 9. 12.

‖ Many Christians are much troubled because they think they have affected no good, because they have no spiritual posterity whom they can call "their little children." (Gal. 4. 19.) To such desponding believers this encouragement is addressed, to teach them that they are not to be judged by what they have done; but by what, through grace, they have endeavoured to accomplish. Rom. 9. 16.—Ko.

b *Space. part.* Deut. 23. 13. Ezek. 21. 19. 2 Sam. 19. 44.

c 1 Cor. 16. 22. Ps. 5. 11. & 69. 36. & 31. 23. & 116. 16.

* Heb. *to his gathered.*

LV.—Ver. 1—5. Ye sinners of mankind, who are not, but wish to be, ne ye, however guilty or polluted, to the ordinances of the gospel, and reely receive all the blessings and privileges graciously offered in it. lay out your gifts, parts, and opportunities, in pursuit of worldly en- superstitious devotions, or self-righteousness, which can afford you no solid n? Carefully listen to and believe my gospel offers and invitations; our souls with pleasure receive and live on the substantial, satisfying, ing, and sanctifying blessings therein conferred. By faith embrace these he means of your spiritual and eternal life; and I will establish with you sting covenant of grace, which contains, bequeaths, and ensures all the ngs promised to David; but purchased by and lodged in Jesus Christ vation of miserable sinners!—Behold with faith, love, and admiration, ely granted him to publish and attest every gospel truth to ignorant and g men, to instruct and guide them to salvation, to rule and defend them, train or conquer their enemies. And at his invitation, through the in- the Holy Ghost, and in order to glorify him, shall multitudes of Gentiles, neither been acknowledged by him nor known him, receive and submit 3—13. Importunately seek after and heartily embrace him as your Savi- ortion, while he earnestly offers himself to you in his word and ordinances. Let even the greatest sinner detest, and turn from his self-contrived methods of relief, as well as from his courses and purposes of wickedness, in the sure faith of the unbounded mercy and pardoning grace of God: for in riches of mercy, his purposes, words, and works, infinitely transcend everything similar, and every conception among men; and his promises cannot be defeated, but always issue in blessings to mankind.—And as, with great joy, the Jews shall be divinely conducted from Babylon, and their present dispersion, to their own country, and shall plant, multiply, and flourish in the same, so shall multitudes, to the public and lasting honour of God, be delivered from their spiritual bondage of heathenism, popery, Satan, or their lusts; and while themselves are converted from mischievous sinners into agreeable and useful saints, they shall be delivered from whatever is hurtful and offensive.

REFLECTIONS UPON CHAP. LV.—Think now, my soul, how all the blessings of salvation are framed to answer our need!—The most trifling cumberers of God's vineyard, nay, the most notorious sinners, are expressly, are earnestly invited by him to receive the same, without any conditions. Infinite is his grace, who, at infinite expense, provides these favours for his enemies, his betrayers, and murderers, and thus offers them to his despisers. But infinitely criminal must be that unbelief which treads on such grace, and doubts the fulfilment of his infallible pro-

9 ¶ All ye beasts of the field, come to devour; *yea,* all ye beasts in the forest.*

10 His watchmen† *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; ‡sleeping, lying down, loving to slumber.

11 Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand; they all look to their own way, every one for his gain from his quarter.

12 Come ye, *say they,* I will fetch wine,§ and we will fill ourselves with strong drink; and to-morrow shall be as this day, *and* much more abundant.

A. M. cir. 3804. B. C. cir. 700.

* The foregoing verse has closed a glorious series of prophecies, some past, some present, but chiefly future. Here commences a series of accusations, rebukes, and exhortations, happily closing in deep national and ecclesiastical confession and repentance, ch. 60. 9—15.—Ko.

† *His watchmen*—Israel's, ver. 10.—Ko.

‡ Or, *dreaming,* or *talking in their sleep.*

§ It it well worthy of remark, that sabbath observance is the test of true religion, (ver. 2, 5), and wine the test of irreligion; the one the dedication of time, the other the abuse of mercy.—Ko.

## CHAPTER LVII.

(1) *The death of the righteous and merciful:* 1, 2. (2) *The seed of evil-doers summoned and rebuked:* 3—12. (3) *The vanity and misery of the wicked, and the blessedness of those that trust in God:* 13—21.

THE righteous perisheth, and no man layeth *it* to heart;* and †merciful men‡ *are* taken away, none considering that the righteous is taken away from §the evil *to come.*

2 He shall ‖enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness.*

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.†

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 Inflaming yourselves with idols under every green tree, slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering.‡ Should I receive comfort in these?

7 Upon a lofty and high mountain§ hast thou set thy bed: even thither wentest thou up to offer sacrifice.

A. M. cir. 3806. B. C. cir. 698.

* *The righteous perisheth.*—Christ the righteous is crucified: and, so far from "laying it to heart" as national guilt, the cry is, "His blood be upon us and our children."—Ko.

† Heb. *men of kindness, or godliness.*

‡ *Merciful men.*—Those who have desired and obtained mercy, the disciples and martyrs of our Lord. Mat. 5. 7. 1 Tim. 1. 13.—Ko.

§ Or, *that which is evil.*

‖ Or, *go in peace.*

* "He (Christ) shall enter into his peace," "walking in his uprightness;" while they, the disciples and martyrs, shall rest in their graves, their beds, till the resurrection. Acts 7. 60.—Ko.

† These titles are first literal; for idolatry and lewdness are synonymous. They are then emblematic of the false doctrines, heresies, worldliness, and image-worship by which Christianity, alas! still continues to be disfigured.—Ko.

‡ A smooth oblong stone is culled from the bed of a river, placed on end under a tree, and water is carried and poured upon it; such idolatry is still practised by the women of Hindoostan.—Ko.

§ Not secretly, but on a "high mountain" hast thou set up thy bed, thy couch of rest, at idol feasts.—Ko.

A. M. cir. 3806. B. C. cir. 698.

* In secret also, "behind the doors and the posts," hast thou "set up thy remembrance"—dedicated a memorial of thy trust in idols, and thereby incurred the terrible curse of the law. Deut. 27. 15.—Ko.

a Jer. 3. 1, 2, 3. & 2. 13. Ezek. 16. 15—34. & 23. 5—18.

† Or, *hewed it for thyself* larger *than theirs.*

‡ Or, *thou providest room.*

§ Or, *thou respectedst the king.*

‖ To Moloch, which signifies king.—Ko.

* *To hell.*—By worshipping dead men deified.—Ko.

† Though wearied with efforts of labour and expenditure, yet no experience of failure has dissipated false hope: thou hast found a life neither by my word, nor by my Spirit, but of thine own hand (thine own power), therefore thou art not grieved either for thy failures or idolatries.—Ko.

‡ Or, *living.*

b Prov. 29. 25. ch. 51. 12, 13.

c Ch. 1. 11—15. & 66. 3. & 21. 2. Jer. 7. 35. Rom. 3. 10—20. & 10. 2, 3. & 6. 21. 2 Thes. 2. 8. Rev. 14. 8.

§ *I will declare thy righteousness* to be but filthy rags! (Is. 64. 6.) "thy works," that they are not wrought in God. John 3. 21.—Ko.

d Ps. 37. 3, 4, 9. & 69. 34. 12. & 34. 8—10. & 60. 26, 27. Jer. 17. 7, 8. & 30. 10, 18. & 31. 12, 23, 46. Mat. 5. 5. Rev. 5. 10.

‖ "And I shall say."—Ko.

e Ch. 40. 3. & 62. 10. & 35. 8. & 42. 16. & 43. 19. & 48. 17, 20. & 40. 12. Zec. 10. 11, 12. Rev. 14. 6, & 18. 4.

* *Stumblingblock.*—the offence of the cross: teach them to look upon him whom they have pierced, and mourn; teach them to glory in the cross, at which they stumbled.—Ko.

f Ps. 83. 13, & 90. 2. Dan. 4. 34, 35. 1 Tim. 6. 16. & 1. 17. ch. 33. 5. & 18. 4. & 63. 15. & 6. 3. 1 Sam. 2. 2. Ez. 15. 11 Jon. 2. 6. Rev. 4. 8.

g Ch. 42. 5. & 51. 22. Gen. 2. 7. Num. 16. 22. Zec. 12. 1. Eccl. 12. 7. Heb. 12. 9.

† *His covetousness.*—Israel's, (chap. 56. 9.) Covetousness was one of the ingredients of the first sins: it is idolatry, and therefore specially hateful in the sight of God. But it is not confined to riches, but extends to "everything that is our neighbour's."—Ko.

‡ Heb. *turning away.*

8 Behind the doors also and the posts* hast thou set up thy remembrance: for *thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and †made thee *a covenant* with them; thou lovedst their bed ‡where thou sawest *it.*

9 And §thou wentest to the king‖ with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.*

10 Thou art wearied in the greatness† of thy ways; *yet* saidst thou not, There is no hope: thou hast found the ‡life of thine hand; therefore thou wast not grieved.

11 [b] And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not?

12 [c] I will declare thy righteousness,§ and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee: but the wind shall carry them all away; vanity shall take *them:* but [d] he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say,‖ [e]* Cast ye up, cast ye up, prepare the way, take up the stumblingblock* out of the way of my people.

15 For thus saith [f]the high and lofty One that inhabiteth eternity, whose name *is* Holy, I dwell in the high and holy *place;* with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls [g]*which* I have made.

17 For the iniquity of his covetousness† was I wroth, and smote him: I hid me, and was wroth, and he went on ‡frowardly in the way of his heart.

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mises. And base is the heart, and cruel the preacher, who gives JEHOVAH the lie; and pretends that self-formed qualifications of sensibility and sincerity must render us welcome to his market of GRACE.

REFLECTIONS UPON CHAP. LVI.—God's kindness powerfully binds and constrains to holiness in all manner of conversation. And if I share of his grace, it becomes me to hate evil; to love him with all my heart, soul, mind, and strength; carefully to observe all his institutions, and do to my neighbours of mankind as I would they should do to me. Always should I rest contented with my earthly lot, as now no natural defects can debar me from the congregation of the Lord: and the fulness of Jesus' covenant can sufficiently balance my want of children, or anything beside. Yea, let me greatly rejoice that Gentile sinners are now not only invited, but divinely drawn to God's holy mountain, and the gospel church, with its divine and life-giving ordinances. But fearful is the presage of impending ruin when ministers and magistrates become monsters, and patterns of wickedness.

CHAP. LVII.—Ver. 3—12. Answer ye my charge, ye who, descended from wicked parents, have abandoned yourselves to witchcraft, adultery, and idolatry. Why do ye contemptuously deride me and my prophets, abandon yourselves to vices, and yet hypocritically pretend to serve me? Ye are violent and eager upon your idolatrous worship, and sacrifice your children to Molech. Ye can hardly see a smooth stone in a river but you fancy it to be a god, and offer oblations to it. Can this fail to provoke me? Ye build temples and altars on every high place, and toil yourselves to go up and sacrifice there. Every corner of your houses is stored with memorials of your idols; and by coveting whatever you have seen among heathens, ye have exceedingly multiplied them. By courting alliances with heathen princes, even on the basest terms, ye have partook with them in their idolatrous worship. Without ever being convinced by your disappointments, ye have wearied yourselves in foreign embassies and wickedness; and obtaining present ease, have never repented of your conduct. Without any proper ground of fear ye have thus acted treacherously towards me, never regarding my relation to you, or the great things which I have done for you; and my patience exercised and forbearing, has but tempted you to disregard me the more. Therefore, by my fearful judgments executed upon you, will I manifest how criminal and ruinous your conduct has been. Nor shall your idols, or heathen allies, be able to protect either themselves or you. 13—21. But such as believe my word, and trust in my perfections, shall return from their captivity to Canaan by my providence; and Cyrus, by his proclamation, shall remove every hinderance in their way. For however high and lofty I am as the Holy One who inhabits eternity, yet am I infinitely condescending towards persons destitute, distressed, and broken in spirit; nor will I continue my judgments till such be utterly ruined or discouraged.—For their injustice, and other abominations, I have indeed punished them by the Chaldeans, Syro-grecians, Romans, and others; and yet, under their affliction, they have become worse and worse. I will therefore, by an extension of sovereign grace forgive and reform them, lead them back to their duty and their country, and restore comforts to them; and by my prophets publish peace and prosperity to them that their lips may be filled with my praise. But by their own lusts, guilt, and fears, and the judgments which I inflict, the wicked shall always remain in a restless, shameful, and loathsome condition.



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18 I have seen his ways,* and will heal him: I will lead him also, and [b]restore comforts unto him, and to his mourners.†

19 I create the fruit of the lips;‡ [i] Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is* no peace, saith my God, to the wicked.

A. M. cir. 3300. B. C. cir. 698.

* Both of aberration and return.—Ko.

b Ver. 19. ch. 49. 10. & 58. 11. & 61. 2, 3. & 66. 10. Jer. 33. 17. Ezek. 9. 4. Ps. 23. 3. & 23. 5. & 73. 23, 24, 26.

† Those who have mourned over his fall and his afflictions.—Ko.

‡ This is the *fruit* of the tree of life, transmitted in the words of "peace to him that is far off," the Gentile; and "to him that is near," the Jew.—Ko.

i Acts 2. 39. Eph. 2. 14, 17. & 6. 15. Mark 16. 15, ch. 45. 5. & 49. 12.

## CHAPTER LVIII.

(1) *The Lord commands the prophet to cry aloud against national sins, hypocrisy, and contentious fasting:* 1—5. (2) *True fasting:* 6, 7. (3) *Promises to godliness and compassion to the poor:* 8—12. (4) *And to the conscientious sabbath observer:* 13, 14.

CRY aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily,* and delight to know my ways,† as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.‡

3 Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted§ our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.‖

4 Behold, ye fast for strife and debate,* and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo† the heavy burdens, and to let the ‡oppressed go free, and that ye break every yoke?§

A. M. cir. 3300. B. C. cir. 698.

* *Seek me daily.*—"They loved to pray standing in the synagogues, and in the corners of the streets, that they might be seen of men." Mat. 6. 5.—Ko.

† *Delight to know my ways.*—as Herod who heard John gladly; (Mark 6. 20.) as the stony-ground hearers who received the seed with joy, (Mat. 13. 20.) to whom the word (as mere matter of temporary feeling and taste) is as the words of a song. Ezek. 33. 32.—Ko.

‡ *Delight in approaching to God.*—Not for any love to God or his law; but from habit, love of a pompous worship, (ver. 3.) and the opportunity of attracting the admiration of ignorant followers.—Ko.

§ *Afflicted.*—The duty of the great day of expiation. Lev. 16. 29. & 23. 27.—Ko.

‖ *Labours*, "griefs."—Enforces, by law, all the demands by which the poor are distressed. See ver. 6, 7.—Ko.

* The leisure of the day of fasting, is dedicated, not to devotion and benevolence, but to strife and debate.—Ko.

† Heb. *the bundles of the yoke.*

‡ Heb. *broken.*

§ If "every yoke" is to be broken in the acceptable fast of the Lord, then his Spirit demands the abolition of all that can be called slavery in every nation "that names the name of Jesus."—Ko.

A. M. cir. 3300. B. C. cir. 698.

a Ps. 112. 9. Eccl. 11. 1. Rom. 12. 13, 20. Ezek. 18. 7. Dan. 4. 27. Luke 19. 8. ver. 10. Acts 28. 2. Mat. 25. 35.

* Or, *afflicted.*

b Prov. 28. 11, 12. & 28. 27. Neh. 5. 5. Luke 10. 33—35. 1 John 3. 17. Judg. 9. 2. 1 Tim. 5. 1.

† The light of "the Sun of righteousness" will then arise upon you "with healing in his wings." Mal. 4. 2.—Ko.

c Jer. 6. 22. & 30. 17. & 33. 6. ver. 11.

‡ Messiah, in whom alone is righteousness, will go before you as your Leader, (chap. 55. 4.) and the "glory of God in the face of Jesus," (2 Cor. 4. 6.) will protect your rereward, as did the Shechinah glory in the day when it protected your fathers in the passage of the Red Sea. Exod. 14. 19.—Ko.

§ Heb. *shall gather thee up.*

d Prov. 6. 13. 2 Thes. 2. 11. Ps. 12. 2. & 125. 3. ch. 59. 5, 6. Mat. 5. 22.

‖ *Putting forth of the finger.*—Being connected with the abolition of the yoke, or of slavery, it is most probably an allusion to 1 Kings 12. 10, and synonymous with oppression upon pretence of right. See 59. 3.—Ko.

e Ch. 29. 18. & 30. 20. 21. & 60. 1, 19, 20. ver. 8. Ps. 112. 4. Judg. 5. 31.

* Heb. *droughts.*

† Cover the skeleton form of national poverty with the flesh and fatness of restored prosperity.—Ko.

‡ Heb. *lie, or deceive not.*

§ Balbec, or Tadmor in the desert, which still abides in solitary and desolate grandeur, is believed to have been the work of Solomon, and affords one of the most striking examples of the ruins of "many generations." What a cheering prospect is afforded in the predicted restoration of such ruined and deserted cities!—Ko.

‖ If thou turn away thy foot from works of agriculture, (Deut. 11. 10.) walks of amusement, or journeys of pleasure, upon the Sabbath.—Ko.

f Ps. 81. 2, 10. & 27. 4. & 42. 4. Rev. 1. 10. Heb. 4. 4. ch. 66. 23.

g Continue in mountainous Canaan. Deut. 32. 13. & 11. 11. & 33. 29. ch. 33. 16. Ezek. 36. 2. Ps. 37. 34. Rev. 11. 15.

7 *Is it* not [a]to deal thy bread to the hungry, and that thou bring the poor that are [b]cast out to thy house? when thou seest the naked, that thou cover him; and that thou [b]hide not thyself from thine own flesh?

8 ¶ Then shall thy light† break forth as the morning, and [c]thine health shall spring forth speedily; and thy righteousness‡ shall go before thee: the glory of the LORD [i]shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, [d]the putting forth of the finger,‖ and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then *shall thy light rise in obscurity, and thy darkness *be* as the noon-day:

11 And the LORD shall guide thee continually, and satisfy thy soul in *drought, and make fat thy bones:† and thou shalt be like a watered garden, and like a spring of water, whose waters ‡fail not.

12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations;§ and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot‖ from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath [f]a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words;

14 Then shalt thou delight thyself in the LORD: and I will cause thee to [g]ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

REFLECTIONS UPON CHAP. LVII.—God kindly hides his people in heaven from his terrible judgments on earth. And great is the folly and ignorance of men, that such alarming warnings are often so little regarded. Dreadful indeed must be our inward corruption, which can thus push us to the utmost wickedness in every form, notwithstanding all the laws, mercies, and judgments which God lays in our way to hinder it. And when God himself is thus contemned and insulted, his faithful ministers must not hope to escape. But he will not always suffer our sins to pass unpunished. When he is wroth, not any created helper can in the least avail us. But an abiding faith will secure a blessed portion, both in time and eternity: and God himself will undoubtedly pity and relieve us in our depths of distress. Great is the happiness of those hearts in which he dwells. No evil can approach, no good be absent.—Alas! how covetousness provokes God and ruins men! But infinite is that grace which heaps mercies on the richest deservers of hell. Delightful is the new covenant connexion betwixt pardon, conversion, comfort, peace, and holy gratitude. But fearful is the guilt, and tremendous the misery, of such as perish in their sins amidst the offers and influences of God's GRACE.

CHAP. LVIII.—Ver. 1—7. Why complain ye so loudly that I do not reward your fasting, while therein you but gratify your own inclinations, oppress your poor servants, promote contention and oppression of the innocent, reproach your debtors, servants, or neighbours, or content yourselves with mere outward noise and show?—whereas the fasting which I delight in, is to repent of, and reform you from, your wickedness; particularly your usurious exactions and cruel oppressions, and to bestow necessary supplies upon your poor brethren. 8—12. If you forbear and restrain oppression of your neighbours, threatening and derisive contempt, hypocritical dissimulation, and do kindly pity and relieve the destitute and afflicted, great shall be your gracious reward; great shall be your comfort, prosperity, and glory. God shall, by his presence and providence, protect you; he shall readily accept and grant your requests; he shall direct you in all your ways, and while others are distressed with want, ye shall be plentifully provided for, and rendered the honoured instruments of re-establishing your nation, repairing your long desolate cities, and of the erection and re-establishment of the gospel church. 13, 14. And if ye carefully abstain from all carnal labour and recreations on the sabbath, and with pleasure observe it in the spiritual exercises of my worship, ye shall enjoy unbounded comforts in me, as your God, in my ordinances; and with safety, honour, and pleasure, continue in the possession of Canaan, till at last ye be exalted to the felicities of the heavenly inheritance.

REFLECTIONS UPON CHAP. LVIII.—There is great need that ministers should deal closely with the consciences of their hearers, particularly nominal professors; and that all should seek, by a thorough self-examination, the evident marks of grace. For what alarming lengths in religious appearances do hypocrites sometimes go, and that merely to gratify their own legality and pride! Many flatter themselves that God will reward the services which, in fact, he abhors. And such are often greatly exasperated to have the vanity of their self-confidence exposed. There is much need of great brokenness of heart for, and of reformation from, sin, in our humiliation for it: otherwise our demure looks will but provoke God to abhor us. Nor can we have a deep sense of Jesus' grace without having our hearts and hands opened towards our poor and distressed brethren: and what is lent to the Lord, by relieving his people, he repays with usury. Let us likewise be careful that our hearts are sanctified and divinely influenced, in order to a proper sanctification of the Lord's day. Multitudes undergo the most alarming



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## CHAPTER LIX.

(1) *God mighty to save:* 1. (2) *Sin justly separates from God:* 2—8. (3) *National calamities arising from national sins:* 9—15. (4) *Salvation in extremity:* 16—19. (5) *The Redeemer and his covenant:* 20, 21.

A. M. cir. 3306. B. C. cir. 698.

BEHOLD, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:*

2 But your iniquities have separated between you and your God, and your sins † have hid *his* face from you, that he will not hear.‡

3 For your hands are defiled with blood,§ and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity:

5 They hatch ‖ cockatrice' eggs, and weave the spider's* web: he that eateth† of their eggs dieth, and ‡ that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and [a] destruction *are* in their paths.

8 The way of peace they know not; and *there is* no [b] judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace.

9 Therefore† is judgment‖ far from us, neither doth justice* overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope† for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* in desolate places as dead *men*.

11 We roar all like bears,‡ and mourn sore like doves:§ we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 [c] In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And [d] judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that** departeth from evil [f] maketh himself a prey:* and the LORD saw *it*, and † it displeased him that *there was* no judgment.

16 ¶ And he saw that [g] *there was* no man, and wondered that *there was* no intercessor: [h] therefore his arm brought salvation unto him; and his righteousness‡ it sustained him.

17 ‖ For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak.

18 According to *their* § deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.‖

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun:* [k] when the enemy shall come in like a flood, the Spirit of the LORD shall † lift up a standard against him.

20 ¶ And ‖ the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, [m] this *is* my covenant with them, saith the LORD; My Spirit that *is* upon thee,* and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

* The Jews had, most probably, begun to call in question the power of God, or the truth of the records of former deliverances.—Ed.

† Or, *have made* him *hide*.

‡ God, by the prophet, directs to the real source of national calamities; national sins—"iniquities," evil dispositions—"sins," evil practices.—Ed.

§ Either with the sacrifice of children to Moloch, (2 Kings 21. 6.) or the factious and cruel administration of law in name, but in violation of justice, (1 Kings 21. 10.); or by such bloody persecutions as the early Christians endured from Rome Pagan, and the blessed Reformers from Rome Papal.—Ed.

‖ Or, *adders*.

* They contrive cunning plans of iniquity in secret corners, to insnare the weak, and destroy their freedom and their life.—Ed.

† *He that eateth*.—He that adopts their principles is destroyed;—*and that which is crushed*, even when thwarted and disappointed (in their evil designs) still the result is the production of those violent party feuds that, like a venomous viper, poison and destroy the peace and prosperity of their country.—Ed.

‡ Or, *that which is sprinkled*, is as if *there broke out a viper*.

[a] Heb. *breaking*. Hos. 4. 2.

[b] Or, *right*. ver. 4. Ps. 58. 1, 2. Ezek. 22. 12. Mic. 2. 2.

§ The penitent portion of the church here speaks, confessing their sins.—Ed.

‖ *Judgment*.—A clear perception of national sins and national duties in conformity with the law of God.—Ed.

* *Justice*.—Neither are we able, with all our efforts, to obtain any due administration of justice; all is partial, one-sided, and oppressive.—Ed.

† Rejecting the light of God's word, and the end of God's glory, as the only rules in legislation, we *grope* about in the dark, and make one experiment after another, and all ends in greater darkness and confusion.—Ed.

‡ *Like bears*—in brute power and anger.—Ed.

§ *Like doves*—in weakness and sorrow.—Ed.

[c] Dan. 9. 5. Hos. 4. 1, 2. ch. 59. 6. Mark 7. 21, 22. Mat. 12. 34. Rom. 1. 29—31. & 3. 10—18. Tit. 3. 3.

[d] Eccl. 3. 16. Ps. 82. 2, 5. & 58. 1, 2. Ezek. 22. 7, 12. 2 Chr. xxxiii. 2 Kin. xxi. Mic. 7. 3. ver. 4.

[e] Ps. 26. 20. Gen. 7. 1. 1 Pet. 4. 4. Hab. 1. 13. 1 John 3. 12.

† Heb. *it was evil in his eyes*.

[f] Ch. 64. 7. & 63. 5. Ezek. 22. 30. Jer. 5. 1. Gen. 18. 23—32.

[g] Ch. 63. 5. & 40. 10. & 50. 2. & 51. 5. & 52. 10. Ps. 98. 1, 2.

‡ The righteousness of the Scriptures is the work of God in the person of Christ, whom righteousness sustained in life, death, and resurrection; and whom it still sustains in the blessed work of intercession.—Ed.

[h] Eph. 6. 14, 17. 1 Thes. 5. 8. ch. 9. 7. & 63. 4, 5. & 54. 17. Ps. 35. 2. Zec. 1. 14.

§ Heb. *recompenses*.

‖ There are judgments yet to come upon all the enemies of Messiah.—Ed.

* From the setting to the rising sun.—*Note*. All the history of religion, and consequent civilization, indicates a progress westward.—Ed.

[k] Ps. 60. 4. & ex. Judg. 6. 34. & 11. 29. & 14. 6, 19. 1 Sam. 16. 13. & xvii. Zec. 1. 18—21. & 4. 6. ch. 11. 10. Ezek. xxxvii. xxxix. 2 Thes. 2. 8. Rev. 12. 15. & 11. 3—6. & xx.

† Or, *put him to flight*.

[l] Rom. 11. 25—27. & 1. 16. Obad. 17, 21. ch. 11. 11. & 2. 2—5. & 27. 12, 13. & 54. 13. & 1. 27. Deut. 30. 2, 6. Ps. 22. 1. & 85. 1. Zec. 12. 10. Acts 3. 26.

[m] Ch. 55. 3. & 54. 3—8. & 45. 17. & 54. 7—14. & 60. 15, 21. & 61. 1—3, 7, 9. & 61. 16. Jer. 32. 40. Ezek. 36. 27. Zec. 12. 10. Joel 2. 28. Acts 1. 5, 8. Heb. 8. 10—12. & 10. 16. Rom. 9. 8. Gal. 3. 29.

‡ *Upon thee*—the Redeemer.—*Thy seed*—the children whom God hath given thee in the everlasting covenant, and by renewal of the Holy Ghost. Heb. 2. 13. 1 Pet. 1. 23.—Ed.

## CHAPTER LX.

(1) *Zion called to arise and shine:* 1, 2. (2) *The accession of the Gentiles:* 3—15. (3) *The future blessings and prosperity of Zion:* 16—22.

A. M. cir. 3306. B. C. cir. 698.

ARISE,* shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the

* Or, *be enlightened, for thy light cometh*.

miseries in time and eternity, as the just punishment of their profanation of it; while in keeping his commandments there is a great reward.

CHAP. LIX.—Ver. 5, 6. With the utmost labour and care they frame villanous schemes of doctrine or practice, by which their neighbours and partners are destroyed, and themselves nothing profited.——9—11. To punish our iniquity, men deny us justice, and God refuses to plead our cause. When we expect deliverance and prosperity, our miseries are increased, our spirits are overwhelmed with despair, and our anguish and grief inexpressible. 16—21. Finding that there are scarcely any left to stand up for injured honesty and truth, or even to plead for mercy, God will exert his immediate power in the righteous and faithful salvation of his people, and the destruction of their enemies, Chaldeans, Syro-grecians, Romans, Papists, or Mahometans; and thus shall the nations around be awed by, or turned to, the Lord. Whenever Satan, or his instruments, make any assault, God, by the preaching of the gospel, and by his providence, shall effectually and suddenly repress their attempts. Jesus, the almighty Redeemer, shall not only appear in his debased estate in the Jewish church and temple, but shall dwell in his gospel church, and at last convert to himself the remnant of the Hebrew nation along with the fulness of the Gentiles. And the Spirit and oracles of God, granted to him and his church, shall always, especially in the happy millennium, abide with his ministers and people, to direct and instruct them in every thing necessary.

REFLECTIONS UPON CHAP. LIX.—It is in vain to expect favours from God while we indulge ourselves in sin; and absurd to love that which separates us from our God, and entails his vengeance on our heads. Dreadful is that root of original corruption which springs up in so many abominable courses; miserable their condition, who have their own conscience upbraiding them, while JEHOVAH and his instruments are punishing them; and awful the situation when the universal prevalency of wickedness is attended with general wretchedness, perplexity, and anguish! Thrice happy is it to reflect, that where sin abounded, grace doth much more abound; and that our whole salvation, and the destruction of our enemies depend on God himself, and not on us: that Jesus Christ and his Spirit are appointed to accomplish the whole work of our conversion and salvation, nothing being left to the prudent care and good management of our own free will.

CHAP. LX.—Ver. 1, 2. Be enlightened, comforted, and glorious, O church, for not only is thy deliverance out of Babylon effected, but the Son of God is come in our nature, to enlighten the world, and glorify God in the salvation of men. And though multitudes were lying, or are left to remain, in depths of ignorance, wickedness, and misery, Jesus shall show his glory, through the gospel, among



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earth, and gross darkness the people: but [a] the LORD shall arise upon thee, and his glory[*] shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.[†]

4 [b] Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.[‡]

5 Then thou shalt see, and flow together,[§] and thine heart shall fear, and be enlarged; because the [c] abundance of the sea shall be converted unto thee, the [d] forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense, and they shall show forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister[‖] unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these [e] *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, [f] unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for [g] in my wrath I smote thee, but in my favour have I had mercy on thee.[*]

11 Therefore thy gates shall be open[†] continually; they shall not be shut day nor night; that *men* may bring unto thee the [h] forces of the Gentiles, and *that* their kings *may be* brought.

12 [i] For the nation and kingdom that will not serve[‡] thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 [k] The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

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B. C. cir. 698.

a Ps. 80. 1. Mat. 4. 16. & 28. 64. Rom. 11. 25, 26. Mal. 4. 2. Ez. 16. 7. & 28. 16. & 40. 34. 1 Pet. 4. 14. 2 Cor. 3. 18. 1 John 1. 7.

* *His glory*.—His only true glory in the eyes of miserable sinners—"the glory of God in the face of Jesus Christ," a Saviour. 2 Cor. 4. 6.—Ed.

† The "wise men from the East" that came to Jerusalem to inquire after the birth of Jesus, tradition pronounces to have been kings. If so, kings literally came to the "brightness of his rising." But be this as it may, the prediction was fully verified on the accession of Constantine to the Roman empire.—Ed.

b Ch. 49. 12, 18, 22. & 43. 5, 6. & 66. 12. & 60. 19. Mat. 8. 11. Rom. 11. 12, 15, 25—27.

‡ *Thy sons*.—Thy adopted sons shall come "from far" among the Gentiles; others, like daughters, "shall be nursed at thy side," in thine own bed, upon thine own arm.—Ed.

§ The two streams of Jew and Gentile shall sweetly commingle into one common river of life.—Ed.

c Or, *noise of the sea shall be turned toward thee*. Gen. 9. 27. & 10. 5.

d Or, *wealth*. ver. 11.

‖ *Rams of Nebaioth shall minister*.—The ascription of rational service to the flocks shows that in this prediction, the camels, &c. are emblematic of the people of their several countries offering to God the sacrifice of prayer and of praise, through Jesus Christ in that spiritual "mount Zion and heavenly Jerusalem" to which every believer is gone up. (Heb. 12. 22.) But that they also include the temporal restoration of Zion and Israel, as a great central light of truth, other parts of the prediction seem clearly to intimate. See ver. 10, 15.—Ed.

e Ch. 2. 2, 3. & 45. 22. ver. 5. Zec. 2. 11. & 8. 22, 23. Heb. 12. 1. Rev. 7. 9. Gen. 49. 10. Ps. 68. 13. Song 2. 14. & 5. 2. & 6. 9. Mat. 10. 16.

f Gen. 49. 10. ch. 11. 10. ver. 1, 2, 13, 16, 17, 19—22.

g Ch. 54. 8. & 57. 17, 18. & 12. 1. & 14. 1. Jer. 33. 14. Rom. 11. 26. Eph. 2. 4—6.

* The earthly Zion having been literally smitten in wrath may as well literally count upon favour and mercy.—Ed.

† *Gates open*.—The emblem of perfect peace.—Ed.

h Or, *wealth*. ver. 5.

i Ps. 2. 12. & 22. 28. & 66. 32. 2 Cor. 4. 3. Zec. 12. 2, 3. & 14. 17—19. ch. 54. 13. Dan. 2. 35, 44. Rev. 2. 26, 27. & 11. 15. Luke 19. 14, 27. Mat. 21. 44.

‡ This does not mean political submission, but religious service; and the nation that serves Christ, serves Zion: all others shall perish. Ps. 2. 8, 9, 12.—Ed.

k Jer. 16. 19. ch. 14. 1—3. & 45. 14. & 49. 23. & 2. 2, 3. Zec. 2. 11. & 8. 22, 23. Rev. 3. 9.

A. M. cir. 3306.
B. C. cir. 698.

l Lam. 1. 1, 2. ch. 49. 7, 14—23. & 5. 5. & 61. 3, 4, 7. & 58. 12. & 54. 6—14. Rev. 11. 3—15, 17. & xx, xxi.

* The earthly Zion was truly "forsaken and hated;" to that Zion therefore the promise of restoration is made.—Ed.

m Ver. 6. ch. 49, 23. 26. & 61. 6. & 66. 11, 12. Rev. 21. 24. 1 Tim. 2. 1—6.

n Ch. 43. 3, 4. & 60. 23. & 66. 16. Ezek. 34. 30. Ps. 68. 2. Rev. 3. 9.

o 1 Kin. 10. 21, 27. ch. 1. 25, 26. & 32. 1, 2. Rev. 21. 5, 18, 21. 1 Cor. 2. 12. & 15. 41. & 12. 28. Eph. 4. 11—13. 1 Thes. 2. 3—10. Heb. 9. 11. & 11. 40. Zec. 14. 20. Mark 9. 50. Mat. 5. 9. Acts 15. 28. 2 Tim. 2. 24.

p Ps. 72. 3, 7. ch. 57. 19. & 11. 9. & 54. 13. & 2. 4. & 33. 21. & 35. 9. & 61. 3. & 10. 11. & 26. 1. Mic. 4. 3. & 5. 5. Zec. 9. 8. Eph. 2. 14, 17. Rev. 5. 9. & 7. 9, 10. & 19. 1—7.

q Rev. 21. 23. & 22. 5. Zec. 2. 5. & 14. 7. 1 Cor. 3. 18. & 4. 6. Ps. 17. 15. & 18. 14. & 36. 9. & 27. 1. 4. ver. 1. & 1 Cor. 15. 28.

* This blessed period of national order, peace, and light, corresponds to that glorious vision of John. (Rev. 21. 23, 27.) The Lord hasten it in his time!—Ed.

r Rev. 21. 4. & 22. 3—5. & 7. 15—17. Job 30. 28. Ps. 84. 11. Mal. 4. 2. ch. 35. 10. & 30. 19. & 61. 3. & 66. 10. Acts 3. 19.

‡ All, as Abraham, who "believed God, and it was counted to him for righteousness." None can be righteous but by the "righteousness of God by faith of Jesus Christ." Rom. 3. 10, 22.—Ed.

s Ps. 37. 11, 22. Mat. 5. 5. Rev. 5. 10. & 20. 4. & 21. 3, 4, 7. 1 Cor. 6. 2. Dan. 7. 22. ch. 57. 13.

t Hab. 2. 3. Heb. 10. 36, 37. & 6. 17, 18. Luke 18. 7, 8. Num. 23. 19. Gen. 18. 14. Jer. 32. 17. Tit. 1. 2.

15 ¶ [l] Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.[*]

16 [m] Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and [n] thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

17 [o] For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 [p] Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

19 [q] The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.[†]

20 [r] Thy sun shall no more go down, neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous;[‡] [s] they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: [t] I the LORD will hasten it in his time.

## CHAPTER LXI.

(1) *The Spirit-anointed prophet proclaims his commission:* 1—3.
(2) *Zion restored, the Gentiles converted:* 4—11.

A. M. cir. 3306.
B. C. cir. 698.

* The quotation of this passage (Luke 4. 18,) identifies the speaker with Christ. The announcement comes in direct fulfilment of the closing prediction of the previous chapter: "I the LORD will hasten it in *his* time," who, though to the eyes of men, "a little one and a small one," is here anointed with the Spirit, and invested with the mighty power of God.—Ed.

† How blessed the contrast, a "day of vengeance"—"the acceptable year of the Lord!" A vengeance that specially began upon Jerusalem, (Mat. 22. 37, 38. & 24. 21.) which continues the emblem of that series of judgments by which God broke in pieces the heathen Roman empire, and by which he destroys that mystical Babylon that has so long been permitted to "make war with the saints." Rev. 13. 7.—Ed.

THE Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;*

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;†

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified.

4 ¶ And they shall build the old wastes, they

you. 3—14. The accession of proselytes, and bounty of kings and princes, to the Jewish church, after their return from Babylon, shall be no more than an earnest of the multitudes of princes and others, even of the most savage nations, that shall heartily accede to the gospel church, and devote their substance to, and labours in, the service of it. 15—22. And great shall be her honour, stable and lasting her joys, abundant her prosperity, excellent her ordinances, gifts, and graces, upright and peaceful her officers, complete her safety, lasting and divine her glory, eminently pure, holy, happy, and numerous her members, and quick her enlargement;—all seasonably effected by JEHOVAH himself.

REFLECTIONS UPON CHAP. LX.—Where sin had abounded grace much more abounds; and, through Jesus' righteousness, reigns unto eternal life, where sin had reigned unto death. But they who live destitute of the gospel are plunged into the greatest misery and darkness. And infinite is the mercy when Jesus Christ, the light of life, and the glory of his people, manifests himself in his incarnation and ordinances. The remarkable favour of God, the clear light of the gospel, and the shining lives of professors, powerfully attract members to the church. And with inexpressible pleasure and wonder do the lovers of Christ behold multitudes crowding to him as their refuge, and to the ordinances of his grace. And if we truly give him our heart, we shall liberally employ our wealth, honour, and influence, for promoting his cause. How abundant and constant is the access of sinful men to Jesus and his gospel church! Quickly and unexpectedly can he turn her corruption, contempt, poverty, oppression and misery,



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shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*

5 And [a] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen and your vine-dressers.

6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: [b] ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame *ye shall have* double;† and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double; [c] everlasting joy shall be unto them.

8 For [d] I the LORD love judgment, I hate robbery for burnt-offering: and I will direct their work in truth; and I will make an everlasting covenant with them.

9 *And their seed‡ shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* [f] the seed *which* the LORD hath blessed.

10 I will greatly rejoice§ in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom [g] decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; [h] so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

A. M. cir. 3808. B. C. cir. 696.

* So far as this prediction is literal, its accomplishment is still future; and, that it will have a literal accomplishment, the prophecies leave no room to doubt. In the mean time it has been spiritually verified, in the building up of God's people "through faith unto salvation."—Ed.

a Ch. 60. 10, 14. & 14. 1—3. & 11. 6. & 40. 11. & 5. 1. & 27. 2. Mic. 5. 3. Eph. 2. 11, 12, 19, 20. Acts 20. 28, 29. 1 Pet. 5. 2, 3. 1 Cor. 12. 28. & 3. 9. & 2. 7. Rom. 15. 16. Mat. 21. 43.

b Ch. 60. 5, 6, 16. & 66. 11, 12. Rev. 21. 24. Zec. 2. 11. Rom. 15. 27. 1 Cor. 9. 21, 22. 1 Thes. 2. 19, 20. Phil. 4. 1. Ps. 45. 16.

† "Instead of your shame, ye shall receive a double inheritance."—*Lowth.*

c Ch. 35. 10. & 51. 11. & 60. 15, 20.

d Ps. 11. 7. & 106. 3. Jer. 9. 24. Zec. 8. 16, 17. ch. 1. 11, 13. & 66. 3. Mal. 1. 13. Prov. 15. 8.

e Gen. 22. 18. ch. 48. 19. & 43. 5. & 44. 3. & 54. 1, 2. Gal. 4. 19. 1 Cor. 4. 15. Acts 15. 13. & 3. 25. & 13. 46, 47. Rom. 9. 3, 4.

‡ *Their seed.*—Not natural, as Jews, but spiritual, as converts; for the natural seed have been long under the curse; the spiritual are "the seed which the Lord hath blessed."—Ed.

f Ch. 44. 3. & 65. 16, 23. Rom. 11. 16, 26, 27. Gal. 3. 13, 14. Acts 3. 25, 26. Eph. 1. 3.

§ Are these the words of Zion, or of Messiah? Of Messiah, who alone speaks in the first person throughout the previous parts of the prediction; and there is neither intimation nor mark of any change of speaker. See Heb. 12. 2.—Ed.

g Heb. *decketh as a priest.* 1 Pet. 2. 5, 9. Rev. 1. 6. Heb. 10. 19, 20.

h Num. 24. 6. Ps. 72. 3. & 85. 11, 12. & 92. 13—15. ch. 65. 18, 19. & 58. 1. & 45. 8. & 60. 10—14. & 52. 1, 7. ver. 3.

A. M. cir. 3808. B. C. cir. 696.

c Jer. 12. 11. Zec. 9, 16. Phil. 4. 1. 1 Thes. 2. 19. Luke 2. 14. Eph. 2. 21. John 10. 28, 29. 1 Pet. 1. 5.

d Hos. 1. 19, 20. 1 Pet. 2. 10. ch. 54. 5, 6. & 63. 15. & 57. 15. Jer. 3. 14, 15.

e That is, *My delight is in her.* Ps. 132. 11, 13, 14. Zeph. 3. 17. ver. 5. Eph. 5. 25.

f That is, *Married*, i. e. inhabited and fruitful in saints. Ezek. 36. 10, 12. ver. 12. ch. 60. 21. & 54. 5, 6. 2 Cor. 11. 2.

g Ch. 49. 18, 22. Acts 2. 41, 42, 47. & 5. 14. 2 Cor. 6. 5.

* Rather "thy builders"—God the Father, Son, and Holy Spirit, building up the church as a living temple. 1 Cor. 3. 9, 16, 17.—Ed.

h Heb. *with the joy of the bridegroom.* Song 3. 11. Zeph. 3. 17. Jer. 32. 41. Heb. 12. 2.

i 1 Chr. 9. 27, 33. & 23. 32. 2 Chr. 8. 14. & 13. 11. Ps. 134. 2. ch. 52. 8. Ezek. 3. 17. & 33. 7. Jer. 6. 15. Heb. 13. 17. Acts 20. 28. 1 Cor. 12. 28. Eph. 4. 11, 12.

† Or, *ye that are the LORD'S remembrancers.*

‡ Heb. *silence.*

k Ver. 1, 2. ch. 60. 2, 3. & 5. 8. Deut. 4. 6—8. Song 6. 10. Zeph. 3. 19, 20.

§ Heb. *if I give, &c.* 1 Deut. 12. 12. & 14. 23, 26. & 16. 11, 14. & 27. 7. Joel 2. 24. & 3. 18. Jer. 31. 12. Zec. 9. 17. 1 Tim. 4. 5. 1 Cor. 10. 31.

‖ Do not tarry at ease in the church, as men in the gaiety and luxury of a city, but pass out of the gates into the uncultivated lands of nominal or perverted Christianity, Mahometan delusion, or heathen darkness, and lift high a standard of testimony to "the truth as it is in Jesus," in sight of an ignorant and misled people.—Ed.

* Or, *recompense.*

† *They shall call them.*—That is, the faithful watchmen who have prepared the way, gathered out the stones, and lifted up the standard, shall call the people so tended and cultivated, "the holy (the separated and dedicated) people."—Ed.

m Ver. 4. ch. 60. 21. & 49. 25. 2 Pet. 2. 9. Rev. 5. 9. Heb. 3. 1.

8 Thou shalt also be * a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 [d] Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called * Hephzi-bah, and thy land † Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* [g] shall thy sons* marry thee: and [h] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I have set [i] watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: † ye that make mention of the LORD, keep not silence,

7 And give him no ‡ rest, [k] till he establish, and till he make Jerusalem a praise in the earth.

8 ¶ The LORD hath sworn by his right hand, and by the arm of his strength, § Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 [l] But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; ‖ prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his * work before him.

12 And they shall call them,† [m] The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

## CHAPTER LXII.

(1) *Messiah's continued and effectual intercession for Zion, until her righteousness shine before the Gentiles and kings, and the* LORD *rejoice over her as his covenant bride:* 1—5. (2) *The duty of her watchmen:* 6, 7. (3) *The oath of the* LORD *for her protection and provision:* 8, 9. (4) *The watchmen encouraged and commissioned with promises of salvation:* 10—12.

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FOR [a] Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 [b] And the Gentiles shall see thy righteousness,* and all kings thy glory: † and thou shalt be called by a new name, which the mouth of the LORD shall name.

a Ver. 6, 7. Ps. 137. 5, 6. & 122. 6—9. 2 Cor. 11. 28. Acts 12. 5. Luke 18. 1. Zec. 1. 12. Heb. 7. 25.

b Ch. 61. 9, 11. & 66. 23. & 60. 3, 5. & 52. 15. & 49. 23.

* The righteousness of God, by faith of Jesus Christ. Rom. 3. 22.—Ed.

† The glory of God in the face of Jesus Christ. 2 Cor. 4. 6.—Ed.

## CHAPTER LXIII.

(1) *The mighty Saviour of his church coming in judgment on his enemies:* 1—6. (2) *The loving-kindness and sympathy of the Redeemer:* 7—9. (3) *The church rebels, but the* LORD *remembers mercy:* 10—14. (4) *The church prays the spirit of adoption and expostulation:* 15—19.

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WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength?* I that speak in righteousness, mighty to save.

* The people to whom the standard has been lifted up (chap. 62. 10.) and the daughter of Zion warned of her coming salvation, (chap. 62. 11.) prefer this interesting question.—Ed.

into holiness, comfort, honour, wealth, happiness, and safety. What then must heaven be, where no evil can enter, and where God himself shall be our everlasting light, our everlasting glory, and our ALL IN ALL.

REFLECTIONS UPON CHAP. LXI.—Clear is the call, and unbounded the spiritual furniture, of our Lord Jesus for his saving work; and wonderful the instruction, healing, deliverance, protection, and comfort, which he gives us by the gospel. He effectually roots and grounds sinners of mankind in himself, and in a new covenant state; raises temples to God out of the ruined lodgings of lusts; makes the bond-slaves of Satan free indeed; the servants of sin priests and ministers to God; and fraudulent wanderers upright followers of truth.—Thrice happy are they whom he delivers from redoubled misery and shame; whom he enriches with his grace, and gives full contentment and joy in himself; and to whom he is a God and guide, even unto death. And sweet and honourable to exercised souls are Jesus' imputed righteousness and applied salvation, with all the holiness and comfort which proceed therefrom.

REFLECTIONS UPON CHAP. LXII.—Great fervour and perseverance, particularly in preaching and prayer, are necessary in the ministers of Christ. How near to theirs, and especially to Jesus' heart, lie the important concerns of the church! And great and numerous are the blessed fruits of their intercession. Thrice happy is it, when not only churches are vindicated, but Jesus' righteousness and salvation are clearly exhibited and distinctly perceived; when church members are spiritually joined to the Lord, and to one another in him; are to his honour and pleasure to him; and bring forth the fruits of righteousness, to the praise of his glory; and when divine oracles, ordinances, officers, gifts, and graces, and practical holiness, meet together! Thrice happy is it that in the work of our salvation, and of rearing, reforming, and ruling the church, Jesus Christ, and JEHOVAH in him, are ALL and IN ALL. Infinite is the condescension, mercy, power, wisdom, care, and faithfulness which he manifests in his work. And such as he has once redeemed and sanctified shall never be lost nor forsaken.

CHAP. LXIII.—Ver. 1—6. Who is this that cometh from the slaughter and destruction of his people's enemies, temporal or spiritual, having almighty power to perform his will whithersoever he goes? It is I, the Messiah, who promised



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2 Wherefore [a]*art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 [b] I have trodden the wine-press alone, and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the [c]day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and [d]*there was* none to help; and I wondered* that *there was* none to uphold: therefore [e]mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I [f]will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ [g] I will mention† the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, [h] Surely they *are* my people, children *that* will not [i]lie:‡ so he was their Saviour.

9 [k] In all their affliction he was afflicted, and the angel of his presence§ saved them: [l]in his love and in his pity he redeemed them; and [m]he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his Holy Spirit: therefore [n] he was turned to be their enemy, *and* he fought against them.

11 Then he remembered‖ the days of old, Moses *and* his people, *saying*, Where *is* he that brought them up out of the sea with the [o]shepherd of his flock? where *is* he that put his Holy Spirit within him?

12 That [p]led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

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[a] Rev. 19. 13, 15. ch. 9. 5. ver. 3.

[b] Ch. 25. 10. & 59. 16, 17. Mic. 7. 10. Rev. 19. 15. & 14. 19, 20. Lam. 1. 15. Mal. 4. 3. Ps. 110. 5, 6. & 149. 119. ver. 5.

[c] Ch. 34. 8. & 61. 2. Jer. 50. 17, 18, 20, 25, 27, 34. & 51. 33—36. Joel 3. 8—16. Col. 3. 15. Rev. 6. 9—17. & 11. 17, 18. & 18. 20. & 20. 9. 1 John 3. 8.

[d] Ch. 26. 19. & 41. 28. & 57. 3. & 59. 16. John 16. 32.

* Messiah is said to have wondered at the want of a Saviour, as he was grieved at the hardness of the people's hearts (Mark 3. 5.)—both being expressions perfectly suitable to him when "found in fashion as a man."—Ed.

[e] Ps. 98. 1. ch. 59. 16. & 51. 5, 9. & 52. 10. Mat. 28. 18.

[f] Ver. 2, 3. Ps. 110. 1, 5, 6. & 60. 3. & 75. 8. ch. 28. 3. 18. & 25. 10. & 49. 26. Job 40. 11—13. Jer. 25. 16, 27. Rev. 16. 6.

[g] Deut. i—xi. Ps. cv, cvii, lxxviii, cxxxv, cxxxvi, cxlvii. Neh. ix. Ezek. 16. 3—14. Rom. 9. 4, 5. Eph. 1. 3—14. & 2. 4—10. Tit. 3. 3—7.

† Messiah continues to speak, but pauses, as it were, from the work of judgment to show how judgment upon the wicked is loving-kindness to those whom it delivers from their hands.—Ed.

[h] Gen. 17. 7. Ex. 19. 5, 6. Rom. 11. 28, 29. 1 John 3. 9. ch. 5 1, 2. Zeph. 3. 7. Jer. 2. 5.

[i] Jer. 3. 10, 20. Col. 3. 9.

‡ They shall not lie to God in hypocrisy, nor to man in unfaithfulness.—Ed.

[k] Judg. 10. 16. Ex. 3. 7, 9. Zec. 2. 8. Acts 9. 4. Heb. 4. 15. & 2. 18.

§ For the import of "Angel of his presence," see Exod. 3. 2. & 13. 21. & 14. 19. & 23. 20, 21. Judg. 13. 18. comp. with Is. 9. 6. Zech. 12. 8. Mal. 3. 1. all indicating no other than Christ.—Ed.

[l] Deut. 7. 7, 8. Eph. 1. 3—6 & 2. 4—8. Rom. 5. 21. 1 John 4. 9, 10.

[m] Ex. 4. 22. & 19. 4. Ex. 19. 4. Deut. 1. 31. & 32. 11. Luke 15. 5.

[n] Jer. 30. 14. Lev. 26. 14—39. Deut. 28. 15—68. & 32. 15—27. Acts 13. 45, 46. & 28. 25.

‖ *Remembered*—not as a thing forgotten, but as a thing in "everlasting remembrance." Ps. 112. 6.—Ed.

[o] Or, *shepherds*, as Ps. 77. 20. Ex. 14. 30. Jer. 2. 8. Neh. 9. 20. Hag. 2. 5.

[p] Ex. 15. 6. & 14. 21. Ps. 105. 9. & 77. 17—19. & 78. 13. & 66. 6. ch. 51. 10. & 55. 13. Rom. 9. 17. Eph. 3. 21. Jos. 13. 16.

A. M. cir. 3308.
B. C. cir. 696.

* Rather, "in a plain," a smooth and level way.—Ed.

† "As the herd descendeth into the valley."—*Lowth.*

‡ Caused Moses to rest, when the *Shechinah* pointed the place for encampment.—Ed.

[q] Ex. 15. 6, 11. ch. 51. 9. & 60. 21. & 61. 3. & 55. 13. Prov. 16. 4. Luke 2. 14. 1 Pet. 4. 14.

§ Or, *the multitude.*

‖ Messiah here speaks as "head over all things to the church, which is his body."—Ed.

* Here the church utters her prayer—"Thou art our Father" by regeneration of the Holy Spirit (John 3. 5.) though Abraham be ignorant of us in the starlike multitude of his seed—though Israel acknowledge us not in the distribution of blessings to his family.—Ed.

† Or, *our Redeemer, from everlasting is thy name.*

[r] Ps. 119. 10. & 141. 4. & 81. 12. Jer. 4. 10. Ezek. 14. 9. 2 Sam. 24. 1. ch. 6. 10. & 29. 10. Rom. 11. 8.

‡ Why hast thou adjudged us to be delivered over to our own errors, and judicially hardened our hearts as was the heart of Pharaoh? (see Exod. 4. 21.) or "suffered us to err from thy ways to harden our heart"—*Lowth, Boothroyd.*—Ed.

§ Or, *thy name was not called upon them.*

13 That led them through the deep, as an horse in the wilderness,* *that* they should not stumble?

14 As a beast† goeth down into the valley, the Spirit of the LORD caused him‡ to rest: so didst thou lead thy people, [q]to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, [r]the sounding of thy bowels and of thy mercies toward me?§ are they restrained?

16 Doubtless thou *art* our Father,* though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our Father, † our Redeemer; thy name *is* from everlasting.

17 O LORD, why [r]hast thou made us to err‡ from thy ways, *and* hardened our heart from thy fear? Return, for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

19 We are *thine:* thou never barest rule over them; § they were not called by thy name.

## CHAPTER LXIV.

(1) *The church continues to pray for an illustration of God's power:* 1—5. (2) *Acknowledges her sin, and records her dependence:* 6—8. (3) *Deprecates wrath, crying to her God from the depths of affliction:* 9—12.

A. M. cir. 3308.
B. C. cir. 696.

OH that thou wouldest rend the heavens,* that thou wouldest come down, that the mountains† might flow down at thy presence;

2 As *when* [a]the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 ¶ For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye‡ seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

* *Rend the heavens.*—Surely not the natural and visible heavens; for to *rend* them were to introduce universal ruin, and could not be a prayer of faith and love—but the political heavens, the moving and directing lights of the rebellious and idolatrous kingdoms. See Is. 13. 10, 13—22. comp. Joel 2. 10. & 3. 15, 16—19. Mal. 3. 2, 3.—Ed.

† *Mountains.*—The exalted potentates of the world, whether adverse or friendly to the truth and holiness. They are friendly (Is. 2. 2.); adverse, but subdued. Is. 41. 15.—Ed.

[a] Heb. *the fire of meltings.*

‡ Or, *seen a God besides thee* which *doth so for him*, &c.

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nothing but what I faithfully perform, and who, through my own finished righteousness, am able to save to the uttermost.——I, by myself alone, without needing any created assistance, have utterly subdued and destroyed mine enemies: and I will quickly honour myself in the tremendous ruin of such as still remain: for the seasons appointed for the destruction of mine enemies, and the deliverance of my people, are fixed in my purpose and view. And though none be found able or willing to espouse their quarrel, or attempt their deliverance, my power and zeal shall save them, shall wrathfully destroy their opposers, and even render them astonished at the greatness of their calamities.——3. They will not deal falsely and deceitfully in their covenant with me.——14. The Lord carried them gently and surely, as on plain ground, through the Red Sea and the wilderness, till, to render himself famous in the earth, he brought them into the quiet possession of Canaan. 16—19. Abraham cannot either take notice of our troubles, or afford us any relief.—Why hast thou given us up to a spirit of error and obstinacy, and left us to the bent and bias of our own corrupt hearts, that we cannot fear thee in a filial and reverential manner? O be reconciled, and show thyself favourable to us. Instead of possessing Canaan for ever, as was promised to the patriarchs, we, thy peculiar people, have enjoyed it but a little while; and our adversaries, who were never in such covenant relation to thee, have destroyed thy temple and thy land.

REFLECTIONS UPON CHAP. LXIII.—Wonderful is Jesus Christ in the view of all that know him. And yet he indulges his servants and people in the most familiar inquiries and requests. Blessed are the periods which God hath fixed for showing mercy to his elect, and distributing vengeance to their enemies. And with the greatest zeal, fervent affection, and care, he accomplishes every promise or threatening. Nor can the inability or unconcern of others in the least discourage our almighty Saviour, or hinder his success: but thrice dreadful is their destruction in which his glory must be exalted!—Never ought we to remember God's mercies but with minds lost in love, in wonder, and in praise. And every blessing of providence, grace, or glory, in time or eternity, ought to be viewed as having its sole rise in his infinitely rich and sovereign mercy. Alas! how base is it to lie, to deal treacherously, to rebel and vex the Holy Ghost, in opposition to that infinite pity and manifold salvation of God's dear Son! But wonderfully God mingles his sharpest corrections of his people with his gracious comforts. And it is comely when recounting of mercies, confession of iniquities, and pleading of promises, are rightly connected; and when supplicants complain chiefly of spiritual judgments, and fill their mouths with arguments before him.

CHAP. LXIV.—Ver. 1—5. Oh that thou wouldest, in some awful manner, appear for the ruin of thine enemies and the relief of thy people, as in the destruction of the Egyptians and Canaanites, or as at mount Sinai! For whatever great things thou hast done, we believe that thou wilt still do greater, in the incarnation of thy Son, the spread of thy gospel, and the erection, preservation, and perfection of the New Testament church.—Thou preventest, with thine unsearchable blessings, them who with pleasure receive thy favours, obey thy laws, and hold fellowship with thee in thy ordinances. And though our sins have



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5 [b] Thou meetest him that rejoiceth and worketh righteousness; [*] *those that* remember thee in thy ways: behold, thou [†] art wroth; for we have sinned: [c] in those is continuance, [‡] and we shall be saved.

6 But [d] we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do [e] fade as a leaf; and our iniquities, like the wind, [f] have taken us away.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast [§] consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our Father: [g] we *are* the clay, and thou our potter; and [h] we all *are* the work of thy hand.

9 ¶ Be not [i] wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 [k] Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 [l] Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire; and all our pleasant things are laid waste.

12 [m] Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

A. M. cir. 3398. B. C. cir. 606.

b Gen. 32. 1. ch. 26. 8. Lam. 3. 25, 26. Ps. 25. 10. & 18. 20—27. & 37. 4. Deut. 10. 11, 18, 15.

* This is Messiah in whom the Father is well pleased, and in whose "righteousness" sinners are made righteous by faith.—Ed.

† Or, hast been wroth with them a long time after we had sinned, and yet, &c.

c Ps. 103. 17. Mal. 3. 6. Jer. 31. 20. Hos. 11. 8. Mat. 24. 22.

‡ "In them (in thy ways) is continuance"—"a continuing city," (Heb. 13. 14). "a better country," Heb. 11. 16. They all terminate in salvation, Ps. 84. 5, 7.—Ed.

d Gen. 32. 10. Job 40. 4. & 42. 5, 6. Phil. 3. 8, 9. ch. 6. 5. Luke 15. 15. Dan. 9. 8.

e Ps. 90. 5, 6. ch. 40. 6, 8. & 1. 30. Jam. 1. 10, 11. 1 Pet. 1. 24. Mat. 21. 19.

f Hos. 13. 15. Jer. 4. 11. Zec. 5. 9, 11. Ps. 1. 4. Job 27. 21.

§ Heb. *melted.*

g Ch. 45. 9. & 29. 16. Jer. 18. 6. Rom. 9. 20, 21. Gen. 2. 7.

h Ch. 44. 21. Job 10. 8, 9. Ps. 119. 73. & 138. 8.

i Hab. 3. 2. Jer. 10. 24. Ps. 79. 1, 8. & 119. 94. & 9. 13—17. & 106. 45. & 76. 1. Mic. 7. 18, 19. Lev. 26. 42, 44, 45. Gen. 17. 7. Deut. 7. 6.

k Ps. 74. 2, 3. & 79. 1, 7. Mic. 3. 12. ch. 1. 7. 2 Chr. 33. 11. & 36. 16—21. Mat. 22. 7. & 23. 35, 38. Luke 19. 27, 43, 44. & 21. 21, 24.

l Ps. 74. 6—8. 2 Kin. 25. 9. Ezek. 7. 20, 21. & 24. 21. 25. 2 Chr. 36. 19, 21. Mat. 24. 2.

m Ps. 10. 1. & 74. 10, 11, 18, 19. & 79. 5. & 80. 3, 4. & 89. 46—51.

## CHAPTER LXV.

(1) JEHOVAH *sought and found by strangers; disregarded by his own people, who are rejected for incredulity, hypocrisy, and idolatry:* 1—7. (2) *A seed preserved:* 8—10. (3) *Judgments upon them that forget God; blessings upon his servants:* 11—16. (4) *The new heavens and new earth:* 17—25.

I AM sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.[*]

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense [a] upon altars of brick; [†]

4 Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and [‡] broth of abominable *things is in* their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. [b] These *are* a smoke in my [*] nose, [†] a fire that burneth all the day.

6 Behold, *it is* written before me; I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burnt incense upon the mountains, and blasphemed me upon the hills: therefore [c] will I measure their former work into their bosom. [‡]

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing [§] *is* in it: so will I do for my servants' sakes, that I may [*] not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And [d] Sharon [‖] shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that [*] troop, [†] and that furnish the drink-offering unto that [e] number.

12 [f] Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore, thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: [‡]

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for [§] vexation of spirit.

15 And [g] ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: [‖]

16 That he who blesseth himself in the earth

A. M. cir. 3398. B. C. cir. 606.

* The Lord here replies to the concluding expostulation of the preceding chapter; and by enumerating their sins, vindicates the severity of his corrective judgments upon Israel, and his merciful, but righteous, substitution of the Gentiles in the place of a rebellious and idolatrous people.—Ed.

a Heb. *upon bricks*, not Ex. 20. 24, 25.

† God had commanded his altars to be formed of earth or unhewn stone. (Ex. 20. 24, 25.) The idolatrous Israelites adopted brick, the memorial of their Egyptian slavery, and the emblem of their Babylonian captivity.—Ed.

‡ Or, *pieces.*

A. M. cir. 3398. B. C. cir. 606.

b Deut. 32. 19, 21, 22. Prov. 6. 16, 17. & 16. 5. Mat. 12. 45. & 3. 7. & 23. 13, 14, 25, 33. Luke 16. 15.

* Or, *anger.*

† "These are a smoke of my anger."—Ed.

c Mat. 7. 1. & 23. 32, 35. ver. 6. Ps. 79. 12. Jer. 5. 9, 29. & 7. 19, 20. Rom. 2. 6.

‡ The allusion is to the loose Eastern robe, which is often used as an apron; and, when filled with large measures, is drawn up to the bosom. Our Lord alludes to the same dress and practice in his memorable inculcation of the duty of charitable judgment, forgiveness, and liberality, Luke 6. 38.—Ed.

§ *A blessing.*—Some few that will ripen into excellence.—Ed.

d Ch. 35. 2. Ezek. 34. 13, 14. & 37. 21, 22. Hos. 2. 15.

‖ *Sharon* on the west, *Achor* on the east—the whole land. The period of fulfilment is still future; but the Lord has promised, and the hope of God's people "maketh not ashamed" by disappointment.—Ed.

* Or, *God.*

† *Prepare a table for* God and Meni—names of heathen gods or idolatrous rites. *Gad or troop*, was, most probably, a name for the starry heavens, which the Hebrews were prone to worship. *Meni* or *number*, for numerical calculation of fortunate and unfortunate days, with which idolatrous and superstitious nations are still trammelled.—Ed.

e Or, *Meni. Jer.* 8. 2. & 44. 17. Job 31. 26, 27. Deut. 4. 19.

f Lev. 26. 25, 32. Deut. 28. 25. & 32. 22. Ezek. 11. 17—21. & 20. 34—43. ch. 10. 4. & 3. 25. Mat. 22. 6, 7, 9, 10. Luke 21. 22—24. & 19. 27. & 17, 37. 1 Thes. 2. 16. Heb. 10. 26—31. & 6. 8. 1 Pet. 4. 17, 18. Rom. 9. 27. & 11. 7.

‡ This prediction was wonderfully accomplished in the siege of Jerusalem by Titus. The Christians, whose chosen name was "servants of Jesus Christ," (Phil. 1. 1. Jam. 1. 1.) warned by the prophecy of our Lord, (Mat. 24. 15—28.) had fled to Pella, and lived in abundance and security, while the unbelieving Jews felt all the extremities of thirst, hunger, and ruin.—Ed.

§ Heb. *breaking.*

g Deut. 29. 20—28. Prov. 10. 7. Jer. 29. 22. Dan. 8. 23. Acts 17. 5. Tit. 1. 16. 1 Pet. 2. 8.

‖ *Another name.*—"The disciples were called Christians first at Antioch," (Acts 11. 26.) and thenceforth even the Jewish converts lost their original name.—Ed.

long provoked thee to anger, thy ways of mercy are perpetual, and therefore we hope for thy salvation. 6—12. We are indeed wholly corrupted, and our best works abominable in thy sight. Our sins have brought on these wasting and captivating judgments. And very few, with fervent importunity, labour to prevent thy departure, or plead for the removal of thy consuming judgments. But notwithstanding our unworthy carriage towards thee, do thou, our Father and Creator, sovereignly remember and spare us, moderate and shorten thy corrections, since we are thy covenant people. When Jerusalem and our other cities are laid desolate, and thy temple, in which our fathers long worshipped thee, is burnt, and all our pleasant palaces and structures are destroyed, let thy bowels of compassion make thee hasten to our relief.

REFLECTIONS UPON CHAP. LXIV.—In trouble the almighty God must be implored for our relief: and he will make himself known to all; to his people in mercy, and to his enemies in judgment. There is infinite need of his gracious descents to awaken, enlighten, pardon, purify, protect, regulate, direct, and comfort his church. What mercy he keeps, and what stores of blessedness he has laid up, for such as cheerfully wait on him, and walk with him, in all his ordinances, laws, and dispensations of providence! He bears with unnumbered provocations, and graciously forgives them, in the best of his people. But shameful are our sinful pollutions, and greatly criminal our want of earnestness in dealing with God; nor is there a surer token of a graceless heart, than neglect of, and even indulged carelessness in, prayer. But while we are pining away in our iniquities, nothing is more fit than by faith to throw ourselves entirely upon the sovereign mercy of God. And if the disorders and desolations of churches lie so heavy on the heart of saints, how near must they go to the heart of the Saviour!

CHAP. LXV.—Ver. 1—7. I am now manifested to, enjoyed, and worshipped by, the Gentiles, who for many ages have continued ignorant of, and careless about, me, and stood in no saving relation to me. But since, notwithstanding my long continued offers of grace, vouchsafement of oracles and ordinances, and the strivings of my Spirit and providence, the Jews continue in their obstinate rejection and blasphemous contempt of me, since they still approve the sins of their fathers, or do what is equally horrid, and yet boast, to my high provocation of themselves, as if they were the only holy people on earth; I will now, in the most tremendous and lasting manner, punish on them their own and their fathers' iniquities. 8—10. Nevertheless, I will not utterly destroy the nation, as there is among them, and in their loins, a number of elect persons, who, in the apostolic and millennial periods, shall be converted to Christ and his church, and become very useful to others. 11—16. But as for the body of that nation, since they have apostatized from my truths and service, and have, at least, in approbation of their



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ll bless himself in the God of truth; and
that sweareth in the earth, shall swear by
God of truth; because the former troubles
forgotten, and because they are hid from
ne eyes.

17 ¶ For, behold, I create new heavens, and
ew earth:* and the former shall not be re-
mbered, nor come into mind.

18 But be ye glad and rejoice for ever *in*
which I create: for, behold, I create Jeru-
m a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy
ny people: and the voice of weeping shall be
more heard in her, nor the voice of crying.

20 There shall be no more thence an infant
ays, nor an old man that hath not filled his
s: for the child shall die an hundred years
but the sinner, *being* an hundred years
shall be accursed.†

21 And they shall build houses, and inhabit
*n;* and they shall plant vineyards, and eat
fruit of them.

22 They shall not build, and another inhabit;
shall not plant, and another eat: for as the
s of a tree *are* the days of my people, and
e elect ‡ shall long enjoy the work of their
ds.

23 They shall not labour in vain, nor bring
h for trouble: for they *are* the seed of the
sed of the LORD, and their offspring with
n.

24 And it shall come to pass, that before they
I will answer; and while they are yet
king, I will hear.

25 The wolf and the lamb shall feed together,
the lion shall eat straw like the bullock:
dust *shall be* the serpent's meat.§ They
l not hurt nor destroy in all my holy
ntain, saith the LORD.

A. M. cir. 3408.
B. C. cir. 596.

* *New heavens and a new earth* cannot here mean the new and eternal state; for it appears from ver. 20, that after the new creation here predicted, death will still be in the world; whereas in the new and eternal state "there will be no more death." Rev. 21. 4. "The new heavens and new earth" here foretold represent a new state of governments and people, produced by an outpouring of converting and renewing grace upon the hearts of Israel and the Gentile churches and kingdoms.—Ed.

† Though it were presumptuous to affirm that God may not, or will not, hereafter restore mankind to antediluvian longevity; yet, as the "new heavens and new earth" seem decidedly emblematic, and not literal, is there not reason for concluding that "infant" and "old man" are likewise emblematic? Thus the whole Christian church are called "little children" by Christ himself, by Paul, and John. (John 13. 33. Gal. 4. 19. 1 John 2. 1—3. 21.) According to this authorized language, the verse will be interpreted thus: "There shall no more be in my visible church any who abides "an infant of days," any who continue "children in understanding" (1 Cor. 14. 20.) nor "an old man," a father in Christ, (1 Cor. 14. 15. 1 John 2. 13.) who shall not have knowledge and experience in grace; but even "the child," the youngest believer, shall die in the Christian ripeness of old age. And such shall be the purity and vigour of godly discipline, that "the sinner" who "loves not the Lord Jesus Christ," whatever may be his rank and attainments, shall be cut off and cast away as an accursed thing from the fellowship of the renovated church. 1 Cor. 5. 4, 5, 7, 9, 11. 1 Cor. 16. 22. —Ed.

‡ Heb. *shall make them continue long, or shall wear out.*

§ Satan, that old serpent, shall poison and devour in my church no more. Mat. 23. 33. 1 Pet. 5. 8.—Ed.

## CHAPTER LXVI.

*The* LORD *glorious in heaven and earth:* 1, 2. (2) *The humble worshipper ed; hypocritical service rejected:* 2—4. (3) *The humble comforted:* 5—14. *dolaters judged:* 15—17. (5) *The dispersed Jews, the heralds of God's to the Gentiles:* 18, 19. (6) *The Jews gathered by the Gentiles to the service ir God, and the possession of their land:* 20—23. (7) *The condemnation nagressors:* 24.

A. M. cir. 3408.
B. C. cir. 596.

THUS saith the LORD, a The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?*

2 For b all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor, and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he slew a man; he that sacrificeth a † lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that c burneth incense, *as if* he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations.‡

4 I also will choose their § delusions,‖ and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out* for my name's sake, said, Let the LORD be glorified:† but he shall appear‡ to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 ¶ Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not § cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 ¶ Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her;

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may

a 1 Kin. 8. 27. 2 Chr. 6. 18, 41. 2 Sam. 7. 5. Ps. 132. 5. Mat. 5. 34, 35. & 24. 2, 23, 28. Acts 7. 48—50. & 17. 24. John 4. 21, 24. Mal. 1. 11. 1 Tim. 2. 8. Jer. 7. 4—10.

* The Jews were proud of their national descent from Abraham, whose faith they knew not, of the law of Moses whose precepts they kept not, of the temple whose services they degraded by their profanity, and of Jehovah their God whom they associated with idols. Against this false pride and the false security thence arising, the Lord here proceeds to warn them by showing that heaven is his glorious temple, and the humble man the only acceptable worshipper.—Ed.

b Gen. 1. ch. 40. 26. Heb. 1. 2, 3. Col. 1. 17, 18.

† Or, *kid.*

c Heb. *Maketh a memorial of.* Lev. 2. 2.

‡ This verse is obscured by the italics of the translators, as the object seems to be a description, not of the comparative guilt of the Jews (*as if* a certain crime were committed) but the actual abominations they had conjoined with the worship of Jehovah: "He that slayeth an ox" (to offer to God) "killeth a man," (to satisfy his own malice); "he that sacrificeth a lamb," (to Jehovah) "beheadeth a dog" (to a heathen deity); "he that maketh an oblation" (to the living God) offereth "swine's flesh," (a sacrifice to the dead); "he that burneth incense (emblem of ascending prayer) "blesseth an idol" that can neither hear nor answer.—Ed.

§ Or, *devices.*

‖ *I will choose their delusions,* as the rods wherewith to chastise them.—Ed.

* The Lord here speaks the word of comfort to his church anticipating the time when the first Christians were "cast out of the synagogues," (John 16. 2.) and the custom of total excision from family affection and aid, as well as church fellowship still practised against every Jew who is converted to the "truth as it is in Jesus"—Ed.

† They so spake, "thinking they did God service." John 16. 2.—Ed.

‡ So he appeared to Stephen, (Acts 7. 55.) and so "to them that look for him he will appear the second time without sin unto salvation." (Heb. 9. 28.) Here he appears to execute temporal judgment on mystical Babylon. Rev. 16. 16—19.—Ed.

§ Or, *beget.*

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rs' conduct, offered sacrifices to multitudes of idols, and have obstinately ted the Messiah, I will most terribly destroy them by the Romans and others, y famine, while the Christians shall be protected and nourished. They shall serable, detested, and infamous, while the Christians shall be joyful, respected, appy, in the worship of their Redeemer; and idolatry, carnal ceremonies, rexing miseries, shall be abolished. 17—25. For, to the inexpressible comfort people, whether Jews or Gentiles, I will, in the apostolic, and especially in illennial period, and still more gloriously in the heavenly state, establish my h in a new form; in which spiritual joys, noted advances in holiness, happy nuance in life, sanctified enjoyment of the blessings of providence, remarkable ings from God, and delightful fellowship with him, remarkable change of men's sitions and tempers, happy peacefulness, mutual affection, and freedom from ecution, shall amazingly abound.

REFLECTIONS UPON CHAP. LXV.—Sovereign is JEHOVAH in the disposal of his urs; and graciously he converts sinful men by the offers and communications is saving graces and comforts. But rebellious dissemblers with God, and cters of his Son, provoke him to give them up at last to the most terrible ction and ruin. Though he bear long, he will not bear always; and nothing ore odious in his sight than a sinner vaunting of his holiness, and looking n with contempt on others. Yet how loath is he utterly to abandon a people who have been once devoted to his honour! And how liberally sinners expend their substance to gratify their lusts! Awful and lasting are the proofs we have of Jesus' Messiahship, and of the truth of the Christian religion, in the tremendous miseries, and still continued dispersion and disgrace of his Jewish rejecters. But O what unspeakable blessings, for Jews and Gentiles, are still wrapt up in God's promises. If I must die without seeing their fulfilment, let me live and die in the firm faith of it. If I am dispirited by the remarkable dishonours of God and ruin of souls which now prevail, let me hope for that happy period, in which the kingdoms of this world, Jews and Gentiles, shall become the kingdoms of my Lord, and of his Christ.

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CHAP. LXVI.—Ver. 1—4. I do not regard your temple in all its glory, but the law-fulfilling Messiah, and broken-hearted believers in him. Your sacrifices offered up without faith in, nay, in opposition to, his, I esteem as infinitely criminal and detestable. And since ye obstinately cleave to your abominable righteousness and superstitions, I will give you up to the lusts of your hearts, and bring upon you the miseries which ye attempt to avoid. 5—14. And while God shall marvellously protect the Jewish Christians, who have been persecuted by their brethren, terrible judgments shall be executed on the Jewish nation, city, and temple. But speedily, and before their destruction, shall multitudes be converted to Christ, and

milk out, and be delighted with the * abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river,† and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones‡ shall flourish like an herb; and ᵈthe hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For, behold, the LORD will come with fire,§ and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens, ‖behind one *tree* in the midst,* eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For I *know* their works, and their thoughts: it shall come, that I will gather all nations, and tongues; and they shall come, and see my glory.

A. M. cir. 3398.
B. C. cir. 606.

* Or, *brightness.*

† *A river* as distinguished from a cistern, which, however deep, is at length exhausted, while the mountain-fed river is rolling on, and, by aid of its tributaries, ever widening as it flows. — *Note.* This distinction is forcibly exemplified in the distinction between *living* and *water*, John 14. 11, 14.—ED.

‡ The bones are the emblems of strength and the mechanical instruments of motion. They abide in the grave when the flesh is decayed, as the root of an herb abides in the ground when the flower is faded, the leaf withered, and the stem cut down. The comparison, therefore, seems to refer to the resurrection as exhibited in the vision of dry bones, Ezek. 37, 11.—ED.

ᵈ Ver. 5. ch. 65. 12—16, 20, & 3. 10, 11. 2 Thes. 1. 6—9. Rev. xx.

§ That this is not the fire of the final judgment will appear from ver. 19. but the emblem of national judgments consuming as "fire," swift as "chariots," deadly as the "sword."—ED.

‖ Or, *one after another.*

* *Behind one in the midst.* — "Who purify themselves at a fountain in the midst of the gardens," according to *Kimchi.* But how could any be said to purify themselves *behind* a fountain? — "After the rites of Achad." —*Lowth.* But Achad never elsewhere appears as the name of any idol. The marginal translation, "one after another" —the literal, "after one betwixt"—may probably suggest the true meaning, "successively," or "promiscuously."—ED.

A. M. cir. 3398.
B. C. cir. 606.

ᵉ Ch. 11. 10, 12. & 62. 10. Luke 2. 32. Mark 16. 15. Eph. 3. 8. Mat. 28. 19. Acts 13. 46.

* A sign of God's power, faithfulness, holiness, and grace, such as appeared in the incarnation, (Luke 2. 34), preaching, (John 7. 46), and miracles of our Lord, and in the endowments, self-denial, and miracles of his apostles. Acts 2. 19, 22, 43. & 4. 30. & 14. 3. Rom. 15. 19. 2 Cor. 12. 12. Heb. 2. 4.—ED.

† The real demonstration of the "glory of God," is "the face of Jesus Christ," whether marked by the look of tenderness, the tear of pity, the elevation of prayer, the bloody sweat of agony in the garden, or the hand of the smiter in the hall; above all, in his face when he rose from the dead, and brought life and immortality to light from the darkness of the grave. 2 Cor. 4. 6. —ED.

‡ Or, *coaches.*

§ That is, the Gentiles shall facilitate and aid in the restoration of Israel with the peculiar conveyances of each country.—ED.

‖ In hearts renewed by the Holy Ghost, and sprinkled, for cleansing, by the blood of the Lamb. John 3. 5. Heb. 9. 11—14.—ED.

* *I will also take* (not them, but) *of them* (the Gentiles) *for priests and for Levites* for that "royal priesthood" to which every believer is chosen in Christ Jesus. 1 Pet. 2. 6.—ED.

ᶠ Ch. 65. 17, 23. & 61. 9. & 54. 2. & 59. 20. Ps. 102. 28. 2 Pet. 3. 13. Rev. 21. 1. Mat. 16. 18. & 28. 20. 1 Pet. 1. 5. John 10. 27—29.

† Heb. *from new-moon to his new-moon, and from sabbath to his sabbath.*

19 And * I will set a sign* among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory;† and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations, upon horses, and in chariots, and in ‡litters, and upon mules, and upon swift beasts,§ to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel‖ into the house of the LORD.

21 And I will also take of them for priests *and* for Levites,* saith the LORD.

22 For as ᶠthe new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, *that* †from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

his gospel church, particularly from among the Gentiles; and large, abundant, and lasting, especially in the latter days, shall be their comforts. 14—24. And while the obstinate Jews, Heathens, Papists, and Mahometans, shall be, in the most terrible manner, punished by the judgments of God, and set up as distinguished monuments of wrath, in time or eternity, the Jewish preachers, and others, shall spread the gospel into all parts of the world, and shall become noted instruments of the enlargement, purification, and lively devotion, of the gospel church.

REFLECTIONS UPON CHAP. LXVI.—Let my care be to have my heart right with God, and a meet habitation for him through the Spirit. And making Jesus my pattern, let me, with a contrite heart, tremble at his word. God forbid that I should ever value myself on account of external performances in religion, which may be so detestable to him; or that ever he should abandon me to the power and rage of my own lusts, and the fearful vengeance attending the same. Hypocrites and church rulers are frequently the most cruel persecutors. But saints may bear injuries with patience when God will so quickly overbalance them with deliverance and comfort. And the church's remarkable deliverances, enlargements, and joys, are ordinarily introduced, or attended by the most tremendous judgments on hypocritical professors and open enemies. All labour and suffering are well bestowed that issue in the conversion of multitudes to Christ. And notwithstanding all that his enemies can do, the word of the Lord hath had, and will have, free course, and be glorified. The ends of the earth shall be made to remember and turn to the Lord. And the grace of God, which bringeth salvation, shall teach men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this world. But what dreadful spectacles of divine vengeance have been the Jewish and Roman, and shall be the Popish and Turkish persecutors of the church! Let therefore the British nation stand in awe and tremble!

## CONCLUDING REMARKS ON THE BOOK OF ISAIAH.

Isaiah is placed at the head of the glorious prophetic company, not because his prophecy was first in point of time—for he was preceded by Jonah, Amos, and Hosea, and was contemporary with Joel and Micah—but because of the overwhelming importance of his subject, and his frequent references to the coming and kingdom of Christ. Upon this account Isaiah has been distinguished by the title of "the evangelical prophet." Concerning his family nothing certain is known, though some suppose him to have been of the blood-royal, and that his father was the son of Joash, and brother of Uzziah. There is a tradition among the Jews, and it has been adopted by many Christian writers, that Isaiah lived till the time of Manasseh, by whom he was sawn asunder. That some one of the prophets so suffered, the apostle affirms, Heb. 11. 37; but of the individual we are uncertain. If Isaiah lived till the time of Manasseh, he must have exercised the prophetic office during, at least, sixty-one years—a period by no means improbable, when compared with that during which many ministers of the gospel have continued to discharge the most laborious duties of their offices. It is, however, certain that he lived till after the fifteenth year of Hezekiah, which makes the continuance of his office beyond all question —calculating from the first of Uzziah—to have been not under forty-eight years.

The name of Isaiah, when interpreted, is, in some measure, descriptive of the nature of his divine message. It signifies, "the salvation of Jehovah;" and was bestowed with singular prophetic propriety upon him who was commissioned to foretell and describe, so vividly and impressively, the glorious advent of Messiah, through whom "all flesh shall see the salvation of God." See Is. 40. 5. comp. with Luke 3. 6. Acts 4. 12.

Called into office during a period of great national declension from truth, purity, and godliness, one great object of the prophet was to establish, beyond controversy, the divine origin of the Jewish institutions. This he effects by foretelling some events nigh at hand, "coming home to men's own lives and bosoms," and which the living witnesses of his own generation must have been able either to falsify or verify by their own observation. The verification of the prediction, including events most improbable at the time, fulfilled the Mosaic test of the divine commission of a prophet, and left unbelieving idolaters and apostates totally without excuse, (see Deut. 18. 21, 22); while others of his prophecies, stretching far into futurity, have continued to receive an exact but progressive fulfilment during centuries; and others look forward still, and give assurance, by the experience of the past, that all that remain will be accomplished.—ED.



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# ADDITIONAL EDITORIAL NOTES ON THE BOOK OF ISAIAH.

CHAP. IV. Ver. 1. *In that day.*—What is meant by "that day?" Looking backward in the prophecy, chap. 2. 2. introduces "the last days," (see note) within which period again and again recurs "that day." It occurs, chap. 2. 11, 12, 17, 20, characterized as "the day of the Lord of hosts," (comp. chap. 6. 1, 3, with John 12. 41.) as the time "when the LORD shall shake terribly the earth," which generally signifies the land of Judea—"when the LORD alone shall be exalted," the day when "a man shall cast his idols to the moles and to the bats"—and in chap. 3. 7, 18, 25, when a man, on account of the universal poverty, shall refuse to become a ruler—and the "bravery" of female apparel shall be utterly taken away. Farther, it is characterized (chap. 3. 25. & 4. 1, 2, 30.) by the destruction of men, and unprotected state of women—and by blessings to them that are "escaped"—and by the terrible judgments inflicted by the Gentiles on account of the unfruitfulness of Israel. Now, does it not hence appear, that "that day" is not any one day or period in which all these events meet, (for that is impossible,) but any day or period within the "last days," marked by its own specific event, whether past or future?

CHAP. V. Ver. 4. *I looked that it should bring forth grapes, brought it forth wild grapes?*—The choice vine would not bear wild grapes—some other plant must therefore have sprung up, as the tares among the wheat, Mat. 13. 27, 28. The plant called "wild grapes" is generally supposed to be a species of the deadly nightshade which grows profusely in Egypt and Palestine.

CHAP. VII. Ver. 13. *Is it a small thing for you to weary men, but will ye weary my God also?*—Ye weary the patience of men by your maladministration; will ye weary God also, by neglect of opportunities, distrusting his promises, and abusing his ordinances?

CHAP. IX. Ver. 6. *The everlasting Father.*—Or, "Father, author of the future or everlasting age," the Christian dispensation.—*Lowth.*

CHAP. XI. Ver. 10. *His rest shall be glorious.*—His church glorified by the possession of his word of truth, his ordinances, promises, and Spirit. See Ps. 132. 14. Col. 1. 27.——Ver. 11. *The Lord shall set his hand again the second time to recover the remnant of his people;* so called as somewhat similar to the first deliverance from Egypt. See ver. 16.

CHAP. XVIII. Ver. 2. *That sendeth ambassadors by the sea, even the vessels of bulrushes.*—That the Egyptians employed vessels of bulrushes, coated with bitumen, is evident from Exod. 2. 3, as well as from general history. And it appears their Ethiopian neighbours employed them likewise.

CHAP. XIX. Ver. 7. *The paper reeds by the brooks.*—The papyrus, (whence the English word *paper,*) from which were manufactured rolls for writing, cordage, baskets, boats, &c.

CHAP. XXI. Ver. 10. *O my threshing, and the corn of my floor.*—O! my brethren, the sowing and harvest of the Lord, whom I have laboured to thrash out of your chaff, and winnow into cleanness: lo! I have declared unto you the whole revelation of God!

CHAP. XXIII. Ver. 3. *The seed of Sihor, the harvest of the river, is her revenue.*—Grain from the banks of the Nile, (1 Chr. 3. 5.) *The river,* most probably the Euphrates, as the channel of Indian commerce.

CHAP. XXV. Ver. 6. *A feast of fat things, a feast of wines on the lees.*—The gospel is frequently represented under the emblem of a feast. Mat. 8. 11. Luke 14. 16. & 22. 29, 30. *Fat things*—the emblem of abundance and prosperity. Gen. 41. 26, 29. *Wines on the lees*—wine, the emblem of the restorative power of the gospel promises. Is. 45. 1, 2. *On the lees*—refined mechanically by rest, and chemically by mutual agency of the parts, from all turbid and feculent mixture, the emblem of a church purified from "all false doctrine, heresy, and schism."——Ver. 7. *The vail that is spread over all nations.*—I will remove the "vail of Moses" from the Jew, and enable him to see Christ in all the sacrifices, the only "end of the law for righteousness;" and I will remove the vail of prejudice and antipathy through which the Gentiles have hitherto looked upon the Jews.

CHAP. XXVII. Ver. 5. *Let him take hold of my strength, that he may make peace with me:*—The vineyard replies—"I have no wall for my defence! O! that I had a defence of the thorn and the brier!" JEHOVAH speaks—"Against them should I march in battle, I should burn them up together. Ah! let her rather take hold of my protection!" The VINEYARD replies—"Let him make peace with me, peace let him make with me!" JEHOVAH speaks—"They that come of the root of Jacob shall flourish."—*Lowth.*

CHAP. XXVIII.—Ver. 1. *Wo to the crown of pride, to the drunkards.*—Not merely habitual drunkards from wine, but persons intoxicated with pride and self-will beyond reasoning, and regardless of warning.

CHAP. XXXII.—Ver. 2. *The shadow of a great rock in a weary land.*—Not merely a shadow to protect from the heat, but the shadow of a great rock to defend from enemies.

CHAP. XXXIII. Ver. 7. *Their valiant ones.*—Verses 5 and 6 being taken as a parenthesis, the "valiant ones" are the former spoilers upon whom the new spoiler (ver. 4.) makes his tumultuous assault.——*Ambassadors of peace.*—The messengers of the first spoiler attempting peace with the second.——Ver. 8. *He hath broken the covenant.*—The new spoiler who had made a false peace with the messengers.

CHAP. XXXIV.—Ver. 9. *The streams thereof shall be turned into pitch, and the dust thereof into brimstone.*—Emblems of an overthrow as complete as that of Sodom and Gomorrah; while it is not improbable that the description may have been literally realized in volcanic eruptions.

CHAP. XXXVI. Ver. 1. *Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.*—Most part of this narrative will be found in the contemporary portion of the book of 2 Kings 18. and 2 Chr. 32. It is here repeated to show how history and prophecy reflect mutual light upon each other.

CHAP. XL. Ver. 1. *Comfort ye my people.*—The parties exhorted to give comfort, are such as hear "the voice in the wilderness," (ver. 3.) and in faith of his coming, "prepare in the desert a highway for their God."—*Note.* It is thus the duty of believers to comfort one another. 1 Thes. 4. 18.——Ver. 12. *Weighed the mountains.*—Every planet takes its place and orbit in exact proportion to its weight; the earth is depressed at the poles and elevated at the equator in virtue of its weight and rotation; and, so far as known to man, every object on earth and in the heavens is literally "weighed in a balance."

CHAP. XLI. Ver. 6. *They helped every one his neighbour.*—The nations associated against the truth, and in support of idolatry. See Ps. 83. 2—8, 12.

CHAP. LII. Ver. 14. *As many were astonished at thee; his visage was so marred more than any man.*—There is a want of grammatical correspondence, and consequent obscurity, in the translation of this verse. "As" requires either another "as" to follow, or a "so" to correspond, expressed, or understood. May not this be rectified by placing the "so" where it stands in the Hebrew, at the commencement of the second clause? And is not the meaning as follows: "As many were astonished at thee," O Jerusalem, (ver. 9.) when thy visage was marred in the dust, and thy form in chains, (ver. 2.) "so his (my servant's) visage was marred more than any man," &c.

CHAP. LIV. Ver. 6. *A wife of youth, when thou wast refused.*—As Ruth was refused by the next of kin, according to the law, (Deut. 24. 5—10. Ruth 4. 1—8.) even so, the world to which the backslider has turned for comfort and protection, refuses it; and when, through grace, the backslider "comes to himself," he is accepted of God. See Hos. 2. 7. Luke 15. 17.

CHAP. LV. Ver. 12. *The mountains and the hills shall break forth before you into singing.*—"Mountains and hills"—empires and kingdoms.——*Trees of the field.*—Believers everywhere throughout the world. Is. 61. 3.

CHAP. LVI. Ver. 7. *Them will I bring to my holy mountain.*—From Dan. 2. 35. it is evident that the "mountain of the Lord" is the emblem of the church exalted by Messiah; that the "house of prayer" has ceased to be confined to Jerusalem, and is found wherever there is a worshipper "in spirit and in truth;" (John 4. 20—24.) that the "offerings and sacrifices" are prayer, praise, and beneficence; (1 Pet. 2. 5. Heb. 13. 15, 16.) and that "the altar," is the spiritual and living altar and sacrifice, Christ. Heb. 13. 10.

CHAP. LX. Ver. 1. *Arise, shine.*—This is a prophecy of the birth and ministry of Jesus, in whom was "light," and in whose reflected splendour Zion is called to shine.

CHAP. LXI. Ver. 3. *Give unto them beauty.*—"A diadem," a royal crown.

CHAP. LXII. Ver. 1. *For Zion's sake will I not hold my peace.*—*Poole* ascribes these words to the prophet Isaiah; *Aben Ezra,* to Israel in captivity; the *Targum,* to God resolved not to be silent, nor give the nations rest till the coming of the deliverer. By following the grammar of the preceding and subsequent passages, which all uniformly speak in the name of one person, there can be no hesitation in applying these words to Messiah, "God manifest in the flesh."

CHAP. LXIII. Ver. 1. *Who is this that cometh from Edom, with dyed garments from Bozrah?*—The Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea, Is. 34. 6. &c.; see also Jeremiah 47. 7—22. Ezek. 25. 12—14. & 35. 1—15, in which predictions there appears a wonderful contrast between Jacob and Esau; for though Jacob be scattered throughout all lands, he can still be found and known, while in truth there is not any remaining of the house of Esau. "Edom is cut off for ever"—The question in this prophecy seems therefore to refer to this predicted period of "vengeance," and furnishes, most probably, an emblem and specimen of those national judgments with which God forewarns and threatens all nations which becoming, through agriculture and commerce, prosperous and great, as Edom, forget God, become proud of their wealth, unkind, cruel, and idolatrous.

CHAP. LXIV. Ver. 1. *That the mountains might flow down at thy presence.*—"Flow down" as mountains are wont to do when the sun melts the winter snows, (see Is. 2. 2. Joel 3. 18.) when springs and rivers issue from their bosom, or flocks and herds descend from them as streams, chap. 65. 9, 10.——Ver. 2. *As when the melting fire burneth.*—"As when the fire kindleth dry fuel."—*Lowth.*——Ver. 3. *Thou camest down.*—This cannot refer to God's coming down on Sinai; for then the people looked for the "terrible things" that were done, Exod. 19. 3—25. Moreover, upon that awful occasion, mention is never made of "mountains," but of "the mount;" (Exod. 19. 11—13, 16, &c.) does it not therefore rather refer to some of those unexpected deliverances which God at different times so signally wrought for his people, as by his judgments on Pharaoh, Sennacherib, and other enemies?——Ver. 4. *Neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.*—"Nor hath eye seen a God besides thee, who providest such things for them that trust him."

CHAP. LXV. Ver. 4. *Which remain among the graves.*—Frequent the graves of dead men, whom they elevate into demigods or "saints," whose relics they venerate as things peculiarly holy, and to whom they address their prayers as possessed of tutelary power.——*Which eat swine's flesh.*—Swine's flesh being forbidden to the Jew for reasons ceremonially instructive, the eating of "swine's flesh" was the emblem of all unhallowed indulgence and epicurean idolatry of appetite. Phil. 3. 19.——Ver. 22. *As the days of a tree are the days of my people.*



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—Oaks, cedars, and olives, are of such known longevity, that no one can tell at what age they die. It is by no means improbable that the remnants of the "cedars of Lebanon" may have been contemporary with Solomon; or the trees of the "mount of olives" contemporary with our Lord.

CHAP. LXVI. Ver. 7. *Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.*—When Christ, as "a child born, a son given," came in the flesh, a remnant were, doubtless, expecting and praying for his appearing; but as a nation and church, the Jews neither expected nor desired such a Redeemer.——Ver. 8. *For as soon as Zion travailed.*—"But as soon as Zion travailed," &c.—ED. Of which see the wonderful conversions produced by a single apostolic address (Acts 2. 41. & 4. 4); and surely what God has effected once, he is able to accomplish again.—*Note.* Let believers pray for that outpouring of the Spirit from on high; for neither by "might nor by power" of man shall this work be effected, "but by my Spirit, saith the Lord." Zech. 4. 6.——Ver. 23. *From one new-moon to another, and from one sabbath to another,* (that is, perpetually,) *shall all flesh come to worship before me,*" not necessarily in Jerusalem—for that were physically impossible—but "in spirit and in truth," where the eye of faith seeth him in the temple of his universal presence. John 4. 20—24. Heb. 11. 1.

# THE BOOK

OF THE

# PROPHET JEREMIAH.

JEREMIAH was a priest descended from Aaron, very early called to the prophetical office, (chap. i.) and continued forty or fifty years faithfully discharging it. Living in a period of great dissimulation with God, and of notorious rebellion against him, the miseries which he foresaw, and the persecutions which he endured, rendered his condition extremely afflicted and sorrowful; chap. ix. 1; xi. 18, 19; xv. 10, 15; xvii. 14—18; xviii. 18—23; and xx. 7—18; and, excepting some promises of deliverance from Babylon, or redemption through Jesus Christ, and happiness to his church, in chap. iii, xxx—xxxiii. xxiii. 3—8; xxiv. 4—7; xxix. 10—14; and l. 4—8, 19, 20, 33, 34; he is continually engaged in charging men's sins upon them, or denouncing the judgments of God against them;—as the ruin of the Jewish nation, Egyptians, Philistines, Tyrians, Moabites, Ammonites, Edomites, Syrians, Arabians, and Persians, by the Chaldeans; and then of the Chaldeans themselves; chap. xxv, xxvii, xlvi—li, &c. His first four sermons are generally plain; chap. ii—xii. The following sixteen are generally introduced by some typical emblem; xiii—xxxv.

[It is the opinion of the most learned commentators, that the prophecies of Jeremiah, having been written upon separate parchments, have not been placed as they were delivered, and the following, among other attempts, has been made to arrange them in chronological order:—after Chap. xx, xxii, xxiii, xxv, xxvi, xxxv, xxxvi, xlv, xxiv, xxix—xxxi, xxvii, xxviii, xxi, xxxiv, xxxvii, xxxii, xxxiii, xxxviii, xxxix. 15—19. xxxix. 1—14. lx—lxiv, lxvi.—*Blayney.* After Chap. xx, xxii. 1—24. xxvi, xlvi. 1—13. xxxv, xxv, xxxvi. 1—9. xlv, xxxvi, 9 to end, xxii, 24 to end, lii. 1—4. xxiv, xxix. 1—15. xxix. 16—21. xxix. 15. xxix. 21 to end, xxx, xxxi, xxvii, xxviii, xlviii, xlix. 1—51. xxxix. 1. xxxvii. 1—5. xxxiv. 1—11. xxxii, xxxiii, xxxvii. 5—47. xxxvii. 6—11. xxxiv, 11 to end, xxxvii, 11 to end, xxi, xxxviii, xxxix. 15 to end, lii. 5, 6. xxxix. 3. lii. 7—12. xxxix. 11—15, lii, 24—28. lii. 12—15. lii. 17—24. lii. 15, 16. xxxix. 10. lii. 4. xxxix. 2—10.—*Townsend.*

Of the comparative value of these suggested arrangements, it is unnecessary to speak, inasmuch as they are, at best, conjectural; but they are important as specimens of the indefatigable pains bestowed by their respective authors in "searching the Scriptures."—ED.]

## CHAPTER I.

(1) *Time and calling of Jeremiah:* 1—10. (2) *Vision of an almond-rod and seething-pot interpreted:* 11—16. (3) *The prophet encouraged:* 17—19.

A. M. cir. 3376. B. C. cir. 628.

THE words of Jeremiah the son of [a] Hilkiah, of the priests that *were* in Anathoth[e] in the land of Benjamin:

2 To whom [b] the word of the LORD[†] came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto [c] the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 ¶ Then [d] the word of the LORD came unto me, saying,

5 Before I [e] formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I [‡] ordained thee [f] a prophet unto the nations.

6 Then said I, Ah [g] Lord GOD! behold, I cannot speak; for I *am* a child.

7 But the LORD said unto me, [h] Say not, I *am* a child: for [i] thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 [k] Be not afraid of their faces: for [l] I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and [m] touched my mouth: and the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations, and over the kingdoms, to [n] root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover, the word of the LORD came unto me, saying, Jeremiah, [o] what seest thou? And I said, I see [p] a rod of an almond-tree.[*]

12 Then said the LORD unto me, Thou hast well seen: for [q] I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see [r] a seething-pot,[†] and the face thereof *is* [‡] toward the north.

14 Then the LORD said unto me, [s] Out of the north[§] an evil [‖] shall break forth upon all the inhabitants of the land.

15 For, lo, I will [t] call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne[*] at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And [u] I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands.

a Not 2 Kin. 22. 8. 1 Chr. 6. 13, 14.

e A city of Benjamin situated, according to Jerome, about two miles and a half north of Jerusalem: it was assigned to the priests, (1 Chron. 6. 60.) It was destroyed by the Chaldeans, and again rebuilt; (Neh. 11. 32.) but, at present, it fully verifies the denunciations of the prophet, (Jer. 11. 21—23.) for nothing remains but a few miserable ruins.—ED.

b Ch. 25. 3. & 36. 15. Zeph. 1. 1. 2 Kin. 22. 1.

† *Word of the Lord.*—Not a mere utterance which the prophet was commissioned to make; but the Son of God, in visible form, and with audible speech, (ver. 4—14.) as he also appeared and spoke to Abraham, Gen. 15. 1—18. & 17. 1—22. See also Is. 6. 1. Josh. 5. 13. Ezek. 1. 26. Dan. 8. 15—18. & 10. 6—10.—ED.

c Ch. xxxix—xliv, lii.

d Is. 6. 1. Gen. 3. 8. & 18. 1. Jos. 5. 13. Ezek. 1. 26. Dan. 10. 6, 10.

e Ex. 33. 12, 17. Is. 49. 1, 5. Luke 1. 15, 41. Gal. 1. 15. Rom. 1. 1.

‡ Heb. *gave.*

f Ch. 25. 15—29. & xlvi—li. ver. 10.

g Ex. 4. 10. & 6. 12, 30. 1 Kin. 3. 7. Gen. 18. 12. Is. 6. 5.

h Ex. 6. 30. & 7. 1, 2.

i Ezek. 3. 17. & 2. 7. Mat. 28. 20.

k Ver. 17. Acts 13. 9, 46. Ezek. 2. 6. & 3. 9. & 33. 7.

l Ch. 20. 11. Ex. 3. 12. Deut. 31. 6, 8. Jos. 1. 5. Acts 18. 10. Heb. 13. 5, 6. 2 Tim. 4. 17, 18. Is. 46. 4. 2 Cor. 1. 10.

A. M. cir. 3376. B. C. cir. 628.

m Is. 6. 6, 7. & 51. 16. & 49. 2. & 50. 4.

n Ezek. 32. 18. & 43. 3. Is. 44. 26. & 58. 12. 11. ch. 18. 7, 9. & 15. 14. & 23. 13—28. 1 Kin. 19. 17. 2 Cor. 10. 4, 5.

o Amos 7. 8. & 8. 2. Zec. 4. 2. & 5. 2. & 6. 1. Dan. vii, viii. ch. 19. 10—12. ver. 12.

p Num. 17. 8. Is. 10. 5. Ezek. 7. 10, 11. & 21, 9.

* The almond-tree blossoms in warm climates early in January, and in March its fruit is matured: it was therefore an apt emblem of a prophecy speedily to be accomplished.—ED.

q Ezek. 12. 23, 25, 28. Amos 8. 2. Hab. 1. 5, 6. Deut. 32. 35. ch. xxxix, lii.

r Ezek. 11. 3, 7. & 24. 3, 5.

† A pot for boiling flesh, and, consequently, an apt emblem of severe and direful visgjudgments.—ED.

‡ Heb. *from the face of the north.*

s Ch. 4. 6. & 6. 1. ver. 15.

§ From Syria, which lay directly north, or Assyria which lay toward the north-east of Canaan, and which constituted also a part of the great Babylonian empire.—ED.

‖ Heb. *shall be opened.*

t Ch. 5. 15. & 6. 22. & 10. 22. & 25. 9. & 39. 3. & 43. 10. Deut. 28. 49—52. Is. 5. 26—30. & 22. 1—6.

* Foreign invaders shall successively ravage and domineer over the kingdom, or conjointly contend for the sovereignty.—ED.

u Ch. 1—xxiii. & 44. 2—27. Lev. 26. 15—39. Deut. 28. 15—68. & 32. 15—25. 2 Kin. xvi, xxi. Is. 1—iii, v.

EXPLANATORY NOTES.—CHAP. I. Ver. 10. He was appointed to declare what God would infallibly do with the nations. 11—16. The *almond-tree,* which flourishes very early in the spring, imported that the Jews were almost ripe for destruction, and it would speedily come upon them. And the *boiling-pot, with*



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17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed* at their faces, lest I † confound thee before them.

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls, against the whole land; against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee, but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

## CHAPTER II.

(1) *By the record of their former professions of love and obedience, God expostulates with Jerusalem on her causeless and unexampled revolt:* 1—13. (2) *Her rebellion, the cause of her misery:* 14—20. (3) *God's mercy of old in deliverance from bondage; Judah's idolatry, and impenitence:* 21—30. (4) *Judah's false confidence, guilt, and long forgetfulness of God:* 31—37.

MOREOVER, [a] the word of the LORD came to me, saying,

2 Go and [b] cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember [c] thee, the [d] kindness of thy youth, the love of thine espousals,† when thou [e] wentest after me in the wilderness, in a land *that was* not sown.

3 Israel *was* [f] holiness‡ unto the LORD, *and* the first-fruits§ of his increase: all that devour him shall offend:‖ evil shall come upon them, saith the LORD.

4 [g] Hear ye the word of the LORD, O house of Jacob,* and all the families of the house of Israel:

5 Thus saith the LORD, [h] What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity,† and are become vain?

6 Neither said they, [i] Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness; through a land of deserts, and of pits; through a land of drought, and of the shadow of death;‡ through a land that no man passed through, and where no man dwelt?

7 And [j] I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof: but when ye entered, ye defiled§ my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

9 Wherefore I [k] will yet plead* with you, saith the LORD, and with your children's children will I plead.

10 For pass † over the isles of Chittim,‡ and see; and send unto Kedar, and consider diligently, and see if there be such a thing:

11 Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.§

12 Be astonished, O ye heavens,‖ at this, and be horribly afraid; be ye very desolate, saith the LORD:

13 For my people have committed two evils; they have forsaken me the [l] fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is* Israel a servant?* *is* he a home-born *slave?* why is he † spoiled?

15 The young lions‡ roared upon him, *and* § yelled, and they made his land waste: his cities are burnt without inhabitant.

16 Also the children of Noph and Tahapanes [m] have broken the crown‖ of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 ¶ And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?*

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not † transgress; when upon every high hill, and under every green tree, thou wanderest, playing the harlot.

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A. M. cir. 3376. B. C. cir. 628.

* Moral courage, arising from a sense of obedience to God, a love for the souls of sinners, a "conscience sprinkled from dead works," with deep self-denial that "Christ may be all in all," is an indispensable qualification of every one who would seek to convert sinners and build up believers to salvation. Like all other good qualities, it is the gift of God. He that has it, should bless God; and he that has it not, should pray for it; for without it, it is impossible to "do the work of an evangelist."—Ko.

† Or, *break to pieces.*

A. M. cir. 3376. B. C. cir. 628.

[a] Ch. 7. 1. & 28. 8. Ezek. 3. 16, 17. & 7. 1. Hos. 1. 1.

[b] Is. 58. 1. Hos. 8. 1. Prov. 1. 21. & 8. 3, 4. & 9. 3.—3.

* Or, *for thy sake.*

[c] Ezek. 16. 8, 22, 60. & 23. 3, 8, 19. Is. 48. 10. Ex. 14. 31. & 15. 1.

† "I remember, on thy behalf, *my* kindness in thy youth—*my* love in thine espousals."—*Boothroyd.*

[d] Deut. 2. 7. & 8. 14—16. ver. 6. Neh. 9. 11. 12. 15. 19.

[e] Ex. 19. 5, 6. Deut. 4. 20. & 14. 2. Jam. 1. 18. Rev. 14. 4.

‡ *Holiness.*—A people separated from the world, and dedicated to God.—Ko.

§ *First-fruits.*—The first nation that God ripened for himself from the seed of his word.—Ko.

‖ None might eat of the first-fruits but the priests; none can injure Israel without guilt.—Ko.

[f] Ps. 81. 8—10. Is. 51. 1, 4.

* See note on Is. 14. 1.—Ko.

[g] Ver. 31. Is. 1. 2, 3. & 3. 2, 4. Mic. 6. 2, 4.

† Idolatry, see ch. 10. 15. & 14. 14, 22. & 16. 19. 1 Cor. 8. 4.—Ko.

[h] Ver. 8. ch. 5. 28.

‡ Either where there was no shadow of the living, but merely of the mountains of the dead; or where every shadow retreat was the lurking place of some murderous robber, or ravenous beast.—Ko.

[i] Jos. iii—xxi. Deut. 8. 7—9, & 6. 10, 11, 16. & 11. 9, 11, 12. Is. 1. 19. Neh. 9. 24, 25. Ezek. 20. 6.

§ By the immoral and cruel rites of idolatry; or by injustice, oppression, and debauchery.—Ko.

A. M. cir. 3376. B. C. cir. 628.

[k] Is. 43. 26. & 66. 16. Hos. 2. 2. Mic. 6. 2 ch. 25. 31. Ezek. 20. 35.

* By prophets announcing judgments and threats.—Ko.

† Or, *over to.*

‡ *Chittim*—a general name for the west.—*Kedar*, for the east. The one the descendants of Kittim the son of Javan, (Gen. 10. 4.) the son of Japheth; the other of Kedar the son of Ishmael. Gen. 25. 13, 18.—Ko.

§ The facility with which the Israelites changed from the worship of Jehovah to idols, forms a prominent and surprising trait in their national character from the formation of the golden calf (Exod. 32. 1—6.) throughout all their history till the Babylonish captivity. Since that period, the tenacity with which they have adhered to their law and traditions, forms an interesting contrast with their former versatility. And no doubt the present decision and tenacity of profession into which Providence has trained them, will, when "their heart turneth to the Lord" whom they rejected and crucified, render them admirably fitted for that blessed work among the Gentiles. (Is 66. 19.) unto which God has destined them in the latter day.—Ko.

‖ The heavenly powers who "desire to look into" the mystery of man's redemption, and with whom there is "joy over one sinner that repenteth." Query—As the sins of professed believers are said even to "grieve the Holy Spirit," and "crucify the Lord afresh," does not this expression intimate that, even among angels, in heavenly places, there may be an holy sorrow over the sins and apostasies of the church? See Gen. 6. 6. Ps. 95. 10. Eph. 4. 30. Heb. 6. 6.—Ko.

[l] Ps. 36. 9. ch. 17. 13. & 18. 13, 14. John 4. 14. Rev. 22. 1, 17. Song 4. 15.

* God redeemed him from servitude, and made him a son, (Exod. 4. 22.) wherefore his present enslaved condition must be the punishment of his sins. Is. 50. 1. & 52. 3.—Ko.

† Heb. *a spoil.*

‡ Babylon and Assyria.—Ko.

§ Heb. *gave out their voice.*

[m] Or, *feed on thy crown.* Deut. 32. 13. Is. 8. 9.

‖ By the defeat and death of the good king Josiah, the kingdom was reduced to a tributary province, 2 Kings 23. 29, 33.—Ko.

* The Euphrates.—Ko.

† Or, *serve.*

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*Its face toward the north,* signified that the Chaldeans would come from the north-east, and burn, and render miserable Jerusalem, and other cities of Judah. 17—19. Be expeditious, and diligent, bold, resolute, and faithful, in delivering my messages, however severe or awful; for I will protect, strengthen, and stablish thee, that none of their persecutions shall hurt thee.

REFLECTIONS UPON CHAP. I.—Great are the pains and patience that God exercises to prevent the destruction of his professed people. And it is honourable to be early chosen, sanctified, and prepared for the ministerial service of God. How fixed are all his purposes relative to men's persons and offices! He can easily qualify men for his service, and enable them to speak intelligibly and powerfully, notwithstanding all weakness or opposition, and though their message issue in the ruin of some and deliverance of others. And with great care doth God render his mind plain to his servants and people, and condescendingly vouchsafes them his presence in their work. In what different forms he warns men before he inflicts his remarkable judgments! And ministers had need to consider the infinite importance of their charge, the great danger of unfaithfulness in it, and God's promises of his presence to enable them to perform it, and to protect them in it, as a balance to all the power and threatenings of their persecutors.

CHAP. II.—Ver. 2, 3. I remember the kindness which I showed to your nation when it was but forming, and when in the Arabian wilderness, by solemn covenant, I espoused you first of all the nations of the world to be my holy and peculiar people, and the affectionate regard which your fathers professed for me. And then I severely punished the Egyptians and others, who attempted to do them wrong. 13—18. They have rejected me in my oracles, ordinances, and fulness, who am the freely bestowed, everlasting and unbounded source of all grace, consolations, and blessings, and have, with inexpressible fatigue, procured to themselves idols which cannot give them the smallest relief. No wonder that they are basely enslaved, and cruelly spoiled. The Assyrians, like outrageous lions, have wasted the country of the ten tribes, and murdered and carried captive the inhabitants. And the Egyptians have treacherously disappointed you, or shall murder Josiah, depose Jehoahaz, and impose a tribute. And will you, nevertheless, still send messengers to Egypt or Assyria, to form new alliances, or to borrow new idols? 20—28. When I formerly delivered you from the Egyptians, and other oppressors, ye engaged to keep my commandments, yet ye commit idolatry everywhere. I originally formed your nation of pious patriarchs, and established among you my pure oracles, ordinances, and worship; how then are ye become superstitious, idolatrous, and every way corrupt, in both church and state? Nor



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21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou wash thee with nitre,* and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord GOD.

23 How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley,† know what thou hast done: ‡ *thou art* a swift dromedary§ traversing her ways;

24 ‖A wild ass¶ * used to the wilderness, *that* snuffeth up the wind at † her pleasure; in her occasion who can ‡ turn her away? all they that seek her will not weary themselves; in her month they shall find her.§

25 Withhold thy foot from being unshod,¶ and thy throat from thirst: but thou saidst, *There is no hope:* no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed† when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou *art* my father; and to a stone, Thou hast ‡ brought me forth: for they have turned § *their* back unto me, and not *their* face; but in the time of their trouble they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy ¶ trouble, for *according to* the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I ᵖ smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 O generation, see ye the word of the LORD: Have I been a wilderness* unto Israel? a land of darkness? wherefore say my people, † We are lords; ‡ we will come no more unto thee?

A. M. cir. 3376.
B. C. cir. 628.

* Natron, or carbonate of soda, which is found in many parts of Asia and Africa, and when dissolved in hard (acidulous) water, renders it fit for washing. Mixed with oil it forms one species of soap.—ED.

† The valley of the sons of Hinnom, where they had built the high places of Tophet. See ch. 7. 31. Is. 57, 5.—ED.

‡ Or, *O swift dromedary.*

§ As swift as the dromedary, which, though subjugated, "traverses" (rather twists) "her ways" to pass by her master who would impede or stop her from seeking her mate.—ED.

‖ Or, *O wild ass,* &c. Job 11. 12. & 24. 5. & 39. 5, &c. Hos. 10. 11. ch. 14. 6. & 5. 8, 8. & 6. 2, 3, 29. Ezek. 16. 32.

¶ As wild as the *onager* which, bred in the desert, and unaccustomed to restraint, "snuffeth up the wind," and thereby discovering her companions, hastes to them as matter of right.—ED.

* Heb. *tought.*

† Heb. *the desire of her heart*

‡ Or, *reverse.*

§ Her mate will find her without difficulty, because she seeks as earnestly as she is sought; so Israel sought after idolaters as earnestly as idolaters sought after them.—ED.

¶ "Withhold thy foot from being unshod" as the wilful dromedary or untameable wild ass; "and thy throat from thirst," such as they experience in the wilderness—that is, eschew this wilfulness and wildness, and "let thy feet be shod with the preparation of the gospel of peace," and drink of the "well of water springing up unto life eternal."—ED.

o Or, *to the sons desperate,* ch. 18. 12. & 44. 17. Rom. 2. 4, 5. Gen. 4. 13

* No advantage to be expected from the service of JEHOVAH.—ED.

† *Ashamed* of the detection, not grieved for the crime.—ED.

‡ Or, *begotten me.*

§ Heb. *the hinder part of the neck.*

‖ Heb. *evil.*

p Is. 9. 13. & 1. 5. ch. 5. 3. 2 Chr. 28. 22.

q *Have I been a wilderness*—have my ways (ver. 31.) been unprepared, my waters bitter or scanty, my food unprovided, my habitation unbuilt?—ED.

† Heb. *we have dominion.*

‡ *We are lords* entitled to rule; not as subjects, bound to obey.—ED.

A. M. cir. 3376.
B. C. cir. 628.

* As harlots deck themselves to attract attention.—ED.

† A proficient in sin, thou hast not merely misled the inexperienced, but "taught the wicked" new modes of wickedness.—ED.

‡ Children offered to Moloch, see ver. 23. ch. 19. 4. Ps. 106. 38.—ED.

§ "I have not found it in a hole digged (to hide it *Lev.* 17. 13), but upon every oak," (to expose and proclaim it,) as an offering acceptable to abominable idols.—*Note.* Instead of the words *upon all these,* in the authorised translation, the ancient versions render it *upon every oak,* in allusion to the groves in which idols were worshipped, and their impure rites celebrated.—ED.

‖ I am "innocent" of idolatry; using graven images, not as gods, but as means of devotion. So say the Hindoos, (see Duff's India) so say the council of Trent; (see their decrees) but let Christians mind the second commandment, and believe and obey God rather than men.—ED.

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? * therefore hast thou also taught the wicked ones† thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents:‡ I have not found it by secret search, but upon all these.§

35 ¶ Yet thou sayest, Because I am innocent,‖ surely his anger shall turn from me: behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

## CHAPTER III.

(1) *Human and divine forbearance, and forgiveness contrasted:* 1. (2) *Israel's sin and judgment:* 2, 3. (3) *Sin expected to eventuate in repentance:* 4, 5. (4) *The backsliding Israel, worse in self-justification than treacherous Judah:* 6—11 (5) *A gracious invitation to Israel, with a promise of reunion with Judah:* 12—19. (6) *A record of Israel's treachery to the covenant:* 20, 21. (7) *An invitation to backsliders, obediently and penitently answered:* 22—25.

A. M. cir. 3376.
B. C. cir. 628.

* Heb. *Saying.*

† Watching as anxiously for an occasion of idolatry and its licentious rites, as the Arabian robber watches for the traveller and an opportunity of plunder.—ED.

a Deut. 28. 23, 24. Lev. 26. 19. ch. 9. 12. & 14. 4. Is. 5. 6. Zeph. 3. 5. Joel 1. 17.

‡ At no time are men more disposed to repine and murmur against Providence, than during the time of drought; God therefore again and again directs men's thoughts above the clouds to him who sits in heaven, as the only giver of "rain and dew and fruitful seasons."—ED.

§ Hardened as the parched ground: the one hardened because showers have been withheld, the other because the Holy Spirit has been taken away.—ED.

THEY * say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again unto me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with: in the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore the ª showers have been withholden, and there hath been no latter rain;‡ and thou hadst a whore's forehead,§ thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reserve *his anger* for ever? will he

can all your excuses, evasions, or pretences to reformation, conceal the manifest tokens of your wickedness from me. How can ye deny it, when the valley of Hinnom, where ye have burnt your children to Moloch, and other valleys where ye have worshipped your idols, manifest it? Ye have, even with madness and fury, run after idols empty as wind, one after another; and till fearful distress restrain you, ye appear quite irreclaimable. I have warned you to repent of your lewd, idolatrous, and foolish courses, and of hunting after alliances with heathens, which will bring you to captivity and misery; but ye desperately cleave to your strange gods. Yet all of you at last shall be ashamed of your idols, when ye find that, notwithstanding their multitudes, they can do nothing to save you from disgrace or punishment. 29—37. No excuse can be offered for your conduct; and all of you are guilty. Warnings and judgments have not in the least reclaimed you; nay, ye have cruelly murdered the prophets who admonished you. Did not I plentifully provide for and comfort you while ye continued obedient; why then do ye reject me, as if now, self-sufficient, ye had no need of me? Why thus so long forget me, who have been your chief glory and ornament? Why take such tedious journeys in pursuance of idolatrous courses, and become patterns and teachers to the very heathens in wickedness? Why, in every corner of your land, publicly sacrifice your children to idols, and murder the innocent, and yet hope to pass unpunished? Why thus change your idols and heathen allies? The Egyptians shall no more help you than the Assyrians did; but ye shall be led forth into a mournful and miserable captivity; and the curse of God shall render all your projected methods of relief unprofitable and ruinous to you.

REFLECTIONS UPON CHAP. II.—It is honourable for nations, families, and persons, to be early beloved by God, and addicted to his service: and safe to be followers of him through every difficulty. But very absurd is it for those, who have shared his distinguished favours, to apostatize from him to idols, and render him hatred for love; for church-officers to be ringleaders in guilt; and for men at once to belie their profession, affront their God, and cheat themselves out of happiness. Alas! in what slavery, poverty, and disappointment, and endless wandering after idols, do unbelief and forsaking of God issue! With denial of guilt, eagerness, obstinacy, and impudence, do men, abandoned by God, proceed from evil to worse. And it is common for sinners to supplicate relief from God when their idols cannot help them. But dreadful is their case, who, under his word, rod, or favours, grow insolent and imperious in wickedness; and when, forgetting God, notwithstanding checks unnumbered, they abound in impiety.

CHAP. III.—As the Jewish nation were espoused to God by special covenant, apostasy and idolatry, or dependence on heathen allies instead of God, are often represented as *whoredom, adultery,* or *fornication,* by the prophets. 1—5. Notwithstanding ye have, under the judgments of famine, &c., multiplied your idols and idolatry, and eagerly hunted after companions in it, and opportunities of



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keep *it* to the end? Behold, [b] thou hast spoken and done evil things as thou couldest.*

6 ¶ The LORD said also unto me in the days of Josiah the king,† Hast thou seen *that* which backsliding‡ Israel hath done? she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 [c] And I said, after she had done all these things, Turn thou unto me; but she returned not: and her treacherous sister Judah saw *it*.

8 And I saw, when for all the causes wherein backsliding Israel committed adultery, I had put her away, and given her a bill of divorce, yet her [d] treacherous§ sister Judah feared not, but went and played the harlot also.

9 And it came to pass, through the ‖ lightness* of her whoredom, that she defiled the land, and committed adultery with stones and with rocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but † feignedly,‡ saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath * justified§ herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north,‖ and say, Return, thou backsliding Israel, saith the LORD, *and* I will not cause mine anger to fall upon you: for I *am* [f] merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 [g] Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and [h] hast scattered * thy ways to the strangers under every green tree; and ye have not obeyed my voice, saith the LORD.

14 [i] Turn, O backsliding children, saith the LORD; for I am [k] married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you [l] pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it † come to mind, neither shall they remember it, neither shall they visit *it*, neither shall * *that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and [n] all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem:† neither * shall they walk any more after the ‡ imagination of their evil heart.

18 In those days the house of Judah shall walk ‖ with the house of Israel, and they shall come together out of the land of the north to the land that I have ‖ given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a * pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My father; and shalt not turn away † from me.

20 ¶ Surely *as* a wife treacherously departeth from her ‡ husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places,§ weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

22 [p] Return, ye backsliding children, *and* I will heal‖ your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly [q] in vain *is salvation hoped for* from the hills,* *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

24 For [r] shame† hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our [s] youth even unto this day, and have not obeyed the voice of the LORD our God.

## CHAPTER IV.

(1) *Israel warned and instructed how to avoid captivity and exile:* 1, 2. (2) *A message to Judah calling to repentance, by the prospect of judgments:* 3—18. (3) *The sympathetic distress of Messiah, at the vision of his people's calamities:* 19—26. (4) *Amidst general desolation, a remnant shall be spared:* 27. (5) *The certainty of the Lord's purpose; the calamity and woe of Zion:* 28—31.

A. M. cir. 3376. B. C. cir. 628.

IF thou wilt return, O Israel, saith the LORD, [a] return unto me; and if thou wilt put away thine [b] abominations out of my sight, then shalt thou not remove.

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A. M. cir. 3376. B. C. cir. 628.

[b] Isa. i. ii. v. ix. lviii. lix. ch. ii—xvi. Mic. iii. vi. vii. Zeph. i. ii—iii. Ezek. viii. xvi. xx. xxii. xxvi.

* To the very utmost of ability and opportunity.—Kn.

† Here begins a distinct prophecy, which continues to the end of chap. 6.—Kn.

‡ *Backsliding.*—A phrase taken from oxen that, instead of advancing in the plough or wain, go backward to the danger or destruction of themselves, the reluctance, and the driver.—Kn.

[c] 2 Kin. 17. 13. 14. Amos ii—viii. Hos. i —xiv. Is. i—v. ix.

[d] 2 Kin. 17. 13. 2 Chr. 21. 6. 11. & 24. 17. 18. & 25. 2. 3. & 33. 2. &c. Ezek. 23. 11. &c.

§ *Treacherous.*—In the sense of an unfaithful wife, with love on her lips, smiles in her face, fidelity in her vows, but deceit in her heart.—Kn.

‖ Or, *fame*

* *Lightness*—"promiscuousness"—lightly adopting every new idol—grossly pursuing every licentious and impure rite.—Kn.

† Heb. *in falsehood.*

‡ Even after Josiah's great passover, the priests and princes speedily returned to their idols. 2 Chron. 28. 18. & 33. 14, 15.—Kn.

[e] Ezek. iv. 51, 52.

§ *Justified.*—Defended her apostasies and idolatries by more specious arguments, with more hardened effrontery.—Kn.

‖ Here commences a prophecy looking far into the future. It opens with calling Israel from the north—that is, from Media, Persia, the borders of the Caspian, Poland, Lithuania, and other regions lying northerly from Judea; and closes with a period when conversions to JESUS, commencing with "one of a city and two of a family," (ver. 14,) until they shall be "multiplied and increased in the land"—they shall neither name, remember, nor visit "the ark of the covenant of the LORD;" (ver. 16) and Judah and Israel shall come together out of the land of the north, and shall no more turn from following after the LORD, ver. 17, 18.—Kn.

[f] Ps. 86. 15. & 103. 8, 9. & 145. 8. Eph. 2. 7. Deut. 4. 31. Ex. 34. 6, 7. Rom. 5. 20, 21.

[g] Is. 59. 12. Hos. 14. 1. 1 John 1. 9.

[h] Ch. 2. 20, 23, 28, ver. 1, 2. 5.

* Diverged from the one path of duty, and made a way to every idol.—Kn.

[i] Ver. 4, 17, 18, 22. ch. 31. 3, 4. Hos. 14. 1—3. Ezek. 33. 11.

[k] Ex. 19. 5, 6. Gen. 17. 7. ch. 2. 2. & 31. 32. Hos. 2. 19, 20.

[l] 1 Sam. 13. 14. ch. 23. 4. Hos. 13. 11.

[m] Is. 11. 11. & 60. 23. & 61. 4. Jer. 31. 8. Ezek. 36. 10, 11. Zec. 2. 4, 11. & 10. 8.

† Heb. *come upon the heart.*

A. M. cir. 3376. B. C. cir. 628.

* Or, *it be magnified.*

[n] Ps. 29. 27—30. Is. 11. 10. & 2. 3. & 60. 9. Gen. 49. 10. Zec. 2. 11. & 8. 22.

† That *Jerusalem* is a name of the church of Christ, cannot be questioned. See Gal. 4. 26. Heb. 12. 22. Rev. 21. 2, 3. But that here it signifies the literal Jerusalem, can scarcely be doubted by any who considers the literal reality of the sins charged, the judgments inflicted, and connected with the repentance of Israel, (ver. 1), the promise of restoration to "the land given for an inheritance to their fathers," ver. 18. See Rom. 11. 26.—Kn.

[o] Ch. 11. 8. Is. 1. 29. & 65. 12, 19. Rom. 11. 25, 26.

‡ Or, *stubbornness.*

§ Or, *to.*

‖ Or, *caused your fathers to possess.*

* Heb. *land of desire, an heritage of glory, or beauty.*

† Heb. *from after me.*

‡ Heb *friend.*

§ Upon the "high places" where they had gone to worship idols, God granted them "repentance unto life," and their voice was godly sorrow and earnest supplication.—Kn.

[p] Hos. 14. 1, 4. Is. 1. 18. & 44. 22. & 55. 7. & 57. 17, 18. Rom. 5. 20, 21.

‖ The wounds ye have received while perversely drawing back in spite of vows and good resolutions. See note on ver. 6.—Kn.

[q] Is. 44. 9, 20. & 45. 20. & 46. 7. ch. 10. 5. 14, 15. & 2. 13, 26. & 16. 19. ver. 6.

* From the idols they worshipped upon hills and mountains — the "high places."—Kn.

[r] Hos. 9. 10. & 2. 8. ch. 11. 13. Ezek. 16. 61, 63. Rom. 6. 21.

† *Shame.*—The noted idol Baal was called "shame" (ch. 11. 13. Hos. 9. 10). from the shameful nature of his worship; and this and similar idolatrous worship devoured Israel's labour continually. This was effected (1) naturally by the habits of dissipation that idolatry fosters; and (2). by the direct and consuming judgments wherewith it is constantly punished.—Kn.

[s] Is. 48. 8. ch. 2. 2. & 22. 21. Ps. 106. 7, 13. Ezek. xx.

A. M. cir. 3376. B. C. cir. 628.

[a] Joel 2. 12. Hos. 14. 1. & 12. 6. Is. 31. 6. ch. 3. 4, 14, 22.

[b] Deut. 27. 15. Ezek. 11. 18. & 20. 7, 8. & 14. 5, 6. & 22. 28.

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mitting it, in all the corners of your land, and have impudently gone to your uttermost, in speaking and acting the most horrid abominations; yet, with a moment's delay, return unto me as your infinitely gracious Husband and Lover. 11. The sins of the ten tribes, who had been long ruined or in a miserable captivity, were far less aggravated than those of Judah, being committed against fewer warnings, mercies, judgments, vows, &c. 12—25. These predictions began to be accomplished in and after the deliverance from Babylon; but shall be much more fully accomplished in the future return of the twelve tribes to Canaan, and in the glories of the Christian church; especially in the millennium, when converts shall be numerous, ministers and magistrates faithful, ceremonies laid aside, and peace, harmony, faith, and godly sorrow prevail.

REFLECTIONS UPON CHAP. III.—How base, eager, active, abounding, and impudent in wickedness, apostates from God become! And if we would seriously repent, we must take a particular view of our sins and their aggravations. How unbounded is the mercy of that God of grace with whom we have to do: he is ready to pardon, though he is to punish with severity: and opens his arms and heart to receive the most enormous transgressors, who attempt returning to him by faith. But sad is the case when God's judgments upon our neighbours do not awaken us to detest and avoid their sins; and that, when God bestows reforming magistrates and ministers, many, who join in reformation, do but dissemble with him. Few backsliders from God are ever recovered. And obstinacy in sin lays bars in the way of our mercies, that nothing less than uncommon stretches of mercy can remove. Earnest are JEHOVAH'S calls to faith and repentance; and strong and moving his gracious encouragements; and it is the assured faith of his special mercy that will most effectually produce a true and gracious repentance. Peaceful, harmonious, well governed, conspicuous, and pure, is the gospel church when every thing in her is according to God's word. And when his Spirit draws men to himself, deep is their sense of their guilt and folly in departing from and rebelling against him; and cordial their dependence on him, and justification of his judgments.

CHAP. IV.—Ver. 1—4. If you truly return to me by faith and repentance, and

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness: and the nations* shall bless themselves in him, and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet in the land: cry, Gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: retire, stay not; for I will bring evil from the north,† and a great destruction.

7 The lion‡ is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth, lament and howl; for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah Lord GOD! surely thou hast greatly deceived§ this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,‖

12 *Even* a full wind from those *places* shall come unto me:* now also will I give sentence against them.

13 Behold, he shall come† up as clouds, and his chariots *shall be* as a whirlwind; his horses are swifter than eagles. Wo unto us! for we are spoiled.

14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

A. M. cir. 3376.
B. C. cir. 628.

* Every one who has studied the prophecies of the Old and New Testaments, and carefully noted the history of nations, must have seen how wonderfully the fate of nations is interwoven with the condition of the Jews. Here the repentance of Israel would not only have suspended or superseded their own captivity and exile, but would have expedited and secured the conversion and happiness of the Gentiles. They did not repent—they were scattered—and but a few of the Gentiles have yet "blessed themselves in him."—*Note.* After a man's own personal salvation, few things should more occupy his thoughts, than the present and eternal influence his conduct may exercise over others either for good or evil, happiness or misery. "A word in season" may be instrumental to convert and "save a soul alive"—a word may poison the heart of the hearer, and be followed by death and misery.—ED.

† Babylon did not lie towards the north, but east of Judea. But no army could find supplies in marching directly through the deserts of Arabia. The Babylonian invaders would, according to convenience and custom, cross the Euphrates at Zaphiah, and enter Judea from the north, by way of Syria and Damascus.—ED.

‡ A lion was the emblem of the Babylonian power, Dan. 7. 4.—ED.

§ The prophet neither says nor means that God had "deceived" the people by telling them any flattering untruth—the ordinary meaning of deception—such an imputation would be insulting to the truth and holiness of God, and unworthy of the divine wisdom of the prophet. But the meaning is, "that while God had promised peace to a penitent people forsaking their idolatry and returning to the Lord," the Jews appropriating the promise without realizing the character, have been deceived; and, in this sense only, were deceived by the Lord. In another view God is said to have "deceived the people;" that is, false prophets prophesied, saying, "Peace, peace! when there was no peace;" but the people loved and preferred these false prophesyings, and detested the truth, wherefore God "gave them up to strong delusions," and is therefore said to have done that which he judicially condemned an unbelieving, impenitent, and self-willed people to underlie.—ED.

‖ A wind peculiar to countries bordering on the deserts of Africa and Asia, called Samiel, Sirocco, Simoom, &c. suddenly destructive to life and vegetation.—ED.

* *Shall come unto me*, saith the Lord, to receive its commission.—ED.

† *He shall come.*—The king of Babylon—furious as the whirlwind, destructive as the Samiel.—ED.

A. M. cir. 3376.
B. C. cir. 628.

* Grain fields, early ripe require, in most countries, protection against birds, which, when affrighted from one part of the field, fly to another, and so require the guards to go "round about" it. In Arabia the ripening grain requires to be strongly guarded against robbers, and as the fields are unfenced, the guards must surround them on all sides.—See *Sir J. Chardin.*—ED.

† "Such is thy calamity—surely it is bitterness—surely it is a torment even unto thy heart."—ED.

‡ Heb. *the walls of my heart.*

§ Is this the exclamation of Israel, of the prophet, or of the LORD himself? Israel could not say, "I have heard, O my soul, the sound of the trumpet;" for this was that sound which they sottishly refused to hear. Neither can it be the prophet; for he speaks of "my tents" and "my people" who "have not known me." This last phrase unquestionably designates Messiah. And as the speaker, throughout the whole discourse, (ver. 19—26,) is one, speaking uniformly in the first person, the whole must be understood of Messiah himself speaking prophetically as in "the days of his flesh," even as when he came near the city, looked upon it, and wept.—ED.

‖ *The earth.*—The emblem of the mass of the people dissolved into anarchy.—ED.

* *The heavens.*—The emblem of rulers elevated for a little as lights of law and equity.—ED.

† *The mountains.*—Emblems of imperial power.—*The hills*; emblems of inferior and delegated authorities.—ED.

‡ At the destruction of Jerusalem by Titus, no Jew was left in it, unless such as hid themselves in subterraneous passages. The expression "no man," may, however, be justly interpreted, — "no man" was seen who stood up for order and defence.—ED.

§ Emblems of those who had no defence but flight. Thus the Christians, warned by the prophecy of our Lord, fled to Pella, and escaped the calamities of the siege.—ED.

‖ Jerusalem, Acre, and Jaffa, alone remain, the mere skeletons of their former glory. All the other cities of Judea have sunk either into mere villages or absolute ruins; so complete is the desolation, that of many the sites cannot be ascertained. See *Wylie's Modern Judea*, p. 318—361.—ED.

* This expression alludes to a well-known fact in human nature,—that is, that everything, yea the very sunshine, looks gloomy and dismal to the man whose heart is darkened by hopeless distress—that feels the rod of punishment without the consolations of faith, humiliation, and repentance.—ED.

† This passage contains a minute description of an Eastern harlot—the degraded emblem of an idolatrous and apostate church.—ED.

‡ Heb. *eyes.*

17 As keepers of a field,* are they against her round about; because she hath been rebellious against me, saith the LORD.

18 Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness,† because it is bitter, because it reacheth unto thine heart.

19 ¶ My bowels, my bowels! I am pained at ‡my very heart; my heart maketh a noise in me: I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.§

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.

23 I beheld the earth,‖ and, lo, *it was* without form and void; and the heavens,* and they *had* no light.

24 I beheld the mountains,† and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man,‡ and all the birds§ of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities‖ thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black:* because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson,† though thou deckest thee with ornaments of gold, though thou rendest thy ‡face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Wo *is* me now! for my soul is wearied because of murderers.

reform from your idolatries, and in a candid and upright manner devote yourselves to and serve me, in whom even the Gentile nations shall in a little time be blessed and glory, your captivity may be prevented. Yet not a mere outward reformation, but deep convictions of conscience, and a thorough renovation of your hearts, and purgation from the sinful corruptions thereof, are necessary to the preventing of my approaching and justly deserved judgments.——30, 31. No devices which ye can use shall avail you: the Egyptians and Chaldeans, whose friendship ye have courted, will forsake or murder you, which will occasion terrible anguish and despair all over the country, but especially at Jerusalem.

REFLECTIONS UPON CHAP. IV.—Thrice blessed are the fruits of true and gospel repentance! But great accuracy is requisite in turning to the Lord, in dedicating ourselves to him, or swearing by his name. And deep convictions, and an effectual



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## CHAPTER V.

(1) *Pardon to Jerusalem for sake of one upright man:* 1. (2) *Jerusalem accused; rich and poor alike guilty, and alike to be judged:* 2—6. (3) *Jerusalem farther accused; God to be avenged:* 7—9. (4) *Her walls to be destroyed by invaders; but a remnant preserved:* 10—19. (5) *A reprimand for sins; God to be avenged:* 20—29. (6) *False prophets, the choice of the people:* 30, 31.

A. M. cir. 3384.
B. C. cir. 620.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, [a] if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.[*]

3 O LORD, [b] *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, [c] Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.[†]

6 Wherefore [d] a lion out of the forest shall slay them, *and* a wolf of the [‡] evenings shall spoil them; a leopard[§] shall watch over their cities: every one that goeth out thence shall be torn in pieces; because their transgressions are many, *and* their backslidings [‖] are increased.

7 ¶ How shall I pardon[*] thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when [*] I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 [†] They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things?* saith the LORD; and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up[†] upon her walls, and destroy; but [§] make not a full end: take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, *It* [‡] *is* not he; [‡] neither shall evil come upon us, neither shall we see sword nor famine:

13 [h] And the prophets shall become wind; [‡] and the word *is* not in them: thus shall it be done unto them.[*]

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, [i] behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 ¶ Lo, [k] I will bring a nation upon you from far, O [l] house of Israel,[†] saith the LORD: it *is* a mighty nation, it *is* an ancient [‡] nation, a nation whose language thou knowest not, neither understandest what they say.

16 [m] Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 [n] And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig-trees; they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I [o] will not make a full end with you.

19 And it shall come to pass, when ye shall say, [p] Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, [q] Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not yours.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, [r] O foolish people, and without [‖] understanding; which have eyes, and see not; which have ears, and hear not:

22 [s] Fear ye not me? saith the LORD: will ye not tremble at my presence, which [t] have placed the sand [‖] *for* the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But [u] this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither [x] say they in their heart, [y] Let us now fear the LORD our God, [z] that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men:*[*] [†] they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a [a] cage is full of birds,[‡] [b] so *are* their

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a Ezek. 22. 30. Mic. 7. 1, 2. Ps. 14. 3. & 53. 1, 2. Gen. 18. 23—32.

* Neither word nor oath could be believed—a state to which idolatry, superstition, and libertinism speedily conduct any people.—*Note.* Where God is not honoured, in vain do men talk of honour: they raise an idol, and they worship it, so long and so far as that worship pleases them; and then, like other idols, it is cast down—and, as "wicked men and seducers wax worse and worse," some baser idol of lust or avarice is reared in its stead. So was it with Israel, so will it ever be with unrenewed human nature.—Ed.

b Ps. 51. 6. & 11. 5, 7. 2 Chr. 16. 9. Is. 26. 7.

c Hos. 4. 1, 6. Is. 27. 11. ch. 4. 22. & 8. 5—9. & 6. 9, 10. & 42. 19, 20.

† The poor retained a profession of religion; (ver. 2.) the rich had cast off even the form, and become avowed infidels and libertines.—Ed.

d Nebuchadnezzar and his army, ch. 4. 7. & 2. 15. & 51. 34. Is. 13. 9. Nah. 2. 11—13. Ps. 104. 20. Hab. 1. 8. Zeph. 3. 3. Hos. 13. 7, 8. 2 Chr. 36. 17.

‡ Or, *deserts.*

§ The "lion" bold, the "wolf" destructive, the "leopard" springing suddenly upon its prey, are still expressive emblems of invaders; but were, probably, in the days of the prophet, the distinctive war-standards of the principal nations of the Babylonian empire.—Ed.

‖ Heb. *are strong.*

* How can your sins be pardoned consistently with truth, justice, and holiness, the glory of God, and the best moral interests of man?—Ed.

e Deut. 32. 15. Is. 26. 16. Hos. 4. 7, 12, 14. & 13. 6. Jam. 5. 5. Num. 25. 1, 2. Ezek. 16. 49. Prov. 23. 31, 33.

f Ezek. 22. 10, 11. & 23. 20. Ps. 119. 70. 2 Pet. 2. 14. Hos. 7. 4—7. ch. 13. 27. Job 31. 9.

† The commission of judgment is to the "lion, wolf, and leopard," (ver. 6.) "Go ye up against her wild vine and destroy, (but make not a full end) cut away her branches, for they are not the Lord's."—*Bonthroyd.*

g Ch. 4. 27. & 30. 11. & 46. 28. Is. 1. 9. & 24. 13. Ezek. 12. 16.

‡ It is not Jehovah that speaks—he will not, or he cannot punish—the constant language of infidelity when reading Scripture, or looking forward to death and judgment.—Ed.

h Ch. 14. 14, 15. & 22. 22. & 23. 9—32. & 28. 15, 16, 17. & 29. 30—32. Ezek. xiii. Hos. 9. 7, 8. Mic. 2. 11. & 3. 11.

§ The infidels go on to say, "The prophet's voice is mere wind," unworthy of regard.—Ed.

* Their prophecies of famine and sword will come down upon the prophets themselves; for we will famish them in prison, or slay them for their rebukes.—Ed.

i Ch. 1. 9. & 23. 29. & 43. 2. Hos. 6. 5. Zec. 1. 6. Rev. 11. 5, 6.

k Deut. 28. 49. ch. 1. 15. & 6. 22. & 25. 9. Is. 39. 6, 7. & 5. 26—30. & 28. 11. & 33. 19. Hab. 1. 5—10.

l Ch. 6. 9. & 9. 26. & 10. 1. Ezek. 13. 5. & 18. 31.

† The ten tribes of Israel were now actually in captivity in a far country. The application of the name to Judah was, therefore, a tacit confirmation of the judgments denounced.—Ed.

‡ Babylon was founded by Nimrod, about 170 years after the flood; and, as the Jews piqued themselves much on their ancient descent from Abraham, their pride of ancestry is here reminded of a nation of invaders more ancient than themselves.—Ed.

m 2 Chr. 36. 16. Is. 5. 28. † their arrows shall slay many.

n Deut. 28. 31, 33, 51. Lev. 26. 16.

o Ch. 4. 27. Is. 1. 7. & 10. 20—22. & 24. 13. Ezek. 11. 13. & 12. 16. Rom. 11. 5.

p Ch. 13. 22. & 22. 9. & 16. 10. Mal. 2. 17. Deut. 29. 24—28.

q Deut. 28. 47, 48. & 4. 25—28. & 29. 25—28. Lam. 5. 8. ch. 25. 11. & 27. 7. Luke 21. 24.

r Ch. 4. 22. & 8. 7. Is. 1. 3. & 42. 19, 20. & 27. 11. & 6. 9. & 44. 18. Mat. 13. 14. John 12. 40. Acts 28. 26. Rom. 11. b Ezek. 12. 2.

‖ Heb. *heart.*

s Deut. 28. 58. Job 37. 1. Ps. 119. 120. Mal. 3. 5. Rev. 15. 4.

t Job 38. 10, 11. & 26. 10. & v. 8. Ps. 104. 9. & 33. 7. & 89. 9. & 93. 3, 4. & 29. lii. Prov. 8. 29. Is. 50. 2. Nah. 1. 4.

‖ If I can bound the fiercest waves of the sea by a barrier of loose unconnected sand, how much more easy to bound and punish human pride and power!—Ed.

u Is. 57. 20. & 31. 7. ch. 17. 9. & 2. 13. ver. 3, 8, 26—31.

x Ch. 4. 22. Is. 1. 3. & 64. 7.

y Hos. 3. 5. Rom. 2. 4, 5. Tit. 2. 11, 12.

z Ch. 14. 22. Ps. 147. 8. Acts 14. 17. Mat. 5. 45. Amos 4. 7. Zec. 10. 1. Deut. 11. 14. & 28. 12. Joel 2. 23.

* Some they insnare into idolatry; others into riot and licentiousness; others into infidelity; others they rob by violence, or plunder by deceit in trade; and so are "waxen rich" by the gains of their iniquity.—Ed.

† Or, *they pry as fowlers lie in wait.*

a Or, *coop.* Rev. 18. 2.

‡ *As a cage is full of birds.*—As a decoy is occupied by tame birds trained to lead others, so is Jerusalem full of intellectual, moral, and commercial deceivers, educated to entrap the inexperienced.—Ed.

b Prov. 1. 11—13. Mic. 6. 10, 11. Nah. 2. 12. Hos. 12. 7, 8. Amos 8. 4—6. † *i. e.* goods gotten by deceit.

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change of heart, is necessary to the extirpation of indwelling lusts. How great is JEHOVAH's love to Gentile sinners! But dreadful is his wrath; and it is mad to kindle it upon ourselves by our sins! For furious, swift, terrible, and ruinous, are the miseries, the effects of his vengeance upon impenitent sinners! It is vain to flee into defenced cities, or to attempt being courageous, under a sense of guilt. And those prophets, who flatter men with vain hopes, will most certainly perish along with those whom they have seduced and hardened in wickedness. Our ruin is wholly of ourselves. And it is criminal and absurd to be obstinate in wickedness when God's judgments are just falling on our heads. Hard is the heart which is not affected when destructive calamities befall the nation or church, and all created confidences concur to their ruin. And if such anguish and despair take place in the overthrow of nations, what must take place among the wicked in the last judgment, and in the eternal damnation of hell.

CHAP. V.—Ver. 3. Thou requirest and regardest upright dealings; but they, under all thy lesser judgments, have stupified themselves, and become more and more stubborn and rebellious. 12—14. They have contradicted the faithful messages of God by his prophets, and pretended that they spoke of themselves, in foretelling calamities; and that their words were but a mere puff of noisy wind, which would neither profit nor hurt any body, unless they should be fulfilled on



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houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine; yea, [c] they overpass the deeds of the wicked: [*] they judge not the cause, the cause of the fatherless, yet they [d] prosper; and the right of the needy do they not judge.

29 [e] Shall I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ [†] [†] A wonderful and horrible thing is committed in the land:

31 The prophets prophesy falsely, and the priests [‡] bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof? [§]

A. M. cir. 3384. B. C. cir. 620.

c Ezek. 16. 47—52. & 5. 6, 7. 1 Cor. 5. 1. are more wicked than heathens.

* Though still making some outward profession of religion, (see ver. 2.) they are inwardly hardened hypocrites who privately surpass in word and deed the openly wicked and profane. —Ed.

d Ps. 73. 5, 12. ch. 12. 1, 2. Job 12. 6. Hab. 1. 3, 4.

e Ver. 9. ch. 9. 9. Mal. 3. 5. Jam. 5. 4.

† Ch. 2. 12. & 23. 14. Is. 1, 2. Ezek. xvi, xxiii.

† Or, *astonishment and filthiness.*

‡ Or, *take into their hands.*

§ The professed prophets sustained the faction of the idolatrous priests, and the people approved, because both parties flattered their vanity, bowed to their prejudices, and indulged their sins. —Ed.

## CHAPTER VI.

(1) *Benjamin warned to flee from Jerusalem, on account of her gathering invaders:* 1—5. (2) *Jerusalem instructed that judgment comes on account of sin:* 6—15. (3) *Judah exhorted to seek for the old paths, refuses:* 16, 17. (4) *Other judgments revealed:* 18—25. (5) *An exhortation to repentance:* 26, 27. (6) *National depravity:* 28—30.

O YE children of Benjamin, [*] gather yourselves to flee out of the midst of Jerusalem, and [a] blow the trumpet in Tekoa, and set up a sign of fire [†] in Beth-haccerem: for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a [b] comely and delicate *woman.* [‡]

3 The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place. [§]

4 Prepare ye war against her; arise, and let us go up at noon. Wo unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, [‖] and [*] cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds.

A. M. cir. 3384. B. C. cir. 620.

* Jerusalem was situated partly in the lot of Benjamin, partly in that of Judah. The exhortation seems directed to Benjamin either because the supreme power and consequent misrule lay in the hands of Judah, or perhaps they were less depraved than their brethren, and therefore more likely to listen to advice; or, by selecting the tribe among whom he dwelt, the prophet may have hoped to stir up the other to a holy jealousy. See Rom. 10, 19, & 11. 11. —Ed.

a Ch. 4. 5, 6, 15, 16, 19, 20. Jos. 18. 28.

† A beacon fire—as a signal of invasion, a mode of communication that has been common to all nations.—Ed.

b Or, *dwelling at home,* or *to a pasture.* ver. 3.

‡ "The habitation, the delightful one, even the daughter of Zion, have I doomed to destruction."—Ed.

§ Several of the predatory nations of the East are still, not partially, but universally, both soldiers and shepherds. And even at this day the Arabs with their flocks occupy the best of the land of Judea, combining the fearful characters of robber and murderer with that of shepherd.—Ed.

‖ For construction of warlike-machines, rams, moveable towers, catapults, &c. —Ed.

* Or, *pour out the engine of shot.*

A. M. cir. 3384. B. C. cir. 620.

* Heb. *be loosed,* or *disjointed.*

† *Depart.* — "Be alienated."—*Blayney.*

c 2 Kin. 21. 2, 14, 15. & 25. 5, 11, 18—20. ch. 16. 16. & 52. 28—30. & 49. 9. Obad. 5. Rev. 14. 18.

‡ *Baskets.*—"Branches."—The exhortation is to the Chaldeans, to return to Judea for the remnant of the people, as the grape-gatherer to the vine, for the fruit that was not ripe at the first gathering. This they actually did, see ch. 52. 28—30. —Ed.

§ They cannot hear God, because listening to Satan, on the principle affirmed by our Lord, and well understood by every one—"No man can serve two masters." —Ed.

d Job 32. 18, 20. ch. 20. 9. Acts 17. 16. & 18. 5. 1 Cor. 9. 17.

e Deut. 28. 30—33. 39—43. ch. 8. 10.

‖ Money is not evil, but, on the contrary, good, when used and not abused; but the "love of money is the root of all evil." (1 Tim. 6. 10.) For, being idolatry, (Col. 3. 5.), it displaces God from the heart, and thus makes room for any and every sin to enter and reign.—Ed.

* The Jewish priests held the office of physician, as may be seen in the law of the leper, where the symptoms of the disease are most accurately described, and the completeness of the cure most imperatively required. But as the soul is more precious than the body, so is the effectual cure of its diseases proportionally important. To this neither prophet nor priest had attended; but contented themselves with inculcating a narrow and superficial morality, without insisting upon the bodies being presented "living sacrifices," and their hearts "transformed" by "the renewing" of the Holy Spirit. Rom. 12. 1, 2. —Ed.

† Heb. *bruise,* or *breach.* Is. 1. 6.

† Antiquity, as such, is entitled to no veneration in things civil or religious; for, if it were, then were violence and oppression venerable institutions, (Gen. 6. 5, 11, 13); then were unbelief and idolatry worthy of all acceptation, (Gen. 6. 3. Josh. 24. 2.) Antiquity is venerable and authoritative just so far as its records and practices are "good," that is authorized of God; and so far as they give "rest to the soul," that is, lead men to JESUS, his righteousness and service. Mat. 11. 28. —Ed.

§ Ezek. 3. 17. & 33. 7. Is. 56. 10. Hab. 2. 1. Heb. 13. 7, 17.

h Deut. 4. 26. & 30. 19. & 32. 1. Is. 1. 2. ch. 22. 29. Mic. 6. 2.

8 Be thou instructed, O Jerusalem, lest my soul * depart † from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, [c] They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets. ‡

10 To whom shall I speak, and give warning, that they may hear? Behold, their ear *is* uncircumcised, and they cannot hearken: behold, the word of the LORD *is* unto them a reproach; they have no delight in it. §

11 Therefore [d] I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And * their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them, every one *is* given to covetousness; ‖ and from the prophet even unto the priest, every one dealeth falsely.

14 They have healed * also the [f] hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, † where *is* the good way, and walk therein, and ye shall find rest for your souls: but they said, We will not walk *therein.*

17 Also I set [g] watchmen over you, *saying,* Hearken to the sound of the trumpet: but they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 [h] Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts,

themselves. Therefore God's words by Jeremiah shall be accomplished in the fearful destruction of them and their country. 31. The prophets fit their predictions to the ambitious humours of the priests and princes; the people delight to be flattered with promises of prosperity; and what can these things end in, but ruin to you all?

REFLECTIONS UPON CHAP. V.—Terrible and manifold are the corruptions of apostate nations and churches. One sin introduces another, till all ranks become absolute monsters in guilt. And, alas! great men, fattened by prosperity or power, are often the most active patterns in, or promoters of, wickedness. Very grating to multitudes of hearers are the faithful messages of God's ministers. But God will make them to know at last whose words shall stand, whether his or theirs. When professors of the true religion live destitute of the fear of God, nothing is so horrible or unnatural but they will commit it. And it is dreadful when men have carried their sins to such a height, that God cannot longer forbear punishing them without violating the honour of his perfections. Nothing more hastens things to this crisis than combinations of ministers and magistrates to support one another in wickedness, and corrupt the nation between them.

CHAP. VI.—Ver. 1—6. Flee out of your cities, particularly Jerusalem, for the Chaldeans are at hand to beslege it. And while the inhabitants are quite helpless, weak, and terrified, the enemies shall surround the city, and encourage one another, day and night, to give the assault, and destroy it. 9—11. By repeated murders and captivities they shall desolate the country. But to what purpose shall I warn this careless, ignorant, and hardened generation, who detest every message that comes from God, and reckon reproofs slanderous reproaches? Therefore my mind is so full of prophetic threatenings, and of zeal to utter them, that I cannot any longer forbear, but I must denounce destruction to persons of all ages, ranks, and relations. 14. The priests and prophets, instead of faithful reproofs for sin, and denunciation of approaching judgments, do, by their flattering and false predictions of peace, lull the people into a fatal security. 16, 17. Inquire after, and walk in, the good old way of faith and holiness, prescribed in paradise, and walked in by your pious ancestors; and thus shall you find both temporal and eternal happiness. —Hearken to the voice of God's ministers, charging you with your sins, and warning you of approaching judgments. 18. Let therefore the heathen nations around observe to what height of wickedness and ripeness for judgments they are



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because they have not hearkened unto my words, nor to my law, but rejected it.

20 [i] To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, [k] I will lay stumblingblocks [*] before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.[†]

23 [l] They shall lay hold on bow and spear: they *are* cruel, and have no mercy: their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 [m] We have heard the fame thereof; our hands wax feeble: [n] anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 [o] Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, [p] gird *thee* with sackcloth, and wallow thyself in ashes; make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee [q] *for* a tower *and* a fortress among my people, that thou mayest know and try their way.[‡]

28 They *are* all [r] grievous revolters, walking with slanders: *they are* brass and iron; [§] they *are* all corrupters.

29 [s] The bellows are burnt, the lead [‖] is consumed [*] of the fire, the founder melteth in vain; for the wicked are not plucked away.

30 [t] Reprobate silver shall *men* call them, because the LORD hath rejected them.

A. M. cir. 3394.
B. C. cir. 610.

i Is. 1. 11—15. & 60. 6. & 66. 3. Ezek. 20. 39. Amos 5. 21. Mic. 6. 6, 7. ch. 7. 21, 22. Ps. 40. 6. & 50. 8, 9.

k Ver. 22. Ezek. 3. 20. & 7. 7—17. & vi, vii. Job 5. 12, 13. & 18. 5—21. & 20. 22—28. ch. 13. 1—9. & 15. 3—9. & 9. 1, 16, 21. 22. & 18. 21. & 19. 7, 9. & 21. 7. 2 Chr. 36. 17.

* God lays truth and duty before men, and they, loving lies and following sin, are offended at the unwelcome truth, the irksome duty, and so stumble and fall, and perish. —Ed.

† *Sides of the earth.* —The shores of distant seas and rivers —Ed.

l Is. 5. 26—30. & 13. 18. & 17. 12. Hab. 1. 6—10. Ezek. 23. 22—29. 46—47. & 16. 38—42. Lam. 4. 19. Dan. 9. 26. 27. Luke 19. 43, 44. & 21. 20—24.

m Ch. 4. 5—9, 15—21, 29. 31. Hab. 3. 16.

n Ch. 4. 31. & 49. 24. & 50. 43. & 13. 21.

o Ch. 4. 5. & 6. 1, 2 Chr. 15. 5. Judg. 5. 6, 7.

p Ch. 4. 8. & 25. 34. & 3. 25. & 9. 1, 10, 17—22. & 13. 17. Mic. 1. 10. Zec. 12. 10. Is 22. 12. Lam. 1—v. Ezek. 7. 1—16. & 21. 6, 7.

q Or, *a fortress.* ch. 1. 18. & 15. 20. ver. 17. Hab. 2. 1. Prov. 27. 23. Heb. 13. 17.

‡ "I have set for an assaying tower among my people"—a building for the melting and purifying of metals.—Ed.

r Is. 31. 7. & 48. 4. & 1. iii, iv, viii, lix. ch. 5. 23. & 18. 18. & 20. 10. & 9. 2—8. Hos. 10. 13. Ezek. 22. 18. & xv, xvi, xx—xxiii. Mic 1—iii, vi, vii. Zeph. 3. 1—3.

§ *Brass and iron.*—The allusion seems to be to the gray and useless alloy of copper and iron.—*Ann. de Chemie.* L. 16.—Ed.

s Is. 40. 4. & 55. 1. Hos. 6. 5. & 11. 2, 7. Ezek. 22. 1—31. & 24. 5—14.

‖ It is not necessary to suppose that by the Hebrew word for *lead* is meant *quicksilver*, for when a very strong heat is applied, lead boils and evaporates.—*Thomson's Chemistry*, vol. 1. 423.—Ed.

* The allusion is to the method of refining silver from baser metals by means of *cupellation*—the result of which is, by an intense heat, to vitrify the lead which sinks into the *cupel*, (a porous vessel made of burnt bones and wood ashes) carrying the baser metals with it, and leaving the silver in a state of purity.—Ed.

† Or, *refuse silver.*

## CHAPTER VII.

(1) *A call to repentance with promise of safety:* 1—7. (2) *Hypocritical service condemned, the temple rejected, the worshipper cast away:* 8—15. (3) *The prophet forbidden to intercede:* 16. (4) *The wrath of God upon the idolatry of children and fathers:* 17—20. (5) *Israel in the days of the prophet, worse than their rebellious fathers:* 21—28. (6) *Judah rejected and left desolate for their idolatry:* 29—34.

THE word [*] that came to Jeremiah from the LORD, saying,

2 Stand in the [a] gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

A. M. cir. 3394.
B. C. cir. 610.

* This is a new prophecy which continues to the end of chap. x.—Ed.

a Ch. 19. 14. & 26. 2.

A. M. cir. 3394.
B. C. cir. 610.

b Ch. 18. 11. & 25. 13. ver. 5—7. Is. 1. 10—19. & 55. 7. Ezek. 18. 30, 31. & 33. 11. Prov. 28. 13. & 27. 14.

c 1 Sam. 4. 4. ch. 18. 18. Mic. 3. 11. 2 Chr. 36. 8. Ps. 132. 14.

* Either *these* courts, and buildings, and apartments, or *these* worshippers, are the temple of the LORD. In the one view the Jews trusted in the temple as their protection, (ver. 14.) supposing it had preserved Judah when the ten tribes were carried away; in the other view, they "trusted in themselves that they were righteous," and would be preserved on account of the covenant with Abraham, or their own ceremonial observances. —Ed.

d Deut. 28. 1—15. Is. 1. 16—19. & 55. 6, 7. ch. 4. 1—4. & 22. 3, 4. & 18. 20—23. Lev. 26. 1—16.

e Deut. 27. 18. & 5. 7—9. Ex. 22. 21, 22. Is. 58. 7. ch. 22. 3, 4. Ezek. 18. 6—18.

f Gen. 17. 8. ch. 25. 5. 2 Chr. 33. 8.

g Ch. 5. 10. & 14. 13, 14. & 5. 14. & 8. 10, 11. & 23. 14, 16, 25. &c. & 28. 2, 3. ver. 4. Ezek. 13. 8—22.

h 1 Kin. 16. 31. Hos. 4. 1, 2. 1 Tim. 1. 8—10. Zeph. 1. & 1 Cor. 6. 9, 10. Gal. 5. 19—21.

i Ex. 20. 3. Is. 48. 10. Judg. 5. 8.

k Ezek. 23. 37—39. Jude 4. Prov. 7. 14, 15. Mal. 3. 5. Mic. 3. 11. Mat. 23. 14.

† Heb. *wherupon my name is called.*

‡ As if they had said, we have been delivered from Egypt, from the perils of the wilderness, from the Philistines, from Sennacherib, and all other enemies, that we might enjoy this freedom of worshipping the gods of our own choice, and practising those rites that the over-scrupulous prophets call "abominations," but which we consider rational worship of the "gods that brought us up out of the land of Egypt."—Exod. 32. 4.—Ed.

l Is. 65. 7. Mat. 21. 13. Mark 11. 17. Luke 19. 46.

§ Here the ark rested till the time of Eli, when it was taken by the Philistines. 1 Sam. 4. 10, 11.—Ed.

m 1 Sam. 4. 10, 11. Ps. 78. 60. ch. 26. 6, 9. & 44. 2, 3.

‖ Giving early warning by the prophets of every impending judgment.—Ed.

n Prov. 1. 24. Is. 50. 2. & 65. 12. & 66. 4. Hos. 11. 2, 7.

o 1 Sam. 4. 10, 11. Ps. 78. 60. & 132. 6. ch. 26. 6, 9.

p 2 Kin. 15. 29. & 17. 6, 23. Hos. 9. 3. & 8. 13. & 13. 15, 16. & 1. 4, 6, 9.

* *Ephraim*, being the principal of the ten tribes, stands at their head, as Judah at the head of the twelve.—Ed.

q Ex. 32. 10. ch. 11. 14. & 14. 11. & 15. 1. Ezek. 14. 14, 20. The sentence of their destruction is irrevocable.

r Ch. 6. 17, 27. Ezek. 3. 6, 9, 12, 15, 17. & xi, xvi, xxii—xxiv.

3 Thus saith the LORD of hosts, the God of Israel, [b] Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, [c] The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.[*]

5 For [d] if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 [e] *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

7 [f] Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, [g] ye trust in lying words, that cannot profit.

9 [h] Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods [i] whom ye know not;

10 [k] And come and stand before me in this house, [†] which is called by my name, and say, We are delivered [‡] to do all these abominations?

11 [l] Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto my place which *was* in Shiloh, [§] where I set my name at the first, and [m] see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early [‖] and speaking, but ye heard not; and [n] I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to [o] Shiloh.

15 And I will cast you out of my sight, [p] as I have cast out all your brethren, *even* the whole seed of Ephraim.[*]

16 Therefore [q] pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee.

17 ¶ [r] Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem?

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arrived! 27—30. I have therefore, under my own infallible protection, set up Jeremiah to observe and reprove their conduct. But they are obstinately wicked, abandoned to lying, slander, and every other base and abominable thing, corrupting themselves and one another. The instructions and admonitions of prophets, and the rebukes of Providence, are of no avail to reform them. Therefore they must be utterly rejected of God and men, as useless and abominable.

REFLECTIONS UPON CHAP. VI.—Sinners must often be alarmed before they will awaken. But fixed is the connexion between national sins and national judgments. And the more luxurious and delicate people have lived, their calamity is the more insupportable. When an angry God is the leader, eager and alert to follow are the instruments of his wrath. But O! how he multiplies his kind, though severe, admonitions before he strikes the fatal blow that desolates the country! Yet no direction, no warning, no good pattern, will prevail with hardened despisers of Christ—the *way*, the *truth*, and the *life*. His judgments on such must therefore appear righteous to every rational beholder. Nor can any pretences to devotion or reformation avail while men continue abandoned to wickedness. Yea, dreadful and desperate must be the issue with those, upon whom not all the repeated pains of prophets and providences make any suitable impression.

CHAP. VII.—Ver. 4. Do not imagine that, because the temple has been the place of God's special residence, he will never forsake it, but uphold it for ever. 9—11. Will ye practise the vilest abominations, and presumptuously appear in my



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18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the *queen† of heaven, and to pour out drink-offerings unto other gods, that they may provoke me‡ to anger.

19 *Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves§ to the confusion of their own faces?

20 Therefore thus saith the Lord GOD, Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel, Put your burnt-offerings‖ unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, *concerning burnt-offerings or sacrifices:†

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the ‡imagination of their evil heart, and ‡went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early§ and sending *them:*

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.‖

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth *correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thine hair,† *O Jerusalem*, and cast *it* away, and take up a lamentation on high places;‡ for the LORD hath rejected and forsaken the generation of his wrath.

A. M. cir. 3394.
B. C. cir. 610.

* Or, *frame*, or *workmanship of heaven.*
† "Works or hosts of heaven."—*Piscator.*
‡ *Provoke me.*—In contempt of my displeasure.—ED.
a 1 Cor. 10. 22. Deut. 32. 21. ch. 2. 17, 19. & 4. 18. Is. 1. 20, 29. & 3. 11. Rom. 2. 8, 9.
§ Do they not sin against themselves?—against their reason, their covenant, their peace.—ED.
‖ The burnt-offerings were wholly consumed (Lev. 1. 9), but only the fat of the peace-offerings. The rest belonged to the priest, and was spent in a religious festival. (Lev. 7. 29—34. Deut. 12. 11, 12.) God here authorizes them to eat of both; as, being the offerings of hypocrisy and pollution, both were equally unacceptable to him.—ED.
* Heb. *concerning the matter of.*
† This statement draws no contrast between "ceremonial observances and spiritual duties," nor asserts any comparative superiority of the one over the other. It merely relates a simple fact—that God neither "spake nor commanded" any thing concerning burnt-offerings or sacrifice in "the day" that he brought Israel out of the land of Egypt. That "day" was the day of passing the Red Sea. The last of Egypt, the first of freedom. (See Ex. 15. 26.) Neither was there, in the moral law, anything spoken or commanded concerning burnt-offering or sacrifice" (see Ex. 20. 1—17); nor was it until the people had, through fear, "removed and stood afar off," and prayed that God should speak to Moses, and not to them, that any mention was made of sacrifice. Ex. 20. 24.—ED.
‡ Or, *stubbornness.* ch. 3. 17.
‡ Heb. *were.*
§ As every word of God is fraught with plenitude of meaning, the frequent mention of "rising up early," is not to be regarded as a casual expression, but as a divine lesson, delivered by example, in favour of early rising—a practice alike conducive to health of body, soundness of intellect, and growth in grace.—ED.
‖ Since God knew they would not answer, why did he send? Many evident reasons might be assigned, but the most obvious is sufficient;—though they might not answer, others might take warning by their sin of neglect and severity of punishment.—ED.
* Or, *instruction.*
† A practice common in deep mourning. ch. 48. 37. Is. 15. 2.—ED.
‡ *High places.*—Artificial mounds, (*ver.* 31. 2 Kin. 23. 15), employed for idolatrous worship, and occasionally for the worship of Jehovah. 1 Sam. 9. 12. & 10. 5.—ED.

A. M. cir. 3394.
B. C. cir. 610.

u Ch. 23. 11. & 32. 34. 2 Chr. 33. 5. 2 Kin. 21. 4, 7. & 23. 4. Ezek. 8. 5—17. & 7. 20. & 43. 7, 8.
x 2 Kin. 23. 10. & 21. 4, 7. ch. 19. 5. & 32. 35. Ps. 106. 38. Lev. 18. 21. Ezek. 16. 20.
* *Tophet*, which, being interpreted, signifies *a drum*, as an instrument of noisy joy, such as Bacchanalian idolaters feel and express.—ED.
y Lev. 20. 1—5. & 18. 21. ch. 32. 35.
† Not a mere negation, as if God merely did not command this; but an assertion that he commanded them to do it not.—ED.
‡ Heb. *came it upon my heart.*
z Ezek. 6. 5, 13. Lev. 26. 30. ch. 19. 6, 11, 13.
a Deut. 28. 26. Ps. 79. 2, 3. & 83. 10. ch. 16. 4. & 34. 20. & 2. 1, 2. & 9. 22. & 25. 33.
b Is. 24. 7, 8. & 2. 25. 26. ch. 16. 9. & 25. 10. & 33. 11. Ezek. 26. 13. Hos. 2. 11. Rev. 18. 23. Ps. 78. 63.
§ Amongst the many prophetic marks that lie upon Judea, is the almost total departure of any appearance of gladness and joy. *Modern Judea*, p. 81. *Lindsay*, vol. 2 pp. 220, 221. *Volney*, vol. 2. p. 292.—ED.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set u their abominations in the house which is called by my name, to pollute it.

31 And they have built the x high places of Tophet,* which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I y commanded *them* not,† neither ‡ came it into my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, z that it shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of Slaughter: for they shall bury in Tophet till there be no place.

33 And the a carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then b will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness,§ the voice of the bridegroom, and the voice of the bride; for the land shall be desolate.

## CHAPTER VIII.

(1) *Calamities of Judah—even to the bones of the dead:* 1—3. (2) *Their continued and universal impenitence; and God's judgments thereon:* 4—17. (3) *A sympathetic lamentation over their desperate condition:* 18—22.

A. M. cir. 3394.
B. C. cir. 610.

* It seems natural to the living man to be anxious about his dead body. This natural feeling seems heightened by the hope and assurance of a resurrection. Whatever therefore interferes with the repose of the grave, seems equally to violate the feelings of nature and religion. Such violation, however, may arise, (1) From rude, irreverent, and savage neglect or contempt. (2) In condemnation of some sin of the dead, and as a lesson to the living; thus Josiah burnt the bones of the idolaters on the altar at Bethel. (2 Kings 23. 16, 20.) (3) As matter of idle curiosity or science; thus the mummies of Egypt form an ordinary article of European commerce among the learned. (4) They have not unfrequently been dragged from their resting places as manure for the earth. (5) Less frequently, and less extensively, for the purpose of superstitious and unholy rites. (6) For the purpose of clearing the sepulchral vaults as dwelling-places for a wretched and houseless population; of which fact, examples are often found in various parts of western Asia.—ED.

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.*

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD, Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

courts, as if ceremonial services could atone for your guilt, and procure you a new indulgence in sin? Is my temple become a refuge for such notorious criminals? 21. You may eat, or do what you please with all your offerings, for I detest them.

REFLECTIONS UPON CHAP. VII.—God's ministers have need of great boldness in facing multitudes of obstinate sinners. And it is common, for the most profligate hypocrites, to hope that their external privileges will recommend them to the favour of God, and even to use them as encouragements to the most horrid impieties. One public judgment of God is ordinarily a presage of another, as well as a warning to avoid the causes of it. But, alas! hopeless is their case for whom God's favourites must not pray! And yet how readily children confirm the denunciations of God against their parents, by following their evil courses! Ceremonies and forms of devotion do but provoke God more and more against men, who prefer them to the standing duties of morality. Slow and gradual, but at last most certain, are his judgments upon obstinate transgressors. And hardened and barbarous sinners have their crimes fearfully marked in their punishment, and are made to change their sinful mirth into everlasting anguish.

CHAP. VIII.—Ver. 4—9. Though they are fallen into grievous calamities, they will hearken to no counsel that will tend to their recovery; but persevering in their wickedness, they continue firmly trusting to the flattering delusions of their false prophets. Scarcely one of them seriously thinks what he has done; but in general they rush forward into abominable practices, quite thoughtless and regardless of danger. More brutish than the fowls of heaven, they have no proper discernment either of God's mercies or judgments.—Though God has given them his law, and it has been copied out and expounded to them, and they even boast of it, yet they make no good use of it. Their politicians can advise nothing for their relief.



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6 [a] I hearkened and heard, *but* they spake not aright: [b] no man repented him of his wickedness, saying, What have I done? every one turned to his course, [c] as the horse rusheth into the battle.

7 Yea, [d] the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the LORD.*

8 [e] How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly [f] in vain† made he *it;* the pen of the scribes *is* in vain.

9 [g h] The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and ‡ what [i] wisdom *is* in them?

10 Therefore [k] will I give their wives unto others, *and* their fields to them that shall inherit§ *them:* [l] for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.

11 [m] For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

12 [n] Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ [o] I will surely consume them, saith the LORD: *there shall be* no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.*

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of [t] gall to drink, because we have sinned against the LORD.

15 We [u] looked for peace, but no good *came;* and for a time of health, and behold trouble!

16 The snorting of his horses‡ was heard from Dan;[v] the whole land trembled at the sound of the neighing of his strong ones: for they are come, [w] and have devoured the land, and [x] all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents,[y] cockatrices, among you, which *will* not *be* charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, my heart *is* faint ‖ in me.[z]

19 Behold the voice of the cry of the daughter of my people [a] because of them that dwell in a far country. [b] *Is* not the LORD in Zion? *is* not her King in her? Why have they provoked me [c] to anger with their graven images, *and* with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black:[d] astonishment hath taken hold on me.

22 *Is there* no balm in Gilead? *is there* no physician there? why then is not [e] the health of the daughter of my people recovered?

## CHAPTER IX.

(1) *A lamentation over the Jews for their grievous and manifold sins, and over the desolations of their country:* 1—22. (2) *The true ground of glorying:* 23, 24. (3) *Jews and Gentiles sinning alike, will be judged alike:* 25, 26.

O [a] that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 [a] Oh that I had in the wilderness a lodging-place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.†

3 And they bend their tongues *like* their bow *for* lies; but they are not valiant for the truth upon the earth: for they [b] proceed from evil to evil, and they know not me, saith the LORD.

4 Take ye heed every one of his ‡ neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour [c] will walk with slanders.

5 And they will [d] deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.

6 [d] Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts,‖ Behold, I will melt* them, and try them; for [e] how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out;† it speaketh deceit: *one* [f] speaketh peaceably to his neighbour with his mouth, but ‡ in heart he layeth § his wait.

9 ¶ Shall I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

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a Mal. 3. 16. Is. 30. 18. & 59. 13. 2 Pet. 3. 9. Ps. 12. 2.
b Is. 59. 16. ch. 5. 1. Ezek. 22. 30. Mic. 7. 1—3.
c Ch. 8. 6. & 2. 23—25. Is. 59. 13, 14.
d Prov. 6. 6, 8. ch. 5. 4. Is. 1. 3. & 5. 12. Luke 19. 42.
* The birds of passage, taught by what is called instinct, return, as by an annual miracle, to their former residence; but man, though endowed with reason, and called by revelation, neglects or refuses to return to his God.—Ed.
e Rom. 2. 17, 18. & 3. 2. Ps. 147. 19, 20. Hos. 8. 12. ch. 7. 4.
f Or, *the false pen of the scribes was set in for falsehood.* Is. 10. 1.
† Not as if God's purpose in making the law was, or could be, frustrated; but to declare how vain were the best means of instruction and reformation in the hands of wilfully ignorant and ungodly men.—Ed.
g Job 5. 12, 13. Is. 19. 11, 13. ch. 49. 7. Ezek. 7. 26.
h Or, *have they been ashamed,* &c. ver. 10. ch. 6. 15. & 8. 12.
‡ Heb. *the wisdom of what thing.*
i Deut. 4. 6. Is. 8. 20. Ps. 19. 7. & 119. 30. 2 Tim. 3. 15.
k Deut. 28. 30. ch. 6. 12. Amos 5. 11. Zeph. 1. 13.
§ *Inherit*—Rather, "take possession."—Ed.
l Ch. 6. 13. Is. 56. 11. & 57. 19. Ezek. 33. 31. Ps. 10. 3. Mic. 2. 2, 9. Hab. 2. 9.
m Ch. 6. 14. & 14. 14. & 23. 13, 14. & 27. 9, 10. & 28. 3, 9. Ezek. 13. 10. Lam. 2. 14. Mic. 2. 11.
n Ch. 3. 3. & 6. 15. Is. 3. 9. Zeph. 3. 5. Ps. 52. 1—7.
‖ Or, *in gathering I will consume.*
* This verse is followed in immediate connexion with the devouring of the land (ver. 10): it is therefore not a description of judicial sterility, but of destruction by the Chaldean invaders.—Ed.
† Or, *poison.*
o Ch. 14. 12, 13, 19. & 4. 10. Mic. 1. 12. 1 Thes. 5. 3.
‡ Many Eastern armies are altogether composed of horsemen; all others, and they are often very numerous, are mere camp followers, and never engaged in battle.—Ed.
§ The Chaldean army entered by Dan in the north, the more direct way of the desert being impassable for an army.—Ed.
‖ They are come prophetically, not yet actually.—Ed.
* Heb. *the fulness thereof.*
† "Beware, or the serpent will bite you," was the characteristic and significant conclusion of a passport from Ali Pacha of Janina.—Ed.
‡ Heb. *upon.*
§ In this verse does not Messiah speak prophetically, even as when he wept over Jerusalem "in the days of his flesh?"—Ed.

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* Heb. *because of the country of them that are far off*
p Deut. 32. 16, 21. ch. 2. 12, 13, 20. ver. 5, 9.
† *Daughter of my people*—*why have they provoked me?*—By comparing this verse with chap. 9. 7, it will be evident that neither the prophet, nor Zion, but the LORD, Messiah himself, is the speaker.—Ed.
‡ A phrase signifying the deepest melancholy and distress—an allusion to the overcasting of the sky with black clouds before a storm. chap. 14. 2. Joel 2. 10. Nah. 2. 10.—Ed.
q Heb. *gone up.* Is. 1. 5, 6. ch. 30. 12—14. & 31. 9.

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A. M. cir. 3394. B. C. cir. 610.

* Heb. *who will give my head,* &c.
a Ps. 55. 4—11. & 120. 5, 6. Mic. 7. 1—6. ch. 5. 7, 8. Hos. 7. 4. & 6. 9. & 4. 1, 2. Ezek. 22. 4—12.
† Princes in Asia frequently erect in the desert parts of their dominions, rest houses or *choultries,* where travellers may reside for a night—a solitary and uncomfortable dwelling, but preferable to a palace amidst profligate and abandoned society.—Ed.
b Ch. 7. 26. 2 Tim. 3. 13. Ps. 69. 27.
‡ Or, *friend.*
c Ezek. 22. 9. ch. 6. 28. Lev. 19. 16.
§ Or, *mock.*
d Ver. 2—5. Mic. 7. 1—6. Ps. 55. 11, 21. & 109. 2. & 120. 5, 6
‖ As the speaker here is undoubtedly JEHOVAH, (Messiah) speaking prophetically; and as he speaks of Judah as "the daughter of my people," is not this whole lamentation such as he uttered over Jerusalem, when, "in the days of his flesh he offered up prayers and supplications with strong crying and tears;" and is it not accompanied with the same uncompromising rebukes of sin which he afterwards ministered to Scribes, Pharisees, and lawyers—and the "evil and adulterous generation" by whom the HOLY ONE was rejected, and the SAVIOUR OWN crucified? Mat. 12. 39. & 17. 17. Mark 8. 38. Heb. 5. 7. See Hos. 11. 8.—Ed.
* An allusion to the "assaying tower," chap. 6. 27.—Ed.
e 2 Chr. 36. 15, 16. Is. 3. 4, 5. Hos. 6. 4, 5. & 11. 8. ch. 3. 19.
† "The arrow of a murderer" (*Blayney*) shot out by one lurking unperceived in a place of apparent safety.—Ed.
f 2 Sam. 3. 27. & 20. 9. Ps. 5. 9. & 55. 21. Prov. 26. 24—26.
‡ Heb. *in the midst of him.*
§ Or, *wait for him.*

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and indeed show themselves arrant fools by their rejection of God's word. 18—20. I am almost overcome with grief to hear the cries of the people, occasioned by the ravage of the Chaldeans. How comes it that we, who are God's people, and have his temple among us, are thus destroyed by profane heathens? It is because of our idolatries; and after all our looking for assistance from the Egyptians or others, the season is past, and no help is come. 22. All means of help fail, because we continue obstinate in our sin.

REFLECTIONS UPON CHAP. VIII.—Barbarous is the outrage of bloody conquerors in sporting with the remains of the dead. But it is a fearful thing to fall into the hands of an angry God, who can stretch out his hand to death and damnation to devour us. Just is his vengeance in exposing idolaters, even when dead, before the idols which they had loved and worshipped in life: and fearful is the state when life becomes a burden, and men prefer to it a random leap into eternity. How obstinate against God, how attached to apostasy and self-imposition, how heedless of their own conduct, and how regardless of God's word, do most men live! But none are more distinguished plagues to nations, than evil, flattering, and impudent clergy. Nor shall any in hell have a deeper share of damnation. To their running unsent of God, preaching *another gospel,* and slight dealing with the consciences of sinners, is owing the ruin of nations and churches, and the everlasting misery of millions. But when God arms himself to judgment against a people, what multitudes of calamities beset them! what deprivation of comforts! what disappointments, terrors, and despair! And it is greatly affecting to faithful ministers, to see ruin, inevitable ruin, coming on their congregation, church, or nation.



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10 [g]For the mountains will I take up a weeping and wailing, and for the [*]habitations[†] of the wilderness a lamentation, because they are [‡]burnt up, so that none can pass through *them;* neither can *men* hear the voice of the cattle: [§]both the fowl of the heavens and the beast are fled; they are gone.

11 And I [h]will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah [‖]desolate,[¤] without an inhabitant.

12 ¶ [i]Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare [k]it, for what the land perisheth, *and* is burnt up like a wilderness, that none passeth through?

13 And the LORD saith,[†] Because they have forsaken my law, which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the [‡]imagination of their own heart, and after Baalim, which their fathers taught them:

15 [l]Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, *even* this people, with wormwood,[§] and give them water of [‖]gall to drink.

16 I will [m]scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them, till I have consumed[*] them.

17 ¶ Thus saith the LORD of hosts, [n]Consider ye, and call for the mourning women, that they may come; and send for cunning[†] *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For [o]a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.[‡]

20 Yet hear the word of the LORD, [p]O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation:[§]

21 For [q]death is come up into our windows,[‖] *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD; Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvest-man,[*] and none shall gather *them*.

23 ¶ Thus saith the LORD, [r]Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But [s]let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which [t]exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* [u]I delight, saith the LORD.

25 ¶ [x]Behold, the days come, saith the LORD, that I will [*]punish all *them which are* [y]circumcised with the uncircumcised;

26 [z]Egypt, and Judah, and Edom, and the children of Ammon, and Moab,[†] and all *that are* [‡]in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* [§]uncircumcised in the heart.

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g Ch. 4. 23—26. & 12. 4. & 23. 10. & 14. 1—6. Hos. 4. 3. Joel 1. 19. & 2. 22. Is. 42. 25.

* Or, *pastures.*

† *Habitations.*—"Pastures of the wilderness." — *Boothroyd.*

‡ Or, *desolate.*

§ Heb. *from the fowl even to, &c.*

h Is. 25. 2. & 13. 22. & 34. 13. ch. 17. 27. & 21. 6. & 34. 22. & 10. 22. & 51. 37. Ps. 44. 13.

‖ Heb. *desolation.*

¤ See *Wylie's Modern Judea*, p. 329.—Ed.

i Ps. 107. 43. Hos. 14. 9. Is. 42. 23. & 28. 9—13. & 29. 11. Deut. 32. 29. ch. 5. 31.

k Ch. 2. 17, 19. & 4. 18. ver. 13—16. Is. i—iii, viii, ix, xxiv. Ezek. v—ix. xxi—xxiv.

† *And the Lord saith*—that is, Messiah saith, "God manifest in the flesh," the only "wise man," "the wisdom of God"—he declares the origin of natural, to be moral evil; and traces up the stream of judgment to the fountain head of sin.—Ed.

‡ Or, *stubbornness.*

l Ch. 5. 19. & 13. 6. & 16. 10, 11. & 22. 8, 9. & 2. 17, 19. & 4. 18. & 6. 19. Is. 3. 11.

§ *Wormwood.*—This is, most probably, the plant commonly so named.—*Gall.*—What plant is meant is not known, but there can be no doubt that it signifies something very bitter—the emblem of sorrow and distress.—Ed.

‖ Or, *hemlock.*

m Lev. 26. 33, 38, 39. Deut. 4. 27. & 28. 25, 36, 63—68. ch. 18. 1—4, 7. Ezek. 5. 12. Mic. 4. 10.

* This utter consuming is not threatened against the whole either of Judah or Israel, but chiefly against the factions of Judah, who, in contempt of the Lord's warning by Jeremiah, had persevered in going down to Egypt. See ch. 44. 12, 14, 27, 28.—Ed.

n Ch. 2. 10. Hag. 1. 7. Lam. 3. 40. Deut. 32. 36.

† This word was used by the translators in the sense of skilful; as mourning among the Hebrews required a professional education both in words and airs. See 2 Chr. 35. 25. Eccl. 12. 5. Amos 5. 16. Mat. 9. 23. Mark 5. 38.—Ed.

o Is. 22. 4. & 24. 4, 12. ch. 4. 19—29. & 14. 17. & 6. 26. Lam. 1—v. Ezek. 7. 2—18. Mic. 1. 8, 9. Hab. 3. 16.

‡ "Because our houses are ruined."—Ed.

p Is. 3. 16. & 32. 9—11.

§ The appeal is appropriately made to professional mourners, thus called to lament in reality.—Ed.

q 2 Chr. 28. 17. Is. 24. 18. ch. 6. 11. & 15. 2, 3. & 16. 3, 4, 6. Ezek. 21. 14. & 9. 5, 6.

‖ When our doors were carefully shut, behold, the irresistible intruder has entered at our windows!—Ed.

* Death, the universal reaper, cutting down young and old, as handfuls of corn which are dropped upon the ground, but neither gathered nor bound into sheaves.—Ed.

r Ps. 33. 13, 17. Prov. 11. 4. Eccl. 9. 11. Is. 28. 17. & 30. 3. & 31. 2. & Ezek. 7. 19. Amos 2. 14—16.

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s 1 Cor. 1. 31. 2 Cor. 10. 17. Ps. 20. 7. & 34. 14. 1 John 5. 20.

t Ex. 34. 6, 7. Ps. 25. 10. Mic. 7. 18, 19.

u Ps. 5. 4. & 11. 5, 7. & 15. 2—4. & 99. 4. Is. 33. 15, 16. & 61. 8. Mic. 6. 8.

x Is. 2. 6—21. & xxiv. xxxiv.

* Heb. *visit upon.*

y Jews and Gentiles. Gen. 34. 14. Acts 11. 2, 3. Rom. 3. 1, 29, 30. Col. 3. 11.

z Ch. 25. 9—26. & 27. 3—7. & xlvi—li. Is. i—xxxiv. Ezek. v—xxxii, xxxv. Mic. i—vii. Amos i—ix. Zeph. i—iii.

† Those who are professed members of the visible church of God, as was Judah, with those who value not, but despise religious profession and ordinances.—Ed.

‡ Heb. *cut off into corners*, or *having the corners* of their hair *polled.*

a Ch. 4. 4. Lev. 26. 41. Rom. 2. 25, 28, 29. Ezek. 44. 7, 9. Deut. 30. 6.

§ Or, *ignorantly worship.*—Ed.

## CHAPTER X.

(1) *The vanity and irrationality of the worship and fear of idols; their unlikeness to the true God:* 1—16. (2) *An exhortation to flee from the wrath to come:* 17, 18. (3) *The tabernacle ruined by brutish pastors:* 19—22. (4) *God the only director of human ways:* 23. (5) *Correction in mercy:* 24. (6) *A prayer for righteous retribution upon the ungodly and cruel:* 25.

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HEAR ye the word which the LORD speaketh unto you, [a]O house of Israel:

2 Thus saith the LORD, Learn not the way of the heathen,[*] and be not dismayed at the signs[†] of heaven; for the heathen are dismayed at them.

3 For the [‡]customs of the people *are* vain: for *one* cutteth a tree out of the forest (the work of the hands of the workman) with the axe.

4 [b]They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright[§] as the palm-tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none like unto thee, O LORD: thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations? for [‖]to thee doth it appertain:[¤] forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like[†] unto thee.

8 But they are [‡]altogether brutish and foolish: the stock[§] *is* a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from [c]Uphaz, the work of the workman, and of the hands of the founder: blue[‖] and purple *is* their clothing; they *are* all the work of cunning *men*.[*]

a Jews. ch. 2. 4. & 31. 1. Ezek. 3. 1, 4, 5. & 22. 18.

* A special warning against imbibing the religious principles of the Egyptians, to whom they were inclined to go; or the Babylonians, who were destined to lead them captive.—Ed.

† *Signs.*—Eclipses, comets, or meteors; or the high sounding and imposing doctrines of astrology, concerning the *planetary houses* and *signs of the zodiac.*—Ed.

‡ Heb. *statutes*, or *ordinances are vanity.*

b Ps. 115. 4. & 135. 15. Is. 40. 19. & 46. 5, 7. & 41. 7. Hab. 2. 19.

§ A most graphic description of the attitude of Egyptian idols, and, probably, of all idols, until Grecian sculpture gave everything but life to the marble, and induced the learned, but most foolish Athenians, to exclaim, when they looked upon a statue of Jupiter, That is no statue, that is the very god himself! How melancholy, alas! that science and art can attain their highest perfection, while religion sinks into the utmost degradation of idolatry!—Ed.

‖ Or, *it liketh thee.*

¤ To thee doth fear appertain.—Ed.

† None like thee in intellect, wisdom, power, holiness, and immortality.—Ed.

‡ Heb. *in one*, or *at once.*

§ *Stock.*—"The very timber being a rebuke to idols, viz.: by its deadness and corruptibility.—Ed.

c Dan. 10. 5. Job 28. 17. 1 Kin. 9. 28.

‖ *Blue*—the colour of the unclouded Eastern sky, the emblem of Deity: *purple*—the colour of kings, the emblem of royalty and dominion.—Ed.

* *All the work of cunning men.*—Then not makers, or creators, or gods. Ver. 11. —Ed.

**Reflections upon Chap. IX.**—Manifold causes of weeping have faithful ministers in this world. And it is a fearful token of approaching judgments, when they are so vexed with their people's abominations as to become weary of dwelling among them. Alas! sinful lusts transform even professors into very devils in crimes. Many are at great pains to secure their own damnation: and one sin opens the door for another. But terrible are the judgments of God upon obstinate sinners. And in a wonderful manner, by the same fire which consumes the wicked, he refines his own people. But every step of departure from him tends only to misery. And let sinners flee where they will, his curse attends them. Death closely follows sin. And very foolish are they who lament losses and death, but never lament sin as the cause of them, nor stand in awe of damnation. But it is very difficult to wean hardened sinners, especially gospel despisers, from every false confidence. Line must be upon line, and precept upon precept, and perhaps after all they will cleave thereto, and perish with heathens.



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10 But the LORD *is* the true God, he *is* the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.*

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens,† and he causeth the vapours to ascend from the ends‡ of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.§

14 Every man is brutish in *his* knowledge;‖ every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.*

16 The Portion† of Jacob *is* not like them: for he *is* the former of all *things;* and Israel *is* the rod‡ of his inheritance: The LORD of hosts *is* his name.

17 ¶ Gather up thy wares§ out of the land, O [d]inhabitant of the fortress:

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so.*‖

19 ¶ Wo is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgment; not in thine anger, lest thou *bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not,† and upon the families that call not on thy name: for [e]they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

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* This verse is in the Chaldee as if to prepare the Hebrews with an answer to their idolatrous masters, when tempting them to idolatry. It is not improbable that, like the sentences adduced by Paul, (Acts 17. 28.) it may have been a quotation from some of the sacred Writings of the Chaldeans before they were perverted by idolatry.—Ed.

† When God speaks to the ear of reason by the voice of thunder, the clouds, by the agency of electricity, are converted into water,—not into a mass which would bring ruin, but into multitudinous drops that shower down fertility.—Ed.

‡ By a wonderful process he causes vapours to ascend from "the ends," from all parts of the earth: or does the prophet allude to the almost continual vapours and fogs that hang around the polar regions, the literal "ends of the earth?"—Ed.

§ The winds are literally treasured up by the condensing power of cold, ready at the will of their Lord, to be drawn out in the breeze or storm.—Ed.

‖ Every man is really "brutish in knowledge"—in the knowledge of God—until he is "born again of water and of the Spirit." John 3. 5.—Ed.

* Of many, the very names have perished—many have been broken to fragments, many overwhelmed in earthquakes, or buried in rubbish and ruins—can such things have ever been made? did learned nations ever worship them? Alas! for Egypt, Greece, and Rome! such were their gods! They are perished! but alas! for the paintings and images, the idols, that still are worshipped! Alas! for the second command, which Rome, to her confusion, hath blotted out, though written by the finger of God!—*Note.* This awful suppression of the second commandment may be witnessed in the Romish catechism called *Christian Doctrine.*—Ed.

† *Portion.*—The God from whom Jacob would not part until he should bestow a blessing. See Gen. 32. 28—30. Ps. 119. 57.—Ed.

‡ *Rod.*—Is it the rod of measurement? or rather the sceptre of power, government, and protection? (Gen. 49. 10. Ps. 23. 4.) And Israel is literally that people "by whom and for whom" all nations and kingdoms are still governed, until Christ shall "inherit all things" in *fact,* as he already does in *right.*—Ed.

§ *Thy wares*—collected into Jerusalem for safety.—Ed.

‖ That they may experience, in fact, the distress they would not believe, in prophecy.—Ed.

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* Heb. *diminish me.*

† "The heathen that own thee not."—*Heathwigd.*

[e] Ch. 6. 2. & 49. 1. & 50. 7, 17, 20. 29. 35. 34. & 51. 34, 35, 36. 51. 52, 56. & 8. 16. Ezek. 25. 3, 6, 8, 12, 13. & 28. 24. & 29. 6, 7. & 36. 5, 10. Obad. 10—16. Zec. 1. 15.

## CHAPTER XI.

(1) *The* LORD *commissions Jeremiah to proclaim his covenant:* 1—7. (2) *Judah disobeys—God threatens with judgments—and upbraids them with their idolatry:* 8—13. (3) *Forbids the prophet to intercede, and foretells evils to come:* 14—17. (4) *The judgment upon Anathoth for their purpose of murdering the prophet:* 18—23.

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[a] Ezek. 3. 17. Mat. 28. 20. Acts 2. 20, 37. Rev. 2. 7, 11, 17, 29.

[b] 1 Cor. 11. 23. ch. 31. 1, 2. & 25. 4, 6, 25. 1 Thes. 2. 13.

[c] Deut. 27. 26. & 28. 15—68. & 29. 20—27. Gal. 3. 10. & 1. 8. 1 Cor. 16. 22. Rom. 2. 8, 9.

[d] Ex. 19. 5, 6. & 24. 3, 8. Deut. 5. 2, 3. & 29. 1—15.

[e] Deut. 4. 20. 1 Kin. 8. 51. Isa. 4. v. Is. 48. 10. Ps. 66. 10. & 81. 6, 7.

* A slight examination of the wonderful relics of their labour and skill will show that the Egyptians must have been well supplied with iron tools. And the allusion here, and in Deut. 4. 20, renders it highly probable that they were acquainted with the preparation of iron from the ore, and that the Israelites were condemned to work at their furnaces.—Ed.

[f] Lev. 26. 3—12. Deut. 11.—xxvii. & 28. 1—14. ch. 7. 23. Ex. 19. 5, 6.

[g] Deut. 7. 12. & 13. 18. & 6. 5. & 11. 2 & 9. 5. Ps. 105. 9, 10. Lev. 26. 24. Ex. 3. 6—8, 17. Gen. 17. 8.

† The prophetic warning came while all was prosperous, and there was, as yet, no shadow of the approaching calamities.—Ed.

[h] Heb. *Amen.* Deut. 27. 15—26. 1 Cor. 14. 16.

[i] Ch. 7. 12. Is. 58. 1. Hos. 8. 1. Prov. 1. 20—22. & 9. 3, 4. Zec. 7. 7. John 7. 37. Rev. 22. 17.

‡ The prophet, it appears, was commanded to itinerate as a preacher of righteousness from city to city, and, as is customary in milder climates, to preach in the public streets.—Ed.

[k] Ps. 15. 5. Rom. 2. 13. John 13. 17.

[l] Ch. 7. 13, 25. Ex. 15. 25, 26. & 19. 5. 6. & xx—xxiv, xxxiv. Jos. xxiii, xxiv, &c. Lev. xxvi. Deut. i—xxx. Zec. 7. 7. Heb. 1. 1.

[m] Ch. 7. 24. Is. lviii, lix. Judg. ii. 2 Kin. xvi, xvii, xxi. Ezek. xvi, xx, xxii, xxiii. Ps. lxxvii. cvi.

n Or, *stubbornness.* ch. 3. 17. & 9. 14.

o Ezek. 22. 25. Hos. 6. 9. ch. 6. 13. & 8. 10. Zeph. 3. 1—4. Mic. 3. 11.

p Neh. 9. 16, 30. Judg. 2. 11—20. Ps. 78. 10—58. & 106. 6—39. Ezek. xvi, xx.

THE word that came to Jeremiah from the LORD, saying,

2 [a] Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, [b]Thus saith the LORD God of Israel, [c]Cursed *be* the man that obeyeth not the words of this [d]covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the [e]iron furnace,* saying, [f]Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God;

5 That I may perform the [g]oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day.† Then answered I, and said, [h]So be it, O LORD.

6 Then the LORD said unto me, [i]Proclaim all these words in the cities‡ of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and [k]do them.

7 For [l]I earnestly protested unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 [m]Yet they obeyed not, nor inclined their ear, but walked every one in the [n]imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, [o]A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to [p]the iniquities of their forefathers, which refused to hear my words, and they went after other gods to serve them: the house of Israel and the house of

CHAP. X.—Ver. 17—22. Bring all your goods out of the country, where they are exposed to plunder, into the strong holds: for quickly will I, in a furious manner, drive out the inhabitants of this land by death and captivity. Alas! almost insupportable is my grief, that the whole Jewish church and nation should be quite unhinged, and none able in the least to help them! The rulers of both are ignorant and wicked; therefore shall they and their people be ruined or dispersed. For, behold, the Chaldean army cometh, with great noise and fury, to render Judea utterly desolate.

REFLECTIONS UPON CHAP. X.—Amazing absurdities often prevail even among nations which are famed for worldly wisdom and knowledge. And it is very unreasonable and dangerous, for those who have been taught of God, to learn the ways of heathens. God's eternal power and Godhead are so manifest, as to leave the most stupid idolaters without excuse; and the more we contemplate his unsearchable greatness and glory, the more we shall be filled with reverence and godly fear, and lost in admiration. If he be our King, let us show ourselves faithful subjects, dependent on his protection, and devoted to his service. If he be our Portion, we can wish nothing beyond him. But often men remain ignorant of his excellency, and of the vanity of idols, till it be too late, and till his word be verified in their irrevocable and tremendous destruction. Terrible is the prospect when both rulers and ruled are plunged in ignorance, and abandoned to atheistical neglect of prayer. Neglect of God's worship in families ranks men with heathens, and entails his curse upon them. But great is the mercy that, though God correct,



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Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, [q]Behold, I will bring evil upon them, which they shall not be able to [*]escape; and [r]though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their [†]trouble.

13 For [s]*according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* [‡]shameful thing, *even* altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their [||]trouble.[*]

15 [†]What hath [t]my beloved to do in mine house,[‡] *seeing* she hath [u]wrought lewdness with many, and the [x]holy flesh[§] is passed from thee? [||]when thou doest evil, then thou rejoicest.

16 The LORD called thy name, [y]A green olive-tree, fair, *and* of goodly fruit: [z]with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, [a]that planted thee, hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD [b]hath given me knowledge *of it*, and I know *it;* then thou showedst me their doings.[*]

19 But I *was* [c]like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy [†]the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, [d]that judgest righteously, that triest the reins and the heart, let me see[‡] thy vengeance on them; for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, [e]Prophesy not in the name of the LORD, that [f]thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will [*][g]punish them: the young men shall die by the sword; their sons and their daughters shall die by famine;

23 And [h]there shall be no remnant of them; for I will bring evil upon the men of Anathoth, *even* [†]the year of their visitation.

A. M. cir. 3396. B. C. cir. 608.

q Ch. 9. 9, 11, 15, 16, 22. & 15. 1—3. Mic. 3. 11, 12. Amos 2. 14.

* Heb. *to go forth of.*

r Prov. 1. 28. Is. 1. 15. ch. 14. 12. Ezek. 8. 18. Zech. 7. 13. Mic. 3. 4. Ps. 18. 41.

† Heb. *evil.*

s Ch. 2. 20, 28. & 3. 1, 2. & 19. 5. & 32. 35. Deut. 32. 16, 17. Is. 2. 8. 2 Kings 21. 4, 5.

‡ The Israelites had adopted the custom of Egypt, where every city had its own peculiar tutelary deities, besides the national gods that were worshipped in common—a system of which it is melancholy to behold the exact reflected image in the tutelary saints assigned by the Church of Rome to countries, cities, families, or individuals. —ED.

§ Heb. *shame.*

|| Heb. *evil.*

* God refuses to hear, because though they cry in their "trouble," they do not cry for their sin.—ED.

† Heb. *what is to my beloved in my house?*

t Ch. 2. 2. & 3. 14. & 12. 7. Hos. 3. 1. Rom. 11. 28.

‡ What prayer or offering hath "my beloved," (see chap. 12. 7.) my once espoused church, any claim in her trouble to offer in my house? Prov. 1. 24—32.—ED.

u Ch. 3. 1, 2. Ezek. xvi, xxiii.

x Hag. 2. 12—14. Tit. 1. 15. ch. 2. 21.

§ "Shall vows and holy (consecrated) flesh (of a sacrifice) be allowed to come from thee?"—*Blayney.*

|| Or, *when thy evil is.*

y Ps. 80. 8. & 52. 8. ch. 12. 2. Rom. 11. 17. Is. 5. 2. Ezek. 15. 6. Luke 13. 7.

z Deut. 32. 22. Is. 1. 24, 31. & 5. 25—30. ch. 4. 19—31. 2 Kin. 25. 9. Ps. 74. 4, 7, 8.

a Ch. 2. 21. Is. 5. 2. Ez. 15. 17. Ps. 80. 8, 15.

b Ver. 19. Ezek. 33. 40. 1 Sam. 23. 11, 12. 2 Kin. 6. 9, 10. Mat. 2. 13.

* *The Lord hath given me knowledge* of a conspiracy in Anathoth against my life. See ver. 21.—ED.

c Not as Is. 53. 7. but as Prov. 7. 22.

† Heb. *the stalk with his bread,* i. e. his person, that his prophecies may not trouble us.

d Ps. 7. 8. & 11. 7. & 18. 20, 24. & 35. 24. & 58. 9. Gen. 18. 25.

‡ *Let me see,* or, "I shall see." But, though the word will bear it, there is no necessity for the change of translation —inasmuch as the prophet neither prays nor prophesies in wrath; but commits his case, in faith, into the hands of a righteous and merciful God. See Ps. 5. 10. & 35. 8. *Query:* May not the persecution of the prophets, and especially of Jeremiah, be considered as types of the persecutions of our Lord, the chief of prophets?—ED.

A. M. cir. 3396. B. C. cir. 608.

e Amos 2. 12. & 7. 13, 16. Is. 30. 10. Mic. 2. 6, 11.

f Ch. 26. 1, 16. & 38. 4, 5. & 12. 6. Amos 7. 10. Mat. 21. 35. & 22. 6. & 23. 34, 37.

* Heb. *visit upon.*

g 2 Chr. 36. 16. ch. 9. 21. & 18. 21. Mat. 23. 35. 1 Thes. 2. 15, 16.

h Deut. 19. 19. Is. 14. 20—22. ch. 44. 27. ver. 15. Mat. 7. 2.

i Ch. 23. 12. & 46. 21. & 48. 44. & 50. 27. & 5. 9, 29. Hos. 9. 7.

† *The year.*—A long, but fixed period of judgment.—ED.

## CHAPTER XII.

(1) *Providential endurance of the wicked humbly examined:* 1, 2. (2) *The prophet's appeal of sincerity, and petition against the workers of iniquity, who had brought ruin upon their country:* 3, 4. (3) *A warning to prepare for greater calamities, arising from the sins of Judah:* 5—13. (4) *The neighbouring nations plucked up with Judah, on account of having taught them idolatry; but restoration promised to the Jews, if they turn to the* LORD: 14—17.

A. M. cir. 3396. B. C. cir. 608.

RIGHTEOUS *art* thou, O LORD, when I plead with thee; *yet* let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?[*]

2 Thou hast planted them, yea, they have taken root: they grow; yea, they bring forth fruit; thou *art* near in their mouth, and far from their reins.[†]

3 But thou, O LORD, knowest me; thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.[‡]

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?[§]

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.[||]

7 ¶ I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the

* The prophet does not speak as if he doubted either the wisdom or justice of the divine government, nor as if he were ignorant of its general principles; but he pleads to have the particular case of his country and church explained that the erroneous doctrines and conclusions of ignorant and ungodly men might be corrected by God's special authority.—ED.

† *Near in their mouth,* as the bit of the bridle to the horse; *but far from their reins,* the powers by which he is guided or restrained.—*Note.* The Hebrew word for *kidneys* or *reins* is derived from a root that signifies to *complete* or *finish,* probably because the circuit of digestion, absorption, and arterial propulsion, has been completed or finished when they have separated the superabundant aqueous and saline particles from the blood—and because the completeness of men (fearing God and keeping his commandments, Eccl. 12. 13) lies in self-denial, the same word signifies to withhold, restrain, and as it were, bridle and rein the passions, presenting the body "a living sacrifice, holy, acceptable to God, man's reasonable service."—ED.

‡ See Ps. 5. 10. & 35. 8. Rom. 11. 2.—ED.

§ If the "beginning of sorrows" has so affected you, what will be your distress when divine wrath overflows the sinful land as the periodical swellings of Jordan cover its banks.—ED.

|| If your brethren have dealt so treacherously and cruelly, what mercy is to be expected from foreign invaders?—ED.

yet he will not destroy his people; and that, though we may not pray against corrections, we may pray for the mitigation of them, and hope that the rod will be quickly turned against our enemies.

CHAP. XI.—Ver. 15, 16. What have the Jewish nation, whom I once so dearly loved and cherished, now to do in my temple, when they are so abandoned to idolatries, and when their sacrifices, which were once holy, are rendered detestable because of their obstinacy and joy in wickedness! I once made them outwardly flourishing and prosperous, and put them into a capacity to do much good, but now I intend to destroy them by the furious Chaldeans.

REFLECTIONS UPON CHAP. XI.—God greatly loves true holiness; and abundant, but gracious, are his rewards of it. The saints of God delightfully consent to his transactions of grace, but especially to the better covenant made with men in Christ, and established upon better promises than the national covenant which God made with Israel. But it is hard to make unregenerate men have so much as a semblance of holiness: on the contrary, they are ready deliberately and obstinately to combine against the Lord their God. But if they will not be ruled by his law, they must be destroyed by his curse. And dreadful is their case for whom prayer cannot avail: God will not, and idols cannot, help. Neither present devotions nor the past favours of God can profit them. Faithful ministers are often barbarously rewarded by those who should be their protectors. And none have been more malicious persecutors than profane clergymen. But if God preserve and vindicate his servants, they may possess their souls in patience, and continue their faithfulness. And, alas! wretched will be the condition of those who have injured them when God rises up to punish.

CHAP. XII.—Ver. 5, 6. If you are so faint and impatient under the opposition of your own poor friends and neighbours at Anathoth, the place of your birth, how wilt thou bear through, when all the rulers of Judah shall persecute you, and even your own relations and fellow-priests stir up the common people to destroy you? 7—13. I will quickly abandon my temple, and my people, which I once so dearly loved, into the hand of the Chaldean destroyers. Instead of hearkening to my



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forest; it crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a *speckled bird:† the birds round about *are* against her: come ye, assemble all the beasts of the field, come to devour.

10 Many pastors‡ have destroyed my vineyard, they have trodden my portion under foot, they have made my ‖ pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate, it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.*

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land; no flesh shall have peace.

13 They have sown wheat, but shall reap thorns; they have put themselves to pain, *but* shall not profit; and they shall be ashamed of your revenues,† because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours,† that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out, I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; (as they taught my people to swear by Baal;) then shall they be built in the midst of my people.

17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

## CHAPTER XIII.

(1) *By the type of a buried and rotted girdle, Judah and Jerusalem are admonished concerning their pride:* 1—11. (2) *National misery from the unhappy division of ranks:* 12—14. (3) *High and low called to hear, and be humble, under the threat of captivity:* 15—21. (4) *The causes of judgments—the hopelessness of habitual sinners—the judgment and woe of Jerusalem:* 22—27.

THUS saith the LORD unto me, Go and get thee a [a] linen girdle, and put it upon thy loins, and put it [b] not in water.

A. M. cir. 3396. B. C. cir. 608.

* Or, *talooned.*

† *A speckled bird.*—The Seventy render it *Hyæna*, which is countenanced by the Arabic, and is adopted by *Bochart, Gesenius, Boothroyd,* and others. *Jerome* supposes it to be the peacock; and *Blayney*, despairing of identifying the species, translates it "the bird *Terdon.*" But however the word may be translated; the reference is, probably, not to any species, but to a well-known fact in natural history, viz.: The disposition, nay, habit, of birds to follow, and as it were, persecute strange beasts or birds, or birds even of their own species, if speckled with anything uncommon. In such cases the natural timidity of birds seems to give place to a reckless courage which occasionally incites the weakest to combine in pursuit and assault of their most formidable enemy.—Ed.

‡ Or, *cause them to come.*

§ The multitude of shepherd warriors. See chap. 6. 3.—Ed.

‖ Heb. *portion of desire.*

* He does not mean no man felt the misery; but that no man "laid to heart" his own sins, and the national sins, as the procuring cause of the judgments.—Ed.

† *Revenues.*—*Boothroyd* translates it "crops," which seems much more consonant to the tenor of the verse.—*Note.* The vineyard of the slothful, the broken wall, the briar, the thistle, and the rank weed, are a shame to the husbandman; but the real shame of any people is sin—whether of a law broken, as of the sabbath; a duty neglected, as of missions to the heathen; or a Saviour "crucified afresh, and put to an open shame" by the unsanctified lives of his baptized, his New Covenant church. Prov. 14. 34. Heb. 6. 6.—Ed.

‡ *Evil neighbours.*—Philistines, Moabites, Edomites, Ammonites, &c., (see chap. 47, 48, 49. Ezek. 25.) who have all been "plucked out of their lands," and scattered: no man knows where; while Judah has been "plucked out from among them," and are still preserved a distinct and historical people.—Ed.

A. M. cir. 3396. B. C. cir. 608.

[a] Ver. 11. Heb. 1. 11, 12.

[b] Ezek. 16. 4—7. Hos. 13. 5. & 14. 1. Is. 1. 6.

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[c] Deut. 12. 32. Prov. 3. 5. Mat. 15. 24. 1 Cor. 3. 18. Heb. 11. 24. Acts 20. 27.

[d] Mic. 4. 10. Ps. 137. 1. Thither the Jews were to be carried captive.

* Ezek. 3. 14, 15. & 8. 3. & 11. 24.

[a] The Chaldean army quite ruined the Jewish nation and their property.

† Tiphsah the point of Euphrates nearest to Jerusalem (1 Kings 4. 24.) was distant about 600 British miles, measuring "as the bird flies." this would probably give from 800 to 900 miles of travel. This distance has induced commentators to conclude that the journey was merely in vision. But of this visionary character there is not a trace in the passage, nor is there the shadow of reason for any such violent interpretation. Journeys of equal or greater length, and even on foot, are common in all countries, either for religion or worldly business—and the report of the prophet's journey, accompanied as he most probably would be, by a number of his friends and pupils, or by a whole caravan, (for it was the great commercial road) would be well calculated to excite the serious attention of some, though it might incur the ridicule of others among his infatuated countrymen.—Ed.

‡ Lam. 3. 43. Ps. 14. 3. Is. 1. 4. & 57. 12. & 64. 6.

§ Ver. 15, 17. Lam. 5. 5, 8, 13, 16. Lev. 26. 19. Is. 2. 11—17. & 63. 29.

[b] 2 Chr. 36. 15, 16. ch. 2. 13, 26, 27, 28. Ezek. xvi, xxxiii. Is. v, ii, lix.

‖ Or, *stubbornness.* ch. 3. 17. & 9. 14. & 23. 17. & 7. 24.

[k] Ch. 15. 1—4. & 16. 4, 11—13. & 19. 7—9. Lam. i, ii, iv, v. Ezek. 21. 31, 32.

[l] Gen. 17. 7. Ex. 19. 5, 6. Deut. 5. 1—3. & 4. 7, 8, 31—38. & 7. 6. & 26. 18, 19. & 29. 1. & 32. 9. & 33. 29, 29.

[m] Is. 43. 21. & 60. 21. & 63. 12. ch. 33. 9.

[n] Ch. 7. 24. Ps. 81. 11. Deut. 29. 4. John 1. 3, 11. & 5. 40.

[o] Ch. 6. 10. Mic. 2. 11. Acts 17. 18. John 16. 17, 18.

‡ They can scarcely have been so stupid as to misunderstand the prophet's meaning; but, by affecting to misunderstand, they endeavoured to turn his message into ridicule.—Ed.

[p] Ps. 75. 8. & 60. 3. Is. 51. 17, 21. & 63. 4. & 49. 26. ch. 25. 15—17, 27. & 51. 7.

§ God judicially gives them over to the drunkenness of pride, party-spirit, and anarchy, ver. 14. —Ed.

[q] As earthen bottles. ver. 12. ch. 19. 10, 11. & 48. 12. Judg. 7. 22. Ps. 2. 9. Is. 9. 21.

‖ Heb. *a man against his brother.*

* Heb. *from destroying them.*

2 So I got a girdle, [c] according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go [d] to Euphrates, and hide it there in a hole of the rock.

5 So [*] I went and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass, after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to [*] hide there.

7 Then I went to Euphrates,† and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was [f] profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, [g] After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 [h] This evil people, which refuse to hear my words, which walk in the ‖ imagination of their heart, and walk after other gods, to serve them, and to worship them, [k] shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have ‖ I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and [m] for a name, and for a praise, and for a glory; [n] but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, [o] Do we not certainly know that every bottle shall be filled with wine?‡

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, [p] with drunkenness.§

14 And I [q] will dash them ‖ one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, * but destroy them.

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ce, as sheep to their shepherd, they blasphemously contradict my words, reject government, abuse my messengers, and abandon themselves to rapine and oppression; therefore their heathen neighbours shall assemble in armies to destroy them; Nebuchadnezzar and his princes shall unhinge their constitution in church and state, and lay their whole country terribly desolate. While the crops shall be ruined, all their expensive attempts to save themselves by the help of the Egyptians shall but increase their misery. 14—17. I will also destroy, and carry captive out of their own countries, the Moabites, Ammonites, Edomites, Egyptians, Philistines, Phenicians, Syrians, and Northern Arabs, who have injured my people; but I will afterwards bring back my people, and even part of these nations, to their respective countries; and will even unite them into the same true church, especially in the apostolic and millennial periods.—See Introduction, chap. iv. sect. 18, 19.

REFLECTIONS UPON CHAP. XII.—The prosperity of wicked men has often been a stumblingblock to the godly. But let God do as he will, it is certain he will never do what is unrighteous. His providences may be dark, but never unjust; severe, nor unkind to the upright. We may sit easy under men's revilings, if we be conscious of God's approbation of us. Yea, there is no reason to covet that prosperity which fattens men, particularly hypocritical professors, for the fearful slaughter of God's wrath. Atheistical and prophet-murdering sinners are a great plague to their country. And yet, if ministers will be faithful, they must expect more and more opposition, especially from evil brethren. And very justly the Lord metes out heavier trials to such as rage and fret at lesser ones, even when the lesser kindly prepare for the greater. Dreadful are those sins which make God desert and detest those ordinances and persons for which he has professed the greatest regard. But men's furious rage against him and his ways must be punished with fearful judgments. And yet no judgments fail to harden and exasperate sinners when God has withdrawn his Spirit from them. They who have tempted us to sin, ordinarily become our tormentors in punishing it. And if judgment begin at the house of God, the wicked corrupters and abusers of it need not think long to escape. But the bitterest enemies may be reconciled by the gospel. And such as diligently learn the Lord's ways shall share the blessings of his people; while ruin, dreadful ruin, in every age, shall await obstinate sinners.



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15 ¶ [r] Hear ye, and give ear; [s] be not proud: for the LORD hath spoken.

16 [t] Give glory* to the LORD your God before he cause [u] darkness, and before your feet stumble [x] upon the dark mountains,† and, while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, [y] my soul shall weep in secret places for *your* pride; and mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down; for your ‡principalities shall come down, *even* the crown of your glory.

19 The cities of the south§ shall be [z] shut up,‖ and none shall open *them;* Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold [a] them that come from the north: where *is* the flock *that* was given thee,* thy beautiful flock?

21 What wilt thou say when he shall † punish thee?‡ (for thou hast taught them§ *to be* captains, *and* as chief over thee; ([b] shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, Wherefore come these things upon me? [c] For the greatness of thine iniquity are thy skirts discovered, *and* thy heels ‖ made bare.*

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are † accustomed to do evil.

24 [d] Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast [e] forgotten me, and trusted in falsehood.

26 Therefore [f] will I discover thy skirts upon thy face,‡ that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Wo unto thee, O Jerusalem! wilt thou not be made clean? § when *shall it* once *be?*

A. M. cir. 3396. B. C. cir. 608.

r Deut. 32. 29. Rev. 2. 29. Is. 42. 23. ch. 22. 29.

s Is. 28. 1, 14, 22. Mal. 1. 13. ver. 9, 17. Rom. 11. 20.

t Jos. 7. 19. ch. 3. 13. Joel 2. 12, 13. Jam. 4. 7—9. 1 Pet. 5. 6.

* By confessing your faults, the justice of God's judgments, and fleeing to him for mercy.—Ed.

u Is. 8. 22. & 5. 30. & 59. 9. ch. 4. 23. & 13. 16. Joel 2. 10. Amos 5. 8, 9, 10. Ps. 44. 19. Lam. 2. 1.

x Ch. 16. 16. Ps. 11. 1. Ezek. 7. 16. Mat. 24. 16.

† Naturally, "the dark mountains" may signify the gloomy mountains over which they were to be carried captive; spiritually, the national calamities, they were doomed to encounter for their sins.—Ed.

y Lam. 1. 2, 16. & 2. 18. ch. 6. 1. ver. 19. 15. Joel 2. 17.

‡ Or, *head-tires.*

§ The cities of Judah which lay south of Samaria or Israel.—Ed.

z Ps. 31. 8. Job 12. 14. Deut. 28. 52.

‖ *Shut up*—or, as the word often signifies, "delivered up," (see Deut. 23. 15. 1 Sam. 23. 12. Ps. 78. 48.) first, to plunder; secondly, to desolation, so that "none shall open them."—Ed.

a Ch. 1. 14, 15. & 10. 22. Heb. 1. 6.

* *Given thee*—the thanking, ver. 18.—Ed.

† Heb. *visit upon*

‡ *When he shall punish thee.*—that is, the Lord of the flock. Ver. 17.—Ed.

§ By calling them to your aid, by displaying before them your wealth, by conforming to their idolatries.—Ed.

b Ch. 4. 31. & 6. 24. & 22. 23. & 30. 6, &c.

c Ch. 2. 17, 19. & 6. 19. & 5. 25. & 9. 12, 16.

‖ Or, *shall be violently taken away.*

* An allusion to the barbarous custom of carrying away captives naked—a cruelty still practised (alas! still practised by some states called Christian!) against the miserable inhabitants of Africa.—When, Lord, shall these fetters of Japheth fall from the arms of Ham? When shall the more galling chains of Satan fall from the arms of Japheth?—Ed.

† Heb. *taught.*

d Hos. 13. 3. Lev. 26. 3. Zeph. 2. 2. Is. 66. 15, 16. Deut. 28. 64. ch. 4. 11.—13. & 30. 10.

e Deut. 32. 15. ch. 2. 14. 32.

f Ver. 22. Is. 3. 17. & 20. 4. & 47. 3. Nah. 3. 5. Hos. 2. 9, 10. Lam. 1. 8. & 4. 21. Ezek. 16. 37—39. & 23. 29.

‡ Thy face, by the utter shame and confusion at exposure, will be made to discover thy sins.—Ed.

§ Heb. *after when yet.*

A. M. cir. 3396. B. C. cir. 608.

THE [a] word of the LORD that came to Jeremiah concerning * the dearth.†

2 [b] Judah mourneth, and the gates thereof languish: they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their ‡ little ones to the waters: they [c] came to the [d] pits, *and* found no water; they returned with their vessels empty; [e] they were ashamed and confounded, and [f] covered their heads.

4 [g] Because the ground is chapt, for there was no rain in the earth, [h] the ploughmen were ashamed, they covered their heads.

5 Yea, [i] the hind also calved in the field, and forsook *it,* because there was no grass.§

6 [k] And the wild asses did stand in the high places, they snuffed up the wind like dragons; [l] their eyes did fail, because *there was* no grass.

7 ¶ O LORD, though our iniquities [m] testify against us, do thou *it* for thy name's sake:‖ for our backslidings are many; we have sinned against thee.

8 O [n] the Hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished,* as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and [o] we are called by thy name: [p] leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet; [q] therefore the LORD doth not accept† them: he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [r] Pray not for this people for *their* good.

12 When they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them: but [s] I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you ‡ assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neithe

a Ch. 7. 1. & 11. 1. & 46. 1.

* Heb. *the words of the dearth,* or *restraints.*

† The time of this dearth is unknown, and conjecture is useless. But it is never to be forgotten that all nations and periods are liable to such visitations; and that while much may be done by improved agriculture, and freedom of commerce, to mitigate or prevent famine, yet these are still insufficient to protect from occasional dearth: while these advantages themselves are not of man's procuring, but of God's bestowing, and could, in judgment, be as easily withheld as the rains or the dews, or "the fruitful seasons."Acts 14. 17.—Ed.

b Joel 1. 5, 8, 11—13, 17—20. ch. 8. 21. & 10. 18. ver. 12. 1 Sam. 5. 12. Lam. 4. 8.

‡ Servants, or children.

c 1 Kin. 17. 7. Joel 1. 20. ch. 2. 12. Mat. 7. 2.

d Or, *cisterns.* Is. 7. 3. & 22. 9.

e Ps. 40. 14. & 70. 3. ch. 20. 11. & 48. 13.

f 2 Sam. 15. 30. & 19. 4.

g Deut. 28. 23, 24. & 32. 24. Lev. 26. 19, 20. Joel 1. 19, 20.

h Joel 1. 11.

i Job 39. 1—4. Ps. 29. 9.

§ The inhabitants of the forest (Ps. 29. 9.) had come out to the fields in search of grass, and the hind, the emblem of tenderest love, (Prov. 5. 19.) had forgot its instinct and forsaken its young through the misery induced by the sins of Jerusalem, ver. 7.—*Note.* While philanthropists are laudably employed in the prevention or punishment of "cruelty to animals," let them never forget that no remedy short of national "repentance towards God, and faith towards the Lord Jesus Christ," can ever reach to the root of the evil.—Ed.

k Job 39. 5, 6. ch. 2. 24.

l Lam. 5. 17. & 4. 17. 1 Sam. 14. 29.

m Is. 59. 12. Hos. 5. 5. & 7. 10.

‖ "Do thou act for thy name's sake."—*Boothroyd.* See Ex. 34. 5. Ps. 8. 1.—Ed.

n Ch. 17. 13. & 50. 7. & 22. & 1 Tim. 1. 1.

* *Astonished.*—"Asleep."—*Septuagint.*—"Paralyzed."—*Sutcliffe.*

o Heb. *thy name is called upon us.* ch. 15. 16. Is. 63. 16. Deut. 28. 9.

p Ps. 27. 9. & 38. 21. & 119. 8. ch. 14. 9.

q Is. 1. 11—15. ch. 6. 20. & 15. 1.

† Because they had rejected Christ, who was manifested to them in the sacrifice of the temple, as to Christians in the sacrifice of Calvary. Is. 53. 3. comp. Eph. 1. 6.—Ed.

r Ex. 32. 10. ch. 7. 16. & 11. 14. & 15. 1.

s Ezek. 5. 12, 17. ch. 9. 10. & 15. 2. & 16. 4. & 21. 9. & 24. 9, 10. & 29. 17, 18.

‡ Heb. *peace of truth.*

(1) *While, in a grievous dearth, Jeremiah prays, the* LORD *refuses to hear:* 1—12. (2) *The lying prophets who deceive cannot excuse:* 13—15. (3) *Jeremiah laments—confesses the national sins; and entreats divine compassion:* 16—22.

## CHAPTER XIV.

CHAP. XIII.—Ver. 16. Glorify your own God, by confession and repentance of your sins, before he bring the most perplexing, scattering, deathful, and ruinous judgments upon you. 20—23. Behold, O Jews, the Chaldeans shall invade your country, and shall destroy and carry captive your once flourishing multitudes of God's covenanted people: and when they, whom you formerly invited to your assistance, (and thus showed them the way to subdue you,) shall destroy you, how dreadful shall be your misery and anguish! For your great iniquities shall you be reduced to extreme disgrace and the basest of servitude; since ye are so hardened in a long course of sinning, that all attempts to remove your spotted practices, or your universal corruptions, are in vain.

REFLECTIONS UPON CHAP. XIII.—God's ministers are often strangely tried for the instruction of their hearers; and it will require all the arts that can be used to make men understand what concerns their eternal welfare. But infinite is the kindness of God in making any of them his peculiar people, to the praise of his glory. Fearfully does he disgrace and ruin such as had behaved unfaithfully i his honourable service: and self-complacence, in parts, gifts, station, wealth, power, God rejects with abhorrence. Alas! how stupified, and what mutual de stroyers, do nations become when God leaves them! Their very managers an protectors do but ruin instead of relieving them; and vain hopes will but aggravat their misery and increase their confusion. Nothing but self-humiliation and re pentance can avail, when God lifts up his hand to destroy. Nor are the highe too great to sit in the dust when he calls to weeping and mourning for the sins the land. Those ministers or others, who know the terrors of the Lord, canno but tremble and weep for those who, insensible of danger, refuse to amen Disgraceful miseries shall at last overtake the obstinate: and frequently the pe sons or things with which they sinned become the instruments of their punishmen Proud and ignorant sinners readily quarrel with the justice of their calamities But, alas! how extensive and dreadful is God's charge against them, when he se



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pake unto them: they prophesy unto you a
alse vision and divination, and a thing of
ought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning
he prophets that prophesy in my name, and I
ent them not, yet they say, Sword and famine
hall not be in this land; [t]By sword and famine
hall those prophets be consumed.

16 And the people to whom they prophesy
hall be cast out in the streets of Jerusalem,
ecause of the famine and the sword; and they
hall have none to bury them; them, their wives,
r their sons, nor their daughters: for I will
our [x]their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto
em, [y]Let mine eyes run down with tears night
d day, and let them not cease: [z] for [a]the virgin
aughter of my people is broken with a great
each, with a very grievous blow.

18 If [a]I go forth into the field, then behold
e slain with the sword! and if I enter into
e city, then behold them that are sick with
nine! yea, both the prophet and the priest [b]go
out into a land that they know not.[†]

19 [c]Hast thou utterly rejected Judah? hath
y soul loathed Zion? why hast thou smitten
, and *there is* [d]no healing for us? [e]we looked
r peace, and *there is* no good; and for the
ne of healing, and behold trouble!

20 We acknowledge, O LORD, our wicked-
ss, *and* the iniquity of our fathers; for [f]we[‡]
ve sinned against thee.

21 Do not abhor *us;* for thy name's sake,
not disgrace [g]the throne of thy glory: re-
mber, break not thy covenant with us.

22 Are there *any* among the [h]vanities of the
entiles that can cause rain? or can the heavens
e showers? *art* not thou he,[§] O LORD our
d? therefore we will wait upon thee; for thou
t made all these *things.*

A. M. cir. 3396.
B. C. cir. 608.

t Ch. 6. 13. & 20. 6. & 23. 14, 15. & 28. 15—17. & 29. 21—32. 1 Kin. 22. 25

u Is. 9. 16. Mat. 15. 14. Ps. 78. 2. & ch. 26. 6. & 7. 33. & 8. 1, 2. & 9. 22. & 15. 2, 3. & 16. 4.

x Ch. 2. 17, 19. & 4. 18. & 6. 19. & 13. 22, 25. Is. 3. 11. Rom. 2. 8, 9. Mark. xvi. xx. xxiii.

y Ch. 13. 17. & 9. 1. Lam. 1. 16. & 2. 18. Ps. 80. 5. & 6. 6, 7.

z The prophet is commmanded to open, as it were, a fountain of tears over their sins, whenever fountain of waters was dry, if by any means the contrast and the vast sin might move them to attention, examination, and repentance.—Ed.

a Is. 22. 12. ch. 18. 13. & 31. 4. Amos 5. 2.

a Lam. 4. 9. ch. 9. 21. & 6. 11. & 15. 2. Ezek. 7. 15.

b Or, *make merchandise against a land,* and men are knowledge it not. ch. 5. 31. & 2. 8. & 13. 4. Deut. 28. 36. ch.

† b Yea both the prophet and the priest go about [the land] (in search of a morsel of bread, see ver. 16.) [and can find not]—are become dead to all feeling of the national calamities, the coming of which they denied, but of which they are now themselves both the witnesses and the victims.—Ed.

c Ch. 6. 30. & 14. 1. Lam. 5. 22. Ps. 89. 39. & 78. 59. & 79. 1, 2. & 74. 64. & 88. 2. & 132. 15, 16.

d Ch. 8. 22. & 14. 19. 2 Chr. 36. 16.

e Ch. 8. 15. & 6. 13. Job 30. 26. Hag. 1. 6.

f Ch. 3. 21. & 7. 28. & 16. 12. 17. Ps. 106. 6. & 51. 4. Hos. 4. 1, 2. Dan. 9. 8. 2 Sam. 24. 10.

‡ 17?—that is, the penitent remnant whom, in the worst of times, and in the most apostate churches, God has either preserved as his "hidden ones," or endowed with commissioned as martyrs or reformers.—Ed.

g The temple and ark. ch. 17. 12. & 3. 17. Ezek. 43. 7. Ps. 48. 3. & 87. 2, 3. & 132. 13, 14. Dan. 9. 17. Is. 6. 1.

h Ch. 10. 15. & 16. 19. Deut. 32. 21. Is. 44. 9—20. Acts 14. 15. 1 Thes. 1. 9.

§ *Thou he.*—The Hebrew original is often equivalent to "the true and eternal God." See Deut. 32. 39. Is. 43. 10, 13. Ps. 102. 27.—Ed.

## CHAPTER XV.

(1) *The utter dispersion and ruin of Judah:* 1—9. (2) *Jeremiah complaining of their causeless enmity, receives a promise for himself, and the believing remnant:* 10—14. (3) *A gracious answer to his prayer:* 15—21.

THEN said the LORD unto me, [a]Though
Moses and Samuel stood before me, *yet*
my mind *could* not *be* toward this people: cast
*them* out of my sight, and let them go forth.

A. M. cir. 3396.
B. C. cir. 608.

a Ezek. 14. 4, 14—20. Ex. 32. 11—14. Num. 14. 13, 20. 1 Sam. 7. 9. Ps. 99. 6. ch. 14. 11. & 11. 14. & 7. 16.

2 And it shall come to pass, if they say unto
thee, Whither shall we go forth? then thou
shalt tell them, Thus saith the LORD, Such as
*are* for death,* to death; and such as *are* for
the sword, to the sword; and such as *are* for
the famine, to the famine; and such as *are* for
the captivity, to the captivity.

3 And I will appoint over them four kinds,
saith the LORD; the sword to slay, and the
dogs to tear, and the fowls of the heaven, and
the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed
into all kingdoms[†] of the earth, because of
Manasseh the son of Hezekiah king of Judah,
for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jeru-
salem? or who shall bemoan thee? or who shall
go aside to ask how thou doest?

6 Thou hast forsaken me, saith the LORD,
thou art gone backward: therefore will I stretch
out my hand against thee, and destroy thee; I
am weary with repenting.[‡]

7 And I will fan them with a fan in the
gates of the land; I will bereave *them* of chil-
dren, I will destroy my people, *since* they re-
turn not from their ways:

8 Their widows are increased to me above
the sand of the seas: I have brought upon them
[§]against the mother of the young men[‖] a spoiler
at noonday; I have caused *him* to fall upon it
suddenly, and terrors upon the city.

9 She that hath born seven languisheth; she
hath given up the ghost; her sun is gone down
while *it was* yet day; she hath been ashamed
and confounded: and the residue of them will
I deliver to the sword before their enemies,
saith the LORD.

10 ¶ Wo is me, my mother, that thou hast
born me a man of strife and a man of contention
to the whole earth! I have neither lent on usury,
nor men have lent to me on usury, *yet* every
one of them doth curse me.

11 The LORD said, Verily it shall be well
with thy remnant; verily I will cause the ene-
my to entreat thee *well* in the time of evil, and
in the time of affliction.

12 Shall iron break the northern iron and
the steel?

A. M. cir. 3396.
B. C. cir. 608.

* *Death*—the plague in some special form, so common and extensively mortal that it was denominated "death."—Ed.

† Never was any prophecy more literally fulfilled, and never was there any one more unlikely to be true. (1) Because the Jews were remarkable for their attachment to their native land, to which all their institutions, interests, and recollections, bound them (Ps. 137. 5.) (2) Because, if scattered, they had hitherto displayed such a tendency to conform to the religion and habits of the heathen that all trace of their separate existence might be expected speedily to disappear. Notwithstanding of these things, they still abide a scattered but a distinct people. "They are found now in Europe, Asia, Africa, and America: they are citizens of the world—without a country. They abound in Poland, Holland, Russia, and Turkey. In Germany, Spain, Italy, France, and Britain, they are more thinly scattered. They are found in Persia, China, and India, east and west of the Ganges, and even in the interior of Africa, south of Tombuctoo."—*Keith.*—Ed.

‡ God is perfect, therefore every attribute of his nature is perfect (1) in itself; and (2) in its relation to his other attributes. Hence it follows that while his "long suffering" is perfect, so likewise his justice is perfect; and as God is said to be "weary of repenting," when the time of his "long suffering" is ended, and the relative time of his righteous retribution arrived. See ver. 15. Exod. 34. 12. Num. 25. 19.—Ed.

§ Or, *against the mother* city Jerusalem, *a young man spoiling,* &c. or *against the mother, and the young men,* &c.

‖ *Mother of the young men.*—See the marginal translations. "Mother of the chosen people."—*Poole.*—"I have brought against their mother city a chosen one."—*Boothroyd.* This variety testifies the difficulty of the phrase. But should not "young men" be translated "young man," as the word is certainly singular? Is not this "young man" king Jehoiachin, then only eighteen years of age? comp. 2 Kings 24. 8. with Jer. 1. 3. Is not "the mother of the young man" Nehushta, who is twice expressly mentioned, (2 Kings 24. 8, 12, 15.) having, most probably, been the chief adviser of her son in that idolatry which brought on the divine judgment.—Ed.

re them their great iniquities, their fixedness and obstinacy therein, their etfulness of, and treacherous departure from, him, and their mad propensity to redom and idolatry! Nothing less than the infinitely precious blood of Jesus, the infinitely powerful grace of JEHOVAH, can renew and purify a sinner, thus ted and deformed both in nature and practice. And, alas! dreadful is the and folly that, while God waits to cleanse us, we should so refuse and evade kindness.

hearts who had the least hand in procuring them. Alarmingly dreadful, but just, is God's departure from a church or nation whose Hope and Saviour he has long been. And great is his condescension to indulge his people in the most familiar expostulations, and in the improving of his own excellencies, as arguments to enforce their requests. But no prayers can prevail when he is determined to ruin men obstinate in wickedness: no sacrifice can be accepted, no excuse admitted. What plagues to themselves, and all around, are flattering, unfaithful, and erroneous ministers! But they who are faithful cannot forbear intercessions for their people's welfare and salvation. With unutterable groans and expostulations they deprecate their ruin; and encourage themselves therein by the views of God's honour, mercy, power, and covenant relation.

XPLECTIONS UPON CHAP. XIV.—With the greatest ease, even by withholding e of rain, God can render his enemies miserable, and make the inhabitants of wealthiest cities pale, faint, and dying. At his nod fields deny their crops, and tains their water, and cause even the richest to die by hunger and thirst: and only sinners, but the irrational creatures for our sakes, share in the punishment. se who take no shame for their sins, provoke God to confound them with dis-intments: and many mourn over their miseries who never mourn over the l causes of them. Yea, both sins and judgments often lie heaviest on their

CHAP. XV.—Ver. 9. Jerusalem, or Judea, which was once so populous, is bereaved of her inhabitants; destruction hath come upon her in the height of her prosperity, when it was altogether unexpected. 12—14. The hard-hearted and self-conceited Jews shall never be able to grapple with the Chaldean forces, to



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13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 [a] And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest: remember me, and visit me, and revenge[*] me of my persecutors; take me not away in thy long-suffering: know that [b] for thy sake I have suffered rebuke.

16 Thy words were found, and I did eat[†] them; and thy word was unto me the joy and rejoicing of mine heart: for [c] I am called by thy name,[‡] O LORD God of hosts.

17 I sat not in the assembly of the mockers,[§] nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.[‖]

18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* [*] fail?[†]

19 Therefore thus saith the LORD, If thou return,[‡] then will I bring thee again, *and* thou shalt stand before me; and [d] if thou take forth the precious[§] from the vile,[‖] thou shalt be as my mouth: let them return unto thee, but return not thou unto them.[*]

20 And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

A. M. cir. 3396. B. C. cir. 608.

[a] Ch. 14. 18. & 17. 4. & lii. ver. 4. Deut. 28. 25, 36, 64. Amos 5. 27.

[*] God will certainly punish the persecutors of his servants. The prophet, however, does not pray for revenge, in the sinful sense of the word; but that God would take compassion on his unhappy case, and, in his own time and manner, restrain the wrath and humble the power, disappoint the schemes, and dissolve the combination of his enemies. —Ed.

[b] Ver. 10. ch. 11. 21. & 20. 8. Ps. 69. 7. Mat. 5. 10, 11.

[†] "Embrace them." —*Boothroyd.*

[c] Heb. *thy name is called upon me.* ch. 7. 5, 9, 10, 18.

[‡] Called the Lord's prophet.—Ed.

[§] *Mockers.*—Rather, "revellers or merrimakers."—Ed.

[‖] *Indignation.*—Either with the indignities he had endured from the cursing of all ranks (ver. 10); or with indignation at the idolatry of the sacrifices and profane revelry of the feasts of the king and people; or with an overwhelming sense of the indignation of God at the national apostasy and wickedness.—Ed.

[*] Heb. *are not sure.*

[†] "As the lying waters" (of the *Sorab*) that appear to the traveller in the desert as a lake in the distance, but "fail" and disappoint on his approach. —"Wilt thou be to me as a failing spring — as waters that are never sure?" *Boothroyd.*—Ed.

[‡] *If thou return* to my word as the "well of living (and not of failing) waters," making it your joy in all this sorrow. Ver. 16, 17.—Ed.

[d] Lev. 10. 10, Ezek. 3. 17. & 13. 22. & 22. 26. & 44. 23. Mat. 24. 45. Phil. 3. 18, 19.

[§] *The precious.*—The remnant, ver. 11. —Ed.

[‖] *The vile.* — The impenitent, ver. 7.—Ed.

[*] *Return not thou unto them.* — The idolatrous revellers. —Ed.

A. M. cir. 3396. B. C. cir. 608.

[*] Or, *mourning feast.*

[†] The practice of cutting the flesh in mourning was practised in several ancient nations. Among the Athenians it prevailed, and was forbidden by Solon. The Spartans were accustomed in mourning for their great men, to tear their flesh. (*Harwood's Grecian Antiquities.* p. 264.) A similar practice prevailed amongst the ancient Huns, and was found amongst the modern South Sea Islanders. Though prohibited by Mahomet, it still maintains its ground in Moslem countries. In the annual mourning in Persia for Hassein the son of the Caliph Ali, many run about uttering doleful cries, and cutting themselves with knives and lancets till completely covered with blood. This barbarous practice was forbidden by the divine law (Lev. 19. 28.) notwithstanding which it still appears to have prevailed among the disobedient Hebrews.—Ed.

[‡] The practice of cutting off the hair in mourning is as ancient as the days of Job. (Job 1. 20.) Some special form of the practice was, however, forbidden by the divine law, (Deut. 14. 1.) and to the priests it was altogether interdicted. (Lev. 21. 5.) It prevailed among the Greeks (See *Harwood's Antiquities*, p. 363.) and is still found in Abyssinia.—Ed.

[§] "Neither shall men deal out bread for them in mourning to comfort them for the dead." See Is. 58. 7. Lev. 11. 4, 5. Deut. 14. 7.—*Poole.*

[‖] This is supposed to refer to the funeral feast given after "the three days of weeping." Such a custom seems to have prevailed among all nations. 'In England, during the plague, 1569, one of the precautions against the spread of the disease was the prohibition of funeral dinners. (*Maitland's London*, vol. 1. p. 260.) The allusion here, however, seems to be, not to a funeral, but to a marriage feast. See ver. 9.—Ed.

[*] This self-defence, founded upon their total ignorance or disregard of the law of God, is often looked upon by Christians with surprise. Alas! how many examples of equal ignorance, disregard, and mistification, or at least, palliation of sin, may Christians readily discover among themselves! The sabbath is violated upon human authority, in opposition to divine law; and what is the Christian answer? the Jewish to a tittle: "What is our iniquity? what our sin against the Lord our God?" — *Note.* Sin, and the defence of sin, are the same in all ages, and among all people.—Ed.

## CHAPTER XVI.

(1) *Marriage, mourning, and feasting, prohibited amongst an abandoned people, waxing worse than their fathers:* 1—12. (2) *The casting out and restoration of Israel:* 13—16. (3) *God will, in the mean time, recompense their idolatry:* 17, 18. (4) *The Gentiles called:* 19—21.

THE [*] word of the LORD came also unto me, saying,

2 [b] Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land,

4 They shall die of grievous deaths: they shall not be lamented, neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of [*] mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor cut[†] themselves, nor make themselves bald[‡] for them:

7 Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead;[§] neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.[‖]

9 For thus saith the LORD of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?[*]

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me;

13 Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night, where I will not show you favour.

A. M. cir. 3396. B. C. cir. 608.

[a] Ch. 1. 4, 11. & 2. 1. & 7. 1. & 11. 1. & 13. 3, 8. & 14. 1. & 15 1. & 18. 1, &c.

[b] Gen. 19. 14. Hos. 9. 13, 14. Mat. 24. 19. Luke 23. 29. 1 Cor. 7. 26.

whom I will give all their wealth, without any possibility of redemption; and who, in execution of my kindled wrath, shall carry them away captives. 15—18. Lord, thou knowest my circumstances; protect, favour, and comfort me, and punish my persecutors. While they are spared, let me not be destroyed, but manifest thy regard to me, as one persecuted for thy sake. I very cheerfully received my commission from thee to be thy prophet, and with pleasure declared thy messages to this people, expecting that they might be moved to repent; but the repeated messages of wrath which I have been appointed to deliver, and the persecution which I have endured, on their account, have inexpressibly burdened and sunk my spirits. And must my troubles be perpetual? Wilt thou never deliver me according to thy promise? 19—21. If thou repent of this sinful distrust, and cheerfully and diligently discharge thine office, I will continue thee in it: and if thou faithfully endeavour to convince and reclaim wicked hypocrites, and to comfort upright saints, thou shalt be honoured as a true prophet. But remember thy faithful reproofs to reduce them to that course in which thou walkest, and never comply with, or flatter them in, their sinful courses; and then will I constantly protect thee against, and at last deliver thee from, all thy furious and powerful persecutors.

REFLECTIONS UPON CHAP. XV.—Dreadful is the case of nations when chargeable with sins which God will not pardon, and when the prayers of the choicest saints avail nothing for their relief. For in diversified and dreadful forms God can even on earth, avenge himself on his enemies. Ministers, if faithful, must expect the most ungrateful returns from the world. And however earnestly they should follow after peace with all men, it must never be purchased by base and flattering compliances in sin; nor ought they to entangle themselves with the affairs of this world. But it is hard for the best to keep their temper in an evil day. It is astonishing that God should be so condescending and kind to his peevish saints. And they, who distinguish themselves in piety, faithfulness, and diligence, may



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14 ¶ [a]Therefore, behold, [b]the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, [c]that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, [d]I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine [e]eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first [f]I will recompense their iniquity and their sin double; [g]because [h]they have defiled my land, they have filled mine inheritance with the [i]carcasses of their detestable and abominable things.

19 O LORD, [k]my strength and my fortress, and my refuge in the day of affliction, [l]the Gentiles shall come unto thee from the ends of the earth, and shall say, [m]Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, and they *are* no gods?

21 Therefore, behold, [n]I will this once cause them to know,† I will cause them to know mine hand and my might; and they shall know that my name *is* The LORD.

A. M. cir. 3305. B. C. cir. 699.

a Or, *nevertheless.* ch. 30. 16. & 32. 30. Is. 30. 18. Hos. 2. 14.

b Ch. 23. 7, 8. & 3. 16. Is. 43. 18. Hos. 2. 15. & 3. 5.

c Deut. 30. 3—5. & 32. 44. Ps. 102. 13, 14. 14. 14. 1. 2. & 11. 11. & 27. 12, 13. & 46. 20. & 64. 9, 10.—16. & 49. 12—26. & 50. 20. & 62. 10, 11. ch. 23. 8. & 30. 8—10. & 31. 7—14. & 29. 10, 11. & 32. 37—44. & 33. 6—13. & 3. 18. & 50. 4. 8, 19, 20. & 51. 5, 45, 50. Rom. 11. 25, 26.

d Gen. 19. 9. ch. 6 5. & 4. 14. & 25. 9. Hab 1. 14, 15 Amos 4. 2. Luke 17. 34—37.

e Job 34. 21. Prov. 5. 21. & 15. 3. ch. 32. 19. & 17. 9, 10. Ps. 90. 8. Ezek. 8. 12. & 9. 9.

f Before I show thee favour. Mic. 4. 10. Is. 27. 8, 10. & 40. 2. & 61. 7. ch. 17. 18. Rev. 18. 6.

g Not double the punishment their sin deserved, for that were impossible, but double in severity and continuance beyond their former sentences.—Ed.

h Is. 24. 5. & lix. Ezek. xvi, xx, xxii, xxiii. Mic. 7. 1—6. Zeph. 3. 1—5. Jer. 3. 1, 2.

i Lev. 26. 30. Is. 2 8. & 57. 5. & 66. 3—7. & 66. 17. Ezek. 43. 7, 9. ch. 2. 12, 13, 20, 28.

k Ps. 91. 2—4. & 18 1—3. & 142. 5. & 46. 1—5. ch. 17. 17. Is. 25. 4. Nah. 1. 7.

l Ps. 22. 27—30. & 72. 8—11. Is. 2. 2—4. & 11. 9, 10. & 42. 4. Mal. 1. 11. Zec. 2. 11. Mat. 8. 11. 1 Thes. 1. 9. Rev. 7. 9—11. & 11. 15.

m Jonah 2. 8. Hos. 14. 8. ch. 2. 25, 26. 1 Cor. 8. 4—6.

n Ps. 8. 16. & 58. 11. & 83. 18. Is. 42. 8. & 52. 10. ch. 23. 10. & 33. 2. Ezek. 6. 7. & 12. 20. & 24. 24, 27.

† *Cause them to know.*—That is, the Gentiles.—Ed.

## CHAPTER XVII.

(1) *The captivity of Judah for her sin:* 1—4. (2) *The cursed trust in man; the blessed trust in God:* 5—8. (3) *The deceitful heart cannot deceive God:* 9—11. (4) *The salvation of God:* 12—14. (5) *A complaint against despisers of the word:* 15—18. (6) *The sabbath covenant enforced:* 19—27.

THE sin of Judah *is* written with a pen of iron, *and* with the [a]point of a diamond; *it is* graven upon the table of their heart, and [b]upon the horns of your altars;

2 [†]Whilst their children remember their altars and their groves by the green trees upon the high hills.

3 O my mountain[‡] in the field, I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin,[§] throughout all thy borders.

A. M. cir. 3305. B. C. cir. 699.

a Heb. *nail.*

b Lev. 4. 7. ch. 2. 20. Hos. 8. 11. & 12. 11.

† Or, as they remember their children, so they remember their altars, &c.

‡ *O my mountain.*—Under this title God addresses the Jewish church (see Is. 2. 2.) threatening her first with spoliation (ver. 3), then with captivity, ver. 4.—Ed.

§ "O my mountain, thy substance in the field, and all thy stores, I will give up to pillage—thy strongholds, on account of sin."—*Blayney.*

A. M. cir. 3305. B. C. cir. 699.

a Heb. *in thyself.*

b Deut. 32. 22. ch. 7. 20. & 15. 14. & 23. 9. Ezek. xx. 47, 48. Is. 5. 25.

† *Maketh flesh his arm.*—Depends upon man for strength, deliverance, or defence.—Ed.

‡ "For he shall be as the blasted tree upon the waste, which doth not perceive when good cometh, (puts forth no bud when the rain falls,) but endures the scorching heat of the desert, of a barren land that cannot be inhabited."—*Boothroyd.*

§ *A salt land.*—Equivalent to barren land; for though several, perhaps all, kinds of salt, act as a stimulant manure when applied in small quantity, yet, when largely mixed with earth, they destroy the vegetation of all except a few marine plants. The neighbourhood of the Dead sea, some parts of Arabia Petræa, large districts of the African deserts, and of South America, are so full of salt as to be totally barren.—Ed.

c Ps. 2. 12. & 34. 8. & 125. 1. & 146. 5. & 84. 12. Prov. 16. 20. Is. 30. 18. Heb. 6. 18.

‖ Or, *restrained.*

* *Desperately wicked.*—"Incurably sick."—*J. Cocceius.* This seems most consonant to the description of unrenewed men, Is. 1. 5.—Ed.

d 1 Sam. 16. 7. 1 Chr. 28. 9. Ps. 7. 9. ch. 11. 20. & 20. 12. Rev. 2. 23.

† This cannot be the common partridge (*Perdix cinerea*), for the description does not accord with the well known instincts of that bird. There are, however, several birds that readily usurp the nests of others, of which the Greek partridge (*Bartavelle*), is an example; and as this bird is driven away from a nest when the true owner arrives, so shall every one be, sooner or later, driven away, who, by fraud or violence, usurps or appropriates riches to which he has no just claim.—Ed.

‡ Or, *gathereth young which she hath not brought forth.*

§ *From me.*—The Lord here replies to the previous address of the prophet.—Ed.

‖ *I. e.* debased and trampled on.

e "All that forsake thee shall be ashamed, and shall be recorded in the earth as revolters."—*Boothroyd.*

¶ *I have not hastened* to outrun God's word, as if anxious for judgment upon my enemies. I have merely followed after the Lord's leading.—Ed.

‡ Heb. *after thee.*

§ This is not an imprecation of wrathful revenge, prompted by passion, but an appeal from man's injustice and cruelty to God's justice, mercy, and protection. See notes on Ps. 5. 10. & 35. 8.—Ed.

4 And thou, even [a]thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for [b]ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD, Cursed *be* the man that trusteth in man, and maketh flesh his arm,[†] and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert,[‡] and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land[§] and not inhabited.

7 [c]Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is:

8 For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of [‖]drought, neither shall cease from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked: [*] who can know it?

10 I the LORD [d]search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge[†] [‡]sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me[¶] shall be [‡]written in the earth,[e] because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, they say unto me, Where *is* the word of the LORD? let it come now.

16 As for me, I have not hastened[¶] from *being* a pastor[‡] to follow thee; neither have I desired the woful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 Let them be confounded[§] that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring

expect his distinguished favours and protections. If hypocrites will persecute them, heathens shall show them kindness. And however our frames change, we ought never to doubt of his faithfulness and fulfilment of all his promises.

REFLECTIONS UPON CHAP. XVI.—In evil days, a concern for our church and nation ought to swallow up our care for natural relations; for then our families, and other created comforts, become occasional additions to our trouble. Carnal feasting and mirth are very unseasonable when God's destructive judgments are hanging over and ravaging around us. God is exact in marking men's iniquities, and unavoidable is his punishment of them: but it is very hard to convince obdurate sinners of their guilt, or of the equity of God's judgments. And yet how infinite is his mercy in connecting the most awful judgments with the most gracious deliverances, and in making his strokes of wrath to prepare men for the reception of his favours. And marvellous are all his ways: he makes both the miseries and the deliverances of the Jewish nation to promote the gathering of the Gentiles to Christ

CHAP. XVII.—Ver. 1, 2. Their proneness to idolatry is deeply rooted in their hearts, and marked on the multitudes of their altars; and they continue in it from generation to generation. 5—8. They, who, instead of depending upon God, depend upon human powers for help, shall not only be disappointed of that safety and prosperity which they expected, but shall bring upon themselves the lasting miseries which they thought to have escaped; but they who trust in the Lord shall prosper in their undertakings, and be safe and happy when all around them are in distress. 12—18. O Lord, who hast long dwelt with us in thy tabernacle and temple, and in whom we hope for all necessary blessings, they that apostatize from thee, the infinite source of pure and lasting consolations, shall be disgraced, contemned, and



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upon them the day of evil, and *destroy them with double destruction.

19 ¶ Thus said the LORD unto me, Go and stand [o] in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, [f] Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD, [g] Take heed to yourselves, and [h] bear no burdens on the sabbath-day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work; [i] but hallow ye the sabbath-day, as I commanded your fathers.

23 [k] But they obeyed not, neither inclined their ear, but made their neck stiff, [†] that they might not hear, nor receive instruction.

24 And it shall come to pass, if [l] ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein;

25 [m] Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain [n] for ever.

26 And they shall come [o] from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, [p] bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 [q] But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then [r] will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

A. M. cir. 3396.
B. C. cir. 608.

* Heb. *break them with a double breach.*

e Ch. 7. 2. & 19. 2. Prov. 1. 20—22. & 8. 1—4. & 9. 3—5. Mat. 22. 9. Luke 14. 23.

f Ezek. 2. 7. & 3. 17. Rev. 2. 29. Ps. 49. 1, 2. ch. 13. 13. & 19. 3. Hos. 4. 1. & 5. 1.

g Deut. 4. 15. 2 Kin. 10. 31. Ps. 39. 1. & 119. 11. Prov. 4. 23. Eccl. 5. 1. Mal. 2. 15. Acts 20. 28. 1 Tim. 4. 16.

h Neh. 13. 15, 16, 19. Is. 56. 13. Num. 15. 32, &c. Ex. 20. 8—10.

i Ex. 20. 8. & 23. 12. & 31. 13, 15, 16. Lev. 19. 3. & 23. 3. Deut. 5. 12—15. Is. 56. 2, 4, 6. Ezek. 20. 12.

k Ch. 7. 24, 26. & 16. 12. & 11. 10. & 5. 3. & 19. 15. Zec. 7. 11, 12. Is. 48. 4. Ezek. 3. 7. 18, 16, 31.

† Jews and Christians have strangely assimilated in "making their necks stiff" against the light and easy yoke of the sabbath: (1) By degrading the fourth commandment from a moral to a mere ceremonial institution. (2) By pleading the absolute necessity of many public works being continued on that day. (3) By acting under human authority, and disregarding God's prohibition of labour. (4) By a view of the gain derivable from sabbath traffic, under a pretended regard for public accommodation, convenience, and health. Doctrines, pleadings, and excuses to "make void the law," against which this prophecy directs alike the authority (ver. 20), the promises (ver. 24), and the threatenings (ver. 27) of the Almighty. See verses 19—21, 24—27.—Ed.

l Ex. 15. 26. Deut. 4. 9. & 6. 17. Ps. 119. 4.

m Ch. 22. 4. Ps. 19. 11. Deut. 4. 40. & 5. 16. & 6. 1—3, 24. Is. 1. 19. & 3. 10. 1 Tim. 4. 8.

n Flourish a very long time. Gen. 17. 8. Ex. 12. 14. 1 Sam. 2. 30, 35. 2 Sam. 7. 16. Ps. 132. 12, 14. Is. 60. 21. & 65. 22.

o Jos. 15. 22—62. & 18. 11—28. 1 Kin. 12. 21. Zec. 7. 7. ch. 32. 44.

p Lev. i—vii. Num. xv, xxviii, xxix. Ps. 107. 22. & 116. 17.

q Is. 1. 20. & 5. 11. Rom. 1. 18. & 2. 8, 9.

r Deut. 32. 22. Is. 5. 24, 25. & 9. 18, 19. & 66. 16, ch. 21. 12. & 24. 8—10. & 32. 29. & 38. 10. Ezek. 16. 41. & 20. 47, 48.

## CHAPTER XVIII.

(1) *Emblem of the potter and his clay:* 1—10. (2) *Judgments against Judah for idolatry:* 11—17. (3) *The prophet prays for the discomfiture of the conspirators who sought his life:* 18—23.

A. M. cir. 3399.
B. C. cir. 605.

a Heb. 1. 1. ch. 19. 1, 2. & 13. 1. & 1. 11, 13. Is. 30. 2. Ezek. iv, v, xii. 1 Kin. 19. 7—15. Amos 7. 7, 8.

* Or, *frames*, or, *seats.*

† *On the wheels.*—"Upon the stones." *A. Clarke.*—Potters usually employ a horizontal wheel, which, moving round at their pleasure, enables them, with their hands or tools, to mould their vessel into any shape they please.—Ed.

‡ Or, *that he made, was marred as the clay in the hand of the potter.*

§ Heb. *returned and made.*

b Ch. 1. 10. & 12. 14. & 25. 9. Amos 9. 8.

‖ Repenting, in man, includes a turning from sin, with "grief and hatred" of it; wherefore many are surprised to find repenting attributed to God; forgetting they are expressly told that "God is not a man that he should lie; neither the son of man that he should repent." Repenting, in God, implies not a change of mind—for in God "there is no variableness"—it implies merely a change of relation between God and man, and a consequent change of God's dispensation towards him. To the sinful man or nation God's relation, as moral Governor and Judge, demands condemnation; to the penitent man or nation it as necessarily extends mercy and pardon. See note on Ex. 32. 14.—Ed.

c Ch. 1. 10. & 12. 15. & 30. 18. & 31. 4—17, 28, 38—40. & 32. 37. Amos 9. 11—15.

d Lev. 26. 14—39. Deut. 28. 15—68. Is. 1. 20. & 3. 11. ch. 26. 4—6. Ezek. 3. 20. & 18. 4, 24.

e 2 Kin. 17. 13. ch. 7. 3. & 25. 5. & 35. 15. & 26. 3, 13. Ezek. 18. 30—32. & 33. 11. Is. 1. 16—19.

* The command, "Make your ways and doings good," enjoins a duty without stating the necessity of God's "working to will and to do." This need of grace, however, is most evidently implied in the passage itself, besides being so frequently declared in other parts of the Scriptures. See John 15. 5. Eph. 2. 4, 5, 8—10. Phil. 2. 13. 1 Thess. 2. 13.—Ed.

f Ex. 19. 5, 6. ch. 31. 4. & 5. 30. Lam. 1. 15. & 2. 13. Dan. ix.

† Or, *my fields, for a rock*, or for *the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?*

A. M. cir. 3399.
B. C. cir. 605.

THE word which came to Jeremiah from the LORD, saying,

2 [a] Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the *wheels.

4 And the vessel [‡] that he made of clay was marred in the hand of the potter: so he [§] made it again another vessel, as seemed good to the potter to make *it.*

5 Then the word of the LORD came to me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to [b] pluck up, and to pull down, and to destroy *it;*

8 If that nation, against whom I have pronounced, turn from their evil, I will repent [‖] of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, [c] to build, and to plant *it;*

10 [d] If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold, I frame evil against you, and devise a device against you: [e] return ye now every one from his evil way, and make your ways and your doings good.*

12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD, Ask ye now among the heathen, who hath heard such things? The [f] virgin of Israel hath done a very horrible thing.

14 Will *a man* leave [†] the snow of Lebanon *which cometh* from the rock of the field? or

destroyed. But do thou, the object of all my praises, deliver me from the injuries which I suffer from this malicious people, and effectually grant me comfort. They insolently deride me, as if the threatenings which I denounce would never be fulfilled. But I have patiently persevered in delivering thy messages to them, without ever desiring to bear one message of destruction, or to see it executed: and I have never spoken but as directed by thee. Do thou therefore acknowledge, protect, and comfort me, while they malign, terrify, and persecute me. And let these my persecutors be disgraced, perplexed, terrified, and fearfully destroyed.

REFLECTIONS UPON CHAP. XVII.—Sinful corruptions are deeply rooted in men's hearts, and fixed in their practice, though sin effectually robs us of everything valuable. There is great malignity and hurt in trusting to creatures. It draws our heart from God, the blessed ALL and IN ALL. But much satisfaction and success attend a solid dependence upon him alone as our God. Alas! what an unsearchable fund of all manner of deceiving and desperate wickedness is an unrenewed heart! But all is naked and open before the righteous Judge of all, and punisher of the wicked. And dreadful is the curse annexed to ill-gotten riches, as well as to resting on self-righteousness. Great is the esteem which saints have for the temple, the ordinances, the Christ, of God. And while he is the hope, the praise the healer, and the Saviour of his people, he is the awful, but just, punisher his and their enemies. A fearful portion of debasement, terror, and ruin, sha earthly men, and apostates from God, receive at the last. When they becom incorrigible, their damnation slumbereth not. And O the strength of indwellin corruption, that makes even precious prophets sinfully fret when they meet wit much opposition in the execution of their office. Great is the mercy that G does not always employ them in the unpleasing messages of wrath. Alas! th folly and wickedness of nations—of Britain—in disregarding God's sabbaths, whe such important blessings to courts, kingdoms, and churches attend the caref sanctification, and such fearful miseries attend the profanation of it!

CHAP. XVIII.—Ver. 14—18. Though no man will prefer the waters of a dir puddle to those that come from the rocks of Lebanon, my people Israel have pre ferred to me the most filthy and useless idols, which, by their worship and votarie seduce them into abominable courses, neither used by the saints of old, nor fit fo them; and which will certainly issue in the dreadful desolation of their country



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shall the cold flowing waters that come from another place be forsaken?[o]

15 Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths *in* a way not cast up;

16 To make their land desolate, *and* a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us smite him with the tongue,[t] and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore deliver[i] up their children to the famine, and pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay *me:* forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee: deal *thus* with them in the time of thine anger.

## CHAPTER XIX.

*The broken vessel of a potter, the emblem of the Jews doomed to destruction.*

A. M. cir. 3399. B. C. cir. 605.

THUS saith the LORD, Go and get [a] a potter's earthen bottle,* and *take* of [b] the ancients of the people, and of the ancients of the priests;

2 And go forth unto [c] the valley of the son of Hinnom, which *is* by the entry of [†] the east gate, and [d] proclaim there the words that I shall tell thee:

3 And say, [e] Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel, [f] Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 [g] Because they have forsaken me, and have [‡] estranged this place, and have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings[†] of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn[‡] their sons with fire *for* burnt-offerings unto Baal, [h] which I commanded not, nor spake *it*, neither came *it* into my mind:

6 [i] Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of Slaughter.

7 And [k] I will make void the [‖] counsel of Judah and Jerusalem in this place; and [l] I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their [m] carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 [n] And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the [o] flesh of their sons, and the flesh of their daughters;[‖] and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then [p] shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts, [q] Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot [r] be made whole again; and they shall [s] bury *them* in Tophet, till [t] *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city [‡] as Tophet:[†]

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be [u] defiled as the place of Tophet, because of all the houses [x] upon whose roofs[‡] they have burnt incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house, and said to all the people,

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A. M. cir. 3399. B. C. cir. 605.

a Ch. 18. 2—4. ver. 10, 11. Ps. 2. 9. Is. 30. 14.

* It is translated "cruet," 1 Kin. 14. 3. —Ko.

b Is. 3. 2. ch. 26. 17. Ezek. 8. 11. 1 Chr. 24. 6.

c 2 Kin. 23. 10. ch. 7. 31, 32. & 32. 35. Is. 30. 33.

† Heb. *the sherd-gate.*

d Prov. 1. 20—22. ch. 7. 2. Ezek. 3. 17. Mat. 23. 30.

e Ps. 49. 1, 2. ch. 11. 2. & 13. 13, 14. & 17. 20. Rev. 2. 29.

f Lev. 26. 25—33. Deut. 28. 25—51. & 29. 24, 25, 28. & 31, 71. & 32. 23—26. 1 Sam. 3. 11. 2 Kin. 21. 12.

A. M. cir. 3,94. B. C. cir. 610.

g Ch. 2. 17, 19, 20, 28, 34. & 4. 18. & 5. 25. & 6. 19—20. & 7. 1, 2, 9. & 7. 17—20, 25, 30—32. & 8. 19. & 9. 13, 14. & 13. 5. & 17. 10, 11, 13. & 16. 11. & 32. 29—35. 2 Kin. 21. 2—9, 21. & 23. 4, 5. Is. 65. 11.

‡ *Put it to an idolatrous use.*

† None of those in whose memory, as kings, the people gloried — as David, Asa, Jehoshaphat, Hezekiah, and Josiah. —Ko.

‡ From this it appears that "causing their children to pass through the fire," in honour of their gods, was not, as some have supposed, merely passing through or *to* escape death, but an actual sacrifice of them as burnt-offerings to their horrid deities. The engravings on the ancient Etruscan tombs of Campanil, exhibit the victims as exceedingly reluctant, and dragged by force to the altars. Lord! what is man, when he forsakes thee, and begins to worship and serve the creature rather than the Creator, who is blessed for ever!—Ko.

h Lev. 10. 1. & 18. 21. ch. 7. 31. & 32. 35. & 44. 4.

i Ch. 7. 31, 32. ver. 7, 11. Jos. 15. 8. Is. 30. 33.

k Job 5. 12, 13. Ps. 33. 10. Is. 30. 1—3. & 31. 1—3.

‖ *Care to avoid the judgments.*

l Deut. 28. 25 ch. 6. 21. & 9. 21. & 15. 2, 3. & 18. 21.

m Ch. 7. 33. & 16. 4. & 8. 2. & 9. 22. & 34. 20. & 22. 19. Deut. 28. 26. Rev. 19. 18, 21.

n Lev. 26. 31, 32. Deut. 32. 22—25. & 28. 46, 63. ch. 18. 16. & 9. 9—11, 21. & 49. 13. & 50. 13. & 24. 9. & 25. 9, 18. 1 Kin. 9. 8.

o Lev. 26. 29. Deut. 28. 53—57. Lam. 4. 10. & 2. 20. Ezek. 5. 10. 2 Kin. 6. 28—29. Is. 9. 20.

‖ This awful prediction was begun to be fulfilled at the Babylonish captivity (Lam. 4. 10); it reappeared at the siege of Jerusalem by Vespasian and Titus; and similar instances occurred in the time of Hadrian. See *Josephus, De Bell. Jud.* L. 6. c. 3. § 4.—Ko.

p Ch. 13. 4, 7, 12. & 51. 63, 64. Ezek. iv, v, xii. & 24. 16—24. Is. 30. 3, 4.

q Is. 30. 14. Ps. 2. 9. ch. 2. 35—37. & 4. 6, 7, 13, 16—31. & 5. 10—17. & 6. 5, 9—15. & 7. 13—20. & 9. 9, 11, 21. & 46. 20. Lam. 4. 2.

r Heb. *be healed.*

s Ch. 7. 31, 32. & 21. 4, 7. & 32. 35.

t Ver. 7. ch. 7. 33. & 8. 1—3. & 9. 22. & 34. 20. & 22. 19. & 36. 30. Deut. 28. 26.

‡ *A place of slaughter and burial,* ch. 9. 1. & 15. 2, 3.

† A place of slaughter—in every sense unclean.—Ko.

u By *dead corpses,* ch. 7. 32.

x Ch. 32. 29. & 8. 2. & 7. 18. 2 Kin. 23. 12. Zeph. 1. 5. Deut. 22. 8. Is. 65. 3.

‡ The roofs of the Jewish houses were flat, and surrounded by a battlement. The inhabitants ascended to them to walk, sometimes to sleep, at other times, as places of retirement, to pray; and idolaters chose them as places for burning incense to the sun, moon, and stars, which they worshipped as gods.—Ko.

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and the dispersion and rejection of their nation. Yet, when Jeremiah delivers these messages of wrath, they contrive how to silence, reproach, disregard, and murder him: and boast that, in defiance of all his threatenings, they shall prosper, since they have the priests, statesmen, and prophets, all on their side.

REFLECTIONS UPON CHAP. XVIII.—It is proper that God should exercise an absolute sovereignty over men: and highly presumptuous is it in them to complain of his providence. Yet, notwithstanding he is careful to show them the equity, as well as the sovereignty, of his procedure: and he will at last make his glory to appear, and show that all our miseries, public and private, may be traced from our sins. How absurd and dangerous is apostasy from God to idols! and if men will persevere in their sins, they must expect no mercy at last. The wicked maliciously persecute, slander, and contemn, the faithful servants of Christ. But fearfully shall God resent the injuries done to them as done to himself: and he that despises them must be held as one that hates and despises him that sent them.



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15 Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it; because they have hardened their necks,* that they might not hear my words.

A. M. cir. 3399. B. C. cir. 605.

* *Hardened their necks* by harnessing themselves in the grievous yoke of sin, and so rendered themselves averse to the easy yoke of truth.—ED.

## CHAPTER XX.

(1) *Jeremiah smitten by Pashur, who receives a new name, and grievous doom:* 1—6. (2) *Jeremiah laments the contempt with which the divine predictions are treated, the treachery of his countrymen, and his own birth and sorrows:* 7—18.

NOW [a] Pashur the son of Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

A. M. cir. 3399. B. C. cir. 605.

[a] 1 Chr. 24. 14, 15. 2 Chr. 31. 8. 2 Kin. 23. 4. & 25. 18. Am. 7. 10. Acts 24. 1.

2 Then Pashur [b] smote Jeremiah the prophet, and put him in the stocks* that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

[b] 1 Kin. 22. 24. ch. 1. 19. & 11. 21. & 26. 8. & 29. 26. & 36. 26. & 37. 12—15. & 38. 6. Mat. 23. 34, 37. & 21. 35.

* This word occurs chap. 29. 26. & 2 Chr. 16. 10, and in both it is rendered a prison. —ED.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur,† but [c] Magor-missabib.

† *Pashur*—an extender of liberty. *Magor - missabib* — terror upon every side. There can be little doubt that Pashur was one of those degenerate priests who had turned from the LORD to Baal, and took such offence at Jeremiah for his faithful denunciation of idolatry, as the Pharisees conceived against our Lord for his faithful rebukes of their hypocrisy. Nor is it improbable, from considering the import of his self-assumed name, that Pashur and his associates may have covertly introduced idolatry under the specious plea of an extension of universal liberty.—ED.

[c] That is, *fear round about*, ch. 6. 25. & 46. 5. & 49. 29. Lam. 2. 22. Ps. 31. 13.

4 For thus saith the LORD, Behold, I will make thee [d] a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and [e] thine eyes shall behold *it:* and [f] I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

[d] Job 18. 11, 20. & 20. 25, 26.

[e] 1 Sam. 2. 23, ch. 39. 6.

[f] Ch. 19. 15. & 25. 9. & 21. 4—10. & 32. 27, 36.

5 Moreover, I will deliver all the [g] strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

[g] Or, *wealth*. Prov. 15. 6. Ezek. 22. 25.

6 [h] And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

[h] Ver. 2. ch. 28. 16. & 29. 21, 22, 32. & 11. 22. 2 Thes. 1. 6, 7.

7 ¶ O LORD, thou hast [i] deceived‡ me, and I was deceived: thou art stronger than I,§ and hast prevailed: I am in derision daily, every one mocketh me.

[i] Or, *enticed*. ch. 1. 6—8, 18, 19. & 15. 10, 18. & 18. 18—20, ver. 8—18.

‡ "Thou hast persuaded me."—*Ainsworth. Gesenius*, &c. "Thou didst allure me."—*Boothroyd.*

§ *Stronger than I.* —God's promise of assistance prevailed over the prophet's sense of insufficiency and fears; and God's command overcame all the reluctance he felt at undertaking an office that he knew would expose him to obloquy and persecution. Chap. 1. 5—10. & 15. 19—21. —ED.

8 For since I spake, I cried out, [k] I cried violence and spoil; * because the word of LORD was made a reproach unto me, and derision, daily.†

A. M. cir. 3399. B. C. cir. 605.

[k] Ch. 4—xix. & 26. & Hab. 1. 1—4. Ps. 38. 19, 20.

* Or, *therefore*.

† "For whensoever I speak, if I cry out (against) violence, or proclaim (the speedy coming of national) destruction, the word of JEHOVAH is turned against me, in reproach and disgrace continually."—*Nearly as Boothroyd.*

9 Then I said, I will not make mention him, nor speak any more in his name: but [l] *word* was in mine heart‡ as a burning fire s up in my bones, and I was weary with forbe ing, and I could not *stay*.

[l] Ps. 39. 3. ch. 6. 11. 1 Kin. 19. 10. Job 32. 18. Acts 18. 5. & 17. 16. 1 Cor. 9. 16.

‡ *Then I said* (speaking as a man, see Rom. 3. 5. 1 Cor. 9. 8), &c. *But his word was in mine heart*, (feeling as a believer; walking by faith, not by sight. 1 Cor. 5. 16. 17. 2 Cor. 4. 13. & 5. 7.)—ED.

10 For I heard the defaming§ of ma fear on every side. Report, *say they*, and will report it. ‖ All my familiars watched my halting, *saying*, Peradventure he will enticed,* and we shall prevail against him, we shall take our revenge on him.

§ *The defaming.*—Such misrepresentations of the prophet's words as the false witnesses afterwards gave of the words of our Lord, Mat. 26. 60, 61, and such erroneous interpretation as the high priest pronounced when he and his fellow judges voted him guilty. Mat. 26. 65—66.—ED.

‖ Heb. *every man of my peace.*

* *He will be enticed* to say something that our ingenuity may turn into a criminal charge against him. See how our Lord was so watched, enticed, and persecuted. Mat. 22. 15. Luke 11. 53, 54.—ED.

11 But [m] the LORD *is* with me as a mig terrible one; therefore my persecutors s stumble, and they shall not [n] prevail: they s be greatly ashamed; for they shall not pros *their* everlasting confusion shall never be gotten.

[m] Rom. 8. 31. ch. 1. 19.

12 But, O LORD of hosts, that triest righteous, *and* seest the reins and the he [o] let me see thy vengeance on them: for thee have I opened my cause.†

[n] Ch. 23. 40. & 17. 18. Ps. 5. 10. & 35. 26. & 40. 14. Dan. 12. 2.

[o] Ch. 11. 20. & 12. 3. & 17. 18. & 18. 19—23. Ps. 109. 1—20. & 59. 10. 2 Kin. 19. 14.

† This prayer, for such it is, and not a prediction, and every other of a similar kind, can be fully vindicated, not merely on the ground of the prophet's inspiration, but by the internal fact, that the prophet does not say "my," but "thy vengeance"—a vengeance, a vindication and enforcement of justice which, however severe, must be in strict conformity with the principles and exercise of that "mercy which endureth for ever." Ps. 136. 1, &c.—ED.

13 [p] Sing unto the LORD, praise ye the Lo for he hath delivered the soul of the poor f the hand of evil-doers.

[p] Ps. 68. 4. & 107. 41. & 109. 31. & 113. 7. & 146. 7. Isa. 52. 9. Luke 1. 68.

14 ¶ [q] Cursed *be* the day wherein I was b let not the day wherein my mother bare m blessed.

[q] Job 3. 3—16. ch. 15. 10.

15 Cursed *be* the man who brought tid to my father, saying, [r] A man-child is born thee, making him very glad.

[r] Gen. 21. 5, 6. & 30. 23. & 35. 17. & 29. 31 —35.

16 And let that man be as the cities w the LORD overthrew, and repented not: let him hear the ‡ cry in the morning, and shouting at noontide;§

‡ Cry of enemies breaking in upon him.

§ The "cry" of assault—the "shouting of victory" over Jerusalem.—ED.

17 Because he slew me not from the wo or that my mother might have been my gr and her womb *to be* always great *with me.*

18 [s] Wherefore came I forth out of the w to see labour and sorrow, that my days sh be consumed with shame?

[s] Job 3. 10, 20. & 10. 18, 19. & 14. 1, 13. & 7. 11. Lam. 2. 1.

REFLECTIONS UPON CHAP. XIX.—By methods unnumbered the Lord tries to awaken ignorant, stupified, and self-hardened sinners to repentance, that their ruin may be prevented, or at least appear wholly owing to themselves. And it is proper that rulers in church and state should be warned with peculiar faithfulness and solemnity: and warnings had need to be again and again repeated. Dreadful are the effects of sin upon nations and churches: and often those who have been noted for sinning are made no less noted for suffering: and all attempts to avoid God's ruinous strokes prove fruitless, or worse.

CHAP. XX.—Ver. 7—10. Contrary to my own inclination, thou hast persuaded me to undertake this office, and hast disappointed me of the comforts which I expected in it. By thy powerful arguments and authority thou didst overrule me in it; yet have I met with nothing but derision and persecution. For, since I began to deliver thy messages, I have prophesied of nothing but miseries to befall my people; and on that account all my messages have been made matter of derision and reproach to me; I therefore resolved to prophesy no more: but I found myself inwardly tormented with challenges of conscience, and frowns from God, till I again delivered his messages. Though, with fear, I knew that I was everywhere calumniated, as seditious, false, and dangerous to the state, and mine enemies were ready to spread the most malignant aspersions, in order to procure my disgrace or death; and even my relations and intimates did all they could to insnare me.

REFLECTIONS UPON CHAP. XX.—How heartily the wicked, especially the clergy, hate the faithful ministers of Christ! They who boldly remo against the wickedness of an abandoned generation, must scarcely expe common formalities of justice. But God can soon make those, who would fr his prophets, a terror to themselves. And they who attempt to stop their do but hasten their own doom. It is never safe for ministers to promise them much comfort on earth. Neither the wisdom of the serpent, nor the harmle of the dove, will be able to preserve them from reproach and derision. ridicule and contempt are the common weapons of the ungodly against the pre of truth. And it is no small pain to a faithful soul to hear God's messages with levity and contempt. To faint in the Lord's way, or to wish that never entered into it, because we meet with difficulties, is extremely wea foolish. But it is an ease for burdened souls to pour out their complaints the Lord: even that which is terrible in him turns out to their comfort. when they avenge not themselves, but commit their cause to him, he will co them about with songs of expected, and afterwards enjoyed, deliverance. alas! how inconstant are the frames of the best on earth. Now they mou to heaven in excellency; but soon descend to the depths of weakness and Alas! what vanity and vexation of spirit fill up human life! But absurd is passion when allowed to ramble. And it is dangerous to have an unbridled while our passions are strong.



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## CHAPTER XXI.

*zedekiah sends to Jeremiah to inquire into the event of Nebuchadrezzar's : 1, 2. (2) Jeremiah prophesies siege and captivity: 3—7. (3) Counsels le to submit to the Chaldeans, and reproves the royal house: 8—14.*

A. M. cir. 3414. B. C. cir. 590.

E word[a] which came to Jeremiah from he LORD, when king Zedekiah [b]sent unto Pashur the son of Melchiah, and Zephahe son of Maaseiah the priest, saying,

Inquire, I pray thee, of the LORD for us, Nebuchadrezzar king of Babylon maketh gainst us,) if so be that the LORD will with us [c]according to all his wondrous , that he may go up from us.

Then said Jeremiah unto them, Thus ye say to Zedekiah,

Thus saith the LORD God of Israel, Behold, I will turn back the weapons of war that your hands, wherewith ye fight against ng of Babylon, and *against* the Chaldeans, besiege you without the walls, and [d]I will ble them into the midst of this city.

And I myself will fight against you with tstretched hand, and with a strong arm, n anger, and in fury, and in great wrath.

And [e]I will smite the inhabitants of this both man and beast; they shall die of a pestilence.

And afterward, saith the LORD, [f]I will deZedekiah king of Judah, and his servants, he people, and *such as are* left in this rom the pestilence, from the sword, and the famine, into the hand of Nebuchadr king of Babylon, and into the hand of enemies, and into the hand of those that their life; and he shall smite them with dge of the sword: [h]he shall not spare them, er have pity, nor have mercy.[†]

And unto this people thou shalt say, saith the LORD, [i]Behold, I set before you ay of life, and the way of death.

He that [k]abideth in this city shall die by word, and by the famine, and by the pese: but he that goeth out, and falleth to Chaldeans that besiege you, he shall live, is life shall be unto him for a prey.[‡]

For I have set my face against this city vil, and not for good, saith the LORD; [l]it be given into the hand of the king of lon, and he shall burn it with fire.

And touching [m]the house of the king of h, *say*, Hear ye the word of the LORD;

O house of David, thus saith the LORD, ecute judgment in the morning,[‖] and de*him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

A. M. cir. 3414. B. C. cir. 590.

13 Behold, [n]I *am* against thee, O [o]inhabitant of the valley,[*] *and* rock of the plain, saith the LORD; which say, [p]Who shall come down against us? or who shall enter into our habitations?

14 But I will [†]punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof,[‡] and it shall devour all things round about it.

[a] The message in this chapter has been confounded with that in ch. 37, and as the narratives differ, they have been urged as contradictory. But the least attention will show that they relate to events clearly distinct. (1) Jeremiah had been imprisoned in the "high gate of Benjamin," by order of Pashur alone, and delivered the next day, ch. 20 : 3. (2) This message came to Jeremiah at the very commencement of the war, and of the siege of Jerusalem, (ver. 2, 4), and only requested the prophet to "inquire of the LORD." (3) When the message in ch. 37. was sent, the Chaldeans had continued the siege till the Egyptian army had come up against them, ch. 37, 5. (4) The request of that message was that the prophet should "pray unto the Lord," ver. 3. (5) Jeremiah was at that time free; and his subsequent imprisonment was not by Pashur, but by the princes; and not in the "high gate of Benjamin," but in the "house of Jonathan the scribe" (ver. 15); and finally, by order of Zedekiah, in the "court of the prison," ver. 21.—Ed.

[b] Ch. 37. 3. & 38. 11. & 29. 25. & 52. 24.

[b] Entreat. Ex. 9. 28. 1 Sam. 7. 8. & 12 19. 1 Kin. 13. 6. 2 Chr. 30. 12. ch. 37. 3. Acts 8. 24.

[c] 2 Chr. 32. 20, 21. Is. 30. 1, 2. Ps. 44. 1, 2. & xlviii. lxviii, lxxviii, lxxix, cv—cvii, cxxxvi. Ezek. xx. Neh. ix.

[d] Is. 5. 5. & 13. 4. ch. 37. 8. & 38. 3. & 39. 3. & 52. 7. & 34. 22.

[e] Ex. 6. 6. ch. 6. 26. Deut. 32. 22—26. Is. 9. 12, 21. & 5. 25. Nah. 1. 5. Ps. 75. 7, 8. & 90. 11. Amos 3. 2. Luke 3. 17. & 12. 47.

[f] Ch. 7. 20. & 26. 29. & 42. 5, 6. Is. 24. 1, 6, 18. Ezek. 14. 13, 17. Zeph. 1. 3. Hos. 4. 3.

[g] Ch. 34. 19, 20, 21. & 37. 17. & 38. 21, 22, 23. & 39. 1—7. & 52. 8—11, 24—27. 2 Kin. xxv.

[h] Ch. 4. 7, 20. & 5. 10. & 8. 17. & 12. 3. Lam. 2, 21. 2 Chr. 36. 17. Is. 47. 6. Ezek. 9. 5, 6.

[†] Zedekiah was carried into Babylon, where he died, ch. 39. 5.—Ed.

[i] Deut. 30. 19. Is. 1. 19, 20. & 3. 10, 11. ch. 38. 17—23.

[k] Ch. 25. 9. & 27. 8. & 38. 2, 17—23. & 39. 18. & 45. 5.

[‡] *For a prey.*—As something snatched from the great "spoilers,"—the famine, the pestilence, and the sword.—Ed.

[l] Ch. 25. 9. & 27. 6. & 43. 10. 2 Chr. 36. 19.

[m] Courtiers and magistrates. ch. 13. 18. & 17. 20. Is. 7. 13. Mic. 3. 1.

[‖] Heb. *judge.*

[‖] Not in an evasive manner, but speedily; not by bribes, the ordinary course of Eastern despotism, but by a faithful enforcement of the "judgments" of God.—Ed.

[n] Ver. 8. ch. 23. 30—32. & 50. 31. & 51. 25. Ps. 76. 7. Ezek. 13. 8.

[o] Heb. *inhabitress*, i. e. Jerusalem, Is. 32. 1. Ps. 125. 2.

[*] "O thou inhabitant of the levelled hollow of a rock."—*Blayney.*

[p] Obad. 3. & ch. 7. 4. & 49. 4, 16. 2 Sam. 5. 6, 7. Mic. 3. 11.

[†] Heb. *visit upon.*

[‡] *Forest thereof.*—An allusion to the kindling of fires in forests by lightning, by the friction of branches in storms, by negligence, or by malice.—Ed.

## CHAPTER XXII.

*(1) An exhortation to repentance enforced by promises and threatenings: 1—9. (2) A lamentation for Shallum: 10—12. (3) The judgment of Jehoiakim for his evil deeds: 13—19. (4) The judgment of Coniah: 20—30.*

A. M. cir. 3406. B. C. cir. 598.

THUS saith the LORD,[*] [a]Go down to the house of the king of Judah, and speak there this word,

2 And say, [b]Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates;

3 Thus saith the LORD, [c]Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For [d]if ye do this thing indeed, [e]then shall there enter in by the gates of this house kings sitting [†]upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But [f]if ye will not hear these words, I swear [g]by myself, saith the LORD, that [h]this house[‡] shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah, Thou *art*[‖] Gilead[§] unto me, *and* the head of Lebanon;[‖] *yet* surely [k]I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And [l]I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And [m]many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ [n]Weep ye not for the dead,[*] neither bemoan him; *but* weep sore for [o]him that goeth

[a] The prophecy which follows, to ch. 23. 9, was evidently declared in the reign of Jehoiachim, for it speaks of his immediate, or already gone into, captivity, (ver. 11), and foretells the death of Jehoiachim himself.—*Blayney.*

[a] Ch. 21. 11. & 17. 20. & 13. 18. & 19. 3. Hos. 5. 1. Mic. 3. 1.

[b] Ezek. 3. 17. & 2. 7. ch. 1. Is. 46. 12. & 55. 3. Rev. 2. 29.

[c] Ch. 21. 12. ver. 17. Ex. 23. 6—9. Deut. 16. 18—20. & 24. 14. & 25. 1. & 1. 16, 17. Lev. 19. 15. 2 Sam. 23. 3. Ps. 72. 2, 4, 12—14. & 82. 3, 4.

[d] Ps. 15. 5. ch. 7. 5—7. Mat. xxiii. Tit. 1. 16.

[e] Ch. 17. 25. ver. 2.

[†] Heb. *for David upon his throne.*

[f] Is. 1. 20. & 3. 11.

[g] Heb. 6. 13, 17, 18. Gen. 22. 16. Amos 6. 7. & 6. 8.

[h] Ver. 4 ch. 26. 6, 9. Mic. 3. 12.

[‡] This palace of David and his successors, (ver. 1, 4), including its inhabitants, the royal race of Judah, (ver. 6), and the entire city in which they reigned. See ch. 17. 25.—Ed.

[‖] Rich and stately. Num. 32. 1. Gen. 37. 25. Song 3. 15. Deut. 3. 25. ch 21. 13.

[§] *Gilead.*—The most fruitful and beautiful part of all Judea, (see Mic. 7. 14.); which character it still retains. See *Buckingham's Travels.*—Ed.

[‖] *Lebanon.*—The loftiest mountain in the sight of Israel—an apt emblem of the family of David raised to the highest ranks and power.—Ed.

[k] Ps. 107. 34 ch. 21. 14. & 9. 11. & 4. 20. & 7. 29, 34. & 26. 6, 9. & 19. 7, 8, 13. & 25. 9, 10.

[l] Ch. 4. 5—7. & 5. 6. 15. & 21. 14. & 12. 12. & 13. 3. & 16. 9. & 22. 28, 29. Zec. 11. 1. Is. 10. 34.

[m] Deut. 29. 24. 25. 1 Kin. 9. 8, 9. Lam. 4. 12. Dan. 9. 7, 11, 12. ch. 2. 13, 17, 19, 22. & 6. 18. & 5. 19, 25. & 9. 12—18. & 16. 10—13.

[n] 2 Kin. 22. 20. 2 Chr. 35. 25. Is. 57. 1, 2. ch. 8. 3. Lam. 4. 9. Hos. 10. 8. Luke 23. 28.

[*] *Weep ye not for the dead*—for Josiah your late beloved king (2 Chr. 35. 25. Zech. 12. 11), who is now at rest with God.—Ed.

[o] Ver. 11, 12. 2 Kin. 23. 31—34. & 24. 15. Ezek. 19. 4.

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LECTIONS UPON CHAP. XXI.—God often honours his ministers when they that their days are consumed in shame. And they, who would not take direction for deliverance from sin, would often gladly take it for escaping rouble. But it is vain to hope that God will do that for us in our sin which for others in their integrity; or that anything will help us when he is our ined adversary; or that men will pity us when we have forfeited his compassion. An ignominious slavery, or a miserable death, is but a dreadful alternative. But it is best to give up the defence of our country when we can do nothing for its relief. It is but a disgrace for men to be descended of godly ancestors when they indulge themselves in impiety. When nations are in danger, princes ought without delay to reform themselves and their subjects: and ministers, who faithfully admonish them to it, had need to be well furnished with faith and courage.

away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching [p] Shallum* the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Wo unto [q] him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and [†] large chambers, and cutteth him out [‡] windows; and *it is* ceiled with cedar, and painted with vermilion!

15 Shalt thou reign because thou closest *thyself* in cedar? Did not thy father eat and drink, and do [r] judgment and justice, *and* then *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well *with him:* [s] *was* not this to know me? saith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for [§] violence, to do *it.*

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, [t] They shall not lament for him, *saying*, Ah my brother! or, Ah sister![‖] they shall not lament for him, *saying*, Ah lord! or Ah his glory!

19 [u] He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.*

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages:[†] for all thy lovers are destroyed.

21 I spake unto thee in thy [‡] prosperity; *but* thou saidst, I will not hear: this *hath been* thy manner from thy youth,[§] that thou obeyedst not my voice.

22 The wind[‖] shall eat up all thy pastors, and thy lovers shall go into captivity: surely then [x] shalt thou be ashamed and confounded for all thy wickedness.

23 O * inhabitant of Lebanon,[†] that makest thy nest in the cedars, how gracious[‡] shalt thou be when pangs come upon thee, the pain a woman in travail!

24 *As* I live, saith the LORD, though [y] Co the son of Jehoiakim king of Judah were signet upon my right hand,* yet would I thee thence;[†]

25 And I [a] will give thee into the han them that seek thy life, and into the han *them* whose face thou fearest, even into hand of Nebuchadrezzar king of Babylon, into the hand of the Chaldeans.

26 And I will [b] cast thee out, and thy m that bare thee,[‡] into another country, whe were not born; and there shall ye die.

27 But to the land whereunto they [§] d to return, [c] thither shall they not return.

28 *Is* this man Coniah [d] a despised br idol? *is he* a vessel wherein *is* no pleasure? w fore are they cast out, [e] he and his seed, an cast into a land which they know not?

29 [f] O earth, earth, earth, hear the wo the LORD.

30 Thus saith the LORD, [g] Write ye this childless,[‖] a man *that* shall not prosper i days: for [h] no man of his seed shall prosper ting upon the throne of David, and ruling more in Judah.

## CHAPTER XXIII.

(1) *Wo to the pastors that scatter the flock:* 1—2. (2) *The flock s gathered under better shepherds:* 3, 4. (3) *The righteous Branch raised reign:* 5—8. (4) *False prophets denounced:* 9—33. (5) *Mockers of God phets judged:* 34—40.

WO be unto the pastors* that destroy scatter the sheep of my pasture! saith LORD.

2 Therefore thus saith the LORD God Israel against the pastors that feed my people Ye have scattered my flock, and driven away, and have not visited[†] them; behold, I visit upon you the evil of your doings, the LORD.

3 And I will gather the remnant of my out of all countries whither I have driven t and will bring them again to their folds; they shall be fruitful and increase.

4 And I will set up shepherds over t which shall feed them; and they shall fe more,[‡] nor be dismayed, neither shall th lacking, saith the LORD.

5 ¶ Behold, [a] the days come, saith the L that I will raise unto David a righteous Br

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A. M. cir. 3399. B. C. cir. 605.

[p] 1 Chr. 3. 15. called Jehoahaz, 2 Kin. 23. 30—34. Ezek. 19. 4.

* *Shallum.*—This is another name for Jehoahaz, who succeeded Josiah, (2 Kings 23. 30. 2 Chr. 36. 1;) but who was deposed in three months, and carried into Egypt, where he died. 2 Kings 23. 34. —Ed.

[q] Jehoiakim, ver. 18. Is. 5. 8. Mic. 3. 10. Lev. 19. 13. Deut. 24. 14, 15. Hab. 2. 9. Jam. 5. 4.

† Heb. *thoroughly aired.*

‡ Or, *my windows.*

[r] 2 Kin. xxii, xxiii. 2 Chr. xxxiv, xxxv. Prov. 16. 12. & 20. 28. & 29. 4, 14. Is. 3. 10.

[s] John 13. 17. Jam. 1. 22, 25. Mat. 7. 21, 24. ch. 9. 3. Hos. 4. 1, 6.

§ Or, *incursion.*

[t] Ch. 16. 6. & 34. 5. Ps. 78. 64. & 9. 17. 2 Chr. 35. 25. 1 Kin. 13. 30. 2 Sam. 1. 26. & 3. 33, 34.

‖ *Ah sister!*—That is, addressing the lamentation to some of Jehoiakim's female relatives.—Ed.

[u] Ch. 36. 30. Is. 14. 19, 20. 2 Kin. 24. 6. 2 Chr. 36. 6.

* Or, "drawn and cast forth *far* beyond the gates of Jerusalem." The Scriptures do not detail the time or manner of his death; and Josephus, Jerome, and Kimchi, differ in their accounts; while others think he was carried to Babylon, where he lived in contempt, and died neglected — a lesson to the degenerate sons of worthy fathers, and a warning to all covetous, cruel, and oppressive rulers. Truly there is a God that judgeth in the earth, who is no respecter of persons; but who renders to both small and great according to their doings!—Ed.

† From the utmost "borders" of the land; or "cry to the (eastern) passengers: for all thy lovers are destroyed:" their allies with whom they had conformed in idolatry, so committing a breach of their marriage covenant with Jehovah. Hosea 2. 2—5.—Ed.

‡ Heb. *prosperities.*

§ *Youth.*—Since the day of the exodus from Egypt.—Ed.

‖ *The wind.*—An allusion to those scorching winds that destroy the pastures and green trees, as if the one had been totally eaten up by cattle, the other devoured by locusts.—Ed.

[x] Ch. 2. 25. & 7. 19, 20.

* Heb. *inhabitress*, i. e. Jerusalem.

† *O inhabitant of Lebanon.* — An address to Jerusalem as gone up (ver. 20) to Lebanon to proclaim her destruction; and now compelled as it were to climb into the cedars, and make her hiding-place with the birds.—Ed.

‡ *How gracious.*—How anxious to conciliate thy Judge, and to offer lip-service to thy God!—Ed.

A. M. cir. 3399. B. C. cir. 605.

[y] Jehoiachin. 2 Kin. 24. 6—15. ch. 37. 1. 1 Chr. 3. 16. Mat. 1. 12. ver. 28.

z Hag. 2. 23. Song 8. 6. *i. e.* very dear.

* Though he encircled my finger as a ring, and bore my name engraven upon it.—Ed.

† *Thence.*—That is, even from my right hand; from the place of highest dignity.—Ed.

[a] Ver. 20. 2 Kin. 24. 10—15. 2 Chr. 36. 9, 10. ch. 21. 7. & 34. 20.

[b] Is. 22. 17. ch. 15. 2, 4.

‡ "I will cast thee out," (Coniah, ver. 24.) "and the mother that bare thee," Nehushta, as recorded 2 Kin. 24. 15.—Ed.

§ Heb. *lift up their mind.*

[c] Ch. 44. 14. & 22. 31—34. 2 Kin. 23. 27—30.

[d] Ps. 31. 12. & 60. 8. ch. 46. 38. & 2. 14—17. & 38. 19, 22. Hos. 8. 8.

[e] Mat. 1. 12. 2 Kin. 23. 27. ver. 30. 1 Chr. 3. 17—24.

[f] Deut. 4. 26. & 30. 19. & 32. 1. Is. 1. 2. ch. 6. 19. Mic. 1. 2. & 6. 1, 2. or, O land, &c. Judea.

[g] Is. 8. 1. & 30. 8. ch. 30. 2. 1 Chr. 3. 17. Mat. 1. 12.

‖ He had seven sons (ch. 3. 17, 18), but no successor; in which sense he is called childless.—Ed.

[h] Ex. 20. 5. Is. 14. 20, 21. ch. 36. 30.

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* *Pastors.* — The word includes both rulers and instructors, ecclesiastical and civil, who "destroy" by false doctrines, and "scatter" by oppression.—Ed.

† The Hebrew word implies to visit with care and love, and also with justice and severity — the visit of a wise and godly instructor, a beneficent and righteous ruler.—Ed.

‡ This prophecy began to be fulfilled under Zerubbabel, Nehemiah, Ezra, &c., the commencement being the type of the completion. The gathering of "the remnant out of all countries;" and the time when "they shall fear no more;" are events still future, which the experience of the past renders probable; the word of God, certain. —Ed.

[a] Is. 4. 2. & 11. 1—5. & 32. 1, 2. & 40. 11. & 9. 7. ch. 33. 14, 15. Ps. 72. 2, &c. Dan. 9. 24. Zec. 3. 8. & 6. 12. John 1. 49. Rev. 6. 2. & 19. 16.

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REFLECTIONS UPON CHAP. XXII.—Ministers must be faithful and bold, and tell kings and courtiers of their sins, dangers, and duties, as well as others. It is only in keeping God's commandments that we can expect a great reward. He has always instruments duly prepared for destructive work, as well as for building up. And men's sins are sometimes so plainly marked in their judgments, that even heathens can justify his procedure; for he never casts them off till they first cast off him. Dying saints may be justly envied, whilst living sinners are to be pitied. No education or example can change men's hearts; but it is a terrible aggravation of men's wickedness that it is contrary to their pious education. Proud and mischievous rebellion against God entails upon multitudes the most lasting shame and disgrace: nay, distinguished pride is generally followed by distinguished dishonour and misery, either in life or in death. It is extremely foolish to set our hearts upon that which can be easily taken from us, or made a curse to us. And none are more apt to appear mean, or to pretend piety adversity, than those who boast highly amidst prosperity. It were well we suffer would bring us to a serious repentance. Sometimes persons are even to thrones, that God may pour the more public and lasting disgrac them and theirs. Nor need the greatest to be confident, since they kn what debasement and misery await them and their seed. But it is hard to sinners, lost in sensuality and earthlymindedness. And how sovereign is making men fruitful or childless, honoured or dishonoured, as he thinks fit!

CHAP. XXIII.—Ver. 5, 6. Behold, in the fulness of time the Son of Go appear in a holy but debased human nature; who, as God's King set up church, shall, with astonishing success, reform the world, and destroy the out of it. By him shall his spiritual Israel be delivered from their sin and



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and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 [b] In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, [c]THE LORD OUR RIGHTEOUSNESS.[*]

7 Therefore, behold, [d] the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries [†] whither I had driven them; and they shall [e]dwell in their own land.

9 ¶ [f] Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 [g] For the land is full of adulterers; for because of [‡] swearing [§] the land mourneth; [h] the pleasant places of the wilderness are dried up, and their [‖] course is evil, and their force *is* not right.

11 [i] For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore [k] their ways shall be unto them as slippery *ways* in the darkness; they shall be driven on, and fall therein: for [l] I will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen [*] [†] folly in the prophets of Samaria: they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem [‡] an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil-doers, [§] that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is [‖] profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, [m] Hearken not unto the words of the prophets that prophesy unto you: they make you vain: [*] they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the [n] imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the [*] counsel of the LORD, and hath perceived and heard his word? who hath marked his word, [†] and heard *it?*

19 Behold, [o] a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: [p] in the latter days [‡] ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

22 But [q] if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 [r] *Am* I a God at hand, [§] saith the LORD, and not a God afar off?

24 [s] Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 [t] I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 [u] How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 [x] Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet [‖] that hath a dream, let him tell a dream; [*] and he that hath my word, let him speak my word faithfully: what *is* the chaff to the wheat? [†] saith the LORD.

29 [y] *Is* not my word like as a fire? saith the LORD, and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, [z] I *am* against the prophets, saith the LORD, that steal [‡] my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, [a] that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by

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b Deut. 33. 28, 29. Hos. 1. 7. Is. 33. 22. Mat. 1. 21. Gal. 1. 4. Luke 1. 74. & 19. 10.

c Heb. *Jehovah tsidkenu.* Is. 45. 24, 25. & 53. 4—12. & 54. 17. & 61. 10. ch. 33. 16. Dan. 9. 24. 1 Cor. 1. 30. 2 Cor. 5. 21. Phil. 3. 9.

* *Righteousness* is exactly equivalent to *obedience*, Rom. 5. 17—19. This *obedience* (that is, obedience to the law of God, Rom. 5. 20. unreserved and complete; and there is, and there can be no other,) never was rendered unless by Christ. (Rom. 3. 10. comp. with 2 Cor. 5. 21. Phil. 2. 8.) But he being the Word of JEHOVAH, (Gen. 15. 1—7, 18), "God manifest in the flesh," was many as (by faith) receive him," can truly say, he is "JEHOVAH OUR RIGHTEOUSNESS.—*Note.* It is not unimportant to observe, that the best Jewish expositors unite JEHOVAH with RIGHTEOUSNESS; and the most learned Christians so translate the passage. —Ed.

d Ch. 16. 15. Is. 43. 5, 6, 18, 19. ver. 7. Rom. 11. 25, 26.

† The prophecy is here of Israel generally, and their gathering from "all countries." Now the restoration by Zerubbabel, &c., was of little more than a part of the tribes of Judah, Benjamin, and Levi, (Ezra 1. & Neh. 11. 4), amounting, in all, to 42,360. (Ezra 2. 64.) It follows that this prophecy, however it commenced typically, yet remains to be fulfilled; and the Lord will accomplish his purpose, and verify all his promises, as he has realised his judgments.—Ed.

e Is. 27. 12, 13. & 65. 10, 25. Ezek. 34. 13—15. Obad. 15, 19, 20.

f Ch. 4. 11. & 9. 1. & 14. 13—16. & 15. 17, 18. Is. 15. 5. Hab. 3. 16. Lam. 2. 14. ver. 10—14. Ps. 60. 3. Joh 21. 23.

g Ch. 9. 2. & 5. 7—9. Hos. 4. 2. Prov. 29. 24.

‡ Or, *cursing*.

§ *Swearing* seems here to be confined to perjury, (Hos. 4. 2), which sin always aggravates that of adultery, which includes a violation of the covenant of God. Prov. 2. 17.—Ed.

h Ch. 9. 10. & 12. 4. Ps. 107. 34. Is. 24. 6.

‖ Or, *violence*.

i Ch. 6. 13. & 8. 10. Zeph. 3. 4. ver. 14, 15. Ezek. 22. 25, 26

k Prov. 4. 19. ch. 13. 16. Ps. 35. 6.

l Ch. 11. 23. & 48. 44. & 50. 27. Ezek. v —vii, 12.

* Or, *an absurd thing*.

† Heb. *unsavoury*.

‡ Or, *filthiness*.

§ By their erroneous doctrines and libertine example.—Ed.

‖ Or, *hypocrisy*.

m Prov. 19. 27. ch. 27. 14—17. Mat. 7. 15.

* They make you vain of your descent from Abraham—of the victories and grandeur of your fathers—of your privileges as the church of God—of your imaginary righteousness derived from ceremonial works, and of God's continued protection, which you have forfeited by your sins.—Ed.

n Or, *stubbornness*. ch. 7. 24. & 9. 17. & 9. 14.

* Or, *secret*.

† The evidence that the false prophets did not stand "in the counsel of the Lord" to discern his secret and future purpose, lies here: they did not "mark his word," to render obedience to his holy will, see ver. 14, 17, 22. Where the spirit of God was not seen as a Sanctifier, the spirit of God was not heard as a Revealer.—Ed.

o Ch. 4. 11. & 22. 22. & 25. 32. & 30. 23, 24. Ps. 58. 9. Is. 21. 1. & 27. 11. & 66. 15, 16. & 5. 28. Ezek. 21. 5. & 38. 22, 23. Amos 1. 14. Nah. 1. 3, 6. Zec. 7. 14. & 9. 14. 1 Sam. 2. 12.

p Prov. 19. 20. Ezek. 2. 5.

‡ In "the latter days" of age, ye shall sadly muse upon the follies of youth. In "the latter days" of coming judgment, too late ye shall discover the falsehood of the prophets that deceive you; and in "the latter days" of your dispersion, when "the times of refreshing from the Lord" shall arrive, ye shall "look upon him whom (both you and your fathers) have pierced," and "consider it perfectly," and turn to the LORD.—Ed.

q Ezek. 3. 17. & 2. 7. ver. 18. Acts 20. 27.

r 1 Kin. 20. 23, 28. Ps. 10. 11, 13. & 113. 6. Ezek. 8. 12. & 9. 9. Do I see only what is done in heaven and not what is done on earth!

§ *At hand.*—Am I merely "at hand" in the temple, between the cherubims, and not "afar off" in the cities? Am I merely "at hand" in heaven, of which the temple is an emblem, and not "afar off" in the nations, beholding the evil and the good? —Ed.

s Ps. 90. 8. & 139. 7—12. & 147. 5. Amos 9. 2, 3. 1 Kin. 8. 27.

t Ps. 135. 1, 2. ch. 8. 6. & 16. 17. Heb. 4. 13. Rev. 2. 23.

u Ch. 4. 14. & 13. 27. Hos. 8. 5. Ps. 4. 2.

x Deut. 13. 1, 2. Acts 13. 8.

‖ Heb. *with whom is.*

* Let him tell it as a mere dream, and not dignify it as a prophecy.—Ed.

† What is the light *chaff* of worldly dreams, to the nutritious *wheat* of my holy word?—Ed.

y Ch. 5. 14. & 20. 9. Zec. 1. 6. & 7. 12. Ezek 11. 19. Luke 24. 32. John 6. 63. Acts 2. 37. 2 Cor. 2. 16. & 10. 4, 5. Heb. 4. 12.

z Deut. 18. 20. ch. 14. 14, 15. Mat. 12. 19. Acts 20. 27.

‡ They "steal my words" from the memory of their neighbour, by occupying it with other things. They "steal my words" from the understanding, by perverting it with false doctrines. They "steal my words" from the heart, by fostering evil affections and establishing evil habits; and thus fulfil the work of the wicked one who "catcheth away" the seed of the word which is sown in the hearts of men. Mat. 13. 19.—Ed.

a Or, *that smooth their tongue.* Is. 30. 10. Mic. 2. 11.

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and blessed with all spiritual and eternal blessings. In his holiness of nature, obedience of life, and satisfactory sufferings, he shall fulfil for us a complete and everlasting righteousness; by the imputation of which to us for our justification, he shall render us perfectly righteous in law before God as our Judge, and thus secure the gradual sanctification of our nature and practice. 9, 10. I am grieved to see the false prophets deluding the people into wickedness; and I tremble at the fearful judgments which God, in his infinite holiness, hath denounced against them. For, though the wrath of God has already begun to destroy the country for the abounding wickedness of its inhabitants, they continue to employ their whole power and labour in promoting and encouraging it. 17—20. They encourage the wicked and profane to hope, that the Lord will prosper and protect them in their sins; and pretend that themselves alone know his mind, and that no message of reproof or threatening deserves any credit. But a sudden and dreadful storm of judgment shall overtake and ruin them, which shall force them to regard and believe such threatenings. 30. Either they mimicked the true prophets in their language, to render their own predictions the more easily believed, or they laboured



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their * lightness; † yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

38 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, [b] What *is* the burden of the LORD? ‡ thou shalt then say unto them, What burden? I will even [c] forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even [d] punish that man and his house.

35 [e] Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more; [f] for every man's word shall be his burden: § for ye [g] have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD, Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, [b] I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And [i] I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

A. M. cir. 3405. B. C. cir. 599.

* Or, *vain boasting.*

† *Lightness.*—False doctrines, rash judgments, and loose lives, "weighed in the balance" of the sanctuary, "and found wanting."—ED.

b Ch. 17. 15. & 20. 7, 8. Is. 13. 1. & 14. 28, & 15. 1. & 17. 1. & 19. 1. & 21. 1. & 22. 1. Ezek. 9. 1. & 12. 1, 10. Nah. 1. 1. Mal. 1. 1. 2 Pet. 2. 3, 4.

‡ "A burden," signifies a calamitous prophecy. The question here is put by the speakers lightly, and in contempt of the often repeated and heavy denunciations against sin and sinners. As if they had said, What new judgment that will never come?—*Note.* Lightness of speech, turning serious things into a jest, may amuse the thoughtless for an hour; but is sure to bring its own punishment by unfitting the understanding for serious realities, and hardening the heart against sympathy with human sorrows. Besides all which, it unterlies the sentence: "I will ever punish that man and his house."—ED.

c Deut. 31. 17, 18. & 32. 20. ver. 39, 40. ch. 12. 7. Hos. 9. 12.

d Heb. *visit upon.* ver. 2.

e Ch. 31. 34. Ps. 89. 7. ver. 35, 36. Rev. 15. 4.

f Mal. 3. 15. Is. 29. 22. Hos. 7. 16. Mat. 12. 36, 37.

§ "For every idle word that men speak, they shall give account thereof in the day of judgment." Mat. 12. 36.—KO.

g 2 Chr. 36. 16. Gal. 1. 7—9.

h Deut. 16. 6. & 31. 17. Hos. 4. 6. & 9. 12, 17. Ps. 89. 39. ch. 15. 1. & 18. 14. & 32. 3, 28—35. & 34. 22. & 35. 17. & 36. 21, ver. 33. Lam. 1—v. Ezek. 4. 16, 17. & v—vii. & 5. 17, 18. & 9. 5—10. & 12. 19—28. & 15. 6—8.

i Deut. 28. 37. & 29. 22—28. ch. 20. 11. & 24. 9. & 29. 18. & 42. 18. & 44. 8, 12. Ezek. 5. 15, 15. Dan. 9. 16.

A. M. cir. 3405. B. C. cir. 599.

a Ver. 5—10. Mic. 7. 1—6. Hos. 9. 10.

* Heb. *for badness.*

b Jer. 1. 11, 13. Amos 7. 8. & 8. 2. Zec. 4. 2. & 5. 2. Ezek. 8. 6.

c Ver. 6, 7. Ps. 1. 6. & 37. 18. & 125. 4. Zech. 13. 9. Heb. 2. 11, 12. & 11. 16.

† Heb. *the captivity.*

‡ Many godly Jews had been carried away previously, among whom were Daniel and Ezekiel (Ezra i. 1—3. Dan. 1. 1—7). These godly men the Lord loved, and he chastened them for their good, for their "growth in grace."—KO.

d Ver. 6, 7. Ps. 91. 12. & 119. 67, 71. Rom. 8. 28. Heb. 12. 5—10. Rev. 3. 19.

e Ps. 34. 15. 2 Chr. 16. 9. Neh. 5. 19.

f Ch. 23. 3. & 32. 7. & 29. 9—14. & 19. 15. & 42. 10. & 60. 21. & 63. 22. Jam. 1. 17. Ps. 84. 11.

§ It is certain that the survivors of these captives were restored under Zerubbabel, &c., and so that part of the prophecy was fulfilled. But has it been fulfilled when it promised to "build and not pull down; to plant, and not pluck up?" Have not these very men, in their descendants, been as a building laid in ruins, as a tree uprooted? True. But before this judgment came, in part, because "blindness, in part, had happened to Israel," (Rom. 11. 25), God had gathered out of them "a remnant, according to the election of grace," (Rom. 11. 5, 7), who became "God's husbandry and God's building," (1 Cor. 3. 9. Eph. 2. 21), a temple never to be pulled down, (1 Cor. 3. 16); a tree never to be plucked up, (Rom. 11. 17, 29.) Its farther accomplishment abides God's good time; but the mercy promised, is as certain as the mercy already received. Rom. 11. 26.—ED.

g Ch. 29. 13. Ps. 73. 1. & 119. 2, 10, 34. Mat. 7. 7.

h Ch. xlii, xliii.

‖ Heb. *for removing*, or *vexation.*

i Is. 51. 19. ch. 5. 12. & 9. 16. & 14. 12—16. & 15. 2. & 16. 4. & 19. 7, 8. & 7. 13. & 29. 17. Ezek. 5. 12—17. & 6. 3—14. & 7. 2—15.

## CHAPTER XXIV.

*The emblem of good and bad figs, showing the restoration of those that were in captivity, and the destruction of Zedekiah and his adherents.*

A. M. cir. 3405. B. C. cir. 599.

THE LORD showed me, and, behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths,* from Jerusalem, and had brought them to Babylon.

* *Carpenters and smiths.*—He had enslaved such artisans in particular, probably because they were most required in his dominions for the work "of that great Babylon which he built," (Dan. 4. 30.) and partly, because by their removal, he might render the formation of arms for rebellion more difficult.—ED.

2 [a] One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, * they were so bad.

3 Then said the LORD unto me, [b] What seest thou, Jeremiah? and I said, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel, Like these good figs, [c] so will I acknowledge † them ‡ that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans [d] for *their* good.

6 For [e] I will set mine eyes upon them for good, and [f] I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them an heart to know me, that I *am* the LORD; and they shall be my people, and I will be their God: for they shall return unto me with their [g] whole heart.

8 ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem that remain in this land, and them that [h] dwell in the land of Egypt;

9 And I will deliver them ‖ to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And [i] I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

## CHAPTER XXV.

(1) *Disobedience to the prophets reproved:* 1—7. (2) *The seventy years' captivity:* 8—11. (3) *The doom of Babylon:* 12—14. (4) *A cup of wine representing the judgments of God upon all the nations to whom the prophet had been sent:* 15—38.

A. M. cir. 3397. B. C. cir. 607.

THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year * of Nebuchadrezzar king of Babylon;

* *The first year.*—In Dan. i. 1. it is the third year. That is, the third year since Nebuchadrezzar was associated as co-regent with his father, the first since he ascended the throne as sole monarch.—KO.

to prejudice the people against their messages. 35, 36. Ye shall hereafter speak with great reverence and regard concerning the Lord's word; but now your irreverent speeches shall pull down judgments on your own heads; for ye have derided and misinterpreted the words of your own God, who lives and reigns over all.

REFLECTIONS UPON CHAP. XXIII.—At their own infinite hazard, rulers neglect to execute their office to the honour of God and the welfare of his people. But though they should not, he will at last see to these ends. And often he mercifully gathers his people, after he has wrathfully cut off their rulers. The church's peace, happiness, and honour, are not founded in the external pomp of her rulers, but in having Jesus Christ as her Prophet, Priest, and King. And his spiritual deliverances are more remarkable than the temporal ones granted to the Jewish nation. That sinners dishonour God, and ruin themselves, are very grievous considerations to gracious souls. But no guilt is so aggravated as that of profane clergymen. And nothing so imboldens and hardens sinners, as when teachers, by their example or doctrine, encourage them in wickedness. No plague is more dangerous than clergymen, who intrude into their office by the influence of patrons or church rulers, without any commission from Christ, or who preach another gospel, as if men's own works, however insignificant, could recommend them to the favour of God. It tends to render men quite irreligious and atheistical. And no preachers are so confident of their own abilities as evil and erroneous ones. If God call men to the ministry, he will not only qualify them for it, but give them some success in it. And while profane ministers ought to be detested by all, as the very offscourings of mankind, it is infinitely dangerous to sport with, or make by-words of, any part of the scripture. God will honour and magnify his own word in the ruin of the mockers and perverters of it.

REFLECTIONS UPON CHAP. XXIV.—Greatly mysterious are the ways of God's providence. The most afflictive are often the most useful. The same dispensation is to some a blessing, and to others a ruinous plague. And all ought to be taken as out of God's own hand. Exact is his knowledge of, and care for, his people in the worst of times. It is he who, by his almighty grace, must renew our heart, and draw us to himself, as well as receive us with open arms to his favour, and to the enjoyment of all the privileges of his people. But, alas! what vengeance, in time and eternity, must await impenitent transgressors! And when some are signally punished, others should learn to avoid their wickedness



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2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that *is* the three and twentieth year,) [a]the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants[†] the prophets, rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers [a]for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant,[‡] and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.[§]

10 Moreover, [‖]I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon [b]seventy[*] years.

12 ¶ And it shall come to pass, when seventy years are accomplished, *that* I will [†]punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it [c]perpetual desolations.[‡]

13 And I will bring upon that land all my words which I have pronounced against it, *even* all *that is* written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations[§] and great kings[‖] shall serve themselves of them[*] also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink[*] it.

16 And they shall drink, [d]and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup[†] at the LORD's hand, and made all the nations to drink,[‡] unto whom the LORD had sent me:

18 *To wit,* Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day;[§]

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled[‖] people, and all the kings of the land of Uz, and all the [e]kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant[*] of Ashdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the [†]isles which *are* beyond the sea,

23 Dedan, and Tema, and Buz, and all [†]*that are* in the utmost corners,[‡]

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of [g]Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world,[§] which *are* upon the face of the earth; and the king of [h]Sheshach[‖] shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse[*] to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city [†]which is called by my name, and should ye be utterly unpunished?[‡] Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall [†]roar[§] from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout,[‖] as they that tread *the grapes,* against all the inhabitants of the earth.

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A. M. cir. 3397. B. C. cir. 607.

[a] Of Jeremiah's prophesying.

[†] Micah, Nahum, Zephaniah, Urijah, (ch. 26. 20), and, no doubt, many others prophesied within the time. For it is not to be supposed that all who prophesied wrote their words; but were like the apostles, who all preached, while only a few left any written record.—Ed.

[a] Gen. 17. 8. Ps. 105. 10, 11. ch. 7. 7. & 17. 25.

[‡] Whether Nebuchadrezzar became God's *servant,* in heart, may be questioned; though his intimacy with Daniel, a man who would keep his religion no secret, together with the declaration of his faith, (Dan. 4. 34, 37), lead to the conclusion, that he was a convert to the truth. Still both he, and every potentate, is the providential servant of the Most High, fulfilling his purposes of mercy or judgment on the nations they govern or destroy.—Ed.

[§] The word rendered "perpetual" implies (Ex. 21. 6), no more than continuation till the jubilee. Take other words it is modified, not by any change in itself, but by the nature of the subject treated of, and the other words with which it is combined. Here it may be understood as limited to continuation till "the (prophetic) times of the restitution of all things." (Acts 3. 21); or, it may be taken absolutely and without limit; for the nations whom God did "utterly destroy," do now stand, and will continue to stand, in the page of history, as "perpetual" monuments of the "desolations" occasioned by sin. Ps. 9. 6.—Ed.

[‖] Heb. *I will cause to perish from them.*

[b] Beginning 606. Ending 536. Zec. 7. 5. Is. 23. 15, 17. ver. 12.

[*] These are to be computed from the fourth year of Jehoiakim, when Daniel and others were carried captive; that is, enslaved, (Dan. 1. 1—6), to the first year of Cyrus, when he issued an order for their return. Ezra 1. 1—4.—Ed.

[†] Heb. *visit upon.*

[c] Is. 13. 19. & 14. 23. & 21. 1. ch. 50. 13, 23, 40. & 51. 26.

[‡] When Jeremiah prophesied, Babylon was the queen of cities, and the crown of empires. Situated on a noble river, in the centre of commerce and civilization, no city ever seemed more calculated for perpetual glory. But the Spirit of prophecy pronounced her doom; and all that now remains of "this great Babylon," is a few grave-like mounds, the burial places of her palaces, and one solitary fragment of her idolatrous temple — the witness of God's unerring foreknowledge, and the monument of his righteous judgment.—Ed.

[§] The Medes, Persians, and the mingled nations forming their empire.—Ed.

[‖] Cyrus, Darius, and their successors, were, in the estimate of history, "great kings."—Ed.

[*] *Serve themselves of them.*—Shall render them tributary, carry away their riches, and enslave them, as they were wont to enslave others.—Ed.

A. M. cir. 3397. B. C. cir. 607.

[*] By a common mode of speech, the ear is said to drink and to devour, when the mind, through eager curiosity, excited alarm, or other strong emotion, gives earnest heed to what is spoken.—Ed.

[d] Deut. 28. 34, 37, 65—67. ch. 51. 7. Rev. 16. 9, 11.

[†] A full cup is a striking emblem, and consequently, a common expression for prosperity; a bitter cup for adversity; a wine-cup, as productive of drunkenness, is an equally intelligible emblem of luxury, ending in irrationality, madness, and ruin.—Ed.

[‡] God sent Jeremiah (ver. 15), not personally, but prophetically, so he "made them drink" prophetically; that is, by the denunciation of God's terrible judgments.—Ed.

[§] *As it is this day.*—There is no reason to conclude that these words were added after their fulfilment. For, as the prophet says he had "made all nations drink," he looks forward to the judgments as already accomplished, and speaks of the future, as of the present, because he foresaw it as certain.—Ed.

[‖] Foreigners settled in Egypt. See Ex. 12. 38.—Ed.

[e] Governors. ch. 50. 41. & 51. 28. Deut. 33. 5. Dan. 7. 17.

[*] They are called "the remnant," because Ashdod had been besieged by Psammiticus, king of Egypt, during 29 years; and, when he at last took it, he found it reduced to a few living skeletons, the sole survivors of the ruin of their city.—Ed.

[†] Or, *regions by the sea side.*

[f] Heb. *cut off into corners,* or *having the corners* of the hair *polled,* ch. 9. 26. & 49. 32.

[‡] The distant inhabitants of the Arabian peninsula.—Ed.

[§] Gen. 10. 2. 22. ch. 49. 34—39. Is. 13. 17.

[‖] That is, all the kingdoms of, or connected with, the Babylonian monarchy; as, in after days, the Roman empire was called "all the world," (Luke 2. 1), viz. all the Roman world.—Ed.

[h] Babylon. ch. 51. 41. ver. 12.

[‖] *Sheshach* was an ancient king of Babylon, who, according to a favourite custom of the heathen, was deified and worshipped after his death. It is, accordingly, used as a name for Babylon.—Ed.

[*] If the nations disbelieve, and despise the divine warning.—Ed.

[†] Heb. *upon which my name is called.*

[‡] Ye who have taught that idolatry and wickedness, which I punish in the children of my covenant; shall ye go unpunished who are, to me, not only "aliens and strangers," but inveterate enemies? Col. 1. 21.—Ed.

[‖] Inflict dreadful judgments. Joel 2. 11. & 3. 16. Amos 1. 2. & 3. 8. Hos. 5. 14. & 13. 7. Ezek. v—vii.

[§] The emblem is a lion roaring for his prey. See ver. 38.—Ed.

[‖] Is not the meaning of this emblem that judgment would be executed as a harvest work upon nations who had ripened for destruction?—Ed.

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CHAP. XXV.—Ver. 18—25. Beginning at the most distant. The Egyptians, Philistines, Tyrians, Sidonians, Jews, Edomites, Moabites, Ammonites, Arabians, Syrians, dwelt westward of Babylon; and the Elamites or Persians, and the Medes, on the east side of it. [See Introduction, chap. iv. sect. 1—13.]



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31 A noise shall come *even* to the ends of the earth: [k] for the LORD hath a controversy with the nations; he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: [l] they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl, ye [*] shepherds,[†] and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for [m] the days of your slaughter and of your dispersions are accomplished; and ye shall fall like [‡] a pleasant vessel.[§]

35 And [‖] the shepherds shall have no way to flee, nor the principal of the flock to escape.[*]

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their [†] pasture.

37 [n] And the peaceable habitations are cut down, because of the fierce anger of the LORD.

38 He hath forsaken his covert,[‡] as the lion: for their land is [o] desolate, because of the fierceness of the oppressor, and because of his fierce anger.

A. M. cir. 3397. B. C. cir. 607.

k Hos. 4. 1. Mic. 6. 2. Is. 34. 8. & 66. 16. Ezek. 38. 22. Joel 3. 2. ch. 5. 32. & 49. 5. ver. 9.

l Ch. 16. 4. & 8. 2. & 9. 21, 22. Ps. 83. 10.

* Rulers or captains.

† This warning address may be to rulers under the emblem of shepherds, who ought to lead and protect the flock; or, it may be directed chiefly to those pastoral nations which had not adopted husbandry or manufactures, and whose kings and nobles were literally shepherds, their flocks and herds being their principal riches. See Job 1. 3.—ED.

m Heb. *your days for slaughter.* Ps. 37. 13. Ezek. 7. 2—13. & 21. 22—28.

‡ Heb. *a vessel of desire.*

§ Like a beautiful earthen vessel, which falling is broken to pieces.—ED.

‖ Heb. *flight shall perish from the shepherds, and escaping from,* &c.

* All the nations shall be so infected with one common mania (see ver. 16), and so convulsed with one common revolution, that the exile of one kingdom will be unable to find refuge in another.—ED.

† Kingdoms and states.

n Is. 5. 9. & 27. 10. & 32. 13. ch. 9. 11.

‡ When the lion leaves his covert in search of prey, he returns to it again, and the flocks are safe. But if he forsake his covert, he returns not to it, and neither shepherd nor flock may repose. The emblem is intended to represent a series of judgments, continuing without abatement or intermission.—ED.

o Heb. *a desolation,* ver. 9, 37.

A. M. cir. 3396. B. C. cir. 608.

* Early in word and doctrine to instruct, exhort, and rebuke, to reform; early in warning and threatening, to deter from sin; early in promise and encouragement, to allure to obedience; early, while the memory of mercies was yet fresh, and the wounds of judgment yet unhealed; early, before wicked alliances were formed, and idolatry nationalized; early, before evil inclinations were fostered into habits, and confirmed into principles—before God was forgotten and conscience seared; never omitting an opportunity of revealing truth, or enforcing duty; of denouncing sin, or of calling to repentance.—ED.

h 1 Sam. 4. 12. Ps. 78. 60. ch. 7. 12, 14.

i Ch. 24. 9. & 29. 18. Is. 65. 15.

† Men shall imprecate judgment, saying, "The curse of Jerusalem, its misery, plagues, and desolation, be upon you."—*Note.* This gives no countenance to angry imprecations against persons or places; it merely states a fact—an utterance that must be judged, not by the words in which it is imbodied, but by the feeling of good or evil, justice or injustice, in which it has originated. See Judg. 5. 23. Rom. 12. 14.—ED.

k Is. 50. 10—12. ch. 5. 31. Mic. 3. 11. Zeph. 3. 4. Ezek. 22. 25, 26.

l Ch. 11. 19, 21. & 17. 16. & 18. 18. & 20. 7, 8, 10. 2 Chr. 36. 16. Mat. 21. 33. & 22. 6. & 23. 31, 34, 35, 37. & 26. 66. Acts 12. 1—3. 1 Thes. 2. 15. Rev. 16. 24.

m Ver. 2. ch. 7. 10. John 8. 20, 59.

‡ Or, *at the door.*

§ Heb. *The judgment of death is for this man.*

n Ch. 1. 5—19. & 11—xix. Acts 4. 19. & 5. 29.

o Ch. 3. 12. & 7. 3. & 18. 8. & 36. 3. Is. 1. 16—19. & 55. 7. Hos. 14. 1—4. Jonah 3. 8, 9. ver. 19. Ezek. 33. 11. Lev. 26. 40—45. Deut. 30. 1—3.

p Ch. 38. 5.

q Heb. *as it is good and right in your eyes.* 2 Sam. 15. 26.

r Judg. 9. 24. Ezek. 7. 3, 4. ver. 19.

‖ Jeremiah here delivers a simple, but masterly defence, embracing the following topics:—(1) An open assertion of his divine commission, ver. 12. (2) An exhortation to repentance, touching the consciences of his judges and accusers, ver. 13. (3) Perfect readiness for life or death, ver. 14. (4) Yet warning his judges of the guilt that would be incurred by his legal murder, ver. 15. (5) A re-assertion of his authority from God, ver. 15; thus forming a wonderful example of the power of truth and integrity over the most inveterate malice.—ED.

s Gen. 22. 14. Deut. 32. 36. 1 Sam. 23. 26.

t Ver. 12, 15, 17. ch. 36. 12. & 37. 15. & 38. 4. Prov. 21. 1.

u Ver. 10, 16. Acts 5. 33—35.

## CHAPTER XXVI.

(1) *An exhortation to repentance:* 1—7. (2) *He is apprehended and brought to trial:* 8—11. (3) *He pleads his cause:* 12—15. (4) *He is defended by certain of the elders, who cite the case of Micah:* 16—19. (5) *The case of Urijah is cited in opposition:* 20—23. (6) *He is protected and delivered by Ahikam:* 24.

IN [a] the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD, Stand [b] in the court of the LORD's house, and speak unto all the cities of Judah, which [c] come to worship [*] in the LORD's house, [d] all the words that I command thee to speak unto them; diminish not a word:

3 [e] If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, [f] If ye will not hearken to me, to walk in my law, which I have set before you,

5 [g] To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early,[*] and sending *them,* but ye have not hearkened;

6 Then will I make this house [h] like Shiloh, and will make this city [i] a curse[†] to all the nations of the earth.

7 So [k] the priests, and the prophets, and all the people, heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that [l] the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah [m] in the house of the LORD.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down [‡] in the entry of the new gate of the LORD's *house.*

11 Then spake the priests and the prophets unto the princes, and to all the people, saying, [§] This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, [n] The LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now [o] amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

14 As for me, behold, [p] I *am* in your hand; do with me [q] as seemeth good and meet unto you:

15 But know ye for certain, that if ye put me to death, [r] ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you, to speak all these words in your ears.[‖]

16 ¶ [s] Then said [t] the princes and all the people unto the priests and to the prophets, This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of [u] the elders of the land, and spake to all the assembly of the people, saying,

A. M. cir. 3396. B. C. cir. 608.

a 2 Kin. 23. 36. 2 Chr. 36. 5. ch. 25. 1.

b Ch. 19. 14. 2 Chr. 20. 5. & 23. 2, 5. Ezek. 40. 24.

c Ex. 23. 14—17. Deut. 12. 5, 6.

* This they did at the three great feasts, the passover, the feast of weeks, and of tabernacles, (Ex. 23. 14, 16, 17. Deut. 16. 1, 9, 13, 16). when all the males appeared before the Lord.—ED.

d Ezek. 3. 10, 17. ch. 1. 17. & 42. 4. Is. 58. 1. Mat. 28. 20. Acts 20. 27.

e Is. 1. 16—19. ch. 18. 8. & 36. 3. Jonah 3. 8—10. Ezek. xviii, xxxiii.

f Is. 1. 20. & 3. 11. Lev. 26. 15—39. Deut. 28. 15—68. & 29. 18—22. & 32. 15—21.

g Ch. 7. 13, 25. & 25. 3, 4. & 11. 7. & 44. 4. 2 Chr. 36. 14—16. Is. 42. 23, 24. Zec. 7. 7—13.

REFLECTIONS UPON CHAP. XXV.—God's words, which concern all, ought to be publicly proclaimed. He keeps an exact account of every circumstance relative to our enjoyment and improvement of the means of grace. And they who declare his messages ought to be earnest and diligent in delivering them, that they may at least be free from the blood of all men; and all of them should insist upon the same leading truths of the gospel. But if God's messengers of peace be contemned, his messengers of wrath will soon follow, and make dreadful work. God does not usually strike without warning; but if we will not hear, we must perish. When judgment begins at the house of God, it ordinarily makes fearful and overturning work among all, even the mightiest nations around, before it cease. That God, to whom all nations are accountable, can easily, by a small sip of his unbounded wrath, by a stroke of his sword, or the roaring of his voice, terrify, perplex, and destroy them, however numerous, powerful, or secure. And they who have plagued their neighbours, and especially the people of God, shall have their fill of vexation and misery at last.—Men, who are ambitious of power, generally become troublers and destroyers to the world around. But great earthly pomp and power are of very uncertain, and often of very short continuance. And no sinners can either withstand or outrun the judgments of God. When wars are once kindled, the higher men are, the more is their danger; and even many who had lived harmlessly, share in the hardships. But if the ravages of war be so tremendous, what infinitely more fearful work must the unrestrained fury of the almighty God make in hell for ever and ever! Let then wars and troubles, however distant, make me



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18 [x] Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts, [y] Zion shall be ploughed *like* a field, and Jerusalem shall become heaps, and [z] the mountain of the house as [a] the high places of a forest.

19 Did Hezekiah king of Judah, and all Judah, put him at all to death? [b] did he not fear the LORD, and besought [b] the LORD, and the LORD repented him of the evil which he had pronounced against them? [c] Thus might we procure great evil against our souls.[†]

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of [d] Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, [e] the king sought to put him to death: but when Urijah heard it, he was afraid, and [f] fled, and went into Egypt:

22 And Jehoiakim the king sent [g] men into Egypt, *namely*, Elnathan the son of [h] Achbor, and *certain* men with him, [i] into Egypt:

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who [k] slew him with the sword, and cast his dead body into the graves of the [‡] common people.[†]

24 Nevertheless the hand of [l] Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

A. M. cir. 3398. B. C. cir. 606.

x Mic. 1. 1.

y Mic. 3. 12.

z 2 Chr. 4. 1. ch. 17.

a Overgrown with shrubs, nettles, &c.

b 2 Chr. 32. 25. Is. 37. 1—37.

b Heb. *the face of the LORD.* ver. 18.

c By killing him, ver. 11, 15. Num. 16. 30. Ps. 106. 15. Is. 3. 11. Luke 3. 9. Rom. 2. 8. 2. Rev. 18. 10. & 16. 6.

† This inference of possible guilt, seems to intimate the close of the argument in favour of Jeremiah.—Ed.

d Jos. 18. 14. 1 Sam. 7. 2. Ps. 132. 6.

e Ch. xxxvi. 2 Chr. 24. 21. & 16. 10.

f 1 Kin. 19. 3. not as Mat. 10. 23.

g Prov. 29. 12. Ps. 12. 8.

h 2 Kin. 22. 12, 14.

i 2 Kin. 23. 21.

k Mat. 14. 10. & 23. 31, 34. Mark 12. 5. 1 Thes. 2. 15.

‡ Heb. *sons of the people.*

§ This act of Jehoiakim as opposed to that of Hezekiah, seems to intimate that this case was urged against Jeremiah by some of his accusers; a view that seems confirmed by the opposition to Jeremiah implied in the word "nevertheless" in the succeeding verse.—Ed.

l 1 Kin. 18. 9. 2 Kin. 22. 12, 14. ch. 1. 18. 19. & 39. 14. & 40. 5. Ezr. 5. 10. & 12. 16.

## CHAPTER XXVII.

(1) *Bonds and yokes, typifying the captivity of the Jews, and conquest of the neighbouring states:* 1—7. (2) *An exhortation to the people, and king, and priests, to submit to Nebuchadnezzar, and not trust the false prophets:* 8—22.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah [a] came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me, [b] Make thee bonds and yokes, and put them upon thy neck,

3 And send them [c] to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem [d] unto Zedekiah king of Judah;

A. M. cir. 3406. B. C. cir. 598.

a Ch. 1. 1. & 7. 1. & 11. 1. & 25. 1. & 26. 1, 18, 19.

b Ver. 3—12. ch. 28. 13, 14. & 13. 1—11. & 19. 1, 11. & 18. 2—10. 1 Kin. 11. 30, 31. Is. xx. Ezek. iv, v, xii, & 24. 17—19.

c Ch. 25. 21, 22. & xlvii—xlix.

d Probably to form a league against the Chaldeans. Ezek. 17. 15. 2 Kin. 24. 20. 2 Chr. 36. 13.

* Or, *concerning their masters, saying.*

e Gen. 2. 1. & 17. 7. ch. 31. 1.

f Gen. 1. Ex. 20. 11. Is. 42. 5. ch. 32. 17. & 10. 11, 12. & 51. 15, 19.

g Ps. 115. 16. & 75. 6, 7. Dan. 4. 17, 25, 32, 35. & 2. 21.

h Ch. 25. 9—26. & 4. 7. & 51. 20—23.

i Ch. 25. 9. & 43. 10. Ezek. 29. 18—21. 1s. 24. 28. & 45. 1, 13. & 46. 11.

k Dan. 2. 38. Ps. 50. 10.

l Ch. 25. 11, 12, 14. & 29. 10 & 1, 2. & 52. 31. Dan. 5. 1, 26, 28, 31. & 9. Ps. 37. 18 Zech. 2. 9. Rev. 13. 5. 10. & 17. 6. 1s. xiii, xiv.

† The time for the subjugation of his own land, by the sentence of retributive justice.—Ed.

m Ch. 21. 9. 10. & 38. 2. Ezek. 12. 13, 14. & 17. 20, 21.

‡ Heb. *visit upon.*

n Ch. 23. 16, 25. & 29. 8. Deut. 18. 10—12. 1s. 8. 19. ver. 14.

§ Heb. *dreams.*

o Ver. 14. ch. 14. 14. & 23. 21. & 5. Ez. & 15. 1—3. Lam. 2. 14.

‖ There are few objects about which men are more anxious than national independence and political liberty—few things more hateful to a nation than a foreign yoke. Of these desires and aversions God avails himself that he may illustrate and enforce the doctrine of divine foreknowledge and providential retribution—two doctrines that idolatrous nations totally disbelieve, and to which Christian nations too little attend. The one should lead to a careful study of prophecy, and observation of "the signs of the times;" the other, to the conformity of all political principles and practices with the immutable laws of divine truth, justice, and mercy.—Ed.

p Ch. 21. 9. & 38. 2, 17. & 42. 10, 11.

q 2 Kin. 24. 17. 2 Chr. 36. 13. Ezek. 17. 15—18. ch. 38. 17.

r Ezek. 18. 31. & 33. 11. ver. 8. ch. 16. 9. & 38. 2.

s Job 33. 14. Is. 28. 10. 13. ver. 9, 10, 13. Mic. 2. 11.

4 And command them [e] to say unto their masters, Thus saith [e] the LORD of hosts, the God of Israel, Thus shall ye say unto your masters,

5 [f] I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and [g] have given it unto whom it seemed meet unto me.

6 And now [h] have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [i] my servant; and [k] the beasts of the field have I given him also to serve him.

7 [l] And all nations shall serve him, and his son, and his son's son, until the very time of his land come;[†] and *then* many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation [m] will I [‡] punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore [n] hearken not ye to your prophets, nor to your diviners, nor to your [§] dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 [o] For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve [‖] him, [p] those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also [q] to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 [r] Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 [s] Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye

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to hear and fear, and embrace his new covenant of peace offered in the gospel, that I may at last enter into that peaceful habitation, into which no fire or sword, no violence or destruction, can ever enter.

REFLECTIONS UPON CHAP. XXVI.—God patiently waits, and earnestly calls men to repentance. The dispensations of his providence are just, and even similar. And if men will not be subject to his command, they must be subjected to his curse, and the execution of it. If they will not be warned, they must be condemned. Profane clergymen never fail to hate and persecute such as are faithful for their kind warnings. But to be bold in preaching, and patient in suffering, is truly worthy of a minister of Christ. And no damage or death ought to make them in the least recede from God's truth. If they be faithful, it is at their infinite peril who persecute and murder them. It is proper that men should deter themselves, or others, from sin, by the irreparable mischief it will do to our souls. And it is the wisdom of the greatest to regard the admonitions of JEHOVAH. More justice may be expected from profligate civil judges than from abandoned clergy. And yet many wicked princes eagerly draw down the vengeance of God upon their heads, by the persecution of their faithful admonishers. But it is beyond their power to cut off God's ministers or worshippers till their testimony be finished: and whenever it pleases God, he can, in the very worst of times, raise up protectors to his servants. Let us then always attend to our duty, and commit our safety to God, who has the hearts of all men in his hand, and can raise us up friends in the day of trial where we least expected to find them.

CHAP. XXVII.—Ver. 7. They served Nebuchadnezzar, and Evil-merodach his son, and Belshazzar his grandson: and then came the time fixed by God for the overthrow of the Chaldean monarchy, when the Medes, Persians, and their allies, reduced it, and rendered the Chaldeans tributaries and slaves.



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shall not serve the king of Babylon: [t] for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy [*] a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets [†] that prophesy unto you.

16 ¶ Also I spake to the priests and to all this people, saying, Thus saith the LORD, Hearken not to the words of your prophets that prophesy unto you, saying, [u] Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon; for they prophesy a lie unto you.

17 [x] Hearken not unto them; serve the king of Babylon, and live: [y] wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them [z] now make intercession to the LORD of hosts, that the vessels [‡] which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning [a] the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when [b] he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the [c] nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that [d] remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem,

22 They shall be [e] carried to Babylon, and there shall they be [f] until the day that I visit them, saith the LORD; then [g] will I bring them up, and restore them to this place.

A. M. cir. 3408.
B. C. cir. 596.

t Ch. 14. 14. & 23. 21, 25. & 29. 8. ver. 10. Lam. 2. 14. Ezek. xiii. Zeph. 3. 4. Mat. 7. 15. 2 Thes. 2. 11, 12. 1 John 4.

* Heb. *in a lie*, or *lyingly*.

† The address to the nations was founded upon the permanence or loss of their possessions (ver. 11); that to Zedekiah upon false prophets. These were uniformly the rocks upon which Israel suffered shipwreck, their kings especially. (See 1 Kin. 22. 6—40.) Admitting JEHOVAH's foreknowledge, they did not "try the spirits," that pretended to speak in his name. Loving idols and sins, they listened to the prophets that flattered their propensities, and counted those their enemies who were bold enough to tell them the truth.—Ed.

u Ch. 28. 1—3. 2 Chr. 36. 7—10. Dan. 1. 2. 2 Kin. 24. 13.

x Ver. 9, 10, 13—16. Job 23. 14. Is. 28. 10, 13. Phil. 3. 1.

y Ver. 8, 13. Ezek. 12. 21. & 33. 11. ch. 24. 9, 10. & 29. 9, 10, 38. & 21. 9, 10.

z Gen. 20. 7. Job 42. 8. Is. 37. 4. Ezek. 22. 30.

‡ The priests are exhorted by reference to the vessels of the sanctuary, the lavers, the scething pots, the basins, the censers, &c. These being the constant objects of their care, and probably of their pride, for they were both costly and splendid, are employed partly as the tests of the truth of Jeremiah, and the falsehood of his opponents; but chiefly to lead to the subject of intercessory prayer, which ever implies faith in God, as the answerer of prayer, together with brotherly sympathy and love.—Ed.

a 1 Kin. 7. 15—49. ch. 52. 17—21.

b 2 Kin. 24. 14, 15. ch. 24. 1. & 22. 28. 2 Chr. 36. 9, 10.

c Heb. *white ones*. Is. 34. 12. Eccl. 9. 8.

d Lev. 26. 24. Is. 5. 25. ver. 19.

e 2 Kin. 25. 13. 2 Chr. 36. 18. ch. 52. 17—21. Dan. 5. 2, 3.

f 2 Chr. 36. 21, 22. ch. 29. 10. & 25. 11, 12.

g Ezra 1. 1—11. & 5. 13, 14.

## CHAPTER XXVIII.

(1) *Hananiah, the false prophet, foretells the return of the vessels and Jeconiah:* 1—4. (2) *Jeremiah receives it as a test of the true prophet:* 5—9. (3) *Hananiah breaks Jeremiah's yoke:* 10, 11. (4) *Jeremiah prophesies of an iron yoke, and the death of Hananiah:* 12—17.

AND it came to pass the same year,[*] in the beginning of the reign of Zedekiah king of Judah, in the [a] fourth year, *and* in the fifth month, *that* Hananiah the son of Azur [b] the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the [c] yoke of the king of Babylon.

3 Within [†] two full years [d] will I bring again into this place [e] all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

A. M. cir. 3408.
B. C. cir. 596.

* *The same year.*—Not the same year in which the word of the Lord came, (ch. 27. 1); but the same year in which he spoke to Zedekiah and the priests, ver. 12, 16.—Ed.

a Perhaps after the release. Lev. 25. 4.

b Ch. 23. 28. & 29. 21. 2 Tim. 3. 8. 2 Pet. 2. 1. 1 John 4. 1.

c Ch. 27. 2—12. & 14. 14. & 23. 31, 32.

† Heb. *two years of days*.

d Ch. 27. 16—20. Ezek. 13. 21. Mic. 2. 11. & 3. 11. 2 Pet. 2. 12.

e 2 Kin. 24. 13. ch. 27. 16. 2 Chr. 36. 10. Dan. 1. 2.

f Or, Jehoiachin. 2 Kin. 24. 10—16. ch. 24. 1, 5. & 29. 1, 2 & 22. 26, 27.

* Heb. *captivity*.

g Gen. 27. 40. ver. 2.

h Ch. 19. 14. & 26. 2. ver. 1

i Ch. 11. 5. & 17. 19.

† *Amen.* — The word is not a prayer, but a simple affirmation of the truth. The prayer that follows, it is to be noted, only seeks the fact of the restoration, and makes no mention of the time; for the prophet knowing the mind of the Lord respecting the 70 years' captivity, could not pray, in faith, for Hananiah's period of two years, which he knew to be an unauthorized and false prediction.—Ed.

k Lev. 26. 15—39. Deut. 4. 26, 27. & 28. 15—68. & 29. 15—28. & 31. 16, 17. & 32. 15—43. 1 Sam. ii, iii, viii, xiii, xiv, xvi, xxii. 2 Kin. xxi, xxii. Amos i—ix. Joel ii, iii. Hos. i—xiii. Is. i—lxvi. Mic. i—vii. Hab. i—iii. Zeph. i—iii.

‡ *Peace* here includes all the blessings of restoration from captivity — of which Jeremiah had prophesied at the end of seventy years, Hananiah, at the end of two. The faith of believers was long tried, but the event established Jeremiah as the true prophet of the LORD.—Ed.

l Deut. 18. 22. Is. 8. 20. 1 John 4. 1.

m Ps. 10. 13. Mal. 3. 13. ch. 27. 2. 1 Kin. 22. 11, 24.

n 1 Kin. 22. 11. ch. 27. 2, 7, 11. & 25. 11. & 29. 10. ver 2—4. Ezek. 13. 22.

o Prov. 26. 4. & 9. 8. Is. 28. 20. Hab. 2. 1. Ezek. 3. 17. Mat. 7. 6.

§ He staid not to argue with the enthusiast who, like many of his class, having begun with imposture, at last, through temporary and apparent success, became persuaded of the reality of their imaginations. Neither does he stand to argue with a people who have first loved, and then believed, a lie, (ver. 15); but he quietly retires from the conflict, till again commissioned farther to reveal the mind of the LORD.—Ed.

p Signifying cruel and irresistible bondage. Deut. 4. 20. & 28. 48. ch. 11. 4. & xix, xxi, xxv. & 27. 4, 6—8. & xlvi—li. ver. 15. Is. 14. 4, 6, 16, 17. & x—xxiv. xxxiv. Amos i—ix. Mic. i—iii. vi, vii. Zeph. i—iii. Heb. i. Ezek. v—xxxii.

q Ezek. 22. 28. & xiii. ch. 5. 31. & 6. 14. & 8. 10, 11. & 10. 21. & 14. 14. & 23. 9—32. & 27. 9—22. Lam. 2. 14.

4 And I will bring again to this place [f] Jeconiah the son of Jehoiakim king of Judah, with all the [*] captives of Judah that went into Babylon, saith the LORD; for I will [g] break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests, and in the presence of all the people that stood [h] in the house of the LORD,

6 Even the prophet Jeremiah said, [i] Amen: [†] the LORD do so; the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old [k] prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, [‡] when the word of the prophet shall come to pass, [l] *then* shall the prophet be known, that the LORD hath truly sent him.

10 Then Hananiah the prophet took the [m] yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so [n] will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah [o] went his way. [§]

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah,) saying,

13 Go and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood; but thou shalt make for them [p] yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; [q] The LORD hath not sent thee; but thou makest this people to trust in a lie:

REFLECTIONS UPON CHAP. XXVII.—The whole earth is the Lord's, and he may dispose of it as he pleases. And since he puts little value upon it, he often gives most of it to the wicked; and soon he will call them to account for their use of his gifts. Civil dominion is far from being founded on either the reality or the appearance of saving grace. And they, who have no shadow of a right to eternal life, may have a justifiable right to temporal enjoyments. They who in any respect serve God, never lose by his service: and if we will not serve our Maker and Preserver, it is but just that we be forced to serve our enemies. It is very unsafe to struggle against his providence; for when he judges, he will overcome. When his judgments are abroad in the earth, we ought not to seek great things for ourselves, but to be thankful for little. And if his judgments are begun, it is better to alleviate the burden by submission, than to make it heavier by perverseness. Yea, though we should never see the deliverance of God's church, we ought never to despair of it: he will at last, in wrath, remember mercy. Meanwhile, let us



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16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion [a] against the LORD.

17 So Hananiah the prophet died the same year, in the seventh month.

## CHAPTER XXIX.

(1) *Jeremiah writes to the captives in Babylon, exhorting them to quietness, warning them against false prophets, and promising their return at the end of seventy years:* 1—14. (2) *He foretells the destruction of the disobedient:* 15—19. (3) *Denounces judgment against Ahab and Zedekiah, two false prophets:* 20—23. (4) *Shemaiah writes against him, and Jeremiah announces his doom:* 24—32.

A.M. cir. 3408. B. C. cir. 596.

NOW [a] these *are* the words of [a] the letter that Jeremiah the prophet sent from Jerusalem unto the residue of [b] the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon,

2 (After that [c] Jeconiah the king, and the queen, and the [†] eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem,)

3 By the hand of Elasah the son of [d] Shaphan, and [e] Gemariah the son of Hilkiah, (whom Zedekiah king of Judah [f] sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom [g] I have caused [‡] to be carried away from Jerusalem unto Babylon;

5 [h] Build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them:

6 [i] Take ye wives, and beget sons and daughters; [k] and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And [l] seek the peace [§] of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel, [m] Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy [‖] falsely unto you in my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after [n] seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

A.M. cir. 3406, or 3408. B. C. cir. 598, or 596.

11 For I know [o] the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an [*] expected end.

12 Then shall ye [p] call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And [q] ye shall seek me, and find *me*, when ye shall search for me [r] with all your heart.

14 And I will be found of you, saith the LORD; and [s] will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ [t] Because ye have said, The LORD hath raised us up [u] prophets in Babylon; [†]

16 *Know* that [x] thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, [y] to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them;

19 [z] Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 ¶ [a] Hear ye therefore the word of the LORD, all ye of the captivity, whom [b] I have sent from Jerusalem to Babylon;

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, [c] which prophesy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes:

22 And of them shall be taken up [d] a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon [e] roasted [‡] in the fire;

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[a] The LORD reigneth, therefore his every word is a law; and every resistance is not merely an act of unbelief attempting to "make God a liar," but an act of rebellion attempting to dethrone him from his kingdom.—ED.

[a] 1 Thes. 3. 2. 2 Rom. i. to Jude. Rev. i., ii.

[b] Ch. 26. 8, 10, 16, 17. & 24. 1—7. 2 Kin. 24. 12—16.

[c] Or, Jehoiachin, or Coniah 2 Kin. 24. 12—16. 2 Chr. 36. 10, ch. 22. 24—28. & 27. 20. & 28. 4. & 34. 19. & 26. 16, 17.

[†] Or, *chamberlains.*

[d] Ch. 26. 24. & 39. 14. 2 Kin. 22. 12.

[e] 2 Kin. 22. 8. not ch. 36. 10.

[f] Sent to renew his promises of fidelity, ch. 27. 3, 12.

[g] Ch. 24. 5. & 25. 9. Is. 5. 5. & 10. 5. & 59. 1. 2. & 43. 7. Amos 3. 6.

[‡] God had neither "caused" the sin of Israel—for "God is not tempted of evil, neither tempteth he any man"—nor the ambition of Nebuchadnezzar, nor the cruelties of his armies; but he had judicially sentenced Israel to deserved judgment, and he overruled the monarch of Babylon to carry it into execution.—ED.

[h] Ver. 10, 28.

[i] Not as ch. 16. 2.

[k] Gen. 21. 21. & 24. 3, 4. & 28. 2. & 29. 19. & 34. 4. Ex. 22. 17. Deut. 7. 3. Judg. 1. 12, 13. & 12. 9. & 14. 2. 1 Cor. 7. 38.

[l] Ezra 6. 10. 1 Tim. 2. 1, 2. But they might plead for its future ruin. Ps. 137. 8, 9.

[§] Seventy years are appointed for you, therefore, acknowledging your sins, submit humbly and patiently to the will of the Lord; and, instead of disturbing the city of your habitation, labour to promote its peace and prosperity, as the only course in which the God of peace will bless you, ver. 14.—ED.

[m] Ch. 14. 14. & 23. 21. & 27. 10. & 5. 31. & 23. 13. Ezek. xiii. Eph. 5. 6.

[‖] Heb. *in a lie.*

[n] 2 Chr. 36. 21, 22. Ezra 1, 1, 2. ch. 25. 12. & 27. 7. 22. Dan. 9. 2. Zec. 7. 5. Is. 23. 15, 17.

[o] Is. xl—lii. lv—lxvi. ch. iii, xxx, xxxi, xxxiii. Ps. 40. 5. & 139. 23. & 106. 5. Ezek. xxxiv—xlviii.

[*] Heb. *end and expectation.*

[p] Dan. 9. 2—19. Lev. 26. 40—45. Deut. xxx. ch. 31. 9. & 33. 3. Ps. 10. 17. & 102. 17.

[q] Mat. 7. 7, 8. Ps. 91. 15. & 32. 6. Deut. 4. 7. Is. 55. 6.

[r] Ch. 24. 7. Ezek. 6. 9. & 36. 37. Deut. 4. 29. Ps. 119. 2, 10, 58.

[s] Ch. 23. 3—8. & 16. 14, 15. & 3. 14—23. & 24. 5—7. & xxx, xxxi, xxxiii. & 32. 36—44. & 46. 27, 28. & 50. 4, 5, 19, 20, 34. & 51. 6, 10. & 45. 50. ver. 12. Ezek. 11. 17—20. & 20. 34—44. & 39. 25, 26. & xxxiv, xxxvi, xxxvii, xl—xlviii.

[t] Because ye hearken to your false prophets at Babylon, as if ye needed no other. ch. 28. 1. ver. 21, 24.

[u] Ver. 8, 21. 2 Pet. 2. 1.

[†] The Septuagint, which is followed by some eminent commentators, removes this verse, and places it between ver. 20 and 21. But there appears no authority of MSS. for such violence; nor does the change seem at all admissible, as the address seems necessary to introduce the prediction that follows concerning the king and the remnant that were still living in Jerusalem, and of whose permanence and prosperity Hananiah had certainly, and the other false prophets had, most probably, been prophesying.—ED.

[x] Ch. 24. 8, 10. & 22. 22. & 34. 17—22. & 35. 13—17. & 38. 2, 3, 23. & 26. 6. & 25. 9. Ezek. iv—ix, xiv—xxiv.

[y] Heb. *for a curse.* ch. 24. 9.

[z] Ch. 6. 19. & 7. 13, 24, 26. & 25. 3, 4, 7. & 26. 5. & 32. 33. & 34. 17, & 35. 14—16. & 16. 31. & 44. 4, 5. Zec. 7. 11—13.

[a] Ver. 4. Rev. 2. 29. Ezek. 2. 7. & 3. 17.

[b] Ver. 4. ch. 24. 5. Mic. 4. 10. Amos 3. 6. Gen. 45. 7, 8. 2 Kin. 24. 2.

[c] Ver. 8, 9. ch. 14. 14, 15. 2 Pet. 2. 1. Lam. 2. 14.

[d] Ch. 24. 9. Is. 65. 15 Gen. 48. 20. Ruth 4. 11.

[e] Gen. 38. 24. Lev. 20. 14. & 21. 9. Dan. 3. 21.

[‡] This may have been either as a capital punishment for some moral or political crime; or it may have been as a sacrifice to Baal. Such punishments and sacrifices have been common in many nations; and, till within a few years, protestants, under the name of heretics, were frequently "roasted in the fire," by the Inquisition in Spain. Alas! alas! that such atrocities should be perpetrated in name of the God of mercy, and the Prince of peace!—ED.

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detest flattering clergy. Incapable of interceding for their welfare, these hurry nations and churches into utter destruction, and perish in misery, along with those whom they have deceived.

REFLECTIONS UPON CHAP. XXVIII.—False teachers impudently dare to preach their *other gospel*, and speak lies in God's name. But what is the chaff to the wheat? Not majesty of style, not the inculcating of faith or repentance, but flattering hints of prosperity in sin, mark their discourses. Alas! how strangely were the Jews besotted, who, contrary to manifold warnings, believed such impostors as flattered them to their ruin! But falsehood, advanced with solemnity and confidence, often gains regard. And many dare to affirm that to be God's truth, which shortly will be found a lie, to their own damnation. But the faithful servants of God must not strive: and if they are reviled, they must not revile again. God will, in his due time, vindicate their honour, and disgrace and punish their opposers. And none may expect heavier judgments than they who hinder the success of God's word, and seek to prejudice men's minds against the faithful



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23 Because they [f] have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; [g] even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the [h] Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast [i] sent letters in thy name unto all the people that *are* at Jerusalem, and to [k] Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of [l] Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* [m] mad,* and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks:

27 Now therefore why hast thou not [n] reproved [o] Jeremiah of Anathoth, which [p] maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, [q] This *captivity is* long: build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And [r] Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite, [s] Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie;

32 Therefore thus saith the LORD, [t] Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; [u] because he hath taught [†] rebellion against the LORD.

A. M. cir. 3408. B. C. cir. 596.

f Ch. 23. 14. Zeph. 3. 4. Ezek. 22. 25, 28.

g Ch. 13. 27. & 23. 13, 14. & 16. 17. Mal. 3. 5. Heb. 13. 4. Prov. 5. 21.

h Or, *dreamer*. ver. 8, 31, 32.

i 1 Kin. 21. 8—13. 2 Kin. 10. 1—7.

k Ch. 21. 1. & 52. 24. & 37. 3. ver. 29. 2 Kin. 23. 18.

l Not as 2 Kin. xi, xii.

m 2 Kin. 9. 11. Hos. 9. 7. Acts 26. 24. John 10. 20. ch. 25. 1, 2.

* Since our Lord was accused of being *mad*, no one need be surprised that Jeremiah under the Old Testament, and Paul under the New, should both have been so calumniated, John 10. 20. Acts 26. 24. And, as it is easier to invent a falsehood than to answer an argument; and, as many will at all times be found more willing to listen to an evil report than patiently to examine evidence; and, as in true religion there must be many things strange to the ears, and above the apprehension of worldly men, the continuance of such calumnies and accusations, down to the present time, cannot excite the wonder of any acquainted with the world and its ways; with the malice and the wiles of Satan and his emissaries.—Ed.

n Acts 4. 17, 21. & 5. 40.

o Ch. 1. 1. & 11. 21.

p Num. 16. 3. ch. 43. 2. 2 Tim. 3. 8.

q Ver. 5, 10.

r Ch. 21. 1. & 37. 3. & 52. 24. 2 Kin. 25. 18. ver. 29.

s Ver. 9, 23. ch. 58. 15. & 14. 14, 15. & 23. 21, 32. & 6. 12. & 5. 31.

t Ezek. 18. 4. Rom. 2. 6, 9. Ex. 20. 5. & 34. 14. 20—22. Amos 7. 17. ch. 30. 6. & 17. 6. Job 13. 33, 34. & 18. 17.

u Ch. 28. 16.

† Heb. *revolt.*

## CHAPTER XXX.

(1) *The restoration of Israel and Judah to their land, their faith, and their government:* 1—10. (2) *Causes of Israel's calamities:* 11—15. (3) *Their enemies judged:* 16. (4) *Israel healed, their cities rebuilt, their progeny multiplied, their nobles restored, their covenant relation acknowledged:* 17—22. (5) *The wicked judged:* 23, 24.

THE [a] word that came to Jeremiah from the LORD, saying,

A. M. cir. 3410. B. C. cir. 594.

a Ch. 1. 1, 2. & 2. 1. & 7. 1. & 29. 15.

* The promise is distinctly made both to Israel, or the ten tribes that separated from Rehoboam, and Judah, or the two tribes of Judah and Benjamin, including most of the tribe of Levi. Now, though Judah was restored under Zerubbabel and his friends, Israel, or the ten tribes, never were. Indeed, their present residence is either totally unknown, or matter of continued question. Some believe them to be the modern Affghans, others, the American Indians, others the Nestorian Christians in the neighbourhood of the Caspian Sea, &c. But wherever they may be, they are yet to "return and possess the land" that God gave to their fathers. —Ed.

† Or, there is *fear and not peace.*

‡ Heb. *a male.*

b Ch. 4. 31. & 6. 24. & 46. 5. Nah. 2. 10. 4. *e.* in great misery and anguish.

§ As if he had said, "I see the appearances of a man, but hear the voice as of a woman in travail."—Ed.

‖ A day great in trouble and distress. —Ed.

* *Jacob's trouble.*—The time of trouble to all the tribes.—Ed.

† "His yoke (the stranger's) from off thy neck" (Jacob's). —Ed.

‡ No more exact tribute, or enforce service of him.—Ed.

c Ezek. 34. 23. & 37. 24. Hos. 3. 5. ver. 21. Acts ii.

§ *David* signifies *beloved*, which is the name given of the Father to the Son from heaven (Mat. 3. 17), and the name in which believers are rendered accepted, (Eph. 1. 6.) "David their king," is therefore, Christ the King of kings.—Ed.

‖ Not necessarily an extermination of persons, but "a full end" of their power and glory. This event has been exemplified in the Assyrian, Medo-Persian, Grecian, and Roman empires. And strange as it may appear, the descendants of Jacob possess at this moment a name and visible being, and exercise a power in the financial, and, by consequence, in the political affairs of the world, possessed by no representative of those mighty and extinct monarchies. So literally verified is this prophecy, that, while the mightiest empires have been dissolved and come to "a full end," a people comparatively few and feeble, retain their name, their laws, their identity, nay, their power; and shadow out, even in their dispersion, the glory that awaits them when "Jacob shall return and be in rest."—Ed.

d Ezek. 22. 30. Is. 59. 16. ch. 8. 22. & 22. 6.

* Heb. *for binding up*, or *pressing.*

2 Thus speaketh the LORD God of Isr saying, Write thee all the words that I h spoken unto thee in a book.

3 For, lo, the days come, saith the Lo that I will bring again the captivity of my p ple Israel and Judah,* saith the LORD; an will cause them to return to the land th gave to their fathers, and they shall possess

4 ¶ And these *are* the words that the L spake concerning Israel, and concerning Ju

5 For thus saith the LORD, We have hea voice of trembling, † of fear, and not of pea

6 Ask ye now, and see whether ‡ a man travail with child? wherefore do I see every with his hands on his loins, [b] as a woman in vail,§ and all faces are turned into paleness

7 Alas! for that day *is* great,‖ so that *is* like it: it *is* even the time of Jacob's trou but he shall be saved out of it.

8 For it shall come to pass in that day, the LORD of hosts, *that* I will break his from off thy neck,† and will burst thy bo and strangers shall no more serve themse of him:

9 [c] But they shall serve the LORD their and David§ their king, whom I will rais unto them.

10 ¶ Therefore fear thou not, O my ser Jacob, saith the LORD, neither be dismaye Israel: for, lo, I will save thee from afar, thy seed from the land of their captivity; Jacob shall return, and shall be in rest, an quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LOR save thee: though I make a full end‖ of all na whither I have scattered thee, yet will I make a full end of thee; but I will correct in measure, and will not leave thee altog unpunished.

12 For thus saith the LORD, Thy bru incurable, *and* thy wound *is* grievous.

13 [d] *There is* none to plead thy cause, thou mayest be bound up: thou hast no he medicines.

14 All thy lovers have forgotten thee; seek thee not: for I have wounded thee the wound of an enemy, with the chastise of a cruel one, for the multitude of thine quity; *because* thy sins were increased.

ministers of it. At last every one who ran into sacred offices, unsent, or who preached his own inventions instead of the truths of Christ, shall reap the due reward of his wickedness.

REFLECTIONS UPON CHAP. XXIX.—Letters of seasonable comfort or advice are a service to God and his church. Though God correct his people, he never breaks his covenant with them. And the view of God as our God, and the appointer of our troubles, tends greatly to render us patient under them. In every condition we ought to make the best of what we have, though we should be far from having all we wish. They who behave meekly and quietly often meet with better treatment from strangers than they expected. And whatever hardships we have to endure in a country, we should pray for its welfare. When people love to be deceived, they readily find flatterers to their ruin. But they who trust the promises of God shall never be disappointed. No difficulties can hinder the execution of his purposes, or fulfilment of his promises, beyond the due time. And his promises excite, not supersede, our earnest prayers. By prayer we go forth to me accomplishment of promises. And it is when our supplications are fervent, c and persevering, that we may expect gracious returns. Alas! how ofte mistake the messengers, the preachers, and prophets of Satan, for those of Christ, and credit them as such! But they who flatter men in sin are un edly false prophets. And if men make themselves vile by their sins, God, judgment, will render them vile in their sufferings. If evil clergymen themselves in secret wickedness, let them not wonder if God render them before all the people on earth, and eternally damned in hell. They who wo faithful to souls, may expect to be treated by their unfaithful brethren as dec or madmen: persecuting zeal, under pretence of regard to the honour of will extend its murderous influence to the utmost; and very often church po employed in tormenting her best friends. But God often renders those fr



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15 Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 [a]Therefore all they that devour thee shall be devoured;[†] and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD, Behold, [b]I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own [‡]heap,[§] and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving, and the voice of them that make merry:[‖] and [c]I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.[*]

21 And [e]their nobles shall be of themselves, and their governor shall proceed from the midst of them;[†] and I will cause him to draw near,[‡] and he shall approach[§] unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be [h]my people, and I will be your God.

23 ¶ Behold, the whirlwind of the LORD goeth forth with fury, a [i]continuing whirlwind; it shall [*]fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: [l]in the latter days ye shall consider it.

A. M. cir. 3410.
B. C. cir. 594.

[a] Or, *nevertheless.*
[†] The Babylonians were "devoured" by the Medes and Persians; they again by the Greeks; and they by the Romans: and it abides an historical and incontrovertible fact, that each of these empires has fallen, or been "devoured," just in proportion to their cruelty or kindness to the Jewish church. The cruel Babylonian empire has been utterly exterminated. The Persians restored Israel, and Persia still survives.—Ed.
[b] Ch. 29. 2. & 29. 14. ver. 5.
[‡] Or, *little hill.*
[§] On the place where her stones and rubbish formed a shapeless heap, her palaces shall be erected.—Ed.
[‖] Not the "mirth of fools," which is as the "crackling of thorns," but the voice of thanksgiving for mercies, and of spiritual joy in the victories of grace.—*Note.* Religion is much injured by any undue gloominess of religious men. No doubt there are times when it is impossible to look upon sinners without sorrow. Yet, as "there is joy in heaven over one sinner that repenteth," the children of God may always find cause to "make (truly) merry."—Ps. 100. 1, 2. Luke 15. 7, 10.—Ed.
[c] Is. 60. 22. ch. 31. 5, 27.
[*] See note on ver. 16.—Ed.
[e] Heb. *his glorious one.* Gen. 49. 10. Is. 9. 6. John 1. 14. Mal. 3. 1.
[†] Their nobles and kings shall no more be foreigners, but their brethren the seed of Jacob.—Ed.
[‡] To draw near to God implies, according to the Hebrew idiom, to offer sacrifice—the only mode in which a sinner could acceptably approach his judge; consequently this promised "governor" must be a priest "after the order of Melchisedec."—Ed.
[§] Who is this that has said, "Lo! I come to do thy will, O God!" Not any "mere man"—for "all have sinned, and come short of the glory of God;" but Messiah foretold by David, (Ps. 40. 8), in whose heart will be the law of the LORD; the "governor" foretold by Micah, to arise out of Bethlehem to "rule his people Israel."—Mic. 5. 2. Mat. 2. 6.—Ed.
[h] Ch. 24. 7. & 31. 33. & 32. 38. Ezek. 11. 20. & 36. 28. & 37. 27. Hos. 2. 23. Rev. 21. 3.
[‖] Heb. *swirling.*
[*] Or, *remain.*
[i] Gen. 49. 1. ch. 23. 20. Eccl. 7. 14. Is. 52. 13. Dan. 8. 23. Hos. 14. 9. Ps. 107. 43.
[l] Heb. *swirling.*

## CHAPTER XXXI.

(1) JEHOVAH *sheds the Spirit of adoption upon all the families of Israel, and blesses them with religious unity and much prosperity:* 1—9. (2) *The restoration of Israel proclaimed to the nations, its joyful effect:* 10—14. (3) *The sorrows of Rachel for her children:* 15—17. (4) *Ephraim repentant, is restored:* 18—26. (5) *Israel, the seed of the church:* 27, 28. (6) *Equity of the divine administration:* 29, 30. (7) *A new and perpetual covenant:* 31—37. (8) *Rebuilding and sanctification of Jerusalem:* 38—40.

A. M. cir. 3410.
B. C. cir. 594.

AT [a]the same time," saith the LORD, will I be the God of all the families of Israel, and [b]they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword[†] found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared [‡]of old unto me,[§] *saying*, Yea, I have loved thee with an everlasting love; therefore [‖]with loving-kindness have I drawn thee.

4 Again[*] [c]I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [†]tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall [d]eat *them* as common things.

6 For there shall be a day, *that* [e]the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.[‡]

7 For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, [f]O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with [§]supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim *is* my first-born.

10 Hear the word of the LORD, O ye nations, and declare *it* [g]in the isles afar off, and say, He

[a] Ch. 29. 10. & 30. 3, 8, 18. & 16. 14.
[*] At the time of their restoration and conversion. See ch. 30. 17—22. This prediction was by no means fulfilled at the restoration from Babylon in the days of Nehemiah and Ezra—for that restoration was but of a few families: it must therefore refer to a future and complete restoration of the whole "twelve tribes scattered abroad," and of their conversion to the faith of Jesus, whom their fathers crucified.—Ed.
[b] Ch. 30. 22. Hos. 2. 23. Zec. 13. 9.
[†] The sword of Pharaoh, the Amalekites, and Amorites, though some were cut off for their sins (Ex. 17. 8.) "when Israel marched on towards his rest."—*Hoothroyd.*—Ed.
[‡] Heb. *from afar.*
[§] *Unto me.*—The virgin of Israel (ver. 4.) is the speaker.—Ed.
[‖] Or, *have I extended loving-kindness unto thee.*
[*] An allusion to Miriam, and the women celebrating the praises of God with music and dances (processions) on the discomfiture of Pharaoh, and deliverance of Israel at the Red Sea. Ex. 15. 20.—Ed.
[c] Ch. 30. 18. & 33. 7.
[†] Or, *timbrels.*
[d] Heb. *profane them.* Lev. 19. 23—25. Deut. 20. 6. not as Deut. 28. 30.
[e] Is. 52. 8. & 62. 6.
[‡] The revolt of the ten tribes from the house of David was accompanied with a revolt from God; and Jeroboam set up the Egyptian ox-worship at Bethel and Dan, expressly to hinder the people from going up to the LORD's feasts at Jerusalem. (1 Kin. 12. 26—29.) When Samaria became the capital of the ten tribes, it also became the chief seat of idolatry (Hos. 8. 5, 6.); and, though afterwards partially converted to the true God (2 Kin. 17. 28—41.), there still remained a grievous antipathy between the Jews and Samaritans (John 4. 9.), of which the prophet now foretells the happy end.—Ed.
[f] Ps. 118. 25. & 106. 47. & 14. 7.
[§] Or, *favours.*
[g] Is. 24. 15. & 41. 1. & 42. 4, 10, 12. & 49. 1. & 51. 5. & 60. 9. & 66. 19.

to his faithful servants, of whom it could scarcely have been expected; while their persecutors are quickly overwhelmed with ruin; and they that would not wait the due season of God's favours, lose their share in them.

REFLECTIONS UPON CHAP. XXX.—God's promises ought to be carefully preserved, propagated, considered, and improved. Sin often makes for men a hell upon earth. Very sore trials and miseries often precede the most remarkable deliverances. And diligence in God's service is the proper fruit of his salvations. But there is no true serving of him, but in receiving and serving his Son Jesus Christ, our mystical David. No profession, however plausible, can secure impunity in sin. Nay, though our heaviest afflictions are far lighter than our sins deserved, yet the sins of professors, and even of saints, are often most sharply corrected. But it is only incurable lusts that make incurable troubles. Let God's church be ever so fearfully deserted and despised, he will in due time deliver her. Let therefore her true children give no way to disquieting fears or hopeless sorrows. Never is her deliverance nearer than when all refuges but God have entirely failed her, and all her allies and friends appear disposed to hurt her. If Jesus rise up to the prey, he will work great things for her deliverance. And to his person, incarnation, covenant engagements, and fulfilment of them, ought we to look through all temporal or spiritual blessings. And while he destroys his and our enemies, his kindness and relations to, or work for us, ought to engage our hearts in his worship and service.

CHAP. XXXI.—Ver. 1—6. I will manifest myself to the Hebrew tribes and gospel church as their God, and will cause them to acknowledge, worship, and serve me, as my people; as I formerly did in the Arabian desert, on the way to Canaan, when first I espoused the Israelites to myself as my peculiar people, and bestowed on them my ordinances and miraculous favours, after I had delivered them from the murderous cruelty of Pharaoh and of the Amalekites: for that ancient love manifested to them is neither ceased nor weakened. I will yet establish your government in both church and state; and ye shall have great ground of rejoicing, on account of both temporal and spiritual benefits. And ministers and others shall stir up their companions to join the church and attend the ordinances of God. 7—9. For, to the infinite joy and comfort of all the friends of the Jews, or of the gospel church, I will marvellously deliver them, and conduct them, however unfit in themselves, to their own land, or to the new covenant state; render them penitent and prayerful, and in the most affectionate manner supply them with everything necessary. 10—14. All the nations around



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that scattered Israel will [h]gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD [i]hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 [k] Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and [l]their souls shall be as a watered garden; and they [m]shall not sorrow * any more at all.

13 [n]Then shall the virgin rejoice in the dance, both young men and old together: [o]for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And [p]I will satiate the soul of the priests with fatness,† and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD, [q]A voice was heard in Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they [r]*were* not.‡

16 Thus saith the LORD, [s]Refrain thy voice from weeping, and thine eyes from tears: [t]for thy work shall be rewarded, saith the LORD; and [u]they shall come again from the land of the enemy.

17 [x]And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border.

18 ¶ I have surely heard [y]Ephraim [z]bemoaning himself *thus*, [a]Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* [b]turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely [c]after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 [d]*Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels [e]are troubled for him; [f]I will surely have mercy upon him, saith the LORD.

21 [g]Set thee up way-marks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: [h]turn again, O virgin of Israel, turn again to these thy cities.

A. M. cir. 3410. B. C. cir. 594.

h Is. 56. 8. & 11. 12. & 27. 12. & 54. 7. & 60. 11. Ezek. 34. 13, 16, 23. & 37. 24. John 10. 27—29.

i Is. 48. 20. & 49. 24—26. ch. 50. 19, 20, 33, 34. Gal. 3. 13. 1 Pet. 1. 18. Mat. 12. 29. Luke 11. 21, 22. Col. 1. 13, 14.

k Is. xii, xxxv, xxvi, xxxv. & 51. 11. & 2. 2—5. & 4. 2. Joel 3. 18. Ezek. 36. 35. Eph. 1. 3. & 3. 19. ch. 3. 19.

l Is. 58. 11. & 44. 3. & 43. 19, 20. Ps. 1. 3. Ezek. 47. 9, 12.

m Is. 35. 10. & 65. 19. & 60. 20. Rev. 7. 17. & 21. 4.

* They shall not sorrow anymore, "as those that have no hope;" neither shall they wail any more in sieges and captivities.—Ed.

n Ver. 4. Ps. cxxvi, cxlv—cl. & 105. 47, 48.

o Is. 40. 1, 2. & 51. 3, 11, 12. & 57. 9. & 61. 3. Zec. 8. 19.

p Ps. 81. 16. & 107. 9. & 36. 8. & 132. 15, 16. Is. 25. 6. & 55. 1—3. Eph. 1. 3. & 3. 19.

† As the result of health and abundance, "fatness" is often used as the emblem of all spiritual blessings. See Ps. 63. 5.—Ed.

q Ch. 6. 1. & 40. 1. & 52. 15, 28—30. Mat. 2. 16—18.

r Gen. 42. 13, 36. Lam. 5. 7.

‡ This prediction is interpreted by the Evangelist of the massacre of the children at Bethlehem by Herod (Mat. 2. 17, 18), at which time it was literally fulfilled. For the prophet does not figuratively represent Rachel, the wife of Jacob, as arising from her grave to lament, but every bereaved mother as a Rachel, that is, as a "sheep" (for so the word signifies) bleating after her lamb when seized by the ravenous and relentless wolf. No doubt the prediction had been previously fulfilled by Nebuzaradan (Jer. 40. 1), but the prediction did not relate to one event, but embraced a whole series of events, in every one of which it is equally exemplified and fulfilled.—Ed.

s 1 Thes. 4. 13. Is. 40. 1, 2. & 51. 12.

t Ver. 18. Heb. 6. 10.

u Ver. 17. ch. 23. 3. & 29. 14. & 30. 3. 18.

x Ch. 29. 11. Hos. 1. 11. Is. 49. 18—26. & 29. 22. & 59. 19—22. Ezra 1. 5. & 14. viii. Rom. 11. 25, 26, 29.

y Ver. 1. & ch. 30. 3.

z Ver. 9. Hos. 14. 1—3. 6. & 5. 15. & 6. 1, 2. ch. 3. 21.

a Rev. 3. 19. Heb. 12. 10. Ps. 94. 12. & 119. 67, 71. ch. 6. 8.

b Lam. 5. 21. Hos. 14. 2. Song 1. 4. John 6. 44. Is. 55. 7.

c Deut. 30. 2. Lev. 26. 40. Ezek. 6. 9. & 16. 61, 63. & 20. 43—44. & 36. 31. & 21. 12. ch. 3. 21, 25. Ezra 9. 6. Luke 15. 17—21. & 16. 13.

d Deut. 32. 36. Ps. 135. 14. Is. 63. 15. & 49. 15. Hos. 11. 8. Mat. 9. 36. Luke 15. 19, 32.

§ Heb. *sound.*

e Is. 55. 7. Mic. 7. 18, 19. Rom. 5. 20, 21. 1 Tim. 1. 13, 15, 16.

f Is. 57. 18. & 62. 10.

g Is. 40. 20. & 57. 14. 62. ch. 31. 5, 6, 50. & 50. 4, 5.

A. M. cir. 3410. B. C. cir. 594.

h Ch. 7. 24. & 3. 6, 8, 11, 14.

* Pearson, Gill, and other learned expositors interpret this expression of the miraculous conception of Christ. Boothroyd translates it "a woman shall put to flight the mighty man;" and, with Wiliet, Gataker, and others, considers it an expressive mode of saying, that "the weak and timid woman shall terrify and conquer the strong and courageous man." See Ver. 11.—Ed.

i Zec. 8. 3. Ps. 122. 5—8. Is. 1. 26. & 60. 21. Rev. 21. 27.

† *As yet.*—Again.—Ed.

k Obad. 18, 19, 20. Is. 65. 10. ch. 23. 12, 13. Zec. 2. 4. & 8. 4, 5.

l Is. 29. 6. & 30. 4. & 61. 3. Ps. 132. 15, 16. & 107. 9. Mat. 11. 28, & 5. 6. & 6. 33.

m Zec. 4. 1, 2. Ps. 127. 2. & 3. 5.

‡ Poole and others think the prophecy was given in vision during sleep; but of this there is no previous intimation. May it not be considered rather as a continuation of the proverbial "speech in the land of Judah" (ver. 23), and in conformity with the description given by the Psalmist (Ps. 126, 1), of the amazement and delight of Israel, at their wonderful deliverance from captivity?—Ed.

n Hos. 2. 23. Zec. 10. 9. Is. 49. 18—23.

§ When, in healthfulness, peace, and prosperity, both men and cattle shall multiply as the corn. This promise acquires peculiar emphasis when it is remembered that, at present, many districts of Judea are nearly uninhabited. See *Wylie's Modern Judea*, p. 306.—Ed.

o Ch. 32. 42. & 18. 7, 8. & 24. 6.

p Ezek. 18. 2, 3, 13. Ex. 20. 5. Lam. 5. 7. Mat. 23. 35.

q Ezek. 18. 4. Ps. 9. 16. Prov. 11. 21. & 16. 5. Is. 3. 11. Gal. 6. 5, 7. Rom. 2. 6, 9.

r Ch. 32. 40. & 33. 14. Ezek. 37. 26. Acts 3. 25. & 13. 46. Heb. 8. 6, 8—13. & 10. 16. 1 John 2. 7, 8.

s Ex. xii—xiv. Deut. 1. 31. Hos. 11. 1, 3.

t Or, *should I have continued an husband unto them.* Heb. 8. 9.

u Ch. 24. 7. & 30. 22. & 32. 38, 40. Ezek. 11. 20. & 37. 27. Zec. 13. 9.

‖ Since a time will come when "they shall teach no more every man his neighbour, saying, Know the Lord;" and that, because "all shall (have come to) know him;" it follows that it is the right and duty of "every man" to teach his neighbour; and that the right never ceases, and the duty never relaxes, but in proportion as the necessity ceases by the universal diffusion of religious knowledge in principle and practice.—Ed.

x Is. 54. 13. Joel 2. 28. John 2. 20, 27. & 5. 20. & 6. 45. & 7. 39. 1 Cor. 2. 10.

22 ¶ How long wilt thou go about, O thou [h]backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.*

23 Thus saith the LORD of hosts, the God of Israel, [i]As yet† they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And [k]there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For [l]I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this [m]I awaked, and beheld; and my sleep was sweet unto me.‡

27 ¶ Behold, the days come, saith the LORD, that I [n]will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast.§

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; [o]so will I watch over them, to build, and to plant, saith the LORD.

29 ¶ In those days they shall say no more, [p]The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But [q]every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the [r]days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* [s]I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, [t]although I was an husband unto them, saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; [u]and will be their God, and they shall be my people.

34 And they shall teach no more every man‖ his neighbour, and every man his brother, saying, [x]Know the LORD: for they shall all know me, from the least of them unto the greatest

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shall know and be affected with the marvellous salvation, temporal and spiritual, which I will work for them; they themselves shall, with great joy, repair to the temple and the ordinances of the gospel, in order to praise me for my diversified kindness. Universal shall be the joy and prosperity of all ranks: ministers and people shall be plentifully supplied, and be mutual blessings one to another. 15—17. The terrible mourning occasioned by the captivity in Babylon, the slaughter of the infants at Bethlehem, or rejection of the Jewish nation, shall be turned into joy, by the restoration of the Benjamites and other Jews, and by the accession of multitudes to the gospel church. 18—20. Deeply penitent for their sins, and earnestly desirous of spiritual blessings, shall the Jews return from Babylon, and especially from their present dispersion; and graciously will I receive them into favour, and abundantly bless them. 21—26. Return with the utmost care and despatch to your country, and erect marks by the way to direct such as may follow you: yea, though for your sinful apostasies ye have been long tossed to and fro, prepare for a return to your country, where the Messiah shall be born: and after your return, great shall be your reformation in righteousness and holiness: numerous shall be your flocks of cattle, and as numerous your worshippers of God; for I will refresh and supply you with every good thing.—Upon this Jeremiah awaked, and was delighted with the comfortable revelations which had been made to him in his dream or vision. 27—30. I will exceedingly multiply themselves and their cattle; and will manifest myself as eager to restore and bless them as ever I seemed to destroy them. Nor shall they have any more reason to complain that they are punished for their fathers' iniquities, but every one shall suffer for his own. 31—34. And I will renew my covenant with them in a more abundantly



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of them, saith the LORD: for [y] I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, [z] which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which [a] divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:

36 [b] If those ordinances [*] depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, [c] If heaven above can be measured, and the foundations of the earth searched out beneath, [†] I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, [d] that the city [‡] shall be built to the LORD, [e] from the tower of Hananeel unto the gate of the corner.

39 [f] And the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole [g] valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the [h] horse-gate toward the east, *shall be* [i] holy unto the LORD: it shall not be plucked up, nor thrown down any more for ever.

A. M. cir. 3416.
B. C. cir. 588.

y Ch. 33. 8. & 50. 20. Is. 43. 25. & 44. 22. Mic. 7. 18. Acts 10. 43. & 13. 38. Eph. 1. 7. Rom. 11. 26.

z Gen. 1. 16. Deut. 4. 19. Ps. 136. 7—9.

a Ex. 14. 21, 22. Is. 51. 15. Ps. 104. 3. & 106. 9. & 74. 13. Jon. 3. 16.

b Ps. 72. 5, 17. & 89. 2, 36. & 102. 28. & 9. 14. & 119. 89. & 148. 5, 6. Is. 54. 8—10. ch. 33. 20.

* Until the laws of nature be reversed or annihilated, Israel shall abide a distinct and historical nation.—Ko.

c Is. 54. 8—10. ch. 4. 27. & 5. 18. & 30. 11. & 33. 22. & 46. 28. Rom. 11. 5, 25, 26.

† Until man can measure infinity in heaven above, or penetrate to the centre of the earth beneath, I will still, notwithstanding their ingratitude and rebellion, preserve "a remnant" of Israel, a seed for the revival of the whole, "according to the election of grace."—Ko.

d Neh. ii. ix. Ezek. 40. 2. & 48. 15—20. 30—35. Is. 44. 28. ch. 30. 18. Zec. 2. 2, 4. Dan. 9. 25. Rev. xxi.

‡ The prophecy includes the restoration of Jerusalem on earth to her former dimensions and glory, as the emblem of the heavenly Jerusalem," the "city that hath foundations," and "the kingdom that cannot be moved."—Ko.

e Neh. 3. 1. Zec. 14. 10.

f Zec. 2. 1, 2.

g Ch. 7. 32. & 19. 2—11. & 31. 35.

h 2 Chr. 23. 15. Neh. 3. 28.

i Ezek. 48. 35. Is. 52. 1. & 60. 21. Joel 3. 17. Zec. 14. 20, 21. Rev. xxi. 27.

## CHAPTER XXXII.

(1) *Jeremiah being imprisoned by Zedekiah, buys the field of Hanameel, and delivers the evidence of purchase to Baruch:* 1—12. (2) *The purchase and evidence, an emblem of the deliverance of God's people to the Chaldeans, and yet of their safety as his purchased possession:* 13—15. (3) *Jeremiah expostulates with God:* 16—25. (4) *God justifies his severity by reference to the idolatry of Israel:* 26—35. (5) *Who will yet be restored, and converted:* 36—44.

THE word that came to Jeremiah from the LORD [a] in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: [b] and Jeremiah the prophet was shut up [c] in the court of the prison, which *was* in the king of Judah's house.

3 For [d] Zedekiah king of Judah had shut him up, saying, [e] Wherefore dost thou prophesy and say, Thus saith the LORD, [f] Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

A. M. cir. 3415.
B. C. cir. 589.

a 2 Kin. 25. 1, 2. ch. 52. 4, 5. & 39. 1, 2.

b Mat. 5. 12. & 21. 35. & 23. 34, 37.

c Not as ch. 37. 16. & 38. 6. but as ver. 8.

d 2 Kin. 6. 31, 33. 2 Chr. 24. 22. Is. 1. 5. ch. 5. 3.

e Ex. 5. 4. ch. 26. 22. & 36. 4. & 38. 3.

f Ch. 21. 10. & 34. 2, 22. & 37. 8. & 38. 3. ver. 28, 29.

4 And [g] Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until [h] I visit him, saith the LORD: [i] though ye fight with the Chaldeans, ye shall not prosper?

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in [k] Anathoth: for the right of redemption [*] *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. [l] Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* [†] seventeen shekels of silver.

10 And I [‡] subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances. [§]

11 So I took the evidence of the purchase, *both* that which was sealed [m] *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto [n] Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, (both which is sealed,) and this evidence which is open, and put them in an earthen vessel, [‖] that they may continue many days.

15 For thus saith the LORD of hosts, the

A. M. cir. 3415.
B. C. cir. 589.

g Ch. 21. 7. & 34. 2, 3. & 37. 17. & 38. 18, 23. & 39. 4—7. & 52. 8—11. 2 Kin. 25. 4—7. Ezek. 12. 12, 13. & 17. 10, 13—20. & 21. 25, 26.

h Ch. 34. 4, 5. * *or* die.

i Ch. 37. 7—10. & 21. 4, 5. & 5. 10. Prov. 21. 30.

k Ch. 1. 1. & 11. 21—23. ver. 8, 9.

* The estate of a Jewish family could never be alienated. If, therefore, a man, through poverty, or intending to emigrate, was obliged to sell his property, he must offer it to his next of kin; and, even though he should have sold to another, this kinsman, if absent at the time of sale, might, on his return, claim the land at its value. This is called the right of the kinsman (Lev. 25. 25); and, in the year of jubilee, the whole returned to the original owner.—Ko.

l Ver. 7, 25, 44. Acts 7. 16. *i. e.* that it signified the return from captivity after about fifty years. ver. 15.

† Or, *seven shekels and ten pieces of silver*, *i. e.* near 3*l* shillings sterling.

‡ Heb. *wrote in the book.*

§ One kind of money was in uncoined gold or silver ingots, another in thin rolls that could be easily cut, and both required to be weighed. But there is no reason to conclude that all Jewish money was, at this period, uncoined; for the arts had long ago made great progress in the East. The weighing is rather indicative of a period of fraudulence which required constant watchfulness against minute deductions from the value of the coin.—Ko.

m Deut. 6. 4, 5. Phil. 4. 8. 2 Cor. 8. 21. Col. 4. 5. Eph. 5. 15.

n Ch. 36. 2, 4. & 45. 1—3. & 43. 3, 6.

‖ The idea of the prophet seems to have been akin to the modern practice of enclosing written documents in glass bottles, either hermetically sealed, or so immersed in plaster as to exclude the air and moisture, and thus placing them in the foundations of public buildings with a view to their probable discovery after "many days." As the transaction has all the appearance of a reality (comp. ver. 7 and 8), and not of a vision, it is not beyond the bounds even of ordinary probability, to speculate upon the future discovery of this very document, which, as the earliest deed of conveyance upon record, would certainly rank among the chief curiosities of the world, independent of its emblematic and evidential connexion with prophecy.—Ko.

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gracious form than I did at Sinai, and which they have so often transgressed by their idolatry and other wickedness, notwithstanding my kindness to them. But freely bestowing myself upon them as their God, adopting them as my people, and forgiving all their iniquities, I will clearly enlighten the minds of multitudes in the knowledge of the gospel, and renew their hearts, and dispose them to a holy and cheerful obedience to all my commandments.

REFLECTIONS UPON CHAP. XXXI.—Thrice happy are the families which have God for their God! Remembrance of our own and the church's former deliverances is of great use to prevent despondency under long and sore troubles. But all our comfort and holiness must flow from God's everlasting love, fixed on and exercised towards us. It is pleasant when those, that were chief rebels against God, become his most zealous subjects and servants. But if he build up his church, and restore to us the ordinances of his grace, all must issue to the praise of his glory. And praises to him for mercies bestowed must be attended with supplications for what he has promised. When he intends to deliver, no distance, no weakness, no paucity, no grief, no perilous passage, can stop or even retard, his designs. If he calls us to follow him, he will either find or make us a plain way; nor will he allow us to want any necessary supply. Great is the goodness of God observable in common providences, but especially in new covenant blessings. Thrice happy are they, whose souls are richly supplied by the Holy Ghost from the all-containing fulness of God, and who taste his goodness in everything they receive. It is not the death, but the justly apprehended damnation, of our relations, that should disquiet us; and solid hopes of the happy issue of troubles will make us bear them patiently. True repentance is a deep and thorough work; and renders a sinner very loathsome and wicked in his own view. Nor do sins of youth appear small under its influence. But all turning to God must be produced by his own Spirit in us; who introduces his grace, by making us to perceive gospel truths. And God is ever ready to give his most rebellious children a kind reception when penitent. His mercy cannot forbear working for them while he frowns; and at last it must break forth in unnumbered and everlasting blessings. But what an encouragement to faith and repentance is the incarnation and work of our Redeemer!—Thrice happy are societies and souls, where righteousness towards



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God of Israel, [o] Houses, and fields, and vineyards, shall be possessed again in this land.

16 ¶ Now, when I had delivered the evidence of the purchase unto Baruch the son of Neriah, [p] I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, [q] thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* [r] there is nothing [s] too hard for thee:

18 Thou showest [t] loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: [u] The great, the Mighty God, the LORD of hosts, *is* his name;

19 Great in counsel, and mighty in [†] work; for thine [x] eyes *are* open upon all the ways of the sons of men, [y] to give every one according to his ways, and according to the fruit of his doings:

20 [z] Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day;

21 [a] And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror;

22 [b] And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; [c] but they obeyed not thy voice, neither walked in thy law: they have done nothing [‡] of all that thou commandedst them to do; [d] therefore thou hast caused all this evil to come upon them.

24 Behold the [§] mounts, [‖] they are come unto the city to take it; and [e] the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken [f] is come to pass; and, behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; [g] for the city is given into the hand of the Chaldeans.

26 ¶ [h] Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the [i] God of all flesh: [k] is there any thing too hard [*] for me?

28 Therefore thus saith the LORD, [l] Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come [m] and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me [n] to anger.

30 [o] For the children of Israel, and the children of Judah, have only done evil before me from their youth: [†] for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 [p] For this city hath been to me *as* [‡] a provocation of mine anger and of my fury, from the day that they built it even unto this day, that I should remove it from before my face,

32 [q] Because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, [r] they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.[§]

33 And they have turned unto me the [t] back, and not the face: [u] though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they [x] set their abominations in the house, which is called by my name, to defile it.

35 And [*] they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.[†]

36 ¶ And now [‡] therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, it shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;[‡]

37 Behold, [u] I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:[‖]

38 [x] And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me [‖] for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away [†] from them to do them good; but I will put my fear in their hearts, that they shall not depart from me:

41 Yea, [y] I will rejoice over them to do them good, and I will plant them in this land [z] assuredly, with my whole heart, and with my whole soul.

42 For thus saith the LORD, Like as I have brought all this great evil upon this people, so

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A. M. cir. 3415. B. C. cir. 589.

[o] Ch. 4. 27. & 30. 18. & 31. 24, 26. & 32. 13. ver. 37, 41, 15, 44.

[p] 2 Sam. 7. 18. Ezek. 36. 37. Ps. 55. 22. Dan. 9. 1—3. Phil. 4. 6. 1 Pet. 5. 7.

[q] Gen. 1. & 2. 1. Ex. 20. 11. ch. 10. 5. Ps. 146. 6.

[r] Gen. 18. 14. ver. 27. Job 42. 2. Luke 1. 37.

[s] Or, *hid from thee.*

[t] Ex. 20. 5, 6. & 34. 7. Deut. 5. 9, 10. & 7. 7, 8. Jos. 7. 24. 1 Sam. 2. 33, 35. 1 Kin. 14. 10, 11. & 21. 21.

[u] Job 11. 7. Ps. 147. 5. Is. 57. 15. & 9. 6. & 28. 29.

[†] Heb. *doing.*

[x] Job 31. 21. ch. 16. 17. Prov. 5. 21. Ps. 33. 15.

[y] Eccl. 12. 14. ch. 17. 10. Is. 3. 10, 11. Ps. 62. 12. Rom. 2. 7—10. & 14. 12. Rev. 22. 12.

[z] Ps. lxxviii, cv—evil, cxxxv, cxiv, cxxxvi. Neh. ix. Dan. 9. 15. Ex. 9. 16. Is. 63. 12.

[a] Ex. 6. 6. & vii—xiv. 2 Sam. 7. 23. 1 Chr. 17. 21. Deut. 4. 34. Neh. ix. Ezek. xx. Ps. lxxviii, cv, cxiv, cxxxv, cxxxvi.

[b] Ex. 3. 8. Ps. 44. 2, 3. & 78. 54, 55. & 66. 12. & 136. 17—22. Neh. 9. 22, 24, 25. Jos. xii—xxiii.

[c] Judg. 2. 11—20. Neh. 9. 26—30. Kgs. 2. 7. Ps. 106. 34—43. & 78. 56—58. Ezek. xvi, xx, xxii, xxiii. Dan. 9. 5—14.

[‡] The meaning is, that, as a people, they had "done nothing" according to God's requirement. Individuals at all times, and, at some times, many, had served God in humility and faithfulness; but the nation, never.—*Note.* It is, no doubt, true, that religion is a matter between every man's conscience and his God; but it is equally true, that religion is a matter between every nation and its king. And this is one great truth that the rulers and people of all nations are slow to learn—all having, hitherto, been willing and determined to distinguish between things "morally wrong, but politically right"—a distinction that never can be admitted by a Christian, so long as he believes Jesus to be King of kings, Rev. 19. 16.—Ed.

[d] Deut. 28. 15—68. & 29. 18—28. & 31. 16, 17. & 32. 15—26. Lev. 26. 14—39. ch. 11. 4—8. Lam. 1—v.

[§] Or, *engines of shot.*

[‖] Earthen mounds raised so as to enable the assailants to shoot arrows or stones over the walls of the city.—Ed.

[e] Ch. 21. 4—7. & 14. 12, 14. & 15. 4. & 19. 7, 9. ver. 5, 36.

[f] Jos. 23. 15, 16. Zec. 1. 6.

[†] Or, *though.* Ps. 77. 19. Is. 55. 8. Mat. 16. 24. 2 Cor. 5. 7.

[g] Ch. 1. 5. & 2. 1. & 7. 1. Ezek. 2. 7. & 3. 17.

[h] Num. 16. 22. Is. 40. 5. & 64. 8. Zec. 12. 1. Ps. 65. 2. Rom. 3. 19, 20.

[i] Gen. 18. 14. ver. 17. Ps. 115. 3. Mat. 19. 26.

[*] Is there any event beyond my power? Did I not give this land to Israel? Can I not convey it to the Chaldeans? And, when the fulness of the time is come, can I not restore it again to my renewed people?—Ed.

[k] Ver. 3, 24, 36. ch. 6. 5. & 19. 5, 11, 15. & 20. 5. & 21. 2, 10. Is. 5. 5. Amos 5. 5. John 12. 11.

[l] Ch. 11. 12, 13, 16. & 17. 27. & 21. 4, 10, 12. & 27. 10. & 32. 7. & 19. 13. & 2. 15, 20, 25, 28.

[m] Ch. 21. 9. & 38. 2, 17. & 39. 8. & 52. 13. Ezek. 5. 10. Amos 5. 3.

[n] Deut. 4. 25. & 9. 18. & 31. 29. & 32. 16, 21. Judg. 2. 12. 1 Kin. 14. 9. 2 Kin. 17. 17. Ezra 9. 7. Ps. 78. 58. & 106. 29. Is. 65. 3. Ezek. 8. 17. & 16. 26. & 20. 28.

[o] Ch. 2. 2. Ezek. 16. 22. & 23. 3. Hos. 2. 15. & 11. 1. & 9. 10.

[†] From their youth as a nation, when they escaped from slavery, and came up out of Egypt.—Ed.

[p] 1 Kin. 14. 7. 2 Kin. 23. 13. Is. 65. 3—5. Ezek. 22. 2—12. Zeph. 3. 1—6. ch. 5. 6. 7. & 23. 15. & 5. 9—11.

[‡] Heb. *for my anger.*

[q] Ch. 2. 19. & 4. 18. & 5. 19, 20. Is. 50. 1, 2. & 65. 12. Mic. iii. & 2. 8, 9. Zeph. 3. 1—5. Is. 1. 4—6. Mic. ii, iii. & 7. 1—5. 2 Chr. xxi, xxviii, xxxiii, xxxvi. Dan. 9. 5—11. Mat. 7. 11.

[§] Jerusalem, though belonging partly to the tribe of Judah, and partly to the tribe of Benjamin, was a city common to all the tribes, and might, therefore, represent the common character of the whole people, particularly those classes by whom the nation was governed — the rulers, the prophets, priests, lawyers, and merchants.—Ed.

[r] Ch. 7. 13. & 25. 3. 2 Chr. 36. 16—16.

[s] Ch. 23. 11. & 7. 30, 31. Ezek. 8. 5—16. 2 Chr. 33. 2, 3, 15, 22.

[t] Deut. 18. 10. 2 Chr. 28. 3—4. & 33. 3—7. 2 Kin. 23. 10. ch. 7. 31. & 19. 5. Ps. 106. 37. Is. 57. 5. Ezek. 16. 20, 21. & 23. 37. Lev. 18. 21. & 20. 2—5.

[*] See note on chap. 19. 5.—Ed.

[†] Or, *nevertheless.* ch. 16. 14. Is. 20. 18. Hos. 2. 14.

[‡] "But now, notwithstanding all this."—*W. Lowth.*

[u] Ch. 23. 3. & 29. 14. & 30. 3, 18. & 31. 8—17. & 33. 7. Ezek. 34. 13—16, 27—31. & 36. 8—38. & 37. 21—27. Hos. 1. 10, 11. & 3. 5. & 6. 1—3. Amos 9. 11—15. Zeph. 3. 9—20. Obad. 17—21.

[‖] This safety the Jews did not enjoy after the return from the Babylonish captivity, but were continuously distressed by the Persians, Egyptians, Macedonians, and finally destroyed by the Romans; the fulfilment of the prophecy is, therefore, future; the partial restoration under Zerubbabel being a mere shadow of the complete restoration yet in reserve.—Ed.

[x] Gen. 17. 7. Ex. 19. 5, 6. ch. 24. 7. & 30. 22. & 31. 33.

[‖] Heb. *all days.*

[*] The new and better covenant of which Christ is the Mediator, and which is never to give place to any other dispensation. See ch. 1. 5. Is. 55. 3. and comp. with Ps. 89. 34, 35.—Ed.

[†] Heb. *from after them.*

[y] Deut. 30. 9. Zeph. 3. 17. Is. 62. 5.

[z] Heb. *in truth*, or *stability.* Hos. 2. 19, 20.

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men, and piety towards God, are closely connected! Refreshing is that sleep in which men are entertained with comfortable promises from God. And no prospect is more pleasant to gracious souls than the spiritual flourishing of God's church.—How delightful is it to have JEHOVAH rejoicing over us to do us good! And no wonder sin against him be bitterness in its latter end. But infinitely gracious his covenant, and suited in form, in matter, in order, and in firmness, to our eve



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will I bring upon them all the good that I have promised [a] them.

43 And fields shall be bought in this land, whereof [a] ye say, *It is* desolate [†] without man or beast; it is given into the hand of the Chaldeans.

44 [b] Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses [c] in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: [d] for I will cause their captivity to return, saith the LORD.

## CHAPTER XXXIII.

(1) *Prayer encouraged:* 1—3. (2) *Healing promised:* 4—6. (3) *The people restored from captivity, converted and cleansed:* 7. 8. (4) *A time of joy and increase promised:* 9—14. (5) *The Branch of Righteousness shall reign:* 16, 17. (6) *Offerings to God and a priesthood shall be continued:* 18. (7) *The stability of a blessed seed:* 20—26.

A. M. cir. 3415. B. C. cir. 589.

MOREOVER, the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

2 Thus saith the LORD, the maker [a] thereof, the LORD that formed it, to establish it, The LORD *is* his name;

3 Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not. [†]

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, [‡] and by the sword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, [§] whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, [‖] and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse [*] them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 ¶ Thus saith the LORD, Again there shall be heard in this place, (which [a] ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, *that are* desolate, without man, and without inhabitant, and without beast,)

11 [b] The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, [c] Praise the LORD of hosts; for the LORD *is* good; for his mercy *endureth* for ever: [d] *and* of them that shall bring the sacrifice of praise into the house of the LORD. For [e] I will cause to return the captivity of the land, as at the first, [†] saith the LORD.

12 ¶ Thus saith the LORD of hosts, Again in this place, which is desolate [‡] without man and without beast, and in all the cities thereof, [f] shall be an habitation of shepherds causing *their* flocks to lie down.

13 [g] In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks [h] pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, [i] that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the [k] Branch of righteousness to grow up unto David; and he [l] shall execute judgment and righteousness in the land. [§]

16 In those days [m] shall Judah be saved, and Jerusalem shall dwell safely: and [‖] this *is the name* wherewith she shall be called, [n] The LORD our Righteousness. [*]

17 ¶ For thus saith the LORD, [†] David shall never [o] want a man to sit upon the throne of the house of Israel; [‡]

18 Neither [p] shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. [§]

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also my covenant be broken with David my servant, that he should not have

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[a] Surely it is impossible to read this solemn declaration, and observe how literally God "brought all this great evil upon this people," and then to doubt or deny that he will as literally "bring upon them all the good that he has promised them."—ED.

[a] Ver. 36, ch. 2. 35, & 16. 12, & 34. 16. Ezek. 37. 11. Is. 49. 14. Ps. 141. 7.

[†] See *Wylie's Modern Jews*, pp. 256, 306, 308, 3.8.—ED.

[b] Ver. 6—15.

[c] Ch. 17. 26. Jos. xv. xviii.

[d] Ver. 37—41, ch. 33. 7, 11, 26, & 23. 3, & 29. 14, & 30. 3, 18.

A. M. cir. 3415. B. C. cir. 589.

[a] "The *doer* thereof"—that is, he that is about to promise is the same that is able to perform: "the Lord that *formed* it" as a rule of his government, that, when men call upon him in faith, he will surely answer them.—ED.

[†] *Which thou knowest not* by any wisdom of thine own, but solely by divine revelation and promise.—ED.

[‡] Mounds of earth on which military engines were erected for breaking the walls.—ED.

[§] "They (the people of the city) come to fight with the Chaldeans, but it is to fill them (their dilapidated houses) with the dead bodies of men," &c.—ED.

[‖] *I will cure them*; that is, "the captivity of Judah and Israel," ver. 7.—ED.

[*] How wonderful! They shall be "cleansed from all their iniquity," by the very blood which their wicked fathers murderously shed; for it is "the blood of Jesus, and that alone, that "cleanseth from all sin." 1 John 1. 7. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11. 33.—ED.

[†] The restoration of the Jews viewed in relation to the preceding circumstances, the wondrous event itself and all its varied consequences, must form a new epoch in the history of the world, and irresistibly attract the attention of "the nations" to the subject of fulfilled prophecy, the nature of divine providence, and the glorious character of JEHOVAH. And "they shall fear and tremble," not as before an enemy; but they shall learn that fear which is the beginning of wisdom, and "join trembling with their mirth," when "they kiss the Son," and acknowledge him "Lord of all."—ED.

A. M. cir. 3415. B. C. cir. 589.

[a] Ch. 32. 36—44, & 2 25, & 16. 12. Ps. 141. 7. Ezek. 37. 11.

[b] See chap. 32. 43—ED.

[b] Ch. 7. 34, & 16. 9, & 25. 10. Rev. 18. 23. Hos. 2. 19. Zec. 8. 17, & 10. 7.

[c] 1 Chr. 16. 8, 34. 2 Chr. 7. 3, & 20. 21. Ps. cxxvi. cvi. Is. 35, xxv. xxx.

[d] Lev. 7. 12. Ps. 107. 22, & 116. 7. Neh 12. 31, 38, 40. Heb. 13. 15.

[e] Ver. 7, 26. ch. 32. 37, 44, & 23. 3, & 29. 14, & 30. 3. Is. 11. 11, 12, & 43. 6, & 49. 12.

[†] *As at the first*, when, with a mighty hand, and many signs and wonders, I brought them out from Egypt.—ED.

[‡] See chap. 32. 43. The land is prophetically pronounced "desolate" in the days of king Zedekiah, though a part only of the inhabitants had yet been carried captive—the LORD describing as done, that which he had judicially determined to do.—ED.

[f] Ch. 31. 24, & 50. 19. Is. 65. 10. Ezek. 34. 12—14.

[g] Obad. 19, 20. ch. 17. 26, & 32. 44. Jos. xv. xviii.

[h] Lev. 27. 32. Ezek. 20. 37. John 10. 3, 9, 10, 12.

[i] Ch. 31. 31—34, & 32. 42, & 29. 10. 2 Cor 1. 20. Tit. 1. 2. Heb. 6. 14—18, & 10. 23. Num. 23. 19. Is. 55. 8—13, & 54. 7—10. Zec. 1. 13—17.

[k] Is. 4. 2, & 11. 1. ch. 23. 5. Zec. 3. 8, & 6. 12. Ezek. 17. 22, 23.

[l] Is. 9. 7, & 11. 3—5, & 32. 13, & 61. 8, 11. Ps. 45. 4, 7, & 72. 1—5. John 5. 22—29.

[§] The "days" and the "growth" assigned to "the Branch of Righteousness," show that the prophecy embraces a series of events from the birth of Messiah, till the establishment of Jerusalem in safety.—ED.

[m] Is. 45. 17, 22. Deut. 33. 27—29. John 3. 14—17.

[‖] Heb. *As who shall call her is Jehovah our righteousness.*

[n] Ch. 23. 6. 1 John 2. 1, 2. Is. 45. 24, 25. 1 Cor. 1. 30. 2 Cor. 5. 21. Phil. 3. 9. Rom. 5. 14, 19.

[*] See notes on Gen. 15. 6. Ps. 14. 5. Jer. 23. 6.—ED.

[†] Heb. *there shall not be cut off from David.*

[o] 2 Sam. 7. 16. 1 Kin. 2. 4. Ps. 89. 29, 36. Luke 1. 32, 33.

[‡] David's son, the Branch of righteousness, still sits upon the throne of the universe, waiting till his enemies be made his footstool. 1 Cor. 15. 25.—ED.

[p] Is. 19. 19, & 56. 7, & 66. 23. Rom. 15. 16, & 12. 1. 1 Cor. 9. 13, 14. Mal. 23. 19, 20.

[§] The Levitical priesthood also "never wants a man before the LORD," having Christ himself "made a priest for ever," Heb. 6. 20, & 7. 15—28. This prediction is farther verified in the glorious fact, that all believers are consecrated by the Spirit "an holy priesthood (1 Pet. 2. 5), to offer up spiritual sacrifices," (the spiritual realities, whereof the ceremonial sacrifices were but shadows,) "acceptable to God through Jesus Christ."—ED.

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need. And while all things in nature are pregnant with important instructions and comforts, it is holiness, connected with outward privileges, that renders them truly steadfast and durable.

REFLECTIONS UPON CHAP. XXXII.—How obstinately men persist in persecution, and other wickedness, even when the Lord is punishing them for it! No afflictions can drag men from their lusts. By what strange tokens God confirms his own oracles! An exact honesty, prudent discretion, and a firm dependence on the promise and providence of God, ought to meet together in all our civil transactions.—The more honourable views we have of God and his mercies, the more humble and penitent will be our views of our own and others' rebellion against him. And the former experiences of God's people ought to encourage us, even when his providence seems to contradict his promises. When we have God's orders, we have nothing to do but obey, and trust him with the issue. And if we are in the dark concerning his dispensations, we may humbly beg his instructions. No crimes are too horrid for apostate professors to commit, and no judgments too severe to punish them. Deep carnal security ordinarily ends in deep despair: but blessed mornings of deliverance, conversion, and reformation, frequently succeed long and



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a son to reign upon his throne; and with the Levites the priests, my ministers.

22 [q] As the host of heaven cannot be numbered, neither the sand of the sea measured; so [r] will I multiply the seed of David [*] my servant, and the Levites that minister unto me.

23 ¶ Moreover, the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, [†] The two families [†] which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD, [u] If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the [x] seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* [y] rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and [z] have mercy on them.

A. M. cir. 3415.
B. C. cir. 589.

q Gen. 13. 15. & 15. 5. & 22, 17. ch. 31. 37.

r Ps. 89. 4, 29. & 22. 27—30. & 72. 8—14. 1 Chr. 3. 18—24. Neh. xii. Is. 53. 10, 12. Dan. 7. 14. Rev. 7. 4, 9. & 11. 15.

* Even those who are "born of the Spirit;" who are born "not of corruptible, but of incorruptible seed, by the word of God, which liveth and abideth for ever." 1 Pet. 1. 23. 1 John 3. 9.—Ed.

s Ver. 10, 22. ch. 32. 36, 43. Israelites and Jews.

† *Two families.*—The statement in ver. 17, 18, 21, 22,, would lead to the families of David and Levi, the royal and the priestly. But, from considering ver. 25, 26. "the two families" seem to be Judah and Israel; the two kingdoms into which the nation was divided. —Ed.

t Neb. 4. 2. Ps. 71. 11. & 137. 7. Lam. 1. 21. & 2. 15. & 4. 15.

u Ver. 20, 22.

x Gen. 49. 10.

y Ezra ii.

z Hos. 1. 7. & 2. 23. ch. 31. 20. Is. 14. 1. & 54. 8. Ezek. 39. 25.

## CHAPTER XXXIV.

(1) *The destruction of Jerusalem, and captivity and death of Zedekiah:* 1—7. (2) *A covenant of liberty to bond-servants violated; for which act of severity and unfaithfulness, the judgment of captivity and desolation is denounced:* 8—22.

THE word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth * of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape [†] out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes [‡] shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword;

5 *But* thou shalt die in peace: and with the burnings [§] of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

A. M. cir. 3415.
B. C. cir. 589.

* Heb. *the dominion of his hand.*

† Zedekiah and the garrison attempted to escape by night; but the army was scattered, and the king made prisoner near Jericho. 2 Kin. 25. 5, 6.—Ed.

‡ There is something peculiar in the repeated reference made to Zedekiah's eyes beholding the eyes of the king of Babylon; (see ch. 32. 4.) for after Zedekiah had seen him, the cruel Babylonian, according to a barbarous custom of the East, put out his eyes, bound him in fetters of brass, and carried him away to Babylon. 2 Kin. 25. 7.—Ed.

§ Burnings were customary at royal burials (2 Chr. 16. 14.); but whether the body was burnt with the odours, (odoriferous woods and spices, as is common still among the Hindoos,) or whether the odoriferous substances were burnt above, and the body buried, is matter of question. The Talmudists deny the burning of the bodies, considering it as a heathen, and not a Jewish custom; but, that the Jews did occasionally, at least, burn dead bodies, is certain from 1 Sam. 31. 2. & Amos 6. 10.; that the custom did not continue, if it ever was more than an occasional occurrence, is obvious from the case of Elisha, (2 Kin. 13. 21.), of Lazarus, and of our Lord. See John 19. 40.—Ed.

A. M. cir. 3415.
B. C. cir. 589.

a 2 Sam. 12. 7. 1 Kin. 21. 19. Ezek. 2. 7. Mat. 14. 4.

b Lev. 26. 25. Deut. 28. 25, 52. ch. 4. 5, 7. 20. & 5. 6, 17. & 6. 5. 12. & 10. 18, 20. & 11. 12. & 12. 11. & 16. 16. & 25. 11. & 8. 14.

c Jos. 10. 3, 11. & 15. 35, 39. 2 Chr. 11. 9. & 32. 9.

d Ex. 21. 2—4. Deut. 15. 12. Neh. 5. 11.

e Ch. 27. 7. & 30. 8.

f Ch. 26. 10. & 36. 12. & 38. 4.

* God's law required that, when a Hebrew servant had served six years, he should go free upon the seventh. (Exod. 21. 2. Deut. 15. 12). A law of which the wisdom and humanity of the divine institution are equally obvious; a law, not of slavery, but apprenticeship, so that the retiring servant might be master of his business, and so enabled to provide for himself in a state of freedom.—Ed.

g Ch. 37. 5. Ex. 9. 34. Hos. 6. 4. 2 Chr. 28. 10. Neh. 5. 5. Ps. 78. 36. 2 Pet. 2. 22.

† It is not improbable that this manumission was conceded to engage the bond-servants in the defence of the city; and when the Chaldean army retired to oppose the Egyptians (see ver. 22. & ch. 37. 5.), the concession was ungenerously and unjustly withdrawn.—Ed.

h Deut. 9. 7. Judg. 19. 30. Is. 11. 16. Mic. 7. 15. ch. 7. 22. & 11. 4, 7.

i Ex. 21. 2—4. & 23. 10. Deut. 15. 12.

‡ Or, *hath sold himself.*

k 2 Chr. 36. 16, 21. Neh. 9. 30. Zec. 7. 11, 12.

l Ps. 78. 34. Mat. 15. 8. Is. 58. 2.

§ Heb. *to-day.*

‖ God pronounces the manumission of slaves to be "right;" that is, the thing that he has commanded,—"right in his sight," intimating that his eyes are continually upon the slave and his taskmaster.—Ed.

m 2 Kin. 23. 2, 3. Ps. 76. 11. & 119. 106.

n Heb. *wherupon my name is called.* ch. 7. 10.

o Ex. 20. 7. Lev. 19. 12. Mal. 2. 7—11.

* My name is "merciful," (Ex. 34. 5.); my name is "the true God," (Jer. 10. 10), and in that name ye have vowed to show mercy, and to keep the truth: but ye have polluted my name by your profane and faithless abuse of it; ye have taken it in vain, and I will not hold you guiltless. See ver. 16. —Ed.

6 Then Jeremiah the prophet [a] spake all the words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought [b] against Jerusalem, and against all the cities of Judah that were left, against [c] Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to [d] proclaim liberty unto them;

9 That every man should let his man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free; that none should [e] serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the [f] princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant go free, that none should serve themselves of them any more; then they obeyed, * and let *them* go.

11 But [g] afterward [†] they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel, I made a covenant with your fathers [h] in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 [i] At the end of seven years let ye go every man his brother an Hebrew, which [‡] hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but [k] your fathers hearkened not unto me, neither inclined their ear.

15 And [l] ye were [§] now turned, and had done right [‖] in my sight, in proclaiming liberty every man to his neighbour; and [m] ye had made a covenant before me in the house [n] which is called by my name:

16 But ye turned, and [o] polluted * my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD, Ye have

dark nights of trouble. And unchangeable is their state, stable and permanent their holiness and happiness, and cordial their harmony, who have God for their God, and the performer of all things in and for them.

REFLECTIONS UPON CHAP. XXXIII.—God's power and goodness in creation and providence should encourage us to believe his promises: and fervent prayer is an excellent means of obtaining divine and marvellous instructions. Dreadful is the ruin procured by sin! but where sin abounded, grace can much more abound. Saving instructions and gracious forgiveness must introduce all other new covenant favours. No case on this side hell is so deplorable but God's mercy can relieve from it. And the greater the salvation which he works, the more will he be glorified in it. Yea, all the abundant joys of his people, after their nights of grief, will tend to his praise. But it is Jesus Christ alone that is the substance of all divine favours, that communicates sweetness, value, and usefulness to them: and notwithstanding all opposition and contempt, his kingdom shall be established and flourish. Not only while Judea lies in desolations, but when the earth, and all the works therein, shall be burnt up, it shall stand and flourish in its perfect and everlasting glory.



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not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbour: behold, I proclaim a liberty* for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you [p] to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they [q] cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the [r] eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf,†

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life;‡ and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 [s] And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

A. M. cir. 3415.
B. C. cir. 589.

* A "liberty" that dismisses you from my care, provision, and protection; and that, providentially and judicially, delivers you over to the hands of your enemies.—Ed.

p Heb. *for a removing.* Deut. 28. 64, ch. 29. 28. & 15. 4. & 24. 9.

q Gen. 15. 10, 17, 18. Neh. 10. 29. Ps. 50. 5. Mat. 24. 51.

r Or, officers. ch. 29. 2. & 38. 7. 2 Kin. 24. 12. 15. & 25. 19.

† The covenant of God with Abram was ratified by dividing certain of the sacrifices, between which the emblems of the divine presence passed (Gen. 15. 10.); whence, to ratify a covenant, is, in the Hebrew, literally to cut a covenant. By this solemn and expressive rite (a rite moreover of divine institution—the only kind of rite God would acknowledge), the covenant of liberty was ratified, and the faithless violators were speedily given up to destruction.—Ed.

‡ The Scripture history gives no direct account of the origin of this deadly antipathy of the Babylonians against the Jews. But when it is recollected that Babylon and Egypt were rival kingdoms—commercial rivals in the trade to the East Indies—as well as military rivals in power, and that Israel was under the protection, and in political alliance with Egypt, the cause of the murderous rancour of Babylon becomes plain; for similar causes still continue to produce similar national collisions.—Ed.

s Ver. 3. ch. 39. 6. & 52. 10, 24—27. 2 Kin. 25. 18—21. Lam. 4. 20.

## CHAPTER XXXV.

(1) *By the obedience of the Rechabites to the injunction of an earthly father, the prophet is instructed to condemn the disobedience of the Jews to the commands of a heavenly Father:* 1—17. (2) *A promise to the Rechabites:* 18, 19.

A. M. cir. 4396.
B. C. cir. 606.

THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah king of Judah, saying,*

2 Go unto the house of the Rechabites,† and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

* All the prophecies from chapter 26. belong to the reign of Zedekiah, and are consequently posterior to this chapter and the following, which, together with chapter 45. were delivered in the days of Jehoiakim. There is, however, no reason to conclude that the prophecies were not arranged with order and design. On the contrary, they appear to be introduced here, to enforce the prophecies against Zedekiah, who had no dread of captivity, by the recollection of the captivity of Jehoiakim, and the spoliation of the temple. 2 Chr. 36. 6, 7. See ch. 36. 1—8.—Ed.

† *The Rechabites* were descended from the Kenites (1 Chr. 2. 55); they were never completely incorporated with the Jews, (ver. 7.), but were treated as friends and allies (1 Sam. 15. 6.). Their rules forbade architecture and husbandry, and confined them to pasturage and tents. They had now, however, fled to Jerusalem to avoid the depredations of the Chaldean army.—Ed.

A. M. cir. 3396.
B. C. cir. 606.

a 2 Kin. 10. 15.

b 2 Kin. 5. 26, ch. 45. 5. 1 Cor. 7. 29. & 8. 13.

c Ex. 20. 12. Eph. 6. 2. Heb. 12. 16.

* The land of Judea being all allotted to the tribes, Jonadab easily foresaw that if his posterity applied themselves to husbandry, and obtained fixed habitations, their permanent improvements would excite cupidity in the original owners, and so produce either quarrels, or the final expulsion of his descendants. He therefore restrains them to pasturage, which, so long as any part of the country remained unoccupied, would render them acceptable tenants, who might probably occupy the land for the present, and could at any time be removed, if it were required by the tribes with whom they might sojourn.—Ed.

d Prov. 1. 8, 9. & 3. 1. & 4. 1, 10. & 6. 20. & 13. 1. Eph. 6. 1. Col. 3. 20.

e Ps. 37. 16. Prov. 30. 8. Luke 21. 34. 1 Tim. 6. 6. Phil. 4. 12.

† For about three hundred years past.

f 2 Kin. 24. 1, 2. Dan. 1. 1, ch. 25. 1.

g Ch. 4. 5. & 8. 14. 2 Kin. 24. 2.

h Deut. 5. 6, ch. 6. 8. Ps. 32. 8. & 81. 8. Hos. 12. 10. Is. 28. 10. & 40. 12.

i 2 Chr. 36. 15, 16, ch. 7. 13. 25. & 11. 7. Ps. 81. 11, 13. Prov. 1. 20—24.

k Is. 28. 9—13. & 30. 9—16. & 42. 20, 23. & 48. 4. & 55. 1. & 57. 17. & 65. 2—7

‡ See note on ch. 26. 5.—Ed.

l Ch. 25. 4, 5. & 44. 4. & 18. 11. & 4. 14. & 6. 8, 19. & 7. 3, 5—15, 23—28. & 17. 20—23. Is. 1. 16—19. & 55. 7. Ps. 37. 27. Hos. 14. 1—4.

§ The proper office of a prophet, an apostle, a minister of the word, is to call upon "all men," upon "every man," everywhere to "repent and believe the gospel." The commission of the Lord is never confined to a congregation or a single church; such limitation may be convenient, but is sadly narrow and sectarian. The commission of the Lord accredits his servant to all churches, to every man he meets, to every fellow-subject, to every fellow-creature, to every saint whom he is to comfort, to every sinner whom he is to reprove, and to invite to Jesus for pardon and salvation.—Ed.

m Zec. 7. 11, 12. Ps. 50. 21. Mal. 1. 6. 1 Cor. 10. 22.

n Jos. 23. 15, 16. Lev. 26. 14—39. Deut. 27. 14—26. & 28. 15—68. & 29. 18—28. & 31. 16, 17. & 32. 15—26. Is. 1—vi, xxii. xxiv, lix, lxv, lxvi. Mic. i—iii, vi. Zeph. i. Hab. i. ch. ii—xxvi.

o Prov. 1. 24. Is. 50. 2. & 65. 1, 2. & 66. 4, ch. 7. 13, 25, 26. Zec. 7. 11, 12.

6 But they said, We will drink no wine: for [a] Jonadab the son of Rechab, our father, commanded us, saying, [b] Ye shall drink no wine, *neither* ye nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; [c] that ye may live many days in the land where ye *be* strangers.*

8 Thus have we [d] obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: [e] neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.†

11 But it came to pass, when [f] Nebuchadrezzar king of Babylon came up into the land, that we said, [g] Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, [h] Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early, and [i] speaking; but ye hearkened not unto me.

15 [k] I have sent also unto you all my servants the prophets, rising up early‡ and sending *them*, saying, [l] Return ye now every man§ from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you, and to your fathers; but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, [m] but this people hath not hearkened unto me;

17 Therefore thus saith the LORD God of hosts, the God of Israel, [n] Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: [o] because I have spoken unto them,

REFLECTIONS UPON CHAP. XXXIV.—God mixes his judgments here with mercy, even to the wicked. It is a great advantage for kings and others to have faithful ministers to tell them the fatal consequences of their sins, that they may repent and live. And it is well if captivity and imprisonment lead to true reformation. God's compassion towards us ought to influence our compassion towards our inferiors and neighbours. But reformations occasioned by fear and danger are seldom sincere and lasting. The most solemn vows will not long restrain them whose hearts are not right with God. But if his reprieves from vengeance be abused, he will quickly proceed to execution. None ever hardened their hearts against him and prospered. And broken vows especially hasten his fearful judgments. If men will not subject themselves to his law, he must subject them to his wrath and curse. If judgments depart from us before we are humbled, they will return with redoubled force. And promising beginnings, to which the end does not correspond, only produce more aggravated guilt and surer destruction.



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but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, [p] Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

19 Therefore thus saith the LORD of hosts, the God of Israel, [q] Jonadab the son of Rechab shall [r] not want a man to stand before me for ever.

A. M. cir. 3398. B. C. cir. 606.

p Ex. 20. 12. Eph. 6. 1, 2.

q Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand,* &c. 1 Chr. 2. 55.

r Ch. 25. 9. & 32. 40. & 33. 17, 21, 22, 26.

## CHAPTER XXXVI.

(1) *Baruch writes out and publicly reads Jeremiah's prophecies from the days of Josiah:* 1—10. (2) *The princes send for him to read to them:* 11—18. (3) *They advise Baruch to hide himself:* 19. (4) *Jehoiakim hears part read, and burns the roll:* 20—26. (5) *Jeremiah denounces his judgment:* 27—31. (6) *Baruch writes a new copy:* 32.

AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 [a] Take thee a roll* of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah,† and against all the nations, from the day I spake unto thee, [b] from the days of Josiah even unto this day.

3 It may be‡ that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin.

4 Then Jeremiah called [c] Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, [d] I *am* shut up;§ I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD, [e] in the ears of the people in the LORD's house upon the fasting-day: and also thou shalt read them in the ears of all Judah that [f] come out of their cities.

7 It may be‖ [g] they will present their supplication before the LORD, and will return every one from his evil way: for [h] great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah [i] did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

A. M. cir. 3397. B. C. cir. 607.

a Is. 8. 1. & 30. 8. Ezek. 2. 9. ch. 30. 2. Zec. 5. 1. Hab. 2. 2.

* Sheets of parchment—skins prepared in a particular manner for writing—and glued together at the ends, and rolled up as large paper maps frequently are, constituted the books of those days.—ED.

† Jeremiah prophesied both against Israel and Judah. For though Israel had been destroyed by Shalmaneser before the prophet's time, yet he was ordered to refer to their sins and their disasters, as an example and warning to Judah. See ch. 2. 4. & 3. 12, 14. & 5. 20. & 32. 30—32.—ED.

b Ch. 25. 3. *i. e.* for about 23 years.

‡ *It may be*—for there is nothing to prevent them but their unbelief; and nothing to induce them to unbelief but their "carnal mind which is enmity to God." The unbelief, a thing most irrational—the enmity, a thing most ungrateful.—ED.

c Ch. 32. 12. & 45. 1. & 43. 3.

d As ch. 20. 2. & 32. 2. & 37. 15. & 38. 6.

§ *Shut up.*—Not imprisoned (see ver. 19.), but restrained either by command of the king, or excommunication of the high priest, by sickness or some ceremonial unfitness, or what is more probable, by some interdict from God, that his temporary absence might draw attention, and promote inquiry. See John 7. 11.—ED.

e Ch. 7. 2. & 11. 6. & 17. 20.

f Lev. 23. 4. Neh. 8. 14, 15.

‖ *It may be,* for any thing that man can tell; it should be, as the natural consequence of God's warning.—ED.

g Heb. *their supplication shall fall,* ver. 3. ch. 37. 20.

h Deut. 28. 15—68. & 29. 18—28. & 31. 16, 17. & 32. 15—26. ch. 11—xx, xxiii, xxxvi.

i Ver. 4, 9, 10, 26. Mat. 16. 24. Esth. 4. 16. Heb. 11. 27. ch. 43. 1.

A. M. cir. 3397. B. C. cir. 607.

k Judg. 20. 26. 1 Sam. 7. 6. 1 Kin. 21. 12, 27. 2 Chr. 20. 3. Ps. 78. 34. Is. 58. 3—5. Ezra 10. 1. Neh. 9. 1. Esth. 4. 16. Zec. 7. 5. & 8. 19. Joel 1. 14. & 2. 12—17. ver. 6. ch. 14. 1—6.

l From a window of it. ver. 13. ch. 35. 4.

m Or, secretary of state. 2 Kin. 18. 37. ch. 52. 25.

* Or, *door.*

n Ch. 26. 10. 2 Kin. 15. 35.

† He stood in the chamber, and read from the window or verandah that looked out upon the court.—ED.

o Ch. 26. 24. 2 Kin. 25. 22. & 22. 14.

p Or, *secretaries.* 1 Kin. 4. 3. 2 Kin. 18. 37. ch. 52. 25.

q Ch. 26. 10. & 38. 4.

r 1 Sam. 25. 14. Jonah 3. 6. 2 Kin. 22. 10. 2 Chr. 34. 16—18, 24.

‡ He did not repeat all the words, but "declared" their import.—ED.

s Ezek. 2. 6. Mat. 10. 28. Mark 10. 28—30. Heb. 10. 25—27.

t Ch. 19. 3. 1 Sam. 3. 11. Ex. 19. 16. 2 Kin. 22. 19. Acts 5. 11. & 24. 25.

§ These princes seem to have been specially named, as their "fear" on hearing the reading gives evidence that there was still a believing remnant, even among the nobles of the land. See ver. 25.—ED.

u Ver. 4. Mat. 10. 32. Rom. 1. 16.

‖ The Jews, no doubt, engraved many of their records upon tablets of various kinds. But it is also evident that "ink" was familiar to them even in the days of Moses. (See Num. 5. 23.) And, it is not less than wonderful that any one acquainted with the remains of ancient Egypt, could have supposed the Israelites ignorant of ink and writing. Ezekiel mentions the "inkhorn" as familiar in his time (Ch. 9. 2, 3, 11.) Winckelmann and others have shown that the ink of the ancients was a species of paint; differing little, if any thing, from what is still employed by many Orientals. It is usually composed of lampblack, or powdered charcoal, gum, and water; its consistence is nearly the same as modern printers' ink; and the pen is usually a pointed reed.—ED.

x Ver. 26. Ps. 121. 3, 8. Mat. 2. 13. Acts 23. 16—31.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they [k] proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, [l] in the chamber of Gemariah the son of Shaphan the [m] scribe, in the higher court, at the *[n] entry of the new gate of the LORD's house, in the ears of all the people.†

11 ¶ When Michaiah the son of Gemariah, the son of [o] Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the [p] scribe's chamber; and, lo, [q] all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah [r] declared unto them all the words ‡that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah [s] took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, [t] they were afraid,§ both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, [u] He pronounced all these words unto me with his mouth, and I wrote *them* with ink‖ in the book.

19 Then said the princes unto Baruch, [x] Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber

REFLECTIONS UPON CHAP. XXXV.—Never let us be ashamed of the honest employment of our ancestors, however mean. And let us prudently accommodate ourselves to our place, rank, and condition; but never live above it. Humility and contentment in obscurity are often the best policy and surest protection. If we be strangers in this world, we should abstain from fleshly lusts, and treat the objects of sense with a gracious and generous disdain. The more we are confirmed in so doing, temptation will have the less force. The more mortified we are to this world, the more meet we are for the next, and the more willing shall we be to go to it; nay, we are the more meet for suffering here. But no rules of external discipline ought to exclude a dispensation when necessity requires. To neglect proper means of safety is to tempt God. It is superlatively absurd and wicked to refuse doing as much in obedience to God, as we would be ready to do in obedience to a progenitor who is long since dead, and can never remind us of our obligation: and such as are guilty may expect vengeance, sure, however slow. But while sinners are ruined, the temperate and obedient are often preserved in this world. And often such as live soberly on small estates have the most numerous and flourishing families. Nay, temperance, and mortification to this world, do much befriend the exercises of piety, and help to transmit the observance thereof to posterity, as their principal honour.



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of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the [y] winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.*

23 And it came to pass, *that*, when Jehudi had read three or four leaves,† he [z] cut it‡ with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor [a] rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan, and Delaiah, and Gemariah, [b] had made intercession to the king that he would not burn the roll; but he would not hear them.

26 But the king commanded Jerahmeel the son [§] of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, [c] to take Baruch the scribe, and Jeremiah the prophet: [d] but the LORD hid them.‖

27 ¶ Then the word of the LORD came to Jeremiah, [e] after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 [f] Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, Thou hast burnt this roll, saying, [g] Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah, [h] He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.*

31 And I [i] will [†] punish him, and his seed, and his servants, for their iniquity; and [k] I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

A. M. cir. 3398. B. C. cir. 606.

y Amos 3. 15. Judg. 3. 20.

* A reference to Luke 22. 55, will exhibit the ordinary method of warming an Eastern apartment. Fire places and chimneys are unknown in many of the warmer regions of Asia; and when fire is required in winter, a chafing-dish or brazier of wood, charcoal, or other combustible is introduced. So it was here. The original Hebrew does not intimate that the king sat before the fire, but that the fire was brought before the king.—" There was set before him a hearth with burning coals." *Haweis.*—*Note.* To what a sad use does a sinful heart pervert the comforts God bestows! It is grievous to endure cold; God bestows the warmth of a fire, and man employs it to burn the message and testimony of Almighty God!—Ed.

† *Leaves.*—Either rolls, sections, or paragraphs. The roll had no "leaves" in the modern sense of the word.—Ed.

z Ver. 29. 1 Kin. 22. 8. Amos 2. 12. 2 Tim. 4. 3. Is. 29. 21.

‡ *He cut it* by command of the king. See ver. 25.—Ed.

a Is. 36. 22. & 37. 1. Gen. 37. 29, 34. 2 Sam. 1. 11. 2 Kin. 22. 11. Mat. 26. 65.

b Luke 23. 51. Eph. 5. 7, 11.

§ Or, *of the king.*

c 1 Kin. 19. 14. ch. 26. 21—23. Mat. 23. 34, 37.

d Ver. 18. Ps. 46. 1. & 91. 1. & 121. 5. ch. 1. 19.

‖ *The Lord hid them.*—How he hid them is not stated: the fact only is recorded. He may have hid them by the very crowd that rushed to take them; he may have hid them by the timely fear he infused into their own hearts: he may have hid them by the compassion and care he generated in the hearts of others; or, he may have hid them by a mere vapour from the eye of their pursuers.—It was thus God hid Luther in his "Patmos," after his return from the Diet of Worms; and thus he often hid the persecuted children of Scotland's covenant, by the grey mist of her mountains.—Ed.

e Prov. 21. 30. Acts 5. 39.

f Is. 55. 10. ch. 26. 13, 14. Zec. 1. 5, 6. 2 Tim. 2. 9, 19.

g Ch. 26. 9. & 32. 3. Amos 5. 10. Is. 30. 10. & 29. 21. ver. 23.

h Ch. 22. 18, 19, 30. 2 Kin. 24. 8, 12—17.

* In many parts of Syria and Palestine the climate is very variable, so that a sultry day is succeeded by a cold evening, and a frosty night. See *Campbell's Travels in Mesopotamia.*—Ed.

i Ch. 23. 34. & 21. 7. & 22. 7. & 24. 8. Is. 3. 11. Rom. 2. 8, 9.

† Heb. *visit upon.*

k Ch. iv—xxiv. & 29. 17—19. & 32. 27—35. & 34. 17—22. & 35. 17. Lev. xxvi. Deut. xxvii—xxxii. Ezek. iv—xxiv. 14.—vi, ix, xxii, xxiv.

A. M. cir. 3398. B. C. cir. 606.

1 Ex. 4. 15. Rom. 16. 3. 22. Phil. 3. 1. Jude 3.

* Heb. *as they.*

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; [l] who wrote therein, from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire: and there were added besides unto them many * like words.

## CHAPTER XXXVII.

(1) *Zedekiah requests Jeremiah's prayers:* 1—5. (2) *He prophesies the return and victory of the Chaldeans:* 6—10. (3) *He is imprisoned:* 11—15. (4) *Reaffirms to Zedekiah the impending captivity, and obtains a relaxation of confinement:* 16—21.

A. M. cir. 3405. B. C. cir. 599.

AND king [a] Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon [b] made king in the land of Judah.

2 But [c] neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake * by the prophet Jeremiah.

3 And [d] Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.†

4 Now Jeremiah came in and went out among the people; for * they had not put him into prison.

5 Then [f] Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they [g] departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to inquire of me, [h] Behold, Pharaoh's army, which is come forth to help you, ‡ shall return to Egypt into their own land.

8 And [i] the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, [k] Deceive not [§] yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* [‖] wounded men among them, [1] *yet* should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, that when the army of the Chaldeans was [m] broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusa-

a 2 Kin. 24. 17. 2 Chr. 36. 9, 10. ch. 22. 24.

b 2 Chr. 36. 13. Ezek. 17. 16.

c 2 Kin. 24. 19, 20. 2 Chr. 36. 11—14. Prov. 29. 12. Ezek. 21. 25.

* Heb. *by the hand of the prophets.*

d Ch. 21. 1, 2. & 29. 25. & 52. 24. Ez. 6. 8, 28. & 9. 26. 1 Kin. 13. 6. Acts 8. 24. Ps. 78. 34. 1 Sam. 7. 8. & 12. 19.

† A call for intercessory prayer is no proof either of the faith or repentance of him that calls for it. It is possible to have just such confidence in prayer, as the ignorant and superstitious often have in amulets and charms. Such was evidently the case with Zedekiah, for "neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord by Jeremiah," and yet they expect that God will hear Jeremiah for them, while they refuse to hear God.—*Note.* Intercessory prayer for the sick is undoubtedly an ordinance of God (Jam. 5. 14, 15.), both for healing and forgiveness; but, it is carefully to be observed, that the apostle places the personal prayer of the sick himself before the intercessory (ver. 13.) "Is any among you afflicted (in any manner, sickness included), let him pray:" "Is any sick (a special affliction), let him send for the elders, and let them pray over him." In dealing with the sick this is a matter that requires much tenderness, but much faithfulness: for the heart is deceitful, and souls are precious.—Ed.

e As Ver. 15. ch. 32. 2.

f 2 Kin. 24. 7. Ezek. 17. 7, 15. ver. 7.

g Is. 26. 10. ch. 31. 11, 21, 22. ver. 11.

h Ps. 33. 10. Prov. 21. 30. Is. 30. 1—3. & 31. 1—3. Ezek. 17. 17. & 29. 6, 7, 16.

‡ Without helping you.

i Ch. 32. 29. & 34. 22. & 38. 2, 18, 23. & 39. 2—8. & 52. 4—14. 2 Kin. 4. 9, 10. 2 Chr. 36. 17, 19.

k Ch. 17. 21. Gal. 6. 3, 7.

§ Heb. *souls.*

‖ Heb. *thrust through.*

1 Ch. 21. 4. 5. & 19. 7. & 49. 20. & 50. 45. Is. 40. 29.

m Heb. *made to ascend,* ver. 5.

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Reflections upon Chap. XXXVI.—A serious and believing consideration of the certain and fatal consequences of our sin promotes a cordial repentance: and, in all their work, ministers ought to endeavour at the conversion of sinners from their evil ways. For this the writing of God's word is designed; and all the writing or repeating of sermons must be directed to the same. Such as truly discern the need of repentance will supplicate God for it. But there may be great pretences, even to extraordinary devotion, while men continue enemies to the power of it. And national fasts, without national reformation, will never turn away national judgments. When we profess to be supplicating for mercy, it is very useful to be faithfully told of our sins and our duty: and we ought to communicate to others those divine truths which have been peculiarly affecting to ourselves. God's ministers should lay hold on every opportunity, private or public, for teaching and warning their hearers. And there is need of very close dealing, as, by delay or otherwise, sinners will do all they can to evade convictions, or to shake them off. Nay, hardened sinners, especially in high stations, stick at nothing to disgrace the oracles of God, to destroy his messengers, and discover their own determinate resolution to continue in sin. And while they, who for God's cause boldly put their life in their hands, are wonderfully protected, they who contend with God, and obstinately resist his counsels, do only treasure up for themselves wrath against the day of wrath. By contending with his curses, they but prepare heavier ones for themselves: and silent accomplices in guilt may look for a share in the punishment.



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lem to go into the land of [n] Benjamin, [o] to separate himself thence in the midst of the people.*

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, [p] Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* [q] false: I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 [r] Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison [s] in the house of Jonathan the scribe: for they had made that the prison.†

16 ¶ When Jeremiah was entered into the dungeon, and into the [t] cabins, and Jeremiah had remained there many days:

17 Then Zedekiah the king sent, and took him out; and the king asked him [u] secretly in his house, and said, [x] Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, [y] thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, [z] What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 [a] Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: ‡ let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, [b] lest I die § there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they [c] should give him daily a piece of bread out of the bakers' street, [d] until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

## CHAPTER XXXVIII.

(1) *Jeremiah is transferred into the dungeon of Malchiah:* 1—6. (2) *His imprisonment relaxed at the suit of Ebed-melech:* 7—13. (3) *In a private conference he counsels the king to yield and save his life:* 14—23. (4) *By the king's direction, he conceals the conference:* 24—28.

THEN [a] Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, [b] heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, [c] He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore [d] the princes said unto the king, We beseech thee, let this man be put to death: for [e] thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the * welfare of this people, but the hurt.

5 Then Zedekiah the king said, [f] Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 Then took they Jeremiah, and cast him into the [g] dungeon † of Malchiah the son of Hammelech, that *was* in the court of the prison, and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now when Ebed-melech [h] the Ethiopian, one of the [i] eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, (the king then [k] sitting ‖ in the gate of Benjamin,)

8 [l] Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men [m] have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and * he is like to die for hunger in the place where he is: [n] for *there is* no more bread in the city.

10 [o] Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men ‡ with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, [p] Put now *these* old cast clouts and rotten rags under thine arm-holes under the cords.§ And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and [q] Jeremiah remained in the court of the prison.

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A. M. cir. 3415. B. C. cir. 589.

n Ch. 1. 1. Jos. 21. 17, 18.

o Or, *to slip away from thence in the midst of the people.* ver. 15, 16. Mat. 10. 16, 17, 23. 1 Thes. 5. 22. Phil. 4. 8.

* Blayney's translation—"to receive a portion thereof among his people"—seems preferable, especially as Jeremiah had purchased the field of Hanamel (ch. 32. 9.), and, by taking public possession of it, might intend still farther to attract attention to the judgments and promises of God.—Ed.

p Ch. 20. 6, 10. & 27. 6—18. & 28. 14. & 34. 2, 3. Ps. 35. 11.

q Heb. *falsehood*, or a *lie*. Neh. 6. 8.

r Ch. 26. 20, 21. Mat. 21. 35. & 23. 34. & 5. 12. Acts 5. 40. & 23. 2. & 16. 22—24. Rev. 2. 10. Gen. 39. 19. 2 Chr. 16. 10.

s Ch. 38. 26. ver. 20.

† Eastern prisons are not public buildings, but a part of the house of the criminal judge. And such confinement in private houses was common in Great Britain, down to a period comparatively modern. The city of Aberdeen still contains the private dwelling in which Rutherford was imprisoned; and many continue to look upon it with great "searchings of heart," and deep musings both on the past and the present.—Ed.

t Or, *cells*. ch. 38. 6.

u For fear of the princes. ch. 38. 5, 24, 25.

x Mark 6. 20. ver. 3. ch. 21. 1, 2. & 37. 35.

y Ch. 13. 18. & 21. 7, 12. & 24. 8. & 32. 4, 5. & c.

z Dan. 6. 22. Acts 24. 16. John 10. 32. 1 Sam. 12. 3. & 26. 18. Gen. 31. 36. Job xxxi.

a 2 Kin. 3. 13. ch. 6. 14. & 8. 9, 11. & 14. 13. & 23. 9—32. Ezek. xii. Zeph. 3. 4. Lam. 2. 14.

‡ Heb. *let my supplication fall.*

b Ex. 33. 13. Job 2. 4. Eph. 5. 29. Heb. 12. 11. Ps. 33. 18, 19.

§ An Eastern jailor is uncontrolled master of his prisoner, to treat well or ill; to put him in irons, or to allow him comparative freedom; to feed him with wholesome or unwholesome food, and to admit, or exclude his friends, according as they are able or willing to bribe for the privilege.—Ed.

c 1 Kin. 17. 6, 9. Job 5. 20. Ps. 33. 19. & 34. 10. & 37. 19. Prov. 20. 8.

d Ch. 52. 6. 2 Kin. 25. 3.

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A. M. cir. 3415. B. C. cir. 589.

a Ch. 21. 1—9. & 37. 3.

b Acts 4. 2. & 13. 45.

c Ch. 21. 9. & 32. 3—5, 28, 29. & 34. 2, 3. & 34. 2, 5. 19—22. & xxxix. lii. ver. 17—23. 2 Kin. xxv. 2 Chr. xxxvi.

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A. M. cir. 3415. B. C. cir. 589.

d Ch. 26. 12, 21. Is. 1. 10. 1 Cor. 1. 26. Mic. 3. 1—3. Zeph. 3. 3. 2 Chr. 24. 21.

e Ex. 5. 4. 1 Kin. 18. 17. & 21. 20. Ezra iv. Neh. vi. Amos 7. 10. Luke 23. 2. John 11. 48. Acts 17. 6. & 16. 20. & 24. 5.

* Heb. *peace.*

f 1 Sam. 29. 9. Eccl. 10. 16. Luke 13. 33.

g Lam. 3. 55. ch. 37. 15, 16, 21. 2 Cor. 4. 8, 9. Heb. 11. 36.

† The description of this prison is sufficiently horrible, and it wonderfully contrasts with modern Christian efforts to secure comparative comfort to prisoners, in food, health, and sleep; and, as far as possible, to convert every prison into a school of reformation, instead of a seat of cruelty. That it is necessary, for the sake of truth, to call these efforts *modern*, is cause of humiliation—that these efforts have been, at last, successfully made, is cause of deep thankfulness to God. "Blessed are the merciful, for they shall obtain mercy." Mat. 5. 7.—Ed.

‡ Or, *of the king.*

h Ps. 68. 31. & 87. 4. ch. 39. 16—18. Luke 10. 33—35.

§ A stranger, a Cushite, or not improbably a negro, interferes for the prophet when so cruelly treated by his own kindred. But this need not be matter of wonder. Jesus "came unto his own, and his own received him not;" they "hated him without a cause," and crucified him for his love!—Ed.

i Ch. 29. 2. & 34. 19.

k Deut. 21. 19. & 22. 15. Ruth 4. 1—11. Ps. 69. 12. Amos 5. 10, 12, 15.

‖ Sitting as supreme judge, hearing causes and appeals, as was the custom of Jewish kings. 2 Sam. 15. 2.—Ed.

l Ch. 3. 14, 15. Jonah 3. 10. Mat. 8. 10. & 21. 41, 42.

m Ver. 1—6. Job 31. 34. Prov. 30. 10. & 28. 10—12.

* Heb. *he will die.*

n Ch. 37. 21. & 52. 6.

o Esth. 5. 2. & 6. 10. Prov. 21. 1. Rev. 12. 16.

† The king orders a number so considerable, as determined to rescue the prophet by force, in case of opposition from the princes.—Ed.

‡ Heb. *in thine hand.*

p Mat. 10. 41, 42. Mark 12. 42—44. & 14. 3—9. Eph. 4. 32. 1 Cor. 1. 27.

§ It is most probable Jeremiah had been let down into the dungeon naked. The skilful humanity of the Ethiopian is very remarkable, and suggests the idea, that Jeremiah was a large and heavy man, who, in his present state of debility, required much care and tenderness.—Ed.

q Ch. 32. 2, 8. & 39. 14—18. & 37. 21. ver. 28.

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REFLECTIONS UPON CHAP. XXXVII.—Hard are their hearts who can both see and feel the judgments of God without being humbled. And often they, who in health and prosperity despised Christ's ministers, entreat their counsels and prayers in a day of distress. Many would gladly be rid of their sufferings who have no heart to part with their sins. And often they use the intermissions, or slow progress, of God's judgments to harden themselves, while they easily credit the flatteries and lies which their corrupt inclinations wish to be true. Even Satan could not deceive men if they deceived not themselves. No created help can avail but as God pleases: and no created power can withstand the weakest instruments in his hand. When we have no call from God to stay, it is prudent to retire in privacy, and shun the evils which we foresee. But the purest characters and conduct may be blackened with the vilest aspersions; and every lie, however improbable, is easily believed against a man obnoxious for his piety and reproof. And if passion and prejudice ascend the chair of the magistrate, we need not expect any justice. It is the best of men that have to suffer most for conscience' sake. But God can provide them relief from whence they little expected it. Men will cheerfully, but prudently, expose their life for God, he will take care that they shall be no losers, but their very affliction be the mean of substantial bles



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14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the [r] third entry that *is* in the house of the LORD: and the king said unto Jeremiah, [s] I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, [t] wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken[*] unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, [u] *As* the LORD liveth, [x] that made us this soul,[†] I will not put thee to death, neither will I give thee into the hand of [y] these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, [z] If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burnt with fire; and thou shalt live, and thine house:

18 But [a] if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, [b] I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock[‡] me.

20 But Jeremiah said, They shall not deliver *thee.* Obey, [c] I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, [d] this *is* the word that the LORD hath showed me:

22 And, behold, all the women that are left[§] in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and [‖] those *women* shall say, [¶] Thy friends[*] have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

23 [e] So they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and [†] thou shalt cause this city to be burnt[‡] with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if [g] the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, [h] I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded.* So [†] they left off speaking with him; for the matter was not perceived.

28 So Jeremiah [i] abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

A. M. cir. 3415.
B. C. cir. 589.

r Or, *principal.* 1 Kin. 10. 5. 2 Kin. 10. 18.

s Ch. 21. 2. & 37. 3. 17. & 42. 3, 4, 20. 1 Kin. 22. 16.

t Ezek. 2. 7. & 3. 17. ch. 42. 2, 3.

* The interrogative form of the preceding sentence seems to require that this should also be a question, and not an affirmation, as the words might bear. By comparing this question with the king's reply (ver. 16), the meaning appears to be, "Wilt thou not (merely) hearken unto me," to learn my message and report it to the princes my enemies?—ED.

u 1 Sam. 20. 15. 2 Kin. 2. 2, 4, 6. Heb. 6. 16.

x Is. 57. 16. Zec. 12. 1. Heb. 12. 9.

† That made us living, spiritual, intelligent, and immortal. Comp. Is. 57. 16. Ps. 16. 10, 11.—ED.

y Ch. 37. 15. ver. 1, 4.

z 2 Kin. 24. 12. ch. 38. 3. ver. 2. Mat. 16. 25.

a Ver. 2. ch. 27. 11—17. & 21. 4—14. & 34. 2—10. & 32. 3—5. & 34. 19—22. & 37. 8—10, 17. & 38. 3—7. & 52. 7—11. 2 Kin. 25. 4—10. 2 Chr. 36. 12—19. Lam. 4. 20. Ezek. 12. 13. & 17. 15—20. & 21. 25, 26.

b Judg. 9. 54. 1 Sam. 31. 4. Prov. 29. 25.

‡ Zedekiah is a melancholy example of that weakness of mind, that seeing what is right, could wish to do it; but more dreads the world's "loud laugh," than it fears God's displeasure; and more courts the present applause of men, than the future honour that cometh of God.—ED.

c Is. 1. 19, 20. & 3. 10, 11. Dan. 4. 27. 2 Cor. 5. 20. Phil. 4. 9.

d Ezek. 3. 17. ch. 26. 15. ver. 18. Acts 20. 20, 27. 1 Cor. 11. 23.

§ This statement intimates either that a number of the women had fled to the Chaldeans, or that, in the present depressed state of Judah, the establishment had been greatly reduced.—ED.

e 2 Kin. 24. 14, 15. 2 Chr. 36. 13. ch. 41. 10. & 43. 6.

‖ Heb. *men of thy peace.*

¶ "Thy friends (thy pretended friends) have set thee on, (encouraged thee to oppose the Chaldeans,) and have prevailed against thee, (thy better judgment weakly maintained); thy feet are sunk," &c.—ED.

† 2 Kin. 25. 4, 6. ch. 39. 6. & 41. 10. & 43. 6. ver. 1.

‡ Heb. *thou shalt burn,* &c.

‡ *Thou shalt cause this city to be burnt*—by thy weakness in yielding thine own judgment to the passionate importunity of the princes and populace.—ED.

A. M. cir. 3415.
B. C. cir. 589.

g Ver. 1, 4, 5.

h Ch. 37. 13, 20. This was exactly true, though he concealed what they had no right to know. Mat. 10. 16. Acts 23. 6. Col. 4. 6.

* Though no man is authorized to tell a falsehood in order to escape an inconvenience or a danger, yet no man is bound to tell an enemy what that enemy does not ask, or what that enemy has no right to demand. The princes asked Jeremiah what he "had said unto the king, not what the LORD had spoken by him. He answered them, therefore, in strict accordance with their question. He told them his own petition: he was silent about the LORD's message by him, about which they had made no inquiry.—ED.

† Heb. *they were silent from him.*

i Ver. 13. ch. 37. 21. & 39. 11—14. Ps. 23. 6. & 118. 13, 18. & 119. 67, 71. Is. 28. 16. Rom. 9. 28. 2 Cor. 4. 17. 2 Tim. 4. 17.

## CHAPTER XXXIX.

(1) *Jerusalem taken—Zedekiah blinded and sent to Babylon—the city ruined—the people enslaved:* 1—10. (2) *Nebuchadrezzar's charge in favour of Jeremiah:* 11—14. (3) *God's promise to Ebed-melech:* 15—18.

A. M. cir. 3414.
B. C. cir. 590.

a 2 Kin. 25. 1. 2 ch. 52. 4, 5. Lev. 26. 25. Deut. 28. 49—57.

* B. C. 588.

b Zec. 8. 19.

c Ch. 1. 15. Hab. 1. 9, 10. Zeph. 1. 10.

d 2 Kin. 17. 30.

e Is. 30. 13, 16. Ezek. 12. 12. ch. 6. 13. & 8. 18. & 52. 7. Amos 2. 14.

f 2 Chr. 32. 5.

† The Chaldeans had taken the city, but the citadel of Zion, in the south-west, was still, most probably, in the hands of Zedekiah. "Between the two walls," may, accordingly, mean that part of Zion to the north, where the walls of the city and citadel approached; and the passage was, most likely, the way to the royal gardens in the vale of Gihon. The Jews have a tradition that the escape was by a subterraneous passage reaching to Jericho; and that the king would have escaped, but, that a hind, hunted by the Chaldeans, took refuge in the cave where the passage ended just as the king was emerging, and that he was thus miraculously made prisoner by the exulting Chaldeans.—ED.

g Ch. 52. 8, 9. Lam. 4. 20. Ezek. 12. 13, 14. & 17. 15—21.

h 2 Sam. 15. 28. & 17. 16. Jos. 5. 10. & 9. 15. Mat. 3. 1.

IN the [a] ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year* of Zedekiah, in the [b] fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon [c] came in, and sat in the middle gate, *even* [d] Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, [e] *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate [f] betwixt the two walls:† and he went out the way of the plain.

5 But [g] the Chaldeans' army pursued after them, and [h] overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of

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sing. But they, who will not regard God's calls to repentance, need not expect messages of peace. And they, who have wilfully shut their eyes to their danger, deserve to be upbraided with their folly.

REFLECTIONS UPON CHAP. XXXVIII.—It is better to submit to the rebukes of Providence than to contend with them. If we cannot have our liberties, let us never throw away our lives. And let God's ministers act faithfully and friendly, though impenitent sinners should reward them with hatred and murder. It forebodes ill when magistrates are daily growing worse; [compare chap. xxvi, xxxiv, xxxvi.] when great men weakly yield to their inferiors in the cause of God and truth; and when they, who have a friendship for his faithful servants, will not own it as they might in time of need, when perhaps their enemies attempt privately to murder them. But, lo, how God cares for them, and raises up and imboldens friends beyond expectation! How early Ethiopia stretches out her hands to God! And what sense of justice and piety is found in a Gentile, living amidst the most degenerate professors! With speed and compassion we ought to relieve the distressed: and with great meekness and earnestness should ministers instruct such as oppose themselves, and render good for evil. Nor is a readiness to die in the cause of truth inconsistent with every prudent precaution to preserve ourselves. Sinners fondly desire that God would alter his purposes or threatenings for their sake, even when they continue deaf to his admonitions, and refuse submission, the only real means of deliverance. They often deter themselves from duty by fears trifling and groundless; and that which they seek to avoid by sin is brought on them by the justice of God; and by sinning to avoid shame, they often bring both sin and ruin upon themselves and their subjects. To avoid shame, they will not avow before men the regard which their conscience obliges them to have for the faithful servants of God: nay, to preserve their reputation before wicked men, they will risk their eternal salvation. We had need then to be wise as serpents, as well as harmless as doves. And though we must never tell a lie, yet we must not tell all that we know to every impertinent inquirer.



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Babylon to Riblah, in the land of Hamath, where he * gave judgment upon him.

6 Then the king of Babylon slew [i] the sons of Zedekiah in Riblah† before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover, [k] he put out Zedekiah's eyes, and bound him ‡ with chains, to carry him to Babylon.

8 ¶ And the Chaldeans [l] burnt the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 ¶ Then Nebuzar-adan the [§m] captain of the guard [n] carried away captive into Babylon the remnant‖ of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard [o] left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields * at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon [p] gave charge concerning Jeremiah † to Nebuzar-adan the captain of the guard, saying,

12 Take him, and ‡ look well to him, and [q] do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah [r] out of the court of the prison, and committed him unto [s] Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him [t] home: § so he dwelt among the people.‖

15 ¶ [u] Now the word of the LORD came unto Jeremiah, [x] while he was shut up in the court of the prison, saying,

16 Go and speak [y] to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel, [z] Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day [a] before thee.

17 But [b] I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, [c] but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the LORD.

A. M. cir. 3416.
B. C. cir. 588.

* Heb. *spake with him judgments.*

i Ch. 33. 23. & 21. 7. & 24. 8. & 29. 16—19. & 34. 21. & 36. 4.

† *Riblah.*—Supposed by some to be Daphne, by others Antioch, while by some it is placed in the tribe of Naphtali. See Num. 34. 11.—ED.

k Ch. 52. 11. & 32. 4. & 38. 18. Ezek. 12. 13.

‡ Heb. *with two brazen chains,* or *fetters.*

l 2 Kin. 25. 9. Is. 5. 8, 9. ch. 1. 15. & 4. 5—7, 20, 26, 29. & 5. 6, 10. & 6. 5—8, 12, 20. & 7. 14, 20, 32—34. & 8. 16. & 9. 10—12. & 10. 22. & 11. 16. & 12. 9, 10. & 16. 9. & 17. 27. & 19. 3—12.

§ Or, *chief marshal.*

m Heb. *chief of the executioners,* or *slaughtermen,* and so ver. 11, &c.

n Lev. 26. 33. Deut. 4. 27. 2 Kin. 21. 14. Ps. 106. 47. Is. 5. 13. ch. 2. 37. & 10. 18. & 16. 13, 15. & 29. 4—6.

‖ *The remnant* who had adhered to the princes in their rebellion — for the king had sworn allegiance to Nebuchadrezzar (2 Chr. 36. 13. Ezek. 17. 16, 18.)—and in their infatuated defence of the city contrary to the word of the LORD.—ED.

o 2 Kin. 25. 11. ch. 40. 7.

* Heb. *in that day.*

p Ch. 15. 11, 20, 21. & 17. 17. & 28. 11. Job 5. 19.

† Heb. *by the hand of.*

‡ Heb. *set thine eyes upon him.*

q Job 5. 19, 20. Ps. 105. 15. 1 Pet. 3. 13. 2 Pet. 2. 9.

r Ch. 37. 21. & 38. 13, 28. Ps. 107. 18—20.

s 2 Kin. 25. 22. ch. 40. 5.

t Ch. 1. 1. & 37. 12.

§ Nebuchadrezzar would, no doubt, hear from the deserters the nature of Jeremiah's prophecy and advice, and hence this kind treatment may be readily accounted for. As an acknowledged or reputed prophet of the LORD, he may also have felt for him a respect that his unbelieving countrymen did not feel.—ED.

‖ Nebuzar-adan having been directed (ver. 12), to allow Jeremiah perfect freedom, his choosing to return to the miserable remnant of paupers (ver. 10.) that Nebuchadrezzar had left, is every way worthy of admiration, ch. 40. 4. Such a generous sacrifice would have glorified a philosopher—shall it fail of due honour when exhibited in a prophet!—ED.

u Ch. 1. 1. & 2. 1, &c.

x Ch. 38. 13, 28. & 39. 2.

y Ch. 38. 7—13.

z Ch. 25. 17. & 21. 7, 13, &c.

a Ps. 91. 8, 9.

b Is. 20. 10. ch. 1. 19. Job 5. 19, 20. Ps. 32. 7. & 34. 17. & 91. 1—4. 2 Cor. 1. 10. 2 Tim. 4. 17.

c Ps. 37. 40. & 34. 22. & 84. 12. & 2. 12. ch. 45. 5.

## CHAPTER XL.

(1) *Jeremiah, being set free by Nebuzar-adan, joins Gedaliah:* 1—6. (2) *The dispersed Jews follow his example:* 7—12. (3) *Johanan, revealing Ishmael's conspiracy, is discredited:* 13—16.

A. M. cir. 3416.
B. C. cir. 588.

a Ch. 37. 6. & 39. 15.

* *The word,* that is, the prophecy delivered ch. 42. 7. This and the four following chapters being historic notes of events in Judea, till the remnant of the Jews fled into Egypt.—ED.

b Ch. 39. 11—14.

c Judg. 19. 10, 13. Jos. 18. 25. ch. 31. 15.

† Or, *manacles.*

d Ch. 22. 8, 9. & 16. 10—13. & 50. 7. Deut. 29. 24—28.

‡ *This place.*—Not Ramah, where they then were, but Jerusalem: or it may include the entire depopulated country. The fact of God's denunciations he had learned either from the report of the deserters, or, being himself a believer—a thing by no means improbable—he may have learned it from the record that Baruch wrote.—ED.

e Deut. 29. 24—28. Dan. 11. 12. ch. 1. 7. & 39. 16. Rom. 2. 5. & 3. 19.

f Heb. *I will set mine eyes upon thee.* ch. 39. 11, 12. Job 22. 24. Prov. 16. 7. Heb. 13. 5. 1 Tim. 4. 8. Rev. 12. 16.

g Gen. 13. 9. & 47. 6.

h 2 Kin. 25. 22. & 22. 12, 14. ch. 26. 24.

i Neh. 2. 6. Prov. 21. 1. Mat. 6. 33. 1 Pet. 3. 13.

k Gen. 22. 14. 1 Sam. 2. 30. Job 22. 29. Ps. 58. 10, 11. Prov. 15. 16, 17. ch. 15. 11. & 32. 34. 1 Tim. 4. 8. & 6. 8.

l Jos. 18. 26. & 15. 38. Judg. 20. 1. 1 Sam. 7. 5, 6. 1 Kin. 15. 22.

§ A city originally of Judah, subsequently of Benjamin, about 18 miles south-west of Jerusalem, (Josh. 15. 38, & 18. 26); a city famous in the Jewish annals, but of which not even a ruin remains to tell where it stood. See Judg. 20. 1. 1 Sam. 7. & 10. 17. 1 Kin. 15. 22. Neh. 3. 7, 15, 19.—ED.

m 2 Kin. 25. 4, 22, 23. ch. 39. 4.

‖ The army had disbanded themselves and scattered through the country, and they now reassemble when the Chaldeans have withdrawn.—ED.

n Ver. 6, 12, 13, 15. ch. 41. 1, 3, 6, 10. not that Gen. 31. 49. Judg. 10. 17. & 11. 11.

o 2 Kin. 25. 23. ch. 41. 1. 1s. 20. 10. Mic. 7. 5.

p 1 Chr. 2. 54. Ezra 2. 22.

q 1 Chr. 2. 48. ch. 42. 1.

r 2 Kin. 25. 14. Heb. 6. 16. 1 Sam. 20. 16, 17. & 30. 15.

THE [a] word * which came to Jeremiah from the LORD, after that [b] Nebuzar-adan the captain of the guard had let him go from [c] Ramah, when he had taken him, being bound in † chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, [d] The LORD thy God hath pronounced this evil upon this place: ‡

3 Now the LORD hath brought *it,* and done according as he hath said: because ye have [e] sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were* upon thine hand: if it seem good unto thee to come with me into Babylon, come, and [f] I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear: behold, [g] all the land *is* before thee; whither it seemeth good and convenient for thee to go, thither go.

5 Now, while he was not yet gone back, *he said,* Go back also to [h] Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or [i] go wheresoever it seemeth convenient unto thee to go. So the captain of the guard [k] gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to [l] Mizpah, § and dwelt with him among the people that were left in the land.

7 ¶ Now, when all [m] the captains of the forces which *were* in the fields, ‖ *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to [n] Mizpah, [o] even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the [p] Netophathite, and Jezaniah the son of a [q] Maachathite, they and their men.

9 And Gedaliah the son of Ahikam, the son of Shaphan, [r] sware unto them and to their men,

REFLECTIONS UPON CHAP. XXXIX.—Alas, how the *families of the north* sit in the gates of Jerusalem, and the *lords of the heathen* where their gods had been worshipped! God's judgments fearfully convince such as would not believe his threatenings. And fruitless are all attempts to flee from his vengeance. But it will be awfully piercing to see our children murdered or damned through our obstinacy in sinning; and shut up at last in spiritual and eternal darkness through our obstinate ignorance of God's will! Marvellous, but just, are the changes and retributions of Providence: and the ruin of oppressors is the rise of the oppressed. God comforts his people, while their enemies are tormented: and heathens deliver them, when hypocrites persecute them: yea, even prisons protect and mark them out for particular favours. Nor shall a cordial kindness to God's servants in trouble ever pass without distinguished honour and reward: and he will suit his comforts to the fears and griefs of his people. None that trust in him shall ever perish or be confounded.



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saying, [a] Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah [t] to serve the Chaldeans [u] which will come unto us: but ye, [v] gather ye wine and summer-fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews [x] that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah [y] the son of Ahikam, the son of Shaphan;

12 Even [z] all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer-fruits very much.

13 ¶ Moreover, [a] Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites [b] hath sent Ishmael the son of Nethaniah [b] to slay thee? But Gedaliah the son of Ahikam believed them not.[‡]

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, [c] Thou shalt not do this thing; for thou speakest falsely of Ishmael.

A. M. cir. 3416.
B. C. cir. 588.

[a] Ch. 27. 11, & 29. 7, & 38. 17—20. Gen. 43. 15. Ps. 37. 3, & 122. 6.

[t] Heb. *to stand before.* Deut. 1. 38. 1 Kin. 1. 2. ch. 35. 19. Prov. 22. 29.

[u] *To serve the Chaldeans which will come unto us* as governors, magistrates, collectors of tribute, military chiefs, &c.—Ed.

[v] Ch. 39. 10. Deut. 16. 13. 2 Sam. 16. 1. Is. 16. 9. Mic. 7. 1.

[x] Ch. 24. 8, & 43. 4. Is. 16. 4. Obad. 14.

[y] The choice of Gedaliah by Nebuchadnezzar, did it stand alone, would merely prove that he was considered friendly to the Babylonians; but the return of the people on hearing of his appointment, proves that his advancement originated from his character for wisdom and integrity.—Ed.

[z] Ezek. 5. 8.

[a] Ver. 8—8.

[b] 1 Sam. 11. 1—3, 2 Sam. 10. 1, 6 Ezek. 25. 2, 6. Amos 1. 13—15. Zec. 1. 15. ch. 25. 21, & 41. 10. & 49. 1—6.

[b] Heb. *to strike thee in soul.* Num. 35. 11. Prov. 16. 25—26. Is. 26. 10. Mic. 7. 5.

[‡] This unbelief was just what was to be expected in a man of Gedaliah's character. Himself unconscious of malice or deceit, he cannot imagine it possible in another. The most virtuous are always the least suspicious; and, though they may occasionally suffer from misplaced confidence, they enjoy a peace of mind to which conscious guilt and a suspicious temper must always be strangers. The man of a "sprinkled conscience," and a "pure heart," is untroubled by fear, and dies but once; the guilty and the suspicious are always in dread and death.—Ed.

[c] 1 Cor. 13. 5. Prov. 14. 15. Mat. 10. 16, 17. Ps. 112. 5. ch. 41. 2.

## CHAPTER XLI.

(1) *Gedaliah and his companions murdered by Ishmael, and the people carried captives toward the land of the Ammonites:* 1—10. (2) *Johanan rescues the captives, and purposes to retire into Egypt for fear of the Chaldeans:* 11—18.

A. M. cir. 3416.
B. C. cir. 588.

NOW it came to pass in the [a] seventh month, *that* Ishmael the son of Nethaniah, the son of Elishama, [b] of the seed-royal, and [c] the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did [d] eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and [e] smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew [f] all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it,*

5 That there came certain from [g] Shechem, from [h] Shiloh, and from [i] Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut [†] themselves, with offerings and incense in their hand, to bring *them* to [k] the house [‡] of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, [l] weeping [§] all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so,* when they came into the midst of the city, that Ishmael the son of Nethaniah [m] slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for [n] we have treasures [‖] in the field, of wheat, and of barley, and of oil, [*] and of honey. So he [†] forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain [o] [p] because of Gedaliah, *was* it which [q] Asa [‡] the king had made for fear of Baasha king of Israel; *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive [r] all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed [s] to go over to the Ammonites.[§]

11 ¶ But when [t] Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and [u] went to fight with Ishmael the son of Nethaniah, and found him by the [x] great waters [‖] that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, [y] then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about [*] and returned, [z] and went unto Johanan the son of Kareah.

A. M. cir. 3416.
B. C. cir. 588.

[a] Zec. 7. 5, & 8. 19. 2 Kin. 25. 25. ch. 40. 0, 8.

[b] Prov. 13. 10. Gen. 37. 3. 1 Sam. 18. 8. Dan. 1. 3.

[c] Ch. 33. 19, 21, & 38. 4.

[d] Ps. 41. 9. Luke 14. 1.

[e] 2 Kin. 25. 23. Lam. 1. 2.

[f] Ps. 52. 1, 2. ver. 10, 11. Prov. 1. 16, & 4. 16. Rom. 3. 15. Hos. 4. 2.

[g] Judg. 9. 1. 1 Kin. 12. 1, 25. Jos. 24. 32.

[h] Jos. 18. 1. Judg. 18. 31. Ps. 78. 60. ch. 7. 12, 14.

[i] 1 Kin. 13. 24, 29. Lev. 19. 27, 28. Deut. 14. 1. Is. 15. 2.

[†] See note on chap. 19. 6.—Ed.

[k] Probably some altar built by Gedaliah, as 1 Sam. 7. 7, 9. Ps. 102. 14.

[‡] That is, to the place where the temple formerly stood, which was used for religious service. See Ezra 3. 3, 10.—Ed.

[l] Heb. *in going and weeping.* ch. 50. 4. 2 Sam. 1. 2. Prov. 6. 12, & 26. 23, 25.

[§] Feigning sorrow that he might prevent suspicion of his treachery.—Ed.

[m] Rom. 3. 15, 16. Prov. 1. 16, & 4. 16. Ps. 55. 23.

[n] Ch. 40. 7, 13.

[‖] In many Eastern countries, where the soil is very dry, the granaries are pits sunk in the earth, being carefully constructed for the exclusion of vermin. They are still common in Barbary, at Aleppo, &c. In the Holy Land they are still found at Joppa, Ramah, &c.—Ed.

[*] The modern Greeks do not keep their oil in cellars, but generally in large jars sunk in the earth; and, it is probable, a similar custom prevailed among the Jews.—Ed.

[†] In hopes of obtaining their treasures.

[o] Or, *near to.* ver. 3, 7.

[p] Heb. *by the hand,* or *by the side of Gedaliah.* 1 Sam. 19. 3.

[q] 1 Kin. 15. 22, & 2 Chr. 16. 6. Is. 22. 9.

[‡] This was a tank or reservoir for rain water, which Asa made for supplying the inhabitants and the garrison (1 Kin. 15. 22), when he had demolished Ramah, and built Geba and Mizpah with the materials, as cities of defence against Baasha.—Ed.

[r] Ch. 40. 11, 12, & 52. 23, & 39. 6, & 44. 5, 6.

[s] Ch. 40. 14. Neh. 6. 17, 18, & 2. 10, 19. Acts 20. 29, 30.

[§] How is this to be reconciled with the statement (ch. 39. 10), which describes the remnant as "the poor of the people which had nothing?" By the probability, that these were "the king's daughters" by his concubines; who, not being considered of the royal family, were little valued by the king of Babylon; and whose establishment being broken up, were now, by reason of their more delicate education, poorer than those that were born to poverty.—Ed.

[t] Ch. 40. 8, & 42. 1, & 43. 2, 4, 5.

[u] Gen. 14. 14. 1 Sam. 30. 1—8.

[x] 2 Sam. 2. 13. Jos. 10. 12, & 18. 25.

[‖] These waters are called the "pool" or lake, 2 Sam. 2. 13.—Ed.

[y] Deut. 32. 36. Ps. 126. 6, 7.

[*] *Cast about.*—Devised plans — took measures for escaping.—Ed.

[z] 1 Cor. 12. 21. Gal. 5. 1.

REFLECTIONS UPON CHAP. XL.—Heathens sometimes honour God and his ministers more than many professors. It will at last appear that God is faithful, and sin ruinous. And all loss sustained for God will be made up in the end. If his servants have hardships when sinners have liberty, they will obtain liberty when sinners shall be in misery.—What honour God puts on the son of Jeremiah's late protector! [chap. xxvi. 24.] But short glimmerings of prosperity often introduce fearful strokes of adversity. It is only the deputies and servants of heaven's great Monarch who are secured in complete and lasting protection. O what baseness and barbarity can human minds contrive and perpetrate! Great men have need to be cautious of their own preservation, as well as charitable concerning their neighbours. But of little worth are earthly honours, which but tempt miscreants to murder us.



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15 But Ishmael the son of Nethaniah [a] escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered [b] from Ishmael the son of Nethaniah from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* [c] mighty men of war, and the women, and the children, and [d] the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of [e] Chimham, * which is by Bethlehem, to go to enter into Egypt,

18 [f] Because of the Chaldeans: for they were afraid † of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

A. M. cir. 3416. B. C. cir. 588.

a 1 Sam. 30. 17. Job 21. 30. 1 Kin. 20. 20. Prov. 28. 17. Eccl. 11. 12. Acts 23. 4.

b Job 27. 16—19. Ps. 9. 16. Prov. 12. 27.

c Men soldiers. Judg. 4. 4.

d Gen. 37. 36. ver. 10. ch. 31. 19, & 38. 7.

e 2 Sam. 19. 38, 40. Ezek. 46. 17.

* Most probably an estate that had originally belonged to David, and which he had conveyed to Chimham the son of Barzillai. 2 Sam. 19. 38, 40.—Ed.

f Heb. *from the face of.* 1 Sam. 30. 15.

† *They were afraid* lest the crime of Ishmael should be charged upon the whole remnant of the Jews.—Ed.

## CHAPTER XLII.

(1) *Johanan, desiring Jeremiah to inquire of God, promises obedience:* 1—6. (2) *Jeremiah assures him of safety in Judea, and destruction in Egypt:* 7—18. (3) *He reproves the dissimulation of the Jews, and warns them of consequent destruction:* 19—22.

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people, from the least even unto the greatest, [a] came near,

2 And said unto Jeremiah the prophet, * Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant; (for we are left [b] *but* a few of many, as thine eyes do behold us;)

3 That the LORD thy God [c] may show us the way wherein we may walk, and the thing that we may do. †

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* [d] whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be [e] a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether [f] *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten ‡ days, that the word of the LORD came unto Jeremiah.

8 Then called he [g] Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people, from the lea even unto the greatest,

A. M. cir. 3416. B. C. cir. 588.

a Ezek. 33. 31. Is. 29. 13. ver. 20. Mat. 15. 8.

* Or, *let our supplication fall before thee.*

b Lev. 26. 22. Deut. 28. 62.

c Prov. 3. 5, 6. Ezra 8. 21.

† There is here every appearance of a sincere desire to learn and follow the mind of the Lord (see ver. 6); and so, with one condition, it was; but that condition was—that God should direct them to do what they wished to do. They were predetermined to follow their own opinion, and came to Jeremiah merely that they might obtain God's sanction.—*Note.* It is dangerous, because it is hypocritical, to talk of looking for, and waiting for, "the leadings of providence," when men are predetermined to follow them no farther than they coincide with their own opinions, plans, and interests. God is not mocked.—Ed.

d 1 Sam. 3. 17. 1 Kin. 22. 14. Ezek. 2. 7, & 3. 17. ch. 23. 28. & 38. 14. & 26. 14. Acts 20. 27.

e Ex. 20. 7. 1 Sam. 12. 5. Prov. 14. 5. Rev. 1. 5, & 3. 14.

f Deut. 5. 28, 29. 1 Kin. 22. 6, 18. ver. 20. Mat. 15. 5.

‡ God does not answer immediately, to show that the revelation is the gift of his Spirit; to draw the minds of Johanan and his friends to meditation upon duty, by the suspense in which they are held as to God's purpose; and, perhaps, to suggest, by the tardiness of the answer, the unworthiness of inquirers predetermined upon disobedience, unless God should answer as they desired. See ver. 20 and chap. 41. 17.—Ed.

g Ver. 1. ch. 40. 8, 13, & 41. 11, 16. & 43. 2, 4, 5.

A. M. cir. 3416. B. C. cir. 588.

h Num. 28. 12. ver. 5. Tit. 1. 2.

i Ex. 1. 21. ch. 24. 6. & 31. 28. & 33. 7.

k Deut. 32. 36. Ps. 135. 14. & 106. 45. Is. 55. 7. ch. 18. 11. & 24. 6.

* See notes on Ex. 32. 14. Jer. 18. 8.—Ed.

l Is. 41. 5, 10. & 43. 1. 2. ch. 27. 12, 17. Mat. 10. 28. Rom. 8. 31.

m Prov. 16. 7. Ps. 106. 46. Is. 30. 15. ch. 40. 11.

† They were still in Judea, but had fled from their own properties at Mizpah and the neighbourhood.—Ed.

n Ex. 5. 2. ch. 44. 16.

o Prov. 25. 27. Deut. 29. 19. Is. 30. 16. & 31. 1.

p Deut. 17. 16. Is. 30. 1. & 31. 1—3. Luke 9. 51.

q Ch. 44. 14, 28. Ezek. 11. 8. John 11. 48.

‡ Heb. *shall cleave after you.*

r Heb. *to shall all the men be.* ch. 44. 12, 14, 23. & 21. 7. & 24. 11. Ezek. 5. 3, 4.

s Ch. 6. 11. & 7. 20. & 39. 1—9. & 52. 4—27. 2 Kin. 25. 4, 9, 10. 2 Chr. 36. 16—19. Lam. 1—v. Dan. 9. 12.

t Ch. 24. 9. & 44. 12. & 29. 18. & 26. 6. & 18. 16. Is. 65. 15. Ezek. 5. 13.

u Jos. 24. 14. Deut. 17. 16. Ezek. 17. 15. & 20. 5. Is. 30. 1—6. & 31. 1—3.

§ See Deut. 17. 16. God resists the emigration to Egypt, because he would preserve their attachment to their own land and religious institutions — because of the danger from Egyptian idolatry—and because he would teach them to depend for safety upon God rather than man.—Ed.

x Deut. 4. 26. Ezek. 3. 21. Luke 12. 47, 48. Acts 20. 20.

‖ Heb. *testified against you.*

* Or, *you have used deceit against your souls.*

y Ezek. 14. 3—8. & 33. 31, 32. Prov. 5. 12, 13. Mat. 22. 18. Gal. 6. 7.

9 And said unto them, [h] Thus saith the LOR the God of Israel, unto whom ye sent me present your supplication before him;

10 If ye will still abide in this land, then [i] w I build you, and not pull *you* down; and I w plant you, and not pluck *you* up: for [k] I repe me of the evil that I have done unto you.

11 [l] Be not afraid of the king of Babylon, whom ye are afraid; be not afraid of him, sa the LORD: for I *am* with you to save you, a to deliver you from his hand.

12 And I will show mercies unto you, [m] th he may have mercy upon you, and cause y to return to your own land. †

13 ¶ But if ye say, We will not dwell in t land, [n] neither obey the voice of the LORD yo God,

14 Saying, No; [o] but we will go into the la of Egypt, where we shall see no war, nor h the sound of the trumpet, nor have hunger bread, and there will we dwell:

15 And now therefore hear the word of t LORD, ye remnant of Judah; Thus saith t LORD of hosts, the God of Israel, If ye [p] whc set your faces to enter into Egypt, and go sojourn there,

16 Then it shall come to pass, *that* [q] the swo which ye feared, shall overtake you there in land of Egypt; and the famine, whereof ye w afraid, ‡ shall follow close after you there Egypt; and there ye shall die.

17 ¶ [r] So shall it be with all the men that their faces to go into Egypt to sojourn the they shall die by the sword, by the famine, a by the pestilence: and none of them shall main nor escape from the evil that I will br upon them.

18 For thus saith the LORD of hosts, the G of Israel, As mine anger and my fury [s] hath be poured forth upon the inhabitants of Jerusale so shall my fury be poured forth upon y when ye shall enter into Egypt; and [t] ye sh be an execration, and an astonishment, and curse, and a reproach; and ye shall see t place no more.

19 ¶ The LORD hath said concerning y O ye remnant of Judah, [u] Go ye not § into Egy know certainly [x] that I have ‖ admonished y this day.

20 For * ye [y] dissembled in your hearts, wh ye sent me unto the LORD your God, sayi Pray for us unto the LORD our God; and cording unto all that the LORD our God sh say, so declare unto us, and we will do *it.*

REFLECTIONS UPON CHAP. XLI.—By the most unexpected and unnatural means God can punish men, who have ripened themselves in wickedness. And a righteous God can make the malice, the baseness, the barbarity, of the most hardened monsters in iniquity to glorify himself and ruin his enemies. Misery, death, and damnation, often meet men when, where, and whence, they least expected. not the laws of God or men, but covetousness, frequently makes sinners to abs from crimes. The most unnatural criminals may for a time escape punishm from men. And groundless fear, real or pretended, often leads men into ruinous g



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21 And *now* [a] I have this day declared *it* to you; [a] but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly [b] that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

A. M. cir. 3416. B. C. cir. 588.

[a] Ezek. 2. 7. & 3. 17. ch. 22. 28. Acts 20. 20, 26, 27. 1 Pet. 3. 15.

[a] Deut. 29. 19 ch. 7. 24, 26. Zec. 7. 11, 12.

[b] Ver. 17. ch. 42. 11. & 24. 27. Ezek. 5. 4. & 6. 11.

## CHAPTER XLIII.

(1) *Jeremiah's prophecy being discredited, he and the rest of the people carried into Egypt:* 1—7. (2) *He prophesies the conquest of Egypt:* 8—13.

A. M. cir. 3416. B. C. cir. 588.

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake [a] Azariah* the son of Hoshaiah, and Johanan the son of Kareah, and all [b] the proud men,† saying unto Jeremiah, Thou speakest [c] falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But [d] Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that [e] they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, [f] obeyed not the voice of the LORD, [g] to dwell in the land of Judah;

5 But [h] Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and [i] Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD. Thus came they *even* to [k] Tahpanhes.‡

8 ¶ Then [l] came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 [m] Take great stones in thine hand, and hide them in the clay in the brick-kiln,§ which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel, Behold, [n] I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.*

11 And when he cometh, he shall smite the land of Egypt, *and deliver* such *as are* for death, to death; and such *as are* for captivity, to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd† putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

A. M. cir. 3416. B. C. cir. 588.

[a] Or, *Jezaniah*, ch. 40. 8. & 42. 1.

* *Azariah*, who appears to be called *Jezaniah* (ch. 42. 1), for it was customary with the Jews for the same person to have two or more names, and to be indiscriminately called by either; or this Azariah may have been a brother to Jezaniah. —Ed.

[b] Ps. 119. 21. & 123. 4. Isa. 2. 12. & 16. 6. Hab. 2. 4. Job 40. 11, 12. Ex. 5. 2. Mal. 3. 15. Prov. 15. 25. & 16. 18, 19.

† They were proud of their own wisdom, and ambitious of being leaders of the people in opposition to Jeremiah and Baruch; and, under pretence of seeking freedom (ver. 3), they preposterously return to the land of slavery.—Ed.

[c] 2 Chr. 36. 16. Ps. 109. 4. ch. 5. 12.

[d] Ch. 36. 4. Ps. 52. 2, 4. & 55. 3. Mat. 5. 11.

[e] Is. 10. 4. ch. 2. 10, 13. ver. 11, 12.

[f] Eccl. 9. 16. ch. 44. 5. Mal. 3. 5. ver. 7.

[g] Ps. 37. 22. ch. 42. 11.

[h] Ch. 40. 11. & 41. 10, 16. & 50. 9.

[i] Ps. 88. 6. Eccl. 8. 10. & 9. 1, 2. Lam. 3. 1. John 21. 18.

[k] Ver. 9. ch. 2. 16. 1 Kin. 11. 19. Is. 30. 4.

‡ An ancient city of Lower Egypt, probably the Daphne Pelusiaca of Herodotus. It stood on the banks of the lake Menzaleh, and enjoyed an extensive commerce with the Mediterranean and Red Sea.—Ed.

[l] Mat. 28. 10. Heb. 13. 5. Is. 50. 21. 2 Tim. 2. 9.

[m] Ch. 13. 1—10. & 18. 2—10. & 19. 1—13. & 51. 63, 64. Is. 22. 2—4. Ezek. iv, v, xii. Rev. 18. 21.

§ *Brick-kiln*—not for burning bricks, which would have been very uncomfortable near the royal residence, but a place appropriated for drying them in the sun. —Ed.

[n] Is. 10. 5. ch. 1. 15. & 27. 6. & 25. 9, 10. Dan. 2. 21. & 5. 18, 19, 21. Ezek. 29. 18. & 30. 10.

* This may be merely an emblem of conquest, or an historical reality. In that very spot the dissembling Jews may have lived to see the royal tent of Babylon; for the invasion and conquest of Egypt by Nebuchadnezzar took place about fifteen years from the date of the prophecy. See *Universal Hist.* vol. 7. p. 88. *Hales' Analysis*, vol. 2. p. 454.—Ed.

† *As a shepherd putteth* on his garment — "With as much ease, and as little opposition," is the ordinary interpretation. But in what respect, as to facility of dress, and enjoyment of quiet, does the shepherd differ from the labourer and artisan? Does it not rather mean, that, as the shepherd shears his flock, and then wears the fleece, so would Nebuchadnezzar denude Egypt of its riches, and clothe Babylon with the spoils?—Ed.

## CHAPTER XLIV.

(1) *The desolation of Judah the punishment of idolatry:* 1—10. (2) *The destruction of those who should practise idolatry in Egypt:* 11—14. (3) *The obstinacy of the Jews denounced:* 15—28. (4) *The destruction of Egypt:* 29, 30.

A. M. cir. 3416. B. C. cir. 588.

THE [a] word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol,* and at Tahpanhes,† and at Noph,‡ and in the country of [b] Pathros,§ saying,

2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein,‖

3 [c] Because of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to [d] burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, * Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and

[a] Ch. 1. 2. & 25. 18, 19. Ezek. 2. 7. & 3. 17.

* A city of Egypt, situated near the west shore of the Red Sea, near the place where the Israelites encamped previous to their passing the sea into the wilderness, Ex. 14. 2.—Ed.

† See note on chap. 43. 7.—Ed.

‡ Or Memphis, the capital of Middle Egypt, on the west side of the Nile, nearly opposite the modern Cairo. It was famous for its temple in which was kept the famous ox-god Apis. It was first ravaged by Nebuchadnezzar, afterwards completely ruined by Cambyses. It was afterwards rebuilt by the Grecian kings; and, at the commencement of the Christian era, was next in importance to Alexandria. It was again destroyed by the Saracens, and scarce a vestige of its glory remains. —Ed.

§ Is. 11. 11. Ezek. 29. 14. Gen. 10. 14. Whether it be the south or south part of Egypt, is not agreed.

‖ A city of Upper Egypt, and was situated, according to Ptolemy, in the neighbourhood of the celebrated Thebes. There is not even a ruin to mark its site —so fully and so fearfully have the divine judgments been executed.—Ed.

‖ He does not say, that no man lives therein; but, no man "dwelleth," as in a peaceful and settled residence.—Ed.

[b] 2 Kin. xvi, xxi, xxiv. ch. 2. 18—37. & 4. 17, 18. & 5. 19, 25. & 7. 17—34. &c. Deut. 13. 6. & 32. 17.

[c] Ver. 17, 21. ch. 19. 13.

[d] Ch. 18. 16. Ezek. 18. 24. & 33. 14.

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Reflections upon Chap. XLII.—Ministers have need to be men of fervent prayer, faithfulness, and intimacy with God. And if people would profit by their ministers' prayers, they should seriously attend to their preaching. We can never be sincere with God if we do not obey his will so far as it is known to us. But what a cloak of religion will hypocrites put on to serve a particular turn! They will avouch God as their God; and make great pretences to unreserved readiness to obey his will in all things. How strange it is that he should return such dissemblers so plain, so gracious, an answer! But his mercy is the foundation of all our hopes and happiness. He can turn the hearts of kings to favour or to hate us, as he pleases. And they, who carefully obey his will, may humbly expect his blessing. But it is madness to dissemble with a God of truth, who searches our hearts; or to quit our station, especially in his holy land, because we find trouble in it. If we think to escape suffering by sinning, we only rush upon the thick bosses of his buckler. If we make him our enemy, we shall find him a consuming fire wherever we go; and that upon which we most set our hearts will prove most fatal to us. If we make ourselves vile by our sins, he will make us viler by his judgments.

Reflections upon Chap. XLIII.—Pride is among the most damning sins,—a root of infidelity, and a sure road to hell. They, who are full of ill designs them-



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suckling, [a] out of Judah, [f] to leave you none to remain;

8 In that [g] ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye [h] might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten [i] the [†] wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not [k] humbled *even* unto this day, [l] neither have they feared, nor walked in my law, nor in my statutes, that I set before you, and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel, Behold, I [m] will set my face against you for evil, and to cut off all Judah.

12 And [n] I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine; and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will [o] punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence;

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return unto the land of Judah, to the which they [‡] have a desire to return to dwell there; [p] for none shall return but such as shall [q] escape.[§]

15 ¶ Then [r] all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, [s] we will not hearken unto thee:

17 But we will certainly do whatsoever thing [t] goeth forth out of our own mouth, to burn incense unto the [u] queen of heaven, and to pour out[‖] drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for [x] *then* had we plenty of [*] victuals, and were well, and saw no evil.

A. M. cir. 3416. B. C. cir. 588.

[a] Heb. *out of the midst of Judah.*

[f] Ch. 42. 10. ver. 11, 12, 14, 27

[g] Deut. 31. 15—21. ch. 8. 9—20. & 25. 6.

[h] Ch. 42. 18. & 24. 9. & 18. 16. & 29. 6. & 29. 18.

[i] Ps. lxxviii, cvi. Judg. ii. 1 Kin. xi. 2 Chr. xxi, xxviii, xxxiii. xxxvi. ch. ii—xxiii. Is. i—ix, liv. Ezek. vi—xxiii. Mic. i—iii. vi, vii. Zeph. i, iii. Neh. ix. Ezra ix. Dan. ix.

[†] Heb. *wickednesses*, or *punishments*, &c.

[k] Heb. *contrite.* Ps. 51. 17. Is. 57. 15. & 66. 2. 2 Kin. 22. 19

[l] Deut. 29. 4. Hos. 11. 2, 7. Ezek. xx. xxi, xxiii. Zech. 7. 11, 12.

[m] Ch. 21. 10. Ps. 34. 16. Amos 9. 4. Ezek. 14. 8. & 15. 7. Lev. 17. 10. & 20. 3, 5. & 26. 17.

[n] Ch. 42. 15—18

[o] Heb. *visit.* ch. 11. 22. & 13. 21. & 43. 11. & 21. 9. & 24. 10. & 42. 16.

[‡] Heb. *lift up their soul.*

[p] Ch. 4. 27. & 42. 1, 8, 17. ver. 27, 28.

[q] Ch. 51. 50. Is. 4. 2. & 10. 21. & 37. 32. & 45. 20. & 66. 19.

[§] Such as take heed to this prophetic warning, and escape from their idolatrous friends.—KD.

[r] Gen. 19. 4. 2 Chr. 28. 22. Is. 1. 5. ch. 5. 3. Mat. 7. 13. 2 Tim. 3. 13.

[s] Ex. 5. 2. ch. 6. 16, 17. & 7. 24, 26. & 16. 12. & 25. 4.

[t] Ver. 25. Num. 30. 2, 12. Deut. 23. 23. Judg. 11. 36.

[u] Or, *frame of heaven.* ch. 7. 18. & 19. 13. & 32. 29.

[‖] In Georgia, and other parts of the east, before feasting, it is customary to go out and raise the eyes to the naked heavens, and pour out a cup of wine upon the ground. The Hindoos pour out drink-offerings to the moon. So uniform and so permanent is idolatry.—KD.

[x] Hos. 2. 5. Is. 65. 5. Ezek. 16. 49. ch. 22. 15.

[*] Heb. *bread.*

A. M. cir. 3416. B. C. cir. 588.

[y] Ch. 11. 12. Num. 11. 5. 6. Job 21. 14, 15. Ps. 73. 9—13. Mal. 3. 13, 15.

[z] Women. ver. 15. ch. 7. 18.

[a] Or, *husbands.* Gen. 3. 16. Acts 13. 50. Deut. 7. 3, 4. 1 Kin. 21. 25. 2 Chr. 21. 6. Prov. 11. 21. Mark 6. 19—27.

[b] By the Mosaic law women were prohibited from making a vow without consent of their husbands (Num. 30. 1—16); but the women here plead the consent of their husbands to their idolatrous practices, and intimate that no other had a right to interfere or control their actions. See ver. 25.—KD.

[b] 2 Kin. 23. 26. Hos. 2. 13. Amos 8. 7.

[c] Is. 7. 13. & 43. 24. Ezek. 16. 43. Amos 2. 13. Mal. 2. 17. ch. 15. 6. & 36. 16.

[d] Ch. 18. 16. & 24. 9. & 25. 9. & 29. 18. Lam. 1—v. ver. 2, 6, 12. Dan. 9. 12.

[e] Ver. 8, 13, 21. ch. 32. 31. 33. 2 Chr. 36. 16. Lam. 1. 8.

[f] Is. 28. 10, 13. Rev. 2. 29. Mat. 11. 15. & 13. 9.

[g] Ver. 13—19. Job 15. 5. ch. 3. 5. Mat. 14. 9. Judg. 11. 35, 36. Is. 29. 15.

[h] Gen. 22. 16. Amos 6. 8. & 8. 7. ver. 26.

[i] Ps. 50. 16. Ezek. 20. 39. Mal. 1. 9, 10. Mat. 5. 9.

[†] He would no longer bear with a people who worshipped him with their mouths, while their hearts were after their idols; but, in confirmation of his threatening, and as a terrible lesson to all idolaters, he would cut them off by a speedy and universal destruction.—KD.

[k] Ch. 31. 28. & 1. 12. & 20. 10. Ezek. 7. 6.

[l] Lev. 26. 44, 45. Ps. 94. 12, 14. Hab. 3. 2. Is. 10. 19—22. & 27. 13. Ezek. 11. 16.

[m] Ps. 33. 11. Zech. 1. 6. ver. 29.

18 But since we left off to burn incense t the queen of heaven, and to pour out drin offerings unto her, [y] we have wanted all *thing* and have been consumed by the sword and the famine.

19 And when [z] we burnt incense to the que of heaven, and poured out drink-offerings un her, did we make her cakes to worship her, a pour out drink-offerings unto her, without o [a] men?

20 ¶ Then Jeremiah said unto all the peop to the men, and to the women, and to all t people which had given him *that* answer, sayin

21 The incense that ye burnt in the cit of Judah, and in the streets of Jerusalem, y and your fathers, your kings, and your princ and the people of the land, [b] did not the Lo remember them, and came it *not* into his min

22 So that the LORD [c] could no longer be because of the evil of your doings, *and* becau of the abominations which ye have committe therefore is your land [d] a desolation, and an tonishment, and a curse, without an inhabita as at this day.

23 [e] Because ye have burnt incense, and cause ye have sinned against the LORD, a have not obeyed the voice of the LORD, walked in his law, nor in his statutes, nor in testimonies; therefore this evil is happened u you, as at this day.

24 [f] Moreover, Jeremiah said unto all t people, and to all the women, Hear the wo of the LORD, all Judah that *are* in the land Egypt;

25 Thus saith the LORD of hosts, the G of Israel, saying, Ye and your wives [g] have bo spoken with your mouths, and fulfilled w your hand, saying, We will surely perform vows that we have vowed, to burn incense the queen of heaven, and to pour out dri offerings unto her: ye will surely accomp your vows, and surely perform your vows.

26 Therefore hear ye the word of the LO all Judah that dwell in the land of Egypt; hold, [h] I have sworn by my great name, saith LORD, that [i] my name shall no more be nam in the mouth of any man of Judah in all land of Egypt, saying, The Lord GOD livet

27 Behold, [k] I will watch over them for e and not for good; and all the men of Jud that *are* in the land of Egypt shall be consum by the sword, and by the famine, until th be an end of them.

28 [l] Yet a small number that escape the sw shall return out of the land of Egypt into land of Judah; and all the remnant of Jud [m] that are gone into the land of Egypt to sojou

selves, ordinarily reproach the true friends of their church and nation as traitors. They, who hate to conform themselves to the scripture, are ready to deny the divinity of it. And they, who wish to contradict the ends of a gospel ministry, study to put it under an ill name. Proud men hate contradiction; and if t cannot obtain consent, they will force compliance, and even drag those who God along with them. But a sinful flight from God's judgments only has



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there, shall know whose word shall stand, [o]mine, or theirs.

29 ¶ And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil;

30 Thus saith the LORD, Behold, [p]I will give Pharaoh-hophra [†] king of Egypt into the hand of [‡]his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

A. M. cir. 3416. B. C. cir. 588.

[o] Heb. *from me, or from them.*
[n] Dan. 2. 21. & 4. 34, 35. Ezek. 29. 19. & 30. 10, 11.
[†] Successor to Pharaoh-necho, mentioned 2 Kin. 23. 29. He is called Apries by Herodotus, who relates that he proudly boasted "that he had so established his kingdom that it was not in the power of any god to dispossess him of it." But this proud and ungodly boaster was conquered, imprisoned, and finally strangled. *Herod. Euterpe*, calx.—Ko.
[‡] His rebellious subjects, or the Chaldeans.

## CHAPTER XLV.

*Jeremiah instructs and comforts Baruch.*

THE word [a] that Jeremiah the prophet spake unto Baruch the son of Neriah, [b]when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Wo is me now! for the LORD hath [c]added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus, Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things [†] for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD; but thy life will I give unto thee for a prey in all places whither thou goest.

A. M. cir. 3390. B. C. cir. 606.

[a] This utterance belongs, in point of time, to chap. 36; but is introduced here as an example and encouragement to the few that did still "sigh and cry for all the abominations that were done in the land." This, and similar dislocations throughout this book, are not to be considered as evidences that the arrangement of the several parts was without any principle of order. The principle is obvious: it is not time, but instruction.—Ko.
[b] Ch. 36. 1, 4, 26, 32. & 43. 6.
[c] Ch. 26. 26. Ps. 69. 27. Lam. 1. 3. & 3. 1. Acts 24. 23
[†] The seeking of "great things," of increase of possessions, honourable rank, or profitable employment, is not the thing forbidden; it is the seeking of "great things for thyself"—for a man's own selfish ends, without any regard to the good of a nation, or of the church; or any view, or desire, or effort, for advancing the glory of God.—Ko.

## CHAPTER XLVI.

(1) *Jeremiah foretells the overthrow of Pharaoh's army at Euphrates, and the conquest of Egypt by Nebuchadrezzar:* 1—26. (2) *Promises of restoration to Jacob:* 27, 28.

THE word of the LORD which came to Jeremiah the prophet against the [a] Gentiles; [*]

2 [b]Against Egypt, against the army of [c]Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 [d]Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the [†] brigandines.

A. M. cir. 3394. B. C. cir. 606.

[a] Ch. 25. 9, 19—26. Zech. 2. 13.
[*] This is a general title to the five following chapters; but the prophecies were delivered at various times, and are here collected as instruction to the Gentiles—the nations, as distinct from Israel.—Ko.
[b] Ch. 25. 9, 19. ver. 14.
[c] 2 Chr. 35. 20. 2 Kin. 23. 29.
[d] Ver. 14. ch. 51. 11, 12. Nah. 2. 1, & 3. 14. Joel 3. 9, 12. 2 Kin. 19. 2 & c. make all the preparation you can for battle, but it will be to no purpose.
[†] Coats of mail.

A. M. cir. 3394. B. C. cir. 606.

[m] Terrified, they will attempt to flee, but will be most of them slain by the Chaldeans.
[†] Heb. *broken in pieces.*
[‡] Heb. *fled a flight.*
[e] Ch. 6. 25. & 50. 30. Is. 14. 18. Rev. 6. 15.
[f] Is. 30. 16, 17. Ps. 33. 16, 17. ch. 9. 23. Amos 2. 14.
[g] Ch. 1. 14. & c. & 6. 1. & 25. 9.
[h] Ch. 47. 2. Is. 8. 7. Dan. 9. 26. & 11. 22. Amos 8. 8. Ex. 15. v. 10 The great army shall be almost wholly slain.
[§] The original words are Cush, Phut, and Lud, three nations who were sons of Egypt. (Ezek. 30. 5.) The first, Arabians, near the Red Sea, east of Egypt. (see 2 Chr. xi. 16. Is. xx. 3—5), but who seem also to have had settlements in Egypt itself, or in some adjoining district in Africa, situated higher on the Nile. (See Is. 18 1.) The second, Lybians, west of Egypt. The third, the descendants of Lud, the son of Misraim, who settled in Egypt. (Gen. 10. 13.) These Lydians are to be distinguished from the Lydians of Asia Minor, familiar to history on account of the riches of Crœsus, their king; and who are supposed to be the descendants of Lud, the son of Shem. Gen. 10. 22.—Ko.
[‖] The Ethiopians dwelt southward, and the Libyans and Lydians westward of Egypt.
[i] Is. 13. & ch. 51. 6. ver. 25. Joel 1. 15. & 2. 1. Amos 5. 18. Zeph. 1. 14, 15. & c. 2.
[k] Is. 34. 6. & 63. 16. Ezek. 30. 17. Zeph. 1. 7.
[*] *A sacrifice* to divine justice, in which the Egyptian oppressors and idolaters shall fall.—Ko.
[l] Ch. 8. 22. & 51. 8. Ezek. 30. 21—25. Nah. 3. 19.
[m] Ch. 14. 17. ver. 19. Is. 47. 1.
[†] *Virgin.*—Hitherto unconquered.—Ko.
[‡] Heb. *no cure shall be unto thee.*
[n] Ver. 2. Ezek. 32. 2, 10, 12.
[o] Ch. 48. 31. Is. 15. 5, 8.
[p] Ver. 6, 10, 16, 21. Is. 10. 4. & 31. 3.
[‖] B. C. cir. 607.
[q] Ch. 43. 10—13. & 44. 30. Is. xix. & 27. 1. & 31. 3. Ezek. xxix —xxxii. Joel 3. 19.
[r] Ch. 4. 5, 6, 15, 20, 21. & 5. 1—5. Joel 3. 9, 12.
[s] Ch. 44. 1. ver. 3, 4.
[t] Memphis, ver. 19. ‖ See chap. 43. 7. & 44. 1.—Ko.
[u] Is. 34. 6. ver. 10, 21.
[x] Ver. 5, 21. Judg. 5. 21. Is. 66. 15, 16. Rev. 6. 17.
[y] Heb. *multiplied the fall*, ver. 16.
[z] The hired troops, ver. 9. 21.
[*] These are the words either of the foreign auxiliaries, or mercenaries of the Egyptian armies. See ver. 21.—Ko.
[†] *From the oppressing sword.*—"From the sword of the dove."—the emigs of the Chaldeans. *Gill.*—Ko.

5 [*] Wherefore have I seen them dismayed, *and* turned away back? and their mighty ones are [†] beaten down, and are [‡] fled apace, and look not back: *for* [*] fear *was* round about, saith the LORD.

6 [f] Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall [g]toward the north by the river Euphrates.

7 [h] Who *is* this *that* cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city, and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians [§] and [‖] the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow:

10 For this *is* [i] the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries; and [k] the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice [*] in the north country, by the river Euphrates.

11 [l] Go up into Gilead, and take balm, O [m] virgin, [†] the daughter of Egypt; in vain shalt thou use many medicines: *for* [‡] thou shalt not be cured.

12 The nations have heard of thy [n]shame, and [o]thy cry hath filled the land: for the mighty man [p] hath stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD spake [q] to Jeremiah the prophet, [q] how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

14 [r] Declare ye in Egypt, and publish [s]in Migdol, and publish in [t] Noph, and in Tahpanhes: [‖] say ye, Stand fast, and prepare thee; for [u] the sword shall devour round about thee.

15 [x] Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He [y] made many to fall, yea, one fell upon another; and [z] they said, Arise, [*] and let us go again to our own people, and to the land of our nativity, from the oppressing sword. [†]

17 They did cry there, Pharaoh king of

them upon us, and renders them heavier; and even draws down his wrath upon such as receive us into their friendship. And, very contrary to their intentions, he makes one nation a scourge to another.

REFLECTIONS UPON CHAP. XLIV.—Dreadful is the malignity of sin; infinitely God hates it, and earnestly should his ministers warn against it. It is a dreadful token of a reprobate mind, when, with judgments upon us or around us, we harden ourselves in sin: and a certain sign that almighty vengeance is at hand to destroy us. They who will not be ruled by God's word, must be broken by his rod. And if men will prefer their own projects to God's promises and providence, it is just that they should meet with disappointments. No antiquity, authority, custom, or prosperity, can ever warrant what God forbids. And it is dreadful when the means which God uses to draw or drive us from our sins are perverted to harden us in them! or when those, who should assist one another in the way to heaven, are mutual tempters to, and hardeners in, sin. But God will effectually refute his obstinate opponents by the ruinous strokes of his wrath. Nor can a greater curse light upon sinners, than to be given up to the devices of their own heart. Quickly will God ruin the created comforts and confidences which we put in his room. And indeed nothing is to us what we fancy it, but what he makes it.

REFLECTIONS UPON CHAP. XLV.—Alas, how unwilling our hearts are to take up our cross and follow Christ! Very small difficulties are apt to discourage young beginners in the service of God. And often it is more their unbelieving fears than their real dangers that make them to complain. If we had less desire after, and less expectation from, creatures, and more faith in Christ's word and views of the spiritual nature of his kingdom, external events would trouble us less. While therefore God so exactly observes me, let me never seek my own more than the public welfare. Let me never seek great things here, where every



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Egypt *is but* [a] a noise; he hath passed the time appointed.

18 *As* I live, saith the King, whose name *is* The LORD of hosts, Surely as [b] Tabor [*] *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, [†] furnish thyself to go into captivity: for Noph [‡] shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair heifer,[§] *but* destruction cometh; it cometh out of the north.

21 Also her [c] hired men *are* in the midst of her like [‖] fatted bullocks;[*] for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go [d] like a serpent;[†] for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her [e] forest, saith the LORD, though it cannot be searched;[‡] because they are more than the grasshoppers, and *are* innumerable.

24 [f] The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith, Behold, I will punish the [§] [g] multitude of No,[‖] and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; and [h] afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD, for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I [*] not leave thee wholly unpunished.

A. M. cir. 3397.
B. C. cir. 607.

[a] Ex. 15. 9, ch. 8. 20. *i. e.* mere blusterer.

[b] Jos. 19. 12, 22. Judg. 4. 6, 8.

[*] *Tabor* is not among the mountains in respect of neighbourhood, for it stands isolated near the eastern extremity of the great plain of Esdraelon; but it is among them in respect of name, rank, and celebrity. Van Egmont pronounces it the most beautiful mountain in the world, and Maundrel declares it is impossible for man's eye to behold any prospect more delightful than what is afforded from its summit.—Ed.

[†] Heb. *make thee instruments of captivity.*

[‡] See note on ch. 44. 1.—Ed.

[§] *Like a very fair heifer* intended for preservation.—Ed.

[c] Ver. 8, 16. Hired troops.

[‖] Heb. *bullocks of the stall.*

[*] *Like fatted bullocks* intended for slaughter.—Ed.

[d] Is. 29. 4, Mic. 1. 8, & 7. 16, 17. *i. e.* Hissing and howling.

[†] *Like a serpent* which is hid in the grass, and unexpectedly, suddenly, and destructively, springs upon its victim.—Ed.

[e] Armies and multitudes of cities. Is. 18. 1, Ezek. 20. 46, 47.

[‡] Though so extensive, that it seems interminable, and so thickly planted with trees, or so interlaced with underwood and parasitical plants, that no one can pass through. Under this emblem the numerous cities of Egypt may be represented.—Ed.

[f] Ps. 137. 8, ver. 11, 19.

[§] Or, *nourisher.*

[g] Heb. *Amon-No* Ezek. 30. 15, Nah. 3. 8.

[‖] *No*, or "Amon No," generally supposed to be the Egyptian Thebes. It stood on both sides of the Nile, about 300 miles from the sea. In time of war it could furnish 20,000 men and 200 chariots. It was taken and destroyed by the Assyrians. (Nah. 3. 8—10.) It afterwards arose to still greater splendour, and is said to have extended to 52 miles in circumference. It was again reduced to ruins by Cyaxares of Persia. (Ezek. 30. 15, 16.) It was partially rebuilt again, and finally destroyed by C. Gallus. Four villages now rise upon its ruins—perhaps the most magnificent in the world. Ruins that compel the traveller to gaze and wonder how man could become so brutal as to devastate such miracles of architecture and splendour—ruins which the believer points out to the infidel as evidences of divine revelation and abiding monuments of God's judgments upon idolatry.—Ed.

[h] Ezek. 29. 11, 13, ch. 30. 23, Mic. 7. 12, Zec. 10. 10, 11.

[*] Or, *not utterly cut thee off.*

## CHAPTER XLVII.

*The destruction of the Philistines, of Tyre, and Sidon.*

A. M. cir. 3397.
B. C. cir. 607.

THE word of the LORD that came to Jeremiah the prophet against the Philistines before that Pharaoh [*] smote Gaza.[†]

2 Thus saith the LORD, Behold, waters [‡] rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor.

5 Baldness is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword of the LORD, how long *will it be* ere thou be quiet? Put up thyself into thy scabbard, rest, and be still.

7 [§] How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it.

[*] Whether this was Pharaoh-necho, or Pharaoh-hophra, is uncertain. It is equally uncertain at what time—the fact alone is known—and all mere conjecture is useless.—Ed.

[†] *Gaza* was a very ancient city (Gen. 10. 19), and, being the frontier town of Palestine towards Egypt, was strongly fortified. By Joshua it was assigned to the tribe of Judah, who gained possession of it soon after his death, Judg. 1. 18. The Philistines regained the possession, during which it became the scene of some of the most memorable acts of Samson. Being regained by David, it continued subject to his successors for 150 years; and, after successively falling into the hands of the Assyrians, Egyptians, Chaldeans, and Persians, it withstood Alexander of Macedon a siege of two months, and was, when captured, barbarously razed to the ground. Gaza appears never to have been rebuilt, and is described shortly after the days of our Lord, as a desert place. (Acts 8. 26.) Another city of the same name was erected near the ancient site, which still remains a place of considerable importance, and contains about 5,000 inhabitants.—Ed.

[‡] *Waters* are here, as elsewhere, used as an emblem of an "enemy coming in like a flood," Is. 59. 19.—Ed.

[§] Heb. *How canst thou?*

## CHAPTER XLVIII.

(1) *Moab judged on account of her sins:* 1—46. (2) *Moab shall yet be mercifully restored:* 47.

A. M. cir. 3399.
B. C. cir. 605.

AGAINST [*] Moab thus saith the LORD of hosts, the God of Israel, Wo [b] unto Nebo, for it is spoiled; Kiriathaim is confounded *and* taken; [*] Misgab is confounded and dismayed.

2 [c] *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; come and let us cut it off from *being* a nation. *Also* thou shalt [d] be cut down, O Madmen; the sword shall [†] pursue thee.

3 [e] A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her [f] little ones have caused a cry to be heard.

5 For in the going up of Luhith [g] continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

[a] Is. xv, xvi. & 25. 10. ch. 25. 9, 21. & 27. 3. Ezek. 25. 8—11. Amos 2. 1—3. Zeph. 2. 8—11.

[b] Num. 32. 37, 38. & 33. 47. Is. 15. 2. & 16. 8, 9. ver. 21—24.

[*] Or, *the high place.*

[c] Is. 16. 14. & 25. 10. It shall be no more a glorious kingdom.

[d] Or, *be brought to silence.* Is. 15. 1. & 25. 10.

[†] Heb. *go after thee.*

[e] Is. 15. 3—5, 8. & 16. 7—11. & 22. 4. ch. 4. 20, 21.

[f] Or, *great ones*, ch. 25. 34—36. All ranks and places shall terribly mourn and howl.

[g] Heb. *weeping with weeping.* Rev. 18. 9.

thing is less than nothing, and vanity, and as uncertain as a shadow or a vapour. If God preserve and protect me in evil times, it is more than I deserve, or perhaps could expect.

REFLECTIONS UPON CHAP. XLVI.—God will reckon with sinners at last. And, alas, at what expense, and with what parade, they rush forward into their own destruction! When they think to magnify themselves by their wicked enterprises, he glorifies himself in blasting their designs and cutting them off. At infinite hazard do kings, in their pride, march multitudes into sudden death and damnation. And the more confident they are, the nearer is their ruin. No numbers, no armour, no courage, no strength, no cunning, no wealth, no flight, avails when God is the assailant and pursuer. Mighty armies make but a pitiful figure when he musters the host of their enemies to the battle. An noisy blusterers do least in a time of need. They, who disappointed others, at last disappointed themselves. Alas! what desolations sin makes in the most populous and wealthy countries! Quickly is Egypt too hot for the Jews, who fled thither, and all her thousands of cities turned into ruinous heaps. Amid external preparations it is necessary to prepare chiefly for trouble, captivity, death, and eternity. But great is his grace, who secures the salvation of his church and people in the worst of times, and even grants partial deliverances to his enemies.

REFLECTIONS UPON CHAP. XLVII.—God exactly foresees the miseries of the most strong and flourishing states. And the strongest holds are of no avail against the artillery of a threatening, an angry God. He effectually reckons



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6 [a] Flee, save your lives, and be like [b] the heath in the wilderness.

7 ¶ For because [i] thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and [k] Chemosh shall go forth into captivity, *with* his priests and his princes together.

8 And [l] the spoiler shall come upon every city, [m] and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 [n] Give wings unto Moab, that it may flee and get away: for [o] the cities thereof shall be desolate, without any to dwell therein.

10 [p] Cursed *be* he that doeth the work of the LORD [†] deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ [q] Moab hath been at ease from his youth, and he hath settled on his lees,[‡] and hath not been emptied from vessel to vessel, neither [r] hath he gone into captivity; therefore his [s] taste [t] remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him [u] wanderers, [*] that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 [v] And Moab shall be ashamed of Chemosh, as the house of Israel [w] was ashamed of Beth-el their confidence.

14 ¶ How say ye, [x] We *are* mighty and strong men for the war?

15 [y] Moab is spoiled, and gone up *out of* her cities, and [z] his chosen young men are gone down to the slaughter, saith [a] the King, whose name *is* The LORD of hosts.

16 The calamity of Moab [b] *is* near [†] to come, and his affliction hasteth fast.

17 [c] All ye that are about him, bemoan him; and all ye that know his name, say, [d] How is the strong staff broken, *and* the beautiful rod!

18 Thou [e] daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O [‡] inhabitant of [f] Aroer, stand by the way, and espy; [g] ask him that fleeth, and her that escapeth, *and* say, What is done?

20 [h] Moab is confounded, for it is broken down: howl and cry; tell ye it in [i] Arnon, that Moab is spoiled,

21 And judgment is come upon the [k] plain country;[§] upon [l] Holon,[‖] and upon [m] Jahazah, and upon Mephaath,

22 And upon [n] Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon [o] Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

A. M. cir. 3399.
B. C. cir. 605.

[a] Escape for your life regardless of wealth

[b] Or, *a naked tree*, or *destitute*. ch. 17. 6. & 51. 6. Rev. 6. 15. Job 30. 3—7.

[i] Ps. 52. 7. & 115. 8.

[k] Their god. Judg. 11. 24. Num. 21. 29. Is. 46. 1. 2. ch. 45. 20. & 46. 3.

[l] Ch. 25. 9. & 6. 26. & 4. 7. 20. 4. *a.* Chaldeans.

[m] Is. xv., xvi. ver. 20—25. Ezek. 25. 9. Zec. 2. 9.

[n] Ver. 28. Ps. 55. 6. Is. 16. 2.

[o] Is. xv., xvi. Ezek. 25. 9, 11. Zeph. 2. 9.

[p] Judg. 5. 23. ch. 50. 29. 1 Kin. 20. 42. 1 Sam. 15. 3—9.

[†] Or, *negligently*.

[q] Ch. 12. 2. Ps. 73. 5. Zeph. 1. 12. *i. e.* hath flourished.

[‡] Lake wine left long to refine, and therefore quite undisturbed.—Ed.

[§] For about 130 years.

[r] Former wickedness. Is. 16. 6. ver. 29.

[‖] Heb. *stood*.

[s] Chaldeans. ch. 25. 9, 21. & 27. 3. & 18. 14. ver. 5, 15. They shall enslave them, and ruin their wealth and cities.

[t] *Wanderers.*—"Tillers who shall tilt him down;" alluding to the practice of tilting vessels to draw off their contents.—Ed.

[u] Ver. 7, 39. Is. 2. 20. & 15. 2. & 16. 12. & 45. 20. Judg. 11. 26. 1 Kin. 11. 7.

[v] Hos. 8. 5. & 10. 5. 1 Kin. 12. 28, 29. Of the calves there.

[w] Jer. 9. 23. Ps. 33. 16. & 70. 5. & 147. 10. ver. 26, 41.

[x] Ver. 5, 18—25. Their cities are ruined, and themselves taken captive.

[y] Heb. *the choice of*. ch. 30. 27. Is. 34. 7.

[z] 1 Tim. 1. 17. & 6. 15, 16. ch. 46. 18. Ps. 47. 2. Mal. 1. 14.

[a] Is. 13. 22 & Pet. 2. 3. Ezek. 12. 22—25. Deut. 32. 35. 1 Thes. 5. 3.

[b] It is most probable that the invasion of Nebuchadnezzar, the ruin of the cities, and the captivity of the inhabitants of Moab, took place in the days of Zedekiah.—Ed.

[c] Is. 15. 5. Rev. 18. 9, 18.

[d] Is. 14. 5. & 9. 4. & 10. 5. ver. 39. Ezek. 14. 12—16.

[e] Ch. 46. 11, 19 Is. 18. 2. & 47. 1. & 23. 7. Ps. 22 1. Kzek. 19. 13.

[‡] Heb. *inhabitress*.

[f] Num. 21. 15, 14. Deut. 2. 36.

[g] 1 Sam. 4. 13. Ps. 66. 8. 2 Sam. 1. 4.

[h] Is. xv. & 16. 7—11. ver. 3—5, 31—39.

[i] Num. 21. 28. Judg. 11. 18. Is. 16. 2, 7.

[k] Ver. 8. Ezek. 25. 9. Zeph. 2. 2.

[§] *The plain country.*—Though Moab possessed some mountain ranges, it was chiefly characterized by its extensive plains. Num. 31. 12. & 33. 4, 5.—Ed.

[l] Not that Jos. 15. 51. & 21. 15.

[‖] *Holon, &c.*—These are the names of cities of Moab, some of them not elsewhere mentioned. It is stated by travellers, that in no country of Europe are the towns and villages so numerous as the ruins that are scattered over Moab.—Ed.

[m] Is. 15. 4 Jos. 13. 18. & 21. 36, 37.

[n] Ver. 1, 18. Num 21. 30. & 32. 34, 35. & 33. 45. Ezek. 6. 14.

[o] Ver. 1. Is. 15. 2. Num. 32. 37, 38.

A. M. cir. 3399.
B. C. cir. 605.

[*] *Make ye him drunken*—or "with wine, wherein is excess"—for that is forbidden of God—but judicially condemn him to drink of the intoxicating draught of his own pride and vanity (ver. 29), and the cup of God's judgment against these rebellions of the heart.—Ed.

[†] The people of one nation often take pleasure in deriding the people of another; and seem to think that by lowering their neighbours, they are elevating themselves. The subject of this derision may be religion, government, poverty, dress, language, history, national peculiarities and habits, however indifferent;—nay, industry, riches, and comforts, can be turned into ridicule by those who envy what they are too ignorant, or too idle to attain. The Moabites, by perverting history, seem to have ridiculed the Israelites as "thieves," and to have expressed that malignant joy at their disasters which is the surest evidence of a weak understanding and a bad heart; and the certain forerunner of that divine judgment against private or public malice, which prophecy occasionally reveals as a warning, but which Providence always inflicts as a part of God's uniform and unalterable government.—Ed.

[‡] *His lies shall not so effect* his evil purposes, nor enable him to gratify his malignant and causeless wrath. The probability is, that the Moabites had been active in misrepresenting the Jews to the Chaldeans.—Ed.

[§] Thy people are carried captive beyond the sea, but to what place is unknown: the word translated "sea," being applicable to the ocean, the Mediterranean, the Red sea, the Dead sea, or to any considerable lake of fresh water.—Ed.

[‖] Their shouting shall not be of plenty and joy, but of ruin and wo.—Ed.

[*] *Three years old*, as the date of maturity, and the consequent emblem of perfection, was the age required by JEHOVAH for every animal of the covenant sacrifice with Abraham (Gen. 15. 9.); of which sacrifice, the "heifer" was the first. It is therefore not probable that the allusion is, as Blayney supposes, to a heifer "lowing after her lost calf," (for such instinctive language of maternal affection is not peculiar to any age,) but to an animal devoted to sacrifice, as Moab was to divine judgment.—Ed.

[†] There are two views of every national calamity. (1) As it is the effect of God's judgment. (2) As it is the work of Satan's malice. Viewed in the first aspect, the believer always acquiesces, frequently rejoices. Viewed in the second, he always acquiesces, but often weeps. Thus our Lord wept over Jerusalem at the very moment he announced her doom. Thus the prophet condemns Moab for her sins, but weeps over the ruin her sins are about to accomplish.—Ed.

[‡] Heb. *diminished*.

[§] Heb. *neck*.

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 Make ye him drunken;[*] for he magnifieth *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision[†] unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD: but *it shall* not *be* so; his lies shall not so effect *it*.[‡]

31 Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea,[§] they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer-fruits, and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their* shouting *shall be* no shouting.[‖]

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old;[*] for the waters also of Nimrim shall be desolate.

35 Moreover, I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres; because the riches *that* he hath gotten are perished.[†]

37 For every head *shall be* bald, and every beard [‡] clipped; upon all the hands *shall be* cuttings, and upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the [§] back with shame! so shall Moab be a derision and a dismaying to all them about him.

with the spiteful or treacherous enemies of his people at last: and, if he be against us, who can be for us? The more we trust to creatures for help, the more sad disappointments we shall meet with in a time of need. Yea, great distress may make us even to forget we have our darling babes, or to wish they had never been born. But, notwithstanding the confusions of war, every stroke is directed by the hand of God; and none can stop it till it has finished his work.



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40 For thus saith the LORD, Behold, [p] he shall fly as an eagle,* and shall spread his wings over Moab.

41 † Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day [q] shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed [r] from *being* a people, because he hath magnified‡ *himself* against the LORD.

43 [s] Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, [t] the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon, because of the force: but [u] a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the § tumultuous ones.

46 [x] Wo be unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken ‖ captives, and thy daughters captives.

47 ¶ [y] Yet will I bring again* the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

A. M. cir. 3399.
B. C. cir. 605.

p Nebuchadnezzar. Deut. 28. 49. Is. 8. 8. Hos. 1. 8. Dan. 7. 4. Hab. 49. 22. & 4. 13. Ezek. 17. 3. Hab. 1. 8. Lam. 4. 19.

* *He shall fly as an eagle* — that is, the Babylonian invader and destroyer, ver. 42.—Ed.

† Or, *The cities are.*

q Quaking and fainting, ch. 6. 24. & 30. 6. & 49. 22. & 50. 37. & 51. 30. Is 13. 8. Lam. 1. 6. Nah. 2. 13. Mic. 4. 9. 10.

r Judg. 1. 7. Ps. 83. 4. Is. 7. 8. Mar. 7. 2.

‡ Set up his own opinion (calling it "reason,") in opposition to God's revelation—his idols, made by his own hands, in opposition to God's worship—and his own appetites and passions, in opposition to God's law.—Ed.

s Deut. 32. 23—25. 35. Is. 24. 17, 18. Ps. 11. 5. 6.

t Ch. 11. 23. & 46. 21.

u Num. 21. 28. & 24. 17. Is. xv, xvi. Amos 2. 2.

§ Heb. *children of noise.*

x Num. 21. 29. ver. 1, 7, 12.

‖ Heb. *in captivity.*

y Ps. 72. 9. ch. 46. 26. & 49. 6, 39. Is. 18. 7. & 19. 18—25 & 23. 18. Ezek. 16. 53.

* Whether this prophecy has yet received any accomplishment is uncertain; but, most probably, the humane policy of Cyrus would extend beyond the Jews to other captives. Its full accomplishment, however, is still future, and waits for the time when "the kingdoms of this world shall (all) become the kingdoms of our Lord, and of his Christ." Rev. 11. 15.—Ed.

## CHAPTER XLIX.

(1) *The judgment and restoration of Ammon:* 1—6. (2) *The judgment of Edom, Damascus, Kedar, Hazor, and Elam:* 7—38. (3) *Elam restored:* 39.

CONCERNING the Ammonites, thus saith the LORD, Hath Israel no sons? hath he no heir? why *then* doth their king* inherit Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heir unto them that were his heirs,† saith the LORD.

3 Howl, O Heshbon; for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges: for their king shall go into captivity, *and* his priests and his princes together.

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding‡ daughter? that trusted in her treasures, *saying*, Who shall come unto me?

A. M. cir. 3400.
B. C. cir. 604.

* Rather, "Why doth" Milcom "inherit Gad?" Milcom was the chief idol of the Ammonites. (See 1 Kin. 11. 5.) The Gadites were carried captive into Assyria (2 Kin. 15. 29. 1 Chr. 5. 26), when, it is most probable, the Ammonites took possession of the vacant country.—Ed.

† This prophecy refers to a time undoubtedly future; for the ten tribes, here called "Israel," never have returned to occupy their own land, nor to extend over the land of Ammon, as here foretold. But no title of inheritance can equal the promise of God; no power of man can render it ineffectual; Israel shall yet be planted and grow in his own land, and his boughs shall overshadow from the sea to the river.—Ed.

‡ *Backsliding.*—Perverse, refractory, rebellious. Ammon is so called, as the degenerate descendant of righteous Lot, and as a people fully warned by the instructions of the Jewish prophets.—Ed.

A. M. cir. 3400.
B. C. cir. 604.

a Gen. 4. 14. ch. 46. 5. Amos 4. 3.

b Ch. 48. 47. ver. 39.

c Job 4. 1. Is. 21. 11, 12. Obad. 8. Hab. 3. 3. Amos 1. 12.

* Most probably the chief seat of learning: in modern language, the most celebrated university of the time and country.—Ed.

† Or, *they are turned back.*

‡ Retire "deep" into the deserts—as is customary in Arabia, during hostile invasions—or hide in the secret dens and caves, natural or artificial, with which the mountains still abound, see ver. 10.—Ed.

§ Heb. *their sufficiency.*

d Moabites, Ammonites, and Arabians. Is. xxi. Ezek. xxv. Obad. 6—21. ch. xlvii. xlix.

e None is left to say, as ver. 11. Mal. 1. 3, 4. Is 34. 5—15. Ps. 37. 35, 36.

f Ps. 68. 5. & 146. 9. Hos. 14. 3.

‖ In every national calamity there is a number of the godly who suffer with the ungodly; and whom, though God may preserve, he yet severely tries by the judgments that fall upon their relatives and friends. See Ezek. 14. 12—23. And thus it comes to pass that they "whose (personal) judgment was not to drink," have often "assuredly drunken:" of which fact, Jeremiah himself was a striking example, having drunk deeper than any, of the bitter cup of his country's and his church's sorrow.—Ed.

g Ch. 30. 11. & 25. 28, 29. & 46. 28, Obad. 16.

h Is. 34. 6, 9—15. & 63. 1. Amos 1. 12. Mal. 1. 3, 4. ver. 17—22. Ezek. 35. 3—15. & 25. 13, 14. Joel 3. 19, Obad. 18.

i Obad. 1. ch. 50. 9—21. & 51. 11, 27, 28. & 25. 9. Is. 13. 2, 3. & 18. 3. ver. 28.

k Obad. 4. ch. 48. 28. Num. 24. 3, 4. Thou thoughtest none durst meddle with thee in thy hill country.

* The land of Edom, or Idumea, is a country of lofty and precipitous rocks. The ruins of its proud and magnificent capital still remain; and language cannot express the astonishment of such travellers as have been able to explore them. The temples, mausoleums, and private dwellings, all excavated in "the clefts of the rock," give evidence of riches and labour to which no modern works in Europe afford any parallel. See *Keith's Evidence of Prophecy*, and *Finden's Illustrations*. Yet the once swarming city is desolate, "neither doth a son of man dwell in it," ver. 18.—Ed.

l Is. 34. 9—15. Ezek. 25. 13, 14. & 35. 3—15. Joel 3. 19. ch. 50. 13. & 25. 9, 10. Obad. 18. Mal. 1. 3, 4.

m Gen. 19. 25. ch. 50. 40. Is. 13. 19. Amos 4. 11. Zeph. 2. 9. ver. 33. Jude 7. Ps. 11. 6. 2 Pet. 2. 6. Job 18. 15—17.

† When the Jordan overflows its banks, the lions, driven from the jungles, and deprived of their usual prey, invade and infest the interior of the country.—Ed.

5 Behold, I will bring a fear upo
saith the Lord GOD of hosts, from al
that be about thee; and ye [a] shall be dri
every man right forth; and none shall
up him that wandereth.

6 ¶ And [b] afterward I will bring again th
vity of the children of Ammon, saith the

7 ¶ Concerning Edom, thus saith th
of hosts, *Is* wisdom no more in [c] Tem
counsel perished from the prudent? i
wisdom vanished?

8 Flee ye, † turn back, dwell deep,‡ O
tants of Dedan: for I will bring the cala
Esau upon him, the time *that* I will vi

9 If grape-gatherers come to thee,
they not leave *some* gleaning grapes? if
by night, they will destroy § till the
enough.

10 But I have made Esau bare, I have
ered his secret places, and he shall not
to hide himself: his seed is spoiled, a
brethren, and his neighbours, and he [e]

11 Leave thy fatherless children, [f] I w
serve *them* alive; and let thy widows trus

12 For thus saith the LORD, Behol
whose judgment *was* not to drink‖ of
have assuredly drunken; and *art* thou
shall § altogether go unpunished? thou s
go unpunished, but thou shalt surely dri

13 For I have sworn by myself, sa
LORD, that [h] Bozrah shall become a des
a reproach, a waste, and a curse; and
cities thereof shall be perpetual wastes.

14 I have heard a [i] rumour from the
and an ambassador is sent unto the h
*saying*, Gather ye together, and come
her, and rise up to the battle.

15 For, lo, I will make thee small
the heathen, *and* despised among men.

16 Thy terribleness hath deceived th
the pride of thine heart, O [k] thou that
in the clefts* of the rock, that holdest the
of the hill: though thou shouldest m
nest as high as the eagle, I will bri
down from thence, saith the LORD.

17 [l] Also Edom shall be a desolation
one that goeth by it shall be astonish
shall hiss at all the plagues thereof.

18 [m] As in the overthrow of Sodom a
morrah, and the neighbour *cities* thereo
the LORD, no man shall abide there,
shall a son of man dwell in it.

19 Behold, he shall come up like a lio

REFLECTIONS UPON CHAP. XLVIII.—God is the author and manager of all the awful judgments executed upon nations or persons. And with tremendous exactness, activity, and fury, his agents perform their work. Such as could not be ashamed out of their idolatry by his word must be made ashamed of it by his rod, and be convinced by experience that their idols cannot help them. Long outward prosperity is a snare to men's souls; and by it wicked men encourage themselves to more ungodliness. When men enjoy their good things here, they have none to expect in eternity. When God has borne long with sinful nations, they may expect calamities, surprising, terrible, lamentable, shameful, plicated, but all of them righteous. And it is of infinite mercy if they in everlasting destruction. Nor need presumptuous mockers of Go people to wonder if their bands be made strong, or if their presumptio the prelude of their ruin.

CHAP. XLIX.—Ver. 19, 20. Behold, Nebuchadnezzar shall invade you as furious as a lion driven from his den by the swelling of Jordan.



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[a]the swelling of Jordan against the habitation of the strong: but I will suddenly make him run [b]away from her;[*] and who *is* [p]a chosen *man, that* I may appoint over her? for who *is* like me? and who will [q]appoint me the time? and who *is* [r]that shepherd[†] that will [s]stand before me?

20 Therefore hear the counsel of the LORD that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman; Surely [t]the least of the flock[‡] shall draw them out;[§] surely he [u]shall make their habitations desolate with them.

21 [x]The earth is moved at the noise of their fall; at the cry the noise thereof was heard in the [y]Red sea.

22 Behold, he shall come up and [z]fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be [a]as the heart of a woman in her pangs.

23 ¶ [b]Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings; they are [c]faint-hearted:[†] *there is* sorrow [d]on the sea; it cannot be quiet.

24 Damascus is [e]waxed feeble, *and* turneth herself to flee, and fear hath seized on *her:* anguish and sorrows have taken her, as a woman in travail.

25 How is the [f]city of praise not left, the city of my joy!

26 [g]Therefore [h]her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a [i]fire in the wall of Damascus, and it shall consume the palaces of [k]Ben-hadad.

28 ¶ [l]Concerning Kedar, and concerning the kingdoms[‡] of [m]Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD, [n]Arise ye, go up to Kedar, and spoil the men [o]of the east.

29 [p]Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, [q]Fear *is* on every side.

30 ¶ [r]Flee, [s]get you far off, dwell deep," O ye inhabitants of Hazor, saith the LORD; for [t]Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the [u]wealthy nation that [v]dwelleth without care, saith the LORD, which have neither gates nor bars,[‡] *which* [w]dwell alone.

A. M. cir. 3400.
B. C. cir. 604.

a Jos. 3. 15. 1 Chr. 12. 15. ch. 12. 5.
b Or, upon her. 1 Kin. 9. 5.
* "Yet swiftly shall he return from it with spoil."—*Boothroyd.*
p Ch. 25. 9. & 27. 6. & Ex. 15. 11
q Or, *convent me in judgment.* ch. 50. 44. Job 41. 10.
r Ch. 25. 34—36. Zec. 11. 3. 8. 17.
† *That shepherd.*—What military leader can resist my power?—Ko.
s Nah. 1. 6. 1 Cor. 10. 22. Ps. 76. 7. Rev. 6. 15—17.
t The weakest Chaldean. ch. 20. 45. & 37. 10 Zec. 4. 6. 1 Cor. 1. 27.
‡ The weakest soldier in the army of Nebuchadnezzar.—Ko.
§ Shall "draw them out" from their dwellings in the rock, as dogs draw out animals from their holes.—Ko.
u Ver. 13, 17, 18. Mal. 1. 3, 4.
x Ezek. 26. 15, 18. & 31. 16. & 32. 10. Rev. 11. 13, 18, 19.
|| Heb. *Weedy sea.*
y Ch. 46. 40, 41. Hos. 8. 1. ver. 16.
z Ps. 55. 6. Is. 13. 8. & 21. 3. & 26. 17. ch. 4. 31. & 6. 24. & 13. 21. & 22. 23. & 30. 6. & 48. 41. ver. 24. 30. 44.
a Ch. 25. 9. 26. Is. 17. 1, 3. & 37. 13. & 10. 9. Zec. 9. 1. 2.
b Heb. *smitten.*
† "They dissolved with fear, as the sea which can never be at rest."—*Boothroyd.*
‡ Or, *as on the sea.*
b Ver. 8, 22. Ps. 46. 6.
c Ch. 31. 9. & 51. 41. Is. 62. 7. Dan. 4. 30. Ps. 37. 35.
d Or, *surely.* ch. 5. 2.
e Ch. 6. 11. & 9. 21. & 11. 22. & 50. 30. & 51. 3. Ezek. 27. 27. Ps. 21. 10
f Amos 1. 4. ver. 2. Deut. 32. 22.
g 1 Kin. 15. 20. 2 Kin. 13. 3.
h Is. 21. 15—17. ch. 25. 9. 23. 24.
§ The country was governed by chieftains of tribes, and their authority being supreme, their districts, however narrow, are called kingdoms.—Ko.
i Not Jos. 11. 10. Judg. 4. 3.
k Ver. 14, 31. ch. 6. 4. 5. & 50. 14—16, 21. Is. 13. 2—5.
l Judg. 6. 3. Job 1. 3. Gen. 25. 6, 18. Is. 11. 14
m Ps. 120. 5. Is. 13 20. & 56. 6, 7. Job 1. 3. ch. 25. 2 & 4, 7, & 5, 13—17. & 10. 20. & 11. 12.
n Ch. 46. 3. & 6. 25 & 48. 41, 43. ver. 5, 22, 24.
o Ver. 8.
|| Heb. *Ay greatly.*
* See note on ver. 8.—Ko.
p Ch. 25. 9, 23, 24, & 27. 6. Is. 10. 7.
† Or, *that is at ease.*
q Judg. 18. 7, 27 Is. 47. 5. & 52. 9, 10. Zeph. 2. 15. Ezek. 30. 9. & 38. 6.
‡ Those Arabians who were rich in flocks, still the only riches of many countries, and who, dwelling in tents, had literally neither gates nor bars. Their deserts were their bulwarks; but judgment is now denounced, and they shall no longer escape the just punishment of their sins—pastoral luxury, covetousness, and robbery—which (at least the two last) still remain both the sin and the punishment of their descendants.—Ko.
r Num. 23. 9. Deut. 33 28. Mic. 7. 14.

A. M. cir. 3400.
B. C. cir. 604.

s Ver. 29.
t Ezek. 5. 12. Deut. 28. 64.
u Heb. *cut off into corners,* or, *that have the corners of* their hair *polled.* ch. 9. 26.
x Ch. 9. 11. & 10. 22. & 51. 37. Is. 13. 20—22. & 34. 11—15. Zeph. 2. 9, 13—15. Mal. 1. 3, 4.
* B. C. 589.
y Persia. Gen. 10. 22. & 14. 1. ch. 25. 9, 25. Dan. 8. 1, 2. Is. 22. 6. & 21. 2.
† *Elam* was an independent and powerful kingdom in the days of Abraham (Gen. 14. 1), and was blended with Persia in the days of Cyrus.—Ko.
z Is. 22. 6. ch. 50. 14. & 51. 3. 56. Ps. 46. 9.
a Ver. 32. Dan. 7. 2. ch. 4. 11, 12. & 51. 1. Is. 66. 15. & 5. 28. Nah. 1. 3.
‡ *Four winds.*—The emblem of irresistible invasions from all sides.—Ko.
b Ver. 24. Deut. 32. 27. & 28. 25, 64. Ezek. 5. 10, 12.
c Ver. 5, 22, 24, 29. ch. 25. 9, 15, 16, 17, 32, 33, 38. Ps. 48. 5, 6.
d Ch. 9. 16. & 10. 18. & 48. 2. Lev. 26. 33.
e Of just vengeance. Dan. 7. 9, 11. ch. 1. 15. & 45. 10. & 27. 6, 7.
f Ch. 48. 47. ver. 6. 2 Chr. 36. 23. Ezra 1. 1. Acts 1. 2.
§ The Elamites it is now impossible to distinguish by name; but many tribes of foreigners, whose original countries are unknown, are to be found in various quarters of the world—of whom, the people called "gypsies" are best known in Europe. But, by whatever name the original Elamites are now known, or wheresoever they may now be captive, God gives them promise of restoration; which, after the example of his promise to the Jews, seems to indicate, not merely conversion to the gospel, but a return to their ancient dwellings.—Ko.

A. M. cir. 3409.
B. C. cir. 595.

a Heb. *by the hand of Jeremiah.*
† Heb. *lift up.*
‡ The standard or banner as of an army, carried before them in their march, and set up to mark the place of their assembling or encampment.—*Note.* God's standard is truth. Ps. 60. 4. John 18. 37.—Ko.
§ *Bel, Merodach.*—Most probably the names of some of the kings of Babylon deified, and worshipped by their heathen subjects, as "tutelary saints" (so called) are, alas! still canonised and worshipped in lands called Christian.—Ko.
|| The Medes, whose country lay to the north of Babylon.—Ko.
o *In those days.*—That is, during the days of Babylon's desolation. That desolation still continues, and the conversion and restoration of Israel is still future; but the visible ruin of Babylon is not more certain than the fulfilment of the promise of God to his people Judah and Israel.—Ko.
a Ps. 84. 6. & 105. 4. Hos. 3. 5. & 6. 2. & 1. 11.

32 And their camels [x]shall be a booty, and the multitude of their cattle a spoil: and [y]I will scatter into all winds them *that are* [z]in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor [a]shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ [b]The word of the LORD that came to Jeremiah the prophet against [c]Elam,[†] in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts, Behold, I will break [d]the bow of Elam, the chief of their might.

36 And upon Elam will I bring [e]the four winds[‡] from the four quarters of heaven, and [f]will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For [g]I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I [h]will send the sword after them, till I have consumed them:

38 And I will set my [i]throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ [k]But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.[§]

## CHAPTER L.

*The judgment of Babylon, and redemption of Israel.*

THE word that the LORD spake against Babylon, *and* against the land of the Chaldeans, [*]by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and [†]set up a standard;[‡] publish, *and* conceal not: say, Babylon is taken, Bel[§] is confounded, Merodach[§] is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north[||] there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days,[o] and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and [a]seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying,* Come, and let us

attack your strongest cities; and, acting under my direction and influence, who am the Almighty Sovereign of the world, shall, without control, ravage your whole country.

REFLECTIONS UPON CHAP. XLIX.—With strict jealousy God remarks the injuries done to his distressed people. And in very different forms he plagues and terrifies them who had plagued and terrified his favourites; while the losses of the injured are repaid out of the unjust gains of the injurers. It is therefore vain for backsliders from God to indulge pleasure, or to trust in any created enjoyment. When God lays countries desolate, widows and children are peculiarly miserable. O how great is the kindness of God, that invites such to be trusted to his care! But it is impossible to avert or withstand his angry blow, since he can make his weakest instruments too brave and valiant for the mightiest



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join ourselves to the LORD [b] in a perpetual* covenant *that* shall not be forgotten.

6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their † resting-place.

7 All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice,‡ even the LORD, [c] the hope of their fathers.

8 Remove§ out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats‖ before the flocks.

9 ¶ For, lo, I will raise, and cause to come up against Babylon, an assembly of great nations from the north country, and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty * expert man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her [d] shall be satisfied, saith the LORD.

11 Because ye were glad; because ye rejoiced, O ye [e] destroyers of mine heritage: because ye are grown † fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, [f] the hindermost‡ of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate:§ every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand: her [g] foundations‖ are fallen, her walls are thrown down; for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the * sower from Babylon, and him that handleth the † sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.‡

17 ¶ Israel *is* a scattered sheep; the [h] lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, [i] as I have ished the king of Assyria.*

19 [k] And I will bring Israel† again to hi bitation, and he shall feed on Carmel and shan, and his soul shall be satisfied upon m Ephraim and Gilead.

20 In those days, and in that time, saith LORD, [l] the iniquity of Israel shall be sou for, and *there shall be* none; and the si Judah, and they shall not be found: for I pardon them whom [m] I reserve.

21 ¶ [n] Go up against the land‡ of Merath *even* against it, and against the inhabitan ‖ Pekod: waste and utterly destroy after t saith the LORD, and do [o] according to all t have commanded thee.

22 A [p] sound of battle *is* in the land, a great destruction.

23 [q] How is the hammer of the whole cut asunder and broken! how is Babylo come a desolation among the nations!

24 [r] I have laid a snare for thee, and tho also taken, O Babylon, and thou wast not a thou art found, and also caught, because hast striven against the LORD.*

25 [s] The LORD hath opened his armoury hath brought forth the weapons of his i nation: for this [u] *is* the work of the Lord of hosts in the land of the Chaldeans.

26 [x] Come against her † from the utmos der, ‡ open her storehouses; §[y] cast her heaps, and destroy her utterly: let nothi her be left.

27 Slay all her ‖ bullocks; let them go to the slaughter: wo unto them! for [z] thei is come, the time of their visitation.‖

28 [b] The voice of them that flee and e out of the land of Babylon, to declare in the vengeance of the LORD our God, the geance of his temple.*

29 [c] Call together the archers against lon: all ye that bend the bow, camp agai round about; let none thereof escape: [d] re pense her according to her work; accordi all that she hath done, do unto her: for hath been proud against the LORD, agains Holy One of Israel.

30 [f] Therefore shall her young men f the streets, and all her men of war shall b off in that day, saith the LORD.

31 Behold, I *am* against thee, § *O* † most proud, saith the Lord GOD of h [h] for thy day is come, the time *that* I will thee.

32 [i] And ‡ the most proud shall stumble fall, and none shall raise him up: and I

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A. M. cir. 3409. B. C. cir. 595.

[b] Is. 24. 5, & 44. 3—5. ch. 32. 40. Ps. 50. 16.

* This is that new and unchangeable covenant which the LORD will yet make with his ancient people Heb, 8. 8—13.—Ed.

† Heb. *place to lie down in.*

‡ This has been the very language of those (so called) Christian countries in which the Jews have, in former times, been persecuted. Their persecution, whether in the form of assault, or robbery, was counted no crime, because the Jews had been guilty of crucifying the Lord; and their persecutors believed, or feigned themselves authorized by Providence to inflict retributive punishment. So easily, alas! is Christianity perverted, when covetousness or revenge obtain a place in the heart of its professors.—Ed.

[c] Ps. 22. 4, 5. ch. 14. 8, & 17. 13. 1 Tim. 1. 1. Col. 1. 27.

§ An address to the Jews in Babylon, who, though carried captive as a people, seem to have been rather colonists than slaves. The warning to remove may be considered as prophetic of the siege by Cyrus. See note on ver. 28. and chap. 51. 6.—Ed.

‖ The meaning most probably is, that as the goat seeks the rocks and mountains, so the Jews, to whom their instincts and habits were well known, would withdraw from the plains of Babylon, and take refuge in the mountain provinces. See ver. 18.—Ed.

* Or, *destroyer.*

[d] Is. 45. 3 & 23. 4, 23. 2 Chr. 20. 25. Rev. 17. 16.

[e] Ch. xxxix, lii. & 51. 34. ver. 17. Deut. 32. 9.

† Heb. *big*, or *corpulent.*

[f] Is. 23. 13. & 13. 20. ver. 3. ch. 25. 12.

‡ Babylon, that once was as the head, shall then be last and lowest of the nations.—Ed.

§ "The abundance of the country has vanished as clean away, as if the besom of desolation had swept it from north to south,—the whole land from the outskirts of Babylon to the farthest stretch of sight, lying a melancholy waste. Not a habitable spot appears for countless miles."—*Sir R. K. Porter's Travels.*—See *Rich, Keith,* &c. —*Note.* He that would interpret the awful phrase, "wrath of the Lord," will find a most intelligible exposition in comparing the histories of ancient and modern Babylon. The picture will present, conquest pursued, pride inflated, idolatry established, luxury indulged, slavery maintained, mercy forgotten, and ruin, utter ruin, inflicted in return by the hand of a righteous God!—Ed.

[g] Ch. 51. 25, 56. Rev. 16. 10.

‖ *Foundations.*—"Battlements."—*Boothroyd.*

* Husbandmen and hired forces.

† Or, *scythe.*

‡ All that had come from other countries for purposes of curiosity, amusement, health, trade, or office under the government, shall escape to their own lands.—Ed.

[h] Ch. 2. 15. & c. 5. & 49. 19.

[i] Is. 37. 36. Nah. 1—iii. Zeph. 2. 13—15.

* Assyria was punished by the total absorption of the kingdom into the empire of Babylon.—Ed.

[k] Ch. 3. 18. & 23. 3. & xxx, xxxi, xxxiii. Ezek. xxxiv, xxxvi, xxxvii. Is. 48. 20. & 60. 10. Mic. 2. 12.

† The distinction between Judah and Israel is not to be overlooked. Judah was restored under Zerubbabel, (Neh. 1.)—Israel never returned. But God has given the promise, and it will yet be fulfilled. See ver. 33.—Ed.

[l] Is. 40. 1, 2, & 43. 24, 25. ch. 31. 34. Acts 3. 26.

‡ Satan, as the "accuser," will seek for their iniquity, as he did for iniquity in Job, but it shall not be found; because "they shall have washed their robes, and made them white in the blood of the Lamb." See Heb. 4. 14—16.—Ed.

[m] Ch. 44. 14. Is. 1. 9. & 4. 2. & 65. 20. Amos 9. 9, 10.

[n] Ver. 3, 9—15.

§ Or, *of the rebels.*

‖ Or, *visitation.*

[o] 2 Sam. 16. 11. 2 Chr. 36 23. Is. 10. 6. ch. 34. 22.

[p] Ch. 51. 31, 54—56. & 4. 19—21. Is. 13. 3—5. & 21. 2, 4.

[q] Ch. 51. 20—24. Is. 14. 4—6, 15—23. & 13. 19—22. Rev. xviii—xix.

[r] Ch. 51. 31. 39. Dan. 5. 30, 31. 1 Thes. 5. 3 Rev. 18. 7.

[s] Ch. 25. 12, 14, 26. & 50. 11, 29, 38. & 51. 1, 6—8, 35—38, &c. Is. 13. 17.

* Babylon strove against the LORD in her efforts to establish idolatry and perpetuate slavery.—Ed.

[t] Is. 13. 2—5. & 21. 2. & 34. 11. & 48. 14 ver. 41. ch. 51. 11, 27, 28.

† Heb. *from the end.*

‡ Rifle all her treasures.

§ Or, *tread her.*

[y] Ver. 14, 15, 25, 29, 40, 48. ch. 51. 25, 26, 37, 42, 62. Is. 14. 21, 22.

‖ *i. e.* grandees. Is. 34. 7. Ps. 22. 12. & 68, 30. Rev. 19. 17, 18.

[z] Ps. 37. 13. Is. 63. 4. ver. 31. ch. 27. 7. & 46. 21. Ezek. 7. 7, 10, 12.

‖ This may either be meant for the total destruction of her agriculture, or for the ruin of her "strong and mighty ones." See ver. 30, 35. —Ed.

[b] Ch. 51. 10, 11, 50, 51. Is. 48 20. Dan. 5. 1—3, 5, 30.

* Cyrus continued to ravage the empire for twenty years, before the fall of Babylon; so that there was abundant time for the escape of such captives as would listen to the prophetic warning, ver. 8. chap. 51. 6.—Ed.

[c] Ver. 9, 14, 26.

[d] Ps. 28. 4. & 58. 9, 10. ch. 51. 56. ver. 15. Lam. 3. 64. 2 Thes. 1. 6. Rev. 18. 6.

[e] Ver. 14, 31. 32. ch. 51. 1. Is. 14. 13, 14. & 47. 1. Rev. 18. 6.

[f] Ch. 9. 21. & 18. 21. & 48. 15. & 49. 26. & 51. 3, 4. Is. 13. 15—18.

[g] Job 40. 11, 12. Is. 47. 7, 8. ver. 29. Hab. 1. 7. & 2. 5. 5.

† Heb. *pride.*

[h] Ver. 27.

[i] Is. 14. 4—23. & 13. 6—22. & 21. 9. ch. 51. 58, 64. Hab. 2. 5—8, 15—18. Rev. 18. 21.

‡ Heb. *pride.*

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opposer, and can pull men from the strongest fortifications. And if his dearer favourites or persons less guilty, be punished, it is in vain for us to hope for an escape. Yea, if he continue his hand on us, we can never recover from our ruins, but must be dreadful and lasting monuments of his vengeance.—All earthly joy, pomp, power, or bravery, in the day of his wrath, do but render our ruin more dreadfu can the most securely situated, or the most inoffensive, escape from his anger most retired are forced into the open world, and made to share in the common And God often wonderfully debases nations before he signally advances the



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# DESOLATION of BABYLON.



SITE OF THE RUINS OF BABYLON.



RUINS OF THE KÂSR, OR LESSER PALACE.



BIRS NIMROUD FROM THE EAST.



THE MUJELIBÉ FROM THE SOUTH-SUPPOSED REMAINS OF PALACE OF BABYLON.



Drawn by H. Warren from sketches by J. B. Fraser Esq.

Engraved by J. H. Lenny.

BIRS NIMROUD FROM THE NORTH WEST.

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kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts, [k] The children of Israel and the children of Judah *were* oppressed together; and all that took them captives held them fast; they refused to let them go.

34 [l] Their Redeemer *is* strong; The LORD of hosts *is* his name: he shall thoroughly plead their cause, that he may [m] give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, [n] and upon her princes, and upon her wise *men*.

36 A sword *is* upon the [o] liars; [†] and they shall dote: a sword *is* [p] upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all [q] the mingled people [‡] that *are* in the midst of her; and they shall become [r] as women: a sword *is* upon her treasures; and [s] they shall be robbed.

38 [t] A drought *is* upon her waters; and they shall be dried up: for it *is* [u] the land of graven images, and they are mad [§] upon *their* [‖] idols.

39 [x] Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 [y] As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.[*]

41 [z] Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 [a] They shall hold the bow and the lance: [b] they *are* cruel, [†] and will not show mercy: [c] their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 [d] The king of Babylon hath heard the report of them, and his hands waxed feeble; anguish took hold of him, *and* pangs, as of a woman in travail.

44 Behold, he shall come up [e] like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run [f] away from her: and who *is* [g] a chosen *man*, *that* I may appoint over her? for who *is* like me? and [h] who will [*] appoint me the time? and who *is* that [i] shepherd that will stand before me? [†]

45 Therefore hear ye [k] the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely [l] the least of the flock shall draw them out; surely he shall make *their* habitation desolate with them.

46 [m] At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

A. M. cir. 3109. B. C. cir. 895.

k 2 Kin. 17. 6. & xxiv. xxv. ch. xxxix. lii. 2 Chr. xxxvi.

l Prov. 22. 23. & 23. 11. Ps. 35. 1. Is. 47. 4. ch. 54. 5. Rev. 18. 8.

m Is. 60. 18. 2 Thes. 1. 6, 7.

n Ch. 51. 39. Is. 47. 13, 14. Dan. 5. 2—30.

o Or, *chief stays* ch. 48. 30. Is. 44. 25. † Or, soothsayers and wizards.

* Heb. *bars.*

† The Chaldeans were great pretenders to augury, by astrology, the examination of victims, and other superstitious means; and, like all other impostors, might sometimes accidentally succeed, but be found generally liars.—KD.

p Ver. 30. 37. ch. 51. 30.

q Ch. 25. 20. Ezek. 30. 5.

‡ *Mingled people.*—Her mercenary troops collected from all countries.—KD.

r Ch. 48. 41. Nah. 3. 13.

s Ver. 28. Is. 42. 2.

t Ch. 51. 32. 36. Is. 44. 27. Rev. 16. 12. Euphrates shall be dried up.

u Is. 46. 1, 6, 7. ver. 52. ch. 51. 44, 47, 52. Dan. iii. & 5. 4. Hab. 2. 18, 19.

§ Those who form their ideas of worship from the humble, solemn, heart-worship of Christianity, can form little conception of the frantic gestures, violent contortions, and outrageous shoutings with which the heathen hail the coming forth of their idols from their secret shrines.—KD.

‖ Heb. *terrors.*

x Is. 13. 20—22. & 14. 23. ch. 51. 37, 62, 63.

y Gen. 19. 25. Is. 13. 19. & 47. 5. ch. 49. 18. Amos 4. 11. Zeph. 2. 9. 2 Pet. 2. 6. Jude 7.

* Let the infidel compare the ancient with the modern state of Babylon, and the whole with this prophecy—not a description vague and general, but specific and particular—and then, let him acknowledge that "the testimony of Jesus is the spirit of prophecy," and remain an infidel no longer.—KD.

z Ver. 2, 3. & 28. ch. 25. 14. & 50. 1, 9, 27, 41. Is. 13. 2—5, 17, 18.

a Ver. 9—14, 29. ch. 6. 23.

b Is. 13. 17, 18. Ps. 137. 8. Rev. 16. 6.

† At the second taking of Babylon, Darius ordered 3000 principal men to be crucified, on account of their revolt.—KD.

c Is. 5. 30. & 8. 7, 8. & 21. 7, 9. ch. 50. 42.

d Ch. 49. 23, 24. & 50. 30. 31. Is. 13. 7, 8. & 21. 3. Dan. 5. 6.

e Ch. 49. 19. & 50. 9. 20.

f Or, upon her ch. 49. 19. 1 Kin. 9. 5.

g Is. 41. 2, 3, 25. & 46. 11. Dan. 7. 5.

A. M. cir. 3109. B. C. cir. 895.

h Job 41. 10. Ps. 76. 7. ch. 49. 19.

* Or, *command me to plead.*

i Ch. 49. 19. Dan. 5. 2, 6, 20. Nah. 3. 18.

† See note on chap. 46. 18.—KD.

k Ps. 33. 9—11. Is. 14. 24. & 46. 10. Acts 15. 18.

l Ch. 49. 20. & 50. 45. 1 Cor. 1. 27.

m Ch. 49. 21. Is. 14. 9, 10. Ezek. 26. Jer. & 31. 16. & 32. 9, 10. Rev. 18. 19.

## CHAPTER LI.

(1) *God's judgment against Babylon a righteous retribution for their cruelty to Israel:* 1—58. (2) *Jeremiah delivers the book of the prophecy to be cast into the river, as an emblem of the hopeless sinking of Babylon:* 59—64.

THUS saith the LORD, Behold, [a] I will raise up against Babylon, and against them that dwell in the [*] midst of them [b] that rise up against me, a [c] destroying wind; [†]

2 And will send unto Babylon [d] fanners, that shall fan her, and shall empty her land: for in the day of [*] trouble they shall be against her round about.

3 Against *him that* bendeth [f] let the archer bend his bow, and against *him that* lifteth himself up in his [‡] brigandine: and [g] spare ye not her young men, destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 [h] For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with [i] sin against the Holy One of Israel.

6 [k] Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this *is* the time of the LORD's vengeance: he will render unto her a recompense.

7 Babylon *hath been* a [l] golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. [§]

8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

9 We would [‖] have healed Babylon, but she is not healed: [m] forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

A. M. cir. 3468. B. C. cir. 536.

a Is. 45. 7. & 13. 5—9, 11, 13. ch. 50. 9, 14—16, 21—32, 41—45, &c. Amos 3. 6. Hab. 2. 7.

* Heb. *heart*

b Ch. 50. 29, 32, 33. Zec. 2. 8.

c Ch. 4. 11. & 49. 36. ver. 27, 28. Is. 27. 8. Ezek. 17. 10. & 19. 12. Hos. 13. 15.

† A wind called Simoom, Samiel, &c., is frequent in the neighbourhood of the great Asiatic deserts; sometimes, during its brief continuance, inflicting only temporary annoyance and distress, but at other times destroying the life both of men and beasts—an appropriate emblem of the overwhelming army with which Cyrus invaded the empire of Babylon.—KD.

d Ch. 15. 7. ver. 2, 4, 27, 28. Is. 41. 16. Ezek. 5. 12.

e Ch. 50. 14, 15, 24, 29, 32. ver. 12, 27—31.

f Ch. 50. 14, 29, 41, 42.

‡ Or, coat of mail.

g Ch. 9. 21. & 50. 21, 27, 30. ver. 40, 47, 49, 54, 57. Deut. 32. 25. Ps. 137. 8. Is. 13. 15—17. Jam. 5. 13.

h 1 Sam. 12. 22. Is. 54. 5, 6. ch. 31. 34. & 50. 20. Zec. 1. 12, 13.

i Or, devastation from, &c. ch. xxxix. lii.

k Ch. 50. 8, 28. ver. 6, 45, 50. Rev. 18. 4.

l Is. 14. 4—6. Dan. 2. 37, 38. Hab. 2. 15. Rev. 17. 4.

§ The prosperity that God graciously bestowed upon Babylon, the nations admired; the luxury into which her prosperity betrayed her, the nations imitated; the idolatry into which her vain imagination fell, the nations adopted; till her drunkenness, they became drunken; and, in her ruin they were overwhelmed.—KD.

‖ Shadrach, Meshach, Abednego, Daniel, and others, would have healed Babylon by their word of truth and example of piety; but Babylon stopped her ear, and hardened her heart, despised the physicians, and rejected their medicine.—KD.

m Ver. 6. ch. 46. 16. & 50. 16. Is. 13. 14.

REFLECTIONS UPON CHAP. L.—Certain but dreadful is the ruin of arrogant sinners, and especially those who oppress or murder the people of God. How unstable are all earthly things! The Medes and Persians, whom the Chaldeans had but lately subdued, now tread their conquerors under their feet. And no idols, no princes, no counsellors, no diviners, no armies, no lofty walls or deep rivers, no wealth or bravery, can protect them from the weakest foe. The measure which they had meted out to others is meted out to them again, pressed down and running over. And their fearful judgments exactly correspond to their horrid iniquities.—But in what fearful things in righteousness doth God answer the prayers of his people! Yet certain is their deliverance, their restoration to fellowship with God, to safety, comfort, and full forgiveness. And if we begin to be tenderly affected under God's corrections, it is a token that our merciful deliverance is near. In promoting a good cause, it is good to be zealously affected, and to be among the first to lead the way. It is highly honourable to return to God and our covenant obligations to him. And happy is it when the cruel insults and upbraiding of our enemies are exchanged for the smiles, the vindications of our God. And when our hearts and lives are reformed, and our sins are forgiven, how sweet are even the temporal mercies which we then enjoy!

10 The LORD [n]hath brought forth our righteousness:* come, and let us declare in Zion the work of the LORD our God.

11 Make [†]bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, the vengeance of his temple.

12 [o]Set up the standard upon the walls of Babylon, make the watch strong; set up the watchmen; prepare the [‡]ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.[§]

13 O thou that dwellest upon [p]many waters,[‖] abundant in treasures, [q]thine end is come, *and* the measure of thy covetousness.

14 The LORD of hosts hath sworn by [*]himself, *saying*, Surely I will fill thee with men, as with caterpillars, and they shall [†]lift up a shout against thee.

15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth *his* voice, *there is* a [‡]multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man [§]is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 [r]The Portion[‖] of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance; The LORD of hosts *is* his name.

20 Thou *art* my battle-axe* *and* weapons of war: for [†]with thee will I break in pieces the nations; and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will [*]I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

A. M. cir. 3409
B. C. cir. 595.

n Ps. 37. 6. Mic. 7. 9. 10 Zec. 1. 15. Hath manifested our innocence in delivering us. Isa. 9. 1—16. & cxxvi. Rev. 19. 7, 8. & 16. 5—7. & 19. 1—3. ch. 31. 11, 12. & 50. 28.

* *Our righteousness.* — The righteousness, the sole righteousness, of God's people, is the "righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe." (Gen. 15. 6. Ps. 14. 5. Rom. 3. 21, 22. & 5. 17—21. & 10. 4.) Through faith in Messiah, God's elect were preserved even in Babylon; until even Nebuchadnezzar and Belshazzar acknowledged "the Lord their Righteousness." Dan. 4. 34—37. & 6. 23, comp. 26.—Ed.

† Heb. *pure.*

o Ver. 8. ch. 46. 4. Nah. 2. 1. & 3. 14. Is. 13. 2. Let the Chaldeans do all they can to defend themselves.

‡ Heb. *liers in wait.*

§ This does not seem to be "ironical advice to Babylon," as it has been represented; but rather encouragement to Cyrus and Darius to persevere until they had "set up the (Persian) standard on the walls of Babylon"—a mode of expression almost universal on the taking of a fortress. This appears the more probable, as the city was taken by Cyrus, by means of an ambush, and night attack.—Ed.

p Ch. 50. 38. ver. 36. Rev. 17. 1, 15.

‖ This was literally true, as the Euphrates ran through the city, and the country was intersected by numerous canals. Emblematically, "the many waters" may represent the many tributary nations by which the capital and empire were supplied and enriched. See Rev. 17. 15.—Ed.

q Ch. 50. 27, 31. Ezek. 7. 2—12. Amos 8. 2.

* Heb. *by his soul.*

† Heb. *utter.*

‡ Or, *noise.*

§ Or, *is more brutish than to know.*

r Ch. 10. 16. Ps. 33. 6. & 115. 3. Ex. 20. 11.

‖ God is called the "portion"—the parental endowment of his people—because, in the act of faith, the believer makes choice of "God in Christ," as his own God, his "all and in all." (Ps. 119. 57.), even that Christ "by whom, and for whom," all things are and were created. Col. 1. 16. Rev. 5. 11.—Ed.

* Some think these words addressed to Cyrus, "king of the Medes." (ver. 11, 27); others, to Babylon and its king. (comp. ver. 25.) But are they not rather addressed to "Israel, the rod of his inheritance" and to be explained by reference to Ps. 2. 9—12. & 110. 5—6. in which the final destruction of all idolatrous and wicked nations, as the enemies of Messiah, is described and certified? This interpretation seems sustained by ver. 24, in which the party addressed as God's "battle-axe" appear to have been spectators of the cruelty of the Chaldeans in Zion. Comp. ver. 34, 35.—Ed.

† Or, *in thee*, or, *by thee.*

s 2 Chr. 36. 17. Ezek. 9. 6. Hab. 1. 6—10, 15. & 2. 8, 17.

A. M. cir. 3409
B. C. cir. 595.

t Is. 47. 6, 8. ch. 50. 15, 17, 18, 28, 29, 33, 34. ver. 11, 35, 49. Ps. 137. 8, 9.

u Gen. 11. 4, 9. Dan. 4. 30. Is. 13. 2. ver. 51, 58. ch. 50. 32. Zec. 4. 6, 7. Rev. 8. 8. & 17. 6. & 18. 8, 9.

* Though situated on a plain, its stupendous tower or temple of Belus, its terraced hanging gardens, and its lofty turreted walls, would give Babylon, at a distance, the appearance of a mountain.—Ed.

x Ver. 30. Is. 14. 5, 6. &c. or corruptest. Dan. 8. 1—7. ver. 7. Rev. 17. 3—8. & 18. 14.

† A burning mountain often overwhelms with lava the cities and plains in its neighbourhood. So the fall of Babylon, by the sudden revulsion of trade, and wreck of property, must have overwhelmed its connected or dependent countries in common if not equal, ruin.—Ed.

‡ Heb. *everlasting desolations.*

y Is. 13. 3—5, 17. & 21. 2. ch. 50. 3, 9, 14, 26. ver. 11, 28, &c.

z Call the Medes, Armenians, &c. in great multitudes. Is. 21. 7, 9. ch. 50. 42. & 46. 23. ver. 14. Nah. 3. 15. Joel 2. 2, 3. &c. Judg. 6. 5.

a Ver. 27. Is. 10. 8. ch. 25. 25.

b Is. 13. 6—13. & 21. 3. & ch. 50. 43. & 8. 10. & 10. 10. ver. 38, 54. Joel 2. 10. Amos 8. 8.

c Ver. 11, 12. ch. 1. 15. Is. xiii, xiv, xxi, xlvi, xlviii.

d Is. 13. 7, 8, 14. ch. 50. 30, 36, 37, 43. & 48. 41. ver. 32, 57. Ps. 76. 5. 1 Sam. 14. 11. Rev. 18. 10. Nah. 3. 13.

e Ch. 50. 32. ver. 25, 58.

f Lam. 2. 9. Amos 1. 5. Nah. 3. 13. Ps. 107. 16. & 147. 13.

g 1 Sam. 4. 16. 2 Sam. 18. 19. ch. 4. 20.

h Dan. 5. 1—30. Is. 14. 4—22. ch. 50. 43.

§ Babylon is described by most credible ancient writers as a square of 15 miles each side; the Euphrates running through the middle. The city was taken by turning the river out of its ordinary course — the enemy entering through the empty channel. Such a city might, therefore, readily be taken "at one end" before any alarm had reached the other.—Ed.

i Ver. 14, 27, 30. Is. 45. 1.

‖ That the "postern," "sally-ports" or "gates." had been "surprised," and were now "stopped," or occupied by the enemy.—Ed.

k Is. 44. 27. ch. 50. 38. ver. 36, 37. Fens and rivers are dried.

* Herodotus mentions a marsh, the luxuriant "reeds" of which were fired by the soldiers of Cyrus to make way for their approach.—Ed.

l Is. 21. 9 & 41. 15, 16. ch. 50. 15—29. Hos. 13. 3. Mic. 4. 13. Hab. 3. 12.

† Or, *in the time that he thresheth her.*

m Is. 18. 5. Hos. 6. 11. Joel 3. 13, 14. Rev. 14. 18—19

n Zec. 1. 15. ch. 50. 29. Is. 9. 13. & 13. 5. Judg. 9. 24.

‡ Heb. *my violence.*

o Judg. 9. 5. 2 Sam. 5. 1. Neh. 5. 5.

§ Or, *remainder.*

‖ Heb. *inhabitress.*

p Ch. 50. 38. ver. 32. Is. 44. 27. Rev. 16. 12.

* The Hebrew word for sea, is used for a lake or large river. See ver. 31.—Ed.

24 And [t]I will render unto Babylon, a all the inhabitants of Chaldea, all their evi they have done in Zion in your sight, sait LORD.

25 Behold, I *am* against thee, O [u]destr mountain,* saith the LORD, which [x]dest all the earth; and I will stretch out mine upon thee, and roll thee down from the and will make thee a burnt[†] mountain.

26 And they shall not take of thee a for a corner, nor a stone for foundations thou shalt be [‡]desolate for ever, saith the

27 Set ye up a standard in the land, ble trumpet among the nations, prepare the n against her, [y]call together against her the dom's of Ararat, Minni, and Ashchena point a captain against her; [z]cause the to come up as the rough caterpillars.

28 Prepare against her the nations wit kings of the Medes, the captains there all the rulers thereof, and all the land dominion.

29 And [b]the land shall tremble and s for [c]every purpose of the LORD shall b formed against Babylon, to make the la Babylon a desolation without an inhabita

30 [d]The mighty men of Babylon ha borne to fight, they have remained in holds: their might hath failed; they bec women: [e]they have burnt her dwelling-p [f]her bars are broken.

31 [g]One post shall run to meet anothe one messenger to meet another, to show [h]th of Babylon that his city is taken at *one*

32 And that the [i]passages[‖] are stoppe [k]the reeds* they have burnt with fire, a men of war are affrighted.

33 For thus saith the LORD of host God of Israel, The daughter of Babylon [l]a thrashing-floor, [†]*it is* time to thrash yet a little while, and the time of her [m]h shall come.

34 Nebuchadrezzar the king of Babylo devoured me, he hath crushed me, he hath me an empty vessel, he hath swallowed like a dragon, he hath filled his belly wi delicates, he hath cast me out.

35 [n]The violence done to me and t [§]flesh *be* upon Babylon, shall the [‖]inha of Zion say; and, My blood upon the i tants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD, B I will plead thy cause, and take vengean thee; and I [p]will dry up her sea,* and ma springs dry.

CHAP. LI.—Ver. 13. Thou Babylon, situated upon the great river Euphrates, and who rulest over many nations, the wealth of which thou hast collected by thy conquests, now the time fixed by God for the increase of thy wealth is finished. 38—46. Their mad roaring at their drunken and idolatrous revels shall be turned into fearful howlings: and, while they are inflamed with wine, the Persians shall murder them, their king and their princes. At their idolatrous festival in honour of their god Sheshach, shall Babylon be surprised by multitudes of irr enemies, and at last become quite desolate, and a fen or lake.—And wh idols shall be destroyed by the Persians, who hate images, the spoils whi took from the nations around, especially from the Jewish temple, and de to their idols, shall be forced back, and restored to the owners: and no mo multitudes bring presents, or come to worship their idols. Hasten out of



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37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions; they shall [*] yell as lions' whelps.

39 [q] In their heat I will make their feasts, and I will make them drunken, [†] that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 [r] I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is [s] Sheshach [‡] taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 [t] The sea [§] is come up upon Babylon; she is covered with the multitude of the waves thereof.

43 [u] Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 [x] And I will punish Bel in Babylon; and [y] I will bring forth out of his mouth that which he hath swallowed up: [‖] and the nations shall not flow together any more unto him; yea, [z] the wall of Babylon shall fall.

45 My people, [a] go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; [b] a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and [c] violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that [d] I will [*] do judgment upon the graven images of Babylon; and [*] her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 [f] Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: [g] for the spoilers shall come unto her from the north, saith the LORD.

49 [h] [†] As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all [‡] the earth.

50 [i] Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 We are confounded, [§] because we have heard reproach; shame hath covered our faces: for [k] strangers are come into the sanctuaries of the LORD's house.

A. M. cir. 3409. B. C. cir. 595.

[*] Or, *shake themselves.*

q Is. 21. 5. & 22. 12, 13. ver. 57. Dan. 5. 1—4. 30. 31.

† This was literally fulfilled; for the whole city was drunk at an annual feast when the city was taken by Cyrus, who encouraged his army by telling them of the feeble and defenceless state in which the Babylonians would be surprised.—Ed.

r Is. 34. 6. & 63. 12—15. & 14. 21, 22. & 17. 9, 12, 13. 14. Ps. 137. 8, 9. ch. 50. 27, 31, 32. ver. 3, 4, 22, 23.

s Ch. 25. 26. & 50. 19. Dan. 1. 20. Is. 14. 19. & 13. 4—22. ver. 37. Rev. 18. 10.

‡ *Sheshach.*—See the history a conjecture as to the origin of this name, in note on chap. 25. 26. Various meanings have been suggested; but nothing is certain except that it was a title of Babylon.—Ed.

t Is. 8. 7, 8. & 21. 1. Dan. 9. 26. Ps. 18. 15. & 144. 7. ch. 50. 9. ver. 27, 64.

§ Thames (the river) formerly dried up (ver. 36), now overflows.—an inundation of enemies, boisterous as stormy waters.—Ed.

u Ver. 37. ch. 50. 39, 40.

x Ver. 18, 47. ch. 50. 2. Is. 46. 1, 2.

y Kgs. 1. 7. 2 Chr. 36. 7. ch. 50. 29. Dan. 1. 2. 2 Kin. 24. 13—17. ver. 11, 28, 34. Rev. 18. 11, 24.

‖ The apocryphal history of "Bel and the Dragon" represents the detection of the imposture of the idol's eating a degree of credulity to which heathen superstition was, and still is, perfectly adequate; and this would explain the passage. But perhaps it may rather refer to the disgorging (as it were) of the vessels of the LORD, that had been impiously placed in the temple of Bel. Dan. 1. 2. Ezra 1. 7.—Ed.

a Ver. 25, 37, 58.

b Ver. 8, 16, 30. ch. 50. 8. Is. 48. 20. & 52. 2, 11, 12. Rev. 18. 4. & 14, 5—11.

c Is. 21. 2. & 13. 6.

d Is. 13. 5—18. & 19. 2. ver. 11, 27, 28. ch. 50. 9, 26, 29. Dan. 5. 30, 31. Rev. 17. 7, 12. & 16. 14. Judg. 7. 22. 1 Sam. 14. 16, 20. 2 Chr. 20. 23.

e Is. 21. 9. & 46. 1, 2. ch. 50. 2. ver. 18, 44, 52.

* Heb. *visit upon.*

f Ch. 50. 12—16. 21, 32. 35—38. ver. 21—44. Is. xiii. xiv. xxiv. lvi. xlvi. Hab. ii. Rev. xvi, xviii. xix.

g Ver. 10. ch. 50. 3, 9. Is. 44. 23. & 49. 20. & 48. 13. Rev. 18. 20. & 19. 1—7.

h Ch. 50. 3, 9—16. 21—24, 41, 42. ver. 2, 11, 27, 28.

† Or, *hath Babylon to fall, O ye slain of Israel, and with Babylon, &c.*

‡ Or, *the country.*

i Ch. 31. 2, 7, 8—12. & 50. 8, 28. Is. 4. 2. & 48. 20. & 51. 11. & 52. 2, 11. Zec. 2. 7—9. ver. 45. Ps. 137. 5, 6.

§ This is the reply of the mourning exiles who "wept when they thought upon Zion." Ps. 137. 1.—Ed.

k Ps. 74. 3—8. & 79. 1. Lam. 1. 10. Ezek. 7. 21, 22. & 24. 25.

A. M. cir. 3409. B. C. cir. 595.

l Ver. 47.

m Gen. 11. 4. ch. 49. 16, ver. 25, 58. Obad. 4. Is. 47. 7, 8. & 14. 12—15. Dan. 4. 30. Amos 9. 2, 3.

n Ch. 50. 9—16. 21—32, 35—44. ver. 1—4, 11, 26—48, 58, 56. Is. 13. 2—5, 17.

o Ch. 50. 22, 43. ver. 29, 30. Is. 13. 8—6. & 21. 3, 4.

p Ch. 50. 8, 10, & 25, 10. & 48. 45. Is. 15. 1. & 47. 5. Rev. 18. 23.

* The extraordinary noise of an eastern multitude, especially in the neighbourhood of the Euphrates, still continues to be remarked by Europeans, but Babylon is silent as the grave. See *Skinner's Travels.*—Ed.

† *Her waves.*—See note on ver. 42.—Ed.

q Ver. 55 Rev. 17. 16.

r Ver. 30, 57. Ezek. 30. 21, 22. & 39. 3. Ps. 46. 9. & 76. 3, 5.

s Ps. 94. 1, 2 Thes. 1. 6, ch. 50. 31—34, 36, 29, 34, 34. ver. 24, 34—37.

t Ver. 39. ch. 50. 39. Dan. 5. 1—4. 30, 31. Is. 21. 4, 5.

‡ See note on ver. 39. and Dan. 5. 1.—Ed.

u Ch. 50. 13, 26, 39, 40. ver. 29, 44, 62. They were 87 feet broad, 350 feet high, and 60 miles long.

§ Or, *the walls of broad Babylon.*

‖ The walls are represented by Herodotus as 50 feet broad, and 200 feet high, with 100 brazen gates; and, when the city was taken by Darius, he lowered the walls, and destroyed the gates. The temples were subsequently ruined by Xerxes; and, by a king of the Parthians, almost totally destroyed by fire.—Ed.

* Or, *made naked.*

x Is. 45. 2.

y Ch. 50. 32. ver. 25, 30.

z Hab. 2. 13. ver. 25, 26, 37. ch. 50. 13.

a Ch. 50. 4.

b Or, *on the behalf of.* ch. 29. 3.

† Or, *prince of Menuchia, or, chief chamberlain.*

‡ *A quiet prince.*—"And this Seraiah carried a present."—*Boothroyd.* He was bearer of the annual tribute due by Zedekiah.—Ed.

c Ch. 30. 2. & 36. 2—6. Is. 8. 1—4. & 30. 8. Hab. 2. 2.

d Ch. 1. 1.

e Ver. 59. not ch. 52. 24.

f Ch. 29. 1, 2. 1 Thes. 4. 16.

g Ch. 50. 3. 13, 39, 40. ver. 26, 37.

§ Heb. *desolations.*

h Ch. 19. 10. Rev. 18. 21.

i Ver. 42. Is. 14. 23. & 21. 9. & 26. 14. & 34. 14. & 13. 19—22. ch. 50. 13, 39, 40.

k Ver. 58. Hab. 2. 13.

l Job 31. 40. Ps. 72. 20. ch. 48. 47. Jeremiah did not write the next chapter.

‖ *Thus far,* &c.—That is, the prophetic words of Jeremiah, which the LORD revealed to him concerning Babylon. The subjoined history, may have been written by the prophet, by Ezra, or some other.—Ed.

52 Wherefore, behold, the days come, saith the LORD, that [l] I will do judgment upon her graven images, and through all her land the wounded shall groan.

53 [m] Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* [n] from me shall spoilers come unto her, saith the LORD.

54 [o] A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because [p] the LORD hath spoiled Babylon, and destroyed out of her the great voice; [*] when her waves [†] do roar like great waters, a noise of their voice is uttered:

56 [q] Because the spoiler is come upon her, *even* upon Babylon, and [r] her mighty men are taken; every one of their bows is broken: for [s] the LORD God of recompenses shall surely requite.

57 And [t] I will make drunk [‡] her princes, and her wise *men,* her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts, [u] [§] The broad [‖] walls of Babylon shall be utterly [*] broken, and her [x] high gates shall [y] be burnt with fire; and [z] the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of [a] Neriah, the son of Maaseiah, when he went [b] with Zedekiah the king of Judah into Babylon, in the fourth year of his reign: and *this* Seraiah *was* a [†] quiet prince. [‡]

60 So Jeremiah [c] wrote in a book all the evil that should come upon Babylon, *even* [d] all these words *that are* written against Babylon.

61 And Jeremiah said to [e] Seraiah, When thou comest to Babylon, and shalt [f] read all these words,

62 Then shalt thou say, O LORD, thou hast spoken against this place, [g] to cut it off, that none shall remain in it, neither man nor beast, but that it shall be [§] desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* [h] thou shalt bind a stone to it, and cast it into the midst of Euphrates;

64 And thou shalt say, [i] Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and [k] they shall be weary. [l] Thus far [‖] *are* the words of Jeremiah.

as far as ye can, O ye Jews, and let not the rumours of Cyrus' invasion, or the revolt of the Chaldean lords, in the least terrify you, for God will by these very means work out your deliverance. 50, 51. O ye Jews who have been preserved from the slaughter at the taking of Babylon, embrace the first opportunity of returning to Canaan, to rebuild your temple to God; deeply ashamed that, for your fathers' iniquities, it has so long lain in rubbish, and God been so much reproached on that account.

REFLECTIONS UPON CHAP. LI.—Fearful are the destructions which await those who have long been employed in executing God's judgments upon others. And nothing more hastens their ruin than their insolence against God and abuse of his people. Even when he frowns upon these himself, he cannot endure others to insult, murder, or oppress them. And it is easy for that Almighty God, who is infinitely superior to idols, to make his counsel to stand, and to do all his pleasure. Strong and brave are the weakest when God animates them to the battle: and weak and dispirited the strongest when God fights against them. Vain is every thing earthly, as all may issue at last in such misery and desolation. But, alas!



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## CHAPTER LII.

(1) *Zedekiah's rebellion:* 1—3. (2) *Jerusalem taken:* 4—7. (3) *Zedekiah's children killed, and his own eyes put out:* 8—12. (4) *Jerusalem burned, and the inhabitants carried captive:* 13—31. (5) *Jehoiachin advanced:* 32—34.

A. M. cir. 3405. B. C. cir. 599.

ZEDEKIAH *was* [a] one and twenty years old when he [*] began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

2 And [b] he did *that which was* evil in the eyes of the LORD, [c] according to all that Jehoiakim had done.

3 For [d] through the anger of the LORD [†] it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that [e] Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass, in the [f] ninth [‡] year of his reign, in the [g] tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, [h] and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in [i] the fourth month, in the ninth *day* of the month, [k] the famine was sore in the city, so that there was no bread for the people of the land. [§]

7 Then [l] the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about;) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans [m] pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army were scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 [n] And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then [o] he [||] put out the eyes of Zedekiah; and the king of Babylon bound him in [*] chains, and carried him to Babylon, and put him in [†] prison till the day of his death.

12 ¶ Now, in the [p] fifth month, in the tenth *day* of the month, (which *was* the nineteenth year of Nebuchadrezzar king of Babylon,) came Nebuzar-adan [‡] [q] captain of the guard, *which* [§] served the king of Babylon, into Jerusalem, [||]

13 [r] And burnt the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, b he with fire:

14 And all the army of the Chaldeans, *were* with the captain of the guard, brake d all the walls of Jerusalem round about.

15 [s] Then Nebuzar-adan the captain of guard carried away captive *certain* of the of the people, and the residue of the pe that remained in the city, and those that away, that fell to the king of Babylon, and rest of the multitude.

16 But Nebuzar-adan the captain of guard left *certain* of the poor of the lan vine-dressers, [*] and for husbandmen.

17 ¶ [t] Also the pillars of brass that *we* the house of the LORD, and the bases, and brazen sea that *was* in the house of the L the Chaldeans brake, and carried all the of them to Babylon.

18 The caldrons also, and the [†] shovels the snuffers, and the [‡] bowls, and the sp and all the vessels of brass wherewith ministered, took they away.

19 And the basons, and the [§] fire-pans the bowls, and the caldrons, [u] and the ca sticks, and the spoons, and the cups; *that* w *was* of gold *in* gold, and *that* which *we* silver *in* silver, took the captain of the g away.

20 [x] The two pillars, one sea, and t brazen bulls that *were* under the bases, w king Solomon had made in the house o LORD; [y] the brass of all these vessels was out weight.

21 And *concerning* the pillars, [z] the h of one pillar *was* eighteen cubits; and a of twelve cubits did compass it; and the t ness thereof *was* four fingers: *it was* holl

22 And a chapiter of brass *was* upo [a] and the height of one chapiter *was* five c with net-work and pomegranates upon chapiters round about, all *of* brass: second pillar also and the pomegranates like unto these.

23 And there were ninety and six pom nates on a side; *and* all the pomegranates the net-work *were* [b] an hundred round ab

24 ¶ [c] And the captain of the guard took aiah the chief priest, and [*] Zephaniah the s priest, and the three keepers of the [†] door

25 He took also out of the city an [‡] eu which had the charge of the men of war; seven men of them that [h] were near the k person, which were found in the city; and [*] principal scribe of the host, who mustere people of the land; and threescore men o

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a 2 Kin. 24. 18. 2 Chr. 36. 11.

* Heb. *reigned.*

b 2 Kin. 24. 19. 2 Chr. 36. 12. 2 Sam. 11. 27.

c 2 Kin. 23. 37. ch. xxii. xxvi, xxxvi.

d 2 Kin. 24. 4. 2 Chr. 33. 10—16. Ps. 81. 11, 12. Rom. 1. 21. 2 Thes. 2. 11, 12.

† *Through the anger of the Lord, &c.*—Was God, then, the author of Zedekiah's revolt? *No,* But being angry with Zedekiah on account of his sin, he adjudged him to be given over to his own pride, impatience, and evil counsel; stimulated by which, he devised the revolt against which he had been prophetically warned; and thus far, and no farther, "through the anger of the Lord," he "rebelled."—Ed.

e 2 Kin. 24. 20. 2 Chr. 36. 13. Ezek. 17. 12—16.

f 2 Kin. 25. 1. ch. 39. 1.

‡ B. C. 590.

g Zec. 8. 19.

h Lev. 26. 25. Deut. 28. 52—57. Is. 42. 24. 29. ch. 4. 6. & 6. 3—6. & 21. 2. 4. & 25. 9. & 32. 2, 24. Ezek. 4. 1—7.

i Ch. 39. 2. 2 Kin. 25. 3. Zec. 8. 19.

k Lev. 26. 25—27. Deut. 28. 52—57. & 32. 24. Is. 3. 1. Ezek. 5. 16. ch. 15. 2. & 19. 9. & 21. 9.

§ The people who had fled from the country for refuge in the city.—Ed.

l Ch. 39. 2—4. & 19. 8. 13. 15. & 21. 4—6. & 24. 10. & 4. 29. Ezek. 12. 12. 2 Kin. 25. 4.

m Is. 30. 16, 17. & 24. 18. Lam. 4. 18, 19 Ezek. 12. 13—14. & 17. 15—21. ch. 21. 7. & 24. 8, 9. & 32. 4. & 34. 21. & 37. 17. & 38. 23. & 39. 5. Amos 2. 14, 15. & 9. 1—4.

n Ch. 39. 5. 2 Kin. 25. 7. 18—21. Ezek. 11. 7—11.

o 2 Kin. 25. 7. ch. 39. 7. & 34. 3—5. Ezek. 12. 13.

|| Heb. *blinded.*

* Or, *fetters.*

† Heb, *house of the wards.*

p Zec. 7. 3—5. & 8. 19. 2 Kin. 25. 8, 9, ver. 29. ch. 39. 9.

‡ Or, *chief marshal.*

q Heb. *chief of the executioners,* or, *slaughtermen.* And so ver. 14, 15.

§ Heb. *stood before.*

|| In 2 Kin. 25. 8. Nebuzar-adan is said to have come to Jerusalem on "the seventh," here he is said to have come "on the tenth day of the month." How may these apparent contradictions be reconciled? Most easily. He came on the seventh, and continued collecting the spoil day after day, retiring, it may be, from the city at night, till the tenth, when he again "came" back and burned both the temple and the city. The Jews still keep two fasts in memory of these calamities.—Ed.

r 2 Kin. 25. 9, 10. ch. 39. 8. & 7. 14, 20, 29—34. & 25. 9—11. Ezek. 24. 1—14. 21. & 7. 20—22. & v—vii. 18. xv. & 22. 18—23. Ps. 79. 1. & 74. 6—8. Mic. 3. 12. & 7. 13. Is. 64. 10, 11.

A. M. cir. 3416. B. C. cir. 588.

s Ch. 39. 9, 10. & 40. 1, 7.

* Among the causes tempting Nebuchadnezzar to invade and subjugate Judea, it is by no means improbable, that a desire to obtain a vinous country may have predominated, as much as a desire to obtain ports and commerce on the Mediterranean. Such is the secret power of luxury—the deification of an appetite—over the temporal and eternal destinies of man. Phil. 3. 19.—Ed.

t 2 Kin. 25. 13—17. & 24. 13. 1 Kin. 7. 15—45, 50. Ex. 27. 3. Dan. 1. 2. ch. 27. 19, 22. 2 Chr. 4. 2—16.

† Or, *instruments to remove the ashes.*

‡ Or, *basons.*

§ Or, *censers.*

u 2 Chr. 4. 16—22. 1 Kin. 7. 48—51.

x 1 Kin. 7. 41—45, 47. 2 Chr. 4. 12—15, 18. 2 Kin. 25. 16.

y Heb. *their brass.* 1 Kin. 7. 47. 1 Chr. 22. 14.

z 1 Kin. 7. 15. 2 Kin. 25. 17. 2 Chr. 3. 15—17.

|| Heb. *thread.*

a 1 Kin. 7. 16. 2 Chr. 3. 15. 2 Kin. 25. 17. It was five cubits, counting the net-work and pomegranates, and three without it.

b In each of the two rows. 2 Chr. 3. 16. & 4. 13. 1 Kin. 7. 20.

c 2 Kin. 25. 18—21.

d 1 Chr. 6. 14. Ezra 7. 1.

e Ch. 21. 1. & 29. 25. & 37. 3.

f Heb. *threshold.* ch. 35. 4. 1 Chr. 9. 26.

g Or, *officer.* 2 Kin. 25. 19. ch. 34. 19.

h Heb. *saw the face of the king.* 2 Kin. 25. 19. Esth. 1. 14.

* Or, *scribe of the captain of the host.*

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how dreadful must be the last, the eternal, destruction of the wicked, of which all the overthrows of cities and nations are but alarming preludes! Quickly should we flee from among them, that we share not in their sins and their plagues. In every affliction we suffer on earth, let us think on God, and remember his me truth. And though the accomplishment of his words be ever so unlikely, let u stagger at his promise through unbelief. Is there anything too hard for the



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people of the land *that were* found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 [i] And the king of Babylon smote them, and put them to death in [k] Riblah, in the land of Hamath. Thus [l] Judah was carried away captive out of his own land.

28 ¶ This *is* the people whom Nebuchadrezzar [m] carried away captive: in the seventh year three thousand Jews, and three and twenty:*

29 [n] In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two [o] persons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive [p] of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 And [q] it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *first* year of his reign, [r] lifted up* the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake [t] kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon;

33 And changed his prison-garments: and he did continually [u] eat bread before him all the days of his life.

34 And *for* [t] his diet there was a continual diet given him of the king of Babylon, [z] every day a portion, until the day of his death, all the days of his life.

A. M. cir. 3416. B. C. cir. 588.

l 2 Kin. 25. 21. ch. 6 13—15. Ezek. 11. 1—11. & 14. 1—4. & 22 23—31.

k Ch. 39. 5. 2 Kin 23. 33. 2 Sam. 8. 9. Num. 13. 21. & 34. 11.

l Lev. 26. 33. Deut. 4. 27. & 28. 36, 64. ch. 24. 9.

m At the lesser captivities. ch. 6. 9.

* In this narrative Jeremiah gives an account of three minor deportations not elsewhere mentioned in Scripture. But there were three others greater than these. The first in the 1st year of Nebuchadrezzar (Dan. 1. 3—6); the second in the 8th (2 Kin. 24. 12); and the third in the 19th (2 Kin. 25. 8); which are sufficiently distinguished from those in the 7th, 18th, and 23d years. This view is presented by Usher, and adopted by Blayney, and Greenfield, &c.—Ko.

n Ch. 37. 5.

o Heb. *souls.* Gen. 12. 5. Ka. 1. 5. ch. 43. 6.

p Ver. 15. ch. 41. 2. On three other occasions, many more were carried captive, viz. Dan. 1. 1—3. 2 Kin. 24. 12. & 25. 11.

A. M. cir. 3442. B. C. cir. 562.

q 2 Kin. 25. 27—30. r Gen. 41. 20, 21.

* To what personal qualities, or political circumstances, Jehoiachin was indebted for this relaxation and favour, we are not informed. It is not even stated that he had repented, so that it might appear that "when a man's ways please the Lord, he maketh his enemies to be at peace with him." (Prov. 16. 17.) The fact seems rather to be historically recorded as a specimen of what is prophetically foretold of the favour which the Gentiles will yet feel and extend towards the Jews, and of that final exaltation of the spiritual throne of their king above all the kingdoms and rulers of this world. —Ko.

t Heb. *good things with him.*

s 2 Sam. 9. 7—11. ch. 13. 11.

t For his family. 2 Sam. 9. 10.

z Heb. *the matter of the day in his day.*

REFLECTIONS UPON CHAP. LII.—How corrupt dignified persons, churches, and nations sometimes become! But God casts out none from his church or protection till they first cast off him. If sinners wilfully depart from him, he gives them up to their own folly; and often nothing more is necessary for their destruction. Iniquity not only deserves, but hastens men's ruin upon them. And however sweet rebellion against God be at first, it is dreadful and bitter in its fruits. And the folly of parents often plunges their children into ruin. Divine ordinances, long abused, are removed at last. And external privileges, instead of excusing our sins, or exempting from miseries, become a grievous aggravation of both. Nor can our unbelief make void God's promises any more than his threatenings. —In this world all things are in a perpetual revolution; new kings, new laws, new conditions, new frames. And long nights of trouble often usher in joyful deliverances. Our times are all in God's hand, as well as the hearts of all men with whom we deal. And he can make our most wicked and infatuated oppressors to favour us whenever he sees meet.

## CONCLUDING REMARKS ON THE BOOK OF JEREMIAH.

JEREMIAH, as a prophet, "hated without a cause," or simply for telling the truth, for denouncing sin and exhorting to holiness; and persecuted to bonds, imprisonment, and, most probably, to a cruel and ignominious death, may justly be regarded as an eminent type of Messiah in his prophetic office. Each typical person is one who has just a certain measure of the Spirit of Christ bestowed upon him—is placed in circumstances, to a certain extent, similar to those in which Messiah is to be placed—and consequently, exhibits a certain measure of the temper and character, which, "in the fulness of the time," Christ was intended to exhibit, of the work he was fitted to accomplish, and of the suffering he was destined to endure. In all these respects, Jeremiah was eminently a type of Messiah, whose day and kingdom he so clearly foresaw (see especially chap. 23. 5, 6. & 33. 14—18.). In one point of view, the character and circumstances of their respective times, there seems, no doubt, a wide difference; yet the sensual idolatry of the days of Jeremiah was not more idolatrous than the self-righteousness and traditions of the days of Christ, that had made "void the law of God," and converted the proud Pharisees into worshippers of themselves. The opposition, ingratitude, hatred, and cruelty, with which Jeremiah was treated by his countrymen, are striking similitudes of their subsequent treatment of Messiah. All these things, however, the Lord bore patiently, and prayed for the forgiveness of them that crucified him; and here Jeremiah has been supposed to have come short, and has been accused of an impatience and vehemence indicative of the spirit of a mere man, rather than of an inspired prophet. That neither Jeremiah nor any other has ever attained the full "measure of the stature of Christ," will readily be admitted; but that the accusations against him are unfounded, the offspring rather of a spurious sentimentalism, than of the "charity that thinketh no evil," it is hoped the previous notes have demonstrated. And while it is neither right, necessary, nor permissible, to defend, or even to palliate, an error in the servants of God; it is right, and an imperative duty to defend them against every unfounded accusation. In all the other attributes of a type, Jeremiah will be seen a striking image of his future Lord, and especially in the following points. (1) In the spirit of self-sacrifice when he prefers the companionship of his wretched and ungrateful kindred, to all the splendour and respect so generously proffered at the court of Babylon. (2) In the grief of heart he was called to endure. How accurately does he therein resemble the "man of sorrows," when he longs to weep "day and night for the slain of the daughter of his people!" (3) In the unshrinking boldness with which he denounced sin, and the affectionate earnestness with which he called sinners to repentance. (4) In the untiring energy with which, during a long and turbulent period, he continued to prosecute the work of his ministry; so that, like his Lord, he might well nigh say, "the zeal of thine house hath eaten me up." All these, with other graces, combined to shadow out in the servant, what his master would be at his appearing. And "all these things happened for our ensamples, and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10. 11.

As an internal evidence of the antiquity of the book, it is not unworthy of remark that the months are reckoned by numbers; first, second, &c., a mode which was not used after the captivity, for during the seventy years, the Jews had learned, and afterwards continued to use, the Chaldaic names.

## ADDITIONAL EDITORIAL NOTES ON THE BOOK OF JEREMIAH.

CHAP. IV. Ver. 15. *Dan.*—The north-eastern extremity of Judea, at which the Babylonians, coming from Damascus, entered the Holy Land. See ver. 6.——Ver. 16. *Publish against Jerusalem, that watchers come from a far country.*—"Watchers;" besiegers. An army, not of temporary marauders, but fully instructed in all the arts of war, and endurance of watchfulness.——Ver. 30. *Though thou rendest thy face with painting.*—"Though thou distend thine eyes with paint."—*Boothroyd.* The allusion is to the Eastern practice of painting the brows and edges of the eyelids black, which gives the white an enlarged and distended appearance, which custom has converted into an artificial beauty. So vain, so foolish, and so weak is humanity in departing from nature, when forsaking God!

CHAP. VI. Ver. 4, 5. The first clause conveys God's commission of judgment. The second, the alacrity of the summoned host to "go up at noon"—the usual time of repose. The third, declares their grief that they have not arrived in time to see to do the work of destruction; while, ver. 5. declares their impatience for a night attack—the ordinary time for the assault of fortresses.——Ver. 6. *Cast a mount against Jerusalem.*—The original is not a raised mount to overlook the walls, but any missile cast against them. The ballista, the catapulta, and the scorpion, were, in point of fact, enormous bows, variously contrived by means of springs, ropes, and levers, for shooting arrows or stones against besieged places.

CHAP. VIII. Ver. 3. *Death shall be chosen rather than life.*—Examples of the voluntary choice of death have frequently occurred among the Jews when cruelly persecuted under pretence of religion, but really on account of their wealth and usury. Thus, during the reign of king John, in the city of York in England, a large party, having first put their wives and children to death, set fire to the place in which they were assailed, and, with all their riches, perished miserably by their own hands.——Ver. 22. *Balm in Gilead.* The Balsamum Judaicum has been celebrated by Pliny, Tacitus, &c., for its costliness, its medicinal virtues, and as the product of Judea alone, and of one particular spot in that country which Josephus assigns to Jericho. Bochart, however, considers the Gilead balm to be the resin of the Terebinth, which grows abundantly in that district; and, as it, and



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similar products are often used in dressing wounds at particular stages, this opinion seems the most probable.

CHAP. X. Ver. 18. *Behold, I will sling out the inhabitants.*—" The inhabitant of the fortress" (ver. 17.) is here introduced, bemoaning his grievous wound and the captivity and loss of his children.——Ver. 20. *My tabernacle is spoiled.*—The union of the " tabernacle" with the " pastors and flocks," (ver. 21.) seems to fix the allusion to the tabernacle of the congregation in the wilderness; and which was afterwards set up in Jerusalem by David, previous to the building of the temple. It is the legitimate emblem of all religious ordinances and assemblies for the public worship of JEHOVAH.——Ver. 22. *Behold, the noise of the bruit is come.*—" Hark! a noise, behold it draws near."——*Dragons.*—There is perhaps no distinct species of animal to which the word " dragon" can be applied; it seems here rather a generic name for all wild beasts frequenting solitary places.——Ver. 23. *The way of man is not in himself.*—Man is neither wise enough to discover, nor steady enough to pursue the way of safety and success; his wisdom, and strength, and success must be the gift of God. Jam. 1. 17.——Ver. 24. *O Lord, correct me, but with judgment.*—" With judgment," to reform; not " with anger," to extirpate.

CHAP. XII. Ver. 4. *He shall not see our last end.*—Most probably an allusion to Deut. 32. 29., and the previous description of the " latter end," the state of the Jewish people in " the latter day," ver. 15—28. " He shall not see," the wickedness charged against this expression can scarcely refer to Jeremiah, as if he had prophesied falsely, or should not live to see his predictions fulfilled, but rather to God, of whom they insinuate or affirm that he is either indisposed or unable to execute his threatened judgments. See Eccl. 8. 11.——Ver. 16, 17. *Then shall they be built in the midst of my people; but if they will not obey, I will utterly pluck up and destroy that nation.*—This passage contains a distinct promise of the restoration of the Philistines, Moabites, &c., in the event of their conversion to Christ;—and in a form that seems to indicate that *some* of them will be converted, and thereupon restored and reorganized into kingdoms—while *one* will remain in obstinate heathenism, and be " utterly plucked up and destroyed."

CHAP. XIII. Ver. 1. *Thus saith the Lord.*—This is a prophecy in the distinctly symbolical form, and, in some sense, parallel to the parabolic teaching of our Lord.——*Go and get thee a linen girdle.*—The girdle is " linen" for two reasons. (1) Linen was of Egyptian origin, and is therefore used as a pictorial remembrance of past slavery, followed by future captivity. (2) Because, like Elijah and John, (2 Kin. 1. 8. Mat. 3. 4.) it is most probable the prophet had customarily worn a leathern girdle; and now he assumes the linen, to exemplify Judah's taste for foreign finery, and contrast with it the state of rotten and unwashed raggedness, into which sin was about to reduce her.

CHAP. XV. Ver. 1. *Though Moses and Samuel stood before me, yet my mind could not be toward this people.*—By intercessory prayer Moses prevailed (Ex. 32. 34. Num. 14. 20.), and Samuel likewise (1 Sam. 7. 9.); for this " power with God" they are specially mentioned, Ps. 99. 6, 8. And while men inquire, cavil, and will neither understand nor believe that these things are so, the humble Christian can rely upon the word which testifies that " the effectual fervent (inwrought) prayer of a righteous man availeth much." Jam. 5. 16.——Ver. 7. *I will fan them with a fan in the gates of the land.*—An allusion to " fanning" or winnowing corn in gateways for sake of the air-draught.——Ver. 8. *A spoiler at noonday.*—In addition to the spoiler by night (ch. 6. 5.), the evils of invasion in its most aggravated shape; a city taken by storm and delivered up to plunder.——Ver. 9. *She that hath born seven languisheth.*—Is not this a prophetic allusion to " all the men of might, even seven thousand," whom Nebuchadnezzar carried away captive? See 2 Kin. 24. 16.——Ver. 10. *A man of contention to the whole earth;* " whole land."—Ver. 10, & 11. must be regarded as a parenthesis, containing a lamentation of the prophet on his persecution, and a promise of the LORD to protect him and his " remnant," not of days but of believing ones " who had not bowed the knee to Baal."——Ver. 12. *Shall iron break the northern iron?*—Shall iron alone (Judah) be able to break the northern iron (the Assyrians) combined with steel (the Chaldeans)?

CHAP. XVI. Ver. 7. *Cup of consolation to drink for their father or for their mother.*—This was a refreshment sent to mourners by their friends. In ancient times the Jews were accustomed to send bread, fruits, and wine; in modern times they send eggs, salt, and a small loaf, *(Allen's Modern Judaism,* p. 439.) which is sometimes called " the bread of bitterness," and seems to be alluded to 2 Sam. 3. 35. Ezek. 34. 16, 17. Hos. 9. 4.

CHAP. XVII. Ver. 1. *The sin of Judah is written with a pen of iron, and with the point of a diamond.*—The key to this difficult passage seems to be chap. 19. 5., where the Jews are charged with sacrificing their children to Baal. May it not, accordingly, be paraphrased thus:—" The sin of Judah is written with a pen of iron (in blood), and with the point of a diamond (or flint, some hard species of stone formed into a sacrificial knife, as was common with the heathen); it is graven upon the tables of their (the people's hard) hearts, (from which natural affection has been obliterated,) and upon the horns (ye priests) of your altars, (to which horns the helpless victims are bound) when they (the people) commemorate their (sacrificed) children at their altars and their groves," &c.

CHAP. XIX. Ver. 2. *Go forth unto the valley of the son of Hinnom, which is by the entry of the east gate.*—The valley of Hinnom lay to the south, Jos. 15. 8. How then could the east gate be found there? This circumstance has given rise to many conjectures, new translations, and proposed emendations of the text. May not the difficulty be solved by attending to the following facts. (1) The ancient Hebrews and modern Orientals call every wind that blows between north and south from the eastward " an east wind;" not attending to the subdivisions of the compass, as maritime nations must. (2) The valley of Hinnom lying towards the south, Jerusalem might consequently contain the " east gate" within any of its eastern points.

CHAP. XX. Ver. 14. *Cursed be the day wherein I was born.*—Brown Patterson,



whose notes to the work of his venerable relative are generally most ju
here referred to the reasonableness of " taking into account" the " p
rhetorical embellishment" of the passage, during the interpretation
enters a caveat against its being " used as a model for our own feelin
ence to our birth," &c. And in this admission and caveat there are, u
many who would concur. But surely such interpreters must forget, (1) t
saith the LORD," (ver. 4, &c.), speaking by his inspired prophet! and,
for one part, surely inspired for all. And if not for all, where does insp
and man begin? (2) They must forget, that even though there is n
called " poetical and rhetorical embellishment," it is the embellishm
Spirit of God, and requires no drawback for its interpretation. (3)
forgot, that " these things were written for our ensamples," our " mo
that the only caveat necessary is, that we take care rightly to under
mind of the Spirit"—" the mind of Christ"—speaking by the prophet,
not in our own spirit, but in God's.

CHAP. XXIV. Ver. 1. *Two baskets of figs were set before the te
Lord.*—An allusion to the first-fruits presented before the LORD in
Deut. 26. 2.

CHAP. XXVII. Ver. 1. *In the beginning of the reign of Jehoiakim,
Josiah king of Judah.*—In several MSS., and in the Syriac and A
" Zedekiah," which change ver. 3 seems to require; and this reading i
by commentators of the highest rank. Still there seems an insuperab
in the way, viz., Jehoiakim is specially described as " the son of Josiah
Zedekiah was his brother, 2 Kin. 24. 17. Is it not, therefore, necess
clude that the authorized reading is correct? And may it not be expl
The word came to the prophet " in the beginning of the reign of Jehoi
it not only foretold the captivity, but the extinction or degradation of
Jehoiakim, and the elevation of Zedekiah, and the sending of the yokes
either actually or prophetically, by the ambassadors of the neighbou
who should come to congratulate him upon his accession to the throne

CHAP. XXVIII. Ver. 1. *In the beginning of the reign of Zedekiah kin
in the fourth year.*—From what year was it the fourth? Some thin
jubilee; but of this there is no intimation. May it not be estimated th
chadnezzar conquered Judea, and rendered Jehoiakim tributary, from w
the principal computation of the seventy years' captivity commences. A
three years, however, Jehoiakim rebelled, when the invasion was renew
the death of Jehoiakim, which occurred soon after, Jehoiakin succ
reigned three months, and was succeeded by Zedekiah in the fourth ye
first subjugation of Judea, and of the first captivity.

CHAP. XXX. Ver. 12. *Incurable.*—The word has been translated "
and it has also been explained as signifying " incurable" by human m
this exposition is countenanced by ver. 17, in which health and heali
mised by God himself. Still there is a sense in which the bruise (
justly be called " incurable;" for, in truth, the " old man" is not
" mortified;" the " body of sin" is not renovated, but " destroyed."
pass away, and all things become new." Rom. 6. 6. & 8. 13. 2 Cor. 5.
24. *The latter days.*—Marked not by any chronology, but by historical
of facts. Thus, they are noted, (Dan. 2. 28), as the days during, and
to the subversion of the fourth monarchy; and in Acts 2. 17, the "
which seem to be identical with the " latter days," are dated from the
outpouring of the Spirit of God in tongues and other miraculous gifts a

CHAP. XXXII. Ver. 3. *Zedekiah king of Judah had shut him up.*
presents a melancholy, but common, example of anger against the m
unwelcome news, or the offerer of good advice. If, instead of treati
harshness and cruelty, Zedekiah had asked for an evidence of his divi
sion, Jeremiah could have easily satisfied him by referring to his proph
Pashur and his friends (chap. 20. 6), and that against Hananiah (chap.
both of which had received such evident fulfilment as to put the commi
prophet beyond all dispute.

CHAP. XXXIV. Ver. 2. *Into the hand of the king of Babylon, a
burn it.*—This prediction was historically fulfilled according to the
Kin. 25. 9. 2 Chr. 26. 19.

CHAP. XXXV. Ver. 2. *House of the Rechabites.*—The original He
properly signifies " family."——Ver. 5. *I said unto them, Drink ye
prophet has been thoughtlessly accused of tempting the Rechabites t
sufficient to reply, that the whole was emblematic, a living parable.
their steady character; he knew they would not swerve from the prece
father, and had no intention of tempting them to a violation, but merel
ing them an opportunity of exhibiting their obedience.——Ver. 19. J
*son of Rechab shall not want a man to stand before me for ever.*—
before me," denotes attendance on the person and service of a prince.
8.) And, as it appears that some of the Rechabites, or Kenites, return
captivity (1 Chr. 2. 55), it has been inferred that they were admitted
office about the temple. All, however, that is necessarily implied in th
the perpetuation of the family of Rechab. And of this fact there seem
unquestionable evidence. Benjamin of Tudela professes to have fou
Arabia in great prosperity. Niebuhr obtained information of the Be
inhabiting the mountains on the north-east of Medina, and holding no
with the other Jews. And Joseph Wolf learned from Rabbi Mose Sec
salem, that, in his opinion, the Beni Kheiber were the Rechabites,
adhere to the precepts of the son of Jonadab, have neither house, no
vineyard, and observe the law of Moses by tradition.—*Missionary Jou
pp. 257, 261.

CHAP. XXXVI. Ver. 32. *Wrote therein, from the mouth of Jeremiah, al
of the book.*—It is vain to question how Jeremiah could possibly repeat
had formerly dictated to Baruch. If God gave a revelation once, he ca
well give it a second time. He that bestows an imperfect memory, to bin

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to application and diligence, can just as easily bestow a perfect memory to enable that spirit to execute its Lord's commission.

CHAP. XXXVIII. Ver. 1. *Malchiah heard the words that Jeremiah had spoken unto all the people.*—In forming an estimate of the unbelieving disregard shown by the princes and people to the word of the Lord by Jeremiah, it is necessary to observe the argument from patriotism they were able to allege against his advice to submit to the Chaldeans—the high, and not undeserved reliance they placed upon their military courage—and, strange to say, the dependence they placed upon the miraculous protection of that God whose laws they disregarded. See, for illustration, Josephus' Antiq.

CHAP. XXXIX. Ver. 2. *The city was broken up.*—The walls being breached by battering-rams, the city sacked, and the inhabitants driven away or made prisoners. —*Note.* By a barbarous common consent, called "a law of nations," certainly, however, not a law of God, a city whose garrison has bravely held out till it is taken by storm, is delivered up to plunder. In such cases, the infuriated soldiery are let loose from all restraint, their officers lose all control, and the city is literally "broken up" by the hands of merciless destroyers. Lord, hasten the time when they shall "beat their swords into ploughshares, and men shall learn war no more."

CHAP. XLIV. Ver. 6. *My fury and mine anger was poured forth.*—There are those who object against the ascription of "fury and anger" to God. The objections would disappear if they were not viewed as human passions, but as sources of the divine judgments. The ruin and desolation of idolatrous lands are visible facts; the justice that inflicts them, sets forth and measures "the fury and anger" of the LORD.

CHAP. XLVI. Ver. 1. *The word of the Lord which came to Jeremiah the prophet against the Gentiles; against Egypt.*—There are here two prophecies. The first before a battle between the Egyptians and Babylonians near Carchemish, in which the Egyptians suffered a severe defeat. The second begins at ver. 13, and the desolation foretold took place in the 27th year of Jehoiakim's captivity, and the 16th after the destruction of Jerusalem, as may be collected from Ezek. 29. 17, where Nebuchadnezzar's army receives a promise of the spoils of Egypt as wages for their fruitless toils and dangers in the siege of Tyre, which promise was fulfilled the same year. See *Josephus' Antiq.* b. 10. c. 9. and *Rollin's An. Hist.* vol. I. b. 1.

CHAP. XLVIII. Ver. 1. *Moab.*—So called from Moab the son of Lot. It is bounded on the west by the Dead Sea, on the south by Midian, on the north by the river Arnon, and on the east by the deserts of Arabia. The Israelites were expressly forbidden to injure the Moabites (Deut. 2. 9), but this forbearance was repaid not only with inhospitality, but malice; for the Moabites hired Balaam to curse Israel, and joined with the Midianites in enticing them to sin. (Num. xxi. and xxiv. Deut. 23. 2.) During the period of the judges, Moab held Israel in bondage for 18 years, from which they were delivered by Ehud, (Jud. iii.) Moab was completely subdued by David; but, during the decline of the kingdom of Israel, they regained their independence, and seized on the greater part of the possessions of the tribe of Reuben. (2 Kin. 13. 20.) After an invasion by Shalmanezer (Is. xv, xvi. Amos 2. 1), Moab soon regained its strength, and became one of the most flourishing kingdoms of Asia. It was sadly devastated by Nebuchadnezzar, who carried into captivity the greater number of its inhabitants, (2 Kin. 24. 2. Ezek. xxv.) After various recoveries and disasters, it fell under the power of the Romans, and the whole country is studded with relics of that extinct empire. The natural fertility of the soil is nearly unparalleled, yet the whole country is a desert—a national monument of God's judgments upon national sins. See ver. 9.—— Ver. 38. *House-tops of Moab.*—The roofs of Eastern houses being generally flat, the "house-top" served as a principal apartment for the assembling of families.

# THE LAMENTATIONS OF JEREMIAH

ARE an appendix to his predictions; written not in the foresight, but on observing the desolations which they bewail;—not for Josiah's death, of whom there is not the smallest hint in the book, but for the destruction of Jerusalem and its temple, and the unhinging of the Jewish church and state, by Nebuchadnezzar. The composition is poetic and singular, each verse, in each chapter, beginning with a different letter of the alphabet, in order, as in some of the Psalms; only in the third every three verses begin with the same letter, somewhat in the form of Psalm cxix. Nothing can be conceived more tender, expressive, and affecting, than the descriptions. The grand design of them is to lead the captives to repentance and humiliation for their sins before God, and to inspire them with some hopes of deliverance.

[The book of LAMENTATIONS may be considered as a sequel to those prophecies of Jeremiah, which related to the Chaldean invasion, and the subsequent ruin of Judea, and the captivity or dispersion of the Jews. And although, by Josephus, Usher, and others, it has been considered as referring to the death of Josiah (2 Chr. 35. 25), yet the description of the "captivity" (chap. i. 3.), of the complete ruin of Jerusalem (chap. iv. 5, 12.), and of the capture of the king (chap. iv. 20), seems quite conclusive for referring the whole book to the days of Zedekiah.

The book is divided into five chapters, each of which contains a distinct subject of lamentation, subdivided into twenty-two stanzas, according to the letters of the Hebrew alphabet. In the first four chapters, the stanzas begin with the letters following in alphabetical order. In the first two chapters, each stanza forms a triplet, except the seventh of the first, and the nineteenth of the second, which have each a supernumerary line. In the third chapter, each stanza consists of three verses, which all commence with the same letter; so that the whole alphabet is thrice repeated. In the fourth and fifth chapters the stanzas are merely couplets, the fifth chapter being the only one not alphabetically arranged.

This arrangement is not to be considered as originating merely in the personal taste of the prophet, but as divinely directed for some special purposes. Among these purposes, it may be useful to note the following. (1) The Jewish and the Christian religions, (and which yet are not two, but one religion, under two forms or dispensations, and calculated for two conditions of mankind, the local and the diffused, the self-governing, and the governed); these are the only religions that have ever made education—the education of all ranks, without exception, an integral and necessary part of their constitution. They are, in a word, the only intellectual forms of religion; every false form, being calculated, either to tolerate ignorance, or foster sensuality; and every false, superstitious, and apostatical form of Judaism and Christianity, being more or less perverted to the same purposes. Now the alphabet, containing the elements of all intellectual education, it is not surprising that an intellectual religion should imbody some of its most important documents in an alphabetical form, so that the minds of children, under instruction (see Deut. 6. 6.), might associate their first steps in learning with the holy word of the Lord. No doubt there are those, who would pronounce such association unfavourable to future religious impressions; inasmuch as the first steps in learning are generally felt as a toil, and endured but as a slavery. But this, be it remembered, depends altogether upon the temper and the manner of the instructor, who generally has it in his power, by a judicious commixture of kindness and authority, to render a really intellectual education not only tolerable, but agreeable and delightful. (2) It is by no means improbable that, by adopting the alphabetical arrangement in his "LAMENTATIONS," the prophet meant to inculcate that sorrow was now the proper lesson, which Judah and Israel were called to study; while the threefold repetition would, not ineptly, shadow forth the long continued succession of afflictions, which they were destined to undergo. Nor is it contrary to the emblematical manner of the prophets to conclude, that the dropping of the alphabetical form in the last chapter—which consists of an earnest prayer—was intended to show, that when Judah and Israel should return and call upon the name of the Lord, then should their lesson of sorrows have an end, and the joy of their heart be renewed (ver. 15, 21). (3) This alphabetic elegy, this funeral dirge of Zion, may well remind the believer of Him, who came near "the city, and wept over it." And by comparing chap. v. 18, 19. with Ps. cii. 25. & Heb. i. 10—12. the LORD, before whom the prophet pleads and bemoans the melancholy ruin of his church and his country, is found to be the "King of Zion," the Lord Christ, who, in the book of Revelation, chap. i. 8, is styled the Alpha and Omega, the whole alphabet, as it were the study and instructor of his church.—ED.]

## CHAPTER I.

(1) *The misery of Jerusalem:* 1—11. (2) *Her melancholy appeal to the careless passengers:* 12—17. (3) *Confesses that God is righteous in judgment:* 18—22.

A. M. cir. 3416. B. C. cir. 588.

HOW doth the city [a] sit solitary *that was* full of people! *how* is she become as a widow! she *that was* great [*] among the nations, *and* princess among the provinces, *how* is she become tributary!

[a] Is. 3. 26. & 47. 8. Jer. 4. 11. & 30. 8

[*] In the days of David and Solomon, Judea was truly a great kingdom: Philistia, Moab, Edom, and Syria, being her tributaries.—KO.

A. M. cir. 3416. B. C. cir. 588.

2 She weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her:* all her friends have dealt treacherously with her; they are become her enemies.

3 [b] Judah is gone into captivity because of affliction, and [*] because of great servitude; [†] she dwelleth among the heathen; she findeth no

[b] Jer. 39. 9. & 52. 15, 27—30.

[*] Heb. *for the greatness of servitude.*

[†] As a punishment for her sins in not emancipating her slaves. (See Jer. 34. 17. See Neh. 5. 1—13.) And, O that slave-holding nations, called Christian, would take warning from the recorded judgments of the slave-holding Jews!—KO.



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rest: all [c] her persecutors overtook her between the straits.

4 [d] The ways of Zion do mourn, because none come to the solemn feasts; all her gates are desolate: [e] her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 [f] Her adversaries are the chief, her enemies prosper; for [g] the LORD hath afflicted her for the multitude of her transgressions: [h] her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: [i] her princes are become like harts *that* find no pasture; and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her [k] pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries [l] saw her, *and* did mock at her sabbaths.*

8 Jerusalem hath grievously sinned; therefore she [†] is removed: all that honoured her despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; she remembereth not her last end; therefore she [m] came down wonderfully: she had no comforter. O LORD, behold my affliction; for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon all her [n] pleasant things; for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things [‡] for meat [§] to relieve the soul: see, O LORD, and consider; for I am become vile.

12 ¶ [‖] *Is it* nothing to you, all ye that [*] pass by? [†] behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: [o] he hath spread a net for my feet; he hath turned me back; he hath made me desolate *and* faint all the day.

14 The yoke of my transgressions is bound by his hand; they are wreathed, *and* come up upon my neck: he hath made my strength to fall; the LORD [p] hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The LORD [q] hath trodden under foot all my mighty *men* in the midst of me; he hath called an assembly against me to crush my young men: the LORD [r] hath trodden [*] the virgin, the daughter of Judah, *as* in a wine-press.

16 [s] For these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should [†] relieve my soul is far from me: [t] my children are desolate, because the enemy prevailed.

17 [u] Zion spreadeth forth her hands, *and* there *is* none to comfort her: [x] the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is [y] as a menstruous woman among them.

18 ¶ [z] The LORD is righteous; for [a] I have rebelled against his [‡] commandment: [b] hear, I pray you, all people, and behold my sorrow: [c] my virgins and my young men are gone into captivity.

19 [d] I called for my lovers, *but* they deceived me: [e] my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 [f] Behold, O LORD, for I *am* in distress: [g] my bowels are troubled; mine heart is turned within me; for I have [h] grievously rebelled: [i] abroad the sword bereaveth, at home *there is* as death.

21 [k] They have heard that I sigh; *there is* none to comfort me: all mine enemies have heard of my trouble; they [l] are glad [§] that thou hast done *it*: [m] thou wilt bring the day [‖] *that* thou hast [*] called, and they shall be [n] like unto me.

22 [o] Let all their wickedness come before thee; and do unto them as thou hast done unto me [†] for all my transgressions: for [p] my sighs *are* many, and my heart *is* faint.

## CHAPTER II.

(1) *A lamentation over the misery of Jerusalem:* 1—19. (2) *An humble complaint to God:* 20—22.

HOW hath the LORD covered the daughter of Zion with a cloud in his anger, and [a] cast down from heaven unto the earth the beauty of Israel, and remembered not his [b] footstool [*] in the day of his anger!

2 The LORD hath swallowed up all the ha

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A. M. cir. 3416. B. C. cir. 588.

c Jer. 16. 16. & 52. 8. ch. 4. 18.

d Jer. 14. 2. Mic. 3. 12. ch. 5. 18. & 2. 6, 7. Ezek. 7. 26—22. * e Ver. 11, 12, 16, 18—20. ch. 2. 10, 11, 18, 19, 21. & 3. 1—19.

f Deut. 28. 43, 44. Jer. xxxix, lii. & 12. 1. Job 12. 6. ch. 2. 17.

g Lev. 26. 14—39. Deut. 28. 15—68. Is. i—v. ix. lix. Jer. ii—xxiii. & 30. 14, 15. & 52. 28. Ezek. iii—xxiv. Mic. i—iii, vi, vii. Zeph. i—iii. Dan. 9. 11. 12.

h Jer. 52. 27—30. & 39. 9.

i Jer. 43. 41. & 39. 4. & 52. 7, 8. Lev. 26. 36.

k Or, *desirable*. Ex. xii. to Jos. xxiv. 1 Chr. xii. to 2 Chr. xxxv.

l Mic. 4. 11. Lev. 26. 34. Ps. 137. 3.

* The offence of the sabbath is not its existence; — for all nations are willing to keep days of rest and festival. Its offence is its strictness, and its religious separation from all unnecessary secular employments and vain amusements. And it is well worthy of remark, that in every effort made for the "better observance of the Lord's day," which is the "Christian sabbath," a system of "mocking" similar to that of the days of Jeremiah, has uniformly been employed as one of the chief weapons of libertine opposition.—ED.

† Heb. *is become a removing, or, wandering.*

m Ch. 5. 8, 16. Is. 3. 8. Jer. 13. 18.

n Or, *desirable*, i. e. furniture of the temple, &c.

‡ Their jewels, to which the civilized nations of the East are strongly attached, either as personal ornaments or family relics, and with which they will not part unless in the last extremity of hunger.—ED.

§ Or, *to make the soul to come again.*

‖ Or, *it is nothing.*

* Heb. *pass by the way.*

† An appeal to all travellers, whether those who originally visited, or continue to visit, the actual ruins of Jerusalem and Judea, or to those who read at a distance the account of these ruins, either as matter of curiosity, historic research, or prophetical illustration. The parable of the traveller (Luke x. 30), who lay plundered, wounded, and half-dead, while the priest, the chief official of mercy, only glances at him, and "passes by on the other side;" and the Levite, the priest's subordinate agent, "comes and looks upon him," and then, like his superior, also "passes by on the other side," forms an apt illustration of the grounds of this complaint; and, alas! too true a picture of the cold-blooded charity of the world—a charity which Christianity has done much to vitalize; but which still comes far short of the glory of the living God.—ED.

o Ps. 57. 6. Ezek. 12. 13. & 17. 20. & 32. 3. ch. 4. 17—20.

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A. M. cir. 3416. B. C. cir. 588.

p Jer. 24. 8—10. & 25. 9. & 29. 1—9. & lii. 2 Chr. xxxvi.

q Ps. 119. 118. Is 28. 18. 2 Kin. 24. 14—16. & 25. 4, 18—21. Jer. 4. 11. & 25. 9. Hos. 9. 13. Zeph. 1. 7, 8.

r Is. 63. 3. Rev. 14. 19, 20. & 19. 15. Jer. 13. 14. & 18. 17.

* Or, *the wine-press of the virgin*, &c.

s Ver. 5, 9. Jer. 1. 9 & 9. 1. & 13. 17. & 14. 17. ch. 2. 11, 18. & 3. 48, 49.

† Heb. *bring back.*

t Ver. 5, 9. ch. 2. 4, 11, 20—22. & 4. 3—10. Jer. 9. 1, 21.

u Ver. 5, 9, 19, 21. Jer. 4. 31.

x Ver. 5, 10. ch. 2. 1, 8, 17, 22. 2 Kin. 24. 2—4. Amos 3. 6. Jer. 3. 3—6. & 16. 6.

y Lev. 15. 19—27. Ezek. 36. 17. Jer. 50. 7.

z Dan. 9. 7. Ps. 119. 75. 137. & 145. 17. Neh. 9. 33.

a Ps. 107. 11. Dan. 9. 5—11. Is. 59. 1—15. & 24. 5. & 5. 1—29. Ezek. xvi, xxii, xxiii.

‡ Heb. *mouth.*

b Ver. 12. Deut. 29. 22—28. Jer. 22. 8, 9. ch. 4. 12.

c Deut. 28. 46. ver. 5, 6.

d Jer. 20. 14. & 14. 18—16. ver. 2. Job 19. 13—19.

e Ver. 11. Jer. 15. 2, 3. & 16. 4. ch. 4. 1.

f Ver. 9, 11.

g Is. 16. 11. Jer. 48. 36. & 4. 19. ch. 2. 11. Hos. 11. 8. Job 30. 27.

h Ver. 18. Is. 50. 1—15. & 5. 1—24. & 24. 5. Jer. ii—xxiii. Ezek. xvi, xx—xxiii.

i Deut. 32. 25. Ezek. 7. 15. Jer. 9. 21, 22 ver. 11, 19. ch. 4. 9, 10.

k Ver. 9, 12. 16—19

l Ps. 38. 16. & 40. 15. & 35. 15. Jer. 48. 27. & 50. 11. Ezek. 25. 3, 6. ch. 2. 15.

§ To be indifferent to the calamity of strangers, careless about relieving friends, and joyous at the fall and distress of enemies, are some of the most common and most decided symptoms of the "desperate wickedness" of the carnal and unrenewed heart.—ED.

m Is. xiii—xxi, xxiii, xlvi, xlvii, Jer xlvi—li. Ezek. xxv—xxxii, Nc. Ps. 37. 13. Prov. 24. 16.

‖ The day of retribution upon the enemies of Jerusalem, who rejoice in her overthrow.—ED.

* Or, *proclaimed.*

n Ch. 4. 21, 22. Ps. 137. 8, 9. Jer. 51. 24, 49. Nc. 7. 9, 10.

o Ps. 76. 6. & 109. 15. Is. 51. 22, 23. Jer. 10. 25. & 25. 28, 29. Deut. 32. 41.

* See notes on Ps. 5. 10. & 33. 8.—ED.

p Ver. 2, 4, 13, 16. ch. 2. 10, 11. & 5. 17. Ps. 12. 5.

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A. M. cir. 3416. B. C. cir. 588.

a Ch. 1 6. Ezek. 7. 20—22. & 24. 2 1 Sam. 4. 21. Mat. 11. 23. Is. 64. 11. Jer. 17. 12.

b 1 Chr. 28. Ps. 99. 1. 5. & 132. 7. & c. the temple.

* The ark of the covenant, on which was the mercy-seat. See note on 1 Chr. 28. 2.—ED.

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EXPLANATORY NOTES. CHAP. I. Ver. 13, 14. By his devouring judgments he has consumed all our strength. He has entangled us so that we cannot escape. He has most furiously debased and destroyed us, and all that we had. The punishment and bondage, which we undergo for our sins, are bound so fast on us that we cannot shake them off: and our sufferings are so twisted together that we cannot break through them and escape.

REFLECTIONS UPON CHAP. I.—Alas! how great is the desolation, when God withdraws, and we are deprived of a magistracy or ministry. Great is the slavery, the sorrow, the contempt, the poverty, to which sin brings men. And what neglect, profanation, and derision, of everything sacred it occasions! If we wilfully depart from God, the *rest* of our soul, we must not hope to find rest in anything else. And all afflictions are doubly heavy when we apprehend them coming from an incensed God. Affluence abused is the ready way to pining want: and cruel oppression of others prepares the like misery for ourselves. When sins come numerous and notorious, it is proper that God should rise to punish the And amidst desolating judgments, nothing is more painful to gracious souls th the violation and contempt of God's ordinances, and the loss of those comfo which they once enjoyed in him and his favours. But it is a mercy that we n apply to him in hope, when all our friends forsake us, and our enemies abuse And it is doubly bitter if he then keep himself at a distance.—But if comforts withdrawn, children murdered, friends turn enemies or be buried in death, sword, famine, and pestilence devour, or if enemies insult, it is but the just p ishment of our iniquities. No fiery judgments devour, no entangling providen befall, no servitude or misery crush, but what are all framed out of our own tra gressions. Let us therefore always justify God, and blame ourselves: and more that created friends, confidences, and comforts, disappoint us, let us the m



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itations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath [a] brought *them* down to the ground: he [c] hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger [d] all the horn of Israel: he [e] hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He [f] hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew [†] all *that were* pleasant to the eye in the tabernacle of the daughter of Zion; he [g] poured out his fury like fire.

5 The LORD was as an enemy: he hath [h] swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently [i] taken away [‡] his tabernacle,[‖] as *if it were of* a garden; he hath destroyed his places of the assembly: the LORD [k] hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, [l] the king and the priest.

7 [m] The LORD hath cast off his altar; he hath abhorred his sanctuary: he hath [n] given up into the hand of the enemy the walls of her palaces; [o] they have made a noise [o] in the house of the LORD, as in the day of a solemn feast.

8 The LORD [p] hath purposed to destroy the wall of the daughter of Zion; he [q] hath stretched out a line,[†] he hath not withdrawn his hand from [r] destroying: therefore he made the rampart and the wall to lament;[§] they languished together.

9 [s] Her gates are sunk into the ground:[‖] he hath destroyed and broken her bars; [t] her king and her princes *are* among the Gentiles: [u] the law *is* no *more;*[*] her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion [x] sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 [y] Mine eyes do fail with tears, my bowels are troubled, my [z] liver[†] is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings [a] swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when [*] their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for [‡] thy breach *is* great like the sea;[†] who can heal thee?

14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee [‡] false burdens and causes of banishment.[‡]

15 All that pass [§] by [b] clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call [c] The perfection of beauty, The joy of the whole earth?

16 All thine enemies [d] have opened their mouth against thee; they hiss and gnash the teeth: they say, [e] We have swallowed *her* up: certainly this *is* the day that we looked for;[‖] we have found, we have seen *it*.

17 The LORD hath done *that* which he had [f] devised; he hath fulfilled his word that he had commanded in the days of old; [g] he hath thrown down, and hath not pitied; and [h] he hath caused [*] *thine* enemy to rejoice over thee; he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, [i] O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye[†] cease.

19 Arise, cry out in the night: in the beginning of the watches [k] pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.[‡]

20 ¶ Behold, O LORD, and consider to whom thou hast done this: shall the women eat their fruit,[§] *and* children [‖] of a span[*] long? shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called, as in a solemn day, my [l] terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

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A. M. cir. 3416. B. C. cir. 588.

* Heb. *made to touch.*

c Is. 43. 28. Ps. 89. 39, 40. Deut. 29. 24.

d Job 16. 13. Ps. 78. 10. & 89. 38. & 92. 10, & 132. 18.

e Ps. 74. 11. & 80. 66. Jer. 48. 25.

f Ver. 5. Job 13. 24. Is. 63. 10. Jer. 30. 14. ch. 3. 3. Ezek. v—vii. 2 Kin. 24. 2—4.

† Heb. *all the desirable of the eye.*

g Is. 42. 25. Jer. 6. 11. & 15. 3, 6. Ezek. 20. 47.

h Is. 3. 12. 2 Kin. 25. 9. Jer. 9. 11. 21. 22. & 15. 1—4. 2 Chr. 36. 16, 17.

i Ps. 80. 12. & 89. 40. Is. 5. 5. & 1. 8. & 63. 18. & 64. 11. As a bovel in a garden.

‡ Or, *hedge.*

‖ And, as if Jerusalem was a mere garden, he has taken away his "tabernacle," as the gardener removes his watchment or cottage when his fruits have been gathered.—Ed.

k Ch. 1. 4. Ps. 137. 1—4.

l Jer. 52. 11—27. Ezek. xi. 12, 13. & 17. iv. & 19. 12. ch. 5. 12. & 4. 16. Is. 43. 28.

m Ezek. 7. 20—22. & 24. 21. 25. Jer. 52. 13. Ps. 74. 1. ver. 1.

‖ Heb. *shut up.*

n Ps. 74. 3—8. Ezek. 7. 21, 24. The Chaldean soldiers loudly roar in the temple.

o The enemies, in mockery, have imitated the temple-music of the festivals. —Ed.

o Is. 5. 5. Jer. 5. 10.

p 2 Sam. 8. 2. Is. 34. 11. 2 Kin. 21. 13. Amos 7. 7, 8. To measure it out for destruction.

† As with a line he has measured out his inheritance, and devoted it to destruction.—Ed.

‡ Heb. *swallowing up.*

§ Instead of the shout of courage and defiance, the walls and ramparts echoed to the voice of lamentation.—Ed.

q Lev. 26. 20—35. Is. 1. 25, 26. & 5. 11, 12. Jer. 44. 6, 22.

‖ The rubbish has so accumulated, that the gates appear sunk into the ground. —Ed.

r Ch. 4. 16, 20. Jer. 52. 8, 9. 2 Kin. 24. 12—16. & 25. 7.

s 2 Chr. 15. 2. Amos 8. 11. Ps. 74. 9. Ezek. 7. 26.

* The law is read no more: and, for the want of judges and power, it is administered and enforced no more.—Ed.

t Ch. 2. 9. Is. 3. 26 & 47. 1, 5. Job 2. 13. 2 Sam. 15. 19. & 1. 2, 11, 24. Ezek. 6. 11. & 21. 12, 14.

u Ch. 1. 16, 22. & 3. 17. & 3. 66—51. Jer. 4. 10. Ps. 6. 7. & 31. 9.

x Job 16. 15. Ps. 22. 14.

† The learned Editor of the Pictorial Bible considers this expression metaphorical, and as used in the same way as the heart is used for the affections of the mind. But there seems no necessity for this figurative sense, for the word "liver" may be translated "bile," and the expression will import some grievous form of cholera, produced by excessive grief, and unwholesome and insufficient food. See ver. 12. & chap. 1. 11.—Ed.

y Or, *faint.* ver. 19. ch. 4. 4, 9.

A. M. cir. 3416. B. C. cir. 588.

* They died in their mothers' arms for hunger.

z Jer. 8. 22. & 30. 12, 13. & 51. 42. 2 Chr. 36. 16. Job 19. 10, 11.

† Thy breach is not partial, so that it might be built again, but a total ruin rolls in upon thee, as the "sea" overwhelmed the doomed cities of the plain.—Ed.

a Is. 3. 12. & 30. 10. Jer. 23. 14—17, 31, 32. & 27. 9, 10.

‡ The former captivities, for they were successive (see Jer. 52. 28), the false prophets attributed to false causes—to any cause but the true one—the judgment of God against the national sins.—Ed.

§ Heb. *by the way.*

b Ch. 1. 8. Job 27. 23. 1 Kin. 9. 8. Ezek. 25. 6. Is. 37. 22. 2 Kin. 19. 21. Ps. 44. 14.

c Ps. 50. 2. & 48. 2. & 79. 1. Is. 64. 11.

d Job 16. 9, 10. Ps. 22. 14. & 56. 2. & 35. 15, 16. 21, 25. & 22. 6, 7. ch. 3. 46. Acts 7. 54.

e Jer. 50. 7, 17, 33. & 51. 34, 35. Ezek. 25. 3, 6, 8, 12, 15. & 35. 5, 10, 12, 13, 15. & 36. 5. Obad. 10—14. Zeph. 2. 8, 10.

‖ The causes of this deep-rooted antipathy may have been many, arising from the recollections of the conquests gained over them by David, and from collision of commercial interests, &c. But the chief cause is to be sought in the hatred of the heathen against the religion of the Jews. For while heathenism has generally been tolerant of heathenism, it has uniformly been intolerant of Judaism and Christianity.—Ed.

f Lev. 26. 14—39. Deut. 28. 15—68. & 29. 18—28. & 31. 16, 17. & 32. 15—27.

g Ver. 1—9. ch. 1. 17. Ezek. v—vii.

h Ch. 4. 5, 15. Deut. 28. 43, 44. Ps. 89. 16. & 89. 42.

* God did not, efficiently, "cause" the cruel and vengeful disposition of the enemies of Jerusalem; but, by his judgments upon her sins, he gave them occasion of joy; and in that sense, but in no other, did he "cause" them to rejoice.—Ed.

i Ver. 8. Hab. 2. 11. Is. 64. 11.

† *Apple of thine eye.* —Literally, "daughter of thine eye!" A tear, *Pictorial Bible.* —Ed.

k Ps. 62. 8. & 22. 2. 1 Sam. 7. 6.

‡ *The top of every street.*—This expression is used chap. 4. 1. Is. 51. 20. Nah. 3. 10. and is, most probably, to be explained by the fact, that Jerusalem was built upon hills, on the tops of which, the streets generally terminated in public market-places, or bazaars, whither the children had gone in search of food.—Ed.

§ By comparing this expostulation with chap. 4. 10. it will be seen how literally, and how awfully God realized the threatening denounced against idolatry and apostasy, Lev. 26. 29. Deut. 28. 53. Jer. 19. 9.—Ed.

‖ Or, *swaddled with their hands.*

* "The little ones they have dandled on their hands."—*Blayney.*

l Jer. 6. 25. & 20. 3, 4. & 46. 5. & 49. 29. & 16. 10. & 15. 3. Is. 24. 17, 18. Amos 2. 13—16. & 9. 1—4.

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earnestly supplicate his favour. A praying heart, and a prayer-hearing God will quickly produce the destruction of our enemies and our own deliverance. And after he has glorified himself in our corrections, he will magnify himself in the tremendous ruin of our destroyers.

CHAP. II.—Ver. 13, 14. What can equal your calamity? Your breaches are like those made by the sea, great and incurable. Your prophets of your own choosing, instead of charging your sins faithfully upon you, to bring you to repentance, and so prevent those judgments, preached their own flatteries, which hardened you in your sins, and hastened your ruin.

REFLECTIONS UPON CHAP. II.—Terrible is the issue when God becomes our enemy and fights against us: and correspondent to the counsels of his heart are the judgments of his hand. Justly he debases by his judgments those who had debased themselves by their sins, and mingles the blood of sinners with their



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## CHAPTER III.

(1) *The prophet, personifying the nation, recites his calamities:* 1—21. (2) *Hope and reflection founded upon mercy:* 22—36. (3) *God's justice acknowledged:* 37—54. (4) *A prayer for deliverance, and God's righteous recompense to their enemies:* 56—66.

A. M. cir. 3416.
B. C. cir. 588.

I *AM* the man * *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkness, but not *into* light.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed *me* with gall and travail.

6 He hath set me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone; he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the † arrows of his quiver to enter into my reins.

14 I was a derision to all my people, *and* their song all the day.

15 He hath filled me with ‡ bitterness, he hath made me drunken with § wormwood.

16 He hath also broken my teeth with gravel-stones, ‖ he hath * covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgat † prosperity.

18 And I said, My strength and my hope is perished from the LORD:

19 ‡ Remembering mine affliction and my misery, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is § humbled in me.

21 This I ‖ recall to my mind, ª therefore have I hope.*

22 ¶ *It is of* the LORD's mercies that we are not consumed, because his compassions fail not:

23 *They are* new every morning; great *is* thy faithfulness.

24 The LORD *is* my portion, saith my soul; therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

* *The man.*—"The strong, the mighty man."—An attentive consideration of this chapter will suggest, at least the probability, that it is a prophetic picture of the suffering Messiah, drawn for the instruction of Zion in the duty of humiliation and patience under the hand of the Lord. This interpretation of the chapter is suggested on the following grounds:—(1) The title, which is, literally, "mighty man." (2) The fact of his deep afflictions (Col. 4. 24). (3) The cruel mockery of his people (ver. 14. Mat. 27. 29). (4) The gall he gets to drink (Mat. 27. 34). (5) The cheek he turns to the smiter (ver. 30. John 19. 3). (6) His sympathetic weeping (ver. 48. Luke 19. 41). (7) His assertion that he was persecuted "without cause" (ver. 52. John 15. 25). (8) His life being "cut off" (ver. 53, 54. comp. Is. 53. 8). (9) His redemption from death (ver. 58. Ps. 16. 10. Acts 2. 24—36). (10) His fearless appeal to his judge (ver. 59. John 8. 46. Heb. 9. 14). (11) The continuous plotting of his enemies (ver. 61, 62. Mat. 2. 16—20. & 3. 15). (12) The corresponding language of his companions, the apostles (ver. 45. comp. 1 Cor. 4. 13. also Ps. 44. 22. with Rom. 8. 36). (13) The experience of all believers, that the only argument that can reach the judgment or the heart of the afflicted, is derived from a recital and view of the sufferings of Christ (Heb. 12. 1—3). (14) That Christ and his sufferings are similarly introduced in the Psalms and the Prophets. The only objection to this interpretation arises from comparing ver. 4. with John 19. 36. But the breaking of his bones there denied, is the act of his enemies, the breaking in ver. 4. is the act of God: and, when compared with Ps. 51. 8. Is. 38. 13. Jer. 50. 17. will be seen to be the emblem of extreme affliction, such as our Lord endured when he "bore our griefs and carried our sorrows, was wounded for our transgressions, and bruised for our iniquities."—ED.

† Heb. *sons.*

‡ Heb. *bitternesses.*

§ Bitter sufferings.

‖ With gritty bread, such as the Eastern traveller often finds as the only relief of his hunger. Here it is the emblem of poverty, inhospitality, and affliction. —ED.

* Or, *rolled me in the ashes.*

† Heb. *good.*

‡ Or, *remember.*

§ Heb. *bowed.*

‖ Heb. *make to return to my heart.*

ª Or, *nevertheless*, ver. 24.

* "This I revolve in my mind; therefore shall I have hope, that the mercies of JEHOVAH are not exhausted—that they fail not."—*Boothroyd.*

A. M. cir. 3416.
B. C. cir. 588.

26 ᵇ *It is* good that *a man* should both ho and quietly wait for the salvation of t LORD.

27 *It is* good for a man that he bear t yoke * in his youth.

28 He sitteth alone, and keepeth silen because he hath borne *it* upon him.

29 He putteth his mouth in the dust, if be there may be hope.

30 ᶜ He giveth *his* cheek to him that smite him; he is filled full with reproach.

31 For the LORD will not cast off for eve

32 But though he cause grief, yet will have compassion according to the multitude his mercies.

33 For he doth not afflict † willingly,‡ n grieve the children of men.

34 To crush § under his feet all the prison of the earth,

35 To turn aside the right of a man bef the face of ‖ the most High,*

36 To subvert a man in his cause, the Lo † approveth not.

37 ¶ Who *is* he *that* saith, and it cometh pass, *when* the LORD commandeth *it* not?

38 Out of the mouth of the most High p ceedeth not evil and good?‡

39 Wherefore doth a living man ª complai a man for the punishment of his sins?

40 Let us search and try our ways, and tu again to the LORD.

41 Let us lift up our heart with *our* han unto God in the heavens.

42 We have transgressed, and have rebelle thou hast not pardoned.

43 ᵈ Thou hast covered with anger, and pe secuted us: thou hast slain, thou hast not piti

44 Thou hast covered thyself with a clou that *our* prayer should not pass through.

45 Thou hast made us *as* the offscouring a refuse in the midst of the people.

46 All our enemies have opened their mout against us.

47 Fear and a snare is come upon us, deso tion and destruction.

48 ᶠ Mine eye runneth down with rivers water for the destruction of the daughter of m people.

49 Mine eye trickleth down, and ceaseth no without any intermission,

50 Till the LORD look down, and beho from heaven.

51 Mine eye affecteth ‖ mine heart,* † becau of all the daughters of my city.

ᵇ Ps. 130. 5—8. & 37. 1—7. & 119. 165, 174. Gen. 49. 18.

* "Afflictions."—*Aben Ezra.* It is rather the yoke of willing service (Mat. 11. 29, 30), which the believer puts on when he acknowledges Jesus to be Master and King; and in which service afflictions may be, and generally are, more or less included.—*Note.* There are many blessings attendant upon early conversion, such as, (1) The follies of youth, and sins of riper years, which it prevents. (2) The many bitter weepings which are prevented by preservation from these follies. (3) The blessings to others which the instruction and example of early piety so frequently conveys. (4) The blessed hope which it works in the believer's own experience of continued mercy (Ps. 77. 6. Rom. 5. 4). (5) The continued opportunities which it furnishes, when days are lengthened, for glorifying God in the various periods or relations of life; and (6) The nearer resemblance to Christ into which it brings the believer.—*Note.* Let the aged sinner know that it is never too late—but, let the youthful remember, it is never too early—to believe and turn to the Lord.—ED.

ᶜ Is. 50. 6. Mic. 5. 1. Mat. 5. 39. & 26. 67. Jer. 20. 7—10.

† Heb. *from his heart.*

‡ God does not afflict for the sake of afflicting, but for preventing or correcting evil, cherishing grace, and preparing for advancement in glory. 2 Cor. 4. 17.—ED.

§ *To crush*—as men often do in selfishness, tyranny, or malice.—ED.

‖ Or, *a superior.*

* The verse condemns all oppression wherein men take advantage either of the mere letter or imperfection of a human law to inflict an injury in the name of law, and as in the presence of "the most High," by whom kings reign and princes decree justice.—ED.

† Or, *saith not.*

‡ Do not blessings and judgments, at all times righteously, arise from the will of God?—ED.

ª Or, *murmur.* Prov. 19. 3. Rev. 16. 9, 11. 1 Cor. 10. 10. Jude 16. Mic. 7. 9.

§ Seeing the chief blessing, life, is still continued; and seeing that afflictions are intended for correction, why should man murmur at what he either wants or suffers? Why should the sick man reject the medicine, or accuse the Physician of cruelty? Is. 45. 7. Amos 3. 6. Heb. 12. 6. —ED.

ᵈ Ch. 2. 1, 2, 17, 21. Ezek. v—vii, ix. 2 Chr. 36. 16, 17.

ᶠ Ch. 1. 16. & 2. 11, 18. Ps. 119. 136. & 77. 2. Jer. 9. 1. & 14. 17. & 4. 19.

‖ Heb. *my soul.*

* What my eye sees "preys upon my heart."—*Note.* Fools make a mock, a sport, a jest, an entertainment, of sin: but the eye that sees sin as Jesus saw it—as God sees it—must often weep as Jesus wept. —ED.

† Or, *more than all.*

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sacrifices; yea, deprives of sabbaths and solemn ordinances those who would not religiously observe them. Grievous sorrows follow upon grievous sinning. And men must either mourn over their sins or over the dreadful effects of them. Alas! what a fearful curse it is to be given up to the delusions of unsent and hypocritical ministers! nor is any thing more destructive and damning. It is highly proper, in trouble, to observe the exact agreement between God's judgments and his word; and to ease our broken hearts by pouring our complaints into his bosom. He alone can help us; and none ever truly sou him in vain.

CHAP. III.—Ver. 3, 7, 9, 43, 53. He has so plunged and fixed me in miseri that it is impossible for me to get out; and my attempts to obtain relief do render me still more and more miserable.—We are quite overwhelmed with troub and brought into a most desperate and remediless condition.



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52 Mine enemies chased me sore, like a bird, [s] without cause.

53 [h] They have cut off my life in the dungeon, and cast a stone* upon me.

54 [i] Waters† flowed over mine head; *then* I said, I am cut off.

55 ¶ [k] I called upon thy name, O LORD, out of the low dungeon.‡

56 Thou hast heard my voice; hide not thine ear at my [l] breathing,§ at my cry.

57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O LORD, thou hast pleaded the causes of my soul; thou [m] hast redeemed my life.

59 O LORD, thou hast seen my wrong; [n] judge thou my cause.

60 Thou hast seen all their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I *am* [o] their music.

64 Render unto them a recompense, O LORD, according to the work of their hands.‖

65 Give them [p] sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger from [q] under the heavens of the LORD.

A. M. cir. 3416.
B. C. cir. 588.

[g] Ps. 35. 7, 19. & 69. 4. & 109. 3. & 119. 161. John 15. 25.

[h] Ver. 9. Jer. 37. 20. & 38. 9, 10. Dan. 6. 17. Mat. 27. 60.

* The dungeon of the tomb, to which "a great stone" was rolled, and then sealed. Mat. 27. 60, 66.—Ed.

[i] Ps. 69. 1, 2. & 124. 4—6. & 144. 5, 10. Jonah 2. 3.

† *Waters.*—Waves of affliction, the deluge of death. Ps. 69. 1, 2. & 124. 4, 5.—Ed.

[k] Ps. 130. 1. & 86. 1. & 18. 4—21. & 116. 1—3. & 142. 4, 5. ver. 55. Jonah 2. 2, 3.

‡ Depths of calamity. Ps. 130. 1.—Ed.

[l] Rom. 8. 26. Jam. 5. 16. Ps. 130. 1, 2. & 143. 4, 7.

§ *Breathing*—sighing.—Ed.

[m] Ps. 25. 1—4. & 43. 1, 2. Jer. 15. & 18. 11. 20. 11. & 31. 36.

[n] Ps. 9. 4. & 43. 1. & 25. 1.

[o] Ver. 11. Job 30. 9. Ps. 35. 15, 16. & 69. 12. & 44. 14.

‖ That ver. 61. 65 66 may be rendered in the future, as declaratory and not imprecatory, is certain: but similar scriptures quoted from the Old into the New Testament, being thus rendered into the Greek, which does not admit the uncertainty of the Hebrew, (See Ps. 89. 25. & 109. 8. comp. with Acts 1. 20.) seem to require the authorised version to be retained, on the sound principle of analogy, and to call for exposition, rather than authorise escape from an apparent difficulty or objection. See for this exposition, and defence of similar prayers, Ps. 5. 10. & 35. 8.—Ed.

* Or, *obstinacy of heart.*

[p] Jer. 10. 11. Ps. 8. 3. & 135. 15. Is. 65. 1.

A. M. cir. 3416.
B. C. cir. 588.

* The child, instead of embracing its mother, is cast on the dunghill to perish.—Ed.

† Sodom perished at once—the daughter of Zion died many deaths, through famine, sickness, plunder, loss of children, and exile.—Ed.

‡ The word either applies to those who were separated to God by a religious vow (Num. 6. 2—21.) or who are separated from their brethren by providential occurrences. (Gen. 49. 26.) The tenor of the description here would seem to refer it to those who were separated from their brethren by elevated rank.—Ed.

§ The effect of the famine, toils, and dangers of a protracted siege, in changing the complexion and appearance, has often been noticed by the historians of such calamities.—Ed.

‖ Jerusalem was not only fortified by art, but by nature, which, thus combined, rendered its capture most improbable; but it was defended by a people so warlike and determined, that it seemed absolutely impossible. Yet it fell, for sin was in it, and the judgment of God was upon it.—Ed.

* The priests, who should have been the ministers of mercy and justice, were the principal persecutors of Jeremiah, (Jer. 20. 1). Their successors were afterwards the chief persecutors of Christ, (Mat. 27. 1.) Again, the heathen priests and their satellites were the persecutors of the apostles and the primitive church, (Acts 4. 1—3). And finally, the priests of Rome were, and have been, the persecutors of the fathers and continuators of the blessed reformation.—Ed.

† *Blind* through prejudice against truth, and love of their traditions, by ignorance of the righteousness of God, and the vain and sinful attempt of establishing their own.—Ed.

‡ "Depart, ye unclean, men cried to them; depart, depart, touch (us) not. When they fled and wandered, men said among the nations (Gentiles). They shall not sojourn."—*Boothroyd.* They had been so guilty of shedding blood that even heathens refused them an asylum.—Ed.

§ Or, *face.*

‖ *They respected not, &c.* — Who? Either the false prophets and their partisans, who respected not the true prophets and elders (ver. 13, 14), or the heathen nations among whom the people were scattered (ver. 15), who despised their persons, office, and religion.—Ed.

## CHAPTER IV.

(1) *Zion laments her afflictions:* 1—12. (2) *Confesses her sins:* 13—20. (3) *Edom is threatened:* 21. (4) *Zion is comforted:* 22.

A. M. cir. 3416.
B. C. cir. 588.

HOW is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the [a] top of every street.

2 The precious sons* of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the sea-monsters† draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are desolate in the streets; *they that were* brought up in scarlet embrace* dunghills.

6 For the punishment of the iniquity of the daughter of my people is greater† than the punishment of the sin of Sodom, *that was* overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites‡ were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their visage is blacker than a coal; they are not known in the streets:§ their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these pine away, stricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed‖ that the adversary and the enemy should have entered into the gates of Jerusalem.

13 For the sins of her prophets, *and* the iniquities of her priests,* that have shed the blood of the just in the midst of her,

14 They have wandered *as* blind† *men* in the streets, they have polluted themselves with blood, so that men could not touch their garments.

15 They cried unto them, Depart ye; *it is* unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there.*‡

16 The [t] anger of the LORD hath divided them; he will no more regard them: they respected not‖ the persons of the priests, they favoured not the elders.

A. M. cir. 3416.
B. C. cir. 588.

[a] Here and there. ch. 2. 19.

* In evil times, good men are often not merely despised but persecuted; and, no matter how precious in the sight of God, are devoted to destruction by men.—Ed.

† The word so translated is a general name for all large and cruel animals, whether of the land or water. Among sea animals the Phocæ are remarkable for maternal tenderness; amongst land animals, the Bear. So wonderfully has God distributed these preservative instincts amongst the lower creatures: which here serve as a lesson of reproof to man their appointed ruler.—Ed.

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REFLECTIONS UPON CHAP. III.—How tremendous are the fatherly corrections of JEHOVAH! and very criminal must be the sins which so provoke him against the objects of his love. The children of light, and heirs of joy, sometimes walk in the greatest darkness of calamity and grief, and even despondency: and many and diversified are God's arrows of affliction, flying swift and piercing deep. But if men will walk in crooked paths of iniquity, it is but just that God should cross their designs and break their measures; and if they will regard iniquity, it is just in him to shut out their prayers, than which few things are more galling to a gracious heart.—Saints can never enter the lowest hell, being preserved by grace: but, by multiplied troubles from God, from devils, and from men, they may have a hell upon earth. Yet God will deliver his people and churches in due time, when they are thoroughly melted and purified in his furnace. In their worst cases they are neither helpless nor hopeless. Let us therefore always acknowledge him kind and faithful. If our troubles be heavy and sharp, let us eagerly claim and live upon him as our portion, and comfort ourselves with his compassion, and with a persuasion that all he does is the fulfilment of his gracious word, on which he has caused us to hope. Let us complain to God, but never complain against him. And let us earnestly work together with God, and labour to promote the same self-debasing and soul-sanctifying ends. Experience of former kindness should encourage us to hope for more. And, having cast our burdens on the Lord, we should continue waiting instant and patient in prayer; and at last we shall find an answer of peace. There is no prison so deep or dark but God can bring us out of it; no enemy so strong but God can destroy; and no request of faith so silent but he will hear it for our good. But wo to those, however powerful, haughty, merry, or scornful, against whom God's favourites plead! And think, my soul, what of all those troubles Jesus underwent—in infinite love underwent—and all for me!

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CHAP. IV.—Ver. 13—15. Their priests and prophets have persecuted the Lord's prophets, and have ruined the nation by flattering them in their sins. They formerly wandered from God's law in acts of violence and murder, and now they cannot walk in the streets without polluting themselves by dead bodies.—Yea, every one, even the heathens, abhor them as unclean lepers, or persons too despicable to live on the earth.



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17 As for us, [b]our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.

18 [c] They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.

19 Our persecutors are [d]swifter than the eagles* of the heaven: they pursued us upon the mountains, they laid wait for us in the [e]wilderness.

20 The breath of our nostrils, [f]the anointed of the LORD, was taken in their pits,† of whom we said, Under his shadow we shall live among the heathen.‡

21 ¶ [g]Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 ¶ [§]The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will [‖]discover thy sins.

A. M. cir. 3416.
B. C. cir. 588.

b Jer. 4. 14. & 2. 18, 36. & 8. 20. & 37. 3—7. & 22. 20. Is. 20. 5, 6. & 30. 1—6. & 31. 1—3. Ezek. 29. 6, 7, 16.

c i.e. the Chaldeans, Jer. 16. 16. & 39. 4, 5. & 52. 7—9. 2 Kin. 25. 4, 5. Ps. 140. 11.

d Deut. 28. 49. Jer. 4. 13. & 52. 8. Hab. 1. 6—8. ch. 3. 52. Hos. 8. 1. Is. 5. 26—28. & 30. 16, 17. Amos 2. 4.

* Comp. Deut. 28. 49. with Jer. 4. 13. & 52. 8.—ED.

e Or, *lower grounds*. Is. 63. 13, 14. Joel 1. 14.

f 1 Sam. 26. 19. Ps. 89. 20, 21.

† See Jer. 39. 5.—ED.

‡ Either among the heathen that were now, to a considerable extent, commingled with them in the land, and, most probably, in possession of their principal garrisons, or, among the surrounding heathen nations, from whose aggressions they expected Zedekiah's policy, and conformity with heathenism (2 Chr. 33. 14,) would preserve them, or from whose power they expected his arm might deliver them. 2 Chr. 35. 12.—ED.

g Ezek. 11. 2. Ps. 137. 7. Obad. 10. Jer. 49. 7. & 25. 25.

§ Or, *thine iniquity*.

‖ Or, *carry* thee *captive for thy sins*.

## CHAPTER V.

*Zion utters her complaint to God in prayer.*

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers are as widows.

4 We have drunken our water for money; our wood* is sold unto us.

5 Our necks *are* under persecution: we labour, *and* have no rest.

A. M. cir. 3416.
B. C. cir. 588.

* The Jews allege an ordinance of Joshua rendering certain forests common property, where all might cut such wood as they required for fuel; and such a law or custom prevails in all woody and thinly peopled countries, where the export of timber is not a trade, and where the clearing of the land for pasture or tillage is a principal object of the owner. The invaders, however, took exclusive possession of the forests. See Neh. 2. 8.—ED.

A. M. cir. 3416.
B. C. cir. 588.

a Is. 30. 1—6. & 31. 1—3. & 57. 9. Ezek. 17. 13. Jer. 2. 18, 36. Hos. 7. 11. & 9. 3. & 12. 1. made leagues with, or served.

* Become their tributaries and slaves.—ED.

† How does this accord with Ezek. 18. 1—28? The persons reproved by Ezekiel justified themselves, and cast the blame of their sufferings back upon their fathers. The confession of Jeremiah justified God (ch. 1. 18—20. & 3. 37—42.), and acknowledged that the accumulating sins of former ages had now come to such a crisis, that mercy could no longer delay the hand of judgment. See ver. 16.—ED.

‡ Or, *the plain*.

§ The predatory Arabs of the desert are so appropriately named.—ED.

‖ Or, *terrors*, or, *storms*.

* *Their hand*.—It may signify the hand of the enemy; but, more probably, refers to a mode of punishment still practised in barbarous Eastern countries, in which a slave and sometimes even a refractory child is cruelly suspended by the hand.—ED.

† Carry the grist.

‡ Excessive burdens.

b Heb. *the crown of our head is fallen*, i. e. *our dignity*. Job 19. 9. Ps. 89. 39, 40. ch. 1. 1, 15.

§ The Scottish deputation to Palestine (for inquiring into the state, and taking measures for the enlightenment and conversion of the Jews), witnessed this fact in 1840; where they also found "Zion ploughed like a field," (Jer. 26. 18. Mic. 3. 12.), and brought with them specimens of the barley that grew on the site of her palaces and towers.—ED.

‖ Heb. *for length of days*.

* Or, *For wilt thou utterly reject us*.

† "But wilt thou altogether reject us?"—*Boothroyd*.

6 [a]We have given the hand* *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, *and* are not; and we have borne their iniquities.†

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives because of the sword of [‡]the wilderness.§

10 Our skin was black like an oven because of the [‖]terrible famine.

11 They ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to [†]grind, and the children fell under [‡]the wood.

14 The elders have ceased from the gate, the young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 [b] The crown is fallen *from* our head: woe unto us, that we have sinned!

17 For this our heart is faint; for these *things* our eyes are dim,

18 Because of the mountain of Zion, which is desolate; the foxes[§] walk upon it.

19 Thou, O LORD, remainest for ever; thy throne from generation to generation

20 Wherefore dost thou forget us for ever, *and* forsake us [‖]so long time?

21 Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 * But thou hast utterly rejected us;† thou art very wroth against us.

REFLECTIONS UPON CHAP. IV.—When God forsakes a people, their honour leaves them. And if rulers will not act for God, it is but just that he should make them contemptible. They who live in the greatest plenty and pomp know not to what straits they may be reduced before they die. And delicate and high living renders hardships doubly grievous when they come to be experienced. God's vengeance on his own people often astonishes his and their enemies. And scarcely ever does the vengeance of God light upon nations and churches without clerical wickedness having a distinguished share in procuring it. No wonder then that the very monsters of wickedness at last contemn and abhor unfaithful ministers. There is no escaping from the vengeance of God appointed for us. If we make creatures our trust, or the breath of our nostrils, God, who is our life, will confound them, and disappoint us. Yet the troubles of the godly will continue no longer than till they have accomplished the purification intended by them. But such as ridicule and insult Jesus Christ, and his people or ordinances, will at last render themselves ridiculous and miserable. And in the end their sin shall be discovered and punished, however secret and hidden.

REFLECTIONS UPON CHAP. V.—Alas, what hurt sin has done! through it the world is but a scene of awful changes! And peculiarly terrible is the misery of ravaged and conquered nations. But under all our trouble, it is a comfort to reflect that God sees all that comes upon us; and that, if we patiently and penitently suffer for the sins of our fathers, he will quickly return to us in mercy: yea, there is a Canaan above, of which none can deprive us; and though God frown, he will not forget us. If our earthly provision be scanty, our abundant spiritual provision can more than balance its defects; and if the Son has made us free, we shall be free indeed; yea, honoured, glad, and glorious for evermore! If the honour of his oracles and ordinances on earth go nearer our heart than our secular interests, he will quickly transport us to his sanctuary above, where we shall be ever with the Lord. His mercy may be hid, but it is not clean gone; and there is enough in it to redress all our grievances. If by his grace he renew our hearts, he will by his favour renew our days, and restore our wonted prosperity. Let me therefore, under my afflictions, complain to, and plead with, my God; but never quarrel with his conduct, discredit his love, or despair of his favours.

## CONCLUDING REMARKS ON THE BOOK OF LAMENTATIONS.

For every possible circumstance of human life, the Scriptures seem to furnish, not merely a text, or a portion, but an entire book: Genesis furnishes genealogy; Exodus, emigration; Leviticus, religious rites; Numbers, organization; Deuteronomy, such repetition, explanation, and commentary, as the frailty of humanity requires; Joshua, conquest and government; Judges, a country often falling into sin and thraldom, but struggling for independence; Ruth, special providence; Samuel, the influence of a pious maternal education on the prophet and judge; the evil of an ungoverned temper in Saul; the blessing of self-restraint (not from himself arising, but from providence and grace), in David; Kings and Chronicles, a mirror for kings and nations; Ezra and Nehemiah, mirrors for patriotic reformers; Esther, a mirror for queens; Job, for men in adversity; Psalms, a mirror for hearts; Proverbs, mirror for parents in the work of private education; Ecclesiastes for preachers in the work of public instruction; the Song of Solomon, for husbands and wives; Isaiah, reproof and encouragement for the church; Jeremiah, warning to the state; Lamentations, the sorrows of God's people for both church and state overturned by national sins.

It were easy to pursue such specialities to "Revelation," of which the particular object is to place and preserve the church in her proper attitude of prayer and watchfulness until the coming of her Lord. But it is needful to forbear.

"Wicked men and seducers wax worse and worse." And so do nations, when any evil principle or object, such as profanity, sabbath desecration, licentiousness, covetousness, hasting to be rich, or lust of power and conquest, take possession of rulers or people. And so likewise do churches degenerate when, under the specious pretence of "free inquiry," a false philosophy supersedes revelation—when a partial morality is substituted for universal holiness—a cold formality, for fervent devotion—when a sordid worldliness controls liberality, and an indulgent luxury banishes self-denial—when the love of ease, and the lust of power, combine to "lay heavy (ritual) burdens upon men's shoulders," but "refuse to touch them with one of their fingers"—when Christ is followed, not for the "miracles" he has per-



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formed, but for the "loaves and fishes" he owns and distributes—when profession is all, and practice nothing; and finally, when obedience to the church is substituted for allegiance to her King, then may God spare for a little, amidst many warnings—but such "vessels of wrath" are fitting themselves for destruction, and judgment is whetting its sword to begin at the house of the Lord.

In all such melancholy cases of defection, there is generally, however, a remnant "that sigh and that cry for all the abominations that are done in the land:" and who live to lament over the ruin they have foreseen, and against the coming of which they vainly lifted up the voice of expostulation or warning. Such was Jeremiah. In the midst of a demoralized state, he warned kings and nobles, and lived to see, and weep over their fall. In the midst of an heretical and idolatrous priesthood, he continued to preach JEHOVAH, to denounce idolatry, and to exhort to repentance; and he lived to see the vessels of the holy temple, which its priests had profaned, transferred to the temple of Bel, and the temple of Jerusalem itself reduced to the ruin he had foretold. And his book of Lamentations remains as the manual of sorrows uttered over a state misgoverned, impoverished, and ruined, by self-sufficient, covetous, and oppressive rulers—and a church infected, misled, and betrayed, by an immoral, heretical, and time-serving ministry.—ED.

## ADDITIONAL EDITORIAL NOTES ON THE LAMENTATIONS OF JEREMIAH.

CHAP. I. Ver. 1. *How doth the city sit solitary.*—When Jerusalem was taken by Titus Vespasian, the Roman emperor had a coin struck, upon which is a palm-tree, the emblem of Judea, and beneath it a solitary woman, the emblem of Jerusalem, sitting with her head leaning sadly upon her hand, with the legend, "*Judea capta.*" ——*How is she become as a widow.*—Deprived of her earthly king, who is a captive, and rejected, and outcast from her God,—a widow indeed; for "her Maker was her husband." Is. 54. 5.——*How hath she become tributary.*—First to Pharaoh-necho, king of Egypt, and now to the emperor of Babylon.

CHAP. II. Ver. 1. *Cast down from heaven unto the earth.*—Believers can always say, "our conversation (our citizenship) is in heaven." And this "conversation," or citizenship, is twofold—inward, that of faith; outward, that of church fellowship and enjoyment of ordinances. From this inward citizenship, as a right, the believer is never "cast down;" but of all its outward benefits, as an enjoyment, he may be, and often is deprived. But, while through all storms the true believer clings to the Saviour by whom he has been "apprehended," there are individuals, multitudes, and churches, who are judicially "cast down from heaven unto the earth," are deprived of church-fellowship and ordinances; because never having had the root of faith, but the mere leaves of profession, they are condemned to wither away as severed branches, and all their "beauty" perishes.——Ver. 2. *Swallowed up all the habitations of Jacob.*—The flood of invasion that, in wrath, has passed over the land, has swept away in its violence, and "swallowed up" in its depths, all the habitations, the villages, and cities of the land. See *Wylie's Modern Judea*, chap. x.

CHAP. IV. Ver. 3. *Cruel, like the ostriches in the wilderness.*—On the least noise (says Dr Shaw) or trivial occasion, the ostrich forsakes her eggs or her young ones, to which, perhaps, she never returns; or if she does, it may be too late to restore life to the one, or preserve it to the others. The Arabs often meet with a few of the little ones, half-starved, straggling and moaning about, like so many distressed orphans, for their mother.——Ver. 16. *The Lord hath divided them: he will no more regard them.*—How does this consist with the opinion of a Jewish restoration to Canaan? Perfectly. JEHOVAH "will no more regard them" as a people—the restoration will be of the "remnant according to the election of grace," from whom the nation will be reconstructed, 2 Kin. 19. 31. 2 Chr. 30. 6. Ezra 9. 8. Is. 11. 11—16. Jer. 23. 3. Ezek. 6. 8. Rom. 9. 27. & 11. 5.—— Ver. 21. *Rejoice and be glad, O daughter of Edom.*—This is commonly interpreted as an irony; but such a figure seems very inconsistent with the serious and melancholy mood of the prophet's mind. Is it not rather a call to the representative of the "widows" and "fatherless children" of Edom, whom God promised to "preserve" amidst the ruin of their country (Jer. 49. 11), to "rejoice" sympathetically and sincerely at the accomplished punishment of Zion (ver. 22), and that blessed restoration from which she will never more be carried into captivity (see ver. 22); intimating, that though Edom will never be restored as a nation, her "daughter" will rejoice as a participator in the blessings of Zion?

CHAP. V. Ver. 4. *We have drunken our water for money.*—The primitive history of Israel is much connected with wells, as may be seen in the history of Abraham, some of whose chief movements are associated with their names. See Gen. 21. 25, 30. & 24. 13. & 26. 15, 18. And the bringing of water into Jerusalem by conduits, has not been thought unworthy of a place in the history of Israel's kings (2 Kin. 20. 20. 2 Chr. 32. 30). The buying of the water of their fathers' wells, seemed, therefore, to Israel, a grievous act of usurpation and oppression. It is clear the reference must be to a Chaldean impost upon the water in Jerusalem; for when carried away, the captives "sat by the streams of Babel," and had water in abundance.

# THE BOOK

OF THE

# PROPHET EZEKIEL.

EZEKIEL was also a priest; and prophesied among the captives in Chaldea, while Jeremiah prophesied in Judea and Egypt. His predictions, especially the first and last nine chapters, are extremely figurative. But if we search them with reverence, humility, and diligence, we may from them find much encouragement to our faith and hope in God; even as in natural things we may reap much benefit from those, the nature, connexions, and influences of which we do not well understand. We have in them (1) His divine call to his prophetical office; i—iii. (2) His visions, and messages of reproof and threatening to the Jews; iv—xxiv, xxxiii. (3) His predictions of ruin to the enemies of the Jews; particularly the Ammonites, Moabites, Edomites, Philistines, Tyrians, Egyptians, and Turks; xxv—xxxii, xxxv, xxxviii, xxxix. (4) Promises of mercy to the Jews after their captivity in Babylon, and their present dispersion; which are likewise typical of the glorious privileges of the gospel church; xxxiv, xxxvi—xlviii.

Ezekiel and Jeremiah were both priests; were contemporaries, and prophesied mostly of the same events. Ezekiel, however, was carried captive to Babylon, and dwelt on the banks of the Chebar, a tributary of the Euphrates. Jeremiah remained in Judea, so that, in each country, God had his faithful witness. The prophecies of Ezekiel extend to a wide field, including not merely the Jews, but also the Ammonites, Moabites, Edomites, Philistines, Tyrians, Egyptians, and the northern nations, governed by Gog, designated the chief prince of Meshech and Tubal. Like the other prophets, he sets forth under various emblems, the times and the glories of Messiah. He began to prophesy in the fifth year of his captivity, and continued in the faithful discharge of his duties for about twenty years.—ED.]

## CHAPTER I.

(1) *The date of Ezekiel's prophecy:* 1—3. (2) *His vision of four cherubim, four wheels, and the glory of God:* 4—28.

A. M. cir. 3410.
B. C. cir. 594.

NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar,† *that* the heavens were opened, and I saw visions of God.

2 In the fifth *day* of the month, (which *was* [a] the fifth year* of king Jehoiachin's captivity,)

3 The word of the LORD came expressly unto † Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and [b] the hand of the LORD was there upon him.

4 ¶ And I looked, and, behold, a whirlwind

* Heb. *captivity.*

† Now called Khabour, the only stream of importance that enters the Euphrates, which it does from Mesopotamia.—ED.

A. M. cir. 3410.
B. C. cir. 594.

[a] Ch. 8. 1. & 20. 1. & 29. 1, 17. & 31. 1. & 33. 1. & 40. 1. 2 Kin. 24. 12—15.

* The 13th of Nebuchadnezzar; for Jehoiachin was captured in the 8th. 2 Kin. 24. 12.—ED.

† Heb. *Jehezekel.*

[b] Ch. 8. 1. & 33. 22. & 37. 1. & 40. 1. & 3. 8, 14, 22. 1 Kin. 18. 46. 2 Kin. 3. 15. Acts 11. 21. Rev. 1. 10. Judg. 12. 29.

EXPLANATORY NOTES.—CHAP. I. Ver. 4—15. These *living creatures* may denote *angels*, as ministering in the dispensations of Providence, and *ministers*, as serving in the church. Their being *living* denotes their own life and liveliness, and the quickening influence of their work: their being *four*, denotes their sufficiency for all the ends of the earth, and under all the empires of it; their *four faces;*—viz. of *a man*, denotes their wisdom, prudence, and tender com-



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came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire:*

5 Also out of the midst thereof *came* the likeness of four† living creatures.‡ And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces,§ and every one had four wings.

7 And their feet *were* straight feet;‖ and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* the hands of a man¶ under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined† one to another; they turned not when they went;‡ they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man,§ and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 Now, as I beheld the living creatures, behold, one wheel‖ upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels* and their work *was* like unto the colour of a beryl; and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides;* *and* they turned not when th went.

18 As for their rings, they were so hig that they were dreadful; and their rings *w* full of eyes round about them four.

19 And when the living creatures went, wheels went by them; and when the livi creatures were lifted up from the earth, wheels were lifted up.

20 Whithersoever the spirit was to go,‡ th went, thither *was their* spirit to go; and wheels§ were lifted up over against them: the spirit of the living creature *was* in wheels.

21 When those went, *these* went; and wh those stood, *these* stood; and when those w lifted up from the earth, the wheels were lif up over against them: for the spirit of living creature *was* in the wheels.

22 And the likeness of the firmament u the heads‖ of the living creature *was* as the our of the terrible crystal, stretched forth their heads above.

23 And under the firmament *were* t wings straight, the one toward the other: ev one had two, which covered on this side, every one had two, which covered on that s their bodies.*

24 And when they went, I heard the n of their wings,† like the noise of great waters the voice of the Almighty, the voice of spe as the noise of an host: when they stood, t let down their wings.

25 And there was a voice‡ from the fir ment that *was* over their heads, when t stood, *and* had let down their wings.

26 ¶ And above the firmament that over their heads *was* the likeness of a thr as the appearance of a sapphire-stone: upon the likeness of the throne *was* likeness as the appearance of a man§ ab upon it.

27 And I saw as the colour of amber, the appearance of fire round about wit it: from the appearance of his loins e upward, and from the appearance of loins even downward, I saw as it were appearance of fire,‖ and it had brightness ro about.

A. M. cir. 3410. B. C. cir. 594.

* *A whirlwind* is the emblem of speedy judgment, and total ruin. (Job 11. 8.) *The north*, the seat of the invading nations. The *cloud*, the *fire*, and the *brightness*, are the same emblems of divine presence, energy, and judgment, that appeared on Sinai; indicating that the same God was present to inflict deserved punishment upon the rebellious transgressors of his law, and the idolatrous apostates from his worship.—Ed.

† As "seven" is the emblem of perfection originating in time and work, so "four" is the emblem of perfection originating in place and form. See Gen. 2. 10. Ex. 27. 1. Deut. 22. 12. 1 Kin. 6. 33. Ezek. 37. 9. Dan. 7. 2. Mat. 24. 31. Rev. 7. 1. & 21. 16. The other applications of the term seem all derivable from this original.—Ed.

‡ *Living creatures*, to distinguish them from agents of judgment by natural laws—as famine, pestilence, drought, &c. *Likeness of a man.*—Beings intelligent, but passionate.—Ed.

§ The principal organs of sense being situated in the face, and these, being the chief servants of the intellect, "four faces" indicate perfection of the senses and understanding. — *Wings*, emblems of celerity in fulfilling the divine will.—Ed.

‖ *Straight feet*—indicating straightness in the way of obedience. (See Josh. 6. 5. 1 Sam. 6. 12. Is. 40. 3. Jer. 31. 9.)—*A calf's foot*—indicative of youth, of ceremonial cleanness, of suitableness for sacrifice, (Lev. 9. 2), and promise of growth, (Mal. 4. 2. — *Burnished brass*—indicative of strength and splendour.—Ed.

¶ *Hands of a man.*—The hand is the chief servant of the intellect—the emblem of practised skill and power.—Ed.

† *Wings joined.*—Perfect consent of spirit, and unity of effort.—Ed.

‡ They needed not to "turn;" having every one four faces, they lost no time in preparing for action; no enemy could come behind them. God's providential purposes cannot be eluded.—Ed.

§ *A man*—intellect with passion. — *A lion* — strength and readiness to assail, (2 Sam. 1. 23. Ps. 7. 2). — *An ox*—labour, productiveness, (Deut. 25. 4. Prov. 14. 4.)—*An eagle*—soaring aloft, yet finding the prey, Is. 4. 31. Mat. 24. 28.—Ed.

‖ *One wheel*, &c.—That is, one wheel by each of the "living creatures," see ver. 16.—Ed.

* *Wheels.* — The emblems of the revolutions of time, the progressive rise and fall of kingdoms; the onward but providential movements of events.—Ed.

A. M. cir. 3410. B. C. cir. 594.

* *Went upon their four sides.*—All moving together, by one consent and energy. *Turned not*—to mark that God is never turned back from his purposes of grace or judgment.—Ed.

† *Their rings were so high.*—The designs of Providence are vast; reaching not merely from earth, but from hell to heaven, from everlasting to everlasting. *Full of eyes.*—No events dependent upon blind chance; all guided by certain foreknowledge and unerring design.—Ed.

‡ Where God's Spirit leads, the spirit of his servants follows.—Ed.

§ The living God guides the spirit of the obedient, and controls and restrains the spirit of the refractory and rebellious, and so directs every movement of providence, according to the counsel of his sovereign and gracious will.—Ed.

‖ To denote the inferiority of all agents to God, the firmament is "upon their heads." *Terrible crystal*—dazzling the eye with its lustre, and so "terrible" to the weakness of the organ. In this sense the sun is "terrible." But nothing is so terrible as to gaze upon the wheel of Providence reaching from the lowest hell to the highest heaven, and the firmament of his power over the heads of all his creatures, and the wonders of his omnipresence whereby, while here, on earth, he is yet exalted "far above the heavens."—Ed.

* *Covered their bodies.* When the purpose of Providence is most rapidly in progress, from the eyes of worldly men, the agent is totally hid; and when they search for the origin of their disasters, even the true second causes they seldom discover; and the great cause of all—God judging them for their sins—the blindness of their eyes, and the hardness of their hearts will not permit them to see.—Ed.

† When a providential work is accomplished, his servants have rest; Stephen "fell asleep" in Jesus: when Paul had "finished his course" he saw the crown waiting for him in the hand of his Lord.—Ed.

‡ The voice of the Son of God, saying, "Well done, good and faithful servants."—Ed.

§ "God manifest in the flesh," by whom and for whom all things were created and governed.—Ed.

‖ *The appearance of fire.*—The manifested baptism of the Holy Ghost with fire (Mat. 4. 11.); which baptism is seen perfect in Christ, from whom it is dispensed in measure to his disciples. John 3. 34. 1 Cor. 12. 11.—Ed.

passion;—of *a lion*, their courage, boldness, and might;—of *an ox*, their indefatigable labour and patience;—of *an eagle*, their clear and piercing knowledge, high contemplations, and holy affections. Their *four wings, covering their* bodies, *stretched upwards*, and *joined to* their fellows, denote their diligence, speedy success, consciousness of their own infirmities, and mutual harmony and love. Their *straight feet*, like *those of a calf*, and *sparkling*, denote their upright, steady, persevering, pure, and glorious ministrations and behaviour. Their many *hands under their wings* denote their great, but prudently directed and humble activity in their whole work. Their *fiery appearance* denotes their ardent love and holy zeal. The *Spirit moving among* them denotes the Holy Ghost as calling them and qualifying them for, and directing and actuating them in, their work; and all directed by the voice of the Almighty, who is enthroned in heaven. 15—25. The *four wheels*, with *four faces* each, and coloured like *beryl, mysterious* in their form, *dreadfully high in their rings, full of eyes*, and *moved by the living creatures* *straight forward*, may denote the manifold, precious, glorious, mysterious, d ful, wise, and prudent providences of God, perseveringly, self-consistently, righteously conducted by the ministration of angels in all parts of the world they may denote the churches of Christ, mysterious in their form, uniform their appearances, perseveringly advancing to the everlasting state, precious shining in their oracles, ordinances, and true members, fearing God, and d ful to their enemies, intelligent, prudent, and watchful, and directed and actu by the Spirit of God, through the instrumentality of ministers, according t word of an enthroned Redeemer. 26—28. This man, *amber-coloured*, and in appearance, *enthroned* in heaven over the wheels and animals, and enci with a *rainbow*, represents Jesus Christ, in our nature, as terrible to his ene but full of love to, and zeal for, his people, exalted to his Father's right h to be the Head and Director of angels and ministers, and ever attending to administering the covenant of grace to the world.



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28 [c] As the appearance of the bow[a] that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the [d] likeness of the glory of the LORD: and when I saw *it*, I fell upon my face, and [e] I heard a voice of one that spake.

A. M. cir. 3410. B. C. cir. 594.

c Rev. 4. 3. & 10. 1. Gen. 9. 13—16. Is. 54. 9—10.

a *The bow*—The emblem of the covenant of grace as confirmed to Noah.—Ed.

d Ex. 33. 18—23. Num. 12. 8. ch. 3. 23. 1 Cor. 13. 12.

e Acts 9. 4. Mat. 5. 4. & 11. 28.

## CHAPTER II.

(1) *The commission:* 1—5. (2) *The instruction:* 6—8. (3) *The roll of Ezekiel's prophecy:* 9, 10.

AND he said unto me, Son of man,[a] stand upon thy feet, and I will speak unto thee.

2 And the spirit[†] entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* [‡]impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns[‖] *be* with thee, and thou dost dwell among scorpions:[•] be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they *are* [b] most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and [c] eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein;

10 And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and wo.

A. M. cir. 3410. B. C. cir. 594.

a This title is peculiar to Ezekiel and Daniel; and, according to the Hebrew Rabbis, it was intended to remind them of their frailty, that they were but men, and not angels.—Ko.

† The Spirit of God in power.—Ed.

a Heb. *hostis sus* ch. 3. 6, 7.

‡ Heb. *hard of face.*

§ Or, *rebels.*

‖ What specific plants are meant, it is impossible to determine. The general use of the words translated "briers and thorns" leaves, however, no doubt that they are some of the many prickly plants with which many parts of Asia and Africa abound. "One of the inconveniences," says a learned traveller, "of the vegetable thickets of Egypt is, that it is difficult to remain in them, seeing nine-tenths of the trees and plants are armed with inexorable thorns, which suffer only an unquiet enjoyment of the shadow." The "brier and thorn" are memorials of the curse originally pronounced upon the earth because of sin. Gen. 3. 18. Heb. 6. 8.—Ed.

• According to some authorities, the name is derived from two words that signify "father-killer;" and Pliny informs us that it is the property of the young scorpions to slay their parents. Parkhurst derives it from two words that signify to squeeze or pinch violently, as the creature is armed with forceps, and takes a violent hold. It is a small, but very venomous animal, having a poisonous sting in its tail. It is an animal of a very hideous appearance; and, from its aspect and poisonous properties, furnishes an awful emblem of a malignant people.—Ed.

b Heb. *rebellion.* Jer. 44. 16.

c Heb. embrace and consider well. Rev. 10. 9, 10. ch. 3. 1—3. 10. Jer. 15. 16. 1 Tim. 4. 15, 16.

## CHAPTER III.

(1) *The prophet eats the roll:* 1—3. (2) *Is encouraged:* 4—14. (3) *The rule of prophecy:* 15—21. (4) *God alone shuts and opens the mouth of the prophet:* 22—27.

A. M. cir. 3410. B. C. cir. 594.

MOREOVER, he said unto me, Son of man, eat that thou findest;[•] eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat[†] that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;* and it was in my mouth as honey[‡] for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words[§] unto them.

5 For thou *art* not sent to a people of a strange speech, and of an hard language, *but* to the house of Israel:

6 Not to many people of a strange speech, and of an hard language, whose words thou canst not understand: [a]surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* [b]impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant,[‖] harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD, whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing,[•] *saying*, Blessed *be* the glory of the LORD from his place.[†]

• *That thou findest.*—"That which is given to you." *Houbigant.*—*Ed.*—Inwardly meditate and digest my word; let it be the very food of thy soul.—Ed.

† He caused him to eat in vision.—Ko.

‡ Honey is the emblem of sweetness collected by industry, and preserved by care—of which the bee is one of the most remarkable natural examples. It here represents the sweetness of those reflections that arise from the knowledge and meditation of God's word, and ready obedience to his will.—Ed.

§ This expression, "speak with my words unto them," is such a plain and explicit assertion of full and complete verbal inspiration in one prophet, that unless it be found explicitly disavowed, which it never is, the same amount of inspiration must be ascribed to every other prophet. See ver. 10.—Ed.

a Or, *if I had sent thee, &c. would they not have hearkened unto thee?* Jonah iii. Mat. 12. 41. & 11. 21, 23.

b Heb. *stiff of forehead, and hard of heart.* ch. 2. 4. Is. 3. 9. Jer. 6. 12. & 3. 3.

‖ What particular stone is intended cannot be determined, nor is the determination important, as the import of the passage is sufficiently plain. God had endowed the prophet with knowledge by means of the roll, or revealed word; he, in face of all opposition, with honesty and courage, determined to deliver his message.—Ko.

• A voice like the "rushing" of many waters. See chap. 1. 24.—Ed.

† *The glory of the Lord from his place,* was the Shechinah in the wilderness—in the tabernacle, God manifest in light and cloud. "The glory of the Lord from his place" in the temple, (Mal. 3. 1.) was "the Word made flesh" and dwelling among men, who thus beheld "his glory, the glory of the only begotten of the Father, full of grace and truth." "The glory of the Lord from his place" in the heavens, is Christ sitting at the right hand of God, and ever living to make intercession for us.—Ed.

REFLECTIONS UPON CHAP. I.—Wherever God has a people, he will find ministers for them. And there is great need that these should have a clear and distinct call from him to their work, considering the important dangers attending, and the awful issues and accounts thereof. All discoveries of God ought to fill our minds with deep awe and reverence of him. May I then, like these living creatures, be endowed with the Holy Ghost, filled with spiritual knowledge and prudence, and be uniformly active and upright in the Lord's way; always under his direction and influence, and making my light so to shine before men, as that they may see my good works, and glorify my Father which is in heaven. However strange and intricate the form of ordinances, churches, and providences be, let me revere them, as framed and managed by God for his own glory; and always look, above all, to his infinitely glorious self, particularly as manifested in my nature, and the Lamb as it had been slain in the midst of the throne.

CHAP. II.—Ver. 1—6. The title, *Son of man*, so often given to Ezekiel, and sometimes to Daniel, who also prophesied in Chaldea, might be given them to render them humble under their enjoyment of so many divine visions: or as an honourable representation of them as types of the Son of God in our nature. And the Jews are called *briers, thorns*, and *scorpions*, to represent what cursed, mischievous, malignant, subtle, fierce, frowning, venomous, and murderous persecutors they would be to him.

REFLECTIONS UPON CHAP. II.—Ministers had need always to keep in view their own infirmities, as well as the dignity of their office; and the Spirit of God must enable them to receive as well as to declare their instructions. Alas! how fast men's wickedness cleaves to them under the heaviest afflictions! God exactly knows what men are and will be, and what entertainment his word and ordinances will get among them. And marvellous is his patience and pity in using all common methods to reform the most stubborn. And if ministers preach by his commission, and in his authority, whether men be edified or not, he will be glorified by the faithful publication of his truths. They must indeed, in the discharge of their office, expect the most unnatural and infernal persecution; and from none more than from hardened hypocrites. But, let them be used as they may, they must faithfully adhere to and publish God's truths, however mournful or cutting. And, in order hereto, they must consider, understand, and experience the power of them on their own hearts, before they preach them to others.

CHAP. III.—Ver. 1—3. This *roll* noted his prophetic commission, or the messages he was to deliver. The *eating* imported his cordial reception of his messages, and serious meditation on them, that he might understand them. Its being *sweet in his mouth* imported that his commission was delightful to him at first, though afterwards he was filled with grief and anguish, when he found that he was to deliver such terrible messages, and those to be so little regarded. 8, 9. I



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13 *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness,* in the heat† of my spirit; but the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.‡

16 And it came to pass, at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth,§ and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.‖

20 Again, When a righteous *man* doth turn from his righteousness,* and commit iniquity, and I lay a stumblingblock† before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, *go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain; and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: [d] and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, *shut thyself within thine house.

25 But thou, O son of man, behold, [f] they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them [†] a reprover; for they *are* a rebellious house.

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD, [g] He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

## CHAPTER IV.

*The type of siege and famine.*

THOU also, son of man, take thee a tile,* and lay it before thee, and pourtray upon it the city, *even* Jerusalem:

2 And lay siege† against it, and build a fort against it, and cast a mount‡ against it; set the camp also against it, and set *battering*-rams against it round about.

3 Moreover, take thou unto thee §an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel.

4 ¶ Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: ‖according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of the

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A. M. cir. 3410. B. C. cir. 594.

* *In bitterness* of spirit because of the calamities he was commissioned to reveal.—ED.

† *In the heat.*—In the godly indignation of his spirit against ingratitude and hardness of heart to be rebuked.—ED.

‡ The period allotted for mourning. Gen. 50. 10. 1 Sam. 31. 13. Job 2. 13.—ED.

§ Compare with ver. 4, as continued evidence of the all-important doctrine of plenary verbal inspiration.—ED.

‖ The messenger is clear from any charge of guilt, however unsuccessful his warning has been.—ED.

* There is a faith that is living, and there is a faith that is dead, (Jam. 2. 17); there is, with Christ, an outward union of profession—there is an inward union of the heart, (John 15. 2, 6, Rom. 10. 9). The man that professes faith in Christ, is righteous in profession, but no farther. And such an one may fall away from that profession in which, for a time, he "did run well:" and that, either through ignorance of the real nature of the gospel, (Mat. 13. 19), or want of "root in himself," or the dread of persecution (Mat. 13. 21), or through "care of the world and deceitfulness of riches," and the seed may thus be choked, and the plant become "unfruitful."—ED.

† *A stumblingblock.*—This may be either a fuller exposition of divine truth for the edification of the church, whereby ignorance is alarmed and alienated — the letting loose of the storm of persecution, by which indolence is disturbed, and the lovers of pleasure disgusted—or the full demand of God upon the liberality of Christian stewardship, at which covetousness takes the alarm and shuts out Christ, by admitting and cherishing "the love of money." These and other such "stumblingblocks" God is said to "lay before" men—not to induce them to stumble and fall — not to tempt them to evil—but to punish them for their sins — to bring out from beneath the garb of profession, thereality within; and to be a warning to him that "thinketh he standeth (by faith) to take heed lest he fall" (by sense.)—ED.

A. M. cir. 3410. B. C. cir. 594.

c Song 7. 11. Ex. 3. 1, 2. ch. 8. 4. Mat. 28. 26, 39. Acts 10. 44.

d Ch. 1. 28. Gen. 17. 3. Lev. 9. 24. Dan. 8. 17. & 10. 8, 9. Mat. 17. 6. Rev. 1. 17.

e Ver. 22. ch. 4. 1—3, 7.

f Ch. 4. 8. ver. 15. Acts 9. 16. & 21. 11, 13. John 21. 18. Mark 3. 21.

* This dumbness may have been physical, so that he could not speak; God thereby manifesting to the prophet and people that speech was his gift, their lips not their own (Ps. 12. 4.): or it may have been mental, arising from such an overwhelming astonishment at the view of the divine glory, as deprived him for a time of the power of utterance—a result often arising from deep impressions of natural objects and occurrences—or it may have been merely the effect of that commanded retirement or compulsory imprisonment, by which he was for a time reduced to silence as a public "preacher of righteousness."—ED.

† Heb. *a man reproving.*

g Ch. 2. 5, 7. Mat. 11. 15. & 13. 9. Rev. 22. 11. 1 Cor. 14. 38.

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* The tiles and bricks used for building in several Eastern countries are very large, and have often been used as tablets. Pliny relates how Epigenes inscribed a long series of astronomical observations upon brick tiles. *Nat. Hist.* lib. viii. 57. The order was particularly appropriate in Chaldea, where it was customary to inscribe indented figures upon broad and thin bricks, many of which are still found in the ruins of Babylon, and may be frequently seen in European collections of Eastern antiquities.—ED.

† *Lay siege.*—Draw the plan of a siege.—ED.

‡ See note on Jer. 33. 4.—ED.

§ Or, *a flat plate*, or, *slice.*

‖ He bore their iniquity *emblematically* — upon Christ alone has the Lord really laid the iniquity of us all.—ED.

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will endow thee with boldness to deliver my messages, and with courage and constancy to hold out against all opposition. 12—14. The *great rushing*, &c., denotes the great commotions and troubles which he was to foretell, and in which God would be glorified.—The *noise of the wings* of the animals, and of the wheels, denotes the great activity of angels, ministers, and others, in executing God's threatenings and providences. 20. If a man, who is but apparently righteous, without any real principle of grace, abandon his seemingly virtuous course, and give up himself to a continued practice of wickedness, and I lay in his way what his lusts shall improve to his destruction, whatever seeming good things once appeared about him, they shall in no wise avail to prevent his punishment. And if thou hast not warned him, thou shalt be punished as guilty of his destruction. 25. These *bands* may either denote the restraints which God put upon him during his four hundred and thirty days' emblematical siege of Jerusalem, [chap. iv.] or the restraints which the Jews would lay upon him, in order to prevent his denouncing judgments against them.

REFLECTIONS UPON CHAP. III.—God's word ought to be received, as the delightful food of our soul, without disputing: and the more readily we obey God's difficult commandments, we shall receive the more comfort in the issue. Saints may receive with delight what speaks terror to the wicked. And they who minister in holy things, ought to meditate on and experience their subject, before they deliver it to others. But unless God give them a spirit of wisdom and understanding, their own labours can avail but little. The more impudent sinners are in opposition to religion, the more bold and resolute should ministers and others appear in defence of it, that, if any obstinately reject the counsel of God, they may be rendered inexcusable. And if we be called to hard services, he will fit and furnish us for them. Nor must the want of desired success discou us, or in the least abate our faithfulness and diligence. What struggles of and unbelief may there be where grace reigns! It is very discouraging for isters to be sent to preach to such as are uncontrollably wicked, and hate reformed. And their great griefs are often too big to be uttered. But God bow their hearts, as well as furnish their heads, and so prevent their refus desertion of their work. And he often for a time straitens them whom he tends to exalt.—Perseverance in sin, and apostasy from God, must certainly in temporal and eternal destruction. But readily will God pardon the wicked if penitent. O the infinite importance of the ministerial office! influence the execution thereof hath upon the everlasting happiness or misc mankind! and ministers are acquitted or condemned as guilty of the destru of souls, as they faithfully deliver God's messages or not. Men's apostasy or perseverance in, good works, clearly manifests the counterfeit or real natu their religion and grace. But they who follow God's direction shall have necessary comforts always attending them. They who sinfully evade God's p work, are ordinarily punished with temporary restraints from it: and they hate reproof, are deprived of faithful reprovers. Such as intend public preac ought to be prepared for it by much reading, meditation, and prayer, as their sages are deeply connected with the eternal salvation or damnation of multit

CHAP. IV.—Ver. 1—7. It is most probable that these things were really and not in mere vision. If that year was their leap-year of thirteen mo there was time enough between the dates, [chap. i. 1, 2; and viii. 1.] God c easily make the prophet lie still all the time specified, and live comfortably o



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iniquity, according to the number of the days, [a] three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah [b] forty days: I have appointed thee [c] each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered,[*] and thou shalt prophesy against it.

8 And, behold, I will lay bands[†] upon thee, and thou shalt not turn thee [‡] from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and [‖] fitches, and put them in one vessel, and make thee bread[§] thereof, *according* to the number of the days that thou shalt lie upon thy side; [d] three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight, [*] twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* [‖] barley-cakes, and thou shalt [e] bake it with dung that cometh out of man, in their sight.[‖]

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee [f] cow's dung for man's dung, and thou shalt prepare thy bread therewith.[‖]

16 ¶ Moreover he said unto me, Son of man, behold, I will break the staff of bread [*] in Jerusalem; and [g] they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, [h] and be astonied one with another, and consume away for their iniquity.

A. M. cir. 3410.
B. C. cir. 594.

a From Jeroboam's establishment of idolatry, till the 23d year of Nebuchadnezzar. Jer. 52. 30. 2 Pet. 2. 5.

b Beginning at Josiah's covenanting. 2 Kin. 23. 3. 24. and ending, Jer. 52. 30.

c Heb. *a day for a year; a day for a year.* Num. 14. 34. Dan. 9. 24—28. & 12. 11, 12. Rev. 9. 15. & 11. 2, 3. & 12. 6, 14. & 13. 5.

* The uncovering of the arm, denoted, in Eastern phraseology, preparation for battle; and was intended as a farther emblem of Chaldean preparation, courage, and activity in carrying on the siege.—Ed.

† What these "bands" were, it is impossible to say. They may have been the physical bands of a nervous and muscular affection, that rendered turning literally impossible; or they may have been the spiritual bands of the divine command that rendered change morally unlawful.—Ed.

‡ Heb. *from thy side to thy side.*

§ Or, *spelt.*

‖ These coarser grains were mixed with the wheat, to indicate the scarcity that would compel the Jews to every expedient to eke out their miserable, scanty, and often defiled, stores, in the siege of Jerusalem, which should end in their captivity and dispersion.—Ed.

d So long the siege of Jerusalem lasted, allowing it to have been raised four months. 2 Kin. 25. 1—4. Jer. 37. 5. & 39. 1, 2. & 52. 4—7.

* About nine ounces weight.

† A third part of a Scotch pint.

‡ As ordinary food, or hastily made.

‖ Ver. 12. Hos. 9. 3. The dung was used for fuel.

§ The Egyptians, Arabs, and other Orientals, frequently use the dried dung of cows and camels for fuel; and the lower classes in Egypt are so wretchedly poor, that they are often compelled literally to comply with the disgusting, but emblematic, order directed to the prophet.—*Sandy's Orient. Let.* 1087, 1088.—Ed.

e Prov. 27. 7. Lam. 4. 10. 4. s. to be fuel for baking his bread.

‖ Did God change his purpose at the suggestion of the prophet? No. The proper emblem of misery and defilement was in God's first direction—the efficacy of humble prayer was exemplified in the remission and substitution granted in the second.—Ed.

* *Staff of bread.*—I will take away the support of bread.—Ed.

g Ver. 10, 11. Rev. 6. 6. Lev. 26. 26, 35. Deut. 28. 48, 55, 56. Ps. 60. 3. & 80. 5. Lam. 1. 11. & 5. 9. & 4. 4, 9, 10. ch. 12. 18, 19.

h Lev. 26. 39. ch. 24. 23.

## CHAPTER V

*The type of the prophet's hair, representing judgment by famine, sword, and dispersion.*

A. M. cir. 3410.
B. C. cir. 594.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head, and upon thy beard; then take thee [a] balances to weigh, and divide the *hair.*

2 Thou[*] shalt burn[†] with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, *and* [b] smite about it with a knife; and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy [‡] skirts.[§]

4 Then [c] take of them again, and cast them into the midst of the fire,[‖] and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD, [d] This *is* Jerusalem: [*] I have set it in the midst[*] of the nations and countries *that are* round about her.

6 [f] And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused[†] my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD, [g] Because ye multiplied[‡] more than the nations that *are* round about you, [h] *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the [i] judgments of the nations[§] that *are* round about you;

8 Therefore thus saith the Lord GOD, Behold, I, *even* I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee [k] that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee [l] will I scatter into all the winds.

11 Wherefore, [m] *as* I live, saith the Lord GOD, Surely, because thou hast defiled my

A. M. cir. 3410.
B. C. cir. 594.

a Is. 26. 7. Dan. 5. 27. Rev. 19. 11. Jer. 13. 2.

* Either actually in the midst of the city, when the days of his recumbency were completed, or emblematically, in the midst of the plan of the city and siege which the prophet had portrayed on the tile, chap. 4. 1.—Ed.

† Burning may represent the pestilence or burning fever, the usual attendant upon famine (Lam. 5. 10.), or the actual burning of the city, (Jer. 52. 13.)—The *knife* represents destruction by the sword.—The *scattering* represents the captivity and dispersion.—Ed.

b Ver. 12. Jer. 52. 10. 2 Kin. 25. 7, 21.

‡ Heb. *wings.*

§ The *few* bound in the skirts, represent the remnant of the poor Jews left with Gedaliah, Jer. 40. 7.—Ed.

c 2 Kin. 25. 25. Jer. xli—xliv. & 52. 30.

‖ This *fire* was the conspiracy of Ishmael, which was fatal to the miserable remnant that were still left in Judea, Jer. 41. 2—18. & 43. 12.—Ed.

d Ch. 4. 1. Amos 3. 2.

e 1 Kin. 8. 41, 42. ch. 16. 14. Mat. 5. 14. Deut. 4. 6.

* "In the *midst* of the nations" familiarly known to one another by commercial intercourse.—Ed.

f Jer. ii—xviii. Rom. 1. 23, 25. Jude 4. ch. xvi, xx, xxii—xxiv. Deut. 32. 6, 15—21. Hos. 4. 6. 2 Kin. xvi, xxi. Is. i. ii, ix, lix. Mic. ii, iii, vii. Zeph. i, iii.

† *They* (the nations) *have refused*—but merely refused—but Israel speciously accepted and falsely covenanted to obey, then lightly changed and wickedly rejected my judgments and my statutes, and so were worse than the heathen.—Ed.

g Deut. 32. 15. ch. 16. 15. Hos. 13. 6.

‡ *Multiplied*—either your idols or your sins—"more than the nations."—Ed.

h Deut. 32. 15—21. 2 Kin. 17. 7—23. ver. 6.

i Or, *manners.* ch. 11. 12. & 16. 47. Jer. 2. 10, 11. Mic. 4. 5.

§ Neither have ye done so well as the nations—they have tenaciously adhered to the gods of their idolatrous fathers—ye have lightly forsaken the God of Abraham, Isaac, and Jacob. They have been comparatively moral with a false religion; you have followed lies though in possession of the oracles of truth.—Ed.

k Amos 3. 2. Lam. i—v. Dan. 9. 12.

l Ver. 2, 12. ch. 6. 8. Lev. 26. 33. Deut. 4. 27.

m Amos 6. 7. Heb. 3. 11, 18.

provision. The *brittle tile* represented Jerusalem's weakness and readiness to be irrecoverably ruined. The *pan* or *slice of iron*, represented the walls of Jerusalem, or the resolution and fortifications of the Chaldean besiegers; the *three hundred and ninety days on his left side*, answering to the years of wickedness by the less regarded ten tribes after Jeroboam had become king, [1 Kings xii.] might also figure out three hundred and ninety days of siege by the Chaldeans, before they went off to fight the Egyptians, [Jer. xxxvii. 5.] The *forty days on his right side*, answering to the Jews' years of wickedness under Manasseh, Jehoiakim, and Zedekiah; or beginning from the 13th or 18th year of Josiah, might represent the forty days of siege after the Chaldeans returned before the city was taken. —His *setting his face against the portrait of Jerusalem*, and having his *arm bare*, marked how furiously the Chaldeans should besiege it, and how ready they would be to use their swords in murdering the inhabitants.

REFLECTIONS UPON CHAP. IV.—God accurately marks and avenges the iniquities of preceding ages upon obstinate apostates who have continued in them. And with earnestness and resolution the instruments of his wrath proceed in their work against hardened transgressors. If God require it of us, we must be ready to endure any hardship or disgrace for his sake. And it is prudent to accustom ourselves to hardships, as we know not to what we may be put before we die. The fear of sinning chiefly affects a gracious soul. And amidst pinching wants, it is very comfortable to have a conscience untainted with wilful guilt. But how ready God is, and how ready then should we be, to regard the conscientious scruples of his people!

CHAP. V.—Ver. 1—4. This imports that Jerusalem, which had been the head of the nation, full of inhabitants, and numerous, but now weak, as *hairs*, should undergo the foulest disgrace and bitterest grief; and, being weighed in the balances of God's justice, should have punishment answerable to their guilt: the



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sanctuary with all thy detestable things, and with all thine abominations, therefore will I also [n] diminish *thee;* [o] neither shall mine eye spare, neither will I have any pity.

12 ¶ [p] A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and [q] I will draw out a sword after them.

13 [r] Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and [s] I will be comforted: and they shall know that I the LORD have spoken *it* in my [t] zeal, when I have accomplished my fury in them.

14 Moreover, [u] I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be* a reproach and a taunt, an [x] instruction and an astonishment, unto the nations that *are* round about thee, when I shall [y] execute judgments in thee in anger, and in fury, and in furious rebukes. I the LORD have spoken *it.*

16 When I shall send upon them† the evil [z] arrows of famine,‡ which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and [a] will break your staff of bread:

17 So will I send upon you famine and [b] evil beasts,§ and they shall bereave thee; and [c] pestilence and blood shall pass through thee; and I [d] will bring the sword upon thee. I the LORD have spoken *it.*

A. M. cir. 3410. B. C. cir. 594.

n Or, *destroy.*
o Ch. 7. 4, 9. & 8. 18. & 9. 10. & 24. 14. Zec. 11. 6. Jer. 13. 14.
p Ver. 2. ch. 14. 22. & 5. 8, 12. Jer. 15. 2. & 21. 9.
q Lev. 26. 33. Deut. 28. 65. Amos 9. 4. Jer. 12. 12. & 42. 16—22. & 43. 10, 11. & 44. 27.
r Is. 10. 25. Deut. 32. 22. ch. 5. 13. & 16. 42. & 24. 13. & 39. 47, 48. & 23. 25.
s Ch. 16. 42. & 21. 17. & 5. 7, 10. Is. 1. 24. Zec. 6. 8. Amos 5. 9.
t Is. 59. 17. & 6. 7. ch. 36. 5, 6. & 38. 17. & 16. 38, 42. & 23. 25. & 6. 7, 10.
u Is. 64. 10, 11. Lam. 1. 4, 8. & 2. 5, 15, 16. & 5. 18. Jer. 42. 18. & 24. 9, 10. Deut. 28. 37. ch. 22. 4. Ps. 79. 4. & 74. 1—3.
x *So it shall be.*—"So ye shall be."—*The versions.*—Ed.
y Deut. 29. 22—28. & 28. 37. Is. 26. 9. 1 Cor. 10. 11. Lam. 4. 12. Jer. 19. 8. & 22. 8.
z Ch. 25. 17. Deut. 32. 22, 23. Is. 66. 15, 16.
† *Upon them.*—"Upon you."—*Boothroyd.*
a Deut. 32. 23, 24. Ps. 7. 13. & 64. 7. & 91. 5.
‡ *Evil arrows of famine.* — Drought, blight, mildew, storm, hail, rain, locusts, caterpillar, &c., so often the swift and irresistible "arrows of famine" and harbingers of pestilence.—Ed.
a Lev. 26. 26. ch. 4. 16. & 14. 13. Is. 3. 1. 2 Kin. 6. 25.
b Lev. 26. 22. Jer. 15. 3. Deut. 32. 24. Ex. 23. 29. ch. 14. 21. & 33. 27. & 34. 29, 28. 2 Kin. 17. 25.
§ *Evil beasts.*—Either actually wild beasts, driven from the rivers by inundations, from the mountains by storms, or from the deserts by hunger; or figuratively, the Chaldeans, whose untamed ferocity justly entitled them to be called "evil beasts."—Ed.
c Ver. 12. ch. 14. 19. & 38. 22.
d Ch. 6. 2. & 23. 47. & 21. 3.

## CHAPTER VI.

(1) *Judgment upon idolatry:* 1—7. (2) *God's care for a remnant of the dispersed, who shall be converted to Messiah:* 8—10. (3) *Believers are exhorted to lament the public calamities:* 11—14.

AND [a] the word of the LORD came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel,* and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains and to the hills, to the rivers and to the valleys,† Behold, I, *even* I, will bring a sword upon you, and I will destroy [b] your high places:

4 And your altars shall be desolate, and your [c] images shall be broken; and I will cast down your slain *men* before your [d] idols:

5 And I will * lay the dead carcasses of the children of Israel before their idols;† and I will scatter your bones round about your altars.

6 [e] In all your dwelling-places the cities shall be laid waste,‡ and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down and your [f] works may be abolished.

7 And the slain shall fall in the midst of you; and [g] ye shall know that I *am* the LORD.

8 ¶ Yet will I leave [h] a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall [i] remember me among the nations whither they shall be carried captives, because [k] I am broken§ with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.

10 [l] And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD, [m] Smite with thine hand, and stamp with thy foot,‖ and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.*

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon [n] every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate, yea, † more desolate than the wilderness toward Diblath, in all their habitations; and they shall know that I *am* the LORD.‡

A. M. cir. 3410. B. C. cir. 594.

a Ch. 1. 3. & 2. 1. & 7. 1. & 11. 14. & 12. 1. & 13. 1. & 33. 1. & 34. 1.
* *The mountains* are specially addressed as being the principal scenes of idolatrous worship. See ver. 4.—Ed.
† *Rivers and valleys* are also specially addressed; because it is probable that, like the heathen whom they imitated and surpassed (chap. 5. 7), they had learned to deify the rivers, and people them with the Naiads; and it is certain that in the valley of Hinnom, their most cruel rites of idolatry were practised.—Ed.
b Lev. 26. 30. 1 Kin. 12. 31. & 14. 23.
c Or, *sun images.* ver. 6.
d Heb. *dungy gods.* ch. 8. 10. & 14. 6, 5. & 20. 7, 39.
* Heb. *give.*
† *Before their idols*—to which they had ignorantly and superstitiously fled for refuge.—Ed.
e Ch. 5. 14. & 7. 2, 15. Is. 64. 10, 11. Lam. 1. 4. ver. 3, 4, 14. Hos. 10. 5. Jer. 9. 11.
‡ For the fulfilment of this prophecy, and the awful permanence of the judgment threatened, see *Wylie's Modern Judea,* chap. 10. —Ed.
f Idols, images, and temples. Ps. 115. 4—8. & 135. 15—18. Is. 44. 9—20. Jer. 10. 3—9, 14, 15.
g Ver. 13. ch. 7. 4, 9. & 11. 10, 12. & 12. 20. & 13. 9, 14, 21, 23. & 14. 8. & 15. 7. & 20. 38, 42, 44. & 25. 40. & 24. 24. Ex. 6. 7. & 7. 5. & 14. 4, 18. & 16. 12.
h Ch. 5. 2, 12. & 14. 22. Jer. 44. 14, 28. Is. 1. 9. & 4. 2. Hab. 3. 2. Rom. 9. 15, 29.
i Lev. 26. 40, 41. Deut. 30. 1, 2. Hos. 5. 15. Ps. 22. 27. Jer. 31. 18, 19.
k Ch. 5. 13. & 16. 43. Amos 2. 13. Deut. 32. 17, 19. Is. 7. 13. & 63. 10. Ps. 78. 40. & 106. 40, 43.
§ *Because I am broken.* —"When I have broken their heart, which, straying, departed from me."—*Boothroyd.*
l Ver. 7. Lev. 1. 6. ch. 14. 22. Dan. 9. 7, 12.
m Ch. 21. 12, 14, 17. & 9. 4. Amos 8. 16. Jer. 9. 1, 10, 20, 21. Num. 24. 10.
‖ Eastern people employ much more action while speaking than Europeans; and some European nations much more than the British; which circumstance requires to be taken into account in the order "to smite and to stamp" actions which, to an Eastern people, might be eminently expressive of the deepest indignation and sorrow.—Ed.
* The threefold division of judgment (chap. 5. 12), seems, most probably, to have been adapted to three political factions into which the people were divided. (1) Those that were for flying "far off," and leaving Jerusalem to her fate, and taking refuge in Egypt, or among the Ammonites, &c. (2) Those who encouraged, or, perhaps, compelled Zedekiah to rebel. And (3) those who, when the rebellion was suppressed in the open country, refused to hear Jeremiah, and madly held out in Jerusalem. A terrible example of the existence and wickedness of such Jewish factions, may be seen in *Josephus' History of the Jewish War.*—Ed.
n 1 Kin. 14. 23. & 16. 4. Is. 57. 5. & 1. 29. & 65. 3, 4. & 66. 17. Jer. 2. 20. ver. 13. ch. 16. 16. Hos. 4. 13.
† Or, *desolate from the wilderness.*
‡ See note on ver. 6.—Ed.

city should be taken and burnt; one-third of the inhabitants consumed in the flames, or by the pestilence and famine; another slain during the siege, or in attempting to escape; the other be led captive to Chaldea, or flee for refuge to Egypt, Moab, and Ammon, whither the sword of the Chaldeans would pursue them. A few of them seemed reserved for mercy; but the slaughter of Gedaliah their governor, and others, and their flight into Egypt, not only issued in their own ruin, but provoked the Chaldeans to further cruelties against the remains of their nation.

REFLECTIONS UPON CHAP. V.—If men will not be reformed, they must certainly be ruined: and with great ease, and by a vast variety of judgments, God can accomplish the destruction of obstinate sinners. It is very awful when those, who appeared as marked for monuments of mercy, are destroyed in wrath: and highly criminal when such as had been singularly privileged with God's favours, oracles, and ordinances, for promoting the welfare of all around them, become a plague, and the vilest monsters in wickedness: and yet often apostate professors become more abandoned than heathens! How awful it is when idols and their services are admitted into God's land, his temple, his church, and the heart formed for himself! The immediate agents in the ruin of sinners are all the instruments of an angry God: and when his wrath is kindled, who can abide it? It is dreadful to have him glorified by, or rejoicing in, our everlasting destruction. And, alas, in what unpitied condition must the impenitent perish for ever! If public reproofs cannot restrain public wickedness, public judgments must fall low at last. Some must be destroyed for the instruction and warning of others. And if God bear long with us in our sins, his judgments must be the severer when they are inflicted. And the most incredulous will at length be forced to believe his word, though it should be by their own everlasting destruction.

REFLECTIONS UPON CHAP. VI.—Terrible are the desolations which guilt a



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## CHAPTER VII.

(1) *The desolation of Israel:* 1—15. (2) *The mourning of them that escape:* 16—19. (3) *The sanctuary defiled:* 20—22. (4) *The type of a chain:* 23—27.

A. M. cir. 3410
B. C. cir. 594.

MOREOVER, the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the [a] land of Israel," An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will [†] recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations [b] shall be in the midst[‡] of thee; and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD, [c] An evil, an only evil,[§] behold, is come.

6 An end is come, the end is come: it [d] watcheth[‖] for thee; behold, it is come.

7 The morning[*] is come upon thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the [†] sounding[‡] again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense [e] thee according to thy ways and thine abominations *that are* in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come; the morning is gone forth; [f] the rod[§] hath blossomed; pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their [‖] multitude, nor of any of [*] theirs; neither *shall there be* wailing for them.

12 [g] The time is come, the day draweth near: let not the buyer rejoice,[†] nor the seller mourn; for wrath *is* upon all the multitude thereof.

13 For the seller shall not return[a] to that which is sold, [†] although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself [‡] in the [§] iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: [‖] for my wrath *is* upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall escape, and shall be on the mountains [b] like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall [*] be weak *as* water.

18 They shall also gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver[†] in the streets, and their gold shall be [‖] removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels; [‡] because it is the stumblingblock[§] of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty; [k] but they made the images of their abominations *and* of their detestable things therein: therefore have I [‖] set it far from them.[*]

21 [‖] And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 [m] My face will I turn also from them, and they shall pollute my secret[†] *place:* for the [‡] robbers shall enter into it, and defile it.

23 ¶ Make a chain; for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring [n] the worst[§] of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and [‖] their holy places shall be defiled.

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a Judges, ch. 12. 22. & 13. 9. & 17. 2. Micah 1. 16 Mal. 1. 1. & 2. 11. 2 Chr. 33. 11, 12. & 35. 17.

* The tribes of Judah and Benjamin, and the fragments of the other tribes that had been left in secluded spots, or had returned from the nations into which they had fled, or been carried captive.—Ko.

† Heb. *give.*

b Or, *that are in.* ver. 9.

‡ Being "given over" to your own will and ways, your abominations that you have chosen and loved, shall remain in the midst of every family and assembly, evidences of your apostasy and causes of divine judgment. —Ko.

c 1 Sam. 26. 8. Neh. 1. 9 Dan. 9. 12. Amos 3. 2. Luke 12. 47.

§ *Only evil.*—An evil unmixed with any mitigating circumstance.—Ko.

d Heb. *awaketh against thee.* 2 Pet. 2. 3.

‖ To the eye of the wicked, God's judgment often seems to slumber, or take no note of evil-doers; now it awakes, and, ready to smite, watches over all their movements.—*Ko.*

* Divine judgment, like the morning light, will now expose all your "deeds of darkness."—Ko.

† Or, *echo.*

‡ Not now the sounding of the woodman's axe or the hunter's horn on the mountains; but the sounding of the trumpet, and the clang of invading swords.—Ko.

e Heb. *upon thee.* ver. 4.

f Is. 10. 5. & 28. 1. & 3. 9, 16—24. Prov. 16. 18

§ *The rod.*—Some think Nebuchadnezzar, who is called "the rod of God's anger," and who was a proud man; but it seems rather to describe the oppression and pride that had grown up in Israel; and, on account of which God commissioned as proud an oppressor to execute his righteous judgment.—Ko.

‖ Or, *tumult.*

* Or, *their tumultuous persons.*

§ Ver. 3, 4, 7, 10. 1 Cor. 7. 29.

† *Let not the buyer rejoice* that he has obtained, nor *the seller* mourn that he has been forced to part with property at an undervalue; it shall now be wrested from the buyer by a foreign power, as it was from the seller by domestic oppression. —Ko.

g The seller shall not return to his possession at the jubilee. (Lev. 25. 13), but will die, in the course of nature, before the 70 years' captivity are past.—Ed.

† Heb. *though their life were yet among the living.*

‡ Or, *whose life is in his iniquity.*

§ Heb. *his iniquity.*

‖ Their guilty consciences had converted a once brave people into cowards.—Ko.

h Is. 38. 14. & 59. 11. Hos. 11. 11. & 14. 1—3. Prov. 5. 11. ch. 6. 9.

* Heb. *go into water.*

† Either their money, which had become useless in famine—a temptation to plunderers, a hinderance in flight—or their idols of silver and gold, which they foolishly worshipped, and now, in despair, cast away.—Ko.

‡ Heb. *for a separation.* or, *uncleanness.* ch. 36. 17.

§ Or, *because their iniquity is* their *stumblingblock.*

¶ The possession of silver and gold led to the abuse of them in luxury, pride, covetousness, and idolatry. While the Israelites were comparatively poor, they were industrious, and remembered God; when, by their industry, they became rich, they stumbled over their abundance, and forgot the giver. —A melancholy progress which Christianity, alas! too often witnesses in her own children; and against which all successful men have special need to "watch and pray." —Ko.

k Ch. 5. 11. 2 Chr. 33. 4, 5. Jer. 7. 30.

‖ Or, *made it unto them an unclean thing.*

* "As to their beautiful ornaments, which were for pride, they turned them into images of their abominations, and their detestable things they made therewith; hence I will make them to them as an unclean thing." —*Boothroyd.*

l Ps. 74. 7—8. & 79. 1. Jer 32. 13.

m Deut. 32. 20. Jer. 18. 17. Lev. 26. 17. Ps. 34. 16.

† The holy of holies, into which none but the high priest might enter (Heb. 9. 7), and therefore called "secret."—Ko.

‡ Or, *burglars,* i. e. *Chaldeans.*

n Hab. 1. 6—10. Jer. 1. 15. & 4. 7. & 5. 6. & 6. 22, 23. & 12. 12. & 21. 7. & 25. 9, 11. ch. 28. 7. & 30. 11.

§ As there is "growth in grace," so are there degrees in wickedness — of which the Chaldeans occupied the bad pre-eminence. See chap. 28. 7. & 30. 11.—Ko.

‖ Or, *they shall inherit their holy places.*

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war make in nations. And no place, no idol, no station, can protect from God's wrath. If men will not destroy idols, he will find a way, even by idolaters, to destroy both together. His persevering patience, as well as both mercies and judgments, encourage and excite to a cordial and thorough repentance. And loathsome and abominable is the most beloved sin to a person truly penitent. Yea, hopeful is the case when sinners begin to remember God, and the base affronts which they have given him. And nothing more deeply wounds awakened consciences than a sense of their base ingratitude, and of grieving the holy Spirit of God. God will make all men, either by their ruin, or especially by their hearty repentance, effectually to acknowledge his perfections, to feel the equity and veracity of his word, and justify him in the accomplishment of it. The sins and judgments of others should affect us as well as our own. And ministers must often weep over them who never shed a tear for themselves.

CHAP. VII.—Ver. 7. The beginning of desolation is come upon you who remain in Judea; and ye shall quickly meet with real and terrible trouble, and not more fears and ill-grounded fancies of it. 10—15. Since pride and violence have come to such intolerable heights among all ranks, the haughty and cruel Chaldeans are in readiness to punish you; and all orders shall be equally involved in your misery: such as sell fields shall not return to them in the year of jubilee, being captives in Babylon; yea, after their seventy years' captivity, it will be impossible for many to find their own inheritances. This prediction of the desolation of the country, and of its inhabitants, shall not fail of exact accomplishment: nor shall any be able to secure themselves from those judgments threatened, so long as they continue in their evil courses. They may blow the trumpets, to call them together for war; but, deprived of all courage and resolution, by my wrath upon them, none shall dare to assemble. 16—22. The few appointed for escape shall indeed be preserved, and scattered here and there for their safety; and they shall bitterly bewail their calamities and sins. All shall be quite dispirited, and incapable of helping themselves; and shall be quite overwhelmed with grief, terror, and shame. Their wealth shall be altogether unprofitable to them; nay, they shall be glad to be rid of it, or shall have it seized by the enemy: or, in the famine, it shall be unable to procure them sufficient food,—since they have made it the occasion of manifold wickedness, and have employed it in the service of idols. And as for my magnificent and beautiful temple, which has long been the glory of their nation, and which they have defiled with their idols and the service of them, I will quickly drive them far from it into Chaldea, and will give it into the hands of the most infamous heathens, to be defiled, plundered, and destroyed. 23—27. Prepare for imprisonment, captivity, and bondage; for your land is full of capital crimes, oppression, rapine, and injustice. Therefore shall the barbarous Chaldeans seize



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25 [o]Destruction cometh; [p]and they shall seek peace, and *there shall be* none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour; then [q]shall they seek a vision[*] of the prophet; [r]but the law shall perish from the priest, and counsel from the [s]ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: [t]I will do unto them after their way, and [†]according to their deserts will I judge them; and they shall know that I *am* the LORD.

A. M. cir. 3410. B. C. cir. 594.

o Heb. *cutting off.* ch. 5. 12.

p Is. 59. 8—11. & 57. 21. Jer. 8. 15. 17. 2 Kin. 24. 20. Lam. 4. 17, 19.

q Ch. 14. 9. & 20. 1. & 33. 7, 31. Jer. 21. 2. & 38. 14.

* See this exemplified, Jer. 42. 1, 7. & 43. 1—13. A fact often exemplified, when those who never pray in time of health, are eager that others should pray for them in time of sickness.—KD.

r Ps. 74. 9 Lam. 2. 9, 14. Amos 8. 11, 12. Mic. 3. 6.

s Or, *elders.* ch. 8. 1. & 14. 1. & 20. 1. Jer. 18. 18.

t Is. 3. 11. ch. 5. 7. ver. 4. 8. 9. Mat. 7. 2.

† Heb. *with their judgments.*

## CHAPTER VIII.

(1) *A vision of God's glory:* 1—4. (2) *Image of jealousy, and chambers of imagery:* 5—12. (3) *Mourners for Tammuz, and worshippers of the sun:* 13—16. (4) *God's wrath against idolatry:* 17, 18.

AND it came to pass in the sixth year,[*] in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that [a]the hand of the Lord GOD fell there upon me.

2 Then I beheld, and lo a likeness as the appearance of fire: [†]from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me[‡] in the visions of God to Jerusalem, to the door of the [b]inner gate that looketh toward the north; where *was* the seat[§] of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward, at the gate of the altar, this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off[‖] from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole[*] in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold [c]every form of creeping things, and abominable beasts, and all the [d]idols of the house of Israel, pourtrayed upon the wall round about.[†]

11 And there stood before them [e]seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the [f]ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath [‡]forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and, behold, there sat women [§]weeping for Tammuz.[§]

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 ¶ And he brought me into the inner court of the LORD's house; and, behold, at the door of the temple of the LORD, between the porch and the altar,[‖] *were* about five and twenty men, with their backs[*] toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 Then he said unto me, Hast thou seen *this*, O son of man? [h]Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and, lo, [i]they put the branch[†] to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

A. M. cir. 3411. B. C. cir. 593.

* *The sixth year* of the captivity of Jehoiachin.—KD.

a Ch. 1. 3. & 3. 12, 14, 22.

† *Fire*—the emblem of power to consume in judgment. (2 Pet. 3. 7.)—*Brightness*—the excellence and glory of Christ.—*Amber*—neither as fire to consume, nor bright as light, but a chastened radiance which the eye might look upon with pleasure, Is. 45. 22. John 1. 14. Heb. 1. 2. 1 John 1. 1—3.—ED.

‡ Whether this removal was actual, as in the case of Elijah, Philip, and Paul, (1 Kin. 18. 12. 2 Kin. 2. 16. Acts 8. 39, 40. 2 Cor. 12. 2—4), or merely in "the visions of God." it is impossible decisively to say. Both modes of revelation are alike easy to God. The three examples cited, render the actual transport probable, but the digging described (ver. 8), seems to favour the opposite view.—The Lord knoweth. —KD.

b Ver. 5, ch. 7. 24. 2 Chr. 4. 9. 2 Kin. 16. 14.

§ *The seat.*—The niche, or pedestal, on which the image was placed. It is called "image of jealousy," because it provoked the LORD who is "a jealous God"—jealous of his own honour; jealous of any perversion of his truth, or degradation of his worship; and jealous lest any base idol or abominable lust should steal away from him the love of his children—the allegiance of his subjects—the fidelity of the church he had espoused in the bonds of the everlasting covenant.—KD.

‖ That I should establish my worship, and intrust mine oracles, and the honour of my name to the Gentiles, whom the Jews consider "far off," strangers and aliens to the covenant of promise. —KD.

A. M. cir. 3411. B. C. cir. 593.

* *A hole.*—Most probably an emblem of the worship of Baal-peor—the idol by which Israel first fell, (Num. 25. 18)—and which may be translated "lord of the opening, gap, or hole."—KD.

c Beasts, even unclean ones, worshipped as gods. Lev. xi. Deut. 4. 17, 18. & xiv. Ps. 106. 19, 20. Num. 33. 55. Rom. 1. 23.

d Heb. *dung gods.* Lev. 26. 30. ch. 6. 4, 6.

† The Egyptians worshipped "creeping things," such as the beetle, and "abominable beasts," such as the crocodile, &c. And the strong propensity of Israel about this time to return into Egypt, renders it highly probable that they had adopted their idolatry. The subterraneous tombs of Egypt present upon their walls, exactly such paintings as the prophet here describes.—KD.

e Probably the members of the Sanhedrin. Jer. 26. 19. & 36. Mic. 3. 1.

f Or, *elders.* ver. 11. ch. 14. 1. & 20. 1.

‡ *Forsaken the earth*—the land of Judea. This seems to have been, not a figurative expression, but an actual opinion. Jaazaniah and his coadjutors in idolatry, did not attempt to undeify JEHOVAH; they merely asserted he had "forsaken the land," and left them at liberty to choose another tutelary god. —KD.

g In a lewd and beastly manner, bewailing the death of that deified monster of lewdness. Num. 25. 3. 1 Kin. 11. 5. 7.

§ Adonis, whom the heathen fabled to have been beloved of Venus, the goddess of licentiousness—for heathenism deified and worshipped every form of wickedness—who, when he was killed by a wild boar, wept for him. And this her lamentation was annually observed with affected weeping both by men and women.—KD.

‖ The place where the Jewish priests invoked the mercy of Jehovah. Joel 2. 17.—KD.

* *Their backs* turned from the Shechinah and the holy of holies, and towards an idol that could not save. —KD.

h Or, *is there any thing lighter than to commit?* Ps. 106. 19. 20. Mic. 6. 12, 16. Jer. 11—xix.

i Ver. 16. Deut. 32. 21. ch. 16. 6. *or smell*, or *kiss, flowers or boughs in honour of idols.*

† Each heathen deity had his dedicated tree, of which a "branch" was presented in the hand during worship; to which custom this is supposed to be an allusion. The passage, however, has been translated—"And, lo, they send forth a scornful noise through their nostrils."—*Newcome.*—They mock the worship of Jehovah, upon whose temple they have turned their backs.—KD.

upon your whole property, of which ye so proudly boasted; nor shall your humblest entreaties be able to procure any respite, but one mischief shall follow another. Neither prophet nor priest shall be able or allowed to teach you; nor shall the most prudent and experienced know how to advise you. Both magistrates and people shall be utterly infatuated and dispirited.

REFLECTIONS UPON CHAP. VII.—God gives to sinners fair warning of their approaching ruin; and with composure and unblemished equity he destroys them. But fearful and various are the plagues which men's diversified iniquities entail upon them. And nothing can avail for their defence when God rises up to judgment. Sins and sorrows are inseparable. But happy then are they who mourn after a godly sort! Blessed are they that weep now, for they shall be comforted! Money is a dangerous snare to such as inordinately love it, and altogether unprofitable in the day of God's wrath, or in the eternal state. Justly are God's ordinances taken from those who despised and profaned them. If men will be governed by the laws, and experience the power, of godliness, it is not m that they should long be honoured by the form of it. And if all ranks will add to sin, it is but just that God should make all of them to share in miseries, after another.

REFLECTIONS UPON CHAP. VIII.—God keeps a particular account of ev message that he sends us, and will shortly call us to account for them. A when we are faithful and active in improving the discoveries which God h bestowed upon us, we may expect more. The more we retire from the wo into our own heart, and fix our attention on things above, we may more reas ably hope for still further communications from God. And to see his glory an excellent mean of discovering to us the infinitely odious nature of idola



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## CHAPTER IX.

(1) *A vision of the destroying weapon, and the ink-horn:* 1—7. (2) *God is not to be entreated for the impenitent:* 8—11.

A. M. cir. 3411.
B. C. cir. 593.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge[a] over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men[†] came from the way of the higher gate, which lieth toward the north, and every man a slaughter-weapon in his hand; and one man among them *was* clothed with linen,[‡] with a writer's inkhorn[a] by his side: and they went in, and stood beside the brazen altar.

3 And the glory of the God of Israel was gone up[‖] from the cherub, whereupon he was, to the threshold of the house: and he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark[¶] upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eyes spare, neither have ye pity:

6 Slay[a] utterly old *and* young, both maids, and little children, and women; but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men[†] which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is [a] full of blood,[†] and the city full of [‡] perverseness: for they say, [b] The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine [c] eye shall not spare, neither will I have pity; *but* [d] I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, [§] reported the matter, saying, [e] I have done as thou hast commanded me.

A. M. cir. 3411.
B. C. cir. 593.

[a] The princes of the Chaldeans, who had a charge from God to execute righteous judgment against the wicked inhabitants of the city.—KD.

[†] *Six men.*—Equivalent to the six labour days of the week—a number exactly completed in the six successive incursions of the Chaldeans. See Jer. 52. 28.—KD.

[‡] "And one man *among* (not *of*) them clothed with linen"—represents the righteous discrimination of God in the execution of his judgments upon mixed communities, whether he employ human or angelic agency. Rev. 15. 6. & 19. 8.—KD.

[a] Heb. *upon his loins*, ver. 3, 4.

[‖] The "glory," or Shechinah, had gone up from the "door of the inner gate," (ch. 8. 3), and now appeared on the threshold ready to enter, judge, or depart.—KD.

[¶] The Jews thought the mark was the letter called *Thau*, the first in the Hebrew word *law*. Some early Christian writers admitting this to be the mark, yet held it was in the Samaritan character, which was in form of a cross—thus showing how early the superstitious use of that symbol of salvation had crept into the church. From Rev. 14. 1, the mark will be found to be the *name of the Father*, acknowledging his children, and sealing them with the spirit of promise until the day of redemption; and the name of *the Lamb*, (Rev. 22. 4), acknowledging those whom he had redeemed, washed in his blood, and clothed in his righteousness. See also the holy priesthood of believers implied in this forehead mark, comp. Ex. 28. 36. with Rev. 1. 6.—KD.

[a] Heb. *to destruction.*

[†] The sanhedrim. (chap. 8. 16, 11), in God's house governors by office, idolaters by practice. A solemn warning to all who bear rule in the Christian church, to beware both of "the fear of man which bringeth a snare," and that love of the world, which sooner or later is sure to terminate in that "covetousness which is idolatry."—KD.

[a] Heb. *filled with.*

[†] Stained everywhere with the blood of the righteous—of God's persecuted saints.—KD.

[‡] Or, *wresting* of judgment.

[b] Ch. 8. 12. Ps. 94. 7. & x—xiii. Job 22. 13.

[c] Ch. 5. 11. & 7. 4. & 8. 18. ver. 5.

[d] Ch. 5. 6—15. & 7. 8, 9. Deut. 32. 41. Rom. 2. 6, 9. Prov. 11. 31.

[§] Heb. *returned the word.*

[e] Ps. 40. 8. John 14. 31. Rev. 16. 17. & 17. 17.

## CHAPTER X.

(1) *Vision of coals of fire:* 1—7. (2) *Vision of the cherubims:* 8—22.

A. M. cir. 3411.
B. C. cir. 593.

THEN I looked, and, behold, in the firmament that *was* above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne.

2 And he spake[a] unto the man clothed with linen, and said, Go in between the wheels,[†] *even* under the cherub, and fill [‡] thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side[§] of the house, when the man went in; and the cloud[‖] filled the inner court.

4 Then the glory of the LORD [a] went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub [†] stretched forth his hand from between the cherubims unto the fire that

[a] *He spake.*—The LORD. See chap. 9. 4.—KD.

[†] *Wheels.*—For their import, see notes on chap. 1.—KD.

[‡] Heb. *the hollow of thine hand.*

[§] *Right side.*—The pillar called *Jachin*, or the strengthener, stood upon the right side of the entrance.—The brazen sea, representing the washing of regeneration, stood on the right (side. 1 Kin. 7. 39.)—There also were the candlesticks, representing gospel light, (1 Kin. 7. 49.) On the right side of the altar stood the angel that heralded the Messiah (Luke 1. 11.); and on the right side of the sepulchre, the angel that announced and testified his resurrection. (Mark 16. 5.) From these facts it will be easy to gather why the cherubim, either the representatives of the "ministering spirits, that minister to them who shall be heirs of salvation," or the emblems of the church of the redeemed, represented by her apostolic messengers, should take their place on the "right side of the house," which was also the side of the ship upon which our Lord directed his disciples to cast their net (John 21. 6)—the directory for their conduct when they act as "fishers of men." See also Mat. 7. 6.—KD.

[‖] *The cloud* in which—the time being daylight—the Shechinah glory appeared.—KD.

[a] Heb. *was lifted up.*

[†] Heb. *sent forth.*

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and other wickedness, which turns his truth into a lie, and his glory into shame. What multitudes of abominations crowd together! If one be found, we may reckon of thousands which still lie hid. But it will require a diligent search to find them out, either in ourselves or others. And nowhere may we expect greater or more heinous abominations than in connexion with the worship of God. Many make a fair show in God's house in public, who, if followed to their secret chambers, would be found sunk in filthiness and impiety. And seldom can any be found worse than evil ministers and magistrates. Nothing more encourages men to indulgence, or even impudence, in sin, than a practical disbelief of God's all-seeing knowledge and all-present majesty. If once women transgress the natural modesty of their sex, they bid fair to stick at nothing horrid or obscene. And if men once turn their back upon God's institutions, they bid fair endlessly to wander after their own inventions. But shortly shall the most secret abominations be discovered, and the most shocking and daring be sufficiently punished.

CHAP. IX.—Ver. 2—11. The *six armed destroyers* denote the Chaldeans, and other instruments of God's vengeance. The *man with the inkhorn* denotes Jesus Christ, who manages all the slaughter of apostate nations, nay, all in the world, so as may consist with the preservation of his people, especially those who faithfully mourn over, and testify against, abounding iniquities.

REFLECTIONS UPON CHAP. IX.—God's ministers of wrath, no less than of mercy, are always ready at his call. But how exceeding loath he is to leave a church, till their obstinacy and impudence, as it were, force him away! And gradual even then are the removals of his comfortable presence. But even in the midst of ruin and destruction, he takes peculiar care of the protection of his followers, however weak and concealed their holiness and zeal may be. He knows them that are his; and not one of them shall be lost. And he will keep them safe amidst common calamities, who keep themselves pure amidst abounding provocations. But when he has gathered his wheat into his garner, nothing remains for the chaff but unquenchable fire. Those who persist in impenitence must die without mercy. And none meet with more terrible destruction than unfaithful magistrates and ministers. God's temple protects penitent, not obstinate, offenders. And if judgment begin at the house of God, where shall the ungodly and sinner appear? If servants in it defile it with their idolatries, no wonder that God should suffer the enemies of it to defile it with their violences.—But if God spare us in mercy, we ought to intercede for our sinful brethren.—And even though for their sinfulness God should refuse to grant our requests, he will condescend to show us the reasons of his conduct.

CHAP. X.—Ver. 1—7. The *throne*, ver. 1. denotes God's coming in a way of judgment against the Jews. The *man clothed in linen, taking the fire from between the cherubims to scatter over the city*, 2, 6, 7, denotes Christ as executing the destructive vengeance of God on Jerusalem, according to the predictions of his prophets, and by the ministration of angels. The *bright cloud that filled the inner court*, 3, 4, might denote the terrible vengeance of God on the priests; or his presence, as leaving the Jews and coming to the Gentiles. The *terrible sound*



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*was* between the cherubims, and took *thereof,* and put *it* into the hands of *him that was* clothed with linen; who took *it,* and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl-stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst* of a wheel.

11 When they went,† they went upon their four sides;‡ they turned not as they went, but to the place whither the [b] head looked they followed it; they turned not as they went.

12 And their whole § body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes‖ round about, *even* the wheels that they four had.

13 As for the wheels, ¶ it was cried unto them in my hearing, O wheel!†

14 And every one had four faces: the first face *was* the face of a cherub,‡ and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* the living creature§ that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for the spirit ‖ of the living creature *was* in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.*

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them; and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

A. M. cir. 3411.
B. C. cir. 593.

* See additional editorial note on chap. i. 16.—ED.

† See note on chap. i. 17.—ED.

‡ *They went upon their four sides.*"—That is, they went east, west, north, or south, as the Spirit guided; and that, in the universal and heavenly sense, and not in the mere local and earthly sense of horizontal motion on one fixed plane. They expatiated equally through "the height and the depth, the length and the breadth" of the providence and grace of the Lord.—ED.

[b] Or, *spirit,* ch. 1. 20. Mat. 8. 9. John 15. 5.

§ Heb. *flesh.*

‖ The emblems of omniscience—of the "eyes of the Lord which are over all the earth, beholding the evil and the good"—and of the "wisdom that cometh down from above, from the Father of lights," and with which he endows, in appropriate measure, every one that discovers his lack and prays for a supply. James i. 5, 17.—ED.

¶ Or, *they were called in my hearing. O wheel,* or *Galgal,* i. e. *move round.*

† *O wheel!*—Rather, "Roll on!" (see ver. 16.); an emblem of that still progressive movement, however apparently retarded or stationary (ver. 17), which is to continue in the church until the "gospel of the kingdom shall be preached in all the world for a witness unto all nations."—ED.

‡ The word "cherub" being here substituted for "ox" in the former vision (chap. i. 16.), has led to the opinion that the cherubims in the temple were delineated with the faces of oxen, and wings of birds—emblems of peace, patience, strength, and labour, combined with alacrity. This opinion, however, is rendered somewhat doubtful by the mentions of cherubims and oxen as separate species (1 Kin. 7. 29), but these may have been mere oxen, and not winged oxen, this one setting forth the alacrity that gives perfection to the labour of the other.—ED.

§ *This is the living creature,* called also "creatures," (chap. i. 13.) The church, consisting of "creatures" or individuals, also "a creature," being one temple reared of many stones (1 Pet. i. 4, 5.), one body composed of many members (1 Cor. 12. 12—20.) but with one life and one Spirit.—ED.

‖ Or, *of life.*

* The Shechinah no longer occupied the symbolical mercy-seat "within the veil," but is now borne by the church universal in her witness to the incarnation, sacrifice, and justifying resurrection of the Lord Jesus. Rom. 4. 25.—ED.

A. M. cir. 3411.
B. C. cir. 593.

[c] Ver. 15. ch. 1. 22, 23, 26. & 3. 13, 23. & 43. 2, 3.

[d] 1 Kin. 6. 29, 35. & 7. 29, 36.

[e] Ch. 1. 8, 10, 12. Rev. 4. 7. ver. 14.

[f] Ch. 1. 12. Ps. 103. 20. & 18. 30. Is. 55. 11. Hos. 14. 9.

20 [c] This *is* the living creature that I saw under the God of Israel by the river of Chebar; and [d] I knew that they *were* the cherubims.

21 [e] Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they [f] went every one straight forward.

## CHAPTER XI.

(1) *Vision of twenty-five evil counsellors, and prophecy against them:* 1—(2) *Death of Benaiah; prayer of Ezekiel, and a gracious promise of restorati* 13—20. (3) *Judgment of incorrigible idolaters:* 21. (4) *The ascent of cherubims:* 22, 23. (5) *Ezekiel relates his vision to his fellow-captives:* 24, 2

A. M. cir. 3411.
B. C. cir. 593.

[a] Ch. 3. 12, 14, 22. & 8. 3. ver. 24. Acts 8. 39. 1 Kin. 18. 12.

* *Five and twenty men.*—The Jewish senate, or sanhedrim, consisted of six representatives or heads of each tribe, in all 72, but usually called the seventy: these were all discovered to have secretly turned idolaters. (chap. 8. 11, 12.) Next, the LORD discovered to the prophet 25 (more than one-third of the whole) who had turned their backs upon the temple, and openly and avowedly become sun-worshippers and abettors of violence and bloodshed, (chap. 8. 16, 17. See ver. 6) These seem to be the 25 evil counsellors, now discovered and denounced.—ED.

† Or, *sanity.*

‡ Or, it is *not* for us *to build houses near.*

§ As if they had said, "the destruction of the city—the judgment of God—is not near. When this city shall become a caldron, and we the flesh, then, but not till then (that is, never) will the prophecy of Ezekiel be fulfilled." Thus mocking Ezekiel by a reference to Jeremiah, who had compared the judgments of Jerusalem to a seething-pot. Jer. i. 13.—ED.

[b] Ch. 2. 2. & 3. 17, 24. Ex. 4. 12.

‖ The prophets and other innocent persons slain in the times of Manasseh—they have found Jerusalem indeed a caldron—but "I will bring you forth out of the midst of it," (ver. 11), and adjudge you to many deaths—the living death of cowards, (ver. 8), the drudgery of slaves, (ver. 9), the vain regrets of exiles, and the pitiless execution of a foreign sword, ver. 10.—ED.

* Hamath on the "border" (Num. 34. 8, 11), was the place where the sons of Zedekiah and all the princes were slain. Jer. 52. 9, 10.—ED.

[c] Ch. 5. 7. & 12. 9, 14, 21, 23. Is. 26. 11. Ps. 9. 16.

MOREOVER, [a] the spirit lifted me up, a brought me unto the east gate of t LORD's house, which looketh eastward: a behold at the door of the gate five and twen men;* among whom I saw Jaazaniah the son Azur, and Pelatiah the son of Benaiah, prin of the people.

2 Then said he unto me, Son of man, th *are* the men that devise † mischief, and g wicked counsel in this city;

3 Which say, ‡ *It is* not near;§ let us bu houses: this *city is* the caldron, and we *be* flesh.

4 ¶ Therefore prophesy against them, p phesy, O son of man.

5 And the spirit of the LORD [b] fell upon and said unto me, Speak; Thus saith the Lo Thus have ye said, O house of Israel: fo know the things that come into your mi *every one of* them.

6 Ye have multiplied your slain in this ci and ye have filled the streets thereof with slain.

7 Therefore thus saith the Lord GOD, Yo slain,‖ whom ye have laid in the midst of it, th *are* the flesh, and this *city is* the caldron: b I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I w bring a sword upon you, saith the Lord Go

9 And I will bring you out of the mi thereof, and deliver you into the hands of str gers, and will execute judgments among you

10 Ye shall fall by the sword: I will jud you in the border* of Israel; and [c] ye shall kn that I *am* the LORD.

11 This *city* shall not be your caldron, n

*of the cherubim's wings heard even to the outer court,* 5. may denote the terrible judgments of God on the Jews, heard of among the heathen; or the gospel published by the Apostles to the Gentiles. 13. I plainly discerned, that every providential dispensation, and every particular church, was under the direction and government of some superior being, even God himself. [See further explication of cherubims, wheels, &c. on chap. i.]

REFLECTIONS UPON CHAP. X.—How glorious and majestic are the appearances of God in his providence or church! Awful is the ministration of angels, or messages of faithful ministers! And terrible are the denunciations of JEHOVAH's wrath, especially against apostate professors! And deep the concern of Jesus Christ, and his angels and ministers, in the execution of it! He hath all judgment committed to him; and at his last coming, he will scatter his coals of fire over our earth, and for ever over the world of the ungodly. Harmonious and uniform, steady and regular, are the motions of Providence, and the divine m agement of churches amidst all their variations. All things are fixed by G unalterable decree, and brought to pass by his irresistible energy.—But by degrees, and in seeming aversion, doth he remove his gracious presence and dinances from a people, as one glad to return upon their gospel repentance humble requests.

CHAP. XI.—Ver. 2, 3. They contrive schemes for the defence of the city, encourage the people to rebel in defiance of God's threatenings, pretending the Chaldeans will not in their times be able to take the city, or pluck them of it. 6—11. Since you have seduced the people to stand out against the C deans, contrary to the direction of God, therefore the most of them are slain, become like flesh in a pot; and the Chaldeans shall carry you ringleaders



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ther shall ye be the flesh in the midst thereof; *but* I will judge you in the [a] border of Israel:

12 And ye shall know that I *am* the LORD: [b] for ye have not walked in my statutes, neither executed my judgments, but [c] have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, [d] when I prophesied, that Pelatiah the son of Benaiah [e] died. Then [h] fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

14 ¶ [i] Again the word of the LORD came unto me, saying,

15 Son of man, thy [k] brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, [l] Get you far from the LORD; unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD, Although [m] I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as [n] a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD, I will even [o] gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall [p] take away all the detestable things thereof, and all the abominations thereof, from thence.

19 And [q] I will give them one heart, and I will put a new spirit within you; and I will take the [r] stony heart out of their flesh, and will give them an heart of flesh:

20 [s] That they may walk in my statutes, and keep mine ordinances, and do them: [t] and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶ [u] Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

A. M. cir. 3411. B. C. cir. 593.

d At Riblah. Jer. 39. 5. & 52. 10. 24. 27. Num. 34. 11. 1 Kin. 8. 65. 2 Kin. 14. 25. ver. 10.

e (Or, *who have not walked*,

e Chr. 13. 9. 2 Kin. 16. 3. & 17. 7—23. Ps. 106. 35—39. ch. 8. 10, 11, 16. & xvi. xx. xxii—xxiv. Jer. ii—xiii. Is. i—v, ix. lix. Lev. 18. 3, 24. Deut. 12. 29—31.

f 1 Kin. 13. 6. ch. 37. 7. & 11 23, 25. Hos. 8. & Num. 14. 35—37.

g 1 Kin. 12, 17. Hos 4. 5.

† The death of Pelatiah may have been a *reality* corresponding to the time when the prophet was commanded to denounce the sins of the princes.—Ed.

h Ch. 9. 8. & 22. 30. Ps. lxx. 2. & 106. 23. Deut. 9. 18, 19. Jos. 7. 6—9. 1 Chr. 21. 16. 2 Sam. 6. 9.

i Ps. 103. 13. 14. Lam. 3. 32, 33. Hab. 3. ver. 13.

k Fellow-captives, ch. 1. 1. 2 Kin. 24. 12—16. Jer. 24. 1, 5.

l John 16. 2. Is. 65. 5. & 66. 5. Mic. 2. 6. & 3. 11.

‡ The idolatrous citizens of Jerusalem, so far from desiring the return of their exiled brethren, "their kinsmen according to the flesh," were averse to their return, and determined to retain the entire possession of the land. Such is covetousness—detaining every record even of divine right, and tearing asunder every tie of relationship and affection.—Ed.

m Is. 45. 6, 7. Mic. 1. 12. 2 Kin. 23. 27. Jer. 24. 1, 5.

n Ps. 31. 20. & 91. 1—9. & 90. 1. & 46. 1, 7, 11. Is. 4. 6. & 8. 14. Jer. 42. 11. & 29. 8—7, 11.

§ "Yet will I be to them a sanctuary for a little time." *Awsome.*—I, their covenant God, will supply to them the place of temple and ordinances.—Ed.

o Ch. 20. 7, 16, 23. 34. & 28. 25. & 34. 13. Jer. 3. 12, 18. Hos. 1. 10, 11.

‖ This prediction began to be fulfilled in the days of Nehemiah and Ezra; which partial gathering was a type or specimen of that great and final restoration to their land, and conversion to Jesus, with which the prophecies constantly abound.—Ed.

p Ch. 37. 23. & 5. 11. Joel 3. 17. Mic. 5. 10—14. Is. 1. 25, 27. Hos. 2. 16. & 14. 4.

q Jer. 32. 39, 40. & 24. 7. & 31. 33, 34. ch. 36. 26, 27. & 37. 22. Zeph. 3. 9. Ps. 51. 10. Deut. 30. 6. 2 Cor. 3. 16. & 5. 17. Gal. 6. 15. & 5. 6.

r Zec. 7. 12. Is. 48. 4. & 63. 17. Heb. 3. 13.

s Deut. 12. 32. Luke 1. 6, 74, 75. Ps. 119. 1—3, 32, 166, 167. & 116. 16. & 106. 45. ch. 36. 27. 1 Cor. 15. 58. 2 Cor. 1. 12.

t Ch. 14. 11. & 36. 28. & 37. 27. Jer. 11. 4. & 30. 22. & 31. 33. & 32. 38. Zec. 13. 9. Ex. 19. 5, 6.

u Ch. 1. 19, 26. & 10. 19.

A. M. cir. 3411. B. C. cir. 593.

x Ch. 8. 4. & 9. 3. & 10. 4, 18, 19. & 43. 2. Zec. 14. 4.

y Ch. 3. 3 ver. 1, 2 Kin. 2. 16. y Cor. 12. 2.

z Ch. 1. 3. & 3. 15. Ps. 137. 1.

a Gen. 17. 22. & 35. 13. Acts 10. 16.

b Acts 20. 20, 21, 26, 27. ch. 3. 4, 17. & 2. 7 & viii—xl.

28 [x] And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

24 ¶ Afterwards the spirit [y] took me up, and brought me in a vision by the Spirit of God into [z] Chaldea, to them of the captivity. So the vision that I had seen [a] went up from me.

25 [b] Then I spake unto them of the captivity all the things that the LORD had showed me.

## CHAPTER XII.

(1) *The type of Ezekiel's removal, exhibiting the captivity of Zedekiah:* 1—16. (2) *His eating with quaking, and drinking with trembling:* 17—20. (3) *A proverb of unbelief reproved:* 21—25. (4) *The speedy realization of the vision:* 26—28.

A. M. cir. 3411. B. C. cir. 593.

THE word of the LORD also came unto me, saying,

2 [a] Son of man, thou dwellest in the midst of [b] a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.[*]

3 Therefore, thou son of man, prepare thee [†] stuff[‡] for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: [c] it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth [d] at even[§] in their sight, [‖] as they that go forth into captivity.

5 [e] Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face,[•] that thou see not the ground; for I have set thee [f] *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I [g] digged[†] through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord GOD, This [h] burden *concerneth* the prince in

a Ch. 2. 1, 3, 6. & 3. 1, 4, 10, 17, 22. & 4. 1. 16. & 5. 1. & 6. 2 & 7. 2. & 8. 5, 6, 14, 15, 17. & 11. 2, 4, &c.

b Ch. 2. 3, 6, 7. & 3. 26, 27.

* Rebellious against God their King, whom their idolatry dethroned—against the covenant of his peace, which they perfidiously violated—against the providence of which they ungratefully complained—against the light of divine truth, which they endeavoured to extinguish, and the remonstrances of conscience which they had hardened and seared.—Ed.

† Or, *instruments.*

‡ Such clothes, bed, and household furniture as were absolutely necessary for a long journey.—Ed.

c Jer. 26. 3, 7. Luke 20. 13.

d 2 Kin. 25. 4. Jer. 39. 4. & 52. 7, 8. ver. 12.

§ The Eastern caravans move in the evening, and travel by night, for the purpose of avoiding the heat of the day.—Ed.

‖ Heb. *as the goings forth of captivity.*

e Heb. *Dig for thee.* 2 Kin. 25. 4. Jer. 52. 7. ver. 12.

• He shall go forth blindfolded, not knowing how to avoid danger, or find a place of safety.—Ed.

f Ch. 4. 3. & 24. 24. Is. 8. 18. & 20. 3.

g Heb. *digged for me.* 2 Kin. 25. 4. Jer. 39. 4. & 52. 7.

† The *Quarterly Review*, No. 116, and the editor of the *Pictorial Bible*, imagine the prophet to speak of a kind of straw and mud wall, called *cob* in England, and common in the East. But the prophet also digged, in vision, through the wall of the temple (chap. 8. 8); and the attendants of Zedekiah are described as digging through the wall, which must mean the wall of the city, through which they escaped in the siege; and there can be no question that both these walls were of stone. See ver. 12.—Ed.

h Ver. 3—7. Is. 13. 1. & 14. 28. & 15. 1. & 17. 1. & 19. 1. 2 Kin. 9. 25. Mal. 1. 1.

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wickedness out of Jerusalem to Riblah in Syria, or to Babylon, and there barbarously kill you. 15—19. It is for these your brethren in Chaldea you should pray, who are ridiculed by the Jews at Jerusalem as voluntary forsakers of the Lord, his land and worship, and forfeiters of their property to such as maintained their station and interest in Canaan.—To these, in their scattered condition, will I be a protector, and will accept their worship, as well as if at Jerusalem. These will I gather together, and restore to their country in due time; purge from their idolatries; renew in all the faculties of their souls, and change their stubborn, rebellious, and incorrigible dispositions into those which are tender, tractable, and pliable.

REFLECTIONS UPON CHAP. XI.—The higher men are in office, the more criminal is their unfaithfulness. Wicked counsellors harry a deluded people to the precipice of ruin. But they who put far from them the evil day, will find it terribly surprise them before they are aware. Mockery at God's words will quickly end in misery. It is common for Satan to make sinners look on their punishment as either doubtful or distant. Ministers have therefore need to be exceedingly bold and faithful, in warning self-flatterers and deceivers of others. And for this God sometimes renders some unexpected monuments of his vengeance, that others may hear and learn, and do no more so wickedly.—Proud transgressors often disclaim and detest their inferiors in guilt, and insult such as, in obedience to God, have given place unto wrath. To be banished from public ordinances is heavy to gracious souls; but God's presence and acceptance can more than balance the want. And great is the mercy when remarkable pardons, regeneration, and reformation, coincide with, and prepare for, remarkable outward deliverances. But however loath God be to proceed, the obstinately wicked shall never pass unpunished. When sinners have filled up the measure of their iniquity, he will be glorified in their torment.—The most remarkable visions of God here are but short-lived. But it is of great use when ministers faithfully impart to others what themselves have heard and learned of the Father.



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Jerusalem, and all the house of Israel that *are* among them.

11 Say, [i] I *am* your sign: like as I have done, so shall it be done unto them; [*] they shall remove, *and* go into captivity.

12 [k] And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth; they shall dig through the wall to carry out thereby: [l] he shall cover his face, that he see not the ground with *his* eyes.[†]

13 [m] My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon, *to* the land of the Chaldeans; yet shall he not see it,[‡] though he shall die there.

14 [n] And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.

15 [o] And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 [p] But I will leave [§] a few men of them from the sword, from the famine, and from the pestilence; that they may [q] declare [‖] all their abominations among the heathen whither they come; and [r] they shall know that I *am* the LORD.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, [s] eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, [t] that her land may be desolate from [*] all that is therein, because of the violence of all them that dwell therein.

20 And the cities *that are* inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, [u] The days are prolonged,[†] and every vision faileth?

A. M. cir. 3411.
B. C. cir. 593.

i Ver. 6. Is. 8. 18. & 20. 3. Heb. 1. 1, 2 Cor. 5. 13.

* Heb. *by removing go into captivity.*

k Ver. 3—7. ch. 21. 25. 2 Kin. 25. 4. Jer. 39. 4. & 52. 7.

l 2 Sam. 15. 30. Job 24. 17. ver. 6.

† See note on ver. 6.—ED.

m Ch. 17. 20. & 19. 8. & 32. 3. Job 19. 6. Lam. 1. 3. & 4. 19, 20. Jer. 52. 8—11. & 39. 5—7. 2 Kin. 25. 5—7.

‡ Jeremiah had foretold (32. 4.) that Zedekiah's eyes should behold the king; and here Ezekiel asserts he shall not see the city of Babylon; and Josephus relates that Zedekiah, holding these prophecies for contradictions, concluded to believe neither. Both, however, proved true. He was taken to Riblah, where he saw Nebuchadnezzar, who put out his eyes; and thence he was carried to Babylon, where he died.—*Note.* When statements can be proved contradictory to facts or first principles, then are they resolutely to be denied; for, by such contradictions they are certainly proved untrue. But where the statements refer to different circumstances, or different aspects of the same subject, the contradiction may be merely apparent, and will form no excuse for the heedless and self-willed infidelity that neglects examination and despises evidence.—ED.

n Jer. 5. 10, & 43. 10, & 43. 11. & 44. 5—7. & 52. 8, 10, 24—27. 2 Kin. 25. 4, 5. ch. 5. 10, 12.

o Ch. 5. 13. Ps. 9. 16. & 59. 13, 11. & 64. 9. Is. 20. 9, 11.

p Ch. 6. 8—10. & 14. 22, 23. Is. 4. 3. & 10. 20—22. Jer. 4. 27. & 23. 3.

§ Heb. *men of number.*

q Jer. 3. 13, 24, 25. & ii—xvii. Lev. 26. 40, 41. 2 Kin. xvi. & 17. 7—23. & xxi, xxiv. ch. xvi—xxiv. Mic. ii, iii, vi. vii. Zeph. i —iii. 2 Chr. 36. 14—16.

‖ They declared their sins by the fact of their dispersion, and by carrying with them and exhibiting those very histories and prophecies in which their sins were recorded and denounced.—ED.

r Deut. 29. 24—28. 1 Kin. 9. 6—9. Jer. 22. 8, 9. & 50. 7.

s Ch. 4. 16, 17. Lev. 26. 26. Deut. 28. 48. 65. Job 3. 24. Ps. 80. 5. & 60. 2, 3. & 102. 4, 9. Lam. 5. 9, ver. 19.

t Ps. 107. 34. Is. 24. 5, 6. Mic. 3. 12. ch. 6. 3—7, 11—14.

* Heb. *the fulness thereof.*

u Ch. 11. 3. Is. 5. 19. ver. 27. Amos 6. 3, 10. 2 Pet. 3. 3, 4.

† The sentence is suspended—the day of grace indefinitely lengthened—"every vision (of judgment) faileth" of accomplishment.—ED.

A. M. cir. 3411.
B. C. cir. 593.

x Is. 28. 22. Jer. 23. 33—40. ch. 11. 3—12.

y 1 Kin. 22. 12. Prov. 5. 3, 4. & 26. 28. Jer. 14. 13—16. & 23. 16—20. ch. 13. 23.

z 2 Kin. xxv. 2 Chr. xxxvi. Jer. xxxix, lii. Is. 55. 11. ver. 27, 28. Dan. 9. 12. Zec. 1. 6. Luke 21. 33.

a Is. 28. 14, 15, 22. & 5. 19. ver. 22, 24. ch. 11. 3. Amos 6. 3. 2 Pet. 3. 4.

* There is an impatient interpretation of prophecy which is not satisfied unless predicted events can be shown to be just at hand—and this is near akin to enthusiasm. But there is also a procrastinating interpretation, that removes all predicted events to an indefinite distance—and this is near akin to infidelity. The prayerful and attentive comparison of the "sure word of prophecy" with "the (existing) signs of the times"—a patient searching for the mind, and waiting for the work of the Lord—learning, not dogmatizing—repentance of personal sins whilst denouncing the sins of others—are essential to all who profit themselves or others by "this light (of prophecy) that shineth in a dark place."—ED.

b Jer. 23. 19, 20. & 4. 7. ver. 23, 25.

23 Tell them therefore, Thus saith the Lo GOD, I [x] will make this proverb to cease, a they shall no more use it as a proverb in I rael; but say unto them, The days are at han and the effect of every vision.

24 [y] For there shall be no more any va vision nor flattering divination within the hou of Israel.

25 For I *am* the LORD: [z] I will speak, a the word that I shall speak shall come to pas it shall be no more prolonged: for in your da O rebellious house, will I say the word, a will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came me, saying,

27 Son of man, behold, *they of* the house Israel say, The vision that he seeth *is* [a] for ma days *to come*, and he prophesieth of the tim *that are* far off.[*]

28 Therefore say unto them, Thus saith t Lord GOD, [b] There shall none of my words prolonged any more; but the word which I ha spoken shall be done, saith the Lord GOD.

## CHAPTER XIII.

(1) *A reproof of lying prophets, and their untempered mortar:* 1—16. *Reproof of prophetesses and their pillows:* 17—23.

A. M. cir. 3411.
B. C. cir. 593.

a Heb. *them that are prophets out of their own hearts.* ver. 3, 17. Jer. 23. 16. & 14. 14.

* Without being inspired, called, or commissioned by God, through his spirit, church, or providence.—ED.

b Heb. *walk after.* ver. 3.

c Or, *and* things which *they have not seen.* Jer. 23. 28, 32. ver. 6, 7.

† Only pretended to revelations.—*Gill.*

d Song 2. 15. ch. 22, 25. Mic. 3. 5, 11. 2 Cor. 11. 13.

‡ Hungry, ravening, crafty, and guileful.—*Poole.*

e Ch. 22. 30. Ps. 106. 23, 30. Ex. 32. 10, 11. Num. xiv, xvi, xxv. 1 Sam. 12. 23.

§ Or, *breaches.*

‖ *Gaps.*—Have not defended the breaches effected by heretical and ungodly men in the doctrinal and moral defences which the Lord has raised for the protection of truth and godliness, (Phil. 1. 7, 17), have not interceded, like Moses, standing in the breaches which an offended God has threatened, or made, in the walls of the ecclesiastical and national prosperity and safety. Ex. 32. 10—14. Ps. 106. 23. Ezek. 22. 30.—ED.

* Heb. *hedged the hedge.*

AND the word of the LORD came unto n saying,

2 Son of man, prophesy against the proph of Israel that prophesy, and say thou unto [a] th that prophesy out of their own hearts,* Hear the word of the LORD;

3 Thus saith the Lord GOD, Wo unto foolish prophets, that [b] follow their own spi [c] and have seen nothing![†]

4 O Israel, thy prophets are [d] like the fox in the deserts.

5 [e] Ye have not gone up into the [§] gaps,[‖] n ther [*] made up the hedge for the house of Isr to stand in the battle in the day of the LOR

6 They have seen vanity and lying divinati saying, The LORD saith; and the LORD h not sent them: and they have made *others* hope that they would confirm the word.

7 Have ye not seen a vain vision, and have not spoken a lying divination, whereas ye s The LORD saith *it;* albeit I have not spok

8 Therefore thus saith the Lord GOD, Beca

REFLECTIONS UPON CHAP. XII.—Ministers ought to accommodate themselves, not only to the weakness, but even to the wilfulness of their hearers. They ought cheerfully to comply with the most difficult and self-debasing method, which God directs for promoting his glory or the welfare of souls. It is necessary that we be affected ourselves with the truths with which we wish to affect others. And we have need to sit loose to this world, and be always preparing to leave it.—God exactly observes what entertainment is given to his ministers or messages, and is highly displeased if they are overlooked or contemned. It is easy for him to take the greatest in his snares, and to make the most hardened sinners either glorify him by their distinguished destruction, or by their conversion and candid acknowledgments of sin.—It is just that they who abuse plenty should be punished with want. Anxious care and slavish terrors can strangely imbitter our comforts, and render them sore judgments. The decay of virtue in nations brings along with it the decay of everything valuable, or a curse on what remains. And if once neighbours, by fraud, oppression, and murder, devour one another, let them expect that God will plague them with common devourers; and that he will make him known, either in the terrors of his wrath to the impenitent, or in the riches of grace to such as humble themselves under his mighty hand. How dreadful when corrupt speeches become common proverbs, by which Satan hardens sin against the words or ways of God! But they, who will not believe God's warni will too late be terribly convinced by the infliction of his judgments. An sinners put the evil day as far from them as they please, his threatenings wi due time prevail, and vindicate themselves.

CHAP. XIII.—Ver. 2—6. According to their own inclinations and affecti they publish their own imaginations without any warrant from me, and are tremely crafty, covetous, hardened, and mischievous. But they never do thing to reform the people, or to prevent judgments, or for the security and fence of church or state, which can enable them to hold out in the day of Lord's judgments. Yea, their visions are but false and counterfeit, though



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ye have spoken vanity, and seen lies: therefore, behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the [a] assembly of my people, neither shall they [f] be written in the writing [†] of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I *am* the Lord GOD.

10 Because, even because they have [g] seduced my people, saying, [h] Peace; and *there was* no peace; and one built up [‡] a wall, and, lo, others [i] daubed it with untempered *mortar:*

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: [k] there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.* [§]

12 Lo, when the wall is fallen, [l] shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 [m] Therefore thus saith the Lord GOD, I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury, to consume *it.*

14 So will I break down the wall that ye have daubed with untempered *mortar,* [‖] and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and [n] ye shall know that I *am* the LORD.

15 [o] Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar,* and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit,* the prophets of Israel, which prophesy concerning Jerusalem, and which [p] see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, [q] set thy face against the daughters [*] of thy people, which prophesy out of their own heart; and prophesy thou against them,

A. M. cir. 3411.
B. C. cir. 593.

[a] Or, *secret*, or, *counsel.*

[f] Ezra ii. Neh. vii. Is. 4, 2, 3. Ps. 69. 28. & 87. 6. Ex. 32. 32. cir. 20. 38. Luke 10. 20. Phil. 4. 3. Heb. 12. 23. Rev. 13. 8.

[†] An allusion to the public genealogies whereby descent, and privilege, and property were secured. (Ezra 2. 62); and thence to that "Lamb's book of life," (Rev. 21. 27), which is not temporal, but eternal, which they who receive "shall never perish." John 10. 28.—Ed.

[g] Eph. 4. 14. 2 Tim. 3. 13.

[h] Jer. 6. 14. & 8. 11. & 4. 10. & 23. 16, 17. ver. 16. 1 Thes. 5. 3.

[‡] Or, *a slight wall.*

[i] Ver. 6, 11, 12, 14, 15. Jer. 23. 9. ch. 22. 28. Is. 30. 10.

[k] Ch. 30. 19. & 38. 22. Job 27. 20. Ps. 11. 6. & 18. 13, 14. Jer. 4. 13. & 23. 19. Hab. 1. 6—10. Is. 25. 4. & 8. 7. & 28. 2, 15, 17, 18. Mat. 7. 27.

[§] A shower of two hours penetrating the walls, built only with palm branches, mud, and tiles baked in the sun, caused the fall of several houses at Tazer. *Shaw.* Sir J. Chardin states such occurrences to be common among many of the imperfect buildings of the east. See also *Skinner's Travels.*—Ed.

[l] Jer. 7. 4. & 28. 1—17. & 29. 31. 1 Kin. 22. 24—28. Lam. 2. 15.

[m] Ver. 11. ch. 10. 5—8.

[‖] *Untempered mortar,*—Rucailed, either because being unmixed with hair, moss, or straw, it would not adhere; or being earthy and uncombined with any species of lime, it would not set or take hand. The apt emblem of the attempt to reform men's lives by the mere word of the law, "unmixed with faith," towards the Lord Jesus Christ. Heb. 4. 2.—Ed.

[n] Ch. 6. 7. ver. 9, 21, 22. Ps. 9. 16. Is. 26. 9, 11.

[o] Jer. xxxix, lii. 2 Kin. v, xxv. Lam. i—v.

[p] Jer. 6. 14. & 8. 11. ver. 10. Is. 57. 20, 21.

[q] Ch. 4. 3. & 20. 46. & 21. 2.

[*] God was pleased, at sundry times, to bestow the prophetic spirit upon women—as Miriam, Deborah, and Huldah. These endowments naturally produced, in vain minds, the ambitious desire of similar attainments, and, for the sake of popular applause or filthy lucre, (ver. 19,) the impious pretenders to a divine commission employed their influences to misrepresent the divine will, and counteract God's holy law.—Ed.

A. M. cir. 3411.
B. C. cir. 593.

[r] Ver. 10, 18. Jer. 6. 14. & 8. 10. & 8. 14. Mic. 2. 11. Is. 30. 10. 2 Tim. 4. 3.

[*] Or, *elbows.*

[†] *Sew pillows to all arm-holes.*—"Fit cushions to all elbows."—*Waterland.* An allusion to luxurious sofas prepared for those who came to listen to their pretended visions.—Ed.

[‡] *Make kerchiefs.*—"Fabricate hunting nets for every stature"—for young and old.—Ed.

[s] Ch. 22. 25. Mic. 3. 7. Eph. 4. 14. 2 Pet. 2. 14.

[t] Ver. 19, 22.

[u] Prov. 28. 21. ch. 20. 39. & 22. 25. Mic. 3. 5, 11. 2 Pet. 2. 2, 3.

[x] Ch. 5. 12. ver. 22. Jer. 29. 5, 6. & 33. 14, 17. Prov. 19. 27.

[y] Ver. 8, 15, 16, 23. Prov. 19. 27.

[§] Or, *unto gardens*

[‖] *To make them fly.*" "To ensnare them. — *Boothroyd.* Or, as rendered by others, "who hunt the souls into the flower gardens," or places dedicated to idolatrous worship and consequent licentiousness. See Is. 1. 29. & 65. 3. & 66. 17. —Ed.

[z] Judg. 9. 21. 2 Sam. 23. 6. ver. 23. Jer. 23. 14. Zec. 13. 2—4. 2 Tim. 3. 8, 9.

[*] It seems they made pillows and kerchiefs as a kind of signs in their false predictions.

[a] Prov. 19. 27. ver. 19. ch. 22. 25.

[†] Or, *that I should save his life.*

[b] Heb. *by quickening him.* ver. 16. Jer. 6. 14. & 4. 10. & 8. 11. & 23. 14, 17. Mic. 2. 11. Is. 30. 10. 2 Pet. 2. 18, 19.

[c] Deut. 18. 20. ch. 12. 24. ver. 6. Mic. 3. 6.

[d] Ver. 9. ch. 14. 8. & 15. 7. & 25. 5, 7, 14, 17. Ps. 9. 16. & 83. 10, 11. & 84. 9. Is. 26. 9, 11.

A. M. cir. 3411.
B. C. cir. 593.

[a] Ch. 8. 1. & 20. 1. & 33. 31, 32. & 3. 7. 2 Kin. 4. 38. & 6. 32. Luke 10. 39. Acts 22. 3. Is. 29. 13, 18.

[*] These have not entirely rejected the worship of Jehovah, yet their idols they have combined with it in their very hearts, and the love and pursuit of silver and gold — "the stumblingblock of their iniquity," (chap. 7. 19), "they have set before their face," as the great end of human life and exertion. Col. 3. 5.—Ed.

[b] Is. 1. 15. & 66. 3. Hos. 5. 13. Ps. 66. 18. 2 Kin. 3. 13. Job 27. 8, 9. Prov. 15. 8, 29. & 28. 9. John 9. 31.

18 And say, Thus saith the Lord GOD, Wo to the *women* that [r] sew pillows to all [*] arm-holes, [†] and make kerchiefs [‡] upon the head of every stature [s] to hunt souls! Will ye hunt the souls of my people, and [t] will ye save the souls alive *that come* unto you?

19 And will ye [u] pollute me among my people for handfuls of barley, and for pieces of bread, [x] to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD, [y] Behold, I *am* against your pillows, wherewith ye there hunt the souls [§] to make *them* fly, [‖] and [z] I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your [*] kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because [a] with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, [†] [b] by promising him life;

23 Therefore ye [c] shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand; and [d] ye shall know that I *am* the LORD.

## CHAPTER XIV.

(1) *Idolaters answered according to their own heart:* 1—5. (2) *Israel exhorted to repent:* 6—11. (3) *God's sentence of famine, wild beasts, sword, and pestilence, upon Israel, though Noah, Daniel, and Job were among them:* 12—21 (4) *A remnant shall be preserved:* 22, 23.

THEN came [a] certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, [*] and put the stumblingblock of their iniquity before their face: [b] should I be inquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock

their high pretences to inspiration, they have made the credulous people to believe their predictions will be accomplished. 9—16. I will manifest my power punishing these false prophets, and will expel them from among my people, and I will deny them a return from captivity, because some of them affirmed their seductions for truths, and others supported them by specious, but weak pretences. Yea, the Chaldeans, by their desolating ravage and fury, shall disprove their counterfeit oracles, and every argument used to support them. 18—21. They, by their signs of pillows and kerchiefs, and especially by their flattering predictions of peace and prosperity, lull all ranks into vain confidence and carnal security. By fitting their predictions to every one's humour, they promote their destruction, instead of saving them. For the most pitiful rewards, they pretend by name and authority to countenance their abominable flatteries, denouncing destruction to those in Babylon, whom I will preserve; and promising life and liberty to those in Jerusalem, whom I will destroy. Therefore will I so refute and expose their delusions, that no one shall be in danger of being ensnared thereby; and I will make them more and more abhorred than ever they were loved or feared.

REFLECTIONS UPON CHAP. XIII.—God never places any in offices for which he does not qualify them. Nor have covetous and men-pleasing preachers any proper evidence of a divine mission. How daring and blasphemous is it to counterfeit commissions from God, or to father the devil's falsehoods, flatteries, and impieties upon him! Very dreadful shortly shall be the condition of such. And they who will not be awed by God's threatenings, forfeit his promised blessings. Alas, how terrible are the winds and storms of vengeance that God has in readiness to plague his opposers! and none shall share more dreadfully in them than deceitful preachers, who have flattered their hearers in wickedness. Shamefully shall they be stripped of their usurped honour, and exposed to indignation and wrath. And all their arts of seduction; their tormenting of the godly, and encouraging of the wicked, will at last redound to their own infamy and ruin. And it is a great mercy to be delivered from such as would impose on, or tyrannize over, our conscience.

CHAP. XIV.—Ver. 3—10. They have given their idols the highest place in their esteem and affections, and have set them up before them as objects of worship.—If any such consult me by a prophet, let them expect nothing but fearful denunciations of judgments, answerable to their abominable idolatries, and the horrid wickedness of their heart; answerable likewise to my glorious perfections,



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of his iniquity before his face, and cometh to the prophet, I the LORD will answer him that cometh according to the multitude* of his idols;

5 That I may take the house of Israel in their own heart,† because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD, Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger‡ that sojourneth in Israel, which separateth himself from me,§ and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:‖

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived* that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;*

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness,† saith the Lord GOD.

15 ¶ If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass throu cause of the beasts:

16 *Though* these three men *were* * in I live, saith the Lord GOD, [c] they shall neither sons nor daughters; they only s delivered, but the land shall be desolate

17 ¶ Or [d] *if* I bring a sword upon tha and say, Sword, go through the land; * I cut off man and beast from it:

18 [f] Though these three men *were* in live, saith the Lord GOD, they shall neither sons nor daughters, but they on be delivered themselves.

19 [g] Or *if* I send a pestilence into tha and pour out my fury upon it in blood, off from it man and beast:

20 [l] Though Noah, Daniel, and Job, it, *as* I live, saith the Lord GOD, they sh liver neither son nor daughter; [k] they sh deliver their own souls by their righteou

21 ¶ For thus saith the Lord GOD, much more when I send [l] my four sore jud upon Jerusalem, the sword, and the fami the noisome beast, and the pestilence, off from it man and beast?

22 ¶ [m] Yet, behold, therein shall be remnant that shall be brought forth, *bo* and daughters: behold, they shall com unto you, and ye shall see [n] their way an doings: and [o] ye shall be comforted con the evil that I have brought upon Jer *even* concerning all that I have brough it.

23 And they shall comfort you, when their ways and their doings: and ye sha that [p] I have not done without cause‡ al have done in it, saith the Lord GOD.

## CHAPTER XV.

*The unfitness of a vine branch for any mechanical purpose, an emble condition and rejection of Jerusalem.*

AND the word of the LORD came un saying,

2 Son of man, What is the vine-tree than any tree, or *than* a branch which is the trees of the forest?

3 Shall wood be taken thereof to work? or will *men* take a pin of it to ha vessel thereon?

4 Behold, it is cast into the fire fo

A. M. cir. 3411.
B. C. cir. 593.

* They have "multiplied" their idols, and I, the LORD, will proportionally "multiply" my judgments. —Ed.

† That my judgments may take them captive among the idols of their hearts —in their consciences —and make them ashamed of the vanities they have worshipped, rather than JEHOVAH.—Ed.

‡ *Stranger.*—Not every occasional stranger, but any professed Gentile proselyte.—Ed.

§ The Israelites did not purpose to "separate" themselves from God—nay, they came with apparent teachableness, to receive instruction from his prophet—yet God pronounced them "separate," because he had said, "Thou shalt have no other gods before me." An awful lesson to those churches both in the East and the West, that have combined pictures, images, relics, and tutelary saints, with the worship of Father, Son, and Holy Spirit; and not less awful to those of the reformed churches, who, rejecting all outward idolatry, have yet set up in their hearts the love of the world, in any of its idolatrous forms. Col. 3. 5. 1 John 2. 15, 16. & 5. 21.—Ed.

‖ Not by a reply from the prophet, but by a judgment inflicted by my own hand.—*Note.* This is the case with all who are seekers after religious knowledge, but careless of religious practice, or living in the indulgence of some secret sin. Let them know assuredly "their sin will find them out," and their Judge who seeth in secret will punish them openly. —Ed.

* God does not influentially deceive the prophet into an error; but, if, like Balaam, the prophet "love the wages of unrighteousness," then God adjudges him to be given over to the counsel of his own heart. (Rom. 2. 28) and if, like Judas, he be a traitor to his country or his God, God adjudges him to be given up to Satanic possession (Luke 22. 3—6), and so he becomes at once the dupe and the propagator of lies.—Ed.

† *Their righteousness.*—"The righteousness of God which is by faith of Jesus Christ, unto all and upon all them that do believe" (Rom. 3. 22). To him, and to him alone, as "the end of the law for righteousness," gave all the prophets witness, Noah bore witness to him by sacrifice; Job knew him as his living Redeemer; and Daniel proclaimed him as the Son of man whose dominion was to be an everlasting dominion, and whose kingdom should not pass away. Rom. 10. 4. Acts 10. 43. Gen. 8. 20. Job 19. 25. Dan. 7. 13.—Ed.

A. M. cir. 3411.
B. C. cir. 593.

* Heb. *in the midst of it.*

c Ver. 14, 18, 20. Job 22. 30. Gen. 18. 23—32. Mat. 24. 22.

d Lev. 26. 25. ch. 33. 27. & 5. 12, 15, 17. & 21. 9, 10. Is. 10. 5, 6, 15, 16. Jer. 25. 9. & 47. 6.

e Ch. 25. 13. & 29. 8. & 35. 13. Hos. 4. 3. Zeph. 1. 3. Jer. 35. 12. Deut. 4. 26.

f Ver. 14, 16.

g Ch. 5. 12. & 38. 22. & 7. 8, 9. Ps. 91. 6, 7. 2 Sam. 24. 15. Is. 37. 36.

h Ver. 17.

i Ver. 14, 16.

k Ver. 14, 16, 18. Jer. 3. 1—21. & 22. 29. Ps. 33. 19. Prov. 11. 4.

† Or, *also when.*

l Ch. 5. 13—17. & 33. 27. & 6. 12. Jer. 15. 2, 3. ver. 13, 19, 17, 19. Amos 3. 6. & 4. 10.

m Ch. 6. 8. Jer. 4. 27. & 5. 10. & 52. 27—30. 2 Chr. 36. 20.

n Ch. 6. 9. & 20. 43. & 36. 31. Jer. 31. 18, 19.

o Ch. 6. 10. Jer. 3. 23—25. Dan. 9. 4—20.

p Jer. 22. 8, 9. & 2. 13, 19. & 3. 1—5, 13. & 4. 18. & 5. 25. & 6. 10, 19. & 7. 19—23. Lam. 1. 5. ch. 7. 3, 4, 8, 9. & xvi. xx, xxii, xxiii. Is. 3. 11. & 24. 5, 6.

‡ Ye shall know, when they confess the idolatry of their fathers, what abundant cause I had to punish them as a Judge; and ye shall know, when they forsake their sins and turn to their God, what abundant cause I had to chasten them as a Father for their profit and salvation. Heb. 12. 6—10.—Ed.

A. M. cir. 3411.
B. C. cir. 593.

* Israel is beautifully compared to a vine, spreading from the Mediterranean to the Euphrates, and covering the hills with its shadow (Ps. 80. 8.); and our Lord takes it as an emblem of his body and his members, and of that godly discipline which, by his providence, or by his church, he exercises for their purification and fruitfulness. John 15. 1—6.—Ed.

which I will magnify in making them the lasting monuments of just indignation. —Their false prophets will I give up to the delusions of their own heart, that I may fearfully destroy them, and those who consult them. 21—23. Either the deep repentance and penitent acknowledgments of those who should be brought to Babylon, or their sinful obduracy and horrid vices, would convince these who had been formerly carried captive, that God had justly desolated their country, and make them glad that themselves had been so early carried captive.

REFLECTIONS UPON CHAP. XIV.—The very worst of men too often hypocritically put on specious appearances of religion. But it is at their peril to mock God, or attempt imposing upon him. His judgments will fall upon them answerably to what they really are in his sight. Their sin, shame, and misery, are all owing to themselves. And of all sinners, the doom of hypocrites and deceitful preachers will be the most terrible. If we serve idols, our heart cannot fail to be estranged from God, and we must be for ever separated from him. If we love to be flattered in our sins, God will justly give us up to such flatte dreadful at last shall be the punishment both of deceivers and deceiv punishments of sin on earth are intended to prevent others from the co of it. Nor does God ever take men into covenant with himself withou them from their odious iniquities. National sins, carried on to an height, cannot long fail to bring on national judgments. And if men wh distinguished favours notoriously rebel, they may expect complicated ju God often averts general calamities for the sake of a few, who, in the ge ruption, are singularly upright, pious, humble, and mighty in prayer. But be singularly ripened for ruin, such can only obtain their own deliveran blessing on their own share in the common calamity. Yet how pleasant i days to see God reserving some monuments of mercy, and to see such be his judgments and repenting of their sin! And it is well when God is not c fied, but glorified, in the manifested wisdom and goodness of his afflictive dispo



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[a]the fire devoureth both the ends of it, and the midst of it is burnt: [*] is it meet for *any* work?

5 Behold, when it was whole, it was [†] meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord GOD, [b] As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 [c] And I will set my face against them; [d] they shall go out from *one* fire, and *another* [‡] fire shall devour them; and [e] ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have [f] committed a trespass, saith the Lord GOD.

A. M. cir. 3411. B. C. cir. 593.

a 2 Kin. 24. 2, 11—15. Amos 5. 11. Ps. 80. 16.

* Heb. *will it prosper?*

† Heb. *made fit.*

b Is. 5. 1—7. 24. 25. Ps. 80. 8—16. Jer. 2. 7. & 12. 9—13. & 24. 7. & 31. 28. Ho. 9. 10. & 10. 1. Joel 1. 7, 12. Mat. 21. 33—41. Mar. 12. 1—9. Luke 20. 9—16. ch. 15. 47. 48.

c Ch. 14. b Jer. 44. 11. Lev. 17. 10. & 20. 3. 6. & 26. 17. Ps. 34. 16. & 80. 21. 22.

d 1 Kin. 19. 17. Is. 24. 18. Jer. 48. 43. 44. & 7. 20. Amos 5. 19. & 1. 4, 7, 10, 12, 14.

‡ They rejected the word of the prophets, and fled from Jerusalem into Egypt to escape the Chaldeans, but in Egypt they met the destruction they had vainly hoped to avoid. Jer. 42. 7—22.—Ed.

e Ch. 6. 7. & 7. 4. & 20. 38, 42—44. Ps. 9. 16. & 50. 21.

f Heb. *trespassed a trespass.* ch. xiv, xxii—xxiv Is. 1—v. ix. lix. Jer. ii—xix. & 29. 16—19. 2 Kin. 17. 7—21. & xvi, xxi. & 24. 3, 4. 2 Chr. 36. 14—16.

A. M. cir. 3411. B. C. cir. 593.

* *Spread my skirt.*—Compare ornaments that have often been known to strip off part of their own dress to clothe the naked. To such an act, not merely compassionate, but self-denying, the allusion is made; and it describes "the grace of the Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we, through his poverty might be made rich."—Ed.

† Heb. *bloods.* Deut. xxiii. & 22—9. 1 Pet. 2. 9.

‡ Heb. *nose.* Is. 3. 21.

§ These several things — broidered work, badgers' skins, linen, silk, &c.—are first to be considered as literal national attainments, the products of art and industry. And, viewed as such, no doubt, they are so often either idolized or dedicated to pride and vanity, that they appear unfit emblems of the humble graces of the Spirit. But to argue from the abuse, against the use of any thing, is most unjust. Even the merely ornamental arts are not sinful in themselves, else God had not so employed them in the furniture of the temple, nor adduced them as evidences of his paternal kindness. It is by considering them as such, that all the evils that to many seem inseparable from manufactures, and all the pride so often exhibited in ornamental dress, are to be counteracted and remedied. He that "gives God thanks" may make what he will; he that "gives God thanks" may wear what he will. But, without thankfulness, the rags of the beggar and the purple of the king are alike liable to conduct into sin.—Ed.

‖ *His it was.*—Hatcher, "which should not have been done."—Ed.

¶ *The like things shall not, &c.*—Hatcher, "whither thou shouldst not have come; nor should this have been done."—*Boothroyd.*

‖ Such indecent figures as were worn by the heathen in honour of Bacchus. *Herod.* b. 2. c. 48, 49.—Ed.

* Heb. *of a male.*

† Heb. *a savour of rest.*

‡ Human sacrifice has been practised in all heathen countries—and still remains both in civilised and savage regions, a witness of the accuracy of scriptural narrative. Child-sacrifice indicates the practice in its most hideous form, and it also continues—so obstinate is sin, so slow to wrath, and so long-suffering is God.—Ed.

§ Heb. devour.

‖ Either that they might be "devoured" by the fire in the sacrifices of Molech (ver. 21.), or "devoured" by wild beasts or birds of prey, when the sacrificed bodies remained unburied. See Gen. 15. 11. 2 Sam. 21. 10.—Ed.

## CHAPTER XVI.

(1) *The similitude of a deserted child:* 1—5. (2) *God's wonderful compassion:* 6—14. (3) *The idolatry of Jerusalem:* 15—34. (4) *Her grievous judgment:* 35—43. (5) *The unparalleled corruption of Jerusalem:* 44—58. (6) *Her judgment for her broken covenant:* 59. (7) *A gracious promise of final mercy:* 60—63.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, [a] cause Jerusalem to know [*] her [b] abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem, Thy [†] birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, [‡] and thy mother an Hittite. [§]

4 And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water [‖] to supple *thee:* thou wast not salted at all, nor swaddled at all.

5 [c] None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and [d] saw thee [*] polluted in thine own blood, I said unto thee, *when thou wast* in thy blood, [e] Live; yea, I said unto thee, *when thou wast* in thy blood, Live.

7 I have [f] caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to [†] excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 [g] Now, when I passed by thee, and looked upon thee, behold, thy time *was* [h] the time of love; and I spread my skirt [*] over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

A. M. cir. 3411. B. C. cir. 593.

a Ch. 8. 17—21. & 23. 36. & 22. 2. & 24. 6. & 33. 6, 9. Is. 58. 1. Hos. 8. 1. 1 Tim. 5. 20.

* Most probably by epistle and messenger, as Jeremiah had sent to the captives (Jer. 29. 1), and as the apostles afterwards communicated God's will to the churches.—Ed.

b Ch. 8. 9—17. & xv, xx, xxii—xxiv. Mic. ii, iii. Jer. ii—xix. Is. i—iii, v, ix, lvii, lix.

† Heb. *cutting out,* or, *habitation.*

‡ *An Amorite*—Not by descent, but by disposition. "Amorite" signifying a *rebel,* which Abraham, as an idolater (Josh. 24. 2), originally was, and, as every man by nature is, till graciously "quickened together with Christ." Eph. 2. 1—5.—Ed.

§ *An Hittite*—one that fears. A description which well applies to Sarah, and indicates her constitutional fear lest the promises of God would not be fulfilled—a fear arising from weakness of her faith, and which nothing but the grace of God could sustain against the misgivings of sense.—Ed.

‖ Or, *when I looked upon thee.*

c Gen. 18. 13. Acts 7. 5, 7, 14, 19, 34. Ex. 1, ii, v, xiv.

d Acts 7. 31. & 18. 17. Ps. 103. 13—16. Ex. 2. 24, 25. & 3. 2, 7, 8.

* Or, *trodden under foot.*

e Gen. 12. 1—3. & 22. 16. & 26. 4. Ps. 105. 15.

f Heb. *made thee a million.* Ex. 1. 7. & 12. 37. Gen. 22. 17.

† Heb. *ornament of ornaments.*

g Ex. 2. 23—25. & 6. 5, 6. & 2. 7. Acts 7. 34.

h Acts 7. 17. Jer. 2. 2. & 31. 2, 3. Hos. 2. 15, 19. John 3. 16.

* *Spread my skirt.*—Compare ornaments that have often been known to strip off part of their own dress to clothe the naked. To such an act, not merely compassionate, but self-denying, the allusion is made; and it describes "the grace of the Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we, through his poverty might be made rich."—Ed.

9 Then washed I thee with water; yea, I thoroughly washed away thy [†] blood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy [k] forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work: thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, [‡] which I had put upon thee, saith the Lord GOD.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. [‖]

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not [¶] come, neither shall it be *so.*

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images [*] [*] of men, and didst commit whoredom with them;

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for [†] a sweet savour: and *thus* it was, saith the Lord GOD.

20 Moreover, thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed [‡] unto them [§] to be devoured. [‖] *Is this* of thy whoredoms a small matter,

REFLECTIONS UPON CHAP. XV.—In great condescension, God often explains his providences for the satisfaction of his servants and people. But none are more unprofitable than degenerate professors of the true religion. They who will not be useful for the glory of God and his grace, must be made fuel for the fire of his wrath; and must pass from one trouble into another, till they be consumed. And the complete ruin of his implacable adversaries will manifest his excellencies, as well as the perfect happiness of his obedient friends.

CHAP. XVI.—The whole of this chapter emblematically represents the original sinfulness and misery, the gracious conversion, the fearful apostasy, severe corrections, and sovereign recovery of the gospel church, and of elect men. 3—5. Abraham and Sarah were originally idolaters; and their posterity lived in Egypt most wickedly and wretchedly. 6—14. These figurative expressions represent all the favours which God heaped upon them in the days of Moses, Joshua, David, and Solomon; their deliverance from Egypt; preservation in the wilderness; the adoption of them by covenant into his family; giving them his oracles, ordinances, tabernacle, and temple; multiplication of their numbers; rendering them his only church, and a most wealthy, powerful, prosperous, and famous nation. 15—34. Proud of their privileges, they abandoned themselves to idolatry, and employed the wealth which God had given them, in making and serving idols everywhere throughout their country. Their first-born children, who were sacred to God, they sacrificed to Molech. By costly presents they courted the alliance of their



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21 That thou hast slain [1] my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered [m] the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass, after all thy wickedness, (wo, wo unto thee! saith the Lord GOD,)

24 *That* thou hast also built unto thee an [n] eminent place,* and hast made thee an high place in every street.

25 Thou hast built thy high place at every [o] head of the way, and hast made thy beauty† to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 [p] Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh;‡ and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore [q] I have stretched out my hand over thee, and have diminished thine ordinary *food*,§ and delivered thee unto the will of them that hate thee, the [r] daughters of the Philistines,‖ which are ashamed of thy lewd way.

28 Thou hast played the whore also [s] with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 [t] Thou hast, moreover, multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart,* saith the Lord GOD, seeing thou doest all these *things*, the work of [u] an imperious whorish woman;

31 † In that thou buildest thine eminent place‡ in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as* [x] a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and [y] hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.‖

35 ¶ Wherefore, O harlot, [y] hear the word of the LORD:

36 Thus saith the Lord GOD, [z] Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms wit lovers,* and with all the idols of thy abo tions, and by the blood of thy children, thou didst give unto them;

37 Behold, therefore [a] I will gather a lovers, with whom thou hast taken pl and all *them* that thou hast loved, with al that thou hast hated: I will even gathe round about against thee, and will disco nakedness unto them, that they may see nakedness.

38 And I will judge thee, as [b] wome break wedlock,† and shed blood, are judge [c] I will give thee blood in fury and jealo

39 And I will also give thee into thei and [d] they shall throw down thine eminent and shall break down thy high places shall strip thee also of thy clothes, an take ‡ thy fair jewels, and leave thee nak bare.§

40 They shall also bring up a co against thee, and they shall stone the stones, and [e] thrust thee through wit swords.

41 And they shall burn thine house fire, and execute judgments upon thee sight of [f] many women: and I will cause cease from playing the harlot,‖ and th shalt give no hire any more.

42 So will I make my fury toward t rest, and my jealousy shall depart fro and I will be quiet, and will be no more

43 Because thou hast [g] not remembe days of thy youth, but hast fretted* m these *things;* behold, therefore I also compense thy way upon *thine* head, sa Lord GOD; and thou shalt not commi lewdness above all thine abominations.

44 ¶ Behold, every one that useth p shall use *this* proverb against thee, sayi *is* the mother,† *so is* her daughter.

45 Thou *art* thy mother's daughte [i] loatheth her husband and her childre thou *art* the sister of thy sisters, which their husbands and their children: your *was* an Hittite, and your father an Am

46 And thine elder sister‡ *is* Sama and her daughters, that dwell at thy left and [j] thy younger sister, that dwelleth right hand,‖ *is* Sodom and her daughte

47 Yet hast thou not walked after thei nor done after their abominations; but, *that were* a very little *thing*, thou wa rupted more than they in all thy ways.

48 *As* I live, saith the Lord GOD,

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A. M. cir. 3411.
B. C. cir. 593.

1 Gen. 17. 7, 11. Ex. 13. 2. Num. 3. 41. & 18. 15. ver. 20.

m Ver. 3—7, 43, 60. Ex. 4, 5, 6, v, vi. Hos. 11. 1.

n Or, *brothel-house.* Lev. 26. 30. 2 Chr. 33. 4, 5, 15. 2 Kin. 23. 5, 7, 12, 13. Is. 57. 5, 7. ver. 16, 26, 31. Jer. 2. 20, 28. Hos. 12. 11.

* *Eminent place.* "A place for prostitution."—*Waterland.*

o Gen. 38. 21. Prov. 9. 14, 15. & 7. 12. Is. 3. 9. & 57. 5. Jer. 2. 23, 24. & 3. 1—3. & 6. 15.

† *Made thy beauty,* which was once "the beauty of holiness," now "to be abhorred" of God and his worshippers, because it has been stained and deformed with licentiousness and idolatry.—ED.

p Ch. 20. 7, 8. & 23. 8, 19—21, 40, 41. & 8. 5—17. Deut. 29. 16, 17. Jos. 24. 14. Is. 30. 1—7. & 31. 1—3. Hos. 7. 8, 11. & 5. 13. & 12. 1.

‡ *Great of flesh.*—Sensual, libidinous; facts that still abide to stain the Egyptian character. See *Lane's Modern Egyptians,* chap. 13, p. 403.—ED.

q Ch. 14. 9. Is. 3. 1. Deut. 28. 48—57.

§ "Thine appointed portion"—*Boothroyd*—as provided by the law for wives (Ex. 21. 10.); Israel being accounted unworthy because of her spiritual adultery, and moral profligacy.—ED.

r Or, *cities.* ver. 41, 46, 47, 57.

‖ *Daughters of the Philistines.* — This phrase is employed to indicate the degraded condition of Israel, whose once manly character had become so debased by idolatry and licentiousness, that the daughters of their enemies not only ruled over them, but despised them; and though heathens, were ashamed of their faithless apostasy.—ED.

s Ch. 23. 12. Jer. 2. 18, 36. Hos. 5. 13. & 10. 6. & 12. 1. 2 Kin. 16. 7—18. & 17. 3, 4. 2 Chr. 28. 20—23.

t Ch. 23. 14—17. Judg. xi—xix. Ps. 106. 34—39. 2 Kin. 17. 16, 17. & 21. 2—9. & 23. 5—13.

* *How weak is thine heart*—seeing it is so easily detached from truth and converted to the profession of error, and from the worship of the living God to the service of idols.—ED.

u Prov. 7. 13. & 30. 20. Jer. 3. 3. & 6. 15. Is. 3. 9.

† Or, *in thy daughters is thine, &c.*

‡ See notes on ver. 16, 24.—ED.

x Jer. 2. 2, 23. & 3. 1. Hos. 2. 15, 16, 20. & 8. 9. Ex. 20. 5. ver. 8. 2 Cor. 11. 2.

§ Heb. *bribest.*

‖ "Adultery (ver. 32.) and whoredom" are used for apostasy and idolatry, both because they imply a breach of the covenant whereby God said to Israel "Thy maker is thine husband;" and because apostasy and idolatry were, in reality, but other names for the crimes charged, impurity constituting an essential part of all idolatrous worship.—ED.

y Ch. 3. 26. Mat. 11. 15. & 13. 9. Rev. 2. 7. & 3. 22.

z Ver. 15—34. ch. vi—viii. xx—xxiv. Jer. ii—xviii. Is. i—iii, v, ix, lix. Mic. ii, iii. & 6. 16. & 7. 1—6.

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A. M. cir. 3411.
B. C. cir. 593.

* *Lovers.*—Idolatrous allies courted for their protection or commerce.—ED.

a Ch. 23. 9, 22—30. & 25. 3, 8, 12. Is. 3. 11. Jer. 2. 25. & 4. 30. & 22. 20. Lam. 1. 8. Hos. 2. 10. Rom. 2. 8, 9.

*b Heb. *with judgments of.* ver. 40. Lev. 20. 10. Deut. 22. 22. John 8. 4, 5.

† Adultery and idolatry were both capital offences. Lev. 20. 10. Deut. 17. 27.—ED.

c Ch. 5. 13, 15. & 14. 19. Ps. 79. 5. Jer. 18. 21. Zeph. 1. 17. Prov. 6. 34. Heb. 13. 4.

d Ver. 24, 25, 31. Lev. 20. 30. ch. 7. 20—22. 1 Kin. 12. 28.

‡ Heb. *instruments of thine ornaments.*

§ In ancient times the exposure of captives in a state of nakedness, is frequently recorded as one among the glaring horrors of slavery. That such cruelty should have prevailed among idolatrous heathens, needs not be wondered at; but alas! that it ever should have prevailed among Christians! Alas! that nations calling themselves Christian, and states boasting of their freedom, should still legalize and practise the same abomination. Lord, open their eyes that they may see, and their hearts that they may feel and repent!—ED.

e Ch. 5. 12, 17. & 23. 10, 47. & 24. 21. Jer. xxxix, lii.

f Ver. 27, 37. Is. 32. 9, 11. Lam. 1. 8.

‖ By the Babylonish captivity, Judah was completely cured of her idolatry; and all that has yet been discovered of the remnants of the ten tribes of Israel, seems to represent them as returned to their attachment to the law of Moses; so that one stumbling-block to their reception of pure Christianity is taken out of the way, and their perversion to the Romish and Greek communions—which both, alas! still multiply their images and worship at their shrines—seems to be rendered impossible. —ED.

g Ver. 22. Jer. 2. 32. Ps. 78. 10, 11, 42. & 106. 13.

* *Fretted.*—"Provoked."—*Newcome.*

h Ver. 31—34.

† Jerusalem the Jewish, no better than Jerusalem the heathenish—a lesson and a warning to all the reformed Protestant churches, lest through any "false doctrine, heresy, or schism," they should fall back into any imitation of that Babylonish harlot from whose dominion the Lord so mercifully delivered them.—ED.

i Zec. 11. 8, ver. 8, 15. 20, 21. Ps. 106. 35—39. & 78. 8, 56—58.

‡ *Elder sister.*—Rather "thy greater sister." More populous, having ten tribes, while Judah had merely Benjamin, a portion of Levi, and a few fragments of the other tribes.—ED.

§ Heb. *lesser than thou.*

‖ *Right hand.*—When the Scriptures speak of a place as situated on the left; or right hand, the person is understood to have his face to the East.—ED.

* Or, *that was loathed as a small* thing.

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heathen neighbours, Egyptians, Assyrians, Chaldeans, &c., and insatiably and impudently vied with them in their idolatries. 35—43. For their filthy idolatries, murder of their innocent infants, shameless lewdness, base ingratitude, and long repeated provocations of God, the Chaldeans, and afterwards the Syro-grecians and Romans, shall terribly destroy them, and lay desolate their country, and thus force them to cease from their wickedness. 44—59. In loathing G covenanted Husband, and murdering their children, they were as wick ancient Canaanites. And however they had once condemned the ten tri dwelt on the north, and the Sodomites who dwelt on the south-east of Ju now exceeded them in the number of their idols, the enormities of thei



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thy sister [k] hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, [l] pride, fulness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me; therefore [m] I took them away as I saw *good*.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters [n] in all thine abominations which thou hast done.

52 Thou also, which hast [o] judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, [p] then *will I bring again* the captivity of thy captives in the midst of them;

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.[†]

56 For thy sister Sodom was not [‡] mentioned by thy mouth in the day of thy [§] pride,

57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of [‖] Syria," and all *that are* round about her, the daughters of the Philistines, which [¶] despise thee round about.

58 Thou hast [‡] borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD, I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.[‡]

A. M. cir. 3411. B. C. cir. 593.

k Gen. 13. 13. & 18. 20. & 19. 6, 24. 2 Kin. 21. 9. ch. 5. 6, 7. Mat. 10. 15. & 11. 24. 2 Pet. 2. 7, 8. Jude 7.

l Amos 6. 4. James 5. 5. Gen. 13. 10, 13. & 18. 20. & 19. 5, 6. 2 Pet. 2. 7, 8. Jude 7.

m Gen. 19. 24. Job 18. 15. Deut. 29. 23. Is. 13. 19. Jer. 49. 18. & 50. 40. & 20. 16. Amos 4. 11. Zeph. 2. 9. Lam. 4. 6. Jude 7.

n *Hast justified thy sisters*—by practically giving sentence in favour of their idolatries, and rendering them comparatively innocent when contrasted with Jerusalem's deeper criminality, ver. 52.—KD.

o Or, *justified*. ver. 51.

p *Never as to many*. Is. 1. 9. or, *in the latter days* ver. 55, 60. Is. 19. 7. & 19. 21, 24. & 23. 18 Jer. 46. 47 & 49. 6, 39. & 12. 16. Rom. 11. 12, 15, 25, 31.

† The name of "Sodom" is applied to Jerusalem, (Is. 1. 10), because of her resemblance to that wicked city in luxury, impurity, pride, oppression, and other abominations. But here Sodom is not identified, but contrasted with Jerusalem, (see also ver. 46). Scott, and other eminent expositors understand "Sodom" as representing the Gentiles; but this cannot well be, as they have already been largely converted, while Jerusalem remains in unbelief. Piscator and others render the passage, "If I shall return," &c.; and understand it as saying, "to restore thy captivity is not in my thoughts or purposes; this, however, will not accord with the promise, ver. 60—62. Is not "Sodom" rather to be taken literally, (as undoubtedly "Samaria" is taken for "Israel,") which is to be restored, and understood to mean Moab and Ammon, the descendants of Lot, who escaped out of Sodom when the LORD miraculously destroyed it, and "set it forth as an example, suffering the vengeance of eternal fire" (Jude 7.) See Jer. 48. 47. & 49. 6. where the restoration of these two nations is expressly promised. And though human history be unable to distinguish them among men, this ignorance cannot interfere with the knowledge and purposes of God.—KD.

‡ Heb. *for a report, or hearing*.

§ Heb. *pride, or excellencies*.

‖ Heb. *Aram*.

¶ "Reproach from the daughters of Syria."—*Boothroyd*.

‡ Or, *spoil*.

‡ Heb. *borne them*.

§ The oath to serve God only. Deut. 29. 12—14.—KD.

A. M. cir. 3411. B. C. cir. 593.

p Ps. 105. 8, 9. & 111. 5. Neh. 1. 5. Dan. 9. 4.

q Ch. 20. 43. & 36. 31, 32. Jer. 50. 4, 5. & 31. 9, 18—20. Job 42. 5, 6.

* There is a spiritual affiliation, by which those who are, in one sense, called "sisters," are, in another, called "daughters." Jerusalem having been the primitive church, was thereby constituted "the mother of us all," Gal. 4. 19, 26.—KD.

† Not by the covenant of sinai, but by the covenant of grace in Christ Jesus; not by Judaism, but Christianity. Gal. 2. 16—21. & 3. 2, 11, 14, 17—23. & 4. 24—31.—KD.

r Ver. 60. Is. 54. 13. Jer. 31. 34. Hos. 2. 19, 20. ch. 6. 7.

s Ch. 20. 31. Zec. 12. 10. Jer. 31. 18—20. Rom. 3. 19.

60 ¶ Nevertheless I will [p] remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 [q] Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters," but not by thy covenant.[†]

62 [r] And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 [s] That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

## CHAPTER XVII.

(1) *The parable of two eagles and a vine, showing God's judgment upon Jerusalem for revolting from Babylon, and turning to Egypt:* 1—21. (2) *The promise of planting a cedar,—the emblem of the covenant of grace:* 22—24.

A. M. cir. 3411. B. C. cir. 593.

AND the word of the LORD came unto me, saying,

2 Son of man, put forth [a] a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD, [b] A great eagle with great wings," long-winged, full of feathers, which had [†] divers colours, [c] came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs,[‡] and carried it into [‡] a land of traffick; he set it in a [d] city of merchants.

5 He took also of the [e] seed of the land,[‖] and [‖] planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow-tree:

6 And [g] it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also [h] another great eagle with great wings and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 [i] It was planted in a good [*] soil by great waters, that it might bring forth branches, and

a Judg. 14, 12. Num. 23. 7, 18. & 24. 3. Mat. 13. 13. ch. 20. 49.

b Nebuchadnezzar. ver. 12. Jer. 48. 40. & 4. 13. & 49. 22. Hos. 8. 1. Deut. 28. 49. Dan. 3. 3. & 4. 1, 22.

* *Great wings*—an extensive empire. *Full of feathers*—a numerous army. *Divers colours*—many different nations united under one leader. *Highest branch*—Jehoiachin.—KD.

† Heb. *embroidering*.

c Ver. 12. 2 Kin. 24. 1, 10—16. Jer. 22. 24—28. 2 Chr. 36. 6, 8, 10.

‡ *Young twigs*—princes. *Land of traffick*—Chaldea. *City of merchants*—Babylon.—KD.

§ *Chaldea*.

d *Babylon*. ver. 12. Is. 47. 15.

e *Zedekiah*. ver. 13. 2 Kin. 24. 17. Jer. 37. 1.

‖ *Seed of the land*—Zedekiah, ver. 13. *Fruitful field*—Judea. *Great waters*—as a dependent upon Babylon, emblematized by "great waters," because it derived its magnificence from the Euphrates and Tigris. *As a willow*—of little strength, easily bended, and deriving safety, not from its resistance but its elasticity.—KD.

¶ Heb. *put it in a field of seed*. Deut. 6. 7. Is. 44. 4.

g Ver. 14. ch. 19. 10, 11.

h Pharaoh king of Egypt. 2 Chr. 36. 13. Jer. 37. 5, 7. 2 Kin. 24. 20. ver. 15.

i Deut. 8. 7. Is. 44. 4. Jer. 17. 25. & 33. 17. 2 Kin. 24. 20

* Heb. *fields*.

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ness, and in sinning against more warnings, mercies, and judgments. 60—63. In pursuance of my covenant made with Abraham, and in the wilderness, I will forgive their iniquities, render them deeply penitent for their sins, and receive them back to their land; and not by the ceremonial dispensation, but by the preaching of the gospel, will I convert not only the ten tribes, but the very worst of the Heathens, to Christ, and unite them into one church.

REFLECTIONS UPON CHAP. XVI.—Ministers have great need to be faithful in representing to men the sinfulness of their heart and life, and the misery which attends it. But what an astonishing change is made upon them by union to Christ, justification, adoption, sanctification, and spiritual comfort! All our life, honour, safety, perfection, and comeliness, are the free gifts and almighty productions of our Redeemer: and these benefits are all infinitely enhanced from the deplorable condition in which he finds us. But the most shocking wickedness, perjury, idolatry, murder, yea, everything horrid, is produced by pride, ingratitude, and forgetfulness of God and of ourselves. Nor will apostate hypocrites grudge to sacrifice wealth, life, health, and honour, to the service of devils and insatiable lusts. Not even the most abandoned monsters can vie with such in aggravated wickedness: and justly therefore the Lord brings upon them complicated judgments answerable to their complicated crimes; and makes their partners in sin their tormentors in punishment. If sinners will not be warned, they must be destroyed and damned. If they will make themselves vile by their sins, God must make them still more vile by their sufferings. But it is not all the terrors and punishments of time or eternity, but the pardoning and renewing grace of God, that can make men truly penitent for sin. O how infinite is his mercy to pardon and save those who have plunged themselves into the infinite depths of guilt and pollution! and soon shall that mercy be fully displayed in converting both Jews and Gentiles by his grace, and cordially uniting them in the one mystical body of Christ!

CHAP. XVII.—Ver. 2—7. Nebuchadnezzar king of Babylon, and Pharaoh-hophra king of Egypt, are represented as great *eagles*, because of their great power, high dignity, tyrannical murder, and oppression of their neighbours. Their *great wings* represent their extensive dominions. King Jeconiah, and his family and princes, carried to Babylon, were the *highest branch* carried into a land of traffick. Zedekiah made king by Nebuchadnezzar, as his sworn tributary over the Jewish multitudes in Judea, in a state of subjection to the Chaldeans, is the *seed of the land planted* with circumspection in a fruitful field, that it might be a *vine of low stature*. Its *bending its roots and branches* towards the other eagle, refers to his sending ambassadors to Pharaoh-hophra, for procuring troops to assist him against



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that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD, [k]Shall it prosper? [l]shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? [m]shall it not utterly wither* when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Say now to the [n]rebellious house, [o]Know ye not what these *things mean?* tell *them*, [p]Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath [q]taken an oath of him: he hath also taken the mighty of the land;†

14 [r]That the kingdom might be base, that it might not lift itself up, ‡*but* that by keeping of his covenant it might stand.

15 [s]But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses, and much people: [t]shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, [u]whose oath he despised, and whose covenant he brake, *even* with him [x]in the midst of Babylon he shall die.

17 [y]Neither shall Pharaoh, with *his* mighty army and great company, make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, (when, lo, he had [z]given his hand,) and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD, *As* I live, [a]surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

A. M. cir. 3411.
B. C. cir. 593.

k Is. 8. 9, 10, 12. & 30. 1—5. & 31. 1—3. ver. 15—21.

l 2 Kin. 25. 7. Jer. xxxix. lii. & 21. 4. & 37. 10. & 24. 8—10. 2 Chr. 36. 13—17.

m Is. 27. 8. Jer. 4. 11. ch. 19. 12. Hos. 13. 15.

* *Utterly wither.*—The regal government shall no more be restored. *East wind.*—The army of Nebuchadnezzar coming from the east as a parching wind. See Gen. 41. 6, 23, 27.—Ed.

n Ch. 2. 3—8. & 3. 7—9. Is. 1. 2. & 5. 8—24. & 30. 1—18.

o Acts 4. 20. Mat. 13. 51.

p Ver. 3, 4. Is. 39. 7. 2 Kin. 24. 12—16. 2 Chr. 36. 6, 10. Jer. 22. 24—28. & 24. 1, 5. Dan. 1. 2.

q Heb. *brought him to an oath.* 2 Chr. 36. 13.

† *He hath also taken the mighty of the land.*—The principal men for hostages—living pledges and guarantees for the fulfilment of Zedekiah's promise of allegiance.—Ed.

r Jer. 27. 12, 17. ch. 29. 14.

‡ Heb. *to keep his covenant, to stand to it.*

s 2 Kin. 24. 20. Jer. 52. 3. & 37. 5, 7. 2 Chr. 36. 13. Is. 31. 1—3. & 36. 9. ver. 7.

t Ver. 9, 16—21. Ps. 15. 4. & 55. 23. Deut. 17. 16.

u 2 Chr. 24. 20, 22. Eccl. 8. 2. Ex. 20. 7.

x Ver. 10. ch. 12. 13. Jer. 21. 7. & 24. 8, 9. & 32. 4, 5. & 34. 3—5. & 39. 5—7. & 52. 8—11. Lam. 4. 20.

y Jer. 37. 7. & 43. 4, & 52. 4. Is. 36. 6. & 31. 1—3. ch. 4. 2. Jam. 4. 12.

z Jer. 50. 15. 2 Chr. 30. 8. Lam. 5. 6. 1 Chr. 29. 24.

a Ex. 20. 7. ver. 13, 15, 16, 18. Jos. 9. 18. 2 Sam. 21. 1. Is. 24. 5, 6.

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* An allusion to the method of taking birds by drawing a net over them—while they are intently watching a dog trained for their discovery—the apt emblem of a sinner with soul absorbed and body enslaved by the world, sedulously guarding against temporal evils, and totally unaware till overwhelmed by divine judgment.—Ed.

b Ch. 6. 7. & 25. 23, 24, 25. Ps. 9. 16. Is. 26. 11.

† *Of the highest branch.*—A descendant of the house of David—Messiah; for no other king, such as is here described, arose after the captivity.—Ed.

c John 12. 23. 24. & 13. 5. 8. Ps. 1. 3. & 92. 12, 13.

‡ *Boughs*—apostles, evangelists, &c. *Fowl of every wing*—people of all nations, Jews and Gentiles, flying from the storm or the eagle, as doves to their windows. *In the shadow*—under Messiah's protection, as a weary traveller beneath the shade of a rock or tree. *Dwell*—continue in the faith of Jesus and love of God, 1 John 4. 16.—Ed.

§ *The low tree—the dry tree.*—Christ, who "humbled himself," was "meek and lowly in heart," and sprung up before the eye of sense, not as "a tree planted by the rivers," but "as a root out of a dry ground," Is. 53. 2.—Ed.

20 And I will spread my net* upon him, and he shall be taken in my snare; and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives, with all his bands, shall fall by the sword, and they that remain shall be scattered toward all winds; and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD, I will also take of the highest branch† of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent:

23 In the mountain of the height of Israel will I plant it; [c]and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing;‡ in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree,§ have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken, and have done *it*.

## CHAPTER XVIII.

(1) *The parable of the sour grapes reproved:* 1—4. (2) *God's dealing parents and children:* 5—18. (3) *With a penitent:* 19—23. (4) *With a slider:* 24. (5) *He defends his government, and exhorts to repentance:* 25—

A. M. cir. 3411.
B. C. cir. 593.

* This proverb of Israel threw the blame upon Adam in Paradise; or those who murmured in the wilderness; or upon Jeroboam or Manasseh—and by misinterpreting the second commandment, concluded that though they suffered, they had not sinned. The second commandment, no doubt, threatens to "visit the iniquities of the fathers upon the children;" but this threatening is not against the children that love him, but unto the third and fourth generation of them that (actually or virtually) hate God, inheriting not merely the blood and property, but through education and example, the wicked principles and practices of their fathers.—Ed.

† *Lawful*—having respect to the written word. *Right*—looking up to God who gave it.—Ed.

‡ *Hath not eaten upon the mountains.*—Hath not attended the idolatrous feasts after the sacrifices upon "the high places." Chap. 6. 2, 13. —Ed.

THE word of the LORD came unto me ag
saying,

2 What mean ye, that ye use this prov
concerning the land of Israel, saying, The
thers have eaten sour grapes,* and the childr
teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye s
not have *occasion* any more to use this prov
in Israel.

4 Behold, all souls are mine; as the sou
the father, so also the soul of the son is mi
the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do that wh
is lawful† and right,

6 *And* hath not eaten upon the mountai
neither hath lifted up his eyes to the idols
the house of Israel, neither hath defiled
neighbour's wife, neither hath come near t
menstruous woman,

7 And hath not oppressed any, *but* hath

the Chaldeans. 22—24. Out of the royal family of David I will raise up the Messiah, exalt him to my right hand, and make him Head of his church, and of all things to her; and to him shall multitudes of all nations be converted, for salvation and comfort, and become members of his church. And all the nations of the world shall remark my power in exalting and prospering my once despised church, and in bringing down her most powerful enemies, Chaldeans, Jews, Romans, Antichristians, or Turks.

REFLECTIONS UPON CHAP. XVII.—Ministers must turn themselves every way to promote the conviction or conversion of sinners; and plain similitudes are of great use for the illustration of divine truths, and impression of them upon men's minds. What a despicable appearance, even as ravenous beasts, do the mightiest conquerors and kings make before a great and righteous God! And if his providence reduce us to a low condition, it is our wisdom, and will be our comfort, to submit to our lot, and improve it in the best way we can. But it is dread criminal and dangerous to violate oaths and covenants with God, or even wicked men, as God is made witness and guarantee of the solemn transac Men's sinful evasions to extricate themselves do but involve them in more ce and tremendous ruin. And fatal experience will at last force sinners to be God's threatenings. It is in vain to attempt restoring the credit of dec families till God himself rise for their help. And it is infinitely to the glo his sovereign grace that scenes of wickedness and ruin introduce exhibition Jesus Christ, and his eternal redemption and glory.

CHAP. XVIII.—As the observance of God's law was the covenanted cond upon which the Jews held the land of Canaan, and prospered in it, the rew and punishments here mentioned may immediately respect temporal safety



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stored to the debtor his pledge,[a] hath spoiled none by violence, [a] hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon usury,[†] neither hath taken any increase, *that* hath [b] withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; [c] he *is* just,[‡] he shall surely live,[§] saith the Lord GOD.

10 ¶ If he beget a son *that is* a [‖] robber, a shedder of blood, and [*] *that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath [d] eaten upon the mountains, and [e] defiled his neighbour's wife,

12 [f] Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath [g] lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die;[†] his [h] blood shall be upon him.

14 ¶ Now, lo, *if* he beget a son, [‖] that seeth all his father's sins which he hath done, and considereth, and doeth not such like;

15 *That* hath not [k] eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, [l] hath not withholden the pledge, neither hath spoiled by violence, *but* [m] hath given his bread to the hungry, and hath covered the naked with a garment;

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, [n] because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? [o] doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 ¶ [p] But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: [q] in his righteousness that he hath done[*] he shall live.

23 Have I any pleasure at all that the wicked should die? saith the Lord GOD; *and* not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away[†] from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel, Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore [r] I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn [‡] *yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart,[§] and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn [‡] *yourselves*, and live ye.

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A. M. cir. 3411. B. C. cir. 593.

[a] Has neither embezzled, nor detained it beyond the time mercifully fixed by the law of God. Ex. 22. 26. Deut. 24. 12, 13. —Ko.

[b] Deut. 15. 7. Is. 58. 7. Mat. 25. 35, 36. Job 31. 16.

[†] See Additional Editorial Note on Deut. 23. 19, 20.—Ko.

[b] 2 Sam. 22. 27. Is. 33. 15.

[c] Heb. 2. 4. Rom. 8. 1, 4. 1 Cor. 15. 56.

[‡] *He is just.*—How may this description be reconciled with Eccl. 7. 20, which declares "there is not a just man upon the earth that liveth and sinneth not?" There is no contradiction. Solomon asserts a fact to which scripture, conscience, and history, bear united testimony. Ezekiel —the spirit speaking by him—describes a perfect character, negatively and positively; which, if any can claim, he is Just. The consciousness that none can claim it by law, brings "the knowledge of sin," and turns the eye of the sinner to "look unto Jesus" for atonement and salvation. —Ko.

[§] *He shall surely live.*—His body shall be preserved from famine, pestilence, and sword, (chap. 14. 14), "so far as shall serve for God's glory and his own good," and his soul shall live in faith, hope, love, holiness, and communion with God.—Ko.

[‖] Or, *breaker up of an house.*

[*] Or, that *doth to his brother besides any of these.*

[d] Ch. 6. 13. & 16. 16, 28. & 22. 9. & 20. 28. Ex. 34. 15. 1 Cor. 10. 20, 21.

[e] Heb. 13. 4. Job 31. 9—12.

[f] 1 Cor. 6. 9, 10. & 5. 11. 1 s. 5. 7. Amos 5. 11. & 2. 6. Mic. 2. 2, 3. & 3. 2, 3. Zeph. 3. 3 Jam. 5. 4. Job 22. 6 & 24. 3—9

[g] Deut. 4. 19. Job 31. 1, 9. 26 27. ch. 8. 16. Ps. 121. 1. & 123. 1, 2.

[†] *He shall surely die.*—But do not all die alike? No doubt "one event happens to all." (Eccl. 2. 14. 16,) but that event is varied by the relative conditions of them that die. To the believer, death is a deliverance: to the sinner, condemnation. To the sinner, death is an end of joy, and commencement of eternal misery: to the believer, an end of misery and commencement of eternal joy. Mat. 25. 46. —Ko.

[h] Heb. *bloods.* Lev. 20. 9. Acts 18. 6. ch. 33. 4. & 3. 18.

[i] 2 Chr. xxix, xxxiv. Eccl. 5. 8, 13. Ps. 119. 59, 60. Hos. 7. 2. Jer. 9. 14. & 44. 17. ch. 20. 28. 1 Pet. 1. 18.

[k] Ver. 6. ch. 6 13 & 8 18, & 18 16. 24. & 20. 6. 28. 1 Cor. 10. 20, 21 Job 31. 26, 27

[l] Heb. *Hath not pledged his pledge, or taken to pledge.* Ex. 22. 26. Deut. 24. 6—17. Job 22. 6. & 24. 3—9. ch. 33. 15.

[m] Mat. 25. 37, 38. Job 31. 16—20. Jam. 2. 16. John 3. 17. Is. 58. 7.

[n] Ver. 4, 20. Is. 2 11. Rom. 2 8, 9.

[o] Ex. 20. 5. Deut. 5. 9.

A. M. cir. 3411. B. C. cir. 593.

[p] Ch. 33. 11—16. ver. 30 Is. 55. 7. Acts 2. 38. & 3. 19. & 8 22. Mat. 9. 13. 1 Tim. 1. 15, 16.

[q] Rom. 8. 1. Rev. 22. 14. & 7. 10. Gal 5. 5. Ps. 19. 11. 1 Cor. 15. 58.

[*] *In his righteousness that he hath done.*—How is this to be reconciled with Ps. 14. 1—3. & 53. 1—3. Eccl. 7 20. Rom. 3. 10, which all concur in denying that there is any righteous—any that doeth good. There is no contradiction. The sinner who has sought a Saviour, (Acts 16. 30), has been "justified freely by grace," (Rom. 3. 24), and is accounted righteous in the sight of God. But how can the sinner be said to have "done" this righteousness? Observe, in answer, what, through grace, the sinner has *done* — actually *done*. Through faith in Jesus, and led by the Spirit (Rom. 8 14), he hath penitently forsaken his sin, (ver. 21. Acts 10. 43.) And, because, through grace, he has *done* this, the prophet speaks of "the righteousness that he hath *done*." But all he doing (see Phil. 3. 13), lies in rejecting his own righteousness, (Phil. 3. 9), and receiving, as a gift, (Rom. 5 15—17,) "the righteousness of God which is, by faith *of* Jesus Christ, unto all and upon all them that do believe." Rom. 3. 22.—Ko.

[†] This verse by no means impugns the doctrine of perseverance in grace, (see 1 Pet. 1. 23). It merely states the possibility that a believer may fall into sin—a fact implied in the Lord's prayer, when it inseparably unites the petition for daily bread, with the petition for forgiveness of sin. And when it declares "he shall die in his trespass and sin," it does not necessarily mean that he shall die under their guilt, and so perish eternally; but that he shall die under their punishment, as an example and a warning. See Ps. 89. 8.—Ko.

[r] Rev. 22. 12. & 20. 12. Eccl. 12. 14. ch. 7. 3. 8. 9. & 16. 4, 7, 10, 14, 20 & 33 20.

[‡] Or, *others.*

[§] *Make you a new heart.*—This statement detracts nothing from the necessity of being "born again" "of water, even of the Spirit," John 3. 3, 5, (so the Aut is translated. Rom. 8. 24. 1 Cor. 15. 36. 2 Cor. 1. 3. & 10. 13 James 3. 9); nor does it attribute to the deceitful heart of man (Jer. 17. 9) the power of self-renewal, which is as much a new creation in the heart, as was the first creation of the world, (2 Cor. 5. 17). It merely describes that grace whereby "God works in the believer both to will and to do," as his instrument) and whereby the believer, not of his own inclination or power, but "through the Spirit," mortifies the deeds of the body that he may live. Rom. 8. 13.—Ko.

‖ Or, *others.*

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prosperity, annexed to sincere observance, and miseries annexed to gross violations of God's law. It is certain the righteousness, from which a person can fully and finally fall away, (ver. 24, 26.) cannot consist in truly gracious dispositions of heart, or conduct in life, the saints being infallibly preserved in these, 1 Pet. i. 5; Job xvii. 9; Prov. iv. 18. And though men may reform their external behaviour, without supernatural influences from Christ, yet it is not supposed that they can truly repent of their sin, and renew their hearts; (23, 30—32.) but that it is their duty to have gracious and penitent hearts, and therefore to attend the ordinances of the gospel, and receive newness of heart and repentance, as the free gifts of Jesus Christ offered therein, and implanted by his Holy Spirit.

REFLECTIONS UPON CHAP. XVIII.—Hardened sinners readily dare to strive with their Maker, and charge him with injustice, when he but justly punishes them. Nor can anything less than the ruin they deserve silence their presumptuous murmurings. Let God reward or punish men's behaviour as exactly as he can, prejudiced criminals will hold his conduct unjust, and their own equal. How extensive is the amiable character of a truly good man! Cordial worship of the true God alone, chastity, honesty, equity, mercy, and withdrawing from fellowship in wickedness, jointly taken, are the necessary lines of it. And none can expect a glorious reward, unless by grace he persevere in his righteousness. But it is vain to seek righteousness as it were by the works of the law, which



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## CHAPTER XIX.

(1) *A lamentation for the princes, under the emblem of young lions:* 1—9. (2) *For Jerusalem, under the emblem of a vine transplanted into a barren wilderness:* 10—14.

A. M. cir. 3411.
B. C. cir. 593.

MOREOVER, take thou up [a] a lamentation for the [b] princes of Israel,

2 And say, What *is* thy mother? * [c] A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And [d] she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 [e] The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now, when she saw that she had waited, *and* [f] her hope was lost, then she took another † of her whelps, *and* made him a young lion.

6 [g] And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew [h] their desolate palaces, ‡ and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. §

9 And they put him in ward ‖ in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother *is* like a vine * in thy blood, † planted by the waters: she was fruitful, and full of branches, by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 [i] And now she *is* planted in the wilderness, ‡ in a dry and thirsty ground.

a Ver. 14. ch. 2. 10. & 26. 17. & 27. 2. & 32. 16.

b 1 Chr. 3. 15. 2 Kin. 23. 31, 34. & 24. 8, 17.

* The address seems to be to Jehoahaz, (comp. ver. 4. with 2 Kin. 23. 34), whose mother was Hamutal, (2 Kin. 23. 31). But by "mother," Jerusalem is evidently to be understood, the nurse and nursery, as it were, of the degenerate prince. The allusion to a mother, however, records a fact often observed, and of deep import—that the good or evil of human character is generally to be traced to the early influence of maternal rather than paternal precept and example. —Ed.

c Zeph. 3. 1—4. ch. 7. 23. & 22. 27. Jer. 22. 17. Nah. 2. 11, 12.

d Ver. 6. 2 Kin. 23. 30—32. 2 Chr. 36. 1, 2.

e 2 Kin. 23. 33, 34. 2 Chr. 36. 3, 4. Jer. 22. 11, 12.

f Jer. 22. 11, 12. ch. 37. 11.

† Most probably Jehoiakim. (2 Kin. 24. 1, 2). This verse renders it certain that by "mother," (ver. 2), Jerusalem is to be understood; for the "mother" continues the same, and takes "another of her whelps;" whereas Zebudah, and not Hamutal, was mother to Jehoiakim, (2 Kin. 23. 36). And if by "another" is to be understood Jehoiachin (comp. ver. 9, with 2 Kin. 24. 8—16), neither was his mother Hamutal, but Nehushta. 2 Kin. 24. 8.—Ed.

g 2 Chr. 36. 5. 2 Kin. 23. 35—37. & 24. 1—5. Jer. 22. 13—17. & xxvi, xxxvi. Prov. 18. 12.

h Or, *their widows.* Is. 13. 22.

‡ "He defiled their widows."—*Gill.*

§ An allusion to the manner of taking wild beasts by digging a deep pit, and covering it over with some yielding material through which the wild beast falls. —Ed.

‖ Or, *in hooks.*

* Or, *in thy quietness, or, in thy idleness.*

† *In thy blood.*—Cultivated, enriched, by thy oppressions and murders—as was Rome, in after days—by the ruin and spoils of other kingdoms.—Ed.

i Deut. 28. 25, 47, 48. Dan. 1. 3. 2 Kin. 24. 14—16. Jer. 52. 28, 30.

‡ Carried captive into Babylon, and left like a tree removed from a rich and well-watered soil, to a dry and barren desert.—Ed.

A. M. cir. 3411.
B. C. cir. 593.

14 [k] And fire is gone out of a rod of h branches, *which* hath devoured her fruit, that she hath [l] no strong rod *to be* a sceptre rule. [m] This *is* a lamentation, and shall be fo lamentation.

## CHAPTER XX.

(1) *God refuses to be consulted by the elders:* 1—4. (2) *The history o rebellions in Egypt, in the wilderness, and in Canaan:* 5—32. (3) *A promise Israel shall be gathered and purified:* 33—44. (4) *The forest of the south (J salem) to be destroyed:* 45—49.

A. M. cir. 3412.
B. C. cir. 592.

AND it came to pass in the [a] seventh year, the fifth *month*, the tenth *day* of the mon *that* certain of [b] the elders of Israel came [c] to quire of the LORD, and [d] sat before me.

2 Then came the word of the LORD u me, saying,

3 Son of man, speak unto the elders Israel, and say unto them, Thus saith the L GOD, Are ye come to inquire of me? [e] A live, saith the Lord GOD, I will not be inqui of † by you.

4 ¶ Wilt thou ‡ [f] judge them, son of m wilt thou judge *them?* [g] cause them to know abominations of their fathers;

5 And say unto them, Thus saith the L GOD, In the day when [h] I chose Israel, [i] lifted up mine hand § unto the seed of the ho of Jacob, and [k] made myself known unto th in the land of Egypt, when I lifted up m hand unto them, saying, [l] I *am* the LORD y God:

6 In the day *that* [m] I lifted up mine h unto them, to [n] bring them forth of the lan Egypt into a land that I had [o] espied for th [p] flowing with milk and honey, which *is* [q] glory of all lands;

7 Then said I unto them, [r] Cast ye a every man the abominations of his eyes, [s] defile not yourselves with the idols of Egy I *am* the LORD your God.

8 But they [t] rebelled against me, and wo not hearken unto me; they did not every m cast away the abominations of their eyes, neit did they forsake the idols of Egypt: [u] then I s [u] I will pour out my fury upon them, to acc plish my anger against them in the midst the land of Egypt.

a Ch. 1. 2. & 8. 2. & 24. 1. & 26. 1. & 29. 1. & 17. & 30. 20. & 31. 1. & 32. 1. & 40. 1.

* *The seventh year* of the reign of Zedekiah and captivity of Jeconiah — from which Ezekiel dates his chronological prophecies, chap. 1. 2. & 8. 1.—Ed.

b Ch. 8. 1. & 14. 1.

c Ch. 14. 3. & 33. 30, 1 Kin. 22. 15. Is 58. 2. & 29. 13. Mat. 22. 16.

d Ch. 33. 31, 32. Luke 10. 39. Acts 22. 3.

e Ch. 14. 3, 4, 7, 8. Prov. 10. 29. & 11. 20. & 15. 8. & 28. 9. & 21. 27. Mic. 3. 7. Is. 1. 15.

† God refuses to hear, because they cherished hidden sin in their hearts. See Ps. 66. 18.—Ed.

‡ Or, *plead for them.*

f Ch. 22. 2. & 23. 36. Jer. 5. 28.

g Is. 58. 1. ch. 16. 2. & 22. 2. Mic 3. 8. Mat. 23. 32.

h Deut. 4. 37. & 7. 6. Ex. 6. 7.

i Or, *sware*, and so ver. 6, &c. Ex. 6. 8. Gen. 14. 22. Deut. 32. 40.

§ When I sware to them by myself, (Gen. 14. 22. Ex. 6. 8. Dan. 12. 7. Heb. 6. 17. —Ed.

k Ex. 3. 8. & 4. 31. Deut. 4. 34. & 11. 2.

l Gen. 17. 7. Ex. 3. 6, 16. & 19. 5, 6. & 15. 26. & 20. 2, 3.

m Ver. 5, 15, 23, 42.

n Gen. 15. 13, 14. Ex. 3. Deut. lxxviii, cv, cxiv, cxxxv, cxxxvi. Neh. ix. Deut. iv, xi. Acts vii.

o Deut. 11. 10, 12. & 32. 8. & 1. 33. Num. 10. 33. Heb. 11. 2.

p Ex. 3. 8. Jer. 32. 22. Gen. 26. 12. Mat. 13. 8.

q Ps. 48. 2. & 76. 1. & 106. 24. Deut. 8. 7. & 32. 13. Dan. 8. 9. & 11. 16. ver. 15.

r Ch. 18. 6, 15, 31. 2 Chr. 15. 8.

s Ch. 23. 3. 6. Lev. 17. 7. & 18. 3. Deut. 29. 16. Jos. 24. 14.

t Neh. 9. 16. Ex. 6. 9

‖ This circumstance is not recorded by Moses; but it is implied in the readiness with which they lapsed into idolatry in the wilderness—an event not to be accounted for upon any principle but their predisposition to, or practice of, idolatry.—Ed.

u Ver. 13. Ps. 106. 23. Num. 14. 29. ch. 5. 13. & 7. 8.

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requires of us what only infinite power can effect. And it is infatuated to attempt holiness of life while our hearts are unrenewed by grace. But infinitely dangerous is it to rush upon death and damnation, notwithstanding the most earnest warnings, entreaties, and offers, of a gracious God; or to indulge ourselves in neglect of the most difficult duties, when God hath graciously promised to work them in us.

CHAP. XIX.—Ver. 1—9. The kingdom of Judah, and family of David, abandoned to violence and oppression, associated themselves with their heathen neighbours, their princes and nobles, and learned their ways. Jehoahaz, son of king Josiah, was scarcely enthroned by the nation when he became a tyrannical oppressor. But the Egyptians quickly dethroned him, and carried him off a prisoner. The Jews, finding that there was no hope of his restoration, or of freeing themselves from their dependence on the Egyptians, did, with their consent, make Jehoiakim their king. Conversing with his heathen neighbours, he soon became a most cruel oppressor, and rendered his kingdom everywhere miserable by his tyrannical rage. The Chaldeans and their allies quickly invaded their country, and by making him their prisoner, restrained his oppressive cruelties. Not long after, they transported to Babylon king Jehoiachin his son, and almost all the princes of Judah; and after eleven years more. Zedekiah; and laid the land desolate. 10—14. Once the Jewish state and family of David wonde flourished, had many valiant princes fit to sway the sceptre, and in glory power could have vied with any of the neighbouring nations. But by the K tians, and especially by the Assyrians and Chaldeans from the east, the n is wholly ruined, and the princes either murdered or carried captive; and the poor remains of the nation are miserable captives in Babylon. And Zedekiah, by his rebellion against Nebuchadnezzar, hath occasioned the ru his family and nation; and never shall any of his family be honoured wit earthly sceptre.

REFLECTIONS UPON CHAP. XIX.—Faithful ministers have often mournful put into their hands to declare the awful consequences of sin. It is just common for those, who terrified and enslaved others, to be affrighted and ensl in their turn. And they, who fill up the measure of their fathers' sins, la sorrows and lasting matter of lamentation for their children.

CHAP. XX.—Ver. 4. Do not intercede for, but reprove, convince, and cond them for their own and their fathers' abominable iniquities, which they imi 5, 6. I entered into covenant with them by solemn oath, and manifested my po for their deliverance. 7. Renounce, with abhorrence, those abominable idol



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9 But [x] I wrought for my name's[v] sake, that it should not be polluted before the heathen among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore [y] I caused them to go forth out of the land of Egypt, and brought them into the wilderness;

11 And [z] I gave them my statutes, and [t] showed them my judgments, [u] which *if* a man do,[*] he shall even live in them.

12 Moreover also I gave them my [b] sabbaths, to be a sign between me and them that they might know that [c] I *am* the LORD that sanctify them.

13 ¶ But the house of Israel [d] rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and [e] my sabbaths they greatly polluted: then I said, [f] I would pour out my fury upon them in the wilderness, to consume them.

14 [g] But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 [h] Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land [i] which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 [k] Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after [l] their idols.

17 [m] Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness:

18 But [n] I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, [o] nor defile yourselves with their idols:

19 [p] I *am* the LORD your God; [q] walk in my statutes, and keep my judgments, and do them;

20 [r] And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.[‡]

21 [s] Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they [t] polluted my sabbaths: [u] then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

A. M. cir. 3412.
B. C. cir. 592.

x Ver. 11, 14, 22. 21, 29. ch. 36. 21, 22 & 39. 7. Ex. 32. 14. Deut. 9 26. Jos. 7. 9. 1 Sam. 12. 22. Num. 14. 13—19.

v See notes on Ex. 34. 5. and Ps. 8. 1.—Ed.

y Ex. 13. 18. & 20. 2. & 14. 22. Deut. 4. 20.

z Ex. xv. to Deut. xxxii. & 4. 8 Ps. 147. 19, 20. Rom. 3. 2.

t Heb. *made them to know.*

a Lev. 18. 5. Deut. 30. 15. & 27. 26. Rom. 10. 5. Mat. 19. 17. Gal. 3. 12. Ps. 19. 11. ver. 13, 21.

[*] *Which if a man do*, perfectly, without any failure, defect, or shortcoming—a condition never fulfilled by a sinner—wherefore righteousness is not of the law, and salvation can only be of grace.—Ed.

b Ex. 20. 8. & 31. 13, 17. & 35. 2. Deut. 5. 12. Lev. xxiii. Num. xxviii, xxix. Neh. 9. 14.

c Lev. 20. 8. Ex. 19. 5, 6. 1 Cor. 1. 30. 1 Thes. 5. 23.

d Num. 14. 22. Ps. 78. 40. & 95. 9—10. Prov. 1. 25.

e Ex. 16. 27. Num. 15. 32—36. Is. 1. 13, 14.

f Num. 14. 26—30. & 26. 64, 65. Ps. 106. 23—27. Ex. 32. 10. Deut. 1. 35. & 9. 8.

g Ver. 9, 22. ch. 36. 21, 22. & 39. 7. Jos. 7. 9. 1 Sam. 12. 22. Ex. 32. 14. Num. 14. 13—19. Deut. 9. 28.

h Num. 14. 28—30. & 26. 64, 65. Ps. 106. 26—27. & 95. 11. Heb. 3. 11, 18, 19. Deut. 1. 35.

i Ver. 6.

k Ver. 13.

l Ver. 8. Ex. 32. 1—6. Num. 15. 39. & 25. 2. Deut. 29. 16, 17. Amos 5. 25, 26. Acts 7. 42. 1 Kin. 11. 5. Prov. 4. 23. Heb. 3. 12, 13. ch. xvi.

m Ps. 106. 8. & 78. 38. Jer. 4. 27. ch. 11. 13. ver. 9, 14, 22. Is. 30. 18.

n Deut. iv—xxxii. Jer. 44. 17. Num. 14. 22. 31. & 26. 64, 65. & 32. 14.

o Ver. 7, 8, 16.

p Gen. 17. 7. Ex. 29. 2. & 19. 4—6. Zec. 13. 9. Jer. 32. 38. & 11. 4.

q Deut. 5. 32 & 12. 32. & 4. 1—xxvii. Neh. 9. 13. Ps. 147. 19, 20. & 19. 7—11. Ex. xx—xxxi. Lev. i—xxvii.

r Neh. 13. 17—22. Is. 56. 2. & 58. 2—4, 6. Jer. 17. 22. Ez. 20. 6—11. Deut. 5. 12—14. Lev. xxiii. Num. xxviii, xxix.

‡ One great principle of sabbath observance is the sign which it furnishes of the perpetual rights of God and obligations of man: a sign the more needful, because of the natural tendency of the heart to forget God, adverting to which the commandment says, "Remember the sabbath-day to keep it holy."—Ed.

s Num. 21. 5. & 25. 2. Deut. 9. 26. & 29. 18, 19. & 31. 27. Ps. 78. 32. & 106. 20—23. Neh. 9. 26.

t Ver. 12, 14. In ch. 22. 8, 9. & 23. 27, 38.

u Num. 25. 3, 9. Ps. 106. 28, 29. Jos. 22. 17.

A. M. cir. 3412.
B. C. cir. 592.

x Ps. 106. 8. & 78. 38.

y Ver. 9, 14.

z Lev. 26. 14—39. Deut. 28. 15—68. & 4. 25—28. & 29. 19—28. & 31. 16—18, 29. & 32. 15—35. Jer. 15. 17.

a Ver. 12, 16.

b Ver. 16. ch. 5. 9. & 14. 6, 12. 15. & 22. 8. Jer. 22. 17. Mark 7. 22. 1 John 2. 16.

c Ps. 81. 12. ver. 39. Rom. 1. 24—28. Is. 66. 4. Deut. 4. 28. & 28. 36. Jer. 16. 13. Prov. 14. 14. 16. 2 Thes. 2. 11, 12.

a "Wherefore I gave them up to statutes that were not good."—*Boothroyd.* This rendering seems necessary from considering the assertion—"The law is holy, and the commandment holy, just, and good," Rom. 7. 12. God judicially gave them over to follow their own ways, and they chose the abominable statutes of the heathen in preference to the law of God.—Ed.

d Is. 63. 17. ver. 31. ch. 16. 20, 21. Lev. 18. 21. 2 Kin. 17. 17, & 21. 6. 2 Chr. 28. 3. & 33. 6. Ez. 23. 12.

† *I polluted them*—not by tempting or leading them into pollution, but by adjudging them to be given up to the vain imaginations which led them into pollution. Rom. 1. 26.—Ed.

e Ch. 6. 7. Ps. 9. 16. Is. 26. 11.

f Ch. 14. 2. ver. 1, 30.

g Ez. 13. 5, 6. Rom. 2. 24. & 1. 23.

‡ Heb. *trespassed a trespass.*

h Jos. 1—xxi. Ps. 136. 16—22. & 105. 44. & 78. 54, 55.

i Ver. 6, 15. 23, 42.

k Jer. 2. 7, 20. Is. 57. 5—7. ch. 6. 13. 2 Kin. 23. 8. 1 Kin. 12. 31. & 13. 14. & 22. 43.

l Deut. 32. 21. ch. 16. 19. Ps. 16. 4. Amos 5. 21—26.

§ Or, *I told them what the high place was.* or, *Bamah.*

‖ *What is the high place?*—Is it God's residence? Has he commanded you to go? Has he promised a blessing there?—Ed.

m Ch. 16. 16. Is. 3. 9. Jer. 6. 15. & 8. 15.

* *Bamah*—an eminence—high place; the name continuing to bear record of the idolatry of the father, and the incorrigible tenacity with which the sons continued to adhere to their abominations. Ver. 30.—Ed.

n Ch. 16. 2. ver. 1, 27.

o Num. 32. 14. Jer. 44. 17. & 7. 26. & 9. 14. & 16. 12. Judg. 2. 19. Mat. 23. 32. Acts 7. 51. Hos. 2. 2. Lev. 26. 30.

p Deut. 32. 15, 17, 21. Ps. 106. 37—39. Jer. 7. 31. & 32. 35. ch. 16. 20. vi. ver. 26.

q Ps. 66. 18. Prov. 15. 8. & 28. 9. & 1. 28—32. Is. 1. 11—13. & 66. 3. ver. 3. 2 Kin. 17. 33. Hos. 10. 12. Mat. 16. 24. Zec. 7. 5.

† I will frustrate all your purposes of mixing up the worship of Jehovah with heathenism, (ver. 39); and this I will effect by such corrective judgments as will cut off the impenitent, and gather a remnant by repentance.—Ed.

r 1 Sam. 8. 5. ch. 11. 5. Jer. 44. 17. Job 36. 8. Rom. 12. 2. Eph. 5. 7, 11. John 5. 14.

s Jer. 21. 5. & 15. 2, 3. ch. 5. 12, 13. & 6. 18. Hos. 10. 8.

22 [x] Nevertheless I withdrew mine hand, and [y] wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 [z] I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 [a] Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and [b] their eyes were after their fathers' idols.

25 [c] Wherefore I gave them also statutes *that were* not good,* and judgments whereby they should not live:

26 [d] And I polluted them† in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they [e] might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto [f] the house of Israel, and say unto them, Thus saith the Lord GOD, Yet in this your fathers have [g] blasphemed me, in that they have ‡committed a trespass against me.

28 *For* when [h] I had brought them into the land, *for* the which I [i] lifted up mine hand to give it to them, then they saw [k] every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the [l] provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then ‖ I said unto them, What *is* the high place§ whereunto ye go? [m] And the name thereof is called Bamah* unto this day.

30 ¶ Wherefore say unto [n] the house of Israel, Thus saith the Lord GOD, [o] Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye [p] offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: [q] and shall I be inquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be inquired of by you.

32 And that which cometh into your mind shall not be at all,† that ye say, [r] We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, [s] surely with a mighty hand, and with a stretched-out

which ye with pleasure lift up your eyes in worshipping them. 9, 14, 22. Out of respect to my honour and glory, I spared them, and proceeded to bestow further deliverances on them. 12. I gave them my sabbaths and ordinances, as a token of the covenant relation between me and them, and in order to promote their sanctification in heart and life. 11, 13, 21. No doubt a perfect fulfilment of the broken covenant of works, if possible, would entitle a man to eternal life; but the immediate meaning of these verses is, that, in a careful observance of God's laws, the Jews should enjoy prosperity in Canaan. 25, 26, 28. I permitted them to make for themselves wicked and destructive rules of superstitious and idolatrous worship, and even to provoke me to desolate their country, by the sacrificing of their own children to Molech.—For by their inventions in my worship, or in that of their idols, they have exceedingly disparaged my wisdom, sovereign authority, and sole Deity. 29, 30. And do not ye to this day impudently keep up the superstitious and idolatrous worship of the high places, notwithstanding all my remonstrances against it? And do not ye, elders, continue in the idolatries of your fathers, notwithstanding the judgments inflicted upon you for the same. 32—38. In vain ye hope to prosper by imitating the heathen idolatries; for I will manifest my power over you in inflicting upon you the most terrible judgments. And I will, in the most wrathful manner, gather you out of all the countries around your own land, and carry you to Chaldea, or some worse place, to be slaves to the most



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arm, and with fury poured out, will I rule over you:"

34 [t] And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the [u] wilderness of the people, and there will [x] I plead with you face to face.

36 [y] Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to [z] pass under the rod,[†] and [a] I will bring you into [b] the bond of the covenant.

38 And [c] I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and [d] ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD, Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but [e] pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the [‡] first-fruits of your oblations, with all your holy things.

41 I will accept you with your [f] sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted hand to give it to your fathers.

43 And there [g] shall ye remember yo and all your doings, wherein ye have filed; and ye shall loathe yourselves in y sight for all your evils that ye have co

44 And [h] ye shall know that I *am* th when I [i] have wrought with you for m sake, not according to your wicked w according to your corrupt doings, O y of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the Lo unto me, saying,

46 Son of man, [k] set thy face toward t and drop [l] *thy word* toward the south,* phesy against the [m] forest of the south

47 And say to the forest of the sou the word of the LORD; Thus saith t GOD, Behold, [n] I will kindle a fire in t it shall devour every green tree in t every dry tree: the flaming flame sha quenched, and all faces [o] from the sou north shall be burnt therein.

48 [p] And all flesh shall see that I t have kindled it: it shall not be quench

49 Then said I, Ah Lord GOD! th me, [q] Doth he not speak parables?

## CHAPTER XXI.

(1) *A prophecy against Jerusalem, with the sign of sighing:* 1—7. *against Jerusalem:* 8—17. (3) *The Babylonian invasion:* 18—2 *profane king of Israel uncrowned:* 25—27. (5) *A sword against cities:* 28—32.

AND the word of the LORD came saying,

2 Son of man, [a] set thy face toward Je and drop *thy word* toward the holy pl prophesy against [b] the land of Israel,

3 And say to the land of Israel, T the LORD, Behold, I *am* against thee, draw forth [c] my sword out of his sheath cut off from thee the righteous and the

4 Seeing then that I will cut off fi

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A. M. cir. 3412
B. C. cir. 592.

* Of the providential methods whereby God will effect the gathering of his people, it is not possible to speak with precision, seeing God reveals the fact rather than the means. This passage, however, seems to intimate a series of terrible judgments, both upon the unbelieving Jews, (ver. 38), and idolatrous Gentiles, (ver. 34), by which the separation will be finally effected. Such separations have again and again been exemplified, as in the expulsion of the Moors from Spain, and the Huguenots from France. (See *The Suppression of the Reformation by D. D. Scott.*) But the Lord knoweth the means; and, when his time arrives, not one jot or tittle, either of threatening or promise, will his providence leave unfulfilled. See ver. 40—42.—Ko.

t Jer. 40. 11, 12. & 52. 28—30. Amos 9. 2—4. ver. 38, 41. ch. xxxiv, xxxvi, xxxvii.

u Ver. 36, 38. ch. 19. 13. & 36. 8. Hos. 2. 14. Mat. 4. 10. Rev. 12. 14.

x Ch. 17. 20. & 38. 22. Jer. 2. 9, 35. & 25. 31.

y Ex. 32. 7—35. Num. xi, xii. xiv, xvi, xxi, xxv. Ps. 106. 13—33. ver. 13, 21. 1 Cor. 10. 5—10.

z Ch. 34. 17. Jer. 33. 13. Mic. 7. 14. Mat. 25. 32, 33. Lev. 27. 32.

† The word "rod," in the immediate vicinity of this passage, (chap. 19. 11, 14), is evidently put for kingly power; and, being here connected with "the bond of the covenant"—the new covenant, (Jer. 31. 31), must be considered as the emblem of the "power" given to the exalted Jesus "in heaven and earth," (Mat. 28. 18. Phil. 2. 9); which power the Jews now reject, but to which, in God's good time, they will humbly and faithfully submit.—Ko.

a Hos. 2. 19, 20. ch. 37. 26. & 16. 60, 62. Jer. 50. 5.

b Or, *disciplina*. Amos 3. 2. Ps. 89. 30—32. Acts 14. 22.

c Mat. 3. 12. & 13. 30, 41, 42. & 25. 32, 33. ch. 11. 21. & 34. 17, 20. Num. 14. 29, 30.

d Ch. 6. 7. & 15. 7. & 22. 49. Ps. 9. 16. Is. 26. 11.

e Is. 1. 2—15. & 66. 3. Rev. 3. 15, 18. Mat. 6. 24. ch. 23. 37—39.

‡ Or, *chief*.

f Heb. *savour of rest*. Eph. 5. 2. & 1. 6. 2 Cor. 2. 15. Phil. 4. 18. Heb. 13. 16.

A. M. cir. 3412
B. C. cir. 592.

g Ch. 6. 9. & 16. 61, 63. & 36. 31. & 14. 11. Jer. 31. 9, 18, 19. Zec. 12. 10—13. Joh 42. 5, 6. 2 Cor. 7. 11. Lev. 26. 39, Luke 22. 61, 62.

h Ver. 38, 42. Ps. 40. 5. Mic. 7. 9, 18.

i Ver. 9, 14, 22, 36—43. ch. 36. 22, 32. Ps. 115. 1. Gen. 32. 10. 1 Tim. 1. 13—16.

k Ch. 4. 7. & 6. 2. & 1. 4. & 21. 2. Jer. 13. 19. Acts 4. 19. & 5. 29.

l Deut. 32. 2. ch. 21. 2. Amos 7. 16. Job 29. 22, 23.

* Jerusalem might be called a "forest," from its lofty buildings; or from the many shady and fruitful trees that gave the surrounding country the aspect of a forest. The prophet describes it as situated in the *south*, either because it lay, according to Hebrew geography, south of that part of Chaldea where he then resided; or, more probably, (ver. 47), because it lay in the south of Canaan. See chap. 21. 4.—Ko.

m Jerusalem. Jer. 21. 14. & 22. 7. Zec. 11. 1.

n Ch. 15. 6, 7. & 19. 13. & 22. 23—31. & 30. 8. Luke 23. 31.

o Is. 24. 1—6. ch. 7. 2—13. & 21. 3, 4. & 9. 6.

p Is. 26. 11. & 30. 23. Ps. 9. 16. Deut. 29. 24—28.

q Ch. 11. 3. & 12. 9, 22. & 33. 30. Jer. 23. 33. & 18. 18. Acts 17. 18. 2 Chr. 36. 16. His speeches are such obscure stuff, that no one need regard them.

A. M. cir. 3412
B. C. cir. 592.

a Ch. 20. 46. & 4. 7. Eph. 6. 19. Acts 4. 19. & 5. 29.

b Judea. ch. 6. 2. & 7. 2. & 20. 46.

c Is. 10. 5, 6. Ps. 17. 14. ver. 19. ch. 4. 17. Jer. 4. 7. & 25. 9—11. Lev. 26. 25, 33.

* The righteous and the wicked may die together. To the righteous, calamity being a purification, (2 Cor. 4. 16—18), and death a deliverance; while to the wicked, calamity is a punishment, and death a curse. Rom. 6. 21, 23. —Ko.

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barbarous nations; and there will I execute my judgments upon you, to manifest my own perfections, and convince you of your wickedness.—And by severe corrections, and by distinguishing the real saints and obstinate transgressors in my punishments, I will re-acknowledge you as my peculiar people, and reduce you to covenant fellowship with, and obedience to myself. 39—44. For a time I will indeed abandon you to your idolatries, and reject you from being my people; but after the captivity, and especially after the dispersion, I will bring you back to your own land, restore my worship among you, work wonders of mercy for your establishment and happiness, and render you deeply sensible of, and penitent for, your own and your fathers' iniquities. 46—48. Since Jerusalem is now filled with inhabitants, unfruitful in holiness or virtue, and is become a harbour for cruel oppressors, thieves, and murderers, I, by the Chaldeans, will burn it to a heap, and destroy all ranks of people in it without remedy.

REFLECTIONS UPON CHAP. XX.—Wretched is their stupidity, and presumptuous their heart, who, even under sufferings, ask God's leave to go on in sin! God's choice of us, and his manifestation of himself to us, are altogether of sovereign grace; and to these, not to our own deserts, we owe our happiness. And it is from regard to God's own honour that corrupt churches, nations, families, and persons are so long borne with and preserved. Our disobedience to his laws originates in an inward bias towards the world and the flesh; and if once bad principles or customs be rooted, it is almost impossible to extirpate them. Though, by disobedience to God's laws, men plainly rush upon their own death and damnation; yet where parents are negligent in the education of children, children rarely make the laws of God the object of their earnest study. But when men profane God's ordinances and sabbaths, he ordinarily gives them up to strong delusions in their principles and worship. And dreadful is the case of those to whom t their own lusts is allotted for their punishment; and when they w warning by all the admonitions against, or mischievous consequences have taken place before them.—But they, who will not acknowledge gracious Saviour and righteous ruler, shall feel him their judge a His purpose must stand: and he will easily find both place and ti obstinate apostates, and to pluck them out from among his people, wh corrupted; nor will either sinful compliances or carnal projects avail t They, who think to serve themselves by sin, do but make themselves And pretences to religion, in such a case, do but add profaneness a to iniquity, and lose men the favour of the world, while they render t testation of God.—Even God's chosen must often be saved as by fire gressions are so many, and their corruptions so strong. But affliction them; and, through all the changes on earth, they must be prepa comforts here, and heavenly inheritance hereafter. Their persons accepted in Christ, the acceptance of their services done in faith And O what baseness, malignity, and ingratitude do they discern i the glass of his redeeming love, while they loathe themselves on acco are more engaged to his service. But, alas, that sinners should n repeatedly warned of their ruin; that God's fruitful vine should becom ful forest, and his house a den of thieves! But if all ranks combine i they must be jointly involved in punishment. They, who are unwil by God's word, ordinarily pick quarrels with it, or the manner of d But if people deride ministers, it is enough that they have a God to.



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the righteous and the wicked, therefore shall my sword go forth out of his sheath [d] against all flesh from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath; [e] it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy* loins;[*] and with bitterness sigh before [f] their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees [g] shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD, Say, A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? [‡] it contemneth the rod of my son,[§] *as* every tree.

11 And [‖] he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man; for it shall be upon my people, it *shall be* upon all the princes of Israel: [h] terrors, by reason of the sword, shall be upon my people: smite therefore upon *thy* thigh.

13 [i] Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no more, saith the Lord GOD.[*]

14 Thou therefore, son of man, prophesy, and smite[†] *thine* [k] hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men* that *are* slain, which entereth into their privy chambers.[‡]

15 I have set the [§] point of the sword [k] against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* [‖] wrapped up for the slaughter.

16 [l] Go[*] thee one way or other, *either* on the right hand, [†] *or* on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, and [m] I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways,[*] that the sword of the king of Babylon may come: both twain shall come forth out of one land; and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced:

21 For the king of Babylon stood at the [†] parting of the way, at the head of the two ways, to use divination: [‡] he made *his* arrows[§] bright, he consulted with [‖] images, he looked at the liver.[¶]

22 At his right hand was the divination for Jerusalem, to appoint [*] captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering*-rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination[*] in their sight, [†] to them that have sworn oaths: but he will call to remembrance the iniquity,[‡] that they may be taken.

24 Therefore thus saith the Lord GOD, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.[§]

25 ¶ And thou, profane wicked prince of Israel,[‖] whose day is come, when iniquity *shall have* an end;

26 Thus saith the Lord GOD, Remove the diadem, and take off the crown; this *shall* not *be* the same:[¶] exalt *him that is* low, and abase *him that is* high.

27 [*] I will overturn, overturn, overturn it; and it shall be no *more*, until he come whose right[†] it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy, and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach;[‡] even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee[§] upon the necks of *them that are* slain, of the wicked,

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A. M. cir. 3412. B. C. cir. 592.

d Ch. 20. 47, & 7. 2 & 6. 11—14.

e 1 Sam. 3, 12. Nah. 1. 9. ver. 30.

* So as to make the prophet bow his head and bend his loins, as one overwhelmed with sorrow of heart. Gill interprets it of sighing till the girdle of his loins should burst; but such an effect seems scarcely possible by any muscular exertion, unless the girdle were so frail as to render its disruption but little emblematic of the intensity of the prophet's distress.—Ed.

f Ch. 20. 1. & 2. 4, 6

g Heb. *shall go into water.*

‡ Or, *It is the rod of my son, it despiseth every tree, or sceptre.*

§ *My son.*—The king, of whom Jerusalem was called mother, (chap. 19. 2). *The rod*—the sceptre, (chap. 19. 11). *As every tree.*—Holdeth the kingly sceptre in no more respect than the branch of a tree by the way-side.—Ed.

‖ Is. 10. 5, 6. Jer. 25. 9, 33. ver. 19.

h Or, *They are thrust down to the sword with my people*, ver. 7.

‖ Or, *When the trial* hath been, *what then? shall they not use to the despising rod, or sceptre.*

i "For it (the sword) is tried, and what if it despise the sceptre? This (the rod — sceptre) shall not remain, saith Jehovah."— *Boothroyd.* And though "the sceptre" — the power of self-government—"shall not depart from Judah"—from the tribe—"till Shiloh come," yet no king of David's line shall reign in Jerusalem "till he shall come whose right it is," ver. 27.—Ed.

* By some it has been interpreted as a sign of encouragement to the Chaldeans; and certainly clapping the hands is a mode of call common in the East. Others have regarded it as a form of oath, intimating the certainty of the judgment. But Scripture is rather to be interpreted by comparison with Scripture, than by any reference to Oriental manners or customs and, viewed in this light, the action pre-cribed is either a form of confirmation or oath, (see ver. 17, and chap. 22. 13), or else a token of the prophet's grief at the judgment he was commanded to foretell. See chap. 6. 11.—Ed.

† Heb. *hand to hand*, ver. 12, 17. ch. 6. 11, Num. 24. 10.

‡ Where they had fled to hide themselves, 1 Kin. 22. 25.—Ed.

§ Or, *glittering, or face.*

k Ch. 5. 13. & 7. 2—15. & 20. 47. & 13. 7. ver. 3, 7, 10, 12, 28.

‖ Or, *sharpened.*

l Ch. 14. 17. & 20. 47. & 15. 48. Is. 10. 5, 6. ver. 4, 20.

* This is addressed to the sword as commissioned to destroy either north or south.—Ed.

† Heb. *set thyself, take the left hand.*

m Ch. 5. 13. & 6. 12. & 16. 42. Is. 1. 24. Zec. 6. 8 Deut. 28. 65.

* Describe or draw a plan or map, as in chap. 4. 1, of two roads, one for the invasion of Judah, the other for the invasion of Ammon, ver. 21.—Ed.

† Heb. *mother of the way.*

‡ Or, *he mingled his arrows.*

§ "Mingled his arrows."—*Boothroyd.* A heathenish mode of divination in war, which consisted in writing the name of each city to be assailed upon an arrow, shaking the whole in a quiver, and deciding upon priority of attack by the order of drawing.—Ed.

‖ Heb. *teraphim*, Judg. 17. 5. & 18. 14. 2 Kin. 23. 24. Zec. 10. 2.

¶ The heathen priests pretended to foretell future events by examining the entrails of beasts slain in sacrifice—and particularly by the liver—and, by disease, wounds, the form of the lobes, &c., they augured good or evil to the person inquiring. Such are specimens of the manner in which Satan has continued to deceive, and succeeded in persuading men to follow a dark and baseless superstition, while rejecting the sunlight evidence of divine revelation.—Ed.

* Or, *battering-rams*, ch. 4. 2.

† The Jews will despise this mode of divination; and, because they know the mode to be a mere pretence, will conclude the prediction to be false — *Note.* The success of such divinations is no more evidence of their divine origin than would be the success of a prophecy that the sun would rise. That rising is foretold by experience anticipating the uniform course of nature. Even so—they can never err that prophesy evil against evil men: it is the uniform course of Providence.—Ed.

‡ Or, *for the oaths made unto them*, ch. 17. 6. 13. 15.

§ The breach of the oath of allegiance to Nebuchadnezzar, ch. 17. 19.—Ed.

‖ As easily as a bird caught in a snare—Ed.

¶ Zedekiah, a perjured idolater.—Ed.

* *This shall not be the same.*—This man shall no longer wear the crown: or, this crown shall no longer be a badge of royalty, ver. 27.—Ed.

† Heb. *Perverted, perverted, perverted will I make it.*

‡ Until Messiah come whose right the government is, by creation, as God; by descent, as man, John 1. 3. Acts 2. 30.—Ed.

§ *Their reproach.*—Their insults, chap. 25. 3—6.—Ed.

‖ *To bring thee.*—Rabbath, the capital of the Ammonites, (ver. 20. and chap. 25. 3—6). *The slain.*—The Jews whom, being slain, the Ammonites would be incited to plunder.—Ed.

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CHAP. XXI.—Ver. 10—13. The king and princes shall be no more able to resist or avoid the Chaldean sword than the meanest of the common people. That terrible calamity will so disgrace the royal power of David's family, that one of them shall ever afterwards sway an earthly sceptre; and when the Chaldeans have executed my judgments on others, they themselves shall be destroyed. 9. Mark on a tile, or on the ground, two ways, one leading from Babylon to Jerusalem, and the other leading to Rabbath the capital of the Ammonites; and pitch on a proper place for Nebuchadnezzar to consult which way he should go first. 23. The Jews, who have perfidiously violated their oath of subjection to Nebuchadnezzar, will contemn and deride his divinations: but he will quickly punish them for their treacheries, by murdering or taking them captives. 25—27. Thou, wicked Zedekiah, who hast profanely broken thine oath to Nebuchadnezzar, shalt now be punished, and an end put to thy idolatry, perfidy, and other abominations, in thy destruction. Thou shalt be disgracefully dethroned, and the whole nation and royal family turned upside down; Jehoiakim, now in prison, shall be exalted, and thou shalt be debased. Dreadfully shall the nation be overturned by the Chaldeans, Syro-Grecians, and Romans, &c. Nor shall it ever attain its wonted lustre and dignity, or any of the family of David wear a sceptre, till Christ take his spiritual kingdom in the gospel church, nay, in the millennium. 29. Your diviners falsely promise you safety and happiness, and that you shall tread down the Jews, whose wickedness hath made them fully ripe for punishment: but they will really bring you into the same miserable condition with these wicked Jews.



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whose day is come, when their iniquity *shall have* an end.

30 [q]Shall I cause *it* to return into his sheath? I will [r]judge thee in the place where thou wast created, in the land of thy nativity.

31 And [s]I will pour out mine indignation upon thee; [t]I will blow against thee in the fire of my wrath, and deliver thee into the hand of [u]brutish men, *and* skilful to destroy.

32 [x]Thou shalt be for fuel to the fire; [y]thy blood shall be in the midst of the land; [z]thou shalt be no *more* remembered: for I the LORD have spoken *it*.

A. M. cir. 3412. B. C. cir. 592.

q Or, *cause it to return.* ver. 4, b. Jer. 47. 6, 7.

r Ver. 31, 32. ch. 6. 3. Gen. 13. 14.

s Ch. 5. 13. & 7. 8. & 14. 19.

t Is. 30. 30, 33. ch. 20. 47. & 22. 20—22.

u Or, *burning.* Jer. 4. 7. & 6. 22, 23. & 25. 9, 21. & 50. 20, 21. Is. 14. 4, 6. ch. 7. 24. Hab. 1. 6—10.

x Mal. 4. 1. ch. 20. 47, 48.

y Is. 26. 3, 7.

z Ch. 25. 10. Jer. 19. 2. Zeph. 2. 9. Amos 1. 15.

## CHAPTER XXII.

(1) *The sins of Jerusalem:* 1—12. (2) *Their judgment:* 13—22. (3) *The conspiracy of prophets, priests, princes, and people:* 23—30. (4) *Their terrible judgment:* 31.

MOREOVER, the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou [*]judge, [†]wilt thou judge the [a]bloody city? yea, thou shalt [‡]show her all her abominations.

3 Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, [§]and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* [b]infamous *and* much vexed.

6 Behold, the princes of Israel, every one were in thee to their [‖]power to shed blood.[*]

7 In thee have they set light[†] by father and mother; in the midst of thee have they dealt by [‡]oppression with the stranger; in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are [c]men that carry tales to shed blood; and in thee they eat upon the mountains; [§] in the midst of thee they commit lewdness:

10 In thee have they discovered their father's

A. M. cir. 3412. B. C. cir. 592.

[*] Or, *plead for*, or, *condemn.*

[†] *Wilt thou judge?*—"Wilt thou not judge?"—*Boothroyd.* Comp. chap. 20. 4.—ED.

[a] Heb. *city of bloods.* ch. 23. 37, 45. & 24. 6, 9. Hos. 4. 2. 2 Kin. 21. 6. & 24. 3, 4.

[‡] Heb. *make her known.*

[§] *That her time may come*—her time of God's forbearance—her time of judgment for her sins, especially her idolatry and murders, ver. 3.—ED.

[b] Heb. *polluted of name, much in vexation.* Jer. 15. 23. ch. 5. 13. & 15. 7. & 20. 47.

[‖] Heb. *arm.*

[*] "The princes of Israel (every one according to his power) were in thee shedding blood."—*Boothroyd.*

[†] To honour father and mother being the first commandment with promise, to "set light by" them, is to disregard all the promises of God—yea to disregard God himself: for since the first promise of "the seed of the woman"—in promise, for exercise of his people's faith—has God continued to make himself known.—ED.

[‡] Or, *deceit.*

[c] Heb. *men of slanders.* Lev. 19. 16. Ex. 23. 16. & 23. 1.

[§] Eat of the sacrifices offered to idols at the "high places."—*Note.* It is a curious fact that the attachment to "high places" seems hereditary and unalterable among the Jews. In Daghistan, where the descendants of the "ten tribes" appear to exhibit characteristic and unquestionable marks of their origin, the passover, the feast of weeks, the feast of tabernacles, are all celebrated on the mountains. See *The Remnant Found*, pp. 50, 54, 61.—ED.

A. M. cir. 3412. B. C. cir. 592.

d Lev. 18. 19. & 20. 18. & 15. 25. ch. 18. 6.

* Or, *every one.*

e Lev. 18. 20. Jer. 5. 8. & 9. 2. & 29. 23. Deut. 22. 22. Hos. 4. 2.

† Or, *every one.*

‡ Or, *by lewdness.*

f Lev. 18. 9, 15. & 20. 12, 17.

g Ex. 23. 8. Deut. 16. 19. & 27. 25.

§ The bribing of judges and hiring of assassins.—ED.

h Ch. 18. 8. Ex. 22. 25, 26. Lev. 25. 35, 36. Deut. 23. 19. Neh. 5. 1—7. 1 Cor. 6. 9. & 5. 11.

i Ps. 106. 13, 21. Jer. 2. 32. & 32. 35. ch. 23. 35.

k Ch. 21. 14, 17. Num. 24. 10.

‖ *Smitten mine hand.*—When compared with the last clause of ver. 14, this phrase evidently seems to imply an oath; or, at least, an irreversible affirmation.—ED.

l Ver. 2—4, 9, 13. Prov. 1. 19. Amos 8. 4.

m Ch. 21. 7. & 28. 9. 1 Cor. 10. 22. Is. 31. 3. Job 40. 2. Jer. 13. 9, 23. Zeph. 3. 2

n Ch. 24. 14. & 5. 13. & 17. 24. Num. 23. 19. 1 Sam. 15. 29.

o Ch. 5. 12 & 12. 14, 15. Deut. 4. 27. & 28. 25, 67. Jer. 15. 4.

p Ver. 18—22. ch. 23. 47, 48. & 20. 33.

* By giving the incorrigible over to destruction, and reforming succeeding generations by the judgments of their fathers.—ED

† Or, *be profaned.*

q Ch. 7. 24. & 23. 3. Is. 13. 28. Hos. 3. 4.

‡ "And thee I will take for an inheritance."—*Boothroyd.* So also several versions; but the marginal seems most consonant to the scope of the passage.—ED.

r Ch. 6. 7. Ps. 9. 16. Is. 26. 11.

s Ps. 119. 119. Is. 1. 22, 25. Jer. 6. 28, 30.

t Is. 3. 9. & 48. 4. ch. 3. 7. Zec. 7. 11, 12.

u Is. 31. 2. & 48. 10. & 27. 9. & 1. 25. Mal. 3. 2, 3. & 4. 1.

§ Heb. *drosses.*

x Ch. 11. 7. & 15. 7. ver. 20, 21.

‖ Heb. *According to the gathering.*

y Ch. 20. 47. & 5. 13. & 11. 2. & 13. 6, 7. Mal. 4. 1. Rev. 2. 22. Deut. 4. 24. & 29. 20. & 31. 17. & 32. 22—25. Jer. 21. 12. & 32. 29. & 37. 10. & 39. 8. & 52. 13. 2 Kin. 25. 9.

z Ch. 5. 13—17. & 7. 8. & 14. 19 & 20. 8, 13, 21, 33. Hos. 5. 10. ver. 31. Rev. 16. 1.

nakedness; in thee have they [d]humbled her t was set apart for pollution.

11 And [*] one [e] hath committed abominat with his neighbour's wife; and [†] another h [‡] lewdly [f] defiled his daughter-in-law; and other in thee hath humbled his sister, father's daughter.

12 In thee [g] have they taken gifts to s blood: [§] thou hast [h] taken usury and increase, thou hast greedily gained of thy neighbours extortion, and hast [i] forgotten me, saith Lord GOD.

13 Behold, therefore I have [k] smitten m hand[‖] at thy [l] dishonest gain which thou made, and at thy blood which hath been the midst of thee.

14 [m] Can thine heart endure, or can th hands be strong, in the days that I shall with thee? [n] I the LORD have spoken *it*, will do *it*.

15 And I will [o] scatter thee among the then, and disperse thee in the countries, [p] will consume[*] thy filthiness out of thee.

16 And thou shalt [†] take thine [q] inherita in thyself in the sight of the heathen; [r] and t shalt know that I *am* the LORD.

17 ¶ And the word of the LORD came u me, saying,

18 Son of man, the house of Israel is to become [s] dross: all they *are* [t] brass, and tin, iron, and lead, in the midst of the [u] furna they are *even* the [§] dross of silver.

19 Therefore thus saith the Lord GOD, cause ye are all become dross, behold, there [x] I will gather you into the midst of Jerusa

20 [‖] *As* they gather silver, and brass, iron, and lead, and tin, into the midst of furnace, to blow the fire upon it, to melt so will I gather *you* in mine anger, and in fury, and I will leave *you there*, and you.

21 Yea, [y] I will gather you, and blow you in the fire of my wrath, and ye shal melted in the midst thereof.

22 As silver is melted in the midst of furnace, so shall ye be melted in the m thereof; and ye shall know that I the L [z] have poured out my fury upon you.

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REFLECTIONS UPON CHAP. XXI.—There is great need that ministers should use great plainness of speech in dealing with souls; should observe God's hand in his public judgments, in which even the godly share with the wicked; and should deny themselves, and be affected with their messages, in order to edify others. Alas! infinite is their danger who have God against them. Nothing can defend them from his righteous and terrible judgments. And while wicked men abound everywhere, his wrath shall follow without restraint. Nor is it proper to be jovial, but penitent, when his judgments are abroad in the earth, in order to vindicate his perfections. But it is matter of comfort to saints, that all judgments are managed by Christ, the Son of God, and their Husband and Saviour: and that to them they are but corrective trials, not blows aimed for their destruction.—God can easily force the most proud and crafty plotters on earth to court his direction in their concerns, and lead them, even by events apparently fortuitous, to his proper work. None are more ready to despise God's warnings than perfidious and profane swearers. And in none do these sins look worse than in magistrates and ministers who profess the true religion. But if men despise the ings and offers of God's grace, they shall be seized by his vengeance; and are so high but God can debase them, nor any so low but he can exalt Pride goes before destruction; and before honour is humility. At what pain cost do men destroy one another! But if all overturnings in the world mak for Christ, the rightful Sovereign of nations and churches, and his gracio signs, let us be therewith content.—Nevertheless, let the proud reproache oppressors of God's people, who wish to extirpate his and their name fro world, remember their iniquities will but draw similar vengeance on them and neither rights nor possessions on earth will avail them anything.

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CHAP. XXII.—Ver. 16. I, who was once your inheritance, have cast yo and now you may support yourselves in your notorious wretchedness in the way you can. 18—22. They are even growing worse and worse in the mi my judgments upon them, and therefore shall be terribly punished and dest



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23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, [a]Thou *art* the land that is not cleansed, nor rained upon[o] in the day of indignation.

25 *There is* [b]a conspiracy[†] of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have [c]violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her [d]princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have [e]daubed them[‡] with untempered *mortar*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used [f]oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger [g]wrongfully.

30 And I [h]sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.[§]

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: [i]their own way have I recompensed upon their heads, saith the Lord GOD.

A. M. cir. 3412.
B. C. cir. 592.

a Ver. 18—20. 2 Chr. 36. 16—16. & 28. 22. Isa. 9. 19. Zeph. 3. 2. & 1. 14, 15. Jer. 5. 5. & 39. 1.

o *Not cleansed nor rained upon*—neither weeded nor watered. —Ed.

b Jer. 6. 13. & 20. 2. & 26. 8. & 37. 25, 26. Lam. 4. 13. & 2. 14. Hos. 6. 9.

† A conspiracy or combination, first formed by the false prophets among themselves, and then with the princes and priests; and, finally, contaminating the mass of the people by the contagious influence of their example.—Ed.

c Heb. *offered violence to.* 1 Sam. 2. 15. Zeph. 3. 4.

d Mic. 3. 2, 3, 11. Zeph. 3. 3. Jer. 36. 12. & 38. 4. ch. 19. 3, 6. & 45. 9. 2 Kin. 21. 16. Isa. 1. 23.

e Ch. 13. 6, 10. Mic. 3. 11. & 2. 11. Isa. 30. 10.

‡ *Her prophets have daubed them,* (Those who ought to be bulwarks and high towers of truth and godliness,) *with untempered mortar.*—They have urged and effected coalitions of parties that cannot continue to cohere, because their principles and practices being contrary to the law of God, must finally bring down a curse and terminate in dismion.—Ed.

f Or, *deceit,* ver. 7. 25—29. Jer. 5. 26. & 6. 13. & 4. 31. Hos. 4. 9. ch. 18. 12.

g Heb. *without right.* Ex. 22. 21. & 23. 9. Lev. 19. 33, 34. ver. 7.

h Jer. 5. 1. Isa. 59. 16. & 63. 5. Mic. 7. 1.

§ The national defection and corruption was extreme—as in Sodom and Gomorrah, where no citizen was spared—because none was uninfected; and Lot alone, a stranger, was mercifully delivered; an extreme example of the blessed fact, that, in the worst of times, *all* are never lost; a remnant, however small, still testifies to the power of grace, and the salvation of God.—Ed.

i Ch. 7. 3, 8, 9. & 9. 10. & 11. 21. & 16. 43. Isa. 3. 11. Rom. 2. 8, 9. Jer. 2. 19, 20. & 4. 18. & 5. 25.

## CHAPTER XXIII.

(1) *The parable of Aholah and Aholibah:* 1—21. (2) *The plagues of Aholibah:* 22—35. (3) *Both reproved and judged:* 36—49.

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* [a]Aholah[*] the [b]elder,[*] and [c]Aholibah[†] her sister; and they were [d]mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah.

A. M. cir. 3412.
B. C. cir. 592.

a *Her own tent.* 1 Kin. 12. 16, 28—31.

* *Aholah*—"His, or her, own tabernacle"—in allusion to the will-worship; as to objects, place, priests, ceremonies, and ordinances, introduced at first by Jeroboam, and continued by his successors, and generally adopted in the ten tribes, of which Samaria had become the capital. 1 Kin. 12. 26—33. & 13. 33.—Ed.

b 1 Kin. 11. 31, 32. & 12. 20. ch. 16. 46.

* *The Elder*—the greater in population. —Ed.

c *My tent in her.* 1 Kin. 8. 29. Ps. 76. 1.

† *Aholibah*—"My own tabernacle in her"—in allusion to the divine origin of the temple-worship at Jerusalem in its object, place, priests, ceremonies, and ordinances, as ordered by David and Solomon, in strict conformity to the law of Moses, or by direct prophetic revelation, and without the least admixture of human device.—Ed.

d Ex. 19. 5, 6. & xxiv. Deut. xxix.

e 2 Kin. 1—xv. & 17. 7—16. Hos. 1—xiii. 1 Kin. xii—xxi. ch. xvi.

‡ *When she was mine.*—It is plain from 1 Kin. 12. 27, that the tribes were still disposed to adhere to the temple service, as a divine institution; and that they were seduced by the arts, or overawed by the authority of Jeroboam, to the idolatry of Bethel and Dan.—Ed.

f Ch. 16. 37. ver. 12. Hos. 2. 13. & 8. 9. 10. & 10. 6. & 12. 1. 2 Kin. 15. 19, 29. & 17. 4.

g Is. 30. 16. & 31. 2. & 36. 6.

§ Heb. *bestowed her whoredoms upon them.*

|| Heb. *the choice of the children of Ashur.*

h Ex. 32. 4. Ps. 106. 19. 1 Kin. 12. 28—33. 2 Kin. 17. 16. & 10. 29. ver. 5, 31.

i 2 Kin. 15. 19, 29. & 17. 3, 6, 23. 1 Chr. 5. 26. 27. ch. 16. 37, 40.

k Ver. 29, 47. ch. 16. 37, 40. 2 Kin. 15. 19, 29. & 17. 5, 6, 22. & 18. 9—12. 1 Chr. 5. 26, 27. *i. e.* disgraced and destroyed her.

l Heb. *a name.* Deut. 28. 18—28. Jer. 22. 9. ch. 16. 41. ver. 48. An example of God's vengeance for idolatry.

* *Famous*—became a "name," a by-word, for her varied idolatries, shameless depravity, and terrible chastisements.—Ed.

m Heb. *She corrupted her inordinate love more than,* &c. ver. 14. Jer. 3. 6, 11. ch. 16. 47, 51. 2 Kin. xvi, xxi.

† Heb. *more than the whoredoms of her sister.*

n 2 Kin. 16. 7—11. 2 Chr. 28. 16—23. ch. 16. 28. ver. 5. Hos. 5. 13.

o Jer. 3. 13. ver. 31.

p Ver. 11. Jer. 3. 8—11. ch. 16. 47, 51. 2 Kin. xvi, xx, xxi.

q 2 Kin. 24. 12—15. 2 Chr. 32. 31. Is. 39. 1—4. ch. 8. 10. *i. e.* heard the fame of their pomp, power, and wealth.

r 1 Sam. 18. 4. Is. 22. 21.

‡ Party-coloured turbans, according to Calmet. Turbans with the ends hanging down, according to Gesenius.—Ed.

§ Heb. *at the sight of her eyes.*

s Gen. 6. 2. 2 Sam. 11. 2. ch. 16. 17, 22. 2 Kin. 24. 1. ver. 40, 41. Is. 39. 1—4. 2 Pet. 2. 14.

5 And Aholah [e]played the harlot when she was mine;[‡] and she [f]doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, [g]horsemen riding upon horses.

7 Thus she [h]committed her whoredoms with them, with all them *that were* [i]the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her [k]whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore [l]I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These [k]discovered her nakedness: they took her sons and her daughters, and slew her with the sword; and she became [l]famous[*] among women: for they had executed judgment upon her.

11 And when her sister Aholibah saw *this,* [m]she was more corrupt in her inordinate love than she, and in her whoredoms [†]more than her sister in *her* whoredoms.

12 She doted upon the [n]Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* [o]they *took* both one way;

14 And *that* [p]she increased her whoredoms: for when she [q]saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 [r]Girded with girdles upon their loins, exceeding in dyed attire[‡] upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And [s]as soon as she saw them with her eyes, she doted upon them, and [s]sent messengers unto them into Chaldea.

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24—30. They are not refined, nor washed, by the judgments which I have inflicted. Their prophets combine against upright persons: and persecute, rob, and murder such as oppose them. Their priests wrest my laws to countenance their oppression and impiety: they irreverently officiate in my service; and neither in preaching nor in practice make any difference between right or wrong, clean or unclean; they take no care to have my sabbaths observed: and thus dishonour me by their infamous conduct. Their princes have abandoned themselves to cruelty, murder, oppression, and extortion. Their prophets, by false reasonings, and unstudied discourses, pretended visions, and presages of peace and prosperity, flatter them in their sinful courses. And there is none among them who either apply themselves to reform the nation, or to supplicate the prevention of my judgments.

REFLECTIONS UPON CHAP. XXII.—Lord, what are men, that they, that professors of the true religion, should be such monsters! And what an awful connexion there is between the different forms of wickedness! There is nothing so abominable but forgetfulness of God, and of his relations and favours, may produce it. But very base and contemptible before God are degenerate and hypocritical professors. Dreadful is the case of a nation when prophets, priests, and princes, are accomplices and ringleaders in guilt. And when there is scarcely a faithful opposer or importunate intercessor, God's vengeance must break in upon them, and render them infamous and miserable. Then shall they tremble under his hand, and feel what a wretched exchange they have made by their apostasy from him. And as their stations aggravated their offences, they shall enhance their misery and ruin.

CHAP. XXIII.—*Whoredom* here, and in many other places, denotes an idolatrous apostasy from God, their covenanted husband, to idols, and a dependence on heathen alliances. Ver. 4. The Israelites are called AHOLAH, *her own tabernacle,* because their worship, appointed by Jeroboam, was of their own invention: and the JEWS AHOLIBAH, *my tabernacle is in her,* as they enjoyed the temple and



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17 And the [a]Babylonians [t] came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was [u] alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind [x] was alienated from her, like as my mind was alienated from her sister.

19 Yet she [y] multiplied her whoredoms, [z] in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 [a] For she doted upon their paramours, † whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus [b] thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD, Behold, [c] I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 [d] The Babylonians, and all the Chaldeans, Pekod, and Shoa, ‡ and Koa, *and* all the Assyrians with them, all of them [e] desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee [f] with chariots, § waggons, and wheels, and with an assembly of people, *which* shall set against thee buckler, and shield, and helmet, round about: and [g] I will set judgment before them, and they shall judge thee according to their judgments.

25 [h] And I will set my jealousy against thee, and they shall deal furiously with thee: [i] they shall take away thy nose and thine ears; [k] and thy remnant shall fall by the sword: they shall take thy sons and thy daughters: and [l] thy residue shall be devoured by the fire.

26 They shall also [k] strip thee out of thy clothes, and take away thy † fair jewels.

27 Thus [l] will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt; so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD, Behold, [m] I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:

29 [n] And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

A. M. cir. 3412.
B. C. cir. 592.

[a] Heb. *Children of Babel.*

[t] 2 Kin. 24. 1. 2 Chr. 36. 6. Made leagues, and enticed to idolatry.

[u] Heb. *loosed* or *disjointed.* 2 Kin. 24. 1, 20. ver. 16, 19—22, 28. 2 Sam. 13. 15.

[x] Jer. 2. 8. & 6. 8. Hos. 2. 2. & 7. 9. 2 Chr. 15. 2. ch. 5. 8, 13.

[y] Jer. 2. 5. 2 Tim. 3. 13.

[z] Ps. 106. 6. ch. 20. 7. ver. 8, 8. 2 Pet. 2. 22.

[a] Ch. 16. 26. & 17. 7, 15. Jer. 37. 7. ver. 21. i. e. relied upon their auxiliary troops.

† *Paramours*—harlots; brutishly sensual, and totally void of intellect.—KD.

[b] Ver. 3, 8, 19. ch. 20. 7. 2 Pet. 2. 22.

[c] Is. 10. 5, 6. & 30. 3, 4. ch. 16. 37. ver. 9, 17. Hab. 1. 6—10. Jer. 4. 7. & 25. 9—11, 18, 33.

[d] 2 Kin. 20. 14, 15. Deut. 28. 49, 50. Jer. 1. 15. & 4. 6, 7. & 6. 22, 23. & 8. 16. & 12. 9—12. & 16. 16. & 29. 9. & 50. 21.

‡ Some think these names to be titles of honour; but this is not probable, as they are never mentioned as such by Daniel. They are, more probably, geographical divisions of the Chaldean empire, or names of the nations that furnished their auxiliary, or mercenary cavalry; of which species of force, some eastern armies are almost entirely, or altogether composed.—KD.

[e] Ver. 12. Jer. 2. 19. Prov. 14. 14.

[f] Ch. 26. 10. Jer. 47. 3. Nah. 3. 2, 3.

§ "With scythed cars," &c. — *Boothroyd.* A species of war chariot frequently mentioned in ancient history.—KD.

[g] Ver. 45. ch. 16. 38. 2 Sam. 24. 14. i. e. give them leave to punish thee as they please.

[h] Prov. 6. 34. ch. 16. 38—42. & 5. 13, 15. Jer. 15. 2—4. Deut. 29. 21, 22. Rev. 17. 16, 17.

|| They shall treat thee cruelly and disgracefully.

[i] Referring to the system of mutilation that was anciently much practised, and still continues in the East, (see *Dr Clarke's Travels*—Asia,) and which, alas, for religion! alas, for freedom! was inflicted even in free and Christian England, so late as the reign of Charles I, (see *Life of Prynne,*) and that for no greater crime than an unsparing exposure of the enormities of a licentious stage, closely assimilated to the abominations denounced by Ezekiel. What reason has the nation to bless God for milder laws, more merciful judges, more humane punishments! —KD.

[l] Ch. 15. 6, 7. & 20. 47, 48. Deut. 32. 21, 22.

[k] Ch. 16. 16, 37, 39. Jer. 13. 22, 26. Is. 47. 3. Rev. 17. 16. & 18. 16—17.

† Heb. *instruments of thy decking.*

[l] Ch. 22. 15. & 16. 26. & 18. 6. ver. 3, 19. Is. 27. 9. Mic. 5. 10—15. Zec. 13. 2, 3.

[m] Ver. 17, 22. ch. 16. 37. Jer. 21. 7—10. & 24. 8—10. & 25. 9—11. & 32. 28, 29. & 34. 18—22.

[n] Ver. 24—26, 45. ch. 16. 37—43. & 5. 12, 13. 2 Sam. 12. 15. Deut. 28. 47—51. Rev. 17. 16, 17. & 18. 2.

A. M. cir. 3412.
B. C. cir. 592.

[o] Ch. 16. 36, 48. & 6. 9. ver. 12, 18. Jer. 2. 19, 20, 23. & 4. 18. & 5. 25. & 16. 11, 12. & 22. 8, 9.

[p] Ver. 13. Jer. 3. 8—11. ch. 16. 47, 51. 2 Kin. 17. 7—23.

[q] Ps. 11. 6. & 75. 8. & 60. 3. Is. 51. 17. Jer. 25. 15—18, 27, 28. & 51. 7. & 7. 14, 15. Hab. 2. 16. 2 Kin. 21. 11—16.

[r] Ps. 75. 8. Dan. 9. 12. Amos 3. 2. Luke 12. 47. Rev. 18. 6.

[s] Ch. 22. 4, 5. Deut. 28. 37. Jer. 25. 9—11. & 24. 9.

[t] Ps. 75. 8. Is. 51. 17. Jer. 25. 15—18, 27, 28. & 13. 2, 3. Deut. 28. 34. ch. 5. 12, 13, 16.

[u] Ver. 3, 8, 21. Prov. 14. 14. Jer. 2. 19, 20. Rev. 18. 7.

[x] 1 Kin. 14. 9. ch. 22. 12. Neh. 9. 26. Jer. 2. 32. & 3. 21. & 13. 25. & 32. 33. & 22. 9. & 16. 11, 12. Ps. 106. 13, 21. & 50. 16, 17.

[y] Ch. 7. 3. ver. 11, 17, 19, 25, 28, 30—34, 45—49.

[z] Ch. 20. 4. & 22. 2. Jer. 1. 10.

* Or, *plead for.*

[a] Is. 58. 1. ch. 16. 2. & 20. 4. & 2. 7. & 22. 2.

[b] Ch. 16. 15—34. Ps. 106. 34—39. ver. 3—21. Is. i—lii. v, lix. Jer. ii—xlx. Zeph. iii.

[c] Ch. 16. 20, 21, 36. & 20. 26, 31. Jer. 7. 31. & 32. 35. Lev. 18. 21. & 20. 2—5.

[d] Ch. 22. 3. & 7. 20. ver. 39. Jer. 11. 15. 2 Kin. 21. 4.

[e] 2 Kin. 21. 4. ver. 39. Jer. 8. 12. & 2. 3. Is. 3. 9.

[f] Is. 57. 7, 9. & 30. 1—6. & 31. 1—3. & 39. 1, 2. ver. 16, 18.

† Heb. *coming.*

[g] Ch. 16. 15, 16. 2 Kin. 9. 30. & 21. 3—5. Hos. 2. 8, 9. Prov. 7. 10. Ruth 3. 3. Jer. 4. 30.

‡ In this manner do women still paint their eyes in Egypt, and several Asiatic countries. See *Lane's Modern Egyptians,* vol. i. p. 51, &c., and *Ward's History of the Hindoos.*—KD.

[h] Heb. *honourable.* Prov. 7. 16, 17. Esth. 1. 6. Amos 2. 8. & 6. 4.

[i] Mal. 1. 7. ch. 15. 18, 19. Jer. 44. 17. Hos. 2. 5, 9.

[k] Ch. 16. 23, 34. Ex. 32. 6, 18, 19. Deut. 32. 15. Prov. 7. 12. Hos. 4. 7. & 13. 6. Mat. 23. 15.

§ Heb. *of the multitude of men.*

‖ Or, *drunkards.* Gen. 10. 7. Jer. 9. 26.

¶ *Sabeans.* — The marginal translation is preferable. "Drunkards"—beastly worshippers of Bacchus; their brows crowned with roses and myrtles; their faces, smiles; their voices, joy; their hearts, pollution; their end, perdition. 1 Cor. 6. 10.—KD.

[m] Brought presents. ch. 16. 11, 12.

[n] Prov. 2. 19. Ps. 106. 6. Dan. 9. 16. Jer. 2. 32. & 13. 23, 27. Ezra 9. 7.

* Heb. *her whoredoms.*

[o] 2 Chr. 28. 22. Is. 1. 5. Jer. 2. 3. 2 Tim. 3. 13.

30 I will do these *things* unto thee, [o] becau thou hast gone a whoring after the heathen, a because thou art polluted with their idols.

31 [p] Thou hast walked in the way of thy siste therefore will I give [q] her cup into thine han

32 Thus saith the Lord GOD, [r] Thou sh drink of thy sister's cup deep and large: [s] th shalt be laughed to scorn, and had in derisio it containeth much.

33 Thou shalt be filled with drunkenness a sorrow, with the cup of astonishment and solation, with the cup of thy sister Samaria.

34 [t] Thou shalt even drink it, and suck *it* o and thou shalt break the sherds thereof, a [u] pluck off thine own breasts: for I have spok *it,* saith the Lord GOD.

35 Therefore thus saith the Lord GOD, [x] cause thou hast forgotten me, and cast me hind thy back, therefore [y] bear thou also lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me, of man, wilt thou [z] * judge Aholah and Aholib yea, [a] declare unto them their abominations

37 [b] That they have committed adultery, blood *is* in their hands, and with their id have they committed adultery, and have [c] caused their sons, whom they bare unto me, pass for them through *the fire* to devour *th*

38 Moreover, this they have done unto they [d] have defiled my sanctuary in the sa day, and have profaned my sabbaths:

39 For when they had slain their children their idols, then they came the same day i my sanctuary to profane it; and, lo, [e] thus h they done in the midst of mine house.

40 And furthermore, [f] that ye have sent men † to come from far, unto whom a mess ger *was* sent; and, lo, they came: for wh thou [g] didst wash thyself, paintedst thine ey and deckedst thyself with ornaments,

41 And satest upon a [h] stately bed, and [i] a ble prepared before it, whereupon thou hast mine incense and mine oil.

42 And a voice of [k] a multitude being at *was* with her: and with the men [l] of the c mon sort *were* brought [l] Sabeans [l] from the derness, which [m] put bracelets upon their ha and beautiful crowns upon their heads.

43 Then said I unto *her that was* [n] old adulteries, Will they now commit * whored with her, and she *with them?*

44 [o] Yet they went in unto her, as they g unto a woman that playeth the harlot: so w they in unto Aholah and unto Aholibah, lewd women.

ordinances of God. Both belonged to God by solemn marriage covenant; and they once brought forth many converts unto him. 32—34. The dreadful and lasting miseries, with which ye also shall be punished, shall render you contemptible, infamous, infatuated, and even mad with rage and despair. 38—43. When they had newly polluted themselves with idolatry and murder, they immediately rushed into my temple; and after offering their children to Molech, they sacrificed to their idols in my courts. And to please the Assyrians, Egyptians, Chaldeans, they have built temples, and prepared altars and sacrifices, and perfumed them with the incense and oil devoted to my service; and have received their ambassadors with distinguished veneration, and along with



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45 ¶ And the [p]righteous men, [q]they shall judge them [r]after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD, [s]I will bring up a company upon them, and will give them [t]to be removed and spoiled.

47 And [u]the company shall stone them with stones, and [x]dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 [y]Thus will I cause lewdness to cease out of the land, [z]that all women may be taught not to do after your lewdness.

49 And [a]they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye [b]shall know that I *am* the Lord GOD.

A. M. cir. 3412. B. C. cir. 592.

p Chaldeans, ch. 5. 6, 7, & 16. 27, 37, 47, 58, 52. or prophets, ch 13. 3. Is. 6. 10 Jer. 1. 10. & 5. 14. Hos. 6. 5.

q *Righteous men.*—The prophets who reproved the sin, and pronounced the sentence which the Chaldeans executed, ver. 46, 47.—Ed.

r Ver. 37—39. 46—49. ch. 16. 38, 40, 41. Deut. 22. 21, 24. Lev. 21. 9. & 20. 10. John 8. 7.

s Ver. 27—32. Jer. 1. 15. & 25. 9.

t Heb. *for a removing and spoil.*

u Ch. 9. 6 & 13. 6, 7. & 16. 40, 41. ver. 25. Jer. 23. 5, 6.

x Or, *single them out.*

y Ver. 27. ch. 5 13. & 22. 15. & 6. 6, 14. & 7. 2—15.

z Ver. 10. ch. 16. 41. & 5. 15. Mic. 6. 9. Judg. 6. 16. Is. 26. 9, 11. Deut. 13. 11. 1 Cor. 10. 11. 2 Pet. 2. 6.

a Ver. 35. 45—47. ch. 16. 36—43. Jer. 2. 19, 20, 24. Lev. 26. 36. 44. & 25. 5. Ps. 9. 10. Is. 26. 9, 11.

A. M. cir. 3411. B. C. cir. 593.

f Ch. 22. 2—4, 9, 27 ver. 6. Nah. 3. 1. Hab. 2. 12.

g Ch. 22. 19—21. & 9. 5, 6. & 15. 6, 7. & 24. 6, 7. & 5. 12, 13. ver. 4, 5. Is. 30. 33. Jer. 15. 2, 3. & 16. 4. Dan. 9. 12.

h Jer. 6. 16, 17. & 5. 6. & 24. 8—10. & 25. 9—11. & 20. 3. Is. 30. 6. Rev. 16. 17.

i Jer. 21. 10. & 32. 29. & 37. 10 & 38. 18. & 52. 13.

k Ch. 22. 15. & 23. 27. 46. Is. 1. 24. Is. 104. 33. & 9. 17. & 24. 25.

l Jer. 2. 5. & 15. 6. Is. 57. 10. ch. 16. 29. 30. & 23. 6. 19. 40. Hab. 2. 13. Mal. 2. 17. Hos. 12. 1.

m Or, *God.* Mal. 2. 17.

n 2 Chr. 36. 14—16. Jer. 44. 3—5. & 5. 3. Is. 1. 5.

o Ver. 11.

p Ch. 23. 29, 33. Jer. 8. 12.

q Amos 4. 6—11. Hag. 1. 5. ver. 12. 2 Chr. 36. 14—16. Zeph. 3. 2, 7. Jer. 25. 5—7. & 35. 15. & 5. & 8. 12. 13. Is. 1. 5.

r Ps. 81. 11, 12. Hos. 4. 17. Luke 13. 7, 9. 2 Thes. 2. 11, 12. Rev. 22. 11.

s Ch. 5. 13. & 8. 18. & 16. 42. Rom. 2. 6.

t Num. 23. 19. 1 Sam. 15. 29. Ps. 33. 9. Is. 55. 11.

u Ch. 5. 11. & 7. 4, 9. & 8. 18. & 9. 10. Jer. 13. 14.

x Some sudden disease, as apoplexy, palsy, the rupture of a blood-vessel, &c. Inflictions that so frequently proclaim God's message to every man.—"Be ye also ready."—Ed.

y Heb. *Go.*

z Heb. *Be silent.*

a Lev. 10. 6. & 13. 45. & 21. 10. Jer. 7. 29. & 16. 6. & 14. 4.

b 2 Sam. 15. 30. Is. 47. 2.

c Going barefooted was a token of sorrow, 2 Sam. 15. 30.—Ed.

d Lev. 13. 45. Mic. 3. 7.

e Heb. *upper lip.* and so ver. 22.

f This referred to another token of mourning, Lev. 13. 45.—Ed.

g Jer. 16. 5—7. Hos. 9. 4. Bread sent by friends to mourners.

h *Bread of men*—such as need to be sent from one friend to another upon occasions of mourning; a custom founded upon the presumption, that the mourner would neglect to prepare necessary food, which, therefore, friendship provided for him.—Ed.

i Job 30. 23. 1 Cor. 7. 29.

k Gen. 1. 5. Lev. 23. 32. ch. 33 22.

l Prov. 16. 32. Mat. 16. 24.

m Ch. 12. 5. & 17. 12. & 20. 49. & 21. 7. Mal. 1. 7. & 2. 14, 17. & 3. 7, 8, 13.

n Heb. *the pity of your soul.*

o Ch. 5. 12, 13. & 23. 37. & 16. 20. Jer. 16. 3, 4. & 9. 21. & 6. 5, 11.

p Ver. 16, 17. Jer. 16. 6—7. & 47. 5. & 8. 3. Ps. 78. 64. Amos 6. 9, 10. Job 27. 15.

CHAPTER XXIV.

(1) *The parable of a boiling pot displays the irrevocable doom of Jerusalem:* 1—14. (2) *By the sign of the tearless funeral of the prophet's beloved wife, is set forth the calamity of the Jews surpassing all sorrow.*

A. M. cir. 3414. B. C. cir. 590.

AGAIN, in the [a]ninth year,' in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, *even* of [b]this same day: the king of Babylon set himself against Jerusalem this same day.[†]

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD, Set on a [c]pot,[‡] set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and [d]burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord GOD, Wo to the bloody city, to the pot whose [d]scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece;[‖] let no lot fall upon it.

7 For [e]her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

a Ch. 1. 1, 2. & 20. 1. 2 Kin. 25. 12.

a *Ninth* year of Jehoiachin's captivity, and Zedekiah's reign. The date is so precisely noted that the captive Jews might have an opportunity of observing the accurate fulfilment of the prophecy.—Ed.

b 2 Kin. 25. 1. Jer. 52. 4. & 39. 1.

† Ezekiel was now in Chaldea—many hundreds of miles distant from Jerusalem—and so could have no human means of ascertaining the precise commencement of the siege; or, indeed, whether there should be any siege at all. His confidence of assertion marks his unhesitating belief in his divine inspiration; and the accurate correspondence of the fact should have amply convinced his fellow-captives that he was, indeed, the messenger of God.—Ed.

c Ch. 11. 3. Jer. 1. 13. ver. 6.

‡ The allusion to "a pot" is not indignified, as it refers to the boiling of the reserved portions of the sacrifices. *The pot, Jerusalem.—The flesh and bones, citizens.—Fire and scalding water, public calamities.*—Ed.

d Or, *heap.*

d Ch. 22. 18. ver. 12. 13. Jer. 6. 29. Rev. 17. 2—5.

‖ *Piece by piece*, one disaster following another.—*No lot*, let no class escape.—Ed.

e Is. 3. 9. Jer. 2. 34. & 3. 3. & 5. 15. & 6. 15. Lev. 17. 13. 2 Kin. 21. 16. Zeph. 3. 3—5.

9 Therefore thus saith the Lord GOD, [f]Wo to the bloody city! I will even [g]make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and [h]spice it well, and let the bones be burnt..

11 Then [i]set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and [k]*that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 [l]She hath wearied [m]*herself* with lies, and [n]her great scum went not forth out of her: [o]her scum *shall be* in the fire.

13 [p]In thy filthiness *is* lewdness: [q]because I have purged thee, and thou wast not purged, [r]thou shalt not be purged from thy filthiness any more, [s]till I have caused my fury to rest upon thee.

14 [t]I the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go back, [u]neither will I spare, neither will I repent: according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke:[x] yet neither shalt thou mourn nor weep, neither shall thy tears [y]run down.

17 [z]Forbear to cry, make no mourning for the dead, [a]bind the tire of thine head upon thee, and put [b]on thy shoes[§] upon thy feet, and [c]cover not *thy* [d]lips,[‖] and eat not [e]the bread of men.[*]

18 So I spake unto the people in the morning: and at even my wife [f]died; and I did in the [g]morning [h]as I was commanded.

19 ¶ And the people said unto me, [i]Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD, Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and [k]that which your soul pitieth; and [l]your sons and your daughters whom ye have left[‡] shall fall by the sword.

22 [m]And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

f Ch. 22. 2—4, 9, 27 ver. 6. Nah. 3. 1. Hab. 2. 12.

g Ch. 22. 19—21. & 9. 5, 6. & 15. 6, 7. & 24. 6, 7. & 5. 12, 13. ver. 4, 5. Is. 30. 33. Jer. 15. 2, 3. & 16. 4. Dan. 9. 12.

h Jer. 6. 16, 17. & 5. 6. & 24. 8—10. & 25. 9—11. & 20. 3. Is. 30. 6. Rev. 16. 17.

i Jer. 21. 10. & 32. 29. & 37. 10 & 38. 18. & 52. 13.

k Ch. 22. 15. & 23. 27. 46. Is. 1. 24. Is. 104. 33. & 9. 17. & 24. 25.

l Jer. 2. 5. & 15. 6. Is. 57. 10. ch. 16. 29. 30. & 23. 6. 19. 40. Hab. 2. 13. Mal. 2. 17. Hos. 12. 1.

m Or, *God.* Mal. 2. 17.

n 2 Chr. 36. 14—16. Jer. 44. 3—5. & 5. 3. Is. 1. 5.

o Ver. 11.

p Ch. 23. 29, 33. Jer. 8. 12.

q Amos 4. 6—11. Hag. 1. 5. ver. 12. 2 Chr. 36. 14—16. Zeph. 3. 2, 7. Jer. 25. 5—7. & 35. 15. & 5. & 8. 12. 13. Is. 1. 5.

r Ps. 81. 11, 12. Hos. 4. 17. Luke 13. 7, 9. 2 Thes. 2. 11, 12. Rev. 22. 11.

s Ch. 5. 13. & 8. 18. & 16. 42. Rom. 2. 6.

t Num. 23. 19. 1 Sam. 15. 29. Ps. 33. 9. Is. 55. 11.

u Ch. 5. 11. & 7. 4, 9. & 8. 18. & 9. 10. Jer. 13. 14.

x Some sudden disease, as apoplexy, palsy, the rupture of a blood-vessel, &c. Inflictions that so frequently proclaim God's message to every man.—"Be ye also ready."—Ed.

y Heb. *Go.*

z Heb. *Be silent.*

a Lev. 10. 6. & 13. 45. & 21. 10. Jer. 7. 29. & 16. 6. & 14. 4.

b 2 Sam. 15. 30. Is. 47. 2.

c Going barefooted was a token of sorrow, 2 Sam. 15. 30.—Ed.

d Lev. 13. 45. Mic. 3. 7.

e Heb. *upper lip.* and so ver. 22.

f This referred to another token of mourning, Lev. 13. 45.—Ed.

g Jer. 16. 5—7. Hos. 9. 4. Bread sent by friends to mourners.

h *Bread of men*—such as need to be sent from one friend to another upon occasions of mourning; a custom founded upon the presumption, that the mourner would neglect to prepare necessary food, which, therefore, friendship provided for him.—Ed.

i Job 30. 23. 1 Cor. 7. 29.

k Gen. 1. 5. Lev. 23. 32. ch. 33 22.

l Prov. 16. 32. Mat. 16. 24.

m Ch. 12. 5. & 17. 12. & 20. 49. & 21. 7. Mal. 1. 7. & 2. 14, 17. & 3. 7, 8, 13.

n Heb. *the pity of your soul.*

o Ch. 5. 12, 13. & 23. 37. & 16. 20. Jer. 16. 3, 4. & 9. 21. & 6. 5, 11.

‡ *Whom ye have left* behind you in Jerusalem, when you were carried captive.—Ed.

h Ver. 16, 17. Jer. 16. 6—7. & 47. 5. & 8. 3. Ps. 78. 64. Amos 6. 9, 10. Job 27. 15.

have wallowed in ease and luxury, and have even courted the friendship of the base and thievish Arabians, that they might bring them ornamenting presents. Where and when are these base alliances and idolatries to stop?

REFLECTIONS UPON CHAP. XXIII.—Disgraceful to men, and dishonourable to God, are sinful confederacies and confidence in an arm of flesh. And the greater our privileges, and nearer our connexions with God, the more criminal is our apostasy from him. If men will strengthen their corruptions, and bid defiance to repentance, by long-continued customs of sinning, or by reflecting on their former wickedness with pleasure and pride, and will alienate their affections from God, let them not wonder if he mark his detestation of them in the most fearful calamities. If we follow the pattern of punished transgressors, we must expect to share with them in their tremendous plagues. And if we indulge ourselves in forgetfulness of God, the most shocking treachery, gross idolatry, barbarous murder, heaven-daring profaneness, and confederacy with the worst and basest of mankind, will most probably follow. And what can then await us but disappointments, and miseries unnumbered and tremendous? But most shameful is it, when the heathen executioners of God's judgments are less wicked than the hypocritical professors on whom they execute them.

CHAP. XXIV.—Ver. 4—13. Gather the Jews, especially their great men, kings, princes, and rulers in church and state, into Jerusalem, that there my kindled wrath may render them and their people inexpressibly miserable, by sword, famine, or pestilence. Since they continue obstinate in wickedness, let them be destroyed, one after another, by diversified judgments. By their open and avowed wickedness, they have provoked me to punish them with public, correspondent, and destructive judgments. Let resentment and hope of plunder animate the Chaldeans utterly to destroy the inhabitants, and even burn up their city; to see if that will cure them of their vain hopes, heathen confederacies, and obstinacy and impudence in wickedness, notwithstanding all my reproofs, threatenings, and lesser judgments. 21—23. I will give up the temple, that magni-



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23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep;* but ye shall [l]pine away for your iniquities, and mourn one toward another.†

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and [k] when this cometh, ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and ‡ that whereupon they set their minds, their sons and their daughters,

26 *That* [l] he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day [m] shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb:§ and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

A. M. cir. 3414. B. C. cir. 590.

* The public calamities shall absorb all private sorrows; and the continuance of evils shall at last render you careless and callous.—Ed.

l Ch. 4. 4, 17. & 33. 10. Lev. 26. 39.

† Ye shall complain one to another, and waste your thoughts and time in vain and provoking recriminations; each man charging his neighbour as the author of the public calamities; no man repenting of his own sins, and returning, in contrition, to the Lord.—Ed.

k Ch. 6. 7. & 25. 5, 7, 11, 14, 17. John 13. 19. & 14. 29. & 16. 11.

‡ Heb. *the lifting up of their soul.*

l Ch. 33. 21. 22. Jer. 52. 6. 1 Sam. 4. 12—18. Job 1. 15—19.

m Ch. 3. 26, 27. & 29. 21. & 33. 22. Eph. 6. 19. And till that time thou shalt prophesy no more to the Jews, but against the heathen nations around.

§ *No more dumb.*—From this date till the taking of Jerusalem, about eighteen months after, the prophet was either altogether dumb, or, at least, refrained from all public preaching to the people.—Ed.

## CHAPTER XXV.

(1) *The judgment of the Ammonites for their sinful joy at the calamities of the Jews:* 1—7. (2) *The judgment of Moab and Seir:* 8—11. (3) *Of Edom:* 12—14. (4) *Of the Philistines:* 15—17.

THE word of the LORD came again unto me, saying,

2 Son of man, [a] set thy face [b] against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD, [c] Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the [d] men of the east* for a possession, and they shall set their palaces† in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy [e] milk.

5 And I will make [f] Rabbah [g] a stable for camels, and the Ammonites a couching-place for flocks; and [h] ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD, [i] Because thou hast clapped *thine* ‡ hands, and stamped with the § feet, and [k] rejoiced in [l] heart with all thy despite against the land of Israel;

A. M. cir. 3414. B. C. cir. 590.

a Ch. 6. 2. & 20. 46. & 21. 2.

b Gen. 19. 35, 38. Judg. x, xi. 1 Sam. xi. 2 Sam. x, xii. Amos i. 11—14. Jer. 9. 25, 26. & 25. 21, 27. & 49. 1—6. ch. 21. 28—32. Zeph. 2. 9—11.

c Ch. 21. 28. & 26. 2. & 35. 10—15. Zeph. 2. 8. Obad. 10, 12. ver. 6, 8.

d Heb. *children.* i. e. *Chaldeans*, ch. 21. 19, 20. Jer. 25. 9, 21. Num. 23. 7. Is. 2. 6. Gen. 11. 2. Prov. 17. 5.

* The Chaldeans or Arabians—most probably the latter, to whom the country might be allotted for their military services in Nebuchadnezzar's army.—Ed.

† *Palaces.* — The word signifies "dwellings, tents, pens for sheep, or enclosures for cattle." The latter sense seems here preferable to *palaces.* —Ed.

e Or, fat. Gen. 45. 18. Ps. 81. 16. Deut. 2. 19. 2 Sam. 17. 27.

f Ch. 21. 20. 2 Sam. 12. 26.

g Is. 17. 2. & 32. 14. Zeph. 2. 14, 15.

h Ch. 24. 24. & 26. 6. & 35. 9. Ps. 9. 16.

i Ver. 3. Job 27. 23. Lam. 2. 15. Jer. 48. 27. Zeph. 2. 15.

‡ Heb. *hand.*

§ Heb. *foot.*

k Prov. 24. 17. ch. 36. 5. Zeph. 2. 8.

|| Heb. *soul.*

A. M. cir. 3414. B. C. cir. 590.

l Ver. 13, 16. ch. 14. 9. Zeph. 1. 4.

* Or, *meat.*

† *I will destroy thee.* — This whole country, once so cultivated, so productive, so populous and prosperous, is now converted into a complete desert. See *Burkhardt's Syria.* —Ed.

‡ That is—See how the Jews, notwithstanding their religious profession, and their boast of divine protection, are suffering the calamities common to the heathen nations. Moab and Seir seem, in this reflection, to take credit to themselves for a purer form of religion; but, no matter what its form may have been, being void of "brotherly kindness and charity," it was nothing, 1 Cor. 13. 2.—Ed.

m Heb. *shoulder of Moab.* Jer. 48. 15—25. Num. 24. 17, 18. Jos. 13. 17, 20.

n Or, *against the children of Ammon.* ver. 2—7.

§ Not to "the men of the East" combined with the Ammonites; but, as the marginal rendering intimates, when they come against the Ammonites.—Ed.

|| *Edom hath dealt against Judah.*—Encouraged her enemies, contrived plots against her, destroyed her unhappy fugitives. See 2 Chr. 28. 17. Ps. 137. 7. Ezek. 35. 2.—Ed.

o Heb. *by revenging revengement.* ch. xxxv. 2 Chr. 28. 17. Amos i. 4. Obad. 10. Ps. 137. 7.

* Or, *they shall fall by the sword unto Dedan.*

† This prediction—one most improbable at the time it was uttered—was fulfilled when Judas Maccabæus overthrew and subdued the Edomites.—Ed.

p Nah. 1. 2, 6. Rev. 6. 16, 17. & 18. 8. Heb. 10. 31. Ps. 9. 16. & 36. 10, 11.

q Or, *Israel with perpetual hatred.* 1 Chr. 7. 21. Judg. iii, x, xiii, xvi. 1 Sam. iv, xxxi. 2 Sam. v, viii, xxi. 1 Kin. 15. 27. & 16. 15, &c.

‡ National antipathies have disfigured the whole history of man, and are the natural productions of "the carnal mind," which, being "enmity against God," cannot become "good will to men" until it is renewed by the Holy Spirit. That Christian nations; that Christian churches; that Christian families, should tolerate or cherish such feelings, is deeply to be deplored. O! let believers forbear one another, and pray that they may be preserved from groundless divisions, and enabled to "keep the unity of the Spirit in the bond of peace." —Ed.

§ Or, *haven of the sea.*

r Heb. *vengeances.* ver. 11, 14. ch. 5. 15, 25. Deut. 32. 35, 43.

7 Behold, therefore I [l] will stretch out hand upon thee, and will deliver thee * spoil to the heathen; and I will cut th from the people, and I will cause th perish out of the countries: I will d thee;† and thou shalt know that I *a* LORD.

8 ¶ Thus saith the Lord GOD, Becaus Moab and Seir do say, Behold, the ho Judah *is* like unto all the heathen;‡

9 Therefore, behold, I will open the of Moab from the cities, from his *which are* on his frontiers, the glo the country, Beth-jeshimoth, Baal-meo Kiriathaim,

10 Unto the men of the east [n] with th monites,§ and will give them in possessio the Ammonites may not be remembered the nations.

11 And I will execute judgments Moab; and they shall know that I *a* LORD.

12 ¶ Thus saith the Lord GOD, that Edom hath dealt against the ho Judah|| [o] by taking vengeance, and hath offended, and revenged himself upon th

13 Therefore thus saith the Lord will also stretch out mine hand upon and will cut off man and beast from it; will make it desolate from Teman; and of Dedan shall fall by the sword.

14 And I will lay my vengeance upon by the hand of my people† Israel: and th do in Edom according to mine anger, cording to my fury; and they [p] shall kn vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD, Beca Philistines have dealt by revenge, an taken vengeance with a despiteful heart, stroy [q] *it* for the old hatred;‡

16 Therefore thus saith the Lord G hold, I will stretch out mine hand up Philistines, and I will cut off the Cher and destroy the remnant of the § sea-coa

17 And I will execute great [r] vengeanc them with furious rebukes; and they sha that I *am* the LORD, when I shall lay m geance upon them.

ficent structure, on which ye rely for security and indemnity, to be defiled and destroyed by the Chaldean heathens; and your friends left at Jerusalem to be murdered; and yet ye shall not dare to make any open discoveries of your mourning for them, but shall secretly, in your own breasts, or with one another, bewail your misery, and pine away in sorrow.

REFLECTIONS UPON CHAP. XXIV.—All times, places, and events are under the immediate inspection of God: and it is useful to keep an exact account of his remarkable providences. But men only weary and ruin themselves by following after lying vanities. And inviolable are the threatenings, and tremendous the judgments, of God against obstinate sinners. Daring sinners must be made a spectacle to angels and men. They who harden themselves against God's means for their conversion, must perish without remedy: and they, who obstinately indulge their lusts, must at last be abandoned to them. Agreeable marriage connexions are very delightful. But our dearest created comforts are always on the wing to depart from us: and if they be taken from us, let us eye the hand of God, and hear his language therein:—and by faith let us take himself and his fulness to supply their room. Such submission will exceedingly sweeten our and gall. The removal of other men's comforts ought to make us think with our own.—But if men hate the power of godliness, it is just that G strip them of their beloved forms of it, and make them to mourn for their who never would mourn for their sins; yea, that he should make harden to feel the truths which they slighted when preached to them. But the situation when miseries are so heavy as to stupify and overwhelm And still more so when men, under terrible calamities, pine away in the

REFLECTIONS UPON CHAP. XXV.—In all ages the seed of the serpent the people of God, or those who had their appearance. And especial distress, what unnatural and barbarous instances have they given the they imagined the saints had lost their ALL when they lost their outward It is indeed mournful when professed saints, by their apostasy, give o the enemies of the Lord to blaspheme. But if God severely *correct* his o he will severely *punish* their enemies. And they who boasted of any oth



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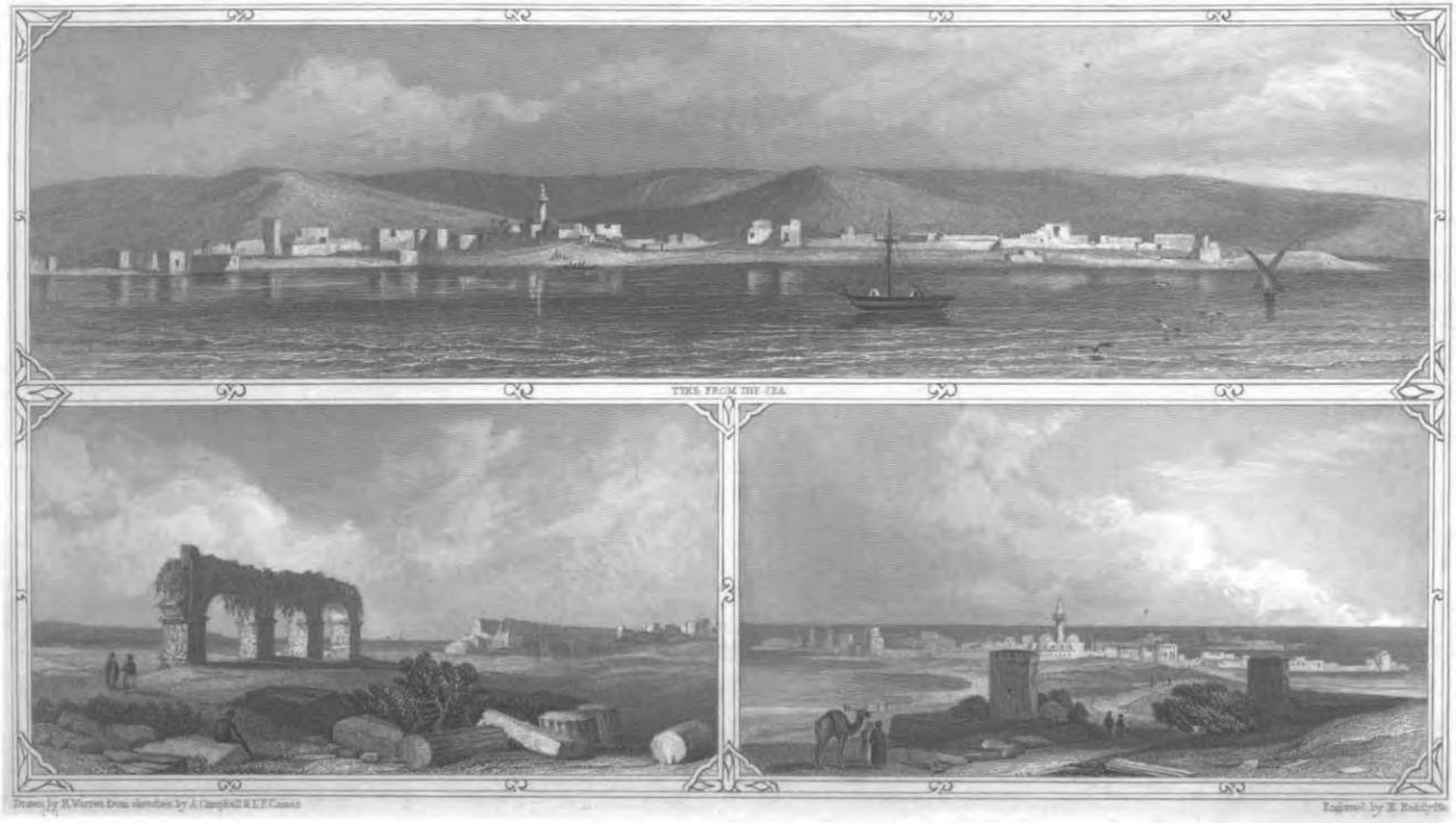
# TYRE.



TYRE FROM THE SEA.

Drawn by H. Warren from sketches by A. Campbell R.E.P. Canada

Engraved by H. Robinson

ANCIENT ACQUEDUCTS OF TYRE.

Book XXV. 4 P. 14

TYRE FROM THE ISTHMUS

Book XXVII. 32. 34

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## CHAPTER XXVI.

(1) *Tyre is threatened:* 1—6. (2) *Nebuchadrezzar and his army:* 7—14. (3) *The astonishment of the sea-kings at the fall of Tyre:* 15—21.

A. M. cir. 3416. B. C. cir. 588.

AND it came to pass in the eleventh year,[a] [s] in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem,[†] [b] Aha, she is broken *that was* the [c] gates of the people;[‡] [d] she is turned unto me;[§] I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD, [e] Behold, I *am* against thee, O Tyrus, and will cause [f] many nations to come up against thee, as the sea causeth his waves to come up.

4 And they [g] shall destroy the walls of Tyrus, and break down her towers: [h] I will also scrape her dust from her, and make her like the top of a rock.

5 [i] It shall be *a place for* the spreading of nets [k] in the midst of the sea: for I have spoken *it*, saith the Lord GOD; and [l] it shall become a spoil to the nations.

6 And her [m] daughters which *are* in the field [n] shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, [o] with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and [†] cast a mount against thee, and lift up the buckler[‡] against thee.

9 And he shall set engines of war against thy walls, and with his axes[§] he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, [‖] as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets,[¶] he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy [†] thy pleasant houses: and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.[‡]

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; [n] thou shalt be built no more:[*] for I the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus, Shall not the isles [o] shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the [p] princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with [q] trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall take up a [r] lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited [†] of sea-faring men, [‡] the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy [§] departure.

19 For thus saith the Lord GOD, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up [u] the deep upon thee, and great waters shall cover thee;[‡]

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall [x] set glory in the land of the living;[§]

21 I will make thee [y] a terror, and thou *shalt be* no *more:* though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

## CHAPTER XXVII.

(1) *The riches of Tyre:* 1—25. (2) *Her irrecoverable ruin:* 26—36.

A. M. cir. 3416. B. C. cir. 588.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, [a] take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou [b] that art situate at the entry of the sea,[*] *which art* [c] a merchant of the people for many isles, Thus saith the Lord GOD, O Tyrus, thou hast said, I *am* [d] of perfect beauty.

4 Thy borders *are* in the [e] midst of the seas, [f] thy builders[†] have perfected thy beauty.

5 They have [‡] made all thy *ship*-boards of fir-trees of [§] Senir;[‖] they have taken cedars from Lebanon to make masts for thee.

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[a] *The eleventh year* of Zedekiah, the year of the capture of Jerusalem.—KD.

[b] Ch. 1. 2. & 5. 1. & 20. 1. & 24. 1, &c. Jer. 39. 2. & 52. 5.

[†] Jerusalem was the commercial rival of Tyre, Tyre therefore rejoices in her fall: a joy as foolish as it was malignant, inasmuch as general prosperity is the best, nay, under Providence, the only security for individual success.—KD.

[c] Ez. 23 17. Lam. 1. 1 John 13. 20. Acts 2. 9, 9—11.

[‡] *Gates of the people*—the great market-place of the nations.—KD.

[d] Jer. 50. 1. ch. 35. 10. Joel 3. 4—8. Ps. 83. 12.

[§] *She is turned unto me.*—Her traffic is now turned into the Tyrian market. The spoils of Jerusalem, and most probably some of the poor captives, were also carried to Tyre for sale. See chap. 27. 13. comp. Joel 3. 4—6.

"Aha! she is broken: the merchandise of the people is turned unto me; she that was full is become desolate." *Boothroyd.*—KD.

[e] Is. xxxiii. Jer. 25. 9, 22. & 47. 4, 7. Ps. 83. 7, 18—18. Joel 3. 6, 8. Amos 1. 9, 10. Zec. 9. 1—4.

[f] Jer. 25. 9. & 34. 1. & 51. 27, 42. Is. 8. 7, 8. Dan. 9. 26. & 11. 24.

[g] Jer. 5. 10. Is. 23. 11.

[h] Ver. 12, 14, 18, 19. ch. 24. 7, 8.

[i] Ver. 5, 14, 19.

[k] "The whole village of Tyre consists of 50 to 60 poor families, who live on the produce of their little ground and a trifling fishery." *See Volney's Travels.*—What an instructive lesson to the believer, to behold an avowed infidel thus compelled by stubborn facts to bow to the spirit of prophecy. See also *Bruce's and Shaw's Travels.*—KD.

[l] Ver. 12.

[m] Inferior cities and villages. ch. 16. 46. Jer. 49. 2. & 47. 7, ver. 8.

[n] *Her daughters which are in the field.*—Her dependent towns upon the mainland.—KD.

[o] Ch. 23. 7. & 30. 11. & 32. 11, 12. Jer. 1. 15. & 25. 9. & 34. 1.

[†] Or, *pour out the engine of shot.*

[‡] *Shall lift up the buckler.*—A species of shield which the besiegers "lifted up" to cover their heads from any missiles from the walls.—KD.

[§] *Axes.*—"Battering-rams."—*Hewlett.*

[‖] Heb. *according to the enterings of a city broken up.*

[¶] The reference to the horsemen in the streets would seem to apply only to continental Tyre, but ver. 5. and 12. & chap. 27. 4. & 28. 8. evidently refer to an insular city.—KD.

[†] Heb. *houses of thy desire.*

[‡] The ruins of ancient Tyre were actually employed by Alexander of Macedon to make a mound in the sea, by means of which he advanced his army to the walls of the insular city.—KD.

[a] Is. 23. 17, 18. Mac. 15. 21. Acts 21. 7. Tyre, which the Chaldeans utterly destroyed, was not rebuilt, but another city of the same name built in an adjacent island.

[*] *Thou shalt be built no more.*—There has arisen here a difficulty in the minds of some expositors; for, it is historically notorious that insular Tyre was rebuilt after its destruction by Nebuchadnezzar, and recovered much, if not the whole, of its former magnificence. The solution of the difficulty lies in the fact, that two cities are addressed under one name, (see ver. 11.) and that the continental city never was rebuilt, but sunk into a mere village—a state of obscurity, dependence, and poverty, from which it has never emerged.—KD.

[o] Ver. 18. ch. 27. 28, 35. & 31. 16. & 32. 10. Ex. 15. 14. Jer. 49. 21. Rev. 18. 9, 6.

[p] Is. 23. 2, 6, 8, 10. ch. 27. 30—32. 29. & 32. 10. Job 2. 12. 2 Kin. 6. 30. Rev. 18. 11, 17, 19.

[q] Heb. *tremblings.* Job 2. 13. ch. 7. 17. Dan. 5. 6.

[r] Ch. xxvii. & 28. 12—19. & xix. xxxii. Rev. 18. 9—19.

[†] Heb. *of the seas.*

[‡] Is. 23. 8. & 8. Jon. 19. 29.

[§] Is. 23. 7. 10. Job 3. 4, 8. Thy terrible ruin, and leaving thy ancient city.

[‖] The Chaldean army. ver. 3, 7. Jer. 25. 9. & 34. 1. & 51. 27, 40, 42. Dan. 2. 28. & 11. 22, 40. Is. 8. 7, 8. Rev. 17. 15. & 18. 21.

[¶] The "great waters," literally, covered ancient Tyre, though it was situated on the continent. See ver. 12. Or the "great waters" may figuratively represent the multitudinous army of Nebuchadnezzar. See Rev. 17. 15.—KD.

[x] Restore the Jews to their own land to be the glory of the earth, or glorify myself in thy destruction. Is. 4. 5. Zec. 2. 8. ch. 20. 6. & 28. 25, 26. Mal. 3. 17. or, ch. 26. 16. 23. & 39. 7, 21, 27.

[§] I shall exhibit the glory of my name to living men, by the terrible judgments whereby I have laid you among the dead.—KD.

[y] Heb. *terrors.* ver. 14. ch. 27. 36. & 28. 19.

[a] Ch. 26. 16, 17. & xix, xxxii. ver. 32. Jer. 9. 17, 18. Is. 15. 5. & 16. 9.

[b] 1 Kin. 5. 9. Is. 23. 1—4, 6. ch. 28. 2. 3.

[*] *Entry of the sea.*—Old Tyre was situated on the continent, New Tyre in an island not far from the eastern shore of the Mediterranean.—KD.

[c] Ver. 5—24. Is. 23. 2, 3, 8, 11. Rev. 18. 7.

[d] Heb. *perfect of beauty.* ver. 4, 10, 11. ch. 28. 2.

[e] Heb. *heart.* ch. 26. 5. Is. 23. 2.

[f] 1 Kin. 5. 6. Ps. 45. 12.

[†] *Builders*—either architects or shipbuilders.—KD.

[‡] Heb. *built.*

[§] Deut. 3. 9. & 4. 48.

[‖] *Senir.*—The same as Hermon. Deut. 3. 9.—KD.

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but his promise, power, and providence, shall quickly be ashamed of their glorying. He who detests revenge, despite, and hatred of neighbours, shall terribly punish the guilty; and perhaps by the hand of those whom they had injured.

REFLECTIONS UPON CHAP. XXVI.—God highly resents our taking pleasure in the death or decay of others for the sake of our own carnal advantage. And there is little reason to boast of, or trust in, created enjoyments, when the most wealthy and powerful cities may quickly be so ruined, as that the place where they stood shall not be known. So weak is human strength, so fading human greatness, and so tottering the rocky foundations of cities! Alas, the dreadful



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6 *Of* the oaks of Bashan have they made thine oars; [*†] the company of the Ashurites[‡] have made thy benches *of* ivory, *brought* out of the isles of Chittim.

7 Fine linen[§] with broidered work from Egypt was that which thou spreadedst forth to be thy sail; [h] blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal, and the wise *men* thereof, were in thee thy [‖*] calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Lud, and of Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 [i] Javan, Tubal, and Meshech,[†] they *were* thy merchants: they traded the persons of men and vessels of brass in thy [‡] markets.

14 They of the house of Togarmah[§] traded in thy fairs with horses, and horsemen, and mules.

15 The men of Dedan[‖] *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.*

16 [k] Syria *was* thy merchant by reason of the multitude of [†] the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and [‡] agate.

17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag,[§] and honey, and oil, and [‖] balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon,* and white wool.

19 Dan also and Javan,[†] [‡] going to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan *was* thy merchant in [§] precious clothes for chariots.

A.M. cir. 3410. B. C. cir. 588.

* Or, *they have made thy hatches of ivory well trodden.*

† Heb. *the daughter.*

‡ *Ashurites.*—We shall not find any company of Ashurites if we inquire for them. But here are two words read divided, which ought to have been read in one word, and so translated, as in Is. 41. 19, where we read "box," then all is plain; and the sense is, that from Corsica, &c., where the box flourishes, they brought box boards, which the artists inlaid with "ivory."—*Poole.*

§ Rather "cotton cloth."—*Sail* should, most probably, be translated "flag."—*Kitto's Cyc.* among Greek writers, a part of the Peloponnesus still retains the name of Elis.—*Covered them:* formed awnings on the decks; a practice still common, during summer, in the Mediterranean feluccas.—Ed.

h Or, *purple and scarlet.* Ex. 25. 4. Jer. 10. 9.

‖ Or, *stoppers of chinks.*

* Heb. *strengtheners.*

i Or, *Greece.* Gen. 10. 2. 1 Chr. 1. 5. Dan. 8. 21. & 10. 20. & 11. 2.

† *Javan, Tubal, and Meshech* were sons of Japhet, Gen. 10. 2. Javan is believed to have peopled that part of Greece called Ionia; and some have traced the names of his brothers in Tobolski and Moscow, cities of the Russian empire.—Ed.

‡ Or, *merchandise.*

§ *Togarmah* is, by Jerome, identified with Phrygia. The reference to *fairs*, and *horses*, clearly points continental, as well as insular Tyre to be included in the general description; a fact which it is important to notice, as it is necessary to remove an apparent contradiction between the prophecy and history.—Ed.

‖ *Dedan* was the son of Raamah (Gen. 10. 7.); and the city after his name, situated on the Persian gulf, is still called Dadan.—Ed.

* "Many isles were the markets of thy manufactures: they returned thee for thy price, horns, ivory, and ebony."—*Dimlo-rapd.* This enumeration evidently points to the trade of the coasts of Africa and the East Indies.—Ed.

k Or, *Aram.* Gen. 10. 22. 2 Sam. 8. 5. & 10. 6.

† Heb. *thy works.*

‡ Heb. *chargeposts.*

§ Instead of Minnith and Pannag, as places, Boothroyd translates them, Myrrh and Panic—panic being supposed a precious ointment or gem.—Ed.

‖ Or, *resin.*

* *Helbon*—thought to be the same as modern Alepo, less much as its grapes are still celebrated for the production of a superior wine.—Ed.

† Taphobrane, where was a city called Dana, according to Grotius. *Javan*, not Greece, as in ver. 13, but a people in Arabia. Boothroyd, the highest authority in these matters, thinks *Javan* may be pronounced *Yemen*, which is still a distinguished part of Arabia.—Ed.

‡ Or, *Menzel.*

§ Heb. *clothes of freedom.*

A.M. cir. 3416. B. C. cir. 588.

1 2 Chr. 17. 11. Gen. 25. 13. Is. 60. 7. & 21. 16.

m Heb. *they were the merchants of thy hand.* ver. 22, 24.

n Gen. 10. 7. Ps. 72. 10, 15. Is. 60. 6. 1 Kin. 10. 1, 11.

o Gen. 11. 31. & 2. 8. & 10. 10. Acts 7. 4. Amos 6. 2. Is. 10. 9. & 37. 12.

* *Haran*, situated in Mesopotamia. See Gen. 24. 10. & 29. 4. It was a principal seat of the Sabeans, or fire-worshippers; and the ruins of one of their fire temples was still to be seen in modern times. It has also become noted in history as the scene of the defeat of the Roman army by the Parthians, when Crassus, their general was killed. Its site is still discoverable, but merely by its ruins.—Ed.

p Gen. 25. 3. Job 1. 15.

q Gen. 10. 11, 22. Num. 24. 22. 1. e. Assyrians, 2 Kin. 19. 19. Is. 7. 18, 20.

† Or, *excellent things.*

‡ Heb. *foldings.*

§ The peculiar scent of the cedar, which is grateful to man, seems to be ungrateful to the moth and its kindred devourers; and hence cedar was used to make packing-cases for the finer manufactures; and is still occasionally introduced into European wardrobes for the same purpose of protection.—Ed.

r Is. 23. 14. & 2. 16. Ps. 48. 7.

s Or, *governors.* Is. 33. 23.

‖ *Thy rowers.*—Thy statesmen.—Ed.

t Ps. 69. 1, 2. & 130. 1. & 18. 16. & 144. 7. Jer. 51. 42.

u Ps. 48. 7. ch. 17. 10. & 19. 12. & 26. 7. & 29. 18. Jer. 4. 12, 13. Hab. 1. 8—9.

* Heb. *heart.*

x Ver. 4—34. ch. 26. 12. Rev. 18. 11—19. Prov. 11. 4.

† Or, *even with all.*

y Ch. 28. 5, 12, 14, 19, 21. ver. 3%, 34.

‡ Heb. *heart.*

§ Or, *seas.*

z Ver. 33. ch. 28. 15, 18. & 32. 10. Ezr. 13, 14.

‖ See chap. 26. 12, 19.—Ed.

a Ch. 26. 15. & 32. 10.

b Ch. 26. 17. & 28. 12. Is. 23. 1, 4—6. Hos. 10. 5. Rev. 18. 9—19.

* *Against thee.*—Rather, "for," or "towards thee," as the passage evidently requires, and the original will bear to be rendered.—Ed.

c 1 Sam. 4. 12. 2 Sam. 1. 2. Job 2. 12. Jer. 6. 26. Rev. 18. 19.

d Jer. 6. 26. Mic. 1. 10. Job 2. 8. 12. & 42. 6. Esth. 4. 1, 3.

e Jer. 16. 6. Is. 3. 24. Deut. 14. 1. Lev. 19. 28.

f Mic. 1. 8. Is. 15. 5. & 16. 9. & 22. 4.

g Jer. 9. 17, 18. & 22. 18. Rev. 18. 10—19. ch. xix. xxvii. & 39. 2.

h Rev. 18. 18. Lam. 2. 13. & 1. 12.

i Ver. 12—25. Is. 23. 2, 3, 8. Zeph. 2. 5. Rev. 18. 12—14.

† By means of transit duties or customs, paid upon exports to their several countries.—Ed.

k Ver. 26, 27. ch. 26. 3, 7, 12, 14, 19, 21. & 28. 2, 8, 18. Zec. 9. 4. Is. 8. 7, 8.

‡ See chap. 26. 12, 19.—Ed.

21 [l] Arabia, and all the princes of Kedar, [m] they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of [n] Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 [o] Haran,* and Canneh, and Eden, the merchants of [p] Sheba, [q] Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in [†] all sorts *of things*, in blue [‡] clothes and broidered work, and in chests of rich apparel, bound with cords, and made of cedar,[§] among thy merchandise.

25 The [r] ships of Tarshish did sing of thee in thy market; and thou wast replenished and made very glorious in the midst of the seas.

26 ¶ Thy [s] rowers[‖] have brought thee [t] into great waters: the [u] east wind hath broken thee in the [*] midst of the seas.

27 Thy [x] riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee,[†] and in all thy company which *is* in the midst of thee, [y] shall fall into the [‡] midst of the seas in the day of thy ruin.

28 The [§] suburbs shall [z] shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea,[‖] [a] shall come down from their ships, they shall stand upon the land;

30 [b] And shall cause their voice to be heard against thee,* and shall cry bitterly, and shall [c] cast up dust upon their heads; they shall [d] wallow themselves in the ashes:

31 And they shall make themselves [e] utterly bald for thee, and gird them with sackcloth, and they shall [f] weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall [g] take up a lamentation for thee, and lament over thee, *saying*, [h] What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When [i] thy wares went forth out of the seas, thou filledst many people; thou didst enrich [†] the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* [k] thou shalt be broken by the seas in the depths of the waters,[‡] thy merchandise and all thy company in the midst of thee shall fall.

effects of sin, especially in hell! And how just is it that they who, priding themselves in their own strength, took pleasure to affright their inferiors, by the display of it, should likewise affright and astonish them by the suddenness or strangeness of their punishments! It is common for worldly men to lament the death of great rather than of good men. And marvellously will God connect his own glory, the restoration of his people, with the ruinous destruction of his and their enem



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35 [l] All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall [m] hiss at thee; thou shalt be [n] a terror, and [o] never *shalt be* any more."

## CHAPTER XXVIII.

(1) *The judgment of the prince of Tyre:* 1—12. (2) *A lamentation over him as corrupted by prosperity:* 11—19. (3) *The judgment of Zidon:* 20—23. (4) *The restoration of Israel:* 24—26.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the [p] prince of Tyrus, Thus saith the Lord GOD, [q] Because thine heart *is* lifted up, and thou hast said, [r] I *am* a god,[†] I sit *in* the seat of God, in the [s] midst of the seas; [t] yet thou *art* a man, and not God, though thou set thine heart[‡] as the heart of God:

3 Behold, thou *art* [u] wiser than Daniel;[§] there is no secret that they can hide from thee:

4 [v] With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 [w] By thy great wisdom, *and* by thy traffick, hast thou increased thy riches, and [x] thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD, Because thou hast [y] set thine heart as the heart of GOD;

7 Behold, therefore I will bring [z] strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy [a] brightness.

8 [b] They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God?[†] but thou *shalt be* a man, and no god, in the hand of him that [‡] slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Son of man, [l] take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD, Thou [m] sealest up[*] the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden,[†] the garden of God; every precious stone *was* thy covering, the [‡] sardius, topaz, and the diamond, the [§] beryl, the onyx, and the jasper, the sapphire, the [‖] emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed cherub[*] that covereth; and I have set thee *so:* thou wast [n] upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.[†]

15 Thou *wast* perfect[‡] in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the [o] multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was [p] lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness:[¶] I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy [¶] sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be [*] a terror, and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it.

22 And say, Thus saith the Lord GOD, Behold, [q] I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 [r] For I will send into her pestilence, and blood into her streets; and the wounded shall

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A. M. cir. 3416. B. C. cir. 588.

1 Ch. 26. 15—18. Rev. 18. 2, 9—19.

m Job 12. 5. 1 Kin. 9. 8. ch. 26. 2. Prov. 17. 5. Mat. 7. 2.

n Heb. *terrors.* ch. 26. 21. Jer. 18. 16.

o Heb. *shalt not be for ever.* ch. 25. 4, 5, 12, 14, 19. [l] See chap. 26. 16. —Ed.

A. M. cir. 3416. B. C. cir. 588.

m Gen. 1. 26, 27. ch. 27. 3. ver. 2—5, 7.

* *Seal'st up,* &c.—"Thou art a signet of curious engraving."—Symmons.

† Trafficking in the land of Eden, in which, according to Moses, (Gen. 2. 12,) was "gold and the onyx-stone;"—where natural objects still retained their original loveliness, and "man alone was vile."—Ed.

‡ Or, *ruby.*

§ Or, *chrysolite.*

‖ Or, *chrysoprase.*

* This is not, as some have imagined, an irony—a figure ill suited to a solemn rebuke, administered by the spirit of God. The meaning is to be ascertained from ver. 3, and the words to be supplied are, "Thou hast said." I am the anointed cherub, appointed to guard the merchants' entrance of the land, as the cherub guarded the tree of life; that is, in modern language, to monopolize its trade; a scheme after which foolish nations are still more or less labouring, though good will and justice declare it should never be attempted, and all experience proves it can never succeed.—Ed.

n Ver. 2, 16. ch. 43. 12. Is. 14. 14. Ps. 11. 4. ¶ Thes. 2. 4.

† *Stones of fire*—"Glittering stars."—*Tertullian.* Perhaps the sparkling fire-like gems on the breastplate of the high priest; intimating early education in the holy principles of the true religion, to which the Tyrians must have been introduced in the days of David and Solomon.—Ed.

‡ *Wast perfect.*—No irony, as some imagine, but a fact; intimating that the Tyrians had continued their career of commercial prosperity in the fear of God, and had fallen from religion through the influence of pride, covetousness, and injustice. (See ver. 16, 17). A charge that, alas! still continues to be exemplified in the history of individuals, families, cities, and nations, whose worldly prosperity is too often found to correspond with their moral deterioration and forgetfulness of God.—Ed.

o Prov. 10. 2. 19. & 11. 4. Hos. 10. 7. Is. 23. 8. 2 Pet. 2. 15.

p Ver. 2, 5, 9, 13, 14, 16. Prov. 16. 18. ch. 31. 10. 1 Tim. 3. 6. Jam. 4. 6.

¶ Natural "brightness" hinders the eyes from seeing objects in their true light: so does prosperity often dazzle and deceive the eyes of the mind.—Ed.

‖ *Palaces.*

* Heb. *terrors.*—This was fulfilled before Christ about 300.

q Ps. 76. 7, 8. Nah. 1. 6. Job 9. 4, 12. 1 Cor. 10. 22.

r Ch. 5. 12. & 38. 22. Jer. 15. 2. Ix. 66. 15, 16.

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A. M. cir. 3416. B. C. cir. 588.

* Hithbaal.

a Prov. 16. 12. & 16. 18. & 29. 23. Job 40. 11, 12.

b Is. 14. 13, 14. ver. 3—6, 17. ch. 27. 14. Acts 12. 22. 2 Thes. 2. 4.

† Many of the ancient heathen kings affected to be the descendants of the gods. Alexander of Macedon would be held as the son of Jupiter, and murdered his friend because he would not worship him. The grand Lama of Tibet is worshipped as God. And, alas! the church of the meek and lowly Jesus still furnishes one "who sitteth in the temple of God, shewing himself that he is God," (2 Thes. 2. 4), and who has not shut his ears to the voice of blasphemy calling him "Numen in terris"—"God upon the earth."—Ed.

‡ Heb. *heart.*

c Ver. 9. Ps. 82. 7. & 83. 17, 18. & 9. 20. Is. 31. 3.

§ The object of every unrenewed man is to grasp the power of God, and to substitute his own will for the will of the Judge of all.—Ed.

d Dan. 2. 48. Zec. 8. 2. 1 Cor. 8. 1, 2.

‖ *Wiser than Daniel*—in divine concord. Daniel was now famed throughout Asia for his divine knowledge, political skill, and management of the empire.—Ed.

e Ver. 5. Zec. 9. 3. Deut. 17. 17. Prov. 10. 4. & 11. 4.

* Heb. *by the greatness of thy wisdom.*

f Ps. 62. 10. Is. & 11. & 10. 13, 14. Deut. 8. 13—14. & 32. 15. Dan. 4. 30, 37. Hos. 13. 6. Zec. 11. 5. ver. 17. & Chr. 25. 19.

g Is. 14. 13, 14. ver. 2. Acts 12. 22. 2 Thes. 2. 4.

h Ch. 26. 7. & 30. 11. & 31. 12. & 32. 12. Jer. 25. 9. 22. Hab. 1. 6—10.

i Ver. 18—16.

k Ch. 26. 15. & 27. 27—29. & 32. 18, 24, 25, 27, 29, 30. Job 17. 16. & 33. 18, 22. Ps. 28. 1. & 55. 23. Prov. 1. 12.

† Being wounded at the siege of Oxydrame in India, Alexander of Macedon is said to have exclaimed, "Alas! I now feel that I am a man."—Ed.

‡ Or, *wounded.*

l Ch. 27. 2. & xix, xxxii. Jer. 9. 17, 18. & 15. 5. & 16. 10.

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**Reflections upon Chap. XXVII.**—Great power and wealth rarely fail to have great pride for their companion. How strangely God by trade connects the different nations of the world! And yet, the more extensive trade is, the necessities and dependence of the traders are but the more manifested. Many articles in trade might be easily dispensed with: and yet God's wisdom remarkably appears, in rendering that, which is but trifling in itself, the means of subsistence to multitudes. But the most pompous and powerful nations and cities are certainly and awfully brought down at last. And convenient situations, advantageous harbours, magnificent and elegant structures, numerous and well-manned fleets, choice troops and armour, universal traffic, and wide-spread fame, do but concur to aggravate their misery. But when even their own governors are guiding them to ruin, most sure and wretched is the downfal. And it is very hard for those, who have been wallowing in pleasure, and sleeping in carnal security, to endure remarkable losses, disappointments, and trouble.

**Chap. XXVIII.**—Ver. 1—19. You think yourself every way accomplished in body and mind, in dignity and wealth—as happy as ever Adam was in Paradise; having your crown studded, and your garments glittering with precious stones; and regaled, chiefly on your coronation day, with the finest music of instruments, contrived with exquisite art.—You think yourself a very angel, endowed with power to protect your people. You walk up and down as a god, or as the Jewish high priest, all surrounded with precious stones, glittering like fire. And till you discovered your violence, pride, fraud, and joy at the miseries of the Jews, you appeared endowed with all excellencies and prerogatives.—But now, for these thine iniquities, I will overturn thy dignity, eject thee from thy throne and grandeur, render thee a public example of my wrath, and an object of derision to the princes around: and a fire, kindled by thine own imprudence and injustice, shall occasion thy terrible ruin. 22—25. God *is sanctified in Zidon,* by manifesting his justice, holiness, and power in his judgments; but *sanctified in the Jews,* by manifestations



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be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more [s] a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them that despised them; [t] and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD, When [u] I shall have gathered the house of Israel from the people among whom they are scattered, and shall be [x] sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And [y] they shall dwell [*] safely therein, [z] and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when [a] I have executed judgments upon all those that [†] despise them round about them; and [b] they shall know that I *am* the LORD their God.

A. M. cir. 3416. B. C. cir. 588.

s Num. 33. 55. Jos. 23. 13. Jer. 12. 14.

t Ch. 6. 7. Ps. 9. 16. & 59. 10, 11. Is. 26. 9, 11.

u Ch. 11. 17. & 20. 34, 41. & 34. 13. & 36. 24. & 37. 12, 14, 21, 25. & 39. 27. Is. 11. 12. & 27. 12, 13. & 66. 9, 10. Jer. 30. 18. & 32. 41. Hos. 2. 3, & 1. 11. Rom. 11. 26.

x Ver. 22. ch. 36. 23.

y Ch. 34. 25. & 36. 28. & 38. 11. Jer. 23. 6.

* Or, *with confidence.*

z Is. 65. 21. & 62. 8, 9. Jer. 31. 4, 5. Amos 9. 13, 14.

a Ver. 24. Zec. 1. 15. Is. xv—xxi. & 5, 16. ch. xxv—xxxii. Jer. 46. 27, 28. & 34. 34. & xlvi—li. Rev. 18. 20.

† Or, *spoil.*

b Ex. 15. 2. 1 Chr. 28. 9. John 17. 3. 1 John 5. 20.

## CHAPTER XXIX.

(1) *The judgment of Pharaoh:* 1—7. (2) *The desolation of Egypt:* 8—12. (3) *Its restoration after forty years:* 13—16. (4) *Egypt a reward to Nebuchadrezzar:* 17—20. (5) *Israel restored:* 21.

IN the [a] tenth year, [*] in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, [b] set thy face against Pharaoh king of Egypt, and prophesy against him, and [c] against all Egypt:

3 Speak and say, Thus saith the Lord GOD, Behold, [d] I *am* against thee, Pharaoh king of Egypt, the great dragon [†] that lieth in the midst of his rivers, [‡] which hath said, [e] My river *is* mine own, and I have made *it* for myself.

4 But I will put hooks in thy jaws, and I will cause the [f] fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. [§]

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the [‖] open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt [g] shall know that I *am* the LORD, because they have been [h] a staff of reed to the house of Israel.

7 When they [i] took hold of thee by thy hand, thou didst break, and rend all their shoulder;

A. M. cir. 3415. B. C. cir. 589.

a Ver. 17. ch. 1. 2. & 8. 1. & 20. 1. & 24. 1. & 26. 1. & 31. 1. & 32. 1.

* *The tenth year* of Zedekiah's captivity. —Ed.

b Ch. 6. 2. & 25. 2. & 21. 2. & 20. 46. & 4. 7.

c Is. 19. 1—17. Jer. 25. 9, 10. & 43. 8—13. & 27. 2. & 1. 15. & 2. 26. & xlvi. Joel 3. 19. Zec. 10. 11.

d Ch. 28. 22. Ps. 76. 7. Nah. 1. 6. Jer. 44. 30.

† *Great dragon*—the crocodile, an amphibious animal of the Nile, employed as an expressive emblem of Egyptian power, craftiness, and cruelty.—Ed.

‡ *Rivers*—the several branches of the Nile embracing the Delta, the most fruitful part of Egypt bordering on the Mediterranean.—Ed.

e Ver. 9. ch. 28. 2. Dan. 4. 30. Is. 10. 13, 14. & 37. 23—25. Deut. 8. 17. All the wealth of Egypt is mine.

f Subjects. Jer. 16. 16. Hab. 1. 14, 15. Mat. 5. 19.

§ The crocodile is covered with scales as with armour, so strong and compact as to resist a musket ball. The sticking of the fish to his scales, seems, therefore, to mean the dependence of the people upon Pharaoh's protection. —Ed.

‖ Heb. *faces of the field.*

g Ch. 6. 7. & 28. 22, 26. Ps. 9. 16. & 59. 10, 11. Is. 20. 11. & 19. 16, 21.

h 2 Kin. 18. 21. Is. 36. 6. & 30. 3, 5. & 30. 3, 5. & 31. 3. Jer. 2. 36. & 37. 7. Lam. 4. 17, ver. 7.

i Ch. 17. 15, 17. Jer. 37. 5, 7. Is. 31. 3. & 36. 6. & 37. 9.

A. M. cir. 3415. B. C. cir. 589.

k Jer. 25. 9, 19. & 43. 11. & 46. 19, 23. ver. 10—12. ch. 30. 7—16, 23. & 31. 11, 12.

* To this impious boast Pharaoh may have been tempted by some of those vast works (artificial lakes, canals, &c.), which the kings of Egypt constructed for retaining and distributing the waters for irrigation. A boast too often paralleled among Christians when they attribute the improvement of their country in agriculture, architecture, and manufactures, to their own skill and industry, and forget that blessing of God from which both their skill and industry have been derived.—Ed.

† Heb. *waster of waste.*

‡ From Migdol (at the Red Sea, Ex. 14. 2.) to Syene, now called Essuan, on the borders of Ethiopia, or modern Abyssinia.—Ed.

§ "No foot of man," in the kafile or caravan, for purpose of trade—"no foot of beast," driven from one part of the country for sale in another.—Ed.

m Is. 23. 13. Jer. 25. 11, 12, 18. & 27. 6, 7. & 46. 26. Dan. 2. 21.

‖ The "forty years" of desolation determined upon Egypt bore a probable reference to their contempt for the forty years' sojourn of Israel in the wilderness. The return of the captivity took place in the reign of Cyrus, who, though a heathen, exemplified a desire to loose the bonds of the slave, from which powers called Christian, and boasting of civilization and freedom, have still much to learn.—Ed.

* Or, *birth.*

n Heb. *low*, i. e. *tributary.* ch. 17. 14. & 30. 13. 2 Kin. 25. 33. Zec. 10. 11.

† Let the infidel examine the position of Egypt on the map, so admirably suited for the centre of a vast dominion; next let him consider its inexhaustible resources; then its historic grandeur; and let him return to this prophecy and compare it with the history of centuries; and then let him, if he can, shut his eyes against the sunlight evidence which the prophecy and fulfilment afford to the inspiration of the prophet, and the divine origin of the Holy Scriptures.—Ed.

o Ver. 6, 9, 21. ch. 6. 7. Ps. 9. 16. & 59. 10, 11. Is. 25. 9, 11.

‡ *The seven and twentieth year* of the captivity of Jeconiah, and fifteen years after the taking of Jerusalem.—Ed.

p Ch. 26. 7—12. Jer. 27. 6.

§ *Made bald* with the helmet; *peeled* with the burthens.—Ed.

‖ *He had no wages*, because the Tyrians carried off their property by sea.—*Jerome.*

and when they leaned upon thee, thou brakest and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 [k] And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*. [*]

10 Behold, therefore I *am* against thee, and against thy rivers; and I will make the land of Egypt [†] utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia. [‡]

11 [§] No foot [§] of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be [m] desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord GOD, At the end of forty years will I gather [‖] the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their [*] habitation; and they shall be there a [n] base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. [†]

16 And it shall be no more the confidence of the house of Israel, which bringeth *them* to iniquity to remembrance, when they shall look after them: [o] but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the seven and twentieth year, [‡] in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve [p] a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled; yet had he no wages, [§] nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt un-

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of his mercy, and making them to own him for a holy and just God in their holy conversation.

REFLECTIONS UPON CHAP. XXVIII.—It is necessary, and yet very hard, to make proud men know themselves to be but men—but poor, dependent, dying worms. And very rarely they, who are intelligent, wealthy, and dignified, are remarkably humble. Yea, seldom do men carry on very extensive trades without oppressing and injuring their neighbours. But they, who pretend to be God's rivals, are at last forced to quit their claims, and find themselves but men, weak and sinful. God can easily cast the most sinful out of their dignified stations, and devour them with a fire kindled by their own iniquity. Let Britain think and tremble!—How the cup of his vengeance goes round from one nation to another! But the ruin of his people's enemies remarkably makes way for their restoration and happiness. Even when he corrects them, he takes the greatest care that they may not seem vile to those around; and is highly provoked with those that despise them, and help forward their affliction.

CHAP. XXIX.—Ver. 4—7. By my providence thou shalt march out of thy country against the Cyrenians, on the west of Egypt, and lead along with thee multitudes of thy subjects. But the terrible ruin of this thine army shall provoke the remainder to rebel, and never cease their war against thee till thou and thy party be utterly ruined. And the Egyptians shall see themselves punished for encouraging the Jews to rebel against the Chaldeans to their own hurt.



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Nebuchadrezzar king of Babylon; and he shall take her multitude, and [o] take her spoil, and take her prey, and it shall be the wages for his army.

20 I have given him the land of Egypt [q] *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day will I cause the [r] horn of the house of Israel to bud [†] forth, and I will give thee the opening of the mouth in the midst of them; and [s] they shall know that I *am* the LORD.

A. M. cir. 3432. B. C. cir. 572.

[o] Heb. *spoil her spoil, and prey her prey.*

[q] Or, *for his labor.* Is. 45. 3.

[r] 1 Sam. 2. 10. Job 16. 15. Ps. 89. 24. & 92. 10. & 132. 17. Is. 14. 1—4. Jer. 23. 5. & 30. 8, 10. & 31. 8. ch. xxxiv, xxxvi, xxxvii.

[†] This promise began to be fulfilled in the re-ingagement of Jehoiakim, (2 Kin. 23. 48, 49), advanced in Zerubbabel and Daniel, (Dan. 2. 48, 49), and is going on to absolute completion in the final exaltation of Israel under Messiah. Ps. 132. 17. Luke 1. 68, 69.—Ed.

[s] Ver. 6, 8, 16.

## CHAPTER XXX.

(1) *The desolation of Egypt and her allies:* 1—19. (2) *The arm of Egypt broken; Babylon strengthened:* 20—26.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD, [a] Howl ye, Wo worth the day!

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; [†] it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great [b] pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her [c] foundations [‡] shall be broken down.

5 Ethiopia, and [§] Libya, and Lydia, and all the mingled people, and Chub, and the [d] men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD, They also that uphold Egypt shall fall; and the pride of her power shall come down: [e] from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And [f] they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be [g] destroyed.

9 In that day shall messengers [‖] go forth from me [h] in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD, [i] I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

A. M. 3416, or 3432. B. C. 588, or 572.

[a] Is. 13. 6. & 52. 14. & 13. 2. Jer. 46. 22. ch. xxxii. Rev. 18. 10.

[*] *Wo worth the day.*—"Wo be to the day!"—*Tyrwhitt.* The day is worthy of wo. More literally, the name of the day is wo.—Ed.

[†] *A cloudy day,* in relation to Egypt and her heathen allies, signifies a day of trouble and discomfiture, by reference to the overthrow at the Red Sea, &c. 14. 14.—Ed.

[b] Or, *fear.* Ps. 48. 6. ver. 5, 9.

[c] Is. 11. 2. Is. 18. 7. Jer. 50. 15.

[‡] No land has ever exhibited such gigantic architecture as Egypt. The reference, therefore, to the destruction of "her foundations," has a peculiar emphasis. She believed her political institutions and power, like her pyramids, temples, obelisks, and statues, would abide through all ages; but God has overturned them from their deepest foundations—not even a ruin of her wise institutions or power remains. The record and the prophecy alone abide God's witnesses to the solemn fact, that national sins will sooner or later bring on national judgment and destruction.—Ed.

[§] Heb. *Phut.*

[d] Heb. *children.* Jer. 44. 27.

[e] Or, Migdol to Syene. ch. 29. 10. & 7. 2.

[f] Ch. 28. 24, 26. & 29. 6, 9, 16. Ps. 9. 16. & 58. 10. Is 5. 16. & 26. 9, 11.

[g] Heb. *broken.* ch. 31. 7. & 32. 21. Rev. 19. 19, 20. ver. 5, 6.

[‖] Many shall flee out of Egypt, up the Nile, or by the Red Sea, to escape the sword, and shall thus involuntarily become God's messengers to the careless Ethiopians.—Ed.

[h] Or, *to the people in the wilderness.* Is. 23. 13. & 18. 1, 2. & 20. 3, 4. Ps. 72. 9. & 74. 14. ver. 5, 6. Zeph. 2. 12, 13.

[i] Ch. 29. 8—12, 18. & 31. 12. & 32. 3—8, 10—14. ver. 11, 24, 25.

A. M. cir. 3416. B. C. cir. 588.

[k] Ch. 7. 24. & 28. 7. & 31. 12. & 32. 12. Heb. 1. 6—9. Is. 13. 4—6. Jer. 51. 7, 20—23. Rev. 19. 18.

[†] Heb. *drought.* ch. 29. 3. Is. 19. 5, 6. Jer. 50. 38. & 51. 36.

[*] The fertility of Egypt depended entirely upon the Nile; but the natural means of irrigation were vastly increased by artificial reservoirs, sluices, and canals. Of these the principal part are still literally "dry."—Ed.

[m] Ch. 7. 24. & 29, 21. Deut. 32. 36. Judg. 2. 14. & 4. 2. ver. 10, 11.

[†] Heb. *the fulness thereof.*

[n] Heb. *nothings.* 1 Cor. 8. 4.

[o] Or, *Memphis.* Is. 19. 13. Jer. 2. 16. & 44. 1. & 46. 14. Hos. 9. 6.

[‡] *Noph,* now Grand Cairo, possessed by the Mohammedans, the most decided enemies of images and image worship. How striking the coincidence of the fact and the prophecy! A few years since a splendid table service of plate was ordered in London by Mehemet Ali (the ruler of Egypt), and why—inquired the visitant to whom they were shown—why are the ornaments so few and so uniform? They must contain nothing that represents life—was the reply—as that would be reckoned an image.—Ed.

[p] Or, *Tanis.* Num. 13. 22. Ps. 78. 12, 43.

[§] No, the modern Alexandria, according to *Poole;* but others identify it with Thebes.—Ed.

[q] Or, *Pelusium.* Is. 19. 16.

[r] Or, *Thebes.* Jer. 46. 25. Nah. 3. 8.

[s] Ch. 28. 13. & 15. 7. & 20. 47. ver. 8. Deut. 4. 24. & 32. 22, 42. Amos 1. 4, 7, &c.

[t] Ver. 4, 5. Ps. 48. 6.

[u] Or, *Heliopolis,* or *On.* Gen. 41. 45. Is. 19. 18. Jer. 43. 13.

[‖] Or, *Pubastum.*

[x] Ver. 17, 23, 26. Jer. 46. 19, 25.

[y] Or, *Daphnæ Pelusiacæ.* Jer. 43. 7—9. & 46. 14.

[*] Or, *restrained.*

[z] Ch. 34. 27. Is. 9. 4. & 14. 25. & 10. 27. Jer. 2. 7. 3—8. & 2. 20. Lev. 26. 13.

[†] When her yokes of bondage on the necks of her slaves shall be broken by the invader, and she herself shall, in turn, become a slave.—Ed.

[a] Ch. 31. 18. & 32. 18—25. Jer. 46. 14—25.

[b] Ver. 3.

[c] Ch. 29. 12. ver. 17, 23, 26.

[d] Amos 4. 12. Ps. 10. 15. & 9. 16. & 58. 10. Is. 26. 9, 11. & 5. 16.

[e] Ch. 1. 2. & 26. 1. & 31. 1. Jer. 25. 1.

[‡] *The eleventh year* of Zedekiah's captivity.—Ed.

[f] Jer. 46. 11. & 48. 25. Ps. 10. 15. & 37. 17. & 76. 5, 6. ver. 24.

[g] Ps. 37. 36. Is. 27. 7. Dan. 2. 35. Mat. 3. 10, 12. Rev. 18. 21.

[h] 2 Kin. 24. 7. Jer. 46. 1—12. & 37. 7.

[i] Ver. 4, 24. Jer. 44. 30. & 46. 17, 21, 24—26.

[k] Jer. 46. 19 ver. 17, 18, 26. ch. 29. 12, 13.

[l] Is. 43. 1. Ps. 18. 32, 39.

11 He and his people with him, the [k] terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers [l] dry, [*] and [m] sell the land into the hand of the wicked; and I will make the land waste, and [†] all that is therein, by the hand of strangers: I the LORD have spoken *it.*

13 Thus saith the Lord GOD, I will also destroy the idols, and I will cause *their* [n] images to cease out of [o] Noph; [‡] and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in [p] Zoan, and will execute judgments in No. [§]

15 And I will pour my fury upon [q] Sin, the strength of Egypt; and I will cut off the multitude of [r] No.

16 And I will [s] set fire in Egypt: Sin shall have [t] great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of [u] Aven, and of [‖] Phibeseth, shall fall by the sword; and these *cities* [x] shall go into captivity.

18 At [y] Tehaphnehes also the day shall be [*] darkened, when I shall break there the [z] yokes [†] of Egypt; and the [a] pomp of her strength shall cease in her: as for her, [b] a cloud shall cover her, and her daughters shall [c] go into captivity.

19 [d] Thus will I execute judgments in Egypt; and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the [e] eleventh year, [‡] in the first *month,* in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, [f] I have broken the arm of Pharaoh king of Egypt; and, lo, [g] it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD, Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and [h] that which was broken; and [i] I will cause the sword to fall out of his hand.

23 [k] And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 [l] And I will strengthen the arms of the

They shall no more appear proper assistants to the Jews, nor tempt them to recommit their former wickedness, in distrusting God's promises and assistance, or in trusting to heathen helpers, and copying after their idolatries.

REFLECTIONS UPON CHAP. XXIX.—It is a mercy to foresee the failure of created confidences, when we are most tempted to depend on them. But highly criminal is it for men, even the greatest, to pride themselves in their prosperity, as if they had not received all from God, and that only in loan. Quickly may they expect to lose that which they refuse to hold under him. Alas, how fluctuating are the affections of our most ardent lovers and greatest admirers! They may one day risk their life to assist our ambition, and the next pull us from our station and being on earth. And too often do subjects ruin themselves by foolish adherence to sovereigns, or by undutiful rebellions against them. Nothing is more provoking to God, and injurious to mankind, than to deceive those who put confidence in us. And it is a mercy for the world when he strips those of their power who exercised it in tyrannizing over, or deceiving, their neighbours. Yea, happy is it to have those created comforts and confidences removed from us which estranged us from God. But how alarming is it to behold Egypt, the most ancient enslaver of God's people for about a hundred years, already more than two thousand years in the basest servitude, to Chaldeans, Persians, Greeks, Romans, Saracens, and at last to Mamelukes and Turkish slaves!—At the most terrible expense and pains are men bent to destroy one another. And yet, while they are pursuing their covetous and ambitious views, they are but the tools of a sovereign, a wise, a just, an angry God. And often God rewards their services with wealth or honour in this world, and yet with damnation in the next. It is well if he, in wrath, remember mercy; and it is a happy presage when his faithful ministers are divinely countenanced and encouraged in their work.



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king of Babylon, and [m]put my sword in his hand: but I will break Pharaoh's arms, and he [n]shall groan before him with the groanings of a deadly-wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and [o]they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and [p]he shall stretch it out upon the land of Egypt.

26 And [q]I will scatter the Egyptians among the nations, and disperse them among the countries; and they [r]shall know that I *am* the LORD.

A. M. cir. 3416. B. C. cir. 588.

[m] Is. 10. 5, 6. Ps. 17. 14. Jer. 47. 6. & 51. 7, 20—23. & 25. 9.

[n] Job 24. 12. ch. 26. 5. Is. 10. 4. Jer. 44. 30. & 46. 24.

[o] Ch. 6. 7. & 29. 6, 9, 16, 21. Ps. 9. 16. & 36. 10, 11. & 83. 18. Is. 5. 16. & 26. 9, 11.

[p] Ch. 29. 8—12. 19, 20. & 31. 16. & 32. 5—15. Jer. 43. 10—13. & 46. 13—26.

[q] Ver. 17, 18, 23.

[r] Ver. 23.

## CHAPTER XXXI.

*Pharaoh warned by the fall of Assyria.*

AND it came to pass in the [s]eleventh[s] year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [b]speak unto Pharaoh king of Egypt, and to his multitude, [c]Whom art thou like in thy greatness?

3 Behold, the [d]Assyrian[†] *was* [e]a cedar in Lebanon [‡]with fair branches, and with a [f]shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The [g]waters[‖] [h]made him great, the deep [i]set him up on high with her rivers running round about his plants, and sent out her [k]little rivers [l]unto all the trees of the field.

5 Therefore [m]his height was exalted above all the trees of the field, and his [n]boughs were multiplied, and his branches became long, because of the multitude of waters, [‡]when he shot forth.

6 All the [o]fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 [p]Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The [q]cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches; so that all the trees of Eden, that *were* in the garden of God, [r]envied him.

A. M. cir. 3416. B. C. cir. 588.

This fall of the Assyrian empire happened before Christ about 901.

[s] Ch. 1. 2. & 30. 20. Jer. 52. 6. & 26. 1.

[s] See chap. 29. 20.—Ed.

[b] Ch. 2. 7. & 3. 17. Jer. 1. 10, 17, 18. Ps. 119. 46.

[c] Ver. 18. Rev. 18. 7. Nah. 3. 8. Is. 14. 13. & 23. 13.

[d] Nah. 3. 18. Zeph. 2. 13.

[†] *The Assyrian* empire, founded by Nimrod, and having for its chief city the great Nineveh, was destroyed by Nabopolassar, and succeeded by the empire of Babylon.—Ed.

[e] Is. 10. 34. & 37. 24. Zec. 11. 2. ch. 17. 3, 22, 23. Dan. 4. 10, 11, 22.

[‡] Heb. *fair of branches.*

[f] Judg. 9. 15. Dan. 4. 15. ver. 6. Ps. 78. 72. Lam. 4. 20.

[g] Ch. 17. 5, 8. & 19. 10. Amos 5. 24. Rev. 17. 15. Jer. 51. 36.

[‖] *The waters* of the Euphrates and Tigris were, in those days, the great channels of commercial wealth to Nineveh, as afterwards to Babylon. The noble efforts lately made for re-opening them for commercial and religious purposes have hitherto been unavailing; but God, who has inflicted his judgment, will send forth his mercy in the appointed time.—Ed.

[h] Or, *nourished.*

[i] Or, *brought him up.*

[†] Or, *conduits.*

[k] Prov. 14. 28. Esth. 1. 1. Dan. 6. 1. & 4. 10—12.

[l] Is. 10. 7—11, 13, 14. & 36. 4, 18. & 37. 11—13. Ps. 12. 8. & 37. 35.

[k] Esth. 1. 1. Dan. 6. 1.

[‡] Or, *when it sent them forth.*

[l] Dan. 4. 12, 21, 22. ch. 17. 23. Ps. 47. 9.

[m] Ver. 3—6. Is. 10. 7—14. & 36. 12, 18. & 37. 11—13, 18. 2 Kin. xv—xix.

[n] Gen. 2. 8. & 13. 10. Ps. 80. 10. ch. 28. 13.

[o] Gen. 26. 14. Job 5. 3. Ps. 37. 1. Mat. 20. 15.

A. M. cir. 3416. B. C. cir. 588.

[p] Ver. 14. Deut. 32. 15. Is. 10. 7—15. & 14. 13, 14. Dan. 5. 20. & 4. 30—32. Job 40. 11, 12. ch. 28. 17. Prov. 29. 23. & 16. 18. & 15. 12. & 11. 2.

[q] Jer. 25. 9. ch. 32. 11, 12. Dan. 5. 18, 19.

[r] Heb. *in doing he shall do unto him.* Judg. 1. 7. Mat. 7. 1, 2.

[s] 1 Sam. 15. 33. ch. 28. 7. & 30. 10, 11. Hab. 1. 6—11. Nah. 1—iii.

[t] Ch. 32. 4, 5. & 35. 8. & 39. 4. Is. 34. 5—7. & 18. 5, 6.

[u] Rev. 17. 16. Nah. 3. 5, 7, 17, 18. Dan. 4. 14.

[x] Ch. 29. 5. Is. 18. 6. & 34. 6. Rev. 19. 17, 18.

[y] 2 Pet. 2. 6. Deut. 13. 9, 11. 1 Cor. 10. 11. Neh. 13. 16. Dan. 5. 22, 23. Ps. 119. 120. ch. 26. 17. Job 9. 4, 13. & 40. 2, 11, 12.

[z] Or, *stand upon themselves, for their height.*

[a] Ch. 32. 18—32. Ps. 82. 7. & 49. 10. Job 20. 21. 2 Sam. 14. 14. Eccl. 12. 7. Heb. 10. 27.

[a] Nah. i—iii. ch. 32. 22, 23. Zeph. 2. 13—15.

[b] Ver. 3, 4. Is. xv, xvi. Nah. 2. 8, 10. & 3. 19. 2 Sam. 15. 30.

[c] Assyria. ver. 3.

[†] Heb. *to be black.*

[d] Ch. 26. 15. Is. 26. 9, 11. Rev. 11. 13. & 18. 9—19. Ps. 119, 120.

[e] Ch. 32. 12, 18. Is. 14. 18.

[f] Ch. 32. 31. Is. 14. 3—17. Nah. 3. 19. Hab. 2. 17.

[‡] The fall of a great man, or of a great empire, must always shake many dependencies, and produce a moral impression that cannot entirely be resisted. In the rise of individuals or empires, men are prone to regard merely second causes; such as the talents, the application or the courage of the man; the constitution, the population, the agriculture, the commercial enterprize, or military power of the empire. It is in the fall of either, that God's being and providence are chiefly seen, as by the destruction of an idol the folly of its worship is best demonstrated. See chap. 32. 9, 10.—Ed.

[g] Ch. 32. 20—30. Is. 14. 9. Ps. 9. 17. Prov. 14. 32. Rom. 2. 8, 9.

[h] Ch. 30. 21, 22. 24, 25. Nah. 2. 13. & 3. 17, 18.

[i] Ver. 3, 5, 10, 11. ch. 30. 8. & 32. 21. Lam. 4. 20. Dan. 4. 12, 14.

[k] Ver. 2, 14. ch. 32. 19.

[l] Ch. 28. 10. & 32. 19, 20, 32, &c. Jer. 9. 25, 26. & 25. 9, &c.

[m] Ch. 28. 22. & 34. 21. & 35. 11. Ps. 82. 7. Gen. 41. 26. Ex. 12. 11. Mat. 13. 19. & 26. 28, 28. 4. *a*, an emblem of them.

10 Therefore thus saith the Lord GOD, [p]Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the [q]mighty one of the heathen; [r]he shall surely deal with him: I have driven him out for his wickedness.

12 And [s]strangers, the terrible of the nations, have cut him off, and have left him: [t]upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth [u]are gone down from his shadow, and have left him.

13 [x]Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 [y]To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees [z]stand up in their height, all that drink water: for they are all [a]delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD, In the day when he [a]went down to the grave [b]I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused [c]Lebanon [†]to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to [d]shake at the sound of his fall, when [e]I cast him down to hell with them that descend into the pit: and [f]all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.[‡]

17 [g]They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his [h]arm, *that* [i]dwelt under his shadow in the midst of the heathen.

18 ¶ [k]To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie [l]in the midst of the uncircumcised with *them that be* slain by the sword. This [m]*is* Pharaoh and all his multitude, saith the Lord GOD.

REFLECTIONS UPON CHAP. XXX.—The day of God's just vengeance, however slow, comes certainly at last. And they who will help his enemies must take their destruction along with them. God ordinarily makes one wicked person or nation his scourge to another; easily he can alarm the most distant or secure. And the fall of sinners ought to alarm their survivors. If we refuse to glorify him by obedience, he will take care to glorify himself in our destruction. And if lesser judgments will not humble and reform us, he will bring on more severe ones. He keeps nations in perpetual variation. Nothing is unchangeable but himself. But they who are most elevated in their prosperity are often most dispirited in their adversity. And no conquerors, no armies, have any power at all but what is given them from above.

CHAP. XXXI.—Ver. 3—6. The kingdom of Assyria arrived at an astonishing king was exceedingly exalted. Their fruitful soil, enriching commodities, prude administrations, and traffic with, or conquest of nations, rendered it more powerf and extensive than any kingdom on earth. All the nations about were eith under its dominion, or courted its friendship. 13—17. Upon the fall of the A syrian monarchy the conquering nations made a prey of it, and glutted themselv with the spoils thereof. Let therefore no princes nor kingdoms be puffed up wi a conceit of themselves because of present prosperity, as they must all, in the turn, be reduced and ruined. When the Assyrian monarchy was destroyed, struck a general terror into all its friends, dependents, and neighbours, and put stop to all trade;—and while the Assyrians and their neighbours bewailed th disaster, the great kings and kingdoms, which had been before reduced, rejoice to see Assyria in like manner ruined, and to see its armies and dependents brough to destruction.



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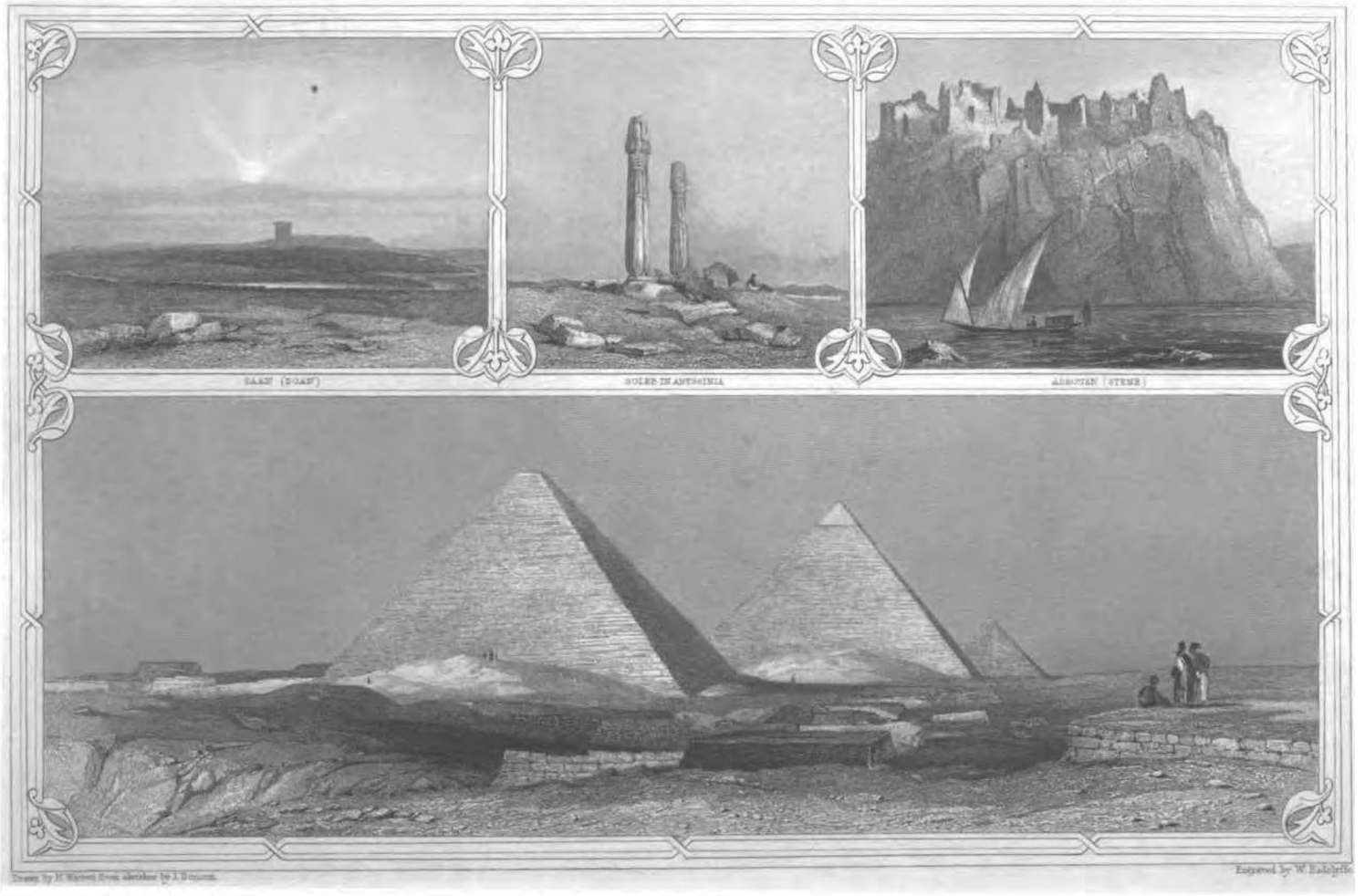
EGYPT.



THE PYRAMIDS OF GHIZEH.

## CHAPTER XXXII.

(1) *A lamentation for Egypt:* 1—10. (2) *Its destruction by Babylon:* 11—16. (3) *Its communion in ruin with other idolatrous nations:* 17—32.

A. M. cir. 3417. B. C. cir. 587.

AND it came to pass in [a] the twelfth year,* in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a [b] whale in the seas;† and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord GOD, I will therefore [c] spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood ‡ the land wherein thou swimmest,‖ *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall [d] put thee out, [e] I will cover the heaven,‖ and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the * bright lights of heaven will I make † dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also [f] vex the hearts of many people, when I shall [g] bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, [h] I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD, [i] The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude‡ thereof shall be destroyed.

13 [k] I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man † trouble them any more, nor the hoofs of beasts trouble them.

14 Then [m] will I make their waters deep, and cause the rivers to run like oil,* saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be [n] destitute of that whereof it was full, when I shall smite all them that dwell therein, [o] then shall they know that I *am* the LORD.

16 [p] This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in [q] the twelfth year,† in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, [r] wail for the multitude of Egypt, and [s] cast them down, *even* her, and the daughters of the famous nations, unto [t] the nether parts of the earth, with them that go down into the pit.

19 [u] Whom dost thou pass in beauty? [x] go down, and be thou laid with [y] the uncircumcised.

20 [z] They shall fall in the midst of *them that are* slain by the sword: ‡ she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell‖ with them that help him: [a] they are gone down, they lie uncircumcised, slain by the sword.

22 [b] Ashur *is* there and all her company: his graves *are* about him; all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and [c] her company is round about her grave; all of them slain, fallen by the sword, which caused ‖ terror in the land of the living.*

24 There *is* Elam and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into [d] the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a [e] bed in the midst of the slain with all her multitude: her graves *are* round about him; all of them uncircumcised, slain by the sword: though their terror was

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a Ch. 1. 1, 2. & 29. 1, 17. & 30. 20. ver. 17.
* *The twelfth year* of Jeconiah's captivity.—Ed.
b Or, *Dragon.* ch. 29. 3. Is. 27. 1. & 51. 9. Ps. 74. 13, 14.
† Egypt, as a military and naval power, disturbed and oppressed both by land and by sea. Some modern discoveries of the ruins of ancient cities in central America seem to demonstrate their Egyptian origin, and consequently to assign a skill and boldness to the navigation, and an extent to the power of Egypt, of which history has conveyed no adequate representation. —Ed.
c Ch. 12. 13. & 17. 20. & 29. 19. Hos. 7. 12. Jer. 16. 16. Hab. 1. 14—17.
‡ Or, *the Land of thy swimming*
‖ This phrase presents a special deification of a large portion of Egypt, which is a narrow valley between two lines of mountains, periodically overflowed with water up to their bases; so that the "whale" (dragon or crocodile), is accurately described as swimming in the land.—Ed.
d Or, *extinguish.* Job 18. 5, 6. Ps. 37. 36. Prov. 10. 7.
e Is. 13. 10. & 34. 4. Amos 5. 9, 10. Joel 2. 31. & 3. 15. Ez. 10. 21. ch. 30. 3, 18. Mat. 24. 29. Rev. 6. 12—14. & 16. 10.
‖ *Heaven.*—Imperial power aiming at heavenly honours, implicit obedience, or even divine worship. (Comp. with Is. 14. 13—22), where this emblematic or heraldic language of prophecy seems first to have been adopted, (see also Is. 14. 12, 13); and from which adoption and sanction of the Holy Spirit, it passes into the succeeding vocabulary of prophecy. This subject will claim more special notice should Providence extend our labours to Mat. 24. 29, 30, and the similar descriptions, Rev. 6. 12, 13.—Ed.
* Heb. *light of the light in heaven.*
† Heb. *them dark.*
f Heb. *provoke to anger,* or, *grief.* Rev. 11. 18. & 18. 10, 15.
g Ch. 29. 12. & 30. 23, 26. Jer. 33. 9—25.
h Ez. 15. 11—16. ch. 27. 35. & 28. 16. & 30. 9. Lev. 26. 36. Deut. 28. 65, 66.
i Ch. 21. 18, 19. & 30. 11—12. & 28. 7. Is. xix. Jer. xlvi.
‡ The stupendous relics of Egyptian architecture that still remain, as in proud defiance of time, demonstrate "the multitude" of her population as far exceeding all that modern civilization has produced in any state of Europe, or even that of China, where the means of life are more easily procured, and the condensation of the inhabitants is proportionally great.—Ed.

k Ch. 29. 8, 11. & 30. 12. Is. 31. 3. Gen. 41. 2. their horses and cattle.
† Ver. 2. ch. 31. 18. Ex. 1. 22. 2 Kin. 23. 33 Rev. 17. 15.
m Ps. 23. 2. Jer. 33. 1. ch. 36. 18, 25, 26. Prov. 11. 10. Nah. 3. 18. the nations about shall enjoy great quietness.
* "Then will I make their waters deep," (consequently smooth) and "their rivers to run like oil," I will so humble them that their neighbours shall be no more troubled by their fleets or armies.—Ed.
n Heb. *desolate from the fulness thereof,* i.e. of people, corn, and cattle. ch. 29. 9—12, 19. & 30. & 35. 10—12. Ps. 107. 34.
o Ch. 6. 7. & 30. 26. Lev. 10. 3. Ps. 9. 16. & 83. 8. & 46. 10, 11. Ps. 9. 16. & 28. 4, 5.
p 2 Sam. 1. 17. & 3. 31. 2 Chr. 35. 25. Jer. 9. 17. ver. 2.
q Ch. 1. 2. & 29. 1, 17. & 30. 20. & 31. 1. ver. 1.
† See ver. 1.—Ed.
r Ver. 2. 16. Is. 15. 5. & 16. 7. Mic. 1. 8.
s Ch. 13. 13. & 3. 15. & 26. 17. Jer. 1. 10. Hos. 6. 5. Lam. 3. 53.
t Ch. 31. 14, 17. Is. 14. 15. ver. 21, 24, 25, 27, 29.
u Ch. 28. 10. & 31. 2, 18.
x Is. 14. 9—15. & 47. 1, 5. ver. 21, 24—32.
y Ver. 21, 24, 29, 30. Jer. 9. 25, 26. *i. e.* Heathen nations.
z Ch. 29. 8—12. & 30. 10—12, 21, 25. Jer. 15. 2, 3.
‡ Or, *the sword is laid.*
§ *Out of the midst of hell* — Sheol or Hades—the place of burial. Death and silence speak a language as intelligible to reason, as life and voice can express to the bodily ear.—Ed.
a Ver. 19, 24, 25, 32. Prov. 14. 32. Ps. 9. 17.
b Ch. xxxi. Nah. i —iii.
c Ver. 25, 26.
‖ Or, *diamaying.*
* Egypt has surpassed all other nations in the extent and decorations of her subterraneous tombs—a single tomb sometimes resembling a palace, her catacombs a city. This melancholy "glory of the grave," is therefore the chief point to which the prophet directs the judgment. The proud tomb of Egypt is there—but her military pomp is no more —the company is indeed around the grave, but "all of them slain, fallen by the sword," and not one remains to write his fellow's epitaph. Nor let men doubt the possibility of such an unsparing massacre; for even so, at this very hour, has a British army been totally extirpated in India—a sad specimen of what a despised enemy, and an unpropitious climate may effect—a note of divine displeasure not to be disregarded —a call to every lover of his country to repent of his own share of the national sins, and to pray for the averting of farther calamities.—Ed.
d Ch. 26. 19. & 31. 14, 17. ver. 18.
e *Bier,* or *coffin.* 2 Sam. 3. 31. Luke 7. 14.

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for a time in great pomp and grandeur, and yet must certainly fall at last. And the greater men's height, the more ruinous is their fall. But how unhappy it is that men cannot excel in earthly things without creating envy to themselves! It is highly necessary that they, who have power and wealth, should use it for the protection and comfort of others around; and that God's hand should be carefully observed in the advancement of the great men of the earth. He, as Judge, pulls down one king and kingdom, and sets up another. And often their ruin comes upon them just after they seemed most fixed and flourishing. The more proud and imperious they are, the greater is like to be their disgrace and contempt. They who were courted in their prosperity will be deserted and spoiled in the day of adversity; and their fall will probably involve multitudes in terror or ruin. And let us always remember, that God intends every providential stroke as a warning to others; that when proud presumptuous sinners are cast down, all around may mortify their lusts, and be clothed with humility.

CHAP. XXXII.—Ver. 2—10. Pharaoh is full of cruelty and violence in the nations around; and with his great armies, disturbs their peace and spoils their country. But I will quickly conduct thee to Cyrene, where the bulk of thine army shall be destroyed and lie unburied. After which, Egypt itself, by intestine wars, and by the invasion of the Chaldeans, shall be a scene of bloodshed and



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caused [f]in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [g]Meshech, Tubal, and all her multitude: her graves *are* round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with [h]the mighty *that are* fallen of the uncircumcised, which are gone down to hell [i]with their weapons of war: and they have laid their swords under their heads;* but [k]their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, [l]thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* [m]Edom, her kings, and all her princes, which with their might are [†]laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the [n]north,‡ all of them, and all the [o]Zidonians, which are gone down with the slain: with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall [p]be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For [q]I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised, with *them that are* slain with the sword, *even* [r]Pharaoh and all his multitude,§ saith the Lord GOD.

A. M. cir. 3417. B. C. cir. 587.

f Ps. 82. 5. & 142. 5. ver. 23.

g Gen. 10. 2. ch. 27. 13. & 38. 2, 3. & 39. 1 —4. *i. e.* Scythians, Tartars, Turks.

h Is. 14. 18, 19. & 1. 31. Job 3. 14, 15. ver. 21.

i Heb. *with weapons of their war.* Is. 5. 5. 17.

* In Mingrelia they sleep with their swords under their heads, and are buried in the same manner. *Oriental Customs*, on authority of *Sir John Chardin.*—Ed.

k Punishment of their cruelties. Lev. 5. 10. Ps. 69. 14. ch. 18. 20. Prov. 14. 32.

l Ver. 2. Ps. 37. 35, 36. Dan. 2. 35, 36.

m Gen. 25. 30. & xxxvi. ch. xxv, xxxv. Jer. 49. 7—22. Obad. 21. Mal. 1. 3, 4.

† Heb. *given*, or, *put.*

n Ch. 26. 16. & xxvi. xxviii, xxxviii, xxxix. Jer. 49. 23—27.

‡ The mention of the "Zidonians" with "the princes of the north," directs to the princes of Tyre, Syria, Damascus, &c. —Ed.

o Gen. 10. 15. ch. 28. 21—23. Jer. 25. 22. Is. xxiii.

p Ch. 31. 16. Is. 14. 8. Hab. 2. 16.

q Jer. 25. 15. Zeph. 1. 14—18. & 3. 6, 8. Zec. 1. 15. Nah. 1. 2—6. *i. e.* by my judgment I will terrify the mightiest nations.

r Ch. 29. 2—12, 19. & 31. 2. 16. Jer. 44. 30. & 46. 9—13. & 46. 13—26.

§ See ver. 12. Egypt had 1,100 cities, and 20,000 villages, densely populated in the time of Herodotus.—Ed.

## CHAPTER XXXIII.

(1) *Ezekiel, as a watchman, warned of his duty:* 1—9. (2) *God's justice towards the penitent, and revolters maintained:* 10—20. (3) *Jerusalem smitten; a prophecy of desolation:* 21—29. (4) *Pretended hearers of the word reproved:* 30—33.

A. M. cir. 3417. B. C. cir. 587.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, [s]speak to the children of thy people, and say unto them, [t]When [b]I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their [c]watchman:

s Ch. 3. 11, 15, 17, 26, 27. & 24. 26, 27. ver. 21, 22.

t Heb. *A land when I bring a sword upon her.*

b Ch. 14. 17. Jer. 25. 31. Is. 2. 4—6.

c 2 Sam. 18. 24, 25. 2 Kin. 9. 17. Is. 21. 6. ch. 3. 17. ver. 6. Hos. 9. 8. Heb. 13. 17.

A. M. cir. 3417. B. C. cir. 587.

d Ver. 2. Amos 3. 7. 1 Tim. 3. 6.

e Hos. 8. 1. Is. 58. 1. Ps. 19. 11. Col. 1. 28. Acts 20. 31. 2 Tim. 4. 2.

* Heb. *he that hearing heareth.*

f Jam. 1. 23. Is. 42. 20, 23—25.

g Ch. 18. 13. Acts 18. 6. & 20. 26. & 13. 46.

h Acts 2. 37. & 16. 14. & 17. 11. Ps. 19. 11. 1 Thes. 1. 5. 2 Thes. 2. 13.

i Is. 56. 10, 11. & 42. 19, 20. Mat. 15. 14. Acts 20. 30.

k Ch. 3. 18, 20. & 18. 13, 20, 24. Prov. 14. 14, 32. & 5. 22, 23. 2 Thes. 1. 8.

l Ch. 3. 17—21. Hab. 2. 1. Heb. 13. 17. 1 Cor. 12. 28. Eph. 4. 11.

m Ch. 2. 7. & 3. 17. Jer. 1. 16, 17. & 23. 28. Mat. 23. 30. 1 Cor. 11. 23. Col. 1. 28, 29. Acts 20. 27, 31. 1 Pet. 4. 11.

n Prov. 2. 36. & 11. 21. Is. 3. 11.

o Is. 30. 10—14. Jer. 8. 11, 12. ch. 14. 9—11. & 3. 18, 20.

† *His blood will I require at thine hand.*—I will hold thee guilty of murder, (Gen. 9. 5, 6). A solemn warning to parents and ministers of the word, to friends and neighbours, not one of whom will be able to plead, "Am I my brother's keeper?" for that plea having been already rejected, (Gen. 4. 9), its repetition would only be an aggravation of the sin.—Ed.

p Ch. 3. 19, 21. Is. 49. 4, 5. Acts 13. 46.

q Luke 12. 47. Heb. 10. 29. Acts 13. 46.

r Ver. 2, 22.

s Ch. 24. 23. & 32. 27. Lam. 2. 14. & 3. 7. Lev. 26. 39.

t Jer. 2. 25. ch. 37. 11. Is. 49. 14. & 40. 27. Rev. 16. 6.

‡ The fundamental error in the Jewish theology at this period, lay in these words—"The way of the Lord is not equal" (see ver. 17, 20); that is, say they, God deals neither with individuals nor with nations according to their works; therefore, there is no use of self-examination or of repentance. The judgment is heavy on us, (for the fact of the divine judgment upon the nation, no Jew that respects the Scriptures can deny) "we pine away in our sins," as one in a lingering disease; and since it is thus the fatal, and not any equitable and judicial will of God, we have no remedy—"how should we then live?" This language presents a sad mixture of unintelligent fatalism, infidelity, recklessness, and despair.—Ed.

u 2 Sam. 14. 14. Lam. 3. 33. ch. 18. 23, 32. 1 Tim. 2. 4. 2 Pet. 3. 9. Hos. 11. 8.

x Ch. 18. 30—32. & & 14. 6. Prov. 1. 23. Is. 31. 6. Jer. 3. 14, 22. Hos. 12. 6. & 14. 1—3. Joel 2. 12. Zec. 1. 3, 4. Luke 15. 20.

y Ch. 18. 21, 22, 24, 26, 27. & 3. 20, 21. ver. 12—19.

z Ch. 18. 5—9. Is. 3. 10.

a Rom. 2. 32. & 10. 5. Luke 18. 9, 11, 12, 14. Heb. 10. 38. 2 Pet. 2. 20—22. Mat. 10. 22. 1 John 2. 19.

3 If, when [d]he seeth the sword come upon the land, he [e]blow the trumpet, and warn the people;

4 Then [*]whosoever [f]heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, [g]his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him: but [h]he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, [i]and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, [k]he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ¶ [l]So thou, O son of man, I have set thee a watchman unto the house of Israel: [m]therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, [n]O wicked *man*, thou shalt surely die; [o]if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.†

9 Nevertheless, [p]if thou warn the wicked of his way, to turn from it; [q]if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, [r]speak unto the house of Israel, Thus ye speak, saying, [s]If our transgressions and our sins *be* upon us, and we pine away in them, [t]how should we then live?‡

11 Say unto them, *As* I live, saith the Lord GOD, [u]I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: [x]turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, [y]The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 [z]When I shall say to the righteous, *that* he shall surely live; [a]if he trust to his own righteousness, and commit iniquity, all his righteous-

confusion: all ranks, king, queen, nobles, magistrates and commons, nay, the most understanding persons of the nation, shall be disgraced, confounded, and ruined, to the terror of the countries around.

REFLECTIONS UPON CHAP. XXXII.—Ministers must weep and tremble at the words of God, that they may affect others therewith. Alas, how the restless ambition and implacable resentment of proud princes disturb the world! But the brandished sword of God's judgments shall at last overwhelm them with consternation, terror, and ruin. Hardened sinners often fret and murmur under God's tremendous threatenings, instead of humbling themselves. And they, who with complacency admired the pomp of this world, with terrible astonishment behold its ruin. The mighty nations, who delighted in war, shall find enough of it at last. And no multitudes, wealth, or power, can avail, either to withstand the wrath, or to move the pity of God. After all the noise and pomp of men, he can bring them down to the most mean and abject appearances. Alas, what dreadful devourers are sin and death! Yea, the terrors of God shall prevail when those of men are for ever subdued. Awful indeed will be that assembly, when the dead, small and great, shall stand before him!

CHAP. XXXIII.—Ver. 10, 11. They cavil, and say, if we are thus miserable, and long punished for our iniquities, how can we be ever delivered and restored to prosperity? But know assuredly that I take no pleasure in punishing you, wicked as you are; but had rather you should repent of your wickedness, that I might accomplish my promises of mercy to you. Why then do ye not, without a moment's delay, heartily repent and return? Why do ye continue to ruin your-



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nesses shall not be remembered; but for his iniquity that he hath committed, [b] he shall die for it."

14 Again, when I say unto the wicked, [c] Thou shalt surely die; [d] if he turn from his sin, and do that which is lawful and right;

15 [f] *If* the wicked restore the pledge, give again that he had robbed, walk in [g] the statutes of life, without committing iniquity; [h] he shall surely live, he shall not die.

16 [i] None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, [k] The way of the LORD is not equal: but as for them, their way is not equal.

18 [l] When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 [m] But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, [n] The way of the LORD is not equal. O ye house of Israel, [o] I will judge you every one after his ways.

21 ¶ And it came to pass in the [p] twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* [q] one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22 Now [r] the hand of the LORD was upon me in the evening, afore he that was escaped came, and had opened my mouth, until he came to me in the morning; and [s] my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; [u] the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD, Ye eat with the blood,[†] and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

A. M. cir. 3417. B. C. cir. 587.

b Ch. 18. 4. John 8. 21.

c *He shall die for it.* — This does not mean that a truly righteous man, one endowed with the only righteousness, "the righteousness which is of God by faith" (Phil. 3. 9.) may perish eternally, (for this cannot be, John 10. 27, 28.) but that sickness and death will become, at once, the corrigent and the punishment of his faults. (See 1 Cor. 11. 30—32. Heb. 12. 5—11.) Some understand the passage as a supposed case, not a real or possible, put to the Jews as a statement of divine procedure, which, if acted upon, they could not deny to be equitable; an argument to their consciences, of their utter unfitness to be judged by such a rule, and consequently of the necessity of fleeing to "the LORD our righteousness." (See 2 Cor. 5. 19.) There is no inconsistency in supposing that both these views may have been, at the same time, in the mind of the prophet. —Ed.

c Is. 8. 11. Luke 13. 3—5.

d 2 Chr. 7. 14. Jer. 4. 1. Is. 55. 7. Hos. 14. 1.

e Heb. *judgment and justice.* Mic. 6. 8. ch. 18. 21, 27, 28—32. Mat. 9. 13. Luke 15. 13.

f Ch. 18. 6—8. 12—17. Luke 19. 8. Deut. 24. 12. Ex. 22. 1, 4. Lev. 6. 2—5. Num. 5. 6—8.

g Lev. 18. 5. ch. 20. 11. 13, 21. Hos. 14. 9. Luke 1. 6. Prov. 10. 20. Mat. 19. 17.

h Ch. 18. 22, 27, 28. Ps. 19. 11. 1 Cor. 15. 56.

i Ch. 18. 22. Is. 1. 18. & 43. 25. & 44. 22. Eph. 1. 7. 1 John 1. 7. & 2. 1, 2.

k Ver. 20. ch. 18. 29. Ps. 50. 21. Jude 16. Mal. 2. 17. & 3. 13, 14. 15. Luke 19. 21, 22.

l Ver. 12, 13. ch. 18. 24, 26. Heb. 10. 38. 2 Pet. 2. 20—22. 1 John 2. 19. 2 Tim. 4. 10.

m Ver. 12, 14—16. ch. 18. 21, 22, 27, 28. Is. 55. 7. Jer. 4. 1. Hos. 14. 1.

n Ch. 18. 25, 29. ver. 17.

o Ps. 75. 7. & 96. 13. & 97. 12. ch. 18. 30. Acts 10. 34, 35. & 17. 31. 2 Cor. 5. 10. Eccl. 12. 14. Mat. 16. 27. Rev. 20. 12. & 22. 12.

p Ch. 1. 2. Jer. 52. 12.

q Ch. 24. 26, 27.

r 2 Kin. 15. 5—10. 2 Chr. 26. 17—19. Jer. 20. 2—6. & 52. 4—16.

s Ch. 1. 3. & 3. 16, 22, 24.

t Ch. 3. 26, 27. & 24. 26, 27. & 33. 3. & 33. 22, 27.

u Ps. 30. 6. 1 Thes. 5. 3.

† Contrary to the Noahdic and Mosaic laws; and therefore a proof of their utter contempt of divine authority. Gen. 9. 4. Jer. 7. 26.—Ed.

A. M. cir. 3417. B. C. cir. 587.

x Use violence and murder. Gen. 7. 49. Mic. 3. 2, 3. Zeph. 3. 3.

* "stand with your sword"—*Newcome.* Some think it a reference to a mode of divination by standing upon a sword—it seems simpler to understand it of "standing with," or leaning on a drawn sword, ready, and watching for violence.—Ed.

y Jer. 2. 13. ch. xvi. xxiii.

z Ch. 18. 6. & 22. 11.

a Ver. 25. Ps. 50. 16—22. & 94. 20, 21.

b Jer. 15. 2, 3. & xli.—xliv. ch. 5. 12, 17. & 6. 11. & 39. 4.

† Heb. *to devour him.*

c 1 Sam. 22. 1. & 23. 14. & 13. 6. Judg. 6. 2.

d Jer. 9. 11. & 10. 16. & 25. 11. & 44. 2, 6, 22. ch. 6. 14. 2 Chr. 30. 21.

‡ Heb. *desolation and desolation.*

e Ch. 7. 24. & 24. 21. & 30. 6, 7.

f Ch. 6. 2. & 36. 4.

g Ch. 6. 7. Is. 26. 9, 11. Ps. 9. 16. & 82. 17, 18.

h Is. i—iii. ix. lix. & 3. 11. Jer. 2. 19, 20. & ii—xix. ch. vi—xxiv. Hos. i—xiii. Amos ii—ix. Zeph. i—iii. 2 Kin. 17. 7—23.

§ Or, *of.*

‖ *Against thee*—rather "of thee," as in the margin; for they seem not to be represented so much as opponents of the truth, as double-minded and unstable in its profession. Jam. 1. 6—8.—Ed.

i Ver. 31. Is. 29. 13. & 58. 2. 2 Chr. 36. 16. Mat. 15. 8.

k Heb. *according to the coming of the people* Ps. 7a. 20, 21. Is. 58. 2. ch. 8. 1. & 14. 1. & 20. 1.

* Or, *my people sit before thee.*

l Jer. 42. 7. Jam. 2. 23.

m Heb. *they make loves, or jests.* ver. 32. Is. 28. 13. Mat. 13. 8.

n Mat. 13. 22. & 19. 22. Luke 18. 14, 15.

† Heb. *a song of loves.*

o Ver. 31. Jer. 8. 7. Jam. 1. 22, 23.

‡ They admired his eloquence—not his doctrine, and disregarded denunciations and precepts.—Ed.

p Or, *is come.* ch. 7. 2. 6, 10. ver. 21. 1 Sam. 3. 20.

q Ch. 24. 27. & 2. 5.

26 Ye [x] stand upon your sword,* ye [y] work abomination, and [z] ye defile every one his neighbour's wife: and [a] shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD, *As* I live, [b] surely they that *are* in the wastes shall fall by the sword; and him that *is* in the open field will I give to the beasts [†] to be devoured; and they that *be* in the forts and in the [c] caves shall die of the pestilence.

28 For [d] I will lay the land [‡] most desolate, and the [e] pomp of her strength shall cease; and [f] the mountains of Israel shall be desolate, that none shall pass through.

29 [g] Then shall they know that I *am* the LORD, when I have laid the land most desolate, [h] because of all their abominations, which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking [§] against thee [‖] by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, [i] Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee [k] as the people cometh, and [*] they sit before thee *as* my people, and they [l] hear thy words, but they will not do them: for with their mouth [m] they show much love, *but* their heart [n] goeth after their covetousness.

32 And, lo, thou *art* unto them as [†] a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for [o] they hear thy words, but they do them not.[‡]

33 And when this cometh to pass, (lo, it [p] will come,) then [q] shall they know that a prophet hath been among them.

## CHAPTER XXXIV.

(1) *The shepherds reproved and judged:* 1—10. (2) *God's care for his flock:* 11—19. (3) *One Shepherd promised:* 20—31.

A. M. cir. 3417. B. C. cir. 587.

AND the word of the LORD [a] came unto me, saying,

2 [a] Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds, Wo *be* to the shepherds' of Israel that do feed

a Ch. 2. 1, 3, 6, 8. & 3. 1, 3, 4, 10, 17, 25. & 4. 1, 16. & 5. 1. & 6. 1. & 7. 2. & 8. 5, 6, 8, 12, 15, 17. & 11. 2, 4, 15. Jer. 23. 1. & 2. 8. Is. 56. 11.

a *Shepherds*—rulers civil or ecclesiastical. Is. 56. 11. Jer. 2. 8. & 23. 1.—Ed.

selves, and to provoke me to destroy you? *N. B.* The *death* and *life* here, as well as in chap. iii. and xviii. primarily denote the temporal misery or happiness of the Jews: the first of which might have been prevented, and the latter might have been obtained, by repentance and righteousness, though not properly evangelical or infallibly persevering. 24. They whom the Chaldeans have left in the desolated country of Judea, far from lamenting their sins and desolations, and the captivity or death of their brethren, boast that, being Abraham's seed, and especially considering their number, they shall be able to keep possession of the country.

REFLECTIONS UPON CHAP. XXXIII.—One faithful minister or magistrate may be of great service to a country or nation. Yet much care and faithfulness is necessary in the work of either. And it is a great mercy, that, when they cannot be so useful to others as they wished, they may save themselves. They, who have hardened themselves in presumption, generally at last sink into, and harden themselves in despair. Yet certain and delightful is it that God hath no pleasure in the ruin of sinners; and that he is infinitely sincere and earnest in his calls to repentance. But sinners must repent or be damned. Holiness and happiness, obstinate sinning and misery, are inseparably connected in God's purposes, oracles, and providences; nor does the escaping one stroke secure the hardened transgressor from imminent ruin.—To what a fearful pitch of profaneness are they arrived, who can make common calamities the matter of their joy, or important discourses the object of their derision! And yet faithful ministers are a common object of contempt and hatred, and a common subject of discourse in the places where they live. And, alas, many pretend great fondness for God's ministers and ordinances, who have no real love to them! Often hearers have their fancies pleased, who never get their consciences touched, their hearts renewed, or lives sanctified, by what they hear. And nothing more effectually prevents the efficacy of the gospel than a covetous heart. But neither scoffers nor hypocrites shall be able to defeat the threatenings of God: and they, who would not improve his mercies, shall know their value by wanting them.

CHAP. XXXIV.—Ver. 2—5. These rulers regard only their own interest, and not the welfare of the people. By oppression and murder they seize upon the estates of the rich: they have not supported, relieved, or comforted such as were fallen into decay or distress; they have not relieved or redressed the wrongs of the oppressed; they have not restored to their right such as, by the violence of others, had been forced to quit their lands; nor have they attempted to reform the



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themselves! should not the shepherds [b] feed the flocks?

3 [c] Ye eat the fat,* and ye clothe you with the wool, ye kill them that are fed:† *but* ye feed not the flock.

4 [d] The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with [e] force and with cruelty have ye ruled them.

5 And they were scattered, [f] because *there is* no shepherd:‡ and they became meat to all the beasts of the field, when they were scattered.

6 [g] My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and [h] none did search or seek *after them.*

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, [i] surely because [k] my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd; neither did my shepherds[l] search for my flock; but the shepherds fed themselves, and fed not my flock:

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD, [l] Behold, I *am* against the shepherds; and I will [m] require my flock at their hand, and [n] cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for [o] I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD, [p] Behold, I, *even* I, will both search my sheep, and seek them out.

12 [q] As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will [r] deliver them out of all places where they have been scattered in [s] the cloudy and dark day.

13 And [t] I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the [u] mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a [x] good pasture, and [y] upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek that which was lost,* and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but [z] I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD, Behold, I judge between [†] cattle[†] and cattle, between the rams and the [‡] he-goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must [a] tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them, [b] Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 [c] Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one Shepherd over them, and he shall feed them, *even* [d] my servant David;[‖] he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my servant David [e] a prince among them: I the LORD have spoken *it.*

25 [f] And I will make with them a covenant* of peace, and will cause the evil beasts to cease out of the land; and [g] they shall dwell safely in the wilderness, and sleep in the woods.

26 [h] And I will make them, and the places round about my hill, a blessing; [i] and I will cause the shower to come down in his season: there shall be showers of blessing.

27 [k] And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when [l] I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

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A. M. cir. 3417.
B. C. cir. 587.

b Ps. 78. 71, 72. 2 Sam. 5. 2. Jer. 23. 2. Zec. 11. 16. John 21. 15. Acts 20. 28. Rom. 13. 4. 1 Pet. 5. 2.

c Zec. 11. 5, 16. Mic. 3. 2, 3. 1 Kin. 21. 13—19. ch. 22. 27—27. Rev. 17. 4, 6.

* *Fat*, or milk—the original being the same.—Ko.

† *Ye kill them that are fed.* — Ye bring false accusations against the rich, that you may fine them, or confiscate their property to enrich yourselves. This crime is still so common in several Eastern countries, that few will venture to appear even comfortable, for fear of exciting the cupidity of their rulers.—Ko.

d Ver. 15, 16. Mat. 9. 36. & 10. 6. & 11. 5. Luke 10. 4. 2 Tim. 2. 24, 25.

e Ex. 1. 13, 14. Jer. 22. 13. Zec. 11. 5, 16. 1 Cor. 1. 24. 1 Pet. 5. 3.

f Or, *without a shepherd*; and so ver. 8. 12. Jer. 12. 9. & 50. 11. & 51. 6. Ps. 56. 2. Zec. 13. 7. 1 Kin. 22. 17, 26. Mat. 9. 36.

‡ *No shepherd*—in truth and practice, though many in name and profession.—Ko.

g Ver. 5. ch. 7. 10. Lev. 26. 33. Deut. 28. 64. & 32. 26. Jer. 14. 16. & 40. 11, 12. Lam. 4. 14.

h Jer. 5. 1. Is. 59. 16. Ps. 142. 4. ch. 22. 30.

i Ps. 12. 5. & 72. 12 —14.

k Ver. 3—6. Jer. 23. 1, 2. Zec. 11. 5, 16.

§ *My shepherds*—because they professed to act in my service, and received my wages—my civil and ecclesiastical revenues.—Ko.

l Ch. 23. 25—31. & 13. 8. Jer. 23. 2. Zec. 10. 3.

m Ch. 3. 18, 20. & 33. 6, 8. ver. 1, 16, 17, 22. Heb. 13. 17.

n Jer. 36. 9—11, 24 —27. & 38. 6.

o Ps. 12. 5. & 72. 12 —14. & 107. 20.

p Ps. 80. 1. & 23. 1. Is. 56. 9. Jer. 23. 3. & 30. 3. & 31. 8. Mat. 18. 11. Luke 19. 10.

q Heb. *according to the seeking.* 2 Cor. 7. 10. & 11. 29. John 10. 11. 1 Pet. 5. 3.

r Ver. 13.

s Joel 2. 2. Is. 8. 21, 22. Song 1. 7. Amos 5. 18, 20. Zeph. 1. 15. Acts 14. 22.

t Ch. 11. 17. & 20. 41. & 28. 25. & 36. 24. & 37. 21, 22. & 39. 8. & 39. 27. Jer. 23. 3, 8. & 30. 3, 18. & 3. 18.

u Ch. 6. 2. & 36. 6—15. ver. 14.

x Ps. 23. 1—6. & 34. 8—10. Is. 6. 20. & 25 6. & liv, lx. Jer. xxxi.

y Jer. 31. 10—14. & 33. 12. Is. 2. 2—5. & 49. 9, 10. & 55. 5, 10. Hos. 2. 15—18. Zeph. 3. 13. Mic. 4. 1—4.

A. M. cir. 3417.
B. C. cir. 587.

* This is the true character of Jesus—"The shepherd of the sheep," "the good shepherd," who came "to seek and to save that which was lost," "to bind up the broken-hearted, and comfort all them that mourn."—Ko.

z Ver. 17—22. ch. 20. 18. Amos 4. 1. Is. 10. 16. & 5. 17. Deut. 32. 15. 24. Ps. 22. 29.

† Heb. *small cattle, of lambs and kids.*

‡ He will not judge by names and professions of religion, but by the regeneration — conversion — the new creature in Christ Jesus, 2 Cor. 5. 16, 17. Mat. 25. 24, 33.—Ko.

§ Heb. *great he-goats.*

a Ch. 32. 2. Mat. 23. 13. & 15. 5, 6.

b Ver. 16, 17, 22. Is. 3. 10, 11. Mat. 25. 32. Rom. 2. 7—10.

c Ps. 12. 5. & 72. 12 —14. & 102. 20. Is. 65. 17, 22. Jer. 23. 6. Hos. 1. 7.

d Is. 42. 1. & 49. 5, 6. & 11. 1. & 9. 7. & 7. 14. Jer. 23. 5. & 30. 9. 21. Hos. 3. 5. 2a. 27. 24. Rev. 24. 16.

‖ David, the son of Jesse, had now been dead 440 years, and no one of the name ever afterwards sat upon the throne of Israel, till Messiah, the true David—so called of God from heaven, (Mat. 3. 17.) for *David*, in Hebrew, corresponds to *Beloved* in Greek, which name God the Father then bestowed upon his only begotten Son.—Ko.

e Jos. 5. 14, 15. Dan. 12. 1. Is. 9. 6, 7. Ps. 2. 6. Mat. 28. 18—20. Luke 1. 32, 33. Acts 5. 31. Heb. 2. 9, 10. Eph. 1. 21, 22. Phil. 2. 9—11.

f Ch. 37. 26. Is. 11. 6 —9. & 35. 9. Jer. 31. 31. & 33. 6, 9. & 32. 38, 40. Hos 2. 18.

* It is of great importance for the Christian to observe that God, by the prophets, constantly promised a new covenant to the Jews; thereby intimating the departure of the Mosaic, to make room for the gospel dispensation, (see Heb. 8. 8—13.) This prophecy began to be typically fulfilled in Zerubbabel and his coadjutors, but really in the "covenant of peace," established in the blood of the cross, (Eph. 2. 14—18. Col. 1. 20). Since which time, though the Lord appear "slack concerning his promise, as some men count slackness," and the prospect of the conversion and restoration of Israel appear, to the eye of sense, utterly hopeless—yet faith beholds the progress, and rests in the certainty of the event, with a confidence as implicit, because God has promised it, as if the event were already realized. See ver. 27—30.—Ko.

g Ver. 27, 28. ch. 27. 26. Jer. 23. 6. & 33. 16. & 30. 10. Job 5. 23. Ps. 4. 8.

h Gen. 12. 2. Is. 19. 24. Zec. 8. 13, 23. Hos. 2. 21—23.

i Ps. 68. 9, 10. Mal. 3. 10.

k Lev. 26. 4. Ps. 85. 12. & 1. 3. Is. 4. 2. & 35. 2. & 66. 16. Jer. 31. 12—14, 24, 25.

l Ver. 10, 22. Is. 14. 1—3. & 9. 4. & 10. 27. Jer. 25. 14. & 30. 8.

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wanderers in wickedness, but have tyrannized over them in the most unmerciful manner:—so that, by the ill conduct of their rulers, and the violence of enemies, they are either destroyed or forced, as captives, or fugitives, into other countries, and their wealth is made a spoil. 16, 17, 20, 22. While I redress the manifold grievances of the poor and oppressed, I will, by fearful judgments, destroy their wealthy and powerful oppressors: I will, in righteousness, make an effectual difference between the weaker and stronger part of my people; cherishing the former, and restraining the violence and fury of the latter. 18, 19, 21. Think ye it a small crime to enjoy my enlarged blessings yourselves alone, but ye must disturb the poor in the possession of their small estates, and consume them by your illegal oppression:—Yea, ye oblige them to live upon the remains of what ye have destroyed, and molest and vex them by your injustice and violence. 23. Jesus Christ is called *David*, because he was his promised seed and glorious antitype, and called *God's servant*, because, as mediator, he performs the debased and honorary work of our salvation, appointed him of the Father. He is called a *Shepherd*, to denote his careful gathering, protecting, guarding, providing for, feeding, and healing his people. And he is called a *Plant of Renown*, (ver. 29.) because, being low in his humiliation, he is infinitely excellent in himself; and is, and will for ever be, infinitely famous among angels and men. 25. I will establish with them my covenant; by virtue of which they shall enjoy all kinds of blessings: and wicked



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28 [m]And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [n]plant [o]of renown,[a] and they shall be no more [p]consumed with hunger in the land, [q]neither bear the shame of the heathen any more.

30 Thus shall they [r]know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye [s]my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

A. M. cir. 3417. B. C. cir. 587.

m Ch. 28. 26. & 36. 15. & 37. 26. & 39. 26—29. ver. 25. Is. 35. 9. Jer. 23. 6. & 30. 10. & 46. 27.

n Is. 11. 1. & 4. 2. & 55. 2. Jer. 23. 5. & 33. 15. Zec. 3. 8. & 6. 12.

o Or, *for renown.* Is. 9. 6.

a *A plant of renown.*—"A renowned plantation."—*Boothroyd.*

p Heb. *taken away.* ver. 29. 37. ch. 36. 29. Is. 49. 9, 10.

q Ch. 36. 3, 6, 15. & 34. 29.

r Ps. 91. 2. ch. 16. 62. John 20. 28. Acts 17. 23. 2 Tim. 1. 12.

s Ex. 19. 5, 6. Prov. 8. 4. Ps. 80. 1. & 100. 3. ch. 36. 38. John 3. 16. & 10. 14. 1 Pet. 2. 9.

## CHAPTER XXXV.

*A prophecy against Seir or Edom for their implacable animosity against Israel.*

MOREOVER, the word of the LORD came unto me, saying,

2 Son of man, set thy face against [a]mount Seir,[a] and prophesy against it,

3 And say unto it, Thus saith the Lord GOD, Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee [b]most desolate.

4 I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I *am* the LORD.

5 Because thou hast had a [t]perpetual hatred, and hast [t]shed *the blood of* the children of Israel by the [t]force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations,[t] and thy cities shall not return; and ye shall know that I *am* the LORD.

A. M. cir. 3417. B. C. cir. 587.

a Gen. 36. 8—9. Deut. 2. 5.

a *Seir*—the same as Edom or Idumea. See Gen. 36. 8. Deut. 2. 5.—ED.

b Heb. *desolation, and desolation.* Is. 34. 8—15. Jer. 49. 17, 18, 20. Obad. 10. Joel 3. 19. ch. 25. 13, 14.

† Or, *hatred of old.*

‡ Heb. *poured out the children.*

§ Heb. *hands.*

‖ There is great reason to conclude, that Edom was the original seat of learning and civilization, the instructress of Egypt, Chaldea, and consequently of Greece, and of the world. See *Wylie's Modern Judea*, p. 416, &c. The remnants of her ancient grandeur in the ruins at Petra (see as above, and *Keith's Fulfilment of Prophecy*) are justly ranked among the wonders of the world. At the time Ezekiel wrote she exhibited no symptoms of internal decay; and, for ages after his time, continued to advance to a degree of riches, and power that promised to bid defiance to change. But, in face of all this, the prophet not merely foretells her decay, but her "perpetual desolations." And "here," says *Dr Shaw*, "is no place of figs, or of vines, or of pomegranates; the whole is an evil place, a lonesome, desolate wilderness." Travels, p. 438. See also *Stephens*, vol. 2. pp. 81, 91. Evidences these things are of the divine inspiration of the prophets, which it is hard to discover how sceptician can dewbt, or infidelity deny.—ED.

A. M. cir. 3417. B. C. cir. 587.

c Ps. 83. 4, 12. Jer. 49. 1. ch. 36. 5. 23.

a *These two nations*—Israel and Judah—upon whose lands the Edomites did subsequently seize, extending their border to the Mediterranean, and making Hebron their capital.—ED.

d Or, *though the LORD was there.* ch. 48. 35. Ps. 132. 13, 14. & 48. 3. & 76. 1, 2. Jer. 51. 5.

e Ch. 25. 12—14. ver. 5, 12, 15. Ps. 137. 7. Amos 2. 11. Obad. 10—14. Is. 3. 11. Mat. 7. 2. Rom. 2. 1, 2. Jam. 2. 13.

f Is. 26. 9, 11. Ps. 83. 17, 18. Rev. 20. 1, 2.

g Ch. 6. 7. & 7. 4, 9. & 36. 11. Is. 26. 9, 11. Ps. 9. 16.

h 2 Kin. 19. 28. ver. 13, 15.

i Heb. *to devour.* ver. 10.

k Heb. *magnified.* Rev. 13. 6. Is. 10. 13—15. & 36. 20. & 37. 10. ver. 12. 1 Sam. 2. 3. Prov. 8. 13.

l Is. 14. 7, 8. Jer. 27. 7.

m Ver. 3, 4, 7, 15. Is. 34. 8—15. Jer. 49. 9, 21. & 50. 13, 17, 18. Joel 3. 19. Obad. 10, 16. Zeph. 2. 9. Mal. 1. 3, 4.

n Ps. 137. 7. Lam. 4. 21. ch. 25. 2, 3, 8. Obad. 12.

o Is. 26. 9, 11. Ps. 9. 16. & 59. 13. & 64. 9. & 83. 17, 18.

10 Because thou hast said, [c]These two nations[a] and these two countries shall be mine, and we will possess it; [d]whereas the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, [e]I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and [f]I will make myself known among them, when I have judged thee.

12 And [g]thou shalt know that I *am* the LORD, *and that* [h]I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us [i]to consume.

13 Thus with your mouth ye have [k]boasted against me, and have multiplied your words against me; I have heard *them.*

14 Thus saith the Lord GOD, When [l]the whole earth rejoiceth, [m]I will make thee desolate.

15 As thou [n]didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it; and [o]they shall know that I *am* the LORD.

## CHAPTER XXXVI.

(1) *Israel comforted:* 1—15. (2) *Israel was rejected for sin, and will be restored by free grace:* 16—24. (3) *Spiritual renovation and cleansing:* 25—38.

ALSO, thou son of man, prophesy unto the [a]mountains of Israel, and say, Ye mountains of Israel, hear the [b]word of the LORD:

2 Thus saith the Lord GOD, [c]Because the enemy hath said against you, Aha, even [d]the ancient high places[a] are [e]ours in possession;

3 Therefore prophesy and say, Thus saith the Lord GOD, [f]Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen,[†] and [g]ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to [h]the mountains, and to the hills, to the [‡]rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

A. M. cir. 3417. B. C. cir. 587.

a Ch. 6. 2. & 34. 13, 14. & 37. 22. Deut. 11. 11. Ps. 125. 2.

b Ver. 8—15. 1 Pet. 1. 21.

c Ch. 35. 10, 12, 15. & 25. 3. & 26. 2. ver. 5. d Hab. 3. 8. Ps. 78. 69. & 80. 8. Deut. 32. 13. Prov. 8. 28.

a *The ancient high places*—where the idolatrous rites of the heathen were celebrated—the recovery of which the idolatrous Idumeans (ver. 5.) looked upon as a peculiar favour from their gods, and cause of glorying over the Jews.—ED.

e Ch. 33. 10. Is. 27. 26.

f Heb. *Because, yea, because.* Jer. xxxix, xli. liv.

† *The residue of the heathen*—the dead body—the very dregs of heathenism.—ED.

g Or, *ye are made to come upon the lip of the tongue.* Deut. 28. 37. Jer. 24. 9. & 18. 16. 1 Kin. 9. 7, 8. Lam. 2. 15. Dan. 9. 16. Ps. 44. 13. & 79. 4.

h Whole land of Israel. Deut. 11. 11. ver. 6.

‡ Or, *bottoms*, or, *dales.*

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who oppress and devour others, shall either be converted or destroyed to such gree, that, in the most barbarous and dangerous places, there shall be nothing safety and comfort.

REFLECTIONS UPON CHAP. XXXIV.—If the dignity and power of men do not ain them from sin, it will not exempt them from reproof, excuse their impeni-e, or avert God's judgments. Alas! miserable is the case of nations and ches when magistrates and ministers mind only their own temporal interests, ect their duty, plague, oppress, and mislead their people. And most dreadful be their account and condemnation at last. Soon will God deprive them of power which they have abused. And if they will neglect their part, God will, eir expense, and for the welfare of his people, perform his, and neither slumber leep. If they harden the wicked, and discourage the righteous, he will com-the distressed, and ruin the presumptuous. And they who would engross thing to themselves, and who grudge that any can live beside them, shall rfully reckoned with at last. But every loss, every trouble, is completely ced to them who have Jesus Christ, and God in him, for their ALL and IN ALL. ous and renowned is his person, office, and work; rich and stable the new ant made with him, and with us in him; and complete the safety, and un-led and innumerable the blessings, of his kingdom!

REFLECTIONS UPON CHAP. XXXV.—God's ministers must declare nothing but evil against the implacable enemies of Christ and his people. The quarrels of parents often descend to their children: and national antipathies are deeply rooted. Therefore parents should carefully avoid giving a bad example to their children, as it may insnare and ruin them, though themselves should repent. Nothing is more cruel than to insult and oppress the distressed. Even they, who suffer for their sin here, ought not to be trampled on, but pitied. And it shows great baseness, if our own advantage thereby render us glad at the losses and troubles of others. When God's church is in trouble, the constancy and fidelity of her friends, and the malice and pride of her enemies, are singularly manifested. God is highly provoked when his enemies lay claim to the peculiar property of his offending favourites. And they, who jest at or help forward their misery, may expect similar calamities. Neither men's words nor their deeds are forgotten by God in measuring out his judgments. And implacable malice must be punished with irreparable ruin.

CHAP. XXXVI.—Ver. 2, 3, 6. When the Chaldeans, and afterwards the Romans, desolated Judea, the Edomites, and other neighbouring heathens that survived the common calamities, made a scorn and by-word of the Jews, and assisted



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5 Therefore thus saith the Lord GOD, Surely [i]in the fire of my jealousy have I spoken [k]against the residue of the heathen, and against all Idumea, which have appointed [l]my land into their possession* [m]with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD, Behold, I have spoken in my jealousy and in my fury, because [n]ye have borne the shame of the heathen:

7 Therefore thus saith the Lord GOD, [o]I have lifted up mine hand, [p]Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, [q]ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are [r]at hand to come.†

9 For, behold, I *am* for you, [s]and I will turn unto you, and ye shall be tilled and sown:

10 And [t]I will multiply men upon you, all the house of Israel, *even* all of it; and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast, and they shall increase and bring fruit: and [u]I will settle you after your old estates, and [x]will do better *unto you* than at your beginnings;‡ and [y]ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou [z]shalt no more henceforth bereave them *of men.*

13 Thus saith the Lord GOD, Because they say unto you, Thou *land* [a]devourest up men, and hast bereaved thy [b]nations;

14 Therefore thou shalt devour men [c]no more, neither [d]bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* [e]to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall[f] any more, saith the Lord GOD.

16 ¶ Moreover, [g]the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, [s]they defiled it by their own way, and by their doings: their way was before me as the [h]uncleanness of a removed woman.

18 Wherefore [i]I poured my fury upon them for the blood that they had shed upon the land, and for their [j]idols *wherewith* they had polluted it:

A. M. cir. 3417.
B. C. cir. 587.

i Ch. 35. 12, 13. & 5. 13. & 21. 31. & 38. 19. & 39. 25. Is. 66. 15. Zec. 1. 15. Deut. 4. 24. Jer. 4. 4.

k Ch. xxv—xxxv. Jer. 25. 9, 20, 21. & xlviii, xlix. Zeph. 2. 8—10.

l Ps. 79. 10. & 83. 4, 12. Hos. 9. 3. Jer. 49. 1. ch. 36. 10, 12.

* See chap. 35. 10. and *Wylie's Modern Judea*, p. 442.—ED.

m Ch. xxv—xxxv. Jer. 49. 1, 2.

n Ch. 34. 29. & 35. 12, 13. Ps. 123. 3, 4.

o Ch. 20. 5, 15. Deut. 32. 40. Heb. 6. 13, 17.

p Jer. 25. 9—11, 30, 31. & xlix. ch. xxv—xxxv. Is. xv—xxiii. Zeph. ii.

q Ver. 9, 11. Is. 4. 2. Hos. x xi. Amos 9. 13. Ps. 63. 9—13. & 85. 12.

r Heb. 10. 37. Phil. 4. 5.

† This is a prophecy of the approaching deliverance from Babylon—a type and foretaste of the greater deliverance yet to be effected when God will gather the remnant of his people from all nations in which he has scattered them. See ver. 24.—ED.

s Deut. 11. 12. Hos. 2. 21—23. Joel 3. 18.

t Jer. 31. 24. & 33. 12, 13. Amos 9. 14. Hos. 1. 11. ch. 37. 11, 10. Is. 58. 12. & 61. 4, 11. & 60. 22.

u Obad. 19, 20. Jer. 30 18. ch. xlvii, xlviii. Jos. xiii—xxi.

x Joel 3. 17. Is. 24. 23. Heb. 8. 7. & 9. 10.

‡ This promise evidently extends to a period, and to a state subsequent to the restoration from Babylon: for the prosperity of the nation under Zerubbabel, Nehemiah, Ezra, the Maccabees, &c., has never equalled their "beginnings" under Joshua, their triumphs under David, or their prosperity under Solomon. It is yet to come under a greater, even Christ, (see ver. 12), which points the prophecy to a period after which there shall be "no more bereavement." See ver. 14, 15.—ED.

y Ch. 37. 6, 13. Hos. 2. 20. Jer. 31. 34. 1 John 2. 20, 27, & 5. 20. John 17. 3.

z Ch. 37. 22, 23. Amos 9. 13. Is. 25. 8. Jer. 15. 7. Num. 13. 32.

a Jer. 15. 7. Num. 13. 32.

b Inhabitants. Jer. 5. 19.

c Is. 25. 8. ch. 37. 26.

d Or, *cause to fall.* ver. 12, 13, 15.

e Ch. 34. 29. ver. 6. Is. 40. 23. & 54. 4. Zeph. 3. 19.

§ Thou shalt neither cause the nations "to fall" into idolatry "any more" by thy example and influence, nor into God's displeasure because of copartnership in thy sins, or their share in scourging thee as the rod of his judgments. See ver. 17, 18.—ED.

f Ch. 5. 17. Jer. 23. 28. Acts 20. 27. 2 Tim. 3. 16.

g Is. 24. 3. & xxiv, lix ch. 37. 23. & v—xxiv. Jer. ii—xlix. Amos i—viii. Hos. i—xiii. Mic. i—iii, vi. Zeph. i—iii. 2 Kin. 17. 7—23. Neh. ix. Ezra ix. Ps. lxxviii, cvi. Judg. i. to 2 Chr. xxxvi.

h Jer. 2. 7, 8. Lev. xv, Is. 64. 6.

i Ch. 16. 36, 38. & 23. 37. Is. 24. 25. 2 Kin. 21. 16. & xxiv, xxv. Jer. xv, xxxix, lii.

‖ *Dung-gods.*

A. M. cir. 3417.
B. C. cir. 587.

k Ch. 5. 12. Lev. 26. 33. Deut. 28. 64. Is. 5. 5.

l Ch. 7. 3, 8, 9. & 14. 10. & 16. 36—43. & 18. 30. & 20. 27—34. & 22. 24—31. & xxiii.

m Is. 52. 5. Rom. 2. 24. Num. xxi—xxiii.

* Either the Jews themselves profaned it by swearing — a national sin to which they were grievously prone, (Jer. 23. 10), or they profaned it by calling themselves worshippers of JEHOVAH, while their sins before the heathen brought his worship into contempt.—ED.

n Ex. 32. 11—13. Num. 14. 16, 17. 2 Kin. 18. 30, 35. & 19. 10—12.

o Ch. 20. 8, 14, 22. ver. 22, 23, 32. Deut. 9. 5. Jos. 7. 9. Ps. 106. 8. & 115. 1. & cxxvi. & 23. 11. Is. 43. 25. & 48. 9.

‖ See Ex. 34. 5. Ps. 9. 1.—ED.

p Ver. 21, 32. Deut. 7. 7. & 9. 5. Ps. 115. 1. & 106. 8.

q Glorify. Is. 5. 16. Lev. 10. 3. ch. 20. 41. & 28. 16, 23. & 39. 27. & 28, 22, 23.

r Ps. 126. 2. ch. 38. 23. & 39. 22. Ex. 15. 13—16.

† Or, *your.*

s Deut. 30. 3, 4. Ps. 14. 7. & 106. 47. Is. 27. 12, 13. & 43. 6. & 49. 12. & 11. 12. & 56. 8. Jer. 3. 18. & 23. 3. & 30. 3, 18. & 31. 8. & 33. 7. ch. 34. 13. & 37. 21. & 39. 25. Hosea 11. 23, 26, 32.

t Num. 6. 7. & 19. 13, 18, 19. Ps. 51. 7. Is. 52. 15. Eph. 5. 25. Zeph. 3. 1. Heb. 9. 14. & 10. 22. & 12. 24.

‡ *Then will I sprinkle, &c.*—Does the word "then" apply to the time of gathering, or comes it after they are brought into their own land? Some think the Jews will be restored to their own land while still rejecting Jesus as Messiah, and will there be nationally converted to faith in him. Others think they will first be converted and then restored. But may it not be inferred from Ezek. 20. 34—43, that they will be gathered from the heathen while still in unbelief, dealt with in a transition state, as were their fathers in the wilderness, by mercies and judgments, till "the rebels be purged" from among them; and that "they (the unbelievers) shall not enter into the land of Israel," but they being purged out, "all the (remaining) house of Israel shall serve" the LORD, and he "will accept them." That is, being converted to the gospel, they are made accepted in Jesus the Beloved. Eph. 1. 6.—ED.

u John 1. 29. 1 John 1. 7. Rev. 1. 5. Tit. 2. 5—7. Acts 13. 39.

x Is. 1. 29. & 2. 18. 20. & 17. 7, 8. Jer. 3. 22—25. ch. 37. 23. Hos. 14. 8. Zec. 13. 2.

y Ch. 11. 19. Ps. 51. 10. Jer. 31. 33, 34. & 32. 39. Deut. 30. 6. John 3. 3, 5. 2 Cor. 5. 8. Gal. 6. 15. & 5. 6. Tit. 3. 3, 5. Eph. 2. 10.

z Prov. 1. 23. Is. 44. 3, 4. Rom. 8. 9. Tit. 3. 5, 6. ch. 37. 14.

a Jer. 10. 22. ch. 27. 24. 2 Thes. 3. 5. Phil. 2. 12, 13.

b Ch. 11. 20. & 37. 27. Gen. 17. 7. Ex. 19. 5, 6. Deut. 7. 6.

c Is. 45. 17, 22, 24, 25. & 1. 19. & 43. 25. & 44. 22. Jer. 33. 8. Hos 14. 4, 8. Zec. 13. 1. Rom. 11. 26. Mat. 1. 21. 1 John 3. 5, 8. ver. 25—27.

d Ch. 36. 27, 29. ver. 5, 9. Hos. 2. 21—23. Ps. 65. 9—13. Mat. 6. 33. 1 Tim. 4. 8.

e Ver. 31. ch. 16. 63. Ezra 9. 6.

19 And I [k]scattered them among the heathen, and they were dispersed through the countries: [l]according to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, they [m]profaned my holy name,* when they said to them, [n]These *are* the people of the LORD, and are gone forth out of his land.

21 But [o]I had pity for mine holy name,† which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD, [p]I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will [q]sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and [r]the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before ‡their eyes.

24 [s]For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will [t]I sprinkle‖ clean water upon you, and ye shall be clean: [u]from all your filthiness, and from [x]all your idols, will I cleanse you.

26 A [y]new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And [z]I will put my Spirit within you, [a]and cause you to walk in my statutes, and ye shall keep my judgments, and do *them.*

28 And ye shall dwell in the land that I gave to your fathers; [b]and ye shall be my people, and I will be your God.

29 I [c]will also save you from all your uncleannesses: [d]and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations.

32 Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: [e]be ashamed and confounded for your own ways, O house of Israel,

33 Thus saith the Lord GOD, In the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded.

to ruin them, in hopes of getting their country. 25, 26, 29. By my word and Spirit, I will apply to your souls the blood of Christ for removing the guilt and filth of your iniquities, and will reform you from your idolatry and other wickedness: I will renew your hearts, subdue your indwelling lusts, implant in you new principles of holiness, and by my Spirit dwelling and acting in you, will effectually determine and enable you to render a cordial and universal obedience to all my commandments.



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34 [f]And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 [g]And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, *are become* fenced, *and* are inhabited.

36 [h]Then the heathen that are left round about you shall know that I the LORD build the ruined *places, and* plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD, [i]I will yet *for* this be inquired of by the house of Israel,[*] to do *it* for them; I will increase them with men like a flock.

38 As the [k]holy flock, as the flock of Jerusalem in her solemn feasts, so [l]shall the waste cities be filled with flocks of men; and they shall know that I *am* the LORD.

A. M. cir. 3417. B. C. cir. 587.

f Ver. 9, 10. ch. 6. 14. Jer. 25. 9—11. 2 Chr. 36. 21. Deut. 29. 23—28.

g Ps. 126. 2. & 68. 11. & 64. 9.

h Ver. 6, 28. ch. 17. 24. & 34. 30. & 37. 14, 28.

i Ps. 10. 17. & 102. 17. Jer. 29. 13 Is 45. 11, 19. Mat. 7. 7. Phil. 4. 6. Amos 3. 14. Prov. 3. 5, 6.

* It is carefully to be noted that the promise here made is to "the house (the whole house) of Israel." But the restoration under Zerubbabel was merely of Judah and Benjamin, and of a very few of the ten tribes. The promise, therefore, though it began to be fulfilled before our Lord appeared in the flesh, still continues its progress, and will not have its completion, until "all Israel shall be saved."—Rom 11. 26.—Ed.

k Heb. *flock of holy things.* Rom. 11. 1.

l Ver. 33, 35. ch. 34. 31. Jer. 30. 19. & 31. 27, 28. & 33. 12, 13. Is. 49. 19, 20. Zec. 2. 5, 11. & 8. 4, 5, 20—23. John 10. 16. Mat. 9. 11. Rev. 7. 4, 9.

## CHAPTER XXXVII.

(1) *The vision and resurrection of dry bones:* 1—14. (2) *The reincorporation of Judah and Israel under the second David:* 15—28.

THE [a]hand of the LORD was upon me, and [b]carried me out[*] in the Spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open [c]valley; and, lo, *they were* very [d]dry.

3 And he said unto me, Son of man, can [e]these bones live? And I answered, O [f]Lord GOD, thou knowest.

4 Again he said unto me, [g]Prophesy upon these bones, and say unto them, O [h]ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones, Behold, [i]I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and [k]ye shall know that I *am* the LORD.

7 [l]So I prophesied as I was commanded: [†] and as I prophesied, [m]there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no [n]breath in them.

9 Then said he unto me, Prophesy unto the [o]wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD, Come from the [p]four winds, [‡]O breath, and [q]breathe upon these slain, that they may live.

A. M. cir. 3417. B. C. cir. 587.

a Ch. 1. 3. & 3. 22. & 33. 22. Rev. 1. 10.

b Ch. 13. 14. & 8. 3. & 11. 24. 1 Kin. 18. 12. Acts 8. 39. Luke 4. 1.

* *Carried me out*—either in the body—in the spirit out of the body—or merely in vision—"God knoweth."—See 2 Cor. 12. 3.—Ed.

c Or, *champaign.* Zec. 1. 8. Deut. 11. 30.

d Ver. 1, 11. Is. 26. 14, 19. Gen. 23. 4. Ps. 141. 7.

e John 5. 4, 5.

f Deut. 32. 39. 1 Sam 2. 6. John 5. 21. Rom. 4. 17. 2 Cor. 1. 9, 10. 1 Cor. 15. 22.

g Is. 55. 11. Jer. 1. 10. Rom. 10. 17. Mark 16. 15.

h Deut. 32. 1. Is. 42. 18. & 1. 2. Jer. 22. 29. ch. 36. 1. Mic. 6. 1, 2. John 5. 25, 28, 29. & 6. 63. Eccl. 9. 4.

i Ver. 7—10. Gen. 2. 7. Ps. 104. 30. Deut. 32. 39. 1 Sam. 2. 6. John 5. 21, 25—29. & 6. 63. 1 Cor. 15. 22. Eph. 2. 1, 5, 6.

k Ch. 6. 7. & 25. 11. & 36. 36, 38. & 37. 14, 28. Joel 2. 27. & 3. 17.

l Acts 5. 27. & 4. 19. & 11. 17. 1 Cor. 1. 18, 21, 23.

† *I prophesied as I was commanded.*—This is one among the many instances that serve to establish, not merely the ideal but the verbal inspiration of the Scriptures. See also ver. 8, 10.—Ed.

m Acts 2. 37. & 16. 44. & 16. 29.

n 2 Chr. 36. 22, 23. Ezra 1. 1—4.

o Or, *breath*, John 3. 8. Acts 2. 2.

p Ch. 5. 10. & 12. 14. & 17. 21. Deut. 30. 3, 4.

‡ Or, *spirit.*

q Ps. 104. 30. Ezra 9. 8. Rom. 11. 15. Rev. 20. 4. & 11. 11.

A. M. cir. 3417. B. C. cir. 587.

10 So I prophesied as he commanded me, [r]and the breath came into them, and they lived,[*] and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD, Behold, O my people, I will open your graves, and cause you to come up out of your graves,[†] and bring you into the land of Israel:

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write[‡] upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For [s]Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And [t]join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD, Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 ¶ And say unto them, Thus saith the Lord GOD, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel, and one King shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 [u]Neither shall they defile themselves any more with their idols, nor with their detestable

r 2 Chr. 36. 22, 23. Ezra 1. 1. Is. 44. 28. & 45. 13. Rev. 11. 11, 12. & 14. 1. & 20. 4.

* *The breath came into them, and they lived.*—Though it is not necessary, nor, perhaps, right, to assert with Hutchinson, that the Scriptures contain a system of philosophy; yet, most certain it is, that they are found not merely free from anything contrary to philosophical discovery, but the germ of natural truth is often found in them completely developed, though unobserved for ages by the eyes of theorising philosophers. Examples of this fact may be found in the vitality and circulation of the blood, which, when adduced as modern discoveries, were clearly seen to have already existed in the writings of Moses and Solomon. And when the intimate connexion between breath and life (Gen. 2. 7.) is considered, it may not be presumptuous to conclude, without vainly speculating on the nature of life itself, that its sustaining energy is derived from the air, and carried on by the action of breathing, and that philosophy will yet discover what Scripture has already revealed. The Christian, however, is mainly concerned with considering the breath as an emblem of the Holy Spirit, and his indwelling as necessary to the life of the soul, as the breathing of the air is to the life of the body.—Ed.

† This cannot be understood of a literal resurrection; for then must the other emblems of the vision be likewise understood literally. In modern languages, the West Indies have often been called "the grave of Europeans;" and so, the inhospitable climates and countries into which Israel were carried are called their "graves," from which God promises to bring his people up.—Ed.

‡ This emblematic order alludes to Num. 17. 2, where Moses wrote upon twelve rods. The laws of Solon were preserved in Athens upon pieces of wood called *axones.* Poetry was written upon wood planed square or triangularly, each piece moveable round in a frame for convenience of reading. Whence, it appears, is derived the word *stave*, applied to poetry and music. There are still two specimens of this mode of writing remaining in England—the Rieve Pole, in the island of Portland, by which the rents still continue to be collected—and the tallies, or billets of wood, by which the accounts of the exchequer are noted, and by burning which, the two houses of parliament were lately destroyed in London.—Ed.

s 1 Kin. 12. 16—20. 1 Chr. 5. 1. Gen. 48. 20. Hos. 5. 3, 5. Jer. 31. 9, 18.

t Ver. 22, 24. Hos. 1. 11. Jer. 50. 4. Is. 11. 13. Zeph. 3. 9. Acts 2. 46. Phil. 2. 2.

u Ch. 20. 38, 43. & 36. 25, 29. Is. 2. 18. Hos. 14. 8. Zec. 13. 2. & 12. 10.

REFLECTIONS UPON CHAP. XXXVI.—God takes the most compassionate notice of the deplorable condition of his people; and severe are his resentments of the insults and injuries done to them. But numerous, and infallible in accomplishment, are his promises of grace towards them. What an honour for our earth to be made serviceable to the people of God, and to be improved by them to the ends of his glory! The kingdom of our Lord Jesus Christ is a growing kingdom. Though for a time it be diminished, it quickly recovers, and is replenished. When God returns in mercy to his people, and makes them return in duty to him, their grievances are effectually redressed, and their honour retrieved! marvellously does grace much more abound where sin had abounded; and, even from the wickedness and misery of men, his perfections are more abundantly glorified. What multitudes of rich blessings are, in excellent order, connected together in the new covenant! And the infinite freedom and riches of God's favours powerfully lead men to repentance, holiness, earnest prayer, and abundant devotion.



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things, nor with any of their transgressions: but [z] I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: [y] so shall they be my people, and I will be their God.

24 And [x] David my servant [*] *shall be* king over them; and they all shall have one shepherd: [a] they shall also walk in my judgments, and observe my statutes, and do them.

25 [b] And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein; *even* they, and their children, and their children's children, for ever: and my servant David *shall be* their prince for ever.

26 Moreover, [c] I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and [d] multiply them, and [e] will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, [f] I will be their God, and they shall be my people.

28 [g] And the heathen shall know that I the LORD do [h] sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

A. M. cir. 3417. B. C. cir. 587.

x Ver. 6, 12. ch. 36. 24, 25.

y Ver. 27. Jer. 32. 38.

z Is. 40. 11. & 9. 6, 7. & 55. 3, 4. Jer. 23. 5. & 30. 9. & 33. 15. ch. 34. 23. Hos. 1. 11. & 3. 5. Zec. 6. 12, 13. & 9. 9. ver. 22. Mat. 28. 19. Luke 1. 32, 33. John 10. 16. & 5. 31. Acts 2. 36. Col. 1. 18. & 3. 10. Phil. 2. 9—11.

* Not David the son of Jesse, who is dead; but David the Beloved, the Son of God, who liveth and reigneth for ever. See ver. 25.—Ro.

a Ch. 36. 27. Is. 26. 12. Zec. 10. 12. 1 Thes. 4. 3. Gal. 5. 25. Phil. 2. 13, 15. & 4. 13.

b Gen. 17. 8. ch. 28. 25. ver. 12, 21. Jer. 3. 18. Is. 60. 21. Joel 3. 20. Amos 9. 15.

c Gen. 17. 7. Is. 55. 3. Jer. 32. 40. & 50. 5. Ps. 89. 3, 4. ch. 34. 25. Hos. 2. 18—23.

d Gen. 22. 17. ch. 36. 37. Heb. 6. 14.

e Lev. 26. 11, 12. ch. 11. 16. & 43. 4, 5, 7. Zec. 2. 5. 2 Cor. 6. 16. Rev. 21. 3.

f Gen. 17. 7, 8. Ex. 19. 5, 6. Lev. 26. 12. Jer. 31. 33. & 32. 38. & 30. 22. & 24. 7. ch. 11. 20. & 14. 11. & 34. 24, 30, 31. & 36. 28. Hos. 2. 23. Zec. 13. 9.

g Ch. 36. 23, 36. & 38. 23.

h Lev. 20. 8. ch. 20. 12. 1 Cor. 1. 30. 1 Thes. 4. 3.

## CHAPTER XXXVIII.

*The army, malice, and judgment of Gog.*

AND the word [*] of the LORD came unto me, saying,

2 Son of man, [a] set thy face against Gog, the land of [b] Magog, [†] the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD, Behold, [c] I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And [d] I will turn thee back, and put hooks into thy jaws, [‡] and I will bring thee forth, and all thine army, [e] horses and horsemen, all of them clothed with all sorts *of armour*, *even* a great company *with* bucklers and shields, all of them handling swords:

5 [f] Persia, Ethiopia, and [g] Libya with them; all of them with shield and helmet:

6 [h] Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; *and* many people with thee.

A. M. cir. 3417. B. C. cir. 587.

* The prophecy in this and the following chapter is one; and evidently relates to a period yet to come, when the "twelve tribes scattered abroad" shall be gathered into one kingdom in their own land. See ver. 16, and chap. 39. 25, 26.—Ho.

a Ch. 6. 2. & 20. 46. & 35. 2. & 39. 1. & 29. 2.

b Gen. 10. 2. 1 Chr. 1. 5. ch. 27. 13. Zec. 14. 1—3. Dan. 11. 40. Rev. 16. 12. & 20. 8.

† Or, *prince of the chief.*

c Dan. 11. 1. Zec. 14. 3. ch. 39. 1. Joel 3. 2.

d Is. 37. 29. ch. 29. 4. & 39. 2. Zec. 3. 8. & 14. 3, 8, 12. Rev. 16. 12, 16.

‡ Or, *after I have brought.*

e Ver. 15. ch. 23. 12. Dan. 11. 40. Zec. 14. 15. Rev. 9. 16, 17.

f Gen. 14. 1. Ezra 1. 1. ch. 27. 10. & 30. 5. Jer. 46. 9. Nah. 3. 9.

§ Or, *Phut.*

g Gen. 10. 6. 1 Chr. 1. 8. ch. 27. 10. Jer. 46. 9.

A. M. cir. 3417. B. C. cir. 587.

h Jer. 46. 2, 3, 14. & 51. 12. Ps. 2. 1—4. Is. 8. 9, 10. & 37. 22. Joel 3. 9—11. Rev. 16. 14, 16.

* *All thy company that are assembled unto thee*—intimates the confluence of many nations to one leader; the personal antichrist concentrating the power of the "many antichrists" that have continued to work since the days of the apostles, 1 John 2. 18.—Ro.

i Deut. 4. 30. Jer. 30. 24. Hos. 3. 5. ver. 16. Heb. 2. 3. Heb. 10. 37.

k Ex. 20. & Is. 29. 6. ver. 18—23. ch. 39. 1—21.

l Zec. 14. 2. ver. 4, 16. Rev. 16. 14.

m Ch. 26. 21. & 27. 12, 21—27. & 34. 28—29. ver. 11, 12. Jer. 30. 3, 18. & 31. 14.

† *Always waste*—which, even in the best days of Israel, had never been cultivated; but that now, in their restoration, have been rendered beautiful and productive, ver. 12.—Ro.

n Zec. 14. 2. ch. 13. 11. & 39. 2. Is. 29. 2. & 25. 4. Jer. 4. 13. Dan. 11. 40, 45. Rev. 16. 14. & 20. 8.

o Ps. 83. 3, 4. Is. 10. 7. ver. 11, 12.

p Or, *conceive a mischievous purpose.* Mic. 2. 1. Ps. 36. 4.

q Prov. 1. 33. Rom. 8. 15.

r Ex. 14. 3. Ps. 10. 9. Jer. 49. 31.

s Or, *confidently.* ch. 34. 25, 28. Jer. 23. 6. & 33. 16.

t Heb. *To spoil the spoil, and to prey the prey.* 2 Kin. 24. 13. ch. 29. 19. 1 Tim. 6. 10.

u Ver. 8. Is. 1. 25. Amos 1. 8. Zec. 13. 7.

x Hab. *mesol. Judg.* 9. 37.

y Ch. 27. 12, 15, 20, 22.

z Is. 23. 13. ch. 26. 16. & 29. 16. *robbers, or villages.* Neh. 6. 2.

a Ver. 8. 11. ch. 34. 14, 26. & 36. 34, 35. & 37. 21, 25, 26, 27. Zec. 2. 5. 8.

b Ver. 10. Ex. 14. 3, 4. Rev. 16. 14.

c Ver. 4. 6. Zec. 14. 1, 2. & 12. 2—4. Dan. 11. 40, 43. Joel 3. 2. Zeph. 3. 8. Rev. 9. 16.

‡ *North parts.*—That is, according to the Hebrew geography, from any points north from the east and west of Jerusalem.—ED.

d Ch. 13. 11. & 30. 2. ver. 3, 9. Zec. 14. 2. Is. 29. 4. Dan. 11. 40, 45. Rev. 16. 14, 16. & 20. 8.

§ *I will bring thee.*—That is, by judicially delivering thee over to thy covetous, angry, vengeful, and idolatrous spirit. I will bring thee, as an upright judge brings a criminal to punishment, but not as a seductive tempter brings a man to sin, Jam. 1. 13.—Ro.

e Ch. 39. 21. & 26. 23. Lev. 10. 3. Is. 5. 16. & 29. 9, 11. Ps. 9. 16. & 46. 10, 11. & 64. 9. & 83. 17, 18.

f Ps. 110. 5, 6. Is. 11. 15. & 14. 24, 25. & 10. 5. & 26. 20, 21. & 63. 1. & 27. 1. & 34. 1, 2. & 66. 16. Jer. 30. 7, 10. ch. 28. 24. & 39. 21. Joel 3. 9, 14. Dan. 12. 1. Mic. 5. 5, 6. Zec. 12. 2—6. & 14. 1—3, 12—15.

‖ Heb *by the hands of.*

7 [h] Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee,* and be thou a guard unto them.

8 ¶ [i] After many days thou shalt be [k] visited: in the latter years thou [l] shalt come into [m] the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste;† but it is brought forth out of the nations, and they shall dwell safely all of them.

9 [n] Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD, It shall also come to pass, *that* at the same time shall [o] things come into thy mind, and thou shalt [p] think an evil thought:

11 And thou shalt say, [q] I will go up to the land of unwalled villages; I will go to them that [r] are at rest, that dwell [s] safely, all of them dwelling without walls, and having neither bars nor gates,

12 [t] To take a spoil, and to take a prey; [u] to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the [x] midst of the land.

13 [y] Sheba, and Dedan, and the merchants of Tarshish, with all the [z] young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD, In that day when my people of Israel [a] dwelleth safely, shalt [b] thou not know *it?*

15 [c] And thou shalt come from thy place out of the north parts,‡ thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, [d] as a cloud to cover the land; it shall be in the latter days, and I will bring thee§ against my land, [e] that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD, *Art* thou he of whom [f] I have spoken in old time by ‖ my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?

NOTE.—Ver. 2. "Gog, the land of Magog, the prince of Rosh, Meshech, and Tubal." *Sept.*—Magog was the son of Japheth, (Gen. 10. 2). But who is Gog? Cambyses of Persia, according to *Calmet.*—The original American. *Mede.*—The Scythians, including the Russians. *Houbigant.*—Antiochus Epiphanes. *Martin and Clarke.*—The Roman Antichrist. *Cocceius.*—The Turk, the Eastern Antichrist. *Gill.*—The Turks and northern nations. *Piscinga.*—The Turks and Tartars. *Sutcliffe.*—Now, of these some will be totally set aside by the internal evidence of the prophecy. Gog cannot be any one that has been; for his time is not yet, (see ver. 16, 18, and chap. 39. 25, 26). Then borrowing for one prophecy the light derived from another, it appears from Rev. 20. 8, that "Gog and Magog" represent the deceived "nations which are in the four quarters of the earth," and who, according to ver. 16, and chap. 39. 7, 21, 23, 25, are "the heathen," "the enemies" (chap. 39. 27), of the Jews restored to their high estate, and enjoying all the blessings of religious institutions, with agricultural and commercial prosperity and peace. (38. 11, 12, 13). "Gog and Magog," both signifying "covered, concealed," which read in the light of 2 Thes. 2. 3, 6, 8, where "that man of sin," "that wicked," is described as yet to be "revealed"—to be uncovered, as it were, and deprived for ever of that mask of hypocrisy, that assumption of Christianity, behind which he concealed his idolatry—his heathenism—warrants the conclusion, that Gog will be some great personal leader yet to arise, that will head the antichristian system that has been working under cover of Christianity since the days of the apostles. (2 Thes. 2. 7. 1 John 2. 18, 22, 26), and who will contrive politically to unite under him the professed heathenism of the nations, against the great centre of missionary (apostolical) Christianity which the Jews will then constitute, (Is. 66. 19). Nor is it at all improbable that as our Lord's denunciations of the hypocrisy and covetousness of the Scribes and Pharisees were the immediate incentives to his crucifixion; a similar zeal, in the converted Jews, against the hypocrisy and covetousness of professing Christians will be equally the cause of the wrath of the antichristian Gog—that their zeal against open idolatry will prepare the heathen to combine with spurious Christianity as against a common enemy, while their riches, and apparently defenceless situation, (ver. 11), will present an irresistible bait to the ravenous cupidity of both.—Ro.

REFLECTIONS UPON CHAP. XXXVII.—In what a forlorn and apparently hopeless state are the vessels of mercy by nature, and sometimes the visible church of Christ! Dead, withered, and buried in graves of misery and wickedness! But God himself knows how to revive and quicken them by his word, Spirit, and providence, though none beside can effect it. Nor can any obstructions in the way withstand his infinite power and grace. Happy is the church when cordially united under Christ, effectually reformed from heathen and popish idolatry, and every temptation thereto, when fixed in the new covenant, and enjoying therein the most blessed peace, safety, familiarity, and fellowship with God and his saints. In the worst of cases let me supplicate his Spirit, and depend on his promises, in hopes of that everlasting blessedness, in which there shall be no death, no discord, no wars, no want, no distance from God.



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18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* [g] my fury shall come up in my face.

19 For in my jealousy, *and* in the fire of my wrath, have I spoken, Surely in that day there shall be a great [h] shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the [*] steep places shall fall, and every wall shall fall to the ground.

21 [i] And I will call for a sword against him throughout all [k] my mountains, saith the Lord GOD; [l] every man's sword shall be against his brother.[†]

22 [m] And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire and brimstone.

23 Thus will I [n] magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I *am* the LORD.

A. M. cir. 3417.
B. C. cir. 587.

[g] Deut. 32. 22. Is. 30. 27. Ps. 79. 5. & 89. 46. Zeph. 3. 8. Ezek. 36. 5. & 38. 19.

[h] Jer. 4. 23—26. & 51. 25. Hos. 4. 3. Zec. 14. 4. Hag. 2. 6, 7, 21, 22. Nah. 1. 4, 5. Heb. 12. 26. Rev. 16. 18, 20. & 11. 13. & 6. 12.

[*] Or, *towers, or stairs.*

[i] Ps. 75. 7, 8. & 105. 16. ch. 14. 17.

[k] Lev. 26. 22. Jer. 5. 29. ver. 6. Hos. 9. 3.

[l] Judg. 7. 22. 1 Sam. 14. 20. 2 Chr. 20. 23.

[†] The unnatural combinations of professing Christianity and practical idolatry which will take place under antichrist, will not long hold together; but, like all other unnatural combinations, will fall asunder, and terminate in division, either upon occasion of some reverse, or, in the immediate prospect of success, when jealousy and distrust will lead the way to conflict and ruin.—Ed.

[m] Ch. 38. 22. & 5. 17. & 14. 19. & 28. 23. & 33. 11. Ex. 9. 16. & 32. 6. & 38. 30, 33. Jos. 10. 10. 1 Sam. 7. 10. Ps. 11. 6. Dan. 11. 45. & 12. 1. Zec. 14. 5, 6, 12—15. Rev. 16. 21.

[n] Ch. 38. 23. & 37. 28. ver. 16. Is. 5. 16. & 26. 8, 11. Ps. 9. 16. & 64. 9. & 83. 17, 18. Lev. 10. 3. Rev. 15. 3, 4.

## CHAPTER XXXIX.

(1) *Gog judged:* 1—7. (2) *Israel victorious:* 8—10. (3) *Gog's burial place:* 11—16. (4) *The feast of the birds of prey:* 17—22. (5) *Israel restored:* 23—29.

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And [a] I will turn thee back, and [b] leave but the sixth part[*] of thee, [c] and will cause thee to come up[†] from [‡] the north parts,[§] and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every [‖] sort, and *to* the beasts of the field, [#] to be devoured.

5 Thou shalt fall upon [d] the open field; for I have spoken *it*, saith the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell [†] carelessly [*] in the isles; and they shall know that I *am* the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.

A. M. cir. 3417.
B. C. cir. 587.

[a] Ch. 38. 4. Zec. 14. 3, 5, 12. Rev. 16. 13, 14, 16.

[b] Or, *strike thee with six plagues, or, draw thee back with an hook of six teeth,* as ch. 29. 22.

[*] *Sixth part.*—"Strike thee with six plagues." *Margin.*—Why six plagues? Probably in allusion to the six combined powers—Gog, Persia, Ethiopia, Libya, Gomer, and Togarmah, (chap. 38. 2, 5, 6), to which correspond six forms of military discomfiture—the bow smitten from the left hand; the arrows fallitie from the right; the fall of the combined army on the mountains; their deliverance to ravenous birds; to the beasts of the field; and, finally, the fire upon Magog and the careless dwellers in the isles. See ver. 2, 4, 6.—Ed.

[c] Or, *after I have caused and have brought,* ch. 38. 4—16.

[†] *Will cause thee to come up.* See chap. 38. 16.—Ed.

[‡] Heb. *the sides of the north.*

[§] *North parts.* See chap. 38. 15.—Ed.

[‖] Heb. *wing.*

[#] Heb. *to devour.*

[d] Heb. *the face of the field.* ch. 29. 5. & 32. 4. & 38. 21.

[†] Or, *confidently.*

[*] His emissaries. ch. 38. 5, 13.

A. M. cir. 3417.
B. C. cir. 587.

[e] Ch. 38. 17. & six, xx.

[f] Ps. 111. 2, 3. & 64. 9. Is. 66. 24. Mal. 1. 5.

[g] Ver. 16. Ps. 46. 9.

[*] Or, *fuwkins.*

[†] Or, *make a fire of them,* i. e. *use them for fuel.*

‡ When the little amount of fire required in eastern cities is considered, (for this statement is confined to the cities), this long continued burning of the weapons of war may, instead of a figure, be a literal description of fact.—Ed.

[h] Is. 14. 2. & 33. 1. Obad 18—21. Mic. 5. 4. Mat. 7. 2. Jam. 2. 13. Rev. 13. 10. & 18. 6.

§ To the east of the lake of Tiberias or Gennesareth, called, also, in the New Testament, the sea of Galilee.—Ed.

[i] Num. 34. 11. ch. 47. 18. Luke 5. 1. John 6. 1.

‖ Or, *mouths.*

[k] Traveling to or from Syria. ver. 14, 15.

[*] That is, *The multitude of Gog.*

[†] The destruction of Gog and his army will take place (1) by international quarrels; (2) by pestilence; (3) by storms, both natural and miraculous, (chap. 38. 21, 22). Modern times have furnished an example of the almost complete annihilation of the mightiest army the world ever saw, within even a greater space than that assigned for the destruction of Gog and his host. The retreat of Napoleon from Moscow should furnish a lesson to all ambitious invaders, and teach the nations to tremble at that great, but often forgotten truth—"The Lord God omnipotent reigneth."—Ed.

[l] Deut. 21. 23. Num. 19. 14. 16.

[m] Or, *day of renown.* Ps. 126. 2, 3. & 35. 10, 11. ver. 21, 22. ch. 28. 22. Is. 25. 9.

[n] Num. 19. 11, 13, 16.

[*] Heb. *men of continuance.* The touch of a grave, or bone of a dead person, defiled deeply. Num. xix.

[o] Heb. *build.* Lev. 11. 44. Luke 11. 44. Lest any should touch it unwarily.

‡ The new triumphal city built in the valley of the passengers, in the road of now peaceful commerce, and of that religious intercourse that will now subsist between Jerusalem and the Gentile nations of the East.—Ed.

§ That is, *the multitude.*

[p] Gen. 31. 54. 1 Sam. 9. 13.

‖ Heb. *to the fowl of every wing.*

[q] Jer. 12. 9. Rev. 19. 17—21.

[†] Or, *slaughter.* Is. 18. 6. & 34. 6. Jer. 46. 10. & 12. 9. ch. 32. 4. & 29. 5. Zeph. 1. 7, 8. Rev. 19. 17, 18, 21.

§ This most terrible, because most extensive, of all the judgments of God inflicted since the great flood, is called "a sacrifice," which the Most High offers to his justice, and in assertion of his mercy—an offering to justice, because Gog was an unprovoked invader, a covetous robber—an assertion of mercy wrought for the deliverance of suffering and oppressed humanity. See chap. 38. 10—13.—Ed.

[*] Heb. *great goats.*

8 ¶ Behold, it is come, and it is done, saith the Lord GOD; this *is* the day [e] whereof I have spoken.

9 And they that dwell in the cities of Israel shall [f] go forth, and shall [g] set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the [*] hand-staves, and the spears, and they shall [†] burn them with fire seven years;

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: [‡] and [h] they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east [i] of [k] the sea; and it shall stop the [l] *noses* of the [l] passengers: and there shall they bury Gog, and all his multitude; and they shall call *it*, The valley of [*] Hamon-gog.

12 And seven months [†] shall the house of Israel be burying of them, that they may [m] cleanse the land.

13 Yea, all the people of the land shall bury *them;* and it shall be to them [n] a renown, the day that I shall be glorified, saith the Lord GOD.

14 And they shall [o] sever out [p] men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he [q] set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city [‡] *shall be* [§] Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD, [r] Speak [l] unto every feathered fowl, and to every beast of the field, [s] Assemble yourselves, and come; gather yourselves on every side to my [t] sacrifice [u] that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of [†] goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and

REFLECTIONS UPON CHAP. XXXVIII.—The most distant events, and the most secret designs of his people's enemies, are all naked and open before God: yet, while there are so many covetous hearts, so many evil thoughts, in the world, there will never be wanting multitudes to assemble against Christ's church. Yea, however heartily Turks, Persians, Arabs, and Africans, have long hated one another, they will be ready enough to combine against the newly restored Israel of God. The effectual accomplishment of God's promise sets the devil and his votaries in a rage. But he who touches God's people touches the apple of his eye. His power and promises are sufficient security for their protection and deliverance. He who has, in a harmonious form, foretold the distress, will glorify

drink blood till ye be [u] drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be [x] filled at my table with horses and chariots,* with mighty men, and with all [y] men of war, saith the Lord GOD.

21 ¶ [z] And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall [a] know that I *am* the LORD their God from that day and forward.

23 [b] And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore [c] hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword.†

24 [d] According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

25 ¶ Therefore thus saith the Lord GOD, * Now will I bring again‡ the captivity of Jacob, and have mercy upon the whole house of Israel, and [f] will be jealous for my holy name;

26 [g] After that they have borne their shame, and all their trespasses whereby they have trespassed against me, [h] when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and [i] am sanctified in them in the sight of many nations;

28 [k] Then shall they know that I *am* the LORD their God, [l] which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have [l] left none of them any more there.

29 [m] Neither will I hide my face any more from them; for I have [n] poured out my Spirit upon the house of Israel, saith the Lord GOD.

A. M. cir. 3417.
B. C. cir. 587.

[u] Or, *satiated.* Song 5. 1. Jer. 31. 14, 25. Hag. 1. 6. 1 Cor. 11. 21.

[x] 2 Sam. 8. 4. Ps. 76. 6. Rev. 19. 21.

* *Horses and chariots.*—"Horses and their riders."—*Boothroyd.*

[y] Heb. *champions of war.* 1 Sam. 17. 4. Rev. 19. 18.

[z] Job 21. 20. & 18. 21. ch. 38. 16, 23. Is. 26. 11. Ps. 9. 16.

[a] Ver. 28, 29. ch. 28. 26. & 34. 30. 2 Tim. 1. 12. 2 Cor. 1. 10.

[b] 2 Chr. 15. 2. Is. 10. 5, 6. & 36. 18—20. Jer. 22. 8, 9. ch. 36. 18—20. Lam. 5. 20.

[c] Deut. 31. 17, 18. Ps. 27. 9. & 10. 1. Is. 49. 14. & 50. 1, 2.

† Not all slain by the sword—for then could there be no remnant—but they all fell, conquered by the sword of their enemies.—Ko.

[d] Is. 1. 19, 20. & 5. 11. & 1—iii, v, ix, lix. Jer. 2. 19, 20. & 4. 18. & 5. 25. & 1—xxv. Dan. 9. 4—16. ch. 1—xxiv. Hos. 1—xiii. 2 Kin. 17. 7—23, &c.

[e] Ch. 34. 13. & 36. 10, 24. & 37. 11, 12, 21. Is. 56. 8. & 27. 12, 13. Jer. 3. 18. & 23. 3. & 30. 3, 18. & 31. 8. Rom. 11. 15, 23, 26, 28.

‡ *Now will I bring again,* &c.—Not after the destruction of Gog and his host; for the restoration was accomplished previously, and the prosperity of the restored people was one great incentive to his invasion, (see chap. 38. 8, 11, 12); but "after that they have borne their shame," (ver. 26)—the shame of their sins in their own land, and the shame of their captivity and degradation among the Gentiles.—Ko.

[f] Ch. 36. 5, 6, 21—23. & 38. 19. Joel 2. 18. Nah. 1. 2. Zec. 1. 14. & 8. 2. 4. *e.* ready to vindicate my perfections and people.

[g] Jer. 3. 24, 25. ch. 16. 36, 37. Dan. 9. 16.

[h] Deut. 32. 15. 1 Kin. 4. 25. Mic. 4. 5.

[i] Ch. 36. 23. & 38. 16. Lev. 10. 3. Is. 5. 16.

[k] Ps. 126. 3. ver. 22. ch. 34. 30. Hos. 2. 20. & 3. 3. 2 Tim. 1. 12.

[l] Heb. *by my causing of them,* &c.

[l] Jer. 2. 15. Is. 27. 12. ch. 37. 21.

[m] Is. 54. 8—10. ver. 24, 25. ch. 37. 27, 28.

[n] Ch. 11. 19. & 36. 27. Joel 2. 28. Is. 59. 20, 21. & 44. 3, 4. Zec. 12. 10. Acts 2. 17. Rom. 11. 26, 27.

A. M. cir. 3430.
B. C. cir. 574.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of the LORD was upon me, and brought me thither.

2 In the visions* of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits *long*, by the cubit and an hand-breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate, by the porch of the gate within, *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits: and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side;† they three *were* of one measure: and the

* This is confessedly one of the most obscure and difficult portions of the prophetical writings. The Jews forbade it to be read by any one under thirty years of age; and believe that many parts of it cannot be understood till Elias (whom they expect) comes to explain them, and the Messiah (for whom after Elias they look) shall come to carry the various regulations of the prophet into effect. Many Christian expositors have altogether refrained from comment. But as "all Scripture is profitable," it is right, in the spirit of humility and prayer, to attempt its elucidation. The chief sources of elucidation are two. (1) Particular internal statements affording a key to the rest. (2) Comparison with New Testament prophecies. Of the first kind is the appearance of "the man," (chap. 43. 6, 7), who is evidently the same as in chap. 40. 3, 4, and who declares the house to be "the place of his throne," "where he would dwell in the midst of the children of Israel for ever," and to refer to a period when "his holy name the house of Israel should no more defile." This inthroned man, (compare chap. 1. 26. & 2. 4), this immortal king, can be no other than Messiah himself, and this house an architectural emblem of his church, which is "God's building," who, as "lively stones," are reared into "a spiritual house," "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth up an holy temple to the Lord." (Ezek. 43. 25. 1 Cor. 3. 9. Eph. 2. 21. 1 Pet. 2. 5.) The second source of elucidation leads to the comparison of chap. 43. 7. & 37. 1, 7, 12. with Rev. 22. 1—3; also chap. 43. 2, 5. with Rev. 21. 23. & chap. 46. 21—23. with Rev. 21. 12; which, though but a part of the evident points of comparison, seem to identify the two visions beyond question. See Is. 2. 2. Zech. 6. 12, 13. Heb. 12. 22. Rev. 3. 12.—Ko.

† The entrance to the outward court (ver. 17), seems to have been through a porch extending inward, (ver. 9), with doors at each end; and on the right and left hand of this porch or passage, were three lodges of a reed square each, for the use of the porters or guards, with a space of five cubits between them.—Ko.

## CHAPTER XL.

(1) *A vision of a measurer and a city:* 1—5. (2) *The east gate:* 6—19. (3) *The north gate:* 20—23. (4) *The south gate:* 24—31. (5) *Of the east gate:* 32—34. (6) *Of the north gate:* 35—38. (7) *Eight tables:* 39—43. (8) *The chambers:* 44—47. (9) *The porch:* 48, 49.

the whole system of his perfections in the deliverance. They who have been a terror to others shall be made a terror to themselves: and his enemies shall at last become their own executioners.

REFLECTIONS UPON CHAP. XXXIX.—No weapon formed against Zion can prosper. The most mighty armies are easily crushed by an angry God, and must be ruined, rather than his word should fail. They who expect wealth with the wicked must take their punishment with them; and they who invade other men's rights justly lose their own. They who know God's name will never dare to profane it. And his enemies must know at last what a great God and Saviour he is to his people, and what an awful destroyer to his enemies. No injury done to us should hinder our humanity, even to the dead. And vile corpses ought to render sin, the cause of death, abominable. General mercies should animate to general reformation: and every one ought to be hearty and persevering in them. After all our conquests on earth, there is always great need of purification: and to advance God's glory is Israel's great renown. How humbling is it to nature when the vengeance of God makes human carcasses a feast to ravenous beasts! But wise are all his dispensations: his judgments on his enemies are a sacrifice to his justice, and an encouragement to the faith and hope of his people. True penitents are willing to bear their shame, and wonder at the mercy mingled with their sufferings. And when we return to God, he will return to us, and lift upon us the light of his countenance. But it is truly delightful when his kindness towards his people silences all the reflections of their enemies against him; and when he eminently bestows upon them his presence and Spirit, and assures them of their everlasting relation to, and enjoyment of, himself.

CHAP. XL.—Ver. 2, 3. The *high mountain* may denote the conspicuous firmness and heavenly nature of the gospel church. The man appearing as *brass* denotes Jesus Christ in his strength, stability, duration, debasement, and glory. His *line* and *reed* represent the scriptures, by which everything in the doctrine, worship, or discipline of his church ought to be measured. His *standing in the gate* may represent him as the only door and way of our access to God, and to his church above or below. 4. This, and ch. xliv. 5. compared with xliii. 10—14. containing most solemn charges for both ministers and people to remark and regard everything in the form of the gospel church, directs an awful rebuke to those who, affecting to put asunder what God hath joined, contemn and decry the forms of worship and the government and discipline of the gospel church, as not appointed in the scriptures, and not much worthy of a Christian's regard.

Ver. 5—49.—xli, xlii, xliii. The temple and its furniture, described in this and the three following chapters, represent the church, particularly in the apostolic



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posts had one measure on this side and on that side.

11 And he measured [a] the breadth of the entry of the gate, ten cubits; *and* the [b] length of the gate, thirteen cubits.

12 The [†] space also before the little chambers [‡] *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, [§] door against door.

14 He made also [c] posts of threescore cubits, even unto the post of the [d] court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits. [‖]

16 And *there were* [e] narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the [f] arches; and windows *were* round about [g] inward: and upon *each* post *were* [h] palm-trees.

17 Then brought he me into [i] the outward court, and, lo, *there were* [k] chambers, and a pavement made for the court round about: thirty chambers *were* upon [l] the pavement.

18 And the pavement by the side of the gates, [m] over against the length of the gates, *was* the lower pavement.

19 Then he measured the breadth, from the fore-front of the lower gate [n] unto the fore-front of the inner court [†] without, an hundred cubits eastward and northward.

20 ¶ [o] And the gate of the outward court [‡] that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the [p] little chambers thereof *were* three on this side, and three on that side; and the posts thereof, and the [q] arches thereof, were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

A. M. cir. 3430.
B. C. cir. 574.

a Is. 45. 17. Ps. 24. 25. John 6. 37. Eph. 2. 18. Heb. 7. 25. 1 Cor. 1. 30. Rev. 3. 7.

b Or, *height.* ver. 30.

* *The breadth of the entry*—not the width of the entrance, but the thickness of the wall, (see ver. 5). *The length of the gate*—the width of the entrance — *thirteen cubits*; probably in allusion to the thirteen tribes—the real number, Levi being included.—Ed.

† Heb. *limit*, or *bound.*

‡ *The space before the little chambers*—not before the three chambers inward, but before the two in front. The Hebrew word translated *space* signifies also a border; and as, not improbably, a projecting cornice.—Ed.

§ *Five and twenty cubits*—being thirteen for the opening of the gate, and twelve for the two chambers.—Ed.

c Or, *pillars.* Prov. 9. 1. Gal. 2. 9. 1 Tim. 3. 15. Rev. 3. 12.

d Ps. 65. 4. & 84. 2, 3. & 87. 4. & 100. 4. Is. 56. 7. & 60. 7. & 62. 9.

‖ The length of the portico from the outward point (chap. 41. 21, 23), to the inner side which looks into the first court, (ver. 17), including the thickness of the walls (ver. 6); the chambers and the spaces between them, (ver. 7).—Ed.

e Heb. *closed.* ver. 25. Is. 54. 12. & 60. 8. ch. 41. 16. 1 Cor. 13. 9, 12. 2 Cor. 3. 18. & 5. 7.

f Or, *galleries*, or *porches.* ver. 21, 30.

g Or, *within.*

h Mat. 4. 19. 1 Thes. 2. 19, 20. Gal. 4. 19.

i 1 Kin. 6. 36. & 8. 64. 2 Kin 21. 5. 2 Chr. 10. 5. & 4. 9.

k Or, *store-houses.* ch. 42. 3. 1 Chr. 28. 12. ver. 7, 10. Rev. 11. 2.

l 2 Chr. 7. 3. Esth. 1. 6. ch. 42. 3. & 43. 5.

m Or, *equal to.* ch. 1. 20. & 3. 8. & 4b. 7. & 48. 18.

n Ver. 23, 27, 47. ch. 43. 2.

† Or, *from without.*

o Compare with ver. 6—19.

‡ Heb. *whose face was.*

p Ver. 7, 10—16.

q Or, *galleries*, or *porches.* ver. 16, 30.

A. M. cir. 3430.
B. C. cir. 574.

r Ver. 16.

s Ver. 6, 31, 34, 37. Prov. 4. 14. Ps. 84. 7. Job 17. 9. 1 Cor. 13. 9. Eph. 4. 12, 13. 2 Pet. 1. —9. Rev. 10. 7 & 11. 15.

t *The arches thereof were before them.*—The word translated "arches" is also rendered "porches or galleries;" but, it is most probable that "arches" is the proper translation. The existence of the arch at this period has been doubted or denied; but Wilkinson, author of *Topography of Thebes*, has shown the existence of the arch more than 400 years anterior to the building of Solomon's temple. Instead of "before them," Greenfield reads, "suitable to them"—corresponded with them. And if these stairs were constructed, not with the narrow steps adopted in a British building, but with the broad slanting steps of an Italian palace, these arches, instead of having the steps within their span, may have formed a kind of splendid balustrade on the right and left of the ascent. See the variety of dimensions of gates, &c., ver. 48, 49.—Ed.

u Ex. 40. 9, 10. Ver. 19. Is. 8. 20. ch. 3. 17, 19. Gal. 4. 16. Phil. 3. 16.

v Ver. 6—28.

x Ver. 16, 22. 1 Kin. 6. 4. Is. 42. 6. & 6. 6. & 60. 18, 20. John 1. 7, 8. & 8. 12. & 12. 35.

y Ver. 6, 22. Ps. 84. 7. Eph. 4. 12, 13. 2 Pet. 3. 18. & 1. 3—9.

z Ps. 1. 3. & 92. 12 ver. 16. Song 7. 7, 8. Is. 41. 19. & 55. 13. & 60. 21. & 61. 3. ch. 47. 12. Rev. 7. 9.

a Ver 19, 23, 47.

b Ver. 17.

c Ver. 7, 10, 17, 21, 33, 36, 38. 1a. 26, 30. & 32. 18. 1 Chr. 28. 11—13. 2 Chr. 31. 11. Jer. 35. 2, 4. & 36. 10. 2 Kin 23. 21. Neh. 13. 5, 9. 12, 13. Song 1. 4. & 3. 4. John 14. 2. Rev. 21. 27.

d Ver. 16, 22, 25.

e Ver. 16, 21.

f Or, *high*, ver. 11.

† For "five cubits" some are disposed to adopt twenty-five, concluding, on authority of the parallel passages, that a word has been lost out of the text. But if verses 21, 25, 29, 33, 36, are to regulate this verse, then "twenty-five" must also be changed to fifty, to bring them to correspondence. In a passage, the whole of which is confessedly obscure, is it not better to acknowledge ignorance as to why the record is so, than, without any authority beyond conjecture, to subject the record to arbitrary alteration?—Ed.

‡ Heb. *breadth*

§ Or, *like to those of.*

g Ver. 26—31.

22 And [r] their windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh toward the east; and [s] they went up unto it by seven steps; and the arches thereof *were* before them. [t]

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he [u] measured from gate to gate an hundred cubits.

24 ¶ [v] After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* [x] windows in it, and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* [y] seven steps to go up to it, and the arches thereof *were* before them: and it had [z] palm-trees, one on this side, and another on that side, upon the posts thereof.

27 ¶ And *there was* a gate in the inner court toward the south: and [a] he measured from gate to gate toward the south an hundred cubits.

28 [b] And he brought me to the inner court by the south gate: and he measured the south gate according to these measures:

29 And the [c] little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* [d] windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the [e] arches round about *were* five and twenty cubits [f] long, and five cubits [†] [‡] broad.

31 And the arches thereof *were* [§] toward the outer court; and palm-trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ [g] And he brought me into the inner court toward the east; and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures; and *there were*

and millennial state. The *measuring* of everything by Christ with a *line* and *reed*, denotes that everything in it is appointed by Christ in his word; and nothing ought to be admitted but what is answerable to, and founded on, that word. The *wall* denotes her divine protection and surrounding discipline and government. The *courts*, at least the outward, may denote her visible state; and the *inner court*, and especially the *sanctuary*, may allude to her invisible state of eminent fellowship with God in Christ. The *separate building* at the west end may represent the state of glory. The large *gates*, *doors*, and *porches*, may signify Jesus Christ as the means of our abundant access to God; but the *porch of the sanctuary* may denote him as a supporter, hiding-place, and house of prayer, for his people. The *stairs* at the different thresholds may mark out our deliberate and gradual entrance into the visible and invisible church, and to fellowship with God; and our gradual increase in gifts and grace. The *foundations* and *pavements* represent Jesus Christ and his inspired oracles as the foundation of the church, of every true member, of all saving grace, and of every good work in it. The *posts* and *pillars* denote fundamental truths, gospel promises, faithful ministers, and zealous saints. *Palm-trees* alternately mingled with *cherubims* in the engravings, denote saints attended and assisted by angels and ministers. *Windows* represent ministers and ordinances, by which we obtain the light and air of life. The *altar of burnt-offering* and *sacrifices* are to be referred to Christ in his person and righteousness. The *altar of incense* represents him in his all-procuring intercession. The *chamber for washing* the sacrifices may denote baptism; in which saints, those spiritual oblations, are washed in the blood and Spirit of the Lamb. The *eight tables* of hewn stone, with the *knives* on them, may signify the divinely-appointed, permanent, and frequently dispensed ordinance of the Lord's supper; in which Christ crucified, and our sins as the cause of his death, are affectingly presented to our view. The *chambers*, built on the inside of the wall of the court and outside of the wall of the temple, may denote particular churches, worshipping assemblies, and instituted ordinances, or evangelical offices, in which Christ's people are lodged, protected, taught, and comforted by him. The *enlarging* of some of these chambers, according to the *height of their stories*, by *their jutting into the principal wall*, imports that the more holy, heavenly, and dependent on God churches and Christians are, the more extensive is their gospel liberty. But the *narrowing the priests' chambers in the outward court towards the north as they ascended*, may denote, that the more eminent ministers are, they are the more exposed to persecution. The *void places* between and before the chambers may represent the abundant access there is to Christian churches and ordinances; and the light, liberty, and wholesome air of spiritual influence, there enjoyed; and that our whole life ought to be an improvement of ordinances past, and preparation for what are in view. The *equal size of the chambers*, and the



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windows therein, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees [a] *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* [b] eight steps.

35 ¶ [i] And he brought me to the north gate, and measured *it* according to these measures:

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers, and the entries thereof, *were* by the posts of the gates, where [k] they washed the burnt-offering.†

39 ¶ And in the porch of the gate *were* two [l] tables on this side, and two tables on that side, to slay thereon the [m] burnt-offering, and the sin-offering, and the trespass-offering.

40 And at the side without, ‡ as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the [n] instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* [l] hooks,§ an hand broad, fastened round about: and [o] upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the [p] chambers of the [q] singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, [r] whose prospect *is* toward the south, *is* for [s] the priests, the keepers of the [s] charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, the [t] keepers of the charge of the altar: these *are* the sons of [u] Zadok among the sons of Levi, [x] which come near to the LORD to minister unto him.

47 So [y] he measured the court, an hundred cubits long, and an hundred cubits broad, four-square; and the altar *that was* before the house.

48 ¶ And he brought me to the [z] 'porch' of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 [a] The length of the porch *was* twenty cubits, and the breadth eleven cubits: and *he brought me* by the [b] steps whereby they went up to it; and *there were* pillars[f] by the [c] posts, one on this side, and another on that side.

## CHAPTER XLI.

*The measures, posts, chambers, and ornaments of the temple.*

AFTERWARD [a] he brought me to [b] the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the [c] tabernacle.*

2 And the breadth of the [d] door *was* ten cubits; † and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits, and the breadth twenty cubits.

3 Then went he ‡ inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.‖

4 So he measured the length thereof, twenty cubits; and the breadth, [e] twenty cubits before the temple: and he said unto me, This *is* the most holy *place*.

5 After he measured the [f] wall of the house, six cubits; and the breadth of *every* side-chamber, four cubits, round about the house on every side.

6 And the side-chambers[f] *were* three, [g] one over another, and [t] thirty in order; and they entered into the wall which *was* of the house for the side-chambers round about, that they might ‡ have hold, but they had not hold in the wall[§] of the house.

7 And [f] *there was* an enlarging, and a winding* about still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the

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A. M. cir. 3430. B. C. cir. 574.

a Most probably the chapiters were carved in some imitation of the palm-tree—the emblem of upright men, fruitful and flourishing in good works. Ps. 92. 12.—Ke.

b Ver. 1, 6, 22 31, 37, 40.

i Ver. 20—24.

k Lev. 1. 2. 1 Pet. 2. 21. Tit. 2. 5. 1 Cor. 6. 11. Heb. 10. 22. 23. Jam. 4. 8. Rev. 1. 5.

† The washing place of the sacrifices was "by the posts of the gates," the emblem of that spiritual washing without which no man can "enter into the kingdom of God." (John 3. 5), or "present his body a living sacrifice, holy, acceptable to God." Rom. 12. 1.—Ke.

l Ex. 25. 6. & 38. 4, 5, 7, 10. & 40. 1, 2. Lev. 1. 1—7. 1 Cor. 10. 16, 21. & 11. 23—26. Gal. 3. 13. Heb. 10. 1, 4, 5.

m Lev. 4. 7. & 5. 12. & 7. 1. Is. 53. 5. Heb. 10. 12, 14.

‡ Or, *at the side.*

n Is. 66. 4—6. Zec. 12. 10. & 13. 7. Acts 2. 23. & 4. 27, 28.

§ Or, *and brass, or the two hearth-stones.*

§ The Rabbins describe eight pillars boarded with cedar, having three rows of hooks, from the highest of which the priests suspended the hallocks; from the second the rams; and from the lowest the lambs. But some for "hooks" read "edges"—borders to prevent the instruments from falling off.—Ke.

o Mat. 26. 26—28. 1 Cor. 10. 16. & 11. 23—26.

p Ver. 7, 10, 29.

q 1 Chr. 6. 31, 39. Eph. 3. 8. & 4. 11, 12. & 5. 19. Rom. 16. 13. Col. 3. 16.

* *This chamber*—not a single chamber, but, in modern language, a suite of rooms, opening into one common gallery.—Ke.

r Num. 18. 5. & 3. 27, 28, 32, 38. 1 Chr. 6. 49. & 9. 23. Ps. 134. 1. Rom. 12. 1. 1 Pet. 2. 5. Rev. 1. 6.

s Or, word, or ordinance: and so ver. 21.

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A. M. cir. 3430. B. C. cir. 574.

t Lev. 8. 15, 16. 1 Kin. 2. 27, 35. ch. 44. 15. & 48. 11. 1 Cor. 9. 13, 14. 1 Tim. 5. 17.

u Or, *just one.* Jer. 23. 6. Acts 7. 52. & 22. 14. 1 John 2. 1.

x Rom. 1. 9, 10. Eph. 2. 17, 18. Col. 4. 12.

y Ver. 10. 23, 27 ch. 43. 13—17. Heb. 13. 10.

z 1 Kin. 6. 3. John 10. 7, 9. & 14. 6. Rev. 3. 7, 8.

a The dimensions of this "post of the porch," show that it was not of wood, as the word would suggest; but either a single stone of large dimensions, or a suitable structure of jointed work.—Ke.

a 1 Kin. 6. 3.

b Ver. 31, 34, 37.

f Probably the same as Jachin and Boaz, set up by Solomon. 1 Kin. 7. 21.—Ke.

c 1 Kin. 7. 21. 2 Chr. 3. 17. ver. 48. 1 Tim. 4. 5, 12. 2 Tim. 2. 15. & 4. 2. & Gal. 2. 9. Rev. 3. 12.

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A. M. cir. 3430. B. C. cir. 574.

a Ch. 40. 2. 2 Cor. 5. 1.

b 1 Kin. 6. 2. Eze. 6. 12, 13, Mat. 16. 18. Eph. 2. 21. 1 Cor. 3. 16. 2 Cor. 6. 16. Rev. 21. 3. & 3. 12.

c Or, *covering.* Ex. 26. 14.

* *The tabernacle*—most probably an awning over the door-way.—Ke.

d Or, *entrance.* John 10. 7, 9. & 14. 6. Acts 4. 12. Eph. 2. 18. 1 Tim. 2. 5.

† *The breadth of the door was ten cubits.*—This was the inner door leading into the sanctuary. *The sides*—the folding leaves of the door.—Ke.

‡ To the Holy of Holies.

‖ "The door" (that is, the width of the door) "six cubits, and the breadth of door" (that is, of the wall in which the door was placed) "seven cubits."—Ke.

e 1 Kin. 6. 20. 2 Chr. 3. 8. Rev. 21. 5, 6, 16, 17.

f Ps. 122. 2. Is. 26. 1. & 60. 18. Zec. 2. 5. Rev. 21. 12, 18.

§ *The side chambers* are described by Josephus as three stories in height, thirty chambers in each story. They are called "side chambers," because built, at least, round three sides of the temple.—Ke.

g Heb. *side-chamber over side-chamber.*

† Or, *three and thirty times*, or, *foot.*

‡ Heb. *be holden.*

§ *They had not hold in the wall.*—That is, there were no openings in the wall to admit joists; but, at each story, the wall was contracted a cubit, so as to form a ledge upon which the end of the joists rested.—Ke.

‖ Heb. *it was made broader, and went round.*

* A winding staircase.—Ke.

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*equality of the things and measures* on different sides, gates, &c., may represent the equal privileges, power, and authority of churches and ministers, the identity of Christ, his word, and ordinances, and the similarity of his people in every part of the world. The *five hundred reeds* of measure, for a vacant space on every side of the court, may denote the extent of the gospel church, and the remarkable distinction which ought to be kept up between her and the world. The *whole limit thereof round about being most holy*, imports that all her ordinances are holy and spiritual, not ceremonial and carnal; and that holiness ought to be the shining quality of every officer and member. The people's *never returning by the gate at which they entered* the court, but going out by that directly opposite, and with the prince in the midst of them, (ch. xlvi. 9, 10.) denotes, that in fellowship with Christ we must go forward, from strength to strength, in all our attendance on ordinances, and never turn our back on God or his institutions. The appropriation of the east gate to the prince, (ch. xliv. 1—3. & xlvi. 1—3, 8.) may denote that Jesus alone approached to God directly, and in the way of merit; and that it is only through him that we have access with boldness unto God. The *singers* and *Levites* may represent Christians as praising God, and labouring in his service; and *priests* may denote ministers who present Christ, the atoning sacrifice, to men, and attend on God's service; and saints, who by faith present him, themselves, and their services in him, to God.

REFLECTIONS UPON CHAP. XL.—Ministers have constant need to be taught by Christ, and carefully to attend to, believe, and practise themselves what they declare to others. Everything which they speak or act should be carefully compared with the measuring line and reed of God's word: and scripture should be compared with scripture, in order to understand it. Yea, and much earnest prayer and humility is requisite in searching and explaining the oracles of God.



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breadth of the house *was still* upward, and so increased [o] *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers *were* a full reed of six great cubits.[†]

9 The thickness of the wall, which *was* for the side-chamber without, *was* five cubits;[‡] and *that* which *was* left *was* the place of the side-chambers that *were* within.

10 And between the [p] chambers[‖] *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place[‖] toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the [k] galleries thereof on the one side, and on the other side, an hundred cubits,[*] with [‖] the inner temple, and the porches of the court;

16 The door-posts, and the narrow windows, and the galleries round about on their three stories, [†] over against the door, [‡] ceiled with wood round about, [§] and from the ground up to the windows, and the windows *were* covered;[‖]

17 To that above the door,[*] even unto the inner house, and without, and by all the wall round about within and without, by [†] measure.

18 And *it was* made with [m] cherubims and palm-trees, so that a palm-tree *was* between a cherub and a cherub; and *every* cherub had [†] two faces:

19 So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side; *it was* made through all the house round about.

20 [o] From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The [p] posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 [q] The altar of wood[*] *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* [r] the table that *is* before the LORD.

23 And [†] the temple and the sanctuary had two doors.

24 And the doors had [s] two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 [t] And *there were* made on them, on the [u] doors of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 [x] And *there were* narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

## CHAPTER XLII.

(1) *The chambers for the priests:* 1—12. (2) *Their use:* 13—15. (3) *The measure of the outward court:* 16—20.

THEN he brought me forth into the outer court, the way toward the north: and he brought me into the chamber[*] that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* gallery against gallery in three *stories*.

4 And before the chambers[†] *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter:[‡] for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outer court on the fore-part of the chambers, the length thereof *was* fifty cubits.

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A. M. cir. 3430. B. C. cir. 574.

[a] 1 Kin. 6. 3. Ps. 24. 7. Is. 40. 19. 60. & 60. 4, 5. Mat. 13. 23. John 13. 8. Eph. 4. 12, 13. Phil. 1. 9. Heb. 6. 1. 2 Pet. 1. 5—9. & 3. 18.

o The external post of the chambers being perpendicular, and the corresponding side of the temple wall decreasing a cubit at every story, the chambers, consequently, increasing in breadth as they ascended.—Ko.

† *Great cubits*—the cubit used by the guide of the prophet, chap. 40. 5.—Ko.

‡ *Five* (ordinary) *cubits*, which left a gallery or passage common to each story.—Ko.

b 1 c. thess. ch. 60. 64, 65.

‖ The word rendered "chambers" in this place, being different from the word used before, this verse is supposed to describe another range of rooms parallel to the outer chamber, with a passage of 20 cubits between.—*Greenfield.*

1 Chr. 6. 1, 16, 18. ver. 16—18.

‖ *Separate place.*—Whether this was a building or a court, does not distinctly appear.—Query, May it not have been an hospital for the priests and Levites, in case of sudden or chronic disease? See 2 Kin. 15. 5.—Ko.

k Or, *several walks*, or *walks with pillars*. Isa. 3. 7. boug. 7. 3. John 14. 23. & 17. 26. Rev. 21. 3. & 22. 3.

o From ver. 13 and 15, it would appear that all the buildings of the temple occupied an area of 100 square cubits, say 175 British feet. But this was independent of the numerous courts, lodges, and storehouses, which occupied a much larger space. The temple of Herod, Josephus estimates as covering an area of half a mile in circuit. *Antiq.* b. 15. c. 14.—Ko.

l Ver. 17. ch. 42. 15.

† Or, *answerable to*.

‡ Heb. *ceiling of wood*.

§ Or, *and the ground unto the windows*.

‖ "The windows" (that is, the openings—for glass was not in use) "were covered" with lattice work, as is still common in the East, and in many parts of Europe during the heat of summer.—Ko.

o The windows ranged with the lintel of the door at the east, and continued at that height round the temple to the place of the sanctuary, which had no windows, but was the emblem of that impenetrable darkness in which God hides himself from human discovery—while yet he covereth himself with light, and hath in him no darkness at all. (Ps. 18. 11. & 104. 2. 1 John 1. 5.) Which apparent contradictions are solved by this fact—that to the weak eye, the strongest light is the greatest darkness.—Ko.

† Heb. *measures*.

m 1 Kin. 6. 29. & 7. 36. Ps. 1. 2. & 34. 7. & 91. 12, 13. Song 7. 7, 8. Mat. 18. 10. Heb. 1. 14. Rev. 7. 9.

n Ch. 1. 10. & 10. 14, 20. Rev. 4. 7—9.

o Dan. 12. 4. Rev. 14. 6—8.

A. M. cir. 3430. B. C. cir. 574.

p Heb. *post*. 1 Kin. 6. 33. ch. 40. 15.

q Ex. 30. 1—8. 1 Kin. 6. 20. 22. 2 Chr. 4. 19. John 4. 22 & 17. 7, 19, 20. Heb. 13. 10. & 7. 19, 25. 1 John 2. 1, 2. Rev. 8. 3.

o *The altar of wood*.—This must signify the altar of incense, which was covered with plates of gold.—Ko.

r Prov. 6. 8. Song 1. 12. & 2. 1. Is. 25. 6. Mal. 1. 7, 12. Mat. 5. 11. Rev. 3. 20.

† The holy place had one, and the most holy place another.

s Ch. 40. 48. 1 Kin. 31. 34.

t Ver. 18—20. 1 Kin. 6. 29, 32.

u John 10. 7, 9. & 14. 6. Eph. 2. 18. 1 Cor. 16. 9.

x Ver. 16. ch. 40. 16. 1 Kin. 6. 4. Judg. 3. 10. John 5. 35. 2 Cor. 2. 12. & 5. 7.

A. M. cir. 3430. B. C. cir. 574.

o *Chamber*—not a single chamber, but a range of chambers of three stories, situated in the court outer from the temple, but not outer most the city.—Ko.

† Does this mean, as Greenfield supposes, that there were two ranges of chambers, with a passage of 10 cubits between them? or does it mean that there was a walk of 10 cubits railed off from the court, with a rising step of 1 cubit breadth running along the whole front? It is certain there could not be two opposite ranges of chambers, opening into a common passage, as all their doors were toward the north.—Ko.

‡ According to Greenfield, the upper chambers had balconies or galleries in front, which were not supported by pillars, but rested on the wall, which was contracted at the second story, and again at the third, and so narrowed the upper chambers. But if this be the meaning, the chambers must have been arched or covered with such great stones as are often seen in ancient Eastern buildings; for upon no other principle of safety could the wall have been contracted inward, so as to leave a rest for the gallery on the outside, unless the wall was contracted equally from both sides, and each separate chamber formed a section of a cone.—Ko.

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But how similar in substance is all the true worship of God in the world; in the most mysterious ceremonies of his institution, if properly considered, we behold the glory of the Redeemer, the method of his salvation, the graces of his Spirit, and the eternal blessings of his kingdom.

REFLECTIONS UPON CHAP. XLI.—If I diligently improve the instructions given me in the Lord's courts on earth, I shall quickly be admitted into the temple eternal in the heavens. If I diligently attend to, and profit by, the plain parts of religion, I shall quickly be brought into further acquaintance with the mysteries of the kingdom. And the higher I build for glory, the more shall my heart be enlarged in faith, love, and heavenly-mindedness. Let my stature then, under all my pressures, be as the palm-tree, ever fat and flourishing. And since I serve with, and am ministered to by, angels and ministers, let my conversation be as becometh the gospel of Christ.



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8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And [a] from under these chambers *was* [b] the entry on the east side, [‡] as one goeth into them from the outer court.

10 The chambers *were* in the thickness[§] of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they; and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that [a] approach unto the LORD shall [b] eat the most holy things: there shall they [c] lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 When the priests enter therein, then [d] shall they not go out of the holy *place* into the outer court, but there they shall lay their garments wherein they minister, for they *are* holy; and shall put on [e] other garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now, when he had made an end of [f] measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east [‖] side with the [g] measuring-reed, [h] five hundred reeds,[•] with the measuring-reed round about.

17 He measured the north side, five hundred reeds, with the measuring-reed round about.

18 He measured the south side, five hundred reeds, with the measuring-reed.

19 He turned about to the west side, *and* measured five hundred reeds with the measuring-reed.

20 He measured it by the four sides: it had [i] a wall round about, five hundred *reeds* long, and five hundred broad, to make a [k] separation between the sanctuary and the profane place.

## CHAPTER XLIII.

(1) *The returning of the glory of God into the temple:* 1—6. (2) *The sin of Israel the cause of God's departure:* 7—9. (3) *An exhortation to repentance:* 10—12. (4) *The measures and ordinances of the altar:* 13—27.

A. M. cir. 3430.
B. C. cir. 574.

AFTERWARD [a] he brought me to the gate, *even* the gate that looketh toward the east:

2 And, behold, [b] the glory of the God of Israel came from the way of the east; and [c] his voice *was* like a noise of many waters: and [d] the earth shined with his glory.

3 And *it was* [e] according to the appearance of the vision which I saw, *even* according to the vision that I saw [f] when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house [g] by the way of the gate whose prospect *is* toward the east.

5 [h] So the spirit took me up, and brought me [i] into the inner court; and, behold, [k] the glory of the LORD filled the house.

6 And I heard *him* [l] speaking unto me out of the house; and the man [m] stood by me.

7 ¶ And he said unto me, Son of man, [n] the place of my throne, and the place of the soles of my feet, where I will [o] dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel [p] no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcasses[†] of their kings in their high places.

8 In their [q] setting of their threshold[‡] by my thresholds, and their posts by my posts, [r] and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore [s] I have consumed them in mine anger.

9 [t] Now let them put away their whoredom, and the carcasses of their kings, far from me, and [u] I will dwell in the midst of them for ever.

10 ¶ Thou son of man, [v] show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the [‖] pattern.[•]

11 And [w] if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the

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* Or, *from the place.*

† Or, *he that brought me.*

‡ Or, *as he came.*

§ Not in the wall itself, which was but five cubits — as the utmost, 9 feet 9 inches, (chap. 41. 12); but in the 70 cubits breadth which the wall enclosed.—KD.

a Ex. 30. 20. Lev. 10. 3. Deut. 21. 5.

b Lev. 16. 26. & 2. 3. 10. & 6. 17, 25, 29. & 7. 1. 1 Cor. 9. 13, 14. Gal. 6. 6.

c Lev. 10. 13. 1 Cor. 5. 13. 2 Cor. 6. 14, 17. Heb. 10. 22. Jam. 4. 8. 1 Pet. 2. 1, 2, 11, 12.

d Ch. 44. 17—19. Is. 61. 10. Luke 9. 62. Rom. 12. 7. Col. 4. 17. 2 Tim. 2. 4.

e 1 Cor. 9. 19—22. 1 Thes. 2. 5—10. 1 Tim. 4. 12. 2 Tim. 2. 24, 25. 1 Pet. 5. 3.

f Ch. 40. 5, 11—40. & xli. ver. 1—14. Joel 3. 17. Zec. 14. 20, 21. Rev. 21. 27. & 22. 3, 14, 15.

‖ Heb. *wind.*

g Ch. 40. 3. & 47. 3. Deut. 12. 32. Is. 8. 20. Zec. 2. 1. Mat. 28. 20. John 5. 39. Acts 17. 11. Rev. 11. 1, 2. & 21. 15.

h Is. 60. 9, 10. Rom. 10. 18. Rev. 11. 15.

• Estimating the reed as 10½ feet, will give a square of nearly an English mile on each side; not only surpassing Solomon's (see chap. 41. 15), but nearly equal to the whole city of Jerusalem, which, at the greatest, never exceeded 4½ miles in circumference, (*Josephus' Wars*, b. 6. c. 9). A magnitude which shows that the prophet does not describe Solomon's temple, nor any of its restorations, nor any temple ever to be literally built, but under architectural emblems, a spiritual temple which will embrace, not merely mount Zion, the visible church, but Jerusalem, the potential kingdom.—KD.

i Ch. 40. 5. & 42. 2. Is. 5. 2. & 26. 1. & 17. 3. & 60. 18. Zec. 2. 5.

k Ps. 4. 3. John 17. 16. 1 Cor. 1. 2. 2 Cor. 6. 17. Gal. 5. 19—21. 2 Tim. 2. 19. 1 Pet. 2. 9.

A. M. cir. 3430.
B. C. cir. 574.

a 1 Cor. 2. 1, 2. Heb. 5. 1.

b Ch. 1. 28. & 9. 3. & 10. 19. & 11. 23. Rev. 7. 2. & 18. 1.

c Ch. 1. 24. Mat. 7. 29. & 22. 46. Acts 6. 10. 2 Thes. 2. 1. Rev. 1. 15. & 14. 2. & 19. 6.

d Is. 60. 1, 2. & 4. 5. & 62. 1. Dan. 12. 4. Hab. 2. 14. 2 Thes. 2. 8. Rev. 18. 1.

e The Jews admit that five things that were in Solomon's temple were wanting in the second temple. These were, the visible glory—the ark and mercy seat—the holy fire—the Urim and Thummim, and the spirit of prophecy. Therefore, as it is certain from measurement, the prophet does not describe Solomon's temple; so, as appears from this admission, neither does he describe that of Zerubbabel and Joshua.—KD.

f Ch. 1. 4—28. & 8. 4. & 9. 3. & 10. 1—22. & 37. 1.

f Or, *when I came to prophesy that the city should be destroyed*: ch. 9. 2, 3. & 13. 19. & 23. 45. & 24. 18. Jer. 1. 10.

g Ch. 10. 18, 19. & 44. 2. ver. 1, 2.

h Ch. 3. 12, 14. & 8. 3. & 11. 24. & 37. 1. & 40. 2.

i Song 1. 4. Ps. 43. 4. Mat. 13. 1. 1 Cor. 2. 10—12, 16.

k Ex. 29. 43. 1 Kin. 8. 10, 11. Is. 6. & ch. 44. 4. Hag. 2. 7, 9.

l Lev. 1. 1. Is. 2. 3. & 61. 8. ver. 2. Rev. 16. 1.

m Ps. 109. 31. ch. 40. 3. 2 Tim. 4. 17.

n 1 Chr. 28. 2. Ps. 99. 1, 5. & 132. 13, 14. Jer. 3. 17. & 17. 12. Mat. 5. 34. Rev. 22. 3.

o Ch. 45. 25. Mat. 28. 20. John 1. 14. Col. 2. 9. Heb. 13. 5. Rev. 21. 2, 3. & 22. 3.

p Lev. 26. 30. ch. xvi. xxiii. Jer. 16. 18. Hos. 14. 8. & 2. 16, 17. Zec. 13. 2. & 14. 21, 21.

† Some think that the royal sepulchres may have been erected within the precincts of the temple—which was a profanation, (see 2 Kin. 21. 18—26). Others understand by "carcasses of their kings," idols as lifeless as carcasses. Others, sacrifices offered to Milcom, or Molech; and the tendency of the Jews to the worship of that horrid idol, renders this view the most probable.—KD.

q 2 Kin. 16. 14. & 21. 4, 5, 7. ch. 8. 11. & 8. 5—18.

‡ Building temples and altars to their idols beside God's temple and altar.—KD.

§ Or, *for* there was but *a wall between them and me.*

r Jer. ii—xxv, xxxix—xliv, lii. ch. v—xxiv.

s Is. 29. 13. ch. 18. 30, 31. Hos. 2. 2. & 14. 1. 2. Mat. 15. 2. 2 Cor. 7. 1. Col. 2. 20—23.

t Ch. 37. 23—28. ver. 7. Rev. 21. 3.

u Ex. 25. 40. ch. 40. 4. John 5. 39. Acts 17. 11. Rev. 21. 9.

‖ Or, *sum*, or *number.*

• *Pattern* — "Model."—*Gesenius.* The intent of measuring this vast temple, is first to show how far the church has come short of the glory of God; and that, by ascertaining the divine uses of the different parts, she might learn her duty, and repent of her sins, ver. 17.—KD.

† Or, *that they may be*, &c.

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REFLECTIONS UPON CHAP. XLII.—Let me bless the Lord for his numerous, but simple, gospel ordinances, and the extensive enlargement of them; but especially for the many and large mansions in the Father's house above. Great is the privilege of converse with fellow Christians, and of opportunity to attend on the Lord without distraction. A great difference ought to be put between common and sacred things. And, alas! an impassable wall of separation excludes impenitent sinners from the blessings and benefits of Christ's church and kingdom, and will exclude them for ever from his presence in glory.

CHAP. XLIII.—Ver. 7—9. Their whoredom denotes their idolatry. The *carcasses of their kings*, or Molech, denote their idols infinitely loathsome and detestable to God. Their *thresholds*, and *posts*, erected in opposition to God's, are



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[x]altar after the cubits; The [y]cubit *is* a cubit and an hand-breadth; even the [z]bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the [†]edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And [a]from the bottom *upon* the ground, *even* to the lower settle, [‡] *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So [b]the altar[‖] *shall be* four cubits; and from [c]the altar and upward *shall be* [d]four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, [e]square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about: and his [f]stairs[‖] shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD, These *are* the ordinances of the altar in the day when they shall make it, to [g]offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the [h]seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, [i]a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* [k]on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou [l]cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it [m]in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer [n]a kid of the goats without blemish for a sin-offering; and they [o]shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and [p]a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD; and the priest shall [q]cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 [r]Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar, and purify it; and they shall [s]consecrate themselves.

27 And when these days are expired, it shall be, *that* upon the [t]eighth day, and *so* forward, the priests shall make your [u]burnt-offerings upon the altar, and your [v]peace-offerings; and I will [w]accept you, saith the Lord GOD.

## CHAPTER XLIV.

(1) *The east gate assigned to the prince:* 1—3. (2) *The people reproved:* 4—8. (3) *Idolaters incapable of the priesthood:* 9—14. (4) *The sons of Zadok accepted:* 15, 16. (5) *Ordinances for the priests:* 17—31.

THEN he brought me back the way of the gate of the [a]outward sanctuary which looketh toward the east; and it *was* [b]shut.

2 Then said the LORD unto me, This gate shall be shut, it shall not be opened, and no man [c]shall enter in by it; because the LORD, the God of Israel, [d]hath entered in by it, therefore it shall be shut.

3 [e]*It is* for the prince; the prince, he shall sit in it to eat bread before the LORD: he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, [f]the glory of the LORD filled the house of the LORD; and [g]I fell upon my face.

5 And the LORD said unto me, Son of man, [h]mark well, and behold with thine eyes, and hear with thine ears all that [i]I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the [k]rebellious, *even* to the house of Israel, Thus saith the Lord GOD, O ye house of Israel, [l]let it suffice you of all your abominations,

7 [m]In that ye have brought *into my sanctuary* [n]strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye [o]offer my bread, the fat and the blood, and they have [p]broken my covenant, because of all your abominations.

8 And [q]ye have not kept the charge of mine holy things: but ye have set keepers of [r]my charge in my sanctuary for yourselves.[†]

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A. M. cir. 3440. B. C. cir. 564.

x Ex. 27. 1—8. 2 Chr. 4. 1. ch. 40. 47. Mat. 23. 19. Heb. 13. 10. 1 Pet. 2. 5.

y Ch. 40. 5. & 41. 8.

z Heb. *breasts.*

† Heb. *lip.*

a 2 Chr. 4. 1. Ezra 3. 3. Heb. 13. 10.

‡ *Settle,* or "ledge," upon which the priests walked round the altar.—*Newcome.*

b Heb. *Harel,* that is, *the mountain of God.* Is. 2. 2, 3.

‖ The words rendered "altar" in this verse are different. The first literally signifies "mountain of God," and may serve to explain why the church is so often compared to a mountain — the place of spiritual ascent and sacrifice. The second signifies, according to one view, "Lion of God;" according to another, "Hearth of God;" which seems certainly the most natural description. —Ed.

c Ex. 27. 2. 1 Cor. 1. 24. Mat. 16. 11. John 6. 37. Heb. 7. 25.

d Ex. 27. 1. 2 Chr. 4. 1.

e Ex. 30. 26. 1 Kin. 18. 32. 2 Chr. 4. 1. Ps. 84. 7. ch. 8. 16. & 40. 6. 2 Pet. 1. 18. & 1. b —3.

‖ *Stairs.*—"Ascent."—*Boothroyd.* This was not literally by stairs, but by an inclined plane, for God forbade the priests to ascend to his altar by angular steps or stairs, Ex. 20. 26.—Ed.

f Lev. 1. 5. & 3. 2. 1 Cor. 5. 7. 2 Cor. 5. 21. Gal. 3. 14.

g Ch. 40. 46. & 44. 15. & 48. 11. 1 Tim. 3. 2—7. 2 Tim. 2. 2, 22—25.

h Ver. 20—26. ch. 43. 18, 19. Ex. 29. 10, 12, 26. Lev. 8. 14, 15. & 4. 3. 1 Cor. 5. 7. 2 Cor. 5. 21. Eph. 5. 2. Tit. 2. 14. 1 John 2. 2. 1 Pet. 2. 24. & 3. 18.

i Ps. 98. 2. Is. 45. 22. & 46. 6. Mark 16. 16. Acts 13. 38, 39. 2 Cor. 3. 6. & 4. 5, 7. Gal. 3. 1.

k Ver. 22. 26. John 17. 19. Heb. 9. 14. 23, 24. & 10. 12, 14, 29. & 12. 12, 20.

l Ex. 29. 14. Heb. 13. 11, 12.

m Lev. 4. 23. Is. 53. 6. Rom. 8. 3. 2 Cor. 5. 21.

n Ver. 20, 26. John 17. 19. Heb. 9. 14, 24. & 10. 14, 29. & 13. 12.

o Ex. 29. 31. Lev. 8. 22. ver. 25. 2 Cor. 5. 21. Heb. 7. 26.

p Lev. 2. 13. Num. 18. 19. 2 Chr. 13. 7. Mat. 5. 13. Mark 9. 50. Col. 4. 6. Eph. 4. 29. Tit. 1. 13.

A. M. cir. 3440. B. C. cir. 564.

q Ex. 29. 33. Lev. 8. 34. & 9. 1. ver. 26.

r Heb. *fill their hands.* Ex. 29. 24. Lev. 8. 33.

s Deu. 9. 1. John 20. 19, 26. Acts 26. 7. 1 Cor. 16. 2.

t Ch. 40. 39. Luke 2. 16, 11, 16. 1 Cor. 2. 2. & 1. 22, 24.

u Or, *thank-offerings.*

v Rom. 5. 1, 2, 10, 19. Eph. 1. 6. & 2. 4—7. Col. 1. 19, 20. Heb. 10. 10—22.

A. M. cir. 3440. B. C. cir. 564.

a Ver. 27. ch. 46. 1. John 8. 20. Acts 21. 26.

b Ex. 12. 12. Deut. 29. 29. Ps. 134. 2. ver. 2. ch. 46. 1. Rom. 11. 33—35.

c *No man*—no common man—it is reserved for the prince. It appears from 1 Chr. 9. 18, that a particular gate was appropriated to the use of the king. The emblem of that "gate of righteousness," by which Messiah the king was to enter, (Ps. 118. 19, 20), and of that authority and power by which he "opens and no man shuts; he shuts and no man opens," (Rev. 3. 7). In accordance with the Hebrew custom, and, not improbably, as a derivative from it, there are gates in some Eastern cities which have been walled up on account of the entrance or departure of a king, so as to make certain that no inferior should ever use it.—Ed.

d Ch. 43. 2, 4. Ex. 24. 10. Is. 6. 1—5.

e 2 Chr. 6. 13. & 23. 13. & 34. 31. Song 1. 12. & 4. 16. & 5. 1. Is. 33. 12. Jer. 30. 21. ch. 46. 2—10. & 34. 23, 24. & 37. 25. Zec. 6. 12. Mat. 11. 27. & 28. 18. 1 Tim. 6. 15. Phil. 2. 5—11. Rev. 3. 7, 20.

f Ch. 3. 23. & 43. 2, 4. & Is. 6. 13. Hag. 2. 7, 9.

g Ch. 1. 28. & 43. 3. Is. 6. 5.

h Heb. *set thine heart.* ch. 40. 4. & 43. 5, 7, 11, 12.

i Ch. 43. 2, 4, 7, 11, 12. & 2. 17. & 3. 7. Deut. 12. 32. Mat. 10. 27. & 28. 20.

k Ch. 2. 5—8. & 3. 9, 26, 27. Acts 7. 51.

l Ch. 45. 9. 1 Pet. 4. 3.

m Ch. 43. 7, 8. & 7. 20. & 37. 23. & 21. 26.

n Heb. *children of a stranger.* Acts 21. 28. Lam. 1. 10. Jer. 9. 26. & 4. 4.

o Lev. 1—vii. & 3. 16. & 17. 11. Mal. 1. 7, 12.

p 2 Kin. 17. 7—23. Is. 1—iii, v, ix, lix. & 28. 5. Jer. ii—xix. ch. xvi, xix, xxiii.

q Is. 56. 10, 11. ch. 40. 45. Phil. 2. 21. 2 Tim. 4. 10.

r Or, *ward,* or *ordinances,* and so ver. 14, 16.

† You have appointed unworthy substitutes to perform your duties, who have performed it negligently and profanely.—Ed.

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their temples, altars, and inventions in worship, which they set up in opposition to him.

REFLECTIONS UPON CHAP. XLIII.—The different visits which God makes to his people are much alike, and serve to confirm one another; and it is but for a small moment he withdraws, when he returns in kindness. His glory manifested in his church is her principal ornament, furniture, and source of felicity. But it is through Jesus Christ, as with us, that we can have communion with him, or hear his voice with comfort. And if his goodness lead us not to repentance, nothing will. Yea, his pardon of sins renders them peculiarly loathsome and detestable. But, alas, how often the greatest abominations are found placed by men in God's own temple, his church, his worship, and their heart! No wonder that he is highly provoked herewith. But such as improve his goodness, received to his glory, and to their own self-loathing and debasement, shall experience it more and more.—The whole of our salvation is of God. And no society is a church of his, but so far as true holiness prevails in it. None of our performances can be accepted, unless our persons be accepted, and sins pardoned through Jesus' blood. Nor can any performance be religious, unless it spring from, and be seasoned with, real grace. There is great need for ministers to be signally prepared for their important work. And dreadful is the profaneness of those who rush at random into the sacred function. Blessed be God that Jesus Christ, by offering



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9 ¶ Thus saith the Lord GOD, [r]No stranger, uncircumcised in heart,* nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And [s]the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols, they shall even [t]bear their iniquity.

11 [u] Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 [x]Because they ministered unto them before their idols, and [†]caused the house of Israel to fall into iniquity; therefore have I lifted [y]up mine hand against them, saith the Lord GOD, and they shall [z]bear their iniquity.

13 [a]And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my [‡]holy things in the most holy *place:* but they shall [b]bear their shame, and their abominations which they have committed.

14 [c]But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 [d]¶ But the priests the Levites, the [e]sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near to my [f]table,[§] to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments;[‖] and [g]no wool shall come upon them whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins, they shall not gird *themselves* [h]with any thing that causeth sweat.[†]

19 And when they go forth into the outer court, *even* into the outer court to the people, [i]they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they [k]shall not sanctify the people with their garments.

20 [l]Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither [m]shall any priest drink wine when they enter into the inner court.

22 Neither shall they take for their wives a [n]widow, nor her that is [*]put away; but they shall take maidens of the seed of the house of Israel, or a widow [†]that had a priest before.

23 And [o]they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 [p] And in controversy[‡] they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall [q]keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no [r]dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is [s]cleansed, they shall reckon unto him seven days.

27 [t]And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance; I [u]*am* their inheritance: and ye shall give them no possession[¶] in Israel; I *am* their possession.

29 [x]They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every [‖]dedicated thing in Israel shall be theirs.

30 And the [*][y]first of all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

A. M. cir. 3430.
B. C. cir. 574.

r Lev. 26. 41. Deut. 10. 16. Ps. 50. 16. & 93. 5. Jer. 4. 4. & 9. 26. Joel 3. 17. Zec. 14. 21. Mat. 7. 6. John 8. 3, 5. Acts 7. 51. Rom. 2. 29. Tit. 1. 5. Rev. 2. 27.

* The verse implies the admission of the Gentiles, not merely to the outer court, but on the principle of a renewed heart, even to the service of the sanctuary; and it is evident that this "ordinance of the house" refers to a spiritual state that never yet has been in the church, but which he that "searcheth the reins and hearts," (Rev. 2. 23), has at all times a right to require and enjoin; and which the fuller outpouring of his Spirit will undoubtedly yet effect.—Ed.

s Ex. 20. 5. 2 Kin. 23. 8, 9. 2 Chr. 29. 4, 5. ch. 48. 11. ver. 15.

t Gen. 4. 13. Lam. 3. 16. & 5. 20. Jer. v. 19, 20. & 5. 23. & 6. 18. Prov. 14. 14.

u Num. 18. 6. 1 Chr. xxvi. & 23. 28—32. 2 Chr. 29. 4, 5. & 30. 17. ver. 14.

x Hos. 5. 1. ch. 14. 3, 4. & 22. 26. 2 Kin. 16. 10—16. Is. 8. 13. Mal. 2. 8, 9.

† Heb. *were for a stumbling-block of iniquity unto,* &c.

y Ch. 20. 6, 15, 23, 28. Amos 3. 7. & 6. 8.

z Ch. 16. 4, 15, 16, 34. ver. 14. Is. 3. 11. & 1. 30. Rom. 2. 9, 9. & 6. 23. & 8. 13.

a 2 Kin. 23. 9. ver. 9, 10.

‡ Heb. *holinesses to the holinesses of holinesses.*

b Ver. 10, 12.

c Num. 18. 6. 1 Chr. xxvi. & 23. 28—32. 2 Chr. 35. 17. ver. 11.

d Deut. 17. 9. & 18. 1. & 24. 8.

e *Ch.* 40. 46. & 43. 19. & 44. 11. Num. 25. 13. 1 Sam. 2. 31. 1 Kin. 2. 27, 35. 1 Chron. 6. 10. 1 Tit. 3. 10. 2 Tit. 2. 2. Rev. 2. 7, 10, 11, 17. & 3. 5, 10, 12, 21.

f Ch. 41. 22. & 43. 18, 19. Mal. 1. 12.

§ *My table.*—Either the table of shew-bread, or the sacrificial tables which the prophet saw, chap. 40. 39.—Ed.

‖ They should not wear their holy garments among the people under any pretence of sanctifying them, by allowing them to be superstitiously touched or kissed.—Ed.

g Ver. 18. 1 Cor. 10. 25. 2 Cor. 6. 3. 1 Tim. 6. 5—11. Phil. 4. 11.

h Or, *in sweating places*

h Heb. *on*, or *with sweat.* Mat. 6. 4. 2. 2 Cor. 2. 17. & 5. 5. Eph. 6. 14.

† Because "the sweat of the brow" was a memorial of sin and of the curse; therefore the priests, whose office was to "bless and curse not," should not, of choice, nor under any pretence, advice, custom, or authority, wear any garment tending to be "spotted by the flesh." Gen. 3. 19. Rom. 13. 14. Jude 23.—Ed.

A. M. cir. 3430.
B. C. cir. 574.

i Ch. 42. 13, 14. Luke 6. 62. Rom. 12. 7. Col. 4. 17. 2 Tim. 2. 4.

k Ex. 29. 37. & 30. 29. Lev. 6. 27. ch. 46. 20. ver. 22. Mat. 23. 4—6, 13.

l Lev. 21. 5. Deut. 14. 1. Num. 6. 5. 1 Cor. 11. 14. Tit. 1. 8.

m Lev. 10. 9—11. 1 Tim. 3. 3. Tit. 1. 7.

n Lev. 21. 7, 13. 1 Cor. 7. 39. 2 Cor. 6. 14. 1 Tim. 3. 2, 4, 11.

* Heb. *thrust forth.*

† Heb. *from a priest.*

o Lev. 10. 10, 11. ch. 22. 26. Jer. 15. 19. Mal. 2. 7.

p Deut. 17. 8. 2 Chr. 19. 10, 11. Mat. 18. 17. 1 Cor. 6. 1—7. 2 Cor. 2. 6.

‡ This ordinance implies that even in the most perfect earthly state of the church, there may be controversies concerning rights and properties, but that there will be a righteous administration of justice, and a ready acquiescence in legal decisions.—Ed.

q Acts 21. 18—24. Col. 4. 17. 1 Tim. 4. 12. & 6. 14. 2 Tim. 2. 22—26. & 4. 2.

r Lev. 19. 28. & 21. 11. & 22. 4. Mat. 8. 22. John 11. 33, 38. 1 Thes. 4. 13.

s Num. 6. 10 & 19. 11. Heb. 9. 13, 14.

t Lev. 4. 13. ver. 17. 1 Cor. 2. 2. 2 Cor. 5. 21. Phil. 3. 9. Tit. 2. 14. Heb. 10. 12, 14, 19—22.

u Num. 18. 20, 21. Deut. 10. 9. ch. 18. 1, 2. Jos. 13. 14, 33.

§ *No possession.*—No exclusive possession, such as the other tribes received. And historically, it appears there was a mixture of secular and ecclesiastical possession. Thus David is found in possession of Hebron, (2 Sam. 2. 1), which was one of the Levitical cities, (Josh. 21. 11, 13.) How this community of rights and properties was regulated, does not appear; but it must have been well defined, as there is no record either of complaint or dispute arising from its existence.—Ed.

x Lev. 2. 3. & 6. 29. & 7. 6. 1 Cor. 9. 13, 14.

‖ Or, *devoted.*

* Or, *chief.*

y Ex. 13. 2. & 22. 29, 30. Num. 3. 13. & 18. 29. & 18. 12. Deut. 26. 13—15. 2 Chr. 31. 10. Prov. 3. 9, 10. Neh. 10. 37. Mal. 3. 10. 1 Cor. 9. 13—14. Gal. 6. 6.

his own blood, has consecrated himself as our great High Priest, and as our Altar, upon which we are ordained to offer spiritual sacrifices, well-pleasing to God.

CHAP. XLIV.—Ver. 10—31. with chap. xliii. 19, 26, 27; xlvi. 20; xl. 46; xlii. 1—14; xlv. 4, 5, 19; and xlviii. 10—12. By these priests are represented gospel ministers. Their being the *sons of Zadok*, the RIGHTEOUS ONE, not *Levites that went astray*, implies their being true and blameless children of Jesus Christ, and faithful preachers of his atonement as the substance of the gospel. Their *eight days' consecration along with the altar* imports their entrance on their work with great deliberation, much solemn prayer, noted application of Jesus' blood, and vigorous study of gospel holiness. Their being *clothed with linen*, not with *wool*, or *anything that causeth sweat*, imports their being arrayed with Jesus' imputed righteousness, his implanted grace, and a holy conversation; not with their own fatiguing, defiled, and defiling works; and their maintaining purity of doctrine, esteeming their work their pleasure, not their burden, and in neither being erroneous nor unsavoury. Their linen *bonnets* and *breeches* denote their gravity, modesty, chastity, and freedom from Antichristian whoredoms. Their laying *aside their fine robes*, and *wearing other garments, when among the people*, may denote that, though they must only appear before God in the righteousness of his Son, yet, by a gospel conversation, they must recommend holiness to their hearers. Their *not sanctifying the people with their garments*, may denote that they must indulge no vain glory of superiority to others in goodness, nor pretend to convey any holiness, merit, or safety to them. Their *neither shaving* their hair, nor *suffering it to grow long*, imports their abstinence from popish superstition, pride, and wantonness. Their *not drinking wine*, &c., imports that they must never indulge drunkenness, luxury, or carnal care; that they must *marry* only such women as are of good report, and never connect themselves with apostate and disorderly churches; that they must, by doctrine and example, faithfully teach their hearers; and compose differences among them; and must avoid immoderate sorrow for the loss of created enjoyments. The *food*, *fields*, &c., *allotted* them for a maintenance, import their continual living on Christ crucified and his new covenant provision, and their being decently and commodiously supported by their hearers. Their *having distinct chambers* for themselves may denote their office circumscribed by the divine law; and that none ought to interfere with either



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31 [a]The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

## CHAPTER XLV.

(1) *The lot of the sanctuary:* 1—5. (2) *The city lot:* 6. (3) *The prince's lot:* 7. (4) *Civil and religious ordinances for the prince:* 8—25.

MOREOVER, [b]when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, [†]an holy portion of the land; the length *shall be* the length of five and twenty thousand *reeds*,[‡] and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward; [§]and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land[‖] shall be his possession in Israel; and my princes shall no more oppress my people: and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord GOD, Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

10 [a]Ye shall have just balances, and a just ephah, and a just bath.

11 [b]The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer; the measure thereof shall be after the homer.

12 And the [c]shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your [*]maneh.[†]

13 This *is* the [d]oblation that ye shall offer; [‡]the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* [§]the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one [‖]lamb out of the flock, out of two hundred, out of the [e]fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for [f]peace-offerings, to [g]make reconciliation for them, saith the Lord GOD.

16 All the people of the land [*]shall give this oblation [h]for the prince[†] in Israel.

17 [i]And it shall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall [k]prepare the sin-offering, and the meat-offering, and the burnt-offering, and the [‡]peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD, [l]In the first *month*, in the first *day* of the month, thou shalt take [m]a young bullock without blemish, and [n]cleanse the sanctuary.

19 And the priest shall take of the blood of the sin-offering, and put *it* upon [o]the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye [p]reconcile the house.

21 In the first *month*, in the fourteenth day of the month, [q]ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And [r]upon that day shall the prince prepare for himself, and for all the people of the land, a bullock *for* a sin-offering.[§]

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A. M. cir. 3430. B. C. cir. 574.

a Ex. 22. 31. Lev. 22. 8. & 17. 15. Deut. 14. 21.

A. M. cir. 3430. B. C. cir. 574.

b Heb *when ye cause the lane to fall.*

† Heb. *holiness.*

‡ Taking the reed at 10½ feet, this oblation would constitute a square of nearly 50 miles on each side. From the north side was taken a lot of nearly 30 miles by 20 for the priests, in the midst of which was the site of the temple, about a mile square. (ver 1, 2) On the south lay the lot of the Levites, of the same extent as that of the priests, (ver. 5); and south of this lay the lot of the city, of the same length as those of the priests and Levites, but only half the width, (ver. 6). Now when it is recollected that Canaan was little more than 190 miles in length, by 80 in breadth, there can remain little doubt that the whole is an emblem of that glorious state when Zion shall "enlarge the place of her tents, lengthen her cords, strengthen her stakes, and break forth on the right hand and the left, and her seed shall inherit the Gentiles." (Is. 54. 2, 3.)—*Note.* The word "reeds" is not in the original; and several eminent expositors think "cubits" should have been supplied in its stead. But that "reeds," and not "cubits" is the proper word to be supplied, is evident from chap. 42. 16, which exactly corresponds with chap. 48. 2.—Ed.

§ The portion of the prince lay upon the east and the west of the oblation of the sanctuary, within which it was not lawful for him to encroach; but the breadth externally was not limited, but by that "judgment and justice," for the protection and enforcement of which, "the powers that be are ordained of God."—Ed.

‖ The revenues of the prince shall be personal estates—an arrangement which has often prevailed in European kingdoms; and which, though as often superseded by human wisdom, may yet—when the science of political economy shall be thoroughly understood, because thoroughly Christianized — be found best fitted to mark and preserve the just limits of superiority and subjection between prince and people, and most effectually to secure the prosperity and happiness of both.—Ed.

A. M. cir. 3430. B. C. cir. 574.

a Lev. 19. 35, 36. Prov. 11. 1. Mat. 7. 12.

b Is. 5. 10. Amos 8. 5.

c Ex. 30. 13. Lev. 27. 25. Num. 3. 47. (a) sixty shekels in all, but in weight fifty. 1 Kin. 10. 17. 2 Chr. 9. 16.

* Or, *pound.*

† The *maneh* is the same as the *mina*. This is a passage of great difficulty. Perhaps the simplest solution is that let not your maneh be of an uncertain, fluctuating, or local value, but fixed either to 20. 25, or 15, shekels. This may be well illustrated by a reference to avoirdupois, troy, apothecaries, and other weights, several of which vary in different districts, not according to any specific name, but according to the articles sold, and which often becomes the source of inconvenience, litigation, or fraud.—*Note.* Commercial plainness and integrity form essential characteristics of the Christian in his intercourse with the world, as humility and piety are indispensable in his communion with God.—Ed.

d Gal. 6. 6. 1 Cor. 9. 13—15. 1 Tim. 5. 17.

‡ A sixtieth part.

§ A hundredth part.

‖ Or, *kid.*

e Prov. 2. 9. Mal. 1. 8, 14. Num. 18. 12, 29.

f Or, *thank-offerings.* ver. 17.

g Lev. 1. 4. Heb. 13. 15. Tit. 2. 13—14.

* Heb. *shall be for.*

h Or, *with.* Is. 16. 1.

† *For the prince,* rather "to the prince" as a religious tribute, to enable him to provide for the necessary services of the sanctuary.—Ed.

i 1 Chr. 23. 13—18. Is. 66. 23. 2 Num. xxviii, xxix, xv. Lev. i—iii. xvi, xxiii. John 1. 16. & 15. 5. Rom. 11. 36. Gal. 2. 20.

k 1 Pet. 2. 5, 24. & 3. 18, 2 Cor. 5. 21. Gal. 3. 13. John 6. 51. Col. 1. 20. Eph. 1. 7. & 4. 10. Rom. 12. 1.

‡ Or, *thank-offerings.*

l Ex. 12. 2. Num. 28. 11—15.

m Ver. 15. Lev. 22. 20. Heb. 7. 26. 2 Cor. 5. 21.

n Gal. 1. 4. & 2. 20. & 4. 4—5. & 6. 14. Heb. 9. 8. & 10. 19—22. 1 John 1. 7. Rev. 1. 5. 1 Pet. 1. 15, 19. Tit. 2. 14.

o Ch. 41. 21. & 43. 14, 20. & 44. 1.

p Ver. 15. Col. 1. 20. Rom. 5. 10. Eph. 2. 13, 16.

q Ex. xii. Num. ix. xxviii. Lev. 23. 5—8. Deut. 16. 1—8. 1 Cor. 5. 7, 8.

r Mat. 20. 28. & xxvi. xxvii. Mark xv. xvi. Luke xxii. xxiii. John xviii, xix. Tit. 2. 14. 1 Pet. 2. 24. & 3. 18.

§ It is impossible to understand "the prince" Ionsen "Messiah the prince;" for this prince offers not only for the people's sin, but for his own. Whereas, though Christ was made sin for us, he himself knew no sin, and so for himself needed no sin-offering.—Ed.

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their work or benefice without commission from Christ. Their *offering the sacrifices* of the people may denote their preaching Christ crucified among them, and leading their exercises in their public dedications of themselves to God.

REFLECTIONS UPON CHAP. XLIV.—It is highly reasonable, and infinitely delightful, that Jesus, our only Mediator, Prince, and High Priest, should in all things have the pre-eminence. And it is necessary that God's mercies should be always attended with the most cordial repentance, and thorough reformation. How provoking to God, ruinous to the church, and damning to souls, is it when persons, apparently graceless, are admitted to the seals of God's covenant, and to the office of rulers in the church of Christ! Nor must ministers, who have fallen into scandal, be hastily or easily restored to their office. It is in vain to expect a flourishing church where government and discipline are neglected, and where ministers are not extremely regular in all their conduct. But while ministers give up worldly cares for the sake of their hearers' salvation, it becomes their hearers, as they regard the blessing of God, and their own temporal or spiritual welfare, to provide for them a decent subsistence.

CHAP. XLV.—Ver. 1—8. with ch. xlvii. 13—23; and xlviii. Canaan, on the west of Jordan, about 180 miles from north to south, and 50 from east to west, is represented as thus divided. Beginning from the north, Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben and Judah, had their portions, all of them extending from Jordan on the east to the Mediterranean Sea on the west. All along the south side of Judah's portion is represented a sacred portion of 25,000 reeds broad. Of this, in the middle of the country, a portion of 25,000 reeds from east to west, and 10,000 from north to south, is allotted for the priests, in the middle of which a square of 500 reeds is allotted for the temple and its appurte-



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23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams [s]without blemish daily the seven days; and a kid of the goats daily *for* a sin-offering.

24 And he shall prepare [t] a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, [u] in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

A. M. cir. 3430. B. C. cir. 574.

[s] Heb. 7. 26. Is. 53. 9. 2 Cor. 5. 21. 1 Pet. 2. 22. 1 John 3. 5.

[t] Num. 28. 12. & xv. ver. 15, 17.

[u] Lev. 23. 33—43. Num. 29. 12—38. Deut. 16. 13—15. John 1. 14. Zec. 14. 16—19.

## CHAPTER XLVI.

(1) *Religious ordinances for prince and people:* 1—15. (2) *An order for the prince's inheritance:* 16—18. (3) *The courts for boiling and baking:* 19—24.

THUS saith the Lord GOD, The gate of the inner court that looketh toward the east [a]shall be shut the [b]six working days; [c]but on the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

2 And the prince [†] shall enter by the way of the porch of *that* gate without, and shall [d] stand by the post of the gate, and the [e] priests shall prepare his burnt-offering, and his peace-offerings, and he shall [f] worship at the threshold of the gate: then he shall go forth; but the gate shall [g] not be shut until the evening.

3 [h] Likewise the people of the land shall worship at [i] the door of this gate before the LORD in the sabbaths and in the new-moons.

4 And the [k] burnt-offering, that the prince shall offer unto the LORD in the sabbath-day, *shall be* six lambs without blemish, and a ram without blemish.

5 And the meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs [l] as he shall be able‡ to give, and an hin of oil to an ephah.

6 And in the day of the new-moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, [m] he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land [n] shall come before the LORD in the solemn feasts, he

A. M. cir. 3430. B. C. cir. 574.

[a] Ch. 44. 1—3. 1 Cor. 5. 7. & 13. 12.

[b] Job 5. 7. & 14. 1. John 9. 4. Eccl. 9. 10.

[c] An unanswerable evidence that under the most perfect condition of the church, the ordinance of the sabbath was to continue in full force.—Ed.

[d] Heb. 4. 9, 10. 1 John 3. 2. ch. 45. 17. Is. 66. 23.

[†] This ordinance presents the duty of kings, under the gospel, to give a reverential attendance on the public worship of God, (see ver. 10). The distinction (ver. 8, 9), between the entering and departure of prince and people, seems, most probably, a prophetic emblem of a specific difference between Christ and his people. He entered the temple for sacrifice by the gate of righteousness, by the same gate he returned. His people enter the temple of God by the gate of faith, pass onward, and retire by the gate of death.—Ed.

[e] Ch. 43. 1, 7. 2 Chr. 23. 18. Mat. 12. 20. & 24. 20.

[f] 1 Pet. 2. 5. Rev. 1. 6. 1 Cor. 2. 2. 2 Tim. 4. 2.

[g] Gen. 24. 26, 52. Ex. 12. 27. 1 Chr. 29. 20. 2 Chr. 29. 30. Job 1. 20.

[h] Ver. 3. Mat. 25. 10—13.

[i] Luke 1. 10. Ps. 100. 4.

[k] John 10. 7, 9. & 14. 6. Eph. 2. 18. & 3. 12. Heb. 10. 19—22.

[l] Gen. 49. 17. ver. 6, 7, 14. Num. 28. 5, 9, 11, 13. Is. 66. 4. 1 Cor. 5. 7, 11. No such oblation was commanded by Moses.

[‡] Heb. *the gift of his hand.* ver. 7, 12. Lev. 5. 11. 12. 8. & 14. 21. & 25. 28. Num. 6. 21.

[‡] *As he shall be able.*—"As he shall see good."—*Poole.* This offering is much greater than that under the law; the law fixed the amount by weight and measure—this by conscience and ability.—Ed.

[m] Ch. 44. 1—3. ver. 1, 2. Rev. 1. 2. & 21. 3.

[n] Ex. 23. 17. & 34. 23. Deut. xvi. Ps. 42. 4. & 84. 7. & 122. 1—4. Is. 66. 23. Zec. 14. 16—19.

A. M. cir. 3430. B. C. cir. 574.

[o] Rev. 2. 1. & 21. 3. Mat. 18. 20. & 28. 20. Eph. 2. 18. & 3. 12, 17, 18. Heb. 3. 6. & 4. 14—16. & 10. 19—22.

[p] Num. xv, xxviii, xxix.

[q] Ps. 40. 6. Gal. 2. 20. Tit. 2. 14. Mat. 20. 28. John 10. 18. & 13. 11.

[r] John 10. 3. ver. 1, 8. ch. 44. 1—3.

[s] Ver. 4. ch. 45. 17.

[t] Ex. 29. 38—42. Num. 28. 3, 4, 6, 10, 15, 23, 24, 31. & 29. 6, 11, 16, 19, 22, 25, 28, 31, 34, 38. Dan. 8. 11—13. John 1. 29, 36.

[*] Heb. *a son of his year.*

[u] Heb. *morning by morning.* Ps. 92. 2.

[x] Num. 28. 5. Luke 1. 74, 75.

[†] *The sixth*, &c.—In Num. 15. 5, the proportion is a tenth. The increase is intended to show that as, under the gospel, grace has abounded, so should our thanksgiving proportionally abound. 2 Cor. 9. 12.—Ed.

[y] Num. 28. 3, 4. Ps. 92. 2. & 55. 17. Heb. 9. 28. ver. 13.

[z] Ps. 84. 11. Is. 55. 3. Acts 13. 34. 1 Cor. 1. 30. & 2. 12. Eph. 1. 3.

[‡] This unlimited power of endowment, is an ordinance entirely new—the emblem of that state in which he who "spared not his own Son, but freely gave him up to the death for us all, will much more, with him, freely give us all things."—Ed.

[a] Ps. 103. 17. Mat. 25. 34. Luke 10. 42. John 8. 35, 36. Rom. 6. 23. & 8. 21. & 8. 15, 17, 30.

[b] Lev. 25. 10. Mat. 7. 21, 23. & 25. 14, 28, 29. & 13. 12. Luke 19. 24, 26. 1 Cor. 13. 8.

[c] Ch. 45. 8. Ps. 72. 2, 4. & 76. 7. Is. 32. 1. 2. & 11. 3, 4. Jer. 23. 5, 6.

[§] However the ordinance of the princedom may have been a type of the headship of Messiah—and so it undoubtedly was—yet this reference to the possibility of oppression, and this care to guard against it, clearly demonstrate that "the prince" was not Messiah himself, but the earthly ruler reigning in the fear of God.—Ed.

[d] Ps. 68. 18. John 16. 14, 15. & 1. 14, 16. & 10. 28. Eph. 4. 8. Heb. 1. 2.

[e] Ch. 42. 9. & 40. 44, 46.

that entereth in by the way of the north gate to worship, shall go out by the way of the south gate; and he that entereth by the way of the south gate, shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 [o] And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 [p] And in the feasts, and in the solemnities, the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare [q] a voluntary burnt-offering, or peace-offerings voluntarily unto the LORD, *one* [r] shall then open him the gate that looketh toward the east, and [s] he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath-day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily [t] prepare a burnt-offering unto the LORD *of* a lamb [*] of the first year without blemish; thou shalt prepare it [u] every morning.

14 And thou shalt prepare a meat-offering for it every morning, the [x] sixth† part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, [y] every morning, *for* a continual burnt-offering.

16 ¶ Thus saith the Lord GOD, If the prince [z] give a gift unto any of his sons, the inheritance thereof shall be his sons';‡ [a] it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his [b] to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, [c] the prince shall not take of the people's inheritance by oppression,§ to thrust them out of their possession; [d] *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, [e] which *was* at the side of the gate, into the holy

nances. On the south side of the priests' portion another of the same dimensions is allotted for the Levites. On the south of the Levites' portion, a portion equally long, but only half as broad as that of the priests or Levites, is assigned for the holy city; *i. e.* a square of 5000 reeds for the city to stand on, and a portion of 10,000 reeds in length and 5000 in breadth, on the east side, and another on the west side of the same extent, assigned to the office-bearers in the city. All of the country that remained on the east side and on the west side of this sacred square of 25,000 reeds, divided between the priests, Levites, and city, is allotted to the prince. And southward of that portion, in the middle of which the city stood, and of the land appointed for the prince at the east and west sides, the tribes of Benjamin, Simeon, Issachar, Zebulun, and Gad, had their portions, each extending from Jordan to the Mediterranean Sea. This division is entirely different from that made by Joshua, Jos. xiii—xxi.

Ver. 13—25. The *oblations* here mean Christ, as offered in sacrifice to God, and represented as a Saviour to sinners; and his people giving up themselves, and all that they have, to God through him. The *sacred festivals* may point out the seasons of Christ's incarnation, suffering, and pouring out of the Holy Ghost, and the solemn ordinances of gospel worship, in which Christ and his people hold solemn fellowship, to the honour of God.

REFLECTIONS UPON CHAP. XLV.—God ought to be honoured with the first and best of our substance; and his ministers and magistrates should be so provided for as that they may constantly attend to their work. Wherever religion thrives



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chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, [f]This *is* the place where the priests shall boil the trespass-offering and the sin-offering, where they shall [g]bake the meat-offering; that they bear *them* not out into the outer court, [h]to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, [*]in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts [†]joined of forty *cubits* long, and thirty broad; these four [‡]corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four; and *it was* made with boiling-places[§] under the rows round about.

24 Then said he unto me, These *are* the places of them that [i]boil, where the ministers of the house shall boil the [k]sacrifice of the people.

A. M. cir. 3430.
B. C. cir. 574.

f Ch. 42. 4, 13. & 44. 29. 1 Sam. 2. 13. 2 Chr. 35. 13. ver. 20, 24. Acts 10. 20, 21, 22. 1 Tim. 4. 13, 15, 16. 2 Tim. 4. 2.

g Lev. 2. 4, 5, 7.

h Ch. 44. 19. Lev. 6. 17, 29. & 7. 6.

* Heb. *a court in a corner of a court, and a court in a corner of a court.*

† Or, *made with chimneys.*

‡ Heb. *cornered.*

§ These were not merely the places for preparing necessary food for the priests, their families and guests, but were also a department of the Mosaic poor-law institutions, where the poor, the widow, and the orphan, received their daily allowance—the spirit of devotion and charity thus happily blending in the same place and service.—Ed.

i Mat. 24. 45. John 21. 15, 17. Col. 4. 17. 1 Tim. 3. 13. & 4. 13, 15, 16. 2 Tim. 4. 2. 1 Pet. 5. 2, 3. Acts 20. 28, 29. ver. 20.

k Rom. 12. 1. & 15. 16. Heb. 13. 15. 1 Pet. 2. 5

## CHAPTER XLVII.

(1) *The vision and power of the vivifying waters:* 1—12. (2) *The borders and divisions of the land:* 13—23.

AFTERWARD he brought me again unto the [a]door of the house; and, behold, [b]waters issued out from under the threshold of the house eastward: for the forefront of the house *stood* toward the east, and the waters came down from under from the right side of the house, [c]at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when [d]the man that had the line in his hand went forth eastward, he [e]measured a thousand cubits, and he brought me through the waters; the [f]waters *were* to the ankles.

A. M. cir. 3430.
B. C. cir. 574.

a Ch. 41. 2.

b Joel 2. 28. & 3. 18. Zec. 13. 1. & 14. 8. Rev. 22. 1. Ps. 46. 4. Is. 2. 2, 3. & 30. 25. & 33. 7. & 66. 3, 4. Jer. 31. 9. Luke 24. 47, 49. John 7. 37—39.

c Heb. 13. 10—12. & 9. 14. John 19. 34, 35. & 1. 14, 16. Acts 10. 43. 2 Cor. 1. 20.

d Ch. 40. 3. & 41. 1. & 42. 15—20. Zec. 2. 1. Rev. 11. 1. & 21. 15.

e Luke 24. 47. Acts 10. 44, 47. & 16. 6, 7, 10.

f Heb. *waters of the ankles.* Acts ii—ix. Job 17. 9. Prov. 4. 18. Mat. 13. 23, 32. 2 Pet. 2. 18. & 1. 5—8. Ps. 84. 7.

g Acts x—xx. 2 Pet. 3. 18. Ps. 84. 7. ver. 3.

h Rev. vii, xi, xx—xxii. Dan. 2. 34, 44. Is. 11. 9, 10.

i Rom. 11. 33. Eph. 3. 18, 19. Ps. 16. 11. & 36. 8, 9. 2 Pet. 3. 18. 1 Tim. 3. 16.

k Heb. *waters of swimming.*

l Jer. 1. 11, 13. Zec. 5. 2. & 4. 2, 10. Mat. 13. 31. ch. 40. 4.

m Heb. *up.*

n Rev. 22. 2. ver. 12. Gen. 2. 9, 10. Ps. 1. 3. & 92. 12. Is. 41. 18, 19. & 60. 21. & 61. 3.

o Or, *plain.* Deut. 3. 17. & 4. 49. Jos. 3. 16. Joel 3. 18.

p Mat. 13. 48. Rev. 17. 15. Zec. 2. 11. Mal. 1. 11. Is. 11. 9, 10. & 43. 5. & 49. 12.

q Heb. *two rivers,* of gospel truth, and spiritual influences. ver. 1—5.

r 1 Cor. 15. 45. John 5. 25. & 6. 63. & 14. 19. & 4. 14. Eph. 2. 1, 5.

s Ps. 72. 8. Zec. 9. 10. Is. 2. 2. & 11. 9, 10. & 43. 6. & 49. 12. & 60. 3—11. Acts 2. 4, 5, 41, 47. & 4. 4. & 5. 14. & 6. 7.

t Mat. 4. 19. & 28. 19. & 13. 47. Mark 16. 15. Acts 20. 21. Rev. 7. 9.

u Ver. 18.

* The "miry places and the marishes"—neither solid earth nor fluid water—are the expressive emblems of professing hypocrites, deceiving their own souls. Anxious with Balaam, to win the wages of the world—but praying to die the death of the righteous, and dying the death of an enemy of the Lord.—*Note.* The most unhealthy and hopeless of all characters is the undecided—"neither cold nor hot" in the cause of God and truth—who enjoys not the blessedness of a conscience awakened and sprinkled, nor the stupor of a conscience hardened and seared—who wishes to be religious, but will not forsake his sin—and who, vainly labouring to unite earth and heaven, receives of the one but sorrow and a grave, and of the other but the sight of "Lazarus afar off," and between them a "great gulf" he can never pass. Luke 16. 26.—Ed.

† Or, *and* that which *shall not be healed.* Rev. 22. 11. & 21. 8. Hos. 4. 17.

v Ps. 107. 34. Deut. 29. 23. Jer. 17. 6.

x Heb. *shall come up.* ver. 7. Is. 61. 3. & 60. 21. Rev. 22. 2. Gal. 5. 22, 23. Joh 5. 16. Jer. 17. 8. Ps. 1. 3, 4.

‡ Or, *principal.*

y Or, *for brutes and sores.* ver. 8. Rev. 22. 2.

4 Again he measured a thousand, and brought me through the waters; [g]the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* [h]to the loins.

5 Afterward he measured a thousand; *and it was* a [i]river that I could not pass over: for the waters were risen, [k]waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, [l]hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the [†]bank of the river *were* very many [‡]trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down unto the [m]desert, and go into the sea; *which being* brought forth into the sea, [n]the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the [o]rivers shall come, [p]shall live; and there shall be [q]a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* [r]the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets: their fish shall be according to their kinds, as the fish of the [s]great sea, exceeding many.

11 But the miry places thereof, and the marishes[*] thereof, [t]shall not be healed; they shall be [u]given to salt.

12 And by the river, upon the bank thereof, on this side, and on that side, [x]shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth [‡]new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof [y]for medicine.

true liberty and strict honesty will abound. Magistrates and people, as well as ministers, ought, in their places, to lay out all their influence in promoting true and practical religion: and none shall receive mercies from God without grateful returns, according to what they have received. Though our great sacrifice of atonement was offered but once for all, our spiritual sacrifices of thanksgiving to God through Christ ought to be daily continued, especially when he allows us the more solemn ordinances of his worship.

REFLECTIONS UPON CHAP. XLVI.—All ranks of men should carefully concur in promoting the regular sanctification of the sabbath, and the whole worship of God. And it is the greatest glory of princes to be patterns of true piety to their people. But all our attendance on ordinances ought to be in close fellowship with Jesus our Prince, who is ALL to, does all for, and works all in us. And in our whole course of religion we must never go back; but, forgetting the things that are behind, reach forward unto the things that are before. It is very graceful to behold great men reverently attending the ordinances of the gospel with their servants, tenants, and poor around them: and it is an honour for princes to be generous, without oppressing their subjects; but infinitely more so for Jesus to give gifts to his servile professors, qualifying them for the help of his church in this life, and to give his genuine children an unbounded, irrevocable, and everlasting salvation. Nor must ministers by any means deliver to the people what themselves have not seriously preconsidered. And it is when their hearts and studies are made warm by the power of the truths which they are to preach, that their work is most useful and acceptable.

CHAP. XLVII.—Ver. 1—12. These *waters, issuing forth from the temple at the south side of the altar,* denote the purifying, refreshing, and fructifying oracles and ordinances of the gospel, and the Holy Ghost in his gifts and graces attending the same, issuing forth from Christ's person and through his righteousness. *Their gradual increase* denotes the gradual progress of gospel truths and influences till the whole earth be filled with the knowledge of the Lord: and that the further we search into divine truths, the more mysterious we shall find them; and also that, by continued accessions of light and love from Jesus Christ, the work of grace in every believer's heart, and the church in general, increases with the increase of God. Their running into the *Dead Sea* of Sodom, and quickening or producing multitudes of fish, represents gospel truths and influences as running into the Gentile world, even the worst places of it, which had long lain in wickedness and under the curse of God; and spiritually quickening multitudes, who had been dead in trespasses and sins. The *fishers all over the Dead Sea* denote multitudes of gospel preachers all over the world, labouring to gain sinners to Christ. The *many fishes, like the fishes of the* Mediterranean *Sea,* are multitudes of sinners, in a thousand diversified forms of misery and guilt, attending gospel ordinances, and by means thereof drawn unto Christ. The *miry places* and *marshes* are obstinate sinners, Jews, Antichristians, &c., abandoned of God to their own lusts and to everlasting damnation. The *ever-flourishing, fruitful,* and *medicinal trees on the bank of this* river, are Jesus the Tree of life, eternally glorious, and infinitely useful to his people, and his people themselves, as trees of righteousness, by the influence of his word and Spirit persevering in their profession and grace, honouring God, and being useful to their neighbours around.



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13 Thus saith the Lord GOD, [a] This *shall be* the border whereby ye shall inherit the land according to the twelve tribes of Israel: [a] Joseph *shall have two* portions.

14 And ye shall inherit it, [b] one as well as another; *concerning* the which I [†c] lifted up mine hand to give it unto your fathers: and this land shall [d] fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the [e] great sea, the way of Hethlon, as men go to Zedad;

16 [f] Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; [‡] Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of [g] Damascus, and the north northward, and the border of Hamath: and *this is* the north side.

18 And the east side ye shall measure [§] from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea: and *this is* the east side.

19 And the south side southward, from Tamar *even* to the waters of [h] strife *in* Kadesh, the [i] river to the great sea: and *this is* the south side [k] southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath: this *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it [k] by lot for an inheritance unto you, and to the strangers* that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel: they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

A. M. cir. 3450.
B. C. cir. 554.

[a] Gen. 18. 18—21. Num. 34. 9—17. Josh. xii—xxi. ch. xlviii.

[a] Gen. 48. 5. 1 Chr. 5. 1. ch. 48. 4, 5.

[b] The partition of the land commenced with the endowment of the sanctuary (chap. 40. 1.); then proceeded to the provision for the city (45. 6.); then for the prince (45. 7.); then followed several necessary religious ordinances, and now the partition of the land among the tribes is resumed. The land of Canaan as here described extends from about 31° to 33° N. lat., and from 34° to 37° E. lon., bounded on the north by a line from the Mediterranean to Hamath; on the east, by Damascus, Hauran, Gilead, and the land of Israel east of Jordan to the south point of the East or Dead Sea; thence, on the south by Tamar, Kadesh, and a line extending either to the river of Rhinocolura, or the Nile, and on the west by the Mediterranean.—Ed.

[b] Jer. 3. 18. ch. xlviii. Gal. 3. 28. Col. 3. 11. 1 Pet. 2. 9, 10.

† Or, *sware.*

[c] Gen. 12. 7. & 13. 15. & 17. 8. & 26. 3. & 28. 13. ch. 20. 5, 6.

[d] Ver. 22. ch. 48. 29. Ps. 16. 5. Prov. 16. 33. Jer. 3. 19.

[e] Ver. 10, 19. ch. 48. 28. Jos. 22. 4. Num. 34. 6. *i. e.* the Mediterranean.

[f] 1 Kin. 8. 65. Amos 6. 2, 14. 2 Sam. 8. 6, 9.

‡ Or, *the middle village.*

[g] Ver. 16, 17. Gen. 14. 15. 2 Sam. 8. 6. 1 Kin. 11. 24. Is. 7. 8. & 17. 1. Jer. 49. 27. Acts 9. 2.

§ Heb. *from between.*

[h] Or, *Meribah.* Num. 20. 1, 13. Ps. 106. 32.

[i] Or, *valley.* Jos. 13. 3. & 15. 47.

‖ Or, *toward Teman.*

[k] Jos. xv—xxi. ch. 48. 1. Prov. 16. 33. & 18. 18.

* The only condition upon which "strangers" are to claim their freedom, adoption, and inheritance, is, sojourning and begetting children in the land—a condition of naturalization and endowment which no country has ever yet exhibited, but which, spiritually understood, is literally true of the church of Christ, which freely preaches the gospel to every creature, announces salvation to the chief of sinners, and admits to her choicest privileges the baptised believer of every nation under heaven.—Ed.

## CHAPTER XLVIII.

(1) *The portions of the tribes:* 1—29. (2) *Within these allotments are situated the sanctuary,* 8: *the city and suburbs,* 15—20: *and the portion for the prince,* 21, 22.

NOW these *are* [a] the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath, (for these are his sides [b] east *and* west,*) [c] a *portion for* [d] Dan.

A. M. cir. 3450.
B. C. cir. 554.

[a] Gen. xlvi. Ex. 1. 1—4. 1 Chr. 2. 1, 2. Num. 1, 14, 2. xxvi. Jos. xiii—xxi. Rev. 7. 4—8.

A. M. cir. 3483.
B. C. cir. 521.

[b] Ps. 72. 8. ver. 28. Dan. 7. 14. Mat. 28. 18. 1 Cor. 15. 24. 1 Tim. 6. 15. Rev. 11. 15. Is. 11. 9. 10. & 49. 12.

* This division differs essentially from that of Joshua; and, as it did not take place on the return from Babylon, must point to a time still future. And though the whole prophecy seems emblematic of heavenly, rather than descriptive of earthly things, yet it is not improbable that it proceeds upon a principle of division, the simplicity of which may hereafter commend it to the adoption of Israel restored. Taking the length of the whole land at 280 miles, and deducting the allotment for the priests, Levites, temple, and prince, (see chap. 45.); there will remain for each tribe a parallelogram of less than 20 miles in breadth by 150 in length from east to west. But, lest this appear an inadequate allotment, let it be remembered that each tribe has an equal share in the city, (ver. 19), and must be common occupiers on the lands of the prince. And let this mathematical arrangement be viewed as the emblem of the covenant "well ordered in all things," and of "all things done decently and in order" in the church, while the perfect equality that prevails among the tribes, and extends to all resident strangers, will appear equally descriptive of that state in which there is "neither Greek nor Jew, circumcision nor uncircumcision, but Christ is all and in all."—Ed.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, [e] from the east side unto the west side, shall be [f] the offering which ye shall offer of five and twenty thousand *reeds*† *in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be [g] in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* [h] for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 [‡] *It shall be* for the priests *that are* sanctified of [i] the sons of Zadok; which have kept [j] my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them [k] a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* [l] five and twenty thousand

[c] Gen. 47. 18—20 ver. 28. Mat. 28. 18. & 11. 27. 1 Cor. 15. 24. 1 Tim. 6. 15. Ps. 72. 8. & 86. 23, 25, 27. Dan. 7. 13, 14. Rev. 11. 15.

[f] Ch. 45. 1—6.

† Many high authorities prefer supplying "cubits" for the propriety of rather inserting "reeds," see note on 45. 1.—Ed.

‡ Jos. 14. 1. Rev. 2. 1. & 21. 3. & 22. 3. Prov. 8. 15. Song 5. 10. Is. 2. 2, 3. & 11. 10. & 23. 22. & 56. 7. & 60. 7. Hos. 1. 11. Hag. 2. 7, 9. Mat. 3. 17. John 12. 28. Rom. 15. 9—12.

[h] Num. xviii. Jos. xxi. Gal. 6. 6. 1 Cor. 9. 13, 14. 1 Tim. 5. 17. Mat. 10. 10.

‡ Or, *the sanctified portion shall be for the priests.*

[i] Ch. 40. 46. & 43. 19. & 44. 15, 16. 2 Tim. 2. 2. Acts 20. 28.

§ Or, *ward,* or *ordinance.*

[k] Heb. *holiness of holinesses.* 1 Cor. 9. 13. Gal. 6. 6. Mal. 2. 8. Lev. 27. 28. ch. 40. 4.

[l] Other 25,000, &c. ch. 45. 3. see on ver. 10. Deut. 12. 19. Mat. 10. 10.

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18—23. The Jews after their captivity never had the whole territory here mentioned. Few of the ten tribes then returned. Nor was the country ever parcelled out in the manner directed in this and the next chapter. While therefore these things may partly respect the state of the Jews when returned from their present dispersion, they chiefly respect the church of Christ, the boundaries of which are appointed by God, and in which all true Israelites, Jews and Gentiles, have their whole portion of blessedness assigned them by God.

REFLECTIONS UPON CHAP. XLVII.—What a blessed source of oracles, ordinances, and influences, is Jesus Christ, God-man, the Lord our righteousness. While divine truths are gradually manifested, and spiritual influences bestowed, it is proper to be carefully searching and applying them. And the more we contemplate or experience them, the more shall we be lost in wonder at their height, depth, length, and breadth. But let us always begin with what is more plain and practical, and admire what we cannot comprehend. Great is the sovereignty of God in transmitting his blessings to the very worst of persons and places; and almighty the influence of his word and Spirit! not even death—a death in trespasses and sins, can withstand it! But, alas, unhappy are they to whom it is a savour of death unto death and damnation! The gospel and its influences find the sinners of mankind in the most diversified and abominable forms of iniquity. But infinite power and grace can apprehend the most outrageous, and render the most ugly and deformed like unto Christ. And it is delightful for ministers, in multitudes, to administer the ordinances of the gospel when Jesus goeth forth with them conquering and to conquer. Glorious in character, persevering and fruitful in good works towards God and men, are his saints!—And there is abundant room in the gospel church for Gentiles equally with Jews. In comely order they coalesce into one mystical body of Christ. All are entitled to the same privileges, share alike the same grace and glory, in virtue of God's new covenant promise and oath.

CHAP. XLVIII.—Canaan, here divided, represents the gospel church as containing all the tribes of the redeemed, with the presence and ordinances of God in the midst of them; and in admission to which no natural descent, no civil



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in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 [m] And they shall not sell of it, neither exchange, nor alienate the first-fruits[n] of the land: [o] for *it is* holy unto the LORD.

15 ¶ And the five thousand *that are* left in the breadth over against the five and twenty thousand, shall be a [p] profane *place* for the city, for dwelling, and for suburbs: and the city shall be [p] in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length, over against the oblation of the holy *portion*, *shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for [q] food [r] unto them that serve the city.

19 And they that serve the city shall serve it [s] out of all the tribes of Israel.

20 [t] All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation [u] four-square, with the possession of the city.

21 ¶ [x] And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, [†] over against the portions for the prince: and it shall be the holy oblation; and the [y] sanctuary of the house *shall be* in the midst thereof.

A. M. cir. 3430.
B. C. cir. 574.

[m] Lev. 27. 10, 28. Ex. 22. 29. Judg. 11, 24. 1 Kin. 21. 2. Jer. 2. 11, 12. Heb. 13. 5. ch. 5. 6. 1 Cor. 15. 20. Gal. 3. 1. 2 Tim. 1. 14. 1 John 2. Rev. 5. 11, 12.

[n] All Christ's redeemed people being made "kings and priests unto God," are, as kings, enabled to convey a share in their spiritual inheritance as "joint heirs with Christ;" but, as priests, they may not, as profane and regardless Esau, sell or alienate their birthright, nor part with the "first-fruits"—the order, holiness, and hope of the primitive church, who constituted in the gospel harvest "the first-fruits to God and the Lamb." (Rom. 8. 23. & 11. 16. Jam. 1. 18. Rev. 14. 4. But, above all, they may not, Judas like, sell their Redeemer to be crucified afresh; for he is "the first-fruits" of the gospel seed which the angels shall gather in the harvest of the resurrection. 1 Cor. 15. 20, 23. Heb. 6. 6.—Ed.

[o] Ver. 12.

[p] Ch. 42. 20. & 45. 6. Hos. 9. 8. Deut. 20. 5—7. Jer. 51. 5. 2 Sam. 6. Rev. 21. 2.

[q] Ver. 8, 10, 20, 30, 32—35. Ps. 1. 5. 2. Rev. 21. 16. These measures denote that the gospel church, and all her ordinances, shall be regulated according to God's word, notwithstanding her vast extent.

[q] Heb. *bread.* Gen. 3. 19. Ps. 104. 14. Mat. 6. 11. Prov. 30. 8.

[r] Rom. 12. 1—7. 1 Tim. 5. 1, 2. & 6. 17. Tit. 3. 1. 1 Pet. 2. 13. Mat. 10. 10. 1 Cor. 9. 9, 10, 14. Gal. 6. 6. Deut. 12. 19.

[s] Neh. 11, 1—36. Hos. 7. 5—9.

[t] Ch. 45. 1—5.

[u] Rev. 21. 16. Heb. 12. 27. Mat. 16. 18. Is. 21. 20. Num. 23. 23. & 24. 5, 6.

[x] Ch. 45. 7, 8.

[†] Or, besides those portions shall be that belonging to the prince; and this shall, &c.

[y] Ver. 8, 10. Jer. 16. 1. Rev. 2. 1. & 21. 2. & 22. 5. Prov. 2. 18. Song 5. 10. Is. 2. 2. & 11. 10. & 28. 22. & 60. 7. Hos. 1. 11. Hag. 2. 7, 9. Mat. 12. 16, 17. & 11. 28. John 6. 37. & 12. 32. Rom. 15. 9—12.

A. M. cir. 3430.
B. C. cir. 574.

[*] Or, *beyond.*

[†] The holy oblation (ver. 12), of 25,000 square reeds was divided into three parts from north to south, (chap. 45. 1). The north division of 25,000 reeds by 10,000 for the priests, in the midst of which was the temple, surrounded by a wall 500 reeds square, (ver. 9, 10. & chap. 42. 15.). Next to this lay the portion of the Levites of the same dimensions, (ver. 13, 14), and on the south another portion of the same length, but only 500 reeds in breadth for the city, (ver. 5). In the midst of this portion was the city, being 4,500 reeds, or about 9 miles square, with a suburb of about 250 reeds, or about half a mile on each side, (ver. 17), leaving 10,000 reeds, or nearly 10 miles on the east and west, as a common for the servants of the city out of all the tribes (18, 19). On the east and west sides of this square are the royal demesnes, each of which, taking the breadth of the land at 190 miles, would form a square of 50 miles. The calculation by cubits instead of reeds, proportionally reduces this calculation; which, it may be right to add, others have held to be vastly greater; some making the dimensions of the city greater than all Europe; others, perhaps, greater than the habitable portions of the earth. But the reed and the cubit being the only measures mentioned, it is obvious the calculation must be taken from the one or the other. But it matters not for any purpose of interpretation which is adopted. But in addition to what has been adduced (chap. 45. 1), the use of the reed in measuring the city, (Rev. 11. 1. & 21. 15), seems to favour the conclusion, that where the cubit is not mentioned, the reed was the measure intended by Ezekiel.—Ed.

[z] Ch. 47. 13. 2 Chr. 30. 2.

[a] Heb. *Meribah-kadesh.* ch. 47. 19. Num. 20. 1, 13. Ps. 106. 32.

[b] Ch. 47. 19. Jos. 15. 2. & 15. 47.

[c] Ch. 47. 15, 19, 20. & the Mediterranean.

[d] Ver. 16, 32—34, 30. Rev. 21. 16. Luke 14. 32. Heb. 12. 27. Mat. 16. 18. Is. 33. 20. Num. 22. 23. & 24. 5, 6.

[e] Rev. 21. 12, 13, 21, 25. & 22. 14. & 3. 8. Is. 60. 11, 18. & 54. 12. & 26. 2. John 10. 7, 9. & 14. 6. Heb. 10. 19—22. Eph. 2. 18.

[f] Heb. *Jehovah-shammah.* Ez. 17. 15. Judg. 6. 24.

22 Moreover, [*] from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.[†]

23 ¶ As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* a *portion.*

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even from [a] Tamar *unto* the waters of [a] strife *in* Kadesh, *and* to the [b] river toward the [c] great sea.

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* the goings out of the city on the north side, [d] four thousand and five hundred measures.

31 And the [e] gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Ashur, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures:* and the name of the city from *that* day *shall be,* [f] The LORD *is* there.

character or privilege, is in the least to be regarded. Jerusalem, the *holy city*, represents the gospel church as exceedingly enlarged, as wholly answerable to the measuring line of God's word, as abundantly accessible to all ends of the earth, and as dignified with the special care, presence, and ordinances of JEHOVAH.

REFLECTIONS UPON CHAP. XLVIII.—In the gospel church old things are all passed away, and all things are become new. In the most comely order, the last is made first; the chief of sinners become the chief of saints. What abundant access have they to Christ and to God in his ordinances! And the most faithful tribes are admitted into the nearest fellowship. Yea, God hath made abundant provision for the support of his ordinances, ministers, or magistrates; and it is at their peril if any receive his revenues without serving as his deputies. What is dedicated to his service cannot be alienated to other purposes. And every one in his station ought to lay out himself in the service of this city, knowing that his labour shall not be in vain in the Lord. Great is the regularity, the stability, the strength, the extent, the freedom, the life, and honour of our gospel Jerusalem in the apostolic and millennial periods! What then shall be the heavenly city, in which God is ALL and IN ALL.

## CONCLUDING REMARKS ON THE BOOK OF EZEKIEL.

It is vain to speak of the distinctive mental qualities, or peculiar styles of the prophets; seeing these "holy men of old spake as they were moved by the Holy Ghost," and as God severally gave them both thoughts and utterance. The only real distinctive characteristics of the prophets lie in the subjects and objects of their several commissions. Taking this view of Ezekiel, he stands conspicuous among his fellows by the splendour of the visions of God with which he was favoured; and has in this respect none that approach to equality, with the exception of Daniel, and John the Divine. Cast over these visions, we, no doubt, find a veil of deep, perhaps of impenetrable, obscurity; which, those who cannot lift, must contemplate with humility, prayer, and patience, till "the day dawn and the shadows flee away." But if Ezekiel present to us some things that are thus obscure, he also sets before us much that is plain. His descriptions and denunciations of national idolatry are calculated for every understanding, and are truly so plain "that he may run that readeth." Hab. 2. 2. And they apply not to Judah and Israel alone, but to all generations; for though one form of idolatry has been totally banished from the reformed Christian churches, alas! other forms have disguisedly sprung up in its room;



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and the idolatry of the imagination, or of the intellect, the idolatry of self-love or of self-will, with that "covetousness that is (literally) idolatry," have extensively occupied their room. On this ground Ezekiel was not merely a prophet for the Jews, but also for many contemporary nations. Upon these he poured out the judgments of God with remarkable clearness and minuteness of description; so that the records of travellers, through these prophetic countries, form the best commentary upon this part of the Scriptures.

A few miles to the south-east of the ruins of Babylon, a monument is still pointed out as the tomb of Ezekiel. That this is really the tomb of the prophet is the tradition of the Jews who have inhabited the country ever since the captivity; and who say that he died while on a visit to Babylon. This tomb was first described to Europeans by Benjamin of Tudela; and who adds that it was said to have been erected by the captive king Jeconiah. Benjamin adds that the prince of the captivity with multitudes of the Jews were accustomed to pay an annual visit to the tomb, for the purposes of devotion and trade, and that it was surrounded by several synagogues, and a public library that had subsisted since the time of the first as well as the second temple. It is also visited by Arabian pilgrims, and the Jews of Media and Persia.

Those who know the difficulty, the frequent impossibility, of ascertaining the burying-places of eminent men, after the lapse of a few hundred years—and especially those who know how ready superstition is to admit of the slightest evidence that may minister to its morbid sensibilities—will be slow to attach much value to such traditions when found unsupported by contemporary history. It may or it may not be the tomb of the prophet; but would to God that the men who superstitiously visit his tomb, and venerate his dust, would rather study his writings and drink of his spirit!—Ed.

# THE BOOK

OF

# DANIEL.

Ezekiel, a priest, had not begun prophesying to the poor captives in Babylon, when Daniel, a prince, begins to officiate as a prophet at court, and continued about seventy years. He was early famed for wisdom and piety; chap. i, ii. Ezek. xxviii. 3. and xiv. 14, 20; was one of the first who were carried captives to Babylon, and lived to see the deliverance. The first six chapters of this book are generally historical and plain, narrating his and his three companions' captivity and education at Babylon; his companions' advancement and deliverance from the fiery furnace; his own interpretation of Nebuchadnezzar's dreams and Belshazzar's handwriting; and his deliverance from the lions; chap. i—vi. The last six are generally prophetical, containing his four visions of the future state of the world, and church of God; chap. vii—xii. [His prophecies contain some remarkable proof that Jesus is the Christ; for the Saviour came exactly at the time he had predicted. For New Testament references to Daniel, see Mat. xxiv. 2, 15, 30. & xxv. 46. & xxvi. 23. Mark xiii. 14. Luke x. 20. Job v. 28, 29. & xvi. 24. 1 Cor. xv. 24, 41, 42. 2 Cor. v. 21. Heb. ix. 12. & xi. 33. 1 Pet. ii. 21. Rev. v. 11. & xv. 3. & xx. 12.—Ed.]

## CHAPTER I.

(1) *Jehoiakim's captivity:* 1, 2. (2) *Daniel and his three friends taken by Ashpenaz for education:* 3—7. (3) *They decline the king's food:* 8—16. (4) *Their proficiency in learning:* 17—20. (5) *Daniel's continued prosperity:* 21.

A. M. cir. 3397.
B. C. cir. 607.

IN the third year[a] of the reign of Jehoiakim king of Judah [b]came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried[†] into [b]the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom *was* no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach [c]the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of [‡]the king's meat, and of [§]the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah;[||]

7 Unto whom the [d]prince of the eunuchs gave names: [e]for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.[e]

8 ¶ But Daniel [f]purposed in his heart [g]that he would not defile[†] himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now [h]God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, [i]I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces [‡]worse liking than the children which *are* of your [§]sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to [‖]Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us [k]pulse[*] [†]to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and [l]proved them ten days.

15 And at the end of ten days their countenances appeared [m]fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

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[a] Jehoiakim was raised to the throne of Judah by the king of Egypt, and remained his tributary during three years: but at the close of that period Nebuchadnezzar defeated the Egyptians, and Jehoiakim became tributary to Babylon. At the end of three years he rebelled, but Nebuchadnezzar being otherwise engaged did not depose him till three years after his rebellion, which was the eleventh and last of Jehoiakim's reign. (2 Kin. 23. 34—36. & 24. 1. Jer. 25. 1. & 46. 2). The chronological difficulties may be solved thus. Nebuchadnezzar came against Jerusalem in the third of Jehoiakim, and took it on the fourth. Three whole years after the fourth, Jehoiakim remained tributary to Babylon, and on the eighth rebelled; after which, during three whole years, he remained in rebellion, and in the end of the eleventh was carried captive.—Ed.

[b] 2 Kin. 24. 1. 2 Chr. 36. 6. Deut. 28. 49—51. Ps. 37. 35.

[†] *Which* As *carried* — that is, the vessels—not Jehoiakim, who was slain near Jerusalem. Jer. 22. 19.—Ed.

[b] Gen. 10. 10. & 11. 2. Is. 11. 11. Zec. 5. 11.

[c] Ver. 17, 20. Acts 19. 9, 19. & 7. 22.

[‡] What was left at his table.

[§] Heb. *the wine of his drink.*

[‖] *Daniel* signifies "God my judge."—*Hananiah,* "The grace of the Lord."—*Mishael,* "Asked of God."—*Azariah,* "The Lord is a help."—Ed.

[d] Ver. 3, 10.

A. M. cir. 3398.
B. C. cir. 606.

[e] Ch. 4. 8, 19. & 5. 12. & 2. 49. & 5. 12, 14, 16, 20, 22, 26, 25—30. Gen. 41. 45. 2 Kin. 24. 17. Thus he named them after the Chaldean idols.

[e] *Belteshazzar,* "Treasurer of Bel."—*Shadrach,* "Messenger of the sun."—*Meshach,* "Property of Shashach;" a name and, probably, a deity of the Babylonians.—*Abed-nego,* "Servant of Nego;" another Babylonian idol.—Ed.

[f] Acts 11. 23. Ruth 1. 18. 2 Cor. 9. 7.

[g] 1 Thes. 5. 22. Ezek. 4. 13. Deut. 32. 38. Hos. 9. 3. Lev. xi. Mat. 15. 7. Rom. 14. 15—17. 1 Cor. 8. 1—13. & 10. 19—33.

[†] It is most probable that some part of the "king's meat" might be of animals which the Jewish law pronounced unclean: and, also, that some of it might have been offered to idols—more especially that, according to a common heathen custom, the first cup of the wine might have been poured out as a drink-offering to Bel.—Ed.

[h] Ps. 106. 46. 1 Kin. 8. 50. Prov. 16. 7. Gen. 39. 3, 4, 15. Is. 8. 12, 13.

[i] Prov. 29. 25. John 12. 43. 1 Pet. 3. 14, 15. Is. 8. 12, 13.

[‡] Heb. *sadder.*

[§] Or, *form,* or *countenance.*

[‖] Or, *the steward.*

[k] Heb. *of pulse,* i. e. *peas, beans,* &c. Is. 31. 11. Deut. 8. 8. Rom. 4, 15.

[*] *Pulse.*—The word applies generally to vegetable food, not reaped, but pulled or plucked, whether roots, leaves, or fruits; and this dietary did not exclude the use of milk, nor of various condiments to render their simple fare more palatable and healthful.—Ed.

[†] Heb. *that we may eat,* &c.

[l] 1 Pet. 1. 7. Jam. 1. 3, 12. Rev. 2. 10.

[m] Ex. 23. 25. Ps. 37. 16. Prov. 10. 22. Mat. 6. 4.



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16 Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.

17 ¶ As for these four children,[a] God gave them knowledge and skill in all learning and wisdom: and [b] Daniel had understanding in all visions and dreams.

18 Now, at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them;[†] and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of [c] wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 [p] And Daniel continued *even* unto the first year of king Cyrus.

A. M. cir. 3401. B. C. cir. 603.

[a] *Children*—rather, "youths," as more agreeable to English use, and equally true to the original.—Ed.

[b] Or, *he made Daniel understand.* Ezek. 28. 3. Gen. 41. 8. Num. 12. 6. 2 Chr. 26. 5. ch. 10. 1.

[†] *The king communed with them*—conversed with them, and examined them concerning their progress and attainments in learning—a curious and instructive, though incidental, illustration of the philosophical character of Nebuchadnezzar, in which he nearly resembled Napoleon of France—as deeply interested in the examination of a school, as in the organization of an army. But such men God "raises up, to show his power in them;" such men he pulls down, to "teach the nations they are but men."—Ed.

[c] Heb. *wisdom of understanding.* 1 Kin. 10. 1

[p] Ch. 6. 28. & 8. 1. & 10. 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, but he did not die then: *till* is used in the same sense, Ps. 110. 1. & 112. 8. Mat. 1. 25.

## CHAPTER II.

(1) *Nebuchadnezzar dreams, and forgetting it, demands it of the Chaldeans:* 1—9. (2) *They are judged to die for their inability:* 10—13. (3) *Daniel obtains a respite, and God reveals to him the dream, for which he gives thanks:* 14—23. (4) *Daniel is brought to the king, relates the dream, and gives the interpretation:* 24—45. (5) *Daniel's advancement:* 46—49.

AND in the second year[a] of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians,[†] and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will show the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me:[‡] if ye will not make known unto me the dream, with the interpretation thereof, ye shall be [§] cut in pieces, and your houses shall be made a dunghill:

6 But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards, and great honour: therefore show me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

A. M. cir. 3401. B. C. cir. 603.

[a] *The second year.*—Most probably, the second of Nebuchadnezzar as sole monarch, his fourth as coregent with his father; or it may signify the second after Daniel's examination and advancement.—Ed.

[†] *Magicians*—the Magi—a name derived from their philosophical character, religious opinions, or worship. — *Astrologers*, so called from pretending to foretell personal and national fortunes by the stars, especially by the planets. — *Sorcerers*, who pretended to hold intercourse with the dead, and to discover secrets from them. — *Chaldeans*, a name of all the foregoing classes, derived from their country, and who endeavoured to keep up the national character for supernatural wisdom.—Ed.

[‡] *The thing is gone from me*, does not mean, the dream is forgotten, but, the decree is done out of my lips, and will not be changed. The sentence seems unreasonable and cruel; but it is not improbable, as is common with all false pretenders, that the Chaldeans had been boasting of their supernatural knowledge, and that the king forms a determination to put them to the test, under the conjoint influence of a terrible threatening of extirpation in case of failure, and a brilliant promise of advancement in case of success.—Ed.

[§] Chald. *made pieces.*

A. M. cir. 3401. B. C. cir. 603.

[a] Chald. *buy.* Eph. 5. 16. Col. 4. 5.

[b] *The thing is gone from me*—I have said it, and it is determined.—Ed.

[b] 2 Sam. 19. 27. Esth. 4. 11.

[c] Eph. 4. 14. 1 Kin. 22. 6. Is. 44. 25. & 47. 12, 13.

[d] Ver. 8. John 7. 51.

[†] *Till the time be changed.* — Till the lapse of time lead me to forget or relent.—Ed.

[e] Ver. 28. ch. 5. 11. Mat. 19. 26.

[f] Prov. 27. 4. & 19. 12. & 16. 14. & 20. 2. Ps. 76. 10.

[g] Prov. 28. 15—17. Is. 10. 1. Ps. 91. 22.

[h] Prov. 8. 8. Eph. 5. 11.

[‡] Chald. *returned.*

[§] *Answered* — Inquired of.—Ed.

[‖] Or, *chief marshal.*

[k] Chald. *chief of the executioners, or slaughtermen.* Gen. 37. 36.

[a] *Answered,*—Spoke and said.—*Boothroyd.*

[l] Ver. 8, 12. ch. 1. 8, 19, 20. Rom. 4. 18.

[m] Ps. 50. 15. & 91. 15. Prov. 2. 5, 6. Phil. 4. 6. Jam. 1. 5. Rom. 15. 30. Ezek. 36. 37. Mat. 7. 7. & 18. 19.

[†] Chald. *from before God.*

[‡] Or, *that they should not destroy Daniel.*

[n] Mal. 3. 17, 18. 2 Pet. 2. 9. Rev. 4. 19. Ac. 1s. 26. 20. Rev. 16. 4. Gen. 18. 23.

[o] Job 4. 13. & 33. 15. Num. 12. 6.

[§] *Answered.* — See ver. 15.—Ed.

[p] Ps. 113. 2. & 115. 18.

[q] Ver. 21—23. Job 12. 13, 16. Prov. 2. 16. 1 Kin. 3. 9. Ps. 147. 5. Jer. 32. 19. Col. 1. 9. Jam. 1. 5.

[r] Eccl. 3. 1—8. Job 12. 18. Ps. 75. 6, 7. Prov. 8. 15. ch. 4. 17. Jer. 27. 5, 6.

[s] Mat. 13. 12. Jam. 1. 5.

8 The king answered and said, I know of certainty that ye would [a] gain the time, because ye see the thing is gone from me.[b]

9 But if ye will not make known unto me the dream, *there is but* [b] one decree for you; [c] for ye have prepared lying and corrupt words to speak before me till the [d] time be changed:[†] therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth; and [e] there is none other that can show it before the king except the gods, whose dwelling is not with flesh.

12 For this cause [f] the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And [g] the decree went forth that the wise *men* should be slain; and they [h] sought Daniel and his fellows to be slain.

14 ¶ [i] Then Daniel [‡] answered[§] with counsel and wisdom to Arioch the [‖] [k] captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered[a] and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired [l] of the king that he would give him time, and that he would show the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions;

18 [m] That they would desire mercies [†] of the God of heaven concerning this secret, [‡] that Daniel and his fellows [n] should not perish with the rest of the wise *men* of Babylon.

19 [o] Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered[§] and said, [p] Blessed be the name of God for ever and ever; for [q] wisdom and might are his:

21 And [r] he changeth the times and the seasons: he removeth kings, and setteth up kings: [s] he giveth wisdom unto the wise, and knowledge to them that know understanding:

REFLECTIONS UPON CHAP. I.—When men profane God's temple by their sins, it is but just that he should profane it by his judgments. How exactly Hezekiah's pride is punished in the captivity of his seed! They who wish to serve their generation, must not spend their youth in idleness, but in study. And it is shameful for Christians to take less care of educating their children than heathens do of their slaves; and to show less regard to their God than heathens do to their idols. If we receive favours from men, let us always view them as the gift of God, and be the more careful to avoid every appearance of evil; and let us always be humble under humbling providences. Let us never be backward to that self-denial which tends to prevent sin: and for that end, let us improve whatever interest we have with the great. Whatever in diet, or any thing else, we willingly lose for God's honour, will prove clear gain in the issue. Proper abstemiousness and temperance contribute to the improvement of our mind, as well as the health of our body. God honours them that honour him, while they who despise him are lightly esteemed. And they who mourn much with Zion in her distress, are, if for their good, spared to share with her in the joys of her deliverance.



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22 [t]He revealeth the deep and secret things: he knoweth what *is* in the darkness; and the light dwelleth with him.

23 [u] I thank thee, and praise thee, O thou God of my fathers,[*] who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him, [x]Destroy not the wise *men* of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, [y] I have found a man, of the [z]captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded [a]cannot the wise *men*, the astrologers, the magicians, the soothsayers, show unto the king;

28 But there is a God in heaven[†] that revealeth secrets, and [‡]maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 (As for thee, O king, thy thoughts [§]came *into thy mind* upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but [b]for [c]*their* sakes[‖] that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart;)

31 ¶ Thou, O king, [*]sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head[†] *was* [d] of fine gold, his breast and his arms of silver,[‡] [e]his belly and his [§]thighs[‖] of brass,

33 His legs of iron,[¶] his feet part of iron, and part of clay.

34 Thou sawest till [f]that a stone[#] was cut out [§]without hands,[**] which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became [h]like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image [i]became a great mountain, and filled the whole earth.[j]

36 ¶ This *is* the dream; and [k]we will tell the interpretation thereof before the king.

37 Thou, O king, *art* [l]a king of kings: [m]for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this [n] head of gold.

39 [o]And after thee shall arise [p]another kingdom inferior to thee, and [q]another third kingdom of brass, which shall bear rule over all the earth.

40 And [r]the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest [s]the feet and toes part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly [‡]broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: [t] but they shall not cleave [t] one to another, even as iron is not mixed with clay.

44 And in [*]the days of these kings[†] shall the God of heaven [†]set up a kingdom,[‡] [u]which shall never be destroyed: and the [§]kingdom shall not be left to other people, *but* it shall [x]break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that [y]the stone was cut out of the mountain [‖][z]without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great

A. M. cir. 3401.
B. C. cir. 603.

t Ps. 25. 14. Job 12. 22. Gen. 37. 5, 9. & 41. 16. Heb. 4. 13. Mat. 13. 11.

u Mat. 11. 25. Ps. 30. 14. & 103. 1—6.

* This public prayer of Daniel is the most simple, the most affecting, and the most efficacious method in which he could bear testimony to the Godhead of JEHOVAH; and, without exciting unnecessary prejudice, give testimony against the idols of Babylon.—Ed.

x Acts 27. 24. Rom. 12. 16. & 14. 15.

y Chald. *that I have found.* ver. 24.

z Chald. *Children of the captivity of Judah.* Job 22. 9. 1 Cor. 1. 27.

a Is. 8. 19. & 44. 25. Job 5. 12, 13. & 22. 9. ver. 2. Amos 3. 7.

† Here again Daniel falls not to preach the true God; and that, by the very test Nebuchadnezzar had provided—"a revealer of secrets"—a character in which the whole progress of fulfilled prophecy is constantly presenting him.—Ed.

‡ Chald. *Hath made known.*

§ Chald. *Came up.* Ver. 17, 18, 40. Rom. 6. 21. Mat. 21. 22. Is. 43. 5, 6.

c *For the intent that the interpretation might be made known.* ver. 47.

‖ *For their sakes.*—For sake of the captive people of God who were furnished, by one of their number, and in name of their God, the information the king required.—Ed.

* Chald. *Wast seeing.*

† Babylon.—This monarchy began under Nimrod, and was at first called the Assyrian, about A. M. 1771, and ended A. M. 3468, B. C. 536, having lasted nearly 1700 years.—Ed.

d Ver. 37, 38. ch. 5. 30. & 7. 4. Is. 14. 4. Jer. 51. 7. Zec. 6. 2.

‡ *Breast and arms of silver.*—The Medes and Persians, like two arms, centred in Cyrus, as the breast.—Ed.

e Ver. 39. ch. 4. 12. & 7. 12. & 8. 3—6. & 11. 2—39. Is. 45. 2. & 46. 6.

§ Or, *sides.*

‖ *Belly and thighs.*—The Grecian monarchy which began under Alexander—who lived and died in luxury and intemperance—"whose god was the belly." (Phil. 3. 19.) Might Alexander's successors, the Syrian and Egyptian divisions of his empire, with which alone the Jewish church were, in any great degree, connected.—Ed.

¶ *Legs of iron.*—The Roman empire, not so rich and magnificent as Babylon, nor so splendid as the Grecian, which shone upon earth as a meteor in the heavens, but far more powerful than both. *Feet* —with ten toes—the emblems of the ten kingdoms into which the gigantic western empire of Rome was finally separated.—Ed.

# Ps. 118. 22. Zec. 12. 3. Mat. 16. 18.

** *Without hands.*—The emblem of Christ. Ps. 118. 22. Is. 28. 16. 1 Pet. 2. 6.—Ed.

A. M. cir. 3401.
B. C. cir. 603.

†† Or, *which was not in hands,* as ver. 45. ch. 8. 25. Zec. 4. 6. Heb. 9. 24. 2 Cor. 5. 1.

‡‡ *Cut without hands*—without human aid. Col. 2. 11.—Ed.

h Hos. 13. 3. Is. 41. 15, 16. & 17. 13, 14. Ps. 1. 4. & 2. 9. & 37. 10. Mic. 4. 13.

i Is. 2. 2. & 11. 6, 10. & 28. 16. Zec. 8. 3. Ps. 72. 3. Ezek. 20. 40. Rev. 21. 10. & 11. 15.

† A mountain filling the whole earth, has appeared to some an unintelligible figure. The difficulty, however, lies not in the image, but in the manner of picturing it. For example, Mount Sinai, Mount Hor, Mount Seir, are not single mountains, but vast mountain ranges, which it were easy to picture, extended over the whole earth.—Ed.

k Ver. 18, 23.

l Ezek. 26. 7. Ezra 7. 12. Jer. 27. 6, 7. Is. 47. 5. Hos. 8. 10.

m Is. 23. 13. & 14. 4—6, 12—17. & 47. 7. Jer. 25. 9, 18—26. & 50. 23. & 51. 20—23. & 25. 14. & 27. 6—8. Hab. 1. 5—17. ch. 4. 10—12, 21, 22, 30.

n Ver. 32.

o Jer. 25. 12—14, 26. & 27. 7. ch. v. Hab. 2. 5, 4.

p Ver. 32. ch. 5. 28, 30, 31. & 7. 5. & 8. 3, 4, 20. & 11. 2. Is. 45. 10, 11. & 41. 2, 3, 25. & 44. 28. & 45. 1—5. Zec. 6. 2, 6. Ezra 1. to Neh. xiii.

q Ver. 32. Zec. 6. 2, 6, 8. ch. 10. 20. & 11. 2—39. & 7. 6. & 8. 5—22.

r Zec. 6. 5, 6, 7. ch. 7. 7, 8, 19—26. & 2. 26, 27. & 11. 26—45. Luke 2. 1. Acts 11. 28. John 11. 48.

s Ch. 7. 7, 20, 24. Rev. 17. 12. & vi, viii. & 9. 1—11. & xii, xiii, xvi. ver. 23—25.

‡ Or, *brittle.*

§ "They" (the toes, the ten kingdoms,) "shall mingle themselves with the seed of men," shall act upon the principle of amalgamating the manners, customs, and religions of all people into one confederacy, founded upon Roman citizenship.—Ed.

‖ Chald. *this with this.*

* Chald. *their days.*

† *These kings*—these ten kingdoms.—Ed.

t Gen. 49. 10. Ps. 2. 6—12. & 22. 27—31. & 45. 2—17. & 72. 8—19. & 98. 19—30. & 110. 1—6. & cxi. & 118. 22. Is. 2. 2—4. & 11. 9, 10. & 24. 14—16.

‡ *Set up a kingdom.*—No power but that of Christ began to arise in the days of the Roman empire; nor has any other since arisen within the limits of the western empire.—Ed.

u Ch. 4. 3, 34, & 6. 26. & 7. 14, 27. Mic. 4. 7. Is. 9. 7. Ps. 145. 13. Mat. 16. 18. Luke 1. 33. Rev. 11. 15. John 12. 34.

§ Chald. *kingdom thereof.*

x Ps. 2. 9. & 110. 1—5, 5, 6. Rev. 19. 20. 1 Cor. 15. 24. Is. 60. 12.

y Is. 28. 16. Ps. 118. 22. Zec. 3. 9. & 12. 3.

‖ Or, *which was not in hands.*

z Jer. 31. 33. Luke 1. 33, 35. & 17. 20. Zec. 4. 6. Ps. 2. 1—6. 2 Cor. 10. 4, 5. 1 Sam. 2. 8. ver. 35.

EXPLANATORY NOTES. CHAP. II.—Ver. 31—45. This great *image*, beheld in a quickly forgotten dream, represented the successive empires in the world as but an empty show, a terrible, but quickly forgotten vision. The *golden head* was the Chaldean monarchy, extremely rich, and in appearance lasting, including the Assyrian; it continued about 240 years. The *breast* and *arms of silver* signified the Medo-persian, established by Cyrus, which lasted about 204 years. The *belly* and *thighs of brass* represented the strong, though less rich, empire of the Greeks, which was chiefly continued in the two kingdoms of Egypt on the south, and Syria on the north, lasting, in all, about 320 years. The *legs of iron* and the *feet ending* in ten TOES *of iron and clay*, never rightly joined, denote the Roman empire, very strong and very destructive and conquering, which, after having two joint consuls, and two conjunct emperors of east and west, was at last formed into ten different kingdoms, consisting partly of the old Roman subjects, and partly of the barbarous nations which invaded and ravaged the empire: it is not yet quite destroyed. The *little stone*, cut out of the mountain without hands, and breaking in pieces the remains of these empires, and becoming a *great mountain*, filling the whole earth, is the gospel church, supernaturally formed in the countries, and on the ruins of these ancient empires, and which did, in the apostolic age, and will, especially in the millennium, extend over the whole habitable world. See Introduction, chap. iv. sect. xii—xv, xix.



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God hath made known to the king what shall come to pass [a]hereafter: and the dream *is* [a]certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar [b]fell upon his face, and worshipped Daniel,[†] and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, [c]Of a truth *it is* that your God *is* a God of gods, and a Lord of kings, and a [d]revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel [e]a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and [f]chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and [g]he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel [h]*sat* in the gate of the king.

## CHAPTER III.

(1) *The image at Dura:* 1—7. (2) *Shadrach, Meshach, and Abed-nego threatened for not worshipping the image:* 8—12. (3) *Being threatened, they bear a noble testimony to the truth:* 13—18. (4) *They are delivered out of the fiery furnace to which they had been condemned:* 19—25. (5) *Nebuchadnezzar acknowledges and worships the true God:* 26—30.

A. M. cir. 3417, or 3431. B. C. cir. 587, or 570.

NEBUCHADNEZZAR the king made an [*]image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs,[†] and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, [‡]dulcimer, and all kinds of music,[§] ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour[‖] be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, [a]all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and [b]accused the Jews.

9 They spake and said to the king Nebuchadnezzar, [c]O king, live for ever.

10 [d]Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And [e]whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 [f]There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, [*]have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar, [g]in *his* rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego. [h]Then they brought these men before the king.

14 ¶ Nebuchadnezzar spake and said unto them, *Is it* [†]true, O Shadrach, Meshach, and Abed-nego? do not ye serve [k]my gods, nor worship the golden image which I have set up?

15 Now if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace: and [l]who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* [m]not careful[†] to answer thee in this matter.

17 If it be *so*, our God whom we serve is [n]able to deliver us from the burning fiery furnace; and [o]he will deliver *us* out of thine hand, O king.

18 But if not, [p]be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar [‡]full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego:

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[a] Chald. *after this.*

[a] Rev. 21. 5. & Tit. 2. 2. 2 Pet. 1. 19.

[b] Acts 10. 25, 26. & 14. 11, 15. & 28. 6. Ezra 8. 16.

[†] *Worshipped Daniel.*—Not idolatrous worship, as the Lycaonians offered Paul, (Acts 14. 10—13), but oriental respect. This distinction is evident from the subsequent acknowledgment of Daniel's God.—Ed.

[c] Deut. 32. 31. Rom. 1. 19, 20.

[d] Is. 41. 22. 23. & 46. 9, 5—8. & 48. 10. Ps. 139. 2. ver. 28.

[e] Gen. 41. 40—44. Esth. 8. 2. 1 Sam. 2. 7, 8. ch. 5. 1, 2. & 6. 7.

[f] Ch. 6. 2, 3. & 5. 11. & 1. 20.

[g] Ver. 17, 18, 23. Prov. 29. 12. Ezr. 18. 21, 22. ch. 2. 48.

[h] Esth. 2. 19, 21. & 3. 2. Deut. 21. 19. Amos 5. 15.

A. M. cir. 3417, or 3431. B. C. cir. 587, or 570.

[*] *An image.*—Diodorus relates that Xerxes took a statue of gold 60 feet in height out of the temple of Belus, when he destroyed it; which may have been the image here mentioned. The height of 60 cubits (say 90 feet) is not to be assigned to the body of the image, but to the image and the pedestal or column upon which it stood.—Ed.

[†] It is impossible to find offices in any modern European state exactly answering to the original words; but the variety serves to show that "division of labour" which marks a well-organized government.—Ed.

[‡] Or, *singing.*

[§] The distinctive forms of these several instruments cannot now be ascertained, but it is evident they comprised the three great classes, wind, stringed, and pulsative.—Ed.

[‖] It is remarkable that this is the first time that an "hour" is mentioned in the Holy Scriptures. And it is worthy of notice, that Herodotus says the Greeks received the duodecimal division of the day from the Babylonians, whose astrological studies emerging, as afterwards in Europe, into the genuine and more dignified science of astronomy, would naturally lead them to a division, the variety of whose roots would facilitate their necessary calculations—or the natural division of the year into months, and of the heavens into 12 corresponding signs, may have conducted to an analogous division of the day by 12 hours.—Ed.

[a] Rom. 5. 12. Mic. 6. 16. 1 John 5. 19. Rev. 13. 3, 4. 16. 2. Jer. 50. 2—11. & 50. 2.

[b] Ezra 4. 3. Esth. 3. 6. ch. 6. 12.

[c] Ch. 2. 4. & 5. 10. & 6. 6, 21. Hos. 7. 3. Acts 24. 2, 3.

[d] Ver. 4—7. Is. 10. 1. Ps. 94. 20. Ezek. 13. 22. Rom. 1. 32.

[e] Ver. 6. ch. 6. 12. John 12. 7.

[f] Ch. 6. 13. & 2. 49. Esth. 3. 2. 1 Sam. 18. 9. & 22. 19. Acts 17. 6, 7. They did not accuse Daniel, as either he was absent, or they thought him too high.

[*] Chald. *have not set me regard upon thee.*

[g] Ch. 2. 12. Prov. 17. 12. & 19. 12. & 27. 3, 4.

[h] Mat. 10. 18. Prov. 29. 25. Mark 13. 9, 12.

[†] Or, *of purpose,* as Ex. 21. 14. Prov. 18. 13.

[k] Ver. 1. Is. 46. 1. Jer. 50. 2. ch. 2. 47. Deut. 32. 31.

[l] Ver. 29. Ex. 5. 2. 2 Kin. 18. 35. Is. 36. 20.

[m] Or, *in no point.* Mat. 10. 19. Acts 26. 24. Mark 13. 11. 1 Pet. 3. 15. Ex. 20. 5. Gen. 32. 9.

[†] This answer seems to imply disrespect; but such is not its real character. The meaning is, "we do not require time to study our answer; our minds are fully made up, whatever be the consequence."—Ed.

[n] Gen. 17. 1. & 18. 14.

[o] Mic. 7. 7. 2 Cor. 1. 10. 1 Sam. 17. 37. 2 Tim. 4. 18. Job 5. 19.

[p] Ps. 119. 46. Heb. 11. 25. Acts 4. 19. & 5. 29.

[‡] Chald. *filled.*

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REFLECTIONS UPON CHAP. II.—To what perplexing cares and anxieties are great men subjected by God! To what pangs, what sleepless hours, because of fear in the night! It is dreadful to be under the power of wicked and unreasonable men. Yet by the most unexpected means God can punish impostors and exalt his favourites. How inexpressibly valuable are friends mighty in prayer!—Fervent prayer is powerful to unlock the mysteries of Providence. And there is great need of earnestness in it when God's favourites are in danger of suffering as evil-doers. God must be thankfully acknowledged as the bestower of wisdom and every good gift. But humble souls will rather attribute the obtaining of his favours to the prayers of their friends than their own: and distinguished abilities never appear so grand as when accompanied with uncommon humility. Whatever influence we have with great men should be improved in attempts to bring them to the true God; as no princes, no, not the greatest, have any power but from him. Earthly kingdoms do but overturn one another, to



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*therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the [a] most mighty [†] men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their [‡] coats, their hosen,[§] and their [‖] hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore, because the king's [b] commandment was urgent, and the furnace exceeding hot, the [†] flame [‡] of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his [¶] counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see [‖] four men loose, walking in the midst of the fire, and [q] they have no hurt; and the form of the fourth is like [r] the Son of God."

26 Then Nebuchadnezzar came near to the [†] mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, [s] Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed [‡] the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God.

29 Therefore [t] I make a decree, That every people, nation, and language, which speak [‖] any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be [‖] cut in pieces, and their houses shall be made a dunghill; because [u] there is no other God that can deliver after this sort.

30 ¶ Then the king [x] promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

A.M. cir. 3417, or 3434. B.C. cir. 587, or 570.

[a] Chald. *mighty of strength.*

[†] Not strong men—for of such there was no need—but the chief officers who stood near him, his fiery admitting of no delay.—Ed.

[‡] Or, *mantles.*

[§] *Hosen.*—The *sarbal* is supposed by Gesenius to signify the trousers or wide drawers still worn by the Persians; in corroboration of which he traces the word with the dress in the Greek, Latin, Spanish, Hungarian, Sclavonian, and Polish, languages.—Ed.

[‖] Or, *turbans.*

[a] Chald. *word.*

[†] Or, *spark.*

[‡] It is not likely that the officers would approach the visible flame so as to be destroyed; but the probability is, that, in order to excite the fire, some sulphurous or nitrous mixture may have been cast into the furnace, and that the invisible gases thus produced proved instantly destructive to life, and rendered the miraculous preservation of the three noble confessors still the more conspicuous.—Ed.

[¶] Or, *governors.*

[‖] If the three confessors were thrown into a reverberatory furnace, how could the king see them walking? Let the abundance of Babylonian bitumen—a most combustible material—be recollected; let the furnace be a wide pit sunk in the earth, or an extended iron grating a little above it; let the king occupy an elevated throne, and all the difficulty is solved.—Ed.

[q] Chald. *there is no hurt in them.* Ps. 91. 3—9. Is. 43. 2. Heb. 11. 37. 1 Pet. 3. 13.

[r] Or, *to a son.* Job 1. 6. & 38. 7. Ps. 34. 7. Heb. 1. 14. ver. 28.

[s] *The Sons of God.*—How could the idolatrous king have this knowledge of the Lord Jesus Christ? Some, in reply, translate the phrase, "a Son of God," or, "of the God." But may not Nebuchadnezzar have heard of the Son of God from the Hebrew Psalms, or from Daniel their interpreter? and, as a monarch who constitutes a very centre of prophetical vision, may he not have been supernaturally compelled to bear this official testimony now, to the personal glory of the Son, as Caiaphas was afterwards to his humiliation and atonement? Ps. 2. 7. John 11. 50, 51. Nor is this view weakened by the king calling the Son of God, God's "angel," (ver. 28.), inasmuch as that title was and is, not a name of Christ's nature, but a name of his office—the angel, the messenger, of the covenant.—Ed.

[†] Chald. *door.*

[a] Ch. 2. 47. & 6. 26.

[‡] Who have reversed the king's word, which was, that they should be burned.—Ed.

[t] Chald. *a decree is made by me.* ch. 6. 26. Ezra 6. 8—12. & 7. 13—26.

[§] Chald. *error.*

[‖] Chald. *made pieces.*

A.M. cir. 3417, or 3434. B.C. cir. 587, or 570.

[u] Deut. 32. 31. Ps. 3. 8. & 76. 10. ch. 6. 27.

[x] Chald. *made to prosper.* 1 Sam. 2. 30. John 12. 26. Ps. 91. 14.

## CHAPTER IV.

(1) *Nebuchadnezzar acknowledges the supremacy of the true God:* 1—3. (2) *Relates his dreams which the Magi could not interpret:* 4—7. (3) *Daniel, being called in, hears and interprets the dream:* 8—27. (4) *The fulfilment:* 28—33. (5) *Nebuchadnezzar gives glory to God:* 34—37.

A.M. cir. 3442. B.C. cir. 562.

NEBUCHADNEZZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace [a] be multiplied unto you.

2 [b] I thought it good to show the signs and wonders that the high God hath wrought toward me.

3 [c] How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was [d] at rest [†] in mine house, and flourishing in my palace:

5 I saw a dream [e] which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last [g] Daniel came in before me, (whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods,[‡]) and before him I told the dream, *saying*,

9 O Belteshazzar, [h] master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me [‖] the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed: [‖] I saw, and behold a tree in the midst of the earth, [e] and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof [‖] reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

[a] Ch. 2. 4. & 3. 26. & 6. 25. Esth. 8. 9. Ezra 4. 17. & 5. 7. 1 Pet. 1. 1, 2.

[b] This is perhaps the most ancient *state paper* upon record, and, in all probability, is the composition of Nebuchadnezzar himself (see ver. 2, 4, 5, 18, 34, 37.). But whether it be his, or that of a secretary, it affords a remarkable contrast with the state papers, and even with the religious proclamations of modern Christian kingdoms. But the men of Nineveh and of Babylon will indeed rise up and condemn the man of this generation. See Mat. 12. 41.—Ed.

[b] Chald. *It was seemly before me.* ch. 3. 26. Jos. 7. 19. Num. 23. 5. Ps. 105. 2, 5. Acts 2. 22.

[c] Rom. 11. 33. Ps. 92. 5. & 72. 18. ch. 2. 20, 37.

[d] Ps. 30. 6, 7. Mat. 24. 43, 44. 1 Thes. 5. 2, 3. Job 30. 5.

[†] Having, in a successful war, subdued the surrounding kingdoms, and settled down to the improvement of agriculture, and commerce, and the beautifying and fortifying of Babylon.—Ed.

[e] Ch. 2. 1. & 5. 5, 6. & 7. 28. & 8. 27. Gen. 41. 8. Job 7. 14.

[f] Gen. 41. 8. ch. 2. 2—11. & 5. 8. Is. 8. 19. & 44. 25. & 47. 12, 13. Jer. 27. 9.

[g] Ch. 1. 7. & 5. 12.

[‡] The original is plural; but may, according to the custom of the language, be translated "Holy God."—*See Wintle's Translation.* Is it not, however, more than probable that the king, having profited by the instructions of Daniel, makes reference to the plural form of the name of God in Gen. 1. 1, &c., and to the Trinity of persons in the divine Unity, with which the Jews were at all times well acquainted, and many traces of which, though blotted, obscured, and perverted, are also to be found amongst the heathen poets and philosophers? This view is the more confirmed by the fact, that Nebuchadnezzar employs the word "Spirit," in the uniform sense of the Old and New Testaments.—Ed.

[h] Ch. 2. 48. & 1. 20. & 5. 11.

[‖] *Tell me*—explain to me.—Ed.

[‖] Chald. *I was seeing.*

[e] In the "midst" of a vast plain, in the centre of the empire.—Ed.

[i] Gen. 11. 4. Deut. 9. 1. ver. 20—22. Mat. 11. 23.

make way for the fixed and everlasting kingdom of Christ. And as kings ought to advance to power the qualified favourites of God, so they, whom Providence exalts, ought never to forget their old friends.

REFLECTIONS UPON CHAP. III.—At what expense will proud men dare to affront JEHOVAH, and mark their gratitude to an idol which never showed them a favour! Sinners readily comply with the most wicked commands of terrible tyrants: and few can at once withstand the charms of music, and the terrors of a fiery furnace. Everywhere there are villains ready to accuse the faithful servants of God. But it is honourable to the cause of God, when, in the way of duty, we avoid all parleying with temptation, and drop all care about the consequences; when faith in God casts out slavish fears; and when self-denial prepares for the severest conflicts. How terrible and violent the passions of proud men become when they are indulged! they bid defiance to everything human! and it is dangerous to be the instruments of persecution and cruelty to tyrannical princes; but always safe and honourable to suffer for Jesus Christ. He will walk with his people in that



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13 I saw in the visions of my head upon my bed, and, behold, [k] a watcher,* and an [l] holy one came down from heaven:

14 He cried [m] aloud, and said thus, [n] Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: [o] let the beasts get away from under it, and the fowls from his branches:

15 [p] Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass,† in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart [q] be changed from man's, and let a beast's heart be given unto him; and let seven [r] times pass over him.

17 This matter *is* [s] by the decree of the watchers, and the demand by the word of the holy ones;‡ to the intent [t] that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it [u] the basest§ of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom [x] are not able to make known unto me the interpretation: but [y] thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel (whose name *was* Belteshazzar) [z] was astonied for one hour, and his thoughts troubled him. The king spake and said, Belteshazzar, [a] let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, [b] My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 [c] The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 [d] It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven,‖ and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one [e] coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times* pass over him;

24 This *is* the interpretation, O king, and this *is* [f] the decree of the most High, which is come [g] upon my lord the king:

25 That they shall [h] drive thee† from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass‡ as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, [i] till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree-roots; [k] thy kingdom shall be sure unto thee, after that thou shalt have known that [l] the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, [m] and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; [n] if it may be §a lengthening of thy tranquillity.

28 ¶ [o] All *this* came upon the king Nebuchadnezzar.

29 At the end of twelve months‖ he walked* † in the palace of the kingdom of Babylon.

30 [p] The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?

31 [q] While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee:

32 [r] And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 [s] The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar [t] lifted up mine eyes unto heaven, and mine understanding returned§ unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

35 And all the inhabitants of the earth *are* reputed as nothing: and [u] he doeth according to

A. M. cir. 3431.
B. C. cir. 573.

k An angel or divine person. ver. 17, ch. 8. 13. Ps. 103. 20. 2 Chr. 18. 9. Job. 5. 14.

l By consulting Gen. 21. 33. Job 14. 10. Jer. 31. 28. & 44. 27, the providence of God will be found explained by God's "watching" over human affairs either in relation to good or evil; and, as it is evident from ver. 17, that "the decree of the watchers," is the purpose of providence; and as from ver. 8, 18, it appears that Nebuchadnezzar directly ascribes "holiness" to God; therefore the conclusion seems manifest, that by "watcher and holy one," he meant some such visible manifestation of God, ever watchful in providence, ever holy in nature, as that to which he had previously referred in the miraculous preservation of the three confessors, chap. 3. 25.—Ko.

l Ch. 8. 13. Mat. 18. 10. Jude 14. Deut. 33. 2. Zec. 14. 5. 1 Thes. 3. 13. Heb. 7. 26.

m Chald. *with might.* Rev. 18. 1, 21.

n Ps. 37. 35. Mat 3. 10. ver. 23. ch. 5. 20.

o Jer. 50. 6. Ezek. 31. 12. Let the conquered nations, and even the Chaldeans, cease their subjection.

p Hab. 3. 2. Ezek. 20. 13. ch. 2. 21. & 11. 27. ver. 26. Mark 5. 4, 5.

† *A band of iron and brass.*—It is a curious fact that such a band would produce, throughout summer and winter, equal protection, the "iron and brass" mutually counteracting each other in expansion and contraction.—Ko.

q Ver. 34, 36.

r I. e. years. ch. 11. 13. & 7. 25. & 12. 7. Rev. 11. 2. & 12. 6, 14.

s Ver. 24. ch. 7. 8, 22. 1 Kin. 22. 19, 20. Is. 40. 10. Acts 15. 18. 1 Tim. 5. 21. 2 Tim. 2. 19.

‡ See ver. 13.—Ko.

t Ps. 9. 16. & 83. 18. & 75. 6, 7. ch. 2. 21. & 5. 21. Jer. 27. 5—8.

u 1 Sam. 2. 8, 9. Job 5. 12. Ps. 113. 7, 8. & 78. 70, 71. & 12. 6. Ezek. 7. 24.

§ *The basest.*—Most probably referring to the usurpers of the throne, during the deprivation of Nebuchadnezzar. See chap. 5. 20, 21.—Ko.

x Job 13. 4. ver. 2, 7.

y 1 Kin. 14. 2. ch. 2. 26—28. & 5. 11, 14. ver. 9. Amos 3. 7. Ps. 25. 14.

z Job 18. 20. ch. 7. 28. & 8. 27. & 10. 16, 17. Jer. 4. 19. Hab. 3. 16. Rev. 8. 13. Rom. 11. 33.

a 1 Sam. 3. 17.

b Mat. 10. 14. 1 Sam. 25. 22. Jer. 29. 7.

c Ver. 10, 11. Ps. 37. 35. Is. 10. 34. Ezek. 31. 3—18. Jer. 12. 2. ch. 2. 37.

d Ch. 2. 37, 38. Is. 14. 12—17. Jer. 27. 5—7. & 28. 9—33. Job 20. 6, 7. Sam. 13. 15. Ps. 119. 46. Mat. 14. 4.

‖ No greatness of man can literally reach "unto heaven," but intentionally it does so, when men, deceived by flattery, and blinded by pride, aim at divine prerogatives and honours as the king of Babylon did, (Dan. 6. 7), and, at least, one heathen sovereign (the Grand Lama of Thibet) still does. See ver. 25, 26, 32.—Ko.

e Ps. 9. 4, 5. ver. 14, 15. ch. 5. 21. Amos 3. 6. Rom. 1. 18.

A. M. cir. 3431.
B. C. cir. 573.

* *Seven times.*—Seven years, as in ch. 7. 25. & 12. 7.—Ko.

f Ps. 39. 9. Num. 23. 19. Is. 14. 24—27. & 46. 10.

g Job 5. 12—14. & 9. 12, 13. & 34. 19. & 40. 11, 12. Ps. 107. 40.

h Ch. 5. 21, ver. 14—17, 32, 33. Ps. 49. 20.

† *Drive thee.*—The usurpers, taking advantage of your mental malady, will banish you from Babylon. See chap. 5. 20, 21.—Ko.

‡ *Grass.*—The original includes all herbs, whether for man or for cattle. Gen. 2. 5. Ex. 10. 12. 15.—Ko.

i Ps. 9. 16. & 83. 18. & 83. 18. & 58. 11. & 75. 7. ver. 17, 34, 35. ch. 2. 21. & 5. 21. Jer. 27. 5.

k Ver. 15. Hab. 3. 2, 3.

l God. Mat. 21. 25. Luke 15. 18, 21.

m Acts 3. 22. & 10. 2. 4. Luke 11. 41. Is. 58. 7. 8. Ezek. 18. 7. Prov. 16. 6.

n Ex. 32. 30. 1 Sam. 14. 6. Joel 2. 14. Jonah 3. 9. Ps. 61. 1—3. Zeph. 2. 1—3. 1 Kin. 21. 29. Is. 58. 7, 8.

§ Or, *an healing of thine error.*

o Num. 23. 19. Is. 45. 19. Zec. 1. 6.

‖ God spared him "twelve months" after Daniel's warning.—Ko.

* He walked not *on*, but *upon*, the palace; that is, on its flat, but elevated roof, from which, beholding the city, his heart became elated with pride, and the Lord smote him.—Ko.

† Or, *upon.*

p Ch. 3. 20. Is. 26. 10. Hab. 1. 16. & 2. 12, 13. Ps. 73. 8. Prov. 16. 18. Gen. 10. 10.

‡ He had not founded, but he had extended the city, and greatly beautified it. It might truly be called "great," being 50 miles in circumference, surrounded by walls 200 royal cubits high, by 50 in breadth, and entered by 100 gates of solid brass, and of prodigious size and strength; around the walls were 250 towers. The whole city was divided into 676 squares, the houses 3 or 4 stories in height, and ornamented by all the resources of Oriental magnificence. Its tower or temple of Belus has ever been ranked as one of the chief "wonders of the world," and its ruins still remain to attest its former greatness —a melancholy example of the vanity of man—an incontestible evidence of the providence of God.—Ko.

q Acts 12. 23. Luke 12. 20.

r Ver. 14—17, 25. ch. 5. 21.

s Num. 23. 6. Job 23. 5, 6. Ps. 33. 6, 9. 1 Thes. 5. 2, 3. ch. 5. 5. ver. 14—17, 25, 32. He was seized with a strange madness and stupidity.

† Ps. 121. 1. & 25. 1.

§ This returning of the understanding (see also ver. 26), clearly proves that Nebuchadnezzar had been smitten with some such mental malady as physicians call "hypochondriasis." In this disease the patient sometimes fancies himself a piece of furniture, a beast, &c. It is most probable that Nebuchadnezzar fancied himself an ox (ver. 32), and that some of his deceitful flatterers, taking advantage of his mental aberration succeeded in driving him from the throne and usurping his authority.—Ko.

u Ps. 115. 3. & 135. 6. & 33. 9, 11.

fiery furnace, and they shall reign with him on his throne. God can easily convince the proudest, that wherein they deal proudly he is above them; and can extort confessions of his Godhead from such as had been just ready to curse him to his face. But he greatly honours those who obey, and seek praise of him rather than of men: and it is a mercy to his church to have the mouths of her enemies stopped, even when their hearts are not turned to God. And princes should prudently prefer those to places of power and trust whom they have found faithful to God.



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his will in the army of heaven, and *among* the inhabitants of the earth; [x] and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and, for the [y] glory of my kingdom, mine honour and brightness returned unto me; and [z] my counsellors and my lords sought unto me; and [a] I was established in my kingdom, and excellent majesty [b] was added unto me.

37 Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, [c] all whose works *are* truth, and his ways judgment; and [d] those that walk in pride he is able to abase.

A. M. cir. 3462. B. C. cir. 542.

x Job 42. 2. & 9. 12. & 40. 2, 11, 12. & 5. 12, 13. Is. 43. 13. & 45. 9. & 46. 10. Rom. 11. 33—36. & 9. 20. Acts 5. 39. & 11. 17. 1 Cor. 10. 22. Jer. 32. 17, 27. Eph. 1. 11.

y Ch. 2. 31, 37, 39.

z Prov. 16. 7. & 21. 1. ver. 32.

a Ver. 15, 25, 32.

b Job 42. 12. 2 Cor. 4. 17.

c Rev. 15. 3. & 16. 7. Ps. 92. 15. & 145. 17. Deut. 32. 4. Gen. 18. 25.

d Ver. 20. 21. ch. 5. 22. Ex. 18. 11. Job 40. 11, 12. & 9. 12. & 5. 13. Prov. 16. 18. Luke 14. 11. Jam. 4. 6. 1 Pet. 5. 5.

## CHAPTER V.

(1) *Belshazzar's feast:* 1—4. (2) *The handwriting on the wall:* 5—9. (3) *Daniel called to interpret:* 10—16. (4) *He reproves the king, and interprets the writing:* 17—29. (5) *The kingdom transferred to the Medes and Persians:* 30.

BELSHAZZAR [e] the king made [f] a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring [g] the golden and silver vessels which his [h] father Nebuchadnezzar had [i] taken out of the temple which *was* in Jerusalem; that the king and his princes, his wives and his concubines, [k] might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

4 They drank wine, and [l] praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ [m] In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then the king's [n] countenance [o] was changed, and his thoughts troubled him, so that the [p] [q] joints of his loins were loosed, and his knees smote one against another.

7 The king cried [r] aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake and said to the wise *men* of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with [s] scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.

A. M. cir. 3466. B. C. cir. 538.

e This is a very difficult portion of chronology. The common account closes Nebuchadnezzar's reign in B. C. 561, succeeded by Evilmerodach in B.C. 562; succeeded by Neriglissar B. C. 560, and who perished in battle against Cyrus, and was succeeded by his son Laborosoarchod B. C. 555, and being assassinated by Gobryas, was succeeded by Belshazzar the son of Evilmerodach, B. C. 554, in whose reign the city was taken by Cyrus B. C. 538. But, according to Hales, the succession was thus: — Nebuchadnezzar, who succeeded the throne B. C. 604, was succeeded by his son Evilmerodach, B. C. 561. He was succeeded by Belshazzar B. C. 554, who was killed by conspirators on the night of the "feast," leaving a son, Laborosoarchod, who, after a reign of nine months, died, and was peaceably succeeded by Darius the Mede, whose viceroy, Nabonadius, revolting, Cyrus marched against Babylon and took it, as foretold by Jeremiah, chap. 51.—Kn.

a Esth. 1. 3. Eccl. 10. 16. Is. 22. 12, 13. & 21. 5. Jer. 51. 39, 57.

b 2 Kin. 25. 13. & 24. 13. ch. 1. 4. Jer. 27. 16. & 52. 19.

c Or, *grandfather.* Jer. 27. 7. 2 Sam. 9. 7. 2 Kin. 8. 25, 18. 2 Chr. 15. 16.

† Chald. *brought forth.*

d Prov. 20. 1. ver. 23.

e Ex. 20. 4, 5. Is. 42. 8. Rev. 9. 20.

f Ch. 4. 31, 33. Ps. 73. 20, 21. Mat. 24. 38—39. Job 20. 5. 1 Thes. 5. 2, 3.

‡ Chald. *brightness.*

§ Chald. *changed in it.*

g Or, *girdles.* Is. 5. 27.

h Chald. *bindings or knots.* Nah. 2. 10. Prov. 17. 22. Ps. 69. 23.

‖ Chald. *with might.*

i Or, *purple.*

A. M. cir. 3466. B. C. cir. 538.

k Gen. 41. 8. ch. 2. 2—11. & 4. 7. Is. 44. 25. & 8. 19 & 47. 9, 12, 13.

l They could not read it, because written in the ancient Hebrew character, which differed essentially from the Chaldean, and greatly surpassed it in beauty. Specimens are still preserved on Jewish coins of high antiquity.—Ko.

m Ver. 6. Job 18. 11, 12, 14. Ps. 69. 11. Rev. 6. 15. Prov. 12. 14.

† Chald. *brightness.*

‡ Ps. 48. 6. Mat. xxiii.

§ Queen-mother Nitocris, a Mede.

‖ Most probably the queen-mother; for Belshazzar's wives were already at the feast, ver. 2.—Ko.

m Ch. 2. 4. & 3. 9.

n Prov. 16 24. Jer. 6. 24. 1 Thes. 5. 3.

o Ch. 2. 46. & 4. 5, 9, 18. ver. 14. Eccl. 10. 7. 2 Kin. 9. 3.

p Or, *grandfather.* ver. 2.

q Or, *grandfather.* ver. 2.

r Ch. 4. 9. & 2. 48.

s Ps. 16. 3. Prov. 12, 20. & 17. 27. Col. 1. 29. ch. 4. 9. & 6. 3.

‖ Or, *of an interpreter,* &c.

¶ Or, *of a dissolver.*

† Chald. *knots.*

t Ch. 1. 7. & 4. 8, 19.

u Ver. 11. ch. iv. & 2. 48. & 1. 8—21.

2 How comes it to pass that Belshazzar does not know so notable a person as Daniel? The recluse education of an Eastern prince would alone sufficiently account for his ignorance. His attachment to idolatry will further account for Daniel being kept out of the way by the idolatrous court party. Added to these things, Daniel, as a pious student of the divine word, would naturally live retired in the Chaldean college of which he was president, and had, most probably, after the death of Nebuchadnezzar, been removed from his place in the cabinet.—Ko.

x Or, *grandfather.* ver. 2, 11, 18.

y Or, *Judea.* John 7. 1, 3.

z Ver. 11. Mark 7. 22.

a Ver 7, 8. ch. 4. 7, & 2. 2—11. Gen. 41. 8. Is. 19. 11. & 44. 25. & 47. 12, 13.

§ Chald. *interpret.*

b Num. 22. 7, 17. ver. 7, 29. Acts 8. 18.

‖ *Third ruler.*—Next to the queen-mother, usually a person of great importance in Eastern courts, or next to the heir apparent, who was generally united with his father as co-regent.—Ko.

c Mat. 10. 8. 2 Kin. 5. 16. 1 Cor. 9. 15. Prov. 25. 27. Acts 20. 33. 1 Thes. 2. 5, 6.

d Or, *fee,* as ch. 2. 6.

8 Then came in all the king's wise *men:* [t] but they could not read the writing, [l] nor make known to the king the interpretation thereof.

9 Then was king Belshazzar [k] greatly troubled, and his [†] countenance was changed in him, and his lords [‡] were astonied.

10 ¶ *Now* [‡] the queen, [§] by reason of the words of the king and his lords, came into the banquet-house; *and* the queen spake and said, [m] O king, live for ever: [n] let not thy thoughts trouble thee, nor let thy countenance be changed:

11 [o] There *is* a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy [p] father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy [q] father, the king, *I say,* thy father, made [r] master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as [s] an excellent spirit, and knowledge, and understanding, [‖] interpreting of dreams, and showing of hard sentences, and [¶] dissolving of [†] doubts, were found in the same Daniel, whom the king named [t] Belteshazzar: now let Daniel be called, and he will show the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake, and said unto Daniel, *Art* thou [u] that Daniel, [x] which *art* of the children of the captivity of Judah, whom the king my [z] father brought out of [y] Jewry?

14 [a] I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light, and understanding, and excellent wisdom is found in thee.

15 [a] And now the wise *men,* the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

16 And I have heard of thee, that thou canst [§] make interpretations, and dissolve doubts: now, if thou canst read the writing, and make known to me the interpretation thereof, [b] thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler [‖] in the kingdom.

17 ¶ Then Daniel answered and said before the king, [c] Let thy gifts be to thyself, and give thy [d] rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

REFLECTIONS UPON CHAP. IV.—Kings, by prayers and good wishes, as well as by good instructions and good deeds, should study to be a blessing to their subjects. If God remarkably rebuke or deliver us, we ought to manifest his dealings to those around us. And the more wisdom and power we discern in his works of creation or providence, the more wonderful will they be in our eyes. God can easily reach the greatest, and make the terrors of mankind tormentors to themselves, amidst their nightly repose. It is common for wicked men to apply to the devil, or to anything, rather than to God, for instruction and comfort. But what is the chaff to the wheat? What amazing pomp and grandeur sinners sometimes arrive at on earth! yet saints, angels, and divine persons shall concur to debase them. With deep concern faithful ministers observe ruin impending on the heads of many quite unaffected with it themselves. And with great freedom and prudence ought they to give warning of it; for sinners must be often courted to secure their own mercies. And they who wish to know God's mind, ought to encourage ministers in an unrestrained freedom with them. Perhaps they may have time for repentance allotted them before they are ruined. And in repentance, it is not enough to cease from doing evil; we must also learn to do well.—How strangely pride prevails after the most humbling warnings! and few sins more certainly or fearfully provoke God's judgments than extravagant pride. Easily he can render the self-fancied deity a mad and senseless brute! But if we return to him by penitential acknowledgments, he is ready to restore us our dignity and honour. Our afflictions last no longer than to accomplish God's end of their mission. And therefore all the accounts which we give or receive of God's marvellous works ought to begin and end with his praise.



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18 O thou king, the most high [a]God gave Nebuchadnezzar thy father[*] a kingdom, and majesty, and glory, and honour:

19 [f]And, for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20 But [g]when his heart was lifted up, and his mind hardened [†]in pride, he was [‡]deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and [§]his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; [h]till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And [i]thou his son, O Belshazzar, [k]hast not humbled thine heart, though thou knewest all this;

23 But [l]hast lifted up thyself against the Lord of heaven; [m]and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, [n]which see not, nor hear, nor know: and the God in [o]whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified.

24 [p]Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.[‖]

26 This *is* the interpretation of the thing: MENE; God hath [q]numbered thy kingdom, and finished it.

27 TEKEL; Thou art [r]weighed in the balances, and art found wanting.

28 PERES; [s]Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they [t]clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ [u]In that night was Belshazzar the king of the Chaldeans slain.[*]

31 And [x]Darius the Median took the kingdom, [†]*being* [‡]about threescore and two years old.

A. M. cir. 5466.
B. C. cir. 538.

a Ch. 2. 37, 38. & 4. 17, 32. Prov. 8. 15. Rom. 13. 1. 2. Jer. 27. 5—7. Ps. 75. 7.

* *Thy father*—equivalent also to grandfather, or even predecessor.—Ed.

f Jer. 25. 9—33. & alve—xlii. Ezek. xvii, xxv—xxx. ch. 2. 37. 38. & 4. 22. & 5. 4, 1 Sam. 6, 11, &c.

g Ch. 4. 30—33, 37. 18. 14. 12—17. Luke 1. 51, 52. & 16. 19. & 18. 11. Ex. 18. 11. Prov. 16. 18. Job 9. 13. & 40. 11, 12.

† Or, *to deal proudly.*

‡ Chald. *made to come down.*

§ Or, *he made his heart equal*, &c.

h Ch. 4. 17, 25, 32, 34, 35, 37. Ps. 9. 16. & 83. 17, 18. & 75. 6, 7. Is. xx. 9, 11. Ezek. xx. 23. & 17. 24.

i Ps. 119. 46. Mat. 14. 6. Acts 6. 13.

k Is. 26. 10, 11. Jam. 4. 17. & 5. 5. Luke 12. 47.

l 1 Sam. 2. 1, 3. Jer. 50. 29. & 51. 1. Acts 9. 4. Rev. 13. 6. 2 Cor. 12. 7. Is. 5. 14, 12. & 23. 12, 13.

m Ver. 2—4. Prov. 20. 25. Rom. 2. 22. Is. 42. 24.

n Ps. 115. 4—7. & 135. 15—17. Jer. 10. 3. Hab. 2. 18, 19. 1 Cor. 5. 1, 4.

o Job 12. 10. Is. 42. 5. Prov. 20. 24. Jer. 10. 23. Acts 17. 28. Heb. 4. 13. Ps. 50. 16—23.

p Ver. 5. ch. 12. 9. Acts 14. 12.

‖ *Mene, Mene*—number, number. The repetition declaring the decree was certain, and would speedily be accomplished, (Gen. 41. 32.)—*Tekel*, weight. —*Upharsin*, and divisions.—*U*, the conjunction "and."—*Pharsin*, the plural of "Peres," which was probably not written in the letters, but included in the sense, and, therefore, like the other blanks, is filled up by Daniel. —Ed.

q Job 14. 5. Acts 15. 18. Jer. 25. 11, 12. & 27. 7. & 1, 11. ch. 9. 2. Is 13. 18. & xiii, xiv, xxi, xlvii.

r Jer. 8. 20. Ezek. 22. 18. Job 31. 6. Ps. 62. 9, 10.

s Is. xiii, xiv, xlvii. Jer. 1, 11. ver. 12. ch. 9. 1. & 5. 28. Ezra 1. 2, 7—11.

t Ver. 7, 16.

u Jer. 51. 11, 39, 57. Is. 14. 12, 19. & 47. 9. ver. 1, 2.

* Not improbably by his drunken and idolatrous associates, in anger at the advancement of the anti-idolatrous Daniel. See chap. 6. 1—9. —Ed.

x Ch. 6. 1. & 9. 1.

† Chald. be *at the sere of*, &c.

‡ Or, now.

## CHAPTER VI.

(1) *Daniel advanced to be president of the council:* 1—3. (2) *They conspire against him:* 4—9. (3) *Daniel cast into the den of lions:* 10—17. (4) *Is saved by the power of God:* 18—23. (5) *His accusers punished:* 24. (6) *God acknowledged by Darius:* 25—27. (7) *Daniel's prosperity:* 28.

A. M. cir. 3467.
B. C. cir. 537.

IT pleased Darius to set over the kingdom [a]an hundred and twenty princes,* which should be over the whole kingdom;

2 And over these three presidents, (of whom Daniel *was* [b]first,) that the princes might [c]give accounts unto them, and the king should have no damage.

3 Then this Daniel was [d]preferred above the presidents and princes, because [e]an excellent spirit† *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes [f]sought to find occasion against Daniel concerning the kingdom, but they could [g]find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, [h]except we find *it* against him concerning the law of his God.

6 Then these presidents and princes [i]assembled together to the king, and said thus unto him, King Darius, [k]live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have [l]consulted together to establish a royal statute, and to make a firm [m]decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, [n]establish the decree, and sign the writing, that it be not changed, according to the [o]law of the Medes and Persians, which [‡]altereth not.

9 Wherefore [p]king Darius signed the writing and the decree.[§]

10 ¶ Now, when Daniel knew that the writing was signed, he went into his house; and, [q]his windows being open in his chamber toward Jerusalem, [r]he kneeled upon his knees [s]three times a day, and prayed, and [t]gave thanks before his God, as he did aforetime.

11 Then these men [u]assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any god or man within thirty days, save of thee, O king, shall be cast

a Esth. 1. 1. Ez. 16. 21, 25.

* Darius divided his kingdom into 120 distinct local governments, with a viceroy to each: these returned their accounts to a council of three at Babylon, of whom Daniel was chief.—Ed.

b Ch. 5. 29. & 2. 48. 1 Sam. 2. 30. ver. 3.

c Luke 16 2. 1 Pet. 4. 5. Heb. 13. 17.

d Prov. 3. 35. & 24. 3—5. & 22. 29.

e Ch. 5. 11, 12. & 4. 9. Prov. 12. 26. & 17. 27. Col. 1. 29. Neh. 7. 2.

† "Excellent" because he "feared God and hated covetousness," (chap. 5. 17); and, being thus free from selfishness, which always warps the judgment, was more sagacious than his colleagues, and hated for his religion and incorruptibility of principle, ver. 4.—Ed.

f Ch. 5. 6. Eccl. 4. 4. Jer. 20. 10. Prov. 29. 27. Ps. 37. 12, 32.

g 1 Pet. 2. 12. & 3. 16. Phil. 2. 15. 1 Sam. 18. 14. Ps. 73. 71, 72.

h 1 Sam. 24. 17. Esth. 8. 8.

‡ Or, *come tumultuously.* Prov. 1. 11. ver. 11. Ps. 56. 6. & 64. 2—6.

k Ch. 2. 4. & 3. 9. & 5. 10. ver. 21. Neh. 2. 3. Acts 24. 2, 3.

l Ps. 64. 2—6. & 83. 3. & 94. 20, 21.

m Or, *interdict.* Ps. 37. 12, 32.

n Esth. 8. 12. & 9. 10. Is. 10. 1. Ps. 94. 20, 21.

o Esth. 1. 19. & 8. 8. ver. 12, 15.

‡ Chald. *passeth not.*

p Ps. 56. 11. & 62. 9, 10. & 118. 8. & 146. 3. Is. 2. 22.

§ How contrary to reason! how mad this decree! The thing would seem impossible, were not the effects of pride and flattery so sadly exhibited every day. These wicked conspirators may have chosen their time when "the wine and the viol" had dethroned the understanding; for, man reduced below the level of the beast is the ready dupe and instrument of every Satanic device.—Ed.

q Mat. 10. 32. Acts 13. 46. 1 Kin. 8. 46—48. Jonah 2. 4. 1 Pet. 2. 5.

r 1 Kin. 8. 54. Acts 7. 60. & 20. 36.

s Ps. 55. 17. Acts 2. 2, 15. & 3. 1. & 10. 9.

t Phil. 4. 6. 1 Thes. 5. 17, 18. Acts 4. 19. & 5. 29. Rev. 2. 10, 13.

u Ps. 10. 9. & 37. 32. & 56. 6. & 64. 2—6. or came tumultuously, ver. 6.

REFLECTIONS UPON CHAP. V.—Alas, how mad is it to riot in luxury and carnal security—in drunkenness and uncleanness; when death and hell stand ready to receive us! But awfully criminal is that mirth in which men profane or jest with sacred things. Immorality and impiety, drunkenness and idolatry, greatly promote one another. And indeed drunken worshippers are good enough for dunghill gods. How easily can God awaken the most secure, and cause the stoutest heart to tremble! and the incapacity of creatures to comfort adds to the terror. But if a handwriting on a wall can so affect sinners, how is it that they do not tremble to see every day, in the Bible, God's handwriting, denouncing their everlasting damnation! Wise counsellors are strangely overlooked at luxurious courts. But necessity nevertheless often forces their despisers to receive them back to honour and regard; and such are worthy of praise who again introduce them to esteem. Ministers ought to deal faithfully with the greatest, in showing them their guilt, their presumptuous pride and profaneness, and what they may expect for their punishment: and God will procure honour to such, even from them who contemn his own word.



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into the den of lions? The king answered and said, The thing *is* true,* [x] according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, [y] was sore displeased with himself, and set *his* heart on Daniel to deliver him; and he laboured† till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, [z] Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 [a] Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

17 [b] And a stone was brought, and laid upon the mouth of the den;‡ and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were [c] instruments of music brought before him; and his sleep went from him.

19 Then the king arose very [d] early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, [e] O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, [f] O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: [g] forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king [h] exceeding glad for him, and commanded that they should take Daniel up [i] out of the den. So Daniel was taken up out of the den, [k] and no manner of hurt was found upon him, [l] because he believed in his God.

24 ¶ And the king commanded, [m] and they brought those men which had accused Daniel, and they cast *them* into the den† of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius [n] wrote unto all people, nations, and languages, that dwell in all the earth; [o] Peace be multiplied unto you.

26 [p] I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* [q] the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 [r] He delivereth and rescueth, and he [s] worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the ‡ power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of [t] Cyrus the Persian.

A. M. cir. 3467.
B. C. cir. 537.

* It seems not improbable that the conspirators represented this decree, or "prohibition" (*Boothroyd*), as calculated to advance the popularity of the king with his new subjects, by rendering him so accessible that no subordinate could interfere to prevent petitions to the throne, being personally presented during the thirty days.—Ed.

x Ver. 8, 15. Esth. 1. 19. & 8. 8.

y Mark 6. 26. Mat. 27. 17, 18, 21—24.

† Though an absolute monarch in some departments, he was equally limited in others, and thus unable to prevail with his perverse counsellors to stay his inconsiderate decree. —*Note.* This example strongly exemplifies the danger of one bad principle—a danger that extends equally to legislation, morals, or theology. "The law of the Medes and Persians altereth not." "The statute which the king establisheth may not be changed." Flattery must endow human wisdom and power with the perfections of Deity. To guard against uncertainty, immutability is adopted; and Daniel must die—not that guilt may be punished, but that a bad principle may be observed.—Ed.

z John 19. 7, 12. ver. 8, 12. Esth. 1. 19. & 8. 8. Is 10. 1. Ps. 94. 20, 21.

a Prov. 22. 25. 2 Sam. 3. 39. Jer. 38. 5. Mat. 14. 9. & 27. 24—26. 1 Ps. 37. 32.

b Mat. 27. 66. Lam. 3. 53. Acts 12. 4, &c. & 16. 23, 24.

‡ *The den* is generally represented as a natural cavern with a single opening covered by a stone. But nothing can be more unsuited to the habits of the lion, and the means of its comfortable and healthy preservation. Besides, if "the den" was at Babylon, the existence of a natural cavern in an alluvial plain is very improbable—scarcely conceivable. But whether at Babylon or elsewhere, it seems most natural to imagine "the den" either a building after the manner of a Roman amphitheatre, where, it is well known that criminals, yea, and martyrs of Jesus as faithful as Daniel, were wont to be cast to the lions; or else a natural valley, and not a cave, surrounded by a wall, and entered by a single door.—Ed.

§ Or, *table*.

c Gen 19. 2. Judg. 7. 3. Mat. 25. 7. 1 Thes. 1. 5. Eccl. 9. 10

d Ver. 4, 26. ch. 3. 17, 28, 29.

e Ch. 2. 4. ver. 6.

f Rev. 14. 3. Luke 1. 6. Acts 23. 1. & 24. 16. Is. 3. 10.

A. M. cir. 3467.
B. C. cir. 537.

g Ex. 5. 14. & 18. 9. Luke 15. 32.

* *Take Daniel up.*—This translation has arisen either from, or given rise to the opinion that "the den" was a deep cave. The original is more correctly translated — "That they should cause Daniel to ascend."—Ed.

h Ch. 3. 27. Mark 16. 18.

i Heb. 11. 33. Mark 9. 23. 2 Chr. 20. 20.

k Deut. 19. 18. & 24. 16. Esth. 7. 10. & 9. 10. Jos. 7. 24, 25. ch. 3. 29. 2 Kin. 14. 6.

† Had they fallen perpendicularly into a deep cave such as Rubens represents, this destruction had been impossible; but, if hurled down the inclined plane of a natural or artificial amphitheatre, it is perfectly intelligible. —Ed.

l Ch. 3. 29. & 4. 1, 37. Esth. 8. 12. & 8, 9. ver. 26.

m Ch. 4. 1. Ezra 4. 17. 2 Pet. 1. 2. Jude 2.

n Ch. 3. 29. Ezra 6. 8—12. & 7. 13—26. Ps. 2. 11. & 89. 7. & 90. 1. Heb. 12. 18. Phil. 2. 10.

o Acts 17. 25. Jer. 10. 10. Mal. 3. 6. Heb. 13. 8. Jam. 1. 17. ch. 2. 44. & 4. 3, 34. & 7. 14, 27. Luke 1. 33. Is. 9. 7. Ps. 146. 10. & 97. 1. & 93. 1.

p Job 5. 19 Ps. 34. 19. 2 Cor. 1. 10.

q Ch. 4. 2, 3, 35. Acts 4. 16. Ps. 72. 18. & 136. 4. Jer. 32. 19, 20.

‡ Heb. *hand*.

r Ch. 1. 21. 2 Chr. 36. 22, 23. Ezra 1. 1—8. & 4. 3, 5. Is. 44. 28. & 45. 1.

## CHAPTER VII.

(1) *The vision of four beasts:* 1—8. (2) *Of God's kingdom:* 9—14. (3) *The interpretation:* 15—28.

A. M. cir. 3440.
B. C. cir. 555.

IN the first year of Belshazzar* king of Babylon Daniel had a dream, and visions of his head upon his bed; then he wrote the dream, *and* told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds† of the heaven strove upon the great sea.

3 And four great beasts‡ came up from the sea, diverse one from another.

4 The first *was* like a lion,§ and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

* This date was about 17 years before the history in the foregoing chapter.—Ed.

† *Four winds.*—Political and religious opinions and interests striving for mastery.—Ed.

‡ *Four beasts.*—The four successive empires naturally fierce as the beasts of the forest—impelled by stormy passions, and ravening for conquest.—Ed.

§ *Like a Lion*—strong, eagle-winged, swift, and aspiring, (Jer. 4. 7. & 48. 40.) *Wings plucked*—provinces cut off by revolt or conquest.—*A man's heart*—its lion-like ferocity was tamed, but, like degenerate man, only to become "deceitful above all things and desperately wicked." Jer. 17. 9.—Ed.

REFLECTIONS UPON CHAP. VI.—Steadfast uprightness is the best method of retaining favour and honour in courts, however wicked: by that men may preserve their places amidst strange revolutions. And the more our neighbours wait for our halting, let us be the more circumspect. It is extremely honourable if they can find nothing to accuse us of but the regular worshipping of God. If we thus suffer, we need neither be afraid nor ashamed. And it is highly honourable to have our habitations temples for God, and houses of daily, of frequent prayer; and never to omit duty for fear of suffering. But, alas, how unhappy are most princes in the information and advices which they receive! What is done from a conscientious regard to God is represented as done in contempt of their authority: and they are often decoyed into that which is furthest from their intentions. Their flatterers, and their vain-glorious humour, plunge them into fearful depths of vexation and torment. But God wonderfully preserves his faithful worshippers: he is a present help in their trouble, and will stand by them in the hour of temptation. And it is kind in such as share his bounty readily to overlook the fault of their unwilling injurers. But dreadful is the danger of their malicious accusers and persecutors. They shall fall into the pit which they had digged for others. The Lord is known by the judgments which he executes; and can make even heathens publish his honours.

CHAP. VII.—Ver. 1, 8, 11, 12, 17—25. The tempestuous SEA denotes this world filled with contention, violence, and confusion. To represent their emptiness and gradual decay, the four successive monarchies had been represented by a terrible image seen in a forgotten dream. Here, to represent their mischievous nature, they are represented as ravenous beasts. The LION, *with eagle's wings soon plucked*, and his heart turned into the heart of a man, represents the Chaldean monarchy, strong and despotic, rapid in its conquests; but quickly after Nebuchadnezzar's death all dismembered, weakened, and dispirited. The BEAR, *raising itself on one side, having three ribs in its mouth, and devouring much flesh*, represents the Medo-persian monarchy, fierce and savage, but at last lazy and luxurious, raising up itself on the side of Persia, carrying its conquests almost only to the westward, conquering the three kingdoms of Lydia, Chaldea, and Egypt, and making fearful slaughter and spoil, especially among the Chaldeans. The LEOPARD, with *four wings* and *four heads*, marked the Grecian monarchy, agile, crafty, and spotted by a mixture of vices and virtues;—under Alexander, astonishingly rapid in its conquests; and, after his death, parted into the four kingdoms of Macedonia, Lesser Asia, Syria, and Egypt. The fourth beast, different in form, and *dreadfully terrible* and *strong*, with *iron teeth*, and *ten horns*, represented the Roman empire, which, in a most fearful manner, by powerful



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5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs* in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard,† which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it.

7 After this I saw in the night-visions, and behold a fourth beast,‡ dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.§

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down,‖ and the Ancient of days* did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words† which the horn spake: I beheld *even* till the beast was slain,‡ and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away:§ yet their lives were prolonged for a season and time.

13 I saw in the night-visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

A. M. cir. 3449.
B. C. cir. 555

* *Three ribs*, as of animals it had slain—representing Babylon, Lydia, and Egypt.—Ed.

† *A leopard*—a beast of great swiftness, that springs upon its prey—a striking emblem of the rapid conquests of Alexander of Macedon.—*Wings*—*Four heads*—the four kingdoms of Macedonia and Greece, Thrace and Bithynia, Egypt, Syria, into which the Grecian empire was divided on the death of Alexander.—Ed.

‡ *A fourth beast*—the Roman empire—"diverse from all the beasts that were before it"—not in language, (for in that it was akin to the Greek,) nor in religion, for it was idolatrous; nor in form of government, for in that it was in common with all the others; but it was "diverse," chiefly in this characteristic—its predecessors all openly professed conquest, that they might enslave; Rome always professed reluctant interference, that she might extend popular liberty; and under this mask became, in the language of her flatterers, "the mistress of the world:" while, in the end, she left not one shred of liberty beyond the privilege of "Roman citizenship," most sparingly bestowed upon favoured individuals or cities.—Ed.

§ *Ten horns*—ten kingdoms, (ver. 24.) As "seven" is the emblem of completeness in relation to progressive time, so "ten" is the emblem of completeness in relation to co-existent property.—Ed.

‖ *Cast down.*—Rather, till they were placed or set up for judgment.—Ed.

* *Ancient of days.*—God the Father, on the throne of power, in the process of putting all things under the feet of Jesus. 1 Cor. 15. 27.—Ed.

† *Great words*—such as the assumption of "infallibility;" power to absolve from oaths; to impose new laws; to sell deliverance from purgatory, and grant titles even in heaven.—Ed.

‡ Till the Western Roman monarchy, in all its forms, was destroyed—an awful warning to Europe! "Be wise now therefore, O ye kings; be instructed, ye judges of the earth; kiss the Son, lest he be angry and ye perish; blessed are all they that put their trust in him." Ps. 2. 10.—Ed.

§ The Babylonian, the Medo-Persian, and Grecian monarchies were successively destroyed, as influential powers; but they are still in being under different names, and continue to drag out a dependent, and merely tolerated existence, of which the only security is, not their own internal strength, but the mutual jealousy of the great European powers.—Ed.

A. M. cir. 3449.
B. C. cir. 555

* Chald. *sheerh.*

a Ver. 10. ch. 5. 13. 16. & 10. 5. 6, 10. & 12. 5, 6. Zec. 3. 4, 7.

b Ver. 3. Rev. 13. 1, 11. & 9. 3. 1 Cor. 15. 47, 48. Ps. 17. 14.

† Chald. *kingdoms*; that is, *things*, or *places*.

‡ *Saints of the most High* may literally be rendered, "But the righteous ones of the holy ones (or holy places, see Eph. 2. 6), shall receive the kingdom." The idea of "places" is not merely sustained by the marginal authority and Eph. 2. 6, but by the words translated "most high God," (chap. 3. 26), and "high God," (chap. 3. 32), which are the same in both, and literally signify "God of the high, or highest, place."—Ed.

§ Chald. *from all these.*

c Ch. 8. 10, 12. 24. Rev. 11. 7, 9. & 13. 7. Ex. 17. 8, 9.

d Mat. 19. 28. 1 Cor. 6. 2, 3. Rev. 1. 6. & 5. 10. & 20. 4.

e Ch. 2. 40. & 11. 30, &c. & 12. 7. Num. 24. 24. Zec. 6. 6, 7. Luke 2. 1. Mat. 24. 28.

‖ *Whole earth*—not the whole world, but the whole scene of this prophecy.—Ed.

* The Heruli, Ostrogoths, and Lombards, were successively overcome, and their territory annexed to the papacy, under pretence, nay, perhaps at first, with the sincere intention of being used as means for extending the gospel—and thus the popedom became a temporal kingdom, among the ten kingdoms of the West.—Ed.

f Ch. 11. 36—39. 2 Thes. 2. 3—10. 1 Tim. 4. 1—3. 2 Tim. 3. 2—5. Rev. 9. 1—11. & xiii, xvii.

g Rev. 11. 7. & 13. 7. & 17. 6. & 18. 24.

† By persecutions: thus the early Crusades nearly extirpated the Waldenses and Albigenses: thus the Inquisition suppressed, and, for many years, seemed to have annihilated every seed of the Reformation in Italy and Spain: while in Germany, France, Great Britain, and Ireland, massacres, martyrdoms, and dragonades, were successively employed to "wear out" the patience of the saints, extinguish their light, and leave the earth in darkness.—Ed.

h Ch. 4. 33. & 12. 7. Rev. 9. 5, 10. & 11. 2. 3. & 12. 6, 14. & 13. 5.

‡ "Time," a year; "times," two years; "dividing," half a year: 1260 prophetic days, a day for a year. (Ezek. 4. 6). At what time these years commence, is matter of most serious question. They have generally been dated from 533, when Justinian issued his first edict in favour of the popedom; but others commence as high as 756. Time will reveal it, for the word is sure.—Ed.

i Ver. 8—11, 22. 2 Thes. 2. 8. Rev. 11. 15. & xiv. xvi—xix. & 20. 10.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* *body, and the visions of my head troubled me.

16 I came near unto *one of them that stood by, and asked him the truth of all this: so he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise [b] out of the earth.

18 But the saints of the †most High‡ shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse ‖from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn [c] made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and [d] judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be *the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth,‖ and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings* *that* shall arise: and †another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and shall [g] wear out† the saints of the most High, and think to change times and laws: and they shall be given into his hand until [h] a time, and times,‡ and the dividing of time.

26 ‖But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole

armies, conquered and tyrannized over the known world for many ages, and at last was divided into ten different kingdoms or states. The LITTLE HORN, which *sprung up after* the rest, *and plucked up three of the former, and which had eyes like the eyes of a man, and a mouth speaking great things*, is the papal authority, which arose from small beginnings, and, dispossessing three of the Italian powers, became a civil as well as an ecclesiastical principality; and which is noted for craft, circumspection, and vigilance; for blasphemous boasting of their own excellencies and prerogatives, even against God, his laws and ordinances; for making proud decrees to bind men's consciences; and for the persecution of his people.—It continues 1260 years, or three times, or years, and a half, in prophetic language;—and on account of it, Rome, the seat thereof, will be at last destroyed: whereas, though the Chaldeans, Persians, and Greeks, had their imperial power taken from them, they long remained a people.

Ver. 9, 10, 13, 14, 18, 22, 26, 27. represent JEHOVAH as judging and condemning to ruin these monarchies, especially the Roman, that the gospel kingdom of his Son might be established in the world. His *white robes* denote his unspotted righteousness and holiness in all his proceedings. His *white hairs* represent his eternity, venerable Majesty, and the ripeness of his counsels. His *fiery throne* his awful scrutiny and fearful condemnations. Its *burning wheels* and *fiery stream* denote the swift execution of his sentences and fearful severity of his judgments. His numerous ministers are his angels, and the agents in his providence. The *opening of the books* denotes the exact discovery he makes of men's works, and the infinite equity and regularity of his decisions. The *power* here *given to the Son of man* implies not only his ascension into heaven, but his authority to destroy the Roman and Antichristian powers, in order that his gospel church may fill the whole world, especially in the millennium.



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heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and [k] all [*] dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations [l] much troubled me, and my countenance changed in me: but [m] I kept the matter in my heart.

A. M. cir. 3449. B. C. cir. 555.

k Gen. 49. 10. Ps. 2. 6, 9. & 22. 27—31. & lxxii—xcvi—c, cx, cxvii. Rev. 11. 15. John 12. 32. Is. 60. 12, &c.

* Or, *rulers.*

l Ver. 15. ch. 8. 27. & 10. 8, 16.

m Luke 2. 51. Ps. 119. 11.

## CHAPTER VIII.

(1) *The vision of the ram and he-goat:* 1—12. (2) *Two thousand three hundred days of sacrifice:* 13, 14. (3) *Gabriel's conference with Daniel:* 15—27.

A. M. cir. 3451. B. C. cir. 553.

IN the third year of the reign of king Belshazzar, a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me [a] at the first.

2 And I saw [b] in a vision; (and it came to pass, when I saw, that I *was* at [c] Shushan *in* the palace, which *is* in the province of [d] Elam;[*]) and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes and saw, and, behold, there stood before the river [e] a ram[†] which had *two* [f] horns: and the *two* horns[‡] *were* high; but [g] one *was* higher than [§] the other, and the higher came up last.

4 I saw the ram [h] pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an [i] he-goat[‖] came from the west on the face of the whole earth, and [*] touched not the ground: and the goat *had* [k] a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with [l] choler against him, and smote the ram, and brake his [m] two horns; and there was no power in the ram to stand before him, [n] but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat [o] waxed very great: and [p] when he was strong, [q] the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

A. M. cir. 3451. B. C. cir. 553.

a Ch. 7. 1.

b Ver. 2. ch. 10. 4, 5. Gen. 15. 1. Num. 12. 6. Hab. 1. 1. Heb. 1. 1.

c Neh. 1. 1. & 2. 8.

d Persia. Gen. 10. 22. & 14. 1. Is. 5. 2. Jer. 49. 34.

e *Elam*—the original name of Persia, (Gen. 14. 1).—*Ulai*—a delightful river in the province of Susiana.—Ko.

f Ch. 7. 20. & 8. ver. 20. Zec. 1. 19, 21.

† The emblem of the Medo-Persian empire, was, in the former vision, a "bear," (chap. 7. 5), emerged from its forest—from a state of savage and uncivilized life; now the emblem is a "ram"—the empire more civilized, but not the less bent upon universal conquest.—Ko.

g Ch. 7. 24. Rev. 17. 12.

‡ Two horns—the Medes and Persians, (ver. 20), of which Persia that rose into notice last, soon became the greatest and gave name to the whole empire, which never persecuted the Jews, and abides, though in weakness, till this day. See ch. 7. 12.—Ko.

h Is. 44. 28. & 45. 1. & 41. 2, 3, 25. Jer. 50, 11.

§ Heb. *the second.*

i Ch. 7. 6. & 5. 20, 21. & 11. 3, 4. Is. 41. 2, 3, 25. & 45. 1—5, 13. & 44. 11. & xlii, 24, xxi, xlvi. Jer. 1, li.

‖ Ver. 21. Prov. 30. 29, 31. Zec. 9. 9, 6. & 10. 3. Is. 14. 9. ch. 2. 39, 39. & 7. 6.

‖ *A goat*—the emblem of Macedon, taken from the legend that Caranus, by following a flock of goats succeeded in taking Edessa.—Ko.

* Or, *none touched him in the earth.*

k Heb. *a horn of sight.* ver. 12. ch. 11. 5.

l Prov. 6. 34.

m Ver. 3. *i. e.* kingdoms of Media and Persia.

n Ch. 7. 7. & 11. 3. Num. 14. 9.

o Ver. 21, 22. ch. 11. 5.

p Ch. 4. 31. Ps. 89. 3. & 92. 6, 7

q Ver. 22. ch. 11. 4. After Alexander's death, his kingdom was divided into four, viz. those of Egypt, Syria, Asia, and Greece.

A. M. cir. 3451. B. C. cir. 553.

* *A little horn*—applied by some to Antiochus Epiphanes; by others to the Romans; by others to Mahomet. That it cannot predicate Antiochus, seems evident from the fact, that the power of "the little horn," was to continue unto 2,300 days (ver. 14), which, if literal days, were not fulfilled in the case of Antiochus, for he first took Jerusalem and profaned the temple in 170 B. C., and commenced his persecution of their religion in 168 B. C. But his army was conquered by Judas in 165 B. C., when the sanctuary was cleansed, and the worship restored by Judas; thus giving, at the utmost, a period but of five years, or less than 1825 literal days; or rather, dating from 168 B. C., a period less than 1095 literal days. On the other hand, if the 2300 days be taken as prophetical years, (as Newton thinks) then the Roman power did not continue so long over Jerusalem; for it commenced in 65 B. C., and the temple was destroyed, and, with it, every Jewish ordinance abrogated, A. D. 70; and all the Roman power in the East finally terminated with the fall of Constantinople, A. D. 1453; and the sanctuary, moreover, still remains uncleansed. The conclusion seems inevitable, that "the little horn," (ver. 9), like "the little horn" (chap. 7. 8), is an ecclesiastico-political power, in which characteristic Mohammedanism in the East, exactly coincides with Popery in the West.—Ko.

† Or, *against.*
‡ Or, *against.*
§ Or, *from him.*

r Or, *the host was given over for the transgression against the daily* sacrifice. ver. 10.

s Or, *the numberer of secrets, or the wonderful numberer.* Is. 9. 6. John 1. 12. Mat. 11. 27.

‖ Heb. *Palmoni.*

t Or, *making desolate.* ch. 11. 31.

u Heb. *evenings mornings.* Gen. 1. 5. Mat. 12. 1, 10.

x Heb. *justified.* Is. 1. 27. Zec. 13. 1.

y Ch. 10. 5. Jos. 5. 14. Is. 9. 6.

z Or, *Eulæus.* ver. 2.

a Ch. 9. 23. & 10. 11. Ezek. 2. 1, &c.

* Heb. *made me stand upon my standing.*

† *Last end.*—This intimates a progressive series of acts; and the vision of the "little horn" of the Eastern empire commences the last act of this vast drama of "indignation" against Jewish and Christian apostasy, self-righteousness, and worldliness; and closes with the cleansing of the Jewish sanctuary and the establishment of the kingdom of the saints of the most High, including the whole renovated church.—Ko.

9 And out of one of them came forth a little horn,* which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land.*

10 And it waxed great, *even* [r] to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even [s] to the prince of the host, and [t] by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And [r] an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto [s] [t] that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression [t] of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred [u] days; then shall the sanctuary be [x] cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of [y] a man.

16 And I heard a man's voice between *the banks of* [z] Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

17 So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, [*] O son of man; for at the time of the end *shall be* the vision.

18 Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and [*] set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end[†] of the indignation: for at the time appointed the end *shall be.*

20 The ram which thou sawest, having *two* horns, *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

REFLECTIONS UPON CHAP. VII.—Thrice happy is that retirement from business and courts, which is filled up with intimate fellowship with God, and with discoveries of the secrets of his covenant and providence! What a troubled, unsettled, ever changing, and noisy world is ours, made by the ambitious and contentious men who dwell in it! But all their empires, established by iniquity, are but contemptible things before the eternal God, and mischievous and destructive to one another! Infinite is the glory and majesty, the power and equity, of the most High; and certain, but tremendous, his appearance for the ruin of his opposers and the establishment of his church! Yea, the reproach of Jesus' cross is effectually wiped away in his solemn exaltation to glory; and shall be in the glory of his church, especially in the millennial and heavenly state. O how affecting are noted revelations from God! There is great need to search into their meaning by prayer and meditation! and, conscious of our weakness, to consult such as can instruct us. And if we ask we shall find. If we run to and fro in diligent search, we shall understand knowledge.

CHAP. VIII.—Ver. 3—8, 20—22. The RAM with *two horns*, of which *the last sprung* was the *highest*, pushing *westward*, *northward*, and *southward*, and without any effectual resistance, denotes the empire of the Medes and more powerful Persians, which pushed its conquests all along from the Euxine Sea and the Hellespont on the north, to the river Indus on the south, and as far as African Ethiopia and Lydia on the west, containing in all about 1,600,000 square miles. The *he-goat*, which came flying from the west, and had a *notable horn* between his eyes, denotes the Grecian monarchy under Alexander, marching forces with prodigious rapidity into Persia, conquering it, and erecting a still greater empire on the ruins of it. The four horns which sprung up after the notable horn of the he-goat was broken, refer to the four generals which, after Alexander's death, parted his empire into four kingdoms, of Macedonia, Lesser Asia, Syria, and Egypt. 9—14, 23—25. The *little horn* which sprung from one of the four horns, and waxed exceeding great, cast down the host of heaven, and magnified himself against their prince, abolished the daily sacrifice, and trode the sanctuary under



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22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom,[a] when the transgressors [f] are come to the full, a king of fierce countenance, and understanding dark sentences,[‡] shall stand up.

24 And his power shall be mighty, but not by his own power;[†] and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the [‖] holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by [b] peace[*] shall destroy many: he shall also stand up against the Prince of princes;[†] but he shall be broken without hand.

26 And the vision of the evening and the morning[‡] which was told *is* true: wherefore shut thou up the vision; for [c] it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business: and I was astonished at the vision, but none understood *it*.

A. M. cir. 3451. B. C. cir. 553.

[a] *The latter time of their kingdom*.—When the Romans governed under the name of the Greek, or Eastern, empire—"Greek" being the name of the people, "Roman" the name of honour. *See Mill's History of Mohammedanism*, p. 55, 69, 85, &c.—Ko.

[f] Heb. *are accomplished*.

[‡] *Dark sentences*.—This can apply neither to Antiochus nor the Romans, but to Mohammed alone, and his pretensions to secret revelations from God by the angel Gabriel.—Ko.

[†] Not by means of any hereditary honours, or power derived from his predecessors.—Ko.

[‖] Heb. *people of the holy ones*.

[b] Or, *prosperity*, ch. 11. 21.

[*] Mohammed always offered "peace," either on the terms of believing, which rendered the invaded brethren; or on the terms of tribute, which rendered them subjects.—Ko.

[†] Mohammed did not directly deny the divine mission of Christ, but utterly denied his Godhead, sacrifice, and judgment, and set himself up as a superior prophet.—Ko.

[‡] *The vision of the evening and morning*—of the 2,300 days. The evening and morning (Gen. 1), being the description of a day.—Ko.

[c] Ch. 10. 1, 14.

## CHAPTER IX.

(1) *Daniel's study of written prophecy*: 1, 2. (2) *His confession of national sin, and prayer for Jerusalem*: 3—19. (3) *Gabriel reveals the seventy weeks*: 20—27.

IN the first year of [a] Darius the son of Ahasuerus, of the seed of the Medes,[*] [†] which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood [b] by books[‡] the number of the years, whereof the word of the LORD came to [c] Jeremiah the prophet, that he would accomplish seventy years in the [d] desolations of Jerusalem.

3 ¶ And [e] I set my face[§] unto the Lord GOD, [f] to seek by prayer and supplications, [g] with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and [h] made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 [i] We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

A. M. cir. 3465. B. C. cir. 538.

[a] Ch. 5. 31. & 6. 1—28.

[*] *Darius of the seed of the Medes*—so called to distinguish him from Darius the Persian. He was son of Astyages, and brother of Mandane, the mother of Cyrus. The Septuagint calls him Artaxerxes, and Xenophon calls him Cyaxares.—Ko.

[†] Or, *in which he*, &c.

[b] Ps. 119. 94. 1 Tim. 4. 13. 2 Tim. 3. 15—17. 1 Pet. 1. 10—12.

[‡] *By books*.—So the prophecies of Jeremiah are called. See Jer. 25. 13. & 30. 1.—Ko.

[c] Jer. 25. 11, 12. & 27. 7. & 29. 10. Mic. 3. 12. 2 Chr. 36. 21.

[d] Jer. 7. 34. & 9. 11. & 21. 5, 6. & 22. 14, 15. Is. 64. 10. Ps. 79. 1, 2. & 74. 3, 7.

[e] Ch. 6. 10. Ps. 25. 1. & 28. 2.

[§] *Set my face* looking towards Jerusalem, as Solomon had prayed, 2 Chr. 6. 21, 24, 26, 28.—Ko.

[f] Ezek. 36. 37. Jer. 29. 12. Mat. 7. 7. Ps. 102. 17.

[g] Neh. 9. 1. Esth. 4. 3. Ps. 35. 13. & 69. 10. Joel 2. 12.

[h] Jer. 3. 13. Ps. 32. 5.

[i] Ps. 106. 6. Is. 64. 5—7. 1 Kin. 8. 46—50. Neh. 1. 7.

A. M. cir. 3465. B. C. cir. 538.

[k] Ver. 14. Ps. 51. 4. & 119. 137. Jer. 12. 1. Gen. 18. 25. Deut. 32. 4.

[*] Or, *thou hast*, &c.

1 Ezra 9. 6. 1 Cor. 11. 31. Rom. 6. 21. Jer. 3. 25.

[m] Jer. 2. 14. & xlii. xliv. Is. 11. 11. & 43. 6. & 49. 12. 2 Kin. 17. 6.

[n] Ver. 7.

[o] Ex. 34. 6, 7. Num. 14. 18. Ps. 62. 12. & 130. 4, 7, 8. & 86. 5, 15. Lam. 3. Ps. Neh. 9. 17. Mic. 7. 18, 19. Is. 63. 7.

[p] Is. 63. 15, 16. & liv. Ps. lxxviii, cvi. Ezek. xvi, xx—xxiii.

[q] Ex. xx—xxiii. Lev. i—xxvi. Deut. i—xxvi. Amos v. Is. i, &c.

[r] Jer. 3. 5. Is. 1. 5, 6.

[s] Lev. 26. 14—39. Deut. 27. 15—26. & 28. 15—68. & 29. 18—28. & 30. 17, 18. & 31. 17. & 32. 19—27.

[t] Zec. 1. 6. Lam. 2. 17. Mat. 5. 18.

[u] Lam. 1. 12. & 2. 2, 13. & 4. 6. Ezek. 5. 9. Amos 3. 2. Hab. 1. 5. Luke 12. 47, 48.

[x] Lev. 26. 14—39. Deut. 28. 15—68. Lam. 2. 17. ver. 11.

[y] Heb. *entreated we not the face of thee*, &c. Hos. 7. 7. Job 33. 9, 10. & 35. 12. Is. 1. 5. & 26. 11.

[z] Jer. 31. 28. & 44. 27.

[a] Ver. 7. Jer. 12. 1.

[b] 2 Cor. 1. 10. Ps. 80. 8. Jer. 32. 21—23. Ex. 6. 1, 6. & xii, xiv. & 32. 11.

[†] Heb. *made thee a name*.

[c] Ex. 14. 18. & 15. 6. & 9. 16. Neh. 9. 10. Ps. 106. 8. Jer. 32. 20

[d] 1 Sam. 12. 7. Ps. 31. 1. & 71. 2. & 143. 1. Mic. 6. 5. Neh. 1. 8, 9. & 9. 8. 1 Thes. 1. 6.

[‡] *According to all thy righteousness*.—According to all that grace and mercy (ver. 18), promised in the "seed of the woman;" "God manifest in the flesh;" "Jehovah our righteousness."—Ko.

[e] Lev. 5. 5. Ps. 46. 1, 2. & 97. 1—3. & 76. 1, 2. & 132. 13, 14. 2 Chr. 6. 6.

[f] Ex. 20. 5. Lev. 26. 39. Ps. 106. 6—12. Is. lix.

7 O Lord, [k] righteousness [*] *belongeth* unto thee, but unto us confusion [l] of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel [m] *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, [n] to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God [o] *belong* mercies and forgivenesses, [p] though we have rebelled against him:

10 Neither have we obeyed the voice of the LORD our God, to walk in [q] his laws, which he set before us by his servants the prophets.

11 Yea, [r] all Israel have transgressed thy law, even by departing, that they might not obey thy voice: therefore [s] the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And [t] he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven [u] hath not been done as hath been done upon Jerusalem.

13 As [x] *it is* written in the law of Moses, all this evil is come upon us: yet [y] made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD [z] watched upon the evil, and brought it upon us: for [a] the LORD our God *is* righteous in all his works which he doeth; for we obeyed not his voice.

15 And now, O Lord our God, [b] that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast [c] gotten thee [†] renown, as at this day, we have sinned, we have done wickedly.

16 ¶ O Lord, according to all [d] thy righteousness,[‡] I beseech thee, let thine anger and thy fury be turned away [e] from thy city Jerusalem, thy holy mountain: because for [f] our sins, and for the iniquities of our fathers, Jerusalem and

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foot, 2300 *days*, mornings and evenings, till at last it was broken without *hand*, denotes Antiochus Epiphanes, a Syro-grecian king, who by craft, and by the assistance of some neighbours, obtained the kingdom instead of his nephew; and becoming strong, persecuted the Jews, profaned their sanctuary, set their high priesthood to sale, abolished their daily sacrifices about three years, murdered multitudes of them, and, after vowing to extirpate them, was cut off by the fearful vengeance of God. He may also be considered as typical of the popish Antichrist, that chief corrupter and destroyer of the Christian church.

REFLECTIONS UPON CHAP. VIII.—The people of God have often enjoyed the most glorious liberty in their souls when their bodies have been held in captivity. But those who abuse others may quickly expect the like treatment. God quickly stops the career of ambitious men. And little do they, who risk both soul and body, in amassing power or wealth, know who shall enjoy them. If ever God's people suffer, their sins are the cause. They who slight or abuse the privileges of God's sanctuary, deserve to be deprived of them. But no wicked persecutor has any more power than the Lord permits. His hand must be observed even in all the enterprises of his enemies. And it is comfortable to reflect, that he looks on the persecution of his church as against himself: and that, though her adversities may be severe, they cannot be lasting. In his time her privileges shall be restored, the sanctuary cleansed, and her most crafty and powerful enemies fearfully destroyed. It is proper, however, that perplexed souls should consult Jesus, the wonderful Counsellor; and that gracious souls should be deeply affected with the church's distress, but never so as to disqualify them for the duties of their station.



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thy people *are become* [f] a reproach to all *that are* about us.

17 Now therefore, O our God, [h] hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary *that is* desolate, for the Lord's sake.[*]

18 O my God, [i] incline thine ear, and hear; open thine eyes, and behold our desolations, and the city [k] which is called by thy name: [l] for we do not [†] present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, [m] hear; O Lord, forgive; O Lord, hearken and do; [n] defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And [o] whiles I was speaking, and praying, [p] and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God [q] for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man [r] Gabriel,[‡] whom I had seen in the vision at the beginning, being caused to [s] fly [§] swiftly, [t] touched me [u] about the time of the evening oblation.

22 And he [x] informed *me*, and talked with me, and said, O Daniel, I am now come forth [‖] to give thee skill and understanding.

23 [y] At the beginning of thy supplications the [z] commandment came forth, and I am come to show *thee;* for thou *art* [a] greatly beloved: therefore understand the matter, and consider the vision.

24 [b] Seventy weeks[†] are determined upon thy people, and upon thy holy city, [b] to finish the transgression, and [c] to make an end of sins, and to make reconciliation for iniquity, and [d] to bring in everlasting righteousness, and [e] to seal up the vision and [f] prophecy, and to anoint the most holy.

A. M. cir. 3468.
B. C. cir. 538.

[f] Lam. 1. 8, 9. & 3. 14. & 2. 6, 15. Ps. 44. 13, 14. Jer. 24. 9. & 29. 18.

[h] Ps. 80. 1, 3, 7, 14—19. & 67. 1. & 80. 3, 7, 19. Num. 6. 24—26. & 74. 1—3, 18—23. Julius 16. 24. Eph. 1. 6, 7. Ex. 3. 7. 2 Cor. 1. 20. Lam. 5. 19.

[*] *For the Lord's sake.*—*Your* Messiah's sake; he being fully known to the Jews by the title of "Lord." Ps. 110. 1.—Ed.

[i] Is. 37. 17. & 63. 15, 16. & 64. 12.

[k] Heb. *whereupon thy name is called.* Jer. 25. 29. ver. 19.

[l] Is. 63. 7. & 61. 8. Ps. 25. 6. & 51. 1. & 89. 18. Jer. 14. 7. Ezek. 36. 32.

[†] Heb. *cause to fall.*

[m] Ver. 19. Ps. 130. 2, 4. & 25. 11. & 57. 2.

[n] Ps. 79. 8, 10. Is. 48. 9. & 63. 16—19. Jer. 7. 9.

[o] Ver. 21. ch. 10. 12. Ps. 32. 5. Acts 4. 31. & 13. 2. Is. 58. 9. & 65. 24. Jam. 5. 2. Ps. 105. 6.

[q] Ps. 137. 5, 6. Is. 62. 7. & 52. 7. & 57. 13. ver. 16. Joel 2. 17. & 3. 17. Zec. 8. 3.

[r] Ch. 8. 16, 17. & 10. 16. Luke 1. 19, 26.

[‡] *Gabriel*—strength of God.—Not a created angel, but the angel of Jehovah's presence, "God manifest" in human form. —Ed.

[s] Ps. 103. 20. Is. 6. 2. Ezek. 1. 14.

[§] Heb. *with weariness, or, flight.*

[t] Ch. 8. 18. & 10. 10, 16.

[u] 1 Kin. 18. 36. Ezra 9. 5. Mat. 27. 46. Acts 10. 3. & 3. 1, 16.

[x] Ch. 8. 16, 17. Rev. 1. 1. Gal. 3. 19. ver. 24—27. Zec. 2. 4.

[‖] Heb. *to make thee skilful of understanding.*

[y] Jam. 5. 16—18. Is. 58. 9. & 65. 24. ch. 10. 12. Ps. 32. 5.

[z] Heb. *word.*

[a] Heb. *a man of desires.* ch. 10. 11, 19. Luke 1. 28.

[b] Lev. 25. 8. Ezek. 4. 5, 6.

[†] *Seventy weeks.*—Weeks of years, as the sabbatic years, (Lev. 25. 8); 70 times 7, or 490 years; a day for a year. See Num. 14. 34. Ezek. 4. 6.—Ed.

[b] Or, *to restrain.* Mat. 1. 21. Tit. 2. 14. 1 John 3. 5. Is. 53. 8. Gal. 3. 13. Rom. 3. 25. & 5. 24. & 10. 4. 2 Cor. 5. 21.

[c] Or, *to seal up.* Col. 2. 14. Lam. 4. 22.

[d] Is. 53. 10, 11. Jer. 23. 6. 2 Cor. 5. 21. Heb. 9. 12, 14. 1 Pet. 2. 18.

[e] Mat. 11. 13. Luke 24. 27, 44, 46. Acts 10. 43. 2 Cor. 1. 20.

[f] Heb. *prophet.* Acts 3. 22.

A. M. cir. 3468.
B. C. cir. 538.

[*] This was not the "commandment" of Cyrus, which related merely to the temple, (Ezra 1. 1—3); nor of Darius, which only confirmed the former, (Ezra vi); nor of the 7th of Artaxerxes, which merely confirmed the decrees of his predecessors, (Ezra 7. 7, 13, 21); but is the decree of the 20th Artaxerxes, (Neh. 2. 1, 5—8), and from this date the 70 weeks are to be computed. Now the 20th Artaxerxes was 446 B. C. Then take 70 Chaldee years, equal to 69 Julian; and so 476 Julian years, making 483 Chaldee years, will terminate A. D. 33, the date of Messiah's death. If the time be reckoned from the 7th Artaxerxes, the result is the same. Thus, Artaxerxes' 7th is 457 B. C.; which taken from 483, the whole 70 weeks, arrives at the same date, A. D. 33.—Ed.

[†] Heb. *shall return and be built.*

[‡] *Upon the desolate.*—Upon the desolator — upon proud and merciless Rome, doomed, in her turn, to destruction.—Ed.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem [*] unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street [†] shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined, shall be poured upon the desolate.[‡]

## CHAPTER X.

(1) *Daniel mourning, seeth a vision, and is troubled:* 1—9. (2) *He is comforted by an angel:* 10—21.

A. M. cir. 3470.
B. C. cir. 534.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true,[*] but the time appointed *was* [a] long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning[†] three [b] full weeks.

3 I ate no [‡] pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks[§] were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* [c] Hiddekel,

5 Then I lifted up mine eyes, and looked, and behold a certain man[‖] clothed in linen, whose loins *were* girded with fine gold of Uphaz;

[*] *True.*—No conjecture of his own, but a revelation from God; and, *the time appointed long*—the prophecy extending over a long period of future history.—Ed.

[a] Heb. *great.* ver. 14. Is. 44. 7. ch. 12. 4.

[†] *Mourning*—because of the interruption to the building of the temple—the contentment of the rich Jews to remain among the Gentiles, and their niggardly aid to their returning brethren, and their sad insensibility and blindness.—Ed.

[b] Heb. *weeks of days.* Gen. 29. 14. Num. 11. 20. ch. 9. 24—26.

[‡] Heb. *bread of desires.*

[§] *Three whole weeks.*—"Three weeks of days," to distinguish them from the previous weeks of years.—Ed.

[c] Or, *Tigris.* Gen. 2. 14.

[‖] The description so agrees with that of John, (Rev. 1. 13), that there can be no doubt that Daniel's visitant was the Son of God.—Ed.

CHAP. IX.—Ver. 24—26. That these verses relate to the manifestation of Jesus Christ to fulfil all righteousness, and make full atonement for the sins of his people, to fulfil all the ancient types and prophecies, and to receive the Holy Ghost above measure himself, and miraculously pour him out upon his followers, for the restraining of iniquity, and the introduction of remarkable holiness into the world, among both Jews and Gentiles, is generally agreed. That each of the weeks mentioned denotes seven years, a *day* for *a year*, Ezek. iv. 6; and that the whole of the numbers is intended to point out the time of our Saviour's appearance, is also agreed. In applying the weeks there has been great difference among calculators: but it is enough that they must all fix the conclusion of the weeks near the time of our Saviour's death. From Ezra's commission, by Artaxerxes Longimanus, in the 7th year of his reign, to restore the affairs of the Jewish church and state, to the death of Christ, is precisely 70 weeks, or 490 years. From Nehemiah's commission to rebuild the wall of Jerusalem, in the 20th year of Artaxerxes, to the death of Christ, is 490 lunar years, and a little more; or perhaps precisely 490 to the rejection of the Jews and calling of the Gentiles. From Ezra's commission to Nehemiah's finishing his reformation, might be precisely seven weeks, or 49 years; thence to John Baptist's manifestation (by his ministry) of Christ as come, 62 weeks, or 434 years; thence to Christ's death another week, or seven years;—490 in all. Perhaps too from Julius Cæsar's edict, for the Jews to repair and fortify their cities, to Christ's birth, might be precisely 49 years; and as much from Herod's building of the inner temple to Christ's baptism; and as much from his finishing the outer temple to Christ's death.

In the last week, ver. 27, the covenant was confirmed with many, and the daily sacrifice abolished, either by Christ's ministrations, and the conversion of multitudes to him by the covenant of grace, and by his rendering useless all the typical sacrifices by his death; or near forty years afterward, when Titus made leagues of peace with sundry of the Asian nations, that he might have the more leisure to make war against the Jews; by which their temple was destroyed, their civil and ecclesiastical constitution overthrown, and themselves generally murdered or driven from the country; under the dreadful effects of which they have remained for above 1700 years past. [See Introduction, chap. iv. sect. xviii.]

REFLECTIONS UPON CHAP. IX.—The near fulfilment of God's promises animates the believing mind to earnest prayer for it. But, alas, how shameful and criminal is the conduct that exposes God's people to his righteous judgments, which so exactly correspond with his threatenings! The desolations of God's sanctuary are a great grief to gracious souls. But it is an animating encouragement to prayer, to consider his readiness to forgive sins, his ability to supply our wants, and that he has done so much for his people in former times, and can glorify his name, his Christ, his justice and mercy, and his relation to us, in our deliverance! Yea, God sometimes makes immediate and sensible returns to the prayers of his people, and gives them more than they ask. And with great humility and serious consideration ought such favours to be received! Necessary, great, and glorious, and fixed in every circumstance, is Jesus' incarnation, his unction with the Holy Ghost, his labours and death for sinners: and terrible the vengeance incurred by his obstinate despisers. But great is the mercy that, when some circumstances in scripture are left in great obscurity, the principal things are expressed so plainly, that he that runs may read and understand them.

CHAP. X. Ver. 5, 6. Christ's *clothing of fine linen* denotes his righteousness as our surety, and his holy and righteous government. His *golden girdle* denotes



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6 [d]His body also *was* like the beryl, and [e]his face as the appearance of lightning, and his eyes as lamps of fire, and [f]his arms and his feet like in colour to polished brass, and [g]the voice of his words like the voice of a multitude.

7 And I Daniel [h]alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this [i]great vision, and there remained no strength in me: for my [*k]comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I [l]in a deep sleep on my face, and [m]my face toward the ground.

10 ¶ And, behold, [n]an hand touched me, which [†]set me upon my knees and upon the palms of my hands:

11 And [‡]he said unto me, O Daniel, [o]a man greatly beloved, [p]understand the words that I speak unto thee, and [‖]stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, [q]Fear not, Daniel: for [r]from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.[‖]

13 But [s]the prince of the kingdom of Persia [*]withstood me one and twenty days:[†] but, lo, [t]Michael,[‡] [§]one of the chief princes, came to help me; and I remained there[‖] with the kings of Persia.

14 Now I am come [u]to make thee understand what shall befall thy people [x]in the latter days; for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, [y]I set my face toward the ground, and I became dumb.

16 And, behold, *one* [z]like the similitude of the sons of men [a]touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

A. M. cir. 3470.
B. C. cir. 534.

d Ezek. 1. 16. 1 Cor. 15. 47.
e Rev. 1. 14, 16. & 19. 12. Mat. 17. 2.
f Ezek. 1. 7. Ps. 104. 4. Rev. 1. 15. & 10. 1.
g Ezek. 1. 24. Rev. 1. 15. & 10. 3. Ps. xxix.
h Gen. 3. 10. 2 Kin. 6. 17. Acts 9. 7.
i Ex. 3. 3. Mat. 17. 1—5. Rev. 1. 13—16.
* Or, vigour.
k Ch. 7. 28. & 8. 17, 27. Rev. 1. 17. 2 Cor. 12. 2, 3.
l Gen. 2. 21. ch. 8. 18.
m Lev. 9. 24. Num. 14. 5. & 16. 22. Jos. 5. 14. 1 Kin. 18. 39. 1 Chr. 21. 16. Rev. 11. 16. Is. 6. 5.
n Ver. 16, 18. ch. 8. 18. & 9. 21. Rev. 1. 17.
o e. Gabriel's. ver. 11, 14, 19, 21. ch. 8. 16. & 9. 22, 23.
† Heb. *moved.*
‡ Gabriel.
‖ Heb. *a man of desires.* John 15. ch. 9. 23.
p Ch. 8. 16, 17. & 9. 21—23.
§ Heb. *stand upon thy standing.*
q Ver. 19. Mat. 28. 5, 10. Luke 2. 10. Rev. 1. 17. 1 John 4. 18.
r Ch. 9. 20—23. Is. 58. 9. & 65. 24. Ps. 32. 5. & 50. 15. & 91. 15. Mat. 7. 7.
‖ *For thy words.*—In answer to thy prayers.—Ko.
s Cambyses. Ezra 4. 5, 6. ver. 20. Eph. 6. 12.
* "The accuser of the brethren," (Job 1. 9). The withstander of good men, and good purposes. (Zech. 3. 1, 2. Jude 9). "The prince, yea, the god of this world," (John 12. 31. & 14. 30. 2 Cor. 4. 4). "The spirit that worketh in the children of disobedience," Eph. 2. 2. —Ko.
† *One and twenty days.*—The period of Daniel's mourning.—Ko.
t Col. 2. 10. Mat. 28. 18. Prov. 8. 15. ver. 21. ch. 12. 1. Jude 9. Rev. 12. 7.
‡ *Michael.*—"One like God"—even Christ, who alone was "in the form of God;" he, in that form, joined with him who now appeared in "fashion as a man," (ver. 5). The "man" and "Michael" being one and the same, in different characters. —Ko.
§ Or, *the first.*
‖ *I remained there.*—Christ is "wherever two or three are met together in his name;" and with them, as men like-minded with Daniel, he remained with the king of Persia, to counteract, mediately by them, the evil influences of their enemies, but immediately, by his own presence, whereby he "filleth all things," and "worketh all things according to the counsel of his own will."—Ko.
u Ch. 8. 16. & 9. 22.
x Ch. 2. 28. & 8. 26. Hos. 3. 4, 5. Hab. 2. 3.
y Ver. 6, 9, 16.
z Ver. 5, 6. Rev. 1. 17. Is. 6. 6. John 1. 14. Gal. 4. 4.
a Is. 6. 7. Jer. 1. 9. Ps. 51. 15.

A. M. cir. 3470.
B. C. cir. 534.

b Gen. 18. 27. Deut. 9. 24. Judg. 6. 22. & 13. 22.
* Or, *this servant of my lord.*
c Ver. 18. ch. 8. 18. & 9. 22, 23. Ps. 103. 13, 14.
d Ver. 12. Is. 41. 10. & 43. 1, 2. & 44. 1. Rev. 1. 17.
e Jos. 1. 6, 7, 9, 18. & 10. 25. 1 Cor. 16. 13. Eph. 6. 10. 2 Tim. 2. 1.
† This direct ascription of a strengthening power to his interpreter, clearly intimates that Daniel was aware of his divine character.—Ko.
f Ver. 16. Is. 37. 36. Acts 12. 23.
‡ *I return to fight*—either "with the sword of my mouth," (Rev. 1. 16. & 2. 16), or of earthly enemies. (see Ezek. 39. 21.—Ko.
§ Ch. 2, xii. & 8, 26. ver. 1. Deut. 32. 34. Ps. 56. 8. Is. 65. 6.
‖ *None that holdeth with me.*—"None that strengtheneth himself with me (appearing as man), but Michael," (the visible image of the invisible God). My personal strength, and your deliverance, is Godhead sustaining manhood.—Ko.

17 [b]For how can [*]the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came [c]again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, [d]fear not; peace *be* unto thee; [e]be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.[†]

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return [‡]to fight[‡] with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will show thee [§]that which is noted in the scripture of truth: and *there is* none that holdeth with me[‖] in these things but Michael your prince.

## CHAPTER XI.

(1) *Persia overthrown by Greece:* 1—4. (2) *Leagues and wars between the southern and northern powers:* 5—29. (3) *The ships of Chittim come against the wilful king:* 30.

A. M. cir. 3470.
B. C. cir. 534.

* To advance Darius to the throne, and to confirm him in his thoughts of mercy towards the exiled and enslaved Jews.—Ko.
a What is plain as well as true. ch. 10. 1, 21. & 2. 28.
† This was Xerxes, whose armies, according to Grotius, amounted to 5,283,220 men, whom he marched into Greece. His fleet consisted of 1,200 ships, the Carthaginians having joined him; and he had mercenaries from Gaul, Spain, and Italy.—Ko.
‡ Alexander of Macedon, whose kingdom was so divided, —Ko.
§ Ptolemy Soter, son of Lagus, one of Alexander's generals, who reigned over Egypt, on the south, Lybia, Cyrene, Arabia, Ethiopia, Phenicia, Cœle-Syria, Cyprus, and many islands in the Ægean sea, and many cities of Greece.—Ko.
‖ Seleucus Nicator.
* *And one of his princes.*—That is, the king of the south shall be strong; and one of his princes shall also be strong—but the one shall be superior to the other. —Ko.
† Heb. *shall associate themselves.*
‡ Berenice daughter of Ptolemy Philadelphus.

A LSO I, in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen* him.

2 And now will I show thee [a]the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength, through his riches, he shall stir up all[†] against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven;[‡] and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

5 ¶ And the [§]king of the south shall be strong, and [‖]*one* of his princes;[*] and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they [†]shall join themselves together; for the king's [‡]daughter

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his excellency, faithfulness, and readiness to fulfil his work. His *body as the beryl* denotes him as beautiful, the Lord from heaven. His *countenance as lightning* denotes his awful majesty. His *eyes as lamps of fire* denote his infinite knowledge, terrible to his enemies. His *arms* and *feet as polished brass* denote his almighty power to uphold his church, and tread down her enemies. His *loud voice*, his terrible judgments, and powerful spread of his gospel. 13, 20. The angel Gabriel had to baffle the attempts of Cambyses, Cyrus' son, or of some evil angel at the Persian court, who laboured to stir up mischief against the Jews, and had none to assist him herein but Jesus Christ, or some principal angel.

REFLECTIONS UPON CHAP. X.—The slow advances of God's work of deliverance in his church deeply affect the minds of his faithful saints. And let God turn back our captivity on earth as he will, this world will be still a valley of tears. But Jesus kindly manifests his glory to humble, importunate, and solemn supplicants. Oh how unnumbered are his excellencies! And the faith and sense of his love ought to banish all slavish dread, which would indispose us for hearing his words. What insignificant and polluted nothings are the best of men before God; and in their own view, when they behold him! But graciously his power and promises support his people under their terrors and grievances. As the entrance of their prayers is pleasant to him, so the entrance of his word is quickening to them. And we ought to be patient under present trials, lest God should send heavier ones. Though kings on earth and devils from hell be against us, it is enough if JEHOVAH, if Jesus, and his angels, care for and protect us.

CHAP. XI.—Ver. 1. Should have stood in the preceding chapter; and means that Gabriel had encouraged and excited Darius the Mede and Cyrus to release the Jews, notwithstanding the great opposition that design met with from devils and wicked courtiers. 2—4. After Cyrus, Cambyses, and Darius Hystaspes, Xerxes, being extremely wealthy, shall attempt to engage all his subjects and many others to destroy the Greeks, and shall invade them with a powerful army, but shall be shamefully defeated.—Long after this, Alexander the Macedonian, having become king of all Greece, shall invade and conquer Persia; and, after a short reign, be cut off by death, and his kingdom parted into *four;* but no part shared by his own relations. 5—9. Ptolemy Lagus, king of Egypt and the countries adjacent, shall be very powerful; but Seleucus Nicator of Syria and



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of the south shall come to the [f] king of the [f] north to make [g] an agreement: but she shall [h] not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and [i] he that begat her, and [i] he that strengthened her in *these* times.

7 But out of a [k] branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and [l] shall prevail;

8 And shall also carry captives into Egypt [m] their gods, with their princes, *and* with [n] their precious vessels of silver and of gold; [o] and [p] he shall continue *more* years than the [q] king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But [r] his sons [s] [t] shall be stirred up, and shall assemble a multitude of great forces: and [u] *one* shall certainly come, and [x] overflow, and pass through; then shall he return, and be stirred up, *even* to his [y] fortress.

11 And the [z] king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and [a] he shall set forth a great multitude; but the multitude shall [b] be given into [c] his hand.

12 *And* when he hath taken away the multitude, his heart [d] shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king [e] of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come, [f] after certain years, with a great army, and with much riches.

14 And in those times there shall many stand up against the king of the south: also [g] the robbers of thy people [h] shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and [i] cast up a mount, and take [k] the most fenced cities: and the arms of the south [l] shall not withstand, neither [m] his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him [n] shall do according to his own will, and none shall stand before him: and he shall stand in the [o] [p] glorious land, which by his hand shall be consumed.[q]

17 He shall also set his face to enter with the strength of his whole kingdom, and [r] upright ones with him; thus shall he do: and he shall give him the daughter of women,[s] [t] corrupting her; but she shall not stand *on his side*, neither be for him.[u]

18 After this shall he turn his face unto the [x] isles, and shall take many: but [y] a prince [z] for his own behalf shall cause [a] the reproach offered by him to cease; without his own reproach [b] he shall cause *it* to turn upon him.

19 Then [c] he shall turn his face toward the fort [d] of his own land: but he shall stumble, and fall, and not be found.

20 Then shall stand up in his estate [e] a raiser of taxes *in* the glory of the kingdom; [f] but within few days he shall be destroyed, neither [g] in anger, nor in battle.[h]

21 ¶ And in his [i] estate shall stand up [k] a [l] vile person,[m] to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by [n] flatteries.

22 And [o] with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the [p] prince of the covenant.[q]

23 And after the league *made* with him [r] he shall work deceitfully: for [s] he shall come up, and shall become strong with a small people.

24 He shall enter [t] peaceably even upon the fattest places of the [u] province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall [v] forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the [w] king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and [x] his army shall overflow: and many shall fall down slain.

A. M. cir. 3470.
B. C. cir. 534.

[f] Antiochus Theos.

[g] Syria, Lesser Asia, &c.

[h] Heb. *right.*

[i] Job 10. 12. ch. 8. 7, 8.

[k] Or, *whom she brought forth.*

[l] Ptolemy Philadelphus.

[m] Her brother Ptolemy Euergetes.

[n] 2 Chr. 24. 23, 24. Ps. 5. 6. & 55. 23.

[o] Is. 46. 1, 2. & 37. 19. & 19. 1. Jer. 43. 12. & 50. 2.

[p] Heb. *vessels of their desires.* Hos. 13. 15. ch. 1. 2, 3.

[q] Ptolemy Euergetes, in revenge for his sister's death, ("given up," ver. 6), invaded Syria, the north, and carried away 2,500 images, and 40,000 talents of silver and precious vessels.—Ed.

[r] Job 22. 13—18. Ps. 11. 7.

[s] Seleucus Callinicus.

[t] Seleucus' sons, Ceraunus and Antiochus the Great.

[u] The sons of the king of the north, one of whom, Antiochus, is here specially introduced as an overflowing conqueror.—Ed.

[x] Or, *shall war.*

[y] Antiochus.

[z] Ver. 22. 40. ch. 9. 26. Is. 7. 7, 8. Jer. 51. 46.

[a] Raphia, a frontier city on the north-east of Egypt. ver. 7.

[b] Ptolemy Philopater.

[c] Antiochus the Great.

[d] John 19. 11. Jer. 27. 6.

[e] Philopater's.

[f] Deut. 32. 15. Prov. 16. 18. John 19. 10. ch. 5. 20. 2 Kin. 14. 10. Is. 14. 7.

[g] Antiochus the Great.

[h] Heb. *at the end of times seven years.*

[i] Heb. *the children of robbers.*

[k] *The robbers of thy people.*—Not the people that robbed them, but the refractory Jews themselves, ("some of the breakers"), who by their wickedness contribute "to establish the vision," or fulfil the prophecy against themselves.—Ed.

[l] Jer. 5. 10. & 6. 6. & 33. 4. & 32. 4.

[m] Heb. *the city of munitions.*

[n] Ps. 33. 16, 17. & 147. 10. Prov. 21. 30, 31. ch. 8. 4, 7.

[o] Heb. *the people of his choices.*

[p] Ch. 8. 4, 5.

A. M. cir. 3470.
B. C. cir. 534.

[q] Or, *goodly land.* ch. 8. 9. ver. 41, 45. Ezek. 20. 6. Canaan or Egypt.

[r] Heb. *the land of ornament.*

[s] Is not verse 16 a parenthetic introduction of the Roman power, the "prince for his own behalf" again introduced, ver. 18? No other power did "according to his own will;" of none else could it be said, that "none shall stand before him."—Ed.

[t] Or, *much uprightness*, or *equal conditions.*

[u] The beautiful but worthless Cleopatra, whom her unprincipled father intended to betray her husband, but who, in this meditated treachery, did not stand to her father's interests.—Ed.

[x] Heb. *to corrupt.* Neh. 6. 9.

[y] But sided with her husband Ptolemy Epiphanes.

[z] Gen. 10. 4, 5.

[a] The Roman state by their general Lucius Scipio.

[b] A Roman general repelled the injury, and removed the reproach of his western conquests.—Ed.

[c] Heb. *for him.* 2 Tim. 2. 2, 7.

[d] Heb. *his reproach.*

[e] Judg. 1. 7. Mat. 7. 2. Hos. 12. 14.

[f] Antiochus the Great. Ps. 89. 5. Jer. 46. 6.

[g] He fled to Antioch; and soon after, in an attempt to plunder the temple of Elymais, he was slain by the infuriated people.—Ed.

[h] Heb. *one that causeth an exactor to pass over,* i. e. Seleucus Philopater.

[i] The "glory of the kingdom" was the temple in Jerusalem, which Seleucus Philopater, "the raiser of taxes," attempted to plunder.—Ed.

[k] Heb. *anger.*

[l] But by poison.

[m] Or, *place.*

[n] Antiochus Epiphanes, ch. 8. 9, 23.

[o] 2 Kin. 8. 12. Ps. 15. 4. Luke 16. 15.

[p] *A vile person.*—Antiochus, called Epiphanes. He succeeded in obtaining the kingdom by a flattering embassy to the Romans.—Ed.

[q] 2 Sam. 15. 6. Ps. 12. 2. & 55. 21.

[r] Ch. 8. 24, 25. Job 12. 6. Is. 6. 7, 8.

[s] Onias, the Jewish high priest, ch. 8. 11. or Demetrius, the true heir of the crown, or Ptolemy Philometor.

[t] The high priest of the Jews whom he subdued.—Ed.

[u] 2 Chr. 26. 16. Mic. 7. 5.

[x] Ch. 8. 8, 10, 24, 25.

[y] Or, *into the peaceable and fat,* &c.

[z] Egypt.

[a] Heb. *Think his thoughts.* Prov. 6. 14. Ps. 36. 4.

[b] Ptolemy Philometor.

[c] Antiochus.

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the places adjacent, still more powerful, and his dominion more extensive.—Wearied of the war between the two kingdoms, Antiochus Theos, the third Syro-grecian king, shall, for establishing a peace, marry Berenice the daughter of Ptolemy Philadelphus of Egypt. But he and she, and all her relations and friends, shall be quickly destroyed by Laodice his former wife. Then Ptolemy Euergetes of Egypt, Berenice's brother, in revenge, shall terribly ravage Syria, and even conquer it, till a sedition at home shall oblige him to return, yet laden with prisoners and spoil. 10—20. To recover what their father Callinicus of Syria had lost, his sons Ceraunus and Antiochus the Great shall levy a formidable army; and, after his brother's death, Antiochus shall ravage even to the north-east border of Egypt, where Ptolemy Philopater's troops shall give him a terrible defeat; which, issuing in Ptolemy's rage against the Jews, and his abandoning himself to luxury, shall conduce to the hurt of his kingdom. Ptolemy dying, and leaving his son Epiphanes an infant, Antiochus, assisted by part of the Jews, shall march a great army into Egypt, and ravage the country; and after bribing his daughter Cleopatra to murder him, he shall marry her to young Ptolemy Epiphanes of Egypt: but she proving faithful to her husband, her father, disappointed of his designs on the kingdom of Egypt, shall, in his rage, attack and take many of the isles and coasts of the Ægean Sea, now the east part of the Mediterranean. But the Romans, whom he now insults, in invading their allies, and treating their ambassadors with contempt, shall stop his career; and after many shameful defeats, oblige him to quit Lesser Asia, pay all the expenses of the war, and give his own son for a pledge of the payment. Retiring into his kingdom, he shall be murdered at Elymais, in his attempt to rob a temple of Jupiter. His elder son Seleucus Philopater shall be famous for nothing but for oppressing his people with taxes to pay the Roman debts; and shall, after a short reign, be poisoned by Heliodorus his treasurer. 21—29. He shall be succeeded by his despicable, debauched, and frantic brother, Antiochus Epiphanes, who shall have long lived at Rome as a hostage for the payment of his father's debt. Not by right, but by flattering the Syrians, Romans, Pergamenians, and others, he shall procure the Syrian crown, and get the better of all his opposers. And by scattering among his subjects the spoils taken from his opposers, he shall firmly attach them to his interests. After fixing himself on his throne, he shall march his mighty army against Ptolemy of Egypt, his cousin; and, by the help of traitors, shall rout his forces. And after



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27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant:† and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south: but it shall not be as the former, or as the latter.‡

30 ¶ For the ships of Chittim§ shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake‖ the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.*

32 And such as do wickedly against the covenant shall he corrupt by flatteries:† but the people that do know their God‡ shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help:§ but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 ¶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers,‖ nor the desire of women, nor regard any god: for he shall magnify himself above all.

A. M. cir. 3470.
B. C. cir. 534.

* Ptolemy Philometor, king of the south, was nephew to Antiochus, and they had frequent conferences at Memphis, professing mutual friendship, while cherishing internal jealousy and hatred.—Ko.

† The *Jews*, on a report of the death of Antiochus, made great rejoicings, which on his return he avenged by the massacre of 40,000, the sale of as many, the profanation of the holy of holies, and the total plunder of the temple.—Ko.

‡ *As the former*, when he entered "peaceably," (ver. 24.) —*Or as the latter*, when he returned victorious, ver. 28.—Ko.

§ The fleets of Greece, now in the power of Rome, brought ambassadors who terrified Antiochus, and peremptorily compelled him to withdraw his army.—Ko.

‖ With Menelaus, the wicked high priest (an idolater in heart), and the other apostate spies of his faction, who furnished the unpopular Antiochus with irritating intelligence. —Ko.

* *And arms*, &c.—"And armies shall stand up after him"—the armies of the Roman power, newly introduced (ver. 30), to whose actings the prophecy now turns. With them alone does the description agree, for though Antiochus polluted the temple, he did not make it "desolate," the last state of the "indignation" (ver. 36.) to which our Lord referred when lamenting over the incorrigible Jerusalem, or warning his disciples of the time to escape. Mat. 23. 37. 38. & 24. 15—18.—Ko.

† *Flatteries.*—To cast a little incense upon the idols altar, were most commonly employed by the Roman authorities to "corrupt" the faith of the primitive Christians.—Ko.

‡ *The people that do know their God*, are they, and they only, who know God in Christ reconciling sinners to himself. John 17. 3. 2 Cor. 5. 19, 20.—Ko.

§ *A little help*—such as Paul obtained from Lysias, (Acts 23. 23—30), and the brief intermissions in the ten great persecutions, or the occasional gleams of clemency in the emperors or their governors.—Ko.

‖ The God of "the only fathers" of the church, the apostles, the papacy has disregarded, in superseding his word by councils and traditions.—Ko.

A. M. cir. 3470.
B. C. cir. 534.

‖ Better translated, "thus shall he do to the defenders of Mahuzzim (tutelary saints and angels), together with the strange god whom he shall acknowledge (truly "a strange god," a wafer and wine, which the defenders of the papacy are taught to worship); he shall multiply honour (in the many titles and offices of the Romish hierarchy), and the earth he shall divide (having in the middle ages obtained immense territorial possessions in most European kingdoms) for a reward."—Ko.

† Gorgeous shrines, reliquaries, statues, &c.—Ko.

‡ *Time of the end.*—At the time when the dissolution of the Roman empire shall commence, the prelude to the division into ten kingdoms, and the final overthrow of the papacy and Mohammedanism—which have the same prophetic name—"little horns" which rose together, and together are doomed to fall.—Ko.

§ According to scriptural geography, all southerly points from east and west of Jerusalem are called "the south." Thus explained, this verse represents the northern hordes of Huns, Goths, Vandals, &c.; and the southern tribes, of Saracens, Tartars, Turks, &c., by whom the Roman empire was overrun, and foretells the rise of some great northern power that is finally to invade the Kingdoms, and settle his proud throne "upon the glorious holy mountains," and there perish where "none shall help him." What this power shall be, God only knows, for one man, at any time, (as witness the case of Mohammed) is capable of raising up a power sufficient to revolutionize, and (like Napoleon) to terrify monarchies in his fall.—Ko.

‖ Heb. *mountain of delight of holiness.*

38 But in his estate shall he honour the God of forces:* and a god whom his fathers knew not shall he honour with gold and silver, and with precious stones,† and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 ¶ And at the time of the end‡ shall the king of the south push at him: and the king of the north§ shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in the ‖glorious holy mountain; yet he shall come to his end, and none shall help him.

## CHAPTER XII.

(1) *Michael shall deliver Israel:* 1—4. (2) *Daniel is informed of the times:* 5—13.

A. M. cir. 3470.
B. C. cir. 534.

AND at that time shall Michael stand up,* the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one *that shall be* found written in the book.†

* Christ now "sitteth on the right hand of power," "waiting till his enemies be made his footstool; "at the period here predicted he will "stand up" for the deliverance of his covenant people.—Ko.

† The book of God's remembrance. See Mal. 3. 16. Luke 10. 20. Rev. 20. 12.—Ko.

making a league with him, which neither party intend to keep, he shall return home to Syria, terribly murdering the Jews, and ravaging their country in his way. Not long after he shall again invade Egypt with a formidable army, but without success. 30—35. For the Roman ambassadors, arriving in Macedonian ships, shall prohibit him from proceeding against Ptolemy, whom they shall have taken into their protection. Enraged herewith, he shall return home; and, by fearful murder and persecutions, shall attempt to abolish the Jewish religion, or extirpate their nation. And assisted by apostate Jews, he shall abolish the daily sacrifice, and make their temple a sink of idolatry, whoredom, and other wickedness.—While many of the Jews suffer for their religion, Matthias and his sons, called *Maccabees*, shall take arms; and, by a multitude of violent encounters, shall defeat the Syro-grecians, retake and purify the temple, and restore the true worship of God.—But some understand these six verses of the Romish heathens, and their persecution of the Christians. 36—45. Some understand these verses also of Antiochus' pride, insolence, blasphemy, introduction of new deities, and his brutal murder of women and children; and of his ravaging Canaan, Egypt, and the countries about; till at length he was embarrassed by a Parthian war from the east, and at last miserably destroyed by God. But they, at least, chiefly represent the Romish Antichrist as exalting himself above magistrates, angels, and even the Divine Persons, prohibiting marriage, and, regardless alike of the God of primitive Christians and of heathen idols, setting up angels and departed saints, or consecrated waters, as protectors of countries, cities, and societies, and as harassed by the Saracens, and afterwards more terribly by the Turks, who have conquered the west of Asia, north of Africa, and south-east of Europe; and who will be ruined in their attempt to dispossess the returned Jews of their country in the beginning of the millennium, about the very time that the Lord shall destroy Antichrist.

REFLECTIONS UPON CHAP. XI.—Infinitely perfect is God's insight into futurities. Often riches are kept for the hurt of the owners. Yea, all things here are but vanity and vexation of spirit. While God in his providences sets up one and pulls down another, exactly answerable to his purpose, men's lusts render this world a tremendous scene of ravage and murder. And God often exalts the worst of men to render them scourges to sinners, and especially his own people. And none are more bitter persecutors than apostates from the truth. While God singularly honours those that cleave to him in an evil day, he permits their opponents to rush forward in wickedness, till, becoming impudent in impiety, he can no longer delay their tremendous destruction. And how marvellous a confirmation of our faith is it, to find some scripture predictions, of contingent events, more particularly circumstantiated than in any particular history of them!

CHAP. XII.—Ver. 1—3. Jesus Christ shall preserve his people under, and at



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2 And [a] many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be [b] wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up [*] the words, and seal the book, *even* to the time of the end: many shall run to and fro,[†] and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood [c] other two, the one on this side of the [‡] bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which *was* [d] upon the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he [*] held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for [f] a time, [*] times, and [f] an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.[‡]

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, [g] Go thy way, Daniel; for the words *are* closed up and sealed till the time of the end.

10 [h] Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and [‖] the abomination that [‖] maketh desolate [*] set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be:* [†] for thou shalt rest, and stand in thy lot at the end of the days.

A. M. cir. 3471.
B. C. cir. 534.

[a] Rom. 11. 15. & 6. 21. & 8. 21, 22. Rev. 20. 4. Job 19. 25—27. Is. 26. 19. & 25. 8. & 66. 24. Ezek. 37. 1—5, 12. Hos. 13. 14. Mat. 22. 29—32. & 25. 46. Acts 24. 15. & 26. 8. John 5. 28, 29. Jer. 2. 26.

[b] Or, *teachers*: ch. 11. 33, 35. Rev. 20. 4. & 1. 20. Mat. 19. 28. & 13. 43. 1 Cor. 15. 41. Phil. 2. 21. 1 Thes. 2. 19, 20. Jam. 5. 20. Ps. 126. 5, 6.

[*] Inquire no farther, enough has been revealed for faith and hope, let "the time of the end" supply the fearful details, of which the dark outline has now been drawn.—Ed.

[†] The intercourse of nations shall be greatly facilitated, the taste for travelling shall be almost universal, and "knowledge" shall be proportionally "increased." But is divine knowledge intended? Is it not rather that superficial knowledge of the world, that may be acquired by "running to and fro" a knowledge which, in proportion as it improves the understanding, so often "destroys the heart."—Ed.

[c] Ch. 10. 5, 6, 10, 16.

[‡] Heb. *lip.*

[d] Or, *from above.* ch. 10. 4, 5. & 8. 16. Rev. 10. 2, 5. Job 9. 8. Ps. 93. 4.

[e] Deut. 32. 40. Rev. 10. 5, 6.

A. M. cir. 3471.
B. C. cir. 534.

[f] Ver. 11, 12. ch. 7. 25. Rev. 11. 2, 3. & 12. 6, 14. & 13. 5.

[*] *A time*, a year; *times*, two years; *an half*, half a year; which, reckoning, according to prophetic calculations, 360 days for a year, gives 1260 years. See chap. 7. 25.—Ed.

[†] Or, *part.*

[‡] "And when the dispersion of the holy people is finished, all these things shall be accomplished."—*Boothroyd.* The holy people are the Jews; "holy," being taken in the sense of separated and dedicated, in which sense they are still, and ever have been, "the holy people," though they have rebelled against their King, and "denied the Lord that bought them." Deut. 32. 5.—Ed.

[g] Ver. 13. Heb. 13. 5. 1 Cor. 7. 24. & 15. 58. Rom. 12. 2.

[h] Ch. 11. 33. Zec. 13. 9. Rev. 7. 14. & 14. 3—12.

[§] Heb. *to set up the abomination*, &c.

[‖] Or, *astontsheth.*

[*] *The daily sacrifice* was taken away by Antiochus. "The abomination that maketh desolate" was brought in by the Romans (Mat. 24. 15.), but was never completely "set up" till the mosque of Omar was erected on the site of the temple of Solomon, A. D. 637.—Ed.

[†] Or, *and thou*, &c.

last deliver them from, the terrible harassments of Antiochus, Romish heathens, Antichrist, Turks, &c., and at the last day he will reward them according to their faithfulness and usefulness. 4, 9, 10. These predictions shall never be fully understood before the fulfilment. And as there will be then a mixture of persons good and bad, it will be only the former who will be bettered by these troubles, or who, by diligent observation, will understand the fulfilled predictions. 7, 11, 12. The *time, times*, and a *half*, or 1260 days, denote the 1260 years of Antichrist's reign. *Thirty* years of terrible wars at the destruction of Antichrist bring it to 1290; and, by the end of 1335, we expect the millennium will be introduced in its full glory. 9, 13. Daniel must rest contented with the discoveries which he had obtained, and prepare for the eternal state, in the assurance of happiness and honour in it.

REFLECTIONS UPON CHAP. XII.—Seasonable and effectual are Jesus' assistance, protection, deliverances, and comforts. He is a present help in times of trouble to his people. And to all his chosen sheep he gives eternal life, and none shall pluck them out of his hand. O how great is the happiness of saints, and especially of faithful ministers, in the resurrection and in the eternal state! But, on the contrary, inexpressible the infamy and ruin of the wicked! Neither angels nor saints know anything more of future events but as God is pleased to reveal them. Yet, by humble searching of the Scriptures, and careful observation of providences, every prediction will at length appear plain. And it is Christ to whom we must apply for all necessary illumination. Never must we, except by death, and the last judgment, expect complete deliverances all at once. And it is not the curious scrutinizer into God's secrets, but the firm believer of his promises and observer of his laws, who may then expect safety and happiness.

## CONCLUDING REMARKS ON THE BOOK OF DANIEL.

1. In Daniel we may observe a glorious example of the power of early religious impresions in resisting subsequent temptations. He was one of the Jewish captives selected, according to eastern custom, for the courtly education in Babylon. His religious distinction between "clean and unclean" food, and his fixed objections against wine offered to idols, conducted him to a course of temperance as favourable to the health of his body, as to the development of his mind.

2. We observe the blessed influence of his principles and example upon his three friends—from which every pious youth should take courage to be decided in his profession of religion, as he shall thereby not only save his own soul, but may be the happy and blessed instrument of saving the souls of his youthful companions, 1 Tim. 4. 16.

3. Daniel presents us with a striking example of the worldly advancement that often accompanies or flows from the sincere profession of religion. No doubt his success exposed him to envy, and his religious principles were readily turned into instruments for his overthrow; but the God whom he served delivered him out of the snare, not merely to display his miraculous power over the ravenous lions, but to exhibit, in the most striking manner, the watchful care of his providence, and the all-sufficiency of his grace; and practically to exemplify the consolatory fact, that "godliness is profitable unto all things, having the promise of the life that now is, and also of that which is to come."

4. In Daniel there is also exhibited the importance of an early education in secular knowledge, when combined with piety; and the duty, advantage, and necessity, of the continued studying of the Holy Scriptures, which is not superseded even by prophetic inspiration. Daniel, though a man so pre-eminent that the Spirit ranks him with Noah and Job—a man "greatly beloved" of heaven, and favoured with the visions of futurity—has yet left upon record that "he knew by books"—the books he had read and prayerfully studied, and not by any immediate revelation—the things that God designed, and the times of their accomplishment. But while this fact affords a gracious encouragement to the study of the Sacred Scriptures in general, it guides to the study of the prophecies in particular. Of the profitableness of the study of fulfilled prophecy there can be no question. Were it true, which it is not, that the evidence of testimony diminishes in proportion to the lapse and distance of time, the evidence from fulfilled and fulfilling prophecy would constantly supply the deficiency; for if the one did decrease, the other is constantly on the increase. And every traveller who returns from the great field of prophetic vision, furnishes—even where he intends it not—some new illustration of the historic accuracy with which the spirit that was in the prophets foretold the events to come. But does not the record of Daniel's successful study of the prophetic books, furnish a light and encouragement to the study of unfulfilled prophecy also? The record of his success is not a mere fact, but a fact intended to teach its own peculiar lesson; and that lesson is, the hopefulness of studying unfulfilled prophecy. This, like every other department of sacred study, must be undertaken, not in the spirit of an eager and anxious curiosity, but in the spirit of deep humility, childlike teachableness, earnest prayer, and patient waiting. And were it so, that every attempt to penetrate the future, ended but in the conviction of the weakness of our vision, and the depth of the darkness that shrouds it, still the deep thoughtfulness and prayer into which the attempt has conducted, would alone repay the time and pains bestowed. But a total want of success in such studies we hold to be unexampled, if not impossible. Taking the language of prophecy fulfilled, as the key to what is still future; and, taking the attitude, not of a dogmatizing teacher, but of an humble learner, the student of unfulfilled prophecy, though he may be utterly unable to fill up the minor details, will yet discover the great outlines so broad and distinct, that he can have as little hesitation about anticipating the future, as about verifying the past. Indeed one of the chief errors to be avoided in the study of unfulfilled prophecy, is the attempt at filling up those minor details which the Spirit of God has been pleased to withhold. Let the student of prophecy never attempt to pass the barriers of the written word, nor endeavour to supply by imagination one image which the Spirit has not drawn. That Spirit best knew how much should be revealed for the establishment of faith, the encouragement of hope, and the support of patience; and wise are they who follow where the Spirit leads, but pause and stand still where he commands to "shut up the words, and seal the book."

The prophecies of Daniel being chiefly visional, should be studied in conjunction with the visional portions of Isaiah, Ezekiel, Amos, and Zechariah, but particularly in the light of the "Revelation" of John, which may justly be regarded as an expansion of Daniel, and a supply of as much detail as the Spirit wills or the church requires.—Ed.



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# THE PROPHECY

OF

# HOSEA.

THIS book and the eleven following were, by the Jews, comprehended in one volume, called the *Lesser Prophets*. Hosea began his public work about A. M. 3196; and lived to see most of what he had foretold fulfilled in the misery and ruin of the ten tribes of Israel. His style is concise and sententious; in some places very obscure, and in others clear and pathetic. His general scope is to convince the Hebrews of their sins, excite them to repent, and prevent their own destruction, and to denounce the judgments of God against such as should remain obstinate. But with these he intermixes some very evangelical promises; chap. i. 7, 10, 11; and ii. 1, 7, 14—23; and iii. 5; and v. 15; and vi. 1—3, 11; and xi. 8, 9; and xiii. 4, 9, 10, 14; and xiv. 1—8; which indeed almost all respect the happy restoration of the Jews in the glorious millennium. In the first three chapters he instructs by signs; in the rest by discourses only.—*N. B.* In this and other prophecies, *Ephraim* and *Israel* denote the ten tribes, as distinguished from the kingdom of Judah and Benjamin.

Hosea is placed at the head of the twelve "Lesser Prophets," who are so called, not from any inferiority in their character, authority or matter, but merely on account of their brevity when compared with Isaiah, Jeremiah, Ezekiel, and Daniel. Hosea was contemporary with Isaiah, Joel, Amos, and Jonah; and prophesied, instructed, reproved, or comforted, the people, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah—in all above sixty years. His prophecies, however, are chiefly directed to the ten tribes, before their captivity. His book is quoted or referred to in the New Testament in, at least, the following passages:—Mat. ii. 15. & ix. 13. & xii. 7. Luke xv. 18. & xxiii. 30. John vii. 34. Rom. ix. 25, 26. 1 Cor. xv. 54—56. Gal. vi. 7, 8. Heb. iv. 12. 1 Pet. ii. 9, 10. Rev. vi. 16.—ED.]

## CHAPTER I.

(1) *God's declaration against the spiritual unfaithfulness of Israel:* 1, 2. (2) *The emblem of the marriage of Gomer, and birth of her children:* 3—9. (3) *The merciful restoration of Israel and Judah:* 10, 11.

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel.[a]

2 ¶ The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee[†] a wife of whoredoms, and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer[‡] the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel;[§] for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow[‖] of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now, when she had weaned [*] Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, Call his name Lo-ammi: [†] for ye *are* not my people, and I will not be your *God*.

10 ¶ [a] Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: [b] and it shall come to pass, *that* [‡] in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: [c] for great *shall be* the day of Jezreel.[§]

A. M. cir. 3218. B. C. cir. 786.

[a] Jeroboam, king of Israel, was contemporary with Uzziah king of Judah; and is here mentioned, because the prophecy was chiefly directed to his subjects.—ED.

[†] The "whoredom" here described consisted in the people of Israel having "departed from the LORD," and gone after the idolatry of the nations. This command, when interpreted by the second chapter—which evidently describes the kingdom of Israel under the emblem of a faithless but reclaimed, reformed, and penitent wife—will clearly appear to be itself, not an actual command for God's prophet to marry an adulteress, but an emblem of what grace and mercy must do in bringing back faithless rebels to the covenant and kingdom of God.—ED.

[‡] *Gomer*, consuming; *Diblaim*, things withered; names graphically descriptive of the hapless condition of Israel, consumed and withered as barren branches. John 15. 6.—ED.

[§] *Jezreel*, "God will disperse;" or as seed sown by the way side is scattered and lost.—ED.

[‖] *Break the bow.*—Nations, like an elastic bow, often make sudden and wonderful recoveries after defeats apparently ruinous; but as the "broken bow" recovers no more, so Israel now falls never again to rise, till the judgment is completed.—ED.

A. M. cir. 3219. B. C. cir. 785.

[*] *Lo-ruhamah*—not having obtained mercy. The character of an individual unbelieving and impenitent.—KO.

[†] *Lo-ammi*, not my people. The character of a nation who had merged private conscience in the prevalence of general corruption.—KO.

[a] Rom. 9. 25, 26. 1 Pet. 2. 9, 10. Mat. 6. 11. Is. 43. 6. & 49. 12—23. & 60. 4, &c. Ezek. 37. 2—10. Jer. 31. 8. Zec. 10. 8, 9. & 2. 4, 11. Gen. 22. 17. & 32. 12.

[b] Rom. 9. 25, 26. & 11. 15. 25, 26. ch. 6. 1, 2. Gal. 4. 4—6. John 1. 12. 1 John 3. 1, 2. 2 Cor. 6. 17, 18. 1 Pet. 2. 9, 10.

[‡] Or, *instead of that.*

[c] Ps. 22. 27—30. & 110. 3. Is. 60. 22. & 11. 12. & 53. 10—12.

[§] *Jezreel* (see ver. 4.) signifies the "dispersion of the seed of God" in the act of judgment; here it still possesses the same meaning, but in the act of being gathered again in mercy into one heap, (Ps. 147. 2.) under Christ their "one head" and sole Lord of the harvest.—ED.

## CHAPTER II.

(1) *Israel's idolatry:* 1—5. (2) *God's judgments against them:* 6—13. (3) *His promises of reconciliation with them:* 14—23.

SAY ye unto your brethren, [a] Ammi; and to your sisters, [b] Ruhamah.

2 Plead with your mother, plead; for she *is* not my wife, neither *am* I her husband: [*] let her therefore put away her [c] whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a

A. M. cir. 3219. B. C. cir. 785.

[a] That is, *My people.* Ex. 19. 5, 6.

[b] That is, *having obtained mercy.* Jer. 31. 20.

[c] Having ceased to be loving and faithful, she ceased to be a wife—for these two principles are implied in that holy character and relation—and he ceased to be her husband, not by any fault of his, but because her infidelity had dissolved the marriage tie.—ED.

[c] Ezek. xvi, xx, xxiii.

EXPLANATORY NOTES. CHAP. I.—Ver. 4. In [a] executing God's judgments on the family of Ahab, 2 Kings ix. x., Jehu only aimed at gratifying his own ambition and cruelty; and therefore his conduct is justly punished, as murder, upon his own family, and the throne of Israel taken from them.

REFLECTIONS UPON CHAP. I.—God can easily preserve his ministers in the very worst of times, and make them steadily to serve him either in honour or dishonour. And it becomes them to use very diversified methods, in order to convince hardened sinners, and warn them to flee from the wrath which is to come. God sovereignly destroys the instruments of his wrath when his work with them is finished. And there is no warding off the strokes of his vengeance. They who depart from him weaken, and bring certain ruin on themselves. If God's mercy be once taken from men, they are irrecoverably miserable. And they who in works deny God may expect to be disowned by him at last. But our salvation is solely owing to his sovereign grace. And if we cleave to God in a day of defection, he will save us in a day of trouble. Thrice happy are they who, adopted into his family, have Jesus for their spiritual Head, and go up from this world to their heavenly rest. Happy are the apostolic and millennial periods, and especially that of the last judgment, in which multitudes of Jews and Gentiles shall follow after him as the Head of his redeemed church.

CHAP. II.—Ver. 1, might have been connected with the preceding chapter, intimating that, at that general restoration, the Hebrews will again be adopted as God's people, and share his peculiar favour. 2—4. And let the pious Israelites, or Jewish converts to Christianity, earnestly plead with their nation, which have practically abandoned my worship and service, and which I am just ejecting from their peculiar relation to me to repent of, and reform from their idola-



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wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my [a] drink.

6 Therefore, behold, I will hedge up thy way with thorns, and [b] make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, I will go and return to my first husband; [c] for then *was it* better with me than now.

8 For she did not know [d] that I gave her corn, and [e] wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my corn [f] in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her [g] lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig-trees, whereof she hath said, These *are* my rewards [h] that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burnt incense to them,

A. M. cir. 3219.
B. C. cir. 785.

[a] Heb. *drinks.*

[b] Heb. *wall a wall.*

[c] This is the exact parallel of the younger son, (Luke 15. 18), who, having wasted his substance, and having been reduced to the degrading employment of feeding swine, at last, through grace, "came to himself," and said, "I will arise and go unto my father."—Ed.

§ Either to be ignorant of God, or altogether to overlook or deny him, is the constant characteristic of irreligion. The prophet here draws his evidence of this fact from agriculture and commerce—corn, oil, wine, wool, flax, silver, and gold—the produce, possessions, and emblems, of a prosperous people; all naturally calculated to lead the heart to the Giver, but all, through sin, leading to neglect or ignorance both of his providence and grace.—Ed.

[d] Heb. *new wine.*

[e] By drought, rain, wind, mildew, or those inexplicable causes of unfruitfulness which God sends, from time to time, to teach the ignorant, stir up the thoughtless, and convince the gainsayer, of a truth the most simple, yet so little understood and less felt—"the Lord reigneth."—Ed.

[f] Heb. *folly* or *villany.*

‡ The march of improvement in agriculture, manufactures, and the various useful, or ornamental arts, ought to be accompanied with similar advancement in the public feeling of gratitude to God. But, alas! experience discovers that improvements in temporal, are too often attained at the expense of spiritual things. Israel had greatly advanced in the cultivation of the vine and the fig—two inexhaustible sources of national employment and prosperity—but, having derived her improvements chiefly from the example and instruction of her idolatrous neighbours, she not merely adopts their improvements, but conforms to their idolatry, and records her success as "rewards" from them, and forgets or denies that they are mercies from God. O that Britain may take warning, and never be seduced after this sad example of national unbelief!—Ed.

A. M. cir. 3219.
B. C. cir. 785.

[g] Or, *nevertheless.* Is. 30. 18. Jer. 16. 14.

[h] *Allure.*—Not by mere arbitrary requirement without any reason assigned beyond the divine will; nor yet by any penalty imposed upon neglect or infraction; but by such tenderness as a father employs, because he feels; and such alluring hopes as he sets before his child when he would lead him to sacrifice the present to the future, and pursue the course of self-denial, and study that he may attain a character and a position of emolument and honour.—Ed.

[i] Heb. *to her heart.* Is. xliv, xlv, xlvii, lii, lv.—lxii, xlii. Jer. iii, xxx—xxxiii. Ezek. xxxiv—xlviii.

[k] Or, *from that time.* Is. 60. 16. & 65. 20.

[l] *Achor* was the place (Josh. 7. 25), where Achan was put to death for his covetousness of gold and silver, and a Babylonish garment. Now "covetousness is idolatry," and until that principle is destroyed by the mortifying spirit, (Rom. 8. 13), some form of idolatry will still reign in the heart; but, when "covetousness" is destroyed, then the believer is "saved by hope;" "because the love of God is shed abroad in his heart," just in proportion as the love of the world is expelled. Rom. 5. 5. & 8. 24. † John 2. 15, 16.—Ed.

‡ *Ishi*—that is, my husband, bound by the oath of the covenant to faithfulness and love. Heb. 6. 16—19.—*Baali*, that is, my Lord; claiming superiority as a right, and exacting obedience as a debt.—Ed.

§ *I will hear the heavens*—whilst angels rejoice over sinners that repent (Luke 15. 7, 10.); and *they shall hear the earth*—as believers cry "thy will be done on earth as it is in heaven."—Ed.

‖ *The corn*—the seed of the word as it falls, or ripens. (Mat. 13. 8, 23).—*Wine*, the reviving power of gospel promises. (Is. 5. 5).—*Oil*, the unity of brethren in the bond of peace, produced by his effectual teaching. (Ps. 133. 1.—2. Eph. 4. & 1 John 2. 20).—*Jezreel*, the dispersed seed of God returning with joy to Messiah. Chap. 1. 10, 11.—Ed.

and she decked herself with her ear-rings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ [d] Therefore, behold, I will allure [a] her, and bring her into the wilderness, and speak [b] comfortably unto her.

15 And I will give her her vineyards [e] from thence, and the valley of Achor [f] for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi, [g] and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies:

20 I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD; I will hear the heavens, [h] and they shall hear the earth;

22 And the earth shall hear the corn, [i] and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

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tries and other beloved abominations, lest I quickly deprive them of all their privileges, render their country desolate, themselves miserable captives, and without mercy continue my vengeance upon their posterity for many generations. 5—13. For since they, with impudent obstinacy, depend on heathen alliances and idols, as if these had procured them their enjoyments, I will bring them into inextricable perplexities and miseries, that they shall not be able to accomplish their idolatrous or wicked designs. And neither idols nor idolatrous allies being able to help them, they shall return to their God, who anciently heaped so many favours on their ancestors. And because they refuse to own me as the bestower of those outward things, wherewith they make and worship idols, I will deprive them of these things; and, by my fearful judgments, effectually and incontrollably manifest their fearful wickedness to all the nations around, turn all their joy into mourning, all their plenty into miserable poverty, and give their substance to furious enemies, render their country desolate, and thus severely punish their idolatries. 14—18. Nevertheless, I, who brought their fathers out of Egypt into the wilderness, and entered into covenant with them, will at last deliver them from their captivity and dispersion, and to their great comfort bring them through all difficulties into their own land, and make them to rejoice in my salvation, as their fathers did on their having passed through the Red Sea; and I will effectually determine them to renounce their idolatry and apostasy, and solemnly and cordially to acknowledge me alone as the Lord their gracious God. I will effectually protect them from every temporal or spiritual enemy and danger, 19—23; and through the righteousness of my Son, I will, in infinite equity, wisdom, love, mercy, and faithfulness, render them my people by an everlasting covenant, and make them to know and acknowledge me as their God, fulfilling all my gracious promises. I will make all things in heaven and earth to concur in promoting their temporal, spiritual, and eternal welfare. Yea, I will graciously multiply their children; and notwithstanding their long and fearful rejection, both Jews and Gentiles shall be rendered my peculiar people, sincere, bold, and open professors of the gospel of Christ.

REFLECTIONS UPON CHAP. II.—Our relation to God, and dependence on him, exceedingly aggravate our rebellion against him; and yet God will renew his grant of that relation. O how loath he is to give up his professing people! They who love him ought therefore with great earnestness to expostulate with backsliding brethren, in order to convince them of their sin, warn them of their danger, and persuade them to repent of, and reform from, their sins; and not only to put away the grosser acts, but even the most inward and beloved abominations. If men abuse God's temporal favours in the service of idols, or accept them as received from such, it is but just that he should deprive them of them; and that he should mar the fields and flocks of those who have profaned his ordinances. But how sovereign are his mercies! Where sin and its punishments had abounded, grace much more abounds. God allures those by his gospel grace who justly deserve his everlasting destruction. And distress and fear, as well as foretastes of his kindness, promote spiritual gladness, and detestation of idols. And, O, thrice-blessed is it to have JEHOVAH our reviver and comforter, our cleanser from all idols, our protector from every enemy, our gracious, faithful, and everlasting husband, our enricher, our God, and our ALL! In view of this, let my soul, hedged in by his providence, and all allured by his kindness, cast out her idols, and claim JEHOVAH as my own; that, in Christ, I may have his grace, mercy, and peace, multiplied unto me! Adoring the grace which first chose, espoused, and drew my heart, let me, in communion with his people, cordially and solemnly take him to be my God for ever, and my guide even unto death.



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## CHAPTER III.

*By the purchase and seclusion of an adulteress for a wife, is set forth the degraded state, merciful preservation, and final restoration of Israel.*

A. M. cir. 3219. B. C. cir. 785.

THEN said the LORD unto me, Go yet,[a] love a woman beloved of *her* friend,[†] yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her[‡] to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley.

3 And I said unto her, Thou shalt abide for me many days: thou shalt not play the harlot,[§] and thou shalt not be for *another* man; so *will* I also *be* for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:

5 Afterward shall the children of Israel return, and seek the LORD their God, and David[‖] their king; and shall fear the LORD and his goodness in the latter days.

[a] *Go yet*—go again. The former parable of the unfaithful wife, (ch. 1. 2—9), related to "the house of Israel" (ch. 1. 6); that is, to the ten tribes as a kingdom. This parable relates to "the children of Israel" (ch. 2. 10, 11, & 3. 2), which name includes the whole "twelve tribes scattered abroad."—KO.

[†] *Beloved of her friend*—her husband, (Jer. 3. 20. Song 5. 16). —*Yet an adulteress.* Though an adulteress, the emblem of Israel, "beloved for the fathers' sakes," notwithstanding all their unfaithfulness.—KO.

[‡] *I bought her.*—Intimating the enslaved state into which Israel would be brought during the dispersion.—KO.

[§] The dispersion of Israel was to cure them of idolatry—justly characterised as adultery, because idolatry and licentiousness have, in all ages, been intimately, if not inseparably, united.—KO.

[‖] *David* signifies "beloved," which is the name by which the Father acknowledges the Son from heaven. Mat. 3. 17.—KO.

## CHAPTER IV.

(1) *Judgments against national sins:* 1—5. (2) *Against the priests:* 6—11. (3) *Against idolatry:* 12—14. (4) *Judah exhorted to take warning from Israel:* 15—19.

A. M. cir. 3220. B. C. cir. 765.

HEAR[a] the word of the LORD, ye children of Israel: for the LORD hath a controversy[*] with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out,[†] and [‡]blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.[§]

4 Yet let no man strive, nor reprove another: for thy people *are* [b]as they [‖]that strive with the priest.

[a] Is. 28. 1. & 42. 23. & 51. 1. Jer. 22. 29.

[*] *A controversy.*—A phrase taken from a suit at law for injury inflicted on the person, or damage done to property.—KO.

[†] *Break out*—as water bursts through banks and overflows the land.—KO.

[‡] Heb. *bloods.*

[§] *The fishes of the sea shall be taken away.*—Sea, in Hebrew, is put for any considerable extent of water—and by drought in their tributary streams, the supply of fish might be destroyed. Or, if the great sea be understood, the depredations of foreign fishermen might soon take away the supply from the feeble and unprotected Israelites.—KO.

A. M. cir. 3220. B. C. cir. 765.

[b] Jer. 23. 10. & 18. 18. & 29. 2. & 26. 8, 11. Amos 3. 10. 2 Kin. 17. 13—15. Deut. 17. 12. Rom. 2. 2.

[a] *Therefore shalt thou fall.*—The address is to the idolatrous priest (compare, 4, 6), but includes the whole people as a church, whose office and dignity was "a kingdom of priests." Ex. 19. 6.—KO.

[†] Heb. *cut off.*

[‡] Heb. *cut off.*

[§] *Thy children.*—The address is to the church as a mother (ver. 6); that is, to the church as entrusted with the education of her children.—KO.

[c] Ch. 13. 6. & 11. 2. Deut. 32. 15. Jer. 5. 7, 8. Rom. 2. 4.

[d] 1 Sam. 2. 30. Mal. 2. 9.

[e] Lev. 6. 26. & 7. 6, 7.

[‖] *Eat up the sin.*—Not the sin-offering, but the sin itself, which they countenanced by their erroneous teaching (ver. 6), and which they were not desirous of correcting; because, as lawyers, judges, and magistrates, they derived their support from the fees, bribes, and fines, arising from the public criminality. See ver. 18.—KO.

[a] Heb. *lift up their soul to their iniquity, and encourage them in it.*

[f] Is. 24. 2. Jer. 5. 31. & 14. 15, 16. Mat. 15. 14.

[†] Heb. *visit upon.*

[‡] Heb. *cause to return.*

[§] Lev. 26. 26. Mic. 6. 14. Amos 4. 8. Hag. 1. 6. Prov. 1. 3, 25.

[h] Deut. 32. 15—21. & 32. 32, 37. Ps. 69. 7. 2 Pet. 2. 20, 22.

[i] Is. 5. 12. & 28. 7. Prov. 23. 31—35. ver. 10, 12. Eccl. 7. 7. ch. 13. 6.

[§] *Takes away the heart* of the rational and immortal man, and reduce him to the level of the beasts that perish. Ps. 49. 20. —KO.

[k] Jer. 2. 27. & 10. 8. Hab. 2. 18, 19. Ezek. 21. 21.

[l] Is. 1. 29. & 57. 5, 7. Ezek. 6. 13. & 20. 28. & 43. 20, 25.

[‖] *I will not,* &c.—This is contrary to both the tenor of God's law and providence. It should be translated, "Shall not I punish," &c.—KO.

[a] *Harlots.*—Such as prostituted themselves in idol-temples in honour of the idol, as the word signifies.—KO.

[†] Or, *be punished.*

5 Therefore shalt thou fall[*] in the day, and the prophet also shall fall with thee in the night, and I will [†]destroy thy mother.

6 ¶ My people are [‡]destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.[§]

7 [c]As they were increased, so they sinned against me; *therefore* [d]will I change their glory into shame.

8 They [‖]eat up the sin[a] of my people, and they [e]set their heart on their iniquity.

9 And there shall be, [f]like people, like priest: and I will [†]punish them for their ways, and [‡]reward them their doings.

10 For [g]they shall eat, and not have enough; they shall commit whoredom, and shall not increase: because they [h]have left off to take heed to the LORD.

11 [i]Whoredom, and wine, and new wine, take away the heart.[§]

12 ¶ [k]My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 [l]They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars, and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I will not[‖] punish your daughters when they commit whoredom, nor your spouses when they commit adultery; for themselves are separated with whores, and they sacrifice with harlots:[a] therefore the people *that* doth not understand shall [†]fall.

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CHAP. III.—Ver. 2. Hosea's purchasing back his whorish wife at the price of a slave, denotes that base and disgraceful bondage in which the Israelites should long continue. 3, 4. This shows that the Israelites and Jews should, in the most deplorable manner, continue many ages without either civil or ecclesiastical establishment, neither worshipping the true God aright, nor professing regard to the idols of the nations. 5. But, after the captivity, and especially in the beginning of the glorious millennium, shall all the Hebrew tribes, through the marvellous kindness of God, be converted to the Christian faith and true worship and fear of God.

REFLECTIONS UPON CHAP. III.—It is very difficult to instruct or reclaim hardened professors. Precept must be upon precept, and sign upon sign. And the kindness of God seems long lost upon obstinate sinners. Sharply he must afflict them, even while he waits to be gracious: and long and disgraceful distress must teach them to value his kind returns. But happy are those afflictions which restrain us from using sinful means of relief, or which restrain us from following after idols. And thrice happy is it when both favours and frowns effectually draw us to Jesus Christ and his service. It is only in him that we can find JEHOVAH as ours, or taste of his heart-constraining goodness.

CHAP. IV.—Ver. 1—5. Let the ten tribes of Israel know assuredly, that God, highly provoked with their hypocrisy, fraud, and falsehood, their uncharitableness and cruelty, their wilful or slothful ignorance of divine things, and by their presumptuous profane swearing, perjury, murder, theft, and adultery, the repeated, and everywhere frequent, murders of their kings and others, will, by sword, famine, and pestilence, render their country most miserable and desolate. But it is to no purpose to warn or reprove them, they are so hardened and obstinate, and are ready to fly in the face of the best authorized reprovers. Therefore they and their false prophets shall be destroyed together, and their civil constitution shall be utterly broken, and the people murdered or dragged into captivity. 6—11. Since the priests neglect to instruct the people, and reject or forget the law of God, I will exclude them and their children from the office and benefit of the priesthood; and since, as their numbers, wealth, and power increase, they become more daring in their impieties, I will strip them of all their possessions and honours, and render them miserable and contemptible captives. And since they, with eagerness and pleasure, pamper themselves with the flesh of the people's sin-offerings, and even encourage them to sin, that their gain may abound; therefore shall priests and people, already alike in ignorance, intemperance, and profaneness, be quickly alike involved in fearful punishments. Their food being withdrawn or cursed, they shall be pinched with hunger. Their whoredoms shall not increase their families, nor their idolatries nor sinful alliances their strength:—For they have openly cast off all regard to me and my law; their whoredoms, idolatries, drunkenness, and luxury, rendering them quite stupid and besotted. 12—14. Though they profess to be my people, they consult their wooden idols, and divine things by the falling of their staves. Instigated by the devil and their own idolatrous inclinations, they have renounced their dependence on me; and so abandoned themselves to idolatry, that there is scarcely the top of a hill, or a cluster of trees, where they do not worship some idol; and therefore will I give them up to the basest uncleanness and whoredoms, even in the worship of their idols, their daughters and wives being encouraged thereto by the example of their fathers and husbands:—in consequence of which, this besotted nation shall plunge themselves into ruin.



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15 ¶ Though thou, Israel, [m] play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal,[*] neither go ye up to Beth-aven,[†] nor swear, The LORD liveth.

16 For Israel [n] slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: [o] let him alone.

18 Their drink [‡] is sour; they have committed whoredom continually: [p] her rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings,[§] and they shall be [q] ashamed because of their sacrifices.

A. M. cir. 3239.
B. C. cir. 765.

m 1 Kin. xii. to 2 Kin. xvii. Jer. 3. 6—9. Ezek. 23. 4—8.

* *Gilgal.*—Famous for the renewal of the covenant of circumcision, (Josh. 5. 1—9.)—infamous for the idolatry set up by Jeroboam.—Ed.

† *Beth-aven*—the same as Beth-el. "The house of God," in the days of faithful Abraham—"the house of iniquity" in the days of his faithless descendants.—Ed.

n Jer. 7. 24. Zec. 7. 11, 12. ch. 11. 2, 7.

o Var. 4, 14. Mat. 15. 14. Gen. 6. 3. Ezek. 20. 39. Rev. 22. 11. Ps. 81. 12.

‡ Heb. *is gone.*

p Heb. *shields.* Ps. xlvii.

§ To carry her hopelessly away.—Ed.

q Jer. 2. 26—28. & 3. 24, 25.

## CHAPTER V.

*National judgments against all ranks and conditions until they repent.*

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king: for judgment *is* toward you, because ye have been a snare on Mizpah,[*] and a net spread upon Tabor.

2 And the revolters[†] are profound to make slaughter, [‡] though I *have been* [a] a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim,[§] thou committest whoredom, *and* Israel is defiled.

4 [‖] They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

A. M. cir. 3244.
B. C. cir. 760.

* *Mizpah.* — A mountain and city of Gilead (Judg. 11. 29). —*Tabor*, a mountain of Zebulun; in both of which, it would appear, hunters and fowlers assembled with snares and nets, which are here employed as the emblems of those arts and influences which the idolatrous kings of Israel employed to seduce the people from the worship of Jehovah.—Ed.

† *Revolters*, hunters. — Applied to those who rode upon horses to drive the beasts into the toils. —*Profound.* Either they have dug deep pits to make slaughter, or they have made "deep slaughter."—Ed.

‡ Or, *and*, &c.

a Heb. *a correction.* Judg. 2. 14—20. Is. 1. 5.

§ *Ephraim*, the chief of the ten tribes. — *Israel*, the ten tribes collectively.—Ed.

‖ Heb. *they will not give.*

* Or, *their doings will not suffer them.*

6 They shall go with [b] their flocks and with their herds to seek the LORD; but they shall not find *him:* he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD; for they have begotten [*] strange children:[*] now shall a month[†] devour them with their portions.

8 [d] Blow ye the cornet in [*] Gibeah, *and* the trumpet in Ramah; cry aloud *at* [f] Beth-aven, after thee,[‡] O Benjamin.

9 [g] Ephraim shall be desolate in the day of rebuke: among the tribes of Israel [h] have I made known that which shall surely be.

10 [i] The princes of Judah were like them that remove the bound:[§] *therefore* I will pour out my wrath upon them [k] like water.

11 [l] Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.[‖]

12 Therefore *will* I *be* unto Ephraim [m] as a moth, and to the house of Judah as [*] rottenness.[†]

13 When Ephraim saw his sickness, and Judah *saw* his wound, [n] then went Ephraim to the Assyrian, and sent [‡] to king Jareb: [o] yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim [p] as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him.*

15 ¶ I will go *and* return to my place, [‖] till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

b Mic. 6. 6, 7. Is. 1. 11—15. & 66. 3. Jer. 7. 4. Prov. 15. 8.

c Ex. 23. 32. Deut. 7. 2. Judg. 2. 10. &c. Ps. 144. 7, 11. Neh. 13. 24.

* *Strange children.* Idolaters whom God will not acknowledge.—Ed.

† Their "portion" for the year shall be devoured in "a month"—they shall be reduced to hopeless famine, either of bread or of the word. —Ed.

d Ch. 8. 1. Jer. 4. 5. & 6. 1. Is. 10. 28—31. Joel 2. 1.

e Ch. 10. 9. & 9. 9. Judg. xix, xx.

f 1 Kin. 12. 29. ch. 4. 15. & 10. 5, 8.

‡ *After thee.*—The enemy is behind thee.—Ed.

g Ver. 12. 14. ch. 5. 5, 14. & 9. 5, 11—17. & 10. 5, 14. & 13. 5, 6. & 13. 3, 15, 16. Amos 3. 14, 15. & 7. 9, 17.

h Is. 46. 10. & 46. 5, 5. Zec. 1. 6.

i 2 Kin. xvi. 2 Chr. xxviii. Deut. 19. 14. & 27. 17. Prov. 22. 28.

§ The princes of Israel had not only passed the bounds of law, but utterly removed every distinction between right and wrong, except their own will and pleasure. See Deut. 19. 14. & 27. 17.—Ed.

k Ps. 32. 6. & 69. 1. Is. 8. 7, 8, 24. Dan. 9. 26.

l Deut. 28. 33. 2 Kin. 18. 19, 20. Amos 6. 11. & 8. 6.

‖ *The commandment* of Jeroboam, to worship the calves, and forsake Jehovah. See Mic. 6. 16. —Ed.

m Job 13. 28. Is. 51. 8. & 50. 9. 2 Kin. xv, xvii, xxiv, xxv.

* Or, *a worm.*

† *Rottenness.*—Rather, a worm, such as is bred in decaying wood.—Ed.

n 2 Kin. 15. 19. & 16. 7. 2 Chr. 28. 16—18. ch. 12. 1. & 7. 11. & 10. 6.

‡ Or, *to the king of Jared*; or *to the king* that *should plead.*

o 2 Chr. 28. 21. 2 Kin. 15. 19. & xvii, xviii. Ezek. 22. 5—12.

p Ch. 13. 7, 8. Lam. 3. 10. Ps. 50. 22. & 7. 2. 2 Kin. xvii, xviii.

§ Heb. *till they be guilty.*

15—19. But, though the Israelites have abandoned themselves to idolatry, let not the Jews copy their example, nor come near any of their idolatrous temples at Gilgal or Beth-el, nor profane the name of the Lord by using it lightly, or attributing it to idols, or any way mixing his worship with idolatry or superstition;—for these Israelites are become quite headstrong and untractable in their apostasy from God to idols; and therefore shall their shortlived prosperity, under Jeroboam II. and Pekah, quickly issue in a miserable dispersion through the Assyrian empire. They are so violently addicted to idolatry, that it is needless for ministers to rebuke, conscience to check, providence to restrain or afflict, or my Spirit to strive any more with them. Their drink-offerings and other services are quite abominable to me: and the wine which they have intemperately drunk turns sour on their stomach. They are perpetually occupied in whoredom and idolatry; and nothing can be obtained from their judges but by the force of shameful bribery: therefore shall the Assyrians hurry them into a miserable captivity and lasting dispersion, in which they shall with shame see their folly in trusting to idols, and departing from God.

REFLECTIONS UPON CHAP. IV.—Alas, what unhappy discord sin sows, between God and men! But they who have lost the true knowledge of God, generally proceed from evil to worse. And profane ministers and magistrates are ordinarily ringleaders in guilt, and will rejoice in the wickedness of those under their charge, if it but add to their gain.——But it is just that God should withdraw his mercies from such as abuse them, and heap upon obstinate transgressors one plague after another;—that rebels against the light of his word should perish in their ignorance;—that ignorant and scandalous ministers should be exposed to peculiar misery and shame;—that what is unlawfully gained should be blasted with a curse, and that with which we have dishonoured God should be turned to our shame; and that sharers in sin should be sharers in punishment! Men will go the most dreadful lengths in sin when abandoned to their own hearts' lusts: every one will then keep another in countenance, and their dreadful crimes will at last be made a distinguished branch of their punishment. And when apostasy is general, there is great need to guard against the most distant compliance with it. It is hard to forbear the devil's service if we walk on his ground, or lose a proper reverence for God. And dreadful is the danger of complying with that which so quickly hurries men into sudden, unavoidable, and everlasting ruin.

CHAP. V.—Ver. 1, 2. Seriously take warning, ye priests, Israelites, and princes, of the fearful, but just, judgments of God impending over you, because, like hunters and fowlers upon the mountains, ye have endeavoured by all means to insnare men to idolatry and ruin; and notwithstanding manifold rebukes by my prophets and providences, have, by subtle contrivances and specious pretences, oppressed and murdered your opposers. 3—7. But I am fully acquainted with all your wickedness, your idolatries and whoredoms, and how, through ignorance of me, ye are obstinately addicted to your apostasy and wickedness. Your pride is openly avowed, and your insolence in sin is manifested in your very looks; therefore shall ye be quickly destroyed by civil wars, and at last ruined by the Assyrians, in which the Jews shall partly share along with you. Nor shall either multitudes of sacrifices or of prayers avail to appease or turn away my wrath from you: but since you have treacherously transgressed my command in marrying heathens, and bringing up your children as heathens, the Assyrians shall, in a short time, devour both you and your estates. 8—10. Be warned, O ye Jews, that the Assyrians, having desolated the country of the ten tribes, will render you miserable. They shall be utterly ruined, as I have often warned them by my prophets. And since the princes of Judah have disregarded the bounds fixed by my law, and seized on their neighbours' property, therefore shall the Assyrians and others, as instruments of my wrath, overflow and sweep them away. 11—15. As a just punishment of the Israelites' ready compliance with the idolatrous laws of Jeroboam and his successors, they are terribly oppressed by their unrighteous and tyrannical magistrates; and my judgments shall gradually and insensibly waste the kingdoms of Israel and Judah; and, perceiving their weakness, they shall apply to the Assyrians for help; who will distress and ruin, instead of helping them. And I, by their means, will, in the most fearless and furious manner, destroy them, and bereave them of their wealth. And, forbearing to help them, I will, for a time, leave them under the power of their troubles, till at last they be made candidly to acknowledge their offences, and earnestly supplicate my favour.

REFLECTIONS UPON CHAP. V.—No station can protect men from God's vengeance, and no secrecy can conceal sin from his notice. But as they who allure men to sin are plagues to all around them, they may expect redoubled judgments. And none are more subtle and barbarous oppressors and persecutors than apostates, who sin against much light and love. They who treacherously revolt from God, and educate their children in idolatry, may expect to have themselves, and all they have, quickly destroyed. And nothing more certainly presages de-



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## CHAPTER VI.

(1) *An exhortation to repentance:* 1—3. (2) *A complaint against both Ephraim and Judah:* 4—11.

A. M. cir. 3214. B. C. cir. 790.

COME, and let us return* unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us; in the third day he will raise us up, and we shall live in his sight.†

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter‡ *and* former rain§ unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your ||goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: *and thy judgments *are as* the light *that* goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they, like men, have transgressed the covenant: there† have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and is* ‡polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim; Israel is defiled.

11 *Also, O Judah, he hath set an harvest† for thee, when I returned the captivity of my people.

* *Come let us return.*—In this and the two following verses, the prophet, in his own person, exhorts the people to return with him to the service of JEHOVAH.—ED.

† There are here three distinct periods. The first is the day of the captivity of the ten tribes, which closed with the captivity of Judah. The second was the day of the complete dispersion and utter desolation by the Romans. The third is the period yet to come, commencing with the restoration so often promised, so long delayed, but still a sure word of prophecy which JEHOVAH, who cannot lie, will assuredly accomplish in his own time. There seems also an implied allusion to the resurrection of our Lord, first carried captive by the soldiers; secondly, by death; on the third "his going forth prepared as the morning," when he literally arose, "early on the first day of the week, as it began to dawn."—ED.

‡ *Latter rain.*—The translation does not convey the meaning. It signifies, literally, "the crop rain;" which, as rains in warm countries do, fell periodically early in March, a little before the Judean harvest, and served to fill the grain.—ED.

§ *Former rain.*—Literally, "the rain that makes to spring"—the spring rain, which falls on the newly sown seed in October.—ED.

|| Or, *mercy*, or *kindness.*

* Or, *that thy judgments might be, &c.*

† *There.*—That is, in the covenant.—ED.

‡ Or, *cumming for blood.*

A. M. cir. 3214. B. C. cir. 790.

* Or, *but.*

† Israel was "hewed" down as a forest (ver. 5); Judah will be cut down as grain ripened for the sickle, (see Rev. 14. 15.)—as a people self-fitted for destruction.—ED.

## CHAPTER VII.

(1) *Many national sins reproved:* 1—10. (2) *Chastisement threatened against confidence in Egypt and distrust of God:* 11—16.

A. M. cir. 3240. B. C. cir. 764.

WHEN I [a] would have healed Israel, then [b] the iniquity of Ephraim was discovered, and the [c] wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers † spoileth without.

2 And they ‡ consider not in their hearts *that* [c] I remember all their wickedness: now their own doings have [d] beset them about; they are [e] before my face.

3 [f] They make the king glad† with their wickedness, and the princes† with their lies.

4 [g] They *are* all adulterers, as an oven heated by the baker, *who* ceaseth † from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* [h] sick ‡ with bottles of wine; he stretched out his hand with scorners.

6 For † they have † made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, [k] and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me.

8 Ephraim, † he hath mixed† himself among the people; Ephraim is a cake not turned.*

a Jer. 51. 9. & 17. 14. Mat. 23. 37. Luke 19. 42.

b Ch. 4. 1, 2, 7—12, 15. & 5. 1. & 6. 10. Mic. 2. 1—3. & 3. 1—3. & 7. 1—6. Is. i—v, xxviii. & 56. 1—15.

* Heb. *evils.*

† Heb. *strippeth.*

‡ Heb. *say not to.*

c Ch. 9. 9. Amos 8. 7. Deut. 32. 34. Ps. 50. 21.

d Ps. 9. 16. & 49. 5. Prov. 5. 22. Num. 32. 23.

e Ps. 90. 8. Prov. 5. 21. & 15. 3. Job 34. 21. Jer. 16. 17. & 32. 19.

f Prov. 14. 9. 1 Kin. 22. 6. Rom. 1. 32.

§ By the revenues derived from their robberies, ver. 1.—ED.

|| The princes were "made glad by "their lies"—their idols—being enriched by the resort of worshippers to their cities, and mixing joyfully in their impure revelries, ver. 5.—ED.

g Jer. 9. 2. Mat. 15. 19. Is. 1. 4. & 57. 3, ch. 4. 2. 12.

* Or, *the baker will cease.*

† Or, *from waking.*

h Heb. 2. 15. Is. 28. 1.

‡ Or, *with heat through wine.*

i Ver. 4, 7. ch. 5. 1, 2. Ps. 10. 8. Prov. 4. 16. Mic. 2. 1.

§ Or, *applied.*

k 2 Kin. 15. 10, 14, 25, 30. & ix.

l Ps. 106. 35. ch. 5. 7, 13. & 9. 3. ver. 10. Jer. 16. 12, 13. Ezra 9. 1, 1.

|| Either in forbidden marriages or idolatries.—ED.

* Which no one watches—burned, on the side of the world, below—cold, towards God, above.—ED.

struction than pride and impudence in sinning. If men will not be humbled for their sins, they must perish in them. If men will make this world their portion, they may expect to have it rendered a means of their ruin. The destruction of one sinful nation should, but seldom does, make all their neighbours repent of their wickedness. God's threatenings become serious and awful in their fulfilment: and it forebodes ill when wicked laws are readily obeyed: when judgments are discerned but not their cause; and when, under lesser judgments, men are not reformed, but fly to human aids. All means of relief prove fruitless except God bless them: and to trust to them but draws on heavier judgments. It is only in fellowship with God that men can be truly happy; and it is only in the way of acknowledging our offences, and of earnest prayer, that we can expect the returns of his favour.

CHAP. VI.—Ver. 1—3. Come, let us, by faith and repentance, return to the Lord who hath afflicted us, in the firm assurance of his graciously, seasonably, and speedily delivering us, and restoring us to happiness and comfort through the resurrection of Christ. And in the persevering exercise of these graces we shall experience his instruction, the clear and gradual manifestation of his favour, and his refreshing and fructifying comforts. 4—6. But, ye hypocritical Israelites and Jews, what favour can be granted you? for those pretences of reformation under Hoshea, Jehu, and Hezekiah, were but hypocritical: all is quickly blown over; therefore have I sharply rebuked them by the prophets, and by my threatenings devoted them to ruin; and in a little time my judgments, manifestly just, shall unavoidably overtake them. For it is inward and practical holiness and virtue, not ceremonial forms of service, that I chiefly regard. 7—11. But they, notwithstanding favours unnumbered, have, like Adam, broken my covenant, and lived as corruptly as the very heathens; even in the land which I gave them, to encourage them to obedience; yea, in their very acts of devotion they have treacherously played the hypocrite. Ramoth-gilead, though inhabited by Levites, is notorious for idolatry, murder, and every other crime. The Israelitish priests, who dwell there, support one another in robbery, murder, and other enormities. Nay, idolatry, whoredom, and other heaven-daring wickedness, so fearfully prevail among the ten tribes of Israel, as cannot be thought of or mentioned without horror.—And even the Jews have, by their impiety, ripened themselves for destruction.—But their harassment by the Assyrians, and captivity by the Chaldeans, shall nevertheless quickly issue in joyful deliverances.

REFLECTIONS UPON CHAP. VI.—All troubles ought to be viewed as coming from God, and should awaken us to faith and repentance. There is no plague in this world which the infinite mercy of God in Christ cannot cure. His providence, which distresses, can relieve; and his Spirit, who convinces, can comfort us. Let us therefore always maintain faith in a risen Redeemer, and in the infinite power and kindness of God. Our deliverance and comforts are most likely to surprise us when our case is at the darkest. But God little regards that religion which comes by fits and starts. And often much hardened are the hearts of gospel hearers when almost ripened for immediate destruction. God indeed repeatedly warns before he destroys: but his words will certainly issue either in the death of men's sins, or in their own. Want of true morality can never be balanced by forms of religion: it but provokes JEHOVAH to attempt it. To what treachery, perjury, idolatry, murder, and everything horrid, professors, and especially careless clergymen, will abandon themselves! And how unanimous are mankind in their rebellion against God! No wonder then that he makes their plagues dreadful! and sovereign is the mercy when he connects deserved judgments with gracious deliverances.

CHAP. VII.—Ver. 1, 2. Notwithstanding the reformation which was begun under Jehu, and the restoration of their glory under Jehoash and Jeroboam, and notwithstanding all the pains which I have taken with them by my prophets, the wickednes of the ten tribes, in hypocrisy, perjury, dishonesty, and violence, and other forms unnumbered, is so increased before me, and is so notorious and daring, that I must punish them, with unavoidable calamities. 3. By ready compliance with their wicked laws, by acting wickedly, by uttering flattery, or by slander of the godly, they please their kings. 4. They are all adulterers and idolaters; their bodies and minds being inflamed, and their hearts entertaining corrupt desires, they contrive how to gratify them. 5. In their royal feasts, they and their king besot themselves with drunkenness, and deride the oracles, ordinances, or judgments of God. 6. Heated by wine, inflamed by lust, eagerly attached to idolatry, and infuriated with hatred of one another, they greedily wait for, and seize on, the first opportunity to execute their sinful purposes. 7. Thus inflamed, they murder their magistrates one after another. But in all their calamities they never request my pity or help. 8. By marriages and alliances with heathens they have learned their manners. They are zealous for their idols, but indifferent about the true worship of God, and at best halt between him and their



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9 [m]Strangers have devoured his strength, and he knoweth *it* not; yea, gray hairs are [*]here and there upon him, yet he knoweth not.

10 And the [n]pride of Israel testifieth to his face; and [o]they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is [p]like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, [q]I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, [r]as their congregation hath heard.[†]

13 [s]Wo unto them! for they have fled from me: [t]destruction unto them! [s]because they have transgressed against me: though [u]I have redeemed them, yet they have spoken [x]lies against me.

14 And [y]they have not cried unto me with their heart, when they howled upon their beds; [z]they assembled themselves for corn and wine, *and* they rebel against me.

15 Though I [a]have bound *and* strengthened their arms, yet do they [b]imagine mischief against me.

16 They return, *but* not to the most High; they are like a deceitful bow:[‖] their princes shall fall by the sword for the rage of their tongue. This *shall be* their derision [b]in the land of Egypt.

A. M. cir. 3240.
B. C. cir. 765.

m 2 Kin. 13. 4, 7. & 15. 19, 29. Is. 49. 26. & 9. 12.

* Heb. *sprinkled.*

n Ch. 5. 5.

o Ver. 9. Is. 1. 5. & 9. 13. Job 36. 13. Prov. 28. 13.

p Jer. 2. 14, 18, 36. Ezek. 16. 26. 2 Kin. 15. 16. & 17. 4. Is. 30. 1—6. & 31. 1—3. ch. 5. 13. & 8. 9. & 12. 1. & 9. 2. & 14. 2. 2 Chr. 28. 16, 24.

q Ezek. 12. 13. & 17. 20. Jer. 16. 16. Is. 24. 17, 18.

r Lev. xxvi. Deut. xxviii—xxxii. 2 Kin. 17. 13, 14. Jer. 44. 4.

† From the prophecies of Moses read in their hearing.—Ed.

s Ch. 9. 12. & 5. 13. Is. 30. 1. Lam. 4. 16. Ezek. 16. 23. & 24. 6. ver. 11.

† Heb. *spoil.*

t Is. 24. 11. Ezek. 16. 4.

u Ex. lii—xiv. Judg. 2. 16. 2 Kin. 13. 17. & 14. 27. Mic. 6. 4.

x Ch. 11. 12. Jer. 5. 11, 12. & 44. 17. Ps. 78. 36. Rom. 1. 25.

y Zec. 7. 5. Is. 29. 13. Jer. 3. 10. Job 35. 9, 10. Ps. 78. 34, 36.

z Jam. 4. 3. ch. 13. 6. Phil. 3. 19, 19. Deut. 32. 15.

§ Or, *chastened.*

a Ver. 14. Neh. 1. 9, 11. Ps. 106. 39. Gen. 6. 5. Jer. 17. 9.

‖ The reference is to a peculiar species of bow, constructed of several pieces, which, when strung, is bent backward, and may be unstrung intentionally, by the slightest movement of the string to the right or left of the bow. If the one side of the bow be stronger than the other, it unstrings itself, and, even when drawn to its full tension, deceives the archer, by dropping the arrow at his feet.—Ed.

b Ch. 9. 3, 6. & 8. 13. Ezek. 36. 20. & 23. 32.

## CHAPTER VIII.

*Destruction is denounced against national defection and idolatry.*

SET the trumpet to [*]thy mouth. [a]*He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

A. M. cir. 3245.
B. C. cir. 750.

* Heb. *the roof of thy mouth.*

a Deut. 28. 47. & Kin. 17. 3—6. & 18. 17. Jer. 48 40. & 4. 13. Hab. 1. 8.

2 Israel [b]shall cry unto me, My God, we know thee.

3 Israel hath [c]cast off *the thing that is* good: the enemy [d]shall pursue him.

4 [e]They have set up kings, but not by me; they have made princes, and I knew *it* not: [f]of their silver and their gold have they made them idols, that they may be cut off.

5 [g]Thy calf, O Samaria,[†] hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel[‡] *was* it also: the workman made it; therefore it *is* not God: [h]but the calf of [i]Samaria shall be broken in pieces.

7 For [k]they have sown the wind, and they shall reap the whirlwind: it hath no [§]stalk; the bud shall yield no meal: if so be it yield, [l]the strangers shall swallow it up.

8 Israel is [m]swallowed up: now shall they be [n]among the Gentiles [o]as a vessel wherein *is* no pleasure.

9 For they are [p]gone up to Assyria, a wild ass alone by himself: Ephraim [q]hath hired [‖]lovers.

10 Yea, though they have hired among the nations, now will I gather them;[*] and they shall [†]sorrow a little for the burden of the king of princes.

11 [r]Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him [s]the great things of my law, *but* they were counted as a strange thing.

13 [t]They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it;*[§] *but* the LORD ac-

A. M. cir. 3254.
B. C. cir. 750.

b Ch. 7. 14. Ps. 78. 34. Mat. 7. 21, 22. Is. 48. 1, 2. Mic. 3. 11. 2 Kin. 10. 16, 29. Tit. 1. 16.

c Ps. 81. 10, 11. & 50. 17. 2 Kin. 17. 7—17. Mat. 7. 23. & 25. 37.

d Ver. 1. Jer. 16. 16. Ps. 143. 3. Lam. 3. 66. & 5. 5.

e 1 Kin. 12. 16—20. 2 Kin. 15. 15—15, 25.

* *I knew it not.*—It was not communicated to me in prayer. The nation sought no counsel of me.—Ed.

f Ch. 2. 8. & 10. 1, 2. & 13. 2, 3. ver. 5, 11. 14. 1 Kin. 12. 28. & 16. 31.

g Ver. 6. Is. 46. 20. Jer. 2. 18, 20.

† "Cast far from thee thy calf, O Samaria." — *Against them.*—The kings and princes that for their base political purposes, set up this idolatry, 1 Kin. 12. 25—33.—Ed.

‡ *For from Israel.*—But from Israel (the people) was it also, as well as from Jeroboam and the princes.—Ed.

h Ch. 10. 5, 6. Jer. 48. 13, 13. ver. 5.

i 1 Kin. 21. 1. 2 Kin. 23. 19. & 5. 3.

k Job 4. 8. Prov. 22. 8. Rom. 6. 21. Eccl. 5. 16. ch. 10. 13.

§ Or, *standing corn.*

l 2 Kin. 13. 3, 4, 7. & 15. 19, 29. & 17. 6. & 18. 11.

m Jer. 50. 17. 2 Kin. 15. 29. & 17. 6. ch. 7. 9.

n Lev. 26. 33. Deut. 28. 25.

o Jer. 22. 28. & 48. 38.

p Ch. 5. 13. & 7. 11. Job 39. 5. Jer. 2. 24. ver. 9.

q Ch. 2. 10. & 5. 13. & 12. 1. 2 Kin. 15. 19. & 17. 3, 4. Is. 30. 6. Ezek. 23. 7. & 16. 33.

‖ Heb. *lovers.*

* *Now will I gather them*—to send them into captivity.—Ed.

† Or, *begin.*

r Ver. 4. ch. 10. 1, 2, 8. Jer. 16. 13. Deut. 4. 28. Prov. 22. 20.

s Ps. 147. 19, 20. & 119. 18. Rom. 3. 1, 2.

‡ Or, *in the sacrifices of mine offerings they,* &c.

§ They observed outward religious services, but their real object was sensual indulgences.—Ed.

idols. 9. Therefore heathen enemies have wasted their country, and everywhere symptoms of their approaching destruction appear; but they never regard it, nor take any proper means to prevent it. 10. So notorious is the pride and obstinacy of their hearts, that, notwithstanding all the calamities which they have felt, or may see impending, they do not in the least repent or reform, or even request my assistance. 11. Nay, without any attention to the true method of relief, they, by turns, apply for help to their implacable enemies of Egypt and Assyria. 12. But I will entangle and disappoint them in all their designs; and will, as I have publicly warned them by my prophets, debase and distress them. 13. Their apostasy from me, and rebellion against my laws, shall issue in their fearful and lasting ruin. For though I have often delivered them in straits, they have set up idols in my room, contradicted my oracles, or entertained me with hypocritical pretences and promises of reformation. 14. Yea, even when, in their beds or idol temples, they pitifully mourned under their calamities, they never heartily supplicated me: and, while they eagerly desired corn and wine to satisfy their lust, they continue in their rebellion against me. 15. Whether I weakened them by adversity, or strengthened them by prosperity, they contrived how to displease me more and more by their idolatrous and wicked courses. 16. And even when they pretend to repent and turn to me, all is mere dissimulation;—therefore shall their princes, who have blasphemed me and reviled my prophets, be miserably destroyed by the Assyrians or conspirators; and all their applications to the Egyptians for help shall but issue in a derision of their calamities.

REFLECTIONS UPON CHAP. VII.—Alas, how men oppose JEHOVAH'S kindness to themselves, and obstinately dare to discredit the threatenings of God. But his ruinous judgments will at last convince them, that he remembers their works. Palaces and courts are in general nests of abominations. And infernal influence and lustful fire furiously hurry sinners into whoredom and wickedness, while, with surprising care and contrivance, they wait for opportunities of gratifying their desires. And awful is their case who in trouble restrain prayer before God. Unnecessary connexion with the wicked is very insnaring and ruinous to religion and liberty; and God often makes such companions the instruments of punishing us. While stupidity under lesser judgments presages greater ones, application to heathens for help hastens them forward. Either pride, or they who indulge it, must be infallibly ruined. And nothing can be more provoking to God, than to see those, whom he has kindly warned, returning him hatred for his love. No wonder he detests the prayers of such as seek nothing but carnal enjoyments to gratify their lusts. And if even the greatest deal deceitfully with God, or outrageously with men, they themselves shall be rendered miserable and contemptible.

CHAP. VIII.—Ver. 1. Loudly and earnestly warn these Israelites, who profess to be my people, that the Assyrians shall quickly and unavoidably tear, murder, and destroy them, because they have violated their covenant-obligations to me, and rebelled against my commandments. 2. In their distress they will indeed profess to acknowledge me for their God: 3. But, since they have practically rejected me and my worship, and cast off any due regard to my laws, the Assyrians shall pursue, murder, and carry them captive. 4. Without any regard to my commandment, they have set up what kings and governors they pleased; and, to their own ruin, have made themselves idols of silver and gold. 5. But the idol calf, which they have placed at Samaria, Dan, Beth-el, or anywhere else, instead of protecting those obstinate sinners, provokes me to abandon them to their enemies. 6. According to their own invention, not any command of mine, the craftsman formed that merely pretended deity; and quickly shall it, unable to protect itself, be broken to pieces. 7. In their idolatrous courses and heathen alliances, they but hasten upon themselves fearful miseries; and any appearance of success, which they have for a while, shall but tempt the Assyrians to invade and ruin their country. 8. They shall certainly be spoiled and devoured; and the poor remains of them, in the most despicable condition, be dispersed among the heathens of Assyria, and the places adjacent. 9, 10. Their headstrong application to the Assyrians for help shall but issue in their unhappy captivity. The allies, whom they have procured at great expense, shall turn their enemies, and besiege them in their cities. And the vexatious tribute, imposed upon them by Pul, the powerful monarch of Assyria, is but a prelude to far greater calamities. 11. The multitudes of idolatrous altars which they have erected, instead of atoning for their sin, or preventing their punishment, shall increase both. 12. I have, in the most clear and instructive manner, revealed to them my oracles, directing them in everything important in time or eternity; but they have quite disregarded my institutions, and abused my prophets, as setters forth of strange doctrines or insignificant fables. 13. Their sacrifices, which, without inward piety, they pretend to offer to me, but feast on themselves, I regard as no better than dead carrion; yea, they but hasten the punishment of their sins, and their flight into Egypt, for fear of the



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cepteth them not: now will he [t] remember their iniquity, and visit their sins; they [u] shall return to Egypt.

14 For [x] Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I [y] will send a fire upon his cities, and it shall devour the palaces thereof.

## CHAPTER IX.

*The judgment of captivity.*

REJOICE [a] not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God; thou hast loved a [b] reward [c] upon every corn-floor.

2 [d] The floor and the [f] wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in [d] the LORD's land; but Ephraim [e] shall return to Egypt, and [f] they shall eat unclean *things* in Assyria.

4 [g] They shall not offer wine-*offerings* to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the [h] bread of mourners; all that eat thereof shall be polluted: for their [i] bread for their soul [k] shall not come into the house of the LORD.

5 [k] What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, [l] they are gone because of [l] destruction: Egypt shall gather them up, Memphis shall bury them: [m] [l] the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 [n] The days of visitation are come, the days of recompense are come; Israel shall know *it:* the prophet [t] *is* a fool, the [t] spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* [o] the prophet *is* a snare of a fowler in all his ways, *and* hatred [*] in the house of his God.[†]

9 They have [p] deeply corrupted *themselves*, as in the days of [q] Gibeah: *therefore* [r] he will remember their iniquity, he will visit their sins.

10 [s] I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time: *but* they [t] went to Baal-peor, and separated themselves unto *that* shame; and [u] *their* abominations were according as they loved.

11 *As for* Ephraim, [x] their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet [y] will I bereave them, *that there shall* not *be* a man *left:* yea, wo also to them [x] when I depart from them!

13 Ephraim, as I saw [a] Tyrus, *is* planted in a pleasant place: but Ephraim [b] shall bring forth his children to the murderer.

14 [c] Give them, O LORD: what wilt thou give? give them a [‡] miscarrying womb, [‡] and dry breasts.

15 All their wickedness [d] *is* in Gilgal; for there I hated them: [e] for the wickedness of their doings I will drive them out of mine house, I will love them no more: [f] all their princes *are* revolters.

16 [g] Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay *even* [‖] the beloved *fruit* of their womb.

17 My God [h] will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

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A. M. cir. 3254. B. C. cir. 750.

t Ch. 7. 2. & 8. 9. Jer. 14. 10. Ps. 25. 7.

u Ch. 7. 16. & 8. 3, 8. Deut. 28. 68.

x Deut. 32. 15—20. 1 Kin. 12. 31, 32. 2 Kin. 17. 7—17. Is. 29. 13. Ezek. 20. 32.

y Amos 1. 4, 7, 10, 12, 14. Deut. 32. 22. Je. 49. 27.

A. M. cir. 3249. B. C. cir. 755.

a Is. 22. 12. Ezek. 16. 57, 58. & 20. 28. Amos 3. 8. ch. 4. 12. & 5. 4, 7.

b Ch. 2. 12. Jer. 44. 17.

* Or, *on*, &c.

c Ch. 2. 9, 12. Is. 24. 7. Hag. 1. 9. & 2. 16, 17.

† Or, *wine fat.*

d Lev. 25. 23. Ps. 37. 3.

e Ch. 8. 13. & 7. 16. & 11. 5. ver. 6.

f Ch. 11. 11. 2 Kin. 17. 6. Ezek. 4. 13. Dan. 1. 8.

g Ch. 2. 4. & 8. 14. Amos 4. 4, 5. Jer. 6. 20. Is. 66. 3.

h Deut. 26. 14. Num. 19. 11. Lev. 21. 1—6.

i Lev. 17. 11. & 1—vi.

‡ Their bread-offerings, either on the table of show-bread, or meat-offerings, (Luke 2. 4. & 8. 15.) presented in typical expiation of the sins of their souls, God will not accept.—Ko.

k Ch. 2. 13. Amos 5. 2, 3, 10. Lam. 2. 22. Is. 10. 3.

l Ch. 8. 13. Lev. 26. 33. Deut. 28. 63, 64, 68.

§ Heb. *spoil.*

m Ch. 10. 8. Is. 32. 13. & 34. 13. Prov. 24. 31. 2 Kin. 17. 24. Ps. 107. 34.

‖ Or, *their silver shall be desired, the nettle*, &c.

* Heb. *the desire.*

n Amos 3. 2. Ezek. 7. 2—12. Is. 26. 21. Zeph. 1. 14—18.

† There seems no reason for interpreting either this or ver. 8. of false prophets. Is it not rather to be understood thus:—Such is your iniquity, you pronounce God's prophet a fool; such your hatred of God (Rom. 8. 7), you pronounce the spiritual man mad?—Ko

‡ Heb. *man of the spirit.*

A. M. cir. 3256. B. C. cir. 748.

o Ch. 5. 1. 1 Kin. 18. 19. Jer. 6. 14. & 14. 13. Lam. 2. 14. & 4. 13.

* Or, *against.*

† "The prophet is (esteemed) a snare in all his ways, and (an object of) hatred in the house of his God;"—that is, the true prophet of the true God; for had he been a false prophet of a false god, he would have flattered the people, and they would have praised him.—Ko.

p Ch. 5. 2. & 10. 9. Is. 31. 6. & 64. 5.

q Judg. 19. 18—25. Gen. 19. 5, 10. Is. 1. 10.

r Ch. 8. 13. Amos 3. 2.

s Deut. 32. 10. & 5. 27—29. ch. 2. 25. & 11. 1. Ki. 19. 5—8. & 21. 3. Jer. 31. 2. & 2. 2. Mic. 7. 1. Is. 28. 4.

t Num. 25. 3. Ps. 106. 28. 1 Kin. 16. 31. ch. 4. 14. Jer. 11. 13. Rom. 6. 21.

u Num. 1. 52. Deut. 32. 17. & 29. 18. Amos 4. & ch. 12. 11.

x Gen. 48. 19. & 49. 22. Deut. 33. 17. Job 20. 8. & 18. 5—19.

y Ver. 15. Job 27. 14. Deut. 28. 62. & 32. 25. Jer. 18. 3.

a Deut. 31. 17. 2 Kin. 17. 18, 23. ch. 7. 14. & 8. 12. 1 Sam. 28. 15, 19.

a Ezek. xxvi—xxviii.

b Ver. 12. 16. ch. 13. 8, 15, 16. 2 Kin. xv, xvii.

c Luke 23. 29. ver. 14. 16. ch. 13. 6.

‡ Heb. *that casteth the fruit.*

§ Not an imprecation—but a compassionate intercession that a wicked people might be childless, so that none might be brought up to idolatry, or exposed to the murderer. ver. 13.—Ko.

d Ch. 12. 11. & 4. 15. Jos. 4. 19, 20.

e Lev. 26. 14—39. Deut. 28. 15—68. & 32. 15—27. ch. 1. 6, 9. ver. 3—5, 17. Amos 5. 27.

f Ch. 4. 8. Is. 1. 23. Ezek. 22. 27. Mic. 3. 11. Zeph. 3. 3.

g Ver. 11—13. Job 18. 16.

‖ Heb. *the desires.*

h Jer. 15. 1. 2 Kin. 17. 18. 2 Chr. 36. 16. 1 Kin. 14. 15. Prov. 27. 8. ch. 7. 13. Deut. 28. 64. & 32. 26. John 7. 35. Jam. 1. 1. 1 Pet. 1. 1.

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Assyrians. 14. Forgetful of their Maker and God, and regardless of his laws, the Israelites build temples for their idols, and the Jews fortify their cities, to secure themselves from the enemy. But the Assyrians or Chaldeans shall, ere long, burn and destroy them all.

REFLECTIONS UPON CHAP. VIII.—Ministers had need to be extremely bold and earnest in warning sinners. Men's own sins are their destroyers. God never casts off any till they cast off him. They who break his covenant of friendship, expose themselves to the devouring rage of all around. Nor will any profession of relation to, or knowledge of God, avail those who in works deny him. The idolizing of creatures makes way for the destruction of both them and ourselves; and, however gradually God's judgments may come, they will fall irresistibly at last. None are more despicable than professed Christians who have degenerated into profaneness. And the helps that men court instead of God will but prove the means of their ruin. If the great doctrines and laws of his word be disregarded, no sacrifices, however costly, no forms of religion can avail, but to aggravate our guilt or hasten our ruin. And neither temples nor fortifications can protect in the day of his wrath.

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CHAP. IX.—Ver. 1. Do not vainly imagine, ye Israelites, that your prosperity will be as secure and lasting as that of other nations, for your iniquities are greater; you have treacherously revolted from JEHOVAH, your God, to idols: and reckoning your enjoyments their gifts, ye have honoured them with the tithes and first-fruits belonging to JEHOVAH. 2. Therefore blasting or mildew, or the ravages of the enemy, shall rob you of your abused blessings, and leave you pining for want. 3. No longer shall ye continue in Canaan; but part of you, as fugitives and vagabonds, shall retire into Egypt, and the rest be carried captive into Assyria, to live in slavery and idolatry. 4. Nor shall ye be qualified, nor have any opportunity to present any offerings to God that will be accepted; for ye shall have no access to bring your meat-offerings, or sacrifices for your sins, into my temple. 5. Under your cruel oppression, ye shall have neither time nor liberty to keep any of your solemn feasts. 6. And while such of you as flee into Egypt, or the countries adjacent, are cut off by sword, famine, and pestilence, your stately and expensive houses shall be turned into heaps of rubbish. 7. Quickly ye shall see and feel those dreadful, but richly-deserved, judgments. Ye who mocked the prophets of God as fools and madmen, shall find that your false prophets were such, when ye are abandoned of God for your inexpressible wickedness and great hatred of him and his worship, and even of one another. 8. Once ye had prophets who were zealous for me, and faithfully declared my messages: but now, whatever they pretend, your false prophets do, by their doctrine and example, insnare you into sin and punishment, being haters of, and hated by, God, as they seduce and deter men from his worship and service; nay are detested in the very temple of their idols. 9. Like the miscreants of Gibeah, ye are generally arrived at the highest pitch of lewdness, cruelty, and contempt of me, therefore will I speedily punish you in an exemplary manner. 10. Once I delighted in your fathers in the wilderness, blessed and watched over them as my chosen people; but they ungratefully apostatized to the shameful worship of Baal-peor, drawn into the snare by whorish women; and ever since ye and your fathers have multiplied and worshipped idols, as your lusts and fancies directed you. 11, 12. Your present blossoms of prosperity shall quickly leave you; and partly by miscarriages, early deaths, ravage, and murders of the enemy, your multitudes, of which ye boast, shall be almost utterly destroyed; and dreadful and lasting shall be your miseries, when I withdraw my protection. 13. Your country seems as well replenished and fortified as Tyre itself; but your children shall be destroyed by the Assyrians. 14. Ye had therefore better have no children than bring them up for the slaughter. 15. Gilgal, where I so remarkably blessed your fathers, and where my tabernacle once stood, is become notorious for idolatry and other wickedness. Therefore I hate them, and will expel them from my land and church, and will for many ages pursue them with the tokens of my vengeance. Their princes are revolters from my worship, and break through all the rules of justice and honesty. 16, 17. I will therefore utterly destroy them, root and branch; and for their obstinate rebellion, cast them away into a miserable captivity and dispersion among the heathens.

REFLECTIONS UPON CHAP. IX.—It is absurd to rejoice when sin reigns in us, guilt burdens our consciences, and God's wrath hangs over our heads. If we idolize our created enjoyments, or bestow them upon the service of the devil, it



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## CHAPTER X.

*Israel reproved and threatened for unfruitfulness and idolatry.*

A. M. cir. 3254. B. C. cir. 746.

ISRAEL [a]*is* [*]an empty vine, he bringeth forth fruit [b]unto himself: [c]according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly [†]images.

2 [‡]Their heart [d]is divided;[§] now shall they be found faulty: [e]he shall [‖]break down their altars, he shall spoil their images.

3 For now they shall say, [f]We have no king, because we feared not the LORD; what then should a king do to us?[*]

4 They have spoken words, swearing falsely [g]in making a covenant: thus [h]judgment springeth up as hemlock[†] in the furrows of the field.

5 The inhabitants of Samaria shall fear [i]because of the calves of Beth-aven: for the people thereof shall mourn over it, and [k]the priests thereof [l]*that* rejoiced on it, for the glory thereof, because it is departed from it.

6 [m]It shall be also carried unto Assyria *for* a present to king Jareb:[‡] Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, [n]her king is cut off as the foam upon [§]the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; [o]and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, [p]thou hast sinned from the days of Gibeah:[*] there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 [q]*It is* in my desire that I should chastise them; [r]and the people shall be gathered against them,[†] when they shall bind themselves in their two furrows.[‡]

11 And Ephraim *is as* [*]an heifer *that is* taught, *and* loveth to [t]tread out *the corn;* [u]but I passed over upon [§]her fair neck:[‖] I will make Ephraim to ride; [x]Judah shall plough, *and* Jacob shall break his clods.

12 [y]Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 [z]Ye have ploughed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall [a]a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you[*] because of [†]your great wickedness: in a morning shall the king of Israel utterly be cut off.

a Nah. 2. 2. Ezek. 15. 1—5. Luke 13. 6—9.

a Or, *a vine emptying the fruit which it giveth.*

b Luke 12. 21. Zec. 7. 5, 6. Phil. 2. 21.

c Ch. 2. 8. & 8. 4, 11. & 12. 11.

† Heb. *statues*, or *standing images.*

‡ Or, *he hath divided their heart.*

d 1 Kin. 18. 21. ch. 7. 6. ver. 5, 6, 8.

§ Between JEHOVAH and idols.—Ed.

e Ver. 5—8. Jer. 43. 13. ch. 8. 5, 6.

‖ Heb. *behead.*

f Ver. 7, 15. ch. 3. 4. & 11. 5. Mic. 4. 9.

* *To us*—for us.—*Horsley.*

g Ch. 6. 7. & 8. 7. Is. 28. 5. 2 Kin. 15. 18, 14, 25, 30. & 17. 3, 4.

h Amos 5. 7. & 6. 12. Is. 5. 7. & 1. 23. & 59. 15—15. Deut. 29. 18. Acts 8. 23. Heb. 12. 15.

† *Hemlock.*—The meaning is, the corrupt administration of the law (chap. 4. 8. & 5. 10), was to society as hemlock, which, though food to some animals, (as oppression was food to the oppressors), was death to others, as oppression was ruin to the oppressed.—Ed.

i Ch. 8. 5, 6. & 4. 15. ver. 5. 2 Kin. 17. 6. & 15. 10.

k Or, *Chemarim.* Zeph. 1. 4. 2 Kin. 23. 5.

l Or, *shall sorrow over.* ver. 6. Judg. 18. 24. 1 Sam. 4. 21, 22.

m Ch. 5. 13. Is. 46. 1, 2.

‡ *Jareb*—a revenger. An Hebrew name for the king of Assyria—as the providential avenger of God's outraged laws.—Ed.

n Ver. 3, 15. 1 Kin. 21. 1, 2. 2 Kin. 1. 2. & 17. 4.

§ Heb. *the face of the water.*

o Is. 2. 19. Luke 23. 30. Rev. 6. 16. & 9. 6.

p Ch. 9. 9. Judg. 19. 22—26.

* *Gibeah.*—The scene of the war with Benjamin on account of the infamous outrage on the Levite's concubine: in which case Benjamin doubly sinned—first, in committing the sin, then in protecting the guilty; and then all Israel sinned, first, in exterminating revenge, and secondly, in a passionate and unbrotherly oath.—Ed.

q Deut. 28. 63. Is. 1. 24. Ezek. 5. 14.

r Ezek. 23. 9, 10. & 16. 37. ch. 2. 1. Is. 8. 7, 8. Jer. 21. 13. & 10. 13.

† Or, *When I shall bind them for their two transgressions, or in their two habitations.*

‡ *Two furrows.*—The two forms of sin in Benjamin and the other tribes (ver. 9); or the sin of Israel and the sin of Judah, each yoked in the cause of idolatry—each "sowing the wind, and reaping the whirlwind."—Ed.

s Jer. 46. 20. ch. 4. 16.

t Deut 25. 4. Phil. 2. 21.

u Ch. 11. 4. & 9. 10—17. & b. 14.

§ Heb. *the beauty of her neck.*

‖ "I shall pass the yoke (of captivity) upon her fair neck."—Ed.

x 2 Chr. 26. 6, 8. Mic. 4. 10.

y Prov. 11. 18. 1 Cor. 15. 58. Jer. 4. 3, 4. Gal. 6. 7, 8.

z Ch. 8. 7. & 7. 3. Job 4. 8. Prov. 22. 8. Gal. 6. 7, 8.

a Is. 22. 1—4. & 33. 14.

* "So will he do unto thee, Beth-el."—Ed.

† Heb. *the evil of your evil.*

## CHAPTER XI.

(1) *Israel's ingratitude:* 1—4. (2) *His judgment:* 5—7. (3) *God's great mercy:* 8—12.

A. M. cir. 3274. B. C. cir. 730.

WHEN Israel *was* a child, then I loved him, and [a]called my son out of Egypt.

a Ex. 4. 22, 23. Deut. 4. 20. Mat. 2. 15.

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is but just that God should deprive us of them. It is but just that apostates from God's service should be expelled from his land; that they who despise his ordinances should be deprived of them. And if sin turn populous countries into desolations, the sinful inhabitants may expect destruction, flee where they will. The appointed season of God's judgments will bring to light and punish their abominations. Nor have any a more awful influence in ripening nations for ruin than villanous clergymen. If sinners will imitate their fathers in wickedness, they may expect to draw on themselves the most fearful destruction. If they separate themselves to wickedness, God will separate them to punishment. If they follow their lusts, God will withdraw his protection, and usher in a flood of calamities. If they educate their children in sin, God will destroy them in wrath. The crosses which children often occasion, more than counterbalance the comfort of them. And no misery is greater than to be deserted, hated, and rejected by God. But thrice happy are they, in the worst of times, who have God for their God and their ALL.

CHAP. X.—Ver. 1. The Israelites, destitute of true goodness, have done nothing for my glory, but have been intent only upon gratifying their own lusts; and the more their wealth increased, the more they multiplied their idolatries. 2. Their heart is divided between me and their idols; and mutual contentions rage among them: but their guilt shall quickly issue in their desolation; and the Assyrians shall destroy their altars and images. 3. Their contempt of my authority shall issue in their having no government of their own that can do them any good in their distressed circumstances. 4. They quite disregard their vows to God, and oaths to the Assyrians or to one another; and, instead of just judgments, injustice, oppression, and violence overspread the whole land. 5, 6. Dreadfully shall the worshippers mourn, and especially the priests, who lived merrily on their incomes, when their golden calves at Beth-el shall be disgracefully seized by the Assyrians, and sent as a present to their king, and themselves exposed to shame, for their obstinate worshipping of an insignificant idol, which cannot protect itself. 7. Their king, in whom they also trusted, shall be quickly and easily murdered. 8. Their high places of Beth-el, where they have committed so much wickedness, and their altars, shall be turned into heaps of rubbish; and their worshippers shall earnestly wish the mountains and hills, on which they had worshipped their idols, to fall on and crush them to death. 9. From the war against the Benjamites, who protected the miscreants of Gibeah, to the present time, ye have sinned in a like or in a more notorious manner. There your fathers were preserved, and became conquerors over the wicked Benjamites. Nay, there the wicked Benjamites stood in their own defence, and gained two battles over your slothful and inactive ancestors. 10. But now I intend effectually to punish you by the Assyrian armies, for your attachment to your calves of Dan and Beth-el, and for your revolting from my worship and allegiance to the family of David. 11. And since, notwithstanding all my pains to instruct and engage you to keep my laws, ye love only your own ease, pleasure, and profit; and since lesser judgments do not avail to reform you, I will make you the miserable slaves of the Assyrians; and even the Jews shall be terribly harassed by them, and afterwards more so by the Chaldeans;—though both shall issue in a harvest of joyful deliverances. 12. Applying the imputed righteousness of the Messiah, in his strength, live soberly, righteously, and godly, that in due time ye may enjoy the gracious reward of eternal life. Study to have your hearts convinced and renewed. It is high time now, when troubles are so near, to cry mightily to God for the gracious bestowal of his righteousness and grace. 13. Ye have, with great pains, laboured in wickedness, and thereby ripened yourselves for destructions and disappointments, because ye trusted in your idols and heathen alliances, and in your carnal projects and numerous armies. 14. Therefore shall your intestine divisions, and the invasion of the Assyrian army, throw you into the most terrible perplexity; and all your forts shall be taken and cruelly destroyed, as at the taking of Beth-arbel, where even the women and children were inhumanly butchered. 15. Your idolatry, committed at Beth-el, shall draw down the like vengeance upon you. Suddenly, and while ye expect quite other things, shall Hoshea your king be deprived of his authority, and imprisoned or murdered, and your whole civil constitution broken in pieces.

REFLECTIONS UPON CHAP. X.—A selfish spirit defrauds God of his due honours. Nothing can be more criminal than to multiply our sins as God increases his favours: and nothing more just than for God to deprive us of that which we employ in the service of Satan. No inward treachery or dissimulation escapes his notice: highly he detests all deceit in oaths, covenants, and vows, and all injustice in civil dealings or judgments.—If we make creatures our idols, it but hastens their destruction. And if God's grace destroy not the love of sin in us, his providence will destroy the fuel of sinful lusts around us. It is kind in God to chastise men, that he may not destroy them. He often punishes with hardships those who have indulged themselves in luxurious pleasures. And men's rewards or punishments are framed answerably to their virtue or vice. But, alas, what barbarous work, what dreadful and unexpected calamities, hath sin introduced!



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2 [b] *As* they called them, so they went from them: they sacrificed unto Baalim, and burnt incense to graven images.

3 [c] I taught Ephraim also to go, taking them by their arms; but [d] they knew not that I healed them.

4 [e] I drew them with cords of a man, with bands of love; and I was to them as they that [f] take off the yoke on their jaws, and [g] I laid meat unto them.

5 ¶ [h] He shall not return into the land of Egypt, but [i] the Assyrian shall be his king, because they refused to return.

6 [k] And the sword shall abide on his cities, and shall consume his branches, and devour *them*, [l] because of their own counsels.

7 And my people are [m] bent to backsliding from me: [n] though they called them to the most High, [o] none at all would exalt *him*.

8 ¶ [p] How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [p] Admah? *how* shall I set thee as Zeboim? [q] Mine heart is turned within me, my repentings are kindled together.

9 [r] I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 [s] They shall walk after the LORD; he shall [t] roar like a lion: when he shall roar, then the children shall [u] tremble from the west.

11 [x] They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and [y] I will place them in their houses, saith the LORD.

12 ¶ Ephraim [z] compasseth me about with lies, and the house of Israel with deceit; but [a] Judah yet ruleth with God, and is faithful [†] with the saints.

A. M. cir. 3274.
B. C. cir. 730.

b Deut. 29. 4. & 32. 5. 2 Kin. 17. 13—15. 2 Chr. 36. 14—16. Jer. 44. 3—5. Judg. 2. 11—19.

c Ver. 1. ch. 10, 11. Deut. 1. 31. & 8. 2. & 32. 10, 11. Ex. 13. 20. & 19. 4. Num. 11. 12.

d Is. 1. 3. ch. 2. 8. & 5. 5. Ex. 15. 26. & 23. 25.

e Song 1. 4. John 6. 44. 2 Cor. 5. 14.

f Heb. *lift up.* Lev. 26. 13. Is. 58. 9.

g Neh. 9. 15, 20. John 6. 27—57. Ps. 78. 25, 24. & 105. 40.

h Ch. 8. 13. & 7. 16. & 9. 3. Is. 10. 11.

i Is. 7. 20. & 8. 7, 8. & 10. 5, 6. 2 Kin. 15. 19, 29. & 17. 6.

k Ch. 10. 8, 14. & 13. 16. Jer. 47. 6, 7. Is. 10. 5.

l Ch. 10. 6, 13. Ps. 106. 29.

m Ch. 4. 16. & 14. 4. Jer. 3. 6, 8. & 8. 5. & 14. 7.

n Ver. 2. ch. 7. 16. Ps. 81. 11. 2 Chr. 30. 1—11.

o Heb. *together they exalted not.*

p Ch. 6. 4. Jer. 8. 6. & 9. 7. Mat. 23. 37. Luke 19. 41, 42. Lam. 3. 33. Judg. 10. 16.

p Gen. 14. 8. & 19. 24, 25. Deut. 29. 23. Amos 4. 11. Zeph. 2. 9

q Lam. 1. 20. Jer. 31. 20. Is. 63. 15.

r Ps. 78. 38. Jer. 30. 11. Is. 54. 7, 8. 2 Sam. 7. 14. Num. 23. 19. Ezek. 16. 6. Mal. 3. 6.

s Ch. 8. 5. & 6. 5. Mic. 2. 13. Jer. 31. 9. Is. 40. 10. & 62. 6.

t Jer. 25. 30. Amos 1. 2. & 3. 8. Joel 3. 16. Is. 27. 13. & 31. 4.

u Acts 2. 37. & 16. 29.

x Ch. 1. 10, 11. & 9. 3. Zec. 10. 10. Ps. 2. 11. Is. 60. 8. & 11. 11. & 24. 14. & 43. 6. & 49. 12.

y Jer. 31. 12. Ezek. 37. 21, 22, 25.

z Ps. 78. 36. ch. 12. 1. & 7. 3, 5. 2 Chr. 21. 7—17. Is. 29. 13. Tit. 1. 16. Mat. xxiii.

a 2 Kin. 18. 3—6. 2 Chr. xxix—xxxi. 2 Sam. 23. 3. Rom. 6. 12. 1 Pet. 1. 16. & 2. 16.

† Or, *with the most holy.*

## CHAPTER XII.

(1) *Ephraim and Judah reproved.* 1, 2. (2) *They are exhorted to repent:* 3—6. (3) *Ephraim's sins and ingratitude provoke God:* 7—14.

A. M. cir. 3279.
B. C. cir. 725.

EPHRAIM feedeth on wind, and followeth after the east wind: [a] he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil [*] is carried into Egypt.

2 The LORD hath also a controversy with Judah, and will [†] punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother by the heel in the womb, and by his strength he [‡] had power with God:

4 Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him: he found him *in* Beth-el, [§] and there he spake [b] with us;

5 Even the LORD God of hosts; the LORD *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* [c] a merchant, [‖] the balances of deceit *are* in his hand: he loveth to [¶] oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: [†] *in* all my labours they shall find none iniquity in me that *were* sin. [‡]

9 And I, *that am* the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 I [d] have also spoken by the prophets; and I have multiplied visions, and used similitudes, [§] by the ministry of the prophets.

a Ch. 11. 12. 2 Kin. 17. 4—6.

* *Oil.*—Some precious oils to be employed in idolatrous rites.—*Note.* Christians may not administer to the sins of others, in any form of approbation.—Ed.

† Heb. *went upon.*

‡ Heb. *was a prince; or behaved himself princely.*

§ The reference to Bethel conveys a tacit, but most intelligible rebuke to those descendants of Jacob who had converted the place into a scene of idolatry. There Jacob had met and prevailed with the Angel of the presence—"the Lord of hosts." There his degenerate children bowed down to a calf!—Ed.

b Ps. 66. 6. Rom. 15. 4. Gen. 17. 7.

c Or, *Canaan.* Ezek. 16. 3.

‖ *A merchant.*—Rather, a Canaanite. Having degenerated from the heir of the blessing, and passed, by his own selection, into the family of the curse.—Ed.

¶ Or, *deceive.*

† Or, *all my labours suffice me not: he shall have punishment of iniquity in whom is sin.*

‡ There are certain practices claiming to be tolerated in almost every class and profession, which others condemn, but the perpetrators excuse, palliate, or justify. Among these rank certain commercial practices both of the buyer and seller, which Ephraim, by and of his own peculiar code, complacently and confidently denies to be sins, but which God threatens with exile from his commercial cities into a state as poor, unsettled, and profitless as that of his fathers in the wilderness. See chap. 13. 5. and *Chalmers' Commercial Discourses.*—Ed.

d Or, *will speak.* ch. 2. 14. Acts 2. 17, 18.

§ Heb. *by the hand.*

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CHAP. XI.—When your nation was extremely debased, and unable to help themselves, I fixed upon it for my peculiar people, and, by my special providence, brought them out of Egypt by the hand of Moses and Aaron; and I will hereafter bring forth my Son Jesus Christ from thence. Ver. 2. But such was their ingratitude, that the more my prophets exhorted and invited them to repentance and holy obedience, the more contrarily they walked, and obstinately abandoned themselves to heathenish idolatries. 3. I tenderly conducted them through the Arabian wilderness, and supported and carried them through every difficulty: but they seemed insensible of, and never cordially acknowledged my kind removal of judgments which they had deserved, and my preservation from dangers. 4. By every endearing motive and constraining influence, suited to their rational nature, I allured them to a steadfast obedience; I delivered them from their repeated oppressions by the Egyptians, and under the Judges; and, both in the wilderness and in Canaan, provided them with every necessary enjoyment. 5, 6. But since, notwithstanding my favours, they obstinately persist in their wickedness, and trust to their own devices, I will put an end to their alliances with, or their fleeing for shelter to, the Egyptians, by giving them into the hand of the Assyrians, who shall desolate their cities and villages, and carry the survivors into a miserable captivity. 7. For they are so obstinate in their idolatries, that, let my prophets invite and entreat them as they will to forsake their idols and return to me, scarcely any regard either me or them. 8. But, though their enormous wickedness richly deserves the most tremendous ruin, my own bowels of mercy towards them call for my pity. 9. I will not therefore inflict on them all that they deserve; nor will I redouble my strokes to their utter destruction; nor shall their cities, like Sodom, be perpetual monuments of my wrath; for I am infinitely sovereign in my mercy, and unchangeably faithful to my covenant made with Abraham. 10. After the captivity, and especially in the apostolic and millennial periods, the Lord shall, by the powerful voice of his gospel, cause them to own Jesus Christ, and walk in his ways. 11. Trembling under a sense of their sinfulness and misery, they shall come to him from every quarter; and with fear and trembling shall they return to their own land, and be placed in the church. 12. The Israelites compass me about with a deceitful profession and hypocritical services; but the tribes of Judah and Benjamin are yet governed by my laws, and faithfully walk in the steps of their progenitors.

REFLECTIONS UPON CHAP. XI.—Great is the kindness of God in preserving, supporting and directing us in childhood. But how much greater his kindness in bringing his Son into, and through our Egyptian world, and in delivering our souls from our worse than Egyptian bondage to Satan and our lusts, drawing us to himself, and making us heirs of God and joint heirs with Christ! Awfully criminal and ruinous is it to contemn his counsels or offers, and to persist obstinately in idolatry or ingratitude. But O how unbounded is his tender compassion! how slow is he to wrath! how averse to abandon or destroy his professed people! It is impossible then that he will ever abandon a saint! And when he speaks powerfully in his word and providence, with the most solemn awe ought we to turn from our evil ways, and follow him as our God and Guide. Thrice happy millennium, when both Jews and Gentiles shall, from all the ends of the earth, be converted to Christ! And happy are they who, amidst general apostasy, remain faithful to God and his people!

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CHAP. XII.—The Israelites flatter themselves that their idols, or their Assyrian or Egyptian allies, will help and protect them; whereas, notwithstanding the labour and expense they cost them, they will at last be the instruments of ruin to their kingdom. Ver. 2. Yea, even the kingdom of Judah shall, by the Assyrians, Chaldeans, and Romans, share a punishment similar to that of the Israelites, on account of their wickedness. 3—6. And since ye have so degenerated from the piety of Jacob your father, who at Peniel wrestled with God himself, the Angel of the covenant, the infinite Sovereign, who gives being to all his promises, and by strong faith and earnest supplications obtained a remarkable blessing, and at Beth-el had the covenant of God confirmed to himself, and to you in him, see that, by faith and repentance, ye turn to this God as your God: and, while ye believe his mercy, wisdom, and equity, study to imitate him therein, and wait upon him in all the ordinances of his grace, for whatever is necessary to enable you to fulfil your duty. 7, 8. But ye Israelites, like the heathen Canaanites, make a trade of cheating, and take delight in oppressing your neighbours; and yet ye impudently pretend that your success and wealth are an evidence of your being chargeable with no gross iniquity. 9, 10. Nevertheless, I, the Lord your God, who brought you out of the land of Egypt, will, after the captivity in Babylon, and especially



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11 *Is there* iniquity *in* Gilead? [a] surely they are vanity: they sacrifice bullocks in Gilgal; yea, [a] their altars *are* as heaps in the furrows of the fields.

12 And Jacob [f] fled into the country of Syria; and Israel served for a wife, and for a wife he kept *sheep*.

13 [g] And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 [h] Ephraim provoked *him* to anger [†] most bitterly: [i] therefore shall he leave his [‡] blood upon him, and his [k] reproach shall his Lord return unto him.

A. M. cir. 3279. B. C. cir. 725.

a "Is there *not* iniquity in Gilead?"—*Vatablus.* Is there not idolatry in the very city of the priests?—Kn.

a Ch. 8. 11. & 10. 1. Jer. 2. 20. & 22. 20.

f Deut. 26. 5. Gen. 28. 5, 10. & 27. 43. & 29. 10. & 31. 20, 28.

g Ex. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5.

h Deut. 32. 15—27. & 28. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17.

† Heb. *with bitternesses.*

i 1 Is. 3. 11. Jer. 2. 19. ch. 13. 9. Ezek. 24. 7, 8.

‡ Heb. *bloods.*

k Ch. 7. 16. 1 Sam. 2. 30. Deut. 22. 37. Dan. 11. 18.

## CHAPTER XIII.

(1) *The glory of Ephraim passes away, as a judgment upon his idolatry:* 1—4. (2) *God's anger against him:* 5—8. (3) *A promise of mercy:* 9—14. (4) *Judgment for rebellion:* 15, 16.

WHEN [a] Ephraim spake trembling, he exalted himself in Israel; but when he [b] offended in Baal, he died.

2 [c] And now [d] they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let [e] the men that sacrifice [e] kiss [†] the calves.

3 Therefore [f] they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 ¶ Yet [g] I *am* the LORD thy God from the land of Egypt, and thou shalt know no God but me: for *there is* no saviour besides me.

5 I did know thee in the wilderness, in the land of [‡] great drought.

6 According to their pasture, so were they filled; they were filled, and their heart was exalted: therefore have they forgotten me.

A. M. cir. 3279. B. C. cir. 725.

a Luke 14. 11. Prov. 16. 18. 1 Kin. 11. 26. & 12. 20.

b 1 Kin. 12. 26—33. & 14. 10. & 16. 31—33. & 21. 22.

c Ch. 2. 8. & 8. 4. & 9. 10. & 10. 1. & 12. 11. Ps. 115. 4—8. Is. 44. 9—20.

d Heb. *they add to sin.* 2 Tim. 3. 13.

e Or, *the sacrificers of men.*

e 1 Kin. 19. 18. Job 31. 27. Ps. 2. 12.

† To kiss an idol. was an act of the most solemn adoration (1 Kin. 19. 18. Job 31. 27). Certain statues in Rome have portions of them worn away by the kissing of devotees. A stone in Canterbury cathedral, where stood the shrine of Thomas à Becket, may still be seen kissed hollow by the lips of the pilgrims. Alas! alas! in all lands where popery prevails, this idol worship of Ephraim prevails likewise.—Ko.

f Ch. 6. 4. Dan. 2. 35. Is. 17. 13, 14. Ps. 1. 4. & 68. 2.—17. & 83. 1, 2. & 88. 7.—9.

g Ch. 12. 9. Ex. 20. 2. Gen. 17. 7. Is. 43. 11. & 45. 21, 22. Acts 4. 12.

‡ Heb. *droughts.*

A. M. cir. 3279. B. C. cir. 725.

h Ver. 16. ch. 5. 14. Amos 1. 2. & 2. 6—16. & 3. 1—15. & 4. 12. & 5. 1—6, 27. & 6. 14. & 7. 8, 9. & 9. 1.—Lam. 2. 10. 2 Sam. 17. 8. Prov. 17. 12. Jer. 5. 6. Mic. 1. 6—9. Is. 8. 24—30. & 9. 9—21.

i Heb. *the beasts of the field.* Ps. 80. 13. Is. 5. 29. & 10. 6. & ch. 8. 1.

k Prov. 6. 32. Mal. 1. 9. Ps. 9. 16. Is. 3. 9, 11. Jer. 2. 17, 19. & 4. 18. & 5. 18, 25. & 6. 19. 2 Kin. 17. 7—17.

l Heb. *in thy help.* ver. 4. Is. 45. 21, 22. Acts 4. 12. Ps. 46. 1, 11. & 142. 4, 5. & 61. 2.

m Ps. 74. 12. & 44. 4. & 2. 6. Is. 33. 22.

n Ch. 10. 3. Jer. 2. 28. Deut. 32. 37—39.

o 1 Sam. 8. 5, 19, 20. 1 Kin. 12. 16, 20.

p 1 Sam. 8. 5, &c. & 15. 23. & 16. 1. 1 Kin. xii—xxii. 2 Kin. i—xvii.

q Job 14. 17. & 21. 19. Deut. 32. 34, 35. Rom. 2. 5.

a *Bound up*—as bills of indictment parcelled together against the day of trial.—*Hld*, not from God, but laid up, and ready to be brought out at such a time as the guilty thinks not of, and in such a manner as he neither foresees nor supposes possible.—Kn.

r Is. 13. 8. & 21. 3. Jer. 30. 6. Ps. 48. 6. & 55. 5. John 8. 5.

s 2 Kin. 19. 3. Is. 66. 9. Ezek. 22. 11. 2 Cor. 6. 2.

t Heb. *a time.*

t Ps. 91. 3. & 71. 20. & 86. 13. Ezek. 37. 14, 12. Is. 25. 8. Rom. 11. 26, 26. 1 Cor. 15. 54, 55. Phil. 3. 21.

‡ Heb. *the hand.*

u Mal. 3. 6. Jam. 1. 17. Rom. 11. 29. Num. 23. 19. 1 Sam. 15. 29. Jer. 15. 6.

§ The purpose declared will surely come to pass.—Kn.

x Ch. 10. 2, 3. & 9. 14—17. & 4. 19. ver. 3. Jer. 4. 11. Ezek. 19. 12. Nah. 2. 9. Job 18. 8—21. & 20. 5—9. Luke 12. 20, 21.

‖ The king of Assyria from the east, destructive as a scorching east wind.—Ko

a Heb. *vessels of desire.*

y 2 Kin. 8. 12. & 15. 16. Is. 13. 16. Amos 1. 13. ch. 10. 14. Ps. 137. 8, 9. Nah. 3. 10.

7 [h] Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*.

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: [i] the wild beast shall tear them.

9 ¶ O Israel, thou [k] hast destroyed thyself; but in me [l] *is* thine help.

10 I will be [m] thy king: [a] where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, [o] Give me a king and princes?

11 [p] I gave thee a king in mine anger, and took *him* away in my wrath.

12 [q] The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 [r] The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for [s] he should not stay [†] long in *the place of* the breaking forth of children.

14 [t] I will ransom them from [‡] the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: [u] repentance shall be hid from mine eyes.

15 ¶ [x] Though he be fruitful among *his* brethren, an east wind [‖] shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasure of all [a] pleasant vessels.

16 ¶ Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: [y] their infants shall be dashed in pieces, and their women with child shall be ripped up.

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in the apostolic and millennial periods, bring you into my church, give you the ordinances thereof; and, as I have, so will I instruct you by my prophets and gospel ministers in divers forms. 11. And yet now, after all my instructions, not only Ramoth-gilead, a city of priests and refuge, and Gilgal, once so famous for the mercies and tabernacle of God, and tents of his people, but all the country, on both sides of Jordan, are polluted with the worship of useless idols and their altars, as numerous, and as much contemned by God, as heaps of stones in the furrows. 12—14. Yea, notwithstanding God has raised you up from so low an origin as a mere keeper of sheep, who was obliged to serve like a slave for his wife; and miraculously, by Moses, conducted you from Egypt and through the wilderness; ye have bitterly provoked him to anger with your wickedness; and therefore shall he avenge all your reproaches against him and his prophets upon you, in rendering you base and contemptible.

REFLECTIONS UPON CHAP. XII.—Alas, what a cheat many put upon their own souls, and what vexation and misery they prepare for themselves, who make creatures their confidence! God often sharply corrects those who are right in the main, that he may draw and keep them still nearer to himself: and great and lasting is that honour which is obtained by intimacy with him; and glorious the victories which saints obtain by their prayers and tears. Thrice happy are they, who have august memorials of God inscribed on their heart, and who can improve his declared relation to them as an effectual spur to a genuine repentance. But alarming is the situation, when neither the kindness of God, nor the example of pious progenitors, animate us to a holy conversation: and awful is it to consider, that, in mercantile dealings, men should be so rarely honest in God's sight. Most men think all is well if they grow rich, and retain a fair character before the world. But infinite is the mercy of God: for his grace abounds where sin had abounded! Strict is the account which God keeps of all the mercies that he bestows on us, and of our improvement of them. And all our education and advancements are his free gifts. But if we employ our grandeur and wealth to his dishonour, it is but just that he should strip us of them, and punish our shameful transgressions with shameful punishments.

CHAP. XIII.—While you Israelites retained any fear of the true God, and awful regard to his messages, ye prospered, and were revered. But since ye abandoned yourselves to the grossest idolatries, ye have been in a declining condition. Ver. 2. And yet ye are still racking your minds, and exhausting your wealth, to make and serve new idols; and your rulers are making new laws as to their worship. 3. Therefore shall ye, as utterly despicable and worthless, be quickly, easily, and universally ruined, murdered, and carried captive by the Assyrians. 4. And however ungratefully ye have disowned me, the gracious God and Saviour of your fathers, ye shall find at last that none else can avail you as a God to protect and deliver you. 5. In the wilderness, where was nothing but dangers and wants, I carefully supplied your fathers with everything necessary and comfortable, and adopted them for my peculiar people. 6. But they had scarcely entered Canaan, and enjoyed its plentiful product, when they attended to nothing but the gratification of their proud and sensual lusts. 7, 8. Therefore will I give you up to the furious, irresistible, unavoidable, sudden, barbarous, and ruinous ravages of the Assyrian troops. 9. By your sins ye have brought all this misery on yourselves: but in and by me, your almighty God and Saviour, and no other, can ye have protection, support, or deliverance. 10, 11. What avail now your kings and other magistrates, of whom ye were once so fond, as if better governors than me? Both the giving and the removing of your kings have been generally the fruits of my displeasure with you, and contributed to ruin you. 12. And your iniquities have all been kept in reserve by me, to be brought forth and punished in due season. 13. Dreadful distress and anguish shall therefore suddenly come upon you. And yet, alas! stupid and thoughtless, ye take no more pains than a stillborn child, by an earnest repentance, to extricate yourselves from the troubles which you feel, or have reason to fear. 14. In mere sovereignty I will therefore prevent your utter destruction, and will infallibly at last restore you from the lowest depths of misery. Nay, by my own death, I will ransom multitudes of mankind from all their misery of every form, and give them a glorious resurrection to everlasting life. 15, 16. But, before this take place, the Assyrians shall invade your populous and wealthy country, shall lay it desolate, seize on your wealth, destroy your wicked capital, and, in the most barbarous and inhuman manner, murder the inhabitants.

REFLECTIONS UPON CHAP. XIII.—Humility, especially towards God, is the infallible road to honour and happiness; but forsaking God, and following idols



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## CHAPTER XIV.

(1) *A call to repentance:* 1—3. (2) *A promise of blessing:* 4—8. (3) *The ways of the Lord right:* 9.

A. M. cir. 3264.
B. C. cir. 740.

O ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and [a] receive *us* graciously; so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: [b] for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, [†] I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall [*] grow as the lily, and [†] cast forth his roots as Lebanon.

6 [b] His branches [‡] shall spread, and [c] his beauty shall be as the olive-tree, and [d] his smell as Lebanon.

7 They [e] that dwell under his shadow [‡] shall return; they shall [f] revive *as* the corn, and [g] grow as the vine: the [‡] scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* [h] like a green fir-tree: [i] from me *is* thy fruit found.

9 [j] Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

a Or, *give good.* Luke 15. 18.
[a] This resolution against idolatry includes, not merely the renunciation of idols, properly so called; but also of that covetousness which is idolatry; and by which since their dispersion, the Jews have mainly sinned and suffered.—Ed.

b Or, *in.*

[†] *Backsliding,* is the translation of a Hebrew word descriptive of the restiveness of an ox, or other animal unwilling to bear the yoke, and which generally draws back when it should go forward; and is truly emblematic of man when murmuring, or repining at the ways of Providence, refusing to take upon him the yoke of Jesus, adopt his precepts, or bear his cross.—Ed.

A. M. cir. 3264.
B. C. cir. 740.

* Or, *blossom.*
† Heb. *shoot.*
b Ps. 72. 16. & 80. 8, 11. Is. 4. 2, 5, 6. Hab. 3. 3. 2 Pet. 3. 18. Prov. 4. 18.
‡ Heb. *shall go.*
c 1's. 37. 35. & 128. 3. Ezek. 16. 14.
d Song 4. 11—14. 2 Cor. 2. 14, 15. Phil. 4. 18.
e Song 2. 3. Ps. 91. 1. ch. 1. 11. & 3. 5.
[e] "They shall return (to their own land) and dwell under his shadow;" either the shadow of the Almighty (Ps. 91. 1), or the shadow of Lebanon—the emblem of fruitfulness and permanence.—Ed.
f John 11. 25. & 12. 24. Is. 35. 10—13. & 44. 3—5. & 61. 11. Ps. 92. 12—15.
g Or, *blossom.* ver. 5.
‡ Or, *memorial.*
h Is. 41. 19. & 60. 13. & 55. 13.
[i] "I have heard him, and I have seen him as a flourishing fir-tree."—*Newcomen.*
i Ps. 107. 43. 1 Cor. 2. 10—16. John 8. 47. & 18. 37. Jer. 9. 12. Dan. 12. 10.

the certain path to death and destruction. When men have once set off in a course of sin, they generally wax worse and worse. And as holiness is the honour and stability of persons and societies, sin is the shame, and will be the ruin, of any people. No solid or lasting comfort is anywhere to be found but in God himself: and his help, in the time of need, is doubly kind and useful, and never to be forgotten. But, alas, his mercies are often fearfully abused, to the terrible and irresistible ruin of the impenitent! Obstinacy in sin is the grossest self-murder: but in JEHOVAH our God, our Saviour, our King, the very worst may find abundant relief. And sad would be our case if he were not better to us than we are to ourselves. Unprofitable is everything that we get without his blessing. And exact is the account he keeps of our sins against the time of his judgments. With great care he chastens his people, that they may not be destroyed. And sinners do but foolishly rush forward into dreadful and everlasting ruin by delaying their repentance. But O how astonishing is the freedom and fulness of salvation! May our hearts for ever glow with gratitude, and our lips for ever utter praise, to that kind Redeemer who so loved us, and gave himself to death and the grave for us!

CHAP. XIV.—Ver. 1. But, notwithstanding all the misery ye have brought upon yourselves by your sins, return, by faith and repentance, to me, who have granted myself to you in the gospel, as your reconciled God. 2. Earnestly beg that I may pardon your guilt, mortify your corruptions, accept you into favour, adopt you into my family, and bestow upon you all necessary blessings, that may fill your hearts and mouths with grateful praise. 3. Solemnly renounce all carnal confidence in foreign forces, military preparations, or lying idols, and trust only in me, as the helper of the helpless outcasts. 4. And I, as one graciously reconciled in Christ, will, in free mercy, pardon your iniquities, reform you from your evil courses, remove the judgments which ye have deserved, and confer upon you unmerited favours. 5—7. And not only will I, by my favourable dispensations of providence, after the captivity in Babylon, and especially in the millennium, render you glorious, well established, numerous, and every way prosperous, useful, and respected as a nation; but, by the gracious influences of my word and Spirit, will render you fruitful, flourishing, and well established in the beauties of holiness. Your converts shall greatly increase in number, and grow in knowledge and grace; and their gracious endowments, and holy conversation, shall be steady, persevering, delightful, and engaging to all around. They who enjoy the ordinances of my grace shall be thereby converted; and after their afflictions, become more fruitful in holiness, to the edification and comfort of all around them. 8. While ye with abhorrence shall renounce all your idolatries, I will graciously hear your prayers, bless, protect, and save you; and from me shall all your happiness and holiness be derived. 9. But it is only they who, being taught of God, seriously inquire into these things, that shall understand them: for his oracles and ordinances, and dispensations of providence, are all right, holy, just, and good; and the righteous will walk in them, obedient to his will, and submissive to his providence; but proud, obstinate, and inconsiderate sinners, will take occasion from them to fall into wickedness and ruin.

REFLECTIONS UPON CHAP. XIV.—Awfully ruinous is sin; and very necessary a gospel repentance for it; and nothing more effectually leads to this than a firm faith in God's gospel grant of himself to us as our God. Great is the condescension that God should instruct us what to pray for, and how to pray, as well as readily grant our requests. And happy and delightful is it to deal with a God of infinite mercy and goodness: for all his promises are answerable to the necessities and prayers of those whom he instructs. Marvellous is the change made on persons and societies by his all-powerful grace, and kind the notice which he takes of his people's penitential resolutions! He is the gracious fountain and root of all blessings and spiritual influences to them. And there is great need therefore seriously to consider his oracles and providences, and what different use is made thereof. To the humble inquirer they are the savour of life unto life—but of death unto death to every impenitent transgressor.

## CONCLUDING REMARKS ON THE BOOK OF HOSEA.

While the books of Scripture form a uniform whole, uniformly contributing to one great object—the development of the character, vindication of the judgments, and commendation of the love and mercy of God in Christ—the several books may yet be generally distinguished by some special part and object assigned by the Spirit to each historian, prophet, evangelist, or apostle. Like the workmen in Solomon's temple—all are engaged in the erection of one dwelling-place for the glory of God; but some hew timber in the mountains, others square the stones in the quarry, some convey them to Jerusalem, while others rear the walls, or shape and ornament the sacred furniture. To each there is a several and appropriate part; but all are actuated by one spirit, concur in one design, and perfect one result. Accordingly, to Hosea, the Spirit seems, in a peculiar manner, to have assigned the subject of national sin and national repentance; with those sharp rebukes that smite the one, and those gracious promises that encourage the other. The prophet lived in a day when all public principle was sunk in idolatry, and its sure companion, licentiousness (chap. 1. 2. & 3. 1); yet, during their downward course, the nation had been steadily advancing in agriculture, manufactures, commerce, and riches, as is evident from chap. 2. 5, 8, 9, 12. Yet this prosperity, so far from leading the nation to God as its author, became the incentive to that idolatry (chap. 13. 2), and that dissolution of morals, which the prophet was commissioned to denounce under the name of adultery (chap. 2. 2), the complicated crime of lewdness and of perjury; while, in addition to this general indictment, the destructive sins of profane swearing, lying, stealing, and murder, are successively alleged against them (chap. 4. 2. & 7. 1). Nor is any rank exempt from the national guilt. The princes, the prophets, the priests, are all included under one common charge, and threatened with one common judgment (chap. 5. 1, 10). Yet, in the midst of all these delinquents, is the prophet commissioned to preach repentance, and to promise pardon. And in this announcement and promise he exhibits the true character of God, who is ever "long-suffering, slow to wrath, and plenteous in mercy;" while he exemplifies the only way in which a sinful man or sinful nation can ever be brought to repentance—the simple and faithful deliverance of the gospel of the grace of God, the word of reconciliation. The reformation of national manners has been attempted by mere moral instruction; but the philosophers of Greece and Rome utterly failed. It has been attempted by the satire of poets—their strains have been equally unsuccessful. It has been attempted by coercive laws, and by every form of severe and mitigated punishment; and if, by such means, public crime has for a little been restrained, it has only been effectual in producing a temporary calm, and preparing for the more terrible outburst of popular and ruinous commotion. It has been attempted in Christian lands by preaching all the precepts of a holy law, and all the terrors of approaching judgment, and the remedy has, no doubt, often affrighted the patient, but uniformly aggravated the disease; because it merely discovered the taint of the constitution, and the depth of the guilt (Rom. 3. 20. & 8. 3, 6—8). The preaching of the gospel in repentance towards God, and faith towards our Lord Jesus Christ, has alone been ever effective in producing real and effective reformation of public principles and morals.

Of this fact the Bible affords the most striking of all examples—the apostolic reforms of heathenism, merely through the preaching of the cross of Christ, and the freeness and fulness of his grace. Nor is modern missionary history wanting in similar examples. The experience of the Moravians in Greenland has borne ample testimony to the fact, that the instruction that reaches the heart is "the grace of our Lord Jesus Christ" in dying for us, and that pardon and remission of guilt which sinners find in his blood. And wherever else (as in Africa, the East Indies, or the South Seas) the grace of the gospel has been simply and zealously preached,



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there either local or national reformation has followed. It may not, and it should not be denied, that by means of law, whether of human or divine origin, civilization may be extensively effected and long sustained. But civilization is so far from melioration, that it is often concurrent with the deepest moral depravity. Such was the case of the Jews when Hosea preached; and the remedy he brought to their deadly disease, was a faithful exposure of all its horrors, and a faithful proclamation of the gospel of promise and grace. Such is now the case in not a few of the classes of European Christianity. The fact may be witnessed on the broad scale of cities or kingdoms, where civilization and depravity seem to go hand in hand; and where, unless God totally change the current of his providence—a thing impossible with him who changes not—judgments, either from internal commotion, or external foes, with the ruin of that national prosperity which God bestows and man abuses, must speedily and heavily fall. And for all this disease, what is the remedy? Simply the faithful preaching of that gospel of grace which Hosea addressed to the Jews, in which they are invited to "return unto the Lord," while the Lord promises to "heal their backslidings, and love them freely." chap. 14. 1, 4.—Ed.

# THE PROPHECY

OF

# J O E L.

Whether Joel prophesied in Judea before Hosea and Amos prophesied in Israel, and foretells the plagues of locusts and drought which Amos laments; chap. vii. or after the Israelites were carried captive into Assyria, we cannot determine. His prophecy contains (1) A representation of Judea, as terribly plagued by swarms of locusts and other insects, and great drought, intermixed with calls to solemn repentance and promises of deliverance; i. ii. 1—17. (2) Predictions of the glorious blessings to the gospel church in the apostolic and millennial periods, and of ruin to her and the Jews' enemies; ii. 28—32. iii.

[The date of Joel's prophecy is uncertain; but its continued recognition in the Hebrew canon is unquestioned, while the references to it, and the quotations from it in the New Testament, afford all that can be necessary to commend it as the word of the Lord (see Mat. xxiv. 29. Acts ii. 16—21. Rom. x. 13—16. Rev. xxi. 27. & xxii. 1). The occasion of the prophecy appears to have been a dreadful famine caused by the ravages of locusts, and other destructive insects (for whose powers of destruction, see *Kirby and Spence's Entomology*), upon which calamity the prophet founds an exhortation to priests and people to repent with prayer and fasting, and earnestly intercedes with God on their behalf. But, in the foresight of their impenitence, he foretells still greater judgments by an army of locusts, and exhorts them again to fasting, prayer, and repentance; on which, not as meritorious purchases of deliverance, but as witnesses of their renewal by grace, and acknowledgments, and vindications of the being and providence of God, he promises, not only deliverance from their calamities, but increase of temporal and spiritual blessings. But foreseeing still the hardened impenitence of his people, he predicts the ruin of Jerusalem and the Jewish nation, while he intersperses promises of safety to the believing remnant of "the election of grace." He then predicts the divine judgments upon the enemies of God's people, with the peace, prosperity, and purity, of Israel, when again grafted into the tree from which, as a barren branch, it had, in judgment, been broken.

His remarkable prediction of the effusion of the Holy Spirit in tongues, and prophecies, and visions, formed one of the original evidences of Christianity; and still affords the only means of accounting for the rapid propagation of the gospel through so many nations, during the first century of the Christian era.—Ed.]

## CHAPTER I.

(1) *Sundry judgments:* 1—7. (2) *Mourning prescribed:* 8—13.
(3) *A fast ordained:* 14—20.

THE word of the Lord that came to Joel the son of Pethuel.

2 [a]Hear this, ye old men; and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 [b]Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 [c]That which the palmer-worm[†] hath left hath the locust eaten; and that which the locust hath left hath the canker-worm[‡] eaten; and that which the canker-worm hath left hath the caterpillar eaten.

5 Awake, ye drunkards,[§] and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off [d]from your mouth.

6 For a nation[‖] is come up upon [d]my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and [e]barked[†] my fig-tree; he hath made it clean bare, and cast *it* away: the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 [f]The meat-offering and the drink-offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn.

A.M. cir. 3284, or 3214. B.C. cir. 720, or 790.

a Ps. 49. 1. & 78. 1. & 78. 5. & 94. 9. Is. 34. 1. Jer. 21. 22.
b Ps. 44. 1. & 48. 13. & 78. 4. Gen. 18. 19. Ex. 13. 14.
c Heb. *the residue of the palmer-worm.*
† *The palmer-worm*, is represented by Bochart as a particular species of locust; but the Septuagint renders it by a word signifying a caterpillar.—Ed.
‡ *The canker-worm.*—This cannot be the ordinary canker-worm, for in Nah. 3. 15, it is described as a winged creature. Some think it a species of locust; others, an insect that ravages vineyards; Jeremiah (51. 27), describes it as rough; and some species of locusts have their heads covered with hairs. See Rev. 9. 8.—Ed.
§ *Drunkards.*—Every period, and every nation, has its own peculiar, favourite, and prevailing sin, that seems to swallow up all others. And, it is not improbable, that as the "drunkards" are first called to awake to repentance, the sin of drunkenness had become the prevalent sin of the day.—Ed.
e Prov. 16. 28. Eccl. 5. 7.
‖ *A nation.*—The locusts are so called.—Ed.
d Ps. 107. 34. Hos. 9. 3. Is. 5. 5.
e Heb. laid *my fig-tree for a barking.*
† *Barked.*—When the locust has destroyed the leaves, it then assails the bark of trees, and thus so injures them, that it frequently requires three years to repair the ravages of one.—Ed.
f Zeph. 3. 18. ver. 13, 16. ch. 2. 14.

A.M. cir. 3284, or 3214. B.C. cir. 720, or 790.

f Jer. 12. 11. Is. 24. 4. 7. Hos. 4. 3. ver. 11, 13, 17—20. Lev. 26. 16, 20. Deut. 28. 23, 24.
g Or, *ashamed.*
g Is. 6. 8. & 17. 11. & 22. 10, 12. Jer. 14. 1—4. Amos 4. 6—9. & 7. 1, 4. Deut. 28. 22—24. Lev. 26. 19, 20.
h Is. 3. 3. & 16. 10. Ps. 4. 7. Jer. 48. 33. ver. 16.
i Ver. 8, 9. Mat. 9. 15.
k Is. 23. 12. & 37. 1. ver. 9. ch. 2. 14. 1 Sam. 4. 21.
l Or, *day of restraint.* Lev. 23. 20.
m Is. 13. 6—9. Jer. 30. 7. Luke 18. 61. ch. 2. 2. 3. 14. Zeph. 1. 14—16. Rev. 6. 17. Ps. 37. 13.
† *Day of the Lord.*—The day of vengeance foretold and threatened by the word of the Lord.—Ed.
n Ver. 9, 13. ch. 2. 14. Deut. 12. 6, 7. & 16. 10—15. Ps. 105. 3.
‡ Heb. *grain.*
§ *The seed is rotten.*—This seems to allude, not to the ravages of insects, but to the rotting of seed from some unknown and inexplicable cause. A similar disease to that described—a disease previously unknown—has now (1848) prevailed more or less during four successive years in this kingdom (Ireland). The seed planted in the morning has grown vigorously—the seed planted at noon has totally, or partially rotted away. The labour of one day has been lost, the labour of the next successful. Many have investigated—no man has satisfactorily accounted for the difference.—*Note.* Totally independent of natural causes, are such events not merely calculated, but intended, to lead men to trace the inseparable connexion between national sins and national judgments?—Ed.
o 1 Kin. 18. 5. Hos. 4. 3. Jer. 12. 4. & 14. 5, 6.

10 [f]The field is wasted, the land mourneth; for the corn is wasted: the new wine is [g]dried up, the oil languisheth.

11 [g]Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered: because [h]joy is withered away from the sons of men.

13 [i]Gird yourselves, and lament, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God; [k]for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ Sanctify ye a fast, call a [l]solemn assembly, gather the elders, *and* all the inhabitants of the land, *into* the house of the Lord your God, and cry unto the Lord,

15 [m]Alas for the day! for the day of the Lord[†] *is* at hand, and as a destruction from the Almighty shall it come.

16 [n]Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The [‡]seed is rotten[§] under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do [o]the beasts groan! the herds of cattle are perplexed, because they have no



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pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry; for the fire[o] hath devoured the [†]pastures of the wilderness, and the flame hath burnt all the trees of the field.

20 The beasts of the field cry also [‡]unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

## CHAPTER II.

(1) *Zion warned:* 1—11. (2) *An exhortation to repentance and fasting:* 12—17. (3) *A blessing promised:* 18—20. (4) *Zion comforted with present and future blessings:* 21—32.

BLOW [a]ye[b] the [†]trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for [b]the day of the LORD cometh, for *it is* nigh at hand;

2 [c]A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a [d]great people and a strong; [e]there hath not been ever the like, neither shall be any more after it, *even* to the years [‡]of many generations.

3 [f]A fire devoureth[§] before them, and behind them[§] a flame burneth: the land *is* [g]as the garden of Eden before them, and behind them [h]a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* [i]as the appearance of horses;[*] and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise[†] of a flame of fire that devoureth the stubble, as a strong people set in battle array.[‡]

6 Before their face the people shall be much pained; all faces shall gather [§]blackness.

7 They shall run like mighty men; they [k]shall climb the wall like men of war; and they shall [l]march every one on his ways, and they shall not break their ranks:

8 [m]Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the [‖]sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter [n]in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark,[*] and the stars shall withdraw their shining:

A.M. cir. 3281, or 3214. B.C. cir. 720, or 790.

[o] An invading enemy wasting the country with "fire and sword; or "fires" kindled in the dry grass, and the branches of the withered trees, as often happens in forest countries.—Ed.

[†] Or, *habitations.*

[‡] The beasts "cry" at the instigation of nature—that is, of God's law—and are, accordingly, said to "cry" to the LORD.—Ed.

A.M. cir. 3281, or 3214. B.C. cir. 720, or 790.

[a] Num. 10. 3, 5, 7, 9. Hos. 8. 1. Zeph. 1. 16. Ch. 1. 14, 15. ver. 15, 16, 17. Is. 58. 1. Jer. 5. 27.

[b] *Blow ye.*—This call is to the priests, whose duty it was to blow the trumpet either for march or alarm. Num. 10. 5, 9.—Ed.

[†] Or, *cornet.*

[b] Ch. 1. 15. 1 Kin. 18. 18. Amos 3. 6. Ezek. 7. 2—13.

[c] Ps. 18. 13. & 97. 2. ver. 10. Amos 5. 18. Zeph. 1. 15.

[d] Ch. 1. 6. ver. 4, 5, 7, 11, 20, 25.

[e] Ex. 10. 14. Dan. 12. 1.

[‡] Heb. *of generation and generation.*

[f] Ch. 1. 19, 20. Ps. 50. 3. Amos 7. 1, 4. Rev. 10. 15.

[§] *A fire devoureth, &c.*—Their insatiable appetite hurries them on to devour, as a general conflagration consuming a forest.—Ed.

[‖] *Behind them, &c.*—The country devastated by the locusts has all the appearance of destruction by fire. *Ludolphus' History of Ethiopia.*—Ed.

[g] Gen. 2. 8. & 13. 10.

[h] Zech. 7. 14. Ps. 107. 34. ch. 1. 4, 7, 10—12, 17—20.

[i] Nah. 3. 2. Hab. 1. 8. Rev. 9. 7, 9.

[*] *Horses.*—Many writers mention the resemblance which the head of the locust bears to the head of the horse; whence the Italians call them "cavalette." See Rev. 9. 7.—Ed.

[†] Bochart adduces many authorities to show that the locusts fly with a great noise, that may be heard six miles off; and that, when eating, the sound is like that of a flame driven by the wind.—Ed.

[‡] The locusts follow a leader; and, in this respect, resemble the army of an army.—Ed.

[§] Heb. *pot.*

[k] Ps. 127. 1, 2. Jer. 5. 10.

[l] Prov. 30. 27. Rev. 9. 11.

[m] Is. 5. 27. 1 Sam. 6. 12.

[‖] Or, *dart.*

[n] Jer. 9. 21. John 10. 1.

[*] The swarms of locusts are so great that they often darken the sun for the space of several squaremiles. Bochart specifies twelve; and, when they alight, will, in a short time, consume the entire verdure of some hundreds of acres.—Ed.

A.M. cir. 3281, or 3214. B.C. cir. 720, or 790.

[*] As the voice of a general commands the movements of his army, so the will of God determines the movement of these insect invaders—the meanest creature being able to accomplish the mighty purposes of his judgments.—Ed.

[o] Jer. 50. 7. Amos 3. 14. Zeph. 1. 15. Rev. 6. 17. ch. 1. 15. ver. 6, 10.

[p] Jer. 4. 1. & 3. 12, 14. & 29. 12. Hos. 12. 6. & 14. 1. ch. 1. 14. Zech. 7. 3, 5. & 12. 10—12.

[q] Ps. 51. 17. Is. 66. 2. Lam. 3. 41.

[r] Ex. 34. 6, 7. Ps. 86. 5, 15. & 99. 8. & 145. 8, 9. Lam. 3. 31. 2 Pet. 3. 9. Jonah 4. 2.

[s] Ver. 14. Jer. 18. 7, 8. Ps. 106. 45.

[†] God is "not the son of man, that he should repent." Man repents, either because he has resolved or acted ignorantly, or foolishly, and changes his purpose, and expresses his sorrow when better informed; or man has resolved or acted wickedly, and changes his purpose, and expresses his sorrow, when he has learned the evil of sin, and left the love of God. But when God is said to "repent," it means, not that he changes his purpose absolutely, but relatively. His purpose was, and ever will be, to punish the unbelieving and the impenitent; but it equally is and ever will be, to have mercy on those who, through grace, have learned to tremble at his word, and turn from their sins to God "with full purpose of, and endeavour after, new obedience." See ver. 18, where repentance in God is expressed by pity. Ps. 106. 45. Ex. 32. 14. Jer. 18. 8.—Ed.

[t] Jonah 3. 9. Zeph. 2. 3. 2 Kin. 19. 4. Jon. 14. 12. 2 Sam. 12. 22. Amos 5. 15.

[u] Ch. 1. 9, 13, 16. Is. 65. 8. Hag. 2. 19.

[x] Ver. 1. ch. 1. 14. Num. 10. 3. Zeph. 1. 16. —2. 1 Chr. 20. 2. 3. Ezra x. Neh. ix. Mat. 9. 15.

[y] 2 Chr. 20. 13. Jonah 3. 7, 8.

[z] 1 Cor. 7. 5. Zec. 12. 12—14. Mat. 9. 15.

[‡] Or, *was a byword against them.*

[§] If the nation were by famine reduced to poverty, they must soon become tributaries to the heathen, or even slaves, that they might obtain bread.—Ed.

[a] Ps. 21. 4. & 65. 2. Is. 46. 9. & 65. 24.

[b] Ver. 2—11. ch. 1. 4, 6. Ex. 10. 19.

[‖] The locusts had come from Syria, or the north, and are to be driven into the east, or Dead sea, on the east of Judea.—*Utmost sea.*—The Mediterranean.—Ed.

[*] When the locusts are carried by the wind over the sea, they light on the waves and perish. When again cast upon the land they rot with great stench, which is reported to have given rise to pestilence. See *Thevenot, Mede, &c.*—Ed.

[†] Heb. *he hath magnified to do.*

[c] Ver. 20. Ps. 126. 2, 3. Is. 25. 9.

[d] Lev. 26. 4, 5. Ps. 67. 6. Amos 9. 13, 14.

11 And the LORD shall utter his voice[*] before his army; for his camp *is* very great: for *he is* strong that executeth his word: for the [o]day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore now also, saith the LORD, [p]Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning;

13 And [q]rend your heart, and not your garments, and turn unto the LORD your God: for he *is* [r]gracious and merciful, slow to anger, and of great kindness, and [s]repenteth[†] him of the evil.

14 [t]Who knoweth *if* he will return and repent, and leave a blessing behind him, [u]*even* a meat-offering and a drink-offering unto the LORD your God?

15 ¶ [x]Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, [y]assemble the elders, gather the children, and those that suck the breasts: [z]let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should [‡]rule[§] over them: wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD [a]will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen:

20 But I will remove far off from you [b]the northern *army*,[‖] and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea; and his stink shall come up, and his ill savour[*] shall come up, because [†]he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD [c]will do great things.

22 Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for [d]the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God; for he hath

REFLECTIONS UPON CHAP. I.—God's judgments and mercies ought to be carefully observed and remembered. Nor need we wonder if he deprive us of the mercies which we have sinfully abused, or make even the weakest insects victorious instruments of his wrath. It is hard to part with created comforts, once idolized. But certain is their shame who labour only for perishing provision: and sad their sorrow at last who place all their happiness in the delights of sense! Alas, how wide spread is the havoc made by men's sins! and it is a lamentable case when poverty disqualifies for the public service of God. National judgments call for national humiliation and importunate prayers. And in the way of our duty we may hope that God will meet us in mercy. But hardened must that heart be which trembles not when God's judgments are everywhere before our eyes; and the very animals around us bewail the disaster. Yet God's ministers must be deeply affected themselves, even though they cannot affect their hearers.

EXPLANATORY NOTES.—CHAP. II. Ver. 1, 2, 10, 11, 30, 31. The devastations of the locusts, and the dreadful destruction of the Jews by the Ro-



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given you [a] the former rain [†] [‡] moderately, and he [b] will cause to come down for you the rain, the former rain, and the latter rain [c] in the first *month*.

24 And [d] the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And [e] I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army [f] which I sent among you.

26 And [g] ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt [h] wondrously with you: and my people shall never [i] be ashamed.

27 And ye shall know that [m] I *am* in the midst of Israel, and *that* [n] I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ [o] And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your [p] daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: [‖]

29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 [q] And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, [*] before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* [r] whosoever shall call on the name [†] of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant [‡] whom the LORD shall call.

A.M. cir. 3264, or 3214. B.C. cir. 740, or 790.

[a] Or, *a teacher of righteousness.*
[†] See Hos. 6. 3.—Ed.
[‡] Heb. *according to righteousness.*
[b] Lev. 26. 4. Deut. 11. 14. Ezek. 34. 26. Hos. 6. 3. Jam. 5. 7, 18.
[c] Amos 4. 7. Ez. 12. 2.
[d] Mat. 6. 28. 1 Tim. 4. 8. Hos. 2. 21, 22. Hag. 2. 19.
[e] Hag. 2. 19. ch. 1. 4 ver. 2—11. Is. 65. 10. & 61. 7. Zec. 10. 6.
[f] All these creatures, the locust, the canker-worm, the palmer-worm, and caterpillar, being ranked under the one common name of "army," renders it highly probable that they were all but different species of the same genus, or different varieties of the same species—all loenses, or, at least, winged insects—each contemptible in itself, but terrible and irresistible in their combination.—Ed.
[g] Lev. 26. 5. Deut. 6. 11. & 8. 10. Is. 62. 9. 1 Cor. 10. 31. 1 Tim. 4. 4, 5.
[h] Ver. 20, 21. Ps. 72. 18.
[i] Ver. 27. Rom. 5. 5. Ps. 22. 4, 5. & 69. 6.
[m] Ch. 2. 17. Lev. 26. 11, 12. Ezek. 37. 26.
[n] Is. 45. 5, 21, 22. & 52. 6 Ezek. 28. 26.
[o] Is. 32. 15. & 44. 3. Zec. 12. 10. Ezek. 39. 29. & 36. 27. Jer. 31. 34. John 7. 39. Acts 2. 4, 16, 17. & 10. 44. & 11. 17.
[p] Ex. 15. 20. Judg. 4. 4. 2 Kin. 22. 14. Acts 21. 9.
[‖] This prophecy was applied by Peter (Acts 2. 17,) to the miraculous descent of the Holy Ghost in the gift of tongues.—*All flesh*, Gentiles as well as Jews.—Ed.
[q] Acts 2. 19, 20. ch. 3. 15. Mal. 4. 5, 6. & 4. 5. Mat. 24. 29. Luke 21. 11, 25, 26. Is. 34. 4. & 13. 10. Rev. 6. 12—17. Zeph. 1. 14—18.
[*] See Is. 13. 10, 13.—Ed.
[r] Rom. 10. 12, 13. & 11. 5. John 5. 27. Is. 11. 9, 10. Mat. 9. 13. Rev. 22. 17.
[†] That CHRIST is the JEHOVAH here to be invoked, is evident from Rom. 10. 13.—Ed.
[‡] "Even from among the remnant whom the Lord shall call."—That is, the remnant of Judah, Benjamin, and a few of the other tribes whom the Lord had called out of Babylon.—Ed.

## CHAPTER III.

(1) *Judgments against the enemies of God's people:* 1—8. (2) *God revealed by his judgments:* 9—17. (3) *His blessings poured out upon the church:* 18—21.

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 [a] I will also gather all nations, and will bring them down into the [b] valley of Jehoshaphat, and will [c] plead with them there [d] for my people, and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have [e] cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and [f] what have ye to do with me, O Tyre and Zidon, [*] and all the coasts of Palestine? will ye render me a recompense? [†] and if ye recompense me, [g] swiftly *and* speedily will I return your recompense upon your own head;

5 Because ye [h] have taken my silver and my gold, and have carried into your temples my goodly [‡] pleasant things:

6 The children also of Judah, and the children of Jerusalem, have ye [i] sold unto [j] the Grecians, that ye might remove them far from their border.

7 Behold, [k] I will raise them out of the place whither ye have sold them, [l] and [l] will return your recompense upon your own head:

8 And I will sell your sons [*] and your daughters into the hand of the children of Judah, and they shall sell them to the [m] Sabeans, to a people far off: for the LORD hath spoken *it*.

9 ¶ [n] Proclaim ye this among the Gentiles; [†] Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 [o] Beat your plough-shares into swords, and your [‡] pruning-hooks into spears: let the weak say, I *am* strong.

11 [p] Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither [‖] cause thy [q] mighty ones [‖] to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle; for the harvest is ripe: come, [*] get you down; for the press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of [†] decision.

A.M. cir. 3264, or 3214. B.C. cir. 740, or 790.

[a] Zec. 14. 1 Rev. 16. 14, 16. Ezek. xxxviii. xxxix. Zeph. 3. 8. Is. 34. 1—8.
[b] 2 Chr. 20. 26. Is. 30. 33. & 37. 36. Zec. 14. 4. Ezek. 39. 11. Rev. 16. 16. ver. 12.
[c] Ezek. 17. 20. & 20. 35. & 38. 22.
[d] Jer. 12. 14. & 49. 1, 2. Ezek. 25. 3, 12, 15. Amos 1. 11. Obad. 10. Zeph. 2. 8. Rev. 11. 18. & 16. 6. & 18. 20, 24.
[e] Obad. 11. Nah. 3. 10.
[f] Judg. 11. 12. Amos 1. 6, 9. 2 Chr. 21. 16. & 28. 18. ver. 6. Acts 9. 4.
[*] *Tyre and Sidon*, upon many occasions, proved very unfriendly to the Jews, and, after the days of Hiram, omitted few opportunities of doing them injury. 2 Chr. 21. 16. & 28. 18. Amos 1. 6, 9.—Ed.
[†] *Will ye render me a recompense?*—Will you retaliate upon me, in the persons of my people, either because you covet the territory I have given them, (see ver. 6), or because they compete with you in some branch of commerce, or despise your idolatry.—Ed.
[g] Luke 18. 7, 8. Deut. 32. 35. 2 Thes. 1. 6.
[h] 1 Sam. 5. 2. 2 Kin. 12. 8. & 16. 8. & 18. 15. & 24. 13. & 25. 13, 17. Jer. 50. 28. & 51. 11. Dan. 5. 2.
[‡] Heb. *desirable.*
[i] Deut. 28. 32, 41, 68. Ezek. 27. 13.
[j] Heb. *the sons of the Grecians.*
[k] Is. 43. 5, 6. & 49. 12. & 14. 1, 2. Jer. 23. 8. John 11. 51.
[l] Alexander of Macedon and his successors restored great multitudes of enslaved Jews to liberty. Ptolemy Philadelphus, the Grecian monarch of Egypt, restored above 100,000, and, at an expense of 400 talents.—*Josephus' Antiquities*, b. xii. c. ii. § 3.—which act and liberality of a heathen monarch, might well minister a severe rebuke, while it furnishes a bright example to Christian kings and governments.—Ed.
[*] Jam. 2. 13. Rev. 13. 10. ver. 6. Judg. 1. 7. 1 Sam. 15. 33. Mat. 7. 2.
[m] When Alexander of Macedon took Tyre, after a protracted siege, he sold, according to Arrian, 30,000 of the people for slaves.—Ed.
[n] Jer. 6. 20. Ezek. 23. 42. Joel 1. 15. Ps. 72. 9, 10.
[o] Ver. 2. Is. 2. 3, 10. Jer. 46. 3, 4. Ezek. 38. 7. Rev. 16. 14.
[†] Heb. *sanctify.*
[p] Luke 22. 36. Is. 2. 4. Mic. 4. 3. Zec. 12. 18.
[‡] Or, *scythes.*
[q] Ver. 9, 12. Rev. 14. 19. & 16. 14, 16. Zeph. 3. 8. Mic. 4. 12.
[‖] Or, *the LORD shall bring down.*
[q] Ps. 78. 25. & 103. 20. Is. 37. 36. & 13. 3. Rev. 19. 14. ver. 13.
[‖] "Yet there Jehovah bringeth down thy mighty ones."—*Boothroyd.*
[*] Or, *tread.*
[†] Or, concision, Phil. 3. 2. or threshing.

mans, are described in this awful manner, because the former presaged the invasions of the Assyrians, and the latter were preludes of Christ's awful appearance to the last judgment.

REFLECTIONS UPON CHAP. II.—It is very needful that ministers should warn sinners of the fatal consequences of their conduct. But the rareness of tremendous judgments wonderfully discovers the infinite patience and mercy of God. How dangerous is it to rebel against JEHOVAH, who by a nod can muster even an army of insects able to ruin the mightiest nations on earth! No one can either withstand, support under, or flee from his incensed wrath. And but little comfort can the luminaries of heaven afford us when their Maker frowns.—Extraordinary judgments call to extraordinary fasting and prayer; and all private joys ought to give place to public sorrows for sin or its fruits. In all solemn worship ministers ought to lead the way; and every penitent should be careful to perform whatever may prevent the reproach of Christ and his church, and promote the plentiful and purer enjoyment of his ordinances as a principal benefit. But no fasting can avail us, unless the heart be broken and melted by God's kindness, and turned to him. Mercy is all we need ask; and his glory, as interested in our salvation, is a sufficient plea. He will certainly hear when his people cry! and he can easily remove our plagues, renew our comforts, and give us a heart to give him the glory of his work. An abundance of outward comforts are a great mercy, when by them our hearts are enlarged in love and thankfulness to God the bestower. And especially when, together with them, our spiritual knowledge and faith are increased. By the most gracious, almighty, and awful exertions of power, is Jesus' kingdom erected in the world, or in the hearts of men. And thrice happy are they, in the worst of times, who are interested in his everlasting salvation. Rejoice then, ye Gentiles, that by the Holy Ghost sent down from heaven, ye are admitted members of his gospel church; and that, though clouds and darkness be round about him in the destruction of Jews, Heathens, and Antichristians, yet mercy and truth go before his face.

CHAP. III.—Ver. 2, 8—16. Chiefly relate to the destruction of the Antichristians and Turks at the beginning of the Millennium, in which the just judgment of God will be fearfully manifested. The *valley of Jehoshaphat* denotes the place where the Lord will destroy them, as he did the enemies of Jehoshaphat in the valley of Berachah, 2 Chron. xx. 1—26; and may be the same as Armageddon, Rev. xiv. 14, 16; or Hamon-gog, Ezek. xxxix. 4—11; or the valley before Jerusalem, Zech. xiv. 4. The words import that there will be a general combination against God's people, abundantly furnished with weapons of war: but God, by



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15 [r]The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the [s]hope of his people, and the strength of the children of Israel.

17 [t]So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be [u]holy, and there shall no strangers[†] pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall [v]flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the [w]valley of Shittim.[†]

19 Egypt shall be a desolation, and Edom[‡] shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall [x]dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood[§] *that* I have not cleansed: for the LORD dwelleth in Zion.

A. M. cir. 3214, or 3214 B. C. cir. 720, or 790.

r Ch. 2. 10, 20, 31. Is. 13. 10. Zeph. 1. 14, 15. Luke xi. 25, 26. Rev. 6. 12, 13.

s Heb. *place of repair, or harbour.* Is. 33. 16, 21. & 51. 6, 16.

t Ch. 2. 27. Rev. 21. 3. Mal. 3. 17, 18

u Heb. *holiness.*

† *Strangers.*—Enemies from strange countries, and of strange speech, shall no longer be permitted to enter and ravage the beloved city. Or, it may well signify that the Gentiles, who shall now be co-inhabitants of the spiritual Jerusalem, shall be no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. 2. 19.—ED.

A. M. cir. 3214, or 3214 B. C. cir. 720, or 790.

v Heb. *go.*

w Num. 25. 1. Mic. 6. 5.

† *Shittim* may be translated *thorns*; and the prophecy considered emblematic of the progress of the gospel in superseding the cares of time by introducing the hopes of eternity. Mat. 13. 22.—ED.

‡ *Egypt and Edom.*—Not literally these countries; at least, not these countries alone, but all countries that have enslaved and evil-entreated the Jewish and Christian church.—ED.

x Or, *abide.*

§ Forgive them their guilt in crucifying the Lord of glory.—ED.

the instruments of his wrath, will suddenly cut them off, trample them under his feet, ruin all ranks, and deprive them of all their comforts. 16—18. Amidst the terrible commotions attending the fall of Antichrist and Mahometanism, the Lord will remarkably comfort, protect, and strengthen his people, particularly the newly converted Jews; and their church and nation shall be singularly holy: neither polluted by unclean persons nor doctrines, nor molested by enemies. And great shall be the abundance of ordinances, spiritual blessings, and gracious influences, suited to both strong and weak believers. Yea, by means of the preached gospel, the most barren places shall become fruitful in saints and good works. 19—21. And, while the Egyptians, Edomites, and other inveterate enemies of the church, shall be destroyed, the Jews and people of God shall enjoy undisturbed repose; for he, who dwells among them and in them, will pardon their guilt, and deliver them from the power and filth of their sins.

REFLECTIONS UPON CHAP. III.—The most kind and obliging often find others unkind and unneighbourly. And no sweetness of temper or conduct can soften the enmity of the wicked. But dreadful is their danger who injure the people of God; for without fail, and in great fury, especially at the last day, will God reckon with them! But when wicked men are cast down, his people shall be lifted up in comfort, holiness, and safety.—How delightful shall this world be when all the corners of it shall be filled with the knowledge, glory, and grace of the Lord! And still more happy in the eternal state, in which God and the Lamb shall be ALL and IN ALL.

## CONCLUDING REMARKS ON THE BOOK OF JOEL.

The study of natural history is, in all its branches, exceedingly curious, interesting, and instructive; but in none more than in entomology, or the description of insects. The interest excited by this branch of study arises from many topics, such as, the astonishing variety of their genera and species; their wonderful forms either of beauty or hideousness; the innumerable multitudes in which many of them are produced; the relative loudness of voice and muscular power with which many of them are endowed; their powerlessness as individuals, with their irresistibility in masses; the insatiable appetite and voracity of some in their imperfect state, as the caterpillar of the butterfly, and of others in their perfect condition, as the locust, or the white ant.

But the chief excellence of natural history appears when it is viewed in its relation to God and his providence;—when the inhabitants of every leaf are examined as evidence of his liberality and goodness (Psal. 145. 16), or discovered to be instruments of his judgment which he can call forth at his pleasure, to chastise the rebellious, and humble the pride of man. A single worm can sink whole navies in the ocean; the young of a tiny fly can blight the early hopes of the entire harvest; a creature almost invisible to the naked eye, can empty the teeming granaries; while the locust, which the finger crushes as the moth, can invade an empire with the irresistibility of an Alexander, and spread famine and death over continents.

To this view of natural history, the book of Joel is particularly directed; and it affords a noble example of the fact, that the Scriptures excel all other books, as much in sublimity as in piety and truth.—ED.

# THE PROPHECY OF AMOS.

AMOS was a native of Judea; chap. i. and vii. 14: and began to prophesy along with Hosea, about 800 years before Christ. After denouncing ruin to the neighbouring heathens, who had been bitter enemies to the Hebrews, he calls the Israelites, and sometimes the Jews, to account for their idolatry, ingratitude, violence, treachery, oppression, incorrigibleness, uncleanness, contempt of the sabbath, worldliness, &c. i—viii: and concludes, predicting the establishment of the gospel church in the apostolic and millennial periods.

[AMOS was one among the herdmen of Tekoa, a town of Judah, four leagues south of Jerusalem; but Beth-el seems to have been his native city, and his removal to Tekoa the consequence of the anger of Jeroboam, the son of Joash, and of Amaziah the priest, (chap. vii. 10—13), because of his faithful denunciation of their idolatry. He began to prophesy along with Hosea, about 800 years before Christ; and, after proclaiming the judgments of God against the neighbouring heathens, who had cruelly persecuted the Jews, he proceeds to upbraid them with their ingratitude, idolatry, violence, oppression, treachery, sabbath-breaking, licentiousness, and worldliness; and concludes with predicting the blessed restoration of Israel, and establishment of the universal kingdom of Christ.—ED.]

## CHAPTER I.

*Judgments against Syria, the Philistines, Tyre, Edom, and Ammon.*

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, The LORD will roar [a]from Zion, and utter his voice from Jerusalem; and [b]the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 ¶ Thus saith the LORD, [b]For three transgressions of Damascus, [*]and for four,[†] I will not [c]turn away *the punishment* thereof; because they have thrashed Gilead with thrashing instruments of iron:

A. M. cir. 3194. B. C. cir. 809.

a *Roar.*—Either literally with the thunder as his voice, or with his terrible prophetic denunciations ready to be executed, and as appalling to the conscience of sinners, as the lion's voice to the shepherd and his timid flocks.—ED.

A. M. cir. 3194. B. C. cir. 809.

a Ch. 4. 7, 8. Joel 1. 19—20. Is. 33. 9.

b Several. Job 5. 19. & 33. 28. Prov. 6. 16. Eccl. 11. 2. Mic. 5. 5. Ps. 62. 11. ver. 6, 9, 11, 13.

* Or, *yea, for four.*

† *For three transgressions, and for four.* — "For the many transgressions."—*Boothroyd.*

c Or, *convert it*; or *let it be quiet*; and so ver. 6, 9, 11, 13.

EXPLANATORY NOTES.—CHAP. I. Ver. 2. The avenging judgments of that God, who dwells in his temple on mount Zion, shall in a terrible manner lay waste all the countries around, however fertile and populous. 3, 6, 9, 11, 13. *Three, four, or seven transgressions*, denote that they have filled up the measure



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4 But [d] I will send [e] a fire into the house of Hazael, which shall devour the palaces of Benhadad.

5 [f] I will break also the bar* of Damascus, and cut off the inhabitant from † the plain of Aven, and him that holdeth the sceptre from ‡ the house of Eden; and [g] the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD, For three transgressions of [h] Gaza, and for four, I will not turn away *the punishment* thereof; because they [i] carried away captive the whole captivity, to deliver *them* up to Edom:

7 But [k] I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And [l] I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will [m] turn mine hand against Ekron: and the [n] remnant of the Philistines shall perish,§ saith the Lord GOD.

9 ¶ Thus saith the LORD, For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; [o] because they delivered up the whole captivity to Edom, and remembered not [p] the brotherly covenant:‖

10 But [q] I will send a fire on the wall* of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD, For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and † did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But [r] I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD, For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have ‡ ripped up the women with child of Gilead,§ that they might enlarge their border:

14 But [s] I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 [t] And their king shall go into captivity, he and his princes together, saith the LORD.

A. M. cir. 3204.
B. C. cir. 800.

d Deut. 32. 41, 43. Rom. 12. 19. Hab. 2. 9, 12. Is. 45. 7. Ps. 76. 7, 8. ch. 3. 6.

e Ver. 7, 10, 12, 14. ch. 2. 2. Ps. 7. 6. Ezek. 30. 8. Jer. 49. 27.

f Is. 8. 4. Jer. 49. 23. Zec. 9. 1.

* *Bar*—the gate: as one of the gates of London is still called "Temple-bar." — *Aven* vanity. Most probably a plain remarkable for idolatrous rites, as Bethel is called "Bethaven," for this reason (Hos. 5. 8).—*Kir*, a city in Media, (Is. 22. 6). See for the fulfilment, 2 Kin. 16. 9.—Ed.

† Or, *Bikath-aven.*

‡ Or, *Beth-eden.*

g Ch. 9. 7. 2 Kin. 16. 9. Is. 17. 1—3. Jer. 49. 23—27.

h Ver. 8. Is. 14. 29—31. Jer. 47. 1—7. & 25. 20. Ezek. 25. 16, 17. Zeph. 2. 4.

i Or, *carried them away with an entire captivity.* 2 Chr. 21. 16, 17. & 28. 18. Joel 3. 6.

k 2 Chr. 26. 6. 2 Kin. 18. 8. Jer. 4. 5, 7. Ezek. 25. 17. Deut. 32. 41—43.

l 2 Kin. 18. 8. Is. 20. 1. Jer. 25. 20. & 47. 1—7. Ezek. 25. 15—17. Zeph. 1. 4. Zec. 9. 5, 6.

m Ps. 81. 14. Is. 1. 25. Zec. 13. 7.

n Ch. 9. 7. Jer. 47. 4. Ezek. 25. 16.

§ While the Jews are still a distinct, numerous, and even great people, the Philistines their oppressors are utterly unknown, and would seem, according to this prophecy, to have been totally extirpated.—Ed.

o Ver. 6, 11. Joel 3. 4—6.

p Heb. *the covenant of brethren.* 2 Sam. 5. 11. 1 Kin. 5. 1. & 9. 11—13.

‖ *The covenant.*—Begun by David, and continued by Solomon, 2 Sam. 5. 11. 1 Kin. 5. 1. & 9. 11.—Ed.

q Is. xxiii. Jer. 25. 22. & 47. 4. Ezek. xxvi—xxviii. Joel 3. 4—8. Zec. 9. 1—3.

* Houses were often built on the lofty walls of ancient cities, (Josh. 2. 15). And, it is not improbable that, for sake of the elevated situation, and prospect of the open country, there the most splendid buildings would be erected. Hence the threatening of fire to the wall and the palaces.—Ed.

† Heb. *corrupted his compassion.*

r Is. 21. 11. & 34. 5—15. & 63. 1. Jer. 25. 9, 16. 21. & 49. 7—22. Lam. 4. 21. 22. Ps. 137. 7. Ezek. 25. 8, 12—14. & xxxv. Joel 3. 19. Obad. 1—21. Mal. 1. 3, 4.

‡ Heb. *divided the mountains.*

§ This revolting cruelty proceeded upon the calculation, that by destroying the mother and the child, there might be no heir to claim the possession coveted.—Ed.

s Ps. 83. 6, 9—17. Jer. 25. 9, 16, 21. & 49. 2—5. Ezek. 25. 4—7. Zeph. 2. 8—10.

t 1 Sam. 12. 25. Job 21. 18. Jer. 49. 3.

## CHAPTER II.

(1) *God's displeasure against Moab, Judah, and Israel:* 1—8. (2) *God's complaint against the unthankfulness of his people:* 9—13. (3) *Judgment threatened:* 14—16.

A. M. cir. 3208.
B. C. cir. 800.

THUS saith the LORD, [a] For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he burnt the bones* of the king of Edom into lime:

2 [b] But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die [c] with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the [d] judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD, [e] For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have [f] despised the law of the LORD, and have not kept his commandments, and their [g] lies† caused them to err, [h] after the which their fathers have walked:

5 But [i] I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD, For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because [k] they sold‡ the righteous for silver, and the poor for a pair of shoes;

7 [l] That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: [m] and a man and his father will go in unto the *same* § maid, [n] to profane my holy name:

8 And they lay *themselves* down upon [o] clothes laid to pledge [p] by every altar, and they drink the wine of ‖ the condemned *in* the house of their god.*

9 ¶ Yet destroyed I the Amorite before them, whose [q] height *was* like the height of the cedars,† and he *was* strong as the oaks; yet I destroyed [r] his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and [s] led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for ‡ Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

a Ch. 1. 3, 6, 9, 11, 13. ver. 4, 6. Ps. 83. 4, 7. Jer. 48. 27—30. Ezek. 25. 8. Zeph. 2. 8, 10.

* A large portion of bones, in lime combined with phosphoric acid. And as, in barbarous nations, the heads of the enemies are used as the ornaments of the houses of chieftains and the palaces of kings; so, it is not improbable that the barbarous king of Moab burned the bones of his captive into lime, and converted them into plaster (as the word also signifies) for the walls of his palace.—Ed.

b Ch. 1. 4, 6, 10, 12, 14. Deut. 32. 22. Ps. 83. 7—17. Is. 11. 14. & xv, xvi. & 25. 10. Jer. xlviii. Ezek. 25. 8—11. Zeph. 2. 8—10.

c Jer. 48. 15. Is. 9. 5.

d Num. 24. 17. 2 Kin. 3. 20—27. Jer. 48. 7, 11.

e Deut. xxviii. & 31. 16, 17. & 32. 15—27. Lev. xxvi.

f Ex. xx—xxii. Lev. i—xxvii. Num. v. vi. xv, xviii, xix, xxviii, xxix. Deut. iv—xxvii.

g Hos. 7. 3, 13. & 11. 12. & 10. 13. & 12. 4. Hab. 2. 18. Is. 28. 15. Jer. 16. 19, 20. Rom. 1. 25. Rev. 22. 15. & 21. 8.

† *Lies.*—False doctrines; the vain traditions of their elders, "making void the commandments of God"—ending in the worship of idols, which are also lies.—Ed.

h Judg. 2. 11—17. & 10. 6.

i Deut. 32. 22—27. Jer. 23. 5. & 31. 10. & 52. 13.

k Ch. 8. 6. & 5. 11, 12. 2 Chr. 19. 7.

‡ Perverted judgment for a paltry bribe.—Ed.

l Ch. 4. 1. & 5. 11. 12. Mic. 2. 2. & 3. 1—3. & 7. 3. Zeph. 3. 3. 1 Kin. 21. 4.

m 1 Cor. 5. 1. Ezek. 22. 11. Lev. 18. 8, 15.

§ Or, *young woman.*

n 2 Sam. 12. 14. Rom. 2. 24. Jam. 2. 7.

o Ex. 22. 26. Ezek. 18. 7.

p 1 Cor. 10. 21. & 8. 10. Is. 57. 7. Ezek. 23. 41.

‖ Or, *such as have fined or mulcted.*

* "And the wine procured by unjust fines (levied on the condemned,) they drink in the house of their god."—*Boothroyd.*

q Num. 13. 28, 32, 33. Ps. 34. 10. Deut. 2. 11.

† As tall and as distinguished for athletic vigour among men, as the cedar is distinguished for height and excellence among trees.—Ed.

r Job 18, 16. Is. 5. 24. Mal. 4. 1.

s Deut. 2. 7. & 8. 2—4. Neh. 9. 12—21. Is. 63. 13.

t Num. 6. 2, 5. Judg. 13. 5. Lam. 4. 7.

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of their iniquities. 4, 7, 10, 12, 14. *Fire* denotes furious enemies and destructive judgments. 3—5. Because the Syrians, whose capital is Damascus, have, to all their other wickedness, added the terrible oppression and murder of the Hebrews on the east of Jordan, I will cause the Assyrians to destroy their cities and forts, murder their people and princes, and carry the poor remains captives to Media. 6—8. Because the Philistines have completed their wickedness, by apprehending the Hebrews in their distress, and giving them up to the cruel Edomites, I will, by the Assyrians, Chaldeans, Maccabees, and others, utterly destroy their cities, rulers, and people. 9—15. For their treachery and cruelty, the Edomites and Ammonites shall be served in like manner.

REFLECTIONS UPON CHAP. I.—No person need be ashamed of a mean, if honest, original. God can qualify the meanest for the most honourable work. But dreadful is the case of the mightiest nations when the measure of their iniquities is filled up, and the hour of God's judgment is come. Nothing more hastens their destruction than their oppression or murder of the saints, or implacable enmity against near relations. Walls, palaces, cities, or armies, are altogether ineffectual to withstand the power of God's wrath. And they who spitefully, covetously, and cruelly, thought to drive out others, are often themselves driven out from their dwellings.

CHAP. II.—Ver. 6—8. The most insignificant bribes can carry a cause against the most righteous of the poor. They greedily pant after the small substance which the poor or the meek possess, and insolently trample upon and plunder them. Fathers and sons incestuously commit whoredom with the same woman, to the great dishonour of my name which they profess. Contrary to law, they detain the pledges of the poor, and use them as carpets, whereon to prostrate themselves, or to feast or sleep in, before their idolatrous altars; and their drink-offerings are purchased by the fines of those whom they had unjustly condemned.



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12 But ye gave the Nazarites [u] wine[e] to drink; and commanded the prophets, saying, [x] Prophesy not.

13 Behold, [y] [†] I am pressed [†] under you, as a cart is pressed *that is* full of sheaves.

14 Therefore [z] the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver [‡] himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself;* neither shall he that rideth the horse deliver himself.

16 And [a] *he that is* [‖] courageous among the mighty shall flee away [b] naked in that day, saith the LORD.

A. M. cir. 3201. B. C. cir. 803.

u Num. 6. 2. Judg. 13. 7.

e Enticing them to break their vow of abstinence.—Ed.

x Ch. 7. 12. 13. Is. 30. 10. Jer. 11. 21. Mic. 2. 6.

y Is. 43. 24. & 1. 7. Ezek. 6. 9. & 16. 43. Mal. 2. 17.

† Or, *I will press your place, as a cart full of sheaves presseth.*

‡ *I am pressed.*—I am weary with bearing your sins.—Is. 43. 24. Mal. 2. 17.—Ed.

z Ch. 9. 1.—Is. 30. 16. Ps. 76. 5. & 33. 16. 17. Eccl. 9. 11.

‖ Heb. *his soul*, or *life.*

a Is. 13. 8. & 15. 4. Jer. 47. 3. & 48. 41.

‖ Heb. *strong of his heart.*

b Judg. 4. 17. Mic. 1. 8. Is. 20. 2.

## CHAPTER III.

(1) *The necessity of judgment upon Israel:* 1—8. (2) *Its publication and causes:* 9—15.

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole [a] family which I brought up from the land of Egypt, saying,

2 You only have I known[e] of all the families of the earth; therefore I will [†] punish [†] you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar [‡] in the forest, when he hath no prey? will a young lion [‖] cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?[§]

6 Shall a trumpet be blown in the city, and the people [*] not be afraid? shall there be evil [*] in a city, [‡] and the LORD hath not done *it?*

7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

A. M. cir. 3204. B. C. cir. 800.

a Jer. 1. 15. & 5. 3. & 10. 25. Neh. 9. 4. Zec. 14. 18.

e *Known*—as my own acknowledged people; to whom I have revealed my will, intrusted my oracles, and taught my worship.—Ed.

† Heb. *visit upon.*

‡ Because you have sinned against light and covenant obligation, therefore shall your punishment be as exemplary as your privileges were great.—Ed.

‖ The lion roars when rushing on his prey, and also over it when taken. So the prophetic denunciation of judgment is both the immediate forerunner and accompaniment of its execution.—Ed.

§ Heb. *give forth his voice.*

* As the fowler waits till his prey is secure, so God is ready to execute the judgments he has prepared for a foolish and incorrigible people.—Ed.

† Or, *not run together.*

‡ Shall earthquakes shake the cities—shall drought destroy our harvests—shall pestilence waste the population—without any divine appointment?—Ed.

§ Or, *and shall not the LORD do somewhat?*

A. M. cir. 3204. B. C. cir. 800.

b Ver. 4. ch. 1. 2.

c Ch. 2. 12. & 7. 12, 13. Acts 4. 19, 20. & 5. 29, 29. Jer. 1. 17. Ezek. 2. 7. & 3. 17.

d Jer. 2. 10, 11. Ezek. 16. 46. Mat. 11. 21.

e Ezek. 21, 24. Deut. 29. 16—28. Jer. 22. 8, 9.

* Or, *oppression.*

f Jer. 5. 4. & 4. 22. & 8. 7, 9. 2 Pet. 3. 5. Ps. 14. 2, 4.

g Hab. 2. 11. 12. Rom. 2. 5. Jam. 5. 3. Zeph. 1. 9.

† Or, *spoil.*

h Is. 7. 17—20. & 10. 5, 6. ch. 6. 11. 2 Kin. 15. 19, 29. & 17. 5. 6.

i Prov. 10. 2, 15. 1 Tim. 6. 17.

k 1 Sam. 17. 34—37.

‡ Heb. *delivereth.*

§ As the shepherd when he affrights the the lion from his prey—for the gorged lion is really a timid animal—brings home to his master any fragments that may be left, as evidence that his sheep was devoured; even so little and so torn shall be the miserable remnant of Israel that shall escape, though they now recline in luxurious indolence in the corners of their couches, that each arm may find a resting place.—Ed.

l 1 Kin. 20. 30. & 22. 25. 2 Kin. 15. 20. & 17. 6. & 18. 9. Is. 7. 18. & 8. & Mic. 1. 6.

‖ Or, *on the bed's feet.*

m Jer. 1. 17. Ezek. 2. 7. & 3. 17.

* Or, *punish Israel for.*

n Ch. 9. 1. Hos. 10. 5, 6, 8. Mic. 1. 7.

o Jer. 20. 22. Judg. 3. 20.

p 2 Kin. 22. 39.

† Ivory is still much used in many Eastern houses for internal decoration.—Ed.

8 [b] The lion hath roared, who will not fear? the Lord GOD hath spoken, [c] who can but prophesy?

9 ¶ [d] Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and [*] behold the great tumults in the midst thereof, and the [*] oppressed in the midst thereof.

10 For [f] they know not to do right, saith the LORD, who [g] store up violence and [†] robbery in their palaces.

11 Therefore thus saith the Lord GOD, [h] An adversary *there shall be* even round about the land; and he shall bring down thy [‡] strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD, [k] As the shepherd [‡] taketh out of the mouth of the lion two legs, or a piece of an ear; [§] [‖] so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and [‖] in Damascus *in* a couch.

13 [m] Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall [*] visit the transgressions of Israel upon him, [n] I will also visit the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite [o] the winter-house with the summer-house; and [p] the houses of ivory [†] shall perish, and the great houses shall have an end, saith the LORD.

## CHAPTER IV.

*Oppression, idolatry, and incorrigibleness reproved.*

HEAR this word, ye kine [*] of Bashan, that *are* in the [a] mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord GOD hath sworn by his holi-

A. M. cir. 3206. B. C. cir. 798.

* Bashan was famous for its flocks and herds, (Deut. 32. 14); and its oppressive rulers are called "kine," because irrational and cruel. See Ps. 22. 12.—Ed.

a 1 Kin. 16. 24. ch. 6. 1.

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REFLECTIONS UPON CHAP. II.—Alas, how horrid are the barbarities of war! But if sinners perish, who sinned without law, apostates from God, and rebels against his revealed laws, may expect double vengeance! Nothing is too horrid for hardened professors. If once men violate their consciences for any advantage, they will soon do it for a very trifling one. And no injury in God's reckoning is more abominable than what is done to the meek: who *will not*, or to the poor, who *cannot* resent it. Great is the kindness of God in what he hath done for us, and in raising up ministers and patterns of holiness in our families. But, alas, how apt are men to forget mercies received, and to seduce ministers and saints into scandal! The consciences of sinners testify that it is not for want, but through the abuse, of the means of grace they are so wicked! And the obstinacy of professors, in many and highly aggravated crimes, is infinitely provoking to God, and infallibly ruinous to themselves.

CHAP. III.—Ver. 2, 3. You only have I chosen to be, and used as, my peculiar people; and therefore your punishment shall be exemplary, because ye have sinned against clearer light and higher obligations than others: nor need you expect that I will behave towards you as a friend and benefactor while you continue acting in direct contradiction to my nature and laws. 4—8. God would not issue forth such terrible denunciations of judgment unless he had you in view, as being by your sins the proper objects thereof, and intended to punish you. Not by chance, but by his special providence, these judgments are inflicted; nor shall they be either prevented or removed but upon your repentance. These warnings ought to awaken you out of your stupidity, since no punishments can be inflicted but by the will and power of God: and since he manifests his purposes to his prophets, they must faithfully declare his messages, that sinners may fear and repent. 11, 12. The Assyrians shall invade you on every side, murder your valiant men, take your strong cities, and plunder your wealth; ye shall be butchered, or driven into captivity, like sheep; and very few, even of those who hide themselves under beds, or in secret holes, shall escape.

REFLECTIONS UPON CHAP. III.—How dignified is the church of God! But just and severe are her corrections when her privileges are abused. Obstinacy in sin effectually separates us from a favourable God. And terrible, but certain, preludes of wrath to impenitent sinners are the threatenings of his word and providence. His terrors are not phantoms, raised to frighten the weak, ignorant, or superstitious, but awful realities, which will come to pass. And transgressions most surely insnare men in nets of guilt and misery, from which only God's almighty grace, bringing them to repentance, can deliver them. In all our troubles the hand of God must be acknowledged. He never strikes into ruin, till having warned in vain, sinners prove incorrigible: and then his warnings but aggravate their condemnation. Manifest is his justice in their destruction, who have outrageously sinned in opposition to multiplied means of grace, and who have accustomed themselves to wickedness till they consent to or approve it. If we provoke him with our offences, he will oppress us with his vengeance; and nothing will be able to prevent our ruin, unless we repent. Yea, the things which we had idolized, or had abused to iniquity, shall be ruined along with us.

CHAP. IV.—Ver. 1—3. Hear, ye wealthy and potent rulers of Israel dwelling in Samaria, the capital, who oppress the poor, and sell them for slaves, or determine the cause against them, that ye may feast on the price: therefore God hath irrevocably determined that the Assyrians shall murder and carry you into captivity, like so many small fish; and the walls of your city being broken down, part of you shall flee to the mountains, or shut up yourselves in the palace, but all to no purpose. The fugitives shall be pursued, and the high fortress laid low.



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ness, that, lo, the days shall come upon you, that he [b] will take you away with hooks, and your posterity with fish-hooks.[*]

3 And ye shall go out at the breaches,[†] every *cow at that which is* before her; and [c] ye shall cast *them* into the palace, saith the LORD.[‡]

4 ¶ Come to Beth-el, and transgress;[§] at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after [d] three years;

5 And [e] offer a sacrifice of thanksgiving with leaven,[*] and proclaim *and* publish the free-offerings: for [*] this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: [f] yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest; and [g] I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city to drink water; but they were not satisfied: [h] yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew: [†] when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured *them:* yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence, [‡] after the manner of Egypt:[§] your young men have I slain with the sword, [i] and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were [k] as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee,[‖] O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

A. M. cir. 3209.
B. C. cir. 795.

b Jer. 16. 16. Hab. 1. 15. & Kin. 15. 29. & 17. 6. Is. 6. 12. & 8. 4.

* *Fish-hooks*—fishing instruments.—*Newcome.* The allusion is most probably to enclosures of wicker-work, into which the fish are conducted by the stream, and then easily caught.—ED.

† *Breaches*—openings; *Newcome*—certain apertures in the wicker-work leading into traps.—*Cox.* The word to be supplied cannot be "cow," but rather "fish;" as the reference is entirely to fishing.—*Hor:* ii.—*Newcome.*

c Or, *ye shall cast away the things of the palace.* 2 Kin. 7. 7, 15.

‡ "I will cast it forth and utterly destroy it, saith JEHOVAH."—*Newcome.*

§ This is neither a permission, a command (see chap. 5. 5), nor an irony, but a judgment; of which this is the meaning—"Seeing you do not like to retain God in your knowledge," by worshipping him at Jerusalem, as he has commanded, therefore I adjudge you to be "given over to your own reprobate mind, to do those things which are not convenient." Rom. 1. 28.—ED.

d Heb. *the years of days.* Deut. 14. 28. & 26. 12.

e Heb. *offer by burning.*

* *With leaven.*—The use of leaven in sacrifice of thanksgiving was not contrary to law, though in other cases it was forbidden (comp. Lev. 2. 11, with 7. 13). The meaning of the whole passage seems to be this:—"However accurately and minutely you imitate the law in worship, yet, as you reject my authority as to the place, Jerusalem—the object, the true God—and the end, holiness—your service must be rejected."—ED.

f Heb. *so ye love.* Ps. 81. 11. Prov. 9. 17. Mic. 6. 6, 7. Rev. 17. 5, 5.

g Rev. 2. 21. & 9. 20, 21. Is. 1. 5. Jer. 5. 3. ver. 8—11.

h Ex. 5. 22. & 9. 4, 26. Is. 10. 22. Judg. 6. 37—40.

† Heb. *the multitude of your gardens, &c. did the palmer-worm, &c.*

‡ Or, *in the way.*

§ Most probably either the plague or ophthalmia—the two diseases, the latter especially, that seem characteristic of Egypt, Deut. 7. 15.—ED.

i Heb. *with the captivity of your horses.* 2 Kin. 13. 7. 1 Kin. 10. 29. Is. 31. 1. & 36. 9.

k Zec. 3. 2. 1 Cor. 3. 15. Jude 23.

‖ *This will I do unto thee*—that is, as he proceeds to describe in the succeeding chapter.—ED.

A. M. cir. 3209.
B. C. cir. 795.

l Zec. 12. 1. Is. 40. 24. & 42. 5. Jer. 32. 17. Neh. 9. 6.

* Or, *spirit.*

m Dan. 2. 28. Ps. 139. 2.

† "The morning and darkness."—*Boothroyd*, following the *Septuagint* and *Arabic.*—ED.

13 For, lo, [l] he that formeth the mountains, and createth the [*] wind, and [m] declareth unto man what *is* his thought, that maketh the morning darkness,[†] and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* his name.

## CHAPTER V.

(1) *A lamentation over the depopulation of Israel:* 1—3. (2) *An exhortation to repentance:* 4—20. (3) *Hypocritical worship rejected and judgment threatened:* 21—27.

A. M. cir. 3209.
B. C. cir. 795.

a Ch. 3. 1. & 4. 1.

* *Against you*—"over you"—in allusion to the wailings at funerals. See ver. 16. Ezek. 19. 1. & 27. 2.—ED.

b Ver. 16. Jer. 9. 17. Ezek. 2. 10. & 19. 2, 14. & 27. 2.

c Is. 23. 12. & 37. 22. & 47. 1. Jer. 18. 13. 2 Cor. 11. 2.

d 2 Kin. 15. 29. & 17. 6.

e Hos. 1. 6. & 2. 4, 5.

f Ezek. 16. 5. & 23. 9, 10. Mic. 1. 8—9. ch. 7. 11. Is. 10. 4. Lev. 26. 30—39.

g Lev. 26. 22. Deut. 28. 62. Is. 10. 22. & 1. 9.

† The city that sent out 1000 warriors shall only have 100 return, &c.—ED.

‡ Or, *yet, therefore.*

h Ver. 6. 14. Is. 30. 6, 7. Deut. 28. 8, 10, 12—23. Jer. 29. 12, 13. Ps. 50. 15. Mat. 7. 7.

i Ch. 4. 4. & 8. 13, 14. 2 Cor. 6. 16. Hos. 4. 15. & 9. 15. & 10. 8, 15. & 12. 11. Gen. 21. 33. & 22. 19.

k Ver. 30, 27. ch. 7. 9. & 9. 8. Lev. 26. 30—32. Hos. 10. 14, 15. & 13. 2. Mic. 1. 6, 7.

l Mat. 7. 7. Jer. 29. 13, 14. Lam. 3. 25. Is. 55. 6, 7. Ezek. 33. 11. Ps. 50. 15. & 91. 15.

m Israelites. ch. 6. 6. Ezek. 37. 16.

n Ch. 6. 12. Hos. 10. 4. Is. 10. 1. & 5. 7. & 1. 23. & 59. 13, 14. 1 Sam. 8. 3. Ps. 58. 1, 2. ver. 11, 12. Hab. 1. 3—4.

‖ Make governments and law hateful by your venality and oppression. See 2. 6—8. & 5. 11, 12.—ED.

*The seven stars.*—The Pleiades: a constellation whose rising marks the spring. — *Orion:* a constellation that intimidates the winter.—ED.

o Ps. 74. 16. ch. 4. 13.

* Produces the alternations of day and night.—ED.

p 2 Kin. 15. 37, 38. Jer. 37. 10. Heb. 11. 34.

† Heb. *spoil.*

q Is. 29. 21. Prov. 9. 7, 8. & 12. 1. & 13. 1. 1 Kin. 22. 8. Ps. 37. 12, 14. Mic. 3. 2. Rev. 11. 10

‡ Even as the Scribes and Pharisees hated our Lord for the faithful rebukes he administered to their hypocrisy, love of show, self-righteousness, and oppression.—ED.

r Or, *gifts.* Jer. 40. 5. Ezek. 36. 4. 1 Sam. 8. 3. Is. 1. 23.

HEAR [*] ye this word which I take up against you,[*] *even* a [b] lamentation, O house of Israel.

2 The [c] virgin of Israel [d] is fallen; [*] she shall no more rise: she [f] is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD, [g] The city that went out *by* a thousand shall leave an hundred,[†] and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ [‡] For thus saith the LORD unto the house of Israel, [h] Seek ye me, and ye shall live:

5 But [i] seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for [k] Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 [l] Seek the LORD, and ye shall live; lest he break out like fire in the [m] house of Joseph, and devour *it,* and *there be* none to quench *it* in Beth-el.

7 Ye who [n] turn judgment to wormwood,[‖] and leave off righteousness in the earth,

8 *Seek him* that maketh the seven stars[‖] and Orion, and [o] turneth the shadow of death into the morning,[*] and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth; The LORD *is* his name:

9 That [p] strengtheneth the [†] spoiled against the strong, so that the spoiled shall come against the fortress.

10 They [q] hate [‡] him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him [r] burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted

4, 5. And since you are so addicted to your idolatrous worship at Beth-el and Gilgal, pursue it in all its branches, devoting that to idols which is due to me, till ye have ripened yourselves for the most fearful and inevitable destruction. 12, 13. Some have been destroyed by fire from heaven, or some terrible judgment; and you who remain were saved with great difficulty, and are still in danger.—Therefore, whether I bring on you some more terrible judgment, or introduce the promised Messiah, prepare for the event by faith and repentance. —In vain ye will dare to contemn or oppose me, who am the Almighty Creator, the omniscient beholder of hearts and every subtle contrivance; and able to turn the most flourishing prosperity into misery, and to tread down the proudest opposers.

REFLECTIONS UPON CHAP. IV.—God always in the end appears the patron of the injured. Great men often take infernal pleasure to render their inferiors miserable. And what they get by extortion is ordinarily expended on intemperance and luxury. But what is obtained by wickedness strangely perishes, and God turns men out of those rich enjoyments which they abuse to his dishonour, or renders them their plague: and nothing is more awful than his giving them up to their own hearts' lusts. In diversified forms, increasingly dreadful, God can punish and destroy his obstinate adversaries; and he can wonderfully distinguish men in his mercies or judgments. Whether therefore he add to his vengeance, or sovereignly meet me in mercy, let me prepare for his coming, all awed by his greatness and his glory!

CHAP. V.—Ver. 2, 3. The kingdom of Israel, once so flourishing, and never heretofore subdued by enemies, shall irrevocably fall into extreme misery, without any help to her. And scarcely a tenth part of the people shall remain to be carried captive. 4—6. Turn to me by faith, repentance, and reformation, and ye shall be preserved from ruin, and continue prosperous; or, at least, in the end be saved with an everlasting salvation;—lest the vengeance of God break forth among the descendants of Joseph, and other fellow-tribes, as devouring fire, which none of your idols can quench. 7—9. Ye who pervert justice, to the great grief of the injured, and who neglect all regard to equity in your administrations and practice, turn to him, who, as Governor of the heavenly influences, can give you rain; as the Disposer of day and night, can change your condition at his pleasure;



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[a] pleasant vineyards, but ye shall not drink wine of them.

12 For [a] I know your [t] manifold transgressions and your mighty sins: [u] they afflict the just, they [x] take [t] a bribe, and [y] they turn aside the poor [z] in the gate *from their right.*

13 Therefore the prudent [a] shall keep silence in that time; for it *is* an [b] evil time.

14 [c] Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be [d] with you, as ye have spoken.[‡]

15 Hate the evil, and love the good, and establish judgment in the gate: [e] it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus, [f] Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 [g] And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

18 Wo unto you that [h] desire[§] the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.

19 [i] As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* [k] darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast-days, and I will not [l] smell in your solemn assemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, I will not accept *them;* neither will I regard the [l] peace-offerings of your fat beasts.

23 Take thou away from me [m] the noise of thy songs; for I will not hear the melody of thy viols.

24 But [n] let judgment [o] run down as waters, and righteousness as a mighty stream.

A. M. cir. 3209. B. C. cir. 795.

[a] Heb. *vineyards of desire.*
[t] Ps. 50. 21. Prov. 17. 15.
[u] Is. 47. 9. Gen. 13. 13. 2 Kin. 17. 7—17.
[x] Ver. 10. Is. 59. 15. 2 Chr. 24. 15, 19. Mic. 3. 2.
[y] Is. 1. 23. Mic. 3. 11. & 7. 3. ver. 12.
[z] Or, *a ransom.*
[a] Ver. 7, 11. Is. 1. 23. & 10. 2. Lam. 3. 35. Am. Mal. 3. 5. ch. 2. 6.
[b] Ver. 10. Ruth 1. 1. Deut. 21. 19. & 16. 18. Prov. 22. 22.
[c] Hos. 4. 4, 17. Mat. 7. 8. Eph. 5. 15. Mic. 7. 2, 7.
[d] Mic. 2. 3. 2 Tim. 2. 1.
[e] Mat. 6. 33. & 7. 7, 13, 14. Mic. 6. 8. Deut. 4—xii.
[f] Ch. 3. 3. Mic. 3. 4. Is. 65. 2. & 41. 10, 13.
[‡] Boasting of his covenant and promises, and your religious privileges.—Ro.
[g] Joel 2. 16. Is. 55. 6, 7. Ex. 32. 20. 2 Kin. 19. 4.
[h] Is. 13. 6, 9. & 22. 4. Mic. 1. 8. & 2. 4. Jer. 9. 1, 10, 17—20. Joel 1. 5, 11, 13.
[§] *Desire the day, &c.*—Who profess to desire it, deriding the prophetic predictions (Jer. 17. 15. Ezek. 12. 22), or who, from various motives, really desire a time of trouble. This desire arises in some from "envying and grieving at the good of their neighbours;" an unjust comparison of their own state with that of others; or from direct covetousness of that for which they never toiled, and which, if they possessed, they would soon squander. But in most, it arises from a restless and discontented spirit, that longs for any change, and that leads them to calculate, that in the drama of life, which they ignorantly imagine a mere "chapter of accidents," something may turn up of which they may take advantage, and enrich themselves without the care of frugality, or the toils of industry.—Ro.
[i] Is. 24. 17, 18. Jer. 48. 44. & 18. 8, 9. ch. 9. 1.
[k] Ps. 73. 6. Nah. 1. 8, 9. Zeph. 1. 14—18. Is. 13. 10. Rev. 6. 17.
[l] Or, *smell your holy days.* Gen. 8. 21. Lev. 26. 31.
[‖] Or, *thank-offerings.*
[m] Ch. 3. 3. & 6. 5. & 5. 14.
[n] Ver. 14, 18. Job 23. 11. & 29. 12—17. Ps. 82. 3—4. Deut. 16. 18—20.
[o] Heb. *roll.*

A. M. cir. 3209. B. C. cir. 795.

[o] Acts 7. 42. Is. 43. 23. Zec. 7. 5. Hos. 10. 1. & 9. 9, 10. Mat. 23. 23, 25.
[p] Ezek. 16. 15, 16. & 20. 7, 16. & 23. 3, 8. Lev. 17. 7. & 18. 3. & 20. 5—8. 1 Kin. 11. 33.
[q] Or, *Sicuth your king.*
[r] Acts 7. 43. 2 Kin. 15. 29. & 17. 6—17.

A. M. cir. 3208. B. C. cir. 795.

[a] Or, *are secure,* or *insolent.*
[a] Or, *first-fruits.* Mic. 1. 5.
[†] *Chief of the nations.*—Not so named of the Gentiles, for they despised the Jews; but either so named of God, when he called them "my people," and constituted them the depositaries of his holy oracles, and gathered them to his garner as "the first-fruits" (so the word translated "chief" signifies,) of his harvest; or so named of themselves when, looking to their religious privileges, and overlooking their neglect of them, they proudly arrogated to themselves a title of indefeasible pre-eminence among the kingdoms of the world.—Ro.
[b] 1 Kin. 8. 65. 2 Kin. 14. 25.
[‡] Or, *habitation.*
[§] Or, *abound with unspeakables.*
[‖] Or, *quaver.*
[c] Who imitate David's instruments of music, and affect to follow his example, but who dedicate to revelry what he dedicated to piety. The whole description presents us with a refined, indolent, and luxurious people—an evidence how easily, and how far, fine taste and true religion may be separated among any people—of which Italy, the land of painting and music, affords a sad example, while it proves a deceitful snare to all the nations of Europe.—Ro.
[†] Or, *in bowls of wine.*
[c] Heb. *breach.* ch. 5. 6, 13. 2 Kin. 15. 19, 29. & 17. 3—5. Jer. 4. 6. & 20. 7. Nom. 12. 13. Gen. 37. 25, 28.
[d] Ch. 5. 27. 2 Kin. 25. 29. & 17. 6.
[‡] Heb. *the fulness thereof.*
[e] Ch. 5. 19. Ezek. 5. 12.
[§] *Uncle.* — The whole ten brethren (ver. 9) having died, the burial devolves upon the uncle as next of kin.—Ro.

25 [o] Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But [p] ye have borne [q] the tabernacle of your Moloch and Chiun your images, [q] the star of your god, which ye made to yourselves:

27 [r] Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

## CHAPTER VI.

*The luxury of Israel plagued with desolation.*

WO to them *that* [a] *are* at ease in Zion, and trust in the mountain of Samaria, *which are* named [†] chief of the nations,' to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to [b] Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the [‡] seat of violence to come near;

4 That lie upon beds of ivory, and [§] stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That [‖] chant to the sound of the viol, *and* invent to themselves instruments of music, like David;[c]

6 That drink [†] wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the [c] affliction of Joseph.

7 ¶ Therefore now [d] shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord GOD hath sworn by himself, saith the LORD, the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with [‡] all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall [e] die.

10 And a man's uncle[§] shall take him up, and he that burneth him, to bring out the bones

as Ruler of the rain, can either comfort or ruin you; and who can enable the weak to encounter their mighty enemies, and besiege and take their strong holds. 12, 13. Biassed by bribes, your judges give sentence against the poor, be their cause ever so good and clear. And since ye so incorrigibly abound in wickedness, that God's judgments must be executed upon you, wise and godly persons must forbear reproving you, and silently adore, not murmur at, these judgments. 15—24. Let justice be always administered with a steady and a free course, and without any interruption. 16, 17. Dreadful wailing and anguish shall abound everywhere, even in the vineyards, where they were wont to be merry, on account of the general havoc that my judgments shall make. 18, 19. Ye, who scornfully wish to see the day of the Lord, shall quickly feel it, full of misery and perplexity, without any comfort: and so numerous shall be the calamities thereof, that if ye escape one, ye shall fall into another. 25—27. Copying after the idolatry of your fathers in the wilderness, ye have neglected my service, and, with no small toil and expense, have carried about your idols, which could not move themselves: therefore I will make the Assyrians to carry you captives into Media, far beyond both Damascus and Babylon.

REFLECTIONS UPON CHAP. V.—Sin has the most awful influence to reduce churches and nations. And often death or apostasy much diminishes church members. Yet nations and churches are ordinarily guilty of great and multiplied iniquities before God proceed to execute public judgments upon them. With great earnestness and expectation should we therefore seek after and wrestle with him while he may be found. And if we live up to our prayers, we may expect our requests answered, and happiness in his presence. Great prudence, as well as grief, is necessary in times of singular wickedness and trouble. But it is presumptuous and dangerous to deride God's threatenings and judgments, for they will infallibly overtake the impenitent. How odious to him are hypocritical devotions! If we regard iniquity in our heart, and practise it in our life, no religious services will avail us. And they who obstinately refuse God's calls shall at last be driven far enough from him in their wickedness.

CHAP. VI.—Ver. 1. Wo to those wealthy Jews and Israelites who live in carnal security, as if Jerusalem and Samaria, their capital cities, could protect them from my judgments. 2. Behold how those once famed cities, Calneh in Chaldea, Hamath in Syria, and Gath in the country of the Philistines, lie in ruins, though they never sinned against such abundant favours as ye have done! 3—6. Ye keep the thoughts of approaching judgments out of your minds, or flatter yourselves that they will never come; and take all opportunities to commit injustice and oppression; and abandon yourselves to sloth, luxury, sensuality, carnal mirth, drunkenness, and pride; in nowise affected with the miseries inflicted on, or impending over, the ten tribes: 7—11. Therefore shall ye be quickly carried captive into Assyria, and miserably in want of necessary provision. With unrelenting detestation God will give up your palaces and cities to the ravaging enemies to be destroyed. And meanwhile, the pestilence or famine shall



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out of the house, and shall say unto him that *is* by the sides of the house,[a] *Is there* yet *any* with thee? and he shall say, No. Then shall he say, Hold thy tongue; for [†] we may not make mention of the name of the LORD.[‡]

11 For, behold, the LORD [‖] commandeth, and he will smite the great house with [§] breaches, and the little house with clefts.[‖]

12 ¶ Shall horses run upon the rock?[b] will *one* plough *there* with oxen? for [c] ye have turned judgment into gall, and the fruit of righteousness into hemlock.

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, [h] I will raise up against you a nation, O house of Israel, saith the LORD, the God of hosts; and they shall afflict you from the entering in of Hamath unto the [†] river of the wilderness.

A. M. cir. 3193.
B. C. cir. 793.

[a] *Sides of the house.*—"Innermost chambers."—*Newcome.*

[†] Or, *they will not*, or *have not.*

[‡] Either on account of the idolaters, who had forbidden all reference to Jehovah; or on account of a superstitious fear of mentioning the name; or, perhaps, a pious acknowledgment that silence best becomes sinners suffering under his righteous displeasure.—ED.

[‖] Ch. 3. 6, 7, 15. Nah. 1. 14. ver. 8.

[§] Or, *droppings.*

[‖] Either a prophecy of, or allusion to, the earthquake; or an allusion to the clefts that are frequent in the mud walls of cottages in warm climates.—ED.

[a] Such labour is either impossible or useless—so hopeless and fruitless is all instruction or rebuke to Israel.—ED.

[b] Ch. 5. 7, 11, 12. Hos. 10. 4. Is. 5. 7, 23, & 1. 23. & 59. 13—15. Hab. 1. 3—4. Mic. 2. 2, & 3. 2, 3, & 7. 3.

[c] Is. 7. 17, 20. & 8. 4. & 10. 5, 6. & 5. 26—30. 2 Kin. 15. 29. & 17. 6—24.

[†] Or, *valley.*

A. M. cir. 3216.
B. C. cir. 790.

[a] Deut. 4. 7, 8. Ps. 119. 138.

[b] 2 Kin. 21. 13. Is. 28. 17. & 34. 11. Ezek. 40. 3. Zec. 2. 1. Mat. 11. 1. & 21. 15. Lam. 2. 8. Jer. 1. 10. & 31. 28.

[a] *A plumbline.*—The test of uprightness.—ED.

[c] Ch. 8. 2. & 5. 17. Nah. 1. 8, 9. Ezek. 7. 2—13.

[d] Ch. 3. 14. & 5. 5. & 8. 14. Lev. 26. 30, 31. Gen. 26. 25. & 46. 1. & 35. 14, 15.

[†] The grove at Beer-sheba, where Isaac dwelt and built an altar to God (Gen. 26. 25. & 46. 1), and which the idolaters had now perverted to their own abominable purposes.—ED.

[e] 2 Kin. 15. 10.

[f] 1 Kin. 12. 24, 32. Jer. 20. 2, 3. 2 Kin. 14. 23, 28.

[g] Ezra 4. 15. Neh. 6. 6. Jer. 26. 9, 10. Luke 23. 2. Acts 24. 5.

[h] Ver. 9. Ps. 56. 5.

[i] 1 Sam. 9. 9. Mat. 22. 16.

[k] Luke 13. 31. Mat. 8. 34. ch. 2. 12.

[l] 1 Kin. 13. 1. & 12. 29.

[‡] Or, *sanctuary.*

[§] Heb. *house of the kingdom.*

[m] Educated. 2 Kin. 2. 3, 5. & 4. 38. & 6. 1. 1 Kin. 20. 35.

[n] Ch. 1. 1. Zec. 13. 5. 1 Cor. 1. 22.

[‖] *A gatherer.*—Rather, dresser — the tree requiring careful management.—ED.

[a] Or, *wild figs.*

[†] Heb. *from behind.*

[o] 2 Sam. 7. 8. Mat. 4. 19—22. Acts 4. 19, 20, 29.

[p] Mic. 2. 6. Is. 30. 10. ch. 2. 12. ver. 13.

[q] Ezek. 21. 2. & 20. 46. Deut. 32. 2.

[‡] They call themselves by "Isaac," rather than by Abraham or Jacob; taking advantage of the antiquity of Isaac's altar to sanction their modern idolatry. Even as Rome takes advantage of the antiquity of her name and power to sanction her innovations in doctrine and worship, and countenance her usurpations over Christian rights and liberties.—ED.

[r] Hos. 10. 5, 6. & 4. 13, 14. Is. 13. 16. Lam. 5. 11. Zec. 14. 2. Jer. 20. 5. & 28. 16. & 29. 22.

[s] Ps. 78. 59.

[t] 2 Kin. 15. 29. & 17. 6. Hos. 9. 3. Ezek. 4. 13.

[u] Lev. 26. 33—39. Deut. 28. 62, 64. 2 Kin. 13. 23. & 17. 6.

## CHAPTER VII.

(1) *The judgment of grashoppers and fire:* 1—6. (2) *A vision of a wall and plumbline:* 7—9. (3) *Amaziah's complaint against Amos:* 10—13. (4) *Amos asserts his commission, and foretells Amaziah's doom:* 14—17.

A. M. cir. 3216.
B. C. cir. 790.

THUS hath the Lord GOD showed unto me; and, behold, he formed grashoppers[a] in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.[†]

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he *is* small.

3 The LORD repented[‡] for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD showed unto me; and, behold, the Lord GOD called to contend by fire,[§] and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

[a] The word is rendered "locusts," Is. 33. 4. — *Newcome.* Locusts in their caterpillar state, when they do most mischief.—*Parkhurst.*

[†] Grass is seldom mowed in the East. Instead of cutting down, the idea is more probably eating down; and should therefore be translated "the king's feedings." This was at the close of the summer, when autumn was coming on, at which time the locusts breed.—ED.

[‡] See Joel 2. 14. This, and the following judgment by fire, seem to have been exhibited in vision, not in reality.—ED.

[§] *By fire.*—This may signify either drought, or lightning, domestic incendiaries, or foreign invaders, burning what they could not carry away. The "burning," however, "of the great deep," would seem rather to refer to a vision in which the very sea seemed consumed, as the emblem of a great and unparalleled judgment.—ED.

7 ¶ Thus he showed me; and, behold, the LORD stood upon a [a] wall *made* by a plumbline, with [b] a plumbline in his hand.

8 And the LORD said unto me, Amos, What seest thou? And I said, A plumbline. Then said the LORD, Behold, I will set a plumbline[a] in the midst of my people Israel: [c] I will not again pass by them any more:

9 And [d] the high places of Isaac[†] shall be desolate, and the sanctuaries of Israel shall be laid waste; and I [e] will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah [f] the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos [g] hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For [h] thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou [i] seer, [k] go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el; for [l] it *is* the king's [‡] chapel, and it *is* the [§] king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no [m] prophet, neither *was* I a prophet's son; but I *was* [n] an herdman, and a gatherer[‖] of [a] sycamore fruit:

15 And the LORD took me [†] as I followed the flock, and the LORD said unto me, [o] Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, [p] Prophesy not against Israel, and [q] drop not *thy word* against the house of Isaac.[‡]

17 Therefore thus saith the LORD, [r] Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and [s] thy land shall be divided by line; and thou shalt die in a [t] polluted land: and Israel [u] shall surely go into captivity forth of his land.

cut off while families, which their few surviving relations shall bury in astonishment, despairing of pity from God: and all ranks, great and small, shall be equally involved in the desolating calamity. 12—14. To no purpose do the prophets plead with you, hardened sinners, for your conversion and reformation. Ye have even rendered the civil administrations altogether unjust and oppressive. Ye rejoice in your idols, wealth, and power; and boast of your self-advancement, and your ability to defend yourselves: but, lo, as executioners of my just vengeance, the Assyrians, and afterwards the Chaldeans, shall ravage your whole country, and murder or take you captive, from one end of your land to the other.

REFLECTIONS UPON CHAP. VI.—External privileges are very apt to puff up pride. And if we be once abandoned to carnal security, the examples of God's judgments all around us will scarcely affect us. A round of dissipation and luxury effectually alienates the mind from God, and shuts out every serious consideration, and every degree of sympathy with afflicted churches and nations! Pitiful are the darling pleasures of those who are abandoned of God. But fearful is their case when his wrath begins to burn against them. No external relations, church privileges, or temples, can prevent his judgments. He abhors the form of godliness which is separated from its power. Dreadful is the situation, when luxurious dissipation is exchanged for sword, pestilence, famine, captivity, and hell!—when terrible calamities but plunge men into diabolical astonishment and infernal despair!—when all are generally miserable, and none left to comfort another! and when obstinate perverters of justice, and proud bonsters, are divinely abandoned to a merciless foe!

CHAP. VII.—Ver. 1—9. These things were represented to Amos in a vision. The *vermin* not only consumed the fruits of the ground, but were an emblem of the Assyrian ravagers. The *terrible lightning*, or *drought*, dried up their rivers, and destroyed part of the people, or figured out the devastations begun by Tiglath-pileser in Gilead and Galilee. The *straight wall* signified the Hebrew nation, formed and regulated by the most just laws; and the *plumbline* denoted that their conduct was discovered as not answerable to their laws, and therefore God would no longer forbear to punish them.

REFLECTIONS UPON CHAP. VII.—God executes diversified judgments upon obstinate sinners; and commonly directs his strokes in a gradual manner. Yet often the earnest supplications of God's ministers divert his vengeance for a time. And even the low and distressed case of nations and churches are a plea with his mercy. But at last utter, though just, destruction shall overtake the incorrigible revolters from his law; and neither temples nor palaces can protect from ruin, but concur to render them more miserable. Furious persecution is the common reward of ministers' faithful warnings and fervent prayers from their wicked neighbours. And none are more ready to wrest their words, and accuse and persecute them as traitors, than profane clergymen, as their fidelity and diligence are a standing reproach to themselves. They, who are prompted to all their religion by carnal hopes of provision or preferment, are apt to imagine every body as mean and selfish as themselves. But it is a great comfort, especially in evil times, for ministers to have had a clear call to their work. And if men, even the greatest, oppose them, God will attest their mission and messages in the fearful ruin of their ene-



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## CHAPTER VIII.

(1) *The emblem of a basket of summer-fruit:* 1—3. (2) *Oppression reproved:* 4—10. (3) *A famine of the word threatened:* 11—14.

A. M. cir. 3214. B. C. cir. 790.

THUS hath the Lord GOD [a]showed unto me; and behold a basket of summer-fruit.[w]

2 And he said, Amos, what seest thou? And I said, [b]A basket of summer-fruit. Then said the LORD unto me, [c]The end is come upon my people of Israel; I will not again pass by them any more.

3 And [d]the songs of the temple[†] [‡]shall be howlings in that day, saith the Lord GOD: [e]*there shall be* many dead bodies in every place; they shall cast *them* forth [f]with silence.

4 ¶ Hear this, O ye that [g]swallow up the needy, even to make the poor of the land to fail,

5 Saying, [h]When will the [i]new-moon be gone, that we may sell corn? and the sabbath, that we may [i]set forth wheat, [i]making the ephah small, and the shekel great, and [k]falsifying the balances by deceit?[*]

6 That [l]we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by [m]the excellency of Jacob,[†] Surely I will never forget any of their works.

8 Shall not the land tremble[‡] for this, and every one mourn that dwelleth therein? and [n]it shall rise up wholly as a flood;[§] and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that [o]I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; and [p]I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but [q]of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD,[*] and [r]shall not find *it*.

13 In that day shall [s]the fair virgins and young men faint for thirst.

14 They that swear by [t]the sin of Samaria, and say, Thy god, O Dan, liveth; and, The [u]manner of Beer-sheba liveth; even they shall fall, and never rise up again.

## CHAPTER IX.

(1) *The certainty of national desolation:* 1—10. (2) *The tabernacle of David to be restored:* 11—15.

A. M. cir. 3211. B. C. cir. 793.

I [a]SAW the LORD standing upon the altar;[*] and he said, Smite the [†]lintel of the door, that the posts may shake; and [‡]cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 [b]Though they dig into hell,[‖] thence shall mine hand take them; though they climb up to heaven,[‖] thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent,[*] and he shall bite them:

4 And [c]though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that [d]toucheth the land, and it shall melt, [e]and all that dwell therein shall mourn; and it shall rise up wholly like a flood, and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his [†][‡][f]stories in the heaven, and hath founded his [§]troop[‖] in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. [h]Have not I brought up Israel out of the land

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a Ch. 7. 1, 4, 7. Jer. 1. 11—16.

w *Summer-fruit*—Plate summer-fruit." Such as had been spared long, were now very ripe, and hastening to decay—an apt emblem of Israel being spared, but now ripe for judgment.—Ed.

b Jer. 24. 1—8. Joel 3. 13. Rev. 14. 10. & 19. 15.

c Jer. 1. 12. & 5. 11. Lam. 4. 18. Ezek. 7. 6, 7. ch. 7. 8. Rev. 16. 6.

d Ch. 5. 23. ver. 10. Hos. 10. 5, 6.

† *The temple*—not at Jerusalem, but Bethel.—Ed.

‡ Heb. *shall howl.*

e Jer. 9. 21, 22. & 22. 18, 19. ch. 4. 10.

f Heb. *be silent.* ch. 6. 10.

g Ps. 14. 4. Mat. 23. 14. Jam. 5. 6. ch. 2. 7. & 5. 11, 12. Prov. 30. 14.

h Ps. 2. 3. Is. 58. 3, 13. Mal. 1. 13. 2 Kin. 4. 23. Ez. 45. 6. ver. 10.

i Or, *month.*

‖ Heb. *open.*

l Mic. 6. 10, 11. Deut. 25. 13. Lev. 19. 35. Prov. 11. 1.

k Heb. *perverting the balances of deceit.* Hos. 12. 7.

* How strange this scrupulous observance of an outward sabbath, when within the spirit never rested from its covetousness, nor its injustice! But such is the deceitfulness of man's unrenewed heart; no matter by what outward respect for religion it may be moulded or restrained.—Ed.

l Ch. 2. 6. ver. 4. Lev. 25. 39. Neh. 5. 1, 5. Joel 3. 3.

m Himself. Ps. 89. 35. ch. 4. 2. & 6. 8. Luke 2. 32.

† *Excellency of Jacob.*—Not by Jacob's exaltation, but by JEHOVAH himself, whom alone Jacob chose for his God at the pillar in the wilderness, and from whom he received a new name, and with whom he prevailed for a blessing. Ex. 23. 19—22. & 32. 28—30.—Ed.

‡ *Shall not the land tremble?*—Perhaps an allusion to the earthquake. See ver. 9.—Ed.

n Ch. 5. 8. Is. 57. 20. & 8. 7, 8. Jer. 46. 8. Dan. 9. 26.

§ *As a flood.*—When national sin has "come in like a flood," then shall the inhabitants be swept away, and leave the land empty.—Ed.

o Ch. 4. 13. & 5. 8. Is. 59. 10. & 60. 20. Joel 2. 10. Mic. 3. 6. 1 Thes. 5. 2, 3.

p Is. 15. 2, 3. Jer. 48. 37. Ezek. 7. 18. & 27. 30, 31.

q 1 Sam. 3. 1. & 28. 6. 15. & 2. 6. Ps. 74. 9. Ezek. 7. 26. ver. 5. Mic. 3. 6.

* They shall search for a living prophet, but God will raise up none—for they already have Moses and the prophets; and since they will not hear them, it is in vain to send them another.—Ed.

r Ver. 11. Is. 5. 5, 6.

s Ps. 144. 12. Jer. 48. 18. Prov. 11. 22. & 9. 13. & 7. 7. Hos. 2. 3.

t 1 Kin. 12. 29. & 14. 16. Mic. 1. 5. Hos. 4. 15. & 8. 5, 6. & 10. 5. & 13. 2.

u Heb. *way.* Hos. 10. 13. Acts 19. 23. & 24. 14.

a Ch. 3. 14. Ezek. 10. 4. & 9. 2. & 36. 17. Is. 24. 6.

* *Upon the altar.*—As this prophecy terminates with the restoration of the tabernacle of David, the altar here seen is, most probably, that of Jerusalem. See Is. 6. 1. Ezek. 9. 3.—Ed.

† Or, *chapiter*, or *knot.*

‡ Or, *wound them.*

b Ps. 139. 8, &c. Is. 2. 19. Job 26. 6. & 20. 6. Jer. 51. 53. Obad. 4. Prov. 11. 21.

‖ *Hell.*—Hades—the grave. Though they hide among the dead.—Ed.

‖ *Climb up to heaven.*—Not in reality, for that is impossible; but in that proud imagination which invades the prerogative, and claims the honours due to God.—Ed.

* *Serpent*—any carnivorous fish, as the shark. The meaning is, that in the lowest depth of earth or sea, or the most inaccessible pinnacles of the mountains, in their own land at home, or in the land of strangers far away, God's judgments would search and follow, discover and smite them.—Ed.

c Lev. 26. 33—39. Deut. 28. 64, 65. Ezek. 5. 12. Prov. 11. 21.

d Is. 64. 1, 2. Mic. 1. 4. Hab. 3. 10. Ps. 144. 5.

e Ch. 2. 16. & 8. 8. Hos. 4. 3. Jer. 12. 4. Is. 7. 17—25. & 8. 7, 8.

† Or, *spheres.*

‡ Heb. *ascensions.*

f Ps. 104. 3. ch. 5. 8. Jer. 5. 22.

§ Or, *bundle.* Gen. 2. 1.

‖ *Troop.*—Storehouse.—*Newcome.* It seems, from its connexion with the "stories," or upper chambers of heaven, to signify the "gathering together" of waters in the sea which form the storehouse of clouds, showers, and fertility.—Ed.

h Ex. 12. 51. Hos. 12. 13.

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mies. And it is at our infinite hazard to attempt silencing even the weakest whom God hath commanded to speak.

CHAP. VIII.—Ver. 4—6. By your oppression ye devour the substance of the poor, that they can scarcely preserve themselves in life: ye are weary of God's holy seasons, and desirous of their being over, that ye may return to your injustice, in making the measure wherewith you sell your corn too scanty, and causing the poor purchasers to give you more than just weight for the price, that, by your extortions, ye may force the poor to sell themselves to you for slaves, at a mere trifle, or oblige them to buy the very refuse of your grain. 7—10. God hath therefore sworn by himself that he will punish your wickedness by the most terrible and overwhelming judgments; and that your present prosperity shall, of a sudden, issue in the terrible destruction of your princes and people: and your luxurious and idolatrous revelling and mirth, in the most bitter mourning and anguish. 14. The *sin of Samaria*, and *manner of Beer-sheba*, denote idols worshipped there.

REFLECTIONS UPON CHAP. VIII.—Whatever God shows us ought to be carefully observed. His patience wears out at length; and obstinate sinning must end in deplorable misery; and sinful mirth in howling and ignominious death. Yea, hopeless is the case when fearful calamities only render men sullen and peevish.—Carnal men heartily hate God and his ordinances. Sabbaths and holy duties are intolerable burdens; and merchandise, even the basest, is to them a cordial pleasure. Nor, when nations are ripening for ruin, do they ever fail to oppress God's poor people. But riches got by rapine will bring on ruin. And let the oppressor be ever so high, the flood of God's wrath shall overwhelm him. They who would not tremble for the sins of the land, shall tremble under its judgments. And if men hate God's word and ordinances, they, and every impudent idolater, must expect to be deprived of them, and hastened into eternal misery.

CHAP. IX.—Ver. 1. God's *standing on the altar* at Beth-el, and *smiting the lintel*, and *cutting the posts*, denote his treading down and destroying that and other idolatrous temples, together with the king, princes, priests, and people, that worshipped there. 5, 6. I, the Almighty former of heaven and earth, and all that is therein, and the Governor of seas and rains, will, with the greatest ease, ruin the whole country by the ravaging army of the Assyrians. 7. In my view, ye Israel-



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of Egypt? and the [i] Philistines from Caphtor, and the Syrians from Kir? *

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and [k] I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will [†] sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least [‡] grain fall upon the earth.

10 [l] All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the tabernacle of David [§] that is fallen, and [‖] close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old;

A. M. cir. 3214. B. C. cir. 790.

i Deut. 2. 23. Jer. 47. 4.

* Having already effected such wonderful transfers of nations, let not self-confident Israel (ver. 10), now hope to elude my decree of captivity and exile. —Ed.

k Hos. 1. 6. & 2. 4. & 9. 11—17. & 13. 15, 16.

† Heb. *cause to move.*

‡ Heb. *stone.*

l Is. 33. 14. & 29. 14—22. ch. 3. 1, 5. Zec. 11. 17.

§ Restore the kingdom to Messiah; which work, though begun, is merely in progress to final accomplishment. For, undoubtedly, as Israel has been literally cast out, so surely, if any solid and equal principle of interpretation be adopted, will Israel literally be restored; and as his cities have literally been rendered desolate, so literally will his "ruins" be raised up again, ver 14, 15.—Ed.

‖ Heb. *hedge*, or *wall.*

A. M. cir. 3214. B. C. cir. 790.

m Is. 11. 14. & 14. 1—3. & 19. 23. & xlix. 12, 1xi. Num. 24. 17, 18. Obad. 18—21.

n Heb. *upon whom my name is called.*

n Lev. 26. 5. Ezek. 36. 29. Hos. 2. 21—23. Joel 2. 26.

† Heb. *draweth forth.*

o Joel 3. 18. Is. 25. 1. & 41. 19. & 55. 13. Ps. 72. 16. & 65. 13.

‡ Or, *new wine.*

p Jer. 23. 3. & 30. 3, 18. & 33. 16. Hos. 1. 11. & 3. 5. Is. 61. 4, 11. & 65. 21, 22. & 62. 8, 9. Ezek. 37. 25—28. & 36. 33—36. Rom. 11. 25, 26.

q Jer. 23. 6. & 32. 41. Ezek. 34. 28. Joel 3. 20. Mic. 4. 4. Zeph. 3. 13. Is. 25. 10. & 60. 21.

12 [m] That they may possess the remnant of Edom, and of all the heathen [*] which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, [n] that the ploughman shall overtake the reaper, and the treader of grapes him that [†] soweth seed; and [o] the mountains shall drop [‡] sweet wine, and all the hills shall melt.

14 [p] And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, [q] and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

ites are no better than the black, barbarous, and idolatrous Ethiopians; and though I brought you from Egypt, that is no more than what I did for the Philistines, or will do for the Syrians, who are mere heathens. 9. I will despise and afflict you, O ye Israelites and Jews, among all nations; but with such exact care, that not one elect person shall be ruined, or his existence prevented. 11, 12. After the return from Babylon, the Jewish church and nation were re-established, and the Maccabees conquered the Edomites and neighbouring heathens. But by the coming of Christ the church was restored, religion revived, and shone more gloriously than ever before; and Gentiles, as well as Jews, became the happy subjects of his government. 13. The harvest and vintage continuing till the next seed-time, &c. denotes the amazing abundance of spiritual blessings in the apostolic and millennial periods. 14, 15. Their rebuilding the waste cities, &c. denotes the great deliverance from the heathenish idolatry and corrupt lusts; and the abundant peace and prosperity, and fixed settlement of the gospel church. These last five verses had a partial fulfilment among the Jews after their captivity in Babylon; and will have a more noted fulfilment among all the Hebrews in the glorious millennium.

REFLECTIONS UPON CHAP. IX.—Obstinate wickedness issues at last in dreadful and unavoidable ruin. It avails not who may be for us, if God be against us: wherever we go, his eyes are upon us for evil; whatever we do, his hand can destroy us; and all creatures are at his command to execute his vengeance. Alas, how sins indulged turn professors of the true religion into worse than heathens! And if they abandon their peculiar holiness, God must strip them of their peculiar privileges. Nothing can be a more lying refuge than hopes of impunity in impenitency: and never is ruin nearer than when men put it far from their thoughts. But marvellously God preserves his elect amidst the most fearful shakings, confusions, and miseries. When all seems desperate, he wonderfully revives his church, and blesses her with all spiritual blessings in Christ Jesus. And great shall be the glory of the millennial, and especially of the eternal period, in which not one good thing promised shall remain unfulfilled.

## CONCLUDING REMARKS ON THE BOOK OF AMOS.

Of the Book of Amos two distinct views may be taken. (1) It may be viewed as a mere composition, without any reference to inspiration. And, if so, what an elevated idea does it convey of the literary state of Israel, when a common herdman and fruiterer could produce such a work. Viewed in this light, the sublimity and beauty of its imagery, combined with the purity of its morals, the honesty of its rebukes, and the tenderness and incorruptibility of its patriotism, place it far above every book hitherto produced upon these subjects, in any country, by any of the same rank, opportunities, and education. (2) But while, to humble the pride of man, it may be lawful to draw such a comparison; yet the true view of the book is that of its inspiration—the work of a "holy man of old speaking as he was moved by the Holy Ghost." And here we must note the wisdom of God in "condescending to men of low estate." He delivers his oracles not by "the wise," not by "the scribe," not by "the disputers of this world," but "chooses the weak to confound the strong, and things which are not to bring to nought things that are, that no man should glory in his sight." No doubt God has chosen a Moses, "learned in all the learning of the Egyptians;" and a Paul, "bred at the feet of Gamaliel;" but if he did so to demonstrate the power of sanctified learning, he also chose an Amos who was "neither a prophet, nor the son (scholar) of a prophet," but a simple "herdman and gatherer of sycamore fruit," and a few Galilean fishermen, "without (human) learning," to demonstrate that God's work is to be done, "not by wisdom, nor by might, but by my Spirit, saith the Lord."

Amos prophesied of the same events as Hosea, and seems to have been his contemporary. He is quoted in the New Testament, Acts vii. 42, 43. & xv. 15—18, corresponding to Amos v. 25, 26. & ix. 11, 12.—ED.

# THE PROPHECY OF OBADIAH.

OBADIAH seems to have prophesied along with Jeremiah, about A. M. 3417. His short prophecy contains, (1) Threatenings against the Edomites, who may be considered as typical of Antichrist, and other implacable adversaries of the true church; viz., that their pride should be humbled; 1—4: their wealth plundered; 5—7: their wisdom infatuated; 7—9: their spiteful carriage towards God's distressed people avenged; 10—16: (2) Gracious promises to Israel, that they should subdue the Edomites and others; 17—20: and that Christ's kingdom should be erected by a great salvation; 21.

THE vision of Obadiah. Thus saith the Lord GOD * concerning Edom, We have heard a rumour from the LORD, and an ambassador * is sent among the heathen, Arise ye, and let us rise up against her in battle.

A. M. cir. 3417. B. C. cir. 587.

a Is. 21. 11. & xxxiv. Ps. 137. 7. Jer. 9. 25, 26. & 25. 9, 18, 21. & 49. 7—22.

* *Ambassador*—in the form of a public opinion hostile to the arrogant pretensions of Edom.—ED.

A. M. cir. 3417. B. C. cir. 587.

b Is. 34. 12. Ezek. 25. 13, 14. Jer. 49. 9, 10, 15, 15.

c Jer. 49. 16. Mal. 1. 4. Prov. 16. 18. Heb. 3. 13.

* See Jer. 49. 16.—ED.

2 Behold, [b] I have made thee small among the heathen: thou art greatly despised.

3 ¶ [c] The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock,* whose habitation *is* high; that saith in



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# PETRA (SELAH) EL UM.



GENERAL VIEW OF PETRA FROM THE NORTH-EAST.



HOUSES WITH CORINTHIAN COLUMNS.



Drawn by J. A. Houston R. S. A. after Laborde. Engraved by W. Forrest.

TEMPLE CALLED EL DEIR PETRA.

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his heart, [d] Who shall bring me down to the ground?

4 [e] Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, [*] thence will I bring thee down, saith the LORD.

5 If [f] thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave [‡] *some* grapes?

6 [h] How are *the things* of Esau searched out! *how* are his hidden things sought up!

7 [i] All the men of thy confederacy have brought thee *even* to the border: [†] the men that were at peace with thee have deceived thee, *and* prevailed against thee; [k] *they that eat* thy bread have laid a wound [‖] under thee: *there is* none understanding [¶] in him.

8 [l] Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And [m] thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* [n] violence against thy brother Jacob shame shall cover thee, and [o] thou shalt be cut off for ever.

11 [p] In the day that thou stoodest on the other side, in the day that the strangers [‖] carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, [q] even thou *wast* as one of them.

12 But [r] thou shouldest not [‡] have looked [†] on the [s] day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have [‡] spoken proudly in the day of distress.

13 Thou [t] shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their [‖] substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have [†] delivered up those of his that did remain in the day of distress.

15 [u] For the day of the LORD *is* near upon all the heathen: [x] as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen [y] drink continually; yea, they shall drink, and they shall [‡] swallow down, and they shall be as though they had not been.

17 ¶ [z] But upon mount Zion shall be [‖] deliverance, and [a] there shall be holiness; and the house of Jacob shall [b] possess their possessions.

18 [c] And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and [d] there shall not be *any* remaining of the house of Esau: for the LORD hath spoken *it*.

19 And *they of* the south shall possess the [e] mount of Esau; and *they of* [f] the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin *shall possess* Gilead.

20 [g] And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto [h] Zarephath; and the captivity of Jerusalem, [i] which *is* in Sepharad, shall possess the cities of the south.

21 And [†] saviours [‖] shall come up on mount Zion to judge the mount of Esau; and [k] the kingdom shall be the LORD'S.

A. M. cir. 3417. B. C. cir. 587.

d Is. 47. 7. Rev. 18. 7.

e Jer. 49. 16. & 51. 53. Amos 9. 2. Hab. 2. 9. Is. 14. 14, 15. Job 20. 6.

* *Among the stars.*—Seen from the bottom of the ravine in which Petra, the capital, was situated, the lofty towers that crowned the heights would literally seem among the stars. The book of Job abundantly testifies that the Edomites were deeply skilled in astronomy; and it, as is most probable, addicted to judicial astrology, the "nest," or dwelling among the stars, may import a national conviction drawn from that deceptive study, that her glory was to exist coeval with the stars—even such as is, at this day, the confident assumption of the church of Rome, though hypothetically warned by Paul (Rom. 11. 20—29), and prophetically doomed by John, Rev. 18. 2—24.—ED.

f Jer. 49. 9.

‡ Or, *gleanings*. Deut. 24. 21. Is. 17. 5, 6. & 24. 13.

h Ver. 10.

i Ps. 55. 13. Jer. 38. 22.

† Heb. *the men of thy peace.*

k Heb. *the men of thy bread.* Ps. 41. 9.

‖ *Laid a wound.*—"Spread a snare under thee"—*Newcome.*

¶ Or, *of it.*

l Is. 29. 14. & 19. 11. Jer. 49. 7. Job 5. 12, 13. Ps. 33. 10.

m 1 Sam. 28. 20. Ps. 76. 5. & 46. 6. Deut. 28. 25. Is. 19. 16. Jer. 50. 37. Amos 2. 16. Nah. 3. 13.

n Gen. 27. 41. Ezek. 35. 5, 12, 15. Ps. 137. 7.

o Is. 34. 5—15. Jer. 49. 13, 17—22. Ezek. 25. 13. 14. & 35. 2—15. Joel 3. 19. Mal. 1. 3, 4.

p Ps. 137. 7. 2 Kin. 24. 10—16. & 25. 4—21. Jer. xxxix. lii.

‖ Or, *carried away his substance.*

q Ps. 50. 18.

¶ Or, *do not behold*, &c.

r Ps. 22. 17. & 54. 7. & 59. 10. & 92. 10. & 112. 8. Mic. 4. 11. & 7. 10.

† *Thou shouldest not have looked* with satisfaction on the calamity of Jacob, but either have publicly aided him in his distress, or privately retired to weep and to pray for him.—ED.

s Ver. 13. Ps. 37. 13. & 137. 7.

‡ Heb. *magnified thy mouth.*

t Ps. 137. 7. Zec. 12. 2, 3.

A. M. cir. 3417. B. C. cir. 587.

u Or, *forest.*

† Or, *shut up.*

u Joel 1. 15. & 2. 1—16. Is. 63. 1—4. Ps. 110. 5, 6. Jer. 25. 9—29. & 46. 10. 1 Pet. 4. 17.

x Ezek. 35. 15. Ps. 137. 8. Joel 2. 7, 8. Jam. 2. 13. Mat. 7. 2 Judg. 1. 7.

y Jer. 25. 15, 16, 27—29. & 49. 12. Is. xxiv. xxxiv. & 51. 22, 23. & 63. 2, 3, 6. Ps. 75. 8. & 1 Pet. 4. 17, 18. Joel 2. 17.

‡ Or, *sup up.*

z Jer. 46. 28. Amos 9. 8. Deut. 32. 35. Joel 2. 32.

¶ Or, *they that escape.*

a Or, *it shall be holy.* Joel 3. 17. Is. 1. 27. & 4. 3, 4. & 26. 2. & 62. 24, 25. & 60. 21. Jer. 31. 23. Zec. 14. 8. & 14. 20, 21. Rev. 21. 27.

b Is. 14. 1, 2. Joel 3. 19. Amos 9. 11, 12, 14, 15.

§ This prophecy is still future—for though Judah obtained temporary restoration, and gained, by the Maccabees, distinguished victories over Edom, yet they did not abide in "their possessions"—neither, alas! were they "holiness" to the Lord;—neither has "the captivity of Israel" yet been reclaimed or restored. The time is still future, but the event certain.—ED.

c Is. 10. 17. & 11. 14. & 31. 9. Joel 2. 19. Mic. 5. 8. Num. 24. 17. Ezek. 25. 12. & 35. 14—23. Zec. 12. 6. & 14. 2.

d Ver. 10.

e Mal. 1. 3. Ezek. 35. 2, 3. Jer. 17. 25. & 32. 44. & 33. 13. Jos. 15. 21.

f Jos. 13. 33, 45. Zec. 7. 7. Zeph. 2. 7. Is. 11. 14.

g Ezek. 31. 18—16. & 35. 1—21, & 37. 21—28. & xlviii. Amos 9. 14, 15. Hos. 1. 10, 11. Is. 11. 11. Jer. 3. 18.

h Judg. 1. 22, 23. 1 Kin. 17. 9. Mat. 15. 21, 22.

i Or, shall possess that which is in Sepharad.

‖ Judg. 3. 9 Is. 19. 20. 1 Tim. 4. 16. Jam. 5. 20. Dan. 12. 3.

† *Saviours.*—Either conquering "deliverers" from earthly bondage, or preachers of the glorious gospel—"deliverers" from spiritual thraldom.—ED.

k Dan. 2. 35, 44. & 7. 11, 27. Zec. 14. 9. Zeph. 3. 9. Ps. 72. 8—19. Is. 9. 6. 7. Luke 1. 33. Rev. 11. 15.

EXPLANATORY NOTES.—Ver. 3—7. However proud ye Edomites be, and however rocky and inaccessible your country, I will cause the Chaldeans and others to lay it desolate and destroy your nation. And, worse than robbers or gatherers of grapes, they shall utterly spoil you of all that you have, even of what you think best secreted. Yea, your allies, who have marched to your borders as assistants, and received your subsidies and provision, shall betray you, and turn their arms against you: 10—16. Because, contrary to natural relation and duty, ye took pleasure in the ruin of the Jews, and even helped the Chaldeans to destroy Jerusalem, murder its inhabitants, apprehend captives, and seize on the spoil; or insulted the unhappy sufferers, and even barbarously endeavoured to apprehend, murder, or deliver to the Chaldeans, such as had fled; your conduct shall draw upon you similar sufferings in the day of the Lord's destruction of the heathens around you; and your joyous revellings in Judea, on account of the destruction of my people, shall issue in your drinking up, to the very bottom, the cup of my wrath, to your utter ruin, and the perpetual desolation of your country. 17—21. These verses had a partial fulfilment when Cyrus restored the Jews to their country, and when the Maccabees subdued the Edomites and the nations around, and in the apostolic spread of the gospel among the heathen; but will have a more signal accomplishment when the Hebrews return to their own land in the millennium, and when the Antichristians and Turks are cut off, to make way for the universal kingdom of Jesus Christ.

REFLECTIONS.—God can easily find both hearts and hands for the most bloody work he can intend against sinners. And pride and carnal security dangerously deceive and ripen men for destruction. Their self-exaltation but tends to debase them; their carnal confidences but betray them; their wealth but allures their enemies to hunt out and destroy them; their hired allies assist them to their ruin; their understanding, not employed to keep them from sin, being infatuated, decoys them into danger; the bravery of their warriors but serves to make the slaughter more universal; their joys but issue in imbittering their anguish; their undutiful and barbarous conduct towards God's distressed people but fills up an uncommon cup of misery to themselves.—But marvellously connected are the confusion of Christ's impenitent foes, the deliverance of his church, and the conversion and purification of multitudes of sinners; and great is the honour that Jesus obtains therein. Yea, if we suffer with him we shall also reign with him, and be glorified together.

## CONCLUDING REMARKS ON THE BOOK OF OBADIAH.

The prophecy of Obadiah is remarkable as the shortest book in the Old Testament. Yet, within that brief limit, it foretells and describes the final extirpation of an entire people (ver. 10)—a mighty and prosperous kingdom—an event which history has fully realized. For either the Edomites were cut off in the Maccabean and subsequent wars, or completely scattered from their own country and imbodied among the Jews, or absorbed by the Nabathean Arabs. Obadiah appears to be quoted or alluded to Rev. 11. 15. & 18. 17.—ED.



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# THE PROPHECY

OF

# JONAH.

THIS prophet was born in Gath-hepher, a city of Galilee, and prophesied about A. M. 3140. In some unwritten predictions he foretold the restoration of the kingdom of Israel by Jehoash and Jeroboam II. 2 Kings xiv. 25. But here we have the history of the warning which he gave to the heathen Ninevites. It contains remarkable manifestations of human infirmity and divine mercy connected. But the principal scope of it is to figure out Jesus Christ's interposition for guilty sinners, and the amazing and effectual spread of his gospel through the Gentile world.

[This prophet was of the tribe of Zebulun, and born at Gath-hepher, a city of that tribe. (See 2 Kin. xiv. 25. Josh. xix. 13). Many things are conjectured concerning him, which, because merely conjectural, we hold it useless to repeat, believing it better, and, perhaps, the only thing strictly allowable, to speak of those things that are clearly recorded. These things are merely the time of his preaching, which was in, or a little before, the days of Jeroboam the son of Jehoash (2 Kin. xiv. 25), and the facts narrated in the book itself; namely, the prophet's divine commission; his unwillingness to comply; his attempted escape; his wonderful prevention; his miraculous preservation; his faithful announcement of judgment; the remarkable repentance of Nineveh; its merciful reprieve; the prophet's dissatisfaction; and God's condescending defence of his merciful government. These facts, when combined, present us with a truly wonderful narrative—one which, if need were, against mere philosophers, we could well defend; but one of which, to Christians, it is enough to say, its truth is endorsed by our Lord himself; while the miraculous preservation of the prophet is declared to have been a type of his death and resurrection. (See Mat. xii. 39—41. Luke xi. 30—32. Heb. xiii. 15). Jonah, though his book rank fifth in order of the minor prophets, must evidently have been one of the most ancient of all, except David, who have left behind them any written predictions. For, the fall of Nineveh, and the death of Sardanapalus, the last of the Assyrian monarchs, is, by common consent of chronologers, referred to a period about 820 B. C.; while the same authorities generally refer the preaching of Jonah, and the repentance and reprieve of Nineveh, to a period about 862 B. C., which was during the life of Jehu, king of Israel.—ED.]

## CHAPTER I.

(1) *Jonah's mission to Nineveh, and flight to Tarshish:* 1—3. (2) *Overtaken by a tempest, thrown into the sea, and swallowed by a fish:* 4—17.

A. M. cir. 3142.
B. C. cir. 862.

NOW the word of the LORD[a] came unto [a]Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city,[†] and cry against it; for [b]their wickedness is come up before me.

3 But Jonah rose up to [c]flee unto Tarshish[‡] from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD [§]sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship [‖]was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and [d]cast forth the wares that *were* in the ship into the sea, to lighten *it* of them: but Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, [e]What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and [f]the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us? [g]What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry *land*.

10 Then were the men exceedingly afraid,[*] and said unto him, Why hast thou done this? (For the men knew that he fled from the presence of the LORD, because he had told them.)

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? (for the sea wrought, and was tempestuous.)

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging.

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish[†] to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

[a] 2 Kin. 14. 25. Mat. 12. 39, 40.

[*] *The word of the Lord.*—Not a mere vocal word, but, according to Gen. 15. 1—18 & 17. 22, a visible manifestation of "the Word that was with God, and was God."—ED.

[†] It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, about 280 miles north of Babylon. According to Diodorus Siculus, it was a parallelogram 20 miles long, and 12 broad; consequently rather more than 60 miles in compass. It was surrounded by walls 100 feet in height, so broad that three chariots could drive abreast, and defended by 1500 towers, each 200 feet high—truly a "great city."—ED.

[b] Gen. 18. 20. Jam. 5. 4, 5. Rev. 18. 5. Ezra 9. 6.

[c] Neh. 6. 11. Gen. 3. 8. & 4. 16. Jam. 5. 17. Ex. 4. 13. ch. 4. 2.

[‡] *Tarshish.*—Many places being so named, it is impossible to decide to which the prophet meant to retreat. Tarsus in Cilicia, Carthage in Africa, and Tartessus in Spain, have all been suggested; while some think it a general name for "the sea." That it was not the eastern Tarshish to which vessels sailed from Ezion-geber, on the Red Sea, the embarkation at Joppa, a port in the Mediterranean, is the only thing certain.—ED.

[§] Heb. *cast forth.*

[‖] Heb. *thought to be broken.*

[d] Acts 27. 18, 19. Job 2. 4.

[e] *Into the sides of the ship.*—Into one of the sleeping berths situated in the sides of the ship.—ED.

[f] Rom. 13. 11. Eph. 5. 14.

[g] Prov. 16. 33. & 18. 18. Amos 3. 7.

[g] Gen. 40. 33. & 47. 3.

[*] A. M. cir. 3142.
B. C. cir. 862.

[a] Though heathens, as appears from each having his peculiar tutelary god (ver. 5), yet, like most other heathens, they did not deny the Deity, but merely the sole Deity, of JEHOVAH; and when they heard of him as the God of the sea, and saw the evidence of the fact in the storm and the confession of Jonah, they became afraid. They seem to have been ignorant and superstitious, but, in their own way, pious men, open to conviction, and, most probably, converted to the knowledge and worship of the true God. See ver. 14—16.—ED.

[†] *A great fish*—commonly supposed to be a whale (as most in accordance with Mat. 12. 40), though the species is not here mentioned by the prophet, nor does it necessarily signify a whale even in Matthew. For the purpose of preservation, however, the whale seems most appropriate; as, without supposing the prophet to have descended into the stomach, (which the text does not necessarily require), the mouth of a common whale presents a cavity from 6 to 8 feet wide, from 10 to 12 feet high, and from 13 to 16 feet long; which would contain an abundant supply of air, continually renewed by the creature's ascent to the surface. The fact that whales are not found in the Mediterranean, is of no weight, inasmuch as they may have been there abundantly, and extirpated by the fishers, as they have been in other seas, and the lower latitudes of the Atlantic. But as the whole transaction was a miracle, it is not necessary to have recourse to these facts in defence of the narrative; it is enough to know there is nothing beyond the power and mercy of God, when wisdom requires their exhibition.—ED.

REFLECTIONS UPON CHAP. I.—God's ministers must either send or bear his message as he directs them. But even good men will often take the most foolish methods to evade difficult and dangerous duties. And Providence may seem at first to favour their projects; but rebellion against God will at last awaken terrible storms in consciences and societies; and saints may become a plague to heathens themselves, and need their rebukes for their wickedness and deep unconcern. In troubles it highly becomes us to inquire into the sinful cause. In sinning, we seldom think how mischievous the consequences may be: and in vain we indulge the most secret wickedness, when God can so easily discover it. Yea, shameful is it when ministers and saints are forced to confess their secret rebel-



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## CHAPTER II.

*The prayer and deliverance of Jonah.*

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I cried [a] by reason of mine affliction unto the LORD, and he heard me; out of the belly [†] of hell [‡] cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, in the [§] midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, [b] I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The [c] waters compassed me about, *even* to the soul: the depth closed me round about, the weeds [‖] were wrapped about my head.

6 I went down to the [d] bottoms of the mountains; the earth with her bars *was* about me for ever: [e] yet hast thou brought up my life from [f] corruption, O LORD my God.

7 When my soul fainted within me [g] I remembered the LORD, and my prayer [†] came in unto thee, into thine [h] holy temple.

8 They that [i] observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. [k] Salvation *is* of the LORD.

10 ¶ And the LORD spake [‡] unto the fish, and [l] it vomited out Jonah upon the dry *land*.

A. M. cir. 3142.
B. C. cir. 862.

[a] Or, *out of mine affliction.*

[†] *The belly* does not necessarily signify the region of the intestines, but merely the internal parts generally.—Ed.

[‡] *Hell*—the grave—the place and state of the dead.—Ed.

[§] Heb. *heart.*

[a] Ps. 31. 22. & 77. 1—10. Ezek. 37. 11. Is. 49. 14.

[b] Ps. 69. 1, 2. & 102. 7, 8. & 42. 7. & 88. 4. & 40. 2. Lam. 3. 54.

[‖] *The weeds.*—The bottom of the sea is replete with various plants, which being disengaged, and floating on the surface, might readily make way into the mouth, but not into the stomach, of the whale; for it does not live upon vegetable, but upon animal food.—Ed.

[c] Heb. *cuttings off.* Ps. 24. 2. & 104. 3.

[d] *For ever.*—That is, if not "brought up" again by Almighty power.—Ed.

[d] Or, *the pit.* Ps. 54. 6.

[e] Ps. 30. 7. & 27. 13. & 77. 10, 11. & 142. 5. Is. 51. 10. & 63. 16.

[†] This prayer was composed and uttered by the prophet in the deep, and written for our learning and comfort after his deliverance.—Ed.

[f] Ps. 11. 4. & 18. 6. & 102. 19. Mic. 1. 2. Hab. 2. 20. Heb. 4. 16.

[g] Ps. 31. 6. & 97. 7. Jer. 2. 13. & 17. 5. 2 Kin. 17. 25.

[h] Ps. 3. 4. & 28. 20 Is. 45. 17. 22. Acts 4. 12. Rev. 7. 10

[‡] How could God speak to the fish? Nay, but who art thou, O man, that lookest the Almighty?—Ed.

[i] Num. 4. 23. & 8. 4. 9. Is. 25. 8. Hos. 13. 14.

## CHAPTER III.

(1) *Jonah preaches to the Ninevites:* 1—4. (2) *They repent:* 5—9. (3) *God spares them:* 10.

AND the word [*] of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach [†] unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. (Now Nineveh was an exceeding great city of three days' journey. [‡])

4 And Jonah began to enter into the city a day's journey, and he cried, [§] and said, Yet forty days, and Nineveh shall be overthrown. [‖]

A. M. cir. 3142.
B. C. cir. 862.

[*] See chap. 1. 1.—Ed.

[†] *Preach.*—"Cry unto it the cry."—Ed.

[‡] *Three days' journey* in circumference—being upwards of 60 miles: 20 miles being an average day's march for an army, or journey for a traveller.—Ed.

[§] *He cried*—that is, occasionally as he advanced through the whole length of the city—probably the principal street.—Ed.

[‖] It is not to be supposed that these were the only words that Jonah uttered; but merely that this was the text, sum, or import, of all his preaching.—Ed.

5 So the people of Nineveh [*] believed God, [*] and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto [b] the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and [c] sat in ashes.

7 And [d] he caused *it* to be proclaimed and [†] published through Nineveh, by the decree of the king and his [‡] nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and [*] cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 [f] Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ [g] And God saw their works, that they turned from their evil way; and God repented [§] of the evil that he had said that he would do unto them; and he did *it* not.

A. M. cir. 3142.
B. C. cir. 862.

[a] Mat. 12. 41. Luke 11. 32. Ex. 14. 31. 2 Cor. 10. 4.

[*] *The people of Nineveh believed God.*—Therefore they believed him to be such as he had proclaimed himself to Moses; and as Jonah knew him to be (chap. 4. 2); and should have declared him: that is, "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty" (Ex. 34. 6—9). And from this it unquestionably follows, that the predicted overthrow was subject to all the limitations of this "great name," of which God can never come short in any of his dealings with men.—Ed.

[b] 1 Kin. 21. 27. Jer. 13. 18. & 3. 13.

[c] Job 2. 8. & 42. 6. Mic. 1. 10. Jer. 6. 26. Lam. 3. 29.

[d] 2 Chr. 20. 3. Ezra 8. 21. & 2. Neh. 12.

[†] Heb. *said.*

[‡] Heb. *great men.*

[e] Ch. 1. 6, 14. Ps. 130. 1. & 34. 6.

[f] Joel 2. 13, 14. ch. 1. 6. Amos 5. 15. 2 Sam. 12. 22. Num. 14. 8. Is. 55. 7. Ps. 106. 45.

[g] Jer. 18. 8. Amos 7. 3, 6. 1 Kin. 21. 29. ch. 4. 2.

[§] See Joel 2. 14. Ex. 32. 14. Jer. 18. 8.—Ed.

## CHAPTER IV.

*Jonah, repining at God's mercy, is reproved by reference to a withered gourd.*

BUT it displeased Jonah [*] exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying when I was yet in my country? therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live. [†]

4 ¶ Then said the LORD, [a] Doest thou well to be angry?

5 So Jonah went out [‡] of the city, and sat on the east side of the city, and there made him a booth, [§] and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord GOD prepared [‖] a [*] gourd, and made *it* to come up over Jonah, that it

A. M. cir. 3142.
B. C. cir. 862.

[*] *It displeased Jonah.*—How strange that mercy should displease any one, especially a prophet of the Lord! But Jonah, compelled to his duty, takes up the letter, without duly regarding the spirit, of his message; and, being more deeply concerned for his own character as a true prophet, than for the character of him that sent him as a merciful God, he is sore displeased when his character seems sacrificed, though, in proportion as he apparently suffers, God is really glorified.—Ed.

[†] *Than to live* under the imputation of being a false prophet.—Ed.

[a] Or, *art thou greatly angry?* Mat. 20. 15. Jam. 4. 19. & 5. 9. ver. 9.

[‡] "And Jonah had gone out."—*Boothroyd.*

[§] *A booth.*—Not an artificial cover; but a place into which he withdrew, under the shadow of the gourd.—Ed.

[‖] *And the Lord prepared.*—"Had prepared."—Ed.

[*] Heb. *Kikayon.*

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lions to his open enemies. But when men are truly humbled for sin, they will readily submit to either shame or suffering for it. And if sin has raised a storm, we never must hope for peace till it be removed by remission and repentance. Those who acknowledge their guilt with openness and grief are entitled to our deepest compassion. But even natural conscience, if awakened, will startle at the very appearance of murder. There is no striving against the counsels of God: his will must be done: and if, with prayer, we follow his direction, we may trust him with the issue. While alarming providences produce short appearances of religion in sinners, God often strangely marks his dominion over, and direction of, his creatures, and affords marvellous protection to his offending saints.

REFLECTIONS UPON CHAP. II.—Many are forced to pray when and where they never expected. But no place can shut out a saint from communion with his God: nor need he doubt his nearness and willingness to help in a time of need. But how fearful is it to fall into the hands of the living God, even as a provoked Father! Into what hells, what depths, what pits of corruption, desertion, temptation, and affliction, may a saint be plunged! and be reduced, how near the brink of despair! But troubles should lead us directly to our God, and make us by faith call to mind his new covenant characters and promises. To expect happiness in sinful courses, or idolized creatures, is to forsake our own mercy. And if we run from our proper work, we run from our substantial comforts. It is unreasonable, on this side hell, to indulge despair. For great is the power of God over all creatures; and infinite and unbounded his mercy towards penitent and praying offenders. But noted deliverances ought always to issue in high praises and thanksgivings, and in redoubled applications to our duty.

REFLECTIONS UPON CHAP. III.—God often tries the sincerity of men's repentance by assigning to them that very work which they had formerly evaded: and marks his favours to true penitents in honouring them with important trusts. And it is a mercy even to be scourged into cheerful obedience. What alarming messages of unexpected wrath must God's ministers sometimes bear! And his word must not be bent either to the humours of preachers or hearers.—It bears a promising appearance when kings obtain proper notice of God's warnings, and seriously attend to them; when they and their subjects concur in repentance and reformation; and when believing fears of judgment, and hopes of mercy, jointly excite to it. While sinners are stirred up to prayer, there is hope in their end. God favourably regards even external reformation, that he may encourage to that which is truly evangelical.



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might be a shadow over his head, to deliver him from his grief.[a] So Jonah [b]was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd[†] that it withered.

8 And it came to pass, when the sun did arise, that God prepared a [‡]vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

A. M. cir. 3142.
B. C. cir. 862

[a] *His grief.*—The mental grief or an endangered reputation, and the bodily torture of a burning sun, ver. 8.—Ed.

[b] Heb. *rejoiced with great joy.* Prov. 23. 5. Amos 6. 13.

[†] *A worm—it smote the gourd.*—Not a single worm smiting the root, as is generally supposed; but "a worm" taken collectively for some species of caterpillar, a creature more voracious than the locust, which would strip the tree of all its leaves in the course of a single night.—Ed.

[‡] Or, *silent.*

A. M. cir. 3142.
B. C. cir. 862

[a] *I do well to be angry.*—The prophet does not mean that he approved being angry with God, but with the worm that devoured his shade, and the wind and sun that distressed him. An ignorant, but common feeling of displeasure with second causes, with a total forgetfulness of God as the first cause of our trials, either for purposes of correction or improvement.—Ed.

[†] *Came up in a night*—rather, "came out in a night;" literally "son of a night," in reference to the foliage, and not to the stem.—Ed.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry,[a] *even* unto death.

10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:[†]

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

REFLECTIONS UPON CHAP. IV.—It is very dangerous to be under the power of a proud, peevish spirit. Men often pretend regard for God's honour, when they mind only their own; and fear disparagement without any ground. Alas! awful is the consideration that pride and passion should so affect even saints, that they should wish for death, either to themselves or others, when they are very unripe for it; and rage at that very mercy of God which prevents their damnation. Yea, even create inconveniences to themselves, that they may get somewhat to complain of! How apt are men to be lifted up or cast down by a mere trifle. But if they will vex themselves with imaginary miseries, it is but just that they be made to feel real ones. Ungoverned passions too often bear down reason and conscience, and make men vindicate the most glaring absurdity and guilt, and outrageously fly out against both their God and their life. But infinite is the tenderness of God in taking such pains to convince and reclaim his froward children and servants. If we have pity on an earthly comfort, how absurd to quarrel with his pity to babes, to creatures endowed with immortal souls, and to all the works of his hands. But let me not bid adieu to this prophet without beholding in him my once suffering and now glorified Redeemer. He, for our rebellion imputed to him, was pursued by the storm, was cast into the raging ocean of his Father's wrath, to procure for us an eternal calm of forgiveness and favour. After lying a part of three days in the grave, he was miraculously raised from the dead, and ascended to glory. And marvellously effectual was the publication of the gospel to multitudes of sinners, chiefly of the Gentiles, for their conviction, conversion, and eternal salvation.

## CONCLUDING REMARKS ON THE BOOK OF JONAH.

In whatever point of view he is contemplated, Jonah stands alone among the prophets of God. His first characteristic is resistance to the divine commission. In this, no doubt, he appears assimilated both to Moses and Jeremiah (Ex. iii. 11. Jer. i. 6. & xx. 9); but still there is this remarkable difference,—they only remonstrated against their commission on the ground of their unfitness. Jonah never pleads unfitness, yet timidly, sensitively, alas! it may be, selfishly, shrinks from the unwelcome duty. His second characteristic is irritability; and that, not a momentary ebullition succeeded by as speedy repentance, but a spirit that sits and broods over its malady, and vindicates, even before God, the indulgence of its bitter reflections. The third characteristic stands in the historic events by which his life has been distinguished from other men. His miraculous preservation; his prayer composed at the bottom of the sea; his return from the regions of death; and, probably, his wonderful reappearance to the very mariners that threw him overboard; the faithful boldness of his preaching; its unparalleled success with a rich, luxurious, and abandoned people;—these form peculiarities in the personal history of the prophet, perfectly unparalleled among any of his brethren. But with these historical peculiarities we have little concern, farther than to admire them as examples of the wonderful power of God. Our business is rather with the two moral traits by which the prophet is distinguished, which, however strange, nay, almost incredible, as they may at first sight appear, will, on examination, be found much more common than Christians generally imagine.

(1) As to the first—disobedience to the divine commission—is it not every day realized when conscience tells us not to suffer sin upon our neighbour; and yet fear of giving offence, the desire of pleasing, the love of ease, or some selfish interest, prevents us from delivering the unwelcome message. No doubt we may satisfy ourselves with pleading that we have no direct commission as Jonah had; but he that knows his Master's will, and sees a sinner perishing without an attempt for his salvation, is just as culpable as Jonah was, commits exactly the same fault, and with this remarkable aggravation, that he has more light than Jonah had, and is proportionably liable to greater condemnation.

(2) As to the second characteristic—irritability—it may be partly dependent upon bodily structure; partly upon education, example, and previous habits; and partly upon the state of the health; and it may not be denied, that where these concur, though they cannot justify, they may yet go far to palliate many personal faults of temper. But for Jonah what can be pleaded either in excuse or extenuation? Nothing; at least nothing that is recorded. Nor is it needful that he should be defended; nay, it is just that he be condemned. But while we cast the stone at the prophet, let us carefully examine whether we may not stand under like condemnation. Have we never murmured at our lot? Have we never wished to have it changed? Have we never been unreasonably angry with an adversary? Have we never justified that anger to our own conscience, or to others? If we have ever been guilty of these, or any of these things, have we not acted in the very spirit of Jonah; and when we condemn him, are we not literally condemning ourselves?—Ed.

# THE PROPHECY

OF

# M I C A H.

THIS prophet began his predictions a little after Isaiah, and continued prophesying along with him about fifty years. His scope is to convince the Israelites, and especially the Jews, of their wickedness and danger, and so to bring them to repentance; ch. i—iii, vi, and vii. 1—6: and to comfort the people of God, with promises of mercy and deliverance, of the incarnation of the Messiah, and the grace of the gospel through him; ch. ii. 12, 13; iv, v, and vii. 7—20.

## CHAPTER I.

(1) *The wrath of God against the idolatry of the two kingdoms:* 1—9. (2) *An exhortation to mourning:* 10—16.

THE word of the LORD[a] that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw [a]concerning Samaria and Jerusalem.

A. M. cir. 3254.
B. C. cir. 750.

[a] *Word of the Lord.*—See Jonah 1. 1.—Ed.

A. M. cir. 3254.
B. C. cir. 750.

[a] Ver. 5. Amos 6. 1.

[a] Heb. *Hear ye people all of them.*

[b] Deut. 32. 1. Ps. 50. 1. 7. Is. 1. 2. Jer. 22. 29. ch. 6. 2.

[†] Heb. *the fulness thereof.*

[c] Ps. 50. 7. Mal. 3. 5.

2 ¶ [a]Hear, all ye people; [b]hearken, O earth, and [†]all that therein is: and let the Lord GOD [c]be witness against you, the Lord from his holy temple.

EXPLANATORY NOTES. CHAP. I.—Ver. 1. Samaria and Jerusalem, the chief cities, denote the two kingdoms of Israel and Judah. 2—4. Hear, ye Israelites and Jews, nay, the nations around, and even the senseless earth, and let God manifest his indignation against you from heaven, if ye despise this warning.



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3 For, behold, [d] the LORD cometh forth [e] out of [f] his place, and will come down, [g] and tread upon the [g] high places of the earth.

4 And [h] the mountains shall be molten [i] under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down [k] a steep place.

5 [l] For the transgression of Jacob *is* all this, and for the sins of the house of Israel. [k] What *is* the transgression of Jacob? *is it* not Samaria? [l] and what *are* the high places of Judah? *are they* not Jerusalem? [l]

6 Therefore [l] I will make Samaria as an heap of the field, *and* as plantings of a vineyard; and [m] I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 [n] And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt [o] with the fire, and all the idols thereof will I lay desolate: for she [o] gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore [p] I will wail and howl; I will go stripped and naked: [r] I will make a wailing like the dragons, and mourning as the [s] owls.

9 For [q] [t] her wound *is* incurable; for [r] it is come unto Judah: he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ [s] Declare ye *it* not at Gath, weep ye not at all: [t] in the house of [u] Aphrah [t] roll thyself in the dust.

11 Pass ye away, [t] thou [x] inhabitant of Saphir, having thy shame naked: [t] the inhabitant of [t] Zaanan came not forth in the [u] mourning of Beth-ezel; he shall [t] receive of you his standing.

12 For the inhabitant of Maroth [x] waited carefully for good; but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, [u] bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

A. M. cir. 3254. B. C. cir. 750.

d Is. 26. 21. & 63. 4.

e Comely *Facts*, in visible judgments.—*High places:* the haunts of idolatrous worship, which, for various reasons, were chosen on high hills and mountains. See ver. 5.—Ed.

f Ps. 115. 3. Is. 66. 1, & 64. 1, 2.

g Is. 63. 3, 4. Rev. 14. 19. Ps. 110. 5, 6.

g Deut. 32. 13. & 33. 29. Amos 4. 13.

h Ps. 97. 5. Nah. 1. 5. Hab. 3. 6, 10. Amos 9. 5. Is. 64. 1, 2. Judg. 5. 4, 5.

i *Mountains molten.*—An allusion to volcanic eruptions, which furnish an apt image of great political convulsions.—Ed.

k Heb. *a descent.*

l Is. 1. 29. & 57. Jer. 2. 17, 19. & 4. 18. & 5. 25. & 6. 19.

k Hos. 8. 5. Jer. 6. 6, 7. 2 Kin. 16. 3, 4, 11, 12. 2 Chr. 28. 3—4, 24.

l *Is it not Samaria?*—Where the calf worship is set up. Hos. 7. 1. & 8. 6.—Ed.

l *Are they not Jerusalem?*—Where, in my very temple, they have set up idolatry.—Ed.

1 Ch. 2. 12. Is. 29. 11. Hos. 12. 10. 2 Kin. 17. 5.

m Ezek. 13. 14. Mat. 24. 2. 1 Kin. 16. 34. Jer. 51. 25.

n Is. 57. 9. Lev. 26. 30. Hos. 8. 6. & 10. 5, 6.

o *Hires—burnt.*—The rich garments of the idols, purchased with the abominable hire of prostitution in their temples.—Ed.

o Deut. 23. 18. Hos. 2. 5, 12. Jer. 44. 17, 18. Rev. 18. 3, 12, 13.

p Jer. 4. 19. & 8. 1, 10, 19. Is. 21. 3. & 22. 4. & 20. 2, 4. Job 30. 29. Ps. 102. 6.

r *Naked.*—Having rent and stripped off the upper garment, as was customary with mourners.—Ed.

s Heb. *daughters of the owl.*

q Is. 1. 5, 6, 23. Amos 6. 5—10. Hos. 13. 16. 2 Kin. 17. 8—6.

q Or, *she is grievously sick of her wounds.*

r Is. 8. 7, 8. & 10. 28—32. 2 Kin. 18. 13. 2 Chr. 32. 1. ver. 18.

s 2 Sam. 1. 20. Ezek. 24. 23. Amos 5. 13. & 6. 10.

t *Weep ye not at all.*—The calamity may not be averted by any tears—the sin is finished—the cup of doom is full.—Ed.

u That is, *dust.*

t Jer. 6. 26. Jonah 3. 6. Job 2. 8. & 42. 6. Lam. 3. 29.

t Or, *thou that dwellest fairly.*

x Heb. *inhabitress.*

u "Naked confusion."—*Newcome.*

t Or, *the country of flocks.*

u Or, *a place near.*

t Stand or fall as you do.

x Or, *was grieved.*

u Gen. 19. 17. Jer. 4. 29. Is. 10. 31.

A. M. cir. 3 51. B. C. cir. 750.

u Or, *for.*

t That is, *a No.*

x *An heir.*—An enemy that shall inherit all thy accumulated wealth and splendid ornaments.—Ed.

§ Or, *the glory of Israel shall come, &c.*

|| *Make thee bald.*—Shave off the hair, as was customary in deep mourning. Job 1. 20. Is. 3. 24. Jer. 7. 29.—Ed.

u *As the eagle.*—A variety of which has the head totally bald.—Ed.

14 Therefore shalt thou give presents [u] to Moresheth-gath: the houses of [t] Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir [x] unto thee, O inhabitant of Mareshah: [t] he shall come unto Adullam the glory of Israel.

16 Make thee bald, [§] and poll thee for thy delicate children; enlarge thy baldness as the eagle; [u] for they are gone into captivity from thee.

## CHAPTER II.

(1) *Wo against covetousness and oppression:* 1—3. (2) *A lamentation:* 4—6 (3) *Injustice and idolatry reproved:* 7—11. (4) *The remnant of Jacob gathered before the breaker:* 12, 13.

A. M. cir. 3276. B. C. cir. 730.

WO to them that [a] devise iniquity, and work evil upon their beds! when the morning is light they practise it, because it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they [b] oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD, Behold, against this family do I devise an evil, [b] from which ye shall not remove your necks; neither shall ye go haughtily: for [c] this time *is* evil. [†]

4 ¶ In that day shall *one* take up a parable against you, and lament [d] with a doleful lamentation, *and* say, We be utterly spoiled; he hath changed the portion of my people: how hath he removed *it* from me! [‡] turning away he hath divided our fields.

5 Therefore [e] thou shalt have none that shall cast a cord by lot [§] in the congregation of the LORD.

6 [||] [*] Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* named The house of Jacob, is the Spirit of the LORD [†] straitened? *are* these his doings? [†] do not my words do good to him that walketh [‡] uprightly?

8 Even [§] of late my people is risen up as an enemy: ye pull off the robe [§] [*] with the garment

a Esth. 3. 8, 9. Rom. 1. 30. Ps. 36. 1, 4. Is. 5. 18. & 59. 7. Jer. 9. 5. Prov. 4. 16. Hos. 7. 6. ch. 7. 2, 3.

b Or, *defraud.*

b Is. 24. 17, 18. Jer. 48. 44. Amos 5. 14—16. & 9. 1—4. Zeph. 1. 14—18.

c Ezek. 7. 5. Amos 5. 13. & 6. 3. Zeph. 1. 14—18.

† *This time is evil.*—Men are guided by evil principles—devising evil plans,—forming evil combinations, and fitting themselves for destructive judgments.—Ed.

d Heb. *with a lamentation of lamentations.* Amos 5. 7, 16. Jer. 9. 17, 18.

‡ Or, *instead of restoring.*

e Ver. 2, 8.

§ *Cast a cord by lot.*—When a man died in Israel, leaving landed property, and four sons, it was divided by "the cord," or measuring line, into five lots; of which two, or a double portion, went to the eldest, equal shares to the other three. The prophet declares that dying fathers shall now have no successors.—Ed.

|| Or, *Prophesy not as they prophesy.*

* Heb. *Drop, &c.*

† Or, *shortened.* Num. 11. 23.

‡ *Are these his doings.*—Has he authorized you to say, "Prophesy not"? Nay; the resolution is your own, for his "law is perfect, converting the soul," his word is "able to make wise unto salvation."—Ed.

‡ Heb. *upright.*

§ Heb. *yesterday.*

|| The stripping of travellers is still a common form of robbery in the East. See *Wolff's Researches*, 1831, p. 116.—Ed.

§ Heb. *over against a garment.*

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Behold, JEHOVAH cometh to execute his just vengeance upon you, and to destroy your proud rulers and strong cities, and irresistibly to spread destruction and misery among all ranks in every place. 5—17. Your idolatry and other wickedness, which prevail in the two capitals, and thence spread through the whole kingdoms, are the cause: and therefore shall the Assyrians render Samaria a ruinous heap, and shall seize upon the idols thereof, and their furniture, as a booty bestowed by their gods to reward the toils of the siege. 12—15. The inhabitants of the distressed cities earnestly longed for some news of deliverance; but the Assyrians marched up to Jerusalem itself.—Lachish, which first admitted the idolatries of the ten tribes, shall be peculiarly miserable.—The hired troops of the Philistines shall betray their trust.—The Assyrians shall plunder Mareshah, and pass on to Adullam, or even to Jerusalem. 8, 9, 16. Make therefore every possible demonstration of grief for the murder and captivity of thy people, and the desolation of thy cities.

REFLECTIONS UPON CHAP. I.—It is very hard to awaken obstinate sinners. But if they will not hear God's voice, they must feel his hand; and nothing can protect them from his Almighty wrath. No judgments are inflicted but what our sins have deserved. And the more wicked persons or places be, the larger share in them must they expect. If great cities will be ringleaders in impieties, they must be made distinguished monuments of wrath. Nor need they expect that ever that which hires or tempts men to sin will long prosper. But even the messengers of God ought never to desire the evil day, but to bewail the punishment of sinners, as well as the sufferings of saints. Nor should we ever gratify with tidings such as make merry with the sins or the sorrows of God's people. Alas! what shame, what contempt, what perplexity, what confusion, what anguish and misery, the most delicate sinners are exposed to at last! And by the very sins which themselves introduced, men are effectually driven out of their countries, cities, houses, and property.

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CHAP. II.—Ver. 3—5, 10. The Assyrians, and after them the Chaldeans and Romans, shall invade, plunder, and desolate your country, murder, and carry you into captivity, and give your inheritances to others, because of your wickedness. 6. Ye attempt to silence my faithful prophets, who declare to you your transgressions, and warn you of my judgments, that ye may repent; and therefore quickly no more pains shall be taken with you, to render you sensible of your sins. But ye encourage those lying impostors, who, to obtain a good living to themselves, prophesy to you of nothing but peace and plenty, answerably to your luxurious inclinations. 7. Ye who glory in your descent from the patriarch Jacob, but are very unlike to him, can ye stop the revelations of my Spirit? or is the work of threatening a pleasure to me? Do not all my messages work for the real good of penitent and upright persons? 8—10. Lately, you Israelites, under Pekah, fearfully ravaged Judea, without any provocation, plundering the



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from them that pass by securely as men averse from war.

9 The [a]women[†] of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 [e]Arise ye, and depart; for this *is* not *your* rest: [h]because it is polluted, it shall destroy *you*, even with a sore destruction.

11 [i]If a man [‡]walking in the spirit and falsehood[§] do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall [k]make great noise by reason of *the multitude of* men.

13 The [l]breaker[‖] is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the LORD on the head of them.

A. M. cir. 3274. B. C. cir. 730.

[a] Or, *wives.*

[†] *Women*, &c.—Unprotected widows and orphan children sold into slavery, as that they were hopelessly given up to idolatry, and cut off from the covenant of promise.—Ed.

[g] Lev. 26. 33. Deut. 28. 25, 41, 64. 2 Kin. 15. 29. & 17. 6. Heb. 4. 5, 6.

[h] Jer. 31. 2. & 9. 19. & 10. 18. Lev. 18. 25—28.

[i] 1 Kin. 22. 21, 23. Ezek. 13. 3—23. Jer. 5. 13. 14. & 6. 13. & 14. 13, 14. Phil. 3. 18, 19. Rom. 16. 18.

[‡] Or, *walk with the wind, and lie falsely.*

[§] "In the spirit of falsehood."—Ed.

[k] Zec. 9. 15. & 10. 7, 8. & 8. 19—23. & 2. 4, 11. Hos. 1. 10.

[l] Zec. 12. 8. Is. 37. 19. & 62. 10. & 40. 10. & 49. 10, 11. Dan. 2. 34, 35, 44.

[‖] *The breaker.*—By some, translated "the increaser," and referred to John the Baptist, or even to Christ himself. But the word translated "breaker," is scarcely ever taken in a good sense (see Ex. 19. 22—24. Judg. 21. 15. Ps. 17. 4. Jer. 7. 11); and, taken in conjunction with what follows, can scarcely be understood of any but an enemy, such as the king of Assyria, whom "the LORD on the head" set against an hypocritical nation, Is. 10. 5, 6.—Ed.

## CHAPTER III.

(1) *The ignorance and cruelty of the rulers:* 1—4. (2) *The falsehood of the prophets:* 5—7. (3) *The carnal security of both:* 8—12.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment?[a]

2 Who hate the good, and love the evil; who pluck off their skin[†] from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

A. M. cir. 3278. B. C. cir. 726.

[a] Has not God given you the means of a superior education, that you might learn and know his judgments; and raised you to high rank, that you might rule in justice and mercy?—Ed.

[†] *Pluck off their skin.*—This may be a strong figure for cruelty and oppression; but is much more probably a literal statement, being a species of torture, not confined to savages, but found, alas! in the history of nations in which civilization and Christianity had both found a name.—Ed.

4 [a]Then shall they [b]cry unto the LORD, but he will not hear them: [c]he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 Thus saith the LORD concerning [d]the prophets that make my people err, that [e]bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore [f]night *shall be* unto you, [*]that ye shall not have a vision; and it shall be dark unto you, [†]that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then [g]shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their [h]lips: for *there is* [i]no answer of God.

8 ¶ But truly [k]I am full of power by the Spirit of the LORD, and of judgment, and of might, [l]to declare unto Jacob his transgression, and to Israel his sin.

9 [m]Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with [n] blood,[‡] and Jerusalem with iniquity.

11 [o]The heads thereof judge for reward, and [p]the priests thereof teach for hire, and the prophets thereof [q]divine for money; yet [r]will they lean upon the LORD,[‖] and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore [s]shall Zion, for your sake, be ploughed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

A. M. cir. 3278. B. C. cir. 726.

[a] Ch. 1. 6, 9. & 2. 8, 10.

[b] Prov. 1. 28. & 28. 9. Is. 1. 15. John 9. 31. Ezek. 8. 18. Zec. 7. 13. Ps. 18. 41.

[c] Is. 3. 11. & 59. 1—15. Deut. 31. 16, 17. & 32. 15—27. Hos. 9. 12. Rom. 2. 8, 9.

[d] Is. 9. 16. Jer. 14. 14. & 23. 8. Ezek. 22. 25. Mal. 2. 8. Mat. 15. 14.

[e] Ch. 2. 11, Is. 56. 10, 11. Rom. 2. 21. & 16. 18. Ezek. 13. 18, 19, 22. ver. 11.

[f] Ezek. 13. 9, 23. Zec. 13. 4. Mal. 2. 9. Jer. 23. 19. & 14. 15. Is. 8. 20, 22. Ps. 74. 9.

[*] Heb. *from a vision.*

[†] Heb. *from divining.*

[g] Zec. 13. 4. Mal. 2. 9. Lev. 13. 45. Ezek. 24. 17, 22.

[h] Heb. *upper lip.* Lev. 13. 45.

[i] Ps. 74. 9. Amos 8. 11. 1 Sam. 28. 6. & 3. 1.

[k] Job 32. 18. Is. 50. 4. & 11. 2. Mat. 7. 29. 1 Cor. 2. 1, 4, 12.

[l] Jer. 1. 16. Is. 58. 1 Ezek. 16. 2. & 20. 4. & 22. 2.

[m] Ver. 1. Ps. 58. 1, 2. Hos. 5. 1. Ezek. 2. 7. & 3. 17.

[n] Ezek. 22. 28. Jer. 22. 13. Zeph. 3. 3. Hab. 2. 9, 12.

[‡] Heb. *bloods.*

[§] They ornamented the temple, and purchased their sacrifices with money obtained by bribes, extortion, cruelty, and oppression.—Ed.

[o] Ch. 7. 3. Is. 1. 23. Hos. 4. 18. Ezek. 22. 12—27. Zeph. 3. 3.

[p] Jude 11. Tit. 1. 11. Rom. 16. 18. Deut. 33. 10.

[q] Ver. 5. Zeph. 3. 4. Zec. 13. 2.

[r] Jer. 7. 4, 8—11. Mat. 3. 9. Is. 48. 2. Rom. 2. 17.

[‖] Heb. *saying.*

[s] Jer. 26. 18. ch. 1. 6. Ps. 79. 1. & 107. 34. Mat. 24. 2.

very poor, abusing the very women and children, and, by enslaving and selling them to the heathens around, ye have for ever deprived them of my worship, privileges, and country; therefore shall ye, in a little time, be murdered in, or carried from, your own country, which ye have so much defiled by your wickedness. 12, 13. These verses, as connected with the preceding, seem to import, that God would gather the Israelites and Jews into their cities for the slaughter; and that the Assyrians, Chaldeans, and Romans, would break into them, and carry them and their kings into a dismal captivity. But taking them as a promise, they mean that God would not only bring back the Jews and Israelites to Canaan, but would render his scattered people one flock under Jesus Christ, who, in consequence of his resurrection and ascension, would, in the apostolic and millennial periods, conquer both Jews and Gentiles, and bring them at last to eternal glory.

REFLECTIONS UPON CHAP. II.—In vain do men think that they may do whatever they can, since no power is given for destruction, but for edification. And if covetousness reign in men's hearts, compassion will be banished from it. The more design and deliberation men discover in their sinning, the more will God manifest his wisdom and power in the certainty, severity, notoriety, and answerableness of their punishment. And no injuries does God more fearfully resent than those which are done to the harmless, the fatherless, and widows, who have least help in man. They who have used others fraudulently and violently, shall be so used themselves. And nothing can be more dreadful than to be cut off from the church of God, and its exalted privileges. They who were most haughty and secure in their prosperity, are generally the most dejected and desperate in their adversity. They who hate holiness hate reproof, and reckon faithful ministers a nuisance and a burden; and being vicious and debauched, they wish to have ministers, and even a god, like themselves. But upright men delight in God's messages, whether promises or threatenings. Blessed be God that Jesus is our chief Shepherd: and, notwithstanding all the rage of hell and earth, he will gather the outcasts of Israel, render his gospel church extensive as the earth, and her members numerous as the sand by the sea shore; and without losing one, bring them from sin, from death, and the grave, to the mansions above!

CHAP. III.—Ver. 2, 3. They cruelly oppressed their subjects, and, by exactions and rapine, took all from them that they could, barbarously making their very lives a burden to them. 5—7. Because they, by their flatteries, seduce my people into wickedness, for the sake of their own bellies, and hate, and do all the mischief they can to my prophets, and all such as give them nothing: therefore such calamities shall come as will effectually refute their flatteries, and shamefully hinder them from foreseeing anything good, either for themselves or others. 8. Called, and inspired by the Spirit of God, I, regardless of all your opposition, faithfully and boldly charge you with your sins, and warn you of approaching judgments. 10—12. Since ye repair the temple and palace, and the houses or walls of Jerusalem, with the money which ye have procured by taking away the lives of the innocent, and then seizing on their estates; and that obtained by bribery;—and since, notwithstanding the basest dishonesty in your respective stations, ye expect prosperity, because of the Lord's temple among you, and other external privileges: therefore shall your temple and holy city, for your wickedness, be, by the Chaldeans, and especially the Romans, turned into heaps of rubbish, and an absolute desert.

REFLECTIONS UPON CHAP. III.—Dreadful is the case of nations and churches, when they, who ought to be chief promoters of religion and virtue, become ringleaders in impiety. And they who oppress or seduce others, infallibly prepare for themselves misery, contempt, and perplexity. Ministers have great need of a clear call, and remarkable qualifications, to render them duly faithful and bold, in opposition to universally rampant corruptions. Nor must they respect even the greatest, but in God's name rebuke with all authority. No pretences of piety can consecrate wicked conduct: but often that which is good is rendered profane by the carnality of its principle, manner, and end. And, alas! often the sins of rulers hasten ruin upon both churches and nations!



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## CHAPTER IV.

*The glory, peace, kingdom, and victory of Zion.*

A. M. cir. 5241. B. C. cir. 720.

BUT in the last days[a] it shall come to pass, *that* the [b]mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and [b] he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ [c] And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into [†] pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But [d] they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all[‡] people will walk every one in the name of his god, and we [e] will walk in the name of the LORD our God for ever and ever.

6 ¶ In that day,[§] saith the LORD, will I assemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her *that was* cast far off a strong nation: and the LORD [f] shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion;[‖] the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee, as a woman in travail.

10 [g] Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for [h] now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon: [i] there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ [k] Now[*] also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall [l] gather them as the sheaves into the floor.

13 [m] Arise and thrash, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and [n] I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

[a] *In the last days.*—This prophecy has been considered by some as a quotation from Is. ii. 2, with which it fully corresponds in meaning, though not exactly in words. There is no doubt that one prophet studied the predictions of others (Dan. ix 2); still the difference between Isaiah and Micah is so considerable that the one cannot well be viewed as taken from the other. It is safer, therefore, to trace the similarity to the one Spirit in both, and the variation to some difference in the objects which the wisdom of God had in view by each prediction.—Ed.

[b] Ch. ii. 2, Ps. 68, 15, 16. Is. 11. 9 & 60. 20. Jer. 31. 23. Ezek. 17. 22, 23. & 20. 40. Joel 3. 17. Zec. 8. 3. Mat. 5. 14. & 16. 18.

[c] Is. 11. 2, 3. & 29. 18 & 54. 13. Jer. 31. 34. John 6. 44, 45.

[d] Is. 2. 4. Ps. 68. 30. & 46. 9. & 110. 6. & 149. 7. Ezek. 39. 9, 10. Hos. 2. 18.

[†] *Or, scythes.*

[e] Is. 30. 18. & 41. 10, & 43. 1, 2. 1 Kin. 4. 25. Zec. 3. 10. Jer. 23. 5, 6. & 31. 10. Ps. 91. 1—13. & 72. 7, 8. Heb. 4. 2. Rom. 8. 33—39.

[‡] *For all.*—"Though all the people walk every one in the name of his god, yet we will walk."—Ed.

[e] Is. 2. 3. Ps. 71. 16. Zec. 10. 12. Phil. 4. 13. Col. 2. 6.

[§] *In that day.*—That is, in the day when "we will walk in the name of the Lord our God;" when we walk in him in whom the name of the LORD was, to him that led us in the wilderness, whom, "manifest in the flesh," our fathers crucified, but to whom we have returned as the shepherd and bishop of our souls. Ex. 23. 21. 1 Pet. 2. 25.—Ed.

[f] Dan. 7. 14. Ps. 2. 6. Luke 1. 33. Is. 9. 6, 7. & 24. 23. Joel 3. 17. Rev. xix—xxii.

[‖] *First dominion.*—"The former."—*Boothroyd.* The dominion of David shall be restored in a purer form, and with ampler possessions, and greater glory, in the person of Shiloh, to whom "shall the gathering of the people (from the nations) be."—Ed.

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[g] Ver. 9. Is. 66. 7.—9. John 16. 21. 2 Cor. 6. 17.

[h] 2 Kin. 20. 18 & 25. 4. 2 Chr. 33. 11. & 36. 20. Ezek. 38. 39. Hos. 2. 14. & 3. 3, 4. Rev. 12. 14. & 18.

[i] Deut. 22. 26. Gen. 22. 16. Is. 41. 27—29. & 45. 1—4. 13. & 48. 14. & 49. 14, 20. & 52. 3—12. ch. 7. 3—15. Zec. 2. 7—9. Rev. 7. 14.

[k] Is. 5. 25—30. & 8. 7, 8. & 10. 5, 6. 24—34. & xxii, xxxvi, xxxvii. 2 Kin. xviii. xix. & xxiv, xxv. Jer. xxxix. 10. 2 Chr. xxxvi. Ezek. 38. 1—17. Dan. 12. 1. Zec. 14. 1, 2. Ps. 83. 21. Obad. 12.

[*] *Now.*—Not at the time when the prophet wrote, but at the time of Zion's final redemption from Babylon, when Gog and Magog shall assemble seeking her destruction, but meeting their own. Ezek. 38. 14—16. & 39. 1—16.—Ed.

[l] Is. 30. 33. & 37. 36. & 21. 10. Jer. 25. 26—33. & 51. 49. Joel 3. 11—13. Ezek. xxxviii, xxxix. Zec. 14. 1—3.

[m] Deut. 25. 4. Is. 41. 15, 16. & 14. 2. & 60. 12. & 61. 5, 6. Rev. 2. 26, 27. ch. 5. 8—15. Jer. 51. 33.

[n] Ps. 68. 29. & 72. 10. & 45. 12. Is. 16. 7. & 23. 18. & 60. 5, 6. Rev. 21. 24—26. Lev. 27. 27. Jos. 6. 19.

## CHAPTER V.

(1) *The Deliverer born at Bethlehem:* 1—3. (2) *His kingdom and triumphs over idolatry:* 4—15.

A. M. cir. 3294. B. C. cir. 710.

NOW gather[*] thyself in troops, O daughter of troops: [a] he hath laid siege[†] against us: they shall smite the Judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands[‡] of Judah, *yet* out of thee shall he come forth unto me *that is* to be Ruler in Israel; whose goings forth[§] *have been* from of old, from [‖] everlasting.

3 Therefore[*] will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and [†] feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall

[*] *Now gather, &c.*—"Now assemble thyself, O daughter, in troops."—*Newcome.*

[a] Jer. 6. 5—6. Deut. 28. 52—57. Lev. 26. 25. 2 Kin. 24. 10. & 25. 1—3.

[†] *He hath laid siege.*—The LORD has, for our sins, directed this judgment. See ver. 1.—Ed.

[‡] *Among the thousands.*—"Thousands" constituted one of the great civil and military divisions of Israel (1 Chr. 12. 21), as England was divided into hundreds with correspondent leaders.—Ed.

[§] *Goings forth have been of old.*—Manifestations in time; himself, in his divine nature, being from everlasting, from "the days of eternity."—Ed.

[‖] Heb. *the days of eternity.*

[*] *Therefore.*—"Nevertheless."—Ed.

[†] Or, *rule.*

CHAP. IV.—Ver. 1—5. In the apostolic and millennial periods the gospel church, represented by Zion and the temple, shall, in all the kingdoms of the world, be most firmly and visibly established. Then shall multitudes of Gentiles everywhere earnestly excite one another to attend the ordinances, and embrace the doctrines of the gospel, issuing forth from Jerusalem in the ministration of the apostles, and other Jewish preachers, and, by his gracious influences and government, Jesus Christ shall introduce spiritual peace and holy conversation, and even civil concord, virtuous industry, and safety among the nations, where murderous wars, idleness, and danger, had long prevailed.—And though others should follow their idolatrous courses, in which they have been educated, we will constantly persevere in the faith, profession, worship, and obedience of the true God, in his strength, and according to the rule of his word. 6, 7. And not only shall the weak, dispirited, and scattered Jews, be preserved, brought back to, and happily re-established in their own land, as the people of God, but the most weak and wretched sinners shall be everywhere gathered to Christ, and the very weakest of saints encouraged by him. 8. And both in the apostolic and millennial periods, multitudes of Jews shall be among the first noted converts to the gospel church. 9, 10. There is therefore no ground of desperate sorrow amidst your distresses, by the Assyrians, Chaldeans, or Romans; for after ye have been reduced to the most miserable captivity, bondage, and dispersion, ye shall be marvellously delivered; and the deliverances of the gospel church from her heathen and Antichristian persecutors shall take place when her distress is at the greatest, and her case seemingly desperate. 11—13. And however the Gentiles may insult you, O Jewish church and nation, in your distress by the Assyrians, Chaldeans, Syro-grecians, and Romans, and rejoice in hopes of your utter destruction, God shall, in prosecution of his secret purposes, gather them together, to be destroyed, even by your means, and their spoils shall be consecrated to pious uses, and many of themselves be turned to the Lord. And however the heathens, Antichristians, and Mahometans, insult the gospel church, she shall at last be exalted on their ruins, and true christians be enabled to destroy and tread under foot every opposer.

REFLECTIONS UPON CHAP. IV.—Graciously has God set his promises and threatenings the one over against the other. And glorious is our New Testament church, and regularly and firmly founded. What profitable instruction, light and conviction, peace and love, faithfulness, vigour, harmony, holiness, and comfort, abound in her! God graciously issues forth comforting promises before distress takes place, that his consolations may be ready for his afflicted people. And the extremity of trouble always issues in marvellous deliverances to the church and her members. Yea, in all her harassments and oppressions, her enemies and her God have very different ends. They aim at ruining her, and exalting themselves; and God aims at purifying, enlarging, and enriching her, and ruining them.

CHAP. V.—Ver. 1, 2. Notwithstanding the Chaldeans, or others, who assemble themselves to destroy the cities, and afflict the rulers of Judah, the Messiah, who was, from eternity, begotten by the Father, and constituted the covenant-head of an elect world, shall, in due time, be born in the small city of Beth-lehem Judah, to be the great Ruler and Governor of the church. 3, 4. Nevertheless, the calamities of the Jewish nation shall be often repeated, till he be born of the Virgin, and multitudes of Gentile converts flow together unto him. Then, to his own and his Father's honour, he shall, in the most powerful manner, gather and govern, establish and perfect his gospel church. His kingdom shall be ex-



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abide:[a] for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian[†] shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven[‡] shepherds, and eight[§] [‖] principal men.

6 And they shall [*] waste the land of Assyria with the sword, and the land of Nimrod [†] in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he [b] cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass,[‡] that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of [§] sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand [‖] shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.[*]

10 And it shall come to pass in that day, saith the LORD, that [c] I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy graven images also will I cut off, and thy [†] standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy [‡] cities.

15 And I will execute vengeance in anger and fury upon the heathen,[§] such as they have not heard.

A. M. cir. 3294.
B. C. cir. 710.

[a] *They shall abide.*—That is, the children of Israel, ver. 3.—Ed.

[†] *The Assyrian.*—A general name for any northern invader, of whom the invasion of Sennacherib was but a mere type. Concerning this formidable enemy, the Jews are constantly warned by the prophets. See Ps. 110. 5, 6. Is. 28. 20, 21, & 34. 1. & 66. 16. Jer. 30. 7—10. Ezek. xxxviii, xxxix. Joel 3. 9—14. Obad. 14. Zeph. 3. 8. Hag. 2. 22. Zech. 12. 1. & 13. 8. Rev. 19. 19. & 20. 9.—Ed.

[‡] *Seven shepherds.*—"Seven" represents perfect number in succession; the idea being derived from the seven days in the week.—Ed.

[§] *Eight principal men.*—"Eight" has many scriptural references; among which see Gen. 17. 12. 1 Sam. 17. 12. 1 Kin. 7. 10. 2 Chr. 29. 17. Ezek. 40. 31. John 20. 26. It seems, however, to be derived from the "eight persons" preserved in the ark (1 Pet. 3. 20), and saved by water, the emblem of the salvation of the Spirit.—Ed.

[‖] Heb. *princes of men.*

[*] Heb. *eat up.*

[†] Heb. *with her own naked swords.*

[b] 2 Kin. xviii, xix, xxiv, xxv. 2 Chr. 33. 11. Ezek. xxxviii, xxxix. Rev. xii, xiii, xx.

[‡] This prophecy has never yet been realised; but God is true, and it will surely be fulfilled. The predicted destruction of the Assyrian is, therefore, also future, and is to be referred to the terrible northern enemies by which the church of God is yet to be assailed.—Ed.

[§] Or, *goats.*

[‖] *Thine hand.*—The address is to "the daughter" (ver. 1); and the "cutting off" of horses, cities, &c., is in "the siege" which the Lord directs against her for her correction and reformation.—Ed.

[*] This, like the preceding prophecy, is also future. No such event has taken place—but "the Lord is not slack concerning his promise."—Ed.

[c] Hos. 1. 7. & 14. 3. Zec. 9. 10. & 4. 6. Ps. 33. 16, 17. & 20. 7—8. Ezek. 26. 11. Acts 4. 12. Jer. 3. 23, 24.

[†] Or, *statues.*

[‡] Or, *enemies.*

[§] The destruction of Gog and Magog—the unparalleled overthrow of heathenism. See ver. 6.—Ed.

## CHAPTER VI.

*God's controversy for ingratitude, wilful ignorance, unjust dealing, and idolatry.*

HEAR ye now what the LORD saith; Arise, contend thou [*] before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains,[†] the LORD's controversy, and ye strong foundations of the

A. M. cir. 3294.
B. C. cir. 710.

[*] Or, *with.*

[†] *O mountains.*—Sinai, Horeb, &c., where I displayed my presence and power, proclaimed my name, and delivered my law.—Ed.

earth: [a] for the LORD hath a controversy with his people, and he will plead with Israel.

3 [b] O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For [c] I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now [d] what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal;[e] that ye may know the righteousness of the LORD.

6 ¶ [f] Wherewith shall I come[†] before the LORD, *and* bow myself before the high God? shall I come before him [g] with burnt-offerings, with calves [‡] of a year old?

7 [h] Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? [i] shall I give my first-born *for* my transgression, the fruit of my [§] body *for* the sin of my soul?

8 He hath [k] showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to [‖] walk humbly with thy God?

9 The LORD's [l] voice crieth unto the city, and [*] *the man of* wisdom [m] shall see thy name: hear ye [n] the rod, and who hath appointed it.

10 [†] Are there yet [o] the treasures of wickedness in the house of the wicked, and the [‡] scant measure *that is* abominable?

11 [§] Shall I count *them* pure with [‖] the wicked balances, and with the bag of deceitful weights?

12 [p] For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also [q] will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 [r] Thou shalt eat, but not be satisfied; and thy casting down[†] *shall be* in the midst of thee; and [*] thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt [s] sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

[a] Hos. 4. 1, 2. & 12. 2. Is. 3. 8, 4. & 43. 26. Jer. 2. 9, 35. Ezek. 16. 43. & 20. 35, 36. Ps. 78. 56, 59.

[b] Ps. 50. 7. & 51. 4. Jer. 2. 5, 31. Is. 5, 6. Rom. 3. 4, 5.

[c] Ex. 12, 51. & 20. 2. & 14. 30. & 15. 20. Deut. 4. 20. & 5. 6. Num. 12. 2. Ps. 77. 19—20. & 77. 14—20. Is. 63. 7—14. Amos 2. 10.

[d] Num. xxii—xxv. Jos. 24. 9, 10. Rev. 2. 14. Deut. 23. 4, 5.

[e] From the encampment at Shittim (Num. 25. 1), to that at Gilgal, Josh. 4. 19.—Ed.

[f] Is. 58. 2, 3. John 6. Mt. Mat. 19. 16. Rom. 10. 2, 3. Ps. 15. 1. & 24. 3.

[†] *Wherewith shall I come,* &c.—This is not, as some suppose, the inquiry of Balak before Balaam; for both inquiry and answer are totally foreign from their character. But it is the inquiry of "the people (ver. 2—5), as alarmed by the terrible predictions the Lord has delivered against them.—Ed.

[g] Lev. 1, iii—vi. Is. 1. 13.

[‡] Heb. *sons of a year.*

[h] Ps. 50. 9. & 51. 16. Is. 1. 11—15. & 66. 3. Prov. 15. 8. & 21. 27.

[i] 2 Kin. 16. 3. & 21. 6. Jer. 7. 31. & 19. 5. Ezek. 16. 20, 21. & 23. 37.

[§] Heb. *belly.*

[k] Deut. 10. 12, 13. 1 Sam. 15. 22. Hos. 6. 6. & 12. 6. Is. 1. 16—19. Eccl. 12. 13. Gen. 18. 19. Mat. 7. 21. 2 Cor. 7. 11. Col. 3. 12. 1 Pet. 5. 5. Rom. 11. 20.

[‖] Heb. *humble thyself to walk.*

[l] Is. 8. 7, 8. & 28. 11. & 28. 11. Jer. 6. 8.

[*] Or, *thy name shall see that which is.*

[m] Hos. 14, 9. Ps. 107. 43.

[n] Is. 10. 5, 6. Lam. 3. 21, 39. Prov. 23. 15. & 22. 15.

[†] Or, *is there yet wicked every man an house of the wicked,* &c.

[o] Lev. 19. 35, 36. Deut. 25. 13—16. Prov. 11. 1. & 20. 10. Jer. 5. 27. Amos 8. 5.

[‡] Heb. *measure of leanness.*

[§] Or, *shall I be pure with,* &c.

[‖] Ver. 8, 10. Hos. 12. 7. Amos 3. 10. & 5. 11, 12. & 8. 5. Prov. 11. 1. & 20. 10, 23.

[p] Ch. 2. 1, 2. & 3. 1—3. & 7. 2—4. Is. 59. 1—15. & 5. 7—23. Jer. 5. 27, 28. & 9. 2—6, 8. Hos. 4. 1, 2. Zeph. 3. 1—3. Hab. 1. 2—4. Ezek. xxii. 2 Tim. 3. 13.

[q] Is. 1. 5. Ps. 107. 17, 18. ch. 2. 3. & 3. 4, 12. & 7. 13.

[r] Lev. 26. 26. Hos. 4. 10. Hag. 1. 6. Mat. 6. 4.

[†] *Thy casting down,* &c.—"There shall be calamity in the midst of thee."—*A. Clarke.*

[s] Is. 24. 17, 18. Amos 5. 18—20. & 6. 3. & 9. 1—4. Lev. 26. 18—20. Deut. 28. 18—34. & 32. 22—27.

[t] Deut. 28. 38, 39. Amos 5. 11. Hag. 1. 6, 11. & 2. 17, 18. Zeph. 1. 13. Jer. 12. 13. Mal. 3. 9, 2.

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tended, and his honour advanced over the world. And not only shall he protect Jerusalem from the Assyrian invaders, but, in every age, shall defend his church from heathen, Antichristian, or Mahometan enemies; and by proper instruments in church or state, shall punish them with a fearful destruction. 7—9. And as, at the return from Babylon, and their present dispersion, the Jews shall be exceedingly blessed, and imboldened by God, and made a blessing to multitudes around them, and a terror to their opposers, so shall their preachers, in the apostolic and millennial periods, be remarkably useful in converting the Gentiles to Christ, but a terrible curse, and mean of destruction, to their opposers. 10, 11. I will purge them from all their former corruptions; particularly their trusting in carnal confidences, horses, chariots, and fortifications; and from all divinations and idolatries: and terrible shall be the vengeance which I will execute upon the Assyrians, Chaldeans, Syro-grecians, Romans, Antichristians, and Mahometans, who shall have persecuted and murdered them.

REFLECTIONS UPON CHAP. V.—Behold the miseries of Israel, and the disgrace of the family of David gloriously counterbalanced in the person, incarnation, mediation, and glory of Christ! And grievous distresses and troubles making way for the most glorious benefits of redemption! Behold how extensive, glorious, peaceful, safe, and lasting is his spiritual kingdom! They who attempt to ruin it but hasten their own destruction. Greatly useful were the Jews, and still shall be, in converting others to Christ, whom they have long so heartily hated. And with great readiness and boldness men act for God when animated by his Spirit. Yea, thrice happy are the churches when their enemies are destroyed, and their internal corruptions removed!



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16 ¶ For [a] the statutes of Omri [t] are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a [u] desolation, and the inhabitants thereof an hissing [x]: therefore ye shall bear the reproach of [y] my people.

## CHAPTER VII.

(1) *The church, humbled because of the decay of piety and progress of corruption, puts her trust in God:* 1—7. (2) *Triumphs over her enemies:* 8—13. (3) *Is comforted by promises, overthrow of enemies, and outpouring of mercies:* 14—20.

WO is me! for [a] I am as [b] when they have gathered the summer-fruits, as the grape-gleanings of the vintage; *there is* no cluster to eat: my soul desired [b] the first-ripe fruit.

2 The [c] [†] good *man* is perished out of the earth; and [d] *there is* none upright [‡] among men: they all lie in wait for blood; they hunt every man his brother with a net. [§]

3 ¶ [e] That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth [f] his mischievous desire: so they wrap it up.

4 The best of them *is* [g] as a brier; the most upright *is sharper* than a thorn hedge: [h] the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom.

6 For [i] the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: a man's enemies *are* the men of his own house.

7 Therefore I will look [k] unto the LORD; I will wait for the God of my salvation: my God [l] will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; [m] when I sit in darkness, the LORD *shall be* a light unto me.

9 [n] I will bear the indignation of the LORD, because I have sinned against him, [o] until he plead my cause, and execute judgment for me: [p] he will bring me forth to the light, *and* I shall behold his righteousness.

10 [q] Then [r] *she that is* mine enemy shall see *it*, and [s] shame shall cover her which said unto me, [t] Where is the LORD thy God? [u] mine eye shall behold her: now [x] shall she be trodden down as the mire of the streets.

11 [y] *In* the day that thy walls [z] are to be built, *in* that day shall the decree [a] be far removed.

12 *In* that day *also* [b] he shall come [c] even to thee from Assyria, [d] and *from* the fortified cities, and from the fortress [e] even to the river, and from sea to sea, and *from* mountain to mountain.

13 [f] Notwithstanding the land shall be desolate [g] because of them that dwell therein, for the fruit of their doings.

14 ¶ [h] Feed thy people with thy rod, the flock of thine heritage, which [i] dwell solitarily *in* the wood, [k] in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 ¶ [l] According to the days of thy coming out of the land of Egypt will I show unto him [m] marvellous *things*.

16 The nations shall see, and be confounded at all their might: [n] they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the [o] dust like a serpent, they shall move out of their holes like [p] worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 ¶ [q] Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of [r] the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

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A. M. cir. 3294. B. C. cir. 710.

[a] Or, *he doth much keep thee*, &c.

[†] *Omri* restored the worship to the golden calves (1 Kin. 16. 25), to which "Ahab" added the worship of Baal, 1 Kin. 16. 31.—Ko.

[‡] Heb. *astonishment.*

[§] Or, *peoples.*

A. M. cir. 3304. B. C. cir. 700.

[a] Is. 17. 6. & 24. 13. & 57. 1. Ps. 12. 1. & 14. 2, 3.

[b] Heb. *the gatherings of summer.*

[b] Is. 28. 4. Hos. 9. 10. Jer. 2. 3.

[c] Ps. 12. 1. Is. 57. 1.

[†] Or, *goodly*, or *merciful.*

[d] Ps. 14. 2—4. & 10. 8—10. Rom. 3. 11—18. Prov. 1. 11. & 4. 16. & 12. 6. Jer. 5. 26. Hab. 1. 14, 15.

[‡] *None upright.*—The "daughter" (ch. 5. 1), is the speaker. She laments a time of great defection, as did Elijah when he thought and said that he only was left to acknowledge and serve Jehovah (1 Kin. 19. 10). And certain it is, that our Lord himself intimates a time of almost universal defection, previous to his coming to judgment, Luke 18. 8.—Ko.

[§] *With a net*—"For his destruction."—*Newcome.*

[e] Prov. 4. 16. ch. 2. 11. Is. 1. 23. Hos. 4. 18. Jer. 5. 5. & 9. 5, 6. & 9. 3. Zeph. 3. 1—4. Ezek. 22. 27.

[f] Heb. *the mischief of his soul.*

[g] Is. 5. 18. & 55. 13. 2 Sam. 23. 6, 7. Heb. 6. 8. Ezek. 2. 6, 7. Jer. 9. 6. 2 Tim. 3. 2—5.

[h] Is. 24. 2. & 10. 3. & 21. 11. Is. 1. 23. Hos. 4. 18. Jer. 5. 5. & 9. 5, 6. & 9. 3. Zeph. 3. 1—4. Ezek. 22. 27.

[i] Is. 24. 2. & 10. 3, 4. & 21. 11. Is. 1. 23. Hos. 4. 18. Jer. 5. 5. & 9. 5, 6. & 9. 3. Zeph. 3. 1—4. Ezek. 22. 27.

[k] Sense is always looking to man—faith, to God; but he that looks to God, must patiently wait for God's time, and thankfully accept his manner of answering.—Ko.

[l] Ps. 5. 3. & 6. 8. & 38. 15. & 130. 5. & 13. 6. & 54. 6. & 55. 2.

[m] Ps. 27. 1. & 112. 4. & 91. 15. Is. 60. 19.

A. M. cir. 3304. B. C. cir. 700.

[l] 1 Sam. 3. 18. Ps. 39. 9. Lam. 1. 18. & 3. 39.

[m] Is. 26. 8. Ps. 39. 1. & 42. 1. & 7. 6. n.

[n] Job 22. 10. & 5. 18. & 122. 21—29. 1 Pet. 1. 6, 7.

[o] Or, *and thou will see her that is thine enemy, and cover her with shame.*

[o] Assyrians, Chaldeans, &c. Is. 10. 5, 6. Jer. 50. 17, 18.

[p] Neh. 1.—iii. Is. 11. 15. & 37. 36. & xiii, xiv, xxi. Jer. xlvii—li. & 30. 16. & 10. 25. Ezek. xxv—xxxv

[q] Ps. 79. 10. & 42. 3, 10. & 115. 2. Joel 2. 17.

[r] Ps. 56. 10. Mal. 1. 5. & 4. 1, 3. Is. 41. 2, 3, 15, 16.

[†] Heb. *she shall be for a treading down.*

[s] Amos 9. 11. Ezra 4. 5, 6, 21.—24. & 5. 14. Neh. 2. 3, 17.

[‡] *Thy walls.*—The doctrines of salvation, and discipline of holiness, are spiritually intended; though the idea of rebuilding the material walls is not to be rejected. Is. 26. 1.—Ko.

[§] *The decree* for the captivity and dispersion of Israel.—Ko.

[t] Is. 11. 11. & 27. 12, 13. & 19. 23—25. & 43. 5. & 66. 19. Jer. 3. 18. & 23. 3. Deut. 30. 3, 4. Ps. 72. 8—13, 16, 17, 19.

[‖] *He shall come.*—"They shall come." See Newcott, note 300.—Ko.

[u] Or, *even to.*

[†] *The fortress:* "Egypt." *Newcome.* —*The river:* "Euphrates."—Ko.

[u] Or, *after that it hath been.* ch. 5. 12. Jer. 25. 11. Lev. 26. 33—36. Deut. 28. 64. Dan. 9. 26, 27. Luke 21. 20—24. 1 Thes. 2. 15, 16. Ps. 69. 24, 25.

[‡] "Notwithstanding the land *had been* desolate."—Ko.

[x] Or, *rule.* ch. 5. 4. Is. 40. 11. & 49. 10. Ezek. 34. 23. Ps. 23. 1—4. John 10. 1—29.

[y] Num. 23. 9. Deut. 33. 28. John 17. 6, 16.

[z] Is. 25. 2. & 60. 10. Jer. 50. 19. & 31. 10—14. Obad. 19. Joel 3. 18. Zeph. 3. 13. Ezek. 34. 14, 15. & 36. 33.

[a] Ezr. xii—xiv. Ps. 60. 12. Rev. xi, xiv—xx.

[§] *Will I show unto him.*—The restored Jew. See ver. 12.—Ko.

[b] Is. 11. 16. & 52. 15. Job 21. 5. & 29. v.

[c] Ps. 72. 8. & 18. 44. Rev. 3. 9. Is. 49. 23. & 60. 14.

[‖] Or, *creeping things.*

[d] Ex. 15. 11. Ps. 35. 10. & 89. 6, 8.

[e] Ch. 4. 7. & 5. 7, 8. Jer. 50. 20. Hab. 2. 10.

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REFLECTIONS UPON CHAP. VI.—With solemn earnestness ought ministers to speak on God's behalf; and to inculcate the warnings, threatenings, charges, and promises of God. In fearful controversies God pleads with his own people for their sins. And if he graciously bestow good magistrates and teachers, and disappoint the plots of our enemies, vile and provoking is our ingratitude. Deep convictions of guilt, or fondness of an enterprise, may occasion the most anxious inquiries after peace and pardon. And by the most costly expedients would men willingly procure these blessings. But not all the inventions of men can recommend us to God; and faith in Christ, and in God as our God in him, and a true repentance and real holiness are preferable to every ceremonial service. Infinite then is the kindness of God in teaching us both by his word and by his rod of afflictions. And great is the necessity of improving both, to promote our turning to God. Sinners, by their wickedness, infallibly bring multiplied calamities upon their own heads. And wicked rulers are awful plagues to nations and churches; for great multitudes will soon cleave to the very worst laws and customs.

CHAP. VII.—Ver. 1—6. Alas! few upright men are now left in the country with whom I can conscientiously associate; and early religion, and noted progress in holiness, are scarcely to be found. Good and upright men are almost entirely gone out of this world: and almost every one is ready, for self-interest, to murder or oppress the most innocent, or most nearly related. Bent upon doing as much mischief as they can, their very princes and judges even impudently demand bribes, and without sense of shame, they agree to perpetrate the most shocking mischiefs. The very best of them are mischievous and hurtful; therefore shall God quickly plunge them into just and most inextricable miseries. So terribly treacherous are they become, that no one is safe in trusting even his nearest relations; nay, none are more to be suspected. 7—10. Therefore will I, by faith and patience, wait on the Lord; and pray and look for deliverance and safety from him alone, as my God in Christ; nor shall mine enemies have any reason to rejoice over and insult me, for the all-sufficient JEHOVAH shall support, comfort, and deliver me in all my troubles. I will therefore justify God, and submit to his corrections, as procured by my own iniquity, until he revenge the injuries done to me, and publicly own me as his, and honour me to behold the exertions of his equity, mercy, and faithfulness,—and till the Assyrians, Chaldeans, Syro-grecians, Romans, Antichristians, and Mahometans, who have oppressed us, be altogether disgraced and ruined. 11—13. Though the country shall be desolated, on account of the sins of the inhabitants, yet, whenever the time fixed in God's purpose, for relieving the nation, rebuilding Jerusalem, or other cities, and for the re-establishment of the churches comes, all restraints and hinderances shall be entirely taken out of the way, and the gospel preached over all the world; and not only shall the Jews return from all lands, in which they have been dispersed, but Gentiles, from all parts of the world, shall be converted to Christ. 14. Lord, since thy peculiar people must be thus destroyed and scattered, do thou, as their Shepherd, care for, protect, direct, and provide for them, as a nation separated from the world; and bring them back to their wonted habitations and happiness. 15—17. I the Lord will do as great things for them as I did when I brought their fathers out of the land of Egypt. And the Assyrians, Chaldeans, Syro-grecians, Romans, Papists, or Mahometans, shall, in their turns, be astonished at the wonderful deliverance of my people, and be trampled under their feet, and with terror submit themselves to their power. 18—20. Who is a God like unto thee, in perfections, persons, purposes, relations, or works! Who so ready and abundant as thou art in pardoning the most aggravated iniquities of thy people? Thou wilt, in infinitely tender mercy, return to us, notwithstanding all our provocations, and wilt destroy the power of sin in us, and fully and irre-



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19 [f] He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt [g] cast all their sins into the depths of the sea.

A. M. cir. 3201. B. C. cir. 760.

[f] Jer. 31. 20. Lam. 3. 32. Deut. 32. 36. Ps. 106. 8, 45.
[g] Is. 38. 17. Jer. 50. 20. Ps. 103. 12. & 65. 3. & 130. 4.

20 Thou [h] wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

A. M. cir. 3201. B. C. cir. 760.

[h] Luke 1. 68—75. Rom. 9. 5. 7. & 11. 29. Gen. 17. 8. & 48. 4. Ez. 6. 5. Heb. 6. 17, 18.

vocably pardon all our iniquities: yea, thou wilt perform all thy ancient promises, which were graciously made to Abraham, and confirmed to Jacob, and other patriarchs, by thy solemn and inviolable oath.

REFLECTIONS UPON CHAP. VII.—Few are the eminently pious amidst the many notoriously wicked in times of general corruption. And where sin prevails, what unnatural monsters of violence, fraud, injustice, and everything horrid, are formed by it. But universal contempt and violation of relative duties is a fearful presage of God's awful judgments, and a sad proof of prevalent corruptions. And under divine rebukes nothing is more proper than to consider our ways, repent of our sins, justify God, and look to him alone. His deliverance of his people will quickly issue in the contempt and ruin of his enemies. And every impediment of his salvation is easily removed in the day of his power and time of his love. Even after the most desolating judgments, he can easily assemble and restore his favourites. Quickly and graciously he answers those prayers which are presented to him for their re-establishment and prosperity; and marvellous things he performs for their relief. Thrice happy then and pleasant is it when he gets the glory and men by faith take the comfort of his perfections, promises, and works.

## CONCLUDING REMARKS ON THE BOOK OF MICAH.

The distinguishing peculiarity of the book of Micah is its discovery of the place where the Saviour should be born; which prediction may be said to lay the foundation of the New Testament. From this book Herod learned the place of Messiah's birth; and, by seeking his life, gave occasion to the flight into Egypt, and the fulfilment of another prophecy. But this prophecy is not less remarkable for the manner in which it delineates our Lord's character and office as Shepherd of his flocks on earth; while it equally reveals his eternal glory with the Father before the world was. That the ancient Jews understood this prophecy to apply to Messiah is certain from the decision of the chief priests and elders (Mat. 2. 6); while the Targum of Jonathan concurs with the Talmud in giving the same view. And if the modern Jews have been led, from their opposition to Christianity, to adopt any other interpretation, it only proves how far prejudice may blind the eyes against the clearest evidence, and induce us the more earnestly to pray, that when Moses and the prophets are read, the Lord would be mercifully pleased to remove the veil from their eyes.

# THE PROPHECY OF NAHUM.

THIS prophet was a native of Elkosh, a city of Galilee, and appears to have prophesied about A. M. 3284, a little before Sennacherib invaded Judea, in order to comfort the Jews with the hopes of the approaching destruction of the Assyrian army before Jerusalem, and afterwards of their empire, and of Nineveh the capital. [See Introduction, chap. iv. sect. x.]

Josephus places Nahum in the reign of Jotham; others think him contemporary with Hezekiah; but, from chap. 2. 2, it is generally concluded that he prophesied after the captivity of the ten tribes. His principal subject is the downfal of the Assyrian monarchy, of which the capital was Nineveh. This prophecy was remarkably fulfilled about a century after the date assigned to its utterance, and thirty years previous to the destruction of Jerusalem. Chap. i. 15, is quoted Rom. x. 15. & chap. iii. 4, in Rev. xviii. 2, 3.—ED.]

## CHAPTER I.

*The majesty of God in goodness to his people, and severity to his enemies.*

THE burden[a] of Nineveh. The book of the [a] vision of Nahum the Elkoshite.

2 [†] God *is* jealous,[‡] and the LORD revengeth;[§] the LORD revengeth, and [‖] *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD *is* [b] slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 [c] He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel; and the flower of Lebanon languisheth.

5 [d] The mountains quake at him, and the hills melt, and the earth is burnt at his presence,[*] yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good,[†] a strong hold in the day of trouble; and he knoweth them that trust in him.

8 But with an over-running flood[‡] he will make an utter end of the place thereof,[§] and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

A. M. cir. 3284. B. C. cir. 720.

[a] *Burden.*—See Is. 13. 1.—ED.
[b] Is. 1. 1. & 2. 1. Num. 12. 6.
[†] Or, *the LORD is a jealous God, and a revenger.*
[‡] *Jealous* lest his children transfer their affection to the world, their worship to idols, their service to sin, and so bring ruin upon themselves.—ED.
[§] *Revengeth*—not in passion, but in retributive justice; without which he could not be a moral governor.—ED.
[‖] Heb. *that hath fury.*
[b] 2 Pet. 3. 9. Job 9. 4. Ex. 34. 6, 7. Mic. 7. 18. Jonah 4. 2. Ps. 145. 8. & 86. 5, 15.
[c] Ex. 14. 22. Jos. 3. 15, 16. Ps. 106. 9. & 114. 3, 5. Mat. 8. 26. Is. 50. 2. & 51. 10.
[d] Mic. 1. 2. 2 Sam. 22. 8. Judg. 5. 4, 5. Is. 64. 1, 2. Ps. 97. 5. & 29. 6. 2 Pet. 3. 10, 12.

[*] This "presence" does not refer to the omnipresence of God, but to that local presence and manifestation in which he will judge the world. And this "burning" refers to the same period, in which "the elements shall melt with fervent heat," and "the earth also, and the works that are therein shall be burnt up."—ED.
[†] *The Lord is good.*—The prophet here returns to contemplate the character of God as a moral governor, and ever faithful friend.—ED.
[‡] Supposed by some to be an allusion to the manner in which Nineveh was destroyed. Diodorus Siculus relates that the Euphrates, in a great flood, having swept away a large space of the wall, the king, rendered hopeless and desperate, burned himself, his palace, and all his treasures.—ED.
[§] *Place thereof.*—Of Nineveh, whose burden he delivers.—ED.

EXPLANATORY NOTES.—CHAP. I. Ver. 2. 3. From a zealous regard to his own honour and worship, God will not always suffer his people's enemies to escape his terrible judgments. However long he forbear, he will at last display his infinite power and tremendous equity in the punishment of the wicked, by sudden, perplexing, and unavoidable calamities. 4—6. At his pleasure he divides and dries up seas and rivers, blasts fruitful fields and forests into barrenness, shakes and overturns the mountains by earthquakes, and, by droughts or lightnings, burns up the earth and its inhabitants. What persons, cities, or kingdoms, can then stand before the power of his wrath? It is sufficient to destroy the most hardened and obstinate sinners, or the best fortified cities. 7, 8. But, in infinite kindness, he will protect and provide for his people who trust in him; though with overwhelming, confounding, and desolating judgments, he will destroy his enemies, and will render the very place of Nineveh utterly unknown. 9, 10. In vain do you Assyrians plot and combine to defeat his purposes. While ye are assembled in mighty armies, fortified by powerful leagues, and drunk with pride and carnal security, he will at once and for ever irrevocably destroy



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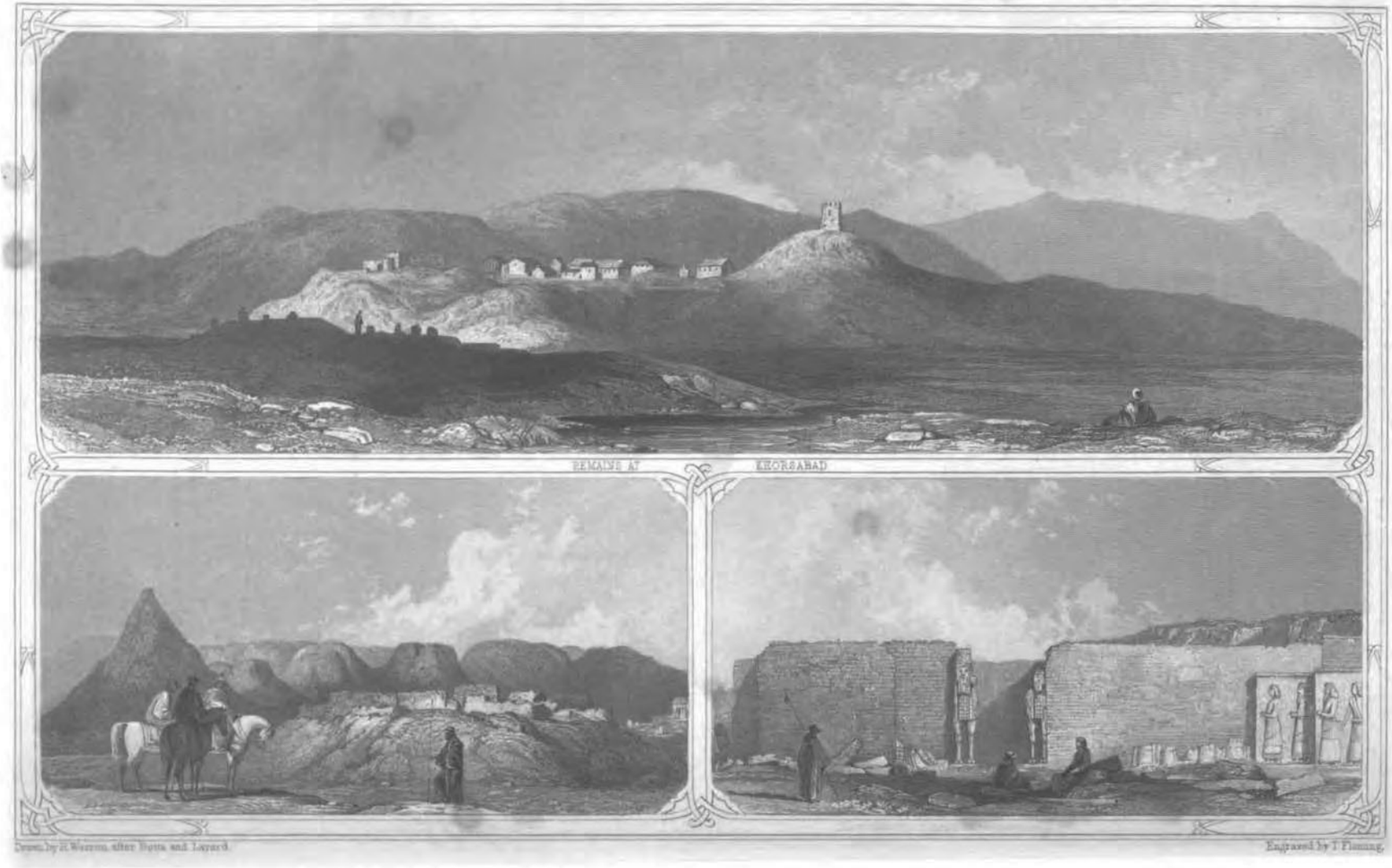
DESOLATION OF NINEVEH.




Drawn by H. Warren, after Botta and Layard.

Engraved by T. Fleming.

REMAINS AT NIMROUD.

Nahum I. 14. III. 7.

EXCAVATED REMAINS AT NIMROUD.

Zephan. II. 17. 18.

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11 There is *one*[a] come out of thee that imagineth evil against the LORD, a wicked counsellor.

12 Thus saith the LORD, [†] Though *they be* quiet,[†] and likewise many, yet thus shall they be [‡]cut down, when he shall pass through: though I have afflicted thee, I will afflict thee no more.[‡]

13 For now will I break his yoke[a] from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown:[†] out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, [‡]keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.[‡]

A. M. cir. 3304. B. C. cir. 720.

[a] *One*—most probably Rabshakeh or Sennacherib, 2 Kin. ch. 17. & 19. 8—23.—*Out of thee*—out of Nineveh.—Ed.

[†] Or, *if they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away.*

[‡] *Quiet.*—Secure, prosperous.—Ed.

[a] Heb. *shorn.*

‖ The address is to Judah (ver. 15), and the promise, "I will afflict thee no more," is limited to Sennacherib by the succeeding verse.—Ed.

[a] *Break his yoke.*—The yoke of the Assyrian, 2 Kin. 18. 14.—Ed.

[†] That no more kings of Nineveh propagate their own and their city's glory by conquest and national robberies.—Ed.

[‡] Heb. *feast.*

‖ A prophecy of which the destruction of Sennacherib was a typical commencement, but which looks forward to a period still future for its completion.—Ed.

## CHAPTER II.

*God's terrible and victorious armies against Nineveh.*

HE [a] that dasheth in pieces is come up before thy face:[a] [b] keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 [c] For the LORD hath [†] turned away the excellency of Jacob as the excellency of Israel: for [d] the emptiers have emptied them out, and marred their [e] vine-branches.[‡]

3 The shield of [f] his mighty men is made [‖] red, the valiant men *are* [‖] in scarlet: the chariots *shall be* with [*] flaming torches in the day of his preparation, and the [†] fir-trees shall be terribly shaken.[‡]

4 [f] The chariots shall rage in the streets, they shall justle one against another in the broad ways: [f] they shall seem like torches, they shall run like the lightnings.

5 He shall recount his [f] worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the [*] defence shall be prepared.

A. M. cir. 3304. B. C. cir. 710.

[a] Or, *the disperser, or hammer.* Is. 14. 6. 16, 17. Jer. 51. 20—23. & 25. 9.

[a] The Babylonian army besieging Nineveh. See ver. 8.—Ed.

[b] Ch. 3. 13, 14. Joel 3. 9—11. Jer. 51. 11, 12. & 46. 3—9.

[c] Is. 10. 12. Jer. 25. 29. Joel 3. 19. Hab. 2. 8—17. Obad. 16.

[†] Or, *revenged the pride against Jacob,* &c.

[d] Ps. 80. 12, 13. Amos 6. 8. Nah. 10. 1.

[e] Amos 7. 9. & 6. 14. 2 Kin. 13. 19. Gen. 49. 22. Deut. 33. 13—17.

[‡] As Nineveh has wasted Israel, so now shall Nineveh be wasted.—Ed.

[f] The Chaldean troops.

[f] Is. 13. 3. & 63. 1, 2.

‖ Or, *dyed scarlet.*

[*] Or, *fiery torches.*

[†] Spears.

[‡] The spear-handles of fir, or the javelins of fir, which are shaken with a quick vibratory motion before they are thrown.—Ed.

[g] Ch. 3. 8, 9. ver. 3.

[g] Heb. *their show.*

‖ Or, *gallants.*

A. M. cir. 3304. B. C. cir. 710.

[*] Heb. *covering,* or *cover.*

[†] In the third year of the siege the river, in a flood, swept away 20 furlongs of the wall. See chap. 1. 8.—Ed.

[‡] Or, *molten.*

[§] Or, *that which was established,* or *a Nineveh.*

[h] Or, *taken away.* Jer. 48. 15. Ps. 107. 24.

‖ Or, *discovered.*

[i] Is. 33. 11. & 59. 11. Luke 23. 27, 48.

[k] Or, *from the days that she* hath been, Gen. 40. 11.

[l] Jonah 4. 11. Jer. 51. 13. Rev. 17. 1, 15.

[m] Ver. 10. ch. 3. 17, 18.

[a] Or, *cause them to turn.*

[n] Is. 33. 1. Rev. 17. 16. Jer. 51. 56.

[o] Or, *and their infinite stores,* &c. ver. 12, 13. ch. 3. 1.

[†] Heb. *vessels of desire.*

[p] Ch. 3. 5, 7, 10. 17, 18.

[‡] So completely has this prophecy been fulfilled, that the very site of Nineveh is mere matter of conjecture—while Jerusalem still abides, and, though she still sit solitary as a widow because of her sin, yet her future glory, when her heart shall return to the Lord, renders her, in the eye of Christian hope, "the joy of the whole earth."—Ed.

[q] Is. 13. 7, 8. Dan. 5. 6 Jer. 30. 6. Joel 2. 6. ch. 3. 13.

[r] Ch. 3. 1, 19. Zeph. 2. 15—15. Is. 14. 10—12. ver. 10—13. Job 4. 10, 11.

[s] Ps. 34. 10. Job 4. 10, 11. Ezek. 19. 2—7. Is. 10. 6—14. & 37. 18, 19. Jer. 4. 7. & 25. 38. & 49. 19.

[t] Ch. 1. 6, 8. & 3. 5. Ps. 76. 7. & 75. 6.

[u] Ch. 3. 5, 13, 15, 18. Jon. 11. 9. Ps. 46. 9.

[x] Ver. 9. ch. 3. 1, 19.

[y] 2 Kin. 18. 17, 19. Is. xxxvi, xxxvii.

the wall thereof, and the [*] defence shall be prepared.

6 The gates of the rivers[†] shall be opened, and the palace shall be [‡] dissolved.

7 And [§] Huzzab shall be [h] led away captive, she shall be [‖] brought up, and her maids shall lead *her* as with the voice of doves, [i] tabering upon their breasts.

8 But Nineveh *is* [k] of old [l] like a pool of water; yet they shall flee away. [m] Stand, stand, *shall they cry;* but none shall [a] look back.

9 [n] Take ye the spoil of silver, take the spoil of gold: [o] for *there is* none end of the store *and* glory out of all the [†] pleasant furniture.

10 [p] She is empty, and void, and waste:[‡] and the [q] heart melteth, and the knees smite together, and much pain *is* in all loins, *and* the faces of them all gather blackness.

11 [r] Where *is* the dwelling of the lions, and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The [s] lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, [t] I *am* against thee, saith the LORD of hosts, and [u] I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off [x] thy prey from the earth, and [y] the voice of thy messengers shall no more be heard.

## CHAPTER III.

*The ruin of Nineveh.*

WO to the [*] [a] bloody city! it *is* all full of lies *and* robbery; [b] the prey departeth not;

2 [c] The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both [†] the bright

A. M. cir. 3294. B. C. cir. 710.

[*] Heb. *the city of bloods.*

[a] Ezek. Ps. 2. 3. & 24. 6—9. Hab. 2. 12.

[b] Is. 33. 1. & 10. 6—14.

[c] Ch. 2. 3, 4. Jer. 47. 3. Judg. 5. 22. Job 39. 19—25.

[†] Heb. *the flame of the sword, and the lightning of the spear.*

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your empire and city. 11—14. Sennacherib and his generals now plot and threaten destruction to my people, city, and temple; but his victorious army, now fearless of danger, and great in numbers, shall be suddenly destroyed, and his family and idols quickly ruined, yea, the whole Assyrian empire shall be reduced, and the people perish on account of their wickedness, and be buried before Jerusalem, or in the rubbish of their own cities. 12, 13, 15. No more shall the Assyrians afflict you, O ye Jews; no more shall they tyrannically oppress you: for I will utterly destroy them, that ye may be invited, and have free access to observe your solemn festivals, as a presage of gospel solemnities.

REFLECTIONS UPON CHAP. I.—It is terrible to have God as our enemy; but infinitely happy to have him as our friend. Great and daring provocations of him, and injuries done to his people, will certainly issue in men's great and irresistible destruction; yea, nothing more plainly presages their ruin than carnal security and self-confidence: and their plots against him but hasten it upon themselves and families. Men's pride always lays them low; and shameful sins bring on shameful punishments: but God's people shall be delivered from all their oppressors at last. And in this, but chiefly in the other world, they shall have blessed opportunities of celebrating the praises, and performing the solemn services, of JEHOVAH their gracious deliverer. And great is the mercy to a land when gospel ordinances have free course and are glorified.

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CHAP. II.—Ver. 1, 2. Ye Assyrians, who have destroyed the kingdom of Israel, and repeatedly harassed Judah, may now exert your whole power to protect your own country and cities: for the Medes and Chaldeans, those terrible destroyers of nations, have begun to invade and besiege you. 3, 4. Red in their apparel and armour, and ready to shed your blood, they shall enter your cities amidst torches and flames of fire, and shall, with the most terrible rapidity and fury, destroy whatever they meet with. 5, 6. While the choicest troops of Media and Chaldea shall furiously attack your walls, ye shall exert yourselves for their defence: but the high-swollen river shall open for them an entrance into the city, and assist them in its utter destruction. 7—10. Nineveh and her inhabitants shall be utterly disgraced; her fine ladies and warriors, who thought themselves secure, shall, in great agonies of grief, hasten away, or be led captives: and, notwithstanding all that her generals can do to make them stand in their own defence, the numerous armies and inhabitants shall flee with the utmost precipitation. And while the Assyrians are quite dispirited and overwhelmed with grief, the Medes and Chaldeans shall seize on their wealth, and reduce Nineveh to a heap of ruins. 11—13. The nations around shall rejoice to see Nineveh, in which their oppressive and murderous tyrants had long dwelt securely, and stored up their wealth, utterly destroyed. For I the Lord will abandon their armies to destruction, and give up their ill-gotten wealth into the hand of their enemies; and never more shall their messengers blaspheme my great name, or terrify the nations with their threatenings or oppressive demands.

REFLECTIONS UPON CHAP. II.—Alas, what fearful punishment do injuries done to God's people incur! and at what expense and labour do men destroy one another! But terrible are the weakest nations when God animates them; and pitiful and dastardly the most mighty and numerous when he fights against them. Unavailing are honour, wealth, number, or valour, in the day of his wrath. And it is terrible to have our consciences laden with guilt in an evil day, in which every thing dear is taken from us. Awful is it for men to damn their souls by fraudulent attempts to aggrandize themselves and families: and dreadful is the case of oppressors, murderers, and blasphemers, when God rises up to punish them, and when death and hell shut their mouths.

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CHAP. III.—Ver. 1, 4, 10. Wo to Nineveh, whose inhabitants have murdered, deceived, and spoiled the nations around; and by their infernal and artful devices



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sword and the glittering spear; [d] and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the [e] whoredoms of the well-favoured harlot, the [f] mistress of witchcrafts, [g] that selleth nations through her whoredoms, and [g] families through her witchcrafts.

5 Behold, [h] I *am* against thee, saith the LORD of hosts; and [i] I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.

6 [k] And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

7 And it shall come to pass, *that* all they that look upon thee [l] shall flee from thee, and say, [m] Nineveh is laid waste: [n] who will bemoan her? whence shall I seek comforters for thee?

8 [o] Art thou better than [†] [p] populous No, [‡] that was situate among the rivers, *that had* [q] the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 [r] Ethiopia and Egypt *were* her strength, and *it was* infinite; Put [s] and Lubim were [t] thy helpers.

10 [u] Yet *was* she carried away, she went into captivity: [v] her young children also were dashed in pieces at the top of all the streets; and they [w] cast lots for her honourable men, and all her great men [x] were bound in chains.

11 Thou also shalt be [y] drunken; [z] [a] thou shalt be hid, thou also shalt [b] seek strength because of the enemy.

12 [c] All thy strong holds *shall be like* fig-trees with the first-ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* [d] women: [e] the gates [f] of thy land shall be set wide open unto thine enemies; [g] the fire shall devour thy bars.

14 [h] Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 [i] There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the canker-worm: [k] make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy [l] merchants above the stars of heaven: [m] the canker-worm [‡] spoileth, and flieth away.

17 Thy [n] crowned *are* as the locusts, and thy captains as the great grashoppers, which camp in the hedges in the cold day; *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy [o] shepherds [p] slumber, [‖] O [q] king of Assyria: thy [r] nobles shall [s] dwell *in the dust:* thy people is [t] scattered upon the mountains, and no man gathereth *them*.

19 *There is* [u] no [v] healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall [w] clap the hands over thee; for upon whom hath not [x] thy wickedness passed continually?

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A. M. cir. 3294. B. C. cir. 710.

d Ch. 2. 10, 13. ver. 15, 18. Jer. 51. 49. Ezek. 31. 12. & 32. 24, 25. & 39. 4. Zeph. 2. 13.

e Is. 23. 16, 17. Ezek. xvi, xxiii. Rev. 17. 25.

f Is. 47. 9, 12. Rev. 18. 23.

g *Witchcrafts.*—False doctrines, flattering to pride; false miracles, deceiving the judgment; false promises, extending into futurity; with all that can excite ambition, or foster fanaticism.—Ed.

g Jer. 1. 15. Amos 2. 2. Zec. 14. 18.

h Ch. 1. 6, 8. & 2. 13. Prov. 21. 30.

i Is. 47. 2, 3. & 20. 4. Ezek. 16. 37. Jer. 13. 22, 26. Hab. 2. 16. Mic. 1. 11. ver. 6, 7.

k Ch. 1. 14. Ezek. 28. 28—29. Mal. 2. 3. Jude 7. Jer. 25. 9, 11. Zeph. 2. 13—15.

l Rev. 18. 10.

m Ch. 2. 8, 10. ver. 3, 19. Zeph. 2. 13—15.

n Jer. 15. 5. & 8. 17, 18. Ezek. 27. 2. & 30. 2.

o Amos 6. 2. Rom. 3. 2.

† Or, *nourishing.*

p Heb. *No Amon.* Ezek. 30. 14—16. Jer. 46. 25, 26.

‡ *No*—a city of Egypt. See Ezek. 30. 14, 15.—Ed.

q Is. 19. 5, 6. & 33. 21.

r Is. 20. 5. Jer. 46. 9. Ezek. 30. 5.

§ *Put.*—The African nomades; the moveable population living in tents.—Ed.

‖ Heb. *in thy help.*

s Is. 8. 9, 10. & 20. 4. & 19. 16. Ps. 33. 16, 17. Jer. 15. 8.

t Is. 18. 14. Ps. 137. 9. & Kin. 8. 12. Hos. 13. 16. Jer. 6. 21. Lam. 2. 19.

u Joel 3. 3. Obad. 11.

x Is. 20. 4. Ps. 142. 8.

y Ch. 1. 10. Is. 29. 9. & 63. 6. Jer. 25. 15, 16, 27. & 51. 17. Ps. 75. 8.

z Condemned to drink the cup of divine judgment.—Ed.

a Hos. 10. 8. Luke 23. 30. 1 Sam. 13. 6. Rev. 6. 15, 16.

A. M. cir. 3294. B. C. cir. 710.

a Ch. 2. 1. Jer. 4. 5. & 6. 14. Is. 5. 9.

b Hab. 1. 6, 9, 10. Rev. 6. 15. Is. 30. 25.

c Is. 19. 16. Jer. 50. 37. & 51. 30.

d Is. 45. 1, 2. Ps. 107. 16. ch. 2. 6.

e Your cities will open their gates the moment an enemy appears. The timid people can offer no resistance, for they have been effeminated by change.—Ed.

e Ch. 2. 13. ver. 7, 10.

f Ch. 2. 1. Joel 2. 9—11. Is. 6. 9. Jer. 46. 3, 4, 9.

g Ver. 13. Zeph. 2. 13. Ezek. 21. 12. & 22. 22, 23.

h Ps. 22. 16, 17. Prov. 21. 22. Joel 1. 4. & 3. 14.

† Or, *hired soldiers.*

i Hab. 1. 6—10. ch. 2. 9. Joel 1. 4.

‡ Or, *spreadeth himself.*

k Princes, or comely youths. Lam. 4. 7. ver. 15. Rev. 6. 7.

l Jer. 6. 3. & 25. 34—38. & 22. 1.

m Ex. 15. 15, 16. Ps. 76. 5, 6. Jer. 51. 39, 57.

§ Rulers given over to sloth and indolence, counting business a grievance, and pleasure the business of life.—Ed.

n Ezek. 21. 3—17. & 22. 22, 28. Jer. 50. 18.

‖ Or, *valiant ones.*

o Is. 47. 1, 2. Rev. 6. 15. Ezek. 32. 32, 33. Zeph. 2. 13.

p 1 Kin. 22. 17. Is. 13. 14. Mat. 9. 36.

q Mic. 1. 9. Ezek. 30. 21, 24. & 31. 11—17. & 32. 22, 23. Jer. 46. 11. Zeph. 2. 13—15.

o Heb. *wrinkling.*

r Lam. 2. 15. Ezek. 25. 6. Is. 14. 4—17. Zeph. 2. 15. Rev. 18. 20. & 19. 1—6.

s Rev. 13. 7. & 17. 2. & 18. 3. Is. 10. 6—14. & 14. 4—17. & 37. 16. ch. 1. 9, 11. & 3. 14, 15.

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have subjected them to their government, and drawn them into their idolatries. 2, 3, 5—7. The Medes and Chaldeans, many of whom fight on horses and in chariots, shall rout your armies, enter your cities, and fill your streets with multitudes of corpses; and I will render you utterly miserable and disgraced in the view of all around, without any to pity your case. 8—10. Learn from the fate of No in Egypt what you may certainly expect: though famed for the number of its inhabitants, naturally impregnable, and supported by the huge armies of almost all the north-east parts of Africa, nevertheless you Assyrians sacked it, murdering the infants, carrying captive the rest, and dividing the great men for slaves. 11—15. Ye shall be stupified with overwhelming miseries, rendered quite incapable of helping yourselves, buried in contempt and ruin, and obliged to beg assistance against the Medes and Chaldeans. Your strong holds shall, almost at the first onset, fall into the hands of the enemy; your armies and people shall be dispirited, and desert their stations, leaving all the passages quite open; and all the toilsome reparations of your walls shall be to no purpose: even in your strong holds ye shall be burned by the fire, or slain by the sword. 15—19. The prodigious numbers of your troops, and of hired soldiers, shall but devour your wealth and then shift for themselves. Your tributary kings and mercenary commanders will promise you help, but quickly desert you whenever danger appears. Your generals and noble warriors shall be infatuated, dispirited, or murdered, and your armies and people scattered among the nations, without any one to protect or relieve them; nor shall your capital or empire be ever restored; and all the nations, whom you have oppressed, shall rejoice to hear of your destruction.

REFLECTIONS UPON CHAP. III.—Enormous wickedness ordinarily attends great confluences of men. And curses, shame, contempt, and destruction, are the certain and final issue. Little reason then have men to be proud of what can be so quickly taken from them, or rendered their plague. But if our companions in guilt or grandeur have been ruined, it is time for us to take warning and repent. And if God be against us, who can be for us! Useless are all means of preservation in the day of his wrath. Unstable are the most exalted stations on earth. And they, who have rendered others miserable, will certainly be themselves reduced to misery at last.

## CONCLUDING REMARKS ON THE BOOK OF NAHUM.

The prophecies concerning Nineveh furnish a striking historical evidence of the divine origin of the Holy Scriptures. It was certainly one of the greatest and strongest cities in the world—it was the capital of a well organized government—the commercial emporium of the world. The Euphrates and Tigris gave access to the ocean; and the city lay in the most direct track for the caravans of the East. Yet, as the prophet foretold, it is "empty, and void, and waste." Lucian, who lived in the 2d century after Christ, affirms that "Nineveh was utterly perished; that there was no trace of it remaining; nor could any one tell where once it was situated." Opposite to Mosul, which is situated on the western bank of the Tigris, there are, no doubt, extensive ruins; but this is, most probably, the site of the Persian, and not of the Assyrian Nineveh. What an invitation to the attentive study of prophecy in the light of history! What a conviction to infidels! What an example to commercial and ambitious nations! What a warning to indolent and luxurious rulers! Above all, what a message to the churches of Europe, to beware of the "witchcrafts" of false doctrine, of worldliness, and of "covetousness, which is idolatry;" lest the Lord remove their candlestick, and leave them as the seven churches in Asia, "empty, void, and waste."—Ed.



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# THE PROPHECY

OF

# HABAKKUK.

THE prophet might prophesy about the same time with Jeremiah, or perhaps during the reign of Manasseh. After complaining of the wickedness of the Jews and Chaldeans, he is divinely informed of their respective ruin: and in his prayer celebrates the power and majesty of God, and professes his joy in him.

[Habakkuk is generally believed, and apparently with good reason, to have prophesied soon after the fall of Nineveh, inasmuch as he speaks of the Chaldeans (chap. i. 6), and not of the Assyrians; and when he speaks of the Chaldeans, he speaks of a people little known, as appears from the particular description he gives of their dispositions, habits, and power (chap. i. 7—10). It farther appears that he prophesied before the captivity of the ten tribes (chap. i. 5. & ii. 1. & iii. 2, 16—19). The Jews think he prophesied in the time of Manasseh, and that he describes the wickedness of his reign (see chap. i. 3, 4). He foretold the destruction of the Chaldeans, as Nahum did that of the Assyrians. His prophecy is quoted or referred to Acts ii. 4, & xiii. 41. Rom. i. 17. Gal. iii. 11. Heb. x. 37, 38.—ED.]

## CHAPTER I.

(1) *The prophet complains of the iniquity of the land; and God shows the judgment he will bring by the Chaldeans:* 1—11. (2) *God's moral excellence:* 12, 13. (3) *An expostulation:* 13—17.

THE [a] burden which Habakkuk the prophet did see.

A.M. cir. 3398, or 3404. B.C. cir. 606, or 600.

2 O LORD, [b] how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 [c] Why dost thou show me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore [d] the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous: therefore [e] wrong judgment proceedeth.

5 ¶ Behold [f] ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, [g] I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the [h] breadth of the land, to possess the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: [i] their judgment [k] and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more [l] fierce than the [m] evening wolves: and their horsemen shall spread themselves, [n] and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

a Is. 13. 1. & 15. 1. & 21. 1. & 22. 1. Prov. 31. 1. Hab. 1. 1.

b 2 Pet. 2. 8. Ps. 37. 1, 7. & 73. 3. & 119. 136. Job 12. 6. & 21. 7. Jer. 12. 1. & 20. 8.

c Jer. 9. 2—6. Mic. 7. 2—6. & 2. 1, 2. & 3. 2, 3. Is. 5. 7—23. & 1. 21, 23. Ezek. 22. 2—13. Ps. 55. 10, 11. Zeph. 3. 1—4.

d Eccl. 3. 16. Ps. 12. 8. & 36. 1, 2. & 94. 20. Hos. 4. 1, 2. Is. 26. 5. & 59. 2—15. Job 12. 6. & 21. 7. Jer. 12. 1.

e Or, perverted.

† This is the Lord's answer to the prophet's complaint. Newcome translates it thus: "See, ye transgressors (*'despisers,' Bonhoeffer*), and behold a wonder and perish;" (see the quotation by Paul, Acts 13. 41); and so read the Septuagint, Arabic, and Syriac. —ED.

e Deut. 32. 40—42. Is. 5. 26—30. & 13. 13. Jer. 1. 15, 16. & 4. 7. & 5. 6. & 6. 22, 23. & 12. 9—12. & 25. 9, 11. 2 Kin. xxiv, xxv.

f Heb. *broadsides.*

g Deut. 8. 19. Jer. 32. 3—11. & 39. 5—7. 2 Chr. 36. 6—17.

§ *Their judgment,* &c.—In determining their conduct they will have no regard to the law or judgment of God, nor be guided by any regard to his glory, but solely by a view to their own.—ED.

h Heb. *sharp.*

i Zeph. 3. 3. Jer. 5. 6. Ps. 104. 20.

* *Spread themselves.* —Marou de Tott describes an army of modern Tartar horsemen dividing into several columns, then subdividing and overspreading Servia, burning villages, corn, &c., and carrying off the inhabitants and cattle.—ED.

A.M. cir. 3324, or 3404. B.C. cir. 680, or 600.

* The desiccating power of this wind is described by Jackson in his overland journey to India. He had just emerged from bathing in the Tigris when one of these winds passed over him, and in a moment carried off every particle of water on his body and bathing dress.—ED.

† *Heap dust.*—Rather, "earth"—raising mounds to overtop the walls.—ED.

‡ "Then shall their mind change," (then shall the fierce Chaldean degenerate) "and they shall transgress and be held guilty for imputing their power to their (false) gods." It is probable the Chaldeans were originally worshippers of JEHOVAH, and that this prediction refers to their perversion to idolatry, on account of which God adjudges them to destruction, ver. 12.—ED.

§ The imagery is taken from the various modes of fishing. "The angle," properly so called, is confined to fishing with an artificial fly. It is called "angling," because the fly is drawn neither directly up nor down the stream, but at an angle.—*The net* means that in which the fish are caught in the meshes. —*The drag* appears, from Egyptian and Herculaneum paintings, a net extended from the shore, and then drawn circularly to land, enclosing all within its sweep. —ED.

¶ The idolaters of India sacrifice to the implements of their trade.—ED.

o Or, *dolings.*

† Heb. *fat.*

‡ Or, *spread.*

§ It might be matter of question whether the description from ver. 12, did not refer to the Jews; but the "slaying of the nations" evidently directs to the Chaldeans.—ED.

9 They shall come all for violence: their faces shall sup up* *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes *shall be* a scorn unto them: they shall deride every strong hold; for they shall heap dust,† and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.‡

12 ¶ *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

15 They take up all of them with the angle,§ they catch them in their net, and gather them in their drag; therefore they rejoice and are glad.

16 Therefore they sacrifice¶ unto their net and burn incense unto their drag, because by them their portion *is* fat, and their meat ‡ † plenteous.

17 Shall they therefore ‡ empty their net, and not spare continually to slay the nations?§

EXPLANATORY NOTES. CHAP. I.—Ver. 2—4. Lord, how long must I complain to thee of the oppression and other wickedness which everywhere prevail, before thou takest any course to restrain it and deliver the oppressed? Why is my lot cast in such times and places in which I must always behold such injuries, oppressions, and groundless contentions? and in which, through delay of just punishment, men harden themselves in their wickedness, and grow worse and worse? Thy law is contemned and disobeyed, and common justice is scarcely ever executed; but the wicked, by their numbers or influence, quite overpower and oppress the godly, and pervert judgment as much as they please. 5—11. Behold, with terror and astonishment, how I, who am now punishing the heathen nations, will shortly punish you with a more tremendous destruction, which ye will never believe till ye feel. By my direction, the cruel, fierce, and dreadful Chaldeans, who shall rule everything according to their own will, shall furiously invade your country, seize your wealth, and murder or enslave your persons. Regardless of all the opposition that you can make, they shall destroy or lead captive your princes, and waste your cities; and, puffed up by their conquests, Nebuchadnezzar and his subjects shall become more and more insolent, self-confident, and idolatrous, ascribing their victories to their idols. 12—17. O everlasting God, who hast for many ages been the God of the Jews by peculiar covenant relation, and who wilt not utterly destroy us, thou wilt indeed raise up these Chaldeans to correct us, but thy infinite holiness can never permit thee to approve their wicked designs. Why then wilt thou give them success, in treacherously oppressing and destroying thy own people? Alas! why wilt thou permit men to act as stupid and savage animals, which, without any order or government, destroy such as are better or weaker than themselves? And who therefore ascribe all their success, wealth, and honour, to their own power and policy? Wilt thou then always permit them to hoard up what they have gotten, and to proceed in their murder and devastations?

REFLECTIONS UPON CHAP. I.—Faithful ministers must often bear heavy messages of wrath to God's professing people. And it is grievous to them to behold iniquity abound, while they can do nothing to repress it. Especially to see men diabolically turn tormentors of one another. In the most fearful manner vengeance follows wickedness; and violence is returned for violence, and fraud for fraud. And success in sin tempts men to become more and more wicked. But happy is it in evil



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## CHAPTER II.

(1) *The prophet waits for an answer, and the* LORD *replies:* 1—4. (2) *The judgment of the Chaldeans for their drunkenness, covetousness, cruelty, and idolatry:* 5—20.

A.M. cir. 3324, or 3404. B.C. cir. 680, or 600.

I WILL [a]stand upon my watch, and set me upon the [†]tower, and will watch to see what he will [b]say [‡]unto me, and what I shall answer [§]when I am reproved.

2 ¶ And the LORD answered me, and said, [c]Write the vision, and make *it* plain upon tables,[*] that he may run[†] that readeth it.

3 For the vision *is* yet for [d]an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.[‡]

4 Behold, his soul *which* [e]is lifted up is not upright in him: but the just shall live by his faith.

5 ¶ [f]Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire [g]as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations,[h] and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say,[*] Wo to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay![†]

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because [i]thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's [‡]blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Wo to him that [§]coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the [‖]power of evil!

10 Thou hast consulted [b]shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 [l]For the stone shall cry out of the wall, and the [*]beam out of the timber[†] shall [‡]answer it.

12 ¶ Wo to him that [k]buildeth a town with [§]blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall [l]labour in the very fire, and the people shall weary themselves [*]for very vanity?

14 For [m]the earth shall be filled [*]with the knowledge of the glory of the LORD,[†] as the waters cover the sea.

15 ¶ Wo unto him [n]that giveth his neighbour drink, that puttest thy [o]bottle to *him*, and makest *him* drunken also, that thou mayest [p]look on their nakedness!

16 Thou art filled [q]with shame for glory: [r]drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For [s]the violence of Lebanon[‡] shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ [t]What profiteth the graven image that the maker thereof hath graven it; the molten image, and a [u]teacher of lies, that the [§]maker of his work trusteth therein, to make dumb idols?

19 [x]Wo unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! [y]Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But [z]the LORD *is* in his holy temple: [‖]let all the earth [a]keep silence before him.

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[a] Is. 21. 8. Ps. 73. 16, 17.
[*] *I will stand*; "I stood."—*I will watch*; "I looked to see."—*Newcome.*
[†] Heb. *fenced place.*
[b] Ch. 1. 13—17. Ps. 85. 8. & 102. 17. & 94. 15.
[‡] Or, *in me.*
[§] Or, *when I am argued with.*
[‖] Heb. *upon my reproof*, or *arguing.*
[c] Is. 8. 1. & 30. 8. Deut. 27. 8. Rom. 15. 4.
[*] *Tables.*—Either tablets of wood covered with a species of wax upon which the letters were traced, or plates of brass upon which they were engraved.—ED.
[†] *That he may run.*—Let the writing be so large and plain, that he need not pause in his race who wishes to read.—ED.
[d] Dan. 10. 14. & 8. 19. & 11. 27, 35, 36. Heb. 10. 37.
[‡] The two Hebrew words rendered "tarry," are not alike; the second may be translated "will not exceed," that is, the appointed time.—ED.
[e] Ps. 10. 6. Job 40. 11, 12. 2 Kin. 25. 19.
[§] Or, *how much more.*
[f] Prov. 27. 20. & 30. 16. Is. 5. 7, 13.
[‖] This last of conquest, like chap. 1. 17, distinctly points to the Chaldeans. The singular number is used as descriptive of an ambitious and insatiable king.—ED.
[*] Or, *He.*
[†] *Thick clay.*—This seems to be an allusion to the carrying of materials for the formation of brick. There being no stones in the plains where Babylon was built, the prophet most probably represents Nebuchadnezzar as ending his career of conquest in the toils and ambition of architecture (see Dan. 4. 30). The words have also been translated, "How long shall he lade himself with many pledges?"—ED.
[g] Ver. 7, 10, 17. ch. 1. 9, 10, 15. Jer. 22. 9, 18—20. & 27. 3, 6, 7. Is. 33. 1.
[‡] Heb. *bloods.*
[§] Or, *gaineth an evil gain.*
[‖] Heb. *palm of the hand.*

[h] Prov. 22. 16. Ps. 22. 4. & 32. 3. Is. 14. 19—22.
[i] Gen. 4. 10. 1 Sam. 15. 33. Jer. 51. 35. Jam. 5. 3, 4. Rev. 6. 9, 10. Rom. 8. 22.
[*] Or, *piece*, or *fastening.*
[†] *The beam out of the* (land) *timber*—or the girder from the wall plate, upon which it rests.—ED.
[‡] Or, *witness against it.*
[k] Ezek. 21. 9. Jer. 22. 13. Nah. 3. 1. Mic. 3. 10.
[§] Heb. *bloods.*
[l] Is. 50. 11. Jer. 51. 58. Mal. 1. 4.
[‖] Or, *in vain.*
[m] Is. 5. 16. & 11. 9. & 21. 21—23. Ps. 9. 16. & 59. 10, 11. & 83. 18. Rev. 19. 1, 2. & 16. 5—7.
[*] Or, *by knowing the glory of the LORD.*
[†] This was wonderfully verified by the testimony of Nebuchadnezzar, Dan. 4. 1—37.—ED.
[n] Jer. 25. 15. & 51. 7. Rev. 17. 2. Gen. 19. 32—35.
[o] Or, *poison.* Hos. 7. 5. Deut. 32. 33. Job 6. 4. & 20. 16. Ps. 58. 4.
[p] Gen. 9. 22. & 42. 9, 12.
[q] Or, *more with shame than with glory.* Is. 3. 17. Nah. 3. 5. Rev. 18. 7.
[r] Jer. 25. 26, 27. & 1. 51. Is. 49. 26. & 51. 21, 22. & xiii. xiv. xxi. xlvi. xlvii. Ps. 75. 8. & 79. 4.
[s] Jer. 50. 7, 11, 17, 23, 33. & 51. 5, 6. 11. 35, 36, 48, 49, 56. Zec. 11. 1. Is. 14. 15—18. Ps. 137. 8, 9. & 55. 23. ver. 8. ch. 1. 9, 10, 15, 17.
[‡] Either the cutting down, or the burning of the forests of Lebanon, shall be judicially visited upon Babylon. See Zeph. 2. 14.—ED.
[t] Jer. 50. 2. & 51. 17, 18, 52. & 10. 5—15. Is. 44. 1, 2, 6, 7. & 44. 9—20. & 46. 19, 20. & 41. 6, 7. Ps. 115. 4—8.
[u] Jer. 10. 8, 14. Zec. 10. 2. Rom. 1. 25. Ps. 135. 15—18. Jonah 2. 8.
[§] Heb. *the fashioner of his fashion.*
[x] Ps. 97. 7. Jer. 50. 35—38. & 51. 47, 52. 1 Kin. 18. 26—28.
[y] Is. 46. 6, 7. Jer. 10. 4. 9. Ps. 135. 15—17. & 115. 4—8.
[z] Ps. 11. 4. & 115. 3. Is. 66. 1. Jonah 2. 4, 7. Zec. 2. 5, 11.
[‖] Heb. *Be silent all the earth before him.*
[a] Ps. 46. 10. & 76. 8, 9. Zeph. 1. 7. Zec. 2. 13.

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CHAP. II.—Ver. 1—4. I resolved to wait patiently for God's answer to my own bold complaints, that, instructed by him, I might be able to answer others who quarrel with his judgments. And the Lord commanded me to write his declarations in the plainest manner, that every person might receive proper instruction from them; and since they will not be quickly fulfilled, it behoves us patiently to wait for them, as they will certainly be accomplished in their proper season, without so much as a moment's unnecessary delay. And it is by men's patient waiting that their sincerity will be tried. They who despise the vision, discredit the promise, and proudly quarrel with the providence of God; or who, drawing back from him, depend on their own devices, manifest their hearts to be unsound: but they who are justified by faith in Jesus' righteousness shall persevere in their duty, living by faith on his promises. 5—8. The Chaldean king, and their subjects, having abandoned themselves to luxury, proud insolence, covetousness of conquest, oppression, and murder of the neighbouring nations, shall be punished in their turn, and be derided by their slaves and tributaries, as ruined by their extent of power and heaps of insnaring and defiling wealth. For the barbarous Medes and Persians shall quickly and unexpectedly plunder and destroy these Chaldean spoilers and murderers of the Jews and the nations around. 9—11. Dreadful judgments await those who, by unjust acquisitions, think to aggrandize and establish themselves and families, and to build stately palaces and forts for themselves. Bloody cruelty and oppression will issue in the disgrace and ruin of the guilty, and their families; and the very materials of their houses, produced by unjust methods, shall cry to God for vengeance against them. 12—14. Dreadful curses shall overtake them who build or fortify Babylon, or any other city, by that which they have gotten by plunder, injustice, or murder: and all their fatiguing labours shall be of no avail when the Persians shall enter by the gates and destroy the inhabitants: for God shall, in the most alarming manner, glorify himself before all nations in the destruction of Babylon, as well as in our redemption thereby prefigured. 15—17. Dreadful miseries shall befall the Chaldeans and others, who are instruments of ruining other nations, and who abandon themselves to beastly drunkenness. Their drunkenness, attended by the fearful judgments of God, shall subject them to disgrace, contempt, and misery; and the violence which they committed against God's temple and people shall issue in their own cruel destruction by the barbarous Medes and Persians. 18—20. Nor shall their idols, by which they misrepresent the true God, in the least help them in the day of their distress; yea, their worship thereof shall bring fearful misery upon them. But JEHOVAH, the God of Israel, is in his church and in heaven, always ready to help his people: let men therefore everywhere adore his perfections, and ponder, admire, and submit to his providences.

REFLECTIONS UPON CHAP. II.—In evil times it is best to wait upon God, believe his word, and watch against temptation. And they who preach his truths should make them as plain as possible. God has fixed the best time for his works; and never does he defer them a moment beyond it. But it is only by faith in his promise we can patiently wait his time of performance: and it is only they, who are



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## CHAPTER III.

*A prayer.*

A.M. cir. 3324, or 3404. B.C. cir. 680, or 600.

A PRAYER of Habakkuk the prophet [a] upon Shigionoth.

2 O LORD, I have heard [b] thy speech, *and* was afraid: O LORD, [c] revive thy work in the midst of the years, in the midst of the years [†] make known; in wrath remember mercy.

3 ¶ God came from [‡] Teman, [§] and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had [‖] horns [*] *coming* out of his hand; and there *was* the hiding [†] of his power.

5 Before him went the pestilence, and [‡] burning coals [§] went forth at his feet.

6 He stood, and measured [‖] the earth: he beheld, and [*] drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting. [†]

7 I saw the tents of [‡] Cushan [§] in affliction; *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* [‖] thy chariots of salvation?

9 Thy bow was made quite naked, [*] *according* to the oaths of the tribes, *even thy* word. Selah. [†] Thou didst cleave the earth with rivers.

10 [d] The mountains saw thee, *and* they trembled; the overflowing of the water [‡] passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 [*] The sun *and* moon stood still in their habitation: [*] at the light [†] of thine arrows they went, *and* at the shining of thy glittering spear.

12 [‡] Thou didst march through the land in indignation, thou didst thrash the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation [§] with thine anointed: thou [h] woundedst the head out of the house of the wicked, by [‡] discovering the foundation unto the neck. [§] Selah.

14 [‖] Thou didst strike through with his staves the head of his villages: [‖] they [*] [k] came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 [‖] Thou didst walk through the sea with thine horses, *through* the [†] heap of great waters.

16 When I heard, [m] my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that [n] I might rest [‡] in the day of trouble: when [o] he cometh up unto the people, he will [§] invade them with his troops.

17 ¶ [p] Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour [‖] of the olive shall [*] fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. [q] To the chief singer on my [r] stringed instruments.

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[a] Or, *according to variable songs*, or *tunes*, Ps. vii. *title*.

[b] Heb. *thy report*, or *thy hearing*. ch. i. 5—11. & 2. 3—20.

[c] Or, *preserve alive*.

[†] *In the midst of the years.*—"As the years approach," &c. 2 Sa. Heb. 10. 25.—Ed.

[‡] Or, *the south*.

[§] *Teman* was five miles from Petra, the capital of Edom, in which was Mount Seir and Mount Paran. See Deut. 33. 2. —Ed.

[‖] Or, *bright beams out of his side*.

[*] *Horns.*—The original signifies also "rays, or beams, of light," as in the margin, which is the preferable translation.—Ed.

[†] *Hiding.*—"Manifestation."—Kennicott.

[‡] Or, *burning diseases*.

[§] *Burning coals.*—"Blasting fire." See Lev. 10. 2. Num. 11. 1. & 16. 35.—Ed.

[‖] Divided the land among the ten tribes. —Ed.

[*] Ps. 135. 10. 11. Neh. 9. 22. 24. Num. 21. 21—35. Jos. vi—xii.

[†] *The nations*—Hittites, Hivites, &c. —Ed.

[‡] *Ways everlasting.*—Government uniform and unchangeable.—Ed.

[‡] Or, *Ethiopia*.

[§] Or, *under affliction, or vanity*.

[‖] Or, *thy chariots were salvation*.

[*] In warm climates certain kinds of bows must be carried in a cover to prevent injury—the allusion is to uncovering these for battle.—Ed.

[†] Or, *thou didst cleave the rivers of the earth*.

[d] Ex. 19. 16—18. Ps. 68. 8. & 77. 16. & 114. 4, 6. Judg. 5. 4. Mic. 1. 4. Is. 64. 1, 2.

[‡] When the rock was smitten for the people and their cattle, the Red Sea divided (Ex. 14. 21), or the Jordan was dried up to let the people pass, Josh. 3. 15. & 4. 23.—Ed.

[*] Jos. 10. 10, 11, 13.

[*] Or, *thine arrows walk in the light*, &c.

[†] *At the light, &c.*—"By their light thine arrows went abroad; by their brightness, the lightning of thy spear."—*Newcome.*

[‡] Num. 24. 21—25. Jos. vi—xii. Mic. 4. 13. Is. 41. 15, 16. Neh. 9. 22, 24. Ps. 44. 2, 3. & 78. 55. & 105. 44. & 135. 10—12. & 136. 17 —22.

[§] Ps. 77. 20. 2 Sam. 5. 24, 25.

[h] Judg. 4. 14, 15. Ps. 18. 37—45.

[‡] Heb. *making naked*.

[§] "Thou woundedst the head even to the neck, in the house of the wicked, by laying bare the foundation"—that is, by destroying the first-born, the foundation of houses, in Egypt. —Ed.

[‖] Judg. iv, v, viii. 1 Sam. v. viii. Ps. 18, cviii. 2 Chr. xiii, xx.

[*] "Thou didst smite through his tribes, the chief of his armies," referring to Pharaoh and his generals pursuing after Israel.—Ed.

[*] Heb. *were tempestuous*.

[k] Ps. 118. 10—13. & 83. 1—8. & 64. 2—7. & 10. 8. Ex. 14. 5—9. & 15. 9, 10. Num. 21. 21 —35. Jos. x, xi.

[†] Ver. 8. Jos. 3. 13. Ps. 77. 19.

[†] Or, *mud*.

[m] Ver. 2. Ps. 119. 120. 1 Pet. 4. 17, 18. Jer. 23. 9. Dan. 10. 8. & 8. 27.

[n] Ver. 17—19. Is. 26. 20.

[‡] *That I might rest.*—"O that I might be at rest before the day of trouble, when the invader shall come up with his legions against the people." —Ed.

[o] Ch. 1. 6. Jer. 25. 9, 11. Deut. 28. 49—52.

[§] Or, *cut them in pieces*.

[p] Ver. 16. Ps. 142. 4. Phil. 4. 11, 12. 2 Cor. 6. 8, 9.

[‖] *Labour.*—"Fruit."—*Newcome.*

[*] Heb. *lie*

[q] Ps. iv, v, viii, &c. titles.

[r] Heb. *Neginoth*. Ps. iv, vi. liv, lv, lxvii, lxxvi. titles.

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justified in and live by the faith of Christ, who persevere in their duty.—Nothing more effectually seduces men from God than a proud heart. But with the greatest ease God overthrows the mightiest monarchs and empires; and easily he reduces to ruin the most covetous, imperious, drunken, and murderous of mankind. Alas! that men are often so senseless, that, when they have much, they would still have more; and that they often ruin themselves and families by doing injury to others! Yea, often they provoke God to give them up to dishonour by their abominable works. And strange is it that in trouble men will seek anywhere for relief but to God. But if they will not be taught by his word, he will force them to know and acknowledge his judgments; and notwithstanding all opposition, will show himself victorious over all his enemies.

CHAP. III.—Ver. 2. Terrified by thine answers to my former complaints, Lord, I beseech thee to support thy people under these calamities, and under their captivity give them some tokens of thy favour, and some mitigation of trouble. 3, 4. How wonderful were thy appearances for thy people on former occasions! At the giving of the law on mount Sinai the whole firmament shone with the rays of thy glory, and the earth rang with thy praises; and yet that was but a very scanty manifestation of thy power. 5, 6. By divers plagues thou didst destroy the Egyptians and Canaanites; and taking up thy abode in the ark, thou didst expel the latter, and gave their land to thy people. The mightiest giants and best fortified cities were forced to yield; and thy dispensations are, in every age, powerful and gracious. 7. The Midianites, who trembled at the earthquakes occasioned by the descent on mount Sinai, were afterwards marvellously destroyed by Phinehas and Gideon. 8, 10. Not from any displeasure with the waters, but in love to thy people, didst thou divide the Red Sea and the river Jordan, and conduct them through, marching before them in the pillar of cloud. 9, 11, 12. In fulfilment of thy covenant promise, made to our fathers, thou didst manifest thy power in destroying the Canaanites; and didst even make the sun and moon to stop, move, and shine, as was necessary, for their effectual destruction. 13, 14. Yea, not only at first, but all along, thou didst assist Joshua, David, and other leaders of thy people, and grant them signal victories over all their enemies who took arms against them. 16—19. Thy intimations of the Chaldean invasion fearfully distressed my spirits, and rendered me deeply concerned for my own and others' protection. But even though they should destroy every outward comfort in my country, I will trust and rejoice in God himself, as my all-sufficient Portion and Saviour, who will enable me to bear up under trouble, preserve me from danger, and bring me again to my own land.

REFLECTIONS UPON CHAP. III.—Attentive hearing of God's word animates to prayer. And even under tokens of his wrath, we must never despair of his mercy: there is enough of it in his stores—in his heart. Nor ought we to neglect observing his former providences of mercy or judgment. Even in his most majestic manifestations, he has the salvation of his people chiefly at heart; and all creatures are ready to assist in promoting it. If he then be our leader, our assistant, no enemies can withstand us. And if God, from regard to his promise, did so much to Israel, what will he not do in the work of our redemption through Christ. Let me therefore never indulge slavish fear. If I enjoy created comforts, let me not fix my heart upon them: and if I want them, let me always rejoice in my unchangeable ALL IN ALL, the great God my Saviour. Thus the worst of times may be the best for my soul.

## CONCLUDING REMARKS ON THE BOOK OF HABAKKUK.

A third part of this prophecy is prayer; and, considered merely as a specimen of Hebrew piety, it presents an important subject for contemplation. It embraces four principal topics: (1) An acknowledgment of fear at God's message of judgment (ver. 2, 16). (2) An earnest petition for mercy and revival to a decaying church (ver. 2). (3) A sublime record of the wonders of Providence in delivering the church, and overturning her enemies (ver. 3—15). (4) Unshaken confidence and joy in God in the midst of want and ruin. The last topic is that which comes most practically home to the "lives and bosoms of men;" and that for two reasons. (1) Because times of general calamity are always recurring; and though, in some countries, the intervals may be long, yet still the records of history afford a sufficient



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warning to all nations to read the words of the apostle in a temporal, as well as in a spiritual sense—"Let him that thinketh he standeth, take heed lest he fall." (2) Because, though great national calamities may be "few and far between," yet personal or family afflictions are of frequent and daily occurrence—losses, disappointments, sickness, and death, are continually treading upon the heels of one another; and under any, or, it may be, all of these visitations, what a blessed refuge does the faith of the prophet provide! A refuge in which he not merely bears with resignation and patience, but in which he "rejoices in the LORD;" yea, "joys in the God of his salvation." Happy believer!—by the cross of Christ crucified to the world, the world is also crucified to him!—praying without ceasing; rejoicing evermore; glorying in tribulation; and, in the midst of them all, a conqueror; yea, more than a conqueror, through Jesus that loved him!—ED.

# THE PROPHECY

OF

# ZEPHANIAH.

THIS prophet flourished about A. M. 3390, along with Jeremiah. His scope is to foretell the desolation of Judah and Jerusalem by the Chaldeans, and to point out the causes of it; to denounce God's wrath against the nations, which assisted in, or rejoiced over, the calamities of the Jews; and to predict the glory of the Jewish nation after the captivity in Babylon and their present dispersion, and of the gospel church thereby prefigured.

[Zephaniah was contemporary with Jeremiah, and delivered his predictions in the reign of Josiah. From his description of the public disorders of the land, it is evident that he must have prophesied previously to the glorious reformation effected by Josiah in the 18th year of his reign; and, as he predicts the destruction of Nineveh, which could not have taken place sooner than the 16th of Josiah, the utterance of the prophecy must be referred to the commencement of his reign. The prophet foretells the invasion of the Chaldeans, and the utter desolation of Jerusalem and Judea, on account of national sins. Exhorts to repentance; pronounces judgment on the surrounding nations; exhorts to hopeful waiting for the restoration of Israel, and to joy in the salvation of God. The New Testament references to this book are John 4. 21. Heb. 12. 12. Jam. 2. 5. & 5. 1. Rev. 10. 17—10.—ED.]

## CHAPTER I.

*God's judgments against Judah for her many sins.*

A. M. cir. 3392.
B. C. cir. 612.

THE [a] word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, [b] in the days of Josiah the son of Amon, king of Judah.

2 ¶ [c] [*] I will utterly consume all *things* from off [†] the land, saith the LORD.

3 [d] I will consume man and beast, I will consume the fowls of the heaven, and the fishes of the sea, and the [e] stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 [f] I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off [g] the remnant of Baal from this place, *and* the name of the Chemarims [‡] with the priests;

5 And [h] them that worship the host of heaven upon the house-tops; and them that worship *and* [i] that swear [§] by the LORD, and that swear by [k] Malcham; [‖]

6 And them that are [l] turned back from the LORD; and *those* that [m] have not sought the LORD, nor inquired for him.

7 [n] Hold thy peace at the presence of the Lord GOD: for the [o] day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath [*] bid his guests. [†]

8 And it shall come to pass in the day of the LORD's sacrifice, that I will [‡] punish the princes, and the king's children, and all *such as are* clothed with strange apparel. [§]

a Is. 1. 1. Jer. 1. 2, &c. Ezek. 1. 1. Hos. 1. 1. 2 Pet. 1. 21. 2 Tim. 3. 16.
b Jer. 1. 2. 2 Kin. xxii, xxiii.
c 2 Kin. 22. 16, 17. & xxiv. xxv. Jer. 9. 11, 16, 22.
* Heb. *by taking away I will make an end.*
† Heb. *the face of the land.*
d Hos. 4. 3. Jer. 4. 23—27, 28. & 12. 4. & 9. 10.
e Or, *idols.* Mat. 13. 41. Ezek. 14. 3, 4, 7, 19.
f Jer. 4. 9, 7, 16. & 13. 13, 14, 19. & 15. 1—9. & 16. 16.
g 2 Kin. 23. 4, 5. Jer. 3. 6. Hos. 10. 5. Ezek. 44. 10.
‡ *Chemarims* — translated "idolatrous priests" (2 Kin. 23. 5). They are so called from wearing black garments, the customary dress of the idolatrous priests of many nations. *Horace*, B. 1. Sat. 8, 25, 24.—ED.
h 2 Kin. 23. 12. Jer. 19. 13. & 32. 29.
i Hos. 4. 15. Jer. 7. 31. & 19. 5. & 32. 35. 1 Kin. 18. 21, 2 Kin. 17. 41. Neh. 13. 24. Rev. 2. 16. Is. 48. 1.
§ Or, *to the LORD.*
k Jos. 23. 7. 1 Kin. 11. 33.
‖ *Malcham.*—The same as Moloch, the god of the Ammonites. The persons threatened are those who combine the worship of the true God with idolatry.—ED.
l Is. 1. 4. Jer. 15. 6. Heb. 10. 38. Hos. 4. 16. & 11. 2, 7.
m Hos. 7. 7. Is. 45. 22. Ps. v. 17. & 10. 4. Hos. 5. 11.
n Hab. 2. 20. Zec. 2. 13. Ps. 76. 8, 9. & 39. 9. 1 Pet. 5. 6.
o Ver. 14.
* Heb. *sanctified, or prepared.*
† *His guests.*—The Chaldeans.—ED.
‡ Heb. *visit upon.*
§ *Strange apparel.*—The forbidden interchange of male and female apparel, as customary in the worship of several idols. Deut. 22. 5.—ED.

9 In the same day also will I punish all those that [p] leap on [*] the threshold, which [q] fill their masters' houses with violence and deceit.

10 And it shall come to pass [r] in that day, saith the LORD, *that there shall be* [s] the noise of a cry from the fish-gate, and an howling from the second, [†] and a great crashing from the hills.

11 [t] Howl, ye inhabitants of [‡] Maktesh, [§] for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will [u] search Jerusalem with candles, and punish the men *that are* [x] settled [‖] on their lees; that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but [y] not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* [z] the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day *is* [a] a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A [b] day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, [*] [c] that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

p Or, *leap over.* 1 Sam. 5. 5.
* *Leap on, &c.*—"Leap over the threshold." Those who do not tread on the threshold, in remembrance of Dagon (1 Sam. 5. 5), or those marauding servants who ride into houses for purposes of plunder—a custom still prevalent among the Arabs, Persians, &c.; on account of which, in many places, the people, and especially the Jews, make the entrance of their houses so low, that a man must enter on his hands and knees, and sometimes so intricate, that it is difficult for a stranger to obtain an entrance at all.—ED.
q 1 Sam. 2. 15. Acts 10. 19.
r Ver. 7—9, 12, 14. Jer. 30. 7.
s Is. 22. 4. & 30. 11. Jer. 4. 19, 20, 31. Amos 3. 3.
† *From the second.*—From the new town (2 Kin. 22. 14. 2 Chr. 34. 22).—*The Acts:* Zion and Moriah.—KO.
‡ Jam. 5. 1—5. Rev. 18. 11, 12.
§ The merchant street, or exchange.
‖ *Maktesh.*—The lower town, situated in the valley or basin that separated old and new Jerusalem.—ED.
u Obad. 6. Jer. 16. 16, 17. Amos 9. 1—3. Is. 24. 17, 18. Ps. 90. 8.
x Heb. *curdled, or thickened.* Ps. 119. 70. Jer. 48. 11. Amos 6. 1.
‖ *Settled, &c.*—"Surrounded with their storehouses and treasures."—*Houbigant.*
y Deut. 28. 30, 39. Amos 5. 11.
z Ver. 10. Is. 22. 4, 5. Mic. 1. 8.
a Jer. 30. 7. Joel 2. 2, 11. Amos 5. 18. Is. 2. 12—21. ver. 7. ch. 2. 2. Rev. 6. 17.
b Jer. 4. 19, 20. & 6. 22—26. & 8. 16. Hab. 1. 6—10.
* Not knowing how to escape danger—where to seek for safety.—KO.
c Deut. 28. 28, 29. Is. 59. 10. & 10. 3. & 8. 22. & 22. 5.

EXPLANATORY NOTES. CHAP. I.—Ver. 3—6. Idols, and other occasions of sinful courses, are here called *stumblingblocks.* Notwithstanding Josiah's care to reform Judea, some continued to worship Baal: and the *Chemarim*, or black ones, were the idolatrous priests. Some mingled the worship of JEHOVAH and Malcham, or Moloch, together: and some, who had been zealous in Josiah's reformation, had apostatized to idolatry. 7. The slaughtered Jews were the sacrifice to God's just vengeance; and the Chaldeans were the guests appointed by God not only to slay them, but to feed upon and devour their wealth and substance. 9. They who *leap on the threshold* are either idolatrous priests, who jumped over the thresholds of their temples; or rather servants, who insolently entered the houses of pretended malefactors, to plunder them for their masters. 12. God will manifest and punish the most secret abominations, particularly of those who, from



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18 [d] Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but [e] the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

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[d] Ver. 11—13. Prov. 11. 4. Ezek. 7. 19.

[e] Ch. 3. 8. Lev. 26. 28.—33. Deut. 28. 22. & 29. 23.—28. & 32. 22. Is. xxiv. 24. 18. xxiv. Jer. 4. 26. 29. & 6. 11. 21. & 7. 20. 29, 34. & 9. 9—11. 21.

## CHAPTER II.

(1) *An exhortation to repentance:* 1—3. (2) *The judgment of the Philistines, Moab, Ammon, Ethiopia, and Assyria:* 4—15.

GATHER [a] yourselves together, yea, gather together, O [b] nation [c] not desired;

2 [†] Before the decree bring forth, *before* the day pass [*] as the chaff, [†] [f] before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 [f] Seek ye the LORD, all ye [h] meek of the earth, which have wrought his judgment; seek righteousness, [‡] seek meekness: [i] it may be ye shall be hid in the day of the LORD's anger.

4 ¶ [k] For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod [l] at the noon-day, and Ekron shall be rooted up.

5 Wo unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the LORD *is* against you: O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be [m] dwellings *and* cottages for shepherds, and folds for flocks.

7 And [n] the coast shall be for [o] the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening; [‖] for the LORD their God shall visit them, and turn away their captivity.

8 ¶ I have heard [p] the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border:

9 Therefore, *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon [q] as Gomorrah, [*] *even* the breeding of nettles, and salt-pits, and a perpetual desolation: [r] the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have [s] for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for [t] he will [*] famish all the gods [†] of the earth; and [u] *men* shall worship him, every one from his place, [‡] *even* all the isles of the heathen.

12 ¶ [x] Ye Ethiopians also, ye *shall be* slain by my sword.

13 And [y] he will stretch out his hand against the north, and destroy Assyria; and [z] will make Nineveh a desolation, *and* dry like a wilderness.

14 And [a] flocks shall lie down in the midst of her, all the beasts of the nations: both the [§] cormorant and the bittern shall lodge in the [b] upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: [‖] for he shall uncover the cedar-work.

15 This [c] *is* the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none besides me: [d] how is she become a desolation, a place for beasts to lie down in! [e] every one that passeth by her shall hiss, *and* wag his hand.

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[a] *Gather* —"Gather (shake) the straw from yourselves." That is, ask, search, examine.—Ed.

[b] Joel 1. 14. & 2. 12—18.

[c] Ps. 119. 119. Is. 1. 5, 4, 10—15. & 5. 7—23. Jer. 9. 1—5.

[c] Or, *not desirous.* Gen. 31. 30. Ps. 84. 2. Is. 26. 8, 9.

[d] 2 Kin. 22. 16, 17. & 23. 26, 27. Ezek. 12. 22, 25. Joel 2. 31.

[e] Job 21. 18. Ps. 1. 4. Is. 17. 13. Hos. 13. 3.

[†] "Before the decree be executed, that your day pass away as chaff."—*Newcome.* [†] Or, *as the chaff that* &c. Ps. 90. 21, 22. Mal. 4. 1.

[g] Amos 5. 4—6, 8. 14, 15. Is. 6. 13. & 1. 16—19. Hos. 14. 1—4. Jer. 3. 12, 13. & 29. 13.

[h] Ps. 149. 4. & 25. 9. 1 Pet. 5. 6. Mat. 5. 5.

[‡] *Seek righteousness*—even "Jehovah your righteousness."—Ed.

[i] 2 Sam. 12. 22. Joel 2. 13, 14. Amos 5. 15. Jonah 3. 9. Jer. 36. 3. Is. 26. 20. Ps. 32. 7. & 91. 1.

[k] Amos 1. 6, 8. Is. 14. 29—31. Jer. 25. 9, 20. & 47. 1—7. Ezek. 25. 15—17. Zec. 9. 5, 7. Judg. 3. 3. Jos. 13. 3.

[l] Jer. 6. 4. & 15. 8. Ps. 91. 6.

[m] Ver. 14, 15. Is. 17. 2. Ezek. 25. 5.

[n] Is. 14. 30. & 11. 14. Obad. 19. Zec. 9. 7. Acts 8. 26, 40.

[o] Hag. 1. 12. & 2. 2.

[‖] Or, *when,* &c.

[‖] This prophecy, no doubt, began to be accomplished on the return of Judah and Benjamin from Babylon; but its complete realization is still future.—Ed.

[p] Jer. 48. 27, 29. & 49. 1. Ezek. 25. 3, 6, 8. & 26. 2. Amos 1. 13.

[q] Deut. 29. 23. Is. 5. 6. & 13. 19. & 34. 13. Jer. 49. 18. & 50. 40. Ps. 107. 34. Ezek. 47. 11.

[*] As complete a ruin as either Sodom or Gomorrah.—"A deserted place for the thorn, and a place of digging for salt."—*Newcome.*—Ed.

A. M. cir. 3394. B. C. cir. 610.

[r] Ver. 7. ch. 3. 13. Is. 11. 14. Mic. 4. 7. & 5. 8. Joel 3. 19.

[s] Ver. 8. Is. 16. 6. Jer. 48. 29. Ezek. 35. 12, 13.

[t] Deut. 32. 36. Hos. 2. 17. Mic. 5. 13. Zec. 13. 2. Is. 2. 18—20. & 17. 7, 8. & 30. 1, 2.

[*] Heb. *make lean.*

[†] When it is recollected that the bull, the dog, the crocodile, &c., were among the gods of the heathen, there will be no difficulty in understanding how they might be literally "famished."—Ed.

[u] Gen. 49. 10. Ps. 2. 8—12. & 22. 27—30. & 72. 8—11. Is. 2. 2—4. & 11. 9, 10. & 24. 14—16. Zec. 2. 11. & 8. 20, 23. & 14. 9—21. Mal. 1. 11. John 4. 23. 1 Tim. 2. 8.

[‡] *From his place.*—"In his place," comp. Mal. 1. 11. John 4. 21.—Ed.

[x] Is. xviii. & 20. 3. & 43. & Jer. 25. 9, 19, 24. & 46. 9, 10. Ezek. 30. 4—6, 9.

[y] Nah. 1. 8, 12. & 2. 11. Ezek. xxxi. Jer. 50. 18. Is. 10. 5, 12.

[z] Jonah 3. 2, 4. Nah. 1. 8—10. & 2. 10, 11, 13. & 3. 6, 7, 15, 18, 19.

[a] Ver. 6, 15. Is. 13. 21, 22. & 34. 11, 14.

[§] Or, *pelican.*

[b] Or, *knops,* or *chapiters.* Amos 9. 1.

[‖] Or, *when he hath uncovered.*

[c] Is. 10. 12—14. & 47. 8. Rev. 18. 7. Nah. 2. 8. & 3. 4.

[d] Is. 14. 4—8. Rev. 18. 9—19.

[e] Ps. 52. 7. Ezek. 27. 3, 6. Job 27. 23. Lam. 2. 15. Nah. 3. 19.

## CHAPTER III.

(1) *Jerusalem reproved:* 1—7. (2) *The restoration of Israel:* 8—13. (3) *The salvation of God:* 14—20.

WO to her that is [*] filthy and [b] polluted, to the oppressing city!

2 She obeyed not the voice; she received not [c] correction; she trusted not in the LORD; she drew not near to her God.

3 [d] Her princes within her *are* roaring lions; her judges *are* evening wolves; [†] they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous persons; her [e] priests have polluted the sanctuary, they have done violence to the law.

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[*] Or, *gluttonous.*

[a] Heb. *crow.* Lev. 1. 16.

[b] Ver. 1—4. Is. 1. iii. v. lix. Jer. ii—xxii. Ezek. viii. xvi. xxii. xxiii. Mic. ii, iii, vi, vii.

[c] Or, *instruction.* Ps. 50. 17. Prov. 5. 12. Jer. 32. 33. & 35. 13.

[d] Ezek. 22. 27. Hab. 1. 8. Mic. 3. 9, 10. Jer. 5. 6. Prov. 28. 15.

[†] The wolf often destroys the whole fold before he begins to eat, restraining his appetite till the havoc is completed; afterwards he gnaws the bones.—Ed.

[e] Ezek. 22. 26. Hos. 4. 6—8. Mal. 2. 6.

atheistical principles, are become hardened and secure in wickedness. 14—18. These expressions denote the terrible, confounding, ruinous, and desolating nature of the Chaldean and Roman invasions.

REFLECTIONS UPON CHAP. I.—The wrath of God makes fearful havoc in a nation or kingdom; and burns hottest against apostate professors and hypocrites. These refusers of Christ's atoning sacrifice must themselves fall a sacrifice to the provoked vengeance of God: nor can any rank or station save them from his stroke. Yea, every sin, secret or open, is taken into his account, as a ground of their punishment. Gaudy apparel, and ill-gotten gains, speedily help on their destruction. Alas, how terrible is it to fall into the hands of an angry God! How awakening to infidels themselves, who had racked their wits to silence their consciences that they might enjoy their guilty pleasures undisturbed! But if periods of judgment be so dreadful, what must be the great day of the Lord! How will it strike sinners dumb with horror, and consume them as with fire! And all earthly enjoyments will be then altogether ineffectual for their relief.

CHAP. II.—Ver. 1—3. O nation, careless about, and odious to God, search yourselves diligently, and assemble together in solemn fasting, before the appointed day of his vengeance overtake you, which shall unavoidably hurl you out of your land, and miserably destroy you. Ye poor, afflicted, and humble souls, who have obeyed his laws, and observed his ordinances, implore his favour, and supplicate increase of grace and holiness:—thus, it may be, ye shall not perish with your wicked countrymen. 4—7. The Philistines' strong cities shall be utterly destroyed, and the inhabitants murdered by the Chaldeans, Greeks, and others; and at last the Jewish Maccabees shall reduce the whole country, and dwell therein. 8—11. For their insolent behaviour towards the Israelites, the country of the Moabites and Ammonites shall be made an utter and lasting desolation, and at last become the property of the Jews;—and in the apostolic and millennial periods, idolatry shall be banished from it, and a glorious gospel church established there, as in other heathen countries. 12—15. The Ethiopians on the south, and Assyrians on the north-east, shall also be murdered by the Chaldeans, and other instruments of my vengeance. And the now famous, fearless, and haughty city of Nineveh, shall be reduced to a heap of ruins, to the astonishment and joy of the nations which they have oppressed.

REFLECTIONS UPON CHAP. II.—Sin renders the highest professors useless and odious before God. And there is great need of self-examination, and solemn humiliation and prayer, when his judgments hang over our head. How terrible are the corrections of God's own people! But little reason have their enemies to rejoice thereat, for their calamities will issue in the ruin of their injurers. Pride, insolence, and carnal mirth, must at last give place to debasement, anguish, death, and damnation! Yea, sinners are often fearfully recompensed in this world, and their places of abode marked with wrath. What then must be their eternal misery in hell!

CHAP. III. Ver. 1—4. Dreadful miseries await Jerusalem, which is quite filled with wickedness, violence, and oppression. Most of the inhabitants pay no regard to God's laws, warnings, or corrections: they trust not in him, but in their heathen allies and idols: and, regardless of his covenant relation to them, they neither pray to nor worship him. Their princes and judges are rapacious and cruel oppressors. Their prophets are light, frothy, and treacherous to God and men. Their priests



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5 [f] The just LORD *is* [g] in the midst thereof; he will not do iniquity: [h] every morning [i] doth he bring his judgment to light, he faileth not; but [k] the unjust knoweth no shame.

6 [l] I have cut off the nations: their [*] towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, [m] Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, [n] howsoever I punished them: but they [*] rose early, *and* corrupted all their doings.[†]

8 ¶ [p] Therefore [q] wait ye upon me, saith the LORD, until the day that I rise up to the prey; for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to [‡] the people a pure [§] language, [r] that they may all call upon the name of the LORD, to serve him with one [‖] consent.

10 [s] From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou [t] not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them [u] that rejoice in thy pride; and thou shalt no more be haughty [*] because of my holy mountain.

12 [x] I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 [y] The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for [z] they shall feed and lie down, and none shall make *them* afraid.

14 ¶ [a] Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath [b] taken away thy judgments, he [c] hath cast out thine enemy: the King of Israel, *even* the LORD, *is* [d] in the midst of thee; thou [e] shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not; *and to* Zion, [f] Let not thine hands be [†] slack.

17 The LORD thy God in the midst of thee [g] *is* mighty; he will save, he [h] will rejoice over thee with joy; [‡] he will [i] rest in his love, he will joy over thee with singing.

18 I [k] will gather *them that* [l] *are* sorrowful for the solemn assembly, *who* are of thee, *to whom* [§] the reproach of it *was* a burden.

19 Behold, at that time I [m] will undo all that afflict thee: and [n] I will save her that halteth, and gather her that was driven out; and [o] I will get them praise and fame in every land [l] where they have been put to shame.

20 At that time [p] will I bring you *again*, even in the time that I gather you: for I will make you [q] a name and a praise among all people of the earth, [r] when I turn back your captivity before your eyes, saith the LORD.

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B. C. cir. 600.

f Gen. 18. 25. Deut. 32. 4. Ps. 5. 4, 6. Hab. 1. 13.

g Mic. 3. 11. ver. 15, 17.

h Heb. *morning by morning.* Ps. 101. 8. Jer. 21. 12.

i 2 Chr. 36. 15, 16. Jer. 5. 3. & 6. 10. & 8. 5. Mic. 2. 6.

k Jer. 3. 3. & 6. 15. & 8. 12.

l 2 Kin. xvii. Is. x. xv, xvii, xix. & 37. 36. Nah. i—iii. &c. 1 Cor. 10. 6.

* Or, *corners.*

m Is. 5. 4. & 63. 8. Jer. 6. 6. & 26. 3. Ps. 81. 13, 14. Mat. 22. 37. Luke 19. 42—44.

n 2 Chr. 28. 6—8. & 32. 1, 2. & 33. 11. & 36. 3, 6, 10.

o Ch. 1. 4, 5. ver. 7—5. Mic. 7. 3, 4. Is. 56. 1—15. & 5. 7—24. & 48. 22—24. Jer. ii—xiii. Ezek. viii, xiv, xvi—xxiii.

† "I said, Surely she will fear me, and receive instruction; so her habitation shall not be cut off. Yet, in whatsoever manner I punished them, the more diligently they corrupted all their doings."—*Boothroyd.*

p Or, *nevertheless.* Jer. 5. 2. Mic. 5. 3. Is. 30. 18.

q Is. 8. 17. & 30. 18. Job 35. 14. Mic. 7. 7—10.

‡ *Turn to.*—"Pour out upon."—*Newcome.*

§ Heb. *lip.*

r Ps. 113. 3. Mal. 1. 11. Jer. 3. 18. & 31. 6. Zec. 2. 11. & 8. 23—23.

‖ Heb. *shoulder.*

s Is. 11. 11. & 27. 12, 13. & 43. 6. & 60. 19—20. & 14. 7. & 60. 4, 6, 7, 9. Mal. 1. 11. Ps. 72. 8—11. & 87. 4. & 68. 31. Acts ii—xix. & 8. 27. Jam. 1. 1. 1 Pet. 1. 1.

t Is. 54. 4, 5. & 61. 7, 9, 10. ver. 15, 19, 20. Ezek. 36. 15, 31. & 16. 63. Amos 3. 2. Mic. 6. 16.

u Jer. 7. 4, 9, 10. Mic. 3. 11. Ezek. 24. 25. & 7. 20. Rom. 1. 17. & 5. 1, 2. & 9. 4, 5. Mat. 3. 9.

* Heb. *in my holy.*

x Is. 10. 20. & 11. 4. & 14. 32. & 61. 1. Ezek. 20. 36, 37. Zec. 11. 11. Mat. 5. 3. & 11. 5. 1 Cor. 1. 26, 27. Jam. 2. 5. Acts 14. 22. Heb. 12. 6, 7. 1 Pet. 1. 7.

A. M. cir. 3404.
B. C. cir. 600.

y Ezek. 20. 30. Is. 35. 8. & 60. 21. & 65. 8. Joel 3. 17, 21. Zec. 14. 21. ver. 9. 1 John 3. 9. & 5. 18. Rev. 14. 5.

z Ezek. 34. 13—15, 25, 26. Mic. 4. 4. & 5. 4, 5. & 7. 14. Heb. 4. 3. Rev. 7. 15—17. & xxi. 1a. ix.

a Ps. 14. 7. & 126. 2, 3. Is. 30. 29. & 35. 10. & 25. 1. & 12. 1—6. & 54. 1. & 26. 1. Zec. 9. 9.

b Is. 40. 2. & 51. 22.

c Is. xiii, xiv. Jer. 1, li.

d Ver. 5, 17. Is. 4. 5, 6. Ezek. 48. 35. & 43. 9, 10. Rev. 7. 15. & 21. 3.

e Is. 35. 10. & 51. 22. Joel 3. 17. Rev. 21. 4. & 22. 3.

* This prophecy, from ver. 6 to 20, is still future, and describes the period of that glorious restoration of Israel, and final outpouring of the Spirit upon all flesh; which it is one of the chief objects of all the prophets to describe for our comfort and growth in grace.—ED.

f Is. 35. 3. Heb. 12. 12. Luke 1. 74, 75. 1 Cor. 15. 58. 2 Tim. 2. 1. Eph. 6. 10.

† Or, *faint.*

g Ps. 24. 8. 10. Gen. 17. 1. & 18. 14. Heb. 7. 25. Is. 9. 6.

h Deut. 30. 9. Is. 62. 5. & 65. 19. Jer. 32. 41. & 31. 20. 25.

‡ Heb. *he will be silent.*

i Hos. 14. 4. John 13. 1. Is. 54. 8. Eph. 2. 4, 7.

k Jer. 23. 3. Hos. 1. 11. Rom. 11. 25, 26. ver. 20.

l Lam. 2. 6. & 1. 4, 7. Ps. 137. 3. & 43. 3. & 42. 4.

§ Heb. *the burden upon it was reproach.*

m Is. 25. 10. & 49. 25. & 43. 17. Joel 3. 2, 9—14. Jer. l, li. Ezek. xxxviii, xxxix.

n Mic. 4. 6, 7. Ezek. 34. 16. Jer. 31. 8.

o Heb. *I will set them for a praise.* Is. 60. 21. & 62. 7.

‖ Heb. *of their shame.*

p Is. 11. 11, 12. & 27. 12. Jer. 50. 4. Ezek. 20. 34. & 34. 13. Amos 9. 14.

q Ver. 11, 19. Is. 60. 15, 20. & 61. 9, 10. & 62. 7, 12. Mal. 3. 12.

r Is. 11, 12. Ezek. 37. 21. Jer. 3. 13. & 23. 3. & 29. 14.

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profane the sanctuary, and pervert the law, by their false glosses or bad examples. 5—7. Though I, who in infinite righteousness am a hater of all iniquity, am among them in mine ordinances to observe their conduct: and though I have long and repeatedly warned them by my prophets, and by making examples of impenitent sinners, yet still they continue impudent and obstinate in their sin: and though, for their warning, I have executed my desolating judgments on other nations, that so I might not be obliged to destroy them, yet, instead of repenting, they have become more wicked. 8—13. Nevertheless, wait ye on me, till by desolating judgments I have destroyed the wicked from among you, and have even destroyed the wicked nations from the world; for after that I will, by my grace, effectually renew your heart and life, and make you unanimously concur in worshipping me. Gathered from the most distant countries, ye shall humbly present to me your thanksgivings; and returned to your own land, no more shall ye undergo the reproach and punishment of your former sins. They that prided themselves in their peculiar relation to God, and their outward privileges and ordinances, shall be cut off; and, in their stead, I will raise up a generation of persons, meek and humble under their troubles, who shall trust in my promises, believe on my Son, and, being renewed in their hearts, shall detest falsehood and all other wickedness, and shall be encouraged to an upright and holy conversation by the protection which I will afford them. 14—19. Rejoice greatly, O Jews, take courage, and abound in piety, for I the Lord will remove your troubles, and destroy your Chaldean and other enemies. I will, as your God and King, take pleasure in saving and perpetually showing favours to you. I will bring you, who were burdened with the want of my solemn ordinances, and with the scoffing of the Chaldeans at them, to your own land, notwithstanding your weakness and want of courage; and, by glorious appearances for your preservation and deliverance, will render you famous and honoured in all the countries where you have lived in disgrace.—But these promises chiefly relate to the conversion of multitudes of Jews and Gentiles, and their noted harmony, purity, comfort, peace, and honour, in the gospel church, especially in the millennial state. [See Introduction, chap. iv. sect. xvii—xix.]

REFLECTIONS UPON CHAP. III.—Alas! what terrible wickedness against God and men abounds among apostate professors! And it is truly lamentable when they, who ought to have been the principal patterns of, and encouragers to, piety, become the most obstinate ringleaders in wickedness of every kind. Churches and nations, obdurate in guilt, must be made monuments of wrath. But where sin has abounded, how grace much more abounds! An almighty God can easily pardon and reform his people, and cut off their enemies. And when taught and drawn by him, how pleasantly they flock to Jesus Christ and his church: and their very troubles contribute to engage their hearts. In his times of promise and days of power, God graciously puts an end to his people's troubles, bestows the tokens of his presence, delights in them to do them good, comforts their mourners, recovers their weakest captives, and restores, with advantage, their wonted honours.

## CONCLUDING REMARKS ON THE BOOK OF ZEPHANIAH.

Zephaniah, like most of the other prophets, was raised up in a time of general corruption and disorder. These he reproves with great plainness of speech, proclaiming against them the wrath of an offended God. And there is good reason to believe that his warnings were not in vain; but that, on the contrary, they contributed largely to that reformation and revival that took place in the days of Josiah,—thus affording an encouragement, in the worst of times, to be "always abounding in the work of the Lord;" persuaded "that our labour shall not be in vain in the Lord."—ED.



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# THE PROPHECY OF HAGGAI.

THE thirteen preceding prophets had flourished before, or during, the Jews' captivity in Babylon. This and the two following prophesied after their return to Canaan. Haggai began his public work in the 16th year after their return; and his scope is to encourage them to proceed in rebuilding the temple of God. He continued prophesying about four months; chap. i. 1, 15; and ii. 1, 10, 20.

Haggai is generally believed to have been one of the captives that returned with Zerubbabel in consequence of the edict by Cyrus. The building of the temple had been interrupted for about fourteen years, in consequence of the misrepresentation of the neighbouring governors, addressed to the Persian monarch; and, most probably, also from the coldness, doubts, and fears, of the people themselves. In the second year of Darius Hystaspes the edict of Cyrus was, however, providentially renewed, and Haggai was divinely commissioned to encourage the rulers, and stir up the zeal and energies of the people. He accordingly reproves their delay, and exhorts them to proceed. Their ready obedience is encouraged by a renewed message from God. He comforts the old men who wept at the diminished magnificence of the second temple, by assuring them of its surpassing glory in the advent of MESSIAH. He shows how God had smitten the earth with a curse on account of their sins, and promises them fruitful harvests from the day the foundation of the temple was laid; and predicts the prosperity of MESSIAH's kingdom. Haggai is quoted in the New Testament, Mat. xxviii. 20. Rom. viii. 31. Heb. xii. 26.—ED.]

## CHAPTER I.

(1) *The people reproved for neglecting to build the temple:* 1—6. (2) *He incites them to the building by the promise of God's assistance:* 7—15.

A. M. cir. 3484. B. C. cir. 520.

IN the second year of Darius the king, in the sixth month,[a] in the first day of the month, came the word of the LORD [†] by Haggai the prophet unto Zerubbabel[‡] the son of Shealtiel, [‖] governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 ¶ Thus speaketh the LORD of hosts, saying, This people say, [b] The time is not come, [‖] the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, to [c] dwell in your ceiled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts, [*] Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag [†] with holes.

7 ¶ Thus saith the LORD of hosts, Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did [‡] blow upon it. [‡] Why? saith the LORD of hosts. Because of mine house that *is* waste, [‡] and ye run every man unto his own house. [*]

10 Therefore [†] [*] the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ [d] Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him; and the people did [*] fear before the LORD.

13 Then spake Haggai the [f] LORD's messenger in the LORD's message unto the people, saying, [g] I *am* with you, saith the LORD.

14 ¶ And the LORD [h] stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did [i] work in the house of the LORD of hosts, their God,

15 In the [k] four and twentieth day of the sixth month, in the second year of Darius the king.

A. M. cir. 3484. B. C. cir. 520.

[a] Kiul, the sixth month of the ecclesiastical year, answering to a part of August and September.—ED.

[†] Heb. *by the hand of Haggai.*

[‡] *Zerubbabel* was the descendant of David, and consequently prince of Judah. See Ezra i. 8, where he is called "Sheshbazzar," and Mat. i. 6—12.—ED.

[‖] Or, *captain.*

[a] Prov. 26. 16. & 24. 33. Ezra 4. 21, 24. & 5. 1. & 6. 1.

[‖] They either thought the 70 years not completed, or being very busy rearing and ornamenting their own houses, invented this excuse for their neglect of the house of God.—*Note.* If any think such invention improbable, let them only consider the nature of the excuses pleaded for neglect of family prayer; of attendance at the Lord's table; for violation of the sabbath, &c., and they will have little difficulty in admitting that the assertion of the Jews may have been a mere invention likewise.—ED.

[b] Phil. 2. 21. Zeph. 2. 14. 2 Sam. 7. 2. Ps. 132. 3—5.

[*] Heb. *Set your heart on your ways.*

[†] Heb. *pierced through.*

[‡] Or, *blow it away.*

[‖] The grain was so ill ripened, it was blown away with the chaff.—ED.

[‖] No man visited the ruinous site of the temple of the Lord.—ED.

[*] The selfish spirit stands here opposed to the devoted spirit.—ED.

[†] Heaven and earth fought against them. What a study for philosophical infidelity, ever seeking its solutions of events in second causes! while the prophet, by divine authority, ascribes them immediately to the will of Almighty God.—ED.

[c] Lev. 26. 18, 21. Deut. 28. 23, 24. 1 Kin. 17. 1. Jer. 14. 1—6. Joel 1. 18—20. ch. 2. 17. Amos 4. 7.

A. M. cir. 3484. B. C. cir. 520.

[d] Ezra 5. 2. ver. 14. Is. 55. 10, 11. Jer. 23. 28, 29. 1 Thes. 1. 5. & 2. 13.

[e] Eccl. 12. 13. Ps. 111. 10. Prov. 1. 7 Heb. 12. 28.

[f] Is. 44. 26. Mal. 3. 1. 2 Cor. 5. 20. Ezek. 3. 17.

[g] 2 Chr. 15. 2. Is. 41. 10. Rom. 8. 31. Rev. 2. 1. ch. 3. 1. Jos. 1. 5. 1 Sam. 12. 22. Mat. 28. 20.

[h] Ps. 110. 3. Is. 20. 12. Zec. 10. 12. Phil. 4. 13.

[i] Ezra 5. 3. Neh. 3. 5. 1 Cor. 15. 58. Heb. 12. 28.

[k] Ver. 1. ch. 2. 1, 10. 20.

## CHAPTER II.

(1) *The glory of the second temple shall exceed that of the first:* 1—9. (2) *The type of things clean and unclean:* 10—19. (3) *God's promise to Zerubbabel:* 20—23.

A. M. cir. 3484. B. C. cir. 520.

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD [a] by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory? [*] and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

[a] Heb. *by the hand of.* ch. 1. 1. 2 Pet. 1. 21.

[*] Some of the oldest men who returned might perfectly remember the first temple. The foundation of the second temple was laid in the 2d year of Cyrus, 53 years after the destruction of the first; and this prophecy was uttered 15 years after the laying of that foundation; in all 68 years: so that there might be several who had been familiar with the first temple from 12 to 20 years, or even upwards.—ED.

REFLECTIONS UPON CHAP. I.—Lukewarm professors are easily checked in their reforming attempts. If civil powers do not encourage them, they imagine it is not a proper season: and it will require both prophets and plagues to stir them up to their duty. Uncertain, unsubstantial, and unsatisfying, are all the enjoyments of wealth: and it is very unlike saints to prefer temporal advantages to the honour of Christ, and welfare of his church. But none ever gain by withholding from pious uses: nor can reformation be ever expected till men consider their ways. It is pleasant to be employed in that work in which God delights. And if he direct us by his word, awe our conscience, and animate our heart by his Spirit, we shall then cheerfully apply to it: and the more negligent we have been, the more diligent we ought to be. God will graciously work with such as readily apply themselves to their duty. And if he be with us, we need wish no more.



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4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work; for I *am* with you, saith the LORD of hosts.

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts, Yet once, it *is* a little while, and I will shake the heavens,[a] and the earth, and the sea, and the dry *land;*

7 And I will shake all nations, and the Desire of all nations[†] shall come; and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter[‡] house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 ¶ In the four and twentieth *day* of the ninth *month,* in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, Ask now the priests *concerning* the law, saying,

12 If one bear [b]holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.[§]

14 Then answered Haggai, and said, [c]So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, [d]consider from this day and upward, from before [e]a stone was laid upon a stone in the temple of the LORD:

16 [f]Since those *days* were, [g]when *one* came to an heap of twenty *measures,* there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 ¶ [h]I smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet [i]ye *turned* not to me, saith the LORD.

18 [k]Consider now from this day and upward, from the four and twentieth day of the ninth *month, even* from the day that [l]the foundation of the LORD's temple was laid, consider *it.*

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: [m]from this day will I bless *you.*[*]

20 ¶ And [n]again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to [o]Zerubbabel governor of Judah, saying, I will [p]shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen;[†] and [q]I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee [r]as a signet: for I have [s]chosen thee, saith the LORD of hosts.

A. M. cir. 3484.
B. C. cir. 520.

[a] I will effect great political and religious revolutions, (comp. ver. 6, 7, & ver. 21, 22). Mat. 24. 29. Heb. 12. 26—28. See Is. 13. 10—13. & 17—22.—Ed.

[†] Before, and at the time of, our Lord's appearing, the Jews were accustomed to apply this title to Messiah, as appears from the Babies Aquila and Jarchi. He is truly "the Desire of all nations," even of those that know him not, and of those who reject him—for all nations desire pardon of sin, and redemption from death, and are over longing for liberty—all which are in JESUS CHRIST, and in him alone. This glorious title seems to refer to Jacob's prophecy (Gen. 49. 10) —"to him shall the gathering of the people be"—which was literally exemplified in the commencement, when, in expectation of the kingdom of Messiah there were assembled at Jerusalem so many "devout men out of every nation under heaven." Acts 2. 5.—Ed.

[‡] There was, in "the former" (Solomon's) temple, great architectural glory; besides, it was totally overlaid with gold. But its chief glory lay in the fire from heaven, the Urim and Thummim, the anointing oil, the Shechinah, or visible glory, and the Spirit of prophecy (*Tourtith,* fol. 36. 1), all which were wanting in the latter temple. In nothing, therefore, could the "latter" exceed the "former" but in the presence of Him who was the true Shechinah, whom angels announced with "peace on earth"—who came and preached peace, and who finally, "having made peace through the blood of his cross," now pervades the hearts of all true believers with "the unity of the Spirit in the bond of peace."—Ed.

[b] Lev. 6. 27, 28. & 7. 6, 7, 15. Mat. 23. 19. Ex. 29. 17.

[§] "It shall be unclean," Num. 19. 22. —Ed.

[c] Ezra 3. 8, 9. ver. 12, 13, 16, 17. ch. 1. 2, 4, 9—11.

A. M. cir. 3484.
B. C. cir. 520.

[d] Ch. 1. 5, 7. Ps. 107. 43. Hos. 14. 9. Is. 5. 12. 1 Cor. 11. 32.

[e] Ezra 3. 10.

[f] Ezra 4. 5—24.

[g] Ch. 1. 6, 9—11. Zec. 8. 10, 12. Mal. 3. 9, 10. & 2. 2.

[h] Deut. 28. 22. 1 Kin. 8. 37. ch. 1. 9. Amos 4. 6—9.

[i] Jer. 5. 3. Is. 1. 5. & 42. 25. Amos 4. 6—11. 2 Chr. 28. 22.

[k] Deut. 32. 29. ver. 15. Ps. 107. 43. Hos. 14. 9.

[l] Ch. 1. 14, 15. Ezra 5. 2. Zec. 8. 9.

[m] Zec. 8. 11—15. Mal. 3. 10. Mat. 6. 33.

[*] In granting you a fruitful year.—Ed.

[n] Ver. 10.

[o] 1 Chr. 3. 17—19. Mat. 1. 12. Luke 3. 27. ch. 1. 1, 14. Ezra 1. 8. & 2. 2. & 5. 2. Zec. 4. 6—10.

[p] Ver. 6, 7. Ezek. 26. 15. & 38. 18. Joel 3. 16. Heb. 12. 26, 27.

[†] This promise was not fulfilled in the days of Zerubbabel; for the rebellion, reduction, and dismantling of Babylon in the days of Darius Hystaspes, cannot be interpreted as "destroying the strength of the kingdoms of the heathen." The prophecy is evidently identical with the destruction of Gog and Magog (Ezek. 38. 1—23. comp. specially Hag. 2. 22, with Ezek. 38. 21. and Joel 3. 9—17. The promise, "In that day I will take thee, O Zerubbabel," &c., is, therefore, to be understood as verified in Christ his descendant, of whom Zerubbabel, in the rebuilding of the temple, was an eminent type and forerunner.—Ed.

[q] Mic. 5. 10. Zec. 4. 6. & 9. 10. Ps. 46. 9. & 76. 6. Dan. 2. 44. Rev. 11. 15. & 19. xi, xiv, xvi, xix, xx. Mat. 21. 7. Ezek. xxxviii, xxxix.

[r] Chiefly in Christ thy seed. Ezek. 34. 23, 24. Is. 42. 1. & 52. 13. Mat. 28. 18. Gen. 41. 42. Esth. 3. 10. & 8. 2. Jer. 22. 24. Song 8. 6.

[s] Is. 28. 16 & 49. 1—3. & 42. 1. Ps. 89. 19. 1 Pet. 1. 20. & 2. 4.

EXPLANATORY NOTES. CHAP. II.—Ver. 6, 7, 21, 22. Not only was the Jewish church and state repeatedly *shaken* by manifold disasters, but the nations around were *shaken* and overturned by the rise and fall of the Persian, Grecian, and Roman empires, to make way for Christ's incarnation and gospel church. And they will be further shaken by the fall of the Antichristian and Mahometan powers, to make way for his universal reign on earth. 7. Christ is the *desire of all nations;* infinitely desirable in himself, and desired and embraced by all that know him; and his presence filled the second temple with glory. 8. If I regarded outward splendour, I could easily furnish gold and silver to render this temple magnificent. 12—14. As legal holiness is not so easily communicated as legal uncleanness, so your sacrifices do not sanctify you; but your sinful hearts, and neglect to build my temple, debase your offerings, and bring a curse on your labours. 23. Zerubbabel, but chiefly Christ, *is a signet,* God's precious favourite, who is intrusted with all power, and sealed as the head of his church, and who seals it to the day of redemption.

REFLECTIONS UPON CHAP. II.—The peculiar time of God's messages and mercies ought to be remarked, and beautiful is every one in its season.—If we be hearty in God's work, he will give us all necessary encouragement.—If, amidst external discouragements, we act for him with vigour, we cannot but succeed. If Christ and his Spirit be with us, nothing need discourage us. He will work all our work in us, and perfect that which concerneth us. He will provide all our necessary expenses. He will shake and overturn nations, in order to establish his church and her privileges. He will extirpate idolatries, that himself, and his oracles and ordinances, may be ALL IN ALL: and his presence will secure peace and tranquillity. God's ministers must assist, not interfere with, one another. For it will require great pains to render men duly sensible of their spiritual maladies, and the proper remedies for them. Sinful pollution is much easier communicated and spread than holiness. It is not living among saints that will render us holy in God's sight: and our inward corruptions, and sinful misconduct, often render our works, which are materially good, unacceptable to God. The more we expect from creatures, the more we shall be disappointed: but the more firmly we expect from the new covenant, the more shall we enjoy. If we take no care of God's interest, we cannot expect that he will take care of ours; but if we make conscience of duty, we may look for his gracious rewards. If we honour him, he will favour, protect, and honour us. Nor need we be dismayed at the ruin of the wicked, since it is but the earnest of deliverances to the church.

## CONCLUDING REMARKS ON THE BOOK OF HAGGAI.

It is undeniable that the Jews, in consequence of this prophecy (chap. 2. 7), did expect MESSIAH to appear in this temple, until it was destroyed by Titus the Roman, when, in order to evade its application to JESUS OF NAZARETH, they applied it to a third temple, which they expect to see erected at some future period. For the same purpose, the Jewish writers, (who are followed, not in the purpose, but in the interpretation, by some modern commentators), contend that the word translated "Desire," being in construction with a plural verb, should be changed to "desires;" which they understand of desirable things, the silver, gold, and rich presents of all nations, such as were presented to Solomon by the queen of Sheba. But this change is not sanctioned by any MS., and the word was unquestionably read in the singular number by the Targum and the Vulgate. Others have insinuated that this prophecy cannot be applied to Messiah, inasmuch as the temple in which JESUS OF NAZARETH appeared was not the second, the temple of Zerubbabel, but the third, the temple of Herod. But whatever repairs and additions Herod made, it is unquestionable that, for all religious purposes, a temple existed during the forty-six years the temple of Herod was in progress. In fact, no nominal distinction was ever made by



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the Jews between the temple of Zerubbabel and that of Herod: and Josephus himself, upon one occasion, mentions only two temples—a former, in the days of Solomon, a latter in the days of Cyrus; and in the Chronicon Hebræum, the temple is said to have been destroyed 440 years after it was built. To nothing less than the advent of Messiah, therefore, can this glorious prophecy be referred; and nothing less than the presence of "God manifest in the flesh" could fulfil the prediction, and render "the glory of the latter house greater than of the former."—ED.

# THE PROPHECY OF ZECHARIAH.

Zechariah was one of the captives who returned with Zerubbabel from Babylon, and, from an expression in chap. ii. 4. there is reason to conclude that he was called to the prophetic office when a young man. He began to prophesy in the second year of Darius Hystaspes, in the eighth month of the ecclesiastical year, and consequently two months after Haggai, and was a powerful assistant to that prophet in promoting the building of the temple. His prophecy, after a solemn call to repentance, contains nine visions with which God was pleased to favour him (chap. i—vi); followed by three discourses enforcing godly practice, with predictions of the trials and deliverances of his people, and of the entire gospel church to the end of the world, chap. vii—xiv.—ED.

## CHAPTER I.

(1) *An exhortation to repentance:* 1—6. (2) *A vision of horses:* 7—11. (3) *In reply to the angel, the Lord comforts Jerusalem:* 12—17. (4) *The vision of four horns and four carpenters:* 18—21.

A. M. cir. 3484. B. C. cir. 520.

IN the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

2 The LORD hath been [a] sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts, Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.[†]

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts, [a] Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not [b] take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat,[‡] in the second year of Darius, came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a [c] man riding upon a red horse, and he stood among the myrtle-trees that *were* in the bottom; and behind him *were there* red horses,[§] speckled, and white.[‖]

[a] Heb. *with displeasure.*

[†] *Turn ye unto me, and I will turn unto you, saith the Lord of hosts.*—From this and similar expressions, some have concluded that the work of spiritual salvation must begin with man; but facts concur with Scripture in attributing the whole work of grace to God. When a house is on fire and the inmates asleep, who begins the work of temporal salvation—the people who awake, or the man whose voice awakes them? Even so, the Lord calls to the sleeping sinner, and when he hears and arises, surely the work of spiritual salvation began not with the sinner, but with "God that showeth mercy."—ED.

[a] Is. 31. 6. Jer. 3. 12. & 18. 11. Ezek. 18. 30. Hos. 14. 1. ver. 3.

[b] Or, *overtake.* Deut. 9. 11, 12. Ps. 50. 21, 22. Ezek. 12. 28.

[‡] *Sebat*—corresponding to parts of January and February. The word is Syriac or Chaldee.—ED.

[c] Ver. 11, 12. Rev. 1. 13—16. & 6. 4. Jos. 5. 13. Ps. 45. 4. Ezek. 1. 26. & 10. 3. Dan. 7. 13. Is. 63. 1—3.

[§] Or, *bay.*

[‖] *A man.*—The Son of God appearing as the leader or "Captain of God's hosts," comp. ver. 11. (see Josh. 5. 13, 14.)—*Riding:* to denote the subserviency of the creatures, the celerity of his providential movements, and the irresistible power of his government. (See Ps. 45. 4. Rev. 6. 2. & 19. 11, 15.)—*Red:* an emblem of war.—*Stood:* at rest, but ready for action.—*Myrtle-trees:* emblems of peace.—*Bottom:* valley.—*Red, speckled, white:* various conditions of war—mingled war and peace—followed by the reign of righteousness.—ED.

A. M. cir. 3484. B. C. cir. 520.

[d] Prov. 2. 2—5. & 4. 7. Jam. 1. 5. Dan. 7. 16. & 8. 16. & 9. 22. & 10. 11, 12.

[e] Gen. 31. 11. Dan. 7. 16. & 8. 16. & 9. 22. & 10. 11, 12.

[*] *The angel that talked with me* was distinct from the leader represented, ver. 8. see also ver. 13.—ED.

[f] Ver. 8. John 1. 14. ch. 13. 7. 1s. 7. 14. & 9. 6. Gal. 4. 4. Rom. 8. 3. [g] Zeph. 2. 12. Ps. 72. 12, 13. Is. 55. 13. & 61. 3. & 43. 19.

[h] Dan. 10. 13, 20, 21. Ps. 91. 11. Heb. 1. 14. ch. 6. 7.

[i] Ver. 8, 10. Mal. 3. 1. Is. 61. 2. & 42. 1.

[k] Ps. 68. 17. ch. 6. 7. Dan. 10. 20.

[l] 1 Thes. 5. 3. ver. 15.

[m] Ver. 8, 10, 11. Is. 63. 9. Exra 1. 8 & 6. 3. Neh. 1. 5. & 2. 3. & 6. 17. & 7. 4. Heb. 7. 25.

[†] "The angel of the Lord" is Jehovah, God manifested to the senses. (See Judg. 6. 12. comp. with ver. 14. 27. Hos. 12. 3—5.) This appeal represents the Son interceding with the Father. See chap. 2. 8.—ED.

[n] Rev. 6. 10. Ps. 13. 1. & 103. 13. Dan. 12. 6. Heb. 4. 15.

[o] Ch. 7. 1, 5. Dan. 9. 2. Jer. 29. 10.

[p] Mat. 3. 17. John 11. 42. Is. 40. 1, 2. ver. 14, 16, 17.

[q] Ver. 9, 13. Rev. 1. 1, 17.

[r] Ch. 8. 2. Is. 9. 7. & 59. 17. & 63. 15. Nah. 1. 2. Hos. 11. 8. Ps. 78. 38.

[s] Amos 6. 1. ver. 11. 1 Thes. 5. 3.

[t] Is. 54. 6. Rev. 3. 19. Amos 3. 2. Heb. 12. 6. 7.

[u] Ps. 69. 26. & 83. 2—5. Job 31. 13. Is. 47. 6. & 10. 7. Ezra ix.

[x] Is. 12. 1. & 54. 7—10. Hos. 2. 19, 20. & 5. 15. & 6. 1.

[y] Hag. 1. 14. Is. 44. 26, 28. Jer. 30. 18. ch. 2. 2. 4. Ezra 6. 15. Neh. ii—vi. xi. xii.

[z] Is. 44. 26. Jer. 30. 18. Neh. 11. 25—35.

[‡] Heb. *good.*

[a] Is. 40. 1, 2. & 51. 11, 12. & 60. 15, 20. & 52. 1, 9.

[b] 2 Chr. 6. 6. ch. 2. 12. & 3. 2. Is. 14. 1.

[c] Ezra 4. 4—10. & 5. 3. Neh. 4. 7. Dan. 2. 37—44. & 7. 3—7, 17. & 8. 4—14, 23—25. & 11. 28—35.

[§] Most probably the Babylonian, Medo-Persian, Grecian and Roman monarchies.—ED.

9 ¶ Then said I, O my lord, [d] what *are* these? And the angel [*] that talked with me [*] said unto me, I will show thee what these *be.*

10 And the [f] man that stood among the [g] myrtle-trees answered and said, These *are they* whom the LORD hath [h] sent to walk to and fro through the earth.

11 And they answered the [i] angel of the LORD that stood among the myrtle-trees, and said, [k] We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is [l] at rest.

12 ¶ Then [m] the angel of the LORD [†] answered and said, O LORD of hosts, [n] how long wilt thou not have mercy on [o] Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* [p] good words *and* comfortable words.

14 So the [q] angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts, I am [r] jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* [s] at ease: for I was but [t] a little displeased, and they [u] helped forward the affliction.

16 Therefore thus saith the LORD, [x] I am returned to Jerusalem with mercies: [y] my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts, [a] My cities through [‡] prosperity shall yet be spread abroad; and the LORD shall yet [a] comfort Zion, and shall yet [b] choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four [c] horns.[§]

EXPLANATORY NOTES. CHAP. I.—Ver. 5, 6. Your wicked ancestors, and false prophets, have, according to my threatenings, perished in their sins. 8—10. The *man riding on a red horse* denotes Christ God-man, redeeming us to God by his blood, and ready to execute his vengeance on his own and his church's enemies. The *red, speckled,* and *white* horses that attend him, represent his angels and ministers as employed in executing or declaring his works of wrath or mercy. The *myrtle-trees in the bottom,* denote the Jews and other saints preserved in debasement and trouble. 18—21. The *horns* may represent the Samaritans,



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19 And I said unto the angel that talked with me, [d] What *be* these? And he answered me, These *are* the horns which have [e] scattered Judah, Israel, and Jerusalem.

20 And the LORD showed me four [f] carpenters.*

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray† them, to cast out the horns of the Gentiles, which [g] lifted up *their* horn over the land of Judah to scatter it.‡

A. M. cir. 3484. B. C. cir. 520.

d Ver. 9. Mat. 7. 7.

e Dan. 12. 7. ch. 8. 13.

f Deut. 33. 25. & 32. 36. Gen. 27. 14. Obad. 21. ch. 9. 12—16. & 12. 2—4.

* Rather, "mechanics," as the word is alike applicable to any workman in stone, metal, or wood. It may also be rendered "watchers," or "overseers."—Ed.

† *Fray*—to affright.—Ed.

g Ps. 75. 4. Zeph. 2. 8.

‡ These cannot represent any powers that have yet arisen; for none has yet "cast out the horns (power) of the Gentiles," who still continue to tread down Jerusalem, and scatter Judah.—Ed.

## CHAPTER II.

(1) *Jerusalem measured:* 1—5. (2) *The redemption of Zion:* 6—9. (3) *A promise of the divine presence:* 10—13.

I [a] LIFTED up mine eyes again,* and looked, and behold [b] a man† with a measuring-line in his hand.

2 Then said I, Whither goest thou? And he said unto me, [c] To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that [d] talked with me went forth, and [e] another angel went out to meet him,

4 And said unto him, Run, speak to this [f] young man, saying, [g] Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, [h] will be unto her a wall of fire‡ round about, and will be the glory in the midst of her.

6 ¶ [i] Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for [k] I have spread you abroad as the four winds of the heaven, saith the LORD.

7 [l] Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts, After the [m] glory hath he sent me§ unto [n] the nations which spoiled you; for he that [o] toucheth you toucheth the apple of his eye.

A. M. cir. 3484. B. C. cir. 520.

a Ch. 1. 8, 18.

* This forms a third vision, in which some of the parties in the former vision appear in new employments.—Ed.

b Ch. 1. 8, 10. Ezek. 40. 3. & 47. 4. Rev. 11. 1. & 21. 15, 16.

† *A man.*—An angel in, or of, human form, ver. 3.—Ed.

c Ver. 4. ch. 1. 16. Is. 44. 28. Jer. 31. 38. & 31. 39, 40. & 32. 44. Neh. iii. Rev. 21. 15, 16.

d Ch. 1. 9, 13, 14.

e Or, *the other*. ch. 1. 8, 10—12.

f Jer. 1. 6. Dan. 1. 17.

g Ch. 1. 17. Jer. 31. 27. & 5. 18. Amos 9. 14. Is. 49. 19—22. & 54. 2, 3. & 60. 4, 11, 22.

h Is. 4. 5. & 10. 17. & 60. 19, 20. & 26. 1. & 25. 4. Rev. 21. 10, 23. ver. 10—12.

‡ *A wall of fire.*—A literal allusion to the custom, in forest countries, of kindling a line of fires around an encampment to keep off wild beasts.—Ed.

i Is. 55. 8. & 48. 20. & 52. 11, 12. ch. 9. 11, 12. ver. 7. Rev. 18. 4. 2 Cor. 6. 17. Jer. 5. 18.

k Jer. 15. 4. & 24. 10. Ezek. 11. 16, 17.

l Ver. 8. Eccl. 8. 11. Gen. 19. 17, 22. Mic. 4. 10. Jer. 51. 6, 45. & 50. 8.

m Is. 60. 12. ch. 1. 15, 17. ver. 4, 5.

§ *Sent me.*—The angel of the LORD—"the WORD of the Lord." See Jonah i. 1. & comp. chap. 3. 3, with ver. 15.—Ed.

n 2 Kin. 24. 2. Neh. 4. 7. Jer. 50. 18, 34. & 51. 36.

A. M. cir. 3484. B. C. cir. 520.

o Deut. 32. 10. Ps. 17. 8. & 105. 15. Acts 9. 4. ch. 1. 15. Mat. 25. 35—45. 2 Thes. 1. 6.

p Is. 11. 15. & 19. 16. & xiii, xiv, xxi, xlviii. & 45. 14. & 54. 17. Jer. 1. 11. & 25. 14. & 27. 7.

q Ver. 6. ch. 4. 9. & 6. 15. Jer. 16. 21.

r Is. 12. 6. & 35. 10. & 51. 11. & 54. 1. & 66. 10. Zeph. 3. 14.

s Lev. 26. 12. Ezek. 37. 27. John i. 14. Gal. 4. 4. 2 Cor. 6. 16. Rev. 21. 3. & 21. 2. Mat. 28. 20.

t Ch. 8. 21, 22. Is. 2. 2—5. & 11. 9, 10. & xlix, lx—lxii, lxv, lxvi. Ps. 22. 27—31. & 72. 8—11. 16, 17, 19. & 87. 4. Acts ii—xix. Rev. 11. 15. Ex. 12. 40.

u Deut. 32. 9. Ps. 135. 4. Ex. 19. 5, 6. 1 Pet. 2. 9.

x Hab. 2. 20. Zeph. 1. 7.

y Zeph. 3. 7. Ps. 12. 5. & 76. 9.

z Heb. *the habitation of his holiness.* Deut. 26. 15. Is. 57. 15. & 66. 1.

9 For, behold, [p] I will shake mine hand upon them, and they shall be a spoil to their servants: and [q] ye shall know that the LORD of hosts hath sent me.

10 ¶ [r] Sing and rejoice, O daughter of Zion: for, lo, I come, and I [s] will dwell in the midst of thee, saith the LORD.

11 And [t] many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee; and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall [u] inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 [x] Be silent, O all flesh, before the LORD: for he is [y] raised up out of [z] his holy habitation.

## CHAPTER III.

(1) *The vision of Satan resisting Joshua:* 1—7. (2) *The promise of the Branch:* 8—10.

AND he showed me [a] Joshua the high priest standing before [b] the angel of the LORD,* and [f] Satan [c] standing at his right hand [‡] to resist him.§

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath [d] chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

3 Now Joshua was clothed with [e] filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, [f] Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.‖

5 And I said, Let them set [g] a fair mitre upon his head. So they set a fair mitre upon his

A. M. cir. 3484. B. C. cir. 520.

a Ezra 3. 2. ch. 6. 11, ver. 8.

b Ch. 1. 8, 10, 12, 13. Ex. 11. 2. 1 John 2. 1. Mal. 3. 1.

* *Angel of the Lord.*—See chap. 1. 12.—Ed.

† That is, *an adversary.*

c Job 1. 6. & 2. 1. Ps. 109. 6. Rev. 12. 10.

‡ Heb. *to be his adversary.*

§ *To resist him*, in his attempts at reforming the idolatrous and immoral practices of priests and people.—Ed.

d Ch. 1. 17. & 2. 12. 2 Chr. 6. 6.

e Is. 64. 6. ver. 4. Ezra 9. 2, 11, 12. Rom. 8. 3. 2 Cor. 5. 21.

f Is. 6. 5, 7. & 43. 25. & 61. 6.

‖ The filthy garments are not washed, but totally removed, while new and clean garments are supplied. The emblem of regeneration, in which old things pass away, and all things become new.—Ed.

g Ex. 28. 2, 4. & 39. 6. ch. 6. 11. Lev. 8. 9. Heb. 2. 8, 9. Rev. 19. 12.

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Arabians, Ammonites, and Philistines; or the four empires of Chaldea, Persia, Greece, and Rome: and the *carpenters* may denote Joshua, Zerubbabel, Ezra, Nehemiah, and other Jewish deliverers or protectors; or even the four empires, which destroyed one another.

REFLECTIONS UPON CHAP. I.—The law must be preached as an introduction to the gospel. The past judgments of God upon sinners ought to be improved by us as warnings to avoid imitation of their sins; and the view of his almighty power ought to animate us to a speedy and serious repentance. It is happy to have him for a friend, but terrible to have him our adversary. No pattern ought to be copied in contempt of, or disobedience to, him; and no safety can be expected in obstinate wickedness. No unbelief can falsify God's word. If we receive not his promises, he will execute his threatenings upon us. But how closely Jesus Christ cleaves to his people in all their debasement and distress! He is ready to teach his servants, or employ his angels or ministers, for their relief. And while most of mankind remain unconcerned under the curse of God, and the power of the devil, seasonably and effectually he intercedes for his people. Hereby is ensured to his church the destruction of all their cruel and brutal enemies, and comfort and happiness to themselves. And let Satan find as many and as powerful agents to oppress the church as he will, Christ will find enough to resist and destroy them.

CHAP. II.—Ver. 4, 5. Multitudes of houses shall be built without the walls, and all live in peace and safety, as God himself will effectually protect them: and his presence in his ordinances will be their distinguished honour. 6—9. Ye, who yet remain scattered here and there in Chaldea, hasten to your own country; for scarcely shall my glory have taken possession of the temple at Jerusalem, when I will further revenge the injuries done to you upon the inhabitants of Babylon, and reduce them into a state of bondage to the Medes and Persians, who were lately their tributaries.

REFLECTIONS UPON CHAP. II.—The more we have seen of divine things, the more we should search into them. Nor need we fear that room for new converts will ever be wanting in the church. Yea, thrice happy is it when multitudes are joined to the Lord, and have him for their protector and glory! Alas! that such multitudes, through unbelief, should be so averse to leave their bondage, and share the liberty of Christ! But no dispersion or slavery can hinder his redressing the grievances of his people, or avenging their injuries. Infinitely tender is his sympathy towards them in their distress: and plainly he marks his and his servants' mission in the seasonable fulfilment of his promises and threatenings. Nothing on earth can more rejoice gracious souls than to behold the church restored to her privileges, enlarged by the accession of multitudes, and blessed with the presence of God. And in everything, especially in his great works, we ought silently to adore and wait for him.

CHAP. III.—Ver. 1, 2. Satan laboured, by accusations and other means, to render Joshua's ministrations for himself and his people unsuccessful. But Christ, in his Father's name, rebuked the devil, and defended Joshua and the returned remnant of the Jews, as persons graciously preserved under, and delivered from, manifold dangers and trials of affliction. 3—5. Joshua's filthy garments represented the sinfulness and miseries of himself and his people; and his *change of raiment* the pardon of, and reformation from, their sins, and their advance-



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head, and clothed him with garments. And the angel of the LORD stood by.

6 ¶ And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.*

8 ¶ Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they *are* men wondered at:† for, behold, I will bring forth my servant The BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone‡ *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.

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* I will give thee an inheritance in the heavenly places among the hosts that now stand with me. See chap. 1. 8—11.—ED.

† *Men wondered at.*—Typical men—signs, by their present deliverance, of God's future purposes of mercy and restoration to his people.—ED.

‡ "From out of one stone shall be seven fountains; behold, I will open the graving thereof"—*Boothroyd*. A reference, however, to chap. 4. 10, will, most probably, lead to the conclusion that "seven eyes" is the preferable translation; then, for exposition, let it be recollected that "seven" is the emblem of perfection in successive workings, terminating in rest; even as the six days of creation were closed by the hallowed sabbath; that the "seven eyes" represent the "seven spirits" of Christ the Lamb (Rev. 1. 4. & 5. 6.), and that these are not seven created spirits, but the seven infinite endowments of the Holy Ghost (John 3. 34.), whereby our Lord was fitted for the mediatorial office, Is. 11. 2. see also Zec. 4. 10.—ED.

## CHAPTER IV.

*The vision of the golden candlestick and two olive-trees.*

AND [a]the angel that talked with me came again and [b]waked* me, as a man that is wakened out of his sleep,

2 And said unto me, [c]What seest thou? And I said, I have looked, and behold [d]a candlestick all *of* gold,† with a bowl upon the top of it, and his seven lamps thereon, and ‡seven [e]pipes to the seven lamps which *are* upon the top thereof;

3 And [f]two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, [g]What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, [h]No, my lord.

A. M. cir. 3481. B. C. cir. 523.

a Ch. 1. 9, 13. & 2. 3. & 5. 5, 6.

b Jer. 31. 26. Dan. 8. 18. & 10. 8, 10, 18.

* The prophet seems to have been overwhelmed in a deep reverie, meditating on the vision of spiritual agencies which he had just witnessed.—ED.

c Ch. 5. 2. Jer. 1. 11, 13.

d Ex. 25. 31—40. Rev. 1. 12. Col. 2. 3. John 1. 9. 14. & 8. 12. Mat. 5. 14—16. & 25. 1—4. Phil. 2. 15, 16.

† Heb. *with her bowl.*

‡ Or, *seven several pipes to the lamps, &c.*

e Rev. 4. 5. & 5. 6. & 1. 4.

f Ver. 11, 14. Rev. 11. 4.

g Prov. 4. 7. Jam. 1. 5. Mat. 7. 7, 8. & 16. 17. 2 Cor. 3. 5.

h Prov. 30. 2, 3. Ps. 73. 22. Dan. 4. 18. Gen. 41. 16.

A. M. cir. 3484. B. C. cir. 520.

1 Hos. 1. 7. 1 Cor. 1. 27. 2 Cor. 10. 4, 5. ver. 12.

* Or, *army.*

† The natural light of the sun is not supplied by man's "might or power," but by God's good pleasure. The tree is planted and tended by man's hand, but yet the growth of the tree, and the production of oil for artificial light, is as much the work and gift of God as is the light of the sun. So Zerubbabel shall be God's agent to build his temple, but his light to work and his assumed success are totally independent of human power, and must proceed from the grace and energy of the Holy Spirit.—ED.

k Ver. 9. Is. 40. 4. Luke 3. 5. Dan. 2. 35. Rev. 16. 14. Jer. 51. 25. Mat. 21. 21.

‡ *Great mountain.*—The many obstructions to the building of the temple which the enemies of the Jews cast in Zerubbabel's way. See Ezra 4. 5. Neh. 4. 6.—ED.

l Ezra 6. 16, 17. & 3. 10, 11. Ps. 118. 26. & 122. 6—8. & 51. 18.

m Ezra 3. 10. & 6. 15. ch. 6. 12, 13. Mat. 16. 18. Heb. 12. 2. & 1. 3.

n Ch. 2. 9, 11. 1 Cor. 2. 4, 5. 1 Thes. 1. 5. & 2. 13.

§ Or, *with the seven eyes of the LORD shall rejoice.*

‖ Heb. *stone of tin.*

* See chap. 3. 9.—ED.

† Heb. *by the hand.*

‡ Or, *empty out of themselves* oil unto *the gold.*

§ Heb. *the gold.*

‖ Heb. *sons of oil.*

* The Mosaic and Christian dispensations, that stand up before the Lord as his witnesses through the whole earth; and, through whose prayers and ordinances, God has dispensed and will dispense the graces of his Spirit throughout all ages. Comp. with chap. 6. 5. where "standing before the Lord," refers not to individuals but monarchies or dispensations.—ED.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, [i]Not by *might, nor by power,† but by my Spirit, saith the LORD of hosts.

7 Who *art* thou, [k]O great mountain?‡ before Zerubbabel *thou shalt become* a plain: and he shall bring forth the head-stone *thereof* [l]*with* shoutings, *crying*, Grace, grace, unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 [m]The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it: and thou [n]shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? §for they shall rejoice, and shall see the ‖plummet in the hand of Zerubbabel *with* those seven;* they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive-branches which †through the two golden pipes ‡empty §the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, These *are* the two ‖anointed ones,* that stand by the LORD of the whole earth.

## CHAPTER V.

(1) *The vision of a flying roll:* 1—4. (2) *Of a woman pressed in an ephah:* 5—11.

A. M. cir. 3484. B. C. cir. 520.

* This presents the sixth vision.—ED.

a Is. 8. 1. Jer. 36. 1. Ezek. 2. 9.

b Ver. 1. Mal. 3. 5. Zeph. 1. 7, 14. 2 Pet. 2. 3.

THEN I turned,* and lifted up mine eyes, and looked, and behold a flying [a]roll.

2 And he said unto me, What seest thou? And I answered, I see a [b]flying roll; the length

ment to glory and honour. 7. If Joshua conducts himself well, the high priesthood shall be continued with him and his descendants, and he shall be highly respected by his fellow ministers, and at last admitted to the blessed fellowship of angels and glorified saints. 8. Joshua and his fellow priests were monuments of God's marvellous deliverance from captivity, and were typical of Christ, who, as man, growing up amidst weakness, and bringing forth glory to God, and happiness to men, is called The BRANCH. 9. This stone represents Christ as the only foundation laid in Zion, regarded by beholders unnumbered, endowed by God with all eminent gifts and graces, and made perfect by sufferings and glory, that he may be the source of the justification and sanctification of the whole church, and of all the happiness and safety of his people.

REFLECTIONS UPON CHAP. III.—Satan never fails to resist and discourage as far as he can the faithful ministers and worshippers of God. But Christ is our present helper in time of need. And he will be graciously pitiful to our infirmities, and ready to relieve. With him narrow escapes from imminent danger are preludes of, and may be pleas for, further favours. No sinful or distressing pollutions can break his covenant with us. And if our hearts be upright with him, he will bear with our infirmities, and reward our services done in faith. There is sufficient virtue in him to change both our state and nature: and great and lasting will be the honours of his faithful servants.—But how infinitely marvellous are the incarnation, person, and office of our Redeemer! Infinitely marvellous were God's preparations of him for his debased and honorary work, as the only Saviour of men. And infinitely delightful are the pardons, sanctification, peace, rest, and holy fellowship which his people enjoy through him.

CHAP. IV.—Ver. 2, 3, 11, 14. The *candlestick* denotes the church curiously framed, pure, precious, and durable; the *seven lamps*, her ministers and members; the *two olive-trees*, Christ in his natures or offices, or he and his Spirit in their new covenant stations: the *oil*, gifts and graces; and the pipes for conveying it, the ordinances of the gospel. 6—10. Not by human, but divine assistance, shall Zerubbabel, notwithstanding all the attempts of the heathens to hinder him, happily and triumphantly finish the building of the temple; and even you, who have had low thoughts of the beginning of this work, shall rejoice when you see him carrying it on prosperously, and marvellously assisted by my all-seeing, all-preserving, and governing providence. And in like manner shall Jesus Christ, notwithstanding all the opposition of hell and earth, from age to age build up his gospel church, though by weak instruments, to the great comfort of his people.

REFLECTIONS UPON CHAP. IV.—Not only must the Holy Ghost exhibit to us divine things, but must also make us observe them. And it is desirable to understand God's manifestations of himself in his word, ordinances, and providences; yea, great is the shame that we are so slow of heart to conceive of them. Yet in parables we may often understand their scope, though we should not clearly understand every circumstance of them. No want of human helps can hinder God's work. Nay, they are often withheld, that his power and grace may have all the glory. Silent progress will issue in triumphant shoutings. What takes its rise from, may safely be committed to, the care of his grace. He will never forsake the work of his hands. And, while fulfilment of predictions attests their divine original, the smallest beginnings of his work ought never to be despised. It is inexpressibly comfortable to see magistrates and ministers active in building the church, and God himself making all his providences to concur for her welfare, while Jesus and his Spirit, by ordinances and oracles, pour down their influences upon her ministers and members.



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thereof *is* [c] twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* [d] the curse that goeth forth over the face of the whole earth: [*] for [†] every one that stealeth shall be cut off *as* on this side, according to it; and every one that sweareth [‡] shall be cut off *as* on that side, [§] according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and [f] shall consume it, with the timber thereof, and the stones thereof.

5 ¶ Then the angel [g] that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* [h] an ephah [‖] that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a [i] talent [*] of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* Wickedness: and he cast it into the midst of the ephah; and he [k] cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there [l] came out [†] two women, and the wind *was* in their wings; (for they had wings like the wings of a stork;) and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of [m] Shinar: and it shall be established, and set there upon her own base. [‡]

A. M. cir. 3484.
B. C. cir. 520.

c Gen. 6. 1. Rev. 16. 5.

d Deut. 11. 29. & 28. 15, &c. & 30. 19. ch. 8. 17. Mal. 4. 6. Rev. 14. 10. Is. 3. 11.

* *Whole earth*—whole land of Judea.—Ed.

† Or, *every one of this people that steal-eth, hideth himself guiltless as it doth.*

e Hos. 4. 2. Prov. 29. 24. & 30. 9. Mal. 1. 6. & 3. 5, 8. Neh. 13. 10, 11. Ex. 23, 7, 13. ver. 4.

‡ *Every one that steaketh—and every one that sweareth.*—Sins very prevalent among the Jews in the days of our Lord. See Mat. 5. 33—36. & 23. 14, 16—22. Luke 11. 52. John 10. 8, 10. Rom. 2. 21.—Ed.

§ *This side* and *that side.*—The roll was written on both sides, as in Ezek. 2. 10.—one side containing the curses against robbers, the other against blasphemers.—Ed.

f Lev. 14. 45. Job 18. 14, 15. & 20. 26. Luke 19. 44.

g Ch. 2. 3. & 4. 1. & 1. 19.

h Mat. 23. 32. Gen. 15. 16. Amos 8. 5.

‖ *An ephah*—a measure much in use among the Jews, (Ex. 16. 36. Lev. 19. 36. Ruth 2. 17.) resembling the common bushel in shape, and containing about seven gallons.—*Their resemblance:* the emblem of the Jews as traffickers in all lands.—Ed.

i Or, *weighty piece.* Mat 18. 24. Amos 2. 13. Is. 13. 1. & 14. 1. & 17. 1. & 19. 1. & 21. 1. & 22. 1. & xxiv. lix. & 65. 21. Ezek. 16. 46. Gen. 13. 13.

* *A talent*—125 pounds.—Ed.

k Ps. 59. 5—8. Prov. 5. 22. Lam. 1. 15. 14. Jer. 2. 17, 19. & 46. 44. & 48. 10. & 15. 8. Is. 24. 17, 18. Amos 9. 1—4.

l Ezek. 12. 22. Zeph. 1. 7. Mal. 3. 5. 2 Pet. 3. 1, 3.

† *There came out.*—"There went forth." Newcome.—*Two women:* the two nations of Assyria and Babylon.—*Lifted up the ephah:* carried the unjust and blasphemous people captive.—Ed.

m Chaldea. Gen. 11. 2, 9. & 14. 1. or *shaking out.* Deut. 28. 64—68. Lev. 26. 33—39. Luke 21. 24.

‡ *Her own base.*—The distinctive character of the Jewish nation shall remain firm as the pedestal of a statue, or foundation of a building, during the entire period of their dispersion.—Ed.

## CHAPTER VI.

(1) *A vision of four chariots:* 1—8. (2) *Joshua crowned:* 9—11. (3) *The* BRANCH *revealed:* 12—15.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came [a] four chariots out from between two mountains; and the mountains *were* [b] mountains of brass.

A. M. cir. 3484.
B. C. cir. 520.

a Dan. 2. 32, 33, 37—40. & 7. 3—7, 17, 18. ch. 1. 18, 19.

b Is. 14. 24, 25, 27. & 46. 10, 11. Prov. 19. 21. Ps. 33. 11.

2 In the first chariot *were* [c] red horses; and in the second chariot [d] black horses;

3 And in the third chariot [e] white horses; and in the fourth chariot [f] grisled and [*] bay horses.

4 Then I answered and said unto the angel that talked with me, [g] What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the four [h] [†] spirits of the heavens, which go forth from [k] standing before the LORD of all the earth.

6 The black horses [‡] which *are* therein go forth into the [l] north country; and the white go forth [m] after them; and the grisled go forth toward the [n] south country.

7 And the [o] bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have [p] quieted my spirit [§] in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, [q] which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take [r] silver and gold, and make crowns, and set *them* upon the head of Joshua, the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold [s] the man whose name *is* The BRANCH; and he shall [t] grow [*] up out of his place, and he shall build the temple of the LORD;

13 Even he shall build the temple [†] of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a [u] priest upon his throne: and the counsel of peace shall be between them both. [‡]

14 And the crowns shall be to [x] Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

A. M. cir. 3484.
B. C. cir. 520.

c Jer. 50. 17. & 51. 36. Hab. 1. 6—10. & 2. ix. Rev. 6. 4.

d Dan. 7. 5. & 8. 3, 4. & 11. 2. Neh. iv. & 9. 26, 27. Ezra 4. 4, 5, &c. Rev. 6. 5.

e Dan. 2. 32, 39. & 7. 6. & 8. 5—8. & 11. 3—35. Rev. 6. 2.

f Dan. 2. 33, 40—43. & 7. 8, 11, 19—28. & 11. 36—45. Rev. vi, viii, xii, xiii, xvi.

* Or, *strong.*

g Ch. 1. 9, 19, 21. & 5. 10.

h Ch. 1. 10. & 5. 4. Ps. 66. 17. Heb. 1. 14. Dan. 10. 13. & 7. 2. 2 Kin. 6. 14.

i Or, *winds.* Dan. 7. 2.

† *Spirits of the heavens.*—Characteristic spirits of the four governing powers that move the affairs of the world, and are raised above their subjects, and are therefore called "heavens."—Ed.

k Ch. 3. 7. & 4. 14. 1 Kin. 22. 19. Luke 1. 19. Dan. 7. 10. Mat. 18. 10.

‡ Why are the "red" not mentioned? Because the Assyria-Babylonish empire was gone, and the Medo-Persian now erected on its ruins.—Ed.

l Chaldea. Jer. 1. 14, 15. & 4. 6. & 6. 1. & 1. ii. Is. xlii, xiv, xxi, xlvii.

m Dan. 7. 5—7. & 11. 3, 4.

n Egypt, Arabia, &c. Dan. 11. 5, 6, 40. & 7. 7, 19, 24.

o Rev. 8. 5—12. & 12. 3, 15. & 13. 1. & 17. 3. Dan. 7. 7, 19, 24, ch. 1. 10.

p Ezek. 5. 13. ch. 1. 15. Jer. 30. 17, 25, 29, 34. Is. 51. 22, 23. & 49. 14. 2 Sam. 21. 14.

§ *Quieted my spirit.*—Fulfilled my purposes of judgment on the Babylonians, whose empire was called the north country, because extending to the north of Judea.—Ed.

q Ezra ii, viii. & 7. 16. & 8. 25, 26. ver. 15.

r Ezra 6. 24, 30. Hag. 2. 6, 8.

‖ *Joshua.*—The same as JESUS, a Saviour; of whom this Joshua is an eminent type.—*Crowns:* two crowns, indicating that Christ should wear two crowns; as King and High Priest of his people. See ver. 13.—Ed.

s Ver. 13, 17. Mal. 3. 1. Is. 4. 2. & 9. 6. & 11. 1. & 53. 2. John 1. 14, 15. 1 Tim. v. 5. ch. 3. 8. Jer. 23. 5. & 33. 15.

t Or, *branch up from under him.* Is. 53. 2. Mat. 2. 1, 23.

* *And he shall grow.*—"Even he shall grow."—Ed.

† The temple to be built by the BRANCH, is the temple of the body which he took, and of the church which he redeemed. John ii. 19, 21. 1 Cor. 3. 16. 2 Cor. 6. 16. 1 Pet. 2. 5.—Ed.

u Ps. 110. 4. Heb. 3. 1.

‡ *Between them both.*—Between God the Father, as "LORD of hosts" (ver. 12.) and God the Son, as "the angel of the LORD," ver. 13.—Ed.

x Same as ver. 10.

CHAP. V.—Ver. 6—11. The *ephah*, a large measure, denotes that they would fill up a very large measure of iniquity everywhere before God would execute his judgments upon them. The woman *sitting* in the ephah denotes the Jewish nation awfully abandoned to wickedness. The *talent of lead*, for covering the mouth of the ephah, denotes the dreadful and unavoidable weight of their calamities. The *two winged women*, who carried the ephah, denote the Roman armies destroying the Jews, and carrying them into a miserable and lasting captivity. Their *fixing an house* for it in the *land of Shinar*, imports that the dispersion of the Jews by the Romans would be as miserable, and much more lasting, than the captivity in Babylon.

REFLECTIONS UPON CHAP. V.—Fearful is the curse which all men are under by nature; and which will find them out, go where they will, if they continue without Christ. Thieves and profane swearers, those brethren in sin, are infamous and self-destroying wretches. And unavoidable, insupportable, and lasting is the wrath of God, which falls upon obstinate transgressors, and especially apostates from his true worship.

CHAP. VI.—Ver. 1—8. The *brazen mountains* may denote the unchangeable counsels of God, from which everything in churches or nations originates; or the seeming difficulties in the first rise of events. The *four chariots*, drawn by *horses of different colours*, may represent the diversified dispensations of Providence in acts of mercy or wrath; or the angels of God as everywhere throughout the world ministering therein; or the apostles and ministers of Christ as actuated by his Spirit, and ministering in what relates to the church; or the four successive empires in the world. The *red horses* represented the bloody Chaldeans; the *black*, the Persians, who executed God's vengeance in conquering Chaldea, called the *north country;* the *white*, the rapidly victorious Greeks; and the *grisled* and *bay horses*, the Romans at last mingled with the ravaging Goths, who especially carried their conquests to the south. [See Introduction, chap. iv. sect. xi—xv.] 13. The *counsel of peace* denotes the covenant of grace between Christ and his Father; and the gospel of our salvation, in which Christ's priestly and kingly offices are so gloriously connected. 14. The crowns remained in the



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15 And they *that* [y] *are* far off[o] shall come and build in the temple of the LORD; and [z] ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, [a] if ye will diligently obey the voice of the LORD your God.

A. M. cir. 3484. B. C. cor. 520

y Is. 56. 6. & 57. 19. & 66. 19. Acts 2. 39.

o *They that are far off.*—The Gentiles. Eph. 2. 13—22.—Ko.

z Ch. 2. 9, 11. & 4. 9.

a Ch. 3. 7. & 8. 16, 17. Is. 1. 19. 1 Cor. 15. 58.

## CHAPTER VII.

(1) *The hypocrisy of the Jews exposed in their mode of fasting:* 1—7. (2) *They are exhorted to repentance:* 8—14.

AND it came to pass [b] in the fourth year[c] of king Darius, *that* [b] the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When [c] they had sent unto the house of God Sherezer and Regem-melech, and their men, [f] to pray before the LORD,

3 *And* to speak [d] unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I [e] weep[f] in the [g] fifth month, [g] separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth[i] and [h] seventh *month*, even those [i] seventy years, [k] did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, [l] did not ye eat *for yourselves*, and drink *for yourselves*?

7 [m] [*] *Should ye* not *hear* the words which the LORD hath [n] cried [f] by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the [o] south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, [‡] Execute true judgment, and show mercy and compassions every man to his brother:

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

A. M. cir. 3487. B. C. cor. 517.

a Ezra 6. 15. ch. 1. 1.

b Nearly two years after the foundation of the temple had been laid (Hag. 2. 10, 18.); and two before it was finished. Ezra 6. 15.—Ko.

b Heb. 1. 1. 2 Pet. 1. 21. 2 Tim. 3. 16. Ezek. 2. 7. & 3. 17.

c The Jews remaining in Chaldea. ch. 6. 10. Ezra viii.

f Heb. *to entreat the face of the LORD.*

d Deut. 33. 10. & 17. 9—11. Mal. 2. 7. 1 Pet. 4. 11.

e Joel 2. 15. ver. 5. ch. 8. 19.

2 Now that the captivity has been restored, and the temple likely to be soon completed, "should I (continue to) weep?" This question being uttered upon the assumption that they had wept in contrition of spirit — a self-flattering assumption, which the prophet proceeds to rebuke, on the authority of Him who searches and "tries the reins and the heart."—Ko.

f 2 Kin. 25. 8, 9. Jer. 52. 12, 13. ver. 5. ch. 8. 19.

g Joel 2. 15. 1 Cor. 7. 5. ch. 12. 12—14. Mat. 6. 16.

§ In the fifth month for the temple, in the seventh for Gedaliah. 2 Kin. 25. 8, 25.—Ko.

h Jer. 41. 1, 2. ch. 8. 19.

i Ch. 1. 12. Dan. 9. 2.

k Is. 58. 3. & 1. 11, 12. Rom. 14. 6. ver. 6. Dan. 9. 13.

l Rom. 14. 6, 7, 17. 1 Cor. 10. 31.

‖ Or, *be not ye they that*, &c.

m Is. 55. 6, 7. John 13. 17. 1 Tim. 4. 7, 8.

* Or, *Are not these the words?*

n Jer. 1—iii. & 44. & 2 Kin. 17. 13. Hos. 1—xiv. Amos 1—ix. Mic. 1—vii. Joel 1—iii. Zeph. 1—iii. Is. 1—lxvi. Ezek. 1—xlviii.

† Heb. *by the hand of, &c.*

o Deut. 34. 3. 2 Kin. 25. 5. Mat. 3. 1. Luke 1. 39.

‡ Heb. *Judge judgment of truth.*

A. M. cir. 3487. B. C. cor. 517.

p Neh. 9. 29. Jer. 7. 24. Acts 7. 51, 57. Rom. 4. 10. & 11. 8, 7.

q Heb. *They gave a backsliding shoulder.*

q Heb. *made heavy.* Is. 6. 10.

r Is. 48. 4. Jer. 3. 3. Ezek. 3. 7. Acts 7. 51. Job 9. 4.

s Neh. 9. 30. 2 Pet. 1. 21.

† Heb. *by the hand of.*

t Deut. 8. 19. Mic. 3. 12. Jer. 25. 9, 11. Lam. 1—v.

u 2 Kin. 17. 13—19. 2 Chr. 24. 19. 36. 16. Ps. 81. 8—11

x Prov. 1. 28. Is. 1. 15. Jer. 11. 11. & 14. 12. Mic. 3. 4.

y Lev. 26. 33. Deut. 28. 64.

z Ch. 9. 14. Jer. 23. 19. & 25. 32. Ps. 58. 9. Is. 21. 1. Amos 8. 14.

a 2 Chr. 36. 21. Dan. 9. 10. Lam. 2. 2.

b Heb. *land of desire.* Dan. 8. 9.

11 [p] But they refused to hearken, and [q] pulled away the shoulder, and [q] stopped their ears, that they should not hear.

12 Yea, [r] they made their hearts *as* an adamant-stone, lest they should hear the law, and the words which the LORD of hosts hath sent [s] in his Spirit [t] by the former prophets: therefore came [t] a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as [u] he cried, and they would not hear; so [x] they cried, and I would not hear, saith the LORD of hosts:

14 But [y] I scattered them with [z] a whirlwind among all the nations whom they knew not. Thus the land [a] was desolate after them, that no man passed through nor returned; for they laid the [b] pleasant land desolate.

## CHAPTER VIII.

(1) *The restoration of Jerusalem:* 1—8. (2) *The building of the temple encouraged:* 9—15. (3) *Reformation required; joy and enlargement promised:* 16—23.

A. M. cir. 3487. B. C. cir. 517.

AGAIN [a] the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts, [b] I was jealous for Zion with great jealousy, and I was jealous for her [c] with great fury.*

3 Thus saith the LORD, [d] I am returned[†] unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, [e] A city of truth; and the mountain of the LORD of hosts, The holy mountain.

4 Thus saith the LORD of hosts, There shall yet [f] old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand [‡] for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be [§] marvellous in the eyes of the remnant of this people in these days, should it also be [§] marvellous in mine eyes? saith the LORD of hosts.

a Ezek. 2. 7. & 3. 17. Heb. 1. 1. 2 Tim. 3. 16. 2 Pet. 1. 21.

b Ch. 1. 14, 16. Nah. 1. 2. Is. 9. 7. & 63. 1—4, 13. Deut. 7. 8, 7.

c Nah. 1. 2. Ezek. 36. 5, 6. Jer. 1, ii. Is. xiii, xiv, xxi.

* *With great fury* against her cruel and tyrannous oppressors.—Ko.

d Ch. 1. 14. & 2. 10. 2 Cor. 6. 16. Rev. 21. 3. Ezek. 43. 35.

† *I am returned*—at present, in purpose and promise; after the restoration (ver. 4, 7, 8.) in fulfilment.—Ko.

e Is. 1. 21, 26. Jer. 31. 23. Ezek. 43. 12. ch. 14. 20, 21. Rev. 21. 27.

f Is. 65. 20, 22. Jer. 14. 12. & 16. 2. Ezek. 5. 12. 1 Sam. 2. 31. Lam. 2. 21.

‡ Heb. *for multitude of days.*

§ Or, *hard, or difficult.*

g Gen. 18. 14. Luke 1. 37. & 18. 27. Rom. 4. 21. Jer. 32. 17, 27.

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temple a memorial of the liberality of those four men who had contributed the materials, and a figure of the future glory of Christ.

REFLECTIONS UPON CHAP. VI.—From what immutably fixed decrees all the events of Providence originate: nor can any opposition prevent their execution. In the most august and awful manner are they carried on; and angels and ministers are honoured to be the instruments. Diversified, ever varying, divinely actuated, admirably connected, and strangely mixed, are their parts! And God takes pleasure in every motion of them; particularly in taking vengeance upon the most noted enemies of his church. It is honourable to help forward good works by our purse, even when we cannot do it in our persons: nor shall the generosity of such be unremembered by God. But how transcendently glorious is our blessed Mediator, upon whose head are many crowns, which can never totter nor be taken off! Marvellous and useful are his administrations in erecting and managing his church; and to himself shall all the glory and honour of his work redound. Yea, under him, in virtue of the new covenant and gospel, both Jews and Gentiles are happily and divinely united into his mystical body the church.

CHAP. VII.—Ver. 5, 6. In the fast of the fifth month they lamented the burning of the city and temple by the Chaldeans. In the fast of the seventh they bewailed the murder of Gedaliah, whom the Chaldeans made governor over their poor brethren which were left in Judea. But in neither did they fast in a right manner, or with a view to God's glory; and so their fasts were no more acceptable to God than their common eating and drinking to gratify their own sensual appetites. 11, 12. Like unruly bullocks, they refused to be under the yoke of God's laws, and obstinately rebelled against all his warnings, and would not even patiently hear his messages; yea, by a course of presumptuous sinning, they rendered their hearts quite obdurate and impenetrable to conviction, neither regarding the law of Moses, nor the instructions of the prophets which succeeded him in Israel.

REFLECTIONS UPON CHAP. VII.—It is an honour for great as well as small to reverence the messengers and ordinances of God, to supplicate his favours, and to ask his directions. Every man ought to be employed answerably to his station and gifts; and in cases of conscience, none ought to be more able and ready than God's ministers, whose daily business it is to search his word. And if God afflict, it is time for us to humble ourselves under his mighty hand. Religious customs should neither be introduced nor altered, without serious and mature deliberation; and never ought we to inquire into our duty, without being willing to hear our faults charged home on our consciences. But, alas! it is too common to make our own inclination, and not God's law, our rule: our pleasure, profit, or honour, not his glory, our end in our actions, whether natural, civil, or religious. All the faithful messengers of God, in every age, remarkably harmonize in the leading truths and duties of religion. And in practical religion, strict equity, tender compassion, and brotherly kindness, are ingredients of the highest importance. Yet, alas! how obstinately many professors neglect them, and practise the opposite vices! And fatal, and answerable are the punishments which they incur thereby.



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7 Thus saith the LORD of hosts, Behold, [h] I will save my people from the east country, and from [*] the west [†] country;

8 And I [i] will bring them, and they shall dwell in the midst of Jerusalem; and [k] they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, [l] Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts [m] was laid, that the temple might be built.

10 For before these days [‡] there was [n] no hire for man, nor any hire for beast; [o] neither *was there any* peace to him that went out or came in because of the affliction: for I set [§] all men every one against his neighbour.

11 But [p] now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For [q] the seed *shall be* [‖] prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the [r] remnant of this people [s] to possess all these *things*.

13 And it shall come to pass, *that* as ye were [t] a curse among the heathen, [u] O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, [x] As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not;

15 [y] So again have I thought in these days [z] to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do, [a] Speak ye every man the truth to his neighbour; [b] execute the [c] judgment of truth and peace in your gates:

17 [d] And let none of you imagine evil in your hearts against his neighbour; and [e] love no false oath: for all these *are things* that [f] I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, [g] The fast of the fourth *month*, [‡] and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to [h] the house of Judah [i] joy and gladness, and cheerful feasts; therefore love the truth and peace.

A. M. cir. 3487.
B. C. cir. 517.

h Is. 11. 11. & 27. 12, 13. & 43. 6. & 49. 12. Ps. 50. 1. & 107. 3. Mal. 1. 11. Hos. 11. 10. Ezek. 37. 14, 19.

* Heb. *the country of the going down of the sun.*

† *East and west.*—The Babylonian captivity were carried to the north, and the Roman dispersion sent them chiefly to the east and west—from which regions God promises to gather them.—Ed.

i Jer. 3. 18. & 23. 3. & 30. 3, 18. Ezek. 37. 25, 28. Amos 9. 14. Rom. 11. 25—27.

k Ch. 13. 9. Lev. 26. 12. Jer. 4. 2. & 30. 22. Ezek. 11. 20. & 36. 28. & 37. 27. Hos. 2. 19, 20, 23.

l Hag. 2. 4. ch. 4. 7, 9. ver. 13. Jos. 1. 5, 6. Eph. 6. 10. 2 Tim. 2. 1.

m Hag 2. 18. Ezra 5. 1, 2.

‡ Or, *the hire of men became nothing*, &c.

n Hag. 1. 6, 9—11 & 2. 16, 17.

o 2 Chr. 15. 2, 5. Ezra iv. Is. 45. 7. Amos 3. 6. Mat. 10. 34.

§ *I set.*—Not that God infused a contentious disposition—"for God is not tempted of evil, neither tempteth he any man"—but that he "gave them over (judicially) to (their own) reprobate mind," whence came those "wars and fightings, even from the lusts that warred in their members." Jam. 1. 13. & 4. 1.—Ed.

p Ver. 8, 9. Is. 12. 1. Ps. 103. 9.

q Hag. 2. 18, 19. Joel 2. 22. Ps. 67. 7. Deut. 28. 8. Hos. 2. 21, 22. ver. 10.

‖ Heb. *of peace.*

r Ver. 6. Mic. 4. 7.

s Mat. 6. 33. 1 Tim. 4. 8. Rom. 8. 32. Is. 3. 10.

t Jer. 24. 9. & 29. 22. & 44. 18. Is. 65. 15. Deut. 28. 37. & 29. 20.

u Ch. 1. 19. & 8. 13. & 10. 6. 2 Chr. 11. 16. & 34. 33. Ezra 4. 17.

x Ch. 1. 6. Jer. 21. 28. & 15. 1—4. 2 Chr. 36. 16.

y Jer. 29. 11. & 31. 28. 2 Chr. 10. 19. Ps. 85. 13. Is. 43. 1, 2. ver. 13.

z These words convey a gracious promise to the remnant that returned with Zerubbabel.—Ed.

a Ps. xv. Eph. 4. 25. Prov. 12. 19.

† Heb. *judge truth, and the judgment of peace.*

b Ch. 7. 9, 10. Deut. 21. 19.

c Jer. 4. 14. ch. 7. 10. Rom. 7. 14, 23, 24. Mat. 5. 28.

d Ch. 5. 3, 4. Jer. 4. 2.

e Jer. 44. 4. Prov. 6. 16—19. Ps. 5. 4—6. Hab. 1. 13.

f Ch. 7. 5. Jer. 52. 4, 6, 12. & 41. 1, 2. 2 Kin. 25. 1, 4, 8, 25.

‡ *Of the fourth month*—in remembrance of the city being broken up (2 Kin. 25. 3, 4.).—*Of the fifth, end of the seventh month* (see chap. 7. 5).—*Of the tenth month*: the day on which Jerusalem was invested by Nebuchadnezzar. 2 Kin. 25. 1.—Ed.

g Esth. 8. 17. Ps. 30. 11. Is. 35. 10. & 51. 11.

§ Heb. *solemn*, or *set times.*

A. M. cir. 3487.
B. C. cir. 517.

h Many. Eccl. 11. 2. Is. 4. 1. Mic. 5. 5. Gen. 31. 7, 41. Num. 14. 22. Dan. 1. 20.

§ *Ten men.*—The phrase is not used, as some imagine, for an indefinite number, but to indicate order, arrangement, and discipline (Ex. 18. 21. Deut. 1. 15). *Ten* composed the Jewish jury: that number being, most probably, adopted from the ten commandments (see Ex. 34. 28. Ruth 4. 2.) The prophecy may well represent ten Gentile converts following one Jewish teacher. Lord, hasten the time!—Ed.

i Is. 60. 3. & 2. 3. 1 Cor. 14. 25. Num. 10. 29, 32.

20 Thus saith the LORD of hosts, [k] *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go [*] [†] speedily to pray [‡] before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, In those days *it shall come to pass*, that [h] ten men [§] shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, [i] We will go with you; for we have heard *that* God *is* with you.

## CHAPTER IX.

(1) *God defends his church:* 1—8. (2) *Zion exhorted to rejoice in the coming of her King:* 9—11. (3) *A gracious promise of victory and protection:* 12—17.

A. M. cir. 3494.
B. C. cir. 510.

THE [a] burden of the word of the LORD [b] in the land of Hadrach, and Damascus *shall be* the rest thereof: [c] when the eyes of man, as of all the tribes of Israel,* *shall be* toward the LORD.

2 And [d] Hamath also shall border thereby; Tyrus and Zidon, though it be [e] very wise.† [f]

3 And Tyrus did build herself [g] a strong hold, [‖] and heaped up silver as the dust, and fine gold as the mire of the streets.

4 [h] Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 [i] Ashkelon shall see *it*, and fear; [k] Gaza also *shall see it*, and be [l] very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard [‡] shall dwell in Ashdod; and [m] I will cut off the pride of the Philistines.

7 And I will take away his [§] blood out of his mouth, and his abominations from between his teeth: but he that remaineth, [‖] even he, *shall be* for our God; and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And [n] I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: [o] for now have I seen with mine eyes.

9 ¶ [o] Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having

a Is. 13. 1. Jer. 23. 33. Mal. 1. 1.

b Amos 1. 3—5. & 3. 12. Is. 17. 1—3. Jer. 49. 23—27.

c Is. 17. 7, 8. 2 Chr. 20. 12. Ps. 34. 5.

* "The prophecy (or burden) of the word of JEHOVAH, on the land of Hadrach and Damascus shall it rest. For the eye of JEHOVAH is over man, and over all the tribes of Israel."—*Newcome.*

d Amos 6. 2, 14. Num. 34. 7, 8.

e Ezek. 28. 3—5, &c.

† "And also on Hamath, which bordereth thereby; on Tyre and on Zidon, though she be very wise."—*Newcome.*

f Jos. 19. 29. 2 Sam. 24. 7.

g Ezek. 28. 4, 5. & xxvii. Job 27. 16. 1 Kin. 10. 27.

h Prov. 10. 2. Is. xxiii. Joel 3. 4—8. Ezek. xxvi. xxvii.

i Zeph. 2. 4, 5. Ezek. 25. 15—17. Jer. xlvii. Is. 14. 29—31.

k Acts 8. 26.

l Is. 23. 17. Rev. 18. 9.

‡ *A bastard*, here signifies merely a foreigner.—Ed.

m Mic. 7. 10. Job 40. 11, 12. Prov. 29. 23.

§ Heb. *bloods.*

‖ The Philistine remnant shall be converted to God; and one shall be admitted to citizenship and honoured as a "ruler;" another shall be as a "Jebusite," an original inhabitant of Jerusalem, never expelled, but amalgamated with the people of God. Josh. 15. 63. Judg. 1. 21. 2 Sam. 24. 16—24.—Ed.

n Ch. 2. 5. Ps. 34. 7. & 46. 1—3. Deut. 32. 37—39.

o A prophecy still future—but the Lord is faithful, and all the oppression of Israel shall surely come to an end. When the Son shall make them free, they shall be free indeed. John 8. 36.—Ed.

o Is. 9. 6, 7. & 62. 11. Mat. 21. 5. ch. 2. 10. John 12. 15. Ps. 2. 6. Jer. 23. 5.

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REFLECTIONS UPON CHAP. VIII.—God's new covenant relations, gracious presence, and everlasting love, are sources of abundant benefits to his people: and the blessings of time, as well as of eternity, inseparably and closely follow sincere reformation from sin. Great is the mercy when children are so healthy, so safe from alarms of war, so well nourished, and so kindly affectioned, as in companies to follow their innocent diversions; and when none other amuse themselves with such trifles: and especially when God gathers sinners to his church, and solemnly and practically acknowledges them his people. God can easily reverse the unhappy state of nations and churches, and turn their howlings into shouts of praise and transports of joy. And he can delightfully gather his chosen out of all kindreds, tongues, and languages. Why then should we ever doubt of his power or will to fulfil the most astonishing promises? Powerfully ought these to engage our hearts to our duty, however difficult or dangerous. And nothing should be dearer to us than the worship of God, and the winning of others to Christ.

CHAP. IX.—Ver. 7. The Philistines shall be disabled from murdering and plundering the Jews; nay, shall be subdued by the Maccabees, and many of them turned to the Lord. 8. I will marvellously protect the Jews, while Greeks,



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salvation; lowly, and [p] riding upon an ass, and upon a colt the foal of an ass.

10 And [q] I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and [r] he shall speak peace unto the heathen; and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, [s] by the blood of thy covenant [t] I have sent forth thy prisoners out of the pit wherein *is* no water.

12 ¶ Turn you to the strong hold, ye prisoners of hope: even to-day do I declare *that* I will render double unto thee;[u]

13 When [v] I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against [x] thy sons, O Greece, and made thee as the sword[†] of a mighty man.

14 And [y] the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend[z] them; and they shall devour, and [§] subdue with sling-stones; and they shall drink,[‖] *and* make a noise as through wine; and they [x] shall be filled like bowls, *and* as the corners of the altar.

16 And the [a] LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown,[*] lifted up as an ensign upon his land.

17 For how great *is* his goodness, and how great *is* his beauty! Corn shall make the young men [†] cheerful, and new wine the maids.

## CHAPTER X.

(1) *Prayer to God, and not to idols:* 1—4. (2) *The restoration and prosperity of Judah and Israel:* 5—12.

ASK ye of the LORD rain in the time of the latter rain; *so* the LORD shall make [a] bright clouds, and [b] give them showers of rain, to every one grass in the field.

2 For the [c d] idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore [e] they went their way as a flock,[*] they [†] were troubled, because *there was* no shepherd.

3 ¶ [f] Mine anger was kindled against the shepherds, and I [‡] punished the goats:[§] [‖] for the LORD of hosts [g] hath visited his flock the house of Judah, and hath made them as his goodly horse [h] in the battle.

4 [‖] Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor[*] together.

5 ¶ [k] And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight,[†] because the LORD *is* with them; and [‖] the riders on horses shall be confounded.

6 And [m] I will strengthen the house of Judah, and [n] I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off;[‡] for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be [o] like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 [p] I will hiss for them,[§] and gather them; for I have [q] redeemed them: and they shall increase as they have increased.

9 And I will sow them[‖] among the people: and they shall remember me in far countries; and [r] they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and [s] *place* shall not be found for them.

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A. M. cir. 3494.
B. C. cir. 510.

p John 12. 14. Luke 19. 30. Mat. 21. 7.

q Hos. 1. 7. & 2. 18. Hag. 2. 22. Mic. 4. 10, 11. 2 Cor. 10. 4, 5.

r Ps. 72. 3, 8—11. & 22. 27—30. Is. 9. 6. & 11. 6—10. & 57. 18, 19. Eph. 2. 13—22.

s Or, *whose covenant is by blood.* Ex. 24. 8. Heb. 13. 20. & 9. 12, 20. & 10. 29.

t Is. 42. 20. & 52. 11, 12. & 51. 14. & 61. 1. & 62. 7. Eph. 1. 7. Col. 1. 14.

u *I will render double*—give a double portion as to a first-born son. Deut. 21. 15—17.—Ko.

v Ch. 1. 21. & 10. 3—7. & 12. 2—8. Dan. 11. 32. 34.

x Dan. 8. 24, 25. & 11. 28—33. ch. 10. 5, 13. & 4. 6.

† Seeing Christ comes to preach peace to the heathen (ver. 10.), this conquest over Greece will be, not with the weapons that are carnal, but with "the sword of the Spirit which is the word of God."—Ko.

y Ch. 2. 5. Ps. 68. 1, 2. & 18. 14. Ezek. 38, 39. Jos. 10. 10, 11. Is. 21. 1.

z As he "defended" Paul from the cruelty and conspiracy of the Jews, and made Cesar a shield against his inveterate enemies. Acts 21. 27—36. & 23. 14—27. & 25. 11.—Ko.

§ Or, *subdue the stones of the sling.*

‖ *They shall drink*—at the "wells of salvation." (Is. 12. 3. see John 4. 14.) and make a (joyful) noise to the Lord. (Ps. 66. 1).—*Note.* The church of God has always been distinguished by singing in her worship. See as specimens of her holy "noise," Ex. 15. 1—21, and the book of Psalms throughout. See also Luke 2. 13. Mark 14. 26. James 5. 13. Rev. 14. 3.—Ko.

x Or, *shall fill bell, the bowls, &c.* ch. 14. 20.

a Ver. 14. 15. Hos. 1. 7. Zech. 37. 23.

* "For crowned trophies (stones or pillars) shall be set up in their land."—*Newcome.*

† Or, *grow, or speak.*

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A. M. cir. 3494.
B. C. cir. 510.

a Or, *lightning.* Jer. 10. 13. Ps. 18. 14.

b Deut. 11. 14. & 28. 12. Job 5. 10. Jer. 14. 22. Zech. 14. 17. Joel v. 23. Ps. 65. 9—13. & 104. 13, 15. & 65. 12.

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A. M. cir. 3494.
B. C. cir. 510.

c Jer. 10. 8. & 23. 25, 27. Hab. 2. 18. Ezek. 13. 2—6.

d Heb. *teraphims.* Hos. 3. 4. Gen. 31. 19.

e Jer. 13. 17. & 50. 17. 34. & 51. Ezek. 34. 5. Lam. 4. 20.

* *Flock.*—Were driven into captivity as sheep without a shepherd.—Ko.

† Or, *answered that,* &c.

‡ Is. 56. 9—11. Ezek. 34. 2, 10, 17. 2 Kin. xxiv. xxv. 2 Chr. xxxvi. Jer. 23. 1, 2. & xxix. 10.

‖ Heb. *visited upon.*

§ *I punished the goats.*—The allusion seems to be to the custom of Eastern shepherds who teach goats, as being bolder and more active, to go at the head of their flocks.—Ko.

‖ Or, *but.*

f Ezra 4. viii. Song 1. 9. ch. 9. 13—16. Dan. 11. 32, 34. Eph. 6. 10.

h Prov. 21. 31. Is. 31. 1, 3.

i Ch. 9. 13—16. & 12. 3, 6. ver. 5. Num. 24. 17. Is. 19. 18. & 22. 23, 25. Ezra 9. 8.

* *Oppressor* is rendered "exactor," and taken in a good sense (Is. 60. 17.); the modern term would, most probably, be "financier."—Ko.

k Dan 11. 32. Is. 41. 15, 16. Mic. 4. 13. & 5. 8. & 7. 10. ch. 9. 13—16. & 12. 2—6. & 14. 3, 12—15. Gen. 49. 24. Ps. 18. 41. Rom. 8. 31.

† *They shall fight* the good fight of faith. 1 Tim. 6. 12. 2 Tim. 4. 7.—Ko.

‖ Or, *they shall make the riders on horses ashamed,* ch. 12. 4. & 14. 12. 13.

m Nah. 1. 7. Is. 41. 10. & 42. 10, 13. Ps. 89. 21, 22.

n Hos. 1. 7, 11. & 3. 5 ch. 8. 7, 8. Jer. 3. 18. & 23. 6. Ezek. 37. 16—22.

‡ Having been literally "cast off" it follows, by every law of interpretation, that the Jews will be as literally "brought again to their place." See ver. 10.—Ko.

o Ver. 5—6. ch. 9. 15, 17. Eph. 5. 18, 19. Phil. 4. 4. Ps. 149. 2, 5. Hab. 3. 18.

p Is. 5. 26. & 7. 18. & 11. 11. & 27. 12, 13. ver. 10. Mat. 11. 28. Rev. 22. 17.

§ *I will hiss for them.*—The allusion is to a peculiar whistle by which the Eastern shepherd collects his flock. See and comp. Is. 5. 26. with 7. 18.—Ko.

q Is. 44. 22. ch. 9. 11, 16.

‖ *Sow them.*—Multiply them, as seed by sowing.—Ko.

r Amos 9. 9, 14. Is. 65. 23. Ezek. 12. 25.

s Is. 49. 19—21. & 54. 2, 3. & 60. 22.

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Syro-grecians, and Egypto-grecians, repeatedly march their armies through Canaan. 10. Wars and carnal confidences shall be extirpated; and, by the preaching of the gospel among the Gentiles, shall Christ's kingdom be extended, not only over all Canaan, but the whole world. 11. And as the Lord, according to his promise, brought you up out of Chaldea, where ye had neither hope nor happiness, so shall he, by the blood of Christ, the condition of the covenant of grace, bring multitudes out of their state of heathenism, sinfulness, and misery. 12. Let not only those who remain in Chaldea hasten to Canaan, in hopes of redoubled blessings, sufficient to balance their past miseries; but let those, who are in a state of heathenism and unregeneracy, in the faith of the gospel promises, hasten to Jesus Christ, the only Saviour and Refuge. 13—17. I will enable the Jews to withstand, subdue, and rout their Syro-grecian and Turkish enemies with great slaughter, and render themselves honoured and powerful; yea, by means of Jewish preachers, I will go forth conquering the nations, however learned or valiant, to Jesus Christ: and while the redeemed, and especially faithful ministers, are marvellously protected and honoured, persons of all ranks shall, with admiration of his glory and goodness, richly partake of his fulness.

REFLECTIONS UPON CHAP. IX.—Fearful destructions await the disturbers of God's church. Their punishment may be in part delayed, but is never forgotten. Yet what sovereign grace appears in the conversion of the despicable remains of the people of his curse! And it promises well when men are turned from idols to the living God. Though Christ's little flock be in the midst of devourers, his protection can render them safe. Infinite is his excellency, ability, and suitableness to save sinners, even the chief. No case on this side hell is too desperate for his almighty power and grace: and his answerableness to our sinfulness and misery ought to animate our speedy flight to him for deliverance. When he, as the Captain of salvation, prepares and arms his instruments, an easy and notable victory is secured for his followers: and the ruin of enemies contributes to their honour and comfort. And great is their joy in himself and his grace, while they plentifully share of his fulness.

CHAP. X.—Ver. 1—4. But though the Lord has promised plenty, ye must supplicate him for rains to effect it. Indulge yourselves therefore no more in idolatry and divination, which have so disappointed your fathers, and occasioned their miserable captivity, and my wrathful destruction of their princes and priests. I have now recovered you from your captivity, and made you strong and courageous, and have joined you together as a body civil and ecclesiastic, and enabled you to defend yourselves, and even harass your enemies; and quickly I will send you the Messiah, to found, fasten together, and defend his gospel church, and destroy her enemies. 5—12. Not only shall the Jews under the Maccabees valiantly defend themselves, and even enlarge their power, but, especially in the beginning of the millennium, they shall be wonderfully assisted by God; and after long and marvellous preservation and increase in their miserable dispersion, they and the ten tribes shall, with great joy, be brought back to Canaan, and there serve the Lord; while the Assyrians, Egyptians, and Turks, who had formerly murdered and oppressed them, shall be debased and ruined. And in like manner shall God, by his lively and animated gospel ministers, call and subdue the Gentile nations to Christ, mercifully recover them from their long-continued idolatries and delusions, render them his peculiar people, strengthen and comfort them by the influence of his Spirit, and effectually call them into the



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11 And he shall pass[a] through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall [t]walk up and down in his name, saith the LORD.

A. M. cir. 3494. B. C. cir. 510.

[a] *And he shall pass*: the leader of the house of Judah (ver. 4).—*Deeps of the river*: the national resources of Assyria represented by the Euphrates, and of Egypt represented by the Nile. See Col. 2. 6.—Ed.

[t] Mic. 4. 5. Col. 2. 6. & 3. 17. 1 Pet. 4. 11. 1 Cor. 10. 31. & 1. 12. Gen. 5. 24. & 6. 9. & 17. 1. Luke 1. 6. Acts 24. 16. 1 Thes. 2. 10.

## CHAPTER XI.

(1) *Lebanon, Bashan, and Jordan threatened:* 1—6. (2) *The two staves of Beauty and of Bands cut asunder:* 7—14. (3) *The wo of a foolish shepherd:* 15—17.

OPEN thy doors, O [a]Lebanon, that the fire may devour thy cedars.

2 [b]Howl, [c]fir-tree; for the cedar is fallen: because the [f]mighty are spoiled: howl, O ye oaks of Bashan; for the [z]forest of the vintage is come down.

3 *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the [d]pride of Jordan is spoiled.

4 ¶ Thus saith the LORD [e]my God, Feed the flock [§]of the slaughter;

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For[l] I will no more pity the inhabitants of the land, saith the LORD: but, lo, [r]I will [*]deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter,[†] [‡]*even* you, O poor of the flock. And I took unto me two [g]staves; the one I called Beauty,[§] and the other I called [‖]Bands; and I fed the flock.

A. M. cir. 3494. B. C. cir. 510.

[a] Hab. 2. 17. Jer. 21. 14. & 22. 7, 23. Ezek. 39. 46.

[a] *Lebanon.*—The address is, most probably, to the royal palace at Jerusalem, called "the house of the forest of Lebanon." 1 Kin. 7. 2.—Ed.

[b] Is. 23. 4. & Luke 19. 41, 42. & 23. 28—30.

[c] Is. 9. 13. & 10. 33, 34. & 37. 24. & 60. 1, 2, 3. & 32. 19. Nah. 1. 4.

[f] Or, *gallants.*

[z] Or, *the defenced forest.*

[d] Gen. 13. 10. Jer. 49. 19.

[e] John 20. 17. Eph. 1. 3.

[§] *Feed the flock.*—The address is from the Father to MESSIAH as Mediator of the covenant, and "head over all things to the church."—Ed.

[‖] *For*: so.—Ed.

[f] Ver. 9. Mat. 24. 10, 21. Mal. 4. 1, 5, 6. Is. 9. 19—21.

[e] Heb. *make to be found.*

[†] The flocks which their heartless shepherds have destined for slaughter.—Ed.

[‡] Or, *verily the poor.*

[g] Shepherds' crooks. Lev. 27. 12. Ps. 23. 4. ver. 10, 14.

[§] *Beauty*: salvation, meekness of spirit, holiness of heart and life (Ps. 149. 4. 1 Pet. 3. 4. Ps. 110. 3).—*Bands*: union in doctrine, object, and love (1 Pet. 2. 2. Phil. 1. 27. Col. 2. 2.); the word may also well imply brotherly and national union in one place previous to the dispersion, ver. 14.—Ed.

[‖] Or, *Binders.*

A. M. cir. 3494. B. C. cir. 510.

[h] Ver. 6. Hos. 5. 7. Ezek. 7. 2—12.

[*] *Three shepherds.*—Are these the Scribes, Pharisees, and Sadducees; the three great classes of the enemies of Christ the true shepherd? Or, are they kings, priests, and prophets? the three pastoral orders in Israel? Or, are they "the priests, people, and king," threatened with Judgment in "a month" (Hos. 5. 1, 7.); who are also addressed in the same chapter, as Ephraim (ver. 3.), Judah (ver. 5.), and Benjamin (ver. 8.), all described as shepherds (ver. 6.), and summoned together to execution in Gibeah, Ramah, and Beth-aven? (ver. 8.) This last view, though unsupported by authorities, seems decidedly preferable, as the people to whom Zechariah wrote must have been well acquainted with the writings of Hosea, the only prophet who had previously threatened a threefold destruction within a month.—Ed.

[i] Ver. 6. Mat. 21. 33—44. & 22. 2—7. & 23. 32—39. Heb. 10. 26—31. 38. Prov. 1. 24—32. & 29. 1.

[†] Heb. *was straitened for them.*

[k] Mat. 8. 11. & 21. 43. & 23. 36, 38. Luke 19. 42. Acts 13. 46. 1 Is. 9. 21. & 49. 26. ver. 6.

[‡] Heb. *of his fellow* or *neighbour.*

[m] Hos. 1. 6. Dan. 9. 26. Rom. 11. 25. Ps. 27. 4. & 90. 17.

[§] Or, *the poor of the flock, &c. certainly knew.*

[n] Mat. 11. 5. Jam. 2. 5. ver. 7. Mic. 7. 7. Is. 8. 17. Zeph. 3. 8, 12. Ps. 72. 12—14. Heb. 12. 2.

[o] Rom. 11. 7—10. Lev. 26. 30—39. Deut. 28. 49—68. ver. 6.

[‖] Heb. *If it be good in your eyes.*

[p] Mat. 26. 15. & 27. 9. & 21. 37—39. Ez. 21. 22.

[q] Mat. 27. 5, 9, 10. Acts 1. 18. 19.

[*] Or, *Binders.*

[r] Ezek. 34. 2. Mat. 23. 17. Mark 7. 8, 9. Luke 11. 60.

[†] Or, *hidden.*

[‡] Or, *bear.*

[s] Jer. 23. 1, 2. & 50. 6. Ezek. 34. 2. John 10. 12, 13.

[§] *Arm*: power—*eye*: intellect. A foolish and impotent government, such as the once ferocious and irresistible Roman empire finally became.—Ed.

8 [h]Three shepherds[*] also I cut off in one month; and [i]my soul [†]loathed them, and their soul also abhorred me.

9 Then said I, [k]I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; [‡]and let the rest eat every one the flesh [‡]of another.

10 And I took my staff, *even* Beauty, and cut it asunder, that [m]I might break my covenant which I had made with all the people.

11 And it was broken in that day: and [§]so the [n]poor of the flock that waited upon me [o]knew that it *was* the word of the LORD.

12 And I said unto them, [‖]If ye think good, give *me* my price; and if not, forbear. So they [p]weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, [q]Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* [*]Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a [r]foolish shepherd:

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be [†]cut off, neither shall seek the young one, nor heal that that is broken, nor [‡]feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 [s]Wo to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm,[§] and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

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church, and thereby render her exceedingly extensive and numerous; and shall remove all obstacles, whether heathenish or antichristian, out of their way, and render them strong and active, regular and lively Christians.

REFLECTIONS UPON CHAP. X.—In our prayers we must follow the promises, and attend the providences of God, requesting mercies both suitable and seasonable. And in this let us look to God only. Wandering after strange gods will but expose us to disappointment and trouble. Whether things distress or comfort us, it is God who directs them. All the power, that is either for us or against us, is of Him. His people become powerful and courageous when he affords them his assistance and presence. By him all enemies are easily overcome and obstacles removed. At his effectual call multitudes gather into his church from places the most distant. Marvellous then are her comforts, numbers, power, and preservation; and courageous, upright, and evangelical, the walk of her members. Nothing is wanting where JEHOVAH is our strength, our song, and our salvation.

CHAP. XI.—Ver. 1—3. *Lebanon* may denote the temple, Jerusalem, or even Judea in general. *Fir-trees, cedars, oaks, shepherds, lions*, may denote their great men, valiant soldiers, and cruel rulers. The *forest* may denote Jerusalem, or the common people, unfruitful in holiness, but numerous, entangling, and dangerous. The *pride of Jordan* may denote all Judea, overrun by the Roman armies, which enraged their rulers, even as the overflow of Jordan enraged the lions which lodged in its banks. 4, 7, 11. For about forty years before their last dispersion, Jesus Christ personally, and by his harbinger and apostles, called the Jews to himself; and many of the poorer sort were converted, and rendered poor in spirit; and, by following his directions in leaving their country and fleeing to Pella eastward of Jordan, most of them were preserved from the common ruin. 5, 6, 8, 9. The Jews were partly destroyed by the cruelty and violence of their own governors, by their intestine divisions, and by the Roman emperor, whom they had avowed for their *king* in opposition to Jesus Christ. Their princes, priests, and prophets, and the three sects of Pharisees, Sadducees, and Herodians, together with the three civil factions, all haters of God, and detested by him, were cut off one after another; and the nation in general abandoned to sword, famine, pestilence, and miserable captivity. 10, 14. The breaking of these staves may denote his renouncing all claim to them as his peculiar people, and dissolving all connexion of government, and affection among them; or his entire removal of the ordinances of the gospel from them, which were means of honourably uniting them to the *church*, and to one another in love. 15—17. They were given up to corrupt teachers and pretended Messiahs, who, by their false doctrines, &c. cruelly murdered their souls, preyed upon their substance, and decoyed them into ruinous calamities; and to civil rulers, whether of their own nation, or of the Romans, Persians, Antichristians, Turks, &c. who miserably oppressed them.—Yea, these teachers and rulers did but render themselves miserable in the issue.

REFLECTIONS UPON CHAP. XI.—Awfully alarming are the falls of cities, churches, or nations, or even of persons eminent in station. And dreadful and desperate is the condition of nations and churches when their rulers become oppressors and murderers, and when hearers become pleased with clerical monsters of wickedness. Before the most ruinous judgments God often tries men with the offered grace of his gospel. And great is the mercy if even the poorer sort embrace it and repent, when the rich and great pour contempt upon it. But dreadful is the case if the final offers of grace do but occasion men's impenitence and obstinate wickedness. And great is their misery, whose churches are dissolved and abandoned by heaven. Mutual contentions and common calamities quickly issue in their destruction. God justly gives up the refusers of his Son into the hands of unfaithful ministers, deceitful impostors, and unmerciful princes. And dreadful is the guilt of such, and certain and fearful their plagues.



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## CHAPTER XII.

(1) *Jerusalem a cup of trembling, and a burdensome stone to the assailing Gentiles:* 1—5. (2) *The glory of Israel restored:* 6—8. (3) *The spirit of grace and supplication poured out:* 9—14.

THE [a] burden of the word of the LORD [b] for Israel, saith the LORD, which [c] stretcheth forth the heavens, and layeth the foundation of the earth, and [d] formeth the spirit of man within him.

2 Behold, [e] I will make Jerusalem a cup of [†] trembling unto all the people round about, [‡] when they shall be in the siege both against Judah *and* against Jerusalem.

3 And in [f] that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it [§] shall be cut in pieces, [‖] though all the people of the earth be gathered together against it.

4 [h] In that day, saith the LORD, [i] I will smite every horse with astonishment, and his rider with madness: and I will [k] open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, [l] The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah [m] like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, [n] on the right hand, and on the left; and [o] Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also [p] shall save the tents [‡] of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify *themselves* against Judah.

8 In that day [q] shall the LORD defend the inhabitants of Jerusalem: [r] and he that is [*] [†] feeble among them at that day shall be as David; and the house of David *shall be* as God, [‡] as the angel of the LORD before them.

9 And it shall come to pass in that day, *that* [‖] I will seek to destroy [§] all the nations that come against Jerusalem.

10 ¶ And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me [t] whom they have pierced, and they shall mourn [*] for him, [u] as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

11 In that day shall there be a great mourning in Jerusalem, [x] as the mourning of Hadadrimmon [†] in the valley of Megiddon.

12 And the land shall mourn, [‡] every family apart; the family of the house of David apart, and their wives apart; the family of the house of [y] Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 [z] All the families that remain, every family apart, and their wives apart.

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a Ch. lx. 1a. 13. 1. Mal. 1. 1. Lam. 2. 14.
b Ps. 12. 5. Is. 51. 12, 22. Jer. 51. 34.
c Is. 42. 5. & 44. 24. & 45. 18. & 48. 13. Ps. 104. 2. & 24. 2. Job 26. 7.
d Num. 16. 22. Eccl. 12. 7. Is. 57. 16. Heb. 12. 9.
e Is. 51. 17, 23. ch. 9. 15—16. & 10. 4, 5. & 14. 3, 13. Ezek. xxxviii, xxxix.
† Or, *slumber*, or *poison*.
‡ *A cup of trembling.*—As the hand of the infatuated drunkard becomes paralyzed and trembles; so shall the enemies of God's people, at first drunk with wrath, finally tremble with fear.—Ed.
‡ Or, *and also against Judah* shall he be *who shall be* in *siege against Jerusalem.*
f Ch. 14. 1—3, 13, 14. Mic. 5. 8, 9. Ezek. xxxviii, xxxix. Mat. 24. 44. Dan. 2. 34, 44.
§ *Burden themselves with it.*—Either to disturb it from its place, or to carry it away.—Ed.
‖ Ch. 14. 1, 14. Mic. 4. 11. Ezek. 38. 4—7, 15, 16. Rev. 17. 14.
h Ver. 4, 6, 8, 9, 11.
i Ch. 14. 12. & 10. 5. 2 Kin. 6. 18. Ps. 76. 5, 6. & 33. 17.
k Ch. 9. 8. Jer. 24. 6. & 30. 17, 18. Ps. 119. 153, 158. & 34. 35. 2 Chr. 16. 9.
l Or, *there is strength to me* and *to the inhabitants*, &c. Ps. 20. 5, 7. & 14. 32. & 46. 1, 7. & 71. 16. & 118. 5—14.
m Ver. 9. Obad. 18. Mic. 5. 5, 6, 8. & 4. 13. Is. 41. 15, 16. Dan. 2. 34, 35, 44.
n Ezek. 16. 46. Is. 9. 20.
o Ch. 1. 16. & 2. 4, 12. & 8. 8. Jer. 30. 18. Neh. iii, xi, xii. 1 Chr. ix.
p Jer. 9. 23, 24. & 30. 18. 1 Cor. 1. 27—29, 31. 2 Cor. 4. 6.
‖ *Save the tents.*—Will save those first who are encamped in the open country, so that the inhabitants of the walled cities may see that the deliverance is from God alone.—Ed.
q Ch. 2. 5. & 9. 15, 16.
r Ch. 10. 12. Heb. 11. 34. Joel 3. 10.
* Or, *abject.*
† Heb. *fallen.*
‡ *Shall be as God.*—The house of David being concentred and represented by Messiah, who is both God and man. John 1. 1, 14.—Ed.
s Ch. 9. 14, 15. & 10. 4, 5. & 14. 3, 13, 14. ver. 4, 6. Ezek. 38. 18—22. & 39. 1—22. Is. 28. 14—19. Hag. 2. 22.
§ *In that day I will seek to destroy*, &c.—This prophecy, as well as that in ver. 3—8, is still future, and seems identical with the destruction of Gog and Magog. Ezek. 38. 2, &c. & 39. 11.—Ed.
t John 19. 34, 37. Rev. 1. 7. Ps. 22. 16. & 69. 7. & 30. 6. & 38. 4, 8.

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* The Jewish traditions refer this passage to Messiah, so that the Christians cannot be accused of turning it to their own purposes. And when Israel shall come to a sense of their sin in "crucifying the Lord of glory," and "look upon him" whose hands and feet their fathers "pierced," then shall their glory return, and their sin and uncleanness shall be washed away for ever.—Ed.
u Jer. 6. 26. Amos 8. 10.
x Judg. 20. 47. 2 Chr. 35. 24, 25. 2 Kin. 23. 29, 30. Jos. 17. 16.
† The mourning for Josiah. See 2 Chr. 35. 24, 25.—Ed.
‡ Heb. *families, families.*
y 2 Sam. 5. 14. & 7. 2—4. & 12. 1.
z Jer. 21. 9, 10, 19. & 3. 21. & 50. 4. Ezek. 20. 31, 32. & 16. 63. & 6. 9. & 7. 16.

## CHAPTER XIII.

(1) *A fountain opened in the house of David:* 1. (2) *Idolatry extirpated, unclean spirits cast out, and false prophets ashamed:* 2—6. (3) *The death of Christ:* 7. (4) *Trial and refinement of a third part:* 8, 9.

IN that day there shall be a fountain opened [*] to the house of David, and to the inhabitants of Jerusalem, for sin and for [†] uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols [‡] out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, [§] then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear [a] a rough garment [‖] to deceive:

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these wounds [*] in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the Shepherd, and

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* *A fountain opened*—is usually interpreted of the blood of Christ, which cleanseth from all sin (1 John 1. 7. Heb. 9. 13, 14.), and of the water of purification (Num. 19. 9.) But it seems more agreeable to Scriptures, to understand it of the word and Spirit of God; the one uttered and the other administered by Christ. See John 4. 10, 14. Jer. 2. 13. Rev. 21. 6.—Ed.
† Heb. *separation for uncleanness.*
‡ The idols of Israel they have long forsaken, but have adopted in their stead that covetousness which is idolatry—the idols of heathen Greece and Rome have been abandoned for an imperfect and perverted Christianity, which, both in the Greek and Latin, or Eastern and Western churches, sets up and worships the images of the Virgin Mary, of saints, and angels (Rev. 9. 20, 21.)—all which God will utterly cast out at the downfal of mystical Babylon.—Ed.
§ *Shall yet prophesy.*—Shall persevere to prophesy falsely, unwarned by God's judgments.—Ed.
a Heb. *a garment of hair.* 2 Kin. 1. 8. Mat. 3. 4.
‖ Heb. *to lie.*
* *What are these wounds?*—Are they not evidences that you are a prophet, and a prophet of Baal? (1 Kin. 18. 28.) The answer is not a deception, but a confession. "They are the wounds of reproof, rebuke, and conviction, with which I was smitten in the house of my friends and best friends."—Ed.

CHAP. XII.—Ver. 1—9. These promises began to be accomplished in the victories of the Jews over the Syro-grecians, and other enemies, in the time of the Maccabees; but will be more fully accomplished in the destruction of the Turks, who shall attack the Jews when newly returned from their present dispersion. They have also an accomplishment in the Lord's making all the attempts of Jews, Heathens, or Antichristians, against his gospel church, to issue in their own destruction, and the glorious deliverance and protection of his people. And in both cases, deliverances, temporal or spiritual, are attended with a plentiful effusion of the Spirit, and deep repentance for sin. 10—14. [See Introduction, chap. iv. sect. xviii, xix.]

REFLECTIONS UPON CHAP. XII.—Thrice happy are they who have the Almighty JEHOVAH, and all the burdens and blessings of his word, on their side! He will effectually render his church and ministers a terror to all their opposers, as he hath done from age to age. For easily he can infatuate the counsels, and enfeeble the courage and strength of their enemies. Happy are they whose strengthener, protector, and peace-making governor, *is* the Lord and his Christ! And thrice happy is it when the destruction of enemies is attended with an outpouring of the Holy Ghost upon all ranks, great and small; and when magistrates and ministers are patterns to others in evangelical, bitter, and particular humiliation for sin!

CHAP. XIII.—Ver. 2—6. Such shall be the zeal for extirpating idolatry and false teachers, that many of these, ashamed of their impostures, shall lay aside the pretences and habits of prophets, and shall apply themselves to common labours; and shall pretend that the marks of idols, in their hands, or the corrections which they have received for their attempting to deceive, were obtained by some other means, and for some other miscarriages. 7—9. The tremendous sufferings of the



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the sheep shall be scattered; and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, [b] two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part* through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people; and they shall say, The LORD *is* my God.

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b Mat. 3. 12. & 24. 41, 44. & 22. 7. & 23. 35—38. & 24. 21. Luke 19. 43, 44. & 21. 20—24. ch. 14. 1, 2. Deut. 28. 49—68. Mal. 4. 1—4.

* *Third part.*—The nation was divided immediately before and after the death of Christ the shepherd, into three parts; Pharisees, Sadducees, and Christians. The two former were utterly cut off, either by death or captivity; the third part remained, saved at Pella when Jerusalem was destroyed, and preserved in the mass of the Roman empire till they had leavened the whole.—ED.

## CHAPTER XIV.

(1) *The destroyers of Jerusalem destroyed:* 1—3. (2) *The mount of Olives divided:* 4—7. (3) *Living waters go out from Jerusalem:* 8. (4) *The* LORD *reigneth:* 9. (5) *The land reoccupied safely:* 10, 11. (6) *The plague of Jerusalem's enemies:* 12—15. (7) *The remnant of the Gentiles converted:* 16—19. (8) *Universal holiness:* 20, 21.

BEHOLD, the day of the LORD* cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 ¶ Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand† in that day upon the mount of Olives, which *is* before Jerusalem on the east: and the mount of Olives shall cleave‡ in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of § the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the * earthquake in the days of Uzziah king of Judah: and [b] the LORD my God shall come, *and* all the [c] saints with thee.

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* *The day of the Lord*—which he has appointed for punishing the sins of the Jews who had, "with wicked hands, slain the Holy One and the Just."—ED.

† As our Lord stood upon the mount of Olives, near Bethany, when he ascended into heaven (Luke 24. 50, 51.); so, it seems here to be intimated that, upon the same mountain, shall he again descend at the resurrection, when he comes to judge the world. See Job 19. 25—27. Acts 1. 11, 12.—ED.

‡ At the death of our Lord there was an earthquake, and "a great earthquake" preceded his resurrection, after which there was a resurrection of "many bodies of the saints who slept" (Mat. 27. 50—53. & 28. 2.) There seems therefore much reason to conclude that this passage describes, not a figurative or political and ecclesiastical commotion, but a literal earthquake introductory of judgment, and the general resurrection of the just and the unjust. See Ezek. 38. 19, 20. John 5. 28, 29. 1 Thes. 4. 16.—ED.

§ Or, *my mountains.*

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a Amos 1. 1.

b Rom. 11. 26. Rev. 14. 1. & 16. 15. & 17. 14. & xix. xx. Jude 14.

c Mat. 16. 27. & 24. 30, 31. Mark 8. 38. 2 Thes. 1. 10. Rev. 14. 1. & 19. 4. Jude 14.

d Ps. 101. 1. & 102. 10. Eccl. 7. 13, 14.

* Heb. *precious.*

† Heb. *thickness.*

‡ *Clear nor dark.*—The word "nor" is supplied by the translators, and mars the sense. The meaning of the expression is, that "the day" (the 24 hours) should no more consist of "the evening and the morning—the alternate succession of light and darkness—but become a period of continuous light. A state of the church unlike its past history, in which good and evil, spiritual light and darkness, have been so continually commingled, that it has become a serious question to decide which has been predominant; but "the just shall live by faith" in the promise, and be "saved by hope" of the latter day light and glory.—ED.

§ Or, *the day shall be one.*

e Rev. 22. 5. Mat. 24. 36.

f Is. 60. 19, 20. & 30. 26. & 11. 9. Rev. 21. 23. & 22. 5. Hos. 3. 5.

g Ezek. 47. 1—12. Is. 35. 6. Joel 3. 18. John 4. 14. & 7. 38. Luke 24. 47. Acts 1. 8. Rev. 22. 1, 2, 17.

‖ *Living waters.*—The power of the Spirit accompanying the gospel message. John 4. 10, 14. & 7. 38, 39.—ED.

h Or, *eastern.* Joel 2. 20.

i Or, *compassed.*

† All obstructions to the propagation of truth, and the practice of holiness shall be removed. Comp. chap. 4. 7. Is. 40. 4. Luke 3. 4—6.—ED.

k Is. 2. 2—5. Mic. 4. 1—7. Mat. 5. 14. Jer. 31. 38, 39. Neh. 3. 6. & 12. 39.

‡ Or, *shall abide.*

l Jer. 31. 40. Rev. 22. 3.

§ Or, *shall abide.*

‖ This promise clearly intimates that the events foretold are still future.—ED.

1 Ps. 90 11. & 92. 9. & 68. 2, 21. & 112. 10. Lev. 26. 39. Acts 12. 23. & 13. 11. Luke 16. 24. Rev. 16. 10.

m Ch. 12. 4. Ezek. 38. 21. 1 Sam. 14. 15, 20. Judg. 7. 22. 2 Chr. 20. 23.

6 And it shall come to pass in that day, *that* the light shall [d] not be * clear, *nor* † dark:‡

7 But § it shall be [e] one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at [f] evening-time it shall be light.

8 And it shall be in that day, *that* [g] living waters‖ shall go out from Jerusalem; half of them toward the [h] former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be King over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be †turned as a plain† from Geba to Rimmon, south of Jerusalem: and it ‡shall be lifted up, and ‡inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and *from* the tower of Hananeel unto the king's wine-presses.

11 And *men* shall dwell in it, and there shall be [k] no more utter destruction; but Jerusalem § shall be safely inhabited.‖

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; †Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, [m] *that* a great tumult from the LORD shall be among them; and they shall lay hold every one

Messiah, God in human nature, the chief Shepherd and Governor of the church, while his disciples are scattered from him, shall quickly issue in marvellous favours to them, and other Jews of the poorer sort; for though, in their destruction by the Romans, the far greater part shall, on account of their obstinacy in rejecting him, be utterly destroyed or reduced to misery, yet a remnant in that age, and especially in the millennial period, shall, through much tribulation, be turned to, claimed by, and openly avow, the promised Messiah.

REFLECTIONS UPON CHAP. XIII.—Full forgiveness and reformation are closely connected with true faith and gospel repentance. Nor is any guilt or stain so deep, but Jesus, freely offered in the gospel, by his blood, his Spirit and work, can effectually wash it out. Yea, nothing more effectually dislodges idols, devils, and impostors, than the plain and powerful exhibition and application of a crucified Christ, as made of God unto us wisdom, righteousness, sanctification, and redemption.—Thrice happy is it when all ranks, in their respective callings, concur to promote reformation, and to extirpate false worship and delusion; and when regular censures and punishments make false teachers sensible and ashamed of their sin, and return to their duty. But how infinitely glorious is our Redeemer! Tremendous were the sufferings which he endured from his Father's just vengeance for our sin. And his death effectually issues in mercy, even to his deserters, betrayers, and murderers. By the most fearful calamities God often promotes the purification and happiness of his chosen people, and the establishment of his gospel and church in the world. And it is God's apprehending of us by his grace, that makes us apprehend him by faith, and seek him by fervent prayer.

CHAP. XIV. Perhaps this chapter had the first step of its fulfilment in the signal victories of the Maccabees over the Syro-grecians, who had taken Jerusalem by force and ravaged the country; and in the restoration of Jerusalem, and the reformation of religion that followed. But it had a more signal fulfilment in the destruction and dispersion of the Jewish nation by the Romans: afterwards of the heathen empire of Rome by the Goths; and the spread of the gospel, and erection, enlargement, or prosperity of the Christian church, which attended the same. Yet it will have a further accomplishment in God's destroying the Turks, who shall attack the newly returned Jews, and in the prosperity and reformation of the Jewish nation attending the same; in his destroying the Antichristian and Mahometan powers, when making their final attack upon the Christians; and in the powerful spread of the gospel, the subjection of all nations to Christ, and the remarkable devotion and holiness of church members, in the millennial period. And it will have its last step of fulfilment in God's destroying the armies of Gog and Magog, which attack his church, in the end of the millennium, and in the final extirpation and damnation of the wicked at the last day, and the glories of the new heaven and new earth in the eternal state. 4, 5. In consequence of Christ's ascension, he shall be manifested in the gospel preached by his apostles, according to the commission given them on mount Olivet; and the ceremonial worship shall be removed, and Jews and Gentiles, having equal admission, shall, in multitudes, eagerly flee to the Redeemer, and unite in the gospel church. 6, 7. For a time the condition of the Jews shall neither be happy nor absolutely miserable: for a time the ceremonies shall not seem wholly abolished; nay, for many ages, the Christian church shall have but a mixed lot of prosperity and adversity: but the Lord shall graciously take notice of and manage all; and at last, in the millennium, great shall be the prosperity and purity of the Jewish nation and gospel church. 8, 9. Issuing forth from Jerusalem and the church of God, the gospel shall, amidst prosperity and adversity, be preached by the apostles and others in all quarters of the world, till all nations be turned to the Lord: and men, renouncing all their idolatries and delusions, shall harmoniously unite in the faith, profession, and obedience of Christ. 10, 11. Every obstacle of conversion, and every noted abomination, shall be removed; and the Jews, happily settled in Canaan, shall gloriously and safely share the privileges of the gospel church. 12



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on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 [n] And [*] Judah also shall fight [†] at Jerusalem; [‡] and [o] the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 [p] And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one *that is* left of all the nations which came against Jerusalem shall even go up from year to year to worship the [q] King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

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n Ch. 12. 3—7. & 10. 4, 5.

* Or, *thou also, O Judah, shalt.*

† Or, *against.*

‡ *Judah shall fight at Jerusalem.*—That Jerusalem will again be "surrounded with armies" seems unquestionable; and, if the fighting of Judah signify anything beyond "the good fight of faith" (1 Tim. 6. 12.) to which every soldier of Christ is called (2 Tim. 2. 3.), the statement that the fight will be "at Jerusalem" indicates that it will merely be that defensive war for "brethren, for sons, for daughters, for wives, and for houses." (Neh. 4. 14. 2 Sam. 10. 12.) which, so far from being forbidden, may become a moral duty, the neglect of which would incur the deepest moral guilt.—Ed.

o Ezek. 29. 12. & 30. 10, 17, &c.

p Ver. 12. Is. 30. 22. Num. 31. 22, 23.

q Ps. 2. 6. & 24. 7—10. 1 Tim. 1. 17. & 6. 15. Mat. 25. 18. John 5. 22, 23. Phil. 2. 9—11. Rev. 17. 14.

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

r Is. 19. 22. & 60. 12.

s Heb. *upon whom there is not.* Deut. 11. 10, 11.

t Ver. 18, 19. Lev. 23. 34, 44. Hos. 12. 9. John 7. 2.

u Or, *sin.* John 9. 19. & 12. 46. & 15. 22, 24. & 9. 39.

x Ps. 110. 3. Is. 24. 18. & 60. 21. & 62. 12. Zeph. 3. 9, 11. Ezek. 4. 25—27. & 43. 12. Phil. 3. 20. Rev. 21. 27. Ex. 28. 36.

* Or, *bridles.*

y Is. 60. 7. Ezek. 46. 20, 24. Mal. 1. 11.

z Ver. 20. Col. 3. 17. 1 Pet. 4. 11. & 2. 5. 1 Cor. 10. 31.

a Is. 35. 8. Ezek. 44. 9. Joel 3. 17. Zeph. 3. 11, 13. Rev. 21. 27. & 22. 15. Matt. 21. 12, 13. Phil. 3. 19.

† *The Canaanite,* may be translated "merchant;" and the prediction be considered a spiritual declaration of our Lord's typical act in driving the "buyers and sellers" out of the temple. John 2. 16. 2 Pet. 2. 3. Rev. 18. 11.—Ed.

b Eph. 2. 20. 1 Tim. 3. 15. Heb. 3. 6. 1 Pet. 4. 19. & 5. 3.

18 And if the [r] family of Egypt go not up, and come not, [s] that *have* no *rain;* there shall be the plague wherewith the LORD will smite the heathen that come not up to keep [t] the feast of tabernacles.

19 This shall be the [u] punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day [x] shall there be upon the [*] bells of the horses, HOLINESS UNTO THE LORD: and the [y] pots in the LORD's house shall be like the bowls before the altar.

21 Yea, [z] every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the [a] Canaanite [†] in the [b] house of the LORD of hosts.

—15. By signal judgments, and mutual contentions, the opposers of the Jews and Christians shall be infatuated and destroyed, and their wealth left for a spoil, to enrich those whom they had attempted to destroy. 16—19. The keeping of the feast of tabernacles, denotes an observance of the various ordinances of the gospel filled with the consolations of Christ. 20, 21. Wars shall be exchanged for serious devotions; or, even in their war and most common employments, men shall act from gracious and holy motives, in a holy manner, and to holy ends; and the church shall be purged from all apparently unclean and mercenary ministers and professors.

REFLECTIONS UPON CHAP. XIV.—Judgments commonly begin at the house of God; where then shall the ungodly and sinner appear at last? Scarcely ever do nations or armies prosper much after they have imbrued their hands in the blood of God's people. Thrice happy is the gospel church, which hath Jesus Christ for her superintendent and her root, in which both Jews and Gentiles cordially unite! Open is the access to her made by his ascension and published gospel: and with great earnestness ought men to flee into her. It is new covenant relation to God that can alone render us happy amidst manifold commotions. And let providences be ever so dark and intermixed, if our God knows and manages them, they will all issue in a comfortable manner. It is a great honour to be a mother of churches, from whence gospel messengers, oracles, ordinances, and influences do spread into the world, and render the whole a united kingdom of Jesus Christ. Remarkable deliverances of the church are generally attended with terrible ruin to her opposers; if one plague answer not, another is inflicted: and it is for the honour of Jesus' grace, that the remnant of such are often converted by his Spirit, and saved by his blood. Divine influences effectually rectify men's devotions, with respect to their object, Mediator, manner, and seasons. And if men contemn and neglect the ordinances of God and means of grace, they forfeit not only the blessings of salvation, but even of common providence. But thrice happy shall be the blessed millennium, when holiness shall not only shine forth in every devotion, but even in the most ordinary business, and everything be used as devoted to the service of Christ.

## CONCLUDING REMARKS ON THE BOOK OF ZECHARIAH.

Zechariah was contemporary with Haggai, and his coadjutor in the great national work of building the temple, reorganizing the worship of Jehovah, and reforming the principles and habits of the people. But, though there appear no companion but Haggai, it does not necessarily follow, that upon them alone the prophetic spirit was poured out, and the supply of instruction, so inadequate to the spiritual wants of the people. How few of our Lord's disciples and apostles have left any written record of their thoughts or labours!—Even so, there may have been many enlightened and faithful prophets in the days of Joshua the high priest—who laboured abundantly in the word and doctrine, who were living epistles addressed to all their countrymen—and who, yet, have transmitted no memorial of their persons or works to posterity. God desired not that his Bible should become a large book—(John 20. 30, 31. and 21. 25.)—a load for the memory, or a toil for the understanding—but merely that it should present such specimens of providence and grace, as would render it a book of sufficient precedents for all times and circumstances—of reproofs for all forms of sin, and of encouragement to all duties. Chap. 9. 9. & 12. 10. & 13. 7, seem evidently quoted or referred to in Matt. 21. 4, 5. & 26. 31. Mar. 14. 27. John 12. 14, 15. and 19. 37. Rev. 1. 7.

# THE PROPHECY

OF

# M A L A C H I.

MALACHI seems to have prophesied about A. M. 3600, contemporary with, or quickly after, the government of Nehemiah. His principal scope is to reprove the Jews for their neglect or profanation of God's ordinances; their sacrilege, heathen marriages, and other abominations; and to warn them of the approaching incarnation of the Messiah.

[Of Malachi, the last of the Old Testament prophets, the tribe and family, and even the precise date of his prophecy, are unknown; and the conjectural opinions of the learned, it is useless to detail. Three things only are certain.—(1) That he prophesied after Haggai; for at the time of his prophesying the temple was built, and the worship restored. (Chap. i. 7, 10, 12. & iii. 10.)—(2) That his book was, at all times, recognised as an inspired portion of the Jewish canon.—(3) That he was fully recognised by our Lord. (Matt. xi. 10.) The only probability which it seems important to notice is—that Malachi prophesied during, or shortly after, the administration of Nehemiah. Kennicott and Hales agree in assigning this prophecy to 420 B. C.—a long and dreary interval, during which no one arises whom the Jewish church recognises as an inspired ambassador of Jehovah.—ED.]



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## CHAPTER I.

*God complains of Israel's ingratitude, threatens judgment, and condemns their irreligious worship and profanity.*

A.M. cir. 3604, or 3580. B.C. cir. 400, or 424.

THE [a] burden of the word of the LORD to Israel [*] by Malachi.

2 I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet [b] I loved Jacob,

3 And I hated[†] Esau, and [c] laid his mountains and his heritage waste for the [d] dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, [e] but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The [f] border of wickedness, and, [g] The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be [h] magnified [‡] [§] from the border [‖] of Israel.

6 ¶ [i] A son honoureth *his* father, and [k] a servant his master: if then [l] I *be* a father, where *is* mine honour? and if I *be* a master, [m] where *is* my fear? saith the LORD of hosts unto you, [n] O priests, that despise my name: and [o] ye say, Wherein have we despised thy name?

7 [*] Ye offer [p] polluted bread [†] upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

8 And if ye offer the blind [‡] for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, [q] beseech [§] God that he will be gracious unto us: this hath been, [‖] by your means: will he regard your persons?[*] saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought.[†] [r] I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun, even unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense[*] *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 [*] But ye have profaned it, in that ye say, [†] The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, [u] Behold, what a weariness *is it!* [†] and ye have snuffed at it, saith the LORD of hosts; and ye brought [x] *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 ¶ But cursed *be* the [y] deceiver, which [‡] hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for [x] I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

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a Or, *prophecy.* Prov. 31. 1. Is. 13. 1. & 15. 1. & 17. 1. & 19. 1. & 21. 1. & 22. 1. & 23. 1. Hab. 1. 1. Zec. 9. 1. & 12. 1.

* Heb. *by the hand of Malachi.*

b Deut. 7. 7, 8. & 10. 15. Rom. 9. 13.

† *Hated* is sometimes applied to the object of a less degree of love. (Gen. 29. 31. Luke 14. 26.) For this love Jacob had every cause to be grateful, for God's special grace was undeserved; while Esau had no cause to complain, for God's hatred of his profanity was a righteous judgment. Heb. 12. 16.—Ed.

c Is. 34. 9—15. & 63. 1, 3. Jer. 49. 17, 18. Joel 3. 19. Obad. 8, 10, 16, 18. Ezek. 25. 13. & 35. 3—15.

d Ps. 44. 19. Is. 13. 22. & 34. 13, 14. Jer. 9. 11. & 51. 37.

e Is. 9. 10. Jam. 4. 13—16. Job 20. 5.

f Or, *country.* Jer. 31. 17. Ezek. 11. 15. Amos 6. 2.

g Ver. 2. Is. 34. 2, 5. Ezek. 25. 14. & 35. 9.

h Ps. 85. 26, 27. & 86. 10, 11. & 83. 18.

‡ Or, *upon.*

§ Heb. *from upon.*

‖ *From the border*—beyond the border of Israel in other lands.—Ed.

i Ex. 20. 12. Lev. 19. 3. Eph. 6. 2.

k 1 Tim. 6. 1. Tit. 2. 9, 10.

l Ex. 4. 22. & 19. 6. Luke 1. 46, 47.

m Ver. 7—14. ch. 11, 13. Neh. xiii.

n Hos. 5. 1. ch. 2. 8. Ezek. 22. 26.

o Hos. 12. 8. ver. 7. ch. 2. 14, 17. & 3. 7, 8, 13, 14.

* Or, *Bring unto,* &c.

p Lev. 22. 19—25 & 21. 6. & 3. 11, 16. ver. 8, 14.

† *Polluted bread*—Either their ordinary bread, which might be held polluted by leaven (Lev. 2. 11. & 6. 17. & 10. 12.), which was only admissible in the sacrifice of thanksgiving and first-fruits. Lev. 7. 13. & 23. 17.—Ed.

‡ Heb. *to sacrifice.*

q 1 Is. 1. 11—13. & 66. 3. Prov. 15. 8. & 21. 27. & 28. 9. John 9. 31. Judg. 10. 14.

§ Heb. *the face of God.*

‖ Heb. *from your hand.*

* *Will he regard your persons,* on account of your descent from Levi, and your priestly office? And will he overlook your profanity in the management of his worship?—Ed.

† Kennicott, on the authority of 30 MSS., and the Septuagint, reads, "Surely the doors shall be closed against you; neither shall ye kindle the fire of mine altar in vain.—Ed.

r Heb. 10. 38. Is. 1. 11. Jer. 6. 20. Amos 5. 21.

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* *Incense—pure offering.* — Prayers (Rev. 5. 8. & 8. 3, 4. 1 Pet. 2. 5.) holy praises, thanksgiving, alms-deeds (Heb. 13. 15, 16.), the bodies of believers. Rom. 12. 1.—Ed.

s Ver. 6, 7, 8, 13. ch. 2. 8.

† Jer. 31. 27. Dan. 3. 3, 4.

u Is. 58 3. Amos 8. 5. Mark 14. 27. John 14. 5, 6.

† Or, *whereas you might have blown it away.*

x Ver. 7, 8. Lev. 22. 19—25. Deut. 15. 21.

y Jer. 4. 22. Hag. 1. 2, 4. ver. 8. Acts 5. 1—3.

‡ Or, *in whose flock is.*

z Ps. 9. 16. & 47. 2. & 83. 18. & xcv—xcix. Is. 57. 15. 1 Tim. 6. 15. Ezek. 5. 2. Deut. 28. 58. & 4. 24.

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## CHAPTER II.

(1) *The priests reproved for neglecting their covenant:* 1—10. (2) *The people reproved for idolatry, adultery, and unbelief:* 11—17.

A.M. cir. 3604, or 3580. B.C. cir. 400, or 424.

AND now, [a] O ye priests, this commandment *is* for you.

2 [b] If ye will not hear, and if ye will not lay *it* to heart, [c] to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings;[*] yea, [d] I have cursed them already, because ye do not lay *it* to heart.

3 Behold, [e] I will [†] corrupt your seed, [f] and [‡] spread dung upon your faces, *even* the dung of your solemn feasts; and [§] *one* shall take you away with it.

4 And [g] ye shall know that I have sent this commandment unto you, that [h] my covenant might be with Levi, saith the LORD of hosts.

5 [i] My covenant was with him [‖] of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 [k] The law of truth was in his mouth, and iniquity was not found in his lips: he [l] walked with me in peace and equity, and [m] did turn many away from iniquity.

7 [n] For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he *is* [o] the messenger of the LORD of hosts.

8 [p] But ye are departed out of the way; ye have

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a Ch. 1. 6. Hos. 4. 1.

b Lev. 26. 14—39. Deut. 28. 15—18. Luke 13. 3, 5. Rev. 2. 5, 22, 23. Is. 3. 11.

c Jos. 7. 19. Jer. 13. 16. 1 Pet. 4. 11.

* *I will curse* (cut off) *your blessings*—not your blessing of the people (Num. 6. 23—27.), but your sacerdotal endowments and portions—by sending unfruitful seasons and dearth. See Hag. 1. 6—11.—Ed.

d Hag. 1. 6—11. & 2. 16, 17. ch. 3. 9.

e Joel 1. 17. Jer. 14. 4. Acts 11. 28.

† Or, *reprove.*

f 4 Sam. 2. 30. Num. 12. 14. ver. 8.

‡ Heb. *scatter.*

§ Or, *it shall take you away to it.*

g Is. 26. 11. Ps. 58. 11. & 9. 16. & 83. 18.

h Num. 3. 45. & 8. 15. & 16. 9. & xviii, xviii.

i Num. 25. 11—13. Ps. 106. 30, 31. Deut. 33. 8, 9. Ex. 32. 26, 29. Is. 66. 2.

‖ In allusion to Num. 25. 12. 13.—Ed.

k Deut. 33. 10. Ps. 37. 30. Rev. 14. 5.

l Gen. 5. 22, 24. & 6. 9. & 17. 1. Amos 3. 3. Tit. 2. 11—14.

m Jer. 23. 22. Dan. 12. 3. Jam. 5. 20.

n Lev. 10. 11. Deut. 17. 8, 9. & 21. 5. 2 Chr. 17. 9. Ezra 7. 10. Neh. 8. 3—8. Hag. 2. 11—13. Ezek. 44. 23. Jer. 18. 18. & 15. 19.

o Is. 42. 19. & 44. 26. Hag. 1. 13. Gal. 4. 14. 2 Cor. 5. 20. Tit. 1. 7, 9. 2 Tim. 2. 24.

p Zec. 7. 11. Dan. 9. 5. Ezek. 44. 10. Is. 31. 6. 1 Sam. 2. 17. Jer. 18. 15. Neh. 13. 29.

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great among the Gentiles; and in every place incense[*] *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 [*] But ye have profaned it, in that ye say, [†] The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, [u] Behold, what a weariness *is it!* [†] and ye have snuffed at it, saith the LORD of hosts; and ye brought [x] *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 ¶ But cursed *be* the [y] deceiver, which [‡] hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for [x] I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

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CHAP. I.—Ver. 3—5. Their very eyes saw that the Lord had not only almost utterly destroyed the Edomites, but had rendered their country altogether desolate, and fruitful in nothing but serpents. 10, 11. Since ye are so mercenary, that, notwithstanding all that I have allotted to you as a reward, ye can scarcely think of shutting a door in my temple without some special hire, ye may withhold your sacrifices. I have provided for myself a people among the Gentile nations, to worship and to honour me with spiritual sacrifices of their persons, praises, thanksgivings, and alms-deeds.

REFLECTIONS UPON CHAP. I.—Great is the sovereignty of divine grace with respect to persons and nations, in favouring and saving some, and in rejecting and destroying others for their sins. But if once ingratitude towards God prevail in the heart, nothing will appear too base to be done to or said of him. No greatness in him will awe, no relation engage, and no law will influence, nay, nor even self-interest move, us to serve him aright: and none are ever more noted profaners of God's worship than careless clergymen.——Let Britain beware! Let our behaviour correspond to God's distinguishing kindness and peculiar relations to us! Let bitter repentance, reverential fear, upright obedience, and fervent and holy devotions, prevent God's removing his gospel kingdom from us to another nation, and his executing his fearful and ruinous curse upon us!

CHAP. II.—Ver. 2—4. I will take your earthly enjoyments from you, or render them useless or hurtful to you. I will cause to rot, or otherwise spoil, your seed corn, will disdainfully reject your persons and services, and transfer you to foreign places, and even to hell, in your sins. Thus shall ye be convinced, that I have warned you in this manner, in order that my covenant of priesthood might continue with the tribe of Levi. 5—9. To reward the piety and zeal of their ancestors, I chose them and their posterity, by a lasting covenant, to be my ministers; and they, according to the law of their office, served me with sincerity and diligence; and, by their example and instructions, turned many from their wicked courses. But ye, instead of instructing the people from my word, lead them aside by your doctrine and example, and make them to abhor my service, and thus violate the terms on which ye hold your office: I will therefore punish your impiety



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caused many to [a] stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts:

9 [q] Therefore have I also made you contemptible and base before all the people, [r] according as ye have not kept my ways, but [†] [s] have been partial in the law.[‡]

10 ¶ [t] Have we not all one father? hath not one God created us? why do we [u] deal treacherously every man against his brother, by [x] profaning the covenant of our fathers?

11 [y] Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned [z] the holiness of the LORD which he [‖] loved,[‖] and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, [a] [*] the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done again,[†] [b] covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good-will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she [c] thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the [‡] residue of the Spirit.[‡] And wherefore one? That he might seek [d] a godly seed. Therefore take heed to your spirit, and let none deal [e] treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith [f] that he hateth [g] putting away: for *one* covereth violence with his garment,[†] saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have [h] wearied the LORD with your words: yet ye say, [i] Wherein have we wearied *him?* When ye say, [k] Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, [l] Where *is* the God of judgment?

A.M. cir. 3604, or 3560. B.C. cir. 400, or 456.

[a] Or, *fall in the law.*
[q] 1 Sam. 2. 30. ver. 3.
[r] Ch. 1. 6—14. ver. 8.
[*] Or, *lifted up the face against.*
[s] Heb. *accepted faces.* Mic. 3. 5.
[‡] Wrested the sense of the law for sake of bribes or partisanship.—Ed.
[t] Heb. 11. 8—12. & 12. 9. Is. 63. 16. & 64. 8. Eph. 4. 6. 1 Cor. 8. 6. Job 31. 15.
[u] Ver. 11, 14, 15. Jer. 9. 4. 1 Thes. 4. 6.
[x] Deut. 7. 3. Lev. 21. 7.
[y] Ezra 9. 1, 2. Neh. 13. 23—27. ver. 14, 15. 2 Cor. 6. 14—18.
[z] 1 Chr. 16. 29. Jer. 2. 3. Acts 3. 14. & 4. 27.
[‖] Or, *ought to love.*
[‖] *The LORD whom he loved*—"whom he (once) loved"—or, according to the margin, "whom he ought to love."—Ed.
[a] Neh. 13. 28, 29. 1 Sam. 2. 31. Jer. 2. 10.
[*] Or, *him that waketh, and him that answereth.*
[†] *Again*—rather, "And this second thing have ye done." This second crime have ye committed, having criminally divorced your Jewish wives (ver. 14), and then broken the law of God by marrying idolatress. Ver. 11.—Ed.
[b] 1 Sam. 1. 8, 10.
[c] Gen. 2. 23, 24. Prov. 2. 17.
[‡] Or, *excellency.*
[‖] Had he not all wisdom and power, and had it seemed good to him that one man should have two or more wives, could he not, in power, and would he not, in wisdom, have created them accordingly?—Ed.
[d] Heb. *a seed of God.* 1 Cor. 7. 14. Ezra 9. 2. Gen. 6. 2.
[e] Or, *unfaithfully.* 1 Cor. 7. 5.
[‖] Or, *if he hate* her, *put* her *away.*
[g] Heb. *to put away.*
[†] *Covereth violence with his garment.*—The "garment" (see Mat. 22. 11.) with which the divorcer adorns himself at his marriage with his new wife, is a mere cover, beneath which the eyes of the LORD discerns his cruel and unhallowed violence to her that is "put away."—Ed.

A.M. cir. 3604, or 3560. B.C. cir. 400, or 456.

[f] Is. 43. 24. Amos 2. 13. Ezek. 16. 43. Ps. 95. 9. 10.
[g] Ch. 1. 6, 7. & 2. 8, 13. ver. 14. Jer. 3. 12. Is. 1. 3.
[h] Ch. 3. 13—15. Ps. 73. 3—5. Job 12. 6. & 21. 7—15.
[i] Ezek. 8. 12, & 9. 9. Ps. 10. 11, 13. Zeph. 1. 12. 2 Pet. 3. 3, 4. Is. 5. 19. Ez. 5. 2.
[k] Ch. 1. 6, 7. & 2. 8, 13. ver. 14. Jer. 3. 12. Is. 1. 3.
[l] Ch. 3. 13—15. Ps. 73. 3—5. Job 12. 6. & 21. 7—15.
[i] Ezek. 8. 12, & 9. 9. Ps. 10. 11, 13. Zeph. 1. 12. 2 Pet. 3. 3, 4. Is. 5. 19. Ez. 5. 2.

## CHAPTER III.

(1) *The messenger of the covenant:* 1—6. (2) *The rebellion, sacrilege, and infidelity of Judah and Jerusalem:* 7—15. (3) *The association and blessing of them that feared God:* 16—18.

A.M. cir. 3604, or 3560. B.C. cir. 400, or 456.

BEHOLD, [a] I will send my messenger,[*] and he shall prepare the way before me: and [b] the LORD,[†] whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in:[‡] behold, he shall come, saith the LORD of hosts.

2 But [c] who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

3 And he shall sit [d] *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then [e] shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in [f] former years.

5 And [g] I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that [‖] oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not; [h] therefore ye sons of Jacob are not consumed.

7 ¶ [k] Even from the days of your fathers ye are gone away from mine ordinances, and have

[a] Mat. 11. 10. & 3. 1. Mark 1. 2. Luke 1. 76. & 7. 27. John 1. 23. & 3. 28. Is. 40. 3. ch. 4. 5.
[*] *My messenger.*—John the Baptist. Mat. 11. 10. Mark 1. 2. Luke 7. 27, 28.—Ed.
[b] Ps. 110. 1. Hag. 2. 7, 9. Acts 1. 38. Is. 53. 8. & 7. 14. & 9. 6. Gal. 4. 4. Luke 2. 7, 22, 40. & 19. 47. & 21. 38. John 1. 8, 20. Mat. 21. 12, 14. & 26. 55.
[†] *The Lord.*—By the Jewish writers this description has been uniformly applied to Messiah.—*Suddenly:* immediately after his forerunner; and in a form and manner altogether unexpected by "a sinful and adulterous generation," too accurately copying the sins of their fathers. Ver. 5, 7.—Ed.
[‡] *Whom ye delight in.*—Having drawn his image according to your own imaginations; but whom you will despise and reject when you actually see him.—Ed.
[c] Mat. 3. 7, 12. Rom. 1. 18. ch. 4. 1. Luke 3. 9. 1 Pet. 1. 6. & 4. Ps. 1. 5. & 76. 12. Nah. 1. 6. Rev. 6. 16, 17.
[d] Is. 1. 25. & 4. 4. Zec. 13. 9. Mat. 3. 12. John 2. 14—16. 1 Pet. 2. 5. & 1. 15. Heb. 12. 15, 16. Rom. 12. 1, 2. & ch. 16.
[e] Ch. 1. 11. 1 Pet. 2. 5. Rom. 15. 16. Heb. 13. 15, 16. Jer. 2. 2, 3.
[‖] Or, *ancient.*
[f] Ch. 2. 17. Mic. 1. 2. 2 Thes. 1. 7, 8.
[‖] Or, *defraud.*
[g] Lam. 3. 22, 23. Hos. 11. 8, 9.
[h] Acts 7. 51. Ps. 78. 8. Mark. 9. 18.

and partiality in your decisions, by rendering you openly contemptible. 10—12. Though, by having one father, Abraham, Isaac, and Jacob, and one God, ye are all brethren in both a natural and spiritual relation, yet ye betray and deceive one another. Violating God's covenant of peculiarity with your nation, ye have acted treacherously and abominably, in profaning his institution of marriage, and your own persons, which are devoted to God, by marrying heathen women, worshippers of idols: therefore will the Lord punish you, both priest and people. 13—16. Moreover, by your cruelty, in divorcing or ill-treating your Jewish wives, ye force them to attend their sacrifices with bitter mournings, instead of praises and thanksgivings, so that I cannot but detest your oblations, having been a witness of the solemn vow which you made to them in marriage, never to neglect, reject, nor suffer any to rival them; and also of your treacherous usage of them. —Did not I, in creation, make only one wife for Adam, though I could as easily have created thousands? And for this reason, that thus an offspring might be produced in lawful wedlock, and trained up in my fear. Take heed therefore to your hearts and affections, that none of you treacherously neglect, abuse, desert, or divorce his lawful wife, or take another in her room: for I hate all such injurious divorces, whatever pretences ye may attempt to cover them with. 17. Ye have also provoked me, and wearied my patience, by your discontented murmurings at my providence; and by your declaring that wicked persons were as much regarded by me as the most pious; at least, that I was very slow and negligent in the punishing of such wretches.

REFLECTIONS UPON CHAP. II.—Abandoned clergymen are generally most furious in impiety. No law can bind, no vow can hold, no motive engage, no pattern attract, them to their duty; no example or denunciation of wrath deter them from sin. It is indeed very honourable to be God's messengers in promoting the salvation of mankind, and to confirm our doctrines by our holy lives. But greatly offensive and reproachful to God, and hurtful to men's souls, are ministers unfaithful and unholy. They lose their credit and comfort, and bring fearful curses upon themselves, and all that they have. Yea, hateful is the conduct of professors, and especially ministers, when they profane the institutions of God, violate his laws, dishonour their character, and pour contempt on their fellow-professors, by unhallowed marriages with heathens and profane persons. But if men deal treacherously with God, no wonder they deal treacherously and abusively with their nearest relations. And scarcely anything can be more barbarous than to use wives ill. In marriages, great regard ought to be paid to the raising up of a godly seed to serve the Redeemer. And every one that would act well, must carefully take heed to his spirit.—No wonder that men's conduct is profane and treacherous when their principles are atheistical and blasphemous, and when they tempt God by stifling the convictions of his word, and justify themselves by murmurs at, and misrepresentations of, his providence. But denials and derision of God will but issue in the destruction of presumptuous sinners.

CHAP. III.—Ver. 1. John Baptist proclaimed that the Messiah was come in the flesh, and called the Jews to prepare for his manifestation of himself by faith and repentance.—Christ came in the flesh while the second temple was standing, and honoured it with his presence and ministrations. Though he was the same in nature, and equal in personal dignity, with his Father, he, as Mediator, was sent by him to declare and attest his will to men, and purchase and promote their salvation. The godly rejoiced in his person, incarnation, and work;—and even the wicked Jews were pleased with it, as they conceived hopes of temporal advantages thereby; 2—4. Yet few of the Jews will relish his coming when it shall take place; for they will be offended at his appearances and doctrines, to their own destruction: for his instructions and his conduct will tend to separate the precious from the vile, to sanctify the former and destroy the latter; and he will purify his ministers and people from their errors in doctrine, corruptions in worship, and unholiness in practice, that their services may be agreeable to his law and accepted of God through him, as well as those of their pious ancestors. 5, 6. I will speedily call you to an account for your sins; and, by punishing you, manifest that I have taken notice of them; and this ye may as certainly expect as I am



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not kept *them*. [i] Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, [k] Wherein shall we return?

8 ¶ Will a man [l] rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye [m] *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 [n] Bring ye all the tithes into the storehouse, that there may be meat in mine house, and [o] prove me now herewith, saith the LORD of hosts, if I will not open you the [p] windows of heaven, and [*] pour you out a blessing, [q] that *there shall* not *be room* enough *to receive it*.

11 And I will rebuke the [r] devourer† for your sakes, and he shall not [‡] destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And [s] all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been [t] stout against me, saith the LORD: yet ye say, [u] What have we spoken *so much* against thee?

14 Ye have said, [x] It *is* vain to serve God; and what profit *is it* that we have kept [§] his ordinance, and that we have walked [‖] mournfully before the LORD of hosts?

15 And now we call the [y] proud happy; yea, [z] they that work wickedness [a] are set up; yea, *they that* [b] tempt God are even delivered.

16 ¶ Then they that [c] feared the LORD [d] spake often one to another; and the LORD hearkened, and heard *it*, and [e] a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels;* and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return,† and discern between the righteous and the wicked; between him that serveth God and him that serveth him not.

A.M. cir. 3604, or 3560. B.C. cir. 400, or 424.

i Zec. 1. 3. Jer. 3. 12, 14, 22. Ezek. 18. 30—32. & 33. 11. Jam. 4. 8. Is. 55. 6, 7. Hos. 14. 1—3. & 5. 1.

k Is. 65. 2. Rom. 10. 21.

l Neh. 13. 10. Mat. 25. 45. Acts 9. 4.

m Deut. 28. 15—19. ch. 2. & Hag. 1. 6, 9—11. & 2. 16, 17. Neh. 5. 1—5. Zec. 5. 4.

n Neh. 10. 38. & 13. 11, 12. 1 Chr. 26. 20. Num. xviii.

o 2 Chr. 31. 10. Ps. 37. 3. Prov. 3. 9, 9. Hag. 2. 19. Mat. 6. 33. 2 Cor. 9. 6.

p 2 Kin. 7. 2. Gen. 7. 11.

* Heb. *empty out.*

q 2 Chr. xxxi. Mat. 6. 33. 1 Tim. 4. 8. Prov. 3. 10.

r Joel 2. 19, 20. Amos 4. 9. Hag. 2. 17. & 1. 10. Deut. 11. 14.

† *The devourer.*—The locusts and other destructive creatures. See Joel 1. 4—7. Amos 4. 9.—Ed.

‡ Heb. *corrupt.*

s Deut. 28. 2. Job 29. 11. Is. 61. 9. & 62. 4. Luke 1. 48.

t Job 21. 14. & 22. 17. Ps. 73. 11. ch. 2. 17. Zeph. 1. 12. Ex. 5. 2.

u Ch. 1. 6, 8. & 2. 14, 17. ver. 8. Prov. 30. 20. Jer. 8. 12.

x Job 21. 14, 15. Ps. 73. 13. Is. 58. 3.

§ Heb. *his observations.*

‖ Heb. *in black.*

y Ch. 4. 1. Ps. 10. 4. & 138. 6.

z Prov. 4. 16. & 28. 28. Job 12. 6. Ps. 12. 8. ch. 2. 17.

a Heb. *are built.* Prov. 14. 1. & 24. 3.

b Ps. 95. 9. & 78. 8, 12. Job 21. 7—15, 30. & 36. 6.

c Gen. 42. 18. Ps. 111. 10.

d 1 Thes. 5. 14. Heb. 3. 13. Ps. 66. 16. & 139. 4.

e Ps. 56. 8. Is. 65. 6. Dan. 7. 10. Rev. 20. 12. Heb. 6. 10.

A.M. cir. 3605, or 3561 B.C. cir. 400, or 424.

* *My jewels.*—For a time, the precious and the vile are indiscriminately mixed together, and God often seems to forget the distinction; but there is a day coming when God will separate them, and believers shall appear as jewels in a royal diadem. Ver. 18.—Ed.

† Then shall ye "return" to the LORD, and to a right exercise of judgment between good and bad.—Ed.

## CHAPTER IV.

(1) *God's judgment on the proud, and his blessing on them that fear him:* 1—3. (2) *An exhortation to the remembrance of the law:* 4. (3) *Elijah's coming and office:* 5, 6.

A.M. cir. 3604, or 3560. B.C. cir. 400, or 424.

FOR, behold, the day cometh that shall burn as an oven;* and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name shall the Sun of righteousness arise with healing in his wings;† and ye shall [a] go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 ¶ Behold, I will send you Elijah‡ the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children,§ and the heart of the children to their fathers, lest I come and smite [b] the earth‖ with a curse.

* The dawn of this day commenced in the preaching of our Lord, whose words burned as fire upon the hypocrisy of the Scribes and Pharisees; it arose higher and burned more fiercely in the destruction of Jerusalem, and the ruin and dispersion of the remnant of the nation; but the completion of the prophecy is still future, as it is finally to burn so as to leave to the unbelieving and impenitent portion of the Jews "neither root nor branch" to perpetuate their principles.—Ed.

† *His wings*—"rays." *Gill.* The sanative powers of light and warmth are known to all, and afford a beautiful emblem of the salvation that emanates from Jesus.—Ed.

a 2 Cor. 3. 17. John 8. 36. & 10. 9. & 15. 2, 5. 2 Pet. 3. 18. Hos. 14. 7. Ps. 92. 12—14.

‡ *Elijah*—interpreted by our Lord to mean John the Baptist. Mat. 11. 14. & 17. 12, 13.—Ed.

§ *To the children*—"with the children."—*Boothroyd.*

b Or, *the land with utter destruction.*

‖ *The earth.*—Judea, upon which the curse remains till this day.—Ed.

the unchangeable JEHOVAH, who, according to my promises to your fathers, have hitherto refrained from punishing you according to your deserts. 8—12. Notwithstanding my being God, and your God, ye have robbed me of my tithes and offerings, and have thereby procured a curse, which, all through the land, hath blasted your crops. But let my justly-required oblations be brought to my temple, and I will abundantly bless you with refreshing and fructifying rains, and plentiful increase; and I will restrain caterpillars, locusts, drought, mildew, and blasting, and everything else that destroys the fruits of the earth; and all the nations around shall reckon you singularly happy, and worthy to be the object of their love and admiration, on account of your peace, plenty, and holy religion. 13—15. Some of you have indeed presumptuously quarrelled at my service and providences, as if the zealous observance of my laws did profit no one; as if the most proud and daring contemners of me and my service, and the most notorious workers of wickedness, were the only, at least the most, prosperous persons in the nation. 16—18. Yet know assuredly that I exactly observe, and infallibly remember, how the upright, who fear my name among you, exhort and encourage one another to duty; and, in the day of national judgments, especially in the last judgment, I will graciously reward them as my peculiar favourites and children. Then shall the most stupid and presumptuous of you be forced to observe, and feel, the difference that my providence puts between my righteous servants and the wicked contemners of my worship and service.

REFLECTIONS UPON CHAP. III.—Unbounded is the excellency of Jesus' person and work; and great the joys, the blessings, and the terrors, which attend his coming. His word and Spirit have the most purifying influence on his chosen. But, alas! dreadful is the destruction of those that despise him and do the work of the devil. Great are the pleasures which they enjoy that seek and find Christ in his temple and in his ordinances. And it is by justification and sanctification that all the saints are consecrated spiritual priests unto God.—JEHOVAH'S unchangeableness secures the destruction of his enemies and the preservation of his people. Yet, alas, what fearful wickedness against God and men is to be found among hypocritical professors! But wickedness most surely ruins, and robbery, either of God or men, renders men still more poor and miserable. If we withhold their dues from God, or from his poor, he will make us to pay dear for it at last. Nor can his straitening us, to punish our robbery, ever excuse it. He must be served, not with our leavings, but with the first-fruits of our increase. And if by trusting in him we be liberal to him, we shall find ourselves gainers at last. If we honour and delight in him, he will make us an honour and delight before all around us; while presumptuous sinners, after a short prosperity, shall be eternally miserable. In evil times, therefore, when vice is daring, let us be bold and active in the cause of religion. If the servants of Satan dare to harden one another in sin, why should not Christ's servants encourage one another in holiness! He will honourably mark, kindly remember, and graciously reward all our services.

CHAP. IV.—Ver. 1, 3. The wicked shall be terribly, suddenly, and unavoidably destroyed by God's judgments, both parents and children; while the righteous shall triumph over them. 2. Jesus, the enlightener, quickener, and comforter of his people, shall appear in the flesh, and in the gospel, to heal sinners by his word, his blood, and Spirit, of all their spiritual diseases, and to make them beautifully increase in grace and holiness. 5. John Baptist is called *Elijah;* because like him in his appearances, work, and success. The time of Christ's manifestation is called *great*, as he made great alteration in the form and ordinances of the church; and *dreadful*, as, by rejecting him, the Jews brought on themselves dreadful destruction. 6. The work of John Baptist was to reconcile all their differences, by directing all parties to Christ as the only Saviour, that so the ruin of their nation might be prevented.

REFLECTIONS UPON CHAP. IV.—The fire of God's wrath makes fearful work upon obstinate sinners, when ripened for it. But great is the joy, light, comfort, vigour, and victory over enemies, which believers find in the approaches and discoveries of Christ to their souls. And lasting are the honours of his faithful ministers. If we wish for happiness, or further knowledge of his will, let us adhere strictly to what he has commanded. And never let us complain for want of light as long as we have the oracles of God. The light of divine truth continues constant in the church; but the revelations thereof, and spiritual instructions therein, were and shall be gradually increased as occasion requires. The manifestations of the great God our Saviour are indeed events of vast importance, and the happiness or misery of mankind are deeply concerned therein. But what a marvellous turn may one man, remarkably assisted of God, give to the affairs of churches or nations! And dreadful are the curses, desolations, and miseries, which await those sinners that harden themselves against the distinguished means of God's grace.



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## CONCLUDING REMARKS ON THE BOOK OF MALACHI.

Here ends the long and illustrious line of the prophets of the Old Testament, whose writings, were the idea of their inspiration entirely laid aside, would suffice to set them as far above all the philanthropists, patriots, reformers, politicians, and moralists, of ancient and modern times, as heaven is elevated above the earth. But this very inspiration is their chief characteristic; and, blessed be God, the evidences of it are so plain, that if there be any that read them in the light of history, and yet deny their inspiration, "neither would they believe though one should rise from the dead."

Still, the office of the prophets will be very imperfectly understood, if they be considered merely as inspired with a knowledge of futurity. Whoever would duly estimate their character, must view them in all lights, and fairly bring them into comparison with other men living in similar times, and placed in similar circumstances, and seeking after somewhat similar ends. They must be tried by the disinterestedness, simplicity, boldness, and honesty, with which they executed their several commissions—by the impartiality with which they delivered their instructions, and dealt their stern rebukes to all ranks and conditions of men—by their patient and willing endurance of neglect, contempt, and persecution—and by the high and holy ends after which they always laboured. That the philosophers of Greece and Rome were, generally, not the mere authors of opinions and systems, is a fact universally known. They were, almost without exception, the advocates of national reformation, in the most extensive sense. Let us compare them with the prophets. But where shall we begin? Certainly with their ideas of God, the Author and end of all things. And what do we find? A few denying the being of any God at all—a few ridiculing the system of polytheism—all, however, *conforming* to the idolatry of their countrymen—and the wisest of them, with his dying breath, commending an idolatrous sacrifice. And let it be especially remembered, that this conformity arose not from any respect for idolatry—for, generally, the philosophers held it in contempt—but it arose altogether from the love of popular favour, which they would not forfeit, by denouncing superstition, from a cowardly dread of popular displeasure, which they would not encounter by disturbing prejudices, and from their preference of bodily and mental ease to the trouble of attempting even a philosophical reformation. With all this, compare the conduct of the prophets. Do they conform to the idolatry of their country? No! One houseless prophet, a wanderer in the mountains—the tenant of a cave—though he believes himself the last of the worshippers of Jehovah, denounces idolatry in the very presence of his idolatrous king—bound by a higher loyalty to the King of earth and heaven. And to his noble example do all his fellow-prophets adhere. Faithful to the worship of Jehovah, the one living and true God, they omit no opportunity of denouncing idolatry, though under the penalty of imprisonment, or at the risk of life. If viewed as *philanthropists*, a similar superiority will be found on the side of the prophets. The philosophic philanthropist, the professed friend of man—actuated by nothing higher than a worldly motive—will always be found the advocate of a *class*, among whom he takes refuge from the attacks of opponents, and from whom he draws the reward either of popularity or support. The prophets of the LORD were never the advocates of any mere *class*. The king and the peasant, the priest and the worshipper, the learned and the ignorant, the rich and the poor, were alike the objects of their exhortations or rebukes. "Ah! sinful *nation!* a *people* laden with iniquity! a seed of evil-doers! children that are corrupters! they have forsaken the LORD.—From the sole of the foot even unto the head, there is no soundness in it." Such is the impartial testimony which the prophets bear against the sins, not of a *class*, but of a *nation*—neither inflaming the passions of the many, nor flattering the pride of the few—but honestly and fearlessly pronouncing condemnation upon the common defections of all. But as it has ever been found impossible to separate between the religion, morality, prosperity, and happiness of man, so has it been found impossible to interdict the prophets from a continual reference to the political affairs of their country. Nor is there any view of their character in which they appear to greater advantage than when contrasted with the selfish, ambitious, vacillating, and temporizing politicians of the world. The great political maxim of the prophets was simply this—"The LORD reigneth;" and hence flowed the great practical principle—"whatever is morally wrong can never be politically right." Upon this principle Samuel addressed himself to Saul; Nathan, to David; Elijah, to Ahab; Isaiah, to Hezekiah; Jeremiah, to the king and his princes; Daniel, to Nebuchadnezzar and Darius; Ezekiel to the wicked counsellors in the city; Jonah, to the Ninevites; Micah, to Samaria and Jerusalem; Haggai, to the governor; and Malachi, to both the priests and the people. And in all these efforts, no prophet ever sought after power or aggrandizement to himself; but, as a true and genuine patriot, the reformation and glory of his country.

Viewed in strict connexion with their inspiration, one of the most striking characteristics of all the prophets is their fulness of Christ. And though Isaiah has come to be distinguished as the *evangelical* prophet,—and the title is, no doubt, well deserved—yet as a peculiar characteristic, exclusive of all the other prophets, its application is questionable. "The things that are written of Christ in the Psalms" cannot be exceeded in perspicuous description of his incarnation, sufferings, atonement, and glory—while truly and fully, "to him gave all the prophets witness." Among these witness-bearers, Malachi, as the last, holds a peculiar place. His spirit looked out upon the dark futurity of above four hundred years, and beheld the bright and glorious "Sun of righteousness, with healing in his wings," rising upon that world of spiritual corruption and disease by which he was surrounded; and the church of the regenerate, delivered from a body of sin and death, go forth in youthful vigour, and grow into maturity "as calves of the stall"—clean and healthful as a sacrifice to the LORD; or strong and obedient and laborious as oxen, to "break up the fallow ground," and prepare him a glorious harvest.—Mat. 11. 10, 14. Mark 1. 2. Luke 1. 17, will be found to be quotations from chap. 3. 1. & 4. 6.



THE END OF THE OLD TESTAMENT.

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# A BRIEF OUTLINE

OF THE

## HISTORY OF THE PRINCIPAL PROPHETIC KINGDOMS OF THE EAST,

FROM THE TIMES OF MALACHI, THE LAST OF THE OLD TESTAMENT PROPHETS, UNTIL THE TIMES OF MATTHEW, THE FIRST OF THE NEW TESTAMENT EVANGELISTS.

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In or about the year 445, B. C. Artaxerxes Longimanus granted a commission to NEHEMIAH to rebuild the walls of Jerusalem, and to succeed EZRA in the government of Judea. This monarch was succeeded by Xerxes II.; he, by Sogdianus; and he, by Darius Nothus in the year 423, B. C., about which time Malachi preached reformation, and prophesied to his countrymen of the coming of Messiah. How long Nehemiah continued in the government is uncertain; but it is generally believed that about the year 409 B. C., he renewed and enforced the Mosaic prohibition of marriage between Hebrews and heathens (Neh. 13. 23—31. comp. with Deut. 7. 2—4.); upon which account and occasion, one of the sons of Joiada the high priest, unwilling to part from his heathen wife, retired to Samaria, accompanied with many others who were in the same condition, and there settled under Sanballat his father-in-law, who was governor of that city and district; where, by permission of Darius, a temple was built upon mount Gerizim; and the son of Joiada, whom Josephus calls Manasseh, was constituted high priest.

With these particulars the sacred history closes, and, what follows, until we arrive at the age of the Evangelists, we must derive from Josephus, the Maccabees, Philo-Judæus, and a few scattered fragments of the Greek and Latin writers.

After the death of Nehemiah there is no evidence of any civil governor having been appointed to succeed him in Judea; but it appears to have been subjected to the satrap or governor of Syria, by whom the high priests were appointed, and, under whom they appear to have exercised both civil and ecclesiastical jurisdiction at Jerusalem.

In the year 405, B. C., Artaxerxes Mnemon ascended the Persian throne, whose Syrian satrap, Bagoses, removed Johannan the son of Joiada from the high priesthood, and appointed his brother Jeshua; whereupon a riot ensued, in which Jeshua was slain in the inner court of the temple. For this act, a heinous crime in itself, and a personal insult to the satrap, he imposed a fine of fifty drachms upon every lamb offered in sacrifice, which, if all the lambs appointed for the morning, evening, and weekly, monthly, and other fixed solemnities be included, would amount to little more than seventeen hundred pounds. But, if to these are to be added all the lambs of the passover, with those of all private sacrifices of vows, peace-offerings, &c., the amount will be much larger. This odious impost lasted, however, only during seven years; for, on the death of Artaxerxes Mnemon and the accession of Ochus, in 359 B. C., the governor who succeeded Bagoses, either remitted, or ceased to exact it. On the accession of Ochus, a considerable portion of western Asia revolted, which revolt having subdued, he entered Judea in the eighth year of his reign, besieged Jericho, took a multitude of captives—part of whom he sent into Egypt—and settled the others on the shores of the Caspian, where, it is said, their descendants continue to reside in large, and concentrated numbers, till this day; some as Jews, and others as Nestorian Christians.

Nothing farther of importance is distinctly recorded of the Jews till the reign of Darius Codomannus, and the invasion of Asia by Alexander of Macedon, in 334 B. C. Alexander had now entered upon that rapid career of conquest so distinctly foretold by Daniel, and was about to supersede the Persian, and introduce the Grecian monarchy. During his memorable siege of Tyre, the Jews, it appears, continued to furnish supplies to the garrison as fellow-subjects of Persia; but, out of regard for their oath of allegiance to Darius, refused supplies to Alexander. In revenge for this refusal, the moment Tyre was taken, Alexander marched in great wrath to Jerusalem; when Jaddua, the high priest, in consequence of a dream, went out at the head of his priests—he and they being dressed in the robes which God had directed by the hand of Moses—and accompanied by a multitude of the people dressed in white. This procession advanced to a place called Sapha, which afforded a prospect of the temple and city; and there, in fear and hope, awaited the approach of the conqueror. The moment Alexander beheld the high priest he advanced to meet him, and, instead of anger, as was expected, saluted him with deep religious veneration. To his general Parmenio, who inquired into the cause of this sudden and unexpected transition from anger to amity, Alexander replied, that, when at Dio, in Macedonia, he was anxiously pondering on his contemplated invasion of Persia, this very high priest, in the same remarkable robes, had appeared to him in a dream, and confidently promised him, in the name of his God, the conquest of Asia; wherefore his homage was not now offered personally to the priest, but to that prescient God whose accredited servant he was. Upon this, Alexander entered Jerusalem as a friend, and offered up sacrifices to JEHOVAH in the temple; after which Jaddua showed him the prophecies of Daniel, promising the speedy conquest of Persia to a king of Greece. These prophecies, the ardent mind of Alexander, already flushed with the signal victories of the Granicus and the Issus, was not slow to appropriate; and what before was human calculation and hope, now appeared, as it really was, divine appointment and certainty. At his departure, Alexander granted to the Jews, not only perfect religious freedom, but also exemption from taxes every seventh year; during which, according to the law of Moses, their lands must remain uncultivated. Egypt speedily submitted to the conqueror, where, having with great judgment selected the site of a city, he built Alexandria, and settled in it a large multitude of Jews with all the privileges of his Macedonian subjects.

After the death of Alexander, in 323, B. C., his empire was divided according to prophecy, into four kingdoms; between two of which, the Egyptian and Syrian, Judea was frequently a subject of sanguinary contest. In 320, B. C., Ptolemy Lagus, afterwards called Soter, took military possession of Judea, and, in revenge for the faithful adherence of the Jews to their oath of allegiance to Laomedon of Mytilene, to whom they had been assigned, he carried 100,000 of them captive into Egypt. But there, on considering their loyalty to their former rulers, he treated them with kindness, advancing them to places of power and trust; so that many of their countrymen emigrated to Egypt, and settled in it of their own free will. Judea still continued to be the object of sanguinary wars, being sometimes held by Ptolemy, king of Egypt; sometimes by Antigonus, king of Syria. Ptolemy Soter was succeeded by his son Ptolemy Philadelphus in 284, B. C. He was also a generous friend to the Jews; and in his reign, and under his patronage, was the translation of the Hebrew Scriptures—called the Septuagint—commenced and completed. This was undoubtedly one of the most important events in the history of divine revelation. It transfused the Hebrew, one of the simplest languages, into the Greek, one of the most complex and copious; it settled many important translations, on Jewish authority, previous to any controversy with Christians; it diffused, during a literary and scientific age, an extensive knowledge of the Hebrew Scriptures; gave heathen, and, consequently, unsuspected testimony to their anti-



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quity and authenticity, and prepared the way for the preaching of the gospel, by familiarizing the Gentiles to the prophetic authorities, to which our Lord and his apostles were afterwards to appeal.

To Philadelphus succeeded Ptolemy Euergetes, to whom the Jews, it appears, paid an annual tribute of twenty talents.

Ptolemy Philopator, son to the preceding, ascended the throne of Egypt in 221, B. C., and, having defeated Antiochus the Great, came to Jerusalem, and offered many sacrifices in the temple; but, being prevented by the high priest from entering into the Holy of Holies, he departed from Jerusalem full of wrath against all the Jews; withdrew all the privileges enjoyed by those of Alexandria, and collected a multitude of them into one place to be devoured by wild beasts; when the furious animals turned upon the spectators, and destroyed a great number of them instead of their intended victims.

Ptolemy Epiphanes, an infant, succeeded his father Philopator, in 204, B. C., when Antiochus took possession of Judea, which was retaken by Scopas the Egyptian general, five years afterwards; but who, within another year, was conquered by Antiochus; when Judea peaceably submitted to his authority, and rendered him most essential services. In gratitude for these services, Antiochus ordered Jerusalem to be repaired, and restored to the Jews the privileges originally granted by Alexander.

Seleucus Philopator succeeded Antiochus in the throne of Syria; and, being severely pressed for his tribute to the Romans, and informed by Simon, the governor of the temple, that it contained immense treasures, he sent to seize them; but his messengers, when on the point of entering, were struck with a panic, and fell down, as if dead. Seleucus, after an inglorious reign of eleven years, died in 176, B. C.

Antiochus Epiphanes succeeded to the throne of Syria, and being also pressed for the Roman tribute, deposed the good high priest Onias, and sold the office to Jason, his brother, for 360 talents; and afterwards deposed him, and sold it to his brother Menelaus for 660 talents, in the year 172, B. C.,—so venal had every office become, and so shamefully had even the high priests learned "to make merchandise of God's heritage."

While Antiochus was carrying on a successful war in Egypt, a false report of his death was spread in Judea; whereupon Jason collected a thousand men, with a view to recover the high priesthood; surprised Jerusalem; drove Menelaus into the castle, and put to the most cruel deaths all whom he considered his adversaries. Antiochus, being informed of these events, and supposing the whole Jewish nation had revolted, hastened out of Egypt; and, having been told that the citizens of Jerusalem had made great rejoicings at the report of his death, he immediately assailed and took it by storm; slew 40,000; sold as many more for slaves; pillaged the temple of its treasures and furniture, to the amount of 800 talents of gold; entered the Holy of Holies; sacrificed a sow upon the altar of burnt-offerings; and caused the broth of it to be sprinkled all over the temple. He then returned to Antioch, laden with the spoils of Egypt and Judea; leaving one Philip, a very barbarous man, governor of Judea; and, continuing the infamous Menelaus in the high priesthood. After this he twice invaded Egypt; but, on the second occasion, ambassadors from Rome charged him, on the peril of forfeiting their friendship, to withdraw his troops. This memorable interference, so strongly indicating the approaching fall of the third, and the rise and supremacy of the fourth prophetic monarchy, occurred in 168, B. C.

Mad with the disappointment, while marching back through Canaan, he detached above 20,000 men from his army under Apollonius, with orders to destroy Jerusalem, put all the men to the sword, and sell all the women and children for slaves. These barbarous orders were rigorously put in execution upon a Sabbath-day, when all the people were assembled at public worship; and none were permitted to escape but such as could hide themselves in caves, or escape to the mountains by flight. After having sacked the city, fired it in several places, demolished the houses, and pulled down the city walls, the army of Apollonius built, with the ruins, a fortress upon the eminence called Acra, from which they could overlook and command the temple, and sally out and kill any who might dare to meet for worship. After the infuriated monarch had returned to Antioch, he issued a decree, commanding all his subjects to conform to the religion of the Greeks; and sent one Athenæus to initiate the Jews in the doctrines and forms of idolatrous worship, and to punish with death any who refused obedience. Athenæus, upon his arrival at Jerusalem, being supported by the apostate Jews, interdicted all sacrifices to the God of Israel, suppressed all the peculiar observances of the Jewish religion, burned every copy of the law that could be discovered, dedicated the temple to Jupiter Olympius, erected his statue upon the altar of burnt-offerings, and put every one to death who had been found to neglect or contravene the royal decree.

During the persecution raised by this decree, Mattathias, grandson of Asmonæus (from whom the family were called "the Asmonæans,") had retired from Jerusalem with his five sons, John, Simon, Judas, Eleazar, and Jonathan, and taken refuge in Modin, his native town, in the tribe of Dan. To this place Apelles, one of the king's officers, came in the course of his idolatrous mission, and applied to Mattathias to persuade the people to renounce the worship of JEHOVAH, and embrace the heathenism of the king; promising to Mattathias royal favour and great riches as the reward of his compliance. This base proposal Mattathias, who was a priest, scornfully rejected; and, in the spirit of Phinehas, slew the first Jew that ventured to approach the idolatrous altar; then, with the assistance of his sons, despatched the commissioner and his whole party; and, putting himself at the head of his family and as many Jews as he could collect, he proceeded to destroy the heathen idols and altars, and retired for safety into the mountains. Here, being joined by numbers of the faithful adherents of the divine law, and especially by those called Assidæans,* he emerged from his retreat at the head of a considerable army, with which he marched through the cities of Judah, inflicting judgment upon all apostates and persecutors, pulled down the heathen altars, and, as far as circumstances permitted, re-established the ordinances and worship of JEHOVAH, B. C. 167. The next year Mattathias died, worn out by old age and fatigue, and was succeeded by his son Judas, surnamed Maccabeus,† who vanquished, in several successive battles, the armies of Antiochus under his local governors and most renowned generals, recovered the temple and purified it, kept the feast of the dedication, and fully restored the divine worship according to the Mosaic ritual. Antiochus was at this time engaged in a war against the Persians and Armenians, who had revolted from him; and, on hearing of the success of the Jews, vowed utterly to extirpate the Jewish nation, and to make Jerusalem their common grave. But while these proud and cruel words were in his mouth, the righteous judgment of God overtook him; for he was seized with a grievous and incurable disease, of which he died, B. C. 164.

He was succeeded by his son, Antiochus Eupator, a minor, Lysias being appointed regent, who, galled by the recollection of the defeat he had sustained from Judas, formed a coalition with the Idumeans and other neighbouring nations, for the avowed purpose of extirpating the whole Jewish nation. Maccabæus being informed of this, immediately carried the war into the enemy's country, and for many years proved a terrible scourge to the Idumeans, Syrians, Arabs, and other heathen nations around him, till he was slain, B. C. 161. He was succeeded by his brother Jonathan, who, with his brother Simon, continued to manage the affairs of the Jewish nation with great prudence and success, officiating both as high priests and civil governors. Jonathan, Simon, and his sons Judas and Matthias, having been cruelly murdered, the first by the Egyptian usurper Tryphon, the others by Ptolemy; John Hyrcanus, another son of Simon, succeeded to the high priesthood and government of Judea, B. C. 135. Hyrcanus was a man of great energy; he threw off the Syrian yoke on the accession of Demetrius Nicator, B. C. 130, and, during a stormy period, continued not only to maintain his independence, but to enlarge his territory by seizing upon various places in Syria, Phœnicia, and Arabia. He also regained Shechem, destroyed the temple on mount Gerizim, and extended his conquests over the Idumeans, whom he compelled to embrace the Jewish religion, B. C. 129. He also renewed the league with the Romans, which had been first made by his father Simon, and obtained greater advantages than the nation had ever enjoyed since the days of David and Solomon. Under the conduct of his sons Aristobulus and Antigonus, he utterly destroyed Samaria, B. C. 109; and, after a prosperous administration of thirty years, left the high priesthood and sovereignty to his eldest son Aristobulus, B. C. 107. This prince was the first who, since the captivity, had assumed the crown and title of king. He was succeeded by his brother Alexander Jannæus, who subdued the Philistines, burnt Gaza their capital, B. C. 97, and compelled them to embrace the Jewish religion. He also subdued the Moabites, Ammonites, and several of the Arabian tribes; and, after a reign of twenty-seven years, died at the siege of Ragaba, B. C. 79. He was succeeded by his widow Alexandra, who continued to govern the nation with great prudence, during nine years. But she was scarcely dead till Aristobulus, joined by a large party who hated the Pharisees for their tyranny in the administration during the preceding reign, disputed for the crown and high

* The Jews, after the return from the Babylonish captivity, were customarily divided into the ZADIKIM, or righteous, who adhered barely to the written law of Moses, and the CHASIDIM, or pious, who superadded many superstitious and rigorous observances, according to the tradition of the Elders. From the former (the Zadikim) were derived the Sadducees, the Karaites, and the sect called Samaritans; and, from the latter (the Chasidim) were derived the Pharisees, Essenes, and Assidæans. These Assidæans, or rather Chassidæans, were specially distinguished by their zeal for the temple, upon which account they served greatly to strengthen the hands of Mattathias.

† He is said to have received this name from the initial letters of the Hebrew motto upon his standard, "Mi Camocha Baëlim Yehowah," "Who is like unto thee among the gods, O Jehovah." Ex. 15. 11.



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priesthood against his elder but indolent brother Hyrcanus, and succeeded in dispossessing him, after a reign of barely three months. Under those circumstances, Aretas the king of Arabia was called to the assistance of Hyrcanus, and besieged Aristobulus in the temple; whereupon Aristobulus calling upon the assistance of the Romans, Aretas was compelled to withdraw his army, B. C. 65. Hyrcanus, however, on application to Pompey, the Roman general, received a decision in his favour; after which he took Jerusalem, expelled Aristobulus, and seated Hyrcanus in the government—though he would not permit him to assume the royal crown—and converted Judea into a Roman province, B. C. 63. Pompey, with several of his officers, also profaned the temple, by entering into the Holy of Holies; after which it has been often observed, he never prospered. Soon after, Crassus, another distinguished Roman general, when setting forth on his expedition to Parthia, pillaged the temple of above 10,000 talents of silver, B. C. 54, and was soon after cut off, with his whole army,—another warning to all sacrilegious spoliators of the temple of JEHOVAH. In the mean time, Julius Cæsar having prevailed against Pompey, Antipater, a noble and crafty Idumean, so insinuated himself into the favour of Cæsar, that he was made procurator of Judea, while Hyrcanus was reduced to the high priesthood, B. C. 47. After the death of Antipater, his son Herod, called the Great, through favour of Anthony the Roman triumvir, and through much bloodshed, obtained the regal dignity, B. C. 40, which kingly dignity was afterwards confirmed by Julius Cesar, B. C. 30. This Herod continued to maintain his power with much ability, though with the most reckless cruelty towards many of his subjects, and especially towards his own family. He built many cities, and, to render himself popular with the Jews, he almost rebuilt the temple. During his reign JESUS was born, and his horrid attempt to murder him in his infancy is recorded by the Evangelist Matthew; soon after which murderous, though abortive attempt, he died most miserably, racked in body by disease, and tormented in spirit by the recollections of his crimes. The dominions of Herod continued for a short time to be governed by his sons, after which Judea became a Roman province, was placed under the exclusive control of Roman procurators, and even the last shadow of the sceptre departed from Judah; for SHILOH was now come, "whose right it was." In the mean time a large number of the Jews continued to occupy Judea, who, being goaded into rebellion, partly by the recollection of their former greatness, partly by the oppressive exactions of the Roman governors, and partly by the stimulus of the most turbulent factions—each bent upon its own aggrandizement and the extirpation of its rival—a war ensued, which terminated in the taking of Jerusalem, the total destruction of the temple, and the final subversion of the Jewish state by Titus, the son of Vespasian, A. D. 70.



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# THE GOSPEL

ACCORDING TO

# SAINT MATTHEW.

Nothing is of more importance, nothing more deserves a plain and fully-attested account, than the birth, life, death, and resurrection of our Redeemer, on which the eternal honour of God, and the salvation of men, so marvellously depend, and in which the scope and principal predictions of the Old Testament are so manifestly fulfilled. In the four gospels now before us, these things are plainly related, fully attested, and the accounts all deeply marked, not only with the utmost candour of the writers, but with the infallible direction and infinite authority of the Holy Ghost. Matthew and Luke trace our Saviour's history from his conception in the womb to his glorious ascension. Mark and John begin their accounts with his public appearances at his baptism and as a minister of the circumcision. Matthew and Mark (who often shortens, but sometimes adds to Matthew's accounts) chiefly insist on his acts. Luke, and especially John, on the divine discourses which he delivered. But, in all, the miracles which he wrought, the instructions which he inculcated, the conduct which he uniformly pursued, and the manner in which he endured his sufferings, plainly demonstrate him the Son of God and Saviour of the world. Matthew, Mark, and Luke, seem to have written their histories of Christ about thirty years after his death, without having previously seen one another's narrative.

[The inspired title is not "Gospel," but "The book of the generation of Jesus Christ." The word "Gospel," however, beautifully expresses the import of the sacred narrative. "Gospel" is derived from the Saxon *god*, good, and *spel*, a history or message; and is a translation of the Greek Εὐαγγέλιον, from εὖ, good, and ἀγγελία, a message.

Matthew, also called Levi (Luke v. 27) was a native of Galilee. He was a "publican,"—in modern language, a collector of rates or taxes; or, perhaps (see chap. ix. 9), he might receive the more dignified title of "custom-house officer." He was one of the twelve who were early called to the service and companionship of our Lord. He preached the gospel of his kingdom during our Lord's ministry (chap. x. 3); saw him after his resurrection; received the Holy Spirit on the day of Pentecost; and afterwards preached with much success, especially in Judea. His gospel is believed to have been written about A.D. 41, or about eight or ten years after our Lord's ascension. As he wrote immediately for the Jewish converts, it has been conjectured that he wrote originally in Hebrew, and that his Gospel was translated into Greek, about A.D. 60, while the Evangelist was yet living; and there is no doubt that in very early times there were two copies (or MS. editions) of his Gospel, the one in Hebrew, the other in Greek. Nevertheless, from Matthew's interpretation of Hebrew words into Greek (see chap. i. 23. & xxvii. 33), and the perfect accordance of his phraseology, in such cases, with that of the other Evangelists, who unquestionably wrote in Greek (comp. Mark v. 41. & xv. 22, 34. John i. 38), the legitimate conclusion seems to be, that Matthew, as well as the other Evangelists, originally wrote in the Greek tongue. That he may have given an edition in Hebrew, is, no doubt, possible; but the existence of such a Hebrew original rests upon no authority of MSS., can never rise beyond the level of conjecture, and is, therefore, inadmissible as an item in legitimate Scripture criticism.—Ed.]

## CHAPTER I.

(1) *The genealogy of* Jesus: 1—17. (2) *His miraculous conception:* 18. (3) *The angel satisfies Joseph in his doubts about Mary his wife, and declares the names and offices of Messiah:* 19—25.

THE book of the generation[a] of Jesus Christ, the son of David,[†] the son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren,[‡]

3 And Judas[§] begat Phares and Zara of Thamar,[§] and Phares begat Esrom, and Esrom begat Aram,

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon,

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse,

6 And Jesse begat David the king, and David the king begat Solomon of her *that had been the wife* of Urias,

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa,

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias,

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias,

10 And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias,

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, [a] Jechonias begat Salathiel, and Salathiel begat Zorobabel,

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor,

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16 And Jacob begat [b] Joseph[*] the husband of Mary, of [c] whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the [d] birth[†] of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child [e] of the Holy Ghost.

19 Then Joseph her husband, being a just *man*,[‡] and not willing to make her [f] a public example, was minded to put her away privily.

20 But while he thought on these things, behold, [g] the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy

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[a] Rather "roll of the genealogy," taken from the public registers, which were evidently in existence, according to Luke ii.—Ed.

[†] This mark of Messiah was absolutely necessary. See John 7. 42. comp. with 2 Sam. 7. 12. 1 Kin. 2. 5.—Ed.

[‡] The brethren are noticed, to remind the Jews that Messiah was, according to the flesh, equally related to all the tribes.—Ed.

[§] A considerable difference in the spelling of several names will be observed—e. g. *Judas* is spelled Judah; *Phares*, Pharez, Gen. 46. 12; *Thamar*, Tamar, Gen. 38. 6; *Esrom*, Hezron, Gen. 46. 12, &c. &c. This variety presents to the attentive reader of the scriptures no serious inconvenience. It would, however, have been well had the translators studied uniformity.—Ed.

‖ Only four women, out of forty-two, are mentioned in this register — Thamar, Rahab, Ruth, and Bathsheba, against each of whom there lies some charge, either of personal sin, heathenism, or poverty. These facts are, most probably, thus educed to obviate the cavils of the Jews against the poverty of our Lord's mother, and, historically, to show that he came to save both Jew and Gentile, guilty, not merely of original, but of the deepest actual transgression.—Ed.

[a] 2 Kin. 24. 12. & 25. 27. 1 Chr. 3. 17, 19. Hag. 1. 1, 12. & 2. 2, 23. Ezra 3. 2. & 5. 2. Neh. 7. 7. & 12. 1. Luke 3. 27.

[b] Ver. 18, 19. Luke 1. 27. & 2. 4, 5, 48.

[*] That is, the *betrothed* husband—(see ver. 18)—parties so plighted being called husband and wife. Gen. 29. 21. Deut. 22. 24.—Ed.

[c] Ver. 18, 20. 25. Luke 1. 35. & 2. 7. Mark 6. 3. Is. 7. 14. & 11. 1. & 53. 2. & 9. 6. Mic. 5. 2. Jer. 31. 22. Rom. 1. 3. & 9. 5. 1 Tim. 3. 16. John 1. 14. Gen. 3. 15.

[d] Luke 1. 27.

[†] Dating from the birth of Christ did not commence till about A. D. 720; which birth some place in the fifth year before the common era. From Malachi to Christ there are reckoned 400 years; from Ezra, 500; from Solomon, 1000; from Exodus, 1500; and from the creation, 4000; or, according to other calculations, 4004.—Ed.

[e] Luke 1. 35. Jer. 31. 22. Gal. 4. 4. Heb. 10. 5.

[‡] *A just man.*—Mild, gentle, benignant, as the word signifies among the Hebrews. Ps. 116. 17. Prov. 12. 10.—Ed.

[f] Deut. 24. 1. & 22. 21—25.

[g] Luke 1. 10, 26. ch. 2. 13. & 4. 11.

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EXPLANATORY NOTES.—Chap. I. Ver. 1—17. In this genealogy of Christ, by his supposed father, we have *four women* inserted, three of them Gentiles; and Bathsheba, an adulteress; to discover him as the Saviour of the Gentiles and of the greatest sinners. The three immediate descendants of Joram by Athaliah are omitted, to mark the curse of God upon unhallowed marriages to the third and fourth generation. 18, 19. Mary's espousal to Joseph prevented the imputation of bastardy to her son, and secured her an assistant to bring him up.—Joseph was afraid of marrying an unchaste woman on the one hand; or, on the other, of publicly exposing to be stoned one whom he hoped might be innocent.



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wife; for that which is [a]conceived in her [b]is of the Holy Ghost.

21 [i] And she shall bring forth a son, and thou shalt call his name JESUS; [k]for he shall save his people from their sins.

22 (Now all this was done, that [l]it might be fulfilled [†] which was spoken of the Lord by the prophet, saying,

23 [m]Behold, a virgin shall be with child, and shall bring forth a son, and [n]they shall call his name Emmanuel; which being interpreted is, [o]God with us.[‡])

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not till [p]she had brought forth her first-born son: and he called his name JESUS.

A. M. 4000.

[a] Gr. *begotten.*
[b] Ver. 18. Luke 1. 35. Heb. 10. 5. Jer. 31. 22.
[i] Luke 1. 31. & 2. 7, 21. Gen. 3. 15. Is. 7. 14.
[k] Gen. 32. 16. & 49. 10. Ps. 72. 17. Jer. 23. 6. & 33. 16. Dan. 9. 24. Hos. 1. 7. Acts 4. 12. & 5. 31. & 13. 23, 38. Tit. 2. 14. Heb. 7. 25. 1 John 3. 5. & 4. 1 Pet. 1. 10. Rev. 1. 5, 6.
l Num. 23. 19. 1 Sam. 15. 29. Is. 44. 26. 1 Thes. 5. 24. Tit. 1. 2. Heb. 6. 18.
[†] *That (or so that) it might be fulfilled.*—Not as if the *design* was to fulfil the prophecy, but that the *event* fulfilled it. For such use of the Greek *ἵνα*, see Mat. 26. 56. Luke 9. 45.—Ed.
m Is. 7. 14. Gen. 3. 15. Jer. 31. 22.
n Or, *his name shall be called.*
o John 1. 14. Rom. 1. 3, 4. & 9. 5. 1 Tim. 3. 16. Is. 9. 6.
[‡] God manifesting himself in our flesh.—Ed.
p Ver. 21. Luke 2. 7, 21. 1 Thes. 4. 16. Heb. 7. 26.

## CHAPTER II.

(1) *The wise men from the East seek and find Christ:* 1—10. (2) *They worship him:* 11—13. (3) *The flight into Egypt:* 14, 15. (4) *Herod slays the young children:* 16—19. (5) *Herod's death:* 20—22. (6) *Christ is brought back to Nazareth:* 23.

NOW, when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men[*] from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews?[†] for we have seen his star in the east, and are come to worship him.

3 ¶ When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests[‡] and scribes[§] of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 ¶ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

Year of the World 4000, and 4th before our common account, called *Anno Domini.*

[*] *Wise men.*—Magi. These were originally Persian philosophers and priests; but the name was applied to such men of other countries as applied themselves to the study of astronomy, theology, &c. Daniel was set over the Babylonian college of the Magi, Dan. 5. 11, whereby we may learn the purity of their scientific pursuits and original religious principles. These visitants were probably Jews; but from what country east of Jerusalem does not appear.—Ed.
[†] Tacitus and Suetonius testify that, throughout the whole east there was, about this time, a general expectation of the birth of a king in Judea, who should reign over the whole world. This opinion would naturally arise from the prophecies concerning the birth of Christ, which, by means of the Septuagint translation, and the dispersion of the Jews, had now been extensively diffused through all that had once been the Greek, and now was, the Roman empire.—Ed.
[‡] *Chief priests.*—The heads of families in the twenty-four courses (1 Chr. 24. 6), and all that were members of the *sanhedrim*, or Jewish senate. Mat. 26. 3. John 18. 3.—Ed.
[§] *Scribes.*—Literally *writers*, because they were chiefly employed in writing copies of the law, and, because of their familiarity with it, in giving interpretations. From 1 Chr. 24. 6; 2 Chr. 34. 13; Ezra 7. 11, 12, it is evident that the scribes were exclusively of the tribe of Levi.—Ed.

A. M. 4000.

a Luke 2. 10, 11. Deut. 32. 43. Ps. xcvi.—c. & 105. 3.
b Ps. 2. 12. & 72. 10. & 45. 11. & 72. 17. John 5. 23. ch. 14. 23.
[*] *Treasures.*—Caskets or other receptacles, used by travellers. The special mention of "opening" seems to intimate that they were carefully sealed; a precaution very necessary for preserving the fragrance of the frankincense and myrrh.—Ed.
c Or, *offered.* Ps. 72. 10—15. Is. 60. 6. Gen. 43. 11, 25. 1 Sam. 9. 7, 8, & 10. 27. 1 Kin. 10. 2. Prov. 18. 16.
d Ex. 1. 17. Acts 4. 19, & 5. 29.
e Num. 12. 6. ch. 1. 20. Heb. 1. 1.
f Hos. 11. 1. Rev. 12. 4. ch. 10. 23.
[†] Num. 24. 8. Hos. 11. 1.
[†] This prophecy has been interpreted as a mere *accommodation* of the words of Hosea to our Lord. But the doctrine of accommodation is such that, if once admitted, it must introduce a constant uncertainty of interpretation, unless the accommodation be expressly declared. Here there is no such intimation. The words were, therefore, originally intended for Christ, and were never fulfilled, except in type and shadow, till Christ the Son of God, was literally "called out of Egypt."—Ed.
h Prov. 27. 3. Dan. 3. 13.
[‡] Prov. 1. 16. & 23. 21, & 21. 30. Is. 59. 7. ch. 10. 34. John 15. 18. Thus the time of Christ's birth was publicly marked, and none left to rival his honours.
[‡] Josephus does not specially mention the massacre, but most evidently alludes to it in these words: — "Many slaughters followed the prediction of a new king."—*Antiq.* B. 17. c. 17. *Cotels*, villages around Bethlehem.—Ed.
k Jer. 31. 15, & 40. 1, & 41. 3. Gen. 35. 19. Jos. 18. 21, 28. The 24 years before the account called *Anno Domini.*
[§] *Rachel weeping.*—Rachel, neither personal—for she was dead; nor figurative—for that would be forced; but Rachel *represented* by her descendants — even as Levi is said to have "paid tithes in Abraham," Heb. 7. 9, 10. The prophecy was begun in the type (Jer. 40. 1), and now completed in the antitype.—Ed.
l Ch. 1. 20. ver. 13. Ps. 82. 7, 8. & 91. 11, 12. Prov. 3. 5, 6, 1—6. 19.
[§] *They are dead.*—Herod, and, most probably, his cruel son, Antipater, who died five days before his merciless father.—Ed.
[*] Who was very furious and cruel.
[†] *Archelaus* reigned as ethnarch, or governor, and appears to have inherited his father's cruel disposition.—Ed.
m Ps. 45. 1. & 82. 8. & 121. 8. & 18. 14. 1 Sam. 2. 9. John 7. 41, 42, 52.
[‡] *Galilee.*—An obscure province in the north of the Holy Land, where Antipas, another son of Herod, was governor.—Ed.

10 When they saw the star, they [a]rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down and [b]worshipped him: and when they had opened their treasures,[*] they [c]presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, [d]they departed into their own country another way.

13 ¶ And when they were departed, behold, the angel of the Lord [e]appeareth to Joseph in a dream, saying, [f]Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt;

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [g]Out of Egypt have I called my son.[†]

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was [h]exceeding wroth, and sent forth, and [i]slew all the children[‡] that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by [k]Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping[§] *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, [l]behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead[§] which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that [*]Archelaus[†] did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, [m]being warned of God in a dream, he turned aside into the parts of Galilee;[‡]

REFLECTIONS UPON CHAP. I.—Though long delays of God's favours may much exercise our patience, they do not in the least weaken his promises. Full and convincing is the evidence that our Jesus is the true Messiah, the Saviour of Jews and Gentiles, males and females, of sinners, even the chief. Marvellous was the providence of God, that he should prepare him his holy manhood, through and from such abominable persons and acts. But strange alterations take place in the temporal condition and moral qualities of families in a few generations. How miraculous was our Saviour's conception and birth, and how honourably testified! With great wisdom and prudence God conducted every circumstance thereof, to his honour, and to the happiness of those concerned. Yet they, who receive remarkable honours from God, may expect remarkable trials: but if we keep a good conscience, God will maintain, or in due time vindicate, our honour. It is very comely when piety towards God, fidelity towards man, and tenderness of our reputation go together. And in suspicious cases we should always hope the best, and depend upon God for such solution of our doubts as may enable us to proceed with freedom and comfort. But nothing can more enliven a perplexed mind than discoveries of Jesus Christ as the great God-man, who effectually saves from sin and wrath.



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23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a [n]Nazarene.

A. M. 4001.

n i. e. *branch, the Saviour; separated, or crowned one.* Is. 11. 1. Zec. 6. 12. Job 7. 10. Num. 6. 5. Judg. 13. 5, 7.

## CHAPTER III.

(1) *John the Baptist, his office, manner of life, and baptism:* 1—6. (2) *He sharply reproves the Pharisees:* 7—12. (3) *Christ is baptized by him in Jordan:* 13—17.

IN those days came John the Baptist, preaching in the wilderness of Judea,

A. M. cir. 4031. A. D. cir. 27.

2 And saying, Repent[a] ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.[†]

7 ¶ But when he saw many of the Pharisees[‡] and Sadducees[§] come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits [‖]meet for repentance.

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [b]therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 [b]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and *with* fire:[*]

12 [c]Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff[†] with unquenchable fire.

13 ¶ [d]Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, [e]I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer *it to be so* now: for [f]thus it becometh us to fulfil all righteousness.[‡] Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove,[§] and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

A. M. cir. 4031. A. D. cir. 27.

a Ch. 7. 19. John 15. 2, 6. 1 Pet. 4. 17, 18. Is 33. 14. Heb. 6. 8. & 10. 27. Rask. 15. 5.

b Mark 1. 8. Luke 3. 3. John 1. 26. Acts 1. 5. & 11. 16. & 19. 4.

* This promise was miraculously fulfilled on the day of Pentecost; and, ordinarily, in every believer, when the "Spirit of truth" refutes every falsehood, and the "Spirit of holiness" expels every impure desire.—Ko.

c Luke 3. 17. ch. 13. 30, 42. Mal. 4. 1. & 3. 3. Mic. 4. 12. Job 21. 18.

† In warm countries, *chaff*, and such light materials, are frequently burned, to prevent their harbouring the eggs and young of destructive insects.—Ln.

d Mark 1. 9. Luke 3. 21. ch. 2. 52.

e Gen. 32. 10. 1 Chr. 29. 14. 2 Chr. 2. 6. Kph. 3. 8.

f Ps. 40. 6, 8. Jer. 30. 21. Heb. 7. 22. Is. 42. 21. & lii. Dan. 9. 24. Phil. 2. 8—11. Gal. 4. 4, 5. Rom. 5. 15—21. & 8. 32, 33. 2 Cor. 5. 21.

‡ *All righteousness.*—That is, every righteous ordinance—here, most probably, referring to the washing of the priests previous to inauguration, Ex. 29. 4.—Ko.

§ *Like a dove*—Neither these, nor the words Luke 3. 22, convey the idea that the Spirit appeared in the shape *of a dove*, but merely that the body of the Shechinah light descended *after the manner of a dove*, hovering over its resting-place before it descends.—Ko.

a Ch. 3. 2. Mark 1. 15. Acts 2. 38. & 3. 19. & 17. 30. & 26. 20. 1 John 1. 9. Rev. 2. 5, 16. & 3. 3, 19.

b Ch. 26. 63. Luke 4. 3. 1 Thes. 3. 5. Heb. 2. 18. & 4. 15. 1 Pet. 5. 8. Rev. 12. 9. & 20. 2.

† Or, *answerable to amendment of life.*

‡ *Pharisees.*—So called from a Hebrew word that signifies *to separate*; because they separated themselves by superior strictness of religious profession.—Ko.

§ *Sadducees.*—A Jewish sect, said to derive their name from one *Sadoc*, who denied spiritual existence, and a future state of rewards or punishments.—Ko.

‖ *Like a dove*—Neither these, nor the words Luke 3. 22, convey the idea that the Spirit appeared in the shape *of a dove*, but merely that the body of the Shechinah light descended *after the manner of a dove*, hovering over its resting-place before it descends.—Ko.

## CHAPTER IV.

(1) *The fasting and temptation of Christ:* 1—10. (2) *Angels minister to him* 11, 12. (3) *He resides in Capernaum:* 13—16. (4) *Begins to preach and to call disciples:* 17—22. (5) *Heals all the diseased:* 23—25.

A. M. cir. 4033. A. D. cir. 29.

THEN was Jesus led up of the Spirit into the wilderness, to be [a]tempted of the devil.

a Heb. 4. 15. & 2. 18. Gen. 3. 15. John 14. 30.

REFLECTIONS UPON CHAP. II.—How deep was the debasement, and early the sufferings, of our Redeemer! and yet attended with the honours of an extraordinary star directing to him; the devout visit of the wise men; and the repeated directions of God concerning him. How early the Gentiles begin their gathering to Shiloh! and often they, who live farthest from the means of grace, are first converted. Even in extraordinary appearances of nature, we ought to inquire after God's mind and will: and, if we be earnestly desirous to know and find Christ, neither pains nor perils will hinder us. Nothing produces so great a hatred of Christ and his kingdom as ignorance of their nature and design. And it is awful when repeated directions concerning him do but make men the more deceitful and desperately murderous. Adorable is the providence of God, which disappoints the devices of his crafty, powerful, and cruel enemies, and turns them into means or occasions of verifying his predictions and executing his purposes. He takes delight to encourage and direct young converts, who are ready humbly to give to Jesus themselves and all that they have. And the more nearly any are connected with Christ, the more divine protection and direction they may expect; and the more readily and cheerfully must God be obeyed. Into what monsters of wickedness has sin transformed some men! And wicked rulers will never want wicked instruments to act by. Children, life, lands, and all other created enjoyments, are certain sorrows, but very uncertain comforts. Let my care be to have God as my portion, and to live with him as my Father and companion, go where I will!

CHAP. III.—Ver. 2. The *kingdom of heaven* often denotes the gospel dispensation; but sometimes the heavenly glory, or the work of grace in the heart. 7—10. Ye hypocritical Pharisees and irreligious Sadducees, who, like your father the devil, are full of malignant enmity to all real goodness, who hath instigated you to apply for my baptism, as a mean of escaping the temporal and eternal judgments to which ye are so exposed? Bring forth therefore good works in heart and life, suitable to the nature and evidential of the sincerity of your repentance, or else my baptism will do you no service. Imagine not that your not being profane Gentiles, but descendants of Abraham, will secure you from God's vengeance: for he will rather raise up a seed of believing and obedient followers of Abraham out of these Gentile soldiers, or even these stones, than save any of you who persist in your sins. God is now giving you the last trial. If ye reject the Messiah and his gospel offers, which shall soon be presented to you, his judgments, which are now waiting, shall quickly destroy your nation, and cast you into temporal and eternal miseries, on account of your wickedness. 11, 12. By my baptism, I am but attempting to prepare you for the infinitely more worthy Messiah, who will pour out upon you his Holy Spirit in a miraculous manner, and whose operations will be enlightening, warming, powerful, and purifying. He, by his infinite knowledge, by his gospel doctrines, and by his gracious and awful providences, will purify his Jewish church, and separate the precious from the vile; admitting every sincere believer into his gospel church and heavenly mansions, and casting out unbelievers, as light and vain, worthless and unprofitable, into lasting miseries on earth, and eternal torments in hell.

REFLECTIONS UPON CHAP. III.—No place on earth can shut us out from the visits of divine grace. And often the sweetest intercourse with God is enjoyed when we are most withdrawn from the world. Ministers should accommodate themselves to the circumstances in which God places them. They, who call others to self-denial, mourning for sin, and mortification of it, must show themselves as examples: and they who have experienced spiritual pleasures, must look upon carnal delights and enjoyments with a holy indifference. Thorough convictions of the horrible nature of sin, and of the vanity of earthly things, are good preparations for readily receiving the gospel. Even ministers and ordinances are but empty things without Christ. But the faithful work of ministers, and the almighty influences of God, are necessary to gain him admission into men's hearts. And it is the promises and power of the gospel which chiefly induce men to sincere grief for their sins. Yet, alas! multitudes often seem fond of hearing the gospel, while few really believe it: and most men are ready to rest in external professions or privileges, without any experience of the power of religion. Indispensable is the necessity of true repentance, marked by a holy life, under the influence of the Holy Ghost; and happy for ever are they who are once partakers of this grace! But awfully miserable are they who remain hypocritical and unfruitful hearers! Their day of grace soon comes to an end, when they shall be separated from the godly, and cast into endless destruction. God puts great honours upon such as, through a real sense of their own unworthiness, seek to shun it.—But what delight Jesus took to fulfil all righteousness, required from him as our Surety, and to honour all his Father's institutions! And great was the delight of JEHOVAH and his Spirit to qualify him for, and bear witness to, his work. May my soul therefore entertain the most exalted and endearing thoughts of him, as the Son of God and my Saviour, as the Father's beloved, in whom I am accepted to eternal life.



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2 And when he had [b] fasted forty days and forty nights, he was afterward [c] an hungered.

3 And when the tempter came to him, he said, [d] If thou be the Son of God,* command that these stones be made bread.

4 But he answered and said, [e] It is written, [f] Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 [g] Then the devil taketh him up† into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down; for it is written, [h] He shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, [i] Thou shalt not tempt the Lord thy God.

8 [k] Again, the devil taketh him up into an exceeding high mountain, and showeth‡ him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, [l] Get thee hence, Satan: for it is written, [m] Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 [n] Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now, when Jesus had heard that John was [o] cast into prison, he departed into Galilee;

13 [p] And leaving Nazareth, he came and dwelt in Capernaum,‖ which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 [q] The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ [r] From that time§ Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

A. M. cir. 4033.
A. D. cir. 29.

b Ex. 31. 28. Deut. 9. 9, 18. 1 Kin. 19. 8.

c Mark 1. 13. Luke 4. 2. 1 Cor. 11. 18. John 4. 6.

d Luke 4. 2, 3. ch. 3. 17. & 17. 5.

* *If thou be the Son of God.*—Does not the "if" imply a doubt calculated to stimulate pride; while the formation of "bread" is calculated to remind our Lord of his hunger?—*Note.* The first act of Christ's ministry was a conflict with Satan, in which body and spirit is triumph, for the example and encouragement of all his tempted people.—Ko.

e 1 Eph. 6. 17. 1 Pet. 5. 9

f Deut. 8. 3. Ex. 23. 25. Luke 4. 4. & 12. 15. 1 Tim. 4. 5. Prov. 10. 22. & 30. 8.

g Job 1. 11—19. & 2. 6. John 19. 11.

† It is not necessary to suppose, with some, that Satan carried our Lord through the air, but merely that he conducted him to the roof of the temple, and placed him on a *pinnacle*, or rather, *battlement* of the temple. Satan now quotes Scripture, though falsely, because imperfectly—(comp. Ps. 91. 11, 12)—and thus attempts to foil our Lord with his own chosen weapon.—Ko.

h Ps. 91. 11, 12. Luke 4. 9—11. 1 Tim. 3. 16. ver. 11.

i Deut. 6. 16. Luke 4. 12. 1 Cor. 10. 9. Heb. 3. 8, 9. Ex. 17. 2, 7. Num. 14. Ex. Ps. 78. 18. & 106. 14.

k Luke 4. 5—7. 1 Cor. 7. 31. 2 Cor. 4. 4. 1 John 2. 15, 16. Jam. 4. 14. Ps. 17. 14.

‡ By comparing this verse with Luke 4. 5, it will be evident that Satan exhibited, as it were, a visible panorama of all the glories of earthly kingdoms; while he may also have pointed out their relative positions and boundaries.—Ko.

l Ch. 16. 23. Jam. 4. 7. 1 Pet. 5. 9.

m Deut. 6. 13. & 10. 20. 1 Sam. 7. 3. Luke 4. 8.

n Jam. 4. 7. Luke 4. 13. Mark 1. 13. 1 Tim. 3. 16. ch. 26. 53.

‖ Or, *delivered up.*

o Luke 4. 30, 31. Mark 6. 1—5.

‖ *Capernaum*—not being mentioned in the Old Testament, is supposed to have been built after the return from Babylon. Our Lord's denunciation (Mat. 11. 23) has been so signally realized, that the place where it stood cannot now be distinguished.—Ed.

p Is. 9. 1, 2. & 29. 18. & 30. 26. & 42. 6, 7. & 60. 1—3. & 11. 10. & 52. 15. & 55. 11. Zec. 14. 7, 8.

q Mark 1. 14. Luke 9. 2. ch. 3. 2. & 10. 7.

§ *From that time.*—Either from the time of his baptism, or the time of John's imprisonment.—Ko.

A. M. cir. 4034.
A. D. cir. 30.

* This sea is a considerable fresh water lake, sometimes called the sea of Tiberias, from a town of that name on its western shore; sometimes also the sea or lake of Gennesareth, Chinnereth, or Cinnereth, from a tract of land lying on its western border.—Ed.

r Luke 5. 10. Ezek. 47. 10. Acts ii—xix. 1 Cor. 3. 5.

s Mark 1. 20. Luke 16. 33. & 5. 11. 1 Kin. 19. 19, 20.

† *Synagogues* were now very numerous in Judea, Jerusalem alone containing nearly 200. Some think none were erected till after the Babylonish captivity, but they are mentioned in the Psalms; and even if they were not, the necessity of such places for public worship, and instruction, would go far to render their previous existence probable, if not certain.—Ko.

‡ *Devils* should rather be translated *demons*; for the word *devil* seems properly to apply to one evil spirit, exercising some authority over his numerous agents of evil. The idea that this demoniacal possession was merely a figurative expression for certain severe diseases, is utterly inadmissible, inasmuch as there is a clear distinction drawn between such possession and ordinary disease; moreover, the demons are represented as *speaking*; a statement which no violence of figure could apply to any bodily disease.—Ed.

§ *Decapolis.*—A district containing *ten cities*, of which *Damascus* was chief.—Ko.

18 ¶ And Jesus, walking by the sea of Galilee,* saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you [r] fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 [s] And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues,† and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils,‡ and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis,§ and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

## CHAPTER V.

(1) *Christ begins his sermon on the mount:* 1—3. (2) *The beatitudes:* 4—12. (3) *True disciples the salt and light of the world:* 13—16. (4) *Christ came not to destroy, but fulfil the law:* 17—20. (5) *Anger and offensive words equivalent to murder; and impure thoughts to adultery:* 21—32. (6) *Against swearing:* 33—37. (7) *An exhortation to patient endurance of wrong; and to the love of enemies; and to labour after divine perfection:* 38—48.

A. M. cir. 4034.
A. D. cir. 30.

AND seeing the multitudes, [a] he went up into a mountain; and when he was set,* [b] his disciples came unto him:

2 And he [c] opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 [d] Blessed *are* the meek: for they shall inherit the earth.

a Is. 42. 2. John 5. 41.

* *Set.*—Sitting was the Jewish posture of instruction; and it still prevails among teachers in the universities. The Jewish readers, however, seem to have stood up until they commenced to expound. See Luke 4. 16, 20.—Ko.

b Ch. 4. 18—22. & 10. 2—4. Luke 6. 13—16.

c Prov. 1. 20, &c. & 8. 1, 2, 6. & 10. 21. Eph. 6. 19, 20. Deut. 18. 15, 18. Is. 50. 4.

d Ps. 22. 26. & 37. 11. & 76. 9. & 149. 4. Is. 57. 15, 16.

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Reflections upon Chap. IV.—Astonishing is the love of our Redeemer, who so wrestled in prayer, so struggled with the temptations of Satan, so laboured in teaching and healing sinners of mankind,—all for the sake of his enemies, and that he might succour them that are tempted! It is necessary that preachers be fitted for their work by remarkable endowments of the Holy Ghost, solemn prayers and fasting, and even by experience of manifold temptations. And never is Satan more ready to harass souls, than immediately after solemn fellowship with God, or while employed in extraordinary devotion. He leaves no circumstance unimproved for his purpose: and nothing is too horrid, atheistical, unbelieving, murderous, or idolatrous, for him to insist on; nor any worldly advantages too great for him to promise. If therefore we hope to defeat him, we must undertake it, not by carnal reasoning, but by a believing use of the oracles of God answerable to his temptations. And God and his angels take pleasure to honour those who faithfully resist Satan. In vain do sinners attempt to stop the gospel of Christ. If one preacher be laid aside by death or imprisonment, God can raise up another more excellent: and if some thrust the gospel from them, he will make others gladly receive it. —Infinite is the excellency and usefulness of our Redeemer in publishing the gospel; in enlightening the world by his truth; in healing diseases unnumbered of soul and body; in dispossessing devils, and raising up ministers to win sinners to himself. No natural unfitness can hinder his qualifications, and no obstinacy can withstand his call. May the grace of his kingdom induce multitudes to repentance, and his instructions make many light in the Lord! May his grace afford us pastors according to his own heart, by whose ministrations many may be converted to himself!

Chap. V.—Ver. 3. Truly happy they are, and shall be, who are sensible of their own ignorance, sinfulness, and insufficiency, and depend on God's free grace for instruction, forgiveness, and supply; and whose hearts are so weaned from the riches, honours, and pleasures of this life, that they readily submit to God's disposals, and part with everything temporal for the gospel's sake;—for they have a full and everlasting interest in all the riches and honours of the kingdom of grace here, and of the kingdom of glory hereafter. 4. Happy are they who evangelically mourn under a deep sense of their own sinfulness of heart and life, and the miseries to which they are thereby exposed, and for the dishonour done to God by others, or the miseries inflicted on them;—for they shall, in due season, be revived by the comforts of the Holy Ghost, and shall at last enter into the full and everlasting joy of their Lord. 5. Happy are they who, sensible of their own unworthiness, and of God's great goodness, readily submit to his will in all things, without murmuring, and who are gentle and patient to their fellow-creatures, hardly provoked



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6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you [a] falsely for my sake.

12 Rejoice, and be exceeding glad; for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt[†] of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy[‡] the law or the prophets: I am not come to destroy, but to fulfil.

A. M. cir. 4034. A. D. cir. 31.

[a] Gr. *lying.*

[†] *Salt* is a compound body, whether natural or artificial, its general character is *aridity*, and a *preservative* power when combined with animal substances. But if, by any chemical agency, one or more of its constituents be separated from the others, the part remaining may retain much of the appearance of the original compound, and yet have lost its most remarkable and valuable properties. *Maundrel* declares that when, in the *valley of salt*, near *Gebal*, he broke a piece that had been exposed to the rain, sun, and air, though it retained the sparkling appearance of the salt, it had totally *lost its savour*, in conformity to our Lord's description.—*Note.* The disciples were commissioned by the salt of *truth*, by the example of *self-denial*, purity of life, and piety, to counteract the corruption of falsehood, covetousness, licentiousness, forgetfulness of God, and idolatry. But if the salt (Christians themselves) have lost its savour, wherewith shall it (the *salt* itself) be salted?—Ed.

[‡] Neither to abrogate nor repeal the *moral law*, to which it is evident he refers, for he proceeds to vindicate it from the false glosses of the scribes and Pharisees. But neither did he formally abrogate or repeal the *ceremonial law*, though it be also fulfilled. The ceremonial law ceased among the Jews when Providence rendered its observances impossible.—Upon the gentiles it was never binding. See Acts 21. 20—25. & 15. 1, 23—29.—Ed.

A. M. cir. 4034. A. D. cir. 30.

[a] Neither smallest *letter* nor *stroke*.—Ed.

[‡] Till the *types* be fulfilled by the *antitype*; till the *end* be attained by Christ in his *righteousness*; and till the *predictions* with which all is illustrated and enforced, shall be fulfilled; first, in the *dispersion*, and, afterwards, in the *restoration* of Israel.—Ed.

[e] Jam. 2. 10. Ps. 2. 3. 1 Cor. 3. 15. 1 Sam. 2. 30.

[‡] *Least commandments.*—Least in the *extent* of duty, when observed; least, in *amount* of injury, when broken.—Ed.

[§] *Shall be called the least.*—Of all men the *least pleasing* to God; one who knew the law, but was at once a teacher and example of disobedience. See ver. 20.—*Note.* "The kingdom of *heaven*" does not mean the kingdom of *glory*, but the gospel dispensation. See Mat. 13. 24—30. & 47—50. &c.—Ed.

[f] 1 Sam. 2. 30. ch. 19. 28. Dan. 12. 3. 1 Pet. 5. 4.

[‖] *Your righteousness*, can never mean personal righteousness in an acknowledged sinner, for the two ideas are utterly incompatible. (See Rom. 3. 10.) There is no righteousness but that of God through faith, Rom. 3. 22.—This righteousness *exceeds* that of the scribes and Pharisees—1. In its Origin and Author—God in Christ.—2. In its perfection — having the excellency of God's work in the flesh.—3. In its efficacy upon the conscience, to purge it; and upon the heart, to write the law on it, Heb. 9. 14. & 8. 10—12.—Ed.

[a] Or, *to them.*

[†] If conscious of having uttered even an unkind or irritating word.—Ed.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle[e] shall in no wise pass from the law, till all be fulfilled.[‡]

19 [a] Whosoever therefore shall break one of these least commandments,[‡] and shall teach men so, he shall be called the least[§] in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be [f] called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness[‖] shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said [a] by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;[†]

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

and easily appeased: for they, with God's friendship, and with inward satisfaction in their own minds, shall enjoy whatever of the good things of this world are most for their real advantage, and shall have their happy share in the new heavens and the new earth. 6. Happy are they who highly value, and earnestly desire and apply, my imputed righteousness for their justification, and my word and Spirit for the sanctification of their nature; for their desires shall be granted, and their souls eternally filled with all possible graces and comforts. 7. Happy are they who, from an unfeigned faith in God's special mercy to themselves, are tender-hearted towards others, readily forbearing severities, forgiving injuries, pitying and relieving the distressed; for God, in his unbounded kindness, will reward them with mercies inexpressibly more valuable. 8. Happy are they, whose religion is pure and undefiled, whose hearts are purified by faith, their consciences washed in the blood of Jesus from guilt, their natures and tempers rendered holy by his Spirit, and who allow themselves in no hypocrisy, pride, or sensuality: for they shall enjoy delightful fellowship with God here, and the full and immediate vision and enjoyment of him for ever. 9. Happy, and that eternally, shall they be, who, being reconciled to God through Christ, have his peace filling their hearts, and rendering them earnestly diligent to maintain and promote peace in every society they are connected with, as far as they can, in a consistence with truth and holiness; for this manifests them to be the children of God, who shall be openly and eternally owned as such, and enjoy all the privileges that belong to the adoption of sons. 10—12. Happy are they who, with faith and patience, undergo the severest persecutions for their adherence to me, my truths and ways; for they are interested in, and shall enjoy, all the blessings of the gospel and of the heavenly state.—Do ye therefore, my disciples, reckon it a real happiness, and rejoice and glory in it, if, while ye live soberly, righteously, and godly, ye be reproached and persecuted for preaching my gospel, and following my example in holiness; for God will graciously reward you, and make even your troubles work for you an exceeding and eternal weight of glory: and know, for your encouragement, that in this path of persecution all the ancient prophets, those favourites of heaven, travelled to, and obtained, their heavenly, their distinguished rewards. 13. Ye are appointed, by your instructions and example, to spread abroad the savour of my knowledge wherever ye go, to reform the world, and preserve it from utter corruption and ruin. If therefore your hearts be gracious, your doctrines sound, and your lives exemplary, ye will be the blessed means of purging out corruptions in faith and manners, and of making multitudes of converts acceptable to God and useful to man. But if ye degenerate into unfaithful, cold, and carnal tempers, corrupt notions, and licentious lives, ye will become the most unprofitable, worthless, and contemptible of men. 14—16. Ye are appointed, in the most public manner, to spread abroad the light of my gospel in a dark world, and, by your instructions and example, to direct sinners into the way of salvation. Take care, therefore, that your doctrine and conversation shine with such lustre and purity before all men wherever ye go, that, by means thereof, they, under the influence of divine grace, may be brought to esteem, acknowledge, and admire the great excellency of real religion, as displayed in you, and to embrace and practise it themselves, to the glory of your heavenly Father. 17, 18. Think not that I am come to abrogate the moral law, or to set aside the writings of the Old Testament, or to teach anything contrary thereto. No, my great aim and work is to confirm them. I am come to explain, enforce, and establish the moral law, as an everlasting rule of righteousness, and to vindicate it from the injurious glosses which have been put upon it. I am come to fulfil all its precepts and its penalty, as a broken covenant, in the room of elect sinners; and, in so doing, to answer all the types, accomplish the prophecies and promises, and to fill up all the defects of the Old Testament dispensation. For I assure you, in the most solemn manner, that no part of the typical ceremonies, or of the Old Testament predictions, shall be left unfulfilled, and no obligation of the moral law shall ever be set aside. And as I myself will persevere in the most exact obedience till the last moment of my humbled life, so will I excite and enable my followers to persevere in their obedience till the end of the world. 19. Whoever therefore shall wilfully set aside and transgress even the least of these moral commands, or teach or encourage others to do so, shall be held unworthy to be a subject, and much more an officer, in the gospel church, or of admission into the heavenly glory; and he who, from a principle of faith and love, shall conscientiously respect all these commandments, and teach and encourage others to do so, shall be highly honoured among my subjects and servants. 20. I assure you that, unless ye be interested in my complete fulfilment of the law in your stead, and unless your personal conformity to the law be more excellent, spiritual, and extensive, than that of the highest Pharisaical pretenders to holiness, ye can never be admitted to the blessings of the kingdom of grace here, or of glory hereafter. 21, 22. For, to give you some specimens of their defective interpretations and observances of the moral law, they pretend that there is no disobedience to the ancient command prohibiting murder, and adjudging murderers to death, but in wilfully and unjustly taking away a man's life. But such is the spirituality and extent of this commandment, that whosoever indulges rash, wrathful, and causeless anger, or a malicious and revengeful temper, is, in God's account, guilty of murder in his heart, and thereby exposed to his righteous judgment; and whoever in pride and passion revile their neighbours, as worthless empty wretches, or as profane reprobate brands of hell, involve themselves in still deeper guilt, and ought to be punished by men, but shall not escape the far more severe and everlasting vengeance of God. 23, 24. Never therefore presume to perform any act of religious worship, or to hope for its acceptance with God, while ye indulge yourselves in causeless and sinful anger, or in evil speaking; but if ye have offended a brother, first humbly confess your fault, ask his pardon, and satisfy him for the wrong you



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25 [s] Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, [h] Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*

27 ¶ Ye have heard that it was said † by them of old time, [i] Thou shalt not commit adultery:

28 But I say unto you, [k] That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 [l] And if thy right eye [m] offend ‡ thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, [n] Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That [o] whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said [p] by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, [p] Swear not at all: ‖ neither by heaven; for it is God's [q] throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is [r] the city of the great King.

36 Neither shalt thou swear by thy head; because thou canst not make one hair white or black.

37 [s] But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these [t] cometh of evil.*

38 ¶ Ye have heard that it hath been said, [u] An eye for an eye, and a tooth for a tooth: †

39 But I say unto you, [x] That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. ‡

40 And [y] if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also. §

41 And whosoever shall compel thee to go a mile, go with him twain. ‖

42 Give to him that asketh thee; and from him that would borrow of thee turn not thou away. *

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, [a] Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: † for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 [a] For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And [b] if ye salute your brethren only, what do ye more *than others?* do not even the publicans so? ‡

48 ¶ Be ye therefore perfect, even as your Father which is in heaven is perfect.

A. M. cir. 4034.
A. D. cir. 30.

[g] Luke 12. 58. Gen. 32. 3—21. 1 Sam. 29. 25. Prov. 25. 8. Job 22. 21. Ps. 32. 6. Is. 55. 6. 7. 2 Cor. 6. 2. Heb. 3. 7—13.

[h] Luke 12. 59. Prov. 28. 6. John 15. 22. 2 Thes. 1. 9. ch. 13. 41. & 25. 46.

* The *adversary* signifies, in the original, an opponent at law. He detains his prisoner till he has paid "the uttermost farthing" of a limited pecuniary debt—*diminishing* by every payment. How much more shall a righteous God adjudge to "everlasting punishment" (Mat. 25. 46) impenitent and obstinate sinners, whose guilt has been daily increasing through time (2 Tim. 3. 16), and whose profligacy and rebellion will abide through eternity. Rev. 22. 11.—Ed.

† Gr. *to them.*

[i] Ex. 20. 14. Deut. 5. 18. & 22. 21.—22. Lev. 20. 10. Eph. 5. 3. Heb. 13. 4.

[k] Job 31. 1. Prov. 6. 25. 2 Pet. 2. 14.

1 Ch. 16. 9. & ch. 19. 20. Mark 8. 35, 36, 37.

[m] Or, *to cause thee to offend.* Ps. 119. 37, Job 31. 1. 2 Pet. 2. 14. Col. 3. 5. 1 Cor. 9. 27. Rom. 8. 13. Gal. 5. 24. Prov. 1. 10, 15. & 4. 14, 15. & 5. 8—14.

‡ *Ensnare thee.*—Cause thee to stumble or fall into any temptation or transgression.—Ed.

[n] Deut. 24. 1. ch. 19. 7. Mark 10. 4.

[o] Mark 10. 11, 12. Luke 16. 18. 1 Cor. 7. 10, 11. Mal. 2. 14, 15. ch. 19. 6. Rom. 7. 3.

§ Gr. *to the contrary.*

[p] Jam. 5. 12. Eccl. 5. 2.

‖ *Swear not at all.*—This prohibition does not extend to "an oath for confirmation (which is) an end of all strife"—(Heb. 6. 16.)—but to profane swearing in ordinary conversation.—(See ver. 37.) The lawfulness of a solemn oath in judicial controversy cannot be questioned by any that consider the moral character of the judicial law of the Jews, and the still more solemn example of God himself. See Gen. 26. 3. Exod. 22. 11. Deut. 29. 12. 1 Kin. 8. 31. Mat. 5. 33. Acts 2. 30. Heb. 6. 17. & 7. 28.—Ed.

[q] Is. 66. 1. & 57. 15. Ps. 115. 3, 16. & 99. 5. ch. 23. 22. Rev. 4. 2.

A. M. cir. 4034.
A. D. cir. 30.

[r] 2 Chr. 6. 6. Ps. 48. 2. & 87. 1, 2. & 76. 68, 69.

[s] Jam. 5. 12. 2 Cor. 1. 17, 18. Col. 4. 6.

[t] Or, *is of the evil one.*—Ed.

[u] Ex. 21. 24. Lev. 24. 20. Deut. 19. 19, 21.

† These quotations were just rules for judges deciding between man and man; but more than dangerous if applied to sanction and measure out private revenge—which perversion of them our Lord here forbids.—Ed.

[x] Prov. 20. 22. & 24. 29. Lev. 19. 18. Luke 6. 29. Rom. 12. 17, 19. 1 Cor. 6. 7. Is. 50. 6. Lam. 3. 30. 1 Thes. 5. 15. 1 Pet. 3. 9.

‡ That is, Rather voluntarily permit a second injury than have recourse to retaliation in revenge for the first.—Ed.

[y] Luke 6. 29. 1 Cor. 6. 7. ch. 27. 28.

§ That is, having gained your cloak by perjury, let him take your coat also, rather than defend your rights by similar means.—Ed.

‖ That is, go peaceably with him a second mile, rather than quarrel against the unreasonable demand.—Ed.

* That is, yield to mercy whatever you can afford with *justice* to yourself, your family, and your creditors.—Ed.

[z] Luke 6. 27. & 23. 34. 2 Kin. 6. 22. Acts 7. 60. Prov. 25. 21. Rom. 12. 14, 20. 1 Cor. 4. 12, 13. 1 Pet. 3. 9.

† *That ye may be* (acknowledged to be) *the children of your Father which is in Heaven,* through the evident similarity of your moral features.—Ed.

[a] Luke 6. 35. ver. 47.

[b] Ex. 23. 4, 5. Lev. 19. 17, 18. Deut. 15. 7, 9. & 22. 1. ch. 10. 12. Luke 10. 5.

‡ The *publicans,* as the original Greek intimates, were the *last farmers;* and the name seems also applied to their *collectors.* They seem to have been adopted as the lowest standard of character, both on account of their rapacity, and the popular odium attendant upon them as agents of the Roman despotism.—Ed.

have done him, and then present your devotions to God, in hopes of forgiveness and acceptance. 25, 26. And as both God and your brother are jointly offended, without delay embrace the reconciliation which God offers you in his promises, and be reconciled to your offended brother while ye are in the way of mercy, lest death cut you off in your sins, and drag you to the tribunal of God, that you may be condemned and cast into hell, from whence ye can never be released, since the satisfaction of divine justice for your sins can never be there completed. 27—30. The scribes and Pharisees pretend that nothing else is prohibited by the ancient commandment respecting adultery, but a man's actually lying with a woman who is not his wife. But I assure you that, according to the mind of God in this precept, every man who looks upon any woman with unchaste desires after her, and contrives how to accomplish them, is guilty of adultery in his heart, though he has not had opportunity to commit it in fact: and therefore, if this, or any other sin, should be ever so dear, apparently pleasant, or profitable to you, and though it should require great self-denial, and be very painful for you to part with it; yet, as the loving, harbouring, or practising it, would defile and endanger your soul, offend God, and expose you to his everlasting wrath, mortify, detest, and abhor it without delay: it is better to suffer the greatest uneasiness and temporal loss in so doing, than that your whole man should be eternally tormented in hell on account of your indulging and practising it. 33—37. Your scribes and Pharisees pretend, that the ancient command relative to swearing prohibits only the breach of such oaths as are sworn by God himself, or the swearing by his name in ordinary conversation: but I assure you, that it prohibits the swearing by any creature, and the violation of such oaths as are sworn by them, since God is represented in, and connected with, every creature ye can swear by. Do not therefore swear at all by creatures, or in common conversation, but merely affirm or deny things as they really are: for all other means to gain credit to what you say, in the common affairs of life, proceed from the devil and your own sinful habits or lusts, and imply that yourselves are unworthy to be believed, or that your hearers are unreasonably incredulous. 38—42. The ancient law prescribed only for the direction of magistrates, in the retaliation of injuries done by their subjects one to another, is understood, by your scribes and Pharisees, as if it warranted private persons to indulge a malicious temper, and revenge themselves in lawsuits or otherwise: but I admonish and charge you, never to avenge yourselves by rendering evil for evil; and, in lesser matters, bear even repeated affronts and injuries with patience, rather than retaliate in a contentious, revengeful, and furious manner;—and, as far as ye can, without embarrassing your own worldly circumstances, be always ready, by giving or lending, to relieve the necessities of others, especially if they humbly apply to you for help. 43—48. Your scribes and Pharisees have further pretended, that the ancient law, of loving your neighbours, warrants you to hate all those who are not of your kindred and religion; but though ye ought never to approve the wickedness of your enemies, I solemnly charge you to love their persons, as partakers of the same human nature with yourselves, speak good of them as far as ye justly can, and heartily wish them all temporal and eternal happiness; take all opportunities of doing good to them, and earnestly pray for their conversion and salvation, who hate, curse, despitefully use, and persecute you, that ye may appear the genuine children of that God, and perfectly conformed to his image, who is so graciously liberal of his providential favours, even to his wicked and unreasonable enemies of mankind; for if ye only love them who are affectionate and kind to you, or be friendly to those of your own kindred, religion, or party, what peculiar excellency is in that conduct, or what gracious reward can ye expect for it? It is no more than even the worst of men think themselves obliged to, by the common ties of gratitude, nature, or society. Study therefore to have your principles and behaviour greatly superior to all this, and rising to the highest resemblance of your heavenly Father, whose tender mercies are over all his works, in the displays of his goodness and all his other moral perfections.

Reflections upon Chap. V.—Carnal men have very mistaken views of real happiness: it is vain to expect it without being made truly holy. But what a rich variety of blessings the gospel provides for the followers of Christ, under their numerous sorrows, persecutions, reproaches, fears, and dangers, to animate and



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## CHAPTER VI.

(1) *Christ continues his sermon concerning alms:* 1—4. (2) *Prayer:* 5—13. (3) *Forgiveness:* 14, 15. (4) *Fasting:* 16—18. (5) *The treasure and heart in heaven:* 19—23. (6) *God and mammon:* 24. (7) *Against undue worldly cares:* 25—32. (8) *The kingdom of God to be sought before all things:* 33, 34.

A. M. cir. 4031.
A. D. cir. 30.

TAKE heed that ye do not your [a] alms before men, to be seen of them; otherwise ye have no reward [b] of your Father which is in heaven.

2 Therefore, when thou doest *thine* alms, [b] do not sound a trumpet [†] before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth;

4 [c] That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites [‡] *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking. [‖]

8 Be not ye therefore like unto them: [d] for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore pray ye: [e] Our Father which art in heaven, Hallowed be thy name.

10 [f] Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 [g] Give us this day our daily bread.

12 [h] And forgive us our debts, as we forgive our debtors.

13 [i] And lead us not into temptation; [*] but deliver us from evil: [k] For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ [l] For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, [m] when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, [†] that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which *is* in secret: and thy Father, which [n] seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures [‡] upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 [o] But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

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a Or, *righteousness.* Deut. 24. 13. Ps. 112. 9. Dan. 4. 27. 2 Cor. 9. 9, 10.

b Or, *with.*

b Or, *cause not a trumpet to be sounded.* Prov. 20. 6. 2 Kin. 10. 16. 1 Cor. 10. 31. Hos. 8. 1. & 10. 1. Zec. 7. 5, 6.

† As there is no rabbinical record of the custom of sounding a trumpet before almsgivers, this expression has been generally interpreted as a *metaphorical* expression for ostentation. This supposition, however, seems inconsistent with our Lord's usual graphic delineation of existing manners. And that a people who "loved to pray in the corners of the streets, that they might be seen of men" (ver. 5), should also court a like publicity for their almsdeeds, is perfectly consistent with that uniformity that generally prevails in human character.—Ed.

c Luke 14. 14. 1 Cor. 10. 31. ver. 3.

‡ *Hypocrites.*—So called from a Greek word descriptive of *acting under a mask*—feigning principles not adopted, and passions not felt.—Ed.

‖ The applause of men—always fickle and ephemeral—generally insincere, and always worthless.—Ed.

‖ Our Lord does not condemn long continuance in prayer, but the vain expectation of being heard on account of "much speaking." Solomon's dedication service is the longest *public* prayer recorded in Scripture; and it can leisurely be read within ten minutes.—Ed.

d Ver. 32. John 16. 27. Neh. 9. 32. Ps. 139. 1—6. & 33. 6.

e Luke 11. 2. Ps. 8. 1. & 113. 3. Is. 63. 1.

f Ch. 3. 2. & 4. 17. Ps. 103. 19, 21. Is. 2. 2, 3. Jer. 23. 5, 6. Dan. 2. 44. & 7. 14.

g Ch. 4. 4. Prov. 30. 8. Luke 11. 3. Ex. 16. 21. 1 Tim. 4. 4. & 6. 6. Job 23. 12. John 6. 31. Gen. 43. 25—34. Is. 55. 10, 11.

h Is. 43. 25. Ps. 130. 4, 8. ch. 18. 21, 22. Col. 3. 13.

i 1 Ch. 29. 17. John 17. 15. 1 Cor. 10. 13. 1 Pet. 5. 8. 2 Chr. 18. 7, 9. 2 Pet. 2. 9. Rev. 3. 10.

* *Temptation.*—That is, Trial of faith and resolution. This petition has been paraphrased, "*Suffer us not to be led* into temptation;" and translated, "abandon us not to temptation." But the authorised version is worthy of all preference; and contains an humble and expressive acknowledgment of a weakness, nay, of bias to sin, that deprecates being led into any trial.—Ed.

k 1 Chr. 29. 11. 1 Tim. 1. 17. & 6. 15. Eph. 1. 19. & 3. 21. 1 Pet. 1. 5. Ps. 47. 2, 7. & 93. 7, 8. & 135. 6.

l Ch. 18. 21—35. Mark 11. 25, 26. Eph. 4. 32. Col. 3. 13. Prov. 21. 13. Jam. 2. 13.

m Is. 58. 4, 5. 1 Kin. 21. 27. Luke 18. 12, 14. ch. 9. 14. Joel 2. 12—17.

† By neglecting to wash them, and smearing them with ashes—a practice that has descended to the Romish church, in which ashes mingled with water are crossed upon the forehead, upon the day called Ash Wednesday.—Ed.

n Ver. 4. Acts 2. 11. John 1. 48. Rom. 2. 6.

‡ The treasures of eastern kings are generally Boe cloth, polished armour, and weapons of war, as well as gold. Hence the "moth and rust" within are enemies as formidable as the "thieves" without.—Ed.

o Luke 12. 33. & 18. 22. 1 Tim. 6. 18, 19. ch. 19. 21. Col. 3. 1—3.

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encourage their holy desires, faith and hope, meekness and patience, humility, love, self-denial, peace, and joy! And marvellous is their happiness in the full enjoyment of God. Delightful are the hints of gospel grace, given by our Saviour, which were to be more clearly manifested after his ascension to heaven. And great glory to God, honour to themselves, and profit to their neighbours, do professors, and especially ministers, bring forth when they act in due character. How indispensable and broad, how holy, just, and good, are all the commandments and oracles of God! And great is his grace, and excellent his righteousness, who magnified and made them honourable in the room of guilty men. It is highly necessary to be clothed with his righteousness, endowed with his grace, and conformed to his pattern, in every good word or work. But base is their temper, criminal their conduct, and fearful their danger, who attempt to relax the obligation, or contract the obedience of God's law. And it is impossible to have fellowship with him, or have our services accepted by him, while we indulge hatred of brethren, or any other sinful lust. Yea, great reverence of God, and his name and ordinances; great chastity and purity of heart and life; universal mortification of indwelling lusts, and dominion over our appetites and passions; a sacred guard upon our speech; and forbearance under injuries; a diffusive beneficence to mankind, and imitation of our heavenly Father; are necessary to manifest us Christians indeed! Are these, my soul, the laws of the great God my Saviour, and I so unlike them? Are these the laws by which I shall quickly be judged, and do I so little regard them? Let these considerations quicken my soul, and animate me to more serious attention and exact conformity.

CHAP. VI.—Ver. 7, 8. Though in prayer ye may very properly repeat some important and affecting terms to express the fervent requests of your hearts, and, on some occasions, enlarge your supplications or thanksgivings; yet never multiply words merely to spin out your prayers, or as if ye were praying to heathen idols, which are inattentive, unable, or unwilling to understand or answer your requests; for your heavenly Father, who loves you, and takes pleasure in blessing you, is thoroughly acquainted with all your wants and desires. 9—13. Therefore draw near to him with reverence and confidence, as children to a Father, infinitely kind and exalted, able and ready to help you and others around you, and acknowledge your own unworthiness, weakness, sinfulness, wants, and dangers; entreat and plead that he would, by his grace, enable you and others to glorify him in all things whereby he makes himself known: and that he would dispose all things in the church and world to his own glory; that Satan's dominion in the world and the hearts of men may be destroyed, and the kingdom of grace set up in the gospel dispensation, and daily advanced, by the bringing of multitudes into the church, and into a state of real fellowship with Christ, preserving them therein, and increasing their knowledge, comfort, and holiness, till at length they be admitted to an eternal triumph in the kingdom of glory: that, by his grace, ye and others may be enabled to know, obey, and submit to his will in all things, as glorified saints and holy angels do in heaven: and that of his free gift, even in the most perilous times, ye may receive a competent portion of the good things of this life, and his blessing with them; and that, for Christ's sake, he may freely pardon all your sins of omission and commission in heart and life, by which ye have forfeited all enjoyments, and owe a debt of satisfaction to his injured law and justice, especially as his mercy is so infinitely superior to yours, whom, by his grace, he has enabled from the heart to forgive the injuries done to you: and that he would either keep you from being tempted to sin, or support and deliver you when ye are tempted. And take all your encouragement in prayer from God's own perfections, characters, and promises; and in all your prayers praise him for what he is, what he has done, is doing, or will do: and let both prayers and praises be offered up with earnest desire, and in full assurance of being acceptably regarded. 14, 15. And remember that your hearty forgiving of injuries done you, is of inexpressible importance in your supplications; for if God's grace enable you to do this, it is a certain evidence of your being his children, whose iniquities he is engaged, by covenant and promise, to pardon: but if ye indulge an implacable and revengeful temper, which makes you averse to forgive injuries done against you, your prayers for pardon are a contradiction to the design of the gospel, and a mocking of God, and ye in vain expect that he will be merciful in pardoning your infinitely greater provocations against himself. 16—18. When ye keep a private fast, on a religious account, never affect to make it known to the world around you, by demure looks, disfigured faces, or slovenly airs, that ye may be extolled as wonderfully pious and mortified men. But, instead thereof, conceal your work as much as ye can from the world, and let it lie between God and your soul, in great searchings of heart, ingenuous confessions of sin, deep contrition and humiliation for it, and in serious meditation and solemn prayer. Then shall your all-seeing heavenly Father publicly own and bless you in this world and in that which is to come. 19—24. Never let your chief care and pains be exerted in getting and hoarding up earthly treasures, which are so perishing and apt to be lost, or even to endanger your lives; but chiefly esteem



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21 [p] For where your treasure is, there will your heart be also.

22 ¶ [q] The light of the body is the eye: if therefore thine eye be single,* thy whole body shall be full of light.

23 But if [r] thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness,† [s] how great *is* that darkness!

24 ¶ [t] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and ‡ mammon.

25 Therefore I say unto you, [u] [x] Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 [y] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 [z] Which of you by taking thought can add one cubit unto his stature?§

28 And [a] why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even [b] Solomon, in all his glory, was not arrayed like one of these.

30 Wherefore, if God so clothe the grass‖ of the field, [c] which to-day is, and to-morrow is cast into the oven,* *shall he* not much more *clothe* you, O ye [d] of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (e For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added† unto you.

34 Take therefore no thought for the morrow: ‡ for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

A. M. cir. 4034.
A. D. cir. 30.

p Luke 12. 34. Phil. 3. 20. 2 Cor. 4. 18. Col. 3. 1—4.

q Luke 11. 34—36. Rom. 12. 8. 1 Cor. 10. 31.

* *Single.*—Unmixed with blood, as during active inflammation; or unobstructed by specks or opaque films, when the inflammation has subsided.—Ed.

r Mark 7. 21. ch. 20. 15. Prov. 23. 6. Deut. 15. 9. & 28. 54, 56.

† Whereas, with the best principles, men come short of the glory of God—if your principles be originally erroneous, how hopeless must be your condition!—Ed.

s Is. 5. 20. Rom. 1. 21, 22, 28. 1 Cor. 1. 19—21. 2 Cor. 4. 4.

t Luke 16. 13. ch. 4. 10. Jos. 24. 19. Jam. 4. 4. 1 John 2. 15, 16.

‡ *i.e.* Riches, gains, and treasures, which are the idols of carnal hearts, set up in opposition to God.

u Ps. 55. 22. Luke 12. 22. 1 Cor. 7. 32. 1 Pet. 5. 7. Phil. 4. 6. 1 Tim. 6. 8.

x Gr, *Be not anxiously careful.* ver. 31, 34.

y Job 38. 41. Ps. 104. 27, 28. & 147. 9. Luke 12. 24.

z Luke 12. 25, 26. Ps. 75. 6. Eccl. 2. 11.

§ A *cubit* being 18 inches, the idea of most men desiring to add so much to their *stature*, is out of the question. But as David says, "Thou hast made my *days* an *handbreadth*," "a cubit" may likewise be taken as a measure of *time*, and not of *stature*. So the word is taken, John 9. 23. Heb. 11. 11.—Ed.

a Ver. 25. 31, 34. Luke 12. 27. Ps. 4. 6.

b 1 Kin. iv, ix, x. 2 Chr. i, viii, ix.

‖ *Grass.*—Not exclusively grass, but any herbage generally.—Ed.

c Ps. 129. 6. & 102. 4. Is. 40. 6, 7. 1 Pet. 1. 24.

A. M. cir. 4034.
A. D. cir. 30.

* In many countries, not merely bread, but most other kinds of food, are prepared in various kinds of *ovens*; and, in eastern countries, travellers state, that rosemary, myrtle, and other such dried plants, are used for heating them—twenty-four hours being usually sufficient for preparing the most succulent for the fire.—Ed.

d Is. 50. 10. ch. 14. 31. Mark 9. 24.

e Ch. 5. 46, 47. Ps. 4. 6. & 17. 14. Phil. 3. 19.

† They shall be added temporarily; or, their more than equivalent shall be spiritually bestowed and secured.—Ed.

‡ This does not forbid thoughtful preparation for the moral duties, but anxious care for the temporal *enjoyments* of to-morrow.—Ed.

## CHAPTER VII.

(1) *The sermon on the mount continued in a reproof of inquisitorial judgment:* 1—5. (2) *Holy things not to be cast to dogs:* 6. (3) *Prayer inculcated:* 7—12. (4) *Encouragement to enter at the strait gate:* 13, 14. (5) *Caution against false prophets:* 15—20. (6) *An exhortation to be doers, and not mere hearers:* 21—23. (7) *The house on the rock—the house on the sand:* 24—29.

A. M. cir. 4034.
A. D. cir. 30.

JUDGE not,* that ye be not judged.

2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

3 [a] And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 [b] Or how wilt thou say to thy brother, Let me pull out the † mote out of thine eye; and, behold, a ‡ beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see

* *Judge not.*—The words do not forbid a "righteous judgment" of men's characters and actions, but a curious and inquisitorial search into men's failings and faults, for the purpose, not of reforming them, or admonishing ourselves;—but for the purpose of enabling us to condemn them, and, by the comparison, to magnify ourselves.—Ed.

a Luke 6. 41. Lam. 3. 40. 2 Cor. 13. 5.

b Luke 6. 42. & 13. 11

† Lesser sin.

‡ Greater sin.

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and labour to enjoy the favour of God, the graces of his Spirit, and the complete enjoyment of him hereafter, which are heavenly treasures that can neither perish nor be taken from you. For whatever you reckon your chief treasure will command your thoughts and affections, aims and pursuits; and ye will be either earthly or heavenly minded, and all your happiness either mean and perishing, or great and everlasting, according as earthly or heavenly things are the chief good in your account. Ye have therefore great need of a true spiritual judgment in making your choice; for if, the heart being weaned from this world, your mind has a right and clear discerning of the excellency of spiritual things, all the other faculties of your soul will be well directed in their pursuits after them. But if, through an inordinate affection to the world, your mind be blind or biassed with respect to spiritual things, the other faculties of your soul will, to your inexpressible hurt, be misguided and perverted by it: and remember, that as no man can, at one and the same time, heartily, truly, and perseveringly serve two masters of contrary tempers, commands, and interests, no more can your hearts and lives be at once devoted to the service of God and seeking after the riches, gains, and treasures of this world. 25—30. Never be anxiously or distrustfully careful about the necessaries or conveniences of this present life; but, in the way of dutiful diligence in your callings, quietly depend upon God for what he, in his infinite wisdom, sees best for you: for if, without your care, he gave you your life and being, which are more valuable, why not trust him for whatever is necessary to support them in his service? Will your heavenly Father, who, without their anxious care or labour, provides necessary food for the fowls of the air, ever neglect to provide for you, his dear children and redeemed servants? And when all your anxious care cannot add to the height of your body, or the length of your life, why should ye not entirely rely on the all-giving and all-governing providence of God to nourish and preserve them! And with respect to your raiment, if God so protect and gloriously adorn the flowers of the field, which are so quickly to wither and be burnt, what a shameful weakness of faith it betrays in you to doubt of his providing proper raiment for you, who are made and redeemed for infinitely more noble and lasting purposes? 31—34. Never therefore, as if ye were mere heathens, be distracted and torn to pieces with anxious cares about your food, raiment, or other temporal enjoyments; but quietly and firmly depend on your heavenly Father, who knows your necessities, and has given you his promises that he will supply you with everything truly good and useful. And let it be your first and principal concern, to mind what pertains to the glory of God and the eternal salvation of your own souls, as set before you in the gospel; seek, without delay, all the rich advantages of his kingdom of grace and glory; seek that imputed righteousness, by which ye are entitled to the same, and that implanted grace, and holiness of conversation, which qualifies you for the enjoyment of the eternal blessedness in heaven; and then ye may safely trust God to provide for you the necessaries of life. Be therefore content with such things as ye have, and never distress your minds with fears about future wants and troubles in this world. For God has promised, that as your days are, so your strength shall be; and ye will always find enough of present trouble to exercise all the grace ye have at the time.

Reflections upon Chap. VI.—Alas, what a general and powerful evil is pride! Fearfully it spreads into and corrupts men's actions, even those which are good in themselves. But no religious exercise can be truly sincere, and acceptable to God, that does not flow from union to, and regeneration by Christ. Without sanctified and upright hearts, bodily service will profit nothing, but to procure men's empty applause. And in all our prayers we must view God as our Father in Christ, and prefer the concerns of his glory to our own comforts. Never must we draw our encouragement in prayer from anything but from God himself: and never must we pray under the power of malice, hatred, or envy of our neighbour: nor give our alms, pray, or fast, but with a view to his glory as our chief end. Insignificant, perishing, and uncertain are all the advantages of this world, when compared with the great, the solemn, and eternal realities of the heavenly inheritance. Surely then it is highly absurd to be eager in our contrivances and labours, hopes and fears, wishes and cares, about them, while we are so indolent and unmoved about the things of God. If we are interested in Jesus' kingdom and righteousness, it is very unbecoming to distrust our divine Father, and torment ourselves with anxious cares about the necessaries of life. Will the God, who largely sheds his bounty on fowls and flowers, deny what is necessary to his redeemed children, to whom he has given his Son,—given himself?

Chap. VII.—Ver. 1, 2. Never be rash, unmerciful, or severe, in suspecting, judging, or censuring the conduct, designs, and especially the eternal state, of others, lest ye provoke them to be as severe against you, and even provoke God to pass judgment without mercy upon you: for in the same manner that ye deal with others in judging them, ye must expect to be dealt with by them, and especially by God in the last judgment. 3—5. And how unreasonable and unrighteous is it for any of you readily to spy every little fault in your neighbour, and aggravate it with severity, while ye take no notice of, or even excuse, extenuate, and indulge much greater crimes in yourselves? or with what face, or to what purpose, would ye offer to condemn, correct, or reprove your brother for lesser sins, while your own heart and life are corrupted, and your judgment blinded, with much more heinous crimes? What is this but the grossest hypocrisy, under a pretence of zeal against sin? If therefore ye would be able with judgment and conscience, with decency, authority and success, to reprove and reform others, begin with



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clearly to cast out the mote out of thy brother's eye.

6 ¶ [c] Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

7 ¶ [d] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being [e] evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 [f] Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 [g] Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 [h] Beware of false prophets, which come to you in sheep's clothing,† but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit;‡ but a corrupt tree bringeth forth evil fruit.

A. M. cir. 4034.
A. D. cir. 30.

c Prov. 9. 7, 8. & 23. 9. Phil. 3. 2. ch. 10. 14. & 15. 20. Acts 13. 45—47. Heb. 10. 29. & 12. 25.

* This caution is not to encourage either cowardice or reserve in proclaiming the gospel, but that prudence which "rightly divides the word of truth," and that godly discipline in the church that distinguishes between the "clean and the unclean."—*Note.* Though things holy may not be given to dogs, nor precious pearls cast before swine, yet mercy will feed the one with crumbs, and the other with husks; and where the faithful church-ruler will not admit the profane to fellowship, he will "instruct, exhort, rebuke, with all long suffering and doctrine;" that so be, if the Lord will, he may "save his own soul and them that hear him."—Ed.

d Gen. 32. 26—28. Ps. 10. 17. & 34. 15. & 50. 15. & 91. 15. & 118. 5. & 145. 19. Prov. 8. 17. & 15. 29. Jer. 29. 12, 13. Is. 30. 18. & 58. 9. & 65. 24. ch. 21. 22. Mark 11. 24. Luke 11. 9—13. & 18. 1—8. John 14. 13, 14. & 15. 7. & 16. 23, 24. Jam. 1. 5, 6. & 5. 16. 1 John 3. 22. & 5. 14. Dan. 2. 23.

e Gen. 6. 5. & 8. 21. Eph. 2. 1, 2. Tit. 3. 3. ch. 15. 19. Jer. 17. 10.

f Luke 6. 31. ch. 22. 39, 40. Rom. 13. 8—10. Gal. 5. 14, 22, 23. Tit. 3. 2. 1 Tim. 1. 5. Col. 3. 8—15. Eph. 4. 25—32. & 5. 1. Jam. 2. 8. Gen. 4. 7. Obad. 15.

† Or, Asse.

g Deut. 13. 3. Jer. 23. 16. Mic. 2. 3. Zec. 13. 4. ch. 24. 14. & 28. 4, 5, 11, 12. 2 Cor. 11. 13. 2 Tim. 3. 1—9. Rom. 16. 17, 18. 2 Pet. 2. 1. 1 John 4. 1. Acts 20. 29, 30. Col. 2. 8. Eph. 5. 6.

‡ Who come to you with all the apparent meekness of sheep, seeking an entrance into the fold; but who are historically known to raven and destroy, the moment the entrance has been granted and power obtained.—*Note.* The history of ancient and modern popery, first, in pursuit, and then in possession of temporal power, and spiritual supremacy, will form the most apt illustration of the necessity of this warning.—Ed.

A. M. cir. 4034.
A. D. cir. 30.

h Ch. 2. 10. Luke 2. 9. Acts 3. 26. Rev. 2. 16. John 15. 2, 6. Heb. 6. 8. 1 Tim. 1. 20. Ezek. xv. Is. 5. 1—6. & 63. 18. 2 Thes. 1. 8, 9.

i Rom. 2. 13. Jam. 1. 22. Jer. 7. 4. Hos. 8. 2. Luke 6. 46—49. & 13. 25. ch. 5. 19. John 13. 17. & 15. 14. Ps. xv. & 24. 3, 4.

* "The kingdom of heaven" does not necessarily signify the kingdom of glory; for though hypocrites may join themselves visibly to the church, none really enter it except such as are "born of water and the Spirit." John 3. 5.—Ed.

† *He that doeth the will of my Father;* and, consequently, commences with "believing on him whom he hath sent." John 6. 28, 29.—Ed.

k Ch. 12. 27. & 25. 11. Luke 13. 25, 26. Num. 24. 4. John 11. 51. 1 Cor. 13. 2.

‡ "In that, the day," when "every tree that bringeth not forth good fruit is hewn down, and cast into the fire," (ver. 19) —the day of final judgment.—Ed.

l Luke 13. 27. ch. 25. 12, 41. Ps. 6. 8. & 1. 6. & 119. 115. & 5. 5. Hab. 1. 13. Gal. 4. 9. 2 Tim. 2. 19.

§ Never approved of your character.—So the word *know* is used, Matt. 25. 12. 2 Tim. 2. 19. John 10. 14. Rom. 7. 15.—Ed.

m Ps. xv. & 24. 3—6. Rom. 2. 13. Jam. 1. 22. John 13. 17. & 15. 14. ch. 12. 50. Luke 11. 28. 1 John 2. 7. Rev. 22. 14.

n Acts 14. 22. John 16. 33. Col. 1. 24. 2 Tim. 3. 12.

o Ps. 34. 19. & 125. 1. 2 ch. 16. 18. 2 Tim. 2. 19. 1 Pet. 1. 5. 2. Jude 1. 1 Cor. 3. 11.

p Ch. 13. 18—22. & 11. 20—24. & 12. 43—45. & 21. 33—44. Job 8. 13. Luke 12. 47, 48. Heb. 10. 26—31. & 6. 4—8. 2 Pet. 2. 20—22.

‖ The rain, floods, and winds of an Eastern monsoon, and the ravages they commit, not merely on humble cottages, but upon the most substantial buildings, seem to have furnished the original from which the picture is so graphically drawn.—Ed.

q Ch. 13. 54. & 21. 23. Mark 1. 22. & 11. 28. Luke 4. 32. & 7. 16. & 20. 2. John 7. 46. Is. 48. 17. & 50. 4. Ps. 45. 2.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 [b] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, [i] Lord, Lord, shall enter* into the kingdom of heaven; but he that doeth the will of my Father† which is in heaven.

22 [k] Many will say to me in that day,‡ Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And [l] then will I profess unto them, I never knew§ you: depart from me, ye that work iniquity.

24 ¶ Therefore [m] whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;

25 [n] And the rain descended, and the floods came, and the winds blew, and beat upon that house; and [o] it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;

27 [p] And the rain descended, and the floods came, and the winds blew,‖ and beat upon that house; and it fell: and great was the fall of it.

28 ¶ [q] And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

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reforming yourselves. 6. And never unseasonably throw away the best counsels and reproofs, any more than the seals of God's covenant, upon hardened, profane, and incorrigible sinners, who will pour contempt upon them, and outrageously hate and persecute you on account of them. 7, 8. But in order to qualify you for these and all other duties, be much employed in fervent, importunate, and persevering prayer for direction and assistance: thus shall you receive from God your heavenly Father whatever blessings he has promised. 9—11. For if none of you, however wicked or hardhearted, would give a needy and importunate child that which is useless or destructive, how is it possible that your infinitely gracious God and Father can withhold what is good and needful from his fervently supplicant children? 12. And if God be so incomparably gracious to you, see that, in all your dealings with men, ye act in the same upright, just, and kind manner, as ye would reasonably wish them to act towards you if they were in your circumstances and you in theirs. 13, 14. And if you would be holy and happy members of my kingdom of grace or glory, ye must enter in at the strait gate of regeneration, faith and repentance, however self-humbling and self-denying it be: for as the entrance into, or progress in, sin and self-seeking, which leads to everlasting misery, is agreeable to the corrupt inclinations of men, multitudes follow after it to their eternal perdition: but the entrance into my kingdom by the new birth being painful and difficult, and the way of true gospel holiness, which leads to everlasting life, being disagreeable to flesh and sense, and beset with manifold tribulations, there are few that enter into and persevere in it. 15—20. Beware of false teachers, who pretend to lead you by an easy and wide path to everlasting happiness, and who, under a mask of sanctity, meekness, and concern for your welfare, remain under the power of their own lusts, and labour to make a prey of you to their own carnal ends and your everlasting destruction. By the evil tendency and influence of their doctrine, and by the pride, covetousness, or sensuality of their practice, ye may discern them from my faithful servants. For according as men's inward and reigning principles are good or bad, such are, and must be, their designs and actions: and however fair men's professions and appearances be, yet, if their inward principles of action are unsound, their doctrines erroneous, and their lives immoral, they are but plagues to the church, and shall, in the righteous judgment of God, be cut down by death, and cast into everlasting burnings. 21—23. It is not even the highest professions of regard to me as their Lord and Master, or a seeming fervency in calling on my name, that can manifest men real subjects in my kingdom of grace, or heirs of my kingdom of glory, but a cordial faith in my person and character, and unfeigned obedience to my heavenly Father's commands. In that awful day in which I will judge the quick and the dead, many, who have preached as my ministers, and even wrought miracles in my name, shall have their hypocrisy and wickedness publicly exposed; and shall, as objects of my detestation, be, for their iniquities, banished from my blissful presence into everlasting misery. 24—27. Whoever therefore hears, seriously considers, embraces by faith and love, and acts according to the doctrines which I have been delivering, shall have my unchangeable person and character for his foundation; and whatever temptations and persecutions, doubts, fears, and dangers, may assault him in life or in death, his hope in me shall never make him ashamed. But he that hears them, without cordially believing and uprightly practising them, having nothing to support him in a time of temptation, danger, death, or judgment, but his empty hypocritical profession of religion, shall, to his dreadful disappointment, inevitably and miserably perish for ever. 29. He spake with surprising majesty and authority, and with an evidence of truth and importance, which could not be contradicted.

Reflections upon Chap. VII.—All our religion should begin at home; and instead of being uncharitably severe in censuring others, we should carefully look into our own hearts and ways, observe and condemn what is amiss in ourselves, and, through grace, labour to reform it. Let us then take heed, not only how, but also to whom, we give good counsels and reproofs. With earnestness, faith, and resignation, let us always address our heavenly Father for every necessary blessing: and let Jesus' law of honesty and kindness be the constant rule of all our conduct. It is a great blessing to the place, where Christianity is duly possessed and practised. But there is an indispensable necessity of heart-renewing grace, and of



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## CHAPTER VIII.

(1) *The Lord heals a leper:* 1—4. (2) *The centurion's servant:* 5—13. (3) *Peter's mother-in-law:* 14, 15. (4) *Casts out devils:* 16, 17. (5) *How Christ must be followed:* 18—22. (6) *Stills a tempest:* 23—27. (7) *Casts out demons, and suffers them to enter a herd of swine:* 28—34.

A. M. cir. 4034.
A. D. cir. 30.

WHEN he was come down from the mountain, great multitudes followed him.

2 [a] And, behold, there came a leper [*] and worshipped him, saying, Lord, [b] if thou wilt, thou canst make me clean.

3 [c] And Jesus put forth *his* hand, and touched him, saying, I will; [†] be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, [d] See thou tell no man; [‡] but go thy way, [e] show thyself to the priest, and offer the gift that Moses commanded, [f] for a testimony unto them.

5 [g] And when Jesus was entered into Capernaum, there came unto him a [h] centurion, beseeching him,

6 And saying, Lord, [i] my servant lieth at home sick of the palsy, [§] grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, [k] I am not worthy that thou shouldest come under my roof; [l] but speak the word only, and my servant shall be healed.

9 For [l] I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, [m] he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, [n] That many shall come from the east and west, and shall sit down [*] with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 [o] But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, [p] Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ [q] And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And [r] he touched her hand, and the fever left her: and [s] she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick;

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, [t] Himself took our infirmities, [*] and bare *our* sicknesses.

18 ¶ Now, when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. [†]

19 And a certain scribe [‡] came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; [u] but the Son of man hath not where to lay *his* head. [§]

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, [x] Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 [y] And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: [‖] but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, [z] Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and [a] rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ [b] And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, [*] exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them [c] an herd of many swine feeding.

A. M. cir. 4035.
A. D. cir. 31.

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a Mark 1. 40. Luke 5. 12. Lev. 13. 46. Num. 5. 2, 3. 2 Kin. 5. 27.

* See on Lev. xiii.—Ed.

b Mark 9. 24. ch. 6. 30. & 14. 31.

c Mark 1. 41, 42. Luke 5. 13. Ex. 15. 26. ch. 11. 4, 5.

† *I will.*—Such an expression, referring the miracle to his own will, is one of those special evidences of the Godhead of the Son, which prove it by *facts*, without asserting it in *words*.—Ed.

d Ch. 9. 30. & 12. 16—19. & 16. 20. & 17. 9. Lu. 4. 2. 2 John 5. 41. & 7. 36. & 8. 50.

‡ *Tell no man.*—That so the proof may be left to his own unbiassed judgment, and so give testimony to the mercy and power of God in Christ.—Ed.

e Lev. xiii, xiv. Mark 1. 43, 44. Luke 5. 14.

f 2 Kin. 5. 7, 8. ch. 5. 17. Mark 6. 11. John 10. 37.

g Luke 7. 1—10. Gen. 49. 10. Is. 11. 10. & 60. 3, 8.

h A captain of a hundred soldiers, ch. 27. 54. Acts x. He sent to Christ first by the Jews, and then by his friends. Luke vii.

i Job 31. 13. Rom. 14. 15, 15. Col. 4. 1.

§ The disease commonly called *palsy* is not accompanied with *torment*, but mere inability of certain muscular motions. There are, however, several nervous diseases (some varieties of *tetanus*, for example), which, though not called palsies, in modern nosology, yet are nearly allied, and sufficiently answer to the centurion's description.—Ko.

k Gen. 32. 10. Luke 15. 19, 21. ch. 15. 27.

l Ps. 33. 9. & 107. 20. John 6. 63. Eccl. 8. 4.

‖ If I, a servant, have such power over men, what power must God-man have over diseases.

m Ch. 9. 2. & 11. 21. & 15. 28. John 2. 4, 10.

n Gen. 22. 17. & 49. 10. & 28. 14. Is. 2. 2, 3. & 11. 10. & 42. 6. & 43. 5. & 49. 6, 12. & 25. 6. & liv, lx. Zec. 2. 11. & 8. 22, 23. Mal. i. 11. ch. 24. 31. Luke 13. 29. Acts x—xix. Eph. 2. 4, 5.

* *Sit down.*—Rather, *recline*.—Most probably in allusion to the reclining posture used by the Eastern people at feasts, and exemplified by John upon the bosom of our Lord at his last supper.—John 13 23.—Ko.

o Ch. 3. 10, 11. & 13. 42, 50. & 21. 43. & 22. 7, 13. & 24. 51. & 25. 30. & 23. 28, 29. Rom. 11. 12, 15. Luke 13. 28—30.

p Mark 5. 23. John 4. 50. ch. 15. 28.

q Mark 1. 29. Luke 4. 38. 1 Cor. 9. 5.

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r Ex. 15. 26. Ps. 107. 20.

s Ch. 2. 6. John 5. 8, 9. Acts 3. 7, 8.

t Is. 53. 4. 1 Pet. 2. 24. John 1. 29.

* *Infirmities.*—This word, both in Hebrew and Greek, signifies bodily distempers and pains.—*Sicknesses.* This word refers to troubles and torments of the spirit. By bearing the first, is signified his miraculous healing of bodily diseases; by bearing the second, his sacrifice for our sins. *See Magee on the Atonement*, vol. i. p. 415.—*Note.* Bodily and mental diseases are the natural emblems of death and sin; and Christ's power over the emblems is intended to exhibit his power over the originals.—Ko.

† *The other side.*—To pass over to the *east* side of the lake of Tiberias.—Ko.

‡ *A certain scribe.*—Rather, *one scribe.*—One of a numerous, and almost hopeless, class. Still there was one—"to the praise of the glory of his grace." Eph. 1. 12.—Ko.

u Ps. 22. 6. & 40. 17. & 69. 29. & 102. 22.

§ After the lengthened discourse, of which the preceding chapters, according to evangelic custom, present a mere outline; and after all the labours that immediately followed, our Lord (who was touched with the feeling of our *infirmities*) must have been *weary*; and, therefore, in his weariness, naturally refers to his want of a place "where to lay his head." (see ver. 24.) What a lesson of resignation to houseless wanderers! what a terrible rebuke to a sensual and inhospitable world!—Ko.

x Luke 9. 60. 2 Tim. 4. 2. 1 Cor. 15. 10.

y Mark 4. 37. Luke 8. 22. Is. 54. 11.

‖ This description clearly indicates a vessel with a deck—as an open boat "covered with the waves" must have gone down.—*Note.* To believers, how instructive are the judgments of God! To unbelievers, how wonderful the downfal of nations! A few years ago, the "Sea of Galilee" possessed but a single open boat! Last year (1841) that boat had perished, and that sea was unruffled by an oar!—Ko.

z 2 Chr. 14. 11. & 20. 12. Ps. 4. 3, 4. & 60. 1, 2, 13, 14.

a Is. 50. 2. Ps. 104. 7. & 65. 7. & 107. 23—30. Nah. 1. 4. ver. 27.

b Mark 5. 1—20. Luke 8. 26—40. ch. 18. 11—13. Acts 10. 38. 1 Jo. 3. 8.

* Eastern tombs were often excavated in the faces of high rocks—such as Origen describes overhanging the town of Gergesa — and still afford habitations for the outcasts of society.—Ed.

c Mark 5. 11. Lev. 11. 7. Deut. 14. 8. Is. 65. 4. & 66. 3.

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implanted principles of holiness, before our practice can be really good. The work of conversion is hard, but necessary. And there is need carefully to try those whom we receive as ambassadors of Christ, both with respect to the nature and tendency of their doctrine. What alarming lengths may men go in the church of Christ, and yet, being destitute of real holiness, eternally perish! We should dread the thoughts of following the multitude, lest we follow them to hell; or of building our hopes of happiness upon insufficient grounds, lest they fail us, to our final and aggravated destruction. Let nothing therefore short of an assured faith on the Son of God, attended with gospel holiness in all manner of conversation, satisfy us.

CHAP. VIII.—Ver. 4. Christ often required the Jews, who were healed, to conceal his miracles, that he might manifest that he sought not his own glory; that he might not confound them with too great a blaze of miraculous power; and that he might not provoke his enemies too eagerly to attempt his ruin; but (perhaps as a token of his extending the gospel dispensation to the Gentiles) he never prohibited a Gentile to divulge them. 9. If I, a poor inferior officer, have such power over my soldiers, how much more canst thou, the Almighty Messiah, at thy pleasure, remove this distemper from my servant, where and whensoever thou wilt? 10—12. Publicly declaring the wonderful strength of the Gentile centurion's faith, he intimated that it foreboded the gathering of multitudes of Gentiles from all quarters of the world into the gospel church, and new covenant state of grace and glory, as spiritual children of the ancient patriarchs; while their Jewish natural posterity, who had been so long the peculiar people of God, should be cast off into lasting miseries on earth, and eternal torments in hell. 17. His sympathy with the distressed was a part of his suffering; and his removal of the diseases was the fruit of his bearing our sins, and the punishment of them. 20. You must expect no worldly advantage by following me, who have not so much as any abode of my own to lodge in. 21.



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31 [d] So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go.[*] And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 [e] And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus; and when they saw him, they besought *him* that he would depart out of their coasts.

A. M. cir. 4035.
A. D. cir. 31.

d Rev. 12. 12. & 20. 1, 2. Job 1. 12. & 2. 5. Phil. 2. 10.

* This miraculous permission has been charged against our Lord as an act of injustice. If so, then must every disease causing death in flocks and herds, be charged as injustice against God: for infidels will scarcely affirm that disease and death can occur without God's permission. To the rational believer in Providence, and the divine mission of Jesus, the miracle presents a special proof of that mission — inasmuch as it removed all idea of the *possibility of collusion* between our Lord and the demoniacs: for though men might be bribed to feign both a disease and a cure, no human motive could reach the swine.—Ed.

e Mark 5. 14—16. Luke 8. 34—36.

## CHAPTER IX.

(1) *Jesus heals the sick of the palsy, and declares the forgiveness of his sins:* 1—8. (2) *Calls Matthew:* 9. (3) *Vindicates his eating with publicans:* 10—13. (4) *Explains the times and reasons of fasting:* 14—17. (5) *A ruler calls him to raise his dead daughter:* 18, 19. (6) *A woman touching his garment is healed:* 20—22. (7) *The dead daughter of the ruler is raised:* 23—26. (8) *Two blind men receive their sight:* 27—31. (9) *Jesus casts a demon out of a dumb man:* 32—34. (10) *Preaches, heals diseases, and casts out demons, in the villages:* 35. (11) *Compassionates the people, and directs his disciples to pray for more labourers into the harvest:* 36—38.

AND he entered into a ship, and [a] passed over, and came into his [b] own city.*

2 [c] And, behold, they brought to him a man sick of the palsy, lying on a bed:[†] and Jesus, seeing their faith, said unto the sick of the palsy, Son, [d] be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, [e] This *man* blasphemeth.

4 And Jesus, [f] knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say,[‡] *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power [g] on earth to forgive sins, (then saith he to the sick of the palsy,) [h] Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 [i] But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ [k] And as Jesus passed forth from thence, he saw a man, named Matthew, [l] sitting at the

A. M. cir. 4035.
A. D. cir. 31.

a Ch. 7. 6. Ps. 81. 11, 12. Rev. 22. 11. Ezek. 2. 27. Dan. 12. 10.

b Ch. 2. 23. Luke 2. 39. 51. & 4. 16—29. or rather ch. 4. 13.

* Capernaum, then his usual residence. —Ed.

c Mark 2. 1—12. Luke 5. 18—26.

† A portable mat or carpet, according to eastern custom. See ver. 6.—Ed.

d Ps. 32. 1, 2. Is. 40. 1, 2. & 43. 25. & 44. 22. Rom. 5. 11. Eph. 1. 7. Col. 1. 14. Luke 7. 48. Lam. 3. 39.

e Luke 5. 21. Mark 2. 7. Job 14. 4. Is. 43. 25. & 44. 22. Mic. 7. 18.

f Ps. 139. 2. ch. 12. 18, 25. & 16. 7, 8. Mark 6. 16, 17. Luke 6. 8. & 9. 47. & 11. 17. John 2. 24, 25. & 6. 61, 64. & 13. 11. & 16. 19, 30. & 18. 4. & 21. 17. Heb. 4. 12, 13. Rev. 2. 23.

‡ *Whether is easier to say?*—That is, to say with power to effect the one or the other.—Ed.

g Luke 7. 48. John 17. 2. Acts 5. 31. & 7. 60.

h Mark 2. 11, 12. Luke 5. 24, 25. & 13. 11—13. John 5. 8—10.

i Luke 5. 26. & 7. 16. Mark 2. 12. Acts 3. 11, 12. Ps. 103. 1—4.

k Mark 2. 14—22. Luke 5. 27—39.

l 1 Cor. 6. 11. 1 Tim. 1—13. ch. 4. 18—22.

A. M. cir. 4035.
A. D. cir. 31.

* It is not necessary to suppose that Matthew, under any indefinable impulse, arose and followed our Lord as a mere stranger. His fame, both as a teacher and worker of miracles, had now been spread through all the land. The narrative, however, affords a beautiful example of instant obedience to the divine call. Lord! grant to those who know so much more of thy glory than Matthew knew, to be equally ready as Matthew was, to follow thee whithersoever thou goest or callest them! —Ed.

m Ch. 5. 46, 47.

† *Sinners.*— Most probably, men notoriously guilty of some public sin, and who had neglected or refused to offer the sacrifices of the law.—Ed.

n Luke 15. 1, 2. & 19. 7. ch. 11. 19. & 21. 23. Gen. 43. 32. Ps. 101. 5. Dan. 1. 8. John 4. 9. Acts 10. 28. 1 Cor. 5. 11. 2 John 10. Is. 65. 5.

o Luke 5. 31, 32. & 18. 11—13. & xv. Mark 2. 17. ch. 18. 12. 1 Tim. 1. 15, 16. Is. 1. 18. & 55. 7. Rom. 7. 7—25.

p Hos. 6. 6. ch. 12. 7. 1 Sam. 15. 22. Prov. 21. 3, 27. Eccl. 5. 1. Is. 1. 11—15. Mic. 6. 6—8.

q Mark 2. 18—22. Luke 5. 33—39. & 18. 12. ch. 6. 16. & 11. 19. Prov. 20. 6.

r John 3. 29. 2 Cor. 11. 2. Rev. 21. 2. & 19. 7—9.

s Acts 1. 14. & 10. 30. & 13. 1—3. & 14. 23. 1 Cor. 7. 5. Zec. 12. 10, 14.

t Mark 2. 21, 22. Luke 5. 36—39. & 24. 49. ch. 6. 30. & 8. 26. & 14. 31. & 16. 8. Gen. 33. 14. Is. 40. 11. John 16. 12. 1 Cor. 3. 2. Heb. 5. 13. Ps. 103. 13, 14.

‡ *Or, raw, or unwrought cloth.*

§ These *bottles* were made of skins; and some of them were, and still continue to be, curiously formed into shapes, not unlike large modern glass bottles; others were more flexible, of a bag-like form—and are still used for carrying wine in some parts of Europe.—Ed.

u Mark 5. 22—42. Luke 8. 41—56. & 13. 14. Acts 13. 15.

‖ *A ruler*, either of the synagogue, or a magistrate.—Ed.

w Ch. 8. 14. John 4. 47. 49. & 11. 21, 23. & 5. 25. Mark 6. 5, 6.

x John 4. 50. & 11. 6, 7. ch. 8. 13. & 15. 28.

y Lev. 15. 19—33. & 18. 19. & 20. 18. Num. 5. 2.

z Mark 5. 27—34. Luke 8. 43—48. Ex. 15. 26. Ps. 147. 3. Mal. 4. 2. 2 Kin. 13. 21. ch. 14. 36. John 14. 12. Acts 5. 15. & 19. 12. Rom. 4. 19, 20.

* *Hem.*—Most probably the fringe, or riband of blue, required by the law. Num. 15. 38.—Ed.

receipt of custom: and he saith unto him, Follow me. And he arose, and followed* him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many [m] publicans and sinners[†] came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, [n] Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, [o] They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, [p] I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, [q] Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can [r] the children of the bride-chamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they [s] fast.

16 [t] No man putteth a piece of ‡ new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles;§ else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ [u] While he spake these things unto them, behold, there came a certain ruler,‖ and worshipped him, saying, My daughter is even now dead: [w] but come and lay thy hand upon her, and she shall live.

19 And [x] Jesus arose, and followed him, and *so did* his disciples.

20 ¶ (And, behold, a woman, which was diseased with an [y] issue of blood twelve years, came behind *him*, and [z] touched the hem* of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about; and when

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Better the dead should be unburied, or that sinners, dead in trespasses and sins, should bury them, than that my infinitely more important work should be hindered. 32. By this Jesus gave a sensible proof of the existence of evil spirits against the Sadducees, of the reality of the possession, and of the mercy of the dislodgment; and also punished the Jews for bringing up herds of swine.

Reflections upon Chap. VIII.—How great is our Redeemer, who could make diseases, storms, and devils, obey him at pleasure! But marvellous was his debasement for our sakes, and tender his sympathy and compassion: and he now takes the greatest delight in the strength of faith, and in the gathering of the Gentiles to himself. But (awful thought) our calling is balanced with the tremendous and lasting rejection of the long favourite people of God! Let us then not be high minded, but fear! Let us never take up with external privileges in the church, nor aim at any secular advantages in our following of Christ. For if such be our temper, we shall be excluded from the joys of heaven, and cast into all the darkness and horrors of hell! Base are their hearts who form excuses to keep them from his service, and who prefer their swine, their sordid gains and traffic, to him. But it is the truest wisdom, in all our sorrows, our fears, and our dangers, to apply to him, as able and willing to save us. And never shall such meet with a disappointment.

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Chap. IX.—Ver. 5. Is it not as easy to remove the sinful cause as to remove the punishment? 12, 13. It is only they who are plagued with the guilt and corruption of sin that need the Physician of souls; and the more sensible they are of their sinfulness and guilt, there is the more hope of doing them good.—God has declared, that acts of compassion to others, and especially to their souls, in turning them from their sins, is more acceptable to him than the most costly observance of his own positive institutions. I am come into the world to reform and save, not righteous persons, but guilty and polluted sinners, even the chief; and that by convincing them of their sinfulness and danger, and their need of righteousness and grace. 15—17. Since, as your master John hath testified, I am the *Bridegroom* of the church, and consequently my disciples guests of the marriage feast, who are to rejoice with me, it would be very absurd for them to practise abstemious and mournful severities while I am with them. But when I shall be taken from them by my death and ascension, the hardships and dangers to which they shall be



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he saw her, he said, [a] Daughter, be of good comfort; thy faith hath made thee whole.* And the woman was made whole from that hour.)

23 ¶ And when Jesus came into the ruler's house, and saw [b] the minstrels† and the people making a noise,

24 He said unto them, [c] Give place; for the maid is not dead, but sleepeth.‡ And they laughed him to scorn.

25 But when the people [d] were put forth, he went in, and took her by the hand, and the maid arose.

26 And [§] the [e] fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, [f] crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, [g] Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, [h] According to your faith be it unto you.

30 [i] And their eyes were opened: and Jesus [k] straitly charged them, saying, See *that* no man know *it*.[l]

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ [l] As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, [m] It was never so seen in Israel.

34 But the Pharisees [n] said, He casteth out devils through the prince of the devils.

35 [o] And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ [p] But when he saw the multitudes, he was moved with compassion on them, because they [q] fainted,* and were scattered abroad, [r] as sheep having no shepherd.

37 Then saith he unto his disciples, [s] The harvest truly *is* plenteous, but the labourers *are* few:

38 [t] Pray ye therefore the [u] Lord of the harvest, that he will send forth labourers into his harvest.

A. M. cir. 4033.
A. D. cir. 31.

a Ver. 2. 29. Is. 40, 1, 2. 2 Chr. 20. 20. Acts 4. 9. ch. 8. 13. Mark 9. 23. & 10. 52. Luke 7. 47—50. & 17. 19. & 18. 42. & 8. 48.

* By bringing her to Jesus, in whom all power and grace lay. —Ed.

b 2 Chr. 35. 25. Jer. 9. 17. Acts 9. 39.

† *Minstrels.*—Vocal and instrumental musicians, who still continue, in several Eastern countries, to attend the houses of the dead.—Ed.

c Acts 20. 10. John 11. 4. Her death is but like a short sleep.

‡ Not hopelessly dead, as you suppose, but sleepeth, as I can awake her.—Ed.

d 1 Kin. 17. 19. 2 Kin. 4. 33. ch. 7. 6. Acts 9. 40.

§ Or, *this fame.*

e Ch. 4. 24. Is. 52, 15. Mark 1. 45. John 3. 26.

f Ch. 7. 11. & 12. 23. & 1. 1. Rom. 1. 3 & 6. 15, 20. & 9. 5. Jam. 5. 16. John 7. 31. Rev. 22. 16.

g Ch. 13. 58. & 17. 20. & 21. 22. ver. 22, 29. John 11. 26. Mark 9. 23, 24. & 11. 23. Acts 14. 9.

h Ch. 8. 13 & 15. 28. ver. 22. Luke 7. 50.

i Ps. 146. 8. Is. 35. 5. & 42. 7. 18. ch. 20. 34. John 9. 7, 26.

k Ch. 8. 4. & 12. 16. & 17. 9. Luke 5. 14. Mark 7. 36. & 5. 43. & 1. 44.

|| Having lately afforded the scribes and Pharisees abundant testimony of his divine power, by healing the palsy in their presence—(ver. 2—7)—a case which they could not deny —our Lord now charges these men to keep silence about an equal, but more private miracle, and, probably, wrought in favour of two strangers, lest his enemies should take occasion to accuse him and them of collusion, and that he might avoid any unnecessary excitement of their malice. See ver. 34.—Ed.

l Luke 11. 14, 15. ch. 12. 22, 24.

m Ex. 4. 11. Is. 35. 6. ch. 9. 27. & 15. 30, 31.

n Ch. 12. 24. Mark 3. 22. Luke 11. 15. Heb. 4. 4.

o Mark 6. 6. Luke 13. 22. & 4. 43, 44. ch. 4. 23. 24. & 11. 5.

p Mark 6. 34. Luke 10. 33.

q Or, *were tired, and lay down.* John 4. 27.

* *They fainted*—through weariness and hunger. *Were scattered.*—Not gathered and protected in the fold, of which Jesus is both door and shepherd.—Ed.

r Num. 27. 17. 1 Kin. 22. 17. Jer. 50. 6. Ezek. 34. 6. Amos 8. 12. Mark 6. 34. ch. 10. 6. Zech. 10. 2. & 11. 4.

s Luke 10. 2. John 4. 35. Zech. 10. 2. & 14. 4, 7, 11. Acts 16. 9, 10. & 18. 10.

t Luke 6. 12, 13. Acts 20. 28. & 13. 2. & 16. 6, 7. & 11—xiv. Jer. 3. 15. 1 Thes. 3. 1.

u Ch. 10. 1. Eph. 4. 11. Acts 13. 2. & 20. 28.

## CHAPTER X.

(1) *The twelve disciples named:* 1—4. (2) *Commissioned, and instructed, and warned:* 5—39. (3) *He that receiveth them reckoned as receiving their Lord:* 40—42.

A. M. cir. 4033.
A. D. cir. 31.

AND [a] when he had called unto *him* his twelve disciples, he gave them power* [†] *against* unclean spirits, to [b] cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now [c] the names of the twelve apostles are these; The first, Simon,‡ who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 [d] Philip, and Bartholomew; Thomas, and Matthew the publican; [e] James *the son* of Alpheus, and Lebbeus, whose surname was [f] Thaddeus;

4 Simon [g] the Canaanite, and Judas Iscariot,[h] who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans[i] enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, [k] preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 [l] Provide neither gold, nor silver, nor brass, in your purses,§

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves:† for the workman is worthy of his meat.

11 [k] And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return‡ to you.

14 [l] And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha[i] in the day of judgment than for that city.

a Mark 3. 13—19. & 6. 7. Luke 6. 13—16. & 9. 1. Rev. 21. 14. Ex. 1. 2—4. ch. 19. 28.

* *He gave them power.*—This is one of those many instances in which the Deity of Christ is established by a *fact*, and not by a *doctrine*. "He gave them power."—Who but "God manifest in the flesh" could *give* such power as this?—Ed.

† Or, *over.*

b Acts 16. 18. & 19. 38.

c Prov. 10. 7. 1 Cor. 12. 28. John 1—xxi. ch. 4. 18—22. & 17. 1. & 26. 37. Mark 13. 3. & 10. 35. Acts 1. 13. & 11. xii. 1st and 2d Pet. 1st, 2d, and 3d John. Rev. 1—xxii.

‡ *The first, Simon.*—First in order, not in any superior dignity; for all were equal brethren. Mat. 23. 8—12.—Ed.

d John 1. 43—51. & 6. 5—7. & 14. 8—9. & 20. 24—29. & 21. 2. ch. 1—xxviii.

e Acts 1. 13. & 12. 12—22. & 21—28. Gal. 1. 19. & 2. 9. Jam. 1—v. ch. 27. 56.

f Or, Judas. Acts 1. 13. John 14. 22. Luke 6. 16.

g Or, Zelotes. Acts 1. 13. Luke 6. 15.

§ So named from his residence, *Jaarim*/A. in the tribe of Ephraim.—Ed.

h Ch. 3. 2. & 4. 17. & 11. 5. Luke 9. 2. & 10. 9. Acts 8. 6. & 9. 19. 20. & 21. 26—33.

i Mark 6. 8. Luke 9. 3, 4. & 22. 35. Trust God for your maintenance.

k This direction prohibited the apostles themselves from waiting till they had got money, but, by no means exonerated others from providing for their support. —Ed.

† That is, Let none of you take more than the sandals that he wears, or the staff in his hand, lest you encumber yourselves with unnecessary baggage, and tempt the cupidity of the covetous and the robber.—Ed.

k Luke 10. 8. 1 Cor. 14. 23, 40. Eph. 5. 15. Lodge with persons of credit.

‡ Your prayer will not be lost, but will return into *your* own bosoms.—Ed.

l Luke 9. 5. & 10. 10, 11. Acts 13. 51. & 18. 6. & 20. 26. Mark 6. 11. Neh. 5. 13.

§ They did not sin against such light; and shall not receive so severe a sentence. —Ed.

exposed will render fasting and mourning seasonable for them. Such occasional duties must be proportioned to the circumstances of persons and things, otherwise they do more harm than good; and are rather attempts towards a legal and Pharisaical righteousness, than any part of real religion.

REFLECTIONS UPON CHAP. IX.—Quickly Jesus leaves them in wrath who would drive him from them! and readily relieves the wants of those who seek to him. But how manifest is his supreme Godhead: he knows men's secret thoughts, forgives their sins, heals their souls, removes palsies, unstops the ears of the deaf, opens the eyes of the blind, looses the tongue of the dumb, heals all manner of diseases, casts out devils, and raises the dead, with all the sovereignty, wisdom, and grace, the majesty and authority of a God! Nothing is too hard, and nothing too great or good for him to effect. None that apply to him for relief, whether high or low, whether more or less wicked, are ever cast out. To sanctify and save the most notorious sinners is his peculiar delight. Tenderly he suits the duties of his disciples to their circumstances and strength, and vindicates them when they cannot answer for themselves. The stronger our faith in him is, the more profitable is it to ourselves, as well as honourable to him. And the more of fervent prayer, and the less of carnal contrivances, are employed for a gospel ministry, the more faithful and successful is it likely to prove. Let me therefore, in every distress, however desperate, employ him as my helper and healer. Let me never scoff at his words, never envy him his honours, nor his people the liberties and privileges which he bestows upon them. Let me never imagine that my importunity can trouble him, or my sins debar me from him as a Saviour. Let neither shame nor death keep me from him. And, if my poverty be deep, and my case deplorable, let my faith be the stronger; so shall my deliverance be glorious. Let me admire his mighty works, glorify God on their account, and obey his calls to work or warfare;



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16 ¶ [m] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents,[*] and [†] harmless as doves.

17 [n] But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues:

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 [o] But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 [p] And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 [q] And ye shall be hated of all *men* for my name's sake; [r] but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another:[‡] for verily I say unto you, Ye shall not [§] have gone over the cities of Israel, till the Son of man [‖] be come.[t]

24 [t] The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. [u] If they have called the Master of the house Beelzebub,[*] how much more *shall they call* them of his household?

26 [x] Fear them not[†] therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light; and what ye hear in the ear, *that* preach ye upon the house-tops.[‡]

28 [y] And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

A. M. cir. 4033.
A. D. cir. 31.

m Luke 10. 3. & 12. 4—12. & 21. 16—19. ver. 23. Rom. 16. 19. Col. 4. 5. Eph. 5. 15, 16. Ezek. 2. 6. Jer. 1. 18. Phil. 2. 15. 1 Cor. 14. 20. Acts 20. 28, 29. ch. 22. 31. & 24. 9.

n *Wise as serpents*—that he humbly in the grass, and glide away from danger. —*Harmless as doves*. That never intentionally provoke enmity. *Wisdom*, to preserve harmlessness from degenerating into folly: *harmlessness*, to prevent wisdom from degenerating into cunning.—Ed.

† Or, *simple*.

o John 2. 24. Acts 2. 40. & 4—viii, xii, xv—xxvi. & 25. 23. ch. 26. 9. Mark 13. 9—11. Luke 12. 11. & 21. 12, 13. 1 Tim. 4. 16, 17. Ps. 2. 1, 6. Phil. 1. 28.

p Mark 13. 11. Luke 12. 11, 12. & 21. 14, 15. Acts iv, v. vii, xvi. xxii—xxvi. Ps. 46. 1—3. Ex. 4. 12, 15. 2 Sam. 23. 2. Jer. 1. 7. 2 Tim. 4. 17.

q Ver. 34, 35. Luke 21. 16. & 12. 51. Mic. 7. 5, 6. Deut. 13. 6—10. Zech. 13. 3.

r Luke 21. 17. John 15. 18. Rom. 8. 7, 8. Jer. 17. 9.

s Mark 13. 13 ch. 24. 13. Dan. 12. 12, 13. Gal. 6. 9. Rev. 2. 7, 10, 17. & 3. 21.

‡ Not a cowardly flight from danger; but a prudent removal, tending to the wider spread of the gospel.—Ep.

§ Or, *end, or finish*

t Ch. 16. 28. Acts ii. & 3. 26. In the powerful descent of the Holy Ghost.

‖ *Till the Son of man be come*—from the dead with life; and from the Father, with power over all nations.—Ed.

u Luke 6. 40. John 13. 16. & 15. 20. 2 Sam. 11. 11.

* Ch. 9. 34. & 12. 24. Mark 3. 22. Luke 11. 15. John 7. 20. & 8. 48, 52. & 10. 20. & 10. 20.

* A most contemptuous name for an idol, signifying *lord of dung* or *of flies*. It was also a name for Satan, esteemed prince of demons.—Ed.

x Prov. 29. 25. Jer. 1. 8, 17. Dan. 3. 16. Acts 4. 19. 1 Pet. 3. 14.

† *Fear them not.*—So as to cover or hide, for the sake of safety, any unpalatable truth that my Spirit shall reveal, and commission you to make known.—Ed.

‡ *The house-tops*, being flat, were often employed in making proclamations.—Ed.

y Luke 12. 4. Is. 8. 12, 13. & 51. 7, 8, 12. Jer. 1. 8, 17. Ezek. 3. 9. Ps. 2. 11. Prov. 29. 14. 1 Pet. 3. 14.

A. M. cir. 4033.
A. D. cir. 31.

* Or, *three farthings*.

z 1 Sam. 14. 45. 2 Sam. 14. 11. 1 Kin. 1. 52. Acts 27. 34. Luke 21. 18. 1 Pet. 3. 7. Phil. 4. 6.

a Ch. 6. 26. Ps. 8. 5. Is. 43. 1—3. & 41. 10—16. 1 Cor. 9. 9.

b Luke 12. 8. Rom. 10. 9, 10. Ps. 119. 46. Acts 4. 19. Rev. 3. 5. 1 Sam. 2. 30.

c Mark 8. 38. Luke 9. 26. & 12. 9. 1 John 2. 23. 2 Tim. 2. 12.

d Luke 12. 49—53. John 7. 40, 41. Acts 13. 44, 45. & 28. 24.

† *The earth*.—Rather, on *the land* of Judea, which the Jews expected Messiah would render the seat of prosperity and power: but which he came to destroy, because of the unbelief and wickedness of its inhabitants.—Ed.

‡ Not that Christ came with the design of producing those evils, but that the envy and malice of Satan and of wicked men would be provoked to inflict them upon the people of God.—Ed.

e Luke 14. 26. John 21. 15, ch. 19. 29. Ps. 73. 25. Phil. 3. 7—9. Deut. 33. 9.

f Ch. 16. 24, 25. & 19. 29. Mark 8. 34, 35. & 10. 29, 30. Luke 9. 23, 24. & 17. 33. & 18. 29, 30. John 12. 25. Acts 20. 23, 24. & 21. 13.

§ He that is not willing to renounce the world, and, if need be, to follow me to crucifixion, is not worthy of being called my disciple.—Ed.

‖ *He that findeth his life*, as a treasure, at the expense of his profession of truth, shall lose it.—*And he that loseth* temporal life, because he would not deny the faith, shall, instead of it, gain life eternal.—Ed.

g Ch. 18. 5. Luke 10. 16. 2 Cor. 5. 20. John 13. 20. & 5. 23. & 12. 48. & 14. 21, 24. 1 Thes. 5. 12.

h Gen. 30. 7. 1 Kin. 17. 15, 23. & 18. 4. 2 Kin. 4. 8, 16, 17, 37. Jam. 5. 16.

* Instructions, such as a prophet alone can give; and blessings, such as God bestows in honour of godly hospitality. See the history of Elijah and Elisha.—Ed.

† He that receives a believer as one made righteous "through the righteousness of God," shall receive, through that intercourse, that "peace with God" which justified men alone can describe and commend.—Ed.

‡ *Little ones*.—Men, "as new born babes, desiring the sincere milk of the word."—Ed.

29 Are not two sparrows sold for a [*] farthing? and one of them shall not fall on the ground without your Father.

30 [z] But the very hairs of your head are all numbered.

31 [a] Fear ye not therefore, ye are of more value than many sparrows.

32 [b] Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 [c] But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 [d] Think not that I am come to send peace on earth:[†] I came not to send peace, but a sword.

35 For I am come to set a man at variance[‡] against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 [e] He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

38 [f] And he that taketh not his cross,[§] and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.[‖]

40 ¶ [g] He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 [h] He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.[†]

42 And whosoever shall give to drink unto one of these little ones[‡] a cup of cold *water* only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

but never manifest my emptiness, by boasting of my external devotions. And while I follow Jesus myself, let me study to bring all my friends into acquaintance with him, and labour to have the whole earth filled with his glory.

CHAP. X.—Ver. 16. I send you forth as meek, harmless, and unable to defend yourselves, among furious and implacable men. Behave therefore with the utmost prudence, never giving any causeless provocation, nor needlessly exposing yourselves to danger; and be inoffensive, sincere, and meek, that ye may win upon some, and turn away the wrath of others. 17. And, after all, never trust yourselves with wicked men, nor expect from them anything better than persecution. 18. Your sufferings, on account of your professing and preaching my gospel, will be a public testimony to the truth of my doctrines, and of the inexcusable guilt of both Jews and Gentiles who reject them. 26, 27. Since ye must be partakers of my sufferings and glory in due order, never let anything which your adversaries can do terrify you from, or discourage you in, your work: for your whole doctrine, and your integrity in professing and preaching it, shall be openly manifested to your honour as well as mine, in the spread and success of the gospel, and in the last judgment. Whatever therefore I privately teach you, preach ye to others, in the most plain, bold, and public manner. 34, 35. I am not come to spread outward peace and prosperity through the world, as many expect; nay, through the corruption of their own hearts, many will make my gospel of peace with God and men an occasion of terrible hatred and persecution against the steady believers and preachers of it. 37—39. And he that is not willing to incur hatred and persecution, even from his nearest relations, for the sake of my doctrines and institutions, and that he may follow my example, cannot be justly owned as one of my disciples, or expect a share in my eternal glory. He, who through the fear of man preserves his life and temporal advantages at the expense of his religion, his conscience, and regard to me, shall lose the blessing and true comfort of these, if not the things themselves, and shall fall short of eternal happiness; but he who risks or loses his temporal life, or the enjoyments of it, through his conscientious adherence to my truths, shall find real happiness and comfort therein, and be graciously rewarded with everlasting life in the world to come. 40—42. Whatever kind reception your persons and doctrines meet with, shall be accounted as given to me and my Father: and whatever kindness is done to any of my ministers or disciples, *as such*, from faith in and regard to me, shall be richly and graciously rewarded in the present, and especially in the eternal state.

REFLECTIONS UPON CHAP. X.—Christ graciously provides preachers when there is great need for them, and success to be expected. And it is necessary that such be prepared by fellowship with, and instruction from him; that their call should be plainly manifested to themselves and others; and that they should assist one another in their work. But, alas, that in the best of times there should be traitors to Jesus among them! The great design of his gospel is to overthrow the power of Satan in and over men; and in his grace there is an effectual remedy for every evil. But sovereign is his giving or withholding his special favours. Perpetually uniform are his truths, and quickening to diligence the consideration of his approaches in grace or glory.—By no carnal cares, by no greediness of filthy lucre,



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## CHAPTER XI.

(1) *Our Lord resumes his missionary labours:* 1. (2) *Answers the inquiry of John:* 2—6. (3) *Describes John's character, and bears testimony to his divine commission:* 7—15. (4) *The unreasonableness of the Jews:* 16—19. (5) *Chorazin and Bethsaida upbraided:* 20—24. (6) *Thanks to the Father: the power of the Son:* 25—27. (7) *A gracious invitation:* 28—30.

A. M. cir. 4035.
A. D. cir. 31.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, [a] he departed thence to teach and to preach in their cities.

2 ¶ [b] Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art [c] thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor [†] have the gospel preached to them.

6 [d] And blessed is *he*, whosoever shall not be offended [‡] in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye [e] out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more [f] than a prophet.

10 For this is *he* of whom it is written, [g] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a [§] greater [f] than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven [h] suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is [i] Elias, which was for to come.

15 [k] He that hath ears to hear, let him hear.

16 ¶ [l] But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 [m] For John came neither eating nor drinking, and they say, He hath a devil.

19 [n] The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners: [o] but Wisdom [a] is justified of her children.

20 ¶ [p] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee, Chorazin! wo unto thee, Bethsaida! [q] for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago [†] in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23 And thou, Capernaum, [r] which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in [s] Sodom, it would have remained until this day.

24 But I say unto you, [t] That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 ¶ [u] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things [‡] from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; [x] for so it seemed good in thy sight.

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a Is. 62. 1, 7. & 42. 17. & 51. 13. & 61. 1—3. & 42. 1—4. John 9. 29. Acts 10. 38.

b Luke 7. 18—30. & 3. 19. ch. 14. 3. & 4. 12. John 3. 23—36. & 1. 26—36.

c Gen. 2. 15. & 22. 17. & 49. 10. Deut. 18. 15—18. Is. 35. 4. Dan. 9. 24—26. Mal. 3. 1—3.

‡ Not as if John retracted the testimony he had already given to Jesus as the "Lamb of God," or that he doubted the mark of the descending Spirit—but that he might turn the eyes of his disciples from his own light, which he knew to be about to expire, and fix them upon Jesus, the true and inextinguishable Sun.—*Note.* "He that should come" was a title of Christ. See Ps. 50. 2. & 118. 26.—Ed.

† A characteristic of Messiah, peculiarly suited to impress John—who was so remarkable for austerity of life and renunciation of the world.—Ed.

d Is. 8. 14, 15. Rom. 9. 32, 33. 1 Pet. 2. 7, 8. 1 Cor. 1. 22. & 2. 14. Luke 2. 34. John 6. 61, 66. ch. 13. 57. & 21. 44. & 26. 10. & 26. 31.

‡ And blessed is he to whom my humiliation shall not prove a stumblingblock.—Ed.

e Luke 1. 76. & 3. 7, & 7. 24—26. ch. 3. 5. & 14. 5. & 21. 26. John 5. 33. Eph. 4. 14.

§ What the prophets saw at a distance, John saw nigh at hand; what they saw by faith, he, as the apostles did, "saw, looked upon, and handled," of the manifested Word of life. 1 John 1. 1.—Ed.

f Mal. 3. 1. & 4. 5. Is. 40. 3. ch. 3. 3. Mark 1. 2. Luke 7. 27.

g Ch. 3. 11. & 13. 17. Luke 1. 15. & 3. 16. John 1. 19, 27. & 3. 26.

‖ Not greater in dignity or power—for that is inconsistent with the brotherhood of disciples (Mat. 23. 9); not greater in working miracles—for that gift was not universal in the primitive church—but greater in the prophetic office, not in the *clearness* of *predictions*, but in that of *exposition*. And in that, truly, the weakest believer knows more of Christ than John did.—Ed.

h Or, *is gotten by force, and they that thrust men.* ch. 3. 5. Luke 1. 16, 17, 76. & 7. 29. & 16. 16. Mal. 4. 5.

i Luke 7. 20—35. Rev. 3. 15—17. Is. 24. 9—13. Jer. 5. 1—5. 1 Cor. 15. 8, 9.

k Ch. 13. 9, 43. Mark 4. 9, 23. & 7. 16. Rev. 2. 7, 11, 17, 29. & 3. 6, 13, 22.

l Luke 7. 30—35. Rev. 3. 15—17. Is. 24. 9—13. Jer. 5. 1—5. 1 Cor. 15. 8, 9.

m Ch. 3. 4. & 10. 23. Luke 1. 15. 1 Cor. 9. 27. 1 Pet. 5. 2. John 10. 20.

n Ch. 9. 11. Luke 7. 33. & 15. 1, 2. 1 Cor. 9. 19. Rom. 15. 1.

o Phil. 2. 15, 16. & 3. 7—14. 1 Pet. 2. 7. 1 Cor. 1. 23, 24.

a *Wisdom*, owing to different circumstances of time, place, rank, society, and health, will dictate different courses, either in the temperate use of, or in total abstinence from, worldly comforts; and hypocritical and worldly men will be sure to condemn, no matter which line is followed. The wisdom of these several courses, when the circumstances and motives are weighed, will be acknowledged by candid and impartial men, and approved by Him who "sees not as man sees" and who judges "righteous judgment."—Ed.

p Luke 10. 13—15. Is. 1. 2. Ps. 81. 11. Hos. 11. 2, 7. Ezek. 3. 17.

q Ezek. 3. 5, 7. & xxvi.—xxviii. Is. xxiii. Jonah 3. 7, 8.

† Then why did not God thus lead them to repentance? "Nay, but who art thou, O man, that repliest against God?" That they would have repented is certain—for the Lord has said it; but that their repentance would have been unto life, he has not said, and no man can tell. From ver. 23, it is evident that the repentance contemplated was merely that which, by arresting the progress of luxury and dissipation, would have retarded or averted national judgments and destruction.—Ed.

r Gen. 11. 4. Deut. 1. 28. Is. 14. 13. Jer. 51. 53. Ezek. 16. 20. & 28. 15, 25. Lam. 4. 6. Luke 10. 15.

s Gen. 18. 13. & xix. Ezek. 16. 46, 47.

t Ver. 22.

u Luke 10. 21. Ps. 8. 2. & 25. 8, 9. Deut. 29. 4. 1 Cor. 1. 21, 25, 27. John 3. 35. ch. 16. 17. & 17. 2. Is. 29. 14, 18. & 42. 16. & 52. 4. & 54. 13. & 61. 1. Jer. 9. 2, 3. 2 Cor. 2. 15. & 4. 3—6.

‡ *Hid these things.* As a just judgment on men, who, professing themselves wise, had become fools"—"and worshipped and served the creature more than the Creator."—Ed.

x Eph. 1. 5, 11. 2 Tim. 1. 9. Rom. 5. 21.

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no peevish moroseness, no intimacy with persons of dishonourable characters, by no infamous reproaches, no fear of men, no dread of persecution, and no regard to carnal relations, ought ministers of the gospel to be ever hindered in their work. But they have great need of a fixed contentment, cautious prudence, and constant dependence on God as their Father. If they be faithful, prudent, and active, Jesus will protect, provide for, and honourably reward them, and every kindness done to them. And it is at the dreadful peril of their hearers if they either neglect their subsistence, contemn their messages, or persecute their persons. Whatever is done to Jesus' favourites, he takes as done to himself and his Father. And if it be honourable to suffer with Christ, what must it be to be glorified together, and reign with him on his throne!

CHAP. XI.—Ver. 2—5. Though his own long confinement, and the low figure which Christ made in the world, were great trials of John's belief of his being the true Messiah, yet it was probably more for the satisfaction of his disciples than for his own that he now sent them to Christ; and Christ refers them to the works which they saw him do as unanswerable proofs of his true *Messiahship*. 6. Blessed only is he, who, upon the evidence I give, is so well satisfied of my divinity and Messiahship, that no prejudices nor discouragements can make him reject or disown me. 7—13. John, whom ye heard preach in the wilderness of Judea, was no unstable pleaser of men, no delicate gentleman, but an inspired prophet, and greater than all his predecessors, since he pointed me out as already come in the flesh; and yet every gospel minister will be still more honourable, having much clearer views of my person, obedience, and sufferings, grace and glory, and of the spiritual design of my kingdom.—Since John began to preach, great multitudes have crowded to hear the gospel; and many, even publicans and other notorious sinners, have, with eagerness and vehemence, sought after the gracious and saving blessings of it; and my coming, and blessings, represented by Moses and the prophets as future and distant, are now considered as present. 16—19. The body of the Jews, now living, are so senseless, peevish, and perverse, that they relish no form of instruction, whether mournful or cheerful. John Baptist recommended his doctrine of humiliation and repentance by a severe and solitary life of fasting and self-denial; and they, instead of mourning with him for their sins, reproached him as a sullen unsociable man, possessed by the devil. And when I, the Messiah, recommended my glad tidings of salvation by a more free, friendly, and social conversation, they reproached me as a gluttonous and drunken companion of the vilest miscreants. But let envy and malice suggest what they will, the wisdom of God in these doctrines, and in the manner of manifesting them, and I, as the Messiah, are, and will be, approved, attested, and vindicated, in and by every true believer. 20—24. Christ does not affirm that the extremely wicked inhabitants of Tyre, Sidon, and Sodom, would have repented after a godly sort, but so as to prevent the fearful judgments which came upon them. 25, 26. In thy high sovereignty, and that none may glory



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27 [y] All things are delivered unto me of my Father: and no man knoweth the Son,[z] but the Father; [a] neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ [b] Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 [b] Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

A. M. cir. 4028.
A. D. cir. 31.

y Ch. 28. 18. Ps. 8. John 3. 35. & 13. 3 & 17. 2. 1 Cor. 15. 25, 27. Eph. 1. 21, 22. Heb. 1. 4. & 2. 8. Phil. 2. 9. Lu. 22. 29. & 24. 12.

z This incomprehensibility is an unquestionable evidence of his Godhead and perfect equality with the Father.—Ed.

a John 1. 18. & 6. 44, 46. & 10. 15. & 14. 9, 10.

a Is. 28. 12. & 42. 22. & 56. 1—7. Jer. 6. 16, 22. & 6. 16. & 31. 18—20. John 6. 35, 37. Luke 15. 17. & 18. 13. Rom. 7. 24.

b Col. 2. 6. Gal. 6. 2. 1 Pet. 2. 21. Eph. 5. 2.

## CHAPTER XII.

(1) *The Lord justifies his hungry disciples for their apparent breach of the sabbath:* 1—8. (2) *Heals a withered hand:* 9—13. (3) *The Pharisees plot against him, while he in meekness realizes his Scripture character:* 14—21. (4) *He casts out a devil, and defends himself from the charge of acting through Satanic power:* 22—30. (5) *Of blasphemy against the Holy Ghost:* 31—37. (6) *Answers the Pharisees seeking a sign:* 38—45. (7) *Declares who are really his kindred:* 46—50.

AT that time [a] Jesus went on the sabbath-day through the corn;[*] and his disciples were an hungered, and began to pluck the ears of corn, and to eat.[†]

2 But when the Pharisees saw *it*, they said unto him, [b] Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read [c] what David did when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, [d] but only for the priests?

5 Or have ye not read in the law, [e] how that on the sabbath-days the priests in the temple [f] profane the sabbath, and are blameless?

6 But I say unto you, That [g] in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, [h] I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the [b] Son of man is Lord [i] even of the sabbath-day.

9 ¶ [j] And when he was departed thence, he went into their synagogue;

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, [k] Is it lawful to heal on the sabbath-days? that they might accuse him.

A. M. cir. 4028.
A. D. cir. 31.

a Deut. 23. 25. Mark 2. 23—28. Luke 6. 1—5.

* Rather, through the corn *fields*.—They who have seen the many authorized footpaths that traverse the corn fields in several of the best cultivated parts of England, will have no difficulty in understanding how our Lord and his disciples might go through without trespass.—Ed.

† They were authorised, by a part of the *Mosaic poor laws*, "to pluck" to satisfy their hunger. See ver. 3. & Deut. 23. 25.—Ed.

b Ver. 10. Luke 13. 14. John 5. 10, 16. Ex. 20. 9. & 23. 12. & 31. 15. & 35. 2. Num. 15. 32—36.

c 1 Sam. 21. 3—6. Mark 2. 25, 26. Luke 6. 3, 4.

d Ex. 25. 30. & 29. 32, 33. Lev. 6. 26. & 24. 5, 9.

e Num. 28. 9, 10.

‡ In killing, slaying, washing, and burning the sacrifice, &c., as well as on another day.

f Mal. 3. 1. Hag. 2. 7. 2 Chr. 6. 18. ch. 23. 18.

g Hos. 6. 6. ch. 9. 13. 1 Sam. 15. 22. Eccl. 5. 1. Is. 1. 11—15. Mic. 6. 6—8.

h Dan. 7. 13. ch. 16. 13. Mark 2. 27, 28. Luke 6. 5.

§ Christ claims no authority to *dispense* with the law, but to explain its observance, as limited by necessity and mercy.—Ed.

i Mark 3. 1—5. Luke 6. 6—10.

A. M. cir. 4029.
A. D. cir. 31.

k Luke 13. 14. & 14. 3. John. 5. 10—16. & 9. 16, etc. 22. 17.

l Ex. 23. 4, 5. Deut. 22. 4.

* The man might have to work for his own and family's subsistence.

m 1 Kin. 13. & Luke 13. 13. Acts 3. 6, 7. Mark 3. 5.

n Or, *took counsel*. Mark 3. 6, 7. Luke 6. 11. John 10. 39. & 11. 53. ch. 10. 23.

o John 2. 25. Ps. 139. 2. Heb. 4. 13.

p Ch. 4. 24, 25. & 19. 2. Is. 35. 5—6.

q Ch. 8. 3. & 9. 30. & 17. 9. Mark 7. 36. & 8. 45. Luke 5. 14.

† That so he might go on destroying the works of the devil, without interruption from the malice of the Pharisees.—Ed.

r Is. 44. 26. Num. 23. 19. Tit. 1. 2. Acts 10. 43.

s Is. 42. 1—4. ch. 3. 17. & 17. 5. Col. 1. 13. John 1. 18.

t Is. 61. 1. John 3. 34.

u Gen. 49. 10. Is. 11. 10. & 54. 3. & 60. 3. & 66. 2.

x Ch. 11. 29. Zech. 9. 9. Is. 42. 2. Luke 11. 29.

y Is. 42. 11. & 61. 1. Ps. 147. 3. & 51. 17. Job 36. 7, 10. Lam. 3. 31—33. Ezek. 34. 16. Amos 3. 7.

‡ *The smoking flax.*—Rather the *wick* of a lamp, which is offensive while merely smoking.—Ed.

z Is. 11. 10. Ps. 9. 10. Rom. 15. 9—12. ver. 18.

a Luke 11. 14. ch. 9. 32.

b Ch. 1. 1. & 9. 27. & 15. 22. John 7. 31. Luke 1. 32. Rom. 1. 3. & 9. 5.

c Ch. 9. 34. & 10. 25. Mark 3. 22—30. Luke 11. 15—23.

d Ver. 15. ch. 9. 4. Jer. 17. 10. John 2. 25. & 21. 17. Heb. 4. 13. Rev. 2. 23.

e Gal. 5. 15. Is. 9. 21.

11 And he said unto them, What man shall there be among you that shall have one sheep, and if it [l] fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is [*] a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, [m] Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and [n] held a council against him, how they might destroy him.

15 But when [o] Jesus knew *it*, he withdrew himself from thence: and [p] great multitudes followed him, and he healed them all;

16 [q] And charged them that they should not make him known:[†]

17 That [r] it might be fulfilled which was spoken by Esaias the prophet, saying,

18 [s] Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: [t] I will put my Spirit upon him, and he shall [u] show judgment to the Gentiles.

19 [x] He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 [y] A bruised reed shall he not break, and smoking flax[‡] shall he not quench, till he send forth judgment unto victory.

21 [z] And in his name shall the Gentiles trust.

22 ¶ [a] Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, [b] Is not this the son of David?

24 [c] But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And [d] Jesus knew their thoughts, and said unto them, [e] Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided

in himself, thou hast savingly manifested the doctrines and blessings of the gospel, not to men famous for learning and worldly policy, but to the lowest, plainest, and weakest of men. 27—30. Since my Father, who alone fully knows my nature, character, and work, and whom I fully know, and savingly manifest, has intrusted to my care and management all persons and things relative to the redemption of men, I invite and call every one that labours in, or is laden with, guilt, corruption, burdensome ceremonies, or attempts after legal righteousness, to receive me and my full salvation by faith, as the only effectual means of rest and relief. And since I am gracious, gentle, and condescending, yield yourselves to my instructions and influence, and follow my example, that ye may find refreshment and satisfaction to your souls. For my service is perfect freedom; my commands, particularly under the gospel dispensation, are not grievous; and I will lay no burdens upon my disciples which I will not enable them to bear.

REFLECTIONS UPON CHAP. XI.—Graciously God raises up one minister when he has removed another. And all faithful preachers lead their hearers only to Christ and his truths. Yea, Jesus takes delight in honouring them who honour God; and a satisfying a humble, though doubting, faith, while wilful obstinacy is confounded. It is not outward splendours, but eminent gifts, graces, and faithfulness, that truly commend preachers. And it adds to their honour if by their means poor sinners be cast into the mould of the gospel, or multitudes awakened to an earnest concern about their salvation. But let faithful ministers behave as they will, they must expect reproach and persecution. Nor can the best qualified and most diligent effectually convert their hearers. But, alas, tremendous and infinite is their danger, who obstinately rebel against the light and grace of the gospel, stumble at the Redeemer, abuse the means of his grace, and insolently reproach him and his servants! Redoubled vengeance must be their everlasting portion. Let Britain, let my soul, think and tremble! But O how delightful and unbounded are the fitness and fulness of Christ to save sinners, even the chief! And that not by natural qualifications, or by works of righteousness, but according to his own and his Father's rich and sovereign grace. Yet tender, extensive, and free, are his invitations of self-destroyed and self-deceiving sinners to himself; and full are his assurances of salvation directed to them. Yea, the views of his love, and influences of his Spirit, render their service pleasant, and make his cross easy and light in the way to their glorious crown.

CHAP. XII.—Ver. 26—30. If devils weaken their common cause among men, and work for the confirmation of my doctrines of holiness, which are so directly contrary to all their interests and designs, how can their power in the world stand?



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against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 [f]Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, [†][s]it shall not be forgiven him, neither in this world, neither in the *world* to come.[‡]

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A [h]good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle[§] word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 [i]For as Jonas was three days and three nights* in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineve shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean† spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward [k]his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

A. M. cir. 4035.
A. D. cir. 31.

* Our Lord does not affirm that the children, the families, or disciples, of the Pharisees, did actually cast out demons; but since they boldly professed to cast them out — even as the priests of Rome still continue to assert the power of their exorcism—he demands by what power they professed to work the miracle; and, if they professed to cast out demons by the power of God, why should Christ be accused of casting them out by the power of Beelzebub?—Ed.

f Is. 49. 24, 25. John 16. 11. Luke 11. 21, 22. Mark 3. 27.

† What particular sin constitutes the *unpardonable sin against the Holy Ghost*, has been the subject of much and anxious inquiry: and by the marginal references of many Bibles to 1 John 5. 16, which has no relation whatever to the subject, the perplexities of many have been greatly increased. The following suggestions, it is hoped, may serve to obviate the difficulties of the question:—Our Lord declares, "No man *cometh* to the Father, but by *me*," John 14. 6.—And again, "*I go* unto the Father;" and, "I am the *way*." John 14. 12. 6; and, "I am the *door*," John 10. 9. Now, let it be recollected that all *forgiveness of sin* lies in Jesus—(see Mat. 26. 28; Eph. 1. 7; Acts 5. 31; Rev. 1. 5)—and that the Father disposes it only for "his name's sake," (1 John 2. 12).—Wherefore, if it shall appear, that no man can *come* to Jesus but by the Holy Ghost (see John 3. 5; 1 Cor. 12. 3; 1 John 5. 6), it will follow, that he who blasphemes the Holy Ghost, and pronounces "him a liar," can never, so long as he abides in that blasphemy, obtain forgiveness—because he refuses to come to Jesus, in whom alone forgiveness rests.—Ed.

‡ "Neither in this world," by the sentence of any faithful church (John 20. 23. 2 Cor. 2. 10.) nor in "the world to come," by the corresponding sentence of the final Judge. Mat. 6. 14. Luke 6. 37. 1 John 1. 9.—Ed.

A. M. cir. 4035.
A. D. cir. 31.

[s] Ch. 13. 52. Prov. 10. 20, 21. 1 Sam. 24. 13. Is. 32. 6. Jer. 6. 7. Luke 6. 45.

§ *Idle*—"unfruitful" of instruction, as in 1 Pet. 1. 8.—Ed.

[i] Jonah 1. 17. & 2. 2. ch. 16. 21. & 20. 19. John 2. 19.

* Jesus was interred late on Friday, lay in the grave during all Saturday, and rose early on the Lord's day; but this, according to Jewish computation of time, was "three days and three nights."—Ed.

† The Evangelists, being Jews, would understand by *unclean*, whatever defilement of the person the law had condemned—(see, for example, *Lev.* 5. 2, 3. & 13. 3, &c. 14. 40. & 22. 5, 6.);—consequently, an "unclean spirit" would convey to them the idea of one tempting to acts, or producing diseases, pronounced unclean. This spirit, be it observed, is described as "*gone* out" of his own accord, not "*cast* out" by the power of God; and then it is added, "he (that is, the spirit) walketh through dry places" where is no water of life—(see Ps. 63. 1. Is. 55. 1. Jer. 2. 13. Rev. 7. 17)—"seeking rest"—endeavouring, it would appear, as wicked men often do, to escape from the sound of the gospel, as come to torment them before the time (Mat. 8. 29). Then, returning, "he findeth his house (the soul) empty" of the love and fear of God—"swept" from every undignified and unpopular sin—and "garnished" with many an ornament of literature, science, civilization, and, it may be, religious profession.—"Then taketh he seven spirits"—a number equal to every day's occurrence—"more wicked than himself." But how is this possible? He was merely "unclean," these are infernal. Behold how readily they may be discovered!—*Infidelity*, that blasphemeth him!—*Idolatry*, bowing down to stocks and stones, or *Covetousness* selling the true God for gold—*Cowardice*, shrinking from the cross, and faithlessly betraying friends, and country, and church!—*Falsehood*, belying God, and calumniating man!—*Pride*, "clothed in purple and fine linen, and faring sumptuously every day," yet utterly forgetful of the Lord the Provider!—with *Cruelty*, persecuting the children of God, and blasphemously singing *Te Deum*, amid the groans of confessors and martyrs.—Ed.

[k] Ch. 10. 2—4. Luke 6. 13—16. Acts 1. 13.

And if ye will pretend that I cast out devils by a diabolical influence, by what do your own applauded disciples undertake to cast them out? They shall therefore be witnesses, and give judgment against your partial and unjust accusation of me. And, if it be incontrovertibly evident that I cast them out by the almighty influence of God's Spirit, it is then plain that I am come with sovereign authority to destroy the kingdom of the devil, irresistibly dislodging him from men's bodies and souls, and to set up a spiritual, merciful, and holy kingdom among you: and whoever will not own and join me in my opposition to him, and in gathering sinners out of his kingdom into mine, must be held as an enemy to me, and to the conversion of mankind. 31, 32. Whatever blasphemous reproaches ye utter against me, in my present debasement, may be pardoned; but if, in this approaching dispensation of the Holy Ghost, ye blaspheme his marvellous gifts and operations as devilish, and contrary to his remarkable convictions, wilfully and maliciously oppose the method of redemption which he comes to apply, it shall never be forgiven you, but the most fearful judgment shall overtake you, both in this world and in the next. 33—37. Nay, your present words manifest the inward wickedness and malice of your heart, and that ye are indeed the children of the devil; for as men's hearts are good or bad, so will be their words and actions. And know, that even your trifling and unprofitable talk, and much more your blasphemous reproaches, must be reckoned for, to your condemnation, in the day of judgment. 41, 42. Christ's divine dignity and authority were manifest; his wisdom was infinite; his preaching frequent, plain, powerful, and long continued; his doctrines were confirmed by miracles unnumbered, and at last by his resurrection, and the effusion of the Holy Ghost. 43—45. This parable means, that Satan, being frequently baffled by the miracles of Christ and his apostles, and by the light and power of the gospel among the Jews, should, in great vexation, retire to the Gentile world, hoping to meet with less disturbance among them; but finding himself quickly pursued thither by the still more remarkable influences and success of the gospel, and more abundantly harassed and defeated, he should return to the Jews: and finding most of them destitute of grace, notwithstanding all their pretences to purity and religion, and more ready to resign up themselves to him than before, he would seduce them more powerfully than ever; and by filling them with more obstinate hardness of heart, render their wickedness and ruin altogether remediless.

REFLECTIONS UPON CHAP. XII.—Be content, my soul, to endure hardships or hunger, and to live on coarse fare, and to put up with ignorant reproaches in following Christ. And in all let me rejoice that he is my advocate and justifier, and the *Lord of the sabbath*, who can prescribe the work of it at his pleasure, and has appointed it as his great opportunity of distributing blessings to sinful men. If either diseases or devils plague me, let me cast my burden on the Lord. And, if my heart or hand be withered, let me stretch it forth at his power-conveying call. Let me copy his example of constant and humble activity in doing good, or of meekly bearing the vilest reproaches. And let me never check them by passionate returns, or by revengeful recrimination, but by unanswerable, and especially practical, refutation. Empty professors are very prone to carp at things trifling or lawful, while they indulge an ignorance of the oracles of God. But full of blindness, prejudice, and malignity against Jesus Christ and the gospel, must they be,



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## CHAPTER XIII.

(1) *The parable of the sower:* 1—9. (2) *The reason why he adopted the parabolic method of instruction:* 10—17. (3) *The parable opened as a specimen of divine exposition:* 18—23. (4) *The parable of the tares:* 24—30. (5) *Of the mustard-seed:* 31, 32. (6) *Of the leaven:* 33—35. (7) *The parable of the tares explained:* 36—43. (8) *The parable of the treasure:* 44. (9) *Of the pearl:* 45, 46. (10) *Of the net:* 47—52. (11) *The people wonder at our Lord's teaching, but are offended by reason of his humble condition:* 53—58.

A. M. cir. 4035.
A. D. cir. 31.

THE [a]same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship,* and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them [b]in parables,† saying, Behold, a sower went forth to sow:

4 And when he sowed, some *seeds* fell by the way-side; and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up,‡ they were scorched; and, because they had no [c]root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them.

8 But other fell into [d]good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 ¶ And the disciples came and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries§ of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, [e]By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 [f]But blessed *are* your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, [g]That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

18 ¶ Hear ye [h]therefore the parable of the sower.

19 When any one heareth [i]the word of the kingdom, and [k]understandeth *it* not, then cometh [l]the wicked *one,* and catcheth [m]away that which was [n]sown in his heart. [o]This is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon [p]with joy receiveth it;

21 Yet hath he not [q]root in himself, but dureth for a while: [q]for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 [r]He also that received seed among the thorns is he that heareth the word; and the care of this world, and the [s]deceitfulness of riches, choke the word, and he becometh unfruitful.

23 [t]But he that received seed into the good ground† is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

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a Acts 10. 26. Is. 65. 1. Gal. 6. 9.

* *A ship.*—Rather, "*the* ship;" seeming to intimate that the disciples kept a vessel for their own use.—Ko.

b Ps. 49. 3, 4, & 78. 2. Mark iv. Luke viii, xv, xvi, &c.

† The parables of our Lord are short descriptions of natural objects or events; the several parts of which are employed to illustrate some corresponding spiritual truths. With one single exception—that of the rich man and Lazarus—all are confined within the limits of this world. Our Lord commenced his preaching by plain exposition of the word, and imparting correction and reproof of the Pharisaic perversions of Scripture. This method gave offence;—wherefore he who "knew what was in man," changes his mode of address—by which prejudice was less excited, attention secured, and truth insinuated by the aid of curiosity.—Ko.

‡ The seed in Palestine is sown in November, during which time the cloudy weather protects the crop on the lighter soils; but so soon as "the sun is up,"—not in the morning, but in his annual course north of the equator,—the clouds are dissipated, and every plant is withered, unless in the deepest loams, or in irrigated fields.—Ko.

c Eph. 3. 17. Col. 2. 7. & 1. 23. Luke 8. 13.

d John 15. 4, 5. 2 Cor. 5. 17. Rom. 7. 4. Gen. 26. 12.

§ *Mysteries* are not truths beyond the reach of the understanding, but something hidden or withheld, and, therefore, unknown in whole or in part. Here, and elsewhere, "a mystery," denotes something disclosed to certain persons prepared to comprehend and receive it, but withheld from the multitude, whose prejudices would have been excited by a plainer exposition, and would, consequently, have been driven from the means of instruction.—Ko.

A. M. cir. 4035.
A. D. cir. 31.

e Is. 6. 9, 10. & 44. 18. Jer. 5. 21. Mark 4. 12, 13. Luke 8. 10 John 12. 40. Acts 28. 26. Rom. 11. 8. Deut 29. 4. 2 Cor. 3. 14, 15. & 4. 3, 4. & 2. 16. 1 Cor. 2. 14. Ezek. 12. 2. Eph. 4. 18. Heb. 5. 11.

f Ch. 5. 3—11. & 16. 17. Luke 2. 30. & 10. 23. John 1. 14. & 20. 29. 2 Cor. 4. 6.

g Luke 10. 24. Heb. 11. 13. 1 Pet. 1. 10, 11. Rom. 16. 25, 27. Eph. 3. 5, 6. Col. 1. 26.

h Ver. 11, 12. Is. 54. 13. ch. 11. 25. 1 John 2. 20, 27. Mark 4. 14—20. Luke 8. 11, 12.

i Ch. 4. 23. Eph. 3. 8. 2 Cor. 4. 3, 4. 2 Pet. 2. 4. Is. 53. 1. & 52. 7.

k 2 Cor. 2. 16. & 3. 14, 15. 1 Cor. 2. 14. Is. 42. 19, 20.

l Job 1. 6. & 2. 1. 1 Pet. 5. 8. 2 Cor. 2. 11. Is. 53. 1.

* The simplest illustration of this satanic robbery, may be seen in the attempts to seduce our Lord, ch. 4. 1. By appetite. 2. By false quotation and perversion of Scripture. 3. By ambition. And, as water poured into a vessel of oil will soon expel it, and occupy its room, so any of these infused into the mind, will soon expel the word of truth from the attention, the memory, the understanding, and the affections.—Ko.

m Rom. 10. 8. 2 Thes. 2. 10.

n Ver. 4, 5.

o Is. 58. 2. Mark 4. 16, 17. & 6. 20. John 5. 35. Ezek. 33. 31, 32. Acts 8. 13.

p Ver. 8. Col. 2. 7. Eph. 3. 17. John 15. 2—5. Gal. 6. 15. & 5. 6.

q Job 27. 10. 2 Tim. 4. 10. & 1. 15. Gal. 5. 7. & 6. 12. ch. 11. 6. Song 1. 5, 6. Hos. 6. 4.

r Ver. 7. ch. 19. 23. Luke 21. 34. Prov. 23. 5. 1 Tim. 6. 9, 10, 17.

s Prov. 11. 28. Luke 18. 24. 1 Tim. 6. 9, 10, 17. 2 Tim. 2. 4. & 4. 10.

t Ver. 8. Ps. 1. 2, 3. & 92. 13, 14. John 15. 4, 5. Gal. 5. 22, 23. Col. 1. 6—11. & 2. 2. Phil. 1. 11. & 2. 13. 2 Pet. 1. 4—8.

† *Good ground* must be *prepared* ground, where the plough, or the spade, and the husbandman, have done their part. Even so, "it is God that worketh in us both to will and to do of his own good pleasure."—Ko.

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and fearful is their guilt, and dreadful their danger, who, contrary to strong evidence and deep convictions, blaspheme Jesus Christ and his Spirit. No heathens can sin so heinously, nor be damned so dreadfully! There is an absolute necessity of almighty power and grace to convert men from Satan to God; and to have gracious principles implanted in our hearts, in order to practical holiness. No gracious acts can ever take place till gracious qualities be divinely created in us. But surely we should be very careful to act always as under God's eye, when our final account is to be so strict, and the issues of it so infinitely important! Near relations, or even real saints, are often Satan's instruments to hinder Jesus or his faithful servants in their work. Yet, great is his love to, and care for, such as truly believe and obey him: and if I be spiritually related and conformed to him, let the world contemn and reject me as they please. But it is very desirable and honourable that all the lovers of Jesus should be as united in promoting the interests of the gospel, as Satan and his subjects are in their opposition to it.

CHAP. XIII.—Ver. 10—15. Our Saviour taught much in parables. (1) That he might fulfil Old Testament predictions; Psal. lxxviii. 1, 2; and xlix. 3, 4; ver. 34, 35. (2) That, in manifesting the spiritual turn of his own mind, he might set us an example to improve everything as a mean of spiritual instruction; John iii. 12, 13. (3) That he might the more effectually reprove the Jews, without putting them into a rage; chap. xxi. 28—46. (4) That he might the more easily instruct the attentive and thoughtful, in a manner much used in the East, delightful to the mind and helpful to the memory; Hos. xii. 10. (5) That he might justly permit the blindness and ruin of such as hated instruction; ver. 13. Ver. 3—9, 18—23. The parable of the *soils* or *sower* represents the different issues of the gospel ministrations on different sorts of hearers, and the causes of them. The *sower* is Jesus Christ, by himself and his ministers, painfully, carefully, and faithfully preaching gospel truths, which, like *good seed*, are precious, uncorrupted, and calculated to produce fruits of faith and holiness, glory to God, and eternal happiness to men. The *way-side* denotes careless hearers, who never seriously regard or think about those divine truths which they hear; while the devil and his agents divert their mind with other thoughts, to make them entirely forget them. The *stony ground* denotes them who hear the gospel with some delightful conceptions of its glories, sudden flashes of joy in their affections, and some slight purposes and desires towards that which is good; but, their hearts never being savingly renewed, they do not receive it by faith and love, as an abiding and governing principle of action: and hence, whenever they meet with violent and lasting temptations or persecutions, for the sake of religion, they apostatize from it. The *thorny ground* denotes them who hear the gospel with remarkable attention; and are so affected by it, that, for a considerable time they appear to make progress in the knowledge, profession, and practice of religion; but at last their cares about worldly things, and expectations and desires of happiness in them, and their eager pursuits after riches and pleasures, so entangle, deceive, and overset them, that they never attain to any true holiness of heart or life. The *good ground* denotes those hearers who receive the truths of the gospel into their hearts, renewed by the Spirit of God, and through the daily influences of his grace, improve them to their spiritual fruitful-



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24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed [u] good seed in his field:

25 But while men slept, his [x] enemy came and sowed [y] tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the [z] servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?*

28 He said unto them, An enemy hath done this. The servants said unto him, [a] Wilt thou then that we go and gather them up?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both [b] grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, [c] The kingdom of heaven is like to a grain of mustard-seed,† which a man took and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three‡ § measures of meal, till the whole was leavened.

34 [d] All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare‖ unto us the parable of the tares of the field.

A. M. cir. 4035.
A. D. cir. 31.

u Ch. 4. 23. 1 Pet. 1. 23. ver. 4, 19. 2 Tim. 3. 15—17. Col. 1. 6. Phil. 1. 6. 1 Cor. 2. 7.

x Ver. 28. 1 Pet. 5. 8. Rev. 12. 9.

y Ver. 25. Phil. 3. 18, 19. Acts 8. 13.

z 1 Cor. 12. 28. Eph. 4. 11.

* The word *Zizania*, erroneously translated *tares*, does not occur elsewhere in Scripture, nor in any ancient Greek writer. The most probable interpretation is "darnel," the *Lolium temulentum* of Linnæus. Forskal says it grows abundantly at Aleppo; and that if the seed remain mixed with the wheat, the bread causes dizziness and sickness. The darnel is common in light soils throughout Europe, and possesses the same deleterious properties ascribed to it by Forskal.—Ed.

a Luke 9. 54. 1 Thes. 5. 14. Heb. 1. 14.

b Ch. 3. 12. & 25. 32. Mal. 3. 18. 1 Cor. 4. 5.

c Mark 4. 30—32. Luke 13. 18, 19. 1 Cor. 1. 26, 27. Job 8. 7. & 17. 9. Ps. 80. 8—11. Ezek. 17. 1, 18. Dan. 2. 44. Is. 2. 2—4. Mic. 4. 1—3. Zec. 8. 20—23. Prov. 4. 18. 2 Pet. 3. 18.

† The ordinary mustard of Europe cannot be the plant here intended. Linnæus mentions a species, whose branches become real wood, which he names *Sinapis arucoides*. Frost, however, thinks this cannot be the plant intended; for though it becomes a mustard tree, its seeds are of considerable size. He thinks that our Lord referred to the *Physalocoa Dodecandra*, which grows abundantly in Palestine, has really "the least of all (tree) seeds," yet rises to as great an altitude as any other tree in the country of which it is a native. The little seed represents our Lord and his apostles — the umbrageous tree, the present attainments, and future spread of Christianity.—Ed.

‡ The emblem of the final spread of Christianity through the *three* families of the world—those of Shem, Ham, and Japheth. The parable also affords an instance among many others in the Scriptures, of the manner in which they assert the proper equality of woman with man —and truly the Scriptures concur with Christian biography and daily observation, in largely ascribing the Christian character of families to the influence of maternal instruction and example.—Ed.

§ Satan, or seah, held a little more than a peck.

d Mark 4. 33, 34. ver. 13.

‖ *Declare.* — Explain.—Ed.

A. M. cir. 4035.
A. D. cir. 31.

* *Children of the kingdom* — "Begotten by the word of truth," Jam. 1. 18.— *Children of the wicked one*—"who is a liar and the father of it."—Ed.

† To deny the *individuality* of the DEVIL, and to represent him, not as a *spirit*, but as a mere *abstract principle* of evil, is not uncommon. But the contrast here between the DEVIL and the ANGELS, must either reduce the angels to "abstract principles," or declare the devil to be an actual "evil spirit." But as the *personal* character of angels is, to all but SADDUCEES, beyond dispute,—so must the *personal* character of the devil be equally evident to all, except those, his servants, who question his *existence*, that they may best, because most covertly, promote his *power*.—Ed.

‡ Or, *scandals*.

§ No *state* can be imagined without a *place*; therefore, *hell* implies both state and place. That, both as a state and place, it implies torment of *conscience*, is unquestioned; and that it implies torment of *sense* must equally follow, both from the *words*, "fire," "wailing, gnashing of teeth," &c., employed by Scripture, as descriptive of hell, and the *fact* of a resurrection to the body "to damnation"—which bodily condition being inseparable from *sense*, is as necessarily inseparable from *torment of sense*.—Ed.

e Ver. 9. ch. 11. 15.

‖ Not *money* found, which might readily be carried away—but some *mineral* treasure, of which the scientific discoverer has a right to avail himself, by the purchase of the property; the owner having no legal claim upon the geological research by which the discovery was made. —Ed.

* The pearl is a round substance found in a species of *oyster*; and is supposed, by some naturalists, to be always the product of disease. It is also found in a species of fresh water *muscle*. The pearls commonly seen in Europe are of a peculiar white; but the pearls most highly valued in the East are said to be of a reddish tinge. As a specimen of their "great price" about the time of our Lord, it is recorded that Cleopatra, of Egypt, dissolved in vinegar, and swallowed a pearl, at supper, valued at £50,000.—Ed.

† *A net.*—In the original, "a dragnet" which would literally "gather of every kind."—Ed.

‡ See ver. 42.—Ed.

f Acts 8. 30, 31. ch. 16. 11. 1 Cor. 2. 10—16. 2 Cor. 4. 3, 4.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom;* but the tares are the children of the wicked *one;*

39 The enemy that sowed them is the devil;† the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all ‡ things that offend, and them which do iniquity,

42 And shall cast them into a furnace of fire:§ there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. [e] Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field;‖ the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls:

46 Who, when he had found one pearl of great price,* went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net† that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire:‡ there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, [f] Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the

ness in holy dispositions, thoughts, words, and actions, in different degrees. 24—30, 36—43. The *sowing of the good seed* represents Christ as planting his grace in the hearts of men by the ministry of the gospel, to render them true members of his church; these, in due time, discover themselves by their open profession of their faith, and by their holy practice. The *tares* denote hypocritical professors, or ministers; these, Satan, especially in a time of prosperity, and when ministers and people are unwatchful, secretly raises up in the church, and causes gradually to discover themselves. It is a grief to the faithful servants and people of Christ to see the gospel so perverted and abused, by any of its preachers or professors, to the introducing of errors and immoralities into the church or world; and yet, till the harvest of the last judgment, such can never be wholly separated from the godly and faithful. 31, 32. The marvellous growth of the *grain of mustard-seed* represents Christ's gospel and church in the world, and his grace in the soul; extremely small and obscure in their beginnings, but gradually increasing, till they fill the heart, and even the earth; so that both Jews and Gentiles find refreshment and rest in them. 33. The *hidden leaven*, affecting three measures of meal, represents Christ's gospel and grace implanted in the hearts of men, and secretly working with such divine efficacy as to sanctify all the faculties of the soul and members of the body, and gradually spreading themselves through all nations, to captivate them to the obedience of faith. 44. The TREASURE *hid in the field*, &c. represents Christ and the rich blessings of the gospel as lying hid in the oracles of God from carnal men; but when manifested by the Spirit, eagerly apprehended, and joyfully received into the heart; and an interest in them esteemed so valuable, that a man is ready to part with all things in the world to enjoy fellowship therein through the word. 45, 46. The PEARL *of great price* denotes Christ and his inestimable blessings, which, being once discovered by earnest seekers after true happiness, renders them willing to part with all the riches and enjoyments of this world, rather than not obtain a property therein. 47—50. The NET *cast into the sea*, &c. represents the gospel as laboriously and faithfully preached in this confused, wicked, and unquiet world, and as being the mean of gathering multitudes, some saints and some hypocrites, into a visible church state, in which they shall remain connected till the angels make an awful separation between them in the last judgment. 52. The HOUSEHOLDER represents preachers treasuring up divine truths in their minds and hearts, that, out of the Old and New Testaments, and out of their new and



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kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that*, when Jesus had finished these parables, he departed thence.

54 [e] And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren,[†] James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were [h] offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.[‡]

A. M. cir. 4035.
A. D. cir. 31.

[g] Mark 6. 1—5. Luke 4. 16. Deut. 18. 15—19. Is. 50. 4. Ps. 22. 22. & 40. 9, 10.

[e] Nazareth, where he resided after the return from Egypt.—Ed.

[†] The words "brethren and sisters," do not, in Hebrew usage, *necessarily* imply that the persons so called were the children of Joseph and Mary; but the silence of the speakers about any other relation, naturally leads to the conclusion that they were literally our Lord's brethren and sisters. Jerome and others, however, think they were merely his *cousins*, the children of his mother's sister, the wife of Cleophas. It matters not. Be it as it may, Rome gains no advantage. *Mary*, a creature, though "ALWAYS VIRGIN," may not be worshipped instead of the Creator.—Ed.

[h] Ch. 11. 6. & 26. 31. Is. 53. 2, 3. Ps. 22. 6. & 69. 8, 19, 20. 1 Cor. 1. 23—28.

[‡] Not because their unbelief limited his power, but repressed their inclination to bring their sick.—Ed.

## CHAPTER XIV.

(1) *Herod thinks* JESUS *to be the* BAPTIST *risen from the dead:* 1, 2. (2) *The narrative of John's death:* 3—12. (3) *The miracle of the five loaves and two fishes:* 13—21. (4) *Jesus walks on the sea:* 22—33. (5) *He heals the sick in Gennesaret:* 34—36.

AT that time Herod[a] the tetrarch heard of the fame of Jesus,[†]

2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do show forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias'[‡] sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.[*]

12 [e] And his disciples came, and took up the body, and buried it, and went and told Jesus.[*]

13 ¶ When Jesus heard *of it*, he departed[†] thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 [b] And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening,[‡] his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, [c] They need not depart; give ye them to eat.

17 And they say unto him, We have her but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and, looking up to heaven, he blessed,[d] and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they [e] did all eat, and were filled: and they took up of the fragments that remained twelve baskets[§] full.

21 And they that had eaten were about five thousand men, besides women and children.

22 ¶ [f] And straightway Jesus constrained[‖] his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening[*] was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch[†] of the night Jesus went unto them, walking on the sea.

A. M. cir. 4036.
A. D. cir. 32.

[a] Herod called the Great (ch. 2. 19), but Herod Antipas, his son, who was *tetrarch*, that is, literally, though not always practically, ruler over a "fourth part" of a kingdom. The government of Herod extended over Perea and Galilee.—Ed.

[†] How Herod did not sooner hear of "the fame of Jesus," will not seem strange to those who consider his principles, as a Sadducee, which would lead him to despise religious men, and his constant engagements as an intriguing and ambitious politician—or as a general, either preparing for, or actually at, war—in which his army was totally overthrown. By the Roman emperor Caius, he was finally deprived of his government; first banished to Lyons, and then to Spain, where he died.—Ed.

[‡] This infamous woman was niece, as well as wife, to both Philip and Herod, being daughter of Aristobulus, another son of Herod the Great. One bright spot appears in her dark history—she would not forsake Herod, but accompanied him into exile.—Ed.

[*] Jerome relates that the infamous and cruel woman, after gloating over her victim, drew out that faithful tongue by which her incestuous adultery had been reproved, and pierced it through with a needle.—Ed.

[a] 1 Kin. 13. 29. ch. 10. 16, 17. & 27. 58—61.

[†] John was a great favourite with the people, who all held him to be a prophet. A popular commotion was to be apprehended; our Lord, therefore, withdrew, that it might not be charged upon him or his disciples. Besides, his hour was not yet come; and, on that account also, he avoided exposing himself to the hands of his enemies.—Ed.

[b] Mark 6. 34. ch. 9. 36. & 15. 32. Heb. 4. 15. & 5. 2. & 2. 17.

[‡] The Jews had two evenings:—the one commencing at *three* (the time of the evening sacrifice); the other at *six* (or near sunset. This (see ver. 23) must have been the first.—Ed.

[c] 2 Kin. 4. 42, 43.

[d] The word *blessed* is interchanged with "having given thanks," (Mat. 15. 36. Mark 8. 6. Luke 1. 64. & 2. 28. & 24. 53. John 6. 11, 23. Acts 27. 35. Jam. 5. 9.) Wherefore the meaning is, not that he *blessed* the food, but blessed, or gave thanks to, his Father who had provided it.—Ed.

[e] Prov. 13. 25.

[§] Perhaps no other nation on earth could have produced twelve baskets upon such an occasion. But "the basket-carrying Jews"—literally, pedlars, as they are called by Juvenal (Sat. 3. 14), could readily furnish one for each apostle—one for each tribe. The incidental mention of so many baskets, forms a curious, and not unimportant, evidence of the truth of the narrative.—Ed.

[f] Mark 6. 45—52. John 6. 15—21.

[‖] *Constrained.*—This translation has led some to conclude the disciples were unwilling to go, ambitiously hoping to see Jesus made a king—or, what is more natural, affectionately unwilling to part from their Lord, or timorously shrinking from going to sea without him. Bloomfield, however, has shown that the original may well be translated "caused," which would intimate no reluctance in the disciples, but merely a direction on the part of Jesus, the more readily to induce the multitude to disperse, by the sight of the previous departure of the disciples.—Ed.

[*] See ver. 15.—Ed.

[†] The Jewish division of the night was into *three* watches—that of the Romans into *four*—viz., of three hours each, commencing at six, and extending to 9, &c.—Ed.

old instructions, observations, and experiences, they may seasonably and profitably bring forth doctrines suited to all persons and cases.

REFLECTIONS UPON CHAP. XIII.—Astonishing was the care, the condescension, the labours of our Redeemer, to instruct men in the important truths of the gospel. And inestimably valuable and useful is his gospel, especially in its New Testament dispensation. As *seed*, it produces saints and good works; as *leaven*, it happily impregnates and captivates our hearts; as a *treasure* and a *pearl*, its blessings enrich and deck us for time and eternity; and as a *net*, it draws us to him, his church, and his throne. It is openly preached to all sorts of sinful men. But, through the want of inward principles of grace, the temptations of Satan, and influence of the world, how diversified is its success! While God, in high sovereignty, withholds or exerts his almighty power, it is to some, through their obstinacy and perverseness, the occasion of blindness and the savour of death, and to others the mean of light, and the savour of life. Nor can men expect true blessedness unless they really understand it. But, alas, many, by their careless hearing, tempt Satan to carry away gospel truths from their memories, understandings, or consciences. And many, though better than others, rest short of the one thing needful. Never in this world will Satan and indwelling lusts suffer either hearts or churches to be perfectly pure. And never are either more ready to be fearfully infected than in a time of sloth, unwatchfulness, and outward prosperity. But dreadful is their destruction who, after a profession and some experience of gospel truth, die in their sins. Let me therefore take heed how I have received and heard; and think, as a member of the church, what I am. If grace be really planted in my heart, it will continue and grow notwithstanding all opposition. And if Jesus Christ be my roof, my righteousness, my riches, my ornament, great, inexpressibly great, shall be my everlasting happiness and honour! While millions are connected together for their additional misery, and are tormented in hell, I, with the ransomed of the Lord, shall triumph in the praises of his sovereign grace!—But, alas, how many,



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26 And when the disciples saw him walking on the sea, they [g]were troubled, saying, It is a spirit;[*] and they cried out for fear.

27 But straightway Jesus spake unto them, saying, [h]Be of good cheer: it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou,[†] [i]bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But [k]when he saw the wind [‡]boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And [‖]immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And [m]when they were come into the ship, the wind ceased.

33 [n]Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.[§]

34 ¶ [o]And when they were gone over, they came into the land of [‖]Gennesaret.

35 And when the men of that place had knowledge of him, [p]they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

A. M. cir. 4026.
A. D. cir. 32.

g Job 4. 14, 15. Ps. 83. 15. Rev. 1. 17.

* *A spirit.*—Rather, "an apparition"—The idea of the spirits of the dead, or, rather, unimbodied spirits, appearing by night, seems to have been, and to be, common to all nations. The idea of such apparitions is said to be exceedingly prevalent among sailors, who look upon them as ominous of shipwreck—which feeling may have produced such terror in the disciples. And though such dread may be largely the effect of misdirected education and superstition, the prevalence of the opinion proves, either that the belief of a spiritual world and immortality is natural to man, or that it proceeds from some original fact, or doctrine, communicated at the very fountain-head of human life. —Ed.

h Is. 41. 10. & 43. 1, 2. Ps. 46. 1—3. Rom. 8. 31. Gen. 22. 11—14. Mark 5. 36.

† Rather, "since it is thou."—Ed."

i Luke 5. 5. ch. 12. 20. Rom. 12. 3.

k 2 Kin. 6. 15. Rom. 4. 19. Ps. 38. 17.

‡ Or, *strong*.

‖ Gen. 22. 11. Ps. 46. 1—5. Deut. 32. 36.

m Ps. 107. 29, 30. ch. 8. 26, 27.

n Ch. 8. 27. & 16. 14, 16. & 27. 54. & 26. 63, 65. Ps. 2. 7. John 1. 50.

§ Campbell thinks the Greek should be translated "*a* son," and not "*the* Son of God." But a reference to Mat. 27. 43. Luke 1. 35. & Rom. 1. 4. will prove the correctness of the authorized version. See *Middleton on the Greek Article*.—Ed.

o Mark 6. 53—56.

‖ A city on the west of Jordan.

p John 6. 23. ch. 4. 21, 25.

## CHAPTER XV.

(1) *Of the tradition of the elders:* 1—9. (2) *What defiles a man:* 10—20. (3) *The great faith of a Canaanitess:* 21—28. (4) *Diseases healed:* 29—31. (5) *The miracle of seven loaves:* 32—39.

THEN [a]came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 [b]Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [c]Honour thy father and mother: and, He that curseth father or mother, let him die the death.

A. M. cir. 4026.
A. D. cir. 32.

a Mark 7. 1—9.

b Mark 7. 2. Gal. 1. 14. Col. 2. 8, 18—22. ch. 7. 3—5.

c Ex. 20. 12. & 21. 17. Lev. 19. 3. 32. & 20. 9. Deut. 5. 16. & 21. 18. & 27. 16. Prov. 20. 20. & 23. 22. & 30. 17. Eph. 6. 2.

d Mark 7. 11, 12. Lev. xxvii. Prov. 11. 25. Hos. 8. 12. It is all dedicated to God. Prov. 20. 25.

* Most recent commentators interpret Δωρον, not as "a gift," or thing dedicated to the service of God, but as denoting a thing which the owner had vowed not to use or give to a particular person—so that even were the father of the vower to ask it, he was, by his vow, prohibited from giving it. The ancient fathers, and also some moderns, understand by it, however, a thing which the vower had formerly dedicated to God, or which he dedicated at the moment the request was made—whereby he was exonerated, may prevented, from granting it for relief, and enabled afterwards to compound with the priest for a trifling per centage on its value. And this seems the most natural interpretation.—Ed.

e Prov. 1. 25.

† The *cabala*, or unwritten law, was counted by the Pharisees, not only of equal authority with the law of Moses, but sufficient, occasionally, to supersede it; and the modern Jews have many traditions which they also exalt far above the Scriptures. Herein do they accord most exactly with the church of Rome, which, contrary to Scripture authority and example, denies the communion cup to the laity; and, on the authority of asserted tradition, worships the Virgin Mary, saints, angels, relics, pictures, and images, in open defiance of the second commandment, and the confirming comment of our Lord. Mat. 4. 10. —Ed.

f Is. 29. 13. Ezek. 33. 31. Mark 7. 6.

g Mark 7. 14. Prov. 2. 1—6. & 4. 1—7. Is. 55. 3.

h Ch. 9. 34. & 12. 24. & 11. 6.

‡ *Every plant.*—Rather, "plantation"—referring to the sect and powerful party which the Pharisees had formed, with a view of securing permanent and supreme power.—Ed.

§ *Let them alone.*—Rather, "renounce them."—Ed.

i Mark 7. 17. ch. 13. 36. Acts 5. 21. 31. Prov. 2. 1—6. & 4. 1—7.

k 1 Cor. 6. 13. Col. 2. 21, 22.

l Jam. 3. 6. ch. 12. 34. 1 Tim. 1. 18, 19.

‖ *Evil thoughts.*—Rather, "wicked dialogues"—for in every plan the heart holds dialogue with itself. —Ed.

5 But ye say, [d]Whosoever shall say to *his* father or *his* mother, *It is* a gift,[*] by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* [e]Thus have ye made the commandment of God of none effect by your tradition.[†]

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 [f]This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ [g]And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees [h]were offended after they heard this saying?

13 But he answered and said, Every plant [‡]which my heavenly Father hath not planted shall be rooted up.

14 Let them alone:[§] they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 [i]Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, [k]that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 [l]But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts,[‖] murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man:

by their unbelieving prejudices against the Redeemer, obstruct their own salvation! And none are more ready to do so than they who have long, without effect, enjoyed distinguished means of grace.

REFLECTIONS UPON CHAP. XIV.—God's faithful ministers are great tormentors to them who, like devils, continue impenitent under awful convictions. Faithful reproofs, especially of great men, often procure the most inveterate resentment; in the prosecution of which, all bonds of humanity, honour, justice, or gratitude, are trampled under foot; and profane swearing, cruelty, and murder, are combined to resent the distinguished kindness. Never are the lusts of sinners more ready to rage than when intoxicated with carnal mirth: and none are more cruel and bloody monsters than abandoned women. But if friends die, and enemies rage, let us go to Jesus, and pour out our complaints to him; and if he withdraw, let us follow him the more eagerly. In so doing we may be reduced to straits, but never to ruin. His compassion is as unbounded as his power. And none need ever depart from him to seek happiness or subsistence from the creature. It is his to feed the hungry, to save the drowning, and to heal the diseased, when brought to the utmost extremity. Let me then cast all my care upon him, rest contented with my lot, and readily distribute to others. None ever lost, but gained, by prudently giving to the Lord and the poor. His blessing multiplies provision, but never allows to make waste. Yea, the truly liberal will be the best economists. After sermons and miracles, as well as before, let me give myself to solemn prayer. Let me never be stumbled if I meet with terrible storms in the way of my duty; never dread Christ's hatred of, or unconcern about me; nor ever start back from my mercy, as if I took my Saviour for Satan. If he comfort me, cheerfully should I trust in and cry to him; but never tempt his providence, even through desire to be with him. My staggering, though unfailing, faith will quickly bewray my rashness, and draw out his sharp, but kind rebuke. Thrice happy are they who live near to Jesus, and employ him in every distress. No storm, no disease, can defy his power or kindness.

CHAP. XV.—Ver. 5, 6. They pretended that, if a man devoted to religious uses what he could have spared for the support of his poor infirm parents, this freed him from all obligation to relieve or support them. 13, 14. Every ordinance in the church not instituted by my heavenly Father, and every officer not authorized by him, shall be rooted up and cast out. Nor need ye regard whether the Pharisees be pleased or not; for they are but self-conceited and obstinately ignorant leaders of poor ignorant hearers, who blindly and implicitly follow whatever they dictate: and, in the nature of things, and the just punishment of God, both deceivers and deceived, if they continue in their errors, must perish together in the bottomless pit. 18—20. Out of the corrupt lusts of the heart proceed carnal imaginations, contrivances and designs; hatred, malice, and murder; wanton desires, words, and actions; adultery, fornication, and every other form of uncleanness; covetousness, injuries, cheats, and thefts; lies, falsehood in bearing witness, all



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but to eat with unwashen hands defileth not a man.

21 ¶ [m] Then Jesus went thence, and departed into the coasts[o] of Tyre and Sidon.

22 [n] And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, [o] Have mercy on me, O Lord, [p] *thou* son of David; my daughter is [q] grievously vexed with a devil.

23 But [r] he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, [s] I am not sent but unto the lost sheep of the house of Israel.

25 [t] Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, [u] It is not meet to take the children's bread, and to cast *it* to dogs.[†]

27 And she said, [x] Truth, Lord: [y] yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, [z] great *is* thy faith: be it unto thee even as thou wilt. [a] And her daughter was made whole from that very hour.

29 ¶ [b] And Jesus departed from thence, and came nigh unto the sea [c] of Galilee; and went up into a mountain, and sat down there.

30 [d] And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed,[‡] and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and [e] they glorified the God of Israel.

32 ¶ [f] Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days,[§] and have nothing to eat:[‖] and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, [g] Whence should we have so much bread in the wilderness, as to fill so great a multitude?

A. M. cir. 4038.
A. D. cir. 32.

m Mark 7. 24—30. The confines of the Jews' territory, ver. 24. ch. 10. 5, 6. Rom. 15. 8.

o *The coasts.*—Not the sea-coasts, but the marches.—Ed.

n Gen. 49. 10. Is. 11. 10.

o Luke 18. 13. Tit. 3. 5.

p Is. 11. 1. ch. 1. 1. & 9. 27. & 20. 30, 31. & 22. 42—45. John 6. 14. c. 7. O Messiah.

q Ch. 4. 24. & 17. 15. Mark 9. 18, 20, 22, 26.

r Ps. 22. 1, 2. Lam. 3. 8. Jer. 14. 9.

s Ch. 10. 5, 6. & 9. 36. Acts 13. 46. Rom. 9. 4, 5. & 15. 8. Is. 53. 6. 1 Pet. 2. 25. Jer. 50. 6, 17. Ezek. 34. 5, 6, 14, 16, 23. Zec. 11. 7, 11. Luke 1. 54, 55. John 1. 11.

t Luke 11. 8. & 18. 1. Eph. 6. 18. 1 Thes. 5. 17. Gen. 32. 26.

u Ch. 7. 6. & 10. 5, 6. Rom. 9. 4. Eph. 2. 12.

† *Dogs.*—The word was not offensive, because it was spoken proverbially.—Ed.

x Ps. 73. 22. Prov. 30. 2. Gen. 32. 10.

y Ch. 5. 45. Is. 40. 6. & 42. 6, 7. & 49. 22. & 11. 10.

z Ch. 8. 10, 13. Mark 9. 23. 1 Cor. 10. 13. Eph. 3. 20. Is. 57. 16.

a Ch. 8. 13. John 4. 50—53. Acts 19. 12.

b Mark 7. 31. ch. 5. 1.

c Or of Tiberias. John 6. 1, 23. & 21. 1.

d Gen. 49. 10. Deut. 18. 15—19. Ps. 22. 27—31. Is. 2. 2—5. & 45. 23. & 35. 5, 6. & 40 29. & 42. 18. ch. 4. 23, 24. & 8. 16. & 9. 35. & 11. 5. & 14. 36. & 21. 14. Luke 7. 22.

‡ *Maimed.* — Not necessarily persons deprived of their limbs, but with limbs distorted and disabled.—Ed.

e Ch. 9. 33. Mark 7. 37. Luke 17. 16. Ps. 113. 1. & xcvi—c. & cxiv—cl. Is. 24. 14—16.

f Mark 8. 1—10. ch. 9. 36. & 14. 14. Ps. 103. 13. & 145. 8, 9, 16. Heb. 2. 17. & 4. 15. John 4. 34.

§ Literally, "there (are) three days to them continuingwith me." See *Bloomfield.* —Ed.

‖ "Have nothing (now left) to eat."—Ed.

g Mark 8. 4. & 6. 32. 2 Kin. 4. 42, 43. Num. 11. 21, 22. John 6. 7—9.

A. M. cir. 4038.
A. D. cir. 32.

h Num. 11. 22. ch. 14. 19.

i Luke 9. 14, 15. ch. 14. 19.

k Ch. 14. 19. & 26. 26. Deut. 8. 10. 1 Tim. 4. 4, 5. Rom. 14. 6.

l Mark 8. 8, 9. ch. 15. 10. Prov. 13. 25.

m A city or territory on the east of the sea of Tiberias, and near Dalmanutha. Mark 8. 10.

34 And Jesus saith unto them, [h] How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude [i] to sit down on the ground.

36 And he took the seven loaves and the fishes, and [k] gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 [l] And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of [m] Magdala.

## CHAPTER XVI.

(1) *The Pharisees and Sadducees agree in demanding a sign from heaven* 1—4. (2) *A caution against the Pharisees:* 5—12. (3) *Peter confesses Jesus to be the Christ the Son of God:* 13—20. (4) *He begins, from that time, to foretell his sufferings and death:* 21—23. (5) *How and why Christ is to be followed:* 24—26. (6) *The glory of his coming:* 27, 28.

A. M. cir. 4038.
A. D. cir. 32.

THE [a] Pharisees also, with the Sadducees, came, and, tempting, desired him that he would show them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather; for the sky is red:

3 And in the morning, *It will be* foul weather to-day; for the sky is red and lowering.[*] O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?[†]

4 [b] A wicked and adulterous generation seeketh after a sign; and there shall no sign[‡] be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 ¶ And [c] when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus [d] perceived, he said unto

a Ch. 22. 23, 34. Acts 5. 17, 34. & 23. 6—8. John 7. 48.

* So nicely did they observe the sky, that the *lowering* being added to the redness, totally changed their prognostication: therefore, with what corresponding accuracy should they attend to the most minute of the prophetical "signs of the times."—Ed.

† These existing were: 1. The departure of the sceptre from Judah; Judea having now lost all independent national character, and being reduced to a Roman province. 2. The appearance of John, and his voice of testimony in the wilderness. 3. Christ's own doctrine and mighty works.—Ed.

b Ch. 12. 39. 40 Jonah 1. 17. 1 Cor. 15. 4.

‡ *No sign.*—That is, such as they demanded; and which, after attributing his heavenly miracles to diabolical agency, they would, with equal infidel effrontery, have certainly rejected.—*Note.* Rational evidence every man has a right to demand; but he who rejects one rational evidence, has no right to require more.—Ed.

c Ch. 15. 39. Mark 8. 14.

d Ch. 9. 4. & 12. 15, 25. Mark 2. 16, 17. Jer. 17. 10. John 2. 24, 25. Heb. 4. 12, 13. Rev. 2. 23.

evil-speaking, or calumny against men; and blasphemies and profaneness against God and religion. These are the abominable things which render a man unclean and odious before God, unfit for his service, and for communion with or enjoyment of him. 24—26. My commission to exercise my personal ministry, and perform my miracles, was not designed for the immediate benefit of the Gentiles, but of God's covenant people the Jews, who are gone astray and in perishing circumstances; my special blessings belong to this peculiar people; and therefore it is not proper to grant such favours to the Gentiles, who are without the pale of the covenant, and deserve to be treated with neglect and disdain for their impurity and wickedness. 27. I am indeed vile, worthless, and undeserving; yet, as there are blessings enough for the Jews, and to spare for us Gentiles, let me have this one so necessary mercy.

REFLECTIONS UPON CHAP. XV.—The contemners of God's laws are ordinarily mad with zeal for the traditions and ceremonies of men.—A certain mark of detestable hypocrisy? All human inventions in religion invade the authority, and pollute the worship of God: and mislead the hearts, and corrupt the practices of men. May God root them out of his church and out of our heart, that we ourselves may not, on their account, be excluded from his kingdom! How certainly sinners shall be damned! and false teachers push themselves and followers hastily into the depths of hell! Yea, none are farther from the light of God's truth than implicit votaries of profane ministers, and especially preachers who are puffed up with a conceit of their own wisdom. How dull, how slow of heart, to conceive the things of practical religion, are even real saints! And, alas, what a sink, what a source of abominations is the human heart! Dreadful and extensive is the defilement which it spreads abroad into the life! And infinitely important and necessary is the purification from it, by the word, the Spirit, and the blood of Christ! Kind and honourable are those parents who bring their children to Jesus, and will not be denied his blessings. Graciously he travels to meet distressed sinners: and yet he often tries those most for whom he has the strongest affection, and for whom he intends the most speedy deliverances and most distinguished honours. Strong is the power of faith, when he animates and strengthens it under trials. It breaks through every discouragement, and lays hold on the most indirect hints of mercy. And great is the honour it gains in thus honouring Christ. His repeated apparent disregards do but usher in the most advantageous fulfilment of all its requests. And since this world is so full of miseries and wants, let us bring all to Christ, that, to his own glory, he may heal the former and supply the latter.

CHAP. XVI.—Ver. 3. What amazing blindness and obstinacy hinders your discerning, from the ancient prophecies fulfilled in me, and from my numerous miracles, that the Messiah is now come to set up his kingdom among you, and that your ruin



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them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 [o] Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi,* he asked his disciples, saying, Whom do men say that I the Son of man, am?

14 And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter,† and upon this rock‡ I will build my church; and the gates of hell§ shall not prevail against it.

19 And I will give unto thee the keys‖ of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 [t] Then charged he his disciples that they should tell no man* that he was Jesus the Christ.

21 ¶ From that time forth began Jesus [s] to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke† him, saying, [h] Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, [i] Get thee behind me, Satan;‡ thou art an offence§ unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ [k] Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 [l] For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

26 [m] For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 [n] For the Son of man shall come in the glory of his Father with his angels; [o] and then he shall reward every man according to his works.

28 ▼ Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming[1] in his kingdom.

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A. M. cir. 4036.
A. D. cir. 32.

o Ch. 15. 34—38. Mark 8. 1—9.

* Anciently Laish, and Paneas, near the springs of Jordan.—Ed.

† *Peter.*—In Greek, πετρος, a *stone*, or fragment of a rock. See *Iliad*, 7. 1. 270; 16. 1. 411; 20. 1. 288.—Ed.

‡ *Rock.*—In Greek, πετρα, a *rock*.—The truth that Peter had declared concerning Christ—who, as God manifest in the flesh, is the only *rock of salvation*. See 2 Sam. 22. 32—47. & 23. 3. Ps. 28. 1. & 42. 9. & 62. 2. & 78. 35.—Ed.

§ That councils were often held, and laws administered in the gates of cities, is unquestionable. The phrase "gates of hell" has, therefore, been generally interpreted of the malice and plots of Satan and his agents against our Lord and his church. It seems, however, more natural to understand by it literally the gates of death—of the grave—which, though they should apparently conquer and enclose our Lord first, and afterwards all his members, would yet be utterly unable to prevail against his resurrection, and afterwards that of his mystical body the church. Eph. 1. 22.—Ed.

‖ *I will give unto thee the keys.*—This was a personal promise to Peter, and not extending to the other apostles. He received *keys*, and not simply a *key*; because there were *two* gates to be opened—the Jewish and the Gentile. And the word of our Lord was literally fulfilled when Peter applied the key to the Jewish gate (Acts 2. 14—41); and afterwards when he applied it to the Gentile gate, (Acts 10. 1—48. & 11. 1—18.) which opening being once completed, Peter's personal commission to that work necessarily ceased. (See Rev. 21. 7). The remaining part of the commission was common to Peter and the other apostles. See chap. 18. 18. where the address is not to Peter alone, but to all the apostles.—Ed.

A. M. cir. 4036.
A. D. cir. 32.

f Ch. 8. 4. & 17. 9. Luke 9. 21, 22. Mark 8. 30. 1 Cor. 2. 8.

* Why this prohibition? Most probably because the disciples being yet but babes in the gospel (as is evident from ver. 22, 23), were, therefore, unfit to minister that strong meat to others, which they themselves were as yet unable to digest.—Ed.

g Ch. 17. 22, 23. & 20. 17, 18. & 26. 2. Mark 9. 30. Luke 9. 22. 44. & 18. 31. & 24. 7, 26. John 16. 16. 1 Cor. 15. 4.

† *Rebuke.*—Rather, affectionately to reprimand him for his melancholy forebodings.—*Be it far*, &c.; "Be merciful to thyself."—Ed.

h Gr. *Pity thyself.* 2 Sam. 22. 17. 1 Chr. 11. 19.

i John 6. 70. & 8. 44. Acts 13. 10. Rev. 2. 10. Jam. 3. 15. Rom. 8. 7. 8. 1 Cor. 2. 14. 2 Cor. 2. 16.

‡ *Satan.*—Clearly intimating that Peter spake by Satan's suggestion, though he knew it not.—Ed.

§ *An offence.*—An obstacle to me.—Ed.

k Luke 14. 27. & 9. 23—27. & 17. 33. ch. 10. 38. Mark 8. 34—38. Gal. 4. 24. & 6. 14. 2 Tim. 3. 12. Acts 14. 22. Col. 1. 24. Eath. 4. 16. 1 Cor. 3. 18. Phil. 2. 7, 8. Heb. 11. 24.

l Ch. 10. 39. Luke 17. 33. John 12. 25. Gal. 6. 12. Rev. 12. 11. Heb. 11. 25.

m Job 2. 4. Ps. 49. 7, 8. Mark 8. 8, 36. Luke 9. 25. & 12. 19, 20. 1 Pet. 1. 18, 19.

n Ch. 24. 30. & 25. 31. & 26. 64. Zec. 14. 5. Jude 14. Job 19. 25.

o Job 34. 11. Ps. 62. 12. & 96. 13. & 98. 9. Prov. 24. 12. Is. 3. 10, 11. Jer. 17. 10. & 32. 19. Ezek. 7. 27. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Gal. 6. 5. Eph. 6. 8. Col. 3. 25. 1 Pet. 1. 17. Rev. 2. 23. & 22. 12.

‖ The difficulty in this verse will be greatly removed by considering that our Lord does not say, "they will see the Son of man *come*"—but "*coming* in his kingdom"—that is, *beginning* to "reward every man according to his works"—which work commenced at the siege and destruction of Jerusalem, his first signal act of visible retribution, when some of his disciples were still alive to witness.—Ed.

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is hastening apace for rejecting him! 18, 19. Upon this my person, and the truth which you have confessed concerning it, will I establish my gospel church, in all its ordinances, and believing members, as upon a sure, immovable, and everlasting foundation; and neither the policy nor force of devils or men, nor the power of death, can remove them from it, nor root my interest out of the world. And I will authorize you and your fellow-disciples, and other faithful ministers, in my name, to declare what practices are lawful and what not; and so to charge men with, or acquit them from, guilt in your preaching; and to inflict censures on the scandalous, and absolve the penitent. And whatever is done agreeably to my laws, shall be ratified in heaven, and confirmed in the last judgment. 20. He prohibited them from declaring that he was the Messiah, lest his enemies should be too early provoked to destroy him; lest his carnal admirers should tumultuously attempt to make him a king; and lest the Jews should beforehand be prejudiced against the testimony of the disciples. 23. In this, actuated by Satan, and serving his interest, you act the part of an adversary to me, from a regard to carnal honour, ease, or pleasure, attempting to rob me and my Father of our intended honour in the salvation of sinners. 24—26. And as I must be perfected by sufferings, every one, that heartily resolves to be my disciple, must deny his own carnal interests, wisdom, and will, and with faith and patience, and resignation to God's will, readily submit to whatever losses and persecution he may meet with in following my example and obeying my commands; for he that attempts to preserve his temporal enjoyments, or life, by sinful compliances and apostasy, shall thereby plunge himself into endless destruction; and he that, on account of his faith in, or obedience to, me, readily parts with his temporal life, shall obtain everlasting life in heaven as his gracious reward: for what could all the riches, honours, and pleasures, which this world affords, avail a man, if, through his inordinate affection to them, he should lose the welfare, peace, and happiness of his immortal soul? or by what could he redeem his soul from the damnation of hell? 27, 28. For I, who am now attended with all the mean circumstances and sinless infirmities of human nature, will, in the last day, gloriously appear, and adjudge men to eternal life or death, according as their works shall manifest them righteous or wicked; as an earnest of which, some of you present shall, before you die, see me appear gloriously transfigured, and powerfully erecting my gospel church in the abolition of ceremonial ordinances, and awfully destroying the city, temple, and nation of the Jews, for their obstinacy and unbelief.

REFLECTIONS UPON CHAP. XVI.—Wicked men of every sort heartily unite against Jesus, his interests, and people. And men, who contemn sufficient evidence of divine truth, generally insist upon more. The wisest, with respect to temporal concerns, are often quite blind and stupid with respect to what is plain, but spiritual. And it is just that Christ should quickly abandon men who remain obstinate in their unbelief. It is very absurd for the children of God to indulge carnal fears about the necessaries of this life, when his remarkable former interpositions have outdone every expectation or wish. Alas! what diversified and ignorant conceptions of Christ prevail with many church members! But happy are they who are divinely enlightened, united to, and built on him as their sure foundation. No plots, no attempts of hell or earth, can ruin them. All the powers, all the ordinances or officers, which he has granted to his church, concur to their establishment and happiness. His sufferings purchased it, and his glories secure it. God lifts up his people, and casts them down again. And never are they more ready to stumble than after they have been highly honoured by God. Left but a moment to themselves, they bend under the power of the devil. Maxims of carnal policy, and desires of temporal ease and honour, strongly tempt them to shun hardships in religion. But self-denial and obediential submission to crosses are principal articles in the following of Christ. If we hope to live and reign with him in his kingdom of glory, we must be ready to endure tribulation and death for his sake. To ruin our soul in denying our Redeemer, is infinitely criminal and foolish: nor can created enjoyments ever balance or retrieve our loss. Let me then never barter my soul for a few trifles! for if it be once lost, it is lost—it is damned,—for ever! And even the glories of a Saviour will but secure and aggravate my eternal misery.



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## CHAPTER XVII.

(1) *Christ is transfigured:* 1—13. (2) *He heals a lunatic whom his disciples could not heal:* 14—21. (3) *Prophecies his death:* 22, 23. (4) *Tribute-money miraculously supplied:* 24—27.

A.M. cir. 4756.
A.D. cir. 32.

AND [a] after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain* apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 [b] And, behold, there appeared unto them Moses and Elias† talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is [c] my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, [d] they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man,‡ save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.§

10 ¶ And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore‖ all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: [e] likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

a Mark 9. 2—10. Luke 9. 28—36.

* Tabor, in the south of Galilee, has been regarded, from an early period, as the mount of the transfiguration. But it is more probable that it took place in the north of Galilee—as the narrative (comp. ch. 16. 13. & 17. 22), evidently seems to refer to some mountain not far from Cæsarea Philippi, which lay towards the range of Lebanon (comp. ch. 16. 13. & 17. 22); and, after the transfiguration, it is said (Mark 9. 30. 33) that "they departed and passed through Galilee," and then came to Capernaum, on the north of the sea of Galilee. Had the mountain of transfiguration been in Galilee, would the evangelist have said "they departed and passed through" it? Would he not have said "they departed and went to Capernaum?" Besides, it is said, they went up to a mountain apart;—whereas Tabor was certainly, at the period, an inhabited town and fortress, and, therefore, peculiarly unfitted for retirement.—Ed.

b Ch. 16. 11. Acts 10. 41. Rom. 5. 21. Luke 21. 27. 14.

† This appearance gives evidence the most decided to the most comfortable doctrine of recognition of Christian friends in a future state. For if Moses and Elias, who had been utter strangers to them, were yet made known to the disciples, why should the identity of any dear child of God be lost in the multitude of the redeemed? —Ed.

c Is. 42. 1. 21. Ps. 2. 7. John 1. 14. & 3. 16. & 1. 34. ch. 3. 17. & 16. 16. Col. 1. 13.

d Num. 14. 5. & 16. 22. Judg. 13. 20. Dan. 8. 18. & 10. 9, 10.

‡ Moses, representing the law, and Elias, representing the prophets, had now disappeared, and Jesus alone remained: a fact setting forth the law and the prophets alike fulfilled in him. The shadows disappear, but the abiding body is Christ.—Ed.

§ When the stupendous miracle of the resurrection, supported by the evidence of sense, would have prepared the minds of the disciples for receiving the account of his manifested glory.—Ed.

‖ *Restore.*—"Establish all things," by introducing and bearing evidence to me "the end of the law."—Ed.

e Ch. 16. 21. Luke 9. 21, 22, 44. & 18. 31. Is. 50. 6. & 52. 14. & liii. Ps. xxii, lxix.

A.M. cir. 4036.
A.D. cir. 32.

15 Lord, have mercy on my son; for he is lunatic,* and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And [f] I brought him to thy disciples,† and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse‡ generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief:§ for verily I say unto you, If ye have faith as a grain of mustard-seed,‖ ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible* unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;

23 And they shall kill him; and the third day he shall be raised again. And [g] they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute-*money* came to Peter, and said, Doth not your Master pay tribute?†

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: ‡ that take, and give unto them for me and thee.

* That the moon exercises a powerful influence upon some nervous disorders, is unquestionable. This effect is generally attributed to her attraction, which is seen to be so powerful as to influence the tides. It is, however, rather more probable that her influence upon disease is merely that of her brilliancy during the night, which irritates the nervous system, produces sleeplessness, and thereby aggravates the symptoms. The symptoms mentioned, Luke 9. 39, indicate a disease resembling epilepsy; but both there and in ver. 18, the disease is declared to be under the control of a malignant spirit. At this infidels and sceptics may scoff; but what pretensions have they to know anything of the invisible world? When they can cure the disease with a word of rebuke, they may question the Scripture account of its origin.—Ed.

f Mark 9. 14—16. Luke 9. 40.

† The nine whom he left during his transfiguration.—Ed.

‡ The disciples were men of "little faith," but neither absolutely *faithless* nor *perverse*. These words were, therefore, addressed to the scribes and their infidel and cruel partisans, (ver. 10—13), and who appear (Mark 9. 14.) to have mocked at the failure of the disciples in their attempts to cast out the devil. —Ed.

§ *Because of your unbelief.*—This evidently appears to include the disciples under ver. 17; but the original is not "*your* unbelief," but "*the* unbelief;" that is, of the father of the child, and of the multitude, as appears from Mark 9. 22—26.—Ed.

‖ *Faith as a grain of mustard-seed.*—A faith which, however small, is possessed of the vital principle, and receives the blessing that renders it fruitful and capable of an increase unlimited by anything but the power of God. See the primitive form of blessing, Gen. 1. 22. 28.—Ed.

* *Nothing shall be impossible* which is sanctioned by God's authority, and required for his glory and his people's good. —Ed.

g Ch. 26. 22. John 16. 6, 22.

† This didrachm, in value about 1*s.* 3*d.*, seems to have been the temple tribute required Exod. 30. 13; for our Lord intimates (ver. 26) that he and Peter were the children of him in whose name it was exacted, which he could not have said had it been a Roman tax.—Ed.

‡ *A stater*—value about 2*s.* 7*d.* British, and sufficient to pay for our Lord and Peter.—Ed.

CHAP. XVII.—Ver. 17. He here rebukes the father and his disciples for their weakness of faith, and the audience for their obstinate unbelief and readiness to reflect upon him in the weakness of his disciples. 20, 21. By a sincere faith in my power and promise, and through my assistance, ye shall be able to discharge and approve your office in doing things seemingly impossible. But such kind of faith must be exercised in the use of much fervent prayer and humiliation, without which you cannot expect to dislodge devils of so powerful and obstinate a kind as this is.

REFLECTIONS UPON CHAP. XVII.—How mixed was the lot of our Redeemer in this world! How quickly lifted up and cast down again! Now he shines in glory; anon he is plunged into sufferings and death. Now devils and distempers flee before his infinite power and grace: anon he is discredited, or ill understood, by weak disciples, and despised by faithless and perverse Jews. Possessed of all the fulness of Godhead—of all the riches of heaven and earth—he humbly, but miraculously, borrows his tribute-money from a fish, to avoid giving offence. But his resurrection from the dead wiped away all his reproach, and rendered illustrious his deepest debasement. If Moses and Elias have, in solemn manner, resigned to him all their powers and honours, let me hear him as my great, my only divine prophet! Let me rejoice in his dearness to God, and exalted dominion over men! Let me lift up my heart, and retire from the world, to hold fellowship with him, and prolong his visits to the utmost! Let no danger, no guilt, terrify my heart, while I enjoy the great Propitiation and Saviour! If the choicest saints forsake me, it is enough that Jesus remains to comfort me. Ravishing discoveries of him on earth are indeed but shortlived; and suffering is the certain fate of all his followers: I must return to depths of temptation, desertion, and trouble, in which my fellow-Christians have often laboriously struggled with stubborn devils and indwelling lusts. But if I or my friends experience their uncommon cruelty, let me, with fervour and humility, supplicate Jesus for relief. And let want or weakness of faith, which mar my duty, and obstruct my mercies, be the grief, the burden, the detestation of my heart. And while, through manifold tribulations, I follow him to his kingdom and glory, let me carefully avoid whatever could prejudice others against him, his doctrines, or ways. It is better to wave my right, and open my purse, than dishonour my Redeemer.



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## CHAPTER XVIII.

(1) *The greatest in the kingdom of heaven:* 1—6. (2) *Offences to be avoided at any personal sacrifice:* 7—9. (3) *God's children must not be despised:* 10—14. (4) *How to deal with an offending brother in relation to the church:* 15—20. (5) *How often Christians must extend forgiveness to an offending brother:* 21—35.

A. M. cir. 4036.
A. D. cir. 32.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?[a]

2 And Jesus called [a] a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children,[†] ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And [b] whoso shall receive one such little child[‡] in my name receiveth me.

6 But whoso shall offend[§] one of these little ones which believe in me, it were better for him that a millstone[‖] were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences! for it must needs be that offences come;[*] but wo to that man by whom the offence cometh!

8 Wherefore if thy hand[†] or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 ¶ Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

[a] That is, in what they conceived the kingdom of heaven would be—a visible kingdom, with full opportunity for worldly talents and ambition.—Ed.

[a] Ch. 19. 14. Ps. 34. 11. & 45. 10. Prov. 8. 17. & 23. 26.

[†] *As little children.*—The characteristics of children, as distinguished from adults, are chiefly these: 1. Obeying when *called*. 2. Ready to stand where placed. 3. Unconscious of worldly distinctions, ambition, and cares. 4. Teachable. 5. Imitative. 6. Confiding. 7. Dependent.—And as a child is, ordinarily, to an adult, so is a converted to an unconverted man.—Ed.

[b] Ch. 10. 40. & 25. 40, 45.

[‡] *One* (who is by grace) *such little child.* See ver. 6.—Ed.

[§] Not "whoso shall offend (that is, give offence to) one of these little ones"—but, "whoso shall cause one of these little ones to stumble," by tempting him in any manner.—Ed.

[‖] A mode of punishment by drowning, not recognised in the Jewish law — but which, as practised by the Syrians, Greeks, and Egyptians, must have been familiar to them. The millstones in the East are generally about eighteen inches in diameter, by three in thickness.—Ed.

[*] *It must needs be* (because of the wickedness of men) *that offences* (scandals) *come.*—Even as a bitter fountain must, necessarily, send forth bitter water.—Ed.

[†] The Hebrews were accustomed to represent the affections of the mind by those parts of the body that were most affected by them—(see Rom. 6. 13. & 7. 23). Hence "the bowels" denoted compassion; "the heart," love; "An evil eye," envy, (Mat. 20. 15) covetousness, or other unlawful desire (1 John 2. 16). Hence, "the hand," and "the foot," were used to signify all the powers of walking and of movement. "To cut off," or "pluck out," is, therefore, to "mortify, through the Spirit," those several "deeds of the body," that we may live to God.—Ed.

A. M. cir. 4036.
A. D. cir. 32.

[a] *One of these little ones* who believe in me. See ver. 6.—Ed.

[c] Lev. 19. 17. Luke 17. 3, 4. Jam. 5. 19, 20. Prov. 25. 9. & 26. 22. & 9. 8, 9. Ps. 141. 5. Gal. 6. 1.

[d] Num. 16. 33. Acts 8. 1. 1 Tim. 5. 20.

[†] This is an evident allusion to the constitution and discipline of the Jewish synagogue, as is testified by the Talmud. This discipline was specially applied in cases where the law made no direct provision — of which, amongst other cases, Maimonides gives the following:—"If any refuses to feed his children, they reprove, they shame, they urge him—they make proclamation against him in the synagogue:—'A. B. is a cruel man, and will not feed his children — more cruel than the unclean birds, for they nourish their young ones.'"—Ed.

[e] John 20. 23. 1 Cor. 5. 4. ch. 16. 19.

[‡] A clear assertion of omnipresence—consequently, of Deity.—Ed.

[f] Luke 17. 4. ver. 15.

[‖] A talent of silver is 342*l.* 5*s.* 9*d.*

[‖] There does not appear in Scripture any instance of a man sold for payment of his debts. A man, however, might *sell himself* (Ex. 21. 2, 6. Lev. 25. 47); and if a debtor could not pay, the creditor might appropriate his service, but could not sell him. The sale authorized (Ex. 22. 3) is not of a *debtor*, but a *thief* who could not pay the legal fine. Unless, therefore, the law imply that the right which a creditor acquired over the person and services of his debtor, he might transfer to another, as he might his other properties,—this case must be understood, not as an illustration taken from the law of Moses, but from the practice of eastern monarchs, whose will is the only law. And this last supposition is rendered probable, if not confirmed, by our Lord's reference to "the kings of the earth," ch. 17. 25.—Ed.

[*] There is no *direct* mention in Scripture of a wife being sold with her husband; but from Exod. 21. it must be *inferred*. For there it is said, "If he came in by himself, he shall go out by himself; but if he were married, his wife shall go out with him;" which surely implies that, if married before his servitude, his wife had "gone in" with him.—Ed.

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven that one of these little ones[a] should perish.

15 ¶ Moreover, [c] if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* [d] unto the church:[†] but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, [e] Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I[‡] in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? [f] till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand[‖] talents:

25 But forasmuch as he had not to pay, his lord commanded him to be sold,[‖] and his wife[*] and children, and all that he had, and payment to be made.

CHAP. XVIII.—Ver. 1—6. His disciples having contended which of them should be preferred to the highest places of honour and trust in the temporal kingdom, which they imagined he would quickly set up, Jesus presented a little child before them, and told them that unless their minds were graciously weaned from such carnal ambition, and rendered truly humble, after the appearance of that child, they could neither be members nor honoured officers in his gospel kingdom, nor be admitted into the glories of the heavenly state; and that whoever of them affectionately regarded any of his humble, however mean, disciples, as such, should be esteemed as honouring himself; and that whoever should dishearten such weak, but humble believers, and cause them to stumble into sin, should be exposed to the most certain and fearful punishments. 7—9. Dreadful hurt shall the world sustain through the corrupt opinions and practices by which Satan and his instruments will attempt to discourage, injure, and insnare weak believers; but most dreadful shall be the punishment of that man whose sinful and mischievous behaviour perverts and draws others into evil. If therefore anything, however useful or dear to you, tend to make you injure the cause of truth, peace, and holiness, to the grieving or tempting of my people, it would be much better for you to part with it, by the most self-denying and painful mortification, than, by indulging it, to hazard your own eternal damnation. 10—14. It is infinitely criminal and dangerous to contemn or discourage weak believers, whom the angels of God, on all occasions, watch over and minister unto; whom the Son of God came to save from the depths of ruin, and takes an especial pleasure in preserving and recovering when they have gone astray; and whom the Father, with infinite pleasure, hath determined to render eternally happy. 15—17. If any of your fellow-professors of the true religion, by any sinful conduct, grieve or tempt you to sin, deal freely with him in a secret manner, in order to render him duly sensible of, and penitent for, it: and if he appear so, with joy renew your affection, and conceal his transgressions from others. If he appear obstinate, take one or two prudent Christians along with you, and deal earnestly and plainly with his conscience, to render him penitent. If he still continue obstinate in his sin, lay his case before that church judicatory to which he is immediately subjected; and if, notwithstanding all they can do to convince and reclaim him, he still continue obstinate, let him be solemnly cast out of the church by excommunication; and let all her members avoid all unnecessary fellowship with him, even in civil things, that he may be ashamed, and made to consider his conduct. 18—20. And that the censures may be confirmed and ratified by me and my Father, it is necessary that they be regularly passed in my name, and carried on with much fervent prayer. 23—35. The scope of this parable is to represent, that nothing is more base, criminal, and dangerous, than for such, as profess to believe God's remission of all their high crimes against him, to resent the petty injuries done to themselves; and that, though the revengefulness of believers shall not be punished with eternal damnation, it will expose them to fearful chastisements in this life.



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26 The servant therefore fell down and [o]worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant [p]was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred [q]pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, [r]they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 [s]Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the [t]tormentors, till he should pay all that was due unto him.

35 [u]So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.[†]

A. M. cir. 4036.
A. D. cir. 32.

o Or, *besought him.*

p Ps. 103. 13. & 145. 7, 8. & 130. 4, 7. Eph. 2. 4—8. Tit. 3. 5. Hos. 11. 8. Judg. 10. 16.

q The Roman penny is the eighth part of an ounce, in value seven pence three farthings. ch. 20. 2. & 22. 19. Rev. 6. 6.

r Rom. 12. 15. 2 Cor. 11. 29. Heb. 13. 3. They were offended and grieved at such unnatural cruelty and revenge.

s Eph. 4. 32. & 5. 2. Col. 3. 13. ch. 5. 44, 45. Luke 6. 36.

t 2 Cor. 12. 7. 1 Pet. 5. 8. ch. 5. 25. 2 Thes. 1. 6, 9. Rev. 14. 10, 11.

u Prov. 21. 13. ch. 6. 12, 14, 15. Mark 11. 26. Eph. 4. 32. Col. 3. 13. 1 Cor. 4. 12. ch. 7. 7. Jam. 2. 13.

† As forgiveness from God is the chief desire of a sinner—so forgiveness of injuries is the chief test of a Christian. If a man asks forgiveness from the God he has offended, and do not extend forgiveness to the brother who has offended him—he plainly condemns himself, as utterly undeserving, since the measure he requires from God, he will not return to man.—Ed.

## CHAPTER XIX.

(1) *Jesus departs from Galilee, and heals the sick in the coasts of Judea beyond Jordan:* 1, 2. (2) *Answers the cavils of the Pharisees touching divorce:* 3—12. (3) *Lays his hands on little children:* 13—15. (4) *A young man inquires concerning everlasting life:* 16—22. (5) *The difficulties in the way of a rich man:* 23—26. (6) *Promises to the disciples who had followed him:* 27—30.

AND it came to pass, [a]*that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;[*]

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?[†]

4 And he answered and said unto them, Have ye not read, [b]that he which made *them* at the beginning made them male and female,

5 And said, [c]For this cause shall a man leave father and mother, and shall cleave to his wife; and [d]they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, [e]let not man put asunder.

7 They say unto him, [f]Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered[*] you to put away your wives: [g]but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth[†] her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife,[‡] [h]it is not good to marry.

11 But he said unto them, [i]All *men* cannot[‖] receive this saying, save *they* to whom it is given.

12 For there are some [k]eunuchs, which were so born from *their* mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.[‖]

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.[*]

15 And [l]he laid *his* hands on them, and departed thence.

16 ¶ [m]And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good?[†] [n]*there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

A. M. cir. 4037.
A. D. cir. 33.

a Mark 10. 1. John 10. 40. & 3. 22.

* Eastward of Jordan, in the original land of Reuben and Gad, subsequently called Perea. See Mark 10. 1. John 10. 40.—Ed.

† About the time of our Saviour, there arose two famous schools of the law at Jerusalem—those of Hillel and Shammai. That of Shammai taught that divorce was unlawful, except for adultery; while the more popular school of Hillel authorised divorce for any cause, even the mere will of the husband.—Ed.

b Gen. 1. 27. & 5. 2. Mal. 2. 15. 16.

c Gen. 2. 24. Eph. 5. 31. Pa. 45. 10.

A. M. cir. 4037.
A. D. cir. 33.

d 1 Cor. 6. 16. & 7. 2. Gen. 2. 24.

e Except for adultery, fornication, or wilful desertion. ver. 9. Mal. 2. 14—16. 1 Cor. 7. 10—13.

f Deut. 24. 1. ch. 5. 31.

* Moses, in the law, did not *command* a dissatisfied husband to divorce and put away a wife, as the Pharisees insinuate, but merely *suffered* it to be done, saying, "*let* him"—not as an authoritative sanction and indulgence to caprice or passion—neither as an approval of the act, or pardon of the sin—but as a mere temporary reprieve, or stay of judgment, that, happily, might eventuate, through grace, in softening the hardened heart.—Ed.

g Gen. 2. 24. Jer. 3. 1.

† As Moses (Deut. 24.) *suffered* the dissatisfied husband to put away the wife,—so (Deut. 24. 2) he *suffered* the divorced wife to marry again, saying, "she may." Our Lord, however, having denied expressly the existence of any command in favour of the husband, equally denies it in favour of the wife, and pronounces both equally guilty in the sight of God; while to the wife is extended, neither approval of the act nor pardon of the sin, but the mere temporary reprieve, and stay of judgment, previously conceded to the hardhearted husband.—Ed.

‡ If he must continue to live with, and endure all her dissatisfaction.—Ed.

h Prov. 21. 9, 19. & 19. 13. & 9. 13. Gen. 2. 18. 1 Tim. 4. 3.

‖ 1 Cor. 7. 7, 9, 17.

‖ Cannot.—"Do not,"—as the Greek and all the versions, except the English, have it.—Ed.

k Is. 56. 3—5. 1 Cor. 7. 7, 17, 32—35. & 9. 5. Some abstain from marriage from a natural, and others from a forced defect; and others in order that they may the better serve Christ.

‖ They did not rebuke the little children, but those who brought them. Mark 10. 13.—Ed.

* *Of such is the kingdom of heaven.*—That is, of persons who, by divine grace, have become as "children in malice, while in understanding they are men." 1 Cor. 14. 20.—Ed.

l Gen. 48. 14. Mark 5. 5. & 16. 18. Luke 4. 40. & 13. 13. Num. 8. 10. Acts 8. 16, &c.

m Mark 10. 17—22. Luke 18. 18—23. & 10. 25—28.

† You call me "Master," thereby showing you believe me a mere man. Why then call me good—a title that legitimately belongs to God alone? If, therefore, I be really good, I must be "God manifest in the flesh." But Jesus calls himself "good" (John 10. 14); therefore, by his own argument, he must be God.—Ed.

n 1 Sam. 2. 2. Ps. 119. 68. Jam. 1. 17.

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Reflections upon Chap. XVIII.—An eager ambition after worldly honour is very unlike the disciples and kingdom of Christ. And there is great need of a daily conversion to God from the errors of our way. What tender care Jesus takes of his saints, especially if weak and humble! His angels watch over, protect, and minister to them. At his Father's commandment he died for them, and seeks them out when they wander. He hears their prayers, and attends their societies. It is inexpressibly dangerous to grieve their hearts or to make them stumble into sin, or for them to indulge any darling corruption. But it is very base and criminal for Christians to pay so little regard to their God and their Saviour's rules for removing of scandals; and to be more careful to render an offender infamous than to bring him to repentance. Thrice happy are the churches where these rules are attended to without passion or prejudice, and with a readiness to forgive. Awful are church censures when regularly passed; and heinous is their guilt, and infinite their danger, who dare wilfully incur, or profanely despise, what is ratified in heaven. How inconceivably great and many are our offences against God! He keeps an exact account of them all, in every circumstance of them! And infinite is the mercy of a reprieve, and especially of a redemption, from their awful consequences in hell. But detestable, both to God and men, is a revengeful temper or conduct in a professed Christian: and such may expect great plagues and torments from God in time or eternity.

Chap. XIX.—Ver. 17. Why do ye call me *good* in this emphatic manner, when you conceive me to be a mere man? There is none *good* in and from himself, but God alone. But if you desire to work righteousness in order to procure a title to



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19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, [o] All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, [p] If thou wilt be perfect,* go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* follow me.

22 But when the young man heard that saying, [q] he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, [r] It is easier for a camel to go through the eye of a needle,† than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed‡ me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 [s] And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But many *that are* first shall be last, and the last *shall be* first.

A. M. cir. 4037.
A. D. cir. 33.

o Tit. 1. 16. Is. 58. 2. Ezek. 33. 31. Luke 18. 11, 12.

p Ch. 6. 19, 20. & 5. 48. Luke 12. 33. & 16. 9. 1 Tim. 6. 18, 19. Acts 2. 44. & 4. 32, 34.

* *If thou wilt be perfect* in character, renounce the world which you love, and your legal righteousness wherein you trust, and "follow me," "the end of the law for righteousness to every one that believeth."—Ed.

q Ch. 13. 22. Judg. 18. 23, 24. Ps. 17. 14. Phil. 3. 19.

r Jer. 13. 23. Luke 18. 25. John 5. 44. 1 Cor. 1. 26.

† Some, for *camel*, read *cable*, — the Greek words differing but in one letter —but this change is without any sufficient authority. The meaning is simply this: "The matter is naturally impossible, while the camel lives. To effect it by artificial means, were the camel dead, would not, to the chemist, be a task of difficulty. Even so, while the rich man lives in the love of the world, his entrance into the kingdom of heaven is a natural impossibility. But as soon as, "by the cross of Christ he is crucified (and thereby dead) to the world" — his entrance into that kingdom is not only possible but secure. See ver. 26.—Ed.

‡ A change in the punctuation, which the original warrants, and the sense seems to demand, would render the passage thus: "Ye who have followed me, in the regeneration (the time of final restoration to glory), when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones," &c. That some eminent expositors understand by "the regeneration," the present gospel state, is not to be forgotten—but that it refers to a state still future, seems certain from the fact, that, in "the regeneration" described, the apostles are, in some sense, to be changed from *witnesses* to *judges*, and, *as such*, to sit on twelve thrones judging the twelve tribes—a circumstance that has never been hitherto fulfilled; and for the accomplishment of which we must, therefore, look to futurity.—Ed.

s Mark 10. 29, 30. Luke 18. 29, 30. ch. 8. 11, 12. & 21. 31, 32.

## CHAPTER XX.

(1) *The parable of the labourers engaged at different hours:* 1—16. (2) *Answers the mother of Zebedee's children:* 17—28. (3) *Two blind men healed:* 29—34.

A. M. cir. 4037.
A. D. cir. 33.

FOR * the kingdom of heaven is like unto [b] a man *that is* an householder, which went out [c] early in the morning to hire [d] labourers into his vineyard.

2 And when * he had agreed with the labourers for a [f] penny a day, he sent them into his vineyard.

3 And he went out about the *third† hour, and saw others standing idle‡ in the marketplace,

4 And said unto them, Go ye also into the vineyard; and [g] whatsoever is right I will give you. And they went their way.

5 Again he went out ‖ about the sixth and ninth hour, and did likewise.

6 And about the [h] eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when ¶ even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they [k] murmured‖ against the goodman of the house,

12 Saying, These last * have wrought *but* one hour,† and thou hast made them equal unto us, ¶ which have borne the burden and heat of the day.

a Ch. 3. 2. & 4. 17. & 13. 3—52.

b Is. 5. 1, 2. Ps. 80. 8—11. Jer. 2. 21. ch. 21. 33—43. Song 8—11.

c 1 Kin. 18. 12. 2 Tim. 2. 15. Prov. 8. 17.

d Phil. 2. 12. 2 Pet. 1. 5—10. 1 Cor. 15. 58.

e Ex. 19. 5, 8. Deut. 10—xxxix. Is. 1. 16—20.

f The Roman penny is seven-pence three farthings. Ch. 18. 28. & 22. 19. Rev. 6. 6.

* At different periods of time, and of men's life.

† About nine o'clock in the morning.—Ko.

‡ Morier states that in a large market-square, in Ramadan, he saw daily a crowd, with spades in their hands, assemble before sunrise, waiting to be employed in the neighbouring fields—a circumstance which he considered an apt illustration of this parable.—Ed.

g Phil. 1. 7. Col. 4. 1. 1 Pet. 1. 13. Heb. 6. 10.

‖ At different periods of time, and of men's life.

h Time of calling the Gentiles. Rom. 16. 26. Eph. 1. 10. & 3. 5, 6. Col. 1. 23. Heb. 1. 1.

i Job 18. 25. Acts 17. 31. ch. 13. 39, 40. & 24. 44. & 25. 6, 19, 21, 32. Heb. 9. 28. Rev. 20. 11, 12. 1 Thes. 4. 16, 17.

k Luke 15. 28, 29. Acts 11. 1, 2. & 21. 21, 22. 1 Thes. 2. 16. Rom. 11. 28.

‖ This was exactly fulfilled by the Jews, who murmured at the admission of the Gentiles into the church of Christ. See Acts 11. 2, 3. & 13. 45. & 17. 5, 13. Rom. 11. 28.—Ko.

* Or, *have continued one hour only.*

† As the men hired at the eleventh hour had wrought but "one hour," it is evident the hour to come was named from the ending of the hour past.—Ko.

l 1 Cor. 4. 11. 2 Cor. 11. 23, 24. Luke 15. 29. Is. 58. 1, 2. Mal. 3. 14.

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eternal life, you must perfectly keep all the commandments of God. 21. To mark your perfect love to your neighbour, and that your affections are weaned from earthly enjoyments, go sell your whole estate, and give it to the poor in these distressing times, and come and follow me in my poverty and sufferings. 22—30. Ye who, through the regenerating influences of my Spirit, have attended and assisted me in my attempts to reform the nation, and introduce the gospel dispensation, shall, upon my ascension to heaven, be honoured with the distinguished effusion of the Holy Ghost, to render you leading officers in founding the gospel church: and in my appearing to destroy Jerusalem, your predictions shall be fulfilled, and your characters vindicated. In the latter days, your Jewish brethren shall be converted by your doctrines; and in the last judgment, ye shall be most honoured approvers of the sentence which I shall pass according to my gospel dispensed by you. And all they who conscientiously suffer losses in their temporal interests or enjoyments for my sake, shall in this life have their losses graciously compensated, to their unspeakable advantage, in inward contentment, and divine consolations and hopes, if not in other external comforts, and in eternal glories in the future state. And yet, to manifest the sovereignty of redeeming grace in all this, many Jews who are first called, and apparently more fitted to receive me, shall be rejected for their unbelief; while the Gentile strangers to the covenants of promise, shall, through faith, be admitted to all the blessings of my kingdom of grace and glory. And even some Jews, more early converted, shall have less honour or usefulness in my church than some Gentiles, who shall be afterwards brought to believe.

REFLECTIONS UPON CHAP. XIX.—Indefatigable was the gracious Redeemer in doing good wherever he came; prudent in avoiding the snares of his malicious enemies; careful to honour, regulate, and perpetuate every divine institution which related to the raising up of a holy seed in his church; and delighted with the early and earnest dedication of children to himself. It is cruel then to deprive young subjects of his kingdom of the seal of his covenant; and criminal to pretend that his incarnation, labours, and glory, abridge the privileges of his chosen. Very important and necessary is a deep concern about the true way to everlasting life; nor can it be obtained but by a perfect righteousness, answerable to the whole law of God: and where can this be found but in Christ? Alas, that multitudes should hope to find it in their own works! and yet those who highly extol and heartily trust in their good works, very seldom remarkably abound in them. And their defect quickly appears if they be tried in what lies opposite to their carnal inclinations and interests. The riches and love of this world are most powerful hinderances to our care about, or progress towards heaven: and only almighty grace can conquer the heart and remove the difficulty.—In faithfully following Christ, we must expect manifold losses and troubles in this world. But if we undergo them from love to him, his truths and ways, his blessings here and glory hereafter will inexpressibly more than compensate. And, whether we be first or last in time or in dignity, all must be regulated by the exceeding riches of his grace.

CHAP. XX.—Ver. 1—16. The *vineyard* here is the church, formed by infinite wisdom, power, and grace, from the world that lieth in wickedness, and furnished with divine oracles, ordinances, and officers; hedged about by God's special protection, government, and discipline, and cultivated by his Spirit, ministers, and people. The 3d, 6th, 9th, and 11th *hours*, may represent the patriarchal, Mosaic, apostolic, and millennial periods of the church: or the periods of human life, childhood, youth, middle, and old age, in which different persons are called and converted to Christ, that they may serve him in his church. But as the *kingdom of heaven* chiefly denotes the gospel church, the 3d, 6th and 9th *hours* chiefly denote



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13 But he answered one of them, and said, [a] Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last even as unto thee.

15 Is it not lawful for me to do what I will with mine own? [a] Is thine eye evil, because I am good?[b]

16 So the last shall be first, and the first last: for many be called, but few chosen.[†]

17 ¶ [c] And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

20 ¶ [d] Then came to him the mother[‡] of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, [e] in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, [f] We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.[§]

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 [g] But it shall not be so among you: but whosoever will be great among you, let him be your minister;[*]

27 And whosoever will be chief among you let him be your servant:

28 [h] Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom[†] for many.

29 ¶ [i] And as they departed[‡] from Jericho, a great multitude followed him:

30 And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, [k] O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What [l] will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, [m] and touched their eyes: and immediately their eyes received sight, and they followed him.

## CHAPTER XXI.

(1) *Christ, in fulfilment of prophecy, rides into Jerusalem upon an ass:* 1—11. (2) *He casts the buyers out of the temple, and heals the diseased there:* 12—14. (3) *Vindicates the children who cry Hosanna:* 15, 16. (4) *Smites the barren fig-tree:* 17—22. (5) *Silences the chief priests when demanding his authority.* 23—27. (6) *The parable of two sons whom their father required to work:* 28—32. (7) *Of the vineyard let to husbandmen:* 33—46.

A. M. cir. 4037.
A. D. cir. 33.

[a] Or, *fellow.* 1 Cor. 5. 9. Rom. 9. 14.

[b] Deut. 15. 9. Prov. 23. 6. ch. 6. 23. Jonah 4. 1—4.

[†] The object of the parable is, at once, to assert the sovereignty, and vindicate the justice of God.—Ed.

[†] Many will be induced, through worldly considerations, to profess the gospel, but comparatively few will heartily approve my government. A description, I not a prophecy, most truly, alas! portraying both the past and present conditions of the Christian church.—Ed.

[c] Mark 10. 32—34. Luke 18. 31—34.

[d] Jer. 45. 5. ch. 4. 21. Mark 10. 35—45.

[‡] Her name was Salome, as appears from Mar. 27. 56. comp. with Mark 15. 40. She is not called Zebedee's wife; he was, therefore, most probably dead. Her sons were James and John, Mark 10. 35. She presents the character of an ambitious, but affectionate mother, who seems to have framed her sons to her own high aspirings; for they evidently join with her (ver. 22), and assert their ability to fulfil the conditions of their elevation, though, as yet, totally ignorant of their nature, and, as their own experience demonstrated, (Mat. 26. 56), sadly unfitted for the task.—*Note.* Men of ardent and aspiring minds, when subdued by grace, do not altogether lose their original character—but have their desires and energies directed to new and better objects. Hence these ambitious sons of an ambitious mother became faithful apostles and glorious martyrs.—Ed.

[e] Ch. 19. 28. & 16. 27, 28. Heb. 2. 5, 9. & 12. 2.

[f] Ch. 26. 36. John 18. 32.

[§] Grotius and other highest authorities, allow that ἀλλὰ, when, as in this case, it is not followed by a verb, but by a noun or pronoun, is equivalent to εἰ μὴ, except, unless, save. Thus, ἀλλὰ in Mark 9. 8, — εἰ μὴ in Mat. 17. 8. The meaning, therefore, is: "To sit on my right hand and my left, it is not mine arbitrarily to confer upon any favourites, but judicially upon those children of grace for whom it is prepared by my Father."—Ed.

A. M. cir. 4037.
A. D. cir. 33.

[g] Luke 14. 11, & 18. 14. ch. 18. 3, 4. & 23. 8—12. & 11. 29. John 13. 12—17. Heb. 5. 8. Phil. 2. 5—8. Rom. 15. 2. 1 Cor. 7. 19—21.

[*] *Minister*, in the original, signifies a free servant. *Servant* (ver. 27), signifies a bond-servant or slave.—*Note.* What a lesson to all office-bearers in the church of Christ, who are in danger of becoming "weary in well-doing," or are tempted to complain of an ungrateful return for their services. Their personal greatness is not from rank and title, but from free service; their much-valued chieftainry must be attained by unrequited service in their Master's vineyard.—Ed.

[h] Is. 53. 10, 11. Dan. 9. 24. 26. ch. 26. 28. Luke 22. 27. John 11. 51, 52. & 10. 11, 15. Rom. 5. 15—19. & 8. 3, 4. & 3. 24—26. Phil. 2. 7, 8. 1 Tim. 2. 6. Tit. 2. 14. Heb. 9. 28. 1 Pet. 1. 18, 19. & 2. 24. & 3. 18. 2 Cor. 5. 21. Gal. 3. 13. & 4. 4. Eph. 1. 7. & 5. 2.

[†] A ransom-price—which, being once paid can never be again exacted.—Ed.

[i] Mark 10. 46, &c. Luke 18. 35—43.

[‡] *As they departed.*—The apparent discrepancy between this statement and that of Luke, 18. 35, will be considered when, if the Lord will, that passage comes under review.—Ed.

[k] Is. 11. 1. Jer. 23. 5, 6. ch. 1. 1. & 9. 27. & 12. 23. & 15. 22. Rom. 1. 3, 4. Rev. 22. 16.

[l] Ch. 7. 7. Ezek. 36. 37. Ps. 50. 15. & 91. 15.

[m] Ch. 9. 29. & 12. 22. & 11. 5. Is. 35. 5. Luke 1. 79.

A. M. cir. 4037.
A. D. cir. 33.

[a] Mark 11. 1—15. Luke 19. 29—44. John 12. 12—16.

[*] A village or suburb of Jerusalem, situated on the mount of Olives.—Ed.

[†] Most probably Bethany.—Ed.

AND [a] when they drew nigh unto Jerusalem, and were come to Bethphage,[*] unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you,[†] and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye

those periods in which the Jews were called and converted by the ministry of John and Christ, or of his apostles for some years after his ascension. The 11th *hour* may denote that period in which the Gentiles have, or shall be, converted to Christ by the apostles, and other gospel ministers, after they had been for many ages abandoned to idolatries, and destitute of the ordinances and calls of the gospel. The *penny* of reward denotes all the privileges of the gospel church, and all the blessings of grace and glory. At God's giving these to the Gentiles equally as to themselves, who had been long the peculiar people of God, and who had long served him in burdensome ceremonies, the Jews, and even the real converts among them, exceedingly murmured; not considering that all the favours of God spring entirely from his own free grace; and that many are outwardly called by the ministry of the gospel, and made members of the visible church, who fall short, through their self-conceit and unbelief, while few are chosen of God to eternal life, and effectually called, according to his purpose. 21—23. Let my sons, who are now thy constant favourites, be next in honour and authority to thyself in that kingdom which thou art about to erect. Jesus replied, that they appeared quite ignorant of the nature and honours of his kingdom, and that they must expect terrible persecutions, reproaches, and distresses, as he himself had, or should suffer; but that all the honours of his kingdom would be conferred by him merely as had from eternity been settled in the purpose of God. 24—28. The other ten apostles being filled with envy and resentment against the two brothers, for attempting to procure a pre-eminence above themselves, Jesus meekly reproved them altogether: and told them, that a carnal and heathenish ambition for lordly dominion over others, was very contrary to the nature and design of his spiritual kingdom; and that their only proper way to become truly great and honourable in his church, was to be most humble, self-denied, and active in doing even the meanest services for the benefit of others;—even as he himself, notwithstanding his infinite glory, had come into this world to submit to the meanest services, and even an ignominious death, for the redemption of multitudes of poor sinners.

REFLECTIONS UPON CHAP. XX.—Free and sovereign is the redeeming grace of God: the most unlikely are often effectually called, and that sooner or later, according to his good pleasure. And the latest called and converted often attain the highest privileges of grace and glory; while others, who seemed to stand fair for them, fall short. But how absurd is it for any to complain, when all is a gift of free grace! Gospel hearers have great need to take heed, and to strive to enter in at the *strait gate*, when so few of their number are ever effectually called according to the purpose of God! While I enjoy my life, and have the offers of salvation, let me flee to the once suffering, but now exalted Redeemer for relief! In old age I may perhaps be converted; but after death it is impossible—all is then lost for ever! Alas! that the followers of the lowly and suffering Jesus should so indulge themselves in carnal imaginations and worldly ambition; and that clergymen, by their pride, should so plague that church which he hath purchased by his blood, and taught humility by his example! Let me vie with others in humility, holiness, and usefulness, and in patient suffering, in hopes of a crown of life. Deeply sensible of my maladies, let me always apply to Jesus Christ for relief. Confident faith, deep humility, and fervent prayer, never return from him without a gracious answer. And the more he does for me, let me cleave the closer to his word, his Spirit, his person, his example, his ordinances, and cause.



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shall say, [b]The Lord hath [c]need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 [d]Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.[*]

6 [e]And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and [f]put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, [g]cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord: Hosanna in the highest.

10 [h]And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is [i]Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple[†] of God, and [k]cast out all them that sold and bought[‡] in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, [l]My house shall be called the house of prayer; [m]but ye have made it a den of thieves.

14 [n]And the blind and the lame came to him in the temple; and he healed them.

15 ¶ [o]And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, [p]Hosanna to the [p]son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, [q]Out of the mouth of babes and sucklings thou hast perfected praise?[‖]

17 ¶ [r]And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 And when he saw a fig-tree[*] in the way,[†] he came to it, and found nothing thereon, but [s]leaves only; and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, [t]How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, [u]If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 [x]And all things, whatsoever ye shall ask in prayer, believing,[*] ye shall receive.

23 ¶ [y]And when he was come into the temple, [z]the chief priests and the elders of the people came unto him as he was teaching, and said, [a]By what authority doest thou these things? and who gave thee this authority?

24 [b]And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 [c]The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: [d]for all hold John as a prophet.

27 And they answered Jesus, and said, [e]We cannot tell. And he said unto them, [f]Neither tell I you by what authority I do these things.

28 But what think ye? [g]A *certain* man had two sons;[‡] and he came to the first, and said, Son, go work to-day in my vineyard.

29 [h]He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, [i]That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness,[§] and ye believed him not; but the publicans and the harlots believed him: and [k]ye, when ye had seen *it*, repented[‖] not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, [l]that they might receive the fruits[*] of it.

35 And the husbandmen took his servants,

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A. M. cir. 4037.
A. D. cir. 33.

b Ps. 21. 1, & 50. 10, 11. Acts 10. 36. Heb. 1. 2. John 3. 35, & 5. 22, & 17. 2.

c 2 Cor. 8. 9. Zec. 9. 9, to mark his debasement, and that he was the true King of Israel. Deut. 17. 16, 1 Kin. 1. 33.

d Is. 62. 11. Zec. 9. 9. John 12. 15. ch. 11. 29, & 12. 19, 20. Ps. 45. 4, & 2 Cor. 12. 7, & Song 3. 11.

e *An ass* is a dignified animal in the East, upon which princes are still accustomed to ride. Riding upon an ass was, however, a mark of both humility and observance of the law, which forbade the kings of Israel to multiply horses—(Deut. 17. 16).

e Mark 11. 4—6. Luke 19. 32—34.

f 2 Kin. 9. 13. Lev. 23. 40. John 1. 14, & 12. 12—14.

g Ps. 118. 24—26, & 24. 7—10. ch. 23. 39. ver. 15.

h Is. 63. 1, & 9. 6, & 49. 9—11. & 62. 11. Zec. 9. 9.

i Deut. 18. 15—18. Acts 3. 12, 23. ch. 2. 23, & 16. 14. Luke 4. 16, 29, & 24. 19. John 1. 45, & 7. 41, & 6. 14, & 9. 17.

† Not into the "house of the Lord" (for in that case the word employed would have been *naos*)—but into some of the courts, which, together, were called *hieros*—and, most probably, the outer, called the court of the Gentiles.—Ed.

k John 2. 13—16. Deut. 14. 25, 26. Mark 11. 15. Luke 19. 45.

‡ *All that sold and bought*—oil, flour, wine, frankincense, animals, &c., for sacrifice.—*Money-changers*, who furnished Jewish money for the Roman and other heathen coins, which, being impressed with the images of emperors and idols, could not be admitted into the treasury of the temple—or, occasionally furnished local coin for such foreign money as was not current at Jerusalem.—*Doves*, the offerings which the poor were authorized to offer in place of more expensive sacrifices.—Ed.

l Is. 56. 7, & 60. 7. Ps. 92. 5.

m Jer. 7. 11. Mark 11. 17. Luke 19. 46. Hos. 12. 7.

n Gen. 49. 10. Is. 35. 5. Hag. 2. 7. Mal. 3. 1. ch. 4. 23, & 8. 16, & 9. 35, & 11. 5, & 12. 15, & 14. 36, & 15. 31.

o Is. 28. 11. Acts 4. 2, & 13. 45. Job 5. 2. Eccl. 4. 4. ch. 17. 18.

§ 1, 2 Save now.

p The Messiah. Is. 11. 1. Jer. 23. 5, 6. & 33. 15. 16.

q Ps. 8. 2. 1 Cor. 1. 26—29.

‖ *Perfected praise.*—In the Hebrew (Ps. 8. 2.) it is *strength*; but as the completion of any great work by strength is the usual object of praise, so the one word becomes a correct, though paraphrastic translation of the other.—Ed.

r Mark 11. 11—22. John 11. 1, 18, & 12. 1.

* *A fig-tree.*—Rather, "one (a single) fig-tree."—Ed.

† *In the way.*—Most probably in some common ground by the way side—being on man's property.—Ed.

s 2 Tim. 3. 5. Tit. 1. 16. Rev. 3. 1.

t Mark 11. 20, 21. ch. 24. 47, 48, 50, & 25. 5, 19. Job xviii. xx.

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A. M. cir. 4037.
A. D. cir. 33.

u Ch. 17. 20. Luke 17. 6. Jam. 1. 6. Rom. 4. 19, 20. 1 Cor. 13. 2.

x Ch. 7. 7, 11, & 18. 19. Mark 11. 24. Luke 11. 5, 9. John 14. 13, & 15. 7, & 16. 24. Jam. 5. 16. 1 John 3. 22, & 5. 14.

* *Believing*—in the word of God, which has instructed you to ask them—in the truth of God, which has promised to grant them; and in the power of God, which is able to accomplish them,—"ye shall receive." The promise cannot be strained to any other sense—especially to any sense that puts any presumptuous confidence of man into the place of the authority and promise of God.—Ed.

y Mark 11. 27—33. Luke 20. 1—8.

z 1 Chr. xxiv. Ex. 19. 7. Num. 11. 16. Ruth 4. 4. 1 Sam. 15. 30.

a Ex. 2. 14. Acts 7. 27, & 4. 7. ch. 7. 29.

b Ch. 10. 16, 17. Eph. 5. 15. Job 5. 13.

c Ch. iii. & 17. 12. Luke 3. iii. & 7. 29, 30. Mark 1. 1—11. & v. 13. John 1. 6—36. & 3. 22—36. & 5. 32—35.

d Ch. 14. 5. Mark 6. 20. Luke 20. 6. John 5. 35.

e Rom. 1. 18, 21, 22, 28. 2 Cor. 2. 15. ch. 4. 3, 4. 2 Thes. 2. 9, 10.

f Prov. 26. 4. Job 5. 13.

† Our Lord was not evading the question, but demonstrating, out of their own mouths, how unworthy his questioners were of an answer—unworthy in any case, upon their own showing. For they were either so unintelligent that they could not judge of John's credentials, or so dishonest that they would not declare their conviction.—Ed.

g Luke 15. 11—32. ch. 20. 7. Gen. ix.

‡ By comparing ver. 28, 31, and 43, it will be evident, that the "two sons" represent two classes—the first, the "publicans and harlots," who, in their youth, had refused to serve God—but who repented at the preaching of John, and believed in our Lord for salvation.—The second, the "chief priests and elders" (ver. 23), who, from their youth, had been professors of religion, but who, "counting themselves righteous," rejected "the righteousness of God," and denied and crucified the Lord of life and glory.—Ed.

h Rom. 1. 16—32. Eph. 2. 2, 3, 11, 12. & 4. 17—19.

i Ch. 9. 9. Luke 7. 29, 30.

§ *In the way of righteousness*, declaring himself the forerunner of Messiah "the Sun of righteousness," Mal. 4. 2.—Ed.

k Ps. 10. 4, & 81. 11, 12. John 5. 40. Zec. 7. 11, 12.

‖ *Repented not*, &c. Literally—(and, indeed, the literal translation is necessary to the clear perception of the passage)—"ye did not feel the sorrow of (or arising from) the believing of him."—Ed.

l Ps. 1. 3. Song 8. 11, 12.

* Alluding to a custom still prevalent in many parts both of Europe, Asia, &c.—that of receiving the rent of land "in kind," instead of money.—Ed.

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Chap. XXI.—Ver. 13. By their merchandise in the temple they robbed God of his due honour, and at the same time they defrauded their neighbours in their dealings with them. 19—22. This *tree* represents the Jews, who made great professions of their regard to God, and readiness to receive the Messiah, but nevertheless brought forth no good fruits of faith or holiness; wherefore our Redeemer, by his curse, quickly ejected them from their church state, and rendered them fearfully miserable. 28—32. The *first* of these sons represents the notorious sinners of the Gentiles, who, after long professed rebellion against God, their Creator and Preserver, did at last repent and turn to the Lord by the gospel: and the *second* represents the Jews, who, notwithstanding their high professions of readiness to serve God, did not believe in his Son, nor bring forth good works. 33—41, 43. This *vineyard* denotes the church state given to the Jews, furnished with God's oracles, ordinances, protection, and privileges. After withdrawing from them the cloudy pillar, and other miraculous tokens of his presence,



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and beat one,[a] and killed another, and stoned another.

36 Again he sent other servants more[†] than the first; and they did unto them likewise.

37 But last of all he [m]sent unto them his son, saying, They will reverence my son.

38 [n]But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, [o] He will miserably destroy those wicked men, and [p]will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, [q]Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is [r]marvellous in our eyes?

43 Therefore say I unto you, [s]The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 [t]And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.[‡]

45 And when the chief priests and Pharisees had heard his parables, [u]they perceived that he spake of them.

46 But when they sought to lay hands on him, they [x]feared the multitude, because they took him for a prophet.

A. M. cir. 4037.
A. D. cir. 33.

[a] *Beat one.*—Literally, "flayed him;" most probably by severe scourging. See Heb. 11. 36.—Ed.

[†] *More* entitled to attention, as having clearer views of the kingdom of God, and enforcing their message with weightier arguments.—Ed.

[m] Rom. 8. 3. Gal. 4. 4. Luke 1. 35. iv. &c. ch. 1. iv. John ii. &c.

[n] Heb. 1. 2. & 13. 12. ch. xxvi. xxvii. John 11. 53. & v. vii. viii. x. xviii. xix. Mark xiv. xv. Luke xxii. xxiii. Acts 4. 14. 1 Cor. 2. 8.

[o] Luke 19. 27. 43—44. & 20. 15. 16. & 17. 22—37. & 21. 6—33. Mark 12. 9. Deut. 4. 25. 27. & 28. 15—68. & 29. 18—28. & 31. 17, 18. & 32. 15—35. Lev. 26. 14—39. ch. 8. 11. 12. & 3. 12. & 13. 42—45. & 23. 35—38. & 25. 7. & 24. 2—34. Prov. 1. 24—32. John 9. 39—41. Acts 28. 23—28.

[p] Ch. 8. 11. Acts 13. 46, 47. & 18. 6. Rom. 11. 11—19. Ps. 67. 2. Dan. 2. 44. ver. 43.

[q] Ps. 118. 22. Zec. 3. 9. Acts 4. 11. Luke 20. 17. Rom. 9. 33. 1 Pet. 2. 7. Is. 28. 16. Eph. 2. 14—22. ch. 16. 18.

[r] 1 Tim. 3. 16. Rom. 16. 25, 27. Col. 1. 25—27. Eph. 3. 3—9.

[s] Ver. 41.

[t] Is. 8. 14, 15. & 60. 12. Rom. 9. 33. 1 Pet. 2. 7. Luke 20. 18. Zec. 12. 3. Ps. 2. 9. & 110. 5. 6. 1 Thes. 2. 16. ver. 41. 2 Cor. 3. 14. & 4. 3, 4. Dan. 2. 43, 44.

[‡] *Whosoever shall fall upon this stone* (as the Jews stumbled at the humiliated condition of Christ, and so rejected him) *shall be broken* (rather, bruised): *but on whomsoever it shall fall* (when the long-suffering of God comes to an end, and he rises terribly to judgment), *it will grind him to powder*—(rather, "he shall be driven away as chaff from a winnowing-fan." (See Ps. 1. 4.) All which things were fulfilled on the Jewish nation, who were first bruised in their own land, then utterly dispersed throughout the earth.—Kn.

[u] Luke 11. 53. 2 Tim. 4. 3.

[x] Ver. 26. ch. 14. 5. Luke 20. 6. Mark 12. 12.

## CHAPTER XXII.

(1) *The parable of a marriage-feast and guests:* 1—14. (2) *The Pharisees endeavour to entangle our Lord on the subject of tributs:* 15—22. (3) *He silences the Sadducees, and scripturally proves the resurrection:* 23—33. (4) *The great commandment:* 34—40. (5) *Christ, David's Lord:* 41—46.

A. M. cir. 4037.
A. D. cir. 33.

AND Jesus answered, [a]and spake unto them again by parables, and said,

[a] Ch. 9. 15—17.

2 [b]The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden[*] to the wedding: and they would not come.

4 Again he sent forth [c]other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready; come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 [d]And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 [e]So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

12 And he saith unto him, Friend,[†] [f]how camest thou in hither not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.[‡]

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disci-

A. M. cir. 4037.
A. D. cir. 33.

[b] Ch. 3. 2. & 4. 17. & xiii. & 20. 1. & 21. 31. 43. Luke 14. 16—24. Rev. 19. 7. 9. Song i—viii. Ps. xlv.

[*] "The carnal mind," in its "enmity against God," is here represented (ver. 3, 5, 6.) under four aspects: 1. *They would not*—the human will being set up against the will of God. 2. In levity and neglect, *they made light of it*, (ver. 5). 3. In preference of earthly to heavenly things (ver. 5), they went, "one to his farm," &c. 4. In rebellious persecution of God's servants (ver. 6). All which things were not only exemplified by the Jews, but have continued among the Gentiles till this day.—Kn.

[c] Luke xxii—xxiv. Acts i—ix. Prov. 9. 1—5. & 1. 20—23. Is. 55. 6. ch. xxvi—xxviii. Mark xiv—xvi. John 6. 27—37. & xviii—xx.

[d] 2 Chr. 36. 16. ch. 21. 35. & 23. 34, 37. Acts iv—viii. & xii. & 13. 45. & 14. 4. 5, 19. & 17. 5, 13. & 18. 12. & 20. 3. & 21. 30. & xxii—xxv. 1 Thes. 2. 14, 15.

[e] Acts x—xiz. Rom. 10. 18. & 15. 19. Col. 1. 6, 23. Rev. 7. 9. & 5. 9. ch. 13. 38, 47.

[†] *Friend.*—Rather, "companion." The king, according to an eastern custom, furnished each guest with a garment; and the neglect or refusal of this garment, was an insult to the munificent donor.—*Note.* This "wedding-garment" has been represented by some as "the justifying righteousness of the Lord Jesus Christ;" by others, as "the believer's robe of personal righteousness;" while others "see no reason for excluding either." Now that it must include "the righteousness of God, which is unto, and upon all them that believe," is certain; but before it can be understood of the personal righteousness of any believer, it is necessary to inquire what "personal righteousness," as distinct from "the righteousness of God," can possibly mean. In truth, it has neither meaning nor existence. The only righteousness of a believer is the righteousness of God. The personal righteousness of a sinner, like the personal riches of a pauper, is an absolute contradiction in terms.—Ed.

[f] John 3. 3, 5. ch. 5. 20. Phil. 3. 3, 8, 9.

[‡] See ch. 20. 16.—Ed.

he sent his prophets to remind them of their duty, direct them in it, and encourage them to it; but all of these they persecuted and murdered one after another. After a long interval he sent his Son, as the last expedient for rendering them penitent and fruitful. But when they saw him speaking and acting with divine power and authority, and extolled by the people as the Messiah, their rulers in church and state resolved to establish their own authority, by excommunicating, persecuting, and murdering him: on account of which, God, about forty years after his death, deprived them of all their privileges in church and state, and by sword, famine, pestilence, and captivity, rendered them dreadfully miserable; and admitted the Gentiles into the gospel church in their stead. 42, 44. Notwithstanding all the abuse and persecution which Christ suffered from the Jewish rulers till he was put to death upon the cross, yet was he exalted to glory, and made Head over all things to his church. They who, through ignorance and prejudice, undervalued him in his state of humiliation, endangered their souls: but they who obstinately reject him in his exalted state after the wonderful effusion of the Spirit, draw down upon themselves fearful and inevitable misery.

REFLECTIONS UPON CHAP. XXI.—Let me at once behold in Jesus, the omniscient, the all-commanding, the temple-purifying, the miracle-working, *God;* and the weak *man*, pinched with poverty and hunger! Yea, the true Messiah riding on an ass, attended with shouts of salvation in order to die for the people! But what ignorant and diversified views men have of him! And how is the church of God often corrupted, and her ordinances profaned, while they, who ought to reform others, hate to be reformed, or to hear of others more devout than themselves, or to see God perform his promises to, and glorify, his Son! Yea, careless clergymen are apt to oppose every faithful administration of the truth, unless shame or fear restrain them. And the most ignorant and notorious sinners are frequently turned to the Lord and his ways, when forward professors draw back unto their everlasting perdition. But if God bestow his means of salvation upon men, he will demand their careful improvement of them. And if his ministers be contemned and persecuted, he will unchurch the persecutors at last, and put others in their room. Yea, let men trample the Redeemer under foot as they may, God will cause him to be highly exalted, and made the Connector and glory of his church. If men will not bow to the outstretched sceptre of his grace, they must, self-condemned, fearfully perish under the weight of his wrath. And awful is the prospect when faithful reproofs do but exasperate the reproved: and when God must make the awe of inferiors restrain the rage of persecuting superiors.

CHAP. XXII.—Ver. 1—14. The *marriage-feast* denotes the gospel dispensation, in which Jesus Christ, as the Bridegroom of souls, and all the rich fulness of God in him, are offered by God to sinful men. The *servants* are John Baptist, Christ, and his apostles and ministers, who invite and encourage men to receive the same. *All things were ready* when Christ had suffered, risen again, and ascended to glory, and the Holy Ghost was poured out in a plentiful and miraculous manner. The *refusers* and *contemners* of the feast, and *murderers* of the messengers, are the Jews, who not only rejected the offers of the gospel, but persecuted and murdered the preachers of it; and on that account their cities



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ples with the Herodians,[a] saying, [c]Master, we know that thou art true, and [d]teachest the way of God in truth, neither carest thou for any *man;* for thou regardest not the person of men.

17 [e]Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But [f]Jesus perceived their wickedness, and said, Why [g]tempt ye me, *ye* hypocrites?†

19 Show me the tribute-money. And they brought unto him a [m]penny.

20 And he saith unto them, Whose *is* this image and [‡]superscription?

21 They say unto him, Cesar's. Then saith he unto them, [n]Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they [o]marvelled, and left him, and went their way.

23 ¶ [p]The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, [q]Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? [§]for they all had her.

29 Jesus answered and said unto them, Ye do err, [r]not knowing the scriptures, [s]nor the power of God.

30 For [t]in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 [u]I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And [x]when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ [y]But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 [z]Master, which *is* the great commandment in the law?

37 Jesus said unto him, [a]Thou shalt love the Lord thy God with all thy heart,† and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, [b]Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ [c]While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, [d]*The son* of David.

43 He saith unto them, How then doth David [‖]in spirit[‡] call him Lord, saying,

44 [f]The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?[§]

46 [g]And no man was able to answer him a word; neither durst any *man* from that day forth ask him any more *questions*.

## CHAPTER XXIII.

(1) *How far the conduct of the Pharisees is to be respected, and how far to be avoided:* 1—3. (2) *Their ostentation and ambition:* 3—7. (3) *The disciples warned against ambition:* 8—12. (4) *Successive woes against the scribes and Pharisees:* 13—33. (5) *A prophecy of persecution against the church, and of the judgment of God upon the existing generation:* 34—36. (6) *Jerusalem upbraided and doomed:* 37—39.

A. M. cir. 4037.
A. D. cir. 33.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, [a]The scribes and the Pharisees sit in Moses' seat:

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A. M. cir. 4037.
A. D. cir. 33.

[a] *The Herodians* were certain political partizans of Herod, to whom, as an Idumean and Sadducee, the Pharisees were directly opposed. But in opposition to Christ these extremes are made to coalesce.—*Note.* Thus, in these very days, popery and infidelity—implicit faith, and no faith—are seen to unite in determined opposition to evangelical truth!—Ed.

[c] Ch. 22. 46, 50. Ps. 12. 2. & 55. 21.

[d] 2 Cor. 2. 17. 1 Thes. 2. 4. Gal. 1. 10. Acts 10. 34, 35.
1 Kgs 4. 14. Acts 5. 37. Jer. 42. 2, 3.

[e] Ch. 16. 1. John 2. 20.

[f] 1 Ch. 12. 25. & 19. 8. Luke 11. 15, 54.
† Our Lord "knew what was in man," and, therefore, in calling the Pharisees and Herodians, who had attempted to flatter him, hypocrites, he could not fall into any mistake, nor be guilty of any rash or uncharitable judgment. Therefore, while we follow his example, in denouncing errors condemned by the word of God, we may not always follow it in judging of hearts, which we cannot see. When, however, "by their fruits," we have sufficient evidence of the hypocrisy of pretenders, we are authorised, by his example, to denounce them by their proper names.—Ed.

[g] In value seven-pence three farthings. ch. 20. 2. & 18. 28. Rev. 6. 6.

‡ Or, *inscription.*

[n] Ch. 17. 25. Rom. 13. 7. Prov. 24. 21. 1 Pet. 2. 17.

[o] Ver. 33, 54. 1 Cor. 1. 19, 20. Job 5. 12, 13.

[p] Mark 12. 18—27. Luke 20. 27—38. Acts 23. 6, 8. 1 Cor 15. 12. 2 Tim. 2. 17.

[q] Deut. 25. 5, 6. Gen. 38. 8.

§ The object of the Sadducees is to show the absurdity of a future state, by producing, what they conceive, an insuperable difficulty—a difficulty which our Lord solves with a readiness that humbles their pride of intellect, though it does not soften the hardness of their heart.—Ed.

[r] Is. 8. 20. & 27. 11. & 29. 9, 10. Hos. 4. 6, 6. & 5. 12. John 20. 31. Rom. 15. 4. 2 Tim. 3. 15—17. Job 19. 25, 26. Ezek. 37. 5—10. Dan. 12. 2.

[s] Gen. 18. 14. Jer. 32. 17. ch. 19. 26. Luke 1. 37. Phil. 3. 21. Acts 26. 8.

[t] Luke 20. 36. 1 Cor. 7. 30, 31. & 15. 42, 44, 49, 52. 1 John 3. 2. John 5. 29.

[u] Ex. 3. 6, 16. Gen. 17. 7. & 28. 21. & 32. 9. Lev. 26. 12.

A. M. cir. 4037.
A. D. cir. 33.

[x] Our Lord's argument is this: You admit the being of a God—a living God—the God of living men. But God called himself the God of Abraham, &c., long after Abraham's body was dead, therefore the *soul* of Abraham must have been still alive, since the living God continues to acknowledge him for his servant and friend.—Ed.

[y] Mark 12. 28—34. Luke 10. 25—28. ver. 15.

[z] Ch. 7. 21. & 22. 40, 50. Ps. 12. 2. & 55. 21. ver. 16.

[a] Deut. 6. 5. & 10. 12. & 30. 6. Luke 10. 27. Prov. 23. 26. Mark 12. 30, 32. 1 Tim. 1. 5.

† *With all thy heart* (with all thy inward affections), *with all thy soul* (with all thy consciousness and hopes of immortality), *with all thy mind* (with all thy thoughts).—Ed.

[b] Lev. 19. 18. Rom. 13. 9. Gal. 5. 14. 1 Tim. 1. 5. Jam. 2. 8. Luke 10. 27, 28, 37. 1 John 3. 18. ch. 7. 12.

[c] Mark 12. 35—37. Luke 19. 41—44. ver. 15, 34.

[d] Is. 7. 14. & 9. 6, 7. & 11. 1—4. Jer. 23. 5, 6. Ezek. 34. 23, 24. & 37. 24.

[e] 2 Sam. 23. 2. 2 Pet. 1. 21. Acts 1. 16. & 2. 30.

‡ *In spirit*, that is, by the Holy Ghost. Mark 12. 36.—Ed.

[f] Ps. 110. 1. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 3, 13. & 10. 12, 13. Eph. 1. 20—22. Rev. 22. 16. Rom. 1. 3. & 9. 5.

§ This is not meant to deny that the Christ is both David's Lord, and David's Son; for he was both the "root and the offspring of David;" but, by necessary implication, to declare both his Deity and humanity in one person.—Ed.

[g] Mark 12. 34. Luke 14. 6. & 20. 40.

A. M. cir. 4037.
A. D. cir. 33.

[a] Ch. 2. 4. ver. 13, 15, 23, 27, 29. Neh. 8. 4. Deut. 33. 5. Perhaps it means, that they were civil governors, as Moses was.

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and temple were soon afterwards burnt, themselves murdered in multitudes, their land desolated, and their constitution, in both church and state, miserably broken to pieces. Those called from the *highways* are the sinful Gentiles of every rank and condition, or greater and lesser sinners, who, by the preaching of the gospel, are invited and converted to Christ and his church. The *man without the wedding-garment* denotes hypocritical professors, who take their place as members of the church, without receiving Christ and his righteousness, or being renewed in holiness after his image; and whose end will be redoubled and everlasting destruction. 20, 21. Since, by your using the Roman emperor's money, ye have acknowledged yourselves his subjects, therefore ye ought, in civil concerns, to return him the tribute of that which, by the authority and protection of his government, ye receive from him; as well as in religious concerns, to render unto God the homage and acknowledgments which are due to him as Lord of all. 31, 32. God's calling himself the *God of Abraham, Isaac, and Jacob*, after they had been long dead, plainly imported that they continued still the sons of God, waiting for the redemption of their bodies; and that their bodies, which still remained in covenant with him, as well as their souls, could not be suffered always to abide in a state of death. 40. These two commandments include the substance of the whole moral law, which is fundamental to all true religion. They include the whole natural law, which was originally written in the heart of man; the obligation of which can never be dissolved, and which all the revelations of God are founded on, and designed to enforce. 46. The scribes and Pharisees were either ignorant or unwilling to acknowledge that the Messiah, who, in his human nature, was a descendant of David, in his divine nature was *God over all.*

REFLECTIONS UPON CHAP. XXII.—Infinite is the mercy of God in making a new covenant and New Testament dispensation of his grace for sinners of mankind: and that his invitations to partake of it are so unlimited, earnest, and so often repeated! Fearful then is their guilt, and dreadful their punishment, who decline his offers, persecute his ministers, or presume to be Christians without Jesus' righteousness imputed to, and his grace implanted in, their souls. Why should we dissemble before the all-seeing Redeemer? Rather let us tremble to reflect, that so many are outwardly, and so few effectually, called according to his purpose:—that many, instead of believing the gospel, should occupy themselves in disputes against the truth, or endeavour to entangle its preachers. And all, but especially ministers, have great need to answer captious questions with caution; and duly to connect our duty to magistrates with that which we owe to God. And it is no wonder that men are embarrassed who are ignorant of God's power and word.—Happy is that new-covenant relation to God, which secures blessedness here and to eternity, when all the fashions and connexions of this world shall be no more! But how extensive is our duty to God and to men—and how delightful to a renewed heart! Love to *my God* and my neighbour is the fulfilling of the law. Great is the mystery of godliness—God made manifest in the flesh! What think I of this



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3 All therefore whatsoever they bid you[a] observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 [b]For they bind heavy burdens[†] and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries,[‡] and enlarge the borders[§] of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi,[‖] Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father[¶] upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters:[†] for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer:[‡] therefore ye shall receive the [*]greater damnation.

15 Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.[§]

16 Wo unto you, [d]*ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold[‖] of the temple, he is a debtor!

17 *Ye* fools and blind! for whether is greater, the gold, [e]or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind! for whether *is* greater, the gift, or the altar that sanctifieth the gift?

A. M. cir. 4037.
A. D. cir. 33.

[a] That is, "All they bid you do" upon the authority of *Moses*.—Ed.

[b] Luke 11. 46. Is. 10. 1. Acts 15. 10. Gal. 5. 13.

[†] These were the traditions of the elders—in many things making void the law of God, and imposing the intolerable authority of man.—Ed.

[‡] The Jewish phylacteries (so called from a Greek word signifying to keep or guard) are said to have originated from the literal understanding of Exodus 13. 9. They were little rolls of parchment, on which were written certain portions of the law, and were worn on the forehead or wrist of the left arm. The passages written on them were Exod. 13. 3—10, 11—16. Deut. 6. 4—9. & 11. 13—21.—Ed.

[§] The fringes required by the law. See additional note on Num. 15. 38.—Ed.

[‖] *Rabbi* is derived from a word first signifying great, and, by consequence, superior, master. The Jews have its origin as a personal title, no farther back than the time of the famous Hillel, or rather of his son Simeon, supposed to be the same who took the child Jesus in his arms in the temple (Luke 2. 22—35). There were three gradations of the title—Rab, Rabbi, and Rabban—which latter title was bestowed upon no more than seven, all the descendants of Hillel—among whom were this Simeon, and Gamaliel, the instructor of Paul.—Ed.

[¶] *Call no man father upon earth*, so as to receive his instruction, and obey his commands, upon the ground of his official authority.—Ed.

[†] *Masters*—rather, "leaders;" claiming to be guides of the judgments and consciences of men, as the scribes and Pharisees did; telling the people that they must believe all their doctrines, and obey all their injunctions, as the teachings and commandments of God.—Ed.

[‡] The prayers of some of the Pharisees are said to have extended to three hours. Yet it is not their length that is condemned; for our Lord continued all night praying (Luke 6. 12); the thing condemned is the principle of their length—a pretext of devotion which was not felt.—Ed.

[c] Ch. 11. 23, 24. Luke 12. 47.

[§] *Twofold more the child of hell than yourselves.*—You are guilty of one hell-deserving sin, hypocrisy—he of apostasy from his own religion, to which you have persuaded him, and hypocrisy in yours, in which you have initiated and trained him. Besides, the proselytes became doubly more zealous in opposing the truth and propagating error.—Ed.

[d] Is. 56. 10, 11. ch. 15. 14.

[‖] Either the golden platings, altar, vessels, or treasure.—*He is a debtor*, to pay his vow.—Ed.

[e] Ex. 30. 29. & 29. 37. ver. 18.

A. M. cir. 4037.
A. D. cir. 33.

[f] 1 Kin. 8. 13. 2 Chr. 7. 2. & 6. 2. Ps. 26. 8. & 132. 13, 14.

[*] *Mint.*—A well-known plant, both of the field and garden, of various species, generally possessing an agreeable aromatic odour—upon account of which it was strewed on the floors of the synagogues, besides being used for culinary and medicinal purposes.—*Anise.* This should not have been translated *anise*, but *dill*, an umbelliferous plant, the seeds of which are used both for culinary purposes, as are the seeds of the caraway, and also as an agreeable addition to several medicines.—*Cummin.* Another umbelliferous plant, resembling fennel, but smaller. Its seeds have a bitterish pungent taste, accompanied with an aromatic flavour. The tithe of these plants was not mentioned by Moses; but the Pharisees, in proof of their righteousness by the law (see ver. 23. Rom. 10. 3, 5), insisted much upon these trifles, while the weightier matters of justice, humanity, and fidelity, they frequently overlooked or violated.—Ed.

[†] *Strain at a gnat.*—In the English edition of the Bible, 1585, it is "strain out a gnat"—which is the correct translation. There can scarcely be a doubt that the translators of the authorised version intended to retain this rendering; but the word *at* having crept in, by a natural typographical error, has ever since continued to be copied.—Ed.

[‡] *Swallow a camel.*—A proverbial expression for a great sin, sanctioned by a conscience that pretends to great scrupulosity. The Jews would not defile themselves with going into Pilate's judgment-hall (John 18. 28.); but they scrupled not to buy, and shed the blood of the Lord of glory! The inquisition would not defile themselves with blood, but they condemned the innocent as a heretic, delivered him over to the secular arm, commanded him to mercy, and knew he would be burned!—Ed.

[§] Ver. 34, 37. 2 Chr. 36. 15, 16. ch. 21. 35, 36. & 22. 6.

[‖] 1 Thes. 2. 16. Gen. 15. 16. Num. 32. 14. Ps. 69. 27.

[¶] Zechariah, the minor prophet, is called the son of Barachiah (Zech. 1. 1); and the Zechariah mentioned 2 Chr. 24. 20, 21, is called the son of Jehoiada. But as there is no record of any violence having been offered to Zechariah the prophet, it seems more natural to understand the reference of Zechariah the priest, whose violent death was inflicted by a wicked king and idolatrous people, on account of his faithfulness to the worship of Jehovah. His being called the son of Barachias, instead of Jehoiada, is easily accounted for, as Barachias may have been a second name of Jehoiada.—Ed.

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by [f]him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint,[*] and anise, and cummin, and have omitted the weighter *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat,[†] and swallow a camel.[‡]

25 Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them [§]in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 [h]Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias,[‖] whom ye slew between the temple and the altar.

Christ! Is he my Saviour, and my ALL IN ALL! Let me then, in holy diligence, in cautious prudence, and in readiness to render a reason of the hope that is in me, follow him while I live: and endeavour to turn every perplexing question into important and useful hints and inquiries, for my real instruction.

CHAP. XXIII.—Ver. 32—37. Go on then in your fathers' wicked courses, persecuting and murdering me, and the apostles and other ministers whom I will send to preach the gospel among you, till, by your malicious wickedness, ye have rendered the approaching ruin of your nation inevitable; and have, by your approbation of it, rendered yourselves chargeable with all the blood of righteous men shed from the foundation of the world to this time. Ye persecuting rulers and inhabitants of Jerusalem, how often have I, by myself and servants, attempted, in the most earnest and gracious manner, to call you to a state of salvation and comfort in fellowship with me; but ye obstinately refused. Behold, therefore, in a little



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36 Verily I say unto you, [l] All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, [k] how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and [l] ye would not!

38 Behold, [m] your house* is left unto you desolate.

39 For I say unto you, Ye shall not see me† henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

A. M. cir. 4037.
A. D. cir. 33.

[l] Ezek. 7. 3—12. & 12. 21—28. ch. 24. 34. 1 Pet. 4. 17, 18.

[k] Deut. 32. 11. 12. 29. Ps. 81. 10. & 50. 7. & 17. 8. & 91. 4. Luke 19. 42.

[l] 1 Ps. 69. 26. & 81. 11, 12. Is. 1. 7. Mic. 3. 12. Hos. 11. 2, 7. Prov. 1. 24, 25.

[m] Temple. ch. 24. 2. Luke 13. 44. 2 Chr. 7. 20—22.

* *Your house.*—Your temple, in which you trusted as the residence of God, and earnest of your protection.—Ed.

† *Ye shall not see me* again, till, being converted, as a nation, to the faith of my gospel, "ye shall say, Blessed is he that cometh (to save us) in the name of the Lord."—Ed.

## CHAPTER XXIV.

(1) *The disciples show our Lord the buildings of the temple, and he foretells its destruction:* 1, 2. (2) *The disciples inquire privately concerning the destruction of the temple, the sign of his coming, and the end of the world; and the Lord answers them at length:* 3—31. (3) *The parable of the fig-tree, illustrating the previous revelation of judgment:* 32—35. (4) *The sudden and unexpected coming of that day:* 36—41. (5) *The duty of watchfulness:* 42—51.

A. M. cir. 4037.
A. D. cir. 33.

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings* of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.†

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you:

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but ‡ the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines,‡ and pestilences,§ and earthquakes,‖ in divers places.

8 All these *are* the beginning of sorrows.

* Josephus states that some of the stones of the temple were forty-five cubits (that is, between sixty and seventy feet) long, five cubits high, and six broad; while 162 enormous and splendid pillars adorned the porches.—Ed.

† While Titus was besieging Jerusalem, he was most anxious to preserve the temple. But when it was consumed, and the city taken, he ordered the foundations both of temple and city to be utterly razed. And the Jews themselves acknowledge that Terentius Rufus actually ploughed over the place where they stood—hereby fulfilling Micah 3. 12.—Ed.

[a] Jer. 6. 27. & 5. 10, 18. ver. 14.

‡ *Famines.* See Acts 11. 28.—Four occurred in the reign of Claudius (A. D. 41—54); extending through Italy, Greece, Palestine, &c.—Ed.

§ *Pestilences.*—One is recorded in Babylonia (A.D. 40); another in Italy (A.D. 66)—both before the destruction of Jerusalem.—Ed.

‖ *Earthquakes.*—One in the reign of Tiberius destroyed twelve cities of Asia; and, in the reign of Nero, Laodicea, Hierapolis, and Colosse, were overthrown. There are also others recorded, as very destructive, in Crete, Smyrna, and other places.—Ed.

A. M. cir. 4037.
A. D. cir. 33.

* *In all the world.*—Freely throughout the world, and not, as now, confined to Judea.—*For a witness to all nations*, both that Jesus was the Christ, and that the cup of Jewish iniquity was now full. *Then shall the end* (of the Jewish polity) *come.*—Ed.

† *The holy place.*—Bloomfield understands it to mean the temple — citing, for the use of the phrase, Acts 6. 13. & 21. 28, with the parallel passage, Mark 13. 14. But the parallel passage in Luke 21. 20, seems clearly to point to the investment of Jerusalem, and not to the time when the temple had been taken; wherefore "the holy place" must mean "the holy city." See Ps. 46. 4.—Ed.

‡ The Christians in Jerusalem, when they beheld "Jerusalem compassed with armies" (Luke 21. 20), recollecting this prophecy, fled to Pella, in the mountains, and were saved from the horrors and destruction of the siege.—Ed.

§ The flat roof of each house having its own outside stair, or the end of each street terminating in a common stair near a gate, the inhabitants might escape without descending the stair that led to the interior of their dwellings.—Ed.

‖ The description of the sufferings of the Jews, during the siege of Jerusalem, as detailed by Josephus, an eyewitness, are certainly without parallel in human history. A cruel enemy without—more cruel factions within—gnawing famine, and wasting pestilence! And all this horror of darkness without one gleam of relieving light, beyond the desperate, the ferocious courage, with which the factions assailed one another, and defended their devoted city against their irresistible enemies.—Ed.

* *Shortened*—by the conquest of the city, before pestilence had acquired more malignity, and the Romans had been provoked to exterminate rather than to enslave.—1,100,000 Jews perished miserably in the siege, besides the uncounted multitudes destroyed in other cities.—Ed.

† *For the elect's sake.*—That "remnant, according to the election of grace," (Rom. 11. 5) for whose sake the sparing mercy of God is extended to a rebellious generation.—Ed.

[b] Jude 19. Rom. 16. 17, 18.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world* for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,† (whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains:‡

17 Let him which is on the house-top§ not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And wo unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.‖

22 And except those days should be shortened,* there should no flesh be saved: but for the elect's sake† those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that (if *it were* possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, [b] Behold, he is in the desert; go not forth: be-

time your city, temple, and nation, shall be consigned to utter destruction! And when I am enthroned with my Father, dreadful shall be the state of your nation, cast out from the church of God, and abandoned to miseries unnumbered; till at last they shall be glad to welcome me into their hearts, and be ready to triumph in my praise: and many of you shall never see me, after my death, till I come in the clouds at the last day.

Reflections upon Chap. XXIII.—The highest offices, in both church and state, are often filled up with the worst of men, who are apt to make others stumble at the ordinances or truths of God for their sake. Yea, they who make the greatest noise about morality and virtue, and its influence, to recommend us to God, are in general extremely destitute of it. Rigid imposers of human invention are rarely strict in their own lives. Let then the servants of Jesus Christ always endeavour to manifest their utmost humility, uprightness, and contempt of this world. Let them practise the doctrines they preach, and never attempt to lord it over their hearers or brethren in office. With what pitiful pretences do men varnish over their neglect of real godliness, their dishonesty, persecution, and murder! And fearful are the discoveries which shall be made in the last judgment! Aggravated will be their damnation who oppose the gospel, and hinder others from believing it; and who pervert the oracles of God, seduce their neighbours into wickedness, neglect their hearts, varnish over their wickedness with pretences of devotion and zeal, profane the most solemn worship of God, and conduct all their religion by selfish and secular designs! Infinite is the patience of our Redeemer in long bearing with such; and great his mercy in giving them plain, timely, and frequently repeated, warnings of their danger. But dreadful is the case when whole nations are at last punished for their unbelief and persecution: when Jesus' kind offers and entreaties issue in his depriving them of his ordinances, abandoning them to their own lusts, and casting them into the depths of hell! Yet such must be the end of all despisers of his grace. Let Britain hear and tremble!

Chap. XXIV.—Before the destruction of Jerusalem, many false teachers and pretended Messiahs appeared, ver. 2, 4, 5, 11, 23—26. There were many wars, commotions, famines, pestilences, and earthquakes, 6, 7. Ministers and other Christians were terribly persecuted; and much apostasy from, and decay of, religion ensued in many places, 9—13. The gospel was preached through the Roman empire and the nations adjacent, 14. The Roman army invaded and laid siege to Jerusalem; and the Christians fled with the utmost haste to the mountains around Judea, 15—20. That destruction was terrible, 21; especially to mothers, 19; threatened ruin to the whole Jewish nation, 22; and was universal through the whole country, 27, 28. It was foreboded by signs in the heavens, and quite dissolved the constitution of the Jewish church and state, and it occasioned terrible anguish to the carnal Jews, to be thus punished by the Messiah. 29, 30. It took place while that very generation, among whom Christ taught, partly survived, 32—35; and was followed by a remarkable spread of the gospel and conver-



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hold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds[a] of heaven with power and great glory.

31 And he shall send his angels[†] with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 ¶ Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.[‡]

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*,[§] no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two[*] be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin[o] to smite *his* fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall [†]cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

A. M. cir. 4037.
A. D. cir. 33.

[a] *Coming in the clouds.*—The import of this coming may be gathered from Is. 26. 21. & 30. 4. & 66. 15, 16. Mal. 3. 1, 2, 3, in all which it is a coming by national judgments upon them that forget God. —Ko.

[†] *Angels.* — Literally, messengers, whether human or spiritual. These angels are, in the commencement of the prophetic series, his ministers—with the gospel trumpet, warning men to flee from the wrath to come (Ezek. 33. 7)—gathering the elect into one in Christ Jesus (Eph. 1. 10). But that they and their work may be also typical of other angels, and another gathering, to another and greater judgment, is not to be denied.—Ko.

[‡] *This generation shall not pass, till all these things be fulfilled.*—The subjunction of this statement immediately after the prophecy, by three evangelists (see Mark 13. 30. Luke 21. 32), puts the idea of any dislocation of the narrative totally out of the question. Nor is it possible, upon any Scripture authority, to interpret "this generation," of the Jewish nation, or the Christian church, in continuance. Wherefore, the conclusion seems inevitable, that the previous prophecy describes directly the destruction of Jerusalem and the Jewish state, even should that be considered typical of other and greater events.—Ko.

[§] *Knoweth no man,* &c. — Consequently, not even "the Son of man," as such; for being truly man (Heb. 1. 14, 16, 17), he was, as such, ignorant of all future events but such as the Father was pleased to reveal to him. (See Acts 1. 7.) Our Lord, having "two distinct natures in one person," could truly speak of himself under the character of either, or of both, as united in one person — just as, with perfect truth, we can speak of ourselves, and say, in respect of one nature, (the body) "we shall die;" and, in respect of another nature, (the soul) "we shall never die;" yet in all this, each man, so constituted, is one person.—Ko.

A. M. cir. 4037.
A. D. cir. 33.

[a] From comparing ver. 40 and 41, with 45, it will be evident that the coming foretold in ver 30, is a coming to national judgment. May not the meaning, therefore, of ver. 40 and 41, be elicited thus? 1. The judgment, sudden and unexpected as the flood of Noe, will sweep over the fields, or rural districts, which had escaped in former judgments, as well as over the cities, which had hitherto been the principal scenes of destruction. See 2 Kin. 24. 10—14. & 25. 11, 12. 2. It will extend to the female, as well as to the male population, which is not generally the case, even in the most sanguinary wars. 3. It will not be confined to the rich, the political, and military classes, but will extend to the poor in the pursuit of the most peaceful avocations. 4. The two descriptions it seems impossible to refer, as some do, to the final judgment, in which "all nations" are to be gathered before the Son of man —wherein, in these descriptions, "one is taken, and another left"—which will not accord with ch. 25. 46. in which all are alike judged according to their works. 5. The general use of παραλαμβάνω, in Matthew, is to "take along with" the taker. (See Mat. ch. 4. 5, 8. & 12. 45. & 17. 1.) Does not the prophecy, therefore, foretell that fully one-half of the most peaceable male and female population will be taken away captive by their invaders; while the remainder shall be left friendless and destitute, the victims of poverty and pestilence.—Ko.

[c] Is. 66. 5, 13. John 9. 10. 2 Cor. 11. 20.

[†] Or, *cut him off.*

## CHAPTER XXV.

(1) *The parable of ten virgins:* 1—13. (2) *Of various amount of talents:* 14—30. (3) *The Son of man in glory and judgment:* 31—46.

A. M. cir. 4037.
A. D. cir. 33.

THEN shall the kingdom of heaven be likened unto ten [a]virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five[*] *were* foolish.

[a] 2 Cor. 11. 2. Rev. 14. 4. & 21. 2, 9. Ps. 45. 14.

[*] *Five.*—The emblem of a family. (See note on Exod. 13. 18.) —*Wise,* thoughtful. —*Foolish,* careless.—Ko.

sion of elect sinners to Christ, 30, 31. Many of the wicked Jews were preserved for the sake of the elect who were in their loins, and who were to descend from them after many generations, 22. Ver. 27, 28, may denote the spread of the gospel among the Gentiles, and the gathering of multitudes to Jesus to feed on his flesh and blood; but rather that the Roman army, beginning at the north-east, would, with fire and sword, desolate the whole country of the Jews, and hunt out and destroy them, be where they would; 29, 30, represent the terrible appearances of Jesus' power, in destroying the Jewish church and state, while his ministers should, by the gospel trumpet, gather multitudes of sinners to him; and also his terrible appearance to judgment, while his angels shall gather together his people, and bring them to their honourable seat on his right hand. 37—41. The destruction of Jerusalem, as well as the last judgment, will take place while most men are indulging themselves in sensuality and carnal cares, and are no way provided for it; and of persons, in seemingly equal danger, some will be miserably destroyed, and others graciously preserved. 42—51. Since therefore you are so uncertain of the time of this destruction and the last judgment, ye need always to be watching over your hearts and lives that ye may be ready for it; especially as great shall be the gracious and honorary reward of such as are then found faithful and diligent in their proper work: whereas, if any one become carnally secure, and indulge himself in persecuting his fellow-ministers and professors, and in immorality and profaneness, Jesus will surprise him by death or judgment, and render him one of the most miserably tormented in hell, in company with the most detestable sinners.

REFLECTIONS UPON CHAP. XXIV.—Even real saints are often puffed up with the external and quickly fading glories of religion. But how manifest is the omniscience of our Redeemer, who could so circumstantially foretell the events which befell the Jews and the nations around! And wonderfully has God proved him the Messiah, by fulfilling his predictions upon his opposers. Yea, for the confirmation of our faith, Josephus, one of them, was almost miraculously saved, and inclined to give us the history of the fulfilment. Novelties in religion are always to be suspected: and inconceivable are the arts by which Satan and his instruments labour to deceive men, pervert the gospel, and dishonour Christ. But great is the mercy that none of the elect can be fully and finally deluded. What an awful scene of misery hath sin made our earth! Even men, more savage than ravenous beasts, unnaturally hunt out and destroy one another. How dreadful then must hell be, where men meet in all the rage of their lusts! It is a great mercy that, though we must never flee from duty, we may and ought to flee from danger. What time my heart is overwhelmed, Lord, lead me to the Rock that is higher than I! And since the same preludes and descriptions can serve for both, let all the noted catastrophes of nations lead me to the serious consideration of, and preparation for, the last judgment! Thrice happy are they, who, in times of trial, are preserved in Christ, and kept faithful and lively when iniquity abounds, and the love of many waxes cold; and happy are they who discover greater regard to God's ordinances than to their own ease. For graciously shall they at last be crowned with glory and honour. But dreadful will it be, if, after we have been intrusted with offices and gifts, we should be found, in death or judgment, unfaithful in using them:—none shall share a more certain or deeper damnation. There is great need of constant watchfulness, constant acting as under Christ's eye, constant readiness for eternity! How slothful is my heart, if Jesus' repeated admonitions do not awaken me!

CHAP. XXV.—Ver. 1—13. This, and the subsequent parable, may have some relation to the time of Christ's coming to destroy the Jewish nation, but especially to his coming to the last judgment. As the Jews had ordinarily their weddings



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3 They that *were* foolish took their lamps, and took no oil with them:

4 [b]But the wise took oil in their vessels with their lamps.

5 [c]While the bridegroom tarried, they all slumbered[*] and slept.

6 [d]And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.[†]

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for [*]our lamps are[‡] gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to [f]them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.[‖]

13 [g]Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ [h]For *the kingdom of heaven*[§] *is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five[*] talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and [i]digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, [k]Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received [l]two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, [m]Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, [n]Lord, I knew thee that thou art an hard man,[*] reaping where thou hast not sown, and gathering where thou hast not strawed;[†]

25 And I was [o]afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked[‡] and slothful servant, thou knewest[§] that I reap where I sowed not, and gather where I have not strawed:

27 [p]Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 [q]Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 [r]For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.[‖]

30 [s]And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:[*]

32 And before him shall be gathered all nations;[†] and he shall separate them one from another,[‡] as a shepherd divideth *his* sheep from the goats:

33 [t]And he shall set the sheep on his right hand, but the goats on the left.

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[*] A. M. cir. 4037.
A. D. cir. 33.

b 2 Cor. 1. 12. & 5. 17. Gal. 6. 15. Eph. 4. 2, 3. John 1. 16. Phil. 2. 2.

c Ch. 24. 48, & 25. 5. Rom. 2. 4. & 13. 11. Rev. 2. 21. Song 5. 2. & 7. 1. Eph. 5. 14. 1 Thes. 5. 6, 7. Jam. 5. 9.

* Here literally, "they all nodded and (then) slept."—Ed.

d Ch. 24. 31, 44. 1 Thes. 4. 16. & 5. 2. Rev. 16. 15. Luke 12. 36, 46. Prov. 1. 24. Mic. 6. 9. Phil. 4. 5. Heb. 10. 25. Mark 13. 35. Jam. 5. 8, 9.

† Jewish marriages were generally conducted as follows: after the marriage had been solemnized, the bridegroom in a procession as brilliant as his circumstances permitted, conducted the bride to his dwelling, where all his young female friends were assembled, and waited with lamps, prepared to go out and receive her. After which the whole train entered the house together. When the train had entered the bridegroom's house, the doors were shut to exclude strangers. The marriage customs of the modern Hindoos are almost identical with those above described; and all admittance is most peremptorily refused when once the door has been closed. See *Ward's Hist. of the Hindoos.* —*Note.* What a solemn rebuke does this parable minister to the visionary figment of purgatory! and what an awful warning does it present to careless and procrastinating sinners!—Ed.

e Job 8. 13, 14. & 18. 5. & 21. 17. & 11. 20.

‡ Or, *going out.*

f 1 Cor. 12. 26. Eph. 3. 8. & 4. 11—13. Mark 16. 15.

‖ "I recognise you not" as having formed any part of my bridal train.—Ed.

g Ch. 24. 42. Mark 13. 33, 35, 37. Luke 21. 34, 36. 1 Cor. 16. 13. 1 Pet. 5. 8. Rev. 16. 15.

h Luke 19. 12—27. Rom. 12. 6. 1 Cor. 12. 7, 11, 28. Eph. 4. 11. ch. 21. 33. 2 Cor. 5. 5.

‖ The words here supplied, produce a forced and unnatural similitude. Should not the supply stand rather thus? "for *he is* as a man," that is, he, the Son of man, mentioned in the preceding verse.—Ed.

§ If of gold, amounting to £35,000; if of silver, to £2,250: in either case, an expressive emblem of the vast amount of human responsibility for every endowment of mind and body, for every gift of time and worldly substance — for every means and opportunity of acquiring or diffusing the knowledge of God, of suppressing sin, or advancing holiness.—Ed.

i Phil. 2. 21. & 3. 19. Ps. 17. 14.

k 1 Cor. 4. 5. Rom. 2. 29. Luke 19. 17. & 16. 10. 1 Pet. 1. 7. ch. 25. 47.

l 2 Cor. 8. 12. Rom. 12. 6—8. 1 Pet. 4. 10. 2 Tim. 2. 2. 1 Cor. 4. 2.

m Ver. 21.

n Ch. 7. 21. Luke 6. 46.

* *An hard man.*—Hardhearted, griping.—Ed.

† *Strawed*—rather, "spread out and turned" the crop to prepare it for harvesting.—Ed.

o Rev. 21. 8. Luke 19. 20, 21.

‡ *Wicked*—malicious: unjustly accusing his generous master, that so he might excuse his own slothfulness.—Ed.

§ *Thou knewest*—that is, if taken affirmatively, "thou sayest so;" not acknowledging the truth of the character, but merely repeating the assertion of the servant. But it is better with Griesbach, to read the reply interrogatively, "didst thou know," &c.—Ed.

p Luke 19. 22, 23. Job 15. 5, 6. 2 Sam. 12. 6, 7. ch. 12. 37. Tit. 3. 11.

q Luke 19. 24. Ezek. 44. 17.

r Ch. 13. 12. Mark 4. 25. Luke 8. 18. & 19. 26. John 15. 2. Rev. 22. 11. Ps. 37. 14. 1 Cor. 14. 16. 2 Cor. 6. 1.

‖ *For unto every one that hath* (valued his privileges and employed his means) *shall be given: but from him that hath not* (employed nor valued them) *shall be taken away that which he* (now) *hath.* —*Note.* Do these *talents* represent grace? and, if so, then may not a believer fall from grace? The answer is scriptural—the believer is "born again, not of corruptible, but of incorruptible seed." (1 Pet. 1. 23.) Of his sheep, Jesus says, "I give unto them eternal life, and they shall never perish." (John 10. 28.) Therefore these *talents* represent not inward grace, but the outward means of grace, the various privileges and ordinances of the Christian church.—Ed.

s Ch. 3. 12. & 8. 12. & 13. 42. & 22. 13. & 24. 51. Luke 17. 10. 2 Thes. 1. 9. Rev. 14. 10, 11. & 21. 8. & 22. 15.

t The literal translation is preferable: "Now when the Son of man shall come," &c. Here commences our Lord's magnificent description of his second advent and the final judgment.—Ed.

† "All the nations"—both Jews and Gentiles. See Acts 17. 26. —Ed.

‡ The English version does not distinctly show whether "the nations" or the individuals shall be separated; but the Greek decides the separation to be of the individuals.—Ed.

t Psa. 110. 1. Heb. 1. 3. Rev. 3. 21. ch. 24. 51. Ezek. 34. 17—22. 1 Thes. 4. 16, 17.

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at night, and seldom fewer than *ten bridemaids*, that custom is here alluded to. Christ, who betroths and unites sinners to himself in the day of his power, is the glorious *bridegroom*. His *tarrying* denotes his deferring the Jewish destruction, and death, and the last judgment, till the due season. His coming at *midnight*, and with a *great cry*, denotes how unexpected and alarming his coming is, in common calamities, at death or judgment. The *ten virgins* denote multitudes of professing, and apparently real Christians. Their *slumbering* and *sleeping* denote their common sloth and security while Christ withdraws his presence. The *foolish virgins*, who had only *lamps*, but no *oil* in them, represent nominal Christians, who have a profession of gospel truth, but no real grace; and who, when awakened by death or judgment, shall find their profession come to nothing: gladly then would they be in the condition of sincere Christians, and derive help from them; but their cares of salvation will be then too late, and they themselves shall be eternally excluded from fellowship with Christ. The *wise virgins* are true believers, whose external profession of Christ arises from real grace in their hearts, and who are, notwithstanding occasional sloth and slumberings, in a habitual readiness to meet with Christ, in death or judgment, upon his call; these, though they have no grace or good works to be imparted to others, shall be graciously admitted to eternal fellowship with him in the heavenly mansions. 14—30. The *Master* is Christ, who, in his ascension, travelled into a *far country*, who bestows gifts and graces on ministers and people, and will return at the last day to require an account of their improvement of them. The *servants* are ministers and people. The *talents* are offices, gifts, and opportunities, given by Christ, to men in different degrees, for the good of the church, to be improved for his glory, and to be accounted for at the last day. Such as improve what they have received, whether more or less, in a faithful and diligent manner, shall be graciously rewarded. But such as, through unbelief of God's kindness and mercy, neglect to improve their gifts, shall at last be deprived of them, and damned for their abuse of them. 32, 33. He will fully and exactly separate the righteous from the wicked, never more to be mixed. The former, as his chosen and called, given to him by his Father, redeemed by his blood, and sanctified by his Spirit, meek, harmless, and holy in their conversation, he will honourably set at his right hand in the air: but the latter he will



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34 [u]Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 [x]For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, [y]Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, [z]Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 [a]For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 [b]And these shall go away into everlasting punishment: but the righteous into life eternal.

A. M. cir. 4027.
A. D. cir. 33.

u Heb. 2. 28. & 11. 16. 2 Tim. 4. 8. Eph. 1. 3—6. John 14. 2. ch. 20. 23. Rom. 8. 17. 1 Cor. 2. 9. Mark 10. 40. 1 Pet. 1. 3, 9. Rev. 21. 7.

x Is. 58. 7. Ezek. 18. 7. Heb. 13. 1—3. & 6. 10. 1 Tim. 5. 10. Jam. 1. 27. & 2. 15, 16. 2 Tim. 1. 16.

y Our Lord here enumerates six heads, under some one of which every possible form of human misery may be found: Hunger—thirst—a stranger—nakedness—sickness—imprisonment: one, as it were, for each day of the labour and sorrow introduced by the first transgression; and for which the knowledge of Christ crucified, risen, reigning, interceding, and coming again, can afford the only remedy.—*Note.* The introductory *for*, ver. 35, cannot be tortured, contrary to the uniform testimony of Scripture, into any proof that the entrance into "the kingdom prepared" was purchased or deserved by the merit of the "good works" enumerated (See Deut. 9. 4—6. Mat. 1. 21. & 26. 28. Rom. 5. 20, 21. 6. 23. Eph. 2. 8, 9. 2 Tim. 1. 9, &c.), in which every stream of good, whether temporal or spiritual, is traced to the fountain of sovereign mercy alone. But the great purpose of final judgment being, first, to exhibit Christ in glory; and, secondly, to explain and vindicate the equity of the Divine government, the "fruit of the Spirit" is displayed in all its beauty and variety, as the evidence that the Judge decides not upon any principle of favouritism, but in righteousness; and bestows his rewards upon none but such as have been "made meet for the inheritance of the saints in light."—Ko.

z Ch. 10. 42. Mark 9. 41. Prov. 14. 21, 31. & 19. 17. Heb. 6. 10.

a Ps. 6. 2. & 1. 5. & 109. 17. ch. 7. 23. & 3. 12. & 5. 12. & 13. 42, 50. Luke 13. 27. 2 Thes. 1. 9. Is. 66. 24. Rev. 14. 10, 11. & 20. 10, 15. Mark 9. 44, 46, 48. 2 Pet. 2. 4. Jude 6.

b Jam. 2. 13—16. Deut. 28. 4. ch. 7. 2. Judg. 1. 7. Ps. 18. 26. 1 John 3. 17. Amos 6. 6.

b Dan. 12. 2. John 5. 29. Rev. 14. 11. & 20. 10, 15. & 2. 21. & 7. 13—17. & 21. 7. & 22. 14. 1 John 3. 2. & 2. 25. Ps. 16. 10, 11. & 17. 15. & 49. 15, 16.

## CHAPTER XXVI.

(1) *The Lord foretells his betrayal and crucifixion:* 1, 2. (2) *A conspiracy against him:* 3—5. (3) *A woman anoints him:* 6—13. (4) *Judas Iscariot betrays him:* 14—16. (5) *The passover is prepared for him:* 17—19. (6) *He declares Judas Iscariot to be the traitor:* 20—25. (7) *He institutes his supper:* 26—29. (8) *Peter is warned:* 30—35. (9) *The agony in Gethsemane:* 36—46. (10) *Judas betrays his Lord with a kiss:* 47—50. (11) *One of the disciples smites with the sword, Jesus forbids it; he expostulates with the multitude; his disciples forsake him:* 51—56. (12) *He is led away to Caiaphas, and pronounced guilty of blasphemy:* 57—68. (13) *Peter denies him:* 69—75.

A. M. cir. 4027.
A. D. cir. 33.

AND [a]it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 [b]Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed[*] to be crucified.

3 ¶ [c]Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, [d]Not on the feast-*day*,[†] lest there be an uproar among the people.

6 ¶ Now, when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured *it* on his head,[‡] as he sat *at meat.*

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood[§] *it*, he said unto them, [e]Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you, but me ye have not always.[||]

12 For in that she hath poured this ointment on my body, she did *it* [f]for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then[*] one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.[†]

16 And from that time he sought opportunity to betray him.

17 ¶ [g]Now the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, [h]The Master saith, [i]My

a John 13. 1. & 17. 1.

b Mark 14. 1, 2. Luke 22. 1, 2. John 13. 1.

* *Betrayed.*—Rather, "Is to be betrayed." *Bloomfield.* More literally, "delivered up."—Ko.

c John 11. 47—53. Acts 4. 25—28. ch. 21. 45, 46. Is. 53. 2, 3. Ps. 2. 1, 2. & 64. 4. & 41. 7. & 56. 5. & 22. 12, 13.

d Gen. 3. 1. ch. 21. 26. & 14. 5. Luke 20. 6. John 7. 12, 40. Prov. 21. 30. & 19. 21.

† *Not on the feast day.*—Rather, "Not during the festival," which lasted seven days.—Ko.

‡ Whether this woman was Mary the sister of Lazarus, mentioned John 12. 3, and, whether there were two anointings, one of the head, and another of the feet, has been matter of deep question. Lightfoot, Doddridge, Gill, Guyse, &c., may be consulted for the different views and arguments. The more probable opinion seems that of one anointing—the different circumstances being related by different historians, each, as moved by the Holy Spirit, filling up some circumstance omitted by the other.—Ko.

§ Rather, "But Jesus knowing it"—Ko.

e Ps. 109. 31. Job 42. 7, 8. 2 Cor. 10. 18.

|| *But me ye have not always.*—Therefore, the popish figment of transubstantiation cannot be true; for the wafer which it asserts to be the very body, and blood, and soul, and divinity, of Christ, the Romanists have always with them.—Ko.

f Ch. 27. 57—60. Mark 15. 42—47. Luke 23. 50—56. John 12. 28—42.

* *Then*—or rather, "about that time." The cupidity of Judas being probably excited by what he considered the useless waste of so much valuable ointment.—*Note.* Evil feelings are often stirred up by the sight of what is good. Let believers watch and pray that they enter not into this temptation.—Ko.

† *Thirty pieces of silver.*—Most probably thirty shekels—about £3 15s.—the price of a slave accidentally torn by a beast (see Ex. 21. 32). "A goodly price at which they valued him!" But, alas! alas! how often is he sold again, and "crucified afresh" for a far inferior price! "Be not high-minded, but fear;" and "let him that thinketh he standeth, take heed lest he fall."—Ko.

g Mark 14. 12—17. Luke 22. 7—15. John 18. 28. Ex. 12. 6. & 16. 5, 9. Lev. 23. 5, 6. Num. 9. 3. & 28. 16, 17. Deut. 16. 1—4.

h Ch. 8. 25. & 21. 3. & 23. 8, 10. John 20. 16. & 11. 8, 28. Acts 10. 25.

i Ver. 2. John 7. 30. & 12. 23. & 17. 1. & 13. 1. Luke 22. 53.

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leave on the earth, dishonoured and disgraced as filthy and abominable creatures, who loved, lived, and died in their sins. 34—40. They are called to receive the kingdom, not as any proper reward of their works, but as the inheritance to which they are entitled as adopted children of a gracious God through Christ. Their works are not mentioned as grounds of the sentence, but as proofs that they are God's children, who love the brethren. Their objection denotes their viewing whatever they did as unworthy of so honourable a reward. 41—45. They, in sinning, departed from God, and followed the devil. Now their punishment is answerable. Their want of charity to the saints is at once a mark of their being children of Satan, and haters of Christ and his people, and also a ground of their fearful sentence.

REFLECTIONS UPON CHAP. XXV.—It is absurd to esteem any as Christians who have not the appearance of real saintship. And inestimable is the worth of real grace implanted in the heart by a new creation in Christ. It makes a wide difference between true believers and mere nominal professors. Safe is their meeting with Christ, and certain their admission to glory, who have it: but dreadful their exclusion from Christ, and deep their damnation in hell, who die without it! No intercession of saints, no mercy, can save them. In diversified forms and degrees Jesus bestows gifts, offices, and opportunities on men, for the service of his church. And he will take an exact account of the improvement. Happy are they, who, with diligence, use whatever they receive to his glory; inexpressibly great shall be their honour and their reward: but miserable are they who, through unbelieving hard thoughts of God, take up with a mere hypocritical profession. Every plea of innocence, prudence, or of wonted assistances, will issue in their confusion.—How certain—how sudden—how awful—how glorious—will be the appearance of Jesus to judgment: exact and final shall be his separation of the righteous and wicked; and impartial his trial of human works. Gracious and heart-ravishing will be his last invitation to saints: high his regard to them, and every kindness



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time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now, when the even was come, he sat down with the twelve.

21 And as they did eat,[o] he said, Verily I say unto you, That one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand[†] with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.[‡]

26 ¶ And as they were eating, Jesus took bread, and [§]blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.[‖]

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 ¶ And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 [l]And he took with him Peter and the two sons of Zebedee, and began to be [m]sorrowful and very heavy.[*]

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and [n]watch with me.

39 And he went a little farther, and [o]fell on his face, and prayed, saying, [p]O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 [q]Watch and pray, that ye enter not into temptation: [r]the spirit indeed *is* willing,[†] but the flesh *is* weak.

42 [s]He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and [t]prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, [u]Sleep on now,[‡] and take *your* rest: [x]behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And [y]while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 [z]Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, [a]Friend,[§] wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 ¶ And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword[‖] into his place: [b]for all they that take the sword shall perish with the sword.

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A. M. cir. 4037. A. D. cir. 33.

* Whether our Lord did eat the passover has been matter of serious debate. The course of the narrative in this chapter is clearly in favour of his eating it (see also Luke 22. 14). But then, in John 18. 28, when our Lord was already a prisoner, the Jews, it appears, had yet to eat the passover. The solution of this difficulty arises from recollecting that the passover was to commence with first full moon of the month Nisan. But as this day was settled, not by astronomical calculation, but by the actual appearance of the new moon, a difference might readily arise with regard to the exact day on which the feast should commence. And as the Pharisees and Sadducees differed on almost every other point, it is most probable they would differ upon this likewise. And thus our Lord might eat the passover, on the fourteenth, which the Sadducees calling but the thirteenth, they would eat it the day after.—Ed.

† *He that dippeth his hand.*—An instance of the manner of eating common in several Eastern countries, in which the whole party at table eat by dipping the hand into one common dish.—Ed.

‡ *Thou hast said.*—A Hebrew expression, found also in Greek and Latin, equal to *yes*.—Ed.

§ Many Greek copies have, *gave thanks*.

‖ *This is my body.*—The Romanists say our Lord spake literally, and that, therefore, the bread in his supper becomes his literal body. But if so, surely "the cup" becomes "the new testament" (see 1 Cor. 11. 25) for both are equally asserted. But such conversion of the cup the Romanist denies; therefore, with equally valid reason, such conversion of the bread the Protestant rejects. And in this he agrees with the apostle Paul, who thrice declares that what the communicant eats is simply bread. 1 Cor. 11. 26, 27, 28. Besides, as our Lord says (John 15. 5,) "I am the vine, ye are the branches"—and yet cannot mean that he was changed into a vine, or his disciples into branches, but merely that he was like the vine, while they were like the branches—so, when he says of bread, "This is my body," he means, as in the case of the vine, "this is (like) my body." For the use of the verb *to be*, in which it is put for "to be like, represent, or signify, or answer to," see Dan. 7. 23. 1 Cor. 10. 4. Gal. 4. 24, 25. But if the Romanist still repeat, "This is my body;" the Protestant replies, "And so, indeed, it is—it is his body to faith;" for while sense perceives and uses bread, faith discerns and partakes of "his body and blood, with all their benefits, to spiritual nourishment and growth in grace."—Ed.

A. M. cir. 4037. A. D. cir. 33.

l Ch. 4. 18, 21. & 16. 18, 23. & 17. 1. & 24. 20. Mark 5. 37.

m Is. 53. 3, 4, 10. John 12. 27. Gal. 3. 13. Heb. 5. 7. Ps. 116. 3. & 18. 4. & 69. 1, 2. & 22. 14.

* They had witnessed his glory on the mount, and now witness also his agony in the garden.—Ed.

n Ch. 24. 42. & 25. 13. 1 Pet. 5. 8. Eph. 6. 18, 19.

o Num. 14. 5. & 16. 22. Deut. 9. 18. 1 Chr. 21. 16.

p Luke 22. 42. John 12. 27. & 5. 30. & 6. 38. Heb. 5. 7, 8. ch. 20. 22. Phil. 2. 8. Acts 21. 14. 2 Sam. 15. 25. & 16. 10, 11.

q Ch. 24. 42. & 25. 13. ver. 38, 45. Mark 13. 33—37. 1 Cor. 16. 13. 1 Pet. 5. 8. Rev. 16. 15. Eph. 6. 18.

r Song 5. 2. Rom. 7. 18, 22. Gal. 5. 17, 24. Ps. 78. 39.

† *The spirit indeed is willing.*—The renewed spirit is bold, courageous; but flesh still requires to be mortified by the Spirit (Rom. 8. 13).—Ed.

s Ps. 22. 1, 2. & 109. 4. Heb. 5. 7. & Phil. 2. 8. Acts 21. 14. 2 Sam. 15. 25. & 16. 10, 11. ch. 6. 10.

t Ps. 109. 4. & 27. 1, 2. 2 Cor. 12. 8. Heb. 5. 7, 8.

u 1 Kin. 18. 27. Eccl. 11. 9. Judg. 10. 14.

‡ *Sleep on now.*—This has been termed "an *ironical* reproof;" but surely such a figure is totally unbecoming the unequalled solemnity of the occasion. Is not the meaning this? I left you to watch, but the necessity of it being now past, sleep on, and forget both my sorrows and your own, for the few moments of my time that are yet unexpired.—Ed.

x Ver. 2, 14—16, 18. John 13. 1. Luke 22. 53. ch. 16. 21. & 17. 22, 23. & 20. 18, 19. & 9. 11. Gen. 18. 18.

y Mark 14. 43—52. Luke 22. 47—53. Ps. 3. 1. & 2. 1, 2. John 18. 3, 8—11. Acts 1. 16. ver. 55.

z John 18. 3, 12. 2 Sam. 20. 9, 10. Ps. 28. 3. & 55. 21.

a Gr. *Companion.* Ps. 41. 9. & 55. 13, 14. 2 Sam. 16. 17.

§ *Friend.*—Rather, Companion; though, as a title, the word friend, that is, one that has been so named, might still be justly applied to the ungrateful and faithless traitor.—Ed.

‖ This statement, if taken in a literal and unlimited sense, is not strictly accurate—for many take the sword, who do not perish by it. The meaning must, therefore, be sought thus: 1. The sword is a general name for all weapons and means of warfare. 2. The warfare in the case, is a private opposition to public authority. 3. It is a warfare undertaken rashly, and revengefully, in defence of, or for propagation of, religion. Now all who thus take, and continue to hold the sword, shall finally perish by it, either literally, as the Jews soon after did; or, spiritually, by making shipwreck of their holy faith.—Ed.

b Gen. 9. 6. Ezek. 35. 3. Rev. 13. 10. Ps. 55. 23.

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showed to them! But awful indeed his dismission of sinners from him, whom they now so hate and contemn. And how fixed—how important—how lasting—is men's future state! May these awful, these eternal realities, sink deep into my heart!

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CHAP. XXVI.—Ver. 26—28. Christ conjoined the passover and supper to intimate, that the former, having been long a type, should now be fulfilled in his death; and that the other should succeed as a memorial of his finished sufferings till the end of the world. The *bread* represents him as God-man, chosen, appointed, and furnished by his Father, and suffering unto death for the redemption of his people. The *wine* represents his fulfilling all righteousness for the purchasing and securing of all promised new covenant blessings, particularly the full remission of sins to his numerous followers. 29. I will never more feast with you in this manner, never more so indulge you with my bodily presence; but instead thereof, will hold fellowship with you in a far more spiritual and comfortable manner in the gospel dispensation, and especially in the heavenly state.



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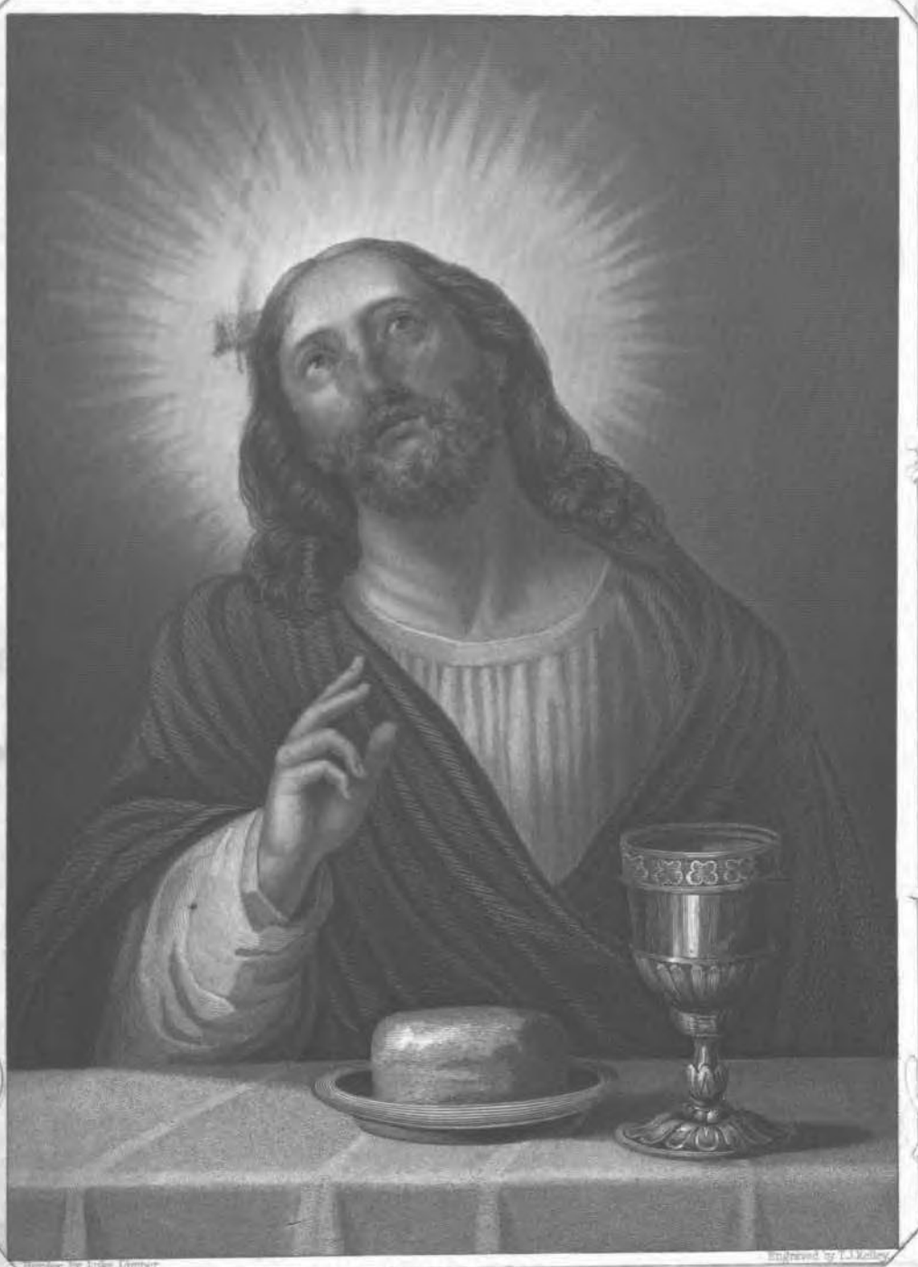

THE INSTITUTION OF
THE LORDS SUPPER.

Matthew XXVI. 26. 29.

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53 Thinkest thou that I cannot now pray to my Father, and [c] he shall presently give me more than twelve legions[*] of angels?

54 But how then [d] shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, [e] that the scriptures of the prophets might be fulfilled.† [f] Then all the disciples forsook him, and fled.

57 ¶ [g] And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, [h] and sat with the servants, to see the end.

59 Now the chief priests and elders, and all the council, [i] sought false witness against Jesus to put him to death;

60 [k] But found none; yea, though many false witnesses came, *yet* found they ‡ none. At the last came two false witnesses,

61 And said, This *fellow* said, [l] I am able to destroy the temple[§] of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus [m] held his peace. And the high priest answered and said unto him, I [n] adjure thee by the living God, that thou tell us whether thou be [o] the Christ, the Son of God.

64 Jesus saith unto him, [p] Thou hast said:‖ nevertheless [*] I say unto you, [q] Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 [r] Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, [s] He is guilty of death.

67 [t] Then did they spit in his face, and buffeted† him; and others smote *him* with ‡ the palms of their hands,

68 [u] Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

A. M. cir. 4037.
A. D. cir. 33.

c 2 Kin. 6. 17. Dan. 7. 10. Ps. 91. 11. & 34. 7.

* A Roman legion generally consisted of about 6000 soldiers.—Ed.

d Is. liii. & 52. 13. & 50. 5, 6. Ps. 22. 1—21. & 69. 1—21. Gen. 3. 15. Lev. i—vi, xvi. Num. xix. xxviii, xxix. Dan. 9. 24—26. Zec. 13. 7. Luke 24. 25, 26, 44, 46. Acts 17. 3. & 26. 23.

e Ver. 54. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. Is. 44. 26.

f Especially the prophecy of Judas (Ps. 41. 9), of Christ being treated as a sinner (Is. 53. 12), and of the desertion of the disciples (Zech. 13. 7).—Ed.

g Ver. 31. John 16. 32. Job 19. 13, 14. Ps. 88. 8, 18. & 69. 11. Is. 53. 3. 2 Tim. 1. 15. & 4. 16.

h Ver. 33, 58. Prov. 9. 6. & 13. 20.

i Ps. 27. 12. & 35. 11. Acts 6. 13. 1 Kin. 21. 10, 13.

k Dan. 6. 4. 1 Pet. 3. 16.

‡ None that witnessed any thing criminal, or who agreed together.

l John 2. 19. ch. 27. 40. Mark 15. 29. Acts 6. 13.

§ To speak against the temple was a capital offence (Jer. xx. 11, 12, 15, 26), according to the Jewish common law—which, as is evident, both from the case of Jeremiah and of our Lord, meant little else than any decision that pleased the rulers, or any ebullition of the popular will.—Ed.

m Is. 53. 7. Acts 8. 32. Ps. 38. 13, 14. ch. 27. 12, 14.

n Jos. 6. 26. Mark 5. 7. Acts 19. 13. 1 Kin. 22. 16. Lev. 5. 1.

o Ch. 11. 4, 5. & 16. 16. John 1. 49, 51. & 10. 36. & 6. 69. Is. 9. 6, 7.

p Ver. 25. ch. 27. 11. 1 Tim. 6. 13. *i. e.* It is as thou sayest.

‖ See note on ver. 25.—Ed.

* *Nevertheless*: rather, "moreover."—*Hereafter*: rather, "soon."—*And coming in the clouds.* See chap. 24. 30.—Ed.

q Ps. 110. 1. Dan. 7. 13. ch. 16. 27. & 24. 30. & 25. 31. John 6. 62. Acts 1. 11. Rom. 14. 10. 1 Thes. 4. 16. Rev. 1. 7. & 20. 11.

r Lev. 21. 10. 2 Kin. 18. 37. & 19. 1. Gen. 37. 29, 34.

s Lev. 24. 16. Acts 6. 13.

t Is. 50. 6. & 52. 14. & 53. 3. ch. 27. 30. John 19. 3.

† *Buffeted.*—"Smote him with the fist."—*Bloomfield.*

‡ Or, *rods.*

u Judg. 16. 25. Mark 14. 65. Luke 22. 64. Acts 3. 22.

A. M. cir. 4037.
A. D. cir. 33.

x Ch. 2. 22, 23. & 3. 13. & 4. 12, 13.

y Ch. 16. 16. ver. 33, 35.

z *To curse.*—"To anathematize himself," to imprecate judgments upon himself, if his denial were untrue.—*To swear.*—To swear by the name of God. So deep, alas! was the fall of Peter! But, oh! what a scale does it furnish whereon poor backsliding sinners may measure out the mercy and love of God!—Ed.

† The rabbinical writers assert that, "on account of the holy things," no cocks were kept in Jerusalem; and, therefore, it has been asserted that the narrative is untrue, as Peter could not hear what the city did not contain. Let the rabbinical account be admitted for true, so far as Jewish authority extended, and will it follow that no Roman soldier kept a cock for his own pleasure or profit? or, will it follow that Peter, from the house of Caiaphas, adjoining the city wall, could not hear one from a distance in the country, where no one has questioned the bird's existence?—Ed.

a Ver. 34. Mark 14. 30. John 13. 38.

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus [x] of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, [y] I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse[*] and to swear, *saying*, I know not the man. And immediately the cock† crew.

75 And Peter remembered the words of Jesus, which said unto him, [z] Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

## CHAPTER XXVII.

(1) *Christ delivered to Pilate:* 1, 2. (2) *Judas commits suicide:* 3—5. (3) *The Potter's field purchased:* 6—10. (4) *Our Lord is silent before Pilate:* 11—14. (5) *Barabbas preferred to Christ:* 15—23. (6) *Pilate washes his hands, relieves Barabbas, and delivers our Lord to his enemies:* 24—26. (7) *He is scornfully and cruelly treated by the soldiers:* 27—33. (8) *Is crucified:* 34—38. (9) *Is reviled upon the cross:* 39—44. (10) *Darkness over all the land:* 45. (11) *He cries to his Father, and dies:* 46—50. (12) *The vail of the temple rent:* 51—53. (13) *The centurion acknowledges Christ:* 54. (14) *The women who witnessed his death:* 55, 56. (15) *Joseph of Arimathea begs and inters his body:* 57—61. (16) *His tomb is sealed:* 62—66.

A. M. cir. 4037.
A. D. cir. 33.

WHEN the morning was come, [a] all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.*

3 ¶ [b] Then Judas, which had betrayed him, when he saw that he was condemned, repented himself,† and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned [c] in that I have betrayed the innocent blood. And they said, [d] What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, [e] and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

a Mark 15. 1—15. Luke 22. 66. & 23. 1—25. John 18. 28—40. & 19. 15. Acts 4. 25—28. & 2. 23. Ps. 2. 1—4. Is. 53. 7, 8.

* The chief priests and elders, as subordinate officers, leading Jesus to Pilate, as supreme governor, afford two signs — that "the sceptre had departed from Judah;" and that, therefore, "Shiloh had come."—Ed.

b Ch. 26. 15, 16. 1 Kin. 21. 27. Job 20. 5, 15. 2 Cor. 7. 10.

† *Repented himself.*—The original does not express that deep and genuine change of heart essential to "repentance unto life," but merely that trouble of spirit that terminates in despair, and "worketh death."—Ed.

c Ver. 24. Acts 18. 6.

d Acts 18. 15. Job 12. 6. & 16. 2.

e Acts 1. 18, 19. 2 Sam. 17. 23. 1 Sam. 31. 4, 5. Judg. 9. 54.

REFLECTIONS UPON CHAP. XXVI.—Unbounded was the foreknowledge of our Redeemer, and astonishing his delight in the view of his sufferings for his people. Great is his care to vindicate their good conduct, to honour them that honour him, and to direct them to opportunities of doing good to their brethren; and infinite his regard to his Father's oracles and ordinances, and the salvation of his people. In view of death—a dreadful death—he joins with them in the seals of the covenant, and appoints them a permanent feast for spiritual nourishment: representing all his labours of love, and sealing and applying his person and righteousness to their soul! And faithful and reasonable were his warnings against temptation.—How heavy the weight of our sins lay on him! How fearful his agonies! how fervent his prayers! Yet great was his submission to his Father's will: marvellous his readiness to suffer, and kind his rebukes even to the worst!—But, alas! how was he hated by men—plotted against without cause—envied of his honours—betrayed for a trifle—shamefully discredited and contradicted, even by his saints—presumptuously apprehended—despitefully abused—and basely denied, after the most solemn warning! Let me learn to watch and pray against temptation. I know not whither Satan may drag, or my corruption drive me. Let me always honour Jesus, whatever be the expense; be liberal to his poor, and always given to embrace his preached gospel. And, on his demand, gladly let me receive him into my house and heart. A deep sense of my sinfulness should make me always ready to suspect the worst of myself. If I indulge self-confidence, if I disregard a Saviour's warning, I shall quickly fall, fearfully fall, before the slightest temptations. If I indulge



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8 Wherefore that field was called, [f] The field of blood, unto this day.

9 (Then was fulfilled that which was spoken by Jeremy[*] the prophet, saying, [g] And they took the thirty pieces of silver, the price of him that was valued, [†] whom they of the children of Israel did value,

10 And gave them for the potter's field, as the Lord appointed me.)

11 ¶ [h] And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, [‡] Thou sayest.[§]

12 [i] And when he was accused of the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, [k] Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ [l] Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 [m] And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, [n] Whom will ye that I release unto you? Barabbas, or [o] Jesus which is called Christ?

18 For he knew [p] that for envy they had delivered him.

19 ¶ When he was set down on the judgment-seat, [q] his wife[‖] sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 ¶ [r] But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? [s] *They* all say unto him, Let him be crucified.

23 And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, [t] he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of [u] this just person; see ye *to it.*

25 Then answered all the people, and said, [x] His blood *be* on us, and on our children.[*]

A. M. cir. 4037.
A. D. cir. 33.

[f] Acts 1. 19.

[*] This prophecy is not found in Jeremiah, but in Zechariah, 11. 12, 13. This substitution has, therefore, been pronounced the error of a transcriber, or a lapse of memory in the writer. But the first of these opinions is contrary to the best MS. authority; the second, to the whole idea of inspiration. That Zechariah may also have been called Jeremiah, or that Jeremiah may actually have written part of the prophecy omitted by Zechariah, affords a ready and sufficient solution of the whole difficulty.—Ko.

[g] Zech. 11. 12, 13.

[†] Or, *whom they bought of the children of Israel.*

[h] Mark 15. 2. Luke 23. 3. John 18. 33, 37. [i] Tim. 6. 13. ch. 26. 25, 64.

[‡] *i. e.* It is so as thou sayest.

[§] *Thou sayest.*—The words may be translated "Sayest thou that I am?" (see John 18. 34). But the affirmation of his being a king (see John 18. 36, 37), seems as necessary for a witness to the Gentiles, as it was to the Jews.—Ko.

[i] Ch. 26. 63. Is. 53. 7. Acts 8. 32, 35. ver. 14. [l] Pet. 2. 23.

[k] Ch. 26. 62. John 19. 10.

[l] Ch. 26. 2, 5. Luke 23. 17. Mark 15. 6. John 18. 39.

[m] John 18. 40. Luke 23. 19. Mark 15. 7. Acts 3. 14, 15.

[n] Jos. 24. 15. 1 Kin. 18. 21. ver. 21.

[o] Ch. 21. 9, 11.

[p] Acts 7. 9. John 9. 22. & 12. 42. Eccl. 4. 4. Job 5. 2. Prov. 27. 4.

[q] Is. 11. 10. ver. 4. Acts 13. 46. Dan. 2. 1. & 4. 5. Job 33. 15, 16.

[‖] Her name was Claudia Procula,—a striking, though incidental, proof of the veracity of the evangelist,—as it was in the reign of Tiberius that the wives of governors first obtained permission to accompany their husbands.—Ko

[r] Mark 15. 11. Luke 23. 19. John 18. 40. Acts 3. 14, 15.

[s] Is. 53. 3, 8. John 15. 18. & 19. 32. Rom. 8. 7, 8. Acts 13. 28.

[t] Deut. 21. 6, 7. Job 9. 30. Ps. 26. 6. Prov. 30. 20. Jer. 2. 35.

[u] Ver. 4, 19. Deut. 17. 6. & 19. 15.

[x] Deut. 19. 10. Acts 5. 28. 1 Thes. 2. 15, 16. Heb. 10. 29. Jos. 2. 19. 2 Sam. 3. 28. In the crucifixion of multitudes of them by Titus, and in their miseries for nearly 1800 years past, they have felt the effects of their awful imprecations.

[*] This imprecation, dictated by a ferocious cruelty that would satiate its appetite for blood at any price, has been alas! most literally fulfilled. After the reduction of Jerusalem by Titus, more than 500 Jews were sometimes crucified in a single day, until, in the words of their own historian, "there was wanting room for crosses, and crosses for bodies." And many of these were, no doubt, the children of those who had uttered this unmerciful imprecation.—Ko.

A. M. cir. 4037.
A. D. cir. 33.

[y] John 19. 1—15. Luke 23. 24, 25. Mark 15. 15—20. 1 Pet. 2. 24.

[*] Or, *governor's house.*

[z] Ps. 22. 16. Prov. 29. 12. Luke 23. 11. Mark 15. 16—18. John 19. 2, 3.

[†] Several versions and early writers, with painters and poets, have coincided in representing the "crown of thorns" as one of cruelty as well as mockery; and it may have been, and most probably was so. Still, as the original does not identify the plant that was plaited into a crown, no special inference, as to cruelty or bodily suffering, should be drawn from the record.—Ko.

[a] Ch. 26. 67. Is. 50. 6. & 52. 14. Mic. 5. 1. Job 30. 8—10.

[b] Ps. 22. 8—8. & 69. 7, 19. ch. 21. 39. Heb. 13. 12.

[c] Mark 15. 21, 22. Luke 23. 26, 33. Num. 15. 35. 1 Kin. 21. 13. Acts 7. 58. Heb. 13. 12. ch. 21. 39. John 19. 17.

[‡] Cyrene—the capital of a province in Libya—now part of the kingdom or desert called Barca. It stands in a plain, about eleven miles south of the Mediterranean, and was one of the cities called *Pentapolis.* It was founded by Battus, 630 B. C., and was peopled by a Grecian colony. It was long governed by its own kings; but was finally bequeathed to the Romans. During the prevalence of Christianity in north Africa, it was a place of importance; but was conquered by the Saracens, A. D. 640. Christianity has nearly disappeared, and Mahometanism reigns amidst ruins and barrenness.—Ko.

[d] Ps. 69. 21. John 19. 28. Mark 15. 23.

[§] *Gall.*—That this was some bitter infusion is all that is precisely known. It is probable, however, that it was a narcotic, employed, in "cruel mercy," to stupify the sufferers; or, perhaps, even poisonous, and used to hasten dissolution. Wherefore, our Lord, who was resigned to suffer, as appointed to save "to the uttermost," would not drink.—Ko.

[e] Ps. 22. 18. John 19. 23, 24. Mark 15. 24.

[f] It avowed his innocence and Messiahship in three languages which were generally understood. Mark 15. 26. Luke 23. 38. John 19. 19—22. Deut. 27. 8.

[‖] The apparent discrepancy between the evangelical copies of this inscription, will more properly be considered in the notes upon John 19. 19.—Ko.

[g] Is. 53. 12. Luke 23. 32, 33. Mark 15. 27, 28. John 19. 18.

[*] *Thieves.*—Highway robbers, as the original imports—many bands of whom, according to Josephus, now infested Judea.—Ko.

[h] Ps. 22. 7. & 69. 20. & 109. 25. Lam. 2. 15. Mark 15. 29. Luke 23. 35. Is. 53. 3.

[i] Ch. 26. 61, 63, 64. & 4. 3, 6. John 2. 19.

[k] Ver. 40. ch. 12. 38. 22. & 16. 1. John 6. 30. Luke 4. 12. Heb. 6. 15. & 2. 18.

[l] Ps. 22. 8. & 18. 1, 2, 19.

26 Then released he Barabbas unto them: and when he had [y] scourged Jesus, he delivered *him* to be crucified.

27 ¶ Then the soldiers of the governor took Jesus into the [*] common hall, and [z] gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns,[†] they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 [a] And they spit upon him, and took the reed, and smote him on the head.

31 [b] And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.*

32 [c] And as they came out, they found a man of Cyrene,[‡] Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, A place of a scull,

34 [d] They gave him vinegar to drink mingled with gall:[§] and when he had tasted *thereof,* he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, [e] They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there;

37 And set up over his head his accusation written, [f] THIS IS JESUS THE KING OF THE JEWS.[‖]

38 [g] Then were there two thieves[*] crucified with him; one on the right hand, and another on the left.

39 ¶ [h] And they that passed by reviled him, wagging their heads,

40 And saying, [i] Thou that destroyest the temple, and buildest *it* in three days, save thyself: if thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him,* with the scribes and elders, said,

42 He saved others; himself he cannot save. [k] If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 [l] He trusted in God; let him deliver him

one sin, it will quickly plunge me into a worse. If then I have been overtaken in a fault, let me quickly and bitterly repent. It is not the greatness or number of my sins that can ruin me, but my obstinate impenitence and unbelief.

CHAP. XXVII.—*Crucifixion* was the most cruel, shameful, and cursed death that could be devised; was not at all used by the Jews; and by the Romans inflicted only upon slaves, and the basest of the people, who were capital offenders. The person was nailed to the cross as it lay upon the ground, through each hand, extended to its utmost stretch, and through both the feet together; then the cross was erected; and the foot of it, with a violent thrust, which disjointed the whole body of the sufferer, placed into a hole in the ground, prepared to receive it. The whole weight of the body thus hung upon the nails, which went through the hands and feet, till the person expired by mere dint of terrible pain.



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now, if he will have him: for he said, [m] I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.[*]

45 ¶ Now [n] from the sixth hour there was darkness[†] over all the land unto the ninth hour.

46 And about the ninth hour [o] Jesus cried with a loud voice, saying, Eli,[‡] Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, [p] This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, [q] and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ [r] Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the vail[‖] of the temple was rent in twain from the top to the bottom; [s] and the earth did quake, and the rocks rent;

52 And the graves were opened; [t] and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now, when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they [u] feared greatly, saying, Truly this was the Son of God.[§]

55 [x] And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ [y] When the even was come, there came a rich man of Arimathea,[*] named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

A. M. cir. 4037.
A. D. cir. 33.

m Ch. 26. 64. John 5. 18. & 5. 17—29. & 10. 30.

* *The thieves—cast the same in his teeth*—both of them, at this period, agreeing in rejecting him.—Ed.

n Amos 8. 9. Is. 50. 3.

† This must have been a preternatural darkness; for an eclipse of the sun cannot happen except at the change, whereas it was now full moon. Neither can a full eclipse last more than fifteen minutes, whereas this lasted three hours.—Ed.

o Ps. 22. 1—21. & 69. 1—21. Heb. 5. 7. Mark 15. 33—37. Luke 23. 44—46.

‡ These are not the precise Hebrew words of Ps. 22. 1, but a translation into the Syro-Chaldaic. *Why hast thou forsaken me?*—This is neither the language of expostulation nor impatience; for he came to do, and, therefore, to suffer, the will of the Father. It is merely a believing recitation of the words of the Spirit (Ps. 22. 1), adduced to show that, in obedience to the Father's will, Messiah behoved to be "cut off," and left, for a time, to the triumphant malice of Satan and of wicked men.—Kn.

p Ps. 50. 5. Mal. 4. 5 ch. 11. 14. & 17. 11—13.

q Ps. 69. 21. Mark 15. 36. Luke 23. 36. John 19. 29.

r Mark 15. 37, 38. Luke 23. 46. John 19. 30. & 20. 11, 15, 16. Heb. 5. 7. & 9. 14. Ps. 22. 14, 15. Dan. 9. 26. Is. 53. 10.

‖ There were two vails, the one at the entrance of the holy place, the other between the holy place and the sanctuary. This was called "the inner," and in Heb. v. 5, "the second vail." The vail was the emblem of the flesh of Christ (Heb. 10. 20) which being rent by death, made patent the way into "the holiest of all." (Heb. 9. 8).—Kn.

s Ps. 18. 7. Ex. 19. 18. Heb. 9. 10, 13.

t Ps. 68. 20. Is. 26. 19. Hos. 13. 14. John 5. 21, 25, 29. & xi.

u Ex. 20. 18, 19. Ps. 46. 6. Acts 2. 37. & 16. 29.

§ *The Son of God.*—That the words are correctly rendered, and cannot be translated "*A* Son of God," or, "*a* Son of a God," see Bloomfield's *Recen. Synopt.*—Ed.

x Luke 8. 2, 3. & 23. 55, 56, 55. Mark 15. 40, 41. John 19. 25.

y Mark 15. 42—47. Luke 23. 50—56. John 19. 38—42. Ps. 22. 29.

* *Arimathea.*—The same as Ramathaim and Rama, 1 Sam. 1. 1, 19.—Ed.

A. M. cir. 4037.
A. D. cir. 33.

* It is not likely that Joseph, who had hewn a sepulchre out of a rock, would have a door so inartificial as this is sometimes represented—a mere round stone to be rolled up against the entrance. It is much more probable that it was, what may still be seen in the East, a flat circular stone that was rolled in a groove.—Ed.

z John 7. 12. Luke 23. 2. & Cor. 6. 8.

† If that is believed, it will be worse than all that hath happened.

a Roman soldiers ready at your service. Acts 4. 1.

b Dan. 6. 17. Their stones, seal, and guard, but concurred to render Christ's resurrection the more illustrious and remarkable.

‡ *Sealing the stone.*—How this sealing was effected cannot be precisely ascertained. But tombs are still found in the East, in which a hole in the circular stone described in the foregoing note (ver. 60), corresponds to one in the rock, when the stone is rolled into its place. This hole, it would appear, was intended for a piece of wood or iron, the head of which, if pushed a little within the outer surface of the stone, could easily be so sealed as to render opening, without detection, quite impossible.—Ed.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone* to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that [z] that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: [†] so the last error shall be worse than the first.

65 Pilate said unto them, Ye have [a] a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, [b] sealing the stone,[‡] and setting a watch.

## CHAPTER XXVIII.

(1) *To the women who had attended the crucifixion, an angel testifies the resurrection of Christ:* 1—8. (2) *Our Lord himself meets them:* 9, 10. (3) *The watch are bribed to affirm that the disciples had stolen him while they were asleep.* 11—15. (4) *The eleven disciples retire, by appointment, into Galilee, to meet the Lord:* 16, 17. (5) *He commissions them to teach and baptise all nations:* 18—20.

A. M. cir. 4037.
A. D. cir. 33.

a Mark 16. 1, 2. Luke 24. 1. 1. John 20. 1. ch. 27. 56.

* *The end of the sabbath.*—Rather, "Sabbath being ended."—Ed.

b Or, And here, Mark 16. 4. Luke 24. 2. John 20. 1.

c Dan. 10. 5, 6. ch. 17. 2. Mark 16. 5. Luke 24. 4, & 1. 11, 12. & 9. 9, 9. John 20. 12. Rev. 18. 1.

† *His countenance* the women saw; and the fear of the keepers, the angels could report.—Ed.

d Ch. 27. 65, 66. Ps. 46. 6. & 144. 6. Is. 33. 14. Dan. 8. 27. & 10. 7.

e Is. 41. 10, 14. Mark 5. 36. & 16. 6. Luke 24. 5. Rev. 1. 17, 18.

IN the [*] end of the sabbath,* as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there [b] was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 [c] His countenance[†] was like lightning, and his raiment white as snow:

4 And [d] for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, [e] Fear not ye: for I know that ye seek Jesus, which was crucified.

REFLECTIONS UPON CHAP. XXVII.—Men, especially wicked rulers, are awfully set upon mischief. Not only commanded devotion, but even necessary sleep, must give way to it. But dreadful is the reward of treachery to Christ. And the price of blood, the horrors of conscience, and the damnation of hell, are closely linked together. Yet no alarming convictions, no pretences to piety, can restrain men abandoned to wickedness.—Dreadful from earth, from hell, from heaven, were the sufferings of our Redeemer. Hypocritical rulers, the lately extolling mob, the inwardly convinced heathen governor, the profane soldiers, concur to abuse and murder him. But, alas! at what expense of misery to themselves and posterity, for many ages, do the hardened Jews, who had witnessed his benevolent miracles, and heard his saving doctrines, cry for his blood! in the most dreadful manner they tempt him to abandon his work of redemption. But willingly and steadily he persevered in his ransoming of sinful men! Yea, the malice of the priests and elders, the treachery of Judas, the insolence and imprecations of the mob, the indulgence and obstinacy of Pilate, the insults of the soldiers, the attempt to imprison him in his grave, were all marvellously over-ruled to accomplish the oracles of God, and for the honour of Jesus, and redemption of his church. With pleasure and triumph he therefore breathed out his last. And the most honourable attestations were given to his death. Thrice happy are they who sleep in Jesus! —Them will God, through his death, bring with him, that they may be glorified together.—Stand in awe then, my soul! avoid sin, lest it bring thee to a miserable end, and entail a curse on my seed. Never value thyself on popular applause, which may so quickly be turned into contempt, malice, and murder. Let me never account anything too much to be given, or to be suffered, for the sake of my dying Redeemer. While others prefer Barabbas, let me adhere to look on and weep with him in every difficulty and danger. Let me never come down from my cross, till I can say, it is finished. And let neither death nor the grave terrify me, since Jesus the forerunner hath for me passed through and entered into his glory.—See now, my soul, the dreadful punishment, and in that the nature, of my sin. What is a drowned world, a burning Sodom, a plagued Egypt, an opened hell, in comparison of the Son of God accursed—troubled in spirit, till he knew not what to say—amazed and very heavy—sorrowful, even unto death—in an agony, sweating great drops of blood—tormented and insulted by men—harassed by devils—deserted by God—groaning and giving up the ghost, under the weight of infinite wrath!——Listen, O my soul, how, by every debasement, every strait, every labour, every reproach, every wound, every groan, every tear, every drop of blood, Jesus charges me to come to him, that I may have life. Behold how my debt is paid, my happiness purchased, my peace with God procured and confirmed, and my



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6 He is not here: [f]for he is risen, as he said. Come, see the place where the Lord lay.

7 And [g]go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 [h]And they departed quickly from the sepulchre with fear and great joy,* and did run to bring his disciples word.

9 ¶ [i]And as they went to tell his disciples, behold, Jesus met them, saying, All hail.† And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, [k]Be not afraid: [l]go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now, when they were going, behold, [‡]some of the watch came into the city, and showed unto the chief priests all the things that were done.

12 And [m]when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

A. M. cir. 4027.
A. D. cir. 33.

*f* John 2. 19. ch. 12. 40. & 16. 21. & 17. 23. & 20. 19.

*g* Ch. 26. 32. Mark 14. 28. & 16. 7. John 21. 1. Acts 1. 3. & 10. 41. & 13. 31. 1 Cor. 15. 5. ver. 10.

*h* Eccl. 8. 10. Rom. 12. 11. Ezra 3. 12, 13. John 16. 20, 22. & 20. 20. Ps. 2. 11.

* *With fear and great joy.*—The emotions of the human mind are often of a very mixed character—of which this verse presents a very striking example.—Ed.

*i* Is. 64. 5. Ps. 19. 11. Mark 16. 9. John 20. 14, 16. Song 3. 4.

† "*All hail!*"—"Hail," in Saxon, was used to signify health, prosperity, and every kind of blessing and good. "All hail!" means, therefore, All health, &c., be to you!—Ed.

*k* Is. 41. 10, 14. & 43. 3, 4. Rev. 1. 17, 18. Mark 5. 36.

*l* Judg. 10. 16. Hos. 11. 8. Ps. 103. 8—13. Heb. 2. 11, 12. ch. 12. 19, 50. John 20. 17.

‡ Being terrified by the earthquake.

*m* Ps. 2. 1—6. & 64. 2. ch. 26. 3, 4.

A. M. cir. 4027.
A. D. cir. 33.

* The statement of the watch contains the proof of its own falsehood. Had they said, "some persons *unknown* have stolen him," they might have been believed. But when they charge the stealing against the disciples, and yet acknowledge they themselves were asleep when the theft was committed—they are asserting what they could not know, and are, therefore, entitled to no credence. That this falsehood was diligently disseminated, is evident from Justin Martyr. Traces of it may also be found in the Rabbinical writers.—Ed.

† *All power is given unto me*—of which he had shown specimens, upon earth, in repelling Satan, casting out demons, healing diseases, raising the dead, producing food, stilling the tempest, smiting the barren fig-tree, and convincing and converting sinners. This power was given to him as Mediator, God and man in one person, *in which character* he held it not inherently, but derivatively from the Father.—Ed.

‡ *I am with you.*—Not I *will be*, but "I *am*" with you; because, as God, all times, past, present, and to come, are alike to him.—Ed.

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.*

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All power is given unto me† in heaven and in earth.

19 Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you‡ alway, *even* unto the end of the world. Amen.

comfort enhanced! There divine righteousness is fulfilled, transgression finished, the curse exhausted, the law magnified, God reconciled, death vanquished, and hell extinguished—and all for me!

REFLECTIONS UPON CHAP. XXVIII.—Jesus, who was delivered for our offences, rises again for our justification! In the most solemn and seasonable manner JEHOVAH liberates our Surety when our debt is paid. And great earthquakes, mighty angels, risen saints, suspicious disciples, terrified soldiers, and an empty grave, are made joint witnesses of this leading article of our Christian faith. Yea, even the self-destructive lie, contrived by the Jewish rulers to refute it, indirectly confirms it. But O how great was his kindness in acknowledging those for *brethren* who had lately forsaken him, and solemnly to visit those who had so shamefully deserted, and so sinfully suspected him. Great are the joys which spring from his being; as God-man, made governor of all things in heaven and earth for the good of his church. What extending of her limits! What discipling of the Gentiles! What solemn admission of them into the family, and instruction of them in the things, of God! We have need then to hold fellowship with him in every ordinance, and obey him in every command; and even under the best ministry to try everything by his laws, and to depend on him in every circumstance for his promised presence.

## CONCLUDING REMARKS ON THE BOOK OF MATTHEW.

Matthew was early called to be a disciple and apostle. From that time forward he was a constant attendant upon our Lord; and so, amply qualified to relate "the things that he both saw and heard." The Gospel by Matthew is distinguished by the length at which he has related several of our Lord's discourses. Take as examples, the sermon on the mount, his charge to the apostles, his parabolic illustrations of the nature of his kingdom, and his prophecy concerning Jerusalem, and the judgment to come. He is also remarkable for the particularity with which he has related so many of our Lord's most wonderful replies to the cavils of his adversaries—replies in which may be found what many of the deepest reasoners of this world have sought in vain—the principle by which evidence rises above probability, and attains to certainty. This our Lord shows to be found in *uniformity*—in judging of one thing upon exactly the same principles that we judge by in another. By this he silenced the scribes, Pharisees, and Herodians—compelling them, by their judgment in their own case, either to yield to his arguments or shrink away in silence. Of this important principle of reasoning examples may be found, chap. 12. 1—5. & 15. 1—9. & 16. 1—3. & 21. 23—27. & 22. 15—22. & 41—46.

As the original purpose of the Gospel is to instruct the ignorant, and convince unbelievers, it is presented to us with all the historic evidence that entitles it to the acceptance of reasonable men. It is affirmed by competent witnesses—related with great simplicity;—and that the historians believed their own statements, their sufferings in defence of their testimony sufficiently demonstrate. Upon these grounds it was necessary the Gospel should first stand, so that no unbeliever would be able to screen his infidelity under any pretended want of ordinary historic evidence. Still, it is to be remembered, that, while this species of evidence for revelation, like the evidence for the being of a God from the light of nature and creation, is sufficient to leave men without excuse, the believer ascends to a higher ground—the prophecies fulfilled, and the miracles wrought in attestation of our Lord's commission, and the commission emanating from him to his disciples, with the promise of the Holy Spirit to "bring all things to their remembrance whatsoever he had said to them," and certainly to "guide them into all truth."

# THE GOSPEL

ACCORDING TO

# SAINT MARK.

MARK, the writer of the following gospel, is generally supposed to be the person called John, surnamed Mark, who was nephew to Barnabas (Col. iv. 10), and the son of that Mary at whose house many were assembled praying when Peter was delivered from prison (Acts xii. 12). Peter calls him "Marcus my son," most probably as Paul calls Timothy "my son in the gospel," both being spiritual children of their respective fathers in Christ. He accompanied Paul in his travels (Acts xii. 25. & xiii. 5—13. & xv. 36—41. 2 Tim. iv. 4. Phil. 24); and he is said to have been amanuensis to Peter, and to have prepared his gospel narrative under Peter's inspection, and chiefly for the use of the Gentile converts. The internal evidence of this Gospel seems to favour this statement, for many things particularly honourable to Peter are omitted, while his weaknesses and faults are minutely detailed; given, as it were, *con amore*, not with the vain ostentation of a proud humility,



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but with the inward desire to humble the sinner and exalt the Saviour. Some learned commentators have represented it as an abridgment of the larger narrative of Matthew. But though there is, doubtless, a considerable agreement, yet Mark omits many important particulars mentioned by Matthew, and adds others, dilating upon some things only cursorily noticed by Matthew, and differs from him considerably in the order of time. So that, these things considered, there can appear no reason for supposing one gospel an abridgment of the other, but that each is an independent narrative of the same events, derived from the same sources, and varying only as it pleased the Holy Spirit that the one should form a supplement or exposition to the other. That the Gospel of Mark was originally written in Greek, is the uniform voice of antiquity; though some, on the ground of a few Latin words, have supposed it originally written in Latin. But the use of a few Latin words in a Greek discourse, may be easily accounted for by the residence of Mark at Rome, and the fact of his writing for a people who generally spoke Latin, yet as generally read and understood Greek, and considered it the most efficient vehicle for public instruction. Mark, as writing more immediately for the Gentiles, omits the genealogy of our Lord, so specially recorded by Matthew and Luke; but though omitting his record as "Son of man," he opens his history with asserting him to have been "the Son of God."—Ed.

## CHAPTER I.

(1) *The appearance and preaching of John the Baptist:* 1—8. (2) *Our Lord is baptized:* 9—11. (3) *He is tempted of the devil:* 12, 13. (4) *Commences to preach and call disciples:* 14—20. (5) *Teaches in the synagogue at Capernaum, and casts out an unclean spirit:* 21—28. (6) *Heals Simon's mother-in-law and others:* 29—34. (7) *Retires to pray, and afterwards proceeds on his missionary tour through the towns, and casts out demons:* 35—40. (8) *Heals a leper:* 41—45.

A. M. cir. 4031.
A. D. cir. 27.

THE [a]beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets,[†] [b] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance[‡] [‖]for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was [c]clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway[‖] coming up out of the water, he saw the heavens [*]opened, and the Spirit like a dove[†] descending upon him.

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 ¶ And immediately the Spirit driveth him[‡] into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts;[§] and the angels ministered unto him.[‖]

14 ¶ Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 ¶ [d]Now, as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become [e]fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they [f]left their father Zebedee in the ship with the hired servants, and went after him.

21 [g] And they went into Capernaum;[*] and straightway on the sabbath-day he entered into the synagogue, and taught.

22 [h] And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 ¶ [i] And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, [k] Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, [†]the Holy One of God.[†]

25 And Jesus [m] rebuked him, saying, Hold thy peace, and come out of him.

26 [n] And when the unclean spirit had torn him,[‡] and cried with a loud voice, he came out of him.

27 [o] And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 [p] And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ [q] And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; [r] and immediately the fever left her, and she [s] ministered unto them.

32 ¶ And [t] at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

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a Mat. 11. 12. & 3. 1. & 17. 11. Luke 2. 10, 11. Is. 40. 1—11.

* *The beginning of the gospel of Jesus Christ* was the preaching of John the Baptist, calling upon men to prepare the way of JEHOVAH.—Ed.

† Instead of *prophets*, several MSS., and most of the ancient versions, read, "the prophet Isaiah."—Ed.

b Mal. 3. 1. Mat. 11. 10. Luke 7. 27.

‡ *The baptism of repentance*—because his principal topic was calling "a generation of vipers" to repent, and "flee from the wrath to come;" (see Mat. 3. 7, 8) and his chief argument to enforce attention and obedience was the doctrine of the grace of God, which proclaims to every believing, penitent sinner, remission of his sins through Jesus Christ.—Ed.

‖ Or, *unto*.

c Mat. 3. 4. 2 Kin. 1. 8. Zech. 13. 4. Lev. 11. 22.

‖ *Straightway*.—That is, "And coming up out of the water, he (John) *straightway* (immediately after) saw the Spirit descending," &c. Bloomfield, in conjunction with some very high authorities, says it was JESUS, and not JOHN, who saw the Spirit descending; but a reference to John 1. 32—34, seems to refer it unquestionably to John.—Ed.

* Or, *clouds*, or *rent*.

† *Like a dove*.—"The expression does not define the *form of appearance* (though we learn from Luke that it was in a bodily form), but the *manner of its descent*, namely, like the rapid gliding of a dove."—*Bloomfield*.

‡ *Driveth him*.—Not by force, but by spiritual impulse.—Ed.

§ *Wild beasts* are not mentioned by Matthew, for he wrote for Jews, who knew the wilderness; but they are mentioned by Mark, who wrote for Roman citizens, and to whom this circumstance would afford a striking feature in our Lord's temptation.—Ed.

‖ *The angels ministered unto him*.—Forget not this, O tempted and troubled believer! thy Lord was one hour with "the wild beasts," "the next hour "the angels" were with him! Battles, like Paul, thou mayest have with beasts at Ephesus; but glory, like the Lord, thou shalt have in heaven!—Ed.

d Mat. 4. 18—22. Luke 5. 1—11. John 1. 35—44.

e Mat. 4. 19. Luke 5. 10. Heb. 2. 3. Eph. 2. 20. Acts 2. 4—42. & 4. 4, &c.

f Mat. 10. 37. ch. 10. 29.

g Mat. 4. 13, 22. Luke 4. 16, 31. & 13. 10. Acts 13. 14, 27, 44. & 15. 21. & 17. 2. & 18. 4.

* cir. 30.

h Mat. 7. 28, 29. & 13. 54. & 22. 33. ch. 11. 18. Luke 4. 32. & 7. 16. & 20. 2.

i Luke 4. 33—37. 1 John 5. 19.

k Luke 4. 41. Mat. 8. 29. ver. 34. ch. 5. 7.

l Ps. 16. 10. Acts 2. 31. & 4. 27. Dan. 9. 24. Luke 1. 35.

† *The Holy One of God*.—By this title and acknowledgment, the unclean spirit sought to discredit our Lord, as if he and that spirit were acquaintances. Our Lord casts him out, to show his mercy to the sufferer, and his power over the tormentor.—Ed.

m Ver. 34. Luke 4. 41. ch. 3. 11, 12. Ps. 50. 16.

n ch. 9. 20, 26. Luke 9. 39, 42. & 11. 22.

‡ *Torn him*.—Rather, "convulsed him."—Ed.

o Mat. 12. 23. & 9. 33. ch. 7. 37. & 9. 26.

p Mic. 5. 4. Is. 52. 13. Song 1. 3. Mat. 4. 23. & 9. 31. Luke 5. 15, 17.

q Mat. 8. 14, 15. Luke 4. 38, 39.

r Ex. 15. 26. Ps. 103. 3. & 147. 3.

s Ps. 103. 1, 2. & 116. 12. 2 Cor. 5. 14. Luke 8. 3.

t Ver. 21. ch. 3. 2. & 14. 1. Mat. 8. 16, 17. Luke 4. 40, 41. Gen. 46. 10. Is. 53. 4, 5.



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33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases,[*] and cast out many devils; [u]and suffered not the devils [†]to speak, because they knew him.[‡]

35 ¶ And [x]in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, [y]All *men* seek for thee.

38 And he said unto them, [z]Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and [a]cast out devils.

40 ¶ [b]And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, [c]If thou wilt, thou canst make me clean.

41 And Jesus, [d]moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, [e]immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, [f]See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 [g]But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

A. M. cir. 4034.
A. D. cir. 30.

[*] This verse affords the most decided evidence of the evangelical distinction between ordinary sickness and demoniacal possession.—Ed.

[u] Ch. 3 12. *ver.* 23. Ps. 50. 16. Acts 16. 17, 18.

[†] Or, *to say that they knew him.*

[‡] *Because they knew him,* and would, therefore, address him as Messiah, "the Holy One of God;" a title whereby prejudice would be excited (see Luke 4. 41,) before he had time to establish his claims to that character, and an evidence from which a charge would arise accusing him of a league with demons, because he received their testimony.—*Note.* While Christians should never court persecution, or an ill name, from unbelievers, nor reject either kindness or a good name, if unbelievers are inclined to give them; yet let them beware lest the desire of popularity, or the fear of censure, should lead them into any sacrifice of principle; and rather let them reject a good name, than defile a pure conscience.—Ed.

[x] Luke 4. 42—45. Eccl. 9. 10. John 4. 34. Heb. 5. 7. Ps. 108. 4.

[y] Zec. 11. 11. Mat. 4. 25. ver. 5. John 3. 26. & 12. 19.

[z] Luke 4. 43. John 16. 28. Is. 61. 1—3. & 42. 1—7. & 49. 1—3. & 50. 4.

[a] 1 John 3. 8. Gen. 3. 15. ver. 26. ch. 3. 9. & 7. 30.

[b] Mat. 8. 1—4. & 11. 5. & 7. 7. Luke 5. 12—15. & 10. 1—13.

[c] Gen. 18. 14. Jer. 32. 17. Is. 63. 1. Lev. 13. 46.

[d] Mat. 9. 36. Heb. 4. 15. & 2. 17. Hos. 11. 8. Jer. 31. 18—20.

[e] Ver. 31. ch. 3. 29. Mat. 15. 28. John 4. 50, 53. Luke 17. 12—14.

[f] Mat. 8. 4. & 17. 9. Lev. xiii, xiv. ch. 5. 43. Luke 17. 14.

[g] Luke 5. 15. Mat. 4. 24. & 9. 26. & 14. 35. & 17. 14.

## CHAPTER II.

(1) *Jesus heals a paralytic, and confounds the scribes:* 1—12. (2) *He teaches the people—calls Matthew, and answers the Pharisees:* 13—17. (3) *Explains the doctrine of fasting:* 18—22. (4) *Defends his disciples from the charge of sabbath-breaking, when compelled by hunger:* 23—28.

A. M. cir. 4035.
A. D. cir. 31.

AND [a]again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 [b]And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and [c]he preached the word unto them.

a Mat. 9. 1—8. Luke 5. 18—26. Acts 28. 17.

b Gen. 40. 10. Is. 46. 23. ch. 1. 33, 45.

c Ch. 1. 14. Luke 8. 1. Eph. 2. 17. Heb. 2. 3. Mat. 11. 5. & Is. 61. 1—3. John 8. 12. & 12. 35.

A. M. cir. 4033.
A. D. cir. 31.

3 ¶ And they come unto him, bringing one [d]sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the [*]roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus [f]saw their faith, he said unto the sick of the palsy, [g]Son, thy sins be forgiven[†] thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 [h]Why doth this *man* thus speak blasphemies? [i]who can forgive sins but God only?

8 And immediately when Jesus [k]perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that [l]the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 [m]I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; [n]insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea-side; and all [o]the multitude resorted unto him, and he taught them.

14 [p]And as he passed by, he saw Levi the *son* of Alpheus sitting [‡]at the receipt of custom, and said unto him, Follow me. And he arose, and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house, [q]many publicans and sinners[§] sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, [r]How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, [s]They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 ¶ [t]And the disciples of John and of the Pharisees used to fast: and they come and say unto

d Deut. 28. 15, 22. ver. 10. John 5. 14. & 9. 2, 3. 1 Cor. 11. 30. Jam. 5. 15.

e Flat roof. Deut. 22. 8. 2 Sam. 11. 2. Jer. 19. 13. Mat. 10. 27. Acts 10. 9. Luke 5. 19.

* *Uncovered the roof.*—They ascended by the outer stair, and came over the place where they knew or believed Jesus was. They then broke up the flat covering of the roof, and let down the sick man by cords attached to the four corners of the carpet or mat, which, according to Eastern custom, constituted his bed.—*Note,* There is an expressive proverb: "Wherever there is a *will* there is a *way*;" of which the faith of these friends affords a beautiful example. "Go thou" to thy friend, diseased in spirit, "and do likewise." Send him to Jesus by the word of truth, if he will go; and if he will not, bear him to the Great Physician in the prayer of faith.—Ed.

f Gen. 22. 12. John 2. 23. & 21. 17. Heb. 4. 13. Rev. 2. 23. Jer. 17. 10.

g Mat. 9. 2. Acts 5. 31. Is. 53. 11. & 44. 22. & 38. 17. John 5. 14. Ps. 103. 3. John 5. 14.

† *Thy sins be forgiven.* — "*Are* forgiven"—affirmation, not a command.—Ed.

h Mat. 9. 3. & 26. 65. John 5. 18. & 10. 33, 36.

i Job 14. 4. Is. 43. 25. & 44. 22. Ps. 130. 4. Rom. 8. 33.

k 1 Sam. 16. 7. 1 Chr. 28. 17. Ps. 7. 9. & 139. 1—4. ver. 8. Jer. 17. 10. John 2. 24, 25. & 21. 17. & 6. 64. Heb. 4. 13. Rev. 2. 23.

l Dan. 7. 13. Ps. 80. 17. Zec. 13. 7. Mat. 16. 13. Rev. 1. 13. 1 Tim. 1. 15, 16. & 2. 5. & 3. 16. John 17. 2. & 5. 22, 23. Is. 53. 11.

m Gen. 1. 3. ch. 1. 41. Ps. 33. 9. John 6. 63. & 5. 8.

n Mat. 9. 8. 33. & 12. 23. ch. 1. 27. Ps. 8. 1—3. Luke 5. 26. & 7. 16.

o John 7. 46. 1 Cor. 1. 24. Prov. 1. 20—22. Mat. 22. 9. Zec. 11. 7, 11.

p Luke 5. 27—32. Mat. 9. 9—13.

‡ Or, *at the place where the custom was received.*

q Luke 7. 29, 30. & xv. Mat. 21. 31, 32. & 8. 11, 12.

§ *Sinners.*—All men are sinners.—Who, then, were these? Persons who had violated some law of Moses, or tradition of the elders; or who, being Jews, had been guilty of some conformity to heathenism, and who either neglected or refused to offer the ceremonial expiation, and were, probably, expelled from the synagogues, and in a state of public excommunication. See John 9. 22, 34. & 16. 2.—Ed.

r Mat. 12. 17, Luke 5. 29. & 15. 1, 2. & 19. 7. & 18. 9—14. Is 53. 5. Acts 10. 28.

s Mat. 1. 21. & 9. 12, 13. & 18. 11. Luke 5. 31, 32. Is. 53. 7. & 1. 18. Hos. 13. 9. 1 Tim. 1. 15, 16. Rom. 3. 5, 8.

t Mat. 9. 14—17. Luke 5. 33—39.

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Reflections upon Chap. I.—John delightfully, but humbly, prepares the way that grace and truth may come through our incarnate God. But the greatest of ministers are but emptiness and nothing if compared with their divine Master. When multitudes attend their ministrations, all must issue in repentance towards God, and faith towards our Lord Jesus Christ. And highly criminal is our unbelief of the gospel, which has been attested by concurrent reports of inspired evangelists, by the sermons of John and of Jesus, by victories over devils, the approbation of angels, by Jehovah's testimony from heaven, by the Spirit's descent, and by miracles unnumbered. O what do I owe to Christ! If I am accepted of God, it is in him: if I receive the Spirit, it is through him:—if I am tempted as a Christian, it is in conformity to him:—if I resist the devil, and he flee from me, it is through his having been tempted, that he might succour them that are tempted:—if angels minister to me, it is at his command and for his sake:—if I am called or qualified as a Christian or minister, it is by him:—if I am delivered from diseases or devils, I owe all to him:—Let me then never act the part of a devil in asking,—what have I to do with him? And if I have experienced his grace, let me gratefully employ all that I have in his service and praise.



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him, [a] Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the [x] bride-chamber fast while the [y] bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20 But the days will come, when the bridegroom [z] shall be taken away from them, and then [a] shall they fast in those days.

21 No man also seweth a piece of [*] new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.[†]

23 ¶ [b] And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, [c] why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read [d] what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of [*] Abiathar[‡] the high priest, and did eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, [f] The sabbath was made for man, and not man for the sabbath:

28 [g] Therefore the Son of man is Lord also of the sabbath.

A. M. cir. 4035.
A. D. cir. 31.

[a] Rom. 10. 2. Luke 18. 12. Mat. 6. 16.

[x] Song 1. 4, 17. Is. 26. 20. Mat. 25. 10.

[y] Messiah. Mat. 25. 1—10. John 3. 29. Rev. 19. 7, 9. Song 1. 4. & 2. 3—5. & 3. 4, 11. & 7. 8. & 8. 5, 6.

[z] Zec. 13. 7. John 7. 33, 34. & 12. 8, 35. & 13. 33. & 14. 2, 19. & 16. 7. & 17. 11, 12. Acts 1. 9. & 3. 21.

[a] Acts 1. 14. & 13. 2, 3. & 14. 23. 1 Cor. 7. 5. 2 Cor. 11. 27. Zec. 12. 10—14.

[*] Or, raw, or unwrought.

† By the parable of "new cloth," and "new wine," our Lord illustrates the necessity of suiting his doctrine and requirements to the weak state of his disciples (see John 16. 12), whom he compares to the "old cloth," and "old bottles." In the same spirit Paul says to the Corinthians, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able," 1 Cor. 3. 2. Even so, the Lord seldom tries a young convert, or an infant church, by the test of persecution; but when they have ceased to be children, it often pleases him to call them to the duties and endurance of men.—Ed.

[b] Mat. 12. 1—8. Luke 6. 1—5. Deut. 23. 24, 25.

[c] Mat. 23. 23, 24. & 7. 5. Ex. 20. 10. & 31. 15. & 35. 2. Num. 15. 32—36.

[d] 1 Sam. 21. 3—6.

[e] 1 Sam. 21. 1. & 22. 20. 2 Sam. 8. 17. 1 Kin. 1. 7. & 2. 26, 27.

‡ As this occurred, not in the high priesthood of Abiathar, but of his father Ahimelech, "Abiathar" has been considered the error of a transcriber, or a second name of Ahimelech. The first supposition is utterly unsupported by authority of MSS.; the second is unnecessary; for the transaction literally occurred "in the days of Abiathar (who became) the high priest." 1 Sam. 22. 20—23.—Ed.

[f] 1 Cor. 3. 22. Ex. 23. 12. Deut. 5. 14. ver. 23.

§ Christ may permit it to be used for their good. ch. 2. 4. Luke 13. 16. John 5. 9. & 9. 14.

A. M. cir. 4035.
A. D. cir. 31.

* *L. had round about on, on with anger, being, grieved.*—The word ὀργὴ does not necessarily signify *anger*, but any commotion of the mind. The first feeling of our Lord was grief for the calamities he foresaw as the natural and inevitable consequence of that hardness of heart. The second, that emotion of dissatisfaction with which a holy mind, the image of a holy God, must always regard sin, the common enemy both of God and man.—Ed.

† He withdrew to the sea-side, for the more convenient means of teaching the multitude (ver. 9) and that he might have ready means of escaping from the machinations of the Pharisees and Herodians; but he must still have remained somewhere near Capernaum (ch. 2. 1), on the north-west, for when he and his disciples removed, they came over unto the other side, into the country of the Gadarenes" (ch. 4. 1), which lay on the south-east of the sea of Galilee.—Ed.

‡ *When they saw him*, — through the eyes of those they had possessed,—*fell down*, in the persons of the possessed, whom they governed at their will.—Ed.

§ The testimony of the unclean spirits was not intended to advance the claims of Jesus, but to throw discredit upon them; therefore, he "straitly charges them" not to bear witness for him.—Ed.

‖ *Ordained.*—"Chose, constituted, appointed." — *Bloomfield.* — Ed.

* From time to time, there have arisen in the church, men who undervalue, and hold almost as a thing of nought, the preaching of the gospel; and who place justification and growth in grace mainly, if not altogether, in baptism and the Lord's Supper. Not so judged Christ; but when he ordained his apostles he "sent them forth to preach."—Ed.

† As there is nothing in the writings of James or John figuratively resembling thunder, the meaning of this surname has been matter of question. But is "the son of thunder" necessarily a loud noise? Is it not, more probably the summer shower?—the refreshing rain (see 1 Sam. 12. 17. Job 28. 26. Ps. 77. 17, 18) that usually follows thunder? If this be the meaning of the name, its application both to James and John, or rather to their writings and labours in the church, it will not be difficult to discover.—Ed.

‡ Or, home.

* Or, kinsmen. John 7. 3—10.

§ They do not mean to say, "he is mad," but he is transported with zeal overmuch, so that he will kill himself by want of rest and food —a testimony to his unexampled faithfulness, not an impeachment of his sanity.—Ed.

## CHAPTER III.

(1) *The Lord heals a withered hand, and many other diseases:* 1—12. (2) *Ordains twelve apostles:* 13—21. (3) *The scribes attribute his miracles to Beelzebub, whereupon the Lord denounces blasphemy against the Holy Ghost:* 22—30. (4) *Who are the Lord's relatives:* 31—35.

AND [a] he entered again into the synagogue; and there was a man there which had a withered* hand.

2 [b] And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, [c] Stand forth.

4 And he saith unto them, [d] Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

A. M. cir. 4035.
A. D. cir. 31.

[a] Mat. 12. 9—14. Luke 6. 6—11.

* *Withered.* — The exact nature of this disease is unknown; it means, most probably, paralytic, powerless.—Ed.

[b] Ps. 37. 32. & 56. 12. Luke 11. 53, 54. & 13. 14. & 14. 1. & 20. 20. John 9. 16.

[c] Dan. 6. 10. Phil. 1. 14.

[d] Ch. 2. 27, 28. Luke 13. 14—17. & 14. 3—6.

5 And when he had looked round about on them with anger, being grieved* for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 ¶ And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea:† and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him:

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him,‡ fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.§

13 ¶ And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained‖ twelve, that they should be with him, and that he might send them forth to preach,*

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder,)†

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went‡ into an house.

20 ¶ And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his* friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.§

22 ¶ And the scribes which came down

Reflections upon Chap. II.—Let me always attend Jesus' ordinances, that I may honour him and receive his blessing, that he may speak to my heart, give me the faith which he will approve, forgive my sins, and heal my plagues. And let no impediment hinder me from his grace. While proud sinners are ever rejecting against him, to their own destruction, it becomes me to esteem, receive, admire, and honour him, to my eternal salvation. And if he call me to himself by his grace, diligently should I exert all my influence in bringing others along with me. Sinners, *as such*, he came to save: sinners, as such, he calls in his gospel: and him that cometh unto him, he will in no wise cast out. The more sinful and wretched I feel myself to be, the more evident is my gospel right to receive the Redeemer, who came to seek and to save *that which is lost*. No publican nor sinner is too bad for him to save, or too obstinate for him to conquer. And he does, and must, seek us before we seek him. Wisely he connects every duty with its proper season, and proportions his people's services to their ability. Let then his word be my rule, and his authority my obligation, in observing his sabbaths and ordinances: and let his grace make me prize his service, since all is designed for my profit.



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from Jerusalem said, [f] He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in [g] parables, [h] How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can [i] enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 [k] Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 [l] Because they said, He hath an unclean spirit.

31 ¶ [m] There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, [n] thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, [o] Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

A. M. cir. 4033.
A. D. cir. 31.

f Mat. 9. 34. & 10. 25. & 12. 24. Luke 11. 15. John 7. 20. & 8. 48, 52. & 10. 20. Ps. 22. 6. & 69. 20.

g Ps. 49. 4. Mat. 13. 3, 10—35, &c.

h Mat. 12. 25—30. Luke 11. 17—22. What tends to ruin Satan's kingdom can never be from him as the author.

i Is. 49. 24—26. Mat. 12. 29. Luke 11. 21. Eph. 6. 12. John 16. 11. 1 John 3. 8. Gen. 3. 15.

k Mat. 12. 31, 32. & 11. 19. & 13. 55. Luke 12. 10. 1 Sam. 2. 25. John 7. 12, 15. Heb. 6. 4—8. & 10. 26—31. 1 John 5. 16. 2 Thes. 1. 9.

l Ver. 22. Mat. 9. 34. & 10. 25. & 12. 24. Luke 11. 15. John 7. 20. & 8. 48, 52. & 10. 20.

m Mat. 12. 46—50. Luke 8. 19—21.

n Mat. 13. 55. ch. 6. 3. John 7. 3, 5. Deut. 33. 9.

o Luke 8. 21. Mat. 12. 49, 50. & 25. 40, 45. Song 3. 11. & 4. 8—10. & 5. 2. Ps. 22. 22. Heb. 2. 11, 12. John 15. 14. Hosea. 2. 23.

## CHAPTER IV.

(1) *The parable of the sower:* 1—20. (2) *The use of light:* 21—25. (3) *The secret growth of seed:* 26—29. (4) *The parable of the mustard-seed:* 30—34. (5) *Jesus stills a storm:* 35—41.

AND [a] he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things [b] by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out [*] a sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

A. M. cir. 4033.
A. D. cir. 31.

a Mat. 13. 11—23. Luke 8. 4—15.

b Mat. xiii. & 12. 43—45. & 13. 23—34. & 20. 1—15. & 21. 28—44. & 22. 1—14. & 24. 43—51. & 25. 1—30. Luke xiii—xix.

* (Christ is the sower; his gospel truths the seed; careless hearers the way-side; Satan and his agents the fowls; professors affected, but not changed in heart, the stony ground; trouble and persecution the scorching sun; carnal cares the thorns; renewed hearts the good ground; their different degrees of grace and good works, their fruit &c.

A. M. cir. 4033.
A. D. cir. 31.

c Mat. 11. 15. & 13. 9. Luke 8. 8. & 9. 44. Is. 55. 3. Ps. 50. 7. Rev. 2. 7, 11, 17, 29. & 3. 5, 13, 22.

d Mat. 13. 10. Luke 8. 10. Prov. 4. 7. & 2. 1—7. & 13. 20.

e 1 Cor. 5. 12. Col. 4. 5. 1 Thes. 4. 12. 1 Tim. 3. 7.

e *Them that are without.*—Those who have not entered by faith into any of the courts of God's house—neither of the Gentiles nor of the Jews—who are characterized by our Lord himself (Rev. 22. 15) as "dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie."—Ed.

f Mat. 13. 14, 15. Luke 8. 10. John 12. 37—41. Acts 28. 25—27. Rom. 11. 8. Is. 6. 9, 10. & 44. 18. Jer. 5. 21.

† The meaning may be stated thus: "To the children of this world all things are delivered in parables, with the intent that (as the prophet says) since they have eyes to see, and ears to hear, yet perversely refuse to see the signs of the times, or the finger of God in my miracles, with the one—or to hear the prophets, or my holy doctrines, with the other—they, as a just punishment for their sin, may neither hear nor understand, nor receive forgiveness. Is then the gospel so preached, that it is hid from any? Mark it, "ye despisers, and wonder, and perish." (Acts 13. 41.) "If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ should shine unto them," (2 Cor. 4. 4). Yea "this is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds be reproved." John 3. 19, 20.—Ed.

g 1 Cor. 2. 1, 2. Heb. 5. 12, 13. Mat. 15. 16. & 16. 6, 9. 2 Cor. 13. 5.

h Mat. 13. 37. ch. 1. 14. Luke 8. 1. Eph. 5. 8. 1 Pet. 1. 23, 25.

i Is. 6, 9, 10. & 53. 1. Luke 8. 12. Mat. 20. 16. & 22. 14.

k Job 1. 6. 1 Pet. 5. 8. 2 Cor. 2. 11. & 4. 3, 4.

l Mat. 13. 20, 21. Luke 8. 13. Is. 58. 2. Ezek. 33. 31, 32. ch. 6. 20. John 5. 35. Acts 8. 13.

m Ver. 5. Job 19. 28. & 27. 10. John 15. 2—6. 2 Tim. 1. 15. & 4. 10. Gal. 6. 12. Mat. 11. 6. Song 1. 5, 6.

n Mat. 13. 22. & 19. 23. Luke 8. 14. & 21. 34. Prov. 23. 5. 1 Tim. 6. 9, 10, 17. Jer. 4. 3.

o Luke 8. 15. John 15. 4, 5. 2 Cor. 5. 17. Rom. 7. 4. Gal. 5. 22, 23. 2 Pet. 1. 4—9. Col. 1. 6—11. & 2. 2. Gen. 26. 12.

† *Under a bed*—Rather, a couch, not unlike a modern sofa, with a cavity beneath more than sufficient to receive a candelabrum; and which, as appears from the authorities cited by Wetstein, was frequently used by the ancients as a general repository, answering to a modern buffet or cupboard.—Ed.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, [c] He that hath ears to hear, let him hear.

10 ¶ And [d] when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them [e] that are without," all *these* things are done in parables:

12 [f] That seeing they may see, and not perceive;† and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, [g] Know ye not this parable? and how then will ye know all parables?

14 ¶ [h] The sower soweth the word.

15 And these are [i] they by the way-side, where the word is sown; but when they have heard, [k] Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are [l] they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And [m] have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And [n] these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And [o] these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed?† and not to be set on a candlestick?

REFLECTIONS UPON CHAP. III.—Attendance on Christ for his healing power and grace, is always hopeful. No day is unseasonable for works of mercy, especially in dealing with him. And if he order us to give dead hearts, or stretch out withered hands, himself must afford the ability. The most earnest gospel calls are in vain without the effectual power of his grace. Many, alas, by their obstinacy and hardness of heart, provoke his grief and indignation, and return him hatred, murder, and blasphemy, for his kindness!—and men deny and abuse him whom even devils confess and obey! But it is highly absurd to pretend his connexion with Satan, when their interests are so evidently contrary. And dreadful is that presumption which leads to the unpardonable sin. Professors should carefully avoid this infallible cause of damnation. Very honourable is a spiritual relation to Christ, and an active faithfulness in his service. If then he sovereignly call me to his work, let no censures of men deter, or importunity of friends divert me from it.



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22 [p] For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 [q] If any man have ears to hear, let him hear.

24 And he saith unto them, [r] Take heed what ye hear: [s] with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 [t] For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the [u] kingdom of God, as if a man should cast [x] seed into the ground;

27 And should sleep, and rise night and day, and the seed should [y] spring and grow up, he knoweth not how.*

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But [z] when the fruit is [†] brought forth, immediately [a] he putteth in the sickle, because the harvest is come.

30 ¶ And he said, [b] Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it [c] groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 [d] And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But [e] without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ¶ [f] And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him [‡] even as he was in the ship. And there were also with him other little ships.

37 [g] And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.[§]

A. M. cir. 4030.
A. D. cir. 31.

[p] Mat. 10. 26, 27. Luke 12. 2, 3. Acts 4. 20. 1 John 1. 1—3. Job 12. 22, & 6. 10. Ps. 90. 9, 10.

[q] Deut. 29. 4. ver. 9.

[r] Acts 17. 11. 1 John 4. 1. Luke 9. 44. Prov. 19. 27.

[s] Mat. 7. 2. Luke 6. 38. 2 Cor. 9. 6.

[t] Mat. 13. 12, & 25. 29. Luke 8. 18, & 19. 26. John 15. 2. Rev. 22. 12. Ezek. 46. 16, 17.

[u] Mat. 3. 2, & 4. 17, & 13. 24—34.

[x] Ch. 1. 16. Luke 8. 5. 1 Pet. 1. 23, 25. Ver. 14. 1 John 3. 9, & 5. 18.

[y] Ps. 1. 3, & 92. 13, 14. Prov. 4. 18. Joh 17. 9. 2 Pet. 3. 18. 2 Cor. 3. 18, & 4. 16.

* The end of this parable is to show that when our Lord should have preached and confirmed his gospel, by his resurrection and the outpouring of his Spirit, he would then be received into heaven, and seem to leave the word to the mere impulse of natural causes—that is, to the judgment, liberality, effort, zeal—yea, to the very conflagrations jealousies, and passions of men—yet during all this time, would be watching over his field with the eye of the skilful husbandman, and would cut down and gather it the moment it became ripe for the harvest either of life or condemnation.—Ed.

[z] Eph. 4. 13. 2 Tim. 4. 7, 8.

† Or, *ripe*.

[a] Mat. 13. 30, 39. Is. 57. 1, 2, & 51. 11.

[b] Mat. 13. 31, 32. Is. 2. 2, 3. Mic. 4. 1, 2. Luke 13. 18, 19. Ps. 72. 16—18, & 22. 27—31, & lxxii, lxvii, lxxxvii, xlv, xlvii.

[c] Gen. 22. 17, 18. Is. xxxv, also, lx, lv, lx, lxi, Zec. 2. 11, & 8. 20—23, & xiv. Mal. 1. 11. Mat. 8. 11, & 28. 18, 20. ch. 16. 15. Acts ii—xix. Rom. ix. Rev. 11. 15. Ps. 80, 8—11.

[d] Mat. 13. 34, 35. 1 Cor. 2. 1, 2. Heb. 5. 11, 12. John 16. 12.

[e] Ver. 11. Luke 24. 27, 45.

[f] Mat. 8. 18, 23. Luke 8. 22. ch. 3. 9. Is. 42. 4.

‡ In the ship from which he had taught.

[g] Mat. 8. 24—27. Luke 8. 23—25.

§ *It was now full.*—From this circumstance it appears the vessel had no deck, and was divided into two distinct compartments—the forward division being filled with water, while the after division being still empty, preserved the whole from sinking.—Ed.

A. M. cir. 4030.
A. D. cir. 31.

[h] *On a pillow.*—Rather, "*On the pillow*"—supposed to be a stuffed leather cushion. But from the manner in which the seamen of every grade, and of every land, give names to the different parts of their vessels, it seems most probable that this pillow was merely a part of the wooden seat surrounding the stern of the boat, where, as the most convenient for passengers, our Lord lay asleep.—Ed.

[h] Mat. 27. 8, 10. John 20. 17. 2 Cor. 14. 11, & 20. 12. Ps. 6. 3, 4, & 69. 1, 2, & 130. 1, 2. Is. 63. 15.

† "Hush! be still."—Ed.

38 And he was in the hinder part of the ship, asleep on a pillow:[h] and they awake him, and say unto him, [h] Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace,† be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

## CHAPTER V.

(1) *The Lord casts out Legion:* 1—12. (2) *Permits them to enter a herd of swine:* 13—24. (3) *He heals a woman:* 25—34. (4) *Raises Jairus' daughter:* 35—43.

A. M. cir. 4035.
A. D. cir. 31.

AND they came over unto the other side of the sea, into the country of the Gadarenes.*

2 And when he was come out of the ship, immediately there [a] met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs;† and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains,‡ and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* ‖ Legion: for we are many.§

10 And he besought him much that he would not send them away out of the country.*

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

* These people were so called from Gadara, a city in the half-tribe of Manasseh, about six miles south-east of the sea of Galilee. It was one of the cities called Decapolis, and much celebrated for its hot baths. It was taken by Vespasian, and, after sustaining all the horrors of a siege, was laid in ashes—an awful retribution for the rejection of the Saviour (ver. 17). It was situated near to the city of Gergesa—whence the same country is also called the land of the Gergesenes.—Ed.

[a] 1 John 2. 8. Rom. 16. 20. ch. 3. 27. 2 Pet. 2. 4. Jude 6. Rev. 20. 1, 2.

† The tombs of the East are often roomy and ornamented caves cut in the faces of rocks, or builded on the surface of the earth with stone. That in ancient times they were often used as dwelling-houses, is recorded in Diogenes Laërtius, ix. 38; and, in modern times, the subterraneous tombs of Egypt are often so occupied by the Arabs.—Ed.

‡ *Fetters and chains.*—In the original the one signifies binding for the feet, the second, for the hands.—Ed.

§ About 6000 or 7000.

‖ *My name—for we are many.*—By these two phrases it appears that there was one chief, with numerous attendants, as wicked, but less powerful than himself.—Ed.

* *Out of the country.*—What preference the demons might have for one locality above another, we cannot tell; but certainly as wicked men (imbodied spirits) have such preferences for gratification of their appetites, there can be no reason assigned why disimbodied spirits should not have a similar preference for indulgence of their wicked propensities.—Ed.

EXPLANATORY NOTES. CHAP. IV.—Ver. 26—29. As Mark very commonly relates the same facts as Matthew, so this is the only parable which Mark relates that is not mentioned by Matthew. The scope of it is to show, that the gospel, being once published in the world in a gradual and mysterious manner, should produce a large church therein before the end of time;—and that a vital principle of grace, being once planted in a soul, gradually and insensibly increases in strength, vigour, and appearance, and in fruits of holiness, which shall be graciously rewarded in the day of judgment.

REFLECTIONS UPON CHAP. IV.—Alas, that so much of God's truth should be sown in our world to so little purpose! Unfruitful hearers of the gospel are everywhere numerous: and they who mix faith with the word, to the salvation and sanctification of their souls, are, alas, very few! There is great need therefore to watch carefully against Satan, and the snares which arise from the pleasures, cares, and terrors of this world. Diligently should we consider how and what we hear; and look well to our hearts, that they be truly sincere and upright, yea, look upward for God's grace, to render us fruitful in works of righteousness. Thrice happy is it to be the distinguished objects of Jesus' love, to know the secrets of his covenant, and to be made careful improvers of whatever gifts or graces he hath given us, that we may abound therein! His work in his church, and in every renewed heart, shall indeed be preserved, gradually increased, and at last perfected. In every storm his presence secures the safety of his church, and his word can silence all our fears and troubles. And while he remains the mighty God and Prince of Peace, we need never doubt either of his power or will to save to the uttermost.



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13 And forthwith Jesus [b]gave them leave. And the unclean spirits went out, and entered into the swine: and the herd [c]ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 [d]And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him [e]that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 [f]And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil [g]prayed him that he might be with him.

19 Howbeit Jesus suffered him not,* but saith unto him, [h]Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in [†]Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, [‡]much people gathered unto him; and he was nigh unto the sea.

22 [k]And, behold, there cometh one of the rulers of the synagogue,[‡] Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, [l]My little daughter lieth at the point of death: [m]*I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; [n]and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an [p]issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was [p]nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and [q]touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt[§] in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that [r]virtue[‖] had gone out of him, turned him about in the press, and said, Who touched my clothes?[¶]

A. M. cir. 4035.
A. D. cir. 31.

b Mat. 8. 32. Luke 8. 32. 34. 1 Kin. 22. 22. Job 1. 12. & 2. 6. Rev. 20. 7.

c John 8. 44. 1 Pet. 5. 8.

d Mat. 8. 33. Luke 8. 34—36. John 10. 12, 13.

e Is. 49. 24—26. 1 John 3. 8. Rom. 16. 20. Luke 8. 35, 36. Mat. 5. 34.

f Deut. 5. 25. Luke 8. 37. & 5. 8. Mat. 8. 34. 1 Kin. 17. 18. Gen. 25. 34. Acts 16. 39. Job 21. 14, 15. 1 Cor. 2. 14, 15. ver. 7. ch. 1. 24.

g Luke 8. 38, 39. & 23. 42. Ps. 106. 12. & 16. 1. & 22. 19—22.

* The Gadarenes being unwilling to let Christ remain among them, he commissions the demoniac he had healed to be the witness of his power and his mercy.—*Note.* While no man should boast of himself, it is the duty of every sinner whom Jesus has "plucked as a brand out of the burning," to attest, and especially to his own friends and countrymen, what God has done for his soul.—Ed.

h Ps. 50. 14. & cili—cviii, cxiii, cxvi, cxix. John 4. 29, 39. Is. 63. 7—13. & 30. 9—20. Jonah 2. 1—10.

† A country on the east of the sea of Galilee.

i Mat. 9. 1. Luke 8. 40. ch. 1. 45. Gen. 49. 10.

k Mat. 9. 18—26. Luke 8. 41—56. & 13. 14. Acts 13. 15.

‡ *Of the synagogue* at Capernaum, to which he had now returned. See chap. 2. 1. & 3. 1.—Ed.

l Ezek. 16. 4. Job 30. 23. Heb. 2. 27.

m Mat. 8. 15. John 4. 47, 49, 50. ch. 6. 5, 6.

n John 4. 40. & 11. 45, 7. Mat. 8. 1, 18. & 13. 2. & 4. 23—25. & 12. 15.

o Lev. 15. 25. John 5. 5. Luke 8. 43—46.

p Jeriah 1. 13. Ps. 108. 12.

q Ex. 15. 26. Ps. 147 3. Mal. 4. 2. 2 Kin. 13. 21. ch. 5. 56. Acts 5. 15. & 19. 12. John 14. 12.

§ The removal of several acute diseases is often almost instantaneous; but the instantaneous or even speedy cure of a chronic and debilitating disease of twelve years' standing is unprecedented in the annals of medicine. Like the other miraculous cures performed by our Lord, it bears the visible mark of a miracle—an effect beyond human power; and also the spiritual mark—the prophetic faith and announcement of the woman.—Ed.

r Luke 6. 19. & 5. 15. John 1. 16.

‖ *Virtue.* — Not moral virtue, but supernatural power.—Ed.

¶ *Who touched my clothes?*— He so inquired, not because he was ignorant, but because he desired to bear witness to the Father dwelling in him and doing the works; and also to furnish another specimen of the saustive power of faith.—Ed.

A. M. cir. 4035.
A. D. cir. 31.

s Ch. 4. 41. Luke 8. 47. Ps. 89. 7. & 116. 12. & 66. 16. & 103. 2—5. Jon. 2. 19.

t Mat. 15. 28. & 9. 22. Luke 7. 47—50. & 17. 19. & 18. 42. & 8. 48. ch. 9. 23. & 10. 52.

u Luke 8. 49—56. Mat. 9. 23—26.

x Mat. 17. 20. ver. 28. 36. ch. 9. 23. 2 Chr. 20. 20. Is. 50. 10. Rom. 4. 17—21. John 11. 25.

y Ch. 3. 16, 17. & 9. 2. & 14. 33.

z 2 Chr. 35. 25. Jer. 9. 17. Acts 9. 39.

* To the European, with whom, in general, grief is a silent feeling that courts retirement and solitude, few things can be more astonishing than the numbers that collect upon occasions of a death, in several eastern countries, and the loud wailing in which they indulge.—Ed.

a John 11. 4—11, 13. Acts 20. 10.

b Acts 17. 32. Gen. 19. 14. Job 12. 4.

† *They laughed.*— The sudden transition from wailing to laughing, instead of throwing any doubt over the narrative, is an evidence of its truth: inasmuch as the wailing was not the effect of sorrow, but of custom, which could change at will from the one mood of spirit to the other.—Ed.

c Mat. 7. 6. 1 Kin. 17. 19. 2 Kin. 4. 33. Acts 9. 40.

d John 6. 63. Rom. 4. 17.

e Mal. 4. 2. Rom. 4. 17. John 5. 21. & 6. 63. Ps. 33. 9.

f Ch. 1. 27. & 4. 41. & 5. 51. & 7. 37.

g Ch. 1. 44. & 7. 36. Is. 42. 2. John 8. 41. Mat. 8. 4. & 9. 30. Luke 5. 14.

‡ That is, that no man should be made acquainted with the miracle at that time; partly to avoid all appearance of ostentation about so great a work; partly to avoid the danger of any political commotion; and partly lest the people should imagine he was come to interrupt the order of nature, and abolish the power of death, otherwise than by his own death, resurrection, and Spirit.—Ed.

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, [s]fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, [t]Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 ¶ [u]While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, [x]Be not afraid, only believe.

37 And he suffered no man to follow him, save [y]Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and [z]them that wept and wailed* greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? [a]the damsel is not dead, but sleepeth.

40 And they [b]laughed† him to scorn. But, when he had [c]put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, [d]Talitha-cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.

42 [e]And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were [f]astonished with a great astonishment.

43 [g]And he charged them straitly that no man[‡] should know it; and commanded that something should be given her to eat.

## CHAPTER VI.

(1) *Jesus is despised by his own countrymen:* 1—6. (2) *Gives the apostles power over spirits:* 7—13. (3) *Various opinions concerning Christ:* 14—17. (4) *John the Baptist is beheaded and buried:* 18—29. (5) *The apostles return from their preaching:* 30—33. (6) *The miracle of five loaves and two fishes:* 34—44. (7) *Christ walks on the sea:* 45—52. (8) *Heals all that touch him:* 53—56.

A. M. cir. 4035.
A. D. cir. 31.

AND [a]he went out from thence, and came into his own country;* and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From

a Mat. 13. 54—58. Luke 4. 16—30.

* *His own country*—Nazareth the place of his miraculous conception, birth, and education, and where many of his relatives, according to the flesh, dwelt. Luke 1. 26.—Ed.

Reflections upon Chap. V.—Dreadful is the case of natural men, who are filled with, and governed by, devils. Cruelly they tyrannize over their vassals, and furiously work in them, so that no restraints of human laws, solemn vows, awful or engaging providences, nor even common operations of the Holy Ghost, can in the least avail. But great is the mercy, that Christ's compassion is infinitely greater than Satan's implacable malice, and his saving power infinitely superior to all his fury; and when he casts out the unclean spirit, he puts a new heart and a right spirit within us. In the most fearful forms he sometimes punishes worldlings by the hand of their own Master, for the manifestation of his own justice and grace. And great is their folly and wickedness, who prefer their secular interests to Jesus Christ and his salvation, and, from inordinate love to the world, desire him to depart from them. If he take them at their word, how dismal is the



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whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 [b]Is not this the carpenter,* the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, [c] A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 [d]And he could there do no mighty work,† save that he laid his hands upon a few sick folk, and healed *them*.

6 And [e]he marvelled because of their unbelief. [f]And he went round about the villages, teaching.

7 ¶ [g]And he called *unto him* the twelve, and began to send them forth by [h]two and two; and gave them power over unclean spirits;

8 And commanded them that they [i]should take nothing for *their* journey, save a staff only; no scrip, no bread, no ‡ money in *their* purse:

9 But *be* shod with [k]sandals; and not put on two coats.

10 And he said unto them, [l]In what place soever ye enter into an house, there abide till ye depart from that place.

11 [m]And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. [n]Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city.

12 And they went out, and preached [o]that men should repent.

13 [p]And they cast out many devils, and anointed with oil§ many that were sick, and healed *them*.

14 ¶ [q]And king Herod heard *of him*,‖ (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 [r]Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 ¶ [s]But when Herod heard *thereof*, he said, It is John, whom I beheaded:* he is risen from the dead.

17 [t]For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

A. M. cir. 4033.
A. D. cir. 31.

b Is. 53. 2, 3 & 49. 7. Ps. 22. 6. Mat. 11. 6 & 13. 55, 56. & 12. 46. Luke 2. 34 & 4. 22. John 6. 42, 60 1 Cor. 1. 23. Gal. 1. 13.

* Origen denies that our Lord was a carpenter; and some MSS. represent him in this place but as "the son of the carpenter." But all the best MSS., universal tradition, and the consent of the early writers of the church, confirm the authenticity of this statement; for the Jewish law required that every man should learn some handicraft trade; and what more natural than that Joseph, a poor man, should bring up his wonderful, yet poor son, to his father's trade? And is there anything degrading in trade? Is there anything honourable in idleness? No. Real degradation is idleness that will not, and ignorance that cannot work; wisdom, the employment and punishment of both.—Ko.

c John 4. 44. Luke 4. 24. Mat. 13. 57. Jer. 11. 21. & 12. 6.

d Mat. 13. 58. & 17. 17, 20. ch. 9. 23. Gen. 19. 22. Is. 59. 1, 2. Heb. 4. 2. & 3. 19.

† This arose not from want of power to do "mighty works," but from want of believing subjects upon which to display them.—Ko.

e Is. 59. 16. ch. 3. 5. Heb. 3. 18, 19.

f Mat. 4. 23. & 9. 35. Luke 4. 31, 44. & 13. 22. John 4. 43. Is. 61. 1—3. & 42. 7. Eph. 2. 17.

g Mat. 10. 1—15. ch. 3. 13—19. Luke 6. 13—16. & 9. 1—6.

h Ec. 4. 14. Rev. 11. 3. Mat. 18. 16. 2 Cor. 13. 1. Eccl. 4. 9, 10.

i Mat. 10. 9, 10. Luke 9. 3. & 10. 4. & 22. 35. 1 Tim. 5. 4.

‡ Gr. *brass money.*

k Soles buckled on the feet. Acts 12. 8.

l Mat. 10. 11—13. Luke 9. 4.

m Mat. 10. 14, 15. Luke 9. 5. & 10. 10—12. Acts 13. 51. & 18. 6. Neh. 5. 13.

n Ezek. 16. 48, 51. Luke 10. 12—15. Mat. 11. 20—24. John 15. 22—24. Heb. 6. 4—6. & 10. 26—31.

o Ch. 1. 4, 15. Acts 2. 38. & 3. 19. & 20. 21. Mat. 10. 7, 27. Luke 9. 2, 6.

p Ver. 7. Jam. 5. 14.

§ The essence of a miracle is not the supernatural work performed, but the prophetic word, or prophetic action that precedes it, for "the testimony of Jesus is the spirit of prophecy." Hence arose the use of the oil in the apostolic cures. It was the prophetic sign by which they declared their intention to heal—the prophetic symbol of the Spirit of God, and the visible witness and memorial that the work had been done by apostolic agency through divine power.—Ed.

q Mat. 14. 1—12. Luke 9. 7—9. 1 Thes. 1. 8.

‖ cir. 32.

r Mat. 16. 14. & 17. 10. ch. 8. 28. John 1. 21. Luke 9. 19.

s Luke 3. 19. & 9. 7. Mat. 14. 2. Ps. 14. 5.

* cir. 30.

t Mat. 14. 3—12. & 4. 12. & 11. 2. Luke 3. 19, 20.

A. M. cir. 4034.
A. D. cir. 30.

u Lev. 18. 6, 16. & 20. 21. Heb. 13. 4. 1 Cor. 6. 9, 10.

x Gen. 49. 22. & 30. 12—20.

* Or, *an inward grudge.*

y Ch. 11. 18. Mat. 14. 5. & 21. 26. & 18. 22. Luke 20. 6. 2 Chr. 24. 2. & 26. 5. John 5. 35. Ezek. 33. 32.

† Or, *kept him*, or *saved him.*

‡ Herod furnishes a striking example of that inconsistency of human nature that takes pleasure in the company and discourses of good men, and yet "do not the things which they say." Like Balaam, there are many who desire to "die the death of the righteous," and would so die, did they not also resolve to live to their covetousness or their pleasure.—Ko.

z Gen. 27. 41. & 40. 20. Rev. 11. 10. Mat. 14. 6. Esth. 1. 3. & 2. 18. Acts 12. 21.

a Gen. xxxiv. Num. xxv. Judg. xix. Eccl. 7. 26. Prov. ii, v, vii.

b Esth. 5. 3, 6 & 7. 3. Mat. 4. 9. Prov. 6 2. Eccl. 5. 5.

c Prov. 1. 16. & 4. 16. & 12. 10. & 27. 4.

d Rom. 3. 15. Prov. 1. 16. & 4. 16.

e 1 Sam. 15. 20. & 26. 21. Mat. 27. 4. 2 Cor. 7. 10.

f Luke 7. 30. & 10. 16. John 12. 48. Prov. 29. 1.

g Rom. 3. 15. Prov. 1. 16. & 4. 16. Mat. 14. 19.

§ Or, *one of his guard.*

h 1 Kin. 13. 29. Acts 8. 2. Mat. 27. 58—61. & 14. 12. Is. 57. 2.

i Luke 9. 10. & 10. 17.

‖ cir. 32.

k Ch. 1. 45. & 3. 7, 20. Mat. 14. 13—21. John 6. 15. Is. 42. 2. Luke 9. 10—17.

l Jam. 1. 19. John 6. 2. ch. 1. 45. & 2. 2. & 3. 7, 20. & 4. 1. & 5. 24. ver. 54, 55. Mat. 4. 25. & 14. 13—21. Luke 4. 10—17.

* *Many knew him.*—Few passages of the New Testament have been the subject of so much critical labour—which the verbal student will find collected and abridged in Bloomfield. One of the chief difficulties is found in the assertion, that "many knew him," which suggests the idea of an interpolation, as few could be supposed ignorant of his person where he had resided so long, and had wrought so many miracles. It is with great deference suggested, that the difficulty may be better solved by translating "and many knew *him*" — "and many knew *it*," that is, the desert place to which our Lord and his disciples were bound, (see ver. 31); and so while they doubled some headland in the boat, the people crossed the peninsula, and "ran thither on foot," &c.—Ko.

18 For John had said unto Herod, [u]It is not lawful for thee to have thy brother's wife.

19 Therefore [x]Herodias had *[y]a quarrel against him, and would have killed him; but she could not:

20 For Herod [y]feared John, knowing that he was a just man and an holy, and [†]observed him; and when he heard him, he did many things, and heard him gladly.‡

21 And when [z]a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when [a]the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, [b]Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, [c]The head of John the Baptist.

25 And she came in straightway [d]with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head of John the Baptist.

26 And the king [e]was exceeding sorry; [f]*yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And [g]immediately the king sent [§]an executioner, and commanded his head to be brought: and he went and beheaded him in the prison;

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, [h]they came and took up his corpse, and laid it in a tomb.

30 ¶ [i]And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.‖

31 And he said unto them, [k]Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, [l]and many knew him,* and ran afoot thither out of all cities, and outwent them, and came together unto him.

consequence! But if some reject him, he will make others ready to receive him. And no distance, no filthiness, no shame, no fear, no discouragement, no derision, no death, shall hinder their health, their comfort, their life, who apply to him: while vain, and even hurtful are all other means of relief, when used without due subordination to him. Even saints are ready to tremble when they ought to triumph: for Jesus often, by voluntary delays, lets the case, even of his most earnest supplicants, become apparently desperate before he grants relief. And justly he excludes scoffers from the means of their conviction. But if his mighty works must sometimes be only the subjects of private adoration and praise, cheerfully ought we to proclaim them, when it is most seasonable, and subservient to his and his Father's glory, and the benefit of mankind.



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34 ¶ [m] And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and [n] he began to teach them many things.

35 [o] And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, [p] Give ye them to eat. And they say unto him, [q] Shall we go and buy two hundred [r] pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down [*] [*] by companies upon the green grass.

40 And they sat down in ranks,[†] by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, [s] he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 [u] And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And [x] straightway he constrained his disciples to get into the ship, and to go to the other side before [‡] unto Bethsaida,[§] while he sent away the people.

46 And when he had sent them away,[‖] he departed [y] into a mountain to pray.

47 [z] And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; (for the wind was contrary unto them:) and [a] about the fourth watch of the night he cometh unto them, walking upon the sea, and [b] would [*] have passed by them.*

49 But when they saw him walking upon the sea, they [c] supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled:) and immediately he talked with them, and saith unto them, [d] Be of good cheer: it is I; be not afraid.

A. M. cir. 4036.
A. D. cir. 32.

m Mat. 9. 36. & 14. 14. & 15. 32. Heb. 4. 15. & 5. 2. & 2. 17. Num. 27. 17. 1 Kin. 22. 17. Jer. 23. & 1. 50. 6. Ezek. 34. 2. Zec. 10. 2.

n Is. 48. 17. & 54. 13. & 61. 1—3.

o Mat. 14. 15—21. Luke 9. 12—16. John 6. 5—21.

p 2 Kin. 4. 42, 43. Luke 9. 13. John 6. 5—10. Mat. 6. 31.

q Num. 11. 22. 2 Kin. 7. 2. & 4. 43. Mat. 15. 33. John 6. 7.

r The Roman penny is sevenpence halfpenny: as Mat. 18. 28.

* Gr. *banquets.*

s 1 Cor. 14. 33, 40. 1 Kin. 10. 5.

† *In ranks,* &c.—That is, fifty and fifty sitting back to back, or face to face, so as to form an oblong square, like a seed-bed in a garden, as the phrase "in ranks" signifies in the original. This method was adopted by our Lord to facilitate the distribution—to show his love of order—to exhibit the miracle by manifesting the exact number, and to honour the Mosaic ordinance of the regular marshalling of the people in multiples of ten.—Ed.

t Mat. 14. 19. & 15. 35. & 26. 26. & 24. 45. 1 Sam. 9. 13. Deut. 8. 10. 1 Tim. 4. 4, 5. Luke 9. 16. John 6. 11. Rom. 14. 6.

u Ps. 37. 18. & 22. 1. & 145. 15, 16. Prov. 13. 25. & 6. 6. Mat. 15. 9. & 14. 20, 21. Luke 9. 17. John 6. 12—14.

x Ver. 31. John 6. 15—21. Mat. 14. 22—33. Is. 42. 2.

‡ Or, *over against Bethsaida.*

§ *Unto Bethsaida.*—Rather, "*towards* Bethsaida," (comp. ver. 53). This was not Bethsaida at Jerusalem, but a town of the same name on the east side of the lake, near some of the branches of Mount Hermon.—Ed.

‖ Rather, "when he had bid them farewell."—Ed.

y John 6. 15. Mat. 14. 23. Luke 6. 12. ch. 3. 7, 13. Acts 1. 14. & 10. 9.

z Mat. 14. 23. John 6. 15, 17. Is. 58. 11.

a Gen. 22. 14. Job 9. 8. Ps 46. 1. & 93. 4. & 29. 10.

b Luke 24. 28. Gen. 32. 26.

* *Would have passed by them.*—Not as some interpret "he went on as if he would have passed by," but, in reality, "he would have passed by," to give them greater and more continued demonstration of his total independence of the laws of matter.—Ed.

c Job 4. 14, 15. Ps. 68. 15.

d Is. 41. 10. & 43. 1, 2. Ps. 46. 1—5. Rom. 8. 31. Gen. 22. 11—14. Mat. 14. 27.

A. M. cir. 4036.
A. D. cir. 32.

e Ps. 29. 10. & 53. 4. & 107. 28—30. Mat. 14. 32. & 8. 26.

* *Their heart was hardened* by the superstitious fear (ver. 49,) that hindered them from examining the evidence of their senses and recognising their Lord; by their ambition of worldly honours, that diverted their attention from spiritual things (see ch. 8. 38), and by that "slowness of heart," to consider the evidence and end of miraculous power which characterized their fathers from the hour when Moses called them to depart from the slavery and idolatry of Egypt.—Ed.

f Mat. 14. 34—36.

† They landed to the west of Jordan where it enters the lake.—Ed.

‡ "They (the people of Gennesaret) knew him."—Ed.

g John 4. 28. Mat. 4. 24, 25. ch. 3. 7—10. Gen. 49. 10. Zec. 6. 20—23. Is. 52. 13.

h Ch. 1. 31. & 3. 10. & 5. 27—29. Luke 6. 19. Acts 5. 15. & 19. 12.

§ Or, *it.*

A. M. cir. 4036.
A. D. cir. 32.

a There was a positive law (Lev 15 11) that the Israelites, on returning from any place of public concourse, should wash their hands before sitting down to eat, lest they should have been ceremonially defiled by touching anything unclean; but, as if they could improve, by adding to the divine law, the Pharisees insisted that none should eat, at any time, without having previously washed their hands. To this they added a multitude of other purifications, upon which they insisted as necessary to righteousness and salvation, and which they superstitiously and impiously elevated above the law of God.—Ed.

† Sextarius, containing 33 solid inches; *i. e.* about a pint and a half.

‡ *Tables.*—Rather, "seats, forms, or benches," on which they sat.—Ed.

§ *Hypocrites.*—He that knew the heart of man, could justly apply the title; but to others this will furnish no authority, unless where "the tree is known by its fruits."—Ed.

‖ *Full well.*—This is commonly pronounced an *irony*; but such a figure seems utterly unsuited to the character of Christ. But as no meaning can be fairly extracted from the word καλῶς, except one cognate to "fairly, justly, properly, full well," &c., may not the imagined irony be removed by taking the words in interrogatively? "And he said unto them, Do you properly set aside the commandment of God, that you may establish your own tradition?"—Ed.

51 [e] And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.*

53 ¶ [f] And when they had passed over, they came into the land of Gennesaret,[†] and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,[‡]

55 And [g] ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might [h] touch if it were but the border of his garment: and as many as touched [§] him were made whole.

## CHAPTER VII.

(1) *The Pharisees accuse the disciples of eating with unwashen hands, a rite of tradition, whereupon our Lord accuses and convicts them of breaking the divine law:* 1—13. (2) *The nature of moral defilement explained:* 14—23. (3) *The faith of a Syrophenician woman:* 24—30. (4) *Heals a deaf stammerer:* 31—37.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash [*] they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and [†] pots, brazen vessels, and of tables.[‡]

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites,[§] as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well[‖] ye re-

Reflections upon Chap. VI.—It is strange that sinners should so cavil at, contemn, and rage against, the Redeemer; and labour to lay hinderances in the way of their own mercy. And amazing is his grace and patience in sending forth other ministers, when those formerly sent have been so basely contemned and persecuted. Men indeed are often astonished and affected by the word of God, who are never savingly changed by it. And while they reverence the preacher, and hear him gladly, they yet continue in their sins. But ministers must execute their commission whether men will hear or forbear. And he who sends them on their errand will furnish them for it, own them in it, and make it the duty and inclination of hearers to honour and support them for their work's sake. On him therefore they ought to depend for maintenance and protection, neither entangling themselves with the affairs of this life, nor fearing the faces of men. Terrible is their case who hear but reject the gospel. And most deplorable the situation of those who are under the direction of ignorant and unfaithful ministers. Men's lusts will drive them to the most fearful lengths when once they are fully entangled. And none are more base than abandoned women. Yea, carnal pretences to fidelity



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ject the commandment of God, that ye may keep your own tradition.

10 For Moses said, [a] Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* [b] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 [c] Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ [d] And when he had called all the people *unto him,* he said unto them, Hearken unto me every one *of you,* and understand:

15 [e] There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 [f] If any man have ears to hear, let him hear.

17 [g] And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, [h] Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 [i] Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, [k] That which cometh out of the man, that defileth the man.

21 [l] For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, [*] wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ [m] And from thence he arose, and went into the borders of Tyre and Sidon, and [n] entered into an house, and would have no man know *it;* but he could not be hid.

25 For [o] a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet;

26 (The woman was a [p] Greek, a Syrophenician by nation;) and [q] she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, [r] Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: [s] yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, [t] For this saying go thy way; the devil is gone out of thy daughter.

30 And [u] when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ [x] And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of [*] Decapolis.

32 And [y] they bring unto him one that was deaf, and had an impediment in his speech; [†] and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; [‡]

34 And [z] looking up to heaven, he sighed, [§] and saith unto him, Ephphatha, that is, Be opened.

35 And [a] straightway his ears were opened, and the string of his tongue [‖] was loosed, and he spake plain.

36 And [b] he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 [c] And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

## CHAPTER VIII.

(1) *The multitude miraculously fed:* 1—9. (2) *The Lord refuses to give the Pharisees such a sign as they required:* 10—13. (3) *The leaven of the Pharisees and of Herod:* 14—21. (4) *A blind man healed:* 22—26. (5) *Various opinions of Christ:* 27—33. (6) *Of self-denial and the value of the soul:* 34—38.

IN those days [a] the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him,* and saith unto them,

2 [b] I have compassion on the multitude, because they have now been with me three days, and have nothing [*] to eat;

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

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A. M. cir. 4036. A. D. cir. 32.

a Ex. 20. 12. & 21. 17. Lev. 19. 3. & 20. 9. Deut. 5. 16. & 21. 18. & 27. 16. Prov. 20. 20. & 23. 22. & 30. 17. Mat. 15. 4.

b Mat. 15. 5. Lev. xxvii. All that I could spare is dedicated to God. 1 Tim. 5. 8.

c Prov. 1. 25. Hos. 8. 12. Is. 28. 5. Jer. 44. 16, 17. Gal. 1. 14. 1 Tim. 1. 6, 7. Tit. 1. 14.

d Mat. 15. 10—20. & 11. 15. & 16. 9—11. & 22. 29. Ps. 49. 1. & 94. 8. ch. 4. 9, 23.

e Acts 10. 14, 15. Rom. 14. 17. 1 Cor. 8. 8. & 10. 25. 1 Tim. 4. 4. Tit. 1. 15. Jam. 3. 6.

f Ver. 14. ch. 4. 9.

g Mat. 13. 36. & 15. 15. Acts 8. 30, 31.

h Mat. 15. 16, 17. & 16. 9—11. Heb. 5. 11. 1 Cor. 3. 2. Deut. 29. 29. Is. 28. 9, 10. ver. 14.

i 1 Cor. 6. 13. Col. 2. 21, 22.

k Jam. 3. 6. Mat. 12. 34—37. Ps. 39. 1.

l Gen. 6. 5. & 8. 21. Mat. 15. 19. & 20. 15. Prov. 6. 14—19. Jer. 17. 9. & 4. 14. & 6. 7. Gal. 5. 19—21. 1 Cor. 6. 9, 10 Rom. 13. 13. Acts 8. 22. Tit. 3. 2, 3. Jam. 4. 11.

* *Covetousness.*—Not *coretousness,* but *coretousnesses;* that is, immoderate desire of wealth, and the sensual gratifications upon which wealth is so often expended.—*Wickedness* is also, in the original, *wickednesses*—ill-will, hatred, malice, with all their brood of evil-speaking, calumny, and false witness.—*Foolishness,* Inwardness, impertinence, self-sufficiency, impudence, and inconsiderate rashness in speaking and acting.—Ko.

m Mat. 15. 21—28. ch. 3. 8.

n Is. 49. 2. ch. 1. 45. & 2. 1. & 3. 7. & 6. 31—33. John 5. 41. & 7. 18.

o Gen. 48. 10. Ps. 45. 12. & 87. 4. Mat. 15. 22.

p Or, *Gentile.* Is. 11. 10. & 49. 12. & 60. 3, 5, 11.

q Ch. 10. 14. Jer. 49. 11. 1 John 3. 8. Mat. 15. 22. & 4. 23—25. & 8. 16.

r Mat. 7. 6. & 10. 5, 6. Rom. 15. 8. & 9. 4. Eph. 2. 12.

s Mat. 5. 45. Is. 49. 6. & 42. 6, 7. & 45. 22. & 11. 10. & 55. 5, 7. Acts 13. 46. Rom. 1. 16.

t Is. 57. 18. Mat. 15. 24. & 8. 10, 13. John 4. 50—52.

u Ch. 9. 28. 1 Cor. 10. 13. Eph. 3. 20. Ps. 12. 6. 1 John 3. 8. 2 Cor. 1. 20.

x Mat. 15. 29—31.

* A country of ten cities in east Galilee.

y Mat. 9. 32. & 19. 15. Luke 11. 14. ch. 8. 22.

† A man that was born deaf, could not, by ordinary means, have learned to speak; and, therefore, could not be said to have "an impediment in his speech;" that is, to be a stammerer. The case seems to indicate one that had been born with the power of hearing, and had learned the use of the organs of speech: but who, having lost his hearing, and whose tongue being also partially affected, retained merely the power of inarticulate and unintelligible sounds—and was, therefore, so far as meaning was concerned, absolutely dumb. See ver. 37.—Ko.

‡ The object of these actions, combined with his "looking up to heaven," (ver. 34) was to unite the bodily and visible presence of Christ on earth, with the invisible and spiritual power of his Father in heaven.—Ko.

z John 11. 23, 38, 41. & 17. 1. Heb. 4. 15.

§ *He sighed* over the imperfections, sufferings, and sorrows, of humanity.—Ko.

a Ch. 1. 27, 31, 42. & 2. 12. & 3. 5, & 5. 30, 42. & 8. 25. & 10. 52. Ps. 33. 9. Is. 35. 6.

‖ *The string of his tongue.*—The lingual nerve was restored to its power and function—his memory of words was restored, and "he spake plain." All being intended to show that Jesus is Lord of the flesh, as well as of the spirit.—Ko.

b Ch. 1. 43. & 3. 12. & 5. 43. & 8. 26. & 10. 48. Is. 42. 2. John 5. 41. & 7. 18.

c Ch. 1. 27. & 2. 12. & 4. 41. & 5. 42. & 6. 51.

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A. M. cir. 4036. A. D. cir. 32.

a Mat. 15. 32—39.

b Mat. 9. 36. & 14. 14. Ps. 103. 13. & 145. 8, 9, 16. & 146. 9. & 34. 10. & 23. 1, 5. Heb. 4. 15. & 2. 17. Is. 63. 7, 15.

* *Have nothing.*—That is, they had fasted at least one whole day, and part of two others—a period quite sufficient to reduce the young, and the invalids, to a state of debility and suffering.—Ko.

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and honour often plunge men into the most bloody crimes, and at last into the depths of hell. But if men seek Jesus, even with natural seriousness, how great his tender compassion to them, and his concern that neither soul nor body should suffer hurt in his service. He is ready to heal every disease, and to supply every want. And he can feed them in a wilderness, or walk on floods for their help. If then he manifest his power and his glory in our deliverance, let us never turn again to folly, nor give way to hardness and unbelief.

REFLECTIONS UPON CHAP. VII.—What self-deceivers are human hearts! The most trifling superstitions are often substituted in the place of the substantial duties of religion and morality. But no devotion, which is not commanded by God, and offered up in faith and sincerity, can be acceptable to him, or profitable to us. Alas! what an infernal fountain of wickedness is every unregenerate heart! It is ready to burst forth on every occasion. And there is an absolute necessity of God's implanting an abiding principle of life, light, faith, and love, in opposition to our natural corruption. His grace indeed makes a wonderful change even in the weakest believer. It gives the highest and most honourable views of Christ; the tenderest compassion to afflicted friends; earnest importunity in prayer for their relief; and great humility and patience under seeming insults and denials of help. And Jesus sometimes tries the faith of his people by great discouragements,



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4 And his disciples answered him, [c] From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, [d] How many loaves have ye? And they said, Seven.

6 And he commanded the people [e] to sit down on the ground: and he took the seven loaves, and [f] gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So [g] they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ [h] And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 [i] And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he [k] sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? [l] Verily I say unto you, There shall no sign be given unto this generation.

13 And he [m] left them, and entering into the ship again, departed to the other side.

14 ¶ [n] Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, [o] Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.*

16 And they reasoned among themselves, saying, *It is* [p] because we have no bread.

17 And when Jesus [q] knew *it,* he saith unto them, Why reason ye because ye have no bread? [r] perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember,

19 When [s] I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And [t] when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, [u] How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they [x] bring a blind man† unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.‡

24 And he looked up, and said, I [y] see men as trees, walking.§

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house,‖ saying, [z] Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say,* Elias; and others, One of the prophets.

29 And he saith unto them, But [b] whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.¶

30 And [c] he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying [d] openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou [e] savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him,* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For [f] what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the [g] Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

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A. M. cir. 4035.
A. D. cir. 32.

c Mat. 15. 33. 2 Kin. 4. 42, 43. & 7. 2. Num. 11. 21, 22. ch. 6. 52. John 6. 7—9.

d Num. 11. 22. Mat. 14. 15. & 15. 34.

e Ch. 6. 39, 40. 1 Cor. 14. 23, 40. 1 Kin. 10. 5. Ps. 40. 10. Phil. 4. 19.

f Ch. 8. 41. & 14. 22. Rom. 14. 6. 1 Sam. 9. 13. Deut. 8. 10. 1 Tim. 4. 4. 5. Mat. 26. 26. & 24. 45.

g Ps. 37. 16. & 23. 1. & 66. 10. & 145. 16. Prov. 13. 25. ver. 19, 20. Mat. 15. 37, 38. & 16. 10.

h Mat. 15. 39.

i Mat. 16. 1, 4. & 12. 38. & 22. 18, 23, 24. & 19. 3. Acts 5. 17, 34. & 23. 6—8. John 7. 48. & 4. 48. & 5 36. Luke 12. 54—57. & 11. 16. 1 Cor. 1. 22.

k Ch. 3. 5. & 9. 19.

l Mat. 12. 39, 40. & 16. 4. Jonah 1. 17. 1 Cor. 15. 4.

m Ps. 81. 12. Hos. 4. 17. Mat. 7. 6. & 15. 16.

n Mat. 16. 5—12. Ps. 37. 16.

o Mat. 16. 6. & xxiii. Luke 12. 1. 1 Cor. 5. 7, 8. ch. 12. 13.

* *And of Herod.*—Matthew says "of the Sadducees:" whence it is evident our Lord spake both of the Sadducees and of Herod, either because Herod was a Sadducee, or the Sadducees were the political friends of Herod. Matthew, who wrote for the Jews, mentions the Pharisees. Mark, who wrote for the Romans, mentions Herod, with whom they were historically acquainted.—Ed.

p Mat. 16. 7.

q Mat. 9. 4. & 12. 15, 25. ch. 2. 8. Jer. 17. 10. John 2. 24, 25. Heb. 4. 12, 13. Rev. 2. 23. Ps. 139. 1—4.

r Deut. 29. 4. Ps. 69. 23. & 94. 8. Is. 6. 9, 10. & 42. 18—20. & 63. 17. ch. 3. 5. & 6. 52. & 9. 19.

s Ch. 6. 34—44. Mat. 14. 17—21. Luke 9. 12—17. John 6. 2—13.

t Ver. 1—9. Mat. 15. 34—38. Prov. 11. 24, 25.

u Mat. 16. 11, 12. Heb. 5. 12. Ps. 94. 8. John 14. 9. 1 Cor. 3. 2.

x Mat. 11. 21. John 1. 44.

y Ch. 2. 3. & 5. 23, 29. & 6. 56.

* This miracle is recorded by Mark alone—a clear internal proof that he is not a mere epitomiser of Matthew.—Ed.

† This is the only example of a progressive miracle—all others wrought by our Lord, not excepting that at Siloam, (John 9. 6, 7) were instantaneous. But the miracle, it is evident from ver. 26, our Lord did not intend for the public, but for the man himself; therefore this progressive process is adopted the more to arrest his attention.—Ed.

z 1 Cor. 13. 11, 12. Prov. 4. 18. Job 17. 9. Is. 29. 18.

‡ As the former miracle (ch. 7. 32) seems to have been wrought upon a man who was not born, but had become, deaf and dumb—so this seems to be wrought on a man who was not born blind, but had become so, probably early in life, by ophthalmia. This seems plain from his capacity of distinguishing between men and trees—which he could not have done had he been born totally blind.—*Note.* Both miracles are intended to exemplify the restorations, and the latter, the gradual progress, to spiritual vision, frequently exemplified in the children of God.—Ed.

§ As our Lord sent him to his house, yet prohibited him from going into the village, Bethsaida, it is evident the man was not of that town; and therefore, he will not allow him to expend his evidence where he was not known; but to go to his house, where, from the knowledge of his character, every word would tell upon the people.—Ed.

a Mat. 9. 30. & 12. 16. & 16. 20. & 17. 9. & 8. 4. ch. 7. 36. Is. 42. 2. John 5. 41. & 7. 13.

b Ch. 4. 11. John 11. 9.

‖ The omission here of all the favourable circumstances mentioned by Matthew, gives strong corroboration to the opinion that Mark wrote under the immediate eye of Peter; who, so far from allowing his own praise to be celebrated, is at pains, as it were, to suppress whatever might seem intended for his personal honour. And, intended as his Gospel was for Roman converts, the omission ministers a providential rebuke to the system of despotism in this world, and of assumed power in the world to come, which the Papal power has attempted to establish and maintain, by a false interpretation of our Lord's reply to Peter.—Ed.

c Ch. 7. 36. & 9. 9. ver. 26. Luke 9. 21, 22. 1 Cor. 2. 8.

d John 10. 24, 25. & 2. 19. & 3. 14. & 6. 51.

e Rom. 8. 7, 8. 1 Cor. 2. 14. 2 Cor. 2. 16. Jam. 3. 15.

f Job 2. 4. Mat. 16. 26. Luke 9. 25. & 12. 19, 20. Ps. 49. 7, 8. 1 Pet. 1. 18, 19.

g Dan. 7. 13. Ps. 80. 17. Zec. 13. 7. John 1. 14. Mat. 16. 18.

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even while he secretly upholds and animates it, till at last he crown it with the full enjoyment of all that it can wish. What complicated diseases spring from our complicated lusts and crimes! And it is a great mercy that Jesus Christ has power over all plagues. Let me then, conscious of sinful pollutions, and miseries unnumbered, look up to him for relief in his own time and way. No hardened heart, deaf ears, nor stammering tongue, can withstand his healing words of power. Let me listen to his instructions with an obedient ear; and ascribe to him, as he shall direct, the glory due to his name, who is wonderful in counsel, and excellent in working.

REFLECTIONS UPON CHAP. VIII.—In following Christ, let me count nothing too hard. Let me trust him with my body as well as my soul: and bread shall be given me, my water shall be sure. Never let my unbelief raise, or hesitate at, difficulties, as if they were too great for Christ to surmount. And let me never misinterpret his words or providences, nor ever forget his former mighty works. It is highly absurd to reject the most plain and proper evidences which he gives of his dignified character, and insist to be gratified with others, far less useful, merely because they are of our own contriving. Yea, infidelity and impenitent



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## CHAPTER IX.

(1) *Jesus is transfigured:* 1—10. (2) *He explains the coming of Elias:* 11—13. (3) *Casts out a dumb and deaf spirit:* 14—29. (4) *Foretells his death and resurrection:* 30—32. (5) *Teaches the disciples humility:* 33—37. (6) *Inculcates charity to those who did not follow with them in his service:* 38—41. (7) *Mercy will not lose its reward, nor offences go unpunished:* 42—50.

A. M. cir. 4030.
A. D. cir. 32

AND he said unto them, [a] Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.[*]

2 ¶ [b] And after six days, Jesus taketh *with him* [c] Peter, and James, and John, and leadeth them up into an high mountain [d] apart by themselves: and he was [e] transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And [f] there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is [g] good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, [h] This is my beloved Son; hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, [i] he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves,[†] questioning one with another what the rising from the dead[‡] should mean.

11 ¶ And they asked him, saying, Why say the scribes that [k] Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things;[§] and [l] how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and, running *to him*, saluted him.

16 And he asked the scribes, What [m] question ye [*] with them?

17 And one of the multitude answered and said, Master, [n] I have brought unto thee my son, which hath a dumb spirit:

18 [o] And wheresoever he taketh him, he [†] teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and [p] they could not.

19 He answereth him, and saith, [q] O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit [r] tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, [s] Of a child.

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, [t] have compassion on us, and help us.

23 Jesus said unto him, [u] If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; [x] help thou mine unbelief.

25 When Jesus saw that the people came running together, [y] he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 [z] And *the spirit* cried, and rent him sore, and came out of him; and he was as one dead; insomuch that many said, He is dead.

27 But [a] Jesus took him by the hand, and lifted him up; and he arose.

28 [b] And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, [c] This kind can come forth by nothing, but by prayer and fasting.[‡]

30 ¶ [d] And they departed thence, and passed through Galilee; [e] and he would not that any man should know *it*.

31 [f] For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

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a Mat. 16. 28. & 26. 64. Luke 9. 27. & 22. 18. Heb. 2. 9. & 12. 28.

* As no power on earth is equal to cope with death, a victory over death is the greatest exhibition of power. In this living power the kingdom of God came at our Lord's resurrection. (See Rom. 1. 4. 2 Cor. 13. 4). It came again in intellectual power when the Holy Ghost was poured out in tongues upon the day of Pentecost (Acts 2. 4); and, within that generation, it came in providential and physical power at the capture of Jerusalem and the dissolution of the Jewish polity.—Ed.

b Mat. 17. 1—13. Luke 9. 28—36.

c Ch. 5. 37. & 14. 33.

d Ch. 6. 31, 32. Song 7. 11.

e Ex. 34. 29, 35. Is. 33. 17. John 1. 14. 2 Pet. 1. 16, 17. Mat. 28. 3. Dan. 7. 9.

f Ch. 4. 11. Acts 10. 43. Rom. 3. 21. Luke 24. 25, 44. 1 Pet. 1. 10, 11.

g Ps. 30. 6. & 63. 1 —3.

h 2 Pet. 1. 17. Mat. 17. 5. & 3. 17. Is. 42. 1. Ps. 2. 7. John 1. 14. & 3. 16. & 1. 34. Col. 1. 13.

i Ver. 30. ch. 1. 45. & 5. 43. & 7. 36. & 8. 30. Mat. 11. 29. Luke 9. 36. Is. 42. 2. John 5. 41. & 7. 18.

† The construction and meaning of this passage has given rise to much critical discussion. Perhaps it would be rendered more intelligibly thus: "And upon that word (of Jesus respecting his resurrection from the dead) they laid special hold, questioning among themselves," &c.—Ed.

‡ Not that they questioned the general resurrection; but, having learned from the Scriptures that Messiah should live for ever, they cannot comprehend what is meant by *his* rising from the dead. See ver. 32.—Ed.

k Mal. 3. 1. & 4. 5. Mat. 17. 10. & 11. 14. Is. 40. 3.

§ Few verses have caused more perplexity to critical expositors, and few have been subjected to more emendatory violence. May not, however, the whole of this violence be well avoided, and the meaning be clearly educed, merely by supplying the second clause of ver. 12, thus, "And (he answered and told them) how it is written of the Son of man," &c.; and prefacing ver. 13. thus, (And he answered) "But I say unto you," &c., "as it is written of him:" thus displaying the parallel of prophecy and suffering between the type and the antitype?—Ed.

l Ps. 22. 1—21. & 69. 1—21. Is. 50. 5, 6. & 52. 14. & liii. Dan. 9. 26. Zec. 13. 7.

m Ver. 14. ch. 8. 11. Luke 11. 53, 54.

* Or, *among yourselves.*

n Ch. 2. 3. & 6. 56 & 8. 22. & 10. 13. & 7. 26.

o 1 Pet. 5. 8. John 8. 44. Mat. 13. 22. Luke 9. 39.

† Or, *dasheth him.*

p Mat. 17. 16. Luke 9. 40. ver. 19, 28, 29.

q Mat. 17. 17. & 6. 30. & 8. 26. & 14. 31. & 16. 8. & 13. 26. Heb. 3. 19.

r Luke 9. 42. ch. 1. 26. ver. 18, 22, 26. Rev. 12. 12. 1 Pet. 5. 8. John 8. 44.

s Job 14. 1. & 5. 7. John 9. 1, 20.

t Mat. 15. 22. Ps. 29. 7.

u Mat. 17. 20. & 21. 22. ch. 11. 23. Luke 17. 6. 2 Chr. 20. 20. Acts 14. 9. Is. 7. 9.

x Luke 17. 5. Phil. 1. 29. 2 Thes. 1. 11.

y Mat. 4. 24. & 9. 33. & 12. 22. & 17. 18. Luke 9. 42. Acts 10. 38. 1 John 3. 8. Gen. 3. 15.

z Ch. 1. 26. ver. 15, 20. Gen. 22. 14. Deut. 32. 36.

a Ch. 3. 10. & 5. 41. & 7. 33. & 8. 23. Mat. 17. 19. & 13. 14, 36. & 15. 15. Ps. 109. 31.

b Mat. 17. 20, 21. Eph. 6. 18. 2 Cor. 12. 7, 8. 1 Kin. 17. 20, 21. 2 Kin. 4. 33, 34.

c Ps. 50. 15. Is. 40. 31. Mat. 7. 7. Jam. 5. 16.

‡ The statement in this verse develops an important principle in the divine government, not confined to the case of miraculous gifts, but extending also to the ordinary administration of divine grace. For as no one can doubt that grace is administered in answer to "the prayer of faith;" so, that prayer and fasting are habitually and frequently, though not inseparably, united, is the testimony of our Lord, illustrated by the practice of his apostles. See Jam. 5. 15. 2 Cor. 12. 8, 9. Mat. 9. 15. Luke 2. 37. Acts 13. 2. & 14. 23. 1 Cor. 7. 5.—Ed.

d Mat. 17. 22. Luke 9. 44.

e Ch. 1. 45. & 3. 7. & 4. 10, 11. & 6. 31, 32. ver. 2, 9.

f Mat. 16. 21. & 17. 22, 23. & 20. 18, 19, 28. & 26. 2. & 21. 38, 39. Luke 9. 44. & 18. 31. & 24. 26. John 2. 19. & 3. 14. & 10. 18. & 12. 32, 33. & 19. 11. Acts 2. 23. & 4. 27, 28. 1 Cor. 15. 4. 2 Tim. 2. 8. ch. xiv—xvi.

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hardness of heart will work the most fearful ruin for those who indulge them. And Jesus will perform no miracles to gratify men's humours; but will abandon those who insist upon them to the heavy judgments which they deserve. But great is his readiness to bear with, help, heal, and save them, who, sensible of their wants and maladies, apply to him for relief; and in an instant, or more gradually, —in public or private, as best promotes his glory and their good,—kindly will he bestow it. What mean thoughts men have of Christ! and what carnal views have some real saints of the real glories of his office and work! And never doth Satan more readily cast the saints down, than after some signal token of Jesus' regard.

Nothing doth Jesus more detest than low thoughts of his sufferings and death; and in nothing does he manifest more true love than in administering sharp rebukes. If we expect glory with him, we must now take up our cross and follow him: for if we be ashamed of him now, we must not expect to be honoured by him in the last judgment. And if, in forsaking him, we court worldly profits, pleasures, or honours, we shall fall into everlasting perdition. In death or judgment it will little avail us what our external circumstances in life were. And surely our great concern ought to be what shall become of our immortal souls in the eternal state.



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32 But [g] they understood not* that saying, and were afraid to ask him.

33 ¶ [h] And he came to Capernaum: and, being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: [i] for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, [k] If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took [l] a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 [m] Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.†

38 ¶ [n] And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him,‡ because he followeth not us.

39 But Jesus said, Forbid him not: [o] for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 [p] For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 [q] And whosoever shall offend one of *these* little ones that believe in me, [r] it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 [s] And if thy hand ‖ offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched;

44 [t] Where their worm dieth not, and the fire is not quenched.

45 And if thy foot ‖ offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye * offend thee, [u] pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire;

48 Where their worm dieth not, and the fire is not quenched.

49 [x] For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt* *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

## CHAPTER X.

(1) *Answers the Pharisees concerning divorce:* 1—12. (2) *Blesses little children:* 13—16. (3) *Answers the inquiry of a rich man, how he may enter into heaven:* 17—22. (4) *Warns his disciples of the danger of riches, and gives precious promises to all who forsake anything for Christ:* 23—31. (5) *Foretells his death and resurrection:* 32—34. (6) *Warns the sons of Zebedee to lay aside worldly ambition, and stand prepared for persecution:* 35—45. (7) *Restores sight to Bartimeus:* 46—52.

A. M. cir. 4037.
A. D. cir. 33.

AND [a] he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the [b] people resort unto him again; and, as he was wont, he taught them again.

2 ¶ [c] And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting* him.

3 And he answered and said unto them, [d] What did Moses command you?

4 And they said, [e] Moses suffered† to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, [f] For the hardness of your heart he wrote you this precept:

6 But [g] from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 [h] And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 [i] What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [k] Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ [l] And they brought young children to him, that he should touch them; and *his* disciples [m] rebuked those that brought *them*.

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A. M. cir. 4036.
A. D. cir. 32.

g Luke 2. 50. & 18. 34. ver. 10.

* They believed Jesus to be the Christ, the Son of the living God. They had learned from "the law that Christ abideth for ever," (John 12. 34. Is. 9. 7.)—(taking the word *law*, as it often done, especially in Ps. 19. & 119. for all Scripture); and being unable to reconcile the doctrine of the death of Messiah with these facts, they were unable to understand our Lord's exposition. —Ed.

h Mat. 17. 24. & 18. 1—7. Luke 9. 46—48.

i Prov. 13. 10. Jer. 45. 5. cit. 10. 42. Luke 22. 24—27. 3 John 9.

k Ch. 10. 43. Mat. 20. 26, 27. & 23. 8—12. Luke 14. 11. Jam. 4. 6.

l Ch. 10. 14. Ps. 34. 11. & 45. 10. Prov. 8. 17. Eccl. 11. 9. & 12. 1.

m Mat. 18. 5. & 10. 40—42. & 25. 40, 45. Luke 9. 48. & 10. 16. John 5. 23. & 12. 44. & 13. 20. & 14. 21. 1 Thes. 4. 8.

† *Not me* (only), *but him that sent me* (also). Comp. John 14. 23.—Ed.

n Luke 9. 49, 50. & 11. 19. Num. 11. 27. Job 5. & Eccl. 4. 4.

‡ *We forbade him*—not because he had failed to cast out the devils, (for the casting out seems to be admitted,) but *because he followeth not us*. "Forbid him not," is the reply of Jesus; for the miracle performed proves he cannot be using my name lightly, either in contempt, or as a mere experiment, or without my authority. This person seems to have been a disciple, who, for some reason not stated, had separated from the company of the apostles, as Paul did from Barnabas in after times. —See 15. 38—41.—Ed.

o 1 Cor. 12. 3. Luke 9. 50. & 11. 23. Mat. 12. 30. Phil. 1. 18.

p Mat. 10. 42. & 25. 40.

q Mat. 18. 6. Luke 17. 1, 2. Rom. 14. 13, 21. 1 Cor. 8. 9—13. & 10. 32.

r Acts 9. 4. Mat. 25. 41—46. 2 Thes. 1. 6—9.

s Mat. 5. 30. & 18. 8. Deut. 13. 6, 8. Heb. 12. 1. 1 Pet. 2. 1. Col. 3. 5. Rom. 8. 13.

§ Or, *cause thee to offend.*

t Is. 66. 24. Jer. 7. 20. Mal. 23, 41. 2 Thes. 1. 9. Rev. 14. 10, 11. & 21. 8. & 20. 10, 15.

‖ Or, *cause thee to offend.*

* Or, *cause thee to offend.*

u Mat. 18. 9. & 5. 29. Heb. 12. 4. 1 Pet. 2. 1. Jam. 1. 21. Col. 3. 5. Gal. 5. 24. Rom. 8. 13.

A. M. cir. 4056.
A. D. cir. 52.

x Lev. 2. 13. Ezek. 43. 24.

* *Salt*, when applied and absorbed, preserves from corruption, and so becomes an emblem of perpetuity (see Num. 18. 19.). It is grateful to the taste, while it serves, often unknown to him that partakes of it, as an invaluable medicine; and thus it becomes an emblem of that "meekness of wisdom" with which every "exhortation, reproof, correction, or instruction" of the Christian should be constantly seasoned. Col. 4. 6.—Ed.

a Mat. 19. 1—9. Luke 4. 16. John 3. 22. & 10. 40.

b Mat. 4. 25—29. & 8. 1, 18. & 9. 35. & 12. 15. & 13. 1. & 14. 35. & 15. 30. & 17. 14. ch. 6. 33. & 8. 1.

c Ch. 2. 16, 18, 24. & 3. 6. & 7. 1, 2. & 8. 11. & 12. 13. Luke 11. 53, 54.

* Trying him upon a much disputed point. See note on Mat. 19. 3.—Ed.

d Is. 8. 20. John 5. 39.

e Deut. 24. 1. Jer. 3. 1. Mat. 5. 31. & 19. 7.

† *Moses suffered.*—The word in Mat. 19. 7, is *commanded*. How then can the difference of statement be reconciled with historical accuracy or verbal inspiration? In the simplest manner possible:—that during a lengthened conference, both phrases were used—while each evangelist chose as he was guided by the Holy Ghost.—Ed.

f Deut. 9. 6. & 31. 27. Acts 7. 51. & 13. 18. & 14. 16.

g Gen. 1. 27. & 5. 2. & 2. 24. Mal. 2. 14—16. Jer. 6. 16.

h Gen. 2. 24. Eph. 5. 28, 31. 1 Cor. 6. 16.

i Mat. 5. 31, 32. Mal. 2. 14—16. Rom. 7. 1—3. 1 Cor. 7. 10—13.

k Mat. 5. 32. & 19. 9. Luke 16. 18. Rom. 7. 1—3. Mal. 2. 14—16. 1 Cor. 7. 10—13.

l Mat. 19. 13—15. Luke 18. 15, 16. Gen. 48. 14, 15. Jer. 49. 11.

m Ch. 9. 38. Mat. 19. 13.

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CHAP. IX.—Ver. 44—48. The *fire* denotes the eternal torments of hell; and the *never-dying worm* denotes conscience, perpetually accusing, upbraiding, and condemning. 49. Every one in hell is preserved incorruptible, by the very nature of the torments; even as, in saints, the principle of grace, received in regeneration, secures eternal holiness and happiness.

REFLECTIONS UPON CHAP. IX.—O the transcendent glories of our Redeemer! How delightful are the manifestations thereof! Happy are they who are much favoured with them; but happier they who in heaven always behold his face! The ravishing displays of God on earth are indeed quickly passed: but it is enough to hear his Son, when we see him not. He is risen from the dead, and ascended to glory; and will quickly return, without sin, unto our salvation. Let us then exercise ourselves, not in curious questions, but in humble faith and ardent desires. And let all the opposition we receive from devils and men render his return doubly welcome.—Alas! how early Satan enters into men! But when once entered, he holds fast his possession, and cruelly and basely abuses his subjects. And yet, in cases the most alarming, multitudes take his part against Christ and his disciples. Invaluable are the mercies that unbelief defers or deprives men of. And near, though sometimes terribly introduced, is our relief, when unbelief is once made our burden. Yea, often the clearest views of the cause of our miseries come after our deliverance. How Jesus delighted in suffering for men, and yet how ill his sufferings are relished by men under the power of carnal ambition! Many proudly conceal their ignorance till it ruins them; and contend in angry debates till they have lost all sight of the truth. And it is a mercy if Jesus rebuke them, and shame them out of their ambition into peace and humility. It is base for Christians to take it ill that God's work prospers in any hands but those of their particular party. And it is very dangerous to oppose that which is ratified by the bless-



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14 But when Jesus saw *it*, he [n] was much displeased, and said unto them, [o] Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, [p] Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 [q] And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ [r] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, [s] Good Master, [t] what shall I do that I may inherit eternal life?

18 And Jesus said unto him, [u] Why callest thou me good? *there is* none good but one, *that is*, God.

19 [x] Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, [y] all these have I observed from my youth.

21 [z] Then Jesus, beholding him, loved him,* and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, [a] take up the cross, and follow me.

22 [b] And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, [c] How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them [d] that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, [e] Who then can be saved?

27 And Jesus, looking upon them, saith, [f] With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ [g] Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, [h] There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

A. M. cir. 4037.
A. D. cir. 33.

n Ch. 8. 5. & 9. 33. & 9. 49. Luke 9. 54—56.

o Mat. 19. 3. & 19. 14. Luke 18. 16. Gen. 17. 7. Deut. 29. 11. 1 Cor. 14. 20. Prov. 8. 17. & 23. 26. Eccl. 12. 1. Ps. 34. 11. & 45. 10.

p Mat. 18. 3. & 20. 26. 1 Pet. 2. 1, 2. John 3. 3, 5, 6. Rom. 12. 2. Eph. 4. 24. Col. 3. 10. 2 Cor. 5. 17. Gal. 6. 15.

q Gen. 48. 14. & 49. 26. Luke 4. 40. & 13. 13. Is. 40. 11. Num. 6. 19.

r Mat. 19. 16—22. Luke 18. 18—23.

s John 3. 2. & 11. 28.

t Ex. 19. 8. John 6. 28. Acts 2. 37. Rom. 9. 31. 32. & 10. 2, 3. & 2. 17, 18. Gal. 2. 16. & 3. 10, 12.

u 1 Sam. 2. 2. Ps. 119. 68. Jam. 1. 17.

x Gal. 4. 21. & 5. 14. Ex. 20. 12—17. Deut. 5. 16—21. Rom. 13. 9. Jam. 2. 11. Lev. xix.

y Phil. 3. 6. Tit. 1. 16. Is. 58. 2. 2 Tim. 3. 5. Ezek. 33. 31. Luke 18. 11, 12.

z Ch. 8. 31. Luke 12. 33. & 16. 9. 1 Tim. 6. 18, 19. Acts 2. 44, 45. & 4. 32, 34. Mat. 6. 19, 20.

* *Loved him.*—The special love of Christ to this inquirer has been matter of difficulty to expositors. Hence they have sought solutions in new translations—such as, "He accosted him kindly;" "He felt kindly disposed towards him;" "He kissed him." All these have been sought for on the principle that the inquirer remaining an absolute lover of the world, any special love towards him was impossible. These difficulties, however, seem made, rather than found. 1. Would not Christ as he loved sinners, and taught his disciples the same? not, indeed, with love of approbation or complacency—for that were unnatural, impossible, and sinful—but with love of compassion, benevolence, and forgiveness. Why, then, might he not feel some special movement of the love of pity and benevolence towards this visitant? 2. Is it certain, because this man "went away grieved," that he therefore never returned? It is by no means certain; and his return is the higher probability. See ver. 27.—Ed.

a Ch. 8. 34. John 16. 33. Acts 14. 22. 2 Tim. 3. 12.

b 2 Cor. 7. 10. Judg. 18. 24. ch. 4. 19. Phil. 3. 19. Ps. 17. 14. 2 Tim. 4. 10.

c Mat. 19. 23—26. & 18. 22. Luke 18. 24—27. & 21. 34. Job 31. 24. Ps. 62. 10. 1 Cor. 1. 26. Jam. 4. 4. & 5. 1—3. & 2. 5. 1 Tim. 6. 9, 10.

d Ps. 52. 7. & 62. 10. & 17. 14. Prov. 11. 28. & 18. 11. & 23. 5. 1 Tim. 6. 17.

e Mat. 7. 14. Luke 13. 24. Num. 24. 23.

f Job 10. 13. & 42. 2. Jer. 32. 17, 27. Zech. 8. 6. Luke 1. 37. Heb. 7. 25. Is. 64. 4.

g Mat. 19. 27—30. Luke 18. 28—30. ch. 1. 20. Phil. 3. 7—9. Deut. 33. 9—11.

h Luke 22. 28, 29. 2 Cor. 6. 8.

A. M. cir. 4037.
A. D. cir. 33.

1 Ps. 19. 11. 2 Chr. 25. 9. Is. 61. 10.

* On recollecting that to our Lord, and, therefore, to his disciples, "whosoever shall do the will of the Father, was brother, and sister, and mother" (Mat. 12. 46—50), and on recollecting the unbounded charity and hospitality of the primitive church, there will be no difficulty in receiving this prophecy, even in the most literal sense. —*With persecutions.*—Rather, "After, or amidst persecutions."—Ed.

k Mat. 16. 24. John 16. 33. Acts 14. 22. 2 Tim. 3. 12. Col. 1. 24. Heb. 12. 6.

l Mat. 19. 30. & 20. 16. & 8. 11, 12. & 21. 13. Acts 13. 46. Luke 13. 30. & 7. 29, 30. & 18. 14.

m Mat. 20. 17—19. Luke 18. 31—34. Ps. 44. 9. 14. 55. 7.

† *They were amazed.*—They were smitten with indefinable awe at the majesty that began more and more to appear in his miracles, person, and discourses; as well as with a prophetic presentiment and fear of those impending trials and calamities which he had so frequently and so lately foretold.—Ed.

n John 11. 8, 56. ch. 9. 31.

o Mat. 11. 25. & 13. 11. ch. 4. 34.

p Mat. 16. 21. & 17. 22, 23. & 20. 18, 19. & xxvi—xxviii. ch. 8. 31. & 9. 31. & xiv—xvi. Luke 9. 22. & 18. 31—34. & 24. 7. & xxii—xxiv. John xviii, xx. Ps. xxii, lxix. Is. liii. Acts 4. 27. & 2. 23.

q Mat. 29. 20—28. & 4. 21. ch. 1. 19. & 3. 37. & 9. 2.

r 1 Kin. 2. 15. Rom. 8. 26. Jam. 4. 3. Jer. 45. 5. They asked by, or along with, their mother.

s Is thy chief ministry of state. 1 Kin. 2. 19. & 22. 19. Ps. 45. 9. & 110. 1. Mat. 16. 27. & 19. 28.

t Rom. 8. 26. Jam. 4. 3.

u John 18. 11. Ps. 75. 8. & xxii, lxix. Luke 12. 50. & 22. 42. ch. 14. 36. Mat. xxvi, xxvii.

x John 11. 16. ch. 14. 31.

y John 16. 32. Mat. 10. 17—24. & 24. 9. Col. 1. 24. Acts iv—xii. Rev. 1. 9.

z Is. 52. 13. & 49. 3. John 17. 2, 6, 24. Mat. 25. 34. Rom. 8. 30, 33. 1 Pet. 1. 3, 4.

a Luke 22. 24. Mat. 20. 24. Prov. 13. 10. Jam. 4. 1. Job 5. 2.

b Luke 22. 25. Mat. 20. 25.

‡ Or, *think good.*

c Mat. 20. 26, 27. & 18. 3. 4. & 23. 8—12. Luke 22. 26, 27. & 14. 11. & 18. 14. John 13. 12—17. 1 Cor. 9. 19—23. Jam. 4. 6, 10. 1 Pet. 5. 5, 6.

d Mat. 11. 29. & 26. 20. & 26. 28. & 20. 28. Phil. 2. 5—8. Heb. 5. 8. Tit. 2. 14. 1 Tim. 2. 4—6. Gal. 3. 13. 2 Cor. 5. 21. Dan. 9. 24—26. Is. 53. 10. 1 Pet. 1. 19.

§ A clear and decisive proof that our Lord did not consider his life a mere example, or his death a mere martyrdom in confirmation of his doctrine; but his death, a true sacrifice for sin; and his rising, the inbringing of "an everlasting righteousness."—Ed.

30 But he shall receive [i] an hundred-fold now in this time,* houses, and brethren, and sisters, and mothers, and children, and lands, [k] with persecutions; and in the world to come eternal life.

31 [l] But many *that are* first shall be last; and the last first.

32 ¶ [m] And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed;† and, as they followed, they [n] were afraid. [o] And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, [p] Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 ¶ [q] And James and John, the sons of Zebedee, come unto him, saying, Master, [r] we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one [s] on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, [t] Ye know not what ye ask: can ye drink of [u] the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they say unto him, [x] We can. And Jesus said unto them, [y] Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 [z] But to sit on my right hand, and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And [a] when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, [b] Ye know that they which ‡ are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 [c] But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 [d] For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.§

ing of God. Yea, if nothing appear contrary to the faith of the gospel, charity requires us to hope the best. God resists the proud, but giveth grace to the humble. The favour which we show to any for Christ's sake he will take as done to himself, and it shall not lose its reward. Better is it to go to heaven through much self-denial, than to hell in a course of self-indulgence. Let therefore the terrors and eternity of hell torments, heartily believed, be a powerful check to our raging passions. And unless we wish to be through eternity *salted* with God's wrath, as sacrifices to his avenging justice, let us, as acceptable sacrifices to his mercy and kindness, pray to have our hearts *salted* with grace, and our lives ordered as becometh the gospel.



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46 ¶ [e]And they came to Jericho: and as he went out[e] of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging.

47 And when he heard that it was [f]Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* [g]son of David, have mercy on me.

48 And [h]many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 [i]And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, [k]Be of good comfort, rise; he calleth thee.

50 [l]And he, casting away his garment,[†] rose, and came to Jesus.

51 And Jesus answered and said unto him, [m]What wilt thou that I should do unto thee? The blind man said unto him, [n]Lord, that I might receive my sight.

52 And Jesus said unto him, [o]Go thy way; thy faith hath [‡]made thee whole. [p]And immediately he received his sight, and followed Jesus in the way.

A. M. cir. 4037.
A. D. cir. 33.

- e Mat. 20. 29—34. Luke 18. 35—43. Is. 59. 10.
- e The solution of the apparent contradictions in this narrative is reserved for note on Luke 18. 35.—Ko.
- f Mat. 1. 21. & 2. 23. Luke 4. 16. John 1. 45. 46.
- g Is. 11. 1. Jer. 23. 5, 6. Mat. 1. 1. & 9. 27. & 12. 23. & 15. 22. & 22. 42, 45. Rom. 1. 3, 4. Rev. 22. 16.
- h Mat. 20. 31. & 19. 13. & 15. 23. Luke 18. 1.
- i Heb. 4. 15. & 2. 17. Ps. 145. 8. & 86. 15. & 103. 10—14.
- k John 11. 28. Is. 45. 22.
- l Eccl. 9. 10. Phil. 3. 7—9. Song 1. 4. Ps. 84. 2. & 42. 1, 2.
- † A mark of great anxiety to rid himself of every impediment; and evidently the observation of an eye-witness. This action may also be well considered as emblematic of a sinner coming to, and a believer going after, Christ; both "laying aside every weight, and the sin that doth most easily *entangle* them."—Ko.
- m Ver. 36. Mat. 7. 7, 8. Is. 35. 5.
- n Gr. *Rabboni.* John 20. 16.
- o Mat. 8. 13. & 15. 28. & 9. 22. Luke 7. 50. ch. 5. 34.
- ‡ Or, *saved thee.*
- p Gen. 1. 3. Ps. 33. 9. Is. 55. 5. & 42. 16. Mat. 11. 5. & 9. 29. & 12. 22. ch. 8. 23.

## CHAPTER XI.

(1) *Jesus rides into Jerusalem:* 1—11. (2) *Returning from Bethany he curses the barren fig-tree:* 12—14. (3) *Drives the traders out of the temple:* 15—19. (4) *Exhorts to steadfastness in faith, and forgiveness with prayer:* 20—26. (5) *Exposes the cavils of the scribes, while he defends his authority:* 27—33.

AND [a]when they came nigh to Jerusalem, unto Bethphage and Bethany, at [b]the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him.*

3 And if any man say unto you, Why do ye this? say ye that [c]the Lord [d]hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.[*]

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, [*]and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, [‡]cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And [g]Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ [h]And on the morrow, when they were come from Bethany, he was hungry:

13 [i]And seeing a fig-tree afar off having leaves,[*] he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet.*

14 And Jesus answered and said unto it, No man[†] eat fruit of thee hereafter for ever. And his disciples heard *it.*

15 ¶ [k]And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, [l]My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 [m]And the scribes and chief priests heard *it,* and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 [n]And when even was come, he went out of the city.

20 ¶ [o]And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, [p]Have faith in God.

23 [q]For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;[‡] he shall have whatsoever he saith.

24 Therefore I say unto you, [r]What things soever ye desire, when ye pray, believe that ye receive *them,* and ye shall have *them.*

A. M. cir. 4037.
A. D. cir. 33.

- a Mat. 21. 1—11. Luke 19. 29—40. John 12. 12—16.
- b 2 Sam. 15. 30. 1 Kin. 11. 7. 2 Kin. 23. 13. Luke 22. 39. Acts 1. 12. Zec. 14. 4. ch. 13. 3.
- c Ps. 24. 1. & 50. 10, 11. Acts 10. 36. Heb. 1. 2.
- d 2 Cor. 8. 9. Zec. 9. 9.
- * Doddridge has well remarked here, on our Lord's prescience, even to the most minute and apparently fortuitous circumstances. 1. Ye shall find a colt; 2. on which no man ever sat; 3. bound with his mother; 4. where two ways meet; 5. as ye enter into the village; 6. the owner of which will at first seem unwilling that ye loose him; 7. but who, when he hears that I have need of him, will let him go.—Ko.
- e 2 Kin. 9. 13. John 12. 12—14. & 1. 14. Lev. 23. 40.

A. M. cir. 4037.
A. D. cir. 33.

- f Ps. 118. 26—26. & 72. 17—19. Mat. 21. 9. & 23. 39. John 12. 13. Luke 19. 37, 38. & 2. 14. & 1. 32. Is. 9. 6, 7. & 11. 2—4. & 52. 13. & 53. 12.
- g Mat. 21. 10—17. Luke 19. 45.
- h Mat. 21. 18.
- i Mat. 12. 43—45. & 21. 19, 40—44. Luke 13. 6—9. & 19. 42—44. Phil. 3. 18, 19. 2 Tim. 3. 5. Tit. 1. 16. Heb. 6. 4—8. & 10. 26—31. 2 Pet. 2. 20—22. Rev. 3. 1.
- * The fig-tree produces its fruit before its leaves, so that the appearance of the leaves was evidence that the fruit should have been ripening; and as "the time of figs (that is, the time for their being ripe and gathered) was not yet (come)," our Lord had an additional right to expect fruit But here the infidel asks, Does not this ignorance strangely contrast with, or, rather, invalidate the wonderful prophetic wisdom attributed to Jesus in the previous narrative? The answer is obvious. The visit was intended to furnish an emblem of the blighting curse that speedily follows a barren professor of the gospel.—Ed.
- † But even supposing this tree to have been no man's property, but growing on an absolute common, how could Jesus be justified in destroying it for ever? If this objection be of any force, it will go to arraign the providence of God, and all that are called laws of nature—by which thousands of plants, and shrubs and trees, are annually destroyed by canker, or blight, or storms; and as whatever proves too much, in reality proves nothing,—so an objection that goes too far, is, in reality, no objection where it is applied.—Ko.
- k Mat. 21. 12—16. Luke 19. 45—48. John 2. 13—16. Deut. 14. 25, 26.
- l Is. 56. 7. & 60. 7. Zec. 2. 11. & 8. 20—23. Jer. 7. 11. Hos. 12. 7. Luke 19. 46. Mat. 21. 13.
- m Mat. 21. 15. Luke 19. 47, 48. John 12. 19. Acts 4. 2. & 13. 45. Is. 29. 11. Eccl. 4. 4. Job 5. 2. ch. 1. 22. & 6. 2.
- n Ver. 11. ch. 12. 1. John 12. 36. Luke 21. 37.
- o Mat. 21. 19, 20. & 24. 32, 33. & 25. 6, 13. Job xviii. xx. 14. 20. 13. 14. Heb. 6. 8. & 10. 26, 27.
- p Or, *have the faith of God.* 2 Chr. 20. 20. Is. 7. 9. Prov. 3. 5. Ps. 62. 8. ch. 5. 36. & 9. 23.
- q Mat. 17. 20. & 21. 21. Luke 17. 6. Jam. 1. 5, 6. Rom. 14. 19, 23. 1 Cor. 13. 2.
- ‡ This description does not warrant an enthusiast to expect the fulfilment either of his desires or predictions, but the man who desires and foretells upon the direct warrant and promise of God.—Ed.
- r Mat. 7. 7, 11. & 18. 19. & 21. 22. Luke 11. 9. John 14. 13. & 15. 7. & 16. 24. Jam. 5. 16—18. 1 John 3. 22. & 5. 14. Is. 45. 11. Gen. 32. 26. Ps. 119. 5. & 123. 2. 2 Cor. 12. 8. Heb. 4. 16.

REFLECTIONS UPON CHAP. X.—What an example of unwearied patience and labour, of wisdom and prudence, of humility and condescension, of tenderness and compassion, has Jesus set before us in himself! and under what an excellent dispensation of purity, light, and grace, do we now live in the gospel period! Its various truths are set forth in the most evident light, and all its precepts recommended by the strongest arguments. The laws of marriage are plainly settled, for preventing confusion, and for promoting conjugal faithfulness and affection. And the privileges of believers' children are clearly established, and themselves made emblems of the true heirs of God, and joint heirs with Christ. But self-confidence, proud ambition, and a worldly spirit, are great hinderances to real religion and happiness. And God's grace rarely recovers men from their influence, or teaches them that the only use of riches is to do good with them. Alas, how many have several amiable qualities, and yet for want of indwelling grace, land at last in eternal torments! but rich are the rewards of self-denial and multiplied losses for Christ's sake. And yet it is only believing views of his sufferings that will make us to delight in them. It is shameful for the disciples of a crucified Redeemer



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25 [a] And when ye stand [z] praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ [t] And they come again to Jerusalem: and as he was walking [u] in the temple, there come to him [x] the chief priests, and the scribes, and the elders,

28 And say unto him, [y] By what authority doest thou these things? and who gave thee this authority to do these things?

29 And [z] Jesus answered and said unto them, I will also ask of you one † question, and answer me, and I will tell you by what authority I do these things.

30 [a] The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not [b] believe him?

32 [c] But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, [d] We cannot tell. And Jesus answering, saith unto them, [e] Neither do I tell you by what authority I do these things.

A. M. cir. 4057. A. D. cir. 33.

[a] Mat. 6. 14. & 18. 23—35. & 7. 1, 2. Eph. 4. 32. Col. 3. 13. Jam. 2. 13.

[z] Standing is one among the various attitudes of prayer exemplified in Scripture (see Zech. 3. 1. Luke 18. 11, 13. Rev. 11. 4); wherefore, upon account of their customary attitude, Christians should neither despise nor condemn one another.—Ed.

[t] Mat. 21. 23—27. Luke 20. 1—8.

[u] Mal. 3. 1. Hag. 2. 7, 9.

[x] Ps. 2. 1—3. & 22. 12, 16. Is. 53. 3. Acts 4. 27, 28.

[y] Ex. 2. 14. Acts 7. 27. & 4. 7. Mat. 7. 29.

[z] Is. 50. 4. Amos 3. 7. Mat. 10. 19. Eph. 5. 13. John 3. 13.

† Or, *thing*.

[a] Ch. 1. 1—11. & 9. 13. Mat. iii. Luke 1. iii. & 7. 29, 30. John 1. 6—36. & 3. 22, 26. & 4. 1—3.

[b] John 1. 28, 29—36. & 3. 26—30. & 5. 32, 33.

[c] Mat. 3. 5. & 14. 5. & 21. 26. John 1. 25. & 5. 35. ch. 6. 20. Luke 7. 26—30.

[d] Rom. 1. 18, 21, 28. 2 Cor. 2. 15. & 4. 3. 2 Thes. 2. 9, 10. 1 Jo. 5. 9, 10.

[e] Prov. 26. 4. Job 5. 13.

## CHAPTER XII.

(1) *A parable of a vineyard let to husbandmen:* 1—12. (2) *Jesus replies to an insnaring question about paying tribute to Cesar:* 13—17. (3) *Puts the Sadducees to silence touching the resurrection:* 18—27. (4) *Answers a question respecting the chief commandment:* 28—34. (5) *Refutes the opinion of the scribes concerning Christ, and warns the people of their ambition and hypocrisy:* 35—40. (6) *Commends a poor widow contributing two mites to the temple treasury:* 41—44.

AND [a] he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And [b] at the season he sent to the husbandmen [c] a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 [d] And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

A. M. cir. 4057. A. D. cir. 33.

[a] Mat. 21. 33—46. Luke 20. 9—19. Is. 5. 1—4. Jer. 2. 21. Ps. 80. 8. 15. Song 8. 11. 12. Ex. xxxv—xl. Lev. i—xxv. 1 Kin. vi—viii. Num. iii, iv. viii. Deut. i. 15—17. & 16. 18. 1 Chr. xxii—xxvii.

[b] Ps. 1. 3. Song 8. 11, 12.

[c] 2 Kin. 17. 13. 2 Chr. 36. 15. Jer. 44. 4. Zec. 7. 7. Neh. 9. 30. Heb. 1. 1.

[d] 1 Kin. 22. 24. 2 Chr. 18. 10. & 24. 19, 21. & 36. 16. Jer. xx, xxvi, xxxvii, xxxviii. 1 Thes. 2. 15. Mat. 23. 34—37. Acts 7. 52, 59. Heb. 11. 36.

A. M. cir. 4057. A. D. cir. 33.

[a] Rom. 8. 3. Gal. 4. 4. Luke 1. iii. iv, &c. ch. i—xiii. Mat. i—xxv. John i—xvi.

[f] Acts 2. 36. & 3. 13. Ps. 22. 6—21. & 69. 1—21. 1 Cor. 2. 8. 1 Thes. 2. 15. Mat. 2. 3—20. & 12. 14. & 21. 46. & xxvi, xxvii. ch. 3. 6. & xiv, xv. Luke 4. 28, 29. & 11. 53, 54. & xxiv, xxiii. John v, vi—xii. xviii, xix. Heb. 13. 12.

[g] Heb. 1. 2. Ps. 82. 8. & 2. 8, 9, 12.

[h] Mat. 21. 41, 43, 44. & 8. 11, 12. & 12. 43—45. & 23. 35—39. & 24. 7. & 2. 12. & 24. 2—34. ch. xiii. Luke 19. 27, 42—44. & 20. 15, 16. & 17. 26—37. & 21. 6—33. John 9. 39—41. Prov. 1. 24—32. Acts 13. 46, 47. & 28. 25—28. Lev. xxvi. Deut. 4. 26, 27. & xxviii—xxxii. Hosea xi.

[i] Ps. 118. 22. Acts 4. 11, 12. Rom. 9. 33. Is. 28. 16. 1 Pet. 2. 7, 8. Eph. 2. 19—22. & 3. 1. 10—21. Phil. 2. 6—11. Mat. 16. 18.

[k] 1 Tim. 3. 16. Rom. 16. 25, 27. Col. 1. 26—27. Eph. 3. 3—9. 1 Cor. 2. 7.

[l] Ch. 11. 18, 32. Mat. 21. 26, 46. Luke 20. 6, 19. John 7. 19.

[m] How wonderful are the ways of God! By the favour and fear of "the people," he restrains the priests, and scribes, and elders, till the work of our Lord is completed; and by the versatility, and inconsistency, and heartlessness, and cruelty, of that same "people," he delivers our Lord to his enemies, to judgment, and crucifixion! Thus bringing to pass "his determinate purpose and counsel" by the most indeterminate, and, apparently, uncertain agency!—Ed.

[m] Mat. 22. 15—22. Luke 20. 20—26. & 11. 53, 54. Ps. 2. 2. Jer. 16. 19. Eccl. 4. 4. Job 5. 2. Is. 29. 21.

[n] Ch. 3. 15. Mat. 16. 6.

[o] Ch. 14. 45. Ps. 12. 2. & 55. 21. 2 Cor. 2. 17. 1 Thes. 2. 4. Gal. 1. 10. Acts 10. 34, 35.

[p] Ezra 4. 13. Acts 5. 27. Mat. 17. 25. Jer. 40. 2, 5, 20.

† *i. e.* the Roman emperor.

[q] Ch. 3. 2. & 8. 11. Luke 11. 16, 26, 54.

[r] Sevenpence halfpenny; as Mat. 20. 2. & 20. 2.

[s] Mat. 17. 25. & 22. 21. Luke 20. 25. Rom. 13. 7. Prov. 24. 21. 1 Pet. 2. 17.

[t] 1 Cor. 14. 19, 20. Job 5. 12. 13. Mat. 22. 22, 33, 46. Luke 20. 26.

[u] Mat. 22. 23—33. Luke 20. 27—39. Acts 23. 8. 1 Cor. 15. 12. 2 Tim. 2. 17.

[x] Gen. 38. 8. Deut. 25. 5, 6.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 [g] Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 [f] But those husbandmen said among themselves, This is the [g] heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? [h] He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture, [i] The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and [k] it is marvellous in our eyes?

12 And they sought to lay hold on him, but [l] feared the people; [o] for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ [m] And they send unto him certain of the Pharisees and of the [n] Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, [o] Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: [p] Is it lawful to give tribute to † Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, [q] Why tempt ye me? bring me a [r] penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering, said unto them, [s] Render to Cesar the things that are Cesar's, and to God the things that are God's. [t] And they marvelled at him.

18 ¶ [u] Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, [x] If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

repeatedly to contend about the imaginary trifles of worldly grandeur. And great is his compassion in bearing with the infirmities, ignorance, and frowardness of his people. Yea, he is ready to heal such as apply to him for relief in the firm faith of his infinite ability and willingness to save. No meanness, no distemper can stop the egress of his special love. And if he welcome, no matter how many thousands wickedly discourage me. And if he succour, supply, save, and enlighten my soul or body, cheerfully should I follow him in my way to eternal rest.

REFLECTIONS UPON CHAP. XI.—The divine sovereignty, the omniscience and almighty power of our Redeemer, was clearly manifest, even in his deepest humiliation: and his meek and lowly triumph proclaimed the spiritual nature of his kingdom. Every one's property ought therefore to be ready at his call, and every mouth opened to publish his praise. Notwithstanding the fairest pretences to the contrary, every ordinance should be inviolably observed according to his law. Yea, it is the great design of Christ and his gospel to reform the worship of God, and the hearts and manners of men. And he acts with great majesty and power whenever he takes his work in hand. Christ will do great things for such as believe firmly, pray earnestly, and forgive injuries heartily. But alas, how many prayers are lost for want of faith and a charitable frame towards others! Infinite is the danger of living fruitless under the means of salvation, and of being blasted by a Saviour's curse, into endless perdition! But the more he displays his glory, holiness, and power, in his word or work, the more ungodly sinners, and especially



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20 Now there were seven brethren: and the first took a wife, and dying, left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because [y] ye know not the [z] scriptures, neither [a] the power of God?

25 For, when they shall rise from the dead, they neither marry, nor are given in marriage; but are [b] as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, [c] how in the bush[*] God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ [d] And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, [e] Hear, [†] O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This *is* the first commandment.

31 And the second *is* like, *namely* this, [f] Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for [g] there is one God; and there is none other but he;

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, [h] is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, [‡] Thou art not far from the kingdom of God. [k] And no man after that durst ask him *any question*.

35 ¶ [l] And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and [m] whence is he *then* his son? And the common people heard him gladly.[*]

38 ¶ And he said unto them in his doctrine, [n] Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which devour widows' houses, and for a pretence make long prayers: [o] these shall receive greater damnation.

41 ¶ [p] And Jesus sat over against the treasury, and beheld how the people cast [q] money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two [†] mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, [r] Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury.

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

## CHAPTER XIII.

(1) *The destruction of the temple:* 1—8. (2) *The persecutions of the disciples:* 9—13. (3) *Marks and nature of the coming judgments:* 14—31. (4) *Watchfulness inculcated:* 32—37.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign[*] when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any *man* deceive you:

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A. M. cir. 4037. A. D. cir. 33.

y Isa. 8. 20. & 27. 11. & 28. 9, 10. Hos. 4. 6. & 8. 12. John 20. 9, 31. & 5. 39. Rom. 15. 4. 2 Tim. 3. 15—17. Acts 17. 11.

z Job 19. 25. Ezek. 37. 5—10. Dan. 12. 2.

a Gen. 17. 1. & 18. 14. Jer. 32. 17. ch. 10. 27. Luke 1. 37. Eph. 1. 19, 20. Phil. 3. 21.

b Mat. 22. 30. Luke 20. 36. 1 Cor. 15. 42, 44, 49, 52. & 7. 29, 30. 1 John 3. 2.

c Ex. 3. 6. 16. Acts 7. 32. Gen. 17. 7. & 28. 13. & 32. 9. Lev. 26. 12. Heb. 11. 16. Rom. 4. 17. John 5. 21.

[*] *How in the bush.* The construction of the Greek seems to give "the bush" as a mark of the place in "the book of Moses," from which our Lord quoted, rather than as the place whence God spoke; a mode of quotation and reference natural, if not necessary, before the introduction of the artificial form of chapters and verses. See Rom. 11. 2.—Ed.

d Mat. 22. 35—40. Luke 10. 25—28.

e Deut. 6. 4. 5 & 10. 12. & 30. 6. Prov. 23. 23. Mal. 2. 5, 6. Luke 10. 27. 1 Cor. xiii. 1 Tim. 1. 5.

† The difference between the quotation in Matthew (22. 35.) and Mark, is very instructive. Matthew wrote for the Jews, who knew the whole passage; and he, therefore, for the sake of brevity, quotes but a part, to suggest the remainder. Mark, who wrote for the Gentiles, who previously knew nothing of the passage, quotes the whole: and as his record would speedily pass into the hands of polytheists, he specially introduces the Mosaic testimony to the unity of God.—Ed.

f Lev. 19. 18. Rom. 13. 9. Gal. 5. 14. 1 Tim. 1. 5. Jam. 2. 8. 1 John 3. 18. 1 Cor. xiii. Mat. 7. 12. & 22. 39. Luke 10. 27, 36, 37.

g Deut. 6. 4. & 5. 7. & 4. 35. Is. 45. 5, 14, 22. & 46. 9. 1 Cor. 8. 4—6.

h 1 Sam. 15. 22. Is. 1. 11—17. & 66. 3—7. & 66. 3. Jer. 6. 20. & 7. 22, 23. Hos. 6. 6. Amos 5. 21—24. Mic. 6. 6—8.

i Acts 26. 28. ch. 4. 16. & 1. 14, 15.

‡ An approval of the doctrine of the scribe, as placing him far in advance of his brethren; and probably a prophecy that he would soon embrace the whole doctrine of Christ.—Ed.

k Mat. 22. 46. Luke 14. 6. & 20. 40.

l Mat. 22. 41—45. Luke 20. 41—44.

A. M. cir. 4037. A. D. cir. 33.

m Rom. 1. 3, 4. & 9. 5. Mat. 1. 1. & 16. 22. Rev. 22. 16.

[*] Most probably not from any sincere approval of his doctrine, but as having no personal interests injuriously affected by his success—as pleased with his exposure of the hypocrisy and covetousness of the Pharisees and scribes; as having been more frequently the witnesses or recipients of his benefits, and having many undefined hopes of advantage from that change of government which they endeavoured to effect by compelling him to become their king, John 6. 15. Besides, it is probable that among "the common people" there were many sincere believers; for experience proves that the humbling doctrines of the gospel are generally more welcome to the poor than to the rich;—yet, thanks be to God, while "not many mighty, not many noble, are called," there are still some who, like Joseph of Arimathea, the Roman centurion, or the dignified Ethiopian, are as the salt of their various orders—demonstrating how God can be remembered amidst the profusion of riches, the bustle of a camp, or the splendour of a court.—Ed.

n Mat. 23. 5—7. Luke 11. 43. & 20. 46—47. & 14. 7. 3 John 9.

o Mat. 11. 22, 24. Luke 12. 47, 48.

p Luke 21. 1—4. 2 Kin. 12. 9.

q A piece of brass money; see Mat. 10. 29.

† It is the seventh part of one piece of that brass money. Two mites are not quite the fifth part of a farthing.

r 2 Cor. 8. 2, 12.

A. M. cir. 4037. A. D. cir. 33.

[*] The apparent discrepancy between the questions in this place, and those given by Matthew, 24. 3, is to be accounted for, not by any defect in the recollection of Mark, but by that guidance of Spirit whereby he was led to select such points as would be most intelligible to his Roman readers. See ch. 12. 23. Besides, it is not to be imagined when four persons put the questions, that all should employ exactly the same words. The Spirit, therefore, would direct the evangelist to choose, not the words Matthew had been directed to choose, but the words of any other of the four apostles more suited to the comprehension of the readers for whom the gospel was first intended, as well as for the future edification of the church.—Ed.

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hypocrites, set themselves against him. Yea, by every art, evasion, and wicked or wilful untruth, they labour to oppose him and his interests in the world. But none of their projects are hid from, or can prevail against him.

REFLECTIONS UPON CHAP. XII.—Sovereign is the kindness of God in planting a church among men, and astonishing his patience towards obstinate and rebellious sinners. Thousands of the most shocking affronts to himself, his messengers, and messages, he endures before he executes his wrath upon them. Yea, marvellous above all is his grace in sending his Son to seek and save such sinners, and call them to repentance! And just and unavoidable their ruin who reject him! But if some will tread on the Redeemer, God will make others to receive him, and bring forth fruits answerable to their privileges. And, in spite of all the rage of his enemies, Jesus shall be honoured, and his kingdom established—to the astonishment and joy of all those who have experienced his power, and the influence of his grace, in their hearts. But if any remain unconcerned, no wonder that at last they become exasperated against his message and ministers.—They who heartily hate one another, more heartily unite against him and his cause: Nor are their designs ever more malignant than when they profess most kindness. Yet nothing can conceal their wickedness from God. Men often pretend a regard to the scriptures, that they may undermine their credit. And there is no error so extravagant but they, who live ignorant of the scriptures and the power of God, may affirm. The word of revelation sets the just bounds to civil and religious concerns: it gives the



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A. M. cir. 4037. A. D. cir. 33.

6 [f] For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 [h] And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but [i] the end *shall* not *be* yet.

8 [k] For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in *divers* places, and there shall be famines and troubles: these *are* the beginnings of [l] sorrows.

9 [m] But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 [n] And the gospel must first be published among all nations.

11 [o] But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 [p] Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: [q] but he that shall endure unto the end, the same shall be saved.

14 ¶ [r] But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing [s] where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 [t] And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 [u] But wo to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 [x] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 [y] And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 [z] And then, if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 [a] For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, [b] if *it were* possible, even the elect.

23 [c] But take ye heed: behold, I have foretold you all things.

24 ¶ [d] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 [e] And then they shall see the Son of man coming in the clouds with great power and glory.

27 [f] And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, [g] know that it is nigh, *even* at the doors.

30 Verily I say unto you, That this generation shall not pass till all these things be done.

31 [h] Heaven and earth shall pass away; but my words shall not pass away.

32 ¶ [i] But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 [k] Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* [l] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 [m] Watch ye therefore: for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest, coming suddenly, he find you [n] sleeping.

37 And what I say unto you I say unto all, Watch.

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f Jer. 14. 14. & 23. 21, 25. John 5. 43. ver. 22.

h Jer. 4. 19. & 5. 12, 31. & 51. 46. Ps. 46. 2, 3. & 27. 1—3. & 112. 7. Is. 8. 12.

i Jer. 4. 27. & 5. 10, 18.

k Is. 19. 2. Hag. 2. 22. Zec. 14. 13. Heb. 12. 27. Dan. 2. 44. Acts 11. 28. Mat. 24. 6.

l Or, *the pains of a woman in travail.* Is. 37. 3. & 66. 7, 8. Ps. 48. 6.

m Mat. 24. 9—14. & 10. 17—22. & 23. 34, 37. & 22. 6. & 13. 21. & 11. 6. Luke 21. 12—19. John 15. 20. & 16. 2. Acts ii—xxvi. Rev. 2. 10. Phil. 1. 28. 2 Thes. 1. 5.

n Mark 24. 14. & 26. 13. & 28. 18—20. ch. 16. 15. Rom. 1. 8. & 10. 18. & 15. 19. Col. 1. 6, 23. Acts ii—xix.

o Mat. 10. 19, 20. Ex. 4. 12. 2 Sam. 23. 2. Jer. 1. 6—9. Luke 12. 11, 12. & 21. 14, 15. Acts 2. 4, 17. & 4. 8, 31. & 6. 10, 15. Dan. 3. 16, 17.

p Mat. 10. 21. Ezek. 38. 21. Mic. 7. 4—6. John 13. 18—23. & 16. 1—3.

q Rev. 2. 7, 10. & 3. 10. Mat. 10. 22. & 24. 13. Heb. 3. 6, 14. & 10. 39. Gal. 6. 9. 2 Tim. 4. 7, 8. 1 Pet. 4. 16, 18. Dan. 12. 13.

r Mat. 24. 15—20. Luke 21. 20—24. & 19. 43. Dan. 9. 27. & 12. 11.

s Lam. 1. 10. Deut. 23. 3. Ezek. 44. 9.

t Job 2. 4. Mat. 5. 29. Prov. 22. 3. Heb. 11. 7. Acts 7. 18, 19. Luke 17. 31, 33.

u Luke 21. 23. & 23. 29. Hos. 13. 16. Deut. 28. 56, 57.

x Lev. 26. 14—39. Deut. 28. 15—68. & 29. 18—28. & 31. 17, 18. & 32. 21—31. Prov. 1. 24—32. Ps. 21. 8—12. & 69. 22—28. Is. 65. 12—15. Mat. 24. 24. Joel 2. 2. Dan. 12. 1.

y Zech. 13. 8, 9. Is. 1. 9. & 6. 13. & 65. 8.

a Mat. 24. 23. Luke 17. 23. & 21. 8. Deut. 13. 1—3. 2 Thes. 2. 11.

a Deut. 13. 1, 2. ver. 6. 2 Thes. 2. 9—11. Rev. 13. 3, 13. John 5. 43. Mat. 7. 15. 2 Pet. 2. 1. & 3. 17.

b John 6. 37, & 10. 28, 29. Rom. 8. 28—39. 1 Pet. 1. 5. 2 Tim. 2. 19. 1 John 2. 19.

c Ver. 5. Is. 44, 7, 8. & 46. 10. & 48. 5, 6. Luke 21. 8, 34. Mat. 3. 15. 2 Pet. 3. 17. John 16. 1.

d Mat. 24. 29—41. Luke 21. 25—33. Joel 2. 30, 31. Acts 2. 19, 20. Zeph. 1. 14—16. Amos 5. 20. Is. 13. 10. Ezek. 32. 7. Rev. 6. 12—17. & 20. 11.

e Dan. 7. 10, 13. ch. 8. 25. & 14. 62. Mat. 16. 27. 28. & 26. 64. & 25. 10, 31. Rev. 1. 7. Zech. 14. 5. Acts 1. 11. 1 Thes. 4. 16. 2 Thes. 1. 8—10.

f Prov. 9. 1—5. Ps. 22. 27—31. & xiv, lxxii, lxxxvii, lx. 2. 7—5. & liv, lx, xlix. Zech. 2. 11. & 8. 20—23. John 10. 16. ch. 16. 15, 16. Mat. 28. 18—20. & 25. 31. & 13. 41. Acts i—xx. 1 Cor. 15. 52. 1 Thes. 4. 16.

g Luke 21. 29—33. Mat. 24. 32—35. & 16. 28. & 23. 36. Jam. 5. 9. 1 Pet. 4. 17, 18. Heb. 10. 37. Ezek. 7. 2—12. & 12. 22—28.

h Mat. 24. 35. & 5. 18. 2 Pet. 3. 10. Is. 40. 8. & 51. 6. Heb. 1. 11. 1 Pet. 1. 25. Rev. 20. 11.

i Mat. 24. 36—51. & 25. 13, 18, 31. Luke 17. 26—36. John 5. 28. Acts 1. 7. & 17. 31. 1 Thes. 5. 2. 2 Pet. 3. 10.

k Luke 21. 34—36. & 12. 40. Mat. 24. 42, 44. & 25. 13. & 26. 41. 1 Cor. 16. 13. 1 Thes. 5. 6. 1 Pet. 5. 8. Rev. 16. 15.

l Mat. 25. 14—31. & 25. 1—30. Luke 19. 12—27.

m Mat. 24. 42. & 25. 13. Luke 12. 36, 40. & 21. 36. Rom. 13. 11. 1 Cor. 15. 34. Eph. 5. 14. 2 Pet. 3. 10, 14. Rev. 3. 3. & 16. 15.

n Song 3. 1. & 5. 2. Mat. 25. 5. Luke 21. 34. 1 Thes. 5. 6, 7. Eph. 5. 14. Rom. 13. 11—13. Prov. 6. 9—11. & 24. 33, 34.

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clearest certainty of a general resurrection, makes the plainest discoveries of the eternal state, and honourably and delightfully connects our duties to God and to men. They who improve the light which God gives them, bid fair to be rendered more knowing, or even led into all truth. Yea, babes in Christ understand more of the mystery of godliness than the graceless learned. Alas, that many are never more than *almost Christians!* An inordinate desire of human respect marks their carnal and unmortified heart. But the greater men's hypocrisy and wickedness, the more terrible will be their condemnation.

REFLECTIONS UPON CHAP. XIII.—If external privileges be abused, they but aggravate our guilt and hasten our ruin; and national sins will bring on national judgments. Nothing can happen but as Jesus foresaw and predetermined. And great is his kindness in warning men, before their contempt of himself and his gospel bring on them those temporal miseries which presage their eternal destruction. Kindly he chastens his own faithful servants and people, that they may not be condemned with the world: and graciously he warns them of their danger, and directs them how to conduct themselves for his honour and their own security. Safely he preserves his elect, that even in the worst of times not one of them can be ruined. And many, who abhor and persecute them, owe their temporal preservation to them and their prayers.—If men bear his image, they must expect hatred



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## CHAPTER XIV.

(1) *The priests and scribes conspire against Christ:* 1, 2. (2) *A woman anoints him:* 3—9. (3) *Judas sells him:* 10, 11. (4) *Christ foretells how he shall be betrayed by one of his disciples:* 12—21. (5) *Institutes his supper:* 22—25. (6) *Foretells the desertion of all his disciples and Peter's denial:* 26—42. (7) *Judas betrays his master with a kiss:* 43—45. (8) *Christ apprehended:* 46—52. (9) *He is accused, condemned, and cruelly abused:* 53—65. (10) *Thrice denied by Peter:* 66—72.

A. M. cir. 4037.
A. D. cir. 33.

AFTER [a] two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 [b] But they said, Not on the feast-*day*, lest there be an uproar of the people.

3 ¶ [c] And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of [*] spikenard very precious; and she brake the box,[†] and poured *it* on his head.

4 [d] And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than [‡] three hundred pence, and [e] have been given to the poor. And they murmured against her.

6 And Jesus said, [f] Let her alone; why trouble ye her? she hath wrought a good work on me.

7 [g] For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.

8 She hath done what she could: she is come aforehand [h] to anoint my body to the burying.

9 Verily I say unto you, [i] Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ [k] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to [l] give him money. And he sought how he might conveniently betray him.

12 ¶ [m] And the first day of unleavened bread, when they [§] killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, [n] The Master saith, Where is the guest-chamber, where [o] I shall eat the passover with my disciples?

15 And he will show you a large [p] upper-room furnished [‖] *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and [q] found as he had said unto them: and [r] they made ready the passover.

17 And [s] in the evening he cometh with the twelve.

18 [t] And as they sat and did eat, Jesus said, Verily I say unto you, [u] One of you which eateth with me shall betray me.

19 And they began to be [x] sorrowful, and to say unto him one by one, *Is* it I? and another *said, Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that [y] dippeth with me in the dish.

21 The Son of man indeed goeth, [z] as it is written of him: but [a] wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ [b] And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; [*] this [*] is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my [d] blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the [e] fruit of the vine, until that day that I drink it new in the [f] kingdom of God.

26 ¶ And when they had sung an [g] hymn, they [h] went out into the mount of Olives.

27 [i] And Jesus saith unto them, All ye shall be offended because of me this night; for it is written, [k] I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen, [l] I will go before you into Galilee.

29 [m] But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 [n] But he spake the more vehemently, If I should die with thee, I will not deny thee in anywise. [o] Likewise also said they all.

32 ¶ [p] And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I [q] shall pray.

33 And he taketh with him [r] Peter, and James, and John, and began to be [s] sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and [t] watch.

35 And he went forward a little, and [u] fell

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a Mat. 26. 2—5. Luke 22. 1, 2. Ps. 2. 1—3. & 22. 12, 16. John 11. 47, 53. & 12. 10. Acts 4. 25—28.

b John 7. 12, 40. & 12. 1. ch. 11. 18, 32. Luke 20. 6. Prov. 29. 25. & 31. 30.

c Mat. 26. 6—13. Luke 7. 37. John 11. 2. & 12. 3—9.

* Or, *pure nard*, or *liquid nard*.

† *She brake the box.*—The word translated *brake*, signifies "to rub together, to crush, to break in pieces." Some take it here to signify "to shake up"—translating "very precious" by "liquid," as on the margin. The breaking can scarcely be spoken of the box itself; but, most probably, is spoken of the envelope or case, in which the box was enclosed, or the seal or cement by which it was secured. The idea of shaking being necessary to "bring it into a proper state of liquidity," as some suppose, proceeds upon inattention to the low temperature at which such oils are perfectly liquefied, and the advanced state of the year in the warm climate of Palestine.—Ed.

d Eccl. 4. 4. Job 5. 2. Mat. 26. 8. John 12. 4—6.

‡ About 9*l.* 7*s.* sterling.

e Ps. 12. 5. & 35. 21. & 78. 36, 37. John 12. 6. & 13. 29.

f Ps. 109. 31. Job 42. 7, 8. 2 Cor. 10. 18.

g Deut. 15. 11. Mat. 26. 11. & 18. 20. & 28. 20. & 14. 19. John 12. 8. & 13. 33. & 16. 5, 28. & 17. 11. Acts 3. 21.

h Mat. 27. 57—60. ch. 15. 43—47. Luke 23. 50—56. John 19. 38—42.

i Ch. 16. 15. Mat. 26. 13. & 28. 19. Rom. 1. 5. & 10. 18. & 15. 19. Col. 1. 6, 23. Is. xxxv, xlii, xlix, lv, lx. Ps. lxvi, lxvii, lxxii, lxxxvii. Acts 1—xix.

k Mat. 26. 14—16. Luke 22. 3—6. Ps. 41. 9. & 55. 12—14. John 6. 70, 71.

l Tim. 6. 10. Prov. 28. 22. & 1. 10—16. Zech. 11. 12, 13. Ex. 21. 32.

m Mat. 26. 17—29. Luke 22. 7—23. John 18. 28. Ex. 12. 5. & 13. 3. Lev. 23. 5, 6. Num. 9. 5. & 28. 16, 17. Deut. 16. 1—4.

§ Or, *sacrificed*.

n Mat. 8. 25. & 21. 3. & 23. 8—10. & 26. 18, ch. 11. 3. & 10. 17. John 11. 8. & 13. 13. & 20. 16. Acts 10. 36.

o Ex. 12. 6—11. Lev. 23. 5. Num. 9. 3—5. Deut. 16. 1—4.

p Acts 1. 13. & 9. 39. & 20. 8.

‖ *Furnished.*—The Greek signifies *carpeted*, and includes the covering of the floor and the couches upon which they reclined at meals.—Ed.

q Ps. 33. 9. Num. 23. 19.

r 1 Sam. 15. 22. Ex. 23. 21. John 15. 14. Deut. 11. 22.

s Ex. 12. 6. Lev. 23. 5. Deut. 16. 1.

t Mat. 26. 20—25. Luke 22. 14—18. John 13. 21—30.

u John 6. 70, 71. Mat. 26. 2, 21. Ps. 41. 9. & 55. 12—14.

x Mat. 9. 15. 2 Kin. 8. 13. 2 Sam. 3. 8.

y John 13. 18, 26. Luke 22. 21, 22. ver. 15.

z Gen. 3. 15. Ps. 22. 1—21. & 69. 1—21. Is. 52. 14. & 53. 1—12. & 50. 5, 6. Dan. 9. 24, 26. Zech. 13. 7.

a Ps. 55. 15—23. & 109. 1—20. Mat. 27. 3—5. Acts 1. 16—20.

b Mat. 26. 26—29. Luke 22. 19, 20. 1 Cor. 11. 23—25. & 10. 16—17.

* *Take, eat.*—This command coming immediately after the paschal supper, clearly showed that the eating was not for bodily refreshment, but for a spiritual purpose.—Ed.

c *Represents.* Gen. 41. 26, 27. Ex. 12. 11, 13. 1 Cor. 10. 4.

d Ex. 24. 8. Zech. 9. 11. Mat. 20. 28. Heb. 9. 14—17. & 13. 20. Rom. 5. 10, 11, 15—21. Jer. 31. 33.

e Luke 22. 16. Ps. 104. 15. Acts 10. 41.

f Mat. 3. 2. & 4. 17. 1 Cor. 15. 24, 28. Luke 22. 29, 30.

g Or, *psalm* [*i. e.* Ps. cxiii—cxviii.

h Mat. 26. 30—35. Luke 22. 39. John 18. 1—4.

i Mat. 26. 31. John 16. 32. Jer. 10. 23.

k Zech. 13. 7. Is. 53. 3—10. Dan. 9. 26. Gen. 3. 15. Rom. 8. 32. Mat. 16. 21.

l Mat. 26. 32. & 28. 10, 16. ch. 16. 7.

m Mat. 26. 33—35. 69—75. Luke 22. 31—34. 54—62. John 13. 36—38. ver. 66—72. 1 Cor. 10. 12.

n Ps. 30. 6. 2 Kin. 8. 13. Prov. 16. 18. & 29. 23.

o Ex. 19. 8. Deut. 5. 27.

p Mat. 26. 36—46. Luke 22. 39—46. John 18. 1—4.

q Ps. 22. 2. & 109. 4. Heb. 5. 7. ver. 35, 39.

r Ch. 1. 16, 19. & 5. 37. & 9. 2.

s Is. 53. 3, 4, 10. John 12. 27. Gal. 3. 13. Heb. 5. 7. Ps. 116. 3. & 69. 1, 2. & 22. 14

t Ver. 38. ch. 13. 33, 35, 37. 1 Pet. 5. 8. Eph. 6. 18, 19.

u Num. 14. 5. & 16. 22. Deut. 9. 18. 2 Cor. 21. 16. Mat. 26. 39.

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from the world, even from their nearest carnal relations. The enmity between the seed of the woman and the seed of the serpent shall never cease. But let them do their worst, God will cause his gospel to spread through the world, and will support his faithful servants and followers: guide them by his counsel while here, and afterwards receive them to glory. And nothing is more proper to preserve us steady and faithful in evil times, than constant watchfulness and fervent prayer. In so doing we shall be able, at Jesus' tribunal, to give our account with joy, and not with grief.



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on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba,[a] Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation: the spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again; (for their eyes were heavy;) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go: lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, [x] Master, Master;[†] and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man,[z] having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 [y] And the chief priests, and all the council, sought for witness against Jesus to put him to death; and [z] found none:

56 For many bare false witness against him; but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, [a] I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 [b] But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou [c] the Christ, the Son of the Blessed?*

62 And Jesus said, I am: [d] and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest [e] rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard [f] the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 [g] And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ [h] And as Peter was beneath in the palace, there cometh one of [i] the maids of the high priest;

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus [k] of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch: and the cock crew.

69 [l] And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art [m] a Galilean, and thy speech agreeth *thereto.*

71 [n] But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 [o] And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And [p] when he thought thereon, he wept.

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A. M. cir. 4037. A. D. cir. 32.

[a] *Abba*, in the Syriac, signifies *father*; and was the title given to a father by those who were born Jews and were free. Hence it was not allowed for a child born of a slave, or proselyte of the gate, and a Jew, to call his father *abba*; because, among the Jews, the condition of the children depending either upon the real or adopting mother, sons were reputed Jews unless born of a Jewish mother, or proselyte of the covenant. Neither were children free if their mother was a slave (Gal. 4. 24). But though, on coming into the world, Christ took upon him "the form of a servant," yet being still "God's dear Son," he here addresses him by the title peculiar to one "free born," and cries to him, in the hours of agony inexpressible, "Abba, the Father!"—Ed.

[x] Or, *Rabbi, Rabbi* ch. 10. 51. John 20. 16. Mat. 23. 8—10. & 26. 49.

[†] *Master, Master.*—But Matthew says his words were "Hail, Master."—Is there not, therefore, either a contradiction between the two, or an error in the one or the other? or, at least, is there not here a clear proof that the inspiration was not verbal; for verbal inspiration would require perfect agreement? The answer to this plausible objection is easy: Verbal inspiration does not require perfect agreement between two or more narratives of the same event—it merely requires perfect truth in each. Judas must have repeated his salutation—"Hail, Master, Hail, Master,"—a thing most natural. Matthew records the one address, "Hail, Master;" Mark omits the "Hail," and records not all Judas said, but repeats "Master, Master,"—which he actually did say. Why the Holy Spirit directed these different selections of words, we cannot positively tell. The reason, most probably, lay in the suitableness of the one address to the customs of the Jews, and of the other to those of the Romans.—Ed.

‡ *And there followed him a certain young man.*—Who this was, or why at all introduced, does not appear. Conjecture is, at all times, a doubtful guide, and seldom to be followed—yet here, where it cannot do an injury, and may afford a pleasing reflection, we would venture to suggest the possibility, at least, that this may have been that "young man" whom Jesus loved (Mat. 19. 20. Mark 10. 21); and who, repenting of his worldly sorrow (Mark 10. 22), had so far complied with our Lord's direction as to have reduced himself to the mere loose garment he wore, and who now literally and absolutely fulfils the injunction, by gladly parting with the last remnant of the property which he once so dearly loved. But whoever he was, he shows, by his example, what a man will give up for the safety of his body.—What, then, should we not renounce for the salvation of our souls!—Ed.

A. M. cir. 4037. A. D. cir. 33.

[y] Mat. 26. 59—66. John 18. 19—23. Ps. 27. 12. & 35. 11. 1 Kin. 21. 10. Acts xiii.

[z] Dan. 6. 4. 1 Pet. 3. 16.

[a] John 2. 19. Mat. 27. 40. & 26. 61. ch. 15. 29. Acts 6. 13.

[b] Is. 53. 7. Acts 8. 32. Ps. 38. 13. 14. ch. 15. 3. 5. John 19. 9. 1 Pet. 2. 23. Mat. 11. 29.

[c] Mat. 11. 4. 5. & 16. 16. John 1. 49—51. & 6. 69. & 10. 36. 38. Is. 9. 6. 7. Zec. 13. 7.

* *Son of the Blessed.*—The apparent discrepancy between this question, and the consequent objection either to the historic accuracy of the evangelist, or the verbal inspiration of this Gospel, will be solved and answered as in the case of ver. 45. In this case an additional answer to the objection presents itself. The high priest spoke, most probably, in a dialect of the Syriac, the evangelists translated into Greek, a language rich in words; and, for wise reasons, the Spirit of God may have directed each evangelist to a different, but equivalent, translation of the same word.—Ed.

[d] Mat. 24. 30. & 25. 31. & 16. 27. ch. 8. 38. & 13. 26. Ps. 110. 1. Dan. 7. 13. 14. John 5. 22. Acts 1. 11. & 17. 31. Rom. 14. 10. 2 Thes. 1. 7—10. Rev. 1. 7. & 20. 11.

[e] Lev. 21. 10. Is. 36. 22. & 37. 1. Acts 14. 14.

[f] Lev. 24. 16. Acts 6. 13. John 19. 7.

[g] Is. 50. 6. & 52. 14. & 53. 3. 5. ch. 15. 19. 29—32. John 19. 3. Luke 22. 63. Mic. 5. 1.

[h] Mat. 26. 58. 69—75. Luke 22. 54—62. John 18. 15—18. 25—27. & 13. 36—38. ver. 29, 31.

[i] Gen. 3. 13. & 18. 2.

[k] Mat. 1. 21. & 2. 23. Luke 4. 16. John 1. 45. 46. ch. 10. 47. Acts 10. 38.

[l] Mat. 26. 71. Luke 22. 58. John 18. 25. ver. 66, 67.

[m] Judg. 12. 6. ch. 1. 16. Luke 13. 1. John 1. 43, 44.

[n] Ver. 30, 31. Mat. 26. 74. Luke 22. 60. John 18. 26, 27. Ps. 144. 3. 1 Cor. 10. 12.

[o] Mat. 26. 34, 75. ver. 30, 68. John 13. 38. Luke 22. 61, 62.

[p] Or, *he wept abundantly*, or *he began to weep.* Ps. 119. 58, 60. Ezek. 7. 16. Zec. 12. 10. Jer. 31. 18. 2 Cor. 7. 11. 2 Sam. 21. 10.

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Reflections upon Chap. XIV.—Redeeming love applied to the heart inflames it with the strongest gratitude. Nothing is thought too costly to manifest regard to the Redeemer. And they that honour him shall be sufficiently vindicated and honoured: wherever the fame of Jesus goes, thither shall theirs go at last. And in whatever point we have his orders, we may go forth depending on his providence for success.—Never is the church on earth altogether free from treacherous hypocrites: and they who are most so are the most backward to suspect themselves. But O how astonishing is the love of Jesus, who put an end to the passover by



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## CHAPTER XV.

(1) *Jesus is accused before Pilate:* 1—14. (2) *Barabbas is released; Jesus delivered to be crucified:* 15—17. (3) *Our Lord is crowned with thorns, spit upon, and mocked:* 18—20. (4) *He faints under the burden of his cross:* 21—26. (5) *Crucified between two thieves, reviled by the Jews, but acknowledged by the centurion:* 27—42. (6) *Buried by Joseph of Arimathea:* 43—47.

A. M. cir. 4037.
A. D. cir. 33.

AND [a] straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 [b] And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest *it.*

3 [c] And the chief priests accused him of many things: but he answered nothing.[*]

4 [d] And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing;[†] so that Pilate marvelled.

6 ¶ [e] Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 [f] And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, [g] Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him [h] for envy.)

11 [i] But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the [k] King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why? what evil hath he done? [l] And they cried out the more exceedingly, Crucify him.

15 [m] And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ [n] And the soldiers led him away into the hall called Pretorium;[‡] and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head,*

18 And began to salute him, Hail, King of the Jews!

19 [o] And they smote him on the head with a reed, and did spit upon him, and, [p] bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and [q] led him out to crucify him.

21 [r] And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto [s] the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink [t] wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, [u] they parted his garments, casting lots upon them, what every man should take.

25 And it was the [x] third hour; and they crucified him.

26 [y] And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 [z] And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the [a] scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 ¶ [b] And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. [c] And they that were crucified with him reviled him.

33 ¶ And [d] when the sixth hour was come, there was darkness over the whole [†] land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, [e] Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it,* said, [f] Behold, he calleth Elias.

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a Mat. 27. 1—23. Luke 22. 66. & 23. 1—28. & 18. 32. John 18. 28—40. & 19. 1—15 Acts 3. 13. & 4. 26—28. & 2. 23.

b Mat. 27. 11. Luke 23. 3. John 18. 33—37. 1 Tim. 6. 13.

c Luke 23. 2, 5. John 18. 30. & 19. 7, 12. Mat. 27. 12. Is. 53. 7.

* *But he answered nothing.*—This clause is not given in Bloomfield's, or Valpy's editions of the Greek Testament; but seems to be required by the following verse.—Ed.

d Ch. 14. 61. Mat. 26. 62. & 27. 13, 14. John 19. 10.

† This and the clause noticed in ver. 3, seems at variance with the answer given in ver. 2. To obviate the apparent contradiction, Campbell and others translate the words, "he answered no more." But a simpler solution presents itself in the fact, that he answered Pilate (ver. 2), but to the accusations of the chief priests (ver. 3) he answered nothing.—Ed.

e Mat. 26. 2, 5. & 27. 15. Luke 23. 17. John 2. 13. & 4. 45. & 18. 39.

f Luke 23. 18, 19, 25. John 18. 40. Mat. 27. 16.

g Jos. 24. 15. 1 Kin. 18. 21. Mat. 27. 17, 21. Luke 23. 13—21. John 18. 39. & 19. 12.

h Acts 7. 9. John 9. 22. & 12. 42. Eccl. 4. 4. Job 5. 2. Prov. 27. 4. Luke 12. 47. 1 John 3. 12. Jam. 4. 17.

i Mat. 27. 20. Luke 23. 18. John 18. 40. Acts 3. 14, 15. Hos. 5. 1. Ezek. 22. 26.

k Mat. 2. 2. Is. 9. 6, 7. Jer. 23. 5, 6. & 30. 21. & 33. 15, 16. Mic. 5. 2.

l Prov. 27. 4. Is. 53. 3. John 15. 18, 24, 25. Ps. 35. 19. & 69. 5. Luke 23. 22.

m Mat. 27. 24—33. Luke 23. 24—46. John 19. 16—30.

n Mat. 27. 27, 31. Luke 23. 11. John 19. 1—5. Ps. 22. 16. Prov. 20. 12.

‡ *The Pretorium.*—So called from being the judgment-hall of a Roman magistrate called *prætor.*—Ed.

A. M. cir. 4037.
A. D. cir. 33.

o Ch. 14. 65. Mic. 5. 1. Is. 50. 6. & 52. 14. & 53. 3—5. Ps. 22. 6, 7, 12—21. & 69. 7, 8, 19.

p Ch. 1. 40. & 10. 17. Gen. 41. 43.

q Ch. 12. 8. Heb. 13. 12.

r Mat. 27. 32. Luke 23. 26. Rom. 16. 13.

s These were, doubtless, persons well known in the Christian church at the time the evangelist wrote. Two bearing these names are honourably mentioned, Acts 19. 33. Rom. 16. 13.—Ed.

t Num. 15. 35. 1 Kin. 21. 13. Acts 7. 58. Heb. 13. 12. Mat. 27. 33. Luke 23. 33. John 19. 17.

u Ps. 69. 21. John 19. 23. Mat. 27. 34. Luke 23. 36.

x Ps. 22. 16. John 19. 23, 24. Mat. 27. 35. Luke 23. 34.

x John 19. 14. Luke 23. 44. Mat. 27. 45. ver. 33.

y Mat. 27. 37. Luke 23. 38. John 19. 19—22. Deut. 23. 5.

z Mat. 27. 38. Luke 23. 24, 33. John 19. 18.

a Is. 53. 12. Num. 23. 19. Tit. 1. 2. Heb. 6. 18.

b Ps. 22. 7, 8. & 69. 7, 10. & 109. 25. Lam. 2. 15. Mat. 27. 39—43. Luke 23. 35—38. John 2. 19—22.

c Mat. 27. 44. But one afterwards repented. Luke 23. 39—43.

d Amos 8. 9. Is. 50. 3. Mat. 27. 45—53. Luke 23. 44—46.

† Or, *earth.*

e Mat. 27. 46. Ps. 22. 1—21. & 69. 1—21. & 109. 4. Heb. 5. 7.

f Ps. 50. 5. Mat. 11. 14. & 17. 11—13. ch. 9. 11—13.

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being sacrificed himself; and instituted his supper, in which we might remember and feast on his expiatory and heaven-purchasing death! Great was his love in warning his disciples of their danger, in reproving and pitying their weakness, and in submitting to such sufferings in soul, in body, and in reputation, for the sake of his enemies; and good the confession which he boldly witnessed before many witnesses!—But how amazing is the wickedness of men! Jewish rulers plot to murder the Messiah, on whom hangs the life, the eternal salvation, of millions unnumbered—for a paltry bribe Judas deliberately betrays him—upon a small temptation Peter repeatedly and most awfully denies him—and through an ill-grounded fear of man, the other disciples shamefully desert him in his suffering condition! What then must sin be, that can make men such monsters, and the divine Saviour so miserable!—There is great need of fervent and frequent prayer in a time of trouble. Nothing is worse than slothfulness therein. And none are more active instruments of hell than apostates from Christ. No fall of eminent professors ought to make us stumble at the ways of Christ. Nor need we think it strange, though, notwithstanding our innocence, we should be treated as the vilest miscreants; or though our nearest relations and most intimate friends should desert us, or turn our inveterate opposers. Let us, in silent patience, possess our souls. If God be glorified,



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36 And one ran and filled a spunge full of [f] vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And [h] Jesus cried with a loud voice, and gave up the ghost.

38 ¶ [i] And the vail of the temple was rent in twain from the top to the bottom.

39 ¶ [k] And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, [l] Truly this man was the Son of God.

40 [m] There were also women looking on afar off;* among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ [n] And now, when the even was come, (because it was the preparation, that is, the day before the sabbath,)

43 [o] Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 [p] And Pilate marvelled if he were already dead: and, calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when [q] he knew *it* of the centurion, he gave the body to Joseph.

46 [r] And he bought fine linen, and took him down, and wrapped him in the linen, and [s] laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 [t] And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid.

A. M. cir. 4037. A. D. cir. 33.

[f] Ver. 29. Ps. 69. 21. Mat. 27. 34, 48. Luke 23. 36. John 19. 29.

[h] Mat 27. 50. Luke 23. 46. John 19. 30. & 10. 11, 15, 18. Is. 53. 10. Hos. 9. 25. Heb. 5. 7. Ps. 22. 15.

[i] Ex. 26. 31. 2 Chr. 3. 14. Mat. 27. 51. Luke 23. 45. Heb. 6. 19. & 10. 19. Eph. 2. 14, 18.

[k] Mat. 27. 54—56. Luke 23. 47—49.

[l] Mat. 3. 17. & 8. 27. & 14. 33. & 16. 16. John 1. 49. & 6. 69. Acts 8. 37.

[m] Luke 8. 2, 3. & 23. 48, 49. & 7. 37—50. Mat. 27. 55, 56. & 28. 9, 21. & 14. 55. John 19. 25. & 20. 1—19. Ps. 38. 11.

¶ *Women looking on afar off.*—In John 19. it is said that Mary Magdalene, &c. "stood by the cross." This, however, is not a contradiction of statement, but a mere difference as to time. The women stood by the cross till Jesus died; and when the unfeeling soldiers came to "break the legs" of the sufferers (John 19. 32), they then removed and "stood looking on afar off."—Ed.

[n] Mat. 27. 57—61. Luke 23. 50—56. John 19. 38—42.

[o] Ps. 22. 29. Is. 53. 9. Luke 2. 25, 38.

[p] John 19. 33. ver. 37.

[q] John 19. 31, 34. Mat. 27. 58—60.

[r] Mat. 27. 59, 60. Luke 23. 52, 53. John 19. 40—42.

[s] Is. 53. 9. Ps. 22. 15. Hos. 13. 14. Mat. 12. 40. 1 Cor. 15. 4.

[t] Mat. 27. 61. & 28. 1. ch. 16. 1. Luke 23. 55. 56.

## CHAPTER XVI.

(1) *An angel declares the resurrection of Jesus to three women:* 1—8. (2) *He appears to Mary Magdalene:* 9—11. (3) *He appears to two disciples going into the country:* 12, 13. (4) *Then to the eleven, whom he commissions to preach his gospel, and work miracles:* 14—18. (5) *He ascends into heaven; and his disciples continue to preach, the Lord working with them:* 19, 20.

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at* the rising of the sun.

3 And they said among themselves, † Who shall roll us away the stone from the door of the sepulchre?

A. M. cir. 4037. A. D. cir. 33.

* *At*—rather, about—*the rising of the sun.*—Ed.

† "Who shall roll us away the stone from the door of the sepulchre? (And when they looked, they saw that the stone was rolled away:) for it was very great." This parenthetical arrangement renders the meaning of the inquiry quite palpable.—Ed.

4 And when they looked, they saw that [a] the stone was rolled away; for it was very great.

5 And entering into the sepulchre, they saw a young man* sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, [b] Be not affrighted. Ye seek Jesus of Nazareth,† which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter‡ that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 [c] And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form‖ [d] unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat [e] at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 [f] He that believeth, and is baptized, shall be saved;* but he that believeth not, shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 [g] They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

a Ch. 15. 46. Mat. 27. 60. & 28. 2. Luke 24. 2.

* The various questions attending the history and evidences of the resurrection of Jesus, will be examined when (if the Lord so will) we arrive at the last narrative (John 20. 12).—Ed.

b Mat. 28. 4. Luke 24. 5. Is. 41. 10, 14. Rev. 1. 17, 18. ch. 5. 5, 6.

† *Ye seek Jesus of* NAZARETH.—A pious mind—which is always the same with a truly philosophical mind—will feel pleasure in observing that an angel from heaven is well acquainted with the name of an humble and despised town upon earth—of which he makes special and honourable mention, as the birthplace of Jesus. And let every humble, though, it may be, despised believer, remember that the contrite heart receives from the Saviour, the honour of being recorded, not only as his birthplace, but his home. See Gal. 4. 19. John 14. 23. Rev. 3. 20.—Ed.

‡ Peter, it is most likely, would now consider himself unworthy the name of disciple, seeing he had done what none of the rest (nay, what not even Judas) had done—first denied positively—then denied contemptuously—and, lastly, forsworn his master! He is, therefore, specially mentioned, to afford him the earliest assurance of his Lord's compassion and pardon, and of his speedy restoration to the apostolic office, he had justly forfeited by his instability.—Ed.

c Mat. 28. 8. Luke 24. 9. John 20. 18. Eccl. 9. 10.

‖ *Another form.*—Another dress, and with a different manner—circumstances that will often so change the appearance as to render recognition very difficult, even to the most observant; and still more so to those whose hearts are too much absorbed by their own sorrows to allow them to attend to the appearance or concerns of others.—Ed.

d Luke 24. 13—35. & 16. 31.

‖ (fr. *together.*

e John 2. 3, 5, 18, 19, 20. & 12. 48. Acts 2. 36. & 5. 27. 1 Pet. 2. 21. Rom. 10. 9.

* *He that believeth, AND is baptized, shall be saved.*—This text cannot justly be adduced for the denial of infant baptism and the confinement of baptism exclusively to adults; for if none may be baptized but those who believe, then, indeed, the child of a believer cannot be baptized but upon the same principle—neither can it be saved—a conclusion to which surely no one would venture to come; but a conclusion inevitable, if every highest and lowest promise of God be not to believers and their children. See Acts 2. 39.—Ed.

f Acts 28. 5. 8. Luke 10. 19. Jam. 5. 14, 15. John 14. 12.

if the scripture be fulfilled, if the church be edified, and if God at last rise up to vindicate us, it is enough: and if, through self-confidence, we have denied our Redeemer, let us without delay think thereon, and weep.

REFLECTIONS UPON CHAP. XV.—What shocking wickedness is it for men, for the professed people of God, to calumniate, to persecute, to deride, to murder, the meek, the innocent, the divine Jesus, the Saviour of mankind! It was strange that the HOSANNAS of the mob should be so quickly turned into murderous clamours and cruel derisions!—That, contrary to reason, contrary to proof, contrary to convictions, almost every one should concur to abuse our gracious Redeemer! Inexpressible were his sufferings from men, from devils, and from his offended Father! Alas, how vilified was his character, how tormented his body, while his soul was deserted and distressed. And yet with astonishing and silent resignation he bore all for the salvation of his betrayers and murderers. What honourable attestations Providence procured for him in the deepest debasement! Prodigies attended his death; Pilate, his judge, repeatedly declared him innocent, and the Jewish Messiah; and the centurion acknowledged him to be the Son of God. Joseph of Arimathea boldly begged, and honourably buried his corpse. The women attended in order to embalm him. And shall not my soul love and honour him, who so loved me and gave himself for me!



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19 ¶ So then, after the Lord had [g] spoken unto them, he was received up into heaven, and sat on the right hand of God.

A. M. cir. 4037. A. D. cir. 33.

[g] John 20. 20—29. & 21. 15—22. Mat. 28. 16—20. Acts 1. 1—3.

20 And [h] they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following. Amen.

A. M. cir. 4037. A. D. cir. 33.

[h] Acts 11—xix. & 1. 4. & 14. 3. Rom. 10. 18. & 15. 19. 1 Cor. 3. 6, 9. & 15. 10.

REFLECTIONS UPON CHAP. XVI.—Saints, in love, sometimes prepare that for Christ which he will never need. And they often fear where there is matter of joy in a risen Redeemer. The weaker sex, over which Satan at first triumphed, sometimes appear the veriest heroes in the cause of Christ. Apprehending difficulties which they know not how to surmount, they go forward depending on God, and find them removed: and readily, amidst fear and confusion, they obey the heavenly direction.—Happy are they who have a risen Redeemer as theirs, with all mercy in his heart, and all power in his hand! How marvellous his love in appearing first to Mary Magdalene, who had been lately so notorious a sinner; and so early to disciples, who had so shamefully deserted him! How careful was he to establish the truth of his resurrection by repeated appearances to his incredulous followers! He conquered their unreasonable diffidence, and shamed them out of their unbelief. But great was his grace in granting his apostles an unlimited commission to preach the gospel in all the world, and miraculous powers to attest it. And astonishing is his glory in heaven, and the blessed effects of it in the descent of his Spirit.—Let me now then believe the gospel to the saving of my soul. Let my faith and hope be in God through him. Let me rejoice in my risen, my ascended Saviour; and eagerly ask, and abundantly receive, the gifts which he received for men, even for the rebellious. And let my affections be set on things above, where Jesus is at the right hand of God.

## CONCLUDING REMARKS ON THE BOOK OF MARK.

Biography is, certainly, one of the most efficient modes of instruction; for by gratifying curiosity, it lightens study, and excites attention, while it conveys and fixes precept by the visible power of example. In the biographies, however, composed by worldly men—nay, sometimes in those composed by religious men—minute and trivial details are often so extended as to beget a fear that the idolatry of friendship has rather attempted to set up an object of admiration and worship, than to record important facts either for warning against error and sin, or instruction in truth and righteousness.

Among the numerous internal evidences of the divine origin of the Scriptures, their biographies hold a conspicuous place, their chief characteristics being truth, concerning good or evil, and brevity. Had the life of our Lord been "a cunningly devised fable," it contains materials for many volumes, which literary vanity never could have compressed into four brief tracts, such as the gospels literally are. This observation applies in a particular manner to the gospel by Mark, which reduces the whole ministerial life of the most remarkable character that ever appeared on earth to sixteen chapters! Mark was not himself, so far as appears, a constant companion of our Lord, and so must have received several of his narratives, and especially whatever he records of our Lord's private discourses, from one of the twelve apostles, who is believed to have been Peter. That the style and contents of his gospel are somewhat similar to those of Matthew, is certain; yet are there differences, both of omission and addition, to prove that he was no copyist; and especially there are some marks of style that prove the distinct originality of Mark,—the Spirit of God making use of the various styles of men—the words being his own—just as in nature God manifests a continued variety, though that boundless variety unites in one witness to his wisdom, power, and goodness.

As an example of Mark's peculiarity of style, one word may be selected, the word *εὐθὺς, immediately;* which occurs in Matthew 15 times, in Luke 8 times, in John 4 times, in Acts 9 times, and in Mark no less than 39 times! A peculiarity so striking that were it certain that the Evangelist was that John Mark who was servant to Paul and Barnabas (Acts 15. 37—39), his so frequent use of the word might be looked upon as a result and memorial of that ready and habitual attention with which he was accustomed to reply to their directions.

That he wrote for Gentile strangers is obvious from the following, among other evidences. 1. When he mentions the Jordan (chap. 1. 5), the appellation river is added. 2. As the Romans could not understand the Jewish phrase "defiled" hands, he adds, parenthetically, the description "unwashen" (chap. 7. 2). 3. When he uses the word "corban" (chap. 7. 11), he immediately subjoins the interpretation, "that is, gift." 4. In speaking of our Lord he never styles him "Son of man," which the Jews could interpret from Daniel (7. 13), but "Son of God," by which the Gentiles might comprehend his Deity.

# THE GOSPEL

ACCORDING TO

# S A I N T L U K E.

LUKE was a physician; Col. iv. 14: and attended Paul about seventeen years after his coming into Macedonia; Acts xvi. 10: probably till his death; 2 Tim. iv. 11. He wrote this history of the life of Christ, perhaps about twenty-two, or rather thirty years after his ascension; and includes therein a multitude of things, not mentioned by Matthew nor Mark, concerning the birth and private life of John the Baptist and Jesus Christ; chap. i. ii: Christ's genealogy; chap. iii: his preaching and persecution at Nazareth; chap. iv: his sermon on the plain; chap. vi: his raising the widow's son, and parable of the debtors; vii: his mission of the *seventy;* direction of the lawyer as to the way of eternal life; parable of the *Samaritan*, and reproof of Martha; x: his directions to pray; parable of the *importunate friend;* xi: and of the *rich fool;* xii: his alarm to repentance, &c.; his parable of the *barren fig-tree;* his healing the deformed woman; xiii: his cure of the dropsy; parables of the *supper; builder;* and *king* intending to make war; xiv: his parables of the *lost sheep, piece of silver, younger son, unjust steward,* and of Lazarus; xv, xvi: his parable of the *servant;* his healing ten lepers; his warning as to the awful manner of setting up his kingdom; xvii: his parable of the *importunate widow;* and of the *Pharisee* and *publican;* xviii: the conversion of Zaccheus; parable of the *pounds;* mournful prediction of Jerusalem's ruin; xix: his abuse by Herod; xxiii: and conversation with the disciples going to Emmaus; and with the eleven, &c. xxiv.

[The references of Luke to the Old Testament are Gen. vii. 27. & xviii. 19. & xix. 26. Exod. xxiii. 15—17. Lev. xix. 18. Deut. vi. 5—13. & xvi. 1—16. 2 Sam. vii. 11, 12. 1 Kin. x. 1. & xvii. 9. 2 Kin. v. 14. 1 Chr. xxiv. 10—19. 2 Chr. viii. 14. & xxiv. 20, 21. Ps. xci. 11. & cxviii. 22, 26. & cxxxii. 11. Is. viii. 14. & ix. 2. & xxxv. 5. & xlvi. 3. & l. 6. & lii. 10. & liii. 1, 2. Dan. ix. 26, 27. Mic. iii. 12.—ED.]

## CHAPTER I.

(1) *Luke's dedicatory preface:* 1—4. (2) *Gabriel's prediction of the birth of John the Baptist, and the dumbness of Zacharias his father:* 5—25. (3) *The angel's visit to Mary:* 26—38. (4) *Elisabeth's prophecy, and Mary's song:* 39—56. (5) *The birth, circumcision, &c. of John the Baptist, and prophetic song of praise of Zacharias:* 57—80.

FORASMUCH as many have taken in hand to set forth in order a declaration of [a] those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were [b] eye-witnesses, and ministers of the word;

[a] John 1. 14. 1 Tim. 3. 16. Acts 1. 1—3. 21, 22. & 4. 20. 1 John 1. 1—3. 2 Pet. 1. 16—18.

[b] Ch. 24. 48. Acts 1. 8. 21. & 4. 20. & 10. 41. Heb. 2. 3. 2 Pet. 1. 16. 1 John 1. 1—3.

[a] Who this person was, does not appear; and historic celebrity is neither essential nor important to the children of God. That he was a real, and not a fictitious personage, is, however, apparent; because no man "speaking by the Spirit of God" could call an imaginary character to receive, or patronise, as it were, a real history. —ED.

[c] John 20. 31. 1 Pet. 1. 19. 2 Pet. 1. 15, 19.

[†] Before the common account called *Anno Domini, the fourth year.*

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 [c] That thou mightest know the certainty of those things wherein thou hast been instructed.

5 ¶ THERE was,[†] in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.



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6 [d] And they were both righteous before God,[*] walking in all the commandments and ordinances of the Lord [†] blameless.[‡]

7 [e] And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass, that, while he executed the priest's office before God in the order of his course,

9 [f] According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 [g] And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of [h] the altar of incense.

12 And when Zacharias saw *him*, [i] he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: [k] for thy prayer [§] is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And [l] thou shalt have joy and gladness; and many shall rejoice at his birth.[‖]

15 For he shall be [m] great in the sight of the Lord, and shall drink neither wine nor strong drink;[*] and he shall be filled with the Holy Ghost, even from his mother's womb.[†]

16 [n] And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient [‡] to the wisdom of the just,[§] to make ready a people prepared for [o] the Lord.

18 ¶ And Zacharias said unto the angel, [p] Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, [q] I am Gabriel, that stand in the presence of God;[‖] and am sent to speak unto thee, and to show thee these glad tidings.

20 And, behold, [r] thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people [*] waited [*] for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

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[d] Gen. 6. 9. & 5. 22. & 17. 1. Job. 1. 1, 8. & 1. 6. Ps. 119. 6. 2 Kin. 20. 3. Phil. 3. 6. Acts 24. 16. 2 Cor. 1. 1. 2.

[*] *Righteous before God* — simply because they were sincere believers in Messiah who was to come — "the Lord their righteousness" Rom. 3. 10, 20—23, 28. —Ed.

[†] *In all the commandments and ordinances of the Lord* —that led sinners to Christ, "the end of the law for righteousness to all them that believe."—Ed.

[‡] *Blameless*—that is, before the church and the world.—Ed.

[e] Gen. 18. 11, 12. & 25. 21. Judg. 13. & Jos. 13. 1. 1 Kin. 1. 1.

[f] Ex. 30. 7. 1 Chr. 6. 49. & 23. 21. Heb. 9. 6.

[g] Ex. 30. 7. Lev. 16. 17.

[h] Ex. 30. 1.

[i] Judg. 13. 20, 22. Dan. 10. 8. Mark 16. 5.

[k] Gen. 25. 21. 1 Sam. 1. 19. ver. 24, 57—60.

[§] *Thy prayer* (for a son, and the speedy coming of Messiah to deliver his people) *is heard.*—Ed.

[l] Gen. 17. 19. ver. 58. John 3. 29. Prov. 15. 23.

[‖] *Many* (when they know him as the forerunner of Messiah) *shall rejoice at his birth.*—Ed.

[m] Mat. 11. 9, 10. Num. 6. 3 Judg. 13. 4, 5. Lev. 10. 9. Jer. 1. 5. Gal. 1. 15. ver. 80, 17.

[*] *Wine — strong drink.* — Any fermented and intoxicating liquor.—Ed.

[†] A beautiful and blessed example of the work of the Spirit being contemporaneous with the moment, not merely of birth, but of living existence, as the original signifies. We once knew a philosopher to say, "That he had known but one who had led him to question the doctrine of original sin." The observation was striking and candid, but not just. The beauty of a personal holiness, that he could not deny, should have led him not to doubt original sin, but to admire the early, and wonderful, and effectual, working of the Spirit of God.—Ed.

[n] Mal. 2. 1. & 4. 5, 6. Is. 40. 3—5. Mat. iii. & 11. 14. ch. 3. 1—23. John 1. 6—33. & 3. 23—26. & 5. 34—36. ver. 76—79. Mark 9. 12.

[‡] Or, *by.*

[§] *The wisdom of the just.* — To the knowledge of Jesus Christ, "the wisdom of God," upon whom "the just shall live by faith."—Ed.

[o] Mat. 3. 2. Is. 40. 3, 9—11. & v. 5, 7. John 1. 14, 29 Rom. 9. 5. Tit. 2. 13. 1 Tim. 3. 16.

[p] Gen. 15. 8. & 17. 17. Judg. 6. 36—40. & 13. 19. Is. 7. 11. & 38. 22.

[q] Dan. 9. 21—26. & 8. 16. ver. 26. Mat. 18. 10. Heb. 1. 14.

[‖] *That stand in the presence of God* — This is not a description borrowed, as Bloomfield imagines, "from the custom of Oriental courts," but a declaration of the fact that where Gabriel stands, there is "the presence (the manifestation) of the LORD."—Ed.

[r] Ezek. 3. 26. & 24. 27.

[*] For the blessing. Num. 6. 23—26.

[*] *The people waited* that they might receive his blessing. (Num. 6. 23—26.)—Ed.

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[*] *Hid herself.*—Not to avoid, as Bloomfield supposes, "the railleries and gazings of the vulgar" (for such conduct the Jewish feelings and manners would never have tolerated—see ver. 58), but to give herself to meditation and prayer, upon an announcement and occasion so extraordinary.—*Note.* "Children are God's heritage;" and blessed is that wife, who, if the Lord deny her children, bows submissively to his holy will; and who, if the Lord grant her children, receives the gift as a subject and excitement to thanksgiving and prayer.—Ed.

[t] Gen. 21. 1, 2. & 30. 23. 1 Sam. 1. 6. Is. 4. 1. & 54. 1. 4.

[u] John 7. 41, 42. & 1. 46. Mat. 2. 23.

[†] *Hail.*—In Greek, Χαῖρε, *rejoice.*—Ed.

[x] Or, *graciously accepted*, or *much graced*: ver. 30.

[‡] *Troubled.* — Perplexed.—Ed.

[y] Is. 9. 6, 7. Mat. 28. 18. Tit. 2. 13. Phil. 2. 9—11.

[§] Surely when a demand is made for a single verse that combines the divine and human nature of Christ, this might suffice, in which he is called the "Son of the Highest," yet exalted by promise to "the throne of his father David!"—Ed.

[z] Mat. 1. 20.

[‖] *The Holy Ghost shall come upon thee,* is one act representing the preparation of the body of Jesus (ver. 31).—*And the power of the Highest shall overshadow thee,* is another, representing the personal act of the WORD, uniting himself with the humanity which was "born not of blood, nor of the will of the flesh, nor of the will of man, but of God"—even of God the Holy Spirit.—Ed.

[*] The conclusion in the word *therefore*, clearly demonstrates that Jesus was called "the Son of God," because, according to his humanity, he was conceived of the Holy Ghost. But his being named "the Son of God" upon this account does not preclude his being also named "the Son of God," upon another account — namely, upon account of his being "that eternal life which was with the Father, and was manifested to us" (1 John 1. 1). For, surely, if he was "*eternal life* with the FATHER," he must have been the SON; for the FATHER could not have been the FATHER, unless the WORD had been his SON!—Ed.

[a] Ver. 28—35. Mal. 3. 1. Is. 40. 3.

[b] 2 Sam. 7. 25, 29. Mark 9. 24. 2 Chr. 20. 20. Jer. 11. 5. Mat. 15. 2.

[†] The particular city is unnamed, and conjecture is useless. But it is worth remark, that from Nazareth to the nearest city in the "hill country of Judea" (ver. 6), could not be less than several score miles, through mountains intersected with ravines and rivers; and that the undertaking of such a journey is a striking mark of the devotedness and decision of the personal character of Mary.—Ed.

[c] Ver. 28. Judg. 6. 24.

24 ¶ And after those days his wife Elisabeth conceived, and hid herself [*] five months, saying,

25 Thus hath the Lord dealt with me in the days wherein [t] he looked on *me*, to take away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto [u] a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail,[†] *thou that art* [x] highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 [y] He shall be great, and shall be called the Son [§] of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, [z] How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee,[‖] and the power of the Highest shall overshadow thee: therefore [*] also that holy thing which shall be born of thee shall be called the Son of God.

36 [a] And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, [b] Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill-country with haste, into a city of Juda,[†]

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, [c] Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

EXPLANATORY NOTES. CHAP. I.—Ver. 16, 17. By his doctrine and example he shall be a happy instrument, in the hand of the Spirit, of turning many from their iniquities and false opinions to the Messiah. In his coarse and severe manner of life, and by his plentiful endowment with the Holy Spirit, he shall resemble the ancient Elijah; and shall be the means of reconciling men one to another, even Jews to Gentiles, yea, he shall make the most stubborn sinners



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43 [d] And whence *is* this to me, that the mother of [e] my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 [f] And blessed *is* she [†] that believed: for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, [†g] My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.[‡]

48 [h] For he hath regarded the [i] low estate of his handmaiden: for, behold, from henceforth all generations [k] shall call me blessed.

49 [l] For he that is mighty hath done to me great things; and holy *is* his name.

50 [m] And his mercy *is* on them that fear him from generation to generation.

51 [n] He hath showed strength with his arm: [o] he hath scattered the proud in the imagination of their hearts.

52 [p] He hath put down the mighty from *their* seats, and exalted them of low degree.

53 [q] He hath filled the hungry with good things; and the rich he hath sent empty away.

54 [r] He hath holpen his servant Israel, in remembrance of *his* mercy;

55 [s] As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.[§]

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father how he would have him called.

63 And he asked for a writing-table, and wrote, saying His name is John.[*] And they marvelled all.

64 ¶ [t] And his mouth was opened immediately, and his tongue *loosed,* and he spake, and praised God.

65 [u] And fear came on all [†] that dwelt round about them: and all these [‡] sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that had heard *them* [x] laid *them* up in their hearts, saying, [y] What manner of child shall this be! [z] And the hand of the Lord was with him.

67 ¶ And his father Zacharias was [a] filled with the Holy Ghost, and prophesied, saying,

68 [b] Blessed *be* the Lord God of Israel; for he hath [c] visited and redeemed his people,

69 [d] And hath raised up an horn of salvation for us in the house of his servant David;

70 [e] As he spake by the mouth of his holy prophets, which have been since the world began;

71 [f] That we should be saved from our enemies, and from the hand of all that hate us;

72 [g] To perform the mercy *promised* to our fathers, and [h] to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, [i] that we, being delivered out of the hand of our enemies, might serve him without fear,

75 [k] In holiness[‖] and righteousness[‖] before him all the days of our life.

76 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 [l] To give knowledge of salvation unto his people [*] by the remission of their sins,[†]

78 Through the [m] tender mercy of our God; whereby the [n] day-spring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And [o] the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

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d Judg. 6. 15. Ruth 2. 10. 2 Sam. 9. 8.

e John 20. 28. Phil. 3. 8, 9. Gal. 2. 20.

f Ch. 11. 28. John 20. 29. 2 Chr. 20. 20. 1 Pet. 1. 8.

† Or, *which believed that there.*

† It is impossible to read these pious effusions of Elizabeth and Mary, without admiring the rich treasury of prayer and praise which the Scriptures furnish for all occasions. To them the spirit leads the memories of these two godly women, and gives their feelings utterance, in language doubly affecting, because uniting the recollection of the past with the possession of the present mercies (see ver. 54).—Ed.

g Ps. 103. 1—6. & 34. 2. & 35. 9, 10. 1 Sam. 2. 1. Is. 24. 16. & 45. 25. & 61. 10. Hab. 3. 17, 18. 2 Cor. 2. 14. Rom. 5. 11. Phil. 3. 3, 4. 1 Tim. 1. 1. Tit. 2. 13.

‡ If "God our Saviour" be "God manifest in the flesh," as certainly he is—then is the popish figment of the "immaculate conception," or total absence of original sin in Mary, no longer tenable; for if her spirit did rejoice in "God her Saviour," she must have been a *sinner* in order to be *saved.*—Ed.

h 1 Sam. 2. 8. Ps. 113. 6, 7. & 138. 6. & 35. 13. & 102. 17. 2 Kin. 14. 26.

i Or, *lowliness.* Is. 66. 2. 1 Pet. 5. 5.

k Gen. 30. 13. ch. 11. 27. Judg. 5. 24.

l Ps. 71. 19. & 111. 9. & 126. 2, 3.

m Gen. 17. 7. Ex. 20. 6. Ps. 103. 17. & cxxxvi. cxlv.

n Is. 59. 1. & 51. 9. & 52. 10. & 40. 10. Ps. 89. 13. & 98. 1.

o Ps. 33. 10. & 89. 10. Is. 29. 16. Ez. 16. 9. Ezek. 6. 6. Dan. 4. 34. ch. 12. 19, 20. 1 Pet. 5. 5.

p Job 5. 11. & 12. 19, 21. 1 Sam. 2. 6—8. Ps. 113. 6, 7. Is. 26. 5.

q 1 Sam. 2. 5. Ps. 34. 10. 1 Cor. 1. 26.

r Is. 41. 8, 10. & 44. 1, 2. & 49. 7. Jer. 31. 3. Zeph. 3. 17. Mic. 7. 18—20.

s Gen. 17. 9, 10. & 22. 16. Ps. 105. 17. & 132. 11. Rom. 11. 28, 29.

§ It is evident Zacharias had communicated to his wife the name the angel had prescribed for the child—a lesson of that confidence that "those whom God hath bound together" should ever reciprocate. It is equally evident, that while perfectly confidential with one another, they were as perfectly silent towards their neighbours and relatives:—another most valuable lesson for all relations and conditions of life; for while cunning concealment of our purposes is foolish and vain, a prudent silence, and even secrecy, is always a proof of wisdom, and generally essential to success.—Ed.

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* *John,* "gracious"—because he introduced "the grace of our Lord Jesus Christ."—Ed.

t Ver. 20. Ps. 51. 15. & 103. 1—5. & 146. 1, 2 —10. & 145. 21.

u Mat. 9. 33. & 15. 31. Acts 5. 5, 11.

† *Fear* (religious awe) *came upon all.*—Ed.

‡ Or, *things.*

x Ch. 2. 19, 51. & 9. 44.

y Ch. 2. 25—38. Gen. 21. 6.

z Ver. 80. 1 Kin. 18. 46. Judg. 13. 24, 25. Jer. 1. 5. Is. 41. 10.

a Num. 11. 25. 2 Sam. 23. 2. 2 Chr. 20. 14. Rev. 1. 10. 2 Pet. 1. 21.

b Gen. 9. 27. 1 Chr. 29. 10. Ps. 72. 17—19. & 106. 48. & cvii.

c Ex. 3. 16, 17. & 4. 31. ch. 7. 16. Mat. 1. 21. Eph. 1. 7.

d Ps. 132. 17. 18. Jer. 23. 5, 6. Ezek. 17. 22, 23. & 34. 23, 29. Acts 2. 30. 1 Sam. 2. 10.

e Jer. 23. 5, 6. & 33. 15, 16. & 30. 9, 21. Gen. 3. 15. & 49. 10. Is. 7. 13, 14. & 11. 1—5. Ps. 72. 1—9. Dan. 9. 24, 25. Zec. 9. 9.

f Ps. 106. 10, 47. Is. 45. 17, 22. & 49. 24—26. & 53. 10, 11. & 55. 7. Mat. 1. 21. Gal. 1. 4. 1 John 3. 8.

g Ex. 24. 8 Lev. 26. 42. Mic. 7. 18—20. Mat. 10. 6. & 15. 24. ver. 54. Acts 3. 25, 26. Rom. 11. 28.

h Gen. 12. 3. & 17. 4, 7. & 22. 16, 18. Ps. 105. 8, 9. Jer. 31. 3. Heb. 6. 13—18.

i Gen. 22. 17, 18. Lev. 25. 18. Deut. 12. 10, 18. Is. 45. 17. Jer. 23. 6. Rom. 6. 18, 22. & 8. 15. Heb. 2. 15. & 9. 14. & 12. 28, 29.

k Jer. 32. 39, 40. Eph. 4. 24. 1 Pet. 1. 15. Tit. 2. 12.

‖ *In holiness.*—An entire separation, not from the world, but the love of the world, and an entire dedication of all our body and spirit to God's service and glory.—Ed.

‖ *In righteousness*—in that righteousness which is of God by faith of Jesus Christ, whom the church of old possessed in types and promises, but now in the body and fulfilment.—Ed.

l Ver. 15—17. ch. 3. 3—18. Mat. 3. 1—12. John 1. 6—36. & 5. 33—36.

* Or, *for.*

† "The knowledge of salvation," and the knowledge of the "remission of sins," are inseparably connected in the purpose of God; and he that lays hold upon the one, cannot possibly be ignorant of the other. Even as he that is delivered from shipwreck or disease, cannot possibly, if in his right mind, be ignorant of his escape from danger, or his restored health.—Ed.

m Or, *bowels of the mercy.* Is. 63. 7. Eph. 2. 4—7.

n Or, *sun rising,* or *branch.* Num. 24. 17. Is. 11. 1. Zec. 3. 8. & 6. 12. Mal. 4. 2.

o Ch. 2. 40, 52. Judg. 13. 25. 1 Sam. 3. 19, 20.

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wise unto salvation; and, by conviction of sin, prepare them to receive the divine Saviour. 51—53. He has marvellously exerted his power in helping and showing mercy to his people, in casting down self-righteous and self-sufficient sinners, and in putting high honours upon the poor and debased. He has granted the desire of such as were earnestly inquiring after a Saviour, and enriched them with his favour; but has denied the blessings of his kingdom to such as are rich in this world, or abound in self-confidence and self-conceit. 68. Let all praise, honour, and blessing, be ascribed to that God, who, after a long apparent neglect of his people, is now, in infinite kindness, sending his Son to save and redeem them, and who is now raising up his long promised Messiah, to exalt and protect his elect ones, and to cast down their enemies, spiritual or temporal; 74, 75: that being, by his merit, power, and grace, redeemed from sin, Satan, and the world, we may, while we live, constantly serve God, without slavish fear of him, or tormenting fear of our enemies, in all the duties of piety, righteousness, and sobriety, as in his sight, and depending on him for assistance and gracious reward. 76—79. Thou shalt be the prophetic forerunner of the incarnate God the Messiah, to publish his appearance, and to direct and excite men to receive him:—to show them that they must be saved, not by their own legal righteousness, but by the remission of their sins through Jesus' blood, according to the mere undeserved and compassionate kindness of God, by which Christ, the heavenly Sun of Righteousness, comes into our world, to enlighten, revive, and save, not only us Jews, but also the Gentiles, who have been long destitute of the means of grace, and enveloped with ignorance, error, and wickedness; and to direct us to the true methods of enjoying peace with God, with our own consciences, and our neighbours, till we arrive at perfect and everlasting happiness.

REFLECTIONS UPON CHAP. I.—The wonderful things of the gospel are declared with the greatest care and certainty, that we may clearly understand and firmly believe them. And for the same purpose a train of miracles introduced our Immanuel into our world, by which the ancient predictions concerning him, and his forerunner, were exactly accomplished. Delightful, distinguished, and unexpected mercies will come at last to those who, in a distinguished manner, fear God. Those that are humble, and honour him, he will honour; nothing is too hard for



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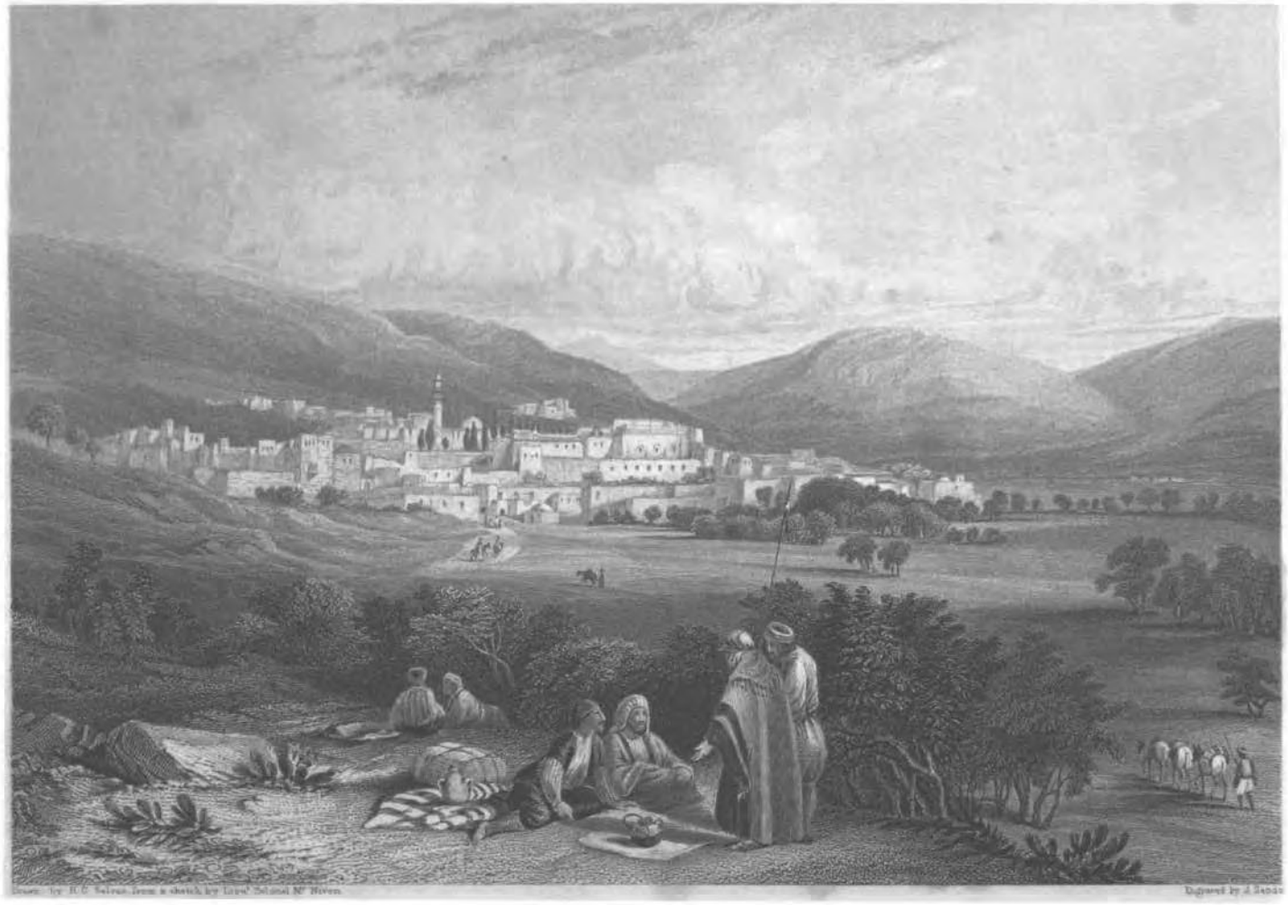

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## CHAPTER II.

(1) *Cesar Augustus orders the whole Roman empire to be taxed:* 1—5. (2) *The birth of Jesus:* 6, 7. (3) *An angel declares it to the shepherds, &c.:* 8—20. (4) *The child circumcised, and his mother ceremonially purified:* 21—27. (5) *Simeon and Anna prophesy concerning the child:* 28—40. (6) *He increases in wisdom, questions the doctors in the temple, and is obedient to his parents:* 41—52.

A. M. cir. 4000.

AND it came to pass in those days, that there went out a decree from Cesar Augustus,[a] that all the world[†] should be taxed.

2 (*And* this taxing was first made when Cyrenius[‡] was governor of Syria.)

3 And all went to be taxed, every one into his own city.[§]

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.[‖]

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good-will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, [a]Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came [b]with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* [c]wondered at those things which were told them by the shepherds.

19 But Mary kept[*] all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when eight days were accomplished for the circumcising of the child, his name was called [d]JESUS, which was so named of the angel[†] before he was conceived in the womb.

22 ¶ And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves,[‡] or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.[§]

27 And he came by the Spirit[‖] into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles,[*] and the glory of thy people Israel.

33 [c]And Joseph and his mother marvelled at those things which were spoken of him.

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A. M. cir. 4000.

[a] This was Caius Cæsar Octavianus Augustus, one of the Roman triumvirs, who was chosen emperor B. C. 29, and died A. D. 14. He received the name of Cesar, the family name of Julius Cesar, by whom he had been adopted, and the name of Augustus (the most probable meaning of which is "worthy of divine honours," Pausan. iii. 11.) he received from the servile senate.—Ed.

[†] *All the world.*—Some would translate it, "all the (Roman) empire"—an expression very frequent in the best classical writers. But as no such general taxation is mentioned by any contemporary historian, it seems more consonant to Jewish phraseology to understand it merely of "all Judea"—which the Jews considered the *earth* of the whole world—(see Ruth i. 1. 2 Sam. xx. 6). This view seems to be confirmed by ver. 3, in which "every one" went to "his own city"—a description that evidently could apply to Judea alone.—Ed.

[‡] It appears from historical records, that Cyrenius was not made governor of Syria till ten or twelve years after the birth of Jesus. The words may, however, be more literally translated, "And this first registration was ordered into effect (that is, by taxation) when Cyrenius was governor of Syria;"—or, "The first registration was made under Cyrenius (afterwards) governor of Syria."—Ed.

[§] *His own city*—the capital city of his own family, (see ver. 4), not of his district. Wherefore, it is evident, that, though commanded by Roman authority, the registration was conducted upon Jewish principles.—Ed.

[‖] *A manger.*—The ordinary Greek text is "*the* manger, stable," or whatever else the meaning of the term may be. *The*, however, is wanting in many MSS., the Editio Princeps, is cancelled by Wetstein, and rejected by Middleton. But, as it occurs in ver. 7, in distinction from "the inn," it is evidently as necessary here, where it serves as a direction to the shepherds—a direction which proves it to be a well-known public place, and not a private article, such as "a manger," that could not serve as a mark of any particular place in the town. See also ver. 16, in which *the* is repeated without any critical question.—Ed.

[a] Ex. 3. 3. Ps. 111. 2.

[b] Eccl. 9. 10. Ps. 119. 60. & 18. 11.

[c] Is. 8. 18. & 9. 6. ver. 38, 47.

[d] The conduct of Mary in this case furnishes a most valuable lesson to parents, who are often found anxious and labouring to display every qualification and prospect of their children. Never had a mother such an opportunity, nay such a temptation to display, as Mary; but she was silent, yet not regardless—for while she "kept all these things," she "pondered them in her heart."—Ed.

[d] Mat. 1. 21. ch. 1. 31. ver. 10, 11. Is. 65. 17, 22. Before the account called *Anno Domini, the 2d or 4th year.*

[†] The angelic name Jesus is very pregnant with important discoveries of the invisible world. 1. It shows that angels have full knowledge of our sinful estate (see Mat. 1. 21). 2. Of the mystery of our redemption. 3. That they have knowledge of individuals, even by name, and are interested in those names. 4. That, either by special revelation, or by an intuitive knowledge of the ways of God, they can prophesy of future events. 5. That they are God's agents in human affairs—even those considered minute and unimportant; and are (not ruling spirits, entitled to prayer, but) "ministering spirits sent forth to minister to them who shall be heirs of salvation."—Ed.

[‡] The one was for a burnt-offering, the other for a sin-offering; and, being in place of a lamb, were a proof of poverty.—*Note.* These were offered for both mother and child—for her that was a sinner, and for "him who knew no sin;" but for him both were rightly offered, inasmuch as he bore our sins, and was required to "fulfil all righteousness."—Ed.

[§] "The Lord's anointed" Prophet, Priest, and King. Luke 4. 18. Heb. 5. 10. Ps. 2. 2, 6.—Ed.

[‖] Since the days of Malachi the lamp of prophecy had gone out. Now, on the rising of the Sun of Righteousness, the inferior lights are revived.—Ed.

[*] This first announcement of Jesus by a Jewish prophet, proclaims him a light to the Gentiles—a privilege which even the apostles of our Lord were afterwards, with much difficulty, induced to concede (Acts 10. 18 11. 18). So strong is human prejudice! so mighty the barriers which grace must needs overcome.—*Note.* How great is the change yet to be accomplished before Jesus, whom the Jews despised and rejected, shall become their highest honour! Yet that change is not peculiar to them. As great a change must pass over every man before he can learn to glory in the cross of Christ.—Ed.

[a] Is. 8. 13. & 9. 6. Ps. 25. 10.

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him to effect. And saints' unbelief of his promises must meet with sharp rebukes. The revival of miracles and prophecies pleasingly opened the way for the gospel dispensation. And with what reverence ought we always to think of Jesus Christ as the Son of God, as the Lord our God; and of the Holy Ghost, who exerts the whole power of the Godhead!—But how sweetly astonishing is it to behold God's eternal Son made of a woman!—To behold the infinite JEHOVAH personally united to the likeness of sinful flesh, in order to save his enemies of mankind. Permanent and glorious is his spiritual kingdom. From the riches of sovereign mercy all the blessings of it originally proceed, and are bestowed on us by almighty power, notwithstanding all our unwillingness and unworthiness. It is this which lays the surest ground for the firmest faith, the deepest humility, the profoundest admiration, the most ravishing joy, and exalted praise. Thrice blessed is it to rejoice in a Saviour born for us, and received into our heart, and in that great salvation which he brings near to multitudes. Thrice happy are true believers in the pardon of their sins, the acceptance of their prayers, and their deliverance from their enemies. And in the highest praise and filial service of God should they improve these benefits. Never does God send any upon important work without proper qualifications. And rarely do men addicted to carnal company make an agreeable figure in the church.—Let me in every state learn to be fervent in my devotions. Let me offer all my services through Jesus' mediation. Let me acquaint myself with



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34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall[a] and rising again of many[†] in Israel; and for [r]a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also;) that [s]the thoughts of many hearts may be revealed.[‡]

36 ¶ And there was one Anna, a prophetess,[§] the daughter of Phanuel, of the tribe of Aser: [b]she was of a great age, and had lived with an husband seven years from her virginity:

37 And she *was* a widow of about fourscore and four years, which [‖]departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in [‖]Jerusalem.

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 [k]And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.[*]

41 ¶ Now his parents went to Jerusalem [‖]every year at the feast of the passover.

42 And when he was twelve years old they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company,[†] went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him [‡]in the temple, sitting in the midst of the doctors, both [m]hearing them, and asking them questions.

47 And all that heard him [n]were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father[§] and I have sought thee sorrowing.

A. M. cir. 4000.

[a] *For the fall of many*—even of the whole state, who shall despise and reject him, and be judged and scattered of God, and plagued with all the prophetic plagues.—Ed.

[†] *And rising again of many*—by the spiritual resurrection of the whole Jewish nation, when they shall return to the Lord, and look upon him whom their fathers pierced.—Ed.

[r] Acts 28. 22. Is. 8. 13. John 7. 7. & 15. 18, 24.

[s] 1 Cor. 14. 25. 1 John 2. 19.

[‡] An ignorant man by looking upon flint and steel, or even from feeling and minute examination, would never expect fire from their collision; and as little does any man know either himself or others, till circumstances bring out what lies concealed and unknown, and often unsuspected. The person, mission, the cross, the sacrifice, and the judgment-seat of Christ, can alone fully reveal all that is in man of enmity that resists, or of humility, Spirit-begotten, that submits to the righteousness of God.

[§] There were several distinguished prophetesses under the Old Testament—as Miriam, Deborah, and Huldah—so Anna is now inspired to represent woman in the knowledge and revelation of Messiah. By such historic means, and not by assertion or argument, does the scripture declare the intellectual and moral dignity of woman. The Lord raise up many such holy women in his church to welcome and commend the Saviour!—Ed.

[b] Ps. 91. 16. & 92. 14. Job 5. 26.

[‖] Ex. 38. 8. 1 Sam. 1. 22. 1 Chr. 23. 11. 1 Tim. 5. 5.

[‖] Or, *Israel.*

[k] Ch. 1. 80. Is. 4. 2. & 11. 1—4. & 61. 1.

[*] *The child grew*—that was natural.—*Waxed strong in spirit*—that was educational.—*The grace of God was upon him*—that was supernatural—the origin of every good and of every perfect gift.—Ed.

[†] Deut. 16. 1, 16. Ex. 23. 15, 17. & 34. 23. Lev. 23. 5. Num. 28. 16.

[†] The country being infested with many robbers, as appears from Josephus, it was needful that the people should travel in companies, for mutual protection; but it is more than probable (Ps. 84. 8. *margin*) that they were accustomed to unite in bands for mutual edification and religious services during their journeys.—Ed.

[‡] In some chamber of the court.

[m] Is. 50. 4. & 11. 2—4. & 61. 1. & 42. 1, 2.

[n] Mat. 7. 28. Mark 1. 22. ch. 4. 22, 32. John 7. 15, 46.

[§] *Thy father.*—Joseph was so called by the common voice, according to which Mary so names him.—Ed.

A. M. cir. 4012.
A. D. cir. 8.

[o] Mat. 3. 1, 2. Ps. 40. 6. John 4. 34. & 8. 29. & 2. 16.

[p] Ver. 19. Gen. 37. 11. Dan. 7. 28. Ps. 119. 11.

[*] Or, *age.*

[†] If Jesus were God, how could he "grow in favour?" He grew in favour, as in stature or age. Being in the flesh, he was subject to all the sinless circumstances of the flesh—and, consequently, grew in favour with his heavenly Father, as years developed his amiabilities.—Ed.

49 And he said unto them, How is it that ye sought me? wist ye not that [o]I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came to Nazareth, and was subject unto them: but his mother [p]kept all these sayings in her heart.

52 And Jesus increased in wisdom and [*]stature,[†] and in favour with God and man.

## CHAPTER III.

(1) *The ministry of John the Baptist:* 1—14. (2) *Bears testimony to Jesus:* 15—19. (3) *The imprisonment of John:* 20. (4) *The heavenly testimony to Jesus at his baptism:* 21, 22. (5) *His genealogy from Joseph upwards:* 23—38.

A. M. cir. 4031.
A. D. cir. 27.

NOW in the fifteenth[*] year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea[†] and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 [a]Annas and Caiaphas being the high priests,[‡] the word of God came unto John, the son of Zacharias, in the [b]wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance[§] for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, [c]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 [d]Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways *shall be* made smooth;

6 And all flesh[‖] shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, [e]O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits[*] worthy of repentance; and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of [f]these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people[†] asked him, saying, [g]What shall we do then?

11 He answereth and saith unto them, [h]He

[*] That is, in his fifteenth as Cesar, or co-regent with Augustus, and the thirteenth of his government as emperor. Pilate was the fourth governor of Judea after the deposition of Archelaus, the son of Herod, who was deposed by Augustus.—Ed.

[†] *Iturea, Abilene, Trachonitis.* — The geographical boundaries of these districts are not accurately known; but Abilene is supposed to have been part of Coelesyria, lying between Lebanon and Anti-Libanus, on the north of Judea; and Iturea, in the valleys of Anti-Libanus, on the north-east of Judea; Trachonitis adjoining it, and lying south of Damascus.—Ed.

[a] John 11. 49, 51. & 18. 13. Acts 4. 6.

[‡] The law allowed but one high priest: but two are here mentioned, either because Annas had been once high priest, and so retained the title, or because, owing to some circumstance not recorded, Caiaphas was deputy-with the title of high priest.—Ed.

[b] Ch. 1. 80. Jos. 15. 61. *i. e.* a country thinly inhabited.

[§] That is, preaching repentance, because the kingdom of God was at hand; and baptizing with water as many as believed this announcement, as a visible sign and seal of the washing away of their sins.—Ed.

[c] Is. 40. 3—5. Mark 1. 3. Mat. 3. 3. John 1. 23. Mal. 3. 1. & 4. 5, 6.

[d] Is. 2. 14. & 32. 10. Ezek. 17. 24. Zec. 4. 6, 7.

[‖] *All flesh*—both Jew and Gentile.—Ed.

[e] Mat. 3. 7—10. & 12. 34. & 23. 33. ch. 10. 9, 11.

[*] Or, *meet for.*

[f] Jos. 4. 3, 8. Mat. 8. 11, 12. & 21. 43. ch. 19. 40.

[†] *The people.*—The multitude mentioned ver. 7.—Ed.

[g] Acts 2. 37. & 16. 30. John 6. 28.

[h] Jam. 2. 15, 16. & 1. 27. 1 John 3. 17. & 4. 20. 1 Pet. 4. 8. 2 Cor. 8. 14. ch. 11. 41.

God and his word, and always credit whatever he says. Let me vie with angels in readiness to speak of my Redeemer. And if God honour me, let me humble myself, and rejoice in his mercy.

CHAP. II.—Ver. 34, 35. He is ordained of God, and brought into the world, as an occasion of the stumbling and falling of many Israelites, and as the effectual means of raising up many to eternal life and happiness. And such shall be his wonderfully mean and suffering circumstances, that many will speak against him with bitter enmity and blasphemy; and you, his mother, shall be tormented with anguish and pain, to see him so contemned, reviled, persecuted, and murdered: yet by these means it will clearly be discovered who are his friends that shall be saved, and who his enemies that shall be lost for ever.

REFLECTIONS UPON CHAP. II.—The taxing pride of a Roman emperor in a wonderful manner occasions our Redeemer's birth at the place long before marked in prophecy; and the enrolment of him and his family as descendants of David. And O how infinite was the debasement of the Son of God to save men! Yet pregnant with the greatest glory to himself and his Father, and with grace to men. Delightful are the tidings, the gracious offers, of him and his salvation to sinners in the gospel. And with sincerity and grateful praise ought they to be received by us, and commended to others. A safe child-birth ought to be esteemed a great mercy: and both mother and child ought gratefully to be devoted to God. Thrice happy are they who long wait for the Lord! He will at last appear for their comfort, and open their lips in his praise. And it is only believing views of Jesus Christ that can render death and eternity truly pleasant



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that hath two coats, let him impart to him that hath none;[e] and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, [f] Exact no more than that which is appointed you.

14 And the [k] soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, [l] Do violence to no man, neither accuse *any* falsely;[‡] and be content with your [§] wages.

15 ¶ And as the people were [m] in expectation, and all men [‖] mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, [n] I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:[o]

17 [o] Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 ¶ [p] But Herod [†] the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape, like a dove,[‡] upon him; and a voice came from heaven, which said, Thou art [q] my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about [r] thirty years of age,[‖] being (as was supposed) the son of Joseph, which was *the son* of Heli,[‖]

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

A. M. cir. 4031.
A. D. cir. 27.

[e] Let him that has honestly acquired more than he needs, impart to him that has less, who, with equal honesty, yet unnecessarily, endeavoured to provide for his wants.—*Note.* It were worse than a perversion of Scripture to strain these words to a demand upon every honest and industrious man to bestow the surplus of his acquirements upon every man who had need, however dissolute or idle. But it were equally contrary to the spirit and intent of the passage, to conclude, that it does not require of Christians every degree of liberality, which the tears of misery can entreat, consistently with the calculations of justice.—Ed.

f Ch. 19. 8. Mic. 6. 8. Mat. 7. 12. 1 Tim. 6. 8.

k Mat. 8. 5. & 27. 54. Acts 2.

l Lev. 19. 11, 13. 1 Tim. 6. 9—10.

‡ Or, *put no man in fear.*

‡ *Neither accuse any falsely.*—"Neither circumvent nor oppress any."—Ed.

§ Or, *allowance.*

m Or, *in suspense.* John 1. 19—24.

‖ Or, *reasoned,* or *debated.*

n Mat. 3. 11, 12. Mark 1. 7, 8. John 1. 15, 26, 33. Acts 13. 24, 25. & 19. 4. & 1. 5. & 11. 16.

o See Mat. 3. 11, 12.—Ed.

o Mat. 3. 12. & 13. 30. Mic. 4. 12. Mal. 3. 3. & 4. 1. Ps. 1. xxi. cx.

p Mat. 14. 3, 4. & 11. 2. Mark 6. 17, 18. Prov. 9. 7, 8. & 15. 12.

† See Mat. 14. 1.—Ed.

‡ *Like a dove.*—Not like in form, but "like as,"—in the manner of a dove.—Ed.

q Ps. 2. 7. Is. 42. 1. Mat. 3. 17. & 16. 16. & 17. 5. & 12. 18. ch. 9. 35. 2 Pet. 1. 17. Col. 1. 13.

r Gen. 41. 46. Num. 4. 3, 35.

‖ Had nearly completed his thirtieth year; the time at which the priests under the law, who were typical of Christ, entered on their work. Num. 4. 23. 1 Chr. 23. 3.—Ed.

‖ Matthew has traced the genealogy of Jesus through Solomon and Joseph; Luke, through Nathan, another son of David, and Mary. Heli was not the natural father of Joseph, but his father-in-law and father of Mary. Females were not reckoned in the Jewish genealogies. Mary is, therefore, passed over in silence, but clearly intended when her father Heli is introduced. Joseph was, however, legally called the son of Heli, inasmuch as those who married heiresses were obliged to pass into the families of their fathers-in-law, and be reckoned as their sons. Luke, writing for the Gentiles, proves Christ to be the "seed of the woman;" Matthew, writing for the Jews, proves him the son of David and Abraham.—Ed.

A. M. cir. 4034.
A. D. cir. 31.

s Whether Zorobabel and Salathiel are the same as those in Mat. 1. 12, 13. 1 Chr. 3. 17, 19. Ezra 3. 2, is uncertain.

t 1 Chr. 3. 5, & 14. 4. 2 Sam. 5. 14. Zec. 12. 12.

u 1 Chr. 2. 4, 5, 9—15. Mat. 1. 3—6. Ruth 4. 18—22.

x Mat. 1. 2. 1 Chr. 2. 1. & 1. 34. Gen. 21. 2. & 25. 26. & 28. 25. Acts 7. 8. Heb. 11. 8—21.

y Gen. 11. 10—26. 1 Chr. 1. 24—28.

‡ This name ought to be thrown out, as it is not found in the correspondent lists.

† The venerable Brown is of opinion that the name of Cainan should be thrown out, inasmuch as it is not found in the genealogy of Gen. 11. 12. & 1 Chr. 1. 18. But as no authority of MSS. is adduced for this omission, and, as Luke must have quoted from the public registries, it would be unsafe to reject a name thus sanctioned. For examples are not wanting in the Old Testament of names occurring in one genealogy, and, for legal reasons now unknown to us, expunged from another. The reverse of this may, of course, be the case; and a name expunged from one ancient genealogy, may, for legal reasons, be restored in another.—Ed.

z Gen. 5. 1 Chr. 1. 1—4.

a Gen. 1. 26, 27. & 2. 7. & 3. 15. & 5. 1, 2. Acts 17. 28. 1 Cor. 15. 45. 1 Tim. 2. 14. Is. 64. 8.

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of [s] Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of [t] Nathan, which was *the son* of David,

32 [u] Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 [x] Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of [y] Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of [‡] Cainan,[†] which was *the son* of Arphaxad, which was *the son* of Sem, [z] which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, [a] which was *the son* of God.

and hopeful. But unhappy are they to whom this light, this Saviour of the world, becomes an occasion of greater sin and more terrible ruin. Even they who have distinguished honours allotted them have frequently some bitter trials annexed to them. And even they who live nearest to Jesus Christ must often seek him. It is enough that they find him at last, and lay up his words in their heart.—— While parents consider how carefully they ought to attend the ordinances of God, and bring their children along with them, let children ponder what a delightful pattern of early knowledge, devotion, trust in God, and obedience to mean parents, is represented to them in our Redeemer.

Reflections upon Chap. III.—The season of important events ought to be exactly marked. In great wisdom and grace Jesus appears to erect his kingdom when rulers almost everywhere are monsters of wickedness. And God, by his forerunner, honourably introduces him to his work. Great need have sinners to hasten to him when death and damnation are just at their heels. Dreadful is their case who fall into the hands of the living God. And none bid fairer for hell than they who have the strongest carnal or legal hopes of heaven. No outward privilege can avail those who have unrenewed hearts and unholy lives. And no repentance can be justly reckoned sincere that does not make men cease from and detest the sins to which they are most tempted or addicted. God often renders the most unlikely the distinguished monuments of his power and grace. But at best the state of the church is but imperfect and mixed in this world. In the next God will, to the joy of saints, and terror of obstinate sinners, make a full separation; and many, who like Herod, did many good things, and heard God's



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## CHAPTER IV.

(1) *Jesus is tempted of the devil:* 1—12. (2) *He overcomes the wicked one:* 13. (3) *Begins to preach the kingdom of God:* 14, 15. (4) *The Nazarenes at first admire him, but, on hearing the whole truth, prepare to cast him headlong from the rock:* 16—29. (5) *He escapes from them, and goes to Capernaum, where he heals one possessed, Simon's wife's mother, and other sick persons:* 30—40. (6) *The demons acknowledge him:* 41, 42. (7) *He preaches in the synagogues:* 43, 44.

A. M. cir. 4033.
A. D. cir. 29.

AND Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days* tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone† that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered‡ unto me; and to whomsoever I will I give it.

7 If thou therefore wilt ‖worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee;§

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to ¤Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias: and when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind,* to set at liberty them that are bruised,

19 To preach the acceptable year† of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened‡ on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.§

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,‖

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing¶ through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.†

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

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A. M. cir. 4033.
A. D. cir. 29.

* *Forty days.*—Matthew (4. 2), places the temptation after the forty days. Luke seems to describe it as continuing throughout the whole period. The two accounts are perfectly reconcileable. The chief temptation, as recorded by Matthew, was after the forty days of fasting. Luke relates the same chief temptation, but intimates that inferior temptations continued through the whole period.—Ed.

† *Command this stone.*—Matthew (4. 3,) has it "these stones." How then are the two passages reconciled upon the principle of verbal inspiration? In the very simplest manner. — Satan used both expressions, urging our Lord by the repetition and increase of his demand for miracles. Matthew records the one demand, Luke, the other.—Ed.

‡ Here, according to his system of delusion, Satan affirms what is partly true, and partly false. That he has "power, a seat, and great authority," and that, at certain times of judgment, "power is given him over all kindreds, and tongues, and nations"—that he is "the prince," nay, "the god of this world," is all true; but when he adds, that "all this power and glory" is his, and that "to whomsoever he will, he gives it," he affirms what is false;—for "the Lord God omnipotent reigneth." He alone "putteth down one and setteth up another"—even as he "raised up Pharaoh to show his power in him." Satan, moreover, after the manner of all liars and deceivers, suppresses what is true; for he never alludes to the coming judgment of the great day, nor the "everlasting fire prepared for him and his angels." See Rev. 13. 2, 7. John 12. 31. 2 Cor. 4. 4. Ps. 97. 1. & 10. 6. Ps. 75. 7. Ex. 9. 16. Mat. 25. 41.—Ed.

§ Or, *fall down before me.*

‖ The words "to keep thee," are not found in the corresponding passage in Matthew. This difference, however, does not, in the least degree, infringe upon the principle of the plenary verbal inspiration of the evangelists. — Matthew states all that Luke states; but Matthew does not say that the tempter added no more. Luke supplies the additional argument. The reason of the difference is plain: — Matthew wrote for Jews, who fully understood, from history, the nature of angelic agency, and did not require any explanation: Luke wrote for Gentiles, who were ignorant upon the subject; and, therefore, he records the portion of the dialogue in which angelic agency was described.—Ed.

¤ Mat. 2. 23. & 13. 54. ch. 1. 26. 27. & v. 30, 31. Mark 6. 1.

* That is, to those who had become blind by long confinement in a dark place. The literal meaning is well known to all who have been confined in a dark place; the spiritual meaning, to all who have been called "out of the kingdom of darkness, and into the kingdom of God's dear Son."—Ed.

† *The acceptable year* seems an allusion to the year of the jubilee — which proclaimed its blessings on the day of atonement — which proclaimed liberty to him who had been enslaved, restoration to possessions, and return to families—all emblems of gospel time and gospel blessings. The time, the day upon which the proclaimed atonement is fully embraced; the blessings, the restoration of sinners to the forfeited possession of paradise, and to membership and communion in the family of God.—Ed.

‡ The specific reason of this intense observation is not recorded. It may have arisen from recollection of the early prophecies concerning him—from curiosity, mingled with incredulity, concerning the works he was now reported to have wrought elsewhere—from his voice, for he spake as never man spake, (see ver. 22)—or from his manner, for "he taught them as one that had authority, and not as the scribes."—Ed.

§ This statement has been fully verified by all prophetic history. Moses was rebelliously vilified (Num. 16. 3); David was ejected from his throne; Jeremiah was cast into prison; Elijah was hunted "like a partridge upon the mountains." All were despised or rejected by their countrymen. Wherefore, let no man wait for the reformation of any church or people until God raise up some of themselves to lead the way; but rather let every one remember that the human mind is more ready to listen to strangers than to acquaintance, and take hold of this propensity, and send the gospel by "men o other tongues."—Ed.

‖ The secret cause of offence seems to be the implied intimation of God's merciful regards to the heathen, whom the Jews despised, and judged unworthy of sharing with them in the divine favour; but the ostensible cause was the parallel between the humble Jesus and Elijah and Elisha, whom they esteemed as chief among the prophets.—Ed.

¶ There seems no intimation of a miracle in this escape; but merely an indication of that coolness and presence of mind which could take advantage of the popular tumult, and turn the very eagerness for his destruction into the means of eluding it.—Ed.

† With authority that commanded attention, while it produced feelings of contrition and purposes of reformation; and with power that constrained evil passions, and cast out unclean spirits whom these passions had permitted to enter the hearts of men.—Ed.

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ministers gladly, shall be cast into eternal fire. It is a delightful sight when great honours render men humble; and humility is rewarded with more abundant honours. How solemn was our Saviour's consecration to his work, and his attestation by God! And it is plainly manifest that he is the seed of the woman, and of Abraham, Isaac, Jacob, Judah, Jesse, and David, according to the promise.



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36 [b] And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 [c] And the fame of him went out into every place of the country round about.

38 ¶ [d] And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her,* and rebuked the fever; and it left her: [e] and immediately she arose and ministered unto them.

40 ¶ Now, when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ [f] And devils also came out of many, crying out, and saying, Thou art Christ,† the Son of God. And he, rebuking *them*, suffered them not to ‡speak: for they knew that he was Christ.

42 ¶ And when it was day, he departed, and went into a desert place; [g] and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.

44 [h] And he preached in the synagogues of Galilee.

A. M. cir. 4034.
A. D. cir. 30.

b Mat. 12. 23. & 9. 33. Mark 1. 27. & 7. 37. & 9. 25.

c Mat. 4. 23—25. & 9. 31. Song 1. 3. Is. 52. 15. Mic. 5. 4.

d Mark 1. 29—31. Mat. b 14. 15.

* *Stood over* (or near) *her*—to signify his fearlessness of infection, and complete power over the maladies of the flesh.—Ed.

e Ps. 103. 1, 2. & 116. 12. ch. 8. 2, 3. 2 Cor. 5. 14.

f Mark 1. 34. & 3. 11, 12. ver. 24, 25. Acts 16. 17, 18

† The marginal translation, "to say that they knew him to be Christ," is preferable. Our Lord refuses their testimony:—1. Lest he should be accused of being in league with demons. 2. Because he knew that so far from desiring to acknowledge him as Christ, their object was to bring him into discredit for receiving the witness of Satan, "who was a liar from the beginning."—*Note.* Let no man labour for the good report of evil men; for if any do, he is likely soon to do or say some foolish, weak, or wicked thing, by which it may be purchased. "Woe unto you, when all men speak well of you." (Luke 6. 26.) Not when they speak well of some particular act—for of some act of a good man all men will speak well—but when they speak well of *you*, of the whole man, or the whole community, who never can purchase the applause of wicked men, but at the sacrifice of some important principle.—Ed.

‡ Or, *to say that they knew him to be Christ.*

g Mark 1. 45. John 5. 34. ch. 24. 29.

h Mark 1. 39. Mat. 4. 15, 17, 23.

## CHAPTER V.

(1) *Jesus teaches out of Peter's ship:* 1—3. (2) *A miraculous draught of fishes:* 4—11. (3) *Cleanses a leper:* 12—15. (4) *Retires to the wilderness for prayer:* 16. (5) *Announces forgiveness of sins to the paralytic, whom he heals in evidence of his power to forgive:* 17—26. (6) *Calls Matthew:* 27—32. (7) *Treats of fasting:* 33—35. (8) *A parable of new wine and old bottles:* 36—39.

AND [a] it came to pass, that, as the people [b] pressed upon him to hear the word of God, he [c] stood by the lake of Gennesaret,*

2 And saw two ships standing† by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now, when he had left speaking, he said unto Simon, Launch out into the deep, and [d] let down your nets for a draught.

A. M. cir. 4034.
A. D. cir. 30.

a Mat. 4. 18—22. Mark 1. 1, 16—20.

b 1 Sam. 3. 1. Mat. 7. 28. & 11. 12. & 13. 2.

c Acts 10. 13. ch. 8. 4. Mark 4. 1.

* See note on Mat. 4. 18.—Ed.

† The word equivalent to *standing* is applied to a ship, both in the Greek and Latin tongues, either when at anchor, or made fast to the land; in English it is also applied, in some cases, to a ship when sailing.—Ed.

d John 21. 6.

5 And Simon answering, said unto him, Master, we have toiled all the night, and * have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.*

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and [f] help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart† from me; for I am a sinful man, O Lord.

9 [g] For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt [h] catch‡ men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ [i] And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou [k] canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will; be thou clean.§ And ‖ immediately the leprosy departed from him.

14 And he charged him to tell no man:¶ but go, and [m] show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and [n] the power of the Lord was *present** to heal them.†

18 And, behold, men brought in a bed a man which was taken with a palsy: and they

A. M. cir. 4034.
A. D. cir. 30.

e John 21. 3. Hag. 1. 6. Ps. 127. 1. Eccl. v. 11.

* *Their net brake.*—Rather, "had begun to break."—Ed.

f Acts 16. 9. Phil. 4. 3. Gal. 5. 2. Heb. 13. 1.

† Every man of intellect judges best in his own profession. Had Peter been a landsman he would not have been at all so affected by the miracle; but, as an experienced fisherman, he sees its full extent. But the narrative educes another trait of character. Had Peter been covetous he would have entreated our Lord never to leave him; had he been superstitious (as fishermen are often found to be) he would have ascribed the miracle to good fortune, or some prevalent charm or talisman; but being neither superstitious nor covetous, he beholds in the miracle the evidence of our Lord's holiness and divinity, which contrasting with his own sinfulness, he falls down and worships, and entreats him to depart, not because he desired to be freed from his presence, but counted himself unworthy of the honour.—Ed.

g Ch. 4. 22, 36.

h Mat. 4. 19, 20. & 13. 47. Mark 1. 17. Is. Ezek 47. 9, 10. 2 Tim. 2. 26. 1 Tim. 4. 16.

‡ Rather, "thou shalt catch men alive." Most probably in allusion to wild creatures taken not to be slain, but tamed; or fish caught, not to be killed, but kept and fed in ponds or vases. Song 7. 4.—Ed.

i Mat. 8. 1—4. Mark 1. 40—45. 2 Chr. 26. 21. Lev. xiii. 2 Kin. 5. 25.

k Gen. 18. 14. Jer. 32. 17, 27. Heb. 7. 25. Is. 63. 1.

§ *I will; be thou clean.*—The manner of our Lord's miracles at once clearly intimates his Godhead as any formal doctrine could possibly do. "I will," implies a consciousness of inherent power which no mere creature can possess. It is the peculiar language of "the word that was with God and was God."—Ed.

‖ Ch. 4. 39. & 8. 55. Mat. 15. 28. John 4. 50, 54. Ps. 33. 9.

¶ See note on Mat. 8. 4.—Ed.

m Lev. xiii, xiv.

n Ver. 15. Jer. 15. 18. Mat. 11. 5. & 4. 23, 24. & 9. 35. & 12. 15. Heb. 7. 25.

* *The power of the Lord was present.*—*Present* is supplied by the translators; but the phrase supplied should rather be "put forth;" for power is always *present*, but not always exerted.—Ed.

† *To heal them.*—Not to heal the Pharisees who believed not the mission of Jesus, and sought not to be healed by him; but to heal the multitudes (ver. 15.) who came to hear and be healed.—Ed.

REFLECTIONS UPON CHAP. IV.—The most fearful temptations and troubles may quickly succeed to the most distinguished testimonies of God's love. And it is highly improper for the best of saints to hope to escape even the most horrible seducements, when Jesus was called to suffer them. How shocking is the impudence of Satan! how fixed his perseverance in harassing the saints! and how implacable his malice in tempting where he is certain not to succeed! He is very subtle in contriving the form, and choosing the seasons, of his temptation. And it is necessary to resist him always with the sword of the Spirit. Thus only can we prove conquerors through him that loved us, and is able and ready to succour us. But what fearful work hath sin made in the world!—It hath transformed angels into unclean spirits, perverted human nature, and subjected it to the tyranny of the devil, and to diseases unnumbered.—Alas, into what debasement and suffering it plunged our divine Saviour! But infinite is his grace; and, as appointed of God to save us, in him all fulness dwells answerable to all our need. And often, by his word, he exerts his power on the most unworthy. With great toil and danger he went about to heal human maladies, spiritual and temporal. But, alas, where he should be most readily received, he is often most obstinately rejected; and almost everywhere few are turned to him! Many never believe more than devils, who never had his blessings offered to them; and though they hear his words with attention and wonder, they quickly envy, and seek to destroy, him or his interests; but terrible is their situation when he abandons them to their own hearts' lusts.—It is a great mercy that he can restrain furious persecutors, and cast out malicious and subtle devils, even when they almost transform themselves into angels of light. And it is delightful when they, who have much public work in hand, prepare for it by much fervent prayer; and when they, who have enjoyed Christ's presence and ordinances, earnestly desire the continuance of them.



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sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the [o] house-top, and let him down through the tiling,[*] with *his* couch,[†] into the midst before Jesus.

20 And when he [p] saw their faith,[‡] he said unto him, Man, [q] thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, [r] Who is this which speaketh blasphemies? [s] Who can forgive sins, but God alone?

22 But when Jesus [t] perceived their thoughts, he answering, said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath [u] power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, [x] glorifying God.

26 [y] And they were all amazed,[§] and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ [z] And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 [a] And he left all, rose up, and followed him.

29 ¶ [b] And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 [c] But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?[‖]

31 And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him,[*] [d] Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast while the [e] bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.[*]

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also, having drunk old *wine*, [f] straightway desireth new: for he saith, The old is better.

A. M. cir. 4084.
A. D. cir. 80.

[o] Deut. 22. 8. 2 Sam. 11. 2. Jer. 19. 13. Mat. 10. 27. Acts 10. 9. Mark 2. 4.

[*] See note on Mark 2. 4.—Ed.

[†] See note on Mat. 9. 2.—Ed.

[p] Gen. 22. 12. John 2. 23. & 21. 17. Heb. 4. 13. Rev. 2. 23.

[‡] *Their faith.*—The faith both of the bearers and of the paralytic. Their faith was not the blind confidence of fanatics, produced and supported by their own mere internal persuasion, without evidence; nor was it founded in the ignorance that credits every high-sounding assertion, promise, and imposture; nor was it the superstition that attributes miraculous influences and effects to things inanimate, to places, and to persons unaccredited by heaven; theirs was faith in the word of the living God, which had testified of Messiah, depending for future miracles on the visible, public, and unquestionable evidence of miracles already wrought.—Ed.

[q] Mat. 9. 2. Mark 2. 5. Acts 5. 31. Is. 38. 17. & 44. 22. & 53. 11. Eph. 1. 7. John 5. 14. Ps. 103. 3.

[r] Mat. 9. 3. & 26. 65. John 5. 18. & 10. 33, 36.

[s] Ps. 32. 5. & 103. 3. Is. 43. 25. & 44. 22. & 1. 18. Rom. 4. 33. Job 14. 4.

[t] 1 Sam. 16. 7. 1 Chr. 29. 17. Ps. 7. 9. & 139. 1—6. Jer. 17. 10. John 2. 25. & 21. 17. & 6. 64. Heb. 4. 13. Rev. 2. 23.

[u] John 5. 22, 23. & 17. 2. Is. 53. 11. 1 Tim. 1. 13—16. Acts 5. 31. Mat. 28. 18.

[x] Ps. 103. 1—3. & 107. 1, 8, 15, 22. & 116. 1. ch. 18. 43.

[y] Ch. 7. 16. & 17. 15, 18. Mat. 9. 8. & 15. 31. Mark 2. 12. & 1. 27. & 5. 20. Acts 3. 8, 11.

[§] *They were all amazed*, &c.—That is, the multitudes, but not the Pharisees, who, though they might be amazed, did not glorify God for the works done by Christ.—Ed.

[z] Mat. 9. 9—13. Mark 2. 13—17.

[a] Ver. 11. John 6. 68. 1 Kin. 19. 19—21.

[b] Mat. 9. 10. Mark 2. 15. 1 Kin. 19. 21. ch. 15. 1, 2.

[c] Ver. 17, 21. ch. 7. 29, 30. & 11. 53, 54. & 14. 1, 3. & 15. 2. & 19. 7. & 16. 14. Mark 7. 2. Mat. 23. 23.

[‖] See note on Mat. 9. 10.—Ed.

[*] The question here is, by grammatical construction, attributed to the Pharisees; but in Mat. 9. 14, it is attributed to the disciples of John. Is there not here a contradiction? None; for it appears from Mark 2. 18, that the question was asked by both; and Matthew mentions the one; Luke, the other—both recording as much truth as was necessary to introduce the question and the answer; neither suppressing any, though each omitting a part.—Ed.

[d] Mat. 9. 14—17. & 6. 5, 16. Mark 2. 18—22. ch. 18. 12. John 3. 25. Rom. 14. 2, 3. & 9. 21. & 2. 17—24.

[e] Christ. Mat. 22. 2. & 25. 1, 5, 6, 10. Rev. 19. 7, 9. Song 3. 4, 11. & 7. 5. & 5. 5, 6. Is. 62. 5. Zeph. 3. 17.

A. M. cir. 4085.
A. D. cir. 81.

[*] The differences between this parable, as recorded by Matthew and as recorded by Luke, can neither be tortured into contradictions (for the meaning is the same), nor be attributed to mere variety in the memories of the evangelists, nor to an ideal, instead of a verbal inspiration. The differences can be accounted for upon a principle much more simple, and in perfect accordance with the doctrine of full and perfect verbal inspiration—that is, upon the most natural of all suppositions—that our Lord repeated the parable more than once, and varied his expressions to aid in the exposition of his meaning.—Ed.

[f] But. Job 17. 9. Prov. 4. 18. 2 Pet. 3. 18. & 1. 4—10.

## CHAPTER VI.

(1) *Jesus instructs the Pharisees in the true doctrine of the sabbath by Scripture, humanity, and a miracle:* 1—12. (2) *Appoints twelve apostles:* 13—16. (3) *Heals diseases:* 17—19. (4) *Delivers a series of blessings and woes:* 20—26. (5) *Love to enemies expounded and exemplified in detail:* 27—45. (6) *The necessary union of obedience with hearing:* 46—49.

A. M. cir. 4085.
A. D. cir. 81.

AND [a] it came to pass on the second sabbath after the first,[*] that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, [b] Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, [c] what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; [d] which it is not lawful to eat but for the priests alone?

5 And he said unto them, [e] That the Son of man is Lord also of the sabbath.

6 ¶ [f] And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose [g] right hand was withered.

7 And the scribes and Pharisees [h] watched him, whether he would heal on the sabbath-day; that they might find an accusation against him.

8 [i] But he knew their thoughts, and said to the man which had the withered hand, [k] Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; [l] Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it*?

10 And, looking round about upon them all,

[a] Mat. 12. 1—8. Mark 2. 23—28. Deut. 23. 25.

[*] *Second sabbath after the first.*—Literally, "on the second first sabbath;" but this is unintelligible, because unsuited to English idiom. The meaning, most probably, is, not "the second sabbath after the first day of unleavened bread; but, "the *first sabbath* after the *second day* of unleavened bread," which was the *second* after the *first* day of the passover, which was always a sabbath (Lev. 23. 7.); for upon that second day of the passover the wave sheaf was offered up, and from that *second* day, and not from the *first*, the fifty days till pentecost were reckoned (Lev. 23. 11, 15, 16); whence all the sabbaths from the passover to pentecost took their numeral titles from "the second of the passover."—Ed.

[b] Mat. 12. 2. & 15. 2. & 7. 5. & 23. 23, 24. Mark 2. 24. & 7. 2. ch. 5. 33. & 13. 14. & 14. 3. Ex. 20. 10. & 31. 15. & 35. 2. Num. 15. 32, 35.

[c] 1 Sam. 21. 3—6. Mark 2. 25, 26. Mat. 12. 3, 4.

[d] Ex. 25. 30. & 29. 33, 32, 33. Lev. 8. 13. & 24. 5—9.

[e] Mat. 12. 8. Mark 2. 28. ch. 13. 16. Ex. 20. 10. ver. 9. John 5. 9. & 9. 14.

[f] Mat. 12. 9—14. Mark 3. 1—6.

[g] Judg. 3. 15. 1 Kin. 13. 4.

[h] Ps. 37. 32. & 38. 12. ch. 13. 14. & 14. 1, 2. & 20. 20. John 9. 16, 26.

[i] 1 Ch. 5 22. 1 Sam. 16. 7. 1 Chr. 29. 17. Ps. 7. 9. & 139. 1—4. Heb. 4. 13. Rev. 2. 23. John 21. 17.

[k] Dan. 6. 10. Phil. 1. 14.

[l] Mark 2. 27. ch. 13. 14—17. & 14. 3—6. John 7. 23.

REFLECTIONS UPON CHAP. V.—The most diligent and laborious have often little success. And all that comes is vanity and vexation of spirit. How base and polluted men appear to themselves when viewed in the light of Christ's glory! But nothing is more absurd or wicked than to make our sinfulness a reason against fellowship with him who is the Saviour from sin. Great is his power, who can command multitudes of fishes into a net, and multitudes of souls into a reception of the gospel. None who taste his goodness can forbear following him. The firm faith of his ability betokens our deliverance at hand, and promotes a regard to his ordinances. Great is the mercy that his prayers are effectual, and his power present to save men; and that he readily grants remission and healing to such as



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he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness;* and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.†

13 And when it was day, he called *unto him* his disciples; and of them he chose twelve, whom also he named apostles;‡

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor:§ for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy; for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But wo unto you that are rich!‖ for ye have received your consolation.

25 Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep.

26 [m] Wo unto you when all men[v] shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

A. M. cir. 4028.
A. D. cir. 31.

* On a superficial view of this narrative, it would appear utterly impossible to account for this most unreasonable madness of the Pharisees. Two principles, however, will amply explain its origin. 1. A false theory established the traditions of the elders, whereby their own doctrines and practices were supported, the doctrines of our Lord condemned, and the necessity of reformation superseded, even as, in more modern times, the church of Rome, adopting the false theory of her own infallibility, refuses to be reformed, and anathematizes, in her bull, *In Cœna Domini*, the teachers of every fundamental doctrine of divine grace. 2. The worldly interests of the Pharisees, which were inseparably entwined with their doctrine of tradition, blinded their eyes to the glory of Christ, stopped their ears against the voice of truth, hardened their hearts against every feeling but those of envy, hatred, and madness, against the prophet by whose righteous denunciations those interests were endangered.—Ed.

† *In prayer to God.*—If the word translated *prayer*, must be retained in that sense, as Bloomfield maintains, the translation should be altered to "*the* prayer of God." A literal translation, however, gives a sense more agreeable to history: "He continued all night in the proseucha of God"—a retired place, such as the Jews were accustomed to erect for the purposes of private devotion. — *Query.* The tormenting fear which may be entertain of meeting the spirits of the dead in solitary places by night, may it not be chiefly traced to the neglect of solitary nightly prayer, wherein the soul meeting in holy and immediate converse with God, would so occupy and fill itself with a sense of his presence and protection, as to expel every unmanly and superstitious dread, and establish the heart in its fearlessness and peace in believing.—Ed.

‡ See note on Mat. 10. 1.—Ed.

§ This sermon is similar to that delivered Mat. 5. 1, &c., but is not the same. The sermon recorded by Matthew was preached on a mountain (Mat. 5. 1), this on a *plain* (ver. 17). The sermon in Mat. he delivered *sitting*, this *standing* (ver. 17); and there is also considerable difference in the expressions when the similar passages are compared.—Ed.

‖ He denounces this wo, not against them that are rich, but against them that *trust* in deceitful riches, and despise the poor. Ps. 49. 6. Prov. 11. 28. Mark 10. 24.—Ed.

m Is. 30. 10. Mic. 2. 11. John 7. 7. 1 John 4. 5.

v *All men.* — Not all men universally, including the prophets, apostles, and saints of God, but all men of the world, who form an estimate of character from his word.—Ed.

A. M. cir. 4028.
A. D. cir. 31.

n Deut. 15. 7—10 Ps. 41. 1, & 112. 9. Prov. 3. 27, 28. & 11. 24, 25. & 21. 26. & 22. 9.

o *And as ye would that men should do to you*—in justice rendering you your own—*do you also* (justice) *to them likewise.* "And as ye would that men should do to you" in mercy, even to spare and pardon on evidence of repentance, and in hope of amendment; but not desiring them to patronise your faults and encourage you in reckless imperitence, which were a grievous sin both in you and them. In all these things show ye like mercy to others. And when you call upon any to judge righteous judgment for you, and against others, do you likewise allow them impartially to judge like righteous judgment for others, though against yourselves.—Ed.

e Mat. 5. 43. John 13. 35. 1 John 3. 1, 14.

p Eph. 5. 1, 2. & 4. 31, 32. Col. 3. 8—15. Ex. 34. 6, 7. Mat. 5. 48.

q Mat. 6. 14. & 18. 35. Prov. 10. 12. 1 Cor. 13. 7.

r Prov. 10. 22. & 19. 17. & 22. 9. Eccl. 11. 1. Deut. 15. 10

† In expounding this rule of reciprocity, and appropriating the promise contained in it, the view must not be confined to the limits of a few years; for the unconverted world will never return to the Christian love for love. But viewing the promises of Christ as running all to the "end of the world," the literal fulfilment of this rule and promise will finally be effected when not "a cup of cold water" will be forgotten in the records of heaven.—Ed.

‡ Or, *shall be perfected as his master.*

s Prov. 18. 7. Mat. 7. 4, 5. & 6. 22, 23.

§ *Cast out first the beam that is in thine own eye.*—Doubtless exhortation imply that the casting out of the beam is the act of the hypocrite himself, without any reference to the word, Spirit, and grace of God? It contains no such implication. It speaks, as the Scriptures often do, of *the thing to be done*, and not of the power by which alone it can be done. When the Scriptures speak of the power by which alone conversion is effected, they attribute nothing to the sinner, but all to the word, Spirit, and grace of the Lord Jesus Christ, 1 Pet. 1. 23. 1 John 3. 9. Ezek. 11. 19. Zech. 4. 6. Eph. 2. 8.—Ed.

‖ *The good treasure.*—The treasure of a memory well stored with the word; of an understanding that has mastered much of the deep things of God; of a judgment ready, in difficulties, to give wholesome advice; a capacity of administering, without offence, a tender reproof; or, without partiality, paternal encouragement; a mind always devising and maturing judicious plans of benevolence; and a spirit dedicating all in prayer, supplication, and praise. Such are a few of the treasures of "a good man's heart"—a few specimens of his gatherings from "the unsearchable riches of Christ."—Ed.

29 And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not *to take thy* coat also.

30 [n] Give to every man that asketh of thee; and of him that taketh away thy goods, ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.[o]

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and [p] ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 [p] Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: [q] forgive, and ye shall be forgiven:

38 [r] Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again.†

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one ‡ that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, [s] let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye,§ and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man, out of the good treasure‖ of

believe. If he forgive us, neither envious men nor malicious devils can reverse his sentence. And every mercy to ourselves and others should fill our hearts with wonder and praise. If he call and save the chief of sinners, none can keep or shut them out from his favour.—But unbounded is his condescension to become their husband, upon whose presence all their joys depend, and to proportion their duties to their strength and circumstances.



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his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ [t] And why call ye me, Lord, Lord, and do not the things which I say?

47 [u] Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which [x] built an house, and digged deep, and laid the foundation on a rock: and when [y] the flood arose, the stream beat vehemently upon that house, and [z] could not shake it: for it was founded upon a rock.

49 But [a] he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and [b] immediately it fell; and the ruin of that house was great.

A. M. cir. 4033.
A. D. cir. 31.

t Mat. 7. 21—23. & 25. 11. Mal. 1. 6. Rom. 2. 13. Jam. 1. 22. ch. 13. 25. Mark 3. 35. John 13. 17. & 14. 15. & 15. 14.

u Mat. 7. 24—27. Ps. xv. & 24. 3—6. ch. 11. 28. 1 John 3. 7. Rev. 22. 14. Jam. 1. 25.

x John 8. 3, 5. Is. 28. 16. 1 Pet. 2. 4—6. 1 Cor. 10. 4. & 3. 11. Mat. 16. 18.

y Acts 14. 22. John 16. 33. 1 Cor. 4. 10, 11. 2 Cor. 11. 23—27. Col. 1. 24. 2 Tim. 3. 12.

z Ps. 34. 19. & 125. 1, 2. 2 Tim. 2. 19. 1 Pet. 1. 5. Jude 1. Rev. 7. 14.

a Mat. 23. 3. Jam. 2. 21—24. ch. 6. 5—7. ver. 46.

b Mat. 13. 18—22. & 11. 20—27. & 12. 43—45. Heb. 10. 26—31. & 6. 4—8. 2 Pet. 2. 20—22.

## CHAPTER VII.

(1) *The faith of a Gentile centurion; his servant healed:* 1—10. (2) *A widow's son raised from the dead at Nain:* 11—18. (3) *John's message of inquiry answered, and his prophetic character asserted:* 19—29. (4) *The Jews reproved for condemning alike the manners of John and Jesus:* 30—35. (5) *Mary Magdalene, and the parable of the creditor and two debtors:* 36—50.

A. M. cir. 4033.
A. D. cir. 31.

NOW, when he had ended all his sayings in the audience of the people, [a] he entered into Capernaum.

2 And a certain [b] centurion's servant, who [*] was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, [d] he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent [e] friends to him, saying unto him, Lord, trouble not thyself; [*] for [f] I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: [g] but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers; and I say unto [†] one, [h] Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

a Mat. 8. 5—13.

b Mat. 8. 5. & 27. 54. Acts 10. 1. & 27. 1.

c Eph. 4. 31, 32. Job 31. 13. Rom. 12. 15, 16 Heb. 13. 3.

d Gen. 49. 10. Is. 11. 10. Rom. 10. 15—17.

e He first sent some of the Jewish elders, and then some of his own friends. Mat. viii.

* *Trouble not thyself* — that is, to come; but merely speak the word, and I believe my servant shall be healed.—Ed.

f Gen. 32. 10. Mat. 3. 11. & 13. 27. ch. 15. 19, 21. ver. 4. Prov. 27. 2.

g Ps. 33. 9. & 41. 4. & 107. 20. & 147. 3. Ex. 15. 26. Rev. 16. 9. Deut. 7. 15.

† Gr. *this man.*

h Deut. 7. 15. & 32. 39. 1 Sam. 2. 6.

A. M. cir. 4033.
A. D. cir. 31.

i Mat. 8. 13. & 15. 28. Mark 9. 23. John 4. 50, 54.

* *They that were sent.*—Either the elders sent to ask the favour, or the friends sent to prepare the way for the centurion himself. This verse, which makes no mention of the centurion, seems clearly to intimate that he, as an expression of his profound respect, had staid with the Lord.—Ed.

† *Nain* was a city of Galilee, a few miles south of Mount Tabor. It still exists as a small village, exclusively inhabited by Turks. O! that the Lord would again say to the dead (to Israel), the son of the widow (Zion), Young man, (Israel young and vigorous in faith) Arise! O! that he would deliver him again to (Jerusalem) his mother! Surely then would he again "begin to speak," and, like Paul, he that persecuted Christ in his members, would preach him in every city!—*Note.* Infidels have spoken of this case as a mere restoration from a lethargy. This assertion represents these objectors as better judges, at the end of many hundred years, than a tender mother and all the young man's personal friends, a few days after his death. They judged him dead. Our Lord found him as carried to his grave, closely covered with a cloth, as the manner of the Jews required — he touched the bier — commanded him to arise — he obeyed, rose up, and began to speak. — All present were astonished, and ascribed the work to God. Infidels now may gainsay — for, having rejected "Moses and the prophets, neither will they believe though one rise from the dead."—Ed.

k Zec. 12. 10. 1 Kin. 17. 18. 2 Kin. 4. 27. 2 Sam. 14. 7.

l 1 Thes. 4. 13. Mark 5. 39. John 11. 4, 23, 25.

‡ Or, *coffin.*

m Ps. 89. 9. Rom. 4. 17. John 5. 25. & 5. 21. & 11. 43, 44. ch. 9. 54, 55. Mat. 27. 52, 53. & 11. 5. 1 Kin. 17. 17—23. 2 Kin. 4. 20—37. & 13. 21. Acts 9. 40, 41. & 20. 9—12. Ezek. 37. 5, 9. Eph. 5. 14.

n Ch. 5. 26. Acts 5. 5, 11. Gal. 1. 24.

o Mat. 11. 2—15.

§ See note on Mat. 11. 5.—Ed.

|| This threefold classification into "infirmities, plagues, and evil spirits," and that too by a physician, clearly establishes the difference between ordinary maladies and demoniacal possession.—Ed.

p Ver. 10, 15, 21. Mat. 11. 5. ch. 4. 36—44. & 5. 12—25. & 6. 17—19. Is. 35. 5, 6. & 29. 18. & 42. 6, 7. & 61. 1—3. & 66. 2. Ps. 146. 8. Zeph. 3. 12. Zec. 11. 7. Jam. 2. 5.

q Is. 8. 14. 1 Pet. 2. 7, 8. 1 Cor. 1. 23, 24. & 2. 14. ch. 2. 34. John 6. 60—66.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 [i] And they that were sent,* returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain;† and many of his disciples went with him, and much people.

12 Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the [k] only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, [l] Weep not.

14 And he came and touched the ‡bier: and they that bare *him* stood still. And he said, Young man, [m] I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 [n] And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ [o] And the disciples of John showed him of all these things.

19 And John, calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; [§] and unto many *that were* blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; [p] how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not [q] be offended in me.

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REFLECTIONS UPON CHAP. VI.—Works of real necessity and mercy, but no other, may consist with a proper observance of the sabbath. And it is base when Christ's kind indulgence is abused to carnal licentiousness; and when the rigid accusers of the innocence of others are the most indulgent to their own crimes. If we desire to have our spiritual maladies healed, we must attend Christ's ordinances; and neither our own inability, nor other men's perverseness, must hinder us from our duty. If Jesus command, he can, enable to perform. Where passion reigns, neither conscience nor reason can be regarded: but it is in vain to devise mischief against an all-seeing Redeemer. Important work ought always to be introduced with fervent and solemn prayer; and Jesus' prayers and power can easily furnish his church with plenty of gospel ministers! Marvellous and free are the effects of his mercy: and infinitely distant his views of real happiness and mercy from those of carnal men. Happy are they whom he blesses, and miserable are they whom he curses, be their outward circumstances what they will. And it is eternity, not time, that properly distinguishes the lot of saints and sinners. Honourable and beneficent is the spirit and tendency of the Christian religion, which so calls us to imitate JEHOVAH in his most endearing perfections and work. How important is it to be a Christian indeed! It is a great reproach for the professors of the true religion to do no more in duty toward God or men than mere heathens. And we need to live always under a deep sense of our own weakness and pollution, and in daily repentance and forgiveness; so shall we be induced to candid and charitable conceptions of others. It is absurd to attempt raising good works out of unrenewed hearts; or to expect a blessing with teachers whom Christ never sent. Let us therefore take heed what, how, and whom, we hear. Let us receive Christ.



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24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the [r] wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? [s] A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, [t] Among those that are born of women there is not a greater [u] prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And [v] all the people that heard *him*, and the publicans, justified God,[†] being baptized with the baptism of John.

30 But the Pharisees and [‡] lawyers [§] rejected the counsel of God [‖] against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

35 But Wisdom is justified of all her children.[x]

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman[†] in the city, which was a sinner,[‡] when she knew that *Jesus* sat at meat in the Pharisee's house, brought an [x] alabaster-box of ointment,

38 And stood at his feet behind[§] *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

A. M. cir. 4035.
A. D. cir. 31.

r Ch. 1. 80. & 3. 2.
s Ch. 1. 76. John 1. 6—36. & 3. 26—30. & 5. 35.
t Ver. 28. ch. 1. 15—17. & 3. 16. John 1. 15—27. & 5. 35. Mat. 3. 2—17. & 13. 17.
u See note on Mat. 11. 11.—Ed.
v Mat. 11. 12. & 21. 31, 32. & 3. 5. ver. 35. Rom. 3. 4.
† *Justified God.*—Pronounced God just and merciful in calling them to repentance, by John: and true, in fulfilling the prediction of John, that "a greater than he" was then in the midst of them.—Ed.
‡ *But the Pharisees and lawyers*—who looked on, and were silent, or who even approved, while the common people came out to the baptism of John, *have rejected the* (wise and merciful) *counsel of God in regard to themselves* (acknowledging not God's call to repentance, and) *not being baptized of him.*—Ed.
§ Or, *frustrated.*
‖ Or, *within themselves.*
w See note on Mat. 11. 19, &c.—Ed.
x Whether this woman, Mary Magdalene, and Mary the sister of Lazarus, be the same, or three distinct persons, has been matter of serious question, both among ancient and modern expositors. See Mat. 26. 6. Mark 14. 3. John 12. 3. It seems plain, however, that this woman was a resident in Nain, well known, by character, to the Pharisee, (ver. 39), and so a different person from Mary of Magdala, a city on the other side of Jordan; and all that is recorded of Mary the sister of Lazarus, seems clearly to distinguish her from both these Marys.—Ed.
In what sense this woman was a sinner does not appear; but our Lord acknowledges (ver. 47) that "her sins were many." Nor will this admission aid in the discovery of her peculiar character; for who can deny that his "sins are many!" The general conclusion that she was an adulteress or harlot, seems harsh, because it is unnecessary, and utterly unsupported by any intimation either from the uncharitable Simon or our righteous Lord.—Ed.
y Not that John 12. 3. Mat. 26. 7. Mark 14. 3.
§ Our Lord, according to the ancient Jewish custom, reclined on his left elbow, on a couch, his naked feet (the sandals having been taken off on entering the house) extended from the table, so that the woman could have free access to them.—*Note.* The freedom of access afforded to such a person, at such a time, and to such a place, will easily be understood by those who have examined the general freedom of entry still enjoyed in several eastern countries; and which furnishes, upon this occasion, a beautiful example of the still greater freedom with which the very chief of sinners are permitted and invited to draw nigh to Jesus.—Ed.

A. M. cir. 4035.
A. D. cir. 31.

y Ch. 15. 2. & 23. 2. John 7. 12. Mat. 16. 14.
z Lev. xv. Num. xix.
a Ver. 37. Gen. 12. 18. 1 Cor. 5. 9, 10. Gal. 2. 15—21.
b Ch. 5. 22, 31. & 6. 8.
c John 13. 13. & 14. 4, 28. & 2. 2. Mat. 7. 21.
* The scope of this parable is to show, that great forgiveness of sin naturally issues in distinguished love to God.
d Mat. 6. 12. ch. 11. 4.
e 1 Cor. 8. 9, 10. 1 Tim. 1. 13—16.
f Mat. 18. 28.
g Ps. 49. 7, 8. Rom. 3. 23. 2 Cor. 3. 5. Eph. 2. 1. Tit. 3. 3.
h Hos. 14. 2. Is. 1. 18. & 43. 25. & 44. 22. Rom. 3. 4, 5. 20. 21. Eph. 1. 7. Col. 1. 14. 1 Tim. 1. 13—16. Rev. 1. 5. Ps. 103. 3.
i Ver. 47. 2 Cor. 5. 14. Phil. 3. 7—9. 1 Tim. 1. 13.
k Gen. 18. 4. & 19. 2. 1 Tim. 5. 10.
l Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thes. 5. 26. 1 Pet. 5. 14.
m Ps. 23. 5. & 104. 15. Eccl. 9. 8. Mat. 6. 17.
n Ver. 37. 39. 42. 1 Tim. 1. 13—16. 1 Cor. 6. 9—11. Eph. 1. 7. Ez. 36. 6, 7. Mic. 7. 18, 19.
† Our Lord does not mean that her love was the moving or meritorious cause of her forgiveness: but that her great love was an evidence of her deep sense of her manifold sins, and gratitude for the grace of forgiveness. As much as to say, Unless she had already been forgiven much, it were impossible she could love so much.—Ed.
o Or, *therefore.* Ps. 103. 1—3. & 116. 12—19. & 119. 32. 2 Cor. 5. 14. ver. 42.
p Mat. 9. 2. Is. 43. 25. & 44. 22. & 55. 7. & 1. 18. Col. 1. 14. Acts 5. 31. Eph. 1. 7.
‡ This personal address to the woman was not uttered for her alone, but was spoken and recorded for all believers—unto every one of whom our Lord continues to say, "Thy sins are forgiven;" go in peace.—Ed.
q Ch. 5. 21. Mat. 9. 3. Mark 2. 7. ver. 23, 39. Is. 43. 2.
r Mat. 9. 22. Mark 5. 34. & 10. 52. ch. 8. 48. & 18. 42.

39 Now, when the Pharisee which had bidden him saw *it*, he spake within himself, saying, [y] This man, if he were a prophet, would have known who and what manner of woman *this is* that [z] toucheth him; for she is a [a] sinner:

40 [b] And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, [c] Master, say on.

41 [*] There was a certain creditor which had two [d] debtors: the one owed [e] five hundred [f] pence, and the other fifty.

42 And when they [g] had nothing to pay, he [h] frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* [i] to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou [k] gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no [l] kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 [m] My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, [n] Her sins, which are many,[†] are forgiven; [o] for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, [p] Thy sins are forgiven.[‡]

49 And they that sat at meat with him began to say within themselves, [q] Who is this that forgiveth sins also?

50 And he said to the woman, [r] Thy faith hath saved thee; go in peace.

## CHAPTER VIII.

(1) *Women minister to Jesus:* 1—3. (2) *The sower, a parable:* 4—15. (3) *Of the candle:* 16—20. (4) *Who are the Lord's relatives:* 21. (5) *He rebukes the winds, and stills a storm:* 22—25. (6) *Casts out a legion of demons:* 26—36. (7) *Is rejected of the Gadarenes:* 37—42. (8) *Heals a woman:* 43—48. (9) *Raises the daughter of Jairus:* 49—56.

A. M. cir. 4035.
A. D. cir. 31.

* She was so called from Magdala, her native city. The strange notion that this woman had been a prostitute, is totally without scriptural foundation. Her possession by seven demons is, no doubt, evidence of her great sinfulness, but by no means evidence of any particular sin. To charge her with a crime neither named nor insinuated, is uncharitable.—Ed.

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene,* out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's

word into our heart; and, resting on him by faith, practise it in our lives; so shall we persevere unto the end, and safely arrive in glory, notwithstanding all the storms that may befall us by the way.

Reflections upon Chap. VII.—Masters ought to take tender care of their faithful servants: and such indeed will in general ensure their attention and regard in the time of distress or affliction. It is a great advantage to interest the fervent prayers of Christ's favourites in our behalf. And great is the influence, and distinguished the humility and honour, of a strong faith. Unanswerably has Jesus demonstrated his divine and mediatorial characters in healing all manner of diseases, raising the dead, and forgiving sins, with infinite efficacy and authority. Tender is his regard to Gentile believers, and his compassion to the afflicted and destitute: and sovereign, free, and plenteous, his mercy to all sorts of sinners, however guilty and miserable. What exalting thoughts ought we then to have of him, and what abasing thoughts of ourselves before him! With great earnestness ought we to call on him in every distress, and to imitate him in always doing good. Spi-



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steward, and Susanna, and many others, which [a] ministered unto him of their substance.

4 ¶ [b] And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 [c] A sower [*] went out to sow his seed; and, as he sowed, some fell [d] by the way-side; and it was trodden down, and the fowls of the air devoured it:

6 And some fell upon [e] a rock; and, as soon as it was sprung up, it withered away, because it lacked moisture:

7 And some fell among [f] thorns; and the thorns sprang up with it, and choked it:

8 And other fell on [g] good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he [h] cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, [i] What might this parable be?

10 And he said, [k] Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that [l] seeing they might not see, and hearing they might not understand.

11 ¶ [m] Now the parable is this: The [n] seed is the word of God.

12 Those by the way-side are [o] they that hear; then cometh the devil, and taketh away the word [p] out of their hearts, lest they should believe and be saved.

13 [q] They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And [r] that which fell among thorns are they, which, when they have heard, go forth, [†] and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 [s] But that on the good ground are they, which, in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience. [‡]

16 ¶ [t] No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 [u] For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 [x] Take heed therefore how ye hear: [y] for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

A. M. cir. 4035.
A. D. cir. 31.

a Mark 15. 40, 41. 1 Cor. 9. 11, 14.

b Mat. 13. 2—23. Mark 4. 1—20.

c Mat. 13. 3—8, 18—23, 37. Mark 1. 14, 15. Heb. 2. 3.

* See note on Mat. 13. 3.—Ed.

d Ver. 12. Jam. 1. 23, 24.

e Ezek. 11. 19. & 36. 26. ch. 14. 28—30. ver. 13. 2 Pet. 2. 20—22. Hab. 3. 4—8. Hos. 6. 4.

f Jer. 4. 3. ch. 21. 34. 1 Tim. 6. 9, 10. ver. 14.

g 2 Cor. 5. 11. Eph. 2. 10. Col. 1. 10. John 15. 5. Rom. 7. 4. Phil. 1. 11. Gal. 5. 22, 23. Gen. 26. 12.

h Prov. 1. 20—23. & 8. 1, 3. Jer. 6. 21. Deut. 29. 4. Mat. 11. 15. & 13. 9. ch. 9. 44. 1 Kin. 22. 28. Rev. 2. 7, 11, &c.

i Mat. 7. 7. & 13. 36. Mark 4. 10, 34. Prov. 8. 5, 6. Hos. 6. 3.

k Mat. 11. 25. & 13. 11. & 16. 17. Ps. 25. 8, 9, 14. Is. 29. 14. 1 Cor. 1. 26. & 4. 7. & 2. 7—16. Eph. 3. 9. 1 Pet. 1. 10, 11. 1 John 2. 20, 27.

l Ps. 6. 9, 10. & 46. 18. Jer. 5. 21. John 12. 40. Acts 28. 26. Rom. 11. 8. Mat. 13. 14. Deut. 29. 4.

m Mat. 13. 18—23. Mark 4. 14—20.

n 1 Pet. 1. 23. Acts 20. 27. Mark 1. 14, 15. & 16. 15. Is. 8. 20. Mat. xx. 19, 21. Jam. 1. 18, 21.

o Jam. 1. 22—24. 2 Cor. 4. 3, 4. & 2. 11. 1 Pet. 5. 8.

p Rom. 10. 8. 2 Thes. 2. 10.

q Is. 58. 2. Ezek. 33. 31. Hos. 6. 4. John 5. 35. 2 Tim. 1. 15. Mat. 13. 20, 21. 2 Pet. 2. 20—22. Mark 6. 20.

r Ver. 7. ch. 18. 24. & 21. 34. & 16. 13. Mat. 6. 24. 1 Tim. 6. 9, 10, 17. 2 Tim. 4. 10, 16. Jer. 4. 3.

† *Go forth.*—Rather, "having gone forth," in their progress through life, are choked with the cares of poverty, the temptations of riches, and the enervating pursuit of amusements and pleasures.—Ed.

s Eph. 2. 10, 20. Rom. 7. 4. Gal. 5. 21—24. 2 Pet. 1. 5—10. Ps. 1. 3. & 92. 14. John 15. 4. Col. 1. 6. Mat. 24. 13.

‡ With patience in watching, in waiting, in working, and in suffering.—Ro.

t Mat. 5. 15, 16. Mark 4. 21—23. ch. 11. 33. Phil. 2. 15, 16.

u Job 12. 22. Mat. 10. 26, 27. ch. 12. 2, 3. Mark 16. 15. Eph. 5. 8.

x Ch. 9. 44. Is. 42. 23. Jer. 9. 12.

y Mat. 13. 12. & 25. 29. ch. 19. 26. Mark 4. 25. & 10. 42. John 15. 2. 1 Cor. 10. 12. & 13. 37, 38. Rev. 22. 11.

A. M. cir. 4035.
A. D. cir. 31.

a Mat. 12. 46—50. & 13. 55. Mark 3. 31—35. John 2. 12. & 7. 3. Acts 1. 14. 1 Cor. 9. 5. Gal. 1. 19.

a Ch. 11. 27, 28. Mat. 7. 21. & 12. 46, 50. Gal. 5. 6. and 6. 15. Col. 3. 11. Ps. xv. & 24. 3—6. John 13. 17. & 14. 19. & 15. 14. Rom. 2. 13. Jam. 1. 22. 1 Pet. 1. 15, 16. 2 Pet. 1. 4—10. 2 Cor. 5. 14—17.

b Mat. 8. 23—27. Mark 4. 36—40.

c Ps. 44. 23. & 78. & 10. 1. Is. 45. 15. John 11. 11, 13.

d Mat. 8. 24. & 14. 24. Mark 6. 47. Is. 54. 11. Ps. cxxiv.

* *They were filled.*—A classical, as well as a popular, mode of saying, the ship was filled. When minutely examined, it is simply an ellipsis, or abbreviated expression, put for "they were filled, *as to the ship.*"—Ed.

e 2 Chr. 14. 11. & 20. 12. Ps. 61. 4. & 62. 1.

f Ps. 46. 1. & 118. 4—6. & 102. 13. & 104. 7. & 65. 7. & 89. 9. & 107. 23, 28, 29. Nah. 1. 4. Is. 50. 2.

g Mat. 6. 30. & 8. 26. & 17. 17, 19, 20. & 14. 31. John 11. 40. ver. 50. Mark 4. 40.

h Mat. 8. 27. Mark 4. 41. & 6. 51. Ps. 89. 9. & 65. 7. & 107. 29. & 46. 2—4. & 29. 10. & 93. 4.

i Mat. 8. 28—34. Mark 5. 1—20.

† See note on Mat. 8. 28.—Ed.

k Mark 5. 2. 1 John 3. 8. Rom. 16. 20. 2 Pet. 2. 4. Is. 65. 4. Jude 6. Rev. 20. 1, 2. 1 Kin. 18. 28. 1 Pet. 5. 8. John 8. 44.

l Acts 16. 16, 17. Phil. 2. 10, 11. Ps. 72. 4, 13—19.

m Mat. 8. 29. Mark 5. 7. & 1. 24.

n Mark 5. 8. & 1. 25. & 9. 25. & 7. 29.

o Mark 5. 4. & 9. 18, 20, 22. ch. 9. 39, 42. 1 Pet. 5. 8. John 8. 44.

‡ *A.* Six or seven thousand.

p Ver. 29, 30, 32. Mark 5. 10. Phil. 2. 9—11. Ps. 72. 9. Job 1. 11. & 2. 5. 1 Kin. 22. 22.

§ The water cannot be meant; for so soon as they had opportunity, the demons drove the swine into the lake. It appears from Rev. 20. 3, to be that "bottomless pit" prepared for the devil and his angels — at which infidels and some professed Christians scoff—but at the idea of which evil spirits tremble.—Ed.

q Mat. 8. 30. Mark 5. 11. Lev. 11. 7. Deut. 14. 8. Is. 65. 4. & 66. 3.

r 1 Kin. 22. 22. Job 1. 12. & 2. 6. Rev. 20. 7.

s John 8. 44. 1 Pet. 5. 8. Acts 19. 15, 17.

19 ¶ [z] Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, [a] My mother and my brethren are these which hear the word of God, and do it.

22 ¶ [b] Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he [c] fell asleep: and [d] there came down a storm of wind on the lake; and they were filled [*] *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, [e] Master, Master, we perish! [f] Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, [g] Where is your faith? And they, [h] being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ [i] And they arrived at the country of the Gadarenes, [†] which is over against Galilee.

27 And when he went forth to land, [k] there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, [l] he cried out, and fell down before him, and with a loud voice said, [m] What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 [n] (For he had commanded the unclean spirit to come out of the man. [o] For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, [‡] Legion; because many devils were entered into him.

31 [p] And they besought him that he would not command them to go out into the deep. [§]

32 And there was there [q] an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. [r] And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and [s] the herd ran

ritually to know who and what he is, cannot but create love to him, and remove every prejudice against him: and he is ever ready to instruct and satisfy humble inquirers. Nor should we ever doubt of his excellency because we suffer for his sake, and others contemn and oppose him.—The meek will he teach his way, that they may be witnesses for God and religion, when proud and self-righteous men shall be left to reject his admonitions to their own destruction. Resolute cavillers will always find a handle in the different tempers and manners of ministers. Hatred of Christ's word will lead them to quarrel either with the deliverer or the delivery of it.—O what a change God's almighty grace makes on the heart and life of the most atrocious sinners! And the more abundantly the grace of the gospel is believed and applied, the more abundant love to God, repentance, and deep humility, will be manifested in our whole temper and conduct. Alas! that any should ever quarrel with the sovereignty of God's mercy towards sinners, or with their uncommon affection towards him while impressed with a sense of his mercy!



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violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they [t]fled, and went and told *it* in the city, and in the country.

35 Then they went out to see what was done; and came to Jesus, and [u]found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about [x]besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed [y]besought him that he might be with him: but Jesus sent him away, saying,

39 [z]Return to thine own house, and show how great things God hath done unto thee. [a]And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, [b]when Jesus was returned, the people *gladly* received him: for they were all waiting for him.†

41 ¶ [c]And, behold, there came a man named Jairus,‡ and he was a [d]ruler of the synagogue; and he fell down at Jesus' feet, and [e]besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But, as he went, the people thronged him.

43 ¶ [f]And a woman§ having an issue of blood twelve years, which had spent all her living upon physicians, [g]neither could be healed of any,

44 Came behind *him*, and [h]touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that [i]virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling; and, [k]falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, [l]Daughter, be of good comfort: thy faith hath made thee whole; go in peace.)

49 ¶ [m]While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, [n]Fear not: believe only, and she shall be made whole.

51 And when he came into the house, [o]he suffered no man to go in, [p]save Peter, and James, and John, and the father and the mother of the maiden.

52 [q]And all wept, and bewailed her: but he said, Weep not; [r]she is not dead, but sleepeth.

53 And they [s]laughed him to scorn, knowing that she was dead.

54 And [t]he put them all out, and took her by the hand, and [u]called, saying, Maid, arise.

55 And [x]her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And [y]her parents were astonished: but he charged them that they should tell no man what was done.

## CHAPTER IX.

(1) *Jesus sends his disciples to preach, and work miracles:* 1—6. (2) *Herod wishes to see him:* 7—16. (3) *Jesus feeds 5000:* 17. (4) *Questions his disciples concerning the world's opinion of him; and foretells his death:* 18—22. (5) *Recommends his own patience as an example:* 23—27. (6) *Is transfigured:* 28—36. (7) *Again foretells his passion, and recommends humility, by his own example:* 37—50. (8) *Commends gentleness, and forbids revenge:* 51—56. (9) *Directions to those who would follow him:* 57—62.

THEN [a]he called his twelve disciples together, and gave them power* and authority over all devils, and to cure diseases.

2 And he sent them to [b]preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 [c]And whatsoever house ye enter into, there abide, and thence depart.†

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 [d]And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

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A. M. cir. 4033. A. D. cir. 31.

t Mat. 8. 31. Mark 5. 14. John 10. 12, 13.

u 1 John 3. 8. Rom. 16. 20. Is. 49. 24—26. Ps. 72. 7, 12—14.

* Madness often consists in one erroneous idea, or train of ideas. Sometimes, however, but seldom, the whole mind is astray. Now that such aberrations, whether partial or universal, may arise from various bodily affections is certain.—An injury on the head, vitiated digestion or secretion, narcotics, and various stimulant drugs, fever, &c. may all produce mental derangement. But surely this variety of causes, all concurring in producing the same effect, instead of leading to the conclusion that this, and the similar cases recorded in the New Testament, were not demoniacal possessions, but mere bodily diseases, should conduct to the very opposite—to wit, the possibility of some other cause incurable to the eye of man—may the certainty of another cause, when discovered and declared upon the authority of Christ. Indeed, to deny the possibility of demoniacal possession, is as unphilosophical as it is unscriptural. The power of an imbodied spirit to infuse bad principles into others, and drive a man, a church, a kingdom, out of their "right mind," is daily witnessed. Who, then, can philosophically deny to the disimbodied that power which an imbodied spirit is certainly known to possess?—Ed.

x Mark 5. 17. & 1. 24. Mat. 8. 34. 1 Kin. 17. 18. ch. 5. 8. & 4. 34. Gen. 25. 34. Acts 16. 39. Job 21. 14. 15. 1 Cor. 2. 14. Deut. 5. 25.

y Mark 5. 18. ch. 16. 15. Ps. 116. 12. & 103. 1—5.

z Ps. 50. 14. & 106. 1, 2. & 66. 16. & cxi. cxii. cxiii. Is. 63. 7—14. John 4. 1—10. & 4. 39.

a John 4. 29. Mark 1. 45. Mat. 4. 24. & 9. 26. & 14. 35. & 17. 14. Ps. 66. 16.

b Mat. 9. 1. Mark 5. 21. & 1. 45. ch. 5. 1, 17. & 6. 17.

† What a blessed ground of hope after disappointment! Jesus is no sooner rejected in one country than he is joyfully received in another! What a rebuke to those who argue, Why send the gospel to Jews and heathens abroad, till you have converted all nominal Christians at home? Jesus did not abide and argue with the Gadarenes. He departed when they rejected him; and was joyfully received on the other side of the lake.—Ed.

c Mat. 9. 18—25. Mark 5. 22—43.

‡ See note on Mat. 9. 18.—Ed.

d Ch. 13. 14. Acts 13. 15.

e Mat. 8. 14, 15. John 4. 47—50. & 11. 6, 7.

f Mark 5. 25—34. Mat. 9. 20—22. Lev. 15. 25. John 5. 5.

§ See note on Mark 5. 22.—Ed.

g John 1. 13. Ps. 108. 12.

h Mark 5. 27, 28. Acts 5. 15. & 19. 12.

i Mark 5. 30. John 1. 16. ch. 5. 17. & 6. 19. Heb. 7. 25. Is. 63. 1.

k Mark 5. 33. Ps. 89. 7. & 116. 12. & 66. 16. & 103. 1—4. Jos. 7. 19. ch. 17. 15. 16.

l Ch. 7. 47—50. & 17. 19. & 18. 42. Mat. 15. 28. & 8. 13. Acts 14. 9.

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A. M. cir. 4033. A. D. cir. 31.

m Mat. 9. 23—26. Mark 5. 35—43. ver. 41, 42.

n 2 Chr. 20. 20. Is. 7. 9. & 41. 10. & 43. 1, 2. & 50. 10. Mark 9. 23. & 5. 36. Mat. 14. 27. & 11. 22—24. John 11. 25, 40. Rom. 4. 17—20.

o Is. 42. 2. 1 Kin. 17. 19—23. 2 Kin. 4. 33—35. Mat. 7. 6.

p Mark 3. 16, 17. & 9. 2. & 14. 33. ch. 6. 14. & 9. 28.

q Gen. 23. 2. 1 Sam. 25. 1. 2 Chr. 35. 25. Jer. 9. 17. Acts 9. 39.

r John 11. 4, 11, 13, 23. Acts 20. 10.

s Acts 17. 32. Gen. 19. 14.

t Mat. 7. 6. Acts 9. 40. ver. 51.

u John 6. 63. & 11. 43. & 5. 21. ch. 7. 14. Ps. 107. 20. Ex. 15. 26. Rom. 4. 17.

x John 5. 22. & 11. 44. Ps. 25. 9. 1 Kin. 17. 22. 2 Kin. 4. 35. Acts 9. 40.

y Mark 5. 42, 43. ch. 7. 16. & 5. 14. Mat. 8. 4. & 9. 30.

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A. M. cir. 4035. A. D. cir. 31.

a Mat. 10. 1—42. Mark 6. 7—12. ch. 6. 13—16.

* See note on Mat. 10. 1.—Ed.

b Mark 16. 15. & 6. 11, 12. & 1. 14, 15. Tit. 1. 9, 14. & 2. 10—14. Heb. 2. 3, 4. Rom. 1. 16, 17. Col. 1. 23, 25—28. Ezek. 36. 3.

c Mat. 10. 11—13. Mark 6. 8. ch. 10. 5, 6.

† This precept furnishes a most valuable instruction to all who are engaged in the work of Christ. 1. By confining them to one house, it gives them opportunity of studying character, an essential element in every preacher of the gospel, who would "rightly divide the word of truth." 2. It enables them to form more intimate friendships, which are often of great value to themselves when they depart, and to their successors, whom they are thus qualified to introduce. 3. It enables them to economize, and prevents them from dissipating time. 4. It enables them to give themselves to reading and study, at every interval of leisure. 5. It prevents exposure to the dangers of mixed society, and, in the midst of a life of frequent change, preserves, in full vigour, the domestic principle and habits.—Ed.

d Mat. 11. 1, 5. Mark 6. 12, 13. ver. 1, 2. John 14. 12.

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Reflections upon Chap. VIII.—O the infinite, but voluntary, debasement of our Redeemer, that he must live on the liberality of others, even of those who had lately been infamous sinners! But cheerfully they, who get good by the gospel, will contribute to maintain the preacher. And they, who have been healed by Jesus' grace, will eagerly follow him in the way. But Satan and our inward corruptions most awfully hinder the efficacy of the gospel on most of the hearers of it. It is but a remnant that are renewed, according to the election of grace, and rendered fruitful in holiness. Let us then take heed how we hear, and whe-



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A. M. cir. 4185.
A. D. cir. 31.

9 And Herod said, [a] John have I beheaded; but who is this[*] of whom I hear such things? And he desired to see him.

10 [g] And the apostles, when they were returned, told him all that they had done. [h] And he took them, and went aside privately into a desert place belonging to the city called [i] Bethsaida.

11 And the people, when they knew *it*, followed him: and [k] he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 ¶ [l] And when the day began to wear away,[†] then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, [m] Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 (For they were about five thousand men.) And he said to his disciples, [n] Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes; and, [o] looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 [p] And they did eat, and were all filled: and [q] there was taken up of fragments that remained to them twelve baskets.

18 ¶ [r] And it came to pass, as he was [‡] alone[§] praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, [s] John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But [t] whom say ye that I am? Peter answering, said, [u] The Christ of God.

21 [x] And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, [y] The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ [z] And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 [a] For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

A. M. cir. 4186.
A. D. cir. 32.

26 [b] For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 [c] But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ [d] And it came to pass, about an eight days[*] after these [†] sayings, he took [e] Peter, and John, and James, and went up into a mountain [f] to pray.

29 And as he prayed, [g] the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were [h] Moses and Elias;

31 [i] Who appeared in glory, and [k] spake of his decease which he should accomplish[‡] at Jerusalem.

32 But Peter, and they that were with him, [l] were heavy with sleep: and when they were awake, [m] they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, [n] it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a [o] cloud and overshadowed them: and they [p] feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, [q] This is my beloved Son; [r] hear him.

36 And when the voice was past, Jesus was found alone. [s] And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ [t] And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, [u] I beseech thee, look upon my son; for he is mine only child:

39 And, lo, [x] a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and [y] they could not.

41 And Jesus answering, said, O [z] faithless and perverse generation, how long shall I be with you, and suffer you? [a] Bring thy son hither.

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a Mat. 14. 1—12. Mark 6. 14—29. ver. 7.

* Herod is represented by Mat. (14. 1.) as affirming that Jesus was John risen from the dead; here, as perplexed and inquiring. These two different statements involve, however, no contradiction; for Herod might, in the moment of his perplexity (a mixture of doubt and fear), make the inquiry; and within a very brief space, when his mind was more settled, make the affirmation. —Ko.

f Ch. 13. 31, 32. & 23. 8.

g Mark 6. 30. ch. 10. 17.

h Mat. 14. 13—21. Mark 6. 31—44. & 8. 45. & 8. 7, 20. John 6. 16. Is. 42. 2.

i John 1. 44. Mat. 11. 21.

k John 6. 27. ch. 15. 2. Is. 48. 17. & 61. 1. Mark 1. 14, 15. Acts 10. 38. Rom. 15. 8 Ex. 15. 26. Ps. 107. 20. & 147. 3.

l Mat. 14. 15—21. Mark 6. 35—44. John 6. 5—14. Ps. 78. 19, 20.

† See note on Mat. 14. 15.—Ko.

m 2 Kin. 4. 42, 43. Mark 6. 37. John 6. 6—10. Mat. 6. 33. Num. 11. 22.

n 1 Cor. 14. 33, 40. 1 Kin. 10. 5. Mark 6. 39, 40. & 7. 6.

o Ps. 121. 1, 2. Mat. 14. 19. & 15. 36. & 26. 26. & 24. 45. Rom. 14. 6. 1 Sam. 9. 13. Deut. 8. 10. 1 Tim. 4. 4, 5. John 6. 11. Mark 6. 41. Ex. 25. 23.

p Ps. 37. 16. & 23. 1. & 145. 18. Prov. 13. 25.

q Prov. 6. 6. Mat. 15. 37. & 14. 20, 21. John 6. 12—14. Phil. 4. 6.

r Mat. 16. 13—23. Mark 8. 27—33.

‡ Privately.

§ *Alone.*—Rather, "apart," in retirement from the multitude, for the purpose of prayer and undisturbed communion with his Father—an impressive example of the duty and privilege of believers, whose spirits may derive such revival by occasional retirement from the bustle of the world for secret prayer, as the wearied body derives from daily rest and food. Ps. 4. 4. & 32. 6. & 42. 8. & 62. 6. & 77. 6. & 119. 55, 148. Is. 26. 9.—Ko.

s Mat. 16. 14. Mark 8. 28. ver. 8. John 1. 21.

t Mat. 16. 15. Mark 8. 29.

u Mat. 16. 16. & 26. 63. John 1. 29, 41, 49. & 6. 69. & 11. 27. & 4. 29, 42. 1 John 4. 14, 15. & 5. 5. Acts 8. 37. & 9. 20.

x Mark 8. 26, 30. & 7. 36. 1 Cor. 2. 8.

y Mat. 17. 22, 23. & 16. 21, 22. & 20. 17, 18. Mark 8. 31. & 9. 31. & 10. 33. ch. 18. 31. & 24. 7, 26. Ps. 118. 22. & xxii. lxix. 1s. 52. 14, 15. & 53. 2—12. John 16. 1, 7. 1 Cor. 15. 4.

z Mat. 10. 38, 39. & 16. 24, 25. Mark 8. 34—38. ch. 14. 27. & 17. 33. Phil. 3. 7—9. Acts 14. 22. 2 Tim. 3. 12. John 16. 33. & 12. 25. Rom. 2. 7—10. 1 Thes. 3. 3. Gal. 6. 12. Rev. 12. 11. Heb. 11. 35.

a Job 2. 4. Mat. 16. 26. ch. 12. 19, 20. & 16. 25, 26. Mark 8. 36. & 9. 43—44.

b Mat. 10. 33. & 24. 30. & 25. 31. Mark 8. 38. ch. 12. 8, 9. 2 Tim. 2. 12. 1 John 2. 22, 23. Rev. 3. 5. 2 Thes. 1. 8—10. Dan. 7. 10. Jude 14.

c Mat. 16. 28. & 24. 30, 34. & 25. 64. Mark 9. 1. & 13. 26. ch. 22. 18. & 17. 20, 21.

d Mat. 17. 1—13. Mark 9. 2—10.

* Matthew says "six days"—meaning what, in legal phrase, is called "six clear days"—exclusive of the day before and the day after.—Luke reckons the time inclusive of the day on which the preceding discourses were delivered and the day on which the transfiguration took place.—Ko.

† Or, *things*.

e Ch. 6. 14. & 8. 51.

f Ch. 6. 12. Ps. 109. 4. Heb. 5. 7.

g Ex. 34. 29, 35. Is. 33. 17. John 1. 14. 2 Pet. 1. 16, 17. Dan. 7. 9.

h Ex. xl. to Deut. xxxiv. 1 Kin. xvii—xix. 2 Kin. 2. ii. Acts 10. 43. Rom. 3. 21.

i Mat. 28. 3. Col. 3. 4. Phil. 3. 21.

k 1 Cor. 2. 2. Phil. 3. 8—10. Col. 2. 15. ver. 22. ch. xxii, xxiii. Mat. xxvi, xxvii. John xviii, xix.

‡ Which he should accomplish or fulfil, as it was the accomplishment of many prophecies—as it was his great act of obedience to the will of his Father, and as it was the victory over Satan, sin, and death. —Ko.

l Dan. 8. 18. & 10. 9. ch. 22. 45, 46.

m John 1. 14. 2 Pet. 1. 16, 17.

n Ps. 36. 6. Mark 9. 5, 6. Mat. 17. 4.

o Ps. 18. 9, 11. & 97. 2. Is. 19. 1. Rev. 10. 1.

p Rev. 1. 17. Dan. 8. 18. & 10. 10. Ex. 33. 20. Judg. 6. 22. & 13. 22. Ps. 53. 5.

q 2 Pet. 1. 17. Mat. 3. 17. & 17. 5. Mark 9. 7. Is. 42. 1. Ps. 2. 7. John 1. 14. & 3. 16. Rom. 8. 3. Gal. 4. 4. Col. 1. 13. Zec. 13. 7. ch. 3. 22.

r Ex. 23. 21. Deut. 18. 15—18. Acts 3. 22, 23. Heb. 2. 3. & 1. 1. & 12. 25, 26. & 2. 15.

s Mat. 17. 9. Mark 9. 9, 10. Eccl. 3. 7.

t Mat. 17. 14—21. Mark 9. 14—29.

u Ch. 7. 2. & 8. 41. John 4. 47, 49. Mark 5. 3. & 6. 56. & 8. 22. & 10. 14. & 7. 26.

x 1 Pet. 5. 8. John 8. 44. Mat. 15. 22. Mark 9. 18, 20, 22, 26.

y Mat. 17. 16. & 13. 58.

z Mat. 17. 16. & 6. 30. & 8. 26. & 14. 31. & 16. 8. & 13. 58. Heb. 3. 12. & 4. 2.

a Mark 10. 14. Mat. 11. 28. Prov. 8. 17. ch. 18. 27. Heb. 7. 25. Gen. 18. 14 Jer. 32. 17, 27.

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ther we have the habits and principles of true grace implanted in our soul. And let us improve the light and grace that we have for our own and others' advantage. If we cordially embrace the gospel, we are Christ's favourites; and neither raging winds nor devouring devils shall be able to deprive us of his love and care. If storms try our faith, his presence will secure our safety. Let us therefore in dangers ever flee to, trust in, and adore, our ever merciful, ever mindful God and Saviour. If Satan should exert all his power and malice to render us miserable, Jesus can rescue us, and restrain him at pleasure. Alas, that ever



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42 And as he was yet a coming, [b] the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and he healed the child, and delivered him again to his father.

43 ¶ [c] And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 [d] Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 [e] But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ [f] Then there arose a reasoning among them, which of them should be greatest.[*]

47 And Jesus, [g] perceiving the thought of their heart, took [h] a child, and set him by him,

48 And said unto them, [i] Whosoever shall receive this child[†] in my name receiveth me; and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ [k] And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, [l] Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be [m] received up,[‡] he [n] steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the [o] Samaritans, to make ready for him.

53 And [p] they did not receive him, because his face was as though he would go to Jerusalem.[§]

54 And when his disciples [q] James and John saw *this*, they said, Lord, wilt thou that [r] we command fire to come down from heaven and consume them, even as Elias did?

55 But he turned, [s] and rebuked them, and said, Ye know not [t] what manner of spirit[‖] ye are of.

56 [u] For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ [x] And it came to pass, that, as they went in the way, a certain *man*[*] said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, [y] Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

A. M. cir. 4036.
A. D. cir. 32.

b Mark 9. 20. & 1. 26. ver. 39. Gen. 3. 15. 1 Pet. 5. 8. Rev. 12. 13.

c Ch. 4. 36. & 7. 9, 16. & 7. 16. & 9. 43.

d Mat. 17. 22, 23. & 16. 21. & 20. 18, 19, 28. & 26. 2. & 21. 38, 39. ch. 18. 31. & 24. 6, 26. & xxii, xxiii. ver. 22. John 2. 19. & 3. 14. & 10. 14. & 12. 32, 34. & 19. 11. Acts 2. 23. & 3. 27, 28.

e Ch. 2. 50. & 18. 34. Is. 42. 19, 20. John 12. 16. & 10. 16—18. & 14. 5, 8, 22. Mark 9. 32.

f Ch. 22. 24—30. Mat. 18. 1—6. Mark 9. 33—37.

g See note on Mat. 18. 1.

h Ps. 139. 1—4. & 7. 9. Jer. 17. 10. Heb. 4. 13. John 21. 17. Rev. 2. 23.

i Mark 10. 14. Ps. 31. 11. & 45. 10. Prov. 8. 17.

k Mat. 18. 5. & 10. 40—42. & 25. 40, 45. ch. 10. 16. John 10. 30. & 5. 23. & 12. 44. & 13. 20. & 14. 21. 1 Thes. 4. 8.

† See note on Mat. 18. 5.—Ed.

k Mark 9. 38—40. Num. 11. 27, 28. Job 5. 2. Eccl. 4. 4. Gal. 5. 20.

l 1 Cor. 12. 3. ch. 11. 23. Mat. 12. 30. Phil. 1. 18. Num. 11. 29.

m Mark 16. 19. Acts 1. 2. John 13. 1. & 17. 11, 13. & 16. 5, 28. & 14. 2, 3. Heb. 1. 3.

‡ The time at which he should be received up into glory. Acts 1. 2. 1 Tim. 3. 16.—Ed.

n Ezek. 4. 3. Acts 21. 13. Phil. 3. 14.

o Mat. 10. 5. John 4. 4—42. Ezra iv. v. Neh. iv, vi.

p John 4. 4, 9.

§ The Samaritans were offended with Jesus, whose going up to worship in the temple at Jerusalem, implied a despising or condemnation of theirs upon mount Gerizim.—Ed.

q Mark 10. 35—37. ver. 28.

r 2 Kin. 1. 10, 12. 2 Sam. 21. 2. Gal. 4. 17, 18.

s Prov. 9. 8. & 27. 5. Mat. 16. 23.

t Mat. 20. 25. Rom. 10. 2. Jam. 3. 14—16.

‖ Self-ignorance is one of the chief diseases of the human mind; and the knowledge, faith, and fellowship, of "Christ crucified" its only remedy. 1 Cor. 2. 2. Gal. 2. 20. Phil. 3. 10. Zeal for truth, for the honour of Christ, and for the glory of God, is a noble and a necessary principle; but the zealous must be watchful over their spirit, lest they should be induced by it to offer their own fire upon God's altar.—Ed.

u John 3. 17, 18. & 12. 47. Mat. 1. 21. & 20. 28. 1 Tim. 1. 15. ch. 19. 10. Heb. 7. 25.

x Mat. 8. 19—22. & 19. 20—22. John 6. 66. 1 Tim. 6. 5. Ex. 19. 8. & 24. 3.

A. M. cir. 4036.
A. D. cir. 32.

* See note on Mat. 8. 19, 20.—Ed.

y Mat. 8. 22. ch. 15. 32. Eph. 2. 1. 1 Tim. 5. 6. Lev. 21. 10—12. Num. 6. 6, 7.

† This implied refusal of a farewell interview may, at first sight, seem severe, but was, on the contrary, true compassion, and founded on a deep knowledge of "what was in man." Had his follower returned, he would have been assailed by his unbelieving relatives—by some with tears—by some with reproaches—by some with ridicule—by some with worldly hopes and fears.—His spirit would thus have been harassed, perhaps, in the end, chilled and irritated; and, in any event, he must have been exposed to great temptations to apostasy, from all which our Lord delivers him, by the prescription of self-denial, and instant decision of purpose—Ed.

A. M. cir. 4036.
A. D. cir. 32.

a Mat. 10. 1. Mark 6. 7.

* *Other seventy.*—In the Greek it is "seventy others:" meaning, not a second seventy, but seventy in addition to the twelve apostles, ch. 9. 1.—Ed.

b Mat. 9. 37, 38. John 4. 35. Zec. 10. 2. & 11. 4, 7, 11. Acts 16. 9, 10. & 18. 10.

† *The labourers* furnish the true emblem of a genuine minister of the gospel. The labourer must be early, punctual, attentive to his employer's orders; diligent, patient, and eat and sleep but to gain fresh strength for new employment. May the Lord send forth many such to reap and to gather in his harvest!—Ed.

c Jer. 3. 15. Eph. 4. 11—13. Acts ii—xix. 2 Thes. 3. 1.

d Mat. 10. 16. & 7. 15. Acts 20. 29, 30. Song 2. 15. Ezek. 2. 3.

‡ This prohibition does not imply any renunciation of the courtesies of life, but merely those vain, tedious and tedious ceremonies by which Eastern manners often consume precious time to no purpose.—Ed.

e Mat. 10. 11, 12. 1 Sam. 25. 6. Acts 13. 46. Ps. 23. 13. Is. 55. 11. 2 Cor. 2. 16.

§ If the master of the house be a servant of the Prince of peace, your prayer for peace (of conscience and of intercourse) shall rest upon him and his family.—Ed.

‖ See note on Mat. 9. 4.—Ed.

f Ch. 9. 1. John 14. 12.

A. M. cir. 4036.
A. D. cir. 32.

1 Now the Lord appointed other seventy* also, and sent them two and two before his face into every city and place whither he himself would come.

2 Therefore said he unto them, [b] The harvest truly *is* great, but the labourers† *are* few: pray ye therefore the Lord of the harvest, that [c] he would send forth labourers into his harvest.

3 Go your ways: [d] behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.‡

5 [e] And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace§ be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house‖ remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you;

9 And [f] heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

## CHAPTER X.

(1) *Seventy disciples sent out to preach and work miracles:* 1—20. (2) *Our Lord rejoices in spirit:* 21—24. (3) *Instructs a lawyer:* 25—29. (4) *Expounds the true meaning of neighbour:* 30—37. (5) *The different characters and anxieties of Martha and Mary:* 38—42.

love to this world, or slavish fear, should make his presence disagreeable! Happy are they who, sensible of sin, weakness, and danger, eagerly press towards and cleave to him, notwithstanding every discouragement. In what Godlike manner he triumphed over diseases, devils, and death; and yet, with the greatest self-denial, laboured to conceal his miraculous works!—And still abundant is his grace, that never casts out any. With the greatest compassion he spies our griefs and shame, and with delight raises up the trembling, and comforts the poor in spirit. In all cases let me not fear, but only believe and obey, however contrary his declarations or commands may seem to my carnal heart.

REFLECTIONS UPON CHAP. IX.—With authority Jesus commissions his gospel ministers; with faithfulness and care they must labour; and men's eternal state must be fixed as they hear or reject their messages. In times of scarcity and distress we should cast all our care on God, and be always ready to divide the little subsistence that we have with the hungry. By his blessing, restored through Christ, we may live comfortably, and in a Christian manner, on a little. Happy are they who boldly confess the Redeemer, whatever they may suffer on his account. What is lost for him on earth will be more than compensated in heaven. But dreadful is their eternal state who prefer the honours, profits, and pleasures of a present world, to him and his everlasting salvation; or who are ashamed of his truths and ways.—Astonishing is the influence of close fellowship with God. Easily it could even overset our mortal constitution. And how delightful then is heaven, where Jesus and all his saints shall for ever appear in their glory, and for ever, with joy inexpressible, contemplate his expiatory sufferings! In hopes of it, let me love his person, obey his directions, and trust all my cares and maladies to his power and skill. Let me accurately observe whether I have true faith, and in what degree; and into what debates I enter, and with what manner of spirit. Alas, what defects, prejudices, pride, and passion, he finds in the very



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10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you:* [e] notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

13 ¶ Wo unto thee, Chorazin![f] wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell.

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning† fall from heaven.[g]

19 Behold, [h] I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt‖ you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things* from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 [i] All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

A. M. cir. 4036.
A. D. cir. 32.

* *It's do wipe off against you.*—Rather, "we do wipe off for you;"—the act not implying a threat, such as the authorized version seems to convey, but visibly to represent their disinterestedness—as if they had said, "we came not for *yours*—no, not even to a particle of your dust, which we thus wipe off, and leave with you—but we came for *you*, that by grace we might translate you to that heavenly kingdom of which we are the messengers."—Ed.

[e] Acts 2. 36. & 3. 26. Rom. 10. 8. Tit. 2. 11. ver. 9.

† See note on Mat. 14. 21.—Ed.

‡ *Like Lightning.*—Visibly, swiftly, portentously, destructively. The destructive throes of Satan, when falling from his throne in the world he had usurped and governed, may be well illustrated by his efforts to destroy some of those miserable demoniacs from whom he was cast out, Mark 9. 20, 22. Luke 9. 42.—Ed.

[f] The word *heaven* is not merely applied to the place and state of glory (2 Cor. 5. 1, 2), but also to the powers and dignities of this world—(Is. 14. 12, 13. comp. with ver. 19. See also note on Mat. 24. 29, 30). The meaning, therefore, seems to be, that our Lord saw Satan, either in his own person or in the persons of his angels, falling from that supremacy over the world which he had so long usurped. He saw him actually beginning to fall, and, prophetically, he saw him totally fallen before the preaching of the gospel.—Ed.

[g] Ps. 91. 13. Is. 11. 8. Mark 16. 18. Acts 28. 5. Rom. 16. 20.

‖ The promise, "nothing shall by any means hurt you," being expounded by comparison with such scriptures as Mat. 10. 16—23, and by the actual history of the apostles, will be seen to ensure, not exemption from temporal, but from spiritual injury; and the superiority conferred "over all the power of the enemy" (Satan) seems to lead to the conclusion that by "serpents and scorpions" are here to be understood, not the animals so named, but satanic agents, more poisonous to the soul than they to the body. That the promise of exemption from the power of serpents may, however, be also literally understood, is manifest from Mark 16. 18. Acts 28. 3, 5.—Ed.

* *Thou hast hid these things.*—Not as being jealous of their wisdom and prudence—nor arbitrary, though sovereign in his discoveries and gifts, but these things were hid from those who, "professing themselves wise, became fools," who "loved darkness rather than light," and who "did not like to retain God in their knowledge, wherefore God gave them over to a reprobate mind," Rom. 1. 22, 28.—Ed.

† Many ancient copies add these words: *And turning to his disciples, he said.*

A. M. cir. 4036.
A. D. cir. 32.

[i] Is. 8. 20. John 5. 39. Gal. 4. 21.

[k] Deut. 6. 5. & 10. 12. & 30. 6. Prov. 23. 26. Mat. 22. 37, 39. Mark 12. 30, 31. 1 Tim. 1. 5. 1 Cor. xiii. Lev. 19. 18. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8. 1 John 3. 18.

[l] Ch. 16. 15. & 18. 9—11. Rom. 10. 3. Mat. 5. 42.

* *Jericho* is situated about nineteen miles east of Jerusalem. The road between them was anciently called "the bloody way;" and is still, from the nature of the passes, the most dangerous in all Palestine.—Ed.

[m] Gen. 3. 1—6. John 8. 41. Eccl. 7. 29. Rom. 3. 23.

[n] Ps. 142. 4. Acts 4. 12. Jer. 3. 23. 24. Rom. 3. 10, 20. & 8. 3. & 9. 31, 32. & 10. 3. Gal. 3. 21, 22. & 4. 24. Heb. 10. 1, 2. & 7. 19. & 9. 9.

† Not less than 12,000 priests and Levites resided at Jericho, who, being required in their courses to attend the temple, would frequently pass that way—which renders it more than probable that our Lord spoke not a parable, but recited a reality.—Ed.

‡ The priest and Levite "passed on the other side"—most probably under pretence of avoiding legal pollution.—*Note.* Let that religion be always rejected that invents any excuse for neglecting a deed of mercy.—Ed.

[o] Acts 10. 28. ch. 9. 52, 53. John 4. 9. & 8. 48. Heb. 2. 17, 18. & 4. 15. Mat. 1. 21. & 18. 11. & 20. 28.

§ The object of our Lord in selecting a Samaritan, was to show how a people whom the Jews hated and despised, were capable of kind and generous actions, that thereby he might soften down national prejudices, and prepare the way for the union of all nations under one King.—Ed.

‖ Worth about 1*s.* 3*d.* British.—Ed.

[p] 1 Cor. 12. 28. & 4. 1, 2. Eph. 4. 11.

[q] Mat. 5. 42—48. Rom. 12. 17—21.

* That is, *neighbour* includes, not merely our friends by the ties of nature or grace—two points the lawyer never questioned—but also every one, friend or stranger, countryman or alien, who may stand in any need of our aid, and whom we have the means and the opportunity to serve.—Ed.

[r] Bethany. John 11. 1. & 12. 1—3.

[s] Ch. 8. 35. Acts 22. 3. Deut. 33. 3. Prov. 8. 34. 1 Cor. 7. 32, &c.

† Mat. 8. 15. & 8. 34. Ex. 18. 16.

† *Cumbered.*—"Distracted, drawn different ways."—Ed.

[u] Ch. 21. 34. & 8. 14. Mat. 6. 25—34. Phil. 4. 6. 1 Pet. 5. 7.

‡ *Careful.*—"Anxiously careful."—Ed.

§ *Troubled.*—"Distorbed, hurried."—Ed.

‖ Theophylact, Basil, and Dr A. Clarke understand by "one thing," "one dish." But this statement does not accord with our Saviour's method of feeding the multitudes with both bread and fish. By the "one thing," therefore, must be understood the knowledge of Jesus—the salvation of the soul.—Ed.

26 He said unto him, [l] What is written in the law? how readest thou?

27 And he answering, said, [k] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But [l] he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho,* and [m] fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 [n] And by chance there came down a certain priest† that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.‡

33 But a certain [o] Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,§

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence,‖ and gave *them* to [p] the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then said Jesus unto him, [q] Go, and do thou likewise.*

38 ¶ Now it came to pass, as they went, that he entered into [r] a certain village: and a certain woman, named Martha, received him into her house.

39 And she had a sister called Mary, which also [s] sat at Jesus' feet, and heard his word.

40 But Martha was [t] cumbered† about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art [u] careful‡ and troubled§ about many things:

42 But one thing is needful:‖ and Mary hath chosen that good part, which shall not be taken away from her.

best on earth! Heartily he detests them; and much more to have his gospel propagated by their means. But with great tenderness he treats the meek and humble, pities their infirmities, and cherishes their good intentions concerning him.

EXPLANATORY NOTES. CHAP. X.—Ver. 30—37. In allusion, this wounded man may be viewed as an emblem of a lost sinner, to whom neither moral nor ceremonial laws can afford relief, and whom Jesus alone can tenderly pity and save by means of his gospel. But the real scope of the parable is to show, that, whatever provocations we have met with, we ought cordially to love, and kindly to help and relieve, our very enemies, even when their own professed friends overlook them.

REFLECTIONS UPON CHAP. X.—Great are the difficulties of faithful gospel ministers, and proportionate their assistance. Alas, that so few should be laborious, skilful, and faithful, or successful! If their authority, qualifications, help, and success, depend wholly on Christ, with what earnestness should their ministrations



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## CHAPTER XI.

(1) *Jesus teaches how to pray, assuring the gift of the Holy Spirit in answer:* 1—13. (2) *Casts out a demon, and rebukes the Pharisees:* 14—27. (3) *Describes the blessed, and preaches to the people:* 28—37. (4) *Reproves the outward religion of the Pharisees, &c.* 38—52. (5) *They plot against him:* 53, 54.

A. M. cir. 4036.
A. D. cir. 32.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father[a] which art in heaven, Hallowed be thy name. Thy kingdom come.
Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight,† and say unto him, Friend, lend me three loaves;‡

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed;§ I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity‖ he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?*

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?†

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, [b] He casteth out devils through Beelzebub the chief of the devils.

16 And others, [c] tempting *him*, sought of him a sign from heaven.

17 But he, [d] knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through [d] Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do [e] your sons cast *them* out? [f] therefore shall they be your judges.

20 But if I with the [g] finger of God [e] cast out devils, no doubt the kingdom of God is come upon you.

21 When a [h] strong man armed keepeth his palace, his goods are in peace:

22 But when [i] a stronger than he shall [k] come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 [l] He that is not with me is against me; and he that gathereth not with me scattereth.

24 [m] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.†

25 And when he cometh, he findeth *it* [n] swept and garnished.

26 [o] Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, [p] Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, [q] rather,‡ blessed *are* they that hear the word of God, and keep it.

29 ¶ [r] And when the people were gathered thick together, he began to say, This is [s] an evil generation:§ they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as [t] Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 [u] The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the

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a The prayer here is an abridged form of that contained in the sermon on the mount, Matt. 6. 9—13. but was delivered on a very different occasion. This was returned to one applicant for instruction, the former as an example, in the course of the sermon, Mat. 5. 5, 9, equally addressed to all.—Ed.

† The call "at midnight." Did it would appear unlikely in the colder Northern climates, would be perfectly natural in the warmer latitudes, in which, during summer, journeys are often taken at night, to avoid the oppressive and even dangerous heat of the day.—Ed.

‡ *Three loaves* may appear a large and unnecessary quantity; but the Jewish loaves were merely thin biscuit, each weighing but a few ounces. While it is not to be recollected that Eastern hospitality required an amount of provision for a friend far beyond his necessity, see Gen. 44. 34.—Ed.

§ Not necessarily in the same bed, but in bed in the same sleeping apartment, where, according to Eastern custom, they lay round the walls upon carpets or mattresses. Campbell considers "with me," "as well as myself," which, no doubt, the Greek will bear; but if the children were in a different apartment, the friend could scarcely plead the danger of awaking them.—Ed.

‖ Our Lord's argument is this—if a friend will yield to importunity what he will not yield to mere human friendship, how much more will God yield to importunate prayer, what he is already prepared to grant from heavenly love.—Ed.

* The scorpion is generally about two inches in length, and, in structure, resembles a lobster. It has a jointed tail, said to increase with its age, at the end of which is a small curved sharp-pointed sting, capable of inflicting a most poisonous, and often deadly, wound. Ælian, Avicenna, and others, describe a white species, of an oval form, and much resembling an ordinary egg.—Ed.

† Instead of "the Holy Spirit," Matthew (7. 11.) says "good things." Our Lord, therefore, had made mention of both; but Matthew, in addressing Jews, accustomed to the temporal promises of Moses, turns their attention to the "good things" (see Mark 10. 30); Luke, who wrote for the Gentiles, turns their attention to that "Holy Spirit," by whom their conversion had been wrought, and their gifts derived.—Ed.

A. M. cir. 4036.
A. D. cir. 32.

a Mat. 9. 34. & 10. 25. & 12. 24. Mark 3. 22.—30. John 7. 20. & 8. 48. 52. & 10. 20.

b Mat. 12. 38. & 16. 1. Mark 8. 11. ver. 29. 1 Cor. 1. 22. Heb. 3. 9, 19.

c Mat. 9. 4. & 12. 25. Mark 3. 24. John 2. 25. Rev. 2. 23.

d Gr. *Beelzebul.* As ver. 15, 19, &c.

e Ch. 9. 40. Mark 9. 38.

f Ch. 19. 22. 2 Sam. 1. 16. Job 15. 6.

g Mat. 12. 28. Ex. 8. 19. Dan. 2. 44. & 4. 34. & 7. 14, 22. ch. 1. 35. 2 Pet. 1. 16. Heb. 12. 28.

* This seems to be an allusion to Ex. 8. 19, when the magicians acknowledged themselves overcome by "the finger of God." Our Lord, being "a prophet like unto Moses," asserts his working by the same Divine power.—Ed.

h 1 Pet. 5. 8. Eph. 6. 12. & 2. 2. Is. 60. 24, 25. Mat. 12. 29. Mark 3. 27.

i Is. 9. 6. & 63. 1. Heb. 7. 22. Mat. 28. 18.

k Gen. 3. 15. Is. 53. 12. & 49. 24.—26. & 54. 1.—4. Col. 2. 15. 1 John 3. 8.

l Mat. 12. 30. Rev. 2. 15, 16. ch. 9. 50.

m Mat. 12. 43.—45. Acts 8. 13. Job 1. 7. & 2. 2. 1 Pet. 1. 8. Is. 35. 1. ch. 4. 5, 6. Eph. 2. 2.

† See note on Mat. 12. 43.—Ed.

n Ps. 81. 11, 12. Gal. 5. 19—21. Eph. 2. 1—3. Tit. 3. 3. 2 Pet. 2. 1.—19.

o Ps. 81. 12. Is. 66. 3, 4. Heb. 6. 4—8. & 10. 26—31. 2 Pet. 2. 20—22. John 5. 14.

p Ch. 1. 28, 30, 48. & 23. 29.

q Mat. 7. 21. & 12. 49. ch. 6. 21. Rom. 2. 13. Jam. 1. 22—25.

‡ That the title of *blessed*, prophetically assumed by the Virgin Mary, cannot furnish any evidence of a title to worship, is manifest from the statement of our Lord, that all who "hear the word of God," are, upon that sole account, blessed rather than she, on account of being his mother.—Ed.

r Mat. 12. 38—42. Mark 8. 11, 12.

s Is. 57. 3. Mat. 16. 4. & 23. 33. Mark 8. 38. John 4. 48. & 8. 18.

§ *This is an evil generation*, because, instead of hearing the word of God, and keeping it in memory or in practice, they "seek a sign," which they do not need, and which, if it were shown to their utmost wish, they would still disregard.—*Note.* This implication is founded on the principle, that he who, from prejudice or love of sin, rejects sufficient argument, addressed to the understanding, would continue to reject evidence addressed to the senses. He that will not believe the Bible to be the word of God, will assuredly deny a miracle to be the work of God. Of this the Jews gave sufficient example, when they ascribed our Lord's miracles to Satan, and paid for a falsehood to impugn his resurrection.—Ed.

t John 1. 17. & 2. 2. & 10. 41. 44. & 18. ch. 2. 36. & 9. 22, 44.

u 1 Kin. 10. 1, 2. 2 Chr. 9. 1. Mat. 12. 42.

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be attended to and improved! and cheerfully ought their hearers to provide them a subsistence. Ministers ought to appear altogether disentangled from carnal cares and pursuits. And dreadful is their case who reject a purely-preached gospel and the faithful preachers of it.—Happy is it to be instrumental in advancing the kingdom of Christ, and depressing that of Satan. But more so to be enrolled in heaven, as the special favourites of God and heirs of his glory. How exhilarating are the views of that sovereign grace, which, by the almighty influence of the Holy Ghost, God bestows on whom he will;—the saving blessings and distinguished honours of the new covenant! But it is absurd for men to seek righteousness and life by a law which they can never fulfil; or to attempt reducing the broad law of God to the standard of their own heart and life. Never ought any to inquire concerning eternal salvation from a captious or even curious intention, but with the most serious concern. And it is comely when love to God and to men streams powerfully through every action of life, and the miseries of strangers and enemies awaken our tender compassion. Never should ministers or others make visits, without leaving a savour of Christ behind them. Everywhere they should



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utmost parts of the earth to hear the wisdom of Solomon; and, behold, [x]a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 [y]No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light* of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; [z]but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light,† having no part dark, the whole shall be full of light, as when‡ the bright shining of a candle doth give thee light.

37 ¶ And as he spake, A certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that [a]he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* [b]fools,§ did not he that made that which is without make that which is within also?

41 But rather [c]give alms ‖of such things* as ye have; and, behold, all things are clean unto you.

42 But wo unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Wo unto you, scribes and Pharisees, hypocrites! for [d]ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers,† and said unto him, Master, thus saying thou reproachest us also.

A. M. cir. 4036.
A. D. cir. 32.

x Ch. 7. 22. & 9. 35. Is. 9. 6. & 42. 1. & 49. 3. John 1. 14, 29. Mat. 12. 42. Col. 2. 3, 9.

y Mat. 5. 15. Mark 4. 21. ch. 8. 16.

* *The light*, rather, "the candle of the body is the eye," which, though dark of itself, as a candle is, yet, being lighted up by the sun, directs every movement of the body.—Ed.

z Ps. 81. 12. Is. 66. 4. 2 Thes. 2. 10—12.

† The difficulty of comprehending how this "whole body" can be "full of light," lies in the figurative translation, and not in the original, which simply signifies *bright, enlightened*.—Ed.

‡ *As when*, &c.—Rather, "As when a candle shines upon you with its brightness."—Ed.

a Mat. 15. 1, 2. Mark 7. 1—3.

b Ps. 14. 1—5. & 92. 5, 6. & 94. 8. Deut. 32. 29.

§ The word "fools" being ordinarily a term of reproach, may seem ill fitted for an instructive address. The sting of apparent insult may, however, be easily removed, by translating it more literally, "thoughtless, unwise."—*Note*. Those who attempt to measure the language of our Lord by any standard of worldly refinement, may readily pass sentence upon him for unnecessary severity; but what is called refinement is generally wanting in truth, the place of which it supplies by suppression, falsehood, and flattery—simply seeking to render the speaker agreeable, but having no regard for making the listener better. Our Lord spake truth, spake from love, and spake for eternity, therefore the world hated, persecuted, and crucified him.—Ed.

c Ch. 12. 33. & 16. 9. & 19. 8. Mat. 5. 42. Deut. 4. 27. Is. 58. 7. & 61. 8. 2 Cor. 8. 12. 1 Tim. 4. 4. Tit. 1. 15. Heb. 13. 16. Liberality to the poor is a better way to sanctify your earthly enjoyments.

‖ Or, *as you are able*.

* *But rather give alms of such things* as are within (the cup or platter), instead of your scrupulosity (ver. 39) about cleansing "the outside."—Ed.

d Mat. 23. 27, 28. Acts 23. 3. Hos. 5. 1. & 9. 8 Ps. 12. 2. & 55. 21. & 5. 9. Tit. 1. 15.

† That scribes and lawyers are sometimes used indiscriminately is certain, from comparing Mat. 22. 35, with Mark 12. 28. But "scribes and Pharisees" being both already mentioned (ver. 44), and the lawyer here concluding that he and his brethren were thus condemned by implication, it is evident there was a class of the learned professions specially called lawyers, who yet were not called scribes. From ver. 52, it is probable some of "the lawyers" were teachers in the colleges; and, from the influence ascribed to them, ver. 46, 47, that others were magistrates or judges.—Ed.

A. M. cir. 4036.
A. D. cir. 32.

e Mat. 23. 4. Is. 10. 1. Gal. 6. 13. Ps. 94. 20.

f Mat. 23. 29—36.

g Ps. 54. 8. Jos. 24. 22. ch. 19. 22. Job 15. 5, 6.

* In the parallel accusation, Mat. 23. 30, the scribes and Pharisees are represented as *disapproving* of the deeds of their fathers;—here the lawyers are represented as *allowing* them. The Pharisees, however, were hypocritical in their disapprobation of the murder of the prophets, for they meditated how they might destroy our Lord; and the lawyers were guilty of allowing the evil deeds of their fathers, because they continued to teach and enforce their wicked traditionary principles.—Ed.

h Acts 7. 51, 52. 1 Thes. 2. 15. 2 Chr. 36. 16. Mat. 21. 35, 36. Jam. 5. 10. Heb. 11. 32—38.

i 2 Prov. 1. 20. & 8. 1, 12. & 9. 1. 1 Cor. 1. 24. Col. 2. 3.

k Mark 16. 15. 1 Cor. 12. 28. Eph. 4. 11. 1 Mat. 22. 6. John 16. 2. 2 Cor. 11. 24, 25. ch. 21. 16, 17. Acts iv. —xxv.

m Mat. 23. 35, 36. 1 Thes. 2. 15, 16. Rz. 20. 5. Mic. 6. 16. Rev. 18. 24. Gen. 9. 5, 6. Ps. 9. 12.

n Mat. 23. 35. Gen. 4. 8. Heb. 11. 4. 1 John 3. 12. 2 Chr. 24. 21, 22. Zech. 1. 1.

o Mat. 23. 13. Rzek. 22. 25. 2 Tim. 3. 6. Tit. 1. 11. ch. 19. 30. They, by false glosses, kept people ignorant of the Scriptures, and did all they could to hinder others, as well as themselves, from believing the gospel.

† Or, *forbade*.

p Mat. 23. 3—29. & 12. 38. & 16. 1. & 19. 3. & 22. 18. ver. 16.

46 [e]And he said, Wo unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 [f]Wo unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly [g]ye bear witness that ye allow* the deeds of your fathers: for [h]they indeed killed them, and ye build their sepulchres.

49 Therefore also said the [i]wisdom of God, [k]I will send them prophets and apostles, and ‖*some* of them they shall slay and persecute:

50 [m]That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of [n]Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 [o]Wo unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye †hindered.

53 And as he said these things unto them, [p]the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## CHAPTER XII.

(1) *Jesus warns his disciples against hypocrisy and fearfulness in preaching his gospel:* 1—12. (2) *A warning to the people against covetousness:* 13—21. (3) *His disciples farther warned against worldly anxiety:* 22—30. (4) *Exhorted to seek the kingdom of God, be charitable, and stand ready for the coming of the Lord—to look well to their charge, and be prepared to endure persecution:* 31—53. (5) *The people exhorted to careful observation and righteous judgment:* 54—57. (6) *The necessity of reconciliation, by submission, wherever there is just cause of complaint:* 58, 59.

A. M. cir. 4036.
A. D. cir. 32.

a Gen. 46. 10. ch. 5. 1, 15. & 6. 17. & 9. 11.

* *An innumerable multitude*. — "Myriads," tens of thousands.—Ed.

b Mat. 16. 6—12. Mark 8. 15—21. 1 Cor. 5. 7, 8.

† See note on Mat. 13. 33.—Ed.

c Mark 4. 22. Mat. 10. 26. Job 12. 22. ch. 8. 17. Eccl. 12. 14. 1 Cor. 4. 5. 2 Cor. 5. 10. Rom. 14. 12. Rev. 20. 11, 12.

‡ See note on Mat. 10. 26.—Ed.

§ See note on Mat. 10. 27.—Ed.

d John 13. 1. & 15. 9, 14, 15. Eph. 5. 20.

e Mat. 10. 28—33. Is. 8. 12. & 51. 7. & 41. 10, 14. Jer. 1. 8, 17. 1 Pet. 3. 14. Rev. 14. 7. Eccl. 12. 13. Prov. 1. 7. & 23. 17.

IN the mean time, [a]when there were gathered together an innumerable multitude* of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, [b]Beware ye of the leaven† of the Pharisees, which is hypocrisy.

2 [c]For there is nothing covered,‡ that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.§

4 And I say unto you, [d]my friends, [e]Be not

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labour to render men wise unto salvation. And no secular cares should ever hinder spiritual concern. Thrice happy are they who have the saving knowledge of, and an interest in, Christ! If once we have this, neither hell nor earth can deprive us of it: and Jesus will encourage our solicitous care about it, and secure our eternal possession of it.

REFLECTIONS UPON CHAP. XI.—There is great need that Jesus Christ should teach us to pray to God, as our gracious and heavenly Father, for all temporal, and especially spiritual blessings, with holy reverence and adoration; with firm faith, strong fervour, and persevering importunity; and with a charitable and forgiving temper of spirit; that God in all things may be glorified. If we thus pour out our requests in the name of our Redeemer, it is impossible they should fail of a gracious answer. But while some learn to pray, how many, contrary to all means used with them, reject, and learn to blaspheme, the glorious Deliverer from sin and Satan. None are held neuter in religion, but are either Jesus' friends or enemies. They, therefore, who seemed to be once reformed, often become the vilest apostates and distinguished slaves of Satan. How ready are others to imagine real happiness to consist in outward connexions with Christ.



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afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, [f]hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five [g]sparrows sold for two farthings, and [h]not one of them is forgotten before God?

7 But [i]even the very hairs of your head are all numbered. [k]Fear not therefore; ye are of more value than many sparrows.

8 [l]Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 [m]But he that denieth me before men, shall be denied before the angels of God.

10 [n]And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost,* it shall not be forgiven.

11 [o]And when they bring you unto the synagogues, and *unto* magistrates and powers, [p]take ye no thought how or what thing ye shall answer, or what ye shall say:

12 [q]For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, [r]that he divide the inheritance with me.

14 And he said unto him, Man, [s]who made me a judge or a divider over you?

15 And he said unto them, [t]Take heed, and beware of †covetousness: [u]for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man [x]brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 [y]And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits‡ and my goods.

19 And I will say to my soul, [z]Soul, thou hast much goods laid up for many years; [a]take thine ease, eat, drink, *and* be merry.

20 [b]But God said unto him, *Thou* fool,§ this night ‖thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 [c]So *is* he that layeth up treasure for himself, and is not rich toward God.

A. M. cir. 4036.
A. D. cir. 32.

f Ps. 9. 17. Is. 51. 13. Mat. 23. 41. Rev. 1. 18.

g Mat. 10. 29.

h Acts 13. 18. Ps. 118. 5. & 30. 10. ii. & 145. 13, 16. & 147. 9. i 1 Sam. 14. 45. 2 Sam. 14. 11. 1 Kin. 1. bl. Acts 27. 34. ch. 21. 18. 1 Pet. 3. 7. Phil. 4. 6.

k Mat. 10. 31. & 6. 26. 1 Cor. 9. 9. Ps. 8. 5. Is. 43. 4.—5. & 44. 10.—16. & 51. 7, 12.

l Mat. 10. 32. Rom. 10. 9, 10. 2 Tim. 2. 12. Ps. 119. 46. Acts 4. 19. Rev. 3. 5. 1 Sam. 2. 30. 1 Cor. 15. 28.

m Mat. 10. 33. & 7. 23. & 25. 12, 41. Mark 8. 38. ch. 9. 26. 1 John 2. 23.

n Mat. 12. 31, 32. Mark 3. 28, 29. 1 Tim. 1. 13, 15. Heb. 7. 25. & 6. 4—8. & 10. 26—31. 1 John 1. 9. & 5. 16. Ezek. 33. 11. ch. 23. 34. Acts 5. 31. 1 Sam. 2. 25.

* See note on Mat. 12. 32.—Ed.

o Mat. 10. 19. Mark 13. 11. ch. 21. 14, 15. Acts [illegible]—xxv.

p Mat. 6. 34. Phil. 4. 6. 1 Pet. 5. 7.

q Ps. 40. 1. Gen. 22. 14. Ex. 4. 12, 15. 2 Sam. 23. 2. Is. 43. 1, 2. & 41. 10. & 48. 17. Jer. 1. 7. ch. 21. 14.

r Ps. 17. 14. Phil. 3. 19. John 6. 26. 1 Tim. 6. 5, 9, 10.

s Ex. 2. 14. John 18. 36.

t Ch. 21. 34. & 6. 14. 1 Cor. 5. 11. Col. 3. 5. 1 Tim. 6. 7—11. 17—19. 1 Tim. 3. 3. Eph. 5. 3. 1 Thes. 2. 5. Heb. 13. 5. 1 Pet. 5. 2. Ps. 119. 36, 37. Prov. 28. 16.

† *Covetousness.*—The desire of having.—*Note.* It was a severe censure upon Christians when "enough" was defined to signify "a little more." Truly, the contented man is the only rich man. But who is contented? None but he who has been "taught of God," who has "known Christ Jesus in the fellowship of his sufferings," who has "laid up for himself treasures in heaven," has "set his affections on things above," and whose "life is hid with Christ in God."—Ed.

u Mat. 6. 25. Eccl. 4. 6. & 5. 10, 12, 13, 17, 19. & 6. 2. Prov. 17. 1. & 15. 16, 17. & 16. 16. Ps. 37. 16.

x Job 12. 6. & 21. 7—12. Mat. 6. 32. Ps. 73. 3—12.

y Ps. 17. 14. Phil. 3. 19. Jam. 5. 15. & 4. 4.

‡ In many countries fruits constitute the principal produce of the land, and food of the people; and it is well known that the grape, the fig, and the olive, may, with proper care, be preserved in a wholesome state for several years. In dry countries also, as was the case of Egypt in the days of Joseph, various kinds of grain also may be easily preserved "for many years"—as, indeed, it may be preserved in any country, though in moist climates, the preservation of grain is matter of greater difficulty.—Ed.

z Job 14. 1. Prov. 27. 1.

a Eccl. 11. 9. Is. 22. 12, 13. 1 Cor. 15. 32. Jam. 5. 5.

b Dan. 4. 31. 1 Thes. 5. 3. Job 21. 13.

§ *Thou fool*—to be so busy thinking about the body, and never sparing a thought for the soul!—Ed.

‖ Or, *do they require thy soul.*

c Mat. 6. 20. ver. 33. Hos. 10. 1.

A. M. cir. 4036.
A. D. cir. 32.

* See note on Mat. 6. 25.—Ed.

† Or, *age.*

‡ See note on Mat. 6. 27.—Ed.

§ Or, *live not in careful suspense.*

‖ *Neither be ye of doubtful mind.*—The original seems to refer to those who are superstitiously guided by meteors, as both individuals and nations frequently are—any regard to which unmeaning portents (of superstition begotten, and by superstition expounded) God expressly forbids. See Jer. 10. 2. A literal translation would stand thus:—"Neither be ye meteorized," carried about as clouds "by every wind of doctrine," tossed up and down between hope and fear of the means of support.—Ed.

* *And all these things shall be added unto you.*—Query, How far may a believer assuredly conclude that God will "add to him" such temporal blessings as are here promised? Just so far as, according to ver. 30, he really has need; but by no means so far as "the lust of the flesh, the lust of the eye, and the pride of life," might desire. These the believer must altogether resign, forfeit, and sacrifice, if he would lay hold on eternal life.—Ed.

d Is. 32. 4. & 41. 10, 14. & 43. 1, 2. Rev. 1. 17.

† Even nominal Christians are still a "little flock"—only about 175,540,000; while 482,000,000 are heathens, 140,000,000 Mohammedans, and 2,500,000 Jews. But of these 175,500,000 nominal Christians, how (comparatively) few can even charity reckon as real followers of the Lamb! Yet, however few, it is their Father's good will to prevent them now, by grace, from following a multitude to do evil, and to make them the founders of that spiritual kingdom that shall yet obtain dominion over all the earth.—Ed.

‡ This direction is generally considered an allusion to the order of the passover (Ex. 12. 11), and to the long, flowing, and entangling robes of the Orientals, which, however graceful in domestic use, required to be bound around the loins before a journey. But on considering ver. 37, where the master, it is said, "will gird himself," and recollecting the act of our Lord, when he "girded himself with a towel" (John 13. 4), it would seem rather to refer to the preparation of servants to wait at their master's table, than to the preparation of travellers to set out upon a journey.—Ed.

§ "Like unto men" servants.—Ed.

‖ *The second watch*—according to the Roman computation, now introduced, extended from nine in the evening till twelve (Luke 12. 38); the third lasted from twelve till three; the fourth from three till six (Mat. 14. 25). All these watches are distinctly enumerated, Mark 13. 5, under the names of "even, midnight, cockcrowing, and morning."—Ed.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought* for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you, with taking thought, can add to his †stature one cubit?‡

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, That Solomon, in all his glory, was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, §neither be ye of doubtful mind.‖

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.*

32 [d]Fear not, little flock;† for it is your Father's good pleasure to give you the kingdom.

33 ¶ Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 ¶ Let your loins‡ be girded about, and *your* lights burning;

36 And ye yourselves like unto men§ that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants whom the lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch,‖ or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of

But it is only they who believe and obey the gospel that are happy indeed. How dark is the gospel to persons destitute of faith and depraved in judgment! But aggravated is their guilt, and inexpressible their misery, who remain wilfully blinded by pitiful prejudices amidst the clearest gospel light; and who are influenced by a superstitious, hypocritical, and persecuting temper. Fearful vengeance awaits them who prefer external ceremonies to the substantial duties of love and obedience; or who are zealous of fair shows of religion, while they secretly indulge themselves in the vilest abominations; or who, condemning ancient persecutors, do themselves rage against and persecute Christ, his gospel, and followers. Perseverance in national sins certainly issues in national ruin. And it is highly criminal and dangerous to hate, conceal, or misinterpret the scriptures, or to hate reproof, and rage against Jesus Christ and his word for condemning our faults.



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the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 [e] Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable [f] unto us, or even to all?

42 And the Lord said, [g] Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 [h] Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But [i] and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants* and maidens, and to eat and drink, and to be drunken;

46 [k] The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [†] cut him in sunder, and will appoint him his portion with the unbelievers.

47 [l] And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not,[‡] and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 ¶ [m] I am come to send fire[§] on the earth; and what will I[‖] if it be already kindled?

50 But [n] I have a baptism* to be baptized with; and how am I straitened[†] till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:[‡]

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, [o] When ye see a cloud rise out of the west,* straightway ye say, There cometh a shower; and so it is.

55 And [p] when *ye see* the south wind† blow, ye say, There will be heat; and it cometh to pass.

56 [q] *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern [r] this time?

57 ¶ [s] Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.‡

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last [t] mite.§

A. M. cir. 4035.
A. D. cir. 32.

e Mat. 24. 42, 44. & 25. 10, 13. Rom. 13. 11. 1 Cor. 16. 13. 1 Thes. 5. 6. 1 Pet. 5. 8. Mark 13. 33—37. ch. 21. 34—36. 2 Pet. 3. 12. Rev. 16. 15. & 21. 2. & 19. 7.

f Mark 13. 37. & 14. 34, 38.

g Mat. 24. 45. & 25. 21, 23. ch. 19. 17, 19. 1 Cor. 4. 2. John 21. 15—17. Acts 20. 28. Gal. 6. 10. Eph. 4. 11—13. Heb. 3. 5. & 13. 17. 2 Tim. 2. 2.

h Rev. 16. 15. 2 Tim. 4. 7, 8. ver. 37.

i Mat. 24. 48. 2 Pet. 2. 3, 4. Ezek. 12. 22—28.

* The original, "boys and girls," is much more expressive than "men-servants and maid-servants;" for it intimates not only unfaithfulness, riot, and severity, but that unmanly cruelty which assails the weak and unprotected, while it dares not measure itself with the strong.—Ed.

k Mat. 24. 42, 44, 50, 51. 1 Thes. 5. 2, 3. Rev. 16. 15. John 5. 28, 29.

† Or, *cut him off.*

l Mat. 11. 21—24. ch. 10. 12—15. John 9. 41. & 15. 22. Acts 17. 30. Jam. 4. 17. Num. 15. 30. Deut. 25. 2. Lev. 5. 17.

‡ How could a man who "knew not his Lord's will," be guilty, and liable to any stripes? Simply because there was a fault in being ignorant at all, where there was opportunity of learning. Knowledge is, no doubt, an aggravation of sin; but ignorance itself is a sin, in a land of gospel light.—Ed.

m Ver. 51—53. Mat. 10. 34—36. & 16. 24, 25. & 26. 9, 10.

§ The fire of truth, that will test every doctrine, and separate the false from the true; that will test every man's principles, and distinguish sincerity from hypocrisy—the fire of reproof and condemnation, that will either harden the heart of men, because disturbed in their sins, or, by utterly consuming every false hope, will drive them to me for salvation.—Ed.

‖ "And what will I, but that it be (speedily) kindled!"—Ed.

n Mat. 20. 18, 19, 22, 23. & 16. 21. & 17. 22, 23. & 21. 39. & xxvi, xxvii. John xviii, xix. ch. xxii, xxiii.

* "But (before this fire can be completely kindled) I have a baptism," &c.

† *Straitened.*—Literally, "hemmed in" by enemies, anxieties and sorrows, even unto death.—Ed.

‡ Our Lord was not the author, but the innocent occasion of division. The division was produced by the perversity of men, who loved darkness rather than the light, and, therefore, hated the light, and persecuted every one that followed it.—Ed.

A. M. cir. 4035.
A. D. cir. 32.

o Mat. 16. 2. Job 37. 27—33. 1 Kin. 18. 44.

* *When ye see the cloud rise out of the west.*—The Mediterranean lay on the west of Judea, and when a well-known form of cloud arose in the previously bright sky, it furnished a certain indication of approaching rain.—Ed.

p Job 37. 17.

† *The south wind*, blowing over the hot countries, Egypt, Ethiopia, and Arabia, would naturally bring sultry (literally, "burning") weather.—*Note.* How inconsistent is the conduct of the worldly man!—From self-interest an accurate observer, a diligent student, a very prophet in natural things, yet negligent, careless, and blind to those that are spiritual and eternal!—Ed.

q Mat. 16. 3. & 11. 25. & 24. 32. Rom. 1. 21, 22. 1 Cor. 1. 19—24, 26, 27. John 3. 35.

r Gal. 4. 4. ch. 19. 42, 44. Is. 61. 4. & 61. 2. Dan. 9. 24—26. Mal. 3. 1. & 4. 2. Hag. 2. 7.

s Deut. 4. 29. & 32. 29. Ps. 94. 8.

‡ See note on Mat. 5. 26.—Ed.

† Not quite the tenth part of a farthing. Mark 12. 42.

§ See note on Mark 12. 42.—Ed.

## CHAPTER XIII.

(1) *Jesus preaches repentance:* 1—5. (2) *A parable of a fruitless fig-tree:* 6—9 (3) *He heals a distorted woman, and vindicates his healing on the sabbath:* 10—17. (4) *A parable of a grain of mustard-seed:* 18—22. (5) *Answers a question about the number of the saved:* 23—30. (6) *Reproves the Pharisees and Herod, and laments over Jerusalem:* 31—35.

A. M. cir. 4036.
A. D. cir. 32.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.*

2 And Jesus answering, said unto them, [a] Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.†

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking

* These Galileans are, by some, supposed to have been the followers of Judas of Galilee (Acts 5. 37), who endeavoured to excite the Jews against the Romans, and to prevent the payment of tribute to Cæsar. To this supposition, however, the chronological objections seem insuperable. But that the Galileans were a most ungovernable and seditious people, and that they excited several insurrections, Josephus testifies; and to some well-known instance of their crime and their punishment, our Lord here alludes.—Ed.

a Job 5. 6, 7. Acts 28. 4. Mat. 7. 1.

† *Ye shall all likewise perish.*—This is not a general assertion that all impenitent sinners would perish, but that his Jewish auditors would perish in the same manner—that is, at the time of the sacrifice, and by the Roman sword: which literally came to pass, as Josephus testifies; for Jerusalem was taken at the time of the passover, and many thousands slaughtered in and about the temple.—Ed.

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Reflections upon Chap. XII.—How absurd is hypocrisy, seeing God is omniscient, and will in the last judgment publicly expose our whole conduct! It is highly unbecoming to distrust his care for, and assistance of, us in every duty, or to fear men more than him; and infinitely dangerous not to prefer the care of our soul to everything else. There is great need of watchfulness and fidelity in religion, since Christ will certainly own or reject us in the other world as we do him in this. And with humble confidence may we commit our souls to that Saviour, who eagerly desired to undergo the worst of deaths for the salvation of sinners; and to that heavenly Father, whose kind providence extends to the meanest creature, and has prepared for us an everlasting kingdom. Surely this is worthy to be sought for as our principal treasure, and prepared for as our inexpressible happiness. Why should we set our hearts on worldly portions, which only procure envy and contention; or which, by their abundant increase, precipitate their owners into everlasting perdition! And it is base and shameful when ministers neglect their infinitely-important work, and perplex their minds, or waste their time, in civil affairs. Yea, the more light men sin against, the greater will be their punishment. Alas that, while Jesus Christ died to reconcile men to God, and to one another, men's lusts, passions, and prejudices should make his conciliating gospel an occasion of strife and confusion! But if we be persecuted for a prudent and disinterested adherence to truth, he will enable us to defend our conduct. How perversely men are set against the Saviour, when they hate and persecute their nearest relations for his sake! And many are very prudent with respect to temporal, and fools with respect to spiritual and eternal concerns. Sinners are in unceasing danger of falling into the hand of God's just vengeance. And if, in their present day of grace, they do not, through faith, obtain reconciliation with him, unavoidable, unsupportable, and endless, must be their ruin. Alas, who amongst us can abide with devouring fire, or dwell with everlasting burnings!

Chap. XIII.—Ver. 1—9. The ruin of the Jewish nation, about forty years after Christ, was, like that of the Galileans and the Jews crushed by the tower of



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fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering, said unto him, Lord, [b]let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well;* and if not, *then* [c]after that thou shalt cut it down.

10 ¶ [d]And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a [e]spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, [f]he called *her to him,* and [g]said unto her, Woman, thou art loosed from thine infirmity.

13 And he [h]laid *his* hands on her; [i]and immediately she was made straight, and glorified God.

14 And [k]the ruler of the synagogue answered [l]with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, [m]There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, [n]*Thou* hypocrite, [o]doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being [p]a daughter of Abraham, whom [q]Satan hath bound,[†] lo, these eighteen years, [r]be loosed from this bond on the sabbath-day?

17 And when he had said these things, [s]all his adversaries were ashamed: [t]and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the [u]kingdom of God like? [x]and whereunto shall I resemble it?

19 It is like a grain of mustard-seed,[‡] which a man took, and cast into his garden: and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven,[§] which a woman took and hid in three [y]measures of meal, till the whole was leavened.

22 [z]And he went through the cities and villages teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, are there few[*] that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.[†]

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are: depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox,[‡] Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, [a]Blessed *is* he that cometh in the name of the Lord.

A. M. cir. 4031.
A. D. cir. 32.

b Ex. 32. 11. Jer. 18. 20. Joel 2. 17. Heb. 7. 25. ch. 23. 34.

c Jer. 18. 21. & 15. 1. & 7. 16. Ps. 21. 8—12. & 69. 22—28.

d Ch. 4. 15, 16, 44.

e Ver. 16. Mat. 15. 22. & 17. 15. ch. 14. 2. John 5. 5, 6.

* *A spirit of infirmity*—Literally, the spirit (i. e. vers. 10, an evil spirit, which, having taken possession of the woman, reduced that unfortunate by which she had been so long "bowed together."—Ed.

f Is. 65. 1. Mat. 11. 28.

g Ps. 107. 20. Rom. 4. 17. ch. 5. 20, 24. & 7. 14. & 8. 10. & 9. 56. & 19. 42.

h Ch. 5. 13. & 6. 10. & 8. 44. Mark 7. 33. & 8. 23. & 16. 18.

i Num. 23. 12. Ps. 39. 2. & 106. 1—5. & 116. 12. & 118. 5. ch. 18. 43. & 7. 15, 16.

k Mat. 9. 18. Acts 13. 15.

l Rom. 10. 2. Gal. 4. 17.

m Ex. 20. 9. & 23. 12. Lev. 23. Deut. 5. 13. Ezek. 20. 12. ch. 6. 7. & 14. 3.

n Mat. 7. 5. & 23. 13—27. 1a. 29. 13.

o Mat. 12. 10, 11. ch. 14. 5. & John 7. 23. Deut. 22. 4.

p Ch. 19. 9. & 3. 8. Gen. 17. 7.

q John 8. 44. Eph. 2. 2. Mark 9. 17, 18, 21, 22, 29.

† *Whom Satan hath bound* — Some come and others have attributed this and similar expressions (as Acts 10. 38. 1 Cor. 5. 5. 2 Cor. 12. 7. 1 Tim. 1. 20.) to "the popular language of the Jews," by which "diseases and infirmities were attributed to Satan, or the devil." Now, if by "popular language" be meant language derived from the Old Testament, the popular book of the Jews, there can be no objection to the statement; but if by "popular language" is meant the language of vulgar ignorance, prejudice, or superstition, then is the statement to be altogether repudiated. It is the glory of the Jews that, in this case, their "popular language" was the language of truth, immediately derived from the revelation of God. Till this hour, and till "the last enemy shall be destroyed," Satan "has the power of death," (Heb. 2. 14) and, consequently, as in the case of Job and his family (Job 1. 12. & 19. 2, 6, 7.), in a sense of reality, the power over all that produces it.—Ed.

r Is. 49. 24—26. Mark 3. 27. & 5. 4. Mat. 12. 11, 12.

s Ch. 14. 6. Ps. 40. 14.

t Mat. 9. 33. ch. 7. 16. Acts 8. 9—11.

u Ch. 17. 20, 21. Acts 1. 3.

x Mat. 13. 31, 32. Mark 4. 30—32. Job 8. 7. & 17. 9. Is. 60. 22. & 2. 2—4. & alibi. Ezek. 17. 1—12. Dan. 2. 44. Zec. 2. 11. & 8. 20—23. & xiv. Acts 1—xix. Ps. 80. 8—11. Prov. 4. 18.

‡ See note on Mat. 13. 31.—Ed.

§ See note on Mat. 13. 33.—Ed.

y Mat. 13. 33.

z Mat. 9. 35. ch. 4. 43, 44. Acts 10. 38. Mark 6. 6.

A. M. cir. 4032.
A. D. cir. 33.

* As to the number of the saved, whether few or many, our Lord, because it was a question of mere curiosity, gives no reply. To say that they were many, might have encouraged a false hope; to say that they were few, might have begotten despondency or despair. But at once, he reveals the fearful truth, that many are lost—a revelation calculated to awaken salutary fear, and warn thoughtless sinners to "flee from the wrath to come"—while he turns away the mind of the questioner from profitless speculation about others, and fixes his attention upon the salvation of his own soul.—Ed.

† *And shall not be able*—The reasons of this inability are—1. They "seek" when they ought to "strive." 2. They seek at the wrong time — not when the Master (Christ) was sitting in intercession, but when he had risen up to judgment (Heb. 7. 25. & 10. 12, 13.) 3. They "seek" in the wrong place, for they "stand without," (John 15. 2, 6)—that is, not in Christ's faith, name, and righteousness. 4. They seek upon the wrong plea—not that they had submitted to him and trusted in him (Eph. 1. 12. Heb. 2. 9) — but merely that they had followed him in eating and drinking — that is, professed his gospel as far as it was pleasant and profitable, and belonged to a Christian land where he had taught in their streets; but affording, by their ignorance and presumption, a melancholy evidence that the spirit of truth and holiness had not taught in their hearts (John 14. 26).—Ed.

‡ According to modern ideas, the fox is the emblem of cunning, hypocrisy, and robbery; and, consequently, its application to Herod has been considered as a condemnatory allusion to his crooked and unrighteous policy. For this interpretation, however, the Scriptures furnish no foundation. The fox is mentioned in Scripture, 1. As employed by Samson (Jud. 15. 4) to burn the corn of the Philistines. 2. As destroying the vines (Cant. 2. 15). 3. As inhabiting desolate ruins (Lam. 5. 18). 4. As burrowing in holes (Mat. 8. 20). Out of these facts, therefore, and not from any modern ideas, must the meaning of the title be collected. A political firebrand to his kingdom; the destroyer of her agriculture and commerce; the devastator of her vines, and a homeless exile (all which things were literally true of this Herod,) is, most probably, the scriptural interpretation of the message of our Lord—a message at once descriptive of the past, and prophetic of the future.—Ed.

a Ps. 118. 26.

Siloam, most sudden and dreadful, chiefly occasioned by their attendance on their ceremonial services, and near to the temple.—The parable of the *fig-tree* imports, that, notwithstanding their long-continued barrenness of good tempers and works, yet, by means of the intercession of Christ and his ministers, they should, for about forty years, enjoy a gospel dispensation, and afterwards be fearfully destroyed on account of their unfruitfulness and wickedness.

Reflections upon Chap. XIII.—With great care should we guard against uncharitable censures of those whom God hath sorely afflicted, remembering that his strokes on them are warnings to us, and that nothing short of evangelical repentance can prevent our eternal ruin. Severe censures of others but prepare ourselves for unmixed wrath from God. He takes the most exact notice of every season and means of grace we enjoy, and of our unprofitableness under the same. The opportunities of his mercy and patience are often unexpectedly lengthened out through the mediation of his Son and the prayers of his ministers. And if he spare, ministers ought to be diligent. The most unfruitful sinners may be renewed and turned to God by the gospel: but the obstinate abuse of this will at last issue in men's just and inexpressible ruin. Cries for mercy will then become vain, hopes and pleas from external privileges will be defeated, and there will be none to intercede for the sinner. Let not therefore curious inquiries about the number of the saved, but earnest care about my own believing in Jesus Christ, be the labour of my soul. And to quicken my diligence, let me remember that few comparatively are saved: and, to raise my admiration, and encourage my



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## CHAPTER XIV.

(1) *Jesus heals the dropsy on the sabbath:* 1—6. (2) *Teaches humility, and benevolence to the poor:* 7—14. (3) *A parable of a supper declined, and of a company sought and compelled to partake:* 15—24. (4) *The disciples of Jesus must be prepared for trials, to renounce the world, and endure:* 25—33. (5) *The savour of godliness essential to the church's character and usefulness:* 34, 35.

A. M. cir. 4032.
A. D. cir. 32.

AND it came to pass, [a] as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched [*] him.

2 And, behold, there was a certain man before him which had the dropsy.[†]

3 And Jesus answering, spake unto [b] the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And [c] they held their peace. And he took *him*, and healed him, and let him go:

5 And answered them, saying, [d] Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were [‡] bidden, when he marked how they chose out the chief rooms;[§] saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not[‖] down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art [*] bidden, go and sit down[†] in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship[‡] in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours;[§] lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, [*] call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [f] Blessed *is* he that shall eat bread in the kingdom of God.[‖]

a Ch. 7. 36. & 11. 37. 1 Cor. 9. 19, 20.

* "Were maliciously watching him," as the original signifies.—Ed.

† The Pharisees, who ascribed certain of our Lord's miraculous cures to Beelzebub, would doubtless be disposed to attribute the cure of nervous diseases, such as palsy, to the mere force of imagination. He, therefore, here heals a disease upon which imagination could have no possible influence — thus frustrating, in mercy, every plea of incredulity.—Ed.

b Ch. 11. 39, 46. Mat. 23. 4.

c Mat. 21. 25—27. & 22. 22, 34, 46.

d Ex. 23. 5. Deut. 22. 4. ch. 13. 15. Mat. 12. 11, 12.

‡ Gr. *called.* ver. 8, 10.

§ *Chief rooms.*—Rather, "chief places," or "couches." As the Jews reclined at their meals, the chief place was his who lay down at the head of the couch on his left arm, so that all others lay below his feet.—Ed.

‖ *Sit not, &c.*—Rather, "recline not on the chief place of the couch."—Ed.

* Gr. *called.* ver. 7, 8.

† *Sit down, &c.*; "recline."—Ed.

‡ *Worship,* "respect."—Ed.

§ That our Lord does not mean to forbid hospitality among equals, is manifest from the case of Matthew (Luke 5. 29), and of the marriage in Cana (John 2. 2). His object is merely to inculcate that the claims of charity to the poor are to take decided precedence of the exercise of hospitality to the rich; and that, if there are no means for both, hospitality, even to friends, must be laid aside, that charity to the poor may be amply exercised.—*Note.* The difficulty in expounding the commandment depends, in a great degree, on the translation. The word translated "call" (ver. 12), signifies to "call, hail, or summon, with a loud voice"—that is, ostentatiously—whereas the word translated "call" (ver. 13), signifies merely to "invite (as in John 10. 3) with gentleness or affection."—Ed.

e Neh. 8. 12. Job 31. 17. Prov. 3. 9, 28.

f Rev. 19. 9. ch. 13. 29. John 6. 34.

‖ Inasmuch as our Lord gives this man no direct reply, it seems most probable he was, like the apostles themselves at this date, fully convinced that Jesus was the Messiah, but still expecting merely a temporal kingdom, in which banqueting would constitute a principal source of happiness. From these gross ideas, our Lord seeks to lead him, by showing him, that, whereas all men would willingly partake of a temporal feast, his is a kingdom whose spiritual banquets are contemned, and whose tables nothing but divine compulsion can fill.—Ed.

A. M. cir. 4032.
A. D. cir. 32.

g Mat. 22. 3—10. Is. 25. 6. & 55. 1—7. Mark 16. 15. Rev. 19. 9.

h Mat. iii. x. Mark i. iii. ch. i. iii. ix. x. Acts i—ix. Prov. 1. 20—24. & 9. 1—5.

i Mat. 22. 3, 5, 6. & 13. 22. John 1. 11. & 5. 40. ch. 6. 16. & 21. 34. Is. 29. 9—12. & 28. 7—13. & 5. 5, 6. 1 Tim. 6. 9, 10. 2 Tim. 4. 10. Phil. 3. 19. Ps. 17. 14.

k Mat. 22. 7, 8. & 21. 41, 43. & 5. 11, 12. ver. 24.

l Mat. 22. 16, 19. & 11. 5, 28. Mark 16. 15, 16. Acts 13. 46, 47. & 28. 28. Rev. 22. 17. Is. 42. 6, 7. & 49. 22. John 7. 48, 49. Zec. 11. 7, 11. Jam. 2. 5.

m Acts i—ix.

n Mat. 22. 9, 10. & 28. 18, 19. & 26. 13. Mark 16. 15, 16. Eph. 2. 17—22. & 3. 6—8. Rom. 10. 18. Col. 1. 23. Acts x, xi.

o Prov. 1. 20—23. & 9. 4, 5. 2 Cor. 5. 20. & 10. 3—5. Col. 1. 28, 29. 2 Tim. 4. 2. Ps. 110. 3.

* *Compel them to come in.*—This command will not sanction any physical compulsion to profess what men do not believe. The feast to which the guests are compelled to come in is the true feast of "the kingdom of God" (ver. 15), and that kingdom "is neither meat nor drink, but righteousness, and peace, and joy in the Holy Ghost," Rom. 14. 17; and the compulsion is that of truth, exhortation, reproof, instruction, long-suffering, meekness, gentleness, perseverance, and prayer—the compulsion of rational evidence, and of love unfailing.—Ed.

p Mat. 21. 41, 43. & 8. 11, 12. & 22. 38, 39. & 22. 8.

q Mat. 10. 37. & 16. 25. & 19. 29. Deut. 33. 9. & 13. 6. John 21. 17. Ps. 73. 25, 26. & 144. 4, 5. Rev. 12. 11.

† The meaning of the word translated "hate," in this passage, will be seen by comparing it with Mat. 6. 24. & 10. 37, to signify merely "less to love" the one object than the other. —That is, if a man would come to, and follow Jesus, and if he do not "less love" father, mother, &c., "he cannot be his disciple."—Ed.

r Mark 8. 34. Mat. 10. 38. & 16. 24. & 11. 29. ch. 9. 23. 2 Tim. 3. 12.

s Prov. 24. 27. 1 Kin. 5. 15. 1 Pet. 2. 5. Jude 20. These parables teach us that we must resolve to lose all, and suffer all, for Christ, when we set out in religion.

t Gal. 2. 3, 4. Heb. 3. 4—3. & 10. 26, 27. 2 Pet. 1. 4—12. & 3. 17. Col. 2. 6, 7. Tit. 2. 11—13.

u Prov. 20. 18. Men had better never profess to serve Christ, than apostatize from him. 2 Pet. 2. 20—22. Rev. 3. 15, 16.

x Mat. 5. 25. ch. 12. 58. Heb. 12. 14.

y Mat. 16. 24. & 19. 27—29. ver. 26, 27. Phil. 3. 7—8. Ps. 73. 25, 26.

16 [g] Then said he unto him, A certain man made a great supper, and bade many:

17 [h] And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18 And [i] they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house, [k] being angry, said to his servant, [l] Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, [m] it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, [n] Go out into the highways and hedges, and [o] compel *them* to come in, [*] that my house may be filled.

24 For I say unto you, That [p] none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him; and he turned, and said unto them,

26 [q] If any *man* come to me, and hate [†] not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 [r] And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 [s] For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, [t] This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, [u] sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he [x] sendeth an ambassage, and desireth conditions of peace.

33 So likewise, [y] whosoever he be of you that

faith, let me think how often the most improbable in appearance are converted, while others are left to perish in their sins. And let me behold how ready Jesus was to instruct the ignorant, alarm the careless, and heal the diseased. Indefatigable was he in his labours. Highly he regarded his Father's ordinances, and contemned the terrors of wicked men; and was even ready to die for his people. Carefully was he preserved by Providence till his hour came. And the most tremendous ruin has or will overtake his obstinate opposers. Yea, the greater our privileges abused, the greater the miseries we shall incur.



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forsaketh not all that he hath, he cannot be my disciple.

34 ¶ [a] "Salt" *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

A. M. cir. 4036. A. D. cir. 32.

[a] Col. 4. 6. Mat. 5. 13. Christ's doctrines, graces, and ministers are useful for reforming and preserving; but if mere professors and ministers turn erroneous and carnal, they are most useless, contemptible, and ripened for misery. * See note on Mat. 5. 13.—Ed.

## CHAPTER XV.

(1) *The Pharisees murmur at Christ:* 1, 2. (2) *The parable of the lost sheep:* 3—7. (3) *Of the lost piece of silver:* 8—10. (4) *The younger son reformed:* 11—32.

THEN drew near unto him [a] all the publicans and sinners" for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, [b] he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* [c] friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine [d] just persons, which need no repentance.†

8 ¶ Either what woman having ten pieces‡ of silver, if she lose one piece, doth not light a candle, and sweep the house, and [e] seek diligently till she find *it?*

9 [f] And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

A. M. cir. 4036. A. D. cir. 32.

[a] Ch. 14. 21. & 5. 29—32. & 7. 29. Mat. 21. 31, 32. & 9. 10, 13. Mark 2. 15, 16. Ezek. 16. 23, 27, 28. 1 Tim. 1. 15.

" *All the publicans and sinners.*—That is, all who were in that place. Mat. 9. 10.—Ed.

[b] Is. 40. 11. & 46. 3, 4. & 63. 9. & 53. 10. ch. 19. 9. & 23. 43. & 7. 36—50. John iv. Acts ix. 1 Tim. 1. 13—16.

[c] Ver. 7, 9, 10. Rev. 11. 15. & 12. 10. & 18. 20. & 7. 21. ch. 2. 13, 14. 1 Thes. 2. 19.

[d] Prov. 30. 12. ch. 5. 32. Mat. 18. 13.

† Who are the just? Even those that "live by faith" in Jesus. (Rom. 1. 17. & 5. 1.) Who are they that need no repentance? Even such as have repented already, because they believed the gospel. (2 Cor. 7. 9, 10. Heb. 6. 1.) But why this preference of "one" repenting now, to "ninety" that had repented before? Because joy is chiefly a sudden emotion, arising from victory, or some great blessing just obtained. (1 Chr. 12. 40. Ezra 3. 12, 13. & 6. 16, 22. Job 38. 7.) There is, no doubt, a permanent joy over all that the Lord has wrought; but the joy of victory just achieved over sin and Satan, produces a louder song than any that is raised to the triumphant Lamb. Rev. 5. 9, 14. & 19. 7.—Ed.

‡ *Ten pieces*, or "drachmas"—each of the value of 7½*d.*—amounting to 6*s.* 3*d.*—an evidence, not of any absolute poverty of the times—for poverty is but comparative, and does not consist in mere want of metallic money, but an evidence of the high value of metallic money, when compared with that of labour and produce.—Ed.

[e] Mat. 18. 11. ch. 19. 10. Ezek 34. 12. 2 Tim. 4. 2.

[f] Ver. 6, 7.

A. M. cir. 4036. A. D. cir. 32.

[g] Mal. 2. 10. Is. 64. 8. Num. 16. 22. Heb. 12. 9.

[h] Eph. 2. 13, 17. Ps. 73. 27. Is. 1. 4. & 57. 19. Rom. 1. 21—32. Tit. 3. 3. 1 Cor. 6. 9, 10. Jer. 2. 13, 17.

i Prov. 5. 11. Hos. 2. 18. Amos 3. 11.

[k] Ps. 4. 6. Tit. 3. 3. Eph. 2. 1—3. 1 Cor. 6. 9, 10.

l Job 15. 16. & 20. 12—16. Is. 55. 2. Ezek. 7. 19. Hos. 12. 1.

m Rev. 3. 17. Ps. 146. 4.

" *No man gave unto him* any thing: to eat. Why, then, did he not eat the husks? (probably the fruit of the *Sycamina Siccigua*, or carob tree.) Why do not the hungry slaves eat the sugar-cane? Simply because they would be severely beaten, as for a crime.—Ed.

[n] Exod. 9. 3. Acts 26. 11.

[o] Hos. 2. 7. Mat. 11. 28. Lam. 3. 40. Jer. 31. 18, 19. ch. 18. 13. Dan. 4. 26. Prov. 5. 21. Ps. 51. 4.

[p] Gen. 32. 10. Jer. 3. 5, 19. ch. 5. 8. 1 Cor. 6. 9, 10. Tit. 3. 3. Eph. 2. 1—3. 12. 1 Tim. 1. 13.

[q] John 6. 28. Acts 2. 37. & 16. 30. Rom. 10. 3. & 9. 31. Ps. 88. 10. Jer. 31. 18, 19.

[r] Ch. 18. 13. Acts 2. 37. Rom. 4. 5. Eph. 2. 12, 13, 17.

[s] Ezek. 16. 6—8. Mic. 7. 18, 19. Is. 49. 15. Hos. 11. 8.

[t] Ver. 18, 19. ch. 18. 13. Jos. 7. 9. Jer. 3. 13. Rom. 7. 8—14. Gen. 32. 10.

[u] Mat. 22. 11. Rom. 13. 14. Rev. 19. 8. Ezek. 16. 10—12. Is. 61. 10. Gal. 3. 27.

[x] Ezek. 36. 27. 2 Cor. 1. 22. Eph. 1. 13, 14. Acts 10. 44—47.

[y] Song 7. 1. Eph. 6. 15.

[z] Prov. 9. 2. Is. 25. 6. & 55. 1, 2. Mat. 22. 4. & xxvi. xxvii. John 6. 51—58. Zeph. 3. 17. Rom. 5. 11.

† "And eating, let us be cheerful."—Ed.

[a] Eph. 2. 1—8, 10, 12, 13, 19—22. & 5. 14. Col. 1. 13. Acts 26. 17, 18. Tit. 3. 3—7. 1 Cor. 6. 9—11. 1 Tim. 1. 13.

‡ *This my son was dead*, to all due sense and remembrance of his father's love—to all proper feeling of his own degradation—and to all dignified regard to the hope of his "high calling."—*He was lost*, to the church, which his fall disgraced—and to the world which he followed, but should have reformed—and to himself, whom he delivered, like Samson, into the hands of his flatterers, betrayers, and enemies.—Ed.

[b] Is. 62. 4, 5. & 61. 7, 10. & 35. 10.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, [g] Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a [h] far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; [i] and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to [k] feed swine.

16 [l] And he would fain have filled his belly with the husks that the swine did eat: and [m] no man gave unto him."

17 And when [n] he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 [o] I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee,

19 [p] And am no more worthy to be called thy son: [q] make me as one of thy hired servants.

20 And he arose, and came to his father. [r] But when he was yet a great way off, [s] his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, [t] I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth [u] the best robe, and put *it* on him; and put a [x] ring on his hand, and [y] shoes on *his* feet:

23 And bring hither the [z] fatted calf, and kill *it;* and let us eat, and be merry:†

24 [a] For this my son was dead,‡ and is alive again; he was lost, and is found. [b] And they began to be merry.

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Reflections upon Chap. XIV.—There is great need of divine instruction how to observe the weekly sabbath, and how to connect works of necessity and mercy with acts of devotion. And at our meals, and every other season, our talk ought to turn upon the important points of religion, and tend to the glory of God. Nor should the presence of enemies, who watch for our halting, deter us from our duty. In their nature and tendency, how base is pride, and how valuable humility, both before God and men! And earthly honours and esteem are contemptible when compared with the honours of humble souls at the last day, and in the eternal state. Luxurious feasting marks men's pride and sensuality, robs the poor, and abuses the bounty of God. But astonishing is the grace of God in preparing a feast, a gospel dispensation, and an eternal happiness, on the flesh and blood of his Son and the fulness of his covenant; and in inviting and beseeching sinners, Gentile sinners, even the chief, to share thereof! And however many Jews or others, on the highest carnal pretences, reject it, multitudes, even of the most unlikely, shall be brought in, till Christ's church on earth, and mansions in heaven, be filled. With great faithfulness and labour ought ministers to teach every man, and warn every man, and call every man, for this effect. For strict is the account they must give of their conduct and success. But redoubled vengeance, and tremendous exclusion from God's mercy, await those who refuse Christ. And if we would be interested in his blessings, he must have the highest preference in our heart above self and everything earthly. And practical religion must begin on such consideration and principles as will dispose us to endure every thing for his sake. Dreadful and eternal shame shall cover those professors who are at last found empty and graceless. How valuable are the doctrines and graces of our Redeemer, when lodged in the heart and practised in the life! and what a preserving, purifying, and savoury blessing they render us to all around! But very pernicious are all errors; and unprofitable and hurtful now, and miserable hereafter, are loose, carnal, corrupt, careless, and erroneous ministers and professors of the true religion. O my soul, consider these things, and take heed that I never draw back unto perdition! And if I think I stand, let me take heed lest I fall.

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Chap. XV.—The scope of all these parables is to represent the exceeding riches of God's grace to sinners, especially the Gentiles. The *lost sheep brought back* represents them as elected and given to Christ, the chief Shepherd, to be saved by him; but stupidly wandering on in deserts of ignorance, idolatry, and other wickedness and misery, but followed after by a laborious and faithful dispensation of the gospel, apprehended by Christ's Spirit, and by his power and grace converted to God, instated in his covenant, and made members of his church. The *lost piece of silver recovered* represents them as dear and precious in God's account, and wholly incapable of doing anything for their own relief; but, by means of shaking providences, the gospel dispensation, and conscience-convincing and heart-renewing influences, converted to Christ. The *prodigal son reformed* represents them as God's honoured creatures apostatizing from him, and perverting their natural powers, and the blessings of providence, to the basest purposes of iniquity, till they had rendered themselves slaves and worshippers of Satan,



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25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard [c] music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering, said to *his* father, [d] Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid,[†] that I might make merry with my friends:

30 But as soon as this thy son[§] was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

A. M. cir. 4036.
A. D. cir. 32.

c Acts 8. 39. Rom. 5. 1, 11. Phil. 4. 4. 1 Thes. 5. 16.

* "Music and choirs"—not of dancers but of singers. Music, instrumental and vocal.—Ed.

d John 8. 34, 41. ch. 18. 15. & 19. 11, 12. Is. 58. 2. & 1. 15. & 29. 13. Rev. 3. 17.

† What ignorance and self-deception! He never transgressed! So says the tongue, so thinks the man, at the very moment his heart is "angry" at his father's love, and, therefore, rebellious against all his authority!—Ed.

‡ What ingratitude! "Thou never gavest me a kid!" Forgetful man! did he not (ver. 12) divide to thee all his living!—Ed.

§ Unkind man! He is "thy father's son!" but is he not "thy brother?"—*Thy feeling!* No! unpenerous accuser of thy erring brother! whatever he has wasted was his own, freely, but legally, conveyed to him by his father (ver. 12).—*Note.* How great the need of watchfulness! The world has its snares—but, alas! so has the closet. The one leads to forgetfulness of God, the other betrays to an overestimate of self, and an undervaluing of others. The Lord guard his sons from turning either to the right or left to do evil!—Ed.

## CHAPTER XVI.

(1) *A parable of an unjust steward:* 1—13. (2) *A reproof of hypocrisy and covetousness:* 14—18. (3) *The rich man and Lazarus:* 19—31.

AND he said also unto his disciples, [a] There was a certain rich man which had a steward; and the same was accused unto him that he [b] had wasted his goods.

2 And he called him, and said unto him, [c] How is it that I hear this of thee? [d] give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: [e] I cannot dig; to beg I am ashamed.

4 [f] I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

A. M. cir. 4036.
A. D. cir. 32.

a Ps. 24. 1. & 50. 10, 11. & 115. 16. Is. 66. 1.

b Deut. 32. 14, 15. Ezek. 16. 15—21. Hos. 2. 5, 9. ch. 15. 13, 30. Jam. 4. 2.

c Gen. 3. 11. & 4. 10. & 18. 20. Is. 1. 2.

d Eccl. 11. 9. & 12. 14. Mat. 12. 36. Rom. 14. 12. 2 Cor. 5. 10. 1 Pet. 4. 5. Rev. 20. 12.

e That is, unless the account be found satisfactory, and the accusation false.—Ed.

f Jer. 4. 22. Jam. 3. 15. Is. 29. 15.

A. M. cir. 4036.
A. D. cir. 32.

a *Measures* called "baths" in the Old Testament (1 Kin. 7. 26). According to Godwin, the bath held four gallons and a half. Some think nine gallons and three quarts.—Ed.

† Hence it would appear that, at least, one evidence of an account was, not as in modern times, the name of the debtor attached to the bill, but the account itself being in his current handwriting. And if this bill, as some suppose, was a lease for a term of years, securing payment in produce, and of which the superior held a copy in the tenant's handwriting, and the tenant a copy in the steward's, then the obligation of the tenant to the steward must have been increased, because the iniquitous benefit was to continue for years.—Ed.

‡ *Measures*, or cors, the same as the homer (Ezek. 45. 14). Godwin calculates this measure at five bushels and five gallons; others, at fourteen bushels and two quarts.—Ed.

§ *Make to yourselves friends.*—How? By repenting of your sins, whether in covetousness, getting, loving, holding, or expending (see ver. 13, 14)—whereby there will be "joy in heaven, in presence of the angels of God" (ch. 15. 7, 10), by whom, "when ye fail, ye shall be received into everlasting habitations."—(see ver. 32).—Ed.

‖ *Mammon of unrighteousness.*—The "unrighteous mammon" (ver. 11) being opposed to "true riches," and to "everlasting habitations" (ver. 9), the conclusion seems probable, that it should be translated "mammon of deceitfulness," or "deceitful riches," (see Mat. 13. 22) either because they are often deceitfully acquired, deceitfully expended, or that they deceitfully "make to themselves wings and flee away."—Ed.

¶ *Another man's.*—Rather, "another's"—that is, what is really God's, and yours only in trust for him.—*Which is your own.*—" Which may become (by gift and inheritance) your own." 1 Cor. 2. 12. Eph. 1. 11.—Ed.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures[*] of oil. And he said unto him, Take thy bill, and sit down quickly,[†] and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures[‡] of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends[§] of the mammon of unrighteousness;[‖] that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's,[¶] who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

wicked and miserable to the last degree; but at last, by strokes of affliction and convictions of conscience, encouraged by gospel invitations, made to apply to God for his free and full salvation:—graciously drawn and received by him, clothed with the imputed righteousness of Christ, endowed with his Spirit and grace, as a pledge of their eternal inheritance; qualified by gospel promises and influences to walk in God's ways; and feasted on the flesh, blood, and fulness of Christ, and made glad with the light of his countenance. The *joy* attending the recovery of the lost sheep, piece of silver, or prodigal son, imports that God is more glorified in the redemption of men than in the preservation of angels who never sinned;—in the conversion of the Gentiles than in the preservation of the Jewish church;—in the conversion of notorious sinners than of such as have been always civilized;—and in the conversion of all ranks and degrees of sinners than in the pretended religion of self-righteous persons; and that he and his angels more rejoice therein. The *elder son* denotes the Jews, particularly the scribes and Pharisees, who took such offence at God's calling the Gentiles into his gospel church, and honouring them above themselves, who had long been his peculiar people, that they obstinately refused to embrace the gospel, and unite with them in one church. He may also represent all self-righteous professors, and even peevish believers, who take offence at God's vouchsafing his singular favours to persons converted from notorious wickedness.

Reflections upon Chap. XV.—Great is the grace and condescension of Jesus Christ to the very chief of sinners, and base the heart that rages against his love. Alas, how bent are sinners to wander from God, and expose themselves to danger and ruin! Unable to recover themselves, they are plunged in, and covered with, wretchedness and guilt. Yet, madly prodigal, and haters of God's presence and government, they are puffed up with a self-conceit of their excellency and merit, and imagining all that they have their own, covetous of a present portion, and regardless of everything eternal, they apostatize more and more from God, and become slaves to their lusts, abusing every gift of God to their service. Yea, though destitute of everything holy, honourable, or gladdening, they are quickly involved in disappointment, perplexity, and wretchedness, and exposed to everlasting destruction: yet still obstinately will they pursue every folly, however base or ruinous, rather than return to a gracious God!—Infinite is the love of God in seeking the lost and unconverted prodigals! Quicksighted is his mercy to espy our necessities and mark our cares and desires, and alert in hastening to our relief. Active and generous is he in drawing us to himself, embracing the polluted, pardoning our iniquity, accepting us in the Beloved, giving us his Spirit, renewing our nature, shedding abroad his love in our hearts, and supplying all our wants with his benefits.—What a change his grace makes! The most thoughtless consider their ways, and become wise unto salvation; the proud become humble; the lost are recovered to everything useful and glorious; and the dead in trespasses and sins are made alive to God and his service! What ground of inexpressible joy is this to saints, to ministers, to angels, to God himself! But detestable is it, from a principle of malice and self-conceit, to take offence at the freedom, extent, and sovereignty of his grace; or to murmur at the happiness of sinners by means of it. Marvellous is it that God should court such froward transgressors with overtures of mercy! But wo, wo, wo, to their souls if they obstinately reject them!

Chap. XVI.—In the parable of the *steward*, we are taught that God will call us to an account for our use of every temporal enjoyment; and that, by a Christian foresight of this, we ought so to improve our uncertain riches in acts of piety and charity, as that, when we die, God and his angels may conduct us, as faithful stewards, to everlasting mansions of happiness; and the saints, whom we had relieved, may honourably welcome us thither, as an answer to their prayers for us:—and that, if we be not faithful in using the perishing enjoyments of this



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16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle[a] of the law to fail.

18 Whosoever putteth away his wife,[†] and marrieth another, committeth adultery; and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ [§]There was a certain rich man,[‡] which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs[§] which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom:[‖] the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, [b]have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.[*]

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren;[†] that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

A. M. cir. 4035.
A. D. cir. 32.

[a] See note on Mat. 5. 18.—Ed.

[†] See note on Mat. 19. 3, 9.—Ed.

[‡] Jud. 8. 24, 26.—Esth. 8. 15. Ps. 45. 13, 14. Prov. 31. 21, 22. Isa. 3. 23. Ezek. 16. 10, 13. Amos 6. 4.

[§] This appears to be a description of Lazarus, and not a parable; otherwise, why is the very name of the beggar, "Lazarus," introduced, ver. 20? Likewise, why is "the help of dogs"?—Ed.

[‖] What can the rich man gain or demand that is not objectionable?—In asking to receive the beggar (Lazarus, "the help of God") as the better; and had not this forced death (Matt. 25. 27) been for such a patient, it requires not medical aid, but humanity, to discover. The rich man was therefore, (1) in error, even though he granted the premises, for he could have ordered better; and rich and glorious dwelt where eternal torments, humanly speaking, to the recovery of the miserable sufferer.—Ed.

[‖] *Abraham's bosom*, being interpreted as a figure for heaven, is supposed to establish the parabolic character of the narrative. But, without having recourse to the Hebrew method of naming places, it is well best to remark that until we know more of heaven, it behoves us to use much caution as to what we pronounce figurative, and what literal, in its constitution. That, however, there is a spiritual kindred and genealogy in heaven, different from natural kindred and genealogy on earth, appears unquestionable, (see 1 Cor. 6. 15. 1 Tim. 5. 19) and that this may present a specimen of it, it is neither wise to deny nor affirm. The Lord knoweth; and we are to think things belong to the Lord.—Ed.

[b] Jam. 2. 13. ch. 19. 42—44. Rev. 22. 11. Jer. 2. 22.

[*] Thus is the only example in Scripture of prayer to a dead saint. Let those, therefore, who teach the doctrine of prayer to the saints consider this, and be ashamed of their miserable, hopeless, and forbidden refuge.—Ed.

[†] The anxiety of this man is but for the salvation of his brethren; but as he had imitated and educated them in his own luxury and debauchery, he dreads the increase of misery their condemnation and reproaches may bring on him through eternity.—Ed.

A. M. cir. 4035.
A. D. cir. 32.

1 John 12. 10, 11.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, [‡]neither will they be persuaded though one rose from the dead.

## CHAPTER XVII.

(1) *Offences to be avoided:* 1, 2. (2) *Forgiveness inculcated:* 3—5. (3) *The power of faith, and duty of obedience:* 6—10. (4) *Ten lepers healed:* 11—21. (5) *Of the kingdom of God, and coming of the Son of man:* 22—37.

A. M. cir. 4035.
A. D. cir. 32.

THEN said he unto the disciples, [a]It is impossible[*] but that offences will come: but wo *unto him* through whom they come!

2 [b]It were better for him that a millstone[†] were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ [c]Take heed to yourselves: If thy brother trespass[‡] against thee, rebuke him; and if he repent, forgive him.

4 [d]And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent: thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, [e]Increase[§] our faith.

6 [f]And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree,[‖] Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant[*] ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, [g]and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say,

[a] Mat. 18. 6—9. & 5. 29, 30. & 26. 24. 1 Cor. 11. 19. 1 John 2. 19. 2 Thes. 2. 11, 12. Matt. 9. 4.—Ed.

[*] *It is impossible*, taking into account the sinful propensities of man, and the manifold temptations of the world, the flesh, and the devil.—Ed.

[b] Mat. 18. 6. & 23. 41—43. & 25. 24. Mark 9. 42. 2 Thes. 1. 6—9.

[†] See note on Mat. 18. 6.—Ed.

[c] Mat. 18. 10, 15—17. Lev. 19. 17. Prov. 9. 8, 9. & 17. 10. & 27. 5. Jam. 5. 19.

[‡] See note on Mat. 18. 17.—Ed.

[d] Mat. 18. 21, 22. 1 Cor. 13. 4, 5, 7. Eph. 4. 31, 32. Col. 3. 12, 13. Rom. 12. 19, 20.

[e] Mark 9. 24.

[§] *Note*, 1. The petition for increase of faith, plainly intimates the belief of the apostles, that our Lord possessed power over the spirits as well as over the bodies of men. 2. Our Lord's reply proceeds upon the principle, that it is our duty more to use what measure of faith we have, than to desire or pray for any increase. 3. That the least amount of living faith is, from its nature, an increasing faith, and is, at all times, equal to whatever work the believer has to do, or whatever trial he has to endure.—Ed.

[f] Mat. 17. 20. & 21. 21 & 13. 31. Mark 9. 23. & 11. 23. 1 Cor. 13. 2.

[‖] The "sycamine-tree" is, according to Shaw, very tenacious of the ground, in consequence of the largeness of its roots. The tree itself has a leaf like the mulberry, and fruit like the fig.—Ed.

[*] *A servant.*—Literally, a "bond-servant," or slave—the exact emblem of a believer, who is not his own, but "bought with a price," and, therefore, bound to "glorify God in his body and spirit, which are God's."—Ed.

[g] Ch. 12. 37.

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world, which God has merely committed to us as a trust, to be used for his glory and the good of others, we can have no proper evidence of our possessing the more excellent and substantial riches of true grace, which God gives men for their own, never to be taken from them.

In the parable of the *rich man and Lazarus* Christ teaches us that, let true saints be as poor and contemned as they may in this world, they shall have an honourable entrance into, and station in, heaven with him; and that rich men, who wallow in sensual pleasures here, shall, in the other world, fall into the most aggravated miseries; and that, however damned men may wish to prevent their partners in guilt coming thither to torment them, no means of conversion but the scripture shall ever be allowed them.—Perhaps, too, he represented to these Pharisees that, however much they now contemned him in his poor and debased estate, he should quickly be exalted to glory; and they who now rioted in wealth and honour be thrust down into hell, and the generality of their nation be reduced, for many ages, to the most deplorable and unpitied wretchedness on earth, in which they should earnestly wish for the now contemned appearances of the Messiah, but they should be utterly denied them.

REFLECTIONS UPON CHAP. XVI.—Whatever things we enjoy in this world are but a trust committed to us by God to do good with. We cannot long hold them: but quickly, in an hour we think not, our reckoning for them must come. O that we may then be found faithful! It is self-contradicting and absurd to pursue earthly riches with more earnestness and industry than eternal treasures; and dangerous to neglect a single opportunity or advantage in favour of everlasting happiness. It is necessary to watch against all unfaithfulness and injustice in worldly enjoyments, which so many make instruments of unrighteousness. Lesser sins lead to greater; and pride and laziness often plunge men into the vilest dishonesty. The abuse of less important trusts provokes God to withhold what is more excellent. And as none can serve both God and the world, it is wise to prefer God in due time. But proud covetous hypocrites, enslaved by their own lusts, hate and scoff at instruction.—What is most esteemed and desired by men, is generally abominable before God. His gospel dispensation does not make void, but establish the law. And blessed be God that both Jews and Gentiles have with earnestness crowded into the New Testament church. Happy are the poorest of its true members: their adversities will quickly issue in everlasting honour, and unutterable delight. God lightly values the wealth and honour of this world, which he frequently bestows upon the vilest miscreants, to ripen them for redoubled damnation. Awful thought! to have only uncertain and unsatisfying enjoyments, which shall quickly issue in insupportable and everlasting torments! Inexpressibly different, and irreversibly fixed, is the future state of both saints and sinners. How delightful is it for the one to review his conversion to, and walking with, Christ; and how dreadful for the other to remember in what an absurd manner he lost his soul for the sake of sensual or carnal trifles! And terrible companions will they make in hell, who had been partners in sin upon earth. With great diligence should we now earnestly search, believe, and practise God's word; for, if it be neglected, no other means of salvation will ever be afforded us.



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We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he [h] passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood [i] afar off: [*]

13 And they lifted up *their* voices, and said, [k] Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, [l] they were cleansed.[†]

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And [m] fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering, said, Were there not ten cleansed? [n] but where *are* the nine?

18 [o] There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, [p] Arise, go thy way; thy faith hath made thee whole.[‡]

20 ¶ And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not [q] with observation.

21 Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is [r] within you.[§]

22 ¶ And he said unto the disciples, [s] The days will come, when ye shall desire to see one of the days of the Son of man,[‖] and ye shall not see *it*.

23 And they shall say to you, See here! or, See there! go not after *them*, nor follow *them*.

24 [t] For as the lightning,[*] that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But [u] first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man:

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

A. M. cir. 4030.
A. D. cir. 34.

h John 4. 4. ch. 9. 51.

i Lev. 13. 45, 46. Num. 5. 2, 3. 2 Kin. 7. 3. & 15. 27. 2 Chr. 26. 20, 21. ch. 18. 13.

* *Lepers, which stood afar off*, in evidence of their regard to the law of God, which separated them from society. Lev. 13. 2. & 14. 2.—Ed.

k Mat. 15. 22. & 9. 2. & 20. 30, 31. Mark 9. 22. ch. 18. 38, 39. 1 Pa. 19. 11. & 34. 9. & 107. 20. Mat. 8. 3. & 11. 5.

† *As they went, they were cleansed*—because they went in obedience to the word of Jesus.—Ed.

l Gen. 32. 10. Ps. 116. 12. & 75. 1, 2. & 115. 1, 2.

m 2 Chr. 32. 25. Ps. 106. 13. Rom. 1. 21. Mat. 7. 14.

n Mat. 8. 10—12. & 15. 28. & 21. 41, 43. & 28. 19. John 4. 22. Is. 11. 10. Gen. 49. 10.

o Mat. 9. 22. Mark 5. 34. & 10. 52. ch. 7. 50. & 8. 48. & 18. 42. Eph. 2. 8.

‡ *Thy faith hath made thee whole.* Had not faith then made the nine whole? It appears questionable whether the nine really believed, or whether they superstitiously sought a cure;—yet the Lord cleansed them all—even as he fed all Israel in the wilderness, though few of them regarded the work of his hands. What advantage, then, had the tenth that the nine had not? All were healed in body—he, through faith, was healed in body and spirit.—Ed.

p Or, *with outward show*. Zec. 4. 6. Dan. 2. 44. John 18. 36. Rom. 14. 17. & 12. 2.

r Or, *among*. John 1. 26.

§ *Within you.*—Rather, "among you;" for if it were within them, as a principle and power, it would be "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14. 17), which things they certainly did not possess. But these divine principles were sown "among" them, even in the hearts of the humble poor, who "received the kingdom of God as little children."—Ed.

s Mat. 9. 15. John 7. 33, 34. & 8. 21. & 12. 35.

‖ *One of the days of the Son of man*—Days of such quiet, peace, and opportunity, as ye now enjoy, of instructing the ignorant in the knowledge of Jesus; days of his power to cast out devils, and do other wonderful works, such as ye have so often witnessed; and, finally, days of his power, to destroy all the works of the devil, all which things (being sorely afflicted in the world) ye shall earnestly desire for your own and the world's deliverance, but shall not see. By which delay he will try your faith and that of his whole church, till the "set time" shall come, when he "will take to himself his mighty power and reign."—Ed.

t Mat. 24. 27. Is. 30. 18, 14. & 24. 1—6.

* See note on Mat. 24. 17.—Ed.

u Mat. 16. 21. & 17. 22, 23. & 20. 18, 19.

A. M. cir. 4036.
A. D. cir. 32.

x Gen. 13. 13. & 18. 20. & 19. 4—14. Ezek. 16. 49, 50. Is. 22. 12, 13. Phil. 3. 21. Jam. 4. 3, 4. & 5. 5.

* See note on Mat. 24. 17.—Ed.

† She was killed by the sulphureous vapour, and lost by a single look backward.—*Note.* If those who are commanded to flee, and who are, moreover, angel-led, be so endangered, what is the danger of those "who have put their hand to the plough," if they should "look back?"—Ed.

‡ See note on Mat. 10. 39.—Ed.

y Mat. 24. 40, 41.

§ *One bed.*—Rather, "upon one couch," at supper, in the night, thinking only of their hunger, their food, and their satisfaction, and never dreaming of the judgment just ready to burst upon them.—Ed.

‖ See note on Mat. 24. 41.—Ed.

* This verse is wanting in many Greek copies.

† *Body.*—Not necessarily dead, but merely fallen, either in a state of exhaustion or death.—Ed.

‡ *Eagles*—generally taken to represent the Roman armies, whose standards were eagles. But the origin of the emblem seems rather to be Ezek. 17. 3, 7, where Babylon and Egypt are both represented as eagles, into whose nests came the Roman empire, and whose armorial bearing and device, as it were, they possess together with their persecuting and enslaving spirit.—Ed.

28 [x] Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top,[*] and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.[†]

33 Whosoever shall seek to save[‡] his life shall lose it; and whosoever shall lose his life shall preserve it.

34 [y] I tell you, in that night there shall be two *men* in one bed;[§] the one shall be taken, and the other shall be left.

35 Two *women*[‖] shall be grinding together; the one shall be taken, and the other left.

36 [*] Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body[†] *is*, thither will the eagles[‡] be gathered together.

## CHAPTER XVIII.

(1) *An importunate widow:* 1—8. (2) *Of the Pharisees and publicans:* 9—14. (3) *Children brought to Jesus:* 15—17. (4) *A ruler's question about eternal life, with our Lord's answer:* 18—30. (5) *Jesus foretells his death:* 31—34. (6) *Restores a blind man to sight:* 35—43.

A. M. cir. 4037.
A. D. cir. 33.

AND he spake a parable unto them *to this end*, that men ought always *to* pray,[*] and not to faint;

2 Saying, There was in a city a judge, [a] which feared not God, neither regarded man:

3 And there was a [b] widow in that city; and she came unto him, saying, Avenge me[†] of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God,[‡] nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, [c] Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?[§]

8 I tell you that [d] he will avenge them speedily.

* *That men ought always to pray.*—That is, perseveringly, and in opposition to doubt about the use, or final success, of prayer, or intermission, arising from disrelish, weariness, or despondency.—Ed.

a 1 Sam. 2. 12. Job 21. 14, 15. Mic. 3. 1—3.

b Ps. 82. 3, 4. Deut. 27. 19. Is. 1. 17, 23.

† *Avenge me.*—"Do me justice on my adversary."—Ed.

‡ *Though I fear not God.*—Because he denied his existence, his moral government, or his retributive justice.—Ed.

c Mat. 7. 11. ch. 11. 13. & 16. 8.

§ *Though he bear long with them.*—That is, though he bear long with their cries, tears, and anxieties, before answering their petitions, and with the cruelties, oppressions, and persecutions of their enemies, before he inflicts his judgments. It was thus he bore long both with Egypt and Israel, before he punished the one, and heard and delivered the other.—Ed.

d 2 Pet. 3. 8, 9. Ps. 46. 5. Heb. 10. 37. Rev. 16. 5.

CHAP. XVII.—Ver. 20, 21. The kingdom of the Messiah will not be erected by temporal authority or force, nor make any pompous appearance in temporal riches or grandeur. Nor will he confine his throne and court to any particular place or nation; but his kingdom, being spiritual in its nature, power, and tendency, suited to the benefit of the soul, and for another world, works inwardly in men's hearts and consciences; and is already begun in the preaching of the gospel, and conversion of some among you.

REFLECTIONS UPON CHAP. XVII.—Alas, that so many offences and injuries should be found among professed Christians! Many are grieved, stumbled, and eternally ruined, by means of them. And tremendous woes must fall on their heads whose corrupt principles or practices occasion such things. How prone are most to offend God, and cause their neighbour to stumble out of his way! Yet most offenders are very averse to repent, and, if offended, to forgive injuries. Yea, it is impossible to perform self-denying duties without strong faith; and great is the need that Jesus should be daily increasing it. With great humility ought we to perform every commanded duty, and with great gratitude to receive distinguished mercies. And yet often both are wanting where they might have been most, and found where they could have been least expected. How many amuse themselves about the circumstances of Jesus' kingdom, instead of earnestly receiving him into their heart, that he may subdue their lusts, and govern their spirits! But the erection of his spiritual kingdom in the world is generally attended with some fearful judgments on its opposers. Self-indulgence in sensual gratifications is a common forerunner of fearful and sudden destruction. And none are more certainly exposed than hardened apostates, who refuse to take



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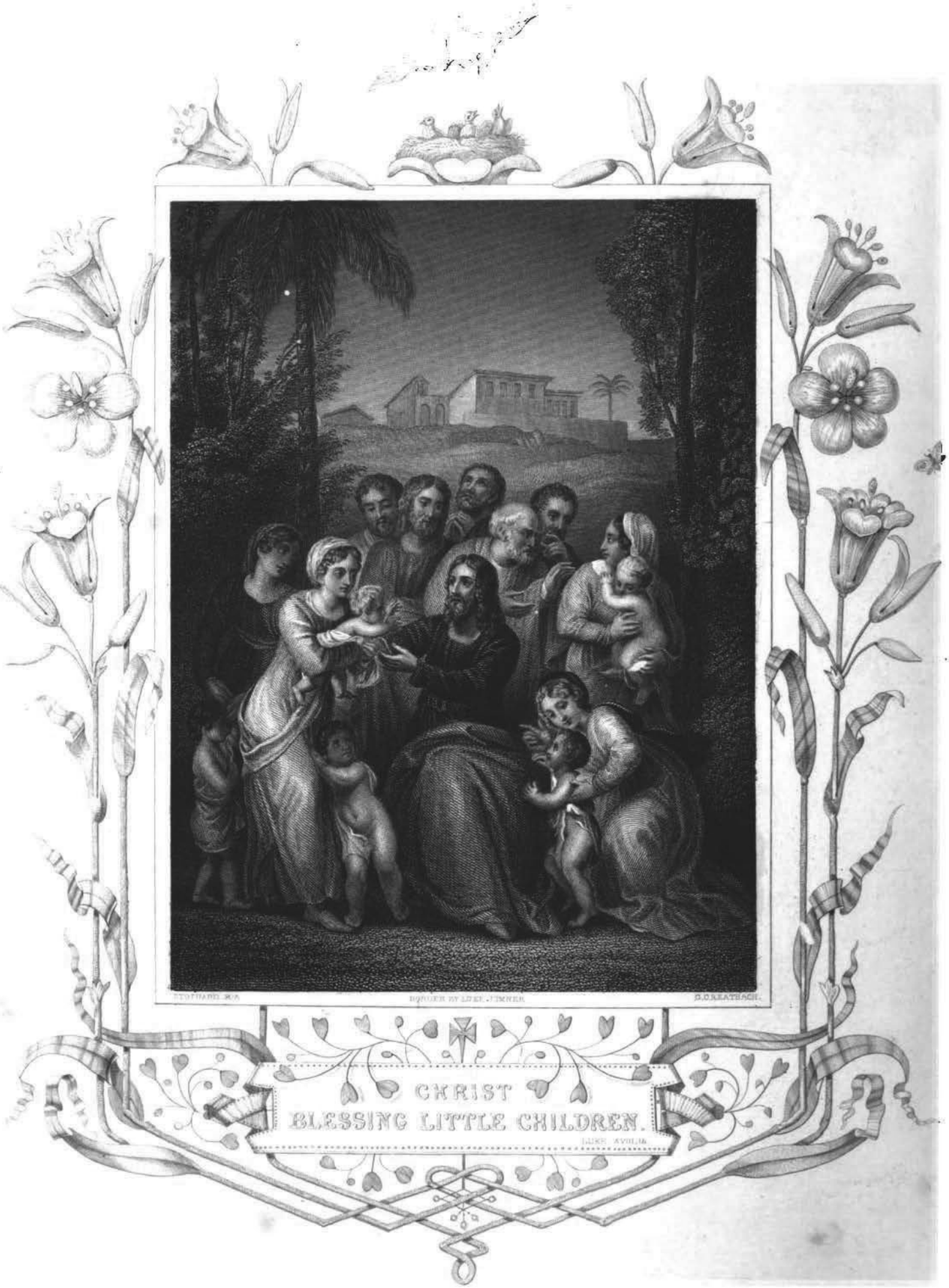


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Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

9 ¶ And he spake this parable unto certain which [e]trusted in themselves [f]that they were righteous, and despised others:

10 Two men went up into the temple to pray; [f]the one a Pharisee; and the other a publican.

11 The Pharisee stood[g] and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast[h] twice in the week, I give tithes of all that I possess.

13 [e]And the publican, [f]standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful[i] to me a sinner.

14 I tell you, this man went down to his house [k]justified[l] *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 ¶ And they brought unto him also infants,[§] that he would touch them: but when *his* disciples saw *it*, [t]they rebuked them.

16 [k]But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such [t]is the kingdom of God.

17 [t]Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 ¶ [m]And a certain ruler asked him, saying, Good Master,[t] what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? [n]none *is* good save one, *that is*, God.

20 [o]Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, [p]All these have I kept from my youth up.

22 Now, when Jesus heard these things, he said unto him, [q]Yet lackest thou one thing: sell[e] all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

23 And when he heard this, he [r]was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

A. M. cir. 4037.
A. D. cir. 33.

[a] *Shall he find faith on the earth?*—When he cometh to avenge his elect "speedily," will he find faith in "the land of Israel" (as the word translated "earth," in such circumstances, generally signifies).—A question fully illustrated by the fact, that comparatively few of the Jews believed, even when our Lord had risen from the dead, and these few "were scattered abroad" by the persecutions of Herod and the Pharisees (Acts 7. 58 & 8. 1 & 12. 1, 2), so that when the Lord came to "avenge his elect," whose voice and whose blood cried to him day and night, there were but few believers in the land of Judea, and his apostles had been directed by the Spirit and providence of God to "turn to the Gentiles."—Ed.

[b] Ch. 10. 25, & 16. 15. Phil. 3.—6. Rom. 9. 31, 32. & 10. 2, 3. 1 Ti. 6. 5.

[c] Or, *as being righteous.*

[d] Mat. 21. 31, 32. ch. 7. 29. 1 Jo. 3. 7.

[e] See note on Mat. 5. 7.—Ed.

[f] "Standing by himself, prayed."—*Campbell.*

[g] The Jews fasted on the second and fifth days of the week, answering to Monday and Thursday.—Ed.

[h] Or, *But.*

[i] Ezra 9. 5, 6. 15. Jer. 31. 18, 19. & 3. 13. 50. Ezek. 16. 63. ch. 36. 26. Acts 2. 37. 1 Tim. 1. 15. Ps. 40. 12. Job 40. 4. Rom. 7. 24.

[k] *Lord be merciful!*—Rather, "be propitious to me through sacrifice"—accept an atonement for my sin.—Ed.

[l] Rom. 3. 30. Gal. 2. 16.

[m] *Justified.*—Because he had humbled himself in repentance, having his faith fixed, first, upon the ceremonial sacrifices, and through them upon Messiah, whose body and death they were appointed to typify.—Ed.

[§] *Infants.*—Little children in the strictest sense of the word—whence is drawn the conclusion, most comforting to Christian parents, that their infants, in life or in death, form a part of Christ's kingdom.—Ed.

[t] Mat. 15. 23. & 16. 22. & 20. 31.

[k] Heb. 2. 17. Is. 65. 1, 2. Ps. 31. 11. & 45. 10, 11. Prov. 6. 17. & 4. 1. & 23. 26.

[l] Mat. 18. 3, 4. John 3. 3, 5. 1 Pet. 2. 1, 2. 2 Cor. 5. 17. Gal. 6. 15. Ps. 131. 2. 1 Cor. 14. 20.

[m] Mat. 19. 16—29. Mark 10. 17—30. ch. 10. 25—28. John 6. 28. Acts 2. 37. Rom. 2. 21, 22. & 10. 2, 3.

[n] See note on Mat. 19. 17.—Ed.

[o] 1 Sam. 2. 2. Ex. 34. 6, 7. Ps. 119. 68. Jam. 1. 17.

[o] Ch. 10. 25—28. Ex. 20. 12—17. Rom. 13. 9. Gal. 4. 21. & 3. 10, 12. & 5. 14. 1 Jon. 2. 6. Col. 3. 20. Deut. 5. 16—21.

[p] Ver. 11, 12. Gal. 1. 14. Phil. 3. 6. Rom. 10. 2, 3.

[q] Ch. 12. 33. & 16. 9. 1 Tim. 6. 18, 19. Mat. 6. 19, 20. Acts 4. 34.

[e] See note on Mat. 19. 21.—Ed.

[r] Ch. 5. 7, 14. & 21. 34. Judg. 18. 23, 24. Ps. 17. 14. Phil. 3. 19. 1 Cor. 7. 10.

A. M. cir. 4037.
A. D. cir. 33.

[s] "To him gave all the prophets witness." Take as a specimen. 1. The rage of the heathen and of the Jewish rulers against him. (Ps. 2. 1, 2.) 2. His condemnation and crucifixion (Ps. 22. 16. Mic. 5. 1. Is. 53. 5.) 3. His death (Ps. 22. 15. Is. 53. 12.) 4. His resurrection (Ps. 16. 10. Hos. 6. 2.) 5. His ascension, Ps. 16. 11. & 68. 18.—Ed.

[t] Having formed the opinion that Messiah must be a temporal conqueror, and Jesus a temporal kingdom, they could not reconcile with this opinion the revelation of his death. The prophetic truths that our Lord uttered concerning his sufferings and death, were, therefore, as little "understood" as if he had spoken in an unknown tongue.—Ed.

[t] Luke and Mark mention but one blind man; Matthew (ch. 20) describes two. This variety, however, presents no contradiction. Matthew records the fact of two blind men having been cured. Luke, writing at a time when, it is most probable, only one of them survived, mentions but that one; and Mark (ch. 46,) mentions one by name as authentic and living evidence of the miracle he narrates. The apparent contradiction lies in the assertion of Matthew (ch. 29,) that the miracle took place "as they (Jesus and his disciples) departed from Jericho," and of Mark (ch. 46), that it occurred "as he (Jesus) went out of Jericho," while Luke assigns it to the time "when he (Jesus) was come nigh unto Jericho." The attempt to reconcile these contradictions by changing the translation "when he was come nigh," to "when he was nigh," seems utterly unsupported by any sufficient authority. The reconciliation must, therefore, be sought for from another source, and that source is opened in a modern example. London, as a general geographical name, includes Westminster, Southwark, &c., &c., &c. One historian, accordingly, in speaking of a public occurrence, affirms it took place "as some one departed from London," though, in another geographical sense, he really departed from Westminster. Another relating the same event affirms it occurred as the party described "was come nigh to London," meaning thereby, not London inclusive of Westminster, &c., &c., but London as specially commencing at Temple-bar. Now, is there any contradiction here? None whatever. Why then are the scriptures condemned, where a secular historian is acquitted!! Besides, Jericho consisted of an old and a new town, as Josephus records. Our Lord, therefore, may have performed his miracle as he "departed" from Jericho, the one town, and as he "was come nigh" to Jericho, the other.—Ed.

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 ¶ Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.[s]

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none[t] of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that, as he was come nigh unto Jericho,[t] a certain blind man sat by the way-side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

warning from the calamities of others before them. But if men will not heartily part with the world as their portion, they must perish with it.—In great wisdom and mercy the spread of God's vengeance among the obstinate Jews was made a mean of spreading the gospel among, and of saving, the Gentiles. Fearfully he resents the injuries done to his faithful servants, and pities and rewards them that suffer for his sake. Yea, marvellously he distinguishes them in his protections here and his eternal glories hereafter.

REFLECTIONS UPON CHAP. XVIII.—The fervent and importunate prayer of faith is always effectual at last. A gracious answer cannot be delayed beyond the best time. And all the injuries done to the saints shall be fearfully resented, though God often patiently delays his vengeance till religion be almost utterly extirpated. What a mixture is in our worshipping assemblies on earth! Different tempers, manners, and ends, have different effects on the very same duty. Pride, formality, and hypocrisy indulged, render men's persons and worship detestable to God.



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## CHAPTER XIX.

(1) *Zaccheus, the chief publican:* 1—10. (2) *A parable of ten servants and ten pounds:* 11—27. (3) *Jesus rides into Jerusalem and weeps over it:* 28—44. (4) *He drives the buyers and sellers out of the temple, and continues daily to teach in it, while the chief priests seek to destroy him:* 45—48.

A. M. cir. 4037.
A. D. cir. 33.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was;* and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.†

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.‡

10 For the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable,§ because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom,‖ and to return.

13 And he called his ten servants, and delivered them ten *pounds, and said unto them, Occupy till I come.

14 But [a]his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, [b]thy pound hath gained ten pounds.

17 And he said unto him, Well, [c]thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, [d]thy pound hath gained five pounds.

19 And he said likewise to him, [e]Be thou also over five cities.

20 And another came, saying, [f]Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I [g]feared thee, [h]because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, [i]Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest* that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming† I might have required mine own with usury?

24 And he said unto them that stood by, [k]Take from him the pound, and give *it* to him that hath ten pounds:

25 (And they said unto him, Lord; [l]he hath ten pounds:)‡

26 For I say unto you, [m]That unto every one which hath shall be given; [n]and from him that hath not, even that he hath shall be taken away from him.

27 [o]But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, [p]he went before, ascending up to Jerusalem.

29 [q]And it came to pass, when he was come nigh to Bethphage§ and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because [r]the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

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* *And he sought to see Jesus who he was.*—Rather, "what kind of person he was." It is a fact that we scarce can hear or think of any remarkable person, without forming in our minds an imaginary likeness of him, or desiring to know his bodily appearance. On this point the Scriptures afford not the least shadow of information. Of stature, of complexion, of expression, of voice, of manner, they breathe not a word, either for the painter or historian. His moral portrait they draw at full length, but of his bodily appearance believers shall know nothing till "they see him as he is," and themselves be "fashioned into the image of his glorious body." Yet as the desire of Zaccheus to see "what kind of person Jesus was" on earth, brought salvation to his house, so the desire to "see him as he is" in heaven, still continues to bring salvation to the souls of believers and their children. Phil. 3. 21. 1 John 3. 2.—Ed.

† This was the utmost the Jewish law required, even in cases of fraudulent concealment and conviction, unless where an ox had been killed or sold, in which case five times the value was to be paid, on account of the labour being lost to the owner. Exod. 22. 1.—Ed.

‡ *He also is a son of Abraham.*—These words seem to be intended as a reply to those who murmured against our Lord, because he chose to be the guest of a man reputed a sinner. For, admitting that Zaccheus was a sinner, he had the more evident need of salvation; and as a son of Abraham, either by natural descent or the spirit of adoption, he had the same covenant claims with the murmurers themselves.—Ed.

§ This parable is very similar to that of the talents (Mat. 25. 14—30); but will be found to differ from it in several important particulars.—Ed.

‖ The parable is probably an allusion to the well-known history of Herod, or his son Archelaus. Herod went to Rome to obtain the investiture of the kingdom of Judea from Anthony. Having succeeded, he afterwards took a voyage to Rhodes to obtain a confirmation from Cesar. Archelaus, his son and successor, made a similar journey, with the same object, and, to a certain extent, with similar success.—Ed.

* A *mina* contains 50 shekels, or 5*l.* 14*s.*

a John 1. 11. 1 Sam. 8. 7. Mat. 22. 5, 6. The Jews obstinately refused the offers of his grace.

b 1 Cor. 15. 10. Col. 1. 28, 29. 2 Tim. 4. 7, 8. Rom. 12. 3, 6—8. 1 Thes. 2. 19, 20. Prov. 16. 31. & 17. 20. Jam. 2. 18.

c 1 Cor. 4. 5. Rom. 2. 29. Mat. 25. 21. & 24. 47. Ps. 49. 14. Rev. 2. 26, 27. ch. 16. 10. & 22. 34. 2 Tim. 2. 12. Gen. 39. 4.

d 2 Cor. 8. 12. Rom. 12. 3, 6—8. 1 Pet. 4. 10, 11. 2 Tim. 4. 2. & 2. 15. 1 Cor. 4. 2. 1 Tim. 4. 16.

e Ver. 17.

f Mat. 7. 21. ch. 6. 46. 2 Tim. 2. 5. Tit. 1. 16.

g Mat. 25. 25. Rev. 21. 8. 1 John 4. 18. Ps. 53. 5.

h Ps. 50. 21. Is. 5. 19. Jer. 17. 15. Ezek. 18. 25, 29.

i Job 15. 5, 6. 2 Sam. 1. 5—16. Mat. 12. 37. & 25. 26, 27. Tit. 3. 11.

* *Thou knewest*, &c.—that is, according to thine own statement. "thou knewest I was an austere man, &c.; or, taking the sentence as a question, "didst thou know," &c. Mat. 25. 26.—Ed.

† The object of the parable was to correct the fond imagination of the immediate restoration of the kingdom of David in Jerusalem (see ver. 11.); wherefore our Lord represents its restoration by a candidate for a kingdom, not taking immediate possession, but going into a "far country," and followed by the opposition of his citizens; then finally returning after a successful solicitation, and adjudging—not to servants sustained and stimulated by his presence, but to servants tried and confirmed during his absence—their several rewards, according to their works. Mat. 16. 27.—Ed.

k Mat. 25. 28. & 13. 12. Ezek. 46. 17. 1 Sam. 16. 14. Zec. 11. 17. ch. 8. 18.

l Ver. 16.

‡ *Lord, he hath ten pounds.*—A beautiful illustration of the generous anxiety of believers looking not upon their own affairs, to praise or advance them, but upon the affairs of others, "in honour preferring one another."—Ed.

m Mat. 13. 12. & 25. 29. Mark 4. 25. ch. 8. 18. John 15. 2—4. Rev. 22. 11. Ps. 27. 14. 1 Cor. 15. 10.

n Ezek. 33. 13. & 46. 17. 2 John 8. Gal. 5. 4.

o Mat. 22. 7. ver. 43—44. ch. 21. 20—24. Prov. 1. 26—32. Ps. 21. 8—12. & 69. 22—28. 1 Thes. 2. 15, 16. 1 Sam. 15. 33. Num. 14. 36, 37. The Jews shall be fearfully destroyed.

p Ch. 18. 30. & 13. 33. & 18. 31. Ps. 40. 8. John 18. 11.

q Mat. 21. 1—11. Mark 11. 1—15. John 12. 12—16.

§ See note on Mat. 21. 1.—Ed.

r Ps. 24. 1. & 50. 10, 11. Acts 10. 36. Heb. 1. 2, 3. John 2. 25. & 17. 2. & 16. 15.

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But not the greatest sinner, who humbly asks mercy through Jesus' righteousness, shall be denied a full justification unto eternal life. It is criminal for professors to withhold children from Christ, who delights to bless them. And very honourable to be like them in teachableness and humility.——No external privileges or duties are in the least to be rested in. Men may go inconceivable lengths in apparent holiness, and yet their hearts remain unrenewed, and attached to the world. Awful is the state when God's law does not convince men that they need a better righteousness than their own to justify them! and when love to Christ cannot wean their hearts from the world. Earthly enjoyments indeed often entangle and insnare men to their everlasting ruin. And there is need of almighty power to deliver us from a carnal mind, and to make us content to forego all for Christ. But everything suffered for his sake, from principles of faith and love, will be gain at last. And nothing is too much to suffer for him, who suffered so much for us. Yet, alas, how slow of heart are men to conceive aright of his sufferings and glory! It is a great mercy to be awakened to prayer by curiosity or any means. Jesus is ready to take notice of, and grant relief under, all our troubles. And a deep sense of sin, and earnest desires of mercy, will quickly issue in grateful praise and holy obedience.



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33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord [a]hath need of him.

35 And they brought him to Jesus: and [b]they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the [c]mount of Olives, [z]the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, [d]Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 [e]And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, [*] the stones [*] would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and [f] wept over it,

42 Saying, [g]If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid [†] from thine eyes.

43 [h]For the days shall come upon thee, that thine enemies shall cast a trench [‡] about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone [†] upon another; because thou knewest not the time of thy visitation. [‖]

45 ¶ [*]And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, [l]My house is the house of prayer; but ye have made it a den of thieves.

47 ¶ And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him,

48 And could not find what they might do: for all the people [§] were very attentive to hear him.

A. M. cir. 4037.
A. D. cir. 33.

[a] 2 Cor. 8. 9. Zec. 9. 9.
[t] 1 Kin. 9. 13. Mat. 21. 7. John 12. 15.
[u] 1 K. 1. 33. 7. 2 Kin. 23. 13. Zec. 14. 4. Mark 13. 3. & 14. 26. Acts 1. 11, 12.
[z] Ps. 8. 1, 2. & 118. 25—27. ch. 7. 16. & 17. 15. & 18. 43. John 12. 12, 13.
[y] Ps. 118. 26. & 72. 17—19. Zec. 9. 9. ch. 2. 14—14. Col. 1. 20. Eph. 1. 10. & 2. 14. & 3. 21. 1 Tim. 1. 17. Rev. 5. 9—13.
[z] Is. 40. 11. Acts 4. 2. & 13. 44. 1 & 5. 2. Pet. 2. 4. 4. Mat. 23. 13. John 4. 5.
[a] Hab. 2. 11. Mat. 27. 19, 24, 54, 54.

[*] It is spiritually an impossible for these to be silent, as for the stones naturally to speak.—*Ed.* There is a spiritual necessity, perfectly consistent with the freedom of an accountable agent, which yet is infallibly certain in its results, because it is dependent upon the very nature of God and of man, his intellectual and moral image—whereas all that is called a physical necessity, being dependent upon the mere will of God, and the relations he has established between unintelligent and unaccountable agents, may be superseded in a moment, and give place to a new order of things, the very reverse of that which preceded it. See 1 Cor. 15. 44, 51. 2 Pet. 3. 7, 11, 13.—*Ed.*

[b] Jer. 9. 1. Hos. 11. 8. Mark 3. 5. John 11. 35.
[c] Deut. 4. 29. & 32. 29. Lam. 1. 9. Is. 26. 11.

[†] By thine own preference of darkness to light.—*Ed.*

[d] Ps. 37. 13. & 21. 8—12. Deut. 28. 47—52. Is. 29. 3. Jer. 6. 3. 6. ch. 21. 20—24. Mat. 24. 2, 15—22. 1 Kin. 9. 7. & Mic. 3. 12. Dan. 9. 27. Prov. 1. 24—32. 1 Thes. 2. 15, 16. 1 Pet. 2. 12. & 4. 17, 18. All this was fulfilled when Titus and his Roman army besieged and destroyed Jerusalem.

[‡] *Cast a trench*—Bailler, "a rampart," which, it would appear, from the exact meaning of the original, was supported by a strong paling, or stockade, in front. This prophecy was literally fulfilled by Titus, who, finding it impossible to take the city by assault, surrounded it by a line of circumvallation, cut off all supplies, and reduced the garrison by famine.—*Josephus de Bell. Jud.*, vi. 13.—*Ed.*

[†] See note on Mat. 24. 2.—*Ed.*

[‖] *The time of thy visitation.*—The time foretold by Daniel (9. 24.), when the seventy weeks should be accomplished, and Messiah cut off; and which, had they not been blinded by prejudice, they must have recognised by its distinguishing signs.—*Ed.*

[l] Mat. 21. 12, 13. Mark 11. 15—17. John 2. 13—16. Deut. 14. 25, 26.
[f] Is. 56. 7. & 60. 7. Ps. 93. 5. Ezek. 43. 12. Jer. 7. 11. Hos. 12. 7.

[§] Or, *hanged on him.* Neh. 8. 3.

## CHAPTER XX.

(1) *Jesus asserts his authority, while he silences the chief priests, &c.:* 1—8. (2) *A parable of a vineyard:* 9—18. (3) *An answer to the question of giving tribute to Cesar:* 19—26. (4) *The Sadducees silenced on the subject of the resurrection:* 27—40. (5) *How Christ is the Son of David:* 41—44. (6) *The disciples warned to beware of the scribes:* 45—47.

A. M. cir. 4037.
A. D. cir. 33.

[a] Mat. 21. 23—32. Mark 11. 27—33.

[*] *As he taught the people, and preached the gospel.*—In modern times there have arisen professed ministers of the gospel, who undervalue the ordinance of preaching, and place the efficacy of religion chiefly in baptism, the Lord's supper, or, fasting and prayer. Without once undervaluing any of these ordinances of God, let the teaching and preaching of the Lord furnish a rebuke to all such imaginations, which impiously undervalue what Jesus practised, as the chief means of regenerating and converting sinners, and of building up believers through faith, unto salvation.—*Ed.*

[b] 1 Chr. xxiv. Ezr. 10. 7. Num. 31. 16. Ruth 4. 4. 1 Sam. 15. 30.
[c] Ex. 2. 14. Acts 7. 27. & 4. 7. Mat. 7. 29.
[d] Mat. 10. 18, 17. Eph. 5. 13. Job 5. 12, 14.
[e] Ch. 3. 1—20. & 7. 29, 30. Mark 1. 1—11. Mat. iii. John 1. 6—28. & 3. 22—32. Prov. 15. 28. & 26. 4, 5.
[f] Mark 11. 31. Mat. 21. 25, 31, 32. ch. 7. 29, 30.
[g] Mat. 21. 26. 46. & 14. 5. Mark 11. 32. & 12. 12.
[h] Mat. 14. 5. Mark 6. 20. John 5. 35. ch. 7. 30—32.
[i] Rom. 1. 18, 21, 22, 28. 2 Cor. 2. 15. & 4. 3, 4. 2 Thes. 2. 9, 10.
[k] Prov. 26. 4. Job 5. 13.

[†] See note on Mat. 21. 26.—*Ed.*

[l] Mat. 21. 33—46. Mark 12. 1—12. Is. 5. 1—4. Song 8. 11, 12. Jer. 2. 21. Ps. 80. 8—14. 1 Cor. 3. 6—8.
[m] Num. iii, iv. viii. Deut. 1. 15. & 16. 18. & 17. 8—13.
[n] Ch. 19. 12. Acts 1. 11. & 3. 21. Eph. 6. 20, 21. 1 Pet. 3. 22. Ps. 110. 1.
[o] 1 Kin. 22. 28. 2 Chr. 16. 10. & 36. 16. Jer. xx, xxvi, xxxvi—xxxviii. Neh. 9. 26. 1 Thes. 2. 15. Heb. 11. 35—37. Mat. 23. 31—37. Acts 7. 52.
[p] Is. 7. 14. & 9. 6, 7. & 11. 1. Jer. 23. 5, 6. Ezek. 34. 23, 24. John 8. 16. & 1. 14. Rom. 8. 3. Gal. 4. 4. Heb. 1. 6. ch. 1—iv. &c. Mat. 4, 14—19, &c. Ps. 2. 12.
[q] Heb. 1. 2. Ps. 89. 27.
[r] Mat. 21. 41. 43. & 8. 11, 12. Ps. 21. 8—12. & 89. 22—28. Prov. 1. 24—32. Rom. 11. 7—25. Acts 13. 46. & 18. 6. Mark 16. 15, 16.

[‡] *They said, God forbid.*—Because they (the people, ver. 11.) recollected the case of Jezebel, most probably alluded to, chap. 19. 27, and interpreting what was spiritual by what was temporal, they deprecated a judgment they could not deny to be deserved by the general unbelief of the nation, and blind infatuation of their rulers. See ver. 17.—*Ed.*

AND [a] it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, [*] [b]the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, Tell us, [c]by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, [d]I will also ask you one thing; and answer me:

4 [e]The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, [f]saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; [g]all the people will stone us: [h]for they be persuaded that John was a prophet.

7 And they answered, [i]That they could not tell whence *it was.*

8 And Jesus said unto them, [k]Neither tell I you by what authority I do these things. [†]

9 ¶ Then began he to speak to the people this parable; [l]A certain man planted a vineyard, and let it forth to [m]husbandmen, and went into [n]a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: [o]but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? [p]I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is [q]the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him.* [r]What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. [‡]

REFLECTIONS UPON CHAP. XIX.—In religion it is necessary for men to hear and see for themselves. And even curiosity may issue in saving faith and repentance. Christ spies out his chosen sheep wherever they are: and in rich mercy he seeks them out, and touches their hearts, however hard: and his Spirit and grace, implanted therein, quickly makes great reformation. The covetous, cruel, and haughty oppressor, is rendered humble, honest, and merciful: and the power of grace is clearly discovered by deadness to the world—and by the affections being weaned from its pursuits. But pardon ought never to be expected without restitution of our ill-gotten goods. Yea, everything we have ought to be at Jesus' call: and it is better to give to pious uses while we live, than defer it to be given after our death.—His free grace is sufficient, both to seek and save us, be our guilt or malady what it will. And abundant are the gifts and privileges which Jesus hath given to the ministers and members of his gospel church. His exaltation to glory issues in blessings to men. But all that is received must be improved and accounted for. Happy are they, who, with deep humility and dependence on Christ, improve it well; and infinitely glorious, as well as free, their eternal reward. But fearful is their punishment, who, through hard thoughts of God, abandon themselves to sinful inactivity. Nowhere is sloth more criminal and ruinous than in the church of God. If men will not improve God's gifts, they must be deprived of them. And if Jews and others dare to reject an ascended



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17 And he beheld them, and said, What is this then that is written, [a] The stone which the builders rejected, the same is become the head of the corner?

18 [t] Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ [u] And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 [x] And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so [y] they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, [z] Master, we know that thou [a] sayest and teachest rightly, neither acceptest thou the person* *of any*, but teachest the way of God † truly:

22 [b] Is it lawful for us to give tribute unto Cesar, or no?

23 But [c] he perceived their craftiness, and said unto them, Why [d] tempt ye me?

24 Show me [e] a penny. Whose image and superscription hath it? They answered and said, [f] Cesar's.

25 And he said unto them, [g] Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they [h] marvelled at his answer, and held their peace.

27 ¶ [i] Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, [k] Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore, in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, [l] The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more:* for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, [m] even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering, said, Master, thou hast well said.

40 And after that [n] they durst not ask him any *question at all*.

41 ¶ And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?†

45 ¶ Then, in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

## CHAPTER XXI.

(1) *The liberality of a poor widow:* 1—4. (2) *Jesus foretells the destruction of the temple and of Jerusalem:* 5—24. (3) *Describes the signs of the last day:* 25—33. (4) *Exhorts to watchfulness:* 34—36. (5) *Retires at night to the mount of Olives, and teaches by day in the temple:* 37, 38.

A. M. cir. 4037.
A. D. cir. 33.

AND he looked up, [a] and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither [b] two mites.

3 And he said, Of a truth I say unto you, [c] that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ [d] And as some spake of the temple, how

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A. M. cir. 4037.
A. D. cir. 33.

a Ps. 118. 22. Acts 4. 11. Mark 12. 10. Mat. 21. 42. & 16. 18. Is. 28. 16. Eph. 2. 14—22. & 1. 20—23. Phil. 2. 9—11. 1 Pet. 2. 7.

t Is. 8. 14, 15. Rom. 9. 33. 1 Pet. 2. 7. Mat. 21. 44. Zech. 12. 3. Ps. 2. 9. 1 Thes. 2. 16. 2 Cor. 2. 14. & 4. 3, 4. Dan. 2. 34, 35, 44.

u 2 Tim. 4. 3. ch. 11. 45, 53, 54. Mat. 5. 12. Mat. 21. 45, 46. ver. 6.

x Mat. 22. 15—22. Mark 12. 13—17. Ps. 56. 12. Jer. 18. 18, 22.

1 Tim. 4. 2, 3.

y Mat. 20. 19. & 27. 1, 2. John 18. 28—32. & 11. 50.

z Mat. 22. 16. & 26. 49, 50. Mark 12. 15. Ps. 12. 2. & 55. 21.

a 2 Cor. 2. 17. 1 Thes. 2. 4. Gal. 1. 10. Acts 19. 34, 35. Ja. 11. 4.

* *Neither acceptest thou the person* of any one, through partiality, but judgest every man according to his individual merits.—ED.

† Or, *of a truth.*

b Mat. 22. 17—21. Ezra 4. 13. Acts 5. 37. Jer. 42. 2, 3.

c Ch. 5. 22. & 6. 8. & 11. 17.

d Ver. 20. ch. 11. 16, 53, 54. Mat. 16. 38. & 16. 1. & 19. 3. Ps. 95. 9.

e Mat. 18. 28. & 20. 2. & 22. 19, 20.

f Ch. 2. 1. & 3. 1. & 23. 1.

g Mat. 22. 21. & 17. 25. Rom. 13. 7. Prov. 24. 21. 1 Pet. 2. 17.

h Mat. 22. 21, 33, 46. 1 Cor. 1. 19, 20. Job 5. 12, 13. ver. 39, 40.

i Mat. 22. 23—33. Mark 12. 18—27. Acts 23. 8, 8. 1 Cor. 15. 12. 2 Tim. 2. 17.

k Deut. 25. 5, 6. Gen. 38. 8, 26. They imagined that in the future state men must have their wives, &c. as in this world.

A. M. cir. 4037.
A. D. cir. 33.

l Ch. 17. 27. 1 Cor. vii. 1 Tim. 4. 3. & 5. 14. Heb. 13. 4.

* There are several points of difference between our Lord's reply, as recorded in Mat. 22. 23, and in this passage; all, however, may, upon the following principles, be accounted for in perfect consistence with the doctrine of plenary verbal inspiration:—1. One evangelist might omit, what another, directed by the same spirit, might insert—the one record being thus rendered the most valuable commentary upon the other. 2. As our Lord, most probably, spake in the Hebrew or Syro-Phenician tongue, the same Spirit actuating both writers, might yet, for the purposes of exposition, direct the one to a translation into Greek, differing from that of the other. 3. Our Lord, discoursing to a people dark of understanding, and slow of heart to believe, might, for the sake of impression, repeat some parts of his exposition in new terms, and thus furnish an opportunity for an amanuensis, faithfully copying the exact words of his mouth, to differ from another who was equally exact, who had copied a varied, but equally original version of the same ideas.—ED.

m Ex. 3. 6. Gen. 17. 7. & 28. 21. & 32. 9. Lev. 26. 12. Acts 7. 32. Heb. 11. 16. Mark 12. 26. Mat. 22. 32.

n Mat. 22. 33, 34, 36. Mark 12. 34.

† Nothing offended the Pharisees more than our Lord's assertion of his Deity (see John 10. 30, 31, 38, 39) on the ground of his miraculous works. Here he therefore, asserts it on the ground of Scripture: for if he were David's LORD, how could he possibly be David's SON? This difficulty, this contradiction in terms, can be solved upon no principle but one—"the WORD was God," and "the WORD became flesh." As God, he was David's Lord—as man, he was David's Son. Rev. 22. 16.—ED.

a Mark 7. 11. & 12. 41—44. 2 Kin. 10. 9.

b Mark 12. 42. i. e. a 8th part of a farthing.

c 2 Cor. 8. 2, 3, 12. & 9. 6, 7. Prov. 11. 24, 25. & 3. 9.

d Mat. 24. 1—3. Mark 13. 1—3.

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Redeemer, they must be destroyed in the most public and fearful manner. Dreadful indeed is their condition whom even his compassion cannot deliver. It is strange that any should envy him a lowly triumph; that professors should hate him for purifying his temple, instructing the ignorant, and healing the diseased; and that nought but the fear of inferiors should hinder some from murdering the divine Saviour, or persecuting his people!

REFLECTIONS UPON CHAP. XX.—Fear of men may restrain persecutors from murdering, but not from cavilling. Satan and his emissaries will always oppose Christ and his gospel, and his spiritual Headship over his church, to their utmost. And it is but lost labour to attempt persuading such as are resolved to shut their eyes against all conviction, and who will take the most base and false evasions to avoid it. Surprising is the patience and mercy of God, that so long affords unfruitful and rebellious sinners such means of grace before he casts them utterly off. But dreadful will be their condition at last, when all the injuries they had done to Jesus and his ministers shall be avenged upon them, and he shall glorify his power in their temporal ruin or eternal damnation. Faithful ministers have great need to be always on their guard against deceitful brethren. Pretences to piety, and



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it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone[a] upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars[b] and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.[c]

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.[d]

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.[e]

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

A. M. cir. 4037
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[a] See note on Mat. 24. 2.—Ed.

[b] So violent were the commotions that soon followed, that four Roman emperors, Nero, Galba, Otho, and Vitellius, suffered violent deaths within eighteen months.—*But the end* of the Jewish polity is *not yet.*—Ed.

[c] By *fearful sights and great signs from heaven*, cannot be intended, as some suppose, the comet hanging over the city, like a flaming sword, and other aerial appearances mentioned by Josephus (*De Bell. Jud.*, vii. 12), for God had expressly forbidden any regard to these things (Jer. 10. 2). Nor can any natural, or even supernatural, wonder become a true sign to a rational being, without accurate prophetic description going before, or prophetic interpretation at the time of its appearance — without which every attention given to portents and omens, is neither more nor less than superstition; and both these essentials are totally wanting in the cases related by Josephus. The really "fearful sights" were the factious murders amongst the Jews themselves; and the "great signs from heaven," were the Roman armies encompassing Jerusalem (ver. 20); "the abomination that maketh desolate standing in the holy place," as described by the prophet Daniel, and repeated by our Lord himself.—Ed.

[d] These persecutions will be so overruled by Providence as to enable you to bear your testimony for "the truth as it is in Jesus," before the great of the world, to whom you could not otherwise find any possible access.—Ed.

[e] Never was any religion introduced to the world under such repulsive announcements; and especially unacceptable must such announcements have been to disciples accustomed to all the Mosaic promises of national and individual prosperity, and whose imaginations had been fired by the glowing descriptions of the kingdom of Messiah exhibited in the prophets, and which they, instead of interpreting spiritually, had been taught to apply to a temporal sovereignty, eventuating in a universal monarchy, of which the Jews were to be the exalted functionaries, and all heathen people the vassals and tributaries. A religion received and propagated under such a heavy cloud, gives sufficient evidence, both of the integrity of its Founder, and the sincerity of its first converts; while the event of its success, with means the most inadequate, and in the face of obstructions the most formidable, affords an evidence of its divine origin, which nothing but the most blinded infidelity could fail to recognise and acknowledge.—Ed.

A. M. cir. 4037
A. D. cir. 33

[a] Mark 13. 17. ch. 23. 29. Hos. 13. 16. Deut. 28. 56, 57. Lam. 4. 10.

[b] The numbers who perished by the sword, by insurrections, famine and pestilence, amount, as given by Josephus, to 1,100,000, at Jerusalem, during the siege, where, according to the same historian, who calculated the amount by the number of paschal lambs, there were at least 2,500,000 assembled at the passover; while in other places there perished, from the same causes, and about the same time, 347,400 more — and these independent of the uncalculated multitudes who perished in woods, mountains, and caves, in divers places, and in the vaults and sewers at Jerusalem.—Ed.

[c] The number of Jewish prisoners taken during the war, amounted, at least, to 97,000, besides 11,000 starved through neglect, or a sullen refusal of food. Of these captives, some were transported to Rome, to grace, according to the barbarous custom of that people, the triumph of the conqueror; others were distributed through the cities of Syria, where many fell, in combats in the theatres with wild beasts, or in compulsory conflicts with one another; others were condemned to toil in the Egyptian mines; many, including persons of the first distinction, were sold for the most trifling prices, and about 40,000 were liberated, because no one would purchase them.—Ed.

[d] The period allotted to the four great Gentile prophetic empires—all of which have successively persecuted the Jews, and trodden under foot the holy city.—Ed.

[e] Fulfilment of prophetic signs in all the various grades of power in the several prophetic kingdoms.—Ed.

[f] *Upon the earth*,—Primarily upon the land of Judea, then upon the whole Roman empire; which prophecy was abundantly fulfilled during the convulsive reigns that intervened between Augustus and Vespasian.—Ed.

[g] *Sea and the waves roaring.* — Terrible and incessant popular commotions, Psa. 65. 7.—Ed.

[h] See note on Mat. 24. 30.—Ed.

[i] Mat. 24. 32—35. Mark 13. 28—31.

[k] The apostle John and others survived the destruction of Jerusalem and the final dissolution of the Jewish power.—Ed.

[l] Rom. 13. 11—13. 1 Thes. 5. 6. 1 Pet. 4. 7. Phil. 4. 5.

[m] *Surfeiting and drunkenness.* — Rather, "stupidity and drunkenness."—That stupidity which at first only follows occasional drunkenness, but which, through the influence of continued and habitual indulgence, finally precedes it.—Ed.

[n] Mark 11. 11, 12. Mat. 21. 17. John 12. 1. ch. 22. 39.

23 [g] But wo unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword,[a] and shall be led away captive[b] into all nations: and Jerusalem shall be trodden down of the Gentiles,[c] until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs[e] in the sun, and in the moon, and in the stars; and upon the earth[f] distress of nations, with perplexity; the sea and the waves roaring;[g]

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud,[h] with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; [i]Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.[k]

33 Heaven and earth shall pass away; but my words shall not pass away.

34 ¶ [l] And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness,[m] and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple; and at night he went out, [n]and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

of regard to civil rulers, and cavils of carnal reasoning, will be all tried to insnare or expose them. But let us at once fear God and honour the king, and hold fast plain scripture truths, in the well-grounded hope of a glorious resurrection. It is necessary that we believe God's truths with all our heart; but not that we should be able to answer every wicked cavil against them. And in the faith and contemplation of Christ as God-man in one person, let us hate hypocrisy and avoid hypocrites.

REFLECTIONS UPON CHAP. XXI.—Christ takes exact notice of all our works, particularly those of piety and charity. But who can think of his awful predictions, and their exact accomplishment, without beholding him at once the Saviour and the God, without considering that the Jewish constitution is now totally destroyed, and a gospel dispensation extending to all the world established on its ruins. God permits men to go on to the most fearful lengths in sin before he utterly destroys them. But terrible are the judgments on earth and torments in hell, which obstinate despisers of the gospel shall meet with at last.—Christ's faithful ministers and people generally share deep in tribulation. But faith and patience will infallibly carry them through all their difficulties, to his and their honour, and to the confutation of their adversaries. His gracious direction and support attend, and his everlasting free rewards await them. Happy are they



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## CHAPTER XXII.

(1) *The chief priests and scribes seek to slay Jesus:* 1, 2. (2) *Satan enters into Judas, who bargains to betray his Master:* 3—6. (3) *The passover prepared and eaten:* 7—18. (4) *The Lord's supper instituted:* 19, 20. (5) *The disciples informed of the treachery plotting against him:* 21—23. (6) *They are warned against ambition:* 24—30. (7) *Peter specially informed of the malice of Satan, and of his own weakness:* 31—34. (8) *The apostles reminded of former mercies, and apprised of the nearness of great danger:* 35—38. (9) *The Lord prays on the mount:* 39—46. (10) *Is betrayed:* 47—49. (11) *Heals Malchus' ear:* 50, 51. (12) *Questions the cause of the assault upon him, and is led captive:* 52—54. (13) *Peter denies him thrice:* 55—62. (14) *Jesus is mocked and cruelly abused:* 63, 64. (15) *Being blasphemously reviled and accused, he declares himself the Son of God:* 65—71.

NOW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him;[a] for they feared the people.

3 ¶ Then entered Satan into Judas[†] surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains,[‡] how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them [§]in the absence of the multitude.[‖]

7 ¶ Then came the day of unleavened bread, when the passover must be [*]killed.

8 And [a]he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper-room furnished: there make ready.

13 And they went, and found as he had said[†] unto them: [b]and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, [c] With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled[‡] in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

A. M. cir. 4037.
A. D. cir. 33.

a *How they might kill him.*—That is, by what subtle methods they might turn the tide of popular opinion against him, so that they might with safety proceed to his destruction.—Ed.

† How *Satan entered into Judas*—whether personally, as the demons certainly did into the bodies of the possessed—that is, certainly, if credit is to be given to plain Scripture narrative—or, whether, by taking advantage of his corrupt dispositions, especially his avarice, and managing to present the appropriate temptations before him, and thereby suggesting correspondent ideas to his mind—has been matter of question. Guyse, Gill, Rosenmuller, &c., are of opinion that Satan entered merely by suggestion; but the identity of expression between this case and even that of the swine (Mark 5. 13), seems clearly to decide in favour of an actual entering and possession, as the means whereby Satan "put it into the heart of Judas" to betray his Master, John 13. 2.—Ed.

‡ *Captains*—of the temple—commanding the divisions of the priests and Levites.—Ed.

§ Or, *without tumult.*

‖ At the time of the passover, as appears from Josephus, the number of persons in and around Jerusalem, amounted to 2,500,000;—amongst whom any popular commotion—and such occurrences were frequent—must have been an object of great dread to the rulers.—So wonderfully does God control wicked and lawless men, by them as wicked and lawless as themselves; and their passions, which, like pent-up waters, have thus been restrained, he can again, as a judgment against their wickedness, let loose at his will, and render wicked rulers and wicked people mutual executioners of justice upon their several or common crimes.—Ed.

[*] Or, *sacrificed.*

a Mark 14. 13. Mat. 26. 17, 18.

† Our Lord gave them this specimen of his knowledge of things to them unknown, to prepare their minds for believing the following revelation of his death and kingdom.—Ed.

b 1 Sam. 15. 22. Ex. 23. 21. John 14. 15. & 15. 14.

c Or, *I have heartily desired.* ch. 12. 50.

‡ Until the typical ends of the passover lamb shall be fully realized in the death of "the Lamb of God that taketh away the sin of the world."—Ed.

A. M. cir. 4037.
A. D. cir. 33.

d Mat. 26. 26—28. Mark 14. 22—24. 1 Cor. 11. 24—29. & 10. 16, 17. Rom. 14. 6. 1 Tim. 4. 4, 5.

e 1 Cor. 2. 2. & 1. 24. Mat. 20. 28. & 1. 21. Tit. 2. 14.

f i. e. *Signifies.* Gen. 41. 26, 27. 1 Cor. 10. 4. Ex. 12. 11, 12. ver. 19.

g *As the younger.*—A listener and a learner, and a servant rather than a teacher, a director, and commander.—Ed.

† *Temptations.*—Trials from the calumnies of evil tongues—from the assaults made upon his person, and the plots contrived against his life.—Ed.

‡ The kingdom appointed, or promised by covenant unto the Son, was a kingdom, the entrance to which was through the suffering of death (Heb. 2. 9, 10. & 12. 2). Such an entrance was also appointed to the disciples, who were fully warned that "through much tribulation they should enter into the kingdom of God," (John 16. 33. Acts 14. 22.) This kingdom, as it is established in the hearts of God's people, consists in "righteousness, and peace, and joy in the Holy Ghost," which are all the gifts of Christ; and, as it exists in heaven, it is rest from labour, and the enjoyment of glory.—Rev. 14. 13. Col. 3. 4.—Ed.

§ *That ye may eat and drink*—of that righteousness after which the children of God do constantly "hunger and thirst," Mat. 5. 6.—Ed.

‖ *And sit on thrones, &c.*—Even so do the apostles now sit enthroned in the church, by their testimony for Jesus, judging and condemning the twelve tribes who rejected him (Acts 28. 23—28), adjudicating between them and the Gentiles (Acts 15. 1—29), and, in the gospel and its ordinances, propounding those principles by which the whole world shall be finally judged. (Rom. 2. 16). Whether these "thrones" imply any special apostolic glory in the kingdom yet to be inherited, will not farther appear till "we see as we are seen, and know as we are known."—Ed.

[*] *Satan hath desired to have you.*—*Not thee*, Peter, alone, but all of you; even as he desired to have Job, when, with two limitations, he obtained his desire, and smote him in his property, family, and person. (Job 1. 12. & 2. 6.) Simon is specially warned, because his self-confident boldness exposed him to the greatest danger, and the deepest fall.—Ed.

† As if he had said, the time is now come when you will no longer receive hospitality, and must therefore labour, by industry, frugality, and prudent forethought, to provide for yourselves.—Ed.

‡ That our Lord did not direct the purchase of a literal sword, either for defence or attack, is evident from ver. 51. Mat. 26. 52. 2 Cor. 10. 4. But, by a strong proverbial figure, he meant to prepare the hearts of the disciples for encountering, with faith and patience, the manifold dangers that were now fast closing around them, Rom. 13. 12. 2 Cor. 6. 7. Eph. 6. 11, &c. 1 Pet. 4. 1.—Ed.

19 ¶ [d] And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is [e]my body, which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup [f]*is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but wo unto that man by whom he is betrayed!

23 And they began to inquire among themselves which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger;[g] and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations:[†]

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;[‡]

30 That ye may eat and drink[§] at my table in my kingdom, and sit on thrones,[‖] judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you,[*] that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip;[†] and he that hath no sword, let him sell his garment, and buy one.[‡]

37 For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are*

who in evil days discern the signs of the times, and with fervent prayer, and persevering watchfulness, avoid the dangerous snare of earthly cares and pleasures, and so attend on gospel ministration as to be ever ready for the judgment-seat! We have here no continuing city, but are in jeopardy every hour. Let us therefore watch and be sober, that we may be prepared for every dispensation of Providence, and be ready when our Lord shall come.



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two swords. And he said unto them, [s] It is enough.*

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 [b] And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing,† remove this cup from me: nevertheless not my will, but thine, be done.

43 [i] And there appeared an angel unto him from heaven, strengthening him.

44 And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, [k] Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus [l] to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?‡

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far.§ And he touched his ear, and healed him.

52 [m] Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.‖

54 ¶ [n] Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst* of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

A. M. cir. 4037.
A. D. cir. 33.

[g] John 18. 36. 2 Cor. 10. 4. & 6. 4—7. Eph. 6. 10—18. 1 Pet. 5. 9.

* *It is enough.*—Not, as *they are enough*"—(which would have approved of swords, in the literal and offensive sense in which the disciples understood our Lord) but, "it is enough—that is, "you have said enough" to demonstrate your total misapprehension of my meaning, which in mercy to your darkness of understanding and slowness of apprehension, I will take another opportunity and means to rectify.—Ko.

[h] Mat. 26. 41. & 6. 13. Mark 14. 38. ch. 11. 4. Eph. 6. 18, 19. ver 46. 1 Pet. 5. 8, 9.

† The slight verbal differences in the various records of this prayer, are perfectly consistent with the doctrine of complete verbal inspiration; for—not to speak of the various forms of translation from Hebrew or Syro-chaldaican into Greek, which the Spirit of truth might equally and most advantageously sanction—there is no reason to conclude that our Lord uttered the petition but once, and in one form, but on the contrary, every reason to conclude that, as he recurred to the same petition in three successive prayers, he also recurred to it more than once, and in various forms, in each prayer—any one of which forms would be equally true, and verbally exact.—Ko.

[i] Ps. 91. 11, 12. Mat. 4. 11. & 26. 53. 1 Tim. 3. 16. Heb. 1. 14.

[k] Jonah 1. 6. Prov. 6. 9. ver. 40. ch. 21. 36, 38.

[l] Ezek. 33. 31. Ps. 12. 2. & 55. 21. 2 Sam. 20. 9.

‡ As they had formerly mistaken his meaning (ver. 36), so they now adopt and follow their own, and do not wait for the authority and answer they professed so much to desire.—Ko.

§ *Suffer ye thus far.*—This appears the Lord's answer to the question—"Shall we smite?"—which he solves by saying—"Suffer even to betrayal and violence without retaliation, and, after my example, heal, instead of wounding.—Ko.

[m] Mark 14. 48, 49. Mat. 26. 55. John 18. 3, 20. Ps. 22. 12, 16. & 2. 12. & 3. 1. & 69. 19.

‖ *This is your hour*—when you are permitted to have power over me, "and this" (your successful violence) "is the power of darkness" over you (John 3. 19), whereby "the god of this world has blinded your eyes," and so brought you under "the power of darkness" that you can neither see nor acknowledge my divine mission. 2 Cor. 4. 4. Col. 1. 13.—Ko.

[n] Mat. 26. 57. Mark 14. 53. John 18. 12—14. Acts 2. 23. & 4. 27. Is. 53. 7. Lam. 4. 20.

* There being seldom any fire-place in Eastern houses, the ordinary mode of providing heat in cold weather, is a chafing-dish of charcoal placed in the middle of the apartments where company assemble.—Ko.

A. M. cir. 4037.
A. D. cir. 33.

[o] Ver. 34, 34. Col. 3. 9. Zec. 3. 15. Eph. 4. 25.

[p] John 1. 43, 44. ch. 12. 1. Judg. 12. 6.

* *The Lord turned and looked upon Peter.*—Note: How ready are believers to forget their Saviour, when, as it were, his back is toward them—he is absent from them. But as one look of sight sent Peter out to weep, surely such as "walk by faith, and not by sight," will not forget, when they are tempted, that each should meet the temptation with, "Thus it is written"—"thou, Lord, seest me!"—Ko.

[q] Mat. 26. 34. Mark 14. 30. John 13. 38. ver. 34.

[r] Mat. 26. 34. Mark 14. 72. Ps. 119. 59, 60. Ezek. 7. 16. Jer. 31. 18. Zec. 12. 10. 2 Cor. 7. 11. Is. 66. 2.

[s] Mark 14. 65—65. Mat. 26. 67—68. John 18. 19—24.

[t] Mat. 26. 67, 68. Mark 14. 65. 1 Pet. 2. 23. ch. 7. 16. & 22. 13. Job 16. 10. Is. 22. 6—24. & 50. 1—24. Is. 50. 6. & 52. 14. & lii. Mic. 5. 1.

[u] Mat. 27. 1. Mark 15. 1. Is. 53. 8. Ps. 22. 12, 16, 21. & 2. 1. & 3. 1. Acts 4. 26.

[x] Mat. 11. 4, 5. & 16. 16. John 1. 20, 49.

[y] Is. 52. 13. Job 5. 13. 1 Mat. 10. 16. Eph. 5. 15.

† *If I also ask you*—concerning the commission and testimony of John (Mat. 21. 25), or how Messiah could be both David's Son and Lord (Mat. 22. 45), or which of all the prophecies has been left unfulfilled in my mighty works—ye will pretend ignorance, will refuse to answer me, and continue in your unbelief.—Ko.

‡ *Hereafter.*—Literally, "from the now"—from this very time.—Ko.

[z] Ps. 110. 1. Dan. 7. 13, 14. Mark 16. 19. Acts 1. 11. & 2. 21. Heb. 1. 3. & 8. 1. ch. 21. 27. 1 Thes. 4. 16. Rev. 1. 7. & 20. 11, 12.

[a] Mark 14. 62—64. Mat. 26. 64—6. John 5. 17. & 10. 30.

§ *Ye say that I am.* This being that very thing which the Jews most obstinately denied—how did they say it? Might not the words be better translated interrogatively?—"Do ye say (admit or deny) that I am? The subsequent neglect or refusal of reply, practically verifies, at the moment, the prophetic ascription (ver. 68).—Ko.

57 And he [o] denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a [p] Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter:* and Peter remembered the word of the Lord, how he had said unto him, [q] Before the cock crow, thou shalt deny me thrice.

62 [r] And Peter went out, and wept bitterly.

63 ¶ [t] And the men that held Jesus [t] mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ [u] And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council,

67 [x] Saying, Art thou the Christ? tell us. [y] And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*,† ye will not answer me, nor let *me* go.

69 Hereafter‡ shall the Son of man [z] sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, [a] Ye say that I am.§

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

## CHAPTER XXIII.

(1) *Jesus is accused before Pilate, and sent to Herod, who mocks him:* 1—11. (2) *Herod and Pilate reconciled:* 12. (3) *Barabbas is released, and Jesus given to be crucified:* 13—26. (4) *To the women, who were weeping for him, he foretells the destruction of Jerusalem:* 27—33. (5) *He prays for his enemies:* 34—38. (6) *He is crucified between two malefactors:* 39—45. (7) *He dies, and is buried:* 46—56.

A. M. cir. 4037.
A. D. cir. 33.

AND [a] the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, [b] We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King.

[a] Ch. 22. 66. Mat. 27. 2, 11—31. Mark 15. 1—20. John 18. 28—40. & 19. 1—16. Ps. 2. 1—4. & 22. 1—21. & 3. 1. & 69. 1—21. Acts 2. 23. & 4. 27, 28. 1 Thes. 2. 15.

[b] 1 Kin. 18. 17. Jer. 26. 4. Acts 17. 6, 7. & 24. 5.

REFLECTIONS UPON CHAP. XXII.—Whether should I here most admire the lengths in wickedness to which sinners will go when left to themselves; the covetousness, treachery, unbelief, hardness of heart, malice, and malignity, manifested in plotting against, betraying, apprehending, condemning, reviling, and murdering the Son of God, and Saviour of mankind;—or his love, in patiently undergoing everything severe and shameful; in feasting, warning, directing, and comforting his disciples; in solemn resignation of himself to his sufferings and death; in miraculously healing one of his miscreant apprehenders; in graciously converting him who most criminally denied him; and in avowing himself a divine person, at the hazard of his life!—How extensive were his sufferings in soul—in body—in character! And yet all the malice of his enemies was so overruled as only to accomplish the fulfilment of prophecies, the honour of God, and the salvation of men. Marvellously he changed the ancient passover into a crucified Redeemer, and a delightful feast on his fulness. Let us always then observe it in the faith of his institution, in obedience to his authority, and aiming at his honour. It is an awful thing for professed disciples, and dignified clergymen, to betray their Master; and highly shameful to indulge carnal pride and ambition in the presence of a suffering Redeemer, whose kingdom is not of this world. But seasonably preserved, highly



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3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, [c] I find no fault [*] in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, [†] who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle [‡] done by him.

9 Then he questioned with him in many words; but [d] he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, [§] and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death [‖] is done [*] unto him:

16 I will therefore chastise him, [*] and release *him*.

17 (For of necessity [†] he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 [*] And he said unto them the third time, [‡] Why? what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 [f] And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 [g] And Pilate [*] gave sentence that it should be as they required.

25 And he released unto them him [h] that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ [i] And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of [k] women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, [l] behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 [m] Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 [n] For if they do these things in a green tree, what shall be done in the dry? [†]

32 ¶ And there were also two others, malefactors, [‡] led with him to be put to death.

33 And when they were come to the place which is called Calvary, [§] [o] there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; [‖] for they know not what they do. [p] And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding: and the rulers also with them [q] derided *him*, saying, He saved others; let him save himself, if he be [r] Christ, the chosen of God.

36 And the soldiers [*] also mocked him, coming to him, and [*] offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 [s] And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And [t] one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, [x] rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

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A. M. cir. 4037.
A. D. cir. 33.

c Mat. 27. 18, 19, 24. Mark 15. 10, 14. John 18. 38. & 19. 4, 6. & 2 Cor. 5. 21. 1 Pet. 2. 22, 23. & 3. 18.

* *I find no fault.*—The Roman government now was too strong to be moved with jealousy at our Lord's claim to be King of the Jews. Pilate, therefore, disregarded the implied charge of rebellion against Cesar. It is not improbable that Pilate was also moved by the sight of what he would consider fallen greatness. But, by whatever moved, his feelings were overruled by Providence to produce a judicial Gentile testimony to the innocence of our Lord, and an abiding record of the injustice and cruelty of his persecutors.—Ed.

† This was Herod Antipas, governor of Galilee, who had beheaded John the Baptist, an Idumean by descent, but a Jew by proselytism, and who had now come, at the passover, to worship at Jerusalem.—Ed.

‡ Since Herod believed that Jesus could work miracles, why did he not acknowledge him to be the Messiah? Because he attributed his admitted power of working miracles, not to the power of God working in attestation of his divine commission, but to his knowledge of mere natural causes, and superior skill in some occult philosophy, such as the Egyptians and Persian Magi were supposed to possess. Thus the Pharisees had also admitted his miraculous power, yet rejected his claims to be Messiah, because they attributed his miracles to Beelzebub. As all therefore Herod and the Pharisees erred alike in looking merely at the miracles, and disregarding the prophecy by which they were preceded—which preceding prophecy is essential to the evidence of a divine commission. Rev. 19. 10.—Ed.

d Is. 5. 3, 7. & 53. 7. Ps. 38. 13, 14. & 15. 4. & 39. 9. Mat. 7. 6. & 10. 16. Amos 5. 13. 1 Pet. 2. 23.

§ *A gorgeous robe.*—Rather, "a white robe;"—for the word translated "gorgeous" is applied by Polybius to the *toga* worn by such as were candidates for office at Rome, which is well known to have been always white. As a gift from Herod, it was intended to mock our Lord as a claimant of the kingdom; like the testimony of Pilate (ver. 4), it was converted by Providence into a second public attestation of our Lord's innocence.—Ed.

‖ "Nothing has been done to him" by Herod, as a preliminary punishment, showing that, in his estimation, he was "worthy of death."—Ed.

* Or, *by him.*

† This release arose, not from any legal necessity, but merely from the custom of conceding an act of mercy to the popular will.—Ed.

e Ver. 20.

‡ It is important to observe, that Pilate, for the third time, bears judicial Gentile witness to the innocence of our Lord; and the Jews are unable to reply with anything beyond popular clamour.—Ed.

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A. M. cir. 4037.
A. D. cir. 33.

f Ps. 22. 12, 16. & 3. 1. & 41. 4, 11. ver. 21. Zec. 11. 8.

g Mat. 27. 24—26. Mark 15. 15. John 19. 16.

* Or, *assented.*

h John 18. 40. Mat. 27. 16. Mark 15. 7. Prov. 17. 15. Is. 5. 23. & 59. 14.

i Mat. 27. 32. Mark 15. 21. John 19. 16, 17.

k Ver. 55, ch. 8. 2. & 24. 22. Mark 15. 40. Mat. 27. 55, 56. That sex which first sinned, now adhered best to the Saviour from sin.

l Ch. 21. 23, 24. & 19. 43, 44. Mark 13. 17, 19.

m Is. 2. 19. Hos. 10. 8. Rev. 6. 16. & 9. 6.

n Jer. 25. 29. 1 Pet. 4. 17, 18. Prov. 11. 31. Ezek. 20. 47. & 21. 3. Mat. 3. 10. & 12. 33. John 15. 6. Jude 12. Heb. 6. 8.

† Jesus is "the green tree," fair and fruitful—the Jews, "the dry tree," unsightly and barren. And if the Romans thus consent to deliver up the innocent to death, who has never given them cause of offence—what will they do to a nation, who will provoke them by rebellion and every form of private and public criminality!—Ed.

‡ *Two others, malefactors.* — Rather, "two others (who were) malefactors."—Ed.

§ *Calvary.*—A little hill, north-west of Jerusalem, in Hebrew called Golgotha, the place of a skull, from its resemblance, as is supposed, to a human skull. Calvary is derived from the Latin *calvus*, bald. Some have described it as a public cemetery; but the Jewish modes of burial, and care and avoidance of the bones of the dead, as well as the singular, "skull," not "skulls," will not countenance that opinion.—Ed.

o John 19. 17, 18. Mat. 27. 33, 35.

‖ *Father, forgive them.*—This gracious prayer seems, first, to include the Roman soldiers, the chief agents in the crucifixion—then the thoughtless multitude, ignorantly acting under the undue influence of their rulers. Whether it included those rulers themselves, who, knowingly, and with *malice prepense*, urged on the multitude that coerced Pilate, is not so evident. One thing, however, is certain—the prayer was heard; and of those who actually joined in the crucifixion, many believed, repented, and were saved, Acts 2. 23, 37, 41.—Ed.

p Mat. 27. 35. Mark 15. 24. John 19. 23. Ps. 22. 18.

q Mat. 27. 39—43. Mark 15. 29—32. Ps. 22. 6—8, 12—17. & 35. 15. & 69. 7—12, 19—20.

r Is. 42. 1. & 49. 1—3.

* The Roman soldiers "mocked him," out of contempt for the Jewish nation, and official loyalty to their emperor, whose sovereignty they thought was insulted by our Lord's claim upon the throne of David.—Ed.

s Ps. 69. 21. Mat. 27. 34, 48. Mark 15. 23, 36. John 19. 29.

t John 19. 19—22. Mat. 27. 37. Mark 15. 26. & 16. 15. & Acts 4. 12. Is. 45. 22. Jude 3.

u Mark 15. 32. Mat. 27. 44. 2 Chr. 28. 22. Jer. 5. 3.

x Eph. 5. 11. Jos. 7. 19. Lev. 19. 17.

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honoured, and plentifully rewarded, are they who continue faithful in times of trouble. Great is the danger of pride, self-confidence, and unwatchfulness; or of rashly entering into temptation: and there is need of Jesus' intercession to preserve his people's faith when it is sorely shaken. And if we experience his influences, let us improve them for the warning and strengthening of our fellow Christians. But sins of infirmity in his saints greatly differ from the presumptuous rebellion of hardened sinners. How shocking it is for men to interrogate Jesus concerning his person, doctrine, or work, merely to strengthen their own and others' prejudices against him! For soon will he appear in great glory and majesty, to the confusion and ruin of every obstinate despiser, and to the unspeakable comfort of every cordial believer.



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41 [y] And we indeed justly; for we receive the due reward of our deeds: [z] but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into [a] thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in [b] paradise.

44 ¶ [c] And it was about the sixth hour, and there was darkness over all the [†] earth until the ninth hour.

45 And the sun was darkened, [d] and the vail of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, [e] Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 ¶ Now, [f] when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.[‡]

48 And all the people that came together to that sight, beholding the things which were done, [g] smote their breasts, and returned.

49 [h] And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ [i] And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same [k] had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, [l] and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 [m] And that day was the preparation,[§] and the sabbath drew on.[‖]

55 ¶ [n] And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared [o] spices and ointments; and rested the sabbath-day according to the commandment.

A. M. cir. 4037.
A. D. cir. 33.

y Ps. 51. 4. Dan. 9. 7. Jer. 5. 13. Ezek. 16. 63.

z Rom. 10. 10. ch. 12. 8. 1 Pet. 2. 7. Song 5. 10.

a John 18. 36. & 17. 2. Ps. 110. 1. Heb. 1. 3. & 8. 1. & 10. 12.

b 2 Cor. 5. 1. & 12. 2, 4. Rev. 2. 7. c. heaven.

* What differences, local or circumstantial, may be in the "Father's house" and its "many mansions," it were presumptuous to inquire farther than is revealed. The meaning of "paradise" is, however, settled by reference to 2 Cor. 12. 4. Rev. 2. 7. comp. with 22. 1, &c., where it is evidently synonymous with heaven and its blessedness and glory, in allusion to that terrestrial paradise in which God and man dwelt together in holy intercourse. Gen. 2. 15.—Ed.

c Amos 8. 9. Mat. 27. 45—49. Mark 15. 33—36.

† Or, *land*.

d Ex. 26. 31. 2 Chr. 3. 14. Mat. 27. 50—53. Mark 15. 38. Eph. 2. 14—18. Heb. 6. 19. & 10. 19. 2 Cor. 3. 14, 16. John 14. 6.

e Ps. 31. 5. Acts 7. 59. Heb. 9. 14. Phil. 2. 8.

f Mat. 27. 54. Mark 15. 39.

‡ Instead of "a righteous man," Matthew has it, "the Son of God." These two statements are both consistent with one another and with the doctrine of verbal inspiration, upon the simple principle, that the centurion uttered both expressions,—while each evangelist chose that one which the Spirit directed as most suited to the first readers of his Gospel.—Ed.

g Ver. 27. Zech. 12. 10. ch. 18. 13.

h Mat. 27. 55, 56. Mark 15. 40, 41. ch. 8. 2. ver. 27, 55. Job 19. 13. Ps. 38. 11.

i Mat. 27. 57—61. Mark 15. 42—47. John 19. 38—42. 1 Cor. 15. 4. Ps. 22. 29.

k Is. 8. 12. 1 Tim. 5. 22. Eph. 5. 11. Prov. 1. 10.

l Mat. 12. 40. & 27. 59, 60. Mark 15. 46. John 19. 38—41. Is. 53. 9. 2 Kin. 13. 21.

m Mat. 26. 62. Mark 15. 42.

§ *The preparation*, both for the sabbath and for the grand festival which was celebrated on the fifteenth day of the month, Lev. 23. 6, 7.—Ed.

‖ *The sabbath drew on.*—That is, it was approaching sunset, when the day commenced, according to the Jewish method of computation. (Gen. 1. 5).—Ed.

n Ch. 8. 2. & 24. 10. ver. 49. Mat. 27. 61. Mark 15. 40.

o John 19. 39. 2 Chr. 16. 14. Mark 16. 1. ch. 23. 1.

## CHAPTER XXIV.

(1) *The resurrection of Jesus declared by angels, and reported to the disciples:* 1—12. (2) *He appears to two disciples on their way to Emmaus:* 13—35. (3) *He appears to the apostles, when he expounds the scriptures concerning himself, and gives them a charge to preach his gospel, and be his witnesses:* 36—48. (4) *He promises to send the Holy Ghost, and ascends into heaven:* 49—51. (5) *The apostles worship him, and continue praising God:* 52, 53.

NOW, [a] upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

A. M. cir. 4037.
A. D. cir. 33.

a Mat. 28. 1—8.

b Mat. 27. 60, 66. & 28. 2. Mark 15. 46. & 16. 4. John 20. 1.

c John 20. 2, 6, 7.

d Mark 16. 5—7. Mat. 28. 5—7. Gen. 18. 2. & 19. 15. Jos. 5. 13. Acts 1. 10. Dan. vii. viii. x. Zec. i—vi.

* *Two men*.—Two angels in human form.—Ed.

e Or, *him that liveth*. Rev. 1. 18. Heb. 7. 8. 1 Tim. 1. 17.

f Mat. 16. 21. & 17. 22, 23. & 20. 18, 19. Mark 8. 31. & 9. 31. & 10. 33, 34. ch. 9. 22. & 18. 33.

g John 2. 22. & 12. 16. & 14. 26.

h Mat. 28. 8. Mark 16. 8. ver. 22—24.

i John 20. 1. ch. 8. 2. 3. & 23. 49, 55. Mat. 27. 55, 56. Mark 15. 40, 41.

k Ver. 25. Acts 13. 15. Num. 11. 25. Ps. 74. 22. & 135. 1. Gen. 18. 12. & 19. 14. 2 Kin. 7. 2.

l John 20. 2, 6—10.

† *The linen clothes laid by themselves.*—An instance of that love of order that characterised our Lord in the days of his flesh—an evidence that he was risen, and not stolen, from the grave.—Ed.

m Mark 16. 12, 13. ver. 18.

‡ Josephus mentions two or three places called Emmaus, the most important of which, situated near the Lake of Tiberias, became afterwards the seat of a Roman colony, and was then called Nicopolis. The Emmaus of Luke is situated between seven and eight miles northwest of Jerusalem, and still exists as a poor village, chiefly inhabited by Christians.—Ed.

n Deut. 6. 7. Mal. 3. 16.

o Mat. 27. 45—53. & 28. 1—8. Mark 15. 33—39.

p Ver. 36. Acts 8. 39. Mat. 18. 20. Ex. 20. 24.

q John 20. 14. & 21. 4. Mark 16. 12. ver. 31.

§ Whether "their eyes were holden" by their unbelief in the resurrection (ver. 25), by the sorrow of their hearts, by inattention to the appearance of their fellow-traveller, by some considerable change in his personal appearance, or by some overruling miraculous agency, does not distinctly appear; and where, through lack of information, it is impossible to determine, it must be useless, and may be presumptuous to inquire.—Ed.

r Or, *Alpheus*. Mat. 10. 3. Mark 3. 18. ch. 6. 15. John 19. 25.

2 And they found [b] the stone rolled away from the sepulchre.

3 And they entered in, and [c] found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, [d] two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye [e] the living among the dead?

6 He is not here, but is risen: [f] remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 [g] And they remembered his words.

9 [h] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 [i] It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 [k] And their words seemed to them as idle tales, and they believed them not.

12 ¶ [l] Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves,† and departed, wondering in himself at that which was come to pass.

13 ¶ [m] And, behold, two of them went that same day to a village called Emmaus,‡ which was from Jerusalem *about* threescore furlongs.

14 And they [n] talked together of [o] all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, [p] Jesus himself drew near, and went with them.

16 [q] But their eyes were holden§ that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was [r] Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of

REFLECTIONS UPON CHAP. XXIII.—Sinners often presumptuously charge their own faults upon Jesus and his faithful servants: and many cement their friendship by contempt of him. How strong is the power of prejudice against him! It undervalues and derides him, because he will not gratify curiosity, or answer unreasonable demands: it forms the falsest accusations: it prefers every temporal interest, or even a base malefactor, lust, or devil, to him;—indignant that he should reign or have any honour in the world. Yea, often they, who seem convinced of his excellency, through importunity and carnal fear, or other similar temptations, violate all the bonds of truth, and rights of conscience and honour, to injure him. Many have their affections touched with the cruelty or love of his death, whose hearts are never renewed to believe in and love him. But O how astonishing the grace, the infinite grace, of our Lord Jesus, in thus suffering, dying, and praying for his enemies! How great is his power and sovereignty in triumphing over Satan on the cross, and forming one of his fellow-sufferers from a hardened thief into a strong believer, a bold confessor, a fervent supplicant, an immediate partaker of heaven; while the other dies contradicting and blaspheming!



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Nazareth, which was [s] a prophet mighty in deed and word before God and all the people:

20 [t] And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he [u] which should have redeemed Israel:* and beside all this, to-day is the third day since these things were done.

22 [x] Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 [y] And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them, [z] O fools, and slow of heart to believe all that the prophets have spoken!

26 [a] Ought not Christ to have suffered these things,† and to enter into his glory?

27 And [b] beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.‡

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, [c] and blessed *it*, and brake, and gave to them.§

31 And their eyes [d] were opened, and they knew him; and he ‖ vanished* out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven [e] gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and ‖ hath appeared to Simon.

35 [g] And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ [h] And as they thus spake, Jesus himself stood in the midst of them,* and saith unto them, Peace *be* unto you.

37 [i] But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, [k] Why are ye troubled? and why do thoughts arise in your hearts?

39 [l] Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit† hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed not for joy,‡ and wondered, he said unto them, [m] Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he said unto them, [n] These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.§

45 Then [o] opened ‖ he their understanding, that they might understand the scriptures,

46 And said unto them, [p] Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day;

47 [q] And that repentance and remission of sins should be preached in his name [r] among all nations, beginning at Jerusalem.

48 [s] And ye are witnesses of these things.

49 ¶ And, behold, I send [t] the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far [u] as to Bethany, and he lifted up his hands, and [x] blessed them.

51 And it came to pass, while he blessed them, he [y] was parted from them, and carried up into heaven.

52 And they worshipped him,* and returned to Jerusalem with [z] great joy;

53 And were continually in the temple,† praising and blessing God. Amen.

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A. M. cir. 4037.
A. D. cir. 33.

s Mat. 21. 11. John 4. 19, & 6. 14. Acts 3. 22 & 7. 37. & 10. 38. ch. 7. 16. & 2. 52. & 24. 47.

t Mat. xxvi, xxvii. Mark xiv, xv. ch. xxii, xxiii. John xviii, xix. Ps. xxii, lxix. Is. liii.

u Gen. 49. 10. Is. 9. 6, 7. Jer. 23. 5, 6. & 30. 21. Ezek. 34. 23, 24. Dan. 2. 44. & 7. 14. Mic. 5. 2. ch. 1. 68. & 2. 38. Acts 1. 6.

* These had followed Jesus, firmly believing in his divine mission, through the evidence of his miracles; but never extending their views to anything but a temporal kingdom, and deliverance from the Roman yoke.—Ed.

x Ver. 3, 9—12. Mat. 28. 7, 8. John 20. 1—10.

y Ver. 12. John 20. 5, 10.

z Gal. 3. 1. Heb. 5. 11.

a Is. 50. 6. & 52. 13—15. & liii. Ps. xxii, xvi, li, lxix. Phil. 2. 6—11. Heb. 2. 8—10. & 1. 3 & 12. 2. 1 Pet. 1. 11. Acts 17. 3. ver. 46.

† "Ought he not to have suffered," in obedience to the Divine will, in manifestation of eternal love, in fulfilment of all prophecy (Gen. 3. 15. Ps. 22. 1, &c. Is. 50. 6. & 53. 1, &c. Dan. 9. 26), and to respond to all the types by which he was represented in the history of providence and Mosaic sacrifices.—Ed.

b Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Ex. xxv—xxx, xxxv—xl. Lev. 1—xvi. Num. 21. 9. Deut. 18. 15—18. Ps. ii, viii, xvi, xxii, lxix, lxxii, xlv, cxxxii. Is. 7. 14. & 9. 6, 7. & 25. 8—8. & 11. 1—10. & 42. 1—7. & xlix, l, lii, liii. Jer. 23. 5, 6. & 30. 21. & 31. 22. & 33. 15, 16. Ezek. xxxiv. Dan. 2. 44. & 9. 24—27. Mic. 5. 2—4. Zec. 3. 8, 9. & 6. 12, 13. & 13. 7. Mal. 3. 1—3. Hag. 2. 7. John 1. 45. Acts 10. 43.

‡ This was not dissimulation, but what every rule of ordinary civility required;—for as a mere traveller he had no right to intrude upon them.—Ed.

c Ch. 9. 16. 1 Tim. 4. 4, 5. Acts 27. 35.

§ The similarity of the expression, and of the act, to those of the original institution of the Lord's Supper, seems to indicate that it was here again celebrated by our Lord, as introductory to drawing the attention and opening the eyes of his disciples (see ver. 35).—Ed.

d Ver. 16. John 20. 16.

‖ Or, *ceased to be seen.*

* *He vanished.*—"He became invisible to them"—either miraculously, or by suddenly withdrawing during the paroxysm of their surprise.—Ed.

e John 20. 19, 26. Acts 1. 13.

f 1 Cor. 15. 5. Mark 16. 7. ch. 22. 34—62.

g Mark 16. 10—13. John 20. 10. Mat. 28. 9, 16.

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A. M. cir. 4037.
A. D. cir. 33.

h Mark 16. 14—18. John 20. 19—23. Mat. 28. 9. ch. 10. 5. 1 Cor. 15. 5. 7.

* Most probably, by miraculously opening and shutting the door, as the angel did (Acts 5. 19, 23. & 12. 10); the door of the house being, doubtless, secured,—being shut, as John records, for fear of the Jews. John 20. 19.—Ed.

i Mat. 14. 26. Acts 12. 9.

k Ps. 42. 5, 11. & 43. 5. Is. 41. 10, 14. Rev. 1. 17, 18. John 14. 1.

l John 20. 20, 27. 1 John 1. 1. Ps. 103. 13, 14.

† *A spirit.*—A mere disembodied spirit.—Ed.

‡ The joy of the probability of the resurrection prevented them from leisurely examining the evidence of its certainty.—Ed.

m John 21. 5, 10, 12. Acts 10. 41. ver. 30, 35. Gen. 40. 20.

n Mat. 16. 21. & 17. 22, 23. & 20. 18, 19. Mark 8. 31. & 9. 31. & 10. 33. ver. 6, 7, 27. ch. 9. 22. & 18. 31, 32. Mic. 5. 2. Hag. 2. 7. Zech. 9. 9. & 13. 7. Mal. 3. 1—3. & 4. 2. John 10. 1. & 1. 45.

§ As in Gen. 3. 15. Is. liii. Dan. 9. 26. Hos. 6. 2. Ps. 22. & 16. 10, &c.—Ed.

o Acts 16. 14. 1 Cor. 2. 13. Mat. 13. 11. 2 Cor. 4. 6. Ps. 119. 105.

‖ By expounding the Scriptures, and by putting forth the power of his Spirit to enlighten their dark hearts until they comprehended their meaning.—Ed.

p Ver. 26, 27, 44. Ps. 22. 7—16. & 16. 8—11. Acts 2. 25. & 13. 33. & 17. 3.

q Zech. 12. 10. Mat. 9. 13. Acts 2. 38. & 3. 26. & 13. 38. & 5. 31. 1 John 2. 12. & 1. 7. Rev. 1. 5, 6.

r Ps. 2. 8. & 22. 22, 27. & 110. 2. Is. 2. 2—4. & 11. 10. & 25. 6. & 40. 9. & 49. 1, 6, 22. & 52. 12. & 55. 5. & 60. 10, 20. & 60. 9. & 61. 1, 23. Jer. 31. 33, 34. Dan. 7. 14. & 2. 44. Joel 2. 32. Mal. 1. 11. Mat. 8. 11, 12.

s John 15. 27. Acts 1. 8, 22. & 10. 39, 41. 1 John 1. 2, 3.

t Joel 2. 28. Is. 44. 3, 4. Prov. 1. 23. Ezek. 36. 27. John 14. 16, 26. & 15. 26. & 16. 7—14. Acts 4. 8. & ii. Gal. 3. 14.

u Mat. 21. 1. Mark 11. 1. Acts 1. 10—12.

x Gen. 27. 4. & 48. 9. & 49. 28. Ps. 72. 17. Eph. 1. 3.

y Mark 16. 19. Acts 1. 9, 12. Heb. 1. 3. Eph. 1. 20, 21. & 4. 10. 1 Pet. 3. 22.

* *They worshipped him.*—This must have been divine worship; for, according to Acts 1. 9, 10, they continued gazing, looking up, after him, until the angel spoke; after which, no worship but divine worship could be offered to one that was absent and invisible.—Ed.

z Ps. 30. 11. & 149. 2. John 14. 31. Mat. 28. 20.

† *Continually in the temple.*—That is, at all proper times of worship or discourse.—Ed.

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And great likewise was the honour with which his Father marked his sufferings.—His judge, his crucifiers, the attending women, and even the darkened sun, the quaking earth, and the rent vail, concur to attest his Messiahship!

REFLECTIONS UPON CHAP. XXIV.—How certain and sweet is the news of our Saviour's resurrection! Yea, often he surprises the most unlikely and unworthy with such discoveries of himself as they are apt to think too great or too good to be true. They who seek him early find him quickly: and they who talk of him have their eyes enlightened and hearts warmed by his presence. How seasonable are his visits! and what light his explications cast on the scriptures, which relate to his sufferings or glory! And if men insist upon, and plead for the continuance of his presence, they shall receive still further information, which will render them ready and desirous to communicate to others the mercies they have been made to partake of. But, alas, wonderful is the remaining stupidity and groundless fears of many, who are really gracious in heart! And great is the folly of that unbelief which contends against the fullest evidence, and against our own best interests. And it is very unchristian, and unlike Christ, to eat our meals without asking God's blessing on them, or returning him thanks for them, or without attempting to hold fellowship with Jesus in them. Astonishingly great is our Redeemer, in whom all the oracles of God are YEA and AMEN, to his glory. Endearing is his love that blesses his people, notwithstanding their manifold infirmities, and gives them his Spirit to qualify them for every trial or service to which he calls them. In abundant grace he began his work of pardon and conversion upon them who had just imbrued their hands in his blood. Delightful was his departure, blessing his disciples; and exalted and glorious is his dignity in heaven. O that my heart and eye, my faith and hope, could closely follow him, looking after him, adoring him, blessing God for him, depending on him for all necessary blessings, and longing to be with him; that when he appears the second time without sin, it may be unto my salvation.



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## CONCLUDING REMARKS ON THE BOOK OF LUKE.

There can be no doubt that Luke was that "beloved physician" who forsook a respected and lucrative profession to become the companion of Paul in persecution and poverty (Col. 4. 14. 2 Tim. 4. 11. Philem. 24.). The prescription which Paul gives to Timothy (1 Tim. 5. 23.), for his health's sake, was most probably suggested by Luke: the Spirit of God thereby honouring the medical profession in the person of a godly physician. By some he is supposed to have been the unnamed disciple that accompanied Cleophas to Emmaus (chap. 24. 13, 18.), and that, from modesty, he has suppressed his own name, as he has also done in the Acts of the Apostles, which internal evidence and history concur in ascribing to him. But whether he accompanied Cleophas or not, is a matter alike uncertain and unimportant.

The authenticity of Luke's gospel is evidenced even by those called apostolic fathers; and its special value consists in the amount of events and discourses which he minutely records, and which are not contained in the other evangelists, as may be seen by reference to the introductory observations.—Ed.

# THE GOSPEL

ACCORDING TO

# S A I N T J O H N.

John, the writer of this gospel, and of three short epistles, was originally a fisherman; who, being called to be one of Christ's disciples, became his peculiar favourite. Living long after the other apostles, when the church was first plagued with the denial of our Saviour's essential Deity, he aims more expressly to establish that fundamental article of the Christian religion, and to manifest the inexcusableness of the Jews in rejecting him. What he relates in his gospel is generally new, and related by none of the other evangelists: viz., John Baptist's directing his disciples to Christ; chap. i.: Christ turning water into wine; purging the temple of fraudulent merchants; ii: healing the nobleman's son; iv: and the infirm man at the pool of Bethesda; v: the blind man at the pool of Siloam; ix: and his raising Lazarus from the dead; xi. But he especially sets before us his divine discourses—with Nicodemus, touching the new birth; iii.: with the Samaritan woman, and his disciples; iv.: with the Pharisees, concerning his equality with the Father in Godhead, working, and worship; v. 18, 21, 23: with the Capernaumites, concerning himself as the bread of life; vi.: with the Jews, touching his power over the sabbath-day, and to save sinners; vii.: and his being the Light of the world, the Son of the Father, and teacher of that truth which alone could render them free from the bondage of Satan, sin, and death; viii.: and the chief and divine Shepherd of God's chosen people; x.: and with his disciples, for their direction and comfort, at his last supper; xiii—xvi.: and his prayer to his Father; xvii., &c.

According to all antiquity this gospel was written after the other three, and several years after the war with the Romans, that had terminated in the destruction of Jerusalem and the dispersion of the Jews. It is remarkable that he alone records the name of the disciple who smote Malchus with the sword; for Peter was now beyond the reach of his enemies, and that as Lazarus had, most probably, now also returned to his rest; he alone records his resurrection, which the others had omitted for fear of incensing the Jews, who had purposed to put him to death. It is also remarkable that the other evangelists record our Lord's predictions, and that John omits them; most likely because most, if not all of them had been already fulfilled; for Jerusalem was destroyed by Titus; and John was not banished to Patmos till the 15th of Domitian his successor, A. D. 95, and was recalled from exile upon the accession of Nerva, A. D. 96, when he returned to Ephesus, where he wrote his gospel, and epistles, and survived till the 3d year of the emperor Trajan, when he died in the 100th of his age.—Ed.]

## CHAPTER I.

(1) *The Deity, creative work, humanity, and office of Jesus:* 1—14. (2) *The testimony of John to his Messiahship:* 15—38. (3) *The calling of Andrew and other disciples:* 39—51.

A. M. cir. 4000.

IN the beginning* was the Word,† and the Word was with God,‡ and the Word was God.§

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth* every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own,† and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood,‡ nor of the will of the flesh, nor of the will of man, but of God.

14 ¶ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

* *In the beginning.*—This phrase is taken from the first verse of Genesis, and signifies, at the creation of all things.—Ed.

† *The Word.*—Not the word spoken or written, for (ver. 14) this WORD became flesh. See 1 John 1. 1, 2. & 5. 7. Rev. 1. 2. 9. & 19. 11, 16. That it is spoken of Christ is farther evident from Luke 1. 2. Acts 20. 32. Heb. 4. 12. 2 Pet. 3. 5.—Ed.

‡ As the Word was with God, the term "God," must here signify God the Father.—Ed.

§ *The Word was God.*—He was not *made* God, as he was made flesh (ver. 14), but was essentially, and eternally God.—Not one God with another God; but one *person* with another *person* in one Godhead, or community of divine and uncreated attributes.—Ed.

* *Which lighteth*—which shines upon, and so renders visible, the moral good or evil of every man. Luke 11. 36.—Ed.

† *His own.*—The Jews, "his kinsmen according to the flesh," Rom. 9. 3.—Ed.

‡ "Not of bloods."—Neither by right of natural descent from Abraham, nor any of the tribes.—*Nor of the will of the flesh*—which is simply to seek present pleasure, and escape present pain—as is manifest in all the lower and mere animal natures.—*Nor of the will of man*—who, being compounded of flesh and spirit, can, under the influence of natural intellect, make many sacrifices of present pleasure, and endure many pains, from a calculating regard to futurity.—*But of God*—who, by his Holy Spirit, can alone renew man "after the image of him that created him." Eph. 4. 24. Col. 3. 10.—Ed.

EXPLANATORY NOTES.—CHAP. I. Ver. 1—5. From all eternity the Son of God, the great Speaker for and to men, the medium of divine manifestations to us, and to whom all the scripture gives testimony, who may therefore properly be called the *Word*, existed a distinct person, equal to, and the express image of, his divine Father, and the same in substance with him, necessarily possessed of every excellency of Godhead; and by him were all creatures, from the highest to the lowest, formed of nothing in the beginning of time. From that life necessarily existent in him, proceeded all kinds and degrees of life, knowledge, and comfort, found among men. And yet, though he, in the dictates of natural conscience and of revelation, manifests himself to men, such is the sinful ignorance and error of their minds, the bias of their will and affections, and corruption of their practice, that they do not naturally understand, but shut their eyes against, hate, and oppose these discoveries. 6—8. John the Baptist was eminently qualified, and divinely appointed, as the forerunner of his personal appearance, to point him forth as the glorious Sun of Righteousness, rising among men, that persons of all sorts, Jews and Gentiles, might believe on him for life and salvation. 9—13. And indeed he, in opposition to the false lights of heathen philosophy, the corrupted and faint typical light of the Jews, and in distinction from John the Baptist and the prophets and apostles, is the original fountain of light, from which all natural and divine knowledge is communicated to men in every period of time. By his upholding and governing providence, and by his dispensations of light and grace, he has all along been present in the world, which he created; and yet neither his manifestations of himself, in providence or revelation, have been duly discerned or improved: and when, in the fulness of time, he manifested himself in human nature, preaching the gospel, and working miracles among the Jews his peculiar people, most of them wilfully rejected him, and refused to acknowledge him as their Creator and Saviour. But to all such, whether Jews or Gentiles, as heartily received him by faith, as their Redeemer, Prophet, Priest, and King, he bestowed the dignified right and privilege of being the real children of God;—all of whom, without any influence of natural descent, ceremonial law, or corrupt free will, have a supernatural habit or principle of grace divinely implanted in them, disposing them to every good word and work. 14, 16—18. And in order to effect



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15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.*

17 For the law† was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time;‡ the only begotten Son, which is in the bosom of the Father, he hath declared *him*.§

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not.‖ Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.*

25 And they asked him, and said unto him, Why baptizest† thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water; but there standeth one among you whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb‡ of God, which taketh away the sin of the world!§

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, [a] the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record [b] that this is the Son of God.

35 ¶ Again, the next day after, John stood, [c] and two of his disciples;

36 And, looking upon Jesus as he walked, he saith, [d] Behold the Lamb of God!

37 [e] And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, [f] What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where [e] dwellest thou?

39 He saith unto them, [g] Come and see. They came and saw where he dwelt, and abode with him that day: for it was †about the tenth‡ hour.

40 One of the two which heard John *speak*, and followed him, was [h] Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the [i] Messias, which is, being interpreted, [k] the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, [l] A stone.

43 ¶ The day following Jesus would go forth into Galilee, and [m] findeth Philip, and saith unto him, [n] Follow me.

44 Now Philip was of [o] Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael,§ and saith unto him, We have found him of whom [p] Moses in the law, and the prophets, did write, [q] Jesus of Nazareth, the son of Joseph.

46 And [r] Nathanael said unto him, [s] Can there any good thing come out of Nazareth?‖ Philip saith unto him, [t] Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold [u] an Israelite indeed,* in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, [x] thou art the Son of God; thou art the King of Israel.

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A. M. cir. 4033.
A. D. cir. 29.

* *Grace for grace.*—There being a fulness of grace in Christ (ver. 14), believers receive a measure of every form of grace in him. It may be illustrated by a garden, in which there are many plants, and a barren waste, into which there is made out of it a complete transplantation, so that they, at last, answer to each other—plant for plant.—Ed.

† *The law*—that condemns in the moral, and merely typifies in the ceremonial.—*Grace*—that pardons and saves.—*Truth*—that realizes the types or shadows.—Ed.

‡ God being infinite in being and perfections, can never be perfectly seen by any finite creature. For though the Shechinah, or other visible manifestation of his presence, has been, or may be seen, still that manifestation is not God.—Ed.

§ *Declared him.*—Educed him, brought him out to the eye of the spirit in all his perfections, purposes, promises, and works of grace, providence, and final judgment.—Ed.

‖ John replies in the sense intended by the questioner, and denies that he is Elias in resurrection flesh. When our Lord affirms that John was Elias (Mat. 11. 14.), he speaks in the sense of Malachi (4. 5.), of his being in the "spirit and power of Elias"—"that prophet" foretold by Moses (Deut. 18. 15.). It cannot be translated "a prophet," for John was even more than a prophet. Mat. 11. 11.—Ed.

* *Pharisees*—who, believing the resurrection, were the only persons disposed to ask the question.—Ed.

† The Jews were accustomed to baptize heathen proselytes, but never without an order from the Sanhedrin, or great civil and ecclesiastical council, or before three magistrates, or doctors of the law: they, therefore, very naturally, feel jealous of John, who not only baptized without their authority, but baptized Jews themselves, contrary to the practice of the Pharisees.—Ed.

‡ *The lamb* was the first sacrifice on record (Gen. 4.); a lamb was also the daily sacrifice in the temple.—It, therefore, furnished an appropriate title for him who came "to put away sin by the sacrifice of himself." Heb. 9. 26.—Ed.

§ *Taketh away the sin of the world.*—Rather, "who is taking away," by first bearing our sins in his own body," and finally to the cross (1 Pet. 2. 24.), whereby he finished the transgression, made an end of sins, and brought in everlasting righteousness." (Dan. 9. 24.). "The world" of Jew and Gentile, wherein the sacrifice of Christ differed from those of the law, which were appointed exclusively for the Jews.—Ed.

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A. M. cir. 4033.
A. D. cir. 29.

a Mat. 3. 11. Luke 3. 16, 22. Acts 1. 5. & 2. 4 Joel 2. 28. ch. 3. 34. Prov. 1. 22—24.

b Ver. 6—8, 18. Mat. 3. 17. & Pet. 1. 17. 1 John 5. 20.

c Mat. 11. 2. Mal. 3. 18.

d Ver. 29. Is. 40. 1. & 65. 1, 2. Heb. 2. 1.

e Rom. 10. 17. Mat. 4. 18. Is. 55. 10, 11.

f Luke 13. 31. Mat. 7. 7.

* Or, *abidest.*

g Ch. 6. 37. Is. 55. 1, 6. Rev. 22. 17.

† Two hours before night.

‡ About four o'clock in the evening.—Ed.

h Mat. 4. 18. & 10. 2. ch. 6. 8.

i Ps. 2. 2. Dan. 9. 25. Is. 61. 1. & 11. 2.

k Or, *the anointed.* Dan. 9. 24—26. ch. 4. 25. 1 Sam. 2. 10. Ps. 2. 7. & 89. 20. & 84. 9.

l Or, *Peter.* Mat. 10. 2. & 16. 18.

m Is. 53. 1. 1 John 4. 19.

n Mat. 4. 19, 21. & 9. 9. & 10. 24.

o Mat. 11. 21. Mark 6. 45. & 8. 22. Luke 9. 10. ch. 12. 21.

§ *Nathanael*—supposed to be the same as Bartholomew, who is always classed with Philip in the list of the apostles. Mat. 10. 3. Mark 3. 18. Luke 6. 14.—Ed.

p Gen. 3. 15. & 22. 18. & 49. 10. Deut. 18. 15—18. 2 Sam. 7. 12. Is. 7. 14. & 9. 6. & 42. 1—7. & xlix. lii. Jer. 23. 5, 6. & 31. 22. Ezek. 17. 22. & 21. 27. & 34. 23, 29. & 37. 24. Dan. 9. 24—26. Mic. 5. 2. Zec. 6. 12. & 9. 9. Mal. 3. 1. & 4. 2. Luke 24. 27, 44.

q Mat. 2. 23. Luke 2. 4, 39, 51. & 24. 19.

r Or, *Bartholomew*, ch. 21. 2. Mat. 10. 3.

s Ch. 7. 41, 42, 52. Luke 4. 29.

‖ *Nazareth* was proverbially contemptible; but the question of Nathanael most probably arises from recollecting that the prophet Micah had assigned to Bethlehem the honour of being the birth-place of Messiah—thence naturally supposed to be also his residence. Micah 5. 2.—Ed.

t Ch. 4. 29. 1 Thes. 5. 21.

u Rom. 9. 6. & 2. 28, 29. Ps. 33. 1. 1 Tim. 1. 5.

* Jacob obtained the name of Israel, after wrestling in prayer with the Angel of the covenant (Gen. 32. 24, 28.); and it seems most probable that Nathanael, when "under the fig-tree" (ver. 48), had been similarly engaged.—*In whom is no guile*—no deceit in purpose, or word—grace having already so purified his heart.—Ed.

x Ch. 1. 14. & 3. 16. & 6. 69. Ps. 2. 6, 7. 1 Tim. 6. 15. Rev. 17. 14. Mat. 16. 16. & 21. 5.

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these grand designs of our redemption, the eternal Son of God assumed our nature, in its debased appearances, into a personal union with himself; and therein, in all his fulness of Godhead, for a season dwelt among us men, particularly us disciples, as JEHOVAH did in the cloud of glory, which covered the mercy-seat, full of infinite grace and kindness to men, and of all necessary blessings, to be freely communicated to them. All the laws, promises, types, and prophecies, were fulfilled in him; and we, in his doctrine, miracles, transfiguration, resurrection and ascension, by faith steadfastly considered and admired, these glorious perfections, becoming him as one with, and in an inconceivable and unparalleled manner begotten by, his eternal Father: and out of his fulness of divine perfections, and communicative blessings, who is infinitely preferable to John the Baptist, all of us believers, great and small, have, do, and shall receive all spiritual blessings, multiplied one upon another, according to our capacities and wants, and answerable, in nature and kind, to the grace which is in him.—Far superior to Moses, who delivered the laws of God to the Jews in a manner suited to their circumstances, in a ministration of condemnation, and in obscure types, which could not make the worshippers perfect, Jesus has brought in the richest and plainest discoveries of God's love and grace, in which all the ancient types and predictions have their full accomplishment. And being himself the beloved and only begotten Son of God, intimately acquainted with all his excellencies and purposes of grace, he alone was fit for this work, and he hath now manifested these things to men, in such a manner as no other was able to do.



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50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open and the angels of God ascending and descending* upon the Son of man.

## CHAPTER II.

(1) *Jesus turns water into wine:* 1—11. (2) *Removes first to Capernaum, and then to Jerusalem, where he purges the temple of buyers and sellers:* 12—18. (3) *Foretells his death and resurrection:* 19—22. (4) *Many believe on him on account of his miracles:* 23. (5) *Thoroughly knowing their hearts, he will not commit himself to them:* 24, 25.

A. M. cir. 4033.
A. D. cir. 29.

AND the third day[a] there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine,[†] the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman,[‡] what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast[§] had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 [a]This beginning of miracles[‖] did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.[*]

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Jews' passover was at hand; and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen,[†] and sheep, and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all[‡] out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six[§] years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.[‖]

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now, when he was in Jerusalem at the passover, in the feast-*day*, many [b]believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

A. M. cir. 4033.
A. D. cir. 29.

* *The third day* from that on which Jesus had departed from Bethany "beyond Jordan," not Bethany near Jerusalem—(so called according to high authority of MSS.)—but called Bathabara, ch. i. 28, of the received text. There is no difficulty in concluding that both names may have been given to the same town.—Ed.

† The marriage-feast lasted seven days; and this want, most probably, occurred at an advanced period of the feast; or from the large number of disciples that accompanied Jesus.—Ed.

‡ *Woman*, was no name of disrespect, but a name of truth, without flattery.—*What have I to do with thee*, in this matter?—leave it to me when "my hour is come"—when all their wine is so exhausted that there can be no question about the reality of my miraculous power.—Ed.

§ *Ruler of the feast.*—Some think the chief guest; others, the chief domestic, who, in either capacity, did not sit at table, but attended to the supply of the others. That an evidently poor family had not any chief domestic to preside, appears probable—the ruler was, therefore, a friend, as his familiarity with the bridegroom seems to imply—one part of whose duty was to taste the wine, and then send it to the guests.—Ed.

a Ch. i. 14, 50, 51. & 3. 2. & 14. 11. Ps. 90. 16, 17. & 102. 18.

‖ It is not improbable that the only wine miraculously produced was the quantity drawn, the contents of the vessels still remaining water—thereby rendering the miracle so much the more palpable.—Ed.

A. M. cir. 4034.
A. D. cir. 30.

* *His disciples believed on him*—not merely as a reforming teacher, such as John had been, but as a worker of miracles, placing him far above John. Ch. 10. 41.—Ed.

† According to Josephus, there were ordinarily at the passover 256,500 sacrificed victims—so that the market must have been very great; and as the priests sold licenses to the venders, this profanation must have been a large source of their revenue.—Ed.

‡ *He drove them all*—that is, the venders, whom he expelled merely by authoritative injunction (ver. 16), the cattle only he would drive with the scourge. These dealers being very unpopular, because of their extortions, and conscious that they were profaning the temple and violating the law, and seeing Jesus surrounded by so many zealous followers, yield to an authority which otherwise their avarice and self-interest would have prompted them to resist. It is, moreover, not improbable that there was something so commanding in our Lord's manner, and in his character for working miracles—which must by this time, have become public—that the most reluctant felt compelled to yield implicit obedience.—*Note.* It is matter of question whether our Lord cleansed the temple once or twice. Matthew (21. 12) and Mark (11. 15) certainly record such a cleansing near the end of his ministry; which same act some think John has also recorded, without reference to order of time. The narratives, however, are accompanied by such notes of difference, as seem clearly to indicate two distinct cleansings, the one at the opening, the other at the close, of our Lord's ministry. See note on ver. 20.—Ed.

§ The rebuilding of this temple was commenced by Herod the Great, sixteen years before our Lord's birth. He began to preach the kingdom of God in his thirtieth year, which gives the exact amount, forty-six; and fixes this cleansing of the temple at the beginning, as that of Matthew and Mark was certainly at the close of his ministry.—Ed.

‖ He had pointed to his body, laying the emphasis on the word *this*—intimating that therein, as in a temple, "dwelt the fulness of the Godhead."—Ed.

b Mat. 12. 5, 6, 20, 21. ch. 4. 14. Acts 8. 12. Jam. 2. 19.

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Reflections upon Chap. I.—Infinite and divine are the glories of our Mediator! He is the eternal God, equal with his Father. He is the Creator of all things, and the original source of all light, life, and honour, in the world.—Marvellous is his person as God-man, and full of grace and truth for our supply! His divine nature puts the most wonderful dignity upon his condescension, and on his offering himself a sacrifice to expiate our sins. And his character and mission are gloriously attested by apostles, by John the Baptist, and by his Father and blessed Spirit. Alas, that any, especially such as enjoy his oracles and favours, should remain ignorant or obstinate rejecters of him! But happy are they whom he apprehends by his grace, adopts into his family, conforms unto his image, supplies with his light and life, humbles by his influence, informs by his Spirit, instructs by his visits, and honours in his service. And the more honour God puts upon men, the more humble they ought to be. The more they know of Christ and his work, the more they ought to extol him, that others, particularly their relations, may seek and follow him. It is habitual, not transient, fellowship with him that will supply the need, and satisfy the desires, of real believers. Acquaintance with him is the best answer to all prejudices and objections against him. They who find him cannot but exult in their acquisition. And great is the honour to have his attestation of our secret devotion and universal integrity.—Our views of his glory are but beginning, and will be for ever on the advance. And angels and men will eternally behold, and increasingly admire and serve him, in his kingdom above.

Reflections upon Chap. II.—Happy are those weddings which are directed by Christ's law, graced with his presence, and ratified by his blessing! With innocent pleasures friends may feast together, if they act as under his eye. Religion requires us not to be unsocial, but to rejoice with them that rejoice. In the very height of earthly comforts there is indeed something still wanting. But there are no wants in which Christ cannot supply us. And if we wish to receive his blessings, we must not prescribe to him, but follow his directions. Nor need we be discouraged by rebukes and delays: his mercies come soon enough, if they come large and sweet in the end. And the more we see of his glory, the more firmly shall we believe in him, and desire to be with him. Jesus makes but a short stay where he is signally contemned. And the most heaven-daring corruptions are introduced into churches by the love of filthy lucre. But wisely Jesus manifests his glory, vindicates the honour, and maintains the purity, of divine ordinances, without injuring civil property.—He knows what is in man, and can overawe the spirits of his most powerful and presumptuous enemies. And he had a sovereign power over his own natural life, as God equal with his Father. Alas, how ill understood, much hated, or but feignedly believed, are his words of truth!



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## CHAPTER III.

(1) *Jesus teaches Nicodemus the necessity of being born again:* 1—13. (2) *Of faith in his sacrifice:* 14, 15. (3) *God's love to the world:* 16, 17. (4) *Unbelief the ground of condemnation:* 18—22. (5) *The witness of John:* 23—36.

A. M. cir. 4034.
A. D. cir. 30.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night,* and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit,† he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born ‖ again.

8 The wind bloweth where it listeth, and thou hearest the sound‡ thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

* This case of Nicodemus is recorded chiefly for the exposition of the new birth from above; but also for the encouragement of timid believers, who, in fear of men's ridicule or displeasure, have not obtained full courage to follow conscience, and openly avow their profession of truth and godliness. But "him that was weak in the faith" Christ received without reproach, and treated with tenderness; let "them that are strong," "go and do so likewise."—Ed.

† *Except a man be born of water and of the Spirit.*—If this be spoken of what Bloomfield, Valpy, and others, call "baptismal regeneration," then what availed the promise to the penitent thief? and what is the condition of myriads of the children of believers dying in infancy, who were never baptized? Should not the passage rather be translated, "Except a man be born of water, *even* of the Spirit," of which water was the scriptural emblem? (See Is. 44. 3. Ezek. 36. 25—27.) And this translation is in perfect accordance with that of many passages exactly similar in construction,—such as 1 Cor. 12. 24. 2 Cor. 1. 3. Eph. 5. 5. Tit. 2. 13. John 4. 9. See *Middleton on Gr. Art.* c. 2 pp. 85, 86. c. 3. p. 93. This translation seems absolutely confirmed by our Lord's immediate reference of this new birth (see ver. 6), not to water at all, but entirely to the Spirit. See Mat. 3. 11, where "water" and "fire," as here "water" and "spirit," denote one thing.—Ed.

‖ Or, *from above.* 1 Cor. 2. 11. Zech. 8. 6. ver. 3.

‡ Even as the natural man hears the sound of the wind, so the man who is "born again" hears the word of the Spirit. 1 John 3. 6, 9.—Ed.

A. M. cir. 4034.
A. D. cir. 30.

12 If I have told you earthly things,* and ye believe not, how shall ye believe if I tell you *of* heavenly things?†

13 And no man hath ascended‡ up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved§ the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn‖ the world; but that the world through him might be saved.

18 ¶ [b] He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 [c] And this is the condemnation,* that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be † reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the [d] land of Judea; and there he tarried with them, and [e] baptized.

23 ¶ And John also was baptizing in Ænon,‡ near to [f] Salim, because there was much water§ there; and [g] they came, and were baptized:

24 [h] For John was not yet cast into prison.

25 ¶ Then there arose a question between

* *Earthly things.*—Things that have earthly similitudes, and that take place visibly on the earth.—Ed.

† *Heavenly things.*—These are: 1. The incarnation and mission of the Son (ver. 13). 2. The crucifixion, and salvation by faith (ver. 14, 15). 3. The eternal and gratuitous love of God, &c. (ver. 16). 4. The condemnation of unbelievers (ver. 19).—Ed.

‡ Moses merely ascended to the top of Sinai—Elijah was taken up—but he that "came down" is the Word that "was God," who "became flesh" (chs. 1. 14), and "dwelt among us," as "son of man."—*Which is*—rather, "who is being in heaven;" whose proper dwelling-place is heaven, in "the glory he had with the Father before the world was."—Ed.

§ "God *so* loved—that whosoever believeth (and not otherwise) should not perish."—Ed.

‖ *To condemn*—to deliver over to punishment. "but that the world (even every believer in the world (ver. 16), Gentile as well as Jew), "through him might be saved."—Ed.

b Ver. 36. ch. 5. 24. & 6. 40, 47. & 20. 31. Rom. 8. 1, 33. Mark 16. 16. 1 John 5. 10—13. Heb. 5. 19. & 5. 1—3. & 10. 26—31. & 12. 25—27.

c Ch. 1. 4, 5, 10, 11. & 8. 12, 37. & 15. 22—24. Is. 5. 20. & 30. 9—12. Rom. 1. 32. 2 Cor. 4. 3, 4. 2 Pet. 2. 3.

* *This is the condemnation.*—Not the punishment merely, but the principle upon which judgment is pronounced against unbelievers.—Ed.

† Or, *discovered.*

d Country places. ch. 2. 13.

e Ch. 4. 1, 2.

‡ A town on the west of Jordan, fifty-four miles north-east of Jerusalem, and situated in the district of Samaria. No vestige of its ruins is now to be found.—Ed.

f Gen. 14. 18. & 33. 18. 1 Sam. 9. 4.

§ *Much water.*—Rather, "many streams."—Ed.

g Mat. 3. 5, 6. Mark 1. 4, 5. Luke 3. 3, 7.

h Mat. 4. 12. & 14. 3. Luke 3. 19, 20. & 9. 7—9.

Corrupt hearts little relish reforming authority. Even believers slowly comprehend the nature of Christ's kingdom. And sometimes it is not till long after they are heard, that divine truths are remembered, understood, and believed. There is great need to avoid trusting in men, and to be careful whom we take for our friends. And studiously should we beware of hypocrisy, as Jesus hath an exact knowledge of our hearts.

CHAP. III.—Ver. 3, 5, 6, 8. I, who am truth itself, solemnly assure you, that be a man's moral attainments, religious advantages, or external privileges, what they will, he can by no means be a true member of the gospel church, or admitted into the heavenly state, except his heart and life be thoroughly changed in their principles, courses, and ends, and there be a new vital principle of holiness formed in him by the almighty influence of the Holy Ghost. Whoever is born of sinful parents, though it were ever so often, must be still sinful, and so unfit for fellowship with God. But whoever has a new spiritual habit, or principle of grace and holiness, implanted by the Holy Ghost, in all the powers of his soul, and acts accordingly, is made meet for the enjoyments and duties of the gospel state, and for the inheritance of the saints in light.—Nor is it any wonder that you cannot conceive how the Holy Ghost enlightens, quickens, and sanctifies, the souls of men, when you cannot even account for the causes and motions of the wind. 11—13. My forerunner and the prophets, and especially I, my Father, and the blessed Spirit, speak and attest what we understand and know to be certainly true; but, through blindness and prejudice, ye Jews neither understand, believe, nor embrace our doctrine. If therefore you do not understand nor believe the nature or necessity of that work of grace, which must be experienced on earth in order to salvation, when thus familiarly illustrated to you from earthly similitudes, how could you understand or believe my declarations of the more sublime mysteries of the gospel, relative to the dignity of my person and office, the design of my works, the spiritual nature of my kingdom, and the blessedness of the future state—which no mere man can comprehend, or fully declare to others, but only the Messiah who came from heaven, and who even now is still there, in respect of his divine nature? 14—17. And yet that divine person, the Messiah, must be put to an ignominious death, in order to his bringing about the salvation of sinners: for as Moses lifted up the brazen serpent on a pole in the wilderness, as God's ordinance for effectually healing all the Israelites, who had been mortally bitten by the fiery serpents, and looked on it for a cure; so the Messiah, who appears in the likeness of sinful flesh, though holy, harmless, and undefiled, must be lifted up on the cross, and afterwards exalted in heaven, and exhibited as God's ordinance in the gospel, for sinners to look to, by faith, for salvation; that every one, of whatever rank, degree, or nation he be, who, under an affecting sense of his own sinfulness and obnoxiousness to divine wrath, shall, according to God's appointment, look to, and trust in, him for salvation, may be delivered from all sin and misery, and be made a partaker of grace here, and glory hereafter, however weak his faith be, or great or many his sins have been. For God, who delights in mercy, looking with compassion on the sinful and miserable state of mankind, conceived such an amazing and unparalleled design of mercy and love towards multitudes of them, both Jews, and especially Gentiles, that he freely gave his only begotten to be their Mediator and atoning sacrifice, that whosoever receives him as God's free gift offered in the gospel, and depends on him for salvation, might not perish in his sins, however great or many, but obtain an everlasting life of holiness and happiness. For God sent not his Son into the world to pass and to execute a sentence of condemnation upon all others beside you Jews, as many of you think, but that persons of all nations may be effectually saved from sin and misery, and blessed with everlasting holiness and happiness. 18—21. And every one, Jew or Gentile, who believes on Christ as freely offered in the gospel, is freed from the condemning sentence of God's law: but whosoever rejects or neglects him, remains under the curse: yea, his guilt is increased, and his sentence of condemnation fixed and extended, through his rejecting the only Saviour and salvation by unbelief. And this will peculiarly aggravate the sin and misery of many, that, when blessed with the clearest light of the glorious gospel, they, both Jews and



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*some* of John's disciples and the Jews about [l]purifying.

26 [k] And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [l] to whom thou barest witness, behold, the same [m] baptizeth, and all *men* come to him.

27 John answered and said, [n] A man can [o] receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, [p] I am not the Christ, but that I am sent before him.

29 [p] He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: [q] this my joy therefore is fulfilled.

30 [r] He must increase, but I *must* decrease.

31 [s] He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 [t] And what he hath seen and heard, that he testifieth; [u] and no man receiveth his testimony.†

33 He that hath received his testimony [x] hath set to his seal that God is true.

34 [y] For he whom God hath sent speaketh the words of God: [z] for God giveth not the Spirit by measure *unto him.*

35 [a] The Father loveth the Son, and hath given all things into his hand.

36 [b] He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; [c] but the wrath of God abideth on him.

A. M. cir. 4034.
A. D. cir. 30.

l Mark 7. 3, 4. Heb. 9. 10. Mat. 3. 11. c. e. Whether John's disciples, from the legal and Pharisaical purifications, or at effectually purged away with.

k Eccl. 4. 4. Job 5. 2. Jam. 4. 5. Num. 11. 28. 1 Cor. 3. 4.

l Mat. 3. 11, 12. ch. 1. 7, 15, 26, 27, 29—36.

m Ver. 22. ch. 4. 1, 2 n Heb. 5. 4. 1 Cor. 4. 7. & 15. 10. 2 Cor. 3. 5. 1 Cor. 12. 11.

o Or, *take unto himself.*

i Ch. 1. 15, 20, 30. Mat. 3. 1. & 4. 5. Mar. 3. 11. Lu. 3. 4. & 10. 16. Mark 1. 2. Luke 1. 17. & 3. 19.

p Song 3. 11. & 5. 1. 2. Mat. 22. 2. 2 Cor. 11. 2. Eph. 5. 25, 27. Rev. 19. 7. Hos. 2. 19, 20.

q Luke 2. 10, 11, 28. s Is. 9. 7. & 42. 13. Psa. 2. 33, 44. Phil. 3. 3.

s Ch. 1. 15, 27, 30. & 3. 23. 1 Cor. 15. 47. Mat. 28. 18. Phil. 2. 9—11.

t Ch. 3. 20. & 8. 26. & 12. 49. & 14. 10. & 15. 15. ver. 14, 34.

u Ch. 1. 11. ver. 11, 12. Is. 53. 1. 1 Cor. 2. 14. 2 Cor. 4. 4. Prov. 1. 24, 25. Ps. 81. 11. Hos. 4. 6.

† How can this be true, seeing so many already believed on Jesus? Some read it as a question before ver. 27; but it is better to understand it literally. For though many believed on him as Messiah, none appear yet to have fully received (understood, and therupon believed) his testimony respecting his death, sacrifice, and resurrection (ch. 2. 22); or, by comparing it with ver. 27, it may be interpreted thus: "no man receives (offers to set to his testimony, unless it be given him by the Spirit from heaven."—Ed.

x 2 Cor. 1. 22. 1 John 5. 10. Rom. 3. 4.

y Ch. 1. 1, 18. & 7. 16. Eph. 1. 7.

z Ps. 45. 7. Is 11. 2—5. & 61. 1—3. Col. 1. 19. & 2. 3, 9. ch. 3. 34, 35.

a Is. 9. 6, 7. & 42. 6, 8. & 53. 12. Ps. 2. 8. & 89. 27. Dan. 7. 14. Mat. 11. 27. & 28. 18. ch. 5. 22. 1 Cor. 15. 27. & 13. 3. Heb. 2. 8, 9.

b Mark 16. 16. Heb. 2. 4. 1 John 5. 10, 12. ch. 5. 24. & 6. 47, 54. & 1. 12. ver. 15, 16, 18. Rom. 1. 17.

c Gal. 3. 10. Ps. 7. 11. Heb. 2. 3. & 10. 29

## CHAPTER IV.

(1) *Jesus converses with a woman of Samaria, at which his disciples wonder:* 1—30. (2) *His meat and drink to do his Father's will:* 31—38. (3) *Many Samaritans believe on him:* 39—42. (4) *He removes into Galilee, and heals a ruler's son at Capernaum:* 43—54.

A. M. cir. 4034.
A. D. cir. 30.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea,* and departed again into Galilee.

4 And he must needs go through Samaria.†

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well; *and* it was about the sixth hour.‡

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings§ with the Samaritans.)

10 Jesus answered and said unto her, If thou knewest the gift of God,‖ and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw¶ with, and the well is deep:† from whence then hast thou that living water?

12 Art thou greater than our father Jacob,

* *He left Judea*—that he might not give any unnecessary offence even to the Pharisees.—Ed.

† The place in Judea where our Lord had sojourned, is not mentioned: but the chief road from Judea to Galilee passed through Samaria. The necessity, however, may have been as much spiritual as geographical—the necessity of doing his Father's work, by beginning to gather in the last sheep in the neglected region of Samaria.—Ed.

‡ *The sixth hour.*—The European twelve o'clock noon.—Ed.

§ *No dealings.*—No friendly intercourse of hospitality, such as implied mutual obligation. The ordinary dealings of buying and selling were not interrupted. See ver. 8.—Ed.

‖ *The gift of God.*—Not one form of his gifts, but his gift in all forms.—1. His Son (1 John 5. 10, 2 Cor. 9. 15. 2. The gift of the Spirit (John 14. 16). 3. Of pardon (Rom. 5. 16). 4. Of righteousness (Rom. 5. 17). 5. Eternal life (Rom. 6. 23. &c). Chiefly, however, it implies the gift of the spirit through the word of truth—(see ver. 14)—the "living water" from Christ the Rock. 1 Cor. 10. 4.—Ed.

¶ Travellers in the East frequently carry a leathern bucket, with which they draw from public wells by means of the rope and wheel.—Ed.

† Maundrell estimates the depth of the well called Jacob's, at thirty-five yards with five yards depth of water in the bottom. It is cut in the solid rock—what kind is not mentioned—and if it really be the well which Jacob dug, which can scarcely be doubted, it affords an interesting view of the engineering skill, perseverance, and expenditure, of those ancient times.—Ed.

Gentiles, through attachment to their own corrupt courses, will prefer their vain traditions, superstitious and idolatrous notions and worship, to it. For every one that is resolved to adhere to his sins, heartily hates the truths of divine revelation, which oppose and condemn them, stifles convictions, and shuns the light of that knowledge which presents his darling corruptions in their shameful, hideous, and dangerous forms: but an upright saint, who practises whatever divine truths he knows, is sincerely willing to be tried to the utmost, and to know the whole of the divine will, that his whole conduct, being regulated thereby, may evidently appear the effect of God's regenerating power, and the fruit of vital union and communion with him, and may tend to his glory. 27—30. Both Jesus and myself have our whole commission and success from God; nor can any receive our plain instructions without being enlightened and enabled by God. I appeal to you, that I openly declared I was not the Christ, but only his *forerunner*, to prepare the nation for the manifestation of himself. As his *friend*, I have laboured to gain sinners to him, the glorious *Bridegroom* of his church; and I exceedingly rejoice to hear and see them following after, and cleaving to him, whose property they are. For it is necessary that the manifestations of his glory, and the number of his disciples, should so continue and increase, that there will be no more use for me as his forerunner. 31—34. I, and every one of the ancient prophets, are but earthly in our origin and frame, and cannot of ourselves speak of divine things but in a weak, gross, and earthly manner: but he, being the Lord from heaven, and endowed with the Holy Ghost above measure, understands the whole mind of God, and speaks of heavenly things, as one fully acquainted with them. And yet, alas, how few heartily believe and receive his instructions! but every one who believes them, solemnly acknowledges him to be the Messiah, in whose person and work all the promises of God are, or will certainly be, fulfilled to the praise of his glory. 35, 36. Nay, such is the superlative love of the Father to this his only begotten Son, who freely undertook to be our Mediator, that he has committed to his management all things relating to the kingdoms of providence, grace, and glory, that he may judge and subdue his enemies, and distribute blessings among his people. Whosoever therefore receives his doctrine, and believes on him as the Son of God and Saviour of sinners, hath already in himself the beginnings, securities, and foretastes of eternal life, which shall certainly issue in the complete enjoyment of it; and whosoever wilfully and finally rejects him, lies under the most awfully righteous indignation of God, which shall certainly be executed upon him to the uttermost, and for ever.

REFLECTIONS UPON CHAP. III.—The miracles of Christ were manifestly divine, and his doctrines plain and important. He was ready to cure the most inexcusable ignorance, and to instruct by night such as were ashamed to own him by day. Infinitely important is the doctrine and experience of the Spirit's gracious implantation of new habits or principles of holiness in our nature, and infallibly damning is the want of it! Yet, alas, how many ministers and others are totally ignorant of it, and prejudiced against it! And because their carnal mind cannot comprehend how or why the Spirit works on the heart; how the Saviour can be at once God and man, in heaven and on earth; or how his being crucified and offered in the gospel, and received by faith, heals and saves sinners; they contemn and deny the same! But amazing is the love of God in setting up his only begotten Son as his ordinance for the salvation of sinners, even the chief, Gentiles as well as Jews. And dreadfully criminal and dangerous is that unbelief which rejects the testimony and offer of God; which hates his glory, and detests his truth, as a disturber of indwelling lusts. Nothing can save the man who perseveres in his unbelief. And nothing can damn the soul which by faith credits God's testimony concerning Christ, and receives him as a divine and well-qualified Saviour. It is absurd for professors to be more concerned about external performances of religion, than about the real work of grace in their heart. And it is honourable for all, and especially ministers, to view all their gifts and graces as coming from God, and to be content to be debased to the very lowest that Jesus Christ may be exalted, answerably to his Father's love to him, and the authority which he hath given him.

CHAP. IV.—Ver. 10, 14. Christ himself, in all his offices, work, and fulness, is God's *gift* granted freely to sinners; and the *water* which he gives is the Holy



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which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water [a] shall thirst again:

14 [b] But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, [c] Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five [e] husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.[f]

19 The woman saith unto him, Sir, I perceive that thou art [d] a prophet.

20 [e] Our fathers worshipped in this mountain; and ye say, that in [f] Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, [g] when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 [h] Ye worship ye know not what: we [i] know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the [k] true worshippers shall worship the Father in spirit[z] and in truth: [§] for the Father seeketh such to worship him.

24 [l] God *is* a Spirit: [‖] and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that [m] Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, [n] I that speak unto thee am *he*.

27 ¶ [o] And upon this came his disciples, and [p] marvelled that he talked with the woman: [*] yet no man said, What seekest thou? or, Why talkest thou with her?

28 [q] The woman then left her water-pot, and went her way into the city, and saith to the men,

29 [r] Come, see a man which told me all [†] things that ever I did: is not this the Christ?

30 [s] Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

A. M. cir. 4034.
A. D. cir. 30.

a Ch. 6. 27, 58. Is. 55. 13, 14.

b Is. 49. 10. & 58. 11. ch. 7. 38, 39. & 6. 27, 35, 58. & 12. 50. & 17. 2, 3. & 20. 31. & 10. 10. Rom. 5. 21. & 6. 23. Gal. 6. 8. 1 John 5. 20. Ps. 4. 6, 7. & 27. 4. & 73. 25, 26. & 142. 4, 5.

c Ch. 6. 26, 34. Jam. 4. 3. 1 Cor. 2. 14. Ps. 4. 6.

d Who were dead—(an event in such times, and in such a troubled country, by no means improbable); or who, or some of whom, had successively divorced her—an event in such a licentious country, so common as not to be regarded. See *Jonas' Modern Egypt.*—Ed.

e Since our Lord admits the woman said truly, "I have no husband"—then how came he to say to her, "Go, call thy husband" (ver. 16)? In ver. 16 the meaning is, "Go call (him that is *called*) thy husband."—In ver. 17, "Thou hast well said, I have no (*real*) husband."—Ed.

d Luke 7. 16. & 24. 19. ch. 6. 14. & 7. 40.

e Gen. 12. 6. & 33. 18—20. There Sanballat had, on mount Gerizim, built a temple for Manasseh, a Jewish priest, who had married his daughter.

f Deut. 12. 5, 11. 1 Kin. 8. 2. 2 Chr. 5. 5. & 7. 12, 16. Ps. 48. 1, 2. & 78. 68, 69. & 87. 1, 2. & 132. 13, 14.

g Mal. 1. 11. 1 Tim. 2. 8.

h 2 Kin. 17. 29, 41. Acts 14. 16. & 17. 23, 30.

i Ps. 147. 19. Rom. 3. 2. & 9. 4, 5. Heb. 7. 14. Is. 2. 3. Luke 24. 47.

k Phil. 3. 3. Rom. 1. 9. Is. 26. 8, 9. Ps. 62. 8. Heb. 10. 22.

z *In spirit.* — Not with bodily fatigue in journeying.—Ed.

§ *In truth.* — Not in ceremonial and figurative offerings. —Ed.

‖ *God is a Spirit.* —Neither sun, nor moon, nor stars—neither a dead image of wood, stone, nor metal—neither beast nor man—revealed by no qualities but eternity of being, infinity of wisdom, almightiness of power, spotless holiness, tender mercy, and all-attractive love. —Ed.

m Ch. 1. 41, 49. Dan. 9. 24—26. Is. 42. 1. & 11. 2, 3. & 61. 1—3. Prov. 1. 20—23. Deut. 18. 15, 18. vec. 29, 30.

n Ch. 6. 69. & 9. 37. & 10. 30, 36.

o Gen. 33. 19. Luke 24. 31.

p Luke 7. 39. ver. 9.

* At this period, Jewish etiquette, otherwise, prejudice and habit, forbade a teacher of the law publicly to converse with a woman, even though his wife, sister, or daughter.—Ed.

q Phil. 3. 7—9. Mat. 19. 27, 29. ver. 7. Song 5. 10. Acts 20. 24. & 21. 13.

r Ch. 1. 42. Ps. 34. 8. & 66. 16. Rev. 22. 17. Song 2. 11. & 5. 10, 16. ver. 15—25.

† It is most probable our Lord had told the woman much more, even the whole heads of her private history, so that her report was no exaggeration.—Ed.

s Gen. 49. 10. Is. 11. 10. & 45. 6. & 60. 3. & 49. 22, 23. Ps. 22. 27. & 68. 32.

A. M. cir. 4034.
A. D. cir. 30.

t Job 23. 12. Ps. 19. 10. & 40. 8. ver. 34. ch. 6. 38.

u Mat. 16. 8—9. Luke 9. 45. ch. 12. 16. & 2. 22.

x Ps. 40. 8. ch. 17. 4. & 6. 38. Is. 61. 1—3. Luke 19. 10. It delights my soul to convert these Samaritans.

y Ver. 30. Mat. 9. 37. & 11. 12. Luke 10. 2. & 7. 29. & 16. 16.

z Mat. 10. 10. 2 Tim. 4. 7, 8. 1 Thes. 2. 19, 20. Rom. 1. 13.

a Heb. 11. 40. Rev. 18. 20.

b Acts 2. 41. & 4. 4, 32. & 5. 14. & 6. 7.

c 2 Chr. 36. 15. Jer. 44. 4. Acts 10. 43. 1 Pet. 1. 10, 12. Rom. 15. 4.

d Acts ii. xiii. & 26. 22, 23. & 28. 23.

e Gen. 49. 10. Is. 11. 10. & 55. 1. & 60. 3. ver. 39, 42.

f Gen. 33. 20. Mat. 18. 24—28. & 7. 7. 2 Cor. 6. 1, 2. Luke 19. 9, 10. John 16. 24.

g Is. 42. 1, 6. & 60. 3. Rom. 15. 8—12, 16.

h Gen. 49. 10. ch. 17. 8.

i 1 John 4. 14. & 2. 2. Mat. 16. 17. & 20. 28. & 24. 13, 19. Luke 2. 10, 11, 32. & 19. 10. Mark 16. 15, 16. ch. 3. 14—18. & 8. 37.

k Mat. 15. 24. Rom. 15. 8.

l Mat. 4. 13. & 13. 57. Luke 4. 24, 31, 32. Mark 6. 4. ch. 7. 1.

n Our Lord's own, or native country, was Judea—his town, Bethlehem—and being honoured in Samaria, the land of strangers, he departs into Galilee, his adopted country, where, "his own," at Jerusalem having rejected him, he is again received with honour. Thus Schleusner's change of "for" into "though," is rendered, as it is rather unnatural, utterly unnecessary.—Ed.

m Mat. 4. 23, 24. Mark 1. 14. Luke 4. 31, 32.

n Ch. 2. 13—23. Luke 13. 1. Ex. 23. 14—17. & 34. 23. Deut. 16. 1.

o Jos. 19. 28. ch. 2. 1—11.

p Or, *courtier*, or *ruler*. Mat. 9. 18.

q Ps. 78. 34. & 80. 18. Hos. 5. 15. Mat. 9. 18. & 15. 22. & 17. 14, 15. & 7. 7.

r 1 Cor. 1. 22. Acts 2. 22. ch. 2. 18.

s Ch. 11. 21, 32, 37. Mark 5. 35, 36.

t Mark 2. 9. & 5. 5.

32 But he said unto them, [t] I have meat to eat that ye know not of.

33 [u] Therefore said the disciples one to another, Hath any man brought him *aught* to eat?

34 Jesus saith unto them, [x] My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; [y] for they are white already to harvest.

36 [z] And he that reapeth receiveth wages, and gathereth fruit unto life eternal: [a] that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 [b] I sent you to reap that whereon ye bestowed no labour: [c] other men laboured, and [d] ye are entered into their labours.

39 ¶ [e] And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So [f] when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 [g] And many more believed because of his own word;

42 And said unto the woman, [h] Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that [i] this is indeed the Christ, the Saviour of the world.

43 ¶ [k] Now, after two days he departed thence, [l] and went into Galilee:

44 For Jesus himself testified, that a prophet hath no honour in his own country.[*]

45 [m] Then, when he was come into Galilee, the Galileans received him, having seen [n] all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into [o] Cana of Galilee, where he made the water wine. And there was a certain [p] nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and [q] besought him that he would come down and heal his son; for he was at the point of death.

48 Then said Jesus unto him, [r] Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, [s] come down ere my child die.

50 Jesus saith unto him, [t] Go thy way; thy

Ghost, in his person, operation, graces, and comforts, which solidly satisfies the soul, weans it from the cares of this world, prevents its perdition, and gradually prepares for, and certainly issues in, the eternal and inexpressible holiness and happiness of the heavenly state. 35—38. The coming of yonder crowds of Samaritans to hear and believe on me, betokens the near approach of the gospel dispensation, in which multitudes, both Jews and Gentiles, shall be converted to me;—as instruments in which ye shall be honourably owned and supported, and at last amply rewarded, in their and your own eternal salvation;—and shall, together with John Baptist and the ancient prophets, who sowed the good seed of the word, rejoice in your success:—and being sent by me to preach the gospel



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son liveth. And the man [u] believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, [x] Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus [y] said unto him, Thy son liveth: [z] and himself believed, and his whole house.

54 This *is* again the second [a] miracle *that* Jesus did when he was come out of Judea into Galilee.

A. M. cir. 4034. A. D. cir. 30.

u Mat. 8. 13. & 9. 22. & 15. 28. ch. 11. 25. Acts 14. 9.

x Ps. 71. 20. Mat. 8. 13. & 15. 28. Mark 9. 23.

y Ps. 33. 9. & 107. 20.

z Gen. 18. 19. Jos. 24. 15. Acts 16. 15. 34. & 18. 8.

a Not the second miracle of all that Jesus ever did, but the second he performed in Cana.—Ed.

## CHAPTER V.

(1) *Jesus heals on the sabbath:* 1—9. (2) *The Jews cavil and persecute him:* 10—16. (3) *He defends himself, and reproves them, appealing to his Father in heaven—to John on earth—to his wondrous works, and finally to the Scriptures, in evidence of his divine mission:* 17—47.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem, by the sheep-[a] *market*,' a pool,' which is called in the Hebrew tongue [z] Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel[§] went down at a certain season into the pool, and troubled the water: [b] whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but, while I am coming, another steppeth down before me.

A. M. cir. 4035. A. D. cir. 31.

c Mark 2. 11. Luke 5. 24. Mat. 9. 6. Ja. 5. 15.

d Ps. 33. 9. & 107. 20. ch. 9. 7, 14. Mark 1. 31. 42. & 2. 12. & 3. 5. & 5. 13, 29, 42. & 7. 30, 35. & 8. 25. & 9. 27. & 10. 52. Is. 35. 6.

e Jer. 17. 21. 22. Neh. 13. 19. Mark. 2. 23. Luke 6. 2, 7, 9. & 13. 14, 15. & 14. 1. & Ex. 20. 10. & 31. 12. & 35. 3. Num. 15. 32, 36. Mat. 12. 2.

[3] *Or, from the multitude that was.*

† *Sin no more.*—Our Lord seems, in this admonition, to refer to some youthful sins of this old man, by which his disease had been induced; and, as the man was evidently friendless (ver. 7), and most probably a stranger—so that our Lord could know nothing of his history—in this reference he gives him an evidence of supernatural knowledge as well as power.—*Note.* As "the wages of sin is death," so are diseases the earnest of the payment. That sometimes they are punishments, is obvious to the senses, as in the case of intemperance; at other times they are admonitions to watch, pray, and be ready; at other times they are exercises of faith, producing more fruitfulness in the sufferers; and other times they are examples of patience, whereby God is glorified, his children and saints strengthened, and sinners induced to pray that they might "die the death of the righteous."—Ed.

f Mark 1. 45. & 7. 36. ch. 4. 29.

g Ver. 21. ch. 9. 4. & 14. 10.

‡ *My Father worketh hitherto* — his works of mercy on the sabbath, *and I* (his Eternal Son) *work* with him.—Ed.

h Ch. 7. 19. & 8. 7. & 10. 32, 33. & 19. 7.

§ *Because he said that God was his Father, making himself* [ἴσον, his own (personal)] Father. The whole Jewish nation considered God their Father. They must, therefore, have understood our Lord in a very different and infinitely higher sense.—Ed.

i Phil. 2. 6. ch. 10. 30. & 14. 9. Zech. 13. 7.

‖ *The Son doeth nothing of himself.*—No person in the Godhead acts independently of the other. "These things doeth the Son;" not *such* things, but "the *same* things" — acting in perfect union of nature and consent of will with the Father.—Ed.

* *Greater works.*—Raising the dead, whether spiritual or natural.—Ed.

A. M. cir. 4035. A. D. cir. 31.

a Or, *gate.* Neh. 3. 1. & 12. 39.

a *Sheep-market.*—"Market" is not in the original: and, from Neh. 3. 1, it appears more probable it should be rendered "sheep-gate."—Ed.

† *A pool.*—A bath surrounded by five porches—most probably a pentagon, enclosed on the exterior, and supported by pillars in front.—Ed.

z *Bethesda.*—The "house of mercy"—a public infirmary.—Ed.

§ *An angel.*—Some imagine, "a messenger from the Sanhedrim;" and many ascribe the sanative power of the water to natural mineral qualities. But a messenger from the Sanhedrim could have performed no miracle, and, as the first stepping in after the troubling of the water was the person healed, the whole matter was a standing, but occasional, miracle, which God, for wise purposes, had been pleased to continue as a witness to an unworthy generation.—Ed.

b Zech. 13. 1. & 14. 8. Rev. 22. 1, 2, 17. This healing pool was one of the last types of Christ and his gospel as healing diseased sinners.

8 Jesus saith unto him, [c] Rise, take up thy bed, and walk.

9 And [d] immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day; [e] it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, [3] a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more,† lest a worse thing come unto thee.

15 The man departed, and [f] told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, [g] My Father worketh hitherto,‡ and I work.

18 Therefore the Jews [h] sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father,§ making himself equal with God.

19 ¶ Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself,‖ but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works* than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

in all the world, and having the advantage of all my labours, as also that of the preceding prophets, ye shall perfect that blessed work, which we only began, in the conversion and eternal salvation of multitudes.

REFLECTIONS UPON CHAP. IV.—Those who hate the gospel will always be exasperated at its success. And if duty do not require us to stand, it is best to avoid their resentment by flight. Alas, how our sins debased our Redeemer, hunted him to and fro as a vagabond, fatigued him with travel, pinched him with hunger and thirst, exposed him to insult, and the want even of a draught of water! But cheerfully he laboured in seeking and saving that which was lost. Freely was he given by God. Abundant was his fulness of the Spirit, of grace, and every other permanent blessing: and he is earnestly intent on the free bestowal of them! And yet how are his blessings refused, even by such as infinitely need them, and for whom they are prepared! But so pungent are his convictions, so plain his instructions, so spiritual his exhibitions of God and his worship, so attracting his discoveries of himself and his Spirit, that even a heart hardened in whoredom and prejudice could not withstand them. And yet, alas, how often is the believer's sensible fellowship with Christ interrupted when at the very sweetest! A remarkable renovation of heart produces a deep concern for the salvation of others. No shame, no pains, are counted too much to win them to Christ. Perpetual and powerful are the labours of a Saviour; and inexpressible his delight in saving sinners, particularly the Gentiles. Happy is it when the labours of one generation of ministers prepare remarkable fruitfulness for their successors. And greatly efficacious is the gospel when preached and heard as indeed the word of Christ. It often does most good where it could have been least expected; and makes the bitterest enemies cordially to apply Jesus as their own Saviour. But aggravated is their wickedness who misimprove the best opportunities. Happy are those troubles which effectually direct sinners to him and his salvation; and when staggerings of heart issue in the firmness of faith. Happy is it when heads of families, great and small, are given to fervent prayer, and deeply concerned for the real and eternal life of children and servants; and when new favours from Christ, and a comparison of spiritual experiences, confirm men's faith; and especially when whole families are converted by his grace!

CHAP. V.—Ver. 17—23. As my Father, who instituted the sabbath, continually performs his providential works on that as well as on other days, so I, who am his only begotten Son, partaking of the same nature and perfections, must be allowed to work along with him, as is meet.—My union with him, in nature, operation, and design, is such, that I can do nothing separately from him, but do always act in the same work, and in the same manner, and with the same divine power and authority, as he does. And such is our union, will, and affection, that nothing of his counsels or operations is ever hid from me: yea, in co-operation with him, I will perform works still greater than the healing a lame man, that, if you will continue obstinate in your unbelief, ye may at least be astonished and confounded thereat. And as he at pleasure can restore the dead to life, so I, with equal



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22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father.[o] He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is,[†] when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 For as the Father hath life in himself, so hath he given[‡] to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because[§] he is the Son of man.

28 Marvel not at [k]this:[‖] [l]for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

A. M. cir. 4035.
A. D. cir. 31.

o This perfect equality, nay identity, of "honour" between the Father and the Son not only proves the Godhead of the Son, but, from the strong declaration of our Lord, both positively and negatively expressed, may be gathered the heinousness of the infidelity that denies his Godhead, involving practical atheism, inasmuch as it makes the Father a liar in the testimony he has so abundantly and frequently given to his Son. 1 John 5. 10. —Ed.

† It is evident, since "the hour now is," that "the dead" to whom our Lord here refers are "the dead in trespasses and sins" (Eph. 2. 1.) whom he "quickens" into the life of faith by his word and Spirit.—Ed.

‡ The Godhead of the WORD, of the SON OF GOD, is eternal, and, therefore, underived; but every thing possessed by Jesus, as the Christ, is "given" from the Father, whose "Servant" he became by the incarnation. Phil. 2. 5—11. Heb. 10. 7—10. Gal. 4. 4.—Ed.

§ That knowing him to be "touched with the feeling of their infirmities," and to have put away their sins, believers might not only come "boldly to the throne of grace," on earth, but also to the "judgment-seat" of the great day.—Ed.

k Ver. 21. 25. Luke 7. 14. ch. 11. 43. Eph. 2. 1, 5. Col. 2. 20.

‖ *Marvel not at this* my power to quicken dead souls, and raise them from their sins, for "the hour is coming" in which I shall quicken dead bodies also, and raise them from their graves.—Ed.

l Job 19. 25, 26. Is. 26. 19. Dan. 12. 2. 5. Mat. 25. 31—46. 1 Thes. 4. 16, 17. 2 Thes. 1. 5, 9. Rev. 20. 11—15.

A. M. cir. 4035.
A. D. cir. 31.

m i. e. I alone. ch. 8. 14. & 16. 12. Num. 35. 30. Deut. 17. 6. ver. 32, 35, 36.

n *Not true.*—His witness might be morally accurate, yet "not true" (that is, not sufficient) in the legal sense, the only sense here intended. —Ed.

o Mat. iii. & 11. 7 —14. & 13. 20, 21. & 21. 26. & 17. 12, 13. Mark 1. 2—11. & 6. 14, 20. ch. 1. 6—36. & 5. 28, 36. Luke 1. 15—17. 76, 77. & iii. Gal. 6. 15. 2 Pet. 1. 19.

p Ex. 20. 19. & 33. 20. Deut. 4. 12. 1 Tim. 6. 16. 1 John 4. 12. ch. 1. 18.

† That the whole people of the Jews heard the "voice" of God at Sinai — that they saw his "shape," rather the visible representation of his presence, in the Shechinah, is recorded by Moses—and also that many of them heard the voice of God at our Lord's baptism, is declared by Matthew.— May not the apparent contradiction, however, be fully removed by taking the word "heard," as it often is, to mean hearing, "in attending, believing, and obeying." See Ex. 6. 12. Deut. 30. 17. Is. 30. 9. & 55. 3. Jer. 11. 10. Ezek. 3. 27. & 33. 31. Mat. 10. 14. & 18. 17. John 9. 27. Luke 24. 21. 1 Cor. 14. 21. Gal. 4. 21. Rev. 1. 3. The word "seen" being likewise taken to signify, as it often does, to "discern, discovery and acknowledge"—is a literal statement of fact;—for when the Jews "saw" Jesus they neither discerned, discovered, nor acknowledged, any "form, or comeliness, or beauty, that they should desire him." Is. 44. 9. & 53. 2. Jer. 5. 21. Mat. 13. 13. John 3. 3. & 12. 40. Rom. 7. 23. & 11. 8.—Ed.

q Deut. 6. 6—9. Is. 8. 20. & 34. 16. Acts 17. 11. Luke 16. 29—31.

31 ¶ If I [m]bear witness of myself, my witness is not true.[n]

32 There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 [o]He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. [p]Ye have neither heard his voice at any time, nor seen his shape.[†]

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ [q]Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 ¶ I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

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power and sovereignty," will not only restore to natural life whoever I please, but quicken them who are dead in trespasses and sins, and bestow upon them eternal life. For the Father has not reserved for himself, nor doth he exercise immediately by himself, the management of the present concerns of providence, or the future judgment of the world, but has intrusted the same to his incarnate Son; that, instead of being offended at his deep humiliation, men might be induced, by his bearing and executing this high commission, to pay the same religious worship and obedience to him as they are obliged to pay to the Father himself: and whoever neglects to honour him in this manner, is held a neglecter of the honour of the Father, who has authorized, and is represented by, him. 24—30. I, who am truth itself, solemnly assure you, that whosoever heartily receives my doctrine, relative to my person and office, and believes on my Father, who has constituted me Mediator, has a full title to, and the beginnings and earnests of, eternal life, and is completely translated from under the curse and condemnation of the law into a state of justification of life: and that the time is at hand, when not only some, corporally dead, shall be restored to life by my word, but even they, who are dead in trespasses and sins, shall be regenerated, and quickened to the obedience of faith, and live for ever: for as the Father has life essentially and necessarily in himself, and communicates life to every living creature, so he has constituted me, his essentially living Son, a quickening Spirit, full of life in myself as Mediator, and authorized me to communicate it to others. Nor need you think it strange, that I say dead bodies and souls shall quickly be enlivened by my power; for, at the last day, the whole race of mankind shall by it be raised from the dead, and brought to my judgment-seat. The true saints, quickened by my Spirit dwelling in them, shall be adjudged to the full enjoyment of everlasting life; and they who died in their sins, raised by my power, shall receive a dreadful sentence of condemnation, to their utter and everlasting ruin.—But in all these things I neither do, nor can do anything separately from my Father; for in all my administrations I proceed as one perfectly acquainted with his counsels, and as his Messiah, instructed by him; and my whole management must necessarily be perfectly right, because I therein neither aim at nor pursue any private will of my own, different from, or opposite to, the will of my Father, but exactly discharge the commission which he hath given me in sending me into the world. 31—39. But I do not rest the matter upon my own mere testimony, as if that alone were sufficient: I appeal to that solemn testimony which John bare concerning me, and which ye cannot object against, since ye acknowledged him an eminent prophet, submitted to his baptism, and, for a time, appeared extremely fond of his instructions, till he offended you by his sharp reproofs and his attestations of my Messiahship. I mention his testimony, not as if it could establish my divine or mediatorial character, but only that I may reason with you upon your own principles, and omit nothing which may tend to your conviction and salvation.—For the miraculous and gracious works which I have performed, or will perform by my own power, are so great and good, as plainly to manifest me the Son of God and the promised Messiah. And the Father himself, in a manner which none of your nation ever before heard or saw, has, by a voice from heaven, attested me as his beloved Son, in whom he is well pleased. But it is evident, by your continued rejection of me, that neither his immediate declaration, nor the words of his prophets, make any lasting impression on you.—As ye profess to read and study the books of the Old Testament, as containing the true doctrine of eternal life, and as a mean of securing your eternal happiness, I charge you still more earnestly and impartially to search them, and observe what they teach: for they, in their types, promises, and prophecies, and the Holy Ghost by them, concur to represent me as the Son of God and the Saviour of the world. 40—47. But notwithstanding all this evidence, such is your pride, prejudice, carnality, and wilful obstinacy, that you will not apply to, nor trust in me for pardon, peace, life, and salvation, in whom alone they are to be found. I neither need, have, nor seek, human applause or external pomp and grandeur, but only aim at advancing the glory of God in the salvation of men. But I know that, notwithstanding all your high professions, ye are quite destitute of the love of God, and have the love of the world reigning in your heart. Hence, when I am come, authorized by JEHOVAH, and sufficiently attested to glorify him, to effect a spiritual salvation from sin and wrath, ye reject me, because I oppose your darling vices, and give you no ground to expect worldly riches, honour, power, or pleasures. But if any mere impostors should flatter you in your sins, and promise you temporal deliverances, wealth, and grandeur, ye will readily entertain and follow them, to your own destruction.—And, indeed, while your hearts are so full of carnal ambition of worldly honours and applause, and so regardless of the spiritual, substantial, and eternal honours which God alone bestows on his favourites, it is impossible that ye can believe on me, whose appearances are so mean, and doctrines so self-denying. But though I charge home your faults upon you for your conviction, I came not to spy out, aggravate, or accuse you of your crimes to God, but to be a merciful Saviour and Advocate. Nor need I turn your accuser, when Moses, by whose law ye expect to be saved, by his writings sufficiently indicts and condemns you for your unbelief and other wickedness: and had ye believed his declarations, ye could not but have believed me, as all the types in his law, and the prophecies recorded by him, evidently point to, and are fulfilled in me. But if ye will not be convinced by what he, for whom you profess so high a regard, hath said, it cannot be expected that ye will believe me, whom ye treat with contempt, and run down as an impostor.



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# TIBERIAS.



LAKE OF TIBERIAS FROM THE MOUNTAINS OF JUDEA. LEFT BANK OF THE JORDAN.



LAKE OF TIBERIAS FROM THE SUPPOSED SITE OF CAPERNAUM.



TOWN AND LAKE OF TIBERIAS FROM THE WEST.



Drawn by W. L. Leitch and B. Foster from sketches by Laborde and J. A. Kettenmann. Engraved by W. Forrest.

TOWN AND LAKE OF TIBERIAS FROM THE SOUTHWEST.

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44 [q]How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 ¶ Do not think that I will accuse you to the Father: [r]there is *one* that accuseth you, *even* Moses, [s]in whom ye trust.

46 For had ye believed Moses, ye would have believed me: [t]for he wrote of me.

47 But [u]if ye believe not his writings, how shall ye believe my words?

q Ch. 12. 43. Rom. 2. 29.

r Rom. 2. 12, 20, & 7. 9—14. Gal. 3. 10, ver. 46.

s Ch. 5. 6. Mat. 19. 7. Acts 6. 11, 14.

t Gen. 3. 15, & 12. 3, & 17. 19, & 22. 18, & 49. 10. Deut. 18. 15—18. Ex. xii, xxv—xxx. Lev. i—xvi. Num. iv, viii, xv, xviii, xxiii. Rom. 10. 4. Gal. 4. 24. Col. 2. 17. Heb. vii—x.

u Luke 16. 29. Rom. 10. 7.

## CHAPTER VI.

(1) *Jesus having miraculously fed five thousand men, the people seek to make him a king:* 1—15. (2) *He withdraws from them, and walks upon the sea to join his disciples:* 16—25. (3) *He reproves the people, and all who followed him from worldly motives:* 26—31. (4) *Declares himself the bread of life:* 32—65. (5) *Many disciples forsake him:* 66, 67. (6) *Peter confesses him to be the Son of God:* 68, 69. (7) *Judas the betrayer, a devil:* 70, 71.

AFTER these things [a]Jesus went over the [b]sea of Galilee, which is *the sea* of Tiberias.

2 [c]And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And [d]Jesus went up into a mountain, and there he sat with his disciples.

4 [e]And the passover, a feast of the Jews, was nigh.

5 ¶ [f]When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he said to [g]prove him: for he himself knew what he would do.)

7 Philip answered him, [h]Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, [i]Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here which hath five barley-loaves, and two small fishes: [k]but what are they among so many?

10 And Jesus said, [l]Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 [m]And Jesus took the loaves; and when he had [n]given thanks,† he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

A. M. cir. 4035. A. D. cir. 31.

a Mat. 14. 13—21. Mark 6. 31—44. Luke 9. 10—17.

b Mat. 4. 18, & 15. 29, & 14. 34. Luke 5. 1. Num. 34. 12. Jos. 12. 3.

c See note on Mat. 4. 16.—Ko.

d Mat. 5. 1, & 14. 23, & 15. 29. Luke 6. 12, & 9. 28. ver. 15.

e Lev. 23. 5. Ex. 12. 6. Num. 28. 16. Deut. 16. 1.

f Mat. 14. 15. Mark 6. 35. ch. 4. 36. Luke 9. 12.

g Gen. 22. 1. Deut. 8. 2, 16, & 33, 8, & Chr. 32. 31.

h 1 c. 6d. 9s. Num. 11. 21, 22. Mark 6. 37.

i Ch. 1. 40—44. Mat. 4. 18.

k Num. 11. 21, 22. 2 Kin. 4. 43. Mat. 14. 17. Mark 6. 38. Luke 9. 13. ver. 6.

l Mat. 14. 19. Mark 6. 39, 40. Luke 9. 14, 15.

m Mat. 14. 19, 20. Mark 6. 41—43. Luke 9. 16, 17. Ps. 37. 16. Prov. 13. 25, & 15. 16, 17.

n Neh. 9. 25. 1 Sam. 9. 13. Mat. 15. 36, & 26. 27, & 24. 45. Ex. 23. 25. Rom. 14. 6. 1 Tim. 4. 3.

† From this and the like expressions, upon similar occasions, it is evident, that our Lord's "grace before meat" is not so properly designated "asking a blessing" as "giving thanks;" for he appears rather to take the food provided as evidence of the blessing already bestowed, and to return thanks to the Father, by whom it had been graciously provided.—Ko.

A. M. cir. 4036. A. D. cir. 32.

o 1 Kin. 17. 15, 16. Prov. 3. 9, 10, & 11. 24, 25. Phil. 4. 19. The disciples had much more left than they had at the beginning.

p Gen. 49. 10. Deut. 18. 15—18. Is. 7. 14, & 9. 6, & 35. 4. Luke 7. 16, & 24. 19. ch. 1. 21, & 4. 19, 25, 42, & 7. 40.

* This single miracle of our Lord was greater than the forty years of manna in the wilderness; for in the giving of that bread the hand of Moses was neither seen nor proclaimed. But here the miracle was directly the work of our Lord—an answer to his prayer — an emanation of his power.—Ko.

q Ch. 5. 41, & 16. 30, & 10. 14, 15, & 2. 24. Mat. 24. 9, & 16. 23. Acts 14. 13. Mark 6. 46.

† Rather, "the mountain" upon which he had sat with his disciples (ver. 3). It does not appear from the narrative that he had come down, as some suppose, to the plain, and returned to the mountain; but merely that he withdrew into some of its more secret recesses, to prevent any popular tumult.—Ko.

r Mat. 14. 23—33. Mark 6. 45—54.

‡ See note on Mat. 14. 15.—Ko.

§ Westward.

s Ch. 2. 12, & 4. 46. Mat. 4. 13, & 11. 23.

‖ It is evident they had expected him to follow them in another ship, and did not look for his miraculous walking on the water; for had they expected the miracle, they would not have been afraid.—Ko.

t Ps. 107. 23, & 139. 7.

u A furlong is the eighth part of a mile. Luke 24. 13.

x Job 9. 8. Ps. 29. 10, & 93. 4, & 89. 9.

y Is. 40. 27, 28, & 41. 10, 14, & 43. 1, 2, & 45. 2, 4, & 51. 12, 13. Mat. 14. 26—33. Mark 6. 49—51. Rev. 1. 17, 18.

z Song 3. 4. Ps. 84. 7—10. Luke 2. 28—30. Rev. 3. 20.

a These persons appear to have remained, in hope of finding our Lord, to compel him to assume the crown.—Ko.

† In some of these they, therefore, concluded that our Lord had secretly passed over to Capernaum. —Ko.

a Or, *Tiberiads*. Jos. 11. 2. Num. 34. 11. ver. 1.

b Ver. 10, 11.

c Ver. 15.

d A city on the west of the sea of Galilee. ver. 17.

12 When they were filled, he said unto his disciples, [o]Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, [p]This is of a truth that Prophet that should come into the world.*

15 ¶ [q]When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain† himself alone.

16 [r]And when even‡ was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and [s]went over the sea toward [t]Capernaum: and it was now dark, and Jesus was not come to them.‖

18 And [u]the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty [v]furlongs, they see Jesus [x]walking on the sea, and drawing nigh unto the ship: [y]and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then [z]they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood* on the other side of the sea saw that there was none other boat there, save that one whereunto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats† from [a]Tiberias nigh unto the place [b]where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not [c]there, neither his disciples, they also took shipping, and came to [d]Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily,

REFLECTIONS UPON CHAP. V.—It is a great mercy that our world is not altogether filled with persons diseased, since sin hath introduced such a variety of evils. Marvellous, as well as numerous, were the types by which God prefigured his Messiah. And who, sensible of spiritual distempers, would not gladly wait at the pool of ordinances for relief! Jesus graciously prevents the most needy and miserable with his mercy: and his word powerfully determines and enables to obedience. And yet much weakness and ignorance sometimes remain for a while. It is wonderful that his kindness should have occasioned to him such malicious hatred and envy. And marvellous is his wisdom, that this abuse of him should be the mean of a more clear manifestation of himself, as the Son of God and promised Messiah. How sufficient is he to save sinners, who is both God and man; one with, and equal to, God; knowing, willing, and performing the same things as JEHOVAH his Father! Even in his mediatorial character he is the absolute Lord of life and death, who manages all providences, quickens the dead, examines all causes, and distributes eternal happiness or punishment, as he pleases. Faithfully he executes his office, to the glory of God, and the salvation of men. And worthy is he to be honoured and worshipped equally with the Father, that God may be glorified and worshipped in him. What ground is there for the most undoubting confidence in him who hath such attestation from prophets, from miracles, from God himself!—And it becomes us seriously to search the scriptures, where every saving truth concerning him is to be found.—But, alas, fearful are the effects of ignorance, pride, and carnal ambition. No clear and earnest ministrations of truth can affect such as are under the power of these things.—Owning the authority of the scriptures, they neither understand, believe, nor practise them. Pretending regard to Jesus, they will never receive him for salvation, and yet are ready to run after the vilest impostors.—It is the highest folly to lean to the broken law for happiness, when it so charges us with our sins: and greatly absurd to prefer men to Christ, and yet disregard even these our human favourites when they instruct us concerning Christ.



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verily, I say unto you, Ye seek me, not because ye saw the miracles,* but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.†

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe‡ on him whom he hath sent.

30 ¶ They said therefore unto him, What sign§ showest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven;‖ but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.*

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you,† That ye also have seen me, and believe not.

37 All that the Father giveth me‡ shall come to me; and him that cometh to me I will in no wise cast out.

38 For °I came down from heaven, ′not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then ᵍ murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, ʰ Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 ⁱ No man can come to me, except the Father which hath sent me draw* him: and I will raise him up at the last day.

45 ᵏ It is written in the prophets, And they shall be all taught of God. ˡ Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 ᵐ Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 ⁿ Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 ° I am that bread of life.

49 ᵖ Your fathers did eat manna in the wilderness, and are dead.

50 ᑫ This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 ′ʳ I am the living† bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is ′my flesh, which I will give for the life of the world.

52 ˢ The Jews therefore strove among themselves, saying, ᵘ How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, ˣ Except ye eat the flesh of the Son of man, and drink his blood,‡ ye have no life in you.

54 ′ʸ Whoso eateth my flesh, and drinketh my blood, hath eternal life;′ and I will raise him up at the last day.

55 For ′ᶻ my flesh is meat indeed, and my blood is drink indeed.

A. M. cir. 4036.
A. D. cir. 32.

* *Not because ye saw the miracles.*—Rather, "Not because ye saw miracles (as in ver. 2), but because ye did eat, &c. Not as being convinced by visible miracles, which should lead spiritual men to acknowledge the divine evidence for Messiah, by a process of reasoning, but by the appetite, which leads sensual men, as "the beasts that perish" by the mere animal impulse of want and supply.—Ed.

† *Sealed*—by the unmeasured gift of "that Spirit of promise" which came upon him at his baptism, and still abides with him in miraculous energy. Mat. 3. 16. Eph. 1. 13.—Ed.

‡ How is believing a work?—1. It is a work of the Spirit of God in the intellectual man, as much as the production of light out of darkness is a work in the natural world. 1 Cor. 12. 3. 2. As it is a mental act of man himself, in the examination and acknowledgment of evidence. 3. As it is eminently the primary work in the heart, from which all acceptable works must flow. Gal. 5. 6. Heb. 11. 6. & 12, 28. Rom. 12. 1, 2. 1 Pet. 2. 5.—Ed.

§ *What sign*, directly from heaven, showest thou, that we may see and believe thee to be, not merely "that Prophet" foretold by Moses, but the "Son of God," the Messiah? Now, that the Jews distinguished between "that Prophet" and Messiah, is evident from chap. 7. 40, 41.—Ed.

‖ *Moses gave you not that* (true) *bread from heaven*—which feeds the soul to eternal life, but that mere temporal bread that feeds the body for death and corruption.—Ed.

* They understood him still as speaking of mere temporal food.—Ed.

† *I said unto you, &c.*—The multitude whom Jesus had addressed (chap. 5. 24—47.), had followed him (chap. 6. 2.) He therefore seems here to refer to that former discourse, and to tax them with continued unbelief, and to attribute their following him to mere secular and sensual motives. See ver. 26.—Ed.

‡ *All that the Father giveth me*, as his children by regeneration, and my brethren by redemption. 1 Pet. 1. 2. John 1. 12. Heb. 2. 11—17.—Ed.

A. M. cir. 4036.
A. D. cir. 32.

§ Ver. 32, 60, 61, 65. Luke 5. 30. & 15. 2. & 19. 7.

ʰ Mat. 13. 55. Mark 6. 3. Gal. 4. 4. Luke 4, 23. Rom. 9. 5. & 8, 3. & 1. 3.

ⁱ 1 Cor. 4. 7. ver. 65. Phil. 1. 29. Song 1. 4. Jer. 17. 9. Rom. 8. 7, 8. Tit. 3. 3, 5.

* By the teaching of his word and Spirit, acting upon the understanding and affections. See ver. 45.—Ed.

ᵏ Is. 54. 13. Jer. 31. 33, 34. Heb. 8. 10—12. & 10. 16.

ˡ Gal. 1. 15, 16. Eph. 1. 17—20. Acts 26. 17, 18. Phil. 1. 29. 2 Cor. 4. 6.

ᵐ Mat. 11. 27. ch. 1. 18. & 5. 37. & 14. 9, 10. Luke 10. 22. 1 Tim. 6. 16. 1 John 4. 12. 2 Cor. 4. 6. None but Christ hath any immediate knowledge of, or from, the Father.

ⁿ Ch. 3. 15, 16, 36. & 10. 28. 1 John 5. 11, 12. ver. 27, 28. 40, 54, 57, 58. Is. 45. 17.

° Ver. 35, 40, 47, 51, 54, 57, &c. ch. 10. 10. Gal. 2. 20. Col. 3. 3, 4.

ᵖ Ex. 16. 4, 15. Neh. 9. 15, 20. Ps. 78. 24. ver. 31. Num. 20. 63. Judg. 2. 10.

ᑫ Ver. 32, 33, 38, 41, 47, 48.

ʳ Ver. 33, 35, 47, 48. ch. 3. 13. Eph. 4. 9. 1 Cor. 15. 45, 47. 1 John 5. 12.

† *The living.*—Rather, "the life-giving, or life-producing bread."—Ed.

ˢ Ver. 52—57. Is. 53. 4, 5. Heb. 10. 5, 10. Mat. 20. 28. Tit. 2. 14. Rev. 5. 9. 1 Tim. 2. 5, 6. 1 Pet. 2. 24. & 3. 18. Prov. 9. 2.

ᵗ Ch. 7. 43. & 9. 16. & 10. 19.

ᵘ Ch. 3. 4, 9. & 4. 11. 1 Cor. 2. 14.

ˣ Mark 16. 16. ch. 3. 18, 36. Gal. 2. 20. Phil. 3. 9, 10. 1 Cor. 1. 30.

‡ These words can give no countenance to the figment of transubstantiation, inasmuch as they require a man to "eat the flesh and drink the blood;" while the Romish ritual denies the cup to the people, who, therefore, upon their own principles, cannot be saved.—Ed.

ʸ Ch. 1. 14. & 3. 15, 16, 18, 36. & 4. 14. 27, 40. Gal. 2. 20. Rom. 8. 1—4, 28—39. & 5. 21.

§ These words cannot refer to transubstantiation; for, if they did, they would prove too much, and, therefore, by an unquestionable rule of argument, prove nothing; that is, if they referred to transubstantiation at all, they would prove that every communicant, according to the Romish ritual, must be saved—an absurdity and a blasphemy too great for superstition itself to assert, or the most implicit credulity to receive.—Ed.

ᶻ Gal. 2. 16, 20, 21. 1 Cor. 1. 30. 2 Cor. 5. 17, 21. Col. 2. 3, 9, 10. & 3. 11. Phil. 3. 7—10.

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CHAP. VI.—Ver. 27—29. Beware of laying out your principal care and labour about temporal provision, or other perishing enjoyments; but chiefly inquire after, and labour to possess, those spiritual and eternal blessings which I, as anointed and miraculously attested by my Father, freely give to every one that believes in me. Your great and important work, which God commands and effects as a source of obedience and means of acceptance, is cordially to believe on and receive me, as the SENT of God, and his unspeakable gift, offered in the gospel. 30, 31. What token can you produce of your Messiahship, and superiority to Moses, who not merely multiplied provision, but for forty years miraculously nourished our fathers in the wilderness with manna from heaven? 32—59. Christ calls himself *bread* in allusion to the *manna*, and because he, in his person, offices, work, and fulness, is the mean of all our spiritual and eternal life, happiness, and comfort. He is the *true bread*, of which the manna and all the bread used in the ancient oblations were but a typical shadow, and which is infinitely excellent, important, and permanent in its virtue. He is *living bread*, having all life in himself as Son of God, and as Mediator, and as being the Author of all spiritual life to sinful men. He is *bread of life*, which gives spiritual life to dead souls, and nourishes them up in knowledge and grace, comfort and holiness, to eternal life; and none that receive him by faith shall ever perish with hunger, or thirst for any necessary blessings. His *flesh is meat indeed, and his blood drink indeed.* His person God-man Mediator, and his righteousness, with the blessings purchased by it, are eminent and effectual means of our spiritual and eternal life. To *eat his flesh and drink his blood*, is by faith to receive and rest on him for salvation, as God in our nature, who has fulfilled the law, and purchased, and bestows all new covenant blessings upon us;—and by means hereof Christ *dwells* in us and we in him. There is the closest union and communion between him and us;—he dwelling in us by his Spirit, and we dwelling in him by the permanent habit of faith, and holding fellowship with him by repeated acts of it. 63, 64. Why do ye conceive prejudice against my saying that I came down from heaven, when in a short time some present shall see me ascend back to it? And the eating of my flesh, and drinking of my blood, must be understood in a spiritual, not in a carnal sense. It is only the operation of the Spirit of God that quickens souls to a spiritual and eternal life. The carnal eating of my flesh could profit no one. My words, which I have spoken unto you, relate to spiritual things; and are the means of conveying the Holy Ghost, and his enlivening influences, into men's hearts. But some of you, who profess to be my disciples, do not heartily believe in me; and are therefore ready to cavil at my doctrine, and put the most absurd construction on my words.



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56 [a] He that eateth my flesh, and drinketh my blood, [b] dwelleth in me, and I in him.

57 [c] As the living Father hath sent me, and I live by the Father; [d] so he that eateth me, even he shall live by me.

58 [e] This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in [f] the synagogue, as he taught in Capernaum.

60 ¶ [g] Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus [h] knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 [i] *What* and if ye shall see the Son of man ascend up where he was before?

63 [k] It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are [l] spirit, and *they* are life.*

64 [m] But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, [n] that no man can come unto me, except it were given unto him of my Father.

66 ¶ [o] From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, [p] to whom shall we go? thou hast the words of eternal life.

69 [q] And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, [r] Have not I chosen you twelve, and one of you is [s] a devil?†

71 He spake of Judas Iscariot, *the son* of Simon: for [t] he it was that should betray him, being one of the twelve.

A. M. cir. 4028.
A. D. cir. 32.

a Ps. 34. 8. Is. 25. 6. & 55. 1—3. Prov. 9. 5. ch. 4. 14. & 6. 15. 1 John 3. 24.

b Ch. 14. 20. & 17. 23. & 15. 4. Eph. 3. 17. 1 Cor. 1. 30. & 6. 17. Gal. 2. 20. 1 John 3. 24. & 4. 13. 15. & 4. 16—18.

c Jer. 10. 10. & 2. 13. Deut. 5. 26. ch. 5. 26. & 3. 34.

d Ch. 14. 6, 19. Col. 3. 3, 4. & 2. 19. Gal. 2. 20.

e Ver. 31—40, 47—57. c. 6. 32. & 10. 10. Rom. 3. 21.

f Ch. 18. 20. Ps. 22. 22. & 40. 9, 10. Rom. 15. 6.

g Ver. 11, 42, 52, 66. Rom. 9. 7. 1 Cor. 1. 14. Deut. 29. 4.

h Jer. 17. 10. ch. 2. 24, 25. & 21. 17. Acts 1. 24. Heb. 4. 13. Rev. 2. 23.

i Ch. 1. 18. & 3. 13. & 16. 5, 15, 17, 28. & 17. 11. Mark 16. 19. Luke 24. 51. Acts 1. 9, 11. Eph. 4. 8. Ps. 139. 1.

k 2 Cor. 3. 6. 1 Pet. 3. 18. 1 Cor. 15. 45. Heb. 9. 14.

l 1 Cor. 2. 10—14. Eph. 1. 17—23. 1 Thes. 2. 13. & 1. 5. Ps. 19. 7—10. & 119. 50, 93, 130. Heb. 4. 12.

* That is, my words concerning "eating my flesh and drinking my blood," are to be spiritually understood of that spiritual "hunger and thirst" which my incarnation, work, and righteousness, can alone satisfy and allay. See ch. 7. 37. Mat. 5. 6.—Ed.

m Ver. 61, 70, 71. ch. 2. 24, 25. & 13. 11. Heb. 4. 13. Acts 15. 18. Is. 46. 9, 10.

n Ver. 44. ch. 10. 26. & 12. 37—40. Phil. 1. 29. Eph. 2. 8, 9.

o Ver. 67. Gal. 2. 1—3. 1 John 2. 19. Phil. 2. 21. 2 Tim. 4. 15. & 4. 10. 2 Pet. 2. 21, 22. Heb. 10. 38. Luke 9. 62.

p Ps. 73. 25. Acts 4. 12. & 5. 20. ver. 63. 1 John 5. 11—13.

q Mat. 16. 16. Luke 9. 20. ch. 11. 27. & 1. 45, 46, 49. Acts 8. 37. & 19. 31.

r Mat. 10. 2—4. Mark 3. 14—19. Luke 6. 13—16.

s Ch. 8. 48. & 13. 2, 21, 27.

† *A devil* — being taught of Satan, who was a liar, a betrayer, and a murderer, from the beginning.—Ed.

t Mat. 26. 14—16, 21—25, 47—56. & 27. 3—5. Mark xiv. Luke xxii. ch. xiii, xviii. Acts 1. 16—20. Ps. 41. 9. & 55. 13, 14.

## CHAPTER VII.

(1) *Jesus reproves his unbelieving kindred:* 1—9. (2) *Goes up from Galilee to the feast of tabernacles:* 10—13 (3) *Teaches in the temple:* 14—39. (4) *Various opinions of him among the people:* 40—44. (5) *The Pharisees are angry with their officers for not taking him a prisoner, and reproach Nicodemus for speaking in his favour:* 45—53.

A. M. cir. 4032.
A. D. cir. 32.

a Acts 10. 38. Luke 4. 44.

b Kinsmen. Mat. 12. 46. Mark 3. 31. Acts 1. 14.

* There.

† Their unbelief, considering their intimate knowledge of his personal holiness, and the undeniable evidence of his miracles, may appear strange and unaccountable. The difficulty will disappear when it is considered that their unbelief respected neither his holiness nor miracles, but his Messiahship; and as they found him declining to be made a king (one of Messiah's special offices), they could not believe him entitled to that character, whose office and duties they saw him refuse either to accept or discharge.—Ed.

c Ch. 2. 4. & 8. 20. ver. 7, 8, 30.

d Ch. 3. 19. & 15. 17. & 5. 18, 19. Jam. 4. 4.

e Amos 5. 12. Mat. 10. 16, 17. Eph. 5. 15, 17. ch. 8. 59.

‡ He chooses this secret mode of journeying, partly to avoid exciting the malice of his enemies, and partly to prevent any popular commotion from the renewal of the attempt to make him a king.—Ed.

f Ch. 11. 56.

§ *For fear of* offending either his friends or his enemies. A state of society frequently occurring, both in regard to opinions and persons, and which requires great care and charity in judging—great caution to avoid giving unnecessary pain or offence—and great honesty of purpose when an opinion must be given, a truth asserted, a character defended, an error refuted, or a sin reproved.—Ed.

‖ Or, *learning*.

* How they concluded that our Lord "had never learned," that is, had never studied in the schools of Jerusalem, is not stated. But the total absence of all reference to the traditions of the elders, as any authority for his doctrine, the unaffected simplicity of his style and manner of speech, and the want of any rabbinical dress, are quite sufficient to account for the discovery.—Ed.

AFTER these things Jesus [a] walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His [b] brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples * also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, show thyself to the world.

5 For neither did his brethren believe † in him.

6 Then Jesus said unto them, [c] My time is not yet come; but your time is alway ready.

7 [d] The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, [e] not openly, but as it were in secret.‡

11 ¶ [f] Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear § of the Jews.

14 ¶ Now, about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man ‖ letters, having never learned? *

Reflections upon Chap. VI.—Worthy of repeated remembrance are the great works of our Redeemer. He often graciously perplexes his people, that he may have the honour of kindly answering their doubts. And if we have him with us, we can never want any good thing. The more liberal we are to others, from a principle of faith and love, the more liberal God will be to us. But we must never waste any thing in hopes of his miraculous supply. Carnal minds greatly mistake the nature of Christ's kingdom. And his ministers ought earnestly to avoid every political office and work. Dark nights of desertion, temptation, and distress, often quickly succeed the most delightful seasons of fellowship with Christ, and even himself is suspected for Satan. But under all our distresses his word alone can relieve and comfort. And his presence is doubly precious after fearful storms of darkness and grief. Powerfully do his visits hasten forward his people to the haven of glory. They therefore, who truly love him, will grudge no pains to find him: and often they meet with him sooner, and more easily, than they expected. But, alas, that ever he should be sought, not from love, but for some carnal advantages! ——What a wonderful, well furnished, and divinely authorized Saviour is Jesus Christ! Heavenly and divine is his original;—deep was his debasement, even unto death;—and high his exaltation to his Father's throne. He hath in himself, and gives to our souls, the living, life-giving, substantial, and abundant provisions of his grace.—And freely granted by himself and his Father to sinful men are all the blessings of his love. Yea, even the weakest act of faith on him secures permanent grace, a glorious resurrection, and eternal life! Every elect sinner shall come to him; and no one who comes, however weak or wicked, shall ever be cast out, or finally lost. But none either will or can come till they be instructed by his Father, and quickened by his powerful and life-giving word and Spirit.—Awful is the thought that many should prefer earthly enjoyments to him and his everlasting salvation;—should ignorantly or maliciously cavil at the declarations of his grace; should apostatize from him, offended with his spiritual doctrines or necessary reproofs;—or should adhere to him in profession, while carnal lusts are indulged in their heart. Never, O my soul, cavil at his words who is the wisdom of God. Never attempt to deceive him who searches the heart. Never neglect him who is thy food and thy life, and the length of thy days. Never refuse him who is the free, the *unspeakable gift* of God. Never doubt of that salvation which is intrusted to his care, who shuts out none, and loses none that the Father has given him. And never desert him who is Christ the quickening Son of the living God, full of grace and truth.

Chap. VII.—Ver. 3, 4. Stay no longer in this poor obscure country, but go preach and work miracles at Jerusalem, that you may make the great and learned men your disciples; and that, their number being increased, they may, on such a public occasion, favour your designs to set up your kingdom: for if you can do any wonderful works, it is proper you should establish and spread your fame, by doing them in the most public manner, and in the most famous places, and on the most public occasions, that men of learning and authority may see, and be convinced by them. 6, 7. However safely ye, who have the favour of worldly men, being like them in your principles, tempers, and designs, may go up at the



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16 Jesus answered them, and said, [e] My doctrine is not mine, but his that sent me.

17 [b] If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 [i] He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 [k] Did not Moses give you the law, and *yet* none of you keepeth the law? [l] Why go ye about to kill me?

20 The people answered and said, [m] Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 [n] Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, [*] that the law of Moses should not be broken; are ye angry at me, because I have made a man [o] every whit whole on the sabbath-day?

24 [p] Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, [q] lo, he speaketh boldly, and they say nothing unto him. [r] Do the rulers know indeed that this is the very Christ?

27 Howbeit [s] we know this man whence he is: but when Christ cometh, [t] no man knoweth whence [†] he is.

28 Then cried Jesus in the temple as he taught, saying, [u] Ye both know me, and ye know whence I am: [x] and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 ¶ [y] Then they sought to take him: but no man laid hands on him, [z] because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard [a] that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 ¶ Then said Jesus unto them, [b] Yet a little while am I with you, and *then* I go unto him that sent me.

34 [c] Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the [d] dispersed among the [*] Gentiles, and teach the Gentiles?

36 [e] What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me?* and where I am, *thither* ye cannot come?

37 [f] In the last day, that great *day* of the feast, Jesus stood and cried, saying, [g] If any man thirst, let him come unto me, and drink.

38 [h] He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 ([i] But this spake he of the Spirit, which they that believe on him should receive: [k] for the Holy Ghost was not yet *given,* [†] because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, [l] Of a truth this is the Prophet.

41 Others said, [m] This is the Christ. But some said, [n] Shall Christ come out of Galilee?

42 [o] Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 [p] So there was a division among the people because of him.

44 And some of them would have taken him; but [q] no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, [r] Never man spake like this man.[‡]

A. M. cir. 4030.
A. D. cir. 32.

[e] Ch. 8. 28. & 12. 49. & 14. 10, 24. Ex. 23. 21.

[b] Mat. 6. 22. & 13. 11. & 11. 25. Hos. 6. 3, 5. ch. 8. 31, 32, 47. & 10. 4, 27. & 18. 37.

[i] Ch. 5. 41. 1 Thes. 2. 6. Gal. 1. 10, 10. 1 Pet. 4. 11.

[k] Ex. 24. 3. ch. 1. 17. Acts 7. 38, 53. Mat. 15. 6.

[l] Ch. 5. 16, 18. & 10. 32, 36, 39. & 11. 53. Mat. 12. 14. ver. 25.

[m] Ch. 8. 48, 52. & 10. 20. Acts 26. 24. Mat. 10. 25. & 12. 24.

[n] Lev. 12. 3. Gen. 17. 10—14. Gal. 5. 17.

[*] *Or, without breaking the law of Moses.*

[o] In soul and body, ch. 5. 6, 9.

[p] Deut. 1. 16, 17. & 16. 19. Prov. 24. 23. ch. 8. 15. Jam. 2. 1. Mat. 7. 2. Gal. 2. 6.

[q] Ps. 40. 9, 10. & 22. 22. Prov. 28. 1. Is. 50. 7, 8. Eph. 6. 20. Acts 4. 13.

[r] Luke 7. 30. ver. 48. ch. 9. 22. & 11. 47—53. & 12. 42.

[s] Ch. 6. 42. ver. 15. Mat. 13. 55. Mark 6. 3. Luke 4. 22.

[t] Falsa. Is. 11. 1. Jer. 23. 5. & 30. 21. Mic. 5. 2. ver. 42.

[†] The "whence" here cannot refer to place, for that was settled to be Bethlehem; nor can it refer to lineage, for that was to be derived from David;—it must, therefore, refer either to some mere tradition of the Jews, or else to the supposed paternity of our Lord from Joseph, whereas Immanuel was to be born of a virgin. See chap. 7. 42.—Ed.

[u] Mat. 2. 1, 23. Luke 1. 26. & 2. 4, 39, 51. & 4. 16, 23. & 10. 37.

[x] Ch. 8. 14. & 1. 18. & 3. 2. & 5. 22, 43. & 8. 16, 18, 26, 42, 54, 55. & 10. 15, 36. & 12. 49. & 14. 10, 31. & 16. 3, 28. Mat. 11. 27.

[y] Mark 11. 18. Luke 19. 47. & 20. 19. ver. 19. ch. 10. 39.

[z] Ch. 8. 20. & 9. 4, 5. Luke 13. 32, 33.

[a] Ver. 7. 12, 31. ch. 11. 45—53, 57. & 12. 18.

[b] Ch. 13. 33. & 16. 16. Mark 16. 19. Heb. 1. 3.

[c] Ch. 13. 33. & 8. 21, 24. Mat. 23. 39. Luke 13. 25. Prov. 1. 24—28. Hos. 5. 6.

[d] Is. 11. 12. & 27. 12, 13. Jam. 1. 1. 1 Pet. 1. 1. Acts 22. 21.

[*] Gr. *Greeks.*

[e] Is. 27. 11. & 29. 10. & 44. 18. & 6. 9, 10. Hos. 4. 1, 6. 1 Cor. 2. 14. 2 Cor. 4. 3, 4.

[f] Lev. 23. 36. Num. 29. 35—38.

[g] Is. 55. 1. & 45. 22. Mat. 11. 28. Rev. 3. 20. & 22. 17. ch. 4. 10.

[h] Deut. 18. 15. Prov. 18. 4. & 10. 11. Is. 12. 3. & 33. 6. & 44. 3. & 58. 11. Joel 3. 18. Zech. 14. 8.

[i] Is. 44. 3. Joel 2. 28. ch. 4. 14. Luke 24. 49. Acts 1. 4, 5, 8. & 19. 2. Prov. 1. 23. Eph. 4. 13.

[k] Ch. 12. 16. & 14. 7. Zech. 13. 1. Acts 2. 3, 17, 33 & 4. 31. & 8. 17. & 10. 44. Eph. 4. 8—10. Ps. 68. 18.

[†] By comparing this verse with chap. 16. 7, it will appear that "sent," rather than "given," should be the word supplied. And that he could not be sent until Christ had first been glorified, will further appear from ver. 14, which declares one part of his office to be to "take the things of Christ and show them" to believers. But "the things of Christ" are, mainly, his incarnation, death, sacrifice, and resurrection — with none of which could he fully be sent until Christ had died, and risen, and ascended to glory.—Ed.

[l] Deut. 18. 15—18. Mat. 21. 11, 46. Luke 7. 16. & 24. 19. ch. 1. 21. & xix. & 6. 14. ver. 31.

[m] Ch. 1. 41, 45, 49. & 4. 29, 42. & 6. 69.

[n] Ch. 1. 46. ver. 52.

[o] Ps. 132. 11. Is. 11. 1. Jer. 23. 5. Ezek. 34. 23. Mic. 5. 2. Mat. 2. 1, 5. Luke 2. 4.

[p] Ch. 9. 16. & 10. 19. ver. 12, 25, 31, 40, 41. Acts 23. 7.

[q] Ver. 30, 46. ch. 8. 20.

[r] Mat. 7. 28, 29. Luke 4. 22. ver. 26.

[‡] The Scriptures furnish no record of our Lord's personal appearance, stature, or voice. This reference merely indicates the effect, not the manner of his speaking. And there is something very peculiar in its influence upon public officials, whose habits of subordination, sense of accountability, and indifference to personal feelings, were all overcome, either by the matter or the manner of our Lord's discourse.—Ed.

very beginning of the feast, it is not proper that I, whom they seek to kill, should go up so early, and give them an opportunity to concert measures against me. 16—18. I did not learn my doctrine, which I preach, by any human assistance; nor is it an invention of my own. But God hath sent me as Mediator, and qualified me to publish it to the world, not to gain applause to myself, but for the advancement of his honour and glory. And whosoever will, by humble, serious and impartial reading, hearing, meditation, and prayer, labour to understand the will of God, in order to practise it, he shall experience such delight and power in my doctrine as shall prove it really divine. He will perceive that impostors suit their doctrines to the carnal inclinations of men, in order to establish their own reputation and carnal interests: and that, as an evidence of my sincerity, and of the truth of my doctrine, I am wholly intent upon promoting the glory of God, who authorized me, and publish only what tends to humble mankind, and reform them from their errors and corruptions. 19—24. When ye profess such zeal for the laws of Moses, why do ye so universally break them? Why, in direct contradiction to an unalterable precept, do you seek to murder me? When on the sabbath-day ye circumcise children, and apply cures to the wounded, how absurd is it to seek to murder me, because on the sabbath I perfectly cured the man who had long been infirm at the pool of Bethesda? Beware, therefore, of partially indulging prejudices against me on account of my mean appearances, or in favour of your chief priests and rulers, on account of their specious pretences and authority over you; but carefully examine things, and judge according to truth and equity. 28, 29. Ye indeed know my earthly parentage, but my office and original are much higher than ye apprehend. My Father, of whom ye are grossly ignorant, hath, in the faithful fulfilment of his covenant and promises, sent me into the world.—I have a perfect knowledge of his mind and will; for I am from him, by a peculiar and eternal generation; and as the anointed Mediator, I am authorized by him to reveal the way of salvation to men. 33, 34. It is but a short time that I shall continue preaching and working miracles among you; and then I shall, in my ascension, return to my Father. Then, in your miserable extremities, ye shall earnestly, but in vain, wish for my presence and favour; but ye shall neither find me to your comfort, nor ever follow me to heaven, where even now I am in my divine nature, either to enjoy or persecute me. 37—39. Let every destitute sinner among you, who wishes after happiness, believe on me, as the only Saviour, that he may be refreshed and satisfied with an abundant, increasing, and continued supply of blessing, which may flow out from his heart, in plentiful streams of good works, for his own and others' edification and comfort.—This signified that all who cordially believed in, and received and rested on, him for salvation, should, after his ascension to glory, receive an abundant communication of the gifts, graces, and comforts of the Holy Ghost, to re-



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47 Then answered them the Pharisees, Are ye also deceived?

48 [a] Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, ([t] he that came to Jesus by night, being one of them,)

51 [u] Doth our law judge *any* man, before it hear him, and know what he doth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: [x] for out of Galilee ariseth no prophet.

53 [y] And every man went unto his own house.

A. M. cir. 4079. A. D. cir. 32.

a Ch. 12. 42. & 9. 22 ver. 26. 1 Cor. 1. 20—24, 26, 27. & 2. 8. Acts 6. 7. Mat. 11. 25.

t Ch. 3. 2. & 19. 39.

u Ex. 22. 8—9. Deut. 17. 8. & 1. 17. & 19. 15. 2 Chr. 19. 6, 7. 1 Kin. 2. 26—28.

x Is. 9. 1, 2. Mat. 4. 15. ch. 7. 40. ver. 41.

y Job 5. 12, 13. Ps. 33. 10. & 76. 5. & 83. 4. & 140. 14. & 59. 14, 15. & 56. 9.

## CHAPTER VIII.

(1) *Jesus decides in the case of a woman accused of adultery:* 1—11. (2) *Declares himself the light of the world:* 12—32. (3) *Answers the Jews when boasting of their descent from Abraham:* 33—58. (4) *And withdraws from their violence:* 59.

JESUS [a] went unto the mount of Olives.*

2 And [b] early in the morning he came again into the temple, and [c] all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 [d] Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, [e] tempting† him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone‡ at her.

8 And again he stooped down, and wrote on the ground.

A. M. cir. 4036. A. D. cir. 32.

a Luke 21. 37. & 19. 47. Mark 13. 2. & 11. 1. ch. 11. 1, 18.

* A mountain on the east of Jerusalem, the valley of Jehoshaphat lying between. It has three, or, as some say, four separate tops; of which the second overlooks the city, and is distant about two miles. It has furnished the scenes of some of the most remarkable events in the life of our Lord.—Kn.

b Eccl. 9. 10. Ps. 40. 8. ch. 4. 34. Prov. 8. 17.

c Luke 21. 38. Ps. 22. & 40. 9, 10. Is. 42. 11. Deut. 18. 15—18. Mic. 4. 4.

d Lev. 20. 10. Deut. 22. 21, 22. Ezek. 16. 38, 40. & 23. 47, 48.

e Mat. 16. 1. & 19. 3. & 22. 15, 18. Luke 11. 53, 54. Ps. 56. 5.

† Had he contradicted Moses (Lev. 20. 10. Deut. 22. 22, 23, 24), he would have been condemned as a false prophet; had he directly ordered her death, he would, most probably, have been delated to the Roman governor, as usurping magisterial authority.—Ko.

‡ The first stone was thrown by the principal accuser. Deut. 13. 9. & 17. 7.—Ko.

A. M. cir. 4036. A. D. cir. 32.

h Job 8. 13. Ps. 9. 16. & 50. 21. Eccl. 7. 22. Rom. 2. 15. 1 John 3. 20.

* *In the midst* of the people (ver. 3), as distinguished from the scribes and Pharisees (ver. 3).—"*Jesus was left alone*"—the room where the accusers had gathered round him and the woman, being yet unoccupied.—Kn.

i Luke 9. 56. ch. 3. 17.

† "Neither do I pass sentence on thee."—*Campbell.*—By this declaration our Lord renders it impossible for the Pharisees to accuse him of any assumption of magisterial authority; while yet he decidedly condemns the sin, and warns the sinner to flee from the wrath to come.—Kn.

k Ch. 1. 4, 5, 9. & 9. 5. & 12. 35, 46. Is. 49. 6. & 60. 6, 7. Luke 2. 32.

l Ch. 5. 31. & 16. 6. Rev. 1. 5. & 3. 14.

m Ch. 7. 28, 29. & 1. 18. & 3. 2. & 5. 36, 43. & 10. 15, 38. & 12. 44. & 14. 10, 21. & 16. 3. 26. ver. 16, 18, 26, 42, 54, 55.

n 1 Sam. 16. 7. ch. 7. 24.

† Ye judge in temporal causes, and upon human principles—I am, as yet, merely a prophetic teacher, and pass no such penal sentences.—Ko.

o Ch. 3. 17. & 12. 47. & 5. 45. Luke 9. 56. & 12. 14.

p Ch. 5. 24, 25. & 3. 22, 32, 42, 43. & 16. 26. ver. 29.

q Deut. 17. 6. & 19. 15. Mat. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

r Rev. 1. 5. & 3. 14. ch. 5. 36, 37. Mat. 3. 17. & 17. 5. Heb. 2. 4.

§ By the miracles which he sent me to perform in your sight. chap. 5. 36, 39.—Ko.

s Hos. 1. 4, 6. Is. 27. 11. & 29. 10. & 44. 18. ch. 10. 5. & 9. 18.

t Ch. 1. 18. & 5. 17. & 10. 30. & 14. 6, 9, 10. & 17. 2. Heb. 1. 3. Col. 1. 15. 1 Cor. 4. 6. Exod. 13. 7. Phil. 2. 6.

u Mark 12. 41. 1 Chr. 9. 26.

x Ch. 7. 30. Luke 20. 19. & 22. 53.

§ The time appointed "by the determinate counsel and foreknowledge of God," when his work of instructions and witness having been completed, he was to be delivered into the hands of wicked men. Acts 2. 23.—Ko.

y Luke 19. 12. Mat. 25. 14. ch. 7. 34.

9 [h] And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.*

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, [i] Neither do I condemn† thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, [k] I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, [l] Though I bear record of myself, *yet* my record is true: [m] for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 [n] Ye judge after the flesh;† [o] I judge no man.

16 [p] And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 [q] It is also written in your law, that the testimony of two men is true.

18 [r] I am one that bear witness of myself, and the Father that sent me beareth witness of me.§

19 Then said they unto him, Where is thy Father? Jesus answered, [s] Ye neither know me, nor my Father: [t] if ye had known me, ye should have known my Father also.

20 These words spake Jesus [u] in the treasury, as he taught in the temple: and [x] no man laid hands on him; for his hour§ was not yet come.

21 Then said Jesus again unto them, [y] I go

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fresh and cleanse their souls, and render them fruitful in good works, and useful to others:—which communication was not to be granted, till Christ should have the honour of sending the Spirit, to attest his exaltation and influence in heaven; and the Spirit could glorify Christ, in the numerous conversions and remarkable holiness and comfort of both Jews and Gentiles.

REFLECTIONS UPON CHAP. VII.—It is a mournful case when the Saviour is banished. And base when men, even in religious duties, chiefly aim at their own carnal advantages. It wears but a very suspicious appearance when professors of religion are the darlings of wicked men. And it is highly shameful, when the near relations of faithful ministers, or they who have most means of instruction, are the most careless or carnal. Faithful ministers must expect to go through various scenes of good and bad treatment; and the more faithful they are, the more of the world's hatred will they experience. Men who hate the truth will always find something to quarrel with. But no malice can destroy them till their work be ended. They may therefore proceed boldly but cautiously in it.—Ignorance of Christ and his doctrines will make men doubt their divinity, or raise cavils against them. Prejudice against him will render them blind to the clearest means of conviction, make them reckon appearances realities, and pretend great zeal for God's law, while they indulge themselves in the grossest violation of it, and condemn in others what they approve in themselves. But delightfully Jesus vindicates his character, doctrine, and work, to his own and his Father's honour, and to the confusion of his enemies. And serious attention will either convince or confound his opposers. Astonishing are the riches of his grace, in offering a full and free salvation to his contemners and murderers. And abundant are the communications that flow from an exalted Redeemer. And it is most dreadful to seek occasions, and raise cavils, against his kindness. It is dangerous to enjoy ordinances without his presence. And his despisers shall be awfully deprived of him, and all the means of his grace, in a little time. But it is a great mercy that the poor embrace and enjoy him, when most men of rank and learning contemn both him and them. Wicked men readily curse whom the Lord hath blessed. But Christ can easily overawe, if not convert, the most stubborn, and render them witnesses for his honour. Easily he can imbolden the most cowardly in a time of need, and disappoint and dispirit the crafty. And nothing more plainly manifests a bad cause, than that its friends have recourse to persecution rather than to arguments.

CHAP. VIII.—Ver. 3—6. If he had encouraged them to stone her, they might have reproached him with cruelty, in partially ordering a severe punishment against one, no worse than the publicans and sinners with whom he conversed or they might have accused him to the Roman governor, as an usurper of judicial authority, and an abettor of tumults. If he had declared against stoning her, or bade them refer the matter to the Roman governor, they hoped to incense the people against him as an enemy to the law of Moses and their liberty. 12. Having, in myself, all the treasures of wisdom and knowledge, I am come into the world to direct both Jews and Gentiles into the way of life and salvation by my word and Spirit. And whosoever believeth on me, and follows my direction and pattern, shall not go on in ignorance, error, sin, or misery, but have the saving light and comfort of a spiritual life here, and eternal life hereafter. 13—19. Though, in ordinary cases, a man's testimony concerning himself avails nothing, yet it is otherwise in the case of one, who is light and truth itself, and whose original and commission are from God, and whose return is to him;—of all which things ye are wilfully ignorant. Ye judge and condemn me only from carnal considerations and appearances; but I interfere with no civil judgment, and at present condemn or



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my way, and ye shall seek me, and shall die in your sins:[*] whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.[†]

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man,[‡] then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They[§] answered him, We be Abraham's seed, and [x]were never in bondage[‖] to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [a]Whosoever committeth sin is the servant of sin.

35 [b]And the servant abideth not in the house for ever: [c]*but* the Son abideth ever.

36 [d]If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are [e]Abraham's seed; [f]but ye seek to kill me, because my word hath no place in you.

38 [g]I speak that which I have seen with my Father; and ye [h]do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, [i]If ye were Abraham's children, ye would do the works of Abraham.

40 [k]But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.[*]

41 [l]Ye do the deeds of your father. Then said they to him, We be not born of fornication;[†] [m]we have one Father, *even* God.

42 Jesus said unto them, [n]If God were your Father, ye would love me: for [o]I proceeded forth and came from God; neither came I of myself, but he sent me.

43 [p]Why do ye not understand my speech? *even* because ye cannot hear my word.[‡]

44 [q]Ye are of *your* father the devil, and the lusts of your father ye will do: [r]he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And [s]because I tell *you* the truth, ye believe me not.

46 [t]Which of you convinceth me of sin?[§] And if I say the truth, why do ye not believe me?

A. M. cir. 4036.
A. D. cir. 32.

[*] *In your sin*—not "sins," viz. the sin of unbelief. See ver. 24.—Ed.

[†] The original presents a greater difficulty than appears in the translation, John's customary phrase for "from or at the beginning," being of very different construction. See ch. 6. 64. & 8. 44. & 15. 27. & 16. 4. 1 John 1. 1. & 2. 7, &c. Paul, no doubt, uses a phrase for "at the beginning," similar to that in the text; but the phraseology of John should rather be interpreted by his own writings. If so, the view of Augustine seems preferable, "Believe me (ver. 24) to be the beginning, head, or chief, of all principality and power—(see Col. 1. 18. Rev. 1. 8. & 21. 6.)—that which now I declare myself to you."—Ed.

[‡] *When ye have lifted up the Son of man* upon the cross (ch. 3. 14. & 12. 32), then, by his resurrection and ascension, "shall ye know that I am the light of the world" (ver. 12), "the Son of God" (ch. 5. 25); and "head over all things to the church," Eph. 1. 21, 22.—Ed.

[§] These respondents were, most probably, the captious Pharisees mentioned ver. 13—29, and whom our Lord accuses of seeking to kill him (ver. 37); but could not be the parties to whom he had just been speaking, for they were "Jews who believed on him" (ver. 31).—Ed.

[‖] Ex. 1—x. Judg. iii, iv, vi, x. Ezra ix. Neh. v.

¶ Some consider this statement a gross historical falsehood, as the Jews had been in bondage to the Egyptians, Philistines, Babylonians, and now were subject to the Romans. But such glaring historical facts, even Pharisees could not have ventured publicly to deny. The meaning is, therefore, to be sought in giving a distinctive emphasis to *were*; and, in point of fact, up till this period, the Romans were rather arbitrators and protectors than masters. The Roman bondage did not properly commence till several years after our Lord's resurrection.—Ed.

A. M. cir. 4036.
A. D. cir. 32.

[a] Rom. 6. 16, 20. 2 Pet. 2. 19. Prov. 5. 22. Eph. 2. 2, 3. Tit. 3. 3

[b] Gen. 21. 10. Gal. 4. 30. Ezek. 46. 17. Mat. 8. 12. & 21. 43, 45. Rom. 11. 7—11.

[c] Heb. 3. 6. & 12. 8. Is. 9. 6, 7. Dan. 7. 14. Job 17. 9. Prov. 4. 18. 1 Pet. 1. 5. Jude 1. Col. 3. 3.

[d] Ver. 32. Is. 49. 24—26. & 45. 17. Rom. 8. 2. Gal. 5. 1. Rev. 5. 9. & 1. 5, 6. & 2. 7, 10, 17, 26. & 3. 5, 12, 21. 2 Cor. 3. 17.

[e] Mat. 3. 9. Acts 13. 26.

[f] Ch. 5. 16, 18. & 7. 1, 19, 25. Mat. 13. 15. 1 Cor. 2. 14.

[g] Ch. 3. 32. & 5. 19, 30. & 14. 10, 24. ver. 26.

[h] Ver. 37, 40, 44.

[i] Rom. 2. 28, 29. & 4. 12, 16. & 9. 7. Gal. 3. 7, 29. Mat. 3. 9.

[k] Ver. 37. ch. 7. 19. Gal. 4. 16. Ps. 37. 12, 32. & 109. 4.

[*] *Abraham* believed God; the Jews rejected the word of the Son of God.—Ed.

[l] Ver. 37, 38, 40, 44.

[†] *We be not born of fornication*—that is, of idolatry, which the Scriptures constantly represent as a violation of the covenant of a spiritual marriage between God and his people. Jud. 2. 17. 1 Chr. 5. 25. Is. 1. 21. Hos. 1. 2. & 4. 12.—Ed.

[m] Is. 63. 16. & 64. 8. Mal. 1. 6. Mic. 3. 11. Jer. 7. 4.

[n] Ch. 15. 23, 24. 1 John 3. 1. & 4. 19.

[o] Ch. 1. 14. & 3. 16. & 5. 43. & 7. 28, 29. & 16. 27, 28. & 17. 8, 25. Gal. 4. 4.

[p] Ver. 27. ch. 7. 17. 2 Cor. 2. 3, 4. 1 Cor. 2. 14. Rom. 8. 7, 8.

[‡] *Ye cannot hear* (attend, examine, and obey) *my word*—not because of any natural incapacity, but because of moral indisposition, prejudice, worldliness, and carnality. Rom. 8. 7.—Ed.

[q] Ver. 38, 40. Mat. 12. 34. & 18. 30. Tit. 3. 3. 1 Thes. 2. 14, 15. 1 John 3. 8, 10.

[r] Gen. 3. 1—6. 1 Kin. 22. 22. Jude 6. Rom. 5. 12. 1 Pet. 5. 8. 2 Cor. 2. 11. & 11. 3, 14. Eph. 2. 2. 1 John 3. 8.

[s] Ver. 25. ch. 5. 17—43. Is. 53. 1. Gal. 4. 16. 2 Tim. 3. 8, 4.

[t] Heb. 7. 26.

[§] *Which of you convinceth*—rather, "convicteth" *me of sin*? of error, falsehood, fraud, selfishness, ill-will, or injurious act.—Ed.

punish no man, but call sinners to repentance and salvation: and yet, though I were to pass or execute judgment, my sentence would be just and valid, on account of my oneness with, and commission from, my Father. Nor is my Messiahship destitute of sufficient attestation, since I myself, as a divine person, assert it; and my Father, by his prophets, and by his immediate declarations from heaven, as well as by many other signs, hath attested it. Notwithstanding repeated instructions, ye continue wilfully ignorant of my person and office, and of my heavenly Father, from whom I come to you. If ye had considered me as one in nature, counsel, and operation with him, ye would have seen his perfections shining forth in me, and discerned the relation in which he stands to me, as his Son and mediatorial Servant. 21—26. Knowing how eagerly they desired that he might be murdered before the time appointed by his Father, Jesus said to them, I will soon ascend back to my Father, and ye shall earnestly wish to have me among you to deliver you from your miseries, but shall die under the power and guilt of your sin, especially your rejection of me, and be rendered inexpressibly wretched, both in time and through eternity. Nor shall it be in your power to follow me into the heavenly state, either to bring me back, or to partake of my glory.——Being not only of an earthly origin, but of unregenerate hearts and carnal tempers, ye cannot have fellowship with me, who am divine, and whose affections are perfectly set on heavenly things: but on account of your obstinate refusal to embrace and acknowledge me, as the promised Messiah, and only Saviour, and other sins attending it, your city and nation shall be fearfully destroyed in this world, and yourselves for evermore terribly tormented in hell. I still insist on it, that I am the Son of God and promised Messiah:—I could easily charge you with a multitude of crimes, and condemn you for them; but as that is not my present work, I only tell you, that my Father infallibly performs all his promises concerning me, and to me, and them that believe in me, and all his threatenings against those that reject me: and whatever I say to men, is exactly according to the commission which I have received from his uncontrollable and awful authority. 28, 29. But however ignorant ye now are of me, when once ye have crucified me, and occasioned my exaltation to glory, either the happy influences of my Spirit, or the miseries on yourselves and nation, shall convince you, that I act by my Father's authority, and have faithfully declared his doctrines, promises, and threatenings.—And meanwhile my Father, who is one with me in essence, continues with me the unmeasurable unction of his Spirit, and the tokens of his favour to me, as one who always acts agreeably to his will, and for his honour. 31, 32. Jesus said to these weak, or pretended believers, If ye really embrace and adhere to my holy doctrine, and subject your whole souls to it, ye shall be proved and owned to be my disciples in truth, as well as in name; and ye shall be still further enlightened and confirmed in the certainty, excellency, and importance of my gospel; and by means of it be honourably delivered from everything inthralling, mean, or miserable. 34—36. Notwithstanding your haughty, and even notoriously false, boasts of civil and religious freedom, I assure you, that, be whose descendants you will, if ye indulge yourselves in the practice of wickedness, ye are slaves under the power of your lusts, and the guilt of your sins: and as such all unbelieving Jews, though the natural seed of Abraham, shall be quickly excluded from God's church and favour; while I, the Son of God, and eminent seed of Abraham, shall continue as Head of the church, and all true believers abide therein as members. If therefore I, who am the Son of God, and Lord of my church, grant you my spiritual freedom, ye shall be really and eminently free from the guilt and dominion of sin, and from the law, as a covenant, and from burdensome ceremonies; and, in fine, free from all evil, and fully possessed of everything glorious and comfortable. 37—41. I know that ye are the natural descendants of Abraham; but ye are so far from being like him in his faith or obedience, that ye seek to murder me, merely because your own proud and carnal hearts cannot relish nor receive the holy, spiritual, and self-humbling doctrine which I preach unto you. I speak and act as one intimately acquainted with, and obedient to, God my Father: and ye act as under the influence of, and in communion and concert with, the devil as your true Father: a very sure evidence that ye are not the genuine and believing children of Abraham. 45—47. Not only do yo discredit the proofs of my Sonship and Messiahship, and



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47 [u] He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan,[*] and hast a devil?

49 Jesus answered, [x] I have not a devil; but I honour my Father, and ye do dishonour me.

50 [y] And I seek not mine own glory: [z] there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.[†]

52 Then said the Jews unto him, Now we know that thou hast a devil.[‡] Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 [a] Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: [b] but I know him, and keep his saying.

56 Your father Abraham rejoiced[§] to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.[‖]

59 ¶ Then took they up stones to cast at him: but Jesus hid himself,[*] and went out of the temple, going through the midst of them, and so passed by.

A. M. cir. 4036. A. D. cir. 32.

[u] Ch. 8. 44, 65, & 10. 23, 27. ver. 27, 43, 45.

[*] *A Samaritan*—that is, in principle—a schismatic and semi-idolater—a man self-excommunicated—with whom no man should hold intercourse, ch. 4. 9.—Ed.

[x] Mat. 11. 32. 1 Pet. 2. 23. 2 Tim. 2. 24, 25. Prov. 15. 1.

[y] Ch. 7. 18. & 5. 41.

[z] Ch. 5. 22. & 12. 48. & 5. 22, 23. Phil. 2. 9—11.

[†] These words of our Lord are as literally true of the first as of the second death. That the believer never sees the second death, is unquestioned; but neither does he see the *first*. Death is literally not *death* to him. It is a serpent unstinged, an enemy conquered, a power destroyed. He thinks not of the world he is to leave behind, but the heaven to which he is removing, and the crown of righteousness and glory. He does not die, he but departs; he falls asleep in Jesus, and awakes in the morning of the resurrection, when death is swallowed up in victory. Acts 7, 60. 1 Cor. 15. 51—57. 2 Tim. 4. 6—8 Heb. 2. 14, 15. —Ed.

[‡] This accusation seems to be founded on a reference to the promise of bodily immortality made by Satan to our first parents in Eden, and a logical perversion of our Lord's meaning.—Ed.

[a] Ch. 4. 12. Is. 9. 6. Rom. 9. 5. Heb. 3. 3, 5. & 7. 1—7.

[b] Mat. 11. 27. & 3. 15, 17. ch. 1. 18. & 7. 29. & 16. 9, 10. & 4. 34. & 17. 4, 6. ver. 29.

[§] "Was transported with eager and joyful desire that he might see my day:" "and he saw it," by faith in the promises—in the oath of the covenant—in the hope of glory. Heb. 6. 13—19.—Ed.

[‖] *I am*, is the descriptive name of Jehovah (Exod. 3. 14), and is an evident declaration, not merely of our Lord's pre-existence, but of his eternal existence. Ps. 90. 2.—Ed.

[*] *Jesus hid himself*—for a little while, till the ebullition of pharisaic wrath was over, and then quietly "went out of the temple."—Ed.

A. M. cir. 4036. A. D. cir. 32.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?[*]

3 Jesus answered, Neither hath this man sinned, nor his parents:[†] but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he [‡] anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) He went[§] his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of [‖] Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

[*] Some think the question of the disciples had reference to the doctrine of *metempsychosis*, or transmigration of the soul of a dead man into a living infant—a doctrine prevalent among the Egyptians, and, at least, to some extent among the Greeks. But had it been their object to obtain information concerning this doctrine, it seems scarcely possible our Lord should have neglected or refused to answer. Their meaning, therefore, seems rather to be—"Who hath sinned? this man, that he is become blind? or his parents, that he was born blind?" for, being generally Galileans, they knew nothing about the man or his parents—(see ver. 8).—Ed.

[†] Our Lord does not mean that neither the man nor his parents had ever committed sin, but merely that neither had sinned so as to bring on blindness as a judgment.—Ed.

[‡] Or, *spread the clay upon the eyes of the blind man.*

[§] The sending of the blind man, and his ready compliance, without any mention of a guide, when contrasted with the reference to the common practice of leading the blind (Mat. 15. 14), furnishes a striking internal proof of the truth of the narrative, and that it was written by an eye-witness of the fact: for men "born blind" do frequently acquire the most wonderful local knowledge, so that they can find out any place as readily as those who see. But the inventor of a "cunningly-devised fable" would never have omitted, to add to the verisimilitude of the miracle, the accompaniment of a guide.—*Note.* The use of the clay, and washing in Siloam, may, perhaps, represent that incrustation of worldliness (Hab. 2. 6), which the water of life "sent from above, must wash away before the eyes of a sinner can be spiritually opened; and the act of washing, in obedience to the word of the Lord, may well represent the "diligent use of all the outward and ordinary means whereby Christ communicateth to us the benefits of redemption."—Ed.

[‖] Or, Shiloah. This pool was without the walls of Jerusalem, at the bottom of mount Moriah.

## CHAPTER IX.

(1) *A man born blind receives sight:* 1—7. (2) *He is brought to the Pharisees, and is cast out:* 8—34. (3) *He is received by Jesus:* 35—38. (4) *That Jesus came for the judicial punishment of men of the world:* 39—41.

the doctrines which I preach; but because I tell you truths, which are spiritual and holy, disagreeable to your corrupt inclinations and interests, ye reject both me and them: and so perverse are you, that though ye cannot point out the smallest fault in my behaviour or doctrine, ye obstinately persist in your unbelief. From this it is evident that ye are not children of God, who are all of them desirous to know, and ready to receive and observe whatever he speaks. 49—51. My continual and earnest study to advance the glory of my Father, in the salvation of his people, fully manifests, that in my work I am no way influenced or directed by the devil; nor am I solicitous about either your reproaches or your applause, as I know that my Father will secure me the regard of all his chosen people, and will effectually vindicate my character, and avenge all the indignities offered to it. And I solemnly assure you, that whosoever heartily embraces and holds fast my spiritual and holy doctrine, in faith and obedience, shall be delivered from every real misery, and enjoy everlasting happiness. 56—58. So highly did your father Abraham esteem me, that he earnestly desired to see my appearance in the flesh, and exceedingly rejoiced in the foresight of it. How young soever I be, with respect to my human birth; yet I existed from eternity, as the unchangeable I AM.

REFLECTIONS UPON CHAP. VIII.—There is great need of caution in dealing with malicious hypocrites. Very abominable is adultery, and richly deserving of capital punishment. But those who indulge themselves in it, or any like wickedness, are very unfit to be zealous prosecutors of the guilty. Many fear shame, on account of sin, more than damnation. And by fleeing from Christ, the merciful Saviour, wilfully destroy themselves. Now he is ready to pardon the greatest transgressions; but he will quickly be an inexorable judge. He is come into our dark world to reveal the method of salvation by the gospel, and to illuminate our hearts by his Spirit. Ignorant of, and far from him, we shall certainly wander into everlasting perdition. But under his enlightening influence, we shall avoid dangerous errors, be freed from spiritual slavery, and safely arrive at eternal life. Being a divine person, one with, and sent by, the Father, we may safely rest in, and abide by his testimony. But no external evidence is sufficient to persuade a carnal heart. Many were the blasphemous contradictions which he endured in the cause of mercy and truth. While he was horridly insulted by the wicked, the hypocritical, the proud, and malicious children of Satan, as if he had been diabolical and mad. And great was the forbearance and meekness which he manifested in his own vindication. It looks ill when men are enraged by reproof. Unprofitable is descent from the most godly parents, if we continue strangers to their faith and holiness. And it is base to boast of such while we obstinately persevere in our sins. It is impossible either to know or believe Christ's words, while we remain hardened in carnal lusts, and under the power of the devil. Yea, an empty profession of the true religion but tends to make our case still the more miserable. And if we drive Jesus the Saviour from us now, he will at last leave us in our sinfulness and ruin. But happy they who know his truth, and have it abiding in their heart; who are conformed to his image, and desire after, and delight in, him! Thrice glorious their gospel-liberties, and unspeakable their eternal felicities.

CHAP. IX.—Ver. 3, 4. It was not on account of any particular crime, either of his own, or his parents, more than others, that this man was born blind; but that, by opening his eyes, I might manifest my Father's glory, and prove myself to be the Messiah, in miraculously curing him. I must therefore improve the present opportunity of giving him his sight, as an emblem of my enlightening blind



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16 Therefore said some of the Pharisees, This man [a] is not of God, because he [b] keepeth not the sabbath-day. [c] Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, [d] He is a prophet.

18 But the [e] Jews [e] did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, [f] because they feared the Jews: for the Jews had agreed already, that [g] if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, [h] Give God the praise: we know that this man is [i] a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 [k] Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and [l] ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are [m] Moses' disciples.

29 We know that [n] God spake unto Moses: *as for* [o] this *fellow*, [p] we know not from whence [†] he is.

30 The man answered and said unto them, Why, [q] herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him [r] he heareth.[*]

32 Since the world began was it not heard [s] that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, [t] Thou wast altogether born in sins, and [u] dost thou teach us? And they [x] cast him out.

35 ¶ Jesus heard that they had cast him out; [y] and when he had found him, he said unto him, Dost thou believe on the [z] Son of God?

36 He answered and said, [a] Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, [b] Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, [c] For judgment I am come into this world; that they which see not might see; [†] and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.[‡]

## CHAPTER X.

(1) *Jesus the door, and good shepherd:* 1—18. (2) *Various opinions of him.* 19—23. (3) *He proves by his works that he is the Son of God:* 24—38. (4) *He escapes from the Jews, and crosses Jordan:* 39—42.

VERILY, verily, I say unto you, [a] He that entereth not by the [b] door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 [c] But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; [d] and the sheep

A. M. cir. 4036.
A. D. cir. 32.

a Ch. 9. 2. ver. 33.

b Ch. 5. 9, 16. Luke 6. 7, 9. & 13. 10—16. & 14. 1—6. Ex. 20. 10. & 31. 12. & 35. 2, 3. Num. 15. 32—36.

c Ch. 7. 12, 43. & 10. 19. Luke 12. 51—53.

d Ch. 1. 21. & 4. 19. & 6. 14. Deut. 18. 15—18. Acts 3. 22. & 7. 37. & 10. 26, 35.

e Members of the Sanhedrim.

f Gen. 10. 14. Is. 7. 9. Luke 16. 31. & 24. 25.

g Ch. 7. 13. & 19. 38. & 20. 19. Ps. 27. 1, 2. Prov. 29. 25. Is. 51. 7, 12.

h Jos. 7. 19. 1 Sam. 6. 5. Is. 66. 5. Rom. 16. 18.

i Gen. 13. 13. Luke 7. 39. & 15. 2. ver. 16.

k Jer. 20. 10. & 16. 16.

l Zech. 7. 11, 12. Mat. 7. 6. Prov. 26. 4, 5.

m Ch. 5. 45. & 7. 19. Acts 6. 11, 14. Rom. 2. 17.

n Ex. 3. Deut. xxxiv. Mal. 4. 4.

o Luke 15. 2. & 23. 2. ver. 16, 24.

p Ch. 8. 14.

† We know not in what name he comes, or by what authority he acts.—Ed.

A. M. cir. 4036.
A. D. cir. 32.

q Is. 29. 4, 5. ch. 3. 12. Mat. 11. 5. 2 Cor. 4. 3, 4. 1 Cor. 2. 14.

r Ps. 34. 6, 15. & 91. 15. & 18. 6. & 50. 15. & 65. 2. Jam. 5. 16—18.

* This statement is abundantly sustained by Prov. 1. 28. & 15. 8, 29. or Is. 1. 15. in any of which, or many other correspondent Scriptures, it may be an allusion.—Ed.

s Is. 35. 5. & 42. 7. Mat. 11. 5. ver. 16.

t Luke 13. 1—5. ver. 2. Acts 28. 4.

u Ch. 7. 48, 49. & 11. 49.

x Or, *excommunicated him*, ver. 22. ch. 12. 42. & 16. 2. & 15. 6.

y Ch. 5. 14. Is. 65. 1. Ps. 27. 10. & 40. 1. Gen. 22. 14.

z Ps. 2. 7, 12. Mat. 3. 14, 17. & 16. 16. & 26. 63. ch. 10. 30.

a Prov. 30. 3, 4. Song 5. 9. & 6. 1.

b Ch. 4. 26. & 8. 25, 28.

c Ch. 3. 22, 27. & 12. 47. & 2. 17. Mat. 11. 25. & 13. 13. Luke 2. 34. 2 Cor. 2. 16. & 4. 3, 4, 6. & 3. 14. ver. 25, 26, 28.

† *That they which see not might see* — that is, that the eyes of many naturally, and of many spiritually, blind, might be opened: *and that they which see* the evidences of my divine commission, might be given over to judicial blindness, as a righteous punishment for their rejection of the light. John 3. 18—20. —Ed.

‡ *If ye were* (really) *blind* — ignorant—*ye would have no sin* — ye would be chargeable with no sin; or your eyes, in mercy, being opened, your sin would be taken away: *but now ye say, We see.* — You boast of your knowledge of the Scriptures—you really see the prophetic and miraculous evidences of my divine mission—yet, through the enmity of your hearts, you reject me—wherefore *your sin remaineth.* It cleaves to you like the leprosy of Naaman, that could not be removed unless he had washed in Jordan.—Ed.

A. M. cir. 4036.
A. D. cir. 32.

a Is. 56. 10—12. Jer. 23. 21, 32. Ezek. xiii. & 34. 2, 10. ver. 10. Mat. 7. 15. & 24. 4—28. Heb. 5. 4. Rom. 10. 15.

b Ver. 2, 7, 9. ch. 14. 6.

c Acts 20. 28. 1 Cor. 12. 28. Eph. 4. 11—13. Heb. 5. 4, 5. Is. 61. 1. & 40. 11.

d Ps. 22. 22. & 40. 9, 10. ch. 5. 37, 45.

souls. And since the day of my mortal life hastens to a period, as long as I am in the world, I must cure not only corporal blindness, but instruct, enlighten, and comfort them that are spiritually blind. 39—41. I am come to establish a rule of judgment; to alter the present state of the church; to try men's spirits; and, by distinguishing grace, to separate the precious from the vile; to open blind eyes, and teach ignorant souls; and to manifest and occasion the increase of their stupidity and perverseness, who, through self-conceit, shut their eyes against the light of my word. If you, Pharisees, who pretend to so much knowledge and ability to instruct others, were either grossly ignorant, or as sensible of your ignorance as many of the common people, your sin, in rejecting me, would be far less heinous, and there would be hopes of your deliverance from it; but while you are so self-conceited, your sin is highly aggravated, and it is most probable that you will remain under its guilt and power for ever.

REFLECTIONS UPON CHAP. IX.—We ought to be extremely cautious in our interpretations of providences. Men's sins are not to be judged of from their sufferings. It is enough that God is righteous, and will make all things turn out to his own glory. We have great need to be diligent in working out our salvation while we have life and opportunity to walk in Christ's light. Marvellous is his power, and ready his grace towards the unworthy and distressed. He works the most effectual salvation by means the most unlikely. It is his appointment, not any natural virtue, that renders them effectual. And only in obedience to his authority can we justly expect benefit by them.——What blessed experience of his mercy he gives to the obedient! and with cheerful thankfulness it should be acknowledged to his glory. He can easily make the weakest of his followers wiser than their teachers,—bold confessors of his Name,—and humble adorers of his Majesty. And if men reject and abuse them for his sake, he will reward them with repeated manifestations of his glory. But alas! how desirous are some to avoid owning him, even after he hath bestowed singular favours upon them. The fear of men causeth a snare. The censures of the church are often turned against her best friends. But inexcusable are they, who, through self-conceit, contemn all means of conviction, and upbraid Jesus and his followers. Rage against reproof most plainly discovers real ignorance. But hopeful is the case of such as perceive their own weakness and sinfulness, and dangerous is theirs who are proud of their knowledge and religion.

CHAP. X.—Ver. 1—5. I, who am truth itself, solemnly assure you, that whoever they are who enter into any office in God's church, not according to his appointment, but by methods of their own devising, are intruders and seducers, who, instead of feeding and governing his people, attempt to rob God of his authority over, and property in them, and to pervert and destroy their souls. But he who, from right principles and ends, and in the manner appointed by God, enters upon the work



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hear his voice; and [s]he calleth his own sheep by name, [t]and leadeth them out.

4 And when he putteth forth his own sheep, [u]he goeth before [v]them, and the sheep follow him: for [w]they know his voice.

5 And [x]a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: [y]but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, [z]I am the door of the sheep.

8 All [a]that ever came before me[‡] are thieves and robbers: but the sheep did not hear them.

9 [b]I am the door: by me if any man enter in, he shall be saved, and shall go in and out,[§] and find pasture.

10 [c]The thief cometh not, but for to steal, and to kill, and to destroy: [d]I am come that they might have life, and that they might have *it* more abundantly.[‖]

11 [e]I am the good shepherd: [f]the good shepherd giveth his life for the sheep.

12 [g]But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

A. M. cir. 4035.
A. D. cir. 32.

s Ex. 33. 12, 17. Phil. 4. 3. 2 Tim. 2. 19. Is. 49. 16. Rev. 7. 17. Rom. 8. 33.

t The Eastern shepherds give names to their sheep, as Europeans generally give to their dogs: and, by its name, the Eastern shepherd will call any sheep in his flock, and it will immediately come out and follow him.—Ku.

u Mat. 11. 29, & 16. 24. Heb. 12. 2. 1 Pet. 2. 1, 2.

v The Eastern shepherd, having often to conduct his flock far, and through unfrequented tracts, in search of grass, does not drive, but walks before his flock, which is taught to look to and follow him.—Ku.

w Song 2. 8, & 5. 2.

x Mat. 7. 15. Prov. 19. 27. Eph. 4. 14. Gal. 1. 8. Col. 1. 23, & 2. 8. 1 Ch. 2. 22. 1 Tim. 6. 20. 2 Tim. 2. 16, 17. 2 Cor. 4. 3, 4. Eph. 4. 18. Is. 29. 11, 12.

y Ver. 1, 2, ch. 14. 5. Eph. 2. 19. Heb. 10. 19—22. Rev. 3. 20.

z Acts 5. 36, 37. Jer. 50. 6, & 23. 1, 22. Ezek. 34. 2.

‡ *All that ever came before me*, pretending to be Messiah, and calling the sheep to hear them.—Ku.

a Ver. 1, 7. Ezek. 34. 14. Ps. 23. 1—6. Is. 40. 11. & 49. 17, & 60. 8, 10. Zech. 10. 12. Rom. 5. 1—5. 1 Cor. 3. 22, 23. Col. 2. 11.

§ *He shall go in and out*, being made perfectly free.—Ku.

b Mat. 7. 13, & 25. 10. 2 Pet. 2. 1.

c Mat. 24. 26, & 18. 11. Ezek. 34. 10. ch. 3. 16—18, & 5. 22—30. Rom. 5. 11, 15—21. Heb. 7. 25. Is. 49. 17.

‖ That where sin and danger did abound, grace and protection, and spiritual pasture, might "much more abound." Rom. 5. 15—20.—Ku.

d Ps. 23. 1, 2. Is. 40. 11. Jer. 23. 3, 4. Ezek. 34. 23, 29, & 37. 24. Mic. 5. 4. Heb. 13. 20. 1 Pet. 5. 4, & 2. 25. ver. 14. 16.

e Tit. 2. 14. Mat. 20. 28. & xxvi. xxvii. Rev. 5. 6. ch. 11. 1. ver. 15, 17, 18. Eph. 5. 2.

f Zech. 11. 16, 17. Is. 56. 10—12. 2 Tim. 4. 10. 2 Pet. 2. 3.

A. M. cir. 4036.
A. D. cir. 33.

g *Other sheep.*—The Gentiles, that were not of the Jewish fold, but whom our Lord, in due time, gathered into one. Eph. 1. 10. & 2. 11—22. & 3. 6, 15.—Ku.

h Mat. 3. 17. & 17. 5. Is. 42. 1. 21. & 53. 10. & 9. 2—12. Acts 3. 13. ch. 2. 19. ver. 11, 15. Heb. 2. 9, 10.

i Acts 2. 15. Mat. 16. 21. & 17. 22, 23. & 20. 18, 19, 28.

† This power or authority of laying down and taking up life, is peculiar to Christ.—*This commandment* (rather, "this commission,") *have I received of my Father.*—Ah! When "the Word was made flesh," he came into the world "to do the will" of his Father,—consequently, as Messiah, did nothing but by the Father's authority or commandment. Oh that believers would remember this part of the condition of Christ "in the days of his flesh," and "go and do likewise!"—Ku.

k Ps. 40. 6—8. ch. 14. 31. Acts 2. 23, 24. & 4. 27, 28.

l Ch. 2. 16. & 7. 41—43. Mat. 10. 34, 35.

m Ch. 7. 31. & 8. 48, 52. Mat. 9. 34. Mark 3. 21.

n Ex. 4. 11. Ps. 94. 9. & 146. 8. Is. 35. 5. ch. 9. 6, 7, 32.

‡ This feast was appointed by Judas Maccabæus, to commemorate the purification of the temple after it had been profaned by Antiochus. It began on the 25th of Chisleu (answering to part of our December), and lasted for eight days.—Ed.

o Acts 3. 11. & 5. 12. Built where he had built one, and called by his name.

p Or, *hold us in suspense.* ch. 16. 29. Mat. 11. 3.

q Ch. 5. 17—43. & 8. 27—64. & 6. 15, 24, 58.

r Ch. 5. 36. & 14. 10, 11. ver. 32, 38. Mat. 11. 5. Acts 10. 38.

s Ch. 8. 47. & 12. 37—40. & 6. 44, 65. 2 Cor. 4. 3, 4. Rom. 11. 7, 8. Acts 13. 48. 1 John 4. 6.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep[g] I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 [h]Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 [i]No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again.[†] [k]This commandment have I received of my Father.

19 ¶ [l]There was a division therefore again among the Jews for these sayings.

20 And many of them said, [m]He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: [n]can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication,[‡] and it was winter.

23 And Jesus walked in the temple in [o]Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou [p]make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, [q]I told you, and ye believed not: [r]the works that I do in my Father's name, they bear witness of me.

26 [s]But ye believe not, because ye are not of my sheep, as I said unto you.

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of feeding and guiding the church, hath a proper right to take care of his people, those cleanly and tractable, meek, patient, harmless, and cautious, but timorous and exposed, social and useful, fearers of God. And having invested him with all proper authority, God, by his Spirit, and the ministry of his servants, opens the hearts of his people to receive him, and they are taught to understand and distinguish his voice in the gospel; while he, by his grace, calls them to himself, in the most particular manner, and leads them into the good pastures of his word and ordinances.—In so doing, he, by his instruction and example, shows them the way; and they, understanding and approving the same, willingly yield up themselves to his authority, and tread in his steps. But the chosen and called people of God have a fixed aversion to the unscriptural doctrines and bad example of false teachers, because they perceive their tendency to lead them away from the right way of salvation. 6—9. Finding that, through their self-conceit, the Pharisaic teachers did not comprehend his meaning, Jesus added, I am the *only* door of salvation, and way to eternal life, and the *only one* by whom ministers can have admission to office in the gospel-church, or people have access to spiritual privileges and saving benefits. All that, before me, pretended to Messiahship, and all that oppose me, and teach other methods of salvation, are but mere intruders into their office, who rob my Father and me of our honour and property, and destroy men's souls: but none of God's elect shall ever be deceived into perdition by their errors, or find satisfaction in following them. I therefore insist on it as a matter of infinite importance, that I am the only true door of the church, and entrance to eternal life. Whosoever therefore enters upon religion, by faith in me, as the only Saviour, shall certainly be protected from spiritual enemies, delivered from misery of every kind, and obtain eternal blessedness; and shall, under the conduct of my word and Spirit, find access to, liberty in, and spiritual support, nourishment, and comfort, by my divine ordinances. 10—13. False teachers come only to seduce church members, murder their souls, or plunder and persecute them; but I am come to manifest the method of obtaining spiritual and eternal life, yea, to purchase it for them, and to bestow it upon them, in the most undeserved, unexpected, eminent, inconceivably large, and everlasting manner. I am the eminently and infinitely good Shepherd of the church foretold by the prophets; and who not only lead, protect, and feed, but give my very life, soul, and self, in the stead of chosen men, to purchase their eternal happiness.—But they, who from selfish views commence pastors in the church, having no real affectionate concern for their people, are unwilling to hazard their life, reputation, or secular interests, in their service; but are alway ready to shift for themselves, and leave the people to be seduced or perverted, as Satan and his emissaries please. No wonder they are so careless of their hearers' spiritual and eternal advantage, when they only entered on their office from a regard to secular advantage. 14—18. And being the infinitely good, and the chief Shepherd of the church, I perfectly know, exactly observe, and tenderly care for, all my chosen people, who are, by my Father's gift, my own purchase, and their self-dedication, my peculiar property; and they spiritually know me and my doctrine, and fiducially and affectionately embrace me, and hearken to it. And as the Father perfectly knows, loves, approves, and confides in me, I also am perfectly acquainted with him and all his counsels, and trust in him, and delight to do his will. Such is my love to him and to my chosen people, that I am willing and ready to lay down my life in their stead, that they may obtain eternal salvation. And besides those Jews which I have called, or will effectually call, into my church, I must, in pursuance of my eternal engagements, and in justice to my purchase of them, effectually bring in multitudes also of chosen Gentiles, and unite them with those Jews in the gospel church, new covenant, or heavenly state, under my special care, influences, and government.—And not only doth my Father love me as his only begotten Son, but even on account of my zeal for the manifestation of his glory in the salvation of sinful men, in so cheerfully dying for the expiation of their sins, that I might rise again for their justification.—No man, by either stratagem or force, can deprive me of my life without my own consent;—but, as absolute proprietor thereof, I voluntarily lay it down, and will, by my own power, rise from the dead, after making satisfaction for the sins of my people according to the commandment and will of my Father. 26—30. Not only have I, in the strongest declarations, asserted my Messiahship, though ye perversely refused to believe me, but I have demonstrated it by my divine and miraculous works: yet such is your obstinacy, that no declarations or demonstrations will persuade you; as I know, and the event proves, that ye are none of my chosen people, whom the Father hath given me, and whom he, by the effectual power of his grace, draws to me.—As I distinctly know, observe, and love them, all of them, in the day of my power, attend to, distinguish, prize, and willingly obey the voice of my word and Spirit, and readily follow my instructions and example. And I freely give them an irrevocable right to all spiritual and eternal benefits, lead them now into some enjoyment of them, and, in due time, will put them into the full possession.—Nor shall either their own weakness, unworthiness, or sinfulness, make them fall short of heaven; nor any artful power or combination



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27 [f] My sheep hear my voice," and I know them,[†] and they follow me:[‡]

28 And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

29 My Father, [§] which gave *them* me,[‖] is greater than all;[‖] and none is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.[•]

31 ¶ [h] Then the Jews took up stones again to stone him.

32 Jesus answered them, [i] Many good works have I showed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, [k] Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and [l] the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified,[†] and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 [m] If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle:[‡] but all things that John spake of this man were true.

42 And many believed on him there.

A. M. cir. 4036.
A. D. cir. 32.

f Ver. 4, 14. 2 Tim. 2. 19. ch. 8. 37, 44, 45. Acts 13. 45. Mat. 16. 24. Heb. 12. 1, 2.

‡ *My sheep hear my voice.*—1. As a voice of truth. 2. As a voice of love and mercy. 3. As a voice of power.—Ko.

† *And I know them.*—1. In all their waywardness. 2. In all their weakness. 3. In all their sin. 4. In all their troubles, perplexities, and dangers.—Ko.

‡ *And they follow me.*—1. In believing on my name. 2. In denying themselves. 3. In bearing my cross through all danger. 4. In bearing reproaches for me through all gainsaying. 5. In holiness in all manner of conversation.—Ko.

g Ch. 14. 28. & 17. 6. & 6. 37. Mat. 11. 27.

§ *My Father who gave them me,* in the covenant of grace; "before the world was." Eph. 1. 4—6. 2 Tim. 1. 9.—Ko.

‖ *My Father . . . is greater than all* enemies, who might attempt to pluck his gifted sheep out of my hand.—Ko.

• *I and the* (not *my*) *Father are one*—one in energy and power; for power is the attribute in question (see ver. 25, 29)—and, therefore, one in Godhead—which doctrine results from the identity of divine attributes between the Father and the Son.—Ko.

h Ch. 5. 18. & 8. 59. Luke 4. 29.

i Mat. 11. 5. ch. 5. 17, 18, 36. Luke 24. 19. Acts 10. 38.

k Ps. 82. 6. Ex. 4. 16. & 7. 1.

l Num. 23. 19. Mat. 5. 18. Tit. 1. 2. Luke 16. 17.

† *Sanctified*—set apart for himself (Ps. 4. 3), by giving him "the Spirit without measure," and dwelling essentially in him, and working the works of Godhead in him and by him. ch. 3. 34. & 14. 10. & 17. 21. See also ver. 37, 38.—Ko.

m Ch. 15. 24. & 5. 31.

‡ The performing of miracles is not essential to the proof of a divine commission. All that is absolutely necessary is doctrinal conformity with the word of God (already established by miracles and prophecy), with holiness of life and singleness of purpose—the visible evidences of the presence, power, and authority of the Spirit of God.—Ko.

A. M. cir. 4037.
A. D. cir. 33.

NOW a certain *man* was sick, *named* Lazarus, of [a] Bethany, the town of Mary and her sister Martha.

2 ([b] It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that,* he said, This sickness is not unto death,* but for the glory of God, that the Son of God might be glorified thereby.

5 Now [c] Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day,† he stumbleth not, because he seeth the light of this world:

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, [d] Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe;‡ nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.§

a Mat. 21. 1. Mark 11. 1. ch. 12. 1.

b Ch. 12. 3. Mat. 26. 6, 7. Mark 14. 3. Luke 7. 37, 38.

* *Is not unto death* and corruption, but to illustrate my divine power, by a miraculous resurrection. This seems to be the verbal message returned to the disconsolate sisters and their suffering brother. O! that believers, when their friends are sick, would take example by Martha and Mary, and prayerfully send this message of faith to Jesus—"Lord, he whom thou lovest is sick!" And O! how certainly does murmuring give place to submission; and fear and sorrow, to hope and joy, when the sufferer can say, "My beloved is mine, and I am his!"—Ko.

c Ver. 5. ch. 15. 27. & 17. 23.

† The Jews divided every day, from sunrise to sunset, into twelve hours; so that the number of hours was always the same, but the length of the hours varied according to the seasons. And as the principal means of measuring time among the ancient Jews was by sun-dials (2 Kin. 20. 11. Is. 38. 8), a practical mathematician would have little difficulty in constructing, either one dial-plate with moveable parts, capable of extension, or contraction, on the hour line—or a succession of dial-plates, to be changed at brief and fixed intervals throughout the year, still dividing the absolute time of sunshine into twelve equal parts.—*Note.* Hence learn the necessity of measuring and noting time, and see how equal are the opportunities of working for God presented by the shortest, as well as by the longest life! The question is, not how long we walk, but how circumspectly we walk. The Lord preserve our hearts from fearing and our feet from stumbling! Ps. 116. 8.—Ko.

d Is. 41. 8. Jam. 2. 23. ch. 15. 9, 14, 15. 2 Chr. 20. 7.

‡ *To the intent ye may believe,* throughout all your coming trials, in the existence of my power over death and the grave.—Ko.

§ Not with Lazarus, as some interpret, for then had he said, "and die like him" but "let us die with our Lord," who thus, through love to his friends in Bethany, exposes himself to his implacable enemies in Jerusalem.—Ko.

## CHAPTER XI.

(1) *Lazarus is raised from the dead, whereupon many Jews believe on Jesus:* 1—46. (2) *A council gathered against Jesus, to which Caiaphas prophesies:* 47—53. (3) *Jesus hides himself:* 54. (4) *His enemies lay wait for him at the passover:* 55—57.

of men or devils ever wrest them out of my protection, care, or keeping. Nay, my heavenly Father, who loves them, and hath a peculiar interest in them, and who committed them to me that I might bring them safely to glory, being infinitely superior to all their enemies in power and wisdom, it is absolutely impossible to defeat his gracious designs towards them, or to entice or force them out of his almighty hands, in which they are kept, through faith unto salvation. And my Father and I, being the very same in nature, power, and every other perfection, as well as in will and design, we must be both overcome before the weakest of our chosen ones can be deprived of eternal life. 32. Many great and merciful works I have wrought among you, in confirmation of my character, in feeding multitudes of hungry persons, healing all manner of diseases, raising the dead, and casting out tormenting devils. For which of these do you intend to stone me to death? 34—38. And when the scripture, which is infallible, and must be accomplished, calls your magistrates GODS, who were but types and shadows of the Messiah, why do you perversely charge me, in whom these types are perfectly fulfilled, and whom the Father hath appointed from eternity, and hath sent into the world to exercise all authority as the true Messiah, with blasphemy, for asserting my *oneness* in nature and perfections with the Father! If I do not perform works as great and glorious as could be expected from the Father, and which, being superior and contrary to the laws of nature, must be performed by that power which is in the Father himself, I do not claim your belief as the Son of God or promised Messiah. But if I perform works peculiar to God, and in a manner proper to him, then, however ye disregard my person or doctrine in itself, submit to the unexceptionable evidence of my miracles, that ye may be convinced that my Father and I have essential and necessary communion in Godhead.

REFLECTIONS UPON CHAP. X.—Infinitely necessary and useful is Jesus Christ to sinful men, as their Shepherd, to seek out, gather, and feed them; as their door and entrance to, and the precious price of salvation. Indissoluble are his new covenant connexions with his people, and kind his regards to them. Unbounded was his love in giving his life for their ransom, and rising again for their justification. And through him they receive the most holy liberty, inexpressible delight, spiritual supplies, and superabundant and endless felicity. With what transcendent faithfulness, wisdom, and grace, he seeks them out, brings them from their lost estate into his covenant and church, and guides, governs, protects, and goes before them through life and death into everlasting blessedness! Infallible is their perseverance, and certain their eternal life, when all the glorious perfections, relations, and promises of Jesus Christ, and his Father, are their security. But base are the men who, without his commission, thrust themselves into offices in his church, or behave indolently, unconcernedly, or tyrannically therein. Let every one that regards the life of his soul flee from them. The purpose of God certainly stands firm, whether with respect to men's salvation or damnation. But how implacable is the rage, which words of infinite grace, offers of unbounded fulness, declarations



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17 Then, when Jesus came, he found that he had *lain* in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about [a]fifteen furlongs off.)

19 And many of the Jews came to Martha and Mary, [b]to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, [c]if thou hadst been here, my brother had not died.

22 But I know, that even now, [d]whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, [e]Thy brother shall rise again.

24 Martha saith unto him, [f]I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, [g]I am the resurrection, and the life: [h]he that believeth in me, though he were dead,[†] yet shall he live:

26 [i]And whosoever liveth, and believeth in me,[‡] shall never die. [k]Believest thou this?

27 She saith unto him, [l]Yea, Lord: I believe[§] that thou art the Christ, the Son of God, which should come into the world.[‖]

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, [m]The Master is come, and calleth for thee.

29 [n]As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and [o]comforted her, when they saw Mary, that she rose up hastily and went out, followed[*] her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, [p]she fell down at his feet, saying unto him, [q]Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, [r]he groaned in the spirit, and [†]was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 [s]Jesus wept.

36 Then said the Jews, Behold, how he loved him![‡]

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died.

38 Jesus therefore, again groaning in himself, cometh to the grave. [t]It was a cave,[*] and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, [u]that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but [*]because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead[†] came forth, bound hand and foot[‡] with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ [b]Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doth many miracles.[§]

48 If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our [‖]place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.[*]

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;[†]

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together[‡] for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a

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A. M. cir. 4067.
A. D. cir. 33.

[a] That is, *near two miles.*

[a] Gen. 37. 35. Job 2. 11. Rom. 12. 15. 1 Thes. 5. 14. & 4. 13. Eccl. 7. 2.

[f] 2 Kin. 5. 11. ch. 4. 47, 49. Mat. 9. 18.

[g] Ver. 41—44. ch. 9. 30, 31. Mat. 9. 25, 26.

[b] Luke 14. 14. ch. 5. 29. 1 Thes. 4. 14. Dan. 12. 2. Isa. 26. 19.

[i] Acts 23. 6. & 24. 15.

[k] 1 Cor. 15. 22, 45. ch. 6. 39, 44. & 14. 6. & 1. 4. & 5. 21, 26.

[l] Job 19. 26, 27. Rom. 8. 11. 1 Cor. 15. Phil. 3. 11, 21.

[†] *Though he were dead.*—Rather, "though he should die."—Ed.

[m] Rev. 20. 6. ch. 3. 13—18. 36. & 8. 51, 52. & 10. 28. 29. & 6. 35—39. 1 John 5. 10—12.

[‡] Rather, "whosoever is living and believing on me"—that is, whosoever, during this life, puts faith in my word of promise and power, "shall not die for ever."—Ed.

[n] Ch. 16. 31. & 9. 35. Luke 22. Mark 9. 23.

[o] Mat. 16. 16. ch. 1. 49. & 6. 14, 69. & 4. 42. & 9. 38. Acts 8. 37.

[§] Rather, "I have believed."—Ed.

[‖] *Which should come into the world*—that is, from the invisible into the visible world.—Ed.

[p] Mat. 28. 8—10. & 26. 18. ch. 13. 13. & 20. 16. Mark 5. 33. & 9. 5. & 10. 17. Eccl. 9. 10.

[q] Ps. 119. 50, 93. Prov. 27. 1.

[r] Ver. 19.

[s] This is an important fact in the narrative, as the company of mourners afford a sufficient number of witnesses — some of them sufficiently sceptical (ver. 37), and malignant (ver. 46), to test and establish the reality of the miracle.—Ed.

[a] Luke 7. 38. & 10. 39. & 5. 8. Ps. 45. 11. Mat. 2. 11. Mark 5. 33.

[t] Mat. 9. 18. ver. 21. ch. 4. 47, 49. 2 Kin. 5. 11.

[u] Heb. 2. 17. & 4. 15. Mark 3. 5.

[†] *Gr. he troubled himself.*

[x] Luke 19. 41. Is. 53. 3. Heb. 2. 17, 18. & 4. 15. Rom. 12. 15. On account of the afflicting circumstances, and at the unbelief of the spectators.

[‡] The groaning and the weeping of Jesus appear to the Jews incontestible evidences of love. There must have, therefore, been an intensity of feeling in them that removed them beyond all suspicion of simulated sorrow. Yet these sorrows were not altogether what the Jews supposed. For while they, no doubt, sprung, in part, from the remembrance of him that was gone, and sympathy with the bereaved and defenceless sisters, they also arose from the view of the fearful and universal ravages of sin and death, and the darkening shadows of that unbelief that he foresaw would defy even the evidence of light from the grave.—Ed.

A. M. cir. 4067.
A. D. cir. 33.

[y] Gen. 23. 19, 20. Mat. 27. 60.

[*] The cave-sepulchres of the Jews are not, generally, sunk into the ground, but cut into the faces of perpendicular rocks. The stone, therefore, lay, not "upon it," but set or leaning "against it."—Ed.

[a] Ver. 25, 26. 24. 2 Chr. 20. 20. Mark 9. 23. Rom. 4. 8, 17—21. Mat. 18. 26. Luke 1. 20, 45.

[a] Ver. 21, 45. ch. 12. 30. & 5. 11. & 20. 31. & 10. 38. & 14. 11.

[†] *He that was dead.*—Rather, "that had been dead."—Ed.

[‡] This statement has been made matter for infidel objection; "for how," it is said, "could he come forth, if bound hand and foot, and still requiring to be loosed?" The objection vanishes, when the nature of the grave is considered. When the stone was removed, and the word of power uttered, he, most probably, slided down from a niche in the side of the cave, and stood partly out of the door, and so "came forth," but could not move farther until he was loosed from the grave-clothes.—Ed.

[b] Ps. 2. 1—4. Mat. 26. 3. Mark 14. 1. Acts 4. 5, 27.

[§] They admitted the reality of the miracles, but illogically and maliciously attributed them to diabolical agency.—Ed.

[‖] *Our place*, of residence, they will take to themselves, and from each of us his place of power and profit. —— *Our nation* they will condemn and carry away as slaves, as the Babylonians did with our fathers.—Ed.

[*] Caiaphas, according to his own view, was merely giving utterance to a common sentiment, that "whatever is politically expedient for a nation is to be boldly executed, however it may be morally wrong in itself or injurious to individual rights." He does not assert that Jesus for any crime deserves to die, but that, for sake of the people and nation, it is expedient that he should die. But yet, while he thus utters his own opinion, God, unknown to the speaker, overrules his words (ver. 51), and, in honour of the office of the high priesthood, of which he was personally unworthy, he employs him, in his bloodthirstiness, as he employed Balaam in his covetousness, and draws from him an official exposition of the great doctrine of atonement by sacrifice.—Ed.

[†] *That nation.*—Rather, "the nation"—the nation as gathered into Palestine, and distinguished from "the children of God that were scattered abroad"—a phrase that does not seem applicable to the Gentiles, but to the "dispersed of Judah and outcasts of Israel."—Ed.

[‡] From this statement it is obvious that previously the council had been divided, God overruling these divisions to give time for the teaching, example, and miracles of our Lord to do their work.—Ed.

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of truth, and merciful miracles unnumbered, do but heighten and provoke to murder the Saviour! No wonder he abandons such, and offers his presence to others more likely to regard him.

CHAP. XI.—Ver. 25, 26. Not only will the Father grant me whatever I request, but I have life in myself, and can quicken, spiritually or corporally, whomsoever I please. Every one therefore that believeth in me shall be quickened in his soul, and even in his body at the resurrection; or if I please, in this world also. And no one that, being spiritually quickened, believeth on me, shall ever undergo eternal death, nor shall his body be always continued in the state of the dead. 41—43. Christ never prayed for power to work a miracle, having infinite power in himself; but here he thanked his Father for this opportunity of demonstrating his Messiahship, for the confirmation of his disciples, and the conviction of others present.



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country near to the wilderness, into a city called [c] Ephraim, and there continued with his disciples.

55 ¶ [d] And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, [e] to purify themselves.

56 [f] Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 [g] Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

A. M. cir. 4037.
A. D. cir. 33.

c 2 Chr. 13. 19. 2 Sam. 13. 23.

d Ex. 12. 6. & 23. 14—17. & 34. 22. Deut. 16. 1. Lev. 23. 5.

e Gen. 35. 2. Ex. 19. 10. 2 Chr. 30. 15, 18. Num. 9. 6.

f Ch. 7. 11, 12.

g Ch. 5. 18, 19. & 9. 22. & 10. 31, 32. Ps. 109. 4.

## CHAPTER XII.

(1) *Mary anoints the feet of Jesus:* 1—8. (2) *The people gather to see Lazarus, and the high priests consult about killing him:* 9—11. (3) *Jesus rides into Jerusalem:* 12—19. (4) *Greeks desire to see him:* 20—22. (5) *He foretells his death:* 23—36. (6) *The Jews are, in general, judicially blinded:* 37—41. (7) *Many of the chief priests believe, but not openly confessing him, Jesus calls earnestly for an open acknowledgment:* 42—50.

A. M. cir. 4037.
A. D. cir. 33.

THEN [a] Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 [b] There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took [c] Mary* a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 [d] Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence,† and given to the poor?

6 [e] This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 [f] Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 [g] But the chief priests consulted that they might put Lazarus also to death;

11 [h] Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ [i] On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, [k] Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.'

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 [l] Fear not, daughter of Sion: behold thy King cometh, sitting on an ass's colt.

16 [m] These things understood not his disciples at the first: but when Jesus was [n] glorified, then [o] remembered they that these things were written of him, and *that* they had done these things unto him.

17 [p] The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.†

18 [q] For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, [r] Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ [s] And there were certain Greeks‡ among them that came up to worship at the feast:

21 The same came therefore to [t] Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, [u] we would see Jesus.

22 Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, [x] The hour is come that the Son of man should be glorified.

24 Verily, verily, I say unto you, [y] Except a corn of wheat fall into the ground and die, it

a Mark 14. 3—9. Mat. 26. 6—13. ch. 11. 1—45.

b Luke 10. 38—41. ch. 11. 1, 5, 19—28, 39—44.

c Ch. 11. 2, 28, 32. Luke 10. 39, 42. & 7. 37, 38. Mat. 26. 7. Mark 14. 3.

* Some consider this event distinct from that of Matthew (26), and Mark (14).—1. Because this was six days before the passover, that only two (Mat. 26. 2). 2. This seems to have occurred in the house of Lazarus, that in the house of Simon the leper (Mat. 26. 6). 3. In this Mary anointed the feet of Jesus, in that a woman unnamed poured ointment on his head (Mat. 26. 7). Others consider the three narratives identical, though the circumstances differ, judging it more probable that Matthew and Mark should have dislocated the chronology of the events, than that our Lord should have twice been anointed within four days.—Ed.

d Mat. 26. 8, 9. Mark 14. 4, 5. Eccl. 4. 4. Job 5. 2. 1 Thes. 2. 5. Ps. 55. 21.

† £9 7s. 6d. British.—Ed.

e Ps. 12. 2. & 55. 21. Prov. 26. 23.

f Ps. 109. 31. Zec. 3. 2. Gen. 4. 4.

A. M. cir. 4037.
A. D. cir. 33.

g Ch. 11. 47—53, 57. Prov. 1. 16. & 4. 16.

h Ch. 15. 18, 20, 24, 25. & 2. 23. & 11. 45. Acts 13. 45. Eccl. 4. 4. Mark 15. 10. & 11. 18.

i Mat. 21. 8—11. Mark 11. 8—10. Luke 19. 36—38.

k Ps. 118. 25, 26. & 72. 17—19. 1 Tim. 1. 17. Rev. 5. 9. Mat. 22. 29. & 21. 1—7. Mark 11. 1—7. Luke 19. 29—35.

* See Mat. 21. 1—9.—Ed.

l Zech. 9. 9. Is. 62. 11. Mat. 21. 5. Deut. 17. 16.

m Luke 2. 43. & 9. 50. & 18. 34. & 24. 25, 45.

n Ch. 7. 39. & 17. 5. & 13. 31. Mark 16. 19. Heb. 1. 3. & 4. 15. & 8. 1.

o Ch. 14. 26. & 2. 22.

p Ch. 11. 31, 45, 46. Is. 43. 10. Ps. 105. 2. & 145. 6, 7.

† *Bare record*—gave public currency and testimony to the miracle.—Ed.

q Ver. 9, 12.

r Ch. 11. 47. & 3. 26. Eccl. 4. 4. Prov. 27. 4. Job 5. 2. Mat. 27. 18. & 21. 15. Luke 19. 47, 48.

s 1 Kin. 8. 41. Gen. 9. 27. Acts 2. 10. & 17. 4. & 6. 27. 4 a. Gentile proselytes.

‡ Either Hellenistic Jews, that is, Jews who did not live in Palestine, and spoke the Greek language, which had been introduced into the various kingdoms into which Alexander's successors had divided his empire; or Gentile Greeks, who had come to the feast as religious proselytes. See Acts 17. 4.—Ed.

t Ch. 1. 44, 45. & 6. 5, 8. & 14. 8, 9.

u Mat. 11. 3. Luke 23. 8. Gen. 40. 10. Is. 11. 10. & 42. 6. & 49. 12. & 60. 10.

x Ch. 13. 31, 32. & 17. 1, 5. Is. Sol. 13. & 53. 10—12.

y Heb. 2. 10. Is. 4. 2. & 52. 14, 15. & 53. 2—12. Mat. 20. 28. 1 John 2. 1, 2. & 3. 8. & 4. 14. Rev. 5. 9. 1 Cor. 15. 36.

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Reflections upon Chap. XI.—Jesus keeps an exact account of all his people's works of faith and their labours of love. But the most eminent piety cannot exclude afflictions and death. Yet if Christ love us, we may boldly apply to him in our distress. And happy is it if our troubles give him an opportunity to glorify himself, and either prepare us for, or usher us into, everlasting happiness. He often indeed sovereignly defers relief till it become seemingly impossible. But neither danger nor provocation can make him to neglect his work in its proper season. And with cheerfulness and activity we ought always to follow his example. The death of our godly friends should make life less sweet, death less bitter, and heaven more desirable to us. Dead saints ought not to be lamented as lost, but as gone before, to be with Christ, and to be raised with him to glory.—Many mournful changes may happen in a short time. And it is absurd to pride ourselves in our bodies that may quickly become so ugly and loathsome. It is very friendly to attempt comforting the distressed; but only Jesus' presence can afford solid relief. He at once delightfully acts as the mighty God, the object of faith, and raiser of the dead; and as the affectionate man, whose heart sympathizes with the afflicted, and is burdened with their unbelief. With eagerness then should we run to meet him, and pour our lamentations, as well as our requests, into his bosom. Secret fellowship may ascertain his approaching gracious deliverances. For quickly his salvation comes, whenever our heart is prepared for it by faith. And we never believe aright till we receive and rest on him as God's eternal Son and our given Saviour. With eager delight he lays hold on every opportunity to comfort his people and glorify his Father: and with the greatest ease he can command instantaneous deliverances to either soul or body. No death, no bands, can hinder his work. Alas! that while his marvellous works affect some, they should but enrage others against him. And great must be the wickedness of human hearts that can be thus influenced. But none are more furious enemies to the Redeemer than careless clergymen; and nothing more hurries men into plots and practices against him than worldly views. While all things work together for the redemption of God's elect, Jews or Gentiles, the sinful methods taken to preserve nations do but accelerate their ruin. While Christ hides himself, he may be sought for different ends; and though he delay his approach, he will always attend the ordinances of his own grace.

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Chap. XII.—Ver. 23—26. This request of the Greeks manifests that the time appointed of the Father for glorifying me, in the salvation of the Gentiles as well as the Jews, is just at hand.—Were I to continue in my present state, without dying a sacrifice for sin, I should not have the honour of raising up a spiritual seed to bear my image, and show forth my praise; but, being made an offering for sin, I shall be glorified in the conversion, and salvation, and praises of ransomed multitudes.—And ye likewise must be conformed to me in entering into your glory through much tribulation: for whoever, from love to this life, and the enjoyments of it, denies, disowns, and rejects me, that he may escape persecution and danger, shall certainly fall short of the heavenly felicity; and he that undervalues his natural life, and all its enjoyments, for my sake, shall certainly inherit eternal life as his gracious reward. If any man therefore would be a true disciple and servant



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abideth alone: but if it die,[a] it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour:[t] but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.[z]

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law[§] that Christ abideth for ever:[‖] and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him;

A. M. cir. 4027.
A. D. cir. 33.

[a] This statement of our Lord, and that of Paul, 1 Cor. 15. 36, have been impugned as contrary to fact; for, say the objectors if the grain of wheat die, there can be no produce. This objection is a melancholy specimen of ignorance. When a man dies, the outward body dies—the inward "spirit returns to God who gave it." So, when the outward parts of the seed are chemically changed by moisture and heat, the inward germ, the embryo plant, is developed, and presents, if not an intelligible type, yet a natural parallel and illustration of the resurrection.—Ed.

[t] If our Lord prayed, to be saved and was not answered, how can it be said that "the Father heareth him always" (ch. 11. 42.) Two simple and efficient answers present themselves:—1. The words may be taken interrogatively; "What shall I say? (Shall I say) Father, save me from this hour? (Nay) but for this cause came I unto this hour." 2. A more literal translation will totally remove the difficulty without the interrogation: "Father, save me out of this hour"—(which prayer was literally fulfilled, for out of that hour of darkness he arose more bright than ever)—"but for this cause came I into this world," and, therefore, know I must patiently endure till thy name is glorified in my sufferings.—Ed.

[z] *Now is the judgment*," &c., commenced and in progress to speedy completion. *The prince of this world*, Satan, (ch. 14. 30. & 16. 11. 2 Cor. 4. 4. Eph. 2. 2. & 6. 12), cast out; deposed from his usurped authority.—Ed.

[§] From comparing ch. 15. 25. with Ps. lxx. it will be evident that "the law," when not used in contradistinction from "the prophets," was popularly used to signify the whole Scriptures.—Ed.

[‖] *Abideth for ever*—that is, upon earth. This opinion the Jews, who looked only for a temporal Messiah, founded upon Dan. 7. 14. and similar prophecies.—Ed.

A. M. cir. 4027.
A. D. cir. 33.

38 That the saying of Esaias the prophet might be fulfilled, which he spake, [a]Lord, who hath believed our report? and to whom hath [b]the arm of the Lord been revealed?

39 [b]Therefore they could not believe, because that Esaias said again,

40 [c]He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, [d]when he saw his glory,[*] and spake of him.

42 ¶ Nevertheless [e]among the chief rulers also many believed on him; but [f]because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 [g]For they loved the praise of men more than the praise of God.

44 ¶ [h]Jesus cried and said, [i]He that believeth on me, believeth not on me,[†] but on him that sent me.

45 [k]And he that seeth me, seeth him[‡] that sent me.

46 [l]I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And [m]if any man hear my words, and believe not, I judge him [n]not:[‖] for I came not to judge the world, but to save the world.

48 [o]He that rejecteth me, and receiveth not my words, hath one that judgeth him: [p]the word that I have spoken, the same shall judge him in the last day.

49 [q]For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that [r]his commandment[§] is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

[a] Is. 53. 1. Rom. 10. 16.

[a] 1 Cor. 1. 24. Rom. 1. 16. Ps. 110. 2. 1 Thes. 1. 5. & 2. 13. Eph. 3. 17—20.

[b] 2 Thes. 2. 11. Rom. 1. 24. 26. & 11. 7, 8. 2 Cor. 4. 3, 4.

[c] Is. 6. 9, 10. & 29. 10, 11. & 44. 18. & 42. 19, 20. Mat. 13. 13—15. Mark 4. 11, 12. Luke 8. 10. Acts 28. 26, 27. Rom. 11. 8. Jer. 5. 21. Ezek. 12. 2.

[d] Is. 6. 1—3.

[*] The glory which Isaiah saw (ch. 6. 1, 5, 7, 9), and the person of whom he spoke, was certainly JEHOVAH, JEHOVAH OF HOSTS; and certainly the words of Isaiah are here applied to Christ. The conclusion is, therefore, inevitable—Christ is JEHOVAH "manifest in the flesh."—Ed.

[e] Ch. 7. 13. & 9. 22. & 19. 38. & 7. 13. & 16. 2.

[f] Ch. 3. 2. & 9. 22. & 19. 38. & 7. 13. & 16. 2.

[g] Ch. 5. 44. Mat. 16. 2. 5. Luke 16. 15. 1 Thes. 2. 4—6. Gal. 1. 10.

[h] Ch. 7. 37. Prov. 1. 20—33. & 8. 1—4.

[i] Mark 9. 37. Mat. 10. 40. ch. 13. 20. 1 Pet. 1. 21.

[†] *Believeth not on me* alone, but on my Father also, revealed through me, and working in and by me.—Ed.

[k] Ch. 14. 9. & 10. 2 Cor. 4. 6. Col. 1. 15. Heb. 1. 3.

[‡] See note on ch. 14. 9.—Ed.

[l] Ch. 1. 5, 9. & 3. 19. & 9. 5, 39. & 8. 12. ver. 35, 36.

[m] Is. 53. 1. Mat. 7. 26. ver. 48. Luke 7. 30.

[n] Not yet. ch. 3. 17. & 8. 15, 16, 26. & 3. 17. Mark 16. 16. 1 Tim. 1. 15. Mat. 18. 11. & 20. 28. Luke 9. 56. & 19. 10. 2 Pet. 3. 9, 15.

[‖] *I judge Him not* now, my present work being merely that of a teacher.—Ed.

[o] Deut. 18. 19. Heb. 2. 3. & 10. 28, 31. Luke 10. 16.

[p] Mark 16. 16. Rom. 2. 16. 2 Thes. 1. 8, 9. Rev. 20. 12.

[q] Ch. 3. 5, 11, 32. & 5. 30. & 8. 26, 38. & 14. 10. & 15. 15. & 7. 16. Deut. 18. 18.

[r] Ch. 5. 26. & 17. 2. & 20. 31. 1 John 2. 25.

[§] *His commandment* to me (ver. 49) is to teach the words of "life everlasting;" which words become the principle, germ, and power of "life everlasting" in the souls of them that believe.—Ed.

to me, let him follow my example, and the instructions of my word, providence, and Spirit. Then shall he quickly share with me in the felicities of the heavenly world, in which my divine nature is at present, and my human will shortly be; and his unfeigned devoting himself to my service shall issue in his obtaining immortal honours from my Father. 27—30. My soul is inexpressibly distressed, in the views of my approaching sufferings and tribulations from every quarter. If it were possible, I could gladly be excused from it; but I do not insist upon it, as the great end of my coming into the world is to undergo them: I therefore entirely resign myself to the will of God, and beg that, in all I do or suffer, his perfections may be glorified to the highest.—To which the Father, by a voice from heaven, replied, That he had already glorified himself in his obedience, ministry, and miracles, and would further glorify himself in his sufferings and death, and in the complete salvation of Jews and Gentiles flowing therefrom. 31. Certainly and quickly shall both Jews and Gentiles be tried with regard to their thoughts of me; the righteous shall be distinguished from the wicked, and they shall be acquitted or condemned answerably to their believing or not believing in me. And Satan, who hath long reigned over most part of the world, in ignorance, idolatry, and other wickedness, and who reigns in the hearts of worldly men, shall be totally vanquished, his claim defeated, his oracles silenced, and himself be cast out of men's hearts, by the powerful spread of the gospel. 32. And I, after first offering up myself a sacrifice for sin on a cross, and in the virtue of it ascending to my Father's right hand, will erect my kingdom upon the ruins of his, drawing multitudes of all ranks, Gentiles as well as Jews, to myself by my word and Spirit. 35, 36. As the light of my personal ministry, or even the dispensation by my apostles, is to continue but a short time with you Jews, ye ought without delay, to make the most diligent improvement of it; for, if ye do not, ye must be left to continue in your ignorance and unbelief, to your utter destruction, in time and eternity. While you have me and my gospel among you, to show you the way of salvation, believe in me that ye may receive the truth in the love of it, and be under its infallible direction, till ye be admitted into the mansions of glory above. 44—50. He that truly believes in me as the promised Messiah, believes not in me only or ultimately, but, together with and through me, believes in my heavenly Father, who sent me into the world to seek and save lost sinners. And he who, by faith, discerns my person and office, is thereby led into the knowledge of my Father's nature, perfections, and will. I am come into this world to dispel the darkness of ignorance, superstition, and idolatry, and to bring life and immortality to light by the gospel, that whosoever receives and trusts in me should not continue under the power of spiritual blindness, nor wander in the way to eternal misery, but be instructed and guided in the way to everlasting blessedness. And if men, who have had opportunities of hearing and knowing my gospel, wilfully refuse it, and me in it, I will at present neither accuse them to the Father, nor pass nor execute upon them any sentence of condemnation; as the direct design of my coming into the world is not to accuse, condemn, or punish, but to purchase, offer, and effectually apply spiritual and eternal salvation to all that believe, whether Jews or Gentiles. But he that contemns and rejects me and my doctrines, shall, in due time, find an impartial Judge to try, condemn, and punish him: and the truths which I have preached shall be the rule of judgment, and the awful means of aggravating his offences, in the last day. For the holy, excellent, supernatural, and gracious nature of the doctrines which I have taught, and my manner of delivering and confirming the same, manifest that I have uttered them as one directed and authorized by my Father. And whatever ye think of it, I know that what I preach by his authority is the only means of bringing lost sinners to everlasting life; and it is at your infinite peril to reject it.

REFLECTIONS UPON CHAP. XII.—Grateful acknowledgments should never be long delayed. While true believers think all expense and service for Christ too little, hypocrites grudge him either heart, hand, or purse: and it is not regard to the poor, but love to the world, that sways them. While some gospel-hearers relish



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## CHAPTER XIII.

(1) *Jesus washes his disciples' feet:* 1—17. (2) *He foretells the treachery of Judas:* 18—30. (3) *Commands his disciples to love one another:* 31—35. (4) *Forewarns Peter that he will deny his Lord:* 36—38.

A. M. cir. 4037.
A. D. cir. 33.

NOW before the feast of the passover, when Jesus knew† that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.‡

2 And supper being ended,§ (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him,)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet.‖ Jesus answered him, If I wash thee not,* thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed† needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet,‡ ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 [a] Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 [b] If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: [c] I know whom I have chosen: but that the scripture may be fulfilled, [d] He that eateth bread with me[e] hath lifted up his heel against me.

19 † Now [g] I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 [f] Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, [g] he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.‡

22 [h] Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, [i] whom Jesus loved.

24 Simon Peter therefore beckoned§ to him, that he should ask who it should be of whom he spake.

25 He then, lying on Jesus' breast,‖ saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a [k] sop,* when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop [l] Satan entered† into him. Then said Jesus unto him, That thou dost, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because [m] Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop [n] went immediately out: and it was night.

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* NOTE.—The former chapter having closed John's account of our Lord's public teaching and procedure, here commences a specimen of his private instruction and domestic intercourse with his disciples—a portion of the word most deeply interesting, both as the best example for fathers and mothers, and the highest practical authority for the use of family prayer.—ED.

† *When Jesus knew.*—Rather, "Jesus having known."—ED.

‡ *He loved them unto the end* of his course—the pressure of his personal sorrows never diminishing his anxiety and love for them.—ED.

§ *Supper being ended.*—Rather, "being come:" for the supper was not ended—see ver. 26—28. See the use of this word, ch. 21. 4. Acts 12. 18. & 16. 25. & 21. 40.—ED.

‖ Because he considered it an act to which his Lord should not condescend.—ED.

* *If I wash thee not*—by my Spirit and blood. ch. 3. 5. 1 John 1. 7. Rev. 1. 5. & 7. 14.—ED.

† Rather "He that is bathed," whose whole body has been washed, (for so the original signifies,) *needs not but to wash his feet.* That is, he that has once truly received the gospel, who has been "justified by faith," and entered into "peace with God," will never again require such renewal (but will require, nevertheless, continual watchfulness and prayer, that in his daily walk he may "keep himself unspotted from the world."—ED.

‡ Had this precept been literal, there would, doubtless, have been some subsequent mention of it in the Acts or Epistles. The precept, however, is not literal, but emblematic, as the act of which it is the exposition. It is annually caricatured at Rome, when he, who proudly professes to be the successor of Peter, and blasphemously asserts himself to be the vicar of Christ, washes the feet of a company of poor; and it is truly fulfilled wheresoever one Christian, of whatever rank, performs an act of mercy and kindness to another; but it is violated wherever pride despises, indifference neglects, or covetousness refuses to condescend and relieve.—ED.

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A. M. cir. 4037.
A. D. cir. 33.

a Mat. 10. 24. Luke 6. 40. ch. 15. 20.
b Mat. 7. 21. 24. Rom. 2. 13. Jam. 1. 21, 25. & 4. 17. Luke 12. 47, 48.
c 2 Tim. 2. 19. ch. 17. 12. 1 Cor. 4. 5. Rev. 4. 13. Rev. 2. 23.
d Ps. 41. 9. Deut. 27. 15. Mat. 26. 23.
e *He that eateth bread with me.*—A special aggravation of the crime of Judas; for the rights of hospitality are still reckoned, in the East, a species of bond for mutual kindness and protection. But, oh! what a warning to every professing believer, lest, through the temptations of Satan, he should "go and do likewise."—ED.
† Or, *From henceforth.*
g Is. 41. 23. & 46. 10, ch. 14. 29. & 16. 4.
f Mat. 10. 40. & 25, 40. Luke 10. 16. ch. 12. 44. 1 Pet. 1. 21.
g Ch. 11. 33. & 12. 27. Mark 3. 5. Acts 17. 16. Rom. 9. 2, 3.
‡ *Betray me.*—Rather, "deliver me up" to my enemies.—ED.
h Mat. 26. 22. Mark 14. 19. Luke 22. 23.
i Ch. 19. 26. & 20. 2. & 21. 7, 20, 24. & 11. 3.
§ *Beckoned.*—Rather, "motioned with his head."—ED.
‖ The Jews did not now celebrate the passover according to the Mosaic order (Ex. 12), but reclining on couches, as emblematic of their rest in the promised land. Each individual reclined on his left elbow, with his feet turned backward, and the second on the couch had his head toward the bosom of the first.—ED.
k Or, *morsel*, i. e. of the bitter herbs. Ex. 12. 8.
* The "sop" was a portion of the paschal supper, collected in the fingers and dipped in the sauce, and handed to a guest as a mark of attention.—*Note.* From considering the position of our Lord and his disciples, and the fact that our Lord, while John was reclining on his bosom, could not have reached to any considerable distance, it seems probable that Judas lay immediately to his left, so that had our Lord laid down his head, as John did, it would have rested on the breast of the traitor.—ED.
l Ps. 109. 6. ver. 2. Luke 22. 3. Acts 5. 3. Mat. 12. 45.
† Satan had formerly, through the influence of avarice, "put into the heart of Judas (the thought) to betray" his Lord; now through the door which, not the suggestion, but the entertainment of that thought, had opened, he himself enters in, and takes full possession of his slave.—ED.
m Ch. 12. 6.
n Prov. 1. 16. & 4. 16. Is. 59. 7. Rom. 3. 15. Job 24. 13, 14. ch. 3. 19, 20.

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the report of Jesus and his works, others are thereby filled with murderous rancour. And the more Christ honours men, the world will hate them the more. Yea, the stronger evidence of his character Christ gives, obstinate unbelievers are the more exasperated; and if God check them, they become more resolute in wickedness. But let them rage as they please, Jesus will royally triumph over all opposition, fulfil his Father's promises, and honour his perfections, in both his sufferings and glories.—Thrice happy is it, if even curiosity lead us to the saving knowledge of him, and if regard to his favourites occasion our intimacy with himself!—Great is the virtue of his obedience and death, for glorifying God, vanquishing Satan, and converting Jews, and especially Gentiles, to God. Much self-denial is necessary in following him aright. And transcendent is their reward who faithfully serve him, and, by faith, improve the light of his gospel while they have it. But great is their guilt and misery who indulge spite, devise cavils, and shut their eyes against the illuminations of his word; or who, for secular honours, avoid the open profession of his name. Abandoned by God, they go on in the ways of ignorance and self-deceit, till they land in the depths of hell. Dreadful will be their case when he, who came into the world to save men, shall judge and condemn them at last. Yea, nothing will more fearfully aggravate their guilt and punishment than abused means of salvation.

CHAP. XIII.—Ver. 1, 7. You know not the reasons of what I am now doing and little think what is my meaning in it; but I will in a little time somewhat explain my design: and when the Holy Ghost shall be poured out from on high, he will further acquaint you with it, and make you to experience the benefit of it. 8. You may think your refusal is a humble aversion to my disparaging myself; but you cannot be my disciple if you set yourself against my authority, wisdom, and love: and you can have no fellowship with me, or interest in my saving blessings, unless you be spiritually washed in my blood, and, by my word and Spirit, from the guilt and filth of your sins. 10. He who is once justified and sanctified by my blood and Spirit, needs only to be further cleansed, in the daily exercise of faith and repentance, from the guilt and defilement which, through remaining corruption, he perpetually contracts by his conversation in the world. And most, though not all, of you present are cleansed in this respect. 18. I do not expect you all to be either obedient or happy. I know that, though I have chosen you all to the apos-



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31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified,[a] and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself,[†] and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment[‡] I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, Why cannot I follow thee now? I will lay down my life for thy sake?

38 Jesus answered him, [b] Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

A. M. cir. 4037.
A. D. cir. 33.

[a] *Now is the Son of man glorified.*—In the translation, the prophetic *present* is put for the *future*; in the Greek it is the *preterite*, used also prophetically to express the nearness or certainty of an event. (See chap. 13. 6.) The Son is glorified by the resurrection, the victory over death and hell, speedily to be achieved. "God (the Father) is glorified" in the manifestation of his love to sinners, through Jesus.—Ed.

[†] *In himself.*—Either in the Father "himself," by again receiving the Son into the bosom of eternal love; or, in the Son "himself," by exhibiting in his Godhead-glory the power of his resurrection, ascension, and kingdom.—Ed.

[‡] *A new commandment.*—"New" to you—for you have hitherto been ambitious, and envious, and at strife for supremacy, that can never operate but in a "new" heart, enforced by a "new" and unchangeable sanction, "as I have loved you;" and that will abide for ever "new" as the sun in the firmament that wanes not old or dim—the emblem of myself, "the same yesterday, to-day, and for ever."—Ed.

[b] Mat. 26. 34. Mark 14. 30. Luke 22. 34. 1 Cor. 10. 12. Prov. 16. 18. & 29. 23. & 28. 12, 16.

## CHAPTER XIV.

(1) *Jesus comforts his disciples:* 1—5. (2) *Declares himself the way, the truth, and the life:* 6—12. (3) *Ensures answer to prayer in his name; requires obedience, and promises the Holy Spirit:* 13—26. (4) *Bequeaths his peace:* 27—31.

LET [a] not your heart be troubled: ye believe in God, believe also in me.

2 [b] In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place[c] for you.

3 And if I go and prepare a place for you, [d] I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 [e] And whither I go ye know, and the way ye know.

5 ¶ [f] Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am [g] the way,[†] and the truth, and [g] the life: [h] no man cometh unto the Father but by me.

7 [i] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father;[‡] and how sayest thou *then*, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, [k] he doth the works.

11 Believe me that I *am* in the Father, and the Father in me; or else believe me for the very works' sake.

A. M. cir. 4037.
A. D. cir. 33.

[a] Is. 41. 10, 14.
[b] 2 Cor. 5. 1. Rev. 2. 7. & 3. 12, 21. 2 Pet. 1. 11.

A. M. cir. 4037.
A. D. cir. 33.

[c] *I go to prepare a place.*—Not by working any change on the place itself, but by establishing, "through the eternal Spirit" my own right to enter it as one "without spot;" and your right as renewed by the same Spirit, washed in my blood, and "joint heirs" with me of the same heavenly inheritance. Rom. 8. 17. Heb. 9. 11—14, 24.—Ed.

[d] Ver. 18, 28. Mat. 28. 20. Acts 1. 11. ch. 12. 26. & 13. 36. & 17. 24. Heb. 9. 28. 1 Thes. 4. 16, 17. Phil. 1. 23. Rom. 8. 17. 2 Tim. 2. 12. Rev. 3. 21.

[e] Luke 24. 26. ver. 2. Acts 14. 22. 2 Tim. 3. 12.

[f] Ch. 20. 25, 27, 28.

[g] Is. 35. 8. Acts 4. 12. Eph. 2. 18.

[†] *The way*—prepared for the feet of the traveller.—*The truth*—to guide the inquirer.—*The life*—to raise the dead, and sustain the energies of the living.—Ed.

[h] Ch. 1. 4. & 3. 14—18, 36. & 5. 23—26, 33. & 8. 52. & 10. 10, 28. & 11. 25. & 14. 19.

[i] Acts 4. 12 Eph. 2. 18 ch. 10. 7, 9. 1 Pet. 3. 18. Rev. 5. 9.

[‡] Ch. 8. 19. ver. 9, 10, 24. 2 Cor. 4. 6. Col. 1. 15. Heb. 1. 3.

[k] God, in his infinitely of being and perfection, must be essentially invisible to every finite creature; for it is manifestly impossible for the finite, either by bodily or mental sight, to comprehend the infinite. God, therefore, becomes "manifest in the flesh," and he that has, on examination and conviction, acknowledged Jesus to be the "Son of God," has seen all that man can see of the eternal love, the tender mercy, the overflowing goodness, the unerring wisdom, and the saving power of "God the Father."—Ed.

[k] Ch. 5. 17. Acts 10. 38. Heb. 2. 4.

tleship, there is one among you, sitting familiarly with us at table, that is not chosen to faith, holiness, and salvation, and who will ungratefully desert and betray me. 31, 32. Now the hour is just at hand when I, the Messiah, shall, by more remarkable sufferings and death, gloriously fulfil all my engagements in the room of elect men, conquer sin, Satan, and all his assistants, and purchase an eternal redemption; yea, all the perfections of my heavenly Father shall be harmoniously exalted in this my astonishing self-abasement, and therefore shall he honour me in my sufferings by amazing signs and wonders, and with testimonies extorted from enemies themselves; and shall speedily and suitably reward me with a glorious resurrection, ascension, and exaltation at his right hand. 34. The command of brotherly love is here called NEW, not as if it had not all along existed in the law of God, but because Christ revived it when it was sadly corrupted and almost forgotten, and enjoined it by a *new* example, and with *new* explications, motives, and enforcements, that it might be observed with a *new* spirit and temper, and in a *new* manner, as a fundamental law of his kingdom, written in his people's hearts by the spirit of the *New* Testament; and because it is most excellent, and will be eternally in full force.

REFLECTIONS UPON CHAP. XIII.—How affectionate and permanent is Christ's love to his people! Astonishing was his condescension for their instruction and advantage. And it is impossible to be his disciples unless he wash us by his blood and Spirit, and render us ready to obey his command, and imitate his condescension and kindness. If his providences be dark, we must wait till he explain them, and meanwhile daily apply his word, Spirit, and blood, for the further purification of our heart and life. Without hesitation we must always submit to his authority, and put all the knowledge which we have of his truths into practice. To know better, and do worse, is doubly criminal. And, alas, awful is the thought, that any, who are in profession Christ's disciples, and under the highest visible relation and obligation to him, should kick at and betray him! But fearfully Satan leads men captive at his will when they are left to their own corruptions. Yea, never is he more ready to enter into men than when they are employed in solemn acts of religion: and desertion of godly society is a common inlet to final apostasy.—It is a great mercy that the Lord knows them that are his, and will preserve them in their new covenant state and gracious course, notwithstanding all their mistakes, defects, ignorance, rashness, and self-confidence; and that, notwithstanding the most dreadful falls, he will guide them by his counsel, and afterwards bring them to his glory. Transcendent were the glories of our Redeemer in his death and exaltation to heaven; and marvellous the displays of the divine perfections in him, as manifested, and to be for ever manifested, in the salvation of men. Strong then is the reason, and plain the duty, of following him through good report and bad report, and of loving all them that bear his image for his sake.

CHAP. XIV.—Ver. 1—3. Be not discomposed or terrified at my being betrayed, nor at my approaching ignominies and death, nor at the disappointments and sufferings which ye may be called to undergo on my account; but labour to live by faith, not only on God's promises, but also on my character, offices, relations, work, and fulness, as represented in the gospel, as the effectual means of quieting your hearts. For in heaven, where my Father dwells in the highest manifestations of himself, there are many delightful abodes, and some in which ye shall have eternal rest and satisfaction after your toil and trouble on earth. If it had been otherwise, I would have faithfully and kindly undeceived you; but I am going away from you by death to purchase that glory for you, and, by my ascension, to take possession of it in your name, and to prepare everything in the best manner for your arrival thither.—And when, and as surely as, I go in this manner to prepare heaven for you, I will quickly return, by my Spirit, to prepare you for it; and will receive your souls at death, and your whole persons at my second appearance, into my immediate presence and fellowship, that ye may be for ever in a state of freedom, honour, and delight, where I already am in my divine nature, and shortly will be in my human. 6, 7. I myself am the only mean of access to, and acceptance with God, and of your receiving grace and eternal blessedness from him. I am the *Way*, as, by my own blood, I am entering into the holy place, and will thereby open a path for you to follow me. I am the *Truth*, as all the legal types and ancient promises are fulfilled in me, and as I attest the truths of God, and teach you the sure way to heaven. And I am the *Life*, as I have life in myself, and am the author of spiritual and eternal life to all that believe in me:—so that no man can acceptably approach to God in worship, or have any comfortable communion with him, by faith and love here, or any personal admission into his immediate presence hereafter, in any other way than by me. And if ye had known what I am in my person, natures, and office, ye would have known what my Father is, who is one with me in all essential properties. And as ye have begun to see him in the manifestations which I have made of his power and goodness, ye shall hereafter, by the descent of the Holy Ghost, and by other means, know more and more of him. 9—11. Whoever is duly acquainted with me, who am his express image, in my person, offices, and work, hath seen the most lively displays of the Father's perfections. Why then, after so long acquaintance with me, do you unadvisedly desire a visible representation of him to satisfy all your doubts? Do you not yet believe that I and my Father, though distinct persons, are essentially united, and have the most real, mutual, and intimate communion in Godhead? For neither do I preach the doctrines which you have heard, nor perform the miraculous works which you have seen, but as inseparably united to and sent by him. Believe therefore upon the authority of my word, and upon the credit of my miracles which I perform in so godlike a manner, that I and my Father have an essen-



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12 ¶ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works*[a] than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments:

16 And I will pray[†] the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

A. M. cir. 4037.
A. D. cir. 33.

[a] This promise has, undoubtedly, a special reference to the apostles, and was most literally fulfilled when Peter, not by a power inherent in himself (as was the power of our Lord), but merely by a power derived from the name of Jesus, converted, by one sermon, 3000 (Acts 2. 41, 47), and by another, 5000 souls (Acts 4. 4); and when Paul turned to the Gentiles, preached the gospel in every nation, and reared up churches in every city. And greater, by far, than all miracles upon their bodies, were these miracles of converting grace upon the souls of men. The promise has, moreover, an encouraging reference to every believer; for he that "attempts great things for God, will also, in due time, perform great things for God." See, for instruction and encouragement, almost every history of Protestant missions to the heathen.—Ed.

[†] If Jesus prayed to the Father, then, say the deniers of the true and proper Godhead of the Word, how could he be God? for God would thus be found praying to God. This objection proceeds upon two oversights:—1. That Jesus was as truly man as he was truly God. 2. That man prays, only in proportion as he is God-possessed. — Wherefore, as in Jesus "dwelt all the fulness of the Godhead bodily," from him, as our Mediator, must ever ascend the voice of all our necessities to the Father, and through him must come down, in reply, "every good and every perfect gift."—Ed.

A. M. cir. 4037.
A. D. cir. 33.

[‡] *We will come unto him*, &c.—The union of Jesus and the Father in one word, "we;" and in one action, "we will come;" and in one permanent "abode" with every believer, is surely an assertion of the Godhead-attribute of omnipresence common to the Father and the Son, which is not to be resisted or gainsayed! Had the speaker been a mere man, or the highest angel, the language had been folly, falsehood, and blasphemy!—Ed.

[†] This is the accustomed stronghold of all who deny the Godhead of the Son. But surely, whether they assert Jesus to be mere man or highest angel, the declaration, that God was "greater" in power than either man or angel, amounts to the merest and most useless truism, conveying no new information. How, then, is the Father greater than the Son? Even as every believer is greater, not in nature, but in work, because the Son has gone in righteousness to the Father (see ver. 12), and thence supplies him with grace and power (ver. 13). Thus also the Father is greater, not in nature, but in working for the glory of the Son, than was the Son, either for his own glory or the glory of the Father. In the days of his humiliation he "finished the work which the Father had given him to do," but no more.—But the Father has reserved "in his own power" (Acts 1. 7) the "greater work" of progressively subduing all the enemies of the Son, even to the last enemy, death. 1 Cor. 15. 24.—Ed.

[1] Heb. 5. 7, 8. Phil. 2. 8.

23 Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him,[‡] and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater[†] than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 [1]But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

tial and inseparable inbeing in one another. 12—14. And I assure you, my disciples, that if ye believe in me, according to the declarations which I have made of myself, ye shall be enabled to do as great miracles as ye have seen me do; nay, be instrumental in the far greater and more extensive work of converting multitudes of Jews and Gentiles through all nations of the world;—because I will ascend to heaven, to intercede for, and send down, my Spirit upon you and them. And whatsoever ye shall ask for the glory of God, and your own assistance, acceptance, and success, upon the ground of my grant and promise, and with humble dependence upon my wisdom and power, faithfulness and grace, merit and advocacy, I will certainly perform it in answer to your prayers, that the Father may manifest his glorious perfections through my obedience and sufferings, and in my gracious and almighty works. 15—17. Since such shall be the fruits of my departure from you, instead of being anxiously concerned at losing my bodily presence, or at the disappointment of your secular expectations, show your affection to me in a conscientious respect to all my commandments.—And to encourage you herein, I, as your High Priest and Advocate, will intercede effectually with my Father for you; and he, in concurrence with me, will send you another Counsellor, Advocate, and Comforter, to supply the want of my bodily presence, in instructing, assisting, and exciting you to every duty, in pleading your cause against your enemies, and comforting you in all your tribulations;—who shall not abide with you a little while, as I have done, but in every period of time and eternity: even the Holy Ghost, who, being of the same nature with me and my Father, is truth itself, infinitely faithful, and the author and teacher of all truth; and whom carnal and unregenerate men cannot entertain or embrace, because they have no true knowledge of, or affection towards, him; but ye, who are enlightened and renewed by his operation, have an experimental acquaintance with him; for he at present dwells, and works, and manifests himself in you, by his gracious and miraculous influences; and shall quickly further manifest himself in you with increasing light, power, and consolation. 18—20. And though I am going from you by death, I will not leave you destitute, exposed, friendless, and forlorn, but will pay you repeated visits after my resurrection; and will return, by my Spirit, after my ascension, to your unspeakable comfort and advantage. Shortly these wicked men, who reject, despise, and abuse me, shall see me no more on earth, but ye shall see me alive after my passion; and because I am the living God, and shall rise again to an immortal life in my manhood, and always live in heaven as the Head of my mystical body, ye shall, in union to my person, in fellowship with me, and by virtue derived from me, live spiritually, in a state of justification, sanctification, and consolation, in this world, and of glorification in the next. And when I have risen from the dead, as a triumphant Conqueror over sin and Satan, death and hell, and have poured out my Spirit upon you, ye shall begin more clearly to understand that I am essentially one with the Father, and that ye are spiritually united to me as the source of your life. 21—24. Whoever, by virtue of this union with me, not only hears, but receives, hides in his heart, and faithfully observes, my commandments, manifests his love to me; and shall in return be accepted and approved of, and delighted in, by me and my Father; and we will favour him with the peculiar manifestations of our glory; multiply the tokens of our special presence with him, by our word, ordinances, and Spirit, and continue to hold the most free and intimate fellowship with him, as the spiritual house and temple in which we desire to dwell. 25, 26. But when, after my death and ascension to heaven, the Holy Ghost, whom the Father shall, for my merit and upon my intercession, send as a Guide, Advocate, and Comforter, to supply my room and carry on my work, is come unto you, he shall lead you into a more clear and extensive acquaintance with all truths necessary to be known or preached, and shall revive in your minds the remembrance of all the particulars which ye have heard from me, that ye may fully apprehend and properly improve the same. And meanwhile, as your parting and dying friend, I not only earnestly wish for you, but promise, and effectually bestow upon you, all that solid and substantial peace and happiness which I purchase and enjoy, and which the world neither can give you nor take from you. Let therefore no apprehensions of my approaching death, nor of your own loss or trouble, discompose your minds. 28, 29. I have told you that I am just going to leave you, with a design to return and receive you into my Father's heavenly palace. If your love to me were truly spiritual, regular, and considerate, instead of being troubled, ye would, both for my sake and your own, rejoice at my departure to my Father, that I, his servant as Man and Mediator, may with him enjoy the utmost blessedness, and all power in heaven and earth, as the reward of my obedience and suffering, to exercise it for your advantage.—And I have told you these things beforehand, that, when you see them accomplished, ye may be the more confirmed in your belief of my being the promised Messiah, able and ready to fulfil whatever I have promised to you. 30, 31. I shall have little opportunity of discoursing more to you before my death; for Satan, who formerly pretended to offer me all the kingdoms of this world, and who powerfully works in the hearts of its rulers and people, is now making his last effort, stirring up his evil instruments, to unite their stratagems and force for murdering me. But he can find no corruption in me to work upon by his temptations, or to give him power over me. Nor can he hinder my death from tending to the glory of my Father, the salvation of my people, and destruction of his own kingdom, or even bring it about, without my own free consent. But to make it evident, both to friends and foes, that I love my Father, and am now heartily willing to obey his commandment in laying down my life for my chosen people, let us therefore rise from this table, and retire to the garden, whither my enemies are coming to apprehend me.

Reflections upon Chap. XIV.—What a safe and suitable object of faith is our Redeemer! All his Father's perfections shine in him as his only begotten Son



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## CHAPTER XV.

(1) *A parable of a vine, setting forth the union of Christ and believers:* 1—17. (9) *Comfort under the hatred of the world:* 18—25. (3) *The office of the Holy Spirit:* 26, 27.

I AM the true vine,* and my Father is [a] the husbandman.

2 Every branch in me† that beareth not fruit he taketh away; and [b] every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 [c] Now ye are clean through the word which I have spoken unto you.

4 [d] Abide in me, and I in you. [e] As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for ‡ without me ye can do nothing.§

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, [f] ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; [g] so shall ye be my disciples.

A. M. cir. 4037.
A. D. cir. 33.

* The "vine," a weak, but very fruitful plant, was an appropriate emblem of Christ, in the days of his humiliation. Under this emblem also his ancient church had been frequently represented. Ps. 80. 8—11. Is. 5. 1—7. Jer. 2. 21.

a Is. 5. 1. & 60. 21. Mat. 20. 1. & 21. 33. 1 Cor. 3. 9.

† *Every branch in me*—by mere profession.—*Purgeth it*—pruning or clearing it from parasitical plants, or destructive insects.—Ko.

b Is. 27. 9. Eph. 5. 9, 26. Gal. 5. 22, 23. 1 Pet. 1. 5—9.

c Ch. 13. 10. & 17. 17. 1 Pet. 1. 22. Eph. 5. 26.

d Gal. 2. 20. Col. 2. 6, 7. & 1. 23.

e Ch. 5. 19. & 1. 14, 16. ver. 5. Acts 4. 12. Phil. 4. 13.

‡ Or, *severed from me.*

§ *Without me ye can do nothing.*—Rather, "produce or bear nothing."—Ed.

f Ch. 14. 13, 14. & 16. 23, 24. ver. 16. 1 John 3. 22. & 5. 14. Jam. 5. 16. Is. 58. 9. & 65. 24. Job 22. 27.

‖ Though believers must be humble, and never seek great things for themselves, they should always aim at great things for God. Would they glorify God, they must bear "much fruit."—Ko.

g Ch. 8. 31. & 13. 35. Mat. 5. 44, 45. Luke 6. 35.

A. M. cir. 4037.
A. D. cir. 33.

9 [h] As the Father hath loved me, so have I loved you: [i] continue ye in my love.

10 [k] If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 [l] These things have I spoken unto you, that my joy might remain in you,* and *that* your joy might be full.

12 ¶ [m] This is my commandment, That ye love one another, as I have loved you.

13 [n] Greater love hath no man than this, that a man lay down his life for his friends.

14 [o] Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; [p] for all things† that I have heard of my Father I have made known unto you.

16 [q] Ye have not chosen me, but I have chosen you, and ‖ ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that ‡ whatsoever ye shall ask of the Father in my name,§ he may give it you.

17 [r] These things I command you, that ye love one another.

18 ¶ [s] If the world hate you, ye know that it hated me before *it hated* you.

h Mat. 3. 17. & 12. 18. Col. 1. 13. Gal. 2. 20. Rev. 1. 5.

i 1 John 4. 16. Gal. 2. 20. Jude 21.

k Ver. 14. ch. 10. 17. & 14. 15, 21, 23. 1 John 2. 5. Is. 42. 1.

l Ch. 14. 27. & 16. 24. & 17. 13, 24. 1 John 1. 3, 4.

* *That my joy might remain in you.*—"That I may continue to have joy in you."—*Campbell.*—Ed.

m Ch. 13. 34, 35. Eph. 5. 2. 1 Thes. 4. 9. 1 Pet. 1. 22. & 4. 8. 1 John 3. 14, 16. & 4. 21.

n Rom. 5. 6—8. John 3. 16. Eph. 5. 2. Gal. 2. 20. ch. 10. 10, 11, 15. 1 John 4. 10.

o Ver. 10. ch. 14, 15, 23. Is. 41. 8. 2 Chr. 20. 7. Jam. 2. 23. Mat. 12. 50.

p Gen. 18. 17. Ps. 25. 14. ch. 17. 8, 26. Eph. 1. 8. & 3. 5. Col. 1. 26. 2 Tim. 3. 15—17. Mat. 13. 11.

† He had made known, not all things in detail, but all things in principle and outline.—Ko.

q 1 John 4. 10. ch. 6. 70. & 13. 18, 19.

r Mat. 28. 19, 20. Mark 16. 15. ch. 4. 34. & 20. 21—23. Acts 26. 28. & ii—xix. Eph. 3. 5—8. Gal. 1. 16. Col. 1. 6, 23, 26.

s Ch. 14. 13, 14. Is. 45. 11. Mat. 7. 7, 11. & 21. 22. 2 Cor. 3. 5. ver. 7.

‡ *In my name*—By my authority, as my representatives, and for my glory.—Ed.

t Ver. 19.

u Mat. 10. 22, 25. 1 John 3. 1, 13. Jam. 4. 4. Ps. xxii, lxix. Is. liii.

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and mediatorial Servant. There is no saving knowledge of, faith in, or fellowship with God, but through him. Infinite was his condescension in becoming his Father's servant, and cheerfully yielding up himself to obedience and sufferings. And great is the glory to which he is advanced as his reward. It is a sure confirmation to our faith that all his predictions are exactly accomplished. And strong is the consolation to our souls that he is our new and living way to God and glory; and that he has risen from the dead, and in our nature ascended to heaven, to secure our interest there, and provide delightful mansions for us. In death, and at the resurrection, he will therefore receive us to, and keep us for ever with, himself. His life secures ours, spiritual and eternal; and his and his Father's presence, and his Spirit's indwelling influence, shall refresh and comfort our hearts; his peace allays our troubles and our fears; his answers to our prayers supply our wants; and his instructions and influences infallibly conduct us to the heavenly mansions, where we shall sit with him on his throne, and see him as he is. Astonishing is it that he should thus manifest himself unto us and not unto the world! And if we desire further discoveries of his glory, and experience of his goodness, let us love him, keep his commandments, and faithfully follow him whithersoever he goeth.

CHAP. XV.—*Ver.* 1—5. In my peculiar relation to the church, I am the fountain of spiritual influence, and the means of conveying it to her members: and my Father plants and takes care of me, and of all that are connected with me. Such members of the church as are united to me only in profession and appearance, without bringing forth the fruits of holiness, he, in his righteous judgment, cuts off as unprofitable and injurious. Such as, being spiritually and vitally united to me by my Spirit and faith, bring forth fruits of righteousness, he, by the various methods of his word, ordinances, influences, and rods, purges from their remaining corruption, that they may abound more in good works, and have their end everlasting life. Now therefore, Judas being gone, ye are all my living and fruitful members, partakers of my Spirit, and inwardly purified by faith in my word, which works effectually in you: adhere therefore more and more closely by faith and love to me, as your source of perpetual support and supply; for, whatever be your present attainments in grace, ye cannot continue to perform holy obedience any otherwise than by continued union and communion with me. And the more abundantly ye cleave to me by faith and love, and have my Spirit dwelling in you, the more ye will abound in spiritual fruits, to the glory of God, and your own and others' advantage: for, separate from me, and without my continual influence, even ye, my real members, can do nothing truly good and acceptable to God. 6, 7. Such church members, as do not thus adhere to me by faith and love, shall quickly be stripped of all relation to me or my church; and their gifts, profession, and specious appearances, shall wither and die; and they shall be gathered together at the last day, as fit fuel for divine wrath, and cast into everlasting burnings. But they who steadfastly cleave to me, and have me and my word dwelling in their heart by faith, to guide, govern, quicken, and establish them, shall have everything which they request of God, for his glory and their own edification and fruitfulness, granted them to the utmost of their desires and wants. 8—11. By your thus abiding in me, and I in you, and having your petitions answered, my Father's wisdom, faithfulness, and grace, are gloriously manifested; for thus he enables you to abound in holy tempers and works, by which he may be still further glorified; and ye may more plainly appear to yourselves and to the world as my true disciples, and be approved, esteemed, and owned by me as such. For as my Father dearly loves and delights in me, not only as his eternal Son, but as the root and medium of all gracious communications to you, so I dearly love and delight in you, as branches united to me, and deriving virtue unto all holy fruitfulness from me. Cleave therefore affectionately and steadfastly to me, that ye may be still further approved of and delighted in by me. And if, from a principle of faith and love, ye cheerfully obey my commandments as your Lord and Saviour, ye shall continue to be approved and owned by me as my dearly beloved friends, even as I, in the character of man and Mediator, have cheerfully fulfilled all righteousness in obedience to my Father's commandment, and am continually approved by him, and know that he loves me.—These things have I thus freely and plainly declared to you, that I may rejoice in you, as my fruitful members; and ye may rejoice in your union with me, and in my abiding love to you; that through the influences of my Spirit, ye may have fulness of joy to support you under all your troubles and losses; and all may issue in your complete and everlasting joy with me. 12—17. The great command which I now insist on, as a proof of your sincere affection and discipleship to me, is, that you be affectionate, and ready to perform all kind offices one to another for my sake, in consideration and in imitation of my fervent love to you in laying down my life for you. For greater love I cannot show to you, who were naturally my enemies, than in dying for you, as if ye had been my most important and endeared friends. And ye will manifest yourselves to be my true friends, and be esteemed and owned by me as such, if, from the sense of my love to you, ye make conscience of a ready and impartial obedience to all my commandments.—I neither have nor will use you as mere servants, who are kept ignorant of their master's secrets, but as friends, to whom I have imparted, and will further impart by my Spirit, all the secret counsels of my Father, which are profitable for you to know or preach.—And not from any prior choice of yours, or obligation upon me, have I chosen you either to salvation or to the apostleship, but by my own grace have I made you my servants and friends, that, by virtue derived from me, ye may bring forth the fruits of righteousness in your lives and ministrations, and persevere in them, till ye and your converts propagate my cause on earth, and arrive safe in heaven: and that my Father may grant you everything you ask in my name, as your prevailing Advocate and friend, to promote these holy purposes. These things I require of you, in order that ye, after my example, may heartily love one another, as members of the same body, partakers of the same blessings, and as servants, disciples, and friends of the same Lord. 18—21. Do not wonder if carnal and worldly men, the children and subjects of Satan, hate, oppose, and persecute you; for ye know that they began with me, and have been as full of rage and spite against me, your Head and Chief, as they can be against you.—If ye were of the same carnal temper and disposition with worldly



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19 [x] If ye were of the world,[*] the world would love his own: but [y] because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, [z] The servant is not greater than his lord. If they have persecuted me, they will also persecute you; [a] if they have kept my saying, they will keep yours also.

21 [b] But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 [c] If I had not come and spoken unto them, they had not had sin:[†] but now they have no [‡] cloak for their sin.

23 [d] He that hateth me hateth my Father also.

24 [e] If I had not done among them the works which none other man did, they had not had sin: [f] but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, [g] that the word might be fulfilled that is written in their law, They hated me without a cause.

26 ¶ But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 [h] And ye also shall bear witness, because ye have been with me from the beginning.

A. M. cir. 4037.
A. D. cir. 33.

x Eph. 5. 7, 11. 1 John 4. 5. & 5. 19.

* If you were the children of this world, "if your principles and objects were conformed to the world," the world would love its own offspring, and its own imitators.—Ed.

y Ch. 17. 14, 16. Rom. 12. 2. 1 Pet. 4. 4. Jam. 4. 4. 1 John 2. 15, 17.

z Mat. 10. 24, 25. Luke 6. 22, 23. ch. 2. 19. & 5. 16, 18. & 7. 32. & 8. 40, 59. & 9. 22. & 10. 31, 39. & 11. 46—57. Acts 11—xxvi. 1 Thes. 2. 14, 15.

a Is. 58. 1—3. Ezek. 3. 7.

b Is. 66. 5. Mat. 5. 11. & 10. 22. & 24. 9. ch. 16. 2. & 8. 19. 1 Cor. 2. 8. 1 Tim. 1. 13.

c Mat. 7. 28. ch. 3. 2. & 7. 46. & 9. 30, 41. ver. 21. Acts 17. 30. Jam. 4. 17. Ezek. 2. 5. Luke 12. 47, 48. Heb. 6. 4—8. & 10. 26—31. Rom. 1. 20—25.

† *They had not had sin*—that is, without being able to plead the "excuse" of ignorance. But now that "excuse" is taken away, and they stand guilty not only of rejecting me, but of hating both me and my Father. See ver. 23, 24.—Ed.

‡ Or, *excuse.*

d Ch. 5. 38. & 8. 19, 47. & 12. 49. & 14. 9—11. 1 John 2. 23. 2 John 9.

e Mat. 11. 5. Luke 24. 19. Mark i—x. Acts 2. 22. & 10. 38. Heb. 2. 4.

f Ch. 3. 2. & v—xii. Mat. iv, viii—xxii. Luke iv—xx.

g Mat. 5. 18. ch. 19. 28, 29, 36. Ps. 35. 19. & 69. 4.

A. M. cir. 4037.
A. D. cir. 33.

h Acts 1. 8, 21, 22. & 2. 32. & 3. 15. & 5. 32. & 6. 20, 23. & 10. 39, 41. & 13. 31. 1 Pet. 5. 1. 2 Pet. 1. 16. 1 John 1. 1—3. Luke 1. 2, 3. Mark 1. 1.

CHAPTER XVI.

(1) *By promise of the Holy Spirit, and assurance of his resurrection, Jesus comforts his disciples in the prospect of much persecution:* 1—22. (2) *Declares the certain acceptance of prayers in his name:* 23—28. (3) *His disciples acknowledge his omniscience:* 29—31. (4) *Peace in Christ, trouble in the world:* 32, 33.

A. M. cir. 4037.
A. D. cir. 33.

THESE [*] things have I spoken unto you, that ye should not be offended.[*]

2 [b] They shall put you out of the synagogues; yea, the time cometh, [c] that whosoever killeth you will think that he doth God service.

3 [d] And these things will they do unto you, because they have not known the Father, nor me.

4 [e] But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, [f] because I was with you.

5 ¶ [g] But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?[†]

6 But because I have said these things unto you, [h] sorrow hath filled your heart.

a Ch. 14. 29. & 15. 11. Mat. 5. 11, 12. & 11. 6. & 24. 6, 10. & 26, 31. ver. 4, 6.

* Discouraged, and drawn aside to renounce your Christian profession.—Ed.

b Ch. 9. 22, 34. & 12. 42. Luke 6. 22.

c Is. 66. 5. Acts iv—xxvi. Gal. 1. 13. Mat. 24. 9. ch. 15. 21. Phil. 3. 6. 1 Tim. 1. 13, 14. 1 Cor. 4. 9—13. 2 Cor. 4. 8—12. & 11. 24.

d Ch. 15. 21. & 8. 19. 1 Cor. 2. 8. Acts 3. 17. Rom. 10. 3. Mat. 26. 2.

e Mat. 24. 25. & 10. 17. ch. 13. 19. & 14. 29. Is. 46. 10.

f Mat. 9. 15. Mark 2. 19. Luke 5. 34.

g Ch. 7. 33. & 8. 14, 21. & 14. 5, 28. & 17. 4, 5. ver. 10, 16, 28. Heb. 1. 3. Ps. 110. 1.

† You are more occupied with your personal sorrows than by anxiety to know whither I am going, and the necessity and advantages of my departure.—Ed.

h Ch. 14. 1, 27, 29. ver. 20, 22.

men, encouraging them in their sinful courses, they would esteem you as persons of their own party and likeness; but because ye are not conformed to them in their corrupt principles, manners, and customs, but are by me distinguished from the world, and set apart to exemplify and preach my spiritual and holy gospel, they have an irreconcilable antipathy to you. In order therefore to prevent murmuring at the maltreatment which you must meet with, often consider that you are not worthy of, nor warranted to expect, better treatment than I, your Lord and Master, have found. If then, these carnal men have reviled and persecuted me, ye may expect they will do the same to you: and if, instead of receiving the truth in the love of it from me, they have carped and cavilled at my doctrine on account of its contrariety to their depraved sentiments, tempers, and views, they will, for the same reason, set themselves against it when delivered by you.—And on account of your relation and likeness to me, and your zealous profession and publishing of my gospel, they will thus hate, oppose, and persecute you, as they have no true knowledge of God, nor of his sending me into the world to purchase the salvation of men. 22—25. If I had not in the plainest manner asserted and demonstrated my Messiahship among them, their sin, in refusing to believe in me, had been less: but since they have had so long the enjoyment of the clearest evidence of the Divinity of my person, office, and doctrine, their sin is so highly aggravated, that they can plead no excuse for it.—And whoever hates and opposes me, is an enemy to my heavenly Father who sent me, and hath given public testimony to me as his beloved Son.—Nay, if I had not wrought among them such a multitude of merciful and public miracles, as neither Moses nor any other man ever wrought in such a sovereign and godlike manner, they might still have had some pretence of excusing their infidelity, or at least of lessening its guilt: but their persisting in it, notwithstanding their being eye-witnesses of all, must proceed from a rooted enmity at the holiness and authority of both me and my Father; and is, as the Psalmist David typically foretold, a hating me without any just provocation. 26, 27. But notwithstanding their most furious and causeless enmity to my person, truths, and interests, they shall triumph over all opposition; for when that divine Counsellor, Advocate, and Comforter is come, whom I have promised, and with my Father's concurrence will send unto you,—even the Holy Spirit, who is infinitely faithful, and the enditer of all inspired truth; and who, in a divine manner, proceeds from the Father as well as from me,—he will direct, encourage, comfort, and support you under all your difficulties and dangers, and will attest my dignity and character by the further revelations which he will make, and the miraculous operations that he will enable you to perform; and will assist, own, and succeed you in confuting your enemies, and bringing vast multitudes of all nations to the obedience of faith. And under his conduct and influence, ye shall be enabled to give a noble, plain, courageous, and unexceptionable testimony to me, and my cause, in your doctrines, miracles, lives, and deaths, as persons who have, during the whole course of my public ministry, been acquainted with my discourses, miracles, sufferings, and behaviour, public and private, all along, till my ascension to heaven.

REFLECTIONS UPON CHAP. XV.—God has made the most abundant provision in Christ for the spiritual life, growth, fruitfulness, and happiness of believers, and for advancing his own glory in and by them. Intimate, beneficial, and endearing is their union with him, and effectual his influence upon them. But without union to, and fellowship with him, there can be nothing in religion done in a spiritual or acceptable manner. While under the influence of his grace, received by faith through his word and ordinances, a most abundant production of good works may be expected. The more vigorously faith is exercised, the more will our holiness in all manner of conversation increase; and everything that we ask for God's glory and our own good, shall be graciously bestowed. But, alas! great is their folly and guilt who take up with external forms of religion instead of vital union with Christ, and by their dead works of formality and wickedness prepare themselves for infernal flames.—Infinite is his love in dying for us his enemies, and in constituting us his endeared friends. But we cannot have the evidence of our union to him, or friendship with him, but in cleaving to him. Nor can we expect the manifestations of his love, but in believing his promise, and gratefully keeping his commandments, without reserve. His love to us, and ours to him, ought to make us obey and imitate him in a sincere, affectionate, and active love to our brethren.—Thrice happy is it when he grants us his Spirit to attest his truths, and, as our Advocate, Guide, and Comforter, to animate us with holy courage in our profession of his name, and to support us under all the tribulations which we endure for his sake. And never should we wonder at, or be discouraged by, the hatred, reproach, contempt, and persecution, we may be called to suffer from carnal men for the sake of Christ, when he, our great Lord, has undergone all and much worse for us. All that will live godly must suffer persecution; and the more faithful professors are, especially ministers, the more must they expect of it.—But inexpressible will be our guilt if we pervert the clearest revelations of Christ, and render them the occasion of greater enmity and opposition to him and his gospel, his servants and followers. It is to quarrel with our own mercies, and become our own worst adversaries: and whatever we may pretend, it is all owing to our ignorance of, and enmity against, God himself.

CHAP. XVI.—Ver. 1—3. I have beforehand told you of the trials and comforts which lie before you, that ye may not be discouraged in, or turned from, your duty by my leaving you, or by the troubles which you may meet with from my enemies and yours, whose rage will lead them to all manner of violence and cruelty against you. The ecclesiastical rulers will excommunicate you from all church fellowship, as the most abandoned wretches. Nay, so furious will be their mad zeal against you, that multitudes will barbarously take pleasure in murdering you, imagining it an honour done to God, and a mean of promoting his interest in the world.—Thus they will persecute you for my sake, because, through the wilful blindness and hardness of their hearts, they neither know, nor believe in, nor love me nor my Father. 4—6. These things I have thus plainly foretold you, that, when such trials come, ye may hereby be the more confirmed in your faith in me and my words.—And I did not tell you of this sooner, because I was with you to shelter you from trials, by exposing myself, and to support and comfort you under them.—But now I am just going to leave you, and return to my Father's immediate presence in heaven; and yet ye little understand my meaning, or rejoice in my happy departure and the fruits of it, nor do ye even make inquiries about it, as ye did when ye thought I was going somewhere on earth to erect a temporal kingdom. And so much quicker are your apprehensions of things grievous than



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A. M. cir. 4037.
A. D. cir. 33.

7 Nevertheless I tell you the truth; [l] It is expedient for you that I go away: for if I go not away, the Comforter[s] will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will [t]reprove[+] the world of sin, and of righteousness, and of judgment:

9 [k] Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 [l] I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show *it* unto you.

15 [m] All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you.

16 ¶ A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father.

17 [n] Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

A. M. cir. 4037.
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19 Now Jesus [o] knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, That [p] ye shall weep and lament, [q] but the world shall rejoice: and ye shall be sorrowful, [r] but your sorrow shall be turned into joy.

21 [s] A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, [t] for joy that a man is born into the world.

22 [u] And ye now therefore have sorrow: [x] but I will see you again, and your heart shall rejoice, and your joy no man [+] taketh from you.

23 And in that day ye shall [y] ask me nothing.[*] [z] Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: [a] ask, and ye shall receive, that your joy[+] may be full.

25 These things have I spoken unto you in [‡] proverbs: but the time cometh, when I shall no more speak unto you in [b] proverbs, but [c] I shall show you plainly of the Father.

26 At that day ye shall ask in my name: and I say not[§] unto you, [d] that I will pray the Father for you:

27 [e] For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

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l Ch. 11. 50. Rom. 8. 28. 2 Cor. 4. 17. Eccl. 3. 1.

s *Comforter* is not, like "spirit," a title of nature, but of office—the title of one who ministers consolation in sorrow. See ch. 14. 1. & 16. 6. & 20. 22. The Spirit, in his divine nature, has never been absent from the world or the church (Gen. 1. 2. Ps. 139. 7—10. 2 Pet. 1. 21); but as a Comforter he was not with the church, otherwise than in promises, and in shadows, and in types, until Jesus departed, after which he came in witness of his resurrection, bringing life and immortality to light, proclaiming his victory over death, the spotlessness of his righteousness, the prevalence of his intercession, and the certainty of his power to save. Heb. 7. 25. & 9. 14.—Ed.

t Or, *convince*.

+ *Reprove.*—Rather, "convict,"—(comp. ch. 8. 9, 46. 1 Cor. 14. 24. Tit. 1. 9. Jam. 2 9.)—Ver. 9—"Sin"—their own sin, unbelief.—Ver. 10—"Righteousness"—consequently their own imaginary righteousness—Ver. 11—"Judgment"—their own unrighteous judgment in condemning the Holy One.—*Note.* Are not these three acts of the Spirit, though commonly considered as descriptive of the process of conversion, rather a description of that three-fold evidence whereby he shall convict the world, the unbelieving, self-righteous, Christ-condemning world, of that "blasphemy against the Holy Ghost which shall not be forgiven, neither in this world, neither in the world to come?" Mat. 12. 31, 32.—Ed.

k Rom. 3. 19, 20. & 7. 7. Acts 2. 37, 38. & 3. 19—19. & 19. 18—20. & 7. 54.

l Ch. 13. 15. ver. 6. 1 Cor. 3. 1, 2. & 10. 33. Heb. 5. 11.

m Mat. 11. 27. ch. 3. 35. & 13. 3. & 17. 2, 10. Col. 1. 19. & 2. 3, 9.

n Luke 9. 45. & 18. 34. & 24. 25.

o Ch. 2. 24, 25. & 21. 17. Mat. 9. 4. Acts 1. 24. Heb. 4. 13. Ps. 139. 1—4. Jer. 17. 10. ver. 30. Rev. 2. 23.

p Mat. 27. 27—50. Mark 15. 15—37. Luke 23. 27. & 24. 17.

q Rev. 11. 10. & 18. 7. Mat. 21. 38. Mark 12. 7.

r Ps. 126. 5, 6. Acts 2. 46, 47. & 5. 41. & 13. 52. Jude 24. 1 Thes. 4. 17, 18. 2 Thes. 2. 16, 17.

s Gen. 3. 16. Is. 26. 17.

t Gen. 21. 6. 2 Cor. 4. 17. Heb. 12. 11.

u Ver. 6, 20.

x Luke 24. 41, 52. ch. 17. 13. & 20. 19, 20, 26. & 21. 1—14. Acts 5. 41. & 13. 52. & 20. 24. 1 Pet. 1. 8. Mat. 25. 23. Is. 61. 7.

y As ch. 14. 5, 8, 22. ver. 17.

z Being taught by the Spirit, you will not need to ask me any farther questions.—Ed.

a Mat. 7. 7, 11. & 21. 22. Luke 11. 9. ch. 14. 13, 14. Is. 58. 9. & 65. 24. Job 22. 27.

b Mat. 7. 7, 11. Jam. 1. 5. & 5. 16. Is. 45. 11. ch. 15. 11. 1 John 1. 1—4. & 5. 13—15.

+ *Your joy* in the progress of my gospel, and the conversion of sinners. 1 Thes. 3. 9. Col. 2. 5. 3 John 4.—Ed.

‡ Or, *parables*.

b Or, *parables*, ver. 12, 18—19.

c Acts 2. 36, 38. & 4. 20, 26, 27.

§ That is, "I do not merely say that I will pray the Father for you"—I need not farther assure you of it, "for the Father himself loveth you;" and therefore I never can either forget, neglect, or cease to love and intercede for you.—Ed.

d Mat. 6. 7, 8. ver. 27. Rom. 8. 34.

e Ch. 14. 21, 23. & 17. 6, 8, 25. 1 John 4. 10, 19. ver. 28.

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of gladdening promises, that what I have said of my leaving you, and the troubles that will ensue, hath quite overwhelmed you with sorrow. 7—11. But notwithstanding all your dejection and fears, it is really necessary, and for your unspeakable advantage, that I leave this world and ascend to my heavenly Father: for, according to our eternal counsels and the just order of things, unless I return thither, the Holy Ghost, that blessed Guide, Advocate, and Comforter, will not visit you with his richest gifts, graces, counsels, and assistances, supports and joys; but when once I am enthroned in my heavenly kingdom, I will send him to answer all the great and glorious purposes for which ye and my church shall need him.—And he, coming from on high, by virtue of my death, and in consequence of my resurrection and exaltation, shall carry on my cause in this lower world, demonstratively convincing both Jews and Gentiles of their sinfulness and misery, of the insufficiency of all their works to recommend them to the favour of God, of the sufficiency of my obedience and suffering to justify them in his sight; and of my judicial power to reform the world, overthrow the kingdom of Satan, and at last condemn to punishment the unbelieving and unrighteous. By his miraculous gifts and operations for confirming the gospel, and by his internal illumination and influences, he shall convince multitudes of the sinfulness of their hearts and lives, and especially of their great sin of unbelief in wilfully rejecting me. He shall convince them of the righteousness of my person and cause, and of the necessity and perfection of that everlasting righteousness which I am come to work out by my obedience and death, because I am now to be exalted at my Father's right hand, in testimony of his full acceptance of it in the room of an elect world;—and ye shall no more see me in this state of debasement, in which I must continue till it be finished. He shall also convince them of my power and will to renew and sanctify sinners, to destroy the kingdom of darkness, and to execute judgment upon all the finally impenitent and unbelieving; because Satan, who rules in the hearts of carnal men, is tried, and judicially defeated in all his power and claims, by my death, resurrection, and ascension; and my kingdom of light, grace, and holiness, established on the ruins of his dominion on earth; and he and his agents shall be condemned to everlasting ruin at the last day. 12—15. I have still many other things to inform you of relative to the future alterations of the state and worship of the church under the direction and influence of the Holy Ghost; but through the weakness of your faith, and the strength of your carnal prejudices, ye cannot as yet apprehend, or be reconciled to them. But when the Holy Ghost, who is faithfulness and truth itself, shall come to do his work upon and by you, he shall give you a complete understanding of the whole of divine truth relative to my gospel kingdom. And he will reveal these things unto you, not as separate from, but as one with, me and my Father, and entirely acquainted with our whole mind and will. He will also acquaint you with all that is necessary for you to know, or make known to the church, relative to time or eternity. And his manifesting to you the things relative to my person, offices, cause, and kingdom, will tend to my honour, and make you to have clear, exalted, and endearing thoughts of me, of my love, fulness, office, and work. For in this he will manifest to you what concerns my Father, as I am one with him in nature, perfections, counsels, and property; and the administration of all that he does is committed to me. 16, 20, 22. In a few hours I shall be taken from you by death and burial, and after that ye shall have but for a few days an opportunity of seeing me, and then I will ascend to my Father.—My sufferings and death shall quickly overwhelm you with sorrow and mourning, while my carnal enemies will triumph and rejoice, imagining that they have ruined me: but very soon after, by my personal visits, and the pouring out of my Spirit upon you, I will turn your sorrow into the greatest joy, the foundation of which neither men nor devils shall ever be able to shake, and of which no one can rob you. 23—27. And under this comforting light, and these influences of my Spirit, ye shall neither need my bodily presence, nor to ask information as ye now do. But I solemnly assure you, that whatever ye, by the assistance of the Spirit, shall ask my Father and yours with faith in my name, as your only Mediator, High Priest, and Advocate, he will readily grant it on my account. Hitherto ye have had recourse to me in all your difficulties, and have not well understood how to plead with him upon the ground of my righteousness, and interest with him for you.—But henceforth, in all your wants, present your petitions and pleas with faith in my atonement and intercession, that, by the gracious answers which you receive, your joy may daily increase, till it be completed. These things I have delivered to you in short substantial sentences, which, by reason of your ignorance, sorrows, and prejudices, ye do not well understand; but in a little time after my resurrection, and afterwards by my Spirit, I will make to you a free, open, and full discovery of my Father, and of all his gracious counsels; of my own person, office, and work; and of your proper method of fellowship with us: and then shall ye, by the assistance of the Spirit, offer up all your requests, with express mention of my name, and entire dependence on me.—Nor need I again in-



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28 [f] I came forth from the Father, and am come into the world: again, [g] I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou [h] plainly, and speakest [i] no proverb.

30 [k] Now are we sure [l] that thou knowest all things, and needest not that any man should ask thee: [m] by this we believe that thou camest forth from God.

31 Jesus answered them, [n] Do ye now believe?

32 [o] Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to [p] his own, and shall leave me alone: and [q] yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; [r] I have overcome the world.[s]

A. M. cir. 4037.
A. D. cir. 33.

[f] Ch. 1. 9. & 3. 19. & 9. 14. & 7. 29. & 8. 42. & 17. 8. & 9. 20. & 11. 27. & 12. 46. Rom. 8. 3. Gal. 4. 4. 1 Tim. 1. 15.
[g] Ch. 7. 33. & 8. 14, 21. & 13. 1, 3. & 14. 28. & 17. 11, 13. ver. 8, 10.
[h] Acts 1. 3. Mat. 13. 11.
[i] Or, *parable.* Mat. xiii. ver. 35. Luke xv. xvi. &c.
[k] Ver. 10. ch. 21. 17. Heb. 4. 13. Col. 2. 3.
[l] Because you have penetrated to our deepest thoughts, we believe "thou camest forth from God," who alone "triest the hearts" and discernest the spirits.—Ed.
[m] 1 Ver. 27. ch. 17. 8, 14. & 3. 11. & 5. 24.
[n] Luke 8. 25. ch. 11. 26. & 13. 38. ver. 33.
[o] Zec. 13. 7. Mat. 26. 31, 56. Mark 14. 27, 50. ch. 20. 19.
[p] Or, *his own home.*
[q] Ch. 8. 16. & 16. 10, 29. 1a. 42. 1, 6. & 50. 7, 9. & 49. 2, 3.
[r] *I have overcome the world* — its flatteries, its ambition, its honours, its pleasures, its hopes, its injustice, its malice, its calumnies, its sorrows, its fears, and its god.—Ed.

## CHAPTER XVII.

(1) *Jesus prays to the Father that he may glorify him:* 1—5. (2) *That he would preserve his apostles in unity and truth:* 6—19. (3) *To glorify them, and all who should believe through their testimony:* 20—26.

THESE words spake Jesus, [s] and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, [t] and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished [u] the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee:

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, [x] but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world,

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[s] Note. It is recorded of our Lord that he continued all night in prayer, but this is the longest of his prayers of which the Spirit has left any verbal record.—Ed.

[t] This, like chap. 14. 23, has been a special stronghold of all who deny the supreme Deity of the Son of God; yet requires merely the application of one Scripture rule, the "comparing of spiritual things with spiritual" (1 Cor. 2. 13.) to show itself in perfect accordance with that essential doctrine. 1. Then, be it remembered that our Lord teaches us to say, "Our Father who art in heaven." 2. That the gods of the nations are idols—false gods—always on earth—never in heaven. 3. That "THE WORD was God" (John 1. 1), "and dwelt among us." 4. That, as such, he is called "the true God" (1 John 5. 20). Wherefore, the Father is called "the only true God"—God in heaven—not in opposition to Jesus Christ, who is "the true God," "God manifest in the flesh," dwelling among us on earth; but the Father is so called in opposition to idols, which are vanity and a lie.—Ed.

[u] This work of instruction, of miracles, of witness-bearing—the work of contending with Satan and his auxiliaries—and now I am about to enter upon the sufferings I have been appointed to undergo.—Ed.

[x] When Christ prays he is certainly heard, (John 11. 42.) But he prays not for the unbelieving, impenitent world, else were his prayer lost, which is impossible: wherefore, for them he prays not.—Ed.

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form you, that I, as your great Advocate, will recommend your persons and prayers to the Father's acceptance: nay, he himself will delight to hear your prayers thus presented to him, and to manifest his affection towards, and bestow his favours upon, you as my disciples, who believe in and love me as his Son and the appointed Saviour of mankind.——28. I, who was with the Father from everlasting, voluntarily came forth from him, in a way of peculiar manifestation, into this world; and in a little time I am to leave this world and return to the Father in my ascension, that I may be glorified together with him, and may manage the concerns of my Redeemed in heaven, and, by my Spirit, apply my purchased salvation to them on earth. 31—33. Do ye now at last clearly apprehend, and firmly believe what I have said? or do ye imagine that ye are so established in the faith, that ye shall no more stagger through unbelief? Nay, to manifest my omniscience, and to warn you to be humble and watchful, I assure you that within a very little time, even this same night, ye shall all, suddenly affrighted, leave me to my murderous enemies, and disperse yourselves, for your safety, among your friends. But though you will thus shamefully desert me, my Father will assist, own, and carry me through all the sufferings which I have consented to undergo in his service and for his honour. Now all these things I have delivered to you in this farewell discourse, that, by virtue of your union with me, and by faith in me, ye may enjoy the most refreshing peace with God and your own consciences. While ye continue in this world, great troubles and persecutions for my sake will attend you; but courageously trust in me, and expect a happy issue: for, having vanquished all opposition from men and devils, I am going, through my death and resurrection, to the heavenly mansions, that, by my intercession and the outpouring of my Spirit, I may prepare you and others to dwell with me for ever.

REFLECTIONS UPON CHAP. XVI.—Blind bigotry often raises the most furious persecution in the church; and her best friends are frequently reproached and murdered as her worst enemies. True believers are sometimes grieved at that which, properly understood, is a real ground of their joy. For how much more advantageous is it to have Jesus, our exalted Forerunner and Advocate, on his throne, than to have him always continued on earth! How great is he!—possessed of all perfections and property equally with his Father and the Holy Spirit. And thrice happy is it that this divine Spirit, who perfectly knows all the designs and mysteries of the Godhead, comes to acquaint us with all needful truth, and to glorify Jesus Christ, in revealing and communicating his fulness to us. Powerfully he convinces men of sin, righteousness, and judgment,—all to the honour of Christ.—Kindly Jesus suits his instructions to our capacities and circumstances.—But great is our dulness and ignorance, that we rightly apprehend but few of them. Powerfully he dispels our griefs, and turns them into joy by his gracious visits. But never, when we are self-conceited, are we far from danger and shame. Let me therefore always be clothed with self-diffidence, and given to pour forth prayers in his name. The Father, who loves him, and us for his sake, will not refuse us a gracious answer. And faith in, and love to him, will effectually secure his Father's delight to do us good.—What a scene of sorrow is this world! Quickly the triumphing of the wicked issues in everlasting disappointment and misery; and children are certain crosses, but uncertain comforts. They but come into a world of sin, snares, troubles, and griefs.—But if we meet with great tribulation, it is but the predicted lot of Christians. If friends forsake us, so they did Christ our Saviour. If his peace compose and victory comfort us, nothing need discourage us: and if he and his Father abide with us, our light and transitory afflictions shall work for us an exceeding and eternal weight of glory.

CHAP. XVII.—Ver. 1—3. O Father, the time fixed in thy eternal counsel for completing my course of obedience on earth is now come. Own and support me as thy Son, under my sufferings, that, in finishing all righteousness, triumphing over sin, Satan, and death, and in ascending to heaven, I may manifest and spread the honour of all thy perfections in the world; that in the exercise of that mediatorial authority over all mankind, which thou hast allotted me as the reward of my obedience, I may freely and effectually bestow the great blessing of eternal life upon all those whom thou hast, in thy great love, committed to me as my peculiar property, trust, and treasure. And the way to, the beginning, earnest, and evidence of right to, this eternal life, and even the complete enjoyment of it, is by an approving and fiducial knowledge of thee as the only true and faithful God, in opposition to all idols; and of me as the anointed Saviour and the only Mediator, in opposition to all others. 4, 5. As I have invariably intended and manifested thy glory in the whole of my doctrine, miracles, and practice, and am just ready, without fail, to honour all thy perfections by my death, which will complete that work of the purchase of redemption which was intrusted to me; do thou therefore, according to thy engagements to me, advance my incarnate person to the highest glory at thy right hand, where I may appear in my human nature and mediatorial office like myself, and shine forth in that divine majesty which I had with thee from eternity, but which has been obscured in my debased state on earth. 6—8. As for those true believers, whom, as thine by peculiar and eternal choice, as well as by the right of creation, thou gavest to be the objects of my ministerial care, I have begun to give them a spiritual understanding of thine excellencies, mind, and will, and of my relation to thee and commission from thee; and they, under my powerful influence on their hearts, have embraced and adhered to thy truths which I taught them; and by my instructions, have been made to know and believe that all things, which I, as Mediator, have undertaken, taught, performed, or suffered, are by thy appointment and commission, and the fruits of thy infinite wisdom and sovereign grace. 9, 10. I therefore affectionately recommend to thy care, not all mankind, but only those whom, in thy purpose of election, thou didst commit to me as members of my mystical body, to be redeemed and saved by me, that thou mayest perfect everything which concerns them. And as thy right in them is so inseparably and entirely the same with mine, I pray that thou wouldest perform in them all the good pleasure of thy goodness, that I, together with thee, may be glorified in their redemption and effectual calling, and in their faith, love, worship, obedience, and eternal salvation. 11—13. And now the time is come that I must die a sacrifice for their sins, and afterwards be but little with them in this world, to instruct, defend, and comfort them; yet these



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but these are in [a]the world, and I come to thee. Holy Father, [b]keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, [c] I kept them in thy name: those that thou gavest me I have kept, and none of them is lost,[*] but [d]the son of perdition; that the scripture might be fulfilled.

13 [e] And now come I to thee; and these things I speak in the world, that they might have my joy[†] fulfilled[‡] in themselves.

14 [f]I have given them thy word; and [g]the world hath hated them, because they are not of the world, even as I am not of the world.

15 ¶ I pray not that thou shouldest take them out of the world, but that thou shouldest [h]keep them from the evil.

16 [i]They are not of the world, even as I am not of the world.

17 ¶ Sanctify them through thy truth: thy word is truth.

18 [k]As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself,[‖] that they also might be [l]sanctified through the truth.

A. M. cir. 4037.
A. D. cir. 33.

[a] Rom. 12. 2. Gal. 1. 4. Jam. 4. 4. 1 John 2. 15.

[b] Ps. 16. 1. & 121. 3—8. Is. 27. 3. & 49. 16. 1 Pet. 1. 5. Jude 1.

[c] Heb. 2. 13. ch. 10. 28. & 18. 9. & 6. 39, 70, 71. & 18. 16. Jude 1.

[*] None that were given are lost; but "the son of perdition" is lost, "that the Scripture might be fulfilled." Not as if Judas were lost, that the prophecy might become true, but the prophecy is verified in the fact of his treason.—Ed.

[d] Ch. 6. 70. & 13. 18. 1 John 2. 19. 2 Thes. 2. 3. Ps. 109. 8. Acts 1. 20.

[e] Ver. 6—8, 11, 12, ch. 15. 11. & 16. 4, 33. & 21.—syn. 1 John 1. 4. Phil. 4. 4. Ps. 1. 2.

[†] The joy derivable from me.—Ed.

[‡] By the presence of the Holy Spirit—one form of whose precious fruit is joy in the birth, doctrine, death, resurrection, kingdom, and victories of Christ. Luke 2. 10. Gal. 5. 22. Rev. 12. 12.—Ed.

[f] Ver. 8, 14.

[g] Ver. 16. ch. 8. 23. & 15. 18—21. 1 John 3. 13. Mat. 10. 24, 25. Gen. 3. 15. Heb. 11. 13. Prov. 22. 27. 1 Pet. 4. 4. 1 Cor. 15. 40.

[h] Mat. 6. 13. ver. 11. 1 John 2. 15. & 5. 18. 19. 2 Thes. 3. 2. Gal. 1. 4. 2 Tim. 4. 1—4, 14, 15.

[i] Ver. 14.

[k] Is. 61. 1—3.

[‖] Separate myself from the world, and dedicate myself utterly to the service of my Father.—Ed.

[l] Or, *truly sanctified.*

A. M. cir. 4037.
A. D. cir. 33.

[*] In one body, and under one head. Eph. 1. 22.—Ed.

[†] How is it that "the world," out of which the disciples were taken (ver. 6), for whom Christ Jesus did not pray (ver. 9), that hated his disciples (ver. 14), and with which our Lord and his apostles had nothing spiritually in communion (ver. 16), is here said to "believe" that the Father had sent him? Some solve the difficulty by taking the word "world" in two senses, viz., the one an unbelieving, and the other a believing world. But how strange must it appear, if the same word be taken thrice in one sense, and immediately after, twice in a sense the very opposite! But why there is no necessity for this arbitrary and violent transmutation! Believing, when alone, is no mark of a change of heart (Jam. 2. 19). The "devils believe and tremble" (Jam. 2. 19). Even so, the time is coming when "the world" that hated both Christ and his disciples, shall both believe and know that the Father sent the Son (ver. 23), even as multitudes of Mahometans and professing Christians both "believe and know" that he was sent, yet the one part prefer to him the "false prophet," and the other "hold the truth in unrighteousness."—Ed.

1 Cor. 1. 23.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one[*] in us; that the world may believe[†] that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I [l]in them.

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my apostles, as well as my other disciples, must, for a time remain in it, compassed about with many infirmities, temptations, and dangers.—And as I am coming to appear in thy presence for them, I beseech thee, by thy mighty power and infinite wisdom, and for thine own name's sake, to preserve them steadfast in their faith and holy profession, that, as my witnesses and chief ministers, they may be entirely united in heart and affection, testimony, interest, and designs, as we are in ours.—While I have been personally conversant with them, I have, according to thy commission, by my doctrine, example, and powerful influences, so confirmed and preserved them from apostasy, that not one of them has miscarried, except the perfidious Judas, who, by forsaking and betraying me, is just now bringing inevitable ruin upon his own head, agreeably to the ancient predictions concerning him. But now, as I am coming to be glorified at thy right hand in heaven, leaving them without the benefit of my company, to guide, protect, and comfort them, I thus supplicate thee in their hearing, that they may rejoice in hope of thy preserving, teaching, and comforting Spirit, and that their joy may be more abundant than ever it was in my personal presence. 14, 15. I have given them a spiritual understanding of, and commission to preach, thy gospel; and carnal and unbelieving men are filled with enmity, rage, and violence against them, because their principles, tempers, doctrines, and views, as well as mine, are utterly disagreeable to their carnal lusts, sentiments, and interests. However, I do not plead that thou, to deliver them from their troubles, shouldest deprive this world of their holy example and useful ministrations; but that thou wouldest preserve them from the temptations of Satan and their own remaining corruptions, and support them under, sanctify to them, and carry them through, all the persecutions which they may meet with before they have finished their work. 16—19. They are already of such a religious temper and disposition, and engaged in such excellent work, as is directly contrary to the inclinations of carnal men, even as I myself have been before them. Let this holy temper and practice be maintained and increased in them by means of thy word; and by the anointing of thy Spirit, let them be consecrated to serve thee in propagating gospel truth. For as thou hast sent me into the world with a commission to preach thy important and infallible truths to mankind, I have authorized them to carry on the same work, wherever Providence may cast their lot, after my departure from them. And for this, as one great reason, have I devoted myself to the mediatorial office, and am going to consecrate myself by suffering and death, that they, through the truth, may, by the Holy Ghost, be consecrated to, fitted for, supported, and succeeded in preaching it. 20, 21. Nor do I only pray for such preserving, supporting, sanctifying, and comforting influences to my apostles; but to all who, in this and the following ages, shall be brought to a saving faith in me, by means of their publication of the gospel;—that the whole number of believers, in all generations, may be joined together as one body, in faith and love, worship and obedience, by one spirit, in as near a resemblance as possible to that union which we have by our mutual inbeing; and that, in their measure, they may be united to us; that others, beholding the powerful effects of the gospel on them, may be induced to believe in me as the promised Messiah, 22, 23. And in pursuit of this great design, I have given them an interest and subordinate partnership in that glory which thou hast given me, as their Head, Representative, and Trustee; that, as members of my mystical body, and joint heirs of God with me, and partakers of my Spirit, they may be united in the most close, honourable, and beneficial manner. In order to which, I will dwell in them by my Spirit, according to their measure, as thou dwellest in me by him without measure, that they, being joined to me, may attain to the most perfect union they are capable of, in one spiritual body, under me as their Head;—that by means hereof, multitudes of both Jews and Gentiles may clearly and satisfactorily perceive and believe that I am the Christ whom thou hast sent into the world for the redemption of men; and that thou hast a peculiar, affectionate, and delightful love to them for my sake, some way resembling that supreme love which thou bearest to me as thine eternal Son and their Mediator. 24. And I further claim, that, according to my purchase and thy agreement, all those whom thou hast given me to receive eternal life, be in due time admitted into thy immediate presence in heaven, where I already am in my divine nature, and for ever shall be in my entire person;—that there they may have an appropriating, blissful, and transforming vision of that glory which thou hast bestowed on me as their Head and Representative, because from all eternity thou hadst an infinite delight in me, as thy Son and their Surety, who engaged to glorify thee in their salvation. 25, 26. All these things do I ask from thee, not only as thou infinitely hatest all impurity, and lovest me, and them for my sake, but as thou art a righteous and faithful Father, ready to give them whatever I have purchased for them. As for the unregenerate worldlings, they are ignorant of, and reject thee and thy counsels: but I am thoroughly acquainted with thy nature, perfections, and will; and these my apostles have known and received me as the true Messiah, whom thou hast sent for the salvation of Israel.—And as, according to my commission, I have fully declared to them whatever was proper, and have savingly enlightened them in the knowledge of thyself, I will, after my resurrection, by personal visits, and after my ascension, by the effusion of my Spirit, more clearly and fully acquaint them with thy glorious perfections and will, that the infinite love with which thou hast from eternity loved me, may extend to, and manifest itself in them; and that I may dwell in their hearts by faith, till they arrive at that perfection of eternal blessedness, which, in thy distinguishing love, thou hast prepared for them.

REFLECTIONS UPON CHAP. XVII.—It is necessary to conclude important advices, and prepare for impending temptations, by fervent and solemn prayer, and with heart and eyes lifted up unto God. In what a dignified manner Jesus intercedes for his elect, particularly his ministers, upon the footing of his own finished righteousness, and his Father's perfections manifested, and promises ratified thereby! It is impossible for those to fall short of grace or glory who are interested in such prayers, which so closely connect the glory of God and the good of men.—Marvellous is his exaltation and his saving power! And thrice happy are they who have the saving knowledge of him as the only Mediator, and of his Father in him. His glorification of his Father's perfections, by fulfilling all righteousness in our stead, wonderfully secures eternal glories to himself, and conversion, perseverance, and everlasting happiness, to all his true members. And by our holding fast his doctrine, by our holiness in heart and life, and giving him the glory of all that we are and do, he marks our relation to him as his elect children.—Great is the mercy that all our spiritual knowledge, faith, holiness, and eternal happiness, are secured in and by him: and that though he be no more in this world, his word and Spirit are left to supply his room. This polluting and insnaring world is the greatest



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## CHAPTER XVIII.

(1) *Jesus is betrayed by Judas:* 1—5. (2) *The guards who come to seize him all to the ground:* 6—9. (3) *Peter smites Malchus with the sword:* 10, 11. (4) *Jesus is led a prisoner before Annas and Caiaphas:* 12—14. (5) *Peter denies him:* 15—18. (6) *Jesus is examined before Caiaphas:* 19—27. (7) *Is arraigned before Pilate:* 28—39. (8) *Barabbas is preferred and released:* 40.

A. M. cir. 4037.
A. D. cir. 33.

WHEN Jesus had spoken these words, [a] he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for [b] Jesus oft-times* resorted thither with his disciples.

3 [c] Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore, [d] knowing all things that hould come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, [e] stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.†

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: [f] if therefore ye seek me, let these go their way;

9 That the saying might be fulfilled, which he spake, [g] Of them which thou gavest me have I lost none.

10 ¶ [h] Then Simon Peter, having a sword,‡ drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 ¶ Then the band, and the captain, and officers of the Jews, took Jesus, and [i] bound him,

13 And led him away to Annas first: (for he was father-in-law to Caiaphas, which was the high priest that same year.[k])

14 [l] Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die‖ for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another[‖] disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 [m] But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 [n] And the servants and officers stood there, who had made a fire of coals,* (for it was cold,) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ [o] The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, [p] I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? [q] ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by [r] struck Jesus †with the palm‡ of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, [s] If I have spoken evil, bear witness of the evil; but if well, why[t] smitest thou me?

24 (‖ Now Annas had sent him bound unto Caiaphas the high priest.)

25 ¶ And Simon Peter stood and warmed himself. [u] They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 [x] One of the servants of the high priest (being *his* kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 [y] Peter then denied again: and immediately the cock crew.

28 ¶ [z] Then led they Jesus from Caiaphas unto the [a] hall of judgment: and it was [b] early; [c] and they themselves went not into the judgment-hall, lest they should be defiled;* but that they might eat the [c] passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

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a Mat. 26. 30. Mark 14. 32. Luke 22. 39.

b Luke 21. 37. & 22. 39.

* This garden may have belonged to some friend of our Lord; or, more probably, have been one of those public gardens which are common around cities both in Asia and Europe.—*Note.* The life of our Lord is strikingly diversified between extreme activity and publicity, and the love of quiet and retirement. There never appears, however, any morbid preference either for publicity or solitude; but the one is diligently employed as the means of doing good to men, the other is thankfully received as an occasion of more private converse with his disciples, or of communion with his Father.—Ed.

c Mat. 26. 47. Mark 14. 43. Luke 22. 47. Acts 1. 16. 1 Pe. 2. 1, 2. & 22. 12, 16.

d Mat. 16. 21. & 17. 22, 23. & 20. 18, 19. & 26. 2, 21—24, 31, 32.

e Is. 8. 9. Jer. 8. 12.

† By what specialty in the appearance or manner of our Lord this was effected, does not appear. But as the band, which was, doubtless, of Roman soldiers, must have heard much of the miraculous powers of Jesus, and as they had with them such light as would give full display to his person, it is not improbable that some indescribable heavenliness in his appearance, manner, or voice, produced an effect upon them, which, if not directly miraculous, was, in every sense, supernatural, and amounted to an acknowledgment of his kingly dignity. And, perhaps (as Boothroyd supposes), our Lord intended by this power over the soldiers, to show to his disciples that he could have escaped if he had pleased.—Ed.

f Mat. 26. 56. & 26. 26. 1 Pet. 2. 7.

g Ch. 17. 12. & 10. 28. Jude 1.

h Mat. 26. 33, 35, 51. Mark 14. 47. Luke 22. 50. ver. 15, 26.

‡ Any one who reads the history of Josephus relating to this time, will see why Peter had a sword as the means of intimidating the robbers with which Judea was so terribly infested.—Ed.

i Gen. 22. 9. Ps. 105. 18. & 118. 27. Judg. 16. 21.

k *And Annas sent Christ bound unto Caiaphas the high priest.* ver. 24.

l Ch. 11. 49, 50.

‖ See note on ch. 11. 50.—Ed.

‖ *Another.*—Rather, "the other disciple;" who appears to have been John himself.—Ed.

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m Mat. 26. 69, 70. Mark 14. 66. Luke 22. 56—57.

n Mark 14. 54. Luke 22. 55, 56. Ps. 1. 1. Prov. 9. 6. & 13. 20.

* Of charcoal, as the original signifies. The parties stood in a circle round the fire, which was, most probably, in a sort of portable grate, as the Eastern houses have no fire-places.—Ed.

o Luke 11. 53, 54. & 20. 20.

p Luke 2. 46. & 4. 15, 16. & 21. 37, ch. 5. 14—47. & 7. 14, 26. & 8. 2. & 10. 23. Ps. 22. 22. & 40. 9, 10.

q Ch. 7. 46. & 3. 21. Is. 45. 19. & 48. 16.

r Jer. 20. 2. Acts 23. 2. Mic. 5. 1. Is. 50. 6.

† The original signifies any blow which was inflicted — most probably with some staff of office.—Ed.

‡ Or, *with a rod.*

s Mat. 11. 29. 1 Pet. 2. 22, 23.

‖ A Christian is bound to bear injuries without revengeful retaliation; but is privileged, even by the example of his patient and long-suffering Lord, to impugn and call in question the injustice he may suffer.—Ed.

t Mat. 26. 57. ver. 13. Luke 3. 2.

u Mat. 26. 71, 72. Mark 14. 69, 70. Luke 22. 58.

x Luke 22. 59, 60. Mark 14. 70, 71. Mat. 26. 73, 74.

y Mat. 26. 74, 75. Mark 14. 70, 71, 72. Luke 22. 60, 61. ch. 13. 38.

z Mat. 27. 2. Mark 15. 1. Luke 23. 1.

‖ Or, *Pilate's house*

a Prov. 1. 16. & 4. 16. Mic. 2. 1. Ps. 140. 2.

b Acts 16. 29. & 11. 3. Mat. 23. 23, 24.

* They were defiled with hypocrisy, malice, falsehood, and blood-thirstiness — with all these pollutions within them and upon them, they were ready to eat the passover, as a work of righteousness; but they would neither enter the prætorium, nor come in contact with a Gentile soldier, lest they should be disqualified. They were careful to "make clean the outside of the cup and of the platter," to whiten the exterior of the sepulchre, but forgetful or regardless of the death and rottenness within.—*Note.* Let this ceremonial scrupulosity, and moral defilement of the Jews, furnish to every Christian a special note for self-examination before prayer and the Lord's supper, and every other act of religion.—Ed.

c Feast offering. Deut. 16. 2. 2 Chr. 30. 17. & 35. 6, 9, 13.

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enemy to his saints. But while multitudes of professors, and even noted preachers, are eternally ruined by its influence, Christ's prayers, the directions of his word, and the influences of his Spirit, will carry all his true children safely, and even comfortably and honourably, through it. If we be not carnally disposed, we shall quickly get to heaven, out of the reach of carnal men. For if Jesus devoted himself to sufferings for us, he will advance us to glory with him. Whatever good work he once begins shall be carried into perfection: and if his ministers need to be eminently holy, steadfast, and faithful, he offers up particular prayers in their behalf: and if he send ministers, he will make their labours effectual for increasing, uniting, and edifying his mystical body the church. Let carnal men deride it now as they will, they shall be made to know that Christ and his people are one in law, spirit, temper, and design. And while his enemies are ruined by their ignorance, his people shall be admitted into the most immediate vision of, and fellowship with, him, in his glory and in his Father's love.

CHAP. XVIII.—Ver. 11. It is no time for fighting; nor is my kingdom or cause to be propagated by force of arms. I am not destitute of almighty power to rescue myself; but from regard to the glory of God, and to manifest my own love in the salvation of sinners, I freely and cheerfully submit to all the tribulation and wrath which he hath appointed me to undergo;—and I will allow of no opposition to it. 20, 21. Whatsoever I have taught has been with all openness, plainness, and freedom to all sorts of people, in the most public places, and on the most solemn occa-



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31 Then said Pilate unto them, [d] Take ye him, and judge him according to your law. The Jews therefore said unto him, [e] It is not lawful for us to put any man to death:

32 [f] That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.*

33 [g] Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself,† or did others tell it thee of me?

35 Pilate answered, [h] Am I a Jew?‡ [i] Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 [k] Jesus answered, [l] My kingdom is not of this world.§ If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, [m] Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth?‖ And when he had said this, he went out again unto the Jews, and saith unto them, [n] I find in him no fault *at all.*

39 [o] But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 [p] Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

A. M. cir. 4037.
A. D. cir. 33.

d Acts 25. 27. ch. 7. 51

e Gen. 49. 10. Ezek. 21. 25, 27. ch. 19. 15.

f Mat. 20. 19. & 26. 2. ch. 12. 32, 33. For the Jews did not crucify any.

* He had signified that he "should be lifted up," (chap. 8. 14. & 12. 32) that is, upon the cross. Now this was never a Jewish, but was a Roman mode of punishment; wherefore the Roman governor being compelled to pronounce sentence, the prophecy of our Lord was eventually fulfilled.—Ed.

g Mat. 27. 11. Mark 15. 2. Luke 23. 3.

† *From a personal* desire to learn the truth; or, as instigated by others, to resolve me in a charge of treason?—Ed.

h Isa. 147. 19, 20. Rom. 3. 1, 2. Neh. 6. & Ezra 4. 12.

‡ *Am I a Jew*—that I should either think or care about asking such a question?—Ed.

i Mat. 27. 2. ver. 28. Mark 15. 1. Luke 23. 1.

k Rev. 1. 5. & 3. 14. 1 Tim. 6. 13.

l Isa. 9. 6, 7. Dan. 7. 13, 14. & 2. 44. ch. 6. 15. & 9. 15. 2 Cor. 10. 4, 5. Luke 12. 14. & 17. 20, 21.

§ As if he had said, "I am, indeed, a king; but my kingdom is 'righteousness, and peace, and joy in the Holy Ghost'—principles not of this world; and my servants are taught to pray and suffer, rather than to contend and fight. Wherefore, as my kingdom is spiritual, and interferes not with temporal governments, there is no just reason to accuse me of any seditious purposes or acts."—Ed.

m (4. e.) Yes. Mat. 26. 64. Mark 14. 62.

‖ *What is truth?*—As if he had said, "Why, as to truth, who can tell what it is? A suitable subject for metaphysical disputation; but a useless inquiry for a soldier and a governor."—Ed.

n Mat. 27. 24. Luke 23. 4, 14, 15. ch. 19. 4, 6.

o Mat. 27. 15—17 Mark 15. 6. Luke 23. 17.

p Acts 3. 14. Luke 23 18, 19.

## CHAPTER XIX.

(1) *Jesus is scourged and crowned with thorns:* 1—3. (2) *Pilate desirous to release him, is overborne by the clamour of the Jews, and delivers him to be crucified:* 4—22. (3) *They cast lots for his garments:* 23—25. (4) *He commends his mother to the care of John:* 26, 27. (5) *He dies:* 28—30. (6) *His side is pierced:* 31—37. (7) *He is buried by Joseph and Nicodemus:* 38—42.

THEN [a] Pilate therefore took Jesus, and scourged *him.*

2 And the soldiers platted [b] a crown of thorns,* and put *it* on his head, and they put on him a purple robe,

3 And said, Hail,† King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!†

6 [c] When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him,* crucify *him.* Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him.

7 The Jews answered him, We have a law,‡ and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid,§

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore‖ he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, [d] If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, * Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him,* away with *him,* crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And he, bearing his cross, went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha;

A. M. cir. 4037.
A. D. cir. 33.

a Is. 50. 6. Mat. 20. 19. & 27. 26. Mark 10. 34. & 15. 15. Luke 18. 33.

b Mat. 27. 29, 30. Mark 15. 18—19. Is. 50. 6. Ps. 22. 6.

* See note on Mat. 27. 29.—Ed.

† *Hail!*—equivalent to "health!" "success!" "prosperity!"—Ed.

A. M. cir. 4037.
A. D. cir. 33.

* This is now the second time (see ch. 18. 38.) that Pilate, as a gentile judge, has borne witness to the innocence of our Lord.—Ed.

† *Behold the man!*—From this example, as well as in ch. 18. 38, it is apparent that Pilate was a sententious and laconic speaker nor is it easy in either case precisely to pronounce upon his meaning. The Scriptures have left us not a single trace of the personal appearance of our Lord; yet it is not improbable that Pilate saw in the countenance of our Lord such evident marks of sincerity, guileless simplicity, and innocence, that he makes this appeal to the compassion of the Jews—as if he had said, "Behold the man you have accused, and let his meek, subdued, patient, and innocent aspect, excite your pity, while I pronounce his release!—*Note.* While such was, probably, the secret thought of Pilate, Providence overrules it to make him still further a witness for, and, as it were, a preacher of Jesus.—Ed.

c Acts 3. 13, 14. & 2. 22, 23. & 13. 27, 28. ver. 15. 1 Thes. 2. 15.

‡ Either the law against false prophets, (Deut. 18. 20) or that against blasphemy (Lev. 24. 16).—Ed.

§ His previous fear does not seem to have arisen from the danger of condemning an innocent man, for of that he afterwards showed himself perfectly capable; but he must have heard of Jesus as a worker of miracles, and stood in awe of his power; or, being convinced that he was king of the Jews, he may have dreaded some tumult of his partisans, in the event of his crucifixion.—Ed.

‖ *Therefore,* &c.—To discover the grounds of this conclusion has greatly perplexed commentators. Might we venture to suggest one additional solution, it would be this:—Take the words "Thou couldst have no power at all against me, except it were given thee from above," as parenthetical, and consider the words "Therefore he that delivered me unto thee hath the greater sin," as a reply to Pilate's assertion of despotic authority, "I have power to crucify thee, and I have power to release thee,"—and the reply is most applicable:—"Therefore he that delivered me (to a judge determined to assert, and act upon power, and not upon justice and mercy) has the greater sin; his own sin aggravated by that of the judge his accomplice."—Ed.

d Luke 23. 2, 5. & 20. 25. Acts 17. 7. ch. 18. 36. & 5. 15.

* I. e. *raised pavement.*

sions. Nor did I ever teach aught in private that I did not teach openly.—Let then my hearers, whether friends or foes, be examined as to what they heard me deliver. 36, 37. My kingdom is altogether spiritual and heavenly; consisting in a dominion over men's souls and consciences, and not over their secular affairs.—Nor does it in the least interfere with, or tend to the disturbance of, civil government; if it had, I should have allowed my followers to fight for my protection or rescue.—I freely own myself a king; but, to satisfy you that my kingdom is not of a worldly constitution or design, know that God hath sent me into this world, that, by my preaching and miracles, I might reveal and confirm the truth, and that alone, concerning God and myself, and the way of salvation to sinful men. This is the mean of my conquests and government; and every one that is acquainted with, and begotten by, the word of truth, heartily believes and embraces my testimony, and becomes my willing subject.

REFLECTIONS UPON CHAP. XVIII.—Garden retirements should at once lead our thoughts to Adam's ruining fall, and to the gracious promises and redeeming sufferings of Christ. Amazing was his willingness to die for us, who thus went forth to meet his murderers. And after showing his ability to strike them dead, he readily resigned himself into their hands, in obedience to his Father's will. Why then should danger or death ever deter us from faithfully owning his cause? Kindly he proportions his people's trials to their strength, and preserves them by offering himself a sacrifice in their room. And his cause is to be maintained by his ministers by weapons not carnal, but mighty through God. Yea, the most hasty in their zeal are seldom the most steadfast in his service. But hardened indeed are men, when even awful miracles cannot restrain their wickedness and folly. Dreadful is the nature of sin, that brought God, in our nature, under such debasement and suffering. And infinite was his kindness and condescension cheer-



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18 [e]Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ [f]And Pilate wrote a title,[*] and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written [g] in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ [h]Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam,[‡] [i]woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, [l]They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ [k]Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of [l]Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the [m]disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, [n]Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing [o]that all things were now accomplished,[‖] [p]that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop,[*] and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished:[†] and he bowed his head, and gave up the ghost.

A. M. cir. 4037.
A. D. cir. 33.

e Gal. 3. 13. Is. 53. 12. Mat. 27. 38, 44. Mark 15. 27—32. Luke 23. 32, 39. John 19. 18.

f Mat. 27. 37. Mark 15. 26. Luke 23. 38.

* Each evangelist gives, as it were, a different edition of this superscription. Are they, therefore, contradictory? No. There were, at least, three inscriptions, in three different languages, and each evangelist copied that which the Spirit directed. But how shall we account for the fourth, as given by Mark? Simply by observing, that it is a part of the first, as given by Matthew, and, therefore, though incomplete, as his description, is yet perfectly true, as it is the superscription of his accusation.—Ed.

g 1 John 4. 14. Mark 16. 15. Rev. 5. 9. This presaged his being preached through all the world in the different languages of mankind.

h Ps. 22. 18. Mat. 27. 35. Mark 15. 24. Luke 23. 34.

‡ A robe called "abba," of which the most valuable kinds are without seam, still continues to be worn by the Arabs in Palestine.—*See Clarke's Travels*, vol. 2, p. 425.—Ed.

§ Or, *wrought*.

i Ps. 22. 18.

k Mat. 27. 55. 56. Mark 15. 40. 41. Luke 8. 2, 3. & 23. 49.

l Or, *Alpheus*. Luke 24. 18. & 6. 15. Mark 3. 18. Mat. 10. 3.

m i. e. John ch. 13. 23. & 21. 7, 20. 24. & 2. 5.

n Ps. 22. 5. & 146. 9. 1 Tim. 5. 8. Gen. 47. 12.

o Luke 24. 27, 44. Gen. 3. 15. Ps. x. 1—3. & 22. 1—21. & 69. 1—21. Is. 50. 6. & 52. 13. & liii.

‖ *All things were accomplished.*—Satan had now tempted Judas to sell, the council to purchase, the people to demand, Pilate to concede, and the soldiers to execute.—"All things" conducting our Lord to that final act of "obedience unto death, even the death of the cross," whereby he became at once a sacrifice and a Saviour.—Ed.

p Matthew (27. 48), and Mark (15. 36), say, "a reed;" wherefore it follows that what they call "a reed" was the stem of the hyssop, most probably a species of the *Phytolacca*.—Ed.

† *It is finished.*—Not redemption, as it stands in a ransom price (1 Cor. 6. 20. 1 Pet. 1. 19), for that was not paid while he yet lived, but as it stood in the work of active obedience (ch. 17. 4), whereby he "magnified the law and made it honourable." Is. 42. 21.—Ed.

A. M. cir. 4037.
A. D. cir. 33.

p Deut. 21. 22, 23.

q The sabbath and first day of unleavened bread meeting together. Ex. 12. 6. & 12. 16. Num. 28. 17, 18. 14. 1, 13.

r 1 John 5. 6, 8. 1 Cor. 1. 30. Is. 55. 24.

s The flowing of the "water" was a proof that all the blood had previously been expelled through the extremity of torture; an evidence, perhaps, necessary to prove that, as life (the shedding of the blood, Lev. 17. 11) was necessary to the remission of sins (Heb. 9. 22), the blood of our Lord had all been shed, and his life most certainly offered as a ransom for many.—Ed.

s Ch. 21. 24. 1 John 1. 1—3. Acts 10. 39—41.

t Ch. 17. 21, 23. & 20. 31. Rom. 15. 4.

u Ex. 12. 46. Num. 9. 12. Ps. 34. 20.

x Zech. 12. 10. Ps. 22. 16. Acts 2, 36. Rev. 1, 7.

y Mat. 27. 57—60. Mark 15. 42 — 46. Luke 23. 50—54.

z Ch. 3. 2. & 12. 42. & 9. 22. Prov. 29. 25.

a Ch. 3. 1, 2. & 7. 50.

b 2 Chr. 16. 14. Luke 23. 56.

c Acts 5. 6, ch. 20. 6.

d Ch. 18. 1. Gen 2. 1—25.

e Is. 53. 9. Luke 23. 53. Mat. 27. 60. Mark 15. 46.

f Acts 13. 29. 1 Cor. 15. 4. Mat. 12. 40. Ps. 22. 15.

31 ¶ The Jews therefore, because it was the preparation, [p]that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was [q]an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout [r]blood and water.[s]

35 [t]And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, [t]that ye might believe.

36 For these things were done, [u]that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [x]They shall look on him whom they pierced.

38 ¶ [z]And after this, Joseph of Arimathea (being a disciple of Jesus, but [a]secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus [a]by night,) and brought [b]a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in [c]linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was [d]a garden; and in the garden [e]a new sepulchre, wherein was never man yet laid.

42 [f]There laid they Jesus therefore, because of the Jews' preparation-*day;* for the sepulchre was nigh at hand.

## CHAPTER XX.

(1) *Mary visits the sepulchre, and runs to tell Peter and the beloved disciple that the body of Jesus was removed:* 1, 2. (2) *The beloved disciple outruns Peter, looks into the sepulchre, but does not enter; Peter enters and examines it, and both return home:* 3—10. (3) *Jesus appears to Mary:* 10—18. (4) *Then to his disciples;* 19—23. (5) *The unbelief and confession of Thomas:* 24—29. (6) *The power of scripture to bring salvation to believers:* 30, 31.

fully to submit to all, for our sake. O my soul, let the treachery of Judas, the rage of Jews, the repeated denials of Peter, the cowardly injustice of Pilate, serve me as a glass to view myself, as a warning to watchfulness, and to avoid fellowship with sinners. And let the wisdom, meekness, and boldness of Christ be my pattern. Let me adore that wonderful providence which overruled all for the fulfilment of scripture, the glory of God, and salvation of men. And never let me condemn persons or things because they are run down by the multitude.

REFLECTIONS UPON CHAP. XIX.—What struggles are there in the breasts of carnal men between the convictions of their conscience and their care of their secular interests;—between the terrors of God and the fears of men! But indulged lusts dreadfully bear down all religion, truth, and equity.—How shocking is it to behold the men of Israel persecute their divine King with outrage, indignity, and barbarity! Yet more amazing to behold the God of heaven giving up his only begotten Son into the hands of such vile and savage miscreants! But, lo, even the marks of disgrace proclaim his character, and spread his renown! Astonishing is his meekness, patience, and holy fortitude, under all his sufferings. Remarkable his filial regard to his mother, and his dying trust in his heavenly Father. And while his hypocritical persecutors pretend ceremonious scruples of conscience amidst their obstinate violation of important precepts, the blood and water streaming from his heart verify the scripture, mark him really dead, and figure out our justification by his blood, and sanctification by his Spirit. And to magnify the grace of God, fulfil the predictions of the prophets, and honour the crucified Redeemer, disciples, who had long been timorous and afraid to own him, are imboldened at such an important crisis to give him an honourable interment.—Now, my soul, behold the God-man, who was falsely accused, that I might be honourably acquitted;—was wounded and scourged, that by his stripes I might be healed;—was clothed with a robe of derision, that I might be clothed with robes of righteousness and garments of salvation;—was crowned with thorns, that I might wear a diadem of glory;—had his royalty insulted, that I might be made a king unto God;—was condemned, that I might be justified;—bore his own cross, and was crucified on it, that he might bear my sins and carry my sorrows;—was numbered with transgressors, that I might have a cup of salvation, joy, and praise;—and finished transgression and suffering, that I might be saved in the Lord with an everlasting salvation.



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THE [a]first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the [b]other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in,* [c]saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and, as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw [d]Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

A. M. cir. 4037.
A. D. cir. 33.

a Mat. 28. 1, 2. Mark 16. 1—4. Luke 24. 1, 10.

* The diversities in the last narratives of our Lord's resurrection (event no contradictions; and while they testify that there was no private concert between the evangelists to produce a "consistency," devised [alibi,] their textual difficulties may all be removed by the following principle, legitimately deducible from a combined view of the whole:—1. There were two companies of women-mourners which immediately after the interment, on Friday, returned to the city, to prepare (purchase) spices (Luke 23. 54, 56. & 24. 1.)—A second, consisting of the two Marys and Salome, who still lingered in deep sorrow near the sepulchre (Mat. 27. 59—61), and did not buy their share of the spices till the Sabbath (Saturday) was past (Mark 16. 1).—*Note.* Though Mary Magdalene is mentioned here alone, because she alone ran to tell Peter and John, yet it is evident, from Mark 16. 1, that she had come in as one of a company. 2. That there were *two* visions of angels, and *two* separate addresses to two separate parties. 3. That women went *a first time* to the tomb, and returned unbelieving (John 20. 2); and *a second time*, and returned "wondering in himself," yet unbelieving (Luke 24. 12); when Jesus appeared to him (Mark 16. 18. 1 Cor. 15. 5), yet left him still in unbelief (Mark 16. 14); and finally yielded credence to the reality of the resurrection when sense and prophecy and the Spirit of God rendered further resistance impossible. See for a more detailed solution of the difficulties in the narrative of the resurrection, either Grotius, West, Doddridge, Pilkington, Townson, Cranfield, or Townsend, &c. West is said to have been an infidel, and being determined to write against Christ's resurrection, sat down to study the gospel narratives. But as he read the Spirit of God enlightened his eyes; and, like Paul, who persecuted him whom once he persecuted, so he produced an unanswerable defence of that resurrection which, in his blindness, he had purposed to overturn.—*Note.* The apparent contradictions between Mark 16. 12, 14, and Luke 24. 34, may easily be reconciled, by rendering the passage in Luke thus: "Is then the Lord risen indeed, and hath he (really) appeared unto Simon?" An exclamation of wonder, or question of doubt, not an assertion of belief.—Ed.

b Ch. 13. 23. & 19. 26. & 21. 7, 20, 24.

c Luke 24. 12. ver. 6, 7. ch. 13. 40. & 11. 44.

d Ver. 15, 16. Mark 16. 9, 12. Mat. 28. 9. ch. 21. 4.

A. M. cir. 4037.
A. D. cir. 33.

e Touch me not,—"Embrace not my feet."—"Detain me not, as if through any fear I should not be seen again."—*I am not yet ascended.*—"I am not (immediately) going to ascend."—*I ascend.*—"I am (shortly) going to ascend," &c.—*Ne me tenueris, Vulg.*—Ed.

e Ps. 22. 22. Rom. 8. 29. Heb. 2. 11, 12. Mat. 28. 10.

f Mark 16. 14. Luke 24. 36—48. 1 Cor. 15. 5.

† The statement that "the doors were shut," is, no doubt, intended to declare the miraculous nature of our Lord's appearance. And, while we man may pronounce with certainty on the manner of effecting his entrance, the simplest seems that explained, Acts 5. 19, 23. & 12. 1, 6, 7, 10—the instant obedience of nature to the will of its Lord.—Ed.

g Ch. 16. 22. Luke 24. 41—43. 1 John 1. 1, 2.

h Ch. 10. 36. & 17. 18. & 4. 1—3. & 11. 2—4. Mark 16. 15—18. Mat. 28. 18—20. Luke 24. 45. 2 Tim. 2. 2.

i Acts 2. 4. & 4. 8.

k Mat. 18. 18. & 16. 19. Luke 24. 47. Acts 2. 38. 1 Cor. 5. 4, 5. 2 Cor. 2. 8. 1 Tim. 1. 20.

‡ *Remit.*—To whomsoever ye shall preach redemption through my blood (Eph. 1. 7), they, on believing your testimony, shall receive that forgiveness which you promise (Mark 16. 16. Acts 2. 38).—Ed.

§ *Retain.*—And whomsoever ye shall, in my name, and upon my authority, and by my Spirit, pronounce guilty, they shall be held guilty. But these three conditions are essential both to the remitting and retaining of sin; and without them, every human pretension to either power is blasphemy and usurpation.—Ed.

l Ch. 11. 16. & 14. 5. & 21. 2. Mat. 10. 3.

m Ch. 1. 41, 45. & 21. 7. ver. 2, 13, 18.

‖ The idea conveyed in the translation seems rather revolting, and was certainly unnecessary to conviction. Should not the passage, therefore, rather be translated, "Unless I put my finger upon the print of the nails, and lay my hand upon his (wounded) side?"—Ed.

n Ver. 19. Mic. 5. 5. Is. 9. 7. Col. 1. 20. ch. 14. 27. & 16. 33.

o Ps. 103. 13, 14. 1 John 1. 1, 2. ver. 25.

p Ps. 118. 28. & 91. 2. & 73. 25, 26. & 18. 1—3. Phil. 3. 8. 1 Tim. 1. 17. Luke 1. 46, 47.

* This cannot be an exclamation, for then it would have been a breach of the third commandment, which Jesus must have reproved (Mat. 5. 19), instead of which (ver. 29), he interprets it as an evidence of faith, and furnishes thereby one of the plainest and most irresistible testimonies to the union of the divine and human natures in the person of Christ.—Ed.

q 2 Cor. 5. 7. Heb. 11. 1, 27. 1 Pet. 1. 8.

17 Jesus saith unto her, Touch me not;* for I am not yet ascended to my Father: but go to [e]my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ [f]Then the same day at evening, being the first *day* of the week, when the doors were shut† where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he showed unto them *his* hands and his side. [g]Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: [h]as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, [i]Receive ye the Holy Ghost:

23 [k]Whose soever sins ye remit,‡ they are remitted unto them; *and* whose soever *sins* ye retain,§ they are retained.

24 ¶ [l]But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, [m]We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand‖ into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, [n]Peace *be* unto you.

27 Then saith he to Thomas, [o]Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, [p]My Lord and my God.*

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: [q]blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

CHAP. XX.—Ver. 17. Do not stay now to express your affection to me in this manner, as you will have repeated opportunities of seeing me before I ascend to my heavenly Father; but run quickly to my poor disconsolate disciples, whom, notwithstanding their late defection, I still love as much as ever, and esteem as my *brethren*, and heirs of the same glory with myself; and tell them that I am risen to an immortal life, and not to set up a temporal kingdom among them on earth; and am, after some time, to ascend to the right hand of God, who is my Father by nature, and theirs by regeneration and adoption, and who is my God as their Mediator, and their God as they are my members. 21—23. I now effectually confer my promised peace upon you; and as my Father hath sent me into the world to discharge the office of Mediator, so I, as the Head of the New Testament church, appoint you, as my apostles, to preach the gospel to both Jews and Gentiles, and to confirm it with miraculous signs wherever you go. And receive ye now the gifts and graces of the Holy Ghost, which I can as easily convey as I thus breathe upon you, to enlighten your minds, and strengthen your faith in me as a risen Saviour, and as an earnest of that plentiful effusion which ye shall in a short time receive for your spiritual illumination, sanctification, and consolation, and for your assistance and success in the ministerial work which I commit to you. And this shall be attended with such divine authority, that whomsoever ye, according to the gospel, declare pardoned as a believer, or absolved from church censure as a penitent, he may take the comfort of forgiveness and absolution, as ratified by my authority: and whomsoever ye declare unpardoned



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31 But these are written, that ye might [r] believe that Jesus is the Christ, the Son of God; and that [s] believing ye might have life through his name.

A. M. cir. 4037.
A. D. cir. 33.

r Mat. 16. 16. ch. 6. 69. & 9. 35, 38. Acts 8. 37.

s Ch. 3. 15, 16, 18, 36. & 5. 24. 1 Pet. 1. 9. 1 John 5. 10—13.

## CHAPTER XXI.

(1) *The Lord appears again to his disciples, and is discovered by the miraculous draught of fishes:* 1—11. (2) *He eats with them:* 12—14. (3) *Questions Peter concerning his love to him, and commands him to feed his lambs and his sheep:* 15—17. (4) *Warns him of the manner of his death, and rebukes his curiosity concerning John:* 18—24. (5) *The conclusion:* 25.

AFTER [a] these things* Jesus showed himself again to the disciples at the sea of [†] Tiberias; and on this wise showed he *himself.*

2 [b] There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night [c] they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: [d] but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, [‡] Children, [e] have ye any meat? They answered him, No.

6 And he said unto them, [f] Cast the net on the right side[§] of the ship, and ye shall find. They cast therefore; and now they were not able to draw it for the multitude of fishes.

7 Therefore [g] that disciple whom Jesus loved saith unto Peter, It is [h] the Lord. Now, when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,* (for he was naked,[‖]) and [i] did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were [*] two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw [k] a fire of coals there, and fish laid thereon, and bread.[†]

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

A. M. cir. 4037.
A. D. cir. 33.

a Mat. 28. 9. & 28. 7. ch. 6. 1.

* Some commentators have ventured to call in question the authority of this chapter, not because it is wanting in any MS., but merely because they think it contains matter of too little consequence. Such a principle of criticism is not to be tolerated, even were the matter of the narrative of little importance; still less, when it is just the best possible for the purpose—a narrative of witnesses engaged in their customary employments, discovering their risen Lord, conversing, and eating with him.—Ko.

† The disciples were instructed by our Lord to meet him in Galilee, where they should see him. Mat. 28. 10. This accordingly was the fulfilment of his promise, for the sea of Tiberias was in Galilee.

b Ch. 1. 41, 45. & 11. 16. Mat. 4. 21. & 10. 2, 3.

c Luke 5. 5. 1 Cor. 15. 10. 2 Cor. 3. 5.

d Luke 24. 16. ch. 20. 14.

‡ Or, *Sirs.*

e Luke 24. 41.

f Luke 5. 6, 7. Ps. 37. 3. & 128. 2.

§ A symbolical admonition to all who are, by office, "fishers of men," not merely to labour, but to follow Christ in seeking "the right side of the ship."—Ko.

g Ch. 13. 23. & 20. 2. & 19. 26. ver. 20, 24.

h Acts 2. 36. & 10. 36. ch. 20. 2, 13, 20, 25, 28. & 11. 21, 27, 28.

‖ Not altogether naked, but having laid aside his upper garment.—Ko.

i Song 8. 7. 2 Cor. 5. 14. Ps. 42. 1. & 84. 2. Mat. 14. 28, 29.

* 120 yards.

k 1 Kin. 19. 6.

† This preparation was miraculous on land, as the draught of fishes had been on the sea—both intended to show the disciples, when their efforts had failed, and their means been reduced to nothing, how easily and certainly their Lord could supply all their wants.—Ko.

A. M. cir. 4037.
A. D. cir. 33.

* *Dine.* — Rather, "breakfast." See ver. 8, 4.—Ko.

l Acts 1. 4. & 10. 41. Luke 24. 35, 42, 43.

m Ch. 20. 19, 26.

n Mat. 16. 17. ch. 1. 42.

o Mat. 26. 33. ver. 7.

† *More than these.* —Not more than these boats, nets, and fishes; for it were possible to love Jesus "more than these," and still love him very little; — but "more than these" thy fellow-disciples love, according to thy promise (Mat. 26. 33), in which thou didst promise love and fidelity, though all men should forsake me.—"Feed."—The original signifies to provide with pasture.—Ko.

p Ps. 139. 1—4. & 17. 3. 2 Sam. 7. 20. 2 Kin. 20. 3.

q Is. 40. 11. Heb. 13. 20. ch. 10. 11, 14. Acts 20. 28. 1 Tim. 4. 16. 1 Pet. 2. 25. & 5. 2—4. Eph. 4. 11—13. 2 Tim. 4. 2.

‡ *Feed.*—The original here signifies "tend, watch over, guard, as a shepherd. —Ko.

r Ch. 13. 38. & 18. 17, 25, 27. Peter having thrice denied his Master, Christ puts his love to him thrice to the trial, and thrice repeats his commission to be a faithful and diligent apostle.

s Mat. 26. 75. Mark 14. 72. Luke 22. 61, 62.

t Ch. 2. 24, 25. & 16. 30. & 18. 4. Mat. 9. 4. Heb. 4. 13. Jer. 17. 10. Rev. 2. 23.

u Ver. 15, 16. Is. 40. 11. Heb. 13. 20. ch. 10. 11, 14. 1 Pet. 2. 25. & 5. 2—4. Acts 20. 28. Mat. 26. 20. Mark 10. 15.

§ *Feed.* — Provide with pasture.—Ko.

x Acts 12. 3, 4. & 21. 13. 2 Pet. 1. 14. ch. 13. 37.

y Phil. 1. 20. 1 Pet. 4. 11. 2 Pet. 1. 14.

z Mat. 10. 38. & 16. 24.

a Ch. 13. 23. & 19. 26. & 20. 2. ver. 7, 24.

b Mat. 24. 3. ch. 14. 22. Acts 1. 6. Deut. 29. 29. Job 33. 13. Dan. 4. 35.

c Mat. 16. 28. & 26. 64. & 25. 31. 2 Thes. 1. 7, 8.

‖ *Till I come.*—Not till I come to the final judgment of the world—for that would be a forced and unnatural meaning—but till I come in those predicted judgments by which Jerusalem shall be trodden down, and the Jewish power dissolved — events, which all history testifies, that John alone, of all the apostles, survived.—Ko.

d Dan. 12. 9, 13. Deut. 29. 29. Luke 10, 41, 42. ver. 19. Mat. 16, 24.

12 ¶ Jesus saith unto them, Come *and* dine.* And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 [l] Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the [m] third time that Jesus showed himself to his disciples after that he was risen from the dead.

15 ¶ So, when they had dined, Jesus saith to Simon Peter, [n] Simon, *son* of Jonas, lovest thou me [o] more than these?† He saith unto him, Yea, Lord; [p] thou knowest that I love thee. He saith unto him, [q] Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed‡ my sheep.

17 He saith unto him [r] the third time, Simon, *son* of Jonas, lovest thou me? Peter was [s] grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, [t] thou knowest all things; thou knowest that I love thee. Jesus saith unto him, [u] Feed§ my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt [x] stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying [y] by what death he should glorify God. And when he had spoken this, he saith unto him, [z] Follow me.

20 Then Peter, turning about, seeth the disciple [a] whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and [b] what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry [c] till I come,‖ [d] what *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

on account of his unbelief, or keep under church censure as impenitent, his condemnation and continued censure shall stand ratified by my authority, and even the last judgment shall be past in agreement thereto.

REFLECTIONS UPON CHAP. XX.—Strong and many are the evidences of our Saviour's resurrection, that fundamental article of our Christian faith. An opened grave, his graveclothes orderly placed, the testimony of angels, and his own repeated appearances, and even the jealousies of disciples, concur to render it unquestionable. But marvellous was his condescension and kindness to such as had forsaken him in his extremity—to Peter, who had denied him, and to Thomas, who had so perversely indulged the most obstinate unbelief. He gives them his peace, owns them for brethren, and qualifies and appoints them to preach his gospel. Great is the mercy that we have all this recorded by eye-witnesses directed by the Holy Spirit, that we may believe it, to the eternal salvation of our soul. And that we have the weekly sabbath as a stated season of intercourse with our Saviour. If we love him much, eagerly and early, through darkness and danger, we shall push our way into his presence. For to a tenderhearted Christian the felt absence of his Lord is the most distressing and insupportable. But often that is mourned over which is a great ground of rejoicing. And Jesus and his consolations are frequently at hand when we know not where to find him. He takes delight to recognise his relation and hasten to our help. And neither shut doors, slavish fears, nor unbelieving hearts, can hinder his gracious visits. Yea, the stoutest hearts delightfully melt in confident believing, under the transcendent intimations of his love.



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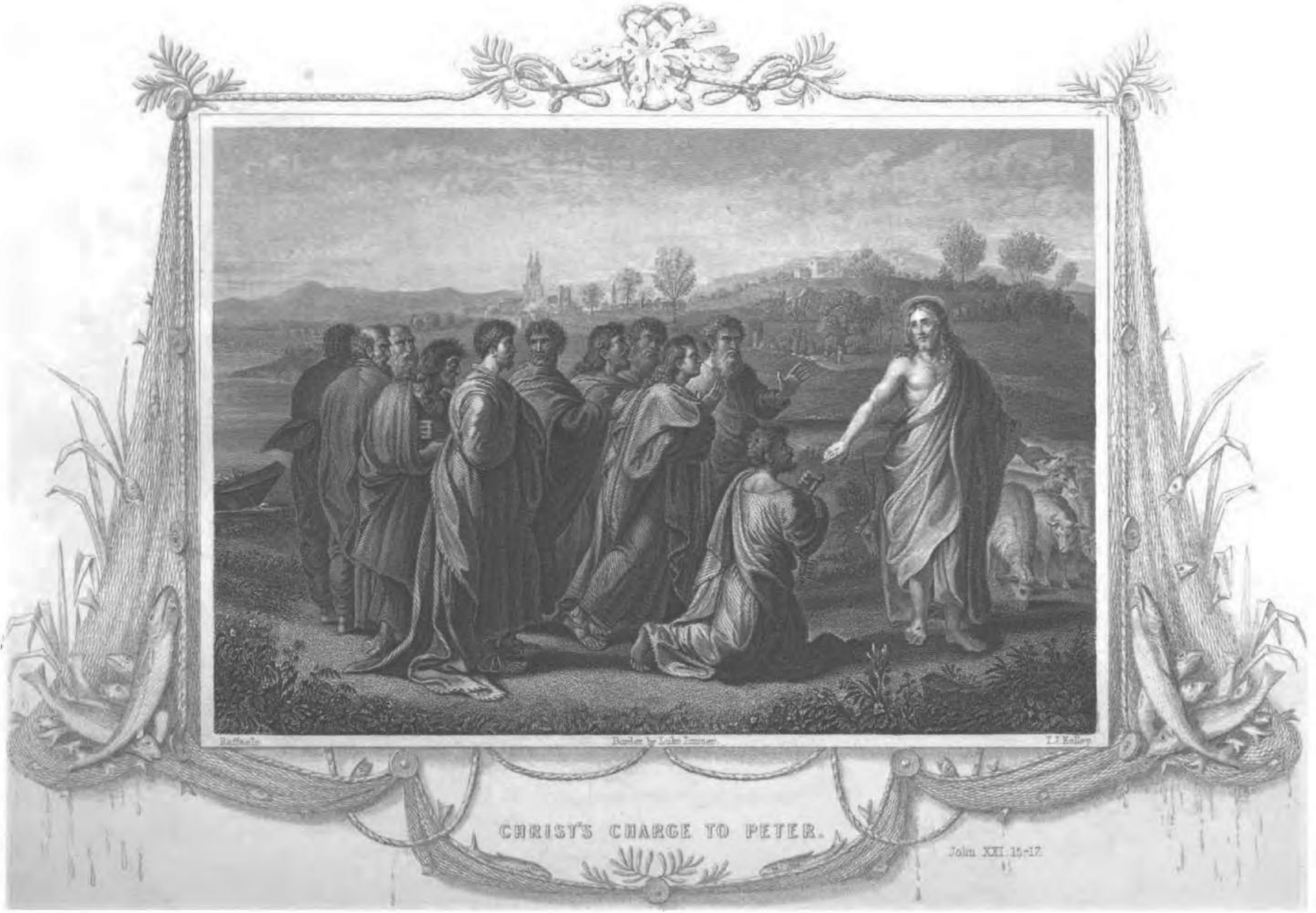


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A. M. cir. 4037. A. D. cir. 33.

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and [e] we know that his testimony is true.

25 [f] And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not [g] contain the books that should be written. Amen.

[e] Ch. 19. 35. 1 John 1. 1—3. 3 John 12.

[f] Ch. 19. 30, 31. Acts 10. 38. Mat. 11. 5.

A. M. cir. 4037. A. D. cir. 33.

[g] See Additional Editorial note.

REFLECTIONS UPON CHAP. XXI.—Often repeated, miraculous, and manifest, are the proofs of Christ's resurrection. And it is highly criminal to doubt of it after so many satisfactory documents. With what wonders of divine power, condescension, and kindness, he shows himself to his people! He is often near them while they know it not, and is better to them than they expect; or even visits them before they look for him. The sight of him powerfully draws out the heart of penitent beholders. And neither danger nor death can restrain their running to him. He delightfully prospers the labours, notices the circumstances, and supplies the wants of his people. But if they have been ashamed of, or in any way departed from him, their love to him must be thoroughly tried; happy are they who can prove it by their superlative esteem of, and faithful appeals to himself. And if we know that he first loved us, let our former falls lie heavy on our heart; and let us, without indulging vain curiosity, follow him through sufferings and death.—Without his direction, ministers spend themselves in vain in fishing for souls: but under his guidance and influence, multitudes are brought to him; nor can their gospel net be ever broken. The weakest souls must be equally taken care of as the strongest. Nor can ministers ever truly manifest their love to Jesus without earnest care and labour to feed his lambs and sheep with his gospel provision.—And blessed be the Lord that his own oracles have no uncertainties, and need no human supplements. On their contents we may safely rest the eternal salvation of our souls.

## CONCLUDING REMARKS AND ADDITIONAL EDITORIAL NOTES ON THE BOOK OF JOHN.

The young student of the Greek language who attempts, in any degree, to become his own teacher, soon discovers some surprising difference between the style of John and that of the preceding Evangelists. He can read his Gospel with comparative ease, while he finds the difficulties of the others nearly insuperable. This simplicity of construction forms a beautiful example of the teaching Spirit, "becoming all things to all men, that he might (instruct) some;" furnishing "milk to babes," while abounding in "strong meat" for them who "are able to bear it."—ED.

CHAP. XIX. Ver. 14. Mark says "it was the third hour, and they crucified him" (chap. 15. 25); John says, "it was about the sixth hour," even before he was delivered to his enemies. The most common method of reconciliation is that of Eusebius, who states that the Hebrew numeral for "the third" was mistaken by the early transcribers for the Greek numeral for "the sixth." In this reading seven of the best MSS. concur: it is also supported by several of the early fathers, and adopted bythe most learned modern commentators. But, in opposition to all these authorities, the early versions of this Gospel have all "the sixth hour"—an evidence of authenticity scarcely to be overborne. Perhaps a better solution of the difficulty may be found in the difference between the Jewish and Roman modes of commencing the numeration of hours. The Jewish numeration commenced at sunrise; the Roman, at midnight—so that, "about the" Roman "sixth hour" corresponded with the time about the Jewish first hour—most probably half-past the Jewish one o'clock A.M., at which time, according to John, Jesus was "delivered to be crucified" (ver. 16). Now as it is evident from Mat. 20. 12, that the Jews counted their hours from their commencement, and not from their conclusion, this would leave barely an hour and a half till the Jewish "third hour," And considering the slowness with which the mass of spectators could emerge from the hall, and advance through the crowded streets; and allowing a sufficient time for the procession to Calvary, which lay without, though near to the city (Heb. 13. 12; John 19. 20; and *Robinson's Geography*, pp. 64—80); and adding the time necessary for completing the cruel preparations for the crucifixion—it will be easy to perceive how this hour and half would be occupied; and the accounts of Mark and John perfectly harmonized.

CHAP. XXI. Ver. 25. *Contain.*—This is no hyperbole, a figure totally incompatible with the derivation of the Scriptures from "the Spirit of truth." To "contain" a book is not to afford it room as an article of furniture, but to retain it in the memory, and digest it in the judgment. In this sense, a minute and complete narrative of "all that Jesus began to do and to teach" (Acts 1. 1), with all the immediate bearings and effects of every word and action, would, instead of a portable volume, suited to every man's time and capacity, have formed a library too voluminous for the leisure and study even of the most learned.——Ver. 25. *Written.*—These words form an incontrovertible evidence that the Scriptures (and not unwritten tradition, or the church) are the true and infallible rule of faith.

# THE ACTS OF THE APOSTLES.

[The Gospel by Luke and the Acts of the Apostles are both dedicated to Theophilus; and as the author of "The Acts" calls the Gospel his "former treatise," there is, therefore, internal evidence, with which all antiquity agrees, that the book of "Acts" was written by Luke. As it continues to the second year of Paul's imprisonment, it could not have been finished earlier than A.D. 64 or 65. The object of the writer was, evidently, not a complete history of the Christian church during the period which his narrative embraces; for he passes over all the affairs of the church at Jerusalem subsequent to the conversion of Paul; furnishes few records of the labours of any other apostle; while some he never mentions at all. Nor was it his object to write a complete history even of Paul, his companion; for he passes over in silence some of the most remarkable events of his life, such as his journey into Arabia, three of his shipwrecks, and his exposure and perils among the robber hordes of the deserts. His objects were higher than these, however gratifying they might appear to a pious curiosity, and however instructive as examples of devotedness and zeal. The object of Luke was mainly to record the wonderful effusion of the Holy Ghost on the day of Pentecost, thus teaching the church that, without the Spirit of God, all other qualifications are impotent; to furnish a few specimens of apostolic preaching; to record some of the principal miracles by which the gospel testimony was confirmed; and to bear witness to the admission of the Gentiles into the Christian community.

This being the last historical book of the Scriptures, it is worthy of remark, that not one of the sacred biographers, from Moses to Luke, ever attempts to produce "a hero"—a man superior to all his contemporaries—the idol of historic worship! The Bible alone tells truth! Paul is introduced as a guilty murderer! and, subsequently to his conversion—though the writer passes no opinion—he faithfully records the fact, and leaves us to judge for ourselves, whether Paul or Barnabas was in error in that "sharp contention" that separated them in the work of the mission, chap. xv. 39. Yet the Bible produces really great characters! Men devoid of every ambition but to do good! Men capable of sacrificing every hour of ease, every prospect of emolument, and hope of honour; of undergoing every toil, of enduring every persecution, of repaying kindness for every injury, of rejoicing in tribulation, of hoping against hope, of enduring to the end; neither depressed by failure, nor rendered vain by success.—Self nothing—Jesus all! Such was Moses—such the prophets—such the apostles; and such, in some measure, must be every one who, "through faith and patience, would inherit the promises."—ED.]

## CHAPTER I.

(1) *The dedication:* 1—2. (2) *The manifestation of Christ to his disciples, after his resurrection, and promise of the Holy Spirit to qualify them as his witnesses:* 3—8. (3) *His ascension; angels promise his return:* 9—11. (4) *The disciples return to Jerusalem, as the Lord had commanded them:* 12—14. (5) *Matthias is chosen in the place of Judas:* 15—26.

A. M. cir. 4037. A. D. cir. 33.

THE [a] former treatise have I made, O Theophilus, [b] of all that Jesus began both to do and teach,

2 Until the day in which he was [c] taken up, after that he [d] through the Holy Ghost [e] had given commandments unto the apostles whom he had chosen:

3 [f] To whom also he showed himself alive after his passion by many infallible proofs, being seen of them [g] forty days, and speaking of the things pertaining to the kingdom of God:

[a] Gospel of Luke. Luke 1. 3.

[b] Luke 1—xxiv. Rom. 15. 8. ch. 10. 38.

[c] Mark 16. 19. Luke 24. 51. ver. 9. Heb. 1. 3. 1 Tim. 3. 16.

[d] Mat. 3. 16. John 3. 34. Is. 11. 2—4. & 61. 1—3.

[e] Mat. 28. 19, 20. Mark 16. 15—18. Luke 24. 45—49. John 20. 21—23. & 21. 15—17. ch. 10. 41, 42.

[f] Mat. xxviii. Mark xvi. Luke xxiv. John xx, xxi. ch. 10. 40—42. 1 Cor. 15. 5—8.

[g] Deut. 9. 9, 18. 1 Kin. 19. 8. Mat. 4. 2.

A. M. cir. 4037. A. D. cir. 33.

[a] Or, *eating together with them.*

[h] Mat. 3. 11. ch. 2. 4.

† At Bethany, (see Luke 24. 50.)—ED.

‡ *Restore the kingdom.*—Not merely by breaking the Roman yoke, but by overturning the Pharisaic or Sadducean oligarchy, and re-establishing the constitutional monarchy of David? This idea of an immediate temporal kingdom still haunted the disciples; and, in prospect, is still the hope of the Jewish nation, unless others, alas! they have become totally infidel. The answer of our Lord (ver. 7,) seems clearly to intimate that a national restoration is one of the purposes of Providence, though the date of its accomplishment has not been revealed.—ED.

4 And, [a] being assembled together with *them,* commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he,* ye have heard of me.

5 [h] For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together,† they asked of him, saying, Lord, wilt thou at this time restore again the kingdom‡ to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power:



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8 [1] But ye shall receive [*] power, [†] after that the Holy Ghost is come upon you: and ye shall be [k] witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 [l] And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And, while they looked stedfastly toward heaven as he went up, behold, two men stood by them in [m] white apparel;

11 Which also said, Ye [n] men of Galilee, [o] why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, [p] shall so come in like manner [‡] as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from [q] the mount called Olivet, which is from Jerusalem [r] a sabbath-day's journey. [§]

13 And when they were come in, they went up into an [‖] upper room, [‖] where abode both [t] Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 [u] These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days [x] Peter stood up in the midst of the disciples, and said, (the number of the [y] names together were about an hundred and twenty,[*])

16 Men *and* brethren, [a] this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was [a] numbered with us, and had obtained part of this [b] ministry.

18 [c] Now this man purchased [†] a field with the reward of iniquity; and, [d] falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, [e] Let his habitation be desolate, and let no man dwell therein: and his [f] bishoprick let another take.

A. M. cir. 4037.
A. D. cir. 33.

1 Ch. 2. 1—4. 33. Luke 24. 49. & 3. 16. Joel 2. 28.

* Or, *the power of the Holy Ghost coming upon you.*

† The word translated power in verse 7 is ἐξουσία. The passage there may be rendered thus:—"which the Father hath reserved in his own disposal," as things unrevealed.—The word here translated *power* is δύναμις, signifying miraculous power communicated from God.—Ed.

k Luke 24. 47, 48. Mark 16. 15. Mat. 28. 19. ver. 22. ch. 2. 32. & 3. 15. & 4. 33. & 10. 39, 41. & 13.—xiii. John 15. 27. Rom. 10. 18. & 15. 19.

l Mark 16. 19. Luke 24. 50, 51. John 6. 62. Mat. 17. 5.

m Mat. 17. 2. & 28. 3. Luke 24. 4. John 20. 12.

n Ch. 2. 7. & 13. 31.

o Mat. 20. 6. Luke 24. 5.

p Dan. 7. 13. Ps. 47. 5. Mat. 25. 31. 1 Thes. 4. 16. & 1. 10. 2 Thes. 1. 7, 8, 10. Rev. 1. 7.

‡ That is, visibly, and in clouds. Dan. 7. 13. Mat. 24. 30.—Ed.

q Mat. 24. 3. & 26. 30. Zec. 14. 4. Luke 21. 37. & 22. 39.

r About a mile, or perhaps more. Luke 24. 50. John 11. 18.

§ The sabbath-day's journey as determined, not by the Mosaic law, but by the Rabbins, from a calculation of the greatest distance of any part of the camp from the tabernacle, was 2000 cubits.—Ed.

s Ch. 20. 8. & 9. 37, 39. Luke 22. 12. & 24. 53. John 20. 19, 26.

‖ Some have supposed this "room" to have been in the temple: no opinion can seem more unnatural. If, in the absence of certainty, conjecture may be indulged, might not our thoughts turn to "the large upper room furnished," in which our Lord and his disciples partook of the last supper. Luke 22. 12.—Ed.

t Mat. 10. 2—4. Mark 3. 14—19. Luke 6. 14—16. Jude 1.

u Luke 5. 35. & 24. 52. & 23. 49. John 20. 19. Mat. 13. 55. & 27. 55, 56. ch. 2. 1, 42, 46.

x John 15. 27. & 21. 15—17.

y Persons. Rev. 3. 4. & 11. 13.

* Not the whole number of disciples, but the number usually assembling in that particular place. See 1 Cor. 15. 6.—Ed.

a Ps. 41. 9. & 55. 12—14. John 13. 18. & 15. 25—12. Ch. 2. 23. & 4. 27, 28. & 13. 27.

a John 6. 70, 71. Mat. 10. 4. Luke 6. 15. ver. 25.

b Ch. 12. 25. & 20. 24. & 21. 19.

c Mat. 27. 5—10. & 26. 15. 2 Pet. 2. 15.

† Though the priests bought it for strangers's cemetery, it appears from this statement that they only paid for a purchase that Judas had previously made.—Ed.

d Mat. 27. 5. Ps. 55. 15, 23.

e Ps. 69. 25. & 109. 8—15.

f Or, *office*, or *charge* of overseeing. ch. 20. 28. 1 Pet. 5. 2.

A. M. cir. 4037.
A. D. cir. 33.

g Mat. 10.—xviii. Mark 1.—xvi. Luke ii.—xxiv. John 1.—xxi.

* The original has no word for "ordained," but would run thus:—"must one *be* or *become* a witness with us," &c.—Ed.

h Ver. 8. ch. 2. 32. & 10. 39, 41. & 13. 31. Heb. 2. 4.

i Deut. 31. 21. 1 Sam. 16. 7. Ps. 7. 9. & 44. 21. & 94. 9—11. Prov. 15. 11. Jer. 11. 20. & 17. 10. & 20. 12. ch. 15. 8. John 2. 24, 25. Heb. 4. 13. Rev. 2. 23.

k Ver. 17, 20. Ps. 109. 8.

l Ver. 16—21. Mat. 26. 14—16, 24. & 27. 3—5.

† *His own place.*—The place suited to him, "prepared" for him (Mat. 25. 41.); the place that, in the face of all warning, he had literally chosen, by choosing covetousness and lies. Col. 3. 5. 1 Cor. 6. 9, 10. Mat. 26. 46. Rev. 21. 8.—Ed.

m Prov. 16. 33. 1 Chr. 24. 5. Lev. 16. 8.

21 Wherefore, of these men which have companied with us [g] all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained [*] to be a [h] witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, [i] which knowest the hearts of all *men*, show whether of these two thou hast chosen,

25 That he may take part of [k] this ministry and apostleship, from which [l] Judas by transgression fell, that he might go to his own place. [†]

26 [m] And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apostles.

## CHAPTER II.

(1) *The Holy Spirit descends upon the disciples under the emblems of a rushing wind and abiding tongues of fire:* 1—3. (2) *The gift of divers tongues, enabling the disciples to converse with the people of all nations assembled at Jerusalem:* 4—11. (3) *Some are astonished, some mock, and accuse them of drunkenness:* 12, 13. (4) *Peter defends them, and preaches Jesus, proving from prophecy and the fact of his resurrection, that he is Lord and Christ:* 14—36. (5) *Many smitten with a sense of sin inquire the way of salvation, and are exhorted to repent and be baptized in the name of Jesus for remission of sins:* 37—40. (6) *About three thousand are added to the church, many miracles are wrought, and the work of conversion prospers daily:* 41—47.

A. M. cir. 4037.
A. D. cir. 33.

* *Pentecost.*—One of the three great festivals in which all the males were required to appear at Jerusalem. It was called Pentecost (the fiftieth) because celebrated on the fiftieth, counting from the second day of the passover—that is, seven weeks after the 16th Nisan. Comp. Lev. 23. 15, &c. Deut. 16. 9, &c., and see *Josephus' Antiq.* III. x. 6. It was also called the feast of weeks, (Deut. 16. 10.) and was considered a thanksgiving for the harvest, Deut. 16. 9, &c.—Ed.

† Jews by birth (comp. ver. 10), who were not merely occasional visitants, but, as the original implies, having a fixed residence, that they might be near the temple service.—Ed.

‡ Can this assertion be true, seeing the continent of America and Pacific Islands had not been discovered? Observe; the narrative does not say—"out of every country," but "out of every nation under heaven;" that is, men who were acquainted with every generic language. A statement which requires no figure for its defence; but which was simply and literally true.—Ed.

a Luke 1. 34. ver. 7.

AND when the day of Pentecost [*] was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them:

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling [†] at Jerusalem Jews, devout men, out of every nation under heaven. [‡]

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And [a] how hear we every man in our own tongue wherein we were born?

Reflections upon Chap. I.—The most glorious and uncontrollable evidence is given us of the resurrection and exaltation of our once crucified Redeemer, that through him our faith and hope might be in God. Great numbers of disciples had frequent opportunities of seeing and conversing with him after his death, and could not possibly mistake him for any other. Yea, saw him ascend, in our nature, to heaven, and heard the angel's attestation concerning him. Most gladdening truth! He has carried our nature to the right hand of God, and will in due time return, for our salvation, to judge the quick and the dead. And infinite is the mercy, that in his absence he has, by promise and fulfilment, secured for us the presence and influence of the Holy Ghost to supply his room, and to own, assist, and comfort us in his work. Let us then, in a humble dependence on, and patient waiting for him, avoid all carnal views of his kingdom, or curious prying into God's secrets. For there is need of great activity in his honourable work, and of preparation for his second coming, at which we must give our account. While the world rages in wickedness, let united devotions be the delight of our souls! The joint effectual fervent prayers of righteous men avail much. But O the inexpressibly terrible end of treachercus ministers! Their honour or wealth avail them but little in the day of God's wrath. Happy is it when God, even by terrible things in righteousness, degrades and punishes them for the confirmation of his truths,—and supplies their room with such as are qualified and faithful. And great care ought to be taken that none but such be admitted. But if God testify his call and approbation, all ought to receive



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9 Parthians, and [b] Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,*

10 Phrygia, and Pamphylia, in [c] Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the [d] wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others,† mocking, said, These men are full of new wine.

14 ¶ But [e] Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the ‡ third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days,§ (saith God,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:‖

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.*

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands† have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death; because it was not possible‡ that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 [f] Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer [g] thine Holy One to see corruption.

28 [h] Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, * let me freely speak unto you [i] of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, [k] and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 [l] He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 [m] This Jesus hath God raised up, whereof [n] we all are witnesses.

33 Therefore * being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended† into the heavens: but he saith himself, [p] The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel [q] know assuredly, that [r] God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now, when they heard *this*, * they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, [t] Repent, and be baptized every one of you in the name of Jesus Christ for the remission‡ of sins, and [u] ye shall receive the gift of the Holy Ghost.

39 For [x] the promise is unto you, and to your children, and to all that are afar off,§ *even* as many as the Lord our God shall call.

40 And with many other words did he [y] testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ [z] Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 [a] And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread,‖ and in prayers.

43 [b] And fear came upon every soul: and [c] many wonders and signs were done by the apostles.

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A. M. cir. 4037.
A. D. cir. 33.

b Is. 21. 2. Dan. 5. 28.

* *Asia* seems here to signify Ionia and Æolis, within which lay the seven churches to which John was commissioned to write.—Ed.

c Ex. 1. 1. Ezek. 30. 5. ch. 6. 9. Mark 15. 21.

d Ch. 10. 38—46. & 1. 1—3. 22. & 3. 13. ver. 22—24.

† Not other foreign Jews, for they would have recognised the speech of their several countries; but Jews of Jerusalem, to whom the foreign tongues would appear as the raving of drunken men; or who, out of malice against the followers of Jesus, would willingly invent and propagate any plausible accusation that might discredit them with the people.—Ed.

e John 18. 27. ch. 1. 15. & 3. 12. & 4. b. ver. 38.

‡ Nine o'clock forenoon.

§ *The last days*—the days of Messiah. —*All flesh*—persons of all ranks and of all nations. The passage, c is quoted from Joel 2. 28—32. with some slight differences, partly by inversion of clauses, partly by supplying from the contextans repository portion, and partly by exchanging one phrase for another; but, in all, the sense of the original is never changed, but merely rendered more obvious.—Ed.

‖ See note on Mat. 24. 29, and the expository passages of Isaiah.—Ed.

* *Shall be saved* from the common ruin that shall overwhelm the unbelieving Jews. (see note on Mat. 24. 16), which temporal event was a type of judgment to come.—Ed.

r If Jesus was delivered by "the determinate counsel and foreknowledge of God," "why doth he yet find fault? for who hath resisted his will?" God hath said it, and "who art thou, O man, that replieast against God?" (Hom. 9. 19.) But, still it is questioned, if God "determined" that the event should come to pass, how could those who fulfilled his will be "wicked?" or, if God "determined" the act, is he not thereby represented as the author of sin? This, if really a question, is fair and reasonable—but if a cavil, most worthless and foolish. God cannot be the author of sin; for God is love (Jam. 1. 13. 1 John 4. 8.) God therefore does not, cannot, "determine" that men should sin—that is, should become "wicked." But God "foreknows" that men, of their own rebellious hearts, will sin, will be "wicked;" and God, as a judge, "determines" to give them up to their own hearts' lusts, and to walk in their own "counsels" (Ps. 81. 12. Rom. 1. 24, 28.) So that while men act freely, the event is "determined," because the judgment "giving them up" is fixed and certain.—Ed.

‡ It was not "possible" that death could hold captive eternal life. It was not "possible," because there was in him no sin whereby the violated law could detain him as a culprit.—Ed.

f Ps. 16. 9, 10. Rom. 8. 31.

A. M. cir. 4037.
A. D. cir. 33.

g Dan. 9. 24. Luke 1. 35.

h Ps. 16. 11. and 17. 15. & 21. 4—6.

* *Or, I may.*

i Ch. 13. 36. 1 Kin. 2. 10.

k 2 Sam. 7. 12. 1 Chr. 22. 10. Ps. 132. 11. Is. 9. 7. Luke 1. 32, 33. John 16. 36, 37. Rom. 1. 3, 4. & 9. 5. 1 Tim. 1. 17. Rev. 17. 14. & 19. 16.

l Ps. 16. 10. ch. 13. 34. ver. 27.

m Ver. 24, 27. ch. 3. 15, 26. Mat. xxvii. Mark xvi. Luke xxiv. John xx, xxi.

n Ch. 1. 8, 22. & 3. 15. & 5. 32. & 10. 39, 41.

o Mark 16. 19. Luke 24. 49. John 14. 16, 26. & 15. 26. & 16. 7—13. ch. 1. 4, 5. & 10. 45. & 5. 31. Phil. 2. 9.

† *David is not ascended*—This does not say that the spirit of David was not then, or is not now, in heaven (See 2 Cor. 5. 6, 8.); but that his body was still in the grave (ver. 29), resting in hope of that blessed resurrection, of which Jesus had now become the first fruits and head.—Ed.

p Ps. 110. 1. & 8. 6. Mat. 22. 44. Heb. 1. 3, 13. 1 Cor. 15. 25. Eph. 1. 20. Rev. 3. 21.

q John 17. 3. & 6. 69.

r Mat. 28. 18. Eph. 1. 20—23. Phil. 2. 9—11. ch. 5. 31. & 10. 36.

s Zech. 12. 10. Luke 3. 10. Jer. 6. 16. ch. 9. 6. & 16. 30. John 16. 8—11. Rom. 7. 9.

t Mat. 3. 6, 8. Mark 1. 4, 15. ch. 3. 19. & 22. 16. 1 John 1. 7. Tit. 3. 5. Is. 1. 18. & 55. 7. Luke 24. 47.

‡ *For the remission.*—Rather, "unto the remission of sins"—which remission is not in baptism, but in that blood of Jesus to which baptism, the sign and seal of faith, conducts. Eph. 1. 7. 1 John 1. 7.—Ed.

u Ver. 16—18. ch. 8. 15—17. & 10. 44, 45. & 19. 6.

x Gal. 3. 16. Rom. 9. 8. Gen. 17. 7. Joel 2. 28. Jer. 31. 34. Zech. 13. 1. ch. 3. 25, 26. & 9. 15. & 10. 34, 44. & 11. 1, 18. & 13. 31, 46—48. & xiv—xix. & 22. 21, & 28. 28. Eph. 3. 3—8. & 2. 13.

§ The Jews scattered abroad, and the Gentiles who were "aliens to the commonwealth, and strangers to the covenants of promise." Chap. 10. 45. & 11. 15—18 & 14. 27. & 15. 3. Eph. 2. 12.—Ed.

y Ch. 20. 21. 2 Cor. 6. 17. Mat. 15. 14. Luke 21. 36.

z Ps. 72. 16, 17. & 110. 3. Mat. 13. 23. & 16. 18. ch. 1. 15. & 4. 4. & 5. 14.

a Ch. 1. 14. & 4. 32. & 5. 12. & 6. 4. & 20. 7. ver. 46. Rom. 12. 12. Eph. 6. 18. Col. 4. 2. Heb. 10. 25. Jude 18.

‖ As intermediate between "doctrine" and "prayers," the "breaking of bread" seems to point to the Lord's supper.—Ed.

b Esth. 8. 17. ch. 5. 5, 11. Luke 7. 16. Mark 7. 37.

c John 14. 12. ch. 3. 6. & 4. 30. & 8. 12, 13. & 8. 7, 13. & 9. 34, 40. & 13. 11. & 14. 10. & 16. 18. & 19. 11, 12. & 22. 2. Mark 16. 17.

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and regard them as his ambassadors. Ever solicitous for the welfare of the church, we ought to commit all her matters to Jesus, as her kind Head and sovereign disposer of all things. And never let us, by lot, appeal to God in matters ludicrous or trifling; but only in cases of great importance, which cannot be otherwise decided; and that with solemn prayer for his direction, and a ready submission to his decision.



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44 [d] And all that believed were together, and had all things common;

45 [e] And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 [f] And they, continuing daily with one accord in the temple, and breaking bread* [†] from house to house, did eat their meat with gladness and singleness of heart;

47 [g] Praising God, and having favour with all the people.[‡] [h] And the Lord added to the church daily such as should be saved.

A. M. cir. 4037.
A. D. cir. 33.

d Phil. 2. 2, 4, & 3. 5, 7. ch. 4. 32. & 5. 4. ver. 45.

e Ch. 4. 34, 37. & 5. 1, 2. Is. 56. 7. Mat. 19. 21. & 6. 19, 20. Luke 12. 33. & 16. 9. 1 Tim. 6. 19.

f Luke 24. 53. ch. 1. 14. & 2. 1. & 6. 4. & 5. 42. & 20. 7.

* *Bread*, from what follows, seems here to signify ordinary food.—Ed.

† Or, *at home.*

g Luke 2. 52. ch. 4. 21. Rom. 14. 3.

‡ *Favour with all the people.*—Perhaps better,—"having charity towards all the people."—Ed.

h Ch. 5. 14. & 11. 24. & 13. 48. Rom. 8. 30. Is. 43. 6. & 49. 12. & 56. 8.

## CHAPTER III.

(1) *A lame man cured:* 1—11. (2) *The cure ascribed to Jesus, and the people reproved for rejecting him:* 12—16. (3) *Their ignorance admitted and repentance urged:* 17—26.

NOW [a] Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour.**

2 And a certain man, [b] lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful,† to [c] ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And [d] Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, [e] Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and [f] immediately his feet and ancle-bones received strength.

8 And [g] he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 [h] And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and [i] they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in [k] the porch that is called Solomon's, greatly wondering.

A. M. cir. 4037.
A. D. cir. 33.

a Luke 24. 53. ch. 5. 21, 25.

* It was customary for the Jews to pray three times a-day. (Ps. 55. 17. Dan. 6. 10.) Morning prayer was offered at the Jewish third hour, corresponding to our nine; noon, at the sixth hour, twelve; evening, at the ninth hour, three in the afternoon.—Ed.

b Ch. 4. 22. & 14. 8.

† This gate was added to the court of the Gentiles by Herod the Great; and was, according to Josephus, thirty cubits high, and fifteen broad.—Ed.

c John 9. 8. ver. 10.

d Ch. 14. 9.

e Mat. 7. 22. & 10. 9. 1 Pet. 4. 10, 11. Mark 16. 17. ch. 4. 7, 10.

f Mat. 8. 3, 13, 15. & 9. 22. & 12. 13. & 15. 28.

g Is. 35. 6. Mark 2. 11, 12. John 5. 8, 9.

h Ch. 4. 16, 21, 22.

i Ch. 2. 7, 12. & 4. 13. Mat. 9. 33. & 12. 23.

k Ch. 5. 12. John 10. 23.

A. M. cir. 4037.
A. D. cir. 33.

l Ps. 115. 1. John 15. 5. 2 Cor. 3. 5.

m John 7. 39. & 12. 16. & 13. 31, 32. & 17. 1. 1. ch. 2. 36. & 5. 31. Ps. 110. 1—7. Eph. 1. 20. to Phil. 2. 8—11.

n Mat. 27. 2, 18, 26. Mark 15. 1, 9. John 18. 40. & 19. 15. ch. 2. 23. & 4. 26—28. & 5. 30. Luke 23. 1, 14, 18.

o *In the presence of Pilate.*—"Against the face of Pilate"—in opposition to his expressed wishes and reasonings in favour of his innocence.—Ed.

† Or, *author.*

o Luke 23. 34. John 7. 26, 48. & 16. 3. ch. 13. 27. 1 Tim. 1. 13. 1 Cor. 2. 8. 2 Cor. 3. 14.

‡ How could they be said to have denied Jesus "through ignorance," in face of all his miracles? Their eyes were blinded through prejudice in favour of a temporal king and conqueror, and therefore the meek and lowly Jesus they could not acknowledge. Their ignorance was highly criminal, for it was prejudice against evidence—still it was ignorance; and, therefore, the apostle adduces it, not as an excuse for former sin, but as an argument for present repentance.—Ed.

§ Being announced in the first prophecy (Gen. 3. 15.) as the "seed of the woman," he was thus under a broken law; and so liable to its penalty—sorrow, labour, and death — before he could accomplish the work of salvation. Subsequently every sacrifice pointed to him as a sufferer; while all the prophets, but especially David, Isaiah, and Daniel, describe him in the plainest terms, as sold, scourged, wounded, and crucified.—Ed.

p Mat. 3. 2. & 4. 17. & 11. 20, 21. & 12. 41. Luke 11. 32. & 13. 3, 5. & 24. 47. ch. 2. 38. & 5. 31. & 8. 22. & 11. 18. & 17. 30. & 20. 21. & 26. 18, 20. 2 Cor. 7. 9, 10. 2 Tim. 2. 25. Rev. 2. 5, 16, 21, 22. & 3. 3, 19.

‖ *Repent.*—Change your minds. *Be converted.*—Change your conduct—doing both, not in order to believing, but as the necessary consequences of believing the evidence now furnished to your eyes and your understandings.—Ed.

q Ch. 1. 11. Heb. 1. 2. & 4. 14. & 8. 1. & 10. 12, 13.

* The times when all prophecy shall have been accomplished in the restoration of the Jews, and the conversion of the Gentiles;—when Christ shall be truly acknowledged as King in Zion, and head over all things to the church.—Even so, come, Lord Jesus!—come quickly!—Ed.

r John 1. 17, 18. Heb. 3. 2—5.

s Luke 24. 25, 27, 44. John 1. 45. ch. 10. 43. & 13. 27. & 26. 22, 23. & 28. 23. Rom. 3. 21. 1 Pet. 1. 10—12.

† *These days* of Messiah, specially characterised by the outpouring of the Spirit, foretold by Joel, and the working of the miracles described by Isaiah. Joel 2. 28. Is. 29. 18.—Ed.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, [l] as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath [m] glorified his Son Jesus; whom [n] ye delivered up, and denied him in the presence of Pilate,* [o] when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the [†] Prince of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that [o] through ignorance‡ ye did *it*, as *did* also your rulers.

18 But those things, which God before had showed by the mouth of all his prophets,§ that Christ should suffer, he hath so fulfilled.

19 [p] Repent‖ ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you;

21 [q] Whom the heaven must receive until the times of restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, [r] like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 [s] Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.†

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy

REFLECTIONS UPON CHAP. II.—It was impossible that Jesus, who, by obedience unto death, had satisfied his Father's law and justice, should be held a prisoner in the grave. And glorious are the fruits of his resurrection and exaltation to his Father's right hand. Yea, astonishing is the effusion of the Holy Ghost thereby to qualify his preachers, and to convert hearers.—Quickly he comes to them, who, with united hearts, wait and cry for his presence. And he can suddenly effect a great spreading and understanding of the gospel, and fulfilment of ancient predictions. What bold resolution he gives his lately so timorous disciples! How open their avowal of Jesus' Messiahship, Divinity, and resurrection from the dead, where he had been lately crucified as a notorious malefactor! Great is the wisdom and power of God in thus overruling the wickedness of men for his own glory, for the honour of Christ, and the salvation of men. But his purpose, or overruling providence, in no respect excuses or extenuates our guilt. Alas, how perversely men will continue opposing and reviling the most evident manifestations of God's power and goodness till the Holy Ghost begins to work in their heart! But then the most wonderful effects will follow—the deepest impressions of divine truths—a thorough conviction and self-debasement—earnest inquiries after salvation—the most unfeigned faith and sincere repentance—dedication of men's riches and their children to the Lord—faithful subjection to Christ and to his gospel—joining in religious fellowship with his people—an observation of his commandments—delightful and reverential regard to his ordinances—grateful praise for his kindness, and zeal for his glory—heavenly-mindedness, contempt of this world, and compassionate love to poor fellow-saints—and a daily addition of members to the church.



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seed shall all the kindreds of the earth be blessed.

26 [t] Unto you first God, having raised up his Son Jesus, sent him to [u] bless you, in [x] turning away every one of you from his iniquities.

## CHAPTER IV.

(1) *Peter and John imprisoned:* 1—4. (2) *Peter refers the miracle of the lame man to the power of the name of Jesus, the only name in which men can be saved:* 5—12. (3) *Peter and John are interdicted from preaching any more in the name of Jesus:* 13—22. (4) *On the report of Peter and John, the church praise God, who again pours out the gifts of the Holy Ghost:* 23—31. (5) *Great unity of spirit and liberality in the church:* 32—37.

AND as they spake unto the people, [a] the priests, and the [*] captain [†] of the temple, and the [b] Sadducees, came upon them,

2 Being grieved that they taught the people, and preached [c] through Jesus the resurrection from the dead.

3 And they laid hands on them, and [d] put *them* in hold unto the next day: for it was now even-tide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand. [‡]

5 ¶ And it came to pass on the morrow, that [e] their rulers, and elders, and scribes,

6 And Annas [§] the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had [f] set them in the midst, they asked, By what power, [‖] or by what name, have ye done this?

8 Then Peter, [g] filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by [h] the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 [i] This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation [*] in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now, when they saw the boldness of Peter and John, and perceived that they were unlearned [†] and ignorant men, they marvelled; [k] and they took knowledge [*] of them, that they had been with Jesus.

14 [l] And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, [m] they conferred among themselves,

16 Saying, [n] What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us [o] straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, [p] Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 [q] For we cannot but speak the things which we have seen and heard.

21 So, when they had further [r] threatened them, they [s] let them go, finding nothing how they might punish them, [t] because of the people: for all *men* glorified God for [u] that which was done.

22 For the man was above [x] forty years old on whom this miracle of healing was showed.

23 ¶ And, being let go, they went [y] to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard [z] that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, [a] which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, [b] Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For, of a truth, against thy [c] holy child Jesus, whom thou hast anointed, [d] both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 [*] For to do whatsoever thy hand and thy counsel determined [†] before to be done.

29 And now, Lord, behold their threaten-

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A. M. cir. 4067. A. D. cir. 33.

t Mat. 10. 5, 6. & 15. 24. Luke 24. 47. ch. 13. 23, 26, 38, 46. 1 Pet. 2. 9. u Ps. 72. 17. Eph. 1. 3. Gal. 3. 9, 13, 14. 22. x Dan. 9. 24. Mal. 3. 1—3. Mat. 1. 21. 1 John 3. 5, 8. ver. 10.

A. M. cir. 4067. A. D. cir. 33.

a Ch. 5. 17. Hos. 6. 9. Luke 22. 52. John 18. 3.

* Or, *ruler*.

† *Captain* of the military guards and watches for preserving order and peace in the temple.—Ed.

b Mat. 22. 23. ch. 23. 8.

c 1 Cor. 15. 12. ch. 2. 13—21. 26. & 23. 6. Mat. 22. 23.

d Mat. 10. 17—22. & 24. 9. Luke 21. 12—18. John 16. 2, 3. ch. 5. 18. & 16. 23, 24.

‡ Rather,—"The number of the men became five thousand," by means of the additional converts that now were added to the church.—Ed.

e Mat. 26. 3, 57. & 27. 1. Luke 3. 2. John 11. 47, 49. & 18. 13, 14. Ps. 2. 1, 2. & 3. 1.

§ Annas was not at this time actually high priest, but had filled that office eleven years, and bore the title all his life afterward. Caiaphas, his son-in-law, was now the high priest.

f Mat. 10. 17. & 24. 9. ch. 5. 27. Mark 13. 9.

‖ *By what power?*—Not meaning to ask "by what gift of the power of God;" but, "by what satanic power have you done this?" thus implying the same accusation they had framed against the Lord.—*By what name?*—"What spirit do you invoke—which demon-god do you call to your aid?" Thus assuming them guilty of some forbidden intercourse with evil spirits, which, if they had confessed, they might legally be put to death.—Ed.

g Ex. 3. 9, 10, 19. Mat. 10. 19. Luke 12. 11, 12. ver. 31.

h Or, *power* or *authority*. ver. 7, ch. 3. 6, 16.

i Ps. 118. 22. Mat. 21. 42. Is. 28. 16. & 49. 7. & 53. 3. Rom. 9. 33. 1 Pet. 2. 7, 8.

* *Salvation* originally signifies, either the healing of disease, or deliverance from enemies. In this example a bodily infirmity is taken as a visible and impressive emblem of sin, and healing, of spiritual salvation by Jesus Christ.—Ed.

† *Unlearned.*—Without more than the ordinary education of a Jew familiar with the Scriptures.—*Ignorant.*—Rather, "plebeians, men of no rank or influence."—Ed.

k Mat. 10. 1—4. ch. 1. 2, 3, 8, 13, 21. & 10. 39.

* *Took knowledge.*—Recognised them as companions of Jesus.—Ed.

l Ver. 10, 16. ch. 3. 8—12.

m Ver. 1, 5, 6.

n John 11. 47, 48. & 12. 18, 19. ch. 3. 9, ver. 16.

o Ch. 5. 28, 40. 1 Thes. 2. 16. Ps. 2. 1—3. John 15. 18—21. Mat. 10. 22.

p Ex. 1. 17. ch. 5. 29. Gal. 1. 10.

q Mat. 10. 27. Mark 16. 15. ch. 1. 8. 22. & 2. 32. & 3. 15. & 10. 39. 41. & 22. 15. & 5. 32. & 13. 31. 1 John 1. 1—3. 2 Pet. 1. 16.

r Ver. 17, 18. ch. 5. 28, 40.

s Ps. 31. 15. Luke 21. 16.

t Mat. 14. 5. & 21. 26. ch. 5. 26. Luke 20. 6, 19. & 22. 2.

u Ch. 3. 6—11. & 5. 13. ver. 16.

x Mat. 9. 20. ch. 3. 2. John 5. 5. Luke 13. 10.

y Ps. 119. 63. & 13. 4. & 16. 3. Prov. 13. 20. ch. 1. 15. & 2. 46. & 12. 12.

z Ps. 103. 1, 2. & 107. 1, 2, &c.

a Gen. 1, ii. Ex. 20. 11. Jer. 32. 17.

b Ps. 2. 1—3. ver. 27 —29.

c Heb. 7. 26. Luke 1. 35. 1s. 61. 1. John 10. 36. ch. 3. 14. & 7. 39. Ps. 2. 6.

d Luke xxii, xxiii. Mat. xxvi, xxvii. Mark xiv, xv. John xviii, xix. ch 2. 23.

e Mat. 26. 24, 54. Luke 22. 22. & 24. 25—27, 44. ch. 2. 23. & 3. 18. & 13. 27—29.

† See note on chap. 2. 23. It is the counsel and purpose of God to save sinners—Jesus Christ comes to fulfil that purpose, saying, "Lo, I come to do thy will." That will must needs be fulfilled by the death of the Redeemer. (Heb. 9. 16.) and God "determines" two things in his "counsel," and fulfils them by his "hand:" first, to give up his Son to die for sinners; secondly, to give up sinners to their own will, so that, while rebels to his law, they shall yet most assuredly accomplish his work.—Ed.

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Reflections upon Chap. III.—Thrice happy are they, whose hearts are so fitted for devotion, that the returning seasons of it, in public or private, are always welcome! And if men heartily love prayer, they will never think morning and evening too frequent for it. Many, rich in faith, are poor and destitute in this world: but the blessings of grace do more than balance their wants. It is good to attend God's ordinances in expectation of his favours. If he apprehend us by his Spirit, we shall lay hold on him by faith. And if we obtain his deliverances, we ought to triumph in his praise, and even dearly to regard the honoured instruments of our deliverance. But the more God honours ministers, the more should they lay out themselves for his honour, and take every opportunity of doing good to souls.—How glorious is our exalted Saviour! And safely may we believe his apostles' testimony concerning him. In him ancient predictions are fulfilled. And through believing dependence on his power and authority the most amazing miracles have been wrought. Marvellous is the wisdom and power of God in making even the most daring wickedness of men the great means of bringing about our salvation! And extensive is the instruction, ample the pardons, effectual the reformation, and abundant the blessings, which Jesus Christ bestows on the chief of sinners. What delightful encouragement is this to faith and repentance, that, in his seasons of mercy, we may find rest and refreshment to our souls! What excitement to rejoice in his exaltation, and to wait for his return to judgment!



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ings: and grant unto thy servants, that with [f] all boldness they may speak thy word,

30 [g] By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place [h] was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 ¶ [i] And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33 [k] And with great power gave the apostles witness of the resurrection of the Lord Jesus: and [l] great grace was upon them all.

34 [m] Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And [n] Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, [†] *and* of the country of Cyprus,

37 Having land, [o] sold *it*, and brought the money, and laid *it* at the apostles' feet.

A. M. cir. 4037.
A. D. cir. 33.

[f] Ch. 9. 27. & 13. 46. & 14. 3. & 18. 6. & 28. 26. & 28. 31. Eph. 6. 19, 20. Ezek. 2. 6. Is. 58. 1. 2 Thes. 3. 1.

[g] Ch. 2. 22. & 3. 6—12, 16. & 5. 12. 15. & 9. 34, 40. & 19. 12.

[h] Ch. 16. 26. & 2. 4. 2 Cor. 10. 4, 5. Joel 2. 28.

[i] Ch. 2. 44—46. Ezek. 11. 19. 1 Cor. 1. 10. Eph. 4. 3—6. ver. 34—37. 2 Cor. 13. 11. 1 Pet. 3. 8.

[*] They had the necessary use, not the possession of all things "in common." —Ed.

[k] Rom. 15. 19. Mat. 7. 29. 1 Thes. 1. 5. 1 Cor. 2. 4. ch. 1. 8. & 2. 22. & 5. 29.

[l] John 1. 16. Luke 2. 52. ch. 2. 4, 47. 1 Cor. 15. 10.

[m] Ver. 32, 37. ch. 2. 45. & 5. 1—3. Mark 10. 21. Jam. 1. 27. 1 John 3. 17. Luke 12. 33. & 16. 9. 1 Tim. 6. 19.

[n] Not Mat. 13. 55. Mark 13. 40.

[†] *A Levite* could legally inherit no land (Num. 18. 20), but he might have purchased, for a fixed period, in any of the tribes—might have received it as a gift or legacy from a relative,—or it might have been situated in Cyprus, where he might buy or sell on whatever terms the local laws permitted. —Ed.

[o] Mat. 19. 29. Luke 12. 33. & 18. 8. 1 Tim. 6. 19. Prov. 11. 24, 25. & 3. 9. Eccl. 11. 1, 2.

## CHAPTER V.

(1) *The hypocrisy and death of Ananias and Sapphira:* 1—11. (2) *Many miracles wrought by the apostles:* 12—16. (3) *The apostles again imprisoned, but delivered by an angel:* 17—21. (4) *On the information of their deliverance, and preaching again in the temple, they are brought before the council:* 22—28. (5) *They boldly bear witness for Jesus:* 29—32. (6) *Gamaliel dissuades the council from putting them to death:* 33—39. (7) *They are beaten, and retire rejoicing in persecution, and continue faithfully preaching Jesus:* 40—42.

BUT [a] a certain man named Ananias, with Sapphira his wife, sold a possession,

2 [b] And kept back* *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why [c] hath Satan filled thine heart [d] to lie to the Holy Ghost, and to [e] keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

A. M. cir. 4037.
A. D. cir. 33.

[a] 2 Tim. 2. 20. John 6. 70. Phil. 3. 19.

[b] Ch. 4. 37. Jos. 7. 1. Mal. 3. 8, 9. Rom. 2. 22. 1 Tim. 6. 10. 2 Kin. 5. 20.

[*] *Kept back.*—"Fraudulently secreted"—pretending, through ostentation of generosity, to have given the whole.—Ed.

[c] John 13. 2, 27. & 8. 44. Luke 22. 3.

[d] Or, *to deceive.* Ps. 94. 7. Is. 29. 15. Hos. 11. 12.

[e] Num. 30. 2. Deut. 23. 21. Eccl. 5. 4. Ps. 50. 14. Prov. 20. 25. ver. 2, 4, 9. Rom. 2. 21, 22.

A. M. cir. 4037.
A. D. cir. 33.

[*] Since, in ver. 3, they are accused of lying to the "Holy Ghost," and here of lying to "God," it follows, without question, either that the apostles spoke in a most unguarded manner, or that the Holy Ghost is God. But in an unguarded manner they could not speak, for they spoke by the Holy Ghost himself; therefore, he must be God, and in this case is represented as searching and communicating the secrets of men's hearts —manifesting his Godhead by the attribute of omniscience. See ver. 9.—Ed.

[f] 2 Cor. 10. 6. Num. 14. 36, 38. ver. 10.

[g] Ch. 2. 43. ver. 11. Ps. 119. 120.

[h] Gen. 3. 8.

[i] Ex. 17. 2. Num. 14. 22. Ps. 78. 18, 56 & 95. 8, 9. 1 Cor. 10. 9. ver. 3, 4.

[k] Ver. 5.

[†] There came upon the true members of the church a great dread of falling into the sin of hypocrisy; and upon others a fear of joining them for the sake of their alms and benefactions, seeing their lives might be endangered by insincere and selfish profession. —*Note.* This awful judgment seems to have been intended: 1. As a protection to the church against selfish and idle impostors, attracted by their liberality, but neither believers in their doctrine, nor partakers of their spirit. 2. As a lesson to all church rulers, never to purchase proselytes to themselves, while they should merely look for converts to Christ. See ver. 13.—Ed.

[l] Mark 16. 17, 18. John 14. 12. ch. 2. 22, 43. & 3. 6, 7. & 4. 30. & 9. 33, 40 & 13. 11. & 14. 3, 8. & 15. 16. & 19. 6, 11, 12. & 20. 9. & 28. 8. Rom. 15. 18. 2 Cor. 12. 12. Heb. 2. 4.

[m] Ch. 2. 45. & 6. 1. & 4. 34. John 10. 28.

[n] John 9. 22. & 12. 42. & 19. 38. 1 Kin. 17. 14. Luke 5. 5. 1 Sam. 6. 9. 1 Sam. 6. 19, 20. Is. 33. 14. ch. 2. 44, 47. & 4. 21, 33.

[o] Ch. 2. 41, 47. & 4. 4. & 6. 7. & 10. 34. Is. 45. 24. Gal. 6. 33.

[‡] Or, *in every street.*

[p] John 14. 12. Mat. 9. 21. & 14. 36.

[q] Mark 16. 17, 18. & 5. 26. & 7. 37. Mat. 12. 15. & 14. 14.

[r] Ch. 4. 1.

[s] Or, *envy.* Job 5. 2. Prov. 27. 4. Eccl. 4. 4.

[t] Ch. 4. 3. & 12. 23, 24. Mat. 10. 17—22. & 24. 9. John 15. 2, 3.

[u] Ps. 34. 7. ch. 12. 7—10. & 16. 25, 26. Heb. 1. 14.

5 And Ananias, hearing these words, [f] fell down, and gave up the ghost: and [g] great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have [h] agreed together to [i] tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 [k] Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear [l] came upon all the church, and upon as many as heard these things.

12 ¶ [l] And by the hands of the apostles were many signs and wonders wrought among the people; (and [m] they were all with one accord in Solomon's porch.

13 [n] And of the rest durst no man join himself to them; but the people magnified them.

14 [o] And believers were the more added to the Lord, multitudes both of men and women:)

15 Insomuch that they brought forth the sick [‡] into the streets, and laid *them* on beds and couches, that at the least [p] the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were [q] healed every one.

17 ¶ [r] Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with [s] indignation,

18 [t] And laid their hands on the apostles, and put them in the common prison.

19 [u] But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

REFLECTIONS UPON CHAP. IV.—Men, who heartily hate one another, often cordially unite in opposition to Christ, his gospel, and his servants. But it is delightful when fierce persecution animates to a prudent zeal for Christ's honour, and when he balances it by the conversion of multitudes of hardened sinners. For if ministers preach Christ faithfully and successfully, they must expect trouble for it. Rich, full, and free is that salvation for sinful men which is in him alone. It is necessary always to believe and receive it, and in our stations, to exhibit and declare it. Excellent is the cause of the gospel; and nothing but absurd rage, and overbearing violence, can ever oppose it. But in the most violent opposition Jesus can inspire his most cowardly servants with wisdom and courage to make an open and bold confession of himself and his truths; and by them he can confound their most potent and learned opposers, and even convince their consciences of the inconceivable advantage of fellowship with him. Easily he restrains the wrath of men, and makes the remainder of it to praise him. And it is manifest, that, however despised by men in authority, he is the head and Lord of his church. In every case it is much better to obey God than men. He is the almighty JEHOVAH, the Maker and Governor of all things. Nothing happens without his permission and appointment. All events are a fulfilment of his inspired oracles, and execution of his ancient decrees. In every time of need let us therefore address him by solemn prayer. Often he hears and answers in mercy while his people are yet speaking. And if he be with us, we need neither fear nor anxiously care who is against us. He knows every plot and every threatening of our enemies; and his presence and blessing are sufficient to encourage our perseverance in much tribulation. Heavenly is the delight and comfort that his Spirit can produce in our hearts. Yea, he can even make us rejoice in persecution for his sake. And glorious is the church when ministers are remarkably faithful and useful, and Christians so knit together as to be ready to give all they have for the relief of their indigent brethren.



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20 Go, stand and speak in the temple to the people [x] all the words of this life."

21 And when they heard *that*, [y] they entered into the temple early in the morning, and taught. [z] But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, [a] The prison truly found we shut with all safety, and the keepers standing without before the doors; but, when we had opened, we found no man within.

24 Now, when the high [b] priest, and [c] the captain of the temple, and the chief priests, heard these things, they [d] doubted of them whereunto this would grow.

25 [e] Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them [f] without violence: (for [g] they feared the people,† lest they should have been stoned.)

27 And when they had brought them, [h] they set *them* before the council: and the high priest asked them,

28 Saying, [i] Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and [k] intend to bring this man's blood upon us.‡

29 ¶ Then Peter and the *other* apostles answered and said, [l] We ought to obey God rather than men.

30 [m] The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree:

31 [n] Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance§ to Israel, and forgiveness of sins.

32 And [o] we are his witnesses of these things; and *so is* also [p] the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they [q] were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named [r] Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

A. M. cir. 4037
A. D. cir. 33.

x Mark 16. 15. John 12. 50. & 6. 68. & 17. 3. 1 John 1. 1—3.

* *This life.*—This spiritual life which is by faith of Jesus Christ.—Ed.

y Ch. 21. 13. John 8. 2.

z Ch. 4. 1, 5. John 7. 48. Mat. 26. 3. & 27. 1. & ver. 17, 28.

a Ver. 19.

b Gr. *priests.* 2 Kin. 23. 4.

c Luke 22. 4, 52. John 18. 3. ch. 4. 1.

d Ch. 4. 16, 21. John 11. 47, 48. & 12. 18, 19.

e Ver. 20, 21.

f Without binding them. Mat. 27. 2.

g Ch. 4. 21. Mat. 14. 5. & 21. 26. Luke 20. 6, 19. & 22. 2. 1 Sa. 15. 24. ver. 14.

† They did not fear the apostles or their converts, but "the people," who, seeing the wonderful works of the apostles, were, doubtless, in expectation of some great deliverance, and prepared for any act of resistance to the opponents of men whom, in the meantime, they counted their best benefactors.—so wonderfully did Providence restrain the bad passions of one class of enemies by the bad passions of another!—Ed.

h Mat. 10. 17. Mark 13. 9. ch. 4. 7.

i Ch. 4. 18, 21.

k Ch. 2. 23, 36. & 3. 15—18. & 4. 10.

‡ *And intend to bring this man's blood upon us*—by persuading the people that we were guilty of his murder, and thereby exciting them to put us to death.—Ed.

l Ex. 1. 17. Deut. 12. 32. & 5. 32. ch. 4. 19. Gal. 1. 10. 1 Thes. 2. 4, 6.

m Ch. 2. 24—32, 36. & 3. 15—18. & 13. 27—37. & 10. 39—40. 1 Pet. 2. 24. & 1. 21.

n Ps. 110. 1. & 89. 27. Isa. Heb. 2. 8—10. Phil. 2. 9—11. Eph. 1. 20, 23. ch. 2. 33, 36. & 3. 15, 26. & 11. 18. & 13. 38, 39. Luke 24. 47.

§ *To give repentance*, by giving time for consideration between the warning and the judgment, as God gave to the world between the preaching of Noah and the coming of the flood, and by presenting and applying, through the Spirit, the only sufficient arguments for repentance, the love, mercy, and free grace of God in Christ Jesus.—Ed.

o Ch. 1. 8. & 2. 32. & 10. 39, 41. John 15. 27.

p John 15. 26. & 16. 7, 13, 14. & 14. 16, 17, 26. Heb. 2. 4. 1 Pet. 1. 12. ch. 5. 9.

q Ch. 7. 54. & 13. 45. Prov. 27. 4, 5. Job 5. 2.

r Ch. 22. 3. & 5. 15. & 22. 3.

A. M. cir. 4037.
A. D. cir. 33.

* Josephus places an insurrection under Theudas in the fourth year of the reign of Claudius. But this may be true, without any impeachment of the accuracy of Luke, for Theudas was a common name among the Jews; and as there were several insurrections, two may have occurred under a leader of the same name.—Ed.

† False systems of religion have again and again succeeded to the world, and still continue, either where they have supersede Christianity, or where they have corrupted it. Does not this experience therefore, contradict the doctrine of Gamaliel? No. Two circumstances, totally wanting in Christianity, have always characterized the false systems that have been successful in the world:—1. Every such system has flattered existing prejudices, adopted existing opinions and practices, or ministered to the baser passions of men. All these Christianity rejected, opposed, or mortified. 2. Every such system has had founders possessing such worldly learning, or employing such worldly means as obtained them influence with worldly men. Christianity had none of these means: its preachers twelve poor unlearned Galilean fishermen; its converts despised; and their only visible means, preaching boldly, bearing patiently, and praying continually. The eventual success of such a system, sustained by such inadequate means, Gamaliel did, therefore, rightly assume as a certain evidence of its divine origin.—Ed.

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas,* boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow† it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

## CHAPTER VI.

(1) *Seven men are chosen and ordained to take charge of the poor converts:* 1—6. (2) *The gospel makes rapid progress:* 7, 8. (3) *Stephen is accused before the council;* 9—15.

A. M. cir. 4038.
A. D. cir. 34.

AND in those days, when the number of the disciples was multiplied, there [a] arose a murmuring of the Grecians* against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, [b] It is not reason that we should leave the word of God, and serve† tables.

3 Wherefore, brethren, [c] look ye out among you‡ seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose [d] Stephen, a man full of faith and of the Holy Ghost, and [e] Philip, and

a 1 Cor. 1. 10. Heb. 13. 1.

* *The Grecians* were, Jews or proselytes, from the Greek cities.—*The Hebrews*, the Jews of Palestine or Jerusalem converted to Christianity; and the parties were, most probably, distinguished by speaking different languages—the one, the Greek; the other, the Syriac.—Ed.

b Ex. 18. 17. 1 Cor. 9. 16. 1 Tim. 2. 4. ch. 4. 35.

† It does not signify to serve out food at tables, but to attend to the tables where collections and distributions of money were made.—Ed.

c Deut. 1. 13. ch. 10. 2. & 14. 23. & 1. 21. ver. 6. 1 Tim. 3. 7.

‡ *Among you.*—Either the entire body of believers, or the complaining Hellenists—most probably the latter, as the names are all Greek.—Ed.

d Ch. vii. & 22. 20. & 11. 26.

e Ch. 8. 5, 26. & 21. 8.

REFLECTIONS UPON CHAP. V.—It is impossible to find a church on earth without tares; or much Christianity without some hypocrisy. Satan's temptations and men's own corruptions, particularly covetousness, easily lead them into lying and falsehood. But most heinous is this in dealing with God, as it is a direct contempt of his all-seeing Spirit. And yet, if Satan fill our heart, he will delude us into it; and even our nearest relations will encourage us in it. Seriously then should we guard against prevarication with that God, who can strike liars and dissemblers dead for the honour of his gospel and church. And happy is it when such events deter hypocrites from joining her.—Well would it be if men showed as much care for their souls as most do for the health of their bodies! But, alas, with what blind fury do many, under pretence of religion, set themselves against Christ's eminent ministers, and fight against God; and by endeavouring to render them despicable, study to prejudice hearers against them! Yet his counsel and work shall stand, to the defiance and confusion of every opposer. At his pleasure prisons become paradises, or open their doors; marvellous miracles are wrought for the attestation of truth; the fury of the haughtiest rulers is restrained; the multitude is awed, and the church increased, amidst attempts to destroy her. Yea, learned, potent, and even inveterate enemies, are made advocates for his cause. If then we endure terrors and reproaches for his sake, we may despise them, or even glory in them. And let us always publish the praises of our once crucified, but now risen Redeemer, who is exalted as a Prince and a Saviour, freely to give repentance and forgiveness of sins to the most heinous transgressors.



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Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;

6 Whom they set before the apostles: and [f] when they had prayed, they laid *their* hands[e] on them.

7 ¶ [g] And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were [h] obedient to the faith.

8 ¶ [i] And Stephen, full of faith and power, did great wonders and miracles among the people.

9 [k] Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines,[†] and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 [l] And they were not able to resist the wisdom and the spirit by which he spake.

11 [m] Then they suborned men, which said, We have heard him speak blasphemous words[‡] against Moses, and *against* God.

12 [n] And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 [o] And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 [p] For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the [‖] customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an [q] angel.[§]

A. M. cir. 4038.
A. D. cir. 34.

f Ch. 1. 24. & 13. 3. & 8. 17. & 14. 23. 1 Tim. 4. 14. & 5. 22. 2 Tim. 1. 6. Mat. IV. 13.

e In token of approbation, and witness of appointment, not for conferring the gift of the Holy Ghost; for to persons already filled with his gifts the electors were confined.—Ed.

g 2 Thes. 3. 1. ch. 12. 24. & 19. 20. Col. 1. 6. ver. 7.

h Rom. 1. 5. & 16. 26. 2 Thes. 1. 8. John 12. 42.

i 1 Cor. xii. Eph. 4. 11. ver. 3, 5, 10, 15. ch. 7. 55.

k Ch. 13. 45. & 17. 18. Eccl. 4. 4. Prov. 18. 6, 7.

† *Libertinus.*—This title may signify persons who had been slaves, and who had obtained the freedom of the city of Rome. But as, without any word of exposition, it is connected with names derived from places, it is most probable that "the Libertines" had been natives of the city Libertina or Libertina, in Africa, and who now resided, and had a synagogue, at Jerusalem.—Ed.

l Mat. 10. 19, 20. Luke 21. 15. ch. 7. 51. Ex. 4. 12. Is. 54. 17. ver. 8, 5, 13. Jer. 1. 8, 18.

m Mat. 26. 59. 1 Kin. 21. 10, 13.

‡ The blasphemy against Moses would be, the assertion of his inferiority to Christ; the blasphemy against God, the assertion of the equality of the Son.—Ed.

n Ch. 13. 50. & 14. 2. & 17. 5, 13. Mark 15. 11.

o 1 Kin. 21. 10, 13. Ps. 27. 12. & 35. 11. ch. 21. 21.

p Ps. 50. 5. Luke 19. 43, 44. Dan. 9. 26. ch. 7. 57, 48. Mal. 1. 11. Mat. 24. 2. & 26. 61.

‖ Or, *rites.*

q Ex. 34. 30. Mat. 28. 3.

§ Beauty, benevolence, composure, and dignity, are, most probably, the chief qualities intended.—Ed.

## CHAPTER VII.

(1) *Stephen answers for himself, by instancing the personal appearance of God to Abraham, the heir of the promise of Christ:* 1—19. (2) *The fathers chosen before Moses was born, the tabernacle or temple erected:* 20—36. (3) *Moses a witness for Christ:* 37—43. (4) *All ceremonies temporary:* 44—50. (5) *He reprehends the Jews for the rejection and death of Christ:* 51—53. (6) *He is stoned to death:* 54—60.

THEN said the high priest, [a] Are these things so?

2 And he said, [b] Men, brethren, and fathers, hearken; [c] The God of glory appeared unto our father[*] Abraham, [d] when he was in Mesopotamia,[†] before he dwelt in Charran,

3 And said unto him, [e] Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

4 [f] Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

A. M. cir. 4038.
A. D. cir. 34.

a Ch. 6. 13, 14. Mat. 26. 62.

b Ch. 13. 26. & 22. 1.

c Ps. 29. 3. & 19. 1—5. & 24. 7—10.

* Before Christ cir. 1921.

d Gen. 11. 28, 31. Jos. 24. 2. Neh. 9. 7.

† *Mesopotamia* signifies, "the country between the rivers," the Euphrates and Tigris.—Ed.

e Gen. 12. 1. & 15. 14. Neh. 9. 7. Rev. 18. 4. Heb. 11. 8.

f Gen. 11. 31. & 12. 4, 5. Jos. 24. 3. Neh. 9. 7. Heb. 11. 8, 9. Is. 41. 2.

A. M. cir. 4038.
A. D. cir. 34.

g Ps. 105. 12. Deut. 2. 5.

* The portions of land that Abraham, Isaac, and Jacob enjoyed in Canaan, were either purchased or rented, and were, therefore, not reckoned, at that time, as the promised inheritance.—Ed.

† The Israelites were neither "evil-entreated" nor "in bondage" during four hundred years. The difficulty, however, is easily removed by a parenthesis, thus:—"That his seed should sojourn in a strange land (and that they should bring them into bondage, and evil-entreat them) four hundred years." For reconciling the four hundred years quoted by Stephen from Gen. 15. 13. with the four hundred and thirty recorded in Exod. 12. 40. and Gal. 3. 17, see note on Exod. 12. 14.—Ed.

h Gen. 15. 13. Ex. viii—xiv. Ps. lxxviii, cv, cxxxv, cxxxvi. ch. 13. 17.

‡ Fathers of tribes.

§ The envy of his brethren against Joseph their deliverer, is evidently intended to prepare the minds of his audience for the similar rejection of Jesus, of whom Joseph was an eminent type.—Ed.

i Gen. 41. 38—57. Ps. 105. 16.

k Including his brethren's wives. Gen. 46. 26. Deut. 10. 22.

‖ For reconciling the enumerations of Moses and Stephen, see on Gen. 46. 27. in "additional notes."—Ed.

* Here are two difficulties:—1. According to Gen. 33. 19. and Josh. 24. 32. the sepulchre of Sychem was bought by Jacob, and not by Abraham. 2. Jacob was buried, not in Sychem, but in Machpelah, before Mamre (Gen. 49. 30. & 50. 13). To reconcile the first, it is generally admitted by expositors, that "Abraham" has, by the oversight of a transcriber, been substituted for "Jacob;" but while nearly all MSS. have "Abraham," and none "Jacob," the substitution of "Jacob" seems totally unauthorized. May not both difficulties be solved by filling up the ellipses thus:—"But Jacob went down into Egypt, and died there, he and our fathers; and they were all carried over (our fathers) to Sychem, and buried (he, Jacob) in the tomb which Abraham had purchased, for a sum of money, and (they the fathers) in the tomb that Jacob had purchased from the sons of Emmor the father of Sychem." A similar construction, in which the nouns are all placed in the beginning, and the verbs in the end of the sentence, may still be frequently found in legal documents and in Latin epitaphs. And to the Jews, who were perfectly familiar with the history of their fathers, the statement of Stephen would thus be understood.—Ed.

1 Ex. 1. 8—22. Ps. 105. 25. & 129. 1—3.

† Or, *fair to God.*

5 [g] And he gave him none inheritance* in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.†

7 And [h] the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve‡ patriarchs.

9 And the patriarchs, moved with envy,§ sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 [i] Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, [k] threescore and fifteen souls.‖

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham* bought for a sum of money of the sons of Emmor, *the father* of Sychem.

17 ¶ But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 [l] Till another king arose, which knew not Joseph.

19 The same dealt subtilely with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was† exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's

Reflections upon Chap. VI.—It is hard to manage much business without much inconvenience, and even some reflections. But it is shameful that money matters should occasion discontents among church members, who are otherwise of one heart and soul.—And to prevent this, it becomes us to use the strictest impartiality in the management of the money, and all other matters of churches or states. It is a great sin and reproach to many Christian congregations, that the office of deacons, so clearly appointed in scripture, should be so much contemned. And it is necessary that every church officer be intelligent, pious, and prudent; and that church members be always required to choose their own officers, small or great. No patrons or presbyteries can pretend more fitness to choose for others than the inspired apostles, who refused it. It is dangerous and awful when ministers give themselves to idle chat, unprofitable reading, unnecessary sleep, or civil business, instead of their important ministrations and fervent prayer. But when gospel ministers are faithful and diligent, God often works by them miracles of grace in the conversion of sinners, even of profane clergymen, whose spiritual case is peculiarly desperate. But, alas, how maliciously carnal men set them-



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daughter took him up, and nourished him for her own son.

22 [m] And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And [n] when he was full forty years old,* it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but [o] they understood not.

26 [p] And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, [q] ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, [r] Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 [s] Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 [t] And when forty years were expired, there appeared to him in the wilderness of mount Sina † an [u] angel of the Lord ‡ in a flame of fire in a bush.

31 When Moses saw *it*, [x] he wondered at the sight: and as he drew near to behold *it*, [y] the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. [z] Then Moses trembled, and durst not behold.

33 Then said the Lord to him, [a] Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 [b] I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. [c] And now come, I will send thee into Egypt.

35 This Moses whom they refused, § saying, Who made thee a ruler and a judge? [d] the same did God send *to be* a ruler and a deliverer [e] by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had [f] showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses which said unto the children of Israel, [g] A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 [h] This is he that was in the church † in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers; who received the [i] lively oracles to give unto us:

39 [k] To whom our fathers would not obey, but thrust *him* from them, and in their hearts [l] turned back again into Egypt,

40 [m] Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 [n] Then God turned, ‖ and gave them up to worship [o] the host of heaven; as it is written in the book of the prophets, [p] O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, [q] ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I [r] will carry you away beyond Babylon.

44 ¶ Our fathers had [s] the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, [t] that he should make it according to the fashion that he had seen:

45 [u] Which also our fathers that came after brought in with Jesus § into the possession of the Gentiles, [x] whom God drave out before the face of our fathers, unto the days of David;

46 Who [y] found favour before God, and desired to find a tabernacle for the God of Jacob.

47 [z] But Solomon built him an house.

48 Howbeit [a] the most High dwelleth not in temples made with hands; as saith the prophet,

49 [b] Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord; or what *is* the place of my rest?

50 [c] Hath not my hand made all these things?

51 ¶ Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: ¶ [d] as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of * angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost,

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A. M. cir. 4038. A. D. cir. 34.

m 1 Kin. 4. 30. Luke 24. 19.

n Ex. 2. 11—22. Heb. 11. 24—26.

* Before Christ 1531.

o Ps. 106. 7. & 94. 8. 1 Cor. 2. 8, 14. Deut. 29. 4.

p Ex. 2. 13.

q Gen. 13. 8. 1 Cor. 6. 7. Heb. 13. 1.

r Mat. 21. 23. John 1. 19, 22, 25. & 2. 18. ch. 4. 7.

s Ex. 2. 14—22. & 18. 1—6. Num. 12. 1.

t Ex. 3. 1—10, with 19. 1—3. 1 Kin. 19. 8.

† Moses says Horeb (Exod. 3. 1), but Horeb was the name for the whole mountain range; Sina, for one particular elevation.—Ed.

u Ex. 3. 2, 6. Mat. 1. 20. Gal. 4. 9. & 3. 19. Deut. 4. 20. & 33. 16. Ps. 68. 17. Dan. 3. 27. John 1. 14. Zec. 13. 7. Tit. 2. 14.

‡ *An angel of the Lord.*—A manifestation of Jehovah.—*Note.* By examining Exod. 3. 2, 4, 6, it will appear that the angel (messenger or manifestation) of the Lord, is JEHOVAH, the God of Abraham; and by comparing that passage with Acts 7. 31, 32, 33. and with Rev. 1. 10, 11, 13, 17. it will also appear that this "angel," or manifestation, was, in the fulness of time, Jesus, "the Son of man"—"God manifest in the flesh," as the Almighty Saviour of sinners.—Ed.

x Ps. 72. 18. & 111. 2. Jer. 31. 22.

y Gen. 17. 7, 8. Ex. 3. 6. Mat. 22. 32. Heb. 11. 16.

z Ex. 3. 6. Gen. 17. 3. 1 Kin. 19. 13. Is. 6. 2—5. Luke 5. 8. Heb. 12. 21. Dan. 10. 7, 8. Mat. 17. 7. Rev. 1. 17.

a Jos. 5. 15. Ex. 3. 5. Ps. 89. 7. & 99. 9.

b Ex. 3. 7. & 2. 23. Gen. 21. 32. 1 Sam. 9. 16. Ps. 106. 44. Mat. 9. 36.

c Ver. 27. Ex. 3. 10. Ps. 105. 26. & 77. 20. Mic. 6. 4.

§ The object of this statement is to show, that as the refusal of Moses as a ruler and judge, was no evidence against his divine legation, so the refusal of Jesus as a Saviour, was no evidence against his personal dignity and authority.—Ed.

d Ps. 75. 7. & 113. 7, 8.

e Num. 20. 16. ver. 30—32. Heb. 12. 25, 26. 1 Cor. 10. 9.

f Ex. vii—xx. Num. xiv, xvi, xvii, xx. Deut. iv, viii, ix, xi. Ps. lxxviii, cv, cvi, cxxxvi. Neh. ix. Is. 63. 7, 14.

g Deut. 18. 15—19. ch. 3. 22. Mat. 17. 5.

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A. M. cir. 4038. A. D. cir. 34.

* Or, *as myself.*

h Jos. 5. 14. Ex. 19. 3, 20. Gal. 3. 17, 19. Heb. 2. 2. ver. 53

† As a typical Mediator between "the Angel of the LORD," the God of Abraham," "God manifest," and the rebellious congregation, who disobeyed at once both Moses and the LORD who sent him.—*Note.* "The Angel that spake with him" (Ex. 32), was "THE LORD," ver. 4; "THE GOD of Abraham, Isaac, and Jacob," ver. 6; the great "I AM THAT I AM," ver. 14; "The LORD GOD of the Hebrews," ver. 17; than whom the Scriptures reveal no other God. Wherefore they who still deny the Godhead of Christ "would not believe though one rose from the dead," seeing they will not believe him "that came down from heaven."—Ed.

i Deut. 32. 47. & 30. 7—10, 19, 20. John 6. 63. & 20. 31. Ps. 78. 5—7. Rom. 3. 2. & 9. 4.

k 2 Chr. 30. 15, 16. Mat. 21. 34, 35. Neh. 9. 16, 26.

l Ex. 16. 11, 12. & 16. 3. & 17. 3. Num. 11. 5. & 14. 1—4.

m Ex. 32. 1—8. & 19. 24. Deut. 9. 12—16. 2 Kin. 17. 16. Neh. 9. 18. Ps. 106. 19, 20.

n Ps. 81. 11, 12. Is. 66. 4. Hos. 4. 17. Ezek. 20. 25, 39. Rom. 1. 24, 26, 28. 2 Thes. 2. 11, 12. 2 Chr. 15. 2.

‖ *Then God turned* from leading them in his ways, and judicially "gave them up." See Ps. 81. 12. Rom. 1. 24, 26.—Ed.

o Deut. 4. 19. & 17. 3. 2 Kin. 17. 16. & 21. 3, 5. Jer. 19. 13. Ezek. 8. 16.

p Amos 5. 25—27. Ps. 95. 10.

q 2 Kin. 17. 10, 16, 17. & 16. 3. & 21. 2—6. Jer. 7. 31. & 32. 35. Lev. 20. 2—5. Deut. xiii. & 17. 2—5.

r Amos 5. 27. 2 Kin. 17. 6. & 18. 11.

s Ex. xxv—xxxi, xxxv—xl. Num. iii, iv, vii. & 9. 15—23. & 10. 17, 21. & 18. 19. Jos. 18. 1.

t Ex. 25. 22, 40. & 26. 30. Heb. 8. 5.

u Jos. 3. 14—14. & 18. 1. Judg. 18. 31. 1 Sam. 4. & 6. 2. 2 Sam. vi. 1 Chr. xiv—xvi. 1 Kin. 8. 1—14.

§ Joshua is here, and Heb. 4. 8, called Jesus, both words signifying a "Saviour."

—— *The possession of the Gentiles*—that is, "a land possessed by Gentiles."——*Whom God drave out.*—Rather, "continued to drive out," as the word signifies, and the history requires.—Ed.

x Ex. 34. 24. Deut. 4. 38. & 7. 1, 22. Ps. 78. 55. ch. 13. 19.

y Ps. 78. 70, 71. & 89. 19, 20. 1 Sam. 16. 12, 13. ch. 13. 22.

z 1 Kin. v—viii. 2 Chr. ii—vii. 2 Sam. 7. 13.

a Ch. 17. 24. 1 Kin. 8. 27, 47. Jer. 7. 4.

b Is. 66. 1, 2. Mat. 5. 34. & 23. 22. Ps. 11. 4. 16. Jer. 23. 24. 1 Kin. 8. 27.

c Gen. i. Ex. 20. 11. & 31. 17. Ps. 33. 6. & civ. Jer. 32. 17.

‖ *Ye do always resist the Holy Ghost*—speaking by Moses and the prophets of old, and, in these last days, by Jesus Christ and his apostles.—*Note.* It is probable some signs of impatience and tumult had commenced in the assembly that drew forth this severe, but righteous charge.—Ed.

d Ver. 9, 25, 27, 40, 41. Ps. 78. 8.

* "By the ministration or promulgation of angels."—Ed.

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selves against Christ and his gospel, and readily charge its peculiar doctrines with blasphemy! And none are apt to be more inveterate enemies of truth than empty professors. No spirit of wisdom, no miracles, can move those, who, instead of scripture and reason, fly to calumny and violence, and who can falsely witness, or suborn others so to do, against those whom God signally owns and honours.



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looked up stedfastly into heaven, and saw [e] the glory of God, and Jesus standing on the right hand of God;

56 And said, Behold, I see [f] the heavens opened, and the Son of man standing on the right hand of God.

57 [g] Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him:* and the witnesses* laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God,*† and saying, [h] Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

A. M. cir. 4038.
A. D. cir. 34.

e Is. vi. Ezek. i, x. Rev. iv, v. Mat. 3. 16, ch. 16. 11. Dan. 7. 13. Mark 16. 19.

f Ezek. 1. 1. Mat. 3. 16. ch. 10. 11.

g Prov. 27. 4, 5. ver. 51. ch. 13. 45. & 14. 5. & 22. 22, 23. Mat. 27. 22—26.

* The mention of "witnesses" renders it probable that there was some brief and extemporaneous trial, in show, but in mockery of justice.—Ed.

† The word "God" is not in the original, but is erroneously supplied by the translators. From comparing this passage with Rev. 22. 20, it will be evident that the dying prayer of the noble proto-martyr was addressed directly to the Lord Jesus. Which prayer, compared with that of our Lord himself, Luke 23. 34, furnishes an evidence of the Godhead of Christ which nothing but blinded and hardened prejudice can possibly resist.—Ed.

h Ps. 31. 5. Luke 23. 46.

## CHAPTER VIII.

(1) *The church persecuted in Jerusalem:* 1—4. (2) *The gospel is gladly received in Samaria:* 5—8. (3) *Simon the sorcerer professes to believe:* 9—13. (4) *Peter and John sent to join Philip, on whose coming the Holy Ghost is given:* 14—17. (5) *Simon proposing to purchase the power of conferring the Holy Spirit, is condemned, and exhorted to repent:* 18—24. (6) *The gospel propagated through the Samaritan villages:* 25. (7) *Philip sent by the Spirit, preaches Christ to an Ethiopian nobleman, whom he baptizes:* 26—40.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and [a] they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.*

2 And devout men carried Stephen *to his burial,* and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad [b] went every where preaching the word.

5 Then Philip† went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 [c] For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy‡ in that city.

9 ¶ But [d] there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

A. M. cir. 4038.
A. D. cir. 34.

a *i. e.* the preachers. ch. 11. 19. ver. 4, 14.

* There is a tradition that the apostles were commanded by our Lord to abide twelve years in Jerusalem; but no value can be attached to it. Much simpler reasons may be assigned for their firmness: — 1. Although they had received the gift of the Holy Ghost, it is probable they expected still something more from "the promise of the Father," (Acts 1. 4), and, therefore, did not judge themselves as yet at liberty to depart. 2. The peculiar courage evinced by Peter and John (Acts 4. 19), and by all the apostles (5. 29, 41), will fully account for their remaining when others fled, (see Neh. 6. 11). 3. Their peculiar duties and sense of responsibility should also be taken into account.—Ed.

b Mat. 10. 23. & 5. 16. ch. 11. 19. & xiii, xiv, xvi—xix. 1 Cor. 16. 31. Mark 16. 15.

† This "Philip" was not the apostle (*for* they all abode at Jerusalem, ver. 1), but Philip the deacon (ch. 6. 5).—Ed.

c Mat. 10. 1. Luke 10. 17. Mark 16. 17, 18. John 14. 12. Heb. 2. 4. 1 Pet. 1. 12.

‡ One of the chief forms of "the fruit of the Spirit" is joy (Gal. 5. 22); a joy that may co-exist with much "heaviness" (1 Pet. 1. 6) arising from temporal or spiritual temptations and afflictions.—Ed.

d Ver. 11. ch. 5. 36. & 13. 6, 8. Ex. 7. 11. 2 Thes. 2. 9, 10.

A. M. cir. 4038.
A. D. cir. 34.

e Rev. 13. 3, 13, 14. Ps. 81. 11, 12. Rom. 1. 28.

f Deut. 18. 10—12. Is. 8. 19. & 2. 6. & 47. 9, 12, & 44. 25.

g Mat. 28. 19. Mark 16. 15, 16. ver. 36, 37. ch. 1. 3. & 16. 15. 1 John 5. 4.

h Ps. 106. 12, 13. & 78. 35—38. ver. 21. Jam. 2. 19.

* *Simon believed,* and acknowledged that Jesus was Messiah, though, as appears from the sequel, he did neither understand nor receive what his own acknowledgment implied.—Ed.

i Ch. 2. 22. ver. 7. Mark 16. 17. John 14. 12. & 2. 23. & 10. 38.

k 1 Thes. 3. 2. ch. 13. 2—4. & 11. 22.

† *They sent unto them Peter.*—A decided proof that Peter was no "prince of apostles;" for the *sent* can never be greater than the *sender.*—Ed.

l Mat. 7. 7, 11. John 14. 13, 14. & 16. 23, 24. Luke 11. 13. ch. 2. 38.

m Mat. 28. 19. ch. 2. 38. & 19. 2, 5. & 10. 48.

n Mat. 19. 15. ch. 19. 6. & 6. 6. 2 Tim. 1. 6. Heb. 6. 2.

o 1 Sam. 9. 7. 2 Kin. 5. 5, 15, 16. & 8. 9.

p Ver. 9—11.

q Ch. 13. 10. & 20. 33. Mat. 10. 8. 1 Thes. 2. 5, 6. 2 Kin. 5. 16, 26, 27.

‡ *Thy money perish with thee*—seems an awful imprecation, scarcely reconcileable with charity; to avoid which appearance, others have represented it as a prediction. A more literal translation will remove both interpretations, and exhibit the address as neither imprecation nor prediction, but a mere warning of the tendency, and, without repentance, of the result, of Simon's trust in deceitful riches: — "Let thy money abide with thyself unto loss." "You can gain nothing substantial or permanent by it — above all, it cannot purchase the gift of God. Wherefore, repent, and seek for mercy and pardon." —"If, perhaps," &c., does not imply any doubt of the fulness of mercy in God, but a question whether Simon was at all sensible of his sin, or likely to look to Jesus for repentance and forgiveness.—Ed.

r Ps. 78. 37, 38. Jer. 17. 9. Rom. 8. 7, 8. Mat. 6. 22, 23. 2 Tim. 3. 5.

s Dan. 4. 27. Amos 5. 15. Joel 2. 14. Is. 55. 7. Jer. 4. 14. 2 Tim. 2. 25.

t Deut. 29. 18. & 32. 32. Is. 58. 22. Heb. 12. 15. Rom. 8. 7, 8. Prov. 5. 22. Tit. 3. 3. 2 Tim. 3. 5.

§ Immersed, as it were, "in the gall of bitterness, and bondage of iniquity"—which judgment Peter drew from finding in him "the love of money, which is the root of all evil."—Ed.

u Ex. 8. 8 & 10. 17. Num. 21. 7. 1 Kin. 13. 6.

x John 15. 27. ch. 1. 8. & 20. 21. & 28. 23, 31. & 18. 5. & 26. 22, 23. 1 Pet. 5. 12.

y Heb. 1. 14. Ps. 91. 11.

10 [e] To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had [f] bewitched them with sorceries.

12 [g] But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself [h] believed* also; and when he was baptized, he continued with Philip, and wondered, beholding the [i] miracles and signs which were done.

14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they [k] sent unto them Peter† and John:

15 Who, when they were come down, [l] prayed for them, that they might receive the Holy Ghost.

16 [m] For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.

17 [n] Then laid they *their* hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he [o] offered them money,

19 Saying, [p] Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, [q] Thy money perish with thee,‡ because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for [r] thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if [s] perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the [t] gall of bitterness,§ and *in* the bond of iniquity.

24 Then answered Simon, and said, [u] Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had [x] testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And [y] the angel of the Lord spake unto

REFLECTIONS UPON CHAP. VII.—If we are called to account for our faith and hope in Christ, let the oracles of God be our sole defence: they all relate to him. In them he is represented as the God of glory; as the angel JEHOVAH, who appeared to the patriarchs; and as the worker of wonders for, and giver of laws to his people. He was prefigured by Moses and Joshua, David and Solomon, their distinguished rulers, and by the tabernacle and temple; and is now exalted to the right hand of God as the object of all religious adoration.—Infinitely faithful is God to his covenant promises: all are fulfilled in their season. But very mixed and mysterious is the conduct of his providence. Great perplexity and distress often usher in the most remarkable deliverances. And God's favourites are in general tried before they are honoured. It is a distinguishing mercy to be, even in our ancestors, early taken into his covenant, and to be always under his special direction, government, and care. And thrice happy are they, who not only have his ordinances established among them, but are themselves made his meet habitation through the Spirit!—But, notwithstanding all his awful or delightful providences towards his church, many hypocritical professors are more fond of rites and ceremonies, or of their own idolatrous inventions, than of either his law or his gospel. Obstinately they revolt from him, resist his Spirit, persecute his servants, and reject him and his salvation, to their own everlasting perdition.—Kindly and honourably Jesus stands by his faithful confessors; fills them with the Holy Ghost,



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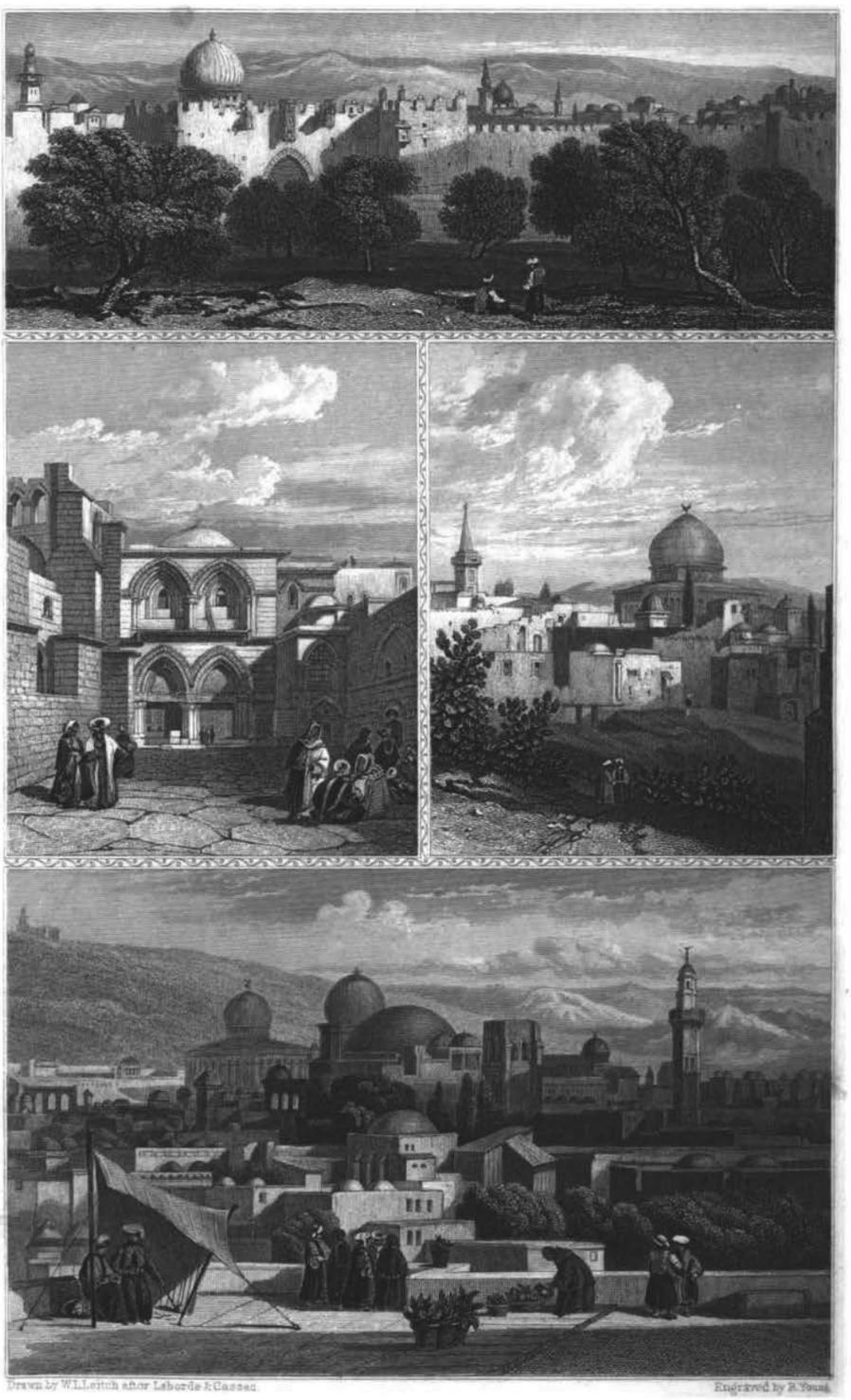
JERUSALEM.



Drawn by W.L.Leitch after Laborde & Cassas. Engraved by R.Young.

[illegible] DAMASCUS GATE AND EXTERIOR WALLS

[illegible] MOSQUE OF OMAR FROM THE WALLS

[illegible] THE [illegible] OF THE LATIN CONVENT

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Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. [a]

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace [f] queen of the Ethiopians, who had the charge of all her treasure, and [g] had come to Jerusalem for to worship,

28 Was returning, and, sitting in his chariot, read Esaias the prophet.

29 [h] Then the Spirit [i] said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, [k] Understandest thou what thou readest?

31 And he said, [l] How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, [d] of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. [§]

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; [o] what doth hinder me to be baptized?

37 And Philip said, [r] If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they [‖] went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away [*] Philip, that the eunuch saw him no more: and he went on his way [t] rejoicing.

40 But Philip was found [†] at Azotus: and passing through he preached [u] in all the cities, till he came to Cesarea.

A. M. cir. 4038.
A. D. cir. 34.

[a] *Desert*, is not descriptive of the city, whether the old or new, but of the road to it, which, it is probable, the eunuch and his Ethiopian had chosen as comparatively unfrequented.—Ed.

[f] *Candace.*—This had long been the name of the queens of the African Ethiopia, or Abyssinia, as appears from Pliny, Strabo, and Dio.—Ed.

[g] Ps. 68. 29. 1 Kin. 8. 41. Is. 56. 6—8. John 12. 20.

[h] Ch. 10. 6, 7. Prov. 8. 5, 6.

[i] *The Spirit* of God, either by an audible voice or intelligible suggestion, leaving no doubt in the mind of the inspired, that the thought came from God.—Ed.

[k] Mat. 13. 16, 17. & 16. 9, 11. & 13. 23. John 8. 32.

[l] Ps. 73. 22. Prov. 30. 2, 3. & 2. 2, 3, 5. Mal. 2. 7. Rom. 10. 14.

[d] Deut. 17. 8. Mat. 2. 4. Mark 4. 10. Mal. 2. 7.

[§] He preached Jesus, either from this passage alone, by showing how it agreed with no other, but was perfectly fulfilled in Christ; or, by collating this with similar passages in the other prophets, and demonstrating how they all united to describe a suffering Messiah, and how the doctrines, miracles, and resurrection of Jesus established his title to that office and dignity.—Ed.

[o] Ch. 10. 47.

[r] Mat. 28. 19. Mark 16. 15, 16. Rom. 10. 10. ch. 2. 38, 39. ver. 12.

[g] Mat. 3. 16.

[‖] From the act of "going down into (or unto) the water," no argument can be drawn for *immersion*, to the rejection of *sprinkling*, in baptism. That question must be settled by a reference to the use of the word *baptize*—the customs of the Jews, from which baptism was derived—apostolic practice, so far as it can be ascertained from Scripture—and the order of the primitive church, so far as it is not inconsistent with, or evidently derived from, and founded upon, Scripture. From all these sources of information combined, it will, most probably, appear evident to the impartial inquirer, that both immersion and sprinkling are authorized by Scripture, and the use of the one or of the other a matter committed to circumstances and the feelings of individuals or churches.—Ed.

[*] Not through the air, as some imagine, but merely, as it were, "hurried him away," by some such voice or suggestion as had brought him at first.—Ed.

[t] Rom. 5. 2, 11. Is. 61. 10. & 45. 25.

[†] *Was found.*—Rather, "made his appearance at Azotus," having left the desert and sought an inhabited district.—Ed.

[u] Mat. 9. 37. Rom. 15. 19. ch. 10. 1. & 21. 8. & 23. 23, 33. & 25. 6.

## CHAPTER IX.

(1) *Saul going towards Damascus, is smitten to the ground, appointed an apostle, and, baptized by Ananias, preaches Christ boldly:* 1—22. (2) *The Jews and Grecians lay wait to kill him, but, by the mercy of God, he escapes from both:* 23—30. (3) *Peter heals Eneas, and restores Tabitha:* 31—43.

A. M. cir. 4039.
A. D. cir. 35.

AND [a] Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him [b] letters to Damascus [*] to the synagogues, that if he found any of [c] this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 [d] And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou [e] me? [†]

5 And he said, [f] Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is* hard for thee to kick against the pricks.

6 And he, trembling and astonished, said, [g] Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, [h] hearing a voice, but seeing no man. [‡]

8 And Saul arose from the earth; and when his eyes were opened, [‖] he saw no man: [i] but they led him by the hand, and brought *him* into Damascus.

9 And he was three days [k] without sight, and neither did eat nor drink.

10 ¶ [l] And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called [m] Saul of Tarsus: for, behold, he prayeth, [*]

12 [n] And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that [o] call on thy name.

15 But the Lord said unto him, Go thy way:

A. M. cir. 4039.
A. D. cir. 35.

[a] Ch. 8. 3. & 22. 4, 5, 19, 20. & 26. 9—12. ver. 13, 21. Gal. 1. 13. Phil. 3. 6. Ps. 27. 12. 1 Tim. 1. 13. 1 Cor. 15. 9.

[b] Esth. 3. 12. ch. 26. 12. & 22. 5. ver. 14.

[*] The Jewish sanhedrim had not only power in their own territory, but, through the connivance or authority of the Romans, could command or bring back their own countrymen to abide their trial, in religious matters, at Jerusalem. A similar *imperium in imperio* the Jewish Rabbis still exercise in several Asiatic countries, whereby they are able greatly to impede the progress of the gospel.—Ed.

[c] Ch. 19. 9, 23. & 24. 22.

[d] Ezek. 16. 6. ch. 22. 6—16. & 26. 15—20. ver. 17. 1 Cor. 15. 8. 2 Cor. 12. 2.

[e] Is. 63. 9. Mat. 25. 45. 1 Cor. 12. 12. Eph. 5. 30.

[†] *Why persecutest thou me?* A question which declares, in terms stronger than any direct intimation, that Jesus so sympathizes with his persecuted members, that, in their sufferings, he suffers.—Ed.

[f] 1 Sam. 3. 10. 1 Tim. 1. 13.

[g] Ch. 2. 37. & 16. 14, 30. Luke 3. 10. Rom. 7. 9. Ps. 94. 12.

[h] Dan. 10. 7. ch. 22. 9. & 26. 13, 14.

[‡] As it is distinctly mentioned that Saul's assistants "saw no man," it seems evidently implied that Saul saw the Lord Jesus; besides which it is declared (ver. 17), that the Lord Jesus had "appeared to him in the way." See also ch. 22. 14. 1 Cor. 9. 1. & 15. 8.—Ed.

[‖] The discrepancy between this verse and ch. 26. 14, will be examined when, if the Lord will, that passage comes under examination.—Ed.

[‖] *When his eyes were opened*—which he had closed through excess of the light that shone from Christ's glorious body. See Rev. 1. 16.—Ed.

[i] 2 Kin. 6. 19. ch. 13. 11.

[k] 1 Cor. 3. 18, 19. ver. 8, 11, 12. Gal. 1. 12, 15, 16. 2 Cor. 12. 7.

[l] Ch. 22. 12. Num. 12. 6. 1 Sam. 3. 3, 10. & Ch. 21. 9. & 22. 3. & 11. 25.

[*] Prayer, private, habitual, humble, earnest, confiding, and persevering, is a striking and peculiar mark of a true convert. This mark of identity is noted for the farther purpose of reconciling Ananias to a persecutor of the church, on the evidence that God was reconciled when he so graciously heard his prayer. See ver. 13.—Ed.

[m] Num. 12. 6. Dan. 9. 21.

[n] Ver. 21. ch. 22. 16. 2 Tim. 2. 22. Rom. 10. 14. 1 Cor. 1. 2.

[o] Ver. 21. ch. 22. 16. 2 Tim. 2. 22. Rom. 10. 14. 1 Cor. 1. 2.

and grants them clear and seasonable manifestations of his glory. If enemies cast them out and murder them, he stands ready to embrace, support, comfort, and carry them to heaven. With the greatest confidence of faith may they therefore commit their departing souls to him; and imploring forgiveness to their murderers, with glory and triumph fall asleep in his arms.

REFLECTIONS UPON CHAP. VIII.—It seems hard and inexplicable that eminent ministers should be murdered when they begin to be remarkably useful. But the wisdom of God makes the blood of martyrs the seed of the church, and overrules the persecution of his servants for the spread of his gospel. And it is wonderful to see sometimes the most noted ministers protected amidst the fury of outrageous persecution; and that, while hell and earth rage against the gospel, Jesus Christ shall thereby convert multitudes to himself. If we believe his truth, we ought speedily and solemnly to devote ourselves to him and his service. But, alas! through ambition, covetousness, or other vicious inclinations, many profane the seals of his covenant, and publicly pretend to be his when they are not; and from mercenary views, many are too readily admitted as members or officers in the church. Dreadful will it be if a Saviour perceive them at last in the gall of bitterness and bond of iniquity! in an unconverted state! Yet it is to be feared that many ask, and rely on the prayers of others, who never heartily pray for themselves.—But no awful discovery of hypocrites must discourage ministers from going on with their work. While vengeance lights on the heads of dissemblers, true believers shall be instructed and strengthened in their most holy faith; and by following the means of grace which they have, they may hope to meet with a blessing, or even to receive means more eminent. If we be humble searchers of God's word, and often call ourselves to an account whether we understand it, he



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for [p] he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 [q] For I will show him how great things he must suffer for my name's sake.

17 [r] And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and [s] be filled with the Holy Ghost.

18 [t] And immediately* there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 [u] And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 [x] And straightway† he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, [y] Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, [z] proving that this is very Christ.‡

23 ¶ And after that many days were fulfilled, the Jews took [a] counsel to kill him:

24 [b] But their laying await was known of Saul: and they watched the gates§ day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 ¶ And when Saul was come to Jerusalem, [c] he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached [d] boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he [e] spake boldly in the name of the Lord Jesus, and disputed against the Grecians:‖ but they went about to slay him:

A. M. cir. 4089.
A. D. cir. 33.

p Ch. 13. 2. & 22. 21. & xii, xxvi. & 21. 11. Rom. i. 1, 5, 9. & 11. 13. & 15. 16, 19. Gal. i. 15. 1 Tim. 2. 7. 2 Tim. 1. 11. & 2. 10. Eph. 3. 8.

q Ch. 20. 22, 23. & 23. 11. & 21. 11. 2 Cor. 11. 23—27.

r Ch. 8. 17. & 22. 12—16. ver. 3, 10. Mat. 10. 15. 1 Cor. 15. 8.

s Ch. 8. 15. & 2. 4, 33. & 4. 31. & 6. 3, 5, 8, 10. & 1. 4, 5, 8.

t Ver. 8. Gal. 1. 15, 16. 2 Cor. 3. 14. & 4. 6.

* The immediate infliction of the blindness by light, not by lightning — the nature of the disease, an extraordinary scaly incrustation affecting the whole eye —together with the suddenness of the removal of a disease, not merely nervous, but exanthematous, puts the supernatural and miraculous character of the occurrence beyond all philosophical question; and as for infidel theories, they are never philosophical, but always imaginative and arbitrary.—Ed.

u Mark 5. 43. 1 Kin. 19. 7. Ps. 104. 15.

x Gal. 1. 15, 16, 23. ch. 26. 19—23. & 9. 27. Phil. 3. 7—9. 1 Cor. 2. 2. & 15. 10.

† The apparent disagreement between this statement and Gal. 1. 17, will be examined, if the Lord will, in a note upon that verse.—Ed.

y Mat. 13. 54, 55. 1 Sam. 10. 11. Gal. 1. 13, 23, 24. ch. 8. 1. ver. 1, 2. 13, 14.

z Luke 24. 25—27, 45. ch. 18. 28. Heb. 1—2.

‡ *Very Christ.*—Rather, "the Christ," "the Messiah," promised by the LORD, foretold by prophets and eagerly expected by the Jews.—Ed.

a Mat. 10. 16—23. 1 Thes. 2. 15, 16. John 16. 2. & 11. 47—57.

b 2 Cor. 11. 32, 33. Jos. 2. 15, 16. 1 Sam. 19. 12.

§ The Jews "lay in wait," most probably near the house where he was known to lodge; and "the gates" were watched by the soldiers of Aretas (2 Cor. 11. 32), to whom it is not unlikely some of the more zealous and blood-thirsty of the Jews voluntarily united themselves in the guard.—Ed.

c Ch. 22. 17. Gal. 1. 18. Mat. 10. 17.

d Ch. 4. 13. Eph. 6. 19, 20. ver. 20, 22.

e Ch. 6. 10. & 4. 13. & 18. 28. Eph. 6. 19, 20.

‖ Paul, upon two occasions, made choice of "the Grecians" as the special objects of his missionary efforts:—1. Because they had been his unhappy assistants in the martyrdom of Stephen. 2. Because he was intimately acquainted with Grecian literature, and, therefore, better fitted to argue with them than any other of the apostles. For while God bestowed supernatural, he always made use of the natural and educational endowments of his servants.—Ed.

A. M. cir. 4092.
A. D. cir. 36.

f Mat. 10. 23. ch. 13. 50, 51. & 14. 6. & 17. 10.

g Ch. 2. 41—47. & 4. 4, 31—34. & 6. 7. & 12. 24. Rom. 14. 17. Prov. 16. 7. Ps. 119. 165.

* *Rest.*—Rather, "peace." This lull in the storm of persecution, so far as natural causes can be assigned, is accounted for by referring it to the time when Caligula attempted to place his statue in the temple at Jerusalem; an event which threw the Jews into such consternation that they ceased to think of the Christians, or, perhaps, were willing to borrow countenance and aid from them in opposing that image-worship that was equally hateful to both.—Ed.

h Gal. 2. 7—9.

† *Lydda.*—A considerable village, a day's journey northwest from Jerusalem.—Ed.

i Ch. 2. 2. & 4. 22. John 5. 5. & 9. 2, 21. Luke 13. 16. Mark 9. 17, 21. & 5. 25.

k Ch. 3. 6, 12, 16. & 4. 10. John 5. 6. Mat. 9. 6.

l Luke 7. 16. ch. 4. 4. & 5. 12—14.

‡ *Saron.*—The same as "Sharon," about fourteen miles northwest of Lydda.—Ed.

§ *Joppa*—now "Jaffa," one of the most ancient seaports in the world, about forty miles west of Jerusalem.—Ed.

‖ *Tabitha—Dorcas*—both names (the one Syriac, the other Greek) signify, "antelope or gazelle."—Ed.

* *Dor*, or *Rot.*

m Ch. 1. 13. & 20. 8. Mark 14. 15.

† Or, *be grieved.*

n Ver. 39. Prov. 10. 7. & 31. 21. Jam. 2. 15—17.

‡ Either the stock of ("outer and inner") garments she had provided for the future comfort of the poor, or the raiment of her providing which they had actually on. It matters nothing which! Blessed be the Lord! Dorcas hath still many daughters who continue to "make the widows' hearts to sing for joy."—*Note.* A religion that does not call forth, or permit, or encourage, the active benevolence of woman, cannot be the religion of the apostles! While ostentation of charity must be avoided, benevolence of heart must be cultivated.—Ed.

o 1 Kin. 17. 19—23. 2 Kin. 4. 33—36. ch. 7. 60. Mark 5. 40—43.

p Ver. 35. John 2. 11. & 14. 12.

q A noted sea-port on the west of Canaan. Jos. 19. 46. 2 Chr. 2. 16. Ezra 3. 7. Jonah 1. 3.

§ *Simon a tanner.*—The name and profession of this Christian mechanic is recorded to remind men that trade and hard labour are by no means inconsistent with Christian profession and Christian hospitality.—Ed.

30 *Which* when the brethren knew, [f] they brought him down to Cesarea, and sent him forth to Tarsus.

31 ¶ [g] Then had the churches rest* throughout all Judea, and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to [h] the saints which dwelt at Lydda.†

33 And there he found a certain man named Eneas, which had kept his bed [i] eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, [k] Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 [l] And all that dwelt in Lydda and Saron‡ saw him, and turned to the Lord.

36 ¶ Now there was at Joppa§ a certain disciple named Tabitha,‖ which, by interpretation, is called * Dorcas: this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an [m] upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not † delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing [n] the coats and garments which Dorcas made,‡ while she was with them.

40 [o] But Peter put them all forth, and kneeled down, and prayed; and, turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 [p] And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in [q] Joppa with one Simon a tanner.§

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will send us an interpreter. And much of Jesus Christ may be seen in the scriptures, if our mind be enlightened by his Spirit. Yea, nothing so affects the conscience as the gospel record concerning him.—What strange methods God sometimes takes to send the gospel to nations answerably to his own promises!—Shortlived is the delightful fellowship of Christians on earth. But if Jesus and his Spirit go with each, all may go on their way rejoicing.

REFLECTIONS UPON CHAP. IX.—Some of God's elected people may go the most fearful lengths in sin before their conversion, to manifest that it must be merely of free grace. Yea, great is their madness, their malice, against the Redeemer; and all at their own infinite hazard. How irrefragable are the proofs of our Saviour's exaltation to his Father's right hand! He has appeared and spoken from heaven with divine majesty and glory; and through an authoritative use of his name, by faith, has healed the sick and raised the dead;—even the dead in trespasses and sins. Victorious and sovereign also is his grace. It strikes the most daring sinner into trembling and astonishment; stops his career of wickedness, and makes him all concern, all resignation, all obedience to his will; gives him a heart to pray, and turns the furious persecutor into a zealous preacher of the faith which he had once destroyed. No wonder that both saints and sinners are amazed at the marvellous change. Through great distress and darkness the elect are sometimes brought into their new covenant state, to their spiritual comforts, and remarkable usefulness in the church. But the miraculous convert is gradually imboldened and strengthened, to the silencing and confounding of every opposer. With great caution ought church members to be admitted; but never should those, whom Christ has marked with his grace and truth be rejected.—It is impossible for Christ ever to want instruments for carrying on his work. If he find them not, he can make them, and can easily take away all their objections and discouraging difficulties. Nor can the most furious malice, nor the most crafty plots, cut off one of them till their work be finished. Whenever he pleases he can turn threatenings against, and slaughter of his people, into rest and peace,



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## CHAPTER X.

(1) *Cornelius, a devout Gentile officer, sends for Peter, who is taught by a vision that God intends the gospel for the Gentiles:* 1—33. (2) *When he preaches Christ to Cornelius and his friends, the Holy Spirit is given, and they are baptised:* 34—48.

A. M. cir. 4045.
A. D. cir. 44.

THERE was a certain man in Cesarea called Cornelius, a [a] centurion of the band called the Italian *band*,

2 [b] *A* devout[*] *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.[†]

3 He saw in a vision evidently, about the [1] ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are [c] come up for a memorial [‖] before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 [d] He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, [e] Peter went up upon the house-top[‡] to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but, while they made ready, he fell into a trance,

11 And saw [f] heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth;

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, [g] Not so, Lord; for I have never eaten any thing that is common[*] or unclean.

15 And the voice *spake* unto him again the second time, [h] What God hath cleansed,[†] *that* call not thou common.

16 This was done thrice: [i] and the vessel was received up again into heaven.

17 ¶ Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men [k] which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

A. M. cir. 4045.
A. D. cir. 44.

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on [1] the vision, [m] the Spirit said unto him, Behold, three men seek thee.

20 [n] Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, [o] Cornelius the centurion, a just man,[*] and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. [p] And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, [q] and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and [r] worshipped *him*.

26 [s] But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found [t] many that were come together.

28 And he said unto them, Ye know [u] how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me [x] that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, [y] as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was [z] fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in [a] bright clothing,

31 [b] And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.[†]

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea-side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, [c] to hear all things that are commanded thee of God.

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a Captain of a hundred soldiers. Mat. 8. 5. & 27. 54. ch. 22. 17, 25. & 27. 1.

b Ch. 2. 5. & 22. 12. Gen. 18. 19. Jos. 24. 15. 1 Thes. 5. 17. ver. 4, 22, 30, 33.

* *Devout.*—According to the original, one that truly worshipped God.—Ed.

† *And prayed to God always.*—Not intermingling, as some did, an occasional prayer to God, with others to idols: and one that habitually and statedly worshipped God at the accustomed hours of prayer.—*Note.* Prayer should never be mechanical or ostentatious, but, for sustentation of the divine life, it must be habitual and regular.—Ed.

‡ Three o'clock afternoon.

c Ps. 141. 2. Heb. 13. 16. Rev. 8. 3. ver. 31. Phil. 4. 18.

‖ The "memorial" was a part of the sacrifice (Lev. 2. 16), presented specially to God, in testimony and remembrance that the petitioner was a true worshipper of God by sacrifice—(by typical acknowledgment of the Lamb of God)—and had called upon God for pardon and salvation.—*Note.* Neither prayers, nor alms, nor other good works, can justify a sinner, either in whole or in part. (Rom. 3. 20, 21. Gal. 3. 10—14.) yet are they fruits and memorials essential to a living faith (Jam. 2. 17); necessary to the promotion of growth in grace (2 Pet. 3. 18); to the support of the personal assurance of faith (2 Pet. 1. 5—10); to the silencing or convincing of gainsayers (1 Pet. 2. 12); and to the visible and filial exhibition of the glory of our heavenly Father. John 15. 8.—Ed.

d Ch. 9. 43. & 11. 13, 14. ver. 32.

e Ch. 11. 5—10. Mat. 5. 6. 1 Tim. 2. 8. Ps. 55. 17. Eph. 6. 19.

‡ It will be recollected that the eastern houses were, and still generally are, flat-roofed, and surrounded by a battlement, so that Peter thus obtained retirement and privacy—while, as he still retained his Jewish peculiarity, the open roof would afford him an opportunity of praying towards Jerusalem. See Dan. 6. 10.—Ed.

f Ch. 7. 56. Ezek. 1. 1. Rev. 4. 2, 4, &c. & 19. 11. Mat. 3. 16.

g Rom. 10. 2. Lev. 11. 4—31. & 20. 25. Deut. xiv. Ezek. 4. 14. & 44. 31.

* *Common.*—Rather, "defiled" (see Mark 7. 2), by which Peter seems to mean things naturally clean, but rendered legally impure; while by "unclean" is represents things absolutely forbidden, and pronounced unclean by the Mosaic law.—Ed.

h Mat. 15. 11. ver. 28, 34. ch. 11. 9. & 15. 9. Rom. 14. 14, 17, 20. 1 Tim. 4. 4. Tit. 1. 15. 1 Cor. 10. 25. Luke 11. 41.

† *What God hath cleansed*—by emblematically taking it up from the earth, and sending it down from heaven.—Ed.

i Mat. 8. 11. Eph. 2. 6—8. & 2. 4—22. Rev. 5. 9. & 7. 9.

k Ver. 9—18.

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1 Ver. 10—16.

m Ch. 11. 12. & 15. 15. 7. & 21. 4. John 16. 13. 1 Cor. 12. 11.

n Ch. 15. 7. Mark 16. 15. Mat. 28. 19. Eph. 3. 8.

o Ver. 2—5.

* *Cornelius—a just man.*—A man that acknowledged and worshipped the true God, the God of the Jews—that trusted in his promises, which all terminated upon Messiah, the Saviour—and was, therefore, "just," as "being justified by faith." Rom. 5. 1.—Ed.

p Ch. 9 32. & 11. 28.

q John 4. 28, 29. Jos. 24. 15. Mat. 9. 10. Mark 5. 18, 20.

r Rev. 19. 10. & 22. 8.

s Ch. 14. 14, 15. Rev. 19. 10. & 22. 9. Mat. 4. 10.

t Ver. 24.

u Ch. 11. 3. Gal. 2. 12, 15. John 4. 9, 27. & 18. 28.

x Ver. 15. ch. 11. 9. & 15. 8, 9. Eph. 3. 6.

y Ps. 119. 60. Gal. 1. 16. Eccl. 9. 10.

z Ezra 9. 4, 5. Dan. 9. 20. ch. 3. 1. ver. 3.

a Mat. 28. 3. Mark 16. 5. Luke 24. 4. ch. 1. 10. ver. 3.

b Ver. 4—6.

† The difference between the words attributed to the angel in ver. 4. and 31, may easily be accounted for in perfect consistency with the plenary and verbal inspiration of both passages, upon the natural principle that he had used both forms of expression to render his meaning and purpose more intelligible and impressive.—Ed.

c Ch. 22. 22. Is. 42. 23. & 49. 1. & 55. 3. Rom. 10. 14—17. Rev. 2. 7, 11. Ps. 85. 8. Heb. 3. 7, 8.

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and can fill them with the comforts of the Holy Ghost, that they may be multiplied and edified. Pleasantly then do ministers visit churches, and impart benefits in the name of their Master. Thrice happy are they when their faithful ministrations issue in the conversion of multitudes. And it is honourable for saints, and their profession, when their piety and charity render their life greatly desired, and their death as much lamented.



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34 ¶ Then Peter [a] opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation, he that feareth him, [*] and worketh righteousness, is accepted with him.

36 [*] The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he [f] is Lord of all:)

37 That word, *I say*, ye know, [g] which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How [h] God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And [i] we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree:

40 Him God raised up the third day, and showed him openly;

41 [k] Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins. [†]

44 ¶ [l] While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. [m] Then prayed they him to tarry certain days.

A. M. cir. 4045.
A. D. cir. 41.

d Job 3. 1, 2. Mat. 5. 2. Eph. 5. 19, 20.

* *He that feareth him* (God), is he that begins with "wisdom" (Ps. 111. 10)—that is, who begins with taking Jesus Christ as his "wisdom," (1 Cor. 1. 24) as his only and all-sufficient guide to salvation; and he "that worketh righteousness," is he who, having heard the law pronounce himself and all men "guilty before God," (Rom. 3. 19.) has thereby discovered "that there is none righteous, no not one," (Rom. 3. 10.) in whom God, by his Spirit, "worketh both to will and to do of his good pleasure," (Phil. 2. 13.) which "willing" and "doing" terminate in receiving "Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption" (1 Cor. 1. 30).—*Note.* Those who attempt to pervert the words of Peter to the establishment of human righteousness, independent of, or additional to, "the righteousness of God by faith of Jesus Christ," do so by seizing upon an insulated text, and neglecting to "compare spiritual with spiritual," the most essential canon of all scriptural interpretation.—Ed.

e Mat. 10. 6. & 28. 19. ch. 11. 19. & 13. 46, 47. Eph. 1. 10. & 2. 14—17.

f Ps. 45. 11. & 22. 27—30. & 47. 5, 6. & lxxii. & 89. 19—29. & xcv—c. Is. 9. 6, 7. & 52. 13. & 53. 12. Dan. 7. 13, 14. Hos. 1. 7, 10. Mat. 28. 18. Rom. 10. 12. Phil. 2. 9—11. Eph. 1. 20—23. Col. 1. 15—18. 1 Pet. 3. 22. Rev. 17. 14. & 19. 16.

g Luke 4. 14. ch. 1. 22.

h Is. 11. 2—4. & 42. 1. & 61. 1—3. Mat. 3. 16, 17. Luke 4. 18. John 3. 2, 34. & 10. 32. & 10. 36, 38. Col. 1. 19. & 2. 9. ch. 2. 22. & 4. 27.

i Ch. 1. 8, 22. & 2. 23, 32. & 3. 15. & 5. 30, 32. & 7. 52. & 13. 31. ver. 41.

k Luke 24. 30, 41, 43. John 14. 17, 22. & 21. 13. ch. 1. 2—9, 22. & 13. 31.

† Here it will be seen that Peter, instead of resting acceptance with God upon a sinner's working of righteousness—(a contradiction in terms, a thing utterly impossible)—rests acceptance with God entirely upon faith in the name of Jesus (that is, upon Jesus himself), through whose atoning blood the sinner receives the "remission of sins."—Ed.

l Ch. 2. 2, 4, 37. & 4. 31. & 8. 15, 16. ver. 45, 46.

m Ch. 16. 15. John 4. 40.

A. M. cir. 4045.
A. D. cir. 41.

* The Jewish Christians.

a Ch. 15. 1, 5, & 10. 25. Jos. 22. 12, 22.

† These were those Jewish converts to Christianity, who, like Peter before his vision, (ch. 10. 11, 34) and like his companions before the Holy Ghost was poured out upon the Gentiles (ch. 10. 45), still adhered to the law of Moses.—*Note.* This unwillingness to receive the Gentiles into the church of Christ, furnishes a very striking argument for the Divine origin of Christianity, so far as it testifies to the disinterested sincerity of its propagators. For had it been a false religion, a "cunningly-devised fable," its first propagators would "have compassed sea and land to make a proselyte;" and, like the missionaries of Rome in Paraguay and China, would have yielded every accommodation to the opinions, prejudices, and practices of their pupils, instead of which we find them not only refusing converts upon any but the most stringent terms, and contending with their very leaders, when they appeared to relax their exclusive discipline.—Ed.

b Jos. 22. 11—31. 1 Pet. 3. 15. Prov. 15. 1. Luke 1. 3.

c Ch. 10. 9—48.

d Mat. 3. 11. Is. 43. 6. & 44. 12. & 45. 22. & 55. 1—7.

e Is. 30. 21. Mark 16. 15. Mat. 28. 19. Rom. 1. 16. & 3. 22, 29, 30.

‡ On comparing this statement with ch. 10. 16, the difference of the words seems so great as to lead to the doctrine of ideal, instead of verbal inspiration—inasmuch as the second edition (so to speak) corresponds with the first in ideas, but not in words. The verbal difference, however, may be easily accounted for, on the principle of verbal inspiration, when it is recollected that the sheet was let down three times, and that one reply of Peter may be accurately given upon one of these occasions—another reply, different from the former, yet as accurate, upon a second.—Ed.

§ See note on ch. 10. 14.—Ed.

f Mat. 15. 11. ch. 10. 15, 28. & 15. 8, 9.

g John 13. 26. & 21. 17.

h Mat. 3. 11. Eph. 3. 5—8. & 2. 4—22. ch. 15. 14. Rom. 15. 8—19. 16. Col. 1. 29.

i Ch. 10. 19. & 10. 5, 7. & 21. 4. John 16. 13.

‖ Peter had wisely and providentially chosen so many to be witnesses and assistants in the work to which he was called.—Ed.

k Mark 16. 15, 16. Rom. 1. 16, 17. & 10. 17. John 20. 31. 1 John 5. 9—13, 20. ch. 16. 31. Luke 19. 9, 10.

l Ch. 2. 4. & 10. 44—47.

m Ch. 1. 5. & 19. 4. Mat. 3. 11. Mark 1. 8. Joel 2. 28. Luke 3. 16. John 1. 26. Is. 44. 3—5. Prov. 1. 23.

n Ver. 15. ch. 10. 44—47. & 15. 8, 9.

## CHAPTER XI.

(1) *Peter defends himself at Jerusalem, for having communicated with Gentiles, and his defence is accepted by the church there:* 1—18. (2) *The gospel spreads to Phenice, Cyprus, and Antioch—to which places Barnabas is sent to confirm the converts in their profession:* 19—25. (3) *The disciples called Christians first at Antioch:* 26. (4) *They send a charitable contribution to their impoverished and oppressed brethren in Judea:* 27—30.

AND the apostles and [*] brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, [a] they that were of the circumcision [†] contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But [b] Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 [c] I was in the city of Joppa praying: and in a trance I saw a vision, [d] A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, [e] Arise, Peter; slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. [‡] [§]

9 But the voice answered me again from heaven, [f] What God hath cleansed, *that* call not thou common.

10 And this was done [g] three times: and [h] all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And [i] the Spirit bade me go with them, nothing doubting. Moreover, these six [‖] brethren accompanied me, and we entered into the man's house:

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee [k] words, whereby thou and all thy house shall be saved.

15 And as I began to speak, [l] the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, [m] John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as [n] God gave them the like gift as *he did* unto us, who believed on the

Reflections upon Chap. X.—It is an honour for persons of all ranks to be devout and liberal, and to worship God in their families as well as in secret. And how does this Roman soldier shame many professed Christians, who, on the most trifling pretences, neglect the worship of their Maker, who scarcely know what it is to observe family devotion, and who take no more pains in the religious education of children and servants than if they were beasts! God takes great delight to increase their knowledge and comfort who sincerely practise what they know, and earnestly ask his further direction. And though our best actions cannot render our persons acceptable to God, yet, if they are agreeable to his perfections and law, he graciously rewards them.—It is by men, not by angels, that we must expect to be taught.—With tender care God removes the conscientious scruples of his servants, and prepares them beforehand for their duty. And never are we more ready to receive his direction than when we are engaged in solemn prayer. Cheerfully therefore ought all, especially ministers, to go whithersoever he, in his providence, calls them, hoping for success, whatever impediments lie in their way. Gospel preachers ought to be gladly received and kindly entertained; and as many friends as we can influence be encouraged to share their instructions. With the deepest reverence and attention ought we to hear and believe the truths of God, on which depend our eternal salvation and his glory. And with their utmost care ought preachers to make known Jesus Christ in his person, offices, debasement, and glory, as the source and mean of our whole salvation, and as our great Judge, to whom we must quickly give an account. It is a delightful season when the Holy Ghost, with supernatural influence, attests the truths preached, and applies them to the hearts of hearers. Cheerfully they then surrender themselves to Jesus,



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Lord Jesus Christ; what was I, [o] that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, [p] Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as [q] Phenice,* and Cyprus,† and Antioch,‡ preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem; and [r] they sent forth Barnabas, that he should go as far as Antioch:

23 Who, when he came, and had seen the grace of God,§ was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled ‖ themselves with the church, and taught much people. And the disciples were called Christians* first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world:† which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the [s] elders by the hands of Barnabas and Saul.

A. M. cir. 4043.
A. D. cir. 44.

o Rom. 8. 31. Job 40. 2. & 9. 3. & 12. Dan. 4. 35. ch. 10. 47.

p Ch. 5. 31. & 20. 21. 2 Cor. 7. 11. Jer. 31. 18—20. Ps. 22. 27. Is. 55. 5, 7.

q Is. xxiii. ch. 13. 4. ver. 26.

* *Phenice*, or "Phenicia," a country having the Mediterranean on the west, the tribes of Israel on the south-east, and Syria on the north-east. Its principal cities were, Tyre, Sidon, Sarepta, Ptolemais, Berytus (now Beyrout), &c.—Ed.

† *Cyprus.*—An island on the north-east of the Mediterranean, about (80) miles long, by 70 in breadth.—Ed.

‡ *Antioch*, on the Orontes, where the disciples were first called Christians (ver. 26); and Antioch in Pisidia, are the only two cities of that name mentioned in the New Testament. But there were, in Asia, sixteen cities of the same name, built by the Seleucidæ, the successors of Alexander of Macedon.

r Ch. 8. 14, 15. & 13. 2, 3.

§ *When he had seen the grace of God*, in its converting and sanctifying effects upon the hearts and lives of men.—Ed.

‖ Or, *in the church.*

* Hitherto, by the Gentiles, they had been called "Jews;" and, by the Jews, "Nazarenes," "Galileans," &c. Whether the name was taken by the disciples themselves, or given by others, does not appear. That it was not given in derision, seems probable from the use of it by king Agrippa (Acts 26. 28); and that the disciples were not ashamed of it, is evident from its use by Peter. 1 Pet. 4. 16.—Ed.

† The word translated "world" is one of very indefinite application—sometimes describing the lands inhabited by the Greeks, sometimes those jointly inhabited by Greeks and Romans, sometimes confined to Palestine and its immediate dependences, as Luke 2. 1, 3. & 21. 26.—*Note.* Four familes are recorded in the reign of Claudius, but none of them general. Indeed, among the merciful dispensations of Providence, there is one very remarkable, that a famine is seldom, if ever, universal; but while one country is visited with drought or deluged with rain, other, and even neighbouring, countries, are blessed with fair weather and fruitful harvests, by which the wants of other lands may be supplied. This seems to have been the case in the present instance, as the people of Antioch were able to afford a liberal collection to relieve their brethren during the famine at Jerusalem.—Ed.

s 1 Pet. 5. 1. 2 John 1. ch. 11. 30.

## CHAPTER XII.

(1) *The church persecuted by king Herod—James killed—Peter imprisoned and delivered by an angel:* 1—19. (2) *Herod taking to himself the glory due to God, is smitten by an angel, and dies miserably:* 20—23. (3) *After his death the church prospers:* 24, 25.

A. M. cir. 4062.
A. D. cir. 44.

NOW about that time [a] Herod the king * stretched forth *his* hands [b] to vex certain of the church.†

2 And he [c] killed James‡ the brother of John with the sword.

3 And [d] because he saw it pleased the Jews, he proceeded further to take [e] Peter also. (‖Then were the days of unleavened bread.)

4 And [g] when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions§ of soldiers to keep him; intending after Easter¶ to bring him forth to the people.

5 Peter therefore was kept in prison: but * prayer was made [h] without ceasing† of the church unto God for him.

6 And when Herod would have [i] brought him forth, the [k] same night Peter was sleeping between two soldiers, bound with two chains:‡ and the keepers before the door kept the prison.

7 And, behold, [l] the angel of the Lord§ came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; [m] and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; [n] which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, [o] that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*,

a Not the tetrarch, Luke 3. 1—19. & 13. 31. & 23. 7. ch. 13. 1. but his nephew.

* Or, *began.*

b Mat. 10. 17, 18. & 24. 9. John 15. 20, 21. & 16. 2.

† This was Herod Agrippa, son of Aristobulus, and grandson of Herod the Great. Mat. 2. 1.—Ed.

c Mat. 20. 23. & 4. 21.

‡ *James*, son of Zebedee (Mat. 10. 2). Thus fell the first of the apostles, the second in the glorious army of martyrs. See Mat. 20. 3.—Ed.

d John 12. 43. Gal. 1. 10.

e Mat. 4. 18. & 26. 75.

‖ Ex. 12. 15—20. & 13. 7. Lev. 23. 6—14.

g John 21. 18. Mat. 24. 9. Luke 21. 12.

§ *A quaternion* was a band of four soldiers—two for the prison door, and two for the inside (ver. 20)—the whole guard consisting of sixteen.—Ed.

¶ *Easter*—the passover, including the days of unleavened bread. John 19. 23.—Ed.

* Or, *instant and earnest prayer was made.*

h Luke 18. 1. 1 Thes. 5. 17. Eph. 6. 18, 19. 2 Thes. 3. 2. Jam. 5. 16. Heb. 13. 3, 18.

† *Without ceasing*—that is, with faith, fervour, and perseverance.—Ed.

i Ver. 2. ch. 7. 54, 57.

k Gen. 22. 14. Deut. 32. 36. 1 Sam. 23. 26. Heb. 13. 6. Ps. 3. 5, 6.

‡ A Roman prisoner was, ordinarily, bound to a soldier with one chain: for greater security, Peter, as a remarkable prisoner, is bound with two. But this anxiety and malice of the tyrant, but serves to render the power of God more conspicuous.—Ed.

l Ch. 5. 19. 1 Kin. 19. 5, 7. Heb. 1. 14. Ps. 91. 11, 12. & 34. 7.

§ *The angel*—Rather, "an angel;" one of those "ministering spirits sent forth to minister to the heirs of salvation."—Ed.

m Ps. 126. 1. Gen. 45. 26. Luke 24. 11.

n Ch. 16. 26. Ps. 146. 7.

o Dan. 6. 22. 2 Tim. 4. 17. Ps. 34. 7. & 16. 1.

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and avow their faith in him. Cordially they praise him for his kindness, and desire to be more acquainted with, established in, and edified by his truths.—But O with what astonishing condescension, and marvellous operation of providence and grace, has God extended his gospel to us, unclean and brutish sinners of the Gentiles, and has made of both Jews and Gentiles one gospel church, so making peace!

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REFLECTIONS UPON CHAP. XI.—Delightful are the tidings of sinners receiving, and being converted by, the gospel of Christ. The salvation of souls, the honour of Christ, and the glory of God are hereby highly promoted. And it is strange that even saints should be sometimes prejudiced, when their enemies, or persons of detested characters, are made partakers of the same spiritual blessings as themselves:—that rash censure should so often drop from gracious lips, and godlike charity should be reproached as looseness in religion! But ministers must bear with the weak; and though no unreasonable prejudice should ever hinder the execution of their commission, they should be always ready to clear their conduct to scrupulous minds. And every Christian also ought gladly to hear and receive anything that may tend to remove his prejudices.—What! are we to withstand God, who distributes his favour as he pleases, and overrules the fury of persecutors for the spread of the gospel and conversion of sinners? Thrice happy are they to whom he freely grants that repentance which manifests spiritual life received, and prepares them for the eternal life promised hereafter.—When his Spirit and power attend the preached gospel, multitudes believe and are turned to the Lord, and cleave to him with fixed purpose of heart. And with alacrity and diligence do ministers then attend their increasing work. Delightful is the name, and great the honour, to possess the privileges and tempers of CHRISTIANS; and especially to act up to the profession and obligations included in the character! Happy had it been for the church if no other character had ever marked the followers of Christ. With harmony in the truth, with holiness and order, ought such to hold fellowship one with another: and with great cheerfulness should they supply one another's



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[p] he came to the house of Mary the mother of [q] John, whose surname was Mark; where [r] many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came [s] to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, [t] Thou art mad. But she constantly affirmed that it was even so. Then said they, [t] It is his angel.[†]

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, [u] beckoning unto them with the hand to hold their peace, declared unto them [x] how the Lord had brought him out of the prison. And he said, Go show these things unto James,[‡] and to the brethren. And [y] he departed,[§] and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and [z] commanded that *they* should be put to death. And he went down from Judea to [a] Cesarea,[‖] and *there* abode.

20 ¶ And Herod [*] was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus [†] the king's chamberlain their friend, desired peace; because their country was [b] nourished by the king's *country*.[‡]

21 And, upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, [c] *It is* the voice of a god, and not of a man.

23 And [d] immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ [e] But the word of God grew and multiplied.

25 ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [f] ministry, and took with them [g] John, whose surname was Mark.

## CHAPTER XIII.

(1) *Paul and Barnabas sent to the Gentiles:* 1—6. (2) *Sergius Paulus and Elymas the sorcerer:* 7—13. (3) *Paul preaches in Antioch:* 14—41. (4) *The Gentiles believe; the Jews blaspheme:* 42—45. (5) *Whereupon they turn to the Gentiles:* 46—52.

A. M. cir. 4048.
A. D. cir. 44.

p Ch. 4. 23. & 15. 37.

q Ver. 25. ch. 13. 5, 13. & 15. 37. Col. 4. 10. 2 Tim. 4. 11. Philem. 24.

r Ver. 5. Is. 63. 24. & 58. 9. Dan. 9. 20, 21. Jam. 5. 16. Mat. 18. 19.

s Or, *to ask who was there.*

t Luke 24. 11. Gen. 19. 14.

† Heb. 1. 14. Mat. 18. 10. Ps. 34. 7. & 91. 11, 12.

† From this it appears that the Jews and primitive Christians believed that a guardian angel might assume the voice and appearance of the object of his care, even during his life, for there is no intimation that they believed Peter to be dead.—Ko.

u Ch. 13. 16. & 19. 33. & 21. 40.

x Ver. 11. Ps. 102. 19, 21. & 136. 7.

‡ *James*, the brother of Alpheus, for James the son of Zebedee had been killed. Ver. 2.—Ko.

y Mat. 10. 17, 23. John 7. 1. & 8. 59. & 10. 40. & 11. 54.

§ *He departed* to some other jurisdiction, to avoid the tyranny of Herod.—Ko.

z Prov. 1. 16. & 4. 16. & 12. 10. Ps. 26. 9, 10. & 76. 10.

a Ch. 9. 30. & 21. 8. & 23. 23. & 25. 4.

‖ Cesarea, formerly called 'Strato's Tower,' was built by Herod the Great, and called Cesarea, in honour of Augustus. It stood on the coast of the Mediterranean, about sixty miles north-west of Jerusalem. Portions of its splendid ruins still remain, but it is totally uninhabited.—Ko.

* Or, *bare an hostile mind, intending war.*

† Gr. *that was over the king's bedchamber.*

b 1 Kin. 5. 9, 11. Ezek. 27. 17.

‡ The differences of climate, soil, productions, tastes, and habits, are wonderfully employed by a merciful God to overrule the natural propensities of men for war, to promote domestic industry and foreign intercourse, and preserve the peace of nations; and still farther are they blest as the secondary means whereby the misery of the heathen is brought before the eyes and sympathies of Christians, and "the unsearchable riches of Christ" freely sent forth for their relief.—Ko.

c Ps. 12. 2. Jude 16.

d Dan. 4. 30, 31. 37. Job 40. 2, 11, 12. & 9. 13.

e Is. 2. 2, 3. & 55. 11. ch. 6. 7. & 19. 20. Col. 1. 6, 23. 2 Thes. 3. 1. Prov. 28. 23.

f Or, *charge.* ch. 11. 29, 30.

g Ver. 12. ch. 13. 5, 13. & 15. 37, 39. Col. 4. 10. Philem. 24. 1 Pet. 5. 13.

A. M. cir. 4049.
A. D. cir. 45.

a Ch. 11. 20, 25, 26. & 12. 25. & 14. 26.

b Ch. 11. 28. & 21. 10, 11.

c Ch. 4. 22—26, 30, 36. & xiv, xv. Gal. 2. 1, 3. Rom. 16. 21.

* *Niger*—"Black."—Whence it has been conjectured that he was an African negro.—Ko.

† Or, *Herod's foster-brother.*

d Luke 3. 1, 19. & 13. 31. & 23. 7. not ch. xii.

‡ *Herod.*—"Herod Antipas."—Ko.

e Deut. 10. 8. & 18. 5, 7. 1 Chr. 23. 13. Mat. 2. 15. ch. 6. 4. & 2. 42.

§ The personal act of choosing, speaking, appropriating, commissioning, and sending (ver. 4) Paul and Barnabas, furnishes decisive evidence of the personality and Deity of the Holy Ghost.—Ko.

f Num. 8. 11. Mat. 9. 38. ch. 9. 15. & 22. 21. Rom. 1. 1. & 10. 15. Gal. 1. 15. & 2. 8, 9. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11. & 2. 2. Heb. 5. 4.

g Ch. 6. 6. & 8. 15, 17. & 14. 23. 1 Tim. 5. 22.

h Mat. 9. 38. Rom. 10. 15. ch. 20. 28. & 16. 6, 7.

‖ *Seleucia.*—A city north-west of Antioch, on the Mediterranean Sea.—Ko.

i Ch. 11. 19. & 4. 36. & 27. 4.

* *Salamis.*—A city on the east side of Cyprus—not to be confounded with the island of Salamis, so famous in Grecian history, as the scene of a memorable sea-fight and victory. This city attained to great eminence, but its very site has been swept away by the sea.—Ko.

k Mat. 10. 27. ch. 5. 20. & 14. 1. & 17. 1, 2, 10. & 18. 4, 6, 7, 19. ver. 14, 46.

l Ch. 12. 12, 25. & 15. 37, ver. 13. Col. 4. 10.

† *John.*—This was John Mark (ch. 12. 12, 25), not John the apostle.—Ko.

‡ *Paphos.*—A city of Cyprus, on the west side.—Ko.

m Ch. 8. 9. Rev. 21. 8.

n Ex. 7. 11. 2 Tim. 3. 8.

§ *Saul* appears to have been his Hebrew, and *Paul* his Roman name; which, from this time onwards, the evangelist uses, as he had now become a preacher of the gospel to the Gentiles.—Ko.

‖ This terrible address Paul was fully authorised to deliver, inasmuch as he was "filled with the Holy Ghost;" but it can form no precedent for any who is not under direction of the same power.—Ko.

p Mat. 23. 13. Luke 11. 52.

q Ezek. 6. 14. Gen. 19. 11. 2 Kin. 6. 18. ch. 5. 5, 10. & 9. 5, 8.

r Mat. 27. 54. Luke 7. 16. ch. 5. 5, 11, 14. & 12. 23, 24. & 19. 17.

s *Pamphylia.*—A province of Asia Minor, bordering Cilicia on the east, and having part of the Mediterranean on the south. Acts 27. 5.—Ko.

† *Pisidia.*—A province situated on the north of Pamphylia.—Ko.

a Ch. 16. 13. & 17. 2. & 18. 4. ver. 5.

t Ver. 27. ch. 13. 21.

NOW [a] there were in the church that was at Antioch certain [b] prophets and teachers; as [c] Barnabas, and Simeon that was called Niger,[*] and Lucius of Cyrene, and Manaen, [†] which had been brought up with [d] Herod[‡] the tetrarch, and Saul.

2 As they [e] ministered to the Lord, and fasted, the Holy Ghost said,[§] [f] Separate me Barnabas and Saul for the work whereunto I have called them.

3 And [g] when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, [h] being sent forth by the Holy Ghost, departed unto Seleucia;[‖] and from thence they sailed to [i] Cyprus.

5 And when they were at Salamis,[*] they preached the word of God [k] in the synagogues of the Jews: and they had also [l] John[†] to *their* minister.

6 ¶ And when they had gone through the isle unto Paphos,[‡] they found a certain [m] sorcerer, a false prophet, a Jew, whose name *was* Barjesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) [n] withstood them, seeking to turn away the deputy from the faith.

9 Then Saul,[§] (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness,[‖] wilt thou not cease [p] to pervert the right ways of the Lord?

11 And now, behold, [q] the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, [r] when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia:[*] and John, departing from them, returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia,[†] and [s] went into the synagogue on the sabbath-day, and sat down.

15 And, after [t] the reading of the law and the

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wants; none of which can take place without the foreknowledge of God. Yea, he sometimes wisely plunges his people into calamities, for the trial, exercise, and improvement, of their own or others' faith, love, and self-denied obedience, and for the removal of groundless differences among them.

REFLECTIONS UPON CHAP. XII.—Whether should we here most admire the wickedness of men in promoting, or the wisdom of God in overruling, the persecutions of his church? Alas what selfishness, pride, rashness, and cruelty, to murder one of the best, the most useful of men! And infernal the malice to take pleasure in it! But men-pleasers will lead themselves at last into the greatest guilt: and success in one sin will imbolden them to commit another. The united and fervent prayers of the saints will prove in the end too hard for all that oppose them. If God bestow his Spirit of grace and supplication, to make intercession with groanings which cannot be uttered, deliverance is at hand. And in their extremity, though often not till then, he will rise up for their help. And if ordinary means cannot avail for their preservation, he will work miracles for them. Nay,



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prophets, the [u] rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and, beckoning with *his* hand, said, [x] Men of Israel, and ye that fear God, give audience.

17 [y] The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, [z] and with an high arm brought he them out of it.

18 [a] And about the time of forty years suffered [*] he their manners in the wilderness.

19 And [b] when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that [c] he gave *unto them* judges, about the space of four hundred and fifty years,[†] until Samuel the prophet.

21 [d] And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.[‡]

22 And when he had removed him, he [e] raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.[‖]

23 [f] Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus;

24 [g] When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John [h] fulfilled his course, he said, Whom think ye that I am? I am not *he:* but, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 [k] Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because [l] they knew him not, nor yet the voices of the prophets which [m] are read every sabbath-day, they have fulfilled *them* in condemning *him.*

28 [n] And though they found no cause of death *in him,* yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, [o] they took *him* down from the tree, and laid *him* in a sepulchre.[‖]

30 [p] But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his [q] witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.[°]

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure [†] mercies of David.

35 Wherefore he saith also in another *psalm,* Thou shalt not suffer thine Holy One to see corruption.[‡]

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.[‖]

40 Beware therefore, lest that come upon you which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: [‖] for I work a work [*] in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy,[†] and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles:[‡]

47 For so hath the Lord commanded us, *saying,* I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

A. M. cir. 4050.
A. D. cir. 46.

u Mark 5. 22. Luke 13. 14.

x Ver. 26. 43, 48.

y Gen. 17. 7—14. Ex. 1—xiv. Deut. 4. 20. & 14. 2—5. Ps. lxxviii. cxiv. cvi. cxxxvi. Is. 63. 7—14. Jere. 32. 20, 21. Ezek. 16. 3—14. & xx. Neh. 9. 9—11.

z Ex. 6. 6. & 12. 31. & 13. 14, 16.

a Ex. 16. 2. Num. 14. 22, 34, 35. Ps. 78. 36. & 95. 10.

* *Suffered.* &c.—Tenderly carried them as a father carries a child over an uneven way, or as a nurse bears a wayward infant in her bosom!—Ed.

b Gen. 15. 19—21. Ex. 23. 23. Deut. 7. 1. Jos. 3. 10.—xxi. Ps. 78. 55.

c Judg. 2.—xvi. 1 Sam. 1.—vii. Neh. 9. 27.

† *Four hundred and fifty years.*—There is an evident difficulty in reconciling this passage with 1 Kin. 6. 1. It might seem in order at most simply, by including in the time of the judges the intermediate times of the tyrants:—Othniel, 8; Ehud, 80; Deborah, 40; Gideon, 40; Abimelech, 3; Tola, 23; Jair, 22; Jephthah, 6; Ibzan, 7; Elon, 10; Abdon, 8; Samson, 20; Eli, 40 = 388. The tyrants:—Chushan-rishathaim, 8; Eglon, 18; Sisera, 20; Midian, 7; Ammon, 18; the Philistines, 40 = 111. Total, 499.—Ed.

d 1 Sam. viii.—xxxi. Hos. 13. 11. 1 Chr. x.

‡ These "forty years" include Samuel's government, as well as Saul's.—Ed.

e 1 Sam. 15. 28. & 16. 12. & 18. 14. Ps. 2. 6. & 78. 70—72. & 89. 19, 20.

‖ See 1 Sam. 13. 14.—Ed.

f 2 Sam. 7. 12. Ps. 89. 35. & 132. 11. Is. 11. 1. & 9. 7. Jer. 23. 5. Luke 1. 32, 69. ch. 2. 30. & 24. 25, 26, 44, 46. John 7. 37. Matt. 1. 21. Tit. 2. 13.

g Mat. 3. 1. & 4. 5, 6. Mat. 3. 1—3. Mark 1. 2, 3. John 3. 23.

h Ch. 19. Ph. 2 Tim. 4. 7.

i John 1. 20, 26, 27. Mat. 3. 11. Luke 3. 16. ch. 19. 4. Phil. 2. 8. 1 Cor. 2. 2. 2 Cor. 4. 5.

k Ver. 15, 16, 42, 46, 47. Ps. 147. 19, 20. Mat. 10. 6. & 22. 8, 9. Luke 14. 21. ch. 3. 26. & 28. 28.

l Ch. 3. 17. John 7. 25, 48. & 15. 21. & 16. 3. Luke 23. 34. & 24. 20. 1 Cor. 2. 8. 1 Tim. 1. 13. Rom. 11. 25. 2 Cor. 3. 14.

m Ch. 15. 21. & 26. 22. & 28. 23. & 2. 16—36. & 4. 26—28.

n Mat. 27. 22, 23. Mark 15. 14, 15. Luke 23. 21, 23. John 19. 4—6. ch. 3. 13—15.

o Ch. 4. 30. 1 Cor. 15. 4. 1 Pet. 2. 24. Mat. 27. 59. Mark 15. 43. Luke 23. 53. John 19. 38. Is. 53. 9.

‖ *And laid him in a sepulchre.*—This statement seems to disagree with John 19. 38. &c., in which, as well as in the other evangelists, his sepulture is ascribed to Joseph of Arimathea and his other disciples. The difference may easily be removed by the most simple and natural supposition, that some of the Pharisees who took so deep and malignant an interest in securing and watching the tomb (Mat. 27. 62—66), had also taken an insulting and triumphant part in the funeral procession and act of sepulture.—Ed.

p Mat. 28. 6.

q Luke 24. 48. ch. 1. 8, 22. & 10. 41.

A. M. cir. 4050.
A. D. cir. 46.

° *This day have I begotten thee*—that is, from the dead (Rom. 1. 4), even as every Christian is said to be "begotten" on the day of his conversion, of his spiritual resurrection (1 Cor. 4. 15. Phil. 10. 1 Pet. 1. 3. 1 John 5. 1, 18). But the address does not ascribe his Sonship to his resurrection, for he had already been acknowledged as "Son" by a voice from heaven—by his disciples on earth—and he himself had openly asserted the title before the Jews (Mat. 3. 17. & 16. 16, John 10. 36). Besides which, the eternity of the Father implies the eternity of the Son—he being described as "that eternal Life that was with the Father." (1 John 1. 2) and to whom (as Son) the Father saith, "Thy throne, O God, is for ever and ever," (Ps. 45. 6, 7.) and, "Thou, Lord (JEHOVAH), in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands" (Ps. 102. 12. 25. Heb. 1. 8, 10).—Ed.

† Gr., τα ὁσια, *holy* or *just things*, which word the Septuagint, in many places, use for that which in the Hebrew signifies *mercies*

‡ Of the Holy One of God" (Jesus Christ) it is expressly declared, that he "should not see corruption." Wherefore, it is impossible the doctrine of transubstantiation can be true. For while that doctrine asserts that a piece of bread becomes, by what is called "consecration," the very body, and blood, and soul, and divinity of Christ, it admits that that same transubstantiated bread (body, &c.) may, and often does, see corruption. Wherefore, because it sees corruption, it cannot be the body of Christ. See ver. 37.—Ed.

‖ Justification by the law of Moses is simply this:—"He that doeth these things shall live by them." (Rom. 10. 5.) By that law, therefore, no sinner could ever be justified; that is, pardoned, and accepted as righteous before God. But "being justified by faith (in Jesus Christ), we have peace with God," having "redemption through his blood, even the forgiveness of our sins," being made, through grace, "accepted in the Beloved." Rom. 5. 1. Eph. 1. 6, 7.—Ed.

‖ *Perish.*—Rather, "disappear," hide yourselves," through terror of your enemies.—Ed.

* *A work.*—The Babylonish captivity, foretold by Habakkuk (ch. 1. 5), the type of the national ruin of the Jews, about to be completed by the Romans, the imperial successors and representatives of the Babylonians.—Ed.

† *Envy.*—Rather, "zeal" for their own favourite doctrine of justification by the law of Moses.—Ed.

‡ *The Gentiles*—that is, to the Gentiles of Antioch (ver. 47), but not to them, to the neglect or exclusion of the Jews; for even Paul, the apostle of the Gentiles, still continued to preach fervently and affectionately to the Jews. Ch. 17. 2.—Ed.

even by ordinary means, he can hide them from their most inveterate foes. But proud persecutors quickly meet with an avenging God. The prudent submission of neighbours, and the servile flattery of friends, but lift them up, that their destruction may be the more terrible. God seasonably cuts them off in the midst of their pomp and grandeur; and makes their fall, as well as their fury, subservient to the propagation of the gospel.



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48 And when the Gentiles heard this, they [r]were glad, and glorified the word of the Lord: and as many as were ordained [s] to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 ¶ But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 [t] But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

A. M. cir. 4050.
A. D. cir. 46.

r Luke 2. 10, 11. Rom. 15. 8—12.

s The word translated "ordained," or its immediate cognates, occurs also Mat. 28. 16. Luke 7. 8. Acts 15. 2. & 22. 10. & 26. 23. Rom. 13. 1. 1 Cor. 15. 16. Taking the examples in order, six unquestionably signify "appointed," or "constituted," by authority or decision of another, a superior. The last alone appears to signify "self-devoted," but that must still be under the power of the Spirit of God, (1 Cor. 12. 6, 11. Phil. 2. 13.) so that no other conclusion can be drawn but that "believing" and "eternal life" are alike the gifts of God, the heavenly productions of free and sovereign grace.—Ko.

t Mat. 10. 14. ch. 14. 6, 11. & 18. 6.

## CHAPTER XIV.

(1) *Paul and Barnabas driven by persecution from Iconium:* 1—7. (2) *Paul heals a cripple at Lystra; and he and Barnabas are reputed gods:* 8—17. (3) *Paul is stoned:* 18—20. (4) *Paul and Barnabas visit several churches, confirming the brethren in faith and patience:* 21—25. (5) *Returning to Antioch, they report the progress of the gospel:* 26—28.

AND it came to pass in [u] Iconium, that they went both together [v] into the synagogue of the Jews, and so spake, that [b] a great multitude both of the Jews and also of the Greeks[†] believed.

2 [c] But the unbelieving Jews stirred up the Gentiles,[‡] and made their minds evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, [d] which gave testimony unto the word of his grace, [e] and granted signs and wonders to be done by their hands.

4 [f] But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And [g] when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 [h] They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 [i] And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, [k] being a cripple from his mother's womb, who never had walked:

A. M. cir. 4050.
A. D. cir. 46.

u A city eastward of Antioch in Pisidia.

a Mat. 10. 27. ch. 13. 5, 14, 46. & 17. 1, 2, 10. & 18. 4, 6, 7, 19. & 2. 36.

b Gen. 49. 10. Is. 11. 10. ch. 13. 48.

† *The Greeks.*—The best educated, the most inquisitive and acute class of the Gentiles.—Ko.

c Ver. 19. ch. 13. 45, 50. & 17. 5, 13. & 18. 6. Jer. 26. 11. Amos 7, 10. 1 Thes 2. 16.

‡ *Gentiles.*—Heathens of all the surrounding nations.—Ko.

d Ch. 20. 24. & 2. 22. & 19. 11. Mark 16. 20. Heb. 2. 4. John 14. 12.

e Ch. 20. 32. Rom. 1. 16. & 15. 19.

f Luke 2. 34. John 7. 43.

g Ps. 2. 1, 2. & 83. 5. John 7. 48. 2 Tim. 3. 11. Mat. 5. 11. & 10. 18, 22.

h Mat. 10. 17, 23. ch. 9. 1.

i Ch. 8. 4. & 11. 19. Gal. 6. 9. Eph. 5. 8, 9. 2 Tim. 4. 2.

k Ch. 3. 2. John 5. 5. Luke 13. 16.

A. M. cir. 4050.
A. D. cir. 46.

l Mat. 9. 22. Mark 9. 23, 24.

m Without referring to the miraculous gift of "discerning spirits," the apostle might read in the countenance of the impotent man that he believed the testimony concerning Jesus, and, consequently, that, if healed, he would continue to "adorn the gospel of God his Saviour,"—a matter of great importance, as involving the credit of the Christian religion in the persons and characters of its witnesses.—Ko.

n Ch. 3. 10. & 28. 8.

† *Garlands* were placed upon the horns of the sacrificial victims.—Ko.

o Dan. 2. 46. Rev. 19. 10. & 22. 8. ch. 10. 25. Hos. 4. 9.

p Mat. 26. 65. Gen. 37. 29, 34. Is. 36. 22. & 37. 1.

q Ch. 10. 26. Rev. 19. 10. & 22. 9.

r Ch. 10. 26. Jam. 5. 17.

‡ *Like passions.*—Not like dispositions, but alike liable to sickness and death, and, therefore, not gods.—Ko.

s 1 Cor. 8. 4. 1 Sam. 12. 21. 1 Kin. 16. 13. Is. 44. 9—20. Jer. 10. 14, 15. Amos 2. 4. Rom. 1. 21. Eph. 4. 7.

t Jer. 10. 10. & 23. 17. John 5. 26. ch. 4. 24. & 17. 25. Ez. 20. 11. Rom. 1. 20. Zec 12. 1. Gen. 1. 1. Ps. 146. 6. & 134. 3. Rev. 14. 7.

u Ps. 81. 12. & 147. 20. ch. 17. 30. 1 Pet. 4. 3. Rom. 1. 24, 26, 28. Eph. 2. 3. & 4. 17.

§ *All nations.*—Rather, "all the (Gentile) nations," as distinguished from the Jews, whom he instructed as a father, and continually warned against idolatry.—Ko.

x Rom. 1. 20. Ps. 19. 1, 2. & 33. 5, 6. & 145. 9. & 65. 10. & 68. 9, 10. & 147. 8. Mat. 5. 45. Lev. 26. 4. Deut. 11. 14. & 28. 12. Job 5. 10. Jer. 14. 22.

y Jer. 13. 23, 27. Is. 65. 2.

‖ By what false representations they "persuaded the people" does not appear. The account, however, is most valuable, as an instance of the instability of a mere populace, and the vanity of every profession that is not founded in a deep-seated conviction that Jesus is the Christ, the only and all-sufficient Saviour of sinners.—Ko.

z 2 Cor. 11. 25. ch. 7. 58. & 13. 45. 2 Tim. 3. 11. Heb. 13. 12.

a 2 Cor. 1. 8. & 4. 10. & 11. 23.

b Luke 2. 10, 11. Mark 16. 15. Mat. 28. 19, 20.

* Gr. *discipled many.*

c Ver. 1, 6. ch. 13. 14, 15. 2 Tim. 3. 11.

9 The same heard Paul speak; who stedfastly beholding him, and perceiving that he had [l] faith [*] to be healed,

10 Said with a loud voice, [m] Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [n] The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands[†] unto the gates, and [o] would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they [p] rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, [q] why do ye these things? We also are men [r] of like passions[‡] with you, and preach unto you that ye should turn from these [s] vanities unto the [t] living God, which made heaven, and earth, and the sea, and all things that are therein:

16 [u] Who in times past suffered all nations[§] to walk in their own ways.

17 [x] Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings [y] scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people,‖ and, [z] having stoned Paul, drew *him* out of the city, supposing [a] he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe.

21 ¶ [b] And when they had preached the gospel to that city, and had [*] taught many, they returned again to [c] Lystra, and *to* Iconium, and *to* Antioch,

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Reflections upon Chap. XIII.—Important is the work of preaching the gospel; and absolutely necessary for it is the direction of God's Spirit and providence. He qualifies his servants for it, calls them to it, and directs and succeeds them in it: and with pleasure and courage they may set about it, if satisfied of their divine call. But Satan and his instruments will certainly oppose them in it with great warmth and earnestness, especially if great sinners and persons in power appear to be converted by it. Great will be their subtilty and mischievous ardour in opposing the gospel,—the right ways of the Lord. All the arts of sorcery and infidelity; all the fury that blind zeal, temporal interests, and envy, can inspire; all the powers of this world are stirred up to oppress it. But no weapon formed against Zion shall prosper. For under the influence of the Holy Ghost the word shall the more spread and be glorified. Very important are the tidings it brings us concerning the promised Saviour; for whose being born, crucified, and raised from the dead, according to the ancient oracles of God, all former dispensations towards Israel but paved the way.—By infinitely wise and seasonable advances has the knowledge of Jesus Christ, and a full redemption through him, spread and prevailed in the world. Thrice happy are they who receive him as the light of life and propitiation for sins. From eternity they were chosen in him to everlasting life. In time they are justified through his righteousness imputed, even from crimes for which the ceremonial laws allowed no expiation. They are endowed with the presence, supplies, and consolations of the Holy Ghost, and enabled to continue in the faith, profession, and obedience of the gospel, notwithstanding the most cruel persecution.—If among these converts some be remarkable for sense, others for stupid idolatries, all marks the sovereignty and power of gospel grace.—But, alas! great is their sin and danger, who, notwithstanding their visible relation to him, reject the Redeemer, and set themselves to reproach his servants, his truths, and ways. They thrust the gospel and eternal life from themselves, and provoke God to cast them off with abhorrence into everlasting perdition. Take heed, my soul, to hear only such preachers as the Holy Ghost has qualified and regularly placed in their office. Let no station make me think myself above the gospel: and let no sinfulness make me reckon myself below it. Let reading and hearing of God's word be my constant delight. And let me carefully observe all providences in connexion with Christ. Regarding the *word of salvation* he hath *sent*, and receiving the *sure mercies* he hath *given*, let me serve my generation according to the will of God, and then fall asleep in the Lord.—If I am justified, let me manifest it by my good works.—If I have grace implanted in my heart, let



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22 [d] Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when [e] they had ordained [*] them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia;[†]

26 And thence sailed to [f] Antioch, from whence they had been recommended to the grace of God for the work which they [g] fulfilled.

27 And when they were come, and had gathered the church together, they [h] rehearsed all that God had done with them, and how he had [i] opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

A. M. cir. 4050.
A. D. cir. 46.

d Ch. 13. 32, 41. & 18. 23.

e Tit. 1. 5. 1 Tim. 4. 14. ch. 6. 18. & 1. 26. & 6. 6 & 13. 3. & 20. 32. 1 Cor. 3. 6, 7.

* The original, translated "ordained," occurs but once again in a cognate form (1 Cor. 8. 19), and there it is unquestionable that it implies and declares election by the church, by holding up, or forth, their hands, as the composition of the word signifies. That it does not signify the act of ordination by imposition of hands, though that may have immediately preceded, seems to be granted by all commentators, even by those who would confine the election exclusively to Paul and Barnabas, and totally deny all electoral right in the Christian people.—Ed.

† *Attalia*, a seaport in Pamphylia.—Ed.

f In Syria. ch. 11. 19, 26. & 13. 1. & 15. 23.

g 1 Cor. 4. 2. 1 Tim. 2. 2. & 4. 2, 3. Col. 1. 25. & 4. 17. Eph. 4. 12.

h Ch. 4. 11. & 15. 4, 12. & 21. 19.

i 1 Cor. 16. 9. 2 Cor. 2. 12. Col. 4. 3. Rev. 3. 7, 8. 2 Thes. 3. 1.

## CHAPTER XV.

(1) *Certain disciples from Judea preach the necessity of circumcision in order to salvation:* 1. (2) *A deputation proceeds from Antioch to Jerusalem to consult the apostles and elders:* 2—5. (3) *They consult and determine:* 6—21. (4) *Send letters to the churches declaring their decision:* 22—35. (5) *Paul and Barnabas differ and separate:* 36—41.

AND [a] certain men which came down from Judea taught the [b] brethren, *and said*, [c] Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 [d] When therefore Paul and Barnabas had no small dissension and disputation with them, they* determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto [e] the apostles and elders about this question.†

3 And being [f] brought on their way‡ by the church, they passed through [g] Phenice and Samaria, [h] declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 ¶ But there rose up [i] certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.§

6 [k] And the apostles and elders came together for to consider of this matter.

A. M. cir. 4050.
A. D. cir. 46.

a Ver. 3. ch. 20. 30. & 21. 20. 2 Pet. 2. 1. Rev. 2. 9.

b Ver. 19, 23.

c Gen. 17. 10—14. Lev. 12. 3. John 7. 22. Gal. 5. 2—4. ver. 5. Phil. 3. 2. Col. 2. 8, 11, 16. Tit. 1. 10.

d Ch. 11. 25, 26. 30. & 13. 1. & 16. 4. Gal. 2. 1, 2.

* *They* (the disciples at Antioch) *determined.*—Ed.

e Ch. 1. 13, 26. & xiii. John 16. 13. Prov. 15. 22. & 11. 14. & 24. 6.

† cir. 51.

f Ch. 21. 5. 2 Tim. 4. 11. Tit. 3. 13. Rom. 15. 24. 1 Cor. 16. 6, 11.

‡ *Being brought on their way*—may also be translated, "commissioned," "delegated:" but the scriptural use, in every other instance, seems to refer to aid for a journey. Rom. 15. 24. 1 Cor. 16. 6, 11. 2 Cor. 1. 16. Tit. 3. 13. 3 John 6.—Ed.

g Ch. 11. 19. & 8. 14.

h Ch. 14. 27. & 15. 4, 12. & 21. 19, 20.

i Said they. Ver. 1. ch. 21. 20. & 5. 7. & 26. 5.

§ cir. 52.

k Heb. 13. 7, 17. 1 Tim. 5. 17. Prov. 11. 14. & 15. 22.

A. M. cir. 4050.
A. D. cir. 52.

l Ch. 10. 20, 34—43. & 11. 12—44.

* Why will you try the forbearance of God by resisting his evident will, by doctrinally denying the possibility of salvation (ver. 1) to men whom he has already practically saved (ver. 9)?—Ed.

† Not the moral law, which, as a rule of life, is of unchangeable obligation, but the ceremonial law, which, by reason of its many sacrifices and ordinances, was exceedingly burdensome, beyond the possibility of complete observance. Take the example of the three annual visits to Jerusalem, to which every male was bound, which, though practicable to Jews resident within the boundaries of Canaan, must have been extremely burdensome to those that dwelt in neighbouring countries, and to those in more distant lands, totally impracticable. Ex. 23. 17. & 34. 23. Deut. 16. 16.—Ed.

m 1 Thes. 1. 9. Eph. 2. 1, 4—10. Tit. 3. 5. Is. 55. 7.

‡ *Pollutions of idols.*—Taking part in feasting upon sacrifices offered to idols. See ver. 29.—Ed.

§ *Fornication* was, and still continues, an inseparable part of heathen abominations, and, therefore, required a special note of condemnation, when the instruction was directed to men just barely rescued from habitual idolatry.—Ed.

‖ *Things strangled.*—Animals killed by suffocation, or twisting the neck, and in which the blood was retained.—Ed.

* *From blood.*—Whether this precept, originally delivered to Noah (Gen. 9. 1—7), be still binding upon the Gentiles, is a point upon which much difference of opinion prevails among Christians: some holding the prohibition to be perpetually obligatory, as much as the prohibition of idolatry and fornication, with which it is associated: others holding the prohibition of idolatry and fornication alone to be perpetually obligatory, as founded on the first, second, and seventh, commandments; but the prohibition of "things strangled and blood" to be mere temporary accommodations to Jewish prejudices, (comp. ch. 16. 3. & with Gal. 2. 3—5. & 5. 1—6); an abstinence from things not unlawful in themselves (1 Tim. 4. 4. Rom. 14. 14), but merely out of tenderness and charity to the prejudices and consciences of weaker brethren (Rom. 14. 15—21). In the midst of this division of opinion—a division among learned, sincere, and godly men—one thing is certain, that "every man should be fully persuaded in his own mind" that he is following scriptural authority, not led by bodily appetite "in that thing which he alloweth." Rom. 14. 5, 22.—Ed.

7 And when there had been much disputing, Peter rose up, and said unto them, [l] Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt* ye God, to put a yoke† upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And, after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles [m] are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols,‡ and *from* fornication,§ and *from* things strangled,‖ and *from* blood.*

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of

me continue therein.—If I am benefited by ministers, let me love and cleave to them.—And if for Jesus' sake I am tossed to and fro, let his comforts delight my soul.

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Reflections upon Chap. XIV.—God plainly testifies his own being, life, patience, goodness, power, and wisdom, to the heathen world in the works of creation and providence. And even while, by their perverse manners, they abuse the light of their consciences, he graciously gives them the necessaries and delights of outward life. Surely even these his common favours should attract their love to him. And, alas! great is their sin and misery, who, being left to their own lusts and imaginations, put vanity and devils as objects of worship in his place. Infinite is the mercy that now the door of faith is opened to the Gentiles; the gospel of salvation, through Jesus Christ, is preached to them. But, alas! while some believe it, others rage against and oppose it. Yea, while heathens believe and are healed, Jews oppose and are hardened, to their eternal ruin. And great is the unanimity of wicked men against Jesus Christ and his faithful ministers.—Inconstant and worthless is the applause of the multitude. To-day they admire preachers as gods; to-morrow they persecute and murder them as miscreants. But God's testimony to his word, in external and internal operations, is sufficient to overcome all opposition. With wisdom, care, and love, he forms his people into a church; and, by their own choice, provides them pastors and teachers after his own heart, for their further edification and establishment, and in compassion to the snares and troubles through which they must pass into the heavenly state. In the most solemn manner, by prayer and fasting, ought ministers to be set apart to their work. And



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their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed [n] Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles, and elders, and brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard, that [o] certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled [p] with one accord, to send chosen men unto you with our beloved [q] Barnabas and Paul,

26 Men that have [r] hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and [s] Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good [t] to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 [u] That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So, when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the [*] consolation.[†]

32 And Judas and Silas, being [x] prophets[‡] also themselves, exhorted the brethren with many words, and [y] confirmed *them*.

33 And after they had tarried *there* a space, they were [z] let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas [a] continued in Antioch,[§] teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, [b] Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them [c] John, whose surname was Mark.

38 But Paul thought not good to take him with them, [d] who departed[‖] from them from Pamphylia, and went not with them to the work.

A. M. cir. 4056.
A. D. cir. 52.

n Perhaps not Joses Barsabas, Ch. 1. 23, but his brother.

o Ch. 8. 1. ver. 1, 10. Gal. 2. 4. & 5. 12. Tit. 1. 11. 1 John 2. 19. 2 Cor. 11. 3. Jer. 23. 16.

p Ch. 2. 46. & 4. 32. Rom. 15. 6. 1 Cor. 1. 10.

q Ver. 2, 35. Gal. 2. 9.

r Ch. 13. 50. & 14. 19. Judg. 5. 18.

s Ch. 16. 25. & 17. 4, 15. 1 Thes. 1. 1. 2 Thes. 1. 1.

t 1 Cor. 7. 25, 40. John 16. 13.

u Ch. 10. 4. & 21. 25. ver. 20. 1 Cor. viii. x. & 5. 1, 9, 11. & 7. 2. Ex. 34. 15. Lev. 3. 17. & 17. 14. & 19. 26. Deut. 12. 16, 23. & 15. 23. 1 Sam. 14. 32. Rom. 1. 24, 26. Heb. 13. 4.

* Or, *exhortation.*

† *The consolation* of deliverance from the ceremonial law of the Jews.—Ed.

x Ch. 13. 1. 1 Cor. 12. 28.

‡ *Prophets.*—Teachers under divine guidance of the Holy Spirit.—Ed.

y Ver. 41. ch. 14. 22. & 18. 23. Eph. 4. 12, 13.

z Gen. 26. 29. Ex. 4. 18. 1 Cor. 16. 11. Heb. 11. 31.

a Ch. 5. 42. & 13. 1. & 14. 19, 28.

§ cir. 58.

b Ch. 13. 4, 13. & 14. 1, 21, 25. 2 Cor. 11. 26. Rom. 1. 11.

c Ch. 12. 12, 25. & 13. 5. Col. 4. 10. 2 Tim. 4. 11. Philem. 24. 1 Pet. 5. 13.

d Ch. 13. 13. & 14. 26.

‖ Through weariness, fear of danger, affection for his mother (ch. 13. 13), or some such temporary feeling, not implying desertion or apostasy.—Ed.

A. M. cir. 4057.
A. D. cir. 53.

a *The contention was so sharp.*—Literally, "There occurred, therefore, a paroxysm," ("an excitement," but not necessarily sharp or angry contention); as the same word translated "sharp contention," occurs Heb. 10. 24, in the sense of a friendly emulation.—Ed.

e Ch. 4. 36. & 11. 20. & 13. 4. & 27. 4.

f Ch. 16. 6. Gal. 1. 21.

39 And the contention was so sharp[a] between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto [e] Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went [f] through Syria and Cilicia, confirming the churches.

## CHAPTER XVI.

(1) *Timothy circumcised on account of the Jews:* 1—3. (2) *Paul and Silas deliver copies of the decrees of the apostles and elders in the cities through which they pass:* 4, 5. (3) *The Holy Spirit forbids them to go into Asia or Bithynia:* 6, 7. (4) *A vision invites them to Macedonia:* 8—13. (5) *Lydia converted:* 14, 15. (6) *An evil spirit of divination cast out:* 16—18. (7) *Paul and Silas beaten and cast into prison:* 19—24. (8) *The prison doors are opened; the jailor converted, and the prisoners delivered:* 25—40.

A. M. cir. 4057.
A. D. cir. 53.

a Rom. 16. 21. Phil. 2. 19. 1 Thes. 3. 2. 2 Tim. 1. 5. & 3. 10, 14. ch. 17. 14. & 19. 22. & 20. 4.

b Ch. 6. 3. 2 Tim. 3. 15.

* While a local and fixed ministry is undoubtedly sanctioned, because exemplified in the Acts and Epistles (Acts 20, 17, 28, &c. Tit. 1. 5), yet an itinerant ministry appears under equally apostolic sanction. Wherefore, it well becomes all churches, however long and firmly settled in the faith, well to consider how far continuance of a similar itinerancy may still be necessary both to apostolic structure and apostolic success.—Ed.

c Ch. 15. 2, 6, 23, 24, 29.

† *Galatia.*—A division of Western Asia, adjoining Phrygia on the north-east, sometimes called Gallo-Grecia, both of which names it derived from a colony of Gauls who migrated thither under Brennus, B. C. 276, and whose descendants continued to speak the Gallic language till the third century of the Christian era.—Ed.

d Ver. 7 ch. 20. 23. & 13. 2. Is. 34. 21.

‡ *Mysia—Bithynia.*—Districts of Western Asia. Bithynia is celebrated in ecclesiastical history as the country in which two great general councils of the church were held—the one at Nice, and the other at Chalcedon.—Ed.

§ Forbade them by some special revelation, because "the time to favour her, yea the set time," was not yet come. See Ps. 102. 13. 1 Pet. 1. 1.—Ed.

e Ver. 11. ch. 20. 5. 2 Cor. 2. 12.

‖ *Troas.*—A district and sea-port west of Mysia, and adjoining the Hellespont.—Ed.

* *Macedonia.*—Originally the kingdom of Alexander called "The Great;" but now, according to the Roman arrangement, including Macedonia proper, Thessaly, and Epirus.—Ed.

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, [a] named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was [b] well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, [*] [c] they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now, when they had gone throughout Phrygia and the region of Galatia,[†] and were forbidden [d] of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia:[‡] but the Spirit[§] suffered them not.

8 And they passing by Mysia came down to [e] Troas.[‖]

9 ¶ And a vision appeared to Paul in the night; There stood a man of Macedonia,[*] and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came

with pleasure and hope, labour and diligence, should they spend and be spent in the conversion of sinners and edification of saints. And though they ought to avoid suffering as far as can be done without sin, yet none must ever deter them from the faithful execution of their office. Till their testimony be finished God will preserve them in life; nor will upright disciples ever disown them on account of reproach or danger.

REFLECTIONS UPON CHAP. XV.—Alas, how early a spirit of bigotry, legality, and attachment to ceremonies, began in the Christian church, to the great injury of the pure doctrines of salvation by Christ alone, through faith! And it is a great mercy that the church is now delivered from the ancient burdensome rites of Moses, which never availed to the purification of men's consciences; and that the salvation of sinners, greater or lesser, Jews or Gentiles, is wholly of free grace; for the faith of the gospel powerfully tends to the purification of men's hearts and lives.—When attempts are made, especially under pretence of apostolic authority, to corrupt the peculiar doctrines of the gospel, and to pervert the souls of believers, it is high time to contend earnestly for the faith once delivered to the saints. But proud and angry contentions about mere circumstances should never trouble the church, and expose her to confusion, danger, and reproach. It is a mercy that Jesus has appointed courts in proper subordination, and proper regulations, for the



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with a straight course to Samothracia,[a] and the next *day* to Neapolis;[t]

12 And from thence to Philippi,[z] which is [1] the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river-side, [f] where prayer was wont to be made;[‡] and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira,[c] which worshipped God, heard *us:* [g] whose heart the Lord opened,[†] that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me [h] to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel [1] possessed with a spirit of divination[‡] met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

18 And this did she many days. But Paul, [k] being grieved,[§] turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the [l] market-place unto the rulers,

20 [l] And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.[*]

22 [m] And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 [n] And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.[†]

A. M. cir. 4057.
A. D. cir. 53.

[a] *Samothracia.*—An island in the Archipelago.—Ed.

[t] *Neapolis.*—A seaport of Macedonia.—Ed.

[z] *Philippi.*—A city about eight miles north of Neapolis, so named after Philip, the father of Alexander, and celebrated in heathen annals as the scene of the decisive conflicts between the armies of Augustus and Anthony, Brutus and Cassius; but still more justly celebrated in Christian annals, as the first city of Europe in which the gospel was preached. Under Turkish misrule it has long been reduced to the condition of a miserable village; but some remnants of Christianity are still found among its few and impoverished inhabitants—a seed of hope, when "the time for favour" shall return.—Ed.

[1] Or, *the first.*

[f] Ch. 21. 5. & 20. 36. ver. 16.

[‡] Rather, perhaps, "where a proseucha (or place of prayer) was by law allowed."—Ed.

[c] *Thyatira.*—A city on the borders of Lydia and Mysia, about fifty-six miles north-east of Smyrna. It still contains a few Christians, with two schools, attended by seventy of their children.—Ed.

[g] Ch. 10. 2. Luke 24. 45. John 6. 44, 45. Eph. 1. 17.

[†] *Whose heart the Lord opened*—making her willing to receive the truth in the love of it.—*Note.* Every heart is closed against "the truth as it is in Jesus," till the "mighty power" of God is put forth, in mercy, to open it. Eph. 1. 17—20.—Ed.

[h] Eph. 1. 1. Col. 1. 2. Gal. 6. 10.

[‡] 1 Sam. 28. 7. ch. 19. 24, 25. Deut. 18. 10. Is. 8. 19.

*A spirit of divination.*—"A spirit of Python." So named after the Pythian, or serpent-slaying Apollo.—Ed.

[k] Mark 1. 25, 34. & 16. 17. Col. 2. 15. ch. 5. 6. & 9. 34.

[§] Paul was grieved lest any should take occasion to say that the preachers of the gospel were acting in concert with, or receiving witness from, any of the heathen deities—devils, whom the heathen blindly worshipped as gods. 1 Cor. 10. 20. Rev. 9. 20. & 16. 14.—Ed.

[l] Or, *court.*

[l] Ch. 17. 6. & 18. 12, 13. 1 Kin. 18. 17. Ruth. 3. 8. Rom. 12. 2. John 15. 18, 20. Jam. 4. 4.

[*] This place was now a Roman colony, and the laws of Rome, though ready to adopt every foreign deity, yet required every man to worship the gods of that proud and idolatrous city.—Ed.

[m] 2 Cor. 11. 25. 1 Thes. 2. 2. Phil. 2. 15. ver. 23. Mark 13. 9. Mat. 10. 17, 18.

[n] Luke 21. 12. & 16. 20. 2 Cor. 11. 23. Eph. 3. 1, 13. Rev. 2. 10.

[†] The Roman stocks were not merely constructed for safe detention of the prisoner, but also to bruise and severely injure the feet.—Ed.

A. M. cir. 4058.
A. D. cir. 54.

[o] Ps. 119. 62. ch. 5. 41. Mat. 5. 10, 11. Col. 1. 24. 2 Tim. 1. 8.

[p] Ch. 4. 31. & 5. 19. & 12. 7. Mat. 28. 2.

[q] 1 Sam. 31. 4, 5. 2 Sam. 17. 23. Mat. 27. 5.

[r] Ex. 20. 13. 1 John 3. 15.

[*] Some have questioned how Paul could see the jailer, when the jailer could not see the prisoners. But the natural probability is, that there was a lamp hanging in the jailer's apartment, which enabled Paul to see him, but which was too feeble to throw sufficient light into the prison to enable the jailer to see Paul. Besides, it is a well-known fact, that the eyes of a person confined in the dark, acquire a surprising power of seeing accurately by aid of the least glimmering of light.—Ed.

[s] Ch. 2. 37. & 9. 6. Luke 3. 10.

[t] John 3. 16, 36. & 6. 40, 47. 1 John 5. 10. Mark 16. 16. Gen. 17. 7. Is. 45. 22.

[†] *Believe on.*—Trust in the Lord Jesus Christ. About 150 instances, says M. Good, occur in which the word translated "faith," and "believe," are evidently never used to express belief in any fact that is not fitted to excite confidence in God or in Christ.—Ed.

[u] Mark 16. 15. Eph. 3. 8. 1 John 1. 1—3. Col. 1. 23.

[x] Ch. 8. 37, 38. & 10. 48. Luke 19. 9. ver. 15. 1 Cor. 1. 16.

[y] Luke 5. 29. & 19. 6.

[z] Ch. 8. 39. Is. 61. 10. Rom. 5. 2, 10. Phil. 3. 3.

[a] Ps. 30. 5. 2 Cor. 1. 8, 9. Deut. 32. 30.

[‡] The original word signifies "lictors," persons who preceded the consuls, and carried the fasces, which were a bundle of rods bound about the handle of a hatchet.—Ed.

[b] Ex. 4. 18. Judg. 18. 6. 1 Sam. 1. 17. & 20. 42. & 25. 35. & 29. 7. 2 Kin. 5. 19. Mark 5. 34. ch. 15. 33.

[c] Ch. 22. 25—28.

[d] Mat. 10. 16, 17. Eph. 5. 15. Mic. 7. 9, 10. Ps. 37. 6.

[e] Ch. 22. 29. John 11. 48. & 19. 8. Mat. 14. 5. & 21. 46. & 26. 5.

[§] The Roman government was exceedingly jealous of any invasion of the privileges of citizenship, and of the liberties and lives of citizens.—Ed.

[f] Is. 45. 14. Dan. 3. 26, 27. & 6. 25. Mat. 8. 34. Mark 5. 17, 18.

[g] Ver. 14. ch. 4. 23. & 12. 12, 17. 1 Thes. 3. 2, 3.

25 ¶ [o] And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 [p] And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, [q] he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, [r] Do thyself no harm; for we are all here.

29 Then he called for a light,[*] and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, [s] Sirs, what must I do to be saved?

31 And they said, [t] Believe on[†] the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 [u] And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and [x] was baptized, he and all his, straightway.

34 And when he had brought them into his house, he [y] set meat before them, and [z] rejoiced, believing in God with all his house.

35 ¶ And [a] when it was day, the magistrates sent the serjeants,[‡] saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and [b] go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, [c] being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; [d] but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they [e] feared, when they heard that they were Romans.[§]

39 [f] And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, [g] and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

happy adjusting of differences. And there is need in all our disputes to adhere closely to the scriptures, and in all ecclesiastical decisions to manifest a strict regard to the gospel liberty purchased by Christ, and to the weakness of tender consciences. If they be made with proper prudence and harmony, they will in general be heartily received by church members for their edification. And greatly should we rejoice in the success of other churches, and in the union of Jews and Gentiles into one body of Christ; and carefully should all avoid giving offence to their neighbours, even in things indifferent in themselves. But since the gospel is necessary for the confirmation of believers, as well as for the conversion of sinners, not only ought ministers to labour in the ministrations of it, but all to rejoice in their success.—It is an unpleasing reflection that smaller differences should so often occasion sharp contentions between the best of men;—and that dear friends should, in ill humour, bid each other *adieu* for life. It is nevertheless a mercy if God make the weakness of men a mean of spreading his gospel.

Reflections upon Chap. XVI.—There is need of wisdom from above to direct us when to condescend to men's weaknesses, and when to assert our privileges, religious or civil. God remarkably owns his gospel for the conversion and edifica-



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## CHAPTER XVII.

(1) *Paul preaches at Thessalonica where some believe, and others persecute:* 1—9. (2) *He is sent to Berea:* 10—12. (3) *The Jews of Thessalonica follow and persecute him, wherefore he proceeds to Athens:* 13—15. (4) *Argues with the Jews and Athenian philosophers; and preaches the true God, the judgment, and resurrection, whereby many are converted:* 16—34.

A. M. cir. 4056.
A. D. cir. 54.

NOW, when they had passed through Amphipolis and Apollonia, they came to [a] Thessalonica,* where was a synagogue of the Jews:

2 And Paul, [b] as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 [c] Opening and alleging that Christ must needs† have suffered, and risen again from the dead; and that this Jesus, whom [d] I preach unto you, is Christ.

4 [e] And some of them believed, and consorted with Paul and Silas; and of the [f] devout Greeks a great multitude, and of the chief women not a few.

5 ¶ [g] But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, [h] These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and [i] these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And [k] they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.‡

10 ¶ [l] And the brethren immediately sent away Paul and Silas by night unto Berea:§ who coming *thither*, went into the synagogue of the Jews.

11 These were [m] more noble‖ than those in Thessalonica, in that [n] they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 [o] Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, [p] they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks,* encountered him: and some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus,† saying, May we know what this new doctrine, whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Marshill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.‡

23 For as I passed by, and beheld§ your devotions,‖ I found an altar with this inscription, TO THE UNKNOWN GOD.* Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world,† and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed,‡ and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have

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a Ch. 20. 4. 1 Thes. 1. 1, 2 Thes. 1. 1. Phil. 4. 16. ¶ Tim. 4. 10.

* *Amphipolis — Apollonia — Thessalonica*—cities of Macedonia, of which Thessalonica was the chief.—Ed.

b Ch. 13. 14, 46, & 14. 1. & 18. 4, 19. & 19. 8. Luke 4. 16. ver. 10, 17.

c Luke 24. 26, 27, 44, 46. 1 Cor. 15. 3, 4. Ps. xxii, lx, lxix, lxxii. Is. xv, xl, xlii, xliv, l, liii, liii. ch. 18, 28.

† That the death of Jesus the Messiah was necessary for the fulfilment of prophecy, the realization of types, and the remission of sins. Is. lx. 7—12. Dan. 9. 26. Heb. 10. 1, 6—14. Mat. 26. 28.—Ed.

d Said he. ch. 13, 5.

e Ch. 14. 1. & 28. 24. & 4. 32. Ps. 119. 63.

f Proselytes. ch. 13. 43. & 16. 14. ver. 17.

g Ver. 13. ch. 13. 45, 50. & 14. 2, 19. & 18. 12. & 19. 24. Judg. 9. 4.

h 1 Kin. 18. 17. ch. 16. 20. & 24. 5. Luke 23. 2.

i Ch. 24. 5. John 19. 12. Luke 23. 2. Mark 4. 13, 15. Esth. 3. 8. Dan. 3. 12. & 6. 13.

k Mat. 2. 3. John 11. 48. ch. 5. 17, 24.

‡ cir. 55.

l Ch. 9. 25. & 23. 23, 24. Jos. 2. 15, 16. ver. 14. Mat. 10. 23.

§ *Berea.*—A large and populous city of Macedonia.—Ed.

m Dan. 5. 12, 14. Ps. 16. 3. Prov. 12. 26. & 17. 27.

‖ *More noble*, seems to imply, both higher in rank (see ver. 5.), of better education, principles, and feelings—more rational, more candid, more thoughtful, more generously disposed, because more acquainted with the scriptures, and more anxious to study them.—Ed.

n Ch. 11. 1. & 2. 41. 1 Thes. 1. 5. & 2. 13. & 5. 21. 1 John 4. 1. Is. 8. 20. & 34. 16. Luke 16. 29. John 5. 39. & 7. 17.

o Ch. 2. 41. & 4. 4. & 5. 14. & 6. 7. & 9. 42. & 12. 24. & 13. 48, 50. & 14. 1. & 18. 10. & 19. 17.

p Ch. 14. 2. & 13. 50. 1 Thes. 2. 15, 16.

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* *Epicureans — Stoicks.*—Two philosophical sects among the Greeks. The former held that virtue was whatever promoted the happiness of the agent: the Stoics, that it consisted in living agreeably to nature,—systems alike calculated to mislead, unless man were a better judge of what constitutes true and permanent happiness, and unless human nature were cleansed from the selfishness of its desires, and restored to the love and obedience of God.—Ed.

† *The Areopagus*, or "hill of Mars," where the supreme court of judicature was held in the open air. Its judges were famous for their wisdom and impartiality, and their decisions are, even till this day, regarded as models of judicial purity. The side of the hill, partly by nature, and partly by art, presents a gently inclined plane of a semicircular form, bounded above by the brow of the hill cut down perpendicularly. In the centre the rock projects into a platform about ten feet square, on which public speakers stood; and from this place, it is probable (ver. 22) that Paul spoke.—Ed.

‡ *Superstitious*, in modern language, is always applied to an ignorant fear of, or dependence on, invisible powers, whether supreme or subordinate, or some vain inventions for averting their anger or propitiating their favour. There is no reason to imagine that Paul, a consummate orator, would commence his address with a description so calculated to excite prejudice and opposition. It should therefore be translated, "I perceive that in all things" (your temples, altars, sacrifices, &c.) "ye are, more than others, attentive to religious matters."—A character confirmed both by the most popular writings of the Greeks themselves, as well as by those Christian historians who have examined their national character. See Mitford's *Greece*, vol. 2. p. 304.—Ed.

§ *Beheld.*—Rather, "carefully observed."—Ed.

‖ *Devotions.*—The original includes temples, altars, and services. See ver. 24, 25.—Ed.

* That there was such an inscription at Athens is also mentioned by Lucian and Pausanias.—Ed.

† This declaration contradicted the Epicureans, who taught that the world was not created by God, but by a fortuitous concourse of atoms; and also Aristotle, who taught that the world was eternal.—Ed.

‡ This statement contradicted the Epicureans, who attributed all events to chance; and also the Stoics, who ascribed them to fate.—Ed.

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tion of men when it is faithfully and prudently preached. And in awful sovereignty he directs where to preach it, and where not. Marvellous is it that he has not forbidden nor hindered the preaching of it in Britain; where it has been so peculiarly undervalued, rejected, denied, and detested! God deals with his elect in very different forms in bringing them to his Son. And some of them, when near to the brink of hell, as well as to the ordinances of grace, are plucked as brands out of the burning. But it is enough if, either in a more kind or a more awful manner, they be deeply convinced of sin and self-insufficiency, and led to receive and rest upon Jesus Christ alone, in all his offices, for salvation, as he is offered in the gospel. And while God, in infinite kindness, becomes at once their God and the God of their seed, they will testify their high regard to the instrument of their conversion, and be deeply concerned for the eternal salvation of their whole family. Satan will turn himself and his agents into very different forms, will become a friend, an angel of light, a witness for Christ, or a selfish, outrageous, persecuting fury, in order to sully the honour, and prevent the spread of the gospel. But let them do as they will, Jesus can support, comfort, vindicate, and render victorious, his faithful servants. No persecutor is so proud or furious, but either the terrors of God can restrain, or his grace convert him. And, if possible, Christ's ministers should study to obtain their deliverances with honour as well as with safety; but they must never manifest any selfish resentment. Learn, my soul,



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our being; as certain also of your own [q] poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, [r] we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 [s] And the times of this ignorance God winked at;[†] but now [t] commandeth all men every where to repent:

31 Because [u] he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath [x] given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some [y] mocked; and others said, We will hear thee again of this *matter*.

33 [z] So Paul departed from among them.

34 [a] Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite,[‡] and a woman named Damaris, and others with them.

A. M. cir. 4062.
A. D. cir. 56.

q Tit. 1. 12.

r These words are quoted from Aratus, a poet of Cilicia, Paul's native country.—Ed.

r Is. 40. 18. Rom. 1. 20, 23, 25. Ps. 106, 20.

s Ch. 14. 16. Ps. 81. 12.

† *Winked at.*—Rather, "overlooked"—bore with long-suffering mercy, as with Israel in the wilderness.—Ed.

t Rom. 13. 11. Eph. 2. 5, 6. Tit. 2. 11. 1 Pet. 1. 14. & 4. 3. Luke 24. 47.

u Ch. 10. 42. Rom. 2. 16. & 14. 9, 10. John 5. 22. Mat. 25. 30. & 25. 31—46. 2 Cor. 5. 10. 2 Tim. 4. 1.

x Or, *offered faith.* 1 Cor. xv. Rom. 8. 9. ch. 2. 24.

y Ch. 2. 13. Gen. 19. 14. 2 Chr. 36. 16.

z Hos. 4. 17. Rev. 22. 11.

a Rom. 11. 5. ch. 13. 48. Mat. 20. 16. Luke 12. 32.

‡ A judge of the court of Areopagus.—Ed.

## CHAPTER XVIII.

(1) *Paul labours with his hands, and preaches to the Jews at Corinth:* 1—5. (2) *The Jews continuing to blaspheme; he turns to the Gentiles:* 6—8. (3) *He is encouraged by a vision:* 9—11. (4) *Is accused before Gallio:* 12—17. (5) *Passes from city to city, strengthening the disciples:* 18—23. (6) *Apollos, being more perfectly instructed by Priscilla and Aquila, preaches the gospel with great success:* 24—28.

AFTER these things Paul departed from Athens, and came to Corinth;[*]

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tent-makers.)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit,[†] and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

A. M. cir. 4063.
A. D. cir. 59.

* *Corinth.*—One of the most illustrious cities of Greece, situated on the Isthmus that joins the Peloponnesus or Morea, to the continent. It is said to have been founded in the year 1514 B. C., and to have been governed by native kings from 1360 till 728 B. C., when it came under the government of an annual magistracy. In 146 B. C. it was pillaged and burned by the Roman consul Mommius, but restored by Julius Cæsar, in the year 46 B. C., when it became the finest city in Greece. In this condition of prosperity (but accompanied, alas! with proportionate luxury and proverbial laxity of morals,) it was visited by the apostle Paul about A. D. 54.—Ed.

† *Pressed in the spirit.*—Rather, "constrained by the Spirit;" not by his own mind or spirit—(for such self-originated purposes, or unaccountable impulses, are not countenanced by Scripture)—but by the Spirit of God, to whose special agency all apostolic movements are ordinarily attributed. See ch. 1. 4. 5. 2. & 13. 2, 4. & 16. 6, 7.—Ed.

A. M. cir. 4063.
A. D. cir. 59.

a Prosevite.

a Rom. 10. 17. Is. 55. 3. Mat. 28. 19. Mark 16. 15.

b Mat. 28. 20. Eph. 6. 19, 20. Jer. 1. 8, 19. Rom. 8. 31. Is. 41. 10, 14.

† Great cities are always very hotbeds of sin; yet in the midst of their corruption, God often preserves a "salt of the earth," by which they are preserved from a total moral putrefaction. Nay, where the whole visible mass of society seems utterly hopeless of reformation, God has often "much people" secretly sighing and crying for all the abominations that are round about them, and earnestly inquiring, "What must we do to be saved?"—*Note.* Let this statement of the Spirit, who knows the hearts of all men, and who searches and reveals, when he will, the deep things of God, encourage every effort for the melioration of society, through the preaching of the gospel. It is God's means. It succeeded in licentious Corinth, and has never been unsuccessful, wherever it has been employed in faith.—Ed.

‡ Or, *stat.*

§ *Gallio* was elder brother of Seneca the famous philosopher.—Ed.

‖ *Achaia.*—All Greece south of Thessaly was now so called.—Ed.

c Ch. 17. 7. & 6. 13. & 24. 5, 6. & 25. 8.

* *Wrong.*—Injustice to the subject.—Ed.

† *Wicked lewdness.*—Most probably any act burlesquing, or turning into ridicule, some of the Jewish ceremonies. That instances of this kind did occur, Josephus testifies; and it appears that when detected, they were severely punished by the Roman magistrates.—Ed.

‡ *Names.*—Such as, whether Jesus were or were not to be called "King"—which the deputy considered a question of Jewish law, not as an interference with the imperial superiority of Rome.—Ed.

d Mat. 27. 4. John 18. 31. Luke 12. 14.

e Perhaps not lie. 1 Cor. 1. 1.

§ *Cenchrea.*—A seaport, a dependency of Corinth, on the east side of the Isthmus.—Ed.

f Ch. 21. 24. Num. 6. 18. 1 Cor. 9. 20.

‖ Whether Paul or Aquila had made the vow, is matter of question. The expositors most intimate with the Greek tongue are, however, generally agreed in referring it to Aquila. Whether the vow was that of the Nazarite, or some other vow, is unknown, and conjecture is useless. But as the word of God does not condemn it, it must have been some holy resolution.—Ed.

* *Ephesus.*—A famous city of Western Asia, celebrated for its temple of Diana.—Ed.

7 And he departed thence, and entered into a certain *man's* house, named Justus, [*] *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians [a] hearing believed, and were baptized.

9 ¶ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 [b] For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city.[†]

11 And he [‡] continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio[§] was the deputy of Achaia,[‖] the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, [c] This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong[*] or wicked lewdness,[†] O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names,[‡] and *of* your law, [d] look ye *to it;* for I will be no judge of such *matters*.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took [*] Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat: and Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea:[§] [‖] for he had a vow.

19 And he came to Ephesus,[*] and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

carefully to observe providential directions. Always delight in meetings for prayer or religious conference. Never relish dissembled applause, however just. In every distress believe in Jesus Christ; and always rejoice in suffering for his sake.

REFLECTIONS UPON CHAP. XVII.—How justly the Holy Ghost had witnessed that bonds and afflictions awaited the apostle in every city! And it is delightful to see ministers preaching the gospel, regardless of all fatigue, contempt, and persecution, counting nothing too dear for Christ and his cause. It is comely when all the sermon is plainly derived from the oracles of God, and when hearers attentively receive the truth, and examine all they hear by the scripture. Important is the matter of gospel preaching, even Jesus' person, sufferings, and glory;—his dying for our sins, and calling us back from our graves to his last judgment. Powerful is its efficacy in the conversion of multitudes, and even of persons of rank, in places the most wicked. Real converts take delight in owning, holding fellowship with, and caring for the safety and comfort of, faithful ministers; while the offscourings of mankind, and the high pretenders to wisdom, readily unite together against Jesus Christ and his gospel. Unhappy is the place where the mob are both judges and executioners. Very false, but common, is the pretence that Jesus' sole headship over his church interferes with lawful civil authority; and yet many magistrates dread danger chiefly from noted believers.—If ministers be persecuted in one city, they may flee to another. But they will everywhere meet with as abounding wickedness, and, in consequence thereof, much contempt and hatred. Yet, the nearer Christ's word lies to their own hearts, they will the more eagerly seize all opportunities of publishing it. Great prudence is necessary in dealing with self-conceited pretenders to wisdom. Nowhere has the gospel less success than among such. They are often ignorant of the plainest doctrines of nature, of the divine perfections,



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22 And when he had landed at [g] Cesarea, and gone up and saluted the church, he went down to [h] Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of [i] Galatia and Phrygia in order, [k] strengthening all the disciples.

24 [l] And a certain Jew, named Apollos, born at Alexandria,* an eloquent man, *and* [m] mighty in the scriptures, came to Ephesus.

25 [n] This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, [o] knowing only the baptism of John.†

26 And he began to speak [p] boldly in the synagogue: whom when [q] Aquila and Priscilla had heard, they took him unto *them*, and [r] expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren [s] wrote, exhorting the disciples to receive him: who, when he was come, [t] helped them much which had [u] believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, [x] showing by the scriptures that Jesus was Christ.

A. M. cir. 4061.
A. D. cir. 57.

g Ch. 8. 40. & 10. 1. & 12. 19. & 21. 8, & 23. 33.

h Ch. 11. 19, 26. & 13. 1.

i Gal. 1. 2. & 4. 14. 1 Cor. 16. 1. ch. 18. 6.

k Ch. 14. 22. & 15. 32, 41. Is. 35. 3. 1 Thes. 5. 14. & 3. 2, 13.

l 1 Cor. 1. 12. & 3. 5. & 16. 12. Tit. 3. 13.

* *Alexandria.*—A city of Egypt, built by Alexander of Macedon, the seat of the Egyptian kings, and still a fortress of considerable strength, and a port of extensive trade.—Ed.

m Ch. 7. 22. Col. 3. 16. Ps. 119. 11.

n Mat. 22. 16. Rom. 12. 11. Ps. 69. 9. Col. 1. 28, 29. 1 Tim. 5. 17. 2 Tim. 4. 2.

o Ch. 18. 3. & 8. 16. Mark 1. 2—11. Mat. iii. Luke iii. John i. 19—36.

† He must have been absent from the country from the period of John's preaching, which merely announced the speedy coming of Messiah, and the necessity of baptism as an evidence of faith, and sign and seal of the forgiveness of sins.—Ed.

p Ch. 14. 3, 26, 31. & 13. 46. Eph. 6. 19, 20. Is. 58. 1.

q Ver. 2, 3. Rom. 16. 3.

r 1 Cor. 12. 21. Col. 2. 16.

s Ch. 9. 27. Rom. 16. 1, 2. 1 Cor. 16. 3. 2 Cor. 3. 1.

t 1 Cor. 3. 6, 10. Eph. 3. 7. 2 Cor. 1. 24.

u Rom. 12. 3. Eph. 2. 8.

x Luke 24. 27, 44. ch. 17. 3. & 26. 22, 23. 1 Cor. 15. 3, 4. Heb. 1—x.

A. M. cir. 4061.
A. D. cir. 57.

f Ch. 6. 6. & 8. 17. & 9. 17. & 2. 4. & 10. 44, 46. & 13. 1. 2 Tim. 1. 6.

g Ch. 3. 26. & 13. 5, 14—17. & 14. 1. & 17. 1—3, 11. & 18. 4, 26. & 26. 22, 23. & 28. 23. 1 Cor. 15. 3, 4. & 2. 2. Eph. 3. 8.

* *Disputing.*—Rather, "reasoning."—Ed.

h Ch. 13. 45, 46. & 18. 17. & 18. 4, 25, 28. & 17. 17. & 28. 23. 2 Tim. 1. 15. 2 Pet. 2. 2. Is. 8. 14.

i Ch. 9. 2. & 24. 14. & 22. 22. ver. 23.

k Ch. 20. 18—21, 31. Ps. 10. 3. Rom. 10. 18. & 15. 19.

l Ch. 16. 6. 2 Tim. 1. 15. 1 Pet. 1. 1. Rev. 1. 4, 11.

† *Asia* here means merely that province of modern Asia in which the seven churches stood. And as Ephesus was a chief seat of trade, and a celebrated centre of attraction by reason of its magnificence and luxury, there is no difficulty in understanding how "all in Asia" might, in the space of two years, hear the word of the gospel, either directly in their own persons, or mediately, through the report of others.—Ed.

m Mark 16. 17, 20. John 14. 12. Heb. 2. 4. ch. 5. 12. 15. & 14. 3, 10. & 16. 18. 2 Kin. 4. 29.

n Mat. 12. 27. Mark 9. 38. Luke 9. 49. ch. 8. 18, 19.

o Mat. 26. 63. Mark 5. 7. Jos. 6. 26. 1 Kin. 22. 16. 1 Sam. 14. 24.

p Mat. 8. 29. ch. 16. 17.

q Ps. 7. 15, 16. & 9. 15, 16. & 140. 8—11.

r Mat. 3. 6. Jos. 7. 19. Jer. 3. 13. & 31. 18. Ezek. 16. 63. & 36. 31.

‡ *Their deeds.*—The various pretences to supernatural skill and power, by which they had deceived the people.—Ed.

s 2 Chr. 33. 6. Mat. 3. 8. Is. 30. 24.

§ *Curious arts.*—Such as, pretending, by incantations, to raise the dead, or coerce spirits to appear and reveal things unknown, or foretell events to come; to heal, or, sometimes, to inflict diseases; to counteract evil influences by amulets or charms; to interpret dreams, calculate nativities, and foretell, by planetary aspects, the good or evil that lay before their credulous dupes.—Ed.

‖ *The books* themselves were most probably such as *Artemidarus on Magic*, and *Astrampsychus on Dreams*—pretended sciences, by which, alas! for human ignorance, vanity, presumption, and credulity, even not a few professing Christians still continue to be deluded!—Ed.

* £1562, or £6000 sterling.

t Ch. 6. 7. & 12. 24. & 16. 5. Is. 55. 11. 1 Thes. 1. 5. 2 Thes. 3. 1.

† *In the spirit.*—Surely this purpose arose from the revelation, guidance, and persuasion of the Holy Spirit; for, if the purpose was merely of Paul's own spirit, why mention "the spirit" at all? In that case it had been enough to say, "Paul purposed," without any addition.—Ed.

## CHAPTER XIX.

(1) *The Holy Ghost given by the laying on of Paul's hands:* 1—8. (2) *The Jews blaspheme his doctrine, though confirmed by many miracles:* 9—12. (3) *The Jewish exorcists, profanely employing the name of Jesus, are beaten by a man possessed of an evil spirit; the books of curious arts are burned, and the gospel greatly prevails:* 13—20. (4) *Paul sends Timothy and Erastus to Macedonia:* 21, 22. (5) *Demetrius the silversmith raises an uproar which is appeased by the prudence of the town-clerk:* 23—41.

AND it came to pass, that, while [a] Apollos was at Corinth, Paul, having passed through the upper coasts,* [b] came to Ephesus; and finding certain disciples,

2 He said unto them, Have [c] ye received the Holy Ghost† since ye believed? And they said unto him, [d] We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what [e] then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

A. M. cir. 4061.
A. D. cir. 57.

a Ch. 18. 2—28. 1 Cor. 3. 5—7.

* *Upper coasts.*—The upper and inland districts of Phrygia.—Ed.

b Ch. 18. 19, 21.

c John 7. 39. ch. 10. 44. & 8. 17. ver. 6.

† Having received the testimony concerning the kingdom of God, and been by John baptized unto repentance, they must have known the Scriptures, and, consequently, the existence of the Holy Spirit, and the prophetic promise of his effusion. Their meaning, therefore, must be, that they had not heard of the miraculous gifts of the Holy Spirit bestowed on the day of Pentecost upon the Jews, and afterwards, at the conversion of Cornelius, upon the Gentiles. See ver. 4, 6.—Ed.

d 1 Sam. 3. 7. ch. 8. 16.

e Ch. 18. 25. Mat. iii. Mark i. Luke iii. John i, iii.

6 [f] And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ And he went [g] into the synagogue, and spake boldly for the space of three months, disputing* and persuading the things concerning the kingdom of God.

9 [h] But when divers were hardened, and believed not, but spake evil of that [i] way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 [k] And this continued by the space of two years: so that all they which dwelt in [l] Asia† heard the word of the Lord Jesus, both Jews and Greeks.

11 [m] And God wrought special miracles by the hands of Paul;

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, [n] exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We [o] adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, [p] Jesus I know, and Paul I know; but who are ye?

16 [q] And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and [r] confessed, and showed their deeds.‡

19 Many of them also [s] which used curious arts§ brought their books‖ together, and burned them before all *men:* and they counted the price of them, and found *it* * fifty thousand *pieces* of silver.

20 [t] So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit,† when he had passed

and of our relation to God as our Maker, Preserver, and Disposer. None are more madly set upon the most senseless idolatry, or more given to waste precious moments in mere trifles. Righteous is the sovereignty of God in permitting them to be so blinded by the god of this world: and great his mercy in calling men to repent, in view of the future judgment, whether they will hear or forbear.

REFLECTIONS UPON CHAP. XVIII.—Happy are those churches, where ministers are so hearty in their work, that they will rather labour for their own subsistence than prejudice men against the gospel, or give enemies a handle to reproach them as mercenary! But there is need of divine direction when to condescend, and when not. Ministers should take great pains in making known Christ, and persuading men to accept of him as their only Saviour, and in defending the great truths of the gospel, till their hearers manifest themselves incorrigibly wicked, and obstinate rejecters of it. And, alas, dreadful is their destruction whose blood faithful ministers stand clear of! But while some despise the gospel to their own damnation, God will make it effectual to others, even the most unlikely. His elect, whether great or small, shall be all gathered in. If ministers have God's direction, promise, presence, comfort, and protection, they need fear nothing. Success shall crown their labours; yea, even heathens, not very attentive to their duty as magistrates, shall refuse to persecute them. And the more success faithful ministers meet with, they are still the more diligent.—It is comely when old experienced Christians are inclined readily to instruct younger ones. And young preachers, who gladly accept instructions from exercised saints, though of the weaker sex, bid fair to be useful, if not famous, in gathering and edifying the church. There is



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through Macedonia and Achaia, to [u]go to Jerusalem, saying, After I have been there, I [x]must also see Rome.

22 So [y] he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; *but* he himself stayed in Asia for a season.

23 [z]And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines* for Diana,† brought no small ‡gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know [b]that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone [c]at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that [d]they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple§ of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and [e]the world worshippeth.

28 And when they heard *these sayings*, [f]they were full of wrath, and cried out, saying, [g]Great *is* Diana of the Ephesians.

29 [h]And the whole city was filled with confusion: and, having caught ‖Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the [k]theatre.

30 And when Paul would have entered in ‖unto the people, the disciples suffered him not.

31 And certain of the chief of [m]Asia,¶ which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 [n]Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew‖ [o]Alexander out of the multitude, the Jews putting *him forward. And Alexander [p]beckoned with the hand, and would have made his defence unto the people.

34 But when †they knew that he was a [q]Jew, all with one voice, about the space of two hours, cried out, [r]Great *is* Diana of the Ephesians.

35 And when the *town-clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is †a worshipper of the great goddess Diana, and of the *image* which ‖fell down from Jupiter?‡

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, §the law is open, and there are deputies; let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a ‖lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 [t]And when he had thus spoken, [u]he dismissed the assembly.

## CHAPTER XX.

(1) *Paul proceeds to Macedonia:* 1—6. (2) *Celebrates the Lord's supper and preaches:* 7, 8. (3) *Eutychus having fallen and been killed, Paul raises him to life:* 9—16. (4) *At Miletus he calls the elders of Ephesus—prophesies concerning himself—commends God's flock to their pastoral feeding—appeals to his own ministerial faithfulness—warns them of false teachers—commends them to the grace of God—prays with them, and departs amidst expressions of deepest sorrow:* 17—38.

A. M. cir. 4064. A. D. cir. 60.

AND *after the uproar was ceased, [b]Paul called unto *him* the disciples, and embraced *them*, and [c]departed for to go into Macedonia.

2 And when he had gone over those parts, and [d]had given them much exhortation, he came into Greece,*

3 And *there* abode three months: and when the Jews *laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia [f]Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and [g]Gaius of Derbe, and [h]Timotheus; and of Asia, [i]Tychicus and [k]Trophimus.

5 These going before tarried for us at ‖Troas.

6 And we sailed away from [m]Philippi after the [n]days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

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a Ch. 18. 21. & 21. 15. & 20. 22.

x Ch. 23. 11. & 28. 16. Rom. 15. 23. Gal. 2. 1.

y Ch. 16. 9, 10, 18. & 18. 5. Rom. 16. 23. 2 Tim. 4. 20.

z 2 Cor. 1. 8. ch. 9, 2. & 11. 30. & 18. 4, 5. & 17. 5. ver. 9.

* These were, most probably, medals, or miniature models of the great temple at Ephesus, purchased either as curiosities or as imaginary aids to devotion, as the models of Santa Casa at Loretta are still manufactured, purchased, and employed.—Ed.

† *Diana.* — Is presented in heathen mythology as the daughter of Jupiter and Latona, the patroness of wisdom, chastity, and hunting. Under the name of Dictia, she most was worshipped.—Ed.

a Ch. 16. 16. 1 Tim. 6. 5, 10. 2 Pet. 2. 3, 14, 15.

b Ch. 16. 16, 19. Rev. 18. 16, 19. 1 Tim. 6. 5, 10. Phil. 3. 21. ver. 24.

c Ch. 18. 19—26. & 19. 2. Ga. 1. 6. 1 Thes. 1. 9.

d Ps. 115. 4—8. Is. 44. 9—20. Jer. 10. 3—5. 9, 14. 15. ch. 14. 15. & 17. 24. 1 Cor. 8. 4—6. & 10. 20. 2 Cor. 6. 16. 2 Ga. 4. 8. 1 Thes. 1. 9.

‡ One of the ancient wonders of the world—425 feet long, 220 broad, having 127 pillars sixty feet high. It was burned by Herostratus, under the monomaniac desire of having his name handed down to posterity.—Ed.

e Rev. 13. 3. & 17. 2. Mat. 7. 14. 1 John 5. 19. ch. 14. 19.

f Job 5. 2. Prov. 27. 4. & ch. 7. 34. & 9. 17. & 15. 4, 50. & 14. 2. Ps. 2. 2.

g Jer. 50. 36. Rev. 18. 4.

h Ch. 16. 19, 20. & 17. 5. & 21. 27.

i Ch. 20. 4. & 27. 2 1 Cor. 1. 14. Rom. 16. 23. Col. 4. 10. Philem. 24.

k Places where the people met for public sports, where men were devoured by beasts, &c. 1 Cor. 15. 32.

‖ To give account of the Christian faith. Ch. 16. 14—18. & 17. 18—31. 1 Cor. 15. 3, 4.

m Ch. 16. 6. ver. 16. Rev. 1. 11. 1 Pet. 1. 1.

§ Rather, "certain of the Asiarchs," presidents of the Asiatic games and religious solemnities.—Ed.

¶ Ver. 30. ch. 21. 34.

‖ *They drew.* — Rather, "they put forward:" the Jews "putting him forward" (as spokesman) to defend the Jews, and throw the blame of the tumult on the Christians. This was, most probably, "Alexander the coppersmith" — so called as well-known to his brother artisans.—Ed.

o 1 Tim. 1. 20. 2 Tim. 4. 14.

* As their advocate to the people.

p Ch. 12. 17. & 13. 16. & 21. 40. & 26. 10.

† The heathen mob.

q An enemy to idols. Rom. 2. 22.

r Jer. 50. 38. Is. 57. 5. ver. 28. Rev. 13. 4.

A. M. cir. 4064. A. D. cir. 60.

* Or, clerk of the public sports, who registered the victories, &c.

† Gr. *the temple keeper.*

‡ *The priests said,* as ch. 15. 5. & 17. 3. & 18. 12, 13.

‡ It is by no means improbable that, in a rude state of idolatrous society, a crafty priesthood might take advantage of the fall of an aerolite, and represent it as sent from heaven as an object of worship. The fall of such stones is of frequent occurrence.—Ed.

§ Or, *the court days are kept.*

‖ Or, *ordinary.*

t Prov. 15. 1, 2. & 25. 15. Eccl. 8. 17. Judg. 8. 1, 2.

u Ps. 65. 7. & 24. 19. Gen. 22. 14. Deut. 32. 20.

A. M. cir. 4064. A. D. cir. 60.

a Ch. 19. 23—41.

b Ch. 21. 6. ver. 37. Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thes. 5. 26.

c 2 Cor. 7. 5. 1 Tim. 1. 3. 1 Cor. 16. 5.

d Ch. 14. 22. & 15. 41. & 16. 5. Col. 1. 28.

* Greece, in the New Testament, was equivalent to "Achaia," including Greece proper, and also the Peloponnesus —now the Morea.—Ed.

e To rob him of the money he carried up to Jerusalem, or to kill him. 2 Cor. 8. 19. & 7. 5. Rom. 15. 26. ch. 9. 23. & 20. 21.

f Ch. 17. 10. & 19. 29. & 27. 2. Philem. 24. Col. 4. 10.

g Not ch. 19. 29. but 1 Cor. 1. 14. Rom. 16. 23. 3 John 1.

h Ch. 16. 1. 1 Tim. 1. 2. 2 Tim. 1. 2. Heb. 13. 23.

i Eph. 6. 21. Col. 4. 7. 2 Tim. 4. 12. Tit. 3. 12.

k 2 Tim. 4. 20. ch. 21. 29.

l Ch. 16. 8. 2 Cor. 2. 12. 2 Tim. 4. 13.

m Ch. 16. 12. Phil. 1. 1.

n Ex. 12. 18, 19. & 13. 6, 7. & 34. 18.

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little hope of such as are too wise to learn. And nothing should preachers more study, than to have the scriptures stored up in their memories, and deeply written in their hearts, that all they deliver to others may be plainly marked with the authority of God.

REFLECTIONS UPON CHAP. XIX.—Much more clear and glorious is the gospel dispensation which we enjoy than even the ministration of John Baptist. And much better the baptism of the Holy Ghost than that of mere water. But, alas, how many receive the external seals of God's covenant, who have no experimental, and very little notional, knowledge of him or his influences! And though baptism is never to be repeated, yet the Spirit is daily to be received. With great boldness and persevering courage ought the gospel to be preached: and dreadful is their fate who put it from them, or attempt to counterfeit its miraculous confirmations. They but fight and labour for the devil, that he may reward them with shame and ruin.—But happy are they who are turned to the Lord by a cordial faith and genuine repentance! And hopeful is the case when the peculiar favourites of Satan are made openly to renounce his service, sacrifice their dearest abominations with abhorrence, and remove every temptation of drawing back out of their



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7 ¶ And upon the first* *day* of the week, when the disciples came together °to break bread, Paul preached unto them, ready to depart on the morrow; and ᵖcontinued his speech until midnight.

8 And there were many lights† in the ᵠupper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into ʳa deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, ˢand fell on him, and, embracing *him*, said, ᵗTrouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.‡

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos,§ we took him in, and came to Mitylene.‖

15 And we sailed thence, and came the next *day* over against Chios;* and the next *day* we arrived at Samos, and tarried at Trogyllium;† and the next *day* we came to Miletus.‡

16 For Paul had determined to ᵘsail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the ˣday of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the ʸelders of the church.

18 And when they were come to him, he said unto them, ᶻYe know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 ᵃServing the Lord with all humility of mind, and with many tears, and temptations,¶ which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, and from house to house,

21 ᵇTestifying both to the Jews, and also to the Greeks, repentance toward God,‖ and faith toward our Lord Jesus Christ.

22 And now, behold, °I go bound in the spirit* unto Jerusalem, not knowing the thing that shall befall me there;

23 Save that the Holy Ghost witnesseth i every city, saying that bonds and affliction †abide me.

24 But none of these things move me, nei ther count I my life dear unto myself, so tha ᵈI might finish my course with joy, and th ministry which I have received of the Lor Jesus, ᵉto testify the ᶠgospel of the grace of God

25 And now, behold, I know that ye all among whom I have gone preaching the ᵍking dom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 ʰTake heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers,‡ to feed *the* church of God,§ which he hath purchased with his own blood.‖

29 For I know this, that after my departing shall grievous ⁱwolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 ᵏTherefore watch, and remember, that by the space of three years I ceased not to warn every one night* and day with tears.

32 And now, brethren, ˡI commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sa ictified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, ᵐthat the e hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, l ow that so labouring ye ought to support th weak, and to remember the words of the Lor Jesus, how he said, It is more blessed to give han to receive.†

36 ¶ And when he had thus spo en, he kneeled down, and prayed with them

37 And they all wept sore, and fell Paul's neck, and kissed him;

38 Sorrowing most of all for th words which he spake, that they should see s face no more. And they accompanied l unto the ship.

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A. M. cir. 4064.
A. D. cir. 60.

* An evident proof that the primitive Christians observed the first (or Lord's) day, and were also accustomed on that day to assemble themselves for hearing the word and observing the Lord's supper.—Ed.

° Ch. 2. 42, 46. 1 Cor. 10. 16. & 11. 23—25.

ᵖ 2 Tim. 4. 2. ver. 31. 1 Cor. 13. 13.

ᵠ For what purpose are the "lights" mentioned? Partly, perhaps, to bear record of the perfect visibility of all the acts of Christian worship, which the heathen were ready to calumniate; and partly, to account for the sleep of Eutychus, from the heat of the room and the exhaustion of the air.—Ed.

q Luke 22. 12. ch. 1. 13. & 2. 2.

ʳ Mat. 25. 40, 41. Jonah 1. 5.

ˢ 1 Kin. 17. 21. 2 Kin. 4. 32.

ᵗ Mat. 9. 21. John 11. 11, 44. ch. 9. 40, 41.

‡ How much more should parents and friends be "comforted" when they that have fallen asleep in forbidden pleasures, and have fallen "dead in trespasses and sins," are restored again to life through the preaching of the word and the power of the Spirit.—Ed.

§ *Assos.* — A seaport in the province of Troas.—Ed.

‖ *Mitylene*, the ancient capital of Lesbos, one of the largest islands in the Ægean sea, and also one of the most beautiful and fruitful.—Ed.

* *Chios* and *Samos* —islands of the Ægean.—Ed.

† *Trogyllium.*—A promontory in the Ægean, projecting from the coast of Lydia opposite Samos.—Ed.

‡ *Miletus.* — Once the chief city of Ionia. Its inhabitants were called "Milesii," were much addicted to navigation and commerce, and, according to Seneca, planted no fewer than 300 colonies in different parts of the world. —Ed.

ᵘ Ch. 18. 21. & 21. 4, 12. & 19. 21.

ˣ Ch. 2. 1. & 24. 17. Lev. 23. 15—21. Num. 28. 26—31. Ex. 23. 16, 17. & 34. 22, 23.

ʸ Or, presbyters. ver. 28. 1 Tim. 4. 14. & 5. 17. 1 Pet. 5. 1, 2. 2 John 1. Jam. 5. 14.

ᶻ 1 Thes. 2. 1—10. & 1. 5, 9. 2 Tim. 4. 2, ch. 19. 1—20. & 18. 19.

ᵃ 1 Cor. 2. 3 & 15. 9, & 4. 9—13. 2 Cor. 3. 5. & 4. 7—11. & 6. 4—10. & 11. 23—29. & 7. 5. Phil. 3. 18. Jam. 1. 2.

¶ *Temptations.* — Trials of faith, charity, patience, perseverance, and courage. —Ed.

ᵇ Mark 1. 15. ver. 24. Luke 24. 47. ch. 26. 18. John 14. 6. & 17. 3. & 20. 31. & 3. 15, 16, 18.

‖ *Repentance toward God.* — Grief for, and hatred of, sin, not because it has injured ourselves, but because it has offended a holy and merciful God—hence called "godly sorrow," (2 Cor. 7. 10,) whereby the sinner, by "faith toward the Lord Jesus Christ," the only Saviour and way to the Father, turns from his sin to God.—Ed.

° Ch. 18. 21. & 19. 21.

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A. M. cir. 4064.
A. D. cir. 60.

* *Bound in the spirit.* — "Under a strong impulse of his own mind," according to Bloomfield, &c. The fact, however, that the apostle did not, upon other occasions, act by his own impulses, but by the guidance of the Holy Spirit, seems to refer this binding to the same power (see ch. 16. 6, 7) which now commanded him to go to Jerusalem, but left him uninformed of the result, farther than the general prophecies of "bonds and imprisonments," delivered to him "in every city" through which he had passed. —Ed.

† Or, *wait for me.*

ᵈ John 17. 4. 1 Cor. 9. 24. Col. 4. 17. 2 Tim. 4. 7.

ᵉ John 18. 37. ver. 21. ch. 1. 8. Heb. 2. 3, 4.

ᶠ Ch. 14. 3. Tit. 2. 11, 12. Luke 2. 10, 11. Rom. 5. 20, 21.

ᵍ Mark 1. 1, 14, 15. ver. 24, ch. 28. 23. Mat. 13. 19, 52.

ʰ 1 Cor. 9. 27. 1 Tim. 4. 16. Heb. 13. 17. John 21. 15—17. ch. 13. 2. & 11. 23. Phil. 2. 1. 1 Pet. 5. 2, 3.

‡ *Overseers.* — Inspectors or bishops. —Ed.

§ *Church of God.*— There is a variety in the MSS. of this verse —such as, "church of the Lord;" "of Christ;" "of the Lord God;" "of God and (even) the Lord;" "of the Lord and (even) God." Fathers and versions, however, are almost unanimously in favour of, "the church of God;" and all the most ancient and valuable MSS. concur in reading either "the church of God," or, "of the Lord and (even) God." Moreover, the phrase, "church of God," occurs many times in the epistles of Paul—"church of the Lord," never. See, for example, 1 Cor. 1. 2. & 10. 32. & 11. 22. & 15. 9. Gal. 1. 13. 1 Thes. 2. 14. 1 Tim. 3. 5, 15. See Bloomfield's *Greek Test.* and *Recens. Synop.*—Ed.

‖ *Hath his own blood*, when "God with us," "God manifest in the flesh;" and, consequently, manifest in all its sinless conditions, of which the possession and shedding of blood, was one.—Ed.

ⁱ Mat. 7. 15. ver. 30. 2 Pet. 1. 1.

ᵏ 1 Pet. 5. 8. Mark 14. 38. Rev. 16. 15. & 3. 3. Heb. 13. 17.

* For the avoiding of danger and offence, it would appear that the primitive Christians were much accustomed to meet by night—(see ver 8). Poverty, no doubt, soon tended to introduce the practice—some being originally poor, others reduced by being outcasts from their friends and proscribed in their trade, others ruined by "the spoiling of their goods" by the hands of their covetous and unfeeling persecutors.—Ed.

ˡ 1 Ch. 14. 23, 26. & 15. 40. Jer. 49. 11.

ᵐ 1 Cor. 4. 12. 1 Thes. 2. 9. & 4. 11. 2 Thes. 3. 8. ch. 18. 3.

† A saying of our Lord not contained in any evangelist, affording no countenance to unwritten tradition, but received upon apostolic authority.—Ed.

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own and their neighbours' way. How furiously zealous are the most of mankind for a false religion, especially if worldly gain and long custom are on its side. And, with such, noise and clamour are invincible arguments for the most blasphemous absurdities. When those are so zealous for the devil, it is much to be lamented that many, called Christians, have so little concern for the glory of God. —Safe are the persons of God's faithful ministers, since he can make heathens earnest advocates for, and prudent protectors of, them. Fear of men hinders many from wickedness: but much more wise are they who are prevented from it by serious views of their future account to God.

REFLECTIONS UPON CHAP. XX.—Christ's providence can carry his through the wildest uproars, and turn mad outrage into calm tranquilli Parting with Christian friends, whom we expect to see no more on to be very devout and affectionate. And if murderous enemies lie i we may cautiously avoid them. If we honour Christ much, he *will h* good companions. And if ministers be truly faithful, they will nev do enough in the service of Christ. They may be often wearied wi weary of, their work. Christians, who fervently love Christ, will mak and supper their delight. And it is very unlike a Christian to short

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## CHAPTER XXI.

(1) *Paul's voyage to Tyre:* 1—3. (2) *Various ineffectual attempts to dissuade Paul from going to Jerusalem:* 4—14. (3) *He and his company arrive at Jerusalem, and are gladly received:* 15—26. (4) *He is apprehended, and in great danger; but rescued by the chief captain:* 27—36. (5) *After conversing with the chief captain, he is permitted to address the people:* 37—40.

A. M. cir. 4065.
A. D. cir. 61

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos,[a] and the *day* following unto Rhodes,[b] and from thence unto Patara:[c]

2 And finding a ship sailing over unto Phenicia,[d] we went aboard, and set forth.

3 Now, when we had discovered [e] Cyprus, we left it on the left hand, and sailed into Syria,[f] and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days; who said to Paul through the Spirit,[g] that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist,[i] (which was *one* of the seven,) and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages,[*] and went up to Jerusalem.

16 [a] There went with us also *certain* of the disciples of [b] Cesarea, and brought with them one Mnason of [c] Cyprus, an [d] old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received us [e] gladly.

18 And the *day* following Paul went in with us unto [f] James; and all the elders were present.

19 And when he had saluted them, [g] he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they [h] glorified the Lord, and said unto him, Thou seest, brother, [i] how many thousands of Jews there are which believe; and they are all [k] zealous of the law:

21 And they are informed[†] of thee, [l] that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? [m] the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: [n] We have four men which have a vow[‡] on them;

24 Them take, and purify[§] thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* [o] thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, [p] we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, [q] and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, [r] the Jews which were of Asia,[‖] when they saw him in the temple, [s] stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, [t] help: This is the man that teacheth all *men* every where against the people, and the law, and this place; and further, brought Greeks also into the temple, and hath polluted this holy place.

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a *Coos.*—An island of the Grecian archipelago, now called Lango, or Stancora.—Ed.

b *Rhodes.*—An island on the coast of Asia Minor, celebrated as the site of the colossus, or brazen statue of the heathen Apollo, 70 feet in height, and which stood over the entrance to the harbour. Being thrown down by an earthquake, it lay neglected for centuries, and was at last sold to a Jew, who is said to have loaded 900 mules with the metal. Such are the "wonders of the world," such are the gods of heathenism!—Ed.

c *Patara.*—A seaport on the coast of Lycia.—Ed.

d *Phenicia.*—A variable district lying along the eastern shore of the Mediterranean. Its chief towns, in the time of the New Testament, were, Berytus (now Beyrout), Sidon, Sarepta, Tyre, Ptolemais (now Acre), Dora, Cesarea. The Phenicians, by their skill in science, agriculture, manufactures, commerce, and colonization, contributed largely to the civilization of the world; while yet, by their idolatry (so weak, so inconsistent, and depraved, is human nature!) they contributed almost as largely to its disgrace and ruin.—Ed.

e *Cyprus.*—An island in the Mediterranean, 150 miles in length, by 70 in breadth.—Ed.

f *Syria.*—An extensive, but variable, district of western Asia, of which Damascus has long been the chief city.—Ed.

g Through the spirit of prophecy they foretold what would happen, and through their own natural feelings they dissuaded him from encountering the danger.—Ed.

h *Evangelist* occurs but twice again in the New Testament, (2 Tim. 4. 5. Eph. 4. 11), and seems to indicate one who either not having seen the Lord in the flesh, or not having been chosen by the church to the office of apostle (see Acts 1. 21, 22), or, not being endowed with the miraculous gifts promised to, and conferred on, the apostles (2 Cor. 12. 12), were yet next to them in qualifications and labours (2 Tim. 4. 5), and, consequently, in that dignity which arises not from office, but from the faithful and laborious discharge of ministerial duty.—*Note.* Matthew, Mark, Luke, and John, are commonly called evangelists, as writers of the gospel. Philip, "one of the seven," (Acts 6. 5), has the name "evangelist," to distinguish him from Philip the apostle (Mat. 10. 3), and he was most probably the same who preached Jesus to the Ethiopian. Acts 8. 40.—Ed.

A. M. cir. 4065.
A. D. cir. 61

* *Carriages.*—The Eastern traveller has still to depend for food and accommodation upon what he carries with him. Some of Paul's company may also have been traders, as the Jews often were, and so required to carry their baskets and wares.—Ed.

a Ver. 5. ch. 10. 48.

b Ver. 8.

c Ver. 3. ch. 11. 19. & 4. 36. & 13. 4. & 15. 39.

d Prov. 16. 31. & 22. 6. Ps. 92. 14. Job 5. 26.

e 1 Pet. 4. 9. Ps. 16. 3. & 119. 63. Heb. 13. 1, 2.

f Ch. 15. 2, 6. 13. & 20. 17. Gal. 1. 19. & 2. 9. Jam. 1. 1.

g Ch. 19. 27. & 15. 12. & xvi—xx.

h Ch. 11. 18. Luke 7. 16. Ps. xcvii, xcviii, c, cv, cxiv.

i Ch. 2. 41, 47. & 4. 4. & 5. 14. & 6. 7. Mat. 13. 31. Ps. 72. 16, 17. John 12. 24.

k Ch. 15. 1. & 22. 3. Rom. 10. 2. Gal. 1. 14.

† They were much misinformed: for Paul had strictly conformed to the decision of the apostles and elders (ch. 15. 24), teaching that it was not necessary for the believing Gentiles to be circumcised, while yet he prevailed on Timothy to conform to the Mosaic ordinance, that he might remove all cause of prejudice or offence from the Jews. Ch. 16. 3.—Ed.

l Ch. 6. 14. Gal. 5. 1—4.

m Ch. 15. 12, 22.

n Ch. 18. 18. & 24. 18. Num. 6. 2, 18, 19.

‡ Either weak brethren, whom they had, in charity, received (Rom. 14. 1—3), or else Nazarites who had vowed (Num. 6. 2) before their conversion, and to whom conscience dictated a literal fulfilment of their vow.—*Note.* In all cases where conscience is concerned, and judgment in doubt concerning the path of duty, let that line be chosen where judgment is clearest, and duty most obvious.—Ed.

§ As directed Num. 6. 5, 8, 9. & 15. 15, 18.—Ed.

o 1 Cor. 9. 20.

p Ch. 15. 20, 28, 29. 1 Cor. viii. x. & 5. 1, 9, 11. & 7. 2. Ex. 34. 15. Lev. 17. 14. & 3. 17. & 19. 26. Deut. 12. 16, 23. & 15. 23. 1 Sam. 14. 32. Gen. 9. 4. Heb. 13. 4. 1 Thes. 4. 3, 4, 7.

q Num. 6. 13—20. ch. 24. 18.

r Ch. 24. 18. & 26. 21.

‖ *Of Asia.*—The original country which finally gave its name to the whole continent. Those Jews were, most probably, of Ephesus. See ver. 29.—Ed.

s Ch. 17. 50. & 14. 2, 5, 19. & 17. 5, 6, 13. & 19. 12. & 19. 23.

t Ch. 6. 14. & 19. 25, 26. & 24. 5, 6. & 16. 20, 21. & 26. 2, 20, 21.

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unnecessary sloth and sleep, and almost forget the other by unfrequency. How criminal and dangerous is it, even at mid-day, to sleep at the worship of God! What if he—whom we affront as unworthy of our notice—he, whom we contemn as unworthy to be embraced—should seize the moment, and awaken us in eternal fire! Surely then every sermon should be heard, every sacrament received, every prayer poured forth, and every farewell of friends taken, as on the brink of eternity, and as before the awful tribunal.—Infinite is the importance of the ministerial work. With deep humility, earnest care, holy fear, self-denial, and candid fidelity, all the duties of it ought to be performed. The truths, the honour of Jesus Christ, and the salvation of immortal souls, are all at stake. And both ministers and peo-



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29 (For they had seen before with him in the city [u] Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 [x] And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple: and forthwith the doors were [y] shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar;

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be [z] bound with two chains; and demanded who he was, and what he had done.

34 [a] And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.[*]

35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, [b] Away with him.

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 [c] Art not thou that Egyptian,[†] which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, [d] I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, [e] suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and [f] beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the [‡] Hebrew tongue, saying,

A. M. cir. 4065.
A. D. cir. 61.

u Ch. 20. 4. 2 Tim. 4. 20.

x Ch. 16. 20. & 19. 29. & 7. 54. & 26. 21.

y To keep Paul from refuge, and the Gentiles from entering. Ver. 28, 29. ch. 21. 8.

z Ch. 20. 23. ver. 11.

a Ch. 19. 32.

* This castle was Antonia, the barracks of the Roman garrison. It was originally built by the Maccabees, and called Bares, but had its name changed by Herod in honour of Mark Anthony, one of the Roman triumvirs. It was situated at the west angle of the temple, and surrounded by walls 300 cubits high, with several fortifications and towers, and was at once a place of equal strength and magnificence.—Ed.

b Luke 23. 18. John 19. 15. ch. 22. 22. & 7. 58.

c Not Theudas, or Judas, ch. 5. 36, 37, but another about A. D. 55.

† It appears from Josephus (*Antiq.* B. xx. and *Jewish Wars*, B. ii.), that in the first or second year of Nero, and while Felix was procurator of Judea, a certain Egyptian persuaded a multitude to follow him to the mount of Olives, to whom he promised a miraculous overthrow of the walls of Jerusalem. But Felix attacked them, slew 400, took 200 prisoners, and put the Egyptian to flight. The chief captain imagined that in Paul he had found this Egyptian returning to foment new disturbances, as he had done two or three years before. So slow is inquiry!—so speedy is misconception!—Ed.

d Ch. 9. 11, 30. & 11. 25. & 22. 3.

e 1 Pet. 2. 15. & 4. 15, 16.

f Ch. 12. 17. & 13. 16. & 19. 33.

‡ Or, *Syriac derived from it.*

## CHAPTER XXII.

(1) *Paul relates his conversion and call to the apostleship:* 1—21. (2) *The moment he mentions the Gentiles, the Jews prepare to assail and destroy him:* 22, 23. (3) *The chief captain orders him to be scourged, when Paul claims the privilege of his Roman citizenship:* 24—30.

MEN,[a] brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he [b] spake in

A. M. cir. 4065.
A. D. cir. 61.

a Ch. 7. 2. & 13. 15, 26, 38. & 15. 7, 13. & 23. 1, 6. & 28. 17.

b Ch. 21. 40.

* The Jews of Asia had stirred up "the people" of Jerusalem, (ch. 21. 27.) representing Paul as a Hellenist, one who spoke the Greek tongue, and was imbued with Gentilism; but when they heard him speak in the sacred tongue, their prejudices were, for a time, arrested.—Such being the wisdom and goodness of God, that the "confusion of tongues" has often been made a key to open the heart to the gospel.—Ed.

c Ch. 21. 39. & 9. 11, 30. & 11. 25. & 26. 5—23.

d Deut. 33. 3. 2 Kin. 4. 38. Luke 10. 39. & 8. 35. ch. 5. 34.

† In countries where the sitting attitude is upon carpets, without forms or chairs, the student literally sits "at the feet" of his instructor.—Ed.

e Gal. 1. 14. Phil. 3. 6. 2 Cor. 11. 22. ch. 24. 16. & 26. 4—9. & 23. 6. & 21. 20. Rom. 10. 2, 3.

‡ *The perfect manner*—including both the law of Moses and the tradition of the elders.—Ed.

f Ch. 8. 3. & 9. 1, 13, 14. & 26. 9—11. 1 Cor. 15. 9. Gal. 1. 13. 1 Phil. 3. 6. 1 Tim. 1. 13.

g Ch. 9. 2, 14. & 26. 12. Luke 22. 6.

h Unbelieving Jews. Rom. 9. 3.

i Ch. 9. 3—5, 17. & 26. 12—15. 1 Cor. 9. 1. & 15. 8. 2 Cor. xii.

k Dan. 10. 7. ch. 9. 7.

§ But not understand the words. ch. 26. 14. Gen. 11. 7. & 42. 23. Deut. 28. 49. Is. 33. 11. Mat. 13. 11.

§ In ch. 9. 7, it is said, "the men stood speechless, hearing a voice;" here it is said, "they heard not the voice of him that spake to me." But this presents neither difficulty nor contradiction. In ch. 9. 7, Paul's companions "heard a voice," a sound as of thunder, but observed not, through their terror, the words that were spoken. Here there is no mention of their hearing the terrible sound, but merely the fact that they noted not the words of the speaker — in which statement both narratives perfectly coincide.—Ed.

m Ch. 9. 6. & 26. 16.

n Ch. 9. 8, 9.

o The chief city of Syria. Gen. 15. 2. 1 Kin. 11. 24.

p Ch. 10. 22. 1 Tim. 3. 7.

q Gen. 17. 7. Ex. 3. 6. & 24. 2. Ps. 50. 7. & 81. 8—10.

r John 15. 27. ch. 1. 8. & 4. 20. & 10. 39, 41. & 26. 16. & 23. 11. Luke 24. 47, 48.

s Mat. 3. 11. Mark 1. 4. Luke 3. 16. ch. 2. 38. & 3. 19.

‖ *Wash away thy sins* — symbolically, by water; for water cannot take away sin, inasmuch as it is "the blood of Jesus Christ, God's Son (that really) cleanseth from all sin." (1 John 1. 7.) But thus the believing Israelite offered sacrifices for atonement, though "it was not possible that the blood of bulls or of goats should take away sin," (Heb. 10. 4.) yet were they offered as the types and shadows of that "one offering of himself" by which the Saviour "hath perfected for ever them that are sanctified." Heb. 10. 14.—Ed.

the Hebrew* tongue to them, they kept the more silence: and he saith,)

3 [c] I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city [d] at the feet† of Gamaliel, *and* taught [e] according to the perfect manner‡ of the law of the fathers, and was zealous toward God, as ye all are this day.

4 [f] And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 [g] As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the [h] brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 [i] And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 [k] And they that were with me saw indeed the light, and were afraid; but they [l] heard not the voice§ of him that spake to me.

10 [m] And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And [n] when I could not see for the glory of that light, being led by the hand of them that were with me, I came into [o] Damascus.

12 And one Ananias, a devout man according to the law, [p] having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, [q] The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be [r] his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? [s] arise, and be baptized, and wash away thy sins,‖ calling on the name of the Lord.

17 And it came to pass, that, when I was

ple have need to be recommended to the grace of God, that he may increase their gifts, graces, and success, and at last grant them a free admission to the state of perfect holiness and happiness above.

REFLECTIONS UPON CHAP. XXI.—It is delightful to travel about under the special direction and protection of Providence, and in every place to have edifying converse with Christian friends concerning the great things which God has done for us and for his church. And it is comely for Christians to meet and part with cordial affection and solemn prayer. No wonder that loving Christians are averse to think of the sufferings or death of their faithful and useful ministers. But glorious is the fortitude to be ready to suffer anything for Christ, and to be entirely resigned to his will: and yet the tender affections of friends sometimes occasion a greater trial than the fury of enemies.—Entangling weaknesses and strong prejudices remain with real believers. And it is difficult to judge how far we ought to condescend to their infirmity, or to appear zealous for our Christian liberty. It is indeed needless to condescend to ignorant cavillers, or obstinate ungodly bigots, who will at any rate rage against us as the servants of Christ. Nothing can be expected in their popular tumults but violence and fury, confusion and injustice.



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come again to Jerusalem, even while I prayed in the temple, I was in a [t] trance;

18 And saw him saying unto me, [u] Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.

19 And I said, Lord, they know [x] that I imprisoned and beat in every synagogue them that believed on thee:

20 [y] And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for [z] I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, [a] Away with such a *fellow* from the earth; for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 [b] The chief captain commanded him to be brought into the castle, and bade [c] that he should be examined by scourging; that he might know [*] wherefore they cried so against him.

25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, [d] Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, [e] Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free*-born.[†]

29 Then straightway they departed from him which should have [f] examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and [g] commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

A. M. cir. 4065.
A. D. cir. 61.

t Ch. 10. 10. Num. 24. 4. 2 Cor. 12. 1. Rev. 1. 10.

u Mat. 10. 14, 23. Eccl. 9. 10.

x Ver. 4, 5. 1 Cor. 15. 9. Gal. 1. 13. Phil. 3. 6. 1 Tim. 1. 13. ch. 22. 9—12. & 24. 5. & 9. 1.

y Ch. 7. 58. & 8. 1.

z Ch. 9. 15. & 13. 2, 4. & 26. 17. Gal. 1. 15. & 2. 8. Rom. 1. 5. & 11. 13. Eph. 3. 8. 1 Tim. 1. 12. & 2. 7. 2 Tim. 1. 11.

a Ch. 21. 36. & 7. 54, 57, 58. & 22. 24. Luke 23. 18. John 19. 15.

b Gen. 22. 16. Deut. 32. 36. Ps. 46. 1. Rom. 8. 28.

c Ch. 16. 22, 23, 37. John 19. 1. & 18. 23. Heb. 11. 35. ver. 25, 29.

* Being ignorant of the Hebrew, the chief captain could neither tell what Paul said, nor what the people charged against him. He therefore proposes recourse to that most cruel and unwarrantable measure, the torture, by which the accused is compelled to bear witness against himself—a practice at utter variance with the humane law of Moses, by which "two or three witnesses" were required for every criminal charge—a practice by which the INQUISITION succeeded, for a time, in sustaining an anti-christian system, but by which it finally brought down the wrath of a merciful, but righteous God, upon the countries by which its enormities were tolerated and patronised.—Ed.

d Ch. 16. 37. ver. 27, 29.

e Ch. 16. 38, 39. ver. 29.

† It is not certain that Tarsus was a Roman colony, endowed with the rights of citizenship. Still, as Paul's rights were unquestioned, he had either received his freedom by virtue of birth in a free city, or inherited it from his ancestors, on account of some distinguished military services.—Ed.

f Or, *tortured him.* Ver. 24. Heb. 11. 35.

g Luke 21. 12. Mat. 10. 17, 18. & 24. 9.

## CHAPTER XXIII.

(1) *Paul pleading his cause, Ananias commands him to be smitten:* 1—5. (2) *Party-dissensions among his accusers:* 6—10. (3) *He is encouraged by a vision of the Lord:* 11—13. (4) *The Jews' lying in wait for him he is discovered to the chief captain, who transmits him to Felix the governor at Cesarea:* 14—35.

A. M. cir. 4065.
A. D. cir. 61.

a Ch. 22. 1.

* How may this declaration be reconciled with the facts recorded, Ch. 22. 4, 20. Gal. 1. 13, and the guilt admitted, 1 Cor. 15. 9. 1 Tim. 1. 15? Some suppose that the apostle referred merely to his conduct since his conversion—his conduct as a Christian being the only subject of question or trial. It seems, however, more natural to understand him as speaking of his whole life, and declaring that as a Jew, when his mind was darkened and his conscience misled (see John 16. 2), still he had walked according to his light—sincere, though mistaken (Acts 26. 9, 10), and that now, as a Christian, when "light had shined into his dark heart," and his "conscience had been purged from dead works," he had, with equal sincerity, disinterestedness, and zeal, devoted himself to the work to which the Lord had miraculously called him. The whole amounts to a solemn assertion that his life as a Jew would furnish a public test of his integrity in embracing the religion of Jesus.—Ed.

b 1 Kin. 22. 24. Jer. 20. 2. John 18. 22. Mic. 5. 1.

† This was no angry invective or imprecation, but a terrible prophecy, which, five years after, was remarkably fulfilled—when, after a tumult commenced by his own son, he was besieged in the palace, and being driven thence, and having hid himself in an aqueduct, he was at length discovered there, dragged out, and slain.—Ed.

c Lev. 19. 35. Deut. 17. 8, 9. & 25. 1—3.

‡ This declaration of ignorance, compared with the special promise (Mat. 10. 19), has been urged as an evidence that Paul was not inspired. But can the objectors prove that Paul was really ignorant? The ignorance is their own. Ananias was not the high priest. He had been deprived of that office by the Romans, and succeeded by Jonathan, after whose murder by Festus there occurred a period of vacancy anterior to the elevation of Ishmael. During this vacancy Ananus usurped the office from which he had been formerly expelled on account of his crimes. When Paul, therefore, "was not that he was the high priest," he declares an historical fact; for though his partisans and flatterers called him so, they could not invest him with the office. Josephus' *Antiq.* B. xx. c. 6, § 2. Michaelis' *Introduction*, c. ii, pp. 52, 53.—Ed.

d Ex. 22. 28. Eccl. 10. 20. 2 Pet. 2. 10. Jude 8.

e Mat. 22. 23. Mark 12. 18. Luke 20. 27.

f Ch. 9. 4. & 16. 9. & 22. 7, 17, 18. & 5. 39. & 11. 17.

g Or, *with an oath of execration.* Mat. 26. 74. 1 Sam. 3. 17. & 20. 13. & 25. 22.

AND Paul, earnestly beholding the council, said, [a] Men *and* brethren, I have lived in all good conscience before God until this day.[*]

2 And the high priest Ananias commanded them that stood by him [b] to smite him on the mouth.

3 Then said Paul unto him, God shall smite[†] thee, *thou* whited wall: for sittest thou to judge me after the law, and [c] commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not,[‡] brethren, that he was the high priest: for it is written, [d] Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 [e] For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: [f] but if a spirit or an angel hath spoken to him, let us not fight against God.

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day, certain of the Jews banded together, and bound themselves [g] under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

But seasonably God interposes for the preservation of his servants from wicked and unreasonable men; and gives them opportunities to vindicate themselves, plead for the Redeemer, and spread abroad his glorious gospel.

REFLECTIONS UPON CHAP. XXII.—With great prudence, temper, courage, and faithfulness, ought the cause of Christ to be maintained against its most malicious opposers.—Blind bigots are in general inflamed against it and its candid professors with the most outrageous and murderous zeal.—But God's grace strangely changes the most furious and obstinate tempers. And yet men often have gospel light shining all around them, and are never thereby converted to Christ, or instructed in his truth.—Even when conversion is begun in a miraculous manner, God leads to the ordinary means of his own appointment to carry it on, and render such persons acquainted with his will and their work. And while baptism solemnly admits them into his church, effectual fervent prayer recommends them to God.—When notorious sinners are converted, their former opposition to Christ sticks fast in their remembrance, and lies heavy on their heart: and sometimes God, in merciful chastisement, returns it on their head.—But if Jesus install ministers in their office, he will take care of them, and direct their course where they shall be truly successful, when others would have rejected them. And wonderful is the sovereignty of his grace in converting the most distant and unlikely, while others are left to harden themselves in their sins.—Great is their wickedness who are enraged at the extending of God's redeeming kindness, even to the most despicable and infamous



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15 [b]Now therefore ye [*] with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him.

16 [i]And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 [k]Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, [l]The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for [m]there lie in wait for him of them more than forty men, which have bound themselves with an [n]oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast showed these things to me.

23 ¶ And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea,[†] and horsemen threescore and ten, and [‡]spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor [§]Felix[§] *sendeth* greeting.

27 [p]This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, [q]I brought him forth into their council:

29 Whom I perceived to be accused of [r]questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 [s]And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.[*]

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to [t]Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of [u]Cilicia;

35 I will hear thee, said he, [x]when thine accusers are also come. And he commanded him to be kept in Herod's [y]judgment-hall.

A. M. cir. 4063.
A. D. cir. 61.

b Prov. 1. 11, 16. & 4. 16. ch. 25. 3.

* From comparing ver. 6, 9, 14, and 15, it will be seen that "the chief priests and elders" had become "Sadducees" — an awful example of "false doctrine and heresy" infecting the church of God among the Jews, which should serve as a warning to the Christian churches of the Gentiles, lest, through carelessness and worldliness they should fall into like errors, and so be cut off by a like judgment. Rom. 11. 20, 21.—Ed.

i Job 5. 13. Prov. 21. 30.

k Mat. 10. 16, 17. Eph. 5. 15.

l Ver. 12—15. ch. 25. 3.

m Ch. 23. 8. & 20. 3. Ps. 10. 9, 10. & 37. 32. Mic. 7. 2. Prov. 1. 16. & 4. 16. Is. 59. 7, 15.

n Or, curse. Ver. 12, 14. Rom. 9. 3. Mat. 26. 74.

† *Cesarea*, and not Jerusalem, was now the ordinary residence of the governor of Judea, from its being a seaport, its facilities of communication with Rome, its commercial importance, and architectural splendour. It flourished as a Christian church till the seventh century, but even its ruins have disappeared, nor does it contain a single inhabitant. So transitory is human glory! so terrible are God's judgments against oppression and pride!—Ed.

‡ Or, archers, or javelin-casters.

o Ch. 21. 3, 25, 27.

§ *Felix* is described in history as a monster of avarice, cruelty, and licentiousness, being raised to office through no personal merit, but through the influence of his brother Pallas, the favourite of the emperor Claudius.—Ed.

p Ch. 21. 32, 33. ver. 10.

A. M. cir. 4063.
A. D. cir. 61.

q Ch. 22. 30.

r Ch. 18. 15. & 24. 6, 10—21. & 26. 2—6, 21. & 23. 8.

s Ver. 10—21. ch. 24. 7, 8. & 25. 16.

* *Antipatris* was a city built by Herod, and so named in memory of his father Antipater, and, according to Reland, was forty-two miles from Jerusalem, and within six of Cesarea. But as forty-two miles are too great for one night march, commencing at nine o'clock, it is most probable the party did not reach Antipatris till the second night.—Ed.

t A city on the north-west of Cæsarea. See ch. 8. 40.

u A country in Lesser Asia, the capital of which was Tarsus. Ch. 15. 41. & 21. 39.

x Ch. 24. 19. & 25. 16.

y A palace built by Herod the Great, for holding courts of judicature in, with apartments adjoining to confine prisoners in. John 18. 28. Mat. 27. 27.

## CHAPTER XXIV.

(1) *Paul, being impeached by Tertullus, answers for his life and doctrine:* 1—23. (2) *Preaches Christ to the governor and his wife:* 24, 25. (3) *The avaricious governor waits in vain for a bribe; and, going out of office, leaves Paul in prison:* 26, 27.

A. M. cir. 4063.
A. D. cir. 61.

AND [a]after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus,[*] who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, [b]Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 [c]For we have found this man *a* [†]pestilent *fellow*, and a mover of sedition among all the

a Ch. 23. 2, 30, 35. & 25. 17.

* *Tertullus* is a Roman name, but he speaks as a Jew, and hence it has been conjectured he was a proselyte. But is it not much more probable, that as a pleader, he employs the term "we" as a mere legal phrase, whereby the advocate is fictitiously identified with his client? For it is by no means likely that the Jewish priests, who were deeply acquainted with the ways and feelings of the world, would present before their heathen governor a proselyte to Judaism, whom he, as a heathen, would consider at once both an apostate and a fool.—Ed.

b Ps. 12. 2. & 55. 21. Jude 16.

c Ch. 16. 20. & 17. 6, 7. & 21. 28. 1 Kin. 18, 17.

† Gr. *a plague.*

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sinners;—and who shut their eyes against the most evident appearances of God's word and Spirit.—Seasonably he raises up protectors where his servants are in imminent danger.—And for their own safety, saints ought to insist on their civil privileges, that, while they stand up for his truth, God may own them, and give them further opportunities of defending his and their righteous cause.

REFLECTIONS UPON CHAP. XXIII.—Happy are they who can appeal to God, that, by his grace, they have lived soberly, righteously, and godly, before him. And it is base in judges to abuse any honest man for avowing his own integrity. He, who knows their heart and way, will vindicate his faithful servants, to the confusion of their enemies, however great; and proud persecutors will quickly feel themselves unable to stand before the storm of his judgments.—In ordinary cases, we must not speak evil of our rulers whom we know and own as such.—But we may join the wisdom of the serpent with the simplicity of the dove. We may divide the counsels of our enemies, though we may not revile their persons; and by maintaining some particular article of truth, set one part of them against another. If one party be enraged, the other will probably favour us.—If we be upright followers of that which is good, God can make the secular powers to protect us, and can overrule our dangerous circumstances to gain their favour. And if Jesus assure us of his presence and support, and of our future usefulness, it should entirely remove all our disquieting fears, let our enemies do what they will.—Abandoned are those miscreants, and especially those judges, who, contrary to the law of nature or nations, combine to murder such as they cannot convict of any crime. No pretence of religion can sanctify, but greatly aggravates such horrible villany. To bind ourselves under a curse to work iniquity, is but to insnare our souls into fearful damnation.—But watchfully God marks the most secret plots of his people's enemies. Easily he discovers and disappoints them in favour of his faithful servants. And he will avenge wickedness on the wicked, and will even turn their intended mischiefs to the good of his servants, and for promoting their further usefulness in the world.



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Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 [d] Who also hath gone about to profane the temple; whom we took, and would have judged according to our law:

7 [e] But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 [f] Commanding his accusers to come unto thee: by examining of [g] whom thyself mayest take knowledge of all these things whereof we accuse him.

9 [g] And the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had [h] beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years [i] a judge unto this nation, I do the more cheerfully answer for myself:

11 [j] Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 [k] And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, [l] that after the way which they call heresy, so worship I the God of my fathers,[‡] [m] believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, [n] that there shall be a resurrection of the dead, both of the just and unjust.[§]

16 [o] And herein[‖] do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now, after many years,[*] I came to bring [p] alms to my nation, and offerings.

18 [q] Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19 [r] Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, [s] Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge[*] of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I [t] will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla,[†] which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance,[‡] and judgment to come,[§] Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 ¶ He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, [u] willing to show the Jews a pleasure, left Paul bound.

## CHAPTER XXV.

(1) *The Jews accuse Paul before Festus:* 1—8. (2) *Festus proposing to send him to Jerusalem for judgment, he appeals to Cesar:* 9—12. (3) *Festus states his case, and presents him before king Agrippa:* 13—27.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 [a] Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, [b] laying wait in the way to kill him.[*]

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 [c] Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them [d] more than ten days, he went down unto Cesarea; and the next day, sitting on the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about,

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A. M. cir. 4065. A. D. cir. 61.

d Ch. 21. 28, 27. 31. & 22. 19. & 23. 6. ver. 11—14.

e Ch. 21. 31—33. & 22. 30. & 23. 10.

f Ch. 23. 30. & 25. 16.

[g] Paul.

g Ps. 4. 2. & 54. 3. Jer. 9. 3—5. John 8. 44.

h Ch. 12. 17. & 13. 16. & 19. 33. & 21. 40.

[i] *Felix* was made procurator over Judea in Anno Domini 53.

i Ch. 24. 10.

k Ch. 25. 7, 8. & 28. 17.

l Mat. 10. 32. Ps. 119. 46 ch. 3. 13. & 5. 30. & 7. 32. & 22. 14. & 26. 22. & 28. 22. & 9. 2. 2 Tim. 1. 3.

‡ The Roman law forbade any private individual to introduce any new object of worship. Paul's reference to "the God of his fathers" was, therefore, an appeal and a defence calculated alike for his accusers and his judge.—Ed.

m Ch. 10. 43. & 26. 22, 23. Luke 24. 27, 44. John 5. 39. 2 Cor. 1. 20.

n Ch. 23. 6—9. & 26. 6, 8. & 28. 20. Dan. 12. 2. John 5. 28, 29. Rev. 20. 12. Job 19. 25, 26. Mat. 22. 31, 32. 1 Thes. 4. 14—16.

§ In this Paul openly differs from the Pharisees, who held the resurrection of "the just," but denied that of "the unjust."—A striking example of the unbending integrity of the apostle, who agreeing upon one point with the men who had been his protectors, will yet not conceal, but openly proclaim, the point on which they differed.—Ed.

o 1 Tim. 4. 7, 8. 1 Thes. 2. 10. ch. 23. 1. 1 Cor. 4. 4. 2 Cor. 1. 12. & 4. 2. 2 Tim. 1. 3. Heb. 13. 18.

‖ *And herein.*—Rather, "and on this account;" to wit, the hope of a glorious resurrection.—Ed.

* He had been absent from six to seven years.—Ed.

p Ch. 11. 29. & 21. 26. Rom. 15. 25, 26. Gal. 2. 10. 1 Cor. 16. 1. 2 Cor. viii, ix.

q Ch. 21. 26, 27. & 24. 21. Luke 12. 1.

r Ch. 23. 30. & 25. 16.

s Ch. 23. 6. & 26. 6, 8. & 28. 20.

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A. M. cir. 4065. A. D. cir. 61.

* Few things seem more unlikely than that a man of the disposition and habits of Felix should become an accomplished adept in Jewish jurisprudence and theology. By his "more perfect knowledge of that way," cannot well, therefore, be understood any extensive knowledge of Judaism derived from his long residence in Cesarea. Neither could he have learned conclusive certainty from all that Paul had yet said; though by "that way," some understand the knowledge of Christianity he had acquired from Paul's expository defence. Is it not better to render the passage thus—But when Felix had heard these things, he adjourned the cause, saying, "When I shall have acquired a more perfect knowledge of that way (which you, the Jews, condemn, and you, Paul, justify), and when Lysias the tribune shall have come down, I shall decide upon your cause."—Ed.

t Deut. 19. 18. ch. 23. 30.

† *Drusilla*, sister to Herodes. Ch. 25. 13.—Ed.

‡ *Temperance.*—The curbing and mortifying of all forbidden desires.—Ed.

§ *Judgment.*—Rather, "the judgment to come," as righteous, certain, and without appeal.—Ed.

u Ch. 12. 3. & 25. 9, 14. Gal. 1. 10. Prov. 29. 25.

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A. M. cir. 4067. A. D. cir. 63.

a Ps. 2. 1, 2. ch. 24. 1. Mat. 10. 17.

b Ch. 23. 15. Ps. 140. 5. & 37. 32.

* *Laying wait*, &c.—Rather, "having laid a plot to kill him by the way."—Ed.

c Ch. 23. 30. & 24. 8.

d Some copies read, *no more than eight or ten days.* Ver. 17.

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Reflections upon Chap. XXIV.—Profane clergymen and abandoned lawyers stick at nothing to gain their own vile ends. Falsehood, flattery, and slander, go hand in hand. The purest innocence will not protect men from the most abominable aspersions: and the most infamous characters will not render some men ashamed of flattery. Spiteful malice generally represents faithful ministers as enemies to the state. And as it is in the power of every villain to propagate falsehood, and lay the heaviest charges against the noblest characters, it becomes the innocent meekly to vindicate themselves and their doctrines from invidious reproach, and that with due deference to the magistrates who give them an opportunity. But, in vindicating ourselves, it becomes us to own the truths of God, particularly the general resurrection of the dead, in which both good and bad have so deep and everlasting a concern. Never will the enemies of the gospel be able to prove their injurious charges against such ministers as are enabled by God to keep a conscience void of offence towards God and towards men. And it is very shameful when infamous heathens manifest more regard to common equity, and more awe of God's truth, than high-flown professors.—Amazing is the power of divine truth.—Uttered by a prisoner, it makes a wicked heathen judge to tremble, though his wife, an abandoned Jewish professor, feels it not. But if sharp convictions be stifled, the love of this world, and the deceitfulness of sin, ordinarily prevent their return. Many, who have been once terrified by convictions, die slaves to their lusts. And a sinful desire to please men makes many, to no purpose, act contrary to their own conscience, and injure the people of God.



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[a] and laid many and grievous complaints against Paul, which they could not prove:

8 ¶ While he answered for himself, [f] Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, [g] willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment-seat, where I [h] ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 [i] For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, [k] no man may deliver me unto them. I appeal [*] unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? [l] unto Cesar shalt thou go.

13 ¶ And after certain days [m] king Agrippa [†] and Bernice [‡] came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, [n] There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, [o] the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, [p] It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 [q] Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and I commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 [r] But had certain questions against him of their own superstition, [§] and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because [s] I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had [t] appealed to be reserved unto the [‖] hearing of Augustus, [*] I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, [u] I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with [x] great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed [y] nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my [*] lord. Wherefore I have brought him forth before you, [z] and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

## CHAPTER XXVI.

(1) *Paul relates a brief history of his life, and declares the manner of his conversion:* 1—23. (2) *Festus charges him with madness, and Paul replies:* 24—27. (3) *Agrippa is almost persuaded to be a Christian:* 28—30. (4) *The whole party pronounce Paul innocent:* 31, 32.

THEN Agrippa said unto Paul, [a] Thou art permitted to speak for thyself. Then Paul [b] stretched forth the hand, and answered for himself;

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews;

3 Especially *because I know* thee to be [c] expert [*] in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, (if they would testify,) that, [d] after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise [†] made of God unto our fathers:

7 Unto which *promise* our [*] twelve tribes, instantly serving *God* day and night, hope to come: for which hope's sake, [‡] king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing in-

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A. M. cir. 4067. A. D. cir. 63.

[f] Ch. 24. 12, 16. & 25. 1. & 26. 4—6, 22. & 28. 17. ver. 10.

[g] Ch. 12. 3. & 24. 27. Gal. 1. 10. Prov. 29. 25.

[h] As a citizen of Rome. Ch. 16. 37, 38. & 22. 25—28.

[i] Jos. 22, 22. 1 Sam. 12. 3, 5. ch. 18. 14. & 21. 24. & 25. 29.

[k] Ch. 16. 37, 38. & 22. 25—28. 1 Thes. 2. 15. 1 Sam. 27. 1.

[*] Every Roman citizen had a right, when under a criminal charge, to appeal to the emperor; after which it was highly criminal for any governor or judge to proceed farther. This appeal was to Nero, a proverbial tyrant—yet, such are the mysteries of Providence, his very name, at the distance of some hundred miles, forms a shield for the protection of the Lord's chosen servant!—Ed.

[l] Ver. 21. ch. 20. 22. & 19. 21. & 23. 11.

[m] Ver. 23.

[†] This *Agrippa* was son of Herod Agrippa, and was king of Chalcis, a district of Coelosyria, and also held the tetrarchies of Philip and Lysanias, with part of Perea and Galilee.—Ed.

[‡] *Bernice* was his sister, a name both famous and infamous in Roman history. See *Suetonius' Life of Titus*, and *Juv. Sat.* 6.—Ed.

[n] Ch. 24. 27.

[o] Ver. 1—3. Esth. 3. 9.

[p] John 7. 51. Deut. 17. 6. & 19. 17, 18.

[q] Ver. 4, 5.

[r] Ver. 7. ch. 28. 22, 23. & 18. 15. & 23. 29. 1 Cor. 15. 3, 4. Rev. 1. 18.

[§] Agrippa being, by profession at least, a Jew, and Festus a well-bred Roman, there is no reason to imagine that the word translated "superstition" was intended to signify any thing but religion—in which sense it is often used by Josephus, and in several edicts of the Roman emperors.—Ed.

[s] Or, *I was doubtful how to inquire hereof.* Ver. 9.

[t] Ver. 10. Ch. 25. 32. 2 Tim. 4. 16.

[‖] Or, *judgment.*

[*] *Augustus* was a flattering title originally bestowed upon Octavianus, by the Roman senate, and, in common with the name "Cesar," was assumed by all the Roman emperors.—Ed.

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[u] Is. 52. 15. Ch. 9. 15.

[x] Esth. 1. 4. Dan. 3. 30. Ch. 12. 21. 1 Cor. 7. 31. Jam. 4. 14. 1 Pet. 1. 24. Eccl. 1. 2.

[y] Ch. 23. 9. & 25. 31. John 18. 38. Luke 23. 4, 14, 15.

[*] Nero the Roman emperor.

[z] Ch. 25. 2, 3.

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A. M. cir. 4067. A. D. cir. 63.

[a] Prov. 18. 13. John 7. 51.

[b] Ch. 12. 16. & 13. 16. & 17. & 19. 33. & 21. 40.

[c] Gr. a *knower*. Deut. 17. 18—20. 1 Cor. 13. 7.

[*] Herod Agrippa, the father of this king Agrippa, was a zealous Jew, and cruel persecutor of the Christians (ch. 12. 1—4), and would, no doubt, train up his son in his own principles. Besides, this Agrippa now held, by permission of the Roman emperor, the direction of the sacred treasury, the government of the temple, and the right of nominating the high priest—offices that would naturally lead him to an intimate acquaintance with the Jewish "customs and questions."—Ed.

[d] Ch. 22. 3. & 23. 6. Gal. 1. 13, 14. Phil. 3. 5, 6.

[†] By "the hope of the promise," some understand the hope of the resurrection of the dead; but as Messiah, and not the resurrection, was the great object of revelation and promise, it seems more natural to understand the apostle as speaking of "the hope" of a Saviour first, and of the resurrection to life and glory through him.—Ed.

[*] Jam. 1. 1.

[‡] *For which hope's sake* — as held and looked for so long and so earnestly by our fathers, and now realised in Jesus, "I am accused of the Jews."—Ed.

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REFLECTIONS UPON CHAP. XXV.—No length of time can wear out, or repeated disappointments subdue, inveterate malice against Christ and his servants: no sentence is so unjust, but it will insist upon it; no murder so horrid, but it will attempt it.—By secret springs God sometimes, for the preservation of his servants, restrains the most easy and selfish compliance of judges. And when men prudently insist on their just rights, his providence overrules all for the accomplishment of his promises. But it is hard when a righteous cause must be referred from those who enjoy divine revelation to barbarous and blood-thirsty heathens. And it is shameful when a man can scarcely get a fair hearing before he be condemned. Alas, how ignorant and unconcerned are many great men with respect to the one thing needful! Yea, many have the means of instruction always near, and never profit by them. And multitudes are eternally damned for making the gospel an



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credible with you, that God should raise the dead?

9 [f] I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice[e] against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme: and, being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 [g] Whereupon, as I went to Damascus with authority and commission from the chief priests,

13 [h] At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is* hard for thee to kick[i] against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 [j] But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear[z] unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 [k] To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive [l] forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king [m] Agrippa, I was not disobedient unto the heavenly vision:

20 [n] But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.[§]

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than

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f John 16. 2, 3. 1 Cor. 14. 38. & 15. 9. ch. 7. 58. & 8. 3, 4. & 9. 1, 13. & 22. 4, 19. Rom. 10. 2. Phil. 3. 6. Gal. 1. 13, 14. 1 Tim. 1. 13. 1 Cor. 15. 9.

e Though Paul was not a member of the council, it is most probable he held a mere commission in Jerusalem, that dominated his fitness for an appointment to Damascus (ver. 12), and that the "giving of his voice" was not merely joining in the popular cry against the Christians, but giving his official testimony (such as European officers of police are often required to give in case of tumults and riots), that he had found them in Christian assemblies, observing Christian ordinances, or, in some way, neglecting the Jewish ordinances, or undervaluing the traditions of the elders.—Ed.

g Ch. 9. 2. & 22. 5. 1 Kin. 21. 6. Isa. 10. 1. John 7. 48.

h Ch. 9. 3—6. & 22. 6—16.

i Κέντρα may be rendered "goads, but more correctly, "military spurs." The figure is taken from a horse whose "obstinacy of temper resists the spurs" of his rider.—Note. In ch. 9. 7, it is said, his fellow travellers "stood speechless"—here it is said, "we were all fallen to the earth." True; but the passages present no intrinsic contradiction. Either Paul, who heard and understood the words spoken fell down first; while his companions, who merely heard the sound, stood for a time, and afterwards fell down; or they all fell down together; and his fellow-travellers, who were merely affrighted with the suddenness of the light, but not conscience-stricken by the accusation, rose first and "stood," while Paul, whose conscience was awakened to a deep sense of his guilt, remained prostrate upon the ground, in earnest prayer for mercy.—Ed.

j Dan. 10. 11. Rev. 1. 17, 19.

z Either personally or by special revelation of the Spirit.—Ed.

k 1 Cor. 3. 5, 6. 2 Cor. 4. 3, 6. & 6. 14. Isa. 35. 5. & 42. 7. & 61. 1. & 61. 1. Luke 4. 18. & 1. 77—79. & 24. 26, 32. Eph. 1. 18. & 4. 17. & 5. 8, 11. 1 Pet. 2. 9, 25. Col. 1. 13. John 1. 9. & 3. 19. & 8. 12. & 9. 5. & 12. 35.

l Eph. 1. 7. Col. 1. 14. ch. 5. 31. & 10. 43. & 13. 38, 39.

m Gal. 1. 16. Jonah 1. 2 Isa. 50. 5. 1 Cor. 15. 10.

n Ch. 9. 19—30. & xiii—xxi.

§ *To kill me.*—Rather, as the word implies, "to kill me with their own hands"—without law or trial, and in violation of the Roman interdict, by which they were prevented from putting any man to death (John 18. 31), and of the protection of Roman citizenship, which the apostle now claimed.—Ed.

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o 1 Cor. 15. 20, 23. Col. 1. 18. Rev. 1. 5. John 10. 18. & 11. 25, ch. 13. 34. Rom. 6. 9. & 8. 11.

* *That he should be the first that should rise from the dead.*—Now, from 2 Kin. 13. 21. Mat. 9. 25. Luke 7. 15. John 11. 44, it appears that several had risen from the dead previously to the resurrection of Jesus. How, therefore, may these facts be reconciled with Paul's statement? Without having recourse to the doctrine, that as he was "the Lamb slain from the foundation of the world," in the purpose of God, the prophecies, the promises, and the types—so, in like purpose, prophecy, promise, and types (see Lev. 14. 6, 7. & 16. 22.), was he, the Saviour, raised from the dead—the difficulty may be solved by a more literal translation, to wit, "that he should be chief (head over all things to the church) after his resurrection from the dead."—Ed.

† His father having been a persecutor of the Christians, Agrippa must have been well aware of the most points in the history both of Jesus and of his church.—Ed.

p Mark 12. 34. & 6. 20.

z *Almost thou persuadest me.*—Upon that fatal rock "almost," how many thousands have suffered shipwreck! O my soul! why not "altogether" persuaded? Hast thou not need of a Saviour? Is not Jesus such a Saviour as thou needest? What more evidence of his mission, grace, or power, can reason suggest or demand? Halt then, no longer between two opinions, but give thyself wholly to the Lord! 2 Cor. 5. 2.—Ed.

q Ch. 12. 6. & 25. 14. ver. 32.

§ After an appeal to the emperor, all power in the judge ceased either to pass sentence or liberate.—Ed.

those which the prophets and Moses did say should come;

23 That Christ should suffer, *and* that he should be [o] the first that should rise from the dead,* and should show light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden† from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, [p] Almost thou persuadest me[z] to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these [q] bonds.

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty,[§] if he had not appealed unto Cesar.

## CHAPTER XXVII.

(1) *Paul setting sail for Rome—foretells the dangers of the voyage; but his warning is disregarded:* 1—14. (2) *The ship is tossed with a tempest:* 15—20. (3) *The sailors and passengers are encouraged by Paul, while he foretells their shipwreck:* 21—44.

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AND when it was [a] determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a [b] centurion of Augustus' band.

2 And entering into a ship of Adramyttium,* we launched, meaning [c] to sail by the coasts of Asia; *one* [d] Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at [e] Sidon. And Julius [f] courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

a Ch. 20. 16. & 25. 12, 25. & 19. 21. & 23. 11. Gen. 50. 20. Rom. 15. 28, 29.

b Captain of a hundred soldiers. Mat. 8. 5. & 27. 54. ch. 10. 1. & 22. 25. & 23. 17, 23.

* *Adramyttium.*—A seaport of Mysia, opposite the island of Lesbos. It was founded by a colony of Athenians, and was a place of extensive trade. Under its present Turkish rulers it has become an insignificant village.—Ed.

c Ch. 16. 11. & 18. 21. & 21. 3, 15. & 27. 1, 2.

d Ch. 19. 29. & 20. 4. Col. 4. 10. Philem. 24.

e Gen. 10. 15. Jos. 19. 28. Is. 23. 2.

f Ch. 24. 23. & 28. 2, 10.

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object of mere curiosity.—The faithful followers and ministers of Christ easily stand clear of being enemies to the peace and order of civil societies. And judges ought to be very tender and exact in representing the case of the accused.

REFLECTIONS UPON CHAP. XXVI.—Jesus remarkably fulfils his promise, in enabling his servants to speak when brought before rulers and kings for his sake. And it is delightful to see the cause of Christ defended with all the grace and faithfulness of a Christian, and yet all the good manners of a courtier. It is a high honour to be chargeable with nothing but an avowed dependence on God's promises, and belief of his performances, relative to the resurrection of Christ, and the eternal life of believers through him, and the general judgment of all by him.—But dreadful is their enmity against Christ, who think his followers deserve everything cruel and barbarous for holding the fundamental truths of the gospel. Yea, devilish is their temper who can gratify themselves by forcing them, contrary to their conscience, to blaspheme their Saviour. And very distressing is it, though candid, to call to mind such things in our conduct. Amazing is that grace which changes such monsters into distinguished saints and eminent preachers; which honours them as noted instruments in winning multitudes to Christ, and preserves and protects them long in that honourable work. And happy are those ministers that make God's word the standard of all their ministrations, in matter, manner, and end.—Dreadful is the condition in which the gospel and Spirit of Christ find sinful men;—and marvellous the change they make, the infinite and



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4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus,* the wind not suffering us, we sailed under Crete, over against Salmone;†

8 And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city *of* Lasea.‡

9 ¶ Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice,§ *and there* to winter; *which is* an haven of Crete, and lieth‖ toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.*

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda,† we had much work to come by the boat:‡

17 Which when they had taken up, they used helps,§ undergirding the ship; and, fearing lest they should fall into the quicksands,‖ strake sail,* and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 ¶ But, after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, [s] and not have loosed from Crete, and to have gained this harm and loss.

22 And now [h] I exhort you to be of good cheer: for there shall be [i] no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, [k] whose I am, and whom I serve,

24 Saying, [l] Fear not, Paul; [m] thou must be brought before Cesar: and, lo, [n] God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: [o] for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon [p] a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria,* about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms; and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors† out of the stern,‡ and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, [q] Except these abide in the ship, ye cannot be saved.§

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And, while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.‖

34 Wherefore I pray you to take *some* meat; for this is [r] for your health:* [s] for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and [t] gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all [u] of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, [x] they lightened the ship, and cast out the wheat† into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with

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* *Cnidus.*—A city on a promontory of the same name, in Asia Minor, opposite Rhodes.—Ed.

† *Salmone.*—A city and cape on the eastern side of Crete.—Ed.

‡ *Lasea.*—A city on the south-east coast of Crete, not mentioned by any ancient geographer.—Ed.

§ *Phenice* receives a minute description, to distinguish it from Phenice, or Phenicia, on the continent.—Ed.

‖ *Which lieth*, &c. —Rather, "looking towards the south-east and north-west." In the absence of any special geographical description, it seems probable that the harbour was a bay with an island in front, affording two entrances, one from the south-east, and another from the north-west, and thus completely sheltered from every wind.—Ed.

* *Euroclydon* signifies "an eastern storm:" most probably what the ancients called *Typhon*, and the moderns, *Levanter*—a tempestuous whirlwind or hurricane, blowing in all directions from north-east to south-east.—Ed.

† *Clauda* is supposed to be an island on the south-west coast of Crete, now called Gaza.—Ed.

‡ The boat, among the ancient navigators was, generally, towed after the ship; for before the discovery of the mariner's compass, navigation being merely coasting, it was important to have the boat always ready for communicating with the shore. The storm being now high, they found great difficulty in getting their boat on board.—Ed.

§ *Helps.*—Most probably internal stays to support the sides of the vessel, and to resist, and give effect to the "undergirding," by cables passed under the keel and over the deck. See Horace, Book 1. Ode 11. and *Anson's Voyage*, p. 24. 4to.—Ed.

‖ *The quicksands.* — Syrtis Major, or Gulf of Sidra, believing themselves to be near the coast of Africa.—Ed.

* The word translated "sail" is of uncertain signification, and has also been rendered "mast, or yard." Bloomfield holds it to have been the mast; and observes, that by the ancients masts were constructed with a kind of socket, so that they could be lowered at pleasure. And this construction is, no doubt, still common with European vessels prepared to pass under bridges, but is by no means probable in vessels intended for the open sea, and capable of carrying 276 souls (ver. 37). Neither is it likely that in such weather there would be any sail set; but if any, there would certainly be no more than would enable the vessel to steer, with a view to keeping off the coast, which the mariners believed to lie to leeward. The *skeuos* is, therefore, more probably the gigantic "yard," such as appears in some of the paintings of Pompeii, with the main sail brailed around it, or some close-reefed sail which the violence of the storm compelled the mariners to take in.—Ed.

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g Ver. 9, 10.

h Job 22. 29. 30. Is. 43. 1, 2. & 41. 10.

i Ver. 31.

k Rom. 1. 9. 2 Tim. 1. 3.

l Is. 41. 10, 14. & 43. 1, 2.

m Ch. 19. 21. & 23. 11. & 25. 11.

n Is. 6. 13. Job 22. 30. Gen. 39. 5, 18, 26, 28—32. ver. 44.

o Rom. 4. 20. 2 Chr. 20. 20. Num. 23. 19. Tit. 1. 2. Heb. 6. 17, 18. Luke 1. 45. John 1. 50. 2 Tim. 1. 12.

p Ch. 28. 1.

* *Adria* was not, by the ancients, confined to the Gulf of Venice, but comprehended all the seas between Greece, Italy, and Africa.—Ed.

† The ships of the ancients frequently carried ten, or even more anchors.—Ed.

‡ That the ancients cast their anchors out of the "stern" is evident from paintings preserved in Pompeii, and from many classical authorities (See Cesar. *Bell. Gal.* l. 2. and *Val. Flac.* v. 27). The Roman practice, however, generally was, to cast the anchors from the prow. But this was a ship of Alexandria; and it is attested by Sir J. Chardin, that the large Egyptian merchant vessels still carry their anchors at the stern.—Ed.

q Ps. 37. 34. Is. 38. 21. Mat. 4. 7. Judg. 20. 28, 29. ver. 22, 24.

§ He that intends the end, commands the means. His word, through the Spirit, is equally the interpreter of both.—Ed.

‖ *Having taken nothing.* — Rather, "not one" (regular meal).—Ed.

r Eph. 5. 29. 1 Tim. 5. 23.

* *For your health.* —Rather, "for your safety."—As the food, by a physiological law, would enable them to resist the cold.—Ed.

s Luke 21. 18. & 12. 7. Mat. 10. 30. 1 Kin. 1. 52.

t 1 Sam. 9. 13. Mat. 15. 36. John 6. 11. 1 Tim. 4. 4.

u Ps. 30. 11. & 107. 30.

x Ver. 19. Jonah 1. 5. Prov. 23. 5. Job 2. 4. Mat. 6. 25.

† Bloomfield and others are of opinion that "wheat" should be rendered "provisions," as the ship was already "lightened" of her cargo (ver. 18). But any one who has seen the loading of a grain-ship knows that the wheat would be put lowest in the hold, and would, consequently, be the last article thrown overboard.—Ed.

everlasting blessings they confer, and the happy end to which they conduct. Alas, that these should ever be esteemed madness!—that many who hear the gospel should be no more than almost Christians, and never experience the power and pleasures of religion! But it is delightful when Christians wish better to others than to themselves, and make even those who hate their cause avow their innocence.



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a shore,[a] into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had [t] taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands,[z] and hoised up the main-sail to the wind, and made toward shore.

41 And falling into a place where two seas met,[y] they ran the ship aground: and the fore-part stuck fast, and remained unmoveable, but the hinder-part was broken with the violence of the waves.

42 [x] And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

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[a] *A shore.*—Rather, "a beach."—Ed.

[t] Or, *cut the anchors, they left them in the sea*, &c.

[z] *The rudder-bands.*—Rather, "the bands of the rudders."—And there can be no question that ancient vessels used two, or even more, rudders. (See Ælian, *Var. Hist.* ix. 40. *Athen.* ii. v. and Suidas *in voce* Δαιρεσις). In some ancient paintings exhibit a rudder on each side of the stern.—*Bands.*—Ropes by which the rudders were lashed, to keep them steady while the ship was at anchor; or, perhaps, as would appear probable from one of the paintings at Pompeii, a tackle by which the outer part was altogether raised out of the water, and the inner end made fast to the deck.—Ed.

[y] *Where two seas met.*—The word as translated generally signifies "a peninsula washed on both sides by the sea." It is also used to signify such "reefs" of rock as are partly above and partly under water; and this seems the meaning of the sacred historian.—Ed.

[x] Prov. 12. 10. & 1. 16. Rom. 3. 15—18.

## CHAPTER XXVIII.

(1) *Paul and the ship's company kindly entertained by the barbarians of Melita:* 1, 2. (2) *Bitten by a viper; the people imagine him a murderer, but when he remains uninjured, they pronounce him a god:* 3—6. (3) *The hospitality of Publius:* 7. (4) *Paul works many beneficent miracles:* 8—10. (5) *They sail for, and arrive at Rome:* 11—16. (6) *Paul declares to the Jews the cause of his coming, when some believe, and some reject his testimony for Jesus:* 17—29. (7) *During two years he continues, though a prisoner, preaching the gospel without hinderance:* 30, 31.

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AND when they were escaped, then they knew that the [a] island was called Melita.[*]

2 And the [b] barbarous[†] people [c] showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, [d] No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 [e] And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that [f] he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, [g] and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 [h] Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 ¶ And after three months we departed in a ship of [i] Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.[*]

12 And landing at Syracuse,[†] we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium:[‡] and after one day the south wind blew, and we came the next day to Puteoli;[§]

14 Where we found brethren, and were desired to tarry with them [k] seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns;[‖] whom when Paul saw,[*] he thanked God, and took courage.

16 And when we came to [m] Rome, the centurion delivered the prisoners to the captain of the guard: [n] but Paul was suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though [o] I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 [p] Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, [q] I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you;* because that for the [r] hope of Israel I am bound with this chain.

[a] Ch. 27. 26.

[*] Some think the island was Melita, on the coast of Dalmatia; others, the modern Malta. And the sailing first to Syracuse in Sicily, and then to Rhegium in Italy, seems to settle the question in favour of Malta. For had the vessel come from the Gulf of Venice, Rhegium would have been the first port, and Syracuse totally out of her course.—Ed.

[b] Rom. 1. 14. 1 Cor. 14. 11. Col. 3. 11.

[†] *Barbarous*, according to ancient use, did not necessarily signify "uncivilized," but merely a people that did not speak the Greek language.—Ed.

[c] Col. 3. 12. 13. Heb. 13. 1, 2. ch. 27. 3.

[d] Luke 13. 2, 4. John 9. 2, 3.

[e] Mark 16. 18. Ps. 91. 13. Luke 10. 19.

[f] Ch. 8. 10. & 14. 11. & 10. 25. Rev. 19. 10. & 22. 8, 9.

[g] 1 Kin. 17. 21—22. Jam. 5. 14—16. Mark 16. 18. & c. 5. Luke 4. 40. & 13. 13. Mat. 9. 18.

[h] Mat. 5. 46, 47. & 10. 10. ver. 2. Jam. 2. 15, 16. 1 Tim. 5. 17, 18.

[i] Ch. 27. 6. & 6. 9.

[*] *Castor and Pollux.*—Two heathen deities, represented as inseparable twin brothers, the patron deities of endangered seamen. That they were not paintings, but "figure-heads," as peculiarly suitable from some of the paintings of Pompeii, in none of which both stern and prow are so ornamented.—Ed.

[†] *Syracuse.*—The ancient capital of Sicily, and situated in the direct line from Malta, in the Mediterranean.—Ed.

[‡] *Rhegium.*—A city in Calabria, in the direct line from Melita, in the Gulf of Venice.—Ed.

[§] *Puteoli*, about eight miles from Naples: now called Puzzuolo.—Ed.

[k] Ch. 20. 6. & 21. 4. Till he preached on a Lord's day.

[‖] *Appii Forum*—a town 51 miles from Rome.—*Three Taverns*—a town 33 miles from Rome,—both distances furnishing decided evidences of the love and devotedness of the primitive Christians.—Ed.

1 Heb. 13. 3. 1 Cor. 12. 21.

[*] *Whom when Paul saw,* &c.—Did Christians but consider how much by kind attention they may encourage, or, by neglect or rudeness, discourage one another; and did they really feel that "none of them liveth to himself," but that all should "love one another, even as Christ loved the church," what an irresistible argument for truth would they present to the world, who would again be compelled to say, "see how these Christians love one another!" The Lord hasten the time when this picture, often happily exhibited in miniature, shall enlarge its borders until it comprehend, in one lovely perspective, all of every climate and of every colour who have professed the faith and named the name of Jesus!—Ed.

[m] The chief city of Italy, and of the Roman empire. ch. 19. 21. & 23. 11.

[n] Ch. 24. 23. & 27. 3. & 23. 11. ver. 30, 31.

[o] Ch. 23. 1, 33. & 24. 12—16. & 25. 8.

[p] Ch. 22. 24. & 23. 29. & 24. 10, 14, 22. & 25. 8, 25. & 2. 31.

[q] Ch. 25. 10—12, 25. & 26. 31.

[r] Faith in Christ, and the resurrection. Jer. 14. 8. ch. 23. 6. & 24. 15. & 26. 6—8, 20. 2 Tim. 1. 10. Eph. 6. 20. & 3. 1, 13. & 4. 1. Phil. 1. 23.

REFLECTIONS UPON CHAP. XXVII.—The passage of saints through this world is often extremely tempestuous. Yet frequently the Lord gives them repeated favours from whom they might have expected the hardest usage. Kindly he communes with, and comforts them when terrors prevail all around them. By them he sends his warnings of danger and messages of peace. And he not only preserves them, but others for their sakes, from raging seas and blood-thirsty men. God can exactly foretell what has no necessary dependence on second causes: and whatever be his means, whether winds, waves, or mariners, their influence is necessarily connected with the end which he has decreed and foretold. —Thrice happy are they who can speak of him as their Proprietor, Master, and Friend. Great confidence may they repose in his promise, and may expect safety and comfort from his hand. While they, who trust to their fancied wisdom rather than to his word, most surely plunge themselves into mischief and shame. We owe great thanks to him for our daily bread, as well as for our hopes or enjoyment of remarkable deliverances. Yet how tasteless is our necessary provision when all hope of life is taken away, and there is like to be no more occasion for it; and insignificant is all the wealth of this world, when a storm of raging elements may make us glad to part with it for our own preservation.—Sailors had need to live in union to Christ and fellowship with God, who alone can preserve them from the jaws of destruction. And it is proper that all should sympathize with them



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21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for [s]as concerning this sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into *his* lodging; to whom [t]he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 [u]And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, [x]Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, [y]Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that [z]the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and [a]had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 [b]Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

A. M. cir. 4067. A. D. cir. 63.

s Luke 2. 34. Heb. 12. 3. ch. 24. 5, 14.

t Ch. 23. 11. & 26. 21, 22. & 27. 15, 22. & 17. 2, 3. & 18. 5, 28. & 19. 8. & 26. 22, 23. & 10. 43. & 13. 27. 1 Cor. 2. 2. & 15. 3, 4. Luke 24. 27, 44. John 1. 45.

u Ch. 13. 43. 50. & 14. 4. & 17. 4, 34.

x Amos 3. 7. Is. 41. 26. Num. 27. 14. Mat. 23. 35. & 5. 18.

y Is. 6. 9, 10. & 44. 18. & 42. 19, 20. & 66. 4. Mat. 13. 14, 15. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8. Jer. 5. 21. Ezek. 12. 2. Ps. 81. 12. 2 Thes. 2. 11, 12. 2 Pet. 3. 5.

A. M. cir. 4067. A. D. cir. 63.

z Heb. 2. 3. Tit. 2. 11, 12. Is. 49. 6. & 11. 10. ch. 13. 6. & 13. 14, 46, 47. Luke 24. 47. Rom. 15. 9—12.

a Mat. 16. 14. Luke 12. 49, 51. ch. 14. 4.

b Ch. 5. 42. & 28. 31 ver. 23. Eph. 6. 19, 20. Phil. 1. 13. & 4. 22.

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that do business in great waters.—But thrice happy are those souls which are made to renounce the broken covenant of works, and their own self-righteousness and strength, that, through Jesus' merits and grace, they may, through much tribulation, get safe to the celestial country.

REFLECTIONS UPON CHAP. XXVIII.—Barbarous heathens often far exceed many professed Christians in their kind compassion to shipwrecked mariners. And richly are they here rewarded of God with the healing of their sick, and no doubt much instruction for the salvation of their souls. We must never hastily judge of the external dispensations of Providence, nor run from one extreme to another. There is great danger in thinking uncharitably of the distressed, or too honourably of the prosperous. And it is God's will, not idols or charms, that can render our attempts successful. If we sincerely aim at honouring God, he will procure sufficient honour, comfort, and kindness for us, go where we will. But awful is the enmity of carnal minds against Christ,—that his religion, notwithstanding all its purity, dignity, and benevolence, should be everywhere spoken against,—and that any should be loaded with chains on his account.—And for the honour of the gospel, and the advantage of souls, ministers should be careful to prevent, avert, or remove, whatever groundless prejudices can be conceived against them. But let them do what they will, the gospel will be to many a savour of death unto death. And dreadful indeed is the experience of this. But it is a great mercy if any are made to believe; and if ministers can be useful, even under persecuting restraints, and can devote their house, as well as their heart, lips, and hands, to the service of Jesus Christ.

## CONCLUDING REMARKS ON THE ACTS OF THE APOSTLES.

The "ACTS OF THE APOSTLES" possesses all the characteristics of other scriptural histories—brevity; impartiality; selection of what is valuable for instruction; neglect of what is merely curious; tenderness towards the persons of the wicked, but unflinching condemnation of their sins; a continuous reference of all events to God, with an overwhelming desire to promote his glory by the conversion of sinners. The whole book presents, not so much a *history* as a *specimen*, of the primitive church; but that specimen amply sufficient, not merely to attest the miraculous origin of Christianity, but also to exhibit those moral qualities—those graces of the Spirit—by which, as "outward and ordinary means," the gospel was originally propagated; and by which alone it can continue to be propagated, where miraculous powers are not bestowed—graces of the Spirit, more or less common to all true believers, and without which, even the eye of the prophet penetrating the depths of futurity, the tongue of inspiration expounding all mysteries, with the arm of faith miraculously removing mountains—are all "nothing," 1 Cor. 13. 2. Accordingly it will be seen that one of the first moral qualities—one of the first graces—of the primitive church was absolute dependence upon God, evidencing itself in an earnest desire for his Spirit, and in continued waiting upon his promise and providence in prayer, chap. 1. 4, 14, 24. & 2. 46. & 6. 4—6. & 9. 11. & 10. 9. & 12. 5. & 16. 16. A second distinguishing feature of the primitive church appears in the spirit of liberality of the rich towards the poor, and their personal indifference, as individuals, to the acquirement and accumulation of wealth, chap. 2. 44, 45. & 5. 4. & 8. 18—20. A third characteristic may be seen in the order and efficiency with which their temporal affairs were conducted, as manifested in that most difficult department, the comfortable support of the poor, chap. 6. 1—6. This part of primitive Christianity was, most probably, derived from the Mosaic institutions, in which provision for the widow, the fatherless, the poor, and even the stranger, occupied a conspicuous place. And, in this characteristic, had the modern imitated the primitive churches more, the interference of human law, on behalf of the poor, would have been quite unnecessary; and, although it is certain pauperism would not have been annihilated, there is little question that it would have been diminished; and the unexpensive machinery of the deaconship would have been amply sufficient for distinguishing between the really necessitous and the indolent impostor, and collection and outlay of the ample finance of benevolence. A fourth characteristic of the primitive church may be seen in the profound respect with which the apostles regarded, in things temporal, "the powers that be," and the faithfulness and courage with which, in things spiritual, they declared their determination to "obey God rather than man," chap. 4. 13—20. & 16. 37. & 25. 11. A fifth speciality in the primitive church is founded in the coexistence of a fixed and itinerant or superintendent ministry. The fixed ministry lay in the hands of the deacons managing the temporalities, and of the elders labouring in the spiritualities (chap. 6. 1—6. & 14. 23. & 20. 17, 28); the itinerant or superintendent in the hands of the apostles and their companions, as qualified and designated by the Holy Spirit, and prayerfully appointed by their brethren (chap. 11. 22, 23. & 13. 2, 3. & 15. 36—41. & 16. 4—13). Upon this characteristic there is immediately ingrafted a sixth—the primitive was essentially, if not totally, a missionary church—a church of missionaries. But there is a speciality in this characteristic not to be overlooked—the primitive church did not intend to become missionary—the very apostles did not at first understand either the nature, object, or extent of their original commission. And when the eyes of an apostle were opened, as it were, by light from heaven, the body of the church took offence, and he was necessitated to justify himself for obeying a heavenly vision, and preaching the gospel to the Gentiles, chap. 10. 9—16, 34, 35, 45. & 11. 1—3, 18. Christianity alone has been able to grapple with and overcome the prejudices of caste and colour. Christianity alone infuses a heaven-born ambition—an ambition that aims at universal conquest, and universal monarchy—a conquest of truth over error, of love over enmity, and a monarchy of which the meek and lowly Jesus is the sole King and Head. Among the many internal evidences of Christianity, the early eradication of national prejudices, and the cordial reconciliation and fellowship of the Jews with the Gentiles, presents one, in the form of a moral transformation, never to be accounted for by any power inferior to that of Him in whose hands are the hearts of all men, and who turneth them (at his pleasure) as the rivers of water in the valleys. The last characteristic of the primitive church specially demanding notice, is presented in the humility of its rulers, and the simplicity of its government. This is no place for any discussion of the comparative merits of mere forms of church government. But one fact every true Christian will admit—that whatever form approaches nearest to that historically depicted in the Acts of the Apostles, must be acknowledged as the true model, by all who seek and find their religion in the Bible, and the Bible alone. But to whatever conclusion Christians may come, concerning the original form of the church and its binding nature as a model to future times, one thing they will do well to observe—that no outward form can supply the lack of truth and charity (1 Cor. 13. 1—6); a world renounced and self-denied (Mat. 16. 24. Rom. 12. 1, 2); of Christ crucified before the eyes, and of Christ reigning in the heart (Gal. 3. 1. Col. 1. 27); that heart renewed by the indwelling Spirit of God, and thereby rendered an abiding place for the Father and the Son, (1 Cor. 3. 16. John 14. 23). Without these, ministers and churches are "nothing," with these, they either have all that they need, or, if anything be wanting, or anything superfluous, God will assuredly reveal it to them in his own time, Phil. 3. 15.



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Before closing our remarks on the book of Acts, let us direct a moment's attention, not to the whole, but to a few peculiar features in the character of Paul. (1) One of the first features of his character, as exemplified in his actions, is that perfect and undivided energy with which he devoted himself to *one object*. As a Jewish persecutor he did nothing but persecute; as a Christian apostle he did nothing but journey, visit, pray, preach, and write. Even when by a necessity arising from the poverty of a persecuted church, he was compelled to labour for his daily bread, he still continued to "reason in the synagogue every Sabbath, and persuade both the Jews and the Gentiles," chap. 18. 4. And when this interval was past, with what undivided purpose and energy he again devoted himself to his *one work*, the brief notices in the "Acts," and the cursory review in one of his epistles, will sufficiently demonstrate. Hear his own account, the truth of which was right well known to the churches:—"In journeyings often—in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches," 2 Cor. 11. 26. (2) Immediately connected with the foregoing trait of character, or rather intimately and inseparably blended with it, appears that *endurance of fatigue* which seems to imply an iron-like constitution of body, with that endurance of insults, injuries, and ingratitude which depends upon a crucified spirit. (3) It is unnecessary to record more than a passing remark upon the *personal courage* with which he was endowed, which, in prophetic view of "bonds and imprisonments," could easily reply to all the dissuasion of his friends, "none of these things move me, neither count I my life dear unto myself." (4) With similar brevity may be noted that remarkable *decision* by which he was distinguished. When even Peter vacillated, Paul remained unshaken; when Peter "was to be blamed," Paul "withstood him to the face." A truth once confirmed, he never doubts; a prejudice once uprooted, he never suffers to be replanted; a purpose once formed, no obstruction can induce him to relax his efforts for its accomplishment. He uniformly acts as one who has "set the Lord before him," and, therefore, whatever may betide him, can never be unduly moved. (5) The last characteristic we shall select from among many, may be discovered in that perfect *readiness* with which he meets the difficulties of every emergency in his laborious and eventful life. No doubt this, like every other quality noticed, was "the gift of God," in fulfilment of his gracious promise to his disciples of a "strength" sufficient for "their day." Still we are not the less, upon that account, to note or admire the gift; in fact, our admiration should only be the greater, when to the worth of the possessor is superadded the grace of the donor. Every remarkable incident of his life exemplifies the *readiness* of the apostle—take the examples of his use of the *Greek* tongue with Lysias (chap. 21. 37), his immediate transition to *Hebrew*, when he addresses the Jews, who, be it observed, did not generally speak the Hebrew, but who nevertheless honoured it above all languages. Note also the *readiness* with which he justly put forward his faith in the resurrection, whereby he roused the Pharisees against the Sadducees, while he engaged the Pharisees themselves to a more attentive consideration of the evidences of the resurrection of Jesus, chap. 23. 6. Mark again the *readiness* and graphic accuracy with which he distinguishes between Felix and Agrippa, seizing at a glance, the distinctive peculiarities of each, flattering neither, but conciliating both, chap. 24. 10. & 26. 2, 3. With similar *readiness* he appeals to Cesar (chap. 25. 11); for the time had now arrived when, had he willingly returned to Jerusalem, he had been guilty of his own death. But the most striking example of this wonderful *readiness* for all emergencies appears during his voyage to Rome, a *readiness* the more wonderful, that there appears no trace of his previous acquaintance with maritime affairs; nevertheless we find him (chap. 27. 9,) admonishing the captain of the ship, and officers of the imperial army of the future disasters of the voyage. When the cowardly sailors are about to become the first to desert their ship, we find him detaining them on board as the agents and securities of the general safety; and, when crew and passengers were alike exhausted with labour and fasting, we find him again by precept, example, and promise, cheering their drooping spirits; and when they had escaped from shipwreck, with the same characteristic *readiness* he "gathers a bundle of sticks, lays them on the fire," and, when bitten by a viper—the emblem of Satan's enmity when God's dear children escape from the moral storms he is permitted to raise—we find him, unmoved, cast the venomous creature back into the fire—the emblem of that judgment "prepared for the devil and his angels." Now in all these instances—and many others might easily be adduced—Paul certainly stands assimilated to the character of our Lord beyond any other apostle. Our Lord, it may be justly said, was never taken unawares or unprepared. He alone fully realized the words of the psalm (16. 8,) "I have set the LORD always before me; because he is at my right hand, I shall not be moved:" and Paul, in an eminent degree realized his promise, (Mat. 10. 19), because, in an eminent degree, he was filled with his Spirit.—ED.

# THE EPISTLE OF PAUL THE APOSTLE

TO THE

# ROMANS.

Rome was, and is, the chief city of Italy, and was long the mistress of the then known world. To the Christians there, though not converted by his ministrations, Paul, as the apostle of the Gentiles, about A.D. 60, wrote this epistle, in order to establish their minds in the leading principles of the gospel, and direct them to a suitable improvement of it. After an introduction, asserting his own apostolic mission, and commending their faith; chap. i. 1—17: he represents both Gentiles and Jews as being so sinful, that they could not possibly be justified before God by their own works; chap. i. 18:—ii, iii. 1—20: how God's free grace reigns, through Jesus Christ's righteousness, to the justification of the greatest sinners; iii. 21:—iv, v: what obligations to holiness in heart and life are laid upon believers, by the happy freedom and rich privileges which they enjoy in him; vi—viii: and while he traces up all new covenant blessings to the eternal and sovereign purpose of God as their true original, he points out how the just rejection of the Jews for their unbelief, and the gracious calling of the Gentiles by the gospel, without any regard to their foreseen good qualities or works, was exactly answerable thereto; ix—xi: and, finally, exhorts to a multitude of personal and relative duties, incumbent on these Romans as members of the commonwealth, and especially of the church; xii—xvi.

Letter-writing upon sacred subjects was an ancient practice among the prophets of the Lord. Thus Elijah not only wrote (2 Chr. xxi. 12—15) to warn Jehoram to flee from the wrath to come; but he appears to have written the letter before his translation to heaven, that it might come as with all the solemnity and sanction of one sending a message from the world of spirits. Thus, again, we find Jeremiah (ch. xxix) writing a letter to the captives in Babylon, exhorting them to quietness, to beware of false prophets, and promising their return after seventy years. Other portions of the prophecies seem also to have been written and sent as letters—such as several of the "burdens" of particular countries or cities, of which the chief use must have lain in their speedy communication to the parties addressed. See for example Is. xiii. 1. & xv. 1. & xvii. 1, &c., Jer. xxxvi. 1—10, 18, 32. & xliv. 1—14. Ezek. xxviii. 1, 2, &c. Thus also the prophecy of Haggai (chap. i. 1,) seems to have been a letter to Zerubbabel and Joshua; and Malachi, the last of the prophets, seems to have written his "burden," (chap. i. 1.) first as a general epistle to all Israel, and then as a special lesson of rebuke and instruction to the priests, chap. ii. 1.

Of the New Testament a large portion is composed of letters, some to individuals and some to communities. Among these the epistle to the Romans occupies a conspicuous place. By consent of all historic antiquity it is ascribed to Paul. It appears to have been the fifth of his apostolic letters, but is placed at the head of the collection, either because Rome was the imperial city, or because it is the longest and most comprehensive of his epistles, embracing the case both of Jews and Gentiles, and presenting the general doctrines of Christianity in a regular and systematic form.

This epistle has always attracted the peculiar attention of interpreters; "yet no considerable difference of interpretation (observes Haldane) has ever been given of its contents by those who have renounced their own wisdom, and have determined to follow implicitly the obvious meaning of the word of God." In the first chapter, after declaring his own rank and authority in the church, the apostle proceeds by directing attention to the Son of God, in his incarnation in time, and his Divine nature from eternity, as the great object of the gospel which he was commissioned to proclaim. Then, after an affectionate Christian salutation to the church, he proceeds to announce the doctrine he intends to inculcate and establish, viz., that the gospel is "the power of God unto salvation to every one that believeth;" and then presents the reason and the means, because "therein is the righteousness of God revealed;" and that unless such righteousness had been brought in and rendered available, all men must have perished, because "the wrath of God (has been) revealed from heaven against all ungodliness and unrighteousness of men." Accordingly, in the *first* chapter, the apostle proceeds, by an appeal to facts, to establish the charge of "ungodliness and unrighteousness" against the Gentiles, who had outraged reason in rejecting the Creator, and adopting the creatures as their gods, while they violated even the fragments of the law written in their hearts, disregarded the admonitions of their own consciences, and took their pleasure in sin and sinners, though aware of the righteous judgment of a holy God against all the workers of iniquity. In the *second* chapter, the Jews, who would have lent a ready ear to the indictment and condemnation of the Gentiles, are themselves to be arraigned. But, before they could well be aware of what was to follow, like David before Nathan, they pronounce their own doom, by concurring in a sentence by which an indefinite character is pronounced "inexcusable" when he himself condemns another, and yet is guilty of the same crimes. The Jews are then proved guilty of violating the law delivered at Sinai, and instructed in the vanity of trusting to outward ceremonies and ordinances, while the heart is polluted with sin, and alienated from God. In the *third* chapter, the apostle proceeds to arraign both Jews and Gentiles under one common indictment, and draws from the Old Testament, and especially from the Psalms, that anatomy of the human heart, a fearful picture of their common depravity and guilt. Thus having proved, by an undeniable



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appeal to facts, that every man in his natural state lies under the just condemnation of God, because a rebel against him, whether as revealed in the visible creation, in the hearts and consciences of men, or in the positive ordinances and eternal principles of a written law, he arrives at the inevitable conclusion, that by obedience to the law no living man shall be justified; for that so far from justifying him, each form of this threefold revelation proves him to be a transgressor, and therefore worthy of condemnation.

The way is thus prepared for the grand display of the grace and mercy of God announced in the gospel. What the law could not do, not from any deficiency in itself, but owing to the depravity of man, God has fully accomplished. Man has no righteousness of his own, but God has provided a righteousness for him, a righteousness provided solely by grace and received solely by faith; it is placed to the account of the believer, without the smallest respect either to his previous or subsequent obedience. Yet so far from being contrary to the justice of God, this method of justification "freely by grace" illustrates his justice, and vindicates his former dealings with men. So far from making the law void, it establishes the law in all honour and authority. This way of salvation equally applies to all, both Jews and Gentiles, men of every nation and of every character; there is no difference here, for all, without exception, are sinners.

In the fourth chapter the apostle proceeds to obviate certain objections. First, that drawn from Abraham's alleged justification by works when he delivered up his son at the commandment of God (see Jam. 2. 21—24.) Now this he admits, with James, to be a justification before men, a thing capable of being shown outwardly by one to another (comp. Rom. 4. 2. with Jam. 2. 18.), but demonstrates to be no justification before God, because no present obedience, however conspicuous, can possibly obliterate past sin, and because this is a work to which grace alone is adequate. Secondly, he obviates the Jewish objection against the justification of the Gentiles, who, because "salvation was of (began with) the Jews" would have confined it to them, or to proselytes of circumcision. This the apostle obviates, by showing that the promise of God was made, the faith of Abraham professed, and the righteousness of God bestowed, before circumcision, when Abraham was still as a Gentile, and that circumcision was a mere seal of that righteousness received by faith, which he already had; that so, being of God, pronounced a "father of many nations," he might become the representative and fountain-head of all upon whom God, by his Spirit, should confer like precious faith in the Saviour. While thus obviating objections, the apostle casts much additional light upon his great topic, and in order to complete his view, describes in the fifth chapter the blessed effects connected with a state of justification, especially peace with God, access to the throne of grace, hope of glory, ability for all trials, deliverance from wrath, joy in God, eternal salvation and reign in glory through the Lord Jesus Christ. But now, as free grace in the justification of a sinner might be supposed to set aside the necessity of obedience to God, the apostle proceeds in the sixth and seventh chapters to prove, that so far from this being the case, his doctrine establishes the only sufficient grounds of a cheerful, loving, and holy obedience. This foundation is union with the Redeemer, through that faith by which the believer is justified. Whereas the law, instead of sanctifying, operates by its restraints to stimulate the corruptions of the human heart, and rouses them into action; while, at the same time, it condemns all who are under it. But, through their union with Christ, believers are delivered from the law; and being under grace, which produces love, they are enabled to bring forth fruit acceptable to God. The law, however, is holy, just and good, and is employed by the Spirit of God to discover the nature and extent of sin in the heart, and thereby to demonstrate the value of the remedy by which this disease is to be healed. As a general conclusion, the believer's entire freedom from condemnation, through union with his glorious Head, and his consequent sanctification, are both asserted in the eighth chapter,—effects, neither of which could ever have been accomplished by the law. The doctrine of God's sovereignty occupies the greater part of the ninth chapter; in the end of which, and throughout the tenth, the error of the Jews in seeking righteousness by the law, and refusing the righteousness which is by faith, is clearly exhibited. After which he propounds the freeness of salvation through the Redeemer, and the certainty that all who accept it shall be saved. And since faith comes by hearing, and hearing by the word of God, the necessity of preaching the Gospel to the Gentiles is inferred and asserted. In the eleventh chapter the doctrine of election is resumed, and affirmed to be wholly of grace. Upon which is founded a most consolatory view of the issue of the present dispensation, in the final ingathering of the Jews with the fulness of the Gentile nations. He then proceeds to vindicate the providence of God, both toward Jews and Gentiles; showing that God was acting upon a plan which would finally issue in the fullest manifestations of the divine attributes of wisdom, justice, and mercy. While, as it were, lost in the height and depth, and length and breadth of his subject, the apostle prostrates himself in humble adoration, and summons all to join him in ascribing the glory of salvation to God alone! As the natural result of correct views of God's providence and grace, the apostle, in the twelfth chapter, proceeds to inculcate the moral duties of the Christian life. These he founds on the mercies of God through Jesus Christ, and sums up in two points,—the body for a sacrifice, the spirit for renewal. And here it may be proper to observe that, as in the visible world, we infer that nothing short of divine wisdom and power could have produced the heavens, (Ps. 19. 1.) so, nothing short of divine inspiration could have produced the morality of the Scriptures. The whole array of philosophers can produce no such gem of morality as the twelfth chapter of this epistle. So many ideas in so few words are nowhere, unless in Scripture, again to be found. Paul was either the prince of all philosophers, or he was inspired. Philosophers will not acknowledge the first point; in denying it, however, they establish the second. He was inspired; and the superiority of his moral system to all that unassisted reason could produce, or human depravity tolerate, furnishes an internal evidence to the fact that infidelity, if it could reason, could neither gainsay nor resist. In the thirteenth chapter the apostle proceeds to inculcate the political relations and duties of Christians. They are subjects of a kingdom which is "not of this world," and lest they should conclude that they are, therefore, not also subject to the kingdoms which are "of this world," he inculcates obedience, in things lawful before God, to "the powers that be," without any distinction whatsoever as to mere forms of government. In the fourteenth, and to the thirteenth verse of the fifteenth chapter, he inculcates the duty of mutual forbearance among Christians, in relation to things indifferent; such as observance of days, with abstinence from, or use of, certain meats. These were subjects of keen and irritating discussion in the days of the apostle, though the questions concerning them may now, for a time, have gone to rest; but other things equally indifferent may arise, and have arisen to occupy their room, and the doctrine of forbearance inculcated by the apostle may still find ample room for its patient and charitable exercise. In the succeeding portion of the fifteenth chapter he offers up earnest prayer for the believers at Rome, recounts his apostolic labours, and declares his purpose and hope of visiting them in due time. And, in chapter sixteenth, he concludes with sundry personal notices, with salutary warnings against divisions, and earnest commendations to the grace of God.—Ed.]

## CHAPTER I.

(1) *Paul declares his office, and his desire to visit the church at Rome:* 1—15. (2) *Explains the nature of the gospel:* 16, 17. (3) *God's wrath against all sin:* 18—20. (4) *The sins of the Gentiles enumerated:* 21—32.

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A. D. cir. 60.

PAUL, a servant of Jesus Christ, called *to be* an apostle, separated * unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

* *Separated.*—Selected and appointed (Acts 13. 2. Gal. 1. 15.) Separated from Judaism as taught by the Pharisees, from his dearest kindred, who now held him an apostate, from the world with all its pleasures, hopes, and honours, and set apart to the propagation of "the truth as it is in Jesus."—Ed.

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4 And * declared *to be* [a]the Son of God [b]with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom [c]we have received grace and apostleship, [d]† for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, * beloved of God, called *to be* saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

* Gr. *determined.*
a Ps. 2. 7. John 10. 30. Acts 2. 22. & 13. 32. Heb. 1. 5. & 5. 5. Mat. 3. 17. & 17. 5.
b 2 Cor. 13. 4. 1 Tim. 3. 16. 1 Pet. 3. 18. Heb. 9. 14. John 10. 18. & 5. 26. Acts 17. 31.
c Ch. 12. 3. & 15. 15, 16. 2 Cor. 3. 6. Gal. 2. 9. Eph. 3. 2, 7, 8. 1 Cor. 15. 10. 1 Tim. 1. 12. John 1. 16.
d Ch. 2. 29, 30. & 11. 13. & 15. 16, 19. & 16. 26. Acts 9. 15. & 26. 17, 18. & 13. 46.
† Or, *to the obedience of faith.*
e 1 John 3. 1. & 4. 9, 10, 19. 1 Cor. 1. 2. Eph. 1. 4. Rev. 17. 14.

EXPLANATORY NOTES. CHAP. I.—Ver. 1. 1. Paul, who was formerly a bitter enemy of Christianity, and a furious persecutor of its professors, being now graciously honoured to be an obedient and devoted servant of Jesus Christ, the only Saviour of sinful men; converted by his wonderful grace; and by his immediate authority, since his exaltation to heaven, appointed one of his distinguished messengers for founding his gospel church, particularly among the Gentiles; and, in consequence of God's choice of me in his eternal purpose, separated and furnished by him;—and by my own voluntary act devoted to publish his intimations of his mind and will concerning the free, the rich, and eternal salvation of Jews and Gentiles through Christ: 2. (Which gracious tidings and offers of mercy and deliverance, though but lately published, in all the light, grace, and glory thereof, are no new contrivance of men, but are wholly of God, who, in former ages, gave manifold hints of them by his inspired prophets, and in his holy and sanctifying oracles; and promised that they should be more fully and plainly revealed in due time: 3. And which especially reveal, hold forth, and offer to men, Jesus Christ, his eternal and only begotten Son, and our only anointed Saviour, and Lord of our faith, worship, and obedience; who, with respect to his human nature or fleshly descent, is, according to the promises, sprung from David, the renowned favourite of God and king of Israel. 4. And as to his divine, absolutely spiritual, and infinitely holy nature, is determinately avowed, openly proclaimed, and convincingly demonstrated, to be the only begotten Son of God, by the resurrection of his dead body through his own power, and the power of the Holy Ghost, to a glorious state of immortality. 5. Through whose merits and intercession, and by whose free gift, I and others have been graciously enriched with special communications of divine favour, saving graces, and ministerial gifts, and honoured with an apostolic office, that, through our labours, multitudes of all nations, Gentiles as well as Jews, might be made obediently to give up their understandings, consciences, and wills, to the authority of God, in believing on and receiving his Son, and spiritually and holily obeying his commandments, that hereby all his perfections might be glorified to the highest in their eternal salvation. 6. Among which highly favoured multitude, ye, who dwell in the chief city of the Gentile world, have, by the grace and power of Christ, been called even to the knowledge, faith, and fellowship of the gospel.) 7. To you, therefore, as objects of my particular care, as the apostle of the Gentiles, and as manifested,



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8 First, [f] I thank my God [g] through Jesus Christ for you all, [h] that your faith is spoken of throughout the whole world.

9 For [i] God is my witness, whom [k] I serve [*] with my spirit in the gospel of his Son, [l] that without ceasing I make mention of you always in my prayers;

10 Making request ([m] if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, [n] that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, [o] that I may be comforted together [†] with you, by [p] the mutual faith both of you and me.

13 Now, I would not have you ignorant, brethren, that [q] oftentimes I purposed to come unto you, (but was let hitherto,) that I might [r] have some fruit [‡] among you also, [s] even as among other Gentiles.

14 [t] I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For [u] I am not ashamed of the [x] gospel of Christ: for it is [y] the power of God unto salvation to every one that believeth; to [z] the Jew first, and also to the Greek.

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[f] 1 Cor. 1. 4. Eph. 1. 16. Phil. 1. 3, 5. 1 Col. 1. 3. 1 Thes. 1. 2. 2 Thes. 1. 3. 2 Tim. 1. 3. Phil. 1. 3.
[g] Heb. 13. 15. Eph. 5. 20. 1 Pet. 2. 5.
[h] Ch. 16. 19. 1 Thes. 1. 8. 2 John 4. Phile. 5. Luke 2. 1.
[i] Ch. 9. 1. Job 16. 19. 2 Cor. 1. 23. & 11. 31. Gal. 1. 20. Phil. 1. 8. 1 Thes. 2. 5. 10.
[k] Acts 27. 23. John 4. 23. Phil. 3. 3. 1 Cor. 15. 10. 2 Tim. 1. 3.
[*] Or, *in my spirit.*
[l] 2 Tim. 1. 3. Col. 1. 3. 1 Sam. 12. 23. 1 Thes. 5. 17. Phil. 4. 6. 2 Thes. 1. 11.
[m] Ch. 15. 23, 32. 1 Thes. 3. 10. & 2. 17. Jam. 4. 15.
[n] Ver. 12. 15. 1 Thes. 3. 2. 1 Pet. 5. 10. & 2. 1, 2. 2 Pet. 1. 12. & 3. 17, 18. Eph. 4. 12, 13. 1 Jo. 15. [1] Sa. 25. & 16. 17, 18.
[o] 3 John 3. ch. 15. 32. Phil. 2. 1.
[†] Or, *in you.*
[p] Tit. 1. 4. 2 Pet. 1. 1.
[q] Ch. 15. 22, 23. 1 Thes. 2. 18. Acts 16. 6, 7. & 19. 21.
[r] John 15. 8. Col. 1. 6, 10. Phil. 4. 17. & 1. 11.
[‡] Or, *in you.*
[s] Ch. 15. 18, 19. 1 Cor. 4. 15. Acts xiii—xxii.
[t] 1 Cor. 1. 24, & 9. 16—23. 2 Cor. 11. 23, 29. Acts 9. 15. & 13. 2. & 22. 21. & 26. 17, 18. Col. 3. 11.
[u] Ps. 40. 9, 10. 2 Tim. 1. 8. 1 Cor. 1. 23, 24. & 2. 2. & 9. 16. Mark 8. 38. Acts 5. 41.
[x] 2 Cor. 2. 12. Col. 1. 27. Luke 2. 10, 11. Heb. 2. 3.
[y] 1 Cor. 1. 18, 24. & 15. 2. 2 Cor. 10. 4, 5. Tit. 2. 11, 12. Acts 13. 26. Mark 16. 15, 16. Eph. 1. 13. ch. 10. 4, 10, 17. Ps. 110. 2.
[z] Ch. 2. 9, 10. & 9. 24. Acts 3. 26. & 13. 46. & 28. 28.

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[a] Ps. 84. 7. 2 Cor. 3. 18. Rev. 22. 11.
[*] Rather, "by faith to faith," as the same word is translated in the same verse. The meaning then is, the righteousness which is by faith; that is, received by faith, is revealed to faith, in order to life and justification.—Ed.
[b] John 12. 48. & 3. 18. Luke 12. 47. Job 24. 13. ver. 32.
[†] *Hold.*—Imprison, repress, bridle in the truth.—Ed.
[c] Acts 14. 17. & 17. 24—30. ch. 2. 15. ver. 20.
[‡] Or, *to them.*
[d] Ps. 19. 1—6. & 148. 3—6. Acts 14. 17. & 17. 24, 27.
[§] Or, *that they may be.*
[e] Luke 12. 47. ver. 18, 21. ch. 2. 14, 15. Job 24. 13. John 3. 19.
[f] Acts 14. 17. Ps. 106. 13. 2 Tim. 3. 2.
[g] Deut. 28. 28, 29. & 29. 4. 2 Kin. 17. 15. Jer. 2. 5. 1 Cor. 3. 20. & 1. 20, 21. Eph. 4. 17, 18. 1 Thes. 4. 7.
[h] Jer. 10. 14. ch. 11. 25. 1 Cor. 1. 19—21. Prov. 25. 14. & 26. 12, 16.
[i] Deut. 4. 15—18. 2 Kin. 17. 16, 29. Ps. 106. 20. Is. 40. 17, 18. Jer. 2. 11. 1 Cor. 12. 2. 1 Thes. 1. 9. 1 Pet. 4. 3.
[‖] The apostle justly represents idolatry as the root of all abominable immoralities; indeed the heathen deities ever have been at once the examples and patrons of licentiousness. See ver. 28.—Ed.
[k] Deut. 29. 4. Ps. 78. 32, 33. Acts 7. 42. & 14. 16. & 17. 29, 30. 1 Cor. 8. 15, 18. Eph. 4. 14, 19. 1 Thes. 4. 5. 2 Thes. 2. 11. 1 Pet. 4. 3.

17 For therein is the righteousness of God revealed [a] from faith to faith:[*] as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who [b] hold[†] the truth in unrighteousness:

19 [c] Because that which may be known of God is manifest [‡] in them; for God hath showed *it* unto them.

20 [d] For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; [§] so that they are [e] without excuse:

21 Because that, when they knew God, they glorified *him* not as God, [f] neither were thankful; [g] but became vain in their imaginations, and their foolish heart was darkened.

22 [h] Professing themselves to be wise, they became fools,

23 [i] And changed the glory of the uncorruptible God into an image [‖] made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 [k] Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

by the effects of the gospel upon you, to be objects of God's special love, and not only reputed to be, but by your effectual calling rendered holy in your qualities, tempers, and conversation, I, in an earnest and affectionate manner, wish, and authoritatively declare, that the riches of divine grace shall abound, and be delightfully manifested, in your receiving freely and extensively all manner of peace, prosperity, and blessings, from God, as our covenant God and Father, as the original spring and designer of them; and from the Lord Jesus Christ, as the only Mediator, who purchased them by his blood, and conveys them by his Spirit. 8. As what I hear of the work of God among you is great matter of gladness to my soul, though a stranger to you, I cannot forbear offering up the most hearty praises and thanksgivings on your behalf to your and my gracious God, through Jesus Christ as our only Mediator, that your ready reception of the gospel, and your remarkable faith in Christ, manifested by the good fruits of it, notwithstanding the manifold temptations and great opposition you meet with, are spoken of with religious wonder and joy, and with high commendations, among all the churches in the Roman empire. 9. And I can solemnly appeal to that all-seeing and heart-searching God, whom I serve, not in mere outward appearance, or with bodily labours, but, as renewed by his grace, sincerely, affectionately, faithfully, and with full bent of my heart, in publishing, maintaining, recommending, and enforcing the glorious gospel of salvation, of which his Son is the subject and author;—that, in my stated and occasional addresses to him, in a particular manner, I plead that may ye be more and more abundantly filled with all the gifts and graces of his Spirit. 10. And I often entreat, that, if it be for his own glory and your spiritual advantage, he would by his providence remove all hinderances out of the way, and give me a safe and favourable opportunity of coming to, and personally conversing with, you; 11. That, by his blessing upon my instructions, some of you may be furnished with ministerial gifts, and all of you confirmed in the doctrines of the gospel and in your most holy faith, in opposition to all the temptations which you meet with from Satan, seducers, or persecutors; 12. That you and I may rejoice together in the love of God manifested toward us, and in affectionately expressing our mutual love to each other; and may be delightfully satisfied in comparing our spiritual experiences, which manifest the same faith wrought by God in both you and me.—13. Now, my dear brethren in Christ, think not these words are mere compliment, or only expressive of a present blaze of affection; for I have long and often seriously intended and endeavoured to visit you, in order that among you, as well as among other Gentiles, I might be useful in the conversion and edification of many souls; but I have been hitherto hindered by opposition, hardships, or necessary services in other places. 14. For, having freely received my apostolic office, and qualifications for it, I look on myself obliged, in point of duty and gratitude, to improve them, as the Lord shall enable me, for the spiritual advantage of my fellow-sinners of mankind, Jews or Gentiles, polite or rude, learned or unlearned, sagacious or stupid. 15. And gladly would I hazard my reputation, ease, or even my life, to preach to you at Rome the blessed tidings of salvation through Jesus Christ, in the face of all possible opposition, contempt, and danger, as I have already done at Antioch, Philippi, Thessalonica, Athens, and Corinth: 16. For however great men, or others, may contemn, and set themselves against, the gospel, on account of the debasement of its author and principal subject, and of the meanness of such as profess it; or of the artless dress or sublimity of its doctrines, and their contrariety to their own lusts and prejudices; and however they may reproach and ridicule me for espousing and publishing it, I account it my highest honour to avow, preach, and defend it as an illustrious scheme, in which the glory of all the divine perfections is brightly displayed; and which God, by an almighty application of it to men's hearts, renders effectual for their conversion and eternal salvation, be of what nation or rank they will. 17. For in it the transcendently excellent obedience and sufferings of the Son of God in our nature, which God appointed, provided, approves, accepts, and imputes to sinful men, for their full and irrevocable justification to eternal life, is clearly revealed, exhibited, and offered, on the ground of God's faithful testimony, to be received by a faith of his own operation, whether weak or strong, or among Jews or Gentiles. And thus, as the prophet Habakkuk hinted, men become righteous, and live for ever, not by their own good works, but by believing in and receiving Christ.—18. And indeed it is impossible for either Jews or Gentiles to obtain pardon or justification by any other method: for, to begin with the Gentiles, though God has not favoured them with his inspired oracles, he has, in the awful events of his providence, and by the inward convictions of their consciences, warned them that his just and holy nature determines him to punish all their iniquity, whether immediately against himself or against their fellow-creatures; especially as they wickedly and unrighteously stifle, confine, and suppress, whatever notions of right and wrong they have, and will not act according to them. 19, 20. For by the light of reason in their souls, and the works of creation and providence thereby discerned, God has given them such plain manifestations of his infinite perfections, absolute eternity, almighty power, supreme dominion, unbounded wisdom, holiness, justice, goodness, and truth, as renders their contempt of him, and rebellion against him, altogether inexcusable. 21, 22. For when they could not but have some discernment of his being and attributes, they neither conceived of him, nor worshipped him answerably thereto, nor were thankful for the knowledge which they had, or the benefits which they received, but indulged their own groundless and pernicious fancies concerning his nature, and the worship due to him, till, through the depravity of their wills and affections, their inconsiderate minds became infatuated with ignorance and error:—so that they, and especially their Greek philosophers, amidst the highest pretences to uncommon learning and wisdom, became really stupid and senseless in everything pertaining to God and his service. 23. And under the influence of this wilful blindness and depravity of their minds, they debased his honour, in ascribing godhead to the most mutable, perishing, and contemptible creatures, and in representing him by such creatures, as if he had been of the same corporeal and contemptible form. 24—27. To punish their thus setting up false objects of worship, and representing him in so unjust, false, and shameless a manner, and regarding and



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25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is [l] blessed for ever. Amen.

26 For this cause [m] God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And [n] even as they did not like [*] to retain God in *their* knowledge, God gave them over to a reprobate mind,[†] to do those things which are not convenient:

29 [o] Being filled with all unrighteousness; fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors[‡] of evil things, disobedient to parents,

31 Without understanding,[§] covenant-breakers, [‖] without natural affection, implacable, unmerciful:

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l Ch. 9. 5. 2 Cor. 11. 31. 1 Tim. 1. 11, 17. & 6. 15.

m Ver. 24. Lev. 18. 22, 23. Eph. 5. 12. Jude 7. Gen. 19. & Judg. 19. 22. 1 Cor. 6. 9.

n Ver. 18, 21. John 12. 42. & 5. 19. Luke 12. 47. Job 21. 13.

* Or, *to acknowledge.*

† *A reprobate mind.*—A mind judicially condemned to be given up to itself, and, consequently, blinded by its own imaginations, and hardened by its own habits.—Ed.

o Jer. 17. 9. & ix. ch. 5. 7, 8. Mat. 15. 19. & 12. 35. Mark 7. 20—23. Eph. 2. 1—3, 12. & 4. 18, 19. & 5. 5. Tit. 3. 3. 1 Pet. 4. 3. 1 Cor. 6. 9, 10. Gal. 5. 19—21. 2 Tim. 3. 2—4. Is. v. lix. Ezek. viii, xvi, xxi, xxii. Mic. ii, iii, vii, &c.

‡ Such as the "inventors" of the orgies of Bacchus, the horrors of the arena, the mysteries of Ceres, in ancient times; with the debasing cruelties of the cockpit, the abominations of the theatre, the ruinous fascinations of the gaming table, and such like, among the moderns.—Ed.

§ He does not deny them high intellectual cultivation and acquirement, for that they possessed, as their arts, sciences, and literature will witness; but he pronounces them "stupid" concerning God, the knowledge of whom is the only genuine wisdom.—Ed.

‖ Or, *unsociable.*

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A. D. cir. 60.

p Ver. 18. ch. 2. 1—3. 21—23. & 6. 21. Hos. 7. 3.

* Or, *consent with them.*

32 [p] Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but [*] have pleasure in them that do them.

## CHAPTER II.

(1) *They that condemn sin in others, which all men, to some extent, do, cannot excuse themselves, much less escape the judgment of God, whether Jews or Gentiles:* 1—13. (2) *The Gentiles cannot escape upon any plea of ignorance of God's law, seeing they have a law of conscience which they have violated:* 14—16. (3) *The Jews cannot escape, circumcision profiting nothing, if they break the law of which it is a seal:* 17—29.

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A. D. cir. 60.

a Ch. 1. 18, 20, 32. 2 Sam. 12. 5, 7.

* The apostle does not, at first, expressly name the Jews, but accurately describes them by their well-known disposition to justify themselves and despise and condemn others. Luke 18 19.—Ed.

† "The truth" of the law, as in the second and third commandments, in the terrible curses pronounced from mount Ebal, (Deut. 11. 29.), with all the denunciations of Moses and the prophets, both against personal depravity and national corruptions.—Ed.

‡ *Goodness.*—The mercies so freely extended to the Jews, in their calling, deliverance, preservation, institutions, and settlement. Deut. 7. 7.—Ed.

b Ex. 33. 3. & 34. 9. Is. 48. 4. Zec. 7. 11. Jer. 1 Tim. 4. 2. ch. 4. 28. Ezek. 3. 7. Acts 7. 51.

THEREFORE [*] thou art inexcusable, O man, whosoever[*] thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth[†] against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness[‡] of God leadeth thee to repentance?

5 But [b] after thy hardness and impenitent

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worshipping the basest of creatures more than himself, God, their infinitely glorious and blessed Creator, Preserver, and Governor, in his righteous judgment, withdrew his abused light and restraints, left them to themselves, and gave them up to their own vicious inclinations, which hurried them, both men and women, into such shocking, lustful, disgraceful, and unnatural abuse of their bodies, as cannot be thought of or mentioned without shame and horror. 28. And because, out of mere enmity against God, they refused to retain, cultivate, or improve, what just notions of him they had, or to search after the knowledge of, or fellowship with him, he, in righteous judgment, delivered them up as persons disapproved and rejected, to their own careless, undiscerning, and disaffected mind, till, under its darkening and malignant influence, they committed the most unnatural, injurious, dishonourable, and detestable enormities. 29. Inwardly filled with the most wicked and abominable inclinations, they abounded in every sinful practice: they abandoned themselves to every form of uncleanness, fornication, adultery, incest, and unnatural lust;—to a base and devilish malignity of temper, doing mischief for mischief's sake; to an eager and insatiable desire after earthly enjoyments,—and, together with an inclination to, and doing of, injuries out of mere malice, they no less abandoned themselves to an envious grudging and repining at the welfare or prosperity of others;—to an unjust, wilful, illegal, malicious, or wanton destroying of men's lives; to strifes, contentions, and quarrellings; to overreach, defraud, and impose on their neighbours by subtle contrivances and falsehoods;—to a habitual practice and custom of doing evil to all around them; and to defame others by sly and artful methods, or under pretences of pity and friendship; 30. Or openly to slander them behind their backs, or while they could not vindicate themselves.—They were also stated and open enemies to the authority, justice, holiness, laws, and government of God, as contrary to their beloved vices; and revilers of men, or outrageous, insolent, or vexatious in their words and deeds towards them. Puffed up with a conceit of their own attainments and enjoyments, they vainly pretended to more than they really had. Not contented with common methods of sinning, they industriously contrived new forms of wickedness: and behaved perversely, disrespectfully, and undutifully, to their parents, paying no regard to their authority, counsels, warnings, or commands. 31. Amidst all their skill in doing evil, they behaved like persons destitute of common sense, reason, or conscience, in everything religious or moral. They were so perfidious, that no promises, contracts, oaths, or engagements, to God or men, could hold them: they had quite defaced or extirpated the common sentiments of humanity towards their fellow-creatures, parents or children. If once offended, they could never be reconciled on the most reasonable terms. And instead of pitying and relieving the miserable, they delighted in cruelty and oppression. 32. And what exceedingly aggravates their complicated and atrocious wickedness, is, that though the light of nature, their own consciences, and the dictates of their philosophers, teach them that such vices expose them to the just vengeance of God, they not only continue and abound in the practice thereof, but even encourage, abet, and delight in such as dare to be as wicked as themselves.

REFLECTIONS UPON CHAP. I.—What a great, a full, a suitable Saviour is God in our nature! For the only begotten Son of God is clearly manifested in our promised, our risen Redeemer. And blessings of grace and glory proceed from him equally as from his Father. How ancient, how excellent is that gospel which exhibits him and his fulness to us sinful men! While he is its author and subject, its great design is to bring both Jews and Gentiles everywhere to faith in, and obedience to him. Therein his righteousness, as our Surety, is revealed and bestowed, and thereby men are powerfully and effectually saved. And marvellous is their honour, and great their happiness, who share its saving effects. It is delightful and edifying to hear of the remarkable grace and holiness of others, and for Christians to communicate their spiritual experiences one to another. Inexpressible is the honour to be divinely called, qualified, diligent, and successful, ministers of Christ. And indispensable is their obligation to a faithful, bold, and laborious preaching of the gospel. Nor ought any opposition or contempt from men to render them ashamed of their work. God's existence and perfections are manifestly marked in his works all around, and in us. And inexcusable then is our rebellion against him, or stifling the natural intimations which he has given us of himself. But, alas, what monsters men become when left to themselves, and abandoned to their own hearts' lusts! There is nothing too absurd for them to intend, or too idolatrous, brutish, unnatural, or shocking, for them to practise. And diabolical is their temper who can take pleasure in wickedness for itself.—Great is the mercy to have the wickedness of our heart restrained, and especially to have it subdued by God's grace. And surely it is impossible for men, to whom such wickedness is natural, to be justified by their own works, or by anything less than the infinitely valuable righteousness of Jesus Christ.

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CHAP. II.—Ver. 1. Since then God has given to all men knowledge sufficient to render them inexcusable if they abandon themselves to wickedness, ye Jews, and all who are disposed to censure others, must be still more inexcusable and incapable of being justified by your own works; for your censuring and condemning their faults is a practical condemnation of yourselves, who, notwithstanding your greater light, knowledge, and conviction, do the same things, or worse. 2. But from what we know of God's infinite holiness, equity, wisdom, and goodness, we are certain that all his threatenings, condemnations, or punishments, which he will execute upon such, be of what nation, character, or rank they will, are exactly right and just, and according to the declarations which he has made, and answerable to the true state of things and eternal rule of righteousness. 3. Dare then any one of you, who are endued with common sense and reason, and altogether dependent on, and accountable to, God for all your thoughts, words, and deeds, absurdly and injuriously imagine that you shall escape his just condemnation and vengeance, when ye are so forward and dogmatical in arraigning and condemning others for crimes in which ye indulge yourselves? 4. Or, are ye so sordidly ungrateful as to slight, abuse, or pervert, not only the common bounties of his providence, but even his distinguished favours, marvellous patience, and long-suffering, as encouragements to wickedness; never seriously considering, that the obligation, tendency, and design of his multiplied favours, is to overcome your obstinacy, and to make you, with grief and hatred of your sins, turn from them to God in Christ? 5. But according to the natural and wilfully contracted stubbornness



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heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance[e] in well-doing seek for glory, and honour, and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the [†] Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 [g] For as many as have sinned without law, shall also perish[‡] without law; and as many as have sinned in the law, shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law[f] shall be justified:

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves;[‖]

15 Which show the work[*] of the law written in their hearts, [†] their conscience also bearing witness, and *their* thoughts [‡] the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.[*]

17 Behold, [d] thou art called a Jew,[†] and restest in the law, and makest thy boast of God,

18 And knowest *his* will, and [‡] approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law[f] dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore [e] if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, [f] judge thee, who by the letter and circumcision dost transgress the law?

A. M. cir. 4064.
A. D. cir. 60.

[e] This verse describes the principle of divine judgment: but to the character described, no one has ever attained, save "Jesus Christ the righteous." Even he who, at least in his own opinion, came up to the full requirement of the law, received this for answer, "one thing thou lackest." (Mark 10. 21.) But who will dare to say—"I lack nothing?"—Ed.

† *Gr. Greek.*

‡ Luke 12. 47. John 9. 45. ver. 14. ch. 3. 2.

‖ *Without law*—that is, without an audible or visible law,—*Shall perish*,—shall be condemned, not by a law which speaks from God, but by nature, (ver. 14), or an appeal to themselves. As they have felt, desired, and judged, in their own case—condemning those who injured them—so shall they be judged and condemned of God, where they have offended him.—Ko.

§ *The doers of the law*—if such there be, they shall be justified—for thus saith the law, "he that doeth these things shall live." This again, as in ver. 7, describes a principle of judgment; but who is so self-ignorant as to claim the character!—Ko.

f A law by which they will be judged—not by which they can be justified. For every law, whether revealed or natural, is a law of condemnation, because every law has been broken.—Ko.

* The work of the law," and not the law itself, is said to be written. The work of the law is teaching duty and condemning sin; which last department renders the legal justification of a sinner totally impossible. But that very thing which "the law could not do," God sent his Son to effect. Rom. 3. 20. & 8. 3, 4. Gal. 3. 11, 21, 22.—Ko.

† Or, *the conscience witnessing with them.*

‡ Or, *between themselves.*

A. M. cir. 4064.
A. D. cir. 60.

[*] *According to my gospel.*—Not as if the gospel were constituted the universal rule of judgment; but the judgment shall be passed according to the principles laid down in that gospel which Paul preached. See especially chap. 2. 2, 6, 12. & 3. 1—4, 23, 24.—Ed.

[d] Ps. 78. 1, 2. & 111. 2. & 135. 4. & 148. 14. Is. 8. 1. 2. & 9. 4, 5. Phil. 3. 3.

† In ver. 17—20, the apostle enumerates the advantages of the Jews. (1) They are called Jews, which, though now a name of contempt, yet contains within it the most glorious recollections and anticipations, both spiritual and temporal. (2) Having received the law in all its ordinances. (3) Having Jehovah for their God. (4) Knowing his will. (5) Discerning the superiority of right over wrong. (6) And that by means of a scriptural education, (ver. 18,) "being instructed (catechised) out of the law." (7) In being guides, lights, instructors, teachers. (8) In possessing the form," or model, of knowledge and truth into which they might mould themselves and their pupils.—Ed.

‡ Or, *triest the things that differ.*

§ The apostle elsewhere (Titus 2. 12) classes all graces and duties under three heads—sobriety, righteousness, and godliness—and the three opposite vices he has, in chap. 1, charged in detail against the Gentiles. Here, in a more condensed, but not less accurate form, he charges them against the Jews:—Theft, including all unrighteousness; adultery, all intemperance; and sacrilege, (robbing of temples, Neh. 13. 10, Mal. 3. 8) including all ungodliness: so that between them and the Gentiles "there was no difference."—Ko.

[e] Mat. 8. 10, 11. & 15. 28. Acts 10. 34, ver. 25, 29.

[f] Mat. 12. 41, 42.

and insensibility of your perverse hearts, are, by your persistence in unbelief, and other wickedness, secretly preparing for yourselves the most fearful condemnation and punishment, to be inflicted in that great and terrible day of the last judgment. 6. For then God will impartially assign and distribute rewards and punishments to all mankind, Jews or Gentiles, small or great, not according to their fallible, mistaken, censorious, or self-flattering judgment, but according, and in proportion to, the good or evil nature or degree of every one's works; 7, 10. Bestowing immortal glory and honour, sweet harmony and delight, and perfection of blessedness in every form upon such, whether Jews or Gentiles, as, from a principle of faith in, and love to Christ, have patiently persevered in good works, and earnestly sought after these great blessings of the new covenant; 8, 9. And heaping the most dreadful and tormenting, but just, punishments upon such as contentiously quarrel with his doctrines, laws, and providential dispensations, and instead of believing and practising what he has revealed to them, give up themselves willingly to a course of unbelief, hatred of him, and other like conduct. 11. For in passing the final decision, and distributing rewards and punishments in the last judgment, he will exactly and impartially proceed according to his own unerring knowledge and righteous rule of judgment, regarding none for their outward circumstances, privileges, professions, or pretences, and disregarding none for that ignorance or wickedness of which they have sincerely repented. 12. The Gentiles, who have sinned merely against the light of nature, without having the benefit of revelation to instruct and reform them, shall be adjudged to more terrible punishments; but they who have contemned and rebelled against the clear light of revelation, and have refused Christ and his salvation, shall, in proportion to the heinous nature of their crimes, be condemned to the most fearful punishments. 16. In that great and awful day, in which God will exactly search out not only the open acts, professions, and pretences, but even the most secret thoughts, dispositions, principles, motives, and ends, of all mankind; and pass decisive, irreversible, and eternally-effective, sentences upon them, by Jesus Christ his Son, and our Mediator, as is plainly declared and testified in that gospel which I preach by his revelation and appointment. 13. Since then it is not men's having or hearing the revealed law, or their perfect fulfilment of all its demands, that can justify any on that occasion, the Jews, however they boast of their own righteousness, will need an infinitely better. 14, 15. And the Gentiles, though not privileged with the revealed oracles of God, manifest, by the small remains or semblances of morality in their practice, that the law of nature, with respect to some general notions of good and evil, truth and falsehood, right and wrong, remains written in their natural rationality, and their consciences accuse, check, and reproach, them when they act contrary thereto, and acquit or excuse them when they do well in any respect;—a sure token that they also must have a better righteousness than their own to justify them before God.——17—20. Ye Jews pride yourselves in being the descendants of Abraham, and the professed people of God, and in having his oracles and ordinances, as if these could justify you before him. Ye boast of your profession of the true God, and his peculiar covenant relation to your people, as if these could secure you from his wrath, and entitle you to all the blessings of time and eternity. Ye pretend to understand the revelations which God has given you, and to be expert in distinguishing truth from error, and right from wrong, and to be fully acquainted with, and firmly attached to, the most excellent points of religion, taught you by the law of Moses. In your attempts to convert the Gentiles to your religion, ye assume high-sounding titles, and presumptuously looking on them as poor, foolish, stupid, and ignorant wretches, ye pretend to be distinguished leaders, enlighteners, and masterly instructors, while ye have nothing but a merely apparent or notional knowledge of God and his laws, without any answerable practice. 21—24. Think therefore, for your conviction of the insufficiency of your own righteousness, how shamefully and inexcusably your practice contradicts your pretensions to knowledge and your instruction of others:—While, according to the law, ye declaim against fraud and dishonesty in the Gentiles, ye indulge yourselves therein:—While ye loudly inveigh against adultery in them, ye commit it yourselves:—While ye profess a high detestation of heathenish idolatry, which ye have especially done since your return from Babylon, ye indulge yourselves in sacrilegiously robbing God of his offerings, obedience, and worship; and pretend to fulfil his law by hypocritical and imperfect performances:—While ye boast of your knowledge of God's law, as your distinguished privilege, high honour, and infallible security for eternal life, ye dishonour his authority and holiness by your manifest and voluntary violations of his law.—For your notorious wickedness, committed in plain contradiction to your laws, professions, and privileges, brings a reproach on his perfections and government, word and ways, and tempts the very heathens to think or speak of him as if he allowed, encouraged, or connived at it, or could not hinder it among his own favourite people. 25—27. And with respect to circumcision, in which ye chiefly glory, and on which ye depend as your secu-



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28 [g] For he is not a Jew which is one outwardly; neither *is that* circumcision which is outward in the flesh:

29 [h] But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; [i] whose praise *is* not of men, but of God.

A. M. cir. 4064. A. D. cir. 60.

[g] John 8. 39. Rev. 2. 9. Mat. 3. 9. ch. 9. 6—8. & 14. 17. 1 Cor. 4. 20. & 8. 8. Gal. 5. 6. & 6. 15. 1 Tim. 4. 8.

[h] Phil. 3. 2, 3. ch. 14. 17. Ps. 45. 13. Luke 17. 21. 1 Cor. 4. 20. 2 Cor. 4. 16. Gal. 4. 19. Eph. 3. 16. Col. 1. 27. & 2. 11, 12. 1 Pet. 3. 4. Deut. 10. 16. & 30. 6. Jer. 4. 4.

[i] 1 Cor. 4. 5.

## CHAPTER III.

(1) *The Jews' prerogative not lost through unbelief:* 1—8. (2) *Jews and Gentiles all under sin:* 9—19. (3) *No justification for either Jew or Gentile through deeds of law:* 20. (4) *Justification for Jew and Gentile through faith only:* 21—30. (5) *The law established through the doctrine of justification by faith:* 31.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: [k] chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, [l] but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. [m]

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man [n])

6 God forbid: for then how shall God judge the world? [o]

7 For if the truth of God hath more abounded [p] through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather*, (as we [q] be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. [r]

9 What then? are we better *than they?* [s] No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know, that what things soever the law saith, it saith to them who are under

A. M. cir. 4064. A. D. cir. 60.

[k] *Much every way*—as exhibited chap. 2. 17—20; and afterwards enlarged chap. 9. 4, 5.—*Chiefly*—primarily. —*Oracles*—words of the mouth. The Scriptures are so called to signify that they are altogether the very words which God spake, and not merely a paraphrase or meaning of what he revealed.—Ed.

[l] "Yea let God be (found) true, (faithful to his promise,) though every man (here, every child of Abraham) be found a liar"—unfaithful to the covenant.—Ed.

[m] When God is judged, his promises and faithfulness being called in question.—Ed.

[n] I object in the irreverent and cavilling language of infidels, not as adopting their principles.—Ed.

[o] How shall he judge in righteousness, if, according to the objection, ver. 5, he himself were found unrighteous? —Ed.

A. M. cir. 4064. A. D. cir. 60.

[p] "For if the truth (faithfulness of God in his promise to Abraham and his seed) hath abounded (been extended to myriads of Gentiles,) through my lie (through the unfaithfulness and disobedience of the Jews); how am I (a Jew) judged as a sinner," seeing I have been the means of magnifying the grace of God?—Ed.

[q] The apostle here speaks in his own person, and in conjunction with the Christian church, whose doctrine of justification by faith was, and still is, equally slandered by Jews and Gentiles; and his words furnish an answer to the preceding objection of the Jew, by showing that they are the legitimate, but shocking consequence of his perverse reasoning in the preceding verse. —Ed.

[r] *Whose damnation is just.*—That is, not necessarily of our calumniators, who may ignorantly think what they say, but of those who say, "Let us do evil that good may come."—Ed.

[s] *Are we* (the Jews) *better than they?*—Better than the Gentiles in virtue of our national and ecclesiastical privileges? (chap. 2. 17—20.) The most eminent commentators consider this a return to the question in the first verse; and Bloomfield considers it another objection. Is it not rather the conclusive appeal of the apostle himself, as if he had said, "Are we better than they," by a perfect improvement of our greater advantages? —Ed.

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rity for eternal happiness, it will indeed effectually seal and confirm God's covenant with you, if your natures be truly renewed, and ye sincerely study holiness of life, proceeding from union to, and fellowship with, Christ; but if ye live in your sins, your circumcision will render you no more acceptable to God than if ye were heathens. And if Gentiles, being renewed in their hearts, sincerely observe the law, they will be as highly valued by God as if they had been Jews, and will rise up in judgment against and condemn you, who, depending on your having the letter of the divine law, and being outwardly circumcised, presume to violate the obligations of the moral law. 28, 29. For it is not natural descent from Abraham, nor external covenant relation to God, nor profession of his truths, that will make a true child of Abraham: nor, in God's reckoning, is that external circumcision available to any saving purpose, which is only a mark of distinction imprinted on the body. But he is a true Israelite, one of Abraham's spiritual and believing seed, and an heir according to the promise, who, whether he be Jew or Gentile, is regenerated and sanctified in his inward nature, tempers, and disposition, and turned to God through Christ; and that is true circumcision, highly acceptable, not to carnal men, but to an all-seeing God, which consists not in any external cutting of the flesh, but in the renewing of the mind by the Holy Ghost, and purifying of the heart by faith in Christ.

Reflections upon Chap. II.—It is base and criminal to condemn sin in others while we indulge it in ourselves: or to continue workers of iniquity under high professions of godliness. And desperate is their condition who harden themselves in sin from the mercies of God apprehended or experienced. Certain, and awfully exact, is the future judgment of men by Jesus Christ. And correspondent to their qualities and works shall be the eternal punishments or gracious rewards of men. All the means of illumination and grace which they have received will come into the account. And very unavailing is it, nay, dangerous, to have external privileges, extensive knowledge, and an orthodox profession, without real holiness in heart and life. None give a deeper stab to the cause and honour of God than they who sin against the light, and prove false to their profession.—What a rare, a hard, an inward work is real Christianity! Highly is it esteemed by God, who alone knows its worth, or can immediately discern its existence. And it is infinitely dangerous to rest in anything short of Jesus Christ and his righteousness, as the only ground of our salvation.

Chap. III.—Ver. 1, 2. Nevertheless, the Jewish descendants of Abraham, who have been marked as the peculiar people of God by circumcision, have thereby their distinguished advantages; chiefly that God, as eminently present with them, has given them various types, promises, and predictions of the Messiah, and salvation through him, and granted them his inspired oracles, for their spiritual instruction and ground of faith and hope. 3. And though many of them have not believed in Christ the promised Messiah, or the gospel revelation of him, their ungrateful infidelity cannot defeat God's faithful accomplishment of his promises to Abraham and his spiritual seed. 4. Nay, though all men should prove liars and deceivers, God will always appear just and faithful: and men's rebellion against his law, and presumptuous arraignment of his conduct, will, in the issue, tend to vindicate and clearly manifest his equity and faithfulness. 5, 6. But let not carnal Jews imagine, that he, the righteous Judge of the world, cannot justly punish their wickedness and unbelief in rejecting the promised Messiah, and his righteousness and salvation, since, by his overruling providence, he makes use of it as a foil to set off, enhance, and give opportunity for brighter displays of his glory. 7, 8. Let them not imagine that, if God make their unbelief, which is so contrary to his truth and to their own profession, a mean of the spread and success of the gospel, they, as some blasphemously charge us apostles and Christians with saying, may abandon themselves to their own lusts, and practise all manner of wickedness, that he may thereby take occasion to glorify his own faithfulness and infinite grace. Nothing can be more detestable, or more justly damnable, than such conduct. 9. But whatever peculiar privileges we Jews possess, we are no more able to justify ourselves before God by our own works than the worst of heathens; nay, our sins are the more aggravated, as being committed against greater light and mercies, means and obligations. And it has already been proved, by notorious facts, that both Jews and Gentiles are in themselves chargeable with, and condemned on account of, their sins before God. 10—12. And this the oracles of God, which were given to, and immediately respected us Jews, harmoniously attest, representing all men in general as depraved in their nature and practice, ignorant of themselves and of God, the method of salvation, and every other spiritual object: as careless of all knowledge of, and fellowship with, God, and neglecters of his worship and service; as apostates from God and his Christ, his law, and everything good; and as altogether vile and useless before God; unfit and unable of themselves to do anything truly and spiritually good. 13—15. Their heart being wholly defiled with sin, all their members are ready instruments of unrighteousness. Their mouths, wherewith they ought to glorify God and edify one another, they employ to vent the most offensive, loathsome, and injurious language, flattery, falsehood, deceit, malignant slander and reproach, or even hideous oaths and curses, and bitter provocations and revilings. Their feet, which should carry them to every good work, they employ in running about to perpetrate mischief and murder. 16—18. By these means they bring calamities and destruction, temporal, spiritual, and eternal, on themselves, and all they are connected with: they are utter strangers to the true method of peace with God or their own consciences, and of promoting solid tranquillity and friendship among men: they have no serious sense or holy reverence of God's perfections, or their own accountableness to him; no fear of offending him; no principle of real religion to direct their views, restrain them from evil, or influence them to good. 19. Now, whatever charges the law of God, manifested in the light of nature or revelation, lays



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the law; that every mouth may be stopped, and all the world may become * guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.†

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

A. M. cir. 4004. A. D. cir. 60.

* Or, *subject to the judgment of God.*

† *By the law of faith.*—Literally, "by law of faith;" not by a law requiring faith as if the gospel were a law, or, as it has been called, a new law, a remedial, or mitigated law. For, if the gospel were, in any sense, a law, then faith would, in that sense, be a "deed of law." But "by deeds of law shall no flesh be justified." The meaning must therefore be sought in a form of speech common in the Scriptures—common in all languages—the antanaclasis, or allusion to a preceding word. See for example, John i. 10, & 4. 31, 32, where the word "world" in the one, and "meat" in the other, is changed from the literal sense in the first occurrence to the figurative in the second. So Paul calls "faith" a law, not because it literally is so, but because law was considered by the Jews as the ground of their salvation. But if salvation were by obedience to law, whatever that law might be, boasting could not be excluded. Boasting, however, is excluded, because Jews and Gentiles have alike been found undersin. Salvation by faith, then, is the only principle that can exclude boasting; for there can be no merit in believing a testimony and trusting to another. *See Gisseti Philol. Sac.*, Amstel. 1711, p. 920; and Carson on *Figurative Language*, p. 80.—Ed.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also;

30 Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

## CHAPTER IV.

(1) *Abraham's faith imputed to him for righteousness before he was circumcised:* 1—12. (2) *By faith he and his seed received the promise:* 13—15. (3) *He is the father of all who believe, to all to whom righteousness is imputed:* 16—25.

A. M. cir. 4004. A. D. cir. 60.

* Not "our father according to the flesh," but "what (advantage, or means of justification) shall we say Abraham our father hath found, pertaining to (resulting from) the flesh?" That is, from circumcision, or sacrifice. For, if he, the father, were not justified by these fleshly ordinances, how much less shall all his children be justified by them? —Ed.

a 1 Cor. 4. 7. Eph. 2. 8. Is. 43. 24, 25. & 64. 6. Tit. 3. 5. Phil. 3. 9.

† *But to him that worketh not*—as if his working could justify by any merit in itself,—"but believeth on him who justifieth the ungodly," by that blood which "cleanseth from all sin," and by freely bestowing on him "the gift of righteousness, 1 John i. 7. Rom. 5. 17.—Ed.

b Jos. 24. 2. ch. 5. 6, 8, 10. 1 Tim. 1. 13, 15.

WHAT shall we then say that Abraham, our father * as pertaining to the flesh, hath found?

2 For a if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt:

5 But to him that worketh not,† but believeth on him that justifieth b the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

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against men, must be extended to all that are under that law, that every man be convinced in his own conscience that his works are not excusable, far less justifying, before God; and that he is chargeable with many crimes, and legally obnoxious to his righteous vengeance. 20. And if the law, by its holy and just commandments, thus charge all men with, and convince them of, sin in their dispositions, thoughts, words, and actions, it is clearly manifest that none of them, in their present state of degeneracy, can ever be justified at the awful tribunal of an all-seeing, heart-searching, just, and holy God. 21—23. Nevertheless, this deplorable state of mankind is not desperate; for in the gospel is now clearly manifested that divine righteousness, fulfilled by the Son of God in our nature, which the moral law neither provided nor exhibited, but which has been all along represented in the typical ceremonies, and the writings of the Old Testament prophets, as the designed ground of the justification of sinful men; even the righteousness of our divine Redeemer which he wrought as our Surety, consisting in his holiness of human nature, obedience of life, and satisfactory sufferings and death, in our stead; which, being freely offered in the gospel, is imputed to, and by faith received by, all believers, weak or strong, Jews or Gentiles,—all of them having lost his image, and being incapable of glorifying him, recommending themselves to his favour, or procuring any title to the enjoyment of him. 24—26. And all of them have their sins pardoned, their persons accepted, and are entitled to eternal life merely by the absolutely free and sovereign favour of God, without any desert of their own, but only on account of that infinitely valuable price of redemption which Jesus Christ in his own person paid in his obedience and sufferings, which is lodged in him as an inexhaustible fund of merit to be applied to them; and which God, from mere love to them, accepted as their ransom, places to their account by imputation, and enables them to receive through faith in his Son.——Him, in his eternal purpose and covenant of grace, he delightfully set apart as a fit Mediator between God and man, and has clearly manifested and exhibited in the types and predictions of the Old Testament, in his incarnation and public ministry, and in the declarations and offers of the gospel, as a propitiatory and reconciling sacrifice, on account of which every one that believes therein may have free access to God. Herein he demonstrates the glory of his own justice, and the perfection of that righteousness of Christ which he provided and accepted as a full and honourable satisfaction to it: and through this he was honoured in pardoning the Old Testament offences before the ransom was paid, as well as in now pardoning the Gentiles who had long continued in their sins, and in freely justifying every one, Jew or Gentile, who, however guilty in himself, by faith receives and depends on Jesus Christ as his only Saviour. 27, 28. And as this doctrine of justification by the free grace of God, through the imputed righteousness of Christ, leaves no room for any man to boast, as if he had either in whole or in part recommended himself to the divine favour, it ought to be openly avowed, for the honour of God and humiliation of men, as a thing most plain and evident—that whatever Jew or Gentile, greater or lesser sinner, is pardoned and accepted by God, obtains this privilege merely through the righteousness of Christ received by faith, without any dependence on his own good dispositions or works. 29, 30. And it is no less manifest, that now God is, in every saving respect, the God of the Gentiles as well as of the Jews, and that he justifies men, whether circumcised or uncircumcised, upon the ground of the same righteousness of his Son, and by the same instrumentality of faith. 31. And no less manifest is it, that our believing renunciation of our own works in the matter of justification, and receiving the imputed righteousness of Christ as the only ground of our pardon and acceptance, are so far from invalidating or setting aside the moral law, that hereby we greatly confirm and approve its authority, regard it as a mean of conviction, present it with a complete magnifying fulfilment of all its demands *as a covenant*, and are effectually influenced and enabled to love, regard, and cheerfully obey it as a *rule of life*.

Reflections upon Chap. III.—It is an invaluable privilege to enjoy the word and ordinances of God; and yet very dangerous to rest in them. It is impossible to defeat the purposes or promises of God. The election shall obtain salvation, and the rest are blinded. It is very common for ministers, especially if faithful, to be virulently reproached. And just is their eternal damnation who abuse the doctrines of grace to encourage themselves in licentiousness. How universal and fearful is the depravity of mankind! It discovers itself in unnumbered forms of thoughts, words, and actions, in things dishonourable to God, and injurious to men. The divine law makes fearful work upon men's consciences when it charges all their sins home upon them. And it is absurd to expect happiness by that law which so deeply accuses us of crimes.—But how amazing is it that Jesus' righteousness, and salvation through it, should be prepared for, offered and given to, such monsters of guilt, Jews or Gentiles! And yet it is exactly suited to our need, fully manifested and attested in scripture; and highly and delightfully all the perfections of God, particularly his justice and mercy, are glorified in our redemption thereby. Yea, the reign of his grace, through Jesus' imputed righteousness received by faith, effectually humbles our pride, establishes God's relation to us, honours his law, and promotes our holiness of heart and life.

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Chap. IV.—Ver. 1—3. Nay, even our natural father Abraham, notwithstanding his circumcision and remarkable piety, had no ground to glory before God, as if his own works had contributed to his justification: for the scripture expressly declares, that he believed the promise of the Messiah as the price and mean of blessing to all nations: and that what he believed concerning him was graciously placed to his account, as if he had done and suffered what the Messiah would do and suffer in his stead. 4, 5. Now it is plain that, if a man fulfil the law himself, by his own personal good works, in order to justification, his acceptance with God and eternal happiness, cannot properly be *free favour*, but what he has a claim to as his *due wages* by the covenant of works; but if, conscious of his utter inability to yield any acceptable obedience to the law as a covenant, he renounces all his own works, as to their being any part of his justifying righteousness, and by faith receives what is freely given to him in the gospel promises by that gracious God who justifies sinners through the righteousness of his Son, it is certainly that which he receives by faith which must be accounted to him for righteousness. 6—8. Accordingly, the Holy Ghost, by David, has declared *blessed*, not the men who fulfil the law in their own persons, but the sinners to



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7 *Saying*, [c] Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 [d] *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.[*]

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be [e] the father of all them that believe, though they be not circumcised; that righteousness might be imputed[†] unto them also:

12 And the father of circumcision to them [f] who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 [g] For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.[‡]

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect.

15 [h] Because the law worketh wrath: for where no law is, *there is* no transgression.[§]

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

17 (As it is written, [i] I have made thee a father of many nations,) [k] before him whom he believed, *even* God, who [l] quickeneth the dead, and calleth those things which be not as though they were:

18 [m] Who against hope believed in hope, that he might become [n] the father of many nations, according to that which was spoken, So shall thy seed be.

19 And, being not [o] weak in faith, [p] he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He [q] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, [r] he was able also to perform.

22 And therefore it was imputed to him for righteousness.[*]

23 Now, it was not written for his sake alone, that it was imputed to him;

24 [s] But for us also, to whom it shall be imputed, [t] if we believe on him that raised up Jesus our Lord from the dead;

25 [u] Who was delivered for our offences,[†] and [x] was raised again for our justification.

A. M. cir. 4064.
A. D. cir. 60.

c Ps. 32. 1. & 85. 2. & 103. 3. & 130. 4. & 51. 9. Is. 1. 18. & 40. 1, 2. & 44. 22. & 38. 17. & 44. 22. Jer. 33. 8. & 50. 20. Mic. 7. 18, 19. Acts 13. 38, 39. ch. 8. 1, 33, 34. 2 Cor. 5. 19, 21.

d Ch. 3. 29, 30. & 1. 16. & 9. 24, 30. & 10. 12, 13, 18. & 11. 11. & 15. 8—19. Gal. 3. 28—28. Col. 3. 11.

* *For.* — Rather, "unto righteousness."—Ed.

e Luke 19. 9. Gal. 3. 7, 29. & 6. 16. John 8. 39.

† How can a sinner be made righteous? Paul answers, by imputed righteousness. The doctrine of imputation being fundamental in truth, and most essential to the assurance of understanding, (Col. 2. 2), faith, (Heb. 10. 22), and hope, (Heb. 6. 11,) may be established by the three following steps of evidence. (1) Some righteousness, whatever it may be, is imputed, (See ver. 6, 11). 2) There is no human righteousness of any kind, See chap. 3. 10). (3) The only righteousness revealed in the gospel is, the righteousness of God, (chap. 1. 17. & 4. 22, 23, 24,) therefore the conclusion is inevitable, that the believer is justified by the imputation of that righteousness.—Ed.

f 2 Pet. 1. 1. Gal. 3. 7, 28—29. John 8. 39, 40.

g Gen. 12. 3. & 13. 15, 17. & 15. 6, 7, 18—21. & 22. 17, 18. & 17. 4, 6. Gal. 3. 8, 18, Heb. 11. 17.

‡ *Through the righteousness of faith.* —That is, which is received by faith—which is the endowment of faith. Chap. 3. 17.—Ed.

h Ch. 3. 20. & 7. 8, 10. & 5. 19, 20.

§ Consequently where "transgression" is, there must be "law." But Jews and Gentiles have alike been proved guilty, (chap. 3. 9, 22); therefore, under law—under wrath—and so, by law, not justified, but condemned.—Ed.

A. M. cir. 4064.
A. D. cir. 60.

i Gen. 17. 5. Heb. 11, 12.

k Or, *like unto him.* ch. 3. 22.

l Ch. 6. 11. John 5. 25. & Cor. 4. 6. Eph. 2. 1, 5. i Cor. 1. 28. Mat. 3. 9. & 8. 11. Lu. 3. 8. & 13. 19. & 16. 6.

m 2 Chr. 20. 20. Is. 7. 9. Mark 5. 35, 36. Acts 27. 25. Job 13. 15.

n Gen. 12. 2. & 13. 16. & 15. 5, 6. & 17. 5, 6. & 22. 17, 18. & xxv.

o Ch. 14. 1, 21. 1 Cor. 8. 7—12.

p Gen. 17. 17. & 18. 11. Heb. 11. 11, 12.

q Ver. 18, 19. Jam. 1. 6. Mark 5. 36. Acts 27. 25. 2 Chr. 20. 20. Luke 17. 16. Is. 7. 9.

r Luke 1. 37. Gen. 17. 1. & 18. 14. Jer. 32. 17, 27. Mat. 19. 26. ch. 14. 4. & 11. 23. Heb. 7. 25. & 2. 18. 2 Cor. 9. 8. Ps. 115. 3.

* *For.* — Rather, "unto righteousness." See ver. 9.—Ed.

s Ch. 15. 4. 1 Cor. 10. 6, 11. 2 Tim. 3. 16, 17.

t Gal. 2. 16. ch. 1. 17. & 10. 4, 9, 10. 1 Pet. 1. 21. Acts 2. 24.

u Is. 53. 4—12. Dan. 9. 24, 26. Zec. 13. 7. Mat. 20. 28. ch. 8. 32. & 5. 6, 8. & 8. 3, 32. 1 Cor. 15. 17. 2 Cor. 5. 21. Gal. 3. 13. Eph. 5. 2. 1 Pet. 1. 19—21. & 2. 24. & 3. 18. 1 John 1. 7. & 2. 2. & 4. 9, 10. Rev. 5. 9.

† *Delivered* by the determinate counsel and foreknowledge of God, into the hands of wicked men, (Acts 2. 23).—*For our offences.*—That is, on account of our offences—not as a mere example to us, or as a mere proof of his own sincerity—but as a sacrifice to take away our sins.—Ed.

x 1 Cor. 15. 17. 1 Tim. 3. 16. ch. 8. 33, 34. Heb. 4. 14—16. & 1. 3. & 9. 12.

## CHAPTER V.

(1) *Being justified by faith, believers have peace, joy, and hope:* 1—7. (2) *Being reconciled by the blood of Jesus, while still enemies, believers shall much more be saved by his life:* 8—11. (3) *As sin and death entered by Adam, so much more righteousness and life by Jesus Christ:* 12—19. (4) *Where sin abounded, grace shall much more abound:* 20, 21.

whom God, by imputing that righteousness of his Son which he wrought as our surety, has freely, fully, and irrevocably, forgiven all their sins, and whose persons he hath graciously accepted and entitled to eternal life. 9—12. It is no less manifest also, that this privilege of free justification through faith alone belongs as much to the uncircumcised Gentiles as to the circumcised Jews; for what Abraham believed on was accounted to him for righteousness, not after, but long before, he was circumcised: and many years afterwards he received circumcision, in order to mark the sinful corruption of his nature, distinguish him and his seed for the peculiar people of God, bind them to act answerably to this character, and to assure him of his being already a partaker of the imputed righteousness of the Messiah, and an heir of all the promised blessings of the new covenant:—all which was ordered, in the infinite wisdom of God, to render him a noble pattern of faith, an eminent example of free justification through it, and a distinguished mean of conveying spiritual benefits to all true believers in after ages, whether Gentiles or Jews. 13. For the promise, that he should be the renowned chief of the believing world, Jews and Gentiles; and in the Messiah, his promised *seed*, be the prime heir and possessor of the blessings of this world, and of that which is to come; was given to him and his spiritual seed, not through any law, natural or ceremonial, or his personal obedience to it, but through that righteousness of Christ which is received by faith. 14, 15. And indeed, if men could become heirs of such blessings by their own personal obedience to any law, natural or revealed, the doctrine of justification by faith, and the free promise of God must be entirely set aside;—but, in our present degenerate state, the law of nature and revelation condemns every man to punishment, irritates our sinful corruption to acts of wickedness, and awakens our consciences to expect the eternal vengeance of God, as the just reward of our transgressing his commands. 16, 17. It being therefore absolutely impossible that any man can be entitled to spiritual or eternal blessings by his obedience to the law, moral or ceremonial, God has wisely, as well as graciously, provided that they should be bestowed merely as his free favours, and received by faith, that so his promises might, notwithstanding all our unworthiness and sinfulness, be absolutely certain and infallibly accomplished to all the truly believing seed of Abraham, who is constituted the common pattern of faith and mean of blessing to us all, Jews or Gentiles, who believe after his example, before that almighty Object of his faith, who invigorates men's bodies, or raises them when dead, or even spiritually quickens men who are dead in trespasses and sins, and who, being determined to produce them, speaks of things that are not with as much distinctness and certainty as if they actually existed. 18—21. In view of which, notwithstanding all the difficulties and high improbabilities arising from the condition of his own and his wife's body, Abraham was firmly confident, without any discernible doubts or staggerings of unbelief, that God, who had promised to make him the *father of many nations*, would certainly exert his almighty power in performing it. 22. And his faith, thus going out towards the Messiah, and receiving and resting upon him and his righteousness, that which he received and rested upon was accounted to him as his justifying righteousness before God. 23—25. Now the inspired account of this matter is transmitted to us, not chiefly to honour Abraham, but to direct and encourage us to believe, that the very same righteousness, which was imputed to him for his justification, shall in like manner be imputed to us, if we truly and cordially trust in that same almighty and gracious God, who, that we might be blessed in him with all his spiritual blessings, hath raised from the dead our Lord Jesus Christ,—who was, by himself and his Father, delivered up to servile obedience, sufferings, and death, to make atonement for our sins, and purchase our salvation,—and was raised again to immortal life and glory, that he might be justified as our public Head and Representative, and that, in consequence hereof, we might be personally discharged from guilt and condemnation, accepted into God's favour, and entitled to eternal life through the imputation of his righteousness to us in the way of believing.

Reflections upon Chap. IV.—The best of men can obtain nothing but eternal wrath by their own works. But justification through Jesus' imputed righteousness opens a door of hope to the most heinous transgressor who receives it by faith. This method at once delightfully secures the highest glory to God and happiness to every believer. And the death and resurrection of our Redeemer harmoniously concur to promote our full salvation and comfort. Here we have a sure foundation for the most unshaken faith in the promises of a faithful, almighty, and unchangeable God, notwithstanding all the obstructions and discouragements in ourselves or others which stand in the way of their fulfilment. And great is the mercy, that now righteousness, grace, and salvation, are extended to believing Gentiles equally as to Jews—as to Abraham;—and that whatever is recorded concerning him or David, is granted to us to encourage our faith and hope. And it is very necessary, for our instruction and comfort, everywhere in scripture to observe accurately what relates to the justification of a sinner before God.



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THEREFORE, being justified by faith,[a] we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations[†] also: knowing that tribulation worketh patience;

4 And patience, experience;[‡] and experience, hope:

5 And hope maketh not ashamed;[§] because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous[‖] man will one die: yet peradventure for a good man[a] some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.[*]

11 And not only *so*,[†] but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement.[‡]

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:[§]

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,[‖] who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation; but the free gift *is* of many offences unto justification.

17 For if [a] by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)

A. M. cir. 4064. A. D. cir. 60.

a "Being justified (not for, or on account of, but) by (means of) faith"—receiving the testimony of God (1 John 5. 9, 10.), and relying upon Christ as "the power of God" (1 Cor. 1. 24.) to salvation.—Ko.

† Not in "tribulations" considered in themselves—for that were unnatural, impossible (Heb. 12. 11.), but because of the excellent fruits which grace brings forth by means of them. 2 Cor. 4. 17.—Ko.

‡ *Experience.*—Rather, "proof," such as metals undergo by chemical or mechanical tests, and by which their genuineness and purity are demonstrated.—*Note.* The real power of faith, and the privileges of grace, can never be thoroughly known till the hour of sickness, danger, losses, disappointments, bereavements, and sorrows. It is the night that reveals the real glories of the heavens.—Ko.

§ It is the hope of glory that enables the believer to say, "I am not ashamed of the gospel of Christ."—Ko.

‖ A man accused of some crime of which he is innocent is, as touching that point, "a righteous man," but, in no other sense is any righteous (chap. 3 10.) unless by "the righteousness of faith." Chap. 4. 13.—Ko.

a *A good man.*—Rather, "the good (the kind, generous, beneficent) man."—Ko.

A. M. cir. 4064. A. D. cir. 60.

* "We shall be saved (healed of the disease of sin, and delivered from spiritual death, ver. 8.) by his life." John 5. 25. & 6. 57. & 14. 19. Gal. 2. 20.—Ko.

† *Not only so.*—That is, not only shall we be saved from wrath to come, but we now joy in God himself, because we have a present salvation through his Son.—Ko.

‡ *Atonement.*—Reconciliation.—Ko.

§ *For that*—or, "inasmuch as all have sinned" — that is, in Adam, (1 Cor. 15. 22.) "for Adam's sin was as truly the sin of every one of his posterity as it was his own."—*R. Baldane.* And if any sceptical objector ask, How could these things be so? It is replied, Was not Adam's life as truly the life of every one of his posterity as it was his own? Were not his posterity as truly in him when he received and violated the commandment of God, as Levi was in Abraham when he paid tithes to Melchisedec? These two facts must silence, even though they fail to convince, the sceptical philosopher, or the erring Christian.—Ko.

‖ That is over infants, the only class who "have not sinned after the similitude of Adam's transgression;" that is, against a declared, known, and positive law, either revealed in words, or written in the consciences.—See *Baldane.*

a Or, *by one offence.* Gen. 3. 4.

CHAP. V.—Ver. 1. Therefore, being thus justified by faith, we are received into peace, favour, and friendship with God, and enjoy a pleasant serenity of soul towards him, through the righteousness, resurrection, and intercession of Christ. 2. By whom, as our Mediator, Peace-maker, and spiritual Husband, we, under the direction and influence of the Holy Ghost, have a free and open access into this excellent state of favour and acceptance with God, and into the actual enjoyment of all saving graces implanted in our heart;—in which we, with great honour, stand on the sure foundation of God's perfections and promises, and of Christ's person, offices, and work, remaining firmly thereon, and rejoice in the assured hope that God will quickly and exceedingly manifest the glory of his own perfections, counsels, and operations, in making us partakers of the glorious and immediate enjoyment of himself: 3. In the exercise of which hope we triumph over, and glory in all the distressing afflictions and persecutions which befall us in life, being persuaded, by the word and Spirit of God, and our own observation and experience, that they are all wisely ordered, overruled, and blessed by God, to beget in us a calm submission to his will, and patient bearing of whatever hardships he thinks fit to lay upon us. 4. And this patience produces much useful experience and proof of the truth of our graces under trials, and of the emptiness of worldly things, and the excellency of things spiritual and heavenly; and of God's wise, powerful, and gracious care over us, and of his seasonably helping and supporting us, and sanctifying his providential dispensations to us.—And this experience contributes to wean our affections from the things of this world, and raise them to things above, and to encourage our hopes of their eternal enjoyment. 5. And this well-grounded hope, we certainly know, will never shamefully disappoint us, as it rests on the free favour of God, abundantly manifested to our souls; and has an earnest of its fulfilment in that ardent love to God implanted in them by the Holy Ghost, whom he has given to abide constantly in us, as our counsellor, comforter, and sanctifier, and as a witness and pledge of his free and constant love to us. 6. For when we were in the most sinful and miserable condition, utterly incapable of appeasing the wrath of God, or recovering ourselves from ruin and danger, nay, profanely unmindful of, and contemning God, Jesus Christ, in the most proper season, when our guilt, wickedness, and need, were increased to the highest, died for us impotent, contemptible, and ungodly creatures. 7. Among men scarcely could any be found who would willingly sacrifice their life for the redemption of a harmless or upright man; and but few that would have enough of courage, gratitude, or friendship, to do it for the sake of a public-spirited, bountiful man, who had been, and might continue to be, an uncommon blessing to his family, friends, and country. 8. But God has, in the most transcendent and astonishing manner, manifested his love towards us, in that while we were, by nature and practice, highly injurious to him, and to one another, and justly condemned by his law to utter destruction, Jesus Christ, his only-begotten Son, according to his appointment, died a most accursed, tormenting, and shameful death, to purchase our forgiveness and eternal life. 9. Now, if God so loved us when we were under the power and guilt of sin, much more may we hope, that, having all our sins pardoned, and our persons accepted, through his righteousness as our surety, we shall certainly be delivered from all future punishments on his account. 10. For if, when we were not only weak, sinful, and ungodly, but even malicious enemies, rebels, and traitors, against God, he had, in his word and providence, and our own consciences, declared his just indignation against us, Jesus' obedience and suffering as our Surety satisfied his justice, and opened a way for communicating his grace and favour to us: much more being brought into a state of favour and friendship with God, shall we be effectually delivered from all sin and misery, and advanced to perfect blessedness in the immediate and eternal enjoyment of God. 11. Having then these views, we not only rejoice in hope of receiving spiritual and eternal blessings from God, but in God himself, as our reconciled God and chief portion and glory, and in our new covenant relation to, and assured interest in him, through Jesus Christ, our only Mediator, Lord and Saviour; by faith in whom, we, Jews or Gentiles, have now, under gospel discoveries, approved of, accepted, rested upon, and taken comfort in his righteousness, as the only atoning sacrifice that can effectually redeem us from wrath, and recommend us to the favour of God.——12. The fall of all mankind in the first Adam further proves the universal necessity, and illustrates the nature of a free justification through the imputed righteousness of Christ, to both Jews and Gentiles; for sin by him, as our common parent and covenant-head, broke in upon all men, from his eating the forbidden fruit; his first sin being imputed, and the want of original righteousness, and the corruption of nature attending it, being propagated to them, and a sentence of death, temporal, spiritual, and eternal, being passed upon them on that account,—death, in all its hideous forms, in and through him as their public head, spread over all mankind, as persons who had sinned in him. 13, 14. And it is manifest, that, by virtue of some law, sin was charged, and its penalty inflicted, in the world before God gave the law to the Jewish nation by Moses. Nay, for 2500 years before, all along from Adam's fall, death, the inseparable attendant of sin, had reigned over mankind, cutting off one generation after another, and even multitudes of infants who had never been guilty of any actual sin like to that first sin of Adam,—whom God constituted a typical figure of the promised Messiah. 15. But though Adam, as the covenant-head of his natural posterity, was a remarkable type of Jesus Christ, the gracious benefit which comes through the righteousness of the one, is more than answerable to the mischievous effects of the first sin of the other: for if, through the sinful fall of a mere man, sentence of death was brought upon all his natural posterity as the just wages of his sin, much more must that God, who delighteth in mercy, cause his rich and undeserved favours and blessings to abound, through the imputed righteousness of Christ, to his spiritual seed, in bestowing upon them greater happiness than they lost by the fall. 16. And not only does the gracious favour of God, through the righteousness of Jesus Christ, remove the guilt and curse of that one offence of Adam's eating the forbidden fruit, which brought the sentence of condemnation upon all mankind, but procures a complete forgiveness of that, and innumerable other personal transgressions, and a full acceptance unto eternal life. 17. And therefore, if, by the destructive fall of one mere man as their representative, death, in all its forms, has invaded, subdued, and exercised dominion over all men, through their polluting connexion with him, much more they, who are made partakers of the rich abundance of God's love and favour through Christ, and



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18 Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification [a] of life.

19 For [b] as by one man's disobedience many were made sinners;[†] so by the obedience of one shall many be made righteous.

20 Moreover, [c] the law entered, that the offence might abound: but where sin abounded, grace did much more abound;[‡]

21 That as sin hath reigned unto death,[§] even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

A. M. cir. 4064.
A. D. cir. 60.

[a] *Judgment came upon all men to condemnation — the free gift came upon all men unto justification.*—That is, upon all who are in Adam, their head, judgment and condemnation came; and upon all who are in Christ, the free gift and justification came.—Ed.

[b] Ver. 12, 14, 15, 18. 1 Cor. 15. 21, 22.

[†] *Made* (constituted) *sinners.*—Adam's offence being the offence of all his posterity.—*Haldane.*

[c] Ch. 3. 19, 20. & 4. 15. & 5. 1, 15. & 7. 5, 8, 11, 13. Gal. 3. 19, 23. John 15. 22.

[‡] In pardoning sins the most numerous and the most heinous.—Ed.

[§] *Unto death.*—Literally, "in, or by death."—Ed.

## CHAPTER VI.

(1) *Believers may not continue in sin, because they are dead to it, as set forth in baptism:* 1—11. (2) *An exhortation to live no longer in sin, but to yield themselves servants to righteousness, because the wages of sin is death:* 12—23.

WHAT [a] shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. [b] How shall we, that are dead to sin, live any longer therein?

A. M. cir. 4064.
A. D. cir. 60.

[a] Ch. 3. 5. & 4. 1. & 7. 7. & 9. 14.

[b] Col. 2. 12, 13. & 3. 3. 1 Pet. 2. 24. Gal. 6. 14. Gen. 39. 9. Ps. 119. 104.

A. M. cir. 4064.
A. D. cir. 60.

[a] Faith unites the believer with Christ: baptism is the emblem of that union.—Ed.

[c] Col. 2. 12. & 3. 4. ver. 3, 5, 6, 8, 12.

[†] Christ, as the seed of life, was "planted" in the grave, whence, as the tree of life, he arose, and is now planted in paradise. (Rev. 22. 2.) Believers were planted with him in death, and shall with him spring up to spiritual newness of life. See 1 Cor. 15. 42—44.—Ed.

[‡] The former verse described the spiritual—this, the literal resurrection—which are both represented in baptism.—Ed.

[§] *Our old man.*—All that is derived from Adam "is crucified;" for all believers died with Christ on the cross, as they were all represented by him as their head. Eph. 1. 22. Col. 3. 9.—Ed.

[‖] The word here translated "freed," occurs fifteen times in this epistle, and twenty-five times in other parts of the New Testament; and except in one other instance, where it is translated "righteous," it is uniformly rendered "justified," which sense should certainly be retained in this place.—Ed.

[d] Luke 20. 38. Heb. 10. 12—14.

3 Know ye not, that so many of us as were baptized [a] into Jesus Christ, were baptized into his death?

4 Therefore we are [c] buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted [†] together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: [‡]

6 Knowing this, that our old man [§] is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed [‖] from sin.

8 Now, if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once; [d] but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to

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have his infinitely valuable righteousness imputed to them, and are interested in all the superabundant blessings purchased by it, shall enjoy a glorious freedom from sin and death, and reign honourably in grace and glory, in union to, and in fellowship with, Jesus Christ. 18. But notwithstanding such circumstantial differences, the manner of conveying Adam's guilt and Jesus' righteousness is the very same in substance; for as by one offence of Adam, sin, and through it condemnation to death, spiritual, temporal, and eternal, came upon all his natural posterity—so, by the righteousness of our one Mediator and Surety Jesus Christ, and by that alone, pardon of all sins, past, present, and to come, and an acceptance unto life, temporal, spiritual, and eternal, came upon all his spiritual seed. 19. For as by the imputation of Adam's sin of eating the forbidden fruit, all his natural posterity are legally charged with it, and so judicially constituted sinners, and being condemned as such, are brought under the punishment of an unholy and depraved nature, prone to all evil; so, by the imputation of Christ's holiness of nature, obedience of life, and satisfactory sufferings, all his elect seed shall be judicially constituted, and in justification declared righteous, and brought under a holy influence to sanctify their nature. 20. For God never gave the law, moral or ceremonial, to mankind in expectation of their obtaining justification and life by it; but the covenant of works was made with Adam, and the entrance of sin was occasioned by it, as an intended mean of glorifying the exceeding riches of his grace; and the moral law was afterwards solemnly published, and the ceremonial established, in order to manifest the dreadful nature and effects of man's fall; but in his infinite, free, sovereign, and unparalleled love, favour, and mercy, God took occasion, from the extensive spread, outrageous prevalence, and high aggravations of sin, to exert and manifest the most illustrious, extensive, and superabounding power of his grace, in pardoning not only the first, but innumerable other transgressions, subduing the most powerful lusts, and advancing to higher happiness than was lost by the fall. 21. That as sin, through the offence of Adam, had prevailed and cruelly tyrannized over mankind, triumphantly rendering them obnoxious to temporal, spiritual, and eternal death—so the free favour and mercy of God might prevail and triumph over sin, however powerful or aggravated, in pardoning and subduing it, and spreading abroad the blessings of salvation among sinful men, recovering them to a spiritual life of fellowship with God here, and immediate and eternal enjoyment of him hereafter, through the righteousness and by the mediation of Jesus Christ.

REFLECTIONS UPON CHAP. V.—Thrice happy is the state into which believers are brought by the gospel! A delightfully free justification, peace with God, spiritual establishment, comfort, and well-grounded hopes of eternal felicity, come to us through Jesus' person and blood. And all things amazingly work together for our spiritual and everlasting welfare. Transcendent and unbounded is the love of God manifested in Jesus' obedience and death for us, who were so unholy, wicked, and wretched. And certain and full is our everlasting salvation through him. Since all mankind, infants not excepted, are universally plunged in sin, condemnation, and death, by Adam's fall, God marvellously takes occasion, from that fearful destruction, to manifest the superabundant virtue of his Son's righteousness imputed, and of his own free grace by means of it. And much greater and more effectual are the blessings brought in by Jesus, our new covenant Head, to his spiritual seed, than all the loss and want entailed by Adam on his natural posterity. O my soul, contemplate, believe, admire, and share these glories, these blessings of redeeming grace!

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CHAP. VI.—Ver. 1, 2. But if our justification thus wholly depend upon the free grace of God through the imputation of Jesus' righteousness, and God's free favour superabound where sin had abounded, should we thence take encouragement to continue in, and more eagerly practise, wickedness, that God's grace may be the more illustriously displayed in pardoning and saving us? Nothing could be more detestable and horrid, or even more unnatural to a renewed heart: for though we cannot be justified by our own works, yet how could we, who are delivered from the guilt and dominion of sin, and whose affections are mortified to it, in any consistency with our state and character, or any sense of duty or gratitude, or with any conscience, hope, or peace, allow ourselves to continue in, or practise any known iniquity? 3. Know ye not that our baptism with water, by the authority, and into the profession, faith, and obedience of Jesus Christ, signified and sealed our spiritual union to him, as members of his mystical body; and the mortification, as well as the remission of our sin, through the influence of his death; and our federal obligation to concur with the end of his death, to redeem us from all iniquity? 4. It is therefore not only incumbent on us to be conformable to Christ's death in the crucifixion of our sinful lusts, but to give continued proofs thereof, in conformity to his lying in the grave; that as he was raised from the dead by the glorious power and operation of his Father, and in order to receive with him the reward of his glorifying him on earth, we, by virtue derived from him as our living and quickening Head, being quickened to a spiritual and heavenly life, should, with freedom, constancy, and in a progressive manner, daily live in all holy obedience, from new principles and motives, and by a new rule, and to new ends—the praise and glory of God. 5. For if, as is represented in baptism, we are so united to Christ as our mystical Head, that we receive from him gracious influences to render us conformable to him in his death, by the mortification of sin, and separation of our souls from it, we shall certainly receive influences from him as our risen Saviour, to enable us to live like him in holiness, till we are admitted into the immediate fellowship with him in his heavenly glory. 6. For from the principles of the gospel, we know that the subtle corruption of our nature derived from Adam, and spread into all the members of our body and faculties of our soul, is mortally wounded through Jesus Christ's death; he having died for this very end, that its whole frame, power, and authority should be gradually, but powerfully, mortified, subdued, and utterly destroyed; that from this very time we should never willingly yield ourselves to its inclinations and influence, or serve its interests and designs. 7. For whosoever is thus dead to the reign and love of sin, through conformity to his crucified Head and Saviour, is freed from its domineering power and command over him, and is delivered from all allowed inclinations and desires to serve it. 8. Now if, through the merits and influence of Christ's death, we, by virtue of union to, and fellowship with him, are thus conformed to him in an effectual death unto sin, we are assured, from God's word and by his Spirit, that, through virtue derived from him as our risen Redeemer, we shall be enabled to live a spiritual, holy, and heavenly life here, till we are raised to an eternal life of immediate fellowship with him hereafter. 9, 10. For we are certain that Christ, our risen and exalted Head, will never more die, or be obnoxious to death; but having, by his one death on the cross, fully taken away the whole guilt and punishment of our sins, he is raised from the dead to a life, heavenly, immortal, and divine, wholly calculated to promote the glory of his Father's perfections. 11. If he then, by dying once, so effectually took away the sin of his people, and destroyed the guilt and power of it, that he now lives in eternal honour to the glory of God, it becomes you to reckon yourselves dead, and actually to be dead, to the reign, love, and practice of sin, through union to, and fellowship with him; but spiritually alive in your hearts and affections, loving and



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be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof:

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law,[a] but under grace?[b] God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience[c] unto righteousness?

17 But God be thanked, that ye were the servants of sin,[d] but ye have obeyed from the heart that form[e] of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

A. M. cir. 4064.
A. D. cir. 60.

[a] *Not under the law.*—Rather, "not under law," any law whether natural or revealed as a covenant of works, not merely commanding and requiring, but judging and condemning us as sinners. Chap. 3. 19, 20.—Ed.

[b] *Under grace*—as a covenant of promises, pardon, acceptance, and spiritual help. Eph. 2. 12—19. Heb. 4. 16.—Ed.

[c] *Obedience.*—Not obedience to law for production of righteousness—for that is plainly impossible (chap. 3. 20), but "obedience to faith" (chap. 1. 5. & 16. 19.)—submission to the doctrine of the gospel (chap. 2. 8.), in accordance with the passages where the expression elsewhere occurs, as Acts 6. 7. Gal. 3. 1. 2 Thes. 1. 8. 1 Pet. 1. 22. Rom. 10. 3. comp. with 16. "obedience to Christ" (2 Cor. 10. 5.), which obedience conducts to the righteousness of God, produces the fruits, and works the works of righteousness—(see ver. 14. 18. 19.)—Righteousness being personified as a master.—Ed.

[d] *That* (though) ye were the servants of sin."—*Bretschneid.*

[e] *Form.*—The mould into which fluid metals are cast, or the seal that is impressed upon wax or clay. The passage may be rendered, "that form of doctrine into which ye were delivered."—Ed.

A. M. cir. 4064.
A. D. cir. 60.

[f] Ch. 3. 5. John 3. 12. Gal. 3. 15.

[g] "I illustrate spiritual deliverances, privileges, and duties, by illustrations taken from slavery and freedom as they are found among men," not elevating himself to the subject, but accommodating himself to the capacity of his pupils.—Ed.

[h] John 8. 31. Eph. 2. 1, 2. Tit. 2. 3. Mat. 7. 18.

[i] Gr. *to righteousness.*

[k] Ch. 1. 24—32. & 7. 5. Ezek. 16. 63. & 36. 31. Job 40. 4. & 42. 6. Ezra 9. 6. 2 Cor. 7. 11. Luke 15. 18, 19, 21.

[l] Ver. 23.

[m] Ver. 21. Gen. 2. 17. ch. 5. 12. & 7. 5. & 8. 13. & 2. 8. 9. Jam. 1. 15. Ezek. 18. 4. Is. 3. 11. Gal. 6. 7, 8. 1 Cor. 5. 5, 10.

19 [f] I speak after the manner of men [g] because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 [h] For when ye were the servants of sin, ye were free [i] from righteousness.

21 [k] What fruit had ye then in those things whereof ye are now ashamed? [l] for the end of those things *is* death.

22 [m] But now being made free from sin, and become servants to God, ye have your fruit unto holiness, [n] and the end everlasting life.

23 [o] For the wages of sin *is* death: but the gift of God *is* eternal life through Jesus Christ our Lord.

## CHAPTER VII.

(1) *Believers dead to the law, and therefore freed from the law:* 1—6. (2) *The work of the law in a sinner, and the character of the law itself:* 7—15. (3) *A believer's experience of the work of the law, and victory over sin through Christ:* 16—25.

A. M. cir. 4064.
A. D. cir. 60.

KNOW ye not, brethren, (for I speak to them that know the law,[a]) how that the law hath dominion over a man as long as [b] he liveth?

2 For the woman which hath an husband

[a] *That know the law.*—Literally, "who know law," either that of nature or of revelation.—Ed.

[b] Or, it.

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serving God in thought, word, and deed, as under the power of gracious principles and influences, derived from him as our common Saviour and Lord. 12, 13. Take heed therefore that ye never suffer sin so to prevail in either your souls, or your frail, corruptible, and mortal bodies, as to make you yield any voluntary obedience to the corrupt desires and solicitations of those sinful lusts which still remain in you; or at any time to make you willingly employ your bodily members, or the affections of your souls, as instruments of warfare against God, or of serving the cause, or gratifying the perverse inclinations of sin; but with full consent, and without reserve, give up your whole selves, soul and body, to God through Christ, your only rightful Sovereign, to whom all your obedience is due, that ye may therein act as persons delivered from condemnation, and quickened by his regenerating Spirit; and cheerfully employ all the members of your body, and powers of your soul, as instruments of warfare with sin, and of serving God in holiness and righteousness. 14. To encourage you in which, know assuredly that, however your inward corruptions may trouble, perplex, and wound you, and strive for the mastery in you, yet they shall never regain their allowed and uncontrolled power over you who are united to Christ; for ye are not now under the covenant of works, which, however severely it forbids and condemns for sin, affords no pardon of it, or effectual assistance against it; but ye are under the covenant of grace, which secures full forgiveness of, redemption from, and assistance against sin, and affords every powerful motive and help to holy obedience; and under the influence of God's sin-subduing and heart-sanctifying favour; and under the government of a never-failing principle of grace implanted in your hearts. 15. Now nothing can be more contrary to the perfections of God, the design of the gospel, or your gracious character and state, than to pervert such a gracious deliverance and state as an encouragement to sin. 16. Ye cannot but know that it is impossible for you to divide your chosen services between opposite governors, but ye must be the proper servants of whatever you voluntarily give up yourselves to the habitual obedience of, whether it be to sin, the service of which is deadly, and issues in eternal death; or whether it be to holiness in the obedience of faith, for bringing forth the fruits of righteousness to the glory of God. 17. But blessed be God, that though all of you, who are real Christians, were once the voluntary servants and slaves of your sinful lusts, ye have, by his almighty and gracious influences, been made sincerely, deliberately, and cordially, upon his authority, to receive and obey those evangelical doctrines and commands which have been communicated to you by Christ and his ministers, and which, by their powerful impression on you, have formed you after his own image. 18. And being set at liberty from the tyrannical dominion and lordship of sin in your wills, affections, and conversation, ye have become the devoted and willing servants of that principle of holiness which God has implanted in your hearts in conformity to his own righteous law. 19. In condescension to your weak capacities, enfeebled by the present frailties of nature and remains of sinful corruption, I use this common similitude of master and servant, and I affirm that, as in your unregenerate state ye resigned and employed all the members of your body, and powers of your soul, in the voluntary service of unclean, unrighteous, and ungodly principles and habits of sin, which cruelly reigned and tyrannized over you, and rendered you more guilty, vile, and miserable, by adding sin to sin—so ye should now, when brought into a state of grace, act up to the dignity, obligation, and holiness of your character, earnestly employing all your members and faculties in the exercise of your implanted graces, denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world. 20. For when ye were the willing servants and slaves of your sinful lusts, ye were wholly estranged from, and disaffected to, every principle of holiness, insensible of all obligations to piety or virtue, and even pleased with an unrestrained inclination to wickedness. 21. But what real profit, honour, or satisfaction, did ye ever find, or could you expect to find, in your former sinful courses? Were they not attended with remorse, defilement, reproach, trouble, disappointment, loss, and mischief to yourselves? And are ye not now filled with holy confusion, self-abasement, and shame, in every review of them, as things foolish and unworthy, highly ungrateful, offensive, and dishonourable to God, and no less ruinous and destructive to your own souls and bodies in time and eternity? 22. But now that, by the mighty power and grace of God, in bringing you under another head and covenant, and implanting other principles and habits in you, ye are set at liberty from the reign and love of sin, as well as from the guilt of it, and made the willing and obedient servants of God in Christ, ye grow in grace, and bring forth the fruits of righteousness and holiness in this world, the final issue and perfection of which is an honourable and everlasting blessedness graciously bestowed in the world to come. 23. For death, in all its hideous forms, spiritual, temporal, or eternal, is all the wages allotted by the law of God, or which can be procured by all our labours and sufferings in the service of sin; but that everlasting life, which consists in the immediate and full enjoyment of, and conformity to God, which is the issue of holiness in heart and practice, though not indeed the proper wages of it, is the transcendently free gift of God bestowed on us, without any regard to our merits, and merely on account of the righteousness and mediation of Jesus Christ, our only, and appointed, and well-furnished Saviour and Lord.

REFLECTIONS UPON CHAP. VI.—Groundless, and very injurious, is every charge of licentiousness on the doctrine of the free justification of sinners through the imputed righteousness of Christ. Nothing is more detestable to a renewed heart than to continue in sin, because grace does, or that it may, abound. For though our good works do not procure, yet they necessarily follow, our justification by grace: and to indulge ourselves in sin, or to neglect the study of holiness, is a flat contradiction to all the signification and engagements of our baptism; and is absolutely inconsistent with our character, privilege, or duty, as members of Christ, and partakers of his grace and glory. Yea, delightful, excellent, and useful, are the effects of regenerating grace. What dying to sin! what spiritual quickening to our holy and heavenly life! What a holy, comfortable, and edifying walk before God, from new principles and ends, and after the new pattern of Christ, and by virtue derived from his death and resurrection! There is need then to examine ourselves fully, whether sin or holiness have the ascendancy in our hearts and lives. It is shameful to be less for the Lord Christ after our conversion, than we were for sin before it. And all new-covenant deliverances from sin ought to render it and its service detestable to us.—Alas, what confusion and wrath follow upon sin! But abundant, eternal, and free, is the redemption which comes to us through Jesus Christ.

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CHAP. VII.—Ver. 1—3. I now appeal to all of you, who know the law of nature or revelation, that no man can be bound by any law longer than he lives under it, or stands related to it; and that, however strictly the law of marriage binds a wife



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is bound by the law to *her* husband so long as he liveth: but if the husband be dead, she is loosed from the law of *her* husband.

3 [a] So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore,[*] my brethren, ye also are become dead to the w[†] by the body of Christ; that [b] ye should be r rried to another, *even* to him who is r sed from the dead, [c] that we should bring fo h fr t unto God.

5 For when we were [d] in the flesh, the motions of sins, whic. were by the law,[‡] [e] did work in our members o bring forth fruit unto death.

6 [f] But now we are delivered from the law, that being dead wherein we were held;[§] that we should serve in newness of spirit, and not *in* the oldness of the letter.[‖]

7 What shall we say then? [g] *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known [*] lust, except the law had said, Thou shalt not covet.

A. M. cir. 4064. A. D. cir. 60.

a Num. 5. 20, 21. Judg. 14. 20. Mat. 5. 32. ver. 2.

* *Wherefore.*—Rather, "even so." In the illustration (ver. 2, 3.) the husband dies—here the wife is married to another husband. This change of illustration was necessary, inasmuch as Christ is the second husband, and the church of believers represented as "the bride, the Lamb's wife." Rev. 21. 9.—Ed.

† *Dead to the law.*—Literally, "dead to law"—to every law whether natural or revealed, considered as a covenant of works and means of justification.—Ed.

b 2 Cor. 11. 2. Hos. 2. 19, 20.

c Ps. 127. 3. Mat. 5. 16. John 15. 8. Phil. 1. 11. Luke 1. 42.

d Ch. 8. 8. Eph. 2. 1. Tit. 3. 3.

‡ Excited by the law, as an untrained and unruly animal is excited to rebellion by a yoke.—Ed.

e Gal. 5. 19—21. & 6. 8. ch. 6. 19, 21, 23. Tit. 3. 3. Mat. 15. 19. Jam. 1. 15.

f Ver. 4. ch. 6. 14. & 8. 2. Gal. 2. 19, 20.

g "Being dead to that wherein we were held," seems to be required by ver. 4, and the best MSS., editions, and versions.—Ed.

‖ *Oldness of the letter*, whether written on the heart (chap. 2. 15), or on the tables of stone.—Ed.

g Ver. 5, 8, 11, 13. 1 Cor. 15. 56.

* Or, *concupiscence.*

A. M. cir. 4064. A. D. cir. 60.

h Ch. 10. 5. & 8. 19, 20. Lev. 18. 5. Ezek. 20. 11. 2 Cor. 3. 7.

* *Sold* at the fall for a promise never fulfilled, and seized as a slave, whom none but Jesus can set free. — *Note.* Of whom speaks the apostle? Of himself, as a renewed believer, evidently for the following reasons. 1. He had been once, in his own view, alive, but now knew that he was dead (ver. 9, 10, 11.) 2. He had acknowledged the law and commandment holy, just, and good (ver. 12.) 3. He had discovered sin to be "exceeding sinful" (ver. 13); an acknowledgment and conclusion to which the unregenerate never arrive. 4. He allowed not, and he hated, sin (ver. 15); but the unrenewed "take pleasure in sin and sinners (chap. 1. 32.) 5. He delighted in the law of God (ver. 22), a delight the unregenerate never feel. 6. The law of his mind warred against sin (ver. 23); the mind of the unregenerate is "enmity against God." 7. He felt his wretchedness, and longed for deliverance (ver. 24); the unregenerate never desire more than continuance in sin with pardon. 8. With his mind he served God (ver. 25); but the mind of the unrenewed is not, and cannot be rendered subject to the will of God. Chap. 8. 7.—Ed.

i Ver. 14, 22.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, [h] which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me.*

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold[*] under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, [i] I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

to abide with, and perform all necessary duties to her husband whilst they both live, yet, if he die, she is fully delivered from that obligation, and may even be married to another man, as freely as if she had never had any connexion with her deceased husband. 4. In like manner, my dear Christian brethren, ye, through Christ's fulfilment of the law in your stead by his obedience unto death, are perfectly delivered from all connexion with it as a covenant, requiring personal righteousness in order to justification before God, justifying you for your good works, or condemning you for your sins;—in order that, in a state of spiritual marriage, union to, and fellowship with him, as your risen husband and Saviour, and by a principle of spiritual life derived from him, ye may bring forth fruits of holiness to the glory of God, acceptable to him through Jesus Christ. 5. For while we, Jews or Gentiles, were in our carnal unconverted state, under the full power and influence of our natural corruption, which works so much by our bodies, the violent passions thereof, irritated by the purity of the precepts, and severity of the curses of the broken covenant of works, powerfully employed all our members and faculties in incessant labours of wickedness, greatly dishonouring to God, and eternally ruinous to ourselves. 6. But now, the law in that form being dead to us through Christ's complete fulfilment of all its demands in our stead, we are delivered from all its requirements of perfect obedience in order to justification, and its rigorous sentences of condemnation on account of sin, that through union to, and fellowship with him, we might, from new principles, motives, and ends, under the influence of his Spirit, cordially and spiritually serve God in all holiness of heart and life, and not with mere ceremonial and external devotions and virtue. 7. But let none imagine that, because subjection to the law as a covenant retains us in our sinfulness, and deliverance from it promotes gospel holiness, therefore its moral precepts are causes of, rather than checks to, sin. With detestation of the thought, I can, from my own experience, affirm that my conscience had never been convinced of the sinfulness of the secret workings of irregular desires, and the first motions of inordinate affections, unless I had found that the law had forbidden all impatience, discontent, envious grudging, or uneasy and irregular inclinations to worldly enjoyments. 8. But though the holy law thus discovers and forbids the most secret operations of wickedness, and never *gave* me any proper occasion of sinning, yet the reigning corruption of my heart basely took occasion from the strictness and severity of the law, and, through my own natural enmity against God, wrought in me all manner of sinful inclinations and desires after that which is forbidden: for as long as I continued without any true sense of the spirituality, holiness, strictness, and extent of the divine law, sin, and especially heart sins, appeared to me quite trifling and harmless, without any power or danger. 9. Nay, I then imagined myself in a good state, deserving of, and able and inclined by my good works to recommend me to, God's favour; yea, able to entitle to, and prepare myself for, eternal life:—but when the Holy Ghost applied the commandments closely to my conscience, as reaching to my inmost thoughts, principles, views, and desires, as well as to my words and actions, I could not but be convinced of inconceivable multitudes of sins, and degrees of their aggravation, beyond what I had ever thought of, and of my just exposure to divine wrath on account of them: and while I lost all hopes of eternal life by my own performances, and my conscience condemned me to eternal death for my sins, my inward corruption, irritated by the holiness and severity of God's law, raged more and more against him:

and this increased my spiritual death in sins, and my desert of eternal damnation. 10. And thus I found God's holy law, as a covenant of works, which was originally framed for a mean of men's justification and eternal happiness through Adam's perfect obedience to it, a tremendous instrument of condemning me to death, temporal, spiritual, and eternal; and, through my own indwelling lusts, a mean of increasing my spiritual death, and alienation from and enmity against God. 11. For my inward lusts, impatient of restraint, took occasion, from the strict holiness of its commands, and awful severity of its threatenings, to rage against both the law and the Lawgiver; and thus insensibly drew me into the commission of many forbidden evils, and so increased my inward corruption, and enlarged the sentence of my condemnation to death; while the law, further applied to my conscience, convinced me that all my hopes of recommending myself to God's favour were utterly groundless. 12. Since therefore the moral law *gives* no occasion to, but discovers, forbids, and condemns every sin, it must be acknowledged an intrinsically pure, holy, just, right, and true, good and excellent, eternal and unchangeable, rule and standard of all holiness and righteousness, every way becoming the holy, righteous, and good God to enjoin, and intelligent creatures to obey, for his glory, and their own advantage. 13. Nor is this holy law the cause of the mischief and death which comes upon mankind. Nay, from this representation of it, derived from my own experience, it is evident that sin, therein showing itself a most malignant and destructive evil, by a vile abuse of the law, produced in me what was wicked, and brought me under a righteous and manifest sentence of condemnation and death,—that thus rising up in desperate opposition to the holy law of God, it might be made to appear infinitely odious, unreasonable, and injurious, directly contrary to him and pernicious to men. 14. For though I, and all those who have felt its thorough convictions, are certain that this law of God is pure and spiritual, reaching not only to external words, actions, or appearances, but to the thoughts, dispositions, principles, motives, and ends of our heart, and requiring both internal and external obedience to be performed in a spiritual manner; yet, alas, notwithstanding all the powerful influences of God's grace which I have experienced, such are my deficiencies, and such the remains of corruption in me, that I am quite ashamed of myself, as inexpressibly carnal, and too often employed by my sinful lusts, as if I were still their slave, sold into their hands by Adam's fall and my own former consent. 15. I am indeed far from allowing myself in any known violations of God's law; but, alas, I too often, through sloth or inadvertence, neglect, or unprofitably perform, the duties which I am desirous of observing and persevering in, and am, to my great grief, drawn into the commission of those sins which I habitually and determinately abhor. 16. If then I have a supreme, fixed, and habitual aversion to those sins which I commit in opposition to God's holy law, I thereby manifest that I am so far renewed in heart, that I approve of it as right in all points, even to the condemning of myself. 17. And through this change which God's grace hath made on me, it is no longer my whole self, or even my better part, my renewed judgment, will, and affections, that transgress this law in omitting what it requires, or committing what it forbids, but it is the remaining sinful corruption of my nature, which I disallow and abhor, that transgresses it. 18. For I know, by sad experience, that in my corrupt nature, considered in itself, nothing spiritually good has any residence: and even though the principles of grace, implanted in me by regeneration, be wholly inclined to that which is good



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18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 [k] For the good that I would, I do not: but the evil which I would not, that I do.

20 Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a [l] law, that, when I would do good, evil is present with me.

22 For [m] I delight in the law of God after [n] the inward man:

23 But I see [o] another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me [*] from the body of this death?

25 I thank God [†] through Jesus Christ our Lord. So then [p] with the mind I myself serve the law of God; [‡] but with the flesh the law of sin.

A. M. cir. 4064.
A. D. cir. 60.

k Ver. 15, 17.
l Ver. 17, 21, 23—25. ch. 5. 5. & 7. 5. Gal. 5. 17. Eph. 6. 12. Col. 3. 5, 9. Ja. 1. 5. & 4. 5.
m Ps. 1. 2. & 19. 7—11. & 40. 8. & cxix. ver. 16, 14, 16.
n Ch. 2. 29. 2 Cor. 4. 16. & 5. 17. Eph. 3. 16. Luke 17. 21. 1 Pet. 3. 4. 1 John 3. 9. Col. 3. 10. John 3. 3, 5, 6.
o Job 40. 4. Ps. 38. 4. 5. Is. 5. 5. & 64. 6. rec. 21, 24, 25. Gal. 5. 17. Jam. 4. 5. & 3. 2. 1 Pet. 2. 11. ch. 6. 13, 19. Prov. 24. 16. Eccl. 7. 20. 1 Kin. 8. 38, 46.
* Or, *this body of death.*
† *I thank God* that he is delivering me, and will deliver me. —Ed.
p Ver. 15—24.
‡ There are two principles in a believer—the old and the new man, the flesh and the spirit. This contrariety was no secret to the saints of God of old (Job 40. 4. & 41. 5. Isa. 6. 5.), nor to the apostles of our Lord (comp. Jam. 3. 10. with 3. 2. 1 John 1. 8—10.) And if any say, it were better were it otherwise, the Christian while he deplores and abhors every relic of corruption within him, will find that God overrules it for good; and, by the knowledge of the fact, perseveres in humility, watchfulness, and prayer.—Ed.

## CHAPTER VIII.

(1) *No condemnation to those who are vitally united with Christ Jesus by the Spirit:* 1—11. (2) *Reasons why believers should not live after the flesh, but after the Spirit:* 12—17. (3) *Present sufferings nothing in comparison with future glory:* 18—25. (4) *The help of the Spirit during present infirmities:* 26, 27. (5) *All things concur in furthering the salvation of believers, because so arranged in the eternal purpose of God:* 28—37. (6) *Wherefore no power shall be able to separate them from the love of God:* 38, 39.

A. M. cir. 4064.
A. D. cir. 60.

[a] *In Christ Jesus.* —United to him by faith, which is the work of the Spirit; in [*] him, as a branch in the vine (John 15. 5.), enjoying a common life; as a member in the body, obeying a common will. Eph. 1. 22. —Ed.

[*] *Who walk not after the flesh.*—Who do not seek justification by fleshly ordinances (Gal. 5. 3. Phil. 3. 3. Acts 21. 21.), even as Paul himself walked before his conversion, or who have renounced and crucified the flesh with the affections and lusts. Ch. 6. 6. Gal. 2. 19. & 5. 24. & 6. 14.—Ed.

[†] Christ came not in the likeness of flesh, but in the flesh. He was sent, however, not in sinful flesh, but in the likeness of sinful flesh.—*Haldane.*

[‡] Or, *by a sacrifice for sin.*

[§] Or, *the minding of the flesh.*

[*] *There is* therefore now no condemnation to them which are in Christ Jesus,[a] who walk not after the flesh,[*] but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness[†] of sinful flesh, and [‡] for sin condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For [§] to be carnally minded *is* death;

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and holy, yet through the power of remaining corruption and concurring temptations, and the want of a lively exercise of faith on Christ's person and fulness, I cannot perform holy duties in that spiritual and vigorous manner in which I resolve and sincerely desire to do them. 19. For though I am by God preserved from gross vices, and have an unfeigned respect to all his commandments, yet I do not attain that universal conformity to them which I aim at; and too frequently fall into sins of infirmity, which I really hate and detest. 20. Since then these sinful falls are contrary to the reigning bent of my heart, I must insist on it, to the honour of God's work of grace in me, to the honour of his holy, just, and good law; and to the just reproach of sin, as an unreasonable violation of it; that it is not my whole or renewed self that knowingly and willingly does the abominable things which God hates, but it is owing to those remains of my sinful corruption of nature, which I do not oppose, watch, pray, and labour against, so much as I ought. 21. I therefore find an evil principle of sin so powerfully working in me by suggestings, sinful allurements, and prevailing insinuations, that often, when I am essaying to perform holy duties, some bad motion or influence presents itself in opposition to my unfeigned endeavours, and unawares draws me into something unlawful. 22. For certain I am, that, so far as my soul is renewed by the grace of God, I have the greatest delight and noblest satisfaction in all the precepts of God's law as right and good, and cordially desire to yield them the most perfect obedience. 23. But, alas, notwithstanding all my experience of God's grace, I feel in me a powerful principle of corruption residing in my whole man, and peculiarly working in my sensitive passions and appetites, and earnestly opposing all the holy aims and endeavours of that governing spiritual principle of grace, divinely implanted in my judgment, conscience, and will, and sometimes prevailing to render me its unwilling captive, and involve me in acts of wickedness. 24. And, alas, how vile, loathsome, and miserable, am I in myself on this account? O when shall an almighty and infinitely gracious God deliver me from this detestable and deadly system of indwelling lusts, which dwell in and overspread my whole nature, and render me so loathsome and inactive before him: and which, if his mercy prevented not, would certainly issue in my eternal destruction! 25. But blessed be his name, through Christ, that, by his free favour and the working of his grace in me, I am already delivered from the guilt and dominion of sin, and have an assured hope of a complete deliverance from all the defiling remains of it at death, through the obedience, suffering, and intercession of Jesus Christ, your and my Lord and Saviour. So then, to sum up all in a few words, so far as I am renewed by the grace of God, with settled judgment and choice, and with full approbation, resolution, and consent, I devote my whole man to God; and as his willing servant, yield an unfeigned and unreserved obedience to his law: but so far as the disallowed workings of corruption prevail in me, I am brought under the influence of sinful lusts, and made unwillingly to serve their abominable interests and demands.

Reflections upon Chap. VII.—Marvellous, but certain, glorious, and full, is our deliverance from the broken covenant of works, by our union to Christ, and interest in his righteousness, whereby he fulfilled it in our stead. And this deliverance powerfully promotes the renovation of our heart and the reformation of our life. It is impossible to obtain either justification, or even true sanctification, by the broken law. And sharp convictions by it make fearful work on men's hearts and consciences. Jesus and his grace find unrenewed sinners in a most deplorable condition. And dreadful is the nature of sin, which perverts even the holy law of God, and convictions by it, as an occasion of strengthening and enraging wicked lusts. Alas, what remains of corruption are found with the best on earth! what a plague and burden is this to believers, and what a hinderance to holiness! But marvellous and merciful is the creation and preservation of gracious habits and holy principles amidst so much sinful corruption. And it is a certain mark of indwelling grace governing the soul, when the sense of indwelling sins occasions such heavy sighs and mournful groans to God. The battle may be sore; but victory, through Jesus Christ, will come at last. May the Lord hasten it to my soul in his time!

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Chap. VIII.—Ver. 1. Since the grace of God, through Christ Jesus, thus delivers all true believers from the guilt and dominion of sin, in order to their being, in due time, freed from all the remainders of it, it is evident that, even in this imperfect world, there is no sentence of condemnation to God's wrath standing against them who are vitally united to Christ as members of his mystical body; and who, though attended with many lamented and condemnable infirmities, do, in the general tenor of their conversation, act, not according to the dictates and inclinations of their corrupt nature, but according to the inspired word of God, the suggestions, directions, assistance, and pattern of the Holy Ghost, and according to the nature and inclinations of that principle of grace implanted in regeneration. 2. For, through the covenant of grace perfectly fulfilled by Christ, and through the gospel applied by the powerful influence of the Holy Ghost to my conscience, I am delivered from the covenant of works, which is the strength of sin and binds over unto death, and have a new principle of grace implanted in my heart, in opposition to the sinful and destructive principle of natural corruption. 3, 4. For when the covenant of works, which required perfect obedience as the only condition of eternal life, and pronounced a curse for the very smallest transgression, had, not indeed of itself, but through our sinfulness and inability, rendered the justification of fallen men by their own works absolutely impossible, God, in his infinite wisdom and grace, appointed, and manifested in our world, his own only begotten Son, personally united to our nature in all the debased and distressing circumstances thereof, and, by rendering him an atoning sacrifice for sin, punished it in him, and sufficiently testified his displeasure against it, in order that all righteousness, in obedience to the precepts of the law, or satisfaction to its penalty, being fulfilled by him as our Surety in our stead, might be imputed to our persons, and applied to our consciences, who by his grace have our stated and habitual conversation towards God and men, not under the influence, or according to our natural principles, of sinful corruption, but according to the dictates and influences of the Holy Ghost, and the nature and bent of these gracious principles which he has implanted, and doth preserve, uphold, actuate, and assist, in our souls. 5. For, whatever men profess, they, who are under the direction, dominion, and influence, of indwelling corruption, habitually consult, relish, pursue, and delight in, worldly, sensual, and sinful things, answerably to their carnal and unrenewed appetites: but they, who are under the dominion and influence of the Holy Ghost dwelling in their hearts, and of the gracious principles implanted by him in regeneration, think of, are devoted to, contrive, relish, follow after, and delight in, those things which are of a spiritual and heavenly nature, answerable to their renewed inclinations and the dictates and influences of the Holy Ghost. 6. Nor is their condition less different than their course; for to have the prevailing bent and delight of the heart turned towards worldly, sensual, and sinful objects, and to live and act accordingly, is in its own nature a spiritual death in trespasses and sins, which deserves, tends to, and naturally issues in eternal death. But to have our mind frequently, delightfully, intently, and transformingly employed about spiritual things, under the dominion and influence of the Holy Ghost, and of infused spiri-



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A. M. cir. 4061. A. D. cir. 60.

but [a][b] to be spiritually minded *is* life and peace.

7 [c] Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 [d] But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* [e] in you, [f] the body *is* dead because of sin; [g] but the Spirit *is* life [†] because of righteousness.

11 [h] But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also [‡] quicken your mortal [i] bodies [§] by his Spirit that [k] dwelleth in you.

12 Therefore, brethren, [l] we are debtors, not to the flesh, to live after the flesh.

13 For [m] if ye live after the flesh, ye shall die: [n] but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 [o] For as many as are led by the Spirit of God, they are the sons of God.

15 [p] For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 [q] The Spirit itself beareth witness [*] with our spirit, that we are the children of God:

17 [r] And if children, then heirs; heirs of God, and joint heirs with Christ; [s] if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that [t] the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the [u] earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 [x] For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also [y] shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that [z] the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have [a] the first-fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. [‡]

24 [b] For we are saved by hope: [§] but hope that

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a Gr. *the minding of the spirit.*
b Ver. 13. Gal. 5. 16, 22—25. Ps. 19. 11. Is. 3. 10. ch. 14. 17. 2 Cor. 4. 18. Phil. 3. 3.
c Gen. 6. 5. & 8. 21. Job 14. 4. Ps. 51. 5. & 58. 1—3. Is. 1. 4, 6. Jer. 17. 9. Jam. 4. 4. 1 Cor. 2. 14. 1 John 2. 16. Eph. 2. 1—3. Tit. 3. 3. ch. 1. 28—31. John 15. 5.
d John 3. 6. Eph. 1. 17, 18. Ezek. 36. 27. 2 Tim. 1. 14. 1 John 3. 20, 24. 1 Cor. 3. 16. & 6. 19. Gal. 4. 6. 1 Pet. 1. 11. Phil. 1. 19.
e John 17. 23. Eph. 3. 17.
f Ch. 5. 12. & 6. 23.
g Ch. 5. 21. 1 Cor. 15. 45. & 1. 30. Gal. 4. 19. Rev. 22. 14. Is. 3. 10.
† He makes alive by the exhibition and conveyance of the righteousness of God. John 16. 14.—Ed.
h Acts 2. 24. 1 Pet. 1. 21. Heb. 13. 20.
i Eph. 2. 5. Col. 2. 13. 1 Cor. 15. 16. 2 Cor. 4. 14.
‡ He that mortified the deeds of the body, will also, at the resurrection, quicken the same body.—Ed.
§ Or, *because of his Spirit.*
k Ver. 9. Ezek. 36. 27. John 7. 38, 39. & 14. 17. 1 Cor. 3. 16. 2 Tim. 1. 14. 1 John 2. 27.
l Ch. 6. 2, 7, 11, 14, 18. 1 Cor. 6. 19, 20.
m Col. 3. 5, 6. Eph. 5. 3—5. ch. 8. 21. Gal. 5. 6. & 6. 19—21.
n Col. 3. 1—6. Eph. 4. 22. & 5. 8. 1 Pet. 2. 11.
o Gal. 5. 16, 18, 25. & 6. ver. 9. Luke 20. 36. John 1. 12.
p Heb. 2. 15. 1 John 4. 18. Is. 56. 5. 2 Tim. 1. 7. 1 Cor. 2. 12. Gal. 3. 26. & 4. 5, 6.

A. M. cir. 4061. A. D. cir. 60.

q 2 Cor. 1. 12, 22. & 5. 5. Eph. 1. 13. & 4. 30. 1 Cor. 2. 12. 1 John 4. 13.
* This "witness" the Spirit bears first in heaven, when we "cry Abba," "our Father who art in heaven."—This "witness" he also bears in our hearts, for "he that hath the Son, hath the witness in himself." 1 John 5. 10. —Ed.
r Gal. 4. 7. Phil. 3. 10, 14. Luke 22. 29. Rev. 3. 21. & 21. 7. 1 Cor. 2. 9. & 3. 22.
s Acts 14. 22. 1 Pet. 4. 13. 2 Tim. 2. 11, 12. Luke 24. 26.
t 2 Cor. 4. 17. Mat. 5. 12. 1 Pet. 1. 6, 18. & 4. 13. Col. 3. 4. Phil. 3. 10, 21. 1 John 3. 2. 2 Thes. 1. 10. Rev. 3. 21.
u Is. 65. 17. Acts 3. 21. 2 Pet. 3. 13. Rev. 21. 1, 5.
x Gen. 3. 17. Is. xxiv.
y 2 Pet. 3. 10, 13. Is. 65. 17. Acts 3. 21. Rev. 21. 1, 4, 5. & 22. 3.
z John 16. 21. Is. 26. 5, 6. Jer. 12. 4, 11. & 14.—2. Hos. 4. 3. Joel 1, ii. Job 31. 38. Hab. 2. 11.
† Or, *every creature.*
a Ver. 15, 16. Eph. 1. 13, 14. & 5. 9. 2 Cor. 1. 21, 22. Gal. 3. 22, 23. Phil. 3. 3.
‡ See additional Editorial note.—Ed.
b Gal. 5. 5. 2 Cor. 4. 18. & 5. 7. Heb. 11. 1. & 6. 11, 18, 19. 1 Thes. 5. 8. 2 Thes. 2. 16. ch. 5. 2. & 15. 13. Tit. 1. 2. & 2. 13. Col. 1. 27.
§ *Saved by hope.*—Rather, "in hope." Not that hope is the cause of salvation, but the means whereby we see what is invisible, and enjoy what is future. Ver. 25.—Ed.

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tual principles of grace, is in itself a spiritual life, fills the soul with inward activity, peace, and comfort, and is the certain earnest of, and preparation for, everlasting life and peace in the immediate enjoyment of God. 7. But this happy temper and privilege we cannot possess without an almighty renovation of our heart; for the whole bent of an earthly and unregenerate heart is in direct opposition to, and inveterate and malicious enmity against, God, his perfections, will, authority, and government, and all conformity to him, or spiritual enjoyment of him; and such is its desperate malignity, that it neither will nor can be brought into a subjection to, or compliance with, the spiritual and righteous demands of his holy, just, and good law. 8. It is therefore manifest that they, who are in their natural state under the power and dominion of carnal principles and corrupt affections, are, while they continue so, utterly incapable of doing anything spiritually good and acceptable to God, or of being in Christ discharged from condemnation, or accepted to eternal life. 9. But ye, brethren, are not under the dominion of your sinful, and in part remaining corruption, but under the direction and government of the Holy Ghost, and of implanted principles of grace, as is manifest from the abiding residence and operation of the same in you. Nevertheless, if any of you are not partakers of the inhabitation, renewing, and sanctifying operations, of that Spirit, who proceeds from, resides in, and is sent and given by, Christ, ye cannot possibly be of the number of his children; or, continuing such, be owned by him as his, or adjudged to eternal life at the last day. 10. But if Christ has, by his Spirit, taken up his abode in you, as his members spiritually united to him, your bodies indeed must die, because of the divine sentence passed against sin, and because of the remains of sin in you; but your souls are already made spiritually alive, and shall for ever live in blessedness and glory, through the righteousness of Christ, wrought out for and imputed to you, and by means of that true principle of holiness which is implanted in you, to make you live to God here, and meet for the enjoyment of him hereafter. 11. And if that blessed Spirit, who, together with the Father and Son, raised up the dead body of Jesus Christ from the grave, dwell in you, by peculiar relation, fixed inhabitation, and quickening and sanctifying operation, God, who raised up your anointed Saviour, Head, and Representative, will, in virtue of, and in conformity to, his resurrection, raise up your dead bodies at the last day to a glorious and immortal life by the same almighty operation of his Spirit. 12. Since, therefore, my dear brethren in Christ, all mischief and ruin are conveyed to us by sin, and all the blessings we enjoy or hope for are conveyed to us by the Holy Ghost, we can be under no obligation or reasonable inducement to follow the pernicious motions, or obey the unrighteous demands of our sinful corruption, but are under the strongest obligations to the good Spirit of God, and have the strongest motives to live answerably to his holy dictates and influences. 13. And if any of you, contrary to your Christian character and professions, habitually indulge yourselves in fulfilling your sinful lusts, ye must, notwithstanding all your notions, pretences, or external privileges, in religion, as persons who have no real union with, or interest in, Christ, fall short of eternal life, and be plunged into everlasting misery: but if ye, as true believers, vitally united to Christ by virtue derived from him, in the gracious influences and assistances of his Spirit, resist, subdue, and crucify your corrupt affections, principles, and practices, ye shall, according to the gracious establishment of the gospel, for ever live with him, soul and body, in heaven. 14. For all they who are conducted, assisted, and governed, by the light and influence of God's Spirit, in their minds, wills, affections, and conversation, and they only, as the children of God, are entitled to everlasting life by their adoption, and prepared for it by the implantation of holy principles in their regeneration: 15. For ye have not received the Holy Ghost in order to subject your souls to such servile fears as resulted from the darkness and terror of the legal dispensation, or from legal convictions of your sinfulness and misery before your conversion; but, according to the light, liberty, and joy of the New Testament dispensation, ye have been made partakers of him in his most comfortable and imboldening operations, by which we and other believers are enabled, with holy reverence, affection, fervour, importunity, confidence, and freedom, to address God in our worship, as our reconciled Father in Christ. 16. And in this assured pouring out of our hearts to God through Christ, the Holy Ghost, by working gracious dispositions in us, and by shining upon his own work, doth, in, and by his word, assist and concur with our consciences in witnessing that we are truly the adopted and regenerated children of God: 17. And if we be thus his children, we are necessarily and irrevocably entitled to the rich and glorious inheritance of everlasting life, happiness, and holiness, answerable to our high dignity and relation; and in, and through, and together with Christ our Saviour, Head, Father, and elder Brother, are heirs of God himself, and all that he is, or has, as our everlasting portion; and all our sufferings in this world for his sake, and in conformity to him, shall but promote and issue in our exalted and eternal enjoyment of God, in and together with him. 18. For, after an impartial and careful examining and balancing all accounts, under God's infallible direction, I compute, and am fully satisfied, that all the afflictions we can meet with in this world, or endure for the sake of Christ and his cause, are so short, light, and trivial, as to deserve no comparison with that amazing glory and happiness which shall be publicly allotted to, and bestowed upon us, in the last judgment. 19—22. Nay, such is the transcendent glory of that liberty and happiness which we, the adopted and regenerated children of God, shall then enjoy, that all the irrational creatures in this lower world, with order and earnestness answerable to their nature, long for it, that, by their sharing therein, they may be completely and finally delivered from all that vanity, disgrace, disorder, or pain, which has, by the curse, been introduced among and upon them on account of man's first and other sins. 23. And while they thus long for deliverance from their present vanity and misery, we, who have received the Holy Ghost in his sanctifying, sealing, and comforting operations, as pledges, earnests, evidences, and securities of our future full enjoyment of the heavenly inheritance, are, notwithstanding our peace and joy in believing, exceedingly troubled; and with secret groanings, under the pressure of our remaining sinfulness and affliction, earnestly long for and desire, assuredly hope, and patiently wait for, the full enjoyment of all those exalted privileges and blessings belonging to us as the adopted children of God, and in which, our bodies, raised to an immortality, shall, together with our souls, share in the most honourable and transporting fellowship with God. 24, 25. For at present we have not the actual possession of our full salvation, but only the assured hope of enjoying it



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is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities:[e] for we know not what we should pray for as we ought; but [o] the Spirit itself maketh intercession for us[†] with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, [:] because he maketh intercession for the saints [d]according to *the will of* God.

28 And we know that all things[‡] work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow,[‖] he also did predestinate *to be* conformed to the image of his Son,[*] that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

A. M. cir. 4064.
A. D. cir. 60.

[e] These are many, but chiefly "infirmities" of knowledge of the things to be asked of God, or of the manner of patient resignation to God's will, when its final purpose is unknown, or of earnestness and perseverance, and confidence of prayer when it is revealed. Mat. 26. 42. 1 John 5. 14, 15.—Ko.

c Zec. 12. 10. 2 Cor. 3. 5. & 12. 8. Mat. 10. 20. Gal. 4. 6. Eph. 6. 18. ch. 7. 24. Ps. 6. 3.

† *The Spirit itself maketh intercession for us*—by begetting in us those feelings of the evil of sin, and desires after holiness and glory, that no language can express; even as severe disease cannot be described in words, but becomes perfectly intelligible to the tenderhearted from the groanings of the sufferers.—Ko.

: Or, *that.*

d 1 John 5. 14.

‡ *All things.*—All events, prosperous or adverse — even the malice of Satan and persecutions of wicked men.—Ko.

‖ *Foreknow.*—Not as mere subjects of prescience, for all things are thus alike known to him (Acts 15. 18), but as the objects of his merciful, wise, holy, and righteous choice in Christ Jesus. Eph. 1. 4, 5, 9, 11. 2 Tim. 1. 9. —Ko.

* *The image of his Son*—in crucifixion, resurrection, holiness, and glory.—Ko.

A. M. cir. 4064.
A. D. cir. 64.

[o] *If God be for us.*—Rather, "since God is for us."—Ko.

o Is. 50. 6, 9. & 53. 20. & 44. 22. Rev. 12. 10. ch. 3. 24, 26, 30.

f Job 34. 20. Num. 23. 8. ch. 4. 25. & 5. 6—11, 19, 21. Mat. 20. 28. Tit. 2. 14. Gal. 3. 13. 1 Pet. 1. 18—21. Heb. 1. 3. & 4. 14. & 7. 25. & 9. 24. 1 John 2. 1, 2. Jer. 30. 20.

g John 10. 28. & 13. 1. Jer. 31. 3. Heb. 12. 6—11. Rev. 3. 19. 2 Cor. 11. 2—27.

h Ps. 44. 22. ver. 35. 1 Cor. 4. 9. 2 Cor. 4. 11.

i 1 Cor. 15. 57. 2 Cor. 2. 14. & 8. 9, 16. & 12. 9, 10. Eph. 3. 19. 1 John 4. 4. & 5. 4, 5. Rev. 12. 11. Phil. 4. 13. 2 Tim. 2. 1.

k 2 Cor. 4. 13. Acts 27. 25. ch. 4. 17—20. 2 Chr. 20. 20. 2 Tim. 1. 12. 1s. 7. 9.

l Rev. 1. 17, 18. & 14. 13. 1 Thes. 4. 16.

† *Nor height, nor depth.* — Some interpret the phrase of heaven or hell—but how is it supposable that heaven could separate from God? —others, of height of honour, or depth of disgrace — others of highest earthly powers, or deepest plots of enemies—others, of evil spirits in the air, or in hades—others, of haughty speculations of the learned, or gross superstitions of the ignorant, or deepsins of the wicked.—Query. May it not mean, that no conceivable distance of place can separate from omnipresent love?—Ko.

31 What shall we then say to these things? If God *be* for us,[‡] who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 [o] Who shall lay any thing to the charge of God's elect? *It is* God that justifieth:

34 [f] Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 [g] Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written, [h] For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

37 Nay, in all these things [i] we are more than conquerors through him that loved us.

38 For [k] I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 [l] Nor height, nor depth,[†] nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

in some future period: and, hoping for it as a thing unseen and unenjoyed, we, patiently bearing our troubles, and humbly resigning ourselves to God's will as to the time of its manifestation, wait for it with cheerfulness, firmly expecting that, in due time, we shall be fully delivered from all evil, and crowned with everlasting happiness in heaven. 26, 27. And as this delightful hope encourages and supports our patient waiting under all our griefs and burdens, so doth the Holy Ghost himself, by his concurrent direction, support under our manifold weaknesses and imperfections, which would otherwise carry us into unseasonable and impatient desires of deliverance; for by our remaining ignorance, selfishness, carnality, and perturbation of spirit, we neither know what to pray for, as most conducive to God's glory and our good, nor are capable of ordering our requests in a duly believing, spiritual, fervent, holy, humble, submissive, and steady manner: but the Holy Ghost suggests to us proper requests, and enables us to offer them up, with such vehement pantings and breathings of soul, in an admirable mixture of faith and patience, importunity, and hope, as no words can sufficiently express. But though we cannot fully express those strong inward desires of our heart, the all-seeing and heart-searching God accurately and kindly observes and approves, and is ready to answer, whatever we aim at and desire under the influence of his own Spirit, who always directs and assists to pray according to his will and word; such prayers must therefore certainly be answered in due season. 28. And for our further comfort under all our present tribulations and groanings, we believers know, from God's covenant, promises, relations, and affections to us through Christ, and from our own and others' experience, that all persons, things, and events, however bad or afflictive in their own nature, tendency, or appearances, shall, under the influence of the overruling wisdom, power, and grace of God, work together to promote the spiritual and eternal advantage of all those who sincerely love God as their chief good and highest end, having been, by the effectual working of his Spirit, called and converted to him according to, and in prosecution of, his eternal purpose of grace to them: 29, 30. And this indeed is the original source of all that good which we enjoy or hope for; for whomsoever God from everlasting fixed his love and choice upon, these he determined, in due time, to render conformed to his Son in holiness, needful suffering, and eternal glory, that he might have the honour of being the prime Ruler and Chief of a numerous family of ransomed men:—and whom he thus predestinated to holiness, sufferings, and honours, he, in the execution of this decree, effectually calls and converts to Christ, and unites them with him:—and whom he, not only externally by the gospel, but internally, calls, draws, and renews, by his grace, these he pardons, accepts, and entitles to eternal life, through the righteousness of Christ:—and whom he thus justifies, he, by his Holy Spirit, sanctifies and comforts in this world, and at last admits to the full and immediate enjoyment of himself in heaven, in, with, and conformed to, Christ. 31. If then the infinitely wise, unchangeable, and almighty God be thus our certain, fast, and steady friend; and all his perfections, purposes, promises, and operations, be on our side; what ground have we of confidence, comfort, and wonder! and how little reason to fear the malicious, crafty, and powerful attempts of our most malicious and inveterate enemies! 32. For if God, in infinite love to us, cheerfully and freely appointed his only begotten Son our Surety, brought him into our nature and place in law, and without the least abatement exacted from him all the obedience and suffering due from an elect world, that we, through his atoning sacrifice of himself in our stead, might be saved in him with an everlasting salvation, how is it possible that he should not, along with this unspeakable and leading gift, freely bestow upon us whatever purchased blessing, promised in his covenant, is needful for either our soul or body? 33. And since we are thus chosen in Christ, our sins atoned for by him, and our persons justified in him, how is it possible that any can fix a law charge of guilt upon us, notwithstanding the fearful sinfulness and transgressions which we have reason to mourn over?—since it is God himself, whose judgment is always according to truth, who has accounted and pronounced us absolved from guilt, accepted, and entitled us, as righteous, to eternal life. 34. And however intent our enemies, and however ready our own conscience may be to condemn us, yet who can subject us to the curse of God's law, to our eternal destruction? Christ has suffered the whole punishment due to our sins; has fulfilled the righteousness demanded by the law in our stead; and in receiving the reward of his work, has risen again for our justification; yea, is exalted to his Father's right hand, to exercise a universal dominion for our advantage, and publicly to absolve and adjudge us to eternal life at the last judgment:—and to manifest his own friendship, and secure our continuance in favour with God, he, as our righteous Advocate, pleads the merit of his atoning blood for us in his prevalent intercession, that we, on his account, may be eternally saved. 35—37. It must therefore be impossible that distresses or tribulations of soul or body, or the most permanent and murderous persecutions for his sake, can alienate Christ's heart from us, or ours from him, or exclude us from a share in the saving designs, fruits, and manifestations of his special love.——Nay, through his merits, and mediation, and over-ruling influence, we are, and shall be, safely, successfully, and triumphantly carried through them all; and they are rendered remarkably useful to try and exercise our graces, wean our hearts from this world, ripen us for heaven, and sweeten the thoughts of it to us. 38, 39. For, from the unchangeableness of God's nature, perfections, purposes, covenant, and promises, and of the merit and efficacious intercession of Christ, I am infallibly assured that nothing, however distressing, entangling, or powerful, either in this world or in that which is to come, shall ever be able to cut us off, or set us at a distance, from that infinite love of God the Father, which is fixed upon and manifested to us, and performs all things for us, in and through Christ: nor can anything remove, or root out from our souls, our sincere love to him as our God in Christ.

Reflections upon Chap. VIII.—What dreadful work hath sin made in the world! In the most debasing manner it has turned the natural bent of our heart towards earthly things, and into a fixed and malicious opposition to, and hatred of, God and his law. It has brought corruption and curses on the whole lower creation; and its distresses and infirmities still cleave even to believers. But great is their safety, comfort, honour and happiness, who are united to Jesus Christ. Their justification is complete; their nature and life are in part renewed; and grace implanted governs them. Their present beginnings of spiritual-mindedness, possession of Christ's Spirit, conflicting with remaining corruptions, heirship with Christ, suffering for his sake, and supplication for his mercies, are earnests and pledges of, and shall quickly issue in, their complete and everlasting glorification. Already all things promote, and the perfections, purposes, and providences of God, and the justifying death and powerful intercession of Christ, secure their full and eternal welfare. Why then do we not always triumph in what he is to us, and has done and will do for and to us? Why do we not always rejoice exceed-



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## CHAPTER IX.

(1) *Paul's sorrow for the Jews:* 1—6. (2) *Not all the seed of Abraham were children of the promise:* 7—17. (3) *God hath mercy on whom he will, even as the potter has power over his clay:* 18—24. (4) *The rejection of the Jews and calling of the Gentiles foretold by the prophets:* 25—29. (5) *Why so few Jews embraced the righteousness by faith:* 30—33.

A. M. cir. 4064.
A. D. cir. 60.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish * that myself were † accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and ‡ the glory, and the ‡ covenants, and the giving of the law, and the service *of God*, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called:

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sara shall have a son.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;

* *I could wish.*—The word in the Greek is in the imperfect indicative, and not in the optative mood, as our translation has it, and should, therefore, be rendered, "I did wish," or "was desirous." The passage would then read thus: "I have great heaviness and continual sorrow in my heart, (for I myself was desirous of being accursed — separated —an anathema, from Christ) for my brethren," &c. He pitied his brethren the more feelingly, because once (like them) he had desired to be separated from Christ. (See Acts 26. 9. Mat. 27. 25.)—*An Anon. Correspondent.* — "The verb translated 'wish,' would have here been more correctly rendered 'boast,' when the passage would read thus, "I have great heaviness, &c., (for I myself made it my boast to be separated from Christ,) for my brethren," &c.—*Haldane.* This translation would also remove the difficulty of the passage; but it must be acknowledged, that in the New Testament the word is uniformly translated "to will," in the sense of desire, "to pray," "to wish," "to rejoice," (Acts 26. 29. & 27. 29. 2 Cor. 13. 7, 9. 3 John 2), while the word translated "boast," is uniformly different, (Rom. 2. 17, 23. 2 Cor. 7. 14. Eph. 2. 9. Jam. 4. 16, &c.); and, though the proposed version may be sustained by classical use, yet the use of the word in the New Testament seems the only admissible standard.—Ed.

† Or, *separated.*

‡ 1 Sam. 4. 21.

‡ Or, *testaments.*

A. M. cir. 4064.
A. D. cir. 60.

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.*

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to show *his* wrath, and to make his power known, endured with

* The word "hated," cannot be diluted down to "slightened," or "less favourably regarded." Yet the apostle surely speaks of Jacob and Esau personally, for he speaks of them before they were born: of the one before he was capable of doing good; of the other, before capable of doing evil. But can this be vindicated or explained? Just as far as any of the unsearchable judgments of God can be vindicated or explained, (Rom. 11. 33.) Perhaps two views of the subject limit the human understanding. (1) The distinction between Jacob and Esau is a fact declared on divine authority, which it becomes not the creature to call in question. (2) The sovereignty of God is not a solitary and independent attribute, but God ruling in the exercise of all his attributes of power, wisdom, justice, holiness, goodness, mercy, and truth. (See *Dr. A. Thomson's Sermons*, p. 11.) Such a ruler cannot do otherwise than right. And if any, on the ground of these attributes, deny the possibility that God should make the distinction before the children were born, the same ground will present the same difficulty in making it at the day of judgment. Nor is the difficulty one whit lessened by resolving the distinction into national privileges; for if national privileges convey any spiritual advantages, the difficulty returns in all its force; and if they convey none, what is their use? And if it be said, the distinction was made on the foreseen differences of character, then is the blessing not of "God that showeth mercy," but of man that "willeth and runneth." (See ver. 15, 16). Hear then the sum of the matter: it is not what man can explain, but, what has God revealed? See *Haldane's Expostion.*—Ed.

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ingly in hopes of the glory of God! Why are we not constantly wrapped up in wonder,—all inflamed by the views of his redeeming love? No created thing should ever disquiet our hearts, since nothing can separate us from Jesus' person, or deprive us of his and his Father's love.

CHAP. IX.—Ver. 1, 2. I should have been inexpressibly glad, had I been able on good grounds to affirm that the whole of my Jewish brethren were the peculiar objects of God's redeeming favour, and heirs of his distinguished blessings which I have just now mentioned; and I dare, in the most solemn, candid, and Christian manner, appeal to the all-seeing Jesus Christ and his Holy Spirit, who search the hearts, and try the reins of all the children of men, that my mind is exceedingly overwhelmed with grief and pain as a woman in travail, whenever I think of their present deplorable condition by means of their unbelief. 3—5. I could cheerfully submit to the greatest sufferings which can be endured without sinning; be cut off from life in the most tremendous manner, and be excommunicated from all the churches of Christ on earth; or even, for a time, cut off from all delightful communion with himself; if it could avail to promote his glory in the faith and salvation of these my dear countrymen, who are descended from Jacob the renowned wrestler with God, and have been nationally adopted as the peculiar people and children of God, and not a few of them made his spiritual children, by special adoption and regeneration;—who have had his glorious temple, ark, mercy-seat, Shechinah, and other visible tokens of his peculiar presence, granted to them;—and have been brought into his covenant for temporal and spiritual blessings, which has been frequently confirmed to them;—and have, in a most solemn manner, received his laws, moral, ceremonial, and judicial; his ordinances of worship, and promises of blessings, temporal, spiritual, and eternal;—and have Abraham, Isaac, David, and many other holy men, for their natural ancestors;—and from among whom, in respect of his manhood or human birth, the Messiah sprung, who, in his divine nature, is infinitely blessed in himself, the object of all adoration, and the most High over all the earth. 6—13. But though, to the grief of my soul, the bulk of the Jewish nation are now in a most deplorable condition through their own rejection of the gospel, yet it must not be imagined that God's covenant of promise, which he made with their fathers, is disannulled, or has failed of accomplishment;—for all the natural descendants of Jacob were never considered by God as true Israelites, interested in the saving blessings of it.—The restriction of Abraham's honourable seed to Isaac, who was born by means of supernatural influence, and his descendants to the exclusion of his posterity by Hagar and Keturah, who were born by natural influence; and the after preference of Jacob, a younger child by the same mother at one birth, and no way superior to Esau in natural goodness of qualities or works, plainly manifested that not natural descent from Abraham, but spiritual conformity in faith, marked the intended heirs of promise; and that the Jewish posterity of these patriarchs should in due time, for their unbelief, be excluded from the church; and others, no better in themselves, by the sovereign grace of God, be brought in to fill their room. 14—16. Let none dare to think God unrighteous, in making such a wide difference in his choice and disposal of persons equally sinful and unworthy in themselves; for, as he declared to Moses, he may bestow his undeserved favour, with all its undeserved effects, upon whomsoever he pleases, without any dependence on their free-will, good disposition, careful inquiries, or diligent endeavours, after salvation, as the cause of his conduct. 17. And why may he not, in the same sovereignty, as in the case of Pharaoh the oppressing king of Egypt, advance men, no worse in themselves than others, to high stations, and preserve them for a time amidst manifold judgments, in order that, by tremendous acts, he may at last manifest the glory of his perfections to all around, in their dreadful, but just destruction. 18. From the above instances, it is plainly evident that God, in high sovereignty, extends his free mercy to such sinful and miserable creatures as he pleases, and at the same time leaves other sinners, no worse in themselves, to Satan and their own sinful lusts; that by abusing his word, ordinances, and providences, they may be hardened, as a punishment for their former sin, and as a prelude and means of ripening them for further destruction. 19—21. Let none therefore dare to arraign the most High, as if he were unrighteous in threatening, condemning, or punishing men for that obstinacy in wickedness into which he leaves them to fall, or as if it were necessary for him to account for bestowing his undeserved favours upon some, and withholding them from others; for if a potter, who himself is but a fellow-creature formed of the dust, may, out of the same lump of clay, form vessels for different purposes and degrees of honour, without injuring the clay, why may not the most High Creator, Proprietor, and Lord of all, dispose of his creatures as best answers the glory of his perfections, whether in their undeserved honour and blessedness, or in their deserved shame and contempt? 22. Why may not he, for the glory of his high sovereignty, and manifestation of his



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much long-suffering the vessels of wrath [b] fitted to destruction:*

23 [c] And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 [d] Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 [e] And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, [f]Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish [f] the work, and cut *it* short in righteousness; because a short work will the Lord make upon the earth.

29 And as Esaias said before, [g] Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, [h] have attained to righteousness, even the righteousness which is of faith;

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 [i] Wherefore? [i] Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumblingstone;

33 As it is written, [k] Behold, I lay in Sion a stumblingstone, and rock of offence: and [l] whosoever believeth on him shall not be * ashamed.

A. M. cir. 4064.
A. D. cir. 60.

b Or, *made up.* Gen. 15. 16. Mat. 23. 32, 33. ch. 2. 5. Jam. 5. 3.

* *Fitted to destruction*—"by their own sins." *Holden.*—Ed.

c Ch. 5. 20, 21. & 8. 28. & 9. 4. Eph. 2. 7, 8. & 1. 3—7, 18. Col. 1. 27. 2 Tim. 1. 9. & 2. 21. 2 Cor. 3. 5. 2 Pet. 1. 3, 4. 2 Pet. 1.

d Heb. 3. 1. ch. 8. 28, 30. & 3. 22, 29, 30. & 4. 11, 16, 17. & 10. 12, 14. & 11. 11—32. 1 Pet. 2. 9. 1 Cor. 1. 9. Gal. 5. 13. 2 Tim. 1. 9. Eph. 2. 12—20. Col. 1. 6, 23. & 3. 11.

e Hos. 1. 10. Is. 11. 10. & 42. 6. & 49. 12. & 55. 5. & 56. 8. & 57. 15, 19. & lx—lxii. &c.

f Is. 19. 24, 25. Ezek. 6. 8. ch. 11. 5. Jer. 5. 10. & 46. 28.

† Or, *the account.*

g Is. 1. 9. & 6. 13. & 17. 12. Ezek. 22. 30. & 16. 46—52. Gen. 18. 24. Jer. 49. 18. & 50. 40. Lam. 3. 22. & 4. 6. Amos 4. 11. Zeph. 2. 9. 2 Pet. 2. 6. Jude 7.

h Ch. 3. 22, 30. & 4. 11. & 10. 20. & 11. 11, 12. & 13. 8—12.

‡ This verse demands special notice, on account of its testimony to the Deity of our Lord Jesus Christ. (1) There can be no question that the stumblingstone of the Jews was Jesus Christ whom they rejected, (1 Cor. 1. 23. 1 Pet. 2. 5—8.) (2) Hear the prophet Isaiah 8. 14. & 28. 16.—"Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel," &c. (3) Now surely what the prophet affirms of the LORD of hosts, the apostle applies directly to Christ: wherefore the conclusion is inevitable, that Jesus Christ is the LORD OF HOSTS, "God manifest in the flesh."—Ed.

i Mat. 19. 16. John 6. 28. ch. 10. 3.

A. M. cir. 4064.
A. D. cir. 60.

k Is. 8. 14. & 28. 16. 1 Pet. 2. 6. Ps. 118. 22.

l Ch. 11. 11. Ps. 2. 12. Is. 49. 23. & 50. 7, 8. & 54. 4. Joel 2. 26. Mark 16. 15, 16. John 6. 37, 40. & 3. 16, 36.

* Or, *confounded.*

## CHAPTER X.

(1) *Paul's affection for his Jewish brethren, the admission of their zeal, and assertion of their ignorance:* 1—3. (2) *The righteousness of the law and of faith distinguished:* 4—10. (3) *Whosoever believeth, whether Jew or Gentile, shall be saved:* 11—13. (4) *The necessity of preaching, hearing, and believing:* 14—18. (5) *The calling of the Gentiles manifested to Israel in the Scriptures:* 19—21.

A. M. cir. 4064.
A. D. cir. 60.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.*

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law† for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above;*)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead:)

8 But what saith it? The word is nigh

* "Secret things belong to the LORD," wherefore, in strict accordance with the doctrine both of national election to privileges, and personal election to salvation, it is the duty of believers to pray for all men, even the most reckless and abandoned — the veriest enemies of Christ and of his faith; for no one can tell whether the Lord may not have some such gracious purpose concerning them as he had concerning Paul, whom he apprehended in the very midst of his career of enmity against himself, and persecution of his church.—Ed.

† *The end of the law* is explained ver. 5, and chap. 7. 10, where the apostle says "it was ordained to life." Now as the law, when broken, became "weak through the (sinful) flesh," and so incapable of conferring life, God, by sending his Son, condemned sin in the flesh, and brought in everlasting righteousness; which righteousness becoming, through faith, the property of the believer — every such believer receives eternal life, which is the gift of God, through Jesus Christ our Lord.—Ed.

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dreadful power and equity upon obstinate and impenitent sinners, defer their punishment, and even load them with many external benefits, till, by their increased sinfulness, they have rendered themselves more notoriously deserving of his wrath, and ripe for destruction? 23, 24. And why may he not take this course in order to manifest the transcendent and endearing riches of his glorious grace in the salvation of those, whom, from all eternity, he chose to everlasting life, and whom he prepares for it by his renewing and sanctifying grace,—even all his effectually-called ones, whether Jews or Gentiles; 25—29. From these predictions of Hosea and Isaiah, it is plain that God always intended to form a people for himself by the call of the gospel, where he had none; while only a remnant of the Jews should be saved; and designed, in awful justice, to reject the body of the Jewish nation, and other objects of his wrath, on account of their sin, while in free mercy he saves the objects of his love, Gentiles as well as Jews. 30. In fulfilment of which predictions, and to manifest which mercy upon the one hand, and just wrath on the other, the poor ignorant idolatrous heathens, who, instead of knowing, concerning themselves about, or endeavouring to perform, any good works, had lived in every sinful abomination, have many of them been made by faith to receive and share of the justifying righteousness of Christ, revealed and offered in the gospel. 31. On the other hand, the Jewish descendants of Jacob, who, with great but misguided zeal, have pursued after righteousness for justification by their own obedience to the law of Moses, have neither fulfilled, nor received any righteousness which can answer the demands of that law for which they are so zealous, or procure their acceptance with God, and title to eternal life. 32. And their falling short of righteousness is not owing to any decree of God hindering them, but to their own pride, perverseness, and unbelief, through which they refuse to accept it, as provided for them in Christ, and freely offered in the gospel, and desire to be justified, in whole or in part, by their own obedience to the law; 33. For, as Isaiah foretold, they take such offence at Jesus Christ, the only foundation of the gospel church and of all salvation, on account of his mean parentage, appearance, poverty, and crucifixion, the spiritual nature of his kingdom, and his humiliating doctrines, that they cannot think of owing any part, much less the whole, of their salvation to him alone.

REFLECTIONS UPON CHAP. IX.—Certain and manifest is the supreme Godhead of Jesus Christ and his Spirit, who search men's hearts, and by whom they may swear. And very marvellous in himself, and just suited to our need, is he, who is at once a true man, the promised seed of the patriarchs, and the most high God, blessed for ever. Great is the honour and mercy to stand related to God as church members, and to enjoy their privileges. Yet, alas, many such, through their unbelief, fall short of spiritual and eternal salvation! But whether men be saved or damned, the purposes of God are executed, and his promises fulfilled. How free, how sovereign and endearing, is his electing love towards so many sinners, Gentiles as well as Jews, without any regard to their foreseen goodness! And righteous is his whole conduct, as he withholds from none what he ought to give them, and punishes none but on account of their sins, by which they deserve, and are fitted for, destruction. Gloriously he marks his sovereignty over his creatures. And it is absurd then to quarrel with his dispensations, or to pry into, or perplex ourselves with, his secret purposes, especially when his word, which is our only rule, gives all reasonable encouragement to faith and holiness as the means of manifesting our election. Yea, men's quarrelling with the sovereignty, mercy, or justice, of his conduct, will provoke him to give them up to judicial blindness and incurable hardness of heart. Multitudes effectually prevent their own justification and salvation by seeking righteousness in their own works, in opposition to the righteousness of Christ. But happy and full is their deliverance who rest on him alone for righteousness and strength.

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CHAP. X.—Ver. 1. Notwithstanding these awful hints concerning God's rejection of my Jewish brethren, which I have suggested, my most earnest desire and prayer to him is, that, as far as can possibly consist with his glory, he would prevent the miseries which are justly impending over their heads, and give them faith in Christ, to their present and everlasting salvation. 2. For, however they hate, reproach, and persecute me, I must think and testify, that many of them have a real zeal for God and his laws; but, alas! wholly misguided, leading them off from Christ and the true method of righteousness and salvation. 3. For through their own chosen carnality and ignorance,—having mean and unworthy thoughts of the righteousness of God's nature, manifested in the strict demands and awful penalties of his law, and of that perfect righteousness of obedience and suffering by which Christ satisfied his law and justice,—they exert themselves to their utmost to make their own imperfect, ceremonial, and external performances stand as their righteousness for acceptance with God to eternal life;—and thus, through their wilful ignorance and desperate pride, they refuse to receive or owe their salvation to the righteousness of Christ, freely offered to them in the gospel, as the alone ground of their justification before God. 4. For as the manifestation of Christ was the great end of God's giving to the Jews their laws, so he, by answering all the types of the ceremonial law, has abolished it; and by fulfilling all the demands of the moral law as a broken covenant of works, has brought in a perfect and everlasting righteousness as our surety, to be imputed to every one, Jew or Gentile, who, under a sense of his own sinfulness and misery, receives and rests on him alone for salvation, as he is offered in the gospel. 5—8. For if men will



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thee, *even* in thy mouth,* and in thy heart;† that is, the word of faith, which we preach,

9 That ᵃ if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth ᵇ unto righteousness, and with the mouth confession is made unto salvation.

11 For the scripture saith, ᶜ Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 ᵈ For whosoever shall call‡ upon the name of the Lord shall be saved.

14 ᵉ How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, ᶠ How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?

16 But they have not all obeyed the gospel: for Esaias saith, Lord, who hath believed ‖ our ‖ report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.*

A. M. cir. 4064.
A. D. cir. 60.

* *In thy mouth.*—When reading it to thyself or others, and courageously confessing it before the world.—Ed.

† *In thy heart.*—When believing its truth, and relying on its promises.—Ed.

a Mat. 10. 32. Luke 12. 8. ver. 13. 1 John 4. 15.

b Ch. 1. 17. & 3. 22. Gal. 2. 16.

c Is. 28. 16. & 49. 23. Jer. 17. 7. ch. 2. 29.

d Joel 2. 32. Acts 2. 21. Gal. 3. 28. Col. 3. 11. Is. 45. 22. Ps. 98. 2. Mark 16. 16.

‡ By comparing this passage ver. 12, 13, 14, with Joel 2. 32, where it is said, that "whosoever shall call upon the name of the LORD (JEHOVAH) shall be saved," it will be impossible to doubt that the name JEHOVAH is transferred to Christ; and, consequently, for any who receive the Scripture as decisive evidence it will be impossible to deny his Godhead.—Ed.

e Heb. 11. 6. ch. 14. 23.

f Is. 52. 7. Nah. 1. 15. Rev. 14. 6. Mark 16. 15. Luke 2. 10, 11, 14. Acts 13. 26.

‖ Gr. *the hearing of us.*

‖ Or, *preaching.*

* The 19th Psalm, from which this quotation is taken, speaks primarily of the natural sun and other heavenly bodies, with the constant succession of day and night, and seasons. But those being all so many emblems of "the Sun of righteousness," (Mal. 4. 2,) his secondary lights, (Mat. 5. 14—16,) and the progressive advancement of the great gospel year, (Luke 4. 19,) the passage is quoted, not by way of accommodation, as it is called, but as receiving a spiritual fulfilment as literal as that which is natural.—Ed.

A. M. cir. 4064.
A. D. cir. 60.

* *Did not Israel know* that God would call the Gentiles?—Ed.

g Deut. 32. 21. & 4. 6. Acts 22. 21, 22. 1 Thes. 2. 16. ch. 11. 11.

h Hos. 1. 10. 1 Pet. 2. 10. Mat. 21. 43. Jer. 10. 8. 1 Cor. 12. 2. Tit. 3. 3. ch. 1. 21—32.

i Is. 65. 1. & 11. 10. & 42. 6, 7. & 49. 6, 22. & 60. 3. & 62. 15. & 55. 5. & ch. 15. 12. & 9. 30.

k Is. 65. 2. Prov. 1. 24. 1 Thes. 2. 14, 15. Heb. 2. 3. & 10. 26—31. Acts 13. 45, 46. ch. 11. 7, 8, 20.

19 But I say, Did not Israel know?* First, Moses saith, ᵍ I will provoke you to jealousy by ʰ *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, ⁱ I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, ᵏ All day long I have stretched forth my hands unto a disobedient and gainsaying people.

## CHAPTER XI.

(1) *God hath not cast away his people, but reserved a remnant according to the election of grace:* 1—10. (2) *The stumbling of the Jews, not a final fall; but, in the wisdom and mercy of God, a way for the incoming of the Gentiles, who are warned by their example to beware of unbelief:* 11—24. (3) *The re-ingrafting of Israel:* 25—32. (4) *God's judgments unsearchable, and all events to his glory:* 33—36.

A. M. cir. 4064.
A. D. cir. 60.

I SAY then, ª Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.*

a 1 Sam. 12. 22. Ps. 94. 14. Jer. 31. 37. Gen. 17. 7. Deut. 32. 9.

* The apostle specially describes himself as one of "the seed of Abraham," because the word "Israelite" might describe one who had become an Israelite by proselytism and adoption; and he traces his pedigree to Benjamin as a tribe that had never rebelled against the house of David, nor apostatised to idolatry.—Ed.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election† of grace.

6 And if by grace, then *is it* no more of

† Since the "election of grace" embraces merely a "remnant," that election must be personal, to salvation, and not merely national, to civil institutions, and ecclesiastical privileges. For these institutions and privileges—the latter of which are commonly called the "means of grace," were not peculiar to a remnant, but common to the whole nation. See ver. 7.—Ed.

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insist upon being justified by their own personal righteousness as a fulfilment of the law, it is plain, from Moses' own declaration, that nothing less than a perfect fulfilment of all its demands can in the least avail to their justification and eternal life: but in hinting at the doctrine of justification by faith, he darkly represents Christ, not as needing to be brought down from heaven, but as already come into our world and nature, to take away sin by the sacrifice of himself; not as needing to be raised from the dead, but as actually raised again for our justification, and in order to apply his purchased redemption;—and represents him and his righteousness as brought near to our very ears, mouth, and heart, in the gospel, when we hear, read, or receive it as preached by his authorized ministers, that he may be the infallible foundation, and glorious object of our faith. 9. And we are assured that, if we with our heart believe in Christ as our only Saviour, who died for our offences, and rose again for our justification, and make a proper and open confession of him as such, we shall certainly be partakers of eternal salvation. 10. For not by a mere assent of our mind to the revealed truths of God, but also by a consent, approbation, and acceptance of our will and affections, we must believe in our crucified and risen Redeemer, in order to the obtaining a complete justifying righteousness in him; and with our mouth we must make a public, open, and resolute confession of him as such before the world; and must plead what he hath done and suffered, as the only ground of our hope towards God, if we would obtain a final and complete salvation. 11—13. And, as was foretold by the prophets Isaiah and Joel, Jews and Gentiles, who believe on and worship him, have now equal access to all the inexhaustible riches of his righteousness, grace, and salvation. 14, 15. It is therefore necessary that the gospel be preached by ministers authorized and sent by Christ, to Gentiles as well as Jews, that they, hearing these glad tidings of salvation, may cordially believe the same, and even highly esteem and regard the publishers of such important declarations and offers of justification, adoption, and eternal glory, through him. 16. But, as Isaiah foretold, neither Jews nor Gentiles have generally hearkened to the gracious calls of the gospel, nor yielded up themselves to the authority of God therein by the obedience of faith; 17. Yet it is nevertheless certain, that the hearing of it preached, by persons divinely authorized, is the ordinary mean of God's working faith in men's hearts by the almighty operation of his Spirit. 18—21. And it is plain, as was foretold by Moses and Isaiah, that the gospel, to the no small vexation of the envious Jews, has already been preached, far and wide, among the ignorant and idolatrous Gentiles; and through the effectual operation of God's sovereign grace, hath been attended with no inconsiderable success.—And no less evident is it, as was foretold by Isaiah, that the Jews have obstinately and ungratefully rejected Christ and his gospel, notwithstanding the most endearing, persuasive, and miraculous means, and the long-continued pains taken for their conversion, by him, his Spirit, and ministers.

REFLECTIONS UPON CHAP. X.—Faithful ministers very earnestly desire and pray for the salvation of their hearers. And it is a great grief and burden to their spirits, that so many, through ignorance, pride, and attachment to self-righteousness, refuse Jesus and his righteousness and salvation so freely offered. But infinite is the mercy that he and all his fulness are so fit for us, and brought so near to us in the gospel; and that this gospel is now extended to Gentiles as well as Jews, and is so long continued, even to the most criminal despisers thereof. The glad tidings of mercy and grace which it contains, are suited to the diversified conditions of all the sinful men who hear it. And with full persuasion and close application ought we then to embrace it.—With boldness and fidelity ought ministers to preach it. And highly should they be esteemed, if faithful, for their work's sake. But it is criminal and dangerous to attempt preaching without a commission from Christ; or to continue rejecting him and his gospel, till the time of God's patience hath expired.

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CHAP. XI.—Ver. 1. From these awful hints by the prophets, and the no less awful present appearances of things among the Jews, we must not conclude that God has universally, and for ever, abandoned his whole favourite nation, who have so long been his peculiar people, in visible covenant with him. No.—I, myself, to whom, notwithstanding the greatest unworthiness and guilt, his grace has been exceeding abundant, am an Israelite, of the very meanest and first miscreant tribe. 2—5. Whatever he has done with multitudes of the natural descendants of Jacob, and might justly do with them all, for their many heinous provocations, yet he has rejected none whom, in his eternal purpose, he chose to special and saving benefits; but, as in the days of Elijah, when idolatry and other wickedness so remarkably prevailed, that he thought scarcely a true worshipper of God but himself remained among the ten tribes, the Lord had secretly preserved no less than seven thousand; so now, notwithstanding our general and deplorable infidelity, a large remnant have been effectually brought to believe in Christ to the saving of their souls, according to that free choice which God, from all eternity, made of them in the riches of his own sovereign mercy and grace. 6. And if the choice, calling, and saving of some, rather than others, be entirely the effects of his mere favour and grace, then it is plain that no foreseen good works deserved, or moved him to it; nothing being more evident than that the mere undeserved favour and mercy of God, and the merit of men's good works, are so directly contrary the one to the



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works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? [c]Israel hath not obtained that which he seeketh for; but [d]the election hath obtained it, and the rest were blinded [e]

8 (According as it is written, [e]God hath given them the spirit of [f]slumber, eyes that they should not see, and ears that they should not hear) unto this day.

9 And David saith, [f]Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

10 [g]Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, [h]Have they stumbled that they should fall? God forbid: but *rather* [i]through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now, [k]if the fall of them *be* the riches of the world, and the [l]diminishing of them the riches of the Gentiles, [i]how much more their fulness?

13 For I speak to you Gentiles, [m]inasmuch as I am the apostle of the Gentiles, I magnify mine office;

14 [n]If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For [o]if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but [p]life from the dead?

A. M. cir. 4064.
A. D. cir. 60.

c Ch. 9. 31, 32. & 10. 3.

d Ch. 8. 28—30. 33. & 9. 23. Acts 13. 48. 2 Tim. 2. 19. John 10. 27, 28.

e *The rest were blinded*—not by any act of God extinguishing their sight, but by that very light of God which they hated. (John 3. 19, 20), even as the natural eye of man is blinded by gazing on the sun. Their blinding, however, may be called the act of God so far as it was the consequence of a judicial sentence on their foolish hearts given up to their own counsels and to Satan's power. Ps. 81. *id.* Rom. 1. 21, 24, 26, 28. 2 Cor. 4. 4.—Ko.

e Is. 29. 10. & 6. 9. & 44. 18. ch. 1. 21. y Thes. 2. 11. Ezek. 12. 2. Deut. 29. 4. Jer. 5. 21. Mat. 13. 14. Acts 28. 26, 27.

† Or, *remorse.*

f Ps. 69. 22. & 78. 4. Prov. 1. 32. Is. 8. 14, 15. & 28. 3. 4. Deut. 32. 13—15. 1 Pet. 2. 8.

g Ps. 69. 23. ver. 8. John 12 38—40. 2 Cor. 3. 14. Deut. 29. 64—66.

h Ezek. 18. 23, 32. & 33. 11.

i Acts 13. 42, 45, 46, & 18. 6. & 28. 25, 28. ch. 10. 19. ver. 31.

k Mat. 8. 11, 12. ver. 17, 31.

‡ Or, *decay*, or *loss.*

l Ver. 15, 31. Rev. 11. 13—19. & xix—xxii. Is. 12—xxii. lxv, lxvi. Jer. xxx, xxxi, xxxiii. Ezek. xxxiv—xlviii. Zec. 2. 11. & 8. 20—23. & 12—xiv.

m Ch. 15. 16, 19. Gal. 2. 7, 8. 1 Tim. 2. 7. 2 Tim. 2. 11. Acts 9. 15. & 13. 2. & 22. 21. & 26. 17.

n Ch. 9. 1—3. & 10. 1. 1 Cor. 9. 22. & 7. 16. 1 Tim. 4. 16. Jam. 5. 20. ver. 5, 11.

o Ver. 11, 12. 2 Cor. 5. 19, 20. Col. 1. 20, 21. Eph. 1. 10.

p Dan. 12. 2. Ezek. xxxvii. Rev. 11. 11. & 20. 4—6.

A. M. cir. 4064.
A. D. cir. 60.

q *The first-fruits* here do not mean the first ripe corn, (Lev. 23. 14, 17), but the first of the dough made into bread, which the law also required to be offered to God (Lev. 15. 17—21). By "first-fruits" and "root," Abraham seems to be described.—Ko.

q Jer. 11. 16. Mat. 21. 43. & 8. 11, 12. Eph. 2. 12—20. & 3. 6. Acts 13. 45, 46. & 9. 32, ver. 11, 15. John 4. 16.

r In ordinary grafting, the good branch is inserted into the wild stock. But Bredenkamp has rendered it certain that it was also customary to ingraft the wilding branch on the more generous stock, by which means the fruitfulness of the garden tree was increased, and the juices and flavour of the wilding corrected and improved.—Ko.

r Ver. 11, 12, 15, 17.

s Jer. 13. 15. Is. 60. 2. Prov. 28. 14. ch. 12. 16. Phil. 2. 12. Jam. 4. 6. 1 Pet. 5. 5. 1 Cor. 10. 6, 11, 23.

‡ *If thou continue in his goodness* by a faithful adherence to the faith of the gospel.—Ko.

§ *Otherwise thou also shalt be cut off.*—A prophetic threatening which has literally been fulfilled upon that very people (the Romans) to whom it was originally addressed. For they, like the Jews, having become ignorant of, and opposed to, God's righteousness by grace, and going about to establish their own righteousness by works, are (while again, like the Jews, they cut off and excommunicate all others) themselves cut off from that tree from which the church derives all her righteousness, and all her life, through faith alone.—Ko.

16 For if the first-fruit[q] *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And [q]if some of the branches be broken off, and thou, being a wild olive-tree, wert graffed[r] in among them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, [s]The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. [s]Be not high-minded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness:[‡] otherwise thou also shalt be cut off.[§]

23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree, which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be graffed into their own olive-tree?

25 For I would not, brethren, that ye should

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other, that they cannot be blended together; but salvation, from first to last, must be simply of the one, to the exclusion of the other. 7—10. The present state of the Jewish nation stands therefore precisely thus, that all such of them as were divinely chosen to everlasting life have obtained, or shall obtain, righteousness entitling to it through faith in Christ: but the rest, who are the far greater part, are, in the awful, but just providence of God, and according to his predictions by Isaiah and David, given up to their own lusts, to blind and harden themselves in their rejection of Christ and his gospel, and thereby bring upon themselves fearful curses and miseries, spiritual and temporal, in this world, as well as everlasting destruction in that which is to come. 11. Nor has God permitted them to stumble at his crucified Son, in order that their whole nation should fall from all their ancient privileges into utter and everlasting ruin; but has overruled their obstinate unbelief into an occasion of sending the gospel to the Gentiles, that the ready reception of it among that idolatrous and detested people might stir up the Jews to vie with them in faith and obedience, that these despised Gentiles might not wholly take away the gospel and its privileges from them. 12. Now, if the apostasy of the Jews, and their falling off from their peculiar relation to God as his people, be, in his infinite wisdom, made a mean of sooner enriching the Gentiles with the gospel and all its inestimable blessings, how much more shall the faith of the Gentiles be confirmed, their blessings increased, and converts multiplied, when, in some future period, the Jewish nation shall be converted to Christ, and enjoy the fulness and privileges of the gospel! 13. It is with great pleasure that I, who reckon myself highly honoured to be the apostle of Jesus Christ for the conversion and edification of you Gentiles, mention this to you for your comfort. 14. And it would give me inexpressible joy and satisfaction, if, by this or any other means, I could be an instrument of stirring up my Jewish brethren to bethink themselves, and believe in Christ, to their own everlasting salvation; 15. For if God's casting them off from being his peculiar people for their obstinate unbelief has been made an occasion of bringing you Gentiles, by the gospel, into a state of favour and fellowship with him, through faith in his Son, shall not their future general conversion to Christ be a mean of introducing an inexpressibly more glorious, enlarged, and lively condition to the gospel church? 16. And this general conversion we ought to hope for.—For God's sanctification of Abraham, and others of their ancestors, to his service, and entering them and their seed into special covenant with himself, imports that though, for their wickedness, the present and many succeeding generations should be cut off from the favour of God, and expelled from his church, yet he will, in some future period, from regard to that ancient covenant, convert multitudes of them to Christ, and reinstate them in his church. And of this I and others, who are already converted, are a specimen, pledge, and earnest. 17. But if the natural descendants of Abraham, Isaac, and Jacob, those friends of God, be, for their obstinate unbelief, cut off and expelled from God's covenant and church, that you, ignorant, unprofitable, and wicked Gentiles, fit only for everlasting destruction, might, in the transcendent mercy of God, be brought into the church as their spiritual posterity, and, along with believing Jews, made partakers of all the promises, ordinances, privileges, and blessings of the gracious covenant made with Abraham; 18. Never insult or contemn these rejected Jews, nor imagine yourselves more worthy than they. Remember ye contributed nothing to the honours and privileges of Abraham and his posterity, but receive your gospel privileges through means of Abraham as their root, and the father of all the nations of them that believe. 19. Think not that they, as superlatively wicked, were expelled from God's church, that you, as better, might be admitted in their stead. 20. It was for their rejection of Christ, and the way of salvation through him, that they were cast out from their peculiar relation to God, and the gospel removed from them to you; and it is only by faith in Christ, and his salvation, as freely offered to you, that ye have been admitted to, and continued in possession of, the privileges which they have lost; never therefore ruin yourselves by contempt of others, or by a conceit of your own worthiness, or ability to persevere in your holy profession; but study always to maintain a holy reverence of God, a humble diffidence of yourselves, and a filial fear of falling by unbelief as they have done. 21. For if God would not pass over, without fearful punishment, the obstinate unbelief of his ancient people, descended from Abraham his distinguished friend, what need have ye, who, contrary to all your deserts, have been admitted into his gospel church in their stead, to take heed, lest, by pride and unbelief, you should provoke him to punish you in a similar manner; 22. Observe, and ponder therefore with solemn awe, the dreadful, but just, severity which God has exercised towards the obstinate and rejected Jews, and the transcendent mercy and kindness which he has manifested towards you Gentiles in sending his gospel to you, opening your hearts to receive it, admitting you into his church, and rendering you partakers of his blessings, if by an humble faith ye improve his kindness. But if, through pride and unbelief, ye abuse his merciful dispensation, assure yourselves that He will also unchurch you, and all other merely nominal Christians. 23, 24. And know, that even the Jewish nation, who are now rejected, shall, in God's time, by an effectual conversion to the faith of Christ, be again made members of his church: for if, by his supernatural and almighty grace, you idolatrous Gentiles, worthless, unprofitable, and wicked, have been brought into his church, to render you fruitful in good works, much more may we expect that these descendants of Abraham, with whom God established his covenant in their pious ancestors, shall, by faith in the exalted Messiah, be brought back into the covenant and church of God, from which their unbelief had cut them off, that they may partake of the spiritual benefits thereof. 25. Nay, that ye may not in-



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be ignorant of this mystery, (lest ye should be wise in your own conceits,) that [t] blindness in part is happened to Israel, until the fulness of the Gentiles[s] be come in.

26 And so all Israel[†] shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.[‡]

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.[§]

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments,[‖] and his ways past finding out!

A. M. cir. 4064.
A. D. cir. 60.

t Or, *hardness*. ver. 5. 7. ch. 9. 18. 2 Cor. 3. 14—16.

s *Fulness of the Gentiles*, being here opposed to "in part to Israel," seems naturally and necessarily to signify the national accession and submission of the Gentiles to the kingdom of Christ.—Ed.

† That "all Israel" might signify, not every individual, but the nation generally, is unquestionable, if such distinction were intimated in the structure of the passage, and provided other scriptures required the limitation. But here the distinction lies between "part" and "all," so that the prophecy appears to point to a blessed time when faith and salvation shall pervade all Israel without exception.—Hasten the time, Lord, for which thou hast taught us to pray—"thy will (shall) be done on earth as in heaven!"—Ed.

‡ *Without repentance*. — Immutable, therefore certain to accomplish the object for which they were intended. See Is. 55. 11.—Ed.

§ *That he might have mercy upon all*—when the "blindness" that "in part hath happened to Israel" shall have been healed; when "the fulness of the Gentiles shall have come in," "and so all Israel shall be saved."—Ed.

‖ *Judgments*. — Counsels, determinations, decisions manifested in providence and redemption. — Ed.

A. M. cir. 4064.
A. D. cir. 60.

u Job 15. 8. & 36. 22, 23. Ps. 92. 5, 6. & 145. 3. Is. 40. 13. Jer. 23. 18. 1 Cor. 2. 16.

o *Of him* as Creator, *through him* as Governor, *and to him* as their end. The revelation of God's being and perfections being the all and in all of creation, providence, and redemption.—Ed.

34 [u] For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him,[o] *are* all things: to whom *be* glory for ever. Amen.

## CHAPTER XII.

(1) *God's mercies the great Christian motive to self-denial and obedience:* 1, 2. (2) *Humility in self-judgment inculcated, because all believers are alike members of Christ:* 3—5. (3) *The faithful stewardship of gifts in discharge of official and personal duties:* 6—21.

A. M. cir. 4064.
A. D. cir. 60.

* *The mercies* by which the Apostle specially obtests believers are: 1. their election by grace; 2. their predestination to conformity to the image of the Son of God; 3. their holy calling to glory and virtue; 4. their deliverance, not from weakness, temptation, or warfare with sin and Satan, but from condemnation; 5. their justification by faith; 6. their living union, as members, with Christ their head; 7. their communion or fellowship with the Father and with his Son Jesus Christ; and, 8. the secure enjoyment of all the blessings of the covenant of grace.—*Note.* The body is for sacrifice; the mind (ver. 2.) for renewal.—Ed.

a 1 Pet. 2. 5. 9. ch. 6. 4, 5, 13. 16. 1 Cor. 9. 27. & 6. 19, 20. Col. 1. 22. Heb. 10. 22.

† Gr. *to sobriety*.

I BESEECH you therefore, brethren, by the mercies[*] of God, [a] that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think [†] soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office;

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dulge yourselves in vain reasonings or self-conceit, or in contempt of them, know that this strange and tremendous abandoning of most of the Jews to their ignorance and unbelief, will only continue till there be a general conversion of the Gentile nations to Christ; 26, 27. And then shall multitudes of all the tribes of Israel be in like manner turned to the Lord, through faith in Christ, as the gracious forgiver of their guilt, subduer of their lusts, and reformer from their sinful practices, manifested to them according to the ancient predictions. 28. In judgment to them, and in order to the merciful spread of the gospel among you, they are indeed now enemies to, and contradicters and blasphemers of it, and have thereby cut themselves off from the blessedness of it: but, with respect to that absolutely gracious choice which God made of them as his peculiar people, they are still the objects of his kind and merciful regard, in consequence of that special favour which he had for Abraham, Isaac, Jacob, and other pious ancestors. 29. For the effectual calling and other blessings which God bestows upon men in consequence of his choice of them in his eternal purpose, being irrevocable, we may depend on his infinite wisdom, power, goodness, and unchangeableness, that this chosen nation shall again be turned to the Lord, and multitudes saved with an everlasting salvation: 30. For as ye Gentiles, who had for many ages continued in the most hateful, helpless, and hopeless circumstances, have now, through occasion of their unbelief, been brought into God's covenant and church, and made partakers of his saving benefits; 31. Even so, in like manner, the generality of the Jews are now, for a time, permitted to reject Christ and the gospel, that, through your receiving and preserving the gospel in the world, it may at length be preached unto them, and, through faith in their own Messiah, they may be mercifully restored to their ancient privileges, and many of them eternally saved. 32. Thus by turns hath God, in infinite sovereignty, as well as equity, shut up mankind, first the Gentiles and then the Jews, under the power of their disobedience and unbelief, and out of his visible church, that in his own time he may magnify the exceeding riches of his grace, in calling multitudes of all ranks, among both Jews and Gentiles, to himself. 33. O the unbounded, the unfathomable depths of his wisdom and knowledge, and of his counsels and dispensations, especially those which relate to the disposing of, and preparing men for, their eternal state! How impossible is it for created minds to explore the reasons of his determinations with respect to particular persons or nations! And how intricate and unknown are the methods of his providence for accomplishing his great designs! 34. How impossible it is for mere creatures to penetrate into the secret thoughts and noble schemes of his infinite mind, who is the great Sovereign of heaven and earth; and which he, by the most improbable means, pursues in the most unsearchable dispensations of providence! And how impossible for any to assist him in forming his plans, or to direct him in accomplishing them! 35. Very absurd then is it to imagine that any creature, and especially any sinful man, Jew or Gentile, should have any claim of debt upon the infinite God, the Creator and Preserver of all. 36. For not only all things relative to his dispensation of justice and mercy, but all things in heaven, earth, or hell, are *of him*, as their Contriver, Creator, and Cause; and are all preserved, directed, governed, and disposed, *by him;* and are all intended, formed, preserved, and managed *for* the glorious illustration of his infinite perfections.

REFLECTIONS UPON CHAP. XI.—Awful is the thought, that so many members of the visible church should be eternally rejected and ruined. Yet it is a great mercy that, in the very worst of times, a remnant, larger than many think, are saved; that our whole salvation is owing to God's free and rich grace; and that not one elect vessel can be finally lost. But it is absurd for men to attempt connecting their merits with God's grace, as joint causes of their eternal salvation, when the one is utterly eversive of the other. Dreadful are spiritual judgments especially when least perceived! and awful is the providence when God casts off a person, and especially a nation, which he has long remarkably favoured. It is necessary therefore for all professors humbly to fear and tremble for themselves, and to make sure their standing in Christ by vigorous and often repeated acts of faith. But when God casts off one nation, he supplies their room in his church and covenant with another; and when they are long cast off, God can nevertheless mark his regard to their ancestors, and to his promises made to them, in showing them distinguished favour at last.—Blessed indeed will be the period when both Jews and Gentiles shall be generally gathered to Jesus Christ. May the Lord hasten it in his time! And with reverend awe should we adore and acquiesce in all his purposes and providences, resolving all into his infinite wisdom, power, mercy, equity, and high sovereignty, and referring the glory of all things, all events, to his name!

CHAP. XII.—Ver. 1. Having thus largely represented unto you the exceeding riches of God's mercy and grace, in the election, justification, sanctification, and other blessings, which are granted to you who are in Christ, let me affectionately and earnestly beseech you by them, and by all the endearments, encouragements, obligations, and assistances, which result from them, solemnly, cordially, and unreservedly, to devote your own selves, soul and body, not as an atoning, but as a living sacrifice of thankful acknowledgment—that ye are the Lord's, quickened by his Spirit, and vigorously determined, through your whole life, to serve and glorify him;—and purified from your sinful lusts, that by faith and evangelical obedience ye may serve him in a spiritual, reasonable, and acceptable manner, answerable to his nature and the obligations ye were under to him. 2. And in order to this, beware of forming worldly schemes of happiness, or of complying with, or being moulded into, the spirit and temper, courses and fashions, of carnal and worldly men; but let your chief aims and endeavours be to become more and more inwardly renewed by the Holy Ghost, that ye may be more capable of understanding, practising, and recommending the excellent and important truths of God contained in his word. 3. And in order to your understanding this perfect will of God with advantage to yourselves and others, I, as an apostle of Jesus Christ, do, in his name, charge you that no one of you be puffed up with self-conceit, or contempt of others, by any distinguishing gifts or offices which he hath received in the church, nor entertain a higher opinion of his own gifts, graces, or usefulness, than his spiritual and holy endowments admit of: but that ye be all humble and modest in your thoughts of yourselves, remembering that whatever gifts, graces, or offices ye enjoy, have been freely bestowed upon you by God, for the edification of others as well as yourselves. 4, 5. For as in the human body all the different members are so framed and placed, that each may promote the good of the whole



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5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy,[a] *let us prophesy* according to the proportion of faith;[†]

7 Or ministry,[‡] *let us wait* on *our* ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth,[§] *let him do it* with simplicity;[‖] he that ruleth, with diligence; he that showeth mercy, with cheerfulness.[*]

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 [b]*Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

A. M. cir. 4064. A. D. cir. 60

[a] The word "prophet" in the Old Testament signifies "an interpreter," one who explains the meaning and will of another; and applies equally to the expectation of the Scriptures, or the foretelling of future events.—Ed.

[†] *According to the proportion* (or the prophetic gift, let him prophesy, which is in proportion to the gift) *of faith*.—Faith in the truth, mercy, and power of God, being the fountain-head of all other gifts.—Ed.

[‡] *Ministry*.—The deaconship. Acts 6. 1.—Ed.

[§] *He that giveth*.—Not the alms of the church, as some think, for that is included in the deaconship (ver 7.), but he that, being rich, "giveth" of his own store.—Ed.

[‖] *Simplicity*.—Rather, "liberality" as in 2 Cor. 8. 2. & 9. 11, 13. when it refers to private benevolence; and "impartiality," when it refers to the distribution of public charity.—Ed.

[*] *Cheerfulness*.—Alacrity in act, and kindness of manner.—Ed.

[b] Heb. 13. 1. Joh 1. 4.

A. M. cir. 4064. A. D. cir. 60

[a] Never be the aggressors—never refuse a reasonable apology—be always ready to forgive; and sacrifice, as far as justice to others will permit, both your feelings and interests, for sake of peace.—Ed.

[†] Some think the apostle to mean, that as "coals of fire" tinge the hardest metals, so acts of undeserved kindness will soften the hardest heart. But, the original, quoted from Prov. 25. 21, 22. can give no such meaning; and the fact that the continued beneficence of our Lord had no such mollifying influence on the hearts of the Jews, shows that the passage is to be interpreted according to the obvious meaning of the words: to wit, that the benevolence of Christians towards their enemies will aggravate both their guilt and their punishment.—Ed.

[‡] "To yield to anger would be to be conquered by an enemy. He acts as the Christian, who yields not to anger, but remains without wrath under insult and ill treatment."—*Baldane*.

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible,[a] as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.[†]

21 Be not overcome of evil,[‡] but overcome evil with good.

body; so we believers, who are united to Christ as his mystical body, and animated by his Spirit, ought all of us, in our different stations and endowments, to consider ourselves as closely knit together by one Spirit under him as our Head, and lay out ourselves to promote the general good of the church and of one another. 6—8. Having therefore received spiritual gifts in different forms and degrees, let us, by the assistance of God, faithfully use and improve them for his glory, and the edification of his church, according to our respective offices and stations. If we are called to preach the gospel, and explain the scriptures, let us do it according to the common principles of faith, clearly exhibited in the word of God. If we are called to state, explain, prove, and defend divine truths, and instruct and establish our hearers in them, let us, by searching the scriptures, and comparing one passage with another, labour to manifest the truth, as it is in Jesus, with all possible plainness and faithfulness. If we are called to apply the word of God to men's consciences, in exhortation to duty, reproof for sin, caution against sin or danger, or in comforting men under doubts, fears, discouragements, infirmities, temptations, or troubles, let us, with tender sympathy, and dependence on God's direction, deal with them in a manner suited to their circumstances.—If we are called to the office of deacons, for collecting, taking care of, and distributing the church's stock for the support of the poor, the ministers and ordinances of Christ, let us act with the utmost prudence and faithfulness, frugality, cheerful liberality, impartiality, and diligence, as occasions require. If we are called to the office of ruling elders, for inspecting the manners of the people, admitting them to sealing ordinances, censuring them when scandalous, and directing the circumstances of public worship, let us attend to this work with the greatest application, thoughtfulness, and diligence. And if we are called to visit the sick and imprisoned, let us attend to it with the utmost kindness and compassion, taking care that none of them want what is needful and convenient for them.——9. As to general duties, incumbent on you as private Christians, be most careful, sincerely, ardently, and practically, to love Christ, and God in him, above everything else, and your fellow-christians and neighbours in an unfeigned, hearty, and operative manner. Abhor, flee from, and mourn over, everything sinful, as the very worst, and the sum of all evil; but desire, choose, pursue after, adhere to, and practise, in heart, speech, and behaviour, whatever is truly honourable to God, or useful to yourselves and others. 10. Let not only your mutual affection to your brethren be extremely cordial, tender, and ardent, but also respectful: and think and speak more honourably of your brethren's graces and services than of your own, concealing their weaknesses and faults, instead of magnifying and exposing them; being conscious of your own weakness and sinfulness, though earnestly careful to do the duties of your station. 11. Always beware of, and avoid, an indolent and careless temper and behaviour, whether in civil or religious affairs; and engage in every work you are called to under the influence of the Holy Ghost, and with a fervent love to God, zeal for his glory, and always aiming to serve the Lord Christ, in obedience to his command, and for his honour. 12. And, to animate you in your work, always cherish the most joyful hopes of complete salvation, as your gracious reward and eternal rest. And, in these views and hopes, be constantly patient, submissive, and resigned to the will of God in all your present provocations, trials, and afflictions, and sustain them with an abiding and holy courage. And as nothing can be done without divine direction and help, be earnest, importunate, and persevering, in your prayers to God, with faith in the name of Christ, for the necessary supplies and aids of his Spirit. 13. Yea, that there may be no defect in your Christian love to others, always make conscience of readily communicating your property for the relief of your fellow-professors, and of laying out yourselves kindly to entertain and lodge in your houses poor strangers, or persecuted ministers and Christians. 14. And if ye be maliciously abused and persecuted for righteousness' sake, instead of returning the injuries done you, speak civilly to and as well of your persecutors as truth will permit; heartily wish, pray for, and study to promote their real happiness, temporal, spiritual, and eternal; and supplicate God to convince, forgive, and reform them. 15. Always study a most affectionate and sympathizing temper towards your neighbours and fellow Christians, as being of the same nature or spirit with them. Instead of envying any their happiness, temporal or spiritual, rejoice with them in it, after the example of God. If any be afflicted, labour, by compassionate sympathy, to soften and mitigate their distress; and do all that is in your power, by prayer, counsel, and otherwise, to comfort and assist them: for you might have been, or soon may be, in such distressed circumstances yourselves. 16. Whatever differences there may be among you as to less important opinions, outward circumstances, or inward attainments, study to live harmoniously, affectionately, and charitably with one another. Never affect pre-eminence over others, but treat inferiors with the most condescending kindness. Never aspire after great things in this world, but rather look on them with a holy indifference and disdain. If Providence bring you into straits, labour to bring down your minds to them. If it raise you up to temporal wealth or dignity, never set your heart upon, or be puffed up with it. Always carry yourselves with the greatest affability, courteousness, and freedom, to persons of the lowest rank; and never be ashamed of any proper office of brotherly kindness to the most poor or despicable saint on earth. And whatever honours or endowments God may grant you, never think yourselves wiser than others, or capable of managing your affairs without the direction or counsels of God or men. 17. If any shall injure you, never imitate their evil example, nor make yourselves partakers of their guilt, by revengefully doing anything passionate, unjust, or hurtful to them; but always labour to contrive and pursue such methods, or procure such things, as are manifestly good, generous, and honourable, not only in the sight of God, but of all the unprejudiced part of mankind, that the worst of your enemies may never be able to upbraid you with doing anything unworthy or indecent. 18. And however difficult it may be, in some cases, labour, as far as is consistent with truth and faithfulness, honour, and conscience, to cultivate a peaceable and quiet temper and carriage, in all your dealings, with persons of all ranks, professions, and characters, since on this the beauty, order, and happiness of society, civil or sacred, your own comfort, and the credit of religion, so much depend. 19. And since it is the supreme right and prerogative of God himself to inflict just punishments on such as deserve them, either by his own immediate judgments, or by the equitable laws of civil government, never take any private revenge for yourselves upon such as have injured you, nor even prosecute them at law, from a litigious and resentful temper of spirit; but rather endeavour to turn away their wrath by soft answers and a yielding conduct, or retire out of the way of their violence: and if they will continue their rage against you, calmly leave them to the righteous judgment of God. 20. Yea, if any, who have injured, abused, and persecuted you, be reduced to afflicted and necessitous circumstances, carefully seize the opportunity, and assist and relieve them to the utmost of your power; for by such kind and merciful conduct you will either mollify their spirit, and render them your penitent and fast friends; or, if they remain obstinately ungrateful and perverse, they will but aggravate their guilt, and bring upon themselves the most lasting, terrible, and destructive judgments of God. 21. Upon the whole, let no ill treatment discompose your spirit, inflame your angry, malicious, and impatient passions, and so enslave your mind, and give your adversaries opportunity of triumphing over you; but labour, by the grace of God, to exercise all meekness, kindness, and forbearance, under the highest provocations; and thus overcome your enemies, and your own resentments, by returning good for evil.

Reflections upon Chap. XII.—God's endearing mercies should powerfully promote our grateful dedication of ourselves to him and his service. And it be-



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## CHAPTER XIII.

(1) *Of duties to civil rulers:* 1—7. (2) *Love the fulfilling of the law:* 8—10. (3) *Gluttony and drunkenness condemned as works of darkness:* 11—14.

A. M. cir. 4064.
A. D. cir. 60.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers[*] that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth[†] the ordinance of God; and they that resist shall receive to themselves damnation:

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good.[‡] But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 [a]Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 [b]Owe no man any thing,[*] but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, [c]Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time,[†] that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 [d]The night is far spent,[‡] the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting[§] and drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

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* The apostle does not speak of forms of government — which even in Israel, under divine authority, were various—but of *powers,* which he attributes directly to the appointment, and not mere permission, of Almighty God. Ps. 62. 11.—Ed.

† That Scriptural non-resistance to civil rulers, does not necessarily include compliance with every command and requirement, may be seen from Acts 4. 18, 19. & 5. 28, 29, 42. where Peter and John went peaceably to prison, but peremptorily refused, even by silence, to comply with the ungodly prohibition of the sanhedrim.—Ed.

‡ This is the proper description of the civil magistrate. 1. He is God's minister — God's servant — bound, appointed, to obey him. 2. The first object of his appointment is to do good to them that do good (ver. 3.) — and good in every form in which it is possible for the power of man to attempt or effect it. 3. He is invested with sufficient power for restraint of the wicked, and also for redressing and avenging wrong.—Ed.

a Mat. 22. 21. Mark 12. 17.

A. M. cir. 4064.
A. D. cir. 60.

b Prov. 3. 27, 28. Mat. 7. 12. Gal. 5. 13.

* *Owe no man any thing*—when it is a debt of respect and honour, which every right hearted man can pay; and when it is a debt of money, owe nothing that present means, diligence, frugality, and self-denial can enable you to pay.—Ed.

c Lev. 19. 18. Mat. 22. 39. Gal. 5. 14. Jam. 2. 11.

† *And that knowing the time.*—Rather, "and especially (attend to all these holy duties,) knowing the time" which is quickly passing away, and calling upon us hourly to redeem it, (Eph. 5. 16,) saying, "Awake out of sleep, for now is our salvation (our complete deliverance from this body of sin and death, chap. 7.) nearer (its consummation in victory over the last enemy, 1 Cor. 15. 26.) than when we believed."—Ed.

d Song 2. 17. 1 Thes. 5. 4—6. 1 Pet. 4. 7. 2 Pet. 1. 19. 1 John 2. 8.

‡ *The night is far spent.*—We have too long wrought our own will, in the darkness of Jewish self-righteousness and pride, or heathen idolatry and licentiousness.—Ed.

§ "Rioting" includes all meetings for intemperance and debauchery—with all amusements that purposely, or in effect, minister to the impure passions of human nature.—Ed.

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comes professed Christians to have their hearts weaned from the profits, pleasures, and cares of this present world, and from its sinful practices and customs, and to labour after a thorough conformity to the image of God, and an experimental, practical, and approving acquaintance with everything good. It is very honourable when, amidst great gifts, graces, and services, we keep up humble thoughts of ourselves and a high esteem of others, and account whatever we have as freely bestowed on us for the good of the church. Great is the kindness of Christ in so plentifully providing gifts, graces, offices, and officers, for the edification of souls. And it is delightful when all, with integrity, diligence, and cheerfulness, are employed for that end. O what undissembled and ardent love to God and man: what hatred of everything evil; what diligence in our callings; what joyful hope of eternal happiness; what patient resignation; what fervent and persevering prayer; what cheerful liberality; what profound humility; what cordial sympathy; what harmonious concord and peacefulness; what disinterested returning of good for evil—is necessary to enter into the character of a *Christian!* And great is the grace and power of God which is necessary to work all these in our heart and life.

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CHAP. XIII.—Ver. 1. And whether ye be Jews or Gentiles, ministers or people, see that ye conscientiously submit to, and cheerfully obey, the civil governors who rule over you, in everything lawful; for they are advanced to their dignity by the providence of God, derive their whole authority from him as the supreme Governor of the world, and therefore ought to be acknowledged and obeyed as his deputies and vicegerents. 2. Whoever therefore they be, and of what religious profession or worldly circumstances soever, who, in their private capacity, oppose any lawful command of the civil government which is providentially set over them, and in a seditious and treasonable manner, endeavour to disturb, defame, and subvert it, they rebel against the authority of God himself, and oppose an ordinance which he has appointed in his law, natural and revealed, for the protection, safety, and welfare of mankind, and expose themselves to severe punishment from their rulers, and to the everlasting vengeance of God who appointed them. 3. For according to the end of their institution, civil rulers are not authorized by God to punish men for, or deter them from, anything truly good and lawful, but to restrain and punish what is manifestly injurious and disturbing to the commonwealth, and dishonourable to God their supreme Governor, for the caution of others, and to preserve them from the like conduct. If therefore you would be safe from all danger of punishment by them, always live quietly and peaceably, in all godliness and honesty, doing what is morally and politically good: and then you may ordinarily expect the protection, commendation, and encouragement of magistrates instead of their severe resentment. 4. For by the very nature of their office, magistrates are God's deputies, whom, for the common benefit of mankind in this imperfect state, he has authorized to suppress vice, immorality, and profaneness, and to maintain his honour, as the Lord of the world, and the natural, civil, and religious rights of their subjects. If therefore you violate the moral and political laws of their government, by doing what tends to dishonour, weaken, or destroy it, you expose yourselves and families to the most dreadful consequences; magistrates being obliged, as the deputies of God, to punish such as are turbulent, or chargeable with any other notorious crimes. 5. Ye are therefore bound to pay all due subjection and obedience to magistrates, not only for avoiding that punishment which they are able and bound to inflict upon the injurious and rebellious, but chiefly from a principle of religion and conscience towards God, regarding their office as his ordinance, and themselves as his deputies, placed over you in his providence, and acting in his name and authority, in all their lawful injunctions, to whom, as guardians of the state under himself, he requires you to be subject. 6, 7. And since they are the deputies of the most high God, who, by virtue of their office and power derived from him, lay out themselves continually for the security of the rights and liberties of their good subjects, and the restraint and punishment of malefactors, make conscience of honestly paying whatever taxes are laid upon you for the support and dignity of government; and always labour to cultivate a becoming reverence and esteem of them in your minds, as your political fathers and lords; and manifest it in every proper expression of outward homage, honour, or respect. 8—10. Never be either backward or dilatory to pay the tax you owe them, or the debt you owe any other; and never think the just debt of love, which you owe to all mankind, fully paid, but in all circumstances, and by all proper means, desire, contrive, and labour how to exercise it best for their advantage.—For in love to our fellow-creatures in its due latitude and fervour, as founded upon, and springing from, our love to God, and from a sense of his love to us in Christ, we really fulfil all the commandments o the second table of the moral law, relative to chastity, preservation of life, furtherance of wealth, maintenance of truth, charitable contentment, and relative duties: for whenever unfeigned and fervent love reigns in the heart, it sweetly and powerfully restrains from desiring, designing, or willingly doing anything hurtful, and constrains to the performance of every kind office to every one; and so is radically and intentionally a compliance with all the duties of the second table of the law, and will render a man sincerely desirous of, and diligent in performing them. 11. And the more careful ought we to be in cultivating this comprehensive duty of love, as now, under the light and grace, assistances and encouragements, to the gospel dispensation, it is high time for us to shake off all our sloth and carnal security, that Jesus Christ may not, in death or judgment, find us asleep; for now our deliverance from persecution, and chiefly our complete salvation in heaven, is much nearer than when we first believed on him for it. 12. And since not only this night of our outward troubles, but also of our ignorance, unbelief, and sinful courses, is now far spent, and the day of gospel light hath begun to dawn in our souls, and the day of complete redemption is at hand, let us labour to mortify our shameful lusts, and shun every sinful and dangerous practice, and daily grow in, and exercise, the precious, pure, heart-comforting, and adorning graces of God's Spirit, in opposition to the temptations and terrors of sin, Satan, and the world. 13. Let us constantly, uniformly, and progressively, behave in a manner suited to our Christian character, and the privileges which we enjoy or expect:—carefully avoiding all excessive feasting and carousing, revellings, and debaucheries; all whoredom in heart, looks, words, actions, or dress; all angry contentions and brawlings; and all envying or grudging at the prosperity of others. 14. And, on the contrary, let us, by faith, constantly receive, profess, and improve the Lord Jesus Christ, as our Head and Husband, &c., made of God unto us righteousness and sanctification. Let us study to be conformed to him in heart and life, as a mean of rendering us meet for the heavenly blessedness, and of recommending him to all around us; and let us never inordinately consult, care, or provide for our body, to the neglect of our spiritual concerns; nor contrive what may promote or gratify our sinful inclinations.

REFLECTIONS UPON CHAP. XIII.—Divine is the appointment, and advantageous the right exercise, of magistracy. And what a promoter of the peace, order, and



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## CHAPTER XIV.

(1) *Christians may not despise or condemn one another in things indifferent:* 1 – 12. (2) *They must avoid giving offence to one another:* 13, 14. (3) *The apostle's reasons for this avoidance:* 15—23.

A. M. cir. 4064.
A. D. cir. 60.

HIM that is weak in the faith[a] receive ye, *but* not to doubtful disputations.[†]

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.[‡]

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.[§]

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another; another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

[a] *Him that is weak in the faith.*—Holding things indifferent, such as observance of days and abstinence from particular kinds of food to be matters of paramount importance.—Ed.

[†] *But not to doubtful disputations.*—Not to harassing controversy on the points where he is ignorant—but rather to strengthen him in those things which he understands, to edify him in love, so that he may be won to a love of all the truth by the loveliness of his intercourse with those who profess it. See chap. 15. 2.—Ed.

[‡] *Another eateth herbs.*—Not as some suppose for fear of eating meat polluted by having been offered to idols, for any man could make himself certain that meat was not so offered, but from the ascetic principle carried so far as to render even eating a species of fasting.—Ed.

[§] "The strong" is warned against despising "the weak" against judging; and both, being in faith, are mercifully accepted of God. Therefore, "let not the weak judge him that eateth: for God (who is judge of all) hath received him."—Ed.

A. M. cir. 4064.
A. D. cir. 60.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 [a] For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But [b] why dost thou judge thy brother? or why dost thou set at nought thy brother? for [c] we shall all stand before the judgment-seat of Christ.[*]

11 For it is written, [d] *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then [e] every one of us shall give account of himself to God.

13 [f] Let us not therefore judge one another any more: but judge this rather, [g] that no man put a stumblingblock, or an occasion to fall, in *his* brother's way.

14 [h] I know, and am persuaded by the Lord Jesus, that *there is* nothing [†] unclean of itself: but to him that esteemeth any thing to be [‡] unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou [i] not [§] charitably. De-

[a] Acts 10. 42. & 2. 36. Rev. 1. 18. 2 Cor. 5. 15. Mat. 28. 18. Phil. 2. 9—11.

[b] Ver. 3, 4.

[c] 2 Cor. 5. 10. Eccl. 12. 14. Mat. 25. 32. John 5. 22. Rev. 20. 12.

[*] Since "we must all stand before the judgment-seat of Christ." Since the words of Isaiah 45. 23. (which are spoken in the person of JEHOVAH, besides whom (as "a just God and a Saviour") there is no God, ver. 21.) are, by the apostle, distinctly applied to Christ—and since those who "must stand before the judgment-seat of Christ, stand there that each may "give account of himself to God," it surely follows that Christ is Jehovah, besides whom there is no God.—Ed.

[d] Is. 45. 23. Phil. 2. 10. Rev. 5. 13.

[e] Mat. 12. 36. Luke 16. 2. Heb. 13. 17. 1 Pet. 4. 5. 1 Cor. 3. 8. & 4. 5. 2 Cor. 5. 10. Gal. 6. 4, 5.

[f] Ver. 3, 4. Mat. 7. 1, 2. Jam. 4. 11. & 5. 1. & 2. 4.

[g] 1 Cor. 8. 9. & 10. 32. 2 Cor. 6. 3. Mat. 18. 7—9. Luke 18. 2.

[h] Gen. 1. 31. Mat. 15. 11. 1 Tim. 4. 4. Tit. 1. 15. 1 Cor. 8. 7—10.

[†] Gr. *common.*

[‡] Gr. *common.*

[i] 1 Cor. 12. 4. & 8. 11. ver. 20.

[§] Gr. *according to charity*, or *love.*

happiness of nations, is the Christian religion! While it directs rulers how to discharge their high trust as deputies of God, it requires the subjects to revere, honour, obey, support, and reward them as such.—An exact honesty in the contracting or payment of debts ought to mark every Christian. And Christian love to our neighbour is a permanent duty, and an amiable and powerful restraint from vices, and constraint to everything virtuous. No murder, adultery, theft, falsehood, covetousness, or relative disorder, can consist with it. But how imperfect, dark, dangerous, and transient, is the present state of things on earth! Great is the mercy that eternal happiness daily approaches nearer to every believer. The faith and contemplation of these things should make us effectually to shake off our sinful indolence and unconcern; to avoid and abhor luxury, uncleanness, strife, and envy; and to receive Jesus, and his righteousness and grace, that we may be always perfecting holiness in the fear of the Lord.

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CHAP. XIV.—Ver. 1. And whereas there are different opinions among you about the continued obligation of some ceremonial rites of the Old Testament dispensation, I earnestly entreat you Gentile believers, who have more distinct views of the liberty of the gospel dispensation, to admit to your church fellowship, and intimate friendship, such Jews as still have some prejudices and scruples with respect to the abolition of these ceremonies, and beware of troubling them with perplexing disputes about meats, days, or things equally trivial; as these tend rather to puzzle and disquiet their minds, than to godly edifying: 2. For some Gentile, or other converts, who plainly perceive the abolition of the ceremonial law, have freedom in their own mind to eat every kind of wholesome food; and some Jewish, or other converts, through the prejudice of education, think that the Mosaic rules, relative to food, are still binding; and hence, when they eat with Gentiles, are afraid to eat any flesh at all. 3. In this case, let Christian charity and forbearance be exercised on both sides; for God bears with the weakness of the one, and hath accepted and taken the other into his family and church, without any regard to ceremonial observances. 4. It is therefore very improper for any of you presumptuously to judge and condemn those whom God hath accepted and approved in their conduct; it is to God, not to you, they are accountable, and by him their state must be decided; and he, having accepted, and admitted them, shall establish them in the faith and fellowship, comfort and holiness, of the gospel, and make them to stand with boldness in the last judgment.——5. Some think that the ceremonial seasons ought still to be regarded and religiously observed: others, who have clearer views of the gospel state of the church, are persuaded, that no day but the Christian sabbath ought to be distinguished from others. 6. As the regarders of the Jewish festivals do it from a principle of conscience towards God, and in obedience to what they think to be still his command, and in honour of Christ, who, they conceive, hath confirmed all the ancient institutions of Moses: and as they who do not observe these days forbear from a principle of conscience towards God, with a view to his glory, and to the honour of Christ's having fulfilled and abolished the whole ceremonial laws: so that they who eat every sort of wholesome food, aim at the honour of God and of Christ, who is Lord of all; and in asking a blessing on their food, give him thanks for allowing them freely to eat whatever is most suited to their conveniency, necessity, and innocent delight; and they who refrain from the meats anciently prohibited, do it with an upright intention to glorify God and Christ, in submitting to his authority in these ancient laws, and which they suppose still binding; and are thankful that enough besides is afforded them by providence: it is therefore proper that they should, in a Christian manner, bear with one another. 7. None ought, and no true believer will dare, to live as if he were his own lord and master, making his own humour the rule, or his own honour, profit, or pleasure, the end of his life: and none ought to make, and no real Christian will make, his own ease or honour the end of his death. 8. For in whatever form or time we live, it ought to be in obedience to the command of Christ, and in order to serve and honour him in all that we think or say, do or suffer; and whether we be cut off by a violent or natural death, it ought to be undergone with resignation to the will and appointment of Christ, who died for us; and with a fiducial commitment of our departing spirits into his hand, and a desire to glorify him and his truths, and the power of his grace, in the manner of our death; and to depart and be for ever with him. Whether therefore we live or die, we all ought to consider ourselves as Christ's property, and at his disposal, and relying upon him, labour to glorify him in our bodies and spirits. 9. For to this very end Christ, at his Father's commandment, laid down his life as an atoning sacrifice for sin, and rose from the dead, and ascended to heaven, that, as Head over all things to his church, he might have an absolute, universal, and sovereign dominion over them that are dead, or that are, or ever shall be, alive on the earth; and might have full power to direct, support under, and sweeten death to his people, as well as bestow everlasting life and honour upon them. 10. Why then should any of you judge, condemn, and think meanly of your Christian brethren about matters which are in themselves indifferent, when all of us shall in a little time appear before the judgment-seat of Christ, and have all our dispositions, tempers, thoughts, words, and actions, judged by him, and our eternal state of misery or happiness fixed in correspondence thereto? 11, 12. For as Christ, to show the irreversible nature of his purpose in this point, has sworn by himself, that every one of mankind shall be obliged to own him as the great God and Judge of all, to whom they are accountable, and by whom their eternal state must be decided, it is plain that all of us, both Jews and Gentiles, of every rank, character, or profession, shall be called to account in the last judgment, not for our neighbours' mistakes and miscarriages, but for our own faith and practice. 13. Let none of us therefore invade Christ's prerogative, by taking upon us to censure and condemn one another; but let us all take care that we never, by a free use of that which is lawful in itself, grieve or insnare our Christian brethren, or draw them into sin, by tempting them either to go into uncharitable censures, or to do that with a doubting conscience which we do with a satisfied mind. 14. For my part, I know, upon the authority of Christ, and the nature and design of his death, which was to reconcile and take away all religious distinctions between Jews and Gentiles, and to remove the curse which the fall had brought upon our created enjoyments, that no sort of food is in its own nature morally, or now any longer ceremonially, unclean: yet, if any one should think any particular sort of food forbidden by God, his eating of it would violate the dictates of his conscience, and so defile it, by doing what it represented as sinful. 15. Yea, if ye yourselves were ever so fully persuaded that you might eat whatever food comes in your way; yet, if your Christian brethren, through weakness, should be troubled and offended at it, it would be very untender and uncharitable



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stroy not* him with thy meat for whom Christ died.

16 Let not then your good† be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness,‡ and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that [k] doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

A. M. cir. 4064.
A. D. cir. 60.

* *Destroy not* the peace of the church, the edification or comfort of thy brother (see ver. 19, 20.), neither run the fearful hazard of leading him to defile his conscience through your example. See ver. 20. —Ed.

† Let not the liberty you enjoy under the gospel, of eating things forbidden in the law of Moses, "be evil spoken of," as if you were influenced by mere appetite; but show by your self-denial that you are influenced by a higher and better motive — the peace and edification of your brother.—Ed.

‡ This "righteousness" is interpreted by Haldane, not of "the righteousness of God imputed to the believer," but of that righteousness "of which he is the subject." And as "peace and joy in the Holy Ghost" are received not merely as gifts, but as powers by which God establishes and maintains a kingdom in the human heart—so righteousness, though a gift (chap. 3. 17.), is also viewed as a similar power by which grace reigns unto eternal life. Chap. 5. 21.—Ed.

k Or, *discerneth and putteth a difference between meats.* Tit. 1. 15, ver. 5, 14. or *staggers.* ch. 4. 20. Jam. 1. 6.

## CHAPTER XV.

(1) *Of Christian forbearance between the strong and weak in faith, also between Jews and Gentiles, for sake of mutual edification:* 1—14. (2) *The apostle accounts for his writing to the Roman converts, requests their prayers, and blesses them:* 15—33.

A. M. cir. 4064.
A. D. cir. 60

WE then that are strong* ought to bear† the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself;‡ but, as it is written, The reproaches of them that reproached thee fell on me.

4 [a] For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be like minded one toward another, § according to Christ Jesus;

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

* *Strong* is here applied to those mature Christians who were so firmly established in the liberty of the gospel as to know they were released from Jewish distinctions of meats and days.—Ed.

† *To bear.*—As a strong traveller lends his arm to the weak, or lays his burden upon his own shoulder.—Ed.

‡ He willingly subjected himself to every inconvenience. The birds had nests, the foxes had holes, but Jesus had not where to lay his head. He willingly submitted to every reproach. He was called a glutton, a wine-bibber, a friend of publicans and sinners, because like a skilful and kind physician, he condescended to the society of the sick, that he might heal their souls by teaching them truth, and calling them to repentance. —Ed.

a Ch. 4. 23, 24. & 5. 3. & 8. 25. 2 Tim. 3. 16, 17. 2 Pet. 1. 19, 20. Heb. 13. 5. Acts 13. 40, 41. 1 Cor. 10. 11. & 9. 10.

§ Or, *after the example of.*

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in you, if ye know their scruples, to persist in using your liberty before them. Never dare to stagger the faith, wound the conscience, destroy the peace and comfort of a brother, or draw him into damnable sin, for whom it appears Christ, in infinite love, laid down his life. 16. Take heed that your lawful liberty, in the use of meats or other indifferent things, be not reproached as licentiousness through your imprudent and unseasonable use of them to the scandalizing of your weaker brethren. 17. But, after all, the nature, glory, and blessedness of the gospel dispensation, or of the kingdom of grace thereby erected in men's hearts, do not consist in any circumstantial and external things, but in the righteousness of Christ imputed, in true holiness of heart and life, in a solid peace in our own souls, and a peaceful temper and carriage towards others, under a sense of God's being reconciled to us through Christ; and in those supernatural and divine comforts which the Holy Ghost imparts to us through the word. 18. And whoever, in these substantial points of vital religion, behaves as a faithful servant of Christ, obedient to him, dependent on him, and aiming at his glory, is, through him, acceptable to God in his person and services, and is approved by all good and wise men as a sincere Christian, whatever be his opinion in things indifferent. 19. Let us therefore, instead of laying any stress upon, or contending about, such things, labour to pursue what tends to promote our own inward peace and prosperity, and an amicable temper and conduct towards our brethren in Christ; and to propagate such opinions and practices as may strengthen one another in faith and love, hope and holiness. 20. Never, for the sake of meats, or such like indifferent things, obstruct that harmony, love, and peace, spiritual edification and comfort, which the Holy Ghost produces and delights in. All meats may now indeed be eaten without defilement to the conscience, and to every true believer they are cleansed from the curse brought on them by sin; but it is very sinful and injurious for professed Christians to abuse their liberty in even eating them, or doing things indifferent, when they know it will grieve and stumble a tender-spirited brother. 21. In such cases it is right, kind, prudent, commendable, and well-pleasing to God, to abstain from whatever has any tendency to stumble, discourage, prejudice, weaken, or grieve any of our Christian brethren, or insnare them into rash censuring or sinful compliances. 22. If therefore ye be fully persuaded, that ye may eat all manner of wholesome food, and neglect the observance of the ceremonial festivals, hold it fast, and act according to it on all proper occasions, as in God's sight, and with a view to his glory. Happy is that Christian whose conscience can approve his conduct in every point, as both lawful and expedient. 23. But he who eats meats, or practises anything indifferent, while he doubts of the lawfulness of it, is condemned in his own conscience and by the word of God; for, in all matters of a religious nature, it is very sinful for us to practise or comply with anything which we do not believe authorized by the word of God, being at once a contempt of what we allow to be his law, and our only rule of faith and practice, and a violation of the restraints of our own conscience.

REFLECTIONS UPON CHAP. XIV.—With great care ought we to extend church fellowship, as far as can tend to the honour of Christ and the mutual edification of church members in faith and holiness. And no lesser differences, which do not affect the system of divine truth, or the vitals of religion, ought to hinder our mutual intimacy. We have all need to beware of an uncharitable, disdaining, and censorious spirit, and earnestly should we be concerned to comfort ourselves in God's love to us, and to approve ourselves to him, and to our own conscience, in the view of our appearance before his awful tribunal. What reverential thoughts ought we to entertain of Jesus Christ as the great God and Judge of the world!



And in the view of his impartial and final judgment, with diligent care should we, by faith, live on his person and fulness, and to his glory, and avoid all uncharitable judging or offending the weakest of his apparent members. Yea, it becomes us always to act from principles of faith and a good conscience in all things, and to promote each others' edification and peace; and always to remember the excellency and spiritual nature of the blessings of his kingdom, that it consists not in anything external, but in righteousness, peace, and joy in the Holy Ghost.

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CHAP. XV.—Ver. 1. Such of us therefore as are established in the faith of the gospel liberty, or who have arrived to greater measures of knowledge and grace, ought, from a compassionate and tender regard to our Christian brethren, whose faith is staggering, and whose judgment and other spiritual attainments are but small, to be meek, forbearing, and patient towards them, and should make kind allowances for, and endeavour to relieve them, under their prejudices, doubts, and fears, rash censures, and conscientious scruples, and not aim at gratifying our own inclinations, much less our own humour, pride, and passions: nor ought we to do anything which is barely lawful in itself, at the expense of offending and injuring the tender minds of others. 2. Let each of us therefore labour to behave towards our fellow Christians and neighbours in such a condescending and engaging manner as will best soften their temper, instruct and win them, and make their souls to grow in grace and knowledge, comfort and holiness, to complete salvation. 3. For even our blessed and all-sufficient Lord Jesus did not indulge his own ease or pleasure, or seek his own safety or honour, to the neglect of others, when here upon earth; but, to promote our salvation, and his Father's honour, condescended and denied himself in numberless instances, and freely submitted to all manner of hardships, sufferings, disgraces, and malignant and blasphemous reproaches, as is represented, through David as a type, in the 69th Psalm. 4. And whatever things were written in the Old Testament, by the inspiration of the Spirit of God, were written, not only for the instruction of our ancestors, but for ours also, that by means of its types, prophecies, histories, and examples, as well as doctrines and laws, we might be excited, animated, and encouraged, to proper patience under our troubles, and made partakers of the joys of faith, the peace of a good conscience, and the comforts of the Holy Ghost, in order to confirm our well-grounded hopes of all needful grace from God now, and glory hereafter. 5. In order therefore to your dutiful and successful improvement of the Scripture, may that God, who is infinitely patient and long-suffering, and who is the author, fountain, and giver of all Christian patience and spiritual comfort, grant you a harmonious, tender, and peaceful disposition towards each other, that you may be entirely united in all doctrines and duties which belong to your Christian state and character, according to the example and command of Christ, and as may be most for his glory, and acceptable to God through him; 6. That, under the influence of the Holy Spirit, ye may, with united hearts and voices, cordially agree in your profession, worship, and practice, to advance the honours and show forth the praises of God, as your God in Christ, who is the centre of all our spiritual union and fellowship. — 7. Notwithstanding therefore your different opinions about matters of little importance, let the endearing example of our great Lord and Saviour, in bearing with our infirmities, who are believers, and receiving us into favour, union, and communion with himself and his Father, influence you cordially to embrace one another as brethren, without distinction of nations or parties, that ye may glorify God by your harmoniously walking together in faith and love, and in the fellowship of the gospel, till ye arrive at all possible perfec-

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8 Now I say that [b] Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers;

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, [c] Rejoice, ye Gentiles, with his people.

11 And again, [d] Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, [e] There shall be a root of Jesse,* and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope [f] fill† you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be [g] the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles‡ might be acceptable, being sanctified by the Holy Ghost.

17 [h] I have therefore whereof I may glory§ through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand.

22 For which cause also [i] I have been *much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain,† I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled [k] with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit,‡ I will come by you into Spain.

A. M. cir. 4061. A. D. cir. 64

b Mat. 15. 24. John 1. 11. Acts 3. 25, 26. & 10. 43. & 13. 46. ch. 3. 3. & 9. 6. 2 Cor. 1. 20.

c Deut. 32. 43. Is. 24. 14, 15. & 42. 11.

d Ps. 117. 1. & 47. 1. & 66. 1, 4. & 67. 3—5. & 68. 32. & 148. 1. & 97. 1.

e Is. 11. 1, 10. & 9. 6, 7. & 42. 1. & 49. 6, 22. & 54. 3, 5. & 60. 3, 5. Dan. 2. 44. & 7. 14. Mic. 5. 4. Rev. 5. 5. & 22. 16.

* *A root of Jesse*—Rather, "the root" the promised scion arising in human nature from Jesse the root; and yet, as seen here, a root also in itself.—Ed.

f Ch. 12. 12, 18. & 14. 17. Phil. 4. 11. 1 Thes. 5. 16, 18. 2 Thes. 2. 16, 17. Heb. 6. 11, 18, 19.

† It is very important fully to comprehend and feel that "hope, joy, and peace," are altogether gifts of God, and not productions of human power; that they are to be sought by prayer for ourselves, and also by one Christian for another; and that they are to be sought, and expected, not in mere fractions of enjoyment, but in the occupancy and "filling" of the entire soul.]—Ed.

g Acts 9. 15. & 13. 2. & 22. 21. & 26. 17, 18. ch. 11. 13. 1 Cor. 3. 5. 2 Cor. 3. 6. Gal. 1. 16. & 2. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. Eph. 3. 8.

‡ *The offering up* (sacrifice) *of the Gentiles* specially means that "presenting of their bodies as a living sacrifice," which the apostle beseeches them to render. chap. 12. 1.—Ed.

h Ps. 115. 1. 1 Cor. 3. 6, 7. 2 Cor. 2. 14—16. Heb. 5. 1.

§ Paul might, and did, legitimately "glory" not in himself, but in the victories that the "cross of Christ" had achieved in his hands (see ver. 18); whereby sinners had been rescued from Satan, sin, condemnation, and death, dedicated to God, and "accepted in the beloved."—Ed.

A. M. cir. 4064. A. D. cir. 60.

i Acts 21. 11. ch. 1. 13. 1 Thes. 2. 18.

* Or, *many ways*, or *oftentimes*.

† It does not appear from any Scriptural record that Paul ever visited Spain. The want of such record is, however, no proof that he did not visit it. Ecclesiastical tradition appears in favour of his visit; nor is such authority, though, in many cases, an insufficient ground to be altogether rejected. But whether the purpose of the apostle was fulfilled or frustrated, matters not—the evidence of his inspiration is, in either case, alike complete. He does not say that God had commanded him, but that he desired, to go into Spain; and the Spirit instructed him to record that holy desire, which God might grant or refuse as seemed good in his sight. Thus David desired to build the temple—God approved of the desire, yet refused its fulfilment, reserving it for another. And the sacred historian was alike inspired in recording the desire, the approval of it, as a desire—the denial of its fulfilment, and its transfer to Solomon.—Ed.

k Gr. *with you*, ver. 32.

‡ By "sealing" the apostle cannot mean, as some think, "safely delivering;" for that were to intimate that he doubted the integrity of any other conveyance. Does it not rather mean that the delivery of this charitable contribution from the Gentiles to the Jews, would be a practical seal or evidence of the various prophetical promises that the silver and the gold of the Gentiles would be offered at Jerusalem to Messiah, the temple, and the people of God? (See Isa. 42. 10, 15. Is. 60. 5—17.) Of these promises the offering by Paul was the first-fruits—a type and seal of a progressive, but greater fulfilment.—Ed.

tion in his glorious presence for ever. 8—12. And to show you how Christ has admitted both Jewish and Gentile believers to equal privileges and blessings, without making any distinction under the gospel state, observe, on the one hand, how he sprung from, and appeared as a member and minister of, the Jewish church, and taught, obeyed, and suffered, to display the faithfulness of God, and to ratify, establish, and render efficacious, the gracious promises which had been made to the ancient patriarchs, Abraham, Isaac, and Jacob;—and, on the other, that many of those promises, spoken by David, Moses, and Isaiah, represent Christ as publishing the truths of God to the Gentiles, and bringing them into his church, as joyful and grateful members thereof, subjected to him as their Head, and trusting in him as their Saviour, along with the Jews. It is therefore proper that both parties should receive each other with all readiness of mind, as their brethren in Christ. 13. Now may that gracious God, who is the object, ground, and author of all that hope which we, whether Jews or Gentiles, have of spiritual and eternal blessings, plentifully enrich and satiate you with all sorts of divine joys and comforts, and with an abiding, solid, and evangelical peace in your own souls, and with one another, in the lively exercise of faith in Christ, and the promises of the everlasting covenant, that ye may not only have a good, but full and assured hope of future blessedness through the powerfully enlightening, strengthening, witnessing, and confirming operation of the Holy Ghost! 14. And indeed I am firmly persuaded, that ye, my dear Christian brethren, are abundantly endowed with such benevolent graces of the Spirit, as dispose you to mutual kindness in your temper and behaviour one towards another, and with such knowledge of all things necessary to salvation, as renders you capable of instructing each other in the most important truths of the gospel, and of admonishing and exciting one another to everything truly virtuous. 15, 16. I have nevertheless written with the greater plainness and freedom on the head of your Christian liberty, and obligations to mutual charity, because, by the transcendent grace of God, I have been called and furnished to be an apostolic preacher of Christ and his unsearchable fulness in the gospel, especially to the Gentiles, that many of them, being converted by my ministrations, might be devoted as living, holy, and acceptable sacrifices to God, and might offer up to him the sacrifices of prayer, praise, and charitable contributions,—both they and their services being consecrated by the effusion of the gifts, graces, and sanctifying influences of the Holy Ghost. 17. In consequence of which call to this office, and success therein, I have great reason to rejoice and glory, not indeed in myself, but in and through Christ, by whose grace I have so abundantly and so successfully laboured in preaching the gospel, and bringing multitudes of Gentile sinners to the faith of Christ, to the praise and glory of God. 18, 19. But in this my humble and holy glorying I neither dare boast of anything I have done myself, nor ascribe to myself what others have done, but I merely hint at what Jesus Christ, by means of my preaching, labours, and sufferings, has wrought, by the almighty influences of his Spirit, in bringing multitudes of the Gentiles to receive and profess him as their Lord and Saviour, and to live in obedience to his laws: and encouraged by his miraculous and gracious operations, which attested my call, mission, and the truths which I preached, I have, under the influence of the Holy Ghost, with great freedom, faithfulness, fulness, and success, published the glad tidings of salvation through Christ to sinful men, all along from Jerusalem, through Canaan, Syria, Lesser Asia, and Greece, till I came to Illyricum, at no great distance from Rome. 20, 21. And, in my ministrations, I have especially studied, agreeably to a prediction of Isaiah, to publish these astonishing mysteries of the gospel where they had never been preached before, that so I might the more remarkably act as one who had received an immediate commission from Christ, and needed no human assistance to introduce me. 22—24. My necessary and extensive labours in these regions have, under the direction of God's providence, hindered me from visiting you, as I sometimes intended; but the gospel being now extensively known, and churches planted in all these places, I hope, according to my long fixed inclination, soon to see you. And if the Lord permit me, as I intend to attempt the propagation of the gospel in Spain, I expect to visit you as I pass westward into that ignorant and idolatrous country, and to be helped forward by you in my journey to it, after you and I have had some comfortable and edifying fellowship together. 25, 26. But at present I am obliged to go south to Jerusalem with the contribution which the Christians of Macedonia and Achaia have made for their holy, but poor, brethren in Judea. 27. In this the contributors have been extremely forward and cheerful, as indeed just gratitude and common benevolence required that they should; for if the sinners of the Gentiles have received the enriching gospel of Christ from Jerusalem, and by means of Jewish apostles and preachers, and have been thereby made partakers, along with the Jews, of all spiritual and eternal benefits, it is certainly proper that they in return should assist with their temporal substance the poor Jewish saints at Jerusalem, and the places about. 29, 29. However, when I have



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29 And I am sure that, when I come unto you, I shall come in [l] the fulness of the blessing of the gospel of Christ.

30 [m] Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 [n] That I may be delivered from them that [*] do not believe in Judea; and that [o] my service [†] which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now [p] the God of peace *be* with you all. Amen.

A. M. cir. 4064. A. D. cir. 60.

l Ch. 1. 11. Ezek. 34. 26. Eph. 3. 8.

m Phil. 2. 1. Col. 4. 3, 12. 2 Cor. 1. 11. Eph. 6. 19, 20. 1 Thes. 5. 25. 2 Thes. 3. 1.

n Acts 20. 3, 23. & 21. 27. 1 Thes. 2. 15, 16.

* Or, *disobedient.*

o Ver. 25, 26. 1 Cor. 16. 1—4. 2 Cor. 8. 4. & 9. 1.

† The prejudices of many Jewish Christians were yet strong against the Gentiles, and their admission into the church upon any terms but the observance of the Mosaic law. Therefore the apostle prays and entreats others to pray, that, by the removal of these prejudices, his service may be rendered acceptable.—Ed.

p Ch. 5. 1. & 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. & 5. 19, 20. Phil. 4. 9. 1 Thes. 5. 23. 2 Thes. 3. 16. Luke 2. 14. Eph. 2. 14, 15.

## CHAPTER XVI.

(1) *Phebe commended:* 1, 2. (2) *The church directed in various salutations:* 3—16. (3) *Warnings against those who cause divisions and dissensions:* 17—20. (4) *Paul's companions salute the church at Rome:* 21—23. (5) *Prayer and praise:* 24—27.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea;*

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus;

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house.† Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

A. M. cir. 4064. A. D. cir. 60.

6 Greet Mary, who [a] bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my [b] fellow-prisoners, who are of note among the apostles, who also were [c] in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles [d] approved in Christ. Salute them which are of Aristobulus' [‡] *household.*

11 Salute Herodion my kinsman. Greet them that be of the [†] *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who [e] labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss.‡ The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; [§] and avoid them,

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

A. M. cir. 4064. A. D. cir. 60.

a Luke 8. 3. 1 Tim. 5. 10.

b Rev. 1. 9. Phil. 4. 14. 2 Tim. 1. 8. & 2. 12. Eph. 3. 1. & 4. 1.

c 1 Cor. 1. 30. 2 Cor. 5. 17. Eph. 2. 10. Gal. 6. 15.

d Ch. 5. 8, 9. 1 Pet. 1. 7. Phil. 2. 22.

‡ Or, *friends.*

† Or, *friends.*

e Ver. 2, 3, 6, 9. 1 Thes. 1. 3. & 5. 12, 13.

‡ The practice here directed, being the ordinary mode of salutation among kindred or friends, continued in the church till at least the second century—the sexes sitting apart. As persecution subsided, worldliness was introduced, simplicity was superseded, and discipline was relaxed—this precept was first neglected, and then held obsolete. But whether with propriety, and under due authority, should be matter of serious question to all who believe that the New Testament presents a sufficient, and the only, model of a Christian church.—Ed.

§ Whoever introduces a doctrine, practice, or rite—(for practices and rites can never be separated from doctrine)—contrary, or superadding, to those of the apostles, is to be "marked and avoided." The Lord grant grace to the instructors and rulers of his church to be *self-denying*, and to church members to be watchful! — *Note.* How needful, how prophetic, was this apostolic admonition to Rome! where so many novel doctrines, fantastic rites, and unmeaning ceremonies, have not only been invented, but enforced, under all the temporal penalties that could afflict the bodies, and all the spiritual terrors that could affright the souls of men! But "the night is far spent, the day is at hand"—let Christians watch and be sober, and keep their garments! Blessed is that servant, and blessed are those churches, whom their Lord, at his coming, shall find so doing!—Ed.

* *Cenchrea.* — Corinth, whence the apostle wrote, was situated on a narrow neck of land between two seas. Cenchrea was one of its ports. —Ed.

† At this early period, the Christians could scarcely be supposed to have places of worship erected; and, as it was their practice at Jerusalem, so it is most probable that at Rome they also assembled in private houses. By "the church in their house," is, therefore, to be understood, not any private godly family—for there must have been several such at Rome—(see ver. 10, 11, 14, 15)—but, either the whole church (that is, all the Christians at Rome when meeting in church form), or the local church of a particular district of the city, assembling in their house for worship and instruction.—Ed.

manifested my tender regard to my dear countrymen, and have faithfully delivered to them this collection, I intend, if the Lord will, to see you on my way to Spain. And from what I have experienced of Christ's powerful operations by me, I hope to come to you plentifully furnished with gospel instructions, offers, and encouragements, and thereby to be an instrument of conveying to you the most abundant gifts, graces, and comforts. 30—32. In order to my accomplishing these desirable designs, I earnestly entreat you, by all the obligations and endearments of the love and grace of Jesus Christ and his Spirit, and by all that love wrought in your hearts by these divine persons, or which you owe to them for all that they have done for or in you, that ye, in the most fervent manner, join your believing, importunate, and persevering supplications to God with mine, for his guidance, protection, and blessing to me,—that I may be delivered from all the snares and violence of my Jewish persecutors, and that the collection which I carry up to Jerusalem may not, through prejudice, be despised or refused, but kindly accepted by the believing Jews, as a mean of weaning them from their dislike to me and the Gentile converts,—and that, being thus prospered in my present way and work, I may, through the kind providence of God, have an opportunity of seeing and conversing with, and preaching to you, for our mutual comfort and edification. 33. Meanwhile, may that God, who is reconciled to us in Christ, and is the Author of all our peace, comfort, and happiness, and who delights in our possessing our souls in peace, and living together in harmony and love, be graciously present with you, by the special influences of his Spirit, to unite your hearts in the strongest brotherly affection, prevent all animosity and discord, and bless you with all spiritual blessings in Christ Jesus!

Reflections upon Chap. XV.—With much tenderness and self-denial should we behave towards our Christian brethren; and with kind affection bear with one another's infirmities, and study one another's spiritual edification. It is an inconceivable mercy to have access to peruse, and a great honour to be diligent students, searchers, and improvers of the holy scripture. In the ministry of his Son, and the ancient promises, God delightfully laid the foundation of uniting Jews and Gentiles into one gospel church, and he hath done most marvellous things to effect it. Richly replenished are all the promises with Jesus Christ and his grace; and with what joy and peace doth a right believing of them fill our souls! Thrice happy are they who believe them, to their own sanctification of heart and life, by the Spirit of God, and to their eternal salvation. Thrice happy is it when ministers, depending entirely upon God, are diligent, faithful, and successful, in preaching the gospel, and multitudes, through the gospel, attended by the influences of the Holy Spirit, are turned to Christ and his service. And it wears a hopeful appearance when the fervent prayers of ministers and people are united in behalf of Christ's interests, and for one another's mutual advantage; and when spiritual fellowship is their joint delight.

Chap. XVI.—Ver. 2. Readily receive her into your religious fellowship, and assist her in transacting her civil affairs at Rome; for she has generously and hospitably entertained, sheltered, and provided for many poor Christians and destitute strangers. 3, 4. They very much assisted and encouraged me in my ministerial labours at Corinth; and when I was in danger, they exposed their very lives in order to save me. 5. Their religious family, by the blessing of God on their good example, diligent instructions, and prudent regulations, is like a *church* of Christ for its stated worship of God, purity of manners, and beautiful order.—Epenetus was the first converted to Christ in all the regions of Achaia, and an honourable pledge and earnest of that great harvest of souls which have been since gathered unto the Lord. 7—9, 13. *In Christ*, or *in the Lord*, denotes being united to, beloved by, and believing in him, and holding fellowship with him. 10. Apelles hath been tried, proved, and justly accounted a judicious, faithful, and zealous disciple, and servant of, and sufferer for, Christ. 16. A kiss attended with the utmost chastity, sincerity, and spiritual affection, as becometh saints who love one another with a pure heart fervently. 17. In order to cultivate and maintain true Christian love among yourselves, carefully watch against, and avoid, all those teachers, or others, who attempt to form parties among you, and to introduce pernicious opinions and practices, contrary to the pure truths of the gospel which ye have been taught by the inspired servants of Christ. 18. For whoever are of such a spirit and temper, and carry on such designs, are not the true servants of our Lord Jesus, the only Prophet, Priest, and King of his church: nor do they sincerely aim at promoting his interests and glory in the world, but seek to avoid persecution, gain the favour of worldly men, and gratify their own sensual appetites:—to compass which vile ends, they, by high pretensions of kindness for you, or zeal for God's truths and honour, attempt to impose on the good



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19 For your obedience is [f]come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you [g]wise unto that which is good, and [o]simple concerning evil.

20 And the [h]God of peace shall bruise Satan under your feet shortly. [i]The grace of our Lord Jesus Christ *be* with you. Amen.

21 [k]Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius,[t] who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain[z] of the city saluteth you, and Quartus a brother.

A. M. cir. 4064. A. D. cir. 60.

f Ch. 1. 8. 1 Thes. 1. 8.

g Mat. 10. 16. Luke 10. 3. 1 Cor. 14. 20. 1 Thes. 5. 21.

o Or, *harmless*.

h Ch. 15. 33. Heb. 2. 14. & 13. 20. Gen. 3. 15. 1 John 3. 8.

i Ver. 24. ch. 15. 33. 1 Cor. 16. 23. 2 Cor. 13. 14. Gal. 6. 18. Eph. 6. 24. Phil. 4. 23. Col. 4. 18. 1 Thes. 5. 28. 2 Thes. 3. 18. 1 Tim. 6. 21. 2 Tim. 4. 22. Tit. 3. 15. Heb. 13. 25. Rev. 22. 21.

k Acts xvi — xx. Phil. 2. 19. 1 Thes. 3. 2. Heb. 13. 23. 3 John 8.

t *Tertius* was Paul's amanuensis, as probably more expert in the Greek characters. —Ed.

z No single word of Scripture is without its special import. Erastus is designated as "chamberlain," or treasurer, to show that it is not unlawful for Christians to hold secular offices even under a heathen government.—Ed.

A. M. cir. 4064. A. D. cir. 60.

l Ver. 20.

m 2 Tim. 3. 1, 13. Eph. 3. 20. Jude 24. Heb. 7. 25. 1 Thes. 3. 13. & Thes. 2. 17. & 3. 3.

n Ch. 2. 16. 1 Cor. 1. 23, 24. & 2. 2. Eph. 3. 8.

o 1 Cor. 2. 7. Eph. 3. 5, 9. Col. 1. 26. 2 Tim. 1. 10. 1 Pet. 1. 20.

p *The mystery—kept secret*, was not the calling of the Gentiles, which was very plainly revealed to Abraham and the prophets, but the mystery of Christ, which had been hitherto exhibited merely in types and shadows, but now by his incarnation, teaching, beneficence, sufferings, and resurrection.—Ed.

p Mark 16. 15. Mat. 28. 19. Is. 11. 9.

q Ch. 1. 5. 2 Cor. 10. 5. Acts 6. 7.

r Ch. 9. 5. & 11. 36. Gal. 1. 5. Phil. 4. 20. Eph. 3. 20, 21. 1 Tim. 1. 17. & 6. 16. 2 Tim. 4. 18. Heb. 13. 21. 1 Pet. 4. 11. & 5. 11.

24 [l]The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is [m]of power to stablish you [n]according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, [o]which was kept secret[p] since the world began,

26 But now is made manifest, and by the scriptures of the prophets, [p]according to the commandment of the everlasting God, made known to all nations for the [q]obedience of faith,)

27 [r]To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe, servant of the church at Cenchrea.

temper and credulity of weak and incautious, though well-meaning, persons, to turn them aside from the ways of the Lord. 19. I am indeed glad that your ready reception of the gospel, and obedience of faith, are become so exemplary and famous in the churches; and that hitherto no seducers have been able to draw you away from the simplicity which is in Christ: but considering your own weakness and depravity of nature, and the subtlety of Satan and his instruments, it is absolutely necessary for you to be very prudent and watchful, able to make a difference between good and evil, truth and error; and so inoffensive, plain-hearted, and sincere, that ye may neither deceive nor injure others, nor be deceived or injured by them; quite unacquainted with all envious, spiteful, and mischievous arts. 20, 24. And for your comfort and encouragement, remember that your gracious and reconciled God, who is the author of all true peace, and delights in your being at peace among yourselves, will stand by you, and in a little time subdue Satan and his emissaries, and defeat their malicious power and subtlety, by his providence and grace, and render you at last fully victorious and eternally triumphant over them.—And, for this end, my fervent, my repeated, prayer to God for you is, that the free favour of your and my Lord and Saviour Jesus Christ, in all its special fruits and effects, and all communications of grace from him, may be continually and abundantly with you, to guide and strengthen, sanctify and comfort, defend and save you, and carry you through all temptations and dangers, till ye arrive, with triumph, at his heavenly kingdom. 25—27. Now, to that great, gracious, and almighty God, who is able to defeat all the attempts of your spiritual enemies, and to preserve you from falling into sins or error, and to settle, strengthen, and confirm, you in faith, comfort, and holiness, according to, and by means of, the glad but incomprehensible tidings of salvation to sinful men, which Jesus Christ himself preached while on earth, and which I, having them revealed to me by the inspiration of his Spirit, labour to publish in the world,—even those glorious doctrines, which were long entirely hid from the Gentiles, and but obscurely hinted to the Jews, in types, shadows, and dark prophecies; but are now, under the gospel dispensation, evidently and openly manifested to both Jews and Gentiles, in the ministrations of his servants, and the accomplishment and explication of the Old Testament figures and predictions, according to his special and unchangeable purpose, appointment, and command,—in order that, through the influences of his Spirit attending the same, they might be persuaded and enabled to believe in Christ, and, by virtue derived from him, perform all holy obedience to him,—even to that God who alone is originally, essentially, infallibly, wise in himself and in all his dispensations, particularly in his contrivance and execution of the gospel scheme of salvation, and who is the only author and fountain of all the wisdom that is to be found in any creature whatsoever,—be all adoration, thanksgiving, honour, and blessing, through Jesus Christ as the only Mediator, by whom our praises and prayers are to be offered, and are acceptable to him for evermore.

REFLECTIONS UPON CHAP. XVI.—The Christian religion delightfully promotes friendship and good manners. It teaches us to pay civil respect, in a decent manner, to persons of all ranks, and gratefully to return favours shown to us in the best way we can. It gives a holy turn to a genteel behaviour, and makes men sincere in wishing the temporal, and especially the eternal prosperity of their friends.—With deep concern should all Christians labour to excel in piety, fix themselves in church fellowship, and, in their respective stations, study to be serviceable to the whole mystical body of Christ. Amiable are those families which resemble a church of Christ in their worship, order, and conversation. And it is a great honour to be first, or eminent, in the faith and profession of the gospel. With exact care ought all to judge for themselves in matters of religion, according to the doctrine which they have received from Christ and his apostles; and to avoid such as cause divisions and offences, by broaching errors or forming parties in the church. Whatever be the plausible pretences, fair shows, or flattering speeches of such, they always secretly carry on some selfish and carnal design. There is great need therefore, in this evil world, to have such knowledge of the truth that we may not be imposed on; and such honesty as to act up to our knowledge, imposing upon none. For Satan earnestly promotes pernicious principles and practices, to the disturbance and corruption of the church. But it is very encouraging to true believers that their God will quickly and entirely subdue him, and all his emissaries and works. And if faith and patience hold out a little, we shall reign triumphant for evermore.—Ancient and divine are the gospel tidings of our salvation. Delightfully they harmonize with the types and predictions of the Old Testament. And their offers and blessings graciously extend to all nations of mankind, and by the Holy Ghost are made effectual to some of all ranks and degrees. With what faith and love ought they then to be received, submitted to, obeyed, and practised. And infinite is the glory that redounds to God from this his wonderful work of our salvation.

## CONCLUDING REMARKS ON THE EPISTLE TO THE ROMANS.

In the visible heavens "one star differeth from another star in glory"—yet all stars are equally the work of God. So, in the Scriptures, one book differs from another, either in the extent or importance of the truths revealed, yet "all Scripture is (equally) given by inspiration of God, and (each according to its intent and measure) is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Among the books of Scripture, the Epistle to the Romans holds a similar place to that of a star of the first magnitude among the heavenly bodies. 1. It stands specially remarkable for the guidance it affords in searching out "the deep things of God"—such as, the co-existence and reconciliation of inflexible justice with abounding mercy—of the unchanging purposes of the Eternal with the perfect accountability of man—and of justification by grace sovereign and free, with the indissoluble obligation to every duty of holiness. 2. It stands specially remarkable for its practical vindication of the doctrines of free grace. There seems a natural antipathy in the carnal mind against a free salvation; so that the heart that needs it most, hates it most. And the alleged ground of this antipathy is, that it is unfavourable to morality. But this objection proceeds upon disregard of self—ignorance of the principles of the human heart—and a total forgetfulness of historical truth, or neglect of observation. Disregard of self—for a sinner cannot be saved, unless by free grace. Ignorance of the human heart—for nothing can subdue its enmity but redeeming love, or govern its powers, but gratitude for mercies. And forgetfulness of historical truth, and neglect of observation—for both have united to prove, that in all countries and times, the most godly and moral characters have been produced by the preaching of salvation by the cross of Christ. 3. It is conspicuous for the boldness with which it encounters national prejudices, combined with the affection with which it seeks to conciliate good-will. The prejudices of the Jews against the Gentiles, and the contempt of the Gentiles for the Jews, formed one of the chief barriers against the triumphant spread of his gospel. These diseases of the carnal mind the Apostle never overlooks or palliates, but, like a skilful physician, reveals all its symptoms and malignity, and applies, as its only adequate remedy, the doctrine of free grace and salvation. 4. It is remarkable for the extent of its moral precepts. Every book of Scripture abounds, either directly or indirectly, with moral precepts; but this Epistle takes a wider range, yet descends to more minute particulars than any other book in the New Testament; thus affording the readiest reply to those who charge the doctrine of grace with an unfavourable aspect towards morality. And, truly, if morality, rightly understood, be any evidence of the divine origin of a system (and that it is so is unquestionable), then does the morality of this Epistle place it as far above every heathen system of ethics as light is superior to darkness; and conducts infallibly to the conclusion, either that Paul was wiser than all the philosophers of Greece and Rome, or that he was inspired by the all-wise God. This superiority the philosophers of the world will not acknowledge—the inspiration, therefore, they should not deny. 5. It is remarkable for its speciality of personal attentions. While with a most wonderful terseness, or as Haldane phrases it, "parsimony of words," it delivers its moral precepts, and transfuses into a single sentence the spirit and amount of volumes, it exhibits "what might seem a prodigal waste of words" in its commenda-



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tious, salutations, and acknowledgments. But the memory of the heart never forgets; and the Christian is the only true citizen of the world. He loves him that begets, and, by the same reason, he loves all that are begotten of him.

He that would study this Epistle, must begin, as all study of Scripture should begin, with humble prayer "to the Father of lights and mercies;" but to this he must add a firm determination to study it as a whole: it cannot be understood in fragments. He must attend to it with diligence, until he has acquired a consecutive view of its parts—till he is able, as it were, to take the parts asunder, as the wheels, &c., of a machine, and to set them up again in their original order. And the whole he must receive "as a little child;" for he that does not so receive it, will neither discern its meaning nor feel its comfort.—ED.

## ADDITIONAL EDITORIAL NOTES ON THE EPISTLE TO THE ROMANS.

CHAP. I. Ver. 17. *Righteousness of God.*—The word here translated "righteousness" is the same as in chap. 3. 21, 22. & 4. 3, 6, 9, 11, 13. & 5. 17. & 10. 3, 4, 5, 6, &c., and may be translated either "justice" or "righteousness." When the subject relates to *administration* of the law, it must be translated "justice:" when it implies *obedience* to the law, "righteousness." The phrase "righteousness of God" forms the key to Paul's Epistles—indeed to the whole gospel. Wherefore, the following definitions are selected, as presenting a brief review of the minds of several distinguished Expositors, ancient and modern:—"God's attribute of justice."—*Origen.* "The divine clemency."—*Chrysostom.* "The justice or rectitude of the divine nature—a system of morality—a pure scheme of morality, truly of God."—*Campbell.* "A righteousness belonging to faith, and not that conveyed and received by faith. Because God has enjoined faith as the righteousness he will count to sinners, and will accept and reward it as righteousness."—*Macknight.* "God's method of justification."—*Newcome.* "God's method of constituting men righteous, though in fact they are criminal, and obnoxious to punishment."—*R. Watson.* "Not the essential righteousness of God's nature, but the manner of becoming righteous which God has appointed and exhibited in the gospel—the method which God has contrived and proposed for becoming righteous, by believing his testimony, and casting ourselves on his mercy."—*Doddridge.* Now, it is of the highest importance that every Christian should be aware of the insufficiency of these several definitions, but especially of the two latter, because they constitute the staple of a large amount of popular theology, and the doctrine which they would eventually overturn is that by which, as Luther truly declared, the church of God must either stand or fall. And surely it will be admitted that if such arbitrary modes of definition were followed out with other words and phrases, the Scriptures would be deprived of all certain meaning. For if "the righteousness of God" do not mean simply his "righteousness," but merely "a manner or method in which he renders believers righteous"—then, the love, the mercy, the grace, the truth, the justice, of God, do not mean those very attributes as essential to God, but so many methods or manners of their exercise. In fact, such arbitrary definition outrages the first principle of all interpretation, which ever must be, to search out the meaning of words or phrases, not in the judgment of the expositor, but in the use and wont of the author. Accordingly, the phrase "righteousness of God," if thus sought, by comparing Rom. 1. 17. with 5. 19. will be found to mean—"the obedience of one," by which "many are made righteous:" that righteousness or obedience to the law, taken in its requirements and penalty, which has been yielded to it by our Lord Jesus Christ. This is indeed "the righteousness of God," for it has been provided of God (Heb. 5. 10. Job 33. 24. Mat. 20. 28), and, from first to last has been effected by his Son, who is "the mighty God, the Father of eternity," *(Haldane)*—"God manifest in the flesh"—who being, as the incarnate WORD (John 1. 1, 14) "made under the law," (Gal. 4. 4) "became obedient unto death" (Phil. 2. 8)—death, the penalty of a broken law, inclusive—and thus "brought in an everlasting righteousness" (Dan. 9. 24), which is "unto all (as a gift, Rom. 3. 22. & 5. 17), and upon all (as a garment, Isa. 61. 10) who believe" in his name for justification of life.

CHAP. VIII. Ver. 19—23. *The earnest expectation*, (ἀποκαραδοκία,) signifies the lifting of the head and stretching of the body as far as possible, either to see or hear something very interesting.

On the meaning of the word "creature" (κτίσις), the exposition of the entire passage must depend. Let its meaning, therefore, be sought—1. In the Scripture use of the word. In Mark 10. 6. & 13. 19. it signifies "world," or "creation;" and in 16. 15. "intelligent creature" (man), capable of believing or rejecting the gospel. In Rom. 1. 20. it signifies "creation;" and in ver. 25, "any created being." In 2 Cor. 5. 17. Gal. 6. 5. Col. 1. 15. it signifies either "creature" or "a creation;" and in Col. 1. 23. it evidently signifies, as in Mark 16. 15. "every man," nationally considered. In Heb. 4. 13. it appears also to signify "any human or other intelligent being;" and in 9. 11. it is translated "building," the visible creation being represented as the architecture and temple of God. In 1 Pet. 2. 13. it signifies "ordinance," "institution;" and in 2 Pet. 3. 4. and Rev. 3. 14. it signifies "creation," visible and invisible. If this examination fails to give a preponderance to any one use of the word, let its meaning be sought—2. In the attributes ascribed by Paul to this κτίσις. The chief of these are—earnest expectation, waiting, hope, bondage, groaning, travailing, deliverance, and entrance into the liberty of the sons of God.

Now though it is seldom good to perplex the mind with various opinions, yet, on a subject of so much importance and confessed difficulty, it may be well to state both the chief opinions and authorities. 1. By κτίσις some understand "the whole church of God," (see Is. 43. 7. & 65. 17.) because all its true members are, in this present world, distinguished by earnest desires for the glorious manifestation and liberty of the sons of God—being subject to vanity, that is, weakness, corruption, and misery, but not from choice (Heb. 12. 11.), but for the mortification of sin (Rom. 8. 13.), and exercise of grace, and especially hope (Rom. 8. 24. 2 Cor. 4. 17). This view is supported by *Limborch, Hammond,* &c.

2. The Gentile world in distinction from the Jews.—*Lightfoot, Guyse.*

3. All mankind, Jews and Gentiles, as in Mark 16. 15. who through all their history have felt the evil of the present state of things, and have been earnestly labouring and looking for both present deliverance and future happiness.—*Whitby, Macknight, Ritchie,* &c.

4. Not good angels; for they are not subject to vanity—not devils; for they believe, tremble, and hate God—not the reprobate; for they scoff—not saints and believers; for they are distinctly mentioned (ver. 23.)—not beasts; for they are incapable of longings after futurity. It must therefore mean the whole visible frame of creation, heaven and earth, and the creatures in them personified, and which thus, under the emblem of one intelligent person, wait as it were for restoration to that primitive condition from which they were cast down by sin.—*Luther, Calvin, Manton, Henry, Haldane,* &c.

5. The irrational and inanimate creation, in which everything is perverted to unnatural and sinful uses, and in which the lower animals suffer so much from human cruelty.—*Scott, Hodge,* &c.

Amidst this conflict of high authorities, it were specially presumptuous to dogmatize; nevertheless, a sense of accountability compels a decision in favour of the first—and that chiefly for the following reasons. 1. Because of the contrast and parallelism between this κτίσις (creation) which did "wait and groan." (ver. 19, 22.), and the apostles and his brethren who did "wait and groan" (ver. 23). Now would it not seem unnatural thus to contrast a "waiting and groaning" confessedly figurative, with a "waiting and groaning" confessedly real?

2. Because, while Adam, the representative of created rationality, was made subject to vanity, "willingly," of his own free choice, act, and deed; and while the unregenerate remain subject to it, "because they love darkness rather than light," all who, by a new creation, become sons of God, are, though still subject to vanity, not subject "willingly," but "wait" in faith, hope, and submission, for the day of the liberation of the spirit, and redemption of the body.

3. Because "the creature" to be delivered, is to enter into the "glorious liberty of the sons of God," a liberty that can be enjoyed by none but creatures endowed with intellect and will, and a state of adoption that can be enjoyed by none but regenerate believers.

# THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

# CORINTHIANS.

[Corinth ranked among the most illustrious of the Grecian cities. It was situated on the isthmus that joins the Peloponnesus to the rest of Greece. With a port on each side, it received equally the commercial contributions of Europe and Asia; became first distinguished for arts and commerce, and next (such is ever human abuse of mercies) equally distinguished for luxury, and infamous for licentiousness. Yet here, after the missionary labours of about two years, Paul and his companions succeeded in planting a Christian church, consisting of Jews and Gentiles. But shortly after his departure, false teachers, undervaluing Paul's authority, crept in among them; erroneous and heretical doctrines were inculcated, and sectarian divisions were introduced. Under these circumstances Paul writes this Epistle:—1. To support his apostolical authority, and vindicate himself from the calumnies of his adversaries. 2. To correct the abuses that had arisen, and remedy the disorders that had infected the church. 3. To return answers to certain queries that had been addressed to him on some important points of Christian doctrine, management, and morals. These answers and directions, though generally referring to circumstances and practices no longer in existence, are yet, by virtue of the principles involved, of perpetual application to the various emergencies of the Christian church.—ED.]



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## CHAPTER I.

(1) *Salutation and thanksgiving:* 1—9. (2) *Exhortation to union, and disapproval of dissension:* 10—17. (3) *God overturns the wisdom of the wise by the despised gospel, and calleth, not the wise, mighty, and noble:* 18—28. (4) *True glorying, not in personal attainments, but in God alone:* 29—31.

A. M. cir. 4063.
A. D. cir. 59.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes [a] *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified [†] in Christ Jesus, called *to be* saints, with all that in every place call upon [‡] the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 [b] I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 [b] That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the [§] coming of our Lord Jesus Christ:

8 Who shall also confirm [‖] you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions [*] among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are [c] contentions among you.

12 Now this [d] I say, that every one of you saith, [e] I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that [f] I baptized none of you but Crispus [*] and Gaius;[†]

15 [g] Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: [‡] besides, I know not [§] whether I baptized any other.

17 For Christ sent me not to baptize, [‖] but to preach the gospel: [h] not with wisdom of [*] words, lest the cross of Christ should be made of none effect.

18 [i] For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. [†]

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[a] *Sosthenes* was probably the same mentioned Acts 18. 17. —Ed.

[†] *Sanctified in Christ Jesus*—by faith in the offering of his body. See Acts 26. 18. Heb. 10. 10, 14.—Note. It is no objection to the reality of this character, that there was deficiency in the true believers, and false brethren among them. The Epistle is to the "sanctified," not to those who, notwithstanding their nominal profession of Christianity, might still be in the gall of bitterness.—Ed.

[‡] To "call upon," or "call on the name," signifies to "invoke," to "worship," Acts 2. 21. & 9. 14, 21. & 22. 16. Rom. 10. 12, 13, 14. 2 Tim. 2. 22. Wherefore, there is here a distinct acknowledgment that the primitive and apostolic church universally worshipped Christ—universally acknowledged his Godhead. —Ed.

[a] Rom. 1. 8. 2 Cor. 1. 2. Eph. 1. 2. Phil. 1. 2, 4. Col. 1. 2, 4. 1 Thes. 1. 2, 3. 2 Thes. 1. 2. 1 Tim. 1. 2, 4.

[b] 2 Cor. 8. 7. Eph. 1. 3. Col. 1. 9. ch. 4. 2, 10. & 12. 8. & 14. 22.

[§] Or, *revelation.*

[‖] *Who shall confirm you.*—The "who" is by some referred to "Christ" (ver. 7), but it seems preferable to refer it to "God" (ver. 6); for had the apostle intended to refer the confirmation directly to Christ, he would not have closed the sentence with "the day of our Lord Jesus Christ, but with "his day."—Ed.

[*] *Divisions.*—Schisms, disagreements in doctrine, and alienations in affection, especially the latter.—Ed.

[c] Prov. 13. 10. Jam. 4. 1. ch. 3. 3. & 11. 18. d Ch. 7. 29. & 15. 50. 2 Cor. 9. 3. Gal. 3. 17.

[e] Ch. 3. 4. & 16. 12. & 12. 4. Acts 18. 24. John 1. 42.

[f] Acts 18. 8. Rom. 16. 23.

[*] *Crispus*—chief ruler of the synagogue. Acts 18. 8.—Ed.

[†] *Gaius*—a principal member of the church at Corinth. Rom. 16. 23.—Ed.

[g] Mat. 10. 16. Eph. & 15. ch. 3. 10.

[‡] *Stephanas*—one of the first converts of Achaia. 1 Cor. 16. 15. —Ed.

[§] *I know not, &c.* —These words are to be taken in their literal import — ignorance, either from lapse of memory, or from the possible addition of new members to the Corinthian church whom he might elsewhere have baptised. But this ignorance is by no means inconsistent with the plenary inspiration of the apostle; for inspiration does not imply the divine communication of everything, but merely the communication of things necessary for the edification of the church. —Ed.

[‖] "Christ sent me not (so much) to baptize, as to preach." —The original words frequently bearing this comparative meaning.—Ed.

[h] Ch. 2. 1, 4, 13. 2 Pet. 1. 16. 2 Cor. 4. 2.

[*] Or, *speech.*

[i] Ver. 23, 24. Acts 17. 18. Rom. 1. 16. 2 Cor. 2. 15, 16.

[†] By "wisdom of God," some understand the permission or government of his wise providence. But may not the whole verse be better understood thus—"For after that the world, through its (philosophical) wisdom, knew not God (though manifest) in his wisdom (of creation, providence, and word), it pleased God, through the preaching of foolishness (the cross, ver. 18, 23, 25) to save them that believe."—Ed.

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EXPLANATORY NOTES. CHAP. I.—Ver. 1—3. I, Paul, who have not thrust myself into this apostolic office which I claim, but was graciously, sovereignly, and immediately, called to and qualified for it by Jesus Christ,—and Sosthenes, my dear and faithful assistant in the ministry, though not an apostle, —do, in the most earnest and affectionate manner, wish to all you at Corinth, who are regularly united in church fellowship, set apart for, and spiritually joined to Christ, as your Head of influence and government, and by the effectual call of his Spirit rendered like him in holiness,—and to all those who anywhere profess and adore him, our common Lord, as the object of their faith, worship, and obedience, —all the riches and the blessed effects of redeeming favour, love, and mercy, and an abundant peace with God, with your own consciences, and with one another, from God the Father, as the original spring and deviser of every blessing, and through Jesus Christ, as the purchaser, storehouse, and bestower of them. 4—6. I heartily congratulate you on your happiness and honour upon every remembrance of you, and bless my infinitely gracious God for the manifold favours, gifts, and graces, which, on Christ's account, he has bestowed upon you, enriching you not only with such spiritual habits and tempers as are necessary to salvation, but with remarkable knowledge of the mysteries of the gospel, and a ready ability to communicate them to others;—the Spirit of God thereby confirming to your hearts and consciences the truth of the gospel of Christ, which we preached and ye believed. 7—9. So that ye are not remarkably deficient, or inferior to other Christians, in any spiritual gifts which could render you useful in Christ's church, in which ye continue praying, preparing, and patiently and hopefully waiting for his second coming,—who, by a constant supply of necessary gifts and graces, will more establish you in the faith, hope, and holiness of the gospel: that, when others are condemned, ye may appear perfectly righteous, holy, and irreproachable, at his tribunal; for God, who has effectually called you into a state of union and fellowship with his dear Son, being unchangeably faithful to his character, covenant, and promises, will infallibly render you partakers of eternal glory. 10—12. If then God hath done, and will do, so much for you, and if Jesus will in a little time judge you at his awful bar, let me beseech you, by the authority of our Lord Jesus Christ, by his excellencies, relations, and works of love, and by your profession of him, to lay aside your contentions and alienation of affection from one another, and to study the most cordial harmony in sentiment, affection, and holy practices; for, to my great grief I have been informed that ye, whom I truly esteem, and of whom I hoped better things, have, by uncharitable divisions, been thrown into different parties, under different leaders,—some of you ranking yourselves under me, as the apostle of the Gentiles, or instrument of your conversion; others under Apollos, as the most eloquent and fervent preacher; others under Peter, as the apostle of the circumcision; while others pretend to be immediately directed by Christ alone, needing no other instructor. 13—16. To convince you of the absurdity of your conduct, let me ask even you, who pretend to be solely for Christ, overlooking his ministers and ordinances, is his person to be divided from his offices? or his offices from the execution thereof by the ministry of his servants, who labour in the church by his authority, and according to his will?—Why set up me, or any other minister, for your spiritual head? Did I, or my brethren, make atonement for your sins? Or were ye baptized by the authority, or into the faith, worship, and obedience of us? I thank God that, though I was the instrument of conversion to many of you, I baptized but very few of you, lest any should have thence taken occasion to insinuate that I had acted by my own authority, and bound the persons whom I baptized to acknowledge me as their spiritual master. 17. For indeed Christ sent me not chiefly to baptize, but to preach the glad tidings of salvation through his blood; and that not dressed up in flowers of rhetoric or maxims of philosophy, for the promoting of my own selfish honours, but in the most plain language and style, that the native majesty, spirituality, glory, and power of the gospel doctrine, of and concerning a crucified Saviour, might be the more clearly manifested in the humbling and conversion of sinners. 18. For the plain preaching of salvation through the imputed righteousness of Jesus Christ, received by faith, appears quite despicable, foolish, and absurd, to them who live and die in their sins; but to us, who are eternally saved from our sins and miseries, it is the marvellous mean through which the almighty influences of God's Spirit are conveyed for illuminating, sanctifying, supporting, and comforting our hearts. 19, 20. This, according to the scripture, quite confounds the notions of the learned of this world, and exhibits a method of salvation directly contrary to whatever they could have imagined. None of them, Jews or Gentiles, could ever contrive a method of saving sinners, or of reconciling them to God; and herein he hath stamped disgrace upon all the wisdom of philosophers and others, and manifested their schemes for appeasing an offended God, and reconciling guilty sinners to him, as altogether vain, foolish, and ineffectual. 21. For after he, in the manifestation of his own infinite wisdom, had plainly shown that neither the works of creation, nor of common providence, nor any powers of human reasoning, could lead to a saving and satisfying knowledge of himself, or the way of salvation, it pleased him, by the much despised plain preaching of a crucified Christ, and the way of salvation through his blood, to save them, who by faith receive and rest



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22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them [k] which are called, both Jews and Greeks, [l] Christ the power of God, and the wisdom of God.

25 [m] Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that [n] not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things [o] of the world, and things which are despised, hath God chosen, *yea,* and things which are not, [†] to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who [o] of God is made unto us wisdom, and [p] righteousness, and sanctification, and redemption:

31 That, according as it is written, [q] He that glorieth, let him glory in the Lord.

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k Luke 7. 35. Rom. 8. 28, 30. & 9. 24. ver. 9, 10.

l Prov. 8. 12. Rom. 1. 4, 16. Eph. 1. 19, 20. Col. 2. 3. ver. 30.

m 1 Kin. 12. 24. 2 Cor. 4. 7. Ps. 147. 5.

n 1 Sam. 17. 42. Ps. 8. 2. & 68. 10. & 72. 12—14. Mat. 11. 5, 22. & 18. 25. Luke 18. 23. John 7. 48. Acts 4. 13. & 5. 9, 10. & 7. 54. & 17. 34. & 13. 16. Rom. 4. 17. ch. 2. 5, 6. 2 Cor. 4. 7. & 10. 1. Rev. 6. 15. Jam. 2. 5, 7. Zeph. 3. 12. Ezek. 11. 7, 11.

o *Base things.*—Not things really base and unworthy, but things so esteemed by the world; God, by the weakest, and apparently the most inadequate instruments, producing the most wonderful results.—Ed.

† The expression, "things which are not," is generally represented as hyperbole, or oxymoron—an extravagance or contradiction in language, frequent in classical writers. But there is no necessity for attributing either to the apostle. God had chosen a people (the future Christian church) "that were not" then in being, "to bring to nought" the heathen empire of Rome; and there is still a chosen people to be born, under whom all the kingdoms of this world shall become "the kingdoms of our God and of his Christ." Ch. 2. 7.—Ed.

o Rom. 11. 36. 2 Cor. 5. 18—21. Eph. 1. 3, 4. John 3. 16, 17.

p Is. 45. 24, 25. & liii. & 54. 17. Jer. 23. 6. & 33. 16. Dan. 9. 24. Rom. 3. 22, 26—28.

q 1 Sam. 2. 10. Is. 65. 16. Jer. 9. 23, 24. 2 Cor. 10. 17.

## CHAPTER II.

(1) *The apostle's preaching depended neither on excellency of speech, nor human wisdom, but on the accompanying power of God:* 1—5. (2) *Yet the wisdom of it so far excelled that of the world, and mere human discovery or conception, that the natural man cannot understand or receive it:* 6—16.

A. M. cir. 4063.
A. D. cir. 59.

a Ch. 1. 17. ver. 4. & 13. 2 Cor. 10. 10.

a *Not to know.*—Not to regard or esteem anything else as really worthy of notice. See 1 Thes. 5. 12.—Ed.

† *In much weakness,* of bodily health.—Ed.

‡ By "perfect" some understand those "who are advanced in Christian knowledge," as distinguished from the "babes," and corresponding to the "spiritual" (ch. 3. 1); others, the Christians, as distinguished from the Jews; and others, that higher mode of teaching exemplified in the Epistles to the Romans, Galatians, and Hebrews, in which Christ is fully set forth as "the end of the law for righteousness," by the perfect exposition of the Jewish dispensation. This last opinion seems to receive decisive support from apparent contrast between ἐν πειθοῖς λογοις ver. 4.) and τοις τελειοις (ver. 6); which last expression appears to apply, not to persons, but to correspond with the things that once were "hidden," but now "revealed" by the Spirit, as things fulfilled and perfected (ver. 7, 10). See the similar expression, Eph. 4. 6.—Ed.

AND I, brethren, when I came to you, [a] came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know [a] any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, [†] and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect; [‡] yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom,* which God ordained before the world unto our glory;

8 Which none of the princes of this world knew: for had they known *it,* they would not have crucified the Lord of glory.

upon him for their eternal redemption, as therein offered to them. 22, 23. Notwithstanding all the proofs that Christ hath given us of his Godhead and saving offices, the obstinate Jews still persist in demanding a sign from heaven to prove them, and the learned Greeks insist upon philosophical demonstrations of the method of salvation. But regardless of these prejudices, we faithful ministers proclaim a full, eternal, free, and offered salvation to sinful men through the obedience and death of Christ, which the Jews contemn, to the infinite hazard and ruin of their souls, and the learned Greeks account highly foolish and absurd. 24. But let others think as they will of Jesus Christ, or of the doctrine of salvation through his blood, we, who are effectually called, discern and experience therein the great power and manifold wisdom of God, clearly exhibited in his whole person, offices, and saving effects. 25. For what ignorant, carnal, and prejudiced men reckon absurd folly, infinitely transcends in wisdom all the boasted schemes of the most sagacious, prudent, and learned philosophers; and what they account weak and unavailing, is found, by experience, to have an incomparable energy in destroying the works of the devil, renewing the heart, and reforming the lives of men. 26—29. And to manifest the sovereignty of his grace, and, as it were, to mark the insignificancy of men's natural or acquired advantages, ye cannot but observe that very few of the learned, the eminently sagacious, great, or powerful, are converted to Christ; but he has generally fixed his love upon, and effectually calls, such as are comparatively foolish, weak, mean, or contemptible; that none, Jews or Gentiles, might have any pretence to glory before him of their natural parts, accomplishments, or external privileges, as if these could recommend them to his favour, or qualify them to receive the gospel. 30, 31. Yea, on the contrary, by a mere act of his own gracious and sovereign will, he has chosen you in, and called and united you to, Christ Jesus, who, by his divine appointment, is constituted and made over to us in the gospel offer, and effectually granted to us in the day of power, as an infinitely well furnished and effectual Teacher, to render us wise unto salvation; a law-fulfilling Surety, through whose finished obedience and suffering we may be completely justified; and not only as a purchaser, but as an effectual giver, of all renewing, quickening, and sanctifying grace, by his Spirit dwelling in us; and a full deliverer from sin and misery, and bestower of that eternal happiness which he hath obtained for us;—that, as the Scripture directs, he who has any honours and blessings bestowed upon him may centre all his joy and boasting entirely in the Lord Jesus, and in the free grace of God through him.

Reflections upon Chap. 1.—With great prudence, but with plainness and courage, ought ministers, on some occasions, to assert their mission and the dignity of their office. And with firm assurance should we receive the apostolic writings and doctrines, as indeed of divine authority. Divine power and grace are necessary to render men saints, while fervent prayer and religious worship evidence them such. And it is absurd to hold profane prayerless persons for church members. With holy reverence ought we to address Jesus Christ and his Father for the gifts and mercies which we need. And with pleasure may we reflect on what he has bestowed on others, as an earnest of their perfect holiness and happiness. Yea, it is a great mercy that God's faithfulness secures the eternal salvation of all those whom he hath effectually called by his grace. It is shameful and absurd for Christians to be divided about ministers, as if all Christ's faithful servants were not embarked in one common cause. And it is a comfort for a minister to have had no hand in such carnal rendings of Christ's church; and an honour to have avoided honouring himself at Christ's expense. Very corrupt and darkened by sin must be the hearts of unregenerate men, to whom the mystery and offers of a crucified, a divine Redeemer, appear contemptible and absurd. And the enlightening and renewing power of the Holy Ghost is absolutely necessary to make us apprehend it, as every way worthy of God, and calculated to render us wise, holy, and happy. Amazing is the sovereignty of God's redeeming grace in respect of its objects and manner of influence. And exactly answerable is Jesus Christ to all our need, who are ignorant and foolish, guilty and naked, polluted and plagued, enslaved and self-ruined sinners. Yea, the whole work of our redemption delightfully promotes the highest glory of God. In this let my soul rejoice, and daily think what Jesus is, and what Jehovah is in him, to my heart.

Chap. II.—Ver. 1. The glorification of the divine power, wisdom, sovereign mercy, and other divine perfections, and the humiliation of men, being the great end of the gospel, I laboured to preach to you in the plainest manner, without any affected parade of eloquence or philosophical reasoning. 2. And counting all but loss and dung for the excellency of the knowledge of Christ Jesus my Lord, I determined to employ all the talents which God has given me chiefly to make him known in his person, offices, and work; particularly in his obedience and suffering, in which all the lines of the gospel meet. 3. And in preaching on this subject, I conducted myself with the utmost meekness and deepest concern, lest, through your prejudices, or the agency of Satan, ye should, to your eternal perdition, reject and despise my message. 4. And encouraged and directed by Jesus Christ, I laboured to publish and inculcate the doctrines of redemption through his blood, not with any tickling arts of human invention, or soothing language, but with the convincing light and persuasive evidence of the Holy Spirit himself on your minds and consciences, and attended with his miraculous gifts and operations. 5. That the faith, by which he assented to the gospel, and embraced Jesus Christ in it, might not so much as seem to be wrought in you by the authority, arts, or arguments of men, but might be solely produced by the efficacious power of God, and built on his authority and faithfulness manifested in his word. 6. Nevertheless, we preach the infinitely wise plan of the redemption of sinners, and explain the transcendent mysteries thereof, especially to such as have attained some considerable measures and degrees of knowledge and grace:—not indeed the wisdom of philosophical or political schemes of learned men or princes;—7. But we publish and inculcate that mysterious doctrine which is the wonderful product of the infinite wisdom of God, which has been long hid from the Gentile world, and but obscurely revealed to the Jews, and can never be fully comprehended by creatures; and which God from all eternity determined at this time to reveal with transcendent light and evidence, for the honour of the gospel dispensation, its ministers and subjects, and the eternal happiness of every believer. 8. Which important scheme



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9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? [h] even so the things of God knoweth no man, but the Spirit of God.[h]

12 Now we have received, [c] not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 [d] Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.[†]

14 [e] But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual [f] judgeth all things, yet he himself is judged of no man.[‡]

16 [g] For who hath known the mind of the Lord, that he may instruct him?[§] But we have the mind of Christ.

A. M. cir. 4062.
A. D. cir. 56.

b Ver. 10. Mat. 11. 27. & 16. 17. Rom. 11. 33. 1 John 2. 20, 27.

h This expression goes only to exclude all creatures from the perfect knowledge of God—but no more excludes the Father and Son, than our Lord excluded the Father and Spirit, when he said (Mat. 11. 27.) "no man knoweth the Father save the Son, and he to whom the Son shall reveal him."—Ed.

c Ver. 5. Rom. 8. 5, 6, 15, 16, 26.

d Ch. 4. 17. ver. 4. 2 Pet. 1. 16. Gen. 40. 8. & 41. 16. Dan. 5. 12.

† *Comparing spiritual things with spiritual.*—Expounding the records, types, and prophecies of the Old Testament, and exhibiting their spiritual design and fulfilment in the New.—Ed.

e Acts 17. 18. & 26. 24, 25, 28. Rom. 8. 5—8. ch. 1. 18, 23. Gal. 1. 12. Mat. 16. 23. Jude 4. 2 Pet. 2. 12. John 3. 3, 4, 6. Rev. 3. 17, 18.

f Prov. 27. 19. & 29. 5. John 7. 17. 1 Thes. 5. 21. 1 John 4. 1. Heb. 5. 14.

‡ The "spiritual man"—the man enlightened by the spirit of God, discerns between good and evil in every man; but "the natural man" is as incompetent to judge of his principles, motives, and actions, as Caiaphas or Pilate (the one through hatred, and the other through fear) was to judge of Jesus.—Ed.

g Job 15. 8. Jer. 23. 18.

§ Not that he may instruct the Lord—for the supposition is vain—but, the spiritual man, to which, however, none are adequate but they who "have the mind of Christ."—Ed.

## CHAPTER III.

(1) *The word must be suited to the hearers:* 1, 2. (2) *Divisions are evidences of low Christian attainments:* 3—5. (3) *All fruit of the word from God alone:* 6—9. (4) *Christ the only foundation:* 10—12. (5) *A fiery ordeal shall try every man's work:* 13—15. (6) *Christians the temples of God, and therefore bound to holiness:* 16, 17. (7) *The foolishness of human wisdom, and necessity of glorying in God alone:* 18—23.

A. M. cir. 4062.
A. D. cir. 56.

AND I, brethren, could not speak unto you as unto [a] spiritual, but as unto carnal, *even* as unto babes in Christ.

2 [b] I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 [c] For ye are yet carnal:* for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 [d] Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; [e] but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's [†] husbandry, *ye are* God's building.

a Ch. 2. 6, 15. & 14. 20. Heb. 5. 14. & 6. 1.

b John 16. 12. 1 Thes. 2. 7. Heb. 5. 12, 13. 1 Pet. 2. 2.

c Ch. 1. 11. 12. & 5. 11. & 11. 18. Gal. 5. 19, 20. 2 Cor. 12. 20. Jam. 3. 16.

* By calling the Corinthians "carnal" the apostle does not mean under the dominion of "the carnal mind," (Rom. 8. 7.) for then, instead of being "babes in Christ," they would have been in "enmity against God." But he means that, while compared with other believers, they "came behind in no gift, being enriched in all utterance, and in all knowledge" (chap. 1. 5, 7.), yet were they inferior to others in the quality of Christian prudence, which avoids all "doubtful disputations," and of the Christian temper which "bears the infirmities of the weak," and which in all its witness to the truth, (Rom. 16 1. & 15. 1.) "still labours to preserve inviolate the unity of the spirit in the bond of peace." Eph. 4. 3.—Ed.

d Rom. 16. 15, 17. & 12. 3, 6. ch. 4. 1, 6. 2 Cor. 1. 24. & 4. 5, 7. & 5. 3. & 6. 4. & 10. 4, 5. & 12. 8. ver. 7. 1 Pet. 4. 10, 11.

e Ps. 92. 12. & 85. 10. & 127. 1. Is. 58. 10, 11. & 61. 11. Acts 11. 21. & 18. 14. ch. 1. 30. 2 Cor. 5. 2, 3.

† Or, *tillage*.

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of salvation the rulers and great men concerned in the crucifixion of Jesus Christ, and others so disposed, had no just notion of, their minds being blinded, and their hearts hardened, against all the means of conviction afforded them, otherwise they had never concurred in the shameful, ignominious, deliberate, and public murder of the divine Messiah, who has all infinite glory in himself as the Son of God, and is the author, purchaser, and bestower, of all the glory of the gospel dispensation and heavenly state; 9. And who, as Isaiah foretold, has brought in that incomparably and inconceivably glorious, delightful, and advantageous gospel state, and all the transcendent blessings thereof, which God, of his infinite wisdom and grace, had provided, adjusted, and secured: and which he bestows upon them who, in the faith of his special love to their souls, do sincerely esteem, desire, and delight in him. 10. Yea, God hath now manifested them to us by the immediate revelations and gracious internal illuminations of his Spirit, who has a perfect and comprehensive view of the divine nature and counsels. 11. For as none but a man's own soul can know his secret thoughts and designs, so none but the Holy Ghost, who has the same essence and will with the Father and Son, can penetrate into or comprehend the secret counsels of God. 12. And it is this all-knowing Spirit of God, not the boasted wisdom and learning of the world, which we have received, in order that we may savingly understand the great and glorious blessings of the gospel, freely prepared for, offered to, and bestowed upon us; 13. Which glorious mysteries and benefits we, being taught of God ourselves, represent to others, not in the foppish gildings of human language, but in a plain, grave, and majestic style, suited to their nature, dignity, and beauty, even in the words and figures in which the Holy Ghost has represented them, carefully comparing them together. 14. But no unregenerate men, be as learned and sagacious as they will, can truly approve or embrace these spiritual doctrines and blessings; nor can they, for want of an understanding illuminated and rectified by the Spirit of God, discern their divine truth, spirituality, excellency, and glory, in a truly spiritual and affecting manner, suitable to their transcendent worth and importance. 15. But he who is really renewed in the spirit of his mind can search into, discern, and form a right judgment about, everything necessary to be known in order to salvation, and perceive the glory, and feel the transforming power of divine truths; though his views thereof, and satisfaction therein, cannot be certainly judged of by any other man; far less by such as are destitute of the Spirit of God, and the true experience of these things. 16. For what unregenerate man ever penetrated into the secret counsels or revealed truths of God, so as to be able further to instruct a spiritual man in what he before knew, or to prove what is contrary to his views? Nay, we apostles, and other Christians, are, by the Holy Ghost, instructed in the doctrine of Christ in everything respecting the glory of God, and the salvation of men.

REFLECTIONS UPON CHAP. II.—Great is the native beauty of the gospel, as God's own testimony, concerning Jesus Christ crucified for men. And it is absurd and hurtful to souls to vail and stain its illustrious simplicity, wisdom, and grace, by human oratory. The faith of God's elect must be the effect of divine operation, not of human persuasion. It is impossible for carnal men to understand the gospel, or to make it comport with their worldly schemes. And not merely an external revelation, but the inward illumination of the Holy Ghost, who is perfectly acquainted with the whole mind of God, can give us just and impressive conceptions of spiritual things. Thrice happy are they who have him to lead them into all necessary truth, and to make them know what inexpressibly great and glorious things God has prepared for, and freely given to them! Judicious and experienced Christians discern admirable wisdom, power, and grace, in the gospel method of their salvation. And while they have the greatest satisfaction, experience, and hope in themselves, relating to it, no natural man is able to correct or refute them.

CHAP. III.—Ver. 1. And indeed, brethren, when I was among you, I perceived in you such an earthly-minded, opinionative, and disputatious temper, as discovered you to be really weak in spiritual knowledge and experience. 2. I therefore made it my chief care to instruct you in the plain principles of the gospel concerning Christ and his salvation, which were suited to your weak capacities, not entering into the more sublime and abstruse points, which neither then, nor even now, ye can improve to your real edification. 3. Your present contentions, and envying of one another, is a plain evidence that many of you do not, in a spiritual manner, or upon proper authority, take up the doctrines of the gospel, but are under the influence of your natural corruptions, and act in the manner of unregenerate men. 4. Nothing can more plainly manifest your great carnality of temper than to extol particular ministers, as if they were to be the lords of your faith: 5. For what are ministers but servants of Christ, by whose preaching of one and the same doctrine ye were brought, not by their skill or power, but by his effectual operation on your hearts, to receive and rest upon him for your salvation? 6. I, as an apostle, first published the gospel among you, which, through the gracious and almighty influences of the Holy Ghost, proved instrumental in the conversion of many of you; and Apollos, coming after, laboured in promoting your spiritual edification: but whatever success he or I had, was entirely owing to God's powerful blessing and influence on our labours; 7. And therefore to him alone ought all the glory to be ascribed; not in the least to us, who are neither the authors of the gospel, nor of its efficacy upon you. 8. Whether we be instrumental in the conversion or in the building up of souls, we all act under the same authority of Christ, and are united in our doctrine and principal design, yea, are all accountable to God, and are equally incapable in ourselves of producing any saving effects by our ministrations: and if faithful, shall in due time receive from him a gracious reward, answerable to that diligence which his own free grace has enabled us to use. 9. For all of us labour jointly with the same views, and as his workmen, with, and in subordination to God, who will never desert us in our work, nor be unmindful of us: and ye are not ours, but God's workmanship and property, and



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10 [f] According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now, if any man [g] build upon this foundation gold, silver, precious stones, wood, hay, stubble;[*]

13 Every man's work shall be made manifest: for the day [†] shall declare it, because [‡] it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 [h] If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; [§] yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man [‖] defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

18 [i] Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool,[*] that he may be wise.

19 [k] For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: [†] for [l] all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's;[‡] and Christ *is* God's.

A. M. cir. 4063.
A. D. cir. 60.

[f] Rom. 1. 5, ch. 15. 10. 1 Pet. 4. 11.
[g] 2 Cor. 2. 17. & 4. 2. & 11. 13. & 12. 5.
[*] *Gold, silver, precious stones* — emblems of the glorious truths of the gospel. —*Wood, hay, stubble*—emblems of errors, not fundamental—but useless, vain, and trifling—such as endless genealogies that never can be settled upon any divine authority, traditions of men, with rites and ceremonies invented as aids to piety, but becoming clogs and weights to the progress of vital godliness.—Ed.
[†] *The day* of judgment and salvation. ver. 15.—Ed.
[‡] Gr. *is revealed.*
[h] Ch. 4. 5. Mat. 25 21, 23. & 10. 28. 1 Thes. 2. 19. 2 Tim. 4. 7, 8. Dan. 12. 3. 1 Pet. 5. 4.
[§] *He himself shall be saved*—because he built upon the foundation, Christ (ver. 10.); yet "his work shall be burned," because his superstructure consisted of mere rituals and imaginations.—*Note.* The attempt of Romanists to extract from this passage the figment of purgatory is vain—for every man's works—the things saved and burned are tried in the same fire (ver. 13.); and, so far as their authority avails, the doctrine obtains no support from the earlier fathers; and the detected attempt to interpolate Theodoret on the passage, throws more than suspicion over all similar interpretations.—Ed.
[‖] Or, *destroy.*
[i] Gal. 6. 3, 7.

A. M. cir. 4063.
A. D. cir. 60.

[*] *Let him become a fool* in the estimation of an ill-judging world, to whom salvation by a crucified Saviour appears the very height of absurdity.—Ed.
[k] Job 5. 13. ch. 1. 19, 20. Ps. 7. 15, 16. & 9. 15, 16. & 35. 7, 8. & 141. 10. & 17. 15. Is. 29. 14, 15. & 44. 25. Rom. 1. 21, 22.
[†] Do not glory in being the followers of any one teacher, for all true teachers are (for Christ's sake) alike your servants and property.—Ed.
[l] Rom. 8. 28. 2 Cor. 4. 5, 15. Gal. 2. 7. Phil. 2. 21. Rev. 21. 7.
[‡] *Ye are Christ's* purchase and property; — *Christ is God's* Son, and his gift to you.—Ed.

## CHAPTER IV.

(1) *How ministers ought to be estimated:* 1—7. (2) *They have nothing but what has been given:* 8, 9. (3) *The apostles in great worldly disesteem:* 10—14. (4) *Yet fathers in Christ, whom the church should follow:* 15. (5) *The apostle sends Timotheus, and promises to follow for the exercise of spiritual discipline:* 16—21.

LET a man so account of us as of [a] the ministers [*] of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's [†] judgment; yea, I judge not mine own self:

4 For I know nothing by myself; yet am I

A. M. cir. 4063.
A. D. cir. 60.

[a] Ch. 3. 5. 2 Cor. 4. 5. & 6. 4. Col. 1. 25. Tit. 1. 7. 1 Pet. 4. 10.
[*] *Ministers.*—Literally, "underrowers"—those who, in the ancient ships, rowed on the lower benches, or banks, and were consequently much, or altogether in the dark, as to the vessel's course, and only concerned to keep time with their oars, and put forth their strength for her propulsion.—Ed.
[†] Gr. *day.*

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therefore ought to be devoted entirely and only to him. 10. And I, being employed under him as his distinguished workman and first labourer among you, have, with all that knowledge, wisdom, prudence, and care, which he enabled me to exercise, laid the ground-work of your faith and hope, safety and comfort, in the gospel doctrines of a crucified Jesus, and salvation by him alone. Every preacher therefore who comes after me must take care that he attempt not to build you up by any doctrine inconsistent therewith. 11. It is beyond the power of any to lay another foundation of true holiness or happiness beside what is already laid in the incarnation, obedience, and death of the Son of God in our nature, and which is exhibited in the scripture, and was taught by me. 12. And if Apollos, or any other like minded, should now, after my preaching, attempt to edify you with the precious truths of God; or if others of a different stamp should attempt to build on it the unsubstantial, contemptible, and perishing inventions of men, 13. Their whole doctrines and practices, as well as those of all other men, shall, at the last day, be thoroughly tried by Jesus Christ, according to the standard of his word; and the truth and value, or the falsehood and emptiness thereof, be fully manifested to all around. 14. Whoever then shall, in his doctrine and practice, be agreeable to the scriptures, and answerable to the foundation truth of free salvation through Jesus' blood, shall be graciously and amply rewarded, in proportion to his faithfulness and diligence: 15. And whosoever shall, in his doctrine or behaviour, be found unscriptural, though not fundamentally erroneous, shall indeed, if united to Christ, though with apparent difficulty, be saved from eternal wrath; but have nothing but shame and dishonour for his erroneous notions and bad practices. 16. Remember therefore, that as ye, who are God's true church, founded upon Christ preached in the gospel, are set apart, sanctified, and devoted to him as his temple, in which, through his Spirit, he dwells by special relation, possession, operation, and favour; 17. If any of you maintain and propagate such errors as are subversive of the foundation, and so at once corrupt yourselves and the church, he shall certainly be punished by him in a fearful and lasting manner, as a defiler of his gospel temple, more sacred and dear to him than any of the apartments of the Jewish. 18. Let therefore every man, preacher or hearer, take heed, lest, through a conceit of his superior understanding, he bring loss and ruin upon himself; and if any have apparently a large stock of earthly wisdom, let him renounce it all, as insufficient to lead him to the attainment of gospel truth; and in becoming truly wise towards God, and to the salvation of his soul, through faith in Christ, let him patiently submit to be esteemed as a fool by the carnal pretenders to reason; 19, 20. For as the scripture repeatedly testifies, all the policy, prudence, wit, and learning, which give men a reputation for wisdom in this world, are but folly in God's account, when compared with his glorious scheme of salvation through a crucified Redeemer: and in the end it will appear to have insnared them, and discovered the vanity of their minds. 21, 22. Since human knowledge then is so insignificant, and no man can direct you into the way of salvation, but as he himself is taught of God, let none of you, to your own spiritual hurt, set up one gospel minister as his head, in opposition to another; for all things, particularly those relating to the dispensation of the gospel, are in the new covenant secured for, and given to, you who believe, and are divinely managed for your spiritual advantage: all faithful *ministers*, with all their gifts, graces, and ministrations, are appointed for building you up in faith, holiness, and comfort, to eternal salvation: all the wealth, honours, pleasures, and transactions of this *world*, are in Christ's hands for you, to be given you in property or use, as shall tend to your real good: *life*, in all its diversified conditions, and *death*, in all its harbingers and forms, are yours: 23. And what secures all these to you, completes your happiness, as well as calls for your attachment to him, is, that ye are given by the Father to Christ, that ye may be saved through his blood, and filled with all the blessings of his grace and glory; and Christ is God's dear Son and faithful Servant, set up by him to be the infallible mean of your eternal salvation, to the praise of the glory of his grace.

REFLECTIONS UPON CHAP. III.—With great faithfulness and prudence ought ministers to accommodate themselves to the capacities and circumstances of their hearers. And often great pretenders to wisdom and knowledge have no true grace in their heart. When all Christ's faithful ministers are, under him, united in the same spirit and design, how absurd is it to kindle contentions in the church, by setting up one above another! Their honour is great in being workers together with God in the salvation of men. And the effectual success of their labours flows wholly from his power and grace. Yet none must expect God to bless their administrations, but in preaching Christ as the sole foundation of the hopes and happiness of sinful men, laid by his Father. Terrible is their ruin who refuse to build on him; and great their loss who attempt to mingle their own fancies with the doctrines of Christ. Exact shall be our future account; and our eternal honours be proportioned to our right improvement of Christ and his truths on earth. And very necessary is holiness in every church and member thereof. Great is the danger of self-conceit. And it is very sinful and ruinous to trust our eternal happiness to the care and direction of our carnal wisdom, which is so insignificant before God. But extensive is their happiness, and high their honour, who, as united to Christ, the eternal Son of God and only Saviour, and to God in him, have all things present and future, secured as their property, and divinely managed to their best advantage.

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CHAP. IV.—Ver. 1. Let none depreciate us ministers, or exalt one to the dishonour of another, but account of us all as persons called and qualified by Christ, for dispensing to Jews and Gentiles the great and unsearchable doctrines and ordinances of the grace of God. 2. And, as stewards of Christ, we must take heed that we by no means neglect, pervert, betray, or deal partially in our trust; but study to be faithful to God, to our own conscience, to the truth of Christ, and to the souls to whom we minister, giving them their proper food in due season. 3. And if any pretend that I am unfaithful, or take offence at my fidelity, I little regard the censures of men, as I am not to stand or fall in the last judgment according to their fallible, partial, and prejudiced sentiments concerning me; nor dare I pretend that my own judgment of my sincerity, faithfulness, and diligence, is absolutely right. 4. For though I am not sensible of any allowed unfaithfulness, but have the testimony of my conscience, that in simplicity and godly sincerity I have had my conversation in this world; yet such is the inadvertency and treachery of my heart, that I dare not look on this as a justification of my conduct before God, but expect the acceptance of my person and services only through Jesus



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not hereby justified: but he that judgeth me is the Lord.

5 [b] Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For [*c] who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now, if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and [d] I would to God ye did reign, that we also might reign with you.[†]

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a [‡] spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.[§]

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 [*e] And labour, working with our own hands: [f] being reviled, we bless; being persecuted, we suffer it;

13 Being defamed, we entreat: [g] we are made as the filth[*] of the world, *and are* the offscouring of all things unto this day.

14 [h] I write not these things to shame you,[†] but, as my beloved sons, I warn *you.*

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: [i] for in Christ Jesus I have begotten you through the gospel.

16 Wherefore, I beseech you, [k] be ye followers of me.

17 For this cause have I sent unto you [l] Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some [m] are puffed up,[‡] as though I would not come to you.

19 [n] But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you [o] with a rod, or in love, and *in* the spirit of meekness?

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A. M. cir. 4063.
A. D. cir. 59.

[b] Mat. 7. 1. & 25. 34. Rom. 2. 1, 16, 29. & 14. 4, 10, 12. 2 Cor. 5. 10. Eccl. 12. 14. ch. 3. 13. Rev. 20. 12. Acts 17. 31. Dan. 7. 10. Job 12. 22.

[*] Gr. *distinguisheth thee.*

[c] John 3. 27. Rom 12. 6. & 9. 16, 18. Jam. 1. 17. 2 Pet. 1. 10. ch. 7. 7. & 12. 11. Tit. 3. 3.

[d] Ps. 132. 9.—9. 1 Thes. 2. 19, 20. Rom. 12. 15.

[†] It is nothing short of distressing, to find expositors pronounce this verse an irony, or a sarcasm; figures, upon such a subject, and in such a mood, unworthy a serious man, how much more unworthy the Spirit of God! The words are simple, literal facts, "ye are full" of the gift of righteousness (Mat 5 6. Rom. 5. 17.), "ye are rich" in all utterance and knowledge (chap. 1. 5.), "ye have reigned" being "a royal priesthood" (1 Pet. 2. 9.); and "would to God ye did reign (in that glory of which ye are heirs, Rom. 5. 2, 5.) that we also might reign with you" (Rev. 5. 10.), and so escape the toils and miseries of this present evil world!—Ko.

[‡] Gr. *theatre.*

[§] *We are* (of the world accounted) *fools.*—*Ye are wise in Christ*—for, "of God he is made our wisdom" (1 Cor. 1. 30.)—*Ye are strong*—being, as yet, mercifully preserved from our heavy trials (see ver. 9.)—*Ye are honourable*—most probably as merchants, or peaceable citizens, not as high in rank (see chap. 1.—26.)—*We are despised* by the philosophers, to whom our doctrine is foolishness, and worldly men, to whom our morality is distasteful.—Ko.

[*e] Acts 20. 34. & 18. 3. 1 Thes. 2. 9. 2 Thes. 3. 8. ch. 9. 6.

[f] Mat. 5. 11, 44. Luke 23. 34. Acts 7. 60. Rom. 12. 14. 1 Tim. 4. 10. 1 Pet. 2. 23. & 3. 9.

[g] Lam. 3. 45. Acts 22. 22.

[*] Some instead of "filth" render the word a lustrative sacrifice; and "offscouring" a redemption sacrifice, in allusion to a heathen custom of devoting some one to death as a sacrifice, in times of drought, famine, or plague, &c. The authorized version seems, however, to convey a more natural meaning.—Ko.

[h] 2 Cor. 7. 3. & 12. 15. 1 Thes. 2. 11. ver. 15.

[†] Some consider this a tacit intimation that the Corinthians had added to Paul's distress, by listening to calumnies against him. But it seems more natural to understand him as saying, "I do not draw this contrast between your comfort and my own affliction, as an accuser, to shame you, but, as a father, to warn you, that if affliction reach you, you may be prepared to endure it.—Ko.

[i] Acts 18. 4, 11. Rom. 15. 20. ch. 3. 6. & 9. 1, 2. 2 Cor. 3. 2, 3. & 10. 14. Gal. 4. 19. 1 Pet. 1. 23. Philem. 10. Jam. 1. 18.

[k] Ch. 11. 1. Phil. 3. 17. 1 Thes. 1. 6. 2 Thes. 3. 9. Heb. 13. 7.

[l] Ch. 16. 10. Phil. 2. 19. 1 Tim. 1. 2. 2 Tim. 1. 2. 1 Thes. 3. 2.

[m] Ver 6, ch. 5. 2.

[‡] *Puffed* up with a proud opinion of their own learning, and power (ver. 19.); and think I will not come from a consciousness of inferiority.—Ko.

[n] Acts 18. 21. & 19. 21. Rom. 15. 32. ch. 16. 5, 7. 2 Cor. 1. 15. Heb. 6. 3. Jam. 4. 15.

[o] 2 Cor. 10. 2. & 13. 10.

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Christ and his righteousness. 5. Beware therefore of judging our hearts, or of passing uncharitable censures upon us; but wait till Christ, at his second coming, manifest all the secret transactions, thoughts, and desires of men; and then shall every man, who has acted uprightly, be publicly acknowledged and rewarded by God according to his real character. 6. I have mentioned myself and Apollos in this point, who are distinguished in office and success among you, that you may learn to adjust your sentiments about men, and never pride yourselves in, or boast of, one preacher in opposition to another. 7. And to humble you, and prevent your idolizing of ministers, think what gifts or graces you or any of them have which ye did not receive freely from God. Why then do ye boast of any of them, as if they were originally your own: 8. For indeed ye seem to pride yourselves on your gifts, graces, and other acquirements, as if, independent of us who first preached the gospel to you, ye had arrived at the highest prosperity; and I heartily wish that ye did remarkably flourish in everything excellent, great, and glorious, that we, as God's instruments in your conversion and edification, might rejoice in your mercy, and share your happiness and Christian esteem. 9, 10. For I really think God hath set forth us apostles, his last and extraordinary messengers in the church, to be a public show before angels and men, devoted to deadly combats, to contempt, trouble, and violence: we are treated as weak, foolish, and despicable, and are loaded with labours, cares, and sufferings for Christ, while ye appear to yourselves and others wise, powerful, honoured, easy, and opulent. 11—13. While ye live in your rich city and commodious dwellings, amidst ease and affluence, we faithful preachers, ever since the Lord called us to this work, have been often destitute of the common necessaries of life, and cruelly abused, and driven from place to place, like vagabonds. Meanwhile, to avoid prejudicing men against us as mercenary, we have earned our daily subsistence by the labour of our own hands;—we have earnestly prayed down blessings on them who reproached and cursed us:—we have patiently borne all the injuries and abuses we met with;—we have humbly exhorted and supplicated them who maliciously slandered us; and notwithstanding all this inoffensive, meek, and winning behaviour, we continue to be treated as the vilest miscreants, who have been the cause of every public calamity, and are fit for nothing, but to be killed as sacrifices for the purgation of cities. 14. I have not drawn out this detail of our injurious treatment, and of our meek, patient, and benevolent behaviour under it, in order to expose you to shame among your fellow Christians, but in order affectionately to warn you against pride, or an unbecoming behaviour to faithful ministers. 15, 16. For though many preachers have laboured to promote your instruction and edification, I alone have been remarkably honoured as the instrument of your spiritual regeneration and adoption. I therefore beseech you, in the most endearing and condescending manner, that, instead of turning aside after those who desire to corrupt the simplicity of your faith and manners, ye would follow the directions which I, your spiritual father, give you from Christ, and imitate me in faith, holiness, humility, and love. 17. And for this cause I have sent to you Timothy, my dear partner in preaching the gospel, who being converted to Christ by my ministry, and my ordinary attendant, can acquaint you with my uniformity in doctrines and in holy practices, answerable to what I everywhere teach. 18. Some of my opponents boast that I dare not make my personal appearance among you, where I have so many opposers, but must rest content with sending my friend. 19. But if God give me strength and opportunity, I sincerely intend to visit you, and to try those proud pretenders to learning and eloquence, as to what authority they have received from Christ to preach his gospel, what of God's gifts and graces appear in their ministrations, and what efficacy their doctrine hath upon their own and others' hearts and lives. 20. For the excellency of the gospel dispensation does not consist in human learning or outward profession, but in an experience of what is wrought by the Spirit of God. Nor is the gospel propagated, or the work of grace begun and carried on in men's souls, but by the miraculous operations and divine energy of the Holy Spirit, which attend the plain preaching of a crucified Christ. 21. Think then whether ye would have me come in order to inflict spiritual censures, or even corporeal punishments, upon obstinate transgressors, or, as I earnestly wish, in tender affection, meekness, and gentleness, to encourage, commend, and comfort you.

Reflections upon Chap. IV.—Important is that trust of divine truths and human souls which Christ has committed to his ministers. And with great care and faithfulness ought they to declare and explain his mysteries and dispense his ordinances. It is groundless to be either puffed up or cast down by men's judgment of us. The great point is to approve ourselves to God, by whose judgment we must abide, and who will at last clear us from all false accusations. And never must those, who are most conscious of their integrity, depend on that, but on Jesus' fulfilment of the law, as the ground of their acceptance to eternal life. With great care ought we to avoid rash censuring of others, in the view of that last judgment, in which the secrets of men's hearts and lives shall be discovered. And there is need of deep humility when our defects are so great and many, and all our gifts and graces are the free gifts of God. Alas, that many should be puffed up with spiritual gifts, or even with riches or honour in this life; and the faithful servants of Christ be chiefly exposed to poverty, disgrace, and violent persecution. But it is delightful when Christians and ministers shine in meekness, patience, and returning of good for evil. Great wisdom is necessary in faithful reproofs, that they may neither provoke nor expose. And Christians need to be frequently reminded of admonitions formerly given them. With great care should they copy after the example of their godly ministers. And if faithful ministers



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## CHAPTER V.

(1) *Neglected church discipline a cause of mourning, without room for glorying in gifts:* 1—6. (2) *Church discipline to be enforced by the rejection of disorderly members from Christian fellowship:* 7—13.

A. M. cir. 4063.
A. D. cir. 59.

IT is reported commonly *that there is* fornication among you, and [a] such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up,[*] and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have [†] judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan[‡] for the destruction of the flesh,[§] that the spirit may be saved in the day of the Lord Jesus.

6 [b] Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.[‖] [c] For even Christ our passover [*] is sacrificed for us:

8 Therefore let us keep [†] the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle [d] not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you [e] not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.[*]

12 For what have I to do to judge [f] them also that are without? do not ye judge them that are within?[†]

13 But them that are without [g] God judgeth. Therefore [h] put away from among yourselves that wicked person.

a Eph. 5. 3. Lev. 18. 8. Deut. 22. 30. & 27. 20.

* *Ye are puffed* up by a proud estimate of your gifts, privileges, and powers (chap. 3. 18.); "and have not mourned" over a fallen brother, nor been ashamed of your own neglect.—Ed.

† Or, *determined.*

‡ *Satan* being "the god of this world" (2 Cor. 4. 4.)—to deliver any one to Satan, is simply to eject him from the church, and send him out to the world from whence he came.—Ed.

§ *For the destruction of the flesh.*—Not for the infliction of disease, but for the destruction of the fleshly appetites that the "incest" may be made sensible of his sin, grieve for the loss of his old friends in the church, become ashamed of his new associates in the world, and so, through godly sorrow, be led to repentance and salvation.—Ed.

b Ch. 3. 21. & 4. 18, 19. Jam. 4. 16.

‖ *As ye are* (yet) *unleavened*—the leaven of sinful indulgence being as yet only beside you, not commingled with you in principle or practice.—Ed.

c Ex. 12. & 5. Deut. 16. 2. Is. 53. 7, 10. John 1. 29, 36.

* Or, *is slain.*

† Or, *holy day.*

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A. D. cir. 59.

d Rom. 16. 17. Eph. 5. 7, 11. 2 Thes. 3. 6, 14. 2 Cor. 6. 14. ver. 2, 7, 13. Ps. 1. 1.

e Ps. 101. 5. Mat. 18. 17. Rom. 16. 17. 2 Thes. 3. 6, 14. 2 John 10.

* Neither to visit and "eat" with him at his own table, nor invite him to yours, nor, out of choice, to consort with him in any public feast; much less to join in communion with him at the table of the Lord.—Ed.

f Mark 4. 11. 1 Thes. 4. 12. 1 Tim. 3. 7. Col. 4. 5.

† From which it is evident that the power of discipline—either in admission, continuance, or exclusion of members—is native, inherent, and essential in the apostolic church; and absolutely inalienable, because, as a derivative and limited commission, it is placed on the same basis with the original authority of God himself. See ver. 13.—Ed.

g Ex. 20. 7. Heb. 13. 4.

h Deut. 13. 7, & 17. 7. & 21. 21. & 22. 21—24. Num. 5. 2.

## CHAPTER VI.

(1) *Against vexatious lawsuits before heathen judges, and the duty of submission to Christian arbitration:* 1—8. (2) *The unrighteous shall not inherit the kingdom of God:* 9—14. (3) *Our bodies, as members of Christ, temples of the Holy Spirit, and the property of the Lord must not be defiled:* 15—20.

A. M. cir. 4063.
A. D. cir. 59.

DARE [a] any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that [b] the saints shall judge

a Neh. 5. 9. ver. 8.

b Ps. 49. 14. Dan. 7. 18. Mat. 19. 28. Luke 22. 30. Rev. 2. 26. & 5. 10. & 20. 4.

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bear strong affection to such as have been converted to Christ by their ministry, those converts ought fervently to love, regard, and reverence them as their spiritual fathers, and study that they may be always not grieved correctors, but joyful comforters of *them*. It is not fine words or fair speeches, but the power of the Holy Ghost changing the heart and purifying the practice, that will prove men real ministers or Christians.

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CHAP. V.—Ver. 1, 2. I must now mention some particular offences among you; and first, it is publicly reported, to the great scandal of your holy religion, that one of your members lives in the most shocking incest with his own stepmother:—a form of whoredom detested by, and scarcely known among, civilized heathens; and, nevertheless, many of you, puffed up with a conceit of your gifts and attainments, have overlooked, if not boasted of him, instead of being deeply concerned for the dishonour hereby done to Christ, the disgrace brought upon his church, and the hurt done to the soul of the offender, and of others, and of being careful to have such an infamous sinner removed from your holy communion. 3. Therefore, though I am not personally present to direct or influence your procedure, yet being earnestly desirous of your true honour and welfare, under the special direction of the Holy Ghost, I have considered and determined how this base scandal ought to be censured. 4, 5. That ye, whom Jesus Christ hath made spiritual rulers in his church, should, as a court constituted in his name, and after solemn prayer for his direction and assistance, with my hearty approbation, in his name and authority, as the great institutor and ratifier of the sentence, fully excommunicate this notorious offender from all fellowship with the visible church, and deliver him back into the visible kingdom of the devil, as one who has no manifest claim to the promises of the new covenant,—in order that, by the blessing of God on this awful sentence, his prevailing corruptions may be mortified and subdued, and he, through fear, grief, and shame, brought to such repentance and reformation as may issue in his solemn acquittal and salvation in the last judgment. 6. Your glorying in such a person, be his gifts and attainments what they will, or in your own spiritual gifts, or the prosperity of your church, is extremely sinful and dangerous. Know ye not that a single instance of scandal or manifest error connived at, tends to corrupt the minds and practices of others, and to infect and defile the whole church. 7. In imitation of the Jews, who purge their houses from leaven at their passover, labour not only to purge out corrupt affections from your own hearts, but to cleanse the church from scandalous persons and sins, in honour of Jesus Christ, who offered himself as an atoning sacrifice to God, in order that his people might be cleansed from all iniquity, and rendered zealous of good works. 8. Let us therefore lead our whole life on earth, and particularly celebrate the New Testament festival of *his supper*, without sinful fellowship with notorious offenders, or indulgence of corrupt affections, envy, malice, or the like; but with integrity and godly simplicity, and a real love to the brethren, according to the truth of the gospel. 9. Being absent, I have in this epistolary manner warned you to abstain from all familiar intercourse with persons addicted to whoredom, as thereby ye would harden them in their sins, and they would tempt you to follow their detestable example. 10. Yet I mean not that you should have no dealings with heathens who live in whoredom, manifest covetousness, extortion, or idolatry; for then it would be necessary for you to leave this world, which is everywhere filled with such. 11. But I insist, that if any of your professed Christian brethren be chargeable with uncleanness, or be inordinate lovers of money, or join in idolatrous worship, or be given to wrathful, abusive, and opprobrious language, or be lovers of much drinking, or intoxicated with liquor, or given to take advantage of others by excessive rents or prices, ye carefully avoid all voluntary familiarity with them at common meals, and especially partaking with them at the Lord's table. 12. For I, as a minister of Christ, have no power to prohibit such converse as the civil offices, secular affairs, and relations of life call you to; nor have ye power to judge and censure any offenders but such as are of your own spiritual society. 13. Those flagitious sinners, who are not in church fellowship with us, must be left to the righteous judgment and vengeance of God: but be ye careful to exclude this incestuous member from your church fellowship, and from all familiar and chosen conversation.

REFLECTIONS UPON CHAP. V.—It is very shameful to hear of such scandalous enormities among Christians as even heathens would be ashamed of. And highly unbecoming when professors, for the sake of party attachments or great gifts, are puffed up rather than humbled and mourning under such awful events. Flagrant and obstinate sinners must be solemnly cast out from the Christian church, that their souls may be recovered, and the honour of Christ, and the purity of his church preserved. For how inconsistent is it for those, who were ransomed by, and live upon, a crucified Saviour, to indulge themselves in unholiness of heart and life! And extremely infectious are scandals, if they be not seasonably censured and restrained. Very awful is an excommunication from the church, inflicted in the name of, and ratified by Jesus Christ the supreme Judge. And happy or terrible are its effects as men are duly affected with it. Heinous and highly aggravated are the iniquities of professed Christians; they render them more detestable and infectious than the very heathens. With conscientious care should all Christians forbear familiar converse with such scandalous professors, in order to render them sensible of their sins. And church officers ought to proceed with the greatest prudence in their censures with respect to their subjects, manner, and end. But thrice happy will it be when we shall be no more plagued with wicked persons, lusts, or practices.

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CHAP. VI.—Ver. 1. And since ye have power to call your own members to account, and to judge of their behaviour, how imprudent, unbrotherly, and shameful, must it be for you to prosecute your small differences, in civil affairs, in a litigious manner, even before heathen magistrates, to the scandal of your religion, rather than submit to the arbitration of your fellow-Christians! 2, 3. Do ye not know that faithful ministers, and really holy persons, shall, at the last day, sit with Christ on his throne, and give their assent to the sentences which he shall



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the world?[a] and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall [a]judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 [d]Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 [e]Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 [f]And such were some of you: but ye [g]are washed,[†] but ye are sanctified,[‡] but ye are justified[*] in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not [†]expedient: all things are lawful for me, but I will not be brought under the power of any.

13 [h]Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.[‡]

14 And [i]God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What! know ye not that he which is joined to an harlot is one body? for [k]two (saith he) shall be one flesh.

17 [l]But he that is joined unto the Lord is one spirit.[§]

18 Flee fornication. Every sin that a man doeth is without[‖] the body; but he that committeth fornication sinneth against his own body.

19 What! [m]know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

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[a] *The saints shall judge the world*—either they shall judge it as being in possession of supreme civil authority, at the time foretold by Daniel (7. 18, 27.); or condemn it at the day of judgment, according to Mat. 12. 41, 42; or, when, not as assessors, but as sitters with Christ on his throne (Rev. 3. 21.) they shall proclaim to earth and heaven the righteousness of his judgments upon mystic Babylon. Rev. 18. 1, 2.—Ed.

[c] 2 Pet. 2. 4. Jude 6. Rev. 20. 10.

[d] Prov. 20. 22. Mat. 5. 39. Luke 6. 29. Rom. 12. 17, 19. 1 Thes. 5. 15. 1 Pet. 3. 9.

[e] Ch. 5. 11. Gal. 5. 19—21. Eph. 5. 5—7. Col. 3. 5, 6. 1 Thes. 4. 6. 1 Tim. 1. 8, 10. Heb. 12. 14. & 13. 4. Rev. 21. 8. & 22. 15. Is. 3. 11. Mat. 22. 37.

[f] Ch. 12. 2. Rom. 6. 19. & 7. 5. Eph. 2. 1—3. 11, 12. & 5. 8. Col. 3. 7.

[g] Ch. 1. 30. Heb. 10. 22. 1 Pet. 1. 2. 3. Tit. 3. 5—7. Acts 22. 17, 18. Is. 1. 18.

[†] *Washed* in the water of baptism, representing the cleansing of the Holy Spirit. Ezek. 36. 25.—Ed.

[‡] *Sanctified*—separated from sin and dedicated to God by the Holy Spirit applying to the conscience the sacrifice of Christ. Rom. 15. 16. Heb. 10. 10.—Ed.

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[*] *Justified*—pardoned, on account of the death, and accepted, on account of the resurrection of Christ (Rom. 4. 25.) Accounted just, in the judgment of God (Rom. 8. 33.), being made just by union with Christ the righteous. Rom. 6. 4, 5.—Ed.

[†] Or, *profitable*.

[h] Mat. 15. 17. Rom. 14. 17. Col. 2. 22. 23.

[‡] *And the Lord for the body.*—For mortifying its deeds by his spirit (Rom. 8. 13.), ruling it by his faith (Gal. 2. 20.), quickening and raising it by his power, and fashioning it to his image. Rom. 8. 11. John 6. 40. Phil. 3. 21.—Ed.

[i] 1 Acts 2. 24. 1 Thes. 4. 5. Rom. 6. 5, 8. & 8. 11, 17. 2 Cor. 4. 14. Eph. 1. 19, 20. Phil. 3. 10, 11.

[k] Gen. 2. 24. Mat. 19. 5. Eph. 5. 31.

[l] John 3. 6. & 7. 21—24. Eph. 4. 4. & 5. 30, 32. Phil. 2. 5.

[§] *In one spirit* with the Lord; the spirit of Christ dwelling and ruling in him.—Ed.

[‖] Idolatry (1st, 2d, and 10th commandments) is "without the body," always worshipping something outward. Profanity (3d commandment) rests in the mind and word. Sabbath breaking (4th commandment) consists in the disregard of an outward institution. Disobedience to parents, killing, and stealing (5th, 6th, and 8th commandments), are sins against others, and the soul which it debases. But, fornication (7th commandment), is a sin directly against the body which it degrades.—Ed.

[m] Rom. 14. 7, 8. ch. 3. 16. 2 Cor. 6. 16. Eph. 2. 21. Heb. 3. 6. 1 Pet. 2. 5.

pass upon wicked men and angels! Are ye not then able to settle matters, nay, small matters, of right and wrong, between one another? 4. If therefore ye have hereafter any civil differences, submit them to the arbitration of some of your brethren in the church, who are not ministers, but sensible and disinterested persons; nay, rather submit them to the arbitration of two or three of the weakest honest Christians, than bring them before heathen judges. 5. What a shame and reproach is it to you, who boast so much of your wisdom, that you cannot find among yourselves any persons able to adjust trifling debates about civil property! 6. But brethren, united together in the same saving Head, faith, and fellowship, to the reproach of all, litigiously prosecute one another before heathen magistrates! 7. This your conduct is extremely sinful, contrary to Christian prudence, forbearance, love and friendship, and highly dishonourable to your meek and lowly Lord and Saviour, the Prince of Peace, who purchased peace with his blood. Why then do ye not rather part with what is strictly your due, than expose one another, and even Christ himself, to contempt in the open courts of profane heathens? 8. Nay, I find, that instead of meek and patient bearing and forgiving injuries, too many of you, by lawsuits, really defraud and unjustly wrong your Christian brethren. 9, 10. But know, and consider this plain and awful truth, that whatever profession such people make, they are utterly unfit for, have no title to, and shall never be admitted to enjoy the blessings of grace or glory, who live impenitent and unbelieving under the guilt and dominion of any sin. Deceive not your souls with flattering fancies, hypocritical pretences, or presumptuous confidences. The nature, perfections, purposes, and word of God, render it absolutely impossible that any, who live and die impenitent, in idolatry, uncleanness, dishonesty, drunkenness, or reviling, should ever be members of his kingdom of grace here, or heavenly glory hereafter. 11. And remember, for your humiliation and warning, and for exciting your admiration of God's sovereign grace towards you, that, while ye continued heathens and unregenerate, some of you were chargeable with these detestable crimes: but in his most transcendent mercy, all of you, who truly believe in Christ, have been graciously cleansed from the guilt and the domineering and defiling power of your sinful lusts, and brought into a state of favour with God, adjudged to eternal life, and made partakers of holiness in nature and practice, through the righteousness and intercession of Christ, and by the applying, quickening, renewing, and purifying influences of the Holy Ghost, bestowed upon us by our gracious God, and which are signified and sealed to us in our Christian baptism.—12. With respect to eating of meats, with which some of your pretenders to wisdom hold fornication equally indifferent, I allow that, whatever is not directly or indirectly forbidden by Christ in his word, is lawful in itself; but it is not in every circumstance conducive to good purposes, but may be very injurious to others. I therefore allow myself to do, or not to do, what is indifferent in itself, precisely as it tends to promote good or bad ends; but will not suffer myself to be enslaved by any ungovernable passion for it, nor would I submit to the arbitrary imposition of it upon my conscience by any man. 13. Yea, all kinds of food are formed answerable to our belly, and our belly to them; though we shall soon have no need of them, being removed to the eternal state.—But fornication is a thing of a quite different nature. God never intended nor formed our body for it; but to be used for the honour, and in the service, of Jesus Christ, as redeemed by, united to, and to be glorified together with him; 14. And God has raised up the dead body of the Lord Christ from the grave, as a pledge, earnest, and security, that he will, in due time, by the same almighty power, raise up the dead bodies of his true members to a like blessed and glorious immortality. 15. Know ye not then, that your bodies, being constituent parts of your persons united to Christ, must, as his members, die and sleep in him, and be raised to glory with him? How shameful then, how wicked, and dishonourable to him and to his law, would it be to alienate them from his service and honour, and, as it were, rend them off from him; and by committing uncleanness, render them the members of a lewd woman! 16. Do not ye, who pretend to so much knowledge, understand, that the man, who unites himself in criminal affection or conversation with a harlot, disgraces himself, and becomes one body with her, in a sense extremely vile and abominable? 17. But, on the contrary, he who is vitally united to the Lord Jesus, as his Head and Husband, partakes of, and is animated by, that very same divine Spirit which dwells in Christ; and so, being mystically one Spirit with him, every affront done to that man's body must be an affront to Christ himself. 18. Abhor therefore, and resolutely abandon, all manner of uncleanness, and keep at the greatest distance from it. Watch and pray against all inclinations, enticements, and all appearances and occasions of it. For he that is guilty of it not only sins against God, his soul, or his neighbour, as in other sins, but debases his body, and unworthily sacrifices it to the most brutish and abominable lust. 19, 20. Know ye not that, if ye be true believers, your bodies, through their union to Christ, are a sacred, dedicated, and appropriated habitation of God the Holy Ghost, who is freely and divinely bestowed upon you, in which his person dwells, and his sanctifying influences are exerted. And ye are not your own property, to dispose of your bodies according to any brutish inclinations; but ye were redeemed from the curse of the law, and from sin, Satan, and everlasting ruin, and purchased, for the service and enjoyment of the holy and blessed God, by the blood of his Son: labour therefore, through grace, to yield your bodies, and all their members, as well as your souls, with all their faculties, as instruments of righteousness to God, that ye may never alienate and debase his peculiar property, but in all things obey and glorify him with that which he hath created, preserved, redeemed, and sanctified.

REFLECTIONS UPON CHAP. VI.—Great shall be the honour of the saints to sit with Christ on his throne at the last day, and as assessors, to concur in the condemnation of devils and wicked men! And it is shameful, then, if they cannot adjust trifling disputes without going to law one with another. How much more



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## CHAPTER VII.

(1) *Of marriage:* 1—17. (2) *Every man to rest contented in his vocation:* 18—24. (3) *Of virginity; and, for what reasons, Christians may either marry or abstain:* 25—40.

A. M. cir. 4063.
A. D. cir. 59.

NOW concerning the things whereof ye wrote unto me: [a]*it is* good for a man not to [b]touch a woman.

2 Nevertheless, [c]*to avoid* fornication, let every man† have his own wife, and let every woman have her own husband.

3 [d]Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

5 [e]Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 [f]But I speak this by permission,‡ *and* not of commandment.

7 [g]For I would that all men were even as I myself:§ but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, [h]It is good for them if they abide even as I.

9 But [i]if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord,‖ [k]Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: [l]and let not the husband put away *his* wife.

12 But to the rest speak I,* not the Lord; If any brother hath a wife that believeth not, and she be pleased to dwell with him, [m]let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified† by the husband; else were your children unclean, but now are they holy.‡

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage§ in such *cases:* but God hath called us ‖to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 [n]But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not be circumcised.

19 [o]Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant?* care not for it: but if thou mayest be made free, use *it* rather.†

22 [p]For he that is called in the Lord, *being*

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[a] Cases of conscience respecting the expediency or lawfulness of marriage either to unmarried persons or widows (ver. 8), in the troubled and persecuted state of the church.—Ed.

[b] Mat. 19. 10. ver. 8, 26, 28, 35.

[c] Gen. 20. 6. Prov. 5. 20. Ruth 2. 9.

[d] Ch. 6. 18. ver. 9. Prov. 5. 19.

† Not "every man" who was a member of the church, but "every man" that might choose, inasmuch as the gospel interposed no hinderance to marriage.—Ed.

[e] Ex. 21. 10. 1 Pet. 3. 7.

[f] Ex. 19. 15. 1 Sam. 21. 4. Joel 2. 1, 15. Zec. 7. 3. Mat. 19. 11. 1 Thes. 3. 5.

[g] 2 Cor. 11. 17. & 8. 8. ver. 12, 25.

‡ I give this reply respecting the lawfulness of marriage, as a course permitted, not commanded.—Ed.

[h] Ch. 9. 5. & 12. 11, 23. Mat. 19. 12. Acts 20. 29.

§ So absorbed in the labours of the gospel, and so endowed with command over all their affections.—Ed.

[i] Ver. 1, 26, 35, 40.

[k] Ver. 2, 36, 39. 1 Tim. 5. 14.

‖ Namely, in the first institution of marriage (Gen. 2. 24), in the sermon on the mount (Mat. 5. 32), and in answer to the Pharisees (Mat. 19. 3—9).—Ed.

[l] Mat. 5. 32. & 19. 9. Mark 10. 11, 12. Luke 16. 18.

[m] Deut. 22. 19. Is. 50. 1. Mark 10. 2.

* *To the rest speak I,* as an apostle authorized and inspired. See John 22. 24. 25. Acts 15. 23, 28, 29. 1 Cor. 14. 37.—Ed.

[n] Ezra 9. 2. & 10. 2, 3, 11.

† *Sanctified* is applied either to persons rendered absolutely holy by the renewing of the Spirit of God, or to those who are merely separated and dedicated to the service of God, without any spiritual change; and in this latter application it must here be understood.—Ed.

‡ *Now are they holy.*—Dedicated to God by virtue of the conjugal covenant.—Ed.

§ Some think this liberation from bondage means, that the marriage is dissolved by the act of desertion, and that the brother or sister is free to marry another. This, however, seems decidedly at variance with our Lord's decision, Mat. 5. 32, and the apostle's own direction, ver. 10, 11—39, and Rom. 7. 1—3. The "bondage" from which the believer is freed is not, therefore, the marriage vow, but the following of husband or wife in a false religion. But while difference of religion does not dissolve the marriage bond, if the dissatisfied or irritated unbeliever will separate, the believer may blamelessly submit—remembering, however, that the call of God is not to separation, but rather to the cultivation of domestic affection and "peace."—Ed.

‖ *Gr. in peace.*

[o] Rom. 2. 25. & 3. 30. ch. 5. 8. Gal. 5. 6. & 6. 15. Col. 3. 11. John 15. 14.

* *Being a servant*—Δοῦλος means literally "slave."—Ed.

† *Use it rather.*—Prefer freedom, if it can be righteously obtained.—Ed.

[p] Ver. 18. Rom. 6. 18, 22. Gal. 5. 13. 1 Pet. 2. 16. John 8. 32, 36. Luke 1. 74, 75. ch. 9. 21. Eph. 6. 5, 6. Philem. 16.

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like Christians, as well as profitable, would it be to settle them by kind arbitration, than by litigious lawsuits! And it is very base for professed Christians to act as if they neither regarded the honour of Christ nor his people, if they can but secure external advantages to themselves. It is absurd to hope for heavenly happiness, without being weaned from our lusts, and reformed from our gross sins. Jesus' word, blood, and Spirit, make a most evident and important change upon the most notorious sinners. And how blessed, how deeply indebted to free grace, are the partakers of it! It is absurd for such to disturb their consciences with scruples about meats and drinks, or such like trifles, or to enslave them to human impositions; and more base immoderately to indulge their sensual appetite in the use of meats and drinks, which will soon be entirely useless. Infinitely detestable is every form of uncleanness; and contrary to the law of nature and marriage, to the noble purposes for which our bodies were designed, and to which those of saints shall be raised at the last day. Yea, much more so to our relation and intimate union with Christ as his members, and his right of purchasing our souls and bodies to be eternal instruments of glorifying God. It is highly dishonourable to his name, and debasing to ourselves, and a vile indignity to the Holy Ghost, who dwells in our bodies, as well as in our souls.

CHAP. VII.—Ver. 1—6. With respect to your question proposed to me in your letter, The unmarried state, in such times of persecution and uncertainty, is preferable to the married. But it is far better to marry than to expose one's self, or any other, to temptations to uncleanness; and married persons ought to take all proper opportunities of testifying their relation and affection to each other. And that Satan may have no occasion to tempt them to unchastity, let even their withdrawment from one another, for the purpose of solemn fasting and prayer, be with mutual consent, and for short times. But this I, as an inspired apostle, advise to, as most agreeable to your holy profession in your different circumstances, not as an express command of Christ. 7—9. For I could wish that every unmarried Christian could live as contented in a single life as I do; but every man must act according to his own temper, disposition, and situation, and the gifts and abilities with which God hath furnished him for the ends of his glory. If such as are unmarried can continue such, without danger of uncleanness, they will, in these troublesome times, find many advantages for the service of God. But if, by the grace which they have received, they cannot duly restrain their animal inclinations, it is better for them to marry some proper object; it being far more wise, dutiful, and comfortable, to do so, than to live under the tormenting or inflaming power of impure desires of unlawful enjoyments. 10, 11. And for directing such as are married, there is no need of further inspiration; the Lord Jesus having expressly commanded that wives should never voluntarily depart from their husbands, nor husbands put away their wives, except for the cause of fornication before, or adultery after, marriage; or, if they voluntarily part, both parties should live single, or rather study to be reconciled one to another. 12—14. And, as inspired by God, I charge you, that no Christians think of parting from those husbands or wives, with whom they were married before their conversion, on account of their continuing heathens, as the Jews were commanded to do in the time of Nehemiah, but dwell with them in the most friendly, peaceable, and engaging manner: for even heathens are separated to a holy use, by having Christian wives or husbands: and hence the children begotten between them are held by God, not as unclean heathens, but as externally, relatively, and federally holy; entitled to all the privileges of the new covenant equally as if both parents had been Christians. 15, 16. But if their heathen yoke-fellows, notwithstanding all prudent means to prevent it, will obstinately desert them, Christians are not obliged to enslave their consciences to their humours, or to continue in marriage relation to such as obstinately break the bond and defeat the ends of that relation. Meanwhile, they ought to do everything consistent with truth and holiness, in order to engage these heathen consorts to live with them:—for none knows but, by their meek and kind behaviour, through the blessing of Christ, and working of his Spirit, they may be rendered instrumental in gaining them to Christ, for the salvation of their souls. 17—19. And whatever the event be, let every one of you, and of other churches, study to walk in a course of holiness and virtue answerable to the condition or relation in which he stood when converted. Never trouble yourselves whether ye were originally Jews or Gentiles: for it is of no account with God whether ye be circumcised or not; but whether, according to his commandments, you receive the Lord Jesus, and walk in him righteously and godly. 20—22. And as redeeming grace was never intended to alter the stations or duties of secular



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a servant, is the Lord's free man: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.[a]

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins[†] I have no commandment of the Lord:[‡] yet I give my judgment,[§] as one that hath obtained mercy of the Lord to be faithful.

26 I suppose[‖] therefore that this is good for the present distress; *I say*, that *it is* good for a man[*] so to be.[†]

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 [q]But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless such shall have trouble[‡] in the flesh; but I spare you.[‖]

29 But this I say, brethren, the time *is* short.[‖] It remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it:* for the fashion of this world passeth away.

32 But I would have you without carefulness.[*] [r]He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy [s]both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but [t]for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely[*] toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not; let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity,[†] but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 [u]So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 [x]The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; [y]only in the Lord.

40 [z]But she is happier if she so abide, after my judgment: and [a]I think[‡] also that I have the Spirit of God.

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A. M. cir. 4063. A. D. cir. 59.

[a] But be the servants of Christ, by whose blood ye are bought (ch. 6. 20), and whose service disclaims no previous civil obligation (ver. 20, 24). Eph. 6. 5—7. Col. 3. 22—24.—Ed.

[†] *Virgins*—unmarried persons of either sex.—Ed.

[‡] *No commandment* (previously delivered) *of the Lord.*—Ed.

[§] *I give my judgment*—yet, not my own private opinion of what is expedient, but "as one that hath obtained mercy to be faithful" in the discharge of his apostolic commission. — *Note.* This statement, so far from depriving inspiration, asserts it in the most positive terms.—Ed.

[‖] *I suppose.*—The original does not imply doubt, but declares a decided judgment.—Ed.

[*] *For a man*—a person either male or female.—Ed.

[†] *So to be*—That is, to remain unmarried, in the present persecuted state of the church.—Ed.

[q] Heb. 13. 4. ver. 36, 38.

[‡] Special trouble; for, in the time of persecution, such shall bear at least the trouble of two, with, it may be, the additional sorrows of friends and family.—Ed.

[‖] *I spare you*—by forbearing to draw the prophetic picture of the afflictions to come.—Ed.

[‖] The words will bear to be translated, and the passage seems to require it, "The time as to what remains is (to be) full of distress, so that they who have wives shall be as though they had them not," &c.—Ed.

[*] Free from the increased cares that, in a time of persecution, arise from the provision and protection of wives and families. —Ed.

[r] 1 Tim. 5. 5, 6. Luke 10. 40—42.

A. M. cir. 4063. A. D. cir. 59.

[s] Ch. 6. 20. [t] Thes. 5. 23.

[t] Mat. 6. 31 ch. 14. 40. Luke 8. 14. & 10. 41. & 21. 34. & 2. 37. & 1. 75.

[*] For the elucidation of this obscure passage, four points must be observed:—1. That, generally, among the Jews and Greeks celibacy was held dishonourable. 2. That the Essenes among the Jews, and certain austere sects of philosophers among the Greeks, were unfavourable to marriage. 3. That, both among Jews and Greeks, females lived in a state of great seclusion; and 4. That fathers exercised supreme authority in their marriages, either as to giving or restraining. All these points the apostle proceeds to discuss and answer:—*Any man*, compared with ver. 38, evidently signifies any father:—*virgin* is, therefore, virgin-daughter.—*Need to require*—any need; but in time of persecution, the special need arising from the difficulty or protecting his family.—"Let them (the virgin and her suitor) marry."—Ed.

[†] *Having no necessity*, from his daughter's opinion or inclination, or the circumstances of the times requiring another protector.—Ed.

[u] Heb. 13. 4. ver. 2, 9, 18, 20, 22, 29, 34.

[x] Rom. 7. 1—3. ver. 10, 15.

[y] 2 Cor. 6. 14. ch. 10. 31. Ezra 9. 2. Deut. 7. 3, 4.

[z] Ver. 18, 26, 35.

[a] Ver. 25. 1 Thes. 4. 8. 2 Cor. 10. 10. & 12. 11. Rom. 1. 1.

[‡] *I think*, as in John 5. 39, implies no doubt of divine inspiration, but declares knowledge and conviction. —Ed.

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life, but to enforce the improvement of them in the manner most conducive to the glory of God, study to rest contented with those very stations in which you were before your conversion: and if you were converted in the station of a servant or slave, be not uneasy, as if that servile condition would render you less acceptable to God or honourable to your Christian faith or fellowship; yet, if you can have your freedom by fair means, thankfully accept and faithfully improve it: for a converted slave is as much freed from the bondage of sin, Satan, and the broken law, as any other; and a converted freed man is under as deep obligations to serve Christ, as if he had been a servant or slave to men. 23, 24. Since therefore your spiritual and religious freedom, purchased by Jesus' infinitely precious blood, is perfectly equal, resolutely maintain this, and never serve the lusts or sinful commandments of men, nor suffer the duties of your civil relations to hinder your service of him; and in whatever station you were converted to the Christian faith, rest contented with it, as ordered for you by the providence of God; and study to fulfil the duties of it as under his eye, in obedience to him, by assistance from him, and in fellowship with him. 25—28. With respect to persons who were never married, the Lord Jesus, indeed, left us no express command on this point; but I, as his faithful apostle, directed by his inspiring Spirit, advise, that if they can remain unmarried, without endangering their chastity, they should do so, for their greater conveniency in these perilous times. But let such as are married study, with cordial affection and contentment, to bear the encumbrances which attend their state; and let such as are unmarried beware of marrying rashly, lest they involve their wives and children in trouble along with themselves. Nevertheless, if any find marriage a necessary mean of preserving their chastity, they may lawfully enter into it; only it will in these times expose them more to anxiety and trouble. But I shall add no more, lest I should discourage some who are married, or hinder some from marriage, whose natural inclinations call to it, or make any to think the unmarried state more holy in itself. 29—31. But what I now subjoin is of infinite importance, that, in a very little time, all earthly stations, relations, sorrows, and comforts, will leave us, and we shall be launched forth into an eternal state; it is therefore proper that our hearts should sit loose to them, as quite unsubstantial and transitory, and only so far to be accounted of as they are God's gifts, to be improved for his honour, and as means of preparing us for eternal fellowship with him. 32—35. The reason why I have preferred a single state of life to the married, is, that I would have you as much as possible freed from all the anxious cares and perplexing encumbrances of this present world, that ye may, with less hinderance and distraction, attend the service of God, and pursue the salvation of your souls; for they who are unmarried have most liberty to lay out all their thoughts, time, and labour, about what pertains to the service and fellowship of God; whereas they who are married must be employed in providing for their families, and rendering themselves agreeable and helpful to their yoke-fellows.—My whole aim is the advantage of your souls, not to insnare any into unchaste inclinations or practices; but that, in the most easy and becoming manner, ye may have abundant liberty for waiting upon, keeping close to, and serving the Lord Jesus, and God the Father through him, in all religious duties, without disquiet, perplexity, and wandering of heart. 36—38. But if any parent or guardian find that the restraint of his daughter or pupil from marriage, beyond the flower of her age, is calculated to insnare her; or if a young man find that his temper, honour, or chastity call for it; it is very lawful and commendable that they should marry: but if they have no such call to marriage, it is still more advisable and commendable to refrain from it in these persecuting times. Thus parents who give their children in marriage, and children who, having gained their consent, enter into it, act a wise and lawful part; but if, without danger of sin or infamy, they continue unmarried, they better provide against the inconveniences of these troublesome times, and for a more uninterrupted liberty of serving God. 39, 40. But let the state of the church be as difficult as it will, the law of God and nature, and the marriage vow, bind a wife to abide with, and cleave to, her husband, till death part them, unless he voluntarily and resolutely leave her, or be guilty of adultery; but if he die before her, she may then marry another, but let it always be one who makes a credible profession of Christianity, and with whom she may expect the approbation, presence, and blessing of God in their conjugal relation, that they may dwell together, worshipping God, and religiously training up their children. But, indeed, I think that if she continue single, she will find it most convenient in these dangerous times, and best on religious accounts.—And whatever your new teachers insinuate, I know I have suggested these admonitions under the special direction of the Holy Ghost.

Reflections upon Chap. VII.—Persons married or unmarried, bond or free, should labour to live contented with their lot, and always to the glory of God. And with great prudence should they marry or remain single, as best tends to prevent sinful impurities, and promote their more active and undisturbed service of God. In marrying, Christians should make conscience of choosing none but such as appear to fear God, and of entering into that relation with much serious consideration and solemn prayer. And married persons should cultivate the most endeared mutual affection, and live together as heirs of the grace of life, as not only their temporal, but their own and their children's spiritual and eternal happiness depend so much thereon. A deep sense of the vanity and shortness of time, and



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## CHAPTER VIII.

(1) *Of meats offered to idols:* 1—8. (2) *Of the abuse of Christian liberty and knowledge:* 9—13.

NOW, as touching things offered unto idols,* we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing† in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God,‡ the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some, with conscience§ of the idol, unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

A. M. cir. 4063.
A. D. cir. 59.

* The idol feasts were held in the temples, and the offerers were accustomed to invite their friends to partake with them. To these feasts, it appears, the Corinthian Christians were sometimes invited, and that some went through habit contracted in their heathenism; some, to avoid offence, or retain the favour of idolatrous neighbours; and others, because they knew the idol to be a mere stock or stone, and no god—so that the feast appeared to them no act of religion, but a mere common repast. Still, as this use, or rather abuse, of knowledge might lead the ignorant to conclude that such as attended the festivals venerated the idol, the apostle protests against such compliances of the well-instructed, because they might lead the ignorant into sin. See ver. 10.—Ko.

† *An idol is nothing*—is no God at all, as its worshippers imagine.—A shadow of the mind, without any substantive existence.—Ko.

‡ *To us there is but one God, the Father*—no more excludes Christ from Godhead (see John i. 1. 14. Rom. 9. 5) than, *one Lord Jesus Christ*, excludes the Father from Lordship. See Mat. 4. 7, 10. comp. 1 Cor. 3. 19. with 20.—Neither excludes the other. "God the Father" is the title of invisible existence; "the Lord Jesus Christ" is the title of visible administration. ch. 12. 5, 6. John 14. 8, 9, 10.—Ko.

§ With ignorant and superstitious reverence of the idol.—Ko.

A. M. cir. 4063.
A. D. cir. 59.

* Or, power.

† *See that he who hast knowledge* that the idol is a mere stone, or other material substance, and no god.—Ko.

‡ Gr. *edified.*

§ Hence some have concluded that some may perish, that is, eternally, "for whom Christ died." But surely this would directly contradict John 6. 39, 40. & 10. 27—29; and the Scriptures cannot be broken. Besides, the words are a mere interrogation, and assert nothing—but merely go to prove the enormity of the guilt of those intelligent Christians who, for the sake of their own appetite, would endanger the consciences of their weaker brethren.—Ko.

10 For if any man see thee which hast knowledge† sit at meat ª in the idol's temple, shall not the conscience of him which is weak be ‡emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish,§ for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

## CHAPTER IX.

(1) *Paul's Christian liberty, and right to live by the gospel:* 1—14. (2) *His considerate abstinence for sake of others:* 15—23. (3) *Human life a race requiring adequate preparation:* 24—27.

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A. D. cir. 59.

ª Rom. 1. 1. 2 Cor. 11. 5. & 12. 11. 1 Tim. 2. 7. 2 Tim. 1. 11. Acts 9. 15. & 13. 2, 3. & 22. 21. & 26. 17, 18. Gal. 2. 7.

* *Free* from Jewish distinctions, Pharisaic traditions, Rabbinical glosses, and heathen dogmas, as bent meats, drink, marriage, &c.—Ko.

b Ch. 15. 8. Acts 9. 3. 5, 17. & 22. 14, 17, 18. & 23. 11. & 26. 16.

† Let this appeal sink into the heart of every minister of the word, and compel him to inquire: Who are the seals of my ministry?—Ko.

c Ver. 14, 18, 19. Luke 10. 7. 1 Thes. 2. 6, 9. 2 Thes. 3. 8, 9.

‡ What things we please, without distinction, and, if we will, at the charge of the church?—Ko.

§ Or, woman.

AM ª I not an apostle? am I not free?* ᵇhave I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal† of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this;

4 ᶜHave we not power to eat and to drink?‡

5 Have we not power to lead about a sister, a §wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

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of the importance and length of eternity, ought always to regulate our affections and conduct. That is always best for us that is best for our soul; and whether single or married, our chief aim and endeavour ought to be to please the Lord, and to be holy both in body and spirit.

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CHAP. VIII.—Ver. 1. With respect to what has been offered to idols by your heathen neighbours, and is either feasted on by the offerer and his friends, or exposed to sale in the public market, I allow you and your new teachers to have a great deal of knowledge, and I know that we apostles have no less; but mere notions in men's heads, and a fond conceit of their superior understanding, do but puff up the pride of their heart, and indispose them to receive further instruction; —but love to God, and to our brethren, is that which alone makes us practically improve our knowledge for promoting our own and others' holiness, peace, and comfort. 2. And if any think their own knowledge of things so perfect that they need not consult the sentiments, nor regard the edification of others, it is a sufficient evidence that they know nothing in a truly spiritual and beneficial manner. 3. But if any heartily love God, and from that principle improve their knowledge to his glory and the edification of souls, God takes special notice of, and approves them.—4. With respect to the lawfulness of a Christian's eating what has been offered to idols, we all know that the heathen gods have no divine nature or virtue in them to make things either better or worse in themselves; and that there is but one God. 5, 6. For though the heathens have hundreds or thousands whom they esteem and worship as gods, celestial or terrestrial, supreme or subordinate, yet to us Christians there is but one God, from whom, in the person of the Father, all things in creation and providence originally proceed, and in whom we live, move, and have our being; and one Lord Jesus, by whom, as his Father's only begotten Son, all things were created, and by whom, as Mediator, we receive all new-covenant blessings, and have our persons and services rendered acceptable to God. 7. There are, however, some professed Christians who do not yet distinctly understand the nullity of all the heathen idols, but continue to eat what is offered to them with a kind of religious regard; and thus their consciences, not being fully instructed in the doctrines of the gospel, are herein defiled by the guilt of idolatry. 8. And however distinct knowledge we or others may have that idols have no divinity in them, it is plain that our eating of food offered to them can never profit our souls, or recommend us to God; and our prudent refraining from it can do us no hurt. 9. It is therefore certainly your duty carefully to avoid all use of your freedom, or right to eat of these things which tends to insnare such as are weak in knowledge or faith, and make them sin in doing that with a doubting or superstitious mind which ye do safely and without any doubt: 10. For if such weak persons see you feasting upon these meats in an idol's temple, will they not be imboldened to eat them with an idolatrous veneration of the idol? 11. And thus, through your knowledge leading you to an imprudent use of your liberty, your weak, mistaken, and doubting brother, for whom you charitably believe Christ laid down his infinitely precious life, is led into damnable sin, or to destroy his own inward peace and comfort. 12. Now, while you thus lead your Christian brethren into sinful and idolatrous practices, and wound, disturb, and defile their tender and unsettled consciences, ye sin not only against them, but against Christ, whose members they are; and ye attempt to defeat the designs of his love, in what he suffered for their comfort and salvation. 13. This consideration bears such weight with me, that, if my eating of flesh offered to idols, or even of common flesh, should disturb the conscience of my Christian brother, or occasion his falling into sin, I would never indulge myself in eating any more as long as I live.

REFLECTIONS UPON CHAP. VIII.—Fine and extensive notions in our head, without love to God and men in our heart, do but puff us up with self-conceit, and render us detestable to God. And nothing more plainly manifests our want of solid knowledge than our contempt of others as weak and foolish. None are more apt to be self-conceited than such as are remarkably ignorant of things important: and that is always the best knowledge which is most useful in practice. It is a great mercy then to have the saving knowledge of Christ as the alone Mediator, and of God in him as the only true God! And yet, alas, many true Christians are too little acquainted with the vanity of idols, or have but confused and unsettled conceptions of things most important. With tender and exact care ought Christians to avoid dubious, or even innocent and indifferent practices, which may grieve their fellow-believers, and occasion their stumbling into sin. For it is highly criminal to grieve the spirits, and destroy the peace and edification of them for whom Christ laid down his life.

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CHAP. IX.—Ver. 1, 2. It was for this very purpose of avoiding offence that I forbore taking my necessary and due subsistence from you. How absurd then is it to infer from this circumstance, that I am not an apostle, when no one can be produced that has a more evident claim to that high office! for did not I receive my commission and instruction immediately from Christ himself when he appeared to me? And are not ye Corinthians, who were converted many of you by my ministrations, an evident proof that Christ hath sealed mine office in your effectual calling, and your enrichment with many excellent gifts and graces? 3—6. I therefore boldly interrogate your new proud preachers, who dare to question my authority. Have I not a divine right to necessary subsistence, not only for myself, but also for a family, if I chose to have one, as well as James, Jude, Peter, or



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7 [d] Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, [e] Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 [f] Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thrasheth in hope should be partaker of his hope.

11 [g] If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* [h] not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 [i] Do ye not know that they which minister about holy things [*] live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so [k] hath the Lord ordained that they which preach the gospel should live of the gospel. [†]

15 [l] But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, [*] than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for [m] necessity is laid upon me; yea, wo is unto me if I preach not the gospel!

17 For if I do this thing willingly, [n] I have a reward: [†] but if against my will, [‡] a dispensation *of the gospel* is committed unto me.

18 What is my reward then? [°] *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power [§] in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And [p] unto the Jews I became as a Jew, [‖] that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, [*] as without law, (being [†] not without law to God, [†] but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: [‡] I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 [r] Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

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d Deut. 20. 6. Prov. 27. 18. ch. 3. 6—8. 2 Cor. 10. 4, 5. 1 Tim. 3. 15, & 6. 12. 2 Tim. 2. 3, & 4. 7. John 21. 15—17. Acts 20. 28. 1 Pet. 5. 2.

e Deut. 25. 4. 1 Tim. 5. 18. Prov. 12. 10. Ex. 23. 5. Jonah 4. 11.

f Rom. 15. 4. 2 Tim. 2. 7.

g Rom. 15. 27. Mat. 10. 10. Gal. 6. 6. Mal. 3. 8, 9.

h Acts 20. 31. 34, 35. 2 Cor. 11. 9, 12, & 12. 13. 1 Thes. 2. 6—9. 2 Thes. 3. 8, 9.

i Lev. 6. 16, 26, & 7. 6. Num. 18. 8, 20. Deut. 18. 1, & 12. 1. ch. 10. 18.

* Or, *feed.*

k Mat. 10. 10. Luke 10. 7, 8. Gal. 6. 6. 1 Tim. 5. 8, 17, 18. Jer. 31. 14. Ix. 22. 18.

† That is, have a right, if need be, to live at the charge of those to whom they faithfully minister,—Ro.

l Acts 18. 3, & 20. 34. ch. 4. 12. 2 Cor. 11. 9—11, & 12. 13—18.

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* *Better for me to die* of want, "than that any man should make void my glorying" in the cross of Christ: for whom I have suffered, and can still suffer, the loss of all things. Gal. 6. 14. Phil. 3. 7, 8.—Ko.

m Jer. 20. 7. Amos 3. 8. & 7. 15. Acts 4. 6, 13. & 13. 2. & 22. 14, 15, 21. & 26. 16—18. Rom. 1. 14. Gal. 1. 1, 12.

n Ch. 3. 8. 1 Pet. 5. 4.

† *A reward*, not of debt, but of grace—which reward lies in the pleasure of serving gratuitously so good a master.—Ko.

‡ *But (even) if against my will*—still "necessity is laid upon me;" for I am invested with the apostolical office, which I dare not neglect or lay aside.—Ko.

o Ch. 4. 12. & 7. 31. & 10. 33. Acts 20. 31, & 18. 3. 2 Cor. 4. 5. & 11. 7, 9. 12. & 12. 13—18. 1 Thes. 2. 6—9. 2 Thes. 3. 8, 9.

§ *That I abuse not my power* — that I may not exert to its utmost my power in the gospel.—Ko.

p Acts 16. 3. & 18. 18. & 1. 3, 2. & 21. 20—26. Gal. 4. 21.

‖ *I became a Jew*—reasoning out of the Old Testament, expounding the prophecies, applying the types, dwelling on their history and hopes, and conforming to their modes of living.—Ko.

* *To them that are without law.*—The Gentiles. Rom. 2. 14, 15.—Ko.

q Ch. 7. 19—22. & 10. 32. Ps. 119. 16. & 119. 32.

† *Not without law to God.* — Rather, "though not as without law to God."—Ko.

‡ I abstained from the use of my liberty, lest I should offend weak believers, or cause them to stumble.—Ko.

r Ver. 15, 26. Hos. 12. 10. ch. 3. 1. John 3. 12. Gal. 3. 15.

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any other apostle? Am I and Barnabas, who were so expressly appointed to the apostolic work by the Holy Ghost, and no other preacher, obliged to maintain ourselves by the labour of our hands? 7. What can be more unreasonable? Have common soldiers, labourers, or shepherds, a universally allowed claim at least to a reward of necessary food and raiment? And must we, who, under Christ as our Captain, fight his battles, pull down the strongholds of sin, Satan, and captivate multitudes of sinners to him;—we, who, under his direction, labour in his vineyard, plant and water the souls of his people;—we, who watch over, direct, and feed his spiritual flock, have no claim to necessary subsistence? 8—10. Nay, let the law of Moses, of which my judaizing opponents are so fond, decide the point. It expressly forbids to *muzzle the mouth of an ox* while *treading out the corn*, in order to prevent his eating mouthfuls of it. Now God never appointed this law merely for the sake of these brutes, but chiefly to direct and bind men to exercise humanity and equity towards those of their own species who labour for their advantage, and especially who labour for the benefit of their souls, and to encourage such to expect a proper reward from those who reap benefit by them. 11, 12. When we have spent our time and strength in dispensing unto you the oracles and ordinances of God, for the conviction, conversion, comfort, and eternal salvation of your souls, could you reasonably grudge us the small return of a temporal necessary subsistence for our bodies? If other preachers, and even your false teachers, claim a right to a proper maintenance, are not we, who first planted and watered your church, much more entitled to it? Nevertheless, to manifest that we have no mercenary aim, but only seek your spiritual and eternal welfare, and that the gospel, which sets forth the offices and grace of Christ, and which he has authorized and committed to our trust, might be the more readily received by you, we neither asked nor received from you our due maintenance. 13, 14. But though we had done both, we should have but exerted our right: ye, and especially your judaizing pretenders to wisdom, cannot but know, that, under the Mosaic dispensation, the priests and Levites, who officiated for others in the worship of God, had a very large subsistence divinely allotted them out of their tithes, sacrifices, meat-offerings, and gifts.—In like manner, when Christ sent forth his disciples to preach the gospel, he expressly appointed that all faithful preachers should be suitably maintained by those who share the benefit of their labours. 15. But notwithstanding these express laws of both Moses and Christ, I neither have, nor ever intend to ask or receive, any maintenance from you; for I had rather earn my bread with the labour of my hands, or even be starved to death, than give any occasion to think that I preach the gospel for the sake of carnal gain. 16. For let me be as earnest and diligent in publishing the glad tidings of salvation as I will, it is no more than what my commission and command from Christ render my indispensable duty; and should I neglect it, the reproaches of my guilty conscience, and the everlasting damnation of hell, must be my just reward. 17, 18. But if, under all the difficulties of poverty and of providing for myself, I preach from a pure regard to the glory of God and the salvation of men, I have a present inward satisfaction of mind, and humbly expect a future gracious reward of my faithfulness and zeal. On the other hand, if I should with reluctance receive and manage that trust which Christ has committed to me, what reward could I expect but uneasy remorse of conscience now, and eternal misery hereafter. And in these views I preach the gospel freely, when circumstances require it, that none may be prejudiced thereat, or pretend that I rigorously or unseasonably require my dues. 19, 20. For in this, and many other instances of Christian liberty, I have studied, in the most condescending and engaging manner, to accommodate my behaviour to men's different tempers and inclinations, that I may the more effectually sweeten their spirits, and recommend Christ and his ways to them. In order to reconcile the Jews, who reckon themselves still under the law of Moses, I reason with them out of the Old Testament, and indulge the observance of such ceremonies as are not yet absolutely unlawful, always instructing them, that none of their works, but the righteousness of Christ alone, must be the ground of their hope towards God. 21. And though I reckon myself indispensably bound by the moral laws of the most high God, as the rule of my duty, issued forth to me through Jesus Christ, yet, in order to gain the Gentiles to Christ, I rest the proof of my doctrine upon the extrinsic evidence thereof, in the undoubted miracles attending it, and its being set home upon their hearts by the Spirit of God: and I neither observe Jewish ceremonies myself, nor encourage them to it. 22. In dealing with weak Christians, who are apt to be easily grieved or stumbled, I condescend to their weakness, and forbear even things which are in themselves lawful and innocent, that I may prevent their taking offence, and may establish them in the more important points of faith and holiness. In fine, by all lawful expedients, I suit myself to men's diversified tempers and circumstances, in order that, in the hand and by the blessing of Christ, I may be instrumental in delivering them from under the slavery of sin, Satan, and the broken law, and bringing them to share the blessings of spiritual and eternal salvation. 23. All this I do from a sincere and zealous concern to prevent unseasonable exceptions against the gospel of Christ, and that I may recommend and propagate it among persons of every character; that in fellowship with you and others, I may share the special benefits of it. 24. To take therefore a hint from your own Grecian races, in which many run, while they know that one only shall obtain the prize, let us, by diligent receiving of the Lord Jesus, and walking in him, run our Christian course, in which not one, but all who run, shall receive the gracious reward of eternal life and honour.



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25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we [a] an incorruptible.

26 I therefore so run, not as uncertainly;[*] so fight I, not as one that beateth the air:

27 But [b] I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.[†]

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a 2 Tim. 4. 7, 8. Jam. 1. 12. 1 Pet. 1. 4. & 5. 4. Rev. 2. 10. & 3. 11.

* *Not as uncertainly.*—Rather, "Not as one out of sight of his judge."—Ed.

b Rom. 6. 4, 6, 18, 19. & 8. 13. Col. 2. 5. ch. 4. 11. 2 Tim. 2. 15.

† *Lest I myself should be a castaway.*—Not as if he had any fear lest he should be cast away as an unbelieving impenitent sinner, but lest he should be rejected from the roll of self-denied and successful apostles.—Ed.

## CHAPTER X.

(1) *The ordinances and privileges of the Jews, by some of them abused:* 1—6. (2) *Their punishments our example:* 7—11. (3) *The necessity of watchfulness against falling into idolatry:* 12—15. (4) *We must not convert the Lord's table into that of devils:* 16—22. (5) *In things indifferent, we must have a charitable regard to others:* 23—33.

MOREOVER,[*] brethren, I would not that ye should be ignorant,[†] how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized[‡] unto Moses in the cloud, and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ:)

5 But with many of them God was not well pleased; for they were overthrown in the wilderness.

6 Now these things were [a] our examples, to the intent we should not lust after evil things, as they also lusted.

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* The object of the apostle seems to be twofold:—1. To contrast the Jewish with the Christian ordinances and privileges. 2. To remind the Corinthians that the observance of ordinances, and possession of privileges, so far from securing church members from rejection, may aggravate their guilt and their punishment.—Ed.

† *Ignorant.*—Rather, "unmindful."—Ed.

‡ By following Moses into the cloud and through the sea, they acknowledged his divine mission, and received a Jewish baptism, typical of that Christian baptism which the Corinthians had received.—*Note.* Here there is a baptised church, including both the adult and the infant.—Ed.

a Gr. *our figures.* ver. 11. 2 Pet. 2. 6—8.

7 [b] Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.[*]

8 [c] Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 [d] Neither let us tempt Christ,[†] as some of them also tempted, and were destroyed of serpents.

10 [e] Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for [‡] ensamples: and [‡] they are written for our admonition, upon whom [§] the ends [§] of the world are come.

12 Wherefore [h] let him that thinketh he standeth take heed lest he fall.

13 There hath no [‖] temptation[‖] taken you but such as is [‖] common to man: but [k] God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it.*

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

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b Ex. 32. 6. ver. 14. ch. 5. 11. & 6. 7. 1 John 5. 21.

* The original is a word of very general import, and is applied to leaping, dancing, singing, and all other kinds of festive sport.—Ed.

c Ch. 6. 18. & 5. 11. Num. 25. 1—9. Ps. 106. 28. Rev. 2. 14. Col. 3. 5.

d Ex. 14. 12. & 17. 2, 7. & 23. 20, 21. Is. 63. 9, 10. Num. 21. 5, 6. Deut. 6. 16. Ps. 78. 15, 56. & 95. 9. & 106. 14. Heb. 10. 26, 29.

† Some MSS. have "Lord," "others," "God," instead of "Christ;" but they are few, and of little authority. The exhortation affords an irresistible argument for the Godhead of Christ; as it places the temptation of JEHOVAH in the wilderness and of CHRIST in his church upon equal footing.—Ed.

e Ex. 15. 22. & 16. 2. & 17. 2. Num. 11. 1. & 14. 2, 27, 29. & 16. 41, 46, 49. Ps. 106. 16, 25. Heb. 10. 28. Phil. 2. 14. Jude 16.

‡ Or, *types.*

f Rom. 15. 4. ver. 6. ch. 9. 10.

g Ch. 7. 29. Phil. 4. 5. Heb. 10. 25, 37. 1 Pet. 4. 7. 1 John 2. 18. Eph. 5. 15, 16.

§ The Jews divided the duration of the world into three Αἰῶνες or ages:—1. Before the law. 2. Under the law. 3. Under Messiah—the last dispensation of God to men.—Ed.

h Luke 22. 32. Rom. 11. 20. 1 Thes. 3. 4.

i Jam. 1. 2. 1 Pet. 1. 6, 7. & 4. 12.

‖ *Temptation* signifies trial of any kind, whether by suffering (Jam. 1. 2. 1 Pet. 1. 6), or inducement to sin (Jam. 1. 13, 14).—Ed.

a Or, *moderate.*

k Gen. 19. 20, 21. Ex. 13. 17. Ps. 125. 3. & 103. 13, 14. Is. 27. 7. ch. 1. 9. 1 Thes. 5. 24. 2 Thes. 3. 3.

25. And as by great moderation in diet, the wrestlers and boxers prepare themselves for their public combats, so ought we to mortify every worldly and sinful affection that would hinder us in our Christian warfare; and the rather as our crown of glory is infinitely more excellent and durable than their garlands of flowers, pines, myrtles, olives, bays, laurels, or the like. 26, 27. Under this apprehension, I labour to run my Christian race, and fight the good fight of faith, in a most careful and judicious manner, directed by the law of God, and in good earnest against my spiritual enemies.—As combatants strive to beat down and conquer their antagonists, so do I, by faith, repentance, watchfulness, fastings, and prayer, mortification and self-denial, labour to subdue my inward corruptions, lest after preaching the gospel to others, instead of sharing with them in the blessed fruits of it, I should, in the last judgment, be esteemed as one whose works are unfit to be rewarded.

REFLECTIONS UPON CHAP. IX.—It is a great comfort to ministers when they have full evidence of the Lord Christ's calling them to their work, and granting them success in it. And readily ought they to forego their own liberties or claims, if it tend to the success of the gospel. But if they do this, it is base to revile their persons, or deny their rights, on that account. Nothing can be more evident than that ministers have a divine right to a sufficient maintenance from their hearers. Yet never ought the procuring of that to be their great aim, but the glory of God in the conversion and edification of souls: and every form of lawful condescension is to be practised so far as best answers that end.—With great faithfulness, care, and pains, ought ministers and others to run their Christian course, and fight their spiritual warfare, according to God's word, and duly to govern their passions, appetites, tempers, and conduct. And with humble and holy jealousy ought ministers to take heed to themselves, their doctrines and practices, that neither they nor their labours may be disapproved and rejected by Christ at his second coming.

CHAP. X.—Ver. 1—5. And to awaken you to run your Christian race with care, diligence, and resolution, and to guard against every idolatrous or other deviation from it, observe, with the utmost attention and deepest concern, the fate of God's highly favoured Israelitish nation;—how,—after he had conducted them by a pillar of fire and cloud, and led them through the Red Sea, thereby solemnly initiating them into a peculiar covenant relation with himself by the mediation of Moses,—and nourished them with excellent manna from heaven, and water from flinty rocks, which prefigured Christ, and followed them through the Arabian wilderness; and which, as symbols, represented the light, comfort, and deliverance of the gospel church, their solemn instalment in their happy state, and their marvellous and unceasing nourishment,—he was so offended by their apostasy, unbelief, idolatry, murmuring, and other provocations, that almost that whole generation were cut off by miserable deaths in the wilderness, falling short of the promised Canaan, and many of them of the heavenly inheritance. 6—10. Now these things happened to them, and are recorded in Scripture as awful examples, representing to us what fearful judgments we may look for, in time and eternity, if we indulge ourselves in the like murmuring against what God provides for us, or in desiring what he forbids. Let none of you, therefore, like them at Sinai, partake of idolatrous feasts, or in any direct or indirect acknowledgment of heathen idols, lest God's wrath overtake you, as it did them.—Neither indulge yourselves in uncleanness, as some of them committed whoredom with the Midianitish women, and were punished, by the death of 23,000 in a plague, and 1000 more in a legal process of the magistrates.—Neither let any of you distrust the power, faithfulness, and grace of Christ, to help you under difficulties and discouragements, or, through presumptuous sinning, try his patience, or defy his power and justice, as they did, and were destroyed by fiery serpents.—Neither indulge dissatisfaction and repining complaints of the dispensations of God, or of the afflictions which ye suffer for Christ, or against the persons, dutiful behaviour, or divine doctrines, of any of his ministers, as they often did in the wilderness, and were destroyed by one judgment after another. 11. Now all these public calamities happened to God's ancient professing and favourite people as examples of what we may expect if we imitate them in wickedness: and they are recorded in God's word for warnings to us who live when the Jewish dispensation is just ending, and under the last dispensation of grace which God intends for his church in this world, that we may avoid their sins, in order to escape their punishment. 12. Let therefore self-conceited professors, who pride themselves on their gifts, privileges, attainments, strength, and stability, watch and pray, and, in a dependence on God's grace, use every other mean of his appointment, to prevent backsliding and apostasy. 13. And let those of you who, having no confidence in yourselves, trust wholly to Jesus Christ, and his free grace, for your preservation in the way of duty, remember that no afflictions or temptations have happened to you but such as are common to men in this evil world and imperfect state, and may, through divine help, be borne or overcome; and that God, who has granted you so many promises of support and deliverance, will infallibly fulfil the same, and will not suffer you to be troubled or tempted beyond the measure of strength which he bestows upon you; and knowing that ye cannot always bear up under them, or struggle with them, will, in due time, grant you an honourable and complete deliverance from them. 14. Therefore, my dear fellow-Christians, awed by these alarming examples on the one hand, and encouraged by the hopes of all needful assistances on the other, detest and avoid to the utmost all idolatry, and all appearances of it, or approaches to it. 15. These solemn warnings I give you, as persons who are acquainted with Christian principles, and even value yourselves upon your superior wisdom and knowledge; and I appeal to your own reason and conscience, and desire you to ponder the weight of what I am going to say. 16. Is not our partaking of the consecrated



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17 ¶ For [t]we, *being* many," are one bread, *and* one body: for we are all partakers of that [u]one bread.

18 Behold Israel [v]after the flesh. [w]Are not they which eat of the sacrifices partakers of the altar?[†]

19 What say I then? [x]that the idol is any thing? or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that [y]the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 [z]Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 [a]Do we provoke the Lord to jealousy? are we stronger than he?

23 [b]All things are lawful for me,[‡] but all things are not expedient: all things are lawful for me, but all things edify not.

24 [c]Let no man seek his own,[§] but every man another's *wealth*.

25 [d]Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake.

26 For the earth *is* the Lord's,[‖] and the fulness thereof.

27 If any of them [e]that believe not bid you *to a feast*, and ye be disposed to go; [f]whatsoever is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, [g]eat not for his sake that showed it, and for conscience' sake: for [h]the earth *is* the Lord's," and the fulness thereof.

29 [i]Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's*[†] conscience?

30 [k]For if I by [l]grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 [m]Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 [n]Give none offence, neither to the Jews, nor to the [o]Gentiles, nor to the church of God.

33 [p]Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

## CHAPTER XI.

(1) *A careful conformity to apostolic ordinances commended:* 1, 2. (2) *Of the difference between male and female dress in public worship:* 3—16. (3) *A warning against assembling not for the better but for the worse, especially in the perversion of the Lord's supper:* 17—22. (4) *Its original institution, final design, and orderly observance:* 23—34.

BE ye [a]followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that [b]ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you I praise *you* not, that ye come together not for the better but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

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A. M. cir. 4063. A. D. cir. 59.

1 Acts 2. 41, 42, 47. Rom. 12. 5. ch. 12. 10, 27. Gal. 3. 26—28.

* The words may be rendered, and perhaps more intelligibly, "for as there is one loaf, we being many are one body: for we all partake of that one loaf."—*Note.* The Jewish paschal loaf, or rather cake, was thin and large, so that a great number might partake of one. See Mat. 26. 26. —Ed.

m John 6. 53—57. ver. 5.

n Rom. 9. 6, 8. & 4. 12. Gal. 6. 16.

o Lev. 3. 3. & 7. 15. 1 Sam. 1. 4, 5. ch. 9. 13.

† And consequently not only feasters, but worshippers.—Ed.

p Rom. 14. 14. ch. 8. 4. Tit. 1. 15. Ps. 96. 5.

q Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. Is. 65. 11. 2 Chr. 11. 15. Eph. 2. 2. Rev. 9. 20.

r Deut. 32. 16, 17, 21. Judg. 2. 12. Jer. 2. 13. 2 Cor. 6. 15, 16. Mat. 6. 24.

s Deut. 32. 21. Job 9. 4, 19. & 37. 23. & 40. 2. Isa. 22. 14.

t Ch. 6. 12. & 8. 8. & 14. 26. ver. 23. Rom. 14. 7, 19—21.

‡ *All things* (all kinds of meat and drink) *are lawful for me.*—Ed.

u Mat. 16. 24. Rom. 9. 3. & 15. 1, 2. ch. 13. 5. & 9. 19—21. Phil. 2. 4, 20, ver. 33.

§ *Let no man seek his own* gratification at all, when it may impede or counteract the edification of his neighbour.—Ed.

x 1 Tim. 4. 4. Tit 1. 15. ch. 9. 3, 4.

‖ Therefore receive with thanksgiving what he bestows.—Ed.

y Ch. 7. 12—15.

A. M. cir. 4063. A. D. cir. 59.

z Luke 10. 7. ch. 6. 7. ver. 23.

a Ch. 8. 10, 11. Rom. 14. 15.

b Deut. 10. 14. Ez. 9. 29. & 19. 3. Ps 24. 1. & 50. 12. ver. 26.

c Therefore do nothing that would seem to admit any right of lordship in an idol.—Ed.

d Rom. 14. 15, 16, 20. 21. ch. 8. 9—13. ver. 32.

† I do not acknowledge any man's right to measure my liberty according to his conscience; yet I refrain from using my liberty, lest I should cause the weak to stumble or be offended, or the ignorant to mistake or idolatrize, by eating of the sacrifice offered to the idol.—Ed.

e 1 Tim. 4. 3, 4. Rom. 14. 6.

‡ Or, *thanksgiving.*

a Zec. 7. 6. 1 Chr. 17. 26. Col. 3. 17. Song 7. 13. Mat. 5. 16. John 15. 8. Rom. 11. 36. & 14. 6. Prov. 16. 4. Phil. 1. 11. 1 Pet. 2. 12 & 4. 11.

f 2 Cor. 6. 3. ch. 8. 13. Rom. 14. 13. Phil. 1. 10. 1 John 2. 10.

§ Gr. *Greeks.*

g Rom. 14. 2. ch. 9. 19—23. 2 Cor. 11. 24, 29. & 12. 19. ver. 24.

A. M. cir. 4063. A. D. cir. 59.

a Ch. 4. 16. Eph. 5. 1. Phil. 3. 17.

b Ch. 4. 17. & 15. 1. 2 Thes. 2. 15. & 3. 6.

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bread and wine in the Lord's supper an open profession, token, and mean, of our joint holy fellowship with Christ, in the benefits of his incarnation, obedience, and suffering,—and a public acknowledgment of our obligations and purpose to yield all holy obedience to him? 17. And does not our partaking of the same loaf or cup signify, that, however different our persons or circumstances be, we are all spiritually connected in the one mystical body of Christ's church? 18. And did not the ancient priests and Israelites, by eating their respective shares of the peace-offerings, profess their joint fellowship with, and dedication to, that God to whom part of it was burned on the altar? 19. I do not, by these instances, insinuate that the nominal gods of the heathens have any real divinity in them, or that meats are made any worse in themselves by being offered to them. 20. But what I intend to suggest is, that the heathens, by sacrificing to these idols, and feasting on their sacrifices, do really worship and hold fellowship with devils: and I would by no means have you to hold fellowship with these unclean spirits or their worshippers. 21. For ye cannot, in consistency with the honour of Christ and his Father, or with your Christian profession or edification, at once hold fellowship with Christ and his people in his holy supper, and with devils and their worshippers in their idolatrous feasts. 22. Should we then, who are espoused to Jesus Christ as our spiritual Husband, dare to provoke his jealousy by honouring pretended deities? Are we more able to escape or resist the almighty strokes of his wrath than the Israelites were? 23. No pretence of the indifference of things offered to idols, or of our intending no respect for the idols thereby, can warrant our eating of them: for things very lawful in themselves may become very inexpedient and unedifying in some circumstances, by stumbling others, and drawing them into sin. 24. In such cases Christians must not do what serves their own pleasure, honour, or temporal benefit, but what will tend most to the real and lasting advantage of their neighbours. 25. But though it would be highly criminal and dangerous for any of you to eat meats offered to idols in their temples or idolatrous feasts, yet ye may freely eat whatever is sold in the public market, without any scruple or inquiry whether it has been offered to an idol or not. 26. For God, who is Creator, Proprietor, and Governor of the whole earth and of all its produce, and has now, under the gospel, abolished the ancient typical distinction of meats, allows you to eat whatever can contribute to your health. 27. If therefore any of your heathen neighbours invite you to a meal with them in their own houses, and regard to good manners, and an intention to promote their spiritual edification, incline you to go, eat freely whatever is set before you on the table, without any scrupulous thought or inquiry whether it has been offered to an idol or not. 28. But if he who invited you to the entertainment, or any other, by telling you that it had been offered to an idol, should hint that your eating of it would be a practical allowance of some honour to the idol; then, that neither his, nor your own, nor any other's conscience may be defiled or wounded, and to testify your high detestation of idolatry, eat not of it: for God, who is the proprietor of all the animal and vegetable food on earth, has granted you enough beside what has been offered to idols. 29. Nor ought ye in such points chiefly to regard your own conscience, but the consciences of your neighbours, that they may not by your conduct be grieved, or imboldened to anything unlawful to them: for why should you or I, by an imprudent and unseasonable use of our Christian liberty, tempt other men's consciences to pass a wrong judgment upon our conduct? 30. For if, through the bounty of God's providence, I have an opportunity, and, through the grace of the gospel, have liberty, of feeding indifferently upon whatever food is presented to me, yet why should I indulge myself so far as to give any one occasion to reproach me for eating such meats as I receive with prayer to him for his blessing on them, and with religious thankfulness to him for providing and allowing them to me? 31. To close this argument with some important rules:—Not only in your eating and drinking, but in all your conduct, civil or religious, keep the glory of God before you as your principal and last end, and behave as is most conducive toward this. 32. Always carefully avoid whatever can prejudice the minds, and hinder the conversion, of either Jews or heathens, or may stumble either Jewish or Gentile Christians, or grieve, discourage, or pervert, any church member, strong or weak. 33. And, on the contrary, in Jesus' strength, labour, after my example, to deny yourselves, and study to do or forbear things, as is best suited to the peace, comfort, spiritual advantage, and eternal salvation of all around you.

REFLECTIONS UPON CHAP. X.—No visible relation to God, no sacramental privileges, can screen idolaters, fornicators, tempters of Christ, unbelieving murmurers, or any similar transgressors, from his just vengeance. And instances of other men's sins and punishment should deter us from sinful indulgences or self-confidence, lest we fall into the like condemnation. Great is the mercy that God's faithfulness and grace secure, for his watchful and humble saints, mitigation of, support under, and seasonable deliverance from, all their troubles and temptations; that our Redeemer is so mighty, that we may safely trust him; and that he knows best what afflictions we need, and how long we should be exercised with them.—What a great and holy God we have to do with—infinitely jealous of his own honour! And highly do we affront him if in the least we countenance the worshipping of vain idols and impure spirits in them. Marvellous is his condescension and kindness in allowing us intimate fellowship with himself, and appointing solemn ordinances for that purpose. And totally inconsistent with our communion with Christ, and one another as his members, are the very smallest approaches towards fellowship with devils or lusts, or towards giving occasion of grief or sin to the weakest saints or neighbours. Things that are lawful in themselves must never be needlessly or unseasonably used to the insnaring of others. God, to whom all things pertain, has given them to be used freely, or with restraint, as best tends to edification. And his glory therefore, and the spiritual advantage of our neighbours, ought to be our leading aims in all our actions, natural, civil, or religious.

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CHAP. XI.—Ver. 1. Carefully therefore follow my directions, and imitate my example, in condescension to the weaknesses and prejudices of others for their good; and in everything else which I copy after the perfect pattern of our great Lord and Master Jesus Christ. 2. And indeed, my dear brethren, I cannot but commend you, that, notwithstanding all that your false teachers have done to cor-



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member me in all things,* and keep the ordinances,† as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ;‡ and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered,§ dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head:§ for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

A. M. cir. 4063.
A. D. cir. 59.

* *All things*—with the exception of the neglect and error specified, ver. 17.—Ed.

† *Ordinances*—directions, injunctions, deliverances, whether written or oral (2 Thes. 2. 15.), or traditions, as in the margin: but this affords no countenance to the Romish doctrine of tradition, for these apostolic traditions regard merely external order; but the Romish traditions relate to doctrines, many of which are represented as kept, as it were, in private reserve for centuries, until a time come for their public revelation.—Ed.

‡ *The head of every man is Christ*—believers (the brethren spoken of, ver. 2) being united to him by one Spirit and one human nature.—*The head of the woman is the man*—she being united to him by one covenant and one common nature; *and the head of Christ is God*, that is, the Father, (Mat. 28. 20); they being united by one spirit and one divine nature.—Ed.

§ *Covered*, (that is, with a vail), *dishonoureth his head.*—Some think, his head literally, which he dishonours by dressing as a woman. It seems better to understand it of Christ, whose superiority, in his absence, he thus emblematically assumes.—Ed.

§ *But every woman—with her head uncovered* (by a vail,) *dishonoureth her head.*—Some think, her head literally which she thus immodestly exposes—others, her husband, whose superiority, in his presence, she thus emblematically denies.—Ed.

A. M. cir. 4063.
A. D. cir. 59.

c Ch. 10. 15. John 7. 24. Luke 12. 57. 1 Thes. 5. 21.

* *Nature.*—The established law of God, has given to the woman longer hair than to the man, from which fact the apostle draws the conclusion that it was intended for a natural vail.—Ed.

d 1 Tim. 6. 3, 4. ch. 14. 33.

† *No such custom* as that of men praying after the Jewish manner, with their heads covered; or women praying, after the Grecian manner, with their heads bare.—Ed.

‡ These "divisions" (σχίσματα) are not separations from the church, but parties in it—not formed by differences of faith, but by the neglect of apostolic order, the adoption of human devices and self-will in the observance of ordinances, and the absence of brotherly kindness between the rich and the poor.—Ed.

e Or, *sects.* Deut. 13. 3. Mat. 10. 34. & 18. 7. Luke 17. 1. & 2. 29. Acts 20. 30. Tit. 3. 10, 1 Tim. 4. 1, 2. 2 Pet. 2. 1. 1 John 2. 19.

§ *The Lord's supper.*—The Syriac version, which is adopted by Michaelis and others, translates it "a supper, or meal, suitable for the Lord's day;" but the antithesis of "his own supper," seems clearly to indicate a supper in memory of the Lord.—Ed.

f Lev. 19. 30. Ps. 89. 7. ver. 34. Jam. 2. 6.

‖ The original of "drunken" certainly signifies drinking to some excess, as the Corinthians had been accustomed to do at their heathen sacrifices before their conversion.—Ed.

g Or, *them that are poor.*

13 g Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature* itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But d if any man seem to be contentious, we have no such custom,† neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions‡ among you; and I partly believe it.

19 For there must be also e heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.§

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.‖

22 What! f have ye not houses to eat and to drink in? or despise ye the church of God, and shame g them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

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rupt you, the better part of you still discover the most dutiful regard to my apostolic authority, reputation, and comfort, and to the most important doctrines which I preached to you, and observe most of the rules relative to worship which I taught you. 3. Many irregularities, however, have been introduced into your church. Some of your women, under the pretext of praying or prophesying by immediate inspiration, appear in your public assemblies unvailed, and thus assume an undue authority over the men, or imitate the heathen priestesses. I beg you would seriously consider, that by divine appointment, suited to the nature of things, the Son of God, who created all things, is made head over his church, and over all men for her benefit; and husbands, according to the superiority of their sex, are the head of government to their wives; and God the Father, who has put all things under Christ, has, in that view, an authority over him as man and Mediator. 4. Now the *vailing* of the head being a badge of modesty and subjection, and *uncovering* of it a token of superiority, in your country and many others, every man, who, by an extraordinary influence of the Spirit leads your public worship in praying or preaching with a vail on his head or face, dishonours Jesus Christ, from whom he received his authority. 5. But every woman, who, by the special influence of the Holy Ghost, pours out her prayers to God, or delivers exhortations to the people, with her head unvailed, shows a disrespect to her husband and his whole sex; for that is all one in signification as if she wore her hair short in the manner of a man. 6. If therefore women will throw off their vails, those badges of modesty and subjection, let them cut their hair short as men do: and if, as every one must, they think that immodest and contrary to custom, let them keep on their vails. 7. For men, being the honourable representations of God's supreme and glorious dominion over all, ought to mark their head with no token of subjection; but women's subjection to men being their distinguished honour, they ought, in all public assemblies, to mark their heads with the tokens of it. 8. For, in the original creation of mankind, Adam was not created out of the substance of Eve, but she was formed of one of his ribs. 9. Nor was Adam originally created for the sake of Eve, who then had no existence; but she was created to be a help meet for, and comfort to him; plainly intimating, that the woman, who was last formed, and out of the man, for his use, ought to live in all reasonable subjection to him. 10. Therefore, especially in acts of public worship, women, in deference to the superiority of those messengers whom Christ hath sent to preach the gospel, as well as in reference to holy angels present: and that evil angels may have no occasion given them to suggest anything proud or immodest, ought always to have their heads vailed, as a token of men's superiority and power over them. 11. Nevertheless, no man must look on himself as an absolute lord over a woman, to command and rule her in a harsh and tyrannical manner, according to his will and pleasure; as now a man can no more be independent of the woman than she of him, both being equally necessary and useful to one another, and mutually obliged to study and promote each other's comfort and advantage; and both, without any alteration of their natural or relative duties, being equally the subjects of Christ's spiritual kingdom, and sharers of spiritual blessings. 12. For as the woman at first was formed out of the man, so all the sons of Adam are conceived and born by women, the two sexes being thus the reciprocal means of each other's being and happiness. And it is God who makes each of the sexes what they are to one another, that they may discharge their mutual duties in the most affectionate manner. 13. I appeal then to your own unbiassed judgment, whether any inspiration from God can ever render it decent for a woman to invert the natural order of her appointment, and publicly mark herself as if equal in authority to a man. 14. Does not even nature itself, which has prompted all civilized nations to preserve an apparent distinction of the sexes, teach you, that, according to the custom of your country, it would be reckoned effeminate in a man to wear his hair in the length and form of a woman's? 15. And that, on the other hand, it is an honour for a woman to distinguish herself from the superior sex by the length and form of her hair, as it was given her by God for this very end.—It therefore follows, that vails, or any mode of dress which betokens modesty or subjection, ought always to be worn by your women in your religious assemblies. 16. But if, after all that I have said, any of your new teachers will contend for such a preposterous practice, know that no such thing is allowed by any apostle of Christ, or used in any New Testament church, whether of Jewish or Gentile converts.—17. Meanwhile, notwithstanding my having justly commended you for following my instructions and pattern, I must, with regret, reprove your disorderly behaviour in your religious meetings, which makes them turn out to the dishonour of Christ and your spiritual hurt: 18. For I am informed, and I fear too justly, that when ye meet together for the celebration of Christ's ordinances, to the breach of order, peace, and brotherly love, ye fall into parties and unchristian divisions; 19. For, considering the depravity of human nature, and how busy Satan and his instruments are to promote everything dishonourable to God and destructive to men, there cannot fail to be offences, factions, schisms, and great corruptions of doctrine and worship, in the church, which God, by his providence, overrules for the trial and honourable manifestation of sincere believers, and the detection of hypocritical professors. 20, 21. And this factious spirit has introduced such profane disorder amongst you in the celebration of the Lord's supper, as hath transformed it into a kind of tumultuous revel, and a feast for your bodies, rather than a solemn ordinance of Christ, appointed for an affectionate and brotherly fellowship with, and commemoration of him. They who come first, bringing their provisions with them, fill their bellies without waiting for their brethren: they who bring much with them, like heathens at their idolatrous revels, eat and drink to the full, if not to excess; while the poor, who bring nothing with them, get nothing to eat or drink. 22. Think how absurd and scandalous this conduct is! If ye intend merely to satisfy your animal appetites, have ye not your own houses to eat and drink in? Or do ye aim at pouring contempt upon Christ's ordinances and church, and exposing and discouraging his poor



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23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body,[c] which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily,[†] shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh [s] damnation to himself, not discerning the Lord's body.[‡]

A. M. cir. 4063.
A. D. cir. 59.

c *This is my body.*—That is, in the same sense as "that Rock was Christ," (see ch. 10. 4.); or, as the original literally has it, "that Rock was the Christ;" unquestionably meaning a type, emblem, or figure of him: and even so was bread broken an emblem of Christ's body, and memorial of his death. —Ed.

† A messenger, or letter, may be treated "unworthily" by neglect, contempt, or injury. The bread and wine being the representatives of Christ's body and blood are treated "unworthily," when the end of the ordinance—remembrance of a crucified Redeemer, and self-examination—are neglected.—Ed.

‡ Or, *judgment.*

‡ As in the heavens the natural eye "discerns" nothing but sun, moon, and stars, while yet the intellectual eye "discerns" the glory of God, (Ps. 19. 1); so in the communion the natural eye "discerns" nothing but bread and wine, while faith in the representative, "discerns" the body and blood of the Lord.—*Note.* There are two sins peculiar to an unholy communicant, and to the unholy neglecter of the communion: (1) Self-unexamined; (2) Christ's body undiscerned.—Ed.

A. M. cir. 4063.
A. D. cir. 59.

b Amos 3. 2. Ps. 78. 30, 31. & 50. 22. Heb. 12. 6. Rev. 3. 19.

‖ Ps. 32. 5. Prov. 18. 17. Jer. 3. 3. & 31. 19 —20. & 3. 12, 13.

k Deut. 8. 2, 3. ver. 30. Ps. 89. 32. & 94. 12 —14. Is. 27. 9. Jer. 30. 7. & 31. 18. Amos 3. 2. Job 5. 17, 18. Heb. 12. 5—10. Rev. 3. 19. Hos. 4. 14, 17.

l Ver. 21, 22.

s Or, *judgment.*

m Tit. 1. 5. ch. 7. 17. & 4. 19.

30 For this cause [h] many *are* weak and sickly among you, and many sleep.

31 For [i] if we would judge ourselves, we should not be judged.

32 But when we are judged, we are [k] chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, [l] let him eat at home; that ye come not together unto [s] condemnation. [m] And the rest will I set in order when I come.

## CHAPTER XII.

(1) *All spiritual gifts bestowed for the general profiting, by one Spirit:* 1—13. (2) *As the body is made up of various members mutually dependent, serviceable, and sympathetic, so should the church be, which is the mystical body of Christ:* 14—31.

A. M. cir. 4063.
A. D. cir. 59.

a Ver. 4. 8—10. 28. ch. 14. 1. Eph. 4. 11. 1 Pet. 4. 10, 11. Jam. 1. 17.

b Ch. 6. 11. Eph. 2. 11, 12. & 4. 17—19. Tit. 3. 3. 1 Pet. 4. 3.

c Ps. 115. 5. Hab. 2. 18. Is. 44. 9—20. Mat. 15. 14. 1 Thes. 1. 9.

s *Dumb idols*—that could bestow no gifts of speech, because they had none.—Ed.

NOW concerning [a] spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were [b] Gentiles, carried away unto these [c] dumb idols,[s] even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth

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members? 23. Ye cannot but know that it is contrary to the appointment of the Lord Jesus Christ; for, as taught by his own immediate revelation, I declared and recommended to you, that he, as sole King and Head of his church, having a right to institute ordinances, or demand obedience to them, and power to bless them for our spiritual edification, did,—for the sealing of his testament, the confirmation of our faith, and that he might show his constant affection to, and great care of, his people, and his infinite willingness and steadfast resolution to suffer for them, and that he might the more effectually engage our love to him and regard to this ordinance,—on the very night before his death, in which Judas betrayed him, take a part of the bread which they had left at the paschal supper; 24. And having prayed over it for a blessing on it, with thanksgiving to God for the riches of his love and grace, and so set it apart for the intended holy use, he brake it, and gave each of his disciples a small piece of it, requiring them to take and eat it as a token and mean of their receiving by faith, and feeding on, his person God-man, which was quickly to suffer and die in their nature for them;—and to do all in a believing, humble, joyful, thankful, and obediential remembrance of his person, dying love, extreme sufferings, the blessings thereby purchased, and of their obligations to love and duty thereby constituted. 25. In the same manner, after the passover supper, he took a cup with some wine in it, and, setting it apart to a holy use by solemn prayer and thanksgiving, he intimated that this consecrated liquor was to be a standing symbol and mean of applying his blood, or complete righteousness, by which the condition of the new covenant was fulfilled, its blessings purchased, and promises confirmed; and required them all to drink it in a fiducial, affectionate, penitential, grateful, and self-dedicating remembrance of his bleeding love, and tremendous sufferings for their redemption. 26. For as often as ye eat and drink these consecrated elements, ye publicly avow to God, to your consciences, and to the world, that ye glory in your crucified Redeemer, believe and rest upon his death as the only ground of your pardon and reconciliation with God, and of all your hopes of eternal life,—and that in the firm faith of his appearance to judge the world. 27. Whoever, therefore shall, contrary to the nature and design of this solemn ordinance, partake of it in an ignorant, irreverent, factious, uncharitable, carnal, and sensual manner, he shall be held guilty of profaning and pouring contempt upon the person and righteousness of the Lord Jesus, and, as it were, crucifying him afresh. 28. In order therefore to a safe and proper partaking of this ordinance, every person ought necessarily to examine his own state before God, his knowledge of the nature, use, and ends of the ordinance,—and his faith, repentance, love, and new obedience; and to discern the Lord's body;—and with these serious inquiries, and in the exercise of these graces, to partake of the consecrated bread and wine in obedience to Christ's appointment, and as his instituted means of fellowship with himself. 29. For he who, neglecting such preparation, eats and drinks this supper of the Lord Jesus Christ from carnal principles and views, with an unfriendly and contentious spirit, or in a hypocritical or irreverent manner, does thereby deserve, and expose himself to the just judgments of God in this life and that which is to come, as he does not spiritually discern the person and righteousness of Christ, God-man, represented in these elements, but considers and uses them as common food. 30. And it is on account of your shameful disorders in temper and practice, in the partaking of this solemn ordinance, that God has rendered many of you Corinthian professors weak and sickly, and has cut off others by death. 31. Did we indeed seriously and conscientiously search our own hearts and behaviour, and condemn and repent of whatever we found amiss, we should escape God's severe chastisements. 32. And if any of us believers be terribly afflicted on earth, we are therein wisely and mercifully chastised by the Lord Jesus Christ as our Father, that we may be thereby restrained from such sinning as would be inconsistent with a gracious state, and that our future condemnation with the wicked world may be prevented. 33. Wherefore, my dearly beloved brethren in Christ, study for the future to avoid all profanation of this solemn ordinance; and when ye assemble to partake of it, wait for one another, that ye may all communicate together at the same table, in truly Christian fellowship with Christ, and with one another as his children and brethren. 34. And if any of you be hungry, satisfy your craving appetites at home, never at the Lord's table, which was appointed not for satiating natural appetites, but for the spiritual refreshment of souls;—that so ye may no more meet to hurt and endanger yourselves by an uncharitable, carnal, and factious profanation of that holy supper.—Some lesser disorders I expect to rectify when I pay you another visit.

REFLECTIONS UPON CHAP. XI.—In Christ alone we find example without defect, and authority without restriction. But whatever is good in his servants or people ought to be carefully imitated; and his ordinances should be conscientiously received from the hand of his ministers. With exact care ought all to observe the natural order of things, and to study a modest decency of dress, especially in worshipping assemblies. And it is hurtful to the interests of religion when church members fall into a contentious and uncharitable temper and conduct towards one another. Great is the mercy that God overrules this, as well as the heresies, the doctrines, which Satan and his instruments introduce into the church, for the improvement of true believers, and the detection of hypocrites. In great kindness hath Jesus appointed his sacramental supper for the spiritual refreshment and mutual fellowship of his people on earth. And it ought to be observed in a simple, but judicious, obediential, believing, and devoutly solemn manner, and for the most important ends. Serious examination of our state, nature, and practice, and of our condition, frame, and ends, should always precede our approaches to it. And in a distinct discernment of Jesus Christ, as God-man, and the Lord our righteousness; and in delightful, but reverential, views of his second coming, ought we to receive it.—Heinous is the sin, and fearful the danger, of unworthily communicating. And often God severely chastises his own people for their misbehaviour in this ordinance. But how heaven-daring is it when multitudes, who have no appearance of real godliness, are readily admitted to it! And highly improper when it is used only as a test of civil loyalty.

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CHAP. XII.—Ver. 1. Now with respect to the distinguished gifts of wisdom, knowledge, prophecy, working of miracles, or the like, which have been abundantly bestowed on some of you by the Spirit of God, I would have you to consider their true origin, nature, and end, that ye may no longer make them occasions of pride, envy, and strife. 2. You cannot pretend that you deserved them, when ye were so lately drowned in ignorance, idolatry, and other wickedness, seduced by Satan and your priests to worship lifeless images and fancied deities; nor can ye pretend that such idols could bestow such gifts upon you. 3. To check your own pride, prejudice, and envy, and that ye may discern the difference of your spiritual gifts from all delusive and magical operations, observe, that no man, who thinks or acts under the influence of the Holy Ghost, whose design and work is to promote Christ's honour, can reject or represent Christ as an impostor, abandoned of God; nor can he work a miracle to confirm such blasphemy; and that no man can heartily acknowledge Christ for the great God, and his only Saviour, Lord, and Master,



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Jesus accursed;* and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man† to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these worketh‡ that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ.

13 For by one Spirit are we all baptized§ into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink‖ into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

18 [d] But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 [e] And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble,* are necessary:

23 And those *members* of the body, which we think to be [f] less honourable, upon these we [†] bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no [§] schism in the body; but *that* the members should have the same care one for another.

A. M. cir. 4063.
A. D. cir. 59.

* The reference is either to a custom that was early prevalent among the Jews, and which, at least in some places, is still believed to exist, of calling Jesus *anáthema*, that is, one so abominable as not to be endured on the earth; or else to the practice early adopted by heathen persecutors, of requiring persons suspected of Christianity to anathematize Jesus, as a blasphemous test of their heathenism.—Ed.

† *Every man.*—Not to every man without exception, believer or unbeliever, as some have imagined; but, as the original signifies, his peculiar manifestation of the Spirit is given "to each" believer, not for ostentation, but for the general profit of the church.—Ed.

‡ By examining ver. 6, it will appear that "it is the same God that worketh all in all; and by conjoining with it ver. 11, it will appear that "all these worketh that one and the self-same Spirit, dividing to every man severally as he will." Wherefore the conclusion is inevitable, that the Spirit is God.—Ro.

§ The apostle is treating of persons amply endowed with various spiritual gifts; consequently the baptism of which he speaks is not the mere "outward and visible sign" of water, but "the inward and spiritual grace" thereby represented, and conferred on the believer by the operation and gift of the Spirit of God.—Ed.

‖ That is, communicants at the Lord's supper have not merely drunk of one cup; but, by faith, have been made partakers of one spiritual—one Spirit of truth, grace, holiness, comfort, application, unity, and love.—Ed.

d Ver. 4—11. 28. Rom. 12. 3—8. Eph. 4. 11.

e Num. 10. 31. Job 29. 15. 1 Sam. 25. 32.

* The tenderest, and, in that sense, the most "feeble" member of the body, is the eye; yet its importance both to bodily and mental attainment and enjoyment needs no proof. So the weakest believer, with little knowledge, and with the most sensitive trembling conscience, and that shrinking piety that smites upon the breast, and dares scarcely look up to God, (Luke 18. 13), and merely ventures to pray "God be merciful (through Christ) to me a sinner," may, through grace, confer benefits upon the church equal, or even superior, to those of apparently far higher endowments.—Ed.

† Ch. 1. 26—28. Jam. 2. 5. Ps. 68. 10.

† Or, *put on.*

§ Or, *division.* ch. 1. 10—12. & 3. 3. John 17. 21—23. 2 Cor. 13. 11.

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or preach him as such, and work any miracles to confirm his doctrine, but by the power of the Holy Ghost. 4. To manifest their true original, and also to direct you to the proper use of them, observe further, that though the kinds and degrees of the gifts bestowed upon church officers and private believers be very diversified and numerous, yet it is the same divine Spirit who bestows and enables rightly to use them all. 5. And that, though there be a great diversity of offices and services in the Christian church, yet it is one and the same Lord Jesus who has instituted all these offices, and who calls and qualifies such particular persons to execute them; and they all act under his authority, and by his influence, as their Head, Lord, and King. 6. And though there be divers miraculous operations performed in the exercise of these gifts, and discharge of these offices, it is the one divine Father who, with the Son and Holy Spirit, produces all these abilities, and the good effects thereof. 7. And to prevent your abuse of these spiritual gifts and offices, always remember, that all these demonstrations of the peculiar presence, light, and power of the Holy Ghost, and of the Father and Son along with him, are not granted to those who receive them for their own private advantage or honour, but for the instruction, edification, and confirmation of the whole church or mystical body of Christ. 8. For this common end the same Holy Spirit endows one with a clear understanding of the doctrines of the gospel, and skill duly to preach and apply them to his hearers, that they may know and believe them to their own salvation: he endows another with a deep insight into the types and predictions of the Old Testament, and an ability to explain them to others, and show how they are fulfilled in Christ, and what relates to him. 9. To another he freely grants a most assured persuasion of the truths of the gospel, an undaunted boldness in preaching them, and an unshaken dependence on Christ for that assistance which is necessary in any dangerous or difficult service. To another, for the confirmation of the gospel, he grants a power of healing all manner of bodily distempers in an instant, without the use of ordinary means. 10. To another he gives a power of inflicting plagues on notorious offenders, or of raising the dead, or of conferring miraculous powers on others. To another he grants an ability to foretell future events, which, when fulfilled, tend to the confirmation of the gospel. To another he gives an ability to discern whether other men be actuated by the Spirit of God, or by the devil; and whether their tempers, designs, and qualifications, render them fit for being employed in any public affairs of the church. To another he gives an ability to speak whatever foreign languages are necessary for the propagation of the gospel. And, in fine, to another he gives an ability to interpret, with propriety and exactness, whatever is said in an unknown tongue, to such as do not understand it. 11. But, whatever be the diversity of the gifts in their kind or degree, or of the persons to whom they are granted, or of the noble purposes for which they are designed, they are all conferred by the same Spirit of God, who, for the general benefit of the church, bestows his gifts upon particular persons, in whatever form or degree, or with whatever success, he pleases. 12. For as our head, eyes, ears, hands, feet, and other parts of our outward man, do all concur to form one body, actuated by one soul; so, in the church of Christ, all the members unnumbered, in their inexpressibly diversified stations and conditions, do, in union with Jesus Christ their Head, form one complete mystical body, or catholic church. 13. For without any regard to our being Jews or Gentiles, slaves or freemen, or any other condition of outward life, we are all, by these gifts, and by our participation of baptism and the Lord's supper, and by the renovation which we have experienced, and the spiritual nourishment we receive, divinely connected into one Christian church, and entitled to all the blessings and privileges thereof. 14. And as in the natural body, so in the spiritual body of Christ, many members, some of superior, and others of inferior, excellence and use, do all necessarily conduce to the perfection and beauty of the whole; 15, 16. How absurd were it to pretend that any particular member is not a part of our body, because it is not some other more excellent and useful member! And no less absurd were it, to pretend that those members of the church, whose gifts and graces are of an inferior degree, are of no necessity or advantage to the whole church of Christ, or the advancement of his glory. 17. If all our bodily members were fitted for one use, we must want all the senses but one; and if all the members of the church had but one sort of gifts and graces, the beauty, pleasure, and advantage of its rich variety would be lost, to the great detriment, or rather ruin, of the whole. 18. But as in the natural body, so also in the church, God has placed and connected every member to the best advantage, and furnished it with proper powers, which must be exercised for the common benefit of the whole. 19—22. Nay, there could not be either a human or a spiritual body, unless there was a variety of members fitted for different purposes, and wisely connected together, so that the members which have superior excellence or usefulness as necessarily depend on the inferior ones, as they on them.—Yea, the very weakest members of our body, such as the organs for digesting our food, or circulating our blood and animal spirits, are more necessary to the life and vigour of our body than some of the strongest; and so weak Christians are often more useful than some apparently stronger. 23—25. And as we bestow more pains to conceal and finely cover some uncomely parts of our body; so, in this imperfect state, the less graceful members of the church ought to have their infirmities covered with a mantle of love:—for as our face, hands, and other comely parts of our body, need not to be adorned or concealed, but only those which are less graceful; so in the church, while the more eminent ministers and Christians easily approve themselves to the



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26 [b] And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 [l] Now ye are the body of Christ, and members in particular

28 And [k] God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, [*] diversities of tongues.

29 [l] *Are* all apostles? *are* all prophets? *are* all teachers? *are* all [†] workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 [m] But covet earnestly the best gifts: and yet show I unto you a more excellent way.

A. M. cir. 4063.
A. D. cir. 59.

b Heb. 13. 3. Rom. 12. 15. Gal. 6. 2. 2 Cor. 11. 28, 29.

l Ch. 3. 16. Rom. 12. 5. Eph. 1. 23. & 4. 12. & 5. 23, 30. Col. 1. 24. & 2. 19.

k Mat. 9. 38. Acts 13. 2. & 20. 28. Rom. 12. 6—8. ver. 7—11, 28. ch. 14. 22. Eph. 2. 20. & 4. 11. & 2. 11. Heb. 13. 17, 24. 1 Tim. 5. 17.

* Or, *kinds.*

l Ver. 4—11.

† Or, *powers.*

m Ch. 6. 1. & 12. 1. & 14. 1, 26. Phil. 4. 8.

## CHAPTER XIII.

(1) *Gifts are of no value without charity:* 1—3. (2) *The attributes of charity:* 4—12. (3) *Its preference before faith and hope:* 13.

THOUGH I speak with the tongues of men and of angels, and have not [a] charity, I am become *as* sounding brass,[*] or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 [b] And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 [c] Charity suffereth long, *and* is kind; charity envieth not; charity [*] vaunteth not itself, is not puffed up,

5 [d] Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;[†]

6 Rejoiceth not in iniquity, but rejoiceth [‡] in the truth;

7 [e] Beareth all things, believeth all things,[§] hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

A. M. cir. 4063.
A. D. cir. 59.

a 1 Tim. 1. 5. Rom. xiv. & 13. 8—10. ch. 8. 1. ver. 2, 3.

* *As sounding brass*—a brazen trumpet uttering the voice of another, without life or feeling in itself.—Ed.

A. M. cir. 4063.
A. D. cir. 59.

b Prov. 25. 21. Rom. 12. 8, 20. & 5. 7. Mat. 6. 1, 2. John 13. 15. 1 John 3. 16.

c Prov. 10. 12. Num. 12. 3. Ps. 35. 13, 14. Jam. 3. 14—18 Col. 3. 12—14. Phil. 2. 1—5. Eph. 4. 31, 32. 1 Pet. 4. 8. ch. 1. 11. & 2. 3. & 4. 8. & 5. 5.

* Or, *is not rash.*

d Ch. 10. 23, 24. & 31. & 14. 20. Phil. 2. 4. & 4. 8. Rom. 15. 1, 2. & 12. 10. Deut. 1. 26. & 9. 7, 19. & 32. 29. 2 Cor. 12. 15.

† *Unseemly.*—In a manner unnecessarily offensive to the opinions, habits, or even the prejudices of others.—*Seeketh not her own*, exclusively, selfishly; but pays an equal attention to the prosperity and comfort of others.—*Thinketh no evil.*—Does not note down, or journalise, as it were, injuries received—does not impute them—that is, forgives them.—Ed.

‡ Or, *with the truth.*

e Prov. 10. 12. Rom. 15. 1, 2. Gal. 6. 2. Lev. 19. 17. Rev. 2. 2. ch. 5. 4, 5, 7, 13, & 9. 19—23.

§ *Heareth.*—Rather, covers, conceals, all the errors of men that it is right to hide.—*Believeth all things* that have any reasonable evidence; whereas prejudice and malignity will not believe "though one rose from the dead."—Ed.

consciences of all around, the Lord requires that others, who are weaker, but sincere and faithful, should have their infirmities tenderly concealed and borne with, and that they should be assisted and encouraged in everything good.—26. God has thus adjusted the excellency, usefulness, strength, or honour of the different members of the body, natural or spiritual, that there might be no discord, alienation, or disrespect among fellow-members, but all solicitously care for one another's welfare;—and that the union and mutual sympathy might be such, that the griefs, pleasures, honours or dishonours, of every particular member might affect the whole. 27. Now to apply all this to our present purpose:—ye, considered in your church state, are a mystical body, of which Christ is the Head, and connected in holy fellowship, not only with your fellow Christians at Corinth, but with all those who anywhere profess their union and communion with Jesus Christ; and therefore ought, in your several stations, to employ all your offices, gifts, and graces, for the good of the whole, and to sympathize with one another in trouble, and rejoice in the prosperity of others, as if it were your own. 28. And, for the edification of the church, God has appointed in her officers of many diversified forms; such as apostles, who receive their commission immediately from Christ, are infallibly furnished with wisdom and knowledge, are founders of churches, and have authority over the whole visible church; *2dly*, Prophets, who either foretell future events, or explain dark passages of the Old Testament, by the word of knowledge; *3dly*, Teachers, whether evangelists, who are fixed to no particular church, but are itinerant assistants of the apostles; or fixed pastors, who have particular charges; or preachers, who authoritatively proclaim Christ's messages to men; *4thly*, Workers of miracles in general; *5thly*, Miraculous healers of the sick; *6thly*, Deacons, who assist church rulers in providing for the table of the Lord, the ministers, and the poor; *7thly*, Ruling elders, who, without preaching, inspect the manners of the people, censure offenders, and govern the affairs of congregations, in sessions, presbyteries, or synods; and, in fine, speakers in foreign languages, or interpreters thereof. 29, 30. To pretend that all the members, or even all the officers of the church ought to be apostles, prophets, preachers, workers of miracles, speakers with tongues, or interpreters, would be as absurd as to pretend that all the members of our human body should be of one sort, or fitted for every use, to render all the rest needless. But God hath so diversified these stations, offices, and qualifications, and yet so connected them, that none may either neglect, despise, or envy another. 31. It is indeed laudable, with humble submission to God's will, to desire earnestly the most eminent gifts, in subordination to Christ and his grace: but it is far better to improve whatever gifts God gives you, be they more or less, with a spirit of love for each other's edification.

REFLECTIONS UPON CHAP. XII.—Great is the stupidity of men if left to their own hearts' lusts. And alarming was the wickedness and wretchedness of the Gentile world when God called them by his gospel and grace. Very necessary is the indwelling operation of the Holy Ghost to procure Christ his due honour and obedience. And manifest is his supreme Godhead, who supplies the whole church with furniture, miraculous or gracious. With great wisdom and sovereignty he bestowed his extraordinary influences for the confirmation and spread of the gospel in the primitive church; and continues his ordinary gifts and graces in the church till the end of the world. And all his gifts are given, not so properly for the receiver, as for the glory of God, in the conversion and edification of others. Marvellously are church members and officers connected into one body under Christ their head. And mutual usefulness, love, and sympathy, ought to spread through the whole. The very meanest member should be esteemed and honoured as dear to Christ and useful to the church. No necessary office or officer is wanting in her: and all ought to remember, that a gracious principle of love to Christ and his people is more excellent than any gifts whatever.

CHAP. XIII.—Ver. 1. Such is the transcendent excellency and necessity of that true Christian love, which, from regard to Christ, and in obedience to his commands, earnestly seeks the good of others, that though I, or any other, could, by the special gift of the Holy Ghost, speak all the languages of mankind with the eloquence of angels, we should be as a mere empty noise or useless show if we were destitute of this. 2. Had we the gift of prophecy, qualifying us to foretell all future events, or explain and apply all the predictions of the Old Testament; or had we the clearest insight into the sublime mysteries of the gospel or revelation, and the greatest compass of human knowledge that ever a mere creature attained; and had we the strongest faith of miracles, that we could remove mountains at pleasure; yet, without this true christian love to God, and to men for his sake, we could not exercise these gifts for his glory and their good; nay, could have no real grace, no true Christianity. 3. And though we were so liberal as to dispose of all that we have in the world for the relief of the poor, and showed so much zeal, fortitude, and self-denial, as to suffer the most cruel martyrdom for the truths of Christ, yet if we had not sincere love to him, and his members, interests, and honours, it would be of no advantage to our spiritual or eternal happiness, but merely procure a transient and empty character among men.—4. This true Christian love of which I speak, is a most amiable, generous, and operative grace; it endures injuries, affronts, and provocations, with great patience and long-suffering; it is always courteous, affable, and beneficent; ready on every account to do good; it never grudges nor murmurs at the prosperity, riches, honours, gifts, or graces, of others: it never behaves with insolence, contempt, or scorn, towards persons of inferior rank or attainments; nor acts rashly or perversely to the hurt of others; nor does it fill a man with proud conceit of his own person, gifts, graces, or worldly privileges: 5. It never disposes men to act anything indecent, base, vile, or unsuitable to their station, age, calling, or Christian profession: it never aims at, nor pursues any private personal advantage, to the hurt of others, nor inordinately seeks after riches, honours, or pleasures, at the expense of others: it is not angry without cause, nor easily provoked with the greatest injuries, nor disposed to any unchristian resentment: it is never ready to suspect evil of others, or to put the worst construction upon their conduct; much less does it seek to find fault, to aggravate what is really amiss, or to devise mischief of any kind; 6. It takes no pleasure in falsehood or unrighteousness, either in ourselves or others, but grieves at our and their sins and failures, and rejoices in their just and regular deportment, and in our own sincere and faithful behaviour towards God or men; and delights to see the truth of the gospel, and real, vital, and practical religion flourish in ourselves or others. 7. It covers the faults of others, as far as can be done without sin; bears their infirmities, and suffers many injuries, rather than requite them. It is inclined to believe good of every one, till it have convincing evidence to the contrary; and even where things look suspicious, it hopes the best as long as it can, and that, by the grace of God, what is wrong may be afterwards amended; and it continues steadfast, patient, and Christianly brave, under all the hardships and ill usage it meets with. 8. This super-excellent grace of love to God, to Christ, and to his people, is never utterly lost out of the heart, and is of perpetual use in every circumstance of life in this world: and in the other it will be perfected, and shine forth in all its glory: whereas the gifts of foretelling future events, speaking with divers tongues, or of immediate inspiration in the mysteries of the gospel for the instruction of others, are only useful for a little while in the church on earth, and will be of no use at all in the eternal state. 9, 10. For even



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10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I [o] thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass,[†] darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

A. M. cir. 4063.
A. D. cir. 59.

[o] Or, *reasoned.*

[†] That glass, such as the moderns possess, was manufactured by the ancients, is now beyond dispute; the only difference being that the moderns have attained the art of rendering it more transparent. The apostle, therefore, intimates, that spiritual objects are now seen, as natural objects through a dim or dingy glass, but that they soon will be seen as distinctly as those who see each other "face to face."—Lord hasten the time of this blessed vision!—Ed.

## CHAPTER XIV.

(1) *Prophecy preferred before speaking with tongues:* 1—11. (2) *Both to be used merely for edification:* 12—25. (3) *The use of prophecy and tongues described; their abuse forbidden:* 26—33. (4) *Women forbidden to speak in the church:* 34—40.

[a] FOLLOW after charity, and [b] desire spiritual *gifts*, but rather that ye may prophesy.

2 [c] For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man [*] understandeth *him;* howbeit[†] [d] in the spirit he speaketh mysteries.

3 But [e] he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, [f] but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, [g] if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, [h] whether pipe or harp, except they give a distinction in the [†] sounds, how shall it be known what is piped or harped

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words [‡] easy to be understood, how shall it be known what is spoken? for ye shall [‖] speak into the air.

10 There are, it may be, [§] so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 [k] Even so ye, forasmuch as ye are zealous [¶] of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore, let him that speaketh in an *unknown* tongue pray [*] that [‖] he may interpret.

14 For [m] if I pray in an *unknown* tongue,

A. M. cir. 4063.
A. D. cir. 59.

[a] Mat. 22. 37, 39. Rom. 13. 8—10. Eph. 5. 2.

[b] Ch. 12. 28, 31. Num. 11. 25, 29. Rom. 12. 6. ver. 5—5.

[c] Gen. 11. 7. & ver. 27. Deut. 28. 49. Is. 28. 11. Acts 2. 4. & 10. 46. & 19. 6.

[*] Gr. *heareth.*

[†] *Howbeit.* — Although.—Ed.

[d] Ps. 49. 3, 4. & 78. 2. Mat. 13. 11. Mark 4. 33. ver. 39.

[e] Acts 16. 44. & 16. 14. & 15. 15. Rom. 12. 8. & 15. 4.

[f] Ver. 3, 4, 6. Num. 11. 29, 29.

A. M. cir. 4063.
A. D. cir. 59.

[g] Ch. 11. 34. Eph. 1. 17. ver. 26.

[h] *Revelation* concerning the coming of Christ—a subject upon which the primitive church felt deep anxiety, (see 2 Thes. 2.),——*Knowledge* of "the deep things—the mysteries of God," and consequently, capability of answering all difficult questions, as Paul was in this epistle. ——*Prophesying.* See ver. 3.——*Doctrine.*—See Mark 4. 2. & 11. 18. & 12. 38. John 7. 16, 17. Acts 2. 42, &c., in all which it is applied to the system of truth taught, or some particular portion of it singled out for illustration and proof.—Ed.

[i] Jer. 9. 17, 18. & 48. 36. Job 21. 11, 12. Mat. 9. 23. & 11. 17.

[†] Or, *tunes.*

[‡] Gr. *significant.*

[‖] Ch. 9. 26.

[§] "There are as many kinds of voices in the world," that is, as there are living creatures, with will, feelings, and language, or musical instruments capable of giving forth various sounds, (see ver. 8—9), "and none of them, as it may be, without (intentional) meaning." See ver. 11.—Ed.

[k] Ver. 7, & ch. 12. 7, 31.

[¶] Or, *of spirits.*

[*] So "pray that (during the prayer itself) he may interpret." This sense seems to be required by the reference, in the verse following, to the unfruitfulness (so far as the understanding of the church is concerned) of praying in an unknown tongue.—Ed.

[‖] Ch. 12. 10. ver. 26, 27.

[m] Luke 24. 25. Rom. 14. 10. ch. 1. 10.

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the best and wisest of us have here but a very imperfect knowledge of the divine mysteries or future events represented to us in the word of God: but when we arrive at the heavenly state of perfection, for which we are looking, hoping, and longing, all the defects which attend our own knowledge, or communication of it to others, will be removed, and we shall have as plain and extensive views of things present and future as the most perfect happiness of the most exalted creatures can require. 11. For as, when we grow up to manhood, we put away our childish, weak, confused, crude, and mistaken notions, and our silly and trifling manner of speaking of things; so, when we arrive at the state of perfect men in Christ, we shall correct multitudes of our present mistakes, and shall have inexpressibly more just and clear apprehensions of divine things than in our present state of childhood on earth. 12. For in this mortal state of imperfection, we obtain no more, through the word and ordinances of God, than an obscure, confused, and perplexing view of the mysteries of his nature, perfections, purposes, and works of creation, providence, and redemption; but, in the state of glory above, we shall know these matters in the most immediate, clear, distinct, perfect, and satisfying manner;—like to that in which we are now known by our most familiar friends, or shall be known by God, angels, and glorified saints. 13. Not only is this Christian love preferable to every spiritual gift, but even to every saving grace; for in this present life, faith, hope, and love, constantly reside in us, and ought to be exercised by us, as all absolutely necessary in our salvation; but love is the most excellent, as it relates not only to God and ourselves, but also to our neighbours: it is the evidence of true faith and hope: it is our brightest conformity to God, who is love: and when faith and hope shall, as it were, give place to immediate vision, and full enjoyment, love to God, to Christ, to saints, and holy angels, will for ever flame with the most disinterested and delightful ardour, as a great part of our happiness.

REFLECTIONS UPON CHAP. XIII.—Men may make splendid and pompous appearances in the church, and yet be destitute of real principles of grace. No gifts, however miraculous; no liberality, however extensive; no sufferings for the cause of Christ can avail, unless they be connected with a principle of saving faith in Christ, and love to him and to his people. Marvellous is the excellency and usefulness of true evangelical love. What benevolence, meekness, patience, humility, forbearance, candour, willingness to believe and hope the best; what disinterested sympathy and generosity; what tender and friendly care it produces! It is much more durable than all spiritual gifts, and, in some sense, than its sister graces of faith and hope, which are so useful in this world. And thrice happy will it be when saints arrive at a perfect knowledge of God; and when love, for the promoting of which faith and hope were but means, shall eternally flame in all our breasts to JEHOVAH, Father, Son, and Holy Ghost, as our ALL and in ALL, and towards our fellow-sharers in happiness on his account.

CHAP. XIV.—Ver. 1. Let me therefore earnestly entreat and charge you to cultivate, improve, and exercise this important grace of Christian love; and in subordination to it, be zealously concerned to abound in spiritual gifts, provided it be with a view to glorify God and edify your neighbour: and I recommend to you chiefly the gift of prophecy, by which, under the direction of the Holy Ghost, ye may explain and apply the oracles of God, for instructing, edifying, and confirming one another upon the principles and in the exercise of Christian love. 2. For as to the gift of speaking unknown languages, which some of you are so fond of, it is much less useful; for let a man deliver the most important and seasonable truths, under the immediate direction of the Spirit of God, in a language which his hearers understand not, they are nothing instructed or edified by all that he says. 3. But he who explains the Old Testament types or predictions, or publishes articles of gospel truth, in plain language, speaks to his audience in a manner calculated to enlighten their understanding, awaken their conscience, warm and comfort their heart, and direct and excite them to the duties of holiness. 4. He who speaks to an audience in the now disused Hebrew, or any other unknown language, or in a style above their capacity, may express what tends to his own spiritual edification; but he who explains the Scripture, and makes known the will of God relative to the salvation of men, not only profits his own soul, but becomes instrumental in the conversion of new members to the church, or in promoting the knowledge, faith, love, and holy obedience of those formerly converted. 5, 6. I could heartily wish that ye could all speak foreign languages, but much rather that ye were skilful in explaining and applying the doctrines of divine revelation; for it is of far greater use and importance plainly to explain the mysteries and predictions of God, than to discourse of his most wonderful works in a language which the hearers cannot understand. 7—9. For (to illustrate the point by similitudes) as a pipe or harp cannot excite the different passions, or direct different motions in mourning or mirth, unless the sound be made distinct and answerable to them; nor can a trumpet direct the march, the charge, or retreat, of soldiers in war, unless it be distinctly and answerably sounded; so your words are all lost, unless you speak in intelligible language; and ye might as well speak to the wind, if your hearers do not understand you. 10. There are perhaps as many different languages in the world as there are different nations in it, and all of them useful to convey ideas to such as understand them, but to none else. 11. If I then should meet with one who talks in a language which I do not understand, and who understands nothing of mine, neither of us could instruct, or be instructed by, or even sensibly answer one another, any more than if we were wild savages of different nations: and this will be the very case with you, if ye deliver divine truths to others in an unknown language. 12. Let me then beseech you, who are so zealous to obtain spiritual gifts, to be less careful in speaking strange languages, and more earnest for such gifts as may increase the number, and promote the knowledge, faith, and holiness of your fellow-Christians. 13. And if any be still fond of a miraculous speaking of foreign languages, let him supplicate God for ability to interpret what he says to his hearers in their mother tongue, that they may be profited by the discourse. 14. For if I, or any other, should pray as the mouth



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my spirit prayeth, but my understanding is unfruitful.[*]

15 What is it then? [a] I will pray[†] with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say [b] Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, [c] I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding,[‡] that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be [d] not children[§] in understanding: howbeit in malice [e] be ye children, but in understanding be [f] men.

21 In the law it is written, [g] With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say [h] that ye are mad?

24 [i] But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that [j] God is in you of a truth.

26 How is it then, brethren? when ye come together, [k] every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. [l] Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 [m] Let the prophets speak two or three, and let the other judge.[*]

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 [n] For ye may all prophesy[†] one by one, that all may learn, and all may be comforted.

32 [o] And the spirits of the prophets are subject to the prophets.[‡]

33 For God is not *the author* of [§] confusion, [p] but of peace, as in all churches of the saints.

A. M. cir. 4062. A. D. cir. 66.

[*] *Unfruitful* of any edification or comfort to others.—Ko.

[a] Eph. 5. 19. Col. 3. 16. Ps. 47. 7. ver. 15, 26.

[†] *I will pray* as the Spirit of God dictates, and in words the hearer may understand.—Ko.

[b] Num. 5. 22. Deut. 27. 15. Neh. 5. 13. & 8. 6. 1 Chr. 16. 36. Ps. 106. 48. & 107. 1, 2. Jer. 28. 6.

[c] Rom. 16. 19.

[‡] *With my understanding.*—That is, not merely as understanding myself, but so as to be understood by others.—Ko.

[d] Ps. 119. 99. Rom. 16. 19. Eph. 4. 14. ch. 2. 6. 13. & 3. 1. Heb. 5. 12.

[§] *Be not children,* &c. who are often contented to read, learn, and repeat, what they do not understand.—Ko.

[e] Ps. 131. 1, 2. Mat. 11. 25. & 19. 14. & 18. 3. 1 Pet. 2. 2.

[f] Gr. *perfect,* or, *of a ripe age.* ch. 2. 6. Phil. 3. 15.

[g] Is. 28. 11, 12. Deut. 28. 49. Jer. 5. 15.

A. M. cir. 4063. A. D. cir. 67.

[h] Acts 2. 13. & 26. 24.

[i] Ch. 2. 13. Hos. 4. 12. John 16. 9—11. & 6. 63. Acts 2. 37. & 16. 14.

[j] Is. 45. 14. Zec. 8. 23.

[k] Ver. 6. ch. 12. 8—10.

[l] 2 Cor. 12. 19. & 13. 10. Eph. 4. 12. 16. 29. 1 Thes. 5. 11. Rom. 14. 19. ch. 10. 24. ver. 5, 12.

[m] Ch. 2. 15. & 12. 10.

[*] That is, let them speak [†] by two or three[a] in succession at one meeting. See ver. 26. — *Let the other judge* of the truth of what is affirmed, by comparing it with scripture, so as to guard against those false and fanatical pretensions to the gift of prophecy, which the apostle foresaw and our Lord had foretold. See Mat. 7. 15. 1 John 4. 1.—Ko.

[n] Rom. 12. 7. ver. 29, 30.

[†] *Ye all* (not the whole church, but as many as have the gift) *may prophesy.*—Ko.

[o] Ver. 12, 26. ch. 12. 10. 1 Thes. 5. 20, 21. 1 John 4. 1.

[‡] *For the spirits* (the spiritual gifts, as the word is rendered ver. 12.) *are subject to* (the reason and will of) *the prophets*—as guided by a view to decency, and edification, and peace. See ver. 26, 28, 40.—Ko.

[§] Gr. *tumult,* or *unquietness.*

[p] Ch. 12. 25. & 11. 16.

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of a company who understand not my words, my own heart might be engaged in the prayer, but the impression of what I say, on my own mind, could be of no use to them who know not the meaning of my words. 15. It is therefore manifestly proper, that, in leading the prayers and praises of a congregation, not only I myself should understand and be affected with what I utter, but that my language should be plain to all who profess to join with me, that they may with understanding heartily join in the work. 16. Or else, if any of you, under the immediate direction of the Holy Ghost, offer thanksgiving and praises to God in a public assembly, in an unknown language, he who understands nothing but his mother tongue, and comes to learn by your administrations, can never give his assent or consent, either in heart or voice, because he knows not the meaning of your words. 17. You may have performed this part of worship in a very judicious, spiritual, heavenly, and affectionate manner; but the hearers, who do not understand what you say, cannot be profited by it. 18, 19. For my part, I thank God that, in the extensive course of my ministry, I have been enabled to speak, as occasions required, in many more foreign languages than any, if not all of your teachers. But instead of priding myself in this talent, I had rather utter a few plain words, calculated for the instruction and edification of my hearers, than make ten thousand discourses in a language which they do not understand, and so cannot be profited by them. 20. Never, my brethren, show yourselves weak and childish in affecting novelties or pompous appearances; as, for instance, the speaking of unknown languages. Be like children in the meekness, harmlessness, and humility of your disposition and behaviour; and in freedom from all malicious, proud, and envious designs; but in knowledge, judgment, and discretion, especially in your apprehensions and management of spiritual things, it becomes you to think and act like men grown up to ripeness of understanding. 21, 22. To make you less fond of speaking in unknown languages, and that you may use them only in a proper manner, remember that God threatened to punish his incorrigible people by nations whose language they understood not, as well as to enable his ministers to speak in divers languages, without any happy effects.—The being spoken to in unknown languages is therefore but an occasional mean of punishing obstinate unbelievers, or a miraculous mean of converting heathens to Christ at first, by manifesting the power of God;—whereas the explaining and applying the doctrines of the Old Testament is, by the ordination and blessing of God, a standing mean of gaining sinners to Jesus Christ, and of building up saints in holiness and comfort through faith unto complete salvation. 23. If then, while ye or other churches are met for worshipping God in your public assemblies, and every one that speaks in preaching, prayer, or praise, is using an uninterpreted language, which the audience does not understand, some heathen, who knows not a word of what is said, should come in, would your use of unknown languages be a likely mean of convincing or converting him; or would he not rather contemn you, as a number of frantic enthusiasts, or men possessed by the devil, rather than conducted and influenced by the infinitely wise Spirit of God? 24, 25. But if, where every minister preaches or prays plainly in a well-known language, a heathen or ignorant person come in, he has, in every discourse, a fair opportunity to be, by the Spirit of God, effectually convinced of his sin and misery, and made to condemn himself as guilty. Thus his state and secret dispositions, thoughts, and actions, being exactly laid open to his conscience by the preachers, struck with a reverential awe of God's majesty, he will be constrained, with brokenness of heart, to a deep humiliation for sin and supplication for mercy, and will report to his friends that God attends his ordinances among you with extraordinary power and influence. 26. How absurd is it, brethren, that, in your meetings for public worship, one of your public teachers should raise a psalm, another tender an instruction or exhortation, another speak in an unknown language, another deliver some immediate inspiration, another interpret what is delivered in an unknown tongue, perhaps all at once, or as if each were fond first to display his talents! Let these gifts of the Spirit, and everything else, be used in such an orderly and seasonable manner as to prevent all confusion, and as may be most effectual for enlarging the church of Christ, and promoting the spiritual growth of every member of it. 27. And if, after all that I have said, some of you will use foreign languages, let it be at suitable times, and in a regular manner, so that there may not ordinarily be above two or three speakers at a time, and they one after another; and let one faithfully interpret what they have said in the vulgar tongue, that all may receive instruction. 28. And if no one present can interpret it, let none use his gift of tongues, as the assembly cannot be profited by it; and let him be contented to use it in his own secret devotions.—29. And with respect to the gift of prophecy, let but two or three of them who have it speak at one of your public meetings, and that in an orderly manner, without interrupting or interfering with one another: and as many false prophets are gone abroad in the church, let everything uttered by one prophet be carefully examined and tried whether it agree with the tenor of Old Testament predictions and New Testament revelations. 30. And if any important intimation of God's mind be made to another prophet, who is in the assembly as a hearer and judge, let the speaker, upon a proper signal given, stop, and give him an opportunity to declare it. 31. In this orderly manner all your teachers may have successive opportunities to declare the truths of Christ, for the instruction and comfort of one another and of the whole church. 32. And it is certain that no inspiration of the Holy Ghost can render men frantic or disorderly, as diabolic influences render the heathen priests: but it leaves every one to govern himself becomingly, either as to the matter, manner, or time of his discourse. 33. For that infinitely wise God, who inspires them, can never be an author, abettor, or encourager of any disorderly



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34 Let your women keep silence in the churches: for it is not permitted [a] unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What! came the word of God out from you? [t] or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant. [x]

39 Wherefore, brethren, [f] covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

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A. D. cir. 59.

[a] This prohibition seems to contradict chap. 11. 5, 13, where the prophesying of women appears to be taken for granted. The simplest solution of the difficulty seems to be—that the speaking here prohibited is not praying or prophesying, but asking questions and entering into discussions in the church (see ver. 35,)—a custom that prevailed in the Jewish synagogues between the Rabbis and the people; which had been thence transfused into the Christian church, and which, under the proper management of humility and love, seems still well calculated for the public edification.—Ko.

[t] If "the word of the Lord came to you," conform to the customs of the churches whence it came, chap. 11. 16.—Ko.

[x] *If any man be* (wilfully) *ignorant*, (and obstinately shut his eyes against the light) *let him be ignorant* (at his own peril).—Ko.

[f] Ch. 12. 31.

## CHAPTER XV.

(1) *The resurrection of Christ, and his reign till all enemies shall have been subdued:* 1—28. (2) *The encouragement of his members to endurance and holiness:* 29—34. (3) *The manner of the resurrection:* 35—44. (4) *Of the first and second Adam, and their images in their members:* 45—49. (5) *The mysterious change of the body, and victory over death:* 50—57. (6) *The ground of a believer's steadfastness in faith, and abundance of good works:* 58.

MOREOVER, brethren, I declare [a] unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

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A. D. cir. 59.

[a] *I declare.*—The original imports, "I earnestly desire to impress upon you."—Ko.

[a] Acts 18. 4.

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A. D. cir. 59.

[b] Ch. 1. 21, 24, 30. Rom. 1. 16.

[c] *If ye keep in memory.*—Not the memory of words, but of objects and principles.—Ko.

[c] Ps. 16. 10, 11. Is. 53. 9. Hos. 6. 2. Jonah 1. 17. Mat. 12. 14. Luke 24. 26. Acts 2. 25. & 13. 35, 36. & 26. 22. Rom. 1. 4. & 6. 24. 1 Pet. 1. 11.

[d] Luke 24. 34. Mark 16. 14. John 20. 19—29.

[t] The apostles, after the fall of Judas, are distinctly called "the eleven," (Mat. 28. 16. Mark 16. 14. Luke 24. 9, 33. Acts 1. 26. & 2. 14). *Grotius* and others suppose, that "the twelve" having been the original name of the apostles taken collectively, they still retained it when their number was reduced to eleven, as a centurion, ruler of a hundred, would still retain his title were his company reduced to a few, or altogether cut off: and this mode of speech is certainly common in history. But this supposition is not necessary; for Matthias, who was subsequently numbered with "the eleven," may have been actually present with them when our Lord appeared. This view is rendered highly probable, if not certain, by Luke 24. 9, 33.—Ed.

[e] Mat. 28. 12. & 26. 10.

[f] Mat. 28. 16. Luke 24. 50. Acts 1. 4, 12.

[g] Acts 9. 3—5, 17. & 18. 9. & 22. 14. & 23. 11. & 26. 15. ch. 9. 1. 2 Cor. 12. 1—6.

[x] One as valueless as an abortion.—Ko.

[h] Eph. 2. 7, 8. & 3. 7, 8. Rom. 1. 5. 1 Tim. 1. 13—16.

[i] Ver. 3, 4. ch. 2. 2.

2 [b] By which also ye are saved, if ye keep in memory [c] what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 [c] And that he was buried, and that he rose again the third day, according to the scriptures:

5 [d] And that he was seen of Cephas, then of the twelve: [t]

6 After that, he was seen [e] of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; [f] then of all the apostles.

8 [g] And last of all he was seen of me also, as of one born out of due time. [x]

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But [h] by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore, [i] whether *it were* I or they, so we preach, and so ye believed.

unseasonable, and tumultuous conduct in his worship; but, as the God of peace and order in all the assemblies of sanctified believers, he is the commander, approver, promoter, and author of everything regular, pacific, and edifying. 34. And as for your women, let them never, except in extraordinary cases of inspiration, speak at all in your public assemblies, but learn, according to the law of God, to discover the utmost humility, and modest subjection to the other sex. 35. And if they want more thorough information about anything said in public, let them ask their husbands at home concerning it; for it is unbecoming the modesty of women, except when inspired, to presume to discourse or debate in public religious assemblies. 36. Why should ye indulge practices different from those of all other Christian churches? Ye cannot pretend that ye are the only, or even the first planted church, from which the truths of the gospel, and an original pattern of conduct, were conveyed to others. Are ye not then equally tied down to the institutions of Christ, the common King and Head both of you and them? 37. If any of your high pretenders to an uncommon share of spiritual gifts think himself authorized to give laws to your church, let him know that the directions which I have given you were communicated to me by the Spirit of Christ, and are founded in the general rules which he laid down in his personal ministry. 38. And if any one will perversely persist in his ignorance, contempt of, or opposition to, these rules, let him do it at his peril before God, whose mind I have declared. 39. On the whole, I advise you to be most desirous of the gift of prophecy, which is most useful for general edification: and, nevertheless, I do not forbid nor discourage the regular use of the gift of tongues. 40. But, in everything, carefully avoid all appearance of childishness, frenzy, or other indecency, in the public worship of God; and labour to perform it in a manner exactly answerable to the commands now given you from Christ, which will most glorify God, honour his doctrines, ordinances, and ways, and edify the souls of his people.

REFLECTIONS UPON CHAP. XIV.—What diversified gifts God bestowed upon his Christian Church in her infant state! And those gifts which are most useful and edifying ought to be chiefly prized and sought after. What is most showy is ordinarily least useful. And every gift ought to be improved for the good purposes for which God bestows it upon men. It is absurd to preach or pray in a language which the assembly do not generally understand; and both absurd and criminal to preach in an uncertain general manner, that can neither distinctly inform the mind, nor closely impress the conscience. Those discourses are best which are calculated to penetrate into the hearts and consciences of hearers, the most ignorant not excepted.—The envy, malice, and self-conceit of members, especially of preachers, are highly injurious to any church. But it is very becoming and happy when all are humbly inclined to learn, careful to keep their own station, and zealous in their exact adherence to all the ordinances of God, without any mixture of human inventions.

CHAP. XV.—Ver. 1, 2. Moreover, with respect to the resurrection of the dead and the certainty of a future state, I will again set before you the great fundamental truth—which I preached unto you, and which ye were convinced of, and embraced as the foundation of all your hope towards God; and in the profession and faith of which the generality of you still persevere, notwithstanding all the pains of false teachers to corrupt you; and by means of which, all of you who truly believe were brought into a state of salvation, having already the beginning and earnest, and a full security for the complete perfection of it:—3, 4. This great and fundamental truth, which I received from God by immediate inspiration, and first and chiefly delivered unto you in my preaching as a most sacred and valuable trust, to be inviolably kept by you, was, that Jesus Christ, the Son of God in our nature, according to the manifold types and predictions of the Old Testament, died in our stead, to make atonement for our sins and reconcile us to God, and was buried by Joseph of Arimathea and other friends; and by his own, his Father's, and the Spirit's almighty influence, rose from the dead on the third day. 5—7. And that, to manifest the absolute certainty of his resurrection, and instruct his apostles concerning the form of his New Testament church, he continued on earth forty days, and appeared, on several occasions, to the most unexceptionable witnesses, who could neither be deceived themselves, nor were under any temptation to deceive others.—Thus, on the very day of his resurrection, he appeared to Peter, and at night to ten of his disciples, and that day seven-night to eleven of them. Some time after he appeared to five hundred of his followers in Galilee; most of whom still live to attest it, though some of them have, by death, fallen asleep till the general resurrection. After that he was seen of James the son of Alpheus, his kinsman according to the flesh, and then of all the apostles, if not also the seventy disciples, just before his ascension to heaven.—8. And after all these repeated and undoubted appearances to his friends, several years after his ascension, he appeared to me in an extraordinary manner, that, as an eye-witness, I might be able to attest his resurrection; though, alas, I was not among his followers during his life, but was converted and called to the apostleship out of the ordinary time, and by an uncommon extension of free grace! 9. For however remarkably Jesus Christ has enriched me with qualifications for, and success in, the apostolical work, I was utterly unworthy of that office, or even of the smallest mercy, because, during my ignorance of Christ, instigated by a furious zeal for the Jewish religion, I outrageously persecuted the Church, which God had formed for a peculiar people to himself, and which he owns and blesses, and in and by which he will be for ever glorified.—10. But by the free, sovereign, infinite, and transcendent favour of God, I, a blasphemer, persecutor, and injurious person, am made a believer and apostle, qualified with every proper endowment; and that grace and apostleship, freely bestowed upon me, was not unprofitable: for under a deep sense of his marvellous grace, I have unweariedly, and amidst difficulties and sufferings unnumbered, exerted myself and all my gifts and graces, for his honour and the good of souls, more than any other apostle did. I mention this to confute my reproachers; but do not attribute my diligence and success to any excellency or care of mine, but wholly to the determining and assisting grace of God:—11. But whether ye ascribe your conversion and edification to me, or to



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12 Now, if Christ be preached that he rose from the dead, how say some among you [k] that there is no resurrection of the dead?

13 But [l] if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found [m] false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 [n] For if the dead rise not, then is not Christ raised;

17 And [o] if Christ be not raised, your faith *is* vain; ye are yet in your sins.[*]

18 Then they also which are fallen asleep in Christ are perished.

19 [p] If in this life only we have hope in Christ, we are of all men most miserable.

20 [q] But now is Christ risen from the dead, *and* become the first-fruits of them that slept.

21 [r] For since by man *came* death, by man *came* also the resurrection of the dead.

22 [s] For as in Adam all die, even so in Christ shall all be made alive.[†]

23 But [t] every man in his own order: Christ the first-fruits,[*] afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom[†] to God, even the Father; when he shall have put down all rule, and all authority and power.

25 [u] For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.[‡]

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing[§] which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men[‖] I have

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k Acts 24. 8. & 17. 18. 2 Tim. 2. 17.
l John 11. 25. & 14. 19. Rom. 4. 24, 25. & 8. 11. 2 Cor. 4. 14. 1 Thes. 4. 14. 1 Pet. 1. 3.
m Job 13. 7. Acts 1. 22. & 2. 24, 32. & 4. 10. 26. & 10. 39—42. & 13. 30—38. & 26. 21.
n Ver. 13, 14.
o Acts 5. 31. & 13. 38, 39 ver. 14. Rom. 4. 24, 25. & 5. 10. & 8. 33, 34. 1 Pet. 1. 3, 21.
* Because if Christ was not raised for their justification, neither was he delivered for their offences. Rom. 4. 25.—Ed.
p 1 Thes. 4. 14. Rev. 14. 13. 2 Tim. 2. 12.
q Ver. 3—6, 23, 25, 26, 45, 49. Acts 26. 23. Rom. 8. 11. 1 Pet. 1. 3. Col. 1. 18. Rev. 1. 5. John 14. 19. & 11. 25.
r Rom. 5. 12, 15—21. & 6. 23.
s Gen. 2. 17. & 3. 6, 19. Rom. 5. 12—21. & 6. 23. John 6. 32, 40, 54. & 11. 25.
† All men are in Adam as branches are in a tree; and as the root died, so must all the branches: and as many as are in Christ—being born of the Spirit,—because he lives they shall live also. This does not preclude or gainsay the resurrection of the wicked, which is elsewhere most plainly revealed (Dan. 12. 2. John 5. 28, 29). But the apostle here speaks merely of the resurrection of "all" that are "in Christ," a distinction which our Lord was also accustomed to make. See John 6. 40, 44.—Ed.
t Acts 26. 23. Rev. 1. 5. ix. 26. 12.

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* See note on Acts 26. 23.—Ed.
† *The kingdom*, is not his essential royalty as "God over all blessed for ever" (Rom. 9. 5), nor his mediatorial headship over the church, which is indissoluble (Dan. 7. 13, 14), and eternal (Rev. 22. 1—5); but it is that kingdom of "children" (Heb. 2. 13) which he has been successively delivering to "the Father" since the foundation of the world, and which, "when he shall have delivered," and completed, by "accomplishing the number of his elect" (John 6. 37)—"then cometh the end" of the Christian dispensation.—Ed.
u Ps. 110. 1. Eph. 1. 22. Acts 2. 34. Heb. 1. 13. & 10. 13.
‡ The difficulty in this passage will be removed by considering that, so long as men are sinners, "Christ is all and in all," (Col. 3. 11). But when sinners shall have been converted and delivered to the Father "as dear children," then shall Christ cease to be "all in all;" and God, that is, Father, Son, and Holy Spirit, to whom the name of "God" is alike common, will be "all in all."—Ed.
§ *Your rejoicing*—that is, the rejoicing which I have over your conversion and salvation.—Ed.
‖ *Manner of men.*—The barbarous custom of the age and people.—Ed.

any other instrument, the doctrine of the death and resurrection of Christ is what we all preached, and ye always professed to believe and depend on, as the sole ground of your eternal salvation. 12. Now, if the resurrection of Jesus Christ from the dead to immortal life and glory, as the Head of the church, has been so uniformly preached, with undoubted evidence of its certainty, how absurd is it for any, who bear the Christian name, to pretend that there neither is, nor can be, a real and proper resurrection of men's dead bodies to eternal happiness or misery! 13. For if there be no resurrection of the dead, then, contrary to the most abundant and incontestible evidence, Christ himself cannot have risen from the dead, as the earnest, pledge, pattern, cause, and first-fruits of them that sleep in him. 14. And if Christ be not risen as the public Head of his people, the whole gospel of salvation, which we apostles and others preach, is a mere fable, unworthy of regard, and your faith in it and in him is a mere empty conceit. 15, 16. Nay, if Christ be not risen from the dead, we, who have testified his resurrection at the hazard of all that was dear to us in the world, and with the greatest simplicity and integrity, must be the most impious and abandoned miscreants, who have forged lies for God, and have wilfully published a damnable falsehood in his name, as if he had raised up Christ from the dead;—when it is certain he neither did nor could raise him up, as a public person and Head of his church, if his members are not to rise after him, and in virtue of his resurrection. 17. And if it were true that Christ still continues in the state of the dead, your faith in him is quite useless, and it is absolutely foolish to expect any benefit from his crucifixion. For unless he has not only satisfied justice for your sins, but risen again for your justification, ye must remain for ever under the guilt and power of your sins, condemned and exposed to the eternal wrath of God. 18. And in this case, they who have died in the closest union to, and fellowship with him, and in the most assured hopes of eternal life through him, or who have even suffered death for his sake, must for ever perish without remedy, disappointed of all their hopes in and from him. 19. And if, after all our faith in Christ, and dependence on him, and all the self-denial, mortifications, and sufferings, to which we have submitted for his sake, we have no prospect of happiness from him beyond this present life, we Christians, and especially ministers, must be the most silly, deluded, and wretched creatures on earth, who, for nothing real in time or eternity, part with all the conveniences, delights, and advantages of this world, and submit to calamities unnumbered. 20. But we have sufficiently proved that Christ, in consequence of his full satisfaction for our sins, is actually raised from the dead, and become not only the first, in order of time, who rose to an immortal life; and the chief, in respect of dignity, who, as Head of his church, rose by his own power; but also the earnest, pledge, and security of the resurrection of all his people. 21. And since, by the first Adam's eating the forbidden fruit, death and ruin were brought upon all mankind; therefore God, in infinite wisdom and mercy, has appointed the happy resurrection of elect men to eternal life, to be brought in by Jesus Christ, the second Adam or new-covenant Head. 22. For, as in the first Adam, as their common parent and covenant head, all men by sin are subjected to death, temporal as well as spiritual and eternal; so in Christ, as their new-covenant Head, who fulfilled the law for them, and communicates all vital influence to them, all elect men are, by the merit of his death, and power of his resurrection, quickened to life eternal as well as spiritual, that, in their bodies as well as their souls, they may for ever reign with him in glory—and as all who were in Adam die, so all who are in Christ shall be made alive.——23. But indeed he, and each of his members, must partake of this life, in their proper rank, time, and order; he, as the *first-fruits*, who is already risen as their public Head, Representative, and Pattern, to ensure their resurrection, and sanctify them to the service of God; and then they whom the Father has given to him, and whom he has purchased by his blood, conquered by his power, taken possession of by his Spirit, united to his person, and furnished with his grace,—at his second coming to judge the world. 24. Then shall come the end of this world, and of all the changes, temptations, sins, and snares, under which believers now groan, and of all the instituted means of grace, and of those ministerial assistances of angels and men, which they now need. And Christ, having finished the whole work of his administration of providence and grace in its present form, and having abolished every form of civil and ecclesiastical government, and all the usurped powers of men and devils, shall solemnly deliver up his commission, trust, and charge, to God the Father, from whom he received it,—and present all his members together, as one glorious church. 25. For, according to the purpose, covenant, and promise of the Father, Christ, as Man and Mediator, must sit at his right hand, and reign over all persons, causes, and things, till all his enemies, temporal and spiritual, be placed in absolute and actual subjection to him, as captives of war, trampled under his feet. 26. And the last enemy, which, for the sake of his people, he shall utterly destroy and abolish, is *death*, which now prevents the complete happiness of their persons, and must be destroyed by the raising of their dead bodies to immortal life. 27. For Christ must reign till all, except JEHOVAH himself, who delegated to him his mediatorial power and authority, be manifestly subdued by, or subjected to, him. 28. And when his mediatorial methods of government have had their full effect, in the conversion, sanctification, and complete glorification, of his mystical body, and the conquest of all his incorrigible enemies, he shall lay aside the present forms of administration as the appointed mediatorial governor of the world, and shall surrender up himself as such, and his whole church, to his Father, to be for ever honoured and blessed, each in their due order, with the full and immediate enjoyment of the Godhead, as their ALL and IN ALL. 29. Moreover, to return to the point in debate, if there be no resurrection of the dead, to what purpose are professed believers baptized in the name of Christ, in hopes of a happy resurrection through him? Or why are they induced to it by what they have seen and heard of martyrs dying triumphantly for Christ in the assured hopes of such a resurrection? Or why are the children of the deceased baptized on their parents' account, in order to fill up their room in the church? 30. And if the dead rise not, how weak and absurd is it for us Christians and ministers continually to expose ourselves to the greatest losses, hazards, and troubles, for his sake, in hopes of an eternal life and reigning with him in glory? 31. I solemnly protest, that, as really as the blessed Comforter dwells in our hearts, and makes us to rejoice in God through Christ in hopes of eternal life, I am daily exposed to, and stand ready for, sufferings of every form and degree, for Christ's sake. 32. Now to what purpose have I struggled with men, outrageous, malicious, furious, and unreasonable as beasts, or been exposed to, or am ready to encounter, devouring wild beasts for the sake of Christ and his cause, if there be no future blessedness, no resurrection to eternal life? I had much better act the epicurean, indulging myself in sensual pleasures, as I know



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fought with beasts[a] at Ephesus, what advantageth it me if the dead rise not? [y] let us eat and drink, for to-morrow we die.

33 [z] Be not deceived: [a] evil communications corrupt good manners.

34 [b] Awake to righteousness,[†] and sin not;[‡] for some have not the knowledge of God: [c] I speak *this* to your shame.

35 But some *man* will say, [d] How are the dead raised up? and with what body do they come?

36 [e] *Thou* fool, that which thou sowest is not quickened except it die:[§]

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 [f] But God giveth it a body as it hath pleased him, and to every seed his own body.

39 [g] All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 [h] So also *is* the resurrection of the dead. It is sown[‖] in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

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[a] *Fought with beasts*, might figuratively signify contests with men as unreasonable and savage as beasts. But, in that case, why particularize *Ephesus*, seeing he had met with such cruel men in many other places? See Acts 19. & 2 Cor. 1. 8, 10. It is much more likely that the apostle had been literally condemned to fight for his life with beasts in the amphitheatre—a custom very common during the prevalence of the heathen empire of Rome.—Ko.

[y] Is. 22. 13. & 56. 12. Eccl. 11. 9.

[z] Ch. 6. 9. Gal. 6. 7.

[a] Ps. 1. 1. Prov. 9. 6. & 13. 20. Gal. 5. 9. & 1. 6. ch. 5. 6. 2 Tim. 2. 17.

[b] Rom. 13. 11. Hos. 4. 6. Mat. 22. 29. Eph. 5. 14.

[†] *Awake to righteousness*, — Rather, "righteously, piously."—Ko.

[‡] *Sin not*—especially in eating, drinking, and other sensual indulgences. See ver. 32.—Ko.

[c] Ch. 6. 5. Heb. 5. 11, 12.

[d] John 3. 4. Ezek. 37. 3. Mat. 22. 23.

[e] Luke 24. 25. John 12. 24.

[§] *Except it die*, has been alleged as an error in the physiology of plants, inasmuch as the seed that grows does not die. Now, in one sense, this is true—in another, incorrect: for as it is correct to say, that a man dies, while yet his body only dies, and the spirit returns to God; so the visible body of the seed perishes, while the invisible germ survives. —Ko.

[f] Ps. 104. 11. ch. 2. 7.

[g] Gen. 1. 26—28.

[h] Dan. 12. 2. Mat. 13. 43. Col. 3. 3, 4. ver. 50—54. Phil. 3. 20, 21. Luke 20. 36.

[‖] *It is sown*—that is, the flesh. See ver. 39.—Ko.

A. M. cir. 4063.
A. D. cir. 59.

[a] Of the nature of "a spiritual body" no man can speak certainly, except that it will be "fashioned like unto Christ's glorious body" (Phil. 3. 21), and that, probably, it means a body rendered as obedient to spiritual laws as now it is obedient to mechanical laws. The Lord knoweth! And blessed are all who wait and watch for his appearing!—Ko.

[i] Gen. 2. 7. Rom. 5. 12—14. & 8. 10, 11. Acts 3. 15. 2 Cor. 5. 17. & 4. 16. John 6. 33—57. & 10. 10, 28. & 14. 6. & 11. 25. Phil. 3. 10, 11.

[k] Gen. 2. 7. & 3. 19. John 3. 13, 31. Eph. 4. 9.

[†] *The Lord from heaven*, does not signify that our Lord, in his human nature, came down from heaven; but that his body was miraculously produced by the power of the Holy Spirit.—*Note.* For the meaning of the phrase, "from heaven," see Mat. 21. 25.—Ko.

[l] John 3. 6, ver. 21, 22. Gen. 5. 3. Rom. 5. 12—21. & 8. 23. Phil. 3. 21. 1 John 2. 2. Mat. 13. 43. 2 Cor. 3. 18. & 4. 16, 17.

[m] Ch. 1. 12.

[n] Mat. 16. 17. John 1. 13. & 3. 3, 5, 6. ch. 6. 13. 2 Cor. 5. 1. Gal. 1. 16.

[‡] *Flesh and blood*—such as is common to men, and liable to death and corruption. —Ko.

[o] 1 Thes. 4. 14—17. Rev. 14. 13.

[§] *We* (believers) all true Christian generations inclusive, *shall not all sleep*—we shall not all die—but as many as are found alive at the coming of the Lord (1 Thes. 4. 15) shall, in common with the blessed dead who have died in the Lord, *all be changed* into the likeness of Christ's glorious body.—Ko.

[p] Mat. 24. 31. 1 Thes. 4. 16. John 5. 25. Ps. 50. 5.

[‖] *The last trump* is, most probably, an allusion to Rev. 11. 15, where the seventh trumpet is the last.—Ko.

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.[a]

45 And so it is written, [i] The first man Adam was made a living soul, the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 [k] The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.[†]

48 [l] As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now [m] this I say, brethren, that [n] flesh and blood[‡] cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; [o] We shall not all sleep,[§] but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the [p] last trump;[‖] (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

not how soon death may deprive me of every opportunity.—33. But let no seducer thus decoy you from the faith of the first principles of all Christianity, nay, and of morality.—Frequent and familiar conversation with persons of an atheistical and luxurious turn, will insensibly and deeply corrupt your minds and morals, and destroy every principle of religion and virtue. 34. Be therefore sober, and rouse up yourselves to serious and just consideration, and to a righteous and holy life; and beware of being seduced into delusive errors and sinful practices: for, by their denying the resurrection of the dead, I perceive that some of your teachers are ignorant of God and his perfections manifested in the gospel. And this hint ought to make them ashamed of themselves, and you ashamed of countenancing them. 35. Perhaps, indeed, some of your self-conceited doctors will ask me how men's dead bodies can be raised to life, after rotting into dust, and being scattered and intermingled with bodies unnumbered? Or in what form, power, or capacity, they will be raised, answerable to the happiness of the glorified souls reunited to them? 36. How foolish and absurd is it to set up your weak notions in opposition to the power and wisdom of God!—Even in common things, do we not see that seeds cast into the earth spring not up till they first rot and die under the clods? 37, 38. And do we not see, that however many forms God causes the bare grains of wheat, &c., to assume in their growth and ripening, yet they at last produce a body answerable to the seed? 39—41. And is it not evident, that out of the same original dust God forms animals, whose flesh and qualities are extremely different; and that of the same matter he hath formed bodies, some grosser, others more refined; and that the properties and glories of the heavenly luminaries, though all sprung from one original, are extremely different? 42, 43. In like manner the wisdom and power of God operate in the resurrection of the dead, particularly of the saints, rendering their bodies fit companions for their souls in the glorified state. In this world their bodies are frail, mortal, and, by death, subjected to putrefaction; but they shall be raised free from all corruptibility, dissolution, or decay, and rendered immortal, never more to die. In this world they are mean, contemptible, liable to deformity and defilement, and feeble and weak, liable to sickness, pain, weariness, fainting, and death, incapable of defending themselves from surrounding evils;—and being laid in the grave, become loathsome carcasses, an easy prey to the weakest worm; but they shall be raised, beautiful, glorious, and shining as the sun or stars; and with such vigour, health, and strength, as will enable them to keep pace with their glorified souls in every operation. 44. In this world they must be maintained by food, sleep, and air, as the bodies of brutes, and in the grave they are quite destitute of sensation: but in their resurrection, the Holy Ghost dwelling in them shall so refine them, as to make them need no animal refreshments, and render them inexpressibly light and active. 45. Thus the diversified conditions of our bodies will answer to our two different covenant heads; the first Adam being made a living soul, which could communicate sensitive life to his own body, or that of his seed; whereas Christ, the second Adam, is a quickening Spirit, who conveys spiritual and immortal life to the bodies of his saints at the resurrection, by his Spirit dwelling in them. 46. Nay, these conditions of our bodies will answer to the very order in which Adam and Christ stand connected with us; that which is natural, and less excellent, according to God's ordinary method, preceding that which is spiritual and inexpressibly excellent and glorious. 47. For the first Adam was formed out of the dust, and was of an earthly constitution; whereas the second Adam is the eternal Son of God, who, descending from heaven, assumed our nature into a union with his person, and who will, at the last day, descend from heaven to raise the dead bodies of his saints, and receive them to himself. 48. They who descend from the earthly Adam derive from him an earthly, animal, and mortal body, such as he had in his fallen state: and they who are spiritually begotten by Christ, born from above, and formed with heavenly dispositions for heavenly enjoyments, shall derive a spiritual, heavenly, and immortal body from him, such as he has in his exalted state. 49. And as we believers bear the debased image of our first father and covenant head, in the earthly, animal, sickly, and mortal state of our bodies, and in their putrefaction and corruption in the grave; so, by virtue derived from Christ our new-covenant Head, our bodies, at the resurrection, shall be conformed to his immortality, strength, glory, and honour, that we may for ever bear his image in our whole person. 50. And indeed this great alteration of our bodies is absolutely necessary, as, in their present gross, animal, sluggish, and corruptible nature, they could neither share the visions and pleasures, nor join in the services of the heavenly state, where God is ALL and IN ALL. 51—54. And, to inform you of a thing never before plainly revealed, the bodies of all believers shall not die or rest in graves, but some shall undergo a surprising and glorious change, equivalent to dying and rising again. For in that moment in which Christ shall awfully and



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55 O death, where *is* thy sting? O [a] grave, where *is* thy victory?

56 [q] The sting of death *is* sin; [r] and the strength of sin [†] *is* the law:

57 [s] But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 [t] Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

A. M. cir. 4083. A. D. cir. 59.

[a] Or, *hell.*
[q] Prov. 14. 32. John 8. 21. Ps. 9. 17. Is. 3. 11.
[r] Rom. 4. 15. & 5. 13, 20. & 6. 14. & 7. 4, 5, 9, 13. & 8. 2.
[†] *The strength of sin* (whereby it has power to arrest the sinner) *is the law*, which first declares the duty, then proves the guilt, and finally pronounces the curse.—Ko
[s] Rom. 7. 25. & 8. 11. Gal. 3. 13. & 4. 4. Tit. 2. 14. 1 John 5. 4, 12.
[t] 2 Pet. 3. 11—14, 18. & 1. 4—9. 1 Pet. 1. 13.

## CHAPTER XVI.

(1) *The order of collections for necessitous Christian brethren, and the manner of their disbursement:* 1—4. (2) *Paul's purpose and time of visiting the Corinthian church:* 5—8. (3) *His opportunities and adversaries:* 9. (4) *Timothy commended:* 10, 11. (5) *A visit from Apollos promised:* 12. (6) *Admonitions and salutations:* 13—24.

NOW [a] concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 [b] Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, [*] that there be no gatherings when I come.

3 And [d] when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your [*] liberality [*] unto Jerusalem.

4 [f] And if it be meet that I go also, they shall go with me.

A. M. cir. 4083. A. D. cir. 59.

[a] Acts 11. 28, 29. & 24. 17. & 16. 6. Rom. 15. 25. & 15. 25, 26. ver. 3. 2 Cor. viii. ix. 1 John 3. 17. Gal. 2. 10.
[b] Luke 24. 1. John 20. 19, 26. Acts 20. 7. Prov. 3. 27, 28. 1 John 3. 17. Rev. 1. 10.
[c] 2 Cor. 8. 11. & 9. 1—5.
[d] Ch. 4. 19. & 11. 34. 2 Cor. ii. 12, 13. Gal. 2. 10.
[*] Gr. *gift.*
[e] Acts 11. 29. & 24. 17. Rom. 15. 25, 26.
[f] Acts 20. 4. & 24. 17. Rom. 15. 25.

5 Now I will come unto you, when [g] I shall pass through Macedonia: (for I do pass through Macedonia:)

6 And it may be that I will abide, yea, and winter with you, that ye may [h] bring me on my journey whithersoever I go.

7 For I will not see you now by the way; [i] but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until [k] Pentecost.

9 For [l] a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now, [m] if Timotheus come, see that he may be with you without fear: [*] for he worketh the work of the Lord, as I also *do*.

11 [n] Let no man therefore despise [†] him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching [*] *our* brother Apollos, I greatly desired him to come unto you with the brethren: [p] but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 [q] Watch ye, stand fast in the faith, quit you like men, be strong.

A. M. cir. 4083. A. D. cir. 59.

[g] Acts 19. 21. 2 Cor. 1. 16.
[h] Acts 15. 3. & 20. 38. & 21. 5. Rom. 15. 24. 2 Cor. 1. 15, 16.
[i] Ch. 4. 19. & 11. 34. Jer. 10. 23. Acts 18. 21. Rom. 1. 10. Jam. 4. 15.
[k] Acts 2. 1. Lev. 23. 15—21. Num. 28. 26. Ex. 23. 16.
[l] 2 Cor. 1. 8. & 2. 12. Col. 4. 3. Rev. 3. 7, 8. Acts 14. 27. & 19. 9—23. ch. 15 32.
[m] Ch. 4. 17. Rom. 16. 21. Phil. 2. 19—23. 1 Thes. 3. 2.
[*] Give him such countenance as may encourage and inspirit him in the fearless discharge of his ministerial duty.—Ko.
[n] Tit. 2. 15. 1 Tim. 4. 12.
[†] Timothy was liable to be "despised as a teacher, on account of his youth. 1 Tim. 4. 12.—Ko.
[*] Acts 18. 24. & 19. 1. ch. 1. 12. & 3. 5. Tit. 3. 13.
[p] Eccl. 3. 11. ch. 6. 17. & 10. 23. & 14. 28, 40.
[q] Mat. 24. 42. & 25. 13. & 26. 41. 1 Pet. 5. 8. Rev. 16. 15. & 3. 2. 1 Thes. 5. 6. & 5. 8, 9 Thes. 2. 15. Acts 20. 31. ch. 1. 8. & 11. 2. & 15. 1, 58. 2 Cor. 1. 24. Gal. 5. 1. Eph. 6. 10, 14. Phil. 1. 27. & 4. 1, 13. Col. 1. 10, 11. & 4. 2, 12. 2 Tim. 2. 1.

efficaciously call up the dead bodies from their graves, the living ones shall be changed from corruptible and mortal, to incorruptible and immortal, answerably to the everlasting glories designed for them.—And when our bodies shall be thus glorified and immortalized, death, that formidable tyrant, who had so long conquered and reigned over the believers' outward man, shall, with respect to every one of them, be finally conquered and totally abolished. 55. In the view of these things, all real Christians may now, by faith, triumph over death and the grave, as things which can do them no real hurt, and which shall be obliged, by Jesus Christ, to restore them back with inexpressible advantage. 56. It is the unremoved guilt, power, and pollution of sin, which renders death either hurtful or painful; and it is the holy law of God, which, by condemning to death, spiritual as well as temporal and eternal, in a mysterious but awful manner, founds and fortifies the reigning, enslaving, and destructive power of sin. 57. But thanks be to God, who, through the merits and power of Jesus Christ as our new covenant Head, gives us deliverance from the guilt, power, and pollution of sin, and a complete victory over death and the grave, and every other opposer.—58. In the views then of all that has been taught you concerning the death and resurrection of Christ, and our glorious resurrection to eternal life through him, let me beseech you, as beloved of God, and dear to my soul, to excite, animate, and encourage yourselves to a firm and constant steadfastness in the faith, hope, and holy profession of the gospel, and to be invariably increasing and abounding in every good work towards God or men,—fully persuaded that your almighty, gracious, and faithful God, will, through Christ, assist you in your obedience and suffering, and freely reward you with endless life and glory.

Reflections upon Chap. XV.—How fully confirmed, and infinitely important and delightful are the doctrines of Jesus' atoning death and glorious resurrection, and of our resurrection to eternal life through him! The Scriptures of the Old Testament, and the witnesses of the New, join to attest them.—God's grace can make a most wonderful change on the most perverse transgressors. And many sorrows do they escape who are the earliest partakers of it. All true ministers harmoniously determine to know and preach nothing but Christ, and him crucified and glorified. And wonderful are the methods of God's grace; that, as by a sinning man came death, so by a dying and rising God-man came the happy resurrection of the dead! It is highly absurd to deny these fundamental principles of our Christian religion; for if these be false, all apostles are downright deceivers; Jesus' death, and all our faith and hope, and all our services and sufferings, are in vain; yea, all morality and religion are an unavailing farce. But certain is his glory and high exaltation; and no less certain our resurrection and future glory together with him. Wonderful are the works of God in creation and providence, and much more in redemption, of which the former are but emblems. And marvellous is the change that shall be made on our bodies to qualify them for their heavenly glories. With what joy may we even now, through Christ, triumph over death and the grave! And the believing views of our future, our eternal glories, should animate our hearts to unremitting activity in Christ's service.

Chap. XVI.—Ver. 1. As to the charitable collection desired of you for the Christians in Judea, who, through persecution, and the public calamities of their nation, have been reduced to great poverty, I give you the same directions which I gave to the Christian brethren of Galatia, whose ready compliance therewith will, I hope, excite you to benevolence, who are much their superiors in temporal wealth, as well as in spiritual gifts. 2. Upon every first day of the week, when you, as other Christians, assemble for public worship, in commemoration of our Saviour's resurrection, let every one of you, according to his income, or the success of his business, lay by him a certain proportion, and put it into the common stock for the poor, that when I come to visit you, and receive it, everything may be ready. 3. And whomsoever of your brethren ye think most proper, prudent, compassionate, and faithful, I will readily concur at their being appointed to carry it to our brethren in Judea: 4. And if it be thought of any advantage to that benevolent and pious design for me to accompany them, I shall readily grant them all the assistance and encouragement I am capable of. 5. Now, if the Lord will, I am determined to visit you whenever I have finished this tour through Macedonia, which I intend to begin as soon as I can have finished my present work at Ephesus. 6. And I hope that, after I have continued among you a considerable time, for our mutual edification and comfort, some of you will kindly and respectfully accompany me to some other place. 7. For such is my ardent affection towards you, and concern for your welfare, that I cannot think of paying you only a transient visit, but wish and expect, through the sovereign disposal of the Lord, to continue some time to assist you in your spiritual affairs. 8. But I find it needful for me to stay here at Ephesus till I shall have but just enough time to go up to Jerusalem at the feast of Pentecost, which I purpose to attend, that I may make known what I have preached, and with what success, to the multitudes of Jews and proselytes who assemble there on such occasions. 9. For here at Ephesus the Lord has given me a great opportunity of boldly and successfully preaching the gospel; and I am called to make a resolute stand against the subtle and furious enemies of my person and ministrations. 10. Meanwhile, if Timothy, my dearly beloved and faithful fellow-labourer, whom I have sent to you, arrive safe, see that ye receive him and treat him in a friendly, peaceable, and orderly manner, and let him not be discouraged or insulted by any of your factious preachers; for he comes to you upon the same important business, and with the same temper and sincere affection for you, as I wish to come. 11. Let none of you think or behave disrespectfully towards him, or slight what he delivers to you in the name and authority of Jesus Christ, because of his youth or bodily infirmities, but use him kindly: and when he returns to me, which I long for, I expect that you will furnish him for his journey, and some of you attend him for his protection. 12. I entreated our dear and eloquent brother Apollos, whom some of you admire, to come to you with the bearers of this letter, in hopes of his exerting himself to extinguish your party divisions; but being afraid that his presence might rather encourage the party which is zealous for him, or be interpreted as an attempt to ingratiate himself, he absolutely refused to come just now, but intends to see you whenever it may appear more seasonable. 13. And to conclude my directions at this time, I beseech you to keep a watchful eye upon all those that would, either by craft or terror, seduce you from the truth or holiness of the



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14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to [r] the ministry of the saints,)

16 [s] That ye submit yourselves [s] unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part [t] they have supplied.

18 For they have refreshed my spirit and yours: therefore [u] acknowledge ye them that are such.

19 [x] The churches of Asia salute you. [x] Aquila and Priscilla salute you much in the Lord, with [y] the church that is in their house.

20 [z] All the brethren greet you. [a] Greet ye one another with an holy kiss.

21 The salutation of *me* Paul [b] with mine own hand.

22 [c] If any man love not the Lord Jesus Christ, let him be Anathema [*] Maran-atha. [†]

23 [d] The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

A. M. cir. 4083.
A. D. cir. 59.

r Acts 6. 3, 5. Rom. 15. 31. 2 Cor. 8. 4. & 9. 1. Heb. 6. 10.

s Phil. 2. 29. 1 Thes. 5. 12. 1 Tim. 5. 17. Heb. 13. 17. ch. 4. 5, 12. & 9. 7.

s *Submit yourselves* to their counsel, and aid them in their plans of benevolence. —Ed.

t *That which was lacking on your part* —seems to refer to things omitted in the letter which Paul had received from the church; and especially some circumstances of hopeful encouragement, which, in the midst of all their divisions and heresies, their messengers had been able to supply. See ver. 18. —Ed.

t 1 Thes. 5. 12.

u Rev. 1. 4, 11. Acts 16. 6. & 19. 10.

A. M. cir. 4083.
A. D. cir. 59.

x Acts 18. 2, 18, 26. Rom. 16. 3. 2 Tim. 4. 19.

y Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 15. Philem. 2.

z Heb. 13. 1. 1 Pet. 2. 17.

a Rom. 16. 16. 2 Cor. 13. 12. 1 Thes. 5. 26. 1 Pet. 5. 14.

b Rom. 16. 22. Col. 4. 18. 2 Thes. 3. 17, 18. Gal. 6. 11.

c Gal. 1. 8, 9. & 6. 14. 1 John 4. 3—10, 19. Heb. 10. 26—29. & 6. 4—8.

* See note on ch. 12. 3.—Ed.

† *Maranatha* is a Syro-Chaldaic word, signifying, "the Lord cometh," that is, to judgment. See Ps. 96. 9.—Ed.

d Rom. 16. 20, 24. 2 Cor. 13. 14. Gal. 6. 18. Eph. 6. 23, 24.

gospel: watch over your own deceitful and inconstant spirits; watch unto prayer, and every other duty; stand fast in the knowledge, faith, love, profession, and practice of the important truths which have been preached unto you, living by faith on them, and appearing zealous in their defence. Notwithstanding all opposition or danger, prudently, boldly, and resolutely cleave to the truths and ways of the Lord, resisting sin, and every temptation thereto, and performing duty like men ripened in judgment, strong in grace, and firmly established in Christ. 14. And see that whatever ye do in the maintenance or practice of the truths of Christ, be done with meekness and love, for promoting the peace, holiness, and edification of others, as well as your own. 15. And I earnestly beg that you will show a particular respect to the family of Stephanas, which were the first converts to Christ in your country, and a pledge and earnest of the great multitudes which have since been converted, and which have all along behaved themselves as the sincere disciples and faithful servants of the Lord Jesus, and have, in an orderly manner, devoted themselves to assist and supply his ministers or poor members. 16. Instead of being carried away by new upstarts, take your direction or pattern in a respectful manner from such as have already signalized themselves in faithfulness to Christ and his church, or in the laborious spread of the gospel. 17, 18. I am extremely glad that ye sent me your letter by such prudent and worthy brethren, who gave me a more clear and comfortable account of your church affairs than your letter did, and who, to your honour, by their Christian behaviour, as well as by their candid and charitable representations, exceedingly quieted and refreshed my spirit. I hope that ye will show to such valuable, faithful, and affectionate brethren the highest regard. 19—21. The Christians here, in Lesser Asia, particularly Aquila and Priscilla, and their pious family, along with me, send you their Christian good wishes of all temporal or spiritual prosperity: and see that ye, in every pure, tender, and affectionate manner, express your regard one to another. 22. Meanwhile remember, that if ye, or any of your new preachers, persist in enmity to the person, offices, grace, doctrine, and commands of our dear Lord and Saviour Jesus Christ, or obstinately apostatize from your profession of faith in, and love to him, ye not only deserve to be esteemed as execrable and abominable by the church, and cast out from their fellowship, but shall be monuments of God's distinguished and almighty vengeance, both here and hereafter. 23. But to prevent this, may the free favour of Jesus Christ, our common Lord and Saviour, be extended to, and continually abide with you, in all its abundant manifestations and blessed fruits, for your present establishment and edification in faith, comfort, and holiness, and for your eternal salvation! 24. And notwithstanding my severity in reproving you, which indeed ought rather to be considered as a kindness, my best wishes, and most ardent affection, attend you all in Christ, and for his sake, and on account of your relation to him, and the privileges ye have received from him.

Reflections upon Chap. XVI.—Charitable relief of our poor brethren is a duty of great importance: and ministers ought to encourage and promote it, and see that the liberality of churches, under their care, be duly applied. And in proportion as God succeeds our temporal affairs, we should join in it, and even beforehand provide for it; yea, all ought cordially, and from love to Christ, to vie with one another in it according to their ability. And as a part of worship, collections for the poor should attend our public devotions.—Ministers ought to go or stay wherever Christ in his providence calls them; and to rejoice in great opportunities of preaching the gospel, whatever opposition from adversaries attend them. Devoid of jealousy or envy, highly should they honour one another, and readily receive such as appear faithful and heartily devoted to the service of Christ. Inexpressible need have real Christians to be always watchful and steadfast in the faith, profession, and practice of the gospel. And it is delightful, when in all their conduct they appear closely united in cordial affection one to another, and when the gracious influences of Christ qualify them for every necessary duty. But, alas, dreadful is the vengeance which awaits those who, under the gospel dispensation, continue enemies to our gracious Redeemer! And most terrible to such is his second coming.

## CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE CORINTHIANS.

It is impossible to read the foregoing Epistle without remarking how early self-will and heathenish customs began to deform the Christian ritual, and error to infect the apostolic creed.

The invasion of the ritual may be seen most remarkably in the case of the Lord's Supper (chap. 11. 17); in which case a heathenish custom had expelled the holy ordinance of the Lord, and obliterated the instructions of Paul as to its origin, order, and intention. The Corinthians, like some other Greek cities, had been accustomed, during their heathen state, to celebrate frequent public festivals; to which every family brought their own provisions, and in which the will or taste of individuals was the only check upon indulgence. At these feasts, it would appear, the poorer citizens were originally provided for by the rich. But, as luxury soon begets selfishness, and selfishness soon extinguishes charity, it also appears that while the custom of feasting was continued, the provision for the poor began to be neglected. Accordingly, it is recorded of Socrates, that when, at a public feast at Athens, he saw the rich citizens feasting, and the poor neglected, he distributed among them all the provisions he had brought for himself and his friends, and reproved his fellow-citizens for their inhospitality. The custom of the Corinthians seems to have been exactly similar; and to the same level they appear to have reduced the Lord's supper:—"Every one took before others (not the Lord's, but) his own supper: and one was hungry, another was drunken." To this downward tendency there is no competent restraint beyond a strict adherence to apostolic example and simplicity. The moment human will and national or local customs are permitted, in the smallest degree, to encroach upon and model Christian ordinances, that moment a principle is admitted that, while it pretends merely to accommodate itself to prejudice, and render Christianity more acceptable, must, in the end, overwhelm it in superstitious rites, or heathen principles and practices.

The infection of the apostolic creed may be seen in the fifteenth chapter: whence it appears that the plainest and most palpable of all Christian doctrines, the resurrection of Jesus Christ, and the final resurrection of his saints, was cast aside by the authority of a vain philosophy. And yet few things can appear more unlikely than that any doubt should arise concerning this doctrine. Nothing could be more conclusively attested as a fact—nothing could appear more necessary as an evidence of life and immortality—nothing more analogous to the annual resurrections (as they may justly be called) which an observant philosophy must have witnessed through so many departments of nature. Yet some among the Corinthians utterly denied the resurrection of the dead—a heresy the existence of which would be scarcely credible were it not attested upon apostolic authority. Its origin, however, is easily accounted for.—Some of the systems of heathen philosophy had pronounced material substance to be essentially evil, and incapable, by any process, of being rendered good; and relying upon this dogma of philosophy, they rejected the authority of the word of God, which foretold the resurrection of Christ, and the testimony of apostles, who had witnessed it. This fact stands forth as a beacon light to all who study the Scriptures. How near was the Corinthian church to making total shipwreck of the faith! And why? The admission of one single unsupported dogma in opposition to a fact, implies such a surrender of sound judgment, as breaks down the walls of truth; and opens the way for the introduction of any and every error. Christianity lays its foundations in facts, not in dogmas. These facts can never be historically gainsayed or rationally disproved—upon these facts, as precious stones, it builds its temple of doctrine; and rejects "the wood, hay, and stubble," of a fanciful and arbitrary philosophy. Not that philosophy is to be underrated, despised, or rejected. On the contrary, philosophy rightly defined is, in all its departments, the handmaid of Christianity. But philosophy, the love of wisdom, is not the love of one department of knowledge, but of all departments; it does not seek its lights from one source of evidence and truth, but from all sources: above all, it does not set up human dogmas in opposition to divinely attested facts; and, in depths which it cannot fathom, and in heights to which it cannot soar, it thankfully acknowledges the aid of that "wisdom which cometh down from above," which has God for its author, and salvation for its end.—En



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# THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

# CORINTHIANS.

INFORMED by Titus, chap. ii, vii. of the good effects of his former epistle upon the generality of the Corinthians, Paul, about a year after, wrote them this second letter, probably from Philippi, after his return from Troas in Lesser Asia, and while Timothy was with him; chap. ix. 2; and i. 1; and ii. 12, 13; with Acts xix. 22; and xx. 1—4.——After a preface, he apologizes for delaying his visit, and recommends the restoration of the penitent incestuous person to church fellowship; i, ii:——boldly exhibits his apostolic character, labours, success, sufferings, and encouragements, for the confutation of their false teachers; iii—vi: and shows himself every way superior to those proud calumniators; x—xiii. 4: inculcates practical holiness, evangelical repentance, cheerful collection for the poor, self-examination, and other necessary duties; vii—ix, xiii.

References appear in this epistle to the following parts of the Old Testament.—Ex. xvi. 18. & xxviii. 24. & xxix. 45. & xxxiv. 1, 28, 29, 35; Lev. xxvi. 12; Is. xxv. 7; & xlix. 8; Jer. xxxi. 1—9, 33; Ezek. xi. 19. & xvi. 18. & xxviii. 24. & xxxvi. 26. & xxxvii. 26, 27.—ED.]

## CHAPTER I.

(1) *After salutations, the apostle, by a reference to his own experience, encourages the Corinthians to endure afflictions patiently:* 1—11. (2) *Appeals to the testimony of a good conscience for his faithfulness in the gospel:* 12—14. (3) *His purpose to visit them delayed, not out of levity of purpose, but out of tenderness to their imperfections:* 15—24.

A. M. cir. 4064.
A. D. cir. 60.

PAUL, [a] an apostle of Jesus Christ by the will of God, and [b] Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you, and peace, [*] from God our Father, and *from* the Lord Jesus Christ.

3 [c] Blessed *be* God, even the Father of our Lord Jesus Christ, [d] the Father of mercies, and the God of all comfort;

4 [e] Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For [f] as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 [g] And whether we be afflicted, *it is* for your consolation and salvation, which [†] is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant [h] of our trouble which came to us in Asia, [*] that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the [†] sentence of death in ourselves, that [‡] we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us, that, for the gift [‡] *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 [k] For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

a 1 Cor. 1. 1. Rom. 1. 1, 5. Gal. 1. 1, 15. Phil. 1. 1. 1 Thes. 1. 1. 2 Thes. 1. 2.
b Acts 16. 1—3. & 17. 14. & 18. 5. & 20. 4 Heb. 13. 23. 1 Cor. 16. 10, 11. 2 Tim. 1. 2.
* Is it possible that "grace and peace" should, as in this passage, be equally supplicated from the Father and the Son, unless the Son and the Father were one in coequal Godhead? Dare any one pray for "grace and peace" from JEHOVAH and *Moses?* or from JEHOVAH and an *angel?* No true Christian would dare to offer such a composite petition. God alone can answer prayer, and to him alone may a Christian's prayer be addressed.—ED.
c Eph. 1. 3. 1 Pet. 1. 3. ch. 11. 31. Rom. 15. 6. Col. 1. 18. Heb. 1. 3. John 20. 17. Ps. 40. 5.
d Ex. 34. 6. Ps. 86. 5, 15. Mic. 7. 18.
e Rom. 15. 5. 2 Thes. 2. 16. Is. 51. 3, 12.
f Acts 9. 4. Col. 1. 24. ch. 4. 9, 10. & 11. 3. Ps. 34. 19, 20. & 94. 18, 19.
g Ver. 4. ch. 4. 15, 17, 18. Rom. 8. 18, 28. 2 Tim. 2. 10—12. & 1. 8.
† Or, *is wrought.*

A. M. cir. 4064.
A. D. cir. 60.

h Acts 14. 19. & 19. 23, &c. 1 Cor. 4. 9—11. & 15. 32. & 16. 9. ch. 4. 7—12, 16. & 11. 23—27. 2 Tim. 3. 12.
* Most probably a series of persecutions, ending in the sentence of exposure to the wild beasts at Ephesus. 1 Cor. 15. 32.—ED.
† Or, *answer.* 1 Jer. 17. 5, 7. Rom. 4. 17—20. ch. 4. 7.
‡ *The gift,* not of apostleship—for that was not of man, nor by man—but the gift of deliverance and life, for which he professes himself indebted to the prayers of the churches.—*Note.* God alone is the giver of "every good gift, and every perfect gift," but the prayers of believers are the means by which his gifts are administered. Let believers thankfully observe each others' graces, and pray that they may be increased; let them tenderly mark each others' errors and defects, and pray that they may be corrected and remedied; and let them sympathetically consider each others' temptations, sufferings, and dangers, —and pray for patience and deliverance to those that are tried.—ED.
k Ver. 10. 2 Kin. 20. 3. Acts 23. 1. & 24. 16. Gal. 6. 4. 2 Tim. 1. 3. Heb. 13. 18. Ps. 32. 2. John 1. 47. 1 Cor. 2. 4, 13. & 4. 4. & 8. 13. ch. 2. 17. & 4. 2. & 7. 14. & 11. 6.

EXPLANATORY NOTES. CHAP. I.—Ver. 1, 2. I Paul, whom Jesus Christ has immediately called to the high office of apostleship, according to the sovereignly gracious appointment of his Father;—and Timothy, my beloved and faithful fellow-Christian, and minister of the gospel,—to all those at Corinth, and the places adjacent, that appear effectually called, graciously regenerated and sanctified, and set apart to the holy services of Christ,—wish the most abundant manifestations and fruits of God's free favour and mercy through Jesus Christ. 3. Magnified, adored, admired, loved, and praised for ever, be that infinitely great and gracious JEHOVAH, who, from eternity, in an inconceivable manner, begat our Lord Jesus Christ, who constituted him our Mediator, and prepared for him his marvellous manhood; and who, in and through him, appears full of the most tender compassion, and is the author of all pardoning and relieving mercies, and bestower of all comfort, temporal, spiritual, or eternal;—4. Who, by his word, Spirit, and providence, supports, assists, and comforts us ministers and Christians in all our painful and pressing troubles, outward or inward, particularly in such as we endure for adhering to his truths;—and that not merely for our own benefit, but that we may be thereby experimentally taught, disposed, and qualified, to sympathize with, and administer suitable and seasonable encouragement and comfort to others, in their afflictions, for animating their faith and hope to expect the like refreshment and deliverances. 5. For as we have been uncommonly troubled and persecuted for the sake of Christ; so, through union to, and intimate fellowship with him, we have been proportionally filled with spiritual comforts to balance it: 6. And all these things are divinely intended and ordered for your unspeakable advantage. If we be pressed with troubles, it is that ye, beholding us enabled to bear them with Christian courage, patience, and joy, may be imboldened to persevere in your holy profession and practice unto complete salvation, and to undergo similar troubles on Christ's account. 7. And from what I have heard of my former epistle, I rest assured that, as God has made you willing to sympathize with, and share in our sufferings for Christ, he will, in his rich grace and faithfulness, make you partners with us in our abundant comforts, as your condition shall require it.—8. Passing over many other afflictions which we have met with, ye perhaps have heard that we were so terribly persecuted and cruelly abused for preaching the gospel in Lesser Asia, that we had scarcely any hopes of escaping with our life. 9. But God reduced us to this apparently desperate extremity, that we might learn to live by faith on him, and have no dependence on our own wisdom or strength, or the favour or influence of friends, but only upon his life-giving, preserving, and restoring power, goodness, wisdom, and faithfulness, for our protection and deliverance. 10. And we firmly trust that this God, who, by marvellous interpositions, did, and still does, preserve us in life amidst the greatest dangers, will continue to deliver us from doing evil ourselves, or being hurt by the wickedness of others, and preserve us safe unto his heavenly kingdom: 11. And that, in answer to your prayers, as well as our own, such marvellous preservations and deliverances, procured by many prayers, and intended for the spiritual edification of multitudes, may issue in abundant thanksgivings of many to God. 12. For whatever reproaches and troubles I and my faithful fellow-preachers of Christ have met with, we have in our own breasts the heart-ravishing and triumphant testimony of our consciences, in every reflection upon our principles, tempers, motives, views, and conduct, that with an ingenuous undisguised sincerity and singleness of heart, and with the most upright aims to promote the glory of God,—not with any cunning artifices of carnal policy, or selfish or secular designs or motives; but by a governing principle of grace, which God hath wrought in our hearts, and by the gracious directions and assistance which he, in free



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13 For we write none other* things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, [l] that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

15 [m] And in this confidence I was minded to come unto you before, that ye might have a second [†] benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness?[‡] or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But [n] *as* God *is* true, our word toward you was not yea and nay.[§]

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, [o] and Silvanus, and Timotheus, was not yea and nay,[‖] but in him was yea.

20 For all the promises of God in him* *are* yea, and in him Amen, unto the glory of God by us.

21 Now he [p] which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest [†] of the Spirit in our hearts.

A. M. cir. 4064.
A. D. cir. 60.

* It is not improbable that some factious members, seeing that he had not come according to his purpose (1 Cor. 4. 19), had accused him of ambiguity—of writing one thing, and meaning another—or of holding some private intercourse with one party, which was withheld from the others.—Ed.

l Ch. 5. 12. Phil. 2. 16. & 4. 1. 1 Thes. 2. 19, 20.

m 1 Cor. 16. 5. & 4. 19. & 11. 34. Rom. 1. 11. & 15. 29.

† Gr. *grace.*

‡ Was I guilty of any levity in forming, or fickleness in changing my purpose? —Ed.

n Mat. 5. 37. Rom. 1. 5. & 9. 1. ver. 23. ch. 11. 31. Jam. 5. 12.

§ *Our word toward you was not yea and nay*—was not a purpose and a change—a promise and a breach of promise—an assertion and a contradiction—but one simple meaning, one uniform truth.—Ed.

o Acts 15. 40. & 16. 17. & 18. 5.

‖ *Was not yea and nay.*—There was no contradiction in the doctrines of his humanity and Godhead—of justification by faith, and of sanctification by the Spirit.—Ed.

* "For how many soever be the promises of God, in him (Christ) is the yea, and in him the amen." —Yea, the answer to the question, Is it so? *Amen*, the declaration that the answer is truth.—Ed.

p 1 John 2. 26, 27. ch. 5. 5.

† *Earnest.*—The original is a Hebrew word, signifying a "pledge" or "surety," given in confirmation of a covenant.—Ed.

A. M. cir. 4064.
A. D. cir. 60.

q 1 Cor. 4. 21. ch. 2. 3. & 12. 20. & 13. 2, 10. 1 Thes. 2. 5. 2 Tim. 2. 25.

* I call God to witness that I have been restrained from coming to Corinth, out of tenderness to those delinquents whom, I knew, I must deal with severely.—Ed.

23 Moreover, I call God for a record upon my soul, [q] that to spare* you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

## CHAPTER II.

(1) *Paul's grief of heart in writing the condemnatory portions of his former Epistle:* 1—5. (2) *Of the restoration of the excommunicated member:* 6—11. (3) *The reason of his departure from Troas to Macedonia:* 12, 13. (4) *Thanks to God for his success in preaching the gospel:* 14—17.

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A. D. cir. 60.

BUT I determined this with myself, [a] that I would not come again to you in heaviness.

2 For [b] if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?*

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love [†] which I have more abundantly unto you.

5 [c] But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all.[‡]

a Ch. 1. 2, 20, 23. & 13. 2, 10. 1 Cor. 4. 21.

b 1 Cor. 4. 15. & 9. 1, 2. ch. 1. 14.

* He, who being brought to godly sorrow by my reproof, causes me to rejoice by this evidence of his repentance unto life.—*Note.* What could give greater earthly joy to a parent than the recovery of a dear child from a disease that threatened death? Such was the joy of the apostle at the rescue of a sinner from the snare of Satan.—Ed.

† That his love might be manifested by the faithfulness of his reproof.—Ed.

c 1 Cor. 5. 2, 5. Gal. 4. 12.

‡ "But if any one have occasioned sorrow, he has not so much grieved me as, in some measure (that I may not overcharge him) all of you." This is the punctuation of the Syriac, is adopted by Griesbach and others, and seems necessary to give distinct meaning to the passage.—Ed.

favour, continually affords us,—we have conducted ourselves in the whole of our ministerial and personal behaviour, and in a particular manner towards you. 13, 14. What I have now hinted is nothing more than ye have read in my former letter, and which I understand ye generally acknowledge to be true: and I hope that, by the grace of God, ye shall never have occasion to think otherwise; even as the better part of you have already, with great pleasure, honourably acknowledged me and my fellow-preachers to have been the instruments of your conversion and spiritual comfort:—and we have rejoiced on account of the gifts and graces bestowed upon you, and expect to see you presented, as the seals of our ministry, before our Lord Jesus Christ in the last judgment.—15. And being satisfied of our having mutual comfort in one another, I truly intended to have made you a second visit before now, that, by my preaching and conversation, ye might be further refreshed and built up in Christ, and others converted to him. 16. I intended not indeed to visit you on my way to Macedonia, as then I could have merely seen you, but to continue with you some considerable time after my return from thence, and that some of you should help me forward in my way to Judea with the collection for the saints there. 17. In forming this design, which has not yet been accomplished, I did not, as your new preachers pretend, act inconsiderately or lightly, regardless of what I said or did; nor was it a compliment to flatter and deceive you; nor did I alter my resolution without sufficient ground, or as influenced by any carnal and secular considerations: nor did I, like a wicked man regardless of his word, affirm and deny the same things by turns. 18, 19. No: I dare appeal to the infinitely true and faithful JEHOVAH, that in my whole conduct I have acted consistently with truth and sincerity, and that the subject of my own and my brethren's ministrations are the stable and unchangeable truths of God:—for with uniform evidence of certainty we preached Jesus Christ, the eternal Son of God, in his person, offices, and benefits, which are for ever invariably the same; 20. For in him, *the faithful and true Witness*, all the great and precious promises of the new covenant, given forth by the unchangeable God, and clearly exhibited under the New Testament dispensation, are infallibly and invariably the same;—all established and put in force by his death, that they may be effectually and completely fulfilled in their proper time and order to his people, to the praise and glory of God's truth, faithfulness, and grace, by our ministrations. 21, 22. And it is this great and unchangeable God who establishes and strengthens us, ministers and people, to abide in the truth through virtue of our union to Christ,—and by his Spirit furnishes us with all necessary gifts and grace; who has also graciously distinguished, marked, and secured us for his own,—confirmed his covenant with us, assured us of our interest in it, and imprinted his holy image upon us, and has given us his Spirit to dwell, and shed abroad his love and influence, in our hearts, as a pledge and earnest of our eternal inheritance.—23. And I dare appeal to him, in the most solemn manner, that I delayed my visit to you merely from tender affection to you, that I might come, not to exercise my power in censuring and reproving you, but in kind and meek encouragement and comfort. 24. Not that I, or any other minister of Christ, have any right to domineer over your faith, by requiring you to believe or practise anything in religion which is not required by Jesus Christ, the only Head of the church: but we are authorized by God, and sincerely desire and endeavour, to promote your spiritual comfort, by recovering you from what would hinder it, and by establishing your faith in Christ, and the promises which are confirmed in him; for it is by such a divine faith, founded on God's own authority and faithfulness, that ye have stood, and must continue to stand, in your state of grace to eternal salvation.

REFLECTIONS UPON CHAP. I.—An unbounded source of mercies and blessings is a reconciled God in Christ. And delightful is it to have the God and Father of Christ ours also. Faithful ministers and Christians may expect to meet with great troubles on earth. But it is enough if God proportion their comfort to their tribulations, and make all to issue in the edification of his church. Yea, thus God often delightfully prepares his ministers by their own trials and comforts, to comfort others. It is happy to see all our troubles and comforts wisely ordered by God, to draw us off from resting in creatures, to a sole dependence on himself; and to be enabled so to live amidst reproaches and persecutions, as our consciences cannot but attest our uprightness and holiness.—Joint fervent prayers bring down remarkable blessings upon ministers and others. And if God answer our prayers in remarkable benefits to many, abundant thanks should be rendered to him for his kindness. Happy is it when ministers earnestly pray, faithfully preach, and prudently vindicate their own character, in order to promote the remarkable edification of the church. And wonderful is the blessed provision which God hath made in promises and spiritual influences, for the instruction, comfort, establishment, and eternal salvation of his people.

CHAP. II.—Ver. 1. From a tender and affectionate regard to you, I chose rather to delay my promised visit; that your having rectified your disorders before I came, might render it more welcome to you and agreeable to myself. 2. For if by sharp reproofs and censures I had grieved any of you, nothing but the deep repentance, and remarkable reformation of those very persons, could have turned my sorrows into joy. 3. And for this reason, I did, and do now again, write to you, that all your disorders may be rectified before I come, that I may not have my mind burdened with grief by you, whose steadfastness in the faith, holiness, and order of the gospel, should be a comfort to me; and I hope that everything relative to the glory of Christ, and the good of his church, will be your joy as well as mine. 4. For it was in great distress of spirit, on account of their deplorable and dangerous condition, that I directed you to excommunicate the incestuous person, or other manifest apostates from Christ. And I mention it now, not to awaken and renew your grief, but to manifest my deep concern for you and other Christians, and for the repentance and salvation of the most notorious delinquents. 5. But if the incestuous person, or others notoriously scandalous, have, by their drawing upon themselves that awful censure, given uneasiness to me, or to such of you as are conscientiously concerned for the glory of God or good of their soul; (for I did not intend, in my former epistle, to charge you all as connivers at his



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6 Sufficient to such a man *is* this [d] punishment, which *was inflicted* of many.

7 [e] So that contrariwise, ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 [f] To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes [e] *forgave I it* in the person of Christ;[f]

11 [g] Lest Satan should get an [1] advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to [h] Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 [i] I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 [k] Now thanks *be* unto God, which always causeth us to triumph in Christ, and [l] maketh manifest the savour[§] of his knowledge by us in every place.

A. M. cir. 4064.
A. D. cir. 60.

d Or, *censure.* 1 Cor. 5. 4, 5. ch. 13. 10.

e Ch. 12. 13. Gal. 6. 1, 2. Col. 3. 13. & 3. 12. Eph. 4. 16, 32. 1 Thes. 5. 14. Heb. 12. 12, 13.

f Mat. 16. 18. John 20. 23. 1 Cor. 5. 4. ch. 2. 10.

e *For your sakes.*—That by setting you an example of a forgiving spirit, I might confirm you in the spirit of tenderness and forgiveness.—Ed.

f *In the person of Christ.*—Acting in his name, and under his authority.—Ed.

g Luke 22. 31. 1 Cor. 7. 5. ch. 11. 3. Eph. 6. 11, 12. 2 Tim. 2. 25, 26. 1 Pet. 5. 8.

1 By leading the guilty into despair or apostasy, or the church into undue severity of discipline—a fault which disfigured some portions of the primitive, as much as relaxation or neglect, many portions of the modern churches. See the Canons called Apostolical, Canons of the Council of Nice, History of the Donatists, Novatians, &c.—Ed.

h Acts 16. 8. & 20. 6.

i Ch. 7. 5, 6.

k Rom. 6. 17. ch. 4. 7—12. Ps. 119. 2. Phil. 3. 3. & 4. 4. 1 Thes. 5. 16, 61. 10.

l Rom. 10. 17, 18. & 15. 19. 1 Tim. 1. 15. Song 1. 3. Col. 1. 6, 23.

§ The allusion to a "savour" is generally referred to the perfume of flowers strown in the way of triumphant conquerors. But should it not rather be referred to sacrifice, in which the knowledge of Christ really lies? Eph. 5. 2.—Ed.

A. M. cir. 4064.
A. D. cir. 60.

*Savour.*—As Christ was a sacrifice of a "sweet savour" to God, even so are we in him—for "by the cross of Christ we are crucified to the world, and the world to us. Gal. 6. 13, 14.—Ed.

† *We are a sweet savour of Christ in them that are saved*—because we have been successful messengers.—*And in them that perish*—because we have been faithful witnesses.—Ed.

1 Or, *deal deceitfully with.*

15 For we are unto God a sweet savour [*] of Christ, in them that are saved,[†] and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life: and who *is* sufficient for these things?

17 For we are not as many, which [1] corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

## CHAPTER III.

(1) *The Corinthian converts are the apostle's letters of recommendation:* 1—3. (2) *All sufficiency and success from God:* 4, 5. (3) *A comparison between the ministrations of Moses and Christ:* 6—18.

A. M. cir. 4064.
A. D. cir. 60.

a Ch. 1. 12. & 5. 12. & 10. 8, 12. & 2. 14, 17. & 4. 2. & 11. 5, 13. & 12. 11. 1 Cor. 2. 4, 13. & 3. 10. & 4. 15. & 9. 1, 18, 19. & 10. 33.

[a] DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 [b] Ye are our epistle written in our hearts, known and read of all men:[*]

3 *Forasmuch as ye are* manifestly declared to be [c] the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And [d] such trust have we through Christ to God-ward:

b 1 Cor. 4. 15. & 9. 1, 2. & 15. 10. ch. 7. 3. & 11. 11. & 12. 15. Phil. 1. 7. Rom. 1. 8.

*Read of all men*—that is, of all to whom it is sent—of all who have witnessed the power of converting and sanctifying grace over you.—Ed.

c Ex. 24. 12. & 31. 18. & 32. 15. & 34. 1. Ps. 40. 8. Jer. 31. 33. Heb. 8. 10. Ezek. 11. 19. & 36. 26, 27.

d Ch. 2. 14. Phil. 1. 7. Heb. 2. 1.

criminal conduct;) 6, 7. Yet now, when the censure passed upon him by your church rulers, according to my direction, has been blessed by God to render him deeply penitent, ye ought to regard him as pardoned by God, and to encourage, comfort, and restore him to your church fellowship, and behave towards him in the most compassionate manner, lest, through the overwhelming distress of his mind, he sink into utter despair. 8. I did not more earnestly charge you to censure him, when he was persisting in his wickedness, than I now beseech you to restore him to your religious fellowship, and behave towards him as a brother, that he may plainly see that your censure of him proceeded from your earnest care to promote his spiritual advantage. 9. And by your restoring, as well as excommunicating him, you will give full proof of your submission to my apostolic authority, which indeed was a part of my end in writing to you. 10. And to encourage you to this restoration of him to church fellowship, I, who concurred in his excommunication, hereby declare myself satisfied with his repentance; and to testify my concern for his and your order, peace, and comfort, I do, in the name, and as in the presence of Jesus Christ, declare him forgiven by God, and fit to be restored to the communion of the church. 11. And I am the more concerned for his being kindly and speedily restored, lest Satan, who envies the success of my ministry, the recovery of offenders, and the edification and increase of the church, should take occasion to prejudice any against us, as if we were of a rigid and unforgiving temper; or to discourage other offenders, and hurry them into despair or apostasy: for we have had much experience of his malicious designs and subtle stratagems to hinder the success of the gospel, and the peace and prosperity of the church. 12. The remarkable opportunity of preaching the gospel, which has Christ for its author, matter, and end, with the great success which the Lord gave me at Troas, helped also to retard my visit to you. 13. Yet amidst that comfortable success which I had there, such was my anxiety for the return of my dear brother Titus from you, to inform me of your spiritual concerns, and what effect my former epistle had upon you, that it made me set off and travel into Macedonia to meet him; where, to my great satisfaction, I found him, and received from him a comfortable account of your affairs. 14. Now blessed be the Father of mercies, and God of all comfort, that, notwithstanding all the opposition, trouble, and vexation, which have befallen me and my fellow-labourers in the gospel, he enables us always to rejoice in what Christ is to us, and hath done and will do for us; and that by our ministrations he spreads abroad his precious, heart-captivating, and delightful declarations and offers of redeeming grace, and makes our labours acceptable to himself through Christ. 15. For in the faithful discharge of our commission, we are well-pleasing to God on Christ's account, and through the reference which our doctrines and services bear to him, whether our hearers be effectually wrought upon by it to the salvation of their souls, or whether they obstinately reject it to their everlasting damnation,—he favourably accepting our labours in his Son, not according to our success, but according to the right principles, motives, and ends, diligence and integrity, in fulfilling them. 16. As to some, indeed, our preaching of this pure, precious, and heart-ravishing gospel of Christ is altogether disagreeable to their carnal and corrupt heart; and through their obstinate rejection and perverse abuse of it, eventually increases their spiritual death, condemnation, and everlasting destruction: but to others it conveys, with inexpressible delight, spiritual quickening, pardon, and comfort, and issues in their complete enjoyment of eternal life.—What man, then, without the special assistance of Christ and his Spirit, is able to discharge this important work in a duly humble, holy, disinterested, zealous, faithful, earnest, and affectionate manner? 17. For we are not like your judaizing or upstart preachers, who adulterate and debase the pure and glorious gospel, by mingling with it legal observances and human inventions, to serve their own pride and avarice, but with the utmost integrity and plainness we preach it true and genuine, without any additions, alterations, or secular views; as by the authority and direction, and in the presence and view of God himself, and looking for all assistance and acceptance through Christ, who is the great subject of our ministrations.

REFLECTIONS UPON CHAP. II.—What tender love and deep concern ministers ought to have for the edification of their people! And great is the sympathy and charity they ought to exercise towards them. With grief and pain should they observe their faults, or proceed in necessary censuring of them, uniting therewith an earnest care to promote their repentance and restoration to church fellowship. And church censures ought to be taken off whenever the proper ends for which they are inflicted are gained. To deny our forgiveness to such as we have ground to hope God has forgiven, is a disobedience to Christ, and gives Satan an opportunity of rendering the persons censured desperate or profane, and of representing Christ's followers as odiously rigid. For many are the wiles of Satan to dishonour Christ's cause, and prevent the salvation of souls. But God, to the joy of his servants, makes the gospel of his grace gloriously triumphant at last, to the salvation of some, and redoubled damnation of others. How delightful then on the one hand, and awful on the other, and how important and difficult is the work of a gospel minister! Great grace from God is necessary to enable men to preach his gospel purely, heartily, candidly, and conscientiously, always dependent on Christ. And, alas, awful is the guilt, the danger of multitudes, who adulterate it with human inventions, or who preach it in an unfaithful manner, and from carnal motives and ends; or who make the work of the ministry but a secondary business.

CHAP. III.—Ver. 1. Do ye imagine, that by thus avowing my own and my brethren's integrity, I wish, like your vain-glorious preachers, to set forth our own praises? No; it is merely for your sake and the gospel's that I have touched on that point:—Or do we, like your false apostles, need letters of recommendation from one church to ingratiate us with another? 2. No; ye yourselves are the dear seals of our ministry. The grace of God, planted in your hearts by means of it, and manifested in your holy conversation, is, to our inexpressible comfort, a demonstrative evidence to all of our divine call to, and assistance in our work. 3. In respect of your gifts, graces, and holy conversation, ye are our recommendatory epistle from Christ, formed, through our ministrations, by the almighty Spirit of that God who has all life in himself, and is the Fountain and Bestower of it on others;—an epistle written not with ink, as is the best we could have from men; nor even on tables of stone, as Moses received the law from God, but in the tender, pliant, living, and sensible tables of your renewed hearts, made susceptible and retentive of every spiritual and holy impression. 4. And as our



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5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter,[a] but of the spirit: for the letter killeth, but the spirit giveth life.[†]

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the Spirit[‡] be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness[§] exceed in glory.

10 For even that which was made glorious[‖] had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not[b] stedfastly look to the end of that which is abolished:

14 But their minds were blinded:[†] for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when it[‡] shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But[h] we all, with open face beholding as in a glass the glory of the Lord, [i] are changed into the same image from glory to glory, *even* as [§] by the Spirit of the Lord.

A. M. cir. 4054.
A. D. cir. 60.

[a] Rather, "not of letter, but of spirit." Not of mere outward ceremonial observances, but of their internal spiritual import and design—the guidance of man to Christ Jesus, "the end of the law for righteousness."—*Note.* Πνευμα being without the article is thus translated. See Middleton on *Gr. Art.* p. 167. sect. 4, and comp. John 4. 24. & 6. 63, last clause.—Ed.

[†] Πνευμα has here the article prefixed, and, according to Middleton's doctrine of "renewed mention," is to be understood and translated as in the former occurrence. (See *Gr. Art.* p. 46. sect. 1. & p. 167. sect. 5). But the action of quickening here ascribed to "the spirit," seems rather to point to the Holy Spirit personally. See Middleton *Gr. Art.* p. 311. Edit. 1808.—Ed.

[‡] The gospel is called "the ministration of the Spirit," because its distinguishing characteristic was the promise, not of an earthly inheritance, as was the case with the law, but of the gift of the Spirit of God, as an earnest of a heavenly kingdom. John 14. 16, 17, 26. & 15. 26. & 16. 7—15. Acts 2. 16—21. 2 Cor. 5. 5.—Ed.

[§] See additional note on Rom. 1. 17.—Ed.

[‖] *That which was made glorious*, was the face of Moses.—*The glory that excelleth*, was the glory of God, from which the glory of Moses was a derivative. See 2 Pet. 1. 17.—Ed.

A. M. cir. 4054.
A. D. cir. 60.

[b] Moses did not put on the vail to prevent them from seeing—but, typically, to intimate, that as his countenance presented a reflected glory which their weakness of vision prevented them from steadily examining—so the law, beneath its types and requirements, contained an essential glory—an end—even Christ—which an evil heart of unbelief would prevent themselves, or their posterity, from discovering.—Ed.

[†] *Their minds were blinded* against the glory of Christ, as were the eyes of their fathers by the glory of the face of Moses.—Ed.

[‡] *When it* (the Jewish heart) *shall turn to the Lord.*—Ed.

[h] 1 Cor. 12. 12. ch. 6. 4, 6, & 8. 7. Col. 1. 27. 2 Tim. 1. 10, 11. 1 Tim. 1. 11, 15.

[i] Rom. 8. 29. 1 Cor. 15. 49. Col. 3. 10. Eph. 1. 4, 5. & 2. 10. & 4. 24.

[§] Or, *of the Lord the Spirit.*

## CHAPTER IV.

(1) *The apostle's faithfulness in preaching the gospel:* 1, 2. (2) *The malice of Satan in blinding the eyes of men against the light:* 3, 4. (3) *Christ the theme of apostolic preaching:* 5. (4) *The treasure of the gospel committed to earthen vessels:* 6. (5) *The apostolic persecutions intended to exhibit the life of Christ in mortal flesh—to edify the church, and increase the glory of patient believers:* 7—18.

A. M. cir. 4054.
A. D. cir. 60.

[a] 1 Cor. 7. 23. ch. 3. 6. & 5. 18. & 2. 14. Eph. 3. 7. & 1 Tim. 1. 11, 12. 2 Tim. 2. 1.

[a] THEREFORE, seeing we have this ministry, as we have received mercy, we faint not;

ministrations have had these effects upon you, we trust in the promise, power, and grace of God, that they will continue to have the like effects upon others; to their salvation, our vindication, and his own honour. 5. Not that we pretend to have any power of ourselves, to convert or edify any man, or even to think one truly good and spiritual thought: but all our fitness and success are wholly and only of God, by the operation of his Spirit; 6. On him alone we depend for it, and to him we ascribe the glory of it, who has graciously furnished us with every needful qualification, and gives us all seasonable assistances, to render us faithful and successful ministers of the gospel, which holds forth the covenant of grace in its utmost evidence, freeness, and fullness, as now confirmed by the death of Christ;—not ministers of the law, which God wrote on tables of stone, and which, in its long continued dispensation, was comparatively weak and dead, condemning men to death and destruction;—but ministers of the gospel, which, by the marvellous agency of the Holy Ghost, is made effectual for the quickening, converting, comfort, and eternal life of multitudes, Gentiles as well as Jews. 7, 8. Now if the law, the ministration of which tended to condemnation, death, and destruction, and which was written on tables of stone, was delivered at Sinai with so much glorious pomp and awful majesty, and attended with a transient impression of glory on the face of Moses, who conveyed it to the people, how much greater glory, and that of a spiritual nature, must there be in the delightful dispensation of the gospel, by which the Holy Ghost conveys his enlightening, quickening, sanctifying, and saving influences into such multitudes of souls; and how much more excellent that abiding glory which it imprints upon the duly qualified, authorized, and faithful ministers of it! 9. For if the ministration of the law and legal ceremonies, which left men under a sentence of condemnation and death, was attended with such awful glory and majesty, the ministration of the gospel, in which the righteousness of God for the justification of believers is revealed and offered, and by means of which, the faith, whereby we believe unto righteousness, is wrought in our heart, must be much more abundantly transcendent in its endearing excellency and honour. 10. Nay, the legal dispensation, which was introduced with so much glorious pomp at Sinai, has no glory at all when compared with the glory of the gospel dispensation of light and grace. 11. For if that legal dispensation, which is now abolished and set aside as weak and imperfect, was so glorious, much more must the New Testament dispensation, which is so excellent in itself, and abides till the end of time unalterable in its privileges and ordinances, be truly, emphatically, and beyond all comparison glorious! 12. Being therefore, upon such considerations, fully persuaded of the superior worth and excellency of the gospel above the legal dispensation, and humbly trusting to the Lord to make it effectual for the salvation of souls, we are imboldened to use great freedom, openness, and plainness, in our preaching this word of his grace, without any reserve, fear, or disguise, on the one hand, or any embellishments of human art on the other. 13. We do not wish in any manner to conceal its intrinsic native beauties, as Moses covered his shining countenance with a vail, to hide it from the Israelites; intimating that, partly through the obscurity of his dispensation, and partly through the carnal blindness of their own minds, they could not distinctly, by faith, behold the true scope and design thereof in Jesus and his work, thereby typified. 14. And indeed both the ancient and modern Jews have been generally so blinded and hardened in their hearts, that they did not conceive the proper meaning of the Old Testament types and predictions: Yea, it is only by the manifestation of these things in the gospel and in the heart, that those things can be understood. 15. And even to this day most of the Jews, when they read the law of Moses and the prophets, do not discern their true reference to Christ any more than their fathers discerned the glory of Moses' face through the vail that covered it. 16. Nevertheless, as Moses took the vail off his face when he went in before the Lord; so, when the generality of that nation shall be converted to the Lord Jesus Christ, the vail of ignorance shall be removed from their hearts, and their understandings shall be enlightened to discern how all the types, figures, and predictions of Scripture have their complete and glorious accomplishment in Christ and his work of redemption. 17. Now the Lord Jesus, who will thus remove their vail of ignorance, is a divine, a *quickening spirit*, and the words which he speaks are *spirit and life*. He is the spirit and substance of all those ancient laws and ceremonies, and he conveys the Holy Ghost to all his members, to make their dead souls live, by means of the gospel; and wherever the Spirit of Christ dwells, and operates savingly in the heart, there is enjoyed a blessed freedom from natural ignorance of spiritual things,—from the bondage of the legal dispensation,—from the law as a covenant, and from the guilt and power of sin,—and a holy and delightful freedom of access to God and communion with him. 18. And all of us who are endowed with this Spirit, and brought into the open light and full liberty of the gospel dispensation, do now, by faith, in a manner far more clear than under the law, and yet far short of the heavenly vision, behold the unvailed glory of the Lord Jesus, in whom the law is fulfilled, and all the divine perfections illustriously displayed and harmoniously exalted;—and are, by these views, gradually and effectually rendered more and more like to him in grace and holiness, in a manner answerable to the love, grace, power, and influence of the Holy Ghost, who is himself a divine Person, and is sent by Jesus Christ to convert and sanctify his people.

REFLECTIONS UPON CHAP. III.—Thrice happy are those ministers whose remarkable success in the conversion of sinners attests their call to their office; whose care is not to please men's humours, but to awaken the conscience and touch their heart; and who, in proportion to the success of their ministry, become more humble and sensible of their insufficiency for their work! And happy are those hearers whose hearts are by the gospel powerfully conformed to Christ! It is a mercy that we live in that period in which the terrible, the servile, the dark, the deathful, the figurative, and legal dispensation of God's truths is exchanged for the amiable and glorious, the lightful and liberating, the quickening, the substantial, and lasting ministration of the gospel. The vail of ignorance and error has been already in part removed by the influence of God's Spirit; and a time is coming when it shall be more fully removed from both Jews and Gentiles, and they be converted by multitudes to Christ. And thrice happy are they who, by believing views of him in the gospel, are gradually conformed to his image, till at last they become perfectly like him by seeing him as he is.

CHAP. IV.—Ver. 1. Since therefore this dispensation of the gospel, which is so glorious in itself, and so efficacious and transforming in the hearts of true believers, is committed to me and my fellow-labourers, we are animated by the grace



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2 But have renounced [a] the hidden things of [b] dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if [b] our gospel be hid,[‡] [c] it is hid to them that are lost:[†]

4 In whom[‖] [d] the god of this world[*] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God,[†] should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but [‡] not in despair;

A. M. cir. 4054.
A. D. cir. 60.

[a] *Renounced.*—Rather, according to Doddridge, "set at defiance" — for the apostle, even when a persecutor, acted not from any dishonest motive, but merely from a mistaken principle (Acts 23. 1. 1 Tim. 1. 13), and, therefore, could not "renounce" principles and practices he had never adopted or followed.—Ko.

† Or, *shame.*

[b] Rom. 2. 16. Col. 1. 23. Eph. 3. 3.

‡ *Hid.* — Rather, "veiled."—Ko.

[c] Mat. 11. 25. 1 Cor. 1. 18, ch. 2. 15, 16. & 3. 14. 1a. 6. 9, 10.

§ *To them that are lost.* — Rather, "among them that are perishing."—Ko.

‖ *In whom.* — Rather, "Among whom," as in Mat. 21. 31. Acts 28. 19.—Ko.

[d] Mat. 4. 8, 9. John 8. 44. & 12. 31. & 14. 30. & 16. 11. Eph. 2. 2. & 6. 12. Ps. 17. 14.

[*] *God of this world* —Satan, whose lies unbelievers receive, while they reject the testimony of God.—Ko.

† Christ is "the image of God," as he is God the Word speaking to men—as he is "God manifest in the flesh," and seen of angels and men (1 Tim. 3. 16. John 1. 14), by rendering visible, as Mediator, the almighty power, unerring wisdom, spotless holiness, and eternal love of the Father. Rev. ver. 6. John 14. 9.—Ko.

‡ Or, *not altogether without help, or means.*

A. M. cir. 4054.
A. D. cir. 60.

9 [e] Persecuted, but not forsaken; cast down, but not destroyed;

10 [f] Always bearing about in the body [*] the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 [g] For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then [h] death worketh in us, but life in you.[†]

13 We having [i] the same spirit of faith, according as it is written, [k] I believed, and therefore have I spoken; we also believe, and therefore speak;

14 [l] Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 [m] For all things *are* for your sakes,[‡] that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 [n] For which cause we faint not; but though our outward man perish, yet [o] the inward *man* is renewed day by day.

[e] Ps. 37. 24. Is. 41. 10, 14. & 43. 2. Job 5. 17—19. ch. 1. 10. & 12. 9. Heb. 13. 5.

[f] Gal. 6. 17. Rom. 8. 17, 18. 1 Cor. 15. 31, ch. 1. 5, 6. Phil. 3. 10, 11. 2 Tim. 2. 11, 12. 1 Pet. 4. 13. & 5. 10.

[*] Exhibiting in our bodily afflictions a distant likeness of the persecutions and death of Jesus; that the fact of his resurrection and life might be seen in the power by which he sustains our faith and patience.—Ko.

[g] Ps. 44. 23. Mat. 5. 11. Rom. 8. 36. 1 Cor. 6. 9. & 15. 31, 40. ch. 6. 9. Col. 3. 3, 4. John 16. 19.

[h] Ch. 13. 9. 1 Cor. 4. 10.

† Our readiness to die for Christ strengthens your faith to live to him.—Ko.

[i] Acts 13. 11. 1 Cor. 6. 17.

[k] Ps. 116. 10. ch. 3. 12, 17.

[l] Rom. 8. 11. 1 Cor. 6. 14. & 15. 20—23, 45, 49—57. Acts 2. 24. John 11. 25.

[m] Rom. 8. 28. 1 Cor. 3. 21. Col. 1. 24. 2 Tim. 2. 10. ch. 1. 6, 11. Eph. 3. 20, 21. 1 Pet. 4. 11.

‡ All these sufferings and perils we have borne and encountered "for your sakes,"—for your example—for your encouragement—"lest you should be weary or faintin your minds."—Ko.

[n] Ver. 1. Ps. 27. 13. & 119. 61. Is. 40. 29, 31. & 41. 10—16. & 46. 3, 4.

[o] Rom. 7. 22. Eph. 3. 16. Col. 3. 10. 1 Pet. 3. 4. Is. 40. 31.

of God bestowed on us, and his mercy towards us, amidst all our weakness, tribulation, and reproach, to discharge our important trust without despondence, cowardice, or shrinking. 2. And notwithstanding manifold temptations, we have with abhorrence kept at the remotest distance from all secret and dishonourable artifices and contrivances, and all overreaching and insnaring the souls of men by sly, subtle, and false pretences; and all attempts to corrupt or falsify the word of God, or to accommodate it to the depraved taste of our hearers; and have endeavoured to preach the gospel, and nothing else, with the greatest simplicity and upright freedom, answerably to every one's case and conscience, as in the sight of that all-seeing and heart-searching God, to whom we must at last give an account of our conduct. 3. But if, notwithstanding our plain and faithful publication of the gospel, any of our hearers still remain ignorant of its attracting glory and saving power, it is merely because, by their wilful obstinacy and unbelief, they continue in their natural, lost, and perishing estate, in which, if they persist, they must be inevitably undone for ever; 4. And because the devil, whom the idolatrous Gentiles worship, and carnal men everywhere serve and obey, has, by the malignant influence of his allurements, terrors, and delusive suggestions, increased and confirmed the natural blindness and stupidity of their minds, and led them into wrong notions concerning the things of God, and their eternal interests, that so the bright discoveries of the glory of Christ, who, as the Son of God, is the express image of his Father's person, and as Mediator, God-man, is the representative image of God, in which all his perfections appear harmoniously exalted and illustriously displayed, may not, by this gospel, penetrate through their natural ignorance and error, enlighten their hearts, and dispose them to abandon the slavery of Satan, and receive Jesus Christ by faith. 5. For in preaching the gospel, we do not conceal the glory of it, by attempting to promote our own honour or interests, authority or inventions, passions or prejudices, but labour plainly to exhibit the person, offices, relations, righteousness, grace, and government of Jesus Christ, the only Saviour of lost sinners, and Lord of all, and to represent ourselves as no more than servants, who are called by him to consider your weakness, wants, temptations, and dangers, and to labour, by all means to promote your spiritual and eternal welfare, to the praise of the glory of his grace. 6. For God, who in the creation of the world did, by his own powerful and efficacious word, cause light to shine out of the dark chaos, has graciously enlightened the minds of us apostles and ministers, and even ordinary believers, with discoveries of his own being, perfections, purposes, and will, relative to our eternal salvation, as they are displayed, with the most endearing lustre, in the person, offices, relations, states, and work of Jesus Christ our Redeemer. 7. And he has committed the ministration of this infinitely precious and enriching truth and grace of the gospel to us, who are but frail, contemptible, mortal, and sinful men like yourselves, that the transcendent excellency and infinitely powerful influence which attend it for the conversion, comfort, and sanctification of men, may appear to be wholly of God, and in no respect or degree from us the preachers of it, who, on account of weakness, persecution, and trouble, need his almighty power to support and preserve us. 8. We are oppressed with manifold afflictions from all quarters, and by all means that men or devils can invent; yet neither straitened in our minds, oppressed with anxiety, hindered from preaching, or irrecoverably entangled.—We often know not what course to take in present dangers, or how to avoid further trials; but are never left to distrust or despair of God's wisdom, power, goodness, and truth, to uphold us under, carry us through, and in due time deliver us from all our troubles, and make them work for his own glory and our good.—9. We are persecuted for righteousness' sake in our persons, characters, liberties, and properties, by every method of reproach and violence; but never left to ourselves, abandoned by our God, or deprived of his acknowledgment, assistance, and comfort.—In our wrestling with sinful lusts, seducing devils, unreasonable men, or even our own infirmities, we are sometimes dejected, foiled, and cast down; but by faith we rise again, and neither we nor our cause are slain or defeated.—10. In these daily and severe hardships and sufferings, which we endure for Christ, we carry about an external resemblance of those which he endured for the salvation of men: while, by our fellowship with him in the virtue of his death, resurrection, and eternal life, we are enabled to bear them with faith, patience, constancy, and courage. 11. For we who live spiritually, by quickening influence derived from him as our vital Head, and in conformity to him as our great Pattern, and who, by his marvellous providence, are still preserved in our natural life, are perpetually betrayed and delivered up by our restless enemies into the hands of secular powers or outrageous mobs, and are always surrounded with dangers, and exposed to death for preaching and professing our faith in Christ as the only Saviour,—in order that our wonderful preservations and deliverances, and our continued boldness in preaching the gospel with divine energy, may be an evident demonstration of the great power and glory by and to which our living Redeemer was raised from the dead, and that his holy and heavenly life may be conspicuously exemplified in our holding fast our faith, and holding on in our ministrations and holy practice with submission, patience, and undaunted resolution, amidst all the infirmities and oppressions which attend our abiding in mortal flesh.—12. Thus we ministers are exposed to distress and danger in the most hideous forms, while ye, my Christian friends, dwell in safety, and enjoy all the comforts of life; and all the troubles which we endure in preaching the gospel, and for the confirmation of it, are, by the power and wisdom of Christ, made means of promoting your spiritual and eternal life. 13. But whatever difference there be in our outward circumstances, yet, being animated by the same lively principle of faith, wrought by the Holy Ghost, as you and the Old Testament saints were influenced by, we, after their example, having firmly believed the gospel revelations, and experienced them to be faithful and true, do persist in boldly preaching them, and openly avowing our hopes of complete deliverance, and eternal life according to them; 14. Being fully assured that God, who raised up Jesus Christ from the dead, as an evident testimony of his having perfectly fulfilled his law, and satisfied his justice for the sins of his people, will, for and through Jesus Christ, by his Spirit, raise us up to a blessed immortality at the last day, and will solemnly approve and present us faultless before an assembled world with exceeding joy: 15. For all the labours and sufferings of Christ's ministers or people, and everything else relative to the gospel dispensation, yea, all the providential dispensations of God, are by him intended, ordered, and made effectual, for your spiritual edification and eternal salvation, that the overflowing streams of his grace and mercy might, through Christ, issue in abundant grateful acknowledgments, thanksgivings, and praises of converted multitudes to himself as the Father of mercies, and God of salvation. 16. And these realizing views and contemplations of the blessed fruits



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17 [p] For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While [q] we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

A. M. cir. 4064.
A. D. cir. 60.

p Rom. 8. 18, 37. Ps. 30. 5. & 31. 19. 1 Pet. 1. 4, 7. & 5. 10. Mat. 5. 12. 2 Thes. 1. 5. Is. 40. 17. 1 John 3. 2.

q Rom. 8. 24. Heb. 11. 1, 26. & 10. 35.

## CHAPTER V.

(1) *The believer's assurance of an eternal habitation with the Lord:* 1—8. (2) *Therein he labours to be accepted:* 9. (3) *Persuades men by the terrors of judgment to come:* 10, 11. (4) *The constraining power of the love of Christ:* 12—16. (5) *Every member of Christ a new creature:* 17. (6) *Of reconciliation and the embassy of the gospel:* 18—21.

1 [a] FOR we know,* that, if [b] our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed, we shall not be found naked.†

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed [s] up of life.

5 Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 ([c] For we walk by faith, not by sight:)

8 We are [d] confident, *I say*, and [e] willing rather to be absent from the body, and to be present [†] with the Lord.

9 Wherefore [f] we [‡] labour, that, whether present or absent, we may be accepted of him.

10 [g] For we must all appear before the judgment-seat of Christ; [h] that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 [i] Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto

A. M. cir. 4064.
A. D. cir. 60.

a Ch. 4. 1, 2, 13, 16.
* We know this, because Christ has told us. John 14. 2.—Ed.
b Job 4. 19. 2 Pet. 1. 13, 14. ch. 4. 7.
† This verse presents great difficulty, and has produced correspondent variety of interpretation. May not the difficulty be removed either by translating ει γε και, as in Gal. 3. 4? "since being (once so) clothed, we shall not be found naked;" or, as it may equally be rendered, "Although being (now) clothed," &c.—Ed.

A. M. cir. 4064.
A. D. cir. 60.

s That the mortal principle may be absorbed by the immortal.—Ed.
c Heb. 11. 1. Gal. 2. 20. Hab. 2. 4. Rom. 8. 24, 25. 1 Cor. 13. 12. ch. 3. 18. & 4. 18. 1 Pet. 1. 8. 1 John 3. 2. ver. 6. Deut. 12. 9.
d Heb. 11. 1, 13. ver. 1. 2 Tim. 1. 12. & 4. 7, 8.
e Ver. 2, 4. Phil. 1. 23.
† How vain is the Romish figment of purgatory—the dream of a sleep of the spirit—or the conjecture of an inferior and intermediate state between death and the resurrection! Believers when "absent from the body are present with the Lord." And surely where the Lord is, there is the highest heaven, the greatest happiness, and the brightest glory!—Ed.
f Rom. 15. 20. 1 Thes. 4. 1, 11. Mat. 25. 21, 23. Luke 19. 17.
‡ Or, endeavour.
g Rom. 14. 10—12. Eccl. 12. 14. Acts 10. 42. & 17. 31. Rev. 20. 11, 12. John 5. 22, 27.
h Job 34. 11. Ps. 62. 12. Eccl. 12. 14. Jer. 17. 10. & 32. 19. Mat. 16. 27. & 25. 32. Rom. 2. 6—10. 1 Cor. 3. 8. & 4. 5. Gal. 6. 5, 7. Eph. 6. 8. Rev. 2. 23. & 22. 12. & 20. 12, 13.
i Job 31. 23. Heb. 10. 31. Jude 22. Is. 33. 14. Nah. 1. 6. Col. 1. 23, 27. Acts 20. 18—27, 31. ch. 12. 9.

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of our ministrations bear up our spirits amidst every danger or distress; and though, by numberless fatigues and hardships, our mortal bodies and outward enjoyments gradually decline and waste, yet our immortal souls, as regenerated by the grace of God, are daily revived and strengthened in holiness and comfort by fresh supplies from Christ's fulness of grace, and gradually increase in desire of, and meetness for, the heavenly perfection. 17. For however burdensome and tedious our multiplied tribulations may appear to carnal men, yet to our faith, and in comparison of that important and endless happiness which we look for, they appear extremely light and momentary; and meanwhile, by the all-gracious management of Providence without us, and the sanctifying influence of the Holy Ghost within us, they all, in a marvellous connexion, issue in, and prepare us for an incomparable, inexpressible, inconceivable, and everlasting glory and happiness, in the full enjoyment of God in Christ, as our ALL and IN ALL. 18. While, in order to promote this astonishing co-operation of our troubles, we, by faith, overlook the visible and transient things of this world, as altogether unsuitable and insufficient to be a portion for our souls, and intently look at, desire after, and hasten towards, the invisible things of heaven, which, like God himself, shall for ever endure in their glory and delightful usefulness.

REFLECTIONS UPON CHAP. IV.—Happy are they who are divinely called to, qualified for, supported under, and rendered faithful in the gospel ministry! It is not enough to begin well, but they must courageously persevere unto the end. And in all things they must recommend themselves to the gracious approbation of God, and to the consciences of their hearers, by a candid and open publication of truth. Not themselves, but Christ in his new covenant characters, must be the matter and end of their preaching; and they must take pleasure in serving the spiritual and eternal interests of his church for his sake. How excellent is the gospel treasure, which is put into weak, despicable, mortal, and sinful ministers, for the enriching of themselves and others! And wisely hath God thus ordered it, that all the good found in, or done by them, may appear to be of himself. With great subtlety, labour, and force, Satan strives to hold fast his slaves of mankind through their ignorance of the gospel. And nothing can more clearly discover men in a lost and perishing estate than obstinate ignorance of gospel truths. Thrice happy then are those who have had its illustrious, amiable, and penetrating light shed abroad in their hearts by the Holy Ghost! Like Christ, their sufferings may be great and many, but they shall be supported and honourably carried through them all. If, like the ancient prophets and saints, they stand fast in the faith, no tribulation shall overwhelm or cause them to faint. While bodily troubles waste their outward man, Jesus' Spirit makes their inward grace increase, and their souls to advance in spiritual strength and ripeness for glory. Never should saints murmur at their troubles, when they are so light and transient, and yet so inexpressibly useful. But how inconceivably delightful and glorious is our eternal felicity! And the more we set our eyes and affections on things above, the more remarkably will our troubles prepare us for, as they bring us nearer to, this eternal happiness.

CHAP. V.—Ver. 1. What encourages us thus to look at things eternal, and to bear up cheerfully and labour diligently under our innumerable afflictions, is that, from the testimony of God's word, and the witnessing of his Spirit with our spirits, we are assured that, whenever this frail, mean, and changing body, in which our soul dwells during our present state of pilgrimage and warfare, shall be dissolved by death, our soul shall immediately enter into a far more fixed, lasting, glorious, and happy state, prepared by God, in his infinite wisdom, power, and grace, in his own immediate presence in heaven; and at the last day our body, being raised in glory, shall be rendered immortal, that, in union with our soul, it may be for ever with the Lord. 2. And in the believing views of this inconceivable happiness, we, being oppressed by manifold troubles and indwelling corruptions, do often, in extreme anguish, sigh, mourn, and groan under them, and vehemently desire and long for our heavenly home, in which we shall be clothed with light, holiness, and joy, and our body at last put on immortality and honour; 3. And the rather, because, being then surrounded, adorned, and rendered safe and happy, with this glory, we shall never more be exposed to any want, misery, defilement, or shame. 4. For in our present mortal state we cannot but earnestly long to be fully delivered from all our burdens of trouble, and especially our sinful corruptions, which so offend our gracious God, and hinder our fellowship with him: not that we would be rid of our body, or chiefly desire to get out of this evil world, but that we may enter into the full possession of perfect holiness and happiness; and that all our natural and sinful infirmities may be, as it were, drowned and lost in the transcendent and undefiled felicities and glories of the future state. 5. Now, for the further confirmation of our faith and hope, God hath not only revealed and promised this future blessedness, but, by his regenerating and sanctifying grace, hath formed in our hearts spiritual and holy dispositions and desires, to make us meet for it; and by the inhabitation, comforts, and witnessing of his Spirit in us, hath given us an earnest, pledge, token, and foretaste of it, to ascertain our speedy entrance on the full enjoyment of it. 6. And in the views, and under the influence of these things, we are always enabled to face our trials, sufferings, or death, with undaunted courage, and unshaken hopes of a glorious deliverance from them; knowing that, while we continue dwelling in these mortal bodies, we live like persons in a state of pilgrimage and warfare, at a great distance from the immediate presence of our dear Husband and Lord, Jesus Christ. 7. For in this present mortal state of afflictions, we live and regulate all our behaviour by faith in Christ and his promises, which overcomes this world, and is the evidence of things not seen; and not by the immediate sight and enjoyment of God, any more than by carnal sense or spiritual feelings. 8. But bearing up under all our hardships and dangers, and having unshaken hopes of their happy issue, we would be glad to leave our present mortal body and life, with all the natural and sinful infirmities attending them, in order to enter into the immediate presence of Christ, and be perfectly transformed into his image, by seeing him as he is. 9. Having therefore these satisfying hopes of, and earnest desires after, the heavenly blessedness, we zealously labour, that, whether we die or live, all our services and sufferings, as well as our persons, may be graciously accepted by Christ, through his own righteousness, at his tribunal. 10. For in a little time, all of us, ministers or people, Jews or Gentiles, must personally appear before him at the last judgment, when our whole state, qualities, and works, shall be impartially laid open before the world and our own consciences, that every one of us, saint or sinner, may have the eternal gracious reward of our good deeds, or the just punishment of our sins, assigned to us, in proportion to the degree of the habitual and governing turn of our thoughts, words, or actions, in which we lived and died. 11. Being therefore convinced, from the word of God, and our own experience, of the inexpressible terribleness of that future judgment to hypocritical and unregenerate men, we compassionately labour to beseech and persuade men to flee from their natural, sinful, and dangerous estate, by receiving Jesus Christ the Judge for their full and everlasting salvation; and whether they hear or forbear, we can appeal to God that we have been sincere and earnest therein; and can appeal to many of your consciences, who have observed our preaching, sufferings, and conduct. 12. Indeed, after the experimental knowledge which ye have had of our faithfulness and diligence, we have no need to



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you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance,[o] and not in heart.

13 For whether we be [k]beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause.

14 For [l]the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:[t]

15 [m]And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 [n]Wherefore henceforth know we no man after the flesh:[‡] yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.[‡]

17 Therefore [o]if any man *be* in Christ, [‡]*he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

A. M. cir. 4064.
A. D. cir. 60.

[o] Those false teachers who "glory in the appearance" of Pharisaic righteousness, but whose hearts are full of pride and worldliness.—Ed.

[k] Ch. 11. 1, 16, 17, & 12. 6, 11. 1 Cor. 10. 31, & 4. 5, & 5. 13—23. 2 Tim. 2. 10. 1 Thes. 2. 3—11.

[l] Luke 7. 47. 1 John 4. 10, 19. Ps. 116. 3. Song 1. 4. Rom. 5. 1. 1 Tim. 2. 6. John 11. 51, 52. 1 Pet. 4. 1, 2.

[t] *Then were all dead.*—Tindal translates it, "then are all dead;" and Scholefield, "then all died"—that is, all the members died when the head died. See Rom. 6. 3—11. 1 Pet. 2. 24.—Ed.

[m] Rom. 7. vi. & 14. 7. 8. 1 Cor. 5. 15, 20. 1 Thes. 5. 10. Tit. 2. 14. Gal. 1. 4. & 2. 20. 1 Pet. 4. 2. Eph. 5. 2—17. Luke 1. 74.

[n] Mat. 12. 50. John 15. 14. & 20. 17. & 6. 63. Gal. 5. 6. & 6. 15. Phil. 3. 8—14. Col. 3. 11. 1 Cor. 10. 18. 1 Thes. 5. 12. Jam. 2. 1.

[‡] We neither acknowledge nor reject any one on account of lineage or nation.—Ed.

[‡] *Know we him no more,* as a Jew, but as equally the Saviour of Jew and Gentile.—Ed.

[o] 1 Cor. 1. 30. Eph. 2. 10. & 1. 3. & 4. 24. 24. Gal. 5. 6. & 6. 15. John 3. 3, 5, 6. Ezek. 36. 26. Col. 3. 10. Is. 65. 17. & 43. 18. Rom. 6. 4—6. & 8. 9, 10.

[‡] Or, *let him be.*

A. M. cir. 4064.
A. D. cir. 60.

19 To wit, that [p]God was in Christ,* reconciling the world unto himself, not imputing their trespasses unto them;† and hath [q]committed unto us the word of reconciliation.

20 Now then we are [r]ambassadors for Christ, as though [s]God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

[p] Rom. 3. 24—26. Ps. 32. 1, 2. Is. 43. 25. & 44. 22.

* *God was in Christ.* Manifested in him.—Ed.

† *Not imputing their trespasses unto them*—that is, to as many as believed his ambassadors, and were reconciled to him as king.—Ed.

[q] Or, *put in us.* ver. 6.

[r] Mal. 2. 7. Job 33. 23. ch. 3. 6. Eph. 6. 20.

[s] 1 Kin. 17. 18. 2 Chr. 36. 15. Neh. 9. 26. Jer. 44. 4. Mat. 10. 40. & 25. 34, 40. Mark 1. 5.

## CHAPTER VI.

(1) *Paul's faithfulness in the ministry through all his trials:* 1—10. (2) *An appeal and exhortation to the Corinthians:* 11—13. (3) *An exhortation against ungodly union with idolaters:* 14—18.

A. M. cir. 4064.
A. D. cir. 60.

WE then, *as* workers together *with him,** beseech *you* also that [a]ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* [t]approving ourselves as

* *Workers together (with him)*—presents one of the few instances in which the learned translators of our version, by supplying the words "with him," have slightly misrepresented the sense. None can be "workers with God," though all may, for him. The ambassadors of peace are "fellow-workers" with one another.—Ed.

[a] Heb. 12. 15. Tit. 2. 11. Acts 14. 3. ch. 5. 18, 19. & 11. 2.

† Or, *commending.*

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recommend ourselves to you; but we suggest these things, that ye may have occasion to rejoice and glory in the favour which God hath vouchsafed to us, and may thereby silence the vain boasts of your judaizing teachers, who, without any just consciousness of their own sincerity, talk proudly of their mere appearances of religion. 13. For in my own, and my faithful fellow-ministers' zealous vindication of our character, and fervent contendings for the equal admission of believing Gentiles, as well as Jews, to all the privileges of the gospel church; and in our self-denial, and calm instructions and entreaties, we have only aimed at manifesting the riches of God's grace, and promoting men's eternal salvation, particularly that of the Gentiles. 14, 15. For the faith and sense of the exceeding greatness, freeness, and endearments of Christ's dying love, powerfully draw, excite, incline, and oblige us, as it were, by a holy and delightful constraint, to do all that we can, in imitation of, and obedience to, him, for the glory of God, in the salvation of Gentiles as well as Jews: for we thus think and judge, that if, according to the gospel revelation, Christ, the only Saviour, died in the stead, and for the salvation, of sinful men, Gentiles as well as Jews, then both parties were, by nature, equally condemned in law, and dead in trespasses and sins, none having more right to, or fitness for, gospel privileges than another; and that he died for sinners of all nations, that all they who are adjudged to life in justification, and spiritually quickened by the Holy Ghost, should no longer pursue their own carnal, selfish, or secular aims, nor indulge their own lusts and passions, nor make their own honour, ease, or pleasure, the chief end of their living in this world, but wholly devote themselves to the service and glory of their great Lord and Saviour, who died to atone for their sins, and rose again for their justification and eternal life. 16. For this reason, we, faithful ministers of the gospel, think ourselves bound to preach it to all nations, Gentiles or Jews, poor or rich; nay, though some of us once viewed and valued Christ as a circumcised Jew or temporal Deliverer, being now enlightened by the gospel, we view and value him only as the spiritual, the divine Prophet, Priest, and King of the new covenant of grace, for men's spiritual and eternal salvation. 17. It is therefore the principal point of the Christian religion, that if any man, Jew or Gentile, be in Christ by vital union, as well as by external profession, an entire change of his state, nature, and practice, hath been effected in him, by the almighty creating power of God; his former habitual principles, inclinations, motives, ends, and course of conversation, are mortified and laid aside, and others, directly contrary to them, and conformed to those of Christ, are implanted and fixed in their stead. 18. And God, the Creator and Preserver of the world, is the Author of all things respecting the new creation and redemption of men, Jews or Gentiles; and hath, by the incarnation, obedience, and death of his Son, effectually destroyed sin, and restored friendship between himself and all his people; and in infinite condescension and grace, hath honourably intrusted us apostles and ministers to preach and hold forth this method of reconciliation to men. 19. The sum and tenor of which is, that God, from all eternity, entered into a new covenant with Christ, and, in prosecution thereof, hath, through his mediation and atoning sacrifice, manifested himself a God of peace, pardoning all the iniquities of them that believe, Gentiles as well as Jews, and for conquering and converting sinners, hath appointed us apostles and ministers to preach the glad tidings and offers of reconciliation through the whole world, as we have opportunity. 20. Wherefore, as his highly dignified messengers, sent to deal with you in his stead, we do, in the name and authority of Christ and his Father, beseech and entreat you, by everything endearing or awful in heaven, earth, or hell, and in time or eternity, to consider and accept of God's graciously prepared, dearly purchased, and freely offered peace, favour, and friendship, and to surrender up yourselves to him, to be espoused to Christ, saved by him, and entirely and heartily devoted to him and his service. 21. For in justice to himself, his law, and government, and in rich mercy and grace to Jews and Gentiles, God the Father hath imputed our sins to his own perfectly holy and only begotten Son, as our Surety, and hath fully punished them on him, that, in consequence of our spiritual union to his person, his complete righteousness of obedience and suffering, which for ever resides in him, but was contrived, fulfilled, and accepted by God for us, might be imputed to us, to render us perfectly free from guilt, and righteous unto eternal life before him.

REFLECTIONS UPON CHAP. V.—Frailty, sinfulness, and sorrows, attend the best of men on earth. But happy they who have a blessed assurance of eternal fellowship with Christ in heaven! No wonder they long for it, and groan to be delivered from their present pressures and plagues. And happy they who are fitted for it, and have the Holy Ghost dwelling in their hearts as an earnest of it, and who are, by faith, daily walking forward to it, and diligently finishing the work which God hath allotted them in this life! How tremendous will be the last judgment, in which all men that are, have been, or shall be, must appear together before Christ, and have their eternal state publicly and irreversibly fixed, according to their qualities and works!—In a most conscientious and active manner ought ministers and others to behave in the view of it. And slumbering sinners must be awakened by these terrors of the Lord. But it is most delightful to be constrained, by the faith and sense of Jesus' love, to live and labour always for his glory and the salvation of men. And never ought he or his blessings to be viewed in a carnal manner. No profession or practice, without new principles of grace in our heart, can prove us united to him; and nothing less can answer the design of the gospel, or of God's substitution of his Son as our Surety in our stead. Now think, my soul, what God hath done, and doth, and speaks, and is to me: and let me not persist a moment longer in opposition to, in rebellion against, such amazing kindness and condescension.

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CHAP. VI.—Ver. 1. We gospel ministers being therefore joint labourers with God, and uniting with one another in this great work, under his direction and influence, earnestly exhort, entreat, and beseech you, Corinthians and others, that ye do not lightly esteem these glad tidings and offers of reconciliation with God, or receive them only in notion and profession, and so render them ineffectual for conveying God's blessings, gifts, or graces, to the saving of your soul, and unfruitful for the production of true holiness. 2. But as God, according to his ancient promise by Isaiah, hath, in answer to the requests of his Son, seasonably assisted him in his work of purchasing our redemption, and accepted his sacrifice, in the room of Gentiles as well as Jews, let me beseech you, in this noted period of Christ's publishing, offering, and applying his salvation, to make sure your interest in and enjoyment of it. 3. In fulfilling this our infinitely important ministerial work, we have been divinely enabled to behave with such circumspection and caution towards all men, as to give no just offence even to our enemies, and have done nothing tending to draw reproach on our office, dishonour on Christ, or to mar the success of his gospel; 4, 5. But in all things have approved ourselves to Christ, and the consciences of his people, as diligent and faithful ministers, who have our commission from God, and are employed and owned by him in his service, and pursue the great designs of his glory, by our abundant meekness and patience towards men, and calm resignation and submission to the will of God, in the manifold tribulations which we suffer for Christ's sake, and in



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the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments,* in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge,† by long-suffering, by kindness, by the Holy Ghost,‡ by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 [b] By honour and dishonour, by evil report and good report: as deceivers,‖ and *yet* true;

9 [c] As unknown,¶ and *yet* well known;* as dying, and, behold, we live; as chastened, and not killed;

10 [d] As sorrowful, yet alway rejoicing; as poor, yet making many rich; [e] as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, [f] our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us,† but ye are straitened in your own bowels.‡

13 Now for a recompense§ in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: [g] for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 [h] And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for [i] ye are the temple of the living God; as God hath said, [k] I will dwell in them, and walk in *them;* and [l] I will be their God, and they shall be my people.

17 [m] Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 [n] And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

A. M. cir. 4064. A. D. cir. 60.

* Or, *in tossings to and fro.*

† *By knowledge* of the Scriptures, and the capacity of solving all difficulties.—Ed.

‡ *By the Holy Ghost* —manifested by his undeniable fruit.—Ed.

b 1 Cor. 4. 7—12. Mat. 10. 22. & 24. 9. John 7. 12.

‖ *Let deceivers*—being so misrepresented by the Jews.—Ed.

c Ch. 1. 8. & 4. 2, 10, 11. & 5. 11. & 11. 6. Ps. 116. 15. Is. 26. 19. Rom. 8. 36. 1 Cor. 4. 9. & 15. 31, 32. Gal. 6. 17.

¶ *Unknown* — unacknowledged by some as an apostle of the Lord.—Ed.

* *Well known* to others by his faithfulness and fruitfulness.—Ed.

d Mat. 5. 12. Acts 5. 41. & 16. 25. Heb. 10. 34. Rom. 5. 3. Jam. 1. 2. & 2. 5.

e Prov. 13. 7. & 17. 1. Mat. 5. 38, 39. Luke 18. 25, 30. 1 Cor. 1. 5. & 16. 17. & 3. 21, 22. ch. 8. 9. & 11. 8, 9. & 9. 20. Phil. 4. 11, 18. Mark 10. 29—30. 1 Tim. 4. 8.

f Ch. 2. 2, 3. & 7. 3. & 12. 14, 15. 1 Thes. 2. 1—11.

† *Ye are not straitened* in us.—There is no want of room for you in our hearts, or our doctrines.—Ed.

‡ *But ye are straitened in your own bowels* — making no due return to our affection.—Ed.

§ "Now as a just return of affection for affection," &c.—Ed.

A. M. cir. 4064. A. D. cir. 60.

g Ps. 5. 1—7. 1 Kin. 18. 21. Prov. 29. 27. 1 Cor. 10. 14. Eph. 5. 7, 11. Deut. 22. 10.

h 1 Sam. 5. 3, 7. Deut. 14. 27. & 18. 1. Jos. 22. 25. 1 Kin. 18. 21. Acts 8. 21. 1 Cor. 10. 7.

i 1 Cor. 3. 16. & 6. 19. Eph. 2. 21. Heb. 3. 6. 1 Pet. 2. 5.

k Lev. 26. 12. Ezek. 36. 28. & 37. 26, 27. Rev. 21. 3.

l Gen. 17. 7. Jer. 31. 33. & 32. 38. Ezek. 11. 20. & 36. 28. 37. Zech. 8. 8. & 13. 9.

m Is. 52. 11. Jer. 51. 6. Zech. 2. 6. Acts 2. 40. Rev. 18. 4. 1 Cor. 10. 20. ch. 7. 1. Lev. 11. 24, 28. & 21. 11.

n Jer. 31. 1, 9, 33. Rev. 21. 7. 2 Sam. 7. 14.

## CHAPTER VII.

(1) *An exhortation to purity:* 1. (2) *The apostle appeals to affection:* 2—4. (3) *Paul's comfort in the report made by Titus of the reformation produced by his former letter:* 5—16.

A. M. cir. 4064. A. D. cir. 60.

[a] HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

a Ch. 6. 16—18. Rom. 6. 20, 21. & 8. 1—13. 2 Pet. 1. 4—9. & 3. 11—14. Luke 1. 74, 75. 1 John 3. 1—3. 1 Pet. 2. 11. 1 Cor. 6. 20. Tit. 2. 11—14.

our extreme want even of necessary provisions, and the great straits and perplexities to which we have been often reduced—in our enduring ignominious and painful scourgings; in hard imprisonments under the custody of cruel officers; in outrageous insurrections of insulting and furious mobs;—and in the want of ordinary sleep and food. 6. Which patience hath been promoted by, and carried on in, great integrity, in preaching the gospel with a single eye to the glory of God and the good of precious souls; and in a modest and chaste behaviour, and purity of doctrine and manners; in a believing acquaintance with gospel truth, and a spiritual wisdom and understanding answerable to it; in such lenity and forbearance as to put up with affronts, and bear calmly every provocation; in such kindness of temper as makes us to delight in doing good to all, and rendering good for evil; and by the special assistance of the Holy Ghost, in his gifts and graces, which furnish us for, direct and animate us in, the work of the Lord: 7. By the light and comfort of the gospel, which God, who cannot lie, hath published; and which we believe without doubting, and preach without any mixture of error; and by the almighty power of God, which assists and supports us under all our trials and labours; and, in fine, by the whole armour of God, by which we are completely furnished, to war valiantly, acceptably, and successfully against all our spiritual enemies, of every kind, and on every side. 8. And being thus fortified against all our trials, we, with steadiness of temper, go through every change and form of our much diversified lot; through the good esteem of some, without being puffed up: through the contempt and abuse of others, without being dispirited: through hard speeches and slanders, without being discouraged: and through commendations and applause, without being proud of them. For, in the holy providence of God, we are represented as hypocritical impostors, who seduce mankind; and yet as true servants of Christ, we are sincere and faithful in preaching the gospel in all that we say or do. 9. Some, ignorant of our true character, represent us as mean, worthless, and obscure; others, from their own experience of our powerful ministrations, holy conversation, and unshaken patience in suffering, and from the information of such as have experienced the like, know us to be highly honoured of God. We are in perpetual jeopardy, as persons in the jaws of death, and yet God wonderfully preserves us in life and comfort. We are severely chastened by the hands of both God and men, and yet both our lives and hopes are maintained. 10. In outward appearance we are in a very melancholy and miserable condition; and yet we are inwardly full of the joys of faith and of a good conscience, and rejoice in hope of the glory of God. We are indeed poor with respect to this world, having none of its affluence or accommodations; and yet we are instruments in Christ's hand of making many rich towards God in faith and good works, and heirs of his kingdom, along with ourselves. We scarcely possess any earthly enjoyments, and look down upon them with holy indifference; and yet we have all things spiritual, temporal, and eternal, in Christ our Head, who hath received them for our use. 11. My dear Corinthians, we thus freely open our mind to you, that ye may be encouraged by thus hearing of our behaviour, supports, and consolations, under all our sufferings for Christ; and be able to vindicate our character against those who reproach us; and our hearts are so full of affection to you, and concern for your spiritual edification and eternal salvation, that we think nothing too much for promoting them. 12. There is no want of love in our heart, or of zeal in our work, to promote to the utmost your establishment and growth in light, faith, love, comfort, and holiness; nor is there any deficiency in the gracious doctrines, promises, and privileges which we preach: but there are some of you, whose hearts, through the working of unbelief, carnality, and coolness of affection, are shut against us, and against the consolations which are in Christ for you. 13. But now, in return for our great love to you, and our earnest desires and labours to promote your spiritual welfare, I beg that ye, as loving children, would enlarge your affection towards us, and cheerfully receive the truths and blessings of the gospel, which we recommend to you.—14. And I earnestly insist, that ye never intermarry with such as appear destitute of the knowledge and grace of the gospel; never cultivate any unnecessary familiarity with them; and, above all, never join with them in any of their idolatrous worship, which would amount to a practical renouncing of your communion with Christ. For what holy and delightful friendship can there be between one who is renewed and sanctified, and one who remains under the dominion of sin? What religious fellowship can there be between a savingly enlightened Christian, and one who knows nothing of God, of Christ, or the gospel, but is plainly a subject of Satan, the prince of darkness? 15. What harmony can there be between the true members of Christ and the manifest children of Satan, that lawless arch-rebel against God? Or what comfortable joint portion can one who believeth in Christ have with one who, in profession and practice, rejects him? 16. And what proper agreement can there be between you who are the divinely consecrated temples of God, and, according to his promise, honoured with his special presence, as your God, Master, and Lord, and them who are the temples of idols, and devoted to their service? 17. Remember therefore, that as God required his ancient people the Jews to improve their distinguished privileges, in abstaining from all unnecessary connexion with idolaters; so he requires you, and other Christians, whose privileges are much more glorious, to renounce all the unfruitful works of darkness, and have no fellowship with idolatrous or profane persons beyond what the civil duties of life require. 18. To encourage you to which, he promises to make up all your losses, by allowing you the most familiar fellowship with himself here and hereafter, and with all the kindness of a divine Parent blessing you, as heirs of himself, with all spiritual blessings in Christ.

REFLECTIONS UPON CHAP. VI.—It is very honourable to be a faithful minister, a worker together with God, in that glorious cause which is founded on Christ's acceptance with the Father, that sinners might be accepted in him. And earnestly should we improve present opportunities, in receiving Christ and his fulness, since they may quickly be irrevocably ended and gone. Ministers have need of much grace in them, and much prayer for them, that they may approve themselves faithful to God in all their labours, and under all their manifold sufferings. And it is shameful when their affectionate regard to their hearers is rewarded with neglect and contempt. Great care is necessary in Christians to keep at a proper distance from wicked persons and things. And if God graciously become ours, and make us his, and dwell in and with us, no idol ought to be harboured in our heart.

CHAP. VII.—Ver. 1. Having therefore an interest in, and in some measure the possession of, all these exceeding great and precious promises, let us, my dear brethren, in a dependence on God's promised grace, and in hopes of his promised glory, by believing applications of Jesus' word, blood, and Spirit, and by careful watchfulness over our hearts and lives, and impartial mortification of our indwelling corruptions, labour to purify ourselves from all uncleanness, drunkenness, intemperance, and other fleshly lusts, which render us like to brute beasts; and from all falsehood, pride, malice, and other vices, which immediately pollute our



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2 [b] Receive us; [c] we have wronged no man, we have corrupted no man, we have defrauded no man.

3 [d] I speak not *this* to condemn *you;* for I have said before, that ye are in our hearts to die and live with *you.*

4 [e] Great *is* my boldness of speech toward you, great *is* my glorying of you: [f] I am filled with comfort, I am exceeding joyful in all our tribulation.

5 [g] For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless [h] God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us [i] your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 [k] For though I made you sorry with a letter, I do not repent, though I did repent: [*] for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 [l] Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry [m] after a godly manner, that ye might receive damage by us in nothing.

A. M. cir. 4064.
A. D. cir. 60.

[b] Mat. 10. 14, 40. 2 John 10. 3 John 10.

[c] Acts 20. 33. ch. 6. 3. & 1. 12. & 2. 17. & 5. 9—12. & 11. 7, 10. & 12. 13, 17. 1 Thes. 2. 5. Num. 16. 15. 1 Cor. 6. 12, 18. & 10. 23. Gal. 4. 17. 2 Thes. 3. 8. 1 Tim. 6. 4—11. 2 Tim. 3. 2—6. Tit. 1. 10. 2 Pet. 2. 14. Jude 11, 16.

[d] 1 Cor. 4. 14. ch. 3. 3, 4. & 6. 11, 12.

[e] 1 Cor. 4. 13. & 6. 1. ch. 3. 12. & 9. 2. & 5. 11—13. 1 Thes. 2. 19.

[f] Col. 1. 24. Jam. 1. 2. ch. 6. 10. & 8. 14. John 16. 33. Phil. 2. 17. Mat. 5. 12. Acts 5. 41. Rom. 5. 3.

[g] Acts 18. 19, 23. 1 Cor. 2. 3. & 15. 32. ch. 2. 13. & 4. 8—12. & 6. 4—10. & 11. 2, 3, 26—28. & 12. 20.

[h] Ch. 1. 3, 4. & 2. 13. 1 Thes. 3. 6. 2 Thes. 2. 16, 17. Deut. 32. 25. & 32. 36. Gen. 24. 16.

[i] Prov. 23. 23. & 9. 8, 9. & 27. 5. Ps. 141. 5. Mat. 18. 15.

[k] 1 Cor. 4. 14—21. ver. 6, 11. ch. 2. 4.

[*] *Though I did repent.* — Rather, "If even I did feel sorrow" (chap. 2. 4.) "for I perceive that the same epistle hath, though for a short time, made you sorry."—Ko.

1 Jer. 31. 18—20. Luke 15. 6, 7, 9, 10, 24, 32. 1 Pet. 2. 10.

[m] Or, *according to God.* ver. 10, 11. Acts 21. 21. Is. 58. 7.

A. M. cir. 4064.
A. D. cir. 60.

[n] 2 Sam. 12. 13. Mat. 26. 75. Luke 15. 18. Jer. 31. 18—20.

[*] *Godly sorrow* is so called, because it is commanded by God (Joel 2. 13); it is wrought by his Spirit, and it has authority, mercy, and glory for its object.—Ko.

[o] Mat. 27. 4, 5. Heb. 12. 17. Prov. 17. 22. & 15. 13, 15.

[†] *Sorrow of the world.*—Such as arises from a sense of the injury that worldly men have done to themselves—to their peace of mind, their reputation, their health, or their property—and not from any regard to the law they have violated, or the God they have denied. Ps. 16. 4. Tit. 1. 16.—Ko.

[p] 1 Cor. 5. 2, 12. Acts 11. 18. Is. 57. 15. & 66. 2. Jer. 3. 12, 13. & 22. 23, 26. & 31. 18, 19. & 50. 4, 5. Ezek. 6. 9. & 7. 16. & 16. 63. & 36. 31. Zech. 12. 10—14.

[‡] *Carefulness* to correct what was wrong.—Ko.

[§] *Clearing of yourselves* from any approval of the guilty.—Ko.

[‖] *Indignation.* — Anxious solicitude to prevent the recurrence of such evils.—Ko.

[*] *Vehement desire* for the apostle's return and fatherly admonitions.—Ko.

[†] *Revenge* against themselves for having been so sadly misled.—Ko.

[‡] *Clear* from overlooking the offence, or countenancing the offender, till penitent.—Ko.

[q] 1 Cor. 5. 1. ch. 2. 9.
[r] Ver. 13. ch. 8. 16.
[s] Ch. 1. 12, 15. & 2. 17. & 4. 2. & 6. 7.
[t] Gr. *bowels.* ver. 15. Phil. 2. 20.
[u] Ch. 2. 9. & 9. 13. Phil. 2. 8, 12.

10 [n] For godly sorrow [*] worketh repentance to salvation not to be repented of: [o] but the sorrow of the world [†] worketh death.

11 For, behold, this self-same thing, that [p] ye sorrowed after a godly sort, what carefulness [‡] it wrought in you, yea, *what* clearing of yourselves, [§] yea, *what* indignation, [‖] yea, *what* fear, yea, *what* vehement desire, [*] yea, *what* zeal, yea, *what* revenge! [†] In all *things* ye have approved yourselves to be clear [‡] in this matter.

12 Wherefore, though I wrote unto you, [q] *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, [r] because his spirit was refreshed by you all.

14 For [s] if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his [t] inward affection is more abundant toward you, whilst he remembereth the [u] obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things.*

souls, and render us like devils; and let us press after universal perfection in holiness, under the influence of a holy and filial reverence of God, in his greatness, majesty, and mercy.—2. And to return to the point in hand, see that ye receive us, faithful ministers, into your most cordial affection, embrace the doctrine which we preach in Christ's name, and submit to the authority which we have received from him; for God and your consciences know that we never wronged your persons, characters, or estates, nor ever corrupted your minds, by errors, flatteries, or bribes, nor ever over-reached you for our own secular advantage. 3. I do not mention these things as if I thought the better part of you had ever reproached us with them; for as I have already hinted, such is our ardent affection to, and entire confidence in, most of you, that we could venture our character and life in your hands; and if God did not call us to labour in other places, we could willingly spend and be spent for you, and cheerfully live and die with you, as our beloved and affectionate friends. 4. It is from a tender concern for you that I so plainly warn you against every disorder; and it is from the firm confidence that I have in the generality of you, that I so rejoice in, and glory of, you as my obedient children in Christ: and amidst all my reproaches and sufferings, it is an inexpressible comfort to my spirits that things are much better among you than I feared. 5. For when I came in great anxiety from Troas to Macedonia to find Titus, and be by him informed concerning your spiritual estate, the anxiety I felt from not finding him, the fears I had concerning you, and the contests I endured with surrounding adversaries, rendered me, for a time, restless in both body and mind. 6. But at length our gracious God, the Father of mercies, who always takes a peculiar pleasure in comforting those who are dejected and distressed, greatly comforted me by the seasonable and happy arrival of Titus; 7. Not so much indeed by his safe return, as by the delightful accounts of his satisfactory reception among you; and how earnest ye were to comply with the injunctions I sent you, and of your deep lamentations over the offences which had happened among you, and of your affectionate zeal for, and regard to, my person, character, and authority, as an apostle of Christ. 8. For though it was with no small concern that I wrote my former reproofs, and not without great fear lest some might abuse them to their own hurt, and the dishonour of Christ; yet, now that they have produced such happy effects, I do not repent the freedom which I used; for though it pained you at first, it nevertheless quickly influenced you to rectify your disorders. 9. I therefore now heartily rejoice, not in your vexation and grief, but that it issued in an ingenuous and sincere repentance for the evils amongst you; for, like true penitents, ye mourned with a self-abasing and heart-broken sense of your sin as against God, and with hatred and humble confession of it, and a full purpose to turn from it to him, by the assistance of his Spirit, and to the glory of his name. Thus, instead of being either provoked or discouraged by my letter, ye were greatly profited by it. 10. For spiritual brokenness of heart, like yours, which is produced by apprehensions of the mercy of God in Christ, affects persons with a sense of their sins, as committed against God and his law, and works that thorough change of mind, heart, and life, which issues in, and gradually prepares for, a complete deliverance from sin and misery, and advancement to perfect and eternal holiness and happiness; and so ye will never need to repent of it, but to rejoice in and bless God for it:—but the anxiety, trouble, and vexation of spirit, which unregenerate men have on account of their worldly losses and troubles, or on account of apprehended wrath and damnation for their sins, promote spiritual death, prepare for eternal death, and even hasten natural death, by methods more or less violent. 11. But think what blessed fruits demonstrate the gracious and acceptable nature of your repentance, what care and diligence to rectify what was amiss! what concern to manifest your aversion at the least fellowship in sin! what hatred of, and warm resentment against, everything sinful, and what loathing of yourselves on account of it! what holy awe of God and his righteous judgments! what earnest desire to have your hearts, lives, and church, purged from everything sinful, and to perform whatever tends to the glory of God, or your own or others' edification! what holy zeal for the honour of God, and the purity, peace, and order of his church! what holy resentment against yourselves, or the scandalous offenders! Thus ye have manifested that your hearts are purged by the blood of Christ; and that, as a church, ye are no more chargeable with your former disorders. 12. This cannot but exceedingly delight me; for, though I wrote unto you with some sharpness, particularly about the incestuous person, I did it from no angry resentment at him, or partial regard to his father, who had been so horribly injured; nor was it barely to reclaim the one, and do justice to the other, but principally from a deep concern that God and Christ might be honoured, and your church preserved from that infection and reproach which his continuance among you might have occasioned. 13. We were therefore greatly refreshed to hear, that, for your own peace and comfort, ye had in an orderly manner excommunicated that heinous transgressor, and rectified your other disorders, and to find that Titus, your most affectionate friend, had been so greatly revived, cheered, and delighted with your reformation and Christian behaviour. 14. And as I always, in the greatest sincerity, preached to you the pure truths of the gospel, I am now extremely glad that your conduct hath answered to the high commendations which I had given of you to Titus; 15. Whose very heart and bowels of love are warmed as often as he thinks on your ready obedience to my injunctions, and on my deep concern that he might not meet with anything to grieve his spirits in any contempt of his faithful, kind, and tender advices to you. 16. It is therefore an inexpressible pleasure to me, that instead of being disappointed in my expectations concerning you, I have now further evidence that ye will pay a dutiful respect to my character, and religious regard to my apostolic injunctions, when I shall be permitted to visit you.

Reflections upon Chap. VII.—Gospel promises afford abundant assistance and encouragement for daily progress in true holiness of heart and life. With boldness and freedom may ministers deliver their messages, and bear their troubles, when their hearers cannot but attest their integrity and disinterested concern for



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## CHAPTER VIII.

(1) *Exhortations to a liberal contribution for the saints:* 1—15. (2) *Which Titus and others were commissioned to receive, lest any blame should attach to the apostle in the secular administration of the funds of the church:* 16—22. (3) *Titus specially commended to Christian love:* 23, 24.

A. M. cir. 4064.
A. D. cir. 60.

MOREOVER, brethren, we do you to wit * of [a] the grace of God bestowed on the churches of Macedonia;

2 How that [b] in a great trial of affliction the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 [c] For to *their* power, (I bear record,) yea, and beyond *their* power, *they were* willing of themselves;

4 Praying us with much entreaty [d] that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 [e] And *this they did*, not as we hoped,† [f] but first gave their own selves to the Lord, and unto us by the will of God:

6 [g] Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same [h] grace also.

7 Therefore, as ye [i] abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace ‡ also.

8 [k] I speak not by commandment,§ but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For [l] ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 [m] And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be * forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For [n] if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 [o] For *I mean* not that other men be eased, and you burdened;

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance † also may be *a supply* for your want; that there may be equality:

15 As it is written, [p] He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 [q] But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 [r] For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him ‡ the brother,‡ whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this [t] grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 [u] Avoiding this, that no man should blame us in this abundance which is administered by us:

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* *We do you to wit.*—We make known to you.—Ed.

a Rom. 15. 26. Gal. 2. 10. ver. 2—7, 10, 19, 20. ch. 9. 1, 5, 9, 12—14.

b 1 Thes. 1. 6. & 2. 14. Mark 12. 44. Rom. 5. 3. & 12. 8, 12. ch. 7. 5. & 9. 11. Jam. 2. 5.

c Acts 11. 29, 1 Pet. 4. 11. 1 Cor. 16. 2. ch. 9. 6, 7.

d Acts 11. 29. Rom. 15. 25, 26. 1 Cor. 16. 1. ch. 9. 1. Heb. 6. 10.

e Ver. 5. Acts 11. 29. 1 Cor. 16. 2.

† *Not as we hoped,* but beyond it.—Ed.

f Is. 44. 4, 5. Jer. 50. 5. Ps. 110. 16. Mat. 22. 10. Phil. 4. 13. Heb. 13. 16.

g Ch. 12. 18. 1 Cor. 16. 1, 2.

h Ver. 1, 4, 7, 14, 19, 20. ch. 9. 1, 5, 9, 12—14. Phil. 4. 15. 18.

i 1 Cor. 1. 5. & xii, xiv. ch. 7. 7, 11. Phil. 1. 9—11.

‡ *This grace* — of giving to others, as God has given to you. —Ed.

k 1 Cor. 7. 6, 12, 25, 40. Phil. 4. 11, 12—18. ver. 24.

§ *Not by commandment.*—Not as of a thing that must, but as of a thing that should, be done, from love to Christ and his church, and not from mere apostolic authority, or any worldly motive.—Ed.

l John 10. 30. Ps. 24. 1. & 50. 12. Heb. 1. 2. Phil. 2. 6—8. Mat. 20. 28. & 8. 20. Gal. 4. 4—6. & 3. 13, 14. & 2. 20. ch. 5. 21. 1 Pet. 2. 16. Rev. 5. 9. Eph. 5. 2. 1 John 4. 9, 10. & 3. 5, 6.

m Ver. 8, 11. Prov. 19. 17. Mat. 10. 42. Heb. 13. 16. ch. 9. 2. 1 Cor. 16. 2. 1 Tim. 6. 18.

A. M. cir. 4064.
A. D. cir. 60.

* *Gr. willing.*

n ch. 9. 7. Ex. 25. 2. Prov. 19. 22. & 3. 28. Mark 12. 43. Luke 21. 3. 1 Pet. 4. 10. Heb. 11. 17. & 13. 16.

o Acts 4. 34. Mat. 7. 12.

† The apostle seems to refer to a well-known fact in the statistics of commerce—the alternate depressions and resuscitations of trade in different cities and countries—the prosperity of one place being often contemporaneous with the calamity of another. And upon this he grounds his appeal to the Corinthians, whose trade seems then to have been prosperous, while that of Macedonia was depressed; and he reminds them that the time may come when the revival of trade in Macedonia may enable them to supply the deficiencies from depression in Corinth.—Ed.

p Ex. 16. 18. Luke xii.

q Phil. 4. 6. Col. 2. 17. Eph. 4. 29.

r Ch. 12. 18. ver. 6, 16. 1 Chr. 29. 3, 5, 6.

s Ch. 12. 18. ver. 22, 23. Acts 15. 22, 25.

‡ Who this was is uncertain. — Most think it was Luke.— But it matters not; — his name is unknown to men, but his record is with God.—Ed.

t Or, *gift.* ver. 1, 4, 6. ch. 7. 14, 20. & 9. 1, 5, 9, 12, 13. Phil. 4. 15 —19

u 1 Cor. 16. 3, 4. Mat. 10 16. Eph. 5. 15.

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their spiritual welfare. But it is painful to be obliged to distress those whom we wish to comfort. And it is a great honour to Christians, when they are manifestly and evangelically penitent for their sins, and are an honour to Christ, and comfort to his ministers.

CHAP. VIII.—Ver. 1. Being thus confident of your distinguished love and regard, I must again recommend to your Christian compassion the poor saints at Jerusalem; and for your excitement inform you, that the powerful influence of God's grace hath determined the Christians of Macedonia to make a very liberal collection for them. 2, 3. And that, notwithstanding their own grievous persecutions and deep poverty, they have, with uncommon generosity and gladness, bestowed their part, not only answerable to, but even beyond their ability: 4. Yea, so far were they from needing any excitement from me or my fellow-ministers, that they importunately urged us to accept their free-will offering, and take the trouble of conveying and distributing it to their poor brethren; 5. And this they did with the greatest cheerfulness and generosity that could be expected, and not merely so, but acting herein upon truly religious principles, before they put their contributions into our hands, they made a joint and solemn surrender of themselves, and all that they had, to the honour, service, influence, government, and disposal of the Lord Jesus Christ, as their Head, Saviour, and King; and then, according to the will and directing influence of God, to us as his servants, to conduct them in their spiritual concerns according to the rules of his word. 6. This their excellent behaviour made us to entreat Titus, our fellow-minister of Christ, who had been so acceptable among you, and had begun your charitable collections, to return to you, and, by his advices and encouragements, to complete them. 7. And as many of you, by the grace of God, are remarkable in the knowledge and faith of gospel-mysteries, in eloquence of speech, in earnest endeavours to reform your church, in your affectionate regard to faithful ministers, and in other excellencies, I beg and hope that ye will proportionally abound in this grace of Christian benevolence. 8. And as I mean that it should be wholly a free gift, I lay no command upon you, nor impose any particular sum; but wish that, by showing yourselves equally forward with your poor brethren of Macedonia, ye may give further proof of your love to me and to the saints, and especially to Christ, in imitation of, and thankful return for, his unparalleled and endearing love towards you. 9. For by infallible information, and your own experience, ye know the astonishing favour, love, and bounty of our Lord and Saviour Jesus Christ, who, though he was the eternal Son of God, possessed of all the riches, glory, and blessedness of the Godhead, and rightful Proprietor of all the riches of the universe; yet, to effect your salvation, assumed our nature in a most debased and impoverished condition, vailed his divine glory, and submitted to poverty, meanness, and suffering, that by this means ye might be enriched with all the abundant blessings of grace and glory, and even with those temporal benefits which ye enjoy in a new covenant state. 10, 11. Affected with his engaging example, I expect that ye will now complete and put into one sum the collections which ye began to lay by you about a year ago, when ye received my former epistle. 12. For wherever there is a cheerful and determined inclination to acts of benevolence, and sincere contrivances and endeavours to be able to distribute somewhat to the glory of God, and the necessities of his people, it is acceptable not only to ministers and churches, but even to Christ himself, be it more or less, if answerable to men's circumstances and abilities. 13. For I do not wish that ye should reduce yourselves to poverty by giving too largely to the enriching of these poor saints in Judea, nor that the whole burden of supplying them should fall on you to ease or excuse other churches that are able to assist in it; 14. But I am desirous, that at this time ye, out of your abundance, should supply their extreme necessities, that if ever, by the providence of God, ye should be reduced to like straits, they or others may be able and inclined to supply your need: 15. Of which brotherly communication we have an agreeable example in the Israelites' distribution of the manna, giving whatever they gathered more than enough for themselves to such as, through age and infirmity, could not gather what was sufficient for their daily support. 16, 17. And blessed be God, that he hath inspired our beloved brother Titus with the same fervent zeal as myself to engage you in this excellent service, for your own profit as well as the relief of the poor Jews: and indeed such was his abundant affection for you, and zeal for this work, that he scarcely needed to be urged to promote it. 18, 19. And I and my brethren, who are concerned in it, have sent along with him, on the same errand, another eminent minister, of great repute in the churches for his insight into the gospel, and his zeal, faithfulness, and diligence, in promoting the interests of it; and who hath been chosen by the churches here to attend and assist us in distributing their collection to the poor Christians in Judea, to the honour of Christ, and of all the cheerful contributors; 20, 21. We being desirous to have some other respectable ministers of Christ joined with us, in bearing and distribut-



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21 [x] Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, [z] whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [a] *I have* in you.

23 Whether *any do inquire* of Titus, [b] *he is* my partner and fellow-helper concerning you; or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore show ye to them, and before the churches, [c] the proof of your love, and of our boasting on your behalf.

A. M. cir. 4064.
A. D. cir. 60.

x Prov. 3. 4. Acts 24. 16. Rom. 12. 17. Phil. 4. 8. 1 Pet. 2. 12.

z Another unknown person, by some thought to be Apollos, who had previously been employed to go. 1 Cor. 16. 12. — Or.

a Or, *he hath.*

b Ch. 7. 6 & 12. 18. Phil. 2. 25. John 13. 5.

c Ver. 8. ch. 7. 14. & 9. 2.

## CHAPTER IX.

(1) *Why the apostle sent Titus and the brethren:* 1—5. (2) *He stirs them up to liberality, as a seed that shall return an abundant harvest, and offered a great sacrifice of thanksgiving:* 6—15.

FOR as touching [d] the ministering to the saints, it is superfluous for me to write to you:

2 For I know [e] the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready [f] a year ago; and your zeal hath provoked very many.

3 [g] Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 [h] Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not you) should be ashamed in this same confident boasting.

A. M. cir. 4064.
A. D. cir. 60.

d 1 Cor. 16. 1, 2. Rom. 15. 25, 26. Acts 11. 29. ch. 8. 4, 19.

e Ch. 8. 10, 11, 24. 1 Thes. 1. 7, 8. Heb. 10. 24.

f Among the various qualities of the human mind, to be "ready" is generally one of the most important. It implies thoughtfulness of what should be done — forecast of how it may best be done — no wavering, no indecision, no procrastination — that the work be done now — that the worker may be found "ready."—Ko.

g 1 Cor. 16. 1. ch. 7. 14. & 8. 17, 22.

h Ch. 11. 17. & 8. 2, 4. ver. 2, 3.

A. M. cir. 4064.
A. D. cir. 60.

i Or, *which hath been so much spoken of before* ver. 12.

k 1 Cor. 1. 12. & 7. 29. & 15. 58. Gal. 5. 17, & 5. 16. Eph. 4. 17. Col. 4. 5.

l Eccl. 11. 1. Mat. 7. 2. Ps. 18, 25. Prov. 11. 24, 25. & 19. 17. & 22. 9. Gal. 6. 9. Luke 19. 16, 18.

m 1 Sam. 25. 18. Deut. 15. 7. Luke 12. 20. Ex. 25. 2. & 35. 5. Lev. 1. 3. Rom. 12. 8. Prov. 1. 23. & 22. 9. ch. 8. 12.

n Prov. 10. 22. & 11. 24, 25. & 15. 16. & 19. 17. & 28. 27. Ps. 37. 16. & 84. 11. ch. 6. 10. & 8. 1, 6, 19. Phil. 4. 11, 18, 19. 1 Tim. 6. 6. Mat. 25. 34. Luke 16. 9.

o Ps. 112. 9. ver. 10, 11.

p This passage is quoted from Ps. 112. 4, 9, which is a prophetic description of Christ the righteous (see note on Ps. 112. 3.) of whom alone it could be said, "his righteousness remaineth for ever"—Ko.

q Ps. 104. 15. Is. 55. 10. Hos. 10. 12.

r Ver. 8. Mat. 6. 1.

s *Your righteousness.*—Yours, by derivation from Christ. See additional note on Rom. 1. 17.—*Note.* All fruits of holiness spring from the roots of that free grace whereby God pardons and accepts—justifies the sinner through faith in Christ Jesus. Heb. 8. 10, 11, 12.—Ko.

5 Therefore I thought it necessary to exhort the brethren, that they [i] would go before unto you, and make up beforehand your [k] bounty, [l] whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 [m] But this *I say,* [n] He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 [o] Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And [p] God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things,* may abound to every good work:

9 (As it is written, [q] He hath dispersed abroad; he hath given to the poor: his righteousness [s] remaineth for ever.

10 [r] Now, he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your [s] righteousness:)

11 [t] Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only [u] supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they [v] glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

ing these large collections, that none might have occasion to suspect we had embezzled or misapplied any part of them; for we wish to execute this important trust in such a manner as may approve itself not only to God, who knows our hearts and ways, but also to the consciences of all mankind, whether friends or foes, who may observe our conduct. 22. And with these two brethren we have sent a third, of whose activity and faithfulness we have had the strongest proofs; and who, from the commendations of you, which he hath heard from me, will exert himself to the utmost to complete your honourable liberality. 23. If any strangers desire to know the character of these three brethren, let them understand that Titus is my assistant in everything relating to your comfort and edification, and that of other Christians; and that the other two are approved messengers of the churches here in Macedonia, who also have been greatly instrumental in promoting the glory and honour of Christ. 24. Receive them therefore in such a respectful manner, as will manifest to them and to the churches your love to Christ, to them and to me, and to the poor Jewish saints; and show that my boasting of you, as a generous, faithful, and kind people, hath been perfectly just and well-grounded.

REFLECTIONS UPON CHAP. VIII.—What an excellent virtue is Christian benevolence! Wrought in us by the power of divine grace, it proves the sincerity of our love to Christ, and to his members for his sake. It is a delightful imitation of him in his redeeming kindness, and never fails to turn out to men's own advantage. But it is shameful to be outdone in it by persons poorer than ourselves.—It is highly honourable for professors, first, solemnly to give up themselves to Jesus Christ as his members and subjects, and in consequence thereof, to the direction of his faithful ministers.—And happy is it when everything in charitable benevolence, or other church matters, is managed with such prudence, faithfulness, and disinterestedness, as leaves not the least ground for a suspicion of fraud, partiality, or selfishness; and when ministers and saints so behave as to be generally beloved and extensively commended.

CHAP. IX.—Ver. 1. But the pious generosity and compassion of your own tempers, renders it altogether superfluous to suggest any other arguments for enforcing your liberality on this occasion. 2. For I sufficiently know your forward inclinations to it, which made me boast to the Christians of Macedonia, that ye, and your neighbours in Achaia, had begun your collections a year ago; and the fame of your fervent zeal herein hath raised a noble emulation in the breasts of many. 3, 4. But notwithstanding my confidence in you, I thought proper to join in sending Titus and his two brethren to you, that your money may be collected and just ready for us whenever we call for it, lest, if any of the Macedonian brethren come along with me, and find your collection not completed, it should expose both you and me, who have boasted of you, to shame and reproach. 5. I therefore thought it necessary, for your and my own honour, and the common credit of Christianity, to entreat these brethren to come beforehand, and inform you when ye may look for us, who are to receive, carry, and distribute it, that your bountiful contribution may be fully ready, and appear a grateful acknowledgment of God's kindness to you, cheerfully given, without any importunate instigation on our side. 6. And though the quantity to be given must be left to your own consciences, yet remember that, in allusion to the niggardly or plentiful sowing of seeds in the earth, God will ordinarily proportion his kind blessings to the straitness or liberality of your charitable contributions. 7. In view of this, let each of you give what he thinks proper in his circumstances, and that cheerfully, not like persons who grudge to part with it, or wish to be excused; for the infinitely bountiful God takes pleasure in them who give with an open hand and heart, and cheerfully improves every opportunity of making their condition comfortable. 8, 9. And this all-sufficient God, who delighteth in mercy, is able to make a liberal disposition, as well as all other *gifts* and graces, to abound in you, that ye, being content with what ye have, and plentifully supplied with everything pertaining to life and godliness, may be still more and more engaged in such charitable work, and thus attain to the inspired character of the merciful man, who, by his liberal distributions to the poor, procures himself lasting honours before God and men. 10. May therefore God, whose blessing maketh rich, and who multiplies grain to the sower, and supplies the necessity of liberal persons, and inclines them to supply others, give you always whatever is needful, restore your present liberality a hundred fold into your bosoms in both spirituals and temporals, and enable you more and more to abound in all the fruits of righteousness! 11. May he plentifully enrich you with every blessing of time and eternity, and make you more and more inclined and able to abound in such disinterested liberality, as may engage many souls in thankfulness to God for raising up, by our means, such instruments of supplying their wants! 12. For the proper distribution of this collection will not only be an ample relief to the poor Christians of Judea, but will redound to the honour of God, through the manifold thanksgivings of those who are supplied, and other friends of Christ; —13. While, by this experimental proof of your brotherly affection, the receivers of your charity, and even they who hear of it, will adore and bless God for your



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14 And by their prayer for you, which long after you for the [t]exceeding grace of God in you.

15 [t]Thanks *be* unto God for his [u] unspeakable gift.

A. M. cir. 4064. A. D. cir. 60.

[s] Ch. 8. 1, 6, 7. & xii. xvi. 1 Cor. 1. 4, 5. [t] Ch. 3. 5. Ps. 115. 1. Rom. 11. 36. 1 Sam. 1. 17. [u] Is. 9. 6. & 52. 5, 7. & 53. 6. & 55. 4. John 3. 16.

## CHAPTER X.

(1) *Paul sets before the Corinthians his apostolic authority:* 1—6. (2) *Assures them that, at his coming, he will be found as mighty in word as by letter:* 7—11. (3) *He condemns those who compare themselves with themselves, and boast themselves in other men's labour:* 12—16. (4) *The only true glorying is in the Lord:* 17, 18.

NOW I Paul myself beseech you [a] by the meekness and gentleness of Christ, who [*] [b] in presence *am* base among you, but being absent am bold toward you:

2 But I beseech *you*, that [c] I may not be bold when I am present with that confidence wherewith I think to be bold against some, which [†] think of us as if we walked according to the flesh.[‡]

3 For [d] though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds:[‖])

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity[†] every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? [‡] If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For [§] though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem [h] as if I would terrify you by letters.

10 For *his* letters (say they) *are* weighty and powerful; but [‖] *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters [k] when we are absent, such *will we be* also in deed when we are present.

12 For [‖] we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, [*] are not wise.

13 But [m] we will not boast of things without *our* measure,[†] but according to the measure of the [‡] rule which God hath distributed to us, a measure to reach even unto you.

14 [n] For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* the [o] gospel of Christ:

A. M. cir. 4064. A. D. cir. 60.

[a] Rom. 12. 1. Is. 42. 2. 1 Pet. 2. 23.

[*] Or, *in outward appearance.*

[b] 1 Cor. 2. 3. & 4. 10, 21. Gal. 4. 13. ch. 11. 21, 30. & 12. 5, 9. & 13. 4, 9, 10. ver. 10.

[c] 1 Cor. 4. 19, 21. ch. 1. 17. & 2. 17. & 4. 2. & 11. 5, 10, 20. & 12. 20. & 13. 2, 10. Phil. 2. 8.

[†] Or, *reckon.*

[‡] As if prompted by a view to worldly influences and interests.—Ed.

[d] Gal. 2. 20. & 4. 13. ch. 2. 17. & 4. 1, 12. & 7. 1. 1 Tim. 1. 18. 2 Tim. 2. 3, 4.

[e] Jer. 1. 10. Is. 41. 14—16. Zech. 4. 6, 7. 2 Cor. 1. 18, 20. & 3. 5.

[‖] *Strong holds.*—Literally, "demolishing reasonings"—that is, the sophistical reasonings by which the Rabbins supported the vain traditions of the elders, and the philosophers the arbitrary dogmas of their schools.—Ed.

[†] *Captively* representative human heart as reluctant to become subject to Christ, as a freeman to become a slave. But "the love of Christ constraineth us," and "every thought" is at last conquered, and led away captive in the bonds of the gospel.—Ed.

A. M. cir. 4064. A. D. cir. 60.

[f] John 4. 6. 1 Cor. 14. 37. & 9. 1, 2. Acts 9. 6. 15. & 22. 10, 14. & 26. 16—18. ch. 5. 12. & 12. 11. & 13. 23. & 13. 3. Gal. 1. 1, 11, 16. & 2. 2—9.

[§] Ch. 12. 6, 19—21. & 13. 2, 8, 10. & 2. 6, 7. 1 Cor. 4. 21. & 5. 3—5.

[h] 1 Cor. 5. 4, 5, 9, 12, 13.

[i] Ver. 1. 1 Cor. 1. 17. & 2. 1, 3—5, 13. ch. 11. 6, 21, 30. & 12. 5, 9. 1 Thes. 2. 4.

[k] 1 Cor. 4. 18, 21. ch. 12. 20. & 13. 2, 10.

[‖] Ch. 3. 1. & 5. 12. Prov. 27. 2. Job 13. 2. Luke 16. 11. Is. 65. 5.

[*] Or, *understand it not.*

[m] Ver. 14, 15. Rom. 15. 20. Prov. 25. 14. 1 Cor. 12. 11. ch. 11. 16. & 12. 5, 6. Eph. 4. 7. 1 Pet. 4. 10, 11.

[†] *Without our measure.* — Things not measured out for the apostle by the authority of the Spirit.—Ed.

[‡] Or, *line.*

[n] Rom. 15. 18. 1 Cor. 3. 5, 10. & 4. 15. & 9. 1, 2. ch. 3. 1—4.

[o] Mark 1. 1. Acts 20. 24. Rom. 1. 1, 16. & 2. 16. & 10. 22. & 15. 16, 19. 1 Cor. 9. 12, 17, 18. ch. 4. 4. Gal. 1. 7. Eph. 1. 13. & 6. 15. 1 Thes. 2. 2, 9. 1 Tim. 1. 11.

unfeigned submission to the authority of Christ in the gospel, and your affectionate and liberal love to his poor members. 14. And it will even turn to your own advantage, as the receivers will pour forth their prayers to God, that he may abundantly recompense your kindness with all blessings, spiritual, temporal, and eternal: 15. Yea, indeed, my own heart joins in their praises as well as their prayers. Blessed be God for this free and bountiful alms, which turns out so inexpressibly to his glory, and your own and others' good, and for the unutterable gift of his grace in making you both able and willing to honour him with your substance, and in filling the receivers with such abundant gratitude to him and to you: and, above all, thanks be to God for Jesus Christ, to whose authority ye have thus shown such subjection, and through whom all the rich blessings of grace and glory come to you, and who, in his person, offices, relations, fulness, and work, is such a transcendent and all-comprehensive gift of God, that no created heart can conceive, or tongue express its contents, excellencies, extent, or value.

REFLECTIONS UPON CHAP. IX.—It is honourable to be so forward in acts of charity as to need no excitement. But the most liberal may need directions relative to the extent, time, or manner of their donations; and whatever charity we give should be with prudent consideration and bountiful cheerfulness, without any grudging. It is the most advantageous method in which we can dispose of our wealth. It honours God, and entails his gracious favour and rich recompense, secures the prayers of the relieved, and thus brings lasting profit and honour to ourselves. It is a mercy for our world that God gives some ability and inclination to give, and others a heart, in a Christian manner, to acknowledge their kindness; but unspeakably gracious that God thus loved the world, that he gave his only begotten Son for and to sinful men!

CHAP. X.—Ver. 1. But that I may return to my self-vindication, I, who am reviled by them, as an abject, pusillanimous creature, of low stature and despicable appearance, when present, but very assuming, magisterial, and severe, when absent, beseech you, by all the kindness and love that appeared in Christ our Saviour, and after the example of Christ, with all that lenity, calmness, and benevolence of temper, wherewith his Spirit hath endowed me, to regard my admonition. 2. And I beg, that such care may be taken to rectify every disorder, that I may not, contrary to my own inclination, be obliged to rebuke and censure some of you, when I come to you, for their maliciously reproaching me and my faithful brethren, as if we conducted our ministrations by carnal views or motives. 3. For though we still remain in our mortal bodies, and are liable to the common infirmities and troubles of this life, yet we can appeal to God, that, in the manner of our struggling against manifold opposition, we do not act under the influence of sinful principles, nor by carnal means, nor to carnal ends, but with simplicity and godly sincerity, by his grace. 4. For in our difficult and dangerous work of preaching the gospel, we make use of no external force; of nothing furnished by carnal wisdom, or calculated to promote carnal interests; but merely of the truths of God, dispensed with light, zeal, and courage, in their native simplicity, which, by the almighty influence of God, Father, Son, and Holy Ghost, are made effectual to demolish the strongest forts of sin, Satan, and the world; all the ignorance, pride, prejudice, unbelief, sensuality, stubbornness, and enmity, which lie fortified in the hearts of men against God; 5. And to confute and overthrow the corrupt reasonings of Jews and Gentiles, and every proud conceit of self-wisdom, righteousness, and strength; and all the power and policy of earth and hell, which stand in opposition to the light, grace, and holiness, of the gospel, and the discoveries of the divine perfections made therein; and to reduce all the powers, faculties, and actions of men, to a cheerful and obedient subjection to the authority and commands of the Lord Jesus Christ. 6. Yea, I am furnished with apostolic powers, to censure or even inflict temporal punishments on such as shall obstinately continue to contemn and vilify my office,—whenever I see how many of you return to your obedience to Christ and to his authority in me.—7. But if my inveterate opposers conceive disadvantageously of me, from the meanness of my aspect, my poverty, or the humility of my behaviour, will ye also inconsiderately judge of me by outward appearances? If even the chief of your factious preachers be confident that he is a member and minister of Christ, and owned by him as such; let him, for his humiliation and caution, seriously remember that I am every whit as much Christ's, and as much owned by him, as he can pretend to be. 8. For if, in my present circumstances, I should even boast of the apostolic power with which the Lord Jesus hath intrusted me, for promoting your conversion, faith, holiness, order, and repentance, I should have no reason of being ashamed as though I had gone beyond either truth or decency. 9. But I will not say what I might, lest it should be pretended that I am desirous of terrifying my opposers by my letters, while I dare to say nothing face to face. 10. For they have already reproachfully derided me, as if I wrote letters in a high, solemn, authoritative, and threatening strain, while, when personally present, I appear most weak and contemptible, and my discourse quite despicable, without either elegance of language, or a graceful utterance. 11. But let these mockers know, that if God bring me again among you, they shall find me every whit as severe in the practical execution of my apostolic authority against impenitent offenders, as I appeared in my letters. 12. While they think me quite unworthy to be compared with themselves, my conscience restrains me from imitating them in self-conceit, and in groundless and indecent boasting to the decrying of everybody else.—And indeed it but manifests their weakness and folly, to form their opinion of themselves from their own fancied excellencies, or comparison with some of their own party. 13. For my part, I abhor assuming to myself the honour of other men's labours, or of doing that which God never appointed or directed me to in my ministrations;—but merely mention what God really did by me in the exercise of my apostolic office, all along from Jerusalem to your city. 14. I did not, like your factious preachers, hasten



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15 [p] Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you [o] according to our rule abundantly,

16 [q] To preach the gospel in the *regions* beyond you, *and* not to boast in another man's [†] line of things made ready to our hand.

17 [r] But he that glorieth, let him glory in the Lord.

18 [s] For not he that commendeth himself is approved, but whom the Lord commendeth.

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[p] Ver. 13. Rom. 15. 20. Prov. 25. 14.

[o] *Enlarged by you.*—Aided by you in carrying the gospel into other countries.—Ed.

[q] Rom. 15. 20, 24, 28.

[†] Or, rule.

[r] Is. 65. 16, 23, 24. Jer. 9. 24. 1 Cor. 1. 31.

[s] Prov. 27. 2. Rom. 2. 29. 1 Cor. 4. 5. Luke 18. 10—14. & 14. 11.

## CHAPTER XI.

(1) *The apostle is constrained to commend himself, as equal to the chief apostles:* 1—7. (2) *Of his preaching the gospel gratuitously:* 8—12. (3) *Of false apostles:* 13—15. (4) *He protests against being charged with folly, and describes his sufferings in the cause of the gospel:* 16—33.

WOULD to God [a] ye could [a] bear with me a little in *my* folly; [†] and indeed [‡] bear with me.

2 For I am [b] jealous over you with godly jealousy; for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity [§] that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*. [‖]

A. M. cir. 4064. A. D. cir. 60.

[a] *Would to God.*—The word "God" is not in the original.—Ed.

[a] Ver. 16, 21—29. ch. 5. 13. & 12. 11.

[†] *In my folly.*—Not in absolute folly, but in what was charged as folly — that self-commendation which necessarily accompanied self-vindication.—Ed.

[‡] Or, *you do bear with me.*

[b] Gal. 4. 11, 17, 18. Phil. 2. 16, 17.

[§] *Simplicity.*—Singleness, sincerity of affection to Christ.—Ed.

[‖] That is, if any one, coming in the name of an apostle, reveal another Saviour, minister another spirit, and preach another gospel, there is then good reason for bearing (not with him, the spurious apostle, but) with *me* in my jealous and urgent anxiety to win you back to the simplicity of "the truth as it is in Jesus."—Ed.

A. M. cir. 4064. A. D. cir. 60.

[o] *Note.*—The assertion of this verse can never be reconciled with the imaginary supremacy of Peter and his successors in Rome.—Ed.

[c] 1 Cor. 9. 5, 12. 15, 18—23. & 5. 10, 12. ch. 10. 1. & 12. 12, 13. 15, 18. & 8. 10. Acts 18. 3. & 20. 34. 1 Thes. 2. 9. 2 Thes. 3. 8.

[†] *In abasing myself*—by working as a tentmaker.—Ed.

[d] Acts 20. 33. 34. ch. 8. 2. & 12. 13. Phil. 4. 10, 15, 1 Thes. 2. 9. 2 Thes. 3. 8.

[e] Rom. 9. 1. & 1 9. ch. 1. 23. & 12. 19. ver. 31. Gal. 1. 20. Eph. 4. 17. Phil. 1. 8. 1 Thes. 2. 5, 10. 1 Tim. 2. 7. & 5. 21.

[f] Gr. *this boasting shall not be stopped in me.* ver. 7—9, 12. 1 Cor. 9. 15—18.

[g] Ch. 8. 11. & 7. 3. & 12. 15. 1 Cor. 4. 15.

[h] Ch. 12. 2, 3. John 21. 1, 17. 1 Thes. 2. 5, 10.

[‡] *That I will* (continue to) *do.*—Ed. 1 Cor. 9. 12.

[§] *That they may be found* (to subsist by their own labour, or by the contributions of their foreign friends) *even as we.*—Ed.

[k] Acts 15. 1. 24. & 20. 29, 30. Rom. 16. 18. ch. 2. 17. & 4. 2. Gal. 1. 7. & 2. 4. & 4. 17. & 6. 12. Phil. 3. 18. & 2. 21. & 3. 2, 18. Col. 2. 4, 8. 1 Tim. 1. 3, 4, 6, 7.

[‖] *For such* (as reveal another Saviour, &c. see note ver. 4,) *are false apostles*, deceitful workers: or, rather, "such deceitful workers are false apostles."—Ed.

[¶] Or which transformation the most obvious example occurs in the temptation (Mat. 4), where, by direct quotation of Scripture — the very testimony of the Holy Spirit, merely a little mutilated to suit his purpose — Satan attempted to seduce our Lord into rebellion, while appearing to inculcate an act of implicit faith.—Ed.

5 For I suppose I was not a whit behind the very chiefest [k] apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence [c] in abasing myself [†] that ye might be exalted, because I have preached to you the gospel of God freely?

8 [d] I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 [e] As the truth of Christ is in me, [f] no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? [g] because I love you not? [h] God knoweth.

12 But what I do, that I will do, [‡] [i] that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. [§]

13 For such *are* [k] false apostles, [‖] deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed [¶] into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers

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from place to place where I might best gain honour or wealth to myself; but came all along gradually, and was the first who preached the gospel to you. 15. And as I abhor boasting of anything done by others, or done out of the line prescribed me by Providence, I hope, that when your faith, which has been shaken by these false teachers, is re-established and strengthened, I shall be encouraged and assisted by you to preach the gospel in places where it has not been heard; 16. I mean, to preach in the countries to the north and west of you, for the conversion of the heathens to Christ, without encroaching on the province of any other, or taking the honour of any man's labours. 17. But, after all, instead of boasting of our own accomplishments, labours, and success, or of claiming the honour of other men's works, let every one of us glory in the Lord Jesus, by whose gracious direction and influence we act for the honour of God or good of souls. 18. For it is not he who has a high conceit, and boasts of his own abilities and performances, but he whom the Lord honours with his gifts, graces, presence, and blessing, and bears witness to, as sincere, humble, and faithful in his work, that is now, or shall at the last day be approved by God.

REFLECTIONS UPON CHAP. X.—The best of men, and especially ministers, may expect malignant traducers. But with meekness and condescension they should endeavour to gain the unreasonably prejudiced, and yet with authority vindicate the honour of Christ in rebuking the obstinate. And though they have their natural infirmities and passions, they must never be governed by carnal principles or aims in their work.—Alas, how fixed is the power of sin and Satan in men's hearts! and yet the gospel, attended by the influence of God's Spirit, effectually triumphs over all opposition, and subdues men to Christ. It is necessary that ministers sometimes vindicate their conduct, and show the integrity, self-consistency, and order of it. But as ever either ministers or Christians would be approved by God, they must beware of pride, and glory only in Christ.

CHAP. XI.—Ver. 1. But as a little glorying, in opposition to these pretended apostles among you, is necessary for my vindication, and for enabling you to silence their proud boasts, I beg and hope that ye will bear with me a little in this, which without necessity, would be extremely foolish. 2. For with a holy and religious fear I am deeply concerned, lest any of you be drawn off from Christ and his gospel, or even a due regard to me his apostle, and the instrument by which ye were savingly turned and united to the Lord Jesus Christ; and that I may have the honour and pleasure of presenting you to him, as a pure, uncorrupted, and faithful spouse. 3. But considering the artifices of your new teachers, I am afraid lest the devil, who, in the form of a serpent, beguiled our first mother Eve, to the general ruining of mankind, should pervert you in your principles, tempers, and practices, and turn you aside from the purity of doctrine, and sincerity of manners, becoming persons vitally united to Christ. 4. Indeed, if any of your new preachers exhibit to you a more excellent Saviour than I and Apollos preached to you;—or if, by their ministrations, ye have received a more excellent spirit, and more eminent gifts and graces, than ye did by ours;—or if their gospel be more worthy of God, or more answerable to the condition of fallen men, than what we preached;—ye may very justly own them, and prefer them to me. 5. It is nevertheless certain, that I am not inferior to any of Christ's inspired apostles, no not to Peter, of whom some of you boast. 6. And though my style be plain and simple, and my pronunciation less graceful than that of Apollos, my knowledge of the mysteries of the gospel, which I received by revelation from Christ, is inferior to none; the efficacy of which, with respect to all the principal points of faith and obedience, ye experienced with such power of the Holy Ghost, when I was among you, that I need only appeal to your consciences to attest it. 7. Is it reasonable to upbraid me, that, to show I had no mercenary views upon you rich people of Corinth, but merely desired that you might be enriched with the blessings of salvation, I humbled myself to labour for my daily bread, and preached to you for nothing? 8. Nay, in pursuit of my studious concern for your spiritual advantage, I took gifts from other churches, that, for your greater edification, I might minister freely to you. 9. Accordingly, I never complained to you when I was straitened for the necessaries of life, nor became less diligent; for whatever I needed more than what I gained by my own labour, my friends in Macedonia supplied; and as I have preached, so I hope I shall ever preach the gospel to you without putting you to any charge. 10. And this conduct I am so far from being ashamed of, that I reckon it my honour; and I solemnly resolve, that neither reproaches nor kindnesses shall stop my continuance in it among you Christians of Achaia. 11. And I can appeal to God, that this refusing to take subsistence from you is not because I have taken some disgust at you. 12. But I have preached, and will preach, the gospel freely to you, to stop the reproachful revilings of your false teachers, and to induce them to oppress you as little as I do. 13. For whatever they pretend, they are not real apostles of Jesus Christ, sent and commissioned by him, but falsely claim that high character, and deceitfully corrupt the word of God, and serve themselves instead of him. 14. And it is no wonder they labour to impose upon you by specious appearances, when even the devil, their master, often pretends holiness and kindness, in order to perpetrate the greatest mischiefs. 15. It is therefore nothing strange or impracticable that his servants and emissaries should dissemble their true character, as if they were singularly holy, and taught men the



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of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool [v] receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord,[t] but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly,[‡] seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) [l] I *am* more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I [m] forty [§] *stripes* save one.

25 Thrice was I [n] beaten with rods,[‖] once was I stoned, thrice I suffered shipwreck,[¶] a night and a day I have been in the deep;

26 [o] *In* journeyings often, *in* perils of waters,[†] *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 [p] In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 [q] Besides those things that are without, [*] that which cometh upon me daily, the care of all the churches.

29 [r] Who is weak, and I am not weak? [†] who is offended, and I burn not?

30 If I must needs glory, [s] I will glory of the things which concern mine infirmities.

31 [t] The God and Father of our Lord Jesus Christ, which [u] is blessed for evermore, [x] knoweth that I lie not.[‡]

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me;

33 And through a window in a basket was I let down by the wall,[§] and escaped his hands.

## CHAPTER XII.

(1) *The apostle glories, not in his revelations, but in his infirmities:* 1—8. (2) *He blames them for forcing him to this boasting:* 9—13. (3) *He promises to visit them again in the affection of a father, but fearing to be in grief for many offenders and disorders:* 14—21.

A. M. cir. 4064.
A. D. cir. 60.

[*] From this it is plain that Paul believed the soul had an existence separable from the body; and that, in that state of separation, it was capable of perception and recollection totally independent of bodily organs.—Ed.

IT is not expedient for me doubtless to glory: I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of [*] the body, I cannot tell: God

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[v] Or, *suffer*.

[t] *I speak it not after the Lord*—"in whom there is neither Greek nor Jew" (Col. 3. 11); but I speak it as a Jew, boasting in the flesh, (see ver. 18, 22,) that by asserting my equality, or superiority, in all that the Jews value, I may show them the vanity of boasting in things that "I count but loss for the excellency of the knowledge of Christ Jesus my Lord."—Ed.

[‡] This is neither "irony nor ridicule," as some inconsiderately represent it, but a plain declaration of fact—as if he had said, "your superior wisdom enables you to bear with much, that, in ceremonial observance, or austerity of discipline, has, in the sight of men, the appearance of religion, yet, in the sight of God, is, nevertheless, foolishness."—Ed.

[l] Ver. 5. ch. 12. 10—12. 13. & 1. 5, 8, 10. & 4. 8—11. & 6. 4—9. & 7. 5. 1 Cor. 15. 10, 31. & 4. 9—12. Acts 9. 16, 23. & xiii—xxviii. & 13. 23, 50. & 14. 19.

[m] Deut. 25. 3.

[§] This was the utmost severity the Jewish law permitted (Deut. 25. 3); and a salutary lesson of humanity for Christian legislators and rulers, when corporal punishment is deemed advisable or necessary.—Ed.

[n] Acts 14. 5, 19. & 16. 22, 23.

[‖] This seems to refer to punishment by the Roman fasces, a bundle of rods borne by the lictors before the consuls.—Ed.

[¶] *Shipwreck.*—These all seem to have been different from that recorded Acts 27, for that was posterior to the date of this epistle.—Ed.

[o] Rom. 15. 19, 23—28. Acts ix, xi, xiii—xxi.

[†] *Waters.*—Rather, "rivers," as distinguished from "the sea."—Ed.

[p] Acts 18. 25. & 20. 7, 11, 31. 1 Cor. 4. 11. ch. 6. 5. Phil. 4. 12.

[q] Acts 20. 18—35. Col. 2. 1. Ps. 123. 3—9. & 51. 18. & 137. 5, 6. Jer. 51. 50.

[*] *Besides those things that are without*—that is, besides those troubles already mentioned, which are extern to my apostolic office.—Ed.

[r] 1 Cor. 8. 13. & 9. 22. Rom. 12. 15. Gal. 6. 2. Heb. 13. 3. Ps. 35. 13, 14.

[†] Who that is afflicted ever fails to receive my sympathy?—Ed.

[s] Ch. 12. 5, 9, 10. Gal. 6. 14. Col. 1. 24. Rom. 5. 3.

[t] Ch. 1. 3. Eph. 1. 3. 1 Pet. 1. 3. John 10. 30.

[u] Rom. 1. 25. & 9. 5. 1 Tim. 1. 11, 17. & 6. 15, 16. Neh. 9. 5. Is. 57. 15.

[x] Ver. 10. ch. 1. 23.

[‡] This, from its solemnity, evidently appears to refer to the catalogue of sufferings that precedes, not to the single danger that follows.—Ed.

[§] There is no discrepancy between this account and that of Acts 9. 20—25; the one account is merely more full than the other; verses 32, 33, being a supplementary note to the foregoing enumeration.—Ed.

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way of righteousness to eternal life. But God will quickly judge and reward them according to their hypocrisy and wickedness. 16. Considering therefore how these pretenders to apostleship set off themselves to the deceiving of multitudes, I hope that ye will indulge me in a little necessary, though foolish, commendation of myself. 17. I do not pretend any express command or example of Christ in it, but their selfish boasting of themselves, and mean insinuations against me and what I preach, oblige me to cry up myself in their foolish manner. 18. For if they boast of descent from Abraham, or of circumcision and other external privileges, I have as much ground to boast on those heads as any of them. 19. And I hope that ye, who are so wise in your own conceits, and can bear so much with their false and foolish boasting, will bear a little with me. 20. For if they attempt tyrannically to enslave your consciences, and subtilely to make a prey of your substance, and exalting themselves, insolently contemn and abuse you, ye can patiently put up with it all. 21. Let them then invidiously paint me out as a despicable wretch, incapable of apostolic powers and privileges, as they will, I dare boldly compare myself with them in everything worth mentioning. 22. In external Jewish honours, I am a Jew who speak the Hebrew language;—a descendant of Jacob, the prevalent wrestler with God, by his beloved Benjamin;—a descendant of Abraham, the friend of God, to whom and to his seed he promised to be a God in all generations. 23. In the honours of the gospel church, I am a minister of Christ, a distinguished apostle, who have laboured, and suffered more scourging, imprisonment, and imminent dangers of death, in his cause, than any or all of them. 24, 25. Five times the enraged Jews have scourged me, to the utmost degree of severity allowed by their law. At three different times I have been whipped according to the Roman law. At Lystra I was, at the Jews' instigation, stoned by the mob till I was accounted dead. Thrice I have been cast away at sea, and once tossed about a whole day and a night by the waves, lying on a part of the wreck. 26. Great and many have been my labours in preaching the gospel, and great my dangers from floods or rivers in the way.—Often have I been in danger of falling among robbers, who infest the road; of being murdered by Jews or Heathens;—and of being killed by outrageous mobs in cities.—In travelling through desolate places, I have been often in danger of being attacked by ruffians, or devoured by wild beasts, or of falling into other mischiefs.—At other times I have been in danger of perishing by storms, or of being taken by pirates;—or have been insulted, abused, and nearly betrayed, through the treachery of Jews or pretended Christians. 27. In prosecuting my ministerial work, I have undergone the most fatiguing and painful services by day, and been deprived of proper rest and sleep by night. At other times I have been distressed for want of necessary food, and have spent much time in religious fasting. I have been often exposed to the severities of the weather, without sufficient clothing to keep me warm. 28. And besides all these bodily troubles, my anxious and careful concern for the spiritual welfare of all the Christian churches, and my grief on account of their corruptions or calamities, have not a little distressed my mind. 29. For there is not a member of the church, to my knowledge, afflicted in body or mind, or weak in gifts, graces, or attainments, whom I do not sympathize with, and endeavour to relieve. There is none in danger of falling from the faith, hope, or holiness of the gospel, but my heart burns with grief, godly jealousy, and holy zeal, to encourage, confirm, and recover him. 30. But since my enemies make a kind of boasting necessary for me in the present circumstances, I rather choose to glory in the hardships, persecutions, and reproaches, which I have met with to humble me, and afford Jesus Christ an opportunity to manifest his strength in my weakness, than in my high privileges, and the great things which he has done by me. 31. And however ignorant ye be of many of my forementioned trials, or even ready to suspect them as incredible, I dare appeal to the ever-blessed God and Father of our Lord Jesus Christ, whose I am, and whom I serve, and who has graciously supported me under, and carried me through them, that I have said nothing but the truth. 32, 33. Nay, I had not long begun to preach the gospel, when the governor, whom Aretas king of Arabia had placed in Damascus, resolved to gratify the Jews in murdering me, and shut up and strictly guarded the city to prevent my escape.—But, by the directing providence of God, my Christian friends let me down from one of their houses, which was on the wall, and thus I got out of their hands, to preach the gospel in other places.

REFLECTIONS UPON CHAP. XI.—With great care should ministers endeavour to prevent their hearers being seduced by Satan or his instruments, and to promote their spiritual espousals to Christ. To gain those ends, what temporal claims ought they not to forego! And what labours, dangers, and sufferings, ought they not cheerfully to undergo! The devil and his preachers will turn themselves into diversified shapes in order to deceive men. And it is common for seducers to boast of their piety, learning, labours, and sufferings; yet how insignificant are all when compared with those of a faithful minister of Christ!—Seducers will always love the world in some shape or other, and embrace all opportunities of engrossing its riches, honours, or powers; and the world, in return, will always love its own.

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CHAP. XII.—Ver. 1. In ordinary cases, it is indeed neither proper nor profitable to boast of my privileges and enjoyments; but since your judaizing teachers have, by their reproaches, forced me to it, I shall further add, that I have as much ground to boast of immediate intercourse with God as any of them can pretend to. 2, 3. I knew a believer in and united to Christ, who, about fourteen years ago,



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knoweth,) such an one caught up to the third heaven.[a]

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth,)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not [†]lawful for a man to utter.

5 Of such an one will I glory: [b]yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a [b]thorn in the flesh,[‡] the messenger of Satan[§] to buffet me, lest I should be exalted above measure.

8 For this thing [c]I besought the Lord thrice,[‖] that it might depart from me.

9 And he said unto me, [d]My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities,[*] in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for [e]in nothing am I behind the very chiefest apostles, though I be nothing.

12 [f]Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 [g]For what is it wherein you were inferior[*] to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.[†]

14 [h]Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And [i]I will very gladly spend and be spent for [‡]you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being [k]crafty, I caught you with guile.[§]

17 [l]Did I make a gain of you by any of them whom I sent unto you?

18 [m]I desired Titus, and with *him* I sent a brother: did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we [n]excuse ourselves unto you? we speak [o]before God in Christ: but *we* [p]*do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not

A. M. cir. 4064.
A. D. cir. 60.

[a] The Jews reckoned three heavens. First, the region of the air; second, the region of the stars; third, the space beyond the stars, unvisited by human sight.—Ed.

[†] Or, *possible*.

[b] Ch. 11. 30. ver. 9, 10.

[‡] 2 Chr. 32. 25. Ezek. 28. 24. Job 2. 6. Gal. 4. 14.

[‡] Concerning the precise nature of this "thorn in the flesh" conjectures are numerous, and, because they are but conjectures, useless and vain. All that can be certainly known is that it was some bodily affliction, either from disease within, or persecution without—especially from "his kinsmen according to the flesh." What precisely it was, "God knoweth." But, though "a thorn," it was "given"—sent as a gift, not as a punishment—an humbling memento to counteract the possibility of spiritual pride.—Ed.

[§] Satan is, in fifty distinct places of scripture, represented as the author of corporal maladies—which, indeed, must needs be so; for Satan is the author of sin—and sin is the cause of death—and disease is but death begun.—Ed.

[c] Deut. 3. 23. Mat. 26. 44.

[‖] This is not an indefinite expression for "frequently,"—as some suppose—but seems to be an adoption of the scriptural practice (Dan. 6. 10. Ps. 55. 17), which was also exemplified by our Lord in Gethsemane. Mat. 26. 44.—Ed.

[d] 1 Cor. 10. 13. Is. 40. 29, 30. & 41. 10, 14.

[*] *Infirmities*, evidently mean natural weaknesses, apparently unfitting him for enduring the fatigues and persecutions to which he was subjected.—Ed.

A. M. cir. 4064.
A. D. cir. 60.

[e] Ch. 11. 5. & 3. 5. Gal. 2. 6, 9. 1 Cor. 15. 9, 10. & 2. 3, 7. & 4. 7. Eph. 3. 8.

[f] Rom. 15. 19. 1 Cor. 9. 1, 2. ch. 4. 2. & 6. 4. & 11. 6. Acts 19. 11, 12. & 2. 22.

[g] 1 Cor. 1. 4, 5. & 9. 12. ch. 11. 8, 9. ver. 14, 15.

[*] In what apostolic evidence, or spiritual gift or privilege, were "ye inferior to other churches?"—Ed.

[†] An act may be right in one sense, and wrong in another. The apostle was right in forbearing to receive their aid, because he acted out of regard to their weakness and his own apostolic disinterestedness; but he admits he did wrong, because, while acting so tenderly, he was depriving them of the superior blessedness which lies in giving rather than in receiving. Acts 20. 35. See ver. 14.—Ed.

[h] Ch. 13. 1. & 1. 15. 1 Cor. 4. 18, 19. & 11. 34. & 16. 5. Acts 20. 33. Phil. 4. 17.

[i] John 10. 11. Phil. 2. 17. 1 Thes. 2. 8. ch. 1. 6, 12, 13. & 6. 12. Col. 1. 24. 2 Tim. 2. 10.

[‡] Gr. *your souls*.

[k] Prov. 11. 30. ch. 11. 9. ver. 13.

[§] This is generally represented as a calumnious charge against the apostle. But, does it not rather mean that when "he became all things to all men" he was employing the "wisdom of the serpent" to win them, not to a nominal profession, not to himself, but to truth, to Christ, to holiness, to salvation?—Ed.

[l] 1 Ch. 7. 2, 6. & 2. 12. 2 Pet. 2. 3. 1 Cor. 16. 12.

[m] Ch. 8. 6, 16, 18, 22.

[n] Ch. 5. 12. & 3. 1.

[o] Ch. 11. 10, 31. Rom. 1. 9. & 9. 1.

[p] 1 Cor. 9. 12, 23. & 10. 33. & 14. 26. ch. 5. 12, 13. & 10. 8. & 13. 10.

was in a vision wrapt up to the highest heaven in his apprehensions; but whether his soul was separated from his body, or whether his whole man, soul and body, was carried up, I cannot determine, but must leave the matter to God. 4. But certain I am, that this man had such clear manifestations of the glory of God, such clear, intelligible, and transporting revelations of heavenly things as no words on earth can justly express. 5. Of this man, as so highly dignified, carried out of himself, and favoured with the immediate discoveries of God's glory, I may and will speak honourably; but I will not speak a boasting word concerning myself, except it be of what plainly marks my weakness, and exposes me to the contempt of others, and thus tends to keep me humble, even while, for promoting the ends of my ministry, I seem to vaunt of them. 6. I could mention many other things, in consistence with good sense and strict truth; but I will say no more, either of my sufferings or revelations, lest some of my friends should be tempted to look upon me as more than a man, or greater than I really am. 7. Nay, lest, through the unwatchfulness, vanity, and treachery of my own heart, I should pride myself in these extraordinary revelations, as if I were better than other men, the Lord very graciously permitted Satan and his instruments to afflict me in a very painful and debasing manner. 8. Almost overwhelmed with this trouble, I frequently and earnestly besought the Lord, by solemn prayer, that, if consistent with his will, he would rebuke and restrain the tempter, and deliver me from his violent assaults. 9. And though he did not grant me the very thing which I submissively asked, yet he graciously answered my requests, more to his own honour, and my real advantage, by assuring me, that his favour and love, and the gracious aids and comforts which he would afford me, would be every way sufficient and effectual to support me under, and carry me through, and bring me off with great improvement, victory, and triumph; and that his almighty power should be illustriously manifested in these effects, in proportion to my utter inability to produce them.—In the assured faith of this promise, I will rather rejoice and glory in reproaches, persecutions, and troubles, than be discouraged by, ashamed or afraid of them,—that the all-sufficient power and grace of Jesus Christ, to whom I have committed myself, may surround, cover, and defend me, sanctify my tribulations, and enable me to bear them with all-becoming submission, patience, humility, and hope, and at last bring me out of them more than a conqueror. 10. In this view, I take pleasure in all the afflictions which come upon me for professing and preaching Christ and his gospel; for when, by these means, I most see and feel my own weakness, and appear most contemptible in the eyes of others, I find myself most sensibly strengthened in the Lord, by the influences of his Spirit in my inner man, courageously to bear up under, and obtain glorious victories over them.—11. In mentioning so many things with an air of self-commendation, I have, with reluctance, for the glory of God, the credit of the gospel, and your establishment and edification, done what in other circumstances would have been weak and foolish; but your culpable neglect to do my character justice, according to what ye had experienced under my ministrations, and your taking part with those who reproached me, made it necessary: for I appeal to your consciences, if, by the grace of God, I did not, however insignificant in myself, in conversation, sufferings, ministrations, miracles, and success, far exceed any of your new preachers, and even equal Peter, or any other of Christ's apostles. 12. The unquestionable marks of a true apostle of Christ have been manifest in my ministrations among you, in my patience and meekness under my labours and sufferings, and in the miraculous operations and marvellous success which attended them. 13. Have not ye yourselves, by my ministry, been enriched with all spiritual gifts and privileges as much as any other Christian church, whether planted by me or by any other apostle? Wherein have I been wanting to you; unless that, for your benefit, and the honour of the gospel, I took no maintenance from you? and if ye will have this to be a wrong done to you, or to any other church, I hope ye may easily forgive it.—14. I have now thrice intended and prepared to make you a visit. The first time I had the pleasure of accomplishing my purpose, and planted the gospel among you. On the second occasion, I deferred my coming till it might better promote your honour and comfort. And now, when, for the third time, I am prepared to come, I am determined to give you my labours freely;—for I do not aim at procuring your temporal good things for myself, but at edifying and saving your souls. Since I have been instrumental in begetting you to Christ by the gospel, I resolve, like a parent, to exert myself to the utmost for your spiritual benefit, without expecting a reward of your worldly substance. 15. I could be glad to spend my time, strength, and labour, and all my temporal ease, honour, and advantages, or even to wear out my life itself, for the good of your souls, even though I were to be slighted, reproached, and abused, by you in proportion to my kindness to you. 16. Your new preachers, indeed, pretend, that though I took nothing from you myself, I hereby craftily decoyed you to give more liberally to my partners. 17. But I dare appeal to yourselves, if there is the least evidence that I ever made the least advantage of you for myself by means of any of my brethren, whom I sent to promote your comfort, rectify your disorders, and excite your charity to the poor saints in Judea. 18. I appeal to you, if Titus, or the respectable brother who attended him, took anything, either for their own labours or my subsistence, and if we did not all act upon the same disinterested plan to promote your spiritual welfare. 19. Nay, as a believer in, and apostle of Christ, I can appeal to the all-seeing God, that I did not send them to make any apology for me or my faithful brethren, or to excuse the delay of my visiting you;—but that all my conduct towards you has been intended to support my apostolic authority, in order that my ministrations might the more effectually promote your edification. 20, 21. For as



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find you such as I would, [q] and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, [r] my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

A. M. cir. 4054.
A. D. cir. 60.

[q] Ch. 1. 23, 24. & 2. 1. & 10. 2. & 13. 2, 10. 1 Cor. 4. 16, 18, 21.

[r] Phil. 2. 16, 19. 1 Cor. 5. 11. Rom. 13. 13.

## CHAPTER XIII.

(1) *He threatens severity of discipline against obstinate transgressors:* 1—4. (2) *Exhorts to self-examination and reformation:* 5—10. (3) *Concludes with exhortations, promises, and prayer:* 11—14.

A. M. cir. 4054.
A. D. cir. 60.

THIS *is* the third *time* I am coming[s] to you. In the mouth of two or three witnesses[t] shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and, being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare;

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.[u]

4 For though [a] he was crucified through weakness, yet he liveth by the power of God. For we also are weak [v] in him, but we shall live with him by the power of God toward you.[†]

5 [b] Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that [c] Jesus Christ is in you, except ye be reprobates?[‡]

6 But I trust that [d] ye shall know that we are not reprobates.

7 Now [e] I pray to God that ye do no evil; not that we should appear approved,[§] but that ye should do that which is honest, though we be [f] as reprobates.

8 [g] For we can do nothing against the truth, but for the truth.

9 [h] For we are glad when we are weak, and ye are strong: and this also we wish, *even* your [i] perfection.[‖]

10 Therefore I write these things being absent, lest being present [k] I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. [l] Be perfect, be of good comfort, be of one mind, live in

[s] *I am coming.*—"I am purposing to come," if the Lord will. He had actually visited them once; a second time had purposed, but was hindered by other duties; and now, for the third time, his purpose was renewed.—Ed.

[t] *By two or three witnesses*, he seems (see ver. 2) to mean his epistles, by reference to which he hopes to convince them of their errors and sins, and confirm them in truth and holiness.—Ed.

[u] *Mighty in you*—as is manifest by the spiritual gifts that you have received by my word, or through the laying on of my hands.—Ed.

[a] Phil. 2. 7, 8.

[v] *Or, with him.*

[†] *The power of God toward you*—either to punish the disobedient or revive the penitent. Comp. 1 Cor. 5. 1, 4, 5, 13. with 2 Cor. 2. 1—3.—Ed.

[b] 1 Cor. 11. 28. Hag. 1. 5, 7. Lam. 3. 40.

[c] Eph. 3. 17. Col. 1. 27. John 17. 23, 26. Gal. 2. 20. & 4. 19.

[‡] *Reprobates*—not approved, rejected; as spurious silver or gold, when tested by a touchstone or chemical reagent—outward professors, never regenerate in heart.—Ed.

[d] 1 Cor. 8. 15. & 2. 5. & 9. 2. ch. 2. 2, 3.

[e] Phil. 4. 6. & 1. 10, 11. Eph. 5. 16, 19. & 1. 16—19. Col. 1. 9—11. 1 Thes. 5. 23.

[§] By the exercise of apostolical power in the infliction of punishment on the disobedient.—Ed.

[f] 1 Cor. 4. 9—13. ch. 6. 9. & 10, 10.

[g] 1 Tim. 1. 19. Deut. 5. 32. & 12. 32. Is. 8. 20. Prov. 23. 23. Jude 3. Rev. 3. 10. John 8. 31, 32.

[h] Ch. 11. 30. & 12. 5, 9, 10. 1 Cor. 4. 10.

[i] 1 Thes. 3. 10. Mat. 5. 48. ver. 11.

[‖] The word "perfection" is derived from a root that signifies to restore a dislocated bone or to make whole what had been broken. Mat. 4. 21. Gal. 6. 1.—Ed.

[k] Ch. 2. 3, 7. & 10. 2, 8. & 12. 20, 21. 1 Cor. 4. 21. & 5. 5.

[l] Rom. 12. 16, 18. & 15. 5, 6. 1 Cor. 1. 10. Phil. 2. 2. & 3. 15, 16. & 4. 8. Col. 3. 12—17. Heb. 12. 14. 1 Pet. 3. 8. & 4. 8. 2 Pet. 1. 4—8. & 3. 18.

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I formerly hinted, I am much afraid, that when I shall pay you my intended visit, I shall not find you so orderly and obedient to the authority of Christ in me as I wish, and that I shall be obliged to exercise my power in a manner more severe than ye will relish. I fear lest, through hearkening to seducers, there should be among you fierce and uncharitable disputes, envious tempers and talkers, warm and angry passions, carnal contentions, and revilings of others behind their backs, proud haughty boastings, and disdainful insults, and a tumultuous carriage towards one another;—and lest my gracious God and Master should call me not to glory of you, or rejoice in beholding your faith and order, but to shame and grief, on account of Christ being so much dishonoured, and my labours so much lost among you;—and sharply to censure such as I find continuing impenitent in their scandalous sins.

REFLECTIONS UPON CHAP. XII.—Great are the changes which take place in the comforts and troubles of saints. God often lifts them up, and casts them down again. The most ravishing manifestations are succeeded by sharp and fearful trials and temptations: but all is necessary to keep down pride and animate fervent prayer. And though God does not always answer the prayers of his people as they wish, he always does it in that manner which is best calculated to promote their spiritual benefit. If he secure to us his own powerful presence and grace, we may well glory in troubles, as giving him opportunities to perform his promises. And it is delightful to see the greatest ministers the most humble, and behaving in the most prudent and self-denying manner, in order to turn souls to Christ. But how shameful is it for people to break the hearts of their faithful and successful ministers, by reproaches and impenitent continuance in scandalous enormities! And with deep impressions of the dishonour done to God and hurt to souls, ought the unruly to be warned, and offenders to be censured.

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CHAP. XIII.—Ver. 1, 2. As I am now for the third time preparing to visit you, ye may be assured, that, if I find any obstinately scandalous notwithstanding my former admonitions, I will immediately proceed against them with high and solemn censures; 3. And that, in vindication of my sacred office, and for the honour of Christ, of whose commission to me, and speaking and acting in me, some of you insolently demand a proof,—yet whose working by me to youward has not been weak, but with mighty power and energy, in your effectual conversion, and in the gifts and graces bestowed on you, and miracles wrought among you, and in inflicting sickness and death on some of your disorderly walkers. 4. For though, through the weakness of his manhood and voluntary subjection to death, he was crucified, as if merely a weak and mortal creature; yet by virtue of his own and his Father's divine power, he rose from the dead, and now lives in his exalted state, to exercise all authority in heaven and on earth: even so we, his faithful servants, are, in the opinion of our adversaries, weak and contemptible, and are exposed to manifold sufferings for his sake; but, connected with him, we show, by the same power, in remarkable effects, that the life of our risen Redeemer animates us in our vigorous actings towards you, and that, in due time, we shall live and reign with him in glory. 5. Instead therefore of censuring and reproaching me and my faithful brethren, Timotheus, Sosthenes, or others, seriously and thoroughly examine your own hearts and practices, by the standard and touchstone of God's word, whether, from a principle of faith implanted in your hearts by the Holy Ghost, ye really believe in Christ, and live on him through the word of the gospel. What! amidst all your pretences to knowledge, and all your contentions and disputes, are ye strangers to what has passed between God and your own souls, and to your state, condition, and behaviour, before him? Know ye not, that if Jesus Christ, the only Saviour, does not dwell in your hearts by faith, with powerful influence and dominion, ye are but mere hypocrites, and very unfit for the approbation of God? 6. But whatever ye may prove upon trial, I hope that, by the power and gracious influence of Christ, ye shall have full evidence of his owning us as true believers and faithful ministers of the gospel. 7. Yea, my earnest prayer to God for you is, that ye may be preserved and reclaimed from every evil way. For I would gladly be without the opportunity of exercising my apostolic powers against scandalous persons, even though some should thence take occasion to suspect me, as disapproved of God, and destitute of such power. 8. I have neither inclination nor authority to do anything but what is right and fit, nor to do anything against them that walk orderly according to the gospel, any more than against the gospel itself; but am only authorized and inclined to reclaim backsliders, and to encourage and promote your soundness in the faith, and integrity in heart and life. 9. Gladly would I, by your repentance and reformation, be entirely restrained from severe censures: happy should I be, were ye so strong in faith and holiness, as to need no reproof; and that all things in the state of your church, the temper of your soul, and course of your life, were brought to the highest perfection. 10. It is with these kind views that I have wrote you these warnings, cautions, advices, and encouragements, that when I come, I may not be obliged to make use of any awful methods, in exercising that authority which Christ has given me for establishing and increasing the faith, comfort, holiness, and order of his church; and not for the hurt, discouragement, or final destruction of any member of it. 11, 12. But to conclude; may all prosperity and happiness attend you, whom I esteem as my brethren in Christ! Rectify everything amiss or disjointed in your church, heart, or practice. Encourage yourselves, and one another, in the Lord your God; and labour to do whatever is truly excellent, that ye may be filled with the joys of faith and of a good conscience. Unite heartily in your views of gospel truths, in your zeal to promote their influence, and in a Christian temper one towards another. Study what makes for peace and brotherly love, that there may be no more party strifes and angry contentions and schisms among you:—and in an attention to these things, ye may expect that God, the Fountain, Author, Giver, Commander, and Supreme approver, of all love and peace, will take up his gracious and complacential abode with you, manifest his special favour to you, and bestow his best blessings upon you:—in token of which, let even your common salutations be truly chaste, holy, and affectionate. 13. To set you an example of mutual kindness and respect, all the holy brethren here send you their most affectionate salutations, wishing above all things that your souls may prosper. 14. And for this end, as well as to mark my apostolic authority, and testify my respect to you, I conclude with solemnly blessing you in the name of the Lord. May the free favour, gracious presence, and influence of our Lord Jesus Christ, through whose merits and mediation all spiritual and eternal blessings are procured and conveyed



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peace; and the [m]God of love and peace shall be with you.

12 Greet one another with an holy kiss.[n]

13 All the saints salute you.

14 [o]The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

A. M. cir. 4064. A. D. cir. 60.

m 1 John 4. 8, 16. Rom. 15. 5, 13, 33. & 16. 20. Phil. 4. 9. 1 Thes. 5. 23.

n See 1 Cor. 16. 20. —Ho.

o Num. 6. 23—27. Rev. 1. 4, 5. Rom. 1. 7. 1 Cor. 1. 3. Gal. 1. 3.

A. M. cir. 4064. A. D. cir. 60.

to men;—may the self-moving love of God the Father, which is the original source of all new covenant blessings;—and may the richest communications of the Holy Ghost, by whom these blessings are effectually applied, and we are brought into peculiar fellowship with the Father and Son, and into a participation of their love and grace in all their happy effects—be continually with and abound towards you as a church, and every individual member of it!

REFLECTIONS UPON CHAP. XIII.—Professed Christians are often more given to censure and reproach their neighbours, and especially their ministers, than to try and know themselves. But very important is the certain knowledge whether we be really united to, and hold fellowship with, Jesus Christ by faith: and it is shameful for us to live ignorant of it. It is very desirable that offending church members should be reclaimed by gentle methods. But if they continue obstinate, they must be sharply dealt with to bring them to repentance. What an honour is it for ministers to employ all their power, care, and labour, to promote the edification and comfort of souls! It is only for this purpose they received their authority and commission from Christ: and if he approve them they need care the less what men think of them. If in conformity to him, and for his sake, they be exposed to suffering and death, it is enough if he support and crown them with a share in his glory. Happy is the church whose members, under the gracious influence of a reconciled God, live together in unity of sentiment and affection, and who hold distinct and intimate communion with Father, Son, and Holy Ghost. And transcendently wonderful is it, and ravishingly sweet, that these divine Persons should so harmoniously concur in unceasing mercy and grace to mean and sinful men.

## CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE CORINTHIANS.

"The most remarkable circumstance in this epistle is, the confidence of the apostle in the goodness of his cause, and in the power of God to bear him out in it." He was evidently opposed by a powerful faction who rejected his apostolic authority. Yet, with the utmost intrepidity, he appeals to the miraculous works he had done in presence of his opponents, and to the gifts he had instrumentally conferred on the people, whom his opponents (whom he boldly denominates false apostles, and agents of Satan,) were endeavouring to turn against him.

It cannot be denied that divisions in the churches of Christ are deeply to be deplored; for they are the evidence, at once, both of Satan's working and success. Still out of every evil the Lord can extract good: and here there is furnished an incontestible evidence both of the apostle's integrity and divine inspiration. Had there been anything hollow or rotten in the principles of the apostle—had there been any imposture to be detected or exposed—this conflict of parties—this terrible assault of the apostle, must have provoked his adversaries to the disclosure. Nothing, however, of the kind appears. His miraculous powers could not be denied; and, upon that head at least, opposition was hushed into silence. He visited Corinth again as he had originally purposed (Acts 20. 2, 3); was received as an apostle; remained for several months; and had the contributions for the saints at Jerusalem brought to him from the surrounding districts, (Rom. 15. 26). Of the false teachers no more is heard—their memory and their name are blotted out; and this epistle abides, a monument of apostolic integrity and courage, and an additional and irresistible evidence that Christianity is no "cunningly devised fable."—ED.

# THE EPISTLE OF PAUL, THE APOSTLE,

TO THE

# GALATIANS.

GALATIA was a province in the north-east of Lesser Asia. Here, as in many other places, the apostles had scarcely planted the gospel of Christ, when some judaizing teachers contended that the Gentile converts should be circumcised, as a token of their obligation to fulfil the whole law of Moses, in order to their justification before God; and as Paul's instructions greatly thwarted their schemes, they insinuated that he had no apostolic authority. To confute these pretensions is the scope of this epistle. Here Paul (1) Represents his apostolic authority as in nothing inferior to that of Peter, or any other apostle; chap. i; and ii. 1—15. (2) Reprehends the Galatians for their sudden apostasy from the faith of the gospel, and establishes the doctrine of justification by faith in the imputed righteousness of Christ; chap. i. 6—9; ii. 16—21; iii, iv. (3) Directs to the right improvement of the doctrines and privileges of gospel grace; chap. v, vi.

[The Galatians or Gallo-Grecians, were the descendants of a colony of Gauls or Celts, who migrated from their own country under Brennius, and, after a series of disasters, obtained possession of a considerable district of Western Asia, to which they gave the name of Galatia. They are represented by historians as a tall, athletic, and warlike people, who went nearly naked, and used for arms merely a buckler and sword; and who, by the impetuosity of their attack, were nearly irresistible. Before their conversion to Christianity, their religion was so corrupt and superstitious, that they are said to have offered human sacrifices of the prisoners taken in war. They spoke the Greek language in common with all the inhabitants of Western Asia; but, according to *Jerome*, retained their original Celtic also down to the fifth century.

Among this semi-barbarous people, it appears that Paul planted, not one, but several churches (Acts xvi. 6, and xviii. 23); and, being now a prisoner at Rome (chap. vi. 17), some false apostles had, after his departure, seduced his converts from the simplicity of the gospel, and persuaded them to conjoin with it the observance of the Jewish ceremonies as necessary to salvation (chap. vi. 13); that justification was a compound of faith and works (chap. iii. 2, and iv. 21); that Paul was no authorized apostle, and, (as may be inferred from chap. ii. 9,) in no wise to be compared with others who had seen Christ in the flesh. Under these circumstances the apostle wrote this epistle, wherein he labours to counteract these "deceitful workers," and their false doctrines, and to bring the Galatians back to the perception and acknowledgment of the simplicity of the gospel. This he endeavours to effect, (1) By asserting the authority of his apostleship, and the truth of the gospel he had preached (chap. i; and ii. to ver. 15). (2) By illustrating and vindicating the true doctrine of justification by faith, proving the temporary character of the Levitical institutions and of the entire legal dispensation, to the end of chap. iv. (3) By instructing his converts how to use their Christian liberty, and pressing upon them the necessity of exterminating the lusts of the flesh, and of cultivating the fruit of the Spirit.—ED.]

## CHAPTER I.

(1) *The apostolic salutation:* 1—5. (2) *He expresses wonder at the suddenness of their removal from their steadfastness, and condemns those who had perverted them by preaching a spurious gospel:* 6—10. (3) *He asserts the directly divine origin of the gospel he had preached to them:* 11, 12. (4) *Shows what he had been before, and how he had acted after, his conversion:* 13—24.

PAUL, [a]an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,)

A. M. cir. 4062. A. D. cir. 66.

a Rom. 1. 1. & Mat. 10. 2. Acts 2. 5, 6, 14. & 22. 10, 15. & 26. 16 —18. ver. 11, 12. ch. 2. 7.

A. M. cir. 4062. A. D. cir. 66.

b Rom. 1. 7. 1 Cor. 1. 3. & 2 Cor. 1. 2. & 13. 14. Jude 2.

c Ch. 2. 20. Mat. 20. 28. John 1. 29. & 10. 11, 15. Eph. 5. 2. Tit. 2. 14. 1 Pet. 1. 18, 19. & 2. 24. & 3. 18. Heb. 9. 14. 1 John 3. 5. & 4. 9, 10.

d John 15. 19. & 17. 14. ch. 6. 14. 1 John 2. 15. & 5. 4, 5, 19. Rev. 4. 3. Is. 53. 17. Heb. 2. 5. & 6. 5.

e Rom. 4. 25.

2 And all the brethren which are with me, unto the churches of Galatia:

3 [b]Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,

4 Who [c]gave himself for our sins, that he might deliver us from this [d]present evil world, [e]according to the will of God and our Father.

5 To whom *be* glory for ever and ever. Amen.



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6 I marvel that ye are so [f]soon removed from him* that [g]called you into the grace of Christ unto [h]another gospel:

7 Which is not another: [i]but there be some that trouble you, and would pervert the gospel of Christ.

8 But [k]though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you [l]than that ye have received, let him be accursed.

10 For [m]do I now persuade men, or God?† or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, [n]that the gospel which was preached of me is not after man:

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that [o]beyond measure I persecuted the church of God, and wasted* it;

14 [p]And profited in the Jews' religion above many my [q]equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who [r]separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me,‡ that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia,§ and returned again unto Damascus.

18 Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

A. M. cir. 4062.
A. D. cir. 56.

f Ch. 3. 1.—5. & 4. 9. & 5. 7. Ps. 106. 13. Jer. 2. 17, 31.

* *Removed from him.*—By "him that called you," the apostle, most probably, means himself as the instrument of their calling, as the words ἐν χάριτι should be translated "by," or "through," rather than, "into the grace of Christ." See *Scott, Rappe,* and *Winer.*—Ed.

g Ch. 5. 8. 1 Thes. 2. 12. 2 Thes. 2. 14. 1 Pet. 1. 15. 2 Pet. 1. 3. Rom. 8. 28, 30. & 9. 24. 1 Cor. 1. 9. 2 Tim. 1. 9.

h 2 Cor. 11. 4. Rom. 10. 8.

i Acts 15. 1, 5, 24. & 20. 29. ch. 3. 10, 12. & 6. 12. 2 Cor. 2. 17. & 4. 2. & 11. 4, 13. Heb. 13. 9.

k 2 Cor. 11. 14. 1 Cor. 16. 22. ver. 9. 1 Tim. 1. 20. 2 Tim. 2. 17, 18. Tit. 3. 10.

l Deut. 4. 2. & 12. 32. Prov. 30. 6. Rev. 22. 18.

m 1 Thes. 2. 4. 1 Sam. 29. 7. Mat. 28. 14. Jam. 4. 4.

† Am I now endeavouring to gain the favour of men, or approve myself to God? "or do I seek to please men?" by adapting the gospel to their prejudices.—Ed.

n Ver. 1. 1 Cor. 15. 1. 2. Eph. 2. 3, 8. Acts ix. xxii, xxvi. 2 Cor. 12. 2, 11, 12.

A. M. cir. 4062.
A. D. cir. 56.

o Acts 8. 3. & 9. 1, 21. & 22. 4. & 26. 7. 1 Cor. 15. 9. Phil. 3. 6. 1 Tim. 1. 12.

* The conversion of Paul the persecutor, who not only forsook kindred, country, office, emolument, and honour, but who forsook also his habits, and, as it were, his very nature, for Christ, forms an incontrovertible proof of his sincerity, and of the divine origin and sovereign power of the gospel.—Ed.

p Acts 22. 3. & 26. 5. & 23. 1. 1a. 29. 13. Phil. 3. 4—6. Mark 7. 3, 4.

†Gr. *equals in years.*

q Is. 49. 1. Jer. 1. 5. Mat. 11. 25. Acts 9. 15. & 13. 2. & 22. 21.

‡ *In me,* is to be preferred to either "to me," or, "by me;" and describes the illumination of the apostle's understanding by him in whom "was light;" and the formation of Christ in his affections, the power of life and "hope of glory." Col. 1. 27.—Ed.

§ This journey is not mentioned by Luke in the Acts, because he did not accompany Paul.—*Note.* The object of the apostle, in this narrative, is to show that he did not receive the gospel from men, but directly from Jesus Christ himself.—Ed.

EXPLANATORY NOTES. CHAP. I.—Ver. 1. Whatever your false teachers suggest to the contrary, I avow myself an inspired messenger of Jesus Christ, appointed to plant Christian churches in the world,—who indeed have received my commission by the instrumentality of no man, but immediately from Christ himself, and by the express commandment of God, who raised him up from the dead, in testimony of his having completely satisfied the demands of the broken law, and brought in an everlasting righteousness for the justification of all that believe in him. 2, 3. And with the hearty consent of my fellow-preachers and Christians here, I send this admonitory letter to your lately planted, and yet sadly degenerated Christian assemblies in Galatia,—earnestly wishing that the riches of his free, undeserved, and forfeited favour, may be extended to you; and all the blessings of spiritual peace and prosperity be bestowed upon you from God the Father, the first mover in the whole method of our redemption, and from Jesus Christ, the only Mediator between God and men, and the purchaser and dispenser of all the benefits of grace and glory to us. 4. Who in his infinite condescension and love, freely surrendered his soul and body, as personally united to his divine nature, to be an atoning sacrifice for our sins, who deserved nothing but eternal destruction; that by his righteousness as the price, and by his power as the efficient cause, he might pluck us as brands out of the burning, and rescue us from the men, the vanities, sins, and tribulations of this evil world, and from all the dangerous snares and depraved customs of this present age, and even from the now exceedingly corrupted Jewish constitution, and in due time transport us to the heavenly state; and all according to the eternal appointment and good pleasure of God our reconciled Father in him, who, on his account, loves and deals with us as his children: 5. To whom be all possible and highly exalted honour, glory, and praise, through all the ages of time or eternity, for his unparalleled work of redemption, in which infinite wisdom, power, justice, holiness, mercy, and truth, shine forth with the most united and endearing lustre.—6. When I reflect on the delightful and transcendent glory of this scheme of salvation, and on its suitableness, high importance, and absolute necessity, to lost sinners, I cannot but be amazed, and pained to hear, that some of you, who but so lately were instructed in the truths of the gospel, and seemed to receive them into your hearts, should be already carried away in your sentiments, affections, and practice, not only from me, who was instrumental in calling you to the fellowship of the gospel, but from God and Christ, who by me called you to partake of all the gracious benefits of redemption, which are discovered and freely offered in the gospel; and that even to quite another system of doctrine, representing the justification of sinners as, at least in part, by the works of the law: 7. Which indeed really is no gospel, no glad tidings of acceptance and salvation at all, as it represents them obtainable only upon impracticable and impossible terms; but your judaizing teachers, who are verily a plague to you, set themselves to overturn that blessed gospel, of which Jesus Christ is the author, subject, and end, and to transform it into a new covenant of works, in which our own obedience must be the necessary condition of justification and eternal life; and they even pretend that Peter and other apostles are of their mind. 8. But I am bold to aver, that if any apostle, or even an angel from heaven, could preach to you any other system of doctrine, relative to the salvation of sinful men, contrary to, or even different from, that which I, by the inspiration of the Holy Ghost, delivered to you, he should, as an accursed person, be rejected of God, and devoted to eternal destruction. 9. I deliberately and solemnly repeat it, as a matter of infinite importance, and infallible certainty, that if any man or angel preach any other scheme of doctrine concerning the salvation of sinful men, than what ye, when I was among you, professed to receive in faith and love, he is to be disdained and rejected, as one abandoned by God, and richly deserving of excommunication, nay, of everlasting damnation. 10. Can you imagine, that after being so long converted and employed in the ministry, and suffering so many things for Christ, my great aim is to persuade people to embrace the doctrines of men rather than the gospel of God, or to ingratiate myself with the Jewish zealots, or any others of mankind? No; I abhor the thought. Did I, as in the days of my unregeneracy, seek the favour of men, and study to serve their corrupt humours or designs, I had never enlisted in the service of Christ, nor could I be his faithful servant, as I profess and labour to be. 11. And by all the signs of apostleship, I manifest that the gospel of men's salvation, through the imputed righteousness of Christ, which I have constantly preached, is neither formed according to the natural taste or tempers of men, nor originates from their authority, contrivance, or dictates, nor tends to promote their carnal honours or interests. 12. For I neither received my knowledge of it, nor my commission to preach it, by the instrumentality of apostles, or any other mere men, but by immediate revelation from Jesus Christ, God-man, some time after his exaltation to his heavenly kingdom. 13, 14. For ye cannot but have heard that I was once a furious zealot for the Jewish manner of worship, and outrageously persecuted the Christians, and compelled them to renounce their Lord, under pain of imprisonment, banishment, or death; and that, having an uncommon knowledge of the Jewish rites and ceremonies, I observed them with the greatest strictness, and with uncommon zeal propagated them everywhere. 15, 16. It cannot therefore be supposed, that without some extraordinary call and influence, I should abandon my darling and deep-rooted sentiments, tempers, and manner of life, to embrace Christ and the gospel, in direct opposition thereto, and to all my secular interests; but when God, who, of his mere good pleasure, without regard to any foreseen merit of mine, had set me apart to his service before I was born, did, by an extraordinary miraculous appearance and voice from heaven, and by a powerful and efficacious illumination on my heart, make to me a clear and full discovery of Jesus Christ, his dear Son, in all the glory of his person, offices, relations, righteousness, and grace,—that I might know and embrace him for the salvation of my own soul, and preach him to Gentiles as well as Jews,—I did not stand to consult the inclinations, ease, or comfort of my outward man, nor the dictates of human policy, relative to honour, interest, reproach, or danger; nor did I advise with any mortal about my duty, which was so plainly prescribed me by God; 17. Neither did I so much as go up to Jerusalem to receive further instructions or authority from them that had been called to the apostleship before me;—but, fully satisfied with the instructions and commission which I had immediately received from Christ, I began to preach the gospel at Damascus in Syria, where I had been converted and called. Thence I went into the adjacent parts of Arabia, and preached it, where no apostles had ever been, and where I had no opportunity of conversing with them; and thence I returned back to Damascus. 18, 19. Three years after my conversion I took a journey to Jerusalem, not to receive any further instruction or commission, but merely to make a brotherly visit to Peter, that great apostle of the Jewish converts, that we might confer together of what the Lord had done by our ministrations. And being introduced by Barnabas, I was readily received as a faithful minister of Christ, and abode with him about fifteen days, without seeing any other of the apostles except James the Less, a kinsman of our Lord according to the flesh. Thus I received no instruction nor commission from the apostolic college there. 20. And as these hints are of great importance for vindicating my doctrine and authority, which have been traduced among you, I solemnly appeal to God himself, who knows all things, and to whom I must give a final account, that all



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21 [r]Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto [s]the churches of Judea which were [t]in Christ:

23 But they had heard only, [u]that he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they [x]glorified God in me.

A. M. cir. 4061. A. D. cir. 56.

r Acts 9. 30. & 11. 25.

s Ver. 2. 1 Thes. 2. 14.

t Rom. 16. 8, 9, 7, 12. & 13. 14. 1 Cor. 1. 30. 2 Cor. 5. 21. John 15. 2. 1 Thes. 1. 1. & 2. 14. Acts 11, xxii, xxvi, & 9. 21.

u 1 Cor. 15. 8—10. 1 Tim. 1. 11—14.

x Acts 11. 18. & 9. 31. Col. 1. 3, 4. Luke 7. 16. & 13. 32. 1 Tim. 1. 11—19.

## CHAPTER II.

(1) *The apostle narrates the purpose of a second journey to Rome:* 1, 2. (2) *That Titus, a Gentile convert, was not circumcised:* 3—10. (3) *How he resisted Peter in his judaizing at Antioch, and expounded the doctrine of justification by faith, and asserted its power in sanctification:* 11—21.

THEN, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus[a] with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest[†] by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled[‡] to be circumcised:

4 And that because of false brethren[§] unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 [‖]To whom we gave place by subjection, no, not for an hour, that the truth of the gospel[¶] might continue with you.

A. M. cir. 4062. A. D. cir. 58.

a *Titus*, an uncircumcised Gentile, was a practical proof, even at Jerusalem, that Paul did not consider circumcision necessary for heathen converts to christianity, ver. 3.—Ed.

† Lest any might hereafter say that Paul had never communicated to the apostles that gospel which he asserted Jesus had revealed to him.—Ed.

‡ Rather, "persuaded."—Ed.

§ The apostle would not persuade him to be circumcised, as an act of sinless compliance with the prejudices of the false brethren, lest that compliance might be construed into an act of necessity, and afterwards become a yoke of bondage to the Christian church.—Ed.

‖ Ver. 14. Col. 2. 7, 8. 2 Cor. 7. 8. & 3. 7, 8. ch. 5. 1, 2. & 4. 16, 21.

¶ As a law of liberty from Mosaic ceremonies.—Ed.

6 But of those [b]who seemed to be somewhat, whatsoever they were, it maketh no matter to me: [c]God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:[*]

7 But contrariwise, when they saw that the [d]gospel of the uncircumcision was committed unto me, as *the* [e]*gospel* of the circumcision *was* unto Peter;

8 (For he that [f]wrought effectually in Peter to the apostleship of the circumcision, the same was [g]mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who seemed to be [h]pillars, perceived [i]the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; [k]that we *should go* unto the heathen, and they unto the circumcision.

10 [l]Only *they would* that we should remember the poor;[†] the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For, before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

A. M. cir. 4062. A. D. cir. 58.

b Ver. 2, 9. ch. 6. 3. 1 Cor. 15. 10. 2 Cor. 11. 5. & 12. 11. 1 Thes. 5. 13. Heb. 13. 7, 17.

c Rom. 2. 11. Deut. 10. 17. 2 Chr. 19. 7. Job 34. 19. Acts 10. 34. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

* "But from those who were of repute what did I receive? (whatsoever in rank they were, it detracts nothing from me: God accepteth no man's mere person) even they who were of repute added nothing to me."—Ed.

d Acts 8. 15. & 22. 21. & 13. 46. & 28. 28. & 26. 17, 18. Rom. 1. 5. & 11. 13. & 15. 16, 19. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.

e Acts 15—xii. & 15. 7—9, 14.

f Acts 15—v, viii. Mat. 28. 20. Luke 24. 49. John 14. 12.

g Ch. 3. 5. Acts 9. 15, 22—29. & xiii—xx. Rom. 1. 16, 17. & 15. 16, 19. 1 Cor. 2. 5. 10. & 9. 2. & 4. 15. 2 Cor. 3. 2, 3. & 11. 9. & 12. 11, 12.

h Mat. 16. 18. Eph. 2. 20. Rev. 21. 14, 19. & 3. 12. Prov. 9. 1. ver. 2, 6.

i Rom. 1. 5. & 12. 3. & 15. 15. Eph. 3. 8. 1 Pet. 4. 10, 11. 1 Cor. 15. 10. Acts 9. 15. 1 Tim. 1. 14, 12. ver. 7.

k Acts 15. 23, 25, 20.

l Acts 11. 30. & 24. 17. Rom. 15. 25—28, 31. Heb. 10. 34. & 13. 16. 1 Cor. 16. 1, 2. 2 Cor. viii, ix.

† The poor Christians in Judea, who, on their conversion, were forsaken by their friends, refused the privileges of trade, and thrown as outcasts upon the world, without any means of support—an occurrence still frequent with Jewish converts, even in the midst of Christian churches.—Ed.

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that I have said is strictly true. 21. Returning from Jerusalem, I travelled northward into the provinces of Syria and Cilicia, attended by some brethren from Jerusalem as far as Cesarea, from whence I was sent to Tarsus, in Cilicia, my native city. 22. But all this time I remained personally unknown to most of the Christian assemblies in Judea, which had joined together in the faith and fellowship of the gospel before me, and so could receive neither instruction nor commission from them. 23. All that they knew concerning me was, that Saul, the furious persecutor of Christians, had become a noted preacher of that very gospel which he had before laboured to suppress, and a helper of that very faith for which he had endeavoured to destroy others;—24. Which made them heartily praise and thank God for his marvellous grace to me the chief of sinners, and for the rich advantages that accrued to the church by my remarkable conversion.

REFLECTIONS UPON CHAP. I.—With entire satisfaction may we receive the gospel delivered by the apostles, since they received it immediately from Christ. And delightfully, jointly and equally, all church authority and spiritual blessings proceed from him and his Father. Infinitely important and beneficial is his death for us: and his resurrection clearly manifests the acceptableness and efficacy of it. And what deliverance from sin, Satan, and an evil world, and what grace and peace may we not pray and hope for through it? It is detestable and dangerous to apostatize from, or pervert the gospel of Christ. And it is no wonder that the doctrine of men's justification by their own works never reforms the world, but increases unto more ungodliness, when it has the curse of God lying on it and its preachers. Ministers have need to be faithful in declaring the truths of God without regard to any carnal consideration. And no man nor minister can at once please Christ and the world,—serve God and mammon. Astonishing are the effects of God's grace on the hearts of sinners. Effectually it enlightens the ignorant, attracts the perverse, subdues the obstinately furious, and renders Jesus' inveterate enemies his loving friends and faithful servants. And it is a great comfort distinctly to perceive and feel its operations, and for Christians to hear of its going forth conquering and to conquer.

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CHAP. II.—Ver. 1. Then fourteen years after, I and Barnabas went up to Jerusalem, taking Titus along with us. 2. But I went up, not to be instructed or confirmed in my office, but as a deputy from the church of Antioch to the synod which met at Jerusalem, to determine whether the circumcision of the believing Gentiles was necessary to their salvation or not. And this I did by special direction from God, to maintain the truth and purity of the gospel as he had revealed it to me; and was so far from receiving the gospel from the apostles there, that I explained it to them as I had preached it among the Gentiles, and declared what success it had obtained. This I at first did, only in a more private manner, to the principal preachers there assembled, lest, if I had given a full and plain account of it to the Christians in general, the judaizing party might have raised such furious clamours against me, as to have rendered my earnest ministrations less acceptable even to the Gentiles. 3. But to manifest how steadfastly I adhered to my principles relative to the freedom of the gospel state, and how far I was from giving the least countenance to the supposed necessity of observing the law of Moses, as a condition of justification before God, Titus, who was a Gentile, was admitted as a minister of Christ, and a member of the synod, without ever being circumcised. 4. I even took this uncircumcised minister of Christ along with me to the synod, that I might bear a public testimony against the doctrine of the pharisaical preachers, who, coming from Judea, had insinuated themselves among the converts at Antioch, that, under colour of Christian brethren, they might have the better opportunity of narrowly inspecting our principles and conduct, and of cavilling at that holy freedom from ceremonies which Christ has given us under the gospel, and of imposing circumcision and other abolished ceremonies on the church.—5. This conduct of theirs, being not a mere weakness or honestly-conceived prejudice, but a wicked attempt to reduce believers under the covenant of works, and to rob the Gentiles of the true gospel of Christ, I and Barnabas refused to yield to them in the least. 6. And let Peter, James, and John, be as great as they will, it is certain that their call, powers, and success, were wholly owing to the sovereign pleasure and free grace of God as well as mine; and that, in my conference with them, I received no correction or instruction touching either my doctrine or conduct. 7. But from the account which I and Barnabas gave them, they with great joy observed that I had been called by Christ to preach the gospel to the uncircumcised Gentiles, even as Peter preached it to the circumcised Jews. 8. For it appeared that manifold miraculous and gracious operations had manifested and confirmed my apostolic mission to the Gentiles, as well as his to the Jews. 9. And when Peter, James, and John, whom I, as well as mine enemies, account principal supporters, maintainers, and defenders of the church and truths of the gospel, saw how God had graciously qualified, called, and owned me in my ministrations, they, in the most express and affectionate manner, acknowledged me and Barnabas as their fellow-apostles, and agreed that we should principally preach the gospel to the Gentiles, while they did the same to the Jews. 10. The only request they made was, that we should stir up the Gentiles to make charitable contributions for the relief of the poor Jewish Christians, which was a work so compassionate, laudable, and necessary, that, though they had not mentioned it, my natural affection to my countrymen, my impartial love to Christ's indigent members, and my looking on the Gentiles as debtors to the Jews, from whom they received the gospel, had made me forward to engage in it. 11. But when Peter, some time after, came to Antioch in Syria, where the first noted church of Gentile Christians was formed, and from which I and Barnabas had been sent to the synod at Jerusalem, for a determination concerning the necessity of circumcising the Gentile converts, and had received an answer in the negative, I, knowing myself to be in no respect his inferior in office, sharply and publicly rebuked him for his offensively acting contrary to the principles which he had avowed in the synod. 12. For though, at his first coming to Antioch, he, according to his gospel liberty, freely conversed, and familiarly ate and drank with the believing Gentiles; yet when some judaizing zealots came thither from Jerusalem, he, for fear



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13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the gospel,[o] I said unto Peter before *them* all, [m]If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 [n]Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.[†]

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners,[‡] *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law,[§] that I might live unto God.

A. M. cir. 4062.
A. D. cir. 66.

[o] *Truth of the gospel*, throughout this Epistle, signifies that master truth which declares that, as by the death of Christ the types of the law were fulfilled, so believers are made free from the yoke of their observance.—Ed.

[m] Acts 10. 28. & 11. 2—18. & 15. 10, 24, 28, 30.

[n] Acts 13. 38, 39. Rom. 3. 18, 19—30. & 8. 1—4. 1 Cor. 6. 11.

[†] This declaration may be derived from Psalm 143. 2: "Enter not into judgment with thy servant; for in thy sight shall no man living be justified."—Ed.

[‡] If we are still found "sinners" unjustified, and in search of justification compelled to return to the Mosaic institutes—then, does it not follow that Christ, instead of being the minister of righteousness and salvation, is the minister of sin and condemnation?—a dilemma, from which the judaizing teachers could not escape but by either a rejection, or open assertion, of justification by faith in Jesus.—Ed.

[§] *I through the law* (as a schoolmaster conducting me to Christ) *am dead to the law*[p] for when Christ received me, I reckoned myself dead with him under the law, and so I escaped from the law, and was received under grace. Rom. 6. 6, 8, 11, 14.—Ed.

A. M. cir. 4062.
A. D. cir. 66.

[o] Ch. 5. 24. & 6. 14. Rom. 6. 6. & 6. 3, 4. & 7. 4. Eph. 5. 6. Col. 2. 10, 12. & 3. 3, 4.

[p] 1 Pet. 1. 6. 2 Cor. 1. 24. & 5. 7. John 15. 4, 5. & 14. 19. Phil. 4. 13. Zech. 10. 12.

[q] Ch. 1. 4. Mat. 20. 28. Eph. 5. 25. Tit. 2. 14. 1 Pet. 2. 24. & 3. 18.

[r] Heb. 7. 11. Rom. 11. 6. & 10. 2. & 9. 30—32. ch. 5. 2, 4. Mat. 9. 13.

20 [o]I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: [p]and the life which I now live in the flesh I live by the faith of the Son of God, [q]who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for [r]if righteousness *come* by the law, then Christ is dead in vain.

## CHAPTER III.

(1) *The apostle charges the Galatians with folly:* 1—5. (2) *He compares the justification of believers in Christ, with the justification and blessing of Abraham:* 6—9. (3) *The state of those who are under the law:* 10—12. (4) *Redemption from the curse of the law, the blessing of Abraham, and promise of the Spirit descend upon the Gentiles through Christ only:* 13—18. (5) *The uses of the law:* 19—24. (6) *Faith delivers from the law, and makes believers children of God:* 25—29.

A. M. cir. 4062.
A. D. cir. 66.

[a] Ch. 1. 6. & 2. 5, 14. & 4. 9, 16. & 5. 7, 8. & 6. 12, 13.

[*] *Bewitched*—deluded, deceived, fascinated.—Ed.

[b] Rom. 15. 19. 1 Cor. 1. 23, 24. & 2. 2—4. Eph. 3. 3.

[†] *Set forth*, in the exposition of prophecy fulfilled before your eyes; and in the ordinance of the supper, in commemoration of our Lord's death.—Ed.

[c] Acts 2. 38. & 8. 15. & 15. 8. Heb. 6. 4. Eph. 1. 13, 14. & 4. 30.

[‡] Circumcision, and other material ordinances.—Ed.

[§] Or, *so great*.

O FOOLISH Galatians, who hath [*]bewitched [*] you, that ye should not obey the truth, before whose eyes [b]Jesus Christ hath been evidently set forth,[†] crucified among you?

2 This only would I learn of you, Received ye [c]the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?[‡]

4 Have ye suffered [§]so many things in vain? if *it be* yet in vain.

of offending them, withdrew from the Gentile converts, and declined all familiar converse with them; 13. Which when the Jewish Christians at Antioch, who had almost got over all their prejudices against the uncircumcised believers, observed, misled by his example, they also refrained from their wonted familiarity with them; and even Barnabas, a noted Christian, and my fellow apostle of the Gentiles, was, contrary to his own judgment, infected with their dissimulation. 14. But when I saw their conduct quite contrary to the simplicity and godly sincerity of the Christian religion, and the true spirit and design of the gospel doctrine of justification by Christ alone, filled with holy indignation, I solemnly interrogated Peter, as their ringleader, before the whole church,—how he, who, though a Jew, made no scruple on some occasions to converse familiarly with the Gentiles, and conform himself to their innocent customs, without any regard to the ceremonial law, could, in consistence with Christian sincerity, at this time, through a slavish fear of the Jews, practically seduce the Gentile believers into religious observance of the abolished Jewish ceremonies?—15. And how contrary was this to the truth of the gospel;—for Peter, Barnabas, I, and other Christians, who were by birth Jews, devoted to God, and who were trained up under the obligations of the Mosaic law, and not Gentiles, strangers to the law, and looked upon as profligate sinners. 16. Being fully convinced that no man can be acquitted from condemnation, and accepted by God as righteous, on account of his own sufferings or obedience to the covenant of works, but only on account of that perfect righteousness which Christ fulfilled in our stead, imputed to us, and received by faith alone,—have therefore believed in Christ as our only Saviour, that through our receiving and resting on him alone for our salvation, we might be justified unto eternal life;—and indeed the strict and extensive demands of God's law, and the manifold defects found in the best, render it absolutely impossible for any man, whether Jew or Gentile, to be justified by any personal righteousness of his own. 17. Now if, while we thus seek justification through the imputed righteousness of Christ, received by faith alone, we continue under the law as accursed sinners, or live as persons under the power of sin, we practically represent Christ, and his method of salvation, as leaving us under the curse and dominion of sin, and as encouraging us to practise wickedness. 18. Or if, after so earnestly renouncing the righteousness of the law for justification before God, I should again attempt to establish the method of justification by the works of the law in my doctrine or practice, I could not but grievously offend God, frustrate my own believing in Christ, and reduce myself to a state of guilt and condemnation. 19. And nothing can be more contrary to my inclination; for, by my knowledge and experience of the spirituality, extent, and strictness of the law, as a covenant of works, I am deeply convinced of my own sinfulness, and have lost all hope and desire to be justified by my own righteousness; and, by the grace of God, I am fully delivered from the broken law, that I might live in a state of favour with God, through the righteousness of his Son; and that, being divorced from the covenant of works as my first husband, and married to Christ, I might live upon better principles, to better ends, and under new obligations, in all holiness and righteousness according to the law, and to the glory of God, as my reconciled Father in Christ. 20. For having in Jesus Christ my Surety fully satisfied all the demands of this broken covenant of works, I am thereby dead to it, and it to me. Nevertheless, I am brought into a state of justification unto life, and thereby enabled to bring forth living fruits of righteousness: yet this life of justification and sanctification is not owing to anything in me, but only to Christ, who, by virtue of my spiritual union to him, lives in me, as a Head of righteousness and sanctifying influence;—and the life of pardon, acceptance, and holiness, which I live in the body, is not by the works of the law, nor after the dictates of carnal lusts, but only by that faith which carries me out of myself in every respect to the eternal Son of God, relying entirely on him, and deriving all vital influence from him,—who, in the greatness of his endearing, unparalleled, and distinguishing mercy and grace, without any desert in me, loved me, and freely gave up himself to obey the law and satisfy justice in my stead, that he might redeem me from sin and all the fearful consequences of it, and bring me to eternal life. 21. In this conduct I adhere closely to my evangelical principles, not daring ungratefully to despise or reject the gospel of grace, the love of Christ, or the free favour of God, in giving him for and to us, as they do who plead for justification by the works of the law; for if righteousness, entitling to eternal life, come by our obedience to the law in any form, then Christ's obedience and sufferings were not necessary for our justification, and must be insufficient for it.

Reflections upon Chap. II.—With remarkable prudence must the gospel, even in its light and glory, be gradually and seasonably communicated. Persons of note in the church must sometimes be first addressed, that it may have the easier access into the prejudiced minds of others. Ministers have need to adhere firmly to their evangelical principles, and boldly to support the true dignity of their office. And it is comely when they highly esteem and dearly love one another, and are ready to assist each other, and when they are careful for the poor, even such as are prejudiced against them. Alas, how easily the best and greatest of men may be decoyed from their religious integrity if left to themselves! And dangerous are the examples of eminent saints when they take a wrong turn. No man's character, however great, can justly exempt him from deserved public rebuke. With care, earnestness, and accuracy, ought ministers to contend for the pure doctrine of justification through Christ's imputed righteousness, without the works of the law. And happy are they who understand it in their own experience! What a heaven upon earth it is to view ourselves delivered from the law as a covenant, and to find Christ's crucifixion for us, and dwelling in us, issuing in a life of holiness and fellowship with God through faith! But infinitely dangerous and criminal is it to apostatize from the truth, or to attempt to render the redeeming grace of God and death of Christ unprofitable and useless.

Chap. III.—Ver. 1. Ye thoughtless and inconsiderate Galatians, let me, with the most tender compassion to your souls, and holy zeal for the purity of the gospel, ask you, By what artful insinuations and stratagems has Satan or your false teachers, his instruments, so far infatuated and decoyed you from your adherence to the gospel doctrine of justification through the imputed righteousness of Christ, who, in his expiatory sufferings and death, has been set before you in his ordinances in the most plain, distinct, and affecting manner? 2. Were ye made partakers of the Holy Ghost, either in his miraculous gifts, or gracious inhabitation and influences, by the ministration of the law, and by your obedience to it? Or was it not by hearing and embracing the doctrine of faith in Christ alone for justification and complete salvation? 3. Since then ye certainly received him before many of you so much as heard of the law of Moses, and had set out in your Christian course under his light and direction, and in the exercise of faith in him for your justifying righteousness, how absurd is it to attempt finishing your religion in seeking justification by sinful performances, carnal observances, or anything correspondent to your carnal wisdom or pride! 4. After ye have suffered so much



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5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 [d]Even as Abraham believed God, and it was [*]accounted to him for righteousness.[†]

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing[‡] that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, [e]In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law[§] are under the curse: for it is written, [f]Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But [g]that no man is justified by the law in the sight of God, *it is* evident: for, [h]The just shall live by faith.

12 And [i]the law is not of faith;[‖] but, [k]The man that doeth them shall live in them.

13 [l]Christ hath redeemed[*] us from the curse of the law,[†] being made a curse[‡] for us: for it is written, [m]Cursed *is* every one that hangeth on a tree;

14 [n]That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's [*]covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now [o]to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, [p]the law, which was four hundred and thirty years after, cannot disannul, that [q]it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions,[†] till the seed should come to whom the promise was made; *and it was* ordained[‡] by angels in the hand of a mediator.

20 Now, a mediator is not *a mediator* of one: but God is one.[§]

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life,

A. M. cir. 4092.
A. D. cir. 58.

[d] Gen. 15. 6. Rom. 4. & Jam. 2. 23.
[*] Or, *imputed.*
[†] *For righteousness.* Rachem, "unrighteousness"—even "the righteousness of God," by faith in the promised seed. See notes on Rom. 1. 17. & 4. 3. —Ed.
[‡] *For the Scripture foreseeing* — that is, "the Scripture" personified as one foreseeing things to come, and preaching the gospel before Christ came in the flesh.—Ed.
[e] Gen. 12. 3. & 18. 18. & 22. 18. & 26. 4. & 28. 14. Ps. 72. 17. Acts 3. 25.
[§] As many as depend on the works of the law for salvation. —Ed.
[f] Deut. 27. 26. Jer. 11. 3. Ezek. 18. 4.
[g] Rom. 3. 20. 28. 1 Kin. 8. 46. Eccl. 7. 20. Job 9. 3. & 40. 4. Jam. 2. 10. & 3. 2.
[h] Ch. 2. 16, 20. Hab. 2. 4. Rom. 1. 17. Heb. 10. 38.
[i] Rom. 4. 4, 5. & 10. 5, 6. & 11. 6. & 9. 30—32.
[‖] *The law is not of* (prescribes not) *faith* as the way of justification.—Ed.
[k] Lev. 18. 5 Neh. 9. 29. Ezek. 20. 11. Rom. 10. 5, 6. Mat. 19. 17.
[l] Isa. 53. 4—6. 10—12. Jer. 23. 6. Dan. 9. 24, 26. John 1. 29. & 10. 15. Mat. 20. 28. Rom. 3. 24—26. & 4. 25.
[*] *Redeemed.* — Bought back by paying the price.—Ed.
[†] *The law* — the law of Moses or of nature.—Ed.
[‡] *Being made a curse.*—A person condemned as guilty in the sight of the law, because "the Lord hath laid on him the iniquity of us all."—Ed.
[m] Deut. 21. 23.
[n] Ver. 8, 9. Acts 2. 39. & 3. 25, 26.

A. M. cir. 4092.
A. D. cir. 58.

[*] Or, *testament.*
[o] Ver. 8, 9, 14, 29 Gen. 12. 7. & 13. 5. & 17. 7. & 21. 12. & 22. 18.
[p] Ex. 12. 40, 41. & xx — xxxi. Lev. i — xxvii. Gen. 15. 13. Acts 7. 6.
[q] Rom. 4. 13, 14.
[†] *Transgressions,* —It was introduced in the midst of transgressions, to demonstrate the heinous nature of sin. Rom. 5. 19, 20.—Ed.
[‡] *Ordained.*—Promulgated.—Ed.
[§] *God is one.*—Wiuer affirms that there are 250 different interpretations of this difficult passage. But in this difficulty the volume of revelation resembles the volume of nature, having many things plain to the weakest capacity, but many things "hard to be understood," even by the most learned. The passage may be paraphrased as follows: —A mediator in a covenant is not the representative of one party only. Moses, therefore, as mediator of the Sinai covenant, did not represent Israel alone, but God also; for as there was a mediator, God must have been one of the parties to that covenant. But as God was one of the parties, and as he changeth not, therefore, the covenant of doing and living, made at Sinai, could not, at the end of 430 years after, change, abrogate, or disannul, that covenant of promise to believers, which he had confirmed in Christ the Mediator between God as the one party, and Abraham and the Gentiles (given to Christ) as the other. 1 Tim. 2. 5. John 10. 29. & 17. 2, 6, 24.—Ed.

persecution and reproach from your Jewish neighbours for professing the doctrine of justification through his righteousness alone, without any obedience of yours to the law, ceremonial or moral, will ye, by your apostasy, prove all your professions and sufferings perfectly absurd and groundless? 5. Did Christ, by my ministrations, communicate to you your gifts and graces, or work the miracles attesting my mission and doctrine, through my preaching, or your performing the works of the law, in order to your justification before God? Or were they not rather conferred upon you by means of your hearing and embracing the doctrine of faith in Christ? —And was not this God's testimony, that your justification is in no respect owing to the works of the law, but only to Christ and his righteousness? 6. Even as Abraham, that eminent pattern of believers, gave credit to, and trusted upon God's promise of the Messiah; and what he believed and apprehended in the promised Saviour was imputed to him for his justifying righteousness. 7. Know therefore that all true believers in Christ, according to the promise, are, in a spiritual sense, the children of Abraham, whom God owns and accepts as such, that they may be blessed together with him. 8. And to manifest that there is but one method of justification of sinners to eternal life, the Holy Ghost, who knew the whole purpose of God relative to the Gentiles, intimated to Abraham, long before either circumcision or any Mosaic ceremonies were instituted, that, through the obedience and sufferings of his seed, the Messiah, all nations, Jews or Gentiles, should be justified and blessed with all spiritual blessings. 9. From whence it is evident, that all men, of whatever nation or rank they be, who are partakers of a true and lively faith in Christ, and seek justification on his account, are blessed with the same blessings, and on the same foundation of imputed righteousness, as Abraham, that celebrated believer and friend of God; 10. And that this cannot be on account of their personal obedience to the law is evident;—for all men being sinners, as many of them as remain under the covenant of works, and seek justification by their own righteousness, are fixed under the curse of God, who has expressly declared every person of mankind by law condemned to everlasting punishment, who does not personally, universally, perfectly, and perpetually, in thought, word, and deed, bear, observe, and perform whatever is demanded by his law. 11. And that no man can be justified by his own personal obedience to this law as a covenant, is further evident from God's appointment of another method of justification, in his declaring that the man who becomes righteous by faith enters into, and continues in, a state of life and salvation, and, by means of faith exercised on Christ, lives in favour, and fellowship with, and conformity to, God here and hereafter. 12. Now it is certain that the method of justification, prescribed by the law, is not of faith, but by personal, perfect, and perpetual obedience to the whole of its demands. 13. Therefore, according to these terms, none can procure himself justification, or even freedom from the condemnatory sentence of the law,—but Christ, in his infinite love, has redeemed us out of the hands of offended justice, and from all the condemnation and misery incurred by our sins, by taking them upon himself, and bearing them in our stead, particularly while he hung on the cross as a most execrable offender, forsaken by God, and devoted to death. 14. And this he did, that, instead of the curse being executed upon us, according to our deserts, we Gentiles might in him be blessed with the free justification, and other spiritual blessings conferred upon, and promised to, Abraham and his spiritual seed; and, as well as the Jews, receive, through faith in him, a plentiful communication of the Holy Ghost, as the pledge, token, and earnest of our eternal inheritance. 15. To illustrate this point by a common and familiar similitude, we know, from the very nature of a covenant of promise, like that made with Abraham, that, if it be but an engagement made by short-sighted and changeable men, yet, if it be duly ratified, signed, and sealed, none can either disannul, alter, or add to it. 16. Now to Abraham, and to his spiritual seed, were the promises made by the all-knowing and unchangeable God, who cannot lie: and to show that these were directed to one particular sort of seed, God did not use therein the term SEEDS, as if all his posterity, natural and spiritual, had been meant, but SEED, by which he signified his spiritual seed, and primarily Christ their mystical Head. 17. Now this covenant being made with, and relating to Christ, to be fulfilled and confirmed in his incarnation, obedience, and death,—and being confirmed by the repeated promise and oath of an unchangeable God, and by the seal of circumcision,—the law of Moses, which was not given till about 430 years after, cannot, in any consistency with the wisdom or faithfulness of God, make void, or disannul it, in order to introduce another method of justification and salvation. 18. And this plainly manifests that a right or title to eternal life cannot be obtained by the works of the law, but only by faith in Christ; for if a title to the heavenly inheritance, typified by the promised earthly Canaan, could be obtained by our obedience to the law, it could not be the matter of a free promise,—grace and works being, in this view, quite eversive the one of the other: but it is manifest that God gave it to Abraham and his seed, not through the law, but by an absolutely gracious and free promise, through the righteousness of faith, that it might be free to all the seed. 19. And the law of Moses was annexed to this gracious promise, not to bring in a new method of justification, but to be a mean of restraining sin, and convincing men of their pollution and danger, and of their absolute need of free justification in Christ, in whom Jews and Gentiles should be united,—and to cause them to look for him, the promised seed, as the end of the law, for righteousness to every one that believeth. Nor was even this law, like the promise to Abraham and his seed, given immediately by God himself, but was conveyed by the ministry of angels into the hand of Moses, as the typical mediator of the Israelites, to represent their absolute need of the promised Messiah, effectually to mediate between God and them. 20. Now a mediator is one that interposes between two parties, and does not merely transact for any one, to the exclusion of the other; but God, who delivered the law to the Israelites, and who is immutably faithful to his promise, was one party;—and Gentiles as well as Jews were concerned in that antecedent, free, and absolute promise made to Abraham. 21. It is therefore absolutely impossible that the law of Moses could, in the intention of God, be opposite to the design of the gospel promise made to Abraham and his spiritual seed, or that ever God should intend to justify men by the one as well as by the other; for



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verily righteousness should have been by the law.

22 But the scripture hath concluded[a] [r]all under sin, [s]that the promise by faith of Jesus Christ might be given to them that believe.

23 [t]But before faith[†] came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was [u]our schoolmaster[‡] *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith[§] in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.[‖]

28 [x]There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

A. M. cir. 4062.
A. D. cir. 58.

[a] *Concluded*—shut up together as in a prison.—Ed.

[r] Rom. 3. 9, 19, 23. & 5. 21. & 11. 32. Ps. 14. 3.

[s] Rom. 5. 21. & 4. 11—16, 24. ver. 14, 17, 18, 29. ch. 3. 14—17. & 4. 6.

[t] Ch. 4. 1—3. ver. 24.

[†] *Before faith.*—(Rather, "before the faith," the dispensation that requires faith) *came.* — *We were kept,* as in a prison, and under a guard. — *Shut up,* as in a dungeon.—*Unto the faith*—until the promulgation of the faith (in doctrine and object) afterwards to be revealed.—Ed.

[u] Heb. 7. 19. & 9. 9—11. & 10. 1. Col. 2. 17. Rom. 7. 9. & 10. 4. & 3. 19—31. & 5. 20, 21. ver. 23, 25. Mat. 5. 17, 18. Acts 13. 38, 39. Tit. 3. 3—7.

[‡] Literally, "The law was our child-leader to conduct us to Christ."—Ed.

[§] *Ye are all* (both Jews and Gentiles who believe) *the children of God by faith.* —*Note.* He that believes God is a child of God. The fact of his believing is the evidence of his new birth and sonship.—Ed.

[‖] *Have put on Christ,* as a garment of righteousness. —Ed.

[x] Rom. 9. 24. & 8. 29, 30. & 10. 12. 1 Cor. 12. 13. & 7. 19, 24. Eph. 6. 4, 15. & 6. 9.

## CHAPTER IV.

(1) *All were as servants till Christ came; but believers are now no longer servants, but sons:* 1—7. (2) *The state of man before he is brought to know God:* 8. (3) *The apostle expostulates with the Galatians for their desire to come under the Mosaic law:* 9—22. (4) *The two sons of Abraham, by the bond-woman and the free, a spiritual allegory, descriptive of the bondage of the law and the freedom of grace:* 23—31.

A. M. cir. 4062.
A. D. cir. 58.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, [a]when we were children, were in bondage under the elements[*] of the world:

4 But when the fulness of the time[†] was come, God sent forth his Son, made of a woman,[‡] made under the law,[§]

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.[‖]

7 Wherefore thou art no more a servant,[*] but a son; and if a son, then an heir of God through Christ.

[a] Ch. 3. 7, 29. & 5. 1. ver. 9. Col. 2. 8, 20.

[*] *Elements.* — Superficial principles of knowledge, mainly drawn from, and terminating in, material objects.—Ed.

[†] *The fulness of the time* appointed by God the Father, and revealed to the prophets and the church by the Holy Spirit.—Ed.

[‡] *Made of a woman*—that is, born. Rom. 1. 3.—Ed.

[§] *Under the law,* in its requirement of obedience to its authority, and of death for its violation.—*Note.* Every one "born of a woman" was necessarily born subject to death.—Ed.

[‖] See note on Rom. 8. 15. The apostle uses two words, Chaldaic-Hebrew and Greek, to show the equal right of Jew and Gentile to claim God for his spiritual Father through his union with Christ.—Ed.

[*] *Wherefore thou* (the liberated heir mentioned ver. 1.) *art no more a servant.*—Ed.

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if any law had or could have been given, by obedience to which men in their fallen condition could have been entitled to eternal life, it is certain God would have spared his Son, that singularly eminent seed of Abraham, and righteousness for justification to eternal life should have consisted in men's own conformity to that law. 22. But, on the contrary, the writings of the Old Testament have, in their general tenor, pronounced all men, Jews and Gentiles, sinners shut up under a sentence of condemnation, and absolutely incapable of making atonement for their past offences, or rendering themselves acceptable to God by any obedience of their own,—that none having any ground to seek or expect justification by their own works, the free promise of pardon, life, and salvation, through faith in Christ, might be graciously fulfilled in every believer. 23. But as we are naturally strangers and enemies to this important truth, and it was anciently intimated in an obscure manner; so, till Christ, the object of faith, and the doctrine of salvation through faith in him, came to be fully manifested in the gospel, and till we were brought to believe in him, even those of us who were educated in the Jewish religion, though preserved from heathenish idolatries by the law of Moses, were held, like captives and prisoners, under its commanding, condemning, and convincing power, and shut up on every side, that we might be ready to receive Christ as revealed in the gospel with more abundant manifestation of light and grace. 24. We ought therefore to consider the moral law as a covenant, and the ceremonial law as a schoolmaster, intended to direct, lead, and scourge us to Jesus Christ, that, renouncing all dependence on our own good works for justification, we might seek it alone through faith in his meritorious obedience and sacrifice. 25. But now under the gospel, when Christ, the object of faith, and the doctrine of justification by faith in him, are fully manifested, and we are brought to believe in him, we are no longer, like children, in a state of ignorance, weakness, and servile fear, under either the moral law as a covenant, or the ceremonial dispensation. 26. But all of you, Gentiles as well as Jews, who have believed in Christ alone for justification, according to the tenor of the gospel, are rendered adult children of God, and are admitted to higher privileges in the anointed Saviour, who has come in the flesh, and obtained eternal redemption for you. 27. For as many of you as have been baptized in the name, and into the faith, profession, and obedience of Jesus Christ; and answerable to the signification of baptism, have been made partakers of spiritual union and communion with him; have not only in profession, but by faith, put on Jesus Christ as the Lord your Righteousness and Sanctification; and hence have no need of circumcision to recommend you to God's favour, or manifest you his children. 28. There is now, under the gospel, no distinction of nations, ranks, or sexes, with respect to spiritual privileges or blessings: but by the enlargement of God's grace, all true believers are equally members of Christ's mystical body, and he is equally their Head for all spiritual and saving purposes. Circumcision therefore, which was peculiar to males, and distinguished Jews from Gentiles, is of no further use in the church. 29. And if ye be really united to Christ, and interested in, and devoted to him, ye, though uncircumcised, are the true children of Abraham, and heirs of all new covenant blessings, according to the promise made to him and his spiritual seed.

REFLECTIONS UPON CHAP. III.—Great is the folly of turning away from Jesus Christ, and the doctrine of his imputed righteousness, to rest on our own works for justification before God; and especially after clear manifestation of him and his truth, and suffering for his sake. It renders him and all his fulness, yea, all our profession of him, or sufferings on his account, altogether unprofitable; and is contrary to the oracles of God, and the observation and experience of every believer.

But infinite is the mercy, that when God's law condemned us to eternal misery for the very least transgression, Jesus endured the curse in our stead, that we might receive the promise and inheritance of eternal life; and that, while the law excludes us from life on account of our sin, the gospel brings relief, and offers to us an almighty and all-sufficient Saviour. The law now cannot hinder, but is subservient to our redemption through him. Yea, Moses and all the ancient types now appear figures of our incarnate Redeemer; and we Gentiles, as well as Jews, have an equal access to him and to his church, and to all the blessings of the new covenant. Be not slack, my soul, to possess what the Lord thy God giveth thee.

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CHAP. IV.—Ver. 1, 2. Now, to illustrate the preference of the gospel dispensation to the legal by a familiar similitude, ye know that the heir of a rich estate, during his minority, has no more liberty of enjoying the inheritance, to which he has a full right, than if he were a mere servant, but is under the direction and discipline of masters to educate him, and the government of guardians and tutors, and of trustees, to manage his estate for him, that he may be fitted to enter upon the possession of it at the time appointed by his father. 3. In like manner we, who are Jewish believers, during the infant state of the legal dispensation, were, like minors, subjected to its servile and obscure discipline, enslaved by its terrors, and tied down to its typical observances, which consisted of dim and obscure resemblances taken from worldly things, and which were in their nature carnal and earthly, little calculated to carry our thoughts, hopes, or affections, beyond the things of this world to our spiritual and eternal inheritance. 4. But when the time appointed in his purpose, and marked in his promises and predictions, was arrived; the time when men's degeneracy and wickedness, which were come to the greatest height, and their extensive expectations, rendered the superaboundings of mercy and a reformation peculiarly necessary, God, in the riches of his infinite wisdom and grace, sent forth his own eternal pre-existent Son by special manifestation into our world, that he might, in a marvellous manner, assume our nature into a personal union with his own divine nature, being conceived and born of the Virgin Mary; and that he, as God-man, might be placed under the precept of the law as a covenant of works, which we had broken, and under its curse and penalty, which we had incurred; 5. That, by his obedience and sufferings, he might fully satisfy all its demands, and perfectly deliver us from it as a covenant in its commanding and condemning power, and even from the rigorous ceremonial dispensation; and render us abundant partakers of all the privileges of the gospel state which pertain to the adult children of God.—6. And in consequence of his graciously adopting you, Jews or Gentiles, into this dignified state of sonship, he has sent forth his Holy Spirit, which proceeds from, and is communicated by, his Son, to dwell in your souls with far richer abundance of gifts and graces than were ordinarily vouchsafed under the Mosaic dispensation, to form you into the temper of his children, and bear witness with your spirits that ye are such;—and to give you a humble liberty and familiar boldness in your dealings with himself, and enable you to claim and call upon him, and stand affected towards him, with faith, love, desire, delight, reverence, filial obedience, and holy confidence in his care and kindness, and with zeal for his honour as your heavenly Father. 7. Whoever of you therefore truly believe in Christ, are no longer, as servants, kept at a distance, and subjected to severe discipline; but, as children of riper age, are entered on a large possession of your inheritance, as an earnest of your quickly enjoying the full riches and glory thereof,—yea, are heirs of the all-sufficient God himself as your portion, in the right, and for the



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8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye [a]again to the weak [†] and beggarly [‡] elements,[§] whereunto ye desire again to be in bondage?

10 Ye observe[‖] days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am;*[¶] for I *am* as ye *are:*[†] ye have not injured[‡] me at all.

13 Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation, which was in my flesh,[§] ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 [‖]Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes,[¶] and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 [b]They zealously affect you, *but* not well; yea, they would exclude [†]you, that ye might affect them.[‡]

A. M. cir. 4062.
A. D. cir. 56.

[a] Or, *back.*

[†] How the law of Moses was "weak," may be seen from Heb. 7. 18, 19. & 10. 1; and how the law of nature, from Romans throughout.—Ed.

[‡] *Beggarly* — that leave men ever seeking, but never finding justification and peace.—Ed.

[§] Or, *rudiments.* ver. 3. Heb. 7. 18. & 9. 10. & 10. 1.

[‖] To (superstitiously) observe — for so the original signifies —as if the mere act of observance were meritorious.—Ed.

[¶] *Be as I am*—free from Jewish traditions and prejudices. —Ed.

[†] *For I am as ye are.*—I live, as touching Jewish observances, just as the Gentiles do.—Ed.

[‡] I do not complain of your forgetfulness, as if it were any personal injury to me.—Ed.

[§] By "temptation in the flesh" some understand persecutions: others, some bodily infirmity. 2 Cor. 12. 7. comp. with 10. 10.—Ed.

[‖] Or, *what was there.*

[¶] Hence some have inferred that the affliction of the apostle was disease of the eyes. Others take the expression to be proverbial for any sacrifice. The phrase, "your own eyes," would seem, by the implied distinction, to countenance the former opinion.—Ed.

[b] Rom. 10. 2. 2 Cor. 11. 2. ch. 6. 12. Phil. 2. 21.

[†] Or, *us.*

[‡] *They would* exclude (separate) *you* from my affections, *that ye might affect* (join yourselves to) *them.*"—Ed.

A. M. cir. 4062.
A. D. cir. 56.

[c] Rom. 1. 10, 11. 1 Cor. 4. 19, 21. 2 Thes. 2. 17, 18.

[¶] *I desire* —Rather, "I could have wished."—Ed.

[†] *To change my voice* from that of a father (*ver* 19) to that of a corrector or reprover — which I fear your case requires.—Ed.

[d] Or, *I am perplexed for you.* ver. 11.

[e] Rom. 9. 30—32. & 10. 3. ver. 9. Mat. 22. 29. Heb. 5. 11, 12.

[f] Gen. 16. 15. & 21. 1, 2. Acts 7. 8. Heb. 11. 11.

[g] Gen. 16. 4. & 17. 6, 16. & 18. 10, 14. Rom. 9. 6, 7. John 8. 39.

[h] Hos. 12. 10. Ezek. xv. xvi. xix. xxiii. xxxvii. Mat. xxii. Luke xv. xvi.

[‡] Rather, "may be thus allegorised"—being natural and historical emblems of spiritual realities.—Ed.

[i] Or, *testaments.* Heb. 8. 7, 8. & 9. 15—17.

[k] Ch. 3. 1. Acts 13. 10. Rom. 8. 13. Heb. 12. 15.

[§] Let these words be compared with Mat. 26. 26, "This is my body," wherein the Romanists found the doctrine of transubstantiation, and the absurdity of that doctrine will be apparent; for if, "This is my body," be no figure, but a reality, then, "Agar (does not represent, but) *is* mount Sina"—a monstrous, but inevitable consequence.—Ed.

[‖] Or, *is in the same rank with.*

[l] Is. 2. 2. Heb. 12. 22. Rev. 3. 12. & 21. 2, 10. Phil. 3. 20. John 8. 36. Rom. 6. 1, 2. & 8. 14, 15. & 7. 4.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 [c]I desire [¶] to be present with you now, and to change my voice;[†] for [d]I stand in doubt of you.

21 Tell me, ye [e]that desire to be under the law, do ye not hear the law?

22 For it is written, [f]that Abraham had two sons; the one by a bond maid, the other by a free woman.

23 [g]But he *who was* of the bond woman was born after the flesh; but he of the free woman *was* by promise.

24 Which things are [h]an allegory:[‡] for these are the two [i]covenants; the one from the mount Sina, [k]which gendereth to bondage, which is Agar.

25 For this Agar is mount Sina[§] in Arabia, and [‖]answereth to Jerusalem which now is, and is in bondage with her children.

26 But [l]Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

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sake of, and together with, Jesus Christ, who, as his eternal Son, is heir of all things.—Why then should ye abandon these high and sure privileges, to seek happiness by your works of obedience to the law as a covenant? 8—11. Since God, in his infinite mercy, pitied you while ye were plunged in the grossest ignorance and most shocking idolatries, slavishly worshipping stocks and stones, or other creatures real or imaginary, even the most base or abominable, instead of the true God; and, by the light and power of his gospel, found you out, brought you to the knowledge of himself through Jesus Christ, owned you as his, and rendered you accepted in the Beloved; what must be your infatuation and ingratitude if ye turn from this light and grace of the gospel, and all its holy and delightful liberties and honours, to a state of servile subjection to the dark hints and severe injunctions of the Mosaic law, which are utterly insufficient to make your peace with God, purge your conscience from guilt, secure you from wrath, procure your acceptance to life, or to enrich you with any spiritual knowledge, grace, or comfort! Has God delivered you from heathen bondage, that ye, who had originally no attachment to the Jewish ceremonies, should, in contempt of Christ's fulfilment of them, and of the gospel deliverance from them, be fond of such servitude, and be zealous to observe their sacred seasons and other rites, in order to render you accepted with God! Truly, when I think on this your conduct, I am greatly afraid that all the pains I took to acquaint you with, and persuade you to embrace the gospel, have been lost upon most of you, and will only serve as an occasion to enhance your guilt, and increase your eternal misery. 12. Let me therefore earnestly beseech you, my beloved brethren, by everything serious, solemn, or endearing, to abide in the same sentiments, relative to the justification of a sinner before God, which I, who was once as proud and obstinate a legalist as any of you, now heartily embrace; and exercise the same affection towards me as I do towards u; for I am ready to bear with you in everything consistent with the truth of the gospel, and the welfare of your souls: and indeed I have no reason to disregard you, as ye never injured me; or, if ye did, I have heartily forgiven it. 13, 14. Such, ye know, was my affection to you, that, with the utmost concern for your salvation, under great difficulties, sufferings, reproaches, and much bodily weakness and despicable appearances, I laboured in explaining and recommending to you the gospel of Christ: and such was your affection to me, that, notwithstanding these infirmities and humbling circumstances, ye neither slighted my person, nor rejected my doctrine, but entertained and embraced it, and me for its sake, with readiness and pleasure, as an ambassador of Christ, yea, as if I had been a holy angel sent down from heaven, or even the Messiah himself. 15, 16. Where are now those expressions of gratitude to me for my labours; or that happiness ye then professed to have, and hope for, in my ministrations? For such was your fervour of love and joy, that, if it could have been of any advantage to me, ye would have gladly undergone the most painful severities and inconveniences for my sake. Why then are ye now giving up those very doctrines which ye then so much esteemed? Why are ye become so cool in your affection to me, who still affectionately regard you? I appeal to your consciences, if ye ought to hold me as your enemy, because I have plainly and faithfully maintained the truth and importance of gospel doctrines, and warned you of your infinite danger in mixing the works of the law with faith in Christ for your justification. 17. As for these your new teachers, who pretend so great concern for your welfare, they act with no Christian candour or honour, but seek to decoy you from all regard to me or my apostolic authority, in order that ye may blindly submit to them, and bestow all your esteem, honour, and applause, upon them. 18. Remember, therefore, that it is a very beautiful and laudable temper to be always zealously and uniformly attached to that which is truly worthy and important, and not merely when I am among you. 19. My dear, but weak, children in the faith, whom I thought I had instrumentally begotten to Christ through the gospel, my soul is still as earnestly concerned that the pure doctrines of the gospel, and Jesus Christ therein, as made of God to you wisdom, righteousness, sanctification, and redemption, may be really fixed in your minds and hearts, as ever I was to have you converted from your heathenish ignorance and idolatry. 20. Earnestly I wish that I were but present with you to confirm the truth, to answer your objections and scruples by word of mouth, and to vary my discourse into encouragement or rebuke, as the occasions should require; and gladly should I find ground to encourage you; for truly I now greatly suspect that many of you have never been really converted to Christ, and may at length utterly apostatize from his truth and ways. 21. But I earnestly beg that ye, who seem so fond of being under the law for justification by your own obedience, would seriously tell me, as before the judgment-seat of Christ, if ever ye have truly considered what the law demands, or what it denounces against the least transgression,—or what a wide difference even these writings of Moses mark out between those that seek justification by their own works, and those who seek it only by faith in Christ. 22, 23. For there it is recorded, that Abraham, the friend of God, had two sons who were typical of different dispensations, and different sorts of persons; the one Ishmael, who was born by Hagar his bond-slave, according to the common law of generation, and the other Isaac, by Sarah, his proper wife, in an extraordinary and miraculous manner, at an unexpected time of life, and as an accomplishment of God's free promise.—24, 25. Now these things were intended by God as figurative representations of the miserable condition of those who are under the law as a covenant of works, and of the happiness of those who are under the covenant of grace. Hagar represented the covenant made between God and the Israelites at Sinai, which, by its terrible manner of delivery, strictness of precepts, and severity of curses, tended to beget a servile temper of spirit, and subjected its votaries to everlasting destruction, if left without the gospel relief promised to Abraham;—and she and her son, cast out from Abraham's family, represented the Jews and other legalists, abandoned by God for their unbelief, and left in bondage to Satan and their lusts. 26, 27. But the gospel church of true believers in Christ, which is of a heavenly original, nature, and tendency, and highly privileged with the unnumbered liberties and blessings of the new covenant, and by the oracles and ordinances of which we are born to Christ, was typified by Sarah and her son:—for, in allusion to Sarah and Hagar, the prophet Isaiah foretold that the Gentile nations, after being long abandoned by God to heathenism, should at last, with great joy, afford more chil-



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28 Now we, brethren, as Isaac was, [m] are the children of promise.

29 [n] But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless, what saith the scripture? [o] Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman.

31 So then, brethren, [p] we are not children of the bond woman, but of the free.

A. M. cir. 4062. A. D. cir. 58.

m Rom. 9. 8. & 4. 13, 16, 17. ch. 3. 7, 9, 26, 29. Acts 2. 39.

n Gen. 21. 9. Job 19. 29. Mat. 23. 34, 37. Acts 7.—viii. xii.—xiv. xvii, xviii, xxi —xxv. Heb. 10. 33, 34. 1 Thes. 2. 14, 15. ch. 5. 11. & 6. 12—14.

o Gen. 21. 10, 12. John 8. 35. Mat. 8. 11, 12. Rom. 11. 7. ch. 3. 8, 22. Eccl. 26. 17.

p Rom. 8. 1, 2, 15. 2 Tim. 1. 7. Heb. 2. 14, 15. John 8. 32. ch. 3. 29. & 5. 1, 13. 1 John 3. 1. 2 John 1, 12, 13. 1 Pet. 1. 2—4, 23.

## CHAPTER V.

(1) *An exhortation to the maintenance of Christian liberty, and to the rejection of Mosaic rites:* 1—11. (2) *The doom of those who selfishly trouble the church:* 12. (3) *Liberty and love to be united:* 13—15. (4) *An exhortation to walking in the Spirit:* 16—18. (5) *The works of the flesh and of the Spirit enumerated:* 19—26.

STAND [a] fast therefore in the [b] liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised,* Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

A. M. cir. 4062. A. D. cir. 58.

a Prov. 23. 23. Jude 3. 1 Cor. 16. 13. & 15. 58. Heb. 3. 6, 14. & 4. 14. & 10. 23.

b John 8. 32, 36. Rom. 6. 14, 18. & 7. 7. 1 Cor. 8. 9. & 9. 19. ch. 2. 7, 13, 25, 26. & 4. 5, 26, 28, 31. & 2. 4. Is. 9. 2, 4.

* If ye join circumcision to the gospel, as a part of your justification, and necessary to your salvation.—Ed.

A. M. cir. 4062. A. D. cir. 58.

a Rather, "Ye are separated from Christ." —Ed.

† *Ye are fallen from* (the doctrine of) *grace.* Tit. 2. 10, 11.—Ed.

‡ Middleton and Bloomfield render πνεύματι, "spiritually," though the earlier expositors understood it of the Holy Spirit. The want of the article prefixed is the ground for the proposed rendering; and reference is made to ch. 3. 3. & 5. 16, 18, 25. A careful examination and comparison of all the passages where πνεῦμα occurs without the article, or an epithet, seem to confirm this interpretation.—Ed.

§ Not "the hope" of hereafter obtaining "righteousness by faith"—for that the believer already possesses (Rom. 3. 22) —but the "hope of glory," which those who are "justified by faith," in full assurance wait for. Rom. 5. 1, 2. Heb. 6. 11.—Ed.

|| Or, *Who did drive you back?*

* *This persuasion.*—This credulity, whereby ye are led to the law for righteousness. —Ed.

† *That calleth.*—Rather, "that called." —Ed.

‡ *Cut off*, by expulsion from the communion of the church. Comp. ver. 9. with 1 Cor. 5. 7, 13.—Ed.

4 Christ is become of no effect [a] unto you, whosoever of you are justified by the law; ye are fallen from grace.†

5 For we through the Spirit‡ wait for the hope§ of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well; [b] who did hinder you that ye should not obey the truth?

8 This persuasion* *cometh* not of him that calleth† you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear *his* judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off‡ which trouble you.

13 For, brethren, ye have been called unto

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dren to him than the Jewish nation, which in Abraham, and afterwards at Sinai, was solemnly espoused to him as his peculiar people. 28. This being the case, we members of the gospel church are, like Isaac, begotten to God by virtue of the free promises of the gospel, and are entitled to all the blessings of the new covenant. 29, 30. But as in that age Ishmael, who was born according to the ordinary course of nature, and had only temporal advantages, with his mocking and malignant tongue, persecuted Isaac, who was born by an extraordinary operation of the Spirit of God, and was heir of all the promises made to his father; so in this the Jewish zealots and self-justiciaries rage at and persecute us, who are born of God, and heirs of the kingdom of heaven.—And as Hagar and Ishmael were expelled from the family of Abraham, and deprived of the covenant blessings thereof, so shall God expel those zealots, and all self-justiciaries, from his kingdom of grace and glory, and deny them the blessings of his children. 31. Since then we, who believe on Christ alone for justification to eternal life, are not of those who shall be excluded from the gospel state and heavenly inheritance, or promised blessings of grace and glory, but are heirs of God and joint-heirs with Christ, we have nothing to do with the Mosaic servile dispensation, nor are any of its ceremonial observances necessary to our acceptance with God.

REFLECTIONS UPON CHAP. IV.—Great and glorious are the advantages of the New Testament church, brought in by the incarnation, obedience, and suffering of the Son of God, above the dark and servile state of the Old. What a large and firm foundation of mercy and hope is the manifestation of God in our nature, and in our law room and stead! Happy are they who are marked as his fellow-heirs of eternal life by the inhabitation and influence of his Spirit; and who are hereby enabled to enjoy the most familiar intimacy with God! Marvellous is his grace in calling gross idolaters to his favour and service! and base their ingratitude, and dreadful their danger, who, after making a fair profession of his gospel, apostatize from him, and deny the imputation of his righteousness for our justification before him. It is painful for faithful ministers to behold such events. But highly necessary at such a time honestly to contend for the truth, though it should make our kindest friends become our furious enemies. For artful are the methods, and high the pretences, of affection or piety, by which seducers alienate men from the truth, and from their faithful, beloved, and affectionate ministers.—With great concern ought ministers, by prayers and instructions, to promote the conversion and edification of their hearers. It is vain to think that Christ can be formed in the heart where self-righteousness and self-dependence habitually prevail and reign. Whatever we may wish, we ought never to think all well where what we see is evidently evil. Ministers ought carefully to explain and apply the law of God to the consciences of those who are disposed to trust to their own works. And it is needful to look further than the letter, in order to understand the scripture. It is not according to our external privileges, but according as we rely on our own works, or adhere by faith to God's free promises, that we shall be damned or saved. The true children of God are generally persecuted by legal hypocrites. But it is enough to make them a rich and everlasting amends, that they may rejoice in hope of the glory of God.

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CHAP. V.—Ver. 1. Since true believers are thus the children of God, and heirs of promise, and the danger of self-justiciaries is so terrible, let me earnestly beseech you to abide steadfastly in the belief, profession, and practice of that holy, happy, and delightful freedom from the law as a covenant of works, and from all obligation to its ceremonial precepts, wherewith Jesus Christ, by his finished righteousness, gospel establishment, and your effectual calling to himself, has made you free: and let love, gratitude, and obedience to him, as well as concern for the welfare and safety of your own souls, make you to avoid all further encumbrance and oppression from the servile yoke of the law or its ceremonies. 2. For, as an inspired apostle of Christ, I, who it seems am said to preach up circumcision, solemnly assure you, that, if ye receive circumcision as a thing necessary to your acceptance with God, nothing that Christ has done or suffered, or which the gospel reveals, will be of any saving advantage to you. 3. I now repeat what I have always maintained in my ministrations, with the greatest earnestness, as a most convincing truth, to every man, Jew or Gentile, who is circumcised with this view, that he is thereby obliged, under pain of eternal damnation, perfectly, without the least failure, to satisfy the whole demands of the divine law as a broken covenant of works. 4. The person, righteousness, gospel, and Spirit of Christ, will avail you nothing, who, renouncing him, seek justification before God, in whole or in part, by your own works, and thus practically renounce the gospel, and the free justification and salvation therein bequeathed. 5. For through the light and influence of the gospel, we believers, Jews or Gentiles, earnestly desire and expect, and patiently look and wait for, everlasting life, that great object of our hope, as a thing we are entitled to, and shall partake of, not for any righteousness of our own, but merely through the imputed righteousness of Christ, received by faith. 6. For with respect to our union with Christ, and justification through him, neither circumcision, nor other ceremonial observances, nor the want of them, do in the least promote or confirm our happiness; but we must have a true faith, receiving and resting upon Christ alone for salvation as offered in the gospel, and working in a sincere and ardent love to his person, offices, relations, Father, Spirit, word, ordinances, ways, and people.—7. Ye, my brethren, for a time appeared cordially to believe, and earnestly to profess, this doctrine of justification through Jesus' righteousness alone. Think seriously then what has turned you aside from your faith in, and your obediential regard to, the authority of Christ, in this leading truth of the gospel, on which all the rest depend. 8. Certain it is that your present judaizing sentiments, so directly contrary to the very foundation of the gospel, are in no respect derived from God, who called you to the knowledge of Christ, and the way of salvation through him alone; nor from me, who, as his instrument, preached the very contrary to you. 9. Some corrupt influence from Satan and his instruments must then have insinuated itself among you, which, unless timely prevented, will gradually infect your whole church, and whole scheme of principles. 10. Notwithstanding, therefore, my great fears about you, I would fain hope that, upon your serious consideration of what I now write, ye will perceive your danger, and the necessity of making a full and speedy stand for the truth, and of censuring the principal instruments of your present perplexity and confusion: and sure I am, that, except they repent, the righteous and terrible judgments of God will overtake them. 11. And as for myself, the furious persecution which I everywhere patiently suffer from the bigoted Jews, manifests that I never preach up circumcision as necessary to salvation, or induce any Gentile believers to receive it: for could I agree to superadd the works of the law to the merits of Christ, the chief ground of their offence at the doctrine of salvation by a crucified Saviour, and of their persecution of me for preaching it, would naturally cease. 12. I heartily wish that these new teachers, who have so grievously perplexed and disturbed you, and subverted the faith of some of you, were solemnly excommunicated from all fellowship with the church, and delivered over to Satan; or that God, in his own way, would restrain them from bringing any further reproach upon his name, church, and gospel.—13. And as ye, my Christian brethren, have been by the gospel called to a glorious freedom from ceremonial observances, and from the law as a broken



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liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this, Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit,* and ye shall not fulfil † the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led by the Spirit,‡ ye are not under the law.

19 ‖Now the works of the flesh§ are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But ¶the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,*

23 Meekness, temperance:† ‖against such there is no law.

24 ‖And they that are Christ's have crucified the flesh with the ‡affections and lusts.

25 ‖If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain-glory; provoking one another, envying one another.

A. M. cir. 4062.
A. D. cir. 66.

* If ye walk in obedience to the spiritual part—the spiritual principle in man—a conscience sprinkled from dead works—a heart renewed by the Holy Ghost. See note on ver. 5.—Ed.

† Or, *fulfil not.*

‡ *The Spirit*—Not directly the Holy Spirit, for the reason given at ver. 5, but "the mind that was in Jesus," communicated by the renewing of the Holy Spirit. Rom. 12. 2. Phil. 2. 5.—Ed.

‖ Job 14. 4. & 15. 16. Lev. xviii. xx. Mat. 15. 19. Mark 7. 20—23.

§ The grouping of those vices is fourfold:—1. Sins of lust (ver. 19), *four.* 2. Sins of impiety and superstition (ver. 20), *two*—to wit, idolatry and witchcraft. 3. Sins of temper (ver. 20, 21), *nine.* 4. Sins of appetite and indulgence (ver. 21), *two*;—"drunkenness and revellings" being placed last, as if in them the apostle would practically lay bare the root of all the preceding evils. Paley relates an apologue, in which Satan is represented as proposing his gifts to one, if he would commit murder, incest, or get drunk. He preferred getting drunk; and then committed the horrible crimes from which in sobriety he had recoiled.—Ed.

A. M. cir. 4062.
A. D. cir. 66.

¶ John 15. 2. Eph. 5. 9. Ezek. 36. 26. 27. 2 Pet. 1. 5—8. Col. 3. 10—16. Rom. xii—xiv. & 15. 14. 1 Thes. v.

* *Faith.*—Rather, "faithfulness," as necessary in man as a steward distributing the bounties of "goodness."—Ed.

† *Temperance* in the use of every earthly possession and enjoyment.—Ed.

‖ 1 Tim. 1. 9. & Rom. 13. 8. ch. 2. 19

§ Ver. 16, 18. Rom. 6. 6. & 8. 13 & 13. 14. ch. 2. 20. & 6. 14. Eph. 4. 22. Col. 3. 5, 9. 1 Pet. 2. 11.

‡ Or, *passions*

‖ Rom. 8. 1, 4—6. ver. 16, 18, 23, 25. Eph. 5. 9. 2 Cor. 1. 12. Tit. 2. 11—14. Phil. 3. 3.

## CHAPTER VI.

(1) *He inculcates tenderness to the faulty, assistance to the weak:* 1—5. (2) *Liberality to teachers, and perseverance in well-doing:* 6—11. (3) *The cowardice and hypocrisy of the judaizing teachers:* 12, 13. (4) *The true and only Christian glory is the cross of Christ:* 14. (5) *The necessity of regeneration:* 15. (6) *Prayer for believers:* 16—18.

A. M. cir. 4062.
A. D. cir. 66.

BRETHREN, *if a man be overtaken in a fault, ye which are spiritual restore† such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens,‡ and so fulfil the law of Christ.§

* Or, *although.*

† *Restore.*—An allusion to the reduction of a dislocated joint.—Ed.

‡ *Burdens* of toil, trouble, or persecution.—Ed.

§ *The law of Christ,* which is the law of love. John 13. 34, 35.—Ed.

covenant of works, and to a noble liberty of spirit in fellowship with God as our gracious Father in Christ, abide by it as a thing more valuable than your lives, and remember to improve it, not as an encouragement to pride, passion, sensuality, or other sinful corruptions, but as an additional obligation to the most perfect obedience to the whole law of God as a rule of life, and in all kind and brotherly affection, and friendly offices one to another. 14. For all the commands of the second table, relative to the mutual duties of life, to chastity, honesty, truth, contentment, and charity, are fulfilled in loving your neighbours, as rational creatures and Christians, with such sincere and active affection as ye owe to yourselves. 15. But if, in defiance of this great commandment, ye, like ravenous beasts, rather than men or Christians, fight and quarrel, reproach and abuse one another, ye have reason to fear that the God of peace and love will abandon you to your own lusts, that, by mutual heats and feuds, ye may ruin one another in your church state, privileges, and best interests.—16. To prevent these and other dreadful irruptions of your indwelling corruption, I charge you, in the name of Christ, to labour always, and by all means to live and act towards God and men under the influence of his good Spirit, and of that supernatural habit or principle of grace and holiness which he has implanted in your heart; which will effectually prevent your yielding up yourselves to the inclinations and practices of sinful lusts. 17. For, in regenerate persons, the remains of indwelling corruption, on the one hand, struggle against, and labour to suppress, this inward gracious principle, and all its holy actings, and even to expel the Holy Ghost from the heart;—and, on the other hand, the spiritual habit or vital principle of grace, wrought in them by the Holy Ghost, as living and acting under his direction and assistance, earnestly desires and labours to effect the entire destruction of sin. And these two inward principles, of corruption and grace, being directly opposite in their nature, tendency, and actings, ye can neither commit sin with the full and deliberate consent of your heart, nor perform duties with perfect freedom, constancy, and fervour. 18. But if, under the direction and influence of the Spirit of God, according to the rule of his word, and the inclination of an implanted principle of grace, ye, in the habitual frame of your hearts and course of your lives, be led from the ways of sin into the paths of righteousness, it is manifest that ye cannot be under the law as a covenant of works, the Spirit being received only by means of the gospel; 19—21. Nor are these principles of inward corruption and grace more contrary than the tempers and practices which proceed from them. Those which proceed from the carnal corruption of nature are manifestly odious and wicked; such as whoredom in thought, word, or deed, whether between married or single persons, with all lewd, immodest, and wanton inclinations and behaviour; all idolatrous worshipping of false gods, or by images; all enchantments, divinations, magic, and pretended or real intimacy with evil spirits; all ill will towards God or men; litigious contentions, bitter zeal, and rancour; a swelling and revengeful temper; scoldings, wranglings, and provocations to evil; a riotous and turbulent behaviour; fundamental errors obstinately persisted in; uneasy envyings at the gifts, graces, honours, or prosperity of others; malicious and wilful attempts to take away men's lives without just cause; excessive drinking of liquors; gluttonous feasting, ranting, and raving; with many others of the like nature, which, as I formerly assured you, will, if persisted in, effectually exclude you from all fellowship with God here or hereafter. 22, 23. But in opposition to these detestable and damning works of the flesh, the effects produced by the implanted principle of divine life, under the supernatural influence of the Holy Ghost, pleasing to God, and profitable to ourselves, are—universal love to God, to Christ, his words, ordinances, and people, and to our fellow-creatures; rejoicing in God through Christ, and in the happiness of our neighbours; peace of conscience, flowing from peace with God through Jesus' blood, and issuing in a peaceful temper towards our fellow-Christians and creatures; a patient bearing of affronts, injuries, and offences; an affable and courteous disposition and carriage towards all with whom we have to do; a benevolent temper and beneficent practice; fidelity to every trust committed to, or engagement made by us, flowing from faith in Christ, and in God through him; a meek, calm, and quiet frame of spirit; a regular moderation of our passions and appetites, in meats, drinks, pleasures, or the like. Against such virtues, and the persons endowed with them, there is no law to condemn them. 24. And all they who truly belong to Christ as members of his mystical body, united with, interested in, and devoted to him, are obliged earnestly to endeavour, and have been actually enabled by his Spirit, in virtue of his crucifixion, and in conformity to him therein, gradually to subdue the power and strength of indwelling corruption, that it may not reign in their mortal body, and to break the force of their base and defiling corruptions, whether of the flesh or mind. 25. And if we are indeed quickened and made alive to God by the power of the Holy Ghost, let it be our daily and earnest study, under his direction and influence, to act up to our Christian character, obligations, and advantages, by departing from all iniquity, and walking in all holy conversation and godliness. 26. And as we are indebted to him for all the good that is in us, let none of us overrate our own endowments or performances, or aim at making a vain-glorious show of them. Let us never, by our pride, passion, or self-seeking, provoke one another to angry resentments, nor stir up envious passions in or against each other.

REFLECTIONS UPON CHAP. V.—Blessed are the liberties which saints, especially under the gospel, have in and through Christ! and in the most delightful manner they, by faith, live in love, and hope for glory. But it is dangerous to contemn, reject, or forsake, these liberties; and infinitely dangerous to turn aside from the true doctrine of justification by free grace through the imputed righteousness of Christ, received by faith, after we have professed and seemingly believed it. It is to lose all benefit by Christ, and to bind ourselves to the impossible condition of keeping the whole law. No persecution, no seduction, ought ever to draw us into this ruinous snare. And seducers to such wickedness should be esteemed as plagues of the church, and quickly cut off from her fellowship.—True Christians should carefully avoid everything tending to strife and contention, which are so sinful and ruinous. And though believers be perfectly freed from the moral law as a covenant, they continue still, and to eternity, under it as a binding rule of conversation. Yea, if we be Christ's, we must evidence it by our earnest mortification of inward lusts; and by avoiding and practically testifying against outward abominations. But in order to maintain the implanted principles of grace, or bring forth the fruits thereof in a holy life, we must live under the almighty and gracious influence of the Holy Ghost.

CHAP. VI.—Ver. 1. According to the rule of Christian love already mentioned, if any one among you, through ignorance, unwatchfulness, human frailty, plausible temptations, or enticing examples, fall into an erroneous notion or immoral act, I beseech those of you, who are more advanced and confirmed in knowledge and grace, to do your utmost, in a meek, patient, and tender manner, for convincing and reclaiming him by repentance, and reducing him to his proper place in the mystical body of Christ:—and to induce you hereto, ponder seriously your own weakness and sinfulness, and the danger of meeting with, and falling before, temptations yourselves; and be not thereforo too severe upon others. 2. Instead of imposing heavy yokes on the one hand, or refusing any offices of kindness on the



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3 [a]For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself [*] alone, and not in another.[†]

5 For every man shall bear his own burden.[‡]

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*,[§] especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.[‖]

A. M. cir. 4062.
A. D. cir. 58.

[a] Prov. 26. 14. & 26. 12, 16. Luke 18. 11. 1 Cor. 8. 2. & 3. 18. ch. 2. 6.

[*] *Rejoicing in himself*—on account of what grace has wrought.—Ed.

[†] *Not in another*, upon whose opinion or applause grace has rendered him independent.—Ed.

[‡] *His own burden.*—Being judged according to his work.—Ed.

[§] Even Julian the apostate, while reviling the Christians, was compelled to leave his testimony to that unrestricted spirit of charity by which they were actuated both towards friends and strangers. (As cited by *Wetstein*).—Ed.

[‖] The apostle was accustomed to dictate his letters to an amanuensis—this he wrote with his own hand. Why he notices the circumstance, it is not easy to conjecture, perhaps impossible to discover. Some suppose it is noted as an evidence of special affection; but what peculiar evidence it could furnish is not very apparent. Is it not rather intended to intimate, that he felt so great anxiety for their Christian character that he hoped to wean them from their errors without any one being made acquainted with his rebukes either to individuals or the churches?—Ed.

A. M. cir. 4062.
A. D. cir. 58.

[b] 2 Cor. 11. 13. ch. 5. 11. & 2. 3, 14. Phil. 1. 15—18. & 3. 4.

[c] Mat. 23. 3, 15, 23. Rom. 2. 17—24. & 3. 9—18. Acts 20. 30. 2 Pet. 2. 19.

[d] Is. 45. 24, 25. Phil. 1. 20. & 3. 3, 7—11. 1 Cor. 1. 29. & 2. 2. Rom. 1. 16. Col. 1. 24. 2 Cor. 12. 9, 10. & 11. 23—27.

[*] Or, *which*.

[e] Rom. 6. 4, 6. & 7. 4. & 8. 37. ch. 1. 4. & 2. 20. 1 John 5. 5.

[f] 1 Cor. 7. 19. ch. 5. 6. & 3. 28, 26. Col. 3. 1. 2 Cor. 5. 16, 17. Mat. 12. 50. John 15. 14. & 8. 3, 5, 6. Eph. 2. 10.

[g] Phil. 3. 3, 16. Ps. 125. 5. Rom. 2. 28, 29. & 4. 12. & 9. 6—8, 24. & 10. 12. & 3. 29, 30. 1 Pet. 2. 5, 9. Heb. 8. 1. Is. 45. 25. ch. 2. 7.

[h] Ch. 5. 11. Col. 1. 24. 2 Cor. 1. 5. & 4. 10, 11. & 11. 23—27. 2 Tim. 3. 11, 12. 1 Cor. 4. 9—13.

[†] *The marks of the Lord Jesus.*—The scourgings, wounds, and stoning he had endured, after the example, and for the love of Jesus. Acts 20. 23. 2 Cor. 4. 10. & 11. 23, 25.—Ed.

[i] Rom. 16. 20. 24. 2 Cor. 13. 14. 2 Tim. 4. 22. Philem. 25.

12 As many as desire to make a [b]fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For [c]neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that [d]I should glory, save in the cross of our Lord Jesus Christ, by [*] whom the world [e]is crucified unto me, and I unto the world.

15 [f]For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And [g]as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth [h]let no man trouble me: for I bear in my body the marks of the Lord Jesus.[†]

18 Brethren, [i]the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

other, sympathize with, pray for, and assist one another; and, by lightening and relieving one another under your burdens, grievances, trials, and exercises, practise Christ's great commandment of loving your neighbours as yourselves. 3. For if any of you have high thoughts of your own abilities to resist temptations, and to do great things in religion, and so despise and insult others, ye dreadfully deceive your own souls. 4. But to prevent your being forward to judge and censure others, and deceive yourselves, let every one of you narrowly search and try his own principles, motives, ends, temper, and behaviour; and if they be thus found correspondent to the truth of the gospel, and your profession of it, ye will have great matter of humble joy in what God has wrought in you, and enabled you to do, and on account of the testimony which the Holy Ghost and your own consciences bear to your sincerity, and God's acceptance of you through Christ; and you need not then regard the applause of others, your number of proselytes, or that your character is more exalted than that of others. 5. For at the judgment-seat of Christ every man will be adjudged to eternal happiness or misery; not according to what he thinks of himself, or what he is in comparison of others,—but according to what he really is, in heart and life, before God.—6. And as a standing ministry is necessary for your instruction and establishment in the truths and paths of the gospel, let every church member, who receives these spiritual instructions, cheerfully and liberally contribute of his worldly substance for the comfortable maintenance of his instructor, who spends his time and strength in preaching the gospel to him, and thus brings him blessings far better than anything temporal. 7. Never let a covetous temper, or plausible suggestion, seduce you from the faithful performance of this duty. God, who searches your hearts, and has a right to your obedience, will not suffer himself to be imposed on, or any of his commandments contemned. But (to allude to the crops of husbandmen and gardeners) your reward at his hand shall be according to the nature, quality, and extent of your work. 8. He who uses his temporal enjoyments, or spends his time and strength with selfish and corrupt views, shall have, for his reward, perishing things here, and eternal destruction hereafter; but he who, through the power of God's grace on and in his heart, employs his substance and talents for promoting spiritual purposes, in subserviency to the work and design of the Holy Ghost, shall reap glorious fruits of holiness in this world, and eternal life as the free gift of God through Christ in the next. 9. Animated by these comfortable views, let us never grow remiss and negligent, far less cease from doing good to others, by every mean in our power; for if not in this life, we shall in the next be rewarded with plentiful blessings, if we do not, through unbelief and discouragement, covetousness, impatience, or the like, desist from our duty as an irksome task. 10. While therefore God gives us abilities and proper opportunities, let us exercise ourselves in works of beneficence towards the necessitous, and all our fellow-creatures, especially to such as, in the judgment of charity, have cordially embraced the gospel of Christ, and become his children and servants. 11. I hope ye will seriously ponder those things which I have written to you in this affectionate letter, and that not by an amanuensis, as ordinarily, but with my own hand. 12. And, believe me, your new preachers, who attempt to recommend themselves by external flourishes of profession, or zealous observation of carnal ceremonies, are not actuated, in urging you to be circumcised, by any true love to you, or concern for your salvation, but merely desire that they may escape that persecution and outrage from the unbelieving Jews, to which the preaching of a free justification through Christ's imputed righteousness would expose them. 13. For, notwithstanding their being circumcised themselves, and under an obligation thereby established to keep the whole law, they are not really careful to keep that law at all, but they would have you circumcised, that they might boast of you as their proselytes, and thereby recommend themselves to the favour of the unbelieving Jews. 14. But God forbid that I should ever be ambitious of human applause, or boast of, or rely on, anything as the ground of my acceptance with God, except it be the atoning sacrifice of our crucified Lord and Saviour Jesus Christ, by faith in, and virtue derived from, which and whom, I am in conformity to him, dead to all the allurements, interests, and honours of this world, and to all its terrors, persecutions, and reproaches, so as to be little moved by the one or the other; and on account of my preaching of which, as the alone ground of justification and eternal life, the men of this world contemn me, and would gladly crucify me. 15. For, with regard to union with Christ, and justification to life through faith in him, circumcision, and all such external distinctions, are now under the gospel entirely useless. The only thing that can effectually prove our interest in him, is the universal and almighty renovation of our heart and life, after the image of God, in knowledge, righteousness, and true holiness.—16. And to all those professed Christians, Jews or Gentiles, who, according to the directions I have given, rely on the righteousness of Christ alone for justification, and improve it in a steadfast maintenance of gospel liberties, and study of gospel holiness; and to all those spiritual Israelites whom God hath formed for himself, I earnestly wish and declare peace with God, their consciences, and one another, and all other mercies and blessings of the new covenant. 17. Let no one give me any further trouble with injurious reproaches and angry quarrels about circumcision and other observances of the law: the persecutions which I have already endured, and of which I retain the marks in my body, are sufficient proofs of my being Christ's devoted servant, and faithful preacher of justification through his blood. 18. Finally, brethren, my hearty prayer to our Lord and Saviour Jesus Christ is, that his free love and favour, with all its blessed manifestations, fruits, and effects, may plentifully abound towards you, and sensibly rest on your souls, to lead you in the way of faith, comfort, and holiness, till ye arrive at the complete possession of eternal life.

REFLECTIONS UPON CHAP. VI.—With meekness, humility, and compassionate sympathy, ought Christians of superior attainments to recover their offending brethren. A sense of their own sinfulness, weakness, and readiness to slip, should induce them to it. And a regard to their deliverance from the law as a covenant, and the law of ceremonies, and their being still under Christ's law of liberty and love, should effectually animate them to it.—It is dreadful to deceive our souls through self-conceit and hypocritical mocking of that God who neither will nor can be imposed upon. But it is delightful to have our consciences attesting us as approved of God in Christ; and to be enabled to improve our worldly substance in acts of piety and charity. It is highly necessary to be active and exact in our conduct, when our eternal happiness or damnation is so closely connected with it; and very unprofitable to make fair shows of religion, while we remain ignorant of its power; or while, to shun persecution, we are afraid or ashamed to own a crucified Christ, and the doctrine of salvation through him alone. It is Christ crucified in whom we must boast, and from whom we must derive all grace to wean us from worldly things. And no profession, denomination, or external privilege, will avail to our salvation, unless our hearts be renewed and planted with a living principle of grace. Nor must we expect spiritual or eternal happiness, unless we walk according to the gospel in our dealings with God and men, and are ready to suffer for the doctrines of Christ which we profess.



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## CONCLUDING REMARKS ON THE EPISTLE TO THE GALATIANS.

No one can attentively read and consider the Epistle to the Galatians without discovering the early germs of popery budding, nay springing, into vigorous and almost irrepressible growth, even under the eye of apostolic inspection, and, as it were, in defiance of the apostolic pruning-knife. Popery does not consist in the rejection of the great fundamental doctrines of Christianity. On the contrary, it retains most of them, but, at the same time, so overlays them, as to render them nearly or altogether invisible; so loads them with ceremonial ornament, as to disfigure or destroy their beauty; and so combines them with extraneous and traditionary inventions, as literally to render them of "none effect."

The two great errors which the apostle labours to correct among the Galatians were the adoption of Jewish rites as essential to salvation, and the combining of human merit with the grace of the Lord Jesus Christ. In both these propensities they have been followed by popery. One high priest—one pope—one family succession—one traditionary succession—holy vestments—altars—lamps—candles—washings—sprinklings—attitudes. These bear such resemblance to each other, that it is sometimes difficult to distinguish between them. But injurious to spiritual feeling and vital godliness as these "beggarly elements" undoubtedly are, their evil is far outrun by the doctrine of justification by works alone, or by human merit conjoined with the works of Christ, and of other mediators, which invariably accompanies them. Both, indeed, profess alike to have "begun in the Spirit," but both alike labour, and expect to be "made perfect by the flesh," (chap. 3. 3). Truly has Solomon declared that "there is no new thing under the sun." Even Romanism, with all its fertile ingenuity, has been unable to become an inventor; and, when casting off "the simplicity of the gospel," has been compelled to deck herself in the ancient, but condemned, garments of the judaizing, "the foolish Galatians." Wherefore "let him that thinketh he standeth take heed lest he fall." Justification by faith, and by faith alone, is the article by which the church must stand in truth; but the "faith that is not alone," but "worketh by love," is the principle by which she must stand in holiness.—Ed.

# THE EPISTLE OF PAUL, THE APOSTLE,

TO THE

# EPHESIANS.

Ephesus was the chief city of Proconsular Asia, famed for human wisdom and knowledge, but more for idolatry, lasciviousness, and magical arts. Here Paul planted a Christian church, to the elders of which he afterwards gave a solemn charge to attend to their work; Acts xix, xx. To caution them against those seducers, who very early crept in among them, and to confirm them in the doctrines which he had preached to them, he, while a prisoner at Rome, wrote them this excellent letter. In the first three chapters of which, he represents to them, in the most enraptured and affecting manner, the riches of God's grace, in their election, effectual calling, fellowship with God and with his church. In the last three, he exhorts them to improve their mercies, in the conscientious performance of all necessary duties, personal and relative, religious and civil, answerably to their Christian character, privileges, assistances, and obligations.

[Ephesus was a city of Ionia, and, under the Roman government, the capital of a large district of Western Asia. It was famous for its temple of Diana, which was reckoned one of the wonders of the world (Acts xix. 27). It is said to have been more ancient than the time of David, and to have been peopled by a Greek colony. In the time of Paul, Ephesus still retained much of its ancient architectural and commercial grandeur; but the inhabitants were, like those of Athens, wholly given to idolatry. History describes them as licentious in morals, and addicted to sorcery; whence "Ephesian letters" came to be a name for all those superstitious charms and spells, by which those ignorant and foolish people who know not God, have, in all ages, been affrighted and deceived. In such a city the preaching of the gospel seemed all but hopeless; for idolatry and self-interest combined to instigate the heathen zealots to every riotous opposition (Acts xix. 24.); yet, through the labours of Paul, Apollos, and others, the gospel triumphed; and the Lord established a church which continued until his early-threatened, and long-suspended judgment, at last overtook the city, and has left it a splendid ruin without church or inhabitant. It was situated about twenty-three miles north of Miletus, to which place Paul called the elders to deliver them his parting charge, about A. D. 58.

This Epistle was written about A. D. 62, and, as appears from various allusions, when Paul was a prisoner at Rome. It has been pronounced the richest and noblest of the Epistles. And certainly in variety and depth of doctrine, sublimity and fervour of expression, and the intense earnestness of apostolic exhortation, it stands eminently conspicuous. The reason for its peculiar character seems to be that assigned by Scott, namely, "that the apostle's heart was much enlarged in writing to those whom he had no occasion to rebuke, and with whom he was not under the necessity of joining in controversy; so that entire confidence took place of the caution, reserve, or sharpness, which were requisite in the three preceding Epistles." It appears to have been written to confirm the Ephesian, and other Asiatic churches, in the true doctrine and practice of the gospel. And, as every Epistle seems to have had some peculiar object, and is consequently distinguished by some peculiar feature, so this Epistle is distinguished by its special illustration and enforcement of the blessed doctrine of the headship of Christ over all things to the church, and the union of believers with him in one mystical body.

As to the particular church to which this Epistle was originally addressed, expositors are not agreed. Some think it was addressed to the Laodiceans (Col. 4. 16); while others suppose it to have been a circular letter generally addressed to all the churches of Asia. For this opinion, however, there is not a shadow of external proof—the whole current of evidence uniting in inscribing it specially to the Ephesians—though, no doubt, it was intended for the use of the other surrounding churches. And if the apostle directed the Ephesians to send a copy to the Laodiceans, which should afterwards be transmitted to the Laodiceans—and no supposition can be more natural—all idea of the loss of any apostolical epistle is at once removed.—Ed.]

## CHAPTER I.

(1) *The apostolic salutation and thanksgiving:* 1—3. (2) *Election and adoption by grace the true and proper ground of man's salvation:* 4—12. (3) *The seal of the Holy Spirit the present earnest of the heavenly inheritance:* 13, 14. (4) *Thanksgivings for past mercies, and prayer for future blessings in Christ, the Head of his mystical body the church:* 15—23.

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PAUL,[a] an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

[a] Acts 13. 9. & 9. 3, 15. Rom. 1. 1, 5. 1 Cor. 1. 1. & 15. 9, 10. Gal. 1. 15, 16. Col. 1. 1.

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2 [b]Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

[b] Rom. 1. 7. Gal. 1. 3. 1 Thes. 1. 1. 2 Thes. 1. 2. Tit. 1. 4. 1 Pet. 1. 2. 2 Pet. 1. 2.

3 [c]Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places*[a] in Christ;

[c] 2 Cor. 1. 3. 1 Pet. 1. 3. ver. 17.

[a] *In heavenly places.*—Rather, "in the heavenly things that are in Christ; to wit, election to holiness (ver. 4), the adoption of children (ver. 5), &c.—Ed.

4 According as he hath chosen us in him before the foundation of the world,[†] that we

[†] "From all eternity."—*Bloomfield.*

EXPLANATORY NOTES. Chap. I.—Ver. 1, 2. Being, according to the sovereign will and mere favour of God, immediately authorized and qualified by Jesus Christ to publish his glorious gospel, I earnestly wish and announce to you—members of the church at Ephesus, who are by profession, and I hope many of you really, sanctified by the Holy Ghost, and to all the believers everywhere, who, through union to, and fellowship with, Christ, have obtained mercy to be faithful to their light and obligations in adhering to the truth as it is in him—all the riches of divine grace, in all its happy fruits, manifestations, and effects, from our Covenant God and Father in Christ, as the fountain and moving cause, and from Jesus Christ as the purchaser, storehouse, and dispenser of them. 3. May all possible glory, thanksgiving, and praise, be cheerfully ascribed to that ever-blessed God, whose ancient endearing character was, the God of Abraham, Isaac, and Jacob; but who now manifests himself as the God and Father of our Lord Jesus Christ, his only begotten Son and mediatorial Servant;—that in and through him, as our new-covenant Head and anointed Saviour, in the immense riches of his love and grace, he has freely and bountifully bestowed upon us all manner of spiritual and eternal blessings. 4. According to, and in the execution of, his gracious and unchangeable decree, in which we were from all eternity freely and sovereignly chosen in him as our Head and Representative, not because of our foreseen holiness, but that, through the application of his blood to our conscience, and the Holy



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should be holy, and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved:

7 [d]In whom we have redemption[e] through his blood, the [e]forgiveness of sins, according to the [f]riches of his grace;

8 [g]Wherein he hath abounded toward us in all wisdom and prudence;

9 [h]Having made known unto us the mystery of his will, [i]according to his good pleasure, which he hath purposed in himself;

10 That, in the dispensation of the fulness of times,[†] he might gather together in one all things in Christ,[‡] both which are in [k]heaven, and which are on earth, *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things[‖] after the counsel of his own will;

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed[*] with that Holy Spirit of promise,

14 Which is the earnest of our inheritance until the [k]redemption of the purchased possession, unto the praise of his glory.

15 Wherefore [l]I also, after I heard of your faith in the Lord Jesus, and love[†] unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;[‡]

17 That [m]the God of our Lord Jesus Christ, the Father of glory, may give unto you [n]the spirit of wisdom and revelation [§]in the knowledge of him:

18 [o]The eyes of your understanding being enlightened; that ye may know what is [p]the hope of his calling, and what [q]the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working [‖]of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that

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d Mat. 20. 28. & 26. 28. Acts 20. 28. Rom. 3. 24—26. 2 Cor. 5. 21. Col. 1. 14. Heb. 9. 12, 14, 15. 1 Pet. 2. 24. & 3. 18. 1 John 2. 2. Rev. 5. 9.

e The apostle says "we have redemption"—have it now, through faith in the Redeemer.—*Note.* The present possession of such a blessing as redemption, even the forgiveness of sins, should be the constant aim, as it is the undoubted privilege, of every one that believes in the name of Jesus. John 1. 12. 1 John 2. 12.—Ed.

e Luke 1. 77. Acts 10. 43. Col. 2. 13.

f Ch. 2. 7. & 3. 8, 16. Phil. 4. 19. Rom. 9. 23. Tit. 2. 14. 1 Pet. 1. 18, 19.

g 1 Cor. 1. 5. & 12. 8. 1 Tim. 1. 14, 16. 1 Pet. 1. 3. ver. 17. Col. 1. 9, 10. 2 Tim. 3. 15.

h Rom. 16. 25. Col. 1. 26. ch. 3. 9, 11. & 2. 17. Mat. 13. 11. ver. 17. 1 Ver. 5. 11. Is. 46. 10.

† The Christian dispensation, or plan of divine government of his church, which commenced at the fulness of the prophetic times.—Ed.

‡ *All things in Christ.*—Not all things whether good or evil, but that he might gather, or unite under one head, all things that are in Christ by God's purpose on the one hand, and their own faith upon the other—angels in heaven; and Jews and Gentiles, without distinction, upon earth.—Ed.

§ Or, *the heavens.*

‖ *Worketh all things.*—Producing the good, and overruling the evil.—Ed.

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* *Sealed.*—Marked out as God's purchase, both by the miraculous and ordinary gifts of the promised Spirit, according as it has pleased God to distribute to every man severally as he pleases. 1 Cor. 12. 4—11.—Ed.

k Ch. 4. 30. Rom. 8. 23. Luke 21. 28. Acts 20. 28. Rev. 5. 9. Ex. 19. 5. Deut. 7. 6. & 14. 2. & 26. 18. 1 Pet. 2. 9.

l Rom. 1. 8, 9. Phil. 1. 3, 4. Col. 1. 3, 4. 1 Thes. 1. 2—3. & 3. 5—8. 2 Thes. 1. 3. Philem. 4, 5.

† Let it be well noted that diffusive brotherly love is the great practical and apostolic test of genuine Christianity.—Ed.

‡ Let Christians mark both the universality and speciality of the apostle's prayers, and learn to cast aside the insulated selfishness of mere personal petition, and bear every church, and, as far as may be, every believer known to them, on their hearts before the throne of grace.—Ed.

m Ver. 3. John 20. 17. 1 Pet. 1. 3. Acts 7. 2. Ps. 19. 1

n Col. 1. 9, 10. 2 Pet. 1. 2. 1 Cor. 12. 8. & 14. 6, 26.

§ Or, *for the acknowledgment.*

o Ps. 119. 18. Luke 24. 45. Acts 26. 18. ch. 5. 8. 1 John 2. 20, 27. & 5. 20. 2 Cor. 4. 6.

p Ch. 4. 4. Gal. 5. 5. Rom. 8. 24, 25. 1 John 3. 2, 3. Col. 1. 5.

q Ver. 7. ch. 2. 7. & 3. 8, 16. Mat. 13. 44. Phil. 4. 19. 1 Pet. 1. 4.

‖ Or, *of the might of his power.*

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Ghost renewing our heart, we might be made truly holy, and enabled, as in his sight, and acceptably to him, to walk in love to God, and to one another, in obedience to his law, and as the fruit of his having first loved us:—5. In which eternal purpose we were graciously separated from the rest of mankind, and foreordained to be his new-covenant children, and joint heirs with Christ, of himself, and all his inestimable fulness and privileges;—that through the merits, and being united to the person, of Christ, and according to his free favour and sovereign will, we might be brought into the most intimate union to, and fellowship with, him, as his peculiar people, formed for, and consecrated to, his honour and service; 6, 7. All which is done by him, that there may be abundant and everlasting praises in the church on earth and in heaven, to the honour and glory of his free grace and mercy, which is so illustriously and endearingly displayed in the whole of our salvation, particularly in rendering us acceptable to himself, in and through the person and mediation of his dearly-beloved and only begotten Son Jesus Christ,—in whom we, who are chosen, predestinated, and accepted, have a complete and glorious deliverance from all evil, and recovery to all possible happiness, in time and eternity, through the inestimable price of his atonement so fully satisfying to divine justice, and his righteousness so magnifying to the holy law; having all our sins, however many and aggravated, freely, fully, and irrevocably forgiven us, not on account of any worthiness in us, or our works, but merely from the inexhaustible fulness, excellency, liberality, and unbounded overflowings, of JEHOVAH'S free mercy and favour. 8. In the breaking forth and plentiful effusions of which grace, he has abundantly manifested to us the highest wisdom and counsel, both in contriving and executing his eternal scheme of redemption, to the united and highest honour of all his perfections; and in giving us the spirit of wisdom and knowledge, making us wise unto salvation, and to know and practise our duty with understanding, prudence, and discretion;—9. All which wisdom and prudence God hath discovered or conveyed to us by means of the gospel, in which, when attended by the almighty illumination of his Spirit, he opens before us his gracious scheme of redemption, which is so much hid from creatures, and so marvellous and incomprehensible in itself; and which, influenced by nothing but his own sovereign grace, he formed and fixed in his own breast, and for his own glory:—10. That in the last and most glorious period of his gracious transactions on earth, fixed in his eternal purpose, and marked in his ancient promises, and when the exceeding sinfulness of mankind had given his free grace the largest opportunity for magnifying its own power and glory, he might, in and by means of Christ incarnate, obeying, suffering, dying, interceding, and preached to the nations, gloriously reconcile Jews and Gentiles into one mystical body, bringing them into a new state of peace and friendship with himself, and with one another; and even angels and men into one delightful society and new state of peace and friendship;—and, in fine, connect all things in and under Christ, as Head over them to his church:—11. In whom also, for the accomplishment of this great design, we believing Jews have, in our effectual calling, received a title to, and some anticipation of, that inheritance of eternal life to which we were, as his children, predestinated in the free and unchangeable purpose of God, who, by an almighty influence, works all things exactly according to the direction of his infinite wisdom, and the plan of his sovereign decree;—12. That we, the natural seed of Abraham, to whom the gospel was first preached, and who were first brought to believe, and depend on, and hope in Christ for all salvation, might, as distinguished monuments of his grace, for ever glorify him for his mercy in making, and for his truth, power, wisdom, and love, in fulfilling his promises; 13. In whom also ye Gentiles, after ye had heard the infallibly certain, and infinitely important, truths of the gospel, by which that eternal salvation is offered and applied to sinful men, believed; and, in consequence thereof, were, by virtue of your union with him, further sanctified and conformed to his image, and comfortably certified of your personal interest in him as your eternal inheritance, by the Holy Ghost, whom he so emphatically promised, and who, with infinite light and power, applies all the promises to our souls: 14. Which Holy Spirit, as given to us, and working faith and love in us, is a security, pledge, and earnest of our heavenly glory, and a joyful foretaste of it, till we, and they whom Christ hath redeemed, and for whom he purchased it, arrive at the full enjoyment of it, that, as monuments of his amazing grace, we may for ever praise him in the highest manner for the manifestation of it upon us.—15, 16. In reflection upon this grace of God, in choosing, redeeming, calling, and sanctifying, you Gentiles as well as us Jews, and having received an account of your remarkable trust and hope in the Lord Jesus Christ, and love to all them that bear his image, I have been thereby encouraged, in my frequent prayers, to bless and thank him for his favours bestowed on you, and to supplicate that he would still grant you more abundant mercies; 17. Particularly that he—who is the Covenant God of our Lord Jesus Christ, who chose and called him to his mediatorial work, qualified and rewarded him for it—and who, being infinitely glorious in himself, is the fountain, author, and bestower of all the glory communicated to angels, men, or any other creature, and is the eternal Object of all admiration and worship—would, by his Spirit, give you still more bright, sweet, and assuring manifestations of Christ, in his person, offices, righteousness, and love, and lead you into a still more clear and experimental acquaintance with the exercise of faith, love, and other graces; 18. That through his enlightening influence, by the word of God and daily experience, your minds may perceive, with the utmost certainty and light, what a sincere and genuine hope that is to which God has effectually called you by the gospel, what excellent objects it hath in view, and what solid and never-failing grounds ye have for it;—and that by the realizing views of faith, by spiritual meditation, and by gracious foretastes, ye may know, in an animating and extensive manner, what is the true nature and transcendent excellency of the invaluable treasures of blessedness, which God, for his own glory, bestows on, and places in, his saints, whom he has taken for his inheritance and peculiar people: 19, 20. And that ye may further understand and experience what is the superabundant and all-conquering greatness of his power, which he exercises towards us who believe, Jews or Gentiles, in quickening our dead souls, working faith in us, subduing our inward corruptions, supporting and preserving us through all dangers, comforting us against all griefs, and raising us up to complete and eternal blessedness, and that in a manner like to the almighty exertion of it in the resurrection and high exaltation of Jesus Christ,——21—23. In which the Father hath advanced him, as God-man Mediator, to the highest dignity and authority, inexpressibly beyond the reach of angels and men, and invested him with uncontrollable dominion over all angels, good or bad, and all rulers in either church or



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is named, not only in this world, but also in [r] that which is to come;

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness[s] of him that filleth all in all.[t]

A. M. cir. 4068. A. D. cir. 64.

[r] Heb. 2. 5, 8. 2 Pet. 3. 7.

[s] *The fulness.*—The completeness of his mystical body, consisting of many several members.—Ed.

[t] *That filleth all in all.*—Rather, "with all"—that is, with all spiritual gifts and graces. John 1. 14, 16.—Ed.

## CHAPTER II.

(1) *The state of men by nature:* 1—3. (2) *Restoration of believers by grace:* 4—10. (3) *The Gentiles called to recollect their past condition and present privileges:* 11—22.

AND you *hath he quickened,*[a] who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course[†] of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also [b] we all had our conversation in times past in the lusts of our flesh, fulfilling [‡] the desires of the flesh and of the mind; and were by nature[§] the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

A. M. cir. 4068. A. D. cir. 64.

[a] The words, "hath he quickened," are supplied from ver. 5.—It is not improbable, however, that the ellipsis should be supplied from the preceding chapter, thus: "And you *hath he filled*"—that is, with life—"who were dead in trespasses and sins."—Ed.

[†] *Course*—αἰῶνα—its evil principles and practices, which run on as a stream through the whole period of its being. See ver. 7.—Ed.

[b] Tit. 3. 3.

[‡] Or, *the wills.*

[§] *Nature* can never be translated "custom," or "habit," unless such custom or habit as arises from original or innate propensity.—Ed.

A. M. cir. 4068. A. D. cir. 64.

[b] Acts 15. 11. Rom. 3. 24. & 5. 20, 21. & 6. 23. Tit. 3. 5, 7. 2 Tim. 1. 9. Gal. 1. 15. 1 Pet. 1. 3—5, 18.

[c] 1 Cor. 15. 20. Rom. 6. 4, 5. Col. 1. 18. Mat. 8. 11. & 26. 29. Luke 22. 29, 30. Rev. 3. 21. John 12. 26. & 14. 3. & 17. 21—24, 26.

[d] What is the gift? salvation or faith? That salvation is the gift, is argued from τοῦτο being neuter, and so not agreeing with πίστις, feminine;—but the construction in ch. 6. 18. Phil. 1. 28. Gal. 3. 17. & 4. 19, will show how little value is to be attached to this circumstance. That faith is the gift, will appear, not from mere verbal criticism, but from the plain facts declared Mat 13. 11. John 3. 27. & 6. 65, from comp. 1 John 5. 24. with Gal. 3. 27; and if more evidence be wanting, Paul expressly declares, Phil. 1. 29, "Unto you it is given (granted as a favour) to believe."—Ed.

[†] Rather, "for the performance of which God has before prepared us"—that is, by the previous gift of his Spirit working faith in our hearts.—Ed.

[d] Ch. 5. 8. 1 Cor. 6. 11. & 12. 2. Col. 1. 21. & 3. 7. Tit. 3. 3.

[e] Rom. 2. 27—29. & 3. 29, 30. Col. 2. 11, 13. Tit. 1. 10.

[f] John 12. 5. & 10. 16. & 14. 6. Ezek. 13. 9.

5 Even when we were dead in sins, [b] hath quickened us together with Christ; (by grace ye are saved;)

6 And [c] hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift[d] of God:

9 Not of works, lest any man should boast:

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before [†] ordained that we should walk in them.

11 Wherefore [d] remember, that ye *being* in time past Gentiles in the flesh, who are called [e] Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time [f] ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

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state; and has placed all his enemies in a state of subjection to him, that he may dispose of them, subdue and destroy them at his pleasure; and has given him an absolute and universal dominion, in the kingdom of providence and grace, over all persons and things, that he may manage, overrule, restrain, and order all events for the spiritual and eternal benefit of the Catholic church, to which he is the Head of direction and government, life and influence, tender care and protection; and which is his mystical body, receiving all life, activity, growth, and strength, from him; and in his relative *fulness*, comprehending all the members given to him by his Father for the perfecting of his family and glory;—who, by means of his word, offices, and ordinances, attended with his presence, are filled y him with all gifts, graces, and fruits of righteousness.

Reflections upon Chap. I.—Abundant is the grace we receive from Christ. It is only in a state of union to him that we are rendered holy or faithful. And it is only in him that we are blessed with either spiritual or eternal blessings. Delightful is the influence, and sweet the character, of a gracious God. Marvellous is the sovereignty, the freedom, the antiquity, the rich abundance, and powerful efficacy of his redeeming grace. To it we owe our election, our adoption, our justification, our spiritual knowledge, our eternal happiness, and our present assurance of, and security for it. Influenced by it, how delightfully Father, Son, and Holy Ghost, co-operate in our eternal redemption! Actuated by the faith of it, cordially ought we to pour forth our praises and thanksgivings, and to admire his kindness in bringing us Gentiles into the fellowship of the gospel. And earnestly should we pray for further influences of the Holy Spirit, to enlighten our minds and quicken our souls. But, above all, let us admire the power, the grace, the wisdom, which have so exalted our Redeemer for the welfare of his body the church. And since God hath set him so high at his right hand, let him be for ever exalted in our hearts.

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Chap. II.—Ver. 1. And as God, by the exceeding greatness of his power, raised up Christ as a public person, from the dead, he has also bestowed upon you a life of justification, freeing you from your guilt and condemnation, and quickened you to a life of holiness, by the renewal of your nature, who, as Gentile sinners, were under the dominion of both legal and spiritual death; and, as it were, condemned and killed by a multitude of sins original and actual. 2. In which, while ye continued unregenerate heathens, ye with great eagerness, constantly, freely, and progressively, moved and acted; according to the corrupt fashions and customs of this present evil world; according to the will, desire, instigation, and government of the devil and his angels, who wander about in, and even agitate, the air; and who, however proud, light, and vain, are worshipped and obeyed by the most of mankind, and continually work in the hearts of them who rebel against the laws and gospel of Christ; 3. Among whom all of us, Jews or Gentiles, being equally depraved in our spirit and temper, while we remained unregenerate, lived and acted, led away with divers lusts and pleasures, sometimes seeking to satisfy one, and sometimes another; and under the dominion and influence of our inward corruptions, gratifying, acting over, and indulging the irregular appetites of our body, in all its members; and of our soul, in all its powers, faculties, wishes, and contrivances; and were naturally chargeable, and infected from our very conception, with original sin, and, on that account, condemned and exposed to the infinite and everlasting wrath of God, as much as any of those who are eternally damned. 4—6. But while we were in these loathsome, deplorable, condemned, helpless, and hopeless circumstances, it pleased God—whose riches of mercy and grace are altogether excellent, abundant, inexhaustible, and overflowing, and who is ready to pity, help, save, and enrich sinful and miserable creatures—according to that wonderful love which from eternity he fixed upon us, in choosing us to be eternally blessed with all spiritual blessings in Christ—to recover us into a state of favour with himself, and infuse into us a principle of spiritual life, in conformity to, and by virtue of, our union and fellowship with Christ; and to give us a title to, and foretastes of, eternal salvation;—and without making any distinction of nations or conditions, to raise us up in Christ as our Head and Representative, and make us to sit in the heavenly mansions in him as our forerunner already entered for us into the full possession thereof, and hereby assuring us that, in due time, we, in our persons, shall sit there with him and all his saints;—7. That in all the future ages and generations of this world he might set forth an illustrious and encouraging pattern, pledge, and earnest of the transcendent excellency and superabundant fulness of his free favour as it hath been exemplified in acts of special goodness and endearing kindness toward us, Jews and Gentiles, through the person and mediation of Christ; and that, in the heavenly state, he might for ever demonstrate and display the supereminent glory of his free grace, in all the unsearchable riches thereof, to the everlasting astonishment, joy, and praise of angels and saints. 8. For, as hath been before hinted, the whole of that salvation which ye are possessed of and entitled to, in the contrivance, purchase, offer, and application of it, and in all its parts and degrees, proceeds merely from the good-will and favour of God, and is conveyed through faith,—not indeed by any virtue of faith itself, but as God's appointed means, whereby ye receive and rest upon Christ alone for it; and this faith itself, as well as the salvation thereby received, is not the product of any natural principle, good disposition, free-will, or improvement of the gospel that ye were capable of, but is wholly the free gift of God purchased by Christ, and graciously wrought in you by the almighty power of his Spirit. 9. Neither the salvation itself, nor the faith whereby it is received, is in the least owing to any good works done by us, as the meritorious, moving, or efficient cause of it; but in recovering us, when so inexpressibly guilty, polluted, rebellious, infamous, and wretched, God has so demonstrated his mercy and grace, as leaves no appearance of room, or occasion for any man, in a vain-glorious manner, to pretend he had done aught to render himself fit for, or worthy of it. 10. For all the good works or qualities which appear in us, Jews or Gentiles, are nothing else than the effects of God's grace towards us, who, with respect to our new-covenant state and renewed nature, are the curious workmanship of God, formed in, and by virtue of, our union with Christ, for bringing forth the fruits of holiness, for which, not our inclinations or agency, but the gracious purpose and preventing grace of God do prepare us.—11. Wherefore, that ye Gentile converts may be deeply and humbly affected with that amazing grace which has been extended to you, I beseech you seriously to reflect on your former deplorable condition, when ye lived in ignorance, idolatry, and all other defilements of the human nature; and being destitute of all the ordinances of God, were contemned and detested by his professed people: 12. That then ye had no knowledge of, or faith in, the only Saviour of sinners, nor any vital union to, or communion with him; nor any claim to the blessings of the gospel, purchased, revealed, or dispensed by him;—ye had no possession of, or right to, the privileges of his visible or invisible church, and no spiritual relation to, or fellowship with, his people:—ye had no share in the dispensation of the covenant of grace, and its unnumbered exceeding great and precious promises:—and so could have no solid, rational, and well-grounded hope of deliverance from misery or enjoyment of eternal life; but were living, like Atheists,



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13 [f]But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is [h]our peace, who hath made both one, and hath broken down the [i]middle wall of partition *between us;*

15 [k]Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain [l]one new man, *so* making peace;

16 And that he might [m]reconcile both unto God in one body by the cross, having slain the enmity [*]thereby:

17 And came and [n]preached peace to you which were afar off, and to them [o]that were nigh.

18 For [p]through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but [q]fellow-citizens with the saints, and of the household of God;

20 And are [r]built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone;*

21 [s]In whom all the building fitly framed together, groweth unto an holy temple in the Lord:

A. M. cir. 4062.
A. D. cir. 58.

f Gen. 49. 10. Is. 11. 10. & 42. 6. & 49. 12. & 55. 7. Acts 2. 39. 1 Cor. 6. 11. Rev. 5. 9. 1 Pet. 2. 10. Col. 1. 13. ver. 11—22.

h Is. 9. 6, 7. Mic. 5. 5. Acts 10. 36. Rom. 5. 1, 10. & 8. 29, 30. & 9. 24. & 10. 12. Col. 1. 20. John 10. 16. & 16. 33. Ezek. 37. 24, 26. Gal. 3. 28.

i Eph. 2. 8. Acts 10. 28.

k Col. 2. 14. & 1. 20, 22. Rom. 5. 6. & 6. 5. & 10. 4. Gal. 4. 4, 5. & 3. 13. Heb. vii—x.

l Ver. 15—21. ch. 3. 6. & 4. 13, 23, 24. Gal. 6. 15. Rom. 7. 6. 2 Cor. 5. 17. Col. 3. 10.

m Col. 1. 20, 22. & 2. 14. Rom. 5. 5. & 6. 6.

* Or, *in himself.*

n Is. 57. 19. Zech. 9. 10. Acts 10. 36. & 2. 39. ver. 12. Ps. 73. 27.

o Ps. 148. 14. & 135. 6. & 76. 1, 2. & 147. 2, 19, 20.

p John 10. 7, 9. & 14. 6. Rom. 5. 2. 1 Cor. 12. 13. ch. 1. 12. & 3. 12. & 4. 4, 13, 19. Heb. 4. 16. & 10. 19, 20. & 7. 19. ver. 12.

q Ch. 2. 6. Gal. 3. 26, 28. & 4. 26, 31. & 6. 10. Heb. 3. 1, 6. & 12. 22. Phil. 3. 3, 20.

r Mat. 16. 18. 1 Pet. 2. 4—6. Rev. 21. 14. 1 Cor. 3. 9—11. & 12. 28. ch. 3. 5. & 4. 11—13. Ps. 118. 22. Is. 28. 16.

s Ch. 4. 13, 15, 16. Col. 2. 2, 19. Ps. 93. 5. & 122. 3. 1 Cor. 12. 12, 25—27. & 14. 33. & 3. 17. & 6. 19. 2 Cor. 6. 16. Ezek. 43. 11, 12.

A. M. cir. 4062.
A. D. cir. 64.

t Ver. 20, 21. 1 Pet. 2. 5, 9. ch. 3. 17. John 4. 23. & 14. 17, 23. & 17. 21—23.

22 [t]In whom ye also are builded together for an habitation of God through the Spirit.

## CHAPTER III.

(1) *The mystery of Gentile salvation specially revealed to Paul, with grace to preach it faithfully and successfully:* 1—12. (2) *Believers should not faint in time of trouble:* 13. (3) *Intercessory prayer:* 14—21.

A. M. cir. 4063.
A. D. cir. 64.

* *For this cause*—the equal admission of both Jews and Gentiles into the church of God—which doctrine the Lord revealed to him, and he faithfully preached—whereby he had provoked the Jews to persecute him, as an apostate, and the Gentiles, as a denouncer of their idolatry.—Ed.

a Acts 26. 16, 17. & 21. 33. & 25. 23, 29. Philem. 9. Gal. 5. 11. ch. 4. 1. & 6. 20. Col. 1. 24. & 4. 3, 18. 2 Tim. 1. 8. & 2. 10. Phil. 1. 13.

† *If ye have heard.*—Rather, "since;" for there could be no question of their knowledge of his commission and doctrine.—Ed.

‡ As in ch. 1. 9, 10. & 2. 12.—Ed.

b Mat. 13. 17. John 16. 13. Acts 10. 28. & 15. 28. & 21. 10. Rom. 16. 25, 26. Col. 1. 26, 27. 1 Cor. 2. 12. & 12. 10, 28. ch. 2. 20. & 4. 11—13, 2 Tim. 1. 9, 10. Tit. 1. 1—3. 1 Pet. 1. 10—12.

c Rom. 8. 15—17. & 5. 8—12. ch. 1. 3. & 2. 13—22. 1 Cor. 12. 27. Gal. 3. 9, 14, 28, 29.

FOR this cause [*] I Paul, the [a]prisoner of Jesus Christ for you Gentiles,

2 (If ye have heard [†] of the dispensation of the grace of God which is given me to youward:

3 How that by revelation he made known unto me the mystery, as I wrote [‡] afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

5 [b]Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 [c]That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel;

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

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without the knowledge, faith, fear, worship, and profession of the only true God, and destitute of all spiritual communion with, or communications from him. 13. But notwithstanding all your unworthiness, wickedness, and wretchedness, through the astonishing mercy and grace of God, ye are now, by the gospel dispensation, brought into a special relation and union to Jesus Christ, the only Saviour of lost sinners; and thereby translated from your former state of distance, enmity, and hopelessness, into a new-covenant state of friendship and fellowship with God and his church, through the merit and application of Jesus' atoning blood. 14. For he, in his person and mediation, is the only peace-maker, and the centre of union between God and us, and between one another, whether we are believing Jews or Gentiles;—who hath reconciled us to God, and to each other, and hath united us in one church, and cemented us together in heart and affection, as children of one family; the ceremonial law, that wall of partition which separated between Jews and Gentiles, being abolished through his incarnation and death, and the New-Testament worship, which gives equal access to both, appointed in its stead. 15, 16. And having in his crucifixion fulfilled their typical signification, he disannulled the obligation of these ceremonial institutions, which represented God still unpropitious, and proved the occasion of much hatred and enmity between Jews and Gentiles; that out of both he might make one church, formed, as new creatures, after the image of God; and framed together for gospel worship and new obedience; and by a new constitution under him made equally partakers of grace and glory;—that thus he might bring about an entire harmony and friendship between believers of all nations, as one spiritual body united to him by faith and love; and that, through his atoning sacrifice of himself upon the cross, he might remove their guilt, and bring them into a joint state of peace and favour with God. 17. And in order thus to reconcile them to God, and to each other in one gospel church, by the ministry of his servants, and the powerful operation of his Spirit, he published the glad tidings of peace and salvation to you Gentiles, who were far removed from the knowledge, profession, faith, and favour of God; and also to the Jews, who had long been his peculiar people, and had enjoyed the symbols of his presence, and the oracles and ordinances of his grace. 18. For such is the efficacy of his incarnation, obedience, and sufferings exhibited in the gospel, that by means thereof, we who believe, whether Jews or Gentiles, through the direction and assistance of his Spirit, have an equally free and familiar access into the favour, presence, and fellowship of God, our common Father in and with Christ. 19. Now, therefore, ye Gentile believers, being reconciled and brought near to God, are no more aliens from his church, covenants, promises, or privileges, but, like freemen and fellow-citizens of the heavenly Jerusalem, are entitled to, and joint partakers with, the believing Jews of all the blessings which pertain to the saints; and are, by regeneration and adoption, of the family and children of God, heirs of God, and joint heirs with Christ. 20. And infallibly and for ever to establish your union with Christ, and with God in him as your Father and Sovereign, by means of the doctrines of the apostles and prophets, which exhibit and offer him to you, ye are, by faith, built upon Christ as your immoveable and life-giving Foundation; and connected, beautified, and strengthened by him as your chief Corner-stone. 21. In union with whom, and by virtue derived from him, the universal church, Jews or Gentiles, and every true member of it, placed in proper order for the use of the whole, doth, by a continual addition of new converts, or the further gracious growth of each—as animated and influenced by their living and life-giving Foundation—become a spiritual temple, formed by, dedicated to, and inhabited by the Lord Christ and his Father; and in which he manifests his gracious presence, displays his glory, and is worshipped and glorified; 22. In whom being vitally united to his person, and formed into a church state by his authority and influence, ye are built up together as a particular church—a living temple—which God had consecrated for himself, who, by the special presence, light, and grace of his Spirit, dwells among you, and in the heart of every true believer.

REFLECTIONS UPON CHAP. II.—Alas, what a state of sin, slavery, wretchedness and wrath, are all men in by nature, Satan and their lusts hurrying them on to their own destruction! Transcendent and amazing grace must be necessary to quicken, to save, and to exalt for ever, such monsters of misery, guilt, and pollution; and pure and free is the manifestation of it. No works of ours can concur to deserve, prepare for, or assist it. How wonderful is that Christ, for whom, in whom, and with whom, all these rich mercies are received! Blessed be his name that Gentile idolaters, so ignorant, so wicked, are, through his person, righteousness, and mediation, brought into his gospel church!—While the building goes up sing ye nations—sing all the powers of my soul—GRACE, GRACE, UNTO IT!

CHAP. III.—Ver. 1. For my boldly maintaining that you believing Gentiles have an equal access to the church and presence of God, and are equally related to him, as the Jews, I am, at this very time, through the malice and indefatigable opposition of my carnal countrymen a prisoner at Rome, of which I boast and glory, as I know it will turn out to your spiritual advantage. 2. For ye must needs have heard how Jesus Christ, in his infinite condescension and grace, appointed me as a steward in his family, and herald in his kingdom, to preach the gospel chiefly to you and other Gentiles, that ye might believe and be saved; 3, 4. And how, by repeated visions and revelations, and by the immediate inspiration of his Spirit, he made known to me the great mystery of the salvation of sinful men, through his own incarnation, obedience, death, resurrection, and ascension, and of the gracious calling of the Gentiles into his gospel church; as, according to the measure of my knowledge of it, I have already hinted unto you:——5. Which mystery was not at all made known to the Gentiles in former ages, nor so distinctly, fully, and clearly to the Jews, as it is now revealed to the holy apostles and other inspired teachers of the Christian church, in consequence of the resurrection and ascension of Jesus Christ;—6. Particularly that branch of it,—that, without any regard to circumcision or any other Jewish ceremonies, the idolatrous Gentiles should, equally and in the strictest connexion with the Jews, be called and admitted into the same gospel church, partaking of all the privileges thereof, and be made members of the same mystical body of Christ,—to derive all enlightening, quickening, sanctifying, and comforting influence from him, and hold all their right and claim to all the promised blessings of the new covenant under him, and partake of the promised Spirit in all his influences, gifts, graces, and glories, shed on them abundantly through Christ: 7. Of which glorious gospel, being miraculously converted, and receiving a sovereignly free gift of the apostleship, I was, by the immediate appointment of Jesus Christ and his Father, made a preacher—to publish it in all its light, fulness, and glory; and had my commission ratified by many miraculous operations, and by an amazing success in the conversion and



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8 Unto me, who am less than the least of all saints, is this grace given, that [d]I should preach among the Gentiles the unsearchable[*] riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things[†] by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known[‡] by the church[§] the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.[‖]

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom[*] the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

A. M. cir. 4063.
A. D. cir. 64.

d Ver. 2. Acts 9. 15. & 13. 2. & 22. 21. & 26. 16—18. Rom. 15. 8, 15—19. 1 Cor. 15. 9. Gal. 1. 16. & 2. 7, 9. 1 Tim. 2. 7. 2 Tim. 1. 11.

* *Unsearchable*—and inconceivable—as the word imports.—*Note.* The human mind can never grasp infinity—yet upon infinity alone can it rest with confidence. The infinite power and infinite mercy that meet in Christ can alone enable the perishing sinner to say, "it is enough."—Ed.

† *Created all things*, both in the natural and spiritual world.—Ed.

‡ *Might be known.* Rather, "might be more clearly, more extensively known."—Ed.

§ *By the church.*—Through the means of the church—the founding, sustaining, chastising, comforting, and purifying of which afforded such new and conspicuous evidence of the inexhaustible wisdom of God.—Ed.

‖ It is "your glory" that ye be not discomforted by any tribulations—which I endure patiently that you may be brought to the fellowship of Christ.—Ed.

* *Of whom*, may, grammatically, refer either to the Father or to Jesus Christ; but the latter seems the more probable. See Heb. 2. 14, 17.—Ed.

A. M. cir. 4063.
A. D. cir. 64.

e Job 11. 7—9. ch. 1. 18, 21. 1 Tim. 2. 4. & 3. 16. 1 Cor. 1. 30. Col. 1. 6, 19, 28. & 2. 9, 10. ver. 3. Mat. 28. 19, 20.

† How can we know what passeth knowledge? Just as the astronomer knows the heavens, so far as he can see, yet concludes, from unquestionable analogy that much lies beyond his range of vision.—Ed.

† *With* (rather, "unto") *all the fulness of God*—the fulness of grace, which, being manifested in the Word made flesh" (John 1. 14). is from him, as from a fountain, poured forth into the hearts of believers, viz., intellectual gifts, spiritual graces, love, peace, communion with God, and holy dedication to his service.—Ed.

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to [e]comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge,[*] that ye might be filled with all the fulness of God.[†‡]

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

## CHAPTER IV.

(1) *An exhortation to spiritual unity, which divers gifts were intended to promote:* 1—16. (2) *An exhortation to cast off the sins of the Gentiles, and, as renewed by the Spirit, to walk in newness of life:* 17—32.

A. M. cir. 4063.
A. D. cir. 64.

a Ch. 3. 1. 2 Cor. 5. 20.

* Or, *in the Lord.*

b Gen. 17. 1. & 5. 24. & 6. 9. 1 Cor. 7. 24. Phil. 1. 27. & 4. 8. Col. 1. 10. 1 Thes. 2. 12. & 4. 1, 2. 2. Tit. 2. 11—14. 1 Pet. 1. 15.

I THEREFORE, the [a]prisoner [*]of the Lord,) beseech you that ye [b]walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

salvation of sinners. 8. Unto me, who was once a furious persecutor, blasphemer, and injurious person, and who in myself am still so transcendently worthless and hell-deserving, is this condescending, astonishing, and unparalleled favour shown—that I, above all the apostles, should be pitched upon to publish, far and wide, among the idolatrous Gentiles, the glad tidings of salvation; and to be instrumental, in the hand of the Spirit, in making known and conveying to multitudes those exceeding riches of mercy and merit, of grace and glory, which are treasured up in Christ, and proposed in the gospel by and through him to the worst of sinners,—and which can never be fathomed, exhausted, numbered, or traced out, in all their endless variety, excellency, and fulness. 9. And to make both Jews and Gentiles clearly perceive what a happy fellowship believers of all nations, as one church, under Christ their Head, now have in the exceeding great and glorious blessings of the gospel;—a mystery, in which unfathomable depths of divine sovereignty, wisdom, and grace are implied,—and which lay long concealed in the purpose and mind of God himself, who, in and with his Son Jesus Christ, created all things in heaven and earth; 10. And that even all the dignified and mighty ranks and orders of holy angels, who minister to the redeemed heirs of salvation, might, with ravishing pleasure, joy, and praise, behold and contemplate the infinite wisdom of God, in the unnumbered displays of its glory, in the doctrines, ministrations, blessings, and privileges of the New Testament church;—11. All which is now transacted in exact agreement with God's eternal purpose, which he formed with a gracious regard to his church, as considered in Christ their Head, Lord, and Saviour; 12. In and through whom, as the only Mediator between God and men, we have great liberty and enlargement of spirit in our dealings with God, as our reconciled Father and Friend; and through faith, receiving and resting on him alone for salvation, have a humble assurance of his favour towards us, his gracious acceptance of our persons and services, and his audience of our prayers, for all real and necessary blessings. 13. In the contemplation of these things, I entreat you never to be disheartened, affrightened, or made negligent or spiritless in your Christian course, by the sufferings which I have to endure for my adherence to, and preaching of, the gospel; but rather to the honour of your Christian profession, be encouraged, strengthened, and animated therein, as they are indeed a great honour put on me, for the confirmation of what I preached and ye believed. 14. And that ye may be directed to this and all other necessary duties, I recommend you by the most affectionate, earnest, and solemn prayer, to the favour and mercy of the eternal Father of our Lord Jesus Christ, and our Father and Friend in him. 15. Of and under whom, and of the Father through him, all true worshippers, whether angels or saints, are gathered into one family, and have received the most transcendent and glorious honours and privileges; 16. And I plead that he, who has already done so much for you, may, in a manner answerable to his own immense fulness of wisdom, faithfulness, power, goodness, mercy, and grace, and by his almighty Spirit powerfully working in your renewed hearts, more and more fortify you against the efforts of inward corruptions, or temptations from Satan or the world; and invigorate and animate you with holy courage to exercise every grace, perform every good work, endure every trial, and, abounding in holiness and comfort, to hold on to the end, through all opposition and danger. 17. And that Jesus Christ, together with and by his Spirit, may be constantly present in your minds, not only by the habit, but by realizing and appropriating acts of faith; and have a sensible abode in your hearts, by continual gracious impressions and manifestations of his love to you as persons united to him;—that ye, being deeply fixed and firmly established in an experimental and assuring perception and faith of his love to you, and in your exercise of grateful returns of love to him, 18. May, by means of his oracles and ordinances, attended with the enlightening and sanctifying influences of his Spirit, be enabled to apprehend, and be suitably affected with, the unbounded love of Christ; clearly perceiving, as far as is possible for saints in this world, its unmeasurable *extent*, as it reaches to Gentiles as well as Jews, to all ranks, sorts, and degrees of sinners, and to all forms and degrees of spiritual and heavenly blessings:—its inconceivable *length*, in reaching from everlasting to everlasting;—its unfathomable *depth*, as it brought the most high God of glory to the lowest state of service, sufferings, and death, and makes him stoop to redeem us from our lowest depths of sinfulness and misery;—and its astonishing *height*, in his exalted intercession for us, and advancing us to the highest glory of which our nature is capable;—19. And may, by faith and spiritual experience, know more the virtue, power, and sweetness of the transcendent love of Christ, and of God in him, in all its most excellent manifestations, fruits, and effects,—which, in itself, and in its wonderful operations, provisions, and designs, infinitely surpasses all the comprehensions of angels and men;—that thereby ye may be more and more abundantly partakers of a divine nature, and, to your utmost capacity, enriched with all that fulness of light and grace, holiness, joy, and peace, which God has prepared, promised, and communicates to his principal favourites,—and in due time arrive at the most full and transcendent enjoyment of him as your infinite ALL IN ALL. 20, 21. Now to this almighty, all-sufficient, gracious, new-covenant God, who, by that very power, of the almighty operations of which we have had abundant experience in our souls, is able to grant all those extensive blessings which I have desired, or which can be desired by us,—nay, to do infinitely above what we can ask, or even conceive,—be ascribed all possible honour, in the way of faith, love, adoration, worship, obedience, thanksgiving, blessing, and praise; on account of his infinite perfections, marvellous counsels, and mighty works of creation, providence, and grace,—in the whole universal church, in heaven and earth, and by every society and member thereof,—through Jesus Christ and his mediation,—during all the periods of time or ages of eternity; so may it and so shall it be.

REFLECTIONS UPON CHAP. III.—Behold, my soul, how the sovereign grace, infinite wisdom, and ancient purposes, of the most High appear in the conversion of Gentile sinners to the almighty Saviour! Great is the boldness of access we have now to God: and unsearchable the riches of mercies and blessings which the gospel brings to us.—With deep self-abasement, and affecting admiration of God's favours, ought ministers to preach it. With patience and courage they ought to labour and suffer, as is most for the good of the church. And with frequent and fervent prayer should they carry on their whole work, asking for themselves and their people abundant supplies of grace.—While angels, with admiration, pry into these mysteries, let my soul contemplate the infinite love of my Kinsman Redeemer, and be filled with all the fulness of God. And while grace for ever reigns through his righteousness, let there be glory to God in the highest.

CHAP. IV.—Ver. 1. Since, therefore, these amazingly glorious privileges and blessings are freely and equally bestowed on you Gentile believers as on the Jews, I, who, to my inexpressible honour, am here, by the wise disposal, and for the sake of the Lord Jesus Christ, a prisoner for the faithful preaching of his gospel, particularly to the Gentiles,—earnestly beseech you constantly and perseveringly to live and act in a holy and honourable conversation, as becometh that gospel which ye have believed, and that high calling of God in Christ Jesus whereby ye have been effectually called to glory and virtue. 2. And in acting suitably to the spirit-



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3 Endeavouring to keep the unity of the Spirit[a] in the bond of peace.

4 *There is* one body,[†] and one Spirit,[‡] even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, [b]When he ascended up on high, he led captivity captive,[§] and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might [‖]fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

A. M. cir. 4068.
A. D. cir. 64.

[a] *The unity of the Spirit.*—In faith, the unity of his testimony (1 John 5. 8.); in practice, the unity of his sustaining graces.—Ed.

[†] *One body.*—The mystical body of which Christ is the head (chap. 1. 22).—Ed.

[‡] *One Spirit.*—The Spirit of God, by which the life of that body is sustained and its powers directed.—Ed.

[b] Ps. 68. 18. Col. 2. 15.

[§] *He led captivity captive.*—"Gained a conquest over enemies who had led others captive."—*Whitby.*—"Expressive of his conquest over sin, Satan, the world, death, and the grave."—*Gill.* The word occurs but once again in the New Testament (Heb. 13. 10), and certainly does not apply to parties holding others, but to those who are themselves, in captivity. And is not this the meaning here also? Were not the elect in a state of captivity?—and are they not, therefore, the "captivity" whom he "led captive," as it were, in delivering them from all their enemies, binding them to himself in "cords of love," and "bringing into captivity every thought to the obedience of Christ."—2 Cor. 10. 5.—Ed.

[‖] Or, *fulfil.*

A. M. cir. 4068.
A. D. cir. 64.

[d] 1 Cor. 1. 10. & 14. 20. John 10. 16. Phil. 3. 9—14. ch. 2. 15. Col. 1. 22, 23. & 2. 2, 10.

[e] Or, *into the unity.*

[†] Or, *age.*

[c] Is. 28. v. 1 Cor. 14. 20. Rom. 16. 18. Heb. 13. v. 2 Tim. 3. 6. 2 Thes. 2. 9, 10. Acts 20. 29, 30. Mat. 24. 5, 11, 24. & 11. 7. 2 Cor. 2. 17. & 4. 2. & 11. 13. Col. 2. 4, 7. Tit. 1. 10. 2 Pet. 3. 3. Jude 4.

[‡] Zech. 8. 16. 2 Cor. 4. 2. Gal. 2. 5, 14. & 5. 1. & 4. 16. & 5. 6.

[‡] *Speaking*—(rather, "maintaining")—*the truth in love*—which is a difficult duty, because of the gainsaying of unreasonable men, who will credit almost anything reported on the authority of men, but deny almost everything testified by the authority of God.—Ed.

[g] Col. 1. 10, 18. & 2. 10, 19. 2 Pet. 3. 18. 1 Pet. 2. 1, 2. not as 2 Tim. 2. 16. & 3. 7. & 4. 4. Tit. 1. 14.

[h] Ch. 1. 10. 15, 22. & 2. 21. & 5. 23. Col. 1. 18.

[i] Col. 2. 19. ch. 2. 21, 22. Rom. 12. 5. 1 Cor. 12. 27. Zech. 10. 12.

[k] 1 Cor. 10. 12. Acts 20. 21. Rom. 1. 2. 2 Cor. 6. 1. 1 Pet. 5. 12.

[l] Ch. 5. 8—6. & 2. 2, 3. 12. Col. 3. 5—14. Rom. 13. 11—14. & 1. 21—32. 1 Cor. 6. 9, 10. Gal. 5. 19—21. 1 Pet. 4. 3. ver. 18, 19.

[m] Acts 26. 18. Rom. 1. 21. Gal. 4. 8. ch. 2. 12. & 5. 8. 1 Thes. 4. 5.

[§] Or, *hardness.*

13 [d]Till we all come [e]in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the [†]stature of the fulness of Christ:

14 That we *henceforth* be no more [c]children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But [‡]speaking[‡] the truth in love, [g]may grow up into him in all things, which is [h]the head, *even* Christ:

16 [i]From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

17 [k]This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind;

18 [m]Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the [§]blindness of their heart:

ual privileges and obligations of the gospel, study to walk humbly with God, under a deep sense of your own meanness, unworthiness, and sinfulness, and to behave humbly toward each other, esteeming others better than yourselves; and with all courteousness, candour, calmness, and sweetness of temper. In real and hearty affection to Jesus Christ, and to one another in him, kindly bear affronts and injuries without retaliating or revenging them. Calmly overlook, or bear with, the weaknesses, indiscretions, forwardness, and peevish tempers of others, and even pity and excuse them: 3. And thus carefully and diligently, by all proper means, maintain and promote that spiritual union and harmony of souls which is the fruit of the Holy Ghost's dwelling in them, and consists in that pure and spiritual peace which is the best and strongest bond of your religious society and fellowship in it. 4. To engage you to cultivate this amiable union, consider the joint interest ye have in all the same important things. The church, of which ye are all alike members, is but *one mystical body*, and so ye ought to have the same fellow-feeling, care, and concern for one another. The *same* divine *Spirit* of love and peace animates, guides, and dwells in this whole mystical body, and every member of it; —and therefore ye ought to act with united hearts under his influence, and in imitation of him. Ye are, by God's grace, called to God's kingdom and glory, as the one summary object of your *hope;* and, in your effectual *calling*, ye are all partakers of the same grace of *hope* which terminates on Christ as its only foundation;—and therefore ye should live in harmony and peace, as heirs together of the same grace of life, and expectants of the same heavenly inheritance. 5. There is *one* Lord and Saviour of all true believers, even Jesus Christ, the *only* Mediator, King, and Head of his church; and therefore ye ought to unite, with one heart and soul, in your dependence on, and allegiance, love, and obedience to him, and in your sincere affection to all his subjects, according to the laws of his kingdom. There is but *one* and the same rule or doctrine of faith, one object of *faith*, and one sort of like precious faith, in the whole church; and therefore this should, in every member, work in the same actings of love to Christ, and to one another. The *baptism*, whether external or internal, of all church members, is one and the same in its nature, tendency, and design; in which they are solemnly devoted to Father, Son, and Holy Ghost, as one God, sole Proprietor of the church, and brought under the strongest bonds to be entirely and unreservedly the Lord's, and therefore ought to behave with the utmost unity of character. 6. And, in fine, the Covenant God and Father of all true believers, Jews or Gentiles, who is infinitely above them in perfections and dominion, and whose special presence preserves, governs, and supplies every part of the mystical body of Christ,—and who, by his Spirit and grace, dwells and works in every one of you,—is but *one;* and therefore ye ought to be of one heart and soul, in your acknowledgments, love, and reverence of him, and in your obedience and subjection to him as your own God and Father, and ought to love his children as your spiritual brethren.—7. But notwithstanding our unity in so many great and important things, Jesus Christ, according to his own infinite wisdom and bounty, freely bestows upon his church a beautiful variety of spiritual offices, gifts, graces, and attainments.—8. Hence the Holy Ghost, by David, suggested, that having—in consequence of his victory over sin, Satan, the world, and death—in his sufferings, resurrection, and ascension,—received fulness of authority and influences from his Father, as the reward of his work, he should liberally distribute diversified offices, gifts, and graces, to men, Jews or Gentiles, professing or rebellious sinners. 9. Now this very hint of his glorious and triumphant ascension plainly intimates that it was founded on his debased incarnation, obedience, death, and burial.—10. And it is the same only begotten Son of God who so humbled himself, that, as man and Mediator, after conquering all his enemies, hath ascended to the right hand of God, that, by the virtue of his death, victory, and triumph, he might fill all the officers, members, ordinances, and administrations of his church with the gifts and graces of his Spirit, and thus fulfil all the ancient types and predictions, and perfect whatever relates to the salvation of his people. 11. In prosecution of this gracious design, he furnished his gospel church with proper officers;—some of them *extraordinary* for her first settlement,—as *apostles*, who received their commission immediately from himself, to be eyewitnesses of his resurrection from the dead; whose authority extended equally to all the churches, and who could, under inspiration, teach the whole scheme of the gospel, work all sorts of miracles, and convey the Holy Ghost, in his miraculous influence, to other believers. Others he appointed and qualified as *prophets*, to explain the Old Testament, and foretell things to come. Others he appointed and qualified as inspired *evangelists*, to attend the apostles, and finish what they had begun. Other officers were *ordinary* to continue in the church till the end of the world; namely, *pastors*, to watch over, govern, and dispense the ordinances of Christ to particular congregations; and *teachers*, to instruct church members and others in the truths of the gospel. 12. All which offices and officers are appointed and rendered successful for completing the church in the number of her chosen members, and each in their gifts and graces, and for uniting and compacting them in a regular society, and restoring such as had fallen, and for faithfully dispensing to them his word and ordinances, and for the building up of his mystical body the church in knowledge, faith, love, joy, and holy obedience. 13. Till we all, whether Jews or Gentiles, strong or weak, who do or may hereafter believe, be perfectly cemented into an entire agreement in the doctrines, and by the grace of faith; and in a clear, affectionate, and fiducial knowledge, and approving acknowledgment of the eternal Son of God as our only Lord and Saviour; and so, by gradual improvement in gifts and graces, may arrive at that state of perfection which is reserved for the whole body of true believers in heaven after the last judgment. 14. That thus we may no longer continue, like children, deficient in knowledge and prudence, weak in faith, and wavering in opinion, easily taken with new things, tossed or driven about, as ships without ballast, or flying clouds, by unstable, noisy, violent, and unsubstantial errors, whereby artful and designing men labour to impose on and deceive us, to our eternal ruin;—15. But, on the contrary, may sincerely speak of, and plead for, the truths of the gospel, in the exercise of fervent love to them, to Christ, and the souls of men;—and may, like living members of him as our quickening Head, increase in all light, grace, and holiness, by virtue of our union with him, in conformity to his pattern, and for his honour. 16. From whom, as the Head and Fountain, all his members, being orderly and closely joined among themselves, and united to him, do, by that energy which is communicated from him through every ordinance, officer, and member,—in a proportion suited to the state, condition, and exigence, of every part,—build up themselves, and one another, in Christian love to him their Head, and to their fellow-members.—17. Since therefore ye, as members of Christ, are partakers of such privileges, let me again earnestly entreat and solemnly charge you, in the name and authority of the Lord Jesus, that henceforth ye no more behave like other Gentiles, who, unrenewed by the grace of God, still continue in their sensual, worldly, and idolatrous courses, suited to the pride, ignorance, and folly of their depraved mind. 18. Having their understandings filled with ignorance and error concerning everything spiritual; and through which, indulged, increased, and confirmed, their wills and affections are become strangers to, and alienated from, the



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19 [a]Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 [b]But ye have not so learned Christ;

21 If so be[c] that ye have heard him, and have been taught by him, [d]as the truth is in Jesus:

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23 And be renewed[†] in the spirit of your mind;[‡]

24 And that ye put on the new man, which after God[‖] is created in righteousness and [§]true holiness.

25 Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 [q]Be ye angry,[¶] and sin not: let not the sun go down upon your wrath:

A. M. cir. 4068.
A. D. cir. 64.

a 1 Tim. 4. 2. Rom. 1. 24. &c. 28. 1 Pet. 4. 3.

b Rom. 6. 4. & 7. 4, 6. & 8. 2, 13. & 13. 14. 1 Cor. 1. 20. & 6. 15, 20. ch. 5. 1—8. Col. 2. 1—11. Tit. 2. 11—14. & 3. 5, 6. 2 Tim. 2. 14. Matt. 5. with Luke 6.

c *If so be.*—Rather, "inasmuch as ye have heard him"—that is, as speaking by his apostles. See Luke 10. 16.—Ed.

d 2 Cor. 1. 21. Matt. 26. 28. John 1. 14, 16. & 14. 6. ch. 3. 13.

† In the disposition and character of your mind.—Ed.

‡ *After God.*—Formed and modelled according to God, the original perfection, of which man was an image, Gen. 1. 26.—Ed.

§ Or, *holiness of truth.*

e Ps. 4. 4. & 37. 8. Mark 3. 5. Prov. 10. 12. & 14. 29. & 29. 8.

‖ Offences will arise and injuries be inflicted—and if so, it is lawful for you to "be angry;" but you are prohibited from indulging it so as to sin against justice or mercy.—Ed.

A. M. cir. 4068.
A. D. cir. 64.

f Jam. 4. 7. 1 Pet. 5. 8, 9.

* Open no door of passion by which the enemy may enter into the heart.—Ed.

g Exo. 20. 15, 17. ch. 4. 5.

h Acts 20. 34, 35. 1 Thes. 4. 11, 2 Thes. 3. 8, 11, 12.

† Or, *to distribute.*

‡ Or, *to edify profitably.*

i Is. 7. 13. & 63. 10. Ezek. 16. 43. Mic. 2. 7. Acts 7. 51.

§ Grieve *not the Holy Spirit*, by any of the sins previously enumerated. It is only to say that this grieving is fornication. It is rather to be literally understood, by referring to the grief of Christ at the hardness of the Jewish hearts (Mark 3. 5), whereby it is seen how the Spirit that was given him without measure dictated, and partook in, the community of his grief. Ps. 95. 10. Heb. 3. 10.—Ed.

‖ *Whereby.*—Rather, "by whom."—Ed.

k Rom. 8. 16, 23. & 13. 11. 2 Cor. 1. 22.

27 [r]Neither give place to the devil.*

28 [s]Let him that stole steal no more: but rather let him [t]labour, working with *his* hands the thing which is good, that he may have [†]to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good [‡]to the use of edifying, that it may minister grace unto the hearers.

30 And [u]grieve not the Holy Spirit[§] of God, whereby[‖] ye are [k]sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

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way of life, holiness, and happiness, which God appoints and approves, and by which he lives in the soul, and it lives to him;—19. And who, through their contracted habits of ignorance, error, and hardness of heart, and the righteous judgment of God giving them up to their own lusts, have become quite insensible to the stings of conscience, committing the grossest abominations; and have voluntarily, and with full consent, delivered themselves over to the most eager delight in, desire after, and practice of, the most shameful and detestable impurities.—20. But ye, whom God has called from darkness to his marvellous light, have not so learned the doctrines of Christ, relative to his person, offices, and designs, or the obligations ye are under to him, and the privileges ye have received from him, as to induce, or even permit you to venture on such licentious practices; 21. If, as ye profess and I hope, ye have indeed understood, hearkened to, and believed with the heart, what ye have heard from and concerning Jesus Christ,—and have been inwardly and savingly enlightened and taught by his Spirit heartily to receive the truths of the gospel in their simplicity and purity, as they were delivered by him and his inspired apostles, and were exemplified in his temper and conduct, and are practised by the living members of his mystical body.—22. But that which ye have been taught, influenced, and obliged to, is to labour, by his grace, in the use of all appointed means, more and more to discard with abhorrence, abandon, and mortify that debased principle of indwelling corruption, which discovered itself in your former practices, which vitiates all the faculties of the soul and members of the body, and of itself issues in eternal destruction, according to the working of its many impetuous inclinations, which deceive carnal hearts with false appearances of profit, honour, or pleasure.—23. And through the sanctifying influence of the Holy Ghost, to press after a further renovation of all the inward powers of your soul, and that your minds may be more and more enlightened in the knowledge of divine things, and your will and affections more and more replenished with grace and holiness: 24. And that, instead of wearing the deformity of sinful corruption any longer in sinful practices, ye may, by daily and increasing exercise of grace, clothe and adorn yourselves with all the beauties of that transcendently excellent new creature, which is produced by the infinite wisdom, power, and grace of God, according to his will, and after that image of himself, in which he at first created man, and which consists in real, internal, effectual, and divine principles, habits, and acts of equity and honesty towards men; and in true, not shadowy or ceremonial, purity and piety towards God.—25. Being thus taught and privileged, avoid with peculiar care the sins to which ye were formerly addicted. With abhorrence banish from you falsehood, lies, and all manner of deceit and fraud, which are so base in themselves, and so eversive of all true morality. In all your speeches and dealings with men make conscience of the strictest regard to truth; for, in both civil and religious societies, we are members of one body, and therefore ought always to act truly and candidly, as having a joint concern in the welfare of the whole. 26. Watch over your passions, that they may be kept under due government. Labour to restrain and regulate your anger, that it may never be causeless, excessive or mischievous. And if at any time ye are, through temptation, hurried into sinful passion, quickly endeavour, through the gracious assistance of God, to suppress it, and be reconciled to your brother. Let it never rest in your bosom till sunset, to unfit your minds for your evening devotions, or to disturb your sleep, or rise with you the next day; 27. And that ye may not give Satan a place in your hearts, to irritate or keep up turbulent and revengeful passions, or gratify and give him an advantage against you, by your yielding to his malicious and destructive designs, stand on your guard against his temptations; whenever ye find your spirits heated, resist him, steadfast in the faith, who watches all occasions to insnare you;—and take heed of giving ear to false accusers and slanderers, who, as his agents, labour to incense you against others without ground: 28. And if any of you, either before or since your conversion, have been guilty of private thefts or frauds, let them, as persons who have learned Christ, hereafter abhor every form of dishonesty; and in the station and employment in which God hath placed them, let them earn, by laborious industry and care, what, by the blessing of God, may maintain themselves and family, and even help to relieve the necessities of the poor; that thus they may become a blessing, instead of a nuisance and burden, to civil and religious communities. 29. And let no light, frothy, profane, indecent, obscene, or opprobrious language, which marks the corruption of the heart from which it proceeds, and tends to corrupt others, ever come out of your mouth; but let all your words be under the conduct of a gracious spirit, and be wise, prudent, and suited to persons, times, and places; and adapted in the way of counsel, caution, reproof, comfort, or instruction, to promote the spiritual benefit of the company you are in, and recommend true and undefiled religion to their consciences and hearts. 30. Beware lest, with any of these things, so directly contrary to the holy nature, will, operations, gifts, and graces of the Holy Ghost, who loves and effects all true holiness in the souls of men, ye provoke him to withdraw his gracious presence, and deprive you of his comforts,—by which ye have been plainly marked with God's image as his people, and have an infallible pledge and earnest of that full salvation which ye shall receive at death and in the last judgment. 31. And to prevent your offending him, or losing his comfortable and sealing presence, carefully avoid and abhor all rancour, severity, and sourness of temper; all furious raging and ungovernable passions; all causeless and excessive anger; all loud threatening and scolding, noisy quarrels and contentions; all railings, defamations, and backbitings; which are so dishonouring to God and injurious to men; and all malicious, spiteful, envious, and injurious thoughts, or heart-burnings. 32. And in order to cherish his presence and influence, always labour, as assisted by him, to cultivate an affectionate, affable, and benevolent disposition and behaviour, taking pleasure to do offices of kindness and friendship one to another; sympathize with, and show all tenderness, pity, and mercy towards the weak, afflicted, and discouraged; frankly and freely forgive and forget those injuries which are done you by brethren, in consideration and imitation of that infinitely greater forgiveness of your manifold and aggravated transgressions, which God, in the riches of his grace, hath extended to you through the infinitely precious obedience and death of his dear and only begotten Son.

REFLECTIONS UPON CHAP. IV.—What a credit are believers to their happy station in Christ, when they are meek, patient, forbearing one another in love, and united in sentiment and affection! And deep are the obligations they are under to Christian love and unity, who are all members of the *same mystical body* of Christ;—all animated by the *same Spirit;*—all partakers of the *same hope* and heavenly inheritance;—all related to, and interested in, the *same Lord* and Saviour;—all agreed in the *same* fundamental doctrines of *faith*, under the *same baptismal* seal and engagement;—and have all the *same* covenant *God* and *Father*, who is above them all, as their Governor, and dwells in them all by his Spirit.—What blessings may we not hope for from our once crucified, but now exalted, Redeemer! With bounteous care he scatters his gifts among the children of men. And ample is the provision of offices, officers, gifts and graces, he has provided for his church, to promote her growth in numbers, unity, and order; and of all her members in knowledge, faith, and love; and to prevent their being seduced into error and wickedness.—But dreadful is the case of wicked men, especially when they have provoked God to give them up to their own hearts' lusts. How ignorant, how stupid, how bent and eager on the most shocking abominations, they then become!—Odious is an inward principle of sin, wherever it is found. How corrupt, abominable, and deceiving! It perverts and inflames the passions, and fills them with anger, wrath, and malice. It hurries men into deceit, falsehood, idleness, and fraud. It renders their discourse unsavoury, defiling, clamorous, and injurious; and it and its fruits gratify the devil, and offend the Holy Ghost. But excellent and adorning is that inward habit or principle of grace in which believers do more and more abound. Delightfully it conforms men to God, subdues their angry passions, renders them kind, tender-hearted, and ready to forgive injuries;—makes them honest, upright, faithful, and industrious, and their converse godly and edifying;—and excites them to a temper and conduct answerable to the dealings of the Holy Ghost, and the endearing obligations of God's superlative and forgiving kindness to them.



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## CHAPTER V.

(1) *An exhortation to follow God and walk in love:* 1, 2. (2) *To flee fornication and other sins of act and word:* 3—7. (3) *To walk as children of God—to avoid fellowship with sinners—to redeem the time—to avoid drunkenness—live spiritually, and in brotherly subordination to one another:* 8—21. (4) *Wives and husbands to learn mutual love from the love of Christ to the church:* 22—33.

A. M. cir. 4068.
A. D. cir. 64.

BE [a]ye therefore followers* of God, as dear children;

2 And [b]walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

3 But [c]fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness,† nor foolish talking, nor jesting,‡ which are not convenient: § but rather giving of thanks.

5 For this ye know, [d]that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom‖ of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of [*] disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light;

9 (For the fruit of the Spirit *is* in all goodness, and righteousness, and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them.*

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith,* Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming† the time, because the days are evil.‡

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is.*

18 And be not drunk with wine, wherein is excess;§ but be filled with the Spirit;

19 Speaking to yourselves in psalms, and

a Ch. 4. 32. Mat. 5. 45, 48. Luke 6. 36. 1 John 3. 1—3. 1 Pet. 1. 15, 16.

* *Followers.*—Rather, "imitators."—Ed.

b John 13. 34. & 15. 12. 1 Thes. 4. 9. 1 John 3. 11, 16, 18, 23. & 4. 20, 21.

c Col. 3. 5. ch. 4. 1, 19. 1 Thes. 4. 3—8. Mark 7. 21, 22. Rom. 1. 24. & 6. 19. 1 Cor. 6. 9, 13. & 5. 1. 2 Cor. 12. 21. Gal. 5. 17—21, 24—26. Ex. 23. 13.

† *Filthiness.*—Obscenity of speech.—Ed.

‡ *Jesting.*—Lewd expressions, occasionally characterized as *double entendre*—in which, as Chandler well observes, "indecency is couched in a witty turn, and becomes, by being considered witty, the more dangerous and corrupting."—Ed.

§ *Not convenient.*—Not suitable to the Christian profession of purity and godliness.—Ed.

d 1 Cor. 6. 9, 10. Gal. 5. 19—21.

‖ Rather, "in the kingdom (of him who is) Christ and God." See Middleton on the *Greek Art.*, chap. 2. pp. 93, 94. Lond. 1808.

* Or, *unbelief.*

A. M. cir. 4068.
A. D. cir. 64.

* The apostle does not quote the words, but gives the meaning of the prophet, referring, most probably, to Isaiah 60. 1—3. See also 26. 19.—"*Arise from* (among) *the dead.*"—Ed.

† *Redeeming.*—"Recovering the time lost in heathenism."—*Scarin.* "Buying up the time—a most precious commodity—(though by so many held cheap) out of the hands of sin, Satan, ease, sloth, and worldly business—at the expense of self-denial, watchfulness, zeal, and diligence."—*Benson.* Is it not rather, making the most of the time, as he that sells an article to him that gives the highest price?—Ed.

‡ *Because the days are evil*—every fragment of existence being fraught with temptations to indolence, self-indulgence, fear of danger, desertion of duty—because the continuance of opportunity is uncertain, and, at the best, the period of life is short.—Ed.

§ *Excess.*—Dissoluteness, whereby the reason being overwhelmed and the passions excited and let loose, the door of the heart is opened for the entrance of every sin. There is, most probably, an allusion to the *Bacchanalia*, when men and women, under pretence of religion, gave themselves up to intoxication and the wildest revelry.—Ed.

CHAP. V.—Ver. 1. Let therefore the astonishing kindness and forgiving mercy of God your Father, and his Spirit, excite you, as his beloved and loving children, begotten and adopted by him, to imitate him in exercising all kindness and forgiveness one towards another. 2. Nor is the consideration and example of Jesus Christ less suited to engage us to a constant, progressive, friendly, and affectionate love one to another, since he has, with superlative condescension and grace, first loved us who believe; and, in manifestation thereof, has freely become our Surety, and yielded up his great and infinite Self to the most debased service and terrible death for us, as an expiatory sacrifice to satisfy divine justice, and reconcile us to God, to the highest honour and delight of all his perfections. 3. But, to return to the warning which I had begun;—in a manner becoming Christians renewed, sanctified, and devoted to God, earnestly flee, abstain from, and utterly detest every form of unchastity, and all that indecency, immodesty, and lewdness, in gestures, looks, dress, or acts, that approach towards, or tempt others to it: and, in like manner, avoid and detest all irregular and impure desires after forbidden objects, and inordinate love to, or pursuits after, the things of this world, which would make you discontented without them, or to take dishonourable or unjust methods to procure or retain them. 4. Never secretly indulge any shameful practices, nor any light, wanton, or obscene speeches or jests, which offend God, and tend to grieve or inflame the hearers; but let your lips be rather employed in commendations of God and Christ, and his works, and in thankful acknowledgments of, and praises for, his kindness. 5. For having learned the doctrines of the Christian religion, ye cannot but know, that no person, who is addicted to, and lives and allows himself in, the practice of whoredom, or indulges himself in impure affections and lascivious actions,—nor any worldly-minded covetous wretch, who loves, desires, and delights in his worldly enjoyments more than in God himself, be his profession what it will,—has any title to, or, continuing such, can have any present or future enjoyment of, Christ and his Father in his kingdom, with the glories which attend it. 6. Let no Gentile philosopher, Jewish corrupter of God's law, or any other, by their plausible, empty, and fallacious speeches, make you to think these crimes small: for, on account of them, all who obstinately persist in them shall be excluded from the heavenly kingdom of God, and be exposed to his wrath here and hereafter, which shall come rushing in full floods upon them. 7. By prayer, watchfulness, and diligence, labour therefore against these things, and never be companions, encouragers, or imitators, of such persons in their iniquities, lest ye also share in their just and tremendous punishments: 8. For, in your heathen and unconverted state, ye were utterly ignorant of spiritual things, and walked in the dark paths of wickedness:—but now the Spirit of God hath enlightened your mind to know the truth as it is in Jesus; in whom, as your Head, ye have all light, wisdom, and purity, and from whom, as his members, ye derive all knowledge and grace: it is therefore your duty and privilege, with perseverance and daily progress, to live and act before God like persons begotten of God by the light of the gospel, and enlightened and directed by the word and Spirit of Christ. 9. Having a conversation answerable to the fruits produced and cherished by the Holy Ghost, which are directly contrary to what I have warned you against, and consist of everything kind and beneficial, and in rendering to God and men their respective dues, in a constant and steadfast adherence to the truths of the gospel, and in exact truth, integrity, and faithfulness, in all that ye say and do. 10. And by the assistance and light of the Spirit, trying and proving, from the Scriptures, what is well-pleasing to the Lord Christ, and heartily approving thereof, and practising it, as an evidence of your regard to it,—and thus approving yourselves faithful servants, and obedient children to Christ and his Father. 11. And that ye may walk as children of the light, avoid all partnership in, all countenancing or encouraging of, sinful practices, which are unprofitable and injurious, which proceed from ignorance of God, are shameful in themselves, often committed in secret, and leading to eternal misery; but by friendly, kind, and prudent, admonitions of the guilty, and especially by your holy and circumspect conversation, expose their deformity, confute, reprove, and condemn them: 12. For it would put to the blush, and even shock, a religious, sober, and modest mind, so much as to mention, except in necessary reproof, several of the detestable practices which your heathen neighbours, unwilling to expose their own character, commit secretly in their idolatrous worship or otherwise. 13. But by the enlightening influence of the word and Spirit of God, ye are enabled to discern the deformity of those sinful practices, and to live in a contrary manner,—in order to convince your wicked neighbours, and shame them out of their wickedness. 14. Wherefore the Lord, in the Old Testament predictions, relative to the calling of the Gentiles, plainly intimates, that Christ's enlightening, quickening, comforting, and sanctifying influence is conveyed in the gospel call, and ought to be attended with your earnest endeavours to shake off your ignorance, stupidity, insensibility, and spiritual death,—even as his quickening power was conveyed to dead persons in his calls to arise. 15. Take heed, therefore, that your whole conversation be accurate, exactly answerable to your Christian character, light, obligations, and the rule of God's word, as under his all-seeing eye, and in view of enemies as well as friends,—not as persons ignorant, injudicious, unwise, and heedless; but as those who are taught of God the truth as it is in Jesus, and who wisely avoid exposing yourselves to infamy or hurt, or giving any occasion of stumbling to others. 16. And see that, by a diligent and circumspect Christian walk, as being deeply affected with godly sorrow for your former mispending of time,—you carefully improve every moment to the best advantage in the service of Christ, as if ye had dearly bought it out of the hand of sin, Satan, and the sloth, ease, and worldly business, to which it was formerly devoted, and the rather, as the times in which ye live are times of great immorality, ignorance, profaneness, and of persecution, trouble, and danger, in which both Jews and Gentiles wait for your halting,—that they may speak evil against you, and against Jesus Christ and the gospel on your account. 17. Take heed, therefore, that ye no more act foolishly and inconsiderately in the matters of God and eternal salvation, nor needlessly expose yourselves to the malice and fury of your enemies, but conduct yourselves suitably to your Christian character; and endeavour, through divine grace, to live and act as those who understand and highly regard the will of Jesus Christ as the rule of the purity and prudence of your conversation. 18. And to prevent your falling into imprudent or abominable conduct, carefully avoid all unseasonable or immoderate use of intoxicating liquors, which cause us, in an unmanly, nay, worse than brutal, manner to profane and prostitute the bounties of providence, which enfeeble, defile, and disorder all the powers of both body and soul, and prompt to babbling, blasphemy, and all manner of madness and debauchery; but let it be your great concern to be filled with the influences, gifts, graces, and comforts, of the Holy Ghost, which qualify for, and excite to, everything prudent, holy, and pleasant. 19. And either by yourselves, or in fellowship with one another, express the joys of your heart in singing psalms,



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hymns, and spiritual songs,[*] singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father[†] in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 [a]Wives, submit yourselves unto your own husbands, [f]as unto the Lord.

23 For [g]the husband is the head of the wife, even as Christ is [h]the head of the church; and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, [i]so *let* the wives *be* to their own husbands in every thing.

25 [k]Husbands, love your wives, even as [l]Christ also loved the church, and gave himself for it;

26 That [m]he might sanctify and cleanse it with the washing of water by the word;[‡]

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.

28 So ought men to love their wives as their own bodies: he that loveth his wife loveth himself.

A. M. cir. 4068.
A. D. cir. 64.

[*] The distinction of "psalms, hymns, and spiritual songs" is not now certainly understood. The names might include other compositions besides those contained in the scriptural collection called David's, but they may also be confined to that collection; and surely before they be extended farther some authority beyond conjecture must be furnished. That the Ephesian converts, and other primitive Christians, employed nothing but the voice in their sacred music, is attested by Justin, *Respon. ad Orthodox.*, p. 107.—Ἄνευ ὀργάνων, "without musical instruments," is his expression.—Ko.

[†] "To God even the Father."—Ko.

[a] Gen. 3. 16. Col. 3. 18. 1 Cor. 14. 34. Tit. 2. 5. 1 Tim. 2. 12. 1 Pet. 3. 1, 5, 6.
[f] 1 Cor. 11. 7. ch. 6. 5.
[g] 1 Cor. 11. 3, 7. & 14. 35. 1 Pet. 1. 7. 1 Tim. 2. 12.
[h] Ch. 1. 22. & 4. 15. Col. 1. 18. & 2. 19.
[i] Col. 3. 20. Tit. 2. 9.
[k] Ver. 28. Col. 3. 19. 1 Pet. 3. 7. Prov. 5. 19. Gen. 2. 24.
[l] Acts 20. 28. Mat. 20. 28. Gal. 1. 4. & 2. 20. ver. 2. 1 Pet. 3. 18. Tit. 2. 14. Rev. 5. 9.
[m] John 17. 17, 19. & 15. 3. & 3. 5. 1 Cor. 6. 11. Tit. 3. 5. & 2. 14. Heb. 9. 14. & 10. 22. 1 Pet. 1. 2, 23. & 3. 21.
[‡] "And cleanse it in the laver of (spiritual) water [revealed] in the word." See Is. 51. 1. Mat. 5. 6. John 4. 14. & 6. 35.—Ko.

A. M. cir. 4068.
A. D. cir. 64.

[n] Rom. 12. 5. 1 Cor. 6. 15. & 12. 12, 27. & 1. 30. ch. 1. 23. & 2. 16. & 4. 16. Col. 1. 18. & 2. 10, 19. John 1. 16. & 17. 22. Gen. 2. 18.

[o] Gen. 2. 24. Mat. 19. 5. Mark 10. 7. 1 Cor. 6. 16.

[*] From this phrase the church is theologically and properly denominated the mystical, in distinction from the personal, body of Christ.—*Note.* The church is Christ's body, he also possessing with him one life and one Spirit. Col. 3. 4. Eph. 2. 18. —Ko.

[p] Ps. xlv. Song Isaiah. 54. 5. & 62. 5. Mat. 22. 1—13. Hos. 2. 19, 20. 2 Cor. 11. 2. Rev. 19. 7, 8. & 21. 2.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are [n]members of his body, of his flesh, and of his bones.

31 [o]For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery;[*] but I speak [p]concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

## CHAPTER VI.

(1) *The duty of children:* 1—4. (2) *Of servants:* 5—9. (3) *The Christian life a warfare:* 10—12. (4) *The Christian armour:* 13—20. (5) *Tychicus commended:* 21, 22. (6) *A blessing sought:* 23, 24.

A. M. cir. 4068.
A. D. cir. 64.

[a] Col. 3. 20. Prov. 23. 22. & 1. 8. & 6. 20. Gen. 22. 9. & 37. 12. 1 Kin. 2. 20.

[*] *In the Lord*—so far as agreeable to the will of the Lord.—Ko.

[b] Ex. 20. 12. Deut. 5. 16. & 27. 16. Jer. 35. 18. Ezek. 22. 7. 15. Mat. 15. 4. Mark 7. 10.

[c] Col. 3. 21.

[†] *Nurture.*—Instruction.—Ko.

[‡] *Admonition.*—Moral training, by reasonable restraint and guidance.—Ko.

CHILDREN, [a]obey your parents in the Lord:[*] for this is right.

2 [b]Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, [c]ye fathers, provoke not your children to wrath: but bring them up in the nurture[†] and admonition[‡] of the Lord.

songs, and hymns, which ye either find in Scripture, or are composed by holy persons, or those inspired among you,—to the honour of our Lord Jesus Christ, and his Father in him. 20. And always maintaining a grateful disposition of heart to God for all the mercies which ye receive, temporal, spiritual, or eternal, pleasant or painful, improve every occasion of expressing your thankfulness to God, the Father of Christ, and our Father in him, as the original source of these blessings, and through the person and mediation of Christ, who purchased and bestows them, and in whom alone our praises and prayers can be presented acceptably to God. 21. And directed, obliged, and enabled, by these influences of the Spirit, study a humble performance of all relative duties, incumbent upon you in your natural, civil, public, or private stations of life, as persons who have the fear of God implanted in your hearts, and whose consciences are deeply awed and impressed with his authority in his word, and with his exact observation of your conduct, and his future judgment. 22. Particularly do you, believing wives, pay all becoming reverence, honour, subjection, and obedience, to your own husbands, who have, by the marriage-bond, devoted themselves to you, as your loving superiors; and always act herein as in the sight and presence of the Lord Christ, from love to his person, in obedience to his authority, and with an eye to his glory, and in the manner in which his people are subject to him. 23. For by the law of nature and marriage, the husband is constituted the head, guide, and guardian of the wife, in a manner somewhat similar to that, in which Christ, as Mediator, is constituted the Head, Governor, and Protector of the church,—in which relation he is their Saviour and Redeemer from everything sinful and wretched, and to everything truly honourable or happy. 24. As therefore the church is cheerfully and faithfully subject to the authority of Christ in all her spiritual concerns; so let wives, with meekness, willingness, and fidelity, be subject to their husbands in all things lawful in the Lord. 25. On the other hand, to procure the kind submission of your wives, see that you husbands never tyrannize over them, or be passionate or bitter against them, but by all gentle carriage, due honour, tender sympathy, and every other form of kind behaviour towards their soul and body, manifest the most endearing and ardent affection, in imitation of Christ, who so loved the church that he freely gave up himself to the most debased service, suffering, and death, in her room, and for her spiritual and eternal benefit: 26. That, by his blood and Spirit, through his word, he might deliver her members from the guilt, power, and pollution of sin, and justify, renew, sanctify, and consecrate them to the service of God: 27. That having gradually sanctified and adorned them with his Spirit and grace, he might, in due time, place them in his immediate presence in heaven, entirely freed from every remainder of sin and trouble, holy and happy. 28. Influenced by, and in imitation of, this peculiar, superlative, and abiding love of Christ, husbands ought to love their wives sincerely, constantly, tenderly, and ardently, as they do their own bodies, especially since everything they do for their welfare and comfort will turn out for their own. 29. For no reasonable man, out of enmity to the health, ease, or comfort of his own body, ever neglected or abused it, but from a principle of natural affection, feeds, clothes, warms, and refreshes it; and so every husband ought to deal with his wife, who is *one* flesh with him,—even as Christ, in his most affectionate love, takes care of his church, which he hath espoused to, and made one with, himself: 30. For we, who believe in him, are members of his mystical body, and, in a spiritual sense, are more closely united to him than ever Eve was to Adam, and derive all our grace and glory from his person, as crucified for, and united to us. 31. The standing law of marriage, mentioned by Adam immediately after the formation and espousals of Eve, requires such closeness of union, and tenderness of affection between married persons, as if they were incorporated into one body, and were more to be regarded and loved than even parents themselves. 32. That close union between married persons, particularly Adam and Eve, was indeed an emblem of the spiritual union between Christ and his members, whom, as their Head and Husband, he animates, influences, rules, governs, and cares for, in the most tender manner. 33. But in connexion with this, it also implies, that every husband ought to love his wife with the same sincere and singular affection as he does himself; and that every wife ought, with a conjugal love, to pay all becoming respect, honour, and obedience to her husband.

REFLECTIONS UPON CHAP. V.—With readiness ought Christians to imitate Jesus Christ and his Father in their kindness and love to men. And the faith and sense of their redeeming love should make us carefully avoid all gross wickedness of every form, as utterly unworthy of our Christian character, privileges, and obligations, and as odious to God and ruinous to ourselves. A visible change of behaviour should be studied by all such as are awakened unto life by the powerful voice of Christ. Diligently should they avoid all fellowship with wicked persons or deeds, be watchful and circumspect in evil days, and use great care to improve time to the best advantage. Great should be our concern to have our heart filled with the Holy Ghost, and to live always under his comforting influences,—in everything giving thanks to Christ, and to God through him. Earnestly should we labour to fulfil the duties of every station, from a principle of faith and filial fear of God. And happy are those families, of which Christ is the centre, and his redeeming kindness the great pattern and motive of mutual behaviour!

CHAP. VI.—Ver. 1. Do you children, whatever be your age and circumstances in the world, submissively, readily, and cheerfully hearken to and obey the counsels and commands of your parents in all lawful things, from love to Christ, regard to his authority, and for his glory and honour;—for, according to all laws, human and divine, this is a just debt, and is highly fit and acceptable in itself, as ye have been brought into being by their means, and are so much beholden to their care and kindness: 2. Yea, the first command of the second table of the moral law, and the only command which has a promise annexed to itself in particular, requires every one of you to think and speak of, and conduct yourselves towards both your parents in the most affectionate, reverential, submissive, obedient, and honourable manner. 3. That, through the blessing of God upon your obedience, your life on earth may continue long and prosperous. 4. And do you parents carefully avoid everything humoursome, unreasonable, or harsh, towards your children, which might provoke their resentment, exasperate their passions, and prejudice them against you or your Christian religion: and, by a holy and diligent example, by much fervent prayer, by earnest and persuasive instruction, and by prudent, moderate, and seasonable correction, administered to them in obedience to Christ's authority, and in dependence on his blessing to concur therewith, bring them up in the knowledge, fear, worship, and obedience of God in him.—Earnestly watch over and restrain the first appearances of inward corruptions, errors, or immoralities; and direct and encourage them to everything



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5 [d]Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart:

7 With good-will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 [e]And, ye masters, do the same things unto them, [*]forbearing threatening: knowing that [†]your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, [‡]be strong in the Lord, and in [§]the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood,[†] but against principalities, against powers, against the rulers of the darkness of this world, against [‡]spiritual wickedness in [§]high *places*.[‖]

A. M. cir. 4063.
A. D. cir. 64.

d Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9. 1 Pet. 2. 18.

e Col. 4. 1. Lev. 25. 43. & 19. 13. Deut. 24. 14, 15. 1 Sam. 23. 17.

* Or, *moderating.*

† Your and their Master, Mat. 6. 19. & 10. 25. John 13. 13.

g Is. 45. 24. & 40. 29, 31. Zech. 10. 12. 2 Tim. 2. 1. 1 Cor. 16. 13. 2 Cor. 3. 5. & 12. 9, 10. Phil. 4. 13. Col. 1. 11.

h Ch. 1. 19. & 3. 16. Heb. 7. 25.

† *Flesh and blood.*—Human adversaries.—Ko.

‡ Or, *wicked spirits.*

§ Or, *heavenly.*

‖ Of the constitution of the kingdom of darkness nothing is known beyond what is revealed in the word of God. In that word, however, the existence of a satanic kingdom, ordered into different ranks and principalities, is explicitly declared:—of which a few historic facts are recorded—such as the deception in paradise—the afflictions of Job—the persuasion of David to number the people—the temptation of our Lord in the wilderness—which, with some others, are specimens sufficient, not to gratify a prying curiosity, yet to produce a more important result,—the inculcation upon believers of constant watchfulness and earnest prayer lest they enter into temptation.—Ko.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and [*]having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation[†] of the gospel of peace:

16 Above all,[‡] taking the shield of faith, wherewith ye shall be able to quench all the fiery darts[§] of the wicked.

17 And take the helmet of salvation, and [†]the sword of the Spirit, which is the word of God:

18 Praying always with all prayer[‖] and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador [*]in bonds; that [†]therein I may speak boldly, as I ought to speak.

A. M. cir. 4063.
A. D. cir. 64.

* Or, *having overcome all.*

† *Preparation*—readiness, alacrity for any required movement.—Ko.

‡ *Above all.*—Rather, "over (as a covering defence to) all" other defences.—Ko.

§ *Fiery darts* were slender reeds filled with combustible materials, ignited, and shot from bows, for the purpose of burning tents, stockades, or besieged towns. These the adroit and courageous soldiers were accustomed to receive on their ordinary shields, or other defences covered with raw and wet hides, which are said to have been sometimes saturated with alum. These "fiery darts" form apt emblems of many of those persecutions by which believers have, in all ages, been assailed—persecutions, sometimes against their principles, sometimes against their character, sometimes against their property, and sometimes against their lives—against all which, trust in Jesus is their only sufficient shield. See Gen. 15. 1. Ps. 5. 12. & 84. 11.—Ko.

‖ Heb. 4. 12.

‖ *All prayer*—prayer of every kind—adoration, confession, petition, thanksgiving, intercession, praise, &c.—Ko.

* Or, *in a chain.*

† Or, *thereof.*

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dutiful towards God or men.——5. Servants, make conscience of obeying all the lawful commands of your earthly masters and mistresses, who, in things pertaining to this world, are set over you by God's providence, and have a right to your services, whether they are believers or not. Be willingly and faithfully subject to them, with a reverential fear of their, and especially of God's displeasure if ye should betray your trust, and embezzle their goods, or disobey their just orders. And see that ye do all this with a sincere, ingenuous, and honest heart, as therein desiring and intending to serve the Lord Christ, and adorn the doctrines of the gospel. 6. Fulfil your services with diligence, constancy and fidelity; not merely when the eyes of your masters or others are upon you, as if ye only aimed at pleasing men for your own honour or advantage, but as from regard to Christ's authority, and always under his eye, and in view of being judged by him, and in order to promote his honour, doing whatever God requires of you in this matter from a sincere principle of religious regard towards him. 7. In this manner perform every part of your due service, freely, affectionately, and industriously, and with all readiness of mind, as persons who love your masters, and have their interest at heart,—doing everything which God or they call you to from a sense of duty to Jesus Christ, your supreme Lord and Master, that ye may serve, please, and glorify him: and not merely to acquit yourselves in the sight, and gain the esteem of men. 8. And know, for your encouragement, that however your masters may reward you in this world, ye shall receive a gracious and eternal reward of all your faithful services from the Lord Jesus in the great day of judgment. 9. And ye believing masters, take heed that ye fulfil the duties of your stations with the like views, in singleness of heart as to Christ, and according to the will of God; and that ye behave towards your servants, not in a domineering, severe, threatening, insolent, cruel, or oppressive manner, but with gentleness and humanity,—always remembering that ye yourselves are the servants of our Lord Christ, who takes notice of your conduct, and will call you to account for it, without paying any more respect to you than to the meanest of your servants. 10. And that ye may perform your relative and other duties, and resist all the influences of sin, Satan, and the world, who labour to oppose you in your progress heavenward, set out and press forward, like valiant soldiers, under the Captain of salvation, not in your own strength, but in the strength of Christ, and through his almighty influences enabling you to every duty, service, and suffering, to which ye are at any time called. 11. And that, while ye set out in his strength, ye may be thoroughly furnished for all encounters with your spiritual enemies, always earnestly endeavour, under a sense of their power and your own weakness and danger, to live in the constant exercise of all those graces, and use of those means, which God appoints, gives, and makes effectual for the full defence and spiritual safety of his people, that ye may be able to withstand and defeat the numerous, insnaring, fallacious, and cunning, attacks of the devil and his instruments. 12. And great need we have of all this help;—for, in our holy warfare, we ministers and others, who have enlisted under Christ's banner, have to engage in close and sharp contention, not only with the carnal reasonings, authority, and violence of men, but with all ranks and orders of malicious, crafty, deceitful, powerful spirits, who, through the permission of God, have erected an usurped empire over the minds and hearts of blinded sinners! and being in themselves most vilely and implacably wicked, make it their whole business to propagate spiritual wickedness, unbelief, pride, idolatry, error, malice, wrath, envy,—and who, hovering in the air, and seated in our souls, strenuously labour to prevent our obtaining the eternal inheritance.

13. Since ye have therefore so many subtle and powerful enemies to contend with, see that ye be fully armed, and, in Jesus' strength, make a proper use of every spiritual weapon, defensive or offensive, wherewith God hath furnished you, that ye may be able to resist and overcome all these or other formidable enemies, in every day of conflict and trial. 14. In order therefore to your obtaining a glorious victory, it is necessary that, in the strength of Christ, ye, in your stations, indefatigably and incessantly, with all watchfulness, diligence, and steadfastness, keep your ground in the field of battle, having your whole man girt about with the truths of God revealed in his word, and with sincerity and uprightness of heart and conversation, that thereby ye may be steady, resolute, and active;—let your heart be protected by the righteousness of Christ applied to your conscience, and by the daily exercise of righteousness and true holiness, which proceed from faith and love. 15. And that ye may be enabled to hold out against all hardships and snares, and be ready for every encounter, let your affections and conversation be duly influenced by the doctrines, promises, encouragements, and provisions of the gospel, by which God exhibits, offers, and applies the whole peace and consolation of the new covenant, that nothing may hurt, discompose, or embroil you. 16. But especially let a lively exercise of faith on Christ's person, blood, righteousness, and fulness, and the power and grace of God in him through the declarations and promises of the new covenant, be your all-protecting *shield*, by which you may be enabled to silence every terrifying charge of guilt,—to repel every attempt to surprise you into hard or blasphemous thoughts of God or Christ, or sudden emotions of wrath, revenge, unchastity, or other wickedness,—and to disarm of its force every furious temptation or sudden suggestion, wherewith the devil may attempt to penetrate and influence your soul with horror, anguish, or guilt: 17. And let the hope of eternal salvation protect you from fear in danger, and fortify you against the most furious and threatening attacks of Satan and his confederates. And let the doctrines, promises, commands, threatenings, and histories of God's word, which the Holy Ghost indited, explains, and applies, be used, in the hand of your faith, for the destruction and confusion of your spiritual enemies. 18. And as none of your efforts, or even the graces, oracles, or ordinances of God, can be effectual without the special aids of the divine Spirit, maintain always a praying frame of heart; and let all your conflicts be attended with solemn, stated, or ejaculatory prayer, in all sorts of addresses to God, and on all occasions, public or private, in the name of Christ, and by the assistance of his Spirit, and with your whole heart, for all seasonable help and direction. And while ye watch against the designs and stratagems of your enemies, and for opportunities to annoy and defeat them, watch also for convenient opportunities of spiritual influences in, and gracious answers to, your prayers:—and continuing constant and unwearied therein, earnestly beg that God would not only avert evils from, or bestow blessings on yourselves, but also all your fellow-Christians, that they, along with you, may stand their ground in their spiritual warfare, and more and more abound in light, grace, comfort, and holiness, to the glory of God, and confusion of Satan and his instruments. 19. And particularly pray for me, your faithful and affectionate apostle and friend, whose work and trials are so important and difficult, and whose strength is so small,—that God would relieve me from my present imprisonment, and give opportunity and ability to publish the great mysteries of the gospel, in an open, bold, plain, impartial, earnest, and successful manner. 20. That I, the graciously honoured ambassador of Christ, who am now a prisoner for preaching that gospel, may yet have opportunity, and be enabled to



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21 [k] But that ye also may know my affairs, *and* how I do, [l]Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 [m] Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

A. M. cir. 4068. A. D. cir. 64.

k Col. 4. 7. Phil. 1 12.

l Acts 20. 4. 2 Tim. 4. 12. Tit. 3. 12.

m Ver. 21. Col. 4. 8. 1 Thes. 3. 2. Phil. 2. 19. 1 Cor. 16. 10.

23 [n] Peace *be* to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 [o] Grace *be* with all them that love our Lord Jesus Christ [p] in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

A. M. cir. 4068. A. D. cir. 64.

n Ch. 1. 2. 3. Ps. 122. 6—9. Phil. 1. 9, 11. Col. 1. 10, 11. Jude 1. 2.

o Gal. 6. 18. 2 Cor. 13. 14. 1 Cor. 16. 23. Rom. 16. 20, 24.

p Or, *without corruption.* Tit. 2. 7. John 1. 47. 2 Cor. 1. 12. Ps. 14. 1. & 32. 2. Mat. 22. 37.

preach it undauntedly, freely, and plainly, according to the duty of my office, without molestation. 21, 22. And that ye may the better know how to order your supplications or thanksgivings for me, I have sent Tychicus, one of your dear Asiatic friends, and an upright, diligent, and laborious minister of Christ, with this letter, that he may fully acquaint you with my various sufferings and comforts under them, and my labours and success,—that, by informing you how the Lord supports, directs, and comforts me under my trials, and by his preaching the gospel to you, he may comfort your spirits, and encourage you to trust in the Lord, and persevere in his way, amidst all the opposition ye can meet with. 23. And, for this end, may abundant peace with God, your own consciences, and one another, and all prosperity of soul or body, abide with you,—and the most ardent love to Jesus Christ and his people, together with, and springing from, a lively exercise of faith, flourish and increase in your souls and the souls of other Christians and ministers—by special influence from God the Father, the original fountain of all new covenant blessings, and from Jesus Christ, through whose merits and mediation they are conveyed. 24. May the free love and favour of Christ, and of God in him, and all its blessed fruits and effects, especially in all seasonable discoveries, communications, and assistances for the producing of strong and lively exercises of every grace, be richly extended to you at Ephesus, and to all others, who heartily, unfeignedly, perpetually, and according to the truth and tenor of the gospel, desire, esteem, and delight in, our only and complete Saviour, the Lord Jesus Christ.

REFLECTIONS UPON CHAP. VI.—Happy are those families in which parents, children, masters, and servants make Christ's law their rule, his example their pattern, his love their motive, and his honour their end, in all their conduct. Numerous and subtle are the enemies, and hard the trials of every true Christian. But since they are rooted in Christ, the Captain of their salvation, his strength, and the complete armour he has provided for them, are sufficient to withstand and overcome all opposition. Happy are they who are taught of God to cleave to him, follow his direction, and improve his armour. And nothing is more useful than a vigorous faith, and persevering and fervent prayer. As ministers are peculiarly exposed to temptations and troubles, they ought to have a double share in the prayers of Christians; and never will a minister's heart be actuated by the grace of God, but he will be ready to pray for his people.

## CONCLUDING REMARKS ON THE EPISTLE TO THE EPHESIANS.

Having read the Epistle to the Ephesians, it is impossible to overlook how distinctly it assumes, at the close, a domestic character. The Epistle to the Romans, commencing with the deep things of God, and continuing to expound the mysteries of redemption, draws out its practical conclusions (chap. xii, xiii. xiv,) in the form of the most beautiful and splendid generalities. Throughout the Epistles to the Corinthians, like general precepts are interspersed; and in the Epistle to the Galatians, in a form more condensed (chap. v. 14—26. & vi. 1—10). But, in the Epistle to the Ephesians, while the general precepts of a holy morality are earnestly enforced (chap. iv. 15—32. & v. 1, 2), the domestic duties and virtues, with their motives and obligations, assume a distinct and specific form (chap. v. 21—33. & vi. 1—9). By what peculiar circumstance, in the case of the Ephesians, the apostle was led to accumulate and urge these beautiful and holy precepts, is not declared; but, if conjecture may be allowed, perhaps the cause may be found in that long continued and frequent domestic intercourse with them to which the apostle alludes (Acts xx. 20, 31), and the deep affection towards the apostle with which that intercourse had inspired his Ephesian converts (Acts xx. 37, 38). In writing to them, the apostle's heart was naturally carried back to their "happy homes;" and husbands and wives, and parents and children, and masters and servants, all rose up to his recollection, and the Spirit of God employed the occasion to enrich the church with that lovely code of domestic laws, by which the Epistles to the Ephesians and Colossians stand peculiarly distinguished.—ED.

# THE EPISTLE OF PAUL, THE APOSTLE,

TO THE

# PHILIPPIANS.

PHILIPPI was a considerable city on the eastern frontier of Macedonia, now part of European Turkey, which Philip, the father of Alexander the Great, enlarged, fortified, and called by his own name. Directed by a vision, Paul came hither from Asia, and planted a Christian church, Acts xvi; and afterwards visited them in his way to Jerusalem, Acts xx. 1—6. Their concern for him was peculiarly affectionate; and, notwithstanding their poverty, they distinguished themselves in sending him seasonable and liberal supplies. Epaphroditus having brought him their bounty, during his imprisonment at Rome, he sent by him, upon his return, this excellent letter,—in which he expresses his great affection for them, and thankfulness for their favours; and exhorts them to constancy, courage, and perseverance under sufferings, and to public spiritedness, humility, holy joy, fervent prayer, and diligent progress in universal holiness.

[The first name of Philippi was Datos, and it is peculiarly remarkable as the first place in Europe in which the gospel was preached. The references to the Old Testament are, Ps. xxii. 6. & lv. 22; Is. xl. 23. & 56. 10; Jer. ix. 23, 24; Dan. ix. 26.—ED.]

## CHAPTER I.

(1) *The apostolic salutation:* 1, 2. (2) *Thankfulness to God for the gospel fellowship of the Philippians:* 3—8. (3) *Paul's special prayer for them:* 9—11. (4) *His bonds graciously employed by providence to the furtherance of the gospel:* 12—14. (5) *From whatever motive Christ is preached Paul rejoices:* 15—18. (6) *Is willing to live or die for Christ:* 19—23. (7) *But is mercifully preserved in life for the edification of the church:* 24—26. (8) *The Philippians exhorted to a godly conversation and steadfastness under persecution:* 27—30.

PAUL [a] and Timotheus, the servants of Jesus Christ, to [b] all the saints in Christ Jesus which are at Philippi, with the [c] bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

A. M. cir. 4068. A. D. cir. 64.

a 2 Cor. 1. 1. Col. 1. 1. 1 Thes. 1. 1. 2 Thes. 1. 1. 1 Cor. 1. 1. Philem. 1. Rom. 1. 1, 9, 16.

b Eph. 1. 1. Col. 1. 2. 1 Cor. 1. 2. Heb. 3. 1. John 15. 2.

c Or, *overseers.* Acts 6. 1—3. & 20. 17, 28. 1 Tim. 3. 1—13. & 5. 17. Tit. 1. 5—9.

3 [d] I thank my God upon every [*] remembrance of you,

4 Always in every prayer [†] of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you [‡] will perform *it* until the day of Jesus Christ;

7 Even [e] as it is meet for me to think this of you all, because [§] I have you [f] in my heart; inasmuch as both in my bonds, and in the [g] defence

A. M. cir. 4068. A. D. cir. 64.

d Rom. 1. 8—10. 1 Cor. 1. 4. Eph. 1. 15, 16. & 6. 18. Col. 1. 3. 1 Thes. 1. 2. 2 Tim. 1. 3—5. Philem. 4, 5.

* Or, *mention.*

† Let this apostolic memorandum impress upon every Christian's spirit the duty and extent of intercessory prayer. How expressive are the words, "Always in prayer!"—"in every prayer!"—"for you all."—ED.

‡ Or, *will finish it.*

e 1 Cor. 15. 7. 1 Thes. 3. 5. 2 Thes. 1. 5. Heb. 3. 1. & 6. 9, 10.

§ Or, *you have me in your heart.*

f 2 Cor. 3. 2. & 7. 3. 1 Thes. 2. 8. ver. 8.

g Ver. 17.



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and confirmation of the gospel, ye all are partakers of my grace.*

8 For God is my record, how greatly I long after you all in the bowels† of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere‡ and without offence till the day of Christ;

11 Being filled with the fruits of righteousness,§ which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds ‖in Christ are manifest in all ¶the palace, and ‖in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 [b]Some indeed preach Christ even of envy and strife;‡ and some also of good-will:

A. M. cir. 4058.
A. D. cir. 64.

* *My grace*—cheerfulness and patience in suffering for the gospel. Acts 5. 41. Rom. 5. 3. & 8. 17, 18. & 12. 12. 2 Cor. 6. 10. —Ed.

† Rather, "with the bowels of Jesus Christ" — with such love and tenderness as he feels for all his members. Eph. 5. 25, 29, 30, 32.—Ed.

‡ *Sincere.* — The English word literally signifies, "without wax"—in allusion to the finishing of cloth with gummy materials, that fill up and hide their deficiencies till carefully examined, by looking through them in sun light. —The Greek might be translated, "sun-judged."—Ed.

§ Fruits of that justification which springs from "the righteousness of God" (Rom. 3. 21, 22). Which are chiefly "peace of conscience, joy in the Holy Ghost, growth in grace, and perseverance therein unto the end."—Ed.

‖ Or, *for Christ.*

¶ Or, *Cesar's court.*

† Or, *to all others.*

[b] Ch. 3. 2. 18, 19. Gal. 1. 7. & 2. 4. & 5. 8, 12. & 6. 12. Eccl. 4. 4. Jam. 4. 5. ver. 16.

‡ Envying Paul's popularity, they suppressed their own jarring sentiments, and adopted his theme —Christ—that so they might raise up opposition to him, and transfer his influence to themselves.—Ed.

A. M. cir. 4058.
A. D. cir. 64.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;*

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, ‖whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply† of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it be* by life or by death.

21 For to me to live *is* Christ, and to die *is* gain.‡

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

* Either by strengthening the hands of his adversaries, or, as many, both ancient and modern, think, these contentious preachers sought to have severity of treatment added to confinement. But how their preaching of Christ could effect this object does not appear.—Ed.

‖ Ver. 14—17.

† *The supply,* or "leading," of that Holy Spirit from whom your prayer proceeds.—Ed.

‡ This is a sentence of confessed difficulty, of which two views are taken by expositors. "The apostle's meaning," says Valpy, "is not that Christ was his life, and death his gain; but that both in life and death Christ was his gain" —in which view he is supported by Beza's translation, Pierce, &c. On the other hand, Bloomfield, following Chrysostom and Theodoret, explains it thus: "For as to me, to live (if I live) will be Christ (He will be my life, in Him I shall live); and (if I die) to die will be gain (since I shall be relieved from trouble)." But as mere release can be no gain, might not this view be better stated thus: "To me to live is Christ (living in me)," "to die is gain (for I die but to live with him)?" See Phil. 1. 21.—Ed.

EXPLANATORY NOTES. CHAP. I.—Ver. 1, 2. Paul and Timothy—joint servants of Jesus Christ in ministering his gospel and promoting his kingdom and glory, to all the private Christians at Philippi, who, by virtue of union with him, are renewed in their hearts and lives by the sanctifying Spirit of God, and devoted to his service,—together with their spiritual overseers, who labour in doctrine or government, and their deacons, who take care of their poor and other temporal affairs of their church,—earnestly wish the most abundant manifestations of divine favour, with all its distinguishing fruits and blessings, from our Covenant God and Father, as the Spring and Fountain of all grace, and from Jesus Christ, as the Purchaser and Distributer thereof. 3—5. As often as I think of you, and what God has done for and by you, I cannot but bless him for putting me into the ministry, and making me instrumental in your conversion;—and in all my stated and solemn addresses to him for each of you, I am delightfully constrained to praise and thank him for your gracious and continued admission, through faith, to all the rich and glorious privileges, promises, hopes, and enjoyments of the gospel state; and for your familiar communion with God, Father, Son, and Holy Ghost, and with each other; and for your readily communicating of your substance, for the support of the gospel, and to me in my sufferings for its sake; 6. Being assured, from the testimony, nature, purpose, and covenant of God, and from the merits and intercession of Christ and the indwelling of his Spirit, that he, who has changed your spiritual state, and begun your sanctification, honour, and comfort, will undoubtedly, in his wisdom, love, faithfulness, and power, maintain and increase it, till it be perfectly completed in the great day, when Christ shall come to be glorified in his saints. 7. And while you lie so much on my heart, in my prayers to God for you, your patient bearing of tribulations and kind Christian sympathy with me under mine, which I suffer for the cause of Christ, together with your honourable and steadfast profession and practice of the gospel truths, make me to hope this good work of grace is really begun in most of your hearts. 8. For, affected with, and in imitation of, Jesus' redeeming love, God alone knows how earnestly I desire to be further instrumental in the spiritual and eternal welfare of each of you, whom I look on as his dear members. 9. And in my fervent affection, I earnestly beg of him that your love to him and his Son, his word, ordinances, ways, ministers, and people, may still more and more increase, along with, and under the influence of, a growing knowledge and experience of the doctrine of Christ. 10, 11. That ye may carefully examine, prove, and approve, those sentiments and practices, which are truly valuable and important; that so ye may be found genuine Christians,—pure in heart and life, free from hypocrisy and deceit in your holy profession, and uncorrupted in your principles and designs, temper, and behaviour, —and may, in the view of Christ's coming to call you to account for your conduct, constantly live in the most holy and blameless manner, doing nothing to wound your own spirits, or occasion the stumbling of others,—greatly abounding in the most precious fruits of all holy obedience, and in the performance of duties both to God and man, which are produced by virtue derived from Christ, and are, through his merits and intercession, acceptable to God, and tend to his honour and glory. 12—14. And that ye may not be terrified at, nor discouraged by, my sufferings for the cause of Christ, know that, contrary to all outward appearance or natural expectation, they have been permitted and overruled rather for the confirmation and propagation of the gospel, than to the dishonour or hinderance of it, insomuch that the hardships and imprisonment, which the power and presence of Christ enable me to bear with becoming patience and fortitude, are well known among all the courtiers and citizens here, to be for no immorality, but merely for the sake of Christ, and have proved the happy occasion of many inquiring after and believing in him;—and, through the influence of God's grace, many of my fellow-ministers, fully satisfied of the justice and excellency of my cause, and of the remarkable support and encouragement which I have received from Christ under my troubles, have been more abundantly animated and imboldened thereby to preach the gospel with greater freedom and liberty of spirit than before. 15—17. There are, indeed, some judaizing teachers, who preach Christ as the true Messiah, and several important doctrines of salvation, from envy at my reputation and success in carrying the gospel in its peculiar doctrines to the Gentiles as well as the Jews, and in order to sink my credit and authority, and raise their own. Others preach the pure doctrines of Christ in their full extent, with freedom and delight, from love to him and his truths, and to the souls of men, and to me his apostle. The former, not from any sincere regard to Christ, his truths, or immortal souls; but from a contentious and envious disposition, in hopes that thereby they shall supplant, distress, or grieve me, or that, by the contentions which they foment, they may provoke the civil government to detain me in prison, or take away my life. But the latter, from a principle of love to me, as well as to the truth itself, accounting me one appointed and qualified of God, and even imprisoned and tried, for maintaining and defending the gospel of Christ. 18. But however different the motives by which the preachers here are actuated, I am heartily glad, and hope always to be so, that the truths of Christ are preached, and himself made known to multitudes by that means. 19. For I know, from the promises of God, the revelations of his Spirit, and my own former experience, that, through your prayers for me, and the rich communications of the Spirit of Christ granted me in answer to them, that the very worst designs of my opposers shall be overruled for promoting my deliverance from prison, and be sanctified to my own and others' spiritual and eternal advantage. 20. And I firmly hope, as well as earnestly desire, that whatever my adversaries may design or do against me, I shall never be ashamed of Christ or his truths, but be enabled to go on in his work with all liberty of spirit, and undaunted courage; and as, since my call to the apostleship, I have, through grace, acted to the honour of Christ, my great Master; I trust that, now and hereafter, he will, even in my weak frail body, manifest the greatness of his power and grace, whether by my patient continuance under suffering, my further publication and defence of the gospel, and my holy life and conversation,—or by my bravely owning and honouring him in enduring the most cruel and violent death for his sake. 21. For Christ, my ALL IN ALL, who lives in me, and to whom I look as the source of spiritual life, is my gain in living and dying; and the glory of his name, and the winning of souls to him, is the end which I pursue in both;—and death, after living in, on, and to him, would but usher me into the unspeakable reward of eternal felicity. 22. But if it please God to lengthen out my days on earth to preach and suffer for the gospel, it will promote the honour and interest of Christ, which, in the end, will turn to my own account; so that, were I to be left to my determination, I can hardly say whether I would choose life or death. 23, 24. For I am indeed greatly straitened and pressed in my own mind, having, on the one hand, an earnest desire to be loosed from my present encumbrances, weakness, and imperfections, and to have my soul released from this frail body, that I may enter on the immediate views and full enjoyment of Jesus Christ my Lord; and, on the other, I am willing, if it please God, to continue for a while exercising my ministry on earth, as I believe this would be most



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24 Nevertheless [k] to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that [l] I shall abide and continue with you all, for your furtherance and [m] joy of faith;

26 [n] That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only [o] let your conversation be as it becometh the gospel of Christ: that [p] whether I come and see you, or else be absent, I may hear of your affairs, that [q] ye stand fast in one spirit, with one mind striving together for the [r] faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition,* but to you [s] of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, *and* now hear *to be* in me.

A. M. cir. 4068.
A. D. cir. 64.

k Acts 20. 29
l Ch. 2. 24. 2 Cor. 1. 24. Rom. 1. 11, 12. & 15. 32. Philem. 22.
m 1 Pet. 1. 8. 2 Chr. 20. 20. Ps. 90. 6. Jer. 15. 16.
n 2 Cor. 1. 14. & 5. 12. ch. 2. 16—ia. Rom. 1. 11, 12.
o Eph. 4. 1, 3. Col. 1. 10. 1 Thes. 2. 11, 12. & 4. 1, 7. 1 Cor. 7. 19, 20, 24. Tit. 2. 11, 12, 14. & 3. 8, 14. Gal. 5. 22, 23. 2 Pet. 1. 4—9. 2 Cor. 7. 1.
p Ver. 19—26. ch. 2. 24. Philem 22.
q Ps. 133. 1. ch. 2. 2, 14, 16. & 3. 15—17. & 4. 1, 2. 1 Cor. 1. 10. Jude 3. Eph. 4. 3. Prov. 23. 23.
r Acts 24. 24. Rom. 1. 5. & 10. 8. Gal. 3. 2, 23, 25. & 1. 23. Eph. 4. 5. 1 Tim. 1. 19. & 3. 9. & 4. 1, 6. & 5. 8, 12. & 6. 10. 2 Tim. 4. 7. Tit. 1. 1.
* To the blaspheming Jews and persecuting Gentiles your firmness appears obstinacy and madness, and "a token of (your) perdition;" but to you the grace of patience, which you feel to be the gift of God, is an evident token of your final salvation.—Ed.
s Rom. 8. 17. 2 Tim. 2. 11, 12. 2 Cor. 1. 10.

## CHAPTER II.

(1) *An exhortation to unity and humility, founded on the example of Christ:* 1—11. (2) *To diligence and humility, that they may be lights to a dark world, and a source of comfort to the apostle:* 12—18. (3) *He purposes to send Timothy to visit them shortly after Epaphroditus their messenger:* 19—30.

IF *there be* therefore any consolation* in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like minded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.†

5 Let this mind be in you, which was also in Christ Jesus;

6 Who, being in the form of God,‡ thought it not robbery§ to be equal with God;

7 But made himself of no reputation,‖ and took upon him the form of a servant, and was made in the likeness of men;

8 And, being found in fashion as a man, he humbled himself, and became obedient unto death,¶ even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name† which is above every name:

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* *Consolation* under the sufferings endured for his sake.—Ed.
† The injunction does not direct attention to the affairs of others, in preference to, or in conjunction with, our own—(for with the affairs of others it is, generally, imprudent to interfere)—but it directs attention to the good qualities, gifts, and endowments of others—not to the exclusion, but in comparison with, our own—so that vanity, pride, and selfishness may be repressed and extirpated.—Ed.
‡ Inasmuch as "the form of a servant" (ver. 7) clearly implies that Christ was a servant; so, "the form of God," must equally imply that he was God.—Ed.
§ *Thought it not robbery.*—Did not count it an act of usurpation.—Ed.
‖ *Made himself of no reputation*—emptied himself—divested himself of his visible divine glory.—Ed.
¶ Not as if his obedience was rendered to death as a power—but through life, and till death, as a limit—that is, from the incarnation till death inclusive.—Ed.
† *Given him a name.*—Neither the name of Jesus, nor Lord, nor any other appellative—but a dignity and authority above all principalities and powers of earth or heaven.—Ed.

for your spiritual advantage, amidst the manifold enemies and temptations which surround you. 25, 26. In this persuasion, that my future ministrations might, by the blessing of God, be useful, I am not without intimations from the Spirit of God, that, notwithstanding the present threatening aspect, my life shall be for a time preserved, that by my preaching, prayer, or example, I may be instrumental in promoting your and others' edification in knowledge, faith, comfort, and holiness; and that, by my wonderful deliverances from prison, and the benefits ye receive by my visit, preaching, and converse, your delightful glory in Jesus Christ, the only Saviour, may be more abundant than ever. 27, 28. Meanwhile, to manifest the truth of your faith, and to promote your own and my comfort, take the most earnest and special heed that your traffic and behaviour in the world be answerable to your Christian state and character, and suitable to the directions, and ornamental to the principles, privileges, and obligations of the gospel of Christ, and to your holy profession thereof; that whether I should ever in this life see you again or not, I may have comfortable accounts of your spiritual concerns; that notwithstanding all the subtle and furious attempts of your enemies, under the influence of the Holy Ghost, ye may persevere unshaken in one and the same evangelical spirit of liberty, truth, and love, and concur in vigorous efforts for preserving, propagating, and defending the pure, uncorrupted, and important doctrines of faith delivered in the gospel, and for rendering the grace of faith in one another lively and steadfast:—and may hear that, however artful, cruel, and outrageous, the adversaries of your souls and Christian profession be, ye behave amidst all their attacks, with a truly Christian courage and fortitude,—which to them is not a mark of your obstinacy, but an awful token that they are on the way to everlasting destruction;—and to you is an evidence that God, who calls you to these trials, will effectually carry you through unto eternal salvation! 29. For, to your distinguished honour, God, on account of Christ's merits, not only enables you to believe in him to the saving of your souls, but also patiently, and aiming at his glory, to suffer for his cause, that ye may be more illustriously glorified together with him hereafter: 30. In which ye are exercised with no other combat of trials and troubles than I myself have experienced even among you, and still am under, and yet am enabled, through grace, to sustain with holy fortitude and patience, for the same glorious cause.

Reflections upon Chap. I.—In great kindness hath Christ furnished his church with all needful officers to take care of their spiritual and temporal concerns. Hopeful are daily fervent prayers for necessary blessings to such as are sanctified in Christ; and thrice happy those churches wherein all the members appear such. The free favour of Christ and his Father flows out delightfully in their spiritual peace, and to perfect the work begun in their hearts. It is very refreshing for ministers to observe their hearers walking in the fellowship of the gospel, and unitedly increasing and abounding in sincerity, light, love, and holy conversation, to the glory of God through Christ, and as a mean of preparing them for his second coming.—For deep is the concern which faithful ministers have for the spiritual edification and comfort of their hearers; and great is the delight they take to share with them in it, and to help in promoting it!—Alas! that ever the gospel of God's grace and salvation should be preached from envy or contention! But how amiable when it is preached with fidelity, and with sincere affection to Christ, and to his servants, people, and cause. It is very encouraging when God makes the sufferings of his ministers to turn out for the spread and success of the gospel. And honourable is it when they rejoice to be debased, that Christ may be exalted, and souls edified; and, through love to him, are in a strait whether they should desire the immediate enjoyment of Christ, or for a time to continue in a suffering state on earth for the service of his church. Thrice happy is it when, through Jesus' merits and grace, the prayers of Christians draw down rich supplies of grace on their ministers; and when, with remarkable unanimity, they cordially believe, boldly profess, uprightly practise, and are ready cheerfully to suffer for the truth!—What fearful ruin must await the adversaries of such!

Chap. II.—Ver. 1, 2. By all the exhortations which have been delivered to you in the name of Christ, and by all the consolations which you have in or from him, or would occasion to me; by all the joy you have had, or can have, in his love to you, or in yours to him, or to one another for his sake, or in your or my mutual love;—by all that holy fellowship, which you and I have in the special influences, gifts, and graces of the Holy Ghost; or with one another, as members of Christ's mystical body;—by all the inexpressible grace and tender mercies of God manifested in your heart by his Spirit;—and by all the reality, worth, pleasure, obligation, or endearment in those things which you have experienced;—I beseech you to increase my comfort and joy, in more and more abundantly uniting with me, and with one another, in mind and heart, in joint love to Jesus Christ and everything that is his, and in joint pursuits of the same design for promoting his honour and the edification of souls,—and in a joint view and relish of the doctrines of the gospel, in opposition to judaizing preachers. 3. Take heed that nothing be said or done among you from a litigious ostentation, a self-conceited temper or desire of applause;—but in your church assemblies, and in all your conversation, behave with the deepest humility and modesty, being always ready to condescend to persons of the lowest degree, and to think and speak better of others, who walk in a becoming manner, than of yourselves,—duly affected with a sense of your own failings, and casting a vail of love upon the defects of other Christians. 4. And in order to attain this excellent disposition, let every one of you beware of a narrow selfish spirit, magnifying your own endowments, or of principally aiming at your own honour, ease, and secular interests; but let every one, actuated by a general public spirit, consult and study what tends to the general edification, peace, comfort, and advantage of others, spiritual or temporal: 5. For, in opposition to strife, vain-glory, and self-seeking, the same spirit of meekness, humility, and love, ought to prevail in you which was so perfectly and conspicuously exemplified in our Lord Jesus Christ. 6—8. Who though, as the eternal and only begotten Son of God, he was necessarily possessed of all divine perfections, and justly claimed a sameness of nature and equality of person with his eternal Father, nevertheless, by an act of infinite condescension, disrobed, and as it were emptied himself of his appearances of that divine majesty and glory, of which he is necessarily and perpetually possessed;—and that he might be his Father's bond servant, living, acting, bleeding, and dying according to his commandment, and go through the most painful, humbling, and difficult services of our redemption, assumed a true and real human nature into personal union with his divine;—and being found in the common form and condition of men, as well as in their law-room and stead, he submitted to the lowest degree of service and suffering, humbly obeying his parents and magistrates in everything lawful;—yea, obeying his Father, in fulfilling the precepts, and bearing the penalty of his holy law, and that even unto the ignominious, painful, and accursed death of the cross. 9—11. But having fulfilled his work of redemption in this humble, obediential, and suffering manner, God his Father, in reward of it, gloriously exalted him, not by adding anything to his essential happiness, perfection, or glory, but by raising him



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10 That at the name* of Jesus every knee should bow, of *things*† in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation‡ with fear and trembling:

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless,§ the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith,‖ I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send

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* Rather, "in the name," as the only plea of pardon and acceptance to sinners, and of glorying to saints and angels. John 14. 13. Acts 4. 12. Col. 3. 17. Rev. 5. 11—14.—Ed.

† *Things.* — This word is erroneously supplied from Tindal's translation. The word supplied should be "beings," as in all the best versions ancient and modern.—Ed.

‡ *Salvation* simply signifies "deliverance," either from the suffering of disease or the power of enemies. See, for the first application, Acts 4. 9—12; for the second, Luke 1. 74, 77. The believer, therefore, "works out his own salvation," either by submissively receiving these spiritual remedies which Christ the great Physician furnishes for the disease of sin (Mat. 9. 12), by resisting and warring with the enemies of his soul (Eph. 6. 13), and by mortifying, through the Spirit, the deeds of the body, that he may live (Rom. 8. 13). The work, therefore, is his, not as a thing that he either would do, or could do—but as a work that grace begins, carries on, and completes, in him and by him.—Ed.

§ *Harmless.* — Untainted with the vices of the world.—Ed.

‖ *The sacrifice and service of your faith.* —"The sacrifice" of your prejudices, your friendships, your honours, your possessions.—"The service" of your devotedness, your liberality, and godliness.—Ed.

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[a] Ch. 1. 1. Rom. 16. 21. 1 Thes. 3. 2. Eph. 6. 21, 22. Col. 4. 8, 9 1 Cor. 16. 10.

[b] Or, *so dear unto me.* Ps. 55. 13, 14. 1 Tim. 1. 2. 2 Tim. 1. 2.

* *Like-minded* with myself — no second-self like him.—Ed.

† *All.* — Not "all" universally, but all whom the apostle could then commend for the mission.—Ed.

[c] 1 Cor. 10. 24, 33. & 13. 5. 2 Tim. 3. 2. & 4. 10, 16. & 1. 15. Hos. 10. 1. Zech. 7. 5. Mat. 16. 24. Luke 14. 26. Rom. 15. 1—3. ch. 2. 18, 19. ver. 4.

[d] Acts 16. 1. 1 Tim. 1. 2. 2 Tim. 1. 2. Rom. 16. 21.

[e] Ch. 1. 15, 23, 26. Philem. 22.

[f] Ch. 4. 18. 2 Cor. 8. 23. Philem. 2. Col. 1. 7. & 4. 12.

[g] Ch. 1. 8. & 4. 1.

[h] Ps. 31. 10. & 41. 3, 8. & 103. 3, 4. & 107. 20. John 11. 4. Job 3. 19.

‡ The miraculous power of healing not being unlimited—else Paul had healed Epaphroditus, as he had healed others—but directed by the will of the Holy Spirit, not so generally for the relief of the saints as for the conviction of unbelievers.—Ed.

[i] Rom. 12. 15. Heb. 13. 3. 1 Cor. 10. 13.

*Timotheus shortly unto you, that I also may be of good comfort when I know your state.

20 For I have no man [b]like-minded,* who will naturally care for your state.

21 For all† [c]seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, [d]as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But [e]I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you [f]Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he [g]longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was [h]sick nigh unto death:‡ but God had mercy on him; and not on him only, [i]but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

as man from the dead, receiving him up into heaven, setting him at his own right hand, and giving him universal dominion as God-man Mediator, and a new title of honour and authority as Lord and Saviour, incomparably superior to any other name, dignity, or authority among creatures,—that all intelligent beings, angels or men good or bad, might, either now or in the last judgment, voluntarily adore, worship, and submit to him, or be constrained publicly to submit to him, as their supreme Judge;—and that men of all nations and languages might, either cheerfully or by constraint, be made to acknowledge him as Mediator God-man, to be the great Head, Lord, and Ruler over all, and the universal Judge of the world, to the glory of God the Father, who, in infinite wisdom and sovereignty, appointed him to this dignity, as his honorary Servant under himself. 12. Since therefore the beauties of holiness and humility, and the infinite importance of your salvation, have been so conspicuously and affectingly exemplified in Jesus Christ, I entreat and hope that, as when I was present among you, to observe, assist, and admonish you, ye were obedient to my words, and have been much more since I left you, so ye will more and more abound in the diligent exercise and assiduous practice of the forementioned, and all other graces and duties, necessary in the nature of things, and by the appointment of God, for the final accomplishment of that salvation which is already your own, by the gift of the Father, the purchase of the Son, and application and earnest of the Holy Ghost; and that not with a servile, distrustful, and desponding dread, but with a holy, filial, and awful reverence of the divine Majesty, and a cautious fear of sinning against him, and humble dread of provoking his frowns or chastisements. 13. For to encourage your diligence, and prevent your pride and carnal security, remember that the same God of all grace, who has begun the good work in your souls by an internal influence, doth carry it on till it be perfect; and not for any desert of yours, but merely of his own free and sovereign grace, with infinite pleasure and delight, he excites, inclines, and determines your will, and enables you with freedom and cheerfulness to perform those things that relate to your salvation. 14. In dependence therefore upon his gracious operations in you, study in your whole conduct, to avoid all discontent at the prosperity of others, or the disposals of Providence,—and all animosities and wrangling disputations one against another, or against what God in his providence calls you to do or suffer for Christ's sake. 15. That, as children of God, and not of the devil, ye may in reality, as well as appearance, be unreprovable and inoffensive in your temper and conversation, and sincere in your dealings with God and men,—that there may be no just occasion of complaint or accusation against you, or any room to revile and censure you, while ye live in the midst of Jews and Gentiles, exceedingly depraved in their minds and manners, and perversely turned aside from the right ways of the Lord;—among whom ye Christians are, or ought to be, shining lights and illustrious examples, for their conviction, direction, or pattern, that, seeing your good works, they may glorify your Father which is in heaven. 16. Holding fast to yourselves, and holding forth to all around you, Christ, who is our life; and the glorious doctrines of that gospel which reveals, offers, and is the mean of conferring spiritual and eternal life,—that, according to my hope, I may rejoice in your steadfastness, usefulness, and eternal salvation, when, at Christ's second coming, we shall appear together in his presence; and may find that my pains and labours have, by the grace of God, issued in his glory and your happiness. 17. Nay, if God, for the confirmation of your faith, and that of other believing Gentiles, who are offered up as an acceptable sacrifice to himself, sanctified by the Holy Ghost, should call me, his prisoner, to undergo the most cruel sufferings and death, I do, and should rejoice, and glory therein. 18. And if ye hear of my martyrdom, I beg that ye will rejoice with, and congratulate me on the honour of such a death, since it will bear the most noble testimony to the Lord Jesus and his gospel, and tend to the further encouragement and establishment of your faith in him. 19. But notwithstanding all that I have said about my willingness to die for these great purposes, I at present humbly hope and trust, that, through the care and kindness of the Lord Jesus, who has all power in heaven and earth, I shall be quickly able to spare my dear brother Timothy, and send him to visit you, and help you in your spiritual concerns; and that I may have the satisfaction to hear from him that the work of the Lord prospers among you, and that the subtle judaizing teachers have not been able to pervert you. 20. And my reason for sending him is, that I have here no fellow-labourer, so like myself in temper, ministration, behaviour, and love to you, and who, with the like genuine, tender, and parental affection, will lay your concerns to heart, and carefully study to promote your establishment and edification. 21. For the generality of those with me are too selfish and feeble-minded, rather solicitous about their own temporal ease, honour, profits, or safety, than willing to expose themselves to such fatigues, dangers, and reproaches, as they might possibly be called to undergo, in promoting the interests, cause, and glory of our great Lord and Saviour, and the welfare of his church, amongst you. 22. But ye have had sufficient trial and proof of his eminent qualifications, faithfulness, courage, and zeal; and that, as a son, he has been always ready to engage with me in any work or warfare, or cheerfully go wherever, and do whatever, I desired him. 23. Him therefore I hope to send to you as soon as I shall have taken my trial at Cesar's bar, and know whether I am to die or live, to remain a prisoner or be discharged. 24. Nay, I trust in the Lord Jesus, whose I am, and whom I serve, and for whose sake I am in bonds, that, by his gracious and overruling providence, I shall be acquitted, and visit you myself. 25. Nevertheless, I thought it necessary, for your edification and comfort, to send back with this letter Epaphroditus, who is my brother in the Christian faith and ministerial office, and fellow-labourer and soldier under Christ, our Captain of salvation in our spiritual work, and in our warfare against sin, Satan, and the seducers and powers of this world; and who, as your minister and messenger, has faithfully and kindly supplied me with your generous benefaction. 26. And I the rather chose to send him, as he is extremely desirous of seeing you again, being exceedingly afflicted in his own mind, that your hearing of his sickness would occasion so much grief and distress to you. 27. For indeed his sickness was such that we despaired of his life; but our prayer-hearing God, whose prerogative it is to kill and to make alive, brought him back from the gates of death, which was a great mercy, not only to him, in the restoration of his health, and his further capacity for usefulness, but also to you and others, particularly myself; as the loss of so dear and valuable a friend and brother would have been a great addition to the trouble which his sickness and my own confinement gave me. 28. I therefore despatched him back to you with the greater care and speed, that, when you see him again in full health, ye may have fresh comfort.



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29 [k]Receive him therefore in the Lord with all gladness; and [*]hold such in reputation:

30 Because for [l]the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

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k Rom. 16. 2 & 15. 22. 1 Cor. 16. 10, 18. & 9. 14. 1 Thes. 5. 12. 1 Tim. 5. 17. Heb. 13. 17. Gal. 6. 6.

* Or, *honour such.* 1 Mat. 25. 36—40. 1 Cor. 16. 17. ch. 4. 10, 18. Acts 28. 10.

## CHAPTER III.

(1) *A warning against judaizing teachers:* 1—3. (2) *If the flesh were ground of confidence, Paul had more ground of glorying than all his opponents:* 4—6. (3) *But all this he counted loss for Christ:* 7—11. (4) *He acknowledges his own imperfection; and thereupon exemplifies and inculcates diligence:* 12—14. (5) *An exhortation to be like-minded, to imitate his conduct, and mark and avoid carnal professors:* 15—19. (6) *The believer's conversation in heaven and hope of a glorious resurrection:* 20, 21.

FINALLY, my brethren, [*]rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs,[*] beware of evil-workers, beware of the concision.

3 For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews;[*] as touching the law, a Pharisee;

6 [b]Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss[†] for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: [c]for whom I have suffered the loss of all things, and do count them *but* dung, that I may win[‡] Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:[§]

10 That [d]I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means[‖] I might attain unto the resurrection of the dead.

12 Not as though I had already attained,[*] either were already perfect:[†] but I follow after,

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a Ch. 4. 4. 1 Sam. 2 1.

* Rather, "the dogs," "the evil workers." The judaizing teachers are so emblematically called, either because they prowled or hunted like dogs in search of prey; or because they professed to be watchful as dogs in guarding against the apostle, whom they misrepresented as a robber. In the former sense, it would be a term of reproach, which the apostle would scarcely use; in the latter, a self-chosen title, which he was, therefore, at liberty to employ. This circumstance renders the latter interpretation the more probable.—Ed.

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* A genuine Hebrew both by father and mother, without any admixture of foreign blood.—Ed.

b Gal. 1. 13, 14. Acts 8. 3. & 9. 1. & 22. 3, 4. & 26. 9, 10. & 23. 1. 1 Cor. 15. 9. & 4. 4. 1 Tim. 1. 13. 2 Tim. 1. 3. Rom. 7. 9. & 9. 31, 32. & 10. 2, 3, 5.

† The word translated "loss" is applied to loss in trade, and especially to that kind of voluntary loss which is incurred by casting wares overboard, to lighten and save a sinking ship.—Ed.

c 1 Cor. 4. 9—12. 2 Cor. 4. 8—10. & 11. 23, 27. Mat. 19. 27. & 16. 24. Acts 20. 24. & 21, 13. 2 Tim. 3. 11.

‡ *That I may win.* — Rather, "gain." Christ, as the profits of my voyage.—Ed.

§ See note on Rom. 3. 27.—Ed.

d Rom. 4. 25. & 6. 3—6. & 7. 4. & 8. 2, 11, 17. Gal. 2. 19, 20. 2 Cor. 4. 10, 11.

‖ *If by any means.* —Rather, "in order that by any means (or sacrifice) I might attain to the resurrection *from among the dead*"—the resurrection that selects the justified for everlasting glory.—Ed.

* *Attained* — had reached the goal, as in a race, and gained the prize.—Ed.

† *Perfect.*—Declared the conqueror, and decorated with the allotted honours.—Ed.

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and, by the renewed usefulness of his labours among you, my own mind may be comforted under my troubles, and for the want of him. 29. Receive him therefore as a servant of Christ, and for his sake, with all spiritual joy, as well as with humane, civil, and friendly affection; and let him, and all such faithful labourers in the gospel, be esteemed very highly, and treated with great honour, for their work's sake. 30. For it was by the fatigue he underwent in the service of Christ, in love to him, and zeal for his interest and glory, that he contracted that illness which brought him so near the point of death; neglecting his own body, and hazarding his own life, that he might preach to such as I could not come to in my confinement, and might attend and assist me in your name.

REFLECTIONS UPON CHAP. II.—The comforts and influences of real religion should stir us up to Christian unity, affection, humble condescension, and tender care for the edification of others, particularly our brethren in Christ. And a most endearing example, and powerfully-constraining motive hereof, is his infinite condescension, self-debasement, and suffering for us. But his glorious advancement to his Father's right hand, having all power given him in heaven and in earth, is a delightful earnest, and blessed mean, of the exaltation of humble souls: And infinite is the obligation we have to contemplate, admire, love, adore, and serve him. With humble caution, self-diffidence, reverence of God, and holy diligence, should believers attend to the things which relate to their own salvation. And hopeful is their labour when God is ever present with them to excite and assist them. And Christians have great need, for the honour of Christ, for the comfort of his ministers, and for the sake of the world around them, always to study a humble, holy, and inoffensive conversation.—Alas! that in the best of times so many ministers and professed Christians should be so selfish and corrupt. But it is delightful to see them striving to outdo one another in care, sympathy, love, and readiness to do or suffer for one another's edification and comfort.

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CHAP. III.—Ver. 1. After all, my dear Christian brethren, make it your constant study to rejoice and glory in the Lord Jesus, his person, offices, relations, and blessings, as altogether excellent in themselves, and by the gospel given and applied to your hearts. This will support your spirits under trouble, and prevent your seduction by judaizing teachers.—And, without any irksomeness, I repeat the admonitions which I formerly gave you, as I find it necessary for your establishment and edification. 2. Beware of all flattering, malicious, mischievous, and dividing preachers, particularly those of the judaizing kind, who, with all their boastings of circumcision, are extremely disgraceful and hurtful to the church, tearing it asunder, and cutting themselves and others off from Jesus Christ. 3. For we, who are true believers in Christ, are the very reverse of such,—being effectually circumcised and renewed in our hearts, and truly instated in covenant with God; and accordingly we worship him, not by ceremonial rites and carnal ordinances, but with our whole souls, in the exercise of all spiritual graces,—under the direction and influence of the Holy Ghost,—and with abundant joy triumph in Jesus Christ, as our only Mediator, righteousness, and ground of acceptance and hope!—while we renounce all dependence upon, and expectation of favour with God, on account of circumcision, or any other Jewish ordinance, or anything we have or can do in performing the righteousness of the law by natural principles. 4—6. None of the judaizing teachers have more ground to boast of these carnal privileges than I myself.—I was duly circumcised on the eighth day, according to God's appointment.—I am no proselyte from among the Gentiles, but a true native Israelite, descended from Jacob, by his beloved Benjamin, the son of Rachel his dearest wife.—I am of a tribe which furnished the first king to God's peculiar people, and which did not, with the other ten, revolt to Jeroboam and his idolatrous worship. I am a Jew of pure extraction, both by my father and mother, and one who used the Hebrew language in our synagogue worship. I was, by education and profession, one of the strictest sect for observation of the laws of God, and traditions of the elders.—I was so zealous for the ceremonial ordinances, that I furiously persecuted the Christians, because their principles and professions were contrary to mine; and so sincere and careful an observer of the moral and ceremonial laws, that neither my neighbours nor my own conscience could charge me with any flagrant or wilful transgression thereof. 7. But how advantageous soever I once did, or any carnal Jew may still, reckon these things for recommending to God's favour, or entitling to heaven, I was no sooner enlightened by his Spirit, and called by his grace, than I saw them all misguiding, empty, and insufficient; and that my dependence thereon was inexpressibly hurtful; and so I abandoned them all as nothing, and worse than nothing, when relied on in competition with Jesus Christ. 8. And now, after many years' knowledge and experience of the way of salvation by him alone, I still, with the greatest assurance, reckon these, and all possible worldly enjoyments, and even all my religious and moral services since my conversion, to be but loss in comparison of the superabundantly more important, fiducial, and experimental knowledge of Jesus Christ my Lord, in his person, offices, relations, fulness, and work;—for the sake of, and in comparison with whom, I have renounced and parted with all other things, and I do count them but dung, dregs, or dogs' meat, in point of justification and substantial happiness,—that I may gain the complete enjoyment of Christ and all his saving benefits: 9. And that, in the day of death and judgment, I may be found dwelling in him as my city of refuge, united to him as my spiritual Head, and comprehended in him as my representative,—and so may stand and be judged before God, not according to my own personal righteousness, but as clothed with that righteouaness which does not indeed consist in faith, either as in habit or act, but is received as the free gift of God, by faith in Christ;—even that righteousness of the purity of his human nature, his obedience of life, and atoning sufferings and death,—by which he fully satisfied the law and justice of God in our stead, and which God appoints, accepts, offers, and imputes to us, to discharge us from guilt and condemnation, and entitle us to eternal life in believing;—10. And that, even in this world, I may have an experimental growing acquaintance with him, in the glory of his person and offices, and in the efficacious virtue of his resurrection, as the Head of his mystical body, for confirming my joyful hopes of eternal life on the ground of it, for animating me to the most vigorous holy obedience in conformity to him, and in preparing me for the blessedness of heaven; and that I, in holy fellowship with him in his sufferings, by faith, may be enabled to crucify my inward corruptions, till they be utterly destroyed, and may patiently endure sufferings and death for his sake;—11. That, by these and other means of God's appointment earnestly practised, I may, in the general resurrection of the dead, arrive at the harbour of eternal rest, being raised up in glory, and admitted into the perfect and inexpressible blessedness which is prepared for the saints. 12. I have not as yet indeed received the prize for which I run; nor am I sufficiently prepared, by holiness, for the crown of righteousness; but I eagerly pursue my course, that, in God's time and way, I may reach that perfection, and lay hold on that eternal life, for the attainment of which, Jesus Christ, by his power and grace,



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if that I may apprehend that for which also I am apprehended[a] of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for [b] the prize of the high calling[†] of God in Christ Jesus.

15 Let us therefore, as many as be perfect,[‡] be thus minded:[§] and if in any thing ye be otherwise minded,[‖] God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, [c]be followers together of me, and mark them which walk so, as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross[e] of Christ:

19 Whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation[†] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ;

A. M. cir. 4068.
A. D. cir. 64.

[a] The apostle describes himself as "apprehended of Christ," because he did not enter his service willingly, but was laid hold of with a gracious violence, and impressed, as it were, into the service of his Lord.—Ed.

[b] Eph. 1. 4, 5. 1 Pet. 1. 4, 7, 9, 13. 2 Tim. 4. 8. Tit. 2. 13. 2 Cor. 4. 17. & 5. 1. Is. 60. 19, 20. 1 John 3. 2. Col. 3. 4. 1 Thes. 4. 17. Rev. 7. 21.

† *High calling.*—Rather, "of God calling from on high;" or, "calling me on high." See Col. 3. 1, 2.—Ed.

‡ *Perfect.*—Of full growth, as men, and not children, in Christian knowledge. That it cannot mean moral perfection, is evident from ver. 16.—Ed.

§ *Be thus minded* to press toward the mark, ver. 14.—Ed.

‖ *Otherwise minded.*—And if you be once fully minded to press toward the mark, should differences of sentiment or feeling, upon minor matters, unhappily exist or arise, God will, in due time, reveal it, and bring you, by his Spirit, to see eye to eye.—Ed.

[c] 1 Cor. 4. 16. & 11. 1. 1 Thes. 1. 6. & 2. 10—14. 2 Thes. 3. 7, 9. ch. 4. 9. Heb. 13. 7. 1 Pet. 5. 3. 1 Tim. 4. 12.

[e] *Enemies of the cross* — because they superadded Jewish rites and observances as necessary to pardon, peace, and acceptance with God.—Ed.

† *Conversation.*—Citizenship.—Ed.

A. M. cir. 4068.
A. D. cir. 64.

[a] "Who shall refashion this body of our humiliation, that it may become conformed to the body of his glory."—Ed.

21 Who shall change our vile body, that it may be fashioned like unto his glorious body,[a] according to the working whereby he is able even to subdue all things unto himself.

## CHAPTER IV.

(1) *Personal admonitions and general exhortations:* 1—9. (2) *The apostle's joy in the liberality of the Philippians during his imprisonment:* 10—19. (3) *Prayer, salutation, and benediction:* 20—23.

A. M. cir. 4068.
A. D. cir. 64.

THEREFORE,[a] my brethren [b]dearly beloved and longed for, [c]my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche,[a] [d]that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow,[†] [e]help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the book of life.

4 [f]Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation[‡] be known unto all men. The Lord *is* at hand.[§]

6 Be [‖]careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 And the peace of God, which passeth all

[a] Ch. 3. 20, 21. 2 Pet. 3. 11, 14.

[b] Ch. 1. 8, 25. & 2. 24, 26.

[c] Ch. 2. 16—18. 2 Cor. 1. 14, 24. 1 Thes. 2. 19, 20.

[a] *Euodias — Syntyche.*—Two women, probably deaconesses, who appear to have differed upon some point unknown.—Ed.

[d] 1 Cor. 1. 10. 2 Cor. 13. 11. ch. 2. 2. & 3. 16.

† *Yoke-fellow.*—Most probably Epaphroditus. ch. 2. 25.—Ed.

[e] Rom. 16. 2, 4, 9, 12, 21. Tit. 2. 3.

[f] Ch. 3. 1. 3. & 2. 18. Rom. 12. 12. 2 Cor. 13. 11. Ps. 149. 2. 1 Thes. 5. 16. Hab. 3. 18. Is. 61. 10.

‡ *Moderation.*—Rather, "meekness, gentleness, lenity, a forgiving spirit."—Ed.

§ *The Lord is at hand.*—To him judgment belongs.—Ed.

[g] Ps. 33. 22. & 37. 4, 5. Prov. 3. 5, 6. & 16. 3. Mat. 6. 25, 33, 34. Luke 12. 22. 1 Cor. 7. 32.

‖ *Careful*—anxious, uneasy, solicitous.—Ed.

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laid hold on me in the way to Damascus, plucked me as a brand out of the fire, and took possession of me for himself. 13, 14. Whatever your judaizing preachers or others may pretend, I freely acknowledge that I do not reckon myself to have attained perfect holiness any more than perfect happiness;—but, fixing mine eyes upon it as the mark which I have in view, without valuing myself upon either my judaism or even my past advances in holiness, as an earnest racer, I press forward to that perfection which is necessary to my receiving that eternal glory to which God has from heaven effectually called me, and every true believer, by Christ Jesus, and which is obtained only in and through him. 15. Let therefore as many of us as have all the essential parts of the new nature formed in us, to a much greater degree than it is in weak believers, attend to this main point of counting all things but loss and dung to win Christ, to be found in him, and thoroughly to be conformed to him; and if, in other matters of less importance, any of you should have different apprehensions, God will in due time discover the truth to you. 16. It is nevertheless necessary that we hold fast whatever truths we have already embraced and professed; and that, in the exercise of all that knowledge, grace, and holiness, which we have attained, we should, with the greatest exactness and harmony, think and act according to the plain revelations of scripture. 17. In your whole principles and practice, study therefore, with one accord, to imitate me and my faithful brethren in the ministry, whom the Lord has led into the spirituality and light of the New Testament dispensation. 18, 19. And this I recommend to you with the greatest earnestness and care, to prevent your being misled by judaizing teachers;—for they and many other professors,—as I often warned you while I was with you, and now again assure you, with deep concern and grief for the dishonour done to Christ, and hurt to the souls of men,—whatever their pretences be, are, from an aversion to take up their cross and follow Christ, both doctrinally and practically, inveterate enemies to the fundamental article of salvation through his righteousness alone,—and their wickedness shall issue in their everlasting destruction,—and even now they have nothing but the gratification of carnal views and pleasures for their principal aim and chief good, in opposition to God and his glory: and, boasting of their shameful doctrines and success, under all their religious professions, they attend to, relish, and pursue after, nothing but mean, empty, uncertain, unsatisfying, and defiling, earthly enjoyments. 20. Never follow nor imitate such corrupt and pernicious leaders,—but make us your pattern, whose tempers and conduct are quite the reverse;—for, being citizens of the heavenly Jerusalem, our hearts and affections are set upon things above, and carry on a constant correspondence with Father, Son, and Holy Ghost; looking, longing, and hoping for Christ's descent from thence at the last day to receive us to himself: 21. Who will then transform these vile and mortal bodies of ours—which for the present are so marked with weakness, weariness, or disease, and are clogs and hinderances to the spiritual and holy exercises of our soul, and which will be quickly rotten and corrupted in the grave—into the beautiful resemblance of his own most glorious body, by the working of that almighty power, by which he is able to overcome every difficulty, and entirely subdue under himself every enemy, death not excepted.

REFLECTIONS UPON CHAP. III.—With great earnestness should professors guard against the seduction of false teachers, especially such as set up men's own righteousness in the room of the justifying righteousness of Jesus Christ. And ministers have need to repeat their warnings on this head. Nothing goes down more sweetly with a corrupt heart than the doctrine of justification by self-righteousness. Amiable, yet very rare, is a lively, devout, cheerful, a duly self-denied Christian. But contemptible are all external privileges in comparison of Christ and his righteousness: and very unprofitable are human works in the matter of our justification. The faith and enjoyment of free justification, through his imputed righteousness, powerfully animates and enables to the diligent study of holiness. And though there is no absolute perfection in this life, yet every one ought to press as near to it as possible, and carefully avoid the smallest appearance of backsliding in faith, profession, or practice,—and tenderly bear with others in lesser differences. It is a great mercy for a church to have ministers of an exemplary practice and heavenly conversation. Eternal glory will crown their and their followers' labours along with Christ. But what a burden to ministers, a plague to churches, and what enemies to Christ, are untender, sensual, and worldly-minded preachers and professors.

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CHAP. IV.—Ver. 1. In these views, my dearly beloved brethren, whose further proficiency and establishment I much desire and long for, and whom I now account the honourable seals of my ministry, and expect to be my crown of rejoicing in the last judgment, I again earnestly entreat you to abide steadfast and unshaken in your fiducial adherence to, and holy profession of, the Lord Jesus, as your Head and Saviour. 2. And I beg that those noted women, Euodias and Syntyche, would lay aside all their differences, and agree with the church and with one another in sentiment, profession, love, and affection in the Lord. 3. And I beseech you, my noted assistant in the work of the gospel, in the most prudent, tender, and affectionate manner, to advise and exhort them heartily to reunite in the common cause,—who, by their prayers, their sympathy, and their supplies, were so remarkably useful to me, and to Clement and my other fellow-preachers, who, I am persuaded, are noted favourites of God, and from eternity chosen to be heirs of salvation. 4. And let all of you true believers, in the view of the blessings which ye have in hand, or which ye hope for, always, and in all circumstances, rejoice and triumph in the Lord Jesus your Head and Saviour, and in all that he is, has, or does for you, and even in your sufferings for his sake. 5. And—as knowing that he is at hand to observe your behaviour and take your part, and will quickly appear to execute vengeance on his Jewish, Heathen, or Antichristian opposers, and ere long to judge the world,—labour to maintain and discover a meek, patient, and gentle temper of spirit towards all men, your most furious persecutors not excepted, and a weanedness of affection from the things of this life. 6. Yea, whatever difficulties, wants, or dangers may befall you, relating to this present world, never perplex yourselves with anxious, distrustful, and distracting cares about them, how ye shall be able to avoid, bear up under, or get through them; but in every time, circumstance, or matter,—in the firm faith of God's promises, and with humble pleadings, and earnest importunity and perseverance, and with thanksgiving for mercies received or promised,—lay your whole case and requests before God as your reconciled Father in Christ, that, as the hearer of prayer, he may give you whatever help, comfort, deliverances, or blessings are for your real advantage; 7. And in so doing, the most excellent peace with God, with your own consciences, and with one another, and a transcendently



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understanding, shall keep your hearts and minds [h] through Christ Jesus.

8 Finally, brethren, [i] whatsoever things are *true*, whatsoever things *are* [k] honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 [l] Those things, which ye have both learned, and received, and heard, and seen in me, do: and [m] the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your [n] care of me [o] hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 [o] Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.[†]

12 [p] I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things [q] through Christ which strengtheneth me.

14 Notwithstanding ye have well done [r] that ye did communicate with my affliction.

A. M. cir. 4066.
A. D. cir. 64.

h Jude 1. 1 Pet. 1. 5.

i Rom. 12. 17. & 13. 13.

k Or, *venerable.* 2 Cor. 8. 21. 1 Thes. 4. 4, 5. & 5. 23. Eph. 4. 31—32. Col. 3. 5—17. Gal. 5. 22, 23. 2 Pet. 1. 3—9. Mat. 5. 14—16. ch. 3. 14—16.

l Jam. 1. 22. ch. 3. 17. 1 Cor. 4. 16. & 11. 1. 1 Thes. 1. 6. & 2. 10—14. 2 Thes. 3. 9.

m Rom. 15. 20. & 16. 20. 1 Cor. 14. 33. & 15. 28. 2 Cor. 13. 11. 1 Thes. 5. 23. Heb. 13. 5, 20, 21. 1 Pet. 5. 10. 2 Thes. 2. 16, 17. & 3. 5. Is. 45. 6.

n 2 Cor. 11. 9. Gal. 6. 6. Rom. 15. 27. 1 Cor. 9. 11, 14.

o Or, *is revived.*

o Gen. 18. 10. Job 1. 21. Mat. 6. 31—34. 1 Tim. 6. 6, 8, 9. Heb. 13. 5. & 10. 34.

† A secret which can never be learned except by him who "by the cross of Christ is crucified to the world." But when the soul can say, "My beloved is mine and I am his," the secret of contentment becomes plain. Having Christ, the believer can do all things, and is coheir of all things.—He wants nothing—and can ask no more.—Ed.

p 1 Cor. 4. 9—13. 2 Cor. 6. 4—10. & 11. 23—27. 2 Tim. 3. 10, 11. Acts 20. 23, 24.

q Is. 45. 24. & 40. 29—31. Zech. 10. 12. John 15. 4, 5. 2 Cor. 3. 5. & 12. 9, 10.

r Ch. 1. 7. 2 Cor. 1. 7. Heb. 13. 3. Rom. 15. 27.

A. M. cir. 4066.
A. D. cir. 64.

s Mark 1. 1. Acts 11. 15. 1 John 2. 7.

t Acts 16. 12. & 17. 14. 2 Cor. 11. 8, 9.

u Acts 17. 1—9. 1 Thes. 2. 9. 2 Thes. 3. 8, 9.

x Ver. 11. 1 Cor. 9. 12—15. 2 Cor. 12. 14, 15. 1 Tim. 3. 3. Tit. 1. 7. 1 Pet. 5. & ch. 3. 19.

y Rom. 15. 28. 1 Cor. 9. 14. 2 Cor. 9. 5—15. Tit. 3. 14.

z Or, *I have received all.* Gen. 33. 11. 1 Cor. 3. 22.

a Ch. 2. 25. 2 Cor. 9. 12. Heb. 13. 16.

b Ps. 23. 1—3. & 81. 11. & 145. 7—9. & 68. 10. & 61. 1—3. Prov. 8. 21. Jer. 31. 25. 2 Cor. 9. 8.

c Eph. 1. 7. & 2. 7. & 3. 16, 19. Ps. 69. 16. & 103. 5, 15. & 130. 7. Prov. 8. 18, 19. Col. 1. 12. John 1. 16, 17.

d Rom. 16. 27. Eph. 3. 21. Jude 25. Ps. 72. 19.

e Rom. xvi. 1 Cor. 17. 19—21. 2 Cor. 13. 12, 13.

f Gal. 1. 2. ch. 1. 13.

g Rom. 16. 20, 24. 2 Cor. 13. 14. Col. 4. 18. 1 Thes. 5. 28. 2 Thes. 3. 18. 2 Tim. 4. 22. Tit. 3. 15. Philem. 25. Heb. 13. 25.

15 Now, ye Philippians, know also, that [s] in the beginning of the gospel, [t] when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in [u] Thessalonica ye sent once and again unto my necessity.

17 [x] Not because I desire a gift: but I desire [y] fruit that may abound to your account.

18 But [z] I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, [a] an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall [b] supply all your need [c] according to his riches in glory by Christ Jesus.

20 Now [d] unto God and our Father *be* glory for ever and ever. Amen.

21 [e] Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 [f] All the saints salute you, chiefly they that are of Cesar's household.

23 [g] The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

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sweet calmness of spirit, shall, through the merits of Christ, your union to him, and influences from him, fortify and preserve your souls from sinking or fainting under the heaviest troubles. 8. And, in fine, my brethren, beloved in the Lord, —whatever things are agreeable to the gospel of truth, and consist in, or promote truth and sincerity, in words or actions, professions or engagements;—whatever things are venerable, decent, or becoming in dress, language, or deportment, answerable to your respective stations as men or Christians;—whatsoever things are just and due to God or men in your dealings with them;—whatsoever things relate to chastity in body or mind, or to holiness in heart, speech, or behaviour; —whatsoever things render a person amiable or lovely in the sight of God or men; —whatsoever is of good repute among wise, judicious, or pious men;—whatsoever is truly virtuous, brave, or laudable;—earnestly study the nature, obligations, and advantages thereof, and carefully and constantly practise the same. 9. These, and the like branches of morality and piety, which ye, as disciples of Jesus Christ, and in part by my ministrations, have acquired the knowledge of, assented to, and approved as right, and which ye have seen exemplified in my own walk and behaviour, seriously and diligently reduce to practice; and in this way God, who is your reconciled Father in Christ, and who gives and delights in the spiritual peace and orderly deportment and prosperity of his servants, shall take pleasure to dwell among you, manifest himself unto you, and bless and own you as a people near and dear to him.—10. And having given you these important advices, I cannot, but with inexpressible pleasure, again reflect on the love and grace of our Lord Jesus, who inclined your hearts to repeat your affectionate and generous supplies to me in my imprisonment, even after ye seemed to have forgotten me; but I understand that was owing, not to your want of care, but of ability to give it, or opportunity to convey it safely. 11. I do not mention these things as if I were reduced to insupportable wants, or were uneasy under what I suffer, or as lifted up that I am now supplied by your bounty; for, through the frequent changes of my condition, and the sanctified use thereof, I have, by the Spirit of God, been taught to exercise Christian contentment in every condition into which Providence brings me, as being ordered for me by my heavenly Father, who never leaves me nor forsakes me; and as well calculated to promote my spiritual and eternal advantage. 12. In this manner I have been taught how to possess my soul in peace and patience when I am thrown into dejecting and humbling circumstances, and how to behave with proper humility and weanedness from the world when Providence smiles on me. Wherever I am, and in whatever circumstances I am, whether I have plenty or scarcity of the good things of this life, I am thoroughly taught to exercise the graces, and perform the duties, answerable to my diversified stations; 13. And not indeed of myself, or even by the grace which I have already received, but by the continual influence and assistance of Jesus Christ, with whom I am united, and on whom I depend, and who is ever with me, to animate, excite, and strengthen me, I find myself enabled to perform these, and every other duty to which I am called, as a Christian and apostle. 14. My contentment in pressing straits does not however in the least lessen your kindness to me, or the reasonableness of it. No. In your sympathy with me in my tribulation, and your sending me a liberal supply for my relief, ye have acted a truly Christian part, acceptable to me, and even to God himself through Jesus Christ. 15. To your honour, I must also with pleasure remark, that, when I departed from your province of Macedonia to preach the gospel in other places, ye returned me temporal benefits, as the grateful reward of my spiritual instructions, which no other church did; 16. Nay, when I was in Thessalonica, a far richer place, persecuted by the Jews and neglected by the Christians, ye more than once sent me your generous supplies. 17. I do not thus gratefully acknowledge your kindness as if I desired any more of it, but to encourage you to Christian benevolence in all other cases for promoting the cause of Christ, which, as the fruit of your faith and love to him and to his people, may turn out to his honour and your own rich advantage in the world to come. 18. What ye have sent to me by Epaphroditus has sufficiently supplied my wants, and has filled my soul with abundant gratitude to God and to you for the same; for it is at once a repeated testimony of your love to me, and a spiritual sacrifice of acknowledgment to God, acceptable through Jesus Christ. 19. And though I am unable to make you any temporal recompense, my covenant God and Father, who has inclined your hearts to show me such kindness for his sake, will richly reward you, not only with all needful temporal good things, but chiefly with all spiritual and eternal blessings, suited to your various wants, and that with an abundant liberality, in proportion to his own infinite treasures of grace and glory, which he has provided and treasured up in Christ, and gives together with him and for his sake, and in virtue of our union with him.—20. Unto that all-sufficient and infinitely liberal Giver of all temporal, spiritual, and eternal blessings, and our Father in Christ, let us jointly ascribe all possible and eternal honour, thanksgiving, blessing, and praise, on account of what he is in himself, and what he has been, is, and for ever will be to us. 21, 22. I, and all the faithful preachers and professing believers here, chiefly they who have been lately converted to Christ in the emperor Nero's own family, hereby present to every one of you, who are truly renewed and sanctified in your hearts, our most cordial testimony of love and regard. 23. And may the free favour of our common Lord and Saviour, and all the distinguishing fruits thereof, be abundantly manifested to, and upon, each of you singly, and all of you jointly. This I heartily desire and firmly expect.

REFLECTIONS UPON CHAP. IV.—Faithful ministers greatly delight in, have a high esteem of, and ardent affection to, sincere and lively Christians; and are grateful in acknowledging their kindness. Very desirous are they that all things may turn out to their edification, and much concerned for their establishment in the faith, profession, and holiness of the gospel; for their continual comfort, and their unity in heart, design, and labour, to help forward the work of the Lord, very patient also toward enemies, weaned from this world, free from anxious care, fervent and hopeful in prayer, peaceful in mind, and universally lively in practice, ought Christians to be,—in the faith of Christ's being with them, and of his certain and sudden appearance to judge them. And it is a necessary duty, and an honourable attainment, to have learned in his strength to be always cordially contented with all the diversified changes of our lot, as wisely and kindly ordered by our gracious God and Father.—Happy is it to have him the Supplier of all our wants, and the Rewarder of all our friends' kindnesses to us. And highly delightful to view ourselves, and millions around us, eternal sharers of his infinite, his inexhaustible, stores of grace, laid up for us in Christ in a manner suited to the glory thereof.



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## CONCLUDING REMARKS ON THE EPISTLE TO THE PHILIPPIANS.

Happy Europe! whose first planted church gave such early indication of holy fruitfulness! and though the harvest has come short of the hopes of the spring, and though many tares have been sown by the enemy in the midst of the wheat; yet, thanks to the Lord of the harvest, many a fair field has been ripened, and reaped, and gathered into her garner.

The church at Philippi was specially distinguished by missionary liberality (chap. iv. 15, 16, 18); a grace which God, in those days, seems to have restored, in some degree, to the reformed churches in Europe and their descendants in America. No doubt Christian liberality is still repressed; yet is it making glorious progress; wherefore, "let us thank God and take courage." And let not Christians be afraid of giving back what God has given to them, but let them rely upon the word which testifies that what they lend to the Lord, their God will repay; and, if the spirit of worldliness should tempt them to withhold from the gospel, lest they should not have enough for their own necessities, let them remember that God, and God alone, has supported them for the past; and that, for the future, he is able to "supply all their need according to his riches in glory by Christ Jesus."—ED.

# THE EPISTLE OF PAUL, THE APOSTLE,

TO THE

# COLOSSIANS.

Colossæ was a large and populous city of Phrygia, in the north-west of Lesser Asia, where (not the apostle Paul, but) Epaphras, or some other faithful preacher, had planted a church. To establish those Christians in the faith, in opposition to the heathen philosophers, and especially to the judaizing teachers, Paul wrote them this Epistle; in which, after salutation, thanksgiving, and prayer for them, he, in a most exalted manner, represents to them Jesus Christ, in his glorious dignity and gracious fulness, as infinitely preferable to all philosophical notions and Jewish ceremonies; chaps. i. ii.: and exhorts them to improve their union to, and fellowship with, him in holy duties, personal and relative; iii, iv.

[Colossæ was a city of Phrygia-Pacatiana, in Western Asia. It is said to have perished in a violent earthquake, in the tenth year of the reign of Nero, and shortly after the date of this Epistle, which is generally assigned to A. D. 62. It was afterwards restored, and Constantine Porphyrogenitus says that in his time it was called Chonæ; and is supposed to have occupied the site of a village now called Konous. By whom the church of Colossæ was founded is not recorded; but it would appear from ch. ii. 1, that Paul had not that honour, though they feel for him as children, during his imprisonment, and he, for them as a father in the Lord. The tenor of the Epistle, especially ch. i. 3—6, indicates a healthy state of the church; while the warnings and precepts of holiness which it conveys clearly show that no present attainments can supersede the necessity of that watchfulness and prayer which are employed by the Spirit as the safeguard and the nourishment of the life of God in the soul.—ED.]

## CHAPTER I.

(1) *Salutation and thankfulness for the grace of faith in the church, and prayer for its increase:* 1—14. (2) *The glory of Christ:* 15—19. (3) *Reconciliation by the cross:* 20—23. (4) *The great end of the Christian ministry:* 24—29.

A. M. cir. 4068.
A. D. cir. 64.

PAUL,[a] an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 [b]To the saints and faithful brethren in Christ which are at Colosse: [c]Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 [d]We give thanks[e] to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For[f] [g]the hope which is laid up for you in heaven, whereof ye heard before in the [f]word of the truth of the gospel:

6 [g]Which is come unto you, as *it is* in all the world; and [h]bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and [i]knew the grace of God in truth:

7 As ye also learned of [k]Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.[†]

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

a Acts 22. 14, 15, 21, & 26. 16—18. Rom. 1. 1. Gal. 1. 1. Phil. 1. 1. 2 Thes. 1. 1.
b Rom. 1. 7. Eph. 1. 1. & 6. 21. 1 Cor. 1. 2. & 4. 17. Phil. 1. 1. Heb. 3. 1. John 15. 1—5 Is. 62. 12. & 60. 2. & 26. 2.
c Rom. 1. 7. 1 Cor. 1. 3. 1 Thes. 1. 1. 2 Thes. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. Philem. 3. 1 Pet. 1. 2. 2 Pet. 1. 2. Jude 2.
d Rom. 1. 8. 1 Cor. 1. 4, 5. Eph. 1. 15—17. Phil. 1. 3—5. & 4. 6. 1 Thes. 1. 2, 3. 2 Thes. 1. 3, 4. Philem. 4, 5.
e Or, "We give thanks to the God and Father."—Ro.

A. M. cir. 4068.
A. D. cir. 64.

f Or, (rather, "through") *the hope.*—ED.
e Ver. 22. Rom. 8. 24. Gal. 5. 5. Eph. 1. 18. & 4. 4. Tit. 2. 13. & 3. 7. Heb. 6. 18, 19. 1 Pet. 1. 3, 4, 13.
f Acts 13. 26. 2 Cor. 6. 7. Rom. 10. 8. Tit. 1. 9. 1 Tim. 1. 15. Eph. 1. 13. Mark 16. 15.
g Is. 11. 9, 10. Ps. 98. 3. Mat. 28. 19. & 24. 14. & 26. 13. Rom. 10. 18. & 15. 19. ver. 23. Acts 1—xx. Mark 16. 15.
h Mark 4. 8. John 15. 16. Eph. 5. 9. Phil. 1. 11. Acts 6. 7. & 19. 24. & 19. 20. Tit. 2. 11—14.
i Ps. 110. 3. Ezek. 16. 8. & 36. 26, 27. Acts 16. 14. & 13. 48. & 11. 18. & 26. 18. Phil. 1. 29. 1 Thes. 1. 6. & 2. 13. 1 Pet. 1. 2, 3, 23. & 2. 1—3.
k Ch. 4. 12. Eph. 4. 11, 12. Philem. 23. Heb. 13. 17. 2 Cor. 11. 23. 1 Tim. 4. 6. 2 Tim. 2. 2, 15.
† "The love of God and his children wrought in you by the Spirit."—ED.

EXPLANATORY NOTES. CHAP. I.—Ver. 1, 2. I Paul, an inspired preacher immediately called by Jesus Christ to be an eye-witness of his resurrection and ascension, and to plant churches among the Gentiles, according to the free purpose, commandment, and pleasure of God the Father,—along with Timothy, my faithful brother in the work of the gospel,—to all the holy and faithful Christians in Colosse, spiritually united to Jesus Christ, and renewed and sanctified by virtue derived from him,—wish the most abundant manifestation and application of divine favour, and all the happy and peaceful fruits thereof, from God our common Father, the original fountain of all blessings, and from Jesus Christ as the mediatorial purchaser and dispenser of them: 3, 4. To whom we have, in our daily prayers, offered up the most affectionate and hearty thanksgivings, ever since we heard of your cordial acceptance of, and trusting in, Christ alone for salvation, and of your brotherly affection to all that profess his holy name and bear his holy image. 5, 6. Our prayers and praises, as well as your faith and love to Christ and his people, are excited by the consideration of that perfect blessedness which ye justly hope for through him, and which is laid up and hid with him in God, as a rich treasure reserved and secured by him, as your Father, for you,—and which he has held forth and offered to you in the preaching of the true and faithful gospel,—which was, in the kind providence of God, carried over and published to you without your seeking after it, as well as to both Jews and Gentiles, in most places of the Roman empire; and, by the attending power of the Holy Ghost, has effectually converted many to Christ, and made them to bring forth the fruits of faith, love, and holy obedience,—as it has done among you ever since ye experienced a real work of grace on your hearts, and were led into the spiritual knowledge and sincere faith of its doctrines of divine grace.——7. According as ye were taught them by Epaphras, your worthy minister, and our dear brother and faithful fellow-labourer in the service of Christ and his church,—particularly in promoting your conversion to, and sanctification in and by, Christ; 8. And who, in his great affection to you, has represented to us your hearty and spiritual love to Christ and to all his saints, which the Holy Ghost has wrought in you, and drawn out in a spiritual manner, and on spiritual accounts, by means of the gospel. 9. Reflecting upon which report, we ever since have been led to a peculiar concern for you in all our solemn addresses to God; and to beg that ye may be more and more abundantly filled with the knowledge of his mind and will, relating to the way of salvation by



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10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers[a] of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image[b] of the invisible God, the first-born[c] of every creature:

16 For by him were all things created[d] that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him:

17 And he is before all things, and by him all things consist:

18 And he is the head of the body, the church: who is the beginning, the first-born from the dead; that [e]in all *things* he might have the pre-eminence:

19 For it pleased *the Father* that in him [f]should all fulness[g] dwell:

20 And [h][i](having made peace through the blood of his cross) by him to reconcile all things[k] unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And [l]you, that were sometime alienated, and enemies [m]in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy, and unblameable, and unreproveable, in his sight:

23 If[n] ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature[o] which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh[p] for his body's sake, which is the church;

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

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A. D. cir. 64.

[a] An allusion, most probably, to the fact that the Israelites who came out of Egypt were not admitted to the inheritance of Canaan; while their children, under the teaching of Moses, and by the power of the Spirit, were prepared to enter in with Joshua, and to conquer and possess the land.—Ko.

[b] God is essentially invisible; but "the Word that was God" "became flesh, and dwelt among us," and in that flesh men "beheld his glory;" and thus "he that saw Christ, saw the Father" (John 14. 9), that is in the works of love and power which Christ wrought.—Ko.

[c] According to ver. 16 and 17, Christ was before all things, and by him were all things created; therefore the title "first-born" cannot signify that the Creator was a creature, for that were a contradiction; but the title πρωτότοκος appears to be taken, as in John 1. 15, 30, for πρῶτος, and signifies that Sonship of the Word which existed before any being was created, agreeably to the scriptural mode of describing eternity. See ch. 8. 23. & 24. 26. comp. 1 John 1. 2.—Ko.

[d] This description can never be applied to a moral or evangelical, but must refer to a natural creation. See ch. 2. 13. Eph. 1. 10. & 6. 22.—Ko.

A. M. cir. 4068.
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[e] Or, *among all.* 1 John 1. 14, 16. & 3. 34, 35. Eph. 1. 3, 23. & 4. 10. ch. 4. 11. & 2. 3, 9. Mat. 11. 27. & 28. 18.

[f] *All fulness* of grace and truth. See John 1. 16.—Ko.

[g] Or, *making peace.* m Acts 10. 36. Rom. 5. 24—26. & 5. 10. Eph. 2. 14—18. & 1. 10. 2 Cor. 5. 18—21. 1 John 4. 9, 10. Luke 2. 14. & 19. 38.

[h] *All things* that, having rebelled against Divine authority, needed reconciliation, and were given to Christ by the Father (John 17. 2), that they might be called, gathered, kept, saved, and glorified. Rom. 8. 31.—Ko.

[i] 1 Cor. 6. 9—11. Tit. 3. 3—7. Eph. 2. 2, 3. & 4. 17—19, 32. & 5. 8. Rom. 5. 6—11. & 6. 2—6, 33, 34. & 8. 10—22. & 1. 30.

[k] Or, *by your mind*, in wicked works.

[l] *If* (rather, "since") *ye continue*, as εἴγε is translated, 2 Cor. 5. 3.—Ko.

[m] *Every creature.*—Jew and Gentile without exception.—Ko.

[n] As if he had said, "I who formerly took a cruel pleasure in persecuting others, now feel the highest joy in enduring, through what yet remains of my life, such afflictions as my Lord himself endured, and as he appoints for me, that thereby I may edify and confirm in patience, hope, and love, every persecuted member of his mystical body, the church."—Ko.

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Jesus Christ, and to your comfort and duty, as interested therein,—and may exceedingly abound in a judicious, experimental, and practical acquaintance with his manifold wisdom, and in all spiritual discernment of spiritual things, in their truth, excellence, and importance, and the use ye ought to make of them;——10. That, in the whole of your conversation before God or men, ye may act up to the dignity of your relation to, and profession of him, and to the rich benefits which ye have received and hope for from him,—and every way agreeable to his holy nature and will, bringing forth all the fruits of righteousness to his glory, and daily increasing in a transforming acquaintance and fellowship with him, as your heavenly Father and Friend; 11. Strengthened with every needful and almighty assistance of his Spirit for performing every duty and service, and for sustaining every trial, in a sweet, calm, and patient manner, without either murmuring against God or raging against men;—persevering in them with a noble constancy and fortitude of spirit in submission to the will of God; and even triumphing in what he has done, does, or will do to support, strengthen, comfort, and glorify you. 12. Yea, that instead of complaining under trouble, you may heartily join with us in the most grateful thanksgivings to God, the Father of our Lord Jesus Christ, and of us in him,—who, by graciously changing and renewing our nature, and endowing us with heavenly desires and affections, has prepared us for the full possession of that glorious inheritance which he had mercifully appointed, provided, and promised to us, and to all other sanctified persons, as his children; and in the light, glory, and joy of which we shall, in his immediate presence, be for ever perfectly filled with knowledge, holiness, and happiness;——13. Who also, by his almighty power and grace, has plucked out and rescued us that believe, Jews or Gentiles, from the tyranny and dominion of sin and Satan; and by changing our state, nature, and temper, has brought us into his kingdom of grace, in order to advance us into his kingdom of glory, under and through his infinitely beloved Son;—— 14. In whom, through his righteousness, fulfilled in our stead, and imputed and applied to our persons, we have a complete discharge from the guilt of sin and curse of the law; and in consequence thereof, a deliverance from the power of sin, Satan, and the wrath of God; and have a full title to, and the anticipating possession of, all spiritual and eternal blessings. 15. For the dignity of his person added an infinite value to his sacrifice, he being the express image of his Father's person; one with him in essence, nature, and perfections;—and being, in his mediatorial office, incarnation, qualifications, and performances, the representative image of the Godhead, in which all its spiritual excellencies are most clearly, amiably, and transformingly displayed,—and having existed from eternity, as the essential Son of God, begotten of the Father before any creature was formed; and being, along with him, the former of all things, and accordingly the original Lord and first-born Heir thereof. 16. For by him, together with his Father and blessed Spirit, as the efficient cause; and in order to their subserviency to his mediatorial kingdom, and for his glory, as their last end, were all creatures, of every rank and order, material or spiritual, formed out of nothing: 17. Which undeniably demonstrates that he had an existence prior to all creatures, and has an infinite dignity above them;—and all things do equally subsist, stand, or continue in him, who is omnipresent, all-powerful, and active in his providential influences over them, by which they are continually preserved in being, order, and proper action, under him, as Head over all things to his church; 18. In which capacity, he is not only her political Head of direction and government, but her Head of vital influence, to communicate all spiritual life, nourishment, growth, and activity to all and every one of his members;—the original spring, not only of the spiritual life of their souls, but of the glorious resurrection of their bodies to eternal life: being the first that rose from the dead to an immortal life, and that by his own power, as the pledge, pattern, quickening cause, and first-fruits of his people's resurrection,—that in all things he might be dignified and exalted by God, and esteemed by the church, even in his mediatorial capacity, above all saints, angels, and every other creature. 19. For, in effecting our salvation, Jehovah, in his own infinitely wise, gracious, and holy good pleasure, in honour to his Son, and love to his people, has ordained and appointed, that, answerably to the greatness of Christ's divine person and mediatorial office, all fulness of gifts and graces, merit and right, light and power, should permanently abide in him to the utmost perfection, not only for himself, but to be communicated to the members of his mystical body, that out of his fulness we may receive, and grace for grace. 20. And having, through that redemption which was purchased by his righteousness, which was finished in his painful, shameful, and accursed death on the cross, removed the enmity, and made up the breach between him and his elect, it has pleased the Father by him, as their Head and Mediator, to bring them all into a state of favour and friendship with himself, that the demands of his broken law and offended justice being fully answered by him in their stead, he might honourably act towards them in a way of gracious kindness and friendship, whether they be Jews or Gentiles, believers on earth, or glorified saints in heaven. 21, 22. In consequence of this, you, who in the days of your heathenism and unregeneracy, were estranged from the life of God, inwardly filled with enmity, and living in constant rebellion against him and his holy law, has he now, upon your believing, brought into a state of peace and friendship with himself, through the incarnation, obedience, and satisfactory sufferings of Christ, that he might present you now, as his mystical members in his church, and hereafter in the last judgment, as persons made righteous in law, and thoroughly sanctified in nature and life. 23. Which I am satisfied will be the happy issue with respect to you, since ye steadfastly persevere in the faith, profession, and obedience of the truth, as persons who are built upon and established in him as your spiritual foundation, and so maintain your ground against all the artful and violent attempts of Satan and his agents to shake or carry you away from Christ, the object of your hope, and from your hope in him, as set before you in the gospel, which ye have attentively heard, and cordially received, when promiscuously preached to both Jews and Gentiles,—and of which God, in his infinite mercy, has appointed me a stated and inspired preacher. 24. And in the view of your steadfastness, I am so far from repining at the severe persecutions and present imprisonments which have befallen me on account of my preaching the gospel to Gentile sinners, that I greatly rejoice and glory in all these outward tribulations, which I, who was once a persecutor, do or may endure, according to the appointment of Christ, and for his glory, and for the confirmation, edification, and comfort of his mystical body the church: 25. Of which church God, by his immediate authority, has constituted me an apostolic minister, according to that infinitely gracious order which he has fixed for dispensing the gospel, which is committed to me as a sacred trust, for the fulfilment of the ancient promises of the conversion, edification, and salvation of you Gentiles: 26. Which gospel is indeed



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26 *Even* [o]the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would [p]make known what is the riches of the glory of this mystery among the Gentiles; which is [q]Christ [*]in you, the hope of glory:

28 [r]Whom we preach, warning every man, and teaching every man in all wisdom; that [*]we may present every man perfect in Christ Jesus:

29 Whereunto I also [t]labour, striving according to his working, which worketh in me mightily.

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o Rom. 16. 25, 26. Eph. 3. 2, 3. & 1. 9. Mat. 13. 11. 2 Tim. 1. 9, 10. Tit. 1. 3. 1 Pet. 1. 10, 20.

p ‖ 2 Cor. 2. 14. Gal. 1. 16. Eph. 1. 7, 18—20. & 2. 7. & 3. 8, 10. Rom. 9. 23. Prov. 8. 18, 19. ch. 3. 3.

q 1 Cor. 2. 6. ch. 3. 11. Luke 17. 21. ‖ 2 Cor. 13. 5. Gal. 4. 19. & 2. 20. Eph. 2. 6. & 3. 17. Rom. 6. 4. & 8. 20. Col. 3. 1, 4. ‖ Tim. 1. 1.

* Or, *among.*

r 1 Cor. 1. 23, 24. & 2. 2. Acts 20. 20, 27. 2 Tim. 4. 2.

s 2 Cor. 11. 2. Eph. 4. 13. & 5. 27. ver. 22. ch. 4. 12. Heb. 5. 14. & 13. 21. Dan. 12. 3. Jam. 5. 20. Jude 24.

t 1 Cor. 15. 10.

## CHAPTER II.

(1) *An exhortation to constancy in the faith of Christ:* 1—7. (2) *To beware of worldly philosophy and vain traditions:* 8—17. (3) *A warning against worshipping of angels:* 18, 19. (4) *Against trusting in legal ceremonies fulfilled in Christ:* 20—23.

FOR I would that ye knew what [a]great [*]conflict I have for you, and *for* them at Laodicea,[†] and *for* as many as have not seen my face in the flesh;

2 [b]That their hearts might be comforted, being knit together in love, and unto [c]all riches of the full assurance of understanding, to the acknowledgment of the mystery[*] of God, and of the Father, and of Christ;

3 [d][‡]In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him;[‡]

7 Rooted[§] and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 [e]Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the [‖]rudiments of the world, and not after Christ:

9 For [f]in him dwelleth all the fulness of the Godhead bodily.[*]

10 And ye are [g]complete[†] in him, which is the head of all principality and power:

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a 1 Thes. 2. 2. 2 Cor. 12. 23. Phil. 1. 30. ch. 4. 12. & 1. 24, 29. Gal. 4. 19.

* Or, *fear*, or care.

† *Laodicea.* — A famous city in the neighbourhood of Colosse.—Ed.

b 2 Cor. 1. 6. Rom. 5. 5. 2 Thes. 2. 2. 1 Thes. 4. 9. ch. 3. 14.

c Phil. 2. 2—10. 2 Pet. 3. 18. & 1. 2.

* Rather, "the mystery of God even the Father."—Ed.

d Mat. 11. 25, 27. 1 Cor. 1. 24. & 2. 6. Eph. 1. 9. & 3. 10. ch. 1. 9, 19. & 2. 10.

† Or, *wherein.*

‡ *Walk ye in him,* as he is your way to the Father.—Ed.

§ *Rooted* as a tree bidding defiance to every storm. — *Built up,* as a living stone in a living temple.—*Note.* There is here no mixture, but merely a variety of most appropriate metaphor, each forming a separate and complete picture in itself.—Ed.

e Jer. 29. 8. Rom. 16. 17. Mat. 15. 2. Gal. 1. 14. & 2. 1. & 4. 3, 9. Eph. 4. 14. & 5. 6. Heb. 13. 9. ver. 16—22.

‖ Or, *elements.*

f Is. 7. 14. & 9. 6. 1 John 5. 7. 1 Cor. 11. 3. Rom. 9. 5. & 1. 3. Gal. 4. 4. Phil. 2. 6—8. John 1. 14. & 10. 30. & 14. 9. Tit. 2. 13.

* He imbodied the Godhead — God was manifest in his flesh, in life, wisdom, love, and power.—Ed.

g Eph. 1. 23. & 3. 19. & 4. 10. Col. 2. 11. 1 Cor. 1. 30. John 1. 16.

† Rather, "Ye are made complete in him"—in knowledge of God, in motives to holiness, in comfort of heart, in possession of righteousness, in heirship of glory.—Ed.

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a mystery, as it contains the unsearchable riches of Christ; and as it was for many ages concealed in its brightest glories, not only from the Gentile nations, but even in a great measure from the Jews, but which is now revealed, as clearly as the nature of the things permits, to his holy prophets and apostles, and by them to all true believers, who, by profession, obligation, and regenerating grace, are his saints; 27. To whom, of his own good pleasure, according to his eternal purpose and ancient predictions, God would now, under the New Testament, make a plain discovery of the exceeding riches of the glory, and incomprehensible excellency of the gospel tidings of salvation among you Gentiles;—the all-comprehending sum of which is Christ, in his person, offices, relations, fulness, and work; who also is preached among you, and dwelling in your hearts by faith as the foundation, author, and object of all your hopes of eternal life. 28. And it is this Christ, in his natures, person, and mediation, and in the believing, affectionate, obediential regards due to him, whom we faithful preachers of the gospel make the grand subject of our ministrations, wisely and prudently admonishing all sorts of persons, Jews or Gentiles, to consider their sinful and miserable state by nature, and to beware of rejecting him;—and instructing them, as God enables us, in the knowledge of the manifold wisdom of God, as displayed through him in the gospel revelation, to render them truly wise unto salvation,—that we may be honoured instruments of presenting them to God as true and uncorrupted believers, renewed in all the faculties of their soul, and members of their body, and remarkably fruitful in the several graces of the Spirit,—who are perfect already in Christ their Head; and to be, through him, perfected in all knowledge and grace, holiness and happiness.—29. For this end, and in this work, as one excited and assisted by the remarkable influences of the almighty power of God, I labour to my utmost in prayer and preaching, and every other means, amidst all difficulties, and in the face of all opposition.

REFLECTIONS UPON CHAP. I.—Ministers ought never to lose sight of their mission from Christ; and Christians ought never to lose sight of the divine authority of the scriptures. Abundant is the grace, peace, and other blessings, which Christ and his Father give, and which we ought therefore to wish to all his people. It is a great mercy to hear the gospel, to have its power manifested in our hearts, its glorious fruits appearing in our lives, and to hear of the like in others. And very thankful should we be that the gospel of our salvation, which was so long concealed under obscure figures and in dark promises, and almost confined to the Jews, is now plainly manifested to both Jews and Gentiles. Happy is it to experience its power in enlightening our mind, renewing our will, delivering us from the slavery of Satan, and translating us into the kingdom of Christ, that he may dwell in us as the hope of glory! With much assurance may prayers be made for the increase of saints in light and grace, their strengthenings unto all patience and comfort under present trials, and unto all fruitful and holy walking with God, and meetness for their heavenly inheritance. Infinite are the glories of our Redeemer, as the *essential, necessary,* and *eternal* Son of God,—the Creator, Preserver, and Governor of all things,—the Head of the church,—the Storehouse of all new covenant blessings,—the reconciling Mediator between God and men; and abundant the peace, pardon, preservation, sanctification, and everlasting glory, which his people receive through and from him. Great is the honour to be made wise, faithful, diligent, and successful preachers of Christ. No sufferings nor labours must be reckoned too hard for his sake, or for the edification, comfort, and eternal salvation of souls.

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CHAP. II.—Ver. 1. I mention these my earnest endeavours to present every man perfect in Christ Jesus, to make you sensible of my great care and fervent prayers for you and your neighbours of Laodicea, and others who never had an opportunity of attending on, or being profited by, my ministrations. 2. That their hearts may be abundantly filled with divine consolation, as believers who are closely and firmly cemented together in the most cordial affection to Christ and to one another, and are thoroughly united in their endeavours for attaining a distinct, clear, and complete acquaintance with the gospel plan of salvation, in all its riches of spiritual and eternal blessings; unto the entire satisfaction of their souls, and their making an honourable, steady, and public profession of those deep things of it, which were from all eternity designed and prepared in the gracious counsels of God the Father, and are purchased, revealed, and bestowed by our Lord Jesus Christ, as the great Mediator between God and man; 3. In which mystery of the gospel, and especially in which Christ, are secretly, safely, and incomprehensibly laid up and contained all the inexhaustible treasures of wisdom and knowledge for managing all the affairs of providence and grace, and for manifesting the whole will of God as to our salvation, and seasonably supplying our wants, enlightening our minds, and safely directing our steps to the heavenly glory. 4. And I would lead you to consider this inexhaustible fulness of wisdom and knowledge, laid up for you in Christ and the gospel, in order to prevent your being seduced from him and his truths by pretenders to heathen philosophy and Jewish learning. 5. For though in bodily presence I am, and always have been, absent from you, yet my heart is with you, delightfully reflecting on what I have heard of your faith, love, and hope; and, through the suggestions of God's Spirit, I have a view of your rich attainments and diversified trials; and am affected as if I were present among you, rejoicing in your orderly behaviour and regular discipline, and in your firm, solid, and steady adherence of faith to the person, mediation, and doctrines of Christ, notwithstanding all the artifices which have been used to corrupt your minds, and draw you off from him. 6. As therefore ye have, by faith, received the Lord Jesus Christ in his person and offices, as your Prophet, to instruct you;—your Priest, to make atonement and intercede for you;—and your King, to defend, rule, and govern you;—be careful, by virtue of union to, and gracious influence from him, to cleave to him with full purpose of heart, and to walk in a daily exercise of faith on him, and in a constant observation of all his ordinances and commandments, answerably to your profession of, and relation to him. 7. As trees of righteousness, being rooted in, and fastening on him, to keep you fixed and immovable, and drawing nourishment from him for your spiritual growth;—and as a spiritual house, being built upon him, and closely united to him, as the only foundation of your faith and hope, security and salvation;—that ye may be confirmed in the doctrine and grace of faith in him, as ye have heard by the ministry of Epaphras; and may exceedingly abound in the daily increase of knowledge, faith, and every other grace, with enlarged thankfulness and praise to the author and finisher of all that concerns you.—8. Take heed lest seducers make a prey of you, and draw you off from Christ and his pure gospel, and rob you of its privileges and blessings, through the subtilties and corruptions of heathen philosophy, Jewish traditions, or the observation of Mosaic ceremonies; none of which things are, according to the mind and will of Christ, revealed in the gospel, nor do any of them, as now urged and observed, lead your soul to him only for salvation, who alone hath an all-sufficiency for it in himself. 9. For all the perfections of the Godhead, in their utmost fulness, for ever and substantially abide and dwell in his incarnate person, or temple of his manhood, in a personal and infinitely more glorious manner than ever JEHOVAH dwelt in the Jewish tabernacle or temple. 10. And ye, who have received him by faith, and are united to him as members of his mystical body, have all your defects made up, and all your securities or blessings completed in him as your Head, made of God to you wisdom, righteousness,



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11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried[a] with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 [b]Blotting out the hand-writing[†] of ordinances that was against us, which was contrary to us, and took it out of the way, nailing[‡] it to his cross;

15 [‖]*And* having spoiled principalities and powers, he made a show of them openly, triumphing over them [§]in it.

16 [‖]Let no man therefore judge you [‖]in meat, or in drink, or [*]in respect of an holyday, or of the new-moon, or of the sabbath-*days;*

17 [‖]Which are a shadow of things to come; but the body *is* of Christ.

18 [m]Let no man [‖]beguile you of your reward [‖]in a voluntary humility[‡] and worshipping of angels, [n]intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;

19 And not holding the [o]head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be [p]dead with Christ from the [q]rudiments of the world, why, as though living in the world, are ye subject to ordinances,[*]

21 (Touch not, taste not, handle not,

22 Which all are to perish with the using,) after the commandments and doctrines of men?

23 Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.[†]

A. M. cir. 4068.
A. D. cir. 64.

a See note on Rom. 6. 3, 4.—Ed.
b Eph. 2. 15, 16. Heb. 7. 18. & 8. 13. & 9. 10. & 10. 9. Rom. 6. 14. & 7. 4. & 8. 1—4. & 10. 4. Gal. 2. 20. & 3. 13.
† *The hand writing.*—The bond of Jewish ordinances, by which we were bound as a debtor to a creditor.—Ed.
‡ *Nailing* was an ancient mode of cancelling a bond.—*To his cross,*—Rather, "by his cross"—the condemnation of the law having been reversed by his sacrifice.—Ed.
‖ Gen. 3. 15. Ps. 68. 18. Is. 53. 12. Mat. 12. 29. Luke 11. 22. John 12. 31. & 16. 11. Eph. 4. 8. & 6. 12. Heb. 2. 14.
§ Or, *in himself.*
‖ Rom. 14. 5, 10, 13. Gal. 4. 10. 1 Pet. 3. 16. Lev. xi. xxiii.
‖ Or, *for eating and drinking.*
* Or, *in part.*
‖ Heb. 3. 5. & 8. 5. & 9. 9, 10, 20. & 10. 1, 11, 23. John 1. 17.
m Ver. 4, 8, 22. Mat. 24. 4. Jer. 29. 8.
† Or, *judge against you.*
‡ Or, *being a voluntary humility.*
§ "Let no man beguile you of your prize"—the high calling of God in Christ—"desiring" to initiate you "in an affected humility and worshipping of angels." The reference seems to be to some false teachers who inculcated the impropriety of a direct address to God by Christ, and urged the necessity of angel mediators, as an evidence of humility.—Ed.

A. M. cir. 4068.
A. D. cir. 64.

n Ps. 131. 1. 2. Ezek. 13. 3. 1 Tim. 1. 7. Deut. 29. 29.
o Ch. 1. 18. 1 Cor. 11. 3. & 12. 12, 13, 27. Eph. 4. 12, 15, 16. & 5. 23, 30. John 1. 16. ver. 10.
p Rom. 6. 2, 3, 4, 5, 6, 8, 11. & 7. 4, 6. Gal. 2. 19, 20. ch. 3. 3.
q Or, *elements.*
‖ "Why are ye subject" to those vain philosophical precepts or Jewish ordinances, which are ever saying, "Touch not" this, even with your finger; "taste not" that, lest you be seduced by appetite; "handle not" this, for it is unclean—precepts which have no real relation to the immortal soul, but merely to bodily ailments, "which all perish with the using"—Ed.
† Not in anything really honourable, because spiritual—but merely in things pertaining to bodily gratification by food. And, truly, ascetic severity, instead of improving the heart, is usually found to pamper self-righteousness and pride.—Ed.

## CHAPTER III.

(1) *An exhortation to seeking things which are above:* 1—4. (2) *To the duty of mortification:* 5—9. (3) *To putting off the old man and putting on Christ:* 10, 11. (4) *Forgiveness, charity, humility, brotherly edification, and domestic duties enforced:* 12—25.

A. M. cir. 4068.
A. D. cir. 64.

IF [a]ye then be risen with Christ, [b]seek those things which are above, where Christ sitteth on the right hand of God.

a Rom. 6. 4, 5. Eph. 2. 6. Gal. 2. 19, 20. ch. 2. 12, 13.
b Mat. 6. 33.

sanctification, and redemption; who, answerable to the infinite dignity of his divine person, is, in his office capacity, exalted to be the sovereign Ruler of all ranks of angels or men, good or bad. 11. In him therefore ye are so complete as to have no need of ceremonial circumcision, as judaizing teachers pretend, being spiritually circumcised by the Holy Ghost, who hath renewed your heart, and cut off your whole system of inward corruption, removing the guilt, power, and defilement of it, not by any human influences, but merely by the cleansing and sanctifying operation of Jesus Christ: 12. And in that baptism, which Christ hath instituted in the room of circumcision, ye have received the sign of, and obligation to, that holiness which is, or ought to be, in you as God's covenant people; and have had represented, sealed, and applied to you a certain and continued death to sin, and a quickening and resurrection to a life of holiness, in conformity to, and by virtue derived from, his death and resurrection, through that faith which has been wrought in your hearts by the same almighty influence by which God raised up Christ from the dead, and will, by virtue of his resurrection, at last raise you up to eternal life. 13. And you—who, in your sinful unregenerate state, were dead in law, lying under a just sentence of condemnation—and dead to God and everything spiritually good, lying under the power and filth of your inward corruptions, which circumcision anciently signified—hath God now raised up to a new life of grace and holiness, in order to a heavenly life of glory and blessedness together with Christ as your Pattern and Head of influence,—having, on account of his righteousness imputed, freely pardoned to each of you all your iniquities, original and actual, lesser or greater, and given you a full and irrevocable title to eternal life; 14. Blotting out, as it were, all our transgressions by the blood of his Son, and thereby disannulling that federal or ceremonial obligation to punishment on account of them, which testified that we were transgressors, and which separated the Gentiles from the church and privileges of the Jews, and was the cause of much enmity between them,—and by his death entirely removing and utterly destroying it, that it might never be produced in judgment against us. 15. And having, by his full satisfaction to law and justice, disarmed Satan and all his subordinate ranks of apostate angels of their power, which arises from the curse of the law, he exposed them to open contempt in the view of all the holy angels, and triumphed over them as his conquered foes. 16. Since therefore believing Gentiles, as well as Jews, are complete in Christ, and the hand-writing of ordinances, contrary to both, is cancelled, let none pretend that the non-observance of ceremonial ordinances relating to meats and drinks, or to their annual or monthly festivals, or even the Jewish seventh day sabbath, can hinder your spiritual or eternal happiness; or if they do, regard them not. 17. For the whole of these observances, required by the ceremonial law, were but merely shadows and figures of the good things which were to come under the gospel; but the truth, reality, or substance, represented by them, is brought in by Christ, and to be found in him.——18. And since he, in whom ye are complete, is the Head of all principality and power, let no one, whether Jewish zealot or Gentile philosopher, deprive you of your spiritual comfort or eternal glory, or lead you out of the way to it, seducing you to adopt human inventions in the worship of God, or to worship angels, good or bad, as mediators between God and men,—through the pride of their corrupt hearts, pretending uncommon insight into the things of God, and attempting to pry into what he never revealed; 19. Adopting these corruptions of worship, to the great dishonour of Jesus Christ, and rejecting, instead of laying hold on, adhering to, and by faith trusting in, him alone, as the only and all-sufficient Mediator and Advocate, to recommend them and their prayers to the acceptance of God,—and joining creatures in honour with him, who is the Head of angels, good or bad, and of every other creature, and who is the Representative, and the vital as well as governing Head of his church, from whom all her true members, deriving spiritual nourishment, are united to him and to one another, by his Spirit, and by faith, love, and religious ordinances,—and do, by virtue derived from God, increase in light and grace, comfort, holiness, and strength, and in good works, according to his will, and for his glory. 20—23. If then, according to the meaning of your baptism, ye, by virtue of union with Christ, and by communion with him in his death, are fully discharged from the moral law as a covenant, and from the obligations of the ceremonial law, why, as if ye were merely carnal men, and lived under a carnal dispensation, do ye, from regard to human imposition, submit yourselves to any of the legal ordinances, which prohibit the touching or eating of meats, once ceremonially unclean, but now allowed for men's perishing provision, as things that cannot defile their soul?—These human injunctions, relative to the service of God or mortification of our body, beyond what he has prescribed, have nothing worthy in themselves, or honourable to him, but are a mere shadow of wisdom or humility, and are really calculated to cultivate and please the false taste of men of corrupt minds.

REFLECTIONS UPON CHAP. II.—It is God's will, and his ministers' care, that the saints be united, comforted, and daily increase in knowledge, faith, and holy order; and that, having received Jesus Christ in all his offices as an all-supplying fountain, they should walk in him with the most steady faith, love, holy obedience, and cordial thanksgiving. Christians have need to beware of carnal wisdom and plausible errors. And it is absurd to forsake Christ or his gospel for anything else, when he has such fulness of Godhead and of new covenant blessings, and renders us complete in himself. Thrice happy are they, who, being quickened by his Spirit, renewed in their hearts, delivered from the broken law, reconciled to God, and made triumphant over devils, derive all necessary and nourishing influences from him as their Representative, vital Head, and gracious Governor. Rich is the mercy that, through his incarnation, obedience, and death, we are delivered from sin, from curses, from devils, from death and hell, and from all the dark and burdensome rites of the Jewish dispensation. And it is absurd for such as the Lord has thus freed to retain those rites, or add others, in the worship of God, as if such things could render us acceptable in his sight.

CHAP. III.—Ver. 1. If, according to your profession, ye be indeed risen from under the law, and the guilt and power of sin, to a life of righteousness and holiness,—together with, in conformity to, and by the quickening virtue of, our risen Redeemer, applied by faith,—let your hearts, in their temper and exercises, and in all your meditations, views, inquiries, and pursuits, by prayer, and every other ordinance of God, aspire after realizing, clear, and enlarged experiences and assurances of the durable, substantial, and satisfying things of the heavenly state, where he, your ascended Head, is exalted in all his majesty and authority, dignity



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2 [c]Set your [v]affection on things above,[†] not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.[‡]

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked sometime, when ye lived in them.[§]

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free; but Christ *is* all,[‖] and in all.[*]

A. M. cir. 4068.
A. D. cir. 64.

c Ver. 1. Phil. 1. 23.
v Or, *mind.*
† The chief of the "things above" are, the Father and his eternal love—Christ and his righteousness and intercession—the Holy Spirit and his graces—the company of angels and the spirits of just men made perfect—rest from labours—happiness, and glory.—Ed.
‡ The "glory" mainly consists in victory over sin and Satan—in acknowledgment as faithful servants, dear children, and heirs of God—in copartnership in the throne of God and the Lamb—in companionship with the blessed—in perfected holiness of heart, implanted by the Spirit—and in the glory of renovated bodies, together with the inconceivable splendours of the paradise of God.—Ed.
§ *In them.*—Rather, "among them;" that is, the heathen—living as they did—in principle and practice.—Ed.
‖ *Christ is all* things to the believer. He is his light—his life—his wisdom—his righteousness—his sanctification—his redemption—his hope here, his glory hereafter.—Ed.
* *Christ is—in all*—that is, in all believers, of whatever nation, kindred, or tongue; and "in all" places where two or three are assembled in his name; and "in all" times and circumstances, even to the end of the world.—Ed.

A. M. cir. 4068.
A. D. cir. 64.

d Rom. 13. 14. Eph. 4. 24. & 5. 11. 2 Pet. 1. 4.—*c.* & 3. 18.
e 1 Thes. 1. 4. 2 Thes. 2. 13. 1 Pet. 1. 2. & 2. 9. Eph. 1. 3—11. Rom. 8. 2—34. Rev. 17. 14. 2 Pet. 1. 10.
f Eph. 4. 32. & 5. 2. Phil. 2. 3. Gal. 5. 22, 23.
[a] Or, *complaint.*
† *Above all*—not as if other graces could exist without charity, or as if charity were better than them all; but charity is to be put on as a covering, ornament, or cincture, to all the other garnitures which believers were required to put on.—Ed.
g Ch. 1. 28. 1 Thes. 5. 11, 14.
h Eph. 5. 19. ch. 4. 3. 1 Cor. 14. 15—26. Ps. cxlv—cl.
‡ See note on Eph. 5. 19.—Ed.
i 1 Cor. 10. 31. Eph. 5. 20. Rom. 1. 8. 1 Thes. 5. 18. 2 Thes. 1. 3. Heb. 13. 15. 1 Pet. 2. 5, 9. & 4. 11.
§ *In the name of the Lord Jesus*—asking of God, speaking to men, and acting in public and private, as instructed of him by his word and Spirit, and in all, conducting yourselves as his disciples, representatives, and servants.—Ed.
k Eph. 5. 22, 24, 33. Tit. 2. 4, 5. Gen. 3. 16. 1 Tim. 2. 12. 1 Pet. 3. 1—6. 1 Cor. 11. 3. & 14. 34. Acts 5. 29.
l Eph. 5. 25, 28, 33. & 4. 31. 1 Pet. 3. 7. Prov. 5. 19. Mal. 2. 13—16. ver. 8.
m Eph. 6. 1—3. Ex. 20. 12. Lev. 19. 3. Prov. 1. 8. & 6. 20. Mal. 1. 6.
n Tit. 2. 9. Eph. 5. 24. Acts 5. 29.

12 [d]Put on therefore, as the [e]elect of God, holy and beloved, [f]bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a [a]quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all[†] these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; [g]teaching and admonishing one another in [h]psalms, and hymns, and spiritual songs,[‡] singing with grace in your hearts to the Lord.

17 And [i]whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus,[§] giving thanks to God and the Father by him.

18 [k]Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 [l]Husbands, love *your* wives, and be not bitter against them.

20 [m]Children, obey *your* parents in [n]all things: for this is well-pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

and glory, rest and safety, to make intercession, and prepare a place for you. 2. Let all your affections of desire and hope, love and delight, be supremely fixed upon the excellent things which belong to, and are transacted in, that heavenly state, and not upon the empty, uncertain, perishing, and defiling pleasures and enjoyments, or even the carnal ordinances of this world. 3. And this is highly proper, since, by profession and obligation, and many of you by actual communion with Christ in his death, are really dead in your hearts and affections to the Mosaic law, and are crucified with him to sin, Satan, and the world—and all the pleasures and enjoyments of your spiritual life are maintained and promoted in secret and mysterious transactions, and fellowship between God and your souls, by virtue of Christ, who is one with him, till it be perfected in that eternal life which lies so much out of sight in this life, but is nevertheless secured and treasured up with Christ, in the secret purposes and immediate presence of God for you. 4. And when Christ, who is the Purchaser, Author, Sustainer, Finisher, Scope, and End of our spiritual life, and lives in us, shall appear in all his glory to judge the world, ye, who are quickened by his Spirit, shall be glorified together with and in conformity to him in soul and body. 5. In the prospect therefore of that blessed day, and in reflection on the spiritual purity and sublime happiness which ye shall then enjoy, as men dead to sin and risen with Christ, labour to have all your carnal and sinful dispositions, which are like members to the body of inward corruption, and are influenced and exerted by your bodily members, more and more weakened and slain, particularly all inclinations to unchastity in thought, word, and deed, and all excessive or irregular desires after the enjoyments of this world, whereby ye put creatures into an idolatrous competition with, or preference to God. 6. Abhor and abstain from them, as polluting abominations, which draw down the fearful judgments of God in this life, and especially in the next, upon unbelieving obstinate sinners. 7. And the more earnest care is necessary in this matter, as, in the days of your heathenism and unregeneracy, of free choice and with great eagerness, ye lived in the love and practice of these abominations. 8. But now, as Christians, ye ought to have no further fellowship with these or any other works of darkness; such as causeless and intemperate anger, furious passion, malicious revengefulness, reproachful speeches, particularly of God and sacred things, and all immodest expressions, which tend to defile your own or others' minds. 9. And never, either rashly, in jest, in excuse, in ill will, or for gain, speak anything contrary to strict truth, since, in profession, and I hope in reality, ye have absolutely cast off and renounced the whole system of inward and original, of subtle, but just now decaying, and dying corruption, with all its pernicious and defiling practices; 10. And, by a work of heart-changing grace, ye have, as it were, clothed yourselves with the holy qualities and beautiful ornaments of a new nature, formed after the image of God, the Creator and Renewer of men; 11. In which new creation there is no partial respect shown to persons on account of any external distinctions or privileges, whether they be Jews or Gentiles, savage or polite, slaves or freemen,—but Christ is ALL IN ALL in the whole of their salvation, in all their experiences and privileges.—12. Therefore, in an entire dependence on Christ, and imitation of him, and as persons chosen in him, and accordingly formed into holiness, and regarded as the objects of God's distinguishing love, instead of indulging or practising works of wickedness, earnestly practise, and, as it were, clothe and adorn yourselves with the most tender compassion towards the distressed, and with a generous and benevolent temper and behaviour towards all men, with modest thoughts of yourselves, and condescension to persons of low degree, with gentleness, mildness, and candour, towards all, and persevering patience under repeated and long-continued provocations;——13. Bearing with, and forbearing one another's various infirmities;—mutually forgiving one another their offences and injuries, in imitation and for the sake of Christ, who, at the expense of his own blood, has fully and freely pardoned all your infinite crimes. 14. And especially let the exercise of brotherly love, as an upper garment, add a beautiful lustre to, and regulate all, the other graces—which is at once the fulfilment of God's law, and knits together the members of Christ in the most perfect harmony, till his whole mystical body arrive at its perfect stature in him. 15. And for the more effectual cultivation of this brotherly love and every other grace, let the sense of God's friendship with you, through Christ, engage you always to practise and live under the influence of that excellent peace and concord among yourselves, of which God is the Author, Approver, and Commander, and to which ye are called by the grace of the gospel, and your union as members in Christ's church; and let the sense of mercies received or expected animate you to constant thankfulness and praise. 16. And for the same purpose, let the holy Scriptures, of which Christ is the Author, Matter, and End, be applied to, and fixedly reside in your hearts, as the constant mean of renewed influences from him, and of directing your whole conversation; and be mutually helpful in instructing and exciting one another to bless and praise God in every proper form; not only with grateful and harmonious voices, but with spiritual and gracious affections towards Jesus Christ, and God in him. 17. And whatever ye do in thought, word, or deed, in public or private, in things religious or civil, let it be done with a conscientious regard to the authority and command of the Lord Jesus Christ, with an humble dependence on him for all direction and assistance, and with an eye to his Father's glory,—always giving God thanks for his unnumbered mercies through him, through whom the blessings themselves are granted, and your thanksgivings for them accepted.——18. And as the Christian religion does not dissolve, but strengthen all moral obligations to relative duties required by the law of nature, let each of you carefully attend to them, notwithstanding your differences in other things; particularly see that ye, Christian wives, behave in a meek and submissive manner to your lawful husbands, as far as consists with your superior relation and obedience to Christ. 19. And ye, Christian husbands, treat your wives with all possible tenderness, kindness, and affection, doing all that you can for their temporal and spiritual ease, comfort, and happiness; and never exercise a severe and arbitrary lordship over them, or abuse them by passionate words, blows, or other severe conduct. 20. Ye, Christian children, love and honour your parents, of whatever character or condition they be, and conscientiously obey them in every just and reasonable command; for this is agreeable to the will of Christ, and acceptable to God through him. 21. On the other hand, see that ye parents carefully study the tempers of your children, and by prudent, kind, and gentle methods establish your authority over them; but never, by furious or opprobrious language, unreasonable impositions, or unmerciful corrections, sour their minds, break their spirits, and fill them with prejudices against



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22 °Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 PAnd whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 qKnowing that of the Lord ye shall receive the reward of the inheritance: for rye serve the Lord Christ.

25 s*But he that doeth wrong* shall receive for the wrong which he hath done: and t*there* is no respect of persons.

A. M. cir. 4058.
A. D. cir. 64.

o Eph. 6. 5—7. Tit. 2. 9, 10. 1 Tim. 6. 1, 2. 1 Pet. 2. 18—20. Philem. 16. Gal. 1. 10. 1 Thes. 2. 4. Gen. 42. 18. Prov. 1. 7.

p Eph. 6. 7.
q Eph. 6. 8.
r 1 Cor. 7. 22. Eph. 6. 6.
s Is. 3. 11. Rom. 2. 8, 9.

* *He that doeth wrong*, whether servant or master, shall be judged by his act, and not by his rank.—Ko.

t Lev. 19. 15. Deut. 1. 17. & 10. 17. & 16. 19. 2 Chr. 19. 7. Job 34. 19. Prov. 24. 23. Acts 10. 34. Eph. 6. 9. Rom. 2. 11. 1 Pet. 1. 17. Jude 16.

## CHAPTER IV.

(1) *Duties of masters:* 1. (2) *An exhortation to prayer:* 2—4. (3) *To carefulness of conduct for the convincing or edifying of men not yet converted:* 5, 6. (4) *Commissions Tychicus and his companions to explain his circumstances, salutes the church, and commends them to the grace of God:* 7—18.

MASTERS,* give unto *your* servants* that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance,† to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

A. M. cir. 4058.
A. D. cir. 64.

a Eph. 6. 9. Lev. 25. 43. & 19. 13. Deut. 24. 14, 15. Job 24. 10, 11. Mal. 3. 5. Jam. 5. 4.

* The "servants" here spoken of were bond-servants or slaves, wherefore the apostle is the more careful to commend them both to justice and equity, principles that could not long be in exercise until slavery would first change its character, and then cease to exist.—Ko.

† *A door of utterance*—acceptable capacity and favourable opportunity of preaching the gospel.—Ko.

A. M. cir. 4058.
A. D. cir. 64.

* *With grace*—courteous, respectful, free from all rudeness real or affected.—Ko.

† *Seasoned with salt*—commingled with such wisdom as would render it agreeable to the intellectual taste, worthy of being preserved in memory, thought of, and repeated—even as salt seasons food, and preserves it from putrefaction.—Ko.

‡ That having your thoughts in a state of preservation and readiness, and your minds habituated to respectful and agreeable, because sincere and humble, manner of address, you may be able to reply to the learned or unlearned, the rich or the poor.—Ko.

§ *Onesimus* had been Philemon's slave (see Philem.), and is most probably sent as a free man, as the best practical and living commentary on the apostle's directions for masters.—Ko.

‖ It is worthy of remark that Paul had now but five fellow-soldiers at Rome; and yet, let none "despise the day of small things," for there were the leaders of that army that finally subdued that gigantic heathen empire.—*Note.* Among the millions of an unconverted world let the ministers of Christ never despond. God, who encouraged Gideon to assail and conquer Midian with a reduced army, is able to conquer the whole kingdom of darkness by whatever handful he may please to commission.—Ko.

* Or, *striving.*
† Or, *filled.*

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace,* seasoned with salt,† that ye may know how ye ought to answer every man.‡

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus,§ a faithful and beloved brother, who is *one* of you: they shall make known unto you all things which *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only‖ *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always *labouring fervently for you in prayers, that ye may stand perfect and †complete in all the will of God.

you and the religion which ye profess. 22. And ye servants, whether bought or hired, be diligent and faithful in executing the trusts, and doing the business which your masters commit to you, fulfilling all their commands as far as ye can in consistency with your duty to Christ, your Master in heaven—and that cheerfully and sincerely, at all times, from regard to God's honour and authority, and as in his sight. 23. And whatever ye are called to do in their service, let it not be done with grudging and reluctance, but with a willing and ready mind, from a sense of duty towards the Lord Jesus Christ, in obedience to his command, with a view to his glory, and not from a selfish mercenary spirit, which aims only at pleasing of men. 24. And to animate you to cheerfulness and fidelity in your service, know that, whatever ill treatment or unrighteous returns ye meet with, instead of a suitable reward, from your masters on earth, ye shall now, and especially hereafter, be graciously rewarded with the heavenly inheritance; for in doing your duty to earthly masters ye really pay honour, and do service to the Lord Jesus himself, who hath placed you in your subordinate station for that purpose. 25. But he, whether master or servant, who indulges himself in wronging the other by any injustice, shall receive a just and impartial recompense and reward for all his iniquitous conduct, none being respected by Christ more than another upon account of any external circumstances.

REFLECTIONS UPON CHAP. III.—How dignified and happy are they who are risen with Christ, and whose life is laid up with him in God! Certain is their glorious appearance with Christ in the last judgment, and their eternal reign with him in heaven. And it is necessary that they set their affections on things above, and abhor and mortify every lust, shun every sinful practice, and study to be like Jesus their Head, their Saviour, their Portion, their Master, in both heart and life. A worldly and wicked mind and a heavenly hope are quite inconsistent. It is absurd to conceive ourselves members of Jesus Christ, redeemed to God by his blood, while we live in unchastity, covetousness, sinful passion, malice, falsehood, or blasphemy. If we belong to him, we must prove it by our conformity to him in our tempers and practice. Actuated by the faith of his forgiving kindness, what merciful compassion—what meekness—what humility—what forbearance—what readiness to forgive injuries—what brotherly love—what calmness of mind—what experimental and abundant knowledge of the Scriptures—what labours to edify one another—what thankfulness to God—what constant improvement of Christ—what punctuality in relative duties—ought to mark every Christian! And in every relative duty great regard must be had to Christ as the commander, the source, the motive, the pattern, the end of them all.

CHAP. IV.—Ver. 1. And as servants ought to obey their masters in all lawful things, so ye Christian masters ought to deal justly and equitably with them, allowing them proper work, provision, and wages, and giving them proper reproofs or encouragements in their work, knowing that ye yourselves serve the Lord Jesus Christ, and must give an account of your treatment of servants, as well as of every part of your conduct, to him who now inspects, and will hereafter judge and reward you. 2. But to return to general exhortations, let all of you daily, at set seasons, in secret, private, or public prayer to God, in the name of Christ, plead for his blessings, temporal, spiritual, or eternal. Watch for special calls of Providence, and needful assistances of spiritual influence, to make you ever ready, fervent, and persevering in prayer; and watch against all hinderances of it, or deadness or wandering in it. And let all your supplications for mercies be joined with grateful praises and cheerful thanksgivings for what ye have received or expect. 3. And in all your addresses to God, earnestly plead with him that I, and my fellow-labourers in the ministry, may be favoured with extensive opportunities and abilities to preach the gospel in a right manner, and with remarkable success, and to lay open the deep things, and exhibit and offer the unsearchable riches of Christ, (for doing of which I am now a prisoner in bonds,) 4. That, as far as Providence shall grant me opportunities, I may be eminently assisted in declaring the whole counsel of God with a proper frame of spirit, and in a duly free, extensive, and plain manner. 5. And let the whole of your conversation toward your unbelieving neighbours be managed with such Christian skill, circumspection, and prudence, that ye may not be defiled by them, or encourage them in sin; but may, by your example, win them to Christ. In this manner improve and extend every opportunity of doing your proper duty, and doing good to them. 6. And let your speech be always such as proceeds from the grace of God in your heart, and as may recommend his free favour to others, and promote in them a gracious temper, that thereby ye may know how to give a reason of your hope with all modesty, meekness, and wisdom; and how to answer scrupulous doubts, serious inquiries, and captious cavillings, relative to any point of Christian faith, duty, or experience, which may be proposed to you.—7. As to my outward circumstances, and inward comforts, Tychicus, my beloved fellow-Christian and faithful minister of Christ, who brings you this letter, will fully inform you. 8. And being desirous to know how matters in religion stand with you, I have ordered him to make a thorough inquiry, and inform me of them—while he comforts you by his good counsels, and his informations of God's kindness to me. 9. He and Onesimus your countryman, who is now a noted convert to Christ, and comes along with him, will inform you fully of everything important about this place. 10, 11. Aristarchus the Macedonian, who endangered his life for my sake, and is now my fellow-prisoner; and John Mark, nephew to Barnabas, my dear old colleague in apostolic labours; (whom, if he come to you, I hope ye will respectfully receive, according to the recommendations he hath received;) and Joshua Justus;—the only three Jewish preachers who have here assisted me in propagating the gospel, and comforted me under my sufferings;—send you their heartiest wishes of temporal and spiritual blessings. 12—14. Epaphras, your fellow-citizen, who spends much of his time in earnest wrestlings with God in prayer, that ye may continue steadfast in the faith, be fully instructed in, and eminently conformed to, the will of God; and who manifests an uncommon concern for your present and eternal happiness, and your neighbours in Laodicea and Hierapolis;—Luke the beloved physician and evangelist,—and Demas,—send you their Christian respects.



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13 [b] For I bear him record, that he hath a great zeal for you, and them *that are* in [*] Laodicea, and them in Hierapolis.

14 [d] Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and [e] the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read *the epistle* from Laodicea.[*]

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation [f] by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

A. M. cir. 4066. A. D. cir. 64.

b Not Rom. 10. 2. but ver. 12. ch. 1. 29, 29.

c Rev. 1. 11. & 3. 14—17. ver. 15, 16.

d Luke 1. 2. Acts 1. 1. 2 Tim. 4. 10, 11. Philem. 24.

e Rom. 16. 5. 1 Cor. 16. 19. Philem. 2.

A. M. cir. 4066. A. D. cir. 64.

* Some suppose this to refer to a lost Epistle; but this is gratuitous and unauthorized. Some think it to refer to 1 Tim.; others, to the Epistle to the Ephesians, left by Tychicus on his way to Colosse. What Epistle it was is unknown, and conjecture is useless. The record, however, is most valuable, as it inculcates the duty of reading the apostolic writings.—Ed.

f 1 Cor. 16. 21. 2 Thes. 3. 17.

15. Present my cordial love to your brethren at Laodicea; and particularly to Nymphas, and his regular, holy, and religious family, or other Christians who meet at his house for public worship. 16. And when ye have, in a proper and public manner, read this letter among yourselves, let an exact copy of it be sent to, and read in like manner by the church in Laodicea; and let the letter from the Laodiceans be also publicly read among you. 17. And as ye are surrounded with subtle enemies, who seek to pervert you, entreat and respectfully admonish Archippus, under a deep sense of the excellent nature, design, and importance, of his ministerial work, to lay out himself to his utmost in the authority and strength of Jesus Christ, and for his glory, to fulfil the duties of his office with all wisdom, diligence, faithfulness, and perseverance; explaining, confirming, vindicating, and enforcing the great doctrines of revelation, in exemplifying them in his own conduct, in reproving sin and confuting error, and in every other thing in his power, for the furtherance of the gospel in the conversion of sinners, and the edification and comfort of saints. 18. To conclude in my usual manner, I send you, in my own handwriting, my hearty respects, wishing that the free favour of God, with all the precious manifestations and effects thereof, may abound towards you. This I heartily desire and hope for; and that my letter may have the greater weight with you, and render you the more earnest in prayer for me, remember that I am suffering, with patience and cheerfulness, in bonds, for preaching the gospel to you Gentiles.

Reflections upon Chap. IV.—With great equity, mildness, and mercy, ought masters to treat their servants, in the view of God's authority over them, and of their accounting to him. Great is the necessity of fervent and persevering prayer for fellow-Christians, and especially for ministers—that they may preach the gospel with proper wisdom, courage, and success. And much wisdom and grace are necessary to make Christians improve their time, and order their speech to the honour of Jesus Christ, and the edification of their neighbours. Much mutual esteem of one another, and fervent wrestlings for the church; great sympathy towards the distressed; courtesy to all men, especially the saints; and studious care to fulfil their ministry in the Lord—ought to prevail in every minister of Christ. And earnest care to vie with one another in every grace and duty, and to edify one another in love, and even to render their pastors duly diligent and faithful, ought to take place among all Christian professors.

## CONCLUDING REMARKS ON THE EPISTLE TO THE COLOSSIANS.

There is a considerable similarity between the Epistles to the Ephesians, the Philippians, and the Colossians; so that they may be most advantageously read as mutual commentaries. The Epistle to the Colossians has in it, however, several particulars that are not referred to in the others. Among these the most prominent are, the germinant doctrines of angel worship, and acts of voluntary austerity and will-worship, which were subsequently matured by the popedom of Rome;—which voluntary austerities, in penances, pilgrimages, and such like, "have, indeed, a show of wisdom and humility, and neglecting of the body;" but have in reality sprung from that ignorance which has rejected, even as the Jews rejected, "the righteousness of God" (Rom. 10. 3); which will-worship has superseded the all-prevailing intercession of Christ, by conjoining with him apostles, saints, and angels, all exalted to be objects of confidence, not only without, but in defiance of, the divine commandment. Mat. 4. 10. Thus early did the enemy begin to sow the tares where even the hands of apostles had sown the wheat! And, no doubt, they will be permitted by a wise and merciful Providence to "grow together until the harvest," when the tares of false doctrine and evil practices shall be separated, and the wheat of truth and holiness shall be gathered for the garner of the Lord. Mat. 3. 12. & 13. 25.—Ed.

# THE FIRST EPISTLE OF PAUL, THE APOSTLE,

TO THE

# THESSALONIANS.

Thessalonica was the chief city of Macedonia, rebuilt by Philip the father of Alexander the Great, and so named to commemorate his victory over the Thessalians. Here Paul planted a Christian church, consisting partly of Jews and partly of Gentiles; but was quickly driven from them by the fury of the Jews; Acts xvii. 1—10: and his attempt to return to them seems to have been hindered by the same cause; ii. 18. To show his great affection for, and care of them, and to prevent their being seduced by false teachers, or discouraged by persecution, he wrote them this Epistle;—in which he affectionately thanks God for his mercy manifested in their conversion; chap. i.: represents the engaging example he had set before them, and the tender care he had of them; his intention to send Timothy to comfort them, and his praying for their welfare; ii, iii.: and, in view of the approaching judgment of the world, admonishes them to make proper preparation in all the branches of holiness; iv, v.

[Thessalonica was a flourishing city and sea-port, the capital of Macedonia. This name was given to it by Philip, father of Alexander, in memory of his conquest of Thessaly. We learn from Acts xvii. 1—9, that Paul, during his first tour in Europe, preached the gospel in Thessalonica, with considerable success, but was driven thence through the malice of the unbelieving Jews. From Thessalonica he went to Berea, and thence to Athens. From Athens he sent Timothy to Thessalonica to inquire into the state of the church, and confirm the new converts in the faith. Timothy, on his return, found Paul at Corinth,—whence, about A. D. 52, (as is generally supposed) he wrote this Epistle, the topics being suggested by Timothy's report. This is also generally believed to have been the first of that glorious series of Epistles with which Paul afterwards enriched the churches. Particular references are made in this Epistle to Gen. xv. 16. Is. lix. 17. Zech. xiv. 5. 1 Cor. xv. 22, 51, 52.—Ed.]

## CHAPTER I.

(1) *The apostolic salutation:* 1. (2) *The apostle's thanksgiving for them, and description of the graces manifested by them:* 2—10.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father,[*] and *in* the Lord Jesus Christ: [*] Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

A. M. cir. 4066. A. D. cir. 51.

* *In God* the Father, because dwelling in his love (1 John 4. 16). "In God" the Son, as a living member in a living body. 1 Cor. 12. 27.—Ed.

a Rom. 1. 7.

A. M. cir. 4066. A. D. cir. 54.

b Rom. 1. 8—10. 1 Cor. 1. 4—8. Eph. 1. 15, 16. Phil. 1. 3—11. Col. 1. 3—6. 2 Thes. 1. 3, 4.

c Acts 17. 7, 10. ch. 2. 13, 14. & 3. 6. & 4. 9. 2 Thes. 1. 3, 4. John 6. 27, 29. Gal. 5. 6. Jam. 2. 17. & 1. 3, 4. Heb. 6. 10, 12. Rom. 16. 6. & 8. 23. 1 Cor. 15. 58. 2 Pet. 1. 5. Rev. 1. 9. & 2. 2, 3.

* Or, *beloved of God, your election.*

2 [b] We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your [*] work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren [*] beloved, your election of God.



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5 For [d]our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye [e]became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you [f]sounded out the word of the Lord [g]not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; [h]so that we need not to speak any thing.

9 For they themselves[†] show of us [h]what manner of entering in we had unto you, and how [i]ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, [k]whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

A. M. cir. 4058.
A. D. cir. 54.

d 2 Cor. 10. 4, 5. & 6. 6. 1 Cor. 1. 24. & 2. 2—4. & 4. 20. Gal. 3. 2, 5. Col. 2. 2. ch. 4. 1, 12. Heb. 6. 11. Tit. 3. 3—7.

e 1 Cor. 11. 1. & 4. 16. Phil. 3. 17. 2 Thes. 3. 9.

f Rom. 10. 18. 2 Thes. 3. 1. Is. 2. 3. & 11. 9. & 42. 7, 10. & 60. 19, 20.

g Rom. 1. 8. ch. 4. 10. 2 Thes. 1. 4.

* Thessalonica being a sea-port, the news of the conversion of so many of the inhabitants would readily obtain a wide circulation—so graciously does God overrule all local circumstances to the advancement of the kingdom of his Son! O that Britain, the great sea-port of the world, would combine the gospel with all her commerce, and supply the nations with that merchandise which is better than gold, and enrich them with that gain which is better than fine gold!—Ed.

† *They themselves*—that is, "all that believed in Macedonia and Achaia," ver. 7.—Ed.

h Ver. 5, 8. ch. 2. 1, 13.

i Acts 14. 15. 1 Cor. 12. 2. Gal. 4. 8. Is 2. 3. 18—20. & xxxv, xlii, xlix, lv, lx.

k Acts 2. 24. Rom. 4. 25. 1 Pet. 1. 21.

## CHAPTER II.

(1) *How the gospel was brought to, and received by the Thessalonians:* 1—17. (2) *Why the apostle was so long absent and so desirous, if God would, to return:* 18—20.

FOR yourselves, brethren, know [a]our entrance in unto you, that it was not in vain:*

2 [b]But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we [c]were bold in our God to speak unto you the gospel of God with much contention.†

3 [d]For our exhortation *was* not of deceit, nor of uncleanness,‡ nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, [e]which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; [f]God *is* witness:

6 [g]Nor of men sought we glory, neither of you, nor *yet* of others, when we might have [§]been burdensome,[‖] as the apostles of Christ.

7 But we were [h]gentle among you, even as a nurse cherisheth her children:

8 So, [i]being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, [k]our labour

A. M. cir. 4058.
A. D. cir. 54.

a Ch. 1. 3—10. ver. 13. 2 Thes. 2. 1.

* *Not in vain*, but followed by "belief of the truth," and productive of "fruit unto holiness."—Ed.

b Acts 16. 22—24, 37. 2 Tim. 3. 11.

c Cor. 3. 5, 6. Acts 17. 2, 10. Col. 2. 1. & 1 Pet. 1. 22. Phil. 1. 20. ch. 3. 5, 7. Eph. 6. 19.

† *Contention.*—Fervency and zeal in the face of determined and obstinate opposition.—Ed.

d 2 Cor. 2. 17. & 4. 2. 5. & 7. 2. & 11. 13. 2 Pet. 1. 16.

‡ *Nor of uncleanness*—as ministering to your corrupt passions, but, on the contrary, as enforcing their mortification.—Ed.

e Jer. 17. 10. Rev. 2. 23.

f Rom. 1. 9. & 9. 1. 2 Cor. 1. 18. & 11. 31. Gal. 1. 20. Phil. 1. 8. 1 Tim. 5. 21. 2 Tim. 4. 1.

g John 5. 41, 44. & 12. 43. Gal. 1. 10.

§ Or, *used authority.*

‖ The meaning of "burdensome" is to be collected from its opposites, ver. 7 & 9; from which it appears to refer either to the "burden" of authority over them, or support from them.—Ed.

h 1 Cor. 2. 3. & 9. 19—22. 2 Cor. 10. 1, 2, 10, 11. & 13. 4. 2 Thes. 3. 7, 9. 2 Tim. 2. 10, 24, 25.

i Rom. 1. 11. 2 Cor. 12. 14, 15. Gal. 4. 19. Col. 1. 24. & 4. 12. Heb. 13. 17.

k Acts 18. 2. & 20. 34. 1 Cor. 4. 12. & 9. 12, 18. 2 Cor. 11. 15. & 11. 9, 12, 23. & 12. 14, 15—18. 2 Thes. 3. 8, 9.

EXPLANATORY NOTES. CHAP. I.—Ver. 1. Paul, together with Silas and Timothy, his assistants in preaching the gospel—to you Christians at Thessalonica, who believe in God as the only true God, and in Jesus Christ as the only true Messiah—wish all the rich manifestations and fruits of divine favour, and the most abundant peace and prosperity, temporal, and especially spiritual and eternal, from these divine Persons, according to their different stations in the work of our redemption. 2. And in our stated and occasional addresses to God, we daily, and in the most express manner, offer up our most solemn thanksgivings to God for his mercy bestowed upon you, and our most fervent supplications that he would perfect his work of grace which he has begun in you; 3. Being animated hereunto by the affecting and constant remembrance which we have of that lively and operative faith, manifesting itself in all holy obedience, and of that ardent love to Jesus Christ, his oracles, ordinances, and people, and the manifold exertions thereof towards us and towards one another, and of that patient continuance in well-doing under all your tribulations, and waiting for God to crown your lively hopes of eternal life through our Lord and Saviour Jesus Christ with full enjoyment,—which he has wrought in you, and which, as his children, by regenerating and adopting grace, ye exercise with all uprightness and sincerity, as in his sight: 4. By which manifest fruits of holiness ye and we justly conclude that ye have been graciously chosen of God to eternal salvation. 5. For the gospel, preached by me and my assistants, did not merely reach your ears; but while it was attested by miracles, the almighty influence of the Holy Ghost brought it home to your hearts, and produced in your souls an unshaken assurance of the truth and importance of it, and of your personal interest in the blessings thereby conveyed,—God thus owning our plain, patient, and faithful preaching of the gospel among you, in order to promote your eternal salvation: 6. And by this powerful influence of the gospel on your hearts, ye immediately became imitators of us preachers, and of Christ our glorious Master, in faith, obedience, and patience,—having, amidst all your severe persecutions, firmly believed the truths of the gospel, and thereby received such inward consolations of the Holy Ghost as sweetly supported you under your sufferings; 7. So that ye became eminent, encouraging, and exemplary patterns of faith, patience, and holiness, to all those who in Greece were afterwards turned to the Lord. 8. For the gospel of Jesus Christ, having had such glorious success among you, was thenceforward published far and near with great reputation and advantage;—the fame of your faith in God through Jesus Christ, manifested by remarkable fruits of holiness, having so spread abroad that we have no occasion to speak of it; 9. For wherever we travel we meet with persons who are disposed, with wonder and joy, to mention to us what happy effects our ministrations had among you; with what sincerity ye embraced the gospel which we preached; and how, by its powerful influence, ye voluntarily and quickly renounced your heathen idols, and with indignation turned from them, to believe in, adore, and obey that God, who alone has all life, glory, and blessedness in himself, and is the fountain of all created life, natural, temporal, spiritual, or eternal.——10. And to wait with faith, preparation, patience, desire, and hope, under all your present sufferings, for the glorious appearance of his eternal Son, whom he hath raised from the dead to judge the world,—even Jesus Christ, who, by his obedience and suffering, purchased, and by his almighty power effects, our deliverance from his dreadful wrath, which will be for ever coming, like a perpetual torrent of flaming vengeance, upon the wicked.

REFLECTIONS UPON CHAP. I.—Thrice happy is it when the gospel is effectually applied to the hearers' hearts; and when they, by their conversion from idols to God, and a holy imitation of Christ and his servants, in love, patience, and purity, prove their eternal election to life! They are a credit to their religion who receive the gospel with full assurance of its divine truth, excellence, and importance, and with joy in the Holy Ghost, amidst manifold tribulations. With great pleasure should faithful ministers assist one another, and reflect on the success of their labours, regard their spiritual children, pray for them, and labour to promote their edification. And nothing is more endearing, comforting, or animating to holiness, than saving views of Jesus Christ the Son of God, and his everlasting salvation.

CHAP. II.—Ver. 1. And yourselves, my dear Christian brethren, know that, as I and my two fellow-preachers did not entertain you with unprofitable subjects, or a mere sound of words in our ministrations, so they were not without that good fruit which the promise of God had given us ground to expect. 2. And in hopes of this, even after we had been treated with the utmost cruelty and contempt at Philippi, we, in an humble dependence on our God, publicly preached the gospel among you with a holy resolution and undaunted courage, and with great zeal and fervour of spirit,—striving for your conversion, and against the furious opposition of the unbelieving Jews: 3. For our exhortations to duty, and comforting encouragements under sufferings, did not consist of erroneous doctrines leading to licentiousness, but of the pure gospel of Christ, productive of holiness in heart and life; nor did we minister to you in hypocritical pretences of piety and zeal, or of love to you, in order to promote our own selfish ends, but in the sincerity of our hearts, for the glory of God, and your real welfare. 4. There was no falsehood or impurity in the matter, or insincerity or selfishness in the manner of our preaching; but as God had chosen, authorized, and furnished us for, and intrusted us with, the preaching of the gospel, so we endeavoured to preach it exactly as we received it from him;—not in a manner suited to the corrupt taste, notions, and fancies of men, but with such purity and sincerity, as God, the searcher of hearts, could not but approve of. 5. We can appeal to you, and even to God himself, that we never studied, by fawning or complimentary speeches, to ingratiate ourselves with any of you; nor did we ever encourage any to expect salvation in their sins, or by their own righteousness or strength: nor did we ever make use of religion as a pretence to cover some secret design of making advantage of you; 6. Nor were we ever ambitious of being honoured by men, or ever contrived, intended, or endeavoured to be admired, caressed, or applauded, by any among whom we ministered; nor, though as messengers of Christ we might have justly claimed it, did we ever require a maintenance from you: 7. But, on the contrary, we behaved among you with such humility, modesty, meekness, and self-denial, as plainly marked the most tender and affectionate concern to do everything possible for your spiritual benefit, help, comfort, and eternal salvation; 8. Insomuch, that we not only took great pleasure in preaching to you the gospel of Christ in a suitableness to your necessities, but were ready to testify our affection to you in the most tender compassion, exhausting our strength and spirits, and hazarding or even laying down our lives to promote your spiritual and eternal welfare. 9. In proof of which, ye cannot but remember, that while we were among you, we not only spent our



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and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 [l] Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably, we behaved ourselves among you that believe:

11 As ye know [m] how we exhorted, and comforted, and charged every one of you, as a father *doth* his children,

12 [n] That ye would walk worthy of God, who hath [o] called you unto his kingdom and glory."

13 For this cause also [p] thank we God without ceasing, because, when [q] ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which [r] effectually worketh also in you that believe.

14 For ye, brethren, [s] became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 [t] Who both killed the Lord Jesus and their own prophets, and have [†] persecuted us; and they please not God, and are contrary to all men:

16 [u] Forbidding us to speak to the Gentiles that they might be saved, [x] to fill up their sins alway: for the wrath [‡] is come upon them to the uttermost.

A. M. cir. 4058.
A. D. cir. 54.

l 1 Sam. 12. 3. Acts 20. 18, 26—35. 2 Cor. 7. 2. 2 Thes. 3. 7. 1 Tim. 5. 12. 2 Tim. 3. 10.

m Ver. 7. 1 Cor. 4. 15. Gal. 4. 19. Gen. 18. 19. Prov. 4. 1—13.

n Eph. 4. 1. Col. 1. 10. Phil. 1. 27. Gen. 17. 1. 1 Pet. 1. 15. 1 Cor. 7. 24.

o 1 Cor. 1. 9. & 7. 20. Gal. 1. 6. & 5. 8. Eph. 4. 1. ch. 5. 24. 2 Thes. 2. 14. Heb. 3. 1. 2 Tim. 1. 9. 1 Pet. 2. 9. & 5. 10. 2 Pet. 1. 3, 10.

* *Kingdom and glory* has been pronounced a Hebraism for "glorious kingdom;" but the phrase seems rather to be descriptive of the "kingdom of God" in its two stages;—first, as a church militant, then as a church triumphant. —Ed.

p Ch. 1. 2, 3.

q Mat. 10. 40. Gal. 4. 14. 2 Pet. 3. 2. ch. 4. 8.

r Ch. 1. 5, 10. Acts 16. 14. 1 Cor. 2. 4, 5. Heb. 4. 12. John 6. 63. 66. & 15. 3. & 17. 17. 2 Cor. 3. 18. Jer. 15. 16.

s Ch. 1. 6. Acts 17. 5. 13. & viii, xii. Heb. 10. 32—34.

t Mat. 5. 12. & 23. 34, 37. Luke 6. 23. & 11. 53. Acts 2. 23, 36. & 3. 15. & 5. 30. & 7. 52. & 8. 4. & 11. 19.

† Or, *chased us out.*

u Acts 13. 50. & 14. 5, 19. & 17. 5, 13. & 18. 12. & 19. 9. & 22. 21, 22.

x Gen. 15. 16. Mat. 23. 32. & 24. 21. & 3. 12. & 9. 12. & 11. 21—24. & 12. 45. & 21. 41—44. & 22. 7. Mark 11. 15. Luke 13. 3, 5, 9, 17, 22 —37. & 19. 27, 41—45. & 21. 20—24. Heb. 6. 8. 1 Pet. 4. 8.

‡ *The* (judicial) *wrath* that, on account of their sins, has delivered them up to their own counsel, and "given them over to a reprobate mind."—Ed.

A. M. cir. 4058.
A. D. cir. 54.

y 2 Kin. 5. 26. 1 Cor. 5. 3. Col. 2. 5.

z Ch. 3. 10. Rom. 1. 13. & 15. 22.

a As Acts 23. 12. or 16, 22.

* *Satan hindered*, by stirring up the enmity of the Jews. —Ed.

b Prov. 16. 31. Ezek. 16. 12. & 23. 42. 2 Cor. 1. 14. Phil. 2. 16. & 4. 1.

† Or, *glorying.*

17 But we, brethren, being taken from you for a short time [y] in presence, not in heart, [z] endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once and again, but [a] Satan hindered [*] us.

19 For what *is* [b] our hope, or joy, or crown of [†] rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

## CHAPTER III.

(1) *Timothy sent to strengthen their faith, and comfort them in their persecutions:* 1—8. (2) *Thanks to God for their present attainments, and prayer for their future growth in grace:* 9—13.

A. M. cir. 4058.
A. D. cir. 54.

a Ver. 5. Acts 17. 15.

* *Forbear.* — Rather, "bear the anxiety" arising from an uncertainty about your state either of suffering or firmness. (see ver. 5.)—Ed.

b Acts 16. 1. & 17. 14. & 18. 22. Rom. 1. 22. & 16. 21. 1 Cor. 16. 10. Phil. 2. 19, 25. Eph. 6. 21, 22. Col. 4. 7, 8.

c Acts 5. 41. & 20. 24. & 21. 13. Rom. 5. 3. Col. 1. 24. 2 Tim. 1. 8. Jam. 1. 2. Phil. 1. 14. Eph. 3. 13.

d John 16. 33. Acts 14. 22. & 20. 23. & 17. 5. & 21. 11. ch. 2. 14, 15. Rom. 8. 29. 2 Tim. 3. 12. 1 Pet. 2. 21. ver. 4. Rev. 3. 19. Heb. 12. 5—11.

† *Appointed*—even as gold or silver is appointed to the fire for refining.—Ed.

e Acts 17. 5—9. ch. 2. 2, 14. & 1. 6. 2 Thes. 1. 4—8.

f Ver. 1, 2 Cor. 7. 5.

WHEREFORE, [a] when we could no longer forbear," we thought it good to be left at Athens alone;

2 And sent [b] Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 [c] That no man should be moved by these afflictions: for yourselves know that [d] we are appointed† thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; [e] even as it came to pass, and ye know.

5 For this cause, [f] when I could no longer forbear, I sent to know your faith, lest by

strength in our ministerial labours, but even worked early and late at our secular callings for our livelihood:—that, as an evidence, it was not your wealth, but your spiritual and eternal salvation, we were earnestly desirous of—we might preach the gospel to you without putting you to any expense. 10. We can appeal to your consciences, and even to the all-seeing and heart-searching God, that we exercised ourselves in a conscientious discharge of all the duties of religion towards God, and of righteousness towards men; and always in such a sober, humble, benevolent, and inoffensive manner, as might best recommend the good ways of the Lord among you, who were brought to the faith of Christ by our ministrations. 11, 12. And while we set you a good example in our own behaviour, ye cannot but know how we counselled, entreated, excited, and encouraged every one of you to practise the like Christian duties in your respective stations; and did all that we could to comfort you under your tribulations; and, with the greatest earnestness and affection, in the name and authority of Jesus Christ, solemnly charged you to live answerably to the holy nature and will, and to the special favours of God as your God, who has effectually called you by the gospel to partake of all the blessings and honours of his kingdom of grace in this world, and of his kingdom of glory in that which is to come;——13. In reflection upon which, we are exceedingly thankful to God, and daily praise his blessed name, that, when we were sent by him to preach the gospel to you, your hearts were opened to attend to it, and embrace it with reverence, faith, love, and obedience, not as a human scheme, or on the ground of human authority, but as indeed a revelation from God, and upon the ground of his authority, as a doctrine of which none but God himself is the Contriver and Author, and which, through his blessing, worketh so powerfully in changing the sentiments, inclinations, and views of you who believed it. 14. As a proof of which effectual operation in you, ye had no sooner embraced it in faith and love, than ye became imitators of us and of the believers in Judea: courageously, calmly, patiently, and even cheerfully, submitting to the persecutions of your countrymen for the sake of Christ, even as they did to those of their Jewish brethren; 15. Who, in the madness of their rage, murdered the Lord of glory, and only Saviour of mankind, as their fathers did the ancient prophets; and who have all along, and everywhere, persecuted us ministers of Christ; acting in direct opposition to the merciful nature and holy law and gospel of God, and even to the common welfare of men; 16. Doing what in them lies to hinder our preaching the gospel to you Gentiles, for your conversion and salvation; and thus, through their obstinate prejudices, and furious opposition to Christ and his servants and cause, filling up the measure of their own and their fathers' iniquities, till the righteous vengeance of God, which has already begun against them, dreadfully complete their ruin, and without remedy destroy their church and state for many ages, till the fulness of the Gentiles' conversion to Christ occasion their restoration. 17, 18. Being, by their outrageous persecution, driven from you exceedingly against our will, when, in your tribulation and danger, ye had much need of our further counsel, admonitions, cautions, and encouragements, my brethren, and especially myself, have been extremely desirous, and have once and again attempted, to pay you a visit; but Satan, that adversary of Christ and his ministers, and of your salvation, has hitherto, by his instruments, laid such entanglements and obstacles in our way as rendered it improper. 19, 20. We are, nevertheless, still as mindful of you as ever, and as affectionately desirous to see you, if the Lord permit; for what is the hope which chiefly animates us in our ministrations? What is our chief joy in them? Or what is the crown of glory we expect as our reward at the end?—Is it not that we shall present you and other converts as chaste virgins to Christ; that when he who is our life shall appear, ye, together with us, may appear with him in glory, and sit on his right hand?

REFLECTIONS UPON CHAP. II.—Great patience, courage, candour, diligence, humility, prudence, tender affection, self-denial, unblamable holiness and equity, are necessary for ministers in all their ministrations and conduct. And happy is the church in which such are found; and where hearers receive the gospel into their hearts upon the testimony of the Holy Ghost, and experience it powerfully influencing them to universal holiness and readiness to suffer for its sake! Desperately malicious are apostate professors against Christ, his truths and people, and certain and dreadful is their punishment. In manifold forms Satan bestirs himself to hinder the spread of the gospel by faithful ministers.—But dear is the affection such bear to their spiritual children: great the comfort they take in them now, and exalted the honour they will have by them in the great day of account.

CHAP. III.—Ver. 1. Such was the distressing care of my mind about you, as young converts in perilous circumstances, that, when I found I could by no means quickly return to you myself, I chose rather to struggle alone with difficulties unnumbered at Athens, than neglect anything which might contribute to your edification; 2. And therefore cheerfully parted with my dearly beloved brother Timothy, whom God has, by his grace, called to, richly furnished, and rendered most laborious and faithful in the ministerial office; and sent him to labour among you in exciting, strengthening, and confirming your faith in Christ and the great doctrines of the gospel; and that he might revive in your souls a sweet sense of the glorious advantages and delights which result from your faith in this, and especially the other world; 3. That so none of you might be disheartened or staggered at the afflictions and persecutions which ye or we have to endure for the sake of Christ:—especially as ye know, that God, in his eternal, infinitely wise, and holy purpose, has appointed us, the servants and followers of Christ, to suffer with and for him, as well as to reign with him. 4. For when I and my fellow-labourers in the work of the gospel were present with you, we warned you, that both you and we must expect trouble and persecution in following Christ; and ye know it quickly came upon us before your eyes. 5. And on account of the troublesome circumstances in which we were forced to leave you, I could no longer for-



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some means the tempter have tempted you, and our labour be in vain.

6 But now, when [g] Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, [h] we were comforted over you in all our affliction and distress by your faith:

8 For [i] now we live, if [*] ye stand fast in the Lord.

9 For what [k] thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 [l] Night and day praying exceedingly that we might see your face, and might [m] perfect that which is lacking in your faith?

11 [n] Now God himself and our Father, and *our* Lord Jesus Christ, [†] direct [‡] our way unto you.

12 [o] And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you;

13 To the end he may [p] stablish your hearts unblameable in holiness before God, even our Father, at the [q] coming of our Lord Jesus Christ with all his saints.

A. M. cir. 4056.
A. D. cir. 54.

g Acts 16. 5. ? Cor. 7. 6. & 7. Phil. 1. 8. Rom. 16. 9—21. ch. 3. 12, 13. h 2. 17, 18. ver. 9, 10. i ch. 3. 8. 2. 15. ver. 5, 8, 9. Acts 17. 1—15. ? Cor. 7. 4. ? John 4. k Ver. 7. 1 Cor. 15. 34. & 16. 13. Heb. 10. 25. l 5. 14. ? John 4. 3 John 3, 4. Rev. 3. 3, 11.

[*] *If*—Rather, "since ye stand fast." See note on Phil. 3. 1.—Ed.

k Eph. 5. 20. Phil. 4. 6. ch. 5. 18. & 1. 2, 3. & 2. 17. Acts 28. 7. ? Tim. 1. 3. Rom. 1. 8—12. & 15. 23.

l Ch. 2. 17. Luke 22. 44. Rom. 1. 9—12. & 15. 23.

m Col. 1. 28. Eph. 4. 12. Phil. 1. 6, 25. ? Thes. 1. 11. & 2. 17.

n Ezra 8. 21. Ps. 5. 8. & 32. 8. & 73. 24. Prov. 3. 5, 6. Jer. 10. 23.

[†] Or, *guide*.

[‡] This is so obviously and undeniably a prayer to our Lord Jesus Christ as much as to the Father, that if the worship of prayer be an evidence of Godhead in him to whom it is directed (and surely it is one of the most decided), then must the Godhead of Christ be acknowledged as a matter beyond all dispute. And if any will deny this evidence, "neither would they believe though one should rise from the dead," and confirm it by the fact of the angelic worship in heaven.—Ed.

o Jam. 1. 17. ch. 4. 9, 10. & 5. 13. ? Pet. 1. 7. Rom. 13. 8. Mat. 7. 12. & 22. 39. 1 John 3. 14. 23. & 4. 12, 20. & 2. 10.

p 1 Cor. 1. 8. ch. 5. 23. Phil. 1. 10. ? Thes. 2. 17. Col. 1. 22. Jude 24.

q Jude 14. Rev. 1. 7.

## CHAPTER IV.

(1) *An exhortation to godliness, purity, justice, brotherly love, quietness in their avocations, and propriety before the world:* 1—12. (2) *To moderate sorrow for the dead in Christ through the hope of their happy resurrection:* 13—18.

A. M. cir. 4056.
A. D. cir. 54.

FURTHERMORE then [a] we [*] beseech you, brethren, and [†] exhort *you* by the Lord Jesus, that [b] as ye have received of us how ye ought to walk and to please God, [c] *so* ye would abound more and more.

2 For ye know [d] what commandments we gave you by the Lord Jesus.

3 [*] For this is the will of God, *even* your sanctification, that ye should abstain from fornication:[‡]

4 That every one of you should know how to [†] possess his vessel [§] in sanctification and honour;

5 [‖] Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* [b] go beyond and [¶] defraud his brother [*] in *any* matter;[†] because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love, ye need

a 2 Cor. 10. 1. & 5. 20. Rom. 12. 1. ch. 2. 11. Eph. 4. 1. ? Pet. 2. 11. ? Pet. 3. 11, 14.

[*] Or, *request*.

[†] Or, *beseech*.

b Mat. 28. 20. 1 Cor. 11. 2. ch. 2. 12. Col. 2. 6, 7. & 1. 10. Phil. 1. 27, 29. Tit. 2. 11—14. & 2. 8, 14.

c 1 Cor. 13. 32. ? Pet. 1. 4—9. & 3. 18. Job 17. 9. Prov. 4. 18.

d Ch. 2. 11, 12. Mat. 28. 20. Ezek. 3. 17. 1 Cor. 11. 2. 23.

e Ex. 20. 14. Mat. 5. 27. Rom. 6. 19, 22. & 12. 2. 1 Cor. 5. 11. & 6. 9, 15. Gal. 5. 19—21. Eph. 4. 25. & 5. 3, 17, 27. Phil. 4. 8. Col. 3. 5.

[‡] *Fornication* includes every form of lewdness.—Ed.

f 1 Cor. 6. 18, 19. & 11. 7. Rom. 1. 24, 26.

[§] *Vessel*—The body is so called because of its frailty. ? Cor. 4. 7.—Ed.

g 1 Cor. 7. 9. & 13. 34. Eph. 4. 17—19. ? Thes. 1. 8. Gal. 5. 6.

h 1 Cor. 6. 7, 8. Lev. 19. 11, 13. Ex. 20. 14—17.

[‖] Or, *oppress*, or, *overreach*.

[¶] Or, *in the matter*.

[†] The great object of the passage (ver. 3—6) being to denounce lewdness and enforce chastity, it cannot be interpreted as merely forbidding and condemning fraud or oppression in common business, but must be understood as denouncing any injury to a father or husband by the seduction of a child or wife.—Ed.

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ear sending Timothy to inquire concerning your spiritual condition, lest, by the iolence of persecution, the subtlety of false teachers, or the deceitfulness of your wn hearts, Satan, that malicious, artful, and busy adversary, should prevail to raw some of you back from the truths and ways of the Lord, after all the pro- ising appearances ye had made.——6. But when Timothy returned to us at orinth, and informed us that, notwithstanding all your trials, temptations, and ngers, ye stand fast in the faith of the gospel, and in your love to Christ and s truths, ordinances, ministers, and people, and retain an affectionate remem- ance of us in your daily prayers, and a lively sense of the excellent doctrines ich we preached among you, and are often speaking of us with esteem and nour, and earnestly desirous of another visit from us; 7. These good tidings of r steady perseverance in the faith of Christ, and the genuine fruits thereof, irely removed all our painful anxiety about you, and exceedingly comforted us er all the troubles to which we have been exposed for the gospel's sake. 8. whatever were our difficulties, dejections, and solicitude concerning you before, are now alive and comforted in our souls, and go on cheerfully in our work, e we knew that ye continue so steadfast in your adherence to the Lord Jesus, hold fast the profession of your faith without wavering. 9. For, considering happy state of your affairs, how can we ever be thankful enough to God, in returns of praise, for his grace bestowed on you, and for giving us hearts to e so exceedingly and sincerely in it before him; 10. In all our stated and ional devotions, praying with uncommon fervour, earnestness, and importu- that, if it be his will, we may be allowed to visit you again, and be further mental in instructing, establishing, and building you up in knowledge, faith, rt, and holiness, unto complete and eternal salvation? 11. And to promote valuable purposes, may God himself, whose kingdom ruleth over all, and s your covenant God and Father; and our Lord Jesus Christ, who, as tor, is Head over all things to his church; by his overruling providence, us a speedy and unobstructed opportunity to visit you. 12. And whether permitted to come to you or not, may the Lord Jesus, as your Head of in- and government, enable you, by his Spirit, still more abundantly to increase istian love towards one another, as members of the same mystical body of and children of the same heavenly Father, and even in all good will towards , with all sincerity and fervour, even as our affection increases towards you. the end that he may thus strengthen, stablish, and confirm your whole souls octrines of the gospel, and in every grace, and may preserve you blameless in od word and work, and in all holy conversation before our all-seeing God and till ye be presented holy, unblamable, and unreprovable, when Jesus Christ, l by all his holy angels and glorified saints, shall come to judge the world. ECTIONS UPON CHAP. III.—Ministers should be very solicitous to demonstrate e to their people, and use every mean possible for their establishment and in the truth; and to prevent their being seduced by deceivers, or dispirited ings, especially when they are but newly converted and babes in Christ.— e thoroughly professors count the cost at their entrance on religion, the ey will withstand Satan's temptations to apostasy. And when church mem- bers persevere and increase in knowledge, faith, love, and good works, it gives great comfort to their faithful ministers: Yea, it supports them under their distresses, engages their thankfulness to God, and animates their prayers for, and delight in them.—But it is Jesus Christ, and his Father, and his blessed Spirit, who are alone the proper source of believers' gospel privileges, growth and establishment in grace, and happy meetness for, and comfortable appearance in, the last judgment.

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CHAP. IV.—Ver. 1. In order to your being established in holiness at the second coming of our Lord Jesus, with the most tender affection we entreat, and, with the highest authority, in the name, and for the sake of the Lord Jesus, we exhort and charge you, that, according to the inspired directions which ye have received from us, how to order your whole conversation in a manner acceptable to God through Christ, ye would, by his grace, more and more labour to improve and excel therein every day. 2. For ye cannot but know and remember what holy precepts we delivered to you when with you, as the rule of your behaviour in all things; and with what solemn and evangelical arguments we enforced and pressed them on your consciences, by the immediate authority of the exalted Lord and Saviour of his body the church. 3. For the ordaining, approving, and commanding will of God, and his end in bestowing his grace upon you, concur in this, that, encouraged by the promises of his covenant, ye should cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in his fear; and particularly that ye should carefully avoid and detest all manner of unchastity, and every appearance of temptation, or approach to it; 4. And that every one of you, Jew or Gentile, should, by the gospel, know by what obligation, in what manner, and by what motives, means, and assistances from above, he may make use of his body, which is the receptacle of his soul, with temperance, chastity, and purity, to the honour of God, and its relation to Christ and his Spirit, and of the Christian profession and character; 5. Not using it in the gratification of defiling passions, appetites, and inclinations of the sensual kind, in the manner of the Heathens, who, being ignorant of the true and living God, have rendered themselves infamous for the vilest abominations. 6. That so none of you may ever presume to act a dishonest or injurious part towards your neighbour, particularly in violating the fidelity and chastity of his wife; for ye know we have often solemnly warned you, that the fearful vengeance of God shall punish such abominable transgressors: 7. For he, being infinitely holy, neither did nor could, by his gospel and grace, call us to the knowledge and fellowship of Christ, that we might indulge ourselves in uncleanness or any other sin, but that he might, by the strongest obligations and motives, engage us to chastity, holiness, and unblamableness, in our whole conversation before him. 8. Whoever therefore he be that rejects or contemns these admonitions and commands, does not despise the authority of man, but of the great God himself, by whose inspiration we deliver them, and who gives his sanctifying Spirit to all true believers, to direct and excite them to all proper obedience. 9, 10. But with respect to the great duty of loving one another as brethren in the faith, hope, holiness, and blessings of the gospel, I need not inculcate it upon you as though ye were averse to it; for, by the teaching of God's word and



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not that I write unto you: for ye yourselves are [i] taught of God to love one another.

10 And indeed ye do [k] it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye [l] increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack [*] of nothing.[†]

13 But I would not have you to be ignorant, brethren, concerning them which are asleep,[‡] that ye sorrow not, even as others which have no hope.

14 For [m] if we believe[§] that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord, shall not prevent them which are asleep.[‖]

16 For the Lord himself shall descend from heaven with a shout,[*] with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:[†]

17 Then we which are alive *and* remain shall be caught up together with them in the clouds,[*] to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore [n] [†] comfort one another with these words.

A. M. cir. 4058.
A. D. cir. 54.

i Jer. 31. 34. John 6. 45. Heb. 8. 11. 1 John 2. 20, 27.
k Ch. 1. Rom. 1. 8. 1 Ver. 1. ch. 3. 12.
* Or, *of no man.*
† Rather, "that ye may be under obligation to no man"—an apostolical rebuke and refutation of the Romish doctrine of the merit of idleness and mendicancy.—Ed.
‡ *Asleep* is a literal and true description of the state of death. In natural sleep the body alone sleeps, the spirit is awake and active, as often appears, not merely from the existence of dreams, but from the fact that, in dreaming, men are frequently known to reason as accurately as when awake. Even so, in death, the body is really asleep till the resurrection, but the spirit of the believer is awake and with the Lord. 2 Cor. 5.—Ed.
m 1 Cor. 15. 4, 12, 13, 20—22, 45, 49. Rom. 8. 11. Is. 26. 19. John 14. 19. & 11. 25. ch. 3. 13.
§ *If we believe*—evidently to be translated "since we believe." See note on Col. 2. 1.—Ed.
‖ *That we which are alive, &c.*—Rather, that we (that is, whosoever are living, whosoever are remaining till the coming of the Lord) shall not prevent (anticipate) them that are asleep."—Ed.
* *With a shout* of victory from angels and saints over Satan, sin, and death.—Ed.
† *First*, does not describe "the dead in Christ" as rising before dead unbelievers, but before the living believers are changed.—Ed.

A. M. cir. 4058.
A. D. cir. 54.

* *In the clouds*—Rather, "in clouds," in multitudes. See Heb. 12. 1.—Ed.
n Luke 21. 28.
† Or, *exhort.*

## CHAPTER V.

(1) *The sudden coming of the Lord to judgment:* 1—3. (2) *Of Christian wakefulness:* 4—10. (3) *Of mutual comfort and edification:* 11. (4) *Sundry ecclesiastical, moral, and spiritual precepts:* 12—22. (5) *The prayer of Paul for the church, and the prayer of the church for him:* 23—25. (6) *Christian salutation prescribed; the Epistle to be publicly read; grace sought from the Lord:* 26—28.

A. M. cir. 4058.
A. D. cir. 54.

BUT [a] of the times and the seasons,[*] brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that [b] the day of the Lord so cometh as a thief[†] in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 [c] Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For [d] they that sleep sleep in the night; and they that be drunken are drunken in the night.[‡]

a Mat. 24. 5, 30. Acts 1. 7. ch. 4. 9.
* *Times.*—Long periods marked by prophetic signs.——Seasons—briefer periods wherein the prophecy is fulfilled.—Ed.
b Luke 12. 39. & 21. 34. Mark 13. 34. Mat. 24. 43—44. & 25. 13. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.
† *As a thief*, unexpected and unawares.—Ed.
c Acts 26. 18. Eph. 1. 18. & 2. 17—19. & 5. 8. Col. 1. 13. 1 Pet. 2. 9. Luke 16. 8. Phil. 1. 7. & 2. 15. Rom. 13. 13, 14.
d Prov. 1. 6, 9—11.
‡ Even among the heathen drunkenness during the day was considered so utterly scandalous, that the apostle, writing to the Thessalonian converts, treats of it as a thing unknown. What a humiliating contrast with the state of many countries nominally Christian, where drunkards may be seen revelling in their streets in the open face of day; and so far from being ashamed, glorying in their beastly degradation.—Ed.

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Spirit, ye have been instructed in the obligations and manner of performing this duty, and are inclined and enabled to practise it, not only towards your fellow-Christians at Thessalonica, but towards all those of the churches around you;—so that I need only beseech you to persevere and abound more and more in the manifestation and exercise of this brotherly love towards all the saints, your poor brethren of Judea not excepted; 11, 12. And for promoting it, let all of you study to behave in a meek and peaceable manner, never officiously meddling with other people's affairs, but attending to the duties of your respective stations and personal concerns, and industriously labouring in your several callings for the support of yourselves and families, and that ye may be enabled to give to such as are in straits; as ye know I and my fellow-ministers of Christ commanded and exemplified to you while we were with you; that so ye may live in such an upright, faithful, decent, and becoming manner, toward the heathens around you, as to prevent their reproaching you or your religion; and that, instead of needing the charity of others, ye may have enough of everything needful. 13. Moreover, I would not have you ignorantly indulge yourselves in excessive or superstitious sorrow for your deceased Christian relations, as if either their want of circumcision, or any other thing, could prevent their eternal felicity: 14. For if we truly believe that Jesus Christ died for our offences, and rose again for our justification, we must, upon the same ground, believe that God, through the death and resurrection of Christ, will quicken, to an immortal and glorious life, them that sleep in union with him, and will present them together with him in the last judgment. 15. For this we declare unto you, by the infallible inspiration of the Holy Ghost, that those members of Christ's mystical body, who shall be living on the earth at his appearance to the last judgment, shall not be happy, or have their bodies fashioned like unto Christ's glorious body, sooner than those that shall be found in their graves: 16. For in that important day, the Lord Jesus, in his human nature, shall visibly, and in great glory, descend from heaven, and in a most solemn manner, somewhat similar to the thunders at Sinai, summon the world to appear at his tribunal; and then the bodies of those who died in a state of federal and vital union with him, shall be quickened to a glorious immortality, before the bodies of the wicked be raised, or the living saints gathered to his right hand. 17. But immediately after their resurrection, the members of his body, to which we all belong, who shall be then living, shall undergo a refining change; and, together with the raised saints, be carried up, by his almighty power, into the air, that we may sit down on his right hand; and being there acknowledged and acquitted, shall for ever continue, soul and body, in his immediate presence, to behold his glory. 18. Wherefore comfort yourselves, and one another, with respect to the death of your Christian friends, and every other trial ye undergo, with these views of your and their happiness in the last judgment and eternal state.

REFLECTIONS UPON CHAP. IV.—Christians should every day carefully study an increase of holiness in heart and life, according to the will of God. And there is need of the utmost watchfulness and care to avoid all sensuality and impurity, as contrary to the command of God, and infinitely dangerous to our souls. Whatever contempt is aimed at Christ's faithful ministers, falls chiefly on himself, and will be punished accordingly. It is delightful when church members, as taught of God, abound in mutual love, peacefulness, and industry. But, alas! how many, by their intermeddling temper, bring trouble to themselves, and reproach on their religion; while others, by their idleness, thievishly prey on their neighbours around! Very absurd is immoderate grief for Christian friends, who are taken from us to be with Christ, and shall be quickly raised in glory, and set with him in the last judgment. Inexpressible is the solemnity of that day, and the comfort and honour it will bring to the saints.—Thrice blessed is that people whose God is the Lord! In death they sleep in Jesus' bosom; in the resurrection they appear with him in glory; and through eternity they shall see his face, and sit with him on his throne.

CHAP. V.—Ver. 1. But with respect to the precise time or opportunity that Christ will take for his appearance to judge the world and complete your happiness, I have no need to say anything. 2. For from what ye have heard from Christ and his ministers, ye cannot but perfectly know, that, however unalterably that time be fixed in the purpose of God, yet, to excite all concerned to constant preparation and watching for it, the precise period or day thereof is altogether concealed; and it will come as unexpectedly on all, and as terribly on the wicked, as a thief who breaks into a house at midnight, when the master and all his family are asleep; 3. For while secure sinners shall be flattering themselves with nothing but peace and prosperity, that awful day, and the everlasting destruction which attends it, shall, by means of the sin which they carry about in them, overtake them in the most sudden, agonizing, and unavoidable manner. 4. But ye, my dear Christian brethren, are not like others under the power of spiritual darkness, that ye should sleep secure in sin, faithless and unconcerned about that awful event, or unprepared for it;—and therefore, though it may unexpectedly surprise you, it cannot issue in your hurt or ruin. 5. Nay, all of you by profession, and I hope most of you in reality, are enlightened in the knowledge of Christ, and the way of salvation through him, that ye may be watchful, and walk honourably in the light of gospel truth and holiness, with your eyes open, and as persons exposed to public view:—and being thus made light in the Lord, we are no more covered with the shadows of judaism, darkness of heathenism, mist of error, or natural ignorance of our own minds, as others still are, and we once were. 6. Being therefore brought into this happy state, let us never give way to a slothful, careless, and indolent frame of spirit, as others do who are still in their sins; but, as enlightened by the gospel and Spirit of Christ, let us maintain a wakeful temper of mind, watch over our own hearts and ways, and watch against sins and temptations, and for the coming of Christ;—and let us, in view of it, be modest in our opinions of ourselves, and moderate in our cares and pleasures relative to this present world. 7. For as men sleep in the night that their rest may not be disturbed, and drink in the night that they may not be exposed to shame; so they, who indulge themselves in carnal security, or immoderate cares or pleasures of this world, delight in, and are under the power of, ignorance, error, guilt, and corruption. 8. But let us, who are spiritually begotten unto God by, and en-



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8 But let us, who are of the day, be sober, [e]putting on the breastplate[f] of faith and love; and for an helmet [g]the hope of salvation:

9 For [h]God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 [i]Who died for us, that, whether we wake or sleep, we should live together with him.

11 [k]Wherefore [l]comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, [k]to know them which labour among you, and are over you in the Lord, and admonish you;

13 And [l]to esteem them very highly in love for their work's sake. *And* [m]be at peace among yourselves.

14 Now we [l]exhort you, brethren, [n]warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.[†]

A. M. cir. 4056.
A. D. cir. 60.

e Is. 59. 17. Rom. 13. 12. Eph. 6. 11, 13, 14, 17. 2 Cor. 6. 7.
* Believers are here described as putting on their armour, because they are considered as in a state of constant danger from inveterate enemies.—Ko.
f Ps. 44. 5. & 45. 11. Rom. 8. 24. & 5. 4, 5. 2 Thes. 2. 16. Gal. 5. 5. Heb. 6. 19. 1 John 4. 1—3.
g Jude 4. 1 Pet. 2 8. Rom. 2. 11, 22, 23. 2 Thes. 2. 13, 14. 2 Tim. 2. 19, 20.
h Mat. 20. 28. John 10. 10, 15. Rom. 14. 8, 9. 2 Cor. 5. 15, 21. 1 Ch. 4. 10, 18. Jude 20. 1 Cor. 15. 22. Rom. 14. 19.
i Or, *exhort*. 1 Cor. 15. 18. & 9. 11, 14. Phil. 2. 30. Gal. 6. 6. 1 Tim. 5. 17, 18. Heb. 13. 7, 17.
k Mat. 10. 40. 1 Cor. 4. 1. 2 Cor. 5. 20. Gal. 4. 14.
l Or, *beseech*.
m Rom. 14. 1. & 15. 1, 2. 2 Cor. 6. 6. Gal. 6. 1, 2. Eph. 4. 2. Col. 3. 12—16. & 4. 2. 2 Thes. 3. 11, 12. Heb. 12. 12.
n Or, in danger, Christ is your debtsurer; if in sickness, your physician; if in want, your supplier; if in death, your life: therefore, "rejoice evermore."—Ko.

A. M. cir. 4056.
A. D. cir. 60.

o Luke 18. 1—7. & 21. 36. Rom. 12. 12. Acts 10. 2. & 12. 5. Eph. 6. 18. Col. 4. 2. 1 Pet. 4. 7. 2 Tim. 1. 3. Ez. 36. 8.
* *Pray without ceasing.*—Not as if it were possible to have the thoughts always engaged in prayer; but to observe such regular and stated times, seasons, and opportunities, as the word of God prescribes, the practice of his people exemplifies, or as Providence or the Spirit calls us to observe and improve.—Ko.
p Eph. 5. 4, 20. Col. 3. 15, 17. Heb. 13. 15. Jon 1. 21. Ps. 34. 1.
q 1 Cor. 12. 3—13. Eph. 4. 30. 1 Tim. 4. 14. 2 Tim. 1. 6.
r 1 Cor. 14. 1, 39.
s 1 Cor. 2. 11, 15. & 11. 2. & 12. 10. & 14. 29. 1 John 4. 1. 14, 8, 20. Acts 17. 11. 2 Thes. 2. 15.
t Rev. 2 11.
† *Spirit.*—The separable intellectual being that "has neither flesh nor bones," and which, when "the dust returns to the earth," returns for judgment "to God who gave it."—Ko.
‡ *Soul.*—Man, considered as a living and sentient being.—Ko.
§ *Body.*—The members that obey the will in good or evil.—Ko.
‖ Or, *adjure*.

17 [o]Pray without ceasing.*

18 [p]In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 [q]Quench not the Spirit.

20 [r]Despise not prophesyings.

21 [s]Prove all things; [t]hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit,† and soul,‡ and body,§ be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I [‖]charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

dowed and surrounded with, the light of gospel truth and grace, be vigilant and moderate in our affections or pursuits of earthly enjoyments; and being in a state of warfare with sin, Satan, and the world, let us make use of our Christian armour for defending ourselves;—particularly of faith in Christ, and in God through him,—and of love to him, and to one another in him, which, as a breastplate, may defend our heart,—and of a well-grounded, solid, and satisfying hope of eternal life through him; which, as a helmet, may secure our head, till we come off more than conquerors through him that loved us: 9. For by what God has wrought for and in us, it is evident that he has not, in his eternal decree, pre-appointed us to everlasting damnation, but to obtain a free, rich, and everlasting redemption through the merits and mediation of Christ, 10. Who, as our Surety, obeyed and died in our room and stead, to take away our sin, that, by the merit and efficacy of his death, we who believe in him, whether we be found dead or alive at the last day, should, together with, in union to, and fellowship with him, be solemnly admitted into eternal blessedness. 11. Wherefore, with the views and hopes of, and converse about, these glorious events, labour, as ye have begun, to comfort, establish, and edify one another. 12. And as they who minister in holy things are the ordinary means and instruments which Christ hath appointed for the instruction, conversion, and edification of men's souls unto complete salvation, we earnestly entreat and charge you to converse freely with, own, and honour, and show your liberality, love, and respect to all his faithful servants and their ministrations,—who painfully labour among you for the good of your souls; and, by virtue of their commission and ability from Christ, watch over your spiritual concerns, according to the laws which he has enacted in his word; and who, as occasions require, warn you against all sin, error, and danger; reprove what is amiss in your conduct; and exhort, counsel, and encourage you to persevere in the ways of truth, sobriety, and holiness; 13. And to esteem them in the most honourable and affectionate manner, on account of the dignity and importance of the work in which they are employed for the glory of God and your spiritual advantage; and, as ye would not dishonour Christ, grieve them, or his Spirit in them, nor prevent your profiting by their labours, follow the things that make for harmony, peace, and friendship, with them and with one another. 14. And we further beseech both ministers and people among you, in their respective stations, to admonish those that are any ways disorderly in their walk towards God or men, and to warn them of their sin and danger, and the dishonour which they bring on their holy profession, and the pernicious influence of their conduct on others,—and thus endeavour to reclaim them. Encourage and comfort distressed, timorous, and dejected fellow-Christians; deal tenderly with, and endeavour to strengthen the weak in faith or knowledge, and labour to uphold them from falling or stumbling: and, as far as ye can, without sin, exercise patience and forbearance towards all men, friends or enemies. 15. Whatever injurious treatment ye receive, see that ye never attempt to revenge the injuries done you, but render good for evil; and always apply yourselves to do whatever is kind, useful, and beneficial, not only to fellow-Christians, but to every one with whom ye are connected.—16. And as to personal duties, study, for the credit of religion and your own comfort, always to maintain a cheerfulness of temper, rejoicing in the Lord Jesus Christ, and God in him, in whatever he is in himself or to you, or has done, does, or will do, for you. 17. But as in this world your weakness, sinfulness, necessities, and dangers, are constant, let your souls always maintain a praying frame; and see that ye daily, on stated or other occasions, abound in fervent prayer for yourselves and others. 18. Always, and in all circumstances, mingling your supplications with hearty thanksgivings to God for the unnumbered mercies, spiritual and temporal, which ye have or do receive, and the eternal which ye have in hope; for this is the grateful tribute which God, by the strongest obligations, requires of you for his honour in the receipt of these favours. 19. And as none of these duties can be performed without the special assistance of the Holy Ghost, beware of neglecting, stifling, and extinguishing his gifts, graces, or operations; but carefully comply with, cherish, and improve his gracious illuminations, suggestions, and motions, to excite and enable you to proper fervour in every good work. 20. And as the Holy Ghost works by means of, and according to, the word of God, see that ye never contemn, but highly prize and improve the Scriptures, and every gospel ministration thereof, whether extraordinary or not. 21. But as many false teachers are gone abroad into the world, take care, under the direction and assistance of the Holy Ghost, thoroughly to try all doctrines and practices by the rule of God's word; and whatever ye find to be really true, good, and honourable, steadfastly cleave to it in your faith and practice. 22. And, with the greatest care, avoid everything erroneous or sinful, and even the most distant appearances thereof, or temptations thereto. 23. And, for these purposes, may that God, who is reconciled to you in Christ, and who is the Author, Giver, Commander, and Approver of all true peace with himself, or with each other, thoroughly purge you from all iniquity, and make you eminently partakers of his image; and may he preserve all the powers of your soul; all your animal spirits, senses, appetites, or natural tempers, and all the members of your body, from every sinful inclination or work, that ye may be found perfect at the coming of Christ. 24. On his faithfulness ye may indeed depend; for he who has, by his grace, effectually called you to his kingdom and glory, will, according to his promise, carry on and perfect whatever concerns you in your way to glory, and by the means of his own appointment. 25. As we ministers are so earnest in our prayers for you, we beg that ye will daily and fervently pray for us, that, by the direction and assistance of the Holy Ghost, we may be inclined, enabled, and encouraged, to the diligent and faithful discharge of our important trust, and at the end receive a crown of glory as our gracious reward. 26. Let our most affectionate and religious respects be presented to all our Christian brethren with you; and see that ye testify your cordial love to one another, in the most sincere, friendly, chaste, and pious manner. 27. And as the contents of this letter are of great importance and general use, I solemnly charge you, in the name of the Lord Jesus, that it be distinctly read unto all your members, who, I hope, live together as brethren in faith, profession, holiness, and comfort.

REFLECTIONS UPON CHAP. V.—To desire to know the time of Christ's second coming, is but needless and sinful curiosity. But great is the importance of earnest watchfulness and diligent preparations for it. With sudden ruin it will dreadfully overwhelm the world of the ungodly; but will bring the most abundant comfort to those who are begotten again to a lively hope of eternal felicity through the resurrection of Christ from the dead. And the sovereign, the distinguishing grace of their election will then most evidently appear. What activity, watchfulness, and sobriety—what daily warring against the devil, the world, and the flesh, in the exercise of faith, love, and hope—what mutual harmony and study of one another's edification and comfort—what due regard to the messengers, ministration, and Spirit of Christ—what careful examination of doctrines and practices, and of our own hearts, by the word of God—what steadfast adherence to, and following after, that which is good—what careful avoiding of sinful anger, and every other appearance of evil—what a joyful, prayerful, and thankful frame of spirit—what cordial love and friendship—are necessary to prepare us for that great event! Infinite then is the mercy that the God of peace hath undertaken our sanctification; and will, in his own time, certainly effect it. And it is his grace, power, and faithfulness, not our care or diligence, that are the great security of our eternal happiness. Never then let me murmur at, nor fear the event of any duty, when my reconciled God works all my works in and for me; and in fervent prayer, and serious perusal of the Scriptures, let me be a worker together with him.



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## CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE THESSALONIANS.

This epistle is remarkable for its consolatory doctrines and precepts addressed to mourners. The sincere mourner is always an object of deep interest to a believer, for he beholds in him—not merely a brother in trouble, and, as such, entitled to his sympathy—but a copy, as it were, of the Lord Jesus himself, who was emphatically "a man of sorrows and acquainted with grief." There are not a few who address themselves to mourners as if they were, in some degree, guilty of a sin when they mourn. And, no doubt, there may be in mourning a rebellious murmuring against God. There may be ungrateful forgetfulness of past mercies, and unbelieving distrust for the future. Still, all this will not prove that mourning for the loss of friends is, in itself, sinful. Abraham mourned for Sarah; Joseph for Jacob; Martha and Mary for Lazarus; and the women stood afar off weeping at Calvary. The true remedy, therefore, for mourning, is not condemnation, but right direction. That direction guides to the coming of the Lord, the rising of the departed dead, and the hope of meeting in glory,—topics that inculcate no stoical insensibility, but accompany us to "the house of mourning," and sanction, while they moderate that "sadness of the countenance by which the heart is made better."—Ed.

# THE SECOND EPISTLE OF PAUL, THE APOSTLE,

TO THE

# THESSALONIANS.

This, like the former epistle, appears to have been written, not from Athens, according to the unauthorized note at the end of both, but from Corinth. It evidently was written soon after, and with the view of correcting a misapprehension of some expressions in the former epistle. Twice (1 Thes. iv. 15, 17.) the apostle had spoken in such a manner of "the day of the Lord," that they had concluded it was just at hand. This impression would appear to have led to such a cessation from secular duties, as would soon have produced want in families, and have exposed the Christians to the ridicule of the Jews and heathens. The apostle, therefore, writes to rectify this error, while he labours to strengthen their faith and hope, under existing persecutions. The epistle contains evident references to the following portions both of the Old and New Testaments:—Exod. vii. 11, 12. & viii. 18. & ix. 11. Mat. xvi. 14. Acts xiv. 22. 2 Pet. i. 20, 21.—Ed.

## CHAPTER I.

(1) *The apostolic salutation to the church:* 1, 2. (2) *Thanks to God for their growth in needful grace:* 3, 4. (3) *Faith in his coming judgment, their support under persecution:* 5—12.

A. M. cir. 4060.
A. D. cir. 56.

PAUL,[a] and Silvanus, and Timotheus, unto the church of the Thessalonians in God[*] our Father, and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves [b]glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token[†] of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, [c]for which ye also suffer:

6 [d]Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled [e]rest with us, when the Lord Jesus shall be revealed from heaven with [*]his mighty angels,

8 In flaming fire, [†]taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 [f]Who shall be punished with everlasting destruction[‡] from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you [§]was believed) in that day.

11 Wherefore also [h]we pray always for you, that our God would [i]count you [†]worthy of

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a 1 Thes. 1. 1. Acts 18. 5. & 15. 22. & 16. 1. & 17. 1—10.
* *In God.* See note on 1 Thes. 1. 1.—Ed.
b 2 Cor. 1. 14. & 9. 2. 1 Thes. 2. 14, 19. & 1. 3, 6. & 3. 4, 7.
† The meaning seems to be this:—Admitting, as all men do, that God is a righteous Judge, he must, therefore, at some time, render to every man according to his works. To you he has assigned present persecutions, but has therewith given you grace as the foretaste and token of rest and glory: to your persecutors he has given present power, but has adjudged them to be given over to Satan's temptations, their own evil passions, and the torments of an evil conscience,—a punishment already begun in time as a "manifest token" that it will be continued in eternity.—Ed.

c 1 Thes. 2. 14. Acts 14. 22. Rom. 8. 17. 2 Tim. 2. 12. John 16. 33.
d Rev. 6. 10. & 16. 5—7. & 19. 2. & 18. 20 Deut. 32. 43. Zec. 2. 8.
e Mat. 5. 11. & 25. 34. Luke 16. 25. Rom. 8. 17. 2 Cor. 4. 17. 2 Tim. 2. 12. Heb. 4. 9. 1 Pet. 1. 6, 7. & 5. 10.
* Or, *the angels of his power.*
† Or, *yielding.*
f Ps. 79. 6. Mat. 25. 41, 46. & 3. 12. & 13. 41, 42, 49, 50. Isa. 33. 14. & 2. 19. & 66. 24. Mark 9. 43—48. Rom. 2. 8, 9. Jude 6, 7. Rev. 14. 10, 11. & 20. 10, 14, 15.
‡ That this "destruction" does not signify annihilation, as some have erroneously taught, is evident from the fact that the punishment being everlasting, the consciousness of being and of guilt, must be everlasting likewise.—Ed.
g Ch. 2. 13. ver. 3. 1 Thes. 1. 5. & 2. 13.
h 1 Thes. 1. 2. & 5. 10. & 5. 23, 24. Col. 1. 3, 9—12, 22. Phil. 1. 4—8, 11. Eph. 1. 16—19. & 3. 14—19. 1 Pet. 1. 3—7. 2 Pet. 1. 2.
§ Or, *vouchsafe.*
i Ver. 5. Eph. 4. 1. Col. 1. 12. Rev. 3. 4. 2 Pet. 1. 5—10.

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EXPLANATORY NOTES. Chap. I.—Ver. 1. Paul, an inspired messenger of Christ, and Silas and Timothy, his assistants in planting the gospel among you, to those in Thessalonica, who have been graciously turned from heathen idols to the true and living God, and to Jesus Christ as the only true Messiah; 2. Again earnestly wish that the divine favour, in all its manifestations and effects, and all manner of spiritual peace and prosperity, may abound to all and every one of you, from God as the fountain, and through Christ as the purchaser and dispenser thereof. 3. Reflecting upon what we have further heard of the remarkable increase of your faith towards God, and love towards one another, we find ourselves sweetly constrained solemnly and daily to thank God for the marvellous influences of his grace on your hearts, by which these and all other graces are maintained and improved. 4. And in all the churches of Christ whither we come, with the highest esteem, honour, and delight, we make mention of your firmness of mind, calm submission, holy resolution, strong and lively faith, and steadfast adherence to Christ and the gospel, under all the persecutions and afflictions which have all along attended you for his sake. 5. Which is a manifest token that God has appointed a future, just, and impartial judgment of the world, which will set all things to rights, and in which he will adjudge you to that heavenly kingdom, for the honour of which, and in hope of the enjoyment of which, ye so cheerfully suffer; 6. Since it cannot but be agreeable to God's righteous nature, will, law, and government, that in due time severe punishment be inflicted upon those that unjustly vex, distress, and cruelly persecute you on account of your adherence to the truth of the gospel; 7, 8. And that, in and through Christ, he should give you and us, who are persecuted for his cause, a release from our present tribulations, and an entrance into a state of perfect rest and peace: when our Lord Jesus, who has redeemed us to God by his own precious blood, shall, in the most public and awful manner, attended by all his millions of mighty and holy angels, appear in the clouds at the last day—to adjudge to, and execute just vengeance upon all them, Jews or Gentiles, who continue in their sins, strangers to the true knowledge of God, and rebellious against the light of nature; or who continue to disobey, reject, and contemn the gracious calls of our Lord Jesus Christ in the gospel: 9. Both which sorts of sinners shall then begin to be punished with an everlasting loss of, and banishment from, his blissful presence, and all the glorious effects of his saving power, and an eternal suffering of the most inexpressible torments in soul and body, from the immediate and terribly glorious operations of his almighty power, —10. At the very time in which he will appear, to your joy, to glorify himself in the full performance of all his promises, in the complete salvation of all his sanctified ones;—and to be glorified and adored by them, who by faith cordially embrace the testimony of the gospel preached by us,—in thankful and everlasting wonder at the riches of his grace, and the great things he has done for them. 11. In reflection upon these important events, and in hopes of your escaping the terrors and sharing the joys thereof, we daily and earnestly supplicate our new covenant God of all grace, that, by the almighty operation of his Spirit, he would gradually fulfil all his promises, and perfect your faith and other graces, and all the fruits of good works proceeding therefrom, and thus make you meet for the full enjoyment of that heavenly inheritance to which ye are called by the gospel.



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*this* calling, and fulfil all the [k]good pleasure of *his* goodness, and the [l]work of faith with power:

12 [m]That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

A. M. cir. 4060.
A. D. cir. 56.

[k] Eph. 1. 4—12. & 2. 7, 8. Rom. 3. 20, 21. Tit. 3. 5—7. Zec. 4. 7.

[l] 1 Eph. 1. 19, 20. 1 Thes. 1. 3. 5. & 2. 13. Col. 2. 12. John 6. 29.

[m] 1 Pet. 1. 7. & 4. 14. ver. 10. John 17. 10, 21—24, 26.

## CHAPTER II.

(1) *The apostle beseeches the Thessalonians not to be discomposed by the expectation of the immediate coming of the Lord:* 1, 2. (2) *Because it must be preceded by "a falling away," and the appearance of "the man of sin:"* 3—10. (3) *The belief of lies, a judicial punishment upon the lovers of lies:* 11, 12. (4) *Thanks for the steadfastness of true believers, and prayers for their perseverance:* 13—17.

NOW we beseech you, brethren, by the coming[a] of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come,* except there come a falling away[†] first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.[‡]

5 Remember ye not, that, when I was yet with you, I told you these things?

A. M. cir. 4060.
A. D. cir. 56.

[a] *By the coming.*—Rather, "concerning the coming."—Ed.

[†] Rather, "the falling away," the great apostasy foretold in the prophets and by Christ himself.—Ed.

[‡] This "man of sin,"—this patron of sin—this "son of perdition,"—this heir of destruction—is to be found sitting "in the temple of God," the church (1 Cor. 3. 16, 17. 2 Cor. 6. 16. 1 Tim. 3. 15. Rev. 3. 12). "He exalteth himself above all that is called God," "above all authority in churches and states (Ps. 82. 6. John 10. 34)—"showing himself that he is God," by assuming his titles, attributes, and powers. Now these characteristics have never been discovered in any man or succession of men but in the papacy. There, however, they all meet.—Wherefore the conclusion is inevitable—the prophecy describes the papacy.—Ed.

A. M. cir. 4060.
A. D. cir. 56.

[a] The Roman empire "withheld" and prevented the erection of the papacy,—so soon as it "was taken out of the way" the papal dominion, as great and as despotic, was erected upon its pedestal.—Ed.

[†] The truth of this statement may be seen by reference to the "Concluding Remarks" on Galatians and Colossians.—Ed.

[‡] That "that Wicked" or "lawless one" may, according to Scripture, represent a succession or be an individual, is unquestionable. The two views are not inconsistent with each other. Among the successive pontiffs of Rome there may yet arise one who shall surpass in pride, presumption, and antichristian despotism, and be punished with such accumulated and personal judgments as were dealt out in detail to his typical predecessors.—Ed.

[§] Not that God will send "delusion" purposing to mislead; but God will send truth to inform and rebuke, and self-interest will reject God's testimony; and wicked men, listening to the voice of their own counsel and the impulses of their own passions, will be deluded into a rejection of God's holy call to reformation, as Pharaoh's heart was hardened by God's righteous demand of his people's freedom. See Exod. 9. 34, 35.—Ed.

[‖] *From the beginning* is an equivalent for eternity. Comp. Prov. 8. 23, with Eph. 1. 4.—Ed.

6 And now ye know what withholdeth,[a] that he might be revealed in his time.

7 For the mystery of iniquity doth already work:[†] only he who now letteth *will let,* until he be taken out of the way;

8 And then shall that Wicked[‡] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him,* whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion,[§] that they should believe a lie;

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning[‖] chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

12. That so the person, authority, and doctrine of our Lord and Saviour Jesus Christ may be exalted, in their happy effects upon you, and in your high esteem thereof, and holy conversation, answerable thereto; and that, by virtue of your union with him, ye may arrive at the most glorious state of perfect joy and praise, according to the free favour and grace of God, who has appointed you to it, and of Jesus Christ, who has purchased and promised, and will bestow it upon you.

REFLECTIONS UPON CHAP. I.—Happy is the state of believers in God through Christ; and rich and abundant the mercies that flow from both to them. There is great ground of thankfulness when the faith, love, and patience of Christians grow exceedingly, even under great tribulation and cruel persecution. And why should saints fret at their present troubles, when the last judgment will so quickly set everything right! Awfully tremendous, but infinitely glorious, will be that appearance of our Redeemer! Fearful is the work he will then, and through eternity, make on obstinate sinners, especially such as rebelled against the clear light, and refused the precious blessings of the gospel. But delightfully will he glorify himself in the public honours and eternal salvation of his saints. And there is need of prayers, care, and diligence on their side, and of almighty and gracious operations on his, to prepare them for that grand event.—My soul, wait and long for thy coming, thy quickly-coming Redeemer! Rejoice in hopes of thy eternal nearness to, vision, and admiration of him! Rejoice that thy worthiness lies in his righteousness and riches of grace, and that his upholding thy faith effectually preserves it from failing!

CHAP. II.—Ver. 1. But, having attempted to comfort you under your present tribulations with the certain prospect of Christ's appearance to judge the world, I must now, in the most solemn manner, entreat and adjure you, by your belief, expectations, and desire of that awful event, and by your hopes of being gathered, along with us and other saints, to his right hand, and of being for ever with the Lord, 2. That ye take heed that none, pretending to a spirit of prophecy, or misconstruing our words, or appealing to spurious writings which pass in our name, or any old tradition, mislead and perplex your mind, or stagger your faith, by insinuations that the coming of Christ to the last judgment is instantly to take place; the failure of which, if believed, might tempt you to disbelieve his coming at all, or even the whole truth of the gospel. 3. Let no pretences whatever decoy you into this pernicious notion; for, by revelations from God, I can assure you that the last judgment shall not happen till there has been a remarkable general apostasy from the faith, worship, and holiness of the gospel; and an Antichristian succession of impious men, Romish Popes, and their agents, has manifestly appeared in the church; countenancing and propagating the vilest corruptions in doctrine, worship, and practice; and, by seduction and persecution, destroying the souls and bodies of multitudes, till they themselves at last sink into everlasting destruction: 4. Who also, by pretended claims to civil and ecclesiastical authority, shall proudly assume a sovereign power over magistrates, ministers, or even angels, good or bad; a power in heaven, earth, and hell, superior to what had ever been ascribed to heathen gods;—and shall set themselves in opposition to Christ in his mediatorial offices and members,—and even pretend a power equal to, or above, the most High,—in disposing of his worship to other objects, dispensing with his laws, nullifying or establishing his ordinances at pleasure; and, sitting in the church, shall assume titles, and exercise authority to confer gifts and graces, pardons and salvations, as if they were God himself. 5, 6. And as ye know I warned you that Christ would not appear to judgment till after this dreadful apostasy, I now inform you, that it is the subsistence of the Roman empire under one political head which at present restrains the complete revelation of that Antichristian empire which I have just mentioned. 7. For that apostasy, which includes an unsearchable depth of error and wickedness, is already, in a secret manner, spreading its malignant influence in the pride, worldly-mindedness, will-worship, and corruption of the doctrine of free justification before God, which take place among Christian professors, and would quickly appear in all its extent, power, pomp, and grandeur, were it not that the present imperial pagan government of Rome will prevent and restrain it, till God, in his appointed time, remove the seat of the emperors from Rome, and even abolish the present form of the empire: 8. And then, through the growing ambition and luxury of church rulers, under the protection and indulgence of the Christian emperors, and the division of the empire into ten kingdoms, all submitting to the delusion, shall that wicked and lawless system of the Papacy appear in its full power and pomp, and continue, till the Lord Jesus, by the pure preaching of the gospel, and the zealous opposition of the Reformers, and by his fearful judgments, when he comes to fill the whole earth with his glory, shall utterly destroy it.—9. The introduction and maintenance of which Papal system will, in imitation, and by the special influence and craft of Satan, be effected, by high pretences of authority from Christ, to work miraculous and wonderful operations for its honour; 10. And, at his instigation, will be carried on, by every subtle and deceitful artifice, managed in the most unrighteous manner, so as to delude those into eternal perdition, who, through the influence of Satan, and their own corrupt lusts, did not heartily receive the truths of the gospel, and Christ therein, as the only means of their salvation:—11. To punish which dislike and rejection of the truth as it is in Jesus, God shall deliver them up to the hardening, blinding, and delusive influence of their own hearts, that, by means thereof, they may consent to the merest forgeries, and the most absurd errors, vile idolatries, and gross superstitions; 12. That thus being left to the foolish and perverse influence of their own hearts, all of them may be condemned and punished with everlasting destruction who rejected Christ and his gospel truths, and took pleasure in perverting his word, corrupting his worship, violating his laws, and persecuting his people. 13. But, in both duty and affection, we must bless and thank God that he hath secured you against such ruinous apostasy; having, in his peculiar distinguishing love, chosen you to complete and eternal salvation, to which he has determined to bring you, through the universal and gradual renovation of your nature and knowledge, righteousness, and true holiness, wrought in you by the Holy Ghost, and through a fiducial trust in Christ, and faithful adherence to him, as manifested and offered in the gospel, as God's appointed means of eternal happiness; 14. To which complete and eternal salva-



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15 Therefore, brethren, [a]stand fast, and hold the traditions[*] which ye have been taught, whether by word, or our epistle.

16 [b]Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* [c]everlasting consolation and good hope through grace,

17 [d]Comfort your hearts, and stablish you in every good word and work.[†]

A. M. cir. 4060.
A. D. cir. 56.

a 1 Cor. 15. 13. & 16. 13. 2. Phil. 4. 1. ch. 3. 6, 14. Prov. 22. 28. Jude 3. Rev. 3. 11. & 2. 10.

[*] *The traditions.*—Rather, "the instructions."—Ro.

b Ch. 1. 2. 2 Cor. 13. 14. Jer. 31. 2. 1 John 4. 9, 10, 19. John 16. 27. & 3. 16.

c Ps. 103. 17. Heb. 9. 12. & 13. 20. & 6. 18, 19. 1 Pet. 1. 3, 4. 2 Cor. 4. 17, 18. & 5. 1.

d Is. 40. 1. & 51. 16, 14. & 66. 4.

[†] See note on 1 Thes. 3. 11.—Ro.

## CHAPTER III.

(1) *The apostle requests the Thessalonians to pray for him:* 1, 2. (2) *His confidence in the grace of God towards them:* 3, 4. (3) *He prays for them:* 5. (4) *Precepts concerning evil company, idleness, and industry, illustrated by the apostle's own example:* 6—13. (5) *The exercise of church discipline towards such as disobey the Scriptures:* 14, 15. (6) *He concludes with prayer:* 16—18.

FINALLY, brethren, [a]pray for us, [b]that the word of the Lord [*]may have *free* course, and be glorified, even as *it is* with you;

2 And that [c]we may be delivered from [†]unreasonable and wicked men: for all *men* have not faith.[‡]

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.[§]

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

A. M. cir. 4060.
A. D. cir. 56.

a 1 Thes. 5. 25. Eph. 6. 19, 20. Col. 4. 3. Rom. 15. 30. Mat. 9. 38.

b Acts 6. 7. & 13. 49. 1 Cor. 16. 9. Tit. 2. 10—14. 1 Thes. 1. 8.

[*] Gr. may run.

c Rom. 15. 31. 1 Thes. 2. 16.

[†] Gr. *absurd.*

[‡] *Faith* here evidently signifies faithfulness to resolutions, promises, and obligations, as appears from comparing this with the following verse, where the Lord is distinguished as "faithful."—Ro.

[§] *From evil.*—Rather, "from the evil one," Satan.—Ro.

5 And [d]the Lord[*] direct your hearts into the love of God, and [*]into [†]the patient waiting for Christ.

6 Now we command you, brethren, [‡]in the name of our Lord Jesus Christ, that ye [§]withdraw yourselves from every brother that walketh disorderly,[‡] and not after the tradition which ye received of us.

7 For yourselves know how [||]ye ought to follow us: for we behaved not ourselves disorderly[‡] among you;

8 Neither did we eat any man's bread for nought; but [‖]wrought with labour and travail night[‖] and day, that we might not be chargeable to any of you:

9 [k]Not because we have not power, but [‖]to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command

A. M. cir. 4060.
A. D. cir. 56.

d 1 Chr. 29. 18. Jude 21. 1 John 4. 16, 19. Mat. 22. 37. 1 Thes. 4. 1, 3. 9.

[*] *The Lord*, even the Lord Jesus working by his Spirit. See note on 1 Thes. 3. 11.—Ro.

e 1 Thes. 3. 5. & 1. 3, 10. Tit. 2. 13. 2 Tim. 4. 8. Heb. 9. 28. 2 Pet. 3. 12.

[†] Or, *the patience of Christ.*

f Ver. 12. Acts 2. 6. 1 Cor. 5. 4.

[‡] Ver. 11, 14, 15. Rom. 16. 17. 1 Cor. 5. 9, 11, 13. 2 Tim. 3. 5. 1 Thes. 5. 14. & 4. 11. Tit. 3. 10. 2 John 8, 9, 10.

[§] *Disorderly.*—A military allusion signifying out of rank, out of union with the general movement, and without or contrary to the word of command.—Ro.

h 1 Cor. 4. 16. & 11. 1. 1 Thes. 1. 6. & 2. 10. & 4. 11.

[||] We did not break our rank, forsake our post, or neglect our spiritual or temporal duties. See ver. 11.—Ro.

i Acts 18. 3. & 20. 34. 1 Cor. 4. 12. 2 Cor. 11. 9. & 12. 13. 1 Thes. 2. 9.

[‖] It is probable the apostle worked during part of the night, to give him leisure for conversing with inquirers, or preaching to Christians, through the day.—Ro.

k Mat. 10. 10. 1 Cor. 9. 1—6, 14. Gal. 6. 6. 1 Tim. 5. 17, 18.

l 1 Cor. 4. 16. & 11. 1. Phil. 3. 17. 1 Tim. 4. 12. 1 Pet. 5. 3.

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tion, in consequence of his own electing purpose, he has effectually called you by the gospel which we preached unto you, that, through the attending operation of the Holy Ghost, ye might be fully entitled to, prepared for, and at last introduced into, the eternal enjoyment of that glorious blessedness which our Lord Jesus Christ has purchased and prepared, taken possession of, promised to, and bestows upon, his ransomed people. 15. In consideration therefore of the secret and subtle operations of Antichrist to draw men from the faith, and of what God has done for, and promised to you, we earnestly beseech you to stand fast in the faith, hope, comfort, and holiness, of the gospel,—steadfastly maintaining all those important points of truth and duty in which ye have been instructed by me, and my fellow-ministers of Christ, by word or writing. 16. And, for this purpose, may the Lord Jesus Christ, who has redeemed us by his blood, and purchased eternal glory for us, and will at last confer it upon us;—and God, his and our Father, who has loved us with an everlasting love, and often revived our souls by those everlasting consolations which flow from, and are founded on it,—and given us a solid, scriptural, and well-grounded hope of eternal life, confirmed by his Holy Spirit dwelling and working in our hearts, 17. Fill your souls yet more and more with all joy and peace in believing, and effectually comfort your hearts under all your troubles, fears, and dangers,—and more and more establish your faith in, and adherence to, the truths of the gospel, and enable you constantly to speak and act for God, and for one another's edification.

REFLECTIONS UPON CHAP. II.—It is dangerous to fix the periods which God has concealed. Disappointment of the events expected may tempt us to discredit the whole gospel. That Christ will come is certain; our business is not to inquire when, but to be always ready to meet him. Happy will be the time when all the ransomed millions shall be gathered to, and be for ever with him! By what strange wickedness of men does God punish obstinate and haughty professors, and carry on the designs of his glory! The most fearful lengths in wickedness will seducers go when left to their own hearts' lusts. But the triumphing of the wicked is short. Vengeance from above overtakes them in due time. And when God has accomplished his purpose for the trial of his saints, and the punishment of his enemies, he casts the wicked into the fire of his wrath.—But there is great ground of thanksgiving that nothing can defeat his electing purpose; nothing can defeat his saving call and sanctifying influence; nothing can separate from his love; nothing can rob us of his comforts; nothing can undermine the faith or hope which is founded on his word.—Stand fast, my soul! cleave to his precious truths, and give thyself unto prayer; so shalt thou be comforted and established in every good word and work.

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CHAP. III.—Ver. 1. Now, my dear brethren in Christ, let me entreat your most fervent prayers for me and my fellow-labourers in preaching the gospel, that we may be graciously directed, assisted, and owned of God, in our great and difficult work; and that the gospel of salvation, of which Christ is the Author and principal Subject, may be speedily and successively spread far and wide; and may, as with you, be honourably received, and produce glorious effects in the conversion, edification, and holy conversation of multitudes, wherever it is preached: 2. And that we may be kept or rescued out of the hands of unbelieving Jewish zealots and false brethren, who are so insolently perverse and absurd in their reasonings and prejudices, and maliciously wicked in their principles and practices,—labouring everywhere to defame, vex, and cruelly persecute us;—for many who pretend to religion, and even to Christianity, do not cordially embrace Jesus Christ in his gospel by a true faith, which works by love, and purifies their heart. 3. But let neither the falls of others, nor their violent opposition to you or your way, for the sake of the gospel, discourage you; for God, whose faithful promise ye have heartily embraced, will graciously fulfil whatever he hath spoken, in confirming, establishing, and strengthening you in the doctrine and grace of faith, and in your profession of it, and practice of godliness according to it; and will preserve you from the ruinous influences of sin, Satan, and the world: 4. And as your preservation must be in the way of holy obedience, we firmly and joyfully trust in the Lord Jesus, that, through union to and gracious influences from him, ye shall, as heretofore, be enabled to persevere in an exact observance of all those commandments which we have delivered to you in his name and authority. 5. And in this hope, we earnestly pray that the Holy Ghost would, by his grace, light, and influence, rectify every irregular motion of your hearts, and effectually direct and carry them into a clear and experimental acquaintance with the love of God to you, and into the most lively exercises of love to him, under a sense of his having first loved you; and into a patient continuance in well-doing, under all manner of trouble and persecution for Christ's sake, and a patient waiting for his second coming, to put an end to your trials, and make you a rich and everlasting, but gracious amends. 6. But, as we understand, some of your society, notwithstanding our former admonitions, continue to be idle and busybodies, by virtue of our commission from Christ, we do, in his name and authority, charge you to remove from your holy communion, and avoid all unnecessary familiarity with, every member of your church who thus obstinately perseveres in a course so injurious to public and family peace, dishonourable to the Christian character, and contrary to the rules of the gospel: 7. For ye know how ye ought to persist in following the holy, just, active, and unblamable pattern, which we carefully set before you when among you; 8. Labouring to our utmost in preaching the gospel, and in working at our trades for our necessary subsistence, that we might give to no one the smallest occasion to pretend we were burdensome: 9. Not because we had not a divine right to a proper maintenance, as apostles and ministers of Christ, but that we might prevent every prejudice against us, and propagate the gospel more successfully, and that we might set you a good example, and excite you to industry in your respective callings. 10. For having observed some appearances of an indolent temper among you, we, when with you, strictly commanded, that if any of your members should, through wilful indolence, reduce himself and family to straits, he should not be allowed any maintenance out of the public charity of the church, which ought only to be applied for the relief of such as through sickness, old age, or the like, are not able to work for themselves. 11. And we still insist on this, as we are credibly informed that there are some of you who, in contradiction to our express injunctions, the general rule of Christianity, the express requirements of the moral law, and the order of the creation, and of all regular societies, indulge themselves in idleness, sauntering about, and curiously prying, and officiously thrusting themselves into other people's business, to the disturbance of neighbours, and creating of jealousies, misunderstandings, and quarrels among friends. 12. Such as are of this slothful and pernicious temper, we again solemnly charge, by the authority of God; and earnestly entreat, by the endearing love of Jesus Christ, and as they would avoid his fearful displeasure, and honour their profession of his name: that,



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and exhort by our Lord Jesus Christ, [m] that with quietness they work, and eat their own bread.

13 But ye, brethren, [n] be not weary in well-doing.

14 And if any man obey not our word [†] by this epistle, [o] note that man, and have no company with him, that he may be ashamed.

15 [p] Yet count *him* not as an enemy, but admonish *him* as a brother.

A. M. cir. 4060. A. D. cir. 64.

m 1 Thes. 4. 11. Eph. 4. 28. Rom. 12. 11.

n Gal. 6. 9. 1 Cor. 15. 58. 2 Pet. 3. 13. & 1. 6—8. Prov. 4. 18.

o Or, *faint not.*

† Or, *signify that man by an epistle.*

o Ver. 6. Mat. 18. 17.

p Lev. 19. 17. 2 Cor. 10. 8. & 13. 10. 1 Thes. 5. 14.

A. M. cir. 4060. A. D. cir. 64.

q Rom. 5. 1—11. & 8. 28. & 15. 33. & 16. 20. 1 Cor. 14. 33. 2 Cor. 4. 17. & 13. 11. Phil. 4. 9. 1 Thes. 5. 23. Num. 6. 24—26. Ps. 29. 11. & 147. 14. John 16. 33.

r 1 Cor. 16. 21.

s The apostle, either from tremor of the hand, inexpertness in the Greek characters; or, perhaps, because he worked and dictated at the same time, usually employed an emanuensis, but affixed his own signature to prevent imposition.—Ed.

16 Now [q] the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul [r] with mine own hand, which is the token in every epistle: so I write.[s]

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

with a quiet, meek, and peaceable frame of spirit, they would apply themselves diligently to the work of their stations, that, by the blessing of God, they may honestly provide for themselves and their families. 13. And we beseech such of you as attach yourselves to your proper work, unweariedly to persevere in the diligent discharge of the civil and religious duties of your respective stations, and particularly in liberality to the industrious poor among you. 14. And if, notwithstanding our present and former admonitions, any persist in their idleness, or other disorderly courses, let your church set a brand of infamy on them, turning them from her fellowship; and let every particular member abstain from all unnecessary converse with them, that being put to shame, they may, through the influences of God's Spirit, be made to reflect on, and repent of, loathe, and abhor their sin; 15. But never treat them with austerity or roughness, as if ye aimed at their temporal or spiritual ruin, nor immediately look on them as implacable and incorrigible enemies to Christ and the gospel; but, in all your reproofs, censures, and admonitions, deal tenderly and affectionately with them, as brethren, in hopes that, by your diligent and repeated attempts, they may be reclaimed and restored to their former place in the church. 16. Now may the Lord Jesus Christ, the Author, Purchaser, and Bestower of all manner of peace and prosperity, by all the means of his own appointment, continually and abundantly confer it upon you, in your personal and relative capacities; and may he himself afford all and every one of you his special presence in the way of providence and grace, to protect, guide, assist, comfort, and perfect all that concerns you. 17, 18. Marking therefore my kindest wishes to you in my own hand-writing, as I do in all my letters, as a token of their being genuine, I earnestly pray and hope, that the free love and favour of our Lord Jesus Christ, inclusive of all its manifestations, fruits, and effects, may continually abound to all and every one of you, from this time henceforth and for ever.

REFLECTIONS UPON CHAP. III.—There is need of much fervent prayer for the success of the gospel, and for the preservation and assistance of faithful ministers, that their labours may not be obstructed by the craft or violence of wicked men. And it is an inconceivable mercy to have God's promise and care for securing our endurance and comfort in an evil day. Thrice happy are they whom the Holy Ghost directs into the love of God, and into a patient waiting for Christ's second coming; and whose hearts he establishes in the faith, holiness, and hope of the gospel.—It is necessary, for the honour and safety of the church, that scandalous professors be prudently and carefully censured and withdrawn from; but true kindness, not harshness, must be used to bring them to repentance. The industrious, but helpless poor, should be relieved with cheerfulness, according to their wants; but idle and disorderly persons ought to receive, not liberality, but correction, from both church and state.——It is a great mercy to have exemplary ministers, persevering and lively Christians, but especially to have a gracious Redeemer present, in the church.

## CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE THESSALONIANS.

This epistle naturally suggests the necessity of caution and careful examination when some new and striking doctrine is propounded; especially when such a doctrine rests upon some isolated portions of Scripture. The prophetic utterance in the Gospel by Matthew, (chap. 24. 30, 34.) conjoined with that of Paul, (1 Thes. 4. 15, 17,) seems, when superficially examined, to indicate the speedy, the almost immediate coming of the Lord to judgment. By superficial examination is meant, an examination of the passages by themselves, without the light to be derived from "comparing spiritual with spiritual," scripture with scripture. Such comparison humbly and prayerfully conducted—as all scriptural examination specially requires—would have enabled the Thessalonians to discover that, while the Lord, as judge, is ever at hand, the precise time of his coming is utterly unknown, (Mat. 24. 36, 42,) and that a long series of events, most precisely foretold, must be realized before the day of his final coming to the judgment of the quick and the dead. The Thessalonians, in thus hasting to a conclusion apparently warranted by some few passages of Scripture which they had not paused to compare with others, exhibited, however, nothing but what is common in the history of all ages of the church. Hence have arisen errors and heresies, upon the one side; and to escape them, the lethal sleep of infallibility, on the other. But God, who always brings good out of evil, light out of darkness, and order out of confusion, has overruled this propensity in the case of the Thessalonians, and drawn from the apostle this second epistle in which their error is corrected, and a salutary warning against precipitate judgments furnished to all future ages of the church.—ED.

# THE FIRST EPISTLE OF PAUL, THE APOSTLE,

TO

# T I M O T H Y.

DESCENDED from a Jewish mother and grandmother, Timothy had been very early instructed by them in the knowledge of the Old Testament. By the ministration of Paul at Lystra he was converted to the Christian faith, and remarkably enriched with the gifts and graces of the Holy Ghost; Acts xvi. Having circumcised him, that the Jews might take no offence at him on account of his father being a Greek, Paul took him to be his companion, under the character of an evangelist. And having left him at Ephesus to rectify and establish the complete order of the church there, he sent him this and the subsequent epistle, to fix upon his mind the instructions which he had formerly given him, and enable him to communicate the same to others. In them the apostle testifies his affection, warns him of danger, and directs him in his personal and ministerial conduct.—The second was written from Rome, perhaps several years after the first.

[The date of this epistle is supposed to be about A.D. 64, soon after the apostle's imprisonment at Rome. It contains references to the following passages in the Old Testament :—Gen xlv. 10, 11. Deut. xix. 15. & xxxii. 39. Ezra vi. 10. Is. i. 15. & xiv. 12. Jer. xxix. 7. Ezek. xxxiii. 9. Mal. i. 11.—ED.]

## CHAPTER I.

(1) *The salutation:* 1, 2. (2) *Timothy reminded of the charge given him at Ephesus, to adhere steadfastly to the Christian doctrine;* 3, 4. (3) *The end and use of the commandment is charity:* 5—11. (4) *With humble thanksgiving Paul relates his own marvellous conversion, and call to the apostleship:* 12—17. (5) *He charges Timothy to maintain faith and a good conscience:* 18—20.

PAUL, an apostle of Jesus Christ, by the commandment [a] of God [a] our Saviour, and Lord Jesus Christ, *which is* our hope;

A. M. cir. 4069. A. D. cir. 69.

a *Commandment.*—Rather, "appointment."—ED.

a Ch. 2. 3. & 4. 10.

A. M. cir. 4069. A. D. cir. 69.

b Acts 16. 1. ver. 18. 1 Cor. 4. 17. 1 Thes. 3. 2. Tit. 1. 4. 2 Tim. 1. 2. & 2. 1. Philem. 1. Phil. 2. 19, 22.

c Own son.—Rather, "true, genuine son," as of like zeal and energy with his spiritual father.—ED.

c Acts 26. 1. 2. Gal. 1. 6, 7. ch. 4. 1, 6, 11. & 5. 7. & 6. 3, 17, 20. Col. 2. 4, 18. 2 Tim. 2. 14. & 4. 2. Tit. 1, 13.

2 Unto [b] Timothy, *my* own son [c] in the faith: Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, [c] when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables, and endless



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genealogies,[w] which minister questions, rather than godly edifying which is in faith: *so do.*

5 [d] Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man,[†] but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

A. M. cir. 4069.
A. D. cir. 65.

[w] The "genealogies" of the Jews were intricate and traditionary pedigrees, whereby they sought either to establish their offices as priests or Levites, their rank as descendants of David or the princes of tribes, their titles to properties, as descendants of the original owners; and, in other cases, the origin and preservation of their vain traditions which they asserted they had received, and affected to trace, from Joshua and the elders.—*Note.* Even so, till this hour, does the popedom assert a "genealogy" ascending to Peter, vainly denominated "prince of the apostles." And, though even tradition fails to establish any uniform consent as to the imaginary line of "apostolic succession," yet upon that unsettled, and, therefore, "endless genealogy," does Rome found her claim to supremacy over all churches, and infallibility in all doctrines.—Ed.

[d] Mat. 22. 37—40. Rom. 13. 8—14. Gal. 5. 6, 14. 2 Tim. 1. 3. Heb. 9. 14. & 10. 22. Acts 24. 16. 1 Pet. 1. 22. 1 John 3. 18, 23. & 4. 21.

[†] Rather, "the law does not lie against a righteous man," either in its precepts, which he loves, (Ps. 119. 97. Heb. 8. 10.) or in its curse, from which Christ has set him free. Gal. 3. 13.—Ed.

A. M. cir. 4069.
A. D. cir. 65.

[e] See note on 1 Thes. 3. 11.—Ed.

[a] Acts 9. 15. ch. 2. 7. 1 Cor. 7. 25. & 15. 10. 2 Cor. 3. 5. & 4. 1. 1 Thes. 2. 4. 2 Tim. 4. 7, 17.

[f] Acts 8. 3. & 9. 1, 5, 13. & 22. 4. & 26. 9, 10. 1 Cor. 15. 9. Gal. 1. 13. Phil. 3. 6.

[g] Ver. 14, 16. 1 Cor. 15. 8, 10. Rom. 5. 20, 21.

[‡] These words, if interpreted by themselves, might lead to the conclusion that the apostle's ignorance and unbelief contributed, in some way, to his salvation;—and so they have been interpreted; but taken in comparison with other Scriptures, the grace and good pleasure of God, and not any peculiarity in the state of the sinner, will be found the moving cause of salvation. The verse will be more easily understood, in accordance with the analogy of other Scriptures, if arranged thus: "Who was before a blasphemer, and a persecutor, and injurious (but I obtained mercy), because I did it ignorantly in unbelief." See, accordingly, ver. 16, which ascribes the divine mercy entirely to the divine wisdom and purpose.—Ed.

[‡] Some "prophecies," not elsewhere recorded, that prognosticated the future zeal and faithfulness of Timothy. — *That thou* (encouraged) *by them*, &c.—Ed.

12 And I thank[e] Christ Jesus our Lord, [a] who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who [f] was before a blasphemer, and a persecutor, and injurious: but [g] I obtained mercy, because I did *it* ignorantly[†] in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now, unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies[‡] which went before on thee, that thou by them mightest war a good warfare;

EXPLANATORY NOTES. CHAP. I.—Ver. 1. Paul, an inspired and immediately commissioned messenger of Jesus Christ, who is the great Lord and Redeemer, the Author, Object, Ground, and Bestower of all our solid hopes of grace here, or eternal glory hereafter,—and of God our Father in him.——2. To his dearly beloved Timothy, of whose conversion, and establishment in the grace and doctrines of faith, God has made him the honoured instrument,—earnestly wishes the most abundant manifestations and effects of God's infinite favour and tender compassion, to support, relieve, and comfort you under all the temptations, labours, difficulties, and dangers of your station, together with all manner of peace with God, your conscience, and the saints, and all manner of prosperity, temporal or spiritual, from God the Fountain of blessings, and from Jesus Christ the Purchaser and Dispenser thereof. 3, 4. I earnestly desired you to tarry some time at Ephesus after I departed thence into Macedonia, that you might, in the most solemn and authoritative manner, charge the judaizing Christians there to beware of corrupting the gospel of Christ, which I preach, with anything different or contrary; and that they never regard or propagate any foolish and ill-grounded traditions, or any frivolous genealogies of descent from Abraham or any other patriarch, which leads to useless, intricate, and endless controversies, and have no tendency to promote the conversion of sinners to God, their establishment in the doctrines of faith, or their diligent perseverance in walking with God.——5. Now the end of that charge, which I ordered you to enforce, as well as of the whole law of God, in opposition to fabulous, fruitless, and perplexing disputes, is, to promote a spirit of love to God, to Christ, and to one another, as springing from a sanctified heart, and a faithful, pure, and quiet conscience, purged from dead works by the blood of Christ, and from an inward principle of sincere faith, without the least hypocrisy; 6. From which grand scope and important ingredients of practical religion some having wandered, have turned aside into a course of vain talking of things altogether unprofitable, and serving only to stir up animosities, strifes, and doubtful disputations; 7. Affecting to set up for doctors and interpreters of the law, and to impose it upon the Gentiles, while, in reality, they neither understand the true scope and design of it, nor what they say in their confident pretensions to explain it: 8. But we, who through the knowledge of the gospel are enlightened in the principal design and tendency of the whole Jewish dispensation, are fully convinced that the law is a good appointment of God for answering good purposes, if it be properly used as a mean of bringing us to Christ; and that even the ceremonial law is of great use, if we consider it as a typical representation of Christ and the gospel church, and now fulfilled and abolished; and that the law in its own nature is holy, just, and good; and is of admirable use to convince us of our sin and misery, and to make us flee to Jesus Christ; and, as a rule of obedience, to direct us how to depend on him, and gratefully improve the benefits which we receive from him! 9—11. Fully satisfied that the moral law, though still continuing in force as the law of Christ's kingdom, is not designed to condemn a true believer, who is made the righteousness of God in him, and who, from a principle of faith, has an impartial respect to all his commandments, but stands in force for the condemnation of all impenitent, unbelieving, and obstinate transgressors; particularly those who have no fear of God in their hearts, no desire after him, and no care to be subject to his authority;—and for those who wilfully rebel against his laws, and worship false gods;—those who, being destitute of true holiness, contemn God and religion;—those who murder their near relations or others, or who indulge themselves in fornication, adultery, sodomy, or other unnatural lusts;—those who steal men or women, that they may either use or sell them as slaves;—those who addict themselves to lying in jest, excuse, malice, or to procure gain;—those who violate their promises, vows, or oaths, or swear falsely in courts of judicature;—and, in fine, those who indulge themselves in any form of wickedness, contrary to the pure doctrines of revelation, and to the holy nature, design, and obligation of the gospel of our salvation through Christ, which so illustriously displays the glorious perfections, counsels, and operations of the infinitely happy, ever blessed, and self-sufficient God, who communicates to creatures whatever happiness they enjoy;—the preaching of which gospel was committed to me as a precious trust, to be faithfully preserved and dispensed wherever I come. 12. And while I think of the high honour of this important trust, I cannot but, from the very bottom of my soul, bless and praise our infinitely gracious Saviour and Lord Jesus Christ, who has qualified, authorized, and strengthened me as an apostle, faithfully to minister the gospel of his grace; 13. Even me, who, before my heart was graciously and effectually reached and converted, had been a furious blasphemer of his divine Person and doctrine, an outrageous persecutor of his members, a most injurious reviler of his name, people, and interests: but my transcendent wickedness, proceeding from ignorant and blind zeal, not from any desperate and malicious opposition to the Holy Ghost's clear convictions of his Messiahship, to the everlasting astonishment of angels and men, and especially my own, I, after all, freely received forgiving and converting mercy, and was graciously put into the apostleship. 14. Yea, the free favour of the infinitely compassionate Lord Jesus to me-ward superabounded all expectation, estimation, or conception, in working an effectual faith in my unbelieving heart, and a most cordial and affectionate love to him, his people, and cause, to which I had formerly been so inveterate an enemy; and in the conversion of multitudes to himself by my ministrations. 15. Thus my own experience, as well as the whole tenor of the gospel revelation, bears witness, for the encouragement of sinful men, that its grand or summary article may be depended on as infallibly true and faithful, and every way worthy to be universally believed and affectionately embraced by all men, *viz.*, That the great end of Christ's assuming human nature, and coming into the world, under the character of a Saviour, to fulfil the law, and suffer and die for them; and of his being offered to them in the gospel; was and is that he might deliver them, Gentiles as well as Jews, from sin and wrath, and bring them to that eternal salvation which is in him;—a transcendent and amazing instance of which has appeared in me, who exceeded all other sinners, however notorious, in my malignant blasphemy of Christ, and persecution of his members. 16. And for encouraging the most enormous transgressors to believe in him, it must be remarked, that this astonishing instance of free, sovereign, and abounding grace towards me, was designed, by the infinite wisdom and goodness of God, not merely for the salvation of my soul, but that in me first of all, and as the very chief of sinners, Jesus Christ might set forth a distinguished example to what amazing length his patience and mercy can extend,—as an encouragement to every sinner who shall ever, by his grace, be called to trust in him alone for pardon and eternal life. 17. Let therefore that infinitely gracious Lord Jesus, who is the Sovereign of all things, and head over all things to his church,—everlasting, incorruptible, and purely spiritual,—and who, together with his Father and blessed Spirit, is the infinitely and only wise God, and Giver of all wisdom to creatures, be henceforth and for ever magnified and adored in the loftiest strains.—18. The above charge I have committed to your special care, that, according to some prophetic intima-



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19 [b] Holding faith, and a good conscience; which some having put away,[*] concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have [1] delivered unto Satan, that they may learn not to blaspheme.

A. M. cir. 4089. A. D. cir. 65.

[b] Ch. 3. 9. Phil. 1. 27. & 3. 16. & 4. 1. Jude 1. Prov. 22. 28. Rev. 2. 13. & 3. 3, 8, 10, 11. Tit. 1. 9.

[*] *Put away.*—Rather, "rejected or repelled."—Ko.

[1] 1 Cor. 5. 4, 5. & 4. 21. & 11. 32. 2 Cor. 10. 6. & 13. 7, 10.

## CHAPTER II.

(1) *Prayer to be offered up for all men:* 1—8. (2) *Of female attire:* 9—11. (3) *Women not permitted to teach, or usurp authority. They shall be saved in travail, if they continue in faith:* 12—15.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;[*]

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men[†] to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God,[‡] and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.[§]

A. M. cir. 4089. A. D. cir. 65.

[*] *Supplications* for the averting of evil.—*Prayers* for obtaining blessings.—*Intercessions* on behalf of others.—*All men*—both believers and unbelievers—in opposition to the narrow bigotry of the Jews.—Ko.

[†] *All men.*—Men of all nations and of all ranks—Jews and Gentiles, rich and poor, without "respect of persons."—Ko.

[‡] *One God.*—In opposition to the many idols and false gods of the heathen.—*One Mediator.*—In opposition to angel and saint mediation.—Ko.

[§] Literally, "the testimony, or thing to be testified, in its own times"—"the fulness of the times."—Ko.

7 [a] Whereunto I am ordained a preacher, and an apostle, ([b] I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that [*] men [*] pray every where,[†] [d] lifting up holy hands, without wrath and doubting.

9 In like manner also, that [*] women adorn themselves in modest apparel, with shamefacedness and sobriety; not with [‡] broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach,[§] nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived,[‖] but the woman being deceived was in the transgression.

15 [†] Notwithstanding she shall be saved in childbearing,[*] if they continue in faith, and charity, and holiness, with sobriety.

A. M. cir. 4089. A. D. cir. 65.

[a] Rom. 1. 1, 5, & 11. 13. & 15. 16, 19. Acts 9. 15. & 13. 2, 3. & 22. 21. & 26. 16—18. Gal. 1. 16. 2 Tim. 1. 11. Eph. 3. 8.

[b] Rom. 1. 9. & 9. 1. 2 Cor. 1. 18, 23. & 11. 11, 31. Gal. 1. 20. 2 Thes. 2. 5, 10.

[c] Ps. 63. 4. Mal. 1. 11. John 4. 21—26.

[*] *That men.*—Rather, "the men," as distinguished from "the women," ver. 9.—Ko.

[†] *Every where.*—In opposition to the Jewish doctrine that confined acceptable prayer to the temple, synagogue, or oratory.—Ko.

[d] Ps. 134. 2. Is. 1. 15. Mat. 5. 24. & 16. 12, 14, 15. Phil. 2. 14. Jam. 1. 6. Heb. 11. 13.

[*] Tit. 2. 3, 5. 1 Pet. 3. 3—5. Is. 3. 16—26. Zeph. 1. 8.

[‡] Or, *plaited.*

[§] That is, in the church, as bearing ministerial rule in it.—Ko.

[‖] Eve was "deceived."—Adam was not "deceived" either by his wife or by the serpent — he knew what he did when he took the forbidden fruit.—Ko.

[†] Is. 7. 14. & 9. 6. Jer. 31. 22. Mat. 1. 25. Luke 2. 7. Gal. 4. 4, 5.

[*] *In childbearing.*—Rather, "through, or during the time of, childbearing"—the sorrows of which were the immediate penalty of the woman's transgression. Gen. 3. 16.—Ko.

tions concerning you before you entered on the ministry, you may be more excited to improve your superior gifts and miraculous powers, in acting the part of a diligent, courageous, and faithful soldier of Jesus Christ; in fighting under him against sin, Satan, and the world, and valiantly standing up for the truth against all opposition; 19. Holding fast the doctrines of the gospel in a firm faith and constant profession thereof, and holding it forth to others in your ministry, and studying to be conscientiously upright in preaching it, and living answerably to it: which some neglecting and rejecting, have, to their inexpressible danger, loss, and damage, entirely renounced its doctrines, and their profession of it, and abandoned themselves to error and immorality; 20. Of which apostates I mention two infamous ringleaders, that you, and all other Christians, may beware of them, and bear testimony against them; namely, Hymeneus and Alexander, whose notorious subversion of the faith and holiness of the gospel, and dangerous errors and immoralities, laid me under the disagreeable necessity of apostolically casting them out of the visible church, and delivering them up to Satan, as his subjects; that by means of such awful discipline, they might be brought to a conviction and repentance of their wickedness, at least deterred from persisting in their blasphemous defamations of the name, doctrines, and ways of the Lord.

REFLECTIONS UPON CHAP. I.—Solemn and important, honourable and delightful, is that trust which God has committed to gospel ministers. But they have need of abundant grace and mercy from Christ and his Father, to fit them for, and assist them in their work, and support them under the trials they must undergo on account of it. For in manifold shapes of vain jangling, legal prattling, horrid blasphemy, and cruel persecution, Satan always labours to oppose the gospel, and them who faithfully preach it. And careless and erroneous teachers are great plagues to churches, and murderers of souls. It is absurd to inculcate or expect obedience to God's law, without the heart be first renewed by the Spirit of God, our consciences sprinkled with Jesus' blood, and an abiding principle of true faith be implanted within us. And it is the highest folly for unbelievers to seek happiness by that law which cannot but condemn them for their wickedness. Thrice happy are they who are delivered from it as a broken covenant, and are only under it in Christ as a binding rule of duty. Infinite is the excellency, and powerful the virtue of the glorious gospel. From an infinitely gracious God it springs, and to his high honour and praise it tends. Its matter is Christ, and all that is in or done by him. It suits, it extends to, and ought to be earnestly received by every hearer. The most guilty and obstinate cannot withstand its almighty force. And happy is it when ministers can recommend it from their own remarkable experience of its pardoning, regenerating, sanctifying, comforting, and self-abasing influence! But, alas! infinite is their danger who persevere in opposing it, or apostatize from their wonted profession of it.

CHAP. II.—Ver. 1. As some judaizing Christians, through prejudice against the Gentiles, reject the authority of Heathen magistrates, I therefore, as the apostle of the Gentiles, insist on it, as a matter of high importance, that Christians, in all their prayers, public, private, or secret, deprecate evils inflicted or feared; plead for every necessary mercy; and give thanks for favours received or promised —through Christ; with respect to all sorts or ranks of men; Jews or Gentiles, high or low; 2. Particularly for emperors, kings, or other magistrates, though heathens; that their persons and ministrations may be blessed, that they may be enabled to rule in the fear of God: that, under their protection, and encouraged by their example and influence, we may safely and peaceably exercise ourselves in public, private, and secret acts of piety towards God, and of honourable honesty and virtue towards every man. 3. For thus to pray, and live in a manner becoming Christians, is agreeable to the good and holy nature and will of God; and through Christ well pleasing in his sight, who has manifested himself to us sinful men under the endearing character of a Saviour: 4. Who, for the more illustrious display of the freeness, sovereignty, variety, and abundant riches of his grace under the gospel dispensation, intends effectually to save men, of all sorts and ranks, greater or lesser sinners; and has for this purpose appointed that the gospel of salvation be preached to every creature under heaven. 5. And it is the more proper that prayers and thanksgivings be made for all sorts of men through Christ, in whom all nations shall be blessed, since God now manifests himself equally the one only God of both Jews and Gentiles, and Jesus Christ, God-man, is set forth as the only Mediator, able, willing, and appointed to make up the breach between God and sinful men;—6. Who having an infinite dignity in his person, and being lord of his own life, offered up himself, soul and body, an atoning sacrifice and price of redemption to the offended justice of God, in the room of men of all sorts and ranks, to deliver them from the bondage of sin, Satan, the law, and death; that their salvation might be published to them, especially under the gospel; 7. For the publishing of which, I solemnly avow myself a faithful and sincere teacher, chiefly of the Gentiles, manifesting to them the infallible truths and faithful promises of God for their salvation. 8. And therefore, in the name of my glorious Master, the Saviour of mankind, I insist that ministers and Christians, without regard to any ceremonial sanctity of places, pray for all sorts of persons, as above directed, with fervour, purity, and elevation of heart to God, without any wrathfulness of temper against either Jews or Gentiles, and without doubting of, or disputing against, his fulfilment of his promises to all them that believe.—9. I moreover insist upon it, that women at all times, and especially in your religious assemblies, appear in a garb suitable to the modesty of their sex, and with an air of reverence to God and sacred things; and not after the manner of lewd women, with curiously plaited hair, or in showy deckings of embroidered, rich, or gaudy apparel, which mark the vanity and pride of their own heart, and tempt the beholders to frothiness or unchastity. 10. But let them, as women who profess godliness, and a superlative regard to the things of another world, labour to adorn themselves with such graces, tempers, and practices, as fulfil God's law, honour his name, and prove useful to others. 11, 12. And let no woman dare to preach in public assemblies, or in any case usurp authority over her husband or his sex, but learn, according to the dictates of nature and the law of God, to be duly submissive and obedient: 13. For the woman being at first formed after and out of the man, plainly intimated that she was made for him, not he for her; and that she ought to depend on and be subject to him, not he to her. 14. And being first seduced by the devil, that old serpent, in paradise, and made the primary instrument in the ruin of mankind, is a further reason for her humility and subjection. 15. Nevertheless, notwithstanding the particular threatenings issued forth against them immediately after the fall, women are generally preserved in the agonies of childbirth; and shall be saved as well as the man, yet generally in the endurance of this superior effect of the curse: yea, through the incarnation of Jesus Christ, the promised seed, all of them shall be saved, with an everlasting salvation, who exercise themselves in true faith in God through Christ, and in love to him, his people and cause, and in a holy, chaste, sober, meek, and temperate behaviour.

REFLECTIONS UPON CHAP. II.—Nothing can more testify our love to men than much fervent prayer for them. And none ought to have a more certain share



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## CHAPTER III.

(1) *Of bishops and deacons, their wives and families:* 1—13. (2) *The object of the apostle in writing:* 14—16.

THIS *is* a true saying, If a man desire the office of a bishop,[a] he desireth a good work.

2 A bishop then must be blameless,[†] the husband of one wife,[‡] vigilant, sober,[§] of good behaviour,[‖] given to hospitality, apt to teach;

3 Not given to wine,[¶] no striker,[†] not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 [a] Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have [a] used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in [b] the house of God, which is the church [c] of the living God,[†] the pillar and [†] ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh,[§]

A. M. cir. 4062.
A. D. cir. 66.

[a] *A bishop.*—Literally, "an overseer." See Acts 20. 17, comp. with ver. 28.—Ed.

† *Blameless.*—Furnishing the enemies of the gospel no just cause of accusation.—Ed.

‡ *The husband of one wife.*—Not conforming to the Jewish or heathen custom of having more at once than one wife, or having married another after an arbitrary repudiation of a former wife. Some have supposed the apostle to prohibit a bishop from marrying a second time, arguing chiefly from the parallel phrase ch. 5. 9. The authority of Expositors, however, is in favour of the former view.—Ed.

§ *Sober.*—Rather, "sober-minded," prudent, able to govern his passions.—Ed.

‖ *Of good behaviour.*—Grave and decorous in his speech and manners.—Ed.

¶ *Not given to wine.*—Not attached to wine as matter of habit. The word also signifies what is generally consequent upon inordinate drinking, "imperious, abusive, insolent."—Ed.

† *No striker.*—Not quarrelsome.—Ed.

A. M. cir. 4062.
A. D. cir. 66.

§ Ch. 2. 10. & 5. 6. Rom. 16. 1. Tit. 2. 3. & 3. 2, 3, 8. & 6. Mat. 18. 15.

[a] Or, *ministered.*

[b] 2 Tim. 2. 20. Heb. 3. 2, 5, 6. & 10. 21.

[c] Jer. 10. 10. 1 Thes. 1. 9.

† Were not translations in favour of the present punctuation, the meaning would seem more plain, and the structure of ver. 15 and 16 more natural, by adopting the following change, viz., "But if I tarry long, (I write) that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The pillar and the ground of truth, and great, without controversy, is the mystery of godliness: God was manifest in the flesh," &c.—Ed.

‡ Or, *stay.*

§ *God was manifest in the flesh.*—In favour of this reading it has been irrefragably proved by Matthæi and Burton (Testam. p. 161, &c.), that it is, upon the whole, supported by the testimony of the Greek fathers; and the false reasoning of Griesbach and Belsham has been fully exposed in the *British Critic*, v. ii. p. 397. See also Bengel, Reiick, Bull, Mayes, Nolan, and Henderson; the last of whom, in particular, appears to have settled the criticism of the question for ever.—Ed.

in our prayers than the rulers in church and state. It is greatly advantageous for the success and honour of the gospel when magistrates rule well, and are a terror to evil-doers, and a praise to them that do well. The extent of God's grace, and of Christ's mediation, to all sorts and ranks of men, should excite us cheerfully and powerfully to pray for them. And infinite is the mercy, that in God's grace and Jesus' merit there is room for us all. The gospel and ordinances of God are now confined to no place in the world; but faithful ministers may preach it to every creature; and men may everywhere have full access to God in his worship. But let us always remember the holiness and reverence with which we ought to approach him.—Since sin entered by a woman, what reason have women to be remarkably holy and humble, and to avoid all ostentation of dress, which is but a badge and memorial of sin! And there is need of faith and love, and a holy conversation, in order to their safe and sanctified endurance in childbirth.

CHAP. III.—Ver. 1. And with respect to offices in the Christian church, it is certain that he, who, having suitable qualifications, is inclined, from a regard to the glory of God and the edification of souls, to enter upon the office of a pastor or overseer in it, aims at a very honourable, important, and useful, though laborious office; 2. It is nevertheless necessary that you, and all others concerned in their admission, take care that their qualifications be truly proper and edifying. Every pastor or ruler in the Christian church ought to be of an unexceptionable moral character; must never be connected with more than one wife at once; must be very circumspect and diligent in his work; watchful against Satan and all his instruments, and over his own spirit, words, and actions, and for the souls of those committed to his charge. He ought to be very moderate in his appetites, passions, and pleasures;—to be affable, courteous, prudent, and engaging in his behaviour; to be ready, according to his ability, to relieve the necessities of the poor, and entertain godly ministers, or others properly recommended;—and should be furnished with a good stock of Christian knowledge and experience, that he may be capable of expressing his sentiments with freedom, clearness, and propriety, for the instruction of others, and for supporting and defending the truths of the gospel on all suitable occasions. 3. He must by no means be given to long or frequent drinking, nor be of a furious and quarrelsome temper; nor so fond of earthly riches, as to be ready to procure them by unworthy means; but should be of a meek, calm, peaceable, and forbearing spirit; not abusive, noisy, and clamorous, in talking or disputing; nor covetous of what belongs to his neighbour; nor inordinately attached to the things of this world. 4. And if he have a family, he must be one who maintains a prudent authority over his children and servants, obliging them to submit to his lawful commands respecting either religion towards God, or decent behaviour towards men. 5. For if a man do not govern his own family right, it cannot be expected that he has prudence or resolution enough to be a ruler in the more high and difficult affairs of the church of God, where everything must be conducted with decency and order. 6. Nor ought he to be a raw upstart; nor, in ordinary cases, one newly converted to the faith of Christ; lest, being lifted up with a high conceit of his own abilities, early honour, or popular applause, he should, through the instigation of Satan, fall by pride into eternal ruin, as the devil did. 7. Moreover, he ought to have a clear reputation among the unbelieving world around, whether Jews or Gentiles, who earnestly watch for the halting of church officers, lest the stain of his character should bring a reproach upon the name, doctrine, and ways of the Lord, and so the devil seize an advantage against him, to the hurt of his own soul, the marring of his usefulness, the discredit of religion, the triumph of its adversaries, the grief of the godly, and the stumbling of young converts.——8. The deacons also, whose office it is to manage the public funds of the church, ought to be men of a grave, decent, and venerable behaviour, and of good report; not given to speak one thing while they mean another, nor to talk contrarily at different times to serve a turn;—not indulgers of themselves in the too free use of intoxicating liquors, which would blemish their character, and render them unfit for their work;—not of an avaricious temper, that might tempt them to withhold from the poor, or apply it to their own use. 9. And as to their religious character, they ought to be steadfast adherents to the pure, unmixed, but mysterious and incomprehensible, truths of the gospel, with all the sincerity of a heart purified by faith, and purged from an evil conscience by the blood of Christ. 10. And it is proper that their qualifications, moral and religious, be well tried and manifest before they be admitted to their office. 11. And if they are in a married state, their wives, for the credit of religion and of their husbands, ought to be of a grave, chaste, and decent behaviour, free from all lightness of temper, words, dress, or deportment;—not slanderers, nor injurious tale-bearers, but watchful over their tongues and tempers; moderate in eating and drinking, and frugal in their management;—faithful to God, to their husbands, and every trust committed to them. 12. The deacons also, as well as the pastors, must have but one wife at a time, and should avoid all unlawful divorces; and, for an example to others, should rule their own children and servants in a truly Christian manner. 13. And to these things they ought carefully to attend, as their faithful and prudent execution of their office, for a considerable time, will render them highly respected in the church, and increase their gifts and graces answerably to their station; and will embolden them to an open, free, and courageous profession of the doctrines of Christ, and of their faith in him, by which they have derived grace from him, to render them faithful in fulfilling their trust for his glory.—14. These things I write for the present direction of you or others, hoping, ere long, to see you at Ephesus, or somewhere else, and give you further instructions. 15. But if our interview should be deferred beyond my expectation, this letter will serve to direct your behaviour in that religious society which the only living and true God has formed and established, for his own spiritual residence and honour, of credible professors of his truths, animated by his Spirit; and which holds forth and maintains the doctrines of the glorious gospel upon which it is founded, and of which Jesus Christ is the sum and substance. 16. For, without all controversy, that doctrine which furnishes us for, and animates us to, the strictest piety towards God and love to our neighbour, is a great, glorious, and incomprehensible mystery; viz., that the eternal Son of God, one in nature, and equal in glory, to his Father and blessed Spirit, was manifested in his incarnation and debasement in this world;—and having satisfied God's law and justice by his obedience, sufferings, and death, was acquitted and accepted of God as the Surety and righteous Head of his church; and being by the Holy Ghost raised from the dead for our justification, was honourably attested in the miraculous confirmation and success of the gospel;—and as angels had all along admired and ministered to him, they did, in his resurrection and ascension, and will at his second coming attend him:—and being raised from the dead, and ascended to heaven, he was, is, and will be, preached to both Jews and Gentiles,—and by faith received by multitudes of them, particularly the latter, as their only and all-sufficient Saviour;—yea, as he was gloriously received up to his Father's right hand to receive all glory and power, so he has been and shall be



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justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.[a]

A. M. cir. 4062.
A. D. cir. 66.

[a] *Received up into glory* is human nature. See John 17. 5. —Ed.

## CHAPTER IV.

(1) *The apostasy of the latter times foretold:* 1—5. (2) *Timothy instructed in ministerial duties:* 6—16.

A. M. cir. 4062.
A. D. cir. 66.

NOW the Spirit [a]speaketh expressly, that in the latter times[a] some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;[†]

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry,[‡] *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.[§]

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

[a] 2 Thes. 2. 3. 2 Tim. 3. 1—5. 2 Pet. 3. 3. 1 John 2. 18. Jude 18. Dan. 7. 8, 24, 25.

[a] *Latter times*—the times of the last, or Christian dispensation. See 2 Tim. 3. 1. Jam. 5. 3. 2 Pet. 3. 3. Jude 18.—Ed.

† *Demons.*—The worship of *Mahuzzim*, angels, or the departed spirits of men and women, as foretold by Daniel, 11. 38, and authorised in the popedom. See the Creed of Pius IV. —Ed.

‡ The Encratites, Manichees, and Montanists, all agreed in denouncing marriage as unfavourable to holiness; and in this description they are, therefore, in some degree, included. But, in a special sense, the prophecy refers to the popedom, which, by the enforced and authoritative celibacy of the priesthood, alone "forbids" what these earlier heretics merely slighted or condemned.—Ed.

§ *Sanctified*—set apart for use.—*By the word of God*—which authorises the use.—*And by prayer*—which brings down the blessing.—Ed.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise[a] profiteth [b]†little: but godliness is profitable unto all things, [c]having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour[‡] of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth;[§] but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by[‖] prophecy, with the laying on of the hands of the presbytery.[¶]

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear [†]to all.

16 Take heed unto thyself, and unto the

A. M. cir. 4062.
A. D. cir. 66.

[a] *Bodily exercise.*—Not formal worship, as some, nor bodily mortification, as others imagine—but those gymnastic exercises which the *athletæ* practised to prepare them for the Grecian games—which exercises were profitable "for a little" vain-glory, or "for a little" time, till the hard-earned praise was transferred to another, or the ear of the ambitious closed in death. See ver. 10. & 1 Cor. 9. 25. —Ed.

[b] Mat. 6. 5, 7, & 7. 22, 23. & 15. 8. Is. 1. 11—15. Heb. 13. 9. Col. 2. 23. Jer. 6. 20. Amos 5. 21, 22. 1 Cor. 8. 2.

† Or, *for a little time.*

[c] Deut. 28. 3—12. & 30. 9. Ps. 1. 3. & 37. 4, 9. & 84. 11. & 91. 14. & 97. 11. & 112. 2, 3. & 119. 56. & 128. 1. & 144. 12. Prov. 3. 16. & 8. 35. & 9. 11. Eccl. 8. 12. Is. 3. 10. & 32. 17. Mat. 6. 16, 33. & 19. 29.

‡ *The Saviour*—that is, the preserver of all men—of some, naturally, by his providence, and of others, "specially," by his grace.—Ed.

§ In order to which—walk with the wisdom, prudence, and steadiness of experienced age.—Ed.

‖ *By.*—Rather, "according to prophecy" pointing thee out as "a chosen vessel."—Ed.

¶ *The presbytery*—the eldership who had joined with Paul in the act of ordination. 2 Tim. 1. 6. comp. Acts 8. 17, 18.—Ed.

† Or, *in all things.*

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gloriously received, owned, and professed, by multitudes under the glorious dispensation of his Spirit; and shall, after his judging the world, be solemnly introduced, with all his mystical body, into all the inexpressible glories and felicities of the eternal state.

REFLECTIONS UPON CHAP. III.—Highly should we esteem the Christian church, which, animated by his Spirit, is the peculiar dwelling of the Most High. Yea, God, in infinite mercy, has provided for her officers to manage both her spiritual and temporal concerns. Earnestly then should such labour for the important qualifications of solid experience, knowledge, blameless character, faithfulness, gravity, generosity, and affability; and be the most exemplary in the regular government of their passions, appetites, tongues, and families. And the more faithful, prudent, and diligent they are in discharging the duties of their office, they will be the more honoured in the church, and bold in their holy profession.—While the church holds forth and maintains the truth, upon what a glorious mystery of godliness is she herself founded! Unfathomable is the depth, importance, and glory of it, as it shines forth in God manifested in the flesh, to make atonement for sin, and mediate between God and men;—raised from the dead, received up into glory, and attested by the Holy Ghost, in the justification of his person and cause, and of believers in him;—beheld, witnessed, ministered to, and adored by angels;—preached far and wide to, and believed on, by multitudes of Jews and Gentiles;—exalted to his Father's right hand, and to be head over all things to the church; and at last, after the final conquest of his enemies, entering heaven with all his angels and ransomed saints!

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CHAP. IV.—Ver. 1. And to stir you and others up to a steadfast adherence to this mystery of godliness, and to the rules which Christ issues forth for the government of his church, know that the Spirit of God has revealed to me, as well as to the ancient prophets, that in some future period of the Christian dispensation many professors will apostatize from the doctrines of Christ, and give heed to such as shall seduce them into idolatrous principles and practices, viz. the worshipping of angels and saints as a kind of subordinate gods or mediators; 2. And who, under hypocritical pretences of zeal for religion, will utter falsehoods to delude their followers, and establish their own authority; and will refuse nothing, however wicked or absurd, to carry on their corrupt designs; their consciences being as unaffected with the guilt or dreadful consequences of sin, as flesh seared with a hot iron is incapable of feeling; 3. And will forbid clergymen or others to marry, thus exposing them to temptations to unchastity; and will prohibit the use of those wholesome meats which God at first created for the sustenance of mankind, and which now, under the gospel dispensation, he allows all Christians their full freedom to use; 4. For everything, as God made it, is answerable to the purposes for which he created it; and nothing that is proper for food ought to be forbidden or scrupled, providing it be received with religious acknowledgments of God as the author and giver of it: 5. For it is sanctified to our lawful use of it by the gospel of God, which has removed all ceremonial uncleanness from it, and by his commanding a blessing on it, in answer to our prayers before and after our meals. 6. If you, my dear son in the faith, warn the Christian brethren of this great apostasy, and other things which I have mentioned to you, you will act the part of a useful, wise, and faithful servant of Jesus Christ, ordering your ministrations suitably to the circumstances and dangers of the times, and as one who has thoroughly digested and experienced the pure doctrines of faith in Christ. 7. But as for the fabulous traditions and useless genealogies, either of Jews or Heathens, have nothing to do with them; but exercise yourself with the utmost labour, diligence, and vigour, in promoting and exemplifying the doctrines and duties of true piety and obedience to God through Jesus Christ: 8. For no labour, in the mere external acts of religion, is either acceptable to God, or useful to the souls of men; but evangelical, vital, and practical godliness in heart and life, is every way profitable, having manifold blessings annexed to it, by the promise of God, in this life and that which is to come. 9. And these promises of divine favours, temporal, spiritual, and eternal, are infallible in their accomplishment, and worthy of our highest regard, esteem, and entertainment, as they afford a rich encouragement to serve the Lord, and cleave to him, amidst all difficulties, oppositions, and dangers; 10. Yea, in virtue of our assured trust in these promises of God,—who has all life in himself, and is the Bestower and Preserver of all created life; and who is the providential Deliverer of all men, and the spiritual and eternal Saviour of true believers,—we patiently and cheerfully undergo the greatest fatigues and most abusive revilings in our holy ministrations, to advance his glory, interest, and kingdom, and gain souls to him. 11. These things therefore fully explain, and, by the authority of Christ, inculcate upon the consciences of your hearers. 12. Endeavour also, by his gracious assistance, to acquit yourself therein with such diligence, gravity, good judgment, prudence, and fidelity, and such evidence of your faith, and experience of what you preach to others, that none may have occasion to slight and contemn your person or admonitions, your office, or administrations of it, on account of your youth. And to prevent this, study to be always an amiable and shining example to other believers, in the excellency of your doctrine and edifying discourse;—in the regularity of your religious and moral behaviour;—in the sincerity and ardour of your love to God, to Christ, and to immortal souls;—in your spiritual-mindedness, fervent zeal for God, and abounding in the fruits of the Spirit;—in a steady and lively exercise and profession of your faith, and maintenance of the doctrines thereof; and in all chastity and purity of heart. 13. And, till I have an opportunity of seeing and further directing you, addict yourself to, and spend much of your time in, reading and praying over the Holy Scriptures, for the improvement of your own soul in gifts, graces, and comforts, that you may be the better qualified to instruct, exhort, and comfort others, for their conversion, or their establishment and growth in grace. 14. Yea, as God has richly furnished you with extraordinary gifts for his service, according to the predictions of the Spirit of God concerning you, and in consequence of your solemn ordination to your office by a meeting of church rulers, constituted in the name of Christ his Son, take care that you stir them up, and exercise and improve them to the best advantage. 15. Let the things which I have just now mentioned, and other important articles of divine revelation, be the constant subject of your most earnest meditation; let your attention to, ministration of, and prayer for, a blessing upon them be the entire and delightful business of your life, that your proficiency in wisdom, gifts, and grace, and the experience of God's love, may in all things appear evident to all about you. 16. And if you wish your ministerial labours to succeed, see that your heart be right with God, in its principles, frame, temper, motives, and ends; that your gifts be duly



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doctrine; continue in them: for in doing this [d]thou shalt both save thyself, and them that hear thee.

A. M. cir. 4069.
A. D. cir. 65.

d Ezek. 33. 9. & 3. 19, 21. Dan. 12. 3. 1 Cor. 9. 22, 27. Rom. 10. 10—17. & 11. 14.

## CHAPTER V.

(1) *Rules for treating with elders, young persons of both sexes, elderly women, and widows:* 1—16. (2) *Of the honour due to the elders who rule well, and especially those who labour in word and doctrine:* 17—22. (3) *A medical precept:* 23. (4) *Of varieties in the manifestations of sins and good works:* 24, 25.

A. M. cir. 4069.
A. D. cir. 65.

[a]REBUKE[*] not an elder,[*] but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, [b]with all purity.

3 [c]Honour widows that are widows indeed.

4 But if any widow have children or [†]nephews, [d]let them learn first to show [‡]piety at home, and to requite their parents: [e]for that is good and acceptable before God.

5 [f]Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers[§] night and day.

6 But she that liveth [‖]in pleasure is dead while she liveth.

7 [g]And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own [*]house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be [†]taken into the number[*] under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to [h]wax wanton against Christ, they will marry;

12 [i]Having damnation, because they have cast off their first faith.[†]

13 And withal [k]they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women [‖]marry, bear children, guide the house, give none occasion to the adversary [‡]to speak reproachfully.

15 For some [m]are already turned aside after Satan.

16 [n]If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are [o]widows indeed.

17 [p]Let the elders[§] that rule well be counted worthy of [q]double honour,[‖] especially they who [r]labour in the word and doctrine.

a Lev. 19. 3, 32. ver. 19. 2 Tim. 2. 24, 25. & 4. 2. Mat. 18. 15—17. Gal. 6. 1, 2.
* *An elder*, being here distinguished from "the younger men," does not signify a presbyter by office, but merely an elder by years.—Ed.
b Ch. 4. 12. 2 Tim. 2. 22. 2 Cor. 6. 6. 1 Thes. 5. 22. Phil. 4. 8.
c Ex. 22. 22. Ps. 68. 5. 1 Pet. 3. 5. Acts 6. 1. ver. 4, 5, 10, 16.
† Or, *grand-children.*
d Gen. 45. 10, 11. & 47. 12. Mat. 15. 4. Eph. 6. 1, 2. Ruth 2. 19.
‡ Or, *kindness.*
e Ch. 3. 13. Eph. 4. 1. & 5. 8, 10. Col. 1. 10. Phil. 4. 8, 18. Heb. 13. 16. & 6. 10.
f Luke 2. 36, 37. & 18. 1, 7. 1 Cor. 7. 32. Eph. 6. 18.
§ Family bereavements are intended to lead the desolate heart of the widow to Him who has promised to be her husband; and many have never known the joys of religion till the sorrows of separation from all they loved on earth have led them to "set their affections on things above."—Ed.
‖ Or, *delicately.*
g Ch. 1. 3. & 4. 11, 13. & 6. 17. 2 Tim. 4. 2. Tit. 2. 15. & 1. 13. Jam. 1. 27.
* Or, *kindred.*
† Or, *chosen.*

A. M. cir. 4069.
A. D. cir. 65.

* *The number*, not of deaconesses, — as Epiphanius shows, — but of those who are to be supported by the charity of the church. See ver. 16. —Ed.
h Deut. 32. 15. Hos. 13. 6.
i Heb. 6. 4, 6. & 10. 26—31, 38. Rev. 2. 4.
† This cannot be intended as an absolute condemnation of a Christian widow for marrying again, for such marriages were sanctioned by the law of God; nor can it refer to widows who have entered into vows of celibacy, for such entangling vows are nowhere mentioned or sanctioned in the New Testament, but the reference is to widows who have "cast off their first faith" to Christ. See ver. 15.—Ed.
k Tit. 2. 3, 5. Lev. 19. 16. Prov. 11. 13. & 20. 19. & 18. 8. & 26. 20, 22. Ezek. 22. 9. 2 Thes. 3. 10, 11, 14.
‖ 1 Cor. 7. 9. ver. 6. Eph. 6. 4. Tit. 2. 3.
‡ Gr. *for their railing.*
m Phil. 2. 21.
n Ver. 4. Gen. 45. 10, 11. & 47. 12. Mat. 15. 4. Eph. 6. 1, 2. Ruth 2. 19.
o Ver. 3, 5, 9, 10.
p Rom. 15. 27. 1 Cor. 9. 14. Gal. 6. 6. Phil. 2. 29. 1 Thes. 5. 12, 13. Prov. 3. 9. Heb. 13. 7, 17.
§ *Elders*, from the description of their work, must here be presbyters in office. Acts 20. 17, 28.—Ed.
q Acts 28. 10. 2 Kin. 5. 5. Is. 40. 2. Jer. 16. 18. & 17. 18. Zech. 9. 12.
‖ *Double honour*—equivalent to "liberal support."—Ed.
r Rom. 12. 6—8. Eph. 4. 11. 1 Cor. 1. 14—17. Acts 6. 2, 4. 2 Tim. 4. 2. ch. 4. 16.

cultivated, and the whole of your behaviour towards himself, or your fellow-creatures, be well-pleasing in his sight through Christ; and then take heed what doctrine ye preach; that it be sound, clear, important, and seasonable; evangelical and practical; and that it be well explained, confirmed, defended, and applied. And in a constant, persevering, and increasing study of this kind, you will, under the influence of the Holy Ghost, be instrumental in promoting the spiritual and eternal salvation of yourself, and others who attend your ministry.

Reflections upon Chap. IV.—Dreadful plagues to the Christian church are apostasy and error, especially those of the Romish Antichrist! and yet what a verification are they of the divinity of the Scriptures in fulfilling their predictions! Seducers in a most fearful manner turn things upside down, pretending sin to be duty, and what is lawful to be sinful. But no uncertain traditions must be regarded in religion, and no bodily service must be rested in.—It is only lively practical religion that entails present or future blessings on men by the promise of God. And the more we labour for the spiritual edification of others, the more shall we be edified and fitted for our work.—With determined courage may ministers, or even Christians, both labour and suffer, if they trust firmly in God himself. And great exemplariness in faith, in love, in all holy conversation—much study of divine truth—much self-excitement—and heedfulness of their own state, temper, practice, and doctrine—is necessary to render ministers accepted of God in their work, or useful to souls. But it is infinitely absurd and criminal for ministers to indulge idleness, or apply themselves to worldly business, when their own and other men's eternal salvation so much depends upon their fidelity and diligence in their awful employment.

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Chap. V.—Ver. 1, 2. And as the most decent behaviour is necessary to protect you, who are so young, from contempt, take care that you reprove aged professors, and especially church rulers, when they fall into any sinful infirmity, with the utmost humility and meekness, treating them with all honour and respect; but such as are young rebuke in a more free, yet meek, affable, affectionate, and evidently modest and pure manner. 3. Take care that Christian widows, who are poor, and have no relations able and willing to support them, be honourably provided for by the church. 4. But if any religious widows have children or grandchildren who are able to supply their necessities, let those children from a conscientious regard to God, and gratitude to their mothers for their labour, care, and kindness about them when young, exert themselves to provide for them; for such behaviour is in itself equitable, worthy, honourable, and well-pleasing to God. 5. Now a widow, who is a proper and encouraging object of the church's charity, is one who, being destitute of relations to relieve her, trusts her temporal and eternal concerns to the care of God, and in consequence thereof, is addicted to daily and fervent prayer for his gracious fulfilment of his promises. 6. But the widow who gives up herself to a jovial, loose, and voluptuous manner of life under the power of carnal inclinations, appears dead in trespasses and sins, while she enjoys a natural life, and renders herself unworthy of the care of either her friends or the church. 7. These things are of such importance to the edification of professors, and to the reputation, beauty, and order of churches, that you ought solemnly to declare and enforce them in your public and private ministrations; that such persons may walk orderly, and occasion no reproach to the church for misapplying her charity. 8. And if any professor unnaturally neglect, or refuse to do what he can for the support of his near relations, and chiefly his aged parents, wife, and children, he ought to be held as a practical renouncer of the gospel of Christ, and worse than a mere heathen. 9. Let no widow be admitted as an assistant to the deacons, in helping and administering to the poor and sick, unless she be at least sixty years of age, and have lived in a chaste and faithful manner with her own husband. 10. Nor, indeed, unless she be well known to have faithfully and prudently discharged the duties of the married state, in the careful and religious education of her own children, and in hospitable and kind entertainment of strangers, particularly ministers and saints,—and in tender compassion to the afflicted;—and, in fine, unless she has laboured with care and diligence to perform every good office toward God or men, as opportunity offered. 11. But let no younger widows be admitted; for they will perhaps grow voluptuous and lascivious, contrary to their profession of Christ, and consult their own ease and pleasure rather than his glory; and at last, to get rid of their restraints and labours, marry into a heathen family; 12. And thus expose themselves to shame and condemnation in the view of the world, to the censures of the church, and even to the righteous judgments of God here and hereafter, because of their rejection of their former Christian profession of faith in Christ, and desertion of the trust committed to them. 13. And, moreover, young widows addicted to pleasure, soon contract a habit of idleness, and trifle away their time, in gadding abroad for their amusement; nay, they even grow impertinent, flirting, loose, and foolish talkers, officious pryers and intruders into other people's affairs, and thus invent and carry about reports hurtful to the reputation and peace of their neighbours. 14. Instead therefore of admitting younger widows into the public service of the church, let them be allowed to marry in the Lord, if a proper opportunity offer itself; and in that station carefully educate the children which the Lord may give them, and manage their household and relative affairs with such faithfulness, prudence, diligence, sobriety, and modesty, as shall oblige their enemies to forbear reproaching them, or the ways of Christ on their account. 15. I speak the more particularly and earnestly on this point, as some young widows have, by the instigation of Satan, already turned aside from their Christian profession, and followed the sinful courses which I have just mentioned. 16. And I again insist, that, if any have mothers or grandmothers, or other near relations in widowhood, if capable, they shall supply their necessities, that the church stock, being eased of that burden, may be the more sufficient for the relief of such as have no friends able or willing to assist them: 17. It is very necessary that church rulers be duly provided for and honoured; let therefore all of them, who conduct themselves in a prudent and faithful manner, be reckoned worthy of high esteem and necessary maintenance; especially such of them as addict themselves to the painful and laborious work of faithfully preaching the gospel



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18 For the scripture saith, [t] Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but [*] before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels,[†] that thou observe these things, [‡] without preferring one before another, doing nothing by partiality.

22 [u] Lay hands [x] suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 [y] Drink no longer water,[§] but use a little wine for thy stomach's sake, and thine often infirmities.

24 [z] Some men's sins are open beforehand,[‖] going before to judgment; and some *men* they follow after.[*]

25 [a] Likewise also the good works *of some* are manifest beforehand; and they that are otherwise[†] cannot be hid.

A. M. cir. 4069.
A. D. cir. 65.

t Deut. 25. 4. & 24. 14, 15. 1 Cor. 9. 9.
* Or, *under.*
† *Elect angels* —In opposition to the apostate angels (2 Pet. 2. 4).—The "ministering spirits" to the "heirs of salvation," and, therefore, proper witnesses of the apostle's charge.—Ko.
‡ Or, *without prejudice.*
u Acts 6. 6. & 13. 3. ch. 4. 14. 2 Tim. 1. 6 & 2. 2.
x Ch. 3. 10. & 4. 12. Josh. 9. 14. Eph. 5. 11.
y Ps. 104. 15. Eph. 5. 29.
§ That is, water alone.—Ko.
z Acts 8. 18. & 1. 16, 17. Gal. 5. 19, 20.
‖ Manifest without any need of witnesses. See ver. 13.—Ko.
* Are discovered only after long acquaintance, or by providential occurrences bringing their secret sins unexpectedly to light.—Ko.
a Gal. 5. 22, 23. Phil. 4. 5. 1 Pet. 3. 8—16.
† *They that are otherwise* — whose good works are not yet manifest, " cannot (long) be hid:" so that by a little attention the excellence of their character will be clearly discovered.—Ko.

## CHAPTER VI.

(1) *Duty of servants:* 1, 2. (2) *The condemnation of perverse teachers:* 3—5. (3) *Of godliness and contentment:* 6—8. (4) *The dangers of riches:* 9, 10. (5) *Duties of the man of God:* 11—16. (6) *A ministerial charge for the rich:* 17—19. (7) *Timothy himself charged to keep the gospel-trust, and avoid worldly controversies:* 20, 21.

LET [*] as many servants [*] as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they [b] are brethren; but rather do *them* service, because they are [†] faithful and beloved, partakers of the benefit.[‡] These things teach and exhort.

3 [c] If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 [d] He is [§] proud, knowing nothing, but [‖] doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 [e] [*] Perverse disputings of men of corrupt minds, and destitute of the truth,[†] supposing that gain is godliness: from such withdraw thyself.

6 [f] But godliness with contentment is great gain.

7 [g] For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 [h] And having food and raiment, let us be therewith content.

A. M. cir. 4069.
A. D. cir. 65.

a Eph. 6. 5—8. Col. 3. 22—25. 1s. 52. 5. 1 Pet. 2. 16, 18. Tit. 2. 5—10. Neh. 5. 9. 2 Pet. 2. 12. Ezek. 36. 23. Rom. 2. 24.
* *Servants.*—Christians who were slaves to the heathen.—Ko.
b Gal. 3. 28. Col. 3. 11.
† Or, *believing.*
‡ "Because they who enjoy the benefit of their service are believing and beloved brethren."—*Note.* This apparent toleration of slavery among Christians by no means sanctions Negro slavery, which originated in, and is supported by, manstealing;—nor any form of absolute and uncontrolled property in the persons and families of servants.—Ko.
c Ch. 1. 3. Rom. 16. 17. Gal. 1. 6, 7. 2 Tim. 1. 13. & 4. 3. Tit. 1. 3. & 2. 1, 10—14. & 3. 7.
d Prov. 25. 14. & 12. 7. 1 Cor. 8. 1, 2. & 11. 16. Gal. 6. 3. ch. 1. 4, 7. 2 Tim. 2. 23. Tit. 1. 14. & 3. 9. Jam. 4. 1.
§ Or, *a fool.*
‖ Or, *sick.*
e 1 Cor. 11. 16. Rom. 16. 17, 18. ch. 1. 6, 19. Is. 5. 6, 11. 2 Pet. 2. 3. Tit. 1. 11, 14, 16. & 3. 10. 2 Tim. 3. 5, 8. 2 John 10. 2 Thes. 3. 6, 14. Rev. 18. 4.
* Or, *Gallings one of another.*
† Who dispute not for truth but victory.—Ko.
f Ps. 37. 16. Is. 33. 16. ch. 4. 8. Prov. 8. 21. & 15. 16. & 16. 8. & 17. 1. 2 Cor. 9. 8. Heb. 13. 5.
g Job 1. 21. Ps. 49. 17. Eccl. 5. 15.
h Gen. 28. 20. Ps. 55. 22. & 35. 28. & 50. 8. Mat. 6. 25, 33. Phil. 4. 11. Heb. 13. 5.

18. For the ancient law, which allowed the oxen, while treading out the corn, to eat of it for their necessary refreshment, plainly hinted that they, who employ their time and talents in instructing and governing other church members, should, in return, partake of a liberal maintenance from such as receive spiritual benefit by them; and Jesus Christ has expressly declared, that his labouring servants are worthy of a proper subsistence. 19. And as the support of their character is necessary to their usefulness, another branch of honour due to them is, that no accusation be received against them but before sundry witnesses, and where two or three credible persons are ready to confirm the truth of it. 20. But if they, or any others, be found guilty of public and enormous crimes, they must, without respect of persons, be publicly rebuked in presence of the whole church, that others, as well as themselves, may be deterred from the commission of the like wickedness. 21. And as an impartial regard to the censuring of offenders, and to other things which I have mentioned, is of great importance to the church, and very irksome to the administrators, I solemnly charge you, as in the presence of the all-seeing and heart-searching God; and of Jesus Christ, the only Head of his church, who will shortly judge the quick and the dead; and of those holy angels whom he has chosen to everlasting happiness; and as you will answer at his tribunal at the last day; to take heed that you maintain and practise these directions without any partial respect to, or prejudice against any man whatsoever. 22. But in order that you may have as little of the disagreeable work of censuring church-officers as possible, be always extremely cautious, and careful and deliberate, in your inquiries into their character before they are admitted to their office: beware, lest, by any precipitant and unadvised steps, you render yourself a partaker in the guilt and mischievous influence of unsound and ungodly ministers. 24. For as some men's erroneous principles and practices are so notoriously sinful, as renders it a plain duty to refuse them admission to any office in the church, so there are others who can artfully conceal their sentiments and wickedness till after they have obtained a call or admission. 25. In like manner, the religious sentiments, gifts, graces, and moral temper and behaviour of some men, are so remarkably good and manifest as to render their admission perfectly clear,—while it will require much prudent, tender, and close converse with others, of a bashful and recluse temper, to satisfy a conscientious inquirer whether they be fit or not.

REFLECTIONS UPON CHAP. V.—Aged persons, and such as are in office in the church, should be treated with great veneration even when overtaken in a fault. And with kind concern should the very youngest be cautioned and reproved for their sins of infirmity. Friends and church rulers should take great care of poor widows. And it is necessary for the credit of religion, that all widows behave in a grave, prudent, orderly, and holy manner. Alas, that any of them, unaffected with their husbands' departure into eternity, should ever wax wanton against Christ and his law!—It is not merely in acts of devotion, but in all our business, and particularly in managing our families, that we should serve God.—Church governors, particularly preaching elders, have a divine right, from both Old and New Testaments, to high respect, and a liberal maintenance, from their people, according to their ability. And what awful obligations to faithfulness in their work lie on ministers! They are Christ's deputies, and to him they must give an account. With great prudence, faithfulness, tenderness, courage, and impartiality, must they therefore proceed in rebuking the scandalous, or ordaining other church-officers. And the damnation or salvation of souls is deeply connected therewith. An ignorant, careless, and scandalous ministry is a great plague and reproach to a church. And it is hard for the most faithful to keep themselves from being partakers in other men's sins. But great is the mercy that Jesus', their Master's, blood cleanseth from all sin. Yea, he kindly allows them a moderate use of creature refreshments as their labours and bodily infirmities require.

CHAP. VI.—Ver. 1. As some judaizing teachers, to the discredit of religion, and the violation of natural rights, encourage slaves or other servants, when converted, to renounce their servitude, I earnestly admonish you, on all proper occasions, to instruct and urge servants, however enslaved, to honour, reverence, and obey their heathen masters; that so the honour of God, and credit of the gospel, may not be reproachfully stained, as if it discharged men from their just obligations, and the natural or civil duties of their station. 2. And if any Christian servants are so happy as to have masters of their own religion, let them prize it as a great privilege, and honour and obey them the more cheerfully, affectionately, and diligently, because they are faithful believers, beloved of God, and partakers of all the blessings of redemption through the blood of his Son. 3. If any man teach what is contrary to these directions, and does not, in heart, speech, and behaviour, embrace and practise the pure and salutary doctrines of the gospel of our Lord Jesus Christ, concerning his person and offices, which is formed, designed, and blessed for promoting practical religion in all the branches of piety towards God, and relative duties towards men, from regard to his authority; 4, 5 Notwithstanding all his pretences, profession, or station in the church, he is but a haughty, self-conceited creature, puffed up by the vanity of his own mind, who knows nothing aright of the truth of the gospel, or of his own duty to God or to men; but, like a brain-sick person, is madly fond of impertinent, useless, and entangling questions, and empty disputes about words rather than matter; and which are fit for nothing but to kindle and inflame invidious thoughts and passions, angry debates, blasphemous and reproachful railings, injurious and ill-grounded jealousies, preposterously curious, vain, and froward disputings,—proper only for persons of erroneous minds and vicious inclinations, who are utter strangers to Christ and the gospel, and to the reality of grace in their hearts, and reckon religion only so far valuable as it is subservient to their carnal views. Have nothing to do with such persons; abhor their principles and practices; and if they continue obstinate therein, let them be excluded from the church.—6. But whatever such carnal men think,—true practical godliness, in which all suitable graces are exercised, in worshipping and serving God through Jesus Christ, under the influence of his Spirit, according to the gospel, attended with a holy and gracious contentment and satisfaction in the disposals of Providence towards us in this life, is the most pleasant, satisfying, and profitable course that can be conceived, and incomparably preferable to an affluence of temporal enjoyments, which at best are empty, precarious, and perishing; 7. For as we brought none of these earthly enjoyments with us into this world in our birth, but hold them by the mere bounty and sovereign disposal of God, so we must quickly leave them all behind us at death. 8. If then the kind providence of God supply us in this world with necessary food, raiment,



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9 [1]But they that will be rich[s] fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 [k]For the love of money is the root of all evil; which while some coveted after, they have [t]erred from the faith, and pierced themselves through with many sorrows.

11 But thou, [l]O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 [m]Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 [n]I give thee charge in the sight of God, who quickeneth all things,[z] and *before* Christ Jesus, who before Pontius Pilate [o]witnessed a good [‡]confession,

14 [p]That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall show,[‖] *who is* [q]the blessed and only Potentate, the King of kings, and Lord of lords;

A. M. cir. 4089.
A. D. cir. 65.

l Prov. 11. 28. & 13. 27. & 22. 24. & 28. 20, 22. Mat. 13. 22. Jam. 5. 1. ch. 5. 7.

s *They that will be rich* — by whatever means—by whatever neglect of their souls, and sacrifice of religious principle.—Ed.

k Ex. 23. 8. Deut. 16. 19. 1 Kin. 21. 2—16. Mat. 26. 15. Acts 8. 8. Tit. 1. 11. Eccl. 11. 8. Ps. 106. 6—19. Jam. 5. 1—3.

† Or, *been seduced.*

l 1 Sam. 2. 27. 2 Kin. 1. 9. & 4. 16. 40. & 5. 8. 2 Tim. 3. 17. & 2. 22—26. ch. 6. 12. 1 Thes. 2. 10. Phil. 4. 8.

m 1 Cor. 9. 25, 26. 2 Cor. 10. 3—5. & 4. 7, 8. Phil. 3. 12, 14. 2 Pet. 1. 5, 10. Rev. 2. 14, 21.

n Deut. 32. 39. ch. 5. 21. 1 Thes. 5. 27. 2 Tim. 4. 1. 1 Sam. 2. 6. Acts 17. 28. John 5. 21.

z *Who quickeneth all things* that are quickened, and is, therefore, able to raise from the dead all who suffer for truth and godliness.—Ed.

o Ix. 53. 4. Mat. 27. 11. John 18. 36, 37. Rev. 1. 5. & 3. 14.

‡ Or, *profession.*

p Ch. 4. 11—14. 2 Tim. 3. 14. Tit. 2. 7, 10—13. Phil. 1. 6, 10. 1 Thes. 3. 13. & 5. 23. 1 Cor. 1. 8. 2 Thes. 2. 1.

‖ "Which in his own (good) times he shall reveal."—Ed.

q Deut. 10. 17. ch. 1. 11, 17. Ps. 10. 16. & 93. 1. & 136. 2, 3. Rev. 17. 14. & 19. 16. Dan. 4. 34, 35.

A. M. cir. 4089.
A. D. cir. 65.

16 Who [r]only hath immortality, [s]dwelling in the light which no man can approach unto; [t]whom no man hath seen, nor can see: [u]to whom *be* honour and power everlasting. Amen.

17 [x]Charge them that are rich in this world, [y]that they be not high-minded, [z]nor trust in [a]uncertain riches, but in the [b]living God, [b]who giveth us richly all things to enjoy;

18 [c]That they do good, that they be rich in good works, ready to distribute, [†]willing to communicate;

19 [d]Laying[‡] up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

r Ch. 1. 17. Rom. 1. 23. John 5. 26. & 6. 57. Jer. 10. 10. Deut. 32. 40.

s 1 John 1. 5, 7. 2 Chron. 6. 1. & 5. 13, 14. Ex. 40. 35. Rev. 15. 8.

t Deut. 4. 12. John 1. 18. & 6. 46. & 5. 37. 1 John 4. 12, 20. Ex. 33. 20.

u Rom. 16. 27. Eph. 3. 21. Phil. 4. 20. ch. 1. 17. 2 Pet. 3. 18. Jude 25. Rev. 1. 6. & 4. 11. & 5. 13. & 7. 10, 12.

x Ch. 1. 5. & 4. 11. 2 Tim. 2. 14. Ps. 119. 46.

y Ps. 62. 10. Prov. 23. 5. Rom 11. 20. & 12. 16. Phil. 3. 2, 4.

z Ps. 62. 10. & 52. 7. Job 31. 24. Prov. 11. 28. & 23. 5. Mat. 6. 33, 34. Mark 4. 19. & 10. 24. Luke 18. 15—30.

a Or, *the uncertainty of riches.*

a Ver. 16 ch. 3. 15. & 4. 10. 1 Thes. 1. 9. Jer. 10. 10.

b Acts 14. 17. & 17. 25. Mat. 6. 33. 1 Cor. 3. 22.

c Luke 12. 21. Jam. 2. 5, 15. Eccl. 11. 1, 2. 2 Cor. 8. 2, 12. & 9. 7. Heb. 13. 16. Deut. 15. 7. Mat. 5. 42. Rom. 12. 8, 13. Tit. 3. 8.

† Or, *sociable.*

d Mat. 6. 20. & 19. 21, 29. Luke 12. 33.

‡ "Treasuring up for themselves a good foundation," even Christ and his righteousness (1 Cor. 3. 11), "against the time" (of storm that is yet) "to come" (Mat. 7. 25), that having, by the grace of God, loosed their hold from temporal things (Gal. 6. 14), "they may lay hold of eternal life."—Ed.

and dwellings, we ought to be fully contented with our lot, and thankful for what we enjoy, as very good, nay, best for us. 9. But they, whose hearts are set upon riches, and resolve to have them at any rate, as if they were their chief good, plunge themselves into manifold temptations to dishonesty and other wickedness, and into the deep defilement of many foolish and hurtful lusts and passions, which will effectually swallow them up in temporal and eternal destruction: 10. For an inordinate esteem of and affection for wealth, is the pregnant source of all sinful, injurious, and miserable principles and practices, in which, while some have indulged themselves, they have apostatized from their Christian profession and practice; and, instead of finding the satisfaction they expected, have plunged themselves into the most painful agonies of mind, and distress of body.—11. But do you, Timothy, whom God hath so richly endowed with the gifts and graces of his Spirit, and who have solemnly devoted yourself to his service, abhor and flee from these corrupt principles, inclinations, and practices, and, in the strength of grace, earnestly endeavour after the richest attainments of the knowledge and exercise of righteousness in all your behaviour towards men,—and of strict and evangelical piety in all your dealings with God,—of faith in Christ, and in God through him,—of that love which is the fruit of faith—of patience amidst wants, perplexities, and sufferings,—and of a humble and gentle temper towards all men. 12. In this manner contend earnestly for the doctrines of faith; and, in the exercise of faith, fight, as a good soldier of Jesus Christ, against the devil, the world, and the flesh: press forward in faith and holiness, till you obtain the full possession of that eternal life to which you are effectually called by the gospel, and to the honour of which ye have, in your ordination, preaching, conversation, and sufferings, borne the most public and solemn testimony. 13. And as this matter is of infinite importance to the glory of God and the salvation of multitudes, I solemnly charge you, in the name, and before the face of that all-seeing and almighty God who quickens dead souls, and will quickly raise the dead to the last judgment,—and by the authority, and in the presence, of Jesus Christ the great Messiah, at whose awful tribunal you must quickly give an account of your conduct; and who, when arraigned before Pontius Pilate the Roman governor, set you a glorious example of courage and steadfastness, in bearing a free and open testimony to the truth, when he knew it would cost him his life;—14. That you faithfully and diligently, and to the end of your life, perform your ministerial work, and sincerely and exactly follow the instructions which I have given you, —in the full expectation of the glorious appearing of our Lord Jesus Christ to judge the world, and of the account we must give to him of our whole conduct; 15. Which appearance he will make in the most public view of angels and men in the appointed season thereof,—who in himself is the infinitely happy and all-sufficient God, the only supreme and almighty Ruler over, and source of, all authority to all kings and lords on earth, being infinitely more glorious and excellent than any of them; 16. And who alone has an absolutely eternal life of glory and blessedness, originally, necessarily, unchangeably, and independently, in himself, and is infinitely pure and inconceivable in his nature, and manifests himself on his heavenly throne in inexpressible and unapproachable glories. 17. In view of the importance of your trust, and of that awful account which you and others are to give of your conduct, solemnly and faithfully charge those Christians, who have some share of worldly riches, to beware of being lifted up with pride, self-sufficiency, and contempt of others, or of trusting in earthly possessions, which are so precarious and fleeting; and teach them to put their whole confidence in the only living and true God, who, of his infinite mercy, freely bestows upon us all the blessings of time and eternity. 18. Charge them also, that, instead of hoarding up their riches, or lavishly mispending them on themselves, they do all the good they can with them; and study to abound in better riches, to their own and others' advantage, even in every good work which their affluence renders them capable of, cheerfully and liberally bestowing it in supplying the necessities of the poor, and promoting the cause of Christ; 19. Making Christ, and him crucified, the sole foundation of their hopes of eternal life, as a purchased possession, and proving and exercising their faith in works of liberality, which, through Christ, shall be for ever graciously rewarded in heaven, when they shall have obtained the full possession of eternal life.—20. And, as it is a matter of infinite importance, let me conclude with solemnly beseeching you, my dear son and brother in Christ, carefully to maintain and hold fast the doctrines of the gospel pure and uncorrupted, and employ to the utmost all your gifts and graces, in fulfilling your ministerial office according to the directions I have given you, as a sacred trust committed to you by the Lord Jesus, to be managed in his name and for his glory, and of which you must give him an account; and for this purpose, avoid and detest the impious, trifling, and noisy talk of judaizing teachers, as well as the vain philosophy of the Greeks, by both which, under the name of knowledge, they wickedly carry on an opposition to the gospel of Christ; 21. And by an attachment to which, some professed Christians have already lost sight of, and renounced the doctrines of revelation.—And to direct, establish, and prosper you in all your important work, may the love and favour of God through Christ, in all its manifestations and fruits, be abundantly vouchsafed to you.

REFLECTIONS UPON CHAP. VI.—It is a great honour and encouragement to believing servants, that in Christ and the new covenant they are on a level with the highest. But it is base and reproachful to their profession to abuse this privilege as a reason of disregard to their masters, whether profane or religious. The gospel was never designed to destroy civil distinctions, but to make men truly adorn them in performing the duties thereof. And the more kind and condescending masters are, the more respectful and obedient servants ought to be. Relative duties make a very important article of true Christian religion. And they who teach otherwise, or propagate any doctrine contrary to a holy practice, are evidently, but troublesome, selfish, and worldly-minded seducers. But they who are fond of disputes in religion are seldom tender in their practice.—There is no true godliness but what springs from gospel principles;—no true contentment with our lot but what springs from true godliness;—no true care but where our soul is our first and chief concern.—What a poor empty world is this, where no enjoyment is certain to us for a moment! Nature is satisfied with little, grace with less, and covetousness with nothing, however much! The love of money, and hastening to be rich, is very ruinous to men's souls and characters, and even to their estates. What need then have the rich to be humble amidst their affluence, which tempts so many to pride; and to place their faith, hopes, and delights, not in wealth, but in God through Christ!—And carefully should they prove the sincerity of their faith, by such genuine charity as will entail a gracious, but everlasting reward. Large measures of gifts, grace, cares, and labours, are necessary for ministers to render them duly useful and faithful. For the opposition they will meet with is great, and their account very awful and solemn.



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## CONCLUDING REMARKS ON THE FIRST EPISTLE TO TIMOTHY.

There is generally in the human mind a strong desire to pry into the private life of individuals, especially of distinguished characters. Hence, on the death of such persons, every source of information is explored; and especially every letter, to any person, or upon any topic whatsoever, is sought out and published as a memorial and mirror of the mind of the dead. And when the eye of a prying curiosity has discovered such relics; and when, from whatever motive, they are published to the world, how many trifles do they often contain! how many "unthought of frailties" do they often reveal! and how many occasions do they furnish for the exultation of malice, the tear of pity, or the veil of charity!

To this ordeal Paul is here subjected. This epistle furnishes the first specimen of his private letters to his familiar friend. It admits us as to a mirror in which we can discover the most secret workings of his spirit. And oh, what a glorious discovery! What love, what holiness, what self-sacrifice! And then the church! Its most secret springs, its entire spiritual machinery, all laid bare! Its bishops and deacons, its old and young, its unmarried and its widows, its masters and servants, its rich and poor!—all are arrayed, not for public exhibition, but for private, most secret, and confidential inspection! And if any one can read this secret disclosure, without acknowledging the unparalleled holiness of the Christian system, his eyes may be blinded by the practical imperfections and sins of its professors, but he has not examined the glories of the system itself! Indeed, if any one will read this epistle, and thereby observe, not the outward garniture of the temple, but penetrate into its most secret chambers, it would appear impossible for him to deny that its "builder and maker was God."—Ed.

# THE SECOND EPISTLE OF PAUL, THE APOSTLE,

TO

# T I M O T H Y.

That this epistle was written while Paul was a prisoner is evident from i. 17. That it indicates a second imprisonment appears more than probable from the following considerations. In the first imprisonment he "dwelt two whole years in his own hired house, and received all that came to him," (Acts xxviii. 30, 31); but when he wrote this epistle he was closely confined (ch. ii. 9.), so that Onesiphorus had considerable difficulty in discovering him (ch. i. 16, 18.) and his situation was extremely dangerous (ch. iv. 6, 8, 16, 18). At his first confinement Timothy was with Paul, and is joined with him in writing to the Colossians, Philippians, and Philemon; but the present epistle shows that he was absent in Asia. During his first imprisonment Demas was with him (Philem. 24), now he had forsaken him and gone to Thessalonica (ch. iv. 10). During his first imprisonment Mark also was with him (Col. iv. 10, 11; Philem. 24.), but at the date of this epistle Timothy is directed to bring Mark with him (ch. iv. 11). In the former epistle Paul looked confidently forward to his speedy liberation and departure from Rome (Phil. ii. 24. Philem. 22.), but in this he is "ready to be offered, and the time of his departure is at hand,—he has finished his course;" from which it is concluded that this epistle was written a short time before his martyrdom, which is generally referred to the 29th June, A. D. 66. And, as the apostle requests Timothy to come to him before winter (ch. iv. 21.), the epistle was most probably written in the summer of A. D. 65. Like the former epistle its chief object is to instruct a young minister in the nature and importance of his office and duties in the church, and prepare him, if need be, for sustaining the persecution of the world. It is written with all the affection of a parent, and with all the solemnity of a man about to die. It contains references to Ex. vii. 11, 12. & viii. 18. & ix. 11; Mat. xxvi. 24; Acts xiv. 22; 2 Pet. i. 20, 21.—Ed.

## CHAPTER I.

(1) *The salutation:* 1, 2. (2) *The hereditary faith both of Paul and Timothy:* 3—5. (3) *Timothy exhorted to stir up his gift, to be steadfast in persecution, and to persist in the form of doctrine he had received from Paul:* 6—14. (4) *Of Phygellus, Hermogenes, and Onesiphorus:* 15—18.

A. M. cir. 4070.
A. D. cir. 66.

PAUL, an apostle of Jesus Christ by the will of God,[a] according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father, and Christ Jesus our Lord.

3 I thank God, whom [b] I serve from *my* forefathers[†] with pure conscience,[‡] that without ceasing I have remembrance of thee in my *prayers* night and day;

4 Greatly desiring to see thee, being mindful of thy tears,[*] that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up[†] the gift of God,[‡] which is in thee by the [h] putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

[a] *By the will of God.*—As it was an eternal purpose in Christ (Eph. i. 4—11), and as it was revealed in time by his Spirit. Acts 15. E.—Ed.

[b] Acts 24. 14, 16. & 22. 3. & 23. 1. & 26. 4. & 27. 23. & 28. 18—23. Rom. 1. 9. 2 Cor. 1. 12. Heb. 13. 18. 1 Thes. 2. 10.

[†] "After the custom of my ancestors." (See Acts 24. 14). This reference is intended as an answer to the Jews who accused him of forsaking the law of Moses.—Ed.

[‡] See note on Acts 23. 1.—Ed.

A. M. cir. 4070.
A. D. cir. 66.

[*] *Tears* of a believer's sympathy with Christ crucified—of a penitent's sorrow at the recollection of his sins—or of a son's distress at the last parting from his more than father.—Ed.

[†] *Stir up*—either as the fire on the altar, or the lamps on the golden candlestick. This ministerial stirring up is to be effected by reading, prayer, meditation, godly converse, and diligence in every duty.—Ed.

[‡] *The gift of God.*—Whether special and miraculous, or common, as well as official, does not appear; wherefore it may justly be concluded that every form of gift so conveyed is included. See ver. 14.—Ed.

[h] Acts 6. 6. & 8. 17. & 13. 3, 4. & 19. 6. 1 Tim. 4. 14. & 5. 22.

EXPLANATORY NOTES. Chap. I.—Ver. 1. I Paul,—called and qualified to be an apostle of Jesus Christ, by the free and sovereign appointment of God the Father, to bear witness to, and preach the once crucified, but now risen and exalted Saviour, among Jews, and especially Gentiles; according to the promise of eternal life, which was given in him before the foundation of the world, and in due time made to Abraham, to be fulfilled in his divine seed, by whom that life is purchased and dispensed, and in whom it is deposited; and which is obtained through faith in him,—2. To Timothy, my dear son in the faith, of whose conversion to Christ, and appointment to the ministry, God made me the honoured instrument,—wish the most abundant and manifold manifestations and effects of God's free favour and infinite compassion; and all peace and prosperity, temporal, spiritual, and eternal, from God the Father, as the first Mover in the work of our salvation, and from Jesus Christ, our common Lord and Saviour, as the mediatorial Purchaser and Bestower thereof. 3. I heartily thank and praise that only true God, whom, after the example of Abraham, Isaac, and Jacob, and other pious ancestors, I now religiously worship and adore, with a heart and conscience purified by faith in the blood of his Son, that, in my daily prayers, morning, evening, or at noon, I am particularly led out to recommend you to his grace and care. 4, 5. Being exceedingly desirous to see you once more before my approaching death, that I may leave with you my dying charges and paternal instructions;—and my desire is much inflamed by my deep and lively remembrance of that affectionate and filial grief which you manifested at our last parting, and by the manifold evidence you have given of that sincere and unfeigned principle of faith which dwells in your heart, as it did in the heart of your worthy mother and grandmother. —6. Therefore, in my great affection for you, and in consideration of God's distinguished favour in so remarkably fitting you for ministerial service, I again earnestly beseech you, by diligent reading, meditation, and prayer, to cherish, improve, and stir up to action those spiritual gifts which were so plentifully and freely bestowed upon you in your ordination to the sacred office of an evangelist. 7. And let no opposition of adversaries discourage you from or in the exercise of it; for God has not formed in us a cowardly temper of fear or timidity, but a spirit of holy fortitude and undaunted courage to encounter all difficulties and dangers, —and of fervent love to Christ, his cause, people, and the souls of men,—and of a sober and judicious government of ourselves, in steadfastly adhering to, and patiently suffering for, the gospel of Christ. 8. Never then be discouraged in, or ashamed of bearing a bold and open testimony to our Lord Jesus, and to his gospel, in which he attests his own character and work by the declarations and influences of his Spirit,—or of owning, vindicating, and visiting me his imprisoned apostle; but let your whole soul be animated to sympathize with me and others in our persecutions, and cheerfully to endure the like yourself for the sake of the gospel,



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9 Who [c] hath saved us, and called *us* with an holy calling, not according to our works,* but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

10 [d] But is now made manifest by the appearing of our Saviour Jesus Christ, who hath [e] abolished death,† and hath brought life and immortality to light through the gospel;

11 [f] Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also [g] suffer these things: nevertheless [h] I am not ashamed: for I know whom I have ‡ believed, and am persuaded that [i] he is able to keep that which I have committed§ unto him against that day.

13 [k] Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 [l] That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia* be turned away from me; of whom are Phygellus and Hermogenes.

16 [m] The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and [n] was not ashamed of my chain:

17 But, when he was [o] in Rome, he sought me out very diligently, and found *me.*

18 The Lord grant unto him [p] that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

A. M. cir. 4070.
A. D. cir. 66.

c 1 Tim. 1. 1. & 2. 5. & 4. 10. 1 Cor. 1. 9. Phil. 3. 14. Rom. 8. 30. 1 Pet. 2. 9. Heb. 3. 1.

* The works of unrenewed men being selfish, are therefore sinful, and consequently cannot be the moving cause of their salvation. That cause is found only in the sovereign purpose and abounding grace of a wise and merciful God.—Ed.

d Is. xxv. Rom. 16. 25, 26. Col. 1. 26, 27. Mark 16. 15. Eph. 1. 9. & 3. 9. Tit. 1. 2. 1 Pet. 1. 20, 21.

e Is. 25. 8. 1 Cor. 15. 54, 55. Heb. 2. 14.

† He has "abolished death" in its sting, its fear, and its power.—Ed.

f Acts 9. 15. & 22. 21. & 26. 16—18. Rom. 1. 5. & 11. 13. & 15. 16, 19. 1 Tim. 2. 7.

g Ver. 8. ch. 2. 9, 10. & 3. 10—12. & 4. 16, 17.

h Eph. 3. 1, 13. & 4. 1. & 6. 20. Col. 1. 24. Acts 20. 21. & 21. 13. & 5. 41. & 27. 23, 25. Rom. 5. 3—5. 2 Cor. 1. 3—10. Ps. 91. 2.

‡ Or, *trusted.*

i 1 Pet. 1. 5. & 4. 19. Ch. 4. 8. Heb. 7. 25. John 10. 28, 29.

§ His body and spirit.—Ed.

k Prov. 23. 23. Phil. 1. 27. 1 Tim. 1. 10, 14. & 6. 3, 14, 20. ch. 2. 2. & 3. 14. & 4. 3. Tit. 1. 9, 13. & 2. 1. 1 John 2. 24, 27. 2 John 6, 9, 10. Rev. 2. 11. Jude 3.

l 1 Tim. 6. 20. & 4. 14.

A. M. cir. 4070.
A. D. cir. 66.

* All the Asiatic Christians dwelling at Rome, being moved by shame or fear. See ver. 16. & ch. 4. 16.—Ed.

m Mat. 10. 41, 42. & 25. 35—40. 1 Kin. 17. 15, 24. 2 Kin. iv. ch. 6. 19.

n Ver. 8. Acts 28. 20. Eph. 6. 20. & 3. 1, 13. & 4. 1.

o Acts 28. 16. Mat. 25. 35, 36, 40.

p Mat. 5. 7. Acts 3. 19. Rom. 15. 25. 2 Thes. 1. 10. ch. 4. 8. Heb. 6. 10.

## CHAPTER II.

(1) *An exhortation to ministerial faithfulness:* 1—16. (2) *Hymeneus and Philetus:* 17—18. (3) *The sure foundation:* 19—21. (4) *What to flee and what to follow:* 22—26.

A. M. cir. 4070.
A. D. cir. 66.

a Ch. 1. 2.

b Ch. 1. 7, 14. Eph. 6. 10. Is. 40. 29—31. & 45. 24. Zec. 10. 12. Phil. 4. 13. 2 Cor. 3. 5. & 12. 9, 10.

* "Be strong in (dependence upon) grace."—Ed.

c Ch. 1. 13. & 3. 10, 14. 1 Tim. 6. 12. & 4. 14.

† Or, *by.*

d 1 Tim. 5. 22. & 3. 2—7. Tit. 1. 5—9.

e Ch. 1. 6. & 4. 5.

THOU therefore, [a] my son, [b] be strong in the grace* that is in Christ Jesus.

2 And [c] the things that thou hast heard of me † among many witnesses, the same [d] commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore [e] endure hardness, as a good soldier of Jesus Christ.

in an humble dependence upon the supporting, encouraging, and strengthening assistance of that God of infinite mercy and grace, 9. Who, to glorify himself; and furnish us for every good word and work, has provided for us an almighty Saviour, and a free, infinite, and everlasting salvation in him,—and has by the gospel, and the influences of his Spirit, effectually called us to holiness and happiness,—not as influenced by any foresight of our good works, but entirely of his own free favour, according to his sovereign purpose and his mere unmerited kindness, which was fixed upon us in Christ our Head before the world was created: 10. Which gracious purpose lay, from eternity, as a secret in the mind of God, and was long concealed under dark types and predictions, but is now discovered, with illustrious brightness, by the coming of our Lord Jesus Christ to purchase and apply our redemption;—who by dying for our sins in our nature and stead, and rising again as our conquering Head, has taken away the sting of death, broken its power, and turned it into a blessing to them that believe, and delivered them from eternal death;—and who, by the preaching of the gospel, has made a certain and plain revelation of a blessed, excellent, spiritual, and eternal state of happiness and glory for both soul and body in the heavenly world, and of the proper means of our arriving at it through him.—11. For the ministration of which glorious gospel I am immediately furnished and commissioned by Jesus Christ, as an authentic publisher and inspired messenger, to declare unto men, especially the Gentiles, the glad tidings of salvation therein contained, that they may hear and believe to the saving of their souls: 12. And it is for my faithfulness and zeal in discharging that office, that I now actually suffer all the disgrace and severities of my present imprisonment, and am daily expecting martyrdom; but, in consideration of the glorious excellency of the cause, instead of being ashamed of Christ, or of his or my sufferings, I glory in them, and have the most joyful expectation of a happy issue of them in the future state:—for, in the light of God's word, and upon long trial and experience, I well know what a gracious, all-sufficient, faithful, and divine Saviour he is whom I have received and relied on by faith,—and on the most certain and infallible grounds am persuaded that he has a firm purpose, full power, authority, and will, to secure my soul, and all its eternal concerns, with which I have intrusted him, against the day of the last judgment, in which the everlasting misery or happiness of every man will be publicly, solemnly, and unalterably decided. 13. Whatever trials therefore you meet with, or may expect in the cause of Christ, see that, encouraged by my example of faith, patience, and hope, you keep in memory, cleave to, and resolutely profess and publish, the platform of the uncorrupted, wholesome, nourishing, and healing doctrines of the gospel, so productive of faith and love, which I have taught you by word or writing—as things which you, through Christ's grace, heartily believe and love,—and in order that faith in and love to him may be produced among your hearers. 14. And those useful and edifying gifts and doctrines, and that ministerial office which have been committed to you in your ordination, see that you faithfully maintain and improve, by the assistance of the Holy Ghost, who, in his person and influences, dwells in us, and other faithful ministers and believers, to enable us to fulfil the duties of our station in the face of all opposition and danger.—15. In these things you ought to be the more faithful and diligent, as you cannot but know, to your grief, that the generality of the Asian professors of Christianity, at least those here at Rome, have shamefully deserted me in my present sufferings, as being afraid or ashamed to stand by me in them. 16—18. But may the God of all grace multiply his merciful favours, temporal, spiritual, and eternal, upon the family of Onesiphorus, as a return of his distinguished kindness to me; for, notwithstanding the cowardice of pretended friends, and the fury of open enemies, with a truly Christian courage and compassion, he often relieved, comforted, and refreshed me in my various distresses, by his kind visits and necessary supplies.—Yea, instead of being ashamed of me, or my ignominious imprisonment and reproach, from love to Christ and his cause, and to me, when he came to Rome, he took great pains to inquire after, and obtain access to me.—May that Lord Jesus, for whose sake he showed me this kindness, according to the riches of his grace, reward him, not only in this world, but especially in that which is to come, mercifully owning him in the last judgment before his Father and an assembled world, and publicly adjudging him to eternal life.—And you know that at Ephesus, in many instances and forms, he supplied and comforted me under my trouble.

REFLECTIONS UPON CHAP. I.—It is delightful for ministers to have a clear call from Christ to their work, remarkable success in it, and a habitual practice answerable to it. It is a singular mercy to have religious parents; and great is the blessing when God's grace is continued from age to age in a family. Happy they who receive the gospel with unfeigned faith and love, and serve God with pure hearts, after the example of pious progenitors, and diligently apply themselves to propagate it to others. For O the transcendent excellency of the gospel! It promises eternal life through Christ; it lays open the gracious purposes of God; it is the mean of our effectual calling by his power and grace; it manifests death conquered, and immortal blessedness secured for men in Christ. Who would not delight to be an authorized teacher of it! Who would not, without fear or shame, cheerfully undergo the severest persecution for the sake of it and its blessings! Who would not, on the footing of it, commit his eternal salvation to the care of God!—A deep concern to discharge their office and improve their gifts; a holy fortitude, love, sobriety, wisdom, and sound judgment; great regard of, love to, sympathy with, and earnest prayers for, their fellow-labourers, should signalize every minister of Christ. And infinite is the mercy, that, when some shamefully desert the cause of Christ and his persecuted servants, others are, by his grace, imboldened to own and regard them; nor shall they, in the last judgment, lose their gracious reward.

CHAP. II.—Ver. 1. Considering therefore the importance of your work, and the danger of mistakes in it, or apostasy from it, I beseech you, my dear son in the faith, fellowship, and ministry of the gospel, not to be self-confident, nor to trust in any grace that you have already received; but always to depend on the inexhaustible fund of grace which is treasured up in Christ your Head, and in the free favour of God, residing, manifesting, and exhibiting itself in him, that out of his fulness you may continually receive grace for grace. 2. And, setting out in this strength for every duty, and for propagating the true doctrines of the gospel, which are so abundantly attested by the law and the prophets, and which, in a most public manner, I committed to your trust at your ordination,—take heed that you transmit them pure and uncorrupted to such other ministers as manifest themselves faithful believers, who have the glory of Christ and the welfare of souls at heart, and are furnished with knowledge and utterance, gifts and graces, to dispose and qualify them for explaining, proving, defending, and applying the whole counsel of God to their hearers. 3. And, as your office and work are so honourable, let no difficulties nor dangers discourage you: but, considering your sufferings as lying in the way to victory and triumph, act always with holy resolution, vigour, and courage, like a good soldier, that voluntarily fights in the cause, and under the banner, of Jesus Christ, who is able and willing to support you under, and carry you through, all your toils and troubles, and to



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4 [f]No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 [g]The husbandman that laboureth must be first partaker of the fruits.

7 [h]Consider what I say; and [i]the Lord give thee understanding in all things.

8 Remember that Jesus Christ, [k]of the seed of David,[l] [m]was raised from the dead,[z] according to [n]my gospel:

9 Wherein I suffer trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For [o]if we be dead with *him*,[§] we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not,[‖] *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing[*] the word of truth.

16 But shun profane *and* vain babblings; for they will increase unto more ungodliness:

17 And their word will eat as doth a canker:[†] of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure,[‡] having this seal, The Lord knoweth them that are his.[§] And, Let every one that nameth the name of Christ depart from iniquity.[‖]

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these,[*] he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

A. M. cir. 4070.
A. D. cir. 66.

[f] 1 Cor. 9. 7, 25. & 7. 32, 33. 1 Tim. 4. 15. Acts 20. 27—28. Phil. 3. 12—16. 1 Pet. 5. 4.

[g] 1 Cor. 9. 10. Luke 10. 2. & 22. 9.

[*] Rather, "The husbandman must first labour before he is partaker of the fruits."—Ed.

[h] Deut. 32. 29. Heb. 3. 1. & 12. 3. Luke v. 44. Acts. 16. 14.

[i] Col. 1. 9. Eph. 1. 18, 19. & 3. 16—19. John 16. 13. & 14. 26. 1 John 2. 20, 27.

[k] 2 Sam. 7. 12. Ps. 132. 11. Is. 11. 1. Jer. 23. 5, 6. Ezek. 34. 23, 24. Mat. 1. 1—17, 20. & 15. 22. Luke 1. 27, 32. & 2. 4—7. Rom. 1. 3. Rev. 5. 5. & 22. 16.

[l] Thimothy is here specially required to witness for the incarnation of Christ, there being some early heretics, such as the Marcionites and Manichees, who totally denied his human nature.—Ed.

[m] Acts 2. 24. Rom. 1. 4. 1 Cor. 15. 1—8. Mat. xxviii. Mark xvi. Luke xxiv. John xx.

[z] Here Timothy is required to insist on the resurrection of Christ as the proper evidence of his Godhead power. Rom. 1. 4.—Ed.

[n] Rom. 2. 16. & 1. 16. & 15. 19. ch. 1. 10, 11. 1 Tim. 1. 11, 12. & 2. 7.

[o] Rom. 6. 5, 8. & 8. 17. 2 Cor. 4. 10. Gal. 2. 20. 1 Pet. 4. 1, 2, 13. Phil. 3. 10.

[§] *If we be dead with him*—by union with him in his dying. See John 17. 21. Eph. 1. 22. & 5. 30, 32.—Ed.

[‖] *If we believe not.*—Rather, "if we be unfaithful."—Ed.

A. M. cir. 4070.
A. D. cir. 66.

[*] *Rightly dividing*—either as a priest divided the sacrifice according to the Mosaic ritual—as a ploughman divided the furrow so as best to promote fruitfulness—or as the master of a feast divided the meat, furnishing to every one according to his age and necessities.—Ed.

[†] The form of the doctrine here condemned is not precisely known. Still it is evident that these erroneous teachers must have asserted, either, 1. That the resurrection was altogether mental and was "past" when men believed; or, 2. That it was altogether personal to Christ, and was "past" when he arose from the dead; or, 3. That it was altogether emblematical, and was "past" in the act of baptism. One of these, or, perhaps, all three forms combined, constituted the error which the apostle here so forcibly condemns.—Ed.

[‡] *The foundation* truth of the resurrection *standeth sure.*—Ed.

[§] And whom therefore "he will bring with him at his coming." 1 Cor. 15. 23.—Ed.

[‖] From doctrinal iniquity—principles of error; from iniquitous men, and their practical iniquity.—Ed.

[*] *If a man therefore purge himself from these*—that is, from "strifes about words" (ver. 14), and "profane and vain babblings." (ver. 16.)—Ed.

crown them with everlasting honours. 4. And, to carry on the allusion, you must give yourself wholly to your ministerial work; must not follow any civil calling, unprofitable reading, or unnecessary diversion, to entangle your thoughts or swallow up your time; but your whole time, thoughts, words, and actions, must be occupied in the spiritual service of Christ your sovereign Lord, that you may acquit yourself agreeably to his will, who has appointed, called, and authorized you to fight the good fight of faith, till you lay hold on eternal life. 5. And, in allusion to the laws of combatants in the Grecian games, you, who have entered into the service of Christ, must exert yourself, with the utmost labour and diligence, according to the prescriptions of his word, for overcoming all the opposition of sin, Satan, and the world, as ever you expect that Christ should crown you with a glorious reward. 6. Yea, again, to allude to labourers in a field or vineyard, you must first be laborious in preaching the gospel for the glory of Christ and good of souls, and wait with patience for the coming of the Lord, when you shall abundantly share the fruits of your work. 7. Consider these things seriously, that you may look on yourself as a soldier, combatant, and husbandman, in the work of the Lord, and may expect labours and hardships in attending your service, but comfortably hope for a blessed and gracious reward at the end of it. And may the Lord Jesus enable you thoroughly to understand and practise these instructions, and every other thing which concerns you, as a Christian or minister of Christ. 8. The grand article which I enjoin you constantly to bear in mind, for your own support and encouragement under your trials and sufferings, and to preach to others, for their conversion and establishment in the faith and hope of the gospel, is, that Jesus, the anointed Saviour, who, according to the flesh, proceeded from the loins of David the renowned king of Israel, having suffered unto death as a sacrifice for sin, was raised from the dead for our justification, according to those glad tidings of salvation which I have laboured to preach chiefly among Gentile sinners: 9. For the preaching of which I am at present persecuted and restrained as an evil-doer, not fit to live; but thanks be to God, that, though I am restrained from preaching the gospel in my wonted manner, yet it is still published far and wide with remarkable success by others, and even confirmed by my patient and joyful sufferings for its sake. 10. And, in view of that which God hath and will do by the ministrations of it, I cheerfully submit to all the distresses which are or can be laid upon me, from a principle of love and zeal for the spiritual and eternal welfare of those whom God has from eternity chosen to salvation, through sanctification of the Spirit, and belief of the truth,—that they, encouraged by my example, may be induced to believe, cordially embrace, and boldly profess the truth and excellence of the gospel, notwithstanding the violence and persecution of the times: and may, in this way of God's appointment, arrive at the full possession of that eternal blessedness and glory which is purchased by and reserved in Christ, and to be enjoyed in immediate fellowship with him. 11. Nor is this doctrine of Christ's death and resurrection, and the future glory of his people, more important, than true and comfortable; for if, in conformity to him in his death, and by virtue derived from him, we, in our state of vital union with him, be dead to sin and to this world, and willing to lay down our lives for his sake, we also, in conformity to him, in and by the power of his resurrection, shall certainly be quickened, and raised up to a glorious and eternal life with him in the heavenly state. 12. If we patiently endure reproach and trouble for his sake, as he did for ours, we shall also be exalted to sit with him on his throne, as kings and priests unto God; but if, for fear of losing our worldly honours, ease, wealth, liberty, or life, we, as ashamed of him, renounce our profession of his truth, or give up our Christian practice, he also will be ashamed of us, and publicly profess, before an assembled world of angels and men, that he never approved of, nor accounted us his children or servants. 13. And whether we believe these comfortable truths on the one hand, or awful denunciations on the other, he, who is the God that cannot lie, the faithful and true Witness, will certainly perform his gracious promises to all true believers, and execute his just threatenings on apostates. For it is not consistent with the perfections of his nature or will to act contrary to his settled declarations of mercy or judgment.—14. Of these points, so closely connected with the eternal salvation of souls, seriously and solemnly, on the authority, and as in the presence of Christ, put them in mind, who are in, or may be admitted to, the ministerial office; that they may attend to what is really substantial, and not to trifling debates, which tend only to puzzle men's minds, and pervert them from the truth of the gospel. 15. And let it be your constant care to yield and manifest yourself as a faithful and approved servant of God, who has no occasion to be ashamed on account of neglect, unskilfulness, unfaithfulness, or imprudence; but who, with care and judgment, separates between truth and error, things important and trifling; and applies the word of God to men according to their circumstances; and, by ministration and example, marks out before them the right way of truth, holiness, and happiness. 16. But always avoid and oppose all irreverent, defiling, and noisy, but daring and empty discourses, which degrade the nature or perfections of God, or the purity of the gospel;—for these will gradually render men more and more erroneous and profane; 17. And will, by degrees, infect, and, as it were, incurably eat out the whole system of truth, and vitals of religion in the church; as too plainly appears in the case of Hymeneus and Philetus. 18. Who, by such vain babblings, have been carried away from the truths of revelation into the most destructive errors, supposing that whatever Christ, or any of the inspired writers, have spoken of the resurrection of the dead, is to be taken mystically, with respect to some events already past, and not to any resurrection of the bodies of men at the last day; and by their bold and subtle reasonings they have seduced some from the truth which they once professed. 19. But notwithstanding all this, the doctrine of the general resurrection is certainly a fundamental truth of God, sealed by his miraculous approbation of the preachers of it. And notwithstanding such melancholy instances of apostasy, the electing purposes and gracious promises of God—and Jesus Christ, as the sure foundation of eternal salvation, and the state and structure of grace built upon him—shall remain firm and unchangeable; plainly manifesting, that whatever becomes of others, the Lord will claim, and for ever keep, through faith unto salvation, those whom he chose in Christ before the world began, and in time united to him by faith; and that, as holiness and happiness are inseparably connected in the decree, and every step of the execution of it, all such as profess to trust in Christ for eternal happiness, must labour, in heart and life, to keep at the farthest distance from sin. 20. But as in the houses of great men there are vessels of different materials, excellency, and use; so in the visible church there are ministers and professors, some excellent, honourable, and approved of God, and others who are mean, contemptible, dishonourable to, and disapproved by him. 21. If any one, who claims a share



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22 °Flee also youthful lusts: but ᵖfollow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But ᵠfoolish and unlearned questions* avoid, knowing that they do gender strifes.

24 And ʳthe servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, †patient;

25 ˢIn meekness instructing those that oppose themselves; ᵗif God peradventure will give them repentance to the acknowledging of the truth;

26 ᵘAnd *that* they may ‡recover themselves out of the snare of the devil, who are §taken captive by him at his will.

A. M. cir. 4070.
A. D. cir. 66.

o Ps. 119. 9. Eccl. 11. 9. 1 Pet. 2. 11.

p 1 Tim. 6. 11. & 4. 12. Heb. 12. 14. 1 Cor. 1. 2, 10. Rom. 14. 1, 17. & 15. 5, 6.

q 1 Tim. 1. 4, 6. & 6. 4, 5. Tit. 3. 9. & 1. 4.

* *Questions* originated by men who, however imbued with worldly wisdom, are "unlearned" in the "truth as it is in Jesus."—Ed.

r Mat. 12. 19. 1 Tim. 3. 2. & 2. 2, 3. & 6. 11. Tit. 1. 9. & 3. 2. with 1. 13. 2 Cor. 13. 10.

† Or, *forbearing.*

s Gal. 6. 1. 1 Pet. 3. 15.

t Acts 8. 22. 1 Tim. 2. 4.

u Is. 49. 25. & 53. 5, 7. 1 Cor. 15. 34. Col. 1. 13. Acts 26. 18. 2 Cor. 5. 11. 1 Tim. 3. 7. 1 Pet. 5. 8.

‡ Gr. *awake.*

§ Gr. *taken alive.*

## CHAPTER III.

(1) *Of the last days and perilous times:* 1—5. (2) *The enemies of the truth;* 6—9. (3) *He encourages Timothy by his own example in life, and patience under those persecutions which are common to all godly followers of Christ;* 10—15. (4) *The divine origin of Scripture:* 16, 17.

THIS ˣknow also, that in the last days perilous times shall come:

2 For men shall be ʸlovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

A. M. cir. 4070.
A. D. cir. 66.

x 2 Pet. 3. 3. & 2. 3. Jude 18. 1 John 2. 18. Dan. 7. 9, 20—25. & 11. 36—39. 1 Thes. 5. 5—12. 1 Tim. 4. 1—4. ch. 4. 3, 4. Rev. vi. viii. ix. xi—xiii. xvii.

y Phil. 2. 21. 2 Pet. 2. 2, 12—19. Tit. 1. 11.

3 ᶻWithout natural affection, truce-breakers, ᵃfalse accusers, incontinent, fierce, despisers of those that are good,

4 ᵇTraitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 ᶜHaving a form of godliness, but denying the power thereof: ᵈfrom such turn away.

6 For of this sort are they ᵉwhich creep into houses, and lead captive silly women laden with sins,† led away with divers lusts,

7 ᶠEver learning, and never able to come to the knowledge of the truth.

8 Now as ᵍJannes and Jambres withstood Moses, so do these also resist the truth; ʰmen of corrupt minds, ⁱreprobate concerning the faith.

9 ᵏBut they shall proceed no farther: for their folly shall be manifest unto all *men*, as theirs also was.

10 But ˡthou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 ᵐPersecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

A. M. cir. 4070.
A. D. cir. 66.

z 2 Pet. 2. 10—12. Jude 4, 8, 12. Rom. 1. 31. Rev. 13. 6, 5—7. & 11. 7—10.

a Or, *makebates, or devils.*

b Mat. 10. 21. & 24. 9, 10. Phil. 3. 19. Deut. 7. 8, 30. 25. & 11. 30—32. Rev. 9. 6. & 13. 3—7. & 17. 5.

c Tit. 1. 16. & 2. 12. Mat. 7. 15. 1 Tim. 5. 6.

d Rom. 16. 17, 18. 2 Thes. 3. 6, 14. ch. 2. 16, 23. Tit. 3. 10. Mat. 18. 17. 2 John 10, 11.

e Tit. 1. 11. Mat. 23. 14. Mark 12. 40. Rom. 16. 18. Eph. 4. 14.

† *Laden with* (the consciousness of) *sins*—which these self-interested teachers professed their power to forgive. See the whole mystery of the Romish confessional, as developed in Dens' Theology.—Ed.

f Ch. 4. 3, 4. Prov. 28. 14. Deut. 29. 4. Is. 27. 11. & 29. 9, 10.

g Ex. 7. 11, 22. & 8. 7, 18.

h 1 Tim. 1. 19. & 6. 5. Tit. 1. 16. Rom. 1. 28. 2 Cor. 13. 5, 6.

i Or, *of no judgment.*

k 1 Ex. 7. 12. & 8. 18. & 9. 11. ch. 2. 10. Ps. 76. 10.

l Or, *thou hast been a diligent follower of.* Phil. 2. 22. 1 Tim. 4. 6, 12. & 6. 11, 12. ch. 2. 22, 24, 25.

m Acts 13. 45, 50. & 14. 2, 5, 19, 20. 2 Cor. 6. 8—11. & 4. 8—12. & 1. 10. Job 5. 19, 20. 1 Cor. 4. 9—13. Is. 41. 10, 14. & 43. 2. & 66. 5. Ps. 94. 19.

in the blessings, privileges, and services of the great Lord of the church, keep himself from corrupt teachers, errors, and practices, he will appear formed for the noblest purposes, and purified, consecrated, and qualified by the Holy Ghost for whatever use he may be called to. 23. And if you, Timothy, would approve yourself to God, and to your own conscience, in the discharge of your work, labour diligently, by his grace, to flee from all youthful ambition, self-conceit, rashness, or sensuality, and in your preaching and practice pursue after what relates to righteousness before God and men, faith in, and fidelity to Christ, and to God through him, and to a charitable and peaceable temper and carriage towards all those worshippers of him whose hearts are sincere, and consciences purified by his blood. 23. But shun, as an infectious plague, all impertinent and fruitless inquiries and debates, knowing for certain that they tend only to beget angry contentions, to the disturbance of the church, and the hinderance of the success of the gospel. 24. It is very unbecoming for any minister of the gospel of peace, or even private Christian, to engage in disputes with a litigious temper of spirit; yea, on the contrary, he ought to be kind and courteous towards all men, conveying the truth into their minds in the most clear and scriptural manner, patiently bearing with their infirmities, and even their prejudices. 25. Endeavouring to win upon the adversaries of truth by softness, calmness, and sweetness of temper, as well as by strength of argument,—in hopes that God, in due time, may convince them of their error, and lead them to embrace and boldly profess the truth as it is in Jesus; 26. And that by these means they may be awakened out of the insnaring errors and practices by which they had been lulled asleep and intoxicated, and in which Satan had caught and held them fast as captives, to be enslaved, domineered over, and ruined by him, according to his malicious will and pleasure.

REFLECTIONS UPON CHAP. II.—Ministers have need always to depend on, and receive constant supplies from the inexhaustible grace of Jesus Christ. And transcendent is their encouragement to depend on, confess, and honour him. He is raised from the dead; his purpose, his promise, his love, secure his people's salvation, while, in the most endearing manner, they oblige and animate them to depart from iniquity. They who bravely suffer for him in this world, shall for ever gloriously reign with him in the next; and in the last judgment he will proceed according to his promises and threatenings in his word. With great care and openness ought the gospel ministry to be committed to able and faithful persons. And with what careful disentanglement from secular affairs—what readiness to undergo the hardest labours or sufferings—what deep concern for the eternal salvation of the elect—what desire to approve themselves to Christ, as faithful, diligent, and prudent—what zealous avoiding of dangerous errors—what exemplariness in practice—what care, by scriptural arguments and Christian tempers, to convince and reclaim the erroneous or unruly—ought they to begin and persevere in their work! Happy is it if by all these they become instruments of recovering souls out of the hand of the devil! Alas! how few, called ministers, have these things written on their heart, and exemplified in their conduct!

CHAP. III.—Ver. 1. And there is the more need that you, and other ministers, should act with the greatest faithfulness and caution, as, even in the gospel period, manifold troubles, persecutions, and especially corruptions in doctrines and manners, will gradually work in the church, till they issue in the great apostasy of Popery, towards the latter part of this dispensation: 2. For a set of men shall arise, under the Christian name, who shall be of a notoriously selfish spirit, aiming merely at their own secular honour and ease, without any regard to the good of others; insatiable in their desires and pursuits after the riches of this world; —vain-glorious boasters of their own endowments, advantages, and merits;—defamers of Christ's offices, people, doctrines, and ways;—undutiful to parents, contemning their authority over their children;—basely ungrateful to God, princes, and other benefactors; 3. Destitute of that natural affection due to relations and neighbours;—perfidious violators of the most solemn engagements, promises, and contracts;—false and diabolically malicious accusers of others;—abandoned to ungovernable lusts and passions;—furious and cruel in their tempers and treatment of others;—contemners and haters of persons or things that are good; 4. Betrayers of civil or sacred trusts, or of their neighbours and relations;—headstrong, rash, daring, and precipitant in their words and behaviour;—puffed up with self-conceit of their own excellencies or prerogatives;—entirely addicted to sensual pleasures; 5. Cloaking and disguising their horrible wickedness with fair shows of holiness and zeal for Christ, and many external forms of piety and devotion, while they remain utter strangers and enemies, in both heart and life, to their powerful influences.—Such false pretenders to the Christian name abhor and reject, and hold no spiritual fellowship with them as church members. 6. For many of them are extremely subtle in their insinuations; with a show of innocence, they will, like snakes, wind themselves into families, pry into their secrets, and exercise an absolute tyranny over their estates and consciences, and surprisingly entice and insnare the hearts and affections of weak women, or other simple and ignorant persons, who are under the power of sinful lusts and passions, and are easily misled by everything which soothes and flatters their corrupt imaginations; 7. And so are always running after every new teacher, and imbibing every new doctrine,—and hence never attain to any clear, judicious, and saving knowledge of the true gospel of Christ. 8. Now, as the two famous magicians of Egypt set themselves, by wicked reasonings and false miracles, to oppose Moses, when he came, by God's appointment, to deliver the Hebrews from their bondage; so will these Popish, or other false teachers, set themselves in opposition to the scriptures and truths of Christ, and to his servants whom he hath sent to preach spiritual deliverance to the captives of sin, Satan, and their lusts,—having their minds altogether corrupted with ignorance, error, and vice, and quite alienated from the pure doctrines or grace of faith: 9. Nevertheless, God shall limit and restrain, and in due time stop, their success, and manifest to all men the folly and madness of their sinful opinions, and the baseness of their conduct, as he did in the case of the Egyptian magicians. 10, 11. But, to guard you against all such seducers, and their corrupt principles and practices, I recommend to your imitation what you have seen in my behaviour;—for having been so long my companion in travels and ministrations, you cannot but thoroughly understand the excellent doctrine, according to godliness, which I taught;—and my self-denying, holy, and religious conversation, in a manner answerable to those doctrines;—the sincerity and steadiness of my aims and pursuits for promoting the glory of God and the good of souls; my fidelity in preaching the pure gospel of Christ, under the power of that faith which I have in him, and endeavour to promote in others; the forbearance and lenity which I have all along shown toward the weak, ignorant, or unteachable;—the love which I have shown to God, to Christ, and the souls of men, and the patience I have exercised;—under all the abuse and persecution which I have, in different places, met with for the sake of the gospel;—but under all which, for your and others' encouragement, the Lord graciously supported, and at last de-



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12 Yea, [o]and all that will live godly in Christ Jesus shall suffer persecution.

13 But [p]evil men and seducers[*] shall wax worse and worse, deceiving, and being deceived.

14 But [q]continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

15 [r]And that from a child[†] thou hast known the holy scriptures, [s]which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16 [t]All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction,[‡] for instruction in righteousness:

17 That the man of God may be perfect, [§]thoroughly furnished unto all good works.

A. M. cir. 4070.
A. D. cir. 66.

[o] Mat. 16. 24. & 10. 17, 22. & 23. 34. John 15. 18. & 16. 2, 3, 33. 1 Thes. 2. 2. Rom. 8. 29. Luke 24. 25. Acts 14. 22.

[p] 2 Pet. 2. 20. ch. 2. 16. 1 Tim. 4. 1. 2 Thes. 2. 11.

[*] *Seducers.*—Dealers in pretended miracles.—Ko.

[q] Ch. 1. 13. & 2. 2.—& 1 Tim. 6. 14. John 15. 7.

[r] Prov. 22. 6. Eccl. 12. 1. 2 Chr. 34. 3. 1 Tim. 4. 6. ch. 1. 5.

[†] The Jews were accustomed to put their children to the reading of the Holy Scriptures at five years of age.—Ro.

[s] John 5. 39. & 20. 31. Rom. 10. 17. & 15. 4. Ps. 119. 14. Col. 2. 16.

[t] 2 Pet. 1. 19—21. 2 Sam. 23. 2. Rom. 15. 4. Tit. 1. 9, 11. & 2. 11, 12. Ps. 119. 9, 11.

[‡] *Correction* of false opinions and practices.—Ko.

[§] Or, *perfected.*

## CHAPTER IV.

(1) *An exhortation to ministerial faithfulness:* 1—5. (2) *The apostle's near prospect of a happy death:* 6—8. (3) *Urges Timothy to come to him:* 9—13. (4) *Warns him against Alexander:* 14, 15. (5) *Informs him of the events at his first answer:* 16—18. (6) *Mutual salutation of friends, and prayer for grace to Timothy:* 19—22.

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;[*]

A. M. cir. 4070.
A. D. cir. 66.

[*] *His kingdom of glory.*—His kingdom now being in humiliation, persecution, and patience. Rev. 1. 9. & 13. 10.—Ko.

A. M. cir. 4070.
A. D. cir. 66.

[*] *In season, out of season.*—Rather, "in good times, or in evil times"—so the words literally signify; and how can the preaching of the gospel of Christ ever be "out of season?"—Ko.

[a] 1 Tim. 4. 1—3. & 6. 3—5. 2 Pet. ch. 2. 1—3. & 3. 16. 1 Kin. 22. 6. Is. 30. 10. Am. 7. 12, 13. Mic. 2. 11. Rom. 2. 8.

[†] *Reprove.*—Confute false teachers by sound scriptural argument.—Ko.

[‡] *Rebuke.*—Cut to pieces and expose every structure of self-deception.—Ko.

[§] *Exhort.*—Comfort those who are troubled by doubts, and fears, and sorrows.—Ko.

[‖] They will rather listen to vain stories and fabulous legends. See ver. 4.—Ko.

[¶] Sinful practices always generate some erroneous opinions for their palliation or defence. Nevertheless, "God is not mocked—what a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption."—Ko.

[b] Or, *fulfil.* Col. 1. 25. & 4. 17. Rom. 15. 19.

[†] Rather, "fully accomplish"—leave no part undone.—Ko.

[c] 1 Tim. 6. 12. 1 Cor. 9. 24, 25. Phil. 3. 14. Heb. 12. 1, 2. Rev. 2. 10. 11. John 17. 4. & 19. 30.

[d] 2 Thes. 1. 6, 7. Gen. 18. 25.

[e] Col. 4. 14. Philem. 24.

2 Preach the word; be instant in season, out of season;[*] [a]reprove,[†] rebuke,[‡] exhort[§] with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine;[‖] but after their own lusts[¶] shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, [b]make full proof[†] of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 [c]I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, [d]the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For [e]Demas hath forsaken me, having loved this present world, and is departed unto

livered me. 12. And indeed such is the general corruption of mankind in every age, particularly in this, that whosoever will resolutely and perseveringly live in a truly religious manner, in a holy profession of Christ's name, in his strength, and after his example, and according to the rule of his word, will be exposed to suffering for his sake; and God has appointed that all his mystical members, like himself, shall, through much tribulation, enter into their eternal glory. 13. But hypocritical professors, and particularly seducers, instead of submitting to suffering for righteousness' sake, refuse nothing to avoid it, and are continually going further and further into error, violence, and wickedness, doing all they can to seduce others to follow them, while themselves are miserably deceived by Satan and their own lusts. 14. But whatever others do, see that you, Timothy, steadfastly and immovably continue in the belief, profession, and preaching of the pure, uncorrupted, and important doctrines of the gospel, which you have embraced upon the fullest conviction, having learned them from Jesus Christ, the faithful and true Witness, by the ministrations of me his immediately-commissioned and well-attested servant; 15. And which, by means of your early religious education, you cannot but perceive to be entirely consonant to the writings of the Old Testament, which were indited by the Holy Ghost, and delivered by holy men about holy things; and which contain all the principles of, and directions, obligations, and motives to holiness; and, together with those of the New, are, by the blessing of God, sufficient and effectual to instruct you in every important truth, and render you duly wise in everything necessary to the obtaining of eternal salvation through faith in Christ. 16. All these writings of the Old and New Testaments are of a divine original, God having, by his Spirit, directed and inspired holy men to deliver them exactly according to truth;—and they are of manifold and excellent use for revealing important doctrines concerning himself and ourselves, our duty to him and to one another, and concerning our state by nature and grace, and the whole scheme of salvation through a Redeemer;—or for reproving and convincing of, and reclaiming from sins and errors;—or for directing how to obtain righteousness in Christ, and derive renewing and sanctifying virtue from him, to render us holy in heart and life; 17. That, by this absolutely perfect rule of faith and practice, every Christian, and particularly ministers, may be perfected in knowledge, faith, and holiness, and thoroughly furnished, in their station, to instruct, convince, and comfort others.

REFLECTIONS UPON CHAP. III.—There is great need to be well furnished with the knowledge and grace of the gospel in these perilous times. And it is dreadful to think how many selfish, worldly-minded, vain-glorious, proud, ungrateful, impious, profligate professors of Christianity are in the world. With wonderful art and assiduity seducers propagate their delusions and entice followers, especially the ignorant and unsettled. But great is the mercy that God has them under his control, and can confute, restrain, or expose them whenever he pleases. And it is very necessary for ministers to avoid connexion with them. It is a great honour and happiness for the church when Christ's ministers are proper patterns of soundness in doctrine;—of steadfast regard to the honour of Christ and welfare of souls; of faith and faithfulness; and of lenity, love, and patience under troubles; and are sharers in happy and wonderful deliverances. It is a mercy to have early instruction in the oracles of God, and to persevere in adherence to the truths therein contained. For complete is the authority, fulness, and fitness of the Scripture for instructing, directing, exciting, and encouraging men in every necessary sentiment, word, or work. May they make me wiser than my teachers, and be my heritage for ever!

CHAP. IV.—Ver. 1. Since therefore you are so much surrounded by enemies, and so richly furnished with the infinitely excellent and useful oracles of God, and the gifts and graces of his Spirit, I solemnly charge you, as in the immediate presence of the all-seeing God and heart-searching Saviour, and as you will answer it to him, when he shall appear in all the glories of his divine and mediatorial dignity to judge the world, 2. Preach the inspired truths of God with the utmost earnestness, diligence, and perseverance on the Lord's day, or other occasions;—in times of peace and of persecution, in public or in private, as often as you have opportunity;—and in a free, open, and faithful declaration of the whole counsel of God—with all meekness, patience, constancy, and perseverance—apply them, as occasion offers, for convincing, reproving, and reclaiming the erroneous and immoral, and for counselling, exhorting, and encouraging believers to go on in the way of righteousness. 3. For as already some Jews, so hereafter many pretended Christians, being, through their own pride, lusts, passions, and prejudices, provoked at and enraged against the wholesome, pure, unmixed doctrines of the gospel, will not endure to hear them, but will seek out, and multiply to themselves, such false teachers as will tickle their ears with new and unscriptural notions, agreeable to their vitiated taste; 4. And through their love of novelties, to gratify their curiosity and corrupt inclinations, will turn a deaf ear to the truths of the gospel, and eagerly listen to, and favourably embrace, every vain, empty, or senseless story, to amuse themselves and keep their consciences easy: 5. Be therefore on your guard against such persons and their errors, and take every opportunity to confute them, and establish the truth in opposition to them; watch against all temptation, and over your own spirit and conduct, and for the souls committed to your care, in every circumstance. Bear, with meekness and patience, whatever tribulations your adversaries bring upon you; and notwithstanding all their attempts to dishearten and silence you, go on in the name and strength of the Lord, thoroughly performing all the parts of your ministry with fidelity, care, and diligence, to the edification of believers and the conviction of gainsayers. 6. For, as for me, I am on the point of pouring out my blood, as a martyr for Christ, and in confirmation of the doctrines which I have preached; and the time when my soul shall leave my body, and depart from earth to heaven, there to be for ever with the Lord, and my body to be dissolved into its original dust, is now at hand. 7. Yet in this situation I have the comfortable testimony of the Spirit of God, and of my own conscience, that I have been enabled to act, like a good soldier of Jesus Christ, with courage, fidelity, and success, in fighting under his banner and direction against all his and his church's enemies. I have held on my way, through all the trials, labours, and difficulties, to which I have been called; and am just finishing my course of life, obedience, suffering, and services: and I have all along lived by faith on the pure doctrines of the gospel, and been faithful in professing, publishing, and defending them, and acting agreeably to them. 8. And the rich experience I have had of the grace of God assisting, animating, and succeeding me in my work, encourages my joyful hope and confidence that I shall in a little time receive that glorious reward which is laid up in Christ and reserved in heaven,—that perfection of holiness and happiness purchased by his righteousness; and which he, as the faithful and righteous



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Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And [f]Tychicus have I sent to Ephesus.

13 The cloak[*] that I left at Troas with Carpus, when thou comest, bring *with thee,* and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:[†]

15 Of whom be thou ware also; for he hath greatly withstood [‡]our words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and [g]I was delivered out of the mouth of the lion.*

18 [h]And the Lord shall deliver me from every evil work, and [i]will preserve *me* unto his heavenly kingdom: [k]to whom *be* glory for ever and ever. Amen.

19 Salute [l]Prisca and Aquila, and [m]the household of Onesiphorus.

20 [n]Erastus abode at Corinth: but [o]Trophimus have I left at Miletum sick.

21 [p]Do thy diligence to come before winter. [q]Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 [r]The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

A. M. cir. 4070.
A. D. cir. 66.

f Acts 20. 4. Eph. 6. 21. Col. 4. 7.

* *The cloak.*—As some think, a cloak-bag, or portmanteau. Whatever it was, the mention of it affords a striking evidence of the disinterestedness of the apostle, who now, at the close of a long and laborious ministry, needed to send to such a distance for an article apparently of so little value. Of the other articles—"books and parchments"—nothing certain can be discovered; and in all such cases conjecture is of little value.—Ed.

† Surely this prayer of the apostle needs no such apologies as commentators have laboured to make for it. For if God will "reward every man according to his works," surely it cannot be wrong to pray that he would do soon what he has promised to do finally! If such a petition were an ebullition of passion, it were sin. As an appeal from man to a wise, merciful, and righteous God, it is piety.—Ed.

‡ *Or, our preachings.*

A. M. cir. 4070.
A. D. cir. 66.

g Ps. 22. 21. Is. 49. 25, 26.

* Exposure to lions and other wild beasts in the amphitheatre was a common sentence against the early Christians—so that it is probable the apostle speaks literally of his merciful deliverance.—Ed.

h 1 Sam. 17. 37. 2 Cor. 1. 10. 2 Pet. 2. 9. 1 Cor. 10. 13.

i 1 Pet. 1. 5—7. Jude 1. Ps. xci. & 73. xx.

k Rom. 9. 5. & 16. 27. 1 Tim. 6. 16. & 1. 17.

l Acts 18. 2, 26. Rom. 16. 3.

m Ch. 1. 16—18.

n Acts 19. 22. Rom. 16. 23.

o Acts 20. 4. & 21. 29.

p Ch. 1. 4. ver. 9. Rom. 16. 21—23.

q 1 Cor. 16. 20. 2 Cor. 13. 13. Phil. 4. 21, 22. Col. 4. 14.

r Gal. 6. 18. Philem. 25. 1 Tim. 6. 21.

Judge of the world, shall publicly and freely bestow upon me in the last judgment; and not only on me, but on all those who have by faith, and with pleasure and suitable preparation, waited, looked, longed, and hoped for his second and glorious appearing. 14, 15. Alexander the coppersmith has, by his false accusations and otherwise, proved a most malicious and bitter enemy to me. I therefore leave him, as an utter and irreclaimable apostate, to the righteous vengeance of God, to be punished according to his deeds in time and eternity. Beware of him, for he has violently set himself against, and inflexibly opposed, the gospel of salvation, which I preach to the Gentiles as well as Jews. 16, 17. At my last appearance to take my trial before the emperor Nero, none of my Christian friends, who might have been of use to me, had courage enough to own and countenance me, or to appear as witnesses on my behalf, but all deserted me, as his disciples did my Master Christ. I heartily pray the Lord may forgive them their sin in so doing, and render them deeply penitent for it. But, while they deserted me, my almighty and fast Friend, the Lord Jesus, appeared for me, and strengthened me by his Spirit, to make such a bold and plain representation of my cause, as fully manifested that the gospel, in its matter and success, is of God, and no way hurtful to the interests of civil government, and gave many of the Gentiles who were present an opportunity of hearing it; yea, he marvellously delivered me from the rage and cruelty of the emperor, who, under the influence of his father the devil, sought to destroy me. 18. And, by his word and my past experience, I have an entire confidence in his power, faithfulness, and grace, that he will always keep me from doing anything unworthy of the Christian or minister, though it be to escape the most cruel persecutions or death, and enable me, with faith and patience, to persevere in his way till he transport me to his glorious kingdom above. 22. May the Lord Jesus dwell in, and fill all the powers of your soul with his presence, graces, and influences,—to guide, support, strengthen, comfort, and sanctify you.

Reflections upon Chap. IV.—Ministers, as well as others, have great need to be excited to their work by serious reflections on the last, the general judgment.—How extensive is their office! There is need of much activity, patience, perseverance, boldness, and impartiality—and happy and honoured are they who are faithful—in it. Christ stands by, assists, and delivers them in their warfare, and at last graciously rewards them, and all his friends, with inexpressible blessedness. And it is a mercy to have him with us, when some basely desert or oppose us, or are necessarily at a distance from us. To what dreadful lengths in wickedness apostates from Christ will go! and to what certain ruin they expose themselves! But not the best can stand fast, unless the Lord Jesus be with their spirit.

## CONCLUDING REMARKS ON THE SECOND EPISTLE TO TIMOTHY.

This, though not the last in order of position, is probably the last the apostle ever wrote. About this time Nero, an emperor proverbially cruel, had set fire to Rome, and, in order to divert the public odium from himself, charged the crime against the Christians, and had them condemned to death in great numbers; some were crucified; others being covered with combustibles and burned as night lights in his gardens; others covered with skins of wild beasts and exposed to dogs; others cast to the lions (Tacit. Ann. Lib. xv. c. 44). Under these circumstances, and in prospect of some such death, the apostle wrote. And certainly it thus serves in an especial manner "to show with what composure a Christian can die."—Ed.

# THE EPISTLE OF PAUL, THE APOSTLE,

TO

# T I T U S.

This epistle, as well as the two preceding to Timothy, chiefly contains directions for those in the ministerial office. Titus, to whom it was written, was a Gentile, early converted to Christ, perhaps by Paul's ministry. Being found faithful and diligent in the improvement of his spiritual gifts and evangelical trusts, Paul left him in Crete, now Candia, a large island in the Mediterranean sea,—as an evangelist, to put in order the affairs of that infant church.—In this epistle, he directs him to appoint proper officers, who might, by their life and doctrine, confute the judaizing preachers and wicked heathens, chap. i.; and to recommend, by his example and instruction, a truly religious behaviour to Christian professors in every station, answerable to that grace of the gospel which they had heard and experienced, ii, iii.

Of Titus nothing is certainly known than that he was a Greek, and one of Paul's early converts who frequently attended him in his journeys (chap. i. 4; Gal. ii. 3; 2 Cor. ii. 13; vii. 6, 7, 13, 15; viii. 16, 23; xii. 18); neither is there any certain record of the time when, or the individual by whom, Christianity was first introduced into Crete. But it is probable it was introduced at an early period; for, on the day of Pentecost, there were Cretians present (Acts ii. 11,) who would naturally carry with them the account of what they had seen and heard, and thus, either prepare the way of the gospel, by the excitement of curiosity and inquiry, or actually found the church which Titus was now instructed more perfectly to organize. Nor is there any account of Paul's labours in the island, except the bare fact of his visit, which may be inferred from this epistle, (ch. i. 5,) though Luke mentions that he touched at the Fair Havens and Lasea on his voyage to Rome. It may therefore, with considerable probability, be inferred that Paul's ministry in Crete was subsequent to his first imprisonment at Rome, and previous to his



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second, about A. D. 64. It is evident that Paul must have found the inhabitants of the island considerably advanced in the knowledge of the gospel, or that his own ministry had been crowned with much success. But it appears that, from some cause unknown, he was hurried away, and was necessitated to leave Titus behind to assist in completing the apostolic organization of the infant churches. Titus is represented, in ecclesiastical records founded upon early traditions, to have continued in Crete till the age of 94, and to have died and been buried there. The epistle contains references to Deut. vii. 6; xiv. 2; Is. xxix. 13; Ezek. xxxvi. 25; Acts x. 45; Rom. iii. 20; Eph. v. 2; 1 Tim. iii. 2; 2 Tim. i. 9; Heb. ix. 14; 1 Pet. ii. 9.—ED.]

## CHAPTER I.

(1) *Why Titus was left in Crete:* 1—5. (2) *The qualifications of those who are to be ordained to the ministry of the gospel:* 6—9. (3) *The mouths of evil and covetous teachers to be stopped:* 10, 11. (4) *Rebuke to be suited to the character of the Cretians:* 12—16.

A. M. cir. 4069.
A. D. cir. 65.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect,* and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times† manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour;‡

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are ‖wanting, and ordain elders§ in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of ¶good men, sober, just, holy, temperate;

9 [a]Holding fast the faithful word †as he hath been taught, that he may be able by sound doctrine both to exhort and to convince‡ the gainsayers.

10 [b]For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped;§ who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet‖ of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

* "According to the faith of God's elect," "chosen to salvation through sanctification of the Spirit and belief of the truth." 2 Thes. 2. 13. 1 Pet. 1. 2.—ED.

† Literally, "in its own," or, "his own times"—the times eternally purposed in divine wisdom and prophetically foretold by his Spirit through the prophets.—ED.

‡ On comparing the phrase, "the commandment of God our Saviour," with the narratives of Paul's conversion and designation to the apostleship, Acts 9. 15. & 26. 16, it will be utterly impossible to deny that he believed Jesus Christ to be "God manifest in the flesh."—ED.

§ After comparing ver. 5, in which Titus is appointed to "ordain elders in every city," with ver. 6, in which every such elder is required to be "blameless," and then with ver. 7, in which every such blameless elder is described as a "bishop," it will be difficult to deny that in the apostolic church "elder" and "bishop" were but two names for the same person—one the title of qualification derived from age, or its equivalents, wisdom and gravity; the other the title of office and duty, the rule and oversight of the church.—ED.

A. M. cir. 4069.
A. D. cir. 65.

* Or, *good things.*

a 2 Thes. 2. 15. 2 Tim. 1. 13. Prov. 23. 23. Jude 3. 1 Tim. 1. 10. & 6. 3. ch. 2. 1, 2, 7, 8.

† Or, *in teaching.*

‡ *Able—to convince,* by refuting objections, unravelling sophistries, exposing misquotations, and establishing the truth on divine authority.—ED.

b Acts 15. 15, 24.

§ *Whose mouths must be stopped*—not by secular power, for Titus had none, either on his side or at his command; but by quotation of scripture, such as our Saviour employed against the Sadducees; and the unmasking of hypocrisy, such as he practised against the Pharisees. Mat. 22. 23—46.—ED.

‖ Jerome, Socrates, and Nicephorus apply this to Epimenides, who was born at Gnossus in Crete, and to whom several prophecies are ascribed by Diogenes Laertes, Plato, and Cicero. The work in which the words are said to have been contained is lost. If he prophesied through mere human sagacity, and yet pretended to be an inspired prophet, the apostle merely gives him the title by which the Cretians recognised him; but if he was in any degree really inspired, and yet not a true follower of God, even so was Balaam, and so was Caiaphas, for the one "loved the wages of unrighteousness," and the other condemned to death the Lord of life and glory.—ED.

EXPLANATORY NOTES. CHAP. I.—Ver. 1. Paul,—who, as a Christian and minister, is the devoted servant of the ever blessed God, and who is graciously dignified with the commission, qualifications, and powers of an extraordinary messenger of Jesus Christ, to preach his gospel of salvation in all its extent to Gentiles as well as Jews,—according to the doctrine of faith which is embraced by, and the means of working faith in, all those whom he chose for his peculiar people before the foundation of the world; and according to their knowledge, approbation, and confession of its infallible truth, which is suited, designed, and made effectual to them for promoting practical godliness in heart and life, in all the duties thereof towards God or man: 2. Which truth is believed and professed, and godliness practised, in the exercise of a lively hope of the incorruptible and undefiled inheritance of eternal life, which the infinitely sincere and infallibly faithful JEHOVAH promised to them in Christ, as their covenant head, before the world began, and quickly after the fall published to our first parents in paradise; 3. And which now, in *the fulness of time*, he has clearly made known by the publication of his gospel, which is revealed and committed to me, as his apostle, to dispense it to Gentiles as well as Jews, according to the express commandment of Jesus Christ our divine Saviour, from sin and wrath:—4. To his dearly beloved Titus, of whose instruction in the principles of the Christian religion, spiritual regeneration, and saving faith, God made him the instrument,—heartily wishes all the abundant manifestations of divine favour, and all peace and prosperity, in time or eternity, from God the Father as the fountain of all good, and from our Lord Jesus Christ as the revealer, purchaser, and bestower of it. 5. You well know that I left you at Crete, when I departed from it, that you might complete whatever remained unfinished, with regard to the doctrine, worship, discipline, and manners in the Christian congregation there planted; and particularly that, as an evangelist, you might preside in the election and ordination of teaching and ruling elders, or bishops, to take the oversight of the professed Christians in every city there, and feed them with knowledge and understanding according to the orders which I left with you: 6. Remember therefore, that these overseers ought by all means to be persons of an unspotted moral character, unblemished with polygamy or causeless divorce;—careful to bring up their children in the nurture, admonition, and ways of the Lord;—and never suffering them to live disgracefully in a luxurious, dissolute, refractory, ungovernable, disobedient manner. 7. For the nature of an evangelical office, the honour of religion, and the good of souls, require that church rulers, particularly ministers, be under no reproach or scandal in their life and conversation, be not chargeable with neglect, unfaithfulness, or partiality in dispensing the mysteries of God;—nor of a headstrong, conceited, obstinate, inflexible temper,—nor of a hasty spirit, falling into a passion upon every slight provocation;—nor lovers of, nor addicted to, immodorate drinking of liquor;—nor contentious nor violent in their behaviour, ready to strike such as displease them;—nor of a niggardly, sordid, covetous spirit, bent to catch and keep all that they can of base worldly gain, by which the consciences of men are so frequently defiled: 8. But persons who take pleasure, on all proper occasions, to exert themselves in acts of benevolence, particularly to religious strangers, travelling preachers, and persecuted Christians;—being hearty lovers and encouragers of whatever is good, having a cordial affection for all sincere and pious men,—and being modest and humble, grave and prudent, upright and faithful, in all they say and do;—exemplarily holy in their whole conversation,—and chaste and moderate in their desires and pursuits after the pleasures of this life.—9. They ought also to be well enlightened and established in their faith and profession of the pure truths of the gospel, as they have learned them from their inspired writers and publishers; that, by a due application thereof, they may be able to comfort believers, and excite them to their duty; and to confute the errors, silence the cavils, and rebuke the perverseness of opposers.—10. For in Crete, as well as in other places, I understand there are many pretenders to Christianity, especially Jewish zealots for the Mosaic ceremonies, who are refractory and disorderly, not submitting to any divine rule in their doctrines or manners; but are most pernicious, proud, self-conceited, disputers about trifles, and crafty seducers of the simple; 11. Whose mouths ought to be stopped, and their errors confuted, by scriptural proofs, solid arguments, and good examples, since they are so indefatigable and subtle, insinuating themselves into Christian families, and carrying them off from Jesus Christ and the gospel to the ceremonies and law of Moses,—teaching and urging upon them things utterly false, and inconsistent with the true method of salvation by Christ alone;—and all this to procure for themselves the sordid and defiling treasures of this world, by methods suited to the lusts of the Cretians;—12. For you well remember that Epimenides, their own poet and supposed prophet, describes that nation as constantly addicted to lying, and as crafty and savage in their temper; luxuriously and even ravenously gluttonous, and exceedingly lazy and idle, and so exposed to every temptation. 13, 14. And indeed the perfidious, mischievous, and sensual conduct of the judaizing Christians and their disciples, still confirm the justness of that description;—it is therefore necessary that you deal plainly and sharply with them, that neither seducers nor seduced may dare to persist any longer in their evil principles and practices, but be recovered to and settled in the true and uncorrupted doctrines of faith, and may no more attend to, or believe, and be carried away with, the fabulous traditions of the Jews, or the imperious injunctions of men prejudiced against, and gone off from, the truth of the gospel,—relative to ceremonial rites of clean and unclean meats or drinks, which are no longer obligatory under the New Testament dispensation.—15. By real Christians, whose hearts and consciences are, through faith, purged by the blood of Christ, every kind of wholesome food may be lawfully eaten; but by those who are still unregenerated, and under the power of unbelief with respect to gospel



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16 [c]They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work [*]reprobate.

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A. D. cir. 65.

[c] Is. 29. 13. & 58. 2. Ezek. 33. 31. Hos. 11. 12. & 6. 4, 7. Rom. 2. 17—24. 2 Tim. 3. 5, 8. Jude 4.

[*] Or, *void of judgment.*

## CHAPTER II.

(1) *Directions to Titus for his teaching, and for his discreet converse in the families of his charge:* 1—8. (2) *Of the special duties of servants, and general duties and obligations of all Christians:* 9—15.

BUT speak thou the things which become sound doctrine:

2 [a]That the aged men be [*]sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh [†]holiness; not [b]false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be [c]sober, [d]to love their husbands, to love their children:[‡]

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be [§]sober-minded.

A. M. cir. 4089.
A. D. cir. 65.

[a] Prov. 16. 31. & 4. 18. 1 John 2. 13, 14. Job 17. 9. Ps. 71. 18. & 92. 14. 1 Pet. 2. 5—8. Deut. 32. 29.

[*] Or, *vigilant.*

[†] Or, *holy women.*

[b] Or, *makebates*, or *devils.* 1 Tim. 3. 2, 11.

[c] Or, *wise.* ver. 2, 6.

[d] Ver. 3, 10. 1 Pet. 3. 5, 6. Eph. 5. 22.

[‡] Not such a love as indulges the waywardness of their tempers and all the demands of their appetites, and thereby pampers them into future rebels against parental authority; but such a love as indeed sacrifices the ease of the parent for the comfort of the child, yet will not sacrifice the temporal interests of the child, by the neglect of education; nor the interests of its immortal soul, by the neglect of "the nurture and admonition of the Lord."—Ed.

[§] Or, *discreet.*

A. M. cir. 4089.
A. D. cir. 65.

[*] Every man is bound carefully to watch over his words—inasmuch as "for every idle word he shall give (a personal) account in the day of judgment;" but men holding public office in the church are doubly bound, inasmuch as an unguarded word, an unsound speech, is not merely a fault in themselves, but may either mislead their friends, who pay deference to their opinions, or give enemies, "who watch for their halting," an occasion to blaspheme.—Ed.

[†] Or, *gainsaying.*

[‡] The Christian servant who is not himself "adorned" with dress as his richer superior, may yet, by his cheerful obedience, command of tongue, and unshaken fidelity, "adorn the gospel" which he professes, and commend it to his master, his children, his guests, and friends—so that, like the captive maid in the house of Naaman, who directed her master to the prophet of Israel and the cure of his leprosy, he may be the means of directing to a greater Prophet, and the removal of a more grievous malady.—Ed.

[a] 1 Tim. 1. 1. ch. 1. 3.

[§] "The glorious appearing of the great God even our Saviour Jesus Christ." See Middleton, *Gr. Art.*—Ed.

7 In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity,

8 Sound speech,[*] that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not [†]answering again;

10 Not purloining, but showing all good fidelity; that they may adorn[‡] the doctrine of [*]God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing[§] of the great God and our Saviour Jesus Christ;[‖]

14 Who gave himself for us, that he might redeem us [¶]from all iniquity, and purify unto

truths, and who are cleaving to Mosaical institutions instead of Christ, nothing, however good or lawful in itself, can be used without sin or defilement, as their own understanding and conscience, those leading and directive powers of their soul, are quite misguided and corrupted. 16. They indeed make high professions and boasts of their knowledge of God and his will; but their practices are a plain confutation of all such pretences, and manifest them to be detestable enemies to God and godliness, unbelievers of the gospel revelation, disobedient to its authority, and utterly injudicious and unfit for performing anything good; and so disapproved of God.

REFLECTIONS UPON CHAP. I.—Nothing is of higher authority, for our direction, than such inspired epistles. Nor can anything be more honourable than to be a servant of God and an inspired messenger of Christ. Nothing is more answerable to our need, or conducive to our happiness, than grace, mercy, and peace. Nothing more sure or comfortable than a promise of eternal life from God, who cannot lie. Nor can anything be better framed to convey these blessings to us than the gospel of Christ. As the work of preaching is of infinite importance, and the opposition to it strong and manifold, it requires many great qualifications in ministers, and great care in trying and setting them apart to their office.—False teachers and unruly professors create ministers much and hard work. But where wickedness abounds, professors are apt to be tainted with it. Men hardened in error need plain refutations; and stubborn sinners need severe rebukes. Such as have not right principles of grace implanted in their heart, and sound principles of truth in their belief, must necessarily err in their conduct. And it is not high professions, but holy lives, that characterize true Christians.

CHAP. II.—Ver. 1. While therefore so many deluding and deluded persons of corrupt minds and practices surround you on every side, take peculiar care to preach, and insist upon, such truths and duties as are agreeable to, and put honour upon, the solid, pure, wholesome, and soul-healing doctrines of the gospel of Christ, and which lay all the professors thereof under the strongest obligations to piety and virtue, of whatsoever sex or station they be. 2. Exhort therefore the more aged Christian brethren to be very watchful, circumspect, and sedate, in their temper and carriage;—to behave with a venerable gravity in their words, actions, deportment, and dress;—to be prudent in their conduct, and temperate in eating and drinking;—to be sincere believers of the pure doctrines of the gospel, and to live answerably to them; fervent in love to God, to the saints, and to all men; not peevish, but patient under weakness, tribulations, and offences. 3. Exhort aged women to be exemplary in their dress and deportment, as becomes the professors of religion and holiness;—not false accusers, slanderers, or backbiters of others;—not inclined or addicted to immoderate drinking of liquors;—but careful instructors of children and others in the solid truths of the gospel, and laudable practices of virtue. 4, 5. And let them particularly instruct and encourage young women to be wise, cautiously avoiding everything that savours of lightness or lewdness; and, if married, to love their husbands and children in the most affectionate, endearing, and dutiful manner;—to be discreet, prudent, and obliging, in their whole behaviour; quite modest, virtuous, and chaste;—careful and industrious in their attention to their families; of a meek and humble temper;—kindly submissive and obedient to their husbands in everything lawful;—that so God and his gospel may not be reproached as encouraging disorderly practices. 6. In like manner, advise and excite young men, professing Christianity, to be considerate, chaste, meek, and sober, and to guard against the impetuous, rash, proud, wilful, and frolicsome temper common to youth. 7, 8. And if you would have these things believed and practised by others, be yourself an exact pattern of everything good and beneficial;—and in all your preaching, deliver nothing but the pure and unmixed doctrine of Christ, with a disinterested and single aim at the glory of God and good of souls; with becoming seriousness and gravity, with all simplicity and godly sincerity, and in plain, significant, scriptural, and determinate language,—that none may misunderstand it or be misled by it; that so your most critical, carping, and cavilling enemies may be put to shame, when they can find nothing to object either to your doctrine or practice.—9. And whereas some judaizing teachers attempt to persuade converted slaves that they are not bound to remain in subjection to their heathen masters, be you careful to inculcate on believing servants to continue, as much as ever, and from better principles, obedient to their masters in everything lawful; and to behave towards them in the most courteous, obliging, and diligent manner, cheerfully executing their commands without murmuring or disputing, and never returning any insolent or saucy answer when reproved or ordered to work. 10. Charge them to be strictly honest, never daring to waste, embezzle, or apply to their own use, any part of their master's goods, money, victuals, or time, beyond their allowance;—but always faithfully obeying their orders, and doing all they can for their honour and advantage,—that thus they may be a credit to the gospel, and their profession of it, and may even strike conviction into the consciences of their heathen masters, of the excellency, purity, and power of it, to render men virtuous in every station of life.—11. For the gospel of the grace of God, particularly in the New Testament dispensation of it, which so clearly displays the free favour of God, and so powerfully works grace in men's hearts, as it brings glad tidings of deliverance from sin and misery of every form, and of eternal happiness, and shows the way of obtaining salvation by faith in Christ, has now shone forth upon all nations, and upon all sorts and ranks of men.—12. Instructing, and effectually determining and obliging us who believe, that, renouncing, abhorring, and utterly forsaking all infidelity, idolatry, and impiety of every kind, contrary to the first table of the moral law, and all irregular inclinations and desires, which worldly men indulge and gratify, contrary to the second—we should carefully live in all purity and holiness, in a due government of our passions and appetites, and in a just, honest, and benevolent behaviour towards men, and in all acts of public and private devotion towards God, in the exercise of every grace, and celebration of all his ordinances, and observation of all his commandments, as long as we continue in this insnaring world. 13. Always encouraging and animating ourselves, by believing, expecting, and patiently waiting and longing for, the perfect, all-comprehending, and everlasting felicity which is the great object of our hopes, and for the glorious appearing of the great and mighty God, even our Lord Jesus Christ, who at the last day will manifest himself on his throne of judgment, in all the majesty, beauty, grandeur, and brightness of his divine and mediatorial glory, and in all the glory of his Father, and of all his holy and surrounding angels, and to be glorified in his saints. 14. And what may we not look for and hope from him, who so loved us as to give himself, soul and body, to the most painful ignominious death of the cross, that he might effectually redeem us from all the guilt, pollution, power, punishment, and inbeing of our sins; and sanctify, cleanse, and separate us to himself, as his own special, precious, and peculiar people, made his by his Father's gift, his own purchase, and our free and full consent in the day of his power,—that we might, with the most fervent zeal, glorify him in the performance of every duty appointed in his word, from the best principles and motives, and in the best manner, to the



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himself a peculiar people, zealous of good works.

15 [f] These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

A. M. cir. 4069.
A. D. cir. 65.

[f] 1 Tim. 1. 3. & 5. 7, 20. & 4. 12. 2 Tim. 4. 2. & 2. 14, 15. 1 Cor. 16. 11. ch. 1. 8, 13.

## CHAPTER III.

(1) *Obedience to magistrates, readiness to good works, avoidance of evil speaking, and the practice of meekness and gentleness to all ranks enforced by gospel motives:* 1—8. (2) *Foolish questions to be avoided, and heretics reproved:* 9—11. (3) *His desire to see Timothy at Nicopolis, so soon as he can provide him a substitute:* 12. (4) *His care for his friends:* 13. (5) *Christians to maintain good works:* 14. (6) *Salutation and prayer:* 15.

PUT [a] them in mind to be subject to principalities and powers, to obey magistrates, [b] to be ready to every good work,

2 [c] To speak evil of no man, to be no brawlers, [d] *but* gentle, showing all meekness unto all men.

3 For [e] we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 [f] But after that the kindness and love of [g] God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration,[*] and renewing of the Holy Ghost;

6 Which he shed on us [h] abundantly through Jesus Christ our Saviour;

7 That, being [h] justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions,[†] and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretic, after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.[§]

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

A. M. cir. 4069.
A. D. cir. 65.

[a] Rom. 13. 1—6. 1 Tim. 2. 1. 1 Pet. 2. 1—17. Mat. 22. 21. Jer. 27. 17. Prov. 24. 21. Eccl. 8. 2. & 10. 4. 2 Pet. 2. 10. Jude 8.
[b] Gal. 6. 9, 10. & 5. 22, 23. Eph. 2. 10. ch. 2. 14. ver. 8, 14. Phil. 4. 8. 2 Pet. 3. 5—6. Ps. 27.
[c] Jam. 4. 11. 1 Pet. 2. 15, 23. & 3. 9. 1 Tim. 3. 3. ch. 1. 10.
[d] 2 Tim. 2. 24, 25. Eph. 4. 2. Phil. 4. 5. Col. 3. 12, 13. Gal. 5. 22. & 6. 1. 1 Thes. 2. 7.
[e] Rom. 3. 9—19. & 1. 28—32. 1 Cor. 6. 9—11. Eph. 2. 1—4, 12. & 4. 17—19. & 5. 8—8. Gal. 4. 8. & 5. 19—21. Col. 1. 21. & 3. 7. 1 Pet. 4. 3.
[f] Rom. 5. 20, 21. Eccl. 2. 4—10, 12—22. ch. 2. 11. 1 Cor. 6. 11.
[g] 1 Tim. 1. 1. & 2. 3. & 4. 10. ch. 1. 3. & 2. 10. Jude 25. Is. 12. 2. Luke 1. 47.

A. M. cir. 4069.
A. D. cir. 65

[*] 1. Does "the washing of regeneration" signify baptism, and does the apostle mean that "the renewing of the Holy Ghost" necessarily accompanies or flows from it? or, 2. Does "the washing of regeneration" signify baptism as merely a ritual sign to all, and seal to believers of "the renewing of the Holy Ghost?" or, 3. Is "the renewing of the Holy Ghost" merely expository of "the washing of regeneration?" The first of these views is supported by Hooker, Beveridge, G. Ridley, &c.; the second, by Bishop Hoadly, Hall, Watts, Brown, T. Scott, A. Clarke, &c. The first of these views we unhesitatingly reject; and to the second, though supported by such eminent names, we prefer the third, translating the passage "by the washing of regeneration, even the renewing of the Holy Ghost." See note on John 3. 3.—Ed.

[†] Gr. *vicibly.*
[h] Rom. 3. 24, 28.
[‡] *Foolish questions*—on matters of mere idle curiosity; on points that can never be absolutely ascertained; or of no practical use if discovered.—Ed.

[§] *Condemned of himself*—because admitting the Holy Scriptures to be from God, he yet denies some important doctrine which they teach.—Ed.

best ends. 15. These are things of such vast importance, and so vehemently opposed or corrupted by the enemies of Christ and his gospel, that you ought, in his name and authority, earnestly to explain and inculcate them, and sharply to confute and reprove the contrary errors and vices. And let your whole conduct be regulated with such prudence, faithfulness, and gravity, as may raise you and your office above the contempt of your most inveterate and scornful enemies.

REFLECTIONS UPON CHAP. II.—With gravity, sincerity, faithfulness, authority, and scripture evidence, ought ministers to preach the gospel, and apply it for exhortation, comfort, or reproof, as there is occasion. Nor can they expect that others will believe, or adversaries be silenced, unless their practice be answerable to their doctrine.—To adorn his profession, and honour the Lord Christ, every professor, according to his age or station in the world, must act up to God's commands himself, and promote holiness in others. The aged should be patterns and teachers of every Christian virtue and work; and the younger heartily disposed to receive their instructions and follow their advice. Sound principles, sober gravity, temperance, chastity, holiness, humility, diligence, honesty, and faithfulness, should deeply mark every Christian character. The grace of God, the tenor and scope of the gospel, the certain appearance of Christ to judgment, his death to redeem us from all iniquity, and the heavenly glory which he has prepared for us, in the strongest manner require and enforce our mortification of every lust, and earnest performance of every holy duty. A gospel of God's redeeming grace, manifested to all ranks and sorts of men, requires universal holiness from all. We cannot manifest grace to be in our heart unless we renounce every known sin. We can have no right hopes of heaven, unless we are given to the study of holiness as the preparation for it. We have no marks of being Christ's redeemed while sin is our pleasure and work. And we can have no evidence of being his peculiar people, if, in our temper and conduct, we are conformed to the world that lieth in wickedness.

CHAP. III.—Ver. 1. And as the same judaizing teachers dissuade Christians from owning the authority of heathen magistrates, see that you earnestly admonish and charge your people to be peaceably submissive to their supreme or subordinate civil governors, as the deputies and ministers of God; and to pay a conscientious obedience to all their just laws; and to perform every duty becoming their stations, whether it relate to God or to men. 2. Caution them against reviling any, of whatever rank, nation, or religion, or charging things falsely upon them, or even exposing their real faults, but in so far as some valuable end is to be gained thereby. Warn them against a litigious quarrelsome temper and behaviour; and teach them, on the contrary, to be of an equitable, candid, yielding spirit; and to manifest an humble, mild, and good temper in all their words and actions, towards all sorts of men, the very worst not excepted. 3. For indeed none can be worse than we once were, and should still have been, if left to ourselves; for, in our unregenerate state, we were destitute of all spiritual wisdom and knowledge relating to duty or happiness;—were disobedient to God, and his holy, just, and good laws;—were wanderers from him, and the way of life and peace; seduced by Satan, the world, and our own treacherous hearts;—were perfect slaves to many diversified sinful inclinations and sensual pleasures;—were foolishly spending our time in maliciously wishing and doing all the hurt we could to such as did not please us; and envying the honour or happiness of such as were above or around us;—and, on the whole, were most hateful and detestable in ourselves to God and to all good men, and full of bitter and implacable enmity one against another, according to our different passions, interests, or nations. 4. But, while we were in these awful circumstances, the transcendent kindness and infinite mercy of God, (the original Fountain of our salvation, through Jesus Christ,) towards men, shone forth with reviving and almighty efficacy, in the preaching and application of the gospel, to make a holy and happy change on us. 5. And it neither was, nor could be, any good work which we, who were so detestable and wicked, had performed, but merely of his own free, self-moving, undeserved, nay, abused and provoked mercy, and its compassionate propensions, that he brought us out of that deplorable condition into a state of salvation, through the cleansing virtue of regenerating grace, represented in baptism, and effected by the powerful operation of the Holy Ghost, 6. Whom, in his gifts and graces, God the Father graciously and abundantly bestowed upon us, according to his promise, through the mediation, merit, exaltation, and intercession of our Lord and Saviour Jesus Christ; 7. That being, by the free gift of God, discharged from guilt and condemnation, and accepted as righteous unto eternal life on account of the righteousness of Jesus Christ imputed to us, we might be adopted into his family as his children, and made heirs of God and joint heirs with Christ, according to the ground of hope laid down in the promises of the gospel given to us, and according to that grace of hope wrought in our souls, by which we expect eternal life through our Redeemer.—8. The important things which I have mentioned are true and faithful, and to be firmly believed, and frequently insisted upon in your ministrations, that they, who have believed in God through Christ, according to the gospel revelation, may be induced and excited, with all carefulness and diligence, to abound, excel, and lead the way to others, in all such works as are honourable to God, to Christ, and to their Christian character. And these doctrines, and the good works to which they manifestly tend, are every way excellent in their own nature; and, though God cannot be profited by them, they are exceedingly useful and beneficial to mankind. 9. But avoid and discountenance all senseless and idle debates, of which judaizing teachers are so fond,—as about descent from this or that particular tribe or family of Israel, or about the sense and obligation of the ceremonial law, which they desire to introduce into the gospel dispensation.—10. If any professed Christian entertain, and boldly assert, such errors as overthrow the fundamental principles of the gospel, especially if he appear to do it from prejudice against the truths themselves, as directly contrary to his own lusts, or out of a proud inclination to make himself the head of a party, let him be, once and again, solemnly, and in the most convincing manner, admonished of his sin and danger; and if after all this he obstinately persist in his destructive errors, let him be excommunicated from the visible church, and all familiarity with him, not required by the laws of nature, be carefully avoided by her members; 11. For it is sufficiently manifest that such a man hath utterly turned away from Christ the foundation, and from all true goodness, and that he sins against his own soul, and against the divine authority, light, and truth of the gospel revelation, if not against the convictions of his own conscience. And his persisting to avow such error is sufficient proof against him; yea, thereby he practically condemns himself, as not fit to have any fellowship with the true church of Christ.



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13 Bring Zenas the lawyer and [i] Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to [k] maintain good works for necessary uses, [l] that they be not unfruitful.

A. M. cir. 4069. A. D. cir. 65.

i Acts 18. 24. 1 Cor. 1. 12. 3 John 6.

k Or, *profess honest trades.* 1 Thes. 2. 9. Eph. 4. 28. 2 Thes. 3. 6. 1 Cor. 6. 12.

l Ver. 6. ch. 2. 14. Phil. 1. 11. & 4. 17. 2 Pet. 1. 8.

15 [m] All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

A. M. cir. 4069. A. D. cir. 65.

m 1 Thes. 5. 26, 28. Col. 4. 15, 18. Phil. 4. 21—23. Eph. 6. 23, 24. Gal. 6. 18. 2 Cor. 13. 12—14. 1 Cor. 16. 20—23. Rom. xvi.

REFLECTIONS UPON CHAP. III.—Nothing is more absurd than for princes to hate and persecute true Christianity, which so effectually renders men good subjects. For nothing can more effectually influence men to every good word and work, than the believing consideration of their marvellously gracious redemption by God, Father, Son, and Holy Ghost. Dreadful is the wickedness in heart and life of every man by nature: and transcendent the grace, precious the blood, and almighty the influence, that can save such sinners;—that can without, nay, contrary to, their own deserts, renew their hearts after the image of God, justify their persons before him, and render them his adopted heirs of eternal life. Base is our conduct if, after all, we willingly employ either heart or tongue, hand or foot, in iniquity. The doctrines of the gospel, believed with the heart, are the most real and effectual means of making us careful to maintain good works. Honourable would it be if every professed Christian were thereby distinguished from others. And happy would be the church if all useless controversies were shunned and stifled; every erroneous and schismatical person, after due pains taken for his conviction, were solemnly excommunicated; and faithful ministers were all of one mind, heart, and way, in the truth as it is in Christ.

## CONCLUDING REMARKS ON THE EPISTLE TO TITUS.

How much Christianity is intended to cultivate the domestic, the political, and the social virtues, appears from the admirable precepts of chap. ii. and iii; and how much the success of their cultivation depends upon ministerial faithfulness, is obvious from the personal charges addressed to Titus, ch. 2. 7, 15. & 3. 8. This epistle has also a special value in the authority which it furnishes for the exercise of a careful and efficient discipline, not merely over church members guilty of gross immorality, as in 1 Cor. 5. 4, 5, but also over such as adopt, assert, or propagate erroneous doctrines contrary to the word of God. These the apostle instructs Titus to admonish; but, if obstinate, he commands him to reject them from the fellowship of the church.—ED.

# THE EPISTLE OF PAUL, THE APOSTLE,

TO

# P H I L E M O N.

THIS epistle is distinguished as an act of intercession, and furnishes a beautiful specimen of that deep interest which Christians in the higher ranks of life should take in the welfare of those whom Providence has placed in less favourable circumstances.—ED.

(1) *Salutation and prayer:* 1—3. (2) *Paul's joy in the Christian character of Philemon:* 4—7. (3) *He intercedes for Onesimus:* 8—14. (4) *The wonderful ways of Providence overruling evil for the production of good:* 15, 16. (5) *He intercedes again for Onesimus, promising to pay for any wrong he might have done his master:* 17—21. (6) *Proposes visiting Philemon, depending on his Christian hospitality:* 22. (7) *Salutations and prayer:* 23—25.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon* our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith,[t] which thou hast toward the Lord Jesus, and toward all saints;

6 That [u] the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

A. M. cir. 4069. A. D. cir. 64.

* This address has evident reference to the meaning of the several names: *Philemon*, "affectionate, beloved;" *Apphia*, the title of affection from a brother to a sister; *Archippus*, "the ruler of a horse"—consequently addressed as Paul's "fellow-soldier." And it is not improbable he might have been such—as in our own days the army has trained up some of the most valiant and faithful soldiers of the Prince of peace.—ED.

† Philemon's "love and faith toward the Lord Jesus" is a phrase perfectly intelligible; so also is "love toward all saints;" but what is the meaning of "faith toward all saints"—even a faith that, taking Christ for the head, takes them for the members, and works toward them by love in every possible communication of good (ver. 6).—ED.

a Heb. 12. 16. & 6. 10. & 10. 34. Rom. 12. 13. 2 Cor. 8. 4. & 9. 13. Phil. 4. 14, 15. & 1. 5, 6.

b 1 Thes. 2. 6.

c 1 Cor. 15. 8.

d Ver. 1, 10.

e Col. 4. 9. 1 Cor. 4. 15. Gal. 4. 19.

* *Onesimus* signifies "useful;" whence, as in ver. 1, Paul refers to the name, formerly "unprofitable" to you, now "profitable" to me.—*Note.* Let every man look to the name he bears, and if there be anything worthy in its meaning, or in the character of the friend from whom it was derived, let him act up to the meaning, or emulate the virtues of that friend. But if the name have no known or assignable meaning, or if he know nothing of the virtues of his friend, let him think of him "from whom the whole family in heaven and earth is named;" and, recollecting how that name has been named upon him, let him see that he walk worthy of it.—ED.

f Ver. 10, 18.

g Luke 15. 20. Phil. 1. 6. Rom. 13. 8—10. Gal. 6. 1, 2. Mat. 18. 15, 21, 22.

h 1 Cor. 16. 17. Phil. 2. 30.

i 2 Cor. 9. 7. 1 Chr. 28. 9. & 29. 9.

k Gen. 45. 5. & 50. 20. Rom. 8. 28. 2 Cor. 4. 17.

8 Wherefore, though I might be much [b] bold in Christ to enjoin thee that which is convenient,

9 Yet, for love's sake, I rather beseech *thee*, being such [c] an one as Paul the aged, and now also a [d] prisoner of Jesus Christ.

10 I beseech thee for my son *Onesimus,* whom I have begotten in my bonds:

11 Which in time past was to thee [f] unprofitable, but now profitable to thee and to me;

12 Whom I have sent again: thou therefore [g] receive him that is mine own bowels:

13 Whom I would have retained with me, that [h] in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should [i] not be as it were of necessity, but willingly.

15 For [k] perhaps he therefore departed for a season, that thou shouldest receive him for ever;

EXPLANATORY NOTES.—Ver. 4—7. In reflecting on your well-known faith in Christ, and love to all the saints, I heartily thank God for his kindness bestowed upon you; and pray that your faith and love may be still more and more effectual to render you still more generous and benevolent; that they, who hear of, and especially they who receive your favours, may be excited to make the most grateful acknowledgments of those kind and holy dispositions, which, by virtue derived from Christ, and to his honour, work for the relief and support of his servants and poor members for his sake.—It is a great comfort to me in my imprisonment, and to Timothy, my brother here, to understand that the hungry appetites of poor private Christians, and holy ministers, are abundantly relieved and satisfied by your charitable donations.

REFLECTIONS.—Faithful ministers affectionately care for, and rejoice in, one



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16 Not now as a servant, but above a servant, [l] a brother beloved, specially to me, but how much more unto thee, both in the flesh,* and in the Lord?

17 If thou count me therefore [m] a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it;* albeit I do not say to thee [n] how thou owest unto me even thine own self besides.

20 Yea, brother, [o] let me have joy of thee in the Lord: refresh my bowels in the Lord.

A. M. cir. 4068.
A. D. cir. 64.

l Mat. 23. 8. 1 Tim. 6. 2. Heb. 2. 1. & 12. 1. Col. 1. 2. 1 Cor. 12. 13, 27.

* Onesimus, though a slave, may have been actually of the kindred of Philemon, as many of the vassals and serfs of feudal times either were, or were accounted, the relatives of their chieftains.—Ed.

m Jam. 2. 5. 2 Cor. 8. 23. Rev. 1. 9. Heb. 2. 14. 1 John 1. 3. 1 Cor. 12. 12, 13, 27.

n Tit. 1. 4. 1 Tim. 1. 2. 1 Cor. 4. 15. & 9. 2. 2 Cor. 3. 2.

o Ver. 7. 12. Phil. 2. 17, 28. 1 Thes. 2. 19, 20. & 3. 7—9. 2 Cor. 7. 4—7.

21 [p] Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for [q] I trust that through your prayers* I shall be given unto you.

23 There salute thee [r] Epaphras, my fellow-prisoner in Christ Jesus;

24 [s] Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 [t] The grace of our Lord Jesus Christ *be* with your spirit.† Amen.

¶ Written from Rome to Philemon by Onesimus a servant.

A. M. cir. 4068.
A. D. cir. 64.

p 2 Cor. 7. 6.

q Phil. 1. 25. & 2. 24. Heb. 13. 23. 2 Cor. 1. 11. Acts 12. 5. Jam. 5. 16.

* This seems to intimate that the epistle was written shortly before the apostle's deliverance from his first imprisonment. See Acts 28. 30. Phil. 2. 24, and that he was then in full hope of his liberation.—Ed.

r Col. 1. 7. & 4. 12.

s Acts 12. 12. & 13. 13. & 15. 4. & 27. 2. Col. 4. 10, 14. 2 Tim. 4. 10, 11.

t 2 Tim. 4. 22.

† *Your spirit*—not the spirit of Philemon alone, but of all "the church in his house," as all actuated with one spirit of faith and love — a composite body, animated, as it were, with one soul. —Ed.

another's gracious comforts and success. And it is an honour for the wealthy to bestow abundantly on the cause, servants, and poor members of Christ. God can marvellously bring good out of great evil—can make robbery, and the running away from lawful service, an occasion of bringing a person to the gospel, attended by the Holy Ghost sent down from heaven—and sinful falls the means of bringing about saving conversion. What an inexpressible alteration for the better converting grace makes on a person! And readily we ought to forgive such as have offended and injured us, if they return to their duty, and especially if God's grace has made them our brethren in Christ. A high esteem and affectionate regard should Christians show to the instruments of their conversion. And with earnestness and prudence ministers, or others, should interpose their influence in favour of those who penitently return to their duty. Thrice happy is that church where ministers and people are knit together in cordial affection, and labour for one another's real welfare, temporal, spiritual, and eternal, by much fervent prayer; and where peculiar care is taken to refresh, comfort, and provide for the aged, poor, and persecuted.

## CONCLUDING REMARKS ON THE EPISTLE TO PHILEMON.

This epistle possesses a special value as it exhibits the true and only principle of human equality—union in Christ Jesus. Onesimus, the slave, is now a son to Paul, and a brother to Philemon; yet this epistle equally sustains the distinction of rights and ranks, and even Paul beseeches as a friend, but does not command as a superior (ver. 10, 13, 14). It also possesses a special value as teaching the doctrine of restitution, unless the injured party choose freely to forgive. Nor is it less remarkable as it depicts Paul not merely in the public character of an apostle, but in the private character of a domestic friend, and discovers him as truly amiable and childlike in the one, as he is great and manly in the other.—Ed.

# THE EPISTLE OF PAUL, THE APOSTLE,

TO THE

# H E B R E W S.

Ancient copies and translations, the testimonies of the highest ancient and modern authorities, the style of the writer's quotations from the Old Testament, his method of reasoning from them, his imprisonment in Italy, his intimate connexion with Timothy, (chap. xiii. 23), as well as the manner of his closing benedictions —all concur in testifying that Paul was the writer of this epistle. The omission of his name and office, as well as of the residence and characteristics of the parties to whom he wrote, contrary to his uniform custom in his other epistles, is an objection of no weight against all this array of testimony. That the parties to whom it was sent were well and personally known to the writer, appears from chap. x. 34, and xiii. 18, 19, 23; and that they were Jews converted to Christianity, is evident from the nature of the subjects handled, the scriptural evidence adduced, the hopes expressed, and the exhortations to constancy so earnestly enforced. That it was written from Italy appears from these words, "they of Italy salute you;" and that it was near the end of his first imprisonment seems to be intimated by the confident manner in which he says, "I beseech you the rather to do this, that I may be restored to you the sooner," chap. xiii. 19. The omission of the apostle's name and office, as well as of the parties to whom he wrote, has been accounted for on the supposition, that as the unconverted Jews were strongly prejudiced against Paul, and, by consequence, against his friends, nothing was put forward that might alarm their prejudices, and cause them to throw down the book unread. This supposition is highly probable; for the apostle, whom the light of Christianity had set free from all prejudices, felt great tenderness for the prejudices of others, and was always ready to sacrifice self, and, so far as a good conscience would permit, to become all things to all men, that he might gain some.

The substance of the epistle may be stated as follows:—1. The superiority of Christ's person, not merely above Moses, but above the angels, by whose ministry the Jewish institutions were promulgated—with the most careful enunciation, that while he was "Jehovah who laid the foundations of the earth," he was also "partaker of flesh and blood." These are the main objects of the first two chapters. 2. The superior dignity and perfect efficacy of Christ's priesthood, and the insufficiency of the priesthood of Aaron; together with the special advantages of Christ being a suffering Redeemer, instead of a temporal monarch, as the Jews had expected, occupy from the third to the end of the eighth chapter. 3. The emblematic nature and utter insufficiency of the Levitical ceremonies, farther than as shadows of the substance, copies of the original, with the perfect sufficiency of the sacrifice of Christ for the redemption of all that believe, is the purpose of the ninth and tenth chapters. 4. To obviate the Jewish objection, that to embrace Christianity was to apostatize from the religion of Moses, the old religion, he proceeds to show, in the eleventh chapter, that, since the beginning of the world, the servants of God have all acted upon one simple and identical principle—faith in the truth, promises, and personal attributes of God; and, consequently, that to embrace Christianity, so far from being apostasy, was merely a farther and more noble extension of the original and unchangeable principle of all true religion. 5. In the last two chapters, he follows up all his reasoning with directions and exhortations to patience under persecution for the truth's sake, and closes with the benediction "Grace be with you all."—Ed.

## CHAPTER I.

(1) *How Christ, in these last times, has spoken to us from the Father, and perfected his progressive revelation:* 1, 2. (2) *His superiority to angels in person and office:* 3—14.

GOD, who [a] at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,

A. M. cir. 4068.
A. D. cir. 64.

a Num. 12. 6, 8. Gen. 3. 15. & 6. 13—21. & 8. 15—22. & 9. 1—17. & 12. 1—3.

2 [b] Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

3 Who, being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat

A. M. cir. 4068.
A. D. cir. 64.

b Eph. 1. 10. Gal. 4. 4. 1 Pet. 1. 20.

* *The worlds* cannot mean the arrangement of dispensations, but the creation of the material and visible universe, agreeably to John 1. 3, and likewise of its invisible powers, agreeably to Col. 1. 16, 17. —Ed.



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down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, [b] Thou art my Son, this day[a] have I begotten thee? And again, [c] I will be to him a Father, and he shall be to me a Son?

6 And again,[†] when he bringeth in the [d] first-begotten into the world, he saith, [e] And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, [f] Thy throne, O God, *is* for ever and ever;[‡] a sceptre of [g] righteousness *is* the sceptre of thy kingdom;

9 [g] Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.[‖]

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish, but thou remainest; and they all shall wax old as doth a garment;

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[b] Ps. 2. 7. Acts 13. 33. ch. 5. 5.

[a] See note on Ps. 2. 7.—Ko.

[c] 2 Sam. 7. 14. 1 Chr. 22. 10. Ps. 89. 26, 27.

[†] Rather, "But when he hath brought again the first-born into the world"—a manifest description of the resurrection of Christ, whereby he was demonstrated to be the Son of God with power. Rom. 1. 4.—Ko.

[d] Ps. 2. 7. Prov. 8. 24, 25. Rom. 8. 29. Col. 1. 15, 18. Rev. 1. 5.

[e] Ps. 97. 7. 1 Tim. 6. 16. Luke 2. 8—14. Mat. 24. 31. & 28. 21. & xxviii. 1 Pet. 3. 22.

[f] Ps. 45. 6, 7. & 93. 1, 2. & 72. 1—14. & xxv. cxiv. Is. 9. 6, 7. & 32. 1. & Jer. 23. 5, 6. Dan. 7. 14. Rev. 3. 21. Prov. 16. 12. Gen. 18. 25.

‡ With the view of availing the evidence afforded by these words to the Deity of Christ, they have been translated, "God is thy throne for ever and ever." But, in addition to the fact that the nominative is often in Greek used for the vocative—especially by the Attics—the Hebrew cannot be translated in any other way than as it is given in the authorized version.—Ko.

[g] Gr. *righteous*, or *straightness*.

[g] Ch. 7. 26. Mat. 3. 15.

‖ *Thy fellows.*—Prophets, priests, and kings—all partakers of some office with Christ. Some prophets and priests, some priests and kings, &c., but none of them uniting, as he did, the three offices in one person.—Ko.

A. M. cir. 4068.
A. D. cir. 64.

[a] *They shall be changed*—not annihilated.—Ko.

[b] Mal. 3. 6. Jam. 1. 17. ch. 13. 8. 1 Tim. 1. 17. & 6. 16. Is. 9. 6, 7. & 51. 6.

[c] Ps. 110. 1. & 118. 22. & 2. 6, 9. & xxi. xci, cx. Mat. 22. 44. Luke 20. 42. & 13. 27. Acts 2. 34, 35. 1 Cor. 15. 25, 26. ch. 4. 14. & 8. 1. & 7. 26. & 10. 12. Rev. xix, xx.

[k] Ps. 103. 20, 21. & 104. 4. & 34. 7. & 91. 11. Dan. 7. 10. Mat. 18. 10. Acts 5. 19.

12 And as a vesture shalt thou fold them up, and they shall be changed:[a] [b] but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, [c] Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all [k] ministering spirits, sent forth to minister for them who shall be heirs of salvation?

## CHAPTER II.

(1) *Reasons for earnest heed to things revealed:* 1—4. (2) *The future world subjected, not to angels, but to Christ:* 5—9. (3) *Christ behoved to be made perfect through sufferings, wherefore he took not the nature of angels, but of men:* 10—18.

A. M. cir. 4068.
A. D. cir. 64.

[a] Ch. 1. 1, 2. & 3. 6, 12. & 4. 1, 11. & 6. 6, 11. & 10. 26. & 12. 5, 15, 25. & 13. 9. Ps. 119. 9, 11. Prov. 3. 21.

[a] Gr. *run out as leaking vessels.*

[b] Deut. 33. 2. Acts 7. 53. Gal. 3. 19.

[c] Ch. 10. 28. Deut. 17. 2. & 13. 5, 6. & 17. 2.

† This salvation was "great" in the love from which it sprung. 2. In the means by which it was accomplished—the incarnation, death, and resurrection of the Son of God. 3. In the means by which it is applied—the Spirit of the living God. 4. In the disease of sin and ruin of death from which it delivers. 5. In the rest and glory to which it conducts.—Ko.

THEREFORE [a] we ought to give the more earnest heed to the things which we have heard, lest at any time we should [a] let *them* slip.

2 For if the word spoken [b] by angels was stedfast, and every transgression and disobedience [c] received a just recompense of reward;

3 How shall we escape, if we neglect so great[†] salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him:*

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles,

EXPLANATORY NOTES. CHAP. I.—Ver. 1. To convince you of the superior excellency of the gospel dispensation above that of the law, I would have you seriously observe, that God, who anciently, at different times and in several degrees, and in different forms of dreams, visions, and immediate impulses, gradually communicated his mind relative to the redemption of sinful men to our forefathers by his servants the prophets, 2. Has now, when the Jewish constitution is drawing to an end, and under the last dispensation of his grace, given us a far more complete manifestation of his will in the gospel, by a messenger infinitely more glorious, even his eternal, only begotten, and incarnate Son; who, being by nature the most high and only true God, has an original right to inherit all things; and who, as Mediator, is God's first-born, Head over all things to his church; and by whom, in the strictest connexion and co-operation, he made the heavens and the earth, and all that is in them, and forms all the different ages and dispensations of time and eternity; 3. Who being, in his divine person, the illustrious brightness of the glory, and the most exact character and image of the person, of the Father, having the very same nature and essential properties,—and supporting and governing all ranks, orders, and individuals of creatures by the almighty operation of his mere will,—when, as our great High Priest, he had, by his own obedience and suffering, fully expiated all the sins of his people, did, in virtue of his finished atonement, and in correspondence to the dignity of his person, ascend to heaven in our nature, to take possession of a glorious state, the most fixed, durable, and inexpressibly exalted; 4. Being in his person, and in his office of Mediator, inconceivably superior to the highest angels,—having by nature and by his Father's appointment, a name, title, and character, far too high to be applied to any of them. 5. For (to consider this matter with respect to his divine nature) whom, even of the loftiest angels, did God ever represent as his essential, his eternal, his only begotten Son? 6. Nay, when he brought him into our lower world to obey and suffer in our stead, he required all his holy angels to pay all divine honours to him, as his Son and their Creator. 7. Again, when he speaks of angels, those noblest of creatures, he represents them as created to be his servants, for executing his will with great strength, speed, and activity. 8. But, in a manner inexpressibly more exalted, he represents his Son Christ as a divine person, the true God, whose dominion is everlasting and unchangeable, and as ruling his extensive empire over all things with infinite equity, truth, and righteousness; 9. And as one who has a natural and necessary regard to holiness and equity, and hatred of all iniquity, and who has brought in an everlasting righteousness, and is furnished with gifts, graces, and glory, infinitely above the measure of angels or believers. 10—12. Yea, as the Creator of heaven and earth, who himself existed from eternity, and as unchangeable in himself, while he changes all creatures at his pleasure: 13. But which of the loftiest angels did ever God call to sit enthroned in majesty, power, and glory, at his right hand, till sin, Satan, death, and all his and his people's enemies, should be subdued under his feet as vanquished rebels? 14. Nay, are not all these spiritual beings placed in an infinitely lower station, being no more than messengers and servants of Christ, whom he employs in revealing his mind to, and in protecting, serving, and assisting in life or death, his chosen people; who, under him, and in his right, are, through grace, appointed to be highly honoured, and eternally to enjoy his complete salvation?

REFLECTIONS UPON CHAP. I.—Blessed be God that he hath spoken so much in mercy and grace to men, and that we have so full evidence of the divine authority of both Old and New Testaments. Wisely hath he suited the manner of his revelations to the state of his church and the necessities of mankind. And now we enjoy the fullest, the clearest, and last discovery of his will that is to be expected on earth. Unbounded is the glory of our Redeemer, as the Son of God and our Mediator. Being essentially one God with, but personally distinct from, and equal to, his eternal Father, he is the creator, proprietor, and preserver of all things. His blood, infinitely precious and powerful, atoned for, and purges away our sins; and in virtue thereof he is enthroned at the right hand of God;—there he for ever reigns the self-existent JEHOVAH, the eternal and immutable God, the object of adoration to angels and men! How honoured then are his saints, who are members of his flesh, his blood, and his bones! Safe are they under his care, and guarded and ministered to by millions of his angels. And rich is their provided, their prepared, their infallibly secured inheritance of eternal salvation. How dead then ought they to be to this perishing world and all its concerns!

CHAP. II.—Ver. 1. Since Christ is thus infinitely superior to the ancient prophets, and even to the loftiest angels, it highly concerns us, who live under the more eminently glorious dispensation of the gospel, both in respect of duty and interest, to attend the more diligently, affectionately, and steadfastly, unto—and with humble faith and love to esteem, embrace, meditate upon, and seriously improve—the everlasting doctrines thereof, which have been delivered unto us in the ministry of the word; and to retain them carefully in our hearts and memories, and persevere in our holy profession of them: lest at any time, through the corruption, heedlessness, treachery, and prejudices of our hearts, or the temptations of Satan and the snares of this evil world, we should be carried away from the truth, and suffer it to slip out of our minds, and so should lose the benefit of it, and perish under its gracious administrations. 2. For if the law of Moses, which was given at mount Sinai by the ministration of angels, acting as Christ's messengers, was established by divine authority, and enforced with an awful sanction; and every contemptuous violation of any of its precepts, or act of wilful disobedience to the authority of God in it, was severely punished with death; 3. How can we expect to escape the judgments of God, in time or eternity, if, through carelessness or unbelief, we despise and reject the glorious gospel; which alone reveals, exhibits, and offers to us that spiritual, heavenly, and eternal salvation which was purchased by the infinitely precious blood of Christ, and comprehends in it deliverance from so great sinfulness and misery, and an advancement to so great holiness, happiness, and glory, as answers all our wants, and infinitely transcends all our conceptions:—the first clear publication of which, without the vail of typical shadows, was begun in the personal ministrations of our Lord Jesus Christ himself on earth, and was further explained and confirmed to us Jews by his inspired apostles, evangelists, and others, who themselves heard him preach these glad tidings of salvation! 4. Yea, to assure us of the infallible certainty of their testimony, God himself attested their integrity, and the truth of their doctrine, by manifold miraculous operations and effects on the bodies of men; and by an abundant bestowal of spiritual gifts; such as prophecy, wisdom, knowledge, and



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and [a]gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the [d]world to come,[†] whereof we speak.

6 But one in a certain place testified, saying, [e]What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 [f]Thou madest him [‡]a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him:

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.[§]

10 For [i]it became him, [k]for whom *are* all things, and by whom *are* all things, in bringing [l]many sons unto glory, to make [k]the Captain of their salvation perfect[‖] through sufferings.

11 For both he that sanctifieth,[*] and they who are sanctified *are* all of one:[*] for which cause he is not ashamed to call them [l]brethren,

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, [m]I will put my trust in him. And again, [n]Behold I, and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, [o]he also himself likewise took part of the same; that through death [p]he might destroy him that had the power of death, that is, the devil;

15 [q]And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily [†]he took not on *him the nature*[‡] *of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succour[§] them that are tempted.

A. M. cir. 4068.
A. D. cir. 64.

[a] Or, *distributions.*
[d] Ch. 1. 4. & 6. 5. & 9. 6—13. Rev. 11. 15. 2 Pet. 3. 13.
[†] *The world to come* is not the future state following death and Judgment, but the times of Messiah in this world, during which the prophecies concerning Jews and Gentiles will be all fulfilled.—Ed.
[e] Ps. 8. 4—6. & 144. 3. Job 7. 17. Is. 40. 17
[f] Ps. 8. 5. & 2. 6. Gen. 1. 26—29. & 2. 7—23. 1 Pet. 1. 20, 21. Phil. 2. 6—11. Luke 24. 26, 46. Is. 53. 12. Acts 3. 21. Mat. 28. 47.
[‡] Or, *a little while inferior to.*
[§] *For every man* of the "many sons" whom, as "captain of their salvation," he conducts to glory. See ver. 10, 11.—Ed.
[g] Gen. 18. 25. Ex. 34. 7. Ps. 11. 6. 7. Rom. 3. 25, 26. 1 Cor. 1. 26. & 2. 7. Eph. 2. 7. & 3. 10, 11. Luke 2. 14.
[h] Prov. 16. 4. Rom. 11. 36. 1 Cor. 10. 31. & 8. 6. 2 Cor. 5. 18.
[i] Is. 2. 3. Zech. 2 11. Rom. 5. 19—21. Rev. 7. 4, 9.
[k] Acts 3. 15. & 5. 31. Phil. 2. 9. ch. 5. 9. & 6. 20. & 12. 2.
[l] *Perfect.*—As an example suited to his people in their present state of suffering, and a sacrifice sufficient to take away their sins.—Ed.
[*] *He that sanctifieth*, does not here signify "he that maketh holy," but he that, by his own death separates his people from the world and dedicates them to God. See John 17. 19. Heb. 10. 10, 14.—Ed.

A. M. cir. 4068.
A. D. cir. 64.

[*] *Are all of one* "flesh and blood," which his brethren had from Adam, which he received by the Holy Ghost, and by which, being himself without sin, he yet "bore their sins in his own body on the tree." See ver. 14.—Ed.
1 Pe. 22. 22. & 1. 2. Mat. 28. 10. John 20. 17. Rom. 8. 29.
[m] Ps. 16. 2. & 91. 2. & 28. 9. & 62. 8. Is. 50. 7. 9. & 12. 2. ch. 12. 2.
[n] Is. 8. 18. & 49. 6. & 55. 10—12. & 59. 5. John 10. 29. & 17. 6, 9, 11, 12.
[o] Ver. 11. Is. 7. 14. & 11. 1. John 1. 14. Gal. 4. 4. Rom. 8. 3. Phil. 2. 7, 8.
[p] John 12. 31. Col. 2. 15. 1 John 3. 8. Is. 25. 8. Hos. 13. 14. 2 Tim. 1. 10. 1 Cor. 15. 54, 55.
[q] Luke 1. 74, 75. Rom. 6. 16. 2 Tim. 1. 7. Is. 49. 24—26.
[†] Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*
[‡] The word "nature" is supplied by the translators, but the marginal reading is greatly preferable. Literally, it stands thus: "For of angels he taketh not hold, but of the seed of Abraham he taketh hold."—Ed.
[§] He succours them: 1. By giving them confidence in his love and power. 2. By thus enabling them to withstand temptations. 3. By giving them patience and comfort in trouble. 4. By sending, in due time, deliverance.—Ed.

utterance, speaking with, or interpreting, languages they never learned,—which were dispensed by the Holy Ghost, in their different kinds and degrees, according to the good pleasure of his sovereign will. 5. But to proceed in our comparison of Christ with the holy angels,—it is manifest that, in his mediatorial office, as well as in his divine Person, he is infinitely superior to them;—for though God employed them as his heralds in publishing the law at Sinai, and employs them as ministering spirits to the heirs of salvation, yet he has not given them any headship or ruling power over the New Testament church, nor are its doctrines, ordinances, privileges, or blessings, derived from, or even published by them. 6—8. But the inspired Psalmist David, when contemplating the magnificent works of God, breaks out into a rapture of admiration, that God should so favour, support, and assist man; and, after a short debasement, constitute him the universal Lord and Sovereign of all his creatures, not one excepted;—that he might conquer, subdue, and triumph over his enemies, casting them, like slaves and captives, beneath his feet. Now it is fully evident, from observation and experience, that never, since the fall, neither mankind in general, nor any particular one of them, has ever had an absolute and universal dominion over all things. 9. But though Jesus Christ has not yet put an end to all the opposition of his and his people's enemies, we certainly know, from the testimony of inspired writers, and from the marvellous effusion of the Holy Ghost in his miraculous gifts and graces, and the wonderful effects of the gospel in convincing and converting multitudes,—that he, in consequence of his debasement, obedience, sufferings, and death, in the stead of all his children, Jews and Gentiles, is exalted to the highest glory, power, and authority,—that he might be in full capacity to accomplish the great end of his death in their effectual salvation. 10. For however offensive the doctrine of his debasement may be to carnal Jews, who only look for a temporal deliverer, it infinitely well became, and tended to the singular glory of, the justice, holiness, wisdom, goodness, and other perfections of God the Creator, Preserver, and last End of all things,—and of his holy law and government,—in bringing his chosen, adopted, and regenerated, children to their complete happiness in heaven, to prepare and consecrate his only begotten Son, as their Prince, Leader, and Author of eternal salvation, to his heavenly work of intercession and government, by his suffering on their behalf and in their stead. 11. For both Jesus the Redeemer, who, by his blood, purges away the guilt and filth of our sin, and we, his redeemed, who have our sins purged away, are, by the constitution of the covenant of grace, one in the view of the law; and are partakers of the same human nature, in the same condition of weakness, trouble, and mortality; on which account Christ, however great and glorious, does, and in the last day will, more openly avow us, however mean and despicable, to be his brethren; 12. Engaging to his Father that he, in his personal ministrations, and by his servants, will make known the glory, and celebrate the praises of his perfections and counsels among *his brethren*, effectually called and gathered to him as his peculiar people. 13. And, like one having communion with us in human affections, sufferings, and graces, he represents himself as trusting in God for support, assistance, success in, and reward of his work, and as ready to do whatever is necessary for our future or eternal salvation, who, as his spiritual seed, were given to him by his Father. 14. Since therefore these children, whom God has given to his Son to be saved by him, are equally partakers of immortal souls and mortal bodies as the rest of mankind, he also, having existed the Son of God from all eternity, did, in the fulness of time, assume a true human nature, with all its essential properties and sinless infirmities, into personal union with himself, that he, as their Kinsman-redeemer, in the same nature which sinned, might make a proper satisfaction to the law and justice of God; and that thus—by means of his meritorious death, which he suffered in their room and stead, to take away their sins and the curse of the law, and to purchase their happy resurrection and eternal life—he might entirely conquer, overthrow, and make void the power of that great destroying adversary the devil, who, by means of Adam's first transgression, had brought sin and death upon men, and has a limited empire over death, to inflict it upon obstinate and incorrigible sinners, and to be their everlasting tormentor in eternal death; 15. And that through his suffering of death he might destroy death in its destructive influence; and deliver his people from the sting, dominion, and terrors of it, and in due time give them a complete victory and triumph over it,—even though their inward sense of guilt, the terrors of the Jewish dispensation, or Heathen ignorance of a happy immortality, had long rendered the thoughts of their death enslaving and terrible. 16. For, to accomplish these important ends, he did not lay hold upon the nature of angels, by taking it into personal union with his divine, as if he intended to recover any of them who fell from their original holiness and happiness; but, passing by them, he laid hold on, and personally united to himself, the far inferior nature of man, as derived from the patriarch Abraham, to whom God promised that in his seed all the nations of the earth should be blessed. 17. From which it is plainly evident, that, in order to Christ's duly answering the great design of his office as their Redeemer and Saviour, it was thought fit and necessary that he should partake of their nature in all its essentials; and be made in suffering, and everything but sin, like unto those brethren whom he was to bring to glory;—that so, by his own experience of sufferings in their stead, he might be the better qualified, and the more feelingly engaged, to act the part of a compassionate tender-hearted High Priest for them towards God, in making satisfaction to his Father's justice for their sins, and in purchasing and procuring peace and reconciliation for them. 18. And having thus experimentally endured the temptations of Satan and troubles of this world, as well as the weight of his Father's wrath, and triumphed over them, he is the more fit and inclined to sympathize with, support, comfort, and relieve his brethren, when exercised with any like temptations, afflictions, or trials.

REFLECTIONS UPON CHAP. II.—In the superior excellency of its principal preacher, in its manifold and marvellous attestation, and in the full and extensive salvation which it exhibits, the gospel far transcends the law of Moses. With great care and reverence then ought we to hear, receive, and retain it, and all the spiritual and eternal blessings which it conveys. To neglect so great a salvation is one of the most atrocious crimes, and exposes men to the most terrible vengeance of God.—How astonishing is it that God should leave angels to perish in their sins, and fix his love upon men, and unite his Son to them! But never can we sufficiently adore the excesses of that love through which we behold him in our nature, for a time debased, suffering, and dead; and then gloriously exalted to his Father's right hand, as head over all things to his gospel church, and expecting till all his enemies be made his footstool. Infinite is the mercy that God should thus bring many sinful men, as his chosen, adopted, and regenerated children, to eternal life through the sufferings and death of his Son. Yea, herein all his perfec-



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## CHAPTER III.

(1) *Attention demanded to Jesus as our High Priest:* 1. (2) *Christ's superiority to Moses:* 2—6. (3) *The duty of hearing to-day, and the danger of hardening our hearts:* 7—19.

A. M. cir. 4068.
A. D. cir. 64.

WHEREFORE,[a] [b]holy[*] brethren, partakers of the heavenly calling, consider [c]the Apostle and High Priest of our profession, Christ Jesus;

2 Who was [d]faithful to him that [e]appointed him, as also [f]Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; [†]whose house[‡] are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

a Ch. 1. 3. & 2. 9, 10, 14, 17, 18.
b 1 Cor. 1. 2, 9. 2 Cor. 1. 1. Eph. 1. 1. & 4. 1. Phil. 3. 14, 15. Col. 1. 2, 13. 2 Tim. 1. 9. 1 Pet. 2. 9. 2 Pet. 1. 3, 10. 1 Thes. 2. 12. 2 Thes. 2. 14.

[*] *Holy.*—Separated from the world and dedicated to God. Such Christians are by profession, and, if that profession be sincere, such they are in reality.—Ed.

c Rom. 15. 8. Mat. 15. 24. ch. 2. 17. & 4. 14. & 5. 5. & 6. 20. & 8. 1. & 9. 11. & 7. 26, & 10 21, 22.
d Ch. 2. 17. & 5. 9 & 7. 26. & 10. 23. Is. 52. 13. John 8. 29.
e Gr. *made.* 1 Sam. 12. 6.
f Ver. 5. Num. 12. 7. 1 Tim. 3. 15.

[†] According as the Greek word is, or is not aspirated, the translation will be "over his house;" that is, over God's (ver. 4), or "his own house;" that is, over Christ's.—Ed.

[‡] *House,* in this place evidently signifies "family;" in which sense it is, consequently, to be understood, ver. 2—5, from which this is a conclusion.—Ed.

A. M. cir. 4068.
A. D. cir. 64.

7 Wherefore, ([g]as the Holy Ghost saith, To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved[†] with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, [‡]They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness[§] of sin.

14 For we are made [h]partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

g 2 Sam. 23. 2. Mat. 22. 43. Acts 1. 16. & 2. 30. ver. 15. ch. 4. 7.

[*] These words, quoted from Ps. 95. 7, were uttered and written, instrumentally, by David; they are, however, attributed directly to the Holy Ghost, because "holy men of old spake as they were moved by the Holy Ghost."—Ed.

[†] When "grief," "wrath," or other similar emotions, are attributed to God, they are not to be represented as mere figures and accommodations and condescensions of God to the language of men; but are to be understood as exemplified in Jesus, "God manifest in the flesh."—Ed.

[‡] Gr. *If they shall enter.*

[§] This "deceitfulness" appears in many forms, especially the following:—1. The temptation promises a blessing, as Satan promised godlike immortality to our first parents. 2. Pleads that it is so little, it cannot be rigorously dealt with. 3. That it is infrequent and easily repented of. 4. That God is merciful, and will not rigidly enforce his laws. 5. Sin is disguised under fair names:—Pride is called spirit; covetousness, care; ungodliness is called thoughtlessness.—Ed.

h Eph. 5. 30.

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tions are highly glorified, and his Son qualified to be an exalted intercessor and Captain of salvation. Delightful is Jesus' connexion with us, as our elder Brother, and the source of all our sanctification, comfort, and victory over sin, Satan, fears, troubles, and death. And amazing is his Priesthood, and kind his manner of executing it. But great indeed are the effects of this love, that by the death of my divine Saviour I am made alive and free; and sin, devils, and death, are conquered;—that, by his temptations and trials, I am succoured under and delivered from mine! Since he then is merciful, let me always flee into his bosom: and since he is faithful, let me always adore and trust him.

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CHAP. III.—Ver. 1. Since the great Author of the gospel is so much more excellent and useful than all the former prophets, and even angels, let me beseech you, my dear brethren by descent from Abraham, and in the judgment of charity, brethren not only to me and all the saints, but even to Christ himself,—separated to him by profession, devoted to his service, sanctified by his blood and Spirit, and effectually called by the gospel to a state of union and fellowship with him, and to a full right to, and anticipating possession of, all the privileges of the new covenant, more attentively to consider, and seriously reflect upon, the supereminent dignity of our Lord Jesus Christ, who, as the messenger of God, reveals to us the whole of the gospel truth which we profess, and as our great High Priest is the subject matter thereof, who confirms and ratifies it by his death,—and so is the author, life, and glory of our heavenly calling, and of our holy profession of his name, and of all our love to and hopes towards God through him; 2. Who being chosen, called, ordained, and sent by God, to declare his whole will relative to the faith, worship, obedience, and salvation of the church, performed his work with a fidelity infinitely superior to Moses, his noted type, whom God himself attested as singularly faithful in publishing the whole system of laws and revelations given him, and in his whole government of his chosen people in the wilderness. 3. But, notwithstanding this honourable testimony, Christ is infinitely more honourable in himself, being not a mere man like Moses, but truly God-man in one person, and is worthy of infinitely greater honour, as he is the Former, Proprietor, Lord, and Head of the church, whereas Moses was but a member of it. 4. Nay, being the great Provider of all the materials, and Manager of all the affairs, of the Jewish or gospel church, for his own glory, he can be nothing less than God himself. 5. And Moses indeed, not as a lord, or proprietor, but as a servant, acted most faithfully in delivering the laws and ordinances of God about everything relative to the Jewish church, that he and they might be the distinguished figures of the far more excellent things which were to be more clearly revealed under the New Testament. 6. But though Christ graciously condescended to take upon him the form of a servant in his human nature and office capacity; yet, in what he has done relative to the church, he acted not merely as a servant, but as his Father's equal and only begotten Son, Heir of all things, and Lord of it, as his house or family, which he purchased with his blood, gathered and formed, furnished, ordered, and governs, by his word and Spirit;—and of which all of us are members, who, being truly united to him by faith, do, notwithstanding all the tribulations which befall us, steadfastly persevere in the faith, profession, hopes, comforts, and holiness of the gospel.—7. To warn such of you as are but nominal professors against utter apostasy, and quicken real believers to hold on and hold out to the end in their holy profession of Christ and his gospel, let me remind you of the charge given by the Holy Ghost to our fathers in the days of David. Now immediately, and without delay, while the present season of God's mercy and patience lasts, and his messengers are sent to you, if ye would attend to, regard, and embrace what he says by them, for your spiritual and eternal advantage. 8, 9. Take heed that ye do not wilfully shut your eyes against his light, nor stop your ears against his voice, and resist his Spirit, and so harden your hearts against his fear, and against all his methods of wisdom and love, for your present and future happiness, as your forefathers did, by their provoking unbelief, strifes, and murmurings, in the wilderness of Arabia. I tried them by diversified dispensations of providence; and they for forty years, beholding my marvellous work of mercy and judgment, often put my faithfulness, power, kindness, patience, and just vengeance to the trial; as if they had doubted my ability and willingness to fulfil my promises or threatenings. 10. Therefore, being all that time sorely displeased, and at length wearied out, with their repeated and aggravated unbelief and insolent behaviour, I solemnly declared them incorrigible in the error and perverseness of their hearts, and obstinately ignorant of, and inattentive to, my doctrines, laws, and ordinances, or any upright, holy, and peaceable conversation. 11. And, to render my threatening absolutely irreversible, I sware by myself, that, on account of their high and numberless provocations obstinately persisted in, not one of them, from twenty years old and upward, except Caleb and Joshua, who were men of another spirit, should ever enter into Canaan, which I had promised to Abraham and his seed, as a land of quietness, peace, and safety, in which I myself, in the ark of the covenant, would dwell among them; but should every one of them disgracefully die in the wilderness. 12. Being therefore warned by these awful examples, left for our admonition, and excited by a consideration of the dignity of Christ's person and office, and of our near concern with him, and of the rich advantages we may hope for from him, take heed, my dear Christian brethren, examine and watch over yourselves to the utmost, lest at any time, through the influence of Satan, the world, and your own corrupt hearts, unbelief,—which, proceeding from an habitually sinful temper of soul, by distrusting God, and giving him the lie, reflects the highest dishonour upon his authority, sincerity, uprightness, faithfulness, power, and grace; and is the most noted and effectual spring and root of obstinate and final apostasy from God, Father, Son, and Holy Ghost, who has all life in himself, and is the Author of all spiritual and eternal life to believers,—should prevail in you. 13. And, as a mean of preventing this dreadful evil, not only guard against the first workings of unbelief and apostasy in yourselves; but, while your life and the day of gospel grace is continued with you, stir up and encourage one another, without delay, and upon every opportunity, to steadfastness in the faith, and to a holy and circumspect watchfulness against carnality of mind and negligence, and against the temptations of Satan, the allurements and terrors of the world, and everything which tends to carry you away from Christ and the gospel; lest any of you should be lulled asleep and stupified, and so led aside from him through the guileful and treacherous influence of indwelling corruption, magnifying the terror of sufferings for his sake, and the advantage of worldly ease, pleasure, affluence, or safety, and with fair pretences varnishing over the destructive ways of sin. 14. And it is of the utmost consequence, for preserving us from this deceitfulness of sin and hardness of heart, to take heed that we be indeed real Christians; for it is manifest that we have a happy partnership with Christ in his righteousness, Spirit, grace, and benefits, as persons vitally united to him, and interested in all that he is and hath, when we hold fast our spiritual subsistence in him, and steadfastly maintain, and to the end of our lives persevere in our holy profession of him against all opposition and danger. 15. Take heed therefore now to yourselves, and do all that in you lies to fortify one



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16 [l]For some, when they had heard, did provoke: howbeit [k]not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with [l]them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, [m]but to them that believed not?

19 So we see that [n]they could not enter in because of unbelief.

A. M. cir. 4088. A. D. cir. 84.

l Ver. 2, 10. 1 Cor. 10. 5—12. Num. 14. 2—4, 11, 22. & 26. 65.

k Deut. 1. 26, 32. Rom. 11. 4, 5.

l Num. 14. 11, 22, 23, 27. & 26. 65. Ps. 106. 24—26. 1 Cor. 10. 5—12. Jude 5.

m Num. 14. 2—4, 11, 20. Deut. 1. 34, 35.

n Num. 20. 12. Deut. 1. 32. John 3. 18. 36. Mark 16. 16. 1 John 5. 10. Is. 7. 9. 2 Chr. 20. 20.

## CHAPTER IV.

(1) *Holy fear necessary to a Christian faith:* 1, 2. (2) *Believers only enter into rest, whether that of the earthly or the heavenly Canaan:* 3—11. (3) *The power of the word:* 12, 13. (4) *Jesus as our High Priest gives confidence at the throne of grace:* 14—16.

LET [o]us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel [p]preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, [q]as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

A. M. cir. 4088. A. D. cir. 84.

o Ver. 11. ch. 12. 15.

p Gather, "For we also have received good tidings as well as they:"—they of an earthly and typical rest; we of tribulation on earth (John 16. 33), of peace and rest in heaven.—Ed.

† *For we who have believed do enter into rest*, being read as a parenthesis, the union between ver. 2, and remainder of ver. 3, will be apparent. The word preached did not profit the unbelievers, "as he said, I have sworn," &c.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom [r]it was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For if Jesus[t] had given them rest, then would he not afterward have spoken of another day.

9 There remaineth[s] therefore a rest to the people of God.

10 For he that is entered into his rest,[t] he also hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

A. M. cir. 4088. A. D. cir. 84.

r Or, *the gospel was first preached.*

† Jesus.—That is, Joshua, whose name in Greek is Jesus.—Ed.

‡ There is a sabbatism, a holy rest, yet to come, distinct from the sabbath-rest of creation, which even unbelievers may enjoy, and distinct from the Joshuan rest, from which unbelievers were, by the oath of God, excluded.—Ed.

§ *He that is entered into his rest*, in a remark-ed by Brown and other eminent expositors, "every believer;" and "his own works" are (ver. 10) understood to signify his "former works of wickedness, self-righteousness, conducts and trials." But surely if "every believer" were already entered into the rest spoken of, there were no use in exhorting him to "labour to enter" into it (see ver. 11). Nor can ceasing from "works of wickedness" or "self-righteousness" be justly drawn into comparison with God's ceasing from his works of creation! The rest spoken of is, therefore, that rest from labours and troubles into which they "who die in the Lord" (Rev. 14. 13) do immediately enter (2 Cor. 5. 8), and in which they shall be found "when the Lord Jesus shall be revealed from heaven with the angels of his power. 2 Thes. 1. 7. Mat. 25. 32—46.—Ed.

another against apostasy; and if, while life and opportunity are continued, ye would believe and obey what God inculcates upon you for your good, beware of contracting an insensibility and hardness of heart, as your fathers did, when they provoked the anger of the Lord against them by their unbelief and rebellion in the wilderness. 16. For most of them, after they had heard the law awfully published by God himself at Sinai, and had received the instructions relative to their ceremonial worship, instead of being suitably affected by it, indulged themselves in the highest provocation against God; nevertheless, Caleb and Joshua were men of a better spirit and conduct, and entered into the promised land. 17. But with whom of these Israelites was God so highly offended forty years, as to exclude them from the promised land of Canaan? was it not with those *only* who had repeatedly and notoriously rebelled against him through unbelief?—and whose dead bodies, on account of their wickedness, lay slain, like miserable and detestable objects, in the Arabian desert, through which they travelled to Canaan? 18. And against whom did God, in his just and awful indignation, swear that they should never be admitted to enjoy the privileges, peace, and blessings of that rest in Canaan? was it not against those *only* who, notwithstanding all their professions and obligations, warnings and excitements, rejected God and his gifts by their unbelief? 19. It is therefore plain, from the whole, that unbelief was the root and spring of all their other provocations, by which they forfeited all right and claim to the promise of admission into the typical rest of Canaan.

REFLECTIONS UPON CHAP. III.—In dignity how far, how inconceivably far, Jesus, the God, the Maker, the Lord, the Proprietor and Governor of the church, transcends Moses, a mere man formed by himself, a member, a servant, in it! Faithful was he to his Father, who constituted him mediator. And worthy is he to be contemplated, adored, trusted, and rejoiced in, and openly professed. But unworthy are those to be held members of his church who are not washed in his blood, sanctified by his Spirit, and effectually called by his grace. Alarming and earnest are God's calls and invitations to men: indispensably necessary is a present attention to his voice, and acceptance of his favours: and fearful is our guilt, and dreadful our danger, if we harden our hearts, and contemn his offers of grace. In nothing does the deceitfulness of sin more appear than in men's obstinate unbelief. If it reign in our heart, there is no apostasy but may be expected in our life, and no plague or damnation will be too dreadful for our reward. Alas, what multitudes of gospel hearers perish in this sin! And who knows what numbers are, by an angry God, consigned over to the power of it, and to irreversible condemnation for it, even in this life.

CHAP. IV.—Ver. 1. Since therefore God, as a warning to us, dealt so severely with our fathers for their disobedience and unbelief, it ought to be our deep concern to maintain an awful reverence of his greatness, holiness, and justice, and a religious dread of provoking him;—not to dismay and dishearten, but to excite us to the most diligent use of all appointed means, in an humble dependence on his grace, for our own and others' preservation from apostasy and its terrible consequences,—lest, when God, who is the Contriver and Author of, and who delights in, this rest, as recorded, exhibited, and given to us in the gospel, a gracious promise of admission to a state of peace and lively fellowship with him through Christ, in truly evangelical worship and obedience in this world, and of a glorious peace in the world to come, ye should, through sloth and unbelief, reject and forsake *that promise* or *rest*, or seem to faint in your Christian course towards it: 2. For the gospel of salvation has been now preached to us, as it was more obscurely to them; but the precious truth of God did not in the least turn to the real advantage of many of them, when they heard it by Moses, or other inspired messengers of God; because they did not closely apply and appropriate the same to their hearts, and feed thereon by faith as the nourishment of their souls, and no more will that which we hear be eventually profitable to us, unless we receive and digest it by faith. 3, 4. But as all entrance into God's promised rest is by believing, so those of us, who have by a true and lively faith received and rested on Christ alone for salvation, do enter into a state of spiritual and evangelical rest and peace with God through him, according to the light and grace of the New Testament dispensation; and we now, by faith and hope, in gospel worship enter into the heavenly rest, as a pledge and assurance of our personal entrance into the full enjoyment of it in due time:—for by comparing the several passages of Scripture which speak of God's rest, it is plain that there remains for us New Testament believers a rest far more excellent than that of Canaan. Even God's oath, excluding the unbelieving Hebrews from Canaan, supposed that all true believers should enter into his rest; so that here was a rest promised 2500 years after the rest of the creation had taken place, on the seventh day of the week and of time. 5. And, moreover, this oath, as it stands in David's Psalm, must not be understood as merely relating to the Hebrews' entrance into Canaan, which had taken place more than 400 years before, but also to a rest which then remained to be entered into. 6. Since then God's threatening against them who believed not implied that some should actually enter in, and those to whom that typical rest was first preached, through their unbelief, did not enter; 7. Therefore God, by David, fixes another day of entering into his rest, and calls the Jews carefully to improve it, plainly intimating, that what is there said related to a rest which was to be enjoyed long after they were in possession of the promised land: 8. For if Joshua, the son of Nun, that noted type of our Lord and Saviour Jesus Christ, had put the Hebrews into the full possession of the rest ultimately intended in that psalm, the Holy Ghost would not, by David, have mentioned another season in which the Hebrews, who dwelt in possession of Canaan, were to seek a further rest, which could be no other than that which, being typified by the former, was to be introduced by Jesus Christ the Messiah. 9. Since therefore neither the rest of the seventh day sabbath, nor the rest of the settlement in Canaan, could be intended by that TO-DAY mentioned by David, it is evident there must still remain, under the gospel state, a more complete and glorious rest, typified by the former, which is to be inherited by the true people of God, and which includes a spiritual rest by faith in Christ from Jewish ceremonies—from the law as a covenant—and the holy and joyful rest of the New Testament sabbath, in commemoration of his resurrection; and principally that heavenly rest of perpetual and immediate communion with Christ, of which all the preceding rests are but types, pledges, or foretastes: 10. For our Lord Jesus, having finished his obedience, sufferings, and death, rose again, and took possession of his heavenly glory, and so rested from his labours of purchasing our eternal redemption; even as God, when he had finished his work of creation, rested on the seventh day, and formed no more new kinds of creatures. And every believer, who has entered into the spiritual rest of the gospel state and New Testament sabbath, ceases from loving, or wilfully practising his former works of wickedness, and from resting on his once-beloved works of self-righteousness;—and when, after finishing his course of obedience, conflicts, and trials, he enters into the complete and heavenly rest, he will perfectly cease from everything selfish, sinful, or troublesome. 11. Since then there remains for



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12 For the word* of God *is* quick,† and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul‡ and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

16 [b] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

A. M. cir. 4068.
A. D. cir. 64.

* As Paul never calls Jesus "the Word of God," though that title is given to him by John (John 1. 1. 1 John 1. 7. Rev. 19. 13), and as the phrase is justly applicable to the revealed word, written or spoken, of the qualities of such revealed word Paul appears here to speak. Nor is it reasonable, or agreeable to the manner of the scripture, to interpret it, with Pyle and others, equally of Jesus, the *Word* incarnate, and of Scripture, the *word* written or uttered.—Ed.

† *Quick.* — Living; receiving life from the Spirit of God.—Ed.

‡ *Soul*, when contrasted with "spirit," signifies the living principle, with its appetites, desires, and feelings. —— *Spirit*, when contrasted with "soul," signifies the thinking, immaterial part, which is separable from the body, and lives independently of destructible life. Eccl. 12. 7. Luke 24. 39.—Ed.

b Eph. 2. 18. & 3. 12. ch. 10. 19—22. Mat. 7. 7—11. John 16. 23, 24. Is. 55. 6. Amos 5. 4.

A. M. cir. 4068.
A. D. cir. 64.

* *Honour*—that is, "office," as the Greek word is often used.—*Note.* This text can never be tortured into the service of the papal succession; for the question is merely concerning the appointment of a Jewish high priest, who was superseded by Christ; and Christ, no doubt, has many ambassadors, but can have no successor, because "he is a priest for ever." Ver. 6. & ch. 7. 17, 24.—Ed.

† The cause of the "prayers," "supplications," "strong crying and tears" of the incarnate Lord cannot be understood unless he is viewed as "bearing our sins in his own body;" and the fuller description of his spiritual agonies may be found prophetically set forth throughout the book of Psalms. See Luke 22. 42, 43. Ps. 22. &c.—Ed.

‡ *To save him from death*" does not signify to save him from the fear, but from the power of death; which earnest anxiety of our Lord was not simply personal, but included the deliverance of his whole church.—Ed.

§ Or, *for his piety.*

‖ *He feared*—not as a sinner, not as a slave, but reverenced as an obedient Son. Such "fear of the Lord is the beginning of wisdom."—Ed.

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour* unto himself, but he that is called of God, as *was* Aaron:

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec:

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears,† unto him that was able to save him from death,‡ and was heard § in that he feared; ‖

## CHAPTER V.

(1) *The priesthood of Christ, his pre-eminence, qualifications, and order:* 1—11. (2) *The imperfect state of the Hebrew converts, and their need of growth:* 12—14.

us a rest inexpressibly more safe, sweet, glorious, and lasting, than that of Canaan, let us, in the use of all appointed means, and in dependence on divine grace, with the utmost diligence labour to overcome all difficulties, and break through all oppositions and discouragements, that we may here enjoy all the refreshing and delightful privileges and blessings of the gospel state, and hereafter arrive at the still more refreshing and delightful heavenly glory,—and stir up one another to seek after it: lest, through our slothfulness, carnal fear, and unbelief, we should fall short of it, as the Israelites in the wilderness, notwithstanding their distinguished relation to God, fell short of the rest in Canaan through their unbelief and cowardice. 12. And there is the greatest reason to maintain a godly jealousy over ourselves, and one another, and there is noble encouragement for the utmost care and caution;—for our Lord Jesus Christ, as the *Word of life*, has life in himself, and is the author of it to others,—and the written word, by the Spirit, has a quickening virtue to raise dead souls:—yea, Christ, who is the almighty, omnipresent, omniscient, and heart-searching God, renders it a powerful mean of convincing the conscience, searching and affecting the whole heart, and subduing every thought and affection to the obedience of himself. 13. Nor can any of us escape his critical observation, or the searching influence of his word,—there being no creature, of whatever rank or kind, that lies concealed from his all-comprehensive view, but all persons and things, even the most secret thoughts, desires, hopes, and fears, tempers, and dispositions, are most evidently exposed and clearly manifested to the critical and all-seeing eye of him, to whom we must give an exact account of our state, qualities, inclinations, and conduct, in the last judgment. 14. Since therefore it is so dangerous to despise, neglect, or apostatize from the truths of the gospel, and since we have in this Jesus Christ, our present Observer and future Judge,—so incomparable a High Priest, inconceivably great, divine, and excellent,—thoroughly qualified for, and exalted in, his office, —the most difficult and fundamental part of which he has performed on earth, and the remainder of which he is now executing in heavenly intercession for us, —let us be thereby encouraged in the exercise of faith, love, and holy obedience, and with steadfastness, diligence, and constant perseverance, to maintain a free and open confession of him, and professed subjection to him. 15. Nor is this our glorious High Priest less willing than able to sympathize with and relieve us under all our distresses; nor is he, even in heaven, insensible of, or unaffected with, our wants and weaknesses, miseries and dangers; but having, in his state of humiliation, experimentally known whatever we undergo in our temptations and troubles, though without sin, he is at once infinitely fitted to be our pattern in bearing them, and to sympathize tenderly with us in them, and to take away the iniquity which we unavoidably fall into by means of them. 16. Let us therefore, in view of his superlatively excellent and efficacious Priesthood, and his execution of it, in offering himself a sacrifice to satisfy God's justice, and make atonement for our sins, and his continual intercession for us at his right hand, boldly draw near to God by faith, in prayer and every other ordinance of gospel worship,—since he is now seated, not on a throne of justice, to execute deserved vengeance upon us, but on a throne of free and condescending mercy and grace, to commune with and bless us,—that, with familiar and holy freedom, and humble confidence in him, as our reconciled God and Father, we may ask of, and receive from him, the most merciful forgiveness of our sins, and compassionate relief under all our straits and miseries; and, finding favour in his sight, may obtain all gracious assistances and supplies, in every season of want, difficulty, trouble, temptation, or danger, especially the most perplexing.

REFLECTIONS UPON CHAP. IV.—Graciously has God maintained his gospel in the world all along since Adam's fall, though in different degrees of light. And when it is now set before us in its fulness and clearness, we ought carefully to beware of contemning and rejecting it. Alas, what multitudes hear it without ever being profited by it!—No hearing, without cordial believing, will avail to the salvation of our souls. And unless we immediately receive and digest what we hear, God may quickly swear in his wrath that we shall never enter into his rest.—Greatly preferable to that of Canaan, yea, infinitely excellent is that new covenant, evangelical, and eternal rest into which true believers enter along with Christ!—Powerful and efficacious is God's written word in the hand of Christ, the living and life-giving Word. With divine efficacy it penetrates into men's souls, for their conviction, reformation, and comfort; or for their condemnation and confusion. And infinitely awful, almighty, and heart-searching is he himself, to whom we must quickly give an account in the last judgment. But blessed be God, that while he is his Son, he is our great atoning and interceding High Priest and Almighty Saviour; and that, having had a sinless experience of our temptations and troubles, he is qualified with the tenderest compassion towards us, and is ascended into the highest heavens, now to appear in the presence of God for us. His character and work powerfully and delightfully encourage to steadfastness and openness in our Christian profession, and to familiar boldness in our dealings with God. Let then all my requests and hopes of pardon, help, comfort, and glory, depend on JEHOVAH'S grace and Jesus' merits.

CHAP. V.—Ver. 1. To encourage us to improve the grace and power of our glorious and ascended, but affectionate and sympathizing, High Priest, in such holy reverence and confidence in approaching to God, let us consider that, even under the typical dispensation, every high priest was sanctified and set apart to his office from among the children of Israel, as one who partook of the same nature with themselves, and was appointed to represent, and transact for, men with God; that in their name and stead, and for their benefit, he might present to him all their legal offerings and sacrifices, animate or inanimate; 2. And thus the multitude of infirmities, sinful or natural, with which he was compassed about, did require, and, as it were, qualify him to bear with, and readily atone for the sins of others, which had been committed through ignorance or mistake: 3. On account of which infirmities he was required to offer up sacrifices for his own sins, as well as for the sins of the people.—4. And it was further necessary that no man should assume to himself the office of priesthood, till he had a most plain and manifest call from God to it, as Aaron and his sons had. 5, 6. In like manner Jesus Christ,—who in our nature made atonement for our sins by the sacrifice of himself, that our persons and prayers might be accepted of God, as presented by and through him, and who, in his state of humiliation, experienced every sinless infirmity and temptation, that he might manifest the greatest forbearance and compassion to ignorant and wandering sinners,—and who, having no sin, had no occasion to offer up any sacrifice for himself, but only for his people,—did not, in his incarnate state, by any private act of his own, assume to himself the honour of the gospel high priesthood; but was from eternity called and appointed to it by his Father, by whom he was from eternity begotten, and by whom, in his resurrection from the dead, he was attested as his only necessary and essential Son; and who, in the most solemn manner, declared him an eternal Priest, without predecessor or successor, after the high order of Melchisedec, and not after the inferior order of Aaron; 7. Which glorious High Priest, while in our world, compassed about



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8 Though he were a Son, yet learned he obedience[*] by the things which he suffered;

9 And [a] being made perfect,[†] he became [b] the author of eternal salvation unto all them that obey him;

10 [c] Called of God an high priest after the order of Melchisedec:

11 Of whom we have many things to say, and hard to be uttered,[‡] seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk [‖] *is* unskilful in the word of righteousness; for he is a babe.

14 But strong meat belongeth to them that are [‖] of full age, *even* those who by reason [*] of use have their senses exercised to discern both good and evil.

A. M. cir. 4068.
A. D. cir. 64.

* Had the "obedience" of Christ in his human nature been without learning and suffering, he had neither been an example nor a sacrifice for men in a state of learning and suffering.—Ed.

a Luke 13. 32. ch. 2. 10. Dan. 9. 24. John 17. 4.

† *Made perfect.*—As "an example," by passing through all the conditions of human nature, yet without sin; as a "sacrifice," both in the spirit and in the body; and as a "Saviour," by finishing his appointed course of humiliation, and arising from the dead in power.—Ed.

b Ch. 12. 2. & 2. 10. & 10. 10, 14. Ps. 65. 16. & 72. 17. Is. 45. 17, 25, 24, 25. & 55. 4, 5. & 60. 6. Mat. 1. 21. 1 Thes. 1. 10. John 10. 28.

c Ver. 6. ch. 6. 20. & 7. 3, 15, 17. Ps. 110. 4.

‡ *Hard to be uttered.*—Hard to be explained; not on account of any special difficulty in themselves, but because of your dulness of hearing when we expound the Old Testament types of our Lord.—Ed.

§ Gr. *hath no experience.*

‖ Or, *perfect.*

* Or, *of an habit*, or *perfection.*

## CHAPTER VI.

(1) *An exhortation to advancement in the knowledge of Christ:* 1—8. (2) *He writes in hope of the salvation of his Christian brethren, and exhorts them to diligence and patience:* 9—12. (3) *Encourages them to rest on the immutability of God's promises, and the ascension of Christ to glory:* 13—20.

A. M. cir. 4068.
A. D. cir. 64.

a Phil. 3. 12—15. ch. 5. 12—14. Eph. 4. 13, 14. 1 Cor. 14. 20. & 2. 6.

* *Therefore.*—Because you have been inattentive to spiritual things, and are still but babes.—Ed.

† This is not a description of the saving renewal by God's Spirit, but refers only to a clear and intellectual instruction in the principles of religion.—Ed.

‡ *Tasted of the heavenly gift.*—Who have found that God's gift of his Son for the salvation of believers (John 3. 16), is sweeter to the hungry soul than honey or the honeycomb to the bodily taste.—Ed.

§ *Partakers of the Holy Ghost.*—In his miraculous evidences by tongues and other miracles.—Ed.

‖ *Have tasted the good word.*—Felt and acknowledged their need of a Saviour, and of pardon through his blood.—Ed.

* *The powers of the world to come.*—The terrors of the Lord in judgment, and the hopes of rest and glory.—Ed.

† *If they fall away.*—Rather, "and having fallen away," that is, having apostatized from the profession, and renounced the principles of Christianity.—Ed.

‡ *To themselves.*—Rather, "within themselves," in their hearts, in which they have "crucified the Lord" in purpose, as the Jews and Romans did in reality.—Ed.

THEREFORE[a*] leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened,[†] and have tasted of the heavenly gift,[‡] and were made partakers of the Holy Ghost,[§]

5 And have tasted the good word[‖] of God, and the powers of the world to come,[*]

6 If they shall fall away,[†] to renew them again unto repentance; seeing they crucify to themselves[‡] the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God;

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

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with the sinless infirmities of human nature, and overwhelmed with the most fearful pressures of divine wrath on our account, did, in the most fervent, humble, and pathetic manner, present his addresses and entreaties to God his almighty Father,—who, if willing, could have delivered him from the terrors of death; and, on account of his holy reverence, had his prayers accepted; and, in answer to them, obtained proper assistance under, seasonable deliverance from, and the happy issue of, his sufferings in the glory of God, and the redemption of his church.—8. Though he was the eternal Son of God, the same in nature and perfections with the Father, and infinitely dear to him, yet, having condescended to the office of High Priesthood, and assumed our nature, that he might therein execute it, such was his zeal for the glory of God, and love to his church, that he submitted, in the exercise of faith, patience, self-denial, resignation, humility, and readiness of mind, practically to learn what and how good it is to obey his Father's commands, even unto the death of the cross;—yea, to learn, by severe experience, what difficulties and distresses, and yet rich advantages attend obedience;—and how to sympathize with us in our sufferings. 9, 10. And having completed his whole obedience and suffering, and being thereupon fully consecrated to the high intercessory work of his Priesthood, he became the procuring and efficient cause of eternal salvation from everything sinful or miserable, and to everything holy and happy, to all such as diligently hearken and yield up themselves to him as the Captain of their salvation;—whom God has represented and styled a Priest, not constituted after the order of Aaron, but after the superior order of Melchisedec: 11. Concerning whom, in his kingly, but especially in his priestly office, in which he typified our Redeemer, we gospel preachers have many important things to deliver,—which, on account of your remaining sloth, ignorance, and rigid attachment to the ceremonial law, can scarcely be yet rendered plain to your minds. 12. For,—when considering the great advantages for instruction which have been afforded you, and the time ye have enjoyed the gospel dispensation, ye ought to have been capable of instructing others in the knowledge of Christ,—ye have made so little proficiency, that ye need to be taught over again the plain fundamental principles of the Christian faith, revealed in the infallible dictates of the Old and New Testaments;—and some of you have so declined in knowledge, that no instructions can suit your capacity but the most easy and familiar articles of Christianity,—being unable to understand the more mysterious points—how all the ancient types are accomplished in the person and offices of Christ. 13. For every one, who has no appetite for, or ability to understand anything but the first principles of the doctrines of Christ, is very inexpert at understanding, receiving, and improving the great truths of the gospel; in which the righteousness of God is revealed from faith to faith, and Christ is represented as the end of the law, moral and ceremonial, for righteousness to every one that believes,—and in which we are taught to live in the practice of righteousness, as persons united to, and justified in Christ. 14. But the more sublime doctrines are most fit for the nourishment of those believers who are far advanced in the knowledge of the truth, and who, by much consideration and experience, and by much reading, hearing, meditation, and prayer, have their spiritual senses qualified to discern and distinguish between what is good or bad, true or false, beneficial or pernicious, and know how to choose and embrace the one, and refuse the other.

REFLECTIONS UPON CHAP. V.—No sin can be pardoned without an atoning satisfaction. And wonderful are the glories of Jesus Christ our great High Priest and atoning sacrifice. How divinely high, holy, and pure; and yet certainly bone of our bone, and flesh of our flesh, and compassed about with all our sinless infirmities! Solemn was his call to his work, and high his order, yet deep his condescension and self-abasement.—Fervent and successful his prayers—great his sufferings—and perfect his obedience. And by all these he becomes the complete Author of eternal salvation to all them that obey him. No true happiness can be had without holiness as an ingredient of it. Alas, that after all the discoveries of him in the gospel, many should have such indistinct conceptions of him, and be so indolent in improving the means of grace offered them! And transcendent is his mercy in providing food for weak as well as for strong Christians in his word. But how great must be their presumption, their danger, who intrude themselves into the ministerial office, when Christ entered not on his without his Father's call!

CHAP. VI.—Ver. 1, 2. But since it is unworthy of Christians to be always babes in knowledge, let us, for the present, forbear insisting on the fundamental principles of Christianity, such as an evangelical grief for, and turning from, sinful courses, which mark men spiritually dead, and prepare them for eternal death;—and of a cordial belief of God's being and perfections, and humble trust in him for the accomplishment of all his promises; (which two points were figured out by the ancient ceremonial washings, and the laying on of hands on the heads of the sacrifices;)—and of the resurrection of both righteous and wicked at the last day, to receive their everlasting reward;—and of the general judgment consequent thereupon, in which men's eternal happiness and misery shall be finally and irreversibly determined by Christ:—and let us discourse of, and embrace with holy care and diligence, those great mysteries of the gospel relative to the person and offices, particularly the High Priesthood of our Redeemer. 3. And this, by the direction and assistance of God, I shall quickly proceed to, in order to prevent your apostasy from him. 4—6. For if professed Christians, who have been once remarkably enlightened in the knowledge of gospel truths by his word and Spirit, in his common and miraculous operations,—and have had a remarkable inward experience of the powerful virtue and sweetness of God's word, and of the powerful operations of the Holy Ghost, peculiar to the New Testament church,—wilfully apostatize from the profession of the gospel to judaism or heathenism, they absolutely reject the only remedy which God has appointed for their recovery, and provoke him to abandon them to a desperate voluntary blindness of mind and hardness of heart; leaving no room for an effectual renovation and recovery to any true and saving repentance;—because they practically approve the wickedness of those who crucified the eternal Son of God, and persecute him in his members; yea, manifest that they would again crucify him as a noted impostor, if they had opportunity;—and after distinguishing trials of the power, excellency, and sweetness of his truths, openly renounce them, and him in them, as if they had found him as infamous and deceiving as ever his enemies pretended. 7, 8. For, to compare professed Christians to fruitful and barren soils, those—who, being inwardly renewed by God's grace, bring forth fruits of righteousness, which are, by Jesus Christ, acceptable to God, and for the praise of his glory—shall be further owned and blessed of him with his spiritual favours and influences, that they may still more abundantly increase in faith, love, and holy obedience, and become more and more meet to be



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9 But, beloved, [a]we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For [b]God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do [c]show the same diligence [d]to the full assurance of hope unto the end:

12 [e]That ye be not slothful, but [f]followers of them who through faith and patience inherit the promises.

13 [g]For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, [h]after he had patiently endured, he obtained the promise.

16 For men verily [i]swear by the greater; and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to show unto the heirs of promise [k]the immutability of his counsel, [l]confirmed *it* by an oath:

18 That by two immutable things,[†] in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 [m]Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that [n]within the vail,[‡]

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

A. M. cir. 4068.
A. D. cir. 64.

a Ch. 10. 39. & 5. 1. ver. 4—6, 10. Phil. 1. 6, 7.

b Deut. 32. 4. Ps. 91. 3. Prov. 14. 21. Mat. 10. 42. & 25. 40. Mark 9. 41. John 13. 20. Rom. 13. 8. & 15. 26. 1 Cor. 16. 15. 1 Thes. 1. 3. 2 Thes. 1. 6, 7. ch. 10. 32—34. & 13. 2. Rev. 2. 2.

c Rom. 12. 11. 1 Cor. 15. 58. 2 Pet. 1. 10. & 3. 14. Phil. 3. 8—15. 1 Tim. 6. 11, 12.

d Ch. 3. 6. 14. & 10. 22. 25. Col. 2. 2. Gal. 5. 5. Phil. 1. 6.

e Rom. 12. 11. 1 Cor. 15. 58. 2 Pet. 1. 5—10. ch. 5. 11

f Ch. 12. 1. & 13. 7. & 11. 8, 18. Ps. 45. 16, 17. Song 1. 8.

g Gen. 22. 16, 17. & 17. 7. & 12. 3. Ps. 105. 9. Mic. 7. 20. Luke 1. 73. Ezek. 16. 8.

h Gen. xii—xxi. Rom. 4. 17—20. & 2. 7. ch. 10. 36, 37. Hab. 2. 3, 4.

i Gen. 14. 22. & 21. 23. & 31. 53. & 24. 3. Ex. 22. 11. Deut. 6. 13. Jer. 4. 2.

A. M. cir. 4068.
A. D. cir. 64.

k Ps. 33. 11. Prov. 19. 21. & 21. 30. Job 23. 13. Jam. 1. 17. Rom. 11. 29. Mal. 3. 6.

l Gr. *interposed himself by an oath.*

† *Two immutable things.*—Some think, by a promise and an oath; but are they not rather the two oaths of God, the one confirming the promise to Abraham, and the other constituting Christ a Priest for ever? ch. 5. 5. & 6. 20. & 7. 17, 20. & 21. 28.—Ed.

m Num. 23. 19. 1 Sam. 15. 29. Deut. 32. 4. Tit. 1. 2. 2 Tim. 2. 13. Rom. 3. 3, 4.

n Ver. 11. Ps. 130. 7. & 42. 11. & 43. 5. Jer. 14. 8. & 17. 7, 17.

‡ *The vail* here referred to is that which covered "the Holy of holies," and which was passed only by the high priest once a year.—Ed.

## CHAPTER VII.

(1) *Jesus a Priest after the order of Melchisedec:* 1—10. (2) *The superiority of his priesthood to that of Aaron:* 11—28.

A. M. cir. 4068.
A. D. cir. 64.

a Gen. 14. 17—20.

FOR this [a]Melchisedec, king of Salem, priest of the most high God, who met Abraham

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partakers of the inheritance of the saints in light; but they, who partake only of the forementioned illuminations, external means and advantages, without a habit of true grace in their soul, and produce nothing but unbelief, impenitence, hardness of heart, and the entangling, hurtful, and self-ruining fruits of wickedness proceeding therefrom, are on the very point of falling under the immediate execution of God's curse upon them, and of being in time and eternity burnt up by the fire of his wrath. 9. But as to most of you, whom I look upon and love as sincere believers, beloved of God, I am confident that ye have experienced better things than the above-mentioned privileges, attainable by reprobates,—even the special and saving blessings of regeneration, justification, adoption, and others, which flow from vital union with Christ, and infallibly secure and issue in eternal salvation;—though, for your warning and the awakening of false professors, I have suggested to you what terrible apostasy and ruin men may fall into after distinguished appearances of grace. 10. And my persuasion of your perseverance and eternal happiness is founded on the stability of the covenant of grace; for God, who is equity and truth itself, never did, nor will, unfaithfully violate his promises of gracious rewards, to be conferred through the merits of his Son; nor will he be unmindful of those acts of holiness and righteousness by which ye have manifested your faith in, love to, and regard of his person, honour, and authority; and particularly of that compassion, tenderness, and liberal assistance, which ye have and still do manifest to his despised and afflicted saints, in these days of poverty, peril, and reproach. 11. But knowing that the end and means are connected in his gracious purposes and promises, I earnestly beg of him, and beseech you to labour in his strength, that every one of you may constantly persevere, and more and more abound in such diligent care and endeavours to bring forth the genuine fruits of faith and love; till, by the blessing of God thereon, ye have a full and fixed assurance of your irrevocable interest in Christ and the promises of eternal life; 12. That to obtain it, and under the influence of it, ye may be excited to the utmost diligence in using the means of grace, and fulfilling the duties of your station, in imitation of, and following after, those believers in former ages, who, notwithstanding manifold tribulations, have, through a fixed faith in God's promises, and patient waiting for the accomplishment thereof, got beyond all their sins and troubles, and entered into the possession of the heavenly inheritance. 13, 14. And to encourage your hope and perseverance in faith and patience, consider how God has condescended to give us the utmost assurance of his punctual and faithful accomplishment of his promises: for, to instance in one leading promise, upon which all the rest depend, when God promised to Abraham a seed from which the Messiah should descend, in whom all the nations of the earth were to be blessed, he confirmed it by an oath, as the strongest security for the fulfilment of it; and because he could not, like us in our oaths, appeal to a greater, he appealed to his own being and perfections, and, as it were, solemnly pledged them for the truth and performance of his promises,—in which he engaged himself abundantly and certainly to bless Abraham with all the blessings of time and eternity, and to give him innumerable multitudes of descendants, temporal and spiritual. 15. And accordingly, after he had long waited with patience and hope, under manifold trials of his faith, God fulfilled his promise in blessing him with greater worldly prosperity, and in multiplying his children during his life, as an earnest of his divine and spiritual seed,—and in admitting him at death, through faith in the Messiah, who was to spring from his loins, into the full possession of eternal life. 16. And herein God gave him the fullest assurance possible of his veracity, according to the most valid and approved method which men use for the satisfaction of their fellow-creatures as to the truth of what they affirm or promise;—for, on important occasions, it is their custom to ascertain and fix their declarations and promises with an oath, in which they call the infinitely great God to attest their sincerity, and to punish them if they falsify their affirmation or engagement; and such an appeal is reckoned the most strong and decisive evidence that can be given of the truth of what they say, to the satisfying of all doubts, determining of all debates, and silencing of all contradictory testimonies. 17. In this strongest form of assurance, to put an end to all the doubts, fears, and disputes of his people, who are the heirs of the promised blessings, with respect to his promises of grace and salvation; and to give superabundant evidence that his free and eternal purposes of love manifested in his promises, are unchangeably the same, and shall never be repealed, defeated, or falsified, hath God sealed and confirmed his designs; 18. That, by the unchangeable word and oath of the unalterably true and faithful God, we might have the firmest ground possible for the most abundant, prevailing, and solid comfort, to overcome all doubts and fears, and support us under all our afflictions and temptations,—who have been enabled, under a sense of guilt and danger, to flee, with the utmost eagerness and speed, concern and vigour, for deliverance and safety to Christ, the promised seed, and to lay hold on him, and on all the blessings of salvation in him, as proposed to our faith and hope in the declarations and promises of the gospel. 19. Which object of hope, as laid hold on, and trusted in by faith, secures our souls from destruction, and holds them fast and steady amidst all the dangers and troubles of this present life,—since he hath passed into the highest heaven, and our hope in him penetrates through the visible heavens, and fastens upon him, and his Father through him, as exhibited in his promises; 20. Into which heavenly, blessed, and glorious state, Jesus, our exalted Head and Saviour, is entered, not alone, as the Aaronic high priest, into the Holy of holies, but as *our Forerunner*, to open for us an abundant entrance, notify our coming, and prepare mansions for us;—and as our everlasting High Priest, after the order of Melchisedec, to make continual intercession for us, upon the footing of his righteousness, fulfilled in our stead.

Reflections upon Chap. VI.—With great care we ought to learn the fundamental principles of the Christian religion. But not content with this, we should make daily progress in knowledge, for our spiritual edification, and establishment in faith, comfort, and holiness. Men may go great lengths even in a kind of experimental religion, and nevertheless remain destitute of the grace of God. But inexpressibly dangerous is apostasy from the truths of Christ after such high attainments. And hardened and loose professors terribly expose themselves to redoubled damnation in hell, if not also fearful miseries in this life. With great care and prudence should ministers faithfully awaken the secure, so as not to distress the weakest believer. Love to God, appearing in kindness to his poor saints, and in a holy conversation, is a certain mark of true grace in the heart; and diligence in religion is the way to thrive in it. And if we have any good hope of eternal salvation, we ought to labour after a full assurance in it. Faith and patience, implanted in our heart, will produce perseverance in our life. And the example of former saints should quicken us to it, while the promise and oath of God, and the exaltation of our Redeemer, give us the fullest and surest ground of encouragement in it. Rich, numerous, and suitable are the blessings which God has prepared for them that fear him: and marvellous is his condescension in giving such abundant security for the accomplishment of his kind purposes, and gracious promises of eternal life. Happy are they, who, deeply convinced of guilt, and pursued by storms, have fled to Jesus Christ for refuge; and who, amidst all their troubles, have anchored their souls by faith and hope on him, as exalted to his Father's right hand to prepare a place for them. Storms of every kind can but drive them home to their High Priest and Saviour.

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Chap. VII.—Ver. 1. For this famous Melchisedec, of whom our Lord Jesus, in his kingly and priestly office, is the great antitype, was a renowned king of the ancient accursed Canaanites at Salem, and divinely called to officiate as a priest among them; and, meeting with Abraham in his return from the slaughter of



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returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father,[a] without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he, whose [t]descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And, without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

11 If therefore perfection[t] were by the Levitical priesthood, (for under it the people

A. M. cir. 4088.
A. D. cir. 84.

[a] *Without father, &c.*, is generally understood to signify, "without a father" who was a priest.—"*Without a mother* who was daughter of a priest.—*Without descent* — without scriptural genealogy (ver. 6). — *Beginning of days* — any fixed period for commencing.—"*nor end of life*—any fixed period for desisting the priestly office, such as the descendants of Levi enjoyed. But, truly, since "he abideth a priest continually," and "liveth for ever," it seems difficult to arrive at any other conclusion than that he was a manifestation, rather than a mere type of Christ, and such as Abraham subsequently enjoyed (see Gen. 15. 1—18. & 17. 1—27.—Ed.

[t] *Perfection* is predicated, through the remaining parts of this epistle, chiefly of the following subjects: — 1. Of the priesthood of Christ, which is pronounced perfect, because he was sinless (ver. 26, 27); because his office was unchangeable (ver. 16, 24, 25); because in him sacrificial offering terminated (ch. 10. 10—12); because remission of the sins of believers was, by his sacrifice, completed (ch. 10. 14); because, by his ascent, access to God was opened (ver. 19, ch. 10. 19—22); and by his intercession, the salvation of believers is made sure (ch. 7. 25). 2. Of the perfect covenant exhibited and confirmed in Christ (ch. 8. 6—13. & 9. 8—16). 3. Of the perfect inheritance secured to the children of God (ch. 9. 15). 4. Of the perfect condition of his church, whether as triumphant or militant (ch. 11. 40). 5. Of the perfect work of the Spirit to be wrought in believers on earth; and, 6. Of the perfect state of the saints in the glory of heaven, ch. 12. 22—24.—Ed.

A. M. cir. 4088.
A. D. cir. 84.

[b] Ps. 110. 4. ch. 5. 6, 10. & 6. 20. ver. 3, 15, 17, 21. Gen. 14. 17—20. Ex. xxviii. Lev. i—xvi, xxiii. Num. xv, xxviii, xxix.

[c] *A change of the law* of the priesthood, and of the ceremonial and typical institutes, which departed as shadows when Christ, the body, came, ver. 14, 18. ch. 10. 1. Col. 2. 17; but not a change of the moral law, which is essentially unchangeable, because not a type of anything to come, but a moral image of the holiness of God.—Ed.

[c] Gen. 49. 10. Is. 7. 14. & 11. 1. Jer. 23. 5, 6. & 33. 15, 16. Mat. 1. 1, 16. Luke 3. 23. Rom. 1. 3. 2 Tim. 2. 8. Rev. 5. 5. & 22. 16.

[d] Ps. 110. 4. ch. 5. 6, 10. & 6. 20. ver. 3, 11, 17, 21.

[e] Ch. 8. 9, 13. & 10. 1. Col. 2. 5, 14, 20. Eph. 2. 15. Gal. 4. 3, 9.

[f] Ver. 3, 17, 21, 23, 25. Rev. 1. 18.

[g] Ps. 110. 4. ch. 2. 6, 10. & 6. 20. ver. 1—3, 21. Gen. 14. 17—20.

[h] Ver. 11, 12, 19. ch. 8. 7, 8, 13. & 10. 1—9. Gal. 4. 9. Ps. 51. 16. Rom. 6. 3. Is. 1. 11—16. & 66. 3.

[i] Ch. 10. 1, 2 & 9. 9. Acts 13. 39. & 15. 10. Rom. 8. 3. Gal. 2. 16. & 3. 21, 24.

[t] Or, *but it was the bringing in.*

[k] Ch. 11. 40. & 2. 3, 4. & 4. 14. & 5. 9, 6. ver. 3, 20—28. Gal. 2. 16. Rom. 3. 3. John 1. 17. 1 Tim. 1. 1. Col. 1. 27.

[l] Eph. 2. 13, 18. & 3. 12. ch. 4. 16. & 6. 18—20. & 10. 19—22. John 14. 6.

[‡] Or, *without swearing of an oath.*

[m] Ps. 110. 4. ver. 11, 17, 21.

received the law,) what further need *was there* that another priest should rise [k]after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.[c]

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang [c]out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: [d]for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after [e]the law of a carnal commandment, but [f]after the power of an endless life.

17 For he testifieth, [g]Thou *art* a priest for ever after the order of Melchisedec.

18 [h]For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 [i]For the law made nothing perfect, [t]but the bringing in of [k]a better hope *did;* by the which we [l]draw nigh unto God.

20 And inasmuch as not without [‡]an oath *he was made priest:*

21 (For those priests were made [‡]without an oath; but this with an oath, by him that said unto him, [m]The Lord sware, and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

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Chedorlaomer's army, he not only refreshed his fatigued warriors with bread and wine, but, in the execution of his priestly office, authoritatively pronounced a blessing on him, and all those Jews or Gentiles who were represented by him as his seed; 2. To him Abraham, in acknowledgment of his superior character of priesthood, paid the tithes, or tenth part of all the spoil which he had taken in the war: and his name, and that of his abode, represents him as first a *king of righteousness*, and then *king of peace;* 3. Yea, his whole genealogy of ancestors or successors, and his birth, death, and the beginning and ending of his priesthood, are entirely concealed by the Holy Ghost in Scripture, that by this means he might be a more eminent type of the eternal Son of God, who is at once our most glorious, generous, and compassionate King and great High Priest, in and by whom all his faithful servants and people are blessed with all spiritual blessings, and to whom even the greatest acknowledge their dependence, and to whose superiority they submit;—and who, being our righteousness and peace, rules in righteousness, and procures and bestows on all his subjects peace with God, with their consciences, and with one another;—and who, being without mother as God, without father as man, has no predecessor or successor in his office, but, as immediately appointed by God, abides a Priest for ever, to make continual intercession for us. 4. Now, that ye may have the more clear and exalted views of the excellency and dignity of Christ's Priesthood, think seriously how great a man Melchisedec, who but typified him, must have been, when Abraham, the progenitor and covenant head of the whole Hebrew nation, acknowledged him his sacred superior, by giving him the tithes of his spoil. 5—7. Ye cannot but observe also, that the Jewish priests, descended from Levi, receive tithes only from their brethren and equals, and that by virtue of a law from God, assigning them that portion which belonged to God himself: but here one of a very different stock received tithes from Abraham, their most honoured progenitor, and authoritatively blessed him in the name of God; and common sense dictates that he, who authoritatively blesses another, must be superior to him in dignity. 8. Besides the Levitical receivers of tithes are represented to us as mortal men, dying one after another: but this Melchisedec, by the veil cast over his history, is never represented as one dead, but only as living. 9, 10. And, moreover, all those Levites, who by the Mosaic law receive tithes from their Hebrew brethren, really, though indirectly, paid tithes to Melchisedec, being all in the loins of Abraham, as their ancestor, covenant head, and representative, when Melchisedec met him; and so must be greatly inferior to Melchisedec, who, after all, was no more than a type of our infinitely more excellent and dignified Jesus Christ, the great King and High Priest of his church.—11. Now it is plain, that if perfection of atonement for sin or acceptance with God, or in the form and fellowship of the visible church, and especially in holiness and happiness, could have been really and effectually obtained by the Levitical priesthood, in connexion with which the Jews received, and in part observed, the law of Moses, there could have been no need to introduce a high priesthood after another and higher order. 12. It therefore necessarily follows, that the Levitical priesthood, and the ceremonial law connected with it, must be changed and abolished to make way for a better priesthood, and an evangelical dispensation, in the person of Christ; for if the priesthood, established by, and connected with the ceremonial law of Moses, be altered, that law, the administration of which was chiefly confined to the Aaronical priesthood, must also be abolished, to make way for this evangelical constitution, which derives its efficacy from that more excellent and exalted order of priesthood. 13, 14. And as one evidence hereof, it is manifest that Jesus Christ, who was prefigured by Melchisedec, did not spring of the tribe of Levi, to which the legal priesthood was restricted, but of the tribe of Juda, none of which had any warrant from God to officiate as priests, in offering sacrifices, burning incense, or the like. 15—17. And another evidence that the Levitical priesthood, and the ceremonial law which depended on it, must be abolished, is, that there is now, according to ancient predictions, divinely raised up a High Priest after the different and more excellent order of Melchisedec;—even a High Priest who is not appointed to his office according to the ceremonial law of carnal ordinances given by Moses, by which the frail and decaying descendants of Levi were appointed to theirs, but by a far more excellent and abiding constitution, suited to that unchangeable life which he has in himself as the eternal Son of God, and to that eternal life of glory and honour to which he is now advanced as God-man Mediator: for, as hath been repeatedly hinted, God, by solemn oath, declared him, in his one Person, a Priest for ever after the order of Melchisedec. 18. And in this new and everlasting Priesthood of Christ, there is really, supposed or implied, an abrogation of the whole ceremonial law of Moses, as insufficient and unavailable to purge men's consciences from guilt, or to justify them to eternal life:—19. For that law was of itself quite incapable of perfecting its worshippers in anything belonging to their conscience and reconciliation with God, and was merely intended to prefigure Jesus Christ and his priestly character and work, and the gospel state of the church founded thereon;—by the introduction of which is presented to us a better ground of confidence towards God, and a better, nearer, and more advantageous access to him, than ever the Jews, or even their priests, had by the law. 20, 21. And to assure us hereof, Christ was not chosen and installed in his priestly office in the less solemn manner of the Aaronic priests; but to mark the excellency, unchangeableness, and perpetuity of his Priesthood, his



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22 By so much was Jesus made [a] a surety of [a] a better testament.*

23 And [p] they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, [q] because he continueth ever, hath an † unchangeable priesthood.

25 Wherefore he is able also to save them [r] to the uttermost that come unto God by him, [r] seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;‡

27 Who needeth not daily,‖ as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once,* when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is † consecrated for evermore.

A. M. cir. 4068.
A. D. cir. 64.

n Ps. 40. 6, 8. Is. 53. 4—6, 10—12. Dan. 9. 24, 26. Mat. 20. 28. 2 Cor. 5. 21. 1 Pet. 2. 24. & 3. 18.
o Ch. 8. 8. & 9. 15. & 12. 24. & 11. 40.
* Gr. *covenant.*
p 1 Chr. vi. xxiv. Ezra 2. 36—39. Neh. 7. 39—42. & 10. 2—8. & 11. 10—14. & 12. 1—21.
q Is. 9. 6, 7. Ps. 110. 4. 1 Tim. 1. 17.
† Or, *which passeth not from one to another.*
r Or, *evermore.*
r Rom 8. 34. ch. 9. 24.
‡ *Higher than the heavens* — inasmuch as he that sits upon, is higher than the throne, ch. 8. 1.—Ed.
‖ Inasmuch as the high priest did not offer "daily," but annually, on the day of expiation, it has been proposed to render the phrase, "from time to time." This, however, is a straining of the original, and is by no means necessary, inasmuch as the high priest might justly be said to offer daily what he offered, not by himself, but by any of the other priests. See 1 Kin. 8. 62—64. & 9. 25.—Ed.
* *For this* (latter, and not both these things, namely, offering for his own, as well as for the sins of the people) *he did once.*—Ed.
† Gr. *perfected.*

## CHAPTER VIII.

(1) *The priesthood of Aaron abolished by the unchangeable priesthood of Christ:* 1—6. (2) *The old covenant superseded by the new:* 7—13.

NOW of the things which we have spoken *this is* the sum: * We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

A. M. cir. 4068.
A. D. cir. 64.

a Ch. 1. 3, 13. & 2. 1.

A. M. cir. 4068.
A. D. cir. 64.

b Ex. 30. 10. Lev. 16. 15. ch. 9. 8, 11, 24. & 10. 21. Rom. 15. 8.
* Or, *of holy things.*
c Ch. 9. 11. John 1. 14. Mat. 1. 20. Luke 1. 35.
† Some consider Christ to have been a priest on earth when "he once offered up himself a sacrifice" others think he did not become a Priest till he presented himself in heaven. The preference of either view does not seem a matter of much importance to those who sincerely hold that "he was delivered for our offences, and raised for our justification." It is obvious, however, that on earth he could not have been a Levitical priest (ch. 7. 14); and as the Melchisedecan priesthood, with which he was invested, was to endure "for ever," and be "unchangeable" (ch. 7. 24, 25), it would seem necessary that he should have risen from the dead, and passed the boundaries of change before he could properly be said to have entered upon his peculiar priestly office.—Ed.
‡ *Better promises.*—Greater, more spiritual, more precious, as developed in ver. 8—13.—Ed.
‖ *Finding fault with them.*—"Both with the covenant and the people who continued not in it." *Gill.* It seems better to understand it merely of the houses of Judah and Israel, as the phrase "their fathers" (ver. 9) seems to require.—Ed.

2 [b] A minister * of the sanctuary, and of * the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest,† seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.‡

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them,‖ he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah:

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Father constituted him a Priest for ever in his own person, with the irrevocable solemnity of an oath. 22. Yea, in proportion to the superior excellence of his priesthood to the Levitical, in its nature and form of instalment, Jesus, our once crucified but now exalted Saviour, was divinely constituted the undertaker, promiser, and sponsor for us in the infinitely more excellent covenant of grace; particularly with respect to its last dispensation under the gospel, when, by his death, it was put in force, and clearly dispensed to men in the form of a testament, in which all his purchased blessings are freely bequeathed to the heirs of promise. 23, 24. And further to manifest the weakness and unprofitableness of the legal or ceremonial dispensation, the priests, being all mortal, succeeded one another in their different generations, and could never after death resume their office; but Jesus Christ, being God-man, who could never die out of his office, but perpetually and everlastingly abides in the execution of it, without any interruption by his death, has, in his own single person, an unchangeable and everlasting Priesthood, which cannot pass away from him to another. 25. From what has been said concerning Christ as our great High Priest, it necessarily follows, that he has not only all divine ability originally in himself, but also all official power and authority, as well as willingness to give complete deliverance from all sin and misery, fears and dangers, and to advance to all the glory and blessedness of the heavenly state,—to the utmost of their wants, desires, hopes, and capacities, and to the utmost boundaries of infinite duration,—all those that, in prayer, or other parts of gospel worship, come unto God through him as their only Mediator,—seeing he ever liveth as God in their nature, and as their great High Priest and Advocate, to make continual intercession for them; pleading that, through the merits of his obedience and suffering, all the spiritual, temporal, and eternal blessings of the new covenant may be given them in due time: 26. For such an excellent, almighty, and ever-living High Priest, was necessary and alone fit for us, who is, in every respect and degree, pure from sinful pollution in heart and life, and who, in holiness, as well as in dignity, authority, and exaltation, far transcends all the holy angels and glorified saints in the heavenly state; 27. Who needed not, in the manner of the Aaronic priests, first to offer up sacrifice for his own sins, and then for the sins of his people, nor needed to repeat his sacrifice for their sins; his once offering of himself, as an atoning sacrifice, being of such infinite worth as to finish transgression, and make an end of sin, obtain eternal redemption, and perfect for ever them that are sanctified. 28. For the ceremonial law appointed men priests, who were sinful, weak, and mortal; but the oath of God, which was afterwards intimated, invested the eternal Son of God, who is absolutely unblemished and perfect, with a priesthood which is of perpetual duration and efficacy for the salvation of men.

REFLECTIONS UPON CHAP. VII.—Superlative is the excellency and royal dignity of our great High Priest Jesus Christ. In his supernatural and divine call;—his transcendent ability to fulfil all righteousness, and bless his people;—in the dignity and moral qualifications of his person;—in the solemn manner of his instalment;—and in the spiritual nature, marvellous efficacy, unchangeable and incommunicable nature and perpetual duration, of his Priesthood, he far transcends all Levitical priests of the Old Testament. Consider, O my soul, how great this God-man is. Never, by attempts towards self-righteousness, strive to put him from, or deprive him of, the honour of his Priesthood. And while he lives as a Surety, a righteous Advocate, with the Father, let nothing, not even sin itself, while felt and lamented over, hinder my boldest approaches to his throne of grace.

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CHAP. VIII.—Ver. 1. Now all that I have said, in comparing Christ to Melchisedec and the Aaronic priests, may be summed up in this—that in him we have a transcendently more glorious High Priest, who, after offering himself as a sacrifice of infinite value and efficacy, is, in virtue thereof, advanced to the most glorious state of rest, dignity, power, and authority in heaven. 2. That there, in the heavenly sanctuary, and in the tabernacle of his own manhood, both of which were framed, not by human influence, but by the immediate operation of God himself, he may for ever carry on the intercessory work of his Priesthood for the effectual promoting and securing of our eternal salvation; 3. For the special business of every high priest, for which he is appointed and authorized of God, is to present oblations and sacrifices of atonement, which must be slain and offered before he carry the blood into the most holy place, and in order to his carrying it in; it was therefore absolutely necessary that Jesus, our great gospel High Priest, should have a sacrifice to offer answerable to the dignity of his person, and the glory of his exalted state in heaven, where it must be presented before the throne of God: 4. For if Christ had continued still upon earth, he could not have executed that most glorious part of his priestly work which was to be performed in the sanctuary; since, according to the Jewish law, none could be admitted to present oblations in their Holy of Holies but the Aaronic high priests. 5. Who, as ministers thereof, perform the whole service of that tabernacle and sanctuary, which were intended but as a typical draught of that true sanctuary and tabernacle in which our Lord Jesus now officiates as our interceding High Priest;—as was obscurely intimated in God's giving Moses a heavenly model of it, and charging him to form everything, even the most minute, exactly according to that model:—6. But now our blessed Lord, in his exalted state, is, by virtue of his Father's appointment, actually engaged in a far more excellent, honourable, and beneficial ministration than ever any was before him,—in proportion to the incomparably greater excellency and advantage of the new covenant dispensation, of which he is the only Mediator; for, taking away all differences between God and his people, and purchasing all its spiritual and eternal blessings for them, by his sacrifice of himself, and ratifying and securing to them all its promises and blessings, and enabling them to accept of it, and yield up themselves to God, according to the tenor of it. And this covenant was authoritatively established upon more spiritual, advantageous, heavenly, and absolute promises, than were contained in the law or legal dispensation appointed at Sinai. 7. For if God's covenant of peculiar relation to the Israelites, or the legal dispensation of the covenant of grace which they there received, had been every way sufficient in light, grace, and efficacy, for perfecting the state of the church on earth or in heaven, there had never been any ground for God to contrive or establish, or his people to desire, another more spiritual and complete administration of the covenant of grace on earth, as it is plain there was: 8. For after accusing and reproving the Jews for their breaches of that covenant under which they were, and



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9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because[*] they continued not in my covenant, and I regarded them not, saith the Lord,

10 For this *is* the covenant that I will make with the house of Israel,[†] After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach[‡] every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

A. M. cir. 4083.
A. D. cir. 84.

[*] How merciful and gracious is our God, who in the sins of the fathers does not, as in justice he might, find occasion utterly to cast off their rebellious race, but to make with their children a new covenant of oblivion for past transgression, and of grace and salvation for all time to come! —Ko.

[†] That this promise applies to all the spiritual Israel—the Christian church—is undoubted; but that it has a special and primary reference to the natural Israel cannot well be doubted or disputed. —Ko.

[‡] These words render it certain that, until this blessed time arrives, every Christian man is authorised and bound to teach his neighbour to know the Lord.—*Note.* "They shall not teach," that is, be required, as now, to teach men negligent, averse, obstinately ignorant—but "all shall know," because all, even from childhood, shall be found willing learners of the word. 2 Tim. 3. 15.—Ko.

## CHAPTER IX.

(1) *The rites and sacrifices of the law:* 1—10. (2) *Christ the High Priest and his better sacrifice:* 11—26. (3) *Of judgment after death:* 27, 28.

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.[*]

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the show-bread; which is called the Sanctuary.

A. M. cir. 4083.
A. D. cir. 84.

[*] *A worldly sanctuary.*—An earthly place of worship, prepared of perishable materials, and by human skill, as distinguished from the "greater and more perfect tabernacle not made with hands." ver. 11.—Ko.

3 [a]And after the second vail, the tabernacle, which is called the Holiest of all;

4 Which had the golden censer,[*] and the ark of the covenant overlaid round about with gold, wherein[†] *was* [b]the golden pot that had manna, and [c]Aaron's rod that budded, and the tables of the covenant;

5 And over it the [d]cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.[‡]

6 Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God:*

7 But into the second *went* the high priest alone once[§] every year, not without blood, which he offered for himself, and *for* the errors[‖] of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal [*]ordinances, imposed *on them* until the time of reformation.

A. M. cir. 4083.
A. D. cir. 84.

[a] Ex. 26. 31. & 35. 12. & 36. 35. & 40. 21. 2 Chr. 3. 14.

[*] *The golden censer* is not mentioned by Moses (Lev. 16. 12), but it is described by Josephus (*Antiq. B.* 3), and it appears to have been left in the holiest from one anniversary till another.—Ko.

[†] See note on 1 Kin. 8. 9, in which the mode of reconciling the apparent discrepancies seems decidedly preferable to that of Doyling, Stuart, and others, who consider the apostle to speak of the tabernacle as furnished by Moses, and the historian in 1 Kin. 8. 9, to speak of the temple as ordered by Solomon.—Ko.

[b] Ex. 16. 34. John 6. 32—57.

[c] Num. 17. 10. Ps. 110. 2, 3.

[d] Ex. 25. 18, 22. 1 Kin. 8. 6, 7. Lev. 16. 2. 1 Sam. 4. 4. Ps. 80. 1. & 99. 1. John 1. 51.

[‡] Of the emblematic meaning of which cherubims it is not now necessary to speak in detail.—Ko.

[§] *Once*—that is, upon one day—for it is evident from the Old Testament that he entered twice on the day of expiation (Lev. 16. 12—15), which statement is followed by Philo, p. 501, though the rabbins say he entered four times; but for this they adduce no certain scriptural authority.—Ko.

[‖] *Errors.*—Sins of ignorance, as distinguished from sins of presumption, for which the law provided no atonement. Num. 15. 30, 31. Ps. 19. 12, 13. Heb. 10. 26. —Ko.

[*] Or, *rites*, or *ceremonies*.

which did not secure their obedience, in a most solemn manner he promises irrevocably to establish, with all his chosen people, Jews or Gentiles, a new covenant dispensation of free and absolute promises;—9. Which should be inexpressibly more gracious, spiritual, effectual, and lasting, than that covenant of peculiar relation which he had made with the Israelites, after he had, by almighty influences and unnumbered miracles, delivered them from their miserable bondage in Egypt; or than the legal dispensation of the covenant of grace, to which they were subjected;—both of which, through the treachery of their own hearts, and the temptations of Satan and the world, they had despised and violated; and had thereby provoked God justly to reject them from being his peculiar people, and to cast them out of his land. 10. In which new covenant, made with his spiritual Israel of all nations, God promises effectually to enlighten and renew their understandings, and make them savingly to discern the laws, doctrines, and promises of his word,—and, by an almighty influence, to impress them upon their conscience, will, and affections, to the renewing thereof,—and to be a God to them, being all to them, and doing all for them that is necessary to their temporal, spiritual, and eternal happiness;—and by his grace to enable and determine them to believe in, love, and devote themselves to him, and own and serve him, as persons redeemed, adopted, and saved by him; 11. And thus to give such experimental, believing, affectionate, and practical knowledge of his own perfections, counsels, and will, and of the way of salvation through the Messiah to all of them, that few or none of them shall need to be taught the fundamental principles of religion; 12. And for preventing all obstruction of the saving benefits promised, to give them a full, free, and irreversible pardon of all their sins, original or actual, through the atoning righteousness of his Son. 13. Now this very promise of a more gracious, spiritual, and efficacious dispensation of the covenant of grace under the gospel, plainly intimates the weakness and unprofitableness of the Mosaic dispensation; and that it was to be set aside and disannulled as a thing out of date; and, indeed, being already almost useless, it will, with all its rites, ceremonies, and institutions, be quickly and utterly abolished, in the destruction of your temple, and the dispersion of your nation.

REFLECTIONS UPON CHAP. VIII.—Contemplate, O my soul, in what an exalted and efficacious manner Jesus my High Priest has ascended to his Father's right hand, and, in my nature, continually intercedes for men—for me—upon the footing of his own finished righteousness! In a most delightful manner the shadowy priests and offerings are now abolished by him and his righteousness and intercession; and firmly hath he established his blessed covenant of grace and gospel dispensation, in which God binds himself to give all necessary instruction, renovation, and forgiveness, and is himself ALL IN ALL. Unchangeable and lasting are its blessings, and issuing in the eternal happiness of all the heirs of promise.

CHAP. IX.—Ver. 1. But,—to return to our comparison of the earthly and heavenly sanctuary,—the Sinai covenant of God's peculiar headship over Israel, and the legal dispensation of the covenant of grace therewith connected, had various typical ordinances of God's appointment for religious worship, and a magnificent tent or temple for the celebration of those ordinances, formed by men out of earthly materials. 2. In the first or eastern apartment of this tent or temple stood the golden candlestick, with its seven burning lamps, representing Christ, his Spirit, oracles, and ordinances, as the light of the church;—and the golden table, with its twelve loaves of show-bread, which represented him as the abundant, suitable, and never-failing provision of his people,—and them as in him presented before God in their respective generations. 3, 4. Passing through this eastern apartment, called the sanctuary, you entered into the western, called the ORACLE, or HOLY OF HOLIES, where was the *golden censer*, in which the high priest carried the burning coals from the altar of burnt-offering, to burn the incense before the ark on the day of expiation, as a representation of Jesus' intercession, founded on, and deriving its virtue from, his atoning sacrifice;—and the *ark*, which contained the law of the covenant made with Israel, and represented Christ as the reconciler and rest of JEHOVAH, and end of the law for righteousness to believers;—and the *golden pot* of manna, which represented him as the true and ever-living bread which came down from heaven;—and the *budding rod*, with which Aaron and Moses had wrought many miracles, and which represented Jesus Christ as growing out of dry ground, but manifested to be our ever-glorious and flourishing High Priest;—and, in fine, the *two tables*, on which God at Sinai wrote the ten commandments of the moral law, lodged in the midst of the ark, intimating their fulfilment in Christ, as a covenant, for the justification of his people, and their continuing an unchangeable and perpetual rule of holy obedience in his hand. 5. And above the ark were two glorious *cherubims of gold*, which represented holy angels and gospel ministers as looking into, admiring, and ready to promote our redemption to God through the righteousness of his Son.—But these things not being so directly to my purpose, I shall not insist upon them.—6. Now this sacred tent or temple, being thoroughly prepared, according to the divine model given to Moses or David, the ordinary priests, in their turns, entered into it every day, to offer sacrifice, burn incense, and dress the lamps. 7. But the high priest alone, and only upon the day of the great annual expiation, entered into the Holy of Holies, and that not without blood of expiatory sacrifices, one for himself, and another for the Israelites' sins of infirmity and ignorance: 8. By this restricted access to the Holy of Holies, the Spirit of God plainly signifying, that the access of believers to the throne of grace, or heavenly state, was not as now, clearly revealed, while the ceremonial tabernacle, temple, and services thereof, continued to be established and observed by divine institution. 9. For these structures, and all the services pertaining to them, were, by the appointment of God, no more than temporary, imperfect, and figurative representations of those good things which have been manifested and fulfilled under the gospel:—None of their oblations, bloody or unbloody, having the smallest influence to remove the moral guilt of sin from their conscience, but only to remove the ceremonial defilement and prevent temporal punishment: 10. Consisting in meat-offerings and drink-offerings, manifold washings and sprinklings, and numberless other ceremonies, which only



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11 But Christ [o]being come an high priest of good things to come,[*] by [†] [p]a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;[‡]

12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us*.

13 [q]For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:[§]

14 How much more shall the blood of Christ, who through the eternal Spirit[‖] offered himself [r]without [*] spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause[†] he is the mediator of the new testament, that by means of death, for the redemption[‡] of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 [s]For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was [t]dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, [u]he took the blood of calves and of goats, with water, and [*] scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, [v]This *is* the blood of the testament which God hath enjoined unto you.

21 [w]Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 [x]And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that [*]the patterns of things in the heavens should be purified with these; but [y]the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* [z]the figures of the true; but [a]into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, [b]as the high priest entereth into the holy place every year with blood of others;

26 (For then must he often have suffered since the foundation of the world:) [c]but now once in the end of the world[†] hath he appeared to put away sin by the sacrifice of himself.

27 [d]And as it is appointed unto men once to die, but [e]after this the judgment:

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a Gal. 4. 4. John 1. 14. ch. 2. 17. & 4. 2. & 2. 1. & 4. 14, 15. & 5. 6, 10. & 6. 20. & 8. 1. & 7. 15, 17, 22—28. & 10. 5—22. ver. 12—15, 26, 28. Tit. 2. 14. Eph. 5. 2.

* *Good things to come*—after the incarnation of Christ; viz., access to God by a new and living way; the ever living intercessor (ver. 8); a perfect expiation of sin (ver. 14); peace of conscience (ver. 9); and eternal blessedness (ver. 15).—Ko.

† "By" (that is, by means of his appearances and services in) "a greater and more perfect tabernacle, even the heavens of glory." Ver. 12, 23, 24.—Ko.

‡ Ch. 8. 2. Mat. 1. 20. Luke 1. 35. John 1. 14. Jer. 31. 22, 32. Is. 4. 2.

‡ *Not of this building.*—Rather, "not of this creation," not of earthly, but heavenly structure.—Ko.

g Lev. 1—xvi. Num. xix. ch. 10. 4.

§ Such sacrifices restored the unclean to domestic companionship with his friends, and social worship in the tabernacle. Lev. 19.—Ko.

‖ *Through the eternal Spirit* he was raised from the dead (1 Pet. 3. 18), and so "offered" in his body "without spot" before his Father.—Ko.

h Lev. 22. 20. Num. 19. 2, 11. Deut. 15. 21. & 17. 1. Is. 53. 9. Dan. 9. 24, 26. 2 Cor. 5. 21. 1 Pet. 1. 19. & 2. 22.

* Or, *fault.*

† *And for this cause.*—Rather, "this end."—Ko.

‡ *Redemption.*—Rather, "expiation."—Ko.

i Gal. 3. 15.

§ Or, *purified.*

k Ex. 24. 5, 6.

* Or, *purple.*

l Ex. 24. 8. Zech. 9. 11. Mat. 26. 28. ch. 13. 20.

m Ex. 29. 12. 36. Lev. 8. 15. & 16. 14, 16. Ezek. 43. 18—26.

n Lev. 1—xvi. & 17. 6. & 17. 11. Num. 31. 23.

o Ver. 9, 10. ch. 10. 1. Col. 2. 17.

p Ch. 8. 2, 5. & 10. 4, 10—17. ver. 11. Dan. 9. 24. Tit. 2. 14. Rev. 5. 9. & 1. 5. 1 Pet. 1. 18, 19. & 3. 18.

q Ver. 9, 23. ch. 10. 1. Col. 2. 17.

r Ps. 68. 18. ver. 12. Mark 16. 19. Luke 24. 51. Acts 1. 9, 11. & 3. 21. Rom. 8. 34. ch. 1. 3. & 8. 20. & 7. 25, 26. & 9. 2, 5. & 10. 12—14. 1 John 2. 1, 2. Rev. 5. 6. 1 Tim. 2. 5. Eph. 2. 6.

s Ex. 30. 10. Lev. 16. 2—34. ver. 1, 7.

t Ch. 7. 27. & 10. 10, 14. Rom. 6. 10. 1 Pet. 3. 18. & 1. 19, 20. Gal. 4. 4. Eph. 1. 10. 1 Cor. 10. 11. Dan. 9. 24.

† *End of the world.*—Rather, "conclusion of the ages" or "dispensations."—Ko.

u Gen. 2. 17. & 3. 19. Job 20. 23. Eccl. 12. 7. Rom. 5. 12.

x Eccl. 12. 14. Rom. 14. 12. 2 Cor. 5. 10. Mat. 25. 31—46. Rev. 1. 7. & 20. 11—14. 2 Thes. 1. 5—9. Acts 17. 31.

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removed external ceremonial pollutions, and consecrated to external service;—and which, because of their insufficiency to purify the conscience, and perfect the state of the church, were appointed to continue no longer than till the Messiah, being come, should establish in the church a complete state of spirituality and holiness, light and grace. 11. But he, having at last actually appeared in our nature as a High Priest, hath accomplished what had been long prefigured by ceremonial ordinances, and purchased and procured for his people the expected blessings of grace and glory, by officiating in his transcendently excellent manhood, and in the heavenly state, both of which were formed by the immediate operation of God himself. 12. Nor did the sacrifice, by virtue of which he entered into the heavenly state, in dignity and excellency less transcend the Levitical sacrifices; for it was not, as in the case of the Jewish sacrifices, by the blood of mean, though useful, animals, but by his own precious blood, that he, through the vail of his own flesh, entered into the heavenly oracle; to present himself God-man, with the merit of his perfect and ever available sacrifice for us, before the immediate presence of God: having thereby purchased and secured for us, not a figurative pardon or annual reprieve, but a complete and everlasting forgiveness, and deliverance from sin, Satan, and the broken law, the incensed wrath of God, a present evil world, and death,—and a full and unchangeable right and title to an eternal inheritance of all blessedness and glory: 13. For if the blood of bulls and goats, and other mean and insignificant animals, or the ashes of a heifer mingled with running water, were, by God's appointment, effectual to purify men from the external ceremonial impurities of their bodies, and give them a re-admission to public worship in the tabernacle or temple, and into the congregation of the Lord, from which they had been excluded on account of their defilement, 14. How much more effectually and gloriously shall Jesus' finished righteousness, his unblemished and infinitely valuable sacrifice of himself,—which he, through the infinite dignity and supporting influence of his divine nature sanctifying his gift, and through the unmeasurable unction and inconceivable influence of the Holy Ghost, did—with the utmost readiness and submission to his Father's will, with entire trust and confidence in him, with fervent zeal for his glory, and with the most amazing love and compassion to his people,—fulfil and offer up to God, as an offended Judge, —purge your consciences from all the guilt and defilement of your unprofitable, abominable, and destructive works of wickedness, and free you from all dreadful apprehensions of condemnation and wrath on their account; and animate and enable you, with confidence and cheerfulness here, and in perfection hereafter, to believe in, worship, and obey the only living and true God. 15. And for bringing about this great end, he undertook and executes the office of Mediator of the new and better covenant, and particularly of the New Testament dispensation of it; that by means, not of legal sacrifices, but of his own death, as an atonement for the sins of those under the Old as well as New Testament, who, in whatever period, have been or are effectually called into a state of union to and fellowship with him, they might, in a free and honourable manner, be made partakers of the blessings of grace here and glory hereafter. 16, 17. And the new covenant, as dispensed to us, being of a testamentary nature, in which Jesus Christ, who purchased all possible blessings, and, as Trustee of the covenant, has them all lodged in his hand, actually bequeathes them to sinful men; his death was also necessary to render this testamentary disposition firm and irrevocable, and of full force to all them who by faith claim their title under him. 18—20. And it was chiefly in order to prefigure this, that the Sinai covenant, and establishment of the legal dispensation, was ratified and confirmed by the blood of typical sacrifices; and that Moses, the typical mediator, having recited to the Israelites the principal laws of the covenant respecting them as a church and nation, did, in a solemn manner, sprinkle the book in which those laws were written, and all the representatives of the people, with the blood of the sacrifices offered on that occasion,—solemnly intimating, that that sprinkling of blood was a divinely instituted confirmation of the covenant between God and them, whereby his faithfulness for fulfilling his promises, and their obedience in performing the duties of it, were mutually engaged.—21. Moreover, when the tabernacle was first erected, and afterwards once every year on the great day of expiation, it, and all the vessels of service therein, were ceremonially purged from defilement, and consecrated to their sacred use, by a sprinkling of sacrificed blood. 22. Nay, so important was the blood of sacrifices, under that dispensation, that almost all purification from ceremonial defilement was effected by the offering and sprinkling of it; and without the bloodshedding of typical sacrifices, no typical forgiveness of sin, or removal of temporal judgments, could be obtained. 23. Now, if it was necessary that the book and the people, the tabernacle and its furniture, which were but figurative representations of spiritual and heavenly things, should be purified and consecrated to their sacred use by typical sacrifices and sprinklings, it was certainly proper that Jesus Christ and his people, and all the spiritual and heavenly things, places, and furniture, should be consecrated by the infinitely more excellent sacrifice and blood of God's only begotten Son: 24. For Jesus Christ, the anointed High Priest of his church, has not, like the Jewish high priest, entered into holy places formed by the art and labour of men, which were but mere figures of the heavenly sanctuary,—but has, in his human nature, ascended into heaven itself, that there, in the immediate presence of God, he might continually present himself as our Representative, and the merits of his blood as the price of our eternal salvation. 25, 26. Nor was it necessary that Christ, like the Jewish high priests, should repeat his atoning sacrifice, that he might again and again enter into the heavenly sanctuary; for had that been the case, it had been necessary very often, since the fall of man, to have suffered unto death, that he might make atonement for one generation after another: but such is the infinite dignity, perfection, and virtue of his sacrifice, and such its extensive influence to former, present, and future generations, that his single manifestation of himself, in the end of the ceremonial dispensation and beginning of the gospel period, to offer his soul and body as personally united to his divine nature, was absolutely sufficient and effectual to expiate the guilt, and abolish the power and fruits of all the sins of his people. 27. And as, by the righteous appointment of God, all sinful men must, in the



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28 So [y]Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without [z]sin unto salvation.

A. M. cir. 4062. A. D. cir. 64.

y Mat. 20. 28. Rom 5. 6, 8, 15. & 6. 10. & 4. 25. 1 Pet. 2. 24.

z *Without* (bearing) *sin* as a sacrifice. Is. 53.—Ko.

## CHAPTER X.

(1) *The insufficiency of legal sacrifices:* 1—9. (2) *The sacrifice of Christ once offered for ever remits the sins of believers:* 10—18. (3) *An exhortation to steadfastness and patience:* 19—39.

FOR the law [a]having a shadow[v] of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect:

2 For then [†]would they not have ceased to be offered? because that the worshippers, [b]once purged, should have had no more conscience of sins.

3 [c]But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 [d]For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, [e]Sacrifice and offering thou wouldest not, but a body[‡] [f]hast thou prepared me:

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and *offering* for sin, thou wouldest not, neither hadst pleasure *therein;* (which are offered by the law;)

A. M. cir. 4062. A. D. cir. 64.

a Ch. 8. 5. & 9. 9, 11, 13, 14, 24. & 7. 11, 18. Col. 2. 17. ver. 4, 11—14.

v *Shadow.*—A mere outline.—*Image.*—The completed form, the finished design, the reality.—Ko.

† Or, *they would have, &c.*

b Ch. 9. 14. 1 John 1. 7. Ps. 103. 12. Is. 43. 25. & 44. 22. & 1. 18. Mic. 7. 19.

c Lev. 16. 21. ch. 7. 27. & 9. 7.

d Lev. 16. 14. Num. 19. 4. Is. 1. 11—15. & 66. 3. ch. 9. 9, 13. Hos. 6. 6 Mic. 6. 6, 7. 1 Pet. 1. 18. ver. 5, 11. 1 John 1. 7.

e Ps. 40. 6—8. & 50. 9. & 51. 16. Jer. 6. 20. & 7. 22, 23. Is. 1. 11. & 66. 3. Amos 5. 21.

‡ The Hebrew words in Ps. 40. 6. differ from the apostle's quotation, which is taken from the LXX: but the apostle's gives the exact meaning of the passage. To "bore the ear" was to make a voluntary bond-servant for ever. But in Greek, a bond-servant was called σῶμα, "a body," because he was as subject as a mere body to the will of his master. Hence, to "bore the ears" and "provide a body" came alike to signify appointment to a perpetual voluntary service.—Ko.

§ Or, *thou hast fitted me.*

A. M. cir. 4062. A. D. cir. 64.

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first,[*] that he may establish the second.

10 [†]By the which will we are sanctified[†] through the offering of the body of Jesus Christ once *for all.*

11 [g]And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 [h]But this *man*, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting [i]till his enemies be made his footstool.

14 [k]For by one offering[‡] he hath perfected for ever them that are sanctified:

15 *Whereof* [l]the Holy Ghost also is a witness to us: for after that he had said before,

16 [m]This *is* the covenant that I will make with them; After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now, [n]where remission of these *is, there is* no more offering for sin.

19 [o]Having therefore, brethren, [§]boldness

* *The first.*—The Levitical sacrifices, in which he had no pleasure.—*The second.*—The sacrifice of his dear Son, in whom he was well pleased.—Ko.

f Ver. 14. ch. 2. 10, 11. & 7. 27. & 8. 12—24, 26, 28. & 13. 12. John 17. 19. Rom. 3. 24. & 4. 25. & 5. 19. & 7. 6. & 8. 3, 4, 33, 34. 1 Cor. 1. 30. 2 Cor. 5. 21. 1 John 1. 7.

† *Sanctified.*—Separated from the world, and dedicated to God.—Ko.

g Ver. 1. 4. ch. 7. 11, 16, 19. & 9. 6. Ex. 29. 38—42. Lev. 1—xvi. Num. 28, 3, 4. & xxviii, xxix. Dan. 8. 11, 12.

h Ch. 1. 3, 13. & 4. 14. & 6. 19, 20. & 7. 26. & 8. 1. & 9. 12, 24. Ps. 110. 1. & Mark 16. 19. Luke 24. 51. Acts 2. 33, 34. & 5. 31. 1 Cor. 15. 25. Eph. 1. 20. Col. 3. 1. 1 Pet. 3. 22.

i 1 Ch. 1. 13. Ps. 110. 1. Dan. 2. 44. 1 Cor. 15. 25.

k Ver. 10, 12. ch. 9. 10, 11. & 7. 17, 25, 27. & 9. 14.

‡ *By one offering, &c.*—Where is there use or room for the figment of the Romish mass, as an unbloody but expiatory sacrifice for sin? The doctrine of expiation by a bloodless sacrifice contradicts ch. 9. 22. & 10. 18. The doctrine of any second or continued sacrifice contradicts the everlasting perfection of "the one offering."—Ko.

l Ch. 3. 7. 2 Sam. 23. 2. Acts 28. 25. 2 Pet. 1. 21. Rev. 2. 7, 11, 17, 29.

m Ch. 8. 8, 10, 12. Is. 1. 18. & 43. 25. & 44. 22. & 55. 7. Jer. 23. 8. & 31. 33, 34. & 50. 20. Rom. 11. 27.

n Ver. 14, 17.

o Ch. 4. 16. & 3. 6, 12. John 10. 7, 9. & 14. 6.

§ Or, *liberty.*

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ordinary course of nature, once die, and after that appear before the judgment-seat of Christ, that a final and decisive sentence, relative to their eternal happiness or misery, may pass upon them, according to their qualities, thoughts, words, and actions: 28. So Christ, to fulfil the law of God as a broken covenant, and to abolish the curse and purchase eternal happiness, was once, and but once, offered in sacrifice, to bear the imputed iniquities, and suffer the punishment, of all the unnumbered millions of his chosen people: and unto them, who by faith, hope, desire, and love, expect, and patiently wait for, his coming again to judge the world, he will at the last day appear, not, as formerly, charged with sin, or bearing the punishment of it; but in the most transcendent glory and majesty, to give them the complete enjoyment of that heavenly and eternal happiness which he purchased for them by his death.

REFLECTIONS UPON CHAP. IX.—The great things concerning Jesus Christ, and salvation through him, were gradually, but for a long time obscurely, and by dark shadows, revealed to the church. But infinitely glorious and useful must he be, our great High Priest, to prefigure whom, in his person and service, so many ancient types were necessary. Unbounded is the value and efficacy of his atoning sacrifice, and extensive its virtue through time and through eternity. Full of blessings to sinful men, and infinitely free, firm, and irrevocable, are the promises of the new covenant ratified by his death. And necessary for his honour, and for our salvation, is his intercession at his Father's right hand—and how efficacious and successful! Certain and unavoidable are death and judgment. Happy are they who, having all their sins forgiven through his blood, are looking for his glorious appearance to judge and save them.—Quickly shall he, my soul, who bore the curse, hung on the cross, and lay in the grave, sit down on his great white throne to judge and save me.

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CHAP. X.—Ver. 1. From the hints which I have suggested, it is plain that the Mosaic law, with its ceremonial institutions, being, as it were, mere representations of the shadows of Christ's person, office, work, sufferings, and blessings: the most noted sacrifices thereof, offered every year on the great day of general atonement, could never free the worshippers from the guilt of sin, or bring them into a state of friendship, acceptance, and perfect conformity to God. 2. For if these important ends had been perfectly obtained by those yearly sacrifices of national atonement, they would never have been repeated; as the worshippers concerned in them, being once completely cleansed from their guilt, and accepted of God to eternal life, could never more have had any perplexing or condemning fears on account of sin in their own conscience. 3. But so far was this from being the case, that in the very offering of those sacrifices, there was every year, on the day of general expiation, a repeated, solemn, and public confession of the Israelites' iniquities, even of those which preceded the former annual expiation, as well as of those which were committed after it, in order that they might afflict their souls for them. 4. For indeed such is the infinite disproportion between the demerit of sin, or the satisfaction demanded for it by the law and justice of God, and the worthless sacrifices of bulls and goats, that no rules of wisdom or justice could admit them as sufficient to make a true, proper, and effectual atonement for sin. 5—9. And it is plain, that the insufficiency of legal sacrifices to atone for sin, or render men acceptable to God, is represented in the fortieth Psalm as the occasion of God's preparing a perfect human nature for his own Son to obey and suffer in,—and of Christ's cheerful and solemn engagement to fulfil the law, and satisfy justice, in the room and stead of his people, according to his will and purpose in the covenant of grace; 10. By which will of God, as perfectly fulfilled in Jesus' sinless offering, not of bulls and goats, but of himself, we are really and effectually purged and delivered from the guilt, power, and defilement of our sins, and are dedicated to the service of God. 11—14. Every Aaronic priest, in token of humble reverence, and of readiness for further service, stands before God, frequently offering the same kind of sacrifices, daily, weekly, monthly, or annually, which can never make atonement for, nor remove the guilt or pollution of sin:—but so incomparably superior is the dignity of our gospel High Priest in his person and sacrifice, that, after finishing his one atonement for all the sins of his people, he rose from the dead to immortal honour, and with majesty, glory, and acceptance, entered on a state of the highest dignity, rest, and authority,—thenceforward never repeating his sacrifice; but joyfully expecting the fulfilment of his Father's promise, and exercising all power in heaven and earth, till sin, Satan, the world, and death, be actually, universally, and completely subdued, trampled on, and triumphed over, by him.—For by that one offering of himself upon the cross he has obtained a perfect, unchangeable, and eternal deliverance from guilt, and a fitness for the enjoyment and service of God in the nearest relation and access to him, and in the most perfect state of the church, for all those who are dedicated to God, and purged from their sins, through faith in him. 15—17. And this the Holy Ghost in Scripture plainly testifies, in his representation of the new covenant, which Christ hath fulfilled and established, and all the blessings of which he hath completely purchased;—in which, after a gracious promise effectually to inscribe the doctrines of his revelation in his people's hearts and minds, he adds an absolute, infinitely free, and authoritative promise of such perfect pardon of all their swervings from, and transgressions of his law, as that they never more shall be held guilty of or upbraided for them. 18. Now, where there is such complete and everlasting forgiveness of all trespasses established in the new covenant, and attested by the Holy Ghost, it is manifestly impossible that there can be any need of any further atoning sacrifice for sins, or of Christ's repeating the sacrifice of himself.—19. Since therefore, my dear brethren by nation, and in the Lord, we who cordially believe in him, have such solid grounds of free liberty, and rich encouragements for holy freedom and confidence, in our approaches to God as our reconciled Father, and of entering by faith, or even by actual admission, into



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to enter into the holiest by the blood of Jesus,

20 [p]By a [*]new and living[†] way, which he hath consecrated for us through the vail, that is to say, his flesh;

21 [q]And *having* an high priest over the house of God;

22 [r]Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled[‡] from an evil conscience, and our bodies washed with pure water.

23 [s]Let us hold fast the profession of *our* faith[§] without wavering; (for [t]he *is* faithful that promised:)

24 [u]And let us consider one another, to provoke unto love, and to good works:

25 [x]Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

26 For if we sin wilfully[‖] after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

A. M. cir. 4068.
A. D. cir. 68.

p John 10. 7, 9. & 14. 6. ver. 19. ch. 9. 8. & 7. 19. 1 Tim. 1. 10.

* Or, *new made.*

† The sacrifices of the law, as the way of a sinner to God, were dead; Jesus, as a way to the Father, "liveth for ever."—Ed.

q Ch. 2. 17. & 3. 1, 6. & 4. 14, 16. & 5. 5, 6, 10. & 6. 20. & 7. 3, 17, 21, 25. & 8. 1. & 9. 11. ver. 12. 1 Tim. 3. 15. Mat. 16. 18. 1 Pet. 2. 5. Eph. 2. 19—22. Gal. 6. 10.

r Ch. 4. 16. & 9. 14. Jam. 1. 6. & 4. 8. John 4. 23, 24. Eph. 3. 12. 1 John 1. 7. & 2. 1. & 3. 21. Phil. 3. 3. Ezek. 36. 26. 1 Cor. 6. 11. Rev. 1. 5. Lev. 16. 4.

‡ "Sprinkled as to our hearts" (so as to be pronounced clean) "from" (the leprosy of) "an evil conscience." Lev. 14. 7.—Ed.

s Ch. 4. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 3, 11. Eph. 4. 14. 1 Pet. 5. 14.

§ *Our faith.*—Rather, "our hope" in Jesus. 1 John 3. 3.—Ed.

t 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1 ch. 6. 18. & 11. 11. Tit. 1. 2. 1 Thes. 5. 24. 2 Thes. 3. 3. Num. 23. 19. 1 Sam. 15. 29.

u Ch. 3. 13. & 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. Prov. 27. 1.

x Ch. 3. 13. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. Rom. 13. 11—14.

‖ Sin *wilfully.*—By rejecting the evidence of gospel truth, and refusing Christ as a Saviour.—Ed.

A. M. cir. 4068.
A. D. cir. 68.

y Deut. 19. 15. & 13. 6, 9. & 17. 6. & 27. 26. Mat. 18. 16. John 8. 17. 2 Cor. 13. 1. Ex. 19. 21. & 32. 18, 20, 28. & 21. 14. & 32. 27. Lev. 24. 11, 14. Num. 4. 5, 15, 20. & 15. 32. & 25. 7. & 35. 30. 1 Sam. 6. 19.

z Ch. 2. 3. & 12. 25. 1 Cor. 11. 29. Acts 5. 3, 9.

a Ch. 13. 20. & 9. 20. Mat. 26. 28. Zech. 9. 11. Ex. 24. 8.

b Ch. 2. 10. & 9. 14, 12. John 17. 19.

* "The blood of the covenant wherewith he (Christ) was sanctified."—Ed.

c Deut. 32. 35. Rom. 12. 19. Ps. 94. 1. 2. Nah. 1. 2, 6.

d Deut. 32. 36. Ps. 50. 4. & 135. 14.

e Luke 12. 5. ch. 12. 29. 2 Thes. 1. 9. Ps. 76. 7. & 90. 11. Is. 33. 14. Nah. 1. 6.

† *To fall* (as impenitent sinners and determined rebels) *into the hands of the (ever) living God,*" whose "mercy is (at length) clean gone," and whose judgment abideth for ever.—Ed.

f Ver. 29. ch. 6. 4. Gal. 5. 4. Phil. 1. 29, 30. Col. 2. 1. 2 John 8.

g 1 Cor. 4. 9. Phil. 1. 7. & 4. 14. 1 Thes. 2. 14.

h Mat. 5. 12. 41. Jam. 1. 2. Acts 5. 41. & 21. 33. Eph. 3. 1, 13. & 4. 1. & 6. 20. Phil. 1. 7, 13. Col. 4. 3, 18. Philem. 10, 13. ch. 13. 3. 2 Tim. 2. 9, 10. 1 Thes. 2. 14

i Mat. 5. 12. & 6. 19, 20. & 19. 21. Luke 12. 33. 1 Tim. 6. 19. 1 Pet. 1. 4. 2 Cor. 4. 1. 1 John 3. 2.

28 [y]He that despised Moses' law died without mercy under two or three witnesses;

29 [z]Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the [a]blood of the covenant, wherewith [b]he was sanctified,* an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, [c]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [d]The Lord shall judge his people.

31 [e]*It is* a fearful thing to fall† into the hands of the living God.

32 [f]But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made [g]a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 [h]For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that [i]ye have in heaven a better and an enduring substance.

heaven itself, through the inestimably precious blood of Jesus Christ, our ascended High Priest, Forerunner, and Advocate; 20. Even by the newly opened, perpetually excellent, living, and life-giving way of the covenant of grace, which he has prepared, dedicated, and established for us, through his righteousness, and the death of his human nature in our stead; 21. And since we now have a great and glorious High Priest, of incomparable, nay, infinite dignity in his person, office, and exaltation, and of unbounded authority, as the Head of his church militant on earth and triumphant in heaven,—where he, and his Father, and the blessed Spirit, reside in a far more exalted manner than in the Jewish tabernacle, 22. Let us, encouraged by these considerations, and by the assistance of his Spirit, humbly approach to God, as our reconciled Father in him, in prayer, and every other act of religious worship, or exercise of grace, with integrity and uprightness, a heart established in the truth of the gospel, and with a lively and fully assured exercise of faith on the all-sufficiency and excellency of Christ, in his person, office, and fulness, and the infallible accomplishment of his promises to us;—having our whole souls purged from the stupidity and treachery of an unfaithful conscience, and from the disquietude and defilement of a guilty, terrifying, and condemning conscience by an application of Jesus' blood; and our whole man, and whole conversation, renewed and purified by the sanctifying influences of the Holy Ghost; 23. And answerably hereto, let us, notwithstanding whatever we may suffer on that account, steadfastly and invariably persist in maintaining our solemn profession and open confession of Christ and his truths, and of our faith in them, and in the belief of every gospel doctrine, and the practice of every holy duty, without any distrust, hesitation, or perturbation of mind; for he, who has promised to pardon our sins, write his laws in our hearts, and be our God, being unchangeable in his truth and faithfulness, may be fully depended on for all necessary and seasonable supplies of grace for that effect, and for the fulfilment of all his promises, unto our complete salvation. 24. And to promote one another's steadfastness in the faith and profession of the gospel, let us, with joint concern, seriously consider our own and their respective wants, infirmities, temptations, and dangers, on the one hand, and the grounds of hope and encouragement that are in Christ and his promises on the other; that by example, exhortations, and cautions, we may stir up one another to the most fervent and faithful love to God, to Christ, and his truths, and to an affectionate union and communion one with another; and, in fine, to every evangelical and moral duty becoming our Christian character. 25. And as ever we would be steadfast in the profession of our faith, and in love and good works, let us earnestly beware of indulging the smallest remissness or indifference with respect to attendance on the stated and occasional meetings of the church for the celebration of God's ordinances, in the manner of some who have begun to backslide, or who have at last openly and shamefully deserted them, and renounced their profession: but let us, with earnest care and diligence, cheerfulness, and constancy, frequent our religious meetings, and admonish, excite, and encourage others to do so, as the time of the utter destruction of Jerusalem, and the dispersion of your nation, and of death and judgment, is drawing nigh; which will be inexpressibly dreadful to apostates; 26. For if any of us professed Christians, through unbelief, prejudice, pride, or worldly-mindedness, deliberately, resolutely, and wilfully, reject the doctrines and laws of the gospel dispensation, and turn back to judaism, heathenism, or profaneness, after we have been enlightened and convinced of the truth and excellency of them, we have perfidiously rejected the last and only sacrifice of Christ for remission of sins,—can have no interest in it, nor any hope of pardon or acceptance with God; 27. But all that remains for us, as our dreadful portion, is a terrible foreboding in our own consciences of the most righteous, but tremendous and everlasting vengeance of God, to torment and consume us in this world, and especially in that which is to come. 28, 29. And nothing can be more just; for if one who presumptuously violated even the ceremonial laws of Moses was appointed to death, if the fact could be clearly proved, how much more inexpressibly dreadful and lasting punishment must your reason and conscience allow to be due to, and shall be inflicted upon, such resolute and wilful apostates from Christ and his truth, who, contrary to clear convictions of the truth, light, and grace of the gospel, have, with the vilest insolence and contempt, trampled upon the person, authority, mediation, oracles, and ordinances of the eternal Son of God, as if he had been an impostor; and who, instead of trusting for justification and salvation to his precious blood, by which the condition of the covenant of grace was fulfilled, its blessings purchased, and its promises and the New Testament dispensation ratified;—and by which he was consecrated to, and prepared for, his exalted work of mediation; and themselves apparently justified, sanctified, and set apart to the service of God; have profanely slighted, and injuriously treated it, as if less holy than the blood of bulls and goats, or as if the blood of a malefactor;—and who have spitefully, maliciously, and contemptuously opposed, affronted, and vilified the person, operation, and graces of the graciously conferred and grace bestowing Spirit of God! 30. Now we know that the sovereign Lord of heaven and earth, whose equity and truth are uncontrollable, and power irresistible, hath solemnly claimed it, as his high and distinguished prerogative, to vindicate his own honour, and to resent the injuries done him, particularly by perfidious revolters from his government. 31. How inexpressibly tremendous then must be the punishment of those wilful apostates, when they fall as victims into the hands of his justice, without any mixture of mercy, to be punished by the immediate and almighty arm of that great and terrible God, whose existence, power, and activity, continue invariably, and for ever, to execute wrath to the uttermost on the despisers of his Son, Spirit, and grace, as well as to complete the happiness of those who persevere in grace! 32. But to encourage your watchfulness against the very smallest beginnings of apostasy, let me beseech you seriously to reflect upon that solid satisfaction and hope which ye formerly experienced in the time of your conversion to Christ; in which, as soon as ye were enlightened in the knowledge of Christ, and the way of salvation through him, assisted of God, ye patiently sustained, with Christian fortitude, a multitude of severe persecutions from your own countrymen; 33. Partly while ye were maliciously accused, contemptuously disgraced, virulently derided, and cruelly oppressed, for righteousness' sake; and partly while ye tenderly sympathized and mourned with, courageously owned and assisted, your fellow Christians, and the apostles and servants of Christ, when they were abused and persecuted: 34. For when I myself was imprisoned for the sake of Christ, ye boldly acknowledged and stood by me, kindly sympathized with me, prayed for me, and, to the utmost of your power, supplied my wants; yea, for the sake of Christ and his cause, ye cheerfully endured the loss of the conveniences and necessaries of life, which were violently wrested from you by furious



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35 Cast not away therefore your confidence, which hath great recompence of reward.

36 [k]For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet [l]a little while, and he that shall come[o] will come, and will not tarry.

38 Now [m]the just shall live by faith: but if *any man*[t] draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

A. M. cir. 4068.
A. D. cir. 64.

k Luke 21. 19. Mat. 10. 22. & 24. 13. Gal. 6. 9. ch. 12. 1. & 6. 12, 15. 1 Pet. 1. 6, 9, 13. & 5. 10. Col. 3. 24. Rom. v. 7, 10. & 6. 23.

l Hab. 2. 3, 4. Hag. 2. 7. Luke 18. 8. 2 Pet. 3. 4, 9. Is. 26. 20.

o *He that shall come.*—Rather, "he that is coming."—Ed.

m Hab. 2. 4. Rom. 1. 17. Gal. 3. 11.

t *Any man*, is not in the original—but any professing Christian is evidently implied, as the apostle immediately proceeds, in the very next verse, to distinguish between those that draw back to perdition, because they merely professed, and those who persevered to salvation, because they believed.—Ed.

## CHAPTER XI.

(1) *Faith described:* 1—5. (2) *Necessary to pleasing God:* 6. (3) *Exemplified in patriarchs, prophets, &c.:* 7—40.

NOW [a]faith is the substance[o] of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.[†]

3 Through faith we understand that the worlds were framed by the word of God; so

A. M. cir. 4068.
A. D. cir. 64.

a Ver. 13. Ps. 27. 13.

o The apostle had asserted (ch. 10. 36), that believers had always "need of patience," because they received not "their recompense" in present possession, but in future promise. He then proves, by prophetic authority, that "the just shall live by faith;" and proceeds (ch. 11. 1) to define faith as ὑπόστασις, "the firm confidence" (of the reality) "of things hoped for," as if they were in actual possession. — Elsewhere, "the revelation of things not seen," as if they were already before the eyes: whereby he proves that as faith always embraces things future and invisible, it can never be separated from that patience which waits for them.

† In proof of the foregoing statement, Paul now adduces the example of "the elders" (as well those anterior as posterior to Abraham), who obtained "a good report" both of God and of posterity, not through the ceremonial law, in which the unbelieving Jews trusted for righteousness, but through one common faith, and under the uniform influence of unwearied patience.—Ed.

b Gen. 5. 22, 24. 2 Kin. 2. 11. Luke 24. 51. Acts 1. 9.

c Rom. 14. 23. John 3. 18, 36. & 6. 40. ch. 10. 22, 35. & 7. 25. Deut. 4. 29. Ps. 20. 4. & 40. 16. Jer. 29. 13. Amos 5. 4. Zech. 8. 22.

o Or, *being weary.*

that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh.

5 By faith [b]Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 [c]But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noe, being warned of God of things not seen as yet, [o]moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

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persecutors,—being fully satisfied, from the promise of God, and your own happy experience, that there is laid up for you, in the new covenant and in heaven, the more substantial, durable, and enriching treasure of everlasting life, purchased for you by Christ, and graciously given to you as your reward in adhering to his cause. 35. Animated therefore by a lively faith in the promises of the gospel, and by the remembrance of your holy fortitude in suffering for him hitherto, take heed, lest, through the continuance or increase of your persecutions, and the workings of your own fear and unbelief under them, ye should relinquish your holy boldness, freedom, and courage, in professing and following of Christ, and your joyful hopes of eternal life through him, which, for the present, afford you noble support and satisfaction under your trials, and shall quickly issue in your enjoyment of eternal happiness above, which will infinitely more than compensate all the troubles you can endure for the sake of Christ on earth: 36. For, according to the wise and holy appointment of God, the declaration of his word, and the disposals of his providence, such is your present state of afflictions and persecutions, that ye absolutely need, and must have, grace to enable you to live in the constant exercise of a calm, quiet, humble, and resigned submission to the sovereign will of God in them;—that after cheerfully yielding up yourselves, through the whole course of your lives, to the commanding and disposing will of God in the most difficult instances of it, ye may receive the promised blessing of eternal life at the end of your spiritual race and warfare. 37. For, according to an ancient prediction applicable to the Messiah in all his remarkable appearances, it is but a very short time, and he will certainly come to destroy your Jewish adversaries, and deliver you from their oppression;—nay, when he will come to the last judgment, for the utter destruction of all unbelieving and impenitent sinners, and to put you into the full possession of eternal life; nor will he tarry one moment beyond the time fixed on as best for his work and your advantage in his eternal purpose. 38. And for your further incitement, remember that, according to a subsequent prediction, whoever are justified through, and purified in heart by faith, shall, by means of that grace, persevere in a life of fellowship with God, obedience to his law, and patient submission to his providence on earth,—and be admitted to a life of blessedness and glory with Christ for ever:—but if any man, after making a profession of faith in Christ, through pride and unbelief, apostatize from him, and renounce the profession of his name, God will certainly loathe, abhor, and miserably destroy him. 39. But we who are sincere in our profession of Christ, and are truly before God what we appear before men, are not of the number of those hypocritical and treacherous professors who revolt from him to their own everlasting destruction; but of those who, having truly believed with our heart, shall steadfastly persevere in holiness, kept by the power of God, through a faith which receives, and will certainly issue in the eternal salvation of our soul.

Reflections upon Chap. X.—In their number, their repetitions, and their frequently spreading the ceremonial defilement, was deeply marked the insufficiency of legal sacrifices and washings to remove our sin, or recommend us to the favour of God. But infinitely meritorious and effectual is the sacrifice of Christ, who, in consequence of God's eternal purposes, covenant engagements, and ancient promises, appeared in our nature, and fulfilled all righteousness in his obedience unto death. The blessed ratification of all his promises; full forgiveness; gracious sanctification; delightful access to God; yea, eternal redemption—are hereby secured for his people. Diligently should we then improve these blessings in the most familiar devotion; in mutual excitement to love and good works; by constancy in church-fellowship and public worship, and in watchfulness against the first and smallest beginnings of apostasy, or contempt of him and his grace. Patiently and in hope should we persevere under our manifold sufferings for his sake, tenderly sympathize with his suffering servants; and steadfastly cleave to him, and live upon him by faith. His comforting promises, refreshing presence, and eternal rewards, will more than balance all our adversities on earth.—But, alas, inexpressible is the guilt and danger of those who wilfully reject or apostatize from him! O my soul, exceedingly fear and quake! Alas, how far and how long I may proceed in the appearances of religion, and, after all, with Judas sink into the depths of hell!

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Chap. XI.—Ver. 1. Now, to give you a summary account of the excellent nature and effects of that faith by which men believe unto salvation,—it gives a sort of present subsistence in the mind to, and a confident expectation of, future blessings; which, by the infallible promise of God, are as fully ascertained and realized, to the believer's comfort, as if he actually possessed them. And, merely on the credit of divine revelation, it gives us as clear and convincing a demonstration of invisible things, as if they were ever so plainly exhibited to our natural sight: 2. For, by this realizing and evidencing exercise of faith, our godly ancestors, all along from the time of the first promise till now, obtained an honourable testimony from God, part of which is contained in his word.—3. Though, from reason and observation, we are obliged to conclude the wonderful fabric of this world to have been the workmanship of God, yet it is by faith in his word, as the evidence of things not seen, that we certainly know that God formed all things by a mere act of his will, and that in such beautiful order, out of the mere chaos, once covered with absolute darkness. 4. By faith in God's first promise of Christ's incarnation and sufferings, and in his appointment of sacrifices to prefigure them, Abel offered unto God a more excellent sacrifice than Cain,—by which he humbly acknowledged his own guilt, and prefigured the death of the Messiah, as the Lamb of God, to make atonement for the sins of his people; and hence, by some visible token from heaven, as well as by inward intimations to his conscience, God testified to him that his person was justified, and his sacrifice accepted, through Christ. And by means of this faith, as his case stands recorded in the book of God, Abel, though dead long ago, still instructs us that the only way of a sinner's justification before God is through faith in the atoning sacrifice of Jesus Christ; and that the murder of innocents, and especially of faithful saints, shall be terribly punished. 5. By faith, which rendered him accepted in the Beloved, and purified his heart from dead works to perfect holiness, in the most close walking with God, Enoch, the seventh from Adam, was miraculously translated to heaven, soul and body, without undergoing the ordinary change of death: and, even before he was wrapt up into heaven, God attested to his conscience, and perhaps to his neighbours, that his person and works were accepted in his sight. 6. But without such realizing and evidencing faith in Christ it is impossible to please God; for he that approaches him in prayer, or any other religious worship, must, upon the ground of revelation, believe that God really exists as the only true God, and that he freely gives himself, and all blessings of grace and glory, as an exceeding great and gracious reward, to those that humbly, earnestly, perseveringly, and with their whole heart, seek his face and favour in Christ, in the means of his own appointment, and in reliance on his covenant promises. 7. By faith, Noe, who was righteous before God, and walked with him, crediting his threatening to destroy the old world, and his promise to preserve him and his family, built an ark, wherein they, and a remnant of animals, were saved from the general deluge: by which faith in the truth, power, justice, and mercy of God revealed to him; and by his building the ark, in obedience to God's command; and by his repeated preaching of righteousness,—he doctrinally and practically condemned the inhabitants of the old world: and by his faith in the Messiah, who was typified by his ark as the only mean of salvation, he became heir of the world, renewed after the flood, and of the righteousness of Christ received by faith, and of all the



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8 By faith [a]Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he [b]sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob,[*] the heirs with him of the same promise:

10 For he looked for [c]a city which hath foundations, whose builder and maker *is* God.

11 Through faith also [d]Sara herself received strength to conceive seed, and was delivered of a child when she was past age; because she judged him faithful who had promised.

12 [e]Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 [f]These all[†] died [‡]in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and [g]confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they [h]seek a country.

15 And truly, if they had been mindful of [i]that *country* from whence they came out, [k]they might have had opportunity to have returned:

16 But now [l]they desire a better *country*, that is, an heavenly; wherefore [m]God is not ashamed to be called their God: [n]for he hath prepared for them a city.[*]

17 [o]By faith Abraham, when he was tried, offered up[†] Isaac: and he that had received the promises offered up his only begotten *son*,

18 [‡]Of whom it was said, [p]That in Isaac shall thy seed be called:

19 [q]Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith [r]Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, [s]blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.[§]

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ[‖] greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

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a Gen. 11, 31. & 12. 1, 4. & 15. 14. & 17. 5. Neh. 9. 7. Acts 7. 2, 3. Is. 41. 2.

b Ver. 10. Gen. 12. 7, 8. & 13. 3, 12, 18—18. & 17. 8. & 18. 2, 6, 10. & 23 4. Acts 7. 5.

* *Jacob* was fifteen years old when Abraham died.—Ed.

c Ch. 8. 4. & 13. 14. & 12. 22, 28. Rev. 3. 12. & 21. 2, 10, 19. 2 Cor. 5. 1—3.

d Gen. 17. 17, 19. & 18. 13, 14. & 21. 1, 2. Luke 1. 36, 45. Rom. 4. 19—21. ch. 10. 23. 2 Chr. 20. 20. Is. 7. 9.

e Gen. 13. 16. & 5. 5. & 15. 5. & 22. 17. & 26. 4. & 32. 12. Rom. 4. 18, 19. Num. 1, xxvi. 1 Chr. xxi, xxiii—xxviii. 2 Chr. xiii, xvii.

f John 8. 56. Gen. 45. 21. & xlix. & 50. 24.

† *These all*—Abraham and Sarah, who had come out from their country at the call of God (ver. 15), and Isaac and Jacob, who accompanied him in his unsettled wanderings.—Ed.

‡ Gr. *according to faith.*

g Gen. 23. 4. & 47. 9. 1 Chr. 29. 15. Ps. 39. 12. & 119. 19. 1 Pet. 1. 17. & 2. 11.

h Ver. 16. Gen. 49. 18. 2 Cor. 4. 18. & 5. 1—7. Rom. 8. 23—25. Luke 2. 29. Phil. 1. 23.

i Gen. 11. 28, 31. Jos. 24. 2. Neh. 9. 7. Acts 7. 2.

k Gen. 24. 4—6, 8. & 29. 5. & 35. 26.

l Ver. 8, 14. ch. 13. 14. 2 Cor. 4. 18. & 5. 1—7. Rom. 8. 23—25. Luke 2. 25. Phil. 1. 23.

m Ex. 3. 6, 15. Mat. 22. 32. Mark 12. 26. Luke 20. 37. Acts 7. 32.

n Ver. 8. ch. 13. 14. & 12. 22. Rev. xxi, xxii. 2 Cor. 5. 1. John 14. 2, 3. Mat. 25. 34. Luke 12. 32. Phil. 3. 20.

* *A city.*—An abiding rest in heaven, as distinguished from their moveable tabernacles on earth (ver. 9).—Ed.

o Gen. 22. 2—12. Jam. 2. 21. 2 Cor. 8. 12.

† *Offered up*—in purpose, and in obedience to the divine command.—Ed.

‡ Or, *to.*

p Gen. 21. 12. Rom. 9. 7. Gal. 3. 29.

q Rom. 4. 17, 19—21. ver. 11, 12.

r Gen. 27. 27—29, 33, 37, 39, 40.

s Gen. 48. 15—21.

§ The Romanists, following the Vulgate translation, and rejecting the Greek of the Apostle, render this passage, "he adored the top of his staff;" whereby they obtain an apparent countenance for image worship. But all the Greek MSS. agree in τοῦ ἄκρου, which can be translated in no other manner than "upon the top." The Hebrew word translated "staff," may, however, be also translated either "staff" or "bed's head," according as it is pointed; and the latter would be accordant with the authorized version, (Gen. 47. 31), and is supported by all the ancient versions except the LXX., and by modern expositors of the highest order of learning. Still, as the Greek ῥάβδος will bear no other meaning than "staff" or "sceptre," its apostolic adoption from the LXX. should surely entitle it to be retained as the true translation of the Hebrew.—Ed.

‖ *The reproach of Christ*—for expecting whom as a deliverer, the Hebrews were ridiculed and reproached.—Ed.

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blessings, temporal, spiritual, or eternal, purchased by it. 8. It was by faith in the authority of God, and in his promise to give to him and to his seed a land figurative of the heavenly inheritance, that Abraham, the friend of God, and father of the Jews and of all believers, at his call, left his native country of Chaldea, and set out on a journey to a land which he knew nothing of, no not so much as its name, or the way to it. 9. It was by faith in the promise and protection of God that he, with Isaac and Jacob, his fellow-heirs of the promised Canaan, contentedly wandered, as a stranger and pilgrim, in that country, among the heathen inhabitants, dwelling only in moveable tents: 10. For God having promised to be his exceeding great reward, and his God for ever, and that in his seed all the nations of the earth should be blessed, he by faith looked through the figurative Canaan to the earnestly desired and expected, highly privileged, great, glorious, regular, firmly fixed, and everlasting blessedness of heaven, of which God himself is the Contriver, Former, and even the very Substance. 11. It was also by faith, in the faithfulness and power of God engaged in the promise, that Sara, the beloved wife of Abraham, after her recovery from her unbelief, was enabled, beyond all expectation, and all ordinary influence of second causes, to conceive and bear a son, after she had continued barren till the ninetieth year of her age. 12. And in virtue of their faith, a prodigiously numerous offspring descended from them, after both of them had appeared beyond all possibility of having any. 13. And not only did Abraham, Sara, Isaac, and Jacob, live by faith in God's promises and perfections under their trials on earth, but died also in the full and comfortable persuasion, that however little they had experienced of the fulfilment of the promises on earth, God would completely accomplish them,—in giving themselves an immediate entrance into the blessedness of heaven; and in increasing their posterity, and settling them in Canaan as his peculiar people; and in bringing the Messiah from their loins to be the common Saviour of men;—and they avowed that they looked on themselves as no more than aliens and strangers in this world, passing through it in their way to the heavenly country. 14. And this avowal, that their hearts and hopes, interest and happiness, were not placed on any earthly concerns, manifested to all around them that they looked and hoped for, desired and earnestly sought after, the large and delightful abodes of heaven, as their native home, in which they should for ever dwell with God as their Father and Friend. 15. And it is evident, that the country which they sought after was not their native home in Chaldea, where their friends and relations continued; for, if they had been inclined to return thither, they had time, liberty, and power enough to do it with safety. 16. But all their desires and expectations centred on that transcendently more excellent, satisfying, glorious, abiding, incorruptible, and undefiled heavenly inheritance; wherefore God, in his infinite love, condescended to avow himself to be their God in a peculiar and distinguished manner;—and, answerably to this high relation, has graciously appointed, laid out, framed, and fitted up the heavenly mansions for their whole persons, soul and body, to dwell with himself. 17—19. It was by faith in the promises of God to him and to his seed, particularly that which concerned the Messiah and his extensive salvation, that Abraham,—when required, for the eminent trial of his faith and obedience, to offer up in a burnt-offering his only son Isaac, whom he had obtained by such a miraculous conception and birth, and in whom the promises were to be fulfilled,—so readily complied, and proceeded in this work till stopped by God himself,—accounting and concluding in his own mind, that though Isaac should be slain and burnt to ashes, God easily could and would raise him from the dead, in order to fulfil the promises in him and his seed. And, indeed, as at first, he received him from his own and Sara's *dead* bodies, on that occasion he received him back from that death to which he had been, without any hope to the contrary, heartily devoted. 20—22. It was by faith in the promises of God, that Isaac, by prophetic influence, assigned to Jacob the principal, and to Esau the subordinate, blessings for themselves and their seed;—and that Jacob, when very feeble, in like manner foretold the fate of Joseph's two sons, assigning the principal glory to Ephraim the younger; and that Joseph, when dying, assured his brethren that God would certainly preserve them in, and in due time bring them out of Egypt; and in testimony of his faith herein, appointed them to carry his bones with them to Canaan, and bury them there. 23. It was by faith in God's promises of their preservation in, and deliverance from Egypt, that Moses' parents, observing something extraordinary in their child, dared, contrary to the commandment of Pharaoh their king, to conceal him three months after his birth. 24—26. By faith in the same promises of God, made to Abraham, Isaac, and Jacob, and in the invisible things of the heavenly state, Moses, when forty years old, and extraordinarily qualified with learning and wisdom, renounced his adoptive relation to Pharaoh, which might have issued in his succession to the crown of Egypt, quitted the court, and associated himself with his Hebrew brethren; choosing rather to undergo the severest oppression, suffering, and trouble, with God's own peculiar people, than to gratify his flesh with the enjoyment of all the uncertain and perishing grandeur, affluence, and sensual pleasures of a pompous, idolatrous, and luxurious court,—deliberately reckoning reproach, derision, and persecution, for the sake of Christ, and in communion with him and his people, more valuable and useful, for the honour of God and his own spiritual interests, than all the wealth and honours that the kingdom of Egypt could afford:—for he looked off from those perishing riches on the one hand, and beyond those temporal hardships on the other, to the immortal and inexpressible glories reserved for him in heaven, which he knew would



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27 [c]By faith he forsook Egypt,* not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith [a]he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith [x]they passed through the Red sea as by dry *land;* which the Egyptians assaying to do were drowned.

30 By faith [y]the walls of Jericho fell down, after they were compassed about seven days.

31 By faith [z]the harlot Rahab† perished not with them [a]that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of [b]Gedeon, and *of* [c]Barak, and *of* [d]Samson, and *of* [e]Jephthae; *of* [f]David also, and [f]Samuel, and *of* the prophets:

33 Who through faith [g]subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

A. M. cir. 4068.
A. D. cir. 64.

c Ex. 10. 28, 29. & 12. 31—41. & 13. 17—21. & 3. 2, 10. & 6. 1—8. ver. 13.

* *He forsook Egypt*—not when he fled to Midian, (Gen. 2. 14, 15,) but when he led out the Israelites, and forsook all his property and prospects of advancement, as "the son of Pharaoh's daughter." And this he did "not fearing the wrath of the king," whom he, most probably, expected to pursue him and his undisciplined host with his army.—Ed.

a Ex. 12. 3—30.

x Ex. 14. 15—30. Psa 78. 13. & 66. 6. & 136. 11—15. Neh. 9, 11.

y Jos. 6. 1—20.

z Jos. 6. 23—25. & 2. 3—21. Jam. 2. 25.

† That is, who had been a harlot, (for the word, whether in Hebrew or Greek, will bear no other meaning,) but who, having come to a knowledge of the true God, had "brought forth fruits meet for repentance." Thus "Simon the leper," and "Matthew the publican" retain their names, when the one had been healed and the other had become an apostle.—Ro.

‡ Or, *that were disobedient.*

a Judg. vi—viii.

b Judg. iv, v.

c Judg. xiii—xvi.

d Judg. xi, xii.

e 1 Sam. xvi—xxvii, xxx. 2 Sam. i—xxiv. 1 Chr. xi—xxix.

f 1 Sam. i, iii, vii—xii, xxv.

g Num. xxi. Jos. vii—xiii.

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h 1 Kin. 17. 23. 2 Kin. 4. 36, 37. Acts 22. 24, 29. ver. 25, 26.

i 1 Kin. 22. 26. 2 Kin. 2. 23. Judg. 16. 25. Jer. 20. 2. & 37. 15. Gen. 39. 20. Acts 16. 24. & 26. 24.

k 1 Kin. 21. 13. 2 Chr. 24. 21. Acts 7. 57.

l 1 Sam. 22. 18, 19. 1 Kin. 19. 10. Jer. 26. 23. Acts 12. 1, 2. Mat. 23. 35, 37.

m 2 Kin. 1. 8 Mat. 3. 4.

n Ps. 16. 3. Prov. 12. 26. Gen. 7. 1. Jam. 2. 5. Rev. 1. 5, 6.

* The world cast them out as unworthy of a residence; yet, in the judgment of God, "the world was not worthy of them."—Ed.

o 1 Sam. 22. 1. & 23. 13. & 24. 1. 1 Kin. 17. 2. & 18. 13. 2 Kin. 6. 1.

p Ver. 2—28. ch. 10. 36. 1 Pet. 1. 12.

† Or, *foreseen.*

‡ *That they without us should not be made perfect* in their knowledge of the mysteries of redemption, (Mat. 11. 11. & 13. 17. Eph. 3. 10,) or in their numbers as members of the body of Christ, and children of the family of God. Eph. 1. 22. Heb. 12. 2.—Ed.

35 [h]Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 [i]And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 [k]They were stoned, they were sawn asunder, were tempted, [l]were slain with the sword: [m]they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 (*[n]Of whom the world was not worthy:*) [o]they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, [p]having obtained a good report through faith, received not the promise:

40 God having [†]provided some better thing for us, that they without us should not be made perfect.‡

## CHAPTER XII.

(1) *An exhortation to constancy in the faith, in patience, and godliness:* 1—21.
(2) *New Testament privileges:* 22—29.

A. M. cir. 4068.
A. D. cir. 64.

a Ch. 11. 2—39.

WHEREFORE, seeing we also are compassed about with [a]so great a cloud of

more than recompense all the reproaches, wants, and sufferings he could undergo for the sake of a good conscience on earth. 27. By faith in the command and promise of God, about forty years after, he returned from Midian; and, fearless of king Pharaoh's threatenings and wrath, demanded his permission for the Hebrews to leave the country; and at last, regardless of his furious pursuit, led them forth to liberty, by faith depending entirely on the invisible God. 28. By faith in the promise of God to deliver his people from Egypt, and in the promised Messiah, typified by that divinely appointed ordinance, he, and the children of Israel, directed by him, observed the passover, and sprinkled the blood on their upper lintels and door-posts, that the angel, who, that very night, destroyed all the first-born of the Egyptians, might not hurt them. 29. And it was chiefly by his faith in the promise and command of God that the Red sea was divided, and a passage opened for the Israelites from Egypt to the Arabian wilderness,—in which Pharaoh and his army, attempting to follow them, were every one of them drowned. 30. It was by the faith of Joshua, Caleb, and others, in the promise, faithfulness, power, and command of God, that the walls of Jericho miraculously fell down while the Israelites shouted, after they and the ark of God had compassed the city seven days. 31. It was by faith in the God of Israel, and his grant of the land of Canaan to his favourite Jews, that Rahab, a Gentile, who had been a harlot, kindly received the spies whom Joshua sent to view the city,—and so, together with her friends, escaped, when the rest of the inhabitants, who disregarded what they had heard or seen of God's miraculous appearances for Israel, perished in a general slaughter. 32. But why should I multiply further instances of the power and triumphs of faith? both my time, and the intended limits of this epistle, forbid me to give a particular account,—how, by faith in the promise and command of God, Gideon reformed his city, and, with a handful of unarmed men, routed the Midianites; Barak and Deborah, with ten thousand undisciplined troops, vanquished the formidable army of Jaban king of Canaan;—Jephthah overthrew the Ammonites;—Samson, in his life, and at his death, destroyed the Philistines;—David endured manifold trials, conquered giants and nations;—Samuel, by miracles, delivered and terrified his people;—Elijah, Elisha, and other prophets, patiently endured their troubles, boldly declared their messages, and, when necessary, confirmed them by miracles;—33. How, through faith in God's promise and providence, Moses and Joshua subdued the Canaanites, and David the nations around;—and they and others not only kept the commandments of God themselves, but reformed their nation, and governed them with great equity and impartiality,—or by remarkable appearances of providence obtained the actual accomplishment of particular promises made to them;—Daniel stopped the mouths of lions in the den: Samson slew one, David another, and Benaiah a third;—34. Shadrach, Meshach, and Abednego, restrained the force of Nebuchadnezzar's fiery furnace; they, and Elijah, Elisha, and others, escaped the murderous plots and attempts of cruel tyrants; others, as Hezekiah, were recovered from desperate distempers;—or, as Gideon and David, from weakness and cowardice, became valiant conquerors. 35—38. By means of faith, the Shunammite and widow of Zarephath, beheld their deceased sons restored to life; and many, in the persecutions of Ahab, Jehoram, Ahaz, Manasseh, Jehoiakim, or others, courageously endured the most exquisite sufferings and cruel deaths, in hopes of a resurrection to eternal life, refusing to redeem their lives by the smallest apostasy from the truth,—while Isaac, Elisha, Joseph, Samson, Micaiah, and Jeremiah, or others, underwent the most cruel derision, scourging, or imprisonment;—and Naboth, Zechariah, Uriah, and others, were murdered in different cruel and barbarous forms; and others, of whose converse, admonitions, and prayers, the wicked inhabitants of the world were not worthy, as David, Elijah, and others, were obliged to flee about as vagabonds from place to place, and hide themselves in deserts, dens, and caves of the earth. 39, 40. But though these ancient saints and servants of God, by means of their faith, have obtained an honourable testimony in the infallible records of God's word, and embraced and relied upon the promise of the Messiah, yet they never lived to see him come in the flesh, fulfil the work of our redemption, and introduce the glories of the gospel state of the church,—God having provided for us, who now believe, these better things, that their ancient state of religious worship and privileges might not be perfected without some exhibition of Christ in the flesh, fulfilment of all righteousness, and exceeding riches of grace, which are manifested in their transcendent light, glory, and efficacy in the gospel dispensation which we now enjoy.

REFLECTIONS UPON CHAP. XI.—What a noble grace is unfeigned faith dwelling in the heart! and how extensively useful! Through the infallible declarations of God, it realizes invisible and future things, and gives them a kind of subsistence in our soul. By receiving and resting on the person and righteousness of Christ, it renders us and our services accepted with God.—Crediting his warnings, and obeying his directions, it delivers from danger and death;—it weans the heart from this world, and sets it on things above;—it enables us to wait for the accomplishment of promises, however unlikely and long delayed;—it animates to the most trying obedience; qualifies for a joyful and devout entrance into the eternal state; enables to look into futurities, upon God's authority and credit; and to prefer sufferings with his people, and for his sake, and an exact obedience to his law, to everything earthly: and after exploits unnumbered, it issues in eternal rest and triumph.—Sovereign is God in giving it, or its various degrees, to some, while he withholds it from others;—and in exposing his dearest saints to the most singular trials and heaviest troubles on earth to exercise it. But if he be for us, who can be against or hurt us? And it is highly unworthy for us Christian believers, notwithstanding our greatly superior advantages, to be so much inferior to some ancient saints in the vigour and distinctness of our faith.

CHAP. XII.—Ver. 1. Since, from the preceding instances of the excellency and power of faith to support under, and triumph over all difficulties and dangers, it appears that we are surrounded on every side with multitudes of glorified believers, who unite in testifying the duty and advantage of an entire reliance upon the infinite wisdom, power, faithfulness, and goodness of God, in the greatest trials; let us, animated by, and in imitation of their example, and as under their eye, cast off the works of darkness; inordinate care about this present world; and the load of ceremonial observances; and, by the influence of God's grace, disentangle ourselves from the power of indwelling corruption; and of every sin to which, through our natural depraved constitution, and our peculiar circumstances, company, and situation in life, we are most easily disposed;—and especially that great sin of unbelief, which stands in direct opposition to faith, and is the root of all apostasy; and, thus disencumbered from every load of temptation or corruption, let us, with persevering fortitude, quietness, and patient resignation to the holy and sovereign will of God under our manifold sufferings, hold on our way with speed, steadiness, and vigour, till we finish that course of faith, affliction, and unreserved obedience, which is appointed for us by God, and marked out in his word and the examples



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witnesses, [b] let us lay aside every weight, and the sin which doth so easily beset *us*,* and let us run with patience the race that is set before us,

2 [c] Looking unto Jesus† the author‡ and finisher of *our* faith; who, [d] for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood,§ striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son,‖ despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

A. M. cir. 4063.
A. D. cir. 64.

b Mat. 10. 22. & 16. 25. & 24. 13. Luke 9. 56—62. & 14. 26—33. Rom. 6. 4. & 12. 1, 2. & 13. 11—14. 1 Cor. 9. 24. & 7. 24. 2 Cor. 7. 1. Eph. 4. 22. & 5. 3. Col. 3. 5, 8. ch. 2. 1. & 5. 6, 12. & 6. 1, 2. & 5. 12. & 10. 26—39. & xi. Jam. 1. 2. 1 Pet. 2. 1, 2. & 4. 2. Phil. 3. 8—14.

* "The sin that doth most readily entangle us,"—an allusion to the inconvenience of long flowing robes in a race. The specific sin intended must be unbelief, seeing faith is the particular grace required.—Ko.

c John 1. 29. 2 Cor. 3. 18. ch. 9. 28. 2 Tim. 4. 8. Eph. 2. 1. 1 Cor. 1. 8. Phil. 1. 6. 1 Pet. 1. 2, 3.

† "Looking off all other things and looking unto Jesus," is the literal import of the passage.—Ko.

‡ *Author.*—Rather, "founder."—Ko.

d Ps. 110. 1. Luke 24. 26, 46. Acts 3. 15.

§ You have not yet suffered as martyrs, as did the prophets of old, and so many of your fellow-Christians in your own days.—Ko.

‖ A quotation from Prov. 3. 11, 12, which is of great importance, not merely on account of the practical exhortation it contains, but as showing, upon apostolic authority, that God, and not Solomon, is the speaker—a fact of primary value in the interpretation of the book of Proverbs.—Ko.

A. M. cir. 4063.
A. D. cir. 64.

e Prov. 13. 24. & 19. 18. & 22. 15. & 23. 13. & 29. 15. Eph. 6. 4. Lev. 19. 3.

f Mal. 1. 6. Num. 16. 22. & 27. 16. Job 12. 10. Eccl. 12. 1, 7. Is. 42. 5. & 57. 16. Zech. 12. 1 Acts 17. 25.

g Ps. 119. 67, 71, 75. Prov. 29. 15. Lev. 11. 44. & 19. 2. Deut. 8. 5. Mat. 7. 11. 1 Pet. 1. 4—6. & 2. 2, 3.

h Ver. 10. Ps. 89. 32. Jam. 5. 1. Is. 32. 17. 2 Cor. 4. 17.

* This fruit is not yielded to them that suffer chastisement, but "to them that are exercised thereby"—exercised in watchfulness, self-examination, prayer, and patience.—Ko.

i Job 5. 5, 4. Is. 33. 2. 1 Thes. 5. 14. ch. 6. 12.

k Prov. 24. 10. Gal. 6. 1.

† Or, erect.

l Ps. 34. 14. Mat. 5. 9. Rom. 12. 18. & 14. 17, 19. Rev. 19. 10. 2 Cor. 7. 1. & 6. 17. 1 Thes. 5. 11—13. 2 Tim. 2. 22. Eph. 5. 5, 26. ch. 2. 11. & 10. 10, 24. 1 Pet. 1. 15, 16. & 2. 1. Rev. 22. 14, 15. & 21. 5, 27. 1 Cor. 6. 9. Gal. 5. 19. Deut. 29. 19.

‡ *Without which* (holiness) *no man shall see the Lord.*—This speciality is important; as to attain, or even "follow peace" may, at times, be utterly impossible, or even unlawful. Jude 3—(Ko.

m Ch. 4. 1, 11. & 6. 11. & 3. 12. & 10. 23. & 2. 1, 2. 2 Cor. 6. 1.

n Or, *fall from.* Gal. 5. 4.

9 Furthermore, we have had fathers of our flesh which [e] corrected *us*, and we gave *them* reverence: [f] shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; [g] but he for *our* profit, that *we* might be partakers of his holiness.

11 [h] Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

12 Wherefore, [i] lift up the hands which hang down, and the feeble knees;

13 [k] And make † straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 [l] Follow peace with all *men*, and holiness, without which no man shall see the Lord:‡

15 [m] Looking diligently lest any man [n] fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane

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of his saints, till we arrive at the mark of his high calling, and obtain the crown of life; 2. Always by faith looking off from sin, self, and the allurements and terrors of this world, or whatever else would retard and dishearten us, and looking forward to Jesus Christ,—that we may derive grace and strength from him to enable us to follow his most perfect pattern; who is not only an unparalleled example, but the efficient Cause, Leader, and Captain of our faith, to begin, encourage, increase, and perfect it, and crown it with eternal glory;—even as he himself, in the joyful prospect and hopes of the honour to God, salvation to men, and reward of mediatorial glory to himself, which would issue therefrom, calmly submitted to, and with astonishing meekness and patience endured, the agonizing and lingering pains of his crucifixion, and overlooked all the ignominy and reproach of that scandalous form of death, and all the contempt and derision attending it:—for now, in consequence, and as the just reward of all this, he, in that very nature which suffered, is exalted as a triumphant conqueror over sin, Satan, the world, death, and hell, to a state of the most perfect, glorious, and everlasting rest, honour, and authority. 3. To prevent dejecting discouragement, impatience, or weariness under your manifold tribulations, and apprehensions of danger, seriously consider and contemplate the person and office of Jesus Christ, in all their circumstances; and particularly in his invincible patience and undisturbed composure of mind, wherewith he for your sakes bore up under, passed through, and triumphed over, all the opprobrious opposition and blasphemous insults which the most malicious and wicked men threw out to his face against his divine person, office, doctrine, and miracles, all the days of his public ministry. 4. And it would be the more sinful, shameful, and dangerous, for you to draw back from your Christian course; for, though ye have already cheerfully suffered the loss of your liberty and property, for your adherence to it, God has hitherto restrained the fury of your wicked persecutors, that ye have never been called to suffer unto death in striving to avoid sin. 5. Are ye unmindful of, or dare ye forget, or be unaffected with, the endearing exhortation by which God, as a most tender and compassionate Father, for your direction, caution, and comfort, under tribulation, warns and beseeches you, on the one hand, to beware of overlooking and contemning his kind chastisements of you on account of your sin, and for your spiritual and eternal good, or of behaving in an unaffected, obstinate, and incorrigible manner under them;—and, on the other, of impatiently, ignorantly, perversely, and unbelievingly, shrinking, and being disheartened, to the neglect of duty, despairing of relief, or refusing to be comforted. 6. For the Lord does not afflict his children in wrath, demanding satisfaction for their sins,—but either, in lesser or greater severity, to manifest his distinguished kindness to them, in imbittering their sins, purging from them, and preparing for heaven. 7. If therefore ye be not only visited with afflictions, but enabled, in faith, patience, and perseverance, to submit to, and courageously bear up under them, God, as a kind but infinitely wise Father, is certainly correcting you as his dear children, to promote his own glory and your unspeakable advantage. 8. But if, notwithstanding your remaining sinfulness, ye are indulged in uninterrupted ease and prosperity in the world, and thus exempted from the corrective and instructive chastenings wherewith God exercises the very best of his children;—or if ye are not brought to some cordial submission, to this wholesome and necessary discipline of his family, God neglects you, as a spurious issue, who are none of his true children, nor heirs of his heavenly inheritance. 9. Moreover if, in the days of our youth, we all submitted to the chastisements of those natural parents, from whom we derived our frail, corrupt, and mortal bodies, and who, under God, provided for their subsistence and safety, have we not infinitely stronger reasons to submit to the sovereign authority and disposal of him who is the immediate Creator, Preserver, and Governor of our immortal souls, and renews them by his regenerating grace;—and meekly, and even thankfully, to accept of his fatherly chastisements for our iniquities, being ashamed of, and turning from the causes thereof, that so we may live in holy fellowship with and devotedness to him here, and in heavenly glory with him hereafter? 10. For truly our natural parents, during the short time of our minority, were apt to correct us in an arbitrary manner, through humour, passion, pride, or weakness, without duly aiming at our good, or at least mistaking the proper season or measure of the rod; and all the benefit we received from it was confined to this life. But God corrects us, in infinite wisdom and compassion, in order that he may effectually promote our spiritual and eternal benefit, by subduing and purging away our sin, and rendering us more and more like to himself in knowledge, righteousness, and true holiness. 11. It is true, indeed, that even fatherly chastenings are in themselves irksome and distressing while we are under them; yet, being sanctified by God, and, in consequence thereof, dutifully endured by us, they render us more wise, humble, watchful, prayerful, more circumspect in our walk, more weaned from this world, and more spiritual, holy, and heavenly-minded, than before; and work for us a far more exceeding and eternal weight of glory. 12. Since, therefore, these are the gracious ends and advantages of God's correcting you with such manifold sore afflictions, beware of giving way to dejection and despondency under them, or of disheartening one another, but encourage yourselves, and each other, in the Lord your God, to hold on in his ways with alacrity, vigour, joy, and triumph. 13. And that your afflictions be suitably improved, in a close adherence to Christ, and a conversation becoming the gospel, remove all hinderances and stumblingblocks out of your own and your brethren's way to eternal life, that ye and they may walk uprightly, and run steadily in the paths of truth and holiness; lest through temptation, ignorance, or fear of suffering, or the cunning craftiness of Satan and his agents, any weak Christians among you should be turned aside from Christ, and his paths of righteousness and grace: but rather let it be your earnest care that such may be duly informed, directed, encouraged, strengthened, and confirmed in the profession, faith, hope, and holiness of the gospel. 14. Study, by all means, to pursue and maintain peace with all men, Jews or Gentiles, friends or enemies, and to promote universal holiness in heart and life, in conformity to the image and will of God; since, without a conscientious regard to this, no man, be his pretences or profession what they will, can be fit for, or, in the nature of things, or according to the constitution of the gospel, ever be admitted to immediate fellowship with Christ and God in him. 15. Therefore let each of you carefully inspect your own principles, temper, and conduct, and watch over one another, lest any of you, through sloth, carnality, or unbelief, should live destitute of an interest in the special favour of God, and of a real work of heart-changing grace;—lest any apostate, or any corrupt principle of apostasy in doctrine or practice, offensive to God, and ruinous to men, should spring up among you, to the hurt of the infected, and the grief and trouble of others, and thereby many be defiled with erroneous principles, or divisive or profane practices, marring the beauty, purity, peace, and order of the church: 16. Lest any of you who make a profession of Christ's name, should abandon himself to whoredom or other uncleanness, or profanely undervalue the special blessings of the new covenant and gospel state of the church; as Esau, who, for one morsel of meat to gratify his sensual appetite, sold his birth-



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person, as Esau, [p] who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [q] when he would have inherited the blessing, he was rejected: for he found no place of repentance,[o] though he sought it carefully with tears.

18 For ye[†] are not come unto [r] the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 [s] And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, [t] And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 [u] And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:[‡])

22 But ye are come unto [x] mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the first-born, which are [*] written in heaven, and to [y] God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus [z] the mediator of the new [†] covenant, and to [a] the blood of sprinkling, that speaketh better things than *that of* Abel.[‡]

25 [b] See that ye refuse not him that speaketh: for [c] if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice [d] then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, [e] Yet once more, signifieth the removing of those things that [‖] are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, [‖] let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For [f] our God *is* a consuming fire.

A. M. cir. 4058.
A. D. cir. 64.

[p] Gen. 25. 29—34.
[q] Gen. 27. 34, 36 ch. 6. 6. & 10. 26, 27, 29.
[o] "He found no place for change or mind;" that is, no argument sufficient to produce a change of mind in his father Isaac—for that alone he sought with tears." Gen. 27. 34.—Ed.
[†] *For ye are not come*, &c.; therefore your privileges being so much greater than those of Israel at Sinai, how much greater must be your judgment should you, like so many of them, disbelieve and apostatize.—Ko.
[r] Ex. 19. 10, 12, 18, 19. & 20. 18. & 24. 17. Deut. 4. 11, 12. & 5. 22. 2 Kings, 2. 14. & 6. 15. 2 Tim. 1. 7.
[s] Ex. xx. & 19. 16, 19. Deut. 5. 5, 24. & 18. 16. & 4. 12.
[t] Ex. 19. 13. Gal. 3. 10. Rom. 7. 9—14.
[u] Gen. 28. 17. Judg. 6. 22. & 13. 22. Dan. 8. 17, 27. & 10. 7, 8, 11, 17. Mat. 17. 6. Rev. 1. 17.
[‡] This saying of Moses is not found in scripture, but is probably a reference to the unrecorded speech Exod. 19. 19.—Note. Such an instance affords no countenance to the Romish doctrine of unwritten tradition; for this is recorded upon apostolic authority.—Ko.
[x] Gal. 4. 26. Rev. 3. 12. & 20. 9, 22.

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[*] Or, *enrolled*.
[y] Gen. 18. 25. Ps. 50. 4, 6. 2 Thes. 1. 5—7. Mat. 3. 12. ch. 6. 10, 12. Is. 57. 2.
[z] 1 Tim. 2. 5. ch. 7. 22. & 8. 6. & 9. 15. & 10. 4—14.
[†] Or, *testament*.
[a] Ex. 24. 8. ch. 9. 14. & 10. 22. & 13. 12. & 11. 4. 1 Pet. 1. 2. Gen. 4. 10.
[‡] According to R. Baxter, Doddridge, &c., "which crieth not against us as Abel's blood did for revenge, but asketh us by satisfying vindictive justice." But how could the blood of Abel shed by Cain be said, in this, or any sense, to have spoken good things? for that is implied if any blood speak "better things." By "the blood of Abel," therefore, must be understood "the blood of Abel's sacrifice," which spoke the language of faith in an atonement to be made, whereas "the blood of sprinkling" speaks of salvation accomplished.—Ko.
[b] Ex. 24. 21. Mat. 17. 5. 1 Pet. 1. 2.
[c] Ch. 2. 2, 3. & 3. 17, & 10. 28, 29.
[d] Ex. 19. 18. Hag. 2. 6, 7, 21. ver. 19, 27.
[e] Ps. 102. 26, 27 Mat. 24. 35. & 16. 18. 2 Pet. 3. 10. ver. 26. Rev. 21. 1.
[‖] Or, *may be shaken*.
[f] Ex. 24. 17. & 19. 18.

right, and all the peculiar honours and blessings attending it;—the consequences of which were very tremendous and irretrievable. 17. For ye cannot but have learned from scripture, that, when he earnestly wished to have recovered it, in order to obtain his father's principal blessing, his most importunate and mournful entreaties were, through the direction of God, absolutely rejected by his father Isaac;—and so will every empty professor of Christianity at the last day hopelessly cry for mercy, and bewail his condition, when God shall make him feel the terrible effects of his irreversible sentence of condemnation.—18. The transcendent excellency of the blessings of the gospel above those of the ceremonial dispensation, renders it also the more sinful and dangerous to come short of, or slight them;—for ye are not called to covenant or hold fellowship with God in the manner of your fathers, at the material mountain of Sinai, and when covered with flaming fire, thick clouds of smoke, and storms of thunder;—which represented that dispensation as carnal and moveable, terrible in its threatenings, dark in its manifestations, and severe in its curses and punishments; 19. And where the thunders and the voice, by which the ten commandments were published, were so terrible, that your fathers entreated that God would no more speak to them in so immediate and awful a manner, but communicate his mind and will by the ministry of Moses, as a mediator between him and them. 20. Conscious to themselves that they were utterly incapable of perfect obedience to God's commandments, or of being justified by their imperfect obedience, they could not even bear up under those dreadful appearances of God, which were displayed in the manner of publishing them:—for, as an awful indication of his inaccessibleness to sinners, according to the tenor of this law, and of the vengeance to be executed upon the violators of it,—if either man or beast but touched mount Sinai, during that solemnity of the Divine Presence, he or it was to be stoned to death, or pierced through and slain. 21. Nay, so alarmingly dreadful were the tokens of the Divine Majesty, that Moses, notwithstanding his eminent sanctity, his office of mediator between God and the people, and all the familiar converse which he had with him, was overwhelmed with the utmost terror and consternation.—22. But, as a prelude of, and as a step of advance towards the inexpressibly delightful happiness of the heavenly and eternal state of the church, ye are brought, under the gospel dispensation, into delightful fellowship with God, in his most excellent state of ordinances, in which is the perfection of beauty and joy of the whole earth,—and in which God, who has all life in himself, and bestows all life on others, forms his numerous people, Jews and Gentiles, into a comely and orderly society, endowed with glorious privileges, and governed and protected by himself;—a society, the original, nature, privileges, and tendency of which are heavenly,—and in which ye are admitted to a most noble and exalted communion, in love and service, with astonishing multitudes of holy angels, 23. And into a spiritual and holy fellowship with the delightful assembly of all true believers in earth or heaven, who are born again by the Spirit of God, and adopted into his family, as heirs of himself, and joint heirs with Christ, in whom they were chosen before the foundation of the world, who were written in his book of life, and are now engraved on his heart, as their interceding Advocate:—and to God the Judge of all, as your reconciled Father, who has accepted you in his beloved Son, and will quickly vindicate your character and reward your services:—and, though not yet personally admitted to heaven, ye have spiritual communion in faith, love, joy, worship, and obedience, with all the separated spirits of all the saints of former ages; which, having departed from their bodies, do now live perfectly free from sin, sorrow, temptation, trouble, or danger, and enjoy perfect holiness and happiness in the vision and enjoyment of, and likeness to, God,—being children of the same Father, united to the same Head, Christ, as living members of his mystical body, animated by the same Spirit, and entitled to the same everlasting inheritance: 24. And ye are brought not to Moses, a typical mediator, but to Jesus, the only true and effectual Saviour and Mediator between God and men, with whom the covenant of grace was made, by whom its conditions are fulfilled, and its blessings administered:—and ye have communion with God and his Son, angels and people, not by bloody sacrifices of beasts, but by faith in the virtue of Jesus' precious blood, which was shed for many, and is divinely applied to your consciences for justification, sanctification, spiritual comfort, and eternal salvation;—and which speaks better things than Abel's own blood, which cried for just vengeance on Cain his murderer, and still speaks warnings of wrath to all persons of a persecuting spirit; nay, better things than the blood of Abel's sacrifice, which only availed for his own acceptance;—whereas this blood of Jesus pleads for pardon and everlasting life to his betrayers and murderers, and to all sorts of sinners who believe in him.—25. Since therefore the gospel state of the church is so incomparably more excellent than the Jewish, as ye regard the glory of God or your own salvation, take heed, lest temptations, worldly-mindedness, unbelief, or excessive attachment to ancient ceremonies, should make you reject, refuse, or turn away from that blessed Mediator of the new covenant, who, in the most gracious and endearing manner, speaks to you in his preached gospel, and by the miraculous influences of his Spirit which attend it;—for if your fathers, who rebelled against Moses, and refused to receive the laws of God at his mouth, did not escape distinguished punishments, how much more impossible is it that any of us should escape, who, through unbelief, reject, despise, and disobey him who is the Lord from heaven, and who, being ascended to heaven, thence publishes to us the glad tidings of eternal salvation, in all their spirituality, light, and glory, by his word and Spirit. 26. Whose voice of thunder and awful majesty at the giving of the law, made mount Sinai, and the people around it, to quake and tremble;—but now, in order to introduce the full happiness of the gospel dispensation, he has promised to remove and destroy the whole Jewish constitution, civil and ecclesiastic. 27. And his words, *yet once more*, plainly intimate that the Jewish constitution, in which so many things were made by the hands of men, should be removed, that the glorious and unalterable privileges, worship, and ordinances of the gospel, which are introduced in their stead, might abide till the end of the world. 28. Since therefore we by faith actually receive the blessed and fixed state of the gospel church, with all its privileges and blessings, under Christ our Royal Prince and Head, let us, according to the nature, provisions, and encouragements of this kingdom, hold fast our profession; and, in a careful and conscientious use of the ordinances of Christ, receive and improve those free favours which God has bestowed upon us, to excite and enable us to serve, worship, and glorify him in an acceptable manner through Jesus Christ; under a deep sense of our meanness and vileness, and of his holiness, power, and majesty: 29. For he, who is our covenant God—by visible dispensations, as we are professed Christians,—and by special grace, as we are true believers,—is still infinitely jealous for his own glory with respect to his worship; and his righteous indignation burns against those who reject him and the blessings of his kingdom, by unbelief and daring contempt.

REFLECTIONS UPON CHAP. XII.—There is need of much care and activity in imitating ancient saints, and especially in imitating Jesus our Forerunner, in persevering faith, patience, and holiness. And great is our encouragement in his success, and from his furnishing, directing, and strengthening us for our work. What kindness and care the Lord shows in afflicting us only for our great honour and benefit! And yet we rarely either relish or behave aright under afflictions,



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## CHAPTER XIII.

(1) *Exhortations to brotherly love, hospitality, and sympathy with the afflicted:* 1—3. (2) *Marriage honourable, unchastity condemned:* 4. (3) *Of covetousness and contentment:* 5, 6. (4) *Of regard to spiritual rulers, and avoidance of strange doctrines:* 7—9. (5) *Of the privileges of believers, and the duty of bearing reproach for Christ:* 10—14. (6) *Of the sacrifice of praise:* 15. (7) *Of almsgiving:* 16. (8) *Of obedience to civil rulers:* 17. (9) *Of prayer for the apostle:* 18, 19. (10) *His prayer, salutation, benediction, &c.:* 20—25.

A. M. cir. 4068.
A. D. cir. 64.

LET [a]brotherly love continue.

2 [b]Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 [c]Marriage *is* honourable in all, and the bed undefiled: [d]but whoremongers and adulterers God will judge.

5 [e]*Let your* conversation *be* without covetousness; *and be* content with such things as ye have: [f]for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which [†]have the rule over you, who have spoken unto you the word of God: [g]whose faith follow, [†]considering the end of *their* conversation;

8 [g]Jesus Christ the same yesterday, and to-day, and for ever.

9 [h]Be not carried about with divers and strange doctrines: [i]for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 [k]We have an altar,[‡] whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp,[§] bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice

a Rom. 12. 10. Eph. 4. 3. 1 Thes. 4. 9. 1 Pet. 1. 22. & 3. 8. & 2. 17. & 4. 8. 2 Pet. 1. 7.

* An exhortation peculiarly necessary to the Jews, who had many prejudices against the Gentiles, and also suitable to the Jewish converts, who, being persecuted by their former friends, were in danger of supposing themselves set free from the ties of charity.—Ko.

b Luke 14. 13. Tit. 1. 8. 1 Tim. 3. 2.

c Gen. 2. 18—24. 1 Cor. vii. 1 Tim. 2. 15. & 3. 2. 4.

d 1 Cor. 6. 9. Gal. 5. 19, 21. Eph. 5. 5. Col. 3. 5, 6. ch. 12. 16. Rev. 22. 15. & 21. 8. Mal. 3. 5.

e Col. 3. 5. Mat. 6. 25, 34. Ex. 23. 5. Deut. 19. 16. Phil. 4. 11, 12. 1 Tim. 6. 6, 8. 2 Cor. 5. 11.

f Deut 31. 6. Jos. 1. 5. Gen. 28. 15. 1 Sam. 12. 22. 1 Chr. 28. 20. Is. 41. 10—17. & 43. 2. & 46. 4. Ps. 37. 25, 28. Prov. 10. 3, 16, 17. & 3. 16.

† Or, *are the guides.*

A. M. cir. 4068.
A. D. cir. 64.

* A distinct evidence that the apostle recognises the preachers of the word as "rulers" over their brethren in the Lord, and that spiritual discipline in the hands of such rulers is an essential mark of an apostolic church.—Ko.

† "Whose faith follow (considering the end of their conversation)"—which faith is, "Jesus Christ the same," &c. This seems to be the true connexion, though some eminent modern expositors consider ver. 8. not a reference to ver. 7, but a preface to ver. 9.—Ko.

g Phil. 1. 21. & 3. 7—11. 1 Cor. 1. 24, 30. & 2. 2. & 3. 11. 2 Cor. 4. 11. Eph. 4. 5. Rev. 1. 5, 6.

h Jer. 23. 8. Mat. 24. 4, 24. Rom. 16. 17. Col. 2. 4, 8, 20. 2 Thes. 2. 2. 1 John 4. 1. Eph. 4. 14. & 5. 6. 1 Tim. 4. 1—3. & 6. 3—5, 20. 2 Tim. 2. 16. & 3. 13. Jude 3. Acts 20. 30.

i John 6. 27. Acts 20. 24, 32. Tit. 2. 11, 12. Rom. 14. 17. 1 Cor. 8. 13. & 8. 8. Col. 2. 16. 2 Tim. 1. 12. & 2. 1, 7, 15. & 3. 14. ch. 12. 28. & 2. 9, 10.

k 1 Cor. 9. 13.

‡ *We have an altar,* &c.—that is, an altar-offering—even Jesus Christ.—Ko.

§ *Without the* (Jewish) *camp.*—Forsaking all trust in legal righteousness, let us join ourselves to the Lord.—Ko.

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especially if they are severe. There is need of watchfulness, mutual excitement, and assistance, in our Christian course, and that the strong should bear with and help the weak.—And delightful is the appearance, and happy the end, when peace and holiness are properly united in our conduct. But, alas! fearful and desperate is the issue of unconcern under the means of grace, or of apostasy from gospel truth. —Delightful is the state of the gospel church, of the new covenant, and of heaven; and how much superior to that under the law, and the ceremonies. Firm is its establishment, and sweetly our exalted Redeemer speaks to us therein. With earnest attention and holy awe ought we then to hear his voice, and perform the duties of his worship. No covenant relation, or gospel grace, can render him less holy, just, jealous, awful, or majestic. And great fear is due unto him in the meeting of his saints.

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CHAP. XIII.—Ver. 1. And, as ye have begun, let it be your earnest care and endeavour to maintain an abiding and growing exercise of brotherly love, and an affectionate temper and behaviour, in all offices of friendship one towards another, and towards all your fellow-Christians, who are members of the same spiritual family, children of the same heavenly Father, partakers of the same grace, and heirs together of the same glory. 2. Extend your brotherly compassion also to strangers, especially those who for righteousness' sake are driven from their homes, or go about voluntarily preaching the gospel: receive them into your hearts and houses, and supply them with everything needful. This conduct will at once honour God, relieve your distressed brethren, and tend to your own satisfaction and advantage; for by this generous temper, Abraham, Lot, and others, had the honour and benefit of entertaining angels instead of strangers. 3. And as ye have had compassion on me in my bonds, I earnestly recommend to you to bear on your hearts, sympathize with, pray for, and, as far as in you lies, contribute to the relief and comfort of those faithful ministers or professors who are imprisoned, or otherwise persecuted, for righteousness' sake, considering yourselves as members of the same mystical body, and still liable to the like afflictions in your present mortal state. 4. Marriage, when duly entered into by proper persons, ought to be reckoned an honourable ordinance of God, for producing a lawful offspring, for connecting families, and for the good of society, and as a proper remedy against all uncleanness; but fearful are the punishments which they who indulge themselves in whoredom and adultery may expect from God in this world, and especially in the last judgment and eternal state. 5. And to promote your exact performance of the duties which I have mentioned, see that none of you indulge immoderate desires or pursuits after the things of this world, either in excessive or unjust eagerness to obtain them, or in grudging proper expenses for the reasonable support of yourselves and families, or in unwillingness to communicate to the necessities of others; and study always to be heartily pleased with, and thankful for, the circumstances, however mean and afflicted, into which God, your infinitely wise and gracious Father, puts you: for he himself, who is almighty, all-sufficient, and unchangeable in faithfulness, has, for your encouragement in troubles and temptations solemnly promised that he will at no time, and on no account, leave you to yourselves or your enemies; but will be with you, to strengthen, help, uphold, guide, and bring you to glory. 6. So that, resting by faith upon this comprehensive promise, as applicable to ourselves, we may, and ought, each for himself, with humble confidence, sweet composure, and holy boldness, to avow that, in all our straits, wants, and troubles, the almighty and all-gracious JEHOVAH is our Support, Succour, and Defence, and on our side, to take our part, revive our soul, and overrule everything for our good; and therefore we will not be afraid of the very worst that our most powerful, subtle, and inveterate enemies on earth can do against us. 7. And to promote your performance of such duties, and assured faith in such promises, see that ye pay a due regard to them who have been your faithful ministers and spiritual guides, under Christ their great Lord and Master; and in imitation of their faith and faithfulness, keep in mind, embrace, and adhere to those doctrines, commands, and promises which they, according to the word of God, delivered to you, as the only rule of your faith, worship, and obedience; seriously reflecting on the peaceful and joyous manner in which they finished their course of holiness, and obtained a happy dismission from, and victory over, every trouble and danger by death,—and on the glorious scope and object of their ministration and walk. 8. Even Jesus Christ, our anointed Saviour, who, in his divine person, offices, and saving virtue, is unchangeably the same in all the periods of the church, past, present, and to come. 9. Take heed, therefore, lest, by departing from this unchangeable Saviour, as preached and exemplified to you by your former pastors, ye should, like ships in a storm, or clouds in the air, be carried away with notions about Jewish ceremonies, different from, foreign to, and inconsistent with, the simplicity of the gospel of Christ; for it is incomparably better to have your souls fully persuaded of, and steadfastly fixed in a dependence on, the free favour of God in Christ, revealed in the gospel, for the remission of sin, peace of conscience, and acceptance with God, unto eternal life,—and your heart fortified against wavering about the truth and importance of this doctrine, by an experience of its renewing, quickening, and comforting efficacy,—than to expect that blessings can be obtained by ceremonial ordinances relative to sacrifices, meats, and drinks, which never, even under the Old Testament, were of any spiritual and saving advantage to those that were most occupied therein. 10. We members of the New Testament church have an incomparably better altar and sacrifice in our Lord Jesus Christ, which furnishes an incomparable feast of spiritual and eternal blessings to our faith; which they who still cleave to, and rely on ceremonial observances, have no authority or claim to partake of, any more than the priests had to eat any part of the more noted sin-offerings. 11. For according to the appointment of God, the bodies of those sacrificed animals, the blood of which was carried by the high priest into the holy of holies on the great day of national atonement, were wholly burnt without the camp. 12. In evident fulfilment of which type, as well as to prefigure his leaving the Jewish nation to miserable ruin, Jesus Christ, our great High Priest, that he might effectually make atonement for the sins of his spiritual Israel, and consecrate them as a peculiar people to God by the shedding of his blood, suffered his painful and ignominious crucifixion on mount Calvary without the gates of Jerusalem. 13. Let us therefore, who profess his name, and look for salvation through him, go forth, by faith and hope, desire and love, to him, leaving the Jewish temple, altars, and all the legal institutions pertaining to them, and all the concernments, allurements, and enjoyments of this present world, behind us, as things which we have no further expectations from, or concern with, and cheerfully and boldly own and confess a crucified Redeemer, notwithstanding all the shame, contempt, and scorn we may suffer for his sake: 14. For as the city of Jerusalem, which succeeded the camp in the wilderness as the seat of ceremonial worship and political ordinances, will quickly be destroyed by the Romans; so we believers have no durable state of happiness or settled residence in this lower world,—but, as strangers and pilgrims on earth, we realize by faith, earnestly desire, look, and long for, and, by all the ways and means of God's appointment, seek for a state of everlasting rest and peace, honour and safety, harmony and delight, in the future blessedness of heaven. 15. In con-



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of praise to God continually, that is, the fruit of *our* lips, [x] giving thanks to his name.

16 [y] But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

17 Obey them that have [z] the rule over you, and submit [z] yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that *is* unprofitable [§] for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, [i] through the blood of the everlasting covenant,

A. M. cir. 4068.
A. D. cir. 64.

[x] Or, *confessing.*
[y] Rom. 12. 13.
[z] Or, *guide.*

[z] The ideas of "submission" and "rule" certainly imply that spiritual discipline over church members lies in the hands of spiritual watchmen. See note on ver. 7.—Ed.

[§] *Unprofitable.*—Rather, "very hurtful;" — inattention, self-sufficiency, and insubordination being insurmountable impediments to growth in grace.—Ed.

[i] This does not signify that our Lord Jesus Christ was brought from the dead through the blood of the everlasting covenant, but that he was constituted "the great Shepherd of the sheep through the blood of the everlasting covenant." Some connect ver. 22 & 23, thus:—"Make you perfect, &c., through the blood, &c.;" but the construction of the original seems unfavourable to this arrangement.—Ed.

A. M. cir. 4068.
A. D. cir. 64.

[m] 2 Cor. 2. 5. Phil. 2. 13. 1 Thes. 5. 23. 1 Pet. 5. 10.

[x] Or, *doing.*

[n] Rev. 1. 6. Rom. 16. 27. 1 Tim. 1. 17. Ps. 72. 19. & 113. 1.

[o] Ch. 2. 1. & 5. 11. & 4. 1. 2 Cor. 5. 20. & 6. 1. & 10. 1. Ps. 78. 1.

[p] 1 Pet. 5. 12. Gal. 6. 11. 2 Thes. 3. 17.

[q] Acts 16. 1—3. & 17. 14. & 19. 22. & 20. 4. Rom. xvi. 1 Cor. 4. 17. & 16. 10—21. Phil. 2. 19. 1 Tim. 1. 2. 18. 2 Tim. 1. 2. Rev. 7. 17. 2 Cor. 13. 12, 13.

[†] See notes on ver. 7. & 17.—Ed.

[r] Rom. 16. 20, 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Gal. 6. 18. Eph. 6. 24. Phil. 4. 23. Col. 4. 18. 1 Thes. 5. 28. 2 Thes. 3. 18. Rev. 22. 21.

21 [m] Make you perfect in every good work to do his will, [x] working in you that which is well-pleasing in his sight, through Jesus Christ; [n] to whom *be* glory for ever and ever. Amen.

22 And [o] I beseech you, brethren, suffer the word of exhortation; [p] for I have written a letter unto you in few words.

23 Know [q] ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule [†] over you, and all the saints. They of Italy salute you.

25 [r] Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

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sideration, therefore, of Christ's having redeemed and consecrated us to God by his own blood, let us at all times, in all circumstances, and for everything, especially for the blessings of redemption, offer up,—through him as our only High Priest, Sacrificer, Advocate, and Altar that sanctifies our gifts,—the sacrifices of grateful acknowledgments, praises, and thanksgivings. 16. And while your hearts and lips are full of gratitude and praise to God through Christ, be careful to cultivate a merciful, kind, and generous temper, and to abound in all acts of beneficence towards your fellow-creatures, especially the poor; for this, as well as thankful praise, is, through Christ and his only meritorious oblation, very acceptable to God as your reconciled Father. 17. And as ever ye would improve the appointed means of evangelically discharging the above-mentioned duties, not only regard the faith and holiness of your deceased pastors, but religiously regard the doctrines and precepts, of those who are, or may hereafter be, your spiritual guides: and, as far as the word of God permits, receive and submit to their instructions, exhortations, admonitions, and reproofs; for, if faithful, they, with all diligence, watch over you in the Lord, that they may inspect your principles, tempers, and behaviour, and guard and caution you against all iniquity, error, and spiritual danger, and apply themselves to promote the edification and eternal salvation of your souls,—in the affecting view of giving an account to Christ, in the last judgment, of their faithfulness, diligence, and success:—which they wish to do with joy, that their labours have issued in your eternal welfare; not with grief, that they have issued in your aggravated condemnation and ruin. 18. Sensible of the awfulness and difficulty of our work, and of our insufficiency for it, we ministers of the gospel earnestly request your continual importunate prayers for us; that whatever our success be, we may be found faithful in the day of Christ; for, notwithstanding our sufferings, and the suggestions of our enemies, our consciences bear us witness that we uprightly intend the honour of Christ and the good of souls, and are heartily desirous, and determined, through his strengthening us, to live soberly, righteously, and godly, suitably to our Christian and ministerial character, in all our behaviour towards God or man. 19. And I particularly beg your united prayers for my own direction, support, and protection, under my present trials, and for the blessing of God upon the services in which I am now engaged; and that, if it be for his honour, he may deliver me from my present confinement, and allow me an opportunity of paying you another visit, to our mutual comfort and edification.—20. And for this, and all other useful purposes, may our reconciled God, Father, and Friend, the Author and Giver of all true peace and prosperity,—who, by an act of supreme authority, judicially discharged, and raised from the dead our Lord Jesus Christ, as a public person, who had represented, and fully satisfied his law and justice for all the elect, and whom, in all his offices, he constituted the great Shepherd of his ransomed people, to gather, guard, lead, feed, and bring them safe to eternal glory,—in virtue of his bloody sufferings and death, whereby he fulfilled the condition, purchased the blessings, and confirmed the promises of the new and everlasting covenant of grace.—21. Rectify every disorder of your souls, and of your society, that ye may be thoroughly prepared, disposed, and enabled to perform every good work relative to himself, yourselves, or others, in a holy, spiritual, and evangelical manner, from principles of faith and love, according to the rule of his word, in obedience to his command, and for his glory;—and work in you to will and to do everything as in his sight, conformably to his image, agreeably to his holy nature and will, and acceptably to him, as the effects of his own grace through the merits and mediation of Christ.—22. And now let me beseech you, my dear countrymen and fellow-Christians, that, laying aside all prejudice, ye readily receive, consider, and improve these exhortations, consolations, instructions, and cautions, which I have given you in this letter, as briefly as the number and importance of the contents, and my ardent concern for your real advantage, could permit. 23. And know, for your comfort, that Timothy, who was for a time my fellow-prisoner in Christ, is now released, and gone from this place upon important business; and, if he come quickly back, I intend, if the Lord grant me a release, to come along with him to visit you. 24. Meanwhile, let such of you, to whom this letter comes, present my affectionate and Christian respects to all your church rulers and fellow-Christians, who behave as sanctified by the Spirit of God. 25. And may the free love and favour of God through Jesus Christ, with all the blessed manifestations, fruits, and effects of it, attend all and every one of you, for your growth in grace and in the knowledge of Christ, and for your direction, preservation, and comfort, till ye arrive at his heavenly kingdom.

REFLECTIONS UPON CHAP. XIII.—It is very delightful when professed Christians are remarkable for mutual and fervent charity—for kind hospitality—tender sympathy—seasonable liberality—for untainted chastity—for contentedly living on God as their portion—for imitation of deceased ministers—obedience to, and fervent prayer for, living ministers of Christ—and for steadfast adherence to truth, and readiness to suffer for, and serve their dying Redeemer.—What an all-sufficient Saviour is he to, and what marvellous things hath he done for us, to engage us to love, trust in, and cleave to him!—Awful is the office, work, and account of gospel ministers, and infinite is the mercy that a reconciled God of grace, and a risen Saviour and chief Shepherd, have, by the new covenant, provided proper furniture and assistance, as well as rewards, for both ministers and people who uprightly aim at his honour.

## CONCLUDING REMARKS ON THE EPISTLE TO THE HEBREWS.

The epistles to the Romans, Galatians, and Hebrews, furnish three great gospel lights for illuminating the dark pages of the law. That to the Hebrews seems to have been directed to parties exclusively Jews, for all its arguments are drawn from purely scriptural sources; and, while they evidence the intimate familiarity of the writer with the most minute ordinances of the law, they imply an equal acquaintance with them in the parties to whom they are addressed. The great object of the epistle seems reducible to three points:—1. Christ was superior to angels in nature; 2. To Moses as a lawgiver; 3. To Aaron as a priest; and, if proved superior to them, the conclusion must be inevitable with a Jew—he must therefore be the only true God.—Ed.



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# THE GENERAL EPISTLE

OF

# JAMES.

JAMES wrote this epistle to his Hebrew brethren of the twelve tribes, who were dispersed in the several provinces of the Roman empire; many of whom had been converted to the Christian faith. The scope thereof is to stir them up to manifest their faith by their good works;—to bear their trials with cheerfulness and patience;—maintain honourable thoughts of God;—watch over their turbulent passions;—receive the word of God with meekness, and put it into practice; chap. i.: —conduct themselves impartially to the rich, and kindly to the poor; ii.: to guard against reviling, censorious, and imperious language; iii.: and a litigious, proud, worldly, and envious spirit, and overlooking of God's providence; iv.: and against luxury, injustice, and profane swearing;—and to patience, mutual confession of faults, fervent prayer, and a diligent study to promote one another's spiritual welfare; v.

[James, the son of Alpheus, the brother of Jude, and the near relation of our Lord, called also James the less, (Mark xv. 40), either on account of inferiority in stature or age to James the son of Zebedee, is generally esteemed the writer of this epistle. Ecclesiastical history, confirmed by the Acts of the Apostles, xii. 17; xv. 13; xxi. 13; and some of the Epistles, 1 Cor. xv. 7; Gal. i. 19; ii. 9, 12, represents him as residing generally at Jerusalem superintending the churches, till the time of his martyrdom, A. D. 62. This epistle is found in the ancient Syriac version, which was completed in the end of the first, or beginning of the second century. It is alluded to by Clemens Romanus, Hermas, and Ignatius, and directly cited by Origen, Jerome, and Athanasius, which allusions and citations concur with its internal evidence, to attest its inspired character. It is called *general*, because not addressed to any particular church, but "to the twelve tribes scattered abroad." It contains references to Gen. xv. 6. & xx. 17. & xxii. 9—12; Deut. ix. 18—20; Josh. ii. 1; 1 Kin. iii. 9, 11, 12. & viii. 46. & xvii. 1. & xviii. 42—45; Job i. 21, 22. & xlii. 10; Ps. xciv. 12; Is. xli. 8; Jer. xxix. 12, 13; Mal. iii. 6.—ED.]

## CHAPTER I.

(1) *Of joy and patience in afflictions:* 1—4. (2) *Wisdom to be asked of God:* 5—7. (3) *A double mind the cause of instability:* 8. (4) *Of the religious use of change of outward circumstances:* 9—12. (5) *Sins not to be charged against God:* 13—15. (6) *A warning against error:* 16. (7) *God the author of every good gift:* 17, 18. (8) *Of speaking and hearing:* 19—26. (9) *The character of pure religion:* 27.

A. M. cir. 4054.
A. D. cir. 60.

JAMES,[a] a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;[*]

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth [b] is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 [c]A double-minded man *is* unstable in all his ways.

9 Let the brother of low degree [‖] rejoice [d] in that he is exalted;[†]

10 But the rich, in that he is made low:[‡] because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for, when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted,[§] I

[a] Mat. 10. 3. & 13. 55. Acts 1. 13. & 15. 13. & 21. 18. Gal. 1. 19.

[*] *Temptations* — trials and tribulations (ver. 3, 12. Luke 6. 18. & 22. 28. 2 Cor. 8. 2). This joy in "temptations" is perfectly consistent with the petition, "Lead us not into temptation;" for while it is the believer's privilege to pray for exemption from trial before it comes, it is his duty to submit to it when God actually sends it; and, moreover, to rejoice in it as an additional evidence of God's fatherly love (Heb. 12. 6), and an instrument employed by the Spirit for his advancement in grace (2 Cor. 4. 15, 16), and increase of glory, 2 Cor. 4. 17. —ED.

[b] Eph. 4. 14. Heb. 13. 9. 2 Pet. 2. 17. Jude 12, 13. Gen. 49. 4. Ps. 56. 13.

[c] Hos. 10. 2. & 7. 8, 11. 1 Kin. 18. 21. Ps. 12. 2. Is. 29. 13. 2 Kin. 17. 41.

[‖] Or, *glory*.

[d] Rom. 5. 17. Phil. 3. 14. & 1. 29. 2 Thes. 1. 11. Heb. 3. 6. ch. 2. 5. 1 Pet. 2. 1, 9. & 4. 16. Rev. 1. 6. Acts 5. 41.

[†] *Exalted* to be an heir of God, and joint heir with Christ.—ED.

[e] 1 Tim. 6. 17.

[‡] *Made low* in his own estimation; having been enabled to form a just estimate of the fading nature, and brief and uncertain tenure, of all earthly possessions.—ED.

[§] The word "tempted" here refers not to those trials by poverty or persecution (ver. 9), that arise from Providence, as means of growth in grace, but to those solicitations to sin that arise from an evil heart, and tend to perdition (ver. 14). Both are, indeed, temptations, but they arise from different sources, and have different ends.—ED.

EXPLANATORY NOTES. CHAP. I.—Ver. 2. My fellow-descendants from Abraham, Isaac, and Jacob, and fellow-believers in Christ, scattered through the Roman empire, or other places of the world, never be discouraged by the various afflictions which ye meet with for the trial and excitement of your grace, and the persecutions which ye endure for the sake of Christ and the gospel: but rather esteem it your honour and joy that ye are called and enabled thus to bear a faithful testimony for him, to his glory, and to your own and others' spiritual advantage; 3. Being fully persuaded in your own minds, from the infallible oracles of God and your own experience, that they are designed and managed by God for trying, proving, and rendering approved, the truth and efficacy of your faith in Christ, and your constancy in your profession;—and that thereby, through the concurring influence of the Holy Ghost, there may be produced and increased in you a calm submission and persevering resignation to the sovereign will and holy providence of God in the most afflictive dispensations. 4. Let patience, therefore, with the most meek, humble, composed, resigned, and cheerful frame of spirit, fully exercise itself, without any check or disturbance from your sinful passions; and persevere therein, notwithstanding the number, weight, diversity, or continuance of your troubles; that, in the issue, ye may become perfect in every grace, and be admitted to the complete holiness and happiness of the heavenly state. 5. And if any of you, under your afflictions, find a want of spiritual wisdom to direct you to judge of, behave under, and rightly improve them, let such, under an humbling sense of their own weakness, and of the insufficiency of all creatures to conduct them, by earnest prayer, in the name of Christ, apply to the God of all light and grace,—who is so ready to bestow every needful blessing upon men, and who bountifully distributes his favours to all, especially to humble supplicants, without ever upbraiding them with their ignorance, folly, unworthiness, or misimprovement of former favours,—for the directions of his word, providence, and Spirit,—and they shall, without fail, be granted. 6. But to obtain this gracious answer, you must present your requests with a firm dependence on Christ, and on the wisdom, power, faithfulness, and goodness of God in him, for a performance of his promises; without any staggering at them through unbelief: for he that gives way to distrust and sinful jealousies, whether God can or will perform his gracious promises or not, is altogether unsteady and restless in his principles and practice. 7. And it is quite absurd for any one, who has such a diffident and fluctuating temper of spirit, which is so dishonourable to the promises and perfections of God, to expect that his unstable and unbelieving prayers shall ever bring him any important favours from God. 8. A man, whose heart is thus divided between hope and despondency, or between God and the world, is always unsettled in religion, continually hesitating, fickle, and perplexed, in all his thoughts, words, and actions; and so can never expect to speed in his prayers. 9—11. But as all they who are united to Christ, and born of the Spirit, may warrantably plead for and expect every promised blessing, let such as are poor, oppressed, and persecuted, and whose minds are brought down to their lot, rejoice and glory, that amidst their poverty they are advanced to the spiritual dignities and privileges of the new covenant, and are honoured to suffer for the sake of Christ and his gospel; and let them whose circumstances are easy or affluent, rejoice that God has given them low thoughts of themselves, and all their earthly enjoyments, or calls them to part with them:—as the wealthiest, the most grand and honourable, must quickly die away from whatever they have, and are often like flowers or grass in the midst of their carnal projects, prosperity, and honour. 12. But happy are they who are enabled, in a Christian manner, to bear losses and tribulations here for the sake of Christ:—for when they have endured them with faith, patience, humble submission, and holy fortitude, they shall be graciously rewarded with that immortal and incorruptible blessedness and glory, which the Lord Jesus, and God in him, has freely promised, and will certainly give at the last day to all those who, from a principle of faith in Christ, supremely esteem and delight in him, and look and long for his glorious appearance to complete their salvation.—13. Let no man under his afflictions fret and murmur, or pretend that God thereby tempts him to sin; for God is so infinitely holy in his



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am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 [f]But every man is tempted, when he is drawn away of his own lust, and enticed.

15 [g]Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 [h]Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from [i]the Father of lights, with whom is no variableness,[*] neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear,[†] slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness[‡] and superfluity of naughtiness,[§] and receive with meekness the ingrafted word, which is able to save your souls.

22 But [k]be ye doers of the word, and not hearers only, deceiving your own selves.

A. M. cir. 4084.
A. D. cir. 60.

f Rom. 7. 11. Gen. 3. 5. Mat. 12. 19. 1 Tim. 5. 12. Is. 44. 20. 2 Pet. 2. 11. Tit. 3. 3.

g Job 15. 35. Ps. 7. 14. & 9. 17. Rom. 6. 21. & 7. 5. Ezek. 18. 4. Gen. 2. 17.

h Gal. 6. 7. Col. 2. 4, 8.

i Gen. 1. 2. 3, 14, 15. John 1. 3. Eph. 1. 17. 1 John 1. 5. Mal. 3. 6. Ps. 102. 26, 27. Num. 23. 19. 1 Sam. 15. 29. Is. 14. 24, 27. & 46. 10. Rom. 11. 29.

* *Variableness.*—A astronomical term, descriptive of the varying positions and aspects of the heavenly bodies at different seasons of the year. ——*Shadow of turning*—either the sun's apparent annual turning at the tropics, or the daily turning of the shadow on a dial.—*Note.* While time is thus measured by changes, God is the Lord; he changes not.—Jesus is the same yesterday, to-day, and for ever.—Ed.

† Because it is the word of truth (ver 18), "let us be swift to hear," that we may learn.—*Slow to speak*, lest we should mislead through want of thought.—Ed.

‡ *Filthiness.*—The original is applied to the production of ulcers—emblematic of offensive and infectious conversation or example.—Ed.

§ *Superfluity of naughtiness*—the overflowing of a malicious spirit, in which the unregenerate live "hateful and hating one another."—Ed.

k Mat. 7. 21, 24—27. Luke 6. 46 & 11. 28.

A. M. cir. 4084.
A. D. cir. 60.

* *The perfect law of liberty.*—Rather, "the perfect law—that of liberty."—A reference, most probably, to Ps. 19. 7, where the word "law" signifies, not the Mosaic law, but the whole doctrine of revelation. From comparing this passage with John 8. 32, 36. Rom. 8. 21. 2 Cor. 3. 17. Gal. 5. 1, 13. "the law of liberty" will be found to be a name for the whole gospel revelation, because Christ has therein declared us free from the Mosaic ordinances and the wrath and curse of an offended God.—*Note.* The term "glass" is employed to signify the gospel revelation by the figure antanaclasis, or allusion. See S. Glassius, p. 775, &c., and Canon on *Fig. of Speech*, p. 80.—Ed.

† "God even the Father."—The religion of a regenerate man—a child of the Father. Gal. 3. 26.—Ed.

‡ *Himself*—Rather, "even self."—Ed.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty,* and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father† is this, To visit the fatherless and widows in their affliction, *and* to keep himself‡ unspotted from the world.

## CHAPTER II.

(1) *Of Christian conduct toward the rich and the poor:* 1—9. (2) *The guilt of a partial regard to the law:* 10—13. (3) *Of faith with, and without works:* 14—26.

A. M. cir. 4084.
A. D. cir. 60.

a Rom. 1. 2. 1 Tim. 1. 6, 19. Tit. 1. 1. Jude 3.

b 1 Cor. 2. 8. Phil. 2. 6. Heb. 1. 3.

* Gr. *synagogue.*

MY brethren, have not [a]the faith of our Lord Jesus Christ, [b]*the Lord* of glory, with respect of persons.

2 For if there come into your * assembly a

nature and will, purposes and works, that it is absolutely impossible for him to be influenced to anything sinful; or to entice, persuade, influence, or necessitate any to commit the least moral evil. 14, 15, But when men, under afflictions or otherwise, are drawn into acts of sin, it is entirely owing to the violent and beguiling influence of their own inward lusts and corruptions, which drag them off from the ways of truth and holiness, and by the deceitful appearances of carnal ease, pleasure, or profit, decoy them into sin. And it is only when these inward corrupt inclinations have gained the approbation and free consent of the will that they produce actual sin: and when actual sin is completed, allowed of, persisted in, and indulged in impenitence and unbelief, it not only renders liable to, but will certainly issue in, everlasting misery, as its proper wages and fruit. 16. Beware therefore, my dear brethren, lest any of you apostatize from the truth of the gospel, or indulge such abominably erroneous, blasphemous, and injurious conceptions of God or his ways, as if he could do anything to promote or encourage sin. 17. On the contrary, everything that is naturally, morally, or supernaturally good, every blessing of creation, providence, and grace, and nothing but what is good, proceeds from this infinite, eternal, and unchangeable Fountain, Author, and Bestower of all light, knowledge, holiness, and happiness, grace or glory. 18. And we believers have the most endearing proof of his being the Fountain and Author of everything holy and useful;—for not on account of, or by, any wisdom, power, or merit in us, but merely of his own sovereign grace and good will, by means of the gospel, he has implanted vital principles of grace in our hearts, and thus begotten us to a lively hope of an everlasting inheritance, that we might be rendered his most excellent creatures, consecrated to his service, and a pledge and earnest of his converting multitudes to his Son. 19, 20. Wherefore, my Christian brethren, according to your character and obligations, as new creatures, be always attentive to what he declares in his word concerning himself or his ways, and never be rash in your thoughts or speeches concerning God, and his ways of providence or grace; or even in turning preachers, and giving your views of difficult passages of scripture: and never, no not in disputing for gospel truths, indulge a wrathful and passionate treatment of such as differ from you:—for unguarded heat and intemperate passion, proceeding from pride, selfishness, and impatience of contradiction, are so far from serving God's righteous cause, or recommending to others the method of justification through the imputed righteousness of Christ, or the practice of righteousness which God's law requires, that they render men incapable of speaking aright for him, and prejudice the minds of others against what is really true and good. 21. Wherefore cast away with abhorrence all these corrupt affections and overflowings of malice, which are exceedingly sinful, and render your souls unfruitful in anything good; and with all humility, modesty, and submission of your understandings, consciences, hearts, and affections to the authority of God in his word, cordially embrace it with faith and love; that being, as it were, vitally united with your souls, it may, under the influence of the Holy Ghost, be instrumental in conforming your hearts and lives more and more to its own holy likeness, and in efficaciously nourishing you up in grace, till you arrive at the complete possession of the heavenly blessedness. 22. And that it may have this happy effect upon you, see that it influence you to practise its excellent and holy principles in your lives; and never delude yourselves, or cheat yourselves out of your eternal happiness, by giving it a bare hearing, assent, or place in your notions. 23, 24. For, let your pretences be what they will, if you merely hear the truths of God, and do not by faith and love reduce them to practice in your whole conversation, ye can only have some notions and transient convictions of your guilt, depravity, danger, and need of Christ and his grace; and will quickly lay aside your concern, and go on in your impenitence, unbelief, and wicked practices, as before. 25. But if you accurately search into the gospel revelation, in which our spiritual deliverance from the broken law and ancient ceremonies is so clearly manifested and perfectly bestowed, and heedfully persevere in the faith and practice of it, living in the exercise of every grace, and discharge of every duty answerable to it, ye shall have great happiness at the end of your Christian course. 26. And remember that, if you make ever so much pretence to, show of, or talk about religion, yet, if you indulge yourselves in profane and abusive language, or in railing against, reviling, censuring, or slandering your neighbours, and flatter yourselves as if zeal for God would justify your proud, passionate, bitter, and injurious words,—your religion is all a mere farce, and will never do you any real service. 27. Pure religion, that is unmixed with human inventions, or with carnal principles, motives, and ends, and which is according to the law and influence of God, and is exercised as in his sight, and with a view to his glory, disposes and engages Christians to be tender, kind, and compassionate, to the needy and distressed, in doing all they can for the relief and comfort of poor fatherless children and destitute widows, and to behave in a holy and circumspect manner, free from the pollutions of this evil and insnaring world, that they may not bring any shame upon their conscience, and disgrace upon their hopes or character, by the lust of the flesh, the lust of the eye, or the pride of life.

REFLECTIONS UPON CHAP. I.—God takes care of his people, be they scattered how or where they will. Their tribulations for his name's sake may be great, but should be joyfully borne, as they shall be overruled for the trial and improvement of their present grace, and for the enhancement of their eternal glory. All the fulness of this world is but a fading portion when compared with the exalted and immortal blessedness of humble Christians. Great is the need of spiritual wisdom to direct our behaviour under our diversified trials; and infinite the mercy that our heavenly Father is so ready to grant it, if asked. But, alas! many, by their unbelief and inconstancy, hinder the success of their own prayers. Great is the folly of charging our sins on God, who is infinitely and unchangeably holy. Regenerating grace, and everything good, comes from God's sovereign kindness, and ought to redound to his praise and honour;—but all evil comes from ourselves. What need then have we to mortify our lusts, and to watch against our pride, passion, and hard thoughts of God!—With great humility, reverence, and faith, ought we to hear, receive, and improve his word. And with deep concern should we guard against deceiving our souls in matters of eternal consequence. We have to do with a God who requires truth in the inward parts. It is not high pretences, but a renewed heart and holy life, that can evidence us to be real Christians. And an unruly tongue, disregard of the poor, or attachment to carnal persons and things, may prove us graceless amidst the most splendid glare of a high profession.

CHAP. II.—Ver. 1—7. Beware of taking up with such an empty profession of the truths, and of faith in Jesus Christ, our infinitely glorious and highly exalted Lord, the Purchaser and Bestower of all glory upon us, as leaves you under the power of a partial, unjust, and carnal regard to men, not according to their reli-



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man with a gold ring,[a] in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here [†] in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves,[‡] and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law[‖] according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced[¶] of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For [*] he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.[†]

13 For he shall have judgment without mercy that hath showed no mercy; and mercy [‡] rejoiceth against judgment.[§]

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

A. M. cir. 4064.
A. D. cir. 60.

[a] *With a gold ring.*—Rather, "having his fingers adorned with gold rings"—which might be evidences of riches, or perhaps badges of office and honour.—Ko.

[†] Or, *well*, or *seemly*.

‡ In the several members of ver. 3, *and* is uniformly retained and translated "and;" wherefore it is not easy to discover why *and* is altogether omitted in the beginning of ver. 4, or why the members of ver. 3 being affirmative, ver. 4 should be rendered interrogative. Would it not be more literal, and in accordance with the use of the word by James (ch. i. 6), as well as in other places (e. g. Rom. 14. 23) to translate it thus:—"And have not wavered" (or hesitated) "within yourselves, and have become judges of" (who have adopted) "erroneous reasonings."—*Note.* Luther, in the German, retains the "and," and renders the verse affirmatively.—Ko.

[‖] *Royal law.*—"Preeminent law," as the word βασιλικὸς frequently signifies.—*Note.* The Law of brotherly love our Lord delivers as "a new commandment" (John 13. 34)—see note—a commandment, not new in principle, but new in measure—for the Mosaic law had said, "Thou shalt love thy neighbour as thyself;" but Christ hath said, "Love one another, as I have loved you." See also John 15. 12.—Ko.

[¶] *Convinced*—convicted.—Ko.

[*] Or, *that law which said*.

[†] See note on ch. i. 25.—Ko.

‡ Or, *glorieth*.

§ *Against judgment.*—Rather, "over judgment."—Not as if mercy were contrary to judgment: for, in Christ, "mercy and truth have met together: righteousness and peace have embraced each other:" but the words represent that "joy in heaven" which the holy angels, together with all "who have obtained mercy," feel and express "over every sinner that repenteth," who has fled to mercy in Christ, and escaped from the "judgment to come."—Ko.

A. M. cir. 4064.
A. D. cir. 60.

[b] Job 31. 20. Luke 3. 11. & 6. 35. Gal. 6. 10. 1 Tim. 6. 18. Heb. 13. 16. 1 John 3. 17, 18. Prov. 3. 27, 28. & 21. 13.

[c] Ver. 14, 18, 20, 26. 1 Cor. 13. 3. Gal. 5. 6. 1 Tim. 1. 5.

[d] *Even so faith*, &c.—That is, the faith without works, which vain men say they have, is dead. See ver. 14, 26.—Ko.

[†] Gr. *by itself*.

‡ Some copies read, *by thy works*.

[e] Gal. 5. 6. 1 Tim. 1. 5. 2 Cor. 7. 1. Tit. 2. 11, 12. 2 Pet. 1. 4—8. Mat. 7. 17. ch. 3. 12, 13.

[f] Deut. 6. 4. Mat. 8. 29. Mark 1. 24. & 5. 7. Acts 16. 17. & 19. 15. Phil. 2. 10, 11. 2 Pet. 2. 4. Jude 6. Rev. 20. 10.

[g] Job 11. 12. Ps. 94. 8, 11. 1 Cor. 6. 2. Gal. 6. 3.

[h] Ver. 14, 17, 18, 24, 26. 2 Pet. 1. 5—8. Gal. 5. 6.

[i] Mat. 12. 37. ver. 18. Gen. 22. 9, 12. Heb. 11. 17.

§ *When he had offered* (in purpose of obedience) *his son Isaac.*—Ko.

‖ *Thou seest.*

[k] Ver. 14, 18, 20. Gal. 5. 6. 1 Tim. 1. 5. Mat. 7. 17. ch. 3. 13. Heb. 11. 17, 19.

[*] *Made perfect*—as a fruit tree when its fruit is ripened.—Ko.

[l] Gen. 15. 6. Rom. 4. 3, 6, 10, 22, 23. Gal. 3. 6.

[m] 2 Chr. 20. 7. Is. 41. 8. Gen. 22. 16—18. John 15. 14, 15. Rom. 5. 1, 10. 2 Cor. 5. 19. Eph. 2. 13—19. Rev. 5. 9.

[n] Ver. 14, 17, 18, 20, 22, 26.

[†] *By works a man is justified* in the sight of men.—Ko.

[o] Ver. 18, 24.

[p] Josh. 2. 1—21. & 6. 23, 25. Heb. 11. 31.

‡ Or, *breath*.

[q] Ver. 14, 18, 20, 22, 24. Gal. 3. 6. 1 Tim. 1. 5. Acts 6. 15. John 12. 42. Tit. 1. 16.

16 [c] And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body, what *doth it* profit?

17 [d] Even so faith,[*] if it hath not works, is dead, being [†] alone.

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith [‡] without thy works, and [e] I will show thee my faith by my works.

19 [f] Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, [g] O vain man, that [h] faith without works is dead?

21 Was not Abraham our father [i] justified by works, when he had offered Isaac his son[§] upon the altar?

22 [‖] Seest thou [k] how faith wrought with his works, and by works was faith made perfect?[*]

23 And the scripture was fulfilled which saith, [l] Abraham believed God, and it was imputed unto him for righteousness: and he was called [m] the Friend of God.

24 Ye see then how that [n] by works a man is justified,[†] and not by faith only.

25 Likewise also was not Rahab the harlot [o] justified by works, [p] when she had received the messengers, and had sent *them* out another way?

26 For as the body without the [‡] spirit is dead, so [q] faith without works is dead also.

## CHAPTER III.

(1) *Of the government of the tongue:* 1—12. (2) *Of the government of the temper:* 13—18.

A. M. cir. 4064.
A. D. cir. 60

[a] Ecc. 7. 16. Mat. 7. 1, 2. & 23. 6, 10.

[*] Or, *teachers*.

[†] Or, *judgment*.

MY brethren, [*] be not many [*] masters, knowing that we shall receive the greater [†] condemnation.

gious characters, or the merits of their cause, but according to their higher or lower circumstances in life.—A preferring of one richly dressed, in your religious meetings or judicial decisions, and pouring contempt upon another who is meanly dressed, can proceed from nothing but a shameful partiality, and a carnal and biassed manner of judgment.—And nothing can be more unreasonable among Christians, who cannot but remark, that God has generally chosen mean persons, to enrich them with faith, and all the other graces of his Spirit, and to render them heirs of his heavenly kingdom; while great and rich men are generally contemned by him, and left to their own hearts' lusts, to be persecutors of his people, and blasphemers of his name and religion. 8—11. If, from a principle of faith in, and love to Jesus Christ, your Lord and King, ye obey his high and supreme law, treating all your neighbours, particularly your fellow-christians, with as much kindness, equity, and mercy, in their various circumstances, as ye wish in like cases to be exercised towards yourselves, ye act a truly honourable and becoming part;—but if ye regard persons merely or chiefly on account of their different worldly circumstances, ye stand convicted and condemned by that excellent law of God, which requires the most strict regard to equity: and remember that, though ye should keep all the other commandments, yet by a single breach in any particular point, ye break the whole law, as ye trample on that divine authority which connects together, and is the foundation of the whole law, and counteract that love which is the fulfilment of the whole law, particularly of the second table of it. 12, 13. Let your whole conversation towards God and men, in disposition, thought, word, and deed, be such as becomes them who live under the dispensation of the gospel, and who expect to be judged at the last day according to the tenor of it; for they who, contrary to its grace and obligations, neglect to exercise compassion towards their poor brethren, shall have a severe sentence of condemnation and wrath fixed on themselves;—and they who from true faith and love, exercise kindness towards them, shall have occasion to rejoice in their own deliverance from condemnation and wrath, and even in the hopes of it;—and God's mercy shall, according to the gospel promises, triumph in their salvation. 14—26. And remember that, if you have only a notional and lifeless faith, which does not effectually influence you to grant relief to your poor destitute brethren, and to the universal practice of righteousness and holiness, it is really naught, and no better than the faith of devils before God. For however insufficient good works be to justify our persons, or entitle us to eternal life before God as a righteous Judge,—yet they are absolutely necessary to prove our faith unfeigned, and to manifest us justified before the world, and even in our own consciences; as is manifest from the case, not only of Abraham the father of the faithful, but of Rahab the Canaanitish harlot; both of whom manifested their true faith and divine justification by their good works which proceeded therefrom.

REFLECTIONS UPON CHAP. II.—Decent respect is due to persons on account of their civil stations. But to prefer the rich, graceless, and gay, as such, especially in matters of religion or equity, is highly unchristian, and striking against the whole authority of the lawgiver, and that universal love required in his law, amounts to a breaking of all his commandments, and leaves little hopes of mercy to the guilty in the great day of account. It is chiefly among the poor that true Christians are found; and God's grace enriches and ennobles them. Why then should we despise them! Rich persons are too generally blasphemers of God's name and religion, persecutors of his saints, and oppressors of their inferiors. Why then should we partially caress them! It is not fine words of pity and compassion, and empty wishes of relief, but needful supplies, according to our ability, that God demands from us to our poor brethren, and in denying these we basely act the part of inhuman hypocrites. The best notions and professions of faith without good works, thereby produced, are but dead, devilish, and abominable before God. No good works of ours can indeed justify our persons before God: but they are absolutely necessary to manifest our justification before men.

CHAP. III.—Ver. 1. Take heed, my dear Christian brethren, that none of you



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2 For in many things we offend[a] all. If any man offend not in word, the same *is* a perfect[†] man, *and* able also to bridle the whole body.

3 Behold, [b]we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though *they be* so great, and [c]*are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue[‡] is a little member, and boasteth great things. Behold how great [‖]a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature;[§] and it is set on fire of hell.

7 For every [*]kind of beasts, and of birds, and of serpents, and of things in the sea, is [†]tamed, and hath been tamed of [‡]mankind:

8 But the tongue can no man tame;[§] [d]*it is* an unruly evil, full of deadly poison.

9 [e]Therewith bless we God, even the Father; and therewith curse we men,[‖] [f]which are made after the similitude of God.

10 [g]Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same [*]place sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 [h]Who *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

14 But if ye have [i]bitter envying and strife in your hearts, [k]glory not, and lie not against the truth.

15 [l]This wisdom descendeth not from above, but *is* earthly, [*]sensual, devilish.

16 [m]For where envying and strife *is*, there *is* [†]confusion, and every evil work.

17 [n]But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, [‡]without partiality, and without hypocrisy.

18 [o]And the fruit of righteousness[§] is sown in peace of them that make peace.

A. M. cir. 4064.
A. D. cir. 60.

[a] *Offend.*—Rather, "fail," "stumble."—Ed.

[†] *Perfect*, in its absolute sense, is applicable to God alone; in its comparative sense, it is the highest endowment of man, the chiefest grace of the Spirit. See it prophetically described as a special mark of the Messiah. Isa. 42. 1.

[b] Ps. 32. 9. & 39. 1. Isa. 37. 29. Prov. 26. 3.

[c] Ps. 107. 25—27. Jonah 1. 4. Acts 27. 14, 15, 27.

[‡] *The tongue.*—That is, the tongue of the natural, unrenewed man.—Ed.

[§] Or, *wood.*

[‖] *The course of nature.*—The whole circle of human life from boyhood to old age, which, unless delivered from the power of Satan, and kept by the power of God, is continually excited by surmises, misrepresentations, falsehoods, and calumnies, wherein by the fires of jealousy, envy, wrath, and malice, are continually fed, and frequently blown into a fierce and devouring flame.—Ed.

[*] Gr. *nature.*

[†] Or, *subdued.*

[‡] Gr. *nature of man.*

[§] The tongue cannot be "tamed;" but, as an agent of "the body," must be "mortified." Rom. 8.—Ed.

[d] Ver. 6. Ps. 55. 21. & 57. 4. & 58. 7. & 59. 6. & 64. 3, 4. & 140. 3, 9. Rom. 3. 13, 14. Eccl. 10. 11.

[e] Ps. 145. 21. Is. 29. 13.

[‖] *Therewith bless we God.*—That is, when renewed by his Spirit. —*Therewith curse we men.*—That is, when unrenewed by God's Spirit, and led by our own.—Ed.

[f] Gen. 1. 27. & 9. 6. 1 Cor. 11. 7

[g] Ver. 9. Gen. 48. 4. 1 Kin. 18. 21. Is. 48. 4. Jer. 7. 4, 9, 10. Mic. 3. 11. Luke 6. 45. Ps. 50. 16.

[*] Or, *hole.*

A. M. cir. 4064.
A. D. cir. 60.

[h] Ps. 107. 43. Hos. 14. 9. Mat. 5. 16. Eph. 5. 8, 9, 15. Phil. 1. 27. & 2. 15. & 4. 8. Rom. xii. Col. iii. 1 Thes. v. 1 Tim. 6. 11, 12. 2 Tim. 2. 22—25. Tit. 2. 11, 12. & 3. 8, 14. ch. 1. 21. & 2. 16. 1 Pet. 3. 15.

[i] Rom. 13. 13. 2 Cor. 12. 20. Gal. 5. 15, 20, 21. 26.

[k] Rom. 2. 17—23. 2 Tim. 3. 5. Jer. 7. 4, 9. ch. 1. 21. 1 Pet. 2. 1, 2.

[l] Jer. 4. 22. 1 Cor. 2. 7. Jude 19. Gal. 5. 19, 20. Phil. 3. 19. Rom. 8. 7.

[*] Or, *natural.*

[m] Gal. 5. 15, 20, 21, 26. 1 Cor. 3. 3. ch. 4. 1.

[†] Gr. *tumult*, or *unquietness.*

[n] 1 Cor. 2. 6, 7. ch. 1. 5, 17, 19, 21, 20, 27. & 2. 1—4. Mat. 5. 7, 8. Luke 6. 36. Gal. 5. 22. 1. 6. 2. 1 Tim. 1. 5. Rom. 12. 9. 2 Cor. 6. 6. 1 Thes. 4. 3, 4, 9. 1 Pet. 1. 22. & 2. 1.

[‡] Or, *without wrangling.*

[o] Prov. 11. 18. Is. 32. 17. Hos. 10. 12.

[§] For the meaning of gospel "righteousness," see editorial note on Rom. 4. 11; and for "the fruit of righteousness," see Rom. 5. 1, 2.—Ed.

## CHAPTER IV.

(1) *The origin of wars and fightings:* 1—5. (2) *Of submission to God, resistance to Satan, purification, humility, and kindness of speech:* 6—12. (3) *All worldly success to be referred to Providence:* 13—17.

A. M. cir. 4064.
A. D. cir. 64.

FROM [a]whence *come* wars and [*]fightings among you? *come they* not hence, *even* of your [†]lusts [b]that war in your members?

2 [c]Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye [d]ask not.

3 [e]Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your [‡]lusts.

[a] Gal. 5. 15, 20. Mat. 15. 19. John 8. 44. 1 Tim. 6. 4, 5. 2 Tim. 2. 23. & 3. 1—13. Jer. 17. 9. Rom. 3. 7. Gen. 6. 5.

[*] Or, *brawlings.*

[†] Or, *pleasures.*

[b] Rom. 7. 23. Gal. 5. 17. 1 Pet. 2. 11.

[c] Hab. 2. 5. ch. 5. 3, 4, 6. 1 Tim. 6. 9, 10. Eccl. 1. 8.

[d] Ch. 1. 5. Phil. 4. 6. Is. 65. 24.

[e] Job 27. 9. Ps. 18. 41. & 66. 18. ch. 1. 5, 6. Prov. 1. 28. Is. 1. 15. Mic. 3. 4. Zech. 7. 13.

[‡] Or, *pleasures.*

affect to be teachers of others, without proper qualifications for it; or give way, like your Jewish doctors, to a magisterial and censorious temper in matters of religion; for if ye do, your sin will be very aggravated, and your condemnation at the last day inexpressibly dreadful. 2. For all, even the best of us, are guilty of manifold transgressions of both tables of God's law, offending him and our fellow-creatures; which should make us very humble and modest in our thoughts of ourselves, or censures of others;—but if any one be enabled by grace to restrain his tongue from idle, opprobrious, false, and other sinful language, it marks him a true believer, and a person of great attainments in knowledge and experience, integrity and holiness, capable of managing himself, and his whole behaviour, to the benefit of the society he is connected with, religious or civil. 3—6. For as horses are governed by small bits, and large ships by small rudders, so a man's tongue, when properly managed under the influence of divine grace, is of great use for regulating his whole behaviour; even as, under the influence of a carnal heart, it extravagantly talks away and contemns others;—and I entreat you carefully to observe how often a little injurious language kindles a flame of contention and confusion all around it. And indeed scarcely anything can be more mischievous or productive of wickedness than an unruly furious tongue. It vents a great deal of sin; is the outlet of the whole source of wickedness which lies in a man's heart, and produces much iniquity among others; by its exorbitant licentiousness, it spreads guilt and defilement through the whole man; and as a fire kindled and blown up by the diabolical influence of the father of lies, and accuser of the brethren, it raises such wrath and anger in our own and other people's passions, as throws the whole course of the moral world into a pernicious ferment, and continues from one period of life, and even one generation, to another. 7, 8. No savage, venomous, or voracious beast is so hard to be tamed as a lying, reviling, malignant tongue, actuated by strong, furious, and vile passions. In the most ungovernable manner it vents forth the most devilish and destructive pride, malice, envy, reproach, and falsehood. 9—12. And very often, among professed Christians, it is at one time honourably employed in praising God the Father of mercies, and of Christ, and of us in him; or in praying to, or commending him;—and at another time basely prostituted to pour forth revilings, or even horrid imprecations, against our fellow-creatures, for whom we ought to have a reverence, as they were originally created after the image of God, in knowledge, righteousness, and holiness, and are still formed in some likeness to him in the natural faculties of their soul; and many of them, by his grace, renewed after his image in regeneration.—Nothing can be more contrary to our Christian obligations, profession, and character, or even more unnatural and absurd in itself. 13. If any of you therefore would approve yourselves to God, and show yourselves to the world as truly wise and prudent, and endowed with a true knowledge of yourselves, of Christ, and of God, his laws and ways, let them earnestly practise all manner of good works in the whole course of their conversation, with a meek and humble spirit. 14. But never be fond or boast of envious, quarrelsome, and contentious dispositions and designs, which will torment your souls, and sting and wound others, and are directly contrary to the meek and humble spirit of the gospel. Never dare, either in thought, word, or deed, to varnish over such wickedness, or to pretend to sincerity and prudence in indulging it: 15, 16. For, think as you will, this wisdom springs not from, nay, is detested by God, and arises from an excessively earthly and sensual inclination to worldly enjoyments, and is excited by the devil, bears his image, delights his heart, and promotes his mischievous designs and interests: for whenever an envious, censorious, and litigious spirit is indulged, and breaks forth in words, it tends to disturb and destroy the peace and happiness of a man's own soul, and of all about him, and leads to everything wicked. 17. But that heavenly and divine wisdom which God bestows, leads men to a strict regard to purity of doctrine and manners, in heart, speech, and behaviour; it disposes to peacefulness, mildness, and courteousness, in our treatment of others; it renders our mind open to conviction, easily persuaded to that which is good, and attentive to all considerations, forward to condescension and forbearance, and inclined to acts of kindness and compassion to the poor and afflicted; it renders us impartial and generous in judging and condemning of others;—and sincere, free from any allowed dissimulation. 18. And this righteous, holy, and peaceable temper and conversation, by the grace of God, issues in our own and our neighbour's happiness in this world, and in our everlasting happiness and peace hereafter.

Reflections upon Chap. III.—An assuming, arrogant, and censorious temper fearfully presages our future condemnation to hell. And the deeper sense we have of our own sinfulness and weakness, the less rash shall we be in condemning others.—It is very honourable and advantageous for Christians to have grace to govern their tongue. But how hard to rule it! and yet, if ungoverned, it kindles and spreads infinite and eternal mischiefs all around. Scarcely can anything be more inconsistent with the character of a Christian, more dishonourable to God, or more ruinous to men, than an unbridled tongue, and an envious malicious heart.—But great is the excellency of true and spiritual wisdom, in its origin, nature, properties, and fruits.

Chap. IV.—Ver. 1—3. To dissuade you from a carnal and wrathful temper, seriously think how all the strifes and contentions which prevail among you take their rise from indulged lusts; and how the indulgence of corrupt affections



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4 Ye adulterers and adulteresses,[a] know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth [†]to envy?[‡]

6 But he giveth more grace. Wherefore he saith, [e]God resisteth the proud, but giveth grace unto the humble.

7 [f]Submit yourselves therefore to God. [h]Resist the devil, and he will flee from you.

8 [i]Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law,[‖] and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver,[l] who is able to save and to destroy: who art thou that judgest another?

A. M. cir. 4064.
A. D. cir. 60.

[a] *Ye adulterers*, &c., must, from the context, be understood as descriptive of such a forsaking of God, through love of the world, as is described, condemned, and punished (Hos. ii. &c.), that backsliders, being chastened, may be graciously restored to "their first love."—Ed.

† There is no such passage in Scripture as seems here to be a quotation. The difficulty, however, may be removed by a slight change in the punctuation: "Think ye that the Scripture speaketh in vain? (in condemning friendship with the world) Doth the spirit that hath dwelt in us incline to envy?" Or, the contrary (for so the ἐπ may properly be translated), "he giveth more grace."—Ed.

‡ Or, *enviously*.

[e] Job 22, 29. Ps. 138. 6. Prov. 3. 34. & 29. 23. Mat. 23. 12. 1 Pet. 5. 5. Luke 1. 51, 52. & 14. 11. & 18. 14.

[f] Lam. 3. 27. 2 Chr. 30. 8. 1 Sam. 7. 3. 2 Sam. 12. 20. Job 1. 21.

[h] Eph. 4. 27. & 6. 11, 12. 1 Pet. 5. 8, 9. Rev. 12. 11.

[i] Is. 1. 16. & 55. 7. 2 Chr. 15. 2.

‖ *Speaketh evil of the law*—as of a power unworthy of obedience; "and judgeth" (condemneth) "the law," as requiring too much, or commanding something wrong or unnecessary.—Ed.

‖ *There is one Lawgiver.*—But if you "speak evil of his law," you speak evil of him; if you "judge his law," you usurp his prerogative.—Ed.

A. M. cir. 4064.
A. D. cir. 60.

[k] Prov. 27. 1. Luke 12. 16—20.

[l] Job 7. 7. & 14. 1. Prov. 3. 28. & 27. 1. Is. 40. 6. 1 Cor. 7. 31. ch. 1. 10. 1 Pet. 1. 24. 1 John 2. 17.

[a] Or, *for it is.*

[m] Acts 18. 21. Rom. 1. 10. 1 Cor. 4. 19. & 16. 7. Phil. 2. 24. Heb. 6. 3.

[n] 1 Cor. 3. 2, 3. Is. 47. 7, 8, 10. Rev. 18. 7. Ps. 52. 1, 7.

[o] Luke 12. 47, 48. John 9. 41. & 15. 22. Rom. 1. 20, 21, 32. & 2. 17, 18, 23.

13 [k]Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain;

14 Whereas ye know not what *shall be* on the morrow. [l]For what *is* your life? [a]It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, [m]If the Lord will, we shall live, and do this, or that.

16 [n]But now ye rejoice in your boastings: all such rejoicing is evil.

17 [o]Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

## CHAPTER V.

(1) *A warning to luxurious and oppressive rich men:* 1—6. (2) *An exhortation to patience:* 7—11. (3) *Profane swearing forbidden:* 12. (4) *Directions and encouragement to prayer both in sickness and joy:* 13—18. (5) *The blessedness of those who turn others from sin:* 19, 20.

A. M. cir. 4064.
A. D. cir. 60.

[a] *Ye rich men.*—Not those who are rich, and have learned to use their riches; but those who trust in riches, live in luxury, and forget their God.—Ed.

† *Riches.*—Not silver or gold, but "corn, and wine, and oil," the emblems of luxury, "corrupted" through keeping for revelry, instead of being timously distributed in generous charity. Ver. 3.—Ed.

GO to now, *ye* rich men,[a] weep and howl for your miseries that shall come upon *you*.

2 Your riches[†] are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.

renders your very prayers altogether unsuccessful, and wicked in their principles, motives, and ends. 4. And remember, that whosoever of you, professed Christians, indulge such eager appetites after the pleasures and enjoyments of this world, as alienate your hearts from God, are guilty of an adulterous breach of covenant with him, and of admitting his rival into your heart instead of him: for an excessive fondness for the things of this world, and of conformity to worldly men, stands in direct opposition to the holy nature and will of God, and is utterly inconsistent with that supreme love and affection which ye owe to him. 5. Do ye think the scriptures of the Old Testament unworthy of your regard, which so strongly remonstrate against pride, envy, and covetousness, and represent our inward corruptions as so impetuous in their pursuits after earthly things, as to make us envy every one who hath more than ourselves?—Or do ye think that the Spirit of God, who dwelleth in all of us who are true believers, would excite such a worldly disposition in us? 6. No, he, and God by him, increases our humility, self-denial, love, and goodness, and thus disengages us from the gratification of corrupt affections; and therefore, to encourage our hopes and prayers for all needful assistance, he declares in his word, that he sets himself to oppose and debase them who are ambitious, haughty, self-conceited, and self-sufficient, placing their whole confidence and happiness in the things of this life, or in their own wisdom, strength, or deserts: but freely bestows more and more grace, comfort, and blessings, upon such as have humble thoughts of themselves, and of the emptiness of all earthly enjoyments, and place their whole happiness in himself. 7. In humble dependence, therefore, on his free favour and gracious influence, yield up yourselves obediently and unreservedly to his direction, disposal, authority, and will, manifested in his word and providence; and be content with such things as ye have. And if Satan, by subtle devices or furious temptations, attempts to dishearten you in, or draw you off from the ways of duty, give not place to him, but exercise all your graces in opposition to him, and he will flee from you as a conquered enemy. 8. And if ye would maintain your ground, prevail against, and get rid of temptations; be much employed in humble and fiducial approaches to God through Christ, in the way of duty, and he will graciously come near to you, directing, relieving, and comforting you according to his promise. And whereas, through the influence of Satan, and your own hearts, some of you have rendered yourselves notorious sinners before God, see that by faith ye apply the word, blood, and Spirit of Christ for your purification, and beg of him to reform you from violence, murder, extortion, bribery, and other like wickedness of practice; and to purge your hearts from pride, envy, covetousness, and other indwelling lusts;—and so thoroughly renew you in heart and life, that your cares and services may no longer be divided between him and the world. 9, 10. Instead of that jollity, mirth, and gaiety, with which ye have shamefully gratified your sensual appetites, apply yourselves to deep penitential sorrow and evangelical religious mourning, on account of your provocations, and for fear of God's judgments,—deeply humbling yourselves before him, whom ye have so often and so highly offended,—and who knows, and principally regards, the secret workings of your hearts;—and he, in his own time and way, will revive your drooping souls with a sense of his pardoning, and the influence of his recovering grace, and will raise you above all your fears and troubles, and exalt you to honour and comfort in this world, and to immortal glory in the next. 11. And always carefully avoid rash censuring and reviling of one another, aggravating and needlessly exposing one another's infirmities;—or raising and propagating false reports to each other's prejudice; for, if ye slander, rashly judge, and condemn your neighbours or fellow-Christians, ye practically condemn the wisdom, equity, and holiness of God's law, which forbids such conduct, and perhaps allows what you condemn; and, if once ye pretend to censure God's law, ye plainly renounce all obedience to it, and exalt yourselves as judges above it. 12. When the almighty God, who has infinite power and authority to reward the obedient and punish the disobedient, is the alone Lawgiver and Lord of men's consciences, who can enact and execute laws as he pleases, how presumptuous is it for you, foolish, weak, fallible, and sinful creatures, to take upon you to judge and condemn any for that in which they are accountable only to God? 13, 14. And why are any of you so self-sufficient, and insensible of your dependence on him, as to promise yourselves long life or prosperity, and much trade on earth, without regard to him, when you, and all that you have, are in the most precarious and uncertain condition, entirely dependent on his sovereign will and providence, and may suddenly and unawares be cut off. 15—17. Nothing ought therefore to be either projected or pursued by you, but in express submission to the favour, direction, assistance, and blessing of God; and your sinful and confident boasting, as if your life and transactions were independent of him, is extremely unchristian and shameful: and it is the more aggravated in your case, as the Scripture, as well as your own consciences, certainly testify to you, that an humble and submissive manner of forming and declaring your intentions is alone right and good, acceptable to God, and suited to the relations in which he stands to you.

REFLECTIONS UPON CHAP. IV.—What dreadful work do the lusts of pride, covetousness, and envy, make in the world! They create contention and strife in societies, religious or civil, or even in a man's own mind; excite wicked desires and attempts; lead to the neglect of prayer, or sinful and carnal requests; and produce an adulterous alienation of the heart from God, by an undue attachment to the world. Very hateful are they to God, contrary to the influences of his Spirit, and inconsistent with our dependence on him, either as men or Christians.—Extensive is the work of a Christian. Humbly should he submit to, and hold familiar fellowship with God; resolutely guard against and resist the temptations of Satan; purify his heart and conversation, by a believing improvement of Jesus' word, Spirit, and blood; humbly bewail and repent of his sinfulness; guard against all reviling or rash censuring of others, from a regard to God's authority; and in all his ways acknowledge and resignedly depend on his sovereign will.

CHAP. V.—Ver. 1. Be alarmed, ye rich unbelieving Jews. Dreadful calamities shall quickly overtake you, except ye repent, and bereave you of whatever you have on earth, yea, of life itself, in the general destruction of your nation;—which shall also be followed with inexpressibly more dreadful miseries in hell. 2, 3. Your ill-gotten and ill-employed treasures being cursed of God, instead of profiting you in the day of his wrath, shall, by the loss of them, torment your minds; —shall tempt your enemies to ravage your country, pillage your houses, and murder your persons;—and shall occasion you more terrible torments in hell.



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4 Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 [a]Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a [b]day of slaughter.

6 [c]Ye have condemned *and* killed the just; *and* he doth not resist you.[†]

7 [d]Be patient[‡] therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive [e] the early and latter rain.

8 [f]Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 [g]Grudge not one against another, brethren, lest ye be condemned: [h]behold, the Judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, [i]for an example of suffering affliction, and of patience.

11 Behold, [k]we count them happy which endure. [l]Ye have heard of the patience of Job, and have seen the end of the Lord; that [m]the Lord is very pitiful, and of tender mercy.

12 [n]But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 [o]Is any among you afflicted? let him pray. Is any merry? [p]let him sing psalms.

14 Is any sick among you? let him call for [q]the elders of the church; and let them pray over him, [r]anointing him with oil[*] in the name of the Lord:

15 [s]And the prayer of faith shall save the sick, and the Lord shall raise him up; and [t]if he have committed sins, they shall be forgiven him.

16 [u]Confess[†] *your* faults one to another, and pray one for another, that ye may be healed. [‡]The effectual fervent prayer[‡] of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed [§]earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

A. M. cir. 4064. A. D. cir. 60.

a Job 21. 13. Ps. 73. 7. & 119. 69, 70. Eccl. 11. 9. Is. 5. 11, 12. & 22. 13. & 47. 8. Jer. 5. 8. Amos 6. 4—6. Luke 16. 19, 25. 1 Tim. 5. 6.

b Prov. 7. 14. & 17. 1. Is. 22. 13. Ezek. 39. 17.

c *As in a day of slaughter.*—When all your vengeful passions being let loose, ye revelled in the death of the defenceless.—Ko.

c Ch. 2. 6. Mat. 23. 34, 37. John 16. 2. 1 Thes. 2. 15. Heb. 10. 33—36. & 11. 36, 37.

† *He* (Jesus the just one) *doth not resist you* now—but the day is at hand. Ver. 8.—Ko.

d Heb. 11. 36. & 12. 1. Rom. 5. 3, 4. & 8. 25. & 15. 4. Gal. 5. 5. & 6. 9. 2 Thes. 1. 3. ver. 8.

‡ *Be patient.*—The simple mention of the word "patient" shows that the apostle is addressing the sufferers.—Ko.

e Deut. 11. 14. Jer. 5. 24. Hos. 6. 3. Joel 2. 23. Zech. 10. 1.

f Ver. 7. 1 Cor. 10. 11, 12. Phil. 4. 5. Heb. 10. 25—37. 1 Pet. 4. 7.

g Gr. *Groan*, or *grieve not*. ch. 4. 11. Gal. 5. 14, 15, 26.

h Mat. 24. 33. 1 Cor. 10. 11. Phil. 4. 5. Rev. 22. 12, 20. & 16. 15.

i Mat. 13. 12. & 25. 34, 37. Heb. 11. 16, 35.

k Ch. 1. 12. Dan. 12. 12. Mat. 5. 10, 11. Heb. 10. 36. & 11. 35. Ps. 94. 12.

l Job 1. 21, 22. & 42. 10—12.

m Ps. 103. 8, 13. & 116. 5. & 117. 2. Is. 63. 7, 9. Joel 2. 13, 18. 2 Chr. 30. 9. Neh. 9. 17, 31. Jer. 3. 12. Luke 6. 36. Num. 14. 18. Mic. 7. 18.

n Mat. 5. 34—37. & 23. 16, 20. 2 Cor. 1. 17, 18. Ex. 20. 7. Deut. 5. 11.

A. M. cir. 4064. A. D. cir. 60.

o Ps. 50. 15. & 91. 15. Mat. 26. 36, 39.

p Eph. 5. 19. Col. 3. 16, 17.

q 1 Tim. 5. 17. 1 Pet. 5. 1.

r Mark 6. 13. & 16. 18. 1 Cor. 12. 28, 30.

* This "anointing" was evidently the symbol of miraculous healing, for the person prayed for was to be certainly "raised up" as evidence that the sin of which the sickness was the punishment was as certainly forgiven as the disease was healed (1 Cor. 11. 29, 30. Mark 2. 5, 10, 11.) Therefore, to continue the ordinance of anointing without the miraculous power, and for the purpose of healing, is an act of wilful perversion, and not of divine obedience.—Ko.

s Ps. 50. 15. & 91. 15. & 18. 6. & 34. 6. & 116. 8. John 5. 19. & 9. 2, 3. 1 Is. 33. 24. Mat. 9. 2. 1 John 5. 14. 1 Cor. 11. 30.

t Mat. 18. 15, 16. 1 Tim. 5. 1. Eph. 5. 18—20.

† This mutual confession is as general as mutual prayer; and to confine confession to him who is called priest, as the Romanists do, is, by consequence, to confine prayer for the sick to him also.—An absurdity this against which nature and revelation equally protest.—Ko.

‡ *Effectual fervent prayer.*—Rather, "the earnest supplication." Some would render it, "the inwrought prayer"—inwrought by the Spirit; but all Christian prayer must be so (Rom. 8. 26, 27); and there appears no sufficient authority for such translation, nor does the context point to it.—Ed.

§ Or, *in his prayer.*

4. The Most High, who ruleth over all creatures, has heard the complaints of your poor labourers, whom ye have fraudulently deprived of their wages; and will render that, which ye have unjustly withheld from them, a plague and mean of terrible destruction to yourselves. 5, 6. Ye have luxuriously and sensually rioted on the bounties of God's providence, as if every day had been a festival; and, under pretence of law, have condemned and murdered the righteous Lord Jesus, and many of his faithful servants, who never offered you the least violence or injury. But the time is at hand when God shall fully punish these and your other abominations.—7, 8. As God therefore permits and overrules these unrighteous persecutions, for the trial of your faith and patience, do you, my Christian brethren, labour to bear them without murmuring at his holy hand therein; and with patience, meekness, fortitude, and calm composure of mind, steadfast faith, and resolution to bear testimony for him and his ways, wait till the Lord Jesus, by executing his vengeance on your nation, deliver you from their cruel persecutions, and, by death and the last judgment, usher in your complete and everlasting happiness. 9. And since he, the great Judge of the world, is so ready to punish your persecutors, let none of you expose yourselves to a share in their condemnation and punishment, by venting any envious, fretful, and revengeful complaints or wishes against them for the injuries they do you. 10, 11. And to encourage you to such a becoming conduct, reflect much on the behaviour of the ancient prophets under their sore trials,—with what patience and courage they endured the manifold persecutions which they suffered for adherence to the truth. And learn, especially from the singular afflictions of Job, his marvellous patience under them, and the merciful issue thereof in redoubled honours and happiness, what a God of infinite compassion and kindness ye have to uphold you under, carry you through, and give you the blessed fruits of all your trials and afflictions. 12. As your unbelieving brethren are so dreadfully addicted to that unprofitable, heaven-daring, and soul-ruinous sin of profane swearing, I beseech you earnestly to guard against every rash, passionate, or unnecessary oath, whether by God himself or by his creatures; and let your whole conversation be so evidently honest and upright, that your plain affirmation or denial may gain you sufficient credit. 13. If any of you be in afflicted circumstances, let him exercise himself much in solemn and fervent prayer, for support under, relief from, and a sanctified improvement of them. And if any be surrounded with the blessings of providence and grace, let him express his gratitude, to the God of his mercies, in cheerful thanksgivings and praises. 14, 15. If any of you appear to have any bodily distemper inflicted on him, as the punishment of some remarkable sin, let him desire the rulers of the church, especially such as are vested with miraculous powers, to meet together and pray over him; and let them, in the name and authority of the Lord Jesus, from regard to his appointment, and in dependence on his influence, anoint him with oil, as a mean of his recovery: and in answer to their prayer of faith, Jesus Christ shall render the means effectual for his relief; and shall, through the man's own exercise of faith in his blood, pardon the sinful cause of the trouble, as to its temporal or eternal punishment. 16—18. Always show a readiness to acknowledge whatever offences you have given one to another, or even other sins which lie heavy on your consciences: in order that ye may cheerfully forgive, sympathize with, and affectionately and earnestly pray for each other, as your distresses of body or mind require. And to encourage your fervent prayer for one another, observe, from the miraculous drought or rain procured by Elijah's prayer, what a wonderful power and success the prayer of true and lively saints hath, when, under the influence of the Holy Ghost, it is excited, conducted, and animated by a sacred warmth of heart. 19, 20. And if any of you are successful in your endeavours for the recovery of some apostate or backslider from the truth, and from his erroneous notions or sinful practices, thank God for it, as a high honour, that thereby you are made instrumental in the salvation of an immortal soul, in recovering him from spiritual and eternal destruction, and in leading a neighbour into the way of life, pardon, and peace; and thereby preventing a multitude of sins, which he, and others, tempted by his example and influence, would have committed.

REFLECTIONS UPON CHAP. V.—Worldly riches are an unavoidable snare to a covetous carnal heart. Often are they abused in luxury and oppression, and hasten their owners into eternal perdition. For the cries of the poor and oppressed infallibly draw down the vengeance of Heaven upon their oppressors. There is great need of patience in this world, where wickedness and distress abound. Nor, as repeated instances manifest, can anything issue more honourably or happily.—It is base and criminal for any, but especially professed Christians, to swear rashly, ignorantly, unrighteously, or in common conversation.—But very honourable is it to accommodate our religion to our lot; to give ourselves to effectual fervent prayers for ourselves and others; to be always ready humbly to acknowledge our own faults, and carefully to prevent or reclaim our neighbours from sin. Lord, if this be practical Christianity, how little of it is to be found on earth!

## CONCLUDING REMARKS ON THE GENERAL EPISTLE OF JAMES.

The abrupt termination of this epistle, so unlike the apostolic formality of its opening, has led many to conclude that it was never finished, but was cut short by the sudden martyrdom of the apostle. The conjecture is a probable one, and, whether accurate or not, may well serve to remind every man to "work while it is called to-day."

The mind of the attentive reader can scarcely fail to be struck with the peculiarity of the style, which may be called the *catenated:* that is, the third verse, by the



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word "trying," is linked, as it were, into the second, by the word "temptations;" the fourth, into the third verse, by the word "patience;" the fifth into the fourth by the words "wanting" and "lack," &c.—a peculiarity that continues to be largely exemplified throughout the whole epistle. Nor are peculiarities without their value. (1.) Peculiarities of style are well suited to peculiarities of minds; and he that may be little impressed with one mode of diction, may have his attention rivetted by another. In this respect nature and revelation agree. Nature presents an object of study and interest to every peculiarity of taste—a similar variety is presented in the teaching of the Spirit. (2.) Peculiarities of style serve to demonstrate that the apostles were not imitators of each other; and, if compared with all pretended revelations—in which the stamp of one mind, or the concerted plan of two or more, is easily and certainly detected—the mere variety of Scripture style will go far to prove that the writers have delivered no "cunningly devised fable." That they wrote independently of each other, at different times and places, and with different objects, while yet their agreement is such, and so complete, that it can be rationally accounted for upon no other principle than that they wrote under the guidance of one common Spirit. (3.) The apparent discrepancy between Paul and James, on the subject of justification by faith, will also serve, when carefully examined, to illustrate the same fact—the most accurate agreement without the possibility of concert;—for had there been concert, there could never have been such an approach to apparent contradiction; while it will further demonstrate the wisdom of God in the progressive development of the Scriptures, whereby the obscurities of one book are illustrated by the light of another, and the misapprehension or abuse of one doctrine corrected by a practical commentary, so soon as the misapprehension or abuse had budded, and before it could take root in the field of the church.—Ed.

# THE FIRST EPISTLE GENERAL OF PETER.

Peter had been originally a fisherman in Galilee, but was among the first called by Jesus Christ to be one of his attendants and missionaries. About A. D. 65 or 66, he wrote this first epistle to the Jewish converts scattered through Lesser Asia, or other parts of the Roman empire, and the second about two years after. The scope of the first is, (1) To establish them in the faith of Christ, and to comfort them under their severe persecutions; chap. i. ii. 1—8. (2) To direct and animate them to an honourable, conscientious, and edifying behaviour in a faithful discharge of all the duties of their civil or family relations; chap. ii. 9—25; iii. 1—7: and to the exercise of brotherly love, personal holiness, and a faithful discharge of their respective duties in the church; chap. iii. 8—22; iv, v. The scope of the second is to represent how gospel privileges and revelations ought to be improved in a growth in holiness of heart and life; chap. i. to warn them against the seduction of false teachers, and all apostasy from the truth; ii: and to represent the proper preparation for Christ's appearance to destroy the Jewish nation, and to judge the world; iii.

That Simon Peter, or Cephas, the son of Jonas,—originally a fisherman of Galilee, and called to be an apostle of our Lord—was the author of this epistle has always been admitted; and its genuineness and canonical authority are confirmed by its being referred to or quoted by Polybius, Clemens Romanus, the Martyrs of Lyons, Theophilus of Antioch, Papias, Irenæus, Clemens Alexandrinus, and Tertullian. It is addressed to "the strangers scattered abroad," more literally to "the strangers of the dispersion," which seems peculiarly to point to the Jews, (see also chap. ii. 9—12; iv. 3, 4,) as the special objects of his ministry, (Gal. ii. 7, 8). In matter and object it is nearly akin to the epistle of James; adverting to the persecutions by which the Christians were assailed, and exhorting to patience, perseverance, and holiness. Of the history of Peter, subsequent to his residence at Antioch, A. D. 46, nothing is related in the New Testament. Jerome, however, states that he suffered martyrdom at Rome, in the end of the reign of Nero, A. D. 67 or 68; and that his remains were interred in that city, near the triumphal way;—a statement corroborated by Procopius, Hist. p. 195. On the other hand it has been argued, from the internal evidence of the Acts and Epistles, as well as from the want of sufficient external authority from early history, that Peter never was at Rome. But such historical questions are of little importance to him whose "religion is the Bible," and who seeks for the marks and authority of the true church of Christ, not in the "vain traditions" of uninspired men, but in the imperishable records of inspired evangelists and apostles. See John xx. 30, 31; 1 Tim. iii. 16, 17. In the course of the epistle, the apostle alludes to the following portions of the Old Testament:—Gen. vi. 7; xviii. 12; Exod. xix. 5, 6; Deut. vii. 6; Is. x. 12; xxviii. 16; xl. 6, 8; xlviii. 9, 10; liii., lvii. 15; lxi. 6; Jer. xxiii. 22; Ezek. ix. 6; xxxiv. 4; Dan. ii. 44; viii. 13; ix. 26; Hos. i. 9, 10; Hag. ii. 7; Zech. xiii. 9.—Ed.]

## CHAPTER I.

(1) *The apostolic address:* 1, 2. (2) *Thanks to God for his many spiritual graces:* 3—9. (3) *Salvation by Christ, the subject of ancient prophecy:* 10—12. (4) *An exhortation to a newness of life worthy of their holy calling:* 13—25.

A. M. cir. 4069.
A. D. cir. 65.

PETER,[a] an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 [b]Elect[*] according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which, according to his [*]abundant mercy, hath begotten us again unto a lively hope [c]by the resurrection of Jesus Christ from the dead,

4 [d]To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven [†]for you,

5 [e]Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time:

6 Wherein[‡] ye greatly rejoice, though now for a season (if need be[§]) ye are in heaviness through manifold temptations;

a Mat. 4. 18, 19. & 10. 2. & 14. 28, 31. & 16. 16—23. & 17. 1—5. & 26. 33—46, 69—75. John xxi. Acts [—xii. 1 Cor. 9. 5. Gal. 1. 18. & 2. 7—14.

b Rom. 8. 28—30. 33. & 9. 23, 24.

[*] *Elect*, not merely to "the privileges of the gospel," (*Bloomfield*), but to "salvation," on earth through "the power of God," and "an inheritance incorruptible . . . reserved in heaven." Ver. 4—9.—Ed.

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[*] Gr. *much.*

c Rom. 8. 17. & 5. 10. 1 Cor. 15. 20. Eph. 2. 6. 1 Thes. 4. 14. John 14. 19. Is. 26. 19. Phil. 3. 10.

d Acts 20. 32. & 26. 18. Eph. 1. 11, 14. Col. 1. 5, 12. Rev. 21. 27. ch. 5. 4. 2 Tim. 1. 12. & 4. 8. Ps. 31. 19.

[†] Or, *for us.*

e John 17. 11, 12, 15. & 10. 28, 29. 2 Tim. 2. 19. Ps. 125. 1, 2.

[‡] *Wherein.* — In which circumstance of your preservation —as in a fortress—by the electing love and power of almighty God, "ye greatly rejoice."—Ed.

[§] *If need be.*—Rather, "since thus it is right" that your faith should be tried and purified.—Ed.

EXPLANATORY NOTES. Chap. I.—Ver. 1, 2. I, Simon Peter, whom Jesus Christ has constituted his inspired messenger, especially to my own countrymen—to you my Jewish fellow-Christians, dispersed by Divine Providence, through the several countries of Lesser Asia, whom God the Father has, from all eternity, chosen to be made partakers of eternal happiness, through the renovation of their hearts and lives by the Holy Ghost, and the application of Jesus' blood to their consciences for the remission of their sins—wish the most diversified, manifest, abundant, and ever-increasing discoveries of God's free love and favour, and the fullest enjoyment of all prosperity, spiritual and temporal. 3, 4. Eternal and high praises, thanksgivings, and adorations, be to that great Jehovah, who is the God and Portion of our Lord Jesus Christ as Man and Mediator, and his Father, as he is the second person in the Godhead;—that, according to the wonderful riches and multitude of his free and sovereign mercy, he has, through the virtue of the death and resurrection of Christ, by his Spirit, endowed us with new vital principles of faith and hope, and every other saving grace, and thereby rendered us capable of, and fitted for, as well as by adoption entitled to, an inexpressibly pure, permanent, rich inheritance of heavenly glory, inconceivably preferable to any in the earthly Canaan; and which, by the immutable purpose and promise of God, and the merits and intercession of Christ, is solely laid up in heaven for you, who are begotten and adopted to it; 5. Who, notwithstanding your weakness, and the innumerable temptations and dangers which surround you, are, by God's almighty power, and through the continued exercise of faith on Christ and his word, infallibly preserved in your new covenant state, nature, and course, till you obtain the full and everlasting deliverance from all evil, and enjoyment of everything good, which shall be manifested in all the riches and delights thereof in the last judgment; 6. In the believing views and hopes of which preservation and eternal glory, ye do, and may, and will hereafter, exceedingly rejoice and exult, though, in this present imperfect state of weakness, sin, and sorrow, if it be needful for God's glory and your own good, ye are grievously, though comparatively lightly, afflicted by a variety of trials from sin, Satan, the world, and your own



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7 That [f]the trial of your faith, being much more precious than of gold[e] that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 [g]Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye [h]rejoice with joy unspeakable, and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently,[†] who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time,[‡] the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.[§]

13 Wherefore gird up the loins of your mind, be sober, and hope[‖] to the end for the grace that is to be brought unto you at the revelation of Jesus Christ:

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which [i]hath called you is holy, [k]so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye [l]call[*] on the Father, [m]who, without respect of persons, judgeth according to every man's work, [n]pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed[†] with corruptible things, *as* silver and gold, from your vain conversation[‡] *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you,

21 Who [o]by him[§] do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth[‖] through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth[¶] and abideth for ever.[*]

24 [†]For all flesh *is* as grass, and all the

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f Jam. 1. 3, 12. ch. 4. 12. Is. 48. 10. Zech. 13. 9. Ps. 66. 10. Job 23. 10. Mat. 10. 27. & 25. 21, 34. 1 Sam. 2. 30. Rom. 2. 10. & 8. 17. 1 Cor. 4. 5. John 12. 26. Acts 3. 21. Tit. 2. 13. 2 Tim. 4. 8. ver. 18. Prov. 17. 3.

e It seems probable from the reference to "gold," that one great trial of the Christians' "faith" was the loss of all their riches; and the nature of some of the subsequent exhortations evidently shows that before their conversion they had lived in much luxury and splendour (see ch. 3. 3. & 4. 3, 4). But grace can enable the Christian either to use riches without abuse, or, if need be, for conscience' sake, to resign them without repining.—Ed.

g 1 John 4. 20. John 20. 29. Acts 2. 21. 2 Cor. 5. 7. Heb. 11. 1, 27.

h Is. 61. 10. Hab. 3. 17, 18. Rom. 5. 3, 4, 11.

† *Searched diligently.*—Like miners searching for precious minerals,—as the original implies.—Ed.

‡ *What time.*—At what period of time. —*What manner of time.*—Whether of prosperity or adversity in the Jewish or Gentile nations.—*Note.* This "inquiry" and "diligent search" must have been directed to the Scriptures, such as Dan. 8. 26—27,—those furnishing both an example and an encouragement to every humble, diligent, and prayerful student of "the more sure word of prophecy."—Ed.

§ *Which things*, &c. Rather, "Upon which things the angels delight to look down." Supposed to contain an allusion to the attitude of the cherubim at the mercy-seat.—Ed.

‖ Gr. *perfectly.*

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A. M. cir. 4069. A. D. cir. 65.

i 1 Cor. 1. 9. 2 Tim. 1. 9. ch. 2. 9. 2 Pet. 1. 3.

k 2 Pet. 3. 11, 14, 17, 18. & 1. 4—10. 1 Thes. 3. 13. & 4. 7. Mat. 5. 48. Eph. 5. 1, 2. Phil. 1. 27. & 2. 15. Luke 1. 74, 75. 2 Cor. 7. 1. Tit. 2. 12. & 3. 8, 14. Heb. 12. 14, 28. & 13. 9.

l Mat. 6. 9. & 7. 7—11. Eph. 1. 17. & 3. 14.

* *And if ye call.*—Rather, "And since ye call upon the Father," and thereby acknowledge his authority over you, and your debt of reverent obedience to him.—Ed.

m Deut. 10. 17. 2 Chr. 19. 7. Job 34. 19. Mat. 5. 9. Acts 10. 34, 35. Rom. 2. 10, 11. Gal. 2. 6. & 3. 28. Eph. 6. 9. Col. 3. 11, 25.

n 1 Chr. 29. 15. Ps. 39. 12. John 16. 33. & 17. 15. 2 Cor. 5. 6. & 7 1. Phil. 2. 12. Heb. 11. 13, 14. & 12. 28. ch. 2. 11.

o Phil. 1. 29. Luke 22. 32. John 14. 6 Heb. 12. 2. & 7. 25. Rom. 10. 9, 10. Acts 3. 15, 16.

† *Redeemed.*—Ransomed as captives from slavery.—Ed.

‡ *Vain conversation.*—The vain traditions of the elders. Mat. 15. 2, &c. Gal. 1. 14.—Ed.

§ *By him.*—Rather, "through him," as preached to you by his apostles.—Ed.

‖ *Which truth.*—being quickened into faith by the Spirit. Rom. 10. 17.—Ed.

¶ It is matter of question whether the apostle describes "the word of God," that is, the gospel, or God himself, as "living and abiding for ever," in support of the latter view the translation in the LXX. of Dan. 6. 26. is adduced; but the structure of the original and the quotation that follows seem to ascribe the attributes of life (Heb. 4. 12) and permanence to the gospel.—Ed.

† Or, *For that.*

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weakness; 7. In order that your faith and other graces, after being proved genuine, and greatly excited, improved, and increased, may, at the appearance of Christ to destroy your nation, and especially to judge the world, be evidently, and honourably manifested, approved, and graciously rewarded with honour and glory by him; 8. Whom, though ye never saw in the days of his humiliation on earth, yet, through the manifestations of him to you by his word and Spirit, ye sincerely love, highly esteem, and delight in; and though he is at present quite beyond the reach of your bodily sight, yet, discerning, realizing, and appropriating him to yourselves, and trusting in him by faith, ye, in the most ravishing manner, rejoice, exult, and glory in his person, offices, relations, and fulness, and in the assured hopes of your eternal and immediate enjoyment of him. 9. Of which ye have already received the pledges, earnests, and beginnings, and which ye shall, in a little time, fully receive as a gracious reward, answerable to all the expectations of your faith,—even the complete salvation and eternal happiness of your whole person, soul and body. 10. Into the nature, qualities, and circumstances of which complete and glorious salvation, the ancient prophets,—who many ages ago foretold what rich and eminent blessings of light and grace, pardon, purity, peace, hope, and joy, should be manifested to, and conferred upon you by the gospel,—made the most diligent inquiry; 11. Searching out the particular circumstances and manner of those things, which the Holy Ghost, proceeding from, and imparted by, Christ to them, had solemnly and infallibly declared concerning Jesus' incarnation, humiliation, exaltation, and work, and concerning the effusion of himself, the erection and state of the gospel church, and the holiness, comfort, and happiness of Christ's true members, as the effects of his atoning sacrifice: 12. Unto whom it was suggested by the Holy Ghost, that, however much their own souls might be refreshed, and their faith supported by their predictions, yet they were not to be fulfilled in their times, or the blessings conferred on themselves, but on us who live under the New Testament dispensation; and to whom they are declared and offered by apostles and others, who publish the gospel of God's grace in all its light, liberty, grace, and glory; which has been divinely attested and confirmed by the plentiful outpouring of the Holy Spirit, in his gifts and graces, by our exalted Redeemer, according to his promise; and which unfolds things so excellent, profound, and engaging, that even the holy angels earnestly pry into the mysteries contained in it. 13. Having therefore such revelations and encouragements, relative to future and eternal blessedness, never wax weary or faint in your minds; but, shaking off the cares and encumbrances of this life; moderating your appetites to, and making a temperate use of the things of this world; with holy vigilance carefully maintain a sincere, unshaken, growing, and persevering trust and hope in Christ, to the end of your days, temptations, and conflicts; with joyful confidence, and assured expectation, of all that blessedness and glory of the heavenly state which is now graciously revealed in the gospel, and shall be freely bestowed upon you at his second coming. 14. Behave therefore answerably to your spiritual, high, and noble birth, privileges, and hopes, as children entirely subject to the authority of your heavenly Father; and never fall in with, or conform yourselves to, the corrupt inclinations, desires, schemes, principles, practices, language, and fashions of the men of this world, particularly in this degenerate age, as ye did formerly, while you remained under the power of your sinful lusts, ignorant of Christ and the gospel: 15, 16. But as God, who has called you by his grace into the faith and fellowship of his Son, is perfectly holy in his nature and conduct, study, according to his command, always, and in every relation and circumstance, to imitate him in the holiness of your hearts and lives. 17. And if, answerably to your religious profession, ye from the heart sincerely worship him as your Father in Christ, who, without regard to any external consideration, will impartially try and pass sentence on every man's work at the last day, see that ye maintain a holy and humble reverence of him, and fear of offending him, and a holy jealousy over your own hearts, while ye are travelling through this world, as pilgrims and strangers, to your better and eternal inheritance in heaven. 18—21. And ye ought to be the more earnest and courageous in this holy imitation and fear of God, since all you believers certainly know, that your redemption, from the corrupt and defiling manners and customs handed down to you by your ancestors, was not purchased by the perishing riches of this present world, which can redeem from slavery and bondage among men, but by the infinitely more valuable obedience and sufferings of the pure and unspotted Son of God in our nature, whom he, from all eternity, in the covenant of grace, appointed to be our Mediator and Surety; and has, in the end of the Jewish dispensation, and last age of the world, manifested in the flesh, and made to obey and suffer in your stead;—who, through him, as your only Mediator, trust and hope in God as your reconciled God and Father; since, in testimony of his being fully satisfied with what his Son did and suffered in your stead, he has raised him from the dead, exalted him to his own right hand, and made him Head over all things to the church, that ye might be encouraged, through him, thus to trust in God, as reconciled in him, for all the blessings of grace and glory. 22. And since, through a believing acceptance of gospel truth, under the powerful influence of the Holy Ghost, ye have been enabled to mortify and subdue those corruptions which formerly defiled your souls, and to become holy in heart and life, and have been brought to a sincere and hearty affection to your fellow-christians, see that ye daily more and more cultivate this brotherly kindness in all its genuine and substantial effects, with all the intense fervour of a regenerated heart purified by faith; 23. And as persons who are not merely the natural descendants of Abraham, but have new, vital, and incorruptible principles of grace and holiness implanted in you, by means of the incorruptible, quickening, and unchangeable word of the living, life-giving, and unchangeable God. 24, 25. For all fleshly descent, with its fairest fruits,—all



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glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 [p]But the word of the Lord endureth for ever. [q]And this is the word which by the gospel is preached unto you.

A. M. cir. 4069.
A. D. cir. 65.

p Ver. 23. Is. 40. 8. Ps. 119. 89. Mat. 5. 18. Jam. 1. 21. Luke 16. 17.

q Acts 20. 27. 1 Cor. 2. 2. & 15. 1—4. Eph. 1. 13. Gal. 1. 5, 9. Rom. 1. 16.

## CHAPTER II.

(1) *All evil principles to be cast away, and the gospel nourishment to be received with the dispositions of a child:* 1—3. (2) *Christ the foundation of the spiritual temple:* 4—8. (3) *The character of God's people:* 9, 10. (4) *Of abstinence from the indulgence of bodily appetites:* 11, 12. (5) *Of obedience to rulers in the fear of God:* 13—17. (6) *The duties of servants, especially toward unkind masters, enforced by the example of Christ:* 18—25.

WHEREFORE,[a] [b]laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As new-born babes, desire the sincere [*] milk of the word, that ye may grow thereby;

3 If so be ye have tasted that the Lord *is* gracious:

4 To whom coming, *as unto* [c]a living [d]stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, [e]as lively stones, [†]are built up a spiritual house, [f]an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

A. M. cir. 4069.
A. D. cir. 65.

a Ch. 1. 2—4, 19, 23.
b Eph. 4. 22, 25, 31. Col. 3. 5, 8. Heb. 12. 1. Jam. 1. 21. & 3. 14. & 4. 11. & 5. 9. Mat. 5. 8. & 23. 28. 1 John 3. 18. Rom. 1. 29—31. & 13. 8. Tit. 3. 3. ch. 3. 9. Gal. 5. 15, 20, 21, 26.
* *Sincere.*—Rather, "unadulterated."—Ed.
c John 5. 26. & 6. 57. & 11. 25. & 14. 19, 19. Col. 3. 4.
d Eph. 2. 20, 22. 1 Cor. 3. 11. Ps. 118. 22. Mat. 21. 42. & 16. 18. Acts 4. 11, 12. Dan. 2. 34, 44. Is. 28. 16. ch. 1. 20.
e Eph. 2. 5, 6, 10, 20—22. 2 Cor. 6. 16. Mat. 16. 18. Heb. 3. 6. 1 Cor. 3. 16. & 6. 19. Rev. 3. 12.
† Or, *he ye built.*
f Ver. 9. Is. 61. 6. & 66. 20, 21. Rev. 1. 6. & 5. 10. & 20. 6.

A. M. cir. 4069.
A. D. cir. 65.

g Is. 28. 16. Rom. 9. 33. & 10. 11. Eph. 2. 20. Luke 2. 34. ver. 4.
h John 20. 16, 28. & 5. 69. & 6. 29, 47. Phil. 3. 7—10. Song 5. 9—16. Hag. 2. 7.
* Or, *an honour.*
i Ps. 118. 22. Mat. 21. 42. Luke 2. 34. Acts 4. 11, 12. Rom. 9. 33. & 11. 7—11. Is. 8. 14. † Cor. 1. 23. 2 Cor. 2. 16.
k Ex. 9. 16. 1 Thes. 5. 9. Jude 4. Rom. 9. 13, 22. & 11. 7.
l Ex. 13. 2, 8, 21. & 19. 5. & 23. 22. Deut. 4. 20. & 7. 6. & 14. 2. & 26. 18. & 32. 9. Ps. 135. 4. Is. 41. 8. & 43. 3, 21. & 65. 1, 2. & 61. 6. & 63. 16, 19. & 66. 20, 21. & 62. 12. Jer. 10. 16. Mal. 3. 17. John 17. 9. Acts 20. 28. & 26. 18, 23. Eph. 1. 4, 14. & 5. 5, 25. 1 Thes. 1. 4. Tit. 2. 14. Heb. 13. 12. ch. 1. 1—5, 24. Rev. 1. 5. & 5. 10. & 21. 5. ver. 5.
† Or, *a purchased people.*
m Is. 43. 21. & 60. 3. Zech. 6. 13. Mat. 5. 13, 16. Eph. 1. 6, 12—14. & 3. 21. ch. 4. 11. Ps. xcv—c. cii—cviii, cxv, cxviii, cxxxv, cxxxvi, cxlv—cl.
‡ Or, *virtues.*
n Rom. 9. 24, 25, 26. Gal. 1. 6. 1 Cor. 1. 9. 2 Tim. 1. 9. Phil. 3. 14. Heb. 2. 1. Acts 26. 18. Eph. 3, 8, 11. Col. 1. 13. Ps. 113. 18. Is. 60. 1, 2 John 2. 8. & 3. 20.
o Hos. 1. 10. & 2. 1, 23. Rom. 9. 25. Jer. 31. 20.
p Gen. 28. 4. Lev. 29. 32. 1 Chr. 29. 15. Ps. 39. 12. & 119. 19. Heb. 11. 13. Jam. 1. 1. ch. 1. 1, 17. 1 Cor 7. 29—31. 2 Cor. 5. 6. Phil. 3. 20.
§ Or, *wherein.*

6 Wherefore also it is contained in the scripture, [g]Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

7 [h]Unto you therefore which believe *he is* [*] precious: but unto them which be disobedient, [i]the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient, [k]whereunto also they were appointed.

9 But [l]ye *are* a chosen generation, a royal priesthood, an holy nation, [†]a peculiar people; [m]that ye should show forth the [‡]praises of him [n]who hath called you out of darkness into his marvellous light.

10 [o]Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you*, [p]as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles; that, whereas[§] they speak against

natural and acquired endowments,—all external privileges, ornaments, and honours,—are very unsubstantial and transient; but Christ, the essential Word, and the word of the Lord preached to you in the gospel, and the new creature produced by means of it, remain always the same in their nature and effects.

Reflections upon Chap. I.—No dispersion can separate believers from the love or care of Christ and his faithful ministers. The election of the Father, the redemption of the Son, and the sanctification of the Holy Ghost, delightfully harmonize in producing faith and holy obedience here, in order to complete salvation hereafter. And according to God's unbounded mercy, and by his infinite power alone, we are endowed with new principles of grace, fitted for, and carried through trials unnumbered, to the heavenly inheritance, to his praise and honour. Marvellously he tries, strengthens, and honours the graces of his people by means of their troubles. And, amidst them all, boldly may they triumph in the assured views and hopes of their bright glories and complete salvation at the final appearing of Jesus Christ. Wonderful and excellent is the gospel, which exhibits and offers us this great salvation; and with earnest care and ravishing delight prophets and angels pry into the mysteries of it. What a solid foundation have we for our faith in him, whom God from eternity appointed our Saviour,—whom the ancient prophets foretold,—and whom the gospel clearly reveals, and makes over to us! In the most astonishing wisdom and grace he gave his life a ransom for us, rose from the dead, and ascended to glory, that we might be imboldened to believe and trust in God as our reconciled Father in him. Affectionately then ought we to love this once suffering, and now exalted, Redeemer, and all his people for his sake;—and delightfully to triumph in his exaltation and grace. Earnestly ought we to obey our heavenly Father, and imitate him in holiness. With holy fear and reverence should we look for his impartial judgment. And with great watchfulness, sobriety, and weanedness from worldly things and sinful customs, ought we to travel to our heavenly rest, carefully cherishing the indwelling principle of spiritual life, till it be perfected in life eternal.

Chap. II.—Ver. 1. Since, by the implantation of new principles of grace, ye have been formed for purity and love, see that, with abhorrence, ye put away from you all malicious, spiteful, and revengeful heart-burnings, designs, and practices against your fellow-christians; all frauds, deceitful flatteries, insincere compliments, or professions of respect towards God or men; all envious grudging and repining at men's prosperity; and all backbitings and defamations, which proceed from a guileful, malicious, or envious disposition of heart. 2, 3. And as persons who have had a real, though small experimental knowledge and savour of the mercy and grace of the Lord Jesus to your own souls, earnestly desire, hunger, and seek after the pure uncorrupted word of God, as containing proper nourishment for your immortal souls, that ye may grow in grace, comfort, and holiness, and in all spiritual strength and stature, till ye become perfect in Christ. 4. To whom ye must be daily applying by faith, for further edification, support, and establishment; as the only foundation of all your faith, security, hope, and happiness; who has life in himself, and quickens and for ever animates all that are united to him; and who, however contemned by Jewish rulers or other unbelievers, was chosen and appointed of God for this end; and in the sight of God, and all who know him, is infinitely excellent in himself, dear and honourable, and completely able to bear the whole weight of his Father's glory, and the salvation of his church. 5. And being quickened by virtue of your union to, and influences from him, ye are more and more fitted to be a spiritual habitation for God, and made holy priests unto him, gratefully to offer up yourselves, your prayers, praises, alms-deeds, and other good works, to him, as acceptable and accepted only through the propitiatory sacrifice and intercession of Jesus Christ. 6. Accordingly God calls us, with attention and holy admiration, faith and hope, love and joy, to contemplate him as the fitted, prepared, and rightly placed foundation, which unites and supports the whole church, Jews and Gentiles; and on which, the man who rests the whole weight of his eternal salvation, however sinful he may be, shall never meet with any disappointment, confusion, or ruin. 7, 8. To all those therefore, who, through the declarations and promises of the gospel, receive and rest on him alone for salvation, he, in his person, offices, relations, and benefits, will be altogether lovely, honourable, and honoured: and notwithstanding all the rage and contempt of Jewish rulers and other unbelievers, he is, by the appointment of God, made the foundation, chief corner-stone, strength, and glory of his spiritual house, the gospel church:—in the mean time, according to God's ancient predictions, he becomes to others an occasion of more aggravated guilt and ruin, who through their obstinate unbelief, in fulfilment of the divine purpose, wilfully plunge themselves into deeper damnation. 9. But ye, who by faith are built upon him as your foundation, are a new-born kindred, which God has, by eternal election, effectual calling, and adoption, set apart for himself. Being anointed with his blood and Spirit, like *princes*, ye have power with him, victory over sin, Satan, and the world, and dominion over your own spirit, and are heirs of the kingdom of heaven.—Like *priests*, ye are separated from the rest of the world, and consecrated to God to offer up spiritual sacrifices of holy gratitude.—Ye are a holy society, collected and united together under Christ your King; sanctified by his Spirit, governed by his laws, and embarked in the same common cause and interest: and ye are his purchased and special property; that, answerably to your dignities, privileges, and obligations, ye might, in your nature and life, by thought, word, and deed, show forth the infinite wisdom, power, holiness, justice, goodness, and truth of God, who has by his grace called and brought you from the darkness of ignorance and error, sin and misery, into his most wonderful light of truth and grace, holiness and comfort; 10. So that ye, as well as the Gentiles among whom ye live, are, after a remarkable disowning of God, brought into the sweet and abiding relation of a people to him; and, after a fearful exclusion from his mercy, have now found mercy with him, to the justification and adoption of your persons, and the renovation of your nature and life, after his image. 11. In consideration of these distinguishing favours which God has bestowed upon you, my dear Christian brethren, I earnestly entreat and exhort you, as persons born from above, strangers in this world, and travellers to the heavenly country, to renounce, avoid, and mortify all your inward workings of sensual inclinations, inordinate affections and desires, after earthly things, which arise from the corruption of your nature, and exert themselves by your body;—and being contrary to the liberty, peace, and honour, purity and holiness, of your renewed souls, perpetually do their utmost to defile, disturb, insnare, and destroy them. 12. And since ye live among profane and idolatrous heathens, study that all your words and actions may be decent, honourable, and commendable, every way worthy of your holy profession;



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you as evil-doers, [a] they may by *your* good works, which they shall behold, glorify God in the day of visitation.[c]

13 [b] Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, [c] that with well-doing ye may put to silence[†] the ignorance of foolish men:

16 [d] As free, and not [‡] using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 [e] Honour all *men*. [f] Love the brotherhood. [g] Fear God. Honour the king.

18 [h] Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 [i] For this *is* [‖] thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* [*] acceptable with God.

A. M. cir. 4029.
A. D. cir. 63.

[a] Luke 1. 68. & 19. 44.

[c] When God shall visit them with light, and, through your holy example, draw them to the obedience of the gospel.—Ec.

[b] Jer. 27. 12, 17. & 29. 7. Mat. 22. 21. Rom. 13. 1—7. 1 Tim. 2. 1, 2. & 6. 1—5. Tit. 3. 1. 2 Pet. 2. 10. Jude 8.

[c] Tit. 2. 8. ch. 3. 1, 16. & 4. 15, 16. Phil. 2. 15, 16. Mat. 5. 16. & 10. 16.

[†] *Put to silence.*—More literally, "muzzle." 1 Tim. 5. 18.—Ec.

[d] John 8. 32, 36. Rom. 6. 18, 22. Gal. 5. 1, 13. 1 Cor. 7. 22. Jam. 1. 25. & 2. 12. 2 Pet. 2. 16, 19. Jude 4, 8.

[‡] Gr. *having.*

[§] Or, *esteem.*

[e] Ch. 5. 5. Rom. 12. 7. & 13. 10. Phil. 2. 3.

[f] Rom. 12. 10. & 13. 8. Gal. 5. 13. Eph. 4. 2. Heb. 13. 1. ch. 1. 22. & 3. 8. & 4. 8. 2 Pet. 1. 7. 1 John 3. 11—17, 23. & 4. 20.

[g] Ps. 111. 10. Prov. 1. 7. & 23. 17. & 24. 1. Eccl. 8. 12. Mat. 22. 21. ver. 13, 14.

[h] Eph. 6. 5—7. Col. 3. 22—25. Tit. 2. 9, 10. 1 Tim. 6. 1—3. 1 Cor. 7. 20—24.

[i] Mat. 5. 10. 2 Tim. 1. 12. ch. 3. 14, 17. & 4. 14—16. ver. 20.

[‖] Or, *thank*, or *grace.*

[*] Or, *thank*, &c.

A. M. cir. 4029.
A. D. cir. 63.

[k] Mat. 16. 24. & 16. 24. John 16. 33. Acts 14. 22. 1 Thes. 3. 3. 2 Tim. 3. 12.

1 Ch. 3. 18. ver. 21—24. John 14. 13. Mat. 16. 24. Phil. 2. 5. 1 John 2. 6. 1 Cor. 11. 1. Eph. 5. 2.

[a] Some read, *for you.*

[m] Is. 53. 9. Luke 23. 41. John 8. 46. & 14. 30. 2 Cor. 5. 21. Heb. 4. 15. & 7. 26, 27. & 9. 28. & 1. 2. 1 John 2. 1. & 3. 5.

[n] Mat. 27. 39—44. Luke 22. 64—66. John 8. 48. 49 Heb. 12. 3. Is. 50. 6—9.

[†] Or, *committed* his cause.

[o] Ch. 1. 19. Is. 53. 4—6, 11, 12. Mat. 8. 17. & xxvi, xxvii. Heb. 9. 28. 2 Cor. 5. 21. Rom. 6. 2.

[‡] Or, *to.*

[§] *That we, being dead to sins*—as members of his mystical body when he died. John 17. 20—23. Eph. 1. 22, 23. & 5. 30, 32.—Ec.

21 [k] For even hereunto were ye called; [l] because Christ also suffered [a] for us, leaving us an example, that ye should follow his steps:

22 [m] Who did no sin, neither was guile found in his mouth:

23 [n] Who, when he was reviled, reviled not again; when he suffered, he threatened not; but [†] committed *himself* to him that judgeth righteously:

24 [o] Who his own self bare our sins in his own body [‡] on the tree, that we, being dead to sins, should live unto righteousness;[§] by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

## CHAPTER III.

(1) *Mutual duties of husbands and wives:* 1—7. (2) *A general exhortation to unity and love:* 8—13. (3) *Patience under persecution recommended by the example of Christ:* 14—18. (4) *Christ preached to the antediluvian world:* 19, 20. (5) *The spiritual import of baptism:* 21.

A. M. cir. 4029.
A. D. cir. 63.

[a] Gen. 3. 16. Eph. 5. 22. 24. Col. 3. 18. Tit. 2. 5.

[b] 1 Cor. 7. 16. & 9. 19—22. Mat. 5. 16. & 18. 15. Prov. 11. 30. Jam. 5. 20. Phil. 2. 15, 16.

[*] *With fear.*—Not slavish fear, but "respectful deportement."—Ec.

LIKEWISE, [a] ye wives, *be* in subjection to your own husbands; that, if any obey not the word, [b] they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear:[*]

that whereas they take all occasions to reproach you, as a refractory, useless, and mischievous people, they may be effectually confuted, by your universally regular, blameless, holy, benevolent, and lovely deportment; and brought to admire God's grace in you, and to imitate your good conversation, when he by his mercy shall visit them with the light and power of the gospel, and make it effectual for their salvation. 13, 14. And though some of your countrymen inveigh against all obedience to heathen magistrates, see that ye, from a regard to the command, example, and honour of Christ, conscientiously submit to, cheerfully obey, and readily pay tribute to the civil rulers, supreme or subordinate, whom God in his providence has, by the agency of men, set over you for the restraint and punishment of the open contemners or injurers of God or men, and for protecting, encouraging, favouring, and rewarding such as are orderly, sober, honest, and religious; 15, 16. For it is the command and delight of God, and tends to his honour, that, by a holy, regular, and commendable behaviour, ye should refute the unreasonable and wicked calumnies which men of weak and prejudiced minds, strangers to God and to your true character, are apt to raise against you and your religion, as if it made you bad subjects;—always conducting yourselves as persons delivered from the tyranny of sin and Satan, from the ceremonial law, and from the moral law as a broken covenant of works, and from all human impositions on your conscience in matters of religion;—but never abusing this freedom, as an encouragement to, or cover of sedition, or any other malignant wickedness, but as an excitement to the most faithful and diligent service of God in holiness and righteousness. 17. Under the influence of a truly religious, filial, and reverential fear of God, and answerable to the character of true worshippers of him, always study to pay a suitable respect to all men, be of what rank they will: cultivate the most tender and affectionate love, and be ready to perform every kind office to your fellow-believers, Jews or Gentiles; and, as loyal subjects, pay all civil homage and respect to kings and other magistrates, as the deputies and vicegerents of God. 18—20. Such of you as are household servants, whether slaves or hired, always study an humble submission, becoming reverence, and ready and faithful obedience, in all things lawful, to your masters;—not only to such as are generous, kind, meek, and merciful in their temper and behaviour, but also to them who are austere and morose, especially if it be only because ye are become Christians;—for this is acceptable to God, and praiseworthy, if, for the sake of your religion, and from a conscientious regard to his command and honour, ye patiently suffer injurious and abusive treatment, without having given any just provocation by your faults. But there is no honour to Christ, your religion, or yourselves, in your tame submission to the severe punishment of your neglects, infidelity, and misdemeanours. The criminal cause makes your sufferings a reproach to all concerned. But if, while ye are diligent and faithful in the duties of your station, ye patiently bear sufferings, inflicted for your conscientious regard to Christ and his Father, this evidences a truly excellent and holy temper, which God freely gives, and is highly pleased with. 21. For when ye became Christians, ye were called patiently and publicly to submit to injuries and reproaches, for the sake of Christ and the gospel, because he himself, in his infinite love to us, willingly underwent the severest sufferings and most infamous revilings for us, not only to expiate our sins and purchase our eternal happiness, but also to leave us a most perfect pattern of patience in suffering; that we, in love and duty, might imitate him in this and other parts of his holy and blameless behaviour, 22, 23. Who, notwithstanding all the false and malicious accusations of his enemies, never was found guilty of the smallest fault, or the least insincerity, deceit, or falsehood, in his words or doctrine;—and who, when he was shamefully reproached as a blasphemer, an impostor, and one possessed by the devil, and most insolently and barbarously abused by his enemies, never returned the smallest reproach, nor threatened to revenge the injuries done him,—but calmly referred the cause between him and his persecutors to his heavenly Father; and even prayed that, instead of avenging, he would graciously forgive their murderous wickedness through his atoning blood; 24. Who, being altogether sinless in himself, cheerfully, as our Surety, submitted to all his sufferings, as the punishment of our sins imputed to him, and to be borne by him in his death; in order that, through the merits and virtue of his sufferings, we might have our sins pardoned and subdued, and all our spiritual maladies healed; and might live in all holy obedience, and bring forth fruits of righteousness to God through him. 25. For, in our unconverted state, we were inclined to, and actually running astray from God, and from his fold, ordinances, commandments, and ways of truth and peace, into every sinful and dangerous path, leading to eternal destruction; but now, through the enlightening and renewing operations of the Holy Ghost by the gospel, ye are brought back to Christ, as the great Shepherd and kind Overseer of your precious and immortal souls, that he may care for, feed, nourish, guide, govern, heal, and defend you from all evil, and conduct you safe to his eternal glory.

REFLECTIONS UPON CHAP. II.—The pure doctrines of Christ are most nourishing provision to a regenerated soul. But great mortification of lusts, and earnest exercise of faith and love, are necessary in making use of it. And the more knowledge and experience we have of God's transcendent grace, the more ardently shall we desire it. Whatever Christ be to others, he is infinitely precious, honourable, useful, and establishing to his own people; and sweet is the light, the life, the honour, the confirmation, the holiness, the usefulness, the acceptableness, they derive from him. Astonishing is his love, his condescension, in cheerfully bearing our sins, enduring our punishment, and in recovering us, when lost and strayed, to himself! With sincere regard to his word as our rule—to his example as our pattern—ought we, by a holy, honest, and virtuous conversation, to recommend his religion in the world, and to refute the reproaches cast upon it by the wicked. With earnestness should we subdue and mortify every sinful lust. And with great cheerfulness ought we to perform every relative duty to magistrates, masters, or others, and to undergo whatever injuries we may be called to suffer for his sake. But bad neighbours, rebellious and unruly subjects, and imperious and unfaithful servants, can never be good Christians.

CHAP. III.—Ver. 1, 2. And while Christian subjects and servants are careful to honour their religion by a conscientious performance of the duties of their station, do you, Christian wives, behave with the most obliging and affectionate submission to your husbands in all things lawful; that if any be ignorant, regardless, or contemners of the word and ordinances of God, those ordinary means of conversion, they may, by your meek, humble, sweet, and engaging temper and carriage, and



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3 [c]Whose adorning [*] let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But [d]*let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 [e]For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands;

6 [f]Even as Sara obeyed Abraham, calling him lord: [g]whose [†]daughters ye are as long as ye do well, and are not afraid [‡] with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, [§] giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another; [*]love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

A. M. cir. 4069.
A. D. cir. 65.

c 1 Tim. 2. 9. Tit. 2. 3. Is. 3. 16—24. Zeph. 1. 8.

* *Whose adorning*, &c.—To be understood in a comparative sense; that is, for "not," read "not so much as."—*Bloomfield.* It is, however, by no means clear that any scriptural example, even Mat. 6. 13, will fully bear out this comparative sense of ους. See Robinson's *Gr. Lex.* ου, 3. The prohibition is easily understood by giving the emphasis to "adorning"—when, compared with 1 Tim. 2. 9, the meaning will appear thus:—"whose adorning"—that is, all beyond what is necessary for comfort and decency and a due regard to rank and circumstances—"let it not be that outward adorning," &c.—Ed.

d Rom. 2. 29. & 7. 22. Luke 17. 21. Ps. 45. 13. & 51. 6. 2 Cor. 4. 16. Tit. 2. 14, 12. 1 Sam. 16. 7.

e 1 Sam. 1. 2, 10. Tit. 2. 3. Deut. 32. 7.

f Gen. 12. 5. & 18. 6, 12.

g John 8. 39. Rom. 9. 7, 8. Phil. 4. 8.

† Gr. *children.*

‡ *And are not afraid.*—Induced by any timidity to deny the truth, as even Sarah did (Gen. 18. 15). — Imitate her graces — avoid her faults. See ver. 14. —Ed.

§ *According to* (your) *knowledge of* what is becoming in believers of the gospel.—Ed.

‖ Through any want of domestic harmony. —*Note.* If a man do not seek to preserve peace with his own family, how can he imagine that he is seeking "peace with God?"—Ed.

* Or, *loving to the brethren.*

A. M. cir. 4069.
A. D. cir. 65.

h Is. 1. 16. Ps. 37. 27. & 34. 14. Rom. 12. 18. & 14. 19. Heb. 12. 14. 3 John 11.

i Ps. 34. 15, 16. & 33. 18. & 11. 7. & 66. 18. Job 36. 7. Jam. 5. 16.

* *The righteous.*—"The just (the justified) who live by faith" on Jesus the Son of God and Saviour of sinners.—Ed.

† Gr. *upon.*

k Jer. 44. 11. Amos 9. 4. John 9. 31.

l Prov. 16. 7. Rom. 8. 28. Job 5. 22.

m Mat. 5. 10. ch. 2. 19, 20. & 4. 14. Jam. 1. 12.

n Is. 8. 12. & 51. 12, 13. Mat. 10. 28. Jer. 1. 8. ver. 6. Phil. 1. 28. John 14. 1, 27.

‡ *Sanctify.*—Venerate, glorify "the Lord in your hearts," in the midst of all the troubles he may please to send.—Ed.

o Ps. 119. 46. Acts 4. 8—12, 19, 20. & 5. 29—32. & xxiv, xxvi. Col. 4. 6. 2 Tim. 2. 25. Jam. 3. 13.

§ Or, *reverence.*

p Ch. 2. 12, 15, 19. 2 Tim. 1. 19. Tit. 2. 8. Acts 23. 1. & 24. 16. Phil. 4. 8. & 3. 5. 2 Cor. 1. 12.

‖ *Having.*—Rather, "maintaining a good conscience."—Ed.

q Ch. 2. 19, 20. & 4. 15, 16. Acts 14. 22. 2 Tim. 3. 12. ver. 14, 16.

r Rom. 5. 6—11. & 3. 25. & 4. 25. Heb. 9. 12, 14, 26, 28. & 10. 10, 12, 14. 2 Cor. 5. 21. Eph. 2. 13. & 5. 2. ch. 1. 19. & 2. 21, 24. Is. 53. 4—12.

s Ch. 4. 1. 2 Cor. 13. 4. John 1. 14. & 10. 18. 1 Tim. 3. 16. Rom. 1. 4. & 8. 11. & 6. 4. Acts 2. 15. Rev. 1. 5, 18.

t Gen. 6. 3. ch. 1. 11, 12. & 4. 6. 2 Pet. 2. 5. Heb. 11. 7.

u Luke 16. 23. 2 Pet. 2. 4.

x Gen. 6. 1—5, 11—13. Job 22. 15, 16. Heb. 11. 7. Mat. 24. 38.

11 Let him [h]eschew evil, and do good; let him seek peace, and ensue it.

12 [i]For the eyes of the Lord *are* over the righteous, [*] and his ears *are open* unto their prayers: but the face of the Lord *is* [† k] against them that do evil.

13 [l]And who *is* he that will harm you, if ye be followers of that which is good?

14 [m]But and if ye suffer for righteousness' sake, happy *are ye:* and [n]be not afraid of their terror, neither be troubled;

15 But sanctify [‡] the Lord God in your hearts: and *be* ready always [o]to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and [§] fear.

16 [p]Having [‖] a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 [q]For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For Christ also hath [r]once suffered for sins, the just for the unjust, that he might bring us to God, [s]being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and [t]preached unto the spirits in [u]prison;

20 [x]Which sometime were disobedient, when once the long-suffering of God waited

your pure, sober, chaste, modest, and reverential deportment, influenced by a religious reverence of God, and regard to his authority, be allured and gained over to a good esteem of Christ and his ways: 3, 4. And labour to recommend yourselves and your religion to your husbands, not by the external ornaments of dress, but by knowledge, virtue, truth, grace, and holiness of heart, manifested by good works in your life, which are far more beautiful, excellent, advantageous, and lasting; particularly by a modest, humble, gentle, calm, tractable, and peaceable, temper of spirit, free from pride and turbulent passion, which, however overlooked by vain minds, is inexpressibly valuable in God's account. 5, 6. For in this endearing and submissive manner the ancient holy women, who trusted in God for his blessings of time and eternity, endeavoured to ingratiate themselves with their husbands; particularly Sara, who in the very name she gave to her husband Abraham, marked her high respect for him,—whose daughters, not only in a natural, but in a moral and spiritual sense, ye are while ye behave rightly towards your husbands and others, without being deterred from your religion through fear of their displeasure, and without any unbelieving confusion or doubt relative to God's fulfilment of his promises.—7. And do you husbands, on all occasions, live with your wives in a faithful, friendly, and familiar manner, treating them with that decency, kindness, and cheerfulness, which prudence and knowledge of the gospel require;—delighting in their persons, consulting their comfort and happiness, supporting their credit and authority in the family, providing honourably for them, putting due confidence in them, and sympathizing with, and helping them under, their manifold infirmities, that, if Christians, they may be honoured and encouraged, as heirs of eternal happiness, equally with yourselves; and if not, may be allured to the Christian religion; and every proper method taken to promote your joint worshipping of God, by yourselves and with the family, in a manner comfortable to you and acceptable to God. 8, 9. In fine, let all of you, who profess to believe in Christ, labour to cultivate a mutual agreement in the important doctrines of the gospel, and answerable thereto; and a harmonious temper, feelingly sympathizing with one another in all afflictions.—As children of the same heavenly Father, maintain and exercise an affectionate brotherly love, in thought, word, and deed, towards each other. Manifest the most tender sympathy towards such as are under weakness or afflictions, temporal or spiritual. And let your whole carriage be affable, friendly, and engaging to every one. Never return injuries or reproaches to such as have injured or reproached you, but earnestly pray for blessings to them, and watch for opportunities to do them real favours,—knowing that ye are called, by the authority and example of Christ, to this amiable conduct, as a mean of his gracious bestowal of temporal, spiritual, and eternal blessings upon you, as his children and heirs of his promises. 10, 11. For nothing can be more plain, from the oracles of God, than that they who wish for peace, comfort, and prosperity, in this world, ought to guard against all profane, filthy, opprobrious, false, or deceitful language; and to abhor, and carefully avoid, everything sinful in itself, and prejudicial to others; and practise everything good and beneficial; labouring, to the utmost of their power, and as far as they can with a good conscience, to live peaceably with all men, and studying to promote peace among neighbours, friends, or enemies. 12, 13. For the great Lord of all takes special notice of, dearly loves, and kindly watches over and cares for such as, being clothed with Jesus' imputed righteousness, are upright, holy, and righteous in their hearts and lives; and he is graciously attentive to, and ready to answer, all their prayers, which are offered to him in humility, faith, and fervency;—but in a terrible manner he manifests his just indignation against such as indulge themselves in wickedness. And if he be your Friend and Protector, what man or devil can do you any real hurt, while, depending on his grace, and devoted to his service, ye imitate him and his saints in goodness and holiness? Nay, what man would be so malicious or cruel as to seek the hurt of an inoffensive and beneficent neighbour? 14—16. But if God should permit any to reproach and persecute you for adherence to Christ and his gospel, his love and favour will render you happy under such treatment: never therefore be terrified, discouraged, or perplexed, as if their threatenings or abuse would issue in your disgrace or ruin; but always preserve high thoughts, and a reverential fear, of God in your hearts, and entire trust in his infinite wisdom, power, mercy, and faithfulness, for your security, and for ordering every event to your everlasting honour and joy. And in a dependence on his direction and assistance, be always ready, by word or deed, in courts of judicature, and everywhere else, to defend, and account for, the grounds of your hopes of salvation, according to the gospel, for which ye willingly suffer. And let this be done with a meek and modest air, temper, and language, and with a holy reverence of God, and fear of offending him by unfaithfulness; and even with a cautious fear of offending those to whom ye speak by anything disrespectful;—in everything conscientiously studying, that if your enemies will reproach you as injurious to society or public welfare, your blameless, humble, and benevolent practice, springing from faith in Christ, may effectually confute them, and force them with shame to retract their slanders. 17. For if it please God that you should suffer for your adherence to his truths and ways, this is far more honourable, advantageous, and comfortable, than if you were to suffer for your own crimes and follies. 18. For in patiently and boldly suffering for righteousness' sake, ye are conformed unto your great Lord and Saviour, who, though infinitely holy and righteous in his divine nature, and perfectly pure in his manhood, did, once for all, offer up himself, in his sufferings as an atoning sacrifice, in the room of us unrighteous and ungodly sinners, that he might reconcile us to God, and bring us to spiritual fellowship with him here, and immediate enjoyment of him hereafter;—he having been crucified in his manhood, but quickly after raised again to an immortal life of blessedness and glory by the influence of his divine nature and of his Holy Spirit. 19, 20. By whom, through the ministry of Noe, in manifold admonitions and strivings, he preached the righteousness of faith, and the necessity of repentance and



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in the days of Noe, while the ark was a preparing, [f] wherein few, that is, eight souls, were saved by water.

21 [g] The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) [h] by the resurrection of Jesus Christ:

22 [i] Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.

A. M. cir. 4062.
A. D. cir. 66.

[f] Heb. 11. 7. Gen. 7. 7. & 8. 18. 2 Pet. 2. 5.

[g] Acts 22. 16. Mark 16. 16. Eph. 5. 26. Tit. 3. 5. Gal. 3. 27. Rom. 10. 10. & 6. 4—6. Phil. 3. 9, 10.

[h] Rom. 4. 25. & 6. 11. & 8. 1—3. & 7. 4. 1 Cor. 15. 20. Eph. 2. 6. John 14. 19.

[i] Ch. 1. 21. Ps. 68. 18. & 47. 5. & 110. 1. Mark 16. 19. Luke 24. 51. Acts 1. 9—11. & 2. 34. & 7. 56. Rom. 8. 34. 1 Cor. 15. 24. Col. 3. 1. Heb. 1. 3. & 2. 8, 14. & 4. 15. & 6. 19, 20. & 7. 26. & 9. 1. & 9. 24. & 10. 12. Eph. 1. 20—22. Matt. 28. 18.

## CHAPTER IV.

(1) *An exhortation to suffer patiently as Christ did, and to cease from sin, and to follow holiness, and continue in prayer, because the Judge is at hand:* 1—7. (2) *A special exhortation to charity, also to hospitality, and the faithful use of the gifts of God:* 8—11. (3) *Comfort under persecution:* 12—19.

FORASMUCH then [a] as Christ hath suffered for us* in the flesh, [b] arm yourselves likewise with the same mind:† for [c] he that hath suffered in the flesh‡ hath ceased from sin;

2 [d] That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

A. M. cir. 4062.
A. D. cir. 66.

[a] Ch. 1. 18, 19. & 2. 19. & 3. 18.

* *As Christ hath suffered for us*—out of love to us.—Ko.

[b] Ch. 2. 21. Rom. 6. 2, 5, 6, 11—13. & 8. 13. Eph. 6. 11. Gal. 2. 20. & 5. 24. Col. 3. 5.

† *Arm yourselves with the same mind* of self-sacrifice, out of love to him.—Ko.

[c] Rom. 6. 2, 7, 8, 10. & 7. 4. Gal. 2. 19, 20. Heb. 2. 14.

‡ *For he that hath suffered in the flesh* (hath reckoned himself dead with Christ, Rom. 6. 6—11) *hath ceased from sin.*—Ko.

[d] Ver. 2. Rom. 12. 1—14. & 14. 7.

A. M. cir. 4062.
A. D. cir. 66.

[e] Eccl. 12. 14. Rom. 2. 5, 16. & 14. 10, 12. 2 Cor. 5. 10. Rev. 20. 12. & 1. 7. & 22. 7, 12, 20.

* *To them that are dead* for the gospel's sake (ch. 2. 20, 21. & 3. 14, 17, 18). The word "dead" cannot be understood of "the dead in trespasses and sins," but must be taken in the same sense in which it appears in the preceding verse. So suddenly to change the meaning from natural to spiritual death, without any evident intimation of change, would overturn every principle of legitimate interpretation.—Ko.

† *That they might be judged* (*μὲν*) *indeed*, &c.—Judged as guilty of "strange" irrational conduct, and subjected to every form of "evil speaking," (ver. 4).—Ko.

‡ *In the spirit.*—In their own spirit;—having "the same mind" that was in Christ (ver. 1,) by the renewal of the spirit of God.—Ko.

§ This epistle was written about A. D. 67, shortly after the war with the Romans commenced, which ended in the burning of the temple, the destruction of Jerusalem, and the total ruin of the Jewish state. But there is another and universal sense in which "the end of all things is at hand" to every man—the hour of death, that separates him for ever from all he loves, or hates, or fears, or possesses, or hopes for in time, and brings him into immediate contact with the unchanging realities of eternity.—Ko.

‖ Or, *will.*

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil *of you;*

5 [e] Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead,* that they might be judged† according to men in the flesh, but live according to God in the spirit.‡

7 But the end§ of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity ‖ shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning

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reformation, to those ungodly sinners who lived on the earth before the flood, but are now shut up in the prison of hell, for the punishment of their obstinate rebellion against God, and contemptuous abuse of his long continued mercies and patience. 21, 22. And as then Noe and his family were saved out of, and even by means of, water; so baptism, not as a mere washing of our body with water, but as it represents and seals the application of Christ's blood and Spirit to our conscience, purifying it from dead works, and making us to act answerably to our solemn obligation to be the Lord's (therein contracted,) is now a noted representation and mean of our salvation, by the death and resurrection of Christ our only Saviour; who, as a pledge, earnest, evidence, and security of it, and as our Forerunner, to open our way and prepare mansions for us, is now ascended into heaven, enthroned at the right hand of God, and invested with all power over angels, magistrates, and every other creature.

REFLECTIONS UPON CHAP. III.—Modesty, meekness, and humility, from a principle of faith in God, are the most engaging ornaments of women, married or unmarried. And an honourable, humane, and tender treatment of a wife is the most substantial evidence of a husband's affection. Never ought a family to exist without much daily fervent prayer, both secret and private. And it is an honour to the Christian religion, and a comfort and happiness to professors, when harmony in sentiment, unanimity in affection, readiness to render good for evil, useful converse, a steadfast cleaving to every good principle and practice, and readiness to account or suffer with meekness for their religion, constantly and everywhere prevail.—A holy, humble, benevolent, and circumspect practice, is the best confutation of every calumny. And the more we live in the fear of God, the less we shall be influenced by the fears or reproaches of men.—Why should we ever repine at suffering for Christ, that God-man, who suffered for us, the just for the unjust, that he might bring us to God? Deep was his debasement, and high his glory that followed. And rich, full, and extensive, is that salvation from sin and wrath which he purchased and effects. How important an ordinance is baptism! Alas, unhappy is the thought that many rest on it, as if it were a Saviour, while others use it as a mere ceremony or fancied charm!

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CHAP. IV.—Ver. 1, 2. Now, since Jesus Christ has thus patiently and extremely suffered in his manhood for us unjust sinners, to bring us to God, let his noble and endearing example arm you against all impatience and fainting under what ye suffer for his sake;—for if, in the virtue of his death in our stead, we have crucified our inward corruptions, and have cheerfully and patiently endured outward sufferings for his sake, and in conformity to him, we shall be disposed to renounce all our former sinful principles and practices, and with grief and hatred to turn from them to God with full purpose of heart,—that we may not spend the remaining part of our time in the exercise of carnal and sinful lusts, after the example of evil men, but in holy dispositions and practices, which God commands and delights in, as tending to his glory: 3—5. For we have already spent too much of our time, like heathens, in diversified forms of uncleanness, drunkenness, gluttony, and the most shameful and detestable idolatries.—On account of your unexpected withdrawment from which dissolute lewdness, luxury, and intemperance, ye and your religion are vilified by your wicked neighbours, as if it had made you quite unsociable, stiff, precise, and humoursome;—but quickly must they answer for all these reproaches to the Lord Jesus himself, upon whom they ultimately fall, and who is authorized to, and will, ere long, judge all that have ever lived on the earth, to the great joy of his saints, and terror of his enemies. 6. For to this end was the gospel preached to those who are now dead in Christ, as well as to them who now live on the earth;—that through divine influences attending it, their inward corruptions being thoroughly mortified and subdued, and they, being condemned and censured by carnal men, might in their souls, quickened and animated by the Holy Ghost, live after a spiritual and joyful manner, according to the command and pattern of God, and in fellowship with him, and to his glory; and be at last raised to an eternal and full enjoyment of him. 7. But consider, for your encouragement and caution under your present trials, that your Jewish nation must quickly be altogether destroyed, and your death, and even the dissolution of this lower world, take place:—be therefore always wise, sober, and temperate,—constantly watching against temptations and the workings of indwelling corruption, and for opportunities of, and spiritual assistances in, prayer, for whatever blessings, deliverances, graces, or comforts you need. 8. And influenced by the transcendent love of God in Christ to you, earnestly cultivate a warm, cordial, and brotherly affection one towards another in these perilous times; for as he, in his infinite kindness and mercy, has freely forgiven you all your innumerable transgressions, so your fervent love to one another, for his sake, after his example, and in obedience to his command, will make you readily forgive and conceal the numerous failings of each other. 9. And be always ready with cheerfulness to entertain and lodge religious strangers, especially such as go about preaching the gospel, or are, by persecutors, deprived of their property, and driven from their homes. 10, 11. Let all such as have gifts and offices in the church carefully, faithfully, and prudently employ those graciously bestowed gifts, and execute those offices, for the edification of others,—as stewards accountable to God for their trusts.—If some be called to preach the gospel, let them, in a becoming, serious, solemn, reverential, fervent, faithful, spiritual, and holy manner, declare the mind of God, and nothing else, according to his word. If others be called to collect, take care of, and distribute the church's stock, for the relief of the poor, the maintenance of ministers, and defraying the necessary expense of divine ordinances, let them attend to their work with all fidelity, prudence, tenderness, and diligence, as they have ability and opportunity,—that all the spiritual and temporal affairs of the church may be so conducted as to promote the glory, praise, and adoration of God, through the merit and mediation of Christ, our ever exalted, praised, and adored Redeemer. 12. My dear brethren, fellow-sufferers for Christ's cause, while you reflect on the imperfection of your present state, and the depravity of mankind, which fills them with enmity against everything good, and on the warnings of our blessed Saviour, ye ought never to be discouraged nor surprised at the severest troubles and persecutions wherewith God exercises you;—not to destroy, but to refine you, try and purify your graces, and purge away your sinful corruptions,—



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the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 [f]If ye be reproached for the name of Christ, happy *are ye;* [g]for the Spirit of glory and of God resteth upon you: [h]on their part he is evil spoken of, but on your part he is glorified.

15 [i]But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or *as* a busybody in other men's matters.

16 [k]Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 [l]For the time *is come* that judgment must begin at the house of God: [m]and if *it* first *begin* at us, what shall the end[*] *be* of them that obey not the gospel of God?

18 [n]And if the righteous scarcely be saved,[†] where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

A. M. cir. 4069.
A. D. cir. 65.

f Mat. 5. 10, 11. Jam. 1. 12. ch. 2. 20. & 3. 14, 16.
g Is. 11. 2. 2 Cor. 12. 9.
h Jam. 2. 7. Phil. 2. 20.
i Ch. 2. 14, 20. & 3. 16, 17. 1 Thes. 4. 11. 1 Tim. 5. 13.
k Ver. 13, 14. ch. 3. 14, 17. 2 Tim. 1. 12. & 2. 10, 12. Phil. 1. 29. Acts 5. 41. Mat. 5. 12.
l Is. 10. 12. Jer. 25. 29. & 49. 12. Ezek. 9. 6. Amos 3. 2. Dan. 9. 27. Mal. 3. 5. Mat. 24. 9, 14. John 16. 2.
m Luke 23. 31. & 10. 12—15. & 21. 23, 36. Mat. 24. 21.
[*] *If it first begin at us* (Christians), "*what shall be the end*" of our unbelieving brethren?—Ed.
n Prov. 11. 31.
[†] *And if the righteous* scarcely (rather, hardly, with difficulty) *be saved.*—This difficulty arises from many sources, but mainly, 1. From the necessity of "cutting off the right hand," and "plucking out the right eye"—"mortifying the deeds of the body," that they may live. 2. From the constant watchfulness to be maintained, and the tendency to slumber to be resisted. 3. From the hopes to be sacrificed, and the fears to be overcome. 4. From the deceitfulness of sin itself, which, like Satan its author, is always transforming itself "into an angel of light." 5. From the many persecutions inflicted by an evil world. 6. And specially, and above all, from the contentions of sense with faith.—Ed.

## CHAPTER V.

(1) *The duty of elders:* 1—4. (2) *The duties of the young toward the more aged, with an exhortation to all conditions to practise mutual respect, humility, dependence upon God, with vigilance, and to resist Satan as the great adversary:* 5—9. (3) *Prayer and salutations:* 10—14.

A. M. cir. 4069.
A. D. cir. 65.

THE elders which are among you I exhort, who am also an elder,[*] and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God [t]which is among you, taking the oversight[‡] *thereof,* not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock:

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

[*] *An elder.*—Rather, "a co-presbyter."—A title adopted by Peter: 1. Because elder was a name of office, better known among the Jews than almost any other; and completely setting aside the Romish claim of priesthood in the sense of "sacrificer." 2. That the Spirit by whom he wrote, might, as by a prophetic anticipation, rebuke those proud titles and assumptions of superiority by which, in virtue of an original supremacy asserted for Peter, the popes of Rome, styling themselves his successors, have continued a terrible "lordship over God's heritage" (ver. 3), except where the Alpine and Pyrenean churches in Europe, the Christians of St Thomas in Asia, and a few other scattered churches, continued to preserve the truth of the gospel and their ecclesiastical liberties till the blessed Reformation restored the Bible, and light, and liberty to the benighted churches and enslaved kingdoms.—Ed.
[†] Or, *as much as in you is.*
[‡] *Taking the oversight,* (ἐπισκοποῦντες), "exercising the episcopate"—discharging your duties as bishops. See Acts 20. 17.—Ed.

as if they were unexpected, uncommon, and foreign to the methods of his love to his children; 13. But rather think of, and stand prepared to meet them with holy joy, as therein ye have Christ's sympathy and comforts promised and secured to you, and are, in suffering for him, conformed to him; that, when he appears in all his glory at the last day, ye also may rejoice and triumph in and together with him. 14. If with patience, courage, and joy, ye endure reproaches and abuse for his and the gospel's sake, this manifests your union to, and fellowship with him; and will, through his merit and gracious influence, issue in your unspeakable advantage;—for the glorious Spirit of God, who bestows all grace and glory on men, is with you, to support, deliver, and reward you.—By your persecutors, he and our Redeemer are blasphemously reproached; but by your faith and patience, and courageous confession of the truth, they are honoured and glorified. 15. Nevertheless, I beseech you to beware of bringing any trouble on yourselves by any criminal conduct of your own; as murder, dishonesty, sedition, injuring of neighbours, neglect of your own affairs, or intermeddling with those of other men. 16. But if any of you be enabled, with faith, patience, and courage, to suffer indignities, reproaches, and cruelties, merely for your profession of Christ and his gospel,—look not on it as a disgrace, but as a real honour conferred upon you, on account of which ye ought to praise and glorify God. 17. For the time is at hand, when not only Jerusalem and your Jewish nation shall be fearfully destroyed by the just judgments of God, but even the New Testament church shall be visited with terrible persecutions and troubles. Now, if his severe judgments be first inflicted on his ancient and long peculiar people, and on us real believers, in whom he dwells by his Holy Spirit, what extremity of wrath must fall upon obstinate unbelievers, who disregard and reject his gospel? 18. And if, in the general ruin of our nation or other public calamities, they who are clothed with the righteousness of Christ, and are renewed and sanctified by his Spirit unto all holy obedience, have but a narrow, though sure escape, by his providence and grace, what dreadful, unavoidable, insupportable, inexpressible, and everlasting misery, must come upon those impenitent unbelievers who obstinately persist in their sins! 19. Reflecting upon these awful events, which carry so much encouragement to you, and terror to your enemies, do you, who, in a Christian manner, by the assistance of God's Spirit, endure persecutions and afflictions, as appointed for you by him, believingly commit your lives, your souls, and all your concerns, in time or eternity, to him,—in a course of holy walking with him, and of doing good to all around you, friends or foes;—trusting in him, that he, as your almighty Creator and Preserver, will, through Christ, perform his promise, in protecting, supporting, comforting, and delivering you in the worst of times.

REFLECTIONS UPON CHAP. IV.—Nothing so effectually mortifies sin as believing views of Christ's sufferings for it. And the will of God, not our vile affections, must be our guide in all our conduct. An affecting remembrance of former sinfulness powerfully dissuades from a return to it. And not men's thoughts, but Christ's judgment, ought to determine our practice. If we live according to God in the Spirit, no matter what sufferings from carnal men we undergo for his sake.—Our views of approaching calamities, and especially of the last judgment, should produce in us great sobriety, and watching unto prayer, fervent charity, cheerful hospitality, and a ready and proper use of our gifts. Faithfully should believers,

under the impression of it, regard the glory of God; endure with patience, boldness, and joy, in suffering for Christ; and be careful to give their enemies no proper ground of offence, seriously committing themselves to God in well-doing. Abundant is the comfort, that all sufferings for Christ shall be richly rewarded in an eternal enjoyment of him; and that his blessed Spirit abides on, and shares with, us in all such afflictions. But if saints thus suffer on earth, how miserable must sinners be in time or eternity! If they, who strive to enter in at the strait gate, be saved with difficulty, how impossible is it for careless sinners to escape the damnation of hell!

CHAP. V.—Ver. 1—4. And as for you, who are the spiritual rulers and pastors of the Christian church, I,—who am one myself, and who, after being an eye-witness of the sufferings of Christ, have boldly preached them as the ground of men's salvation, at the hazard of my life, in the assured hopes of being, in a little time, a partaker with him in that glory which he purchased thereby, and which he has taken possession of, as my Head, Representative, and Forerunner, and will openly manifest and bestow,—beseech you diligently and faithfully to teach and govern those souls, which he purchased by his blood, and has committed to your care, personally inspecting their principles, temper, and conduct, and looking after their spiritual concerns with wisdom and meekness,—not from external motives of fear, shame, or regard to worldly advantages, as your governing end,—but with freedom and delight, purely for the honour of Christ and welfare of souls; and not with ambitious views of honour to yourselves, or in an imperious, haughty, and domineering manner, as if ye had the rule over the faith and consciences of God's peculiar people,—but as examples of humility, self-denial, holiness, and righteousness to them;—that when Jesus, who purchased them by his blood, and saves them by his power and grace, and under whom ye act, and to whom ye are accountable, appears to judge the world at the last day, ye may receive from him a great, but gracious, reward of everlasting glory and honour. 5. And ye who are younger, or in private stations, or at least inferiors in some respect, study to be always attentive and submissive to the admonitions, cautions, and reproofs, of your superiors in age, wisdom, experience, or station; particularly your church rulers, treating their persons, characters, and instructions with due esteem and reverence. And let all of you beware of self-conceit or obstinacy; behaving with due respect one to another, and yielding to each other, as far as your rank and circumstances can possibly permit. And let an unfeigned humility appear in your whole conduct, as its great ornament, and a cover to its defects. 6. And considering what a great, sovereign, almighty, and just God ye have to do with, and what terrible judgments he is about to execute, in the course of his providence, on your nation and the Christian church, as an emblem of still greater in the world to come, yield up yourselves to his almighty, sovereign, and holy will, under all the sufferings and troubles you meet with for your trial, that when he has gained the wise and gracious ends of his chastenings, he may lift you up above all tribulations, and advance you to all those honours or delights which are for your spiritual or eternal advantage. 7. Yea, whatever be your distressing burdens, anxieties, fears, and cares, with respect to yourselves, families, friends, or the church of Christ, commit them all by faith and prayer to him, relying on his power and goodness for seasonable



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8 Be sober, be vigilant; because [a] your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 [b] Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect,[*] stablish,[†] strengthen,[‡] settle[§] *you:*

A. M. cir. 4069. A. D. cir. 65.

a Job 1. 7. & 2. 2. Rev. 12. 9. & 20. 2. Luke 22. 31.
b Eph. 4. 27. & 6. 11, 13. Jam. 4. 7.
* *Make you perfect.*—Joint you completely together as the timbers of a building.—Ko.
† *Stablish*—by supporting each part by means of its fellow.—Ko.
‡ *Strengthen.*—Cramp and bind all the parts together.—Ko.
§ *Settle*—by bringing all to rest on an even and firm foundation. The phrases are all architectural, and seem to be a beautiful reference to ch. 2. 5.

A. M. cir. 4069. A. D. cir. 65.

c 1 Thes. 1. 1. 2 Thes. 1. 1. 2 Cor. 1. 19. Acts 18. 22, 27, 40.
* *As I suppose.*—Rather, "as I regard him."—Ko.
d Heb. 13. 22. Eph. 3. 3.
e Gal. 1. 6, 7. Tit. 2. 11. Acts 20. 24. ch. 1. 13. & 2. 8. Rom. 5. 2. 2 Cor. 1. 24. Heb. 13. 9.
f Gen. 10. 10. Dan. 4. 30. Ps. 87. 4. ch. 1. 2. 9.
g Acts 12. 12, 25. & 13. 5, 13. & 15. 37, 39. Col. 4. 10. 2 Tim. 4. 11. Philem. 24.
h Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thes. 5. 26. 1 Ch. 1. 2. 3 Pet. 1. 2. Jude 2.
i Rom. 8. 1. 1 Cor. 1. 30. Eph. 1. 1.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By [c] Silvanus, a faithful brother unto you, (as I suppose,[*]) I have written [d] briefly, exhorting, and testifying that this is the [e] true grace of God wherein ye stand.

13 The *church that is* at [f] Babylon, elected together with *you*, saluteth you; and *so doth* [g] Marcus my son.

14 [h] Greet ye one another with a kiss of charity. [i] Peace *be* with you all that are [k] in Christ Jesus. Amen.

relief; for he has all your concerns at heart; and will pity, succour, strengthen, and comfort you; and, in his own time and way, give you a happy deliverance from, and issue of, all your troubles, in your everlasting salvation. 8. But amidst all the difficulties and dangers of your present warfare, labour always to maintain a wakeful, sober, and humble temper of mind, in modest thoughts of yourselves, and in moderating your affections towards earthly enjoyments; and watch unto prayer, and unto the performance of all the duties of your station, and against temptations to sin and apostasy; for your busy and powerful adversary the devil, like a fierce, savage, and hungry lion, is indefatigably restless in his contrivances and endeavours, by persecutions, frauds, and evil suggestions, to wound, tear, and ruin immortal souls; 9. Whom ye must courageously resist,—steadfastly maintaining the pure doctrines of faith, and your holy profession of the same, in a firm dependence on the power and grace of Christ to vanquish him. And to prevent your being disheartened in the combat, remember that ye are only meeting with such a conformity to Christ in sufferings as your Christian brethren everywhere meet with in this evil world. 10. May therefore that God, who is rich in mercy, and who of his own mere favour is the Fountain and Giver of all grace, and who, by his word and Spirit, has effectually called us to the promised, prepared, and infallibly secured, inheritance of eternal glory, through the merits and mediation of Jesus Christ, after, and by means of, these your transient afflictions, render you perfect in knowledge and practice; establish you immovably in the faith, hope, profession, and holiness of the gospel: strengthen you with all might unto all patience, obedience, and suffering; and settle your souls with unshaken peace, safety, and comfort, on that foundation laid in Sion. 12. By Silas, whom I can recommend as a faithful brother, and whom I expect you will find such, I have sent you this short letter, to exhort and encourage you to abide by the testimony which I have herein given you for the confirmation of your faith; assuring you that this is the true gospel of the grace of God, relating to salvation by Christ alone; in the doctrine, belief, and profession of which ye have lived, and I hope shall continue to stand fast, notwithstanding all the terrors and artifices of your enemies to bring you off from it.

REFLECTIONS UPON CHAP. V.—With an exemplary spirit and conversation, humbleness of mind, disinterestedness, cheerfulness, and diligence, ought ministers to inspect, instruct, warn, exhort, comfort, and govern the souls committed to their care by Christ, who redeemed them by his blood. And glorious, but free, is the reward that awaits them if they be found faithful. With great humility, submission to one another, self-humiliation under God's mighty hand, and casting our cares upon him, ought every one of us professed Christians to adorn our profession and prepare for the eternal state. And constant should be our sobriety, watchfulness against, and vigorous resistance of Satan, and resignation to our share of sufferings for Christ. It is a mercy that the saints' sufferings are so short and light, their assistance under them so great, and their reward after them, from the God of all grace, so inestimable and everlasting. Their standing for a little time in the faith and love, profession and practice, of the gospel, will quickly issue in their eternal triumphs in his praise.

# THE SECOND EPISTLE GENERAL OF PETER.

THE design of this epistle is merely to follow up the former with some additional illustrations and encouragements. It must be understood, however, as addressed equally to Jewish and Gentile converts, "to all who had obtained like precious faith." And though the references seem generally to imply that the parties were perfectly familiar with the Old Testament Scriptures, yet as the Old Testament had already been translated into Greek, there can be little reason for imagining that the Gentile converts would not be as well acquainted with them as the Jews. This brief epistle contains the following numerous references to the other Scriptures: Gen. i. 6—9; vii. 1—9, 11, 16, 22, 23; xix. 16, 24, 25; Num. xxii. 5, 7, 21, 23, 28; Josh. xxiii. 14; 2 Sam. xxiii. 2; Ps. cii. 26; Is. v. 19; lxv. 17—19; Mat. xvii. 1—5; Paul's epistles; and probably Rev. xxi.—ED.

## CHAPTER I.

(1) *The address:* 1—4. (2) *An exhortation to the cultivation of multiplied graces:* 5—11. (3) *He stirs them up to these things, knowing that his death is at hand:* 12—14. (4) *Writes that after his decease they may have a memorial of the testimony of the Father concerning Christ:* 15—18. (5) *Of the study and divine origin of prophecy:* 19—21.

SIMON [a] PETER, [b] a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of [c] God and our Saviour Jesus Christ:

A. M. cir. 4071. A. D. cir. 67.

a 1 Pet. 1. 1. Mat. 10. 2.
b John 20. 21. & 21. 15—17. Mat. 28. 18—20. Mark 16. 15. 1 Cor. 12. 28. Eph. 4. 11, 12. 1 Pet. 5. 1.
c Or, *our God and Saviour.* Tit. 2. 13.

A. M. cir. 4071. A. D. cir. 67.

* *Knowledge.*—Rather, "acknowledgment."—ED.
d John 18. 17. 1 John 2. 20, 27. & 4. 2, ch. 2. 18. ver. 2.
e 1 Cor. 1. 9. Gal. 1. 6. & 5. 8. 2 Tim. 1. 9. Eph. 4. 1, 4. 1 Pet. 2. 9, 21. & 1. 3—5.
† Or, *by.*
‡ *Whereby.*—Rather, "by which," that is, by "all things," &c. ver. 3.—ED.
f 2 Cor. 7. 1. Gal. 5. 16. Acts 5. 32. Is. 55. 3. Rom. 8. 15, 23. Ps. 147. 19.
g Ezek. 36. 26. John 3. 5. & 1. 12, 13.

2 Grace and peace be multiplied unto you through the knowledge* of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, [d] through the knowledge of him that hath [e] called us [†] to glory and virtue:

4 Whereby[‡] [f] are given unto us exceeding great and precious promises; that [g] by these ye might be partakers of the divine nature, having

EXPLANATORY NOTES. CHAP. I.—Ver. 1, 2. Simon Peter—divinely called to be a ministering servant, and honoured to be an inspired messenger of Jesus Christ, in founding and forming the gospel church,—to those Jews scattered in and about Lesser Asia, who, in the sovereignly gracious dispensations of God, have been made partakers of a saving faith, of the same excellent nature and kind, as to its causes, acts, objects, fruits, and benefits, which we apostles and other believers have received; not through any worthiness or ability of our own, but through the merit of that everlasting righteousness which was brought in by the obedience and sufferings of Jesus Christ our divine Saviour—wishes all the blessings of grace and peace may abound, in their richest variety and fulness, to all and each of you, through your believing, experimental, and increasing acquaintance with our common Lord and Redeemer, and with God as our reconciled Father in him; 3. According as, in his almighty power and free favour, he has already bestowed upon us all those blessings which are requisite for maintaining and improving our spiritual life, till it be perfected in eternal life; and for every exercise of grace, in acts of piety towards God, till it be completed in



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escaped the corruption that is in the world through lust.

5 And besides this, [b] giving all diligence, add to your faith, virtue; [c] and to virtue, knowledge;

6 [d] And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, [k] brotherly kindness; and to brotherly kindness, charity.

8 For if these things be in you, and abound, [l] they make *you that ye shall* neither *be* [†] barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.[‡]

10 Wherefore the rather, [m] brethren, give [n] diligence to make your calling and election sure; [§] for if ye do these things, [o] ye shall never fall:

11 [p] For so an entrance shall be ministered unto you abundantly [‖] into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore [q] I will not be negligent to put you always in remembrance of these things, though [r] ye know *them*, and be established in the present truth.

A. M. cir. 4071.
A. D. cir. 67.

[b] Prov. 4. 23. Phil. 3. 13, 14. & 2. 12. ch. 3. 14. Rom. 5. 3—5. & 12. 10—21.

[c] *Agere*, when spoken of man, signifies "virtue," in the sense of diligence, laboriousness, energy, fortitude.—Ed.

[d] John 13. 17. Gal. 5. 23. 1 Cor. 9. 25. Heb. 10. 36. & 12. 1. Jam. 5. 7, 8. 1 Tim. 4. 7. Tit. 2. 12. 1 Pet. 1. 13, 16. Gen. 5. 24.

[k] John 13. 34, 35. Heb. 13. 1—3. 1 Pet. 1. 22. & 3. 8. 1 Thes. 4. 9. & 5. 12. & 5. 15. 1 John 4. 20. 1 Cor. 13. 4—8. Gal. 6. 10. Rom. 12. 10.

[l] John 15. 17. & 15. 2, 5, 8, 16. Tit. 2. 14. & 3. 8, 14. Ps. 119. 32.

[†] Or, *idle*.

[‡] *Hath forgotten that he was purged from his old sins*—emblematically, in his baptism.—Was a professor, not a believer.—Ed.

[m] Heb. 3. 1. 1 Pet. 1. 2, 3.

[n] Rom. 12. 1, 2, 11. Phil. 2. 12, 13. & 1. 27. & 4. 8. & 3. 13, 14. 1 John 3. 19. 2 Thes. 2. 13. 1 Pet. 1. 5.

[§] As, for example by self-examination on love to Jesus, according to that Scripture, John 14. 23, "If a man love me, my Father will love him, and we will come unto him, and make our abode with him."—Ed.

[o] Rev. 3. 10, 11. 1 Pet. 1. 5.

[p] John 10. 9, 10, 28. 2 Cor. 5. 1. 2 Tim. 4. 8. Rev. 3. 21. & 2. 26. Mat. 25. 34.

[‖] *Abundantly*.—Richly, triumphantly.—Ed.

[q] Rom. 15. 14, 15. Phil. 3. 1. ch. 1. Jude 5. ver. 12, 18.

[r] 1 John 2. 21.

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A. D. cir. 67.

[s] 2 Cor. 5. 1, 4. ch. 3. 1. Heb. 13. 3.

[t] Deut. 4. 21, 22. & 31. 14. 1 Kin. 2. 1. & 1 Tim. 4. 6. John 21. 18, 19. Prov. 27. 1.

[u] Deut. 31. 16, 19, 26. 2 Tim. 2. 2. ch. 3. 1. ver. 12.

[x] 1 Cor. 1. 17, 23. & 2. 1, 13, 14. & 4. 20. 2 Cor. 2. 17. & 4. 5. & 6. 7. ch. 3. 4.

[y] 1 John 1. 1, 4. & 4. 14. Mat. 17. 1—4.

[z] John 20. 17. 2 Cor. 1. 3. & 11. 31. Eph. 1. 3. & 4. 6. 1 Pet. 1. 3.

[a] Mat. 17. 5. & 3. 17. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. John 12. 28. Eph. 1. 6. Col. 1. 13. 1a. 42. 1.

[b] Mat. 17. 6, 12. Ex. 3. 5. Jos. 5. 15.

[c] "And this voice which came from heaven we (the three apostles, as witnesses) heard; and we have the prophetic word (concerning our Lord) thereby more (manifestly) confirmed."—Ed.

[d] Is. 8. 20. John 5. 39. Acts 17. 11. Ps. 19. 2. Luke 16. 29, 31.

[e] Ps. 119. 103. John 5. 35. Acts 2. 25—39. & 13. 26—16. 2 Cor. 4. 6. Rom. 13. 12. Rev. 2. 28. & 22. 16.

[f] Rom. 12. 6. 2 Tim. 3. 16. [*].

[*] [†] "No prophecy of Scripture (thus manifested to be real and confirmed) comes from any man's own discovery or private (unauthorized) exposition."—Ed.

13 Yea, I think it meet, as long as I am in [s] this tabernacle, to stir you up, by putting *you* in remembrance;

14 [t] Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me.

15 Moreover, [u] I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 [x] For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were [y] eye-witnesses of his majesty.

17 For he received from [z] God the Father [a] honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven [b] we heard, when we were with him in the holy mount.

19 [c] We have also a more sure [*] word of prophecy; whereunto ye do well that ye take heed, [d] as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that [e] no prophecy of the scripture is of any private interpretation.[†]

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glory; through the efficacious knowledge and faithful acknowledgment of him, and of the Father in him,—who has by the gospel, and by the glorious operation of his mighty power, effectually called us to an inheritance of eternal glory, and to a courageous profession of our faith and hope of it; 4. By which divine Persons, and the glorious operations of their power through the gospel, are sovereignly, freely, and irrevocably given to us the most inconceivably great, rich, valuable, honourable, and everlasting promises of the new covenant, fully furnished with all the transcendent blessings of grace and glory, that, by the application and fulfilment of these promises in all their variety, riches, and extent, ye might have fellowship with God, and have implanted in you a new nature, derived from him, conformed to him, and tending to and delighting in him,—ye having, as an introduction to, and as a part and evidence of it, renounced, and with vigour and abhorrence fled from the corrupt principles and practices which spread and prevail among unregenerate men, through the power of their depraved inclinations and inordinate affections to carnal things. 5—7. In consideration therefore of what ye have already received, ye ought, with the utmost care and diligence, to increase more and more in every grace and duty in their due order; particularly in active faith,—Christian courage in your holy profession and practice,—spiritual knowledge, wisdom, and prudence;—the due regulation and government of your passions and appetites, and weanedness of heart from the alluring objects of sense;—patience under tribulations, in a calm resignation to the will of your heavenly Father;—holy reverence of God, and conscientious attention to every ordinance of his worship, from a principle of love to him, in obedience to his command, and for his glory;—an affectionate love, tenderness, sympathy, and compassion, with all proper expressions thereof towards your fellow-christians, as brethren in Christ;—and a universal benevolence to all mankind, as partakers of the same human nature with yourselves, endeavouring to promote their temporal and spiritual welfare, whether they be friends or enemies: 8. For if these excellent graces be found in you, and be lively and enlarged in their exercise, they will render you thriving, active, and useful Christians; vigorous, diligent, and abounding in every good word and work relating to God, yourselves, and others, answerably to your fiducial knowledge and acknowledgment of Christ as our only Lord and Saviour. 9. Whereas those professors, who are destitute of the fore-mentioned graces, or have no sensible experience of the exercise of them, are, amidst all their pretences to knowledge, in spiritual darkness; their eyes being shut against the light, or having only a glimmering, confused, and short sight, which cannot penetrate into the beauty and glory of Christ, his truths and ways;—and they have practically renounced their baptismal blessings and obligations, and remain unconcerned about the pardon and destruction of their natural corruptions and early wickedness. 10. Since the difference between real and nominal Christians is so great, and since so many take up with a profession, without the experience of true grace, do you, my beloved brethren, exert yourselves to the utmost in the use of all the appointed means of grace, to make sure your effectual calling to Christ, and renovation of your nature, as the infallible proof of your having been chosen in him before the foundation of the world to everlasting life; for, if it be manifested by the habitual exercises of the above-mentioned graces, whatever trials, failings, and infirmities may attend you, ye shall never finally apostatize from Christ, or fall into everlasting ruin; 11. But instead thereof, shall have an abundant measure of hope and joy in your way to the full enjoyment of God; and at last have, in death, a triumphant entrance into all the sublime dignity, affluence, and delights of that eternal kingdom of glory, which Christ has purchased and taken possession of for his people, and in which he will for ever dwell with them. 12—15. As these things are of so much importance, and yet so much opposed, I cannot but remind you of them, and urge them upon your consciences,—that, as ye have already known and firmly believed them, ye may be more and more affected with them and practise them:—nay, while I continue living in this mortal body, and sojourning in this world, I must, in justice to these truths, and to your souls, repeatedly remind you of them, and earnestly urge you to practise them, lest, through the treachery of your memories or hearts, ye should forget and neglect them.—And I am the more solicitous to do this now, as I know that I must quickly leave this mortal state, and seal my testimony with my blood and death, as our dear Lord and Saviour long ago intimated to me.—And I am deeply concerned to leave behind me this, as well as my former epistle, in order to establish you in these truths, and stir you up to the practice of them, after I shall, by death, have departed from this state of sin, sorrow, and mortality, into a perfectly holy and blessed state of everlasting life with Christ. 16. For in making known to you the divine authority, power, and glory in which our Lord Jesus will come to judge the world at the last day, we have not craftily framed, nor artfully related to you, sophistical and idle stories, like many of the Jewish rabbins, or like the heathen romancers,—but that of which we had an emblem and earnest presented to our eyes and ears on the mount of transfiguration. 17, 18. Where we distinctly heard God the Father, who is infinitely glorious in himself, and dwells in the inaccessible light and glory of heavenly mansions, expressly attest our Redeemer as his dearly beloved and eternal Son; in whose person, offices, undertakings, and performances, he was exceedingly delighted; as he also is with all those who are united to him by faith, and clothed with his righteousness. 19. But beside this emblematical and presumptive proof of Christ's future appearance in divine power and majesty to judge the world, we have many more plain declarations of it in the scripture, to which ye ought carefully to attend, as to a light to guide and direct you amidst the remaining darkness of judaism, heathenism, and carnal ignorance of heart,—till at last the glorious appearance of Christ himself dissipate all obscurity or doubt about what was intimated by the vision on the mount, and is thus further confirmed by the predictions of scripture. 20, 21. Meanwhile, ye may confidently depend on the prophetic attestation of Christ's glorious appearance,—being, first of all, fully satisfied that no prophecy of scripture is the product of human invention, the ancient prophets themselves often not thoroughly understanding the meaning of their predictions;—for none of these ancient prophecies were either delivered or written according to the contrivance, will, and pleasure of the prophets themselves:—but those holy men, whom God set apart and sanctified for his service, spake and wrote only those



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21 For [f]the prophecy came not [s]in old time by the will of man; but holy men of God spake *as they were* moved by the Holy Ghost.

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[f] 2 Tim. 3. 16. 1 Pet. 1. 11. 2 Kin. 4. 27. Amos 7. 14, 15.

[s] Or, *at any time.*

## CHAPTER II.

(1) *Of the rise and punishment of false teachers and their followers, with the deliverance of the godly:* 1—9. (2) *The internal principles, character, and lives of such false teachers, more fully described:* 10—22.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 [a]And many shall follow their [t]pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words[‡] make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noe the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And [b]delivered just Lot, [c]vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 [d]The Lord knoweth how to deliver[*] the godly out of temptations, and to [e]reserve the unjust unto the day of judgment to be punished;

10 [f]But chiefly them that walk after the flesh in the lust of uncleanness, and despise [†]government.[‡] Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities:

11 [g]Whereas angels, which are greater in power and might, bring not railing accusation [‖]against them before the Lord.

12 But these, [h]as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish [i]in their own corruption:

13 [k]And shall receive the reward of unrighteousness, *as* they that count it pleasure [l]to riot in the day-time.[¶] Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;[*]

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[a] "But there were false prophets among the (Jewish) people, (even as there shall be false teachers among you, who shall privily bring in destructive heresies)," even prophets "denying the Lord that bought them, bringing upon themselves swift destruction." This denial of "the Lord that bought them" is a manifest reference to such passages as Deut. 7. 8. & 15. 15. & 24. 18. & 32. 6—30; and the "swift destruction" may be exemplified, Num. 16. 16—21. 31—35. 41—48. —*Note.* The construction of the original, especially when the resumption of the future in ver. 2 is considered, seems not only to warrant, but to require that the parenthesis in ver. 1 be confined to the false teachers, and the beginning and end to the false prophets.—Ed.

[b] Acts 20. 30. 1 Tim. 3. 1—6. & 6. 3, 4. 2 Thes. 2. 3. 1 John 2. 18, 19. Rev. 11. 2. & 13. 5, 6, 7. & 17. 2. Mat. 24. 11, 24.

[†] Or, *lascivious ways.*

[‡] *Feigned words.*—Fictitious legends and pretended miracles, whereby Christianity is still adulterated.—Ed.

[b] Gen. 19. 10, 15, 16, 22, 24. Job 5. 19. Ps. 34. 19. 1 Cor. 10. 13.

[c] Gen. 13. 13. & 18. 7, 8. Jer. 9. 1—6. & 23. 9. Ezek. 6. 17. & 9. 4. Ps. 120. 5. & 55. 5, 10, 11. & 119. 136, 139, 158.

[d] 1 Cor. 10. 13. Job 5. 19. Ps. 34. 19.

[*] Having delivered Noah from water and Lot from fire, he gave evidence of his will and power to deliver from all enemies.—Ed.

[e] Job 21. 30. Prov. 16. 4. ver. 4. Deut. 32. 43.

[f] Jude 4, 7, 8, 10, 16. 1 Thes. 2. 15. Tit. 1. 7.

[†] Or, *dominion.*

[‡] *Despise government,* whether of God or man.—Ed.

[g] Ps. 103. 20. & 104. 4. Jude 9. Dan. 6. 22.

[‖] Some read, *against themselves.*

[h] Jude 10. Ps. 94. 8. Jer. 10. 21. & 12. 3. ch. 3. 2, 4. Mat. 22. 29. Is. 27. 11. & 5. 11.

[i] Ver. 19, 22. Prov. 14. 32. ch. 1. 6. John 8. 21. Is. 65. 6. Jer. 2. 19.

[k] Phil. 3. 19. Rom. 2. 8, 9. Rev. 18. 7.

[l] Jude 12, 19. Rom. 16. 18. 1 Cor. 11. 20, 21. 1 Thes. 5. 7. 2 Tim. 3. 6.

[¶] So dead to propriety that they are even dead to shame, and "count it a pleasure to riot in the day-time."—Ed.

[*] *While they feast with you,* at your "love-feasts"—intended for uniting the rich and poor in temperate hospitality, but which they scandalously pervert to purposes of sensual indulgence. See 1 Cor. 11.—Ed.

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things which were suggested to them by the Holy Ghost, whose immediate influence excited them to utter the ideas which he had raised in their minds, and to express them in words which exactly conveyed the true sense of them.

REFLECTIONS UPON CHAP. I.—It is a high honour to be instrumental in the conversion and sanctification of God's elect. What precious faith, and multiplied grace and peace, come to them through Jesus' righteousness and the powerful operations of his Spirit! Effectually he calls his people to a most glorious inheritance in heaven, and to a holy profession and practice in the way to it. Rich is that fulness of salvation which is given to them in the gospel promises: and great the deliverance from sin, and transformation into the likeness of God, thereby effected. Spiritual sloth indulged is as inconsistent with the gospel as the belief of man's merit of eternal happiness. Grace must be added unto grace, and we must grow in each. Nothing less will prove our election, manifest our title to heaven, or make us meet for it. So apt are professors to mistake or apostatize from the truth, that these things cannot be too often considered and inculcated; and the apprehended approaches of death ought to render both ministers and people the more active in their proper work. The truths of the gospel are too important to be dallied with, too certain to be discredited. And the more experience we have had of divine things ourselves, the more are we qualified to teach and recommend them to others. But it is on no human testimony, but on the infallible oracles of God, that our faith must be founded or practice regulated.

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CHAP. II.—Ver. 1. But as there were false prophets among your Jewish ancestors, who laboured to seduce them from the Lord into idolatry and other wickedness, so there will be, especially among your Jewish nation, false teachers, who, under various pretences, will covertly and craftily introduce the most pernicious errors, tending to the sudden, unexpected, and eternal destruction of both teachers and receivers, as they will both doctrinally and practically deny the glory, and renounce the wisdom, authority, grace, and holiness of their Lord and Master, discovered in the gospel revelation of him,—whom they boast of as their ancient deliverer from Egypt, and marvellous preserver for many ages afterward; and who is the acknowledged Saviour and Redeemer of his professed people. 2. And through the natural depravity and enmity of their hearts against God and his ways, many nominal professors of Christ's name shall be seduced into their licentious and destructive principles and practices; on account of which the truths of the gospel, and the way of holiness and happiness therein prescribed, will be blasphemously reproached by its enemies; 3. And by flattering speeches shall these seducers, influenced by their covetous inclinations, labour to deceive you, in order to promote their own secular advantages. But, from the examples of others, it is manifest that the terrible judgments of God, long ago determined and threatened, hasten apace towards them, and shall in due season be executed upon them. 4. For if God did not show favour to, nor abate the punishment of, those angels that are of a far higher rank, who, through pride and envy, transgressed that law which he had given them for the rule and trial of their obedience,—but, for their first offence, hurled them down, with righteous indignation, from their holy, happy, and honourable habitation in heaven, and confined them in a state and region of horror and despair, till, at the general judgment, they shall receive their public condemnation, and have their full torment begun;—5. And if he had no pity on the inhabitants of the old world, who had despised all his solemn and gracious warnings by Noe, that faithful preacher of righteousness, repentance, and reformation, and of the righteous judgments of God against the impenitent, who, with seven only of his family, was saved, when God, by a universal flood of waters, drowned the rest of the inhabitants of the world for their obstinate wickedness.—6. And if, by fire and brimstone from heaven, he utterly destroyed Sodom, Gomorrha, Admah, and Zeboiim, on account of their horrid profligacy and unnatural lewdness, and set them up as a type or pattern of that final conflagration and eternal fire, which shall consume all the wicked of the earth,—that obstinate sinners of succeeding ages might see what they had to expect from his hand; 7, 8. While in distinguished kindness he plucked his righteous servant Lot as a brand out of the burning,—who had been sorely grieved, fatigued, and oppressed in his own soul at the sight and report of the vile, dissolute, lascivious, obscene, and unnatural behaviour of that perverse and wicked people among whom he dwelt:—9. These undoubted facts invincibly prove, that the almighty and infinitely wise Sovereign of the world perfectly knows at what time, and in what manner, and by what means, to extricate his faithful servants and worshippers out of all snares, troubles, and dangers, in the very worst of periods; and how to confine the wicked, though most powerful and crafty, under his supreme dominion, till he bring them forth, as condemned criminals, in the last judgment, to be punished for the iniquity of their hearts and lives.—10. And according to his infinite wisdom and power, he will peculiarly reserve and punish those impious seducers, who, answerably to their corrupt principles, live according to the carnal dictates and desires of their sensual minds, unrestrainedly gratifying their impure and lascivious inclinations, and insolently pouring contempt upon all regular government and authority over them that could put a check upon their vices. Daring, refractory, and headstrong, they seek only to please themselves; and make their own will their sole law, and fearfully and impudently reproach and rail at the apostles, and other ministers of Christ, and at the civil magistrates, whom God hath set over them, to regulate and control their exorbitant passions, appetites, and manners; 11. While angels, who are far superior in dignity to these proud boasters, or any earthly magistrates, are so far from contemning or reviling these deputies of God, that they never use any opprobrious bitter language against the devils themselves. 12. But these presumptuous despisers of government, instead of imitating good angels, like furious beasts of prey, reproach, rage, and rail against persons and things, civil or religious, whose excellence they neither know nor approve; and therefore shall, by means of their own indulged corruption and wickedness, be utterly and eternally destroyed; 13. Yea, shall be fearfully, but justly, punished for their complicated crimes, as persons who glory and delight in the most shameless intemperance and unchastity, and are a reproach to the Christian name, gratifying their luxurious inclina-



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14 [m] Having eyes full of [*] adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of [n] Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 [o] But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 [p] These are wells without water, [†] clouds that are carried with a tempest; to whom [q] the mist of darkness is reserved for ever.

18 For [r] when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, [‡] those that were [§] clean [s] escaped from them who live in error.

19 While they promise them [t] liberty, they themselves are [u] the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For [x] if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 [y] For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

A. M. cir. 4071.
A. D. cir. 67.

m Jer. 5. 8. Mat. 5. 28. Jude 4, 8, 11, 16. Mic. 2. 11. ch. 2. 2. 2 Tim. 3. 6.

* Gr. *an adulteress.*

n Num. 22. 7, 16, 22. & 23. 7, 18, 20. & 24. 1. & 25. 1, 2. Jude 11. Rev. 2. 14. Acts 1. 18. 1 Tim. 6. 10.

o Num. 22. 23—28.

p Jude 12, 13. Eph. 4. 14. Jam. 1. 6. ver. 5, 9, 13.

† *Wells without water.*—Utterly disappointing all who hope to draw instruction from them—appearance without reality—pretension without performance.—Ko.

q Ver. 4. Job 20. 26. Mat. 24. 13. & 8. 12. & 25. 30. Jude 6, 13.

r Jude 16. ver. 10, 19. 1 Pet. 2. 11. 2 Tim. 2. 22. 2 Cor. 7. 1. Tit. 2. 12.

‡ It is unquestionable that in this manner Mohammed allured his followers; and it is by no means improbable that the system of "lasciviousness and error" which he perfected had begun at the period to which the apostle refers.—Ko.

§ Or, *for a little*, or, *a while.*

s Acts 2. 40. ch. 1. 4. ver. 20. Mat. 13. 20, 21.

t Gal. 5. 13. 1 Pet. 2. 16.

u John 8. 34. Rom. 6. 16. Jude 10.

x Mat. 12. 43—45. Luke 11. 24—26. Heb. 6. 4—8. & 10. 26, 27, 29. Ps. 106. 5, ch. 1 2, 4.

y Luke 12. 47, 48. John 9. 41. & 15. 22.

A. M. cir. 4071.
A. D. cir. 67.

z Prov. 26. 11. Mat. 12. 43—45. Luke 11. 24—26. Heb. 6. 4—8. & 10. 26, 27, 29.

22 But it is happened unto them according to the true proverb, [z] The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

## CHAPTER III.

(1) *A warning against the scoffers of the last days:* 1—7. (2) *Of the long-suffering of God:* 8, 9. (3) *The suddenness of the day of the Lord:* 10. (4) *The dissolution of all things should lead to holiness, diligent preparation, steadfastness in profession, and growth in grace:* 11—18.

A. M. cir. 4071.
A. D. cir. 67.

THIS [*] second [*] epistle, beloved, I now write unto you; in *both* which I stir up your [b] pure [†] minds by way of remembrance:

2 That ye [c] may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 [d] Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, [e] Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, [‡] that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished: [§]

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

a Ch. 1. 12—15. Rom. 15. 14, 15. Phil. 3. 1. Jude 3.

* *This second* (and, by implication, first and second) *epistle*, &c.—Ed.

b 1 Pet. 1. 2. 3, 22, 23. & 2. 1. Jam. 1. 21, 27. ch. 1. 5—8. Heb. 3. 1.

† *Pure*—Literally, "sun-tried."—Ko.

c Ch. 1. 19. Jude 17. Acts 17. 11. John 5. 39. Is. 8. 20. & 34. 16. Ps. 119. 105. Deut. 8. 6, 7.

d 1 Tim. 4. 1. 2 Tim. 3. 1. Jude 18. ch. 2. 1, 10—18. Is. 5. 19. & 28. 14, 15, 22.

e Is. 5. 19. Jer. 17. 15. Ezek. 12. 22. Mal. 2. 17. Mat. 24. 48. Luke 12. 45. 1 Cor. 15. 12. 2 Tim. 2. 17.

‡ *For this they willingly are ignorant of.* Rather, "For it is hid from the notice of those who so wish;" to wit, who wish that the promise of the Lord's coming should never be verified.—Ed.

§ "That by the word of God the heavens were (created) of old, and the earth co-standing (with the heavens) out of the water (on the third day of creation, Gen. 1. 9) and in the water (at the deluge, Gen. 6. 11, 12), by which" (to wit, by the heavens pouring forth the waters separated on the second day of creation, Gen. 1. 7. & 7. 11, 19—23) "the then world, being overflowed by water, perished."—Ed.

tions, with their own deceived or deceiving devices, and cheating and imposing upon you, while, under pretences of love and friendship, they partake with you in your ordinary or religious feasts. 14. Their eyes are continually and insatiably employed in wanton and adulterous looks, to discover their own lewd inclinations, and to excite the like in others, or to find out proper objects for inflaming and gratifying the vilest affections. They cannot refrain from contriving or committing sin, or endeavouring to draw others into it; and so, by their enticements in word and deed, they insnare such unguarded persons as are not established in the truth and holiness of the gospel, nor fortified with grace against their guileful arts. As children of wrath devoted to destruction under the curse of God's righteous law, their hearts are entirely engaged in contriving how to fulfil their covetous desires after the riches and honours of this world. 15, 16. They have renounced the only true way of salvation through Jesus Christ, and of walking before God in faith and holy obedience; and have wandered into the ways of sin and error which lead to eternal misery, treading in the paths and copying the example of Balaam, who, amidst all his fair pretences, laboured to curse God's Israel, and directed how to seduce them into uncleanness and idolatry, in order that he might obtain worldly riches and honour; and was, by his own ass, when miraculously enabled to speak, sharply reproved for his infatuation and wickedness. 17. Amidst great pretences to, and appearances of knowledge, they are really void of true wisdom and grace; and, instead of being truly useful, for the refreshment and fructifying of the church or their followers, they are carried about by the violence of their corruptions from one error and sin to another, till at last they shall be shut up in that infernal darkness, misery, and despair, appointed to them for their everlasting portion: 18. For by their high pretences to holiness and wisdom, they only vent the pride and vanity of their own hearts, and accommodating themselves to the sensual and lascivious inclinations of depraved nature, they insnare such as had been once brought off from the errors of judaism or heathenism, and had for a time shunned the conversation and practices of such as lead wicked lives according to their erroneous principles. 19. And while they promise their followers full liberty in indulging their vicious inclinations, they themselves are the worst of slaves to their own corrupt lusts, being entirely overcome and conquered by them. 20—22. For if, after they have been externally reformed from the gross and scandalous practices of the men of this world which lieth in wickedness, through the notions which they had received concerning Jesus Christ as a Saviour and Sovereign, they are again insnared and involved in these abominations, and yield up themselves to the practice of them, their case is more aggravated, guilty, dangerous, and hopeless, than it was before they knew anything of Christ and the gospel, and especially than it was when they had the first conceptions of these things;—for their sin and punishment would really have been less, had they never heard nor known anything of him, and his righteousness or law, than when, after acquaintance with his law, they revolt from that pure and holy doctrine, which had been preached to them with a divine authority to bind it upon their consciences.—But, agreeably to a well-known proverb, as dogs lick up their own vomit; and swine, after being washed, return to wallow in the mire;—so, their natures never being changed, they, after conviction of, and reformation from, their wicked practices, return to them with as much pleasure and eagerness as ever.

Reflections upon Chap. II.—We must never expect a perfect church on earth. Deceivers, for the sake of worldly advantages, will always creep into the ministry, and always find followers. And often they fearfully pervert the gospel, and constructively deny that God who has wrought so great providential deliverances for themselves and others. Yea, notwithstanding repeated and tremendous warnings of providence in the destruction of their patterns in guilt under the most specious pretences of wisdom and piety, they entice, insnare, defile, enslave, and ruin unstable professors, and carry on the vilest covetousness, pride, luxury, and unchastity. Dreadfully criminal and dangerous is it to return to that wickedness which the knowledge of divine truth had rendered detestable; and fearful damnation in hell, if not also misery on earth, awaits, and unceasingly hastens forward to, such, while God will certainly, seasonably, and marvellously deliver his saints from their seduction, example, and punishment.

Chap. III.—Ver. 1, 2. In this, as well as my former epistle, I chiefly aim at awakening and warning you, who are still sincere in the faith, to be on your guard against false teachers, and their destructive schemes and attempts to overthrow your faith and hope, holiness and comfort,—and to excite you seriously to remember and reflect on the predictions and doctrines which have been delivered to you by the prophets, and more lately by us apostles, whom Christ the Saviour and King of his church, appointed for that effect; particularly what relates to his second coming to judgment, that ye may be fortified against the pernicious influence of secret and open seducers; 3, 4. Especially as ye have been fully warned, that, in this last stage of God's dispensations towards his church, there would arise profane despisers and deriders of the most important points of revelation;—abandoning themselves to their own carnal devices and corrupt inclinations,—and pretending, in a taunting manner, that the continuance of the world, in the same form as when those ancient predictions were given out, effectually proves that no such thing as a general resurrection or final judgment need be expected; 5—7. For they



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8 But beloved, be not ignorant of this one thing, that [f]one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; [g]but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.[o]

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt[t] up.

11 *Seeing* then *that* all these things shall be dissolved,[t] what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto[t] the coming of the day of God, [h]wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for [i]new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, [k]be diligent that ye may be found of him in peace, without spot, and blameless:

15 And account *that* [l]the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to [m]the wisdom given unto him, hath written unto you;

16 As [n]also in all *his* epistles, speaking in them of these things; in which are [o]some things hard to be understood,[*] which they that are unlearned[†] and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, [p]seeing ye know *these things* before, beware[‡] lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 [q]But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever.[§] Amen.

A. M. cir. 4071.
A. D. cir. 97.

f Ps. 90. 4. Job 10. 5. & 36. 26. Is. 57. 15. 1 Tim. 1. 17. & 6. 16.

g Is. 30. 18. Rom. 2. 4. 1 Pet. 3. 20. ver. 15. Ezek. 18. 23, 32. & 33. 11. 1 Tim. 2. 4. Rev. 2. 10. Ps. 86. 15.

o "Long-suffering to us-ward, not willing that any (of us) should perish, but that all (whom the Father hath given to his Son in the everlasting covenant, John 6. 37, 39, 40, 44, 65) should come to repentance," and salvation (ver. 15).—Ed.

† The contrast between the water and fire distinctly shows that the apostle is speaking of a literal elementary destruction; for to contrast a literal with a figurative event, without any note of difference, were to take away the key of all interpretation.—Ed.

t *Dissolved*, not annihilated; but it may be to be employed as the constituents of [i]the new heavens and the new earth, wherein dwelleth righteousness" (ver. 13). The Lord knoweth now, and his people shall know hereafter.—Ed.

‡ *Hasting unto*.—"Earnestly desiring."—Ed.

h Ps. 50. 3. Is. 64. 1. & 34. 4. Mic. 1. 4. 2 Thes. 1. 8. ver. 10.

A. M. cir. 4071.
A. D. cir. 97.

i Is. 65. 17. & 66. 21. & 26. 2. & 35. 22. Rev. 21. 1, 27. Heb. 2. 5.

k Ver. 11. Mat. 24. 42. Rom. 8. 1, 10. 1 Cor. 1. 8. Eph. 1. 4. & 5. 27. Phil. 1. 10. & 2. 15. Col. 1. 22. 1 Thes. 3. 13. & 5. 23. Jude 24.

l Rom. 2. 4. Heb. 9. 18. & 10. 36. 1 Pet. 3. 20. ver. 9.

m Rom. 1. 5. 1 Cor. 2. 7, 16. & 15. 10. Eph. 2. 3, 4. Col. 1. 25—27.

n Rom. 8. 19—24. 1 Cor. xv. 2 Cor. 5. 10. 1 Thes. 4. 13—17. 2 Thes. 2. 1.

o Deut. 29. 29. & 30. 11. Ps. 19. 8. & 119. 105. Prov. 6. 23. ch. 1. 19. Heb. 5. 12.

* *In which* (things, not epistles) *are some things hard to be understood.* — Such as the general resurrection, intercession of Christ, overthrow of Satan, the Lord's coming to judgment with angels and fire, the heavenly country, &c.—Ed.

† *Unlearned*.—Rather, "unteachable."—Ed.

p Ch. 1. 10, 12. & 2. 1, 17, 18. Mark 13. 23. Eph. 4. 14. Jude 12, 18. Jam. 1. 8.

‡ *Beware*.—Be on your guard as soldiers in a besieged fortress.—Ed.

q Ch. 1. 5—8. Eph. 4. 15, 15, 16. Mat. 13. 23.

§ *For ever*.—Rather, "till the day of eternity."—Ed.

wilfully shut their eyes against the Scripture account of the alterations which the power of God has already made in the creation of this world, in the drowning of the old world by means of those waters which he had created in connexion with the earth: and that the aërial heavens and this earth, as subsisting in their present forms, are, by the same almighty influence of God's will, upheld, and, as it were, treasured up, to be, at the end of the world, dissolved, not by water, as formerly, but by a dreadful fire, to the torment and terror of all the wicked who have ever lived. 8. To fortify your minds against their cavils, drawn from the apparent delay of Christ's second coming, consider this, that one day and a thousand years are equally before God as any individual point of time; and that, in his reckoning, the longest space is infinitely less than a single day in ours. 9. Nor is the seeming delay of the promised coming of Christ to judgment any evidence of God's dilatoriness, or that it shall never happen; but it is intended as an exercise of his long-suffering towards us, who are the objects of his special love; that all of us, in our several generations, may be delivered from eternal destruction, and brought to a true and evangelical repentance of, and turning from, our iniquities. 10. But how long soever God may delay this great day of the last judgment, in which Christ shall appear in all his glory, it will certainly come, in its appointed season, in a most sudden, unexpected, and, to the wicked, in a most terribly ruinous manner. And on it the whole frame of this lower world shall be amazingly altered, and purged from all the effects of sin and the curse; and the earth, that so much beloved portion of carnal men, shall be utterly burnt to ashes. 11—14. Since then we have sufficient reason to look for this great alteration of nature, and for the formation of new heavens and a new earth, out of the ashes of the former, into which nothing but what is righteous and holy can enter, it becomes us, with the utmost watchfulness, care, and circumspection, to study the most perfect holiness and righteousness in heart and life, expecting, looking, longing, and preparing for that great event, and labouring that we may then be found united to, and accepted in, his person, washed in his blood, and sanctified and comforted by his Spirit.—15, 16. And to encourage you to this study of the most perfect holiness, fix it in your minds, that the great patience and forbearance of our Lord, towards a sinful world, is intended to promote your salvation, and that of other elect persons; even as Paul, that divinely inspired apostle, has hinted in his epistle to you; as he has also, in his other epistles, warned both Jews and Gentiles of this second coming of Christ, and its momentous consequences, and that believers should patiently wait for it:—among which things there are some doctrines so sublime and spiritual in their nature, that weak and prejudiced persons cannot easily apprehend or receive them; and which, through their ignorance, pride, and other inward corruptions, they who are never taught of God, or are sceptical and unsettled in their principles, rack and torture to a wrong meaning, perverting the sense and use of them, as they do many other passages of the Old and New Testaments, to their own everlasting and aggravated destruction. 17. Since then you, my dear Christian brethren, are forewarned of these things, and assuredly know and believe that Christ will certainly come to judgment, and take vengeance upon all the ungodly, take the most earnest heed, lest any of you should, along with other apostates, be drawn aside from him, and his ways of truth and holiness, by the false notions, deceitful insinuations, and vile practices of impious, immoral, lawless men; and fall from that stability in the doctrines, purity, and profession of the gospel, in which ye have hitherto persisted. 18. But to prevent all declensions and revolts, let it be your earnest prayer and endeavour, in the use of all proper means, to obtain a growing persuasion and sense of God's free favour, to wax stronger and stronger in the habits of grace, and more and more to abound in the exercise thereof; and in a clear, fiducial, practical, and experimental acquaintance with the person, offices, relations, doctrines, promises, and commandments of our divine Lord and all-sufficient Saviour Jesus Christ, and with your own personal interest in him.

REFLECTIONS UPON CHAP. III.—The very best of Christian professors have need to be repeatedly stirred up to their duties, to be reminded of all the doctrines and commandments of Jesus Christ, and cautioned against the errors and evil practices of wicked and designing men. And the purer men's minds are, it is the more wicked to corrupt them.—How precisely the Scripture foretells the conduct of its adversaries, our own deists not excepted, and thereby renders their wicked opposition a proof of its own divine inspiration! But notwithstanding all the scoffs of his adversaries, with amazing patience does God delay the seasons of his wrath, particularly the last judgment, that sinners may have full space to repent and embrace his salvation. And delay of years is quite insignificant, when compared with his absolute eternity.—In the most tremendous manner will Jesus come at last.—The heavens shall perish before him; the elements melt away; and the earth with all that is therein, be burnt up! How terrible for carnal men to have that world, which they had chosen for their portion, universally kindled into flames, to give them a final adieu, and fearful introduction into hell! But blessed is the change which shall then be made in the purification of our lower world, and in forming out of its ashes new heavens and a new earth, for the everlasting happiness of ransomed men. In the faith and contemplation of these great events, how circumspect, holy, and religious ought we to be! Fully should we be weaned from the world; be steadfast in our profession and practice; fervent in prayer for necessary supplies; and earnest to grow in grace, and in the knowledge of Christ our Lord.

## CONCLUDING REMARKS ON THE FIRST AND SECOND EPISTLES OF PETER.

The principal object of Peter's first epistle was, to shield the hearts of Christian converts against the arrows of persecution;—and that of the second, to shut their ears against the delusions of heresy. It is important, therefore, to observe how the apostle deals, first, with persecutors; and secondly, with false teachers. In the case of persecution, he finds the believers rejoicing "that they are counted worthy to suffer," (1 Pet. 1. 6). (1) He then teaches them submission to authorities, so as to put evil speakers to silence, (1 Pet. 2. 15). (2) To stand by conscience, and suffer without threatening or reviling, (1 Pet. 2. 19, 23. & 3. 9). (3) Not to be afraid while the Lord is their trust, (1 Pet. 3. 14). (4) To take Christ, in his sufferings, as their example and support, (1 Pet. 3. 18. & 4. 1, 12—14). In all this, the chief practical duties he inculcates and enforces are submission and patience. But, in the case of "false teachers" and their "destructive heresies" introduced in his second epistle, does he enjoin silence or submission? No;—he teaches to "give place by subjection, no, not for an hour;" but in the same decisive tone in which our Lord denounced his woes against the Scribes and Pharisees, does he denounce "their pernicious ways," (2 Pet. 2. 2), pronounce them "spots and blemishes" on the fair garment of Christianity; and declare that "their judgment lingereth not, their condemnation slumbereth not." And although this language of our Lord and his apostle will by no means authorise any one to adopt the language of passion, or self-will, or reviling against the adversaries of the truth, yet it equally forbids him who is "thoroughly persuaded in his own mind" to adopt the language of indifference, or of spurious charity, either towards false teachers themselves, or their destructive doctrines.—Ed.



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# THE FIRST EPISTLE GENERAL

OF

# J O H N

WAS probably written about twenty years after the destruction of Jerusalem, and chiefly to the Jewish Christians. The scope of it is to establish their faith in Christ, as the eternal Son of God, and promised Messiah; to lead them into affecting views of his and his Father's love in the work of our redemption, and thereby engage their love to God and to one another, and sweetly constrain them to depart from all iniquity, and yield a cheerful obedience to all his commandments, answerably to their high privileges, hopes, and obligations;—and, in fine, to exhibit, a system of infallible marks for trying the reality of our grace.

[Although the name of the writer is not found in this epistle, yet, by the consent of all ecclesiastical history, it has been uniformly ascribed to John, the author of the gospel; and the similarity of thought and expression between the epistle and gospel, especially in the inculcation of love, points to "the disciple whom Jesus loved," and affords an ample confirmation of the acknowledged authorship. The date of the epistle is uncertain, and conjecture is useless. From chap. ii. 14, however, it would appear that there were, when the apostle wrote, several "fathers" still alive who had "known Him that was from the beginning," and that, consequently, the epistle was written previous to the destruction of Jerusalem.

It is worthy of special and constant remark, that, besides its community of subject with the other books, every book of Scripture has its own peculiar subject and object. This epistle, accordingly, while it opens with the fundamental topics of the divine perfections, man's depravity, and Christ's propitiation; and while it interweaves throughout its whole texture many other great truths of the gospel, yet steadily keeps in view one special object—the evidences of a personal and saving interest in the Lord Jesus Christ, whereby believers may judge, and are enabled to "know that they have eternal life, and that they may (should) believe on the name of the Son of God," (chap. v. 13). These evidences, originating as from a fountain, in "fellowship with the Father, and with his Son Jesus Christ," (chap. i. 3, 7), run continuously throughout the whole epistle, so that it forms a personal test by which every sincere inquirer may be able "to examine himself whether he be in the faith, prove his own self, and know (if a believer, however weak and fearful,) that Christ is in him"—"the hope of glory." The following Scriptures are more or less directly referred to throughout the epistle:—Gen. iv. 4—8; Deut. xiii. 13; 1 Kin. viii. 46; Job xix. 26; xlii. 8; Ps. xvi. 11; xli. 9; Eccl. vii. 20; Is. ix. 6; liii; liv. 5; lv. 7; lxi. 1; Jer. xxxi. 33, 34; Mic. vi. 8; Rom. iii. 24.—ED.]

## CHAPTER I.

(1) *Apostolic evidence to the manifestation of that eternal life which was with the Father, through whom as God's incarnate Son, believers enjoy divine fellowship and fulness of joy:* 1—4. (2) *The divine message concerning the nature of God:* 5. (3) *Fleeing from darkness and walking in light, with acknowledgment of sin, essential to divine fellowship:* 6—10.

A. M. cir. 4094.
A. D. cir. 90.

THAT which was from [a] the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

[a] The difference between ἀρχῆς (John 1. 1, "in the beginning" of creation, and consequently, before creation—from eternity) and ἀπ' ἀρχῆς (1 John 1. 1.) is obvious. And though some eminent expositors would render ἀπ' ἀρχῆς, "from eternity," yet as it is connected, not with Λόγου τῆς ζωῆς, but with ἃ ἦν ("what occurred"), that interpretation is inadmissible, and the meaning must be, "from the beginning" (of the preaching of the gospel). See John 15. 27, 1 John 2. 7, 24. & 3. 11. 2 John 5, where this view is rendered certain by analogy.—ED.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, That God is light,[a] and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness,[†] we lie, and do not the truth:

7 But if we walk in the light,[‡] as he is in the light, we have fellowship one with [§] another, and [b] the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

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[a] *God is light*, not to the bodily, but to the intellectual eye (2 Cor. 4. 6)—the spirit. Now light is defined by Paul, "whatsoever maketh manifest" (Eph. 5. 13). "Light" is, therefore, a just definition of "God," inasmuch as both good and evil, even all things within these limits of human knowledge, are "made (more or less) manifest" just in proportion as men see more or less of God.—ED.

[†] *Darkness.*—Theoretical or practical ignorance of the real difference between good and evil. Mic. 3. 6.—ED.

[‡] "If we (on earth) walk in the light" (of Jesus the incarnate Word, John 1. 7—9) as he (our Father in heaven) is (dwelling and manifested) in the light."—ED.

[§] *One with another.*—God with us in giving the light of his Son: we with God, as walking and rejoicing in that light.—ED.

[b] 1 Cor. 6. 11. Heb. 9. 14. 1 Pet. 1. 18. ch. 2. 1, 2. 12, 13. Rev. 1. 5. & 7. 14.

EXPLANATORY NOTES. CHAP. I.—Ver. 1—3. It is not upon slender and doubtful grounds, but on the most full assurance from hearing, seeing, and handling him, both before his death and after his resurrection, and upon the most remarkable spiritual experience of his power, glory, and grace; as well as by the infallible inspiration of the Holy Ghost; that we have preached unto you Jesus Christ, the eternal Son of God, who has all life originally in himself, and has, when manifested in our nature, purchased life for us, and for ever bestows it upon us:—in order that ye might have partnership and communion with us, as one spiritual and holy body, in all the gracious promises, ordinances, influences, blessings, and privileges which belong to the gospel state: in which we have communion with the Father in all the blessings of his love, communicated to us through and with Christ, his eternal and dear Son, in all his righteousness and all the blessings of his purchase, and so also with the Holy Ghost in all his graces and comforts, as the earnest of our eternal and immediate fellowship with God in heaven. 4. And these great things I write unto you, that ye may have a fulness of solid satisfaction and joy in this delightful and holy fellowship with God. 5. Now, as the knowledge of what God is, and who shall inherit this grand promise of eternal life, is necessary to your having comfortable fellowship with him, know that Jesus Christ and his Holy Spirit have taught us, that we might publish it unto you, that God is an absolutely perfect Spirit, infinite in wisdom, purity, blessedness, and glory, without the least mixture of anything defective or sinful. 6. It is therefore plain, that all pretences to hold comfortable fellowship with him, or hopes of the eternal enjoyment of him, while we indulge ourselves in ignorance, error, or any sinful practices, are but an evidence of our hypocrisy, give the lie to our Christian profession, and are a practical contradiction to the nature and will of God, and to the whole tenor and design of the gospel, and even to the very nature and truth of things. 7. But if, as children of the light, we, according to our profession, habitually, delightfully, and progressively think, speak, and act under the direction and influence of his Spirit, in the ways of truth and holiness, according to the rule of gospel revelation, and after the pattern of God himself, in knowledge, wisdom, holiness, and comfort, then we, as well as our fellow-Christians, share in a joint interest, communication, intimacy, and intercourse with him: and the foundation of this fellowship is, that the infinitely precious atoning blood of Jesus Christ, our anointed Saviour, his eternal and eminently beloved Son, is continually efficacious for cleansing us from the guilt, condemnation, and power of all our sins, and at last from all the inbeing and effects of it. 8. If any of us, who pretend to be cleansed by the blood of Christ, are so ignorant, proud, and vain, as to imagine that, in this present state of weakness and mortality, we are perfectly purified from all the inclinations and workings of sin, we certainly deceive our own souls; and neither the truth of God's word, which declares the contrary, nor any true light of knowledge, grace, or holiness, is found in us. 9. But if, under an humbling sense of our sinful imperfections and works, we sincerely confess them to the Lord, with faith in Christ's propitiatory sacrifice, for the forgiveness of them, and with penitential shame, contrition, and abhorrence of them, and full purpose of heart by his grace to forsake them, he, in the faithful accomplishment of his promises, and in justice to the merit of his Son, will, for his sake, freely and fully forgive us all our sins, original and actual, and cleanse us from all the reigning power and defilement thereof, that we may be fitted for communion with him in this world and in that which is to come. 10. If we pretend that we have not transgressed the law of God, so as to need pardon by the blood, and sanctification by the Spirit of Christ, we deny the truth of what he has testified concerning every man in his word; and thereby show that the truth of



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## CHAPTER II.

(1) *Christ the advocate and propitiation for penitent sinners:* 1, 2. (2) *To know God is to keep his commandments and follow Christ's example:* 3—6. (3) *An old and new commandment:* 7, 8. (4) *The sin of hating, and the duty of loving, our brethren:* 9—11. (5) *The apostolic message to fathers, young men, and children:* 12—14. (6) *A warning against the love of the world:* 15—17. (7) *Of Antichrist:* 18—23. (8) *Encouragement to steadfastness in the faith:* 24—29.

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MY [a]little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate [e] with the Father, Jesus Christ the righteous:

2 And he is the propitiation [f] for our sins; and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you; because [b]the darkness is past, and the true light now shineth.

9 He [c]that saith he is in the light, and hateth his brother, is in darkness even until now.

10 [d]He that loveth his brother abideth in the light, and there is none [e]occasion of stumbling in him:

11 [c]But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because [g]your sins are forgiven you for his name's sake.

13 I write unto you, [h]fathers, because ye have known him *that is* from the beginning. I write unto you, [i]young men, because ye have overcome the wicked one. I [k]write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because [l]ye are strong, and the word of God [l]abideth in you, and ye have overcome the wicked one.

15 [m]Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 [n]For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the

a 1 Cor. 4. 15. Gal. 4. 19. ver. 12, 13, 28.

e *If* any (not "he has") *an advocate.*—For while it is a Christian duty to exhort a sinner to repent and pray that his sin may be forgiven (Acts 8. 22), the object of the apostle here, as in ch. 5 16), is to encourage believers who have not sinned after the similitude of others, to intercede for them at the throne of grace, even as Christ prayed for Peter in the prospect of Satanic temptation. Luke 22. 31, 32.—Ko.

f *Propitiation.*—Atoning sacrifice;—not to dispose God to become merciful;—"for God so loved the world that he gave his only-begotten Son"—but so to "put away sin" that "God might be just, while the justifier of him (the sinner) that believeth in Jesus."—Ko.

‡ "And (but) not for our sins only (who are Jews), but also for (the sins of) the whole world" of the Gentiles likewise, "who have received like precious faith with us" (2 Pet. 1. 1), and, with us, "walk in the light as he is in the light," —"have fellowship with the Father and with his Son Jesus Christ," whose "blood cleanseth (both) us (and them) from all sin." ch. 1. 3, 7.—Ko.

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b Rom. 13. 12. 1 Thes. 5. 5, 8. Acts 17. 30. Mat. 4. 16. 1 Pet. 2. 9, 11. John 1. 9. & 8. 12. & 12. 35. Eph. 5. 8. ch. 1. 7. Tit. 2. 11, 12. 2 Tim. 1. 10. 2 Cor. 4. 4, 6.

c 1 Cor. 13. 2. 2 Pet. 1. 9. ch. 3. 14, 15. John 12. 39. ver. 11.

d Ch. 3. 14. Ps. 119. 165. John 12. 35. Rom. 14. 13. 2 Pet. 1. 10.

e Gr. *scandal.*

c Lev. 19. 17. Tit. 3. 3. ch. 3. 14, 15. ver. 9. John 12. 35. 2 Cor. 4. 4.

f Luke 24. 47. Acts 4. 12. & 10. 43. & 13. 38. ch. 1. 7, 9. Eph. 1. 7. Col. 1. 14.

g 1 Cor. 10. 13. & 14. 20. ch. 1. 1. & 5. 21. Ps. 90. 2.

h Ver. 14. Eph. 6. 10, 12. 1 Pet. 5. 8, 9. ch. 4. 4. & 5. 4, 5. Rom. 16. 20. & 8. 13. & 7. 24, 25.

i Gal. 1. 6, 9. Phil. 3. 1. 2 Pet. 3. 1, & 1. 12—15. Is. 28. 10. Heb. 5. 12—14. & 6. 1.

k Eph. 6. 10—17. 2 Tim. 2. 1. 1 Pet. 5. 8, 9. ver. 13.

l John 5. 38. & 8. 31. Col. 3. 16. Ps. 119. 11. Jer. 31. 33.

m Rom. 12. 2. Col. 3. 1, 2. Mat. 6. 24. Luke 16. 13. Gal. 1. 10, 16. Jam. 4. 4. 1 Cor. 7. 31. ver. 16.

n Rom. 13. 13, 14. Eccl. 5. 10—12. Eph. 2. 2, 3. Tit. 2. 3.

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the gospel, which supposes us sinners, and leads us to Christ for salvation from sin, has no place in us.

Reflections upon Chap. I.—It is delightful when ministers preach Christ from experimental knowledge of him. But incontestible is the evidence we have of the gospel revelation concerning him and his benefits: and glorious is the fellowship which believers are thereby led into with him and his Father.—There is an absolute necessity of justification through his blood, and of holiness in heart and life, in order to have delightful fellowship with an infinitely high and holy Jehovah. And absurd is it to pretend that we either are, or have been, without sin in this world, or that we have fellowship with God, while we indulge ourselves in any sin. It is a great comfort, under all our felt and detested pollutions, that Jesus' blood is sufficient to cleanse us; and God, as faithful to his promise and just to his Son, must pardon and sanctify us. What an encouragement is this to gospel repentance, cordial confession, and earnest reformation!

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Chap. II.—Ver. 1. My inexpressibly dear fellow-christians, I have written this to you to prevent your giving way to any known iniquity, or being surprised into it by temptation, or living in the practice of it; and that when, through infirmity and temptation, any of you fall into sin, ye may not despair of mercy or relief, but by faith rely on the glorious and prevalent intercession of Jesus Christ, in which he pleads our cause with his Father, the Judge of all, against all the charges of law and justice, and all the accusations of Satan, that our iniquities may neither be punished on, nor suffered to prevail and reign in us;—even upon the ground of his own finished and infinitely perfect righteousness, performed in our room and stead, by which he made a full and complete atonement for all the sins of them that do, or shall hereafter, believe, not only Jews, but Gentiles, scattered everywhere in the world. 3. And let us rest assured, that, if we have any saving knowledge of Christ, or faith in, or love to him, it will powerfully influence us to a sincere, cheerful, and unreserved obedience to all his laws and gospel institutions. 4. To pretend to know, love, or believe on him, or to have had communion with him, without making conscience of keeping his holy commandments, gives the lie to our profession, and to the word of God; and manifests that neither the gospel nor the true grace of God has any place in our hearts. 5. But if we duly regard, hold fast, and carefully observe the doctrines, ordinances, and duties contained in his word, we are undoubtedly under the eminently governing influence of a supreme love to God, and have sufficient evidence that we are vitally united to Christ, and interested in all his benefits. 6. Every one therefore, who professes to be united to and interested in Christ, or to hold fellowship with him, is indispensably obliged to live a holy and righteous life in imitation of his.—7, 8. And in my earnestly pressing you to imitation of Christ, particularly in love to God and to one another, I impose no new commandment, but only remind you of a divine precept, which, as to the substance of it, was delivered as early as any Old Testament revelation; and was enforced by our dear Saviour in the beginning of his ministry, and preached to you at your first belief and profession of the gospel. Nevertheless, I further explain and inculcate this duty of brotherly love under new obligations, motives, encouragements, and assistances, as enjoined by Christ, in a more spiritual, extensive, and cordial view, and as exemplified by him in an unparalleled manner; because the darkness of the Jewish dispensation, and of your former state of ignorance, error, and sin, is in a great measure past; and the clear light of the gospel, or of Christ in it, is now displayed in its full glory, and shines into your hearts. 9—11. Let men make what professions they will of Christian knowledge, faith, holiness, or comfort, their habitual indulgence of an uncharitable, malicious, and revengeful temper of spirit towards their neighbours, and especially fellow-christians, infallibly marks them in a state of sin and error, destitute of all evangelical light and grace, quite ignorant of the way that leads to eternal life, and going on in errors and evil practices, without discerning or considering the fearful tendency thereof.—But they, who affectionately love their brethren for Christ's sake, manifest themselves savingly enlightened, and renewed by the grace of the gospel, and neither do they lay stumblingblocks in the way of others to hinder them from their duty; nor shall any difficulties hinder them from their own. 12—14. These admonitions, cautions, and encouragements, I write to you all, particularly to you, my dear weak believers; because that your faith, being true, however weak, ye have received the full and irrevocable forgiveness of all your sins through Jesus' blood, to the glory of his grace; and ye have been brought to a fiducial and affectionate knowledge of God, as your heavenly Father in him:—and to you who have had a long standing in Christianity, and have attained a large stock of knowledge and experience; because, taking pleasure to meditate on the deep things of God, ye have with great judgment, faith, and love, understood much of him, and of his eternal purposes and contrivances for your salvation:—and to you who, by zeal, activity, and spiritual attainments, are remarkably fitted for the Christian race and spiritual warfare; because ye have encountered, wrestled against, and obtained glorious victories over Satan and your lusts, and have the word of God deeply rooted in you, enabling you to perform the most difficult duties;—beseeching all of you to act answerably to your privileges and characters, in obedience to the whole divine law, particularly in loving God and one another. 15. And in order hereunto, never let your affections be engaged to this present evil world as your portion or rest, nor entangled with, engrossed by, or inordinately carried out after, any of its allurements; for if your hearts be supremely set upon worldly enjoyments, of whatever kind, ye can have no true love of God, the Father of Christ, and of all true believers in him. 16. For however enticing the things of this world are to the irregular desires of men's hearts, whether consisting in pleasures, suited to gratify lewd, intemperate, and luxurious inclinations; or in riches, estates, and possessions, suited to the covetous eye, which cannot be satisfied with them; or in honours, dignities, and preferments, grand



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pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come,[m] even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but he that acknowledgeth the Son, hath the Father also.*]

24 [n]Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall [p]continue in the Son,[o] and in the Father.

25 [q]And this is the promise that he hath promised us, *even* eternal life.

26 [r]These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you; and ye need not that any man teach you:[†] but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in [‡]him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know[§] that he is righteous, [‖]ye know that every one that doeth righteousness is born of him.

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[m] *Antichrist.*—Rather, "the antichrist shall come." This word may signify one who puts himself into the place of Christ, or one that stands in opposition to him: and which last will be found the meaning by comparison with 2 Thess. ii. 4, where opposition to God is the essential character of "the man of sin." This "antichrist" may be either some eminent individual perfecting a long-continued system of opposition to Christ, of whom his predecessors were so many inferior types; or a personification of many by whom the system was successively sustained. It is evident from ver. 19, as well as from 1 Tim. iv. 1, that the chief characteristics of antichrist are: 1. Apostasy from apostolical, scriptural Christianity. 2. Opposition to Christ—whether to the doctrine of his Deity or humanity—whether it be opposition to his priestly office, by setting up new modes of atoning for sin, or other mediators between God and man—whether it be against his kingly office, by claiming authority to enact laws in his church, superadded, or contrary to, the Scriptures, or to relax or dispense with any of his commandments—or whether it be against his prophetical office, by claiming authority over the reading of his word, or to add to, alter, or take away from it.—Ro.

[n] Ps. 119. 11.

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[p] John 14. 23. & 15. 9, 10. & 17. 21—24. ch. 1. 3, 7. & 4. 15, 16.

[o] *In the Son*, &c.—See ver. 5.—Ro.

[q] Is. 45. 17. & 54. 8, 9, 13. Mat. 19. 29. John 3. 14—17, 36. & 5. 38—40. & 8. 51. & 17. 2, 3. & 5. 24. Rom. 5. 10, 15—21. Tit. 1. 2. ch. 1. 2. & 3. 5, 11.

[r] Ch. 3. 7. 2 John 7. Acts 20. 29, 30. Phil. 3. 2. Col. 4. 8, 18.

[†] *Ye need not that any man teach you* any new doctrine, or new explanation of an old one. This does not preclude the duty of "exhorting one another daily, lest any be hardened through the deceitfulness of sin." Heb. 3. 13.—Ro.

[‡] Or, *it.*

[§] *If* (rather, "since") *ye know.*—"Every one that doeth righteousness," who provides (Luke ix. 23), acquires it by receiving it as a gift from God (Rom. 5. 17), the only sense in which it is possible, consistently with Scripture, for any man to become righteous, or to do righteousness." See Rom. 3. 10. and comp. with John 6. 29.—Ro.

[‖] Or, *know ye.*

## CHAPTER III.

(1) *God's extraordinary love in adopting sinners as his children:* 1, 2. (2) *The duty of every child of God to purify himself:* 3. (3) *Sin defined: the sinless Christ manifested for its removal, and the duty of believers to flee from it:* 4—10. (4) *Of brotherly love, an evidence of grace in believers:* 11—23. (5) *The Spirit given, an evidence of the indwelling of God:* 24.

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[s] John 3. 16. Ps. 36. 6, 7. & 89. 1, 2, 28.

BEHOLD[s] what manner of love the Father hath bestowed upon us, that we should be

houses, or furniture, calculated to feed pride and ambition;—their perverting and insnaring influence is not from God the Father of mercies, nor according to his design in giving them, nor affected by his love to, or his grace in, his people;—but it proceeds from the malignant influence of the things of this world upon men's carnal hearts, and their own corrupt inclinations to them. 17. And to arm you against all temptations, and take off all your inordinate affections from earthly things, think how uncertain, unsatisfying, fleeting, fading, and perishing they are, and how quickly they, and all our inclinations towards or gratification by them will come to an end; whereas they, who from a principle of faith, persist in a steadfast course of obedience to God's will, are possessed of substantial, satisfying, and abiding realities, and stand fixed in the everlasting favour of God, and in a state of grace, and shall for ever live in the full possession of all durable and heavenly happiness. 18. My dearly beloved fellow-christians, the many deceivers that have arisen in the world, in opposition to the person, doctrines, and laws of our Lord Jesus Christ, as forerunners of the Romish Antichrist, plainly manifest that we are already entered on the perilous times of God's last dispensation of mercy to men. 19. Their utter revolt from the faith and fellowship of the gospel, after they had made plausible appearances of being sincere converts; and separating themselves from our church communion, that they might broach and spread their errors or infamous practices; fully manifest that they were never true believers, renewed by grace as we are, but mere hypocrites and false-hearted professors. 20. But ye who are true believers have, through the intercession and influence of our infinitely holy and sanctifying Saviour, been richly endowed with the Holy Ghost in his gifts and graces; by means of which ye are led into an experimental and practical knowledge of everything necessary for your preservation from seduction, or your eternal salvation. 21. I therefore write to you, not as to persons ignorant of the fundamental truths of the gospel concerning Christ, but as to those who already know, believe, and esteem them, and are well assured that no fraud, deceit, or error, such as these seducers promote, can proceed from the gospel, or be consistent with it,—in order that I may further confirm and establish you in it. 22, 23. And none more certainly manifest themselves impostors and false teachers, than they who, contrary to all the evidence given by the prophets and apostles, and by his Father's and his own declarations, miracles, and conduct, deny Jesus of Nazareth to be the eternal Son of God and promised Messiah come in the flesh: and, in so doing, deny the Father as connected with him in his divine character and mediatorial office.—Whereas they who cordially own, believe, and confess him to be the Father's co-equal and co-eternal Son, and the only Saviour of lost sinners sent by him, duly honour both Father and Son, and have a right knowledge of the Father, and a special interest in his favour through his Son. 24. Let therefore the true doctrine concerning Christ and his Father, in which ye were instructed from the very beginning of your Christian profession, be still embraced, held fast, and fixed in you, as an abiding principle; thus shall ye manifest yourselves saints indeed, and shall have abiding union and fellowship with Christ, and his Father through him, to your complete salvation; 25. And shall inherit that whole extent of eternal life, in grace here, and glory hereafter, which is purchased by Christ, promised in the new covenant, and offered in the gospel. 26. These hints I have given you, to establish, comfort, and fortify you against those adversaries of Christ, who, by subtle and insnaring artifices, labour to corrupt your principles and practices, and draw you away from the simplicity of the gospel. 27. But I need not insist upon them, because the Holy Ghost, who is incapable of, and infinitely hates, all deceit and falsehood, in his person, gifts, and graces, does and shall perpetually dwell in you, to enlighten, guide, govern, and load you into the knowledge of all things necessary to salvation, and render you perseveringly steadfast in Christ and his truth. 28. I beseech you therefore, my dear little children, carefully to adhere to Christ and the pure doctrines of the gospel, and your holy profession thereof, that, at his glorious appearance to judge the world, our expectations of you may not be disappointed, but we may have the satisfaction to see you appear with him in glory, as persons truly converted to him, and built up in him, by our ministrations. 29. And since we trust ye have right thoughts of Christ, our righteous Mediator, who also bestows righteousness upon his people, ye cannot but know that every one, who from a principle of faith and love to him, habitually practises what is right, and lives in imitation of and obedience to him, is, by his regenerating Spirit, endued with abiding principles of saving grace, and is, by adoption made a child of God and heir of eternal glory.

REFLECTIONS UPON CHAP. II.—The gospel at once delightfully dissuades from sin, and provides relief under the oppressive sense of it. And happy is it that Jesus' ever-prevalent intercession for his people is founded on his infinitely valuable and all-efficacious atonement. But it is absurd to pretend knowledge of Christ, or union or fellowship with him, without conscientiously keeping his commandments and following his holy example.—Though now under the gospel the law of brotherly love has new manifestations and enforcements, it was always the same in substance. And it is impossible for men either to be or live like Christians without practising it. In Christ's family on earth, what different degrees are there of grace and experience! But the weakest saints have their sins fully forgiven them, and love their heavenly Father. And the more they grow in grace, the more established are they in the faith, and capable of resisting and conquering the devil and his instruments,—while the ripest for glory have the deepest acquaintance with God and his counsels.—But, alas, the prevailing love of this world is a fatal enemy to all true practical religion. Its precarious, empty, and perishing pleasures, riches, and honours, often carry off men's hearts from everything eternal and divine. Crafty seducers and ruinous errors greatly plague the church in every age. And how many, by their apostasy from the practice and profession of the gospel, manifest that they were never truly chosen by God, nor believed on his Son! Infinite then is the mercy, that the Holy Ghost, by his enlightening and attractive influences, so brings and binds all the elect to Christ, that not one of them can ever fully or finally apostatize from his truths or ways; and that his infallible promise of eternal life secures their growth in holiness, and honourable appearance before his tribunal.

CHAP. III.—Ver. 1. Behold with attention, admiration, gratitude, joy, and praise, what free and transcendent love and mercy the great JEHOVAH hath bestowed on us, in making us,—who are, in ourselves, altogether worthless, mean, vile, and contemptible sinners—his regenerated and adopted sons, heirs of himself and all the blessings of his new covenant! No wonder the carnal and wicked



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called the sons of God! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not:[a] whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin,[†] because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For [a]this is the [a]message that ye heard from the beginning, [b]that we should love one another.

12 Not as [c]Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.[†]

13 Marvel not, my brethren, [d]if the world hate you.

14 [e]We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 [f]Whosoever hateth his brother is a murderer:[‡] and ye know that no murderer hath eternal life abiding in him.

16 [g]Hereby perceive we the love *of God*, because he laid down his life for us; and [h]we ought to lay down *our* lives for the brethren.

17 But [i]whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, [k]let us not love in word, neither in tongue; but in deed and in truth.

A. M. cir. 4064.
A. D. cir. 98.

a *Sinneth not.*—Is not guilty of *ανομια* (ver. 4), a wilful, presumptuous, and habitual casting off of the law of God.—Ed.

† *Doth not commit sin—cannot sin.*—"Cannot be guilty of deliberate and habitual vice." *Pyle.*—"Is no longer a wilful and habitual worker of iniquity——can no more love and live in sin, or sin with deliberation and full consent of his will." *Brown.*—"A strong disinclination to sin." *Doddridge.* In presence of these high authorities, the following view is suggested with great diffidence, but a conviction of its truth requires that it be stated:—When the apostle affirms of the child of God that "he cannot sin," this incapacity depends upon his new birth and the abiding seed of truth (Jno. i. 18. 1 Pet. i. 23),—wherein it is evident that it is the transformed and renewed man (Rom. 12. 2), the "law of the mind" (Rom. 7. 2), "the divine nature" (2 Pet. i. 4), the principle of love (Rom. 13. 10) that "sinneth not," and "cannot sin;" while yet in the same man the "law of the members" is still striving for the mastery, and compelling him to a perpetual warfare:—and "the deeds of the body" are, in the same man, still to be "mortified"—"through the spirit"—that "the new man" may live unto God (Rom. 7. 18—25. & 8. 1—13.) See Brown's note, ch. 5. 4.—Ed.

A. M. cir. 4094.
A. D. cir. 98.

a Ch. 1. 5. & 2. 7.

a Or, *commandment.*

b John 13. 34. 36. & 15. 12. Lev. 19. 18. Mat. 22. 39. Gal. 5. 2. Eph. 5. 2. 1 Thes. 4. 9. 1 Pet. 1. 22. & 2. 17. & 4. 8. Jam. 2. 8. ch. 4. 21. ver. 16, 23.

c Gen. 4. 4—8. Jude 11. Heb. 11. 4. Prov. 29. 2. & 28. 27. John 15. 12. 1 Pet. 4. 4.

† *His brother's righteous*—through faith in the "Lamb of God." Heb. 11. 4.—Ed.

d John 15. 18, 19. & 16. 33. & 17. 14. 2 Tim. 3. 12. Acts 14. 22.

e Ch. 2. 9—11. & 4. 7, 8, 20, 21. & 5. 12. ver. 15. John 5. 24. & 13. 35. 1 Thes. 4. 9.

f Ch. 4. 20. Lev. 19. 17. Mat. 5. 21, 22. Tit. 3. 3. Gal. 5. 21.

‡ *Is a murderer* in principle—even as a seed is really a plant though yet undeveloped.—Ed.

g Ch. 4. 9, 10. John 3. 16. & 15. 13. & 10. 15. Rom. 15. 3. Eph. 5. 2, 25. Tit. 2. 14. Mat. 20. 28. 1 Pet. 1. 18, 19. & 2. 24. & 3. 18. Rev. 1. 5. & 5. 9.

h Rom. 16. 4. Phil. 2. 17.

i Luke 3. 11. ch. 4. 20. & 5. 1. Deut. 15. 7. Jam. 2. 15.

k Rom. 12. 9. Jam. 2. 15. 1 Pet. 1. 22. & 3. 8. & 4. 8. ver. 14. Ezek. 33. 31.

men of this world do not esteem, love, or own, but hate us who bear his image, since they are ignorant of his nature and will, and do not esteem, approve, nor acknowledge either Father or Son. 2. My dear fellow-christians, notwithstanding our many natural and sinful infirmities, and our apparently despicable meanness, we are already the sons and heirs of God by regeneration, adoption, and marriage-union to his Son; and therefore, though neither worldly men around us, nor even ourselves, can as yet conceive the excellency of our station, or the full glory and happiness that are annexed to it;—yet by faith, and by the witness of his Spirit, we certainly know that, when Jesus Christ shall appear in his glory to judge the world, we, by the views and influences of his divine and mediatorial glory, then fully revealed, shall be made, and appear, like him in light, and love, holiness, happiness, and glory. 3. And wherever the true and well-grounded hope of this is, it powerfully influences to aim at, and endeavour through grace to attain, all possible purity in heart and life, in imitation of and conformity to him and his superlative purity and holiness. 4. But whoever wilfully lives in any known sin, not only rebels against the light, grace, and obligations of the gospel, but manifestly violates the moral law, which is holy, just, and good: for the strict and proper notion of sin is a deviation from, or contrariety in, disposition, thought, word, or deed, to the law of God, that unchangeable rule of righteousness, which is a transcript of his holy nature and will. 5. And nothing can be more evident, than that the allowed practice of any sin is inconsistent with a good hope of being glorified together with Christ at his second coming, since the whole gospel shows, that the end of his first appearance in the flesh was, that, by his sacrifice of himself, he might deliver us from the guilt, power, pollution, and inbeing of our sins; and his perfect holiness caused all expiation for himself to be needless, and renders it impossible for him to have fellowship with wilful sinners. 6. Such therefore as abide in him, by vital union and gracious fellowship, cannot sin deliberately, habitually, presumptuously, and wilfully. And if any professor sin in this manner, he has never had any spiritual knowledge of or faith in Christ, nor any experimental and saving fellowship with him. 7. Let therefore no false teacher impose upon you, my dear children. Fix it in your minds, as a certain and important truth, that it is only they, who, from principles of faith and love, conscientiously and habitually work righteousness in all their dealings with God or men, that are sustained, as inherently and actively righteous before God, in conformity to Jesus, who loved and constantly fulfilled all righteousness. 8. Whoever deliberately, habitually, presumptuously, and wilfully works iniquity, under the influence of his inward corruptions, is a child and obedient subject of the devil, who, from the very beginning of time, has constantly persisted in sinning himself, and in tempting his fellow angels and mankind to sin, to their everlasting ruin. Now this is so contrary to everything said, done, or countenanced by Christ, that he, the eternal Son of God, came into this world as sent by his Father, that, by his doctrine, obedience, and sufferings, he might counteract the devil, and deliver men from that sin and misery which he had introduced. 9. Whosoever therefore is, by the regenerating power of the Holy Ghost, made partaker of a divine nature, is no longer a wilful and habitual worker of iniquity, like the devil and his children; for that divine principle of grace, which was infused into him in his regeneration, has an abiding root and residence in him to rule and govern him, that he can no more love and live in sin, or sin with deliberation and full consent of his will, as he was wont to do,—or continue impenitent in the sins into which he had been surprised by temptation;—because, being a child of God, and born of the Spirit, he has received an indwelling habit or principle of grace that wills and works in direct opposition to all sin. 10. By these habitual inclinations and exercises, either in opposition to, or in favour of sin, are the children of God and those of the devil plainly distinguished, and openly discovered and known to be such; for let men's pretences be what they will, if they do not love, and habitually live in the practice of religion and morality, and have not a sincere and cordial affection for their Christian brethren, it is impossible they can be the regenerated or adopted children of God. 11. For both our Lord himself, and his apostles and servants, have all along urged, that, if we profess to be his followers, we should dearly love one another, and labour to promote one another's real advantage. 12. Not imitating Cain, that first-born of our fallen parents, and notorious child of the devil, who, under the malignant influence of that infernal father, cruelly murdered his brother Abel, for no other reason but because his works were better in themselves, and more respected by God, than his own abominable actions. 13. Never therefore marvel at it as a new and strange thing, if wicked men, those children of the devil, should hate you as Cain did Abel; there being an established enmity between the seed of the woman and of the old serpent. 14, 15. And never let us be uneasy under the hatred of the world, since God loveth us; and since our sincere and cordial love, to all that bear his image, is a manifest proof that we are translated from a state of condemnation to a state of justification and adoption to eternal life, and are quickened from a death in sin, to a life of righteousness and holiness:—whereas they who do not love the saints, as beloved by, and belonging to, Christ, and bearing his image, are still in a state of condemnation and spiritual death. Nay, he that, instead of cultivating this Christian temper towards his brother, indulges wrath, malice, envy, and revenge, is, in God's reckoning, a murderer; and such a one the word of God represents as having no principle of spiritual life abiding in him, or any title to, or meetness for, eternal life. —16. Since then the eternal Son of God freely and cheerfully gave himself an offering and sacrifice to God, to make atonement for our sins, and purchase our eternal salvation, we have a marvellous evidence of the truth and greatness of his love towards us; with which we ought to be so deeply affected and influenced, as to stand ready to expose our very lives for encouraging the faith and hope of his ransomed people, and for the preservation of such as are eminently serviceable in the church. 17. But if, instead of copying Christ's example, we can see our Christian brethren in necessitous circumstances, yet harden our hearts against them, and decline relieving them when God has put it in our power, how can we pretend to have the faith of God's love to us, or any interest in, or real love to, God abiding in us? 18. Let us not, my brethren, content ourselves with even the strongest expressions of compassion and kindness to our fellow-christians and neighbours, but let us demonstrate our love in proper acts of beneficence and



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19 And hereby we know that we are of the truth, and shall [a] assure our hearts before him.

20 For if our heart condemn us,[†] God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments,[‡] and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And [b] he that keepeth his commandments dwelleth in him, and he in him: [m] and hereby we know that he abideth in us, by the Spirit which he hath given us.

A. M. cir. 4094. A. D. cir. 98.

[a] Gr. *persuade.*

[†] *For if our heart condemn us* of any deficiency of brotherly love, and we feel that we would not, if need were, "lay down our lives for the brethren" (ver. 16), then God, who "knoweth all things," will surely condemn us likewise.—Ed.

[‡] *We keep his commandments*—in consent of the understanding (Rom. 7. 16); in purpose of the will (Rom. 7. 15, 18, 19, 21); and in delight of the inner man of the heart (Rom. 7. 22); and fully and perfectly by believing in Christ our living Head (ver. 23, 24), "who is made unto us righteousness" (1 Cor. 1. 30); and in whom believers "are righteous, even as he is righteous." ver. 7.—Ed.

[b] 1 John 14. 23. & 15. 10. & 6. 54, 56. & 17. 21. ch. 4. 12.

[m] Rom. 8. 9. ch. 4. 13. & 2. 20, 27. Ezek. 37. 27. Zech. 12. 10.

## CHAPTER IV.

(1) *The duty of, and rules for, trying the spirits of teachers:* 1—6. (2) *Love farther inculcated:* 7—21.

BELOVED, [a] believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

2 [b] Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh[*] is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit*[†] of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. [c] Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

A. M. cir. 4094. A. D. cir. 98.

[a] Acts 17. 11. & 20. 29, 30. 1 Thes. 5. 21. Jer. 23. 8, 9. Mat. 7. 15, 16. & 24. 4, 5, 24. Eph. 5. 6. Phil. 1. 10. 2 Pet. 2. 1. 2 John 7. Col. 2. 8, 18.

[b] Ch. 3. 1, 2. 1 Cor. 12. 3. John 16. 13—16.

A. M. cir. 4094. A. D. cir. 98.

[*] The Docetæ, an early race of anti-christian teachers, denied the humanity of Christ; and against them this test seems to be directed. It will not, however, follow, as Humanitarians would infer, that our Lord was a mere man; but, on the contrary, clearly implies, as does Paul elsewhere, that he might have come in the "nature of angels," or in "the form, of God." Heb. 2. 14—16. Phil. 2. 6.—Ed.

[†] *That spirit* (rather, "mark") *of antichrist,* "which confesses not that Jesus Christ is come in the flesh," Romanists deny to be applicable to the popedom, because it confesses to this doctrine. Now, in one sense this is true—in another, and the only important sense, it is untrue. By the coming of Jesus Christ in the flesh "he bore our sins in his own body on the tree"—"and his blood cleanseth us from all sin;" whereas the Romish traditions ascribe the cleansing from sin and acceptance with God to penances, purgatory, and masses, the merits and intercessions of the Virgin Mary, apostles, saints, and angels; and thus, setting up human inventions, make altogether void the scriptural doctrine of the incarnation and atonement of the Son of God.—Ed.

[c] Is. 8. 20. Acts 17. 11. John 14. 17.

service, and in offices of substantial friendship, according to our professions: 19. And by the prevalence of this excellent temper and conduct, we have sure evidence that God has regenerated us by his word of truth, and brought us to understand, believe, and live under the government of the true principles of the gospel as sincere Christians; and shall be imboldened to appeal to him for our integrity, whatever censures the world may pass upon us; which will comfortably free us from the stinging reproaches of a self-condemning conscience. 20. For if our conscience, which is the deputy and candle of the Lord, witness against, accuse, and condemn us of allowed hypocrisy, in our professions of love, or of adherence to the truths of the gospel, what an awful sentence may we expect from God, who is infinitely more great and just, and better acquainted with our whole conduct! 21. But if our conscience, upon due deliberation, under the enlightening and witnessing of the Holy Ghost, according to the truth of the gospel, acquit us from all charges of reigning or allowed guile, we may, in proportion to our consciousness of this, have humble boldness in our claim of God as our God and Father, in our professions of love to him and his people, and in appeals to him concerning our integrity; and a holy freedom, courage, and liberty of soul in our fiducial pleadings with him. 22. And our unfeigned respect to all his commandments, and endeavours always to do what is acceptable in his sight by Jesus Christ, are an evidence that we have such interest in his favour, as that we shall receive, in due time, whatever blessings we sincerely and humbly pray for, according to his will, with faith in Christ, and for right ends.—23. And this is the great commandment of God, which is fundamental to, and comprehensive of, all the rest, that we should heartily receive and rest upon Christ alone for salvation, as he is offered unto us in the gospel; and, influenced by this faith, should love all his people, as his members, in obedience to his commandments. 24. All they therefore who conscientiously keep his commandments, from a principle of faith working by love, manifest that they live in a state of vital union to, and gracious fellowship with, Christ and his Father, and have these divine Persons dwelling in them by faith; and we, who stand in this near and happy relation to Christ and his Father, are assured that he lives with abiding influence in us, by the light, energy, and witness of his Holy Spirit, which he has freely given us, to produce, excite, and assist in the exercise of faith, love, and every other grace, in our souls.

REFLECTIONS UPON CHAP. III.—Astonishing is the love of God in making sinful men his children by regeneration and adoption. And notwithstanding their mean or contemptible appearance on earth, great shall be their glory and happiness in the last judgment and the eternal state. Evangelical hopes of everlasting happiness powerfully influence to the study of holiness in heart and life: and an inward principle of grace, under the influence of the Holy Ghost, effectually determines to hate and oppose everything sinful; as a rebellion against God, a counteracting of Christ's mediation, and an imitation of and obedience to Satan.—Faith as working by love, and love as influencing to an obedience to all God's commandments, are the principal characteristics of a Christian. And it is not high professions, but true and practical love to our fellow-christians, and the conscientious regard to all the laws of God, that will evidence us true believers, children of God, and temples of Christ, his Father, and Spirit. But nothing can more effectually prove us the devil's children and servants than neglect of, or murderous hatred against, our fellow-christians or neighbours.—There is need then of a thorough self-examination on these points. And if we cannot abide the trial of our own consciences, how shall we abide the judgment of a heart-searching God!

CHAP. IV.—Ver. 1. Take heed, my dear fellow-christians, to whom God has given his Spirit, that ye do not hearken to, nor be seduced by, every pretender to that Spirit, or by every doctrine which such a one may broach under colour of extraordinary light and immediate revelation; but, before you espouse these high pretenders, carefully examine, by the oracles of God, what manner of spirit they have, what doctrine they preach, what lives they lead, and what aims they follow; and there is great need of your being very cautious on this head, as, according to our Saviour's predictions, multitudes of impostors are now gone abroad, and making a great noise in the world. 2, 3. Now, that ye may certainly distinguish the spirits, know that every one who, under profession of preaching by the light and inspiration of the Spirit, cordially believes, freely owns, and boldly professes his faith in Christ as the eternal Son of God, who hath assumed our nature, and fulfilled all righteousness in our stead, and for our eternal salvation, appears to be truly inspired and authorized by God. But whoever denies that Christ is the true God, or promised Messiah, or denies his true manhood, or satisfaction therein for our sins, is not enlightened nor authorized, nor born of God;—but is actuated by that spirit of opposition to Christ and his truths which has already begun to appear in the world. 4. Ye, my dear children, are born of God, and have been taught by his Spirit to avoid, withstand, and overcome these impostors, and their errors and wicked practices, by the steadfastness of your faith, profession, and obedience;—God, who dwells in you by his spirit, being infinitely superior in wisdom and power to that antichristian spirit which is gone forth into the world, and to Satan himself, under whom it acts and works in the children of disobedience. 5. The views, interests, and doctrines of these impostors relate to the riches, honours, and pleasures of this present evil world; and therefore they propagate such notions of secular dominion and grandeur as are agreeable to carnal men; and hence their hearers, who place their happiness in worldly things, hearken to them, and greedily suck in their corrupt doctrines, as most suitable to their own inclinations. 6. But we, who preach an incarnate and crucified Saviour as the only way to everlasting happiness, are enlightened, approved, sent, and owned by, as well as born of God. Whoever, therefore, truly knows anything of God, according to the discoveries which he has made of himself in Christ, by the gospel, diligently attends to, and heartily receives the divine truths, which we preach by the direction of his Spirit. But they who have not been enlightened and renewed by God, pay no regard to our spiritual doctrine concerning Christ as the only true Messiah, nor to us who preach it. By this we easily and clearly discern whether men preach under the direction of God's Spirit of truth, or under the influence of the erroneous spirit of the devil.—7, 8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain, express, and show forth the most sincere and brotherly affection one to another; for such love is begotten, commanded, and approved by God, and it manifests him that lives in the exercise of it, to be a child of God, regenerated by his Spirit, and possessed of an experimental, appropriating, and transforming knowledge of the perfections and will of God;—and, on the other hand, he that is a stranger to the exercise of love to the saints or his neighbours, appears ignorant of the nature and will of God; for God is, in his very nature, an infinity of grace, mercy, and love: and in his thoughts, purposes, and dispensations, has manifested himself an infinitely glorious and engaging pattern of kindness and good-will. 9, 10. And this his love has been peculiarly manifested towards us, in his freely sending his only begotten and infinitely well-beloved Son to assume our nature: and by obeying and dying in our stead



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10 [d]Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, [e]if God so loved us, we ought also to love one another.

12 No man hath seen God at any time.[*] If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 [f]And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is [†]our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love;[‡] but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?

21 And [g]this commandment have we from him, That he who loveth God love his brother also.

A. M. cir. 4094. A. D. cir. 90.

d Deut. 7. 7, 8. John 15. 16. Rom. 8. 4, 32. & 3. Ps. 25. & 5. 8, 10, 23, 21. 2 Cor. 5. 18—21. Col. 1. 20. Tit. 3. 4. ch. 2. 2.

e Mat. 18. 33. John 13. 12, 14. ch. 3. 16, 17, 23.

[*] *No man hath seen God at any time*—that is, in his spirituality and infinity;—for his spirituality is essentially invisible to bodily eyes, and his infinity incomprehensible by any created intellect. But God has, since the creation, been manifest by his Word. God the Word, by a divine manifestation, appeared to our first parents, to Abraham, to Moses, and finally, he "was manifest in the flesh," and the apostles "beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth."—Ed.

f Ch. 3. 1, 16. ver. 9, 10. Heb. 11. 13. Acts 15. 11. Gal. 2. 20. Ps. 18. 1—3. & 14. 2. 5.

[†] Gr. *love with us.*

[‡] That "there is no fear in love," is a simple statement of fact; for love is the desire of, and delight in, and devotedness to, God, on account of his excellencies. But while "there is no fear in love," it does not follow that there is no species of fear attendant upon, or inseparably connected with, love. A slavish fear of God as a King, a guilty fear of God as a Judge, there is none in the believer; but a filial fear of God as a Father is equally excited by all his attributes.—Ed.

A. M. cir. 4094. A. D. cir. 90.

g John 13. 34, 35. & 15. 12. ch. 3. 11, 16, 23. Lev. 19. 18. Mat. 22. 39. Eph. 5. 2. Rom. 12. 9, 10. & 13. 8, 10. Gal. 5. 14. Jam. 2. 8. 1 Thes. 4. 9. 1 Pet. 2. 8.

## CHAPTER V.

(1) *Every believer in Christ is born of God; loves both God and his children, and keeps his commandments:* 1, 2. (2) *His commandments are not grievous:* 3. (3) *The victory of faith:* 4, 5. (4) *The witnesses to Christ:* 6—10. (5) *Eternal life in and from Christ:* 11—13. (6) *Christ hears and answers believers' prayers:* 14—17. (7) *The safety of the children of God:* 18—20. (8) *A warning against idolatry:* 21.

WHOSOEVER [a]believeth[*] that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 [b]By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep[†] his commandments: and his commandments are not grievous.[‡]

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.[§]

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

A. M. cir. 4094. A. D. cir. 90.

a Mat. 16. 16. John 6. 69. & 1. 12, 13. Acts 8. 37. Rom. 10. 9, 10. ch. 2. 23, 23, 29.

[*] *He whosoever believeth* truly and with all his heart. Rom. 10.10. —Ed.

b Ch. 2. 3. & 4. 20. John 13. 35.

[†] See note on ch. 3. 22.—Ed.

[‡] That "His commandments are not grievous" the most striking proof will be found in, apparently, the most "grievous" example, the death of martyrs; which, though scenes of sadness to surviving friends, have often been scenes of joy and triumph to the victims of superstition and cruelty.—Ed.

[§] *Even our faith*, which spiritually seeing things that, to the senses are unseen, overcomes the temptations of the visible by the hopes of the invisible.—Ed.

to atone for our sins, who are mean worms, enemies, and ungodly wretches,—that thereby he might purchase eternal salvation and happiness for us, and effectually bestow it upon us. 11. Now if God loved us at so high and astonishing a rate, we, whom he has thus loved and redeemed by the precious blood of his Son, most certainly ought, under the influence of this love, and in imitation of it, to maintain the most ardent affection towards our Christian brethren for his sake, and in obedience to his will. 12. But since our love to God himself cannot be drawn out by any bodily sight of him, let us show it by our regard to the saints, those visible representations of him: for if we love one another as bearing his image, it manifests that we love him, and that he dwells in us by his Spirit to produce this love; and thereby his love to us is eminently and most effectually manifested, and ours to him is brought to its true form, and eminently exercised and proved to be sincere: 13. Yea, by this we have a comfortable evidence of our dwelling, by faith and love, in union and communion with God through Christ; and of his dwelling in our souls by gracious manifestations and influences; because he has freely afforded us rich communications of his Spirit, to beget and animate this faith and love, and to cast a light upon his own work in us. 14. And we apostles, who were eye-witnesses of Christ's manhood, preaching, miracles, sufferings, death, resurrection, and ascension to glory, do, upon infallible evidence, attest that the eternal Father sent his only begotten Son to take upon him our nature, and by this his course of obedience and sufferings to be the Redeemer of both Jews and Gentiles, who do or shall believe on him throughout the whole world. 15. Whoever therefore, in these perilous times, from a principle of faith and love, boldly confess Jesus Christ to be the only begotten Son of God, and only Saviour of lost sinners, thereby manifest that God dwells in them by his Spirit, who has led them to these just sentiments of Christ, and that they dwell in God by faith and love, through the great Mediator.—16. And we, who have the experience of this, are fully persuaded, on the ground of gospel revelation, and the concurring witness of the Spirit with our spirits, that the most peculiar, transcendent, and distinguishing love is in the heart of God towards us, and is manifested in his sending his Son to be the propitiation for our sins, that we might live through him, and thus enjoy God, as altogether love, mercy, and grace to us, without any mixture of fury or wrath against us. And if we live under the power of a hearty and ardent love to him, and to his children for his sake, he and we have the most delightful and reciprocal union and communion: 17. Yea, this manifestation of the sincerity and strength of our love, encourages us to hope that we shall appear, with humble confidence, before him, as true believers, in the awful day of judgment; because, as he is all love to us, so we, even in this tempting and insnaring world, have our hearts filled with a supreme love to him, and with a sincere and ardent love to his children for his sake. 18. This love is indeed ever attended with a holy filial reverence of him, and cautious fear of offending him, yet, as we thereby know that we are passed from death to life, there is no distrustful, despairing, or terrifying fear of him in it, as if he were our enemy. And the more strong and fervent our love is, under an assuring sense of his love to us, the more effectually it banishes all diffident, slavish, and tormenting fear of him. 19. For our love to him is kindled by, and is the fruit and effect of his free love to us, which was from eternity in his gracious purposes, and was manifested in time by gracious declarations and works, antecedent to, and the immediate cause of, all our love to him; 20. And this our superlative love to him is necessarily connected with a sincere love to all his children. To pretend to love God, and yet indulge an uncharitable, irreconcilable, and malicious temper towards our fellow-christians, is to give the lie to our profession, and to all the declarations of Scripture, concerning true love to him; for if we bear not a love to our brethren in the faith and fellowship of the gospel, whom we have seen with our bodily eyes, and in whom we discern visible traces of the image of God, how can we ever love God himself, who, being invisible, can make no impression of himself upon our bodily senses, to affect our heart, or move or engage our affection!

REFLECTIONS UPON CHAP. IV.—When, in every age, there are so many crafty seducers, there is always great need to try preachers and doctrines by the unerring standard of God's word. And it is a mercy that, when worldly-minded men so eagerly follow worldly-minded impostors, God so marks his faithful ministers with truth, holiness, and success, in winning souls, that every unbiassed observer may discern the difference.—Astonishing is God's love to us, in first so caring for us, as to give his only begotten Son to be our atoning sacrifice, and our effectual Saviour and portion; and in giving his Spirit to dwell in us, for the effectual application of all his purchased blessings. What can engage our hearts to a grateful love to God, a candid and open confession of his truths, and a sincere and affectionate love to his people, if this do not! The consciousness of God's loving us, and our loving him by his grace, affords us great comfort and boldness in all our dealings with him.—But never let me reckon myself a Christian if I do not love all men, especially the saints, as far as they bear Christ's image.

CHAP. V.—Ver. 1. Fix it in your minds, as the most important truth, that whoever cordially believes that Jesus Christ is the promised Messiah, and depends on him, as the anointed Prophet, Priest, and King of his church, for all salvation, is regenerated by the Spirit of God; and such as, from this principle of faith, have a supreme love to God, esteem of, desire after, and delight in him, cannot but bear a good will to, and delight in, every Christian brother, as beloved of God, and spiritually begotten after his image. 2. And then we love the children of God aright, on account of their relation and likeness to him, when our love proceeds from such a prevailing love to himself, as inclines and engages us to endeavour after all holy obedience to his commandments. 3. Yea, such an impartial respect, and delightful obedience to all God's commandments, without counting any of them a heavy burden, is alone the distinguished mark of an unfeigned and governing love to him. 4. For whosoever is truly regenerated by the Spirit of God, he himself, and all that new nature which is produced in him by faith in Christ, and by virtue derived from him, will so withstand, overcome, and triumph over the terrors and allurements of the men and things of this world, as not to be disheartened by the one, nor drawn aside from his duty by the other. 5. But it is only by believing on Christ, as the true Messiah, and only begotten Son of God, and depending on him, by a lively and effectual faith, for justification, sanctification, and complete salvation, that any man, Jew or Gentile, can be so weaned from, and



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6 [d]This is he that came* by water and blood, *even* Jesus Christ; not by water only, but by water and blood: and [e]it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life; and this life is in his Son.

12 He that hath the Son[†] hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe[‡] on the name of the Son of God.

A. M. cir. 4094.
A. D. cir. 90.

d John 19. 34, 35. & 7. 38, 39. & 1. 14, 29, 36. Eph. 5. 25—27. & 1. 7. Tit. 2. 14. & 3. 5. Acts 3. 26. & 5. 31. Heb. 9. 14. 1 Pet. 1. 2, 19. & 1. 18, 19. Rom. 5. 9. Gal. 3. 13, 14. Col. 1. 14.

* Christ "came," as the Son of God, "by water," being so proclaimed at the time of his baptism (Mat. 3. 16); next he came "by blood," at the time of his resurrection, when he returned to his disciples and was declared to be the Son of God with power* (Rom. 1. 4). "Water and blood" also concurred at his death to testify to his humanity, which was one of the chief points, because of the errors of the Docetæ, John was required to prove. See chap. 4. 2, 3.—Ed.

e Ver. 7, 8.

† *He that hath the Son.*—1. Hath him in his faith, by believing the doctrine concerning him, and confidently trusts in him for salvation (2 John 9). 2. Hath him in his love, whereby he leaves all things for his sake, honours, serves, and follows him.—Ed.

‡ *And that ye may* (should) *believe*, &c.—Which rendering is agreeable to the Greek, removes the tautology, renders that last clause of the verse intelligible and agreeable to the tenor of the epistle, which was to prove, on the force of divine evidence, that men "should believe on the name of the Son of God."—Ed.

A. M. cir. 4094.
A. D. cir. 90.

* Or, *concerning him.*

† *His brother.*—A Christian brother—a true child of God—else were he no Christian brother.—Ed.

‡ *Not unto death.*—A sin not to end in natural death.—Ed.

§ *And he shall give him.*—That is, not to him that prays, but to him that has sinned "not unto death."—Ed.

‖ *There is a sin unto death.*—This statement has been grievously misrepresented by marginal references to Mat. 12. 31, 32. Mark 3. 29. Luke 12. 10. Heb. 6. 4, 5. & 10. 26—wherein to these Scriptures it bears no reference whatsoever. The true reference is to 1 Cor. 11. 30. where bodily sickness, and sleep (the Christian's death), are directly ascribed to the merciful judgment of God correcting his people for an unworthy approach to the Lord's table.—Ed.

* See note on ch. 3. 9.—Ed.

f Rom. 8. 16. ver. 13. ch. 3. 14, 24. 2 Cor. 1. 12. 2 Tim. 1. 12.

g Eph. 2. 2, 12. Tit. 3. 3. Rom. 1. 25—32. & 3. 10—18.

h Or, *the wicked one.* John 12. 31. & 14. 30. & 16. 11. 2 Tim. 2. 26. Eph. 2. 2.

1 Ch. 4. 2. & 5. 1.

k Mat. 13. 11. Luke 24. 45. Eph. 1. 17, 18. & 3. 18, 19. John 17. 3. 1 Ch. 2. 3. 1 Cor. 1. 30. 2 Cor. 5. 17, 21. Phil. 3. 9. Jude 1. John 17. 21.

m Is. 9. 6. & 44. 6.

14 And this is the confidence that we have [*]in him, that, if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother[†] sin a sin *which is* not unto death,[‡] he shall ask, and he shall give him[§] life for them that sin not unto death. There is a sin unto death:[‖] I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not:* but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* [f]we know that we are of God, and [g]the whole world lieth in [h]wickedness.

20 And [i]we know that the Son of God is come, [k]and hath given us an understanding, that we may know him that is true; [i]and we are in him that is true, *even* in his Son Jesus Christ. [m]This is the true God, and eternal life.

21 Little children, keep yourselves from [l]idols. Amen.

mortified to the things of this world. 6. Now the character of this Saviour of the world was well attested at his baptism, and in his bloody death, and, after his resurrection, by the powerful influences of the Holy Ghost, in applying his salvation to multitudes, and in the miraculous gifts bestowed, and cures effected, for the confirmation of the gospel. 7. For there are three divine persons, the habitation of whose glory is in heaven, who thence bore, and still bear, testimony to the incarnate Saviour, as the true Messiah;—the Father, by repeated declarations from heaven, and by raising him from the dead; the Son, by repeated avowals of his divine and mediatorial character, and by authoritative instructions and unnumbered miracles wrought in his own name;—and the Holy Ghost, in visibly descending on him at his baptism, and by coming forth from him, after his ascension, to spread his name, kingdom, and glory in the world.—And these three, though personally distinct, in a manner which infinitely transcends our most enlarged conceptions, are not only equal in power and glory, but essentially one thing, being, and substance; one God, in distinction from, and opposition to, the many pretended deities of the Heathens and others. 8. Meanwhile, on earth, the miraculous gifts, and saving graces of the Holy Spirit,—the spotless purity of Christ's human nature, his holy doctrine, and ordinance of Christian baptism,—his blood or righteousness represented in his supper, and applied to the consciences of believers,—harmoniously attest him as the divine, complete, and only Saviour of sinners. 9. If then we readily depend, in the most important matters of life, upon the testimony of two or three credible men, how much more may we depend on the testimony of these three Divine Persons and things, that Christ is God's only-begotten and eternal Son, and the only true Messiah. 10. Whosoever therefore, upon this divine evidence, cordially believes and trusts in this incarnate Son of God as his only and all-sufficient Saviour, has not only received into his heart the witness of God, but has, in his soul, an experimental and satisfying testimony of the suitableness, worth, and excellency of Christ; and of his ability, willingness, and authority to deliver him from all sin and misery, and bring him to all spiritual and eternal happiness:—but whosoever rejects the testimony which God has given concerning his Son in the gospel, as altogether sufficient, and given to him in particular for salvation, flatly contradicts, and gives the lie to the most high, holy, and faithful God. 11. Now this is the sum of the testimony which God bears concerning his Son—that, in infinite love, he has made a full and free offer of grace and glory to us sinners of mankind in the everlasting gospel; and, according to his own eternal counsel and mere good pleasure, has graciously and irrevocably conferred upon us, who believe in him, a full right and title to, meetness for, and beginnings, earnests, and foretastes of eternal life; as all purchased by, lodged in, communicated by, and to be enjoyed in a state of union and communion with Christ. 13. These divine testimonies concerning Christ I have set in so clear and strong a light before you, who, under a sense of your helpless, guilty, and ruined state, have heartily received and rested on him as your only Saviour, that, by the word of God, and witness of his Spirit with your spirit, ye may have a comfortable assurance, that ye have not only the earnest and anticipating possession of eternal life, but have the whole of it in Christ your Head: and that ye may be excited and encouraged more and more steadfastly to believe in, and depend for your whole salvation upon, the merits and mediation of the only begotten Son of God. 14, 15. And we, who truly believe in him, are not only assured that God will bring us safe to everlasting happiness, but that he will graciously grant us whatever blessings we ask by faith in Christ's name, according to the declarations of his will given us in his word. 16. Now if God so readily hear the prayers that are offered to him with faith in the name of Christ, we ought to pray for forgiveness of sins of every kind to our Christian brethren and fellows of mankind, in hopes of obtaining it; except only the sin against the Holy Ghost, which God has fixed as unpardonable, and infallibly connected with eternal damnation. 17, 18. Every disposition, thought, word, or deed, contrary to that equity prescribed by God's law, is sinful; but every sin is not that unpardonable transgression. Nay, whosoever is really regenerated by the spirit of God, on account of the Spirit's continued indwelling and influence in his soul, and the immortal nature of that grace implanted in him, and through his own watchfulness against, and hearty detestation of sin, has an effectual security against being ever seduced into that unpardonable sin. 19. Now we certainly know that we have, by regeneration, been made partakers of a divine nature, as a powerful and abiding principle of holiness, and that all the rest of the world, who have never experienced this new birth, continue voluntarily under the power of sin and Satan. 20. And from all the undoubted proofs before insisted on, we certainly know that Jesus Christ, the eternal Son of God, hath assumed our human nature, and come into our world to put away sin by the sacrifice of himself; and that he hath not only given us an external revelation in his word, but a saving knowledge of him as the Way, the Truth, and the Life, by an internal operation of his Spirit. Yea, we are vitally united to him, who is the true and faithfull Witness as Mediator, and as the Son of God is the only living and true God, together with the Father and Spirit, and who, having all life in himself, is the Purchaser and Giver of spiritual and eternal life to us. 21. Let me therefore beseech you, who have such relation to, and fellowship with, the true God, Father, Son, and Holy Ghost, to abstain from every appearance of fellowship with Pagans in their idolatrous worship, or from giving anything too high a place in your hearts.

REFLECTIONS UPON CHAP. V.—There can be no real Christianity without being begotten and born of God by his implantation of a supernatural and vital principle of grace in our heart. But no inward principle of grace can be manifested without actings of faith on Christ, of love to God and his people, and of weanedness of heart from the pleasures, riches, and honours of this world. But the more fully and firmly we, through the gospel, believe on Christ, as our divinely sent and well qualified and furnished Saviour, the more complete will be our weanedness from and victory over the world.—What infallible testimonies concerning Christ are revealed unto us, to encourage and found our faith in him! Nothing then can be more highly reasonable than to rest in him, assured of our eternal life in and through him as the free gift of God. And it is highly criminal and ruinous to our own souls, by discrediting his gospel declarations and promises, to give the lie to JEHOVAH'S solemn attestations. It is a sure ground of hope in our pleading for every necessary blessing, that Christ has purchased and intercedes for it, and God has promised, for his sake, to bestow it. But dreadful, as well as unpardonable, is the crime of desperate and wilful rejection of Christ and the gospel; and great need have Christians to guard against every approach to it, and to make sure their regeneration by God's Spirit, as an effectual preservative against it. Thrice happy are they who conscientiously improve their assured knowledge, faith, and hope, in carefully keeping their heart and life for God alone, in opposition to every idolatrous rival.



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# THE SECOND EPISTLE

OF

# J O H N,

"THE ELDER," is a title derived from age, or experience as equivalent to age; and as John was now the senior apostle,—most probably the senior Christian,—the title would be peculiarly appropriate. It is also a title which John was likely to employ in preference to his own name, which he was accustomed to suppress. "The Elect Lady," Clemens Alexandrinus supposes to have been a Babylonian named "Eclecta;" and the Vulgate, Boothroyd, and others, render the words "the lady Eclecta;" Benson and others translate the inscription "To the elect Kyria;" Cassiodorus believed the epistle to have been addressed to a particular church; others, that it was intended for the Christian church generally, (comp. Is. liv. 1; Gal. iv. 24, &c.) The authorized version is supported by Beza, &c.; and both the absence and use of the Greek article (ver. 1, being comp. with ver. 13,) appear to decide in favour of this opinion.—ED.

(1) *The salutation to the elect lady:* 1—3. (2) *The apostle's joy over the Christian walk of some of her children:* 4. (3) *He beseeches her to persevere in the walk of Christian love:* 5, 6. (4) *Warns her to beware of deceivers:* 7—11. (5) *Hopes to see her again, and transmits the greeting of her sister's children:* 12, 13.

A. M. cir. 4081.
A. D. cir. 90.

THE [a]elder unto the [b]elect lady and her children, whom [c]I love* in the truth;† and not I only, but also all they that have known the truth;

2 [d]For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 [e]Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, [f]in truth‡ and love.

4 [g]I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.§

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning,‖ that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 [h]For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver* and an antichrist.

8 [i]Look to yourselves, that we lose not those things which we have [†]wrought, but that we receive a full reward.

9 [k]Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.‡ He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 [l]If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:§

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak ‖face to face, that our joy may be full.

13 The children* of thy elect sister greet thee. Amen.

a 1 Pet. 5. 1. 3 John 1. 6.
b Acts 13. 43. Eph. 1. 4. 5.
c 1 John 3. 18. Mat. 22. 39. Gal. 2. 3, 14. & 3. 1. 5. 7. Eph. 1. 15. 1 Thes. 2. 13. 1 Tim. 2. 4. Heb. 10. 26. Jam. 1. 18. & 5. 19. 1 Pet. 1. 22. 3 John 1, 3, 8.
* *Whom I love.*—Both the lady and her children.—ED.
† *In the truth.*—In Christ Jesus (John 14. 6); as members of his mystical body, (1 Cor. 12. 12, 13); in the Spirit (1 John 5. 6); in the gospel, 2 Thes. 2. 13.—ED.
d Phil. 1. 6. 1 John 2. 14, 23. Col. 3. 16. John 15. 7.
e Rom. 1. 7. 1 Tim. 1. 2.
f Zech. 8. 19. Gal. 5. 6.
‡ *In truth*—which you profess and maintain.—*In love*—which you feel and exercise.—ED.
g Phil. 4. 1. 1 Thes. 2. 19. 3 John 3, 4.
§ This seems to refer to the heavenly commandment, "Hear ye him." Mat. 17. 5.—ED.
‖ *The beginning* of the preaching of the gospel.—ED.

A. M. cir. 4081.
A. D. cir. 90.

h Mat. 24. 5, 24. 2 Pet. 2. 1. 1 John 2. 18, 22. & 4. 1—3. 2 Thes. 2. 7, 11.
* *A deceiver, &c.*—Rather, "the deceiver and the antichrist;" that is, in spirit, in type, and commencement.—ED.
i Mark 13. 9. Gal. 3. 4. Heb. 10. 32. Mat. 18. 21. 1 Tim. 1. 19. 1 Cor. 15. 58. Ps. 19. 11.
† Or, *gained.* Some copies read, *which ye have gained, but that ye receive, &c.*
k Is. 8. 20. 1 Pet. 2. 2. Col. 3. 16. 1 John 2. 23, 24.
‡ *Hath not God for his God*; neither for his Father, his Redeemer, nor his Sanctifier.—ED.
l Rom. 16. 17.
§ *Neither bid him God speed.*—More literally, "And say not to him—Joy—hail—success to you."—ED.
‖ Gr. *mouth to mouth.*
* From comparing ver. 4 and 13, it will appear highly probable, that the apostle had found some of the children of these two pious sisters at a distance from their mothers, for such separations are unavoidable, and that the chief object of his writing was to convey that most delightful of all earthly intelligence—the community of family religion, which promises and secures to the separated on earth, the meeting of a family in heaven.—ED.

EXPLANATORY NOTES.—Ver. 1—3. Dear lady, whom God has from eternity chosen to everlasting life, and, by the powerful influence of his grace, rendered a choice and lively Christian, and whom I, and all other sincere believers of the gospel, and faithful adherents to its truths, affectionately love and esteem, not on account of your high birth or your abundant wealth, but for your experience of, conformity, and regard to those truths; I, who am an aged ruler of the Christian church, wish to you and yours the most abundant enjoyment of all those new covenant blessings which proceed from the redeeming mercy and grace of God our Father, through Jesus Christ our dear and now exalted Saviour; and that you all may be thereby animated to walk in truth and in universal love, according to the tenor of that glorious gospel with which he has favoured you. 4. It was with inexpressible pleasure that I found, when with you, some, though not all, of your children effectually converted to Christ by the power of his gospel truths, and firmly adhering to them, and earnestly practising them, in a course of progressive holiness, thereby manifesting the truth and liveliness of their inward grace, according to the commandment which we have received from God the Father. 5, 6. Let me therefore beseech you, my dear and honoured lady, that according to the law of God, long ago delivered under the Old Testament, and more lately inculcated on us, with additional motives and obligations, by our dear Redeemer in the days of his flesh, you and your children would earnestly persevere in the most affectionate love to, sympathy with, and care for, all that bear his image, and that you would manifest your love to him in a constant, laborious, and progressive study of holiness, in all manner of conversation, according to his commandments, which have been so plainly and faithfully delivered unto you. 7, 8. I the rather beg your earnest attention to these things which you were taught when first you embraced the gospel, as many preachers have now gone abroad into the world, who, pretending a mission from Christ, an uncommon zeal for his truths, and love to the souls of men, do, in direct opposition to his declarations, interests, and honour, maintain that he did not assume, nor obey, nor suffer in, a true human nature, but merely in appearance of it;—let me therefore beseech you, and other Christian friends to whom this letter may come, to be on your strictest watch, and to guard against the seductions of such, that ye may not fall short of the gracious reward of your acceptance, profession, and practising of the gospel, and your sufferings for it, which you expect; and that we ministers may not lose the comfort which we hoped to have in your distinguished eternal salvation, as the seals of our ministry: 9. For as he who believes with his heart the doctrines of the gospel concerning Christ's person, offices, and work, and steadily adheres to them in his profession and practice, hath a spiritual knowledge of, interest in, and fellowship with, Christ and his Father;—so he who does not believe, teach, and practise them, but labours to seduce his hearers into the contrary errors, has no saving knowledge of, interest in, or fellowship with either. 10, 11. If therefore any preacher appears among you who does not declare and inculcate these very doctrines concerning Jesus Christ, and the redemption of sinners through his blood, according to the riches of God's grace, which we delivered unto you, see that ye give him not the smallest encouragement, by entertaining him in your houses, or wishing him any success in his ministrations;—for whoever wishes him success, or familiarly converses with him, is accounted by God as a criminal encourager and assistant of him in spreading his errors, to the dishonour of Christ and the eternal ruining of men.

REFLECTIONS.—It is a great pleasure for ministers and Christians to observe persons of quality, and their children, heartily embracing the uncorrupted doctrines of the gospel, and walking answerably unto them; and to see the grace of God spreading through a whole family. And exalted blessings from Jesus Christ and his Father are secured to such by their fellow-christians' prayers. True religion does not abate civil respect, but gives a spiritual turn to the most dutiful and affectionate salutations. True faith in Christ always manifests itself in a cordial love to God and his people, and in a conscientious obedience to his law; and those only have the benefit of a special relation to Christ and his Father, who continue steadfast in the faith of the gospel, and persevere in all holy obedience. It is very dreadful, after a long profession of gospel truth, and much apparent experience of God's grace, to be at last disappointed of that ample satisfaction which we expected in that course. But inexpressible is their guilt who attempt to subvert any of the leading truths of the gospel. And highly sinful and dangerous is it to have fellowship with them, or to give them the smallest countenance in their conduct. Let protestants, let Britons, think and tremble.



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# THE THIRD EPISTLE OF JOHN.

'GAIUS," (in Latin, Caius,) is a name occurring on four other occasions, viz., Acts xix. 29; xx. 4; Rom. xvi. 23; 1 Cor. i. 14. Who this Gaius was, or where he resided, is unknown;—but it matters not. His character survives, that, in these latter days, Christians may learn what primitive Christians were.—ED.

(1) *The address to Gaius:* 1. (2) *His desire for his prosperity:* 2. (3) *The apostle's joy in hearing how he professed and walked in the truth, and maintained hospitality:* 3—8. (4) *He condemns the ambition of Diotrephes:* 9—11. (5) *Commends Demetrius:* 12. (6) *Has many things to write, which he defers, hoping shortly to see his friend, and concludes with prayers and salutations:* 13, 14.

A. M. cir. 4094.
A. D. cir. 90.

THE [a]elder unto the well-beloved [b]Gaius, [c]whom I love [*] in the truth.

2 Beloved, [d]I [†]wish above all things[‡] that thou mayest prosper and be in health, even as [e]thy soul prospereth.

3 For [f]I rejoiced greatly, when the brethren came and testified of [g]the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that [h]my children [i]walk in truth.

5 Beloved, [k]thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if [l]thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

a 2 John 1.
b Acts 19. 29. & 20. 4. Rom. 16. 23. 1 Cor. 1. 14.
c 1 John 3. 18. 2 John 1.
* Or, *truly.*
d Rom. 1. 10. Ps. 122. 6, 8. Phil. 2. 4.
† Or, *pray.*
‡ *Above all things.*—Rather, "As to all things (external) I pray that thou mayest prosper, even as thy soul prospereth."—Robinson's *Gr. Lex. in voc.* 4. The apostle having probably heard that Gaius had fallen into ill health.—ED.
e 2 Cor. 1. 5. & 2. 14. & 4. 16—18. & 7. 13. 2 Pet. 1. 2—9. & 3. 18.
f 2 John 4. ver. 4. Phil. 4. 1. 1 Thes. 2. 19, 20.
g John 1. 47. & 18. 37. 1 John 2. 14, 24. 2 John 2. Col. 1. 5. Phil. 1. 6. Ps. 119. 11. & 51. 6.
h Philem. 10. 1 Cor. 4. 15. Gal. 4. 19. Is. 8. 18.
i Eph. 4. 21. & 6. 15. Prov. 23. 26. Col. 3. 16. Jude 3. Mat. 28. 20.
k Luke 12. 42. 1 Pet. 4. 2, 10. Heb. 13. 1—3.
l Tit. 3. 13. Col. 1. 10.

A. M. cir. 4094.
A. D. cir. 90.

8 [m]We therefore ought to receive such, that we might be [n]fellow-helpers to the truth.

9 I wrote unto the church:[*] but Diotrephes,[†] who [o]loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, [p]I will remember[‡] his deeds which he doeth, prating against us with malicious words: and not content therewith; neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, [q]follow not that which is evil, but that which is good. [r]He that doeth good is of God;[§] but he that doeth evil hath not seen God.

12 Demetrius hath [s]good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that [t]our record is true.

13 [u]I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak [‖]face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

m Mat. 10. 14. Luke 10. 7.
n Prov. 23. 23. Zech. 8. 16. 2 Thes. 2. 1. Jude 3. 2 Tim. 1. 13. & 2. 15. Tit. 1. 9. 1 Tim. 1. 18, 19. & 6. 20.
* *I wrote unto the church.*—Rather, I have written, to wit, in this letter, which, though addressed individually to Gaius, was intended for all.—ED.
† Who this "Diotrephes" was, is totally unknown; and conjecture is more than useless—it is a waste of time. His character, however, abides—proud, ambitious, exclusive, calumnious, malicious, inhospitable, a suppresser of generosity in others, and a tyrannical ruler in the church.—ED.
o Mark 9. 34. Luke 22. 24. Rom. 12. 10.
p 2 Cor. 10. 6. 9, 10. Is. 65. 5. John 16. 2.
‡ *I will remember.*—Rather, "I will remind him."—ED.
q Ex. 23. 2. Num. 16. 26. Ps. 37. 27. Is. 1. 16. 2 Tim. 2. 5. 1 Pet. 3. 11.
r 1 John 2. 29. & 3. 6, 9.
§ *Is of God.*—Is born of God—a child of God.—ED.
s 1 Tim. 3. 7. 1 Thes. 4. 12. & 2. 5—10.
t John 19. 35. & 21. 24.
u 2 John 12.
‖ Gr. *mouth to mouth.*

EXPLANATORY NOTES.—Ver. 1, 2. My dear Gaius, whom God has loved with an everlasting love, and drawn with his loving-kindness, and whom I sincerely and heartily love as a true Christian, who faithfully adheres to the truths of the gospel in his profession and practice—I, who am now a very aged ruler of the Christian church, earnestly wish all manner of temporal prosperity and bodily health, as I have reason to believe that your soul prospers in an increase of spiritual knowledge, familiar fellowship with Christ, and delightful conformity to him, in a lively exercise of faith, hope, love, and new obedience. 3, 4. For I was exceedingly filled with joy and comfort, when some of those, who go about preaching the gospel, informed me of your remarkable experience of the power of Christ and his gospel truths, and with what faithfulness and integrity you profess, adhere to, and improve them, in a delightful, edifying, and progressive practice of holiness; for nothing gives me greater pleasure than to hear that those, who have been converted to Christ by my ministrations, continue steadfast in their holy profession of gospel truth, and more and more adorn it by a lively Christian conversation. 5—8. You act like a true believer, and a faithful follower of Jesus Christ, in your candid and disinterested benevolence to poor saints, particularly to such as are driven from their homes for their adherence to him, or go about preaching his gospel;—some of whom, being greatly affected with your distinguished kindness, made mention of it in our public worshipping assemblies.—And you cannot employ your substance better than in further assistance of such in carrying on their work, as an imitation of your kind and merciful God, and a token of your gratitude to him, for calling you, by his grace, to his kingdom and glory.—For to the honour of Christ and his gospel, and to manifest their entire disinterestedness in their labours to win souls, these ministers have freely preached the gospel to the Gentiles, refusing to accept of a necessary subsistence from their new converts; we ought therefore cheerfully to entertain them in our houses, and, according to our ability, supply them with necessaries; that we may thus assist them in the propagation of the glorious gospel, to the honour of Christ and the salvation of multitudes. 9, 10. I indeed wrote to your church to provide for such preachers; but Diotrephes, that proud ambitious man, who attempts to lord it over his hearers and fellow-ministers, refused my letter a public reading, or hindered the people's compliance with its contents: but, if the Lord will, I intend to visit you, expose his wicked conduct, and censure him for it; for he not only throws out a multitude of false and ill-natured reflections on me and other faithful ministers of Christ, and refuses to show any kindness to persecuted and travelling preachers, but does all he can to hinder such as have inclination or ability to supply them; and even pretends to excommunicate from the church, and deliver up to Satan, these afflicted brethren, if not also such as entertain them. 11. Dear friend, never make him, nor any other, your pattern in anything sinful; but, in imitation of Jesus Christ and his Father, exercise yourself in brotherly kindness, and in every other branch of holy conversation. For it is only those who do so that are the children of God and heirs of his kingdom. But they who indulge themselves in pride, hatred of brethren, or the like, have no spiritual knowledge of, nor fellowship with him.—12. Demetrius is a most excellent person, whom I, and all that regard either truth or the gospel, do and must speak well of. Let him, under Christ, be a pattern which you study to imitate.

REFLECTIONS.—Bodily health is an invaluable mercy when it enables us to improve our spiritual gifts and graces for the extensive benefit of mankind. And delightful is it when Christians remarkably increase and flourish in grace and good works; and when their faith and love to Christ, and his ministers and people, are such as cannot be kept secret.—Alas, what a plague to the church are proud, insolent, domineering imposers of their tenets, and malicious revilers of Christ's truths and faithful ministers, who will neither do good themselves, nor suffer others that would! Richly they deserve to be detested by every Christian, and exposed and censured by every church.

## CONCLUDING REMARKS ON THE FIRST, SECOND AND THIRD EPISTLES GENERAL OF JOHN.

The FIRST EPISTLE is peculiarly characterized by a pervading strain of love; God's love to sinners; the debt of love due by Christians in return; love to the Father necessarily begetting, in one child, love to all the members of the Father's family;—these are the topics upon which the apostle delights to expatiate, the peculiar prominence of which concurs with the record of the historian, in which it is stated, that, in his extreme old age, when unable to walk, he was accustomed to be carried into the Christian assembly at Ephesus, to look upon the people with the tenderness of a dying father; and that, being unable to read or preach, his custom was to summon up all his energies for one sentence—"Children, love one another!"



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The SECOND EPISTLE is remarkable as affording a delightful specimen of primitive domestic Christianity, and as a record of the superabundant reward that pious mothers receive when their prayers and their instructions are blessed in the conversion of their families. The sisters appear to have been two widows—but the Lord was more than a husband to each, and more than a father to their fatherless children.

The THIRD EPISTLE is remarkable as pourtraying some striking varieties in the character of professing Christians. The features depicted are few; but, like the outline pencillings of some master-hand, they fully exhibit the peculiarities of the originals. Truth and hospitality stand personified in Gaius; ecclesiastical ambition and selfishness, in Diotrephes; while Demetrius stands forth one of those rare specimens of excellence in principle and manner that "win golden opinions from all men," while they sacrifice their truth and their consistency to none.—ED.

# THE GENERAL EPISTLE

OF

# J U D E.

THE author of this epistle was the brother of James, as all copies of the original testify. He is called in the gospel Judas, with the addition of his surname, Lebbeus, or Thaddeus, to distinguish him from Judas Iscariot. This epistle so nearly coincides with the second of Peter, that it would seem to have been written upon the same occasion, and, either after a conversation with Peter, or after the reading of his epistle, which Jude seems to quote. Within this short epistle there are references to Gen. iv. 5; v. 18; xix. 24; Num. xiv. 29; xvi. 1; xxii. 7—21; xxvi. 64; Deut. xxix. 23; Ezek. xiv. 7; Dan. x. 13; Zech. iii. 2, 4, 5.—ED.

(1) *The address:* 1, 2. (2) *An exhortation to an earnest contending for the faith:* 3. (3) *A description of false teachers, and a description of their doom:* 4—19. (4) *An exhortation to prayer, and other Christian graces, with the exercise of a charitable church discipline:* 20—23. (5) *An ascription of praise and glory to the God of grace and salvation:* 24, 25.

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A. D. cir. 66.

JUDE,[a] the [b] servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved [c] in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you*, that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation,[†] ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God,[‡] and our Lord Jesus Christ.

5 I will therefore put you in remembrance,[§] though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And [e] the angels which kept not their first estate,[*] but left their own habitation,[†] he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 [d] Even as Sodom and Gomorrha, and the cities about them, in like manner, giving themselves over to fornication, and going after [e] strange flesh, [f] are set forth for an example, suffering the vengeance of eternal fire.[‡]

8 [g] Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

a Luke 6. 16. John 14. 22. Acts 1. 13.
b Rom. 1. 1. Jam. 1. 1. 2 Pet. 1. 1.
c *Preserved* steadfast in the faith of Christ Jesus.—Ko.
† *Ordained to this condemnation.*—Literally, "before written"—that is, had their condemnation prophetically foretold. They were not, and, consistently with the attributes of God, they could not, be ordained to commit sin (see Jam. i. 13, 14); but on account of that sin which God foresaw, described, and denounced, they were ordained to suffer a righteous judgment.—Ko.
‡ According to the grammatical canon established by Middleton, &c., the translation of this passage, following the Syriac and Coptic, should be, "denying our only Lord God Jesus Christ."—Ko.
§ "But I wish to remind you, even you who already know this"—stirring up your minds lest you should overlook the lesson through your very familiarity with the history.—Ko.

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c 2 Pet. 2. 4. John 8. 44. Mat. 25. 41. & 8. 29.
e *Their first estate.*—The original condition of their creation—spiritually a condition of "truth." John 8. 44.—ED.
† *Their own habitation.*—"Their own proper situation, by aspiring to some higher."—*Benson.*—*Note.* While conjecture is scarcely ever to be indulged, yet is it not probable that as the covenant with Adam on earth required abstinence from a particular tree, as a restraint on his natural appetite—so the covenant with the angels may have required their abiding in a particular place, as a similar restraint on their natural rapacities of winged movement?—ED.
d Gen. 13. 13. & 18. 20. & 19. 5, 24, 25. Deut. 29. 23. Is. 1. 9. & 13. 19. Jer. 50. 40. & 50. 40. Lam. 4. 6. Hos. 11. 8. Amos 4. 11. Luke 17. 29. 2 Pet. 2. 6.
e Gr. *other.* Gen. 19. 5. Rom. 1. 26, 27. 1 Cor. 6. 9.
f 1 Cor. 10. 6, 11. 2 Pet. 2. 6. Mat. 11. 24.
‡ *Suffering* (typically, in this world), *the vengeance of eternal fire* in the world to come.—ED.
g 2 Pet. 2. 10, 11. Jer. 23. 25, 26, 32.

EXPLANATORY NOTES.—Ver. 1. Judas, not Iscariot, but the brother of James the less, and kinsman of Jesus Christ according to the flesh, sent forth by his immediate commission to preach the gospel to those Jewish Christians who, in the judgment of charity, appear to have been set apart by God the Father, as his chosen in his eternal purpose of love, and in consequence thereof preserved in Christ from dying in their sins, and effectually called to partake of all the blessings of the gospel in time and eternity. 2. Wishes the most tender compassion and favour of a gracious God, and peace with him and with one another, and the best prosperity of every kind, and all the excellent fruits and rich manifestations of his special and distinguishing love in their utmost fulness. 3. My dear Christian brethren, when I, with much thought and care, applied myself to write somewhat to you concerning that spiritual and eternal salvation which answers the circumstances of every sinful man, and is offered in the gospel to all that hear it; and which all believers, Jews and Gentiles, share of: directed by the inspiring Spirit of God, I found it peculiarly necessary, with the utmost earnestness, to stir you up to the most fervent zeal, active diligence, and careful concern, to maintain, defend, and practise the pure and uncorrupted doctrines of the gospel, concerning the person, offices, righteousness, grace, and government of the Lord Christ, which have been by him, through his holy apostles, delivered to all his followers, who are holy in heart and life, as a trust and treasure to be by them faithfully kept, and fully and purely transmitted to posterity.—4. For according to the ancient purposes and predictions of God, there have clandestinely, by craft and flattery, crept in among you impious and heretical men, who, under pretence of embracing the Christian religion, represent the doctrines of God's grace as an encouragement to wanton and lascivious practices; and who, by their doctrine and conduct, plainly undermine the whole authority of God's law, and reject the gospel doctrine concerning the divine Person and offices of Christ, as the Prophet, Priest, and King of his church, and his gracious salvation of men from their sins to holiness and happiness. 5—7. To deter you from the smallest regard to, or compliance with, these seducers, seriously remember how your Hebrew ancestors, after God had miraculously delivered them from their Egyptian bondage, were almost every one of them cut off by terrible judgments in the wilderness for their disobedience and unbelief;—and how the highly dignified angels, who revolted from God by sin, were cast down into hell, and are, by the curse of his law, and their own wickedness and misery, reserved, like condemned and chained prisoners, till the last judgment; when their torments shall be completed, and they, with all apostates and impenitent unbelievers, shall depart into the most tremendous everlasting punishment!—And in what a fearful manner God, by fire and brimstone from heaven, destroyed the Sodomites and their neighbours of Gomorrha, Admah, and Zeboiim, for their unnatural lust, men with men; and set them and their country as an emblem of that everlasting destruction which is prepared for wicked angels and men. 8. In like manner, these profligate seducers delude themselves and others with their foolish and impure imaginations, indulge their fleshly lusts, and even pollute their bodies by unchaste dreams and lewd practices: and contemn, revile, and rail against all government and governors in church or state, so far as they tend to restrain their exorbitant vices. 9, 10. Yea, though Michael, that eminent chief of the holy angels, when disputing with the devil about the burial or concealment of the body of Moses from the Israelites, who would have



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11 Wo unto them! for they have gone [h] in the way of Cain, and [i] ran greedily after the error of Balaam for reward, and perished in [k] the gainsaying of Core.

12 [l] These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: [m] clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead,[s] plucked up by the roots;

13 [n] Raging waves of the sea, foaming out their own shame; wandering stars, [o] to whom is reserved the blackness of darkness for ever.

14 And [p] Enoch also, the seventh from Adam, prophesied of these, saying, [q] Behold, the Lord cometh with ten thousand of his saints,

15 [r] To execute judgment upon all, and to convince all that are ungodly among them [t] of all their ungodly deeds which they have ungodly committed, and of all their [t] hard *speeches* which ungodly sinners have spoken against him.

A. M. cir. 4070.
A. D. cir. 66.

h Gen. 4. 5, 8, 14. 1 John 3. 12.

i 2 Pet. 2. 15, 16. Rev. 2. 14. Num. xxii — xxiv. Mic. 6. 5. Deut. 23. 4.

k Num. xvi. & 26. 10. Deut. 11. 6. Ps. 106. 16, 18.

l 1 Cor. 11. 21. Ezek. 34. 8, 18. Phil. 3. 18, 19. 2 Pet. 2. 13. Jam. 5. 5.

m 2 Pet. 2. 17, 18, 22. Prov. 25. 14. 1 Tim. 5. 6. Hos. 10. 1, 2. Heb. 6. 8. & 10. 26.

s *Twice dead.*—The leaf of profession withered; the root of doctrine plucked up.—Ed.

n Is. 57. 20. Eph. 4. 14. Phil. 3. 19. 2 Tim. 3. 13. & 4. 3, 4.

o 2 Pet. 2. 17. Mat. 8. 12. & 22. 13. & 24. 51. 2 Thes. 1. 9. Rev. 14. 10, 11. & 20. 10. & 21. 8.

p Gen. 5. 18, 22, 24. 1 Chr. 1. 1—3. Heb. 11. 5.

q Acts 1. 11. Rev. 1. 7. & 22. 20. Dan. 7. 10. Zech. 14. 5. Mat. 24. 30, 31. & 25. 31. 1 Thes. 3. 13. 2 Thes. 1. 7, 8.

r 2 Cor. 5. 10. Rom. 14. 10. Rev. 20. 12. & 22. 12. & 1. 7.

s Eccl. 12. 14. Rom. 14. 12. 2 Cor. 5. 10. Mat. 12. 36. 1 Cor. 4. 5.

t 1 Sam. 2. 3. Ps. 31. 18. & 94. 4. Mal. 3. 13. 2 Thes. 1. 7. Rev. 13. 5, 6.

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A. D. cir. 66.

u 2 Pet. 2. 14, 18. Tit. 3. 3.

x Ps. 17. 10. & 73. 9, 11. & 12. 3, 4. 2 Pet. 2. 18. Job 21. 14, 15.

y Lev. 19. 15. 2 Chr. 19. 7. Job 32. 21, 22. Is. 9. 15. 1 Tim. 6. 5.

z 2 Pet. 3. 2. John 14. 26.

a Acts 20. 29. 1 Tim. 4. 1—4. & Tim. 3. 1, 13. & 4. 3, 4. 2 Pet. 2. 1. & 3. 3.

b Prov. 18. 1. Ezek. 14. 7. Hos. 4. 14. & 9. 10. Heb. 10. 25.

c Jam. 3. 15. 1 Cor. 2. 14.

d Col. 1. 23. & 2. 7. Tit. 1. 11, 12. 1 Pet. 2. 5. Eph. 2. 20, 22.

e Eph. 6. 18. Rom. 8. 26, 27. Ps. 119. 2, 5. John 14. 26. Is. 28. 9.

f 1 John 4. 16. John 15. 9, 10, 14. & 14. 21, 23.

g 2 Tim. 4. 8. & 1. 18. Tit. 2. 13, 14. Heb. 9. 28. Mat. 25. 23. Rom. 6. 23.

h Ezek. 31. 17. 1 Cor. 9. 24. Gal. 4. 19.

u *Making a difference* between them—as misled through simplicity, and others who seduce through malignity.—Ed.

i 1 Cor. 5. 5, 4. & 5. 13. Rom. 11. 14. 1 Tim. 1. 20. & 4. 16. Amos 4. 11. Zech. 3. 2.

† *Save with fear*, lest ye should be injured by contact with them.—Ed.

k 1 Cor. 5. 9, 11. 2 Tim. 3. 5. 2 Thes. 3. 14. Rev. 3. 4. Lev. 13. 46. & 15. 4, 17. Is. 64. 6.

16 [u] These are murmurers, complainers, walking after their own lusts; [x] and their mouth speaketh great swelling *words*, [y] having men's persons in admiration because of advantage.

17 But, beloved, [z] remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you [a] there should be mockers in the last time, who should walk after their own ungodly lusts.

19 [b] These be they who separate themselves, [c] sensual, having not the Spirit.

20 But ye, beloved, [d] building up yourselves on your most holy faith, [e] praying in the Holy Ghost,

21 [f] Keep yourselves in the love of God, [g] looking for the mercy of our Lord Jesus Christ unto eternal life.

22 [h] And of some have compassion, making a difference:[u]

23 [i] And others save with fear,[†] pulling *them* out of the fire; [k] hating even the garment spotted by the flesh.

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readily worshipped it, did not venture to return the reviling and opprobrious language of that foul spirit, but solemnly left him to the righteous judgment of God, for his attempting to draw his people into the most flagrant sin against his divine majesty, crown, and dignity:—these daring pretenders fear not to vilify the most excellent things, civil or sacred, of the proper use, design, and benefit of which they are totally ignorant;—and even in such things as by the light of nature they cannot but know to be unlawful, they act as if they had no principle of reason to direct and govern them, and in a perverse, sensual, and brutal manner, debase themselves beneath human nature. 11. The most dreadful curses must therefore suddenly overtake them;—for, like Cain, they envy, hate, and are disposed to murder such as deserve their highest respect;—like Balaam, for the sake of worldly honour or wealth, they are ready to act the most treacherous, hypocritical, malicious, and destructive part against the people of God; or, like Korah and his companions, they set up themselves in the most daring manner against the governors whom God has appointed in church or state, and shall, in a most awful form, be at last swallowed up in everlasting flames. 12. They are a scandal, reproach, and an infectious defilement to your feasts, civil and sacred, while, fearless of guilt or punishment, they labour only to gratify their luxurious appetites;—and while they put on false appearances, as if they would be most refreshing, useful, and comforting to mankind, they are quite destitute of any real goodness; unstable as clouds, they are driven about by their own lusts and passions from one error and vice to another, and become more and more dead in sins, and hopeless of recovery. 13. In the most turbulent, pernicious, and noisy manner, they, to their own shame, throw out their furious reproaches and malicious slanders against the doctrines, ministers, and followers of Christ,—and their corrupt principles and vicious inclinations. Under all their pretences to be noted lights for the direction of others, themselves are utterly ignorant of real religion, and wander from the truth and holiness of the gospel, and run about spreading their wicked principles, temper, and courses, till at last they shall be plunged into the eternal horrors of that misery, despair, and damnation which God has prepared for them as their just punishment. 14, 15. It was partly with respect to such persons, that the famous Enoch foretold Christ's glorious coming, attended by his saints and angels, to the last judgment, —publicly to convince, expose, and condemn to eternal punishment, all ungodly persons, for their premeditated, malicious, and wicked deeds, and for their virulent speeches which they have thrown out against his person, gospel, and cause, and upon his members and faithful servants for his sake: 16. Which conduct exactly tallies with that of the seducers I am now warning you against;—for these secretly murmur against God and his providence, against magistrates and ministers, against Christ and his followers and ways, and are continually finding fault, and openly quarrelling with all his doctrines and dispensations, being quite dissatisfied with their own state and condition in the world,—and with restless minds are pursuing their own vicious inclinations to unlawful pleasures; and, at the same time, talking in lofty and unintelligible strains, and with high pretences to knowledge and religion, —speaking the most excessively vain and conceited things of themselves, and extravagantly flattering, caressing, and extolling such as are of their own party, however vile, especially if they be rich, or ready to grant them some worldly advantage, to gratify their covetous or luxurious temper. 17, 18. Now, my dearly beloved brethren in the Lord, beware of being stumbled at the rise of such seducers, or their scornful derisions of everything sacred, or their abandoned practices, since our Saviour and his apostles have given you such plain and express warnings of them. 19. For these are the very persons of whom you have been warned,—men that make factions and divisions in the church, alienating themselves from the true apostles, servants, disciples, and doctrines of Christ, and forming separate parties of their own sentiment, as if they were more holy than others;—whereas they are entirely governed by their animal appetites, lusts, and passions, and are entirely destitute of the enlightening, purifying, and sanctifying gifts and graces of the Holy Spirit. 20. But guarding against being misled by men of such corrupt principles and practices, persevere with integrity and faithfulness in your holy profession, and, by all proper and appointed means, endeavour to promote your own and your fellow-christians' spiritual establishment and advances in grace, holiness, and comfort, upon that foundation of faith which is laid in the doctrines of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and upon that principle of faith in you which purifies the heart, works by love, overcomes the world, and derives all grace out of Christ's fulness, to enable you to grow up to all perfection in him, who is the head;—and continue habitually instant in prayer, under the direction and influence of the Holy Spirit to help your infirmities. 21. And thus constantly endeavour to approve yourselves to God, as those that sincerely and fervently love him, and delight to keep his commandments;—and in order hereunto, study to maintain a sweet and experimental sense of his special love to yourselves—looking, hoping, and longing, in a prepared state and frame, for the final manifestations, fruits, and effects of the grace and mercy of our Lord and Saviour Jesus Christ, in that merciful sentence he shall then pass upon you, unto your complete deliverance from all sin and sorrow, and admission to all the blessings of eternal life. 22, 23. And in order to your own and others' edification in faith and holiness, great care and prudence must be used in dealing with such as have been seduced into any sin or error. Such as have been shaken or drawn aside through inadvertence, ignorance, and weakness, must be treated with great tenderness, meekness, condescension, endearing kindness, and compassionate concern, to recover and establish them.—Others that have gone farther lengths, and appear obstinate and hardened, must be more sharply dealt with; and their sin and danger must be set before them in the most alarming manner from the word of God, and needful censures be inflicted upon them;—in all which the utmost care must be taken to have no fellowship with them in their polluting courses. 24, 25. Now, to the Lord Jesus Christ, whose character I have represented as peculiarly suited to your encouragement and relief under your present troubles,—and who has almighty power originally in himself *as God*, and all official authority and qualifications *as Mediator*, and having graciously undertaken it, is as willing as able to preserve you from apostasy, and from irrecoverably stumbling into error or wickedness, and, after your state of warfare is accomplished, to present you to himself and his Father perfectly holy and unblemished, and completely accepted in his immediate presence, and glorified together with him in joy unspeakable, and amidst the triumphant and ecstatic joys of all the established angels and ransomed saints,—even to this God our Saviour, who, together with the Father and Spirit, is infinitely, originally, essentially, and communicatively, the only wise God,—be ascribed all the glory of his divine nature and attributes *as God*, and of all his love, grace, designs, undertakings, and performances, and all the grandeur of his heavenly majesty, as *God-man Mediator*,—together with universal rule and government, might, and authority over all persons and things in the kingdom of providence and of grace now, henceforth, and for evermore.

Reflections upon Jude.—It is an inexpressible honour to be a faithful servant of Christ; to be divinely chosen, united to, and preserved in Christ; and unbounded grace, mercy, and peace await such in time and eternity. With diligent care ought ministers to instruct their hearers concerning the salvation of their souls, indefinitely offered in the gospel, and bestowed on all that believe; and to stir them up



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24 Now unto him [1] that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

A. M. cir. 4070. A. D. cir. 66.

[1] Rom. 14. 4. & 16. 25. Eph. 1. 4. & 3. 20. & 5. 26, 27. Col. 1. 22. & 3. 4. Phil. 3. 20, 21.

25 [m] To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

A. M. cir. 4070. A. D. cir. 66.

[m] Rom. 16. 27. 1 Tim. 1. 17. & 2. 3. Tit. 1. 3. & 3. 4. Rev. 4. 8, 11. & 5. 9, 11.

to an earnest concern, steadfast adherence, and fervent zeal, for the truths of the gospel.—Impostors abound in every age, and dare to plead God's word and grace in favour of their vilest abominations. Yet, when warned by the fate of ancient Hebrews, fallen angels, filthy Sodomites, murderous Cain, hypocritical Balaam, and presumptuous Korah, what can such apostates expect less than the eternal damnation of hell! But no warnings, no good examples, avail with men hardened in desperate wickedness;—they will still rush forward in their impure, lustful, rebellious, insolent, reproachful, brutish, proud, fearless, discontented course; dishonouring God and seeking to please men, while they are plaguing his church. Great need then have Christians to regard the inspired warnings given against such, and to endeavour to make daily progress in knowledge, faith, fervent prayer, and holy love to Christ and his people, and in expectation of an eternal gracious reward. And with tender care, and holy, but prudent zeal, ought they to reclaim such as have been insnared. Infinite is the mercy, that in this insnaring world all the saints are in the hand, and under the care of Jesus Christ as their keeper, and that all their preservation, and happiness certainly redounds to his glory.

## CONCLUDING REMARKS ON THE GENERAL EPISTLE OF JUDE.

There is no doubt that the doctrines of the Gnostics and Nicolaitanes had early been propagated in the church of Christ, even as the tares were sown ere the wheat had budded. There can, therefore, be little doubt, that against their lewd and pernicious errors the terrible denunciations of Jude were directed;—denunciations that prove beyond a question, that while the "still small voice" of gospel grace is to be whispered into the ear of believers, "the terrors of the Lord," and "the curse of the law," are to be proclaimed with trumpet tongue against all the workers of iniquity.—Ed.

# THE REVELATION

OF

# SAINT JOHN THE DIVINE.

This book contains the visions which the apostle John received in the desert isle of Patmos, to which the emperor Domitian had banished him, about A. D. 96. (1) After a preface and introductory vision of Christ, it contains *seven* doctrinal epistles to the *seven* churches of Proconsular Asia, which also contain warnings and directions to the church in every age; chap. i—iii. (2) After an introductory vision of an enthroned God and Redeemer, it represents the fate of the church, and of the world as connected with it, from the ascension of Christ till the end of time, under the emblems of *seven seals of a book opened*, the seventh of which introduces *seven trumpets*, and the seventh of which trumpets introduces *seven vials* for the destruction of Antichrist,—after which the glorious thousand years, the last judgment, and eternal state, take place; chap. iv—xxii. The series of the predictions is carried on in chap. vi, viii, ix, xi, xv.: and the other chapters are explanatory digressions. The first six seals represent the state of the church and Roman empire, from A. D. 33 to 323. The first six trumpets represent their fate from A. D. 338 to 1866, or 2016. The seventh trumpet extends from thence to the end of the world; in the beginning of which period the *seven vials* will be poured upon Antichrist.

[During the first two centuries of the Christian church this book was uniformly ascribed to John the apostle—commonly called The Divine—either on account of the deep things of God with which his writings abound, or because he wrote so much concerning the Divine Person of the Logos, or Word. The apostle was banished to Patmos, a small island in the Ægean sea, in the latter end of the reign of Domitian, A. D. 95 or 96; and Justin Martyr, who lived about sixty years later, speaks of him as the unquestioned author of the Apocalypse. Indeed, his authorship, and the apostolical authority of the book, were never questioned till the third century, when, certain opinions respecting the millennium having been deduced from it, the opponents of these opinions, as the most effectual mode of refutation, commenced to deny the canonical character of the book itself. This, however, though a ready, was a most illogical way to victory; for there is no book of Scripture that comes recommended to the church with stronger external or internal evidence. The references to the other Scriptures are very numerous, among which may be specially noted, Gen. ii. 9; Exod. iii. 14; Num. xxiv. 14; xxv. 1; xxxi. 16; 1 Kin. xvi. 31; xxi. 25; Is. i. 18; ii. 19—21; xxi. 9; xxii. 22; xxxiv. 10; xliv. 6; lv. 1, 2; lxiii. 2; lxv. 17; lxvi. 22; Jer. li. 7, 8; Ezek. i. 5, 26—28; iii. 3; xxxvii. 5, 9, 10, 14; xxxviii. 2, &c.; xl.; xlvii. 1—12; Dan. vii. 2—20; xii. 1—7; Zech. iv. 2, 11—14; vi. 2—8; xiii. 1.—Ed.]

## CHAPTER I.

(1) *Divine authority of the book:* 1, 2. (2) *Promise to the reader and the hearers of the prophecy:* 3. (3) *Address to the seven churches, with their doxology:* 4—6. (4) *The coming of Christ:* 7, 8. (5) *Narrative of the place, time, and manner of his visions:* 9—18. (6) *His commission to write:* 19. (7) *The meaning of the emblems of the stars and candlesticks:* 20.

THE Revelation[a] of Jesus Christ, [a] which God gave unto him, to show unto his servants things which must shortly come to pass;[†] and he sent and signified *it* by his angel unto his servant John:

A. M. cir. 4100. A. D. cir. 96.

[a] *The Revelation.*—The apocalypse, or unveiling of his glory, *which God* (the Father) *gave him.*—*Note.* "The Word was God;" (John 1. 1.) but "the Word became flesh"—became man, and being thus constituted mediator "in two distinct natures, and one person," had this "apocalypse" or manifestation, "given" to him by the Father.—Ed.

[x] John 3. 32. & 8. 28. & 12. 49.

[†] *Things which must shortly come to pass.*—Not in absolute completion, but in commencement and progress.—Ed.

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those *things* which are written therein; for the time *is* at hand.

4 JOHN to the [b] seven churches[*] which are in Asia: [c] Grace *be* unto you, and peace, from him [d] which is, and which was, and which is to come;[†] and from the seven Spirits[‡] which are before his throne;

A. M. cir. 4100. A. D. cir. 96.

[b] Ver. 11. ch. ii, iii. Acts 16. 6. & 19. 10.

[*] *Seven churches,* as specimens of all the others—instructive and emblematic lessons to all churches till the end of the world.—Ed.

[c] Rom. 1. 7. 1 Cor. 1. 3. 2 Cor. 1. 2. & 13. 14. 2 Pet. 1. 2. Jude 2.

[d] Ex. 3. 14. Jam. 1. 17. Ps. 90. 2. ch. 16. 5. & 11. 7. & 4. 8. ver. 8.

[†] *Which is*—*was*—*and is to come.*—A translation of the name Jehovah, which includes in itself all time, past, present, and to come.—Ed.

[‡] *The seven spirits.*—The seven divine perfections of the Spirit poured out upon Jesus Christ. See Is. 11. 2.—Ed.

5 And from Jesus Christ, *who is* the faithful Witness, *and* the first-begotten[§] of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests[‖] unto God and his Father;[*] to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

[§] *First-begotten.*—Rather, "First-born," ruler.—Ed.

[‖] *Kings and priests.*—Literally, "A kingdom—sacrificers."—Ed.

[*] "To God even his Father;" or, "his God and Father."—Ed.

EXPLANATORY NOTES. Chap. I.—Ver. 1. Christ, as Mediator, received this revelation from God; and he, by the ministry of angels, made it known to John. 4. *Him who was, and is, and is to come,* denotes the Father in his absolute eternity and unchangeableness. And when Christ is considered as God, much the same character is given to him, ver. 8, 11, 17. chap. xxii. 13. and xxi. 6.—The *seven spirits* denote the Holy Ghost in the diversity and perfect variety of his gifts, graces, and operations. 5. Christ, by his personal constitution, conduct, declarations, death, and ordinances, solemnly and infallibly bears *faithful testimony* of his Father's mind and will, and that he himself is the Son of God and promised Messiah. He first rose from the dead to immortal life, and rose by his



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8 [c]I am Alpha and Omega, the beginning and the ending, saith [d]the Lord, which is, and which was, and which is to come, [e]the Almighty.

9 I John, who also am [f]your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was [h]in the Spirit on [i]the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, [k]I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto [l]the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And [m]I turned to see the voice† that spake with me. And, being turned, I saw [n]seven golden candlesticks;

13 And [o]in the midst of the seven candlesticks *one* like unto [p]the Son of man, clothed with [q]a garment down to the foot, and [r]girt about the paps with a golden girdle.

14 [s]His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* [t]as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and [u]his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.*

17 And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write† the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.‡

A. M. cir. 4100.
A. D. cir. 96.

c Ch. 21. 6. & 22. 13. & 1. 8. & 11. 17. & 16. 5. ver. 11, 18. Is. 41. 4. & 44. 6. & 48. 12. Ex. 3. 14. Heb. 1. 12. & 13. 8.

d That the titles "Lord" and, as the best MSS. add, "God" might be interpreted of "The Father," if, by parallel passages, not applied to "The Son," is certain; but from comp. ver. 8 with ver. 11, 17, 18, and with ch. 2. 8. & 21. 6. & 22. 13, both "Lord" and "God" will be found unquestionably descriptive of the divine attributes of Christ.—Ko.

e Gen. 17. 1. Is. 9. 6. & 63. 1. Heb. 7. 25.

f Phil. 1. 7. & 4. 14. Rom. 8. 17. 2 Tim. 1. 8. & 2. 12. Heb. 10. 34, ch. 2. 2, 9, 19. & 3. 9. & 12. 10, 11. ver. 2.

h Acts 10. 10. Ezek. 3. 12, 14, 24. 2 Cor. 12. 1—3. ch. 4. 2. & 17. 3. & 21. 10.

i Mark 16. 9. John 20. 19, 26. Acts 20. 7. 1 Cor. 16. 2. Is. 30. 21. ch. 4. 1.

k Ver. 4, 8, 17, 18.

l Ver. 4. ch. ii, iii. Acts xix, xx. & 16. 14. Col. 4. 1.

m Ex. 3. 3. Ps. 111. 2.

† *The voice* was a well-known title for a prophet of the Lord (see Is. 40. 3. Mat. 3. 3)—a common figure of speech, in which the effect is put for the cause.—Ko.

n Ver. 20. Zech. 4. 2. Ex. 25. 37. Mat. 5. 14.

o Mat. 18. 20. & 28. 20. ch. 2. 1. Zech. 1. 8. Ezek. 40. 10. Col. 1. 27.

p Dan. 10. 5, 6. & 7. 13. Ezek. 1. 26, ch. 14. 14. & 15. 6.

q Ex. 28. 4, 40. & 29. 5, 27. ch. 19. 8. 2 Cor. 5. 21.

r Is. 11. 5. Dan. 10. 5. ch. 15. 6.

s Dan. 7. 9. Mic. 5. 2. Ps. 90. 2. Prov. 8. 23—31. Song 5. 11. Is. 9. 6.

t Dan. 10. 6. ch. 2. 18, 23. & 19. 12. Song 5. 12.

u Ezek. 43. 2. & 1. 24. ch. 14. 2. & 19. 6. Dan. 10. 6. Heb. 12. 26. John 5. 25, 28.

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A. D. cir. 96.

* It is worthy of remark that in this portrait of our Lord there is not one single feature capable of being painted.—Gold, snow, flame, glowing brass, stars, the sun in his strength, are, some of them in a degree, and others altogether, beyond the power of imitation. The portrait is sublime beyond comparison—an idolatrous image impossible. See Ezek. 8. 2. Dan. 7. 9. & 10. 6.—Ko.

† "Write, therefore," &c. is the true rendering of the original. Why "therefore" was omitted by the translators does not appear; but, most probably, from an early error of the press.—Ko.

‡ *The seven candlesticks are the seven churches.*—By comparing these words with the parallel phrase, "This is my body" (Mat. 26. 26), the unfounded nature of the Romish figment of transubstantiation will be evident. The "seven candlesticks" are but emblems of "the seven churches."—Ko.

## CHAPTER II.

(1) *The message to the angel of the church of Ephesus:* 1—7. (2) *Of Smyrna:* 8—11. (3) *Of Pergamos:* 12—17. (4) *Of Thyatira:* 18—29.

A. M. cir. 4100.
A. D. cir. 96.

UNTO the *angel* of the church of [b]Ephesus write; These things saith [c]he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know† thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

a Ch. 1. 20. Acts 20. 17, 28.

* *Angel* is a title derived from the Old Testament, and is applied to a messenger, ambassador, or representative, who bears a deputed office or commission. See Mal. 2. 7. 2 Cor. 5. 20.—Ko.

b Acts xix. Eph. 1. 17.

c Ch. 1. 16, 20. 3 Cor. 3. 5. Phil. 4. 13, 19.

† *I know.*—Observe, approve.—Ko.

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own power, as the head of his elect body, and as the cause, pattern, pledge, and first-fruits of their resurrection;—and, as a reward of his atoning death, he is exalted to his Father's right hand, with all fulness of authority and dominion, and to be head of all principalities and powers on earth as well as in heaven, for the preservation, conversion, and government of his people, and for the restraining and subduing all his and their enemies. 6. Saints are *kings*, who, under Christ, have power to prevail with God in prayer, are heirs of the kingdom of glory, are enabled to govern their own spirits, and to overcome sin, Satan, and the world; and are *priests* sanctified to God's service, who have near access to him, and offer up themselves and their good works as spiritual sacrifices of gratitude, acceptable to him by Jesus Christ. 9. I am your brother in the faith and in the family of God,—a fellow-sufferer for the sake of Christ, his gospel, and cause, and fellow-heir of his kingdom of grace and glory: and through his gracious assistance am patiently enduring my sufferings, and quietly waiting for my glorious crown. 10. On the first day of the week, which is divinely appointed to commemorate the resurrection of our Lord Jesus, I was in a spiritual frame, employed in religious meditations and exercises, and the Spirit of prophecy came upon me. 12—16. The *seven golden candlesticks* represent the Christian churches, particularly those of proconsular Asia, in that light of doctrine, holiness and comfort, which they receive from Christ, and hold forth to others. The *Son of man walking in the midst* of them, is Jesus the true Messiah, taking pleasure to observe, preserve, govern, and furnish them with everything needful: His *garment down to the foot* represents his mediatorial office, and his righteousness as our Surety, which covers him and all his people: His *white hairs* denote his divine majesty and glory, and that he is from everlasting, and perfectly holy. His *eyes like a flame of fire* denote his penetrating wisdom and knowledge, and his influence to discover the secrets of all hearts, and to purify and refine, or terribly consume them, as he pleases: His *feet like burning brass*, represent the strength, steadiness, purity, and beauty of all his personal conduct or providential dispensations, to the joy of his saints and terror of his enemies: His *voice as the sound of many waters* denotes his word and providence, powerful to convert and comfort his people, but dreadful, astonishing, and destructive to the wicked. The *stars in his right hand* denote gospel ministers, who, by their example and instruction, communicate light to the world, as framed, furnished, supported, directed, and governed by him: The *sharp two-edged sword which goeth out of his mouth*, represents the justice of his government; and his word, law, and gospel, rendered efficacious for cutting sinners to the heart, cutting off corruptions from believers, and for cutting down his implacable enemies: His *countenance like the shining sun* denotes the manifestations of his infinitely pure and glorious person, character, fulness, and work, for the enlightening, reviving, comforting, and fructifying of his church in heaven and earth. 18. His *having the keys of death and hell* denote his power to raise the dead, and to render men happy or miserable in the other world as he pleases.

Reflections upon Chap. I.—Whatever revelation Christ makes from his Father is infinitely worthy of our most serious and humble study and religious regard. And however dark some circumstances of it may appear, an humble inquiry into it will profit our souls; and all of it shall be accomplished in due season. Rich are the blessings of grace which proceed from Father, Son, and Holy Ghost, to all the churches and saints; and glorious and honoured are they who by Jesus' love are washed from the guilt, dominion, and filth of their sins in his blood, and made kings and priests to him and his Father. But terrible is the condition, and dreadful the sentence and fate, of Jesus' enemies, his people's persecutors, and of all earthly-minded men, when he appears in his majesty and glory to the last judgment! With great terror they shall then behold him; and with anguish bewail their neglect of, and rebellion against him. In this world ministers and saints must expect to be fellow-sharers in trouble and persecution for their adherence to Christ; but spiritual fellowship with him, particularly on the Lord's day, can sufficiently sweeten them, however bitter. If he, the living Redeemer, the author and finisher of all the dispensations of providence and grace, manifests himself as an almighty and all-seeing Lord, walking in his churches to take care of the faithful,—as enlightening and assisting ministers, and as fighting against his and his people's enemies,—as the risen Saviour, and living and exalted Ruler of the unseen world, it may sufficiently encourage and enable us to bear all with calm submission and sweet composure.

Chap. II.—In these seven epistles observe, (1) Christ always describes himself in the introduction by a character suited to the case of that particular church to which the letter is directed, whether for encouragement or terror. (2) He directs them all to the *Angel* or *Messenger* of the church, that is the pastors, represented as one, because of the unity and sameness of their office and work; and yet sometimes as more than one; ver. 10, 25—because they are his mouth to their people. (3) The churches of Ephesus, Pergamos, Thyatira, and Sardis, are commended for some things, and reproved for others; the churches of Smyrna and Philadelphia only commended; and the church of Laodicea only reproved. (4) Each of the epistles is concluded with a delightful promise of eternal glory and happiness to victorious believers:—A solemn call to every reader or hearer seriously to attend to and apply the epistles to his own conscience. Ver. 2. I am acquainted with, and approve your manifold works of rightcousness, and the pains you have taken to maintain and propagate my pure gospel and the interests of my kingdom.



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3 [d]And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because [e]thou hast left[*] thy first love.

5 [f]Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and [g]will remove thy candlestick[†] out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes,[‡] which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna[§] write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos[‖] write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is:*[*] and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas[†] *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna,[*] and will give him a white stone,[†] and in the stone a new name[‡] written, which no man knoweth, saving he that receiveth *it.*[§]

18 And unto the angel of the church in Thyatira[‖] write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel,[*] which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden:

25 But that which ye have *already* hold fast till I come.

A. M. cir. 4100.
A. D. cir. 96.

[d] 2 Thes. 3. 13. Gal. 6. 9. Heb. 12. 3. 2 Cor. 6. 4—10.

[e] Hos. 4. 16. Jer. 2. 2. Gal. 1. 7. & 3. 3. Phil. 3. 21. 2 Tim. 1. 15. & 2. 18.

[*] *Thou hast left.*—Rather, "remitted." thy first ardour of gratitude and zeal towards God, and of tenderness and beneficences towards men.—Ko.

[f] Ch. 3. 3, 19. Jer. 3. 14, 22. Hos. 14. 1, 2.

[g] Mat. 21. 43, 41, 43.

[†] *I will remove thy candlestick*—will deprive thee of gospel light—of Bibles which thou hast not read—of Sabbaths thou hast not kept—of ministers thou hast not heard—of communions thou hast not observed—and of liberty thou hast not valued, but abused. This denunciation began to be fulfilled during the persecutions of the Roman emperors Decius, Gallus, and Valerian, and was completed to the letter by the Saracens and Turks. It is now a total ruin, without a solitary inhabitant.—Ko.

[‡] *The Nicolaitanes*—a branch of the Gnostics, taught that Christ's divine nature descended upon him at his baptism, and ascended at his crucifixion; held that it was lawful to eat meats offered to idols—inculcated celibacy, but tolerated fornication.—Ko.

[§] *Smyrna* was not, like Ephesus, threatened with destruction; and Smyrna still survives. "Ten times" destroyed, by enemies or earthquakes, and often swept over by the plague, "ten times" did the city rise from its ruins with increased splendour. Its population is still above 100,000; of whom 30,000 are Greek, and 7,000 Armenian Christians, and 10,000 Jews, the remainder Turks. The Christians are described as sunk in ignorance and superstition. Hasten, Lord, their revival, and honour them with the "crown of life."—Ko.

[‖] *Pergamos*, now Bergamo, the ancient capital of Mysia, and the residence of the Attalian kings, stands about sixty miles north of Smyrna, on the banks of the Caicus. It contains about 15,000 inhabitants, and has two Christian churches.—Ko.

[*] "Where Satan's *throne is*," and he reigns as king, by lies producing murder. John 8. 44.—Ko.

[†] *Antipas.*—No other record remains on earth; but there is a martyrology in heaven, and from that record no name is blotted out.—Ko.

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[*] *Hidden manna.*—So called because a portion of the wilderness manna was laid up in the tabernacle, to which the high priest alone was admitted, and was thus a type of that bread that, in the fulness of the time, was sent down from heaven. John 6. 26.—Ko.

[†] *A white stone*, has been explained by a supposed reference to the white and black stones given in Grecian and Roman trials and elections, the one to denote acquittal or approval; the other, condemnation or rejection; also by a like supposed reference to the white stones given as evidences of victory at the Olympic games. But surely nothing is more unlikely than that a prophet of the Lord should borrow his imagery from heathenism! Is it not much more natural to understand it as a reference to the "bright, shining, light-giving" stones, (for so the word λευκὸς signifies, as well as "white") which, by the command of the Lord, Moses placed upon the shoulders and breast of Aaron. Ex. 28. 10, 11.—Ko.

[‡] *A new name*, has been explained by a supposed reference to the Roman *tessera hospitalis*, given as tokens of friendship and alliance. But, as in the case of the "white stone," it is to be explained, not by a reference to a local heathen custom, but by the engraving of the names of the tribes on the stones upon the shoulders and breast of the high priest. Ex. 28. 10, 11.—Ko.

[§] *No man knoweth saving he that receiveth it*—the nature and value of that "new name" (child of God) which the Lord bestows upon all who love him. See Gen. 32. 28. 1 John 3. 1.—Ko.

[‖] *Thyatira*, now called Akhisar, about fifty miles south-east of Pergamos, contains about 1000 houses.—Ko.

[*] *Jezebel* cannot, from the nature of the description, signify any individual, but is an emblematic name for those agents of antichrist by whom the primitive church was so early tried (see 1 John 2. 18), and who have perfected their system in Romanism, which assumes to be an infallible instructress, patronizes idolatry, which is spiritual fornication, and, like Jezebel the wife of Ahab, teaches the kings of the earth to trample upon liberty of conscience, and establish despotism over life and property.—Ko.

and with your holy prudent zeal, that sin and error, and scandalous and erroneous persons, may be kept or put out of your church fellowship; with the strict trials you have made of the principles and manners of such as pretend an apostolic commission from me; 3. And that you have, with holy fortitude, constancy, and patient resignation to the will of God, borne up against all the opposition of false teachers, and under manifold persecutions for my sake;—and, from a principle of love to me and my cause, have, without fainting or discouragement under your trials, persisted in diligently applying yourselves to promote my glory in the world. 4. Nevertheless I must sharply reprove you, that of late your affection to me, my people and cause, has become less fervent than when you were first converted to the faith. 5. Think, therefore, seriously and impartially, on your shameful declensions and revolts from your former love and zeal, and how much of the purity, pleasure, and life of religion you have lost by them; and with grief and hatred of them return to your wonted lively exercise of faith, love, and obedience; otherwise I will quickly take away all your gospel privileges, and dissolve your church, that you shall no longer enjoy or hold forth the light of gospel truth, holiness, and comfort. 6. The Nicolaitanes, under a pretence of Christian freedom, encouraged men to idolatry, uncleanness, or such like wickedness. 7. To every one, who, united to my person, and depending on my grace, perseveres in mortifying his own corruptions, and resisting the temptations of Satan and the world, will I freely grant all the benefits of my purchase, in the sublime, substantial, and never-failing honours and delights of the heavenly state; in which God himself dwells, and is immediately enjoyed in the most glorious manner. 9. They were poor in outward circumstances and in spirit, but rich in faith, and heirs of God's kingdom of grace and glory. 10. *Ten days* of tribulation may either denote ten years or many days, Gen. xxxi. 7, 41; 1 Sam. xviii. Job xix. 3; Eccl. vii. 19; or a few days, Gen. xxiv. 55. Lev. xxvi. 26; Amos v. 3; and vi. 9, 11. *The second death* is eternal destruction in hell. 16. Unless you quickly repent of your conduct, I will, by fearful judgments, cut off these bold offenders. 17. I will make those who believe and overcome partakers of all the reviving blessings of spiritual and eternal life, which are safely treasured up in Christ, and unknown to carnal men; and give them the most delightful sense of their full justification and adoption. 22, 23. I will inflict dreadful calamities upon your corrupt seducers, and those seduced by them, so as to alarm all the churches around, and to make them know that no pretences to knowledge or piety can hide any wicked principles or evil practices from me. 24, 25. Such of you as have never approved, but faithfully opposed, these diabolical delusions and mysteries of iniquity, which these seducers propagate with the deepest intrigue and subtlety, and boast of, as the product of profound knowledge and wisdom, I only require to persevere in your opposition, and to hold fast the doctrines and precepts which ye have received in my word,—in the continued



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26 [h]And he that overcometh, and keepeth my works unto the end,* [i]to him will I give power over the nations:

27 And he shall rule them† with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.

28 And I will give him the morning star.‡

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

A. M. cir. 4100.
A. D. cir. 96.

h Ver. 7, 11, 17, ch. 3. 5, 12, 21. John 6. 29. 1 John 2. 25. Tit. 2. 11—14. Mat. 10. 22. & 24. 13. Gal. 6. 9.

* *Unto the end* of the period allotted to the Jewish and Gentile rebellion.—Ed.

i Mat. 19. 28. & 25. 18. Luke 22. 28, 29.

† *And he shall rule them* by his principles, and in the persons of his spiritual descendants.—Ed.

‡ *The morning star* is a title of Christ himself. See Brown's Commentary, ch. 22. 16.—Ed.

## CHAPTER III.

(1) *Epistle to the angel of the church of Sardis:* 1—7. (2) *To the angel of the church of Philadelphia:* 8—14. (3) *To the angel of the church of Laodicea:* 15—22.

AND [a]unto the angel of the church in Sardis* write; These things saith he that [b]hath the seven Spirits† of God, and the seven stars; [c]I know thy works, that thou hast [d]a name that thou livest, and art dead.‡

2 [e]Be watchful,§ and strengthen the things which remain,‖ that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the [f]book of life,* but [g]I will confess his name before my Father, and before his angels.

A. M. cir. 4100.
A. D. cir. 96.

a Ch. 1. 11, 20. & 2. 1, 8, 12, 18. ver. 7, 14. Mat. 2. 7. Mat. 24. 31. 2 Cor. 5. 20.

* *Sardis* was the capital of Croesus the rich king of Lydia. It is now an obscure village called Sart.—Ed.

b Ch. 1. 4, 16, 20. & 2. 1. & 4. 5. John 1. 14, 16. & 3. 34. Is. 11. 2, 3. & 61. 1.

† See note on ch. 1. 4.—Ed.

c Ver. 8, 15. ch. 2. 2, 9, 13, 19. Heb. 4. 13.

d Ezek. 33. 31. Mat. 13. 20—22. Heb. 6. 4, 5. Is. 58. 2. 1 Tim. 5. 6. 2 Tim. 3. 5. Tit. 1. 16. Eph. 2. 1, 5.

‡ *Dead* in part (comp. ver. 2. on the word "remain"); dead in Christian feeling, activity, and zeal.—Ed.

e 1 Pet. 5. 8. ch. 16. 15. Mat. 24. 43. & 25. 13. Luke 12. 39, 40. & 21. 36.

§ *Be watchful* in the use of opportunities.—Ed.

‖ *Strengthen the things that remain*, by tending the plants "that are ready to perish" for lack of water.—Ed.

A. M. cir. 4100.
A. D. cir. 96.

f Phil. 4. 3. Ex. 32. ch. 20. 12. & 13. 8. & 17. 8. & 21. 27. Is. 4. 3. Ps. 87. 6. & 69. 28. Ezek. 13. 9.

* *The book of life* is, no doubt, a reference to the Jewish registers of genealogy and heirship in the land of promise, the emblem of enrolment and heirship among the spiritual children of God.—Ed.

g Mat. 10. 32. Luke 12. 8.

h Ch. 2. 7, 11, 17, 29. & 13. 1. ver. 22. Mat. 11. 15.

i Ver. 1. ch. 2. 1. & 1. 20.

† *Philadelphia*, so called from its founder, Attalus Philadelphus, still exists under the name of Allah-shehr. It contains about 3000 houses, and has twenty-five Christian churches. It did not fall, like the other cities of Asia, as a feeble and unresisting prey into the hands of the Mahommedan conquerors; but, as the infidel Gibbon expresses it, "either surrendered by prophecy or the valour of its inhabitants, obtained an honourable capitulation from the president of the Ottomans; and in the midst of surrounding desolation "still remains erect, a column in the midst of ruins." See ver. 12.—Ed.

k Luke 4. 34. Heb. 7. 26. Acts 3. 14. Is. 6. 3. John 14. 6. 1 John 5. 20. ver. 14. ch. 1. 5. 1 Is. 22. 22. ch. 1. 5, 18. & 5. 5. & 6. 1—12. & 8. 1. & 22. 16.

‡ *He shall go no more out*, seems an incongruous metaphor when applied to a fixed pillar. But its strict propriety will appear when it is recollected that the pillars of the temple at Jerusalem were carried away to Babylon (2 Kin. 25. 13. Jer. 52. 17), and that this promise implies perpetual protection from spiritual captivity.—Ed.

6 [h]He that hath an ear, let him hear what the Spirit saith unto the churches.

7 [i]And to the angel of the church in Philadelphia† write; These things saith [k]he that is holy, he that is true, he that hath [l]the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pilla in the temple of my God, and he shall go no more out:‡ and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh

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exercise of faith, love, and holy obedience. 26—28. Such as stand their ground against temptations, and persevere in faith and holiness to the end, I will make to share in my conquests and glorious dominion over the world, and my victory over mine enemies, and will give them all that light and grace, those comforts, enjoyments, and glories, that are to be found in myself as their everlasting portion.

REFLECTIONS UPON CHAP. II.—No churches on earth are without their defilements and weaknesses; few without some glaring iniquities, or even without some wicked seducers. And it is a mercy that Jesus Christ, for their benefit, communicates to both pastors and people his reproofs, warnings, directions, and encouragements. His characters, as well as his oracles, exactly answer their case. And he has a critical and divine acquaintance with them and all their concerns. He takes the first and kindest notice of their graces, services, and sufferings for his sake, and how they oppose what is evil, and perform what is good. Graciously he dwells among them, supports, furnishes, and directs their ministers; begins and perfects all that concerns them in time or eternity; and lives for them as their risen and exalted Redeemer. With tender compassion he reminds them of their declensions and irregularities, and calls them to repentance and reformation. And his promises are very encouraging to his ministers and people, who faithfully wrestle against every known sin in themselves or others. Spiritual and heavenly are the delights he now bestows upon them; sure is their security from eternal damnation; and infinite is the glory, acceptance, pleasure, fame, illustrious excellency and power over every opposer, to which he will at last exalt them.—But awful are his threatenings, and tremendous his judgments, upon impostors, hypocritical professors, and obstinate sinners! No boast of deep or devilish understanding, no power in deceiving his people, or in persecuting his servants, shall be able to screen them from his righteous and destructive judgments. Let then every soul hear and fear, and do no more so wickedly.

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CHAP. III.—Ver. 1. Though men think and speak of you as true and lively saints, I know that many of you are mere hypocrites, still dead in trespasses and sins; and others of you are grown very dead, dull, and lifeless, in the frame of your hearts, and the manner of performing religious duties, especially in secret. 2. Guard against such an insensible temper; and, depending on me, who have all the influences of the Holy Ghost to bestow, make use of all means of grace for adding strength and vigour to the small remains of those good things which are among you, and which are on the very point of expiring; for by my perfect knowledge of your hearts and ways, I find your performances cannot be accepted by God. 3. As ever you would make a right judgment of your state, seriously reflect on my doctrines and laws; and whether you at first received them into your heart in faith and love, or only with some flight of affection. And so far as you received them aright, hold them fast, and carefully act up to them; and if you received them only in a notional and hypocritical manner, bewail your ruinous mistake, and never rest satisfied till God rectify it by his almighty influences; for if you continue unconcerned, my destructive judgments shall suddenly and unexpectedly break forth upon you. 4, 5. There are, indeed, a few eminent Christians among you, who have kept themselves clear of errors and immoralities, and have maintained their integrity, sound in the faith, and lively in their practice. They being accepted in my righteousness, and sanctified by my Spirit, shall live eternally with me, in the most delightful, holy, and honourable fellowship; and they, and all others who overcome sin and Satan, shall, in the most public and honourable manner, be acknowledged by me as my peculiar favourites, before God, angels, and men. 7. Christ is *holy* in his natures, offices, and works, and the author of all the holiness in his people. He is invariably *truth* in himself, he is infallibly *true* in his declarations, threatenings, and promises, and is the *truth* and substance of the ancient types and predictions; and he has the government of the church and world upon his shoulders, and the full and uncontrollable power of life and death, hell and heaven, in his hand. 8. I have given you free access to my gospel, and opened your hearts to receive it; nor can either devils or men defeat my favour. And though not eminent in light, grace, and holiness, ye are truly sincere in them, and have faithfully maintained my doctrines, laws, and institutions. 9. I will make even those Jewish seducers and their followers, who are devoted to the service and worship of Satan, humbly to confess their errors to you, and receive your instructions or censures, and acknowledge my peculiar favours to you. 10. Since in obedience to my commands and after my example, you have patiently endured persecution for your adherence to my gospel truths, which, in the exercise of my patience, are continued in the world, particularly to such of them as were peculiarly opposed, I will infallibly preserve you from apostasy in the still more trying days of trouble and affliction, which will come for the trial of all professed Christians throughout the whole Roman empire. 11. But as I will come quickly to deliver you and the rest of my people from all their enemies, see that ye, in dependence on my promised grace, hold fast, with the utmost care and constancy, zeal, and holy resolution, the doctrine which ye have received; the work of grace wrought in you, or done by you; and your bold profession of my name; that none, through subtlety or violence, may ever pervert you, and rob you of the honours and eternal glories promised to the faithful, or even outshine you in anything truly excellent. 12. Those who by faith overcome temptations and inward corruptions, shall be immovably fixed in the state of heavenly glory in the presence of God, and consecrated to his service; and shall be openly acknowledged and manifested as chil-



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down out of heaven from my God: and *I will write upon him* my new name.[o]

13 [m]He that hath an ear, let him hear what the Spirit saith unto the churches.

14 [n]And unto the angel of the church [†]of the Laodiceans[z] write; These things saith [o]the Amen, the faithful and true Witness, [p]the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.[§]

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

A. M. cir. 4100.
A. D. cir. 96.

[o] *New name* can be neither Jesus, nor Christ, nor Lord, nor Son of God—for these were well-known names—but seems to be that name and inscription with which he appears ch. 19. 16, "KING OF KINGS, AND LORD OF LORDS," which, written upon the hearts of believers, indicates his mastership over them and property in them.—Ed.

[m] Ch. 2. 7.

[n] Ch. 1. 11 & 2 1.

[†] There were four cities called Laodiceas, two in Asia Minor, and two in Syria. That one lay nearest to Ephesus; and is now the most ruinous and desolate of all the seven churches.—Ed.

[z] Or, *Laodicea.*

[o] 2 Cor. 1. 20. ch 1. 5. & 19. 11. & 22. 6. & 3. 7. Is. 65. 4. & 65. 16. Prov. 8. 6—9. John 14. 6. & 5 14. & 18. 37. 1 John 5. 20.

[p] Col. 1. 15—18.

[§] *I would thou were cold or hot,* seems a wish inconsistent with the character of the speaker. "Cold," the clure, Woodhouse interprets "not so pers ns devoid of all warm feelings and affections, but who, having their passions absorbed by worldly objects, have hitherto been cold to religious affections; but of whom there is hope that, from experience of the vanity of mere worldly pursuits, they may listen to the suggestions of the Spirit, and turn their affections to God." And this case Bloomfield supposes to be exemplified in the irreligious pudicans who entered the kingdom of heaven before the moral Pharisees. But might not the difficulty be better removed by understanding ὄφελον, not as an indeclinable particle signifying "I would," "I wish," but as the neuter participle of the 2nd Aor., and translating it by the Latin "necesse est," by the English "ye must," &c.—"Ye cannot long remain indifferent?" comp. Mat. 3. 15.—Ed.

## CHAPTER IV.

(1) *A door opened, and a throne seen in heaven:* 1—3. (2) *Four and twenty elders and four beasts*—rather, *living creatures*—*surround the throne in worship of the Lord the Creator:* 4—11.

A. M. cir. 4100.
A. D. cir. 96.

AFTER [a]this I looked, and, behold, a door *was* opened in heaven: and the first voice[†] which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper[z] and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, say-

[a] Ch. 1—iii.

[a] *After this.*—Literally, "after these things," that is, after the vision, ch. 1. 10—20, and the messages, ch. 2. & 3.—Ed.

[†] *And the first voice.*—Rather, "And the voice, the first which I had heard," to wit, in ch. 1. 10.—Ed.

[z] *The jasper* was the symbol of Naphtali, (comp. Ex. 28. 20. with Num. 2. 29). *The sardine* was the emblem of Judah, the first tribe, while Naphtali was the last in the Mosaic camp (comp. Ex. 28. 17. with Num. 2. 31). The *amethyst* was the emblem of Benjamin (comp. Ex. 28. 19. with Num. 2. 22); and the *emerald* the emblem of Reuben (comp. Ex. 28. 18. with Num. 2. 10). Now the jasper being interpreted by "Naphtali," signifies "the fighting" of the enthroned one against his enemies. The sardine, being interpreted by "Judah," signifies "the praise of the Lord" about to be proclaimed. The amethyst, being interpreted by "Benjamin," signifies "the son of the right hand;" and the emerald, being interpreted by "Reuben," signifies "a vision of the Son." All which things seem exactly descriptive of the exalted Saviour, who appears crowned with a rainbow diadem, the emblem of the covenant of promise, of the curse reversed, of a world baptized and renovated, and guaranteed by its Creator against any return of destruction. — *Ed.* This view, though unsupported by the authority of Expositors, is humbly submitted as apparently coincident with the nature of Scripture emblems, and authorized by the interpretation of Scripture names. See, for example, Heb. 7. 2.—Ed.

dren and heirs of God, rightful citizens of the heavenly state; and as united to, justified in, and adopted by me as their Head and Saviour. 14. Christ is *truth* itself, and infallibly *true* in his testimony concerning persons or things;—and as the Origin, Author, Prince, and Ruler of all creatures in heaven and earth, he is able to perform whatever he promises or threatens. 15, 16. If, to my great dissatisfaction, you continue thus formally professing my name and truth, and disgracing it by your careless indifference, and want of hearty affection to, and zeal for it, I will, with abhorrence, dissolve your church, and destroy you. 17, 18. Because ye vainly imagine and boast that ye are rich in spiritual gifts and graces, and in everything pertaining to life and godliness, and have no proper sense of your destitute, miserable, dangerous, ignorant, unrighteous, and unholy state and condition, I earnestly and compassionately beseech you, freely, but deliberately, to receive me, and my fulness of grace and glory, as your enriching portion and treasure, my imputed righteousness and imparted holiness to cover and adorn you, and my Spirit and word to enlighten and render you wise unto salvation. 19, 20. As, in the most tender affection, I warn, reprove, and correct all my favourites when they do amiss, see that you speedily improve my present rebukes in an earnest and thorough repentance of your conduct, and a turning from it.—Behold, in amazing patience, condescension, and kindness, by the declarations and calls of my word, the strivings of my Spirit, and the engaging or awakening dispensations of my providence, I stand knocking at the door of your hearts; whoever by faith receives me, his soul shall be filled with my Spirit and grace, and he shall live, and hereafter enjoy the most delightful fellowship with, and communications from me.

REFLECTIONS UPON CHAP. III.—Very different are the conditions of churches and Christians on earth. But, alas! most of them are generally corrupt. While a few are sincere, faithful, and thriving, many have a form of godliness without the power of it,—and many are altogether lukewarm, self-conceited, and insensible of their manifold spiritual maladies. But there is no case on earth to which Christ's character and word are not suitable. He takes notice of the faithfulness, the labours, the little strength, of such as are lively and upright. Kindly he affords them opportunities for the spread of the gospel, and of familiar fellowship with himself. Graciously he reduces their enemies to their honour, and preserves them in times of trial. And great are the heavenly glories and priestly honours, and high the seats on his throne, which at the last judgment, or in the eternal state, he bestows upon them. But detestable to him are hypocritical, lukewarm, and self-conceited professors. Yea, they are in danger of the most indignant rejection, and most sudden and unexpected destruction. How transcendent is his mercy, so kindly, so earnestly, to call such to serious consideration and gospel repentance, and to offer them freely himself, and his righteousness, his word, his Spirit, and grace, and the most full, familiar, and eternal fellowship with himself and his Father! And wonderful is his forbearance, that he should so long continue knocking at the door of their heart by gospel calls, strivings of his Spirit, and dispensations of his providence.—My soul, while thou hast an ear, hear what the Spirit saith to the churches, and apply all faithfully to thyself.

CHAP. IV.—Ver. 3. God's being like the whitish transparent *jasper* denotes his infinite holiness and glory; the marvellously-mingled display of his perfections in his works of providence and grace; and his gracious regard to his people. His likeness to the bloody-coloured *sardine* denotes his justice and fiery indignation against his enemies. The *greenish rainbow round about the throne* represents the covenant of grace as ever in God's eye, and the perpetual rule of all that he does in the government of the world or the church. 4. The twenty-four *crowned elders*, represent the saints of the Old and New Testaments enjoying fixed and familiar fellowship with God by virtue of the covenant of grace; and they are called twenty-four, in allusion to the courses of the Hebrew priests; or the twelve patriarchs of the Jewish church, and twelve apostolic founders of the Christian. 5. The *seven lamps* of fire before the throne represent the Holy Ghost in the variety and perfection of his gifts and graces, which he distributes for enlightening, purifying, and warming the souls of his ministers and people. 6. The *clear sea of glass* before the throne is Jesus' blood, in which all the redeemed worshippers must be washed from their iniquities. 6—8. *The four living creatures, full of eyes before, behind,* and *within,* denote gospel ministers, sent to preach the gospel to all the ends of the earth, remarkable for spiritual knowledge, prudence, and exact observation and attention to receive direction and influences from God, and to watch over and feed their people, and to look well into, and keep their own hearts. Their having *six wings* each denotes their readiness, alacrity, and diligence, in their work. Their being likened to *lions, oxen, men, eagles,* denotes their undaunted boldness and courage; patience and fitness for labour; wisdom, prudence, and compassion; deep penetration into the mysteries of God; sublime sentiments and devotion; together with their eminent zeal, activity, and vigour, in the



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ing, [b] Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And [c] when those beasts give glory, and honour, and thanks, to him that sat on the throne,* who [d] liveth for ever and ever,

10 The four and twenty elders [e] fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 [f] Thou art worthy, O Lord, to receive glory, and honour, and power: [g] for thou hast created all things, and for thy pleasure they are and were created.

A. M. cir. 4100.
A. D. cir. 96.

b Is. 6. 3. Ex. 15. 11. ch. 1. 4, 8. & 11. 17. & 16. 5. & 19. 1—6. Deut. 32. 3, 4.

c † Tim. 4. 12. 1 Pet. 4. 11. & 5. 5.

* He "that sat on the throne" was the "Lord God of hosts," whom Isaiah saw (ch. 6. 1—5), who, as appears from John 12. 41, was Christ manifested in glory. Compare also ver. 11, with John 1. 3. Col. 1. 16.—Ko.

d Dan. 12. 7. ch. 1. 8, 18. & 5. 14. & 10. 6. & 15. 7.

e Ch. 5. 14. Ps. xcv —c, cxxxv, cxxxvi. ver. 4, 9.

f Ch. 5. 9, 12. & 15. 3, 4. Ps. xcix, xciii, c, cxxxvi, ciii—cv, cvii. Neh. 9. 5.

g Gen. 1. Ex. 20, 11. Prov. 16. 4. Rom. 11. 36.

## CHAPTER V.

(1) *A seven-sealed book which no man could open or look upon:* 1—4. (2) *John weeps at human inability, and is comforted by an elder:* 5. (3) *He discovers the enthroned Lamb who takes the book:* 6, 7. (4) *The elders, joined by angels, every creature, join in praising him:* 8—13. (5) *The elders fall down and worship:* 14.

AND I saw in the * right hand of him that sat on the throne a book written within and on the backside, sealed with seven * seals.†

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose ‡ the seals thereof?

3 And no man ‖ in heaven, nor in earth, neither under the earth, ‖ was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne * and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

A. M. cir. 4100.
A. D. cir. 96.

a Ch. 4. 2. & 5. 21. Ps. 110. 1. & 118. 15, 16. Acts 4. 23.

* "A book written within,—and, on the backside, sealed with seven seals." This punctuation is adopted by Grotius, &c., and seems entitled to preference.—Ko.

† The book is to be understood as composed of seven successive sealed rolls, so that the loosing of each seal allowed a separate prophecy to be read.—Ed.

‡ The seals require to be "loosed," because the rolls were bound together with threads—a practice once common in Europe, and still existing in Asia.—Ko.

‖ *No man.*—Rather "no one," no created being.—Ko.

‖ *Under the earth.*—Among the dead.—Ko.

* He "that sat on the throne," ch. 4. 2, was evidently Christ in glory. See ver. 9, 11. As such he held "the book" of prophetic revelation in his "right hand" (ch. 5. 1); but as "the Lamb slain" (ch. 5. 6) he comes to "take the book;" that is, the one is the emblem of Christ as Lord and King, the other the emblem of Christ as Priest and Prophet.—Ko.

A. M. cir. 4100.
A. D. cir. 96.

b Ch. 4. 4—11. & 14. 2. & 5. 3, 8. Ps. 141. 2.

* *Vials.*—Rather, "cups," "basins," or "dishes," used for holding certain sacrificial offerings.—Ko.

† Or, *incense.*

c Ch. 14. 3. Ps. 96. 1. & 40. 3. Is. 42. 10. & 44. 23.

d Ch. 4. 11. Heb. 2. 10. Phil. 2. 6—11. Ps. 110. 7.

e Mat. 20. 28. & 26. 28. Rom. 3. 25. & 5. 15—21. 1 Cor. 6. 20. & 7. 23. Eph. 1. 7. Acts 20. 28. Heb. 9. 12, 14. & 10. 10, 14. 1 Pet. 1. 18, 19. Col. 1. 14. ch. 14. 4, 5. & 7. 9, 14. 1 John 1, 7. & 2. 2.

f Ex. 19. 6. 1 Pet. 2. 5, 9. ch. 1. 6. & 20. 6. & 22. 5. Gen. 22. 18. Eph. 2. 18. 1 John 5. 4. Rom. 8. 37. Luke 19. 17, 19.

g Deut. 33. 2. Dan. 7. 10. 2 Kin. 6. 18. 17. Ps. 34. 7. & 68. 17. & 103. 20. & 148. 2. Heb. 12. 22. ch. 7. 11. & 4. 4, 6.

h Ver. 9. Zech. 13. 7. Is. 9. 6.

i Ch. 4. 11. & 7. 12. & 19. 1. John 17. 2. Mat. 28. 18. 2 Cor. 8. 9. Heb. 1. 2. & 2. 8, 9. Phil. 2. 10. Ps. 145. 10. 1 Tim. 1. 17. Jude 25.

k Ps. 96. 11, 12. & xcviii, c, cxiii, cxlv, cxlviii. 1 Chr. 29. 14. Rom. 9. 5. & 11. 36. & 16. 27. Gal. 1. 5. Eph. 3. 21. Phil. 4. 20. Luke 2. 14. 1 Tim. 6. 16. 2 Tim. 4. 18. Heb. 13. 21. 1 Pet. 4. 11. ch. 7. 10, 12. 2 Pet. 3. 18. Jude 25.

† *And every creature, &c. heard I saying.*—That is, by prophetic anticipation,—the spirit calling up events that are yet to come, and exhibiting them as vividly as if they had already occurred.—Ko.

l Ch. 4. 9, 10. & 7. 10, 12. & 19. 1, 4, 6, 14. Heb. 13. 8.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, [b] having every one of them harps, and golden vials * full of † odours, which are the prayers of saints.

9 And they sung a [c] new song, saying, [d] Thou art worthy to take the book, and to open the seals thereof: for [e] thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 [f] And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of [g] many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands,

12 Saying with a loud voice, [h] Worthy is the Lamb that was slain [i] to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 [k] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,† Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14 [l] And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

## CHAPTER VI.

(1) *The opening of the first seal:* 1, 2. (2) *Of the second seal:* 3, 4. (3) *Of the third seal:* 5, 6. (4) *Of the fourth seal:* 7, 8. (5) *Of the fifth seal:* 9—11. (6) *Of the sixth seal:* 12—17.

A. M. cir. 4100.
A. D. cir. 96.

a Ch. 5. 5, 9. & 1. 1.
b Ch. 4. 5. & 11. 19. 2 Thes. 2. 1. Mark 3. 17. 2 Cor. 10. 4. Heb. 4. 12. Acts 2. 37, 41. & 4. 4. & 5. 14.

AND I saw when the Lamb * opened one of the seals, and I heard, as it were [b] the noise of thunder, one of the four beasts saying, Come and see.

service of God. 10. The elders *falling down and casting their crowns* before the throne, denotes their deep humility, holy reverence, and profound adoration; and their professing themselves unworthy of any honour in God's presence, and that all their honour proceeds from him.

Reflections upon Chap. IV.—Great is the mercy that an abundant entrance into heaven is opened, by Jesus' blood, for every one washed in it. Happy are they who, directed and drawn by the Holy Ghost, now enter by faith as a pledge and earnest of their personal admission hereafter! With what awful majesty and grandeur, new covenant faithfulness and grace towards his people, and just terribleness to his enemies, nay, with all-adorable perfections, does God manifest himself on his imperial throne! Yea, high are the honours to which his servants and people are exalted in connexion with him; and profound their holy reverence, and cordial their adoration of him. Faithful ministers ought to be filled with spiritual knowledge; and should be prudent, vigilant, courageous, laborious, compassionate, and active, in the discharge of their office, and in the exercise of their gifts and graces, under the direction and assistance of the Holy Ghost. With diligent care should they lead the religion and worship of the churches, and unweariedly ascribe to God alone all the glories of Godhead, and of the works of creation, providence, and redemption.

Chap. V.—Ver. 5. Sprung from the tribe of Judah, Jesus Christ is like a *lion* for strength, courage, and eminence, to maintain and defend his own property and tear asunder his enemies; and he is the *Root of David*, as in his divine nature, office, and character, he is the foundation and source of all the happiness and glory of his kingdom, typified by that of David. 6. His being represented as a *slain Lamb*, denotes him as an atoning Priest, the sacrifice for the sins of his people, and the food of their souls. His *seven horns* represent his full authority and almighty power, as a King to execute God's will, protecting and supporting his church, and pushing down their enemies. His *seven eyes* denote his infinite wisdom and knowledge, and his unmeasurable fulness of the Holy Ghost in all his gifts and graces, and his disposing of them to men, as the Prophet of his church. 8. Their *harps* denote the melody of their hearts, and the charming notes of their praise. Their *golden vials*, cups, or censers, *full of odours*, are their prayers, proceeding from sanctified hearts, and acceptable to God through Christ's merits and intercession.

Reflections upon Chap. V.—The events of providence, and the manifestations of God's favour, have and will take place in their orderly course. And it is a privilege and pleasure to have a proper acquaintance with the purposes of God here, to support us under our trials, till our happiness be perfected in eternal salvation. Very incapable are created beings to penetrate into them; and it is highly daring to pretend or attempt it. But comfortable is it to reflect, that our promised Messiah has interposed between his Father and his church, and has applied himself to manifest and fulfil them. Transcendently wonderful and glorious is his person and character: at once infinitely majestic, awful, and mighty: and yet endearingly meek, and marked with an atoning death for our sins! Extensive are his power and authority, his wisdom and knowledge; and unbounded his fulness of the Holy Ghost, and his power of sending him to men. And ministers, saints, and even angels, delightfully triumph in, and praise him for his work of redemption, equally as his Father. God forbid that my soul should be silent, when so many are engaged in his praise.

Chap. VI.—Ver. 1. These *opened seals* represent the fate of the Roman empire, but chiefly of the Christian church; and as they relate to events rather than periods, we must not imagine, that what was signified by one was altogether finished when that which was signified by the next following began. While the



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2 And I saw, and behold a white horse:[a] and he that sat on him had a bow;[†] and a crown was given unto him: and he went forth conquering, and to conquer.[‡]

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red:[†] and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black[†] horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale[a] horse; and his name that sat on him was Death,[†] and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts[‡] of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.[a]

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake;[†] and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven[‡] fell unto the earth, even as a fig-tree casteth her [§]untimely figs, when she is shaken of a mighty wind:

14 And the heaven departed as a scroll when it is rolled together; [c]and every mountain[‖] and island[c] were moved out of their places:

15 [d]And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains;

16 [e]And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

## CHAPTER VII.

(1) *Four angels restrain the four winds:* 1. (2) *Another angel seals the servants of God:* 2, 3. (3) *The numbers of the sealed tribes of Israel:* 4—8. (4) *An innumerable multitude of all nations clad in white stand before the throne, and worship with the angels and elders:* 9—12. (5) *An elder declares who they are, and reveals their blessedness:* 13—17.

A. M. cir. 4100.
A. D. cir. 96.

AND [a]after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw [a]another angel ascending from the east, [b]having the seal of the living God: and

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A. M. cir. 4100.
A. D. cir. 96.

a *The horse* is the prophetic emblem of war. Prov. xxi. 31. Jer. 6. 23.—*White*—of divine service (2 Chr. 5. 12); of being purified (Is. 1. 18. Dan. 12. 10); of joy (Eccl. ix. 8); of angelic excellence (Mat. 28. 3); and of heavenly glory (Rev. 3. 5).—Ko.

† *A bow.*—The power of unexpected judgments. Ps. 7. 12.—Ko.

‡ Literally, "conquering, and that he should conquer"—a description applicable to Christ alone. comp. ch. 19. 11—16. See Ps. 45. 3; consequently this seal does not cease at the opening of the second, but continues till "all enemies shall be put under his feet," and "death shall be swallowed up in victory."—Ko.

† *Red*, being the colour of the dragon, (ch. 12. 3), is an emblem of satanic opposition and bloodshed. See John 8. 44. As there is no note of time between the going forth of the first rider and of the second, is it not natural to conclude that the visions are not of consecutive, but of contemporaneous events? And is not the second rider the persecuting Roman empire, which became so soon "red" with the blood of the saints, which, transformed into the papacy, hounded the crusaders against the unoffending Waldenses, established the unhallowed inquisition, persecuted to the death so many of the blessed Protestant Reformers, and, though providentially restrained, still continues to cherish the same spirit of relentless hostility since. See *Dens' Theology*, and *Mather's Lives of the Popacy*.—Ko.

‖ *Black* is the prophetic emblem of national calamity (Jer 14. 2); drought (Joel 2. 6); and the final ruin of impenitent sinners. Jude 13.—Ko.

a *Pale.*—A sickly hue, verging either to green or yellow; the prophetic emblem of fear. Jer. 30. 5, 6.—Ko.

† *Death.*—The mark of a church "carnally minded," which "is death." Rom. 8. 6.—Ko.

‡ *Beasts.*—False teachers, "grievous wolves." Acts 20. 29.—Ko.

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A. M. cir. 4100.
A. D. cir. 96.

a Inasmuch as the number of martyrs for Christ's cause has not yet been "fulfilled," it follows that the "rest" conceded cannot have closed with any period already past, but will continue until the final destruction of the antichristian power.—Ko.

† An "earthquake" is the prophetic emblem of an extraordinary and unexpected shaking and overturning of an empire (Is. 13. 13), and which, according to the circumstances, may affect either the ecclesiastical or civil rulers.—Ko.

‡ *The sun—moon—stars—the heavens*—are the prophetic emblems of the different orders of rulers, whether supreme or subordinate. Is. 13. 10.—Ko.

§ Or, *green figs.*

c *Jer.* 51. 25. & 4. 25. & 4. 24. Is. 2. 14, 17. ch. 16. 20. Heb. 12. 26.

‖ *Mountains*, when conjoined with the enemies of Christ, are the prophetic emblems of heathen, infidel, and apostatical obstructions to the progress of the gospel. Is. 40. 4. & 49. 11.—Ko.

c *Every island* is, most probably, in this prophecy, the emblem of every place of penal banishment employed by despotic and antichristian powers.—Ko.

d Ps. 76. 12. & 148. 8. & 110. 5, 6. Is. 2. 12, 19.

e Is. 30. 31. Hos. 10. 8. Jer. 4. 3. Jon 3. 21. Luke 23. 30. ch. 9. 6.

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A. M. cir. 4100.
A. D. cir. 96.

a *After these things.*—That is, after the vision of "the great earthquake" (ch. 6. 12, &c.), not after the events represented. Comp. ch. 4. 1.—Ko.

a Christ. Acts 7. 30, 32. ch. 1. 13. & 10. 1. & 8. 3. Mal. 4. 2. Ezek. 44. 2, 3. & 45. 8, 10.

b John 6. 27. & 8. 54. & 7. 37—39. & 16. 14. Eph. 1. 13. & 4. 30.

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*white horse* and his *rider*, ver. 2. may have some respect to the Roman victories gained by Vespasian, about A. D. 70, and Trajan, A. D. 110, under the providential direction of Christ, they chiefly represent Christ, as by the gospel, and the influences of the Holy Ghost attending it, conquering the nations to the obedience of faith, A. D. 33—66. and afterwards.—The *red horse* and his *sword-bearing rider*, ver. 4. represent the persecutions of the Christian church by the emperors Nero, Domitian, Trajan, and Adrian, between A. D. 66 and 138: and the terrible bloodshed in the Roman empire in the Jewish, Parthian, and other wars. The *black horse* and his *rider* with a *pair of balances*, 5, 6. may represent the church as corrupted with manifold errors, through which, and the more apparently legal persecutions of Aurelius about A. D. 160, and Severus, about 202, was occasioned no small scarcity of pure gospel ordinances. To punish which, the Lord plagued the Roman empire with terrible famines during the reigns of the two Antonines and Severus, about A. D. 140, 162, 200.—The *pale horse* with *death* and *hell* for his riders, represent the church as awfully corrupted with error and apostasy, and her members dreadfully murdered in the persecutions by Maximin, 235, Valerian, 256, Aurelian, 272, and especially by Decius, 250, and the just punishment thereof on the Roman empire in the terrible tyranny of their emperors between 235 and 284, and their frequent murdering one of another;—the desolating ravages of the Allemans, Goths, Quodians, Parthians, and others,—and a terrible pestilence, of fifteen years' continuance, which almost half desolated the whole Roman empire, about 252. And so accustomed were dogs, and other ravenous animals, to live on the unburied carcasses, that they sometimes fell upon and destroyed the living. The fifth seal, 9—11, represents the souls of such as had been slain for their adherence to Christ's cause in the preceding persecutions, as enjoying rest and happiness through and with him in heaven; and as crying for vengeance on the heathen persecuting empire, but required to wait till their fellow-christians should be also murdered in the terrible Dioclesian persecution, A. D. 302—312. The sixth seal, 12—17, represents the dreadful consternation, confusion, and fearful ruin of the heathen emperors and their armies, and of the idolatrous priests, with their idolatries and superstitions, when Constantine the Great successfully warred against them, commenced a Christian himself, abolished heathenism, and established the Christian religion in its stead. [See INTRODUCTION, chap. iv. sect. xviii, xix.]

REFLECTIONS UPON CHAP. VI.—Orderly arranged are all the events of Providence: and gospel ministers ought carefully to observe them, and call their hearers to do the same. Glorious are the spread and conquests of the gospel when Christ rides forth on it with his gracious influence. Great are the trials of faith and patience even unto death, which his people are sometimes called to suffer for their faithful attachment to his truths and interests. But it is enough if he support and encourage them under their troubles, and at last, through his righteousness, render them partakers of the purity, peace, and honour of the heavenly state. —While his church languishes in her spiritual, or even external condition, persecuted, and bereaved of pure gospel ordinances, and of eminent ministers and Christians; by terrible wars, famines, pestilences, and a miserable dissolution of their long established civil constitutions, he punishes her persecutors. No place, no difference of rank, can screen from his just vengeance.—How dreadful then must be the last judgment, and the damnation of hell.

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CHAP. VII.—Ver. 1. The *holding in of the winds* for a time, denotes the restraint of the Arian, Macedonian, Pelagian, Eutychian, and other errors, which afterwards plagued the church; and the restraint of the fearful judgments that troubled and ruined the Roman empire, which took place under the *trumpets;* till many souls were gathered to Jesus, and established in the faith by the Holy Ghost, during the last fifteen years of Constantine's reign, A. D. 323—337. 2, 3. Christ is the *sealing Angel*, who seals his people. He has divine power and authority from his Father over angels and every other creature: He has all fulness of the Spirit dwelling in him: He knows who are his, and can distinguish, pre-



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he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand† of all the tribes of the children of Israel.

5 cOf the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this‡ I beheld, and, lo, da great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, eclothed with white robes, and palms§ in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,||

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

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A. D. cir. 96.

* This sealing on "the foreheads" seems to be an allusion to the inscription, "HOLINESS TO THE LORD," which Moses was commanded to engrave, and Aaron always to wear on his forehead (Ex. 28. 36—38. Here the seal bore "the Father's name," (see ch. 14. 1). See also John 6. 27. 1 Cor. 1. 22. Eph. 1. 13. & 4. 30; and, from Ezek. 9. 4, it will appear that the sealed are those true penitents "who sigh and cry" for the sins of the nations and the churches.—Ed.

† The "hundred and forty and four thousand" is an arithmetical representation of the literal Israel converted to Christ, because Israel, as descended in the line of promise (Gen. 17. 19. Gal. 3. 16) was a numbered people—(see Ex. 12. 37. Num. 1. 2—4. 46)—(numbered for sake of their genealogies, privileges, hopes, and possessions,—emblems of the elect of God,)—and are thus contrasted with the Gentile converts "whom no man could number." But "the Lord knoweth them that are his" 2 Tim. 2. 19.—Ed.

c Dan and Ephraim are not mentioned, because they had been ringleaders in idolatry. Judg. xvii, xviii. 1 Kin. 11. 26—33. Hos. 5. 17.

‡ *After this.*—Literally, "after these things"—the note of a new vision (see ch. 4. 1. & 7. 1), that of the Jewish and Gentile martyrs, as the preceding was of the sealed Jewish converts. — *Note.* This sealing seems to open another vision which does not follow the sixth seal in order of time, but returns to represent Christianity at its origin under a new aspect, that of safety in the election of grace and sealing of the Spirit. This conclusion is drawn from the description of the sealed ones (ch. 14. 4) as "the first-fruits to God and the Lamb."—Ed.

d Gen. 12. 3. & 22. 18. & 49. 10. Ps. 2. 8. & 22. 27—31. & xiv, xlvii, lxvi, lxvii, lxxii, lxxxvii, 6, & 110. 2, 3. Is. 2. 2, 3. & 45. 6. & 49. 12—26. & 52. 15. & 55. 12. & lx, lxii. & 25. 6. Jer. 3. 17. Zech. 8. 22. & 2. 11. Rom. 15. 9—12. ch. 5. 9. & 11. 15.

e Ch. 6. 11. & 5. 10. & 1. 6. & 3. 4, 5, 18. & 14. 4. & 15. 2 ver. 14. Ps. 22. 25, 14. 2 Pet. 3. 18.

§ *The Palm* grows by the water springs, lofty, straight, and fruitful. Among the Jews it was the emblem of joy, Lev. 23. 40. John 12. 13.—Ed.

|| *Worshipped God*—even Father, Son, and Holy Spirit. Amen. —Ed.

A. M. cir. 4100.
A. D. cir. 96.

* *These are they which came out of great tribulation.* &c. —They are, therefore, multitudes though they be, not all the redeemed, but the persecuted and the martyred of all ages, thus (see ch. 6. 9—11) now exhibited, not "under the altar," as it were, of sacrifice, but "before the throne," in the glory of heaven, for the encouragement of God's suffering people of all generations on the earth. See ver. 15.—Ed.

† Ps. 134. 1. 2. ch. 21. 3. & 22. 3—5. Is. 4. 5, 6. 2 Cor. 6. 16.

† *He that sitteth on the throne* is the Father with the Lamb —both all (ch. 22. 1). Here "he that sitteth on the throne" is the Son, "the Lamb," of whom it is said, "he shall dwell among them." See ver. 17. John 1. 14. & comp. ch. 21. 3—7.—Ed.

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation,* and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they fbefore the throne of God, and serve him day and night in his temple: and he that sitteth on the throne† shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat;

17 For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

## CHAPTER VIII.

(1) *The seventh seal opened, and silence in heaven:* 1. (2) *Seven angels presented with seven trumpets:* 2. (3) *Another angel presents the spiritual incense of prayer, and then casts the fire of the altar upon the earth:* 3—5. (4) *Four angels sound:* 6—13.

A. M. cir. 4100.
A. D. cir. 96.

* The imagery of the angel with the "golden censer," "incense," and "fire off the altar," seems to be taken from the high priest on the day of expiation (Lev. 16. 12, 29—34), and the angel who presents "the prayers of the saints" can be no other than "the angel of the covenant," "the angel of the Lord," our great "High Priest" in heaven, who "ever liveth to make intercession" for his church, and is now "waiting till his enemies be made his footstool."—Ed.

† The fire being cast "into the earth"—the Jewish state and Roman empire—intimates a prophetic transition from ecclesiastical to civil affairs. See ver. 7.—Ed.

‡ The imagery of "the hail," &c., appears to be taken from Ex. 9. 13—18, 23—25, and indicates judgments upon the imperial oppressors who enslaved the church, and refused to Christians the liberty of worshipping God according to his command, and their own consciences. The "blood" being added to the plague of hail, indicates a judgment by destructive wars. See also Ezek. 38. 22. —Ed.

§ *Green grass burnt up*, represents a prosperous people reduced to servitude and misery. See Is. 40. 6, 7. 1 Pet. 1. 24. Jam. 1. 10. —Ed.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer;* and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth:† and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail‡ and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.§

serve, and appropriate them to himself as his peculiar people, and enable them boldly to profess his truths. 5—8. These *sealed* ones are represented as Hebrew tribes, because typified by the ancient Israelites, and begotten to God by the doctrine of the twelve apostles. 9—17. These verses represent the joy, purity, safety, and happiness of the souls in the heavenly state, of those that had suffered under the heathen persecutions; while no more than a short calm, succeeded by fearful storms of troubles should take place on earth; and the joy, purity, safety, and happiness of the successors of such as had been persecuted by heathens and papists during the thousand years' reign of the saints; and, in fine, the complete joy, purity, safety and happiness, of all the redeemed, after the last judgment, through all eternity.—As chap. xx, xxi, xxii. [See INTRODUCTION, chap. v.]

REFLECTIONS UPON CHAP. VII.—With tender care Jesus grants his people seasonable respite from trouble, lest they should utterly faint. For their sakes he often averts his judgments from the nations, in which they are permitted to live in peace and safety. And marvellously, even in the worst of times, he converts and preserves multitudes to own, honour, worship, and obey him. The expected glories of heaven ought powerfully to animate the saints to faithfulness in his cause. There all their labours and sufferings shall be abundantly compensated; there shall they be perfectly free from sin and from misery; a fulness of happiness and joy, pure and glorious appearances, and immediate fellowship with Christ and his Father, shall cause them to triumph in his praise.—But not to their care or free will, but to God alone be the glory! Their whole salvation is owing to Jehovah's grace, and to Jesus' merits: Even their best works are not acceptable to God, but through the blood of his Son.

CHAP. VIII.—Ver. 1. The *half hour's silence* in heaven may either denote the awful expectation of what was to follow, or the short calm during the last fifteen years of Constantine's reign, A. D. 323—337. 2, 6. The *sounding of the trumpets* supposes a church to hear the alarm, and denotes threatening appearances of fearful calamities. 3, 4. Christ's being here represented as *standing at the golden altar*, and offering up the prayers of his saints, imports that it is only through his merits and intercession that the prayers of saints are heard, for their own protection, or the punishment of their implacable enemies. 5. His *casting a censer full of burning coals from off the brazen altar* upon the earth, denotes his furious infliction of fearful, but just judgments on the Roman empire, which had so corrupted the Christian faith, worship, and manners; and the terrible tempest which followed, denotes the fearful and alarming calamities which his wrath produced. 7—12. The *hail and fire mingled with blood*, cast upon the earth under the *first trumpet*, may denote the schism of the Donatists, and especially the prevalence of the Arian heresy, with the dreadful contentions, bloody persecutions, and destruction of souls.



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8 And the second angel sounded, and as it were a great mountain burning with fire* was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star† from heaven,‡ burning as it were a lamp,§ and it fell upon the third part of the rivers, and upon the fountains‖ of waters;

11 And the name of the star is called Wormwood:* and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound!

A. M. cir. 4100.
A. D. cir. 96.

* The only mountain mentioned in Scripture as "burning with fire" is Sinai (Ex. 19. 18. & 24. 17. Deut. 4. 11. & 5. 23—26, and, consequently, seems to be the prophetic emblem of the divine word falling as a judgment upon the mingled nations of the Roman empire, because of their hatred of truth and love of idolatry. Like Pharaoh's, their hearts were hardened by the gospel message, and, like Pharaoh, they were punished by war, pestilence, and the destruction of their commerce. See Mat. 21. 34—39. Dan. 2. 34, 35.—Ed.

† *Star.*—An eminent teacher, personifying (see ch. 1. 20.) a succession of teachers in the Church, such as the *Gnostics, Valentinians, Montanists, Arians*, &c.—Ed.

‡ *Heaven* here signifies heaven above (ver. 2.), in which John was admitted by vision, or transported in spirit; in which he saw in emblem the history of the church of Christ on earth, whose "conversation is in heaven." Phil. 3. 20.—Ed.

§ *Lamp.*—A spiritual profession—here without reality. Mat. 25. 3. ch. 4. 5.—Ed.

‖ *Rivers and fountains.*—Gospel ministers—educational institutions,—the pulpit, the colleges, and the school.—Ed.

## CHAPTER IX.

(1) *The fifth angel sounds—a star falls from heaven who opens the bottomless pit, whence issue locusts like scorpions, introducing the first of three great woes:* 1—12. (2) *The sixth angel sounds, when four bound angels are let loose:* 13—21.

AND *the fifth angel sounded, and I saw *b*a star fall from heaven unto the earth: and *c*to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke* out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

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A. D. cir. 96.

a Ch. 8. 2, 7, 8. 10, 11.
b Ch. 8. 10. & 1. 20. Is. 14. 12. 1 Tim. 4. 1—3. 2 Thes. 2. 3, 8. 2 Tim. 3. 1—5.
c Ch. 13. 2. & 1. 18. Mat. 16. 19.

* *Smoke.*—Lies in hypocrisy (1 Tim. 4. 2. John 8. 44.), whereby truth is darkened, and men deceived into perdition. 2 Thes. 2. 11.—Ed.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions* of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree;† but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months:‡ and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions; and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One wo is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

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A. D. cir. 96.

* *Scorpions.*—The prophetic emblems of a people rebelling against divine government, speaking evil of spiritual dignities (Ezek. 2. 6. 2 Pet. 2. 10. Jude 8.), and poisoning the victims of their vanity, hypocrisy, and depravity.—Ed.

† Believers, humble as the "grass"—as long as the "green" herb—rooted in faith as the lofty "tree."—Ed.

‡ *Five months* are said to be the period during which the locust perpetrates its annual depredations. They have also been supposed by some expositors to describe the predatory irruptions of the Saracens into the Eastern Roman empire, which usually lasted five months in each year. Others view them as prophetic months, or 150 years, descriptive of the time between the fall of the Western Roman empire and the rise of Mahommedanism. But as the first of these interpretations is unsupported by Scriptural analogy, and the second inconsistent with historical fact, it becomes necessary to seek the meaning in the earlier prophetic Scriptures. Accordingly, from Jer. 1. 3. & 52. 12. Ezek. 20. 1. Zech. 7. 3, 5, it appears that "the fifth month" marked an annual fast in commemoration of the destruction of the temple and city, and carrying away of the people, by Nebuchadnezzar. Do not these "five months" of torment, therefore, intimate the torment of the Jews by their own satanic factions (see Josephus, *Bel. Jud.* iv. 9, 10), by which they were not destroyed, but prepared for the ruin of their temple, their city, and their nation, by the Romans; who, while they thus executed the prophetic judgments of God upon that rebellious generation, were not permitted by Providence, at that time, to injure the infant Christian church, but merely "the men who had not the seal of God in their foreheads?"—Ed.

thereby produced in the church; the bloody wars between Constantine's sons and the different usurpers; and the barbarous ravages of the Goths and others in the empire, A. D. 338—379. The *burning mountain* cast into the sea, under the second trumpet, may denote the terrible contentions about precedency in the church, and the bloody persecutions raised by bishops against one another, which banished lively religion from among all ranks in the church; and the terrible ravages of the empire in France and Spain by the Goths and Vandals; the repeated ravages of Italy by the Goths under Rhadagaisus and Alaric, and the burning of Rome by the latter, A. D. 308—412. The *flaming star* called *wormwood falling* on, and *poisoning* the *rivers* and *fountains*, may denote the Nestorian and Eutychian errors, but especially the Pelagian heresy, corrupting the doctrines of Christ to the spiritual and eternal ruin of multitudes in the church;—the ravages of the Huns under Attila, and the ravages of Italy by the Vandals under Genseric in 455, and of the Goths, Heruli, and others under Odoacer, who, about 476, twice took and plundered Rome, deposed Augustulus the last emperor, and established a kingdom of his own, A. D. 413—492. The *darkening of the sun, moon, and stars*, under the fourth *trumpet*, denotes the introduction of superstition, along with Pelagian and Semipelagian errors, till the Scripture was quite obscured, and ordinances and ministers quite corrupted, in the church;—and the terrible wars between Justinian the Greek emperor and the Goths, and the fearful pestilences and famines that attended them, which issued in depriving Rome of all its remains of ancient power and authority, and rendering it subject to the exarchate of Ravenna, A. D. 493—568.

REFLECTIONS UPON CHAP. VIII.—The peaceful periods of the church on earth are ordinarily but very short. But infinite is the mercy, that Jesus perpetually stands before his Father's throne making intercession for his people, and offering up their prayers with acceptance, on the ground of his own finished and meritorious righteousness; and that, though the most fearful judgments be inflicted on nations and churches for the contempt of him, they are all regulated according to his and his people's requests. He loudly warns men before he severely strikes them. But if once his wrath begin to burn, dreadful are his judgments on both churches and states. And terrible, but still limited, storms and floods of his just vengeance come one after another. Never dare my soul, to contemn or refuse him: never dare to live carnally and earthly; never dare to provoke him to jealousy. Am I stronger than he?

CHAP. IX.—Ver. 1. The *falling star*, to whom was given the *key of the bottomless pit*, may denote Boniface III. of Rome, who, by flattering Phocas, an almost infernal emperor, about A. D. 606, obtained an imperial edict, by which he was declared *universal bishop* of the church:—and Mahomet, who, about the same time, pretended a journey to heaven to fetch thence his delusions; both of whom were divinely empowered to plague mankind, and had the assistance of hell to promote their schemes. 2. The *darkening smoke* rising from hell, imports the terrible ignorance, superstition, error, and wickedness which then reigned among Christians, and made them an easy prey to the Popish and Mahometan delusions, which more and more darkened men's understandings, hid the light of God's truth from them, and destroyed everything dear and valuable. 3—11. The *locusts* denote the Popish clergy, regular and secular, under Satan and the Pope as their Head; tormenting men by the introduction of error, idolatry, superstition, and horrid profaneness; and, by their tyrannical oppressions of men's consciences, exaction of their wealth, excommunications, interdicts, persecutions, massacres, fearfully enslaving magistrates, murdering men's souls and bodies, and making even natural life a burden to them, during the time fixed by God, perhaps five-twelfths of the New Testament period;—and denote the Saracen armies, who, chiefly mounted on horses, and commanded by murderous generals, did, with great pride and fury, for about 150 years, and chiefly during the five summer months, spread ravage, desolation, and bloodshed through much of Asia, the north of Africa, and south of Europe; there establishing their delusion and empire. [See Introduction, chap. iv. sect. xvi.] 13—19. The four angels bound by the Euphrates, denote, not the Saracens, in whose history, after their former period of 150 years, reaching to A. D. 760, nothing answers to this vision, but the Turks, who, after pouring themselves into Persia, and places about the Euphrates for 300 years, did, A. D. 1040—1080, form themselves into the four kingdoms of Bagdad, Damascus, Aleppo, and Iconium, all adjacent to that river. By their own mutual contentions, and by the war



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14 Saying to the sixth angel which had the trumpet, Loose the four angels[*] which are bound in the great river Euphrates.[†]

15 And the four angels were loosed, which were prepared [‡]for an hour,[§] and a day, and a month, and a year, for to slay the third part[‖] of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth,[*] and in their [a]tails: for their tails *were* like unto serpents, and had heads, and with them they [b]do hurt.

20 And the rest of the men[†] which were not killed by these plagues [c]yet repented not of [d]the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

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* *Four angels.*—The spirits of the four empires—the Assyrian, Medo-Persian, Grecian, and Roman,—all spirits of idolatry in worship, and of aggression and cruelty against the church of God.—Ko.

† *Euphrates.*—Not Euphrates literal and geographical, but Euphrates emblematical; to wit, the confluent people that were to the Roman Babylon (Rev. 17. 15.) what the confluent waters that constituted the literal Euphrates were to the literal Babylon.—Ko.

‡ Or, *at.*

§ *An hour*, the twelfth part of a day (John 11. 9), prophetically equal to a month, the twelfth part of a year (Num. 14. 34).—*A day*, a natural year.—*A month*, thirty natural years.—*A year*, 360 years. These represent, most probably, the relative periods during which the four empires were to persecute and lead captive the church of the living God.—Ko.

‖ *Third part.*—See Ezek. 5. 2, 5, 12.—Ko.

* *Their power is in their mouth*, as teachers of false doctrines.—*And in their tails*. The secular governments that enforced the decrees of the destroyers.—*Note*. This part of the vision will equally apply to the Roman and Mohammedan oppressors.—Ko.

a Ver. 10. Is. 9. 15. Eph. 5. 14. Mat. 24. 24.

b Ch. 2. 11. & 6. 8. & 7. 2.

† *The rest of the men.*—The other two-thirds who had not the seal of God in their foreheads were not yet destroyed, but reserved unto future judgments.—Ko.

c Jer. 5. 3. Is. 1. 5. 9. Deut. 31. 29. 2 Chr. 28. 22. Hos 4. 17.

d Lev. 17. 7. Ps. 106. 37. & 115. 4—8. & 135. 15—18. Deut. 31. 17.

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A. D. cir. 96.

## CHAPTER X.

(1) *An angel comes down from heaven with a book in his hand:* 1—5. (2) *He swears that time shall be no longer:* 6, 7. (3) *John is commanded to take and to eat the book, and prophesy to many nations:* 8—11.

AND I saw [a]another mighty angel come down from heaven, [b]clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

a Christ. ch. 1. & 5. 2. & 5. 18. Dan. 10. 5, 6. & 12. 7.

b Ch. 1. 7, 15, 16. & 4. 3. & 5. 6. & 14. 14. Gen. 9. 6, 13, 17. Ps. 97. 2.

2 And he had in his hand [c]a little book[*] open: and he [d]set his right foot upon the sea, and *his* left *foot* on the earth,

3 And [e]cried with a loud voice, as *when* a lion roareth: and when he had cried, [f]seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I [g]was about to write: and I heard a voice from heaven saying unto me, [h]Seal up those things which the seven thunders uttered, and write them not.[†]

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware[‡] by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time[§] no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery[‖] of God[*] should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up;[†] and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet[‡] as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

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c Ch. 5. 1, 5. & vi. & 8. 1. or Rom. 1. 16. & 10. 17. Col. 1. 23, 27. 2 Cor. 4. 3, 4, 6.

* By this "little book" some understand the Scriptures, at first open to the search of all, for a time closed by the papacy, and reopened by the Reformation. Others understand by it a part of the Apocalypse from ch. 10. to 14, inclusive, &c. But it seems more natural to understand by it the book that the Lamb found sealed (ch. 5.), and which, having opened, he now proceeds to expound.—Ko.

d Mat. 28. 18. Prov. 8. 15, 16. Eph. 1. 20—22. Ps. 2. 8. & 97. 1. Is. 59. 19. ch. 13. 1, 11.

e Is. 5. 30. & 31. 4. Joel 3. 16. Amos 3. 8.

f Ch. 8. 5. & 11. 1, 7. & xvi.

g Ch. 1. 4, 11. & ii. iii. Dan. 8. 26. & 12. 4.

h Deut. 29. 29. ver. 2. Mat. 28. 18. Heb. 13. 8.

† The reason of this, and the similar prohibition to Daniel (ch. 8. 26. & 12. 4, 9), seems to intimate that prophecy was not intended to develop the whole procedure of divine government, but merely what specially related to the church of Christ,—enough for the instruction, admonition, the faith and the hope of his disciples.—Ko.

‡ That is, "he sware" by himself, because he could not swear by a greater. See Heb. 6. 13. comp. John 1. 3. Col. 1. 16. Rev. 3. 21. & 4. 3, 9, 11. also with Rev. 1. 18.—Ko.

§ That is, that "the time, times, and half a time" were now come to an end, and that the long suffering of God, and the delay of judgment should wait "no longer."—Ko.

‖ *The mystery*, &c. Rather, "and the mystery of God has been (or, according to Middleton, 'shall be') finished."—Ko.

* *The mystery of God*, in his attributes, which will be reconciled; in his government, which will then be vindicated; and his redemption, which will then be completed.—Ko.

† *Eat it up.*—Receive it in humble faith, digest it in attentive study, and live upon it in patient hope.—Ko.

‡ To receive any divine message is "sweet;" to meditate on many rebellion is "bitter."—Ko.

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which the Popish Europeans carried on with them for the recovery of Canaan, and by the invasion of the Jenghizan Tartars, they were indeed about 200 years divinely restrained from ravaging the countries of the corrupt Christians; but these restraints being removed, the Ottoman Turks, about A. D. 1231 or 1302, began their ravages and conquests on the Christians, and carried them on till A. D. 1672 or 1698, and with great fury and bloodshed established an extensive empire in Asia, Africa, and Europe; and their Mahometan delusion along with it. [See Introduction, chap. iv. sect. xvii.] 20, 21. But the professed Christians, whether Papists, Greeks, or others, who survived these fearful ravages and murders of the Ottoman Turks, were not in the least reformed by these calamities from their idolatries, murders, frauds, and dreadful apostasy or uncleanness. [Introduction, chap. iv. sect. xix.]

REFLECTIONS UPON CHAP. IX.—If the solemn warnings of Jesus and his faithful ministers be contemned, tremendous executions of his wrath may be expected. He can let loose the most numerous and well-furnished armies of devils and of men, crafty and furious, to deform his church, or desolate her countries of hypocritical professors. And according to his sovereign will and powerful intercession, he restrains, or lets them loose, when, and where he pleases. How active, sagacious, and insinuating are the instruments of his wrath! and yet, how furious and destructive! But it is the comfort of the saints, that Jesus can, and will preserve them as his sealed ones, in the worst of times, as far as is for his glory, and their real benefit. And, alas! how stupid and hardened their hearts, who, under the most terrible judgments of God, refuse to repent and reform, but grow worse and worse, till they be utterly destroyed by the vials of his wrath.

CHAP. X.—Ver. 1. Christ's being *clothed with a cloud* may denote his hidden glory, awful majesty, and the darkness of his providential dispensations. The *rainbow on his head* denotes his being ever mindful of his covenant of grace, and prizing it as his glorious crown. 2. The *little book open* signifies the revealed purposes of God concerning what was still to take place, especially under the seventh trumpet. His *right foot on the sea*, and *left foot on the earth*, represents Christ as sovereign Lord of the whole world, and that he would extend his kingdom of grace to Asia, Africa, Europe, and America, and the isles of the sea far and near. 3. His *terrible voice* denotes the majestic, awful, and silencing nature of his word and providence. The *voice of the seven thunders* that followed seem to have uttered somewhat concerning the seven vials of his wrath upon the Antichristians, which John was required to keep in his own mind, but not to write, as he was afterwards to have that matter more clearly represented to him. 9, 10. John's *eating* this opened book denotes his considering, understanding, and being suitably affected with its contents. It was *sweet* in his mouth, but *bitter* in his belly, (i. e.) he took pleasure in discerning the mind of God, his tender care of his church, and the final issue of her troubles; but it pained him to think what fearful distress and persecution she had to suffer in this world before her remarkable or final deliverance.

REFLECTIONS UPON CHAP. X.—It is the comfort of believers, that, however dark and terrible the dispensations of providence may be, Jesus is the great manager of them, and hath therein a constant and exact regard to his new covenant. He hath all power in heaven and on earth, and will, in his own time, render all the nations of the world his spiritual kingdom. When he appears in glorious majesty, it is for the relief of his people, and destruction of their enemies; and the mysteries of providence, and predictions of Scripture, shall soon be fulfilled to his glory, and their joy and triumph; yea, his kingdom on earth and in heaven shall be quickly established on the ruin of all opposition.—God's favourites must be content with what he pleases to reveal to them, and must affectionately meditate on it, and publish it as regularly called. Nevertheless, it cannot but be distressful to faithful ministers or Christians, to think of terrible persecutions coming on the church, or ruinous destruction upon nations.



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## CHAPTER XI.

*(1) The temple measured: 1, 2. (2) Two witnesses prophesy in great power: 3—6. (3) The beast of the bottomless pit makes war against them and kills them, but they rise again and ascend to heaven: 7—12. (4) A great earthquake closes the second wo: 13, 14. (5) The seventh angel sounds: 15—19.*

A. M. cir. 4100.
A. D. cir. 96.

AND there was given unto me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witnesses,[a] and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.[†]

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire[‡] proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished[§] their testimony, the beast that ascendeth out of the bottomless pit[‖] shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of [b]the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

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A. D. cir. 96.

11 And after three days and an half[*] the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven[†] in a cloud; and their enemies beheld them.

13 And the same hour was there a [b]great earthquake, and the tenth part of the city[‡] fell, and in the earthquake were slain [c]of men seven thousand: and the remnant[d] were affrighted, and gave glory to the God of heaven.

14 The [e]second wo is past; *and*, behold, [f]the third wo cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead,[§] that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

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[a] *Two witnesses.*—The following is an abstract of interpretations:—1. The Scriptures and assemblies of believers. 2. Unpolluted priests and faithful magistrates. 3. The Waldenses and Albigenses. 4. The Old and the New Testament. 5. The Protestant and Greek churches. 6. The word and Spirit of God. 7. A sufficiency of witnesses,—in allusion to the Mosaic requirement of "two or three witnesses." 8. A succession of faithful ministers of the word, inasmuch as they prophesy 1260 years. 9. An allusion to the general fact of two cognate witnesses being usually commissioned by the Spirit—as, Moses and Aaron, Elijah and Elisha, Zerubbabel and Joshua, Ezra and Nehemiah, the seventy disciples sent two by two, Paul and Barnabas, Paul and Timothy, Luther and Calvin, Knox and Melville, Latimer and Ridley, &c. &c. But inasmuch as the "two witnesses" are identified with "two candlesticks," and as a "candlestick" is the apocalyptic emblem of a church (Rev. i. 20), may not the "two witnesses" represent believers and reformers in the Jewish and Christian churches, who are, from time to time, raised up in uninterrupted succession as witnesses for God, in opposition to Heathenism, Romanism, and Infidelity?—Ed.

[†] *Clothed in sackcloth*—the dress of mourners. 2 Sam. 3. 31. 1 Kin. 20. 31. & 21. 27. Job 16. 15. Ps. 30. 11.—Ed.

[‡] *Fire, &c.*—Prophetic denunciations against persecutors, and the highest evidence of the prevalence of prayer. Jer. 5. 14. 1 Kin. 17. 1. Ex. 4. 9. & 7. 17, 20.—Ed.

[§] The original intimates a war throughout the whole period of their testimony, and death at the close.—Ed.

[‖] Not "the bottomless pit" of ch. 9. 1, 2, but "the sea" of ch. 13. 1, 7. & 17. 8.—*Note.* The Greek of ch. 9. 1. 2. is essentially different from the other.—Ky.

[a] Ch. 14. 8, 15, 17, 18. & 18. 2, 10. ver. 13.

[b] These "three days and a half" are most probably an allusion to the three years and a half during which Antiochus Epiphanes held possession of Jerusalem, profaned the temple, and abolished religious services. Here they foretell three years and a half during which so many of the faithful witnesses of the gospel will be so persecuted and slain, and the preaching of the gospel so effectually suppressed, that the powers of superstition, idolatry, and infidelity, who had united in the war, shall now combine in a shortlived triumph over the victims of their persecution.—*Note.* A partial exemplification of this imaginary triumph is recorded in the *Te Deum* being sung at Rome on occasion of the most horrible event in modern history, the murdering of the Huguenots! and a similar exemplification of its duration in the three years and a half during which Christianity was suppressed throughout France subsequent to the revolution of 1793. And such partial fulfilments seem agreeable to the genius of prophecy, as calling the attention of believers to the more awful completion.—Ed.

[†] *Ascended up to heaven.*—Obtained that heavenly kingdom both of holiness and power foretold by Daniel (ch. 7. 27.), which is to succeed and supersede the iron dominion of Rome.—Ed.

[b] Ch. 6. 12. & 16. 18, 19.

[‡] This "city" is "the great city" (ver. 8), the church sunk in superstition and apostacy, and persecuting the witnesses. See ver. 8.—*The tenth part* always represents the tenfold division of property; and its fall in the earthquake foretells the destruction of the lands and revenues dedicated to superstition.—Ed.

[c] Gr. *names of men.* Gen. 6. 4. ch. 3. 4.

[d] Ch. 16. 9. Ps. 64. 9. Jos. 7. 9. Luke 5. 25. & 7. 16.

[e] Ch. 8. 13. & 9. 12.

[f] Ch. 15. 1. & xvi. & 14. 8.

[§] *The dead.*—Not the time of the final judgment of all the dead, but the time of the slain "witnesses" that they should be vindicated, and their prophecies fulfilled in the sight of the unbelieving nations.—Ed.

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CHAP. XI.—Ver. 1. The *measuring* of the temple, altar, and worshippers, with a *reed*, denotes that everything in the gospel church ought to be precisely conformed to God's word, without any mixture of human inventions; and that preservation and reformation from Popery must be by a careful search, experience, and observance of God's word. 2. The *giving of the outer court to the Gentiles*, denotes that formal professors would be left to fall under the power of the idolatrous and wicked Papists. The *forty-two months*, or *one thousand two hundred and sixty days*, *time*, *times*, and *half a time*, ver. 3. chap. xii. 6—14. and xiii. 5. denote the 1260 years' continuance of the Antichristian power, *i. e.* from A. D. 606, when the Pope of Rome was by Phocas the emperor constituted the *universal bishop* of the Christian church, to A. D. 1866;—or from 756, when the Pope became a temporal prince, to 2016. 3. Christ's *two witnesses* denote the small but sufficient succession of faithful ministers, who, from age to age, amidst grief and persecution, bear witness against the abominations of Popery. 4. They, like *olive-trees before God*, are remarkably furnished with gifts and graces; and being protected and delighted in by him, do minister as in his presence, and depending on his grace. 5, 6. God shall fearfully resent the injuries done them, fulfil the threatenings they denounce in his name, and grant their requests. 7—10. Whatever murder of Christ's witnesses may have been effected during the whole reign of Antichrist, or whatever particular persecutions of about three years and a half continuance have taken place, I suppose the general slaughter here intended is yet future; in which I fear the Papists, who are like Sodomites in uncleanness, and Egyptians in cruel oppression of God's people, will, partly by drawing men off from the doctrines of the gospel, and partly by murderous wars and persecutions, leave scarcely any shadow of proper opposition to their abominations in Europe, or the countries thereto belonging. 11—13. But scarcely shall the Antichristians, to their great joy, have apparently effected the ruin of Christ's witnesses, when God, by his word and Spirit, shall strangely revive, animate, and encourage them, and, under his special protection, exalt them to eminent dignity, power, and prosperity;—while, about the very time of the sounding of the seventh trumpet, the Popish state shall be thrown into terrible convulsions and ruin; many Papists miserably destroyed, and others alarmed; and by the gospel converted to Christ, more marvellously than at the Reformation. 15—19. All the nations of the world shall be generally converted to the Christian faith, and made members of the gospel church;—and great shall be her light, glory, and liberty, and abundant the access into her; but fearful and destructive the judgments which shall overtake her enemies.

REFLECTIONS UPON CHAP. XI.—In the very worst of times God will preserve for himself a church, answerable to the promises, and in some measure conformed to the rules of his word. And in separating the precious from the vile, he makes no account of mere nominal and carnal professors, but leaves them to the power of Antichristian or other deceivers. In evil times Christ's faithful ministers are often extremely few, but still sufficient to bear witness to his truths; and however afflicted and mournful their outward condition may be, and however grieved their hearts, God will honour them to be instrumental in conveying his light and influence to his church, and will resent the injuries done them, and conform his providence, in a great measure, to their warnings and prayers. Pretended Christians, oppressive idolaters, unclean monsters, and unreasonable and malicious murderers, tormented



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## CHAPTER XII.

(1) *A woman in travail clothed with the sun appears in heaven:* 1, 2. (2) *A dragon appears ready to devour her child as soon as it was born:* 3, 4. (3) *The woman is delivered, her child is caught up into heaven, and she flies into the wilderness:* 5, 6. (4) *War in heaven—the dragon cast out:* 7—9. (5) *A voice of joy in heaven:* 10—12. (6) *The dragon persecutes the woman, whom the earth helps:* 13—17.

This chapter should open at ch. 11. 19, which presents a new vision synchronizing with the ascension of our Lord, at which time the heavens were truly opened. Heb. 4. 14. & 9. 11, 12, 24. & 10. 19, 20.——*The ark* was one of those things that were wanting in the second temple, and its appearance now intimates that all the types are fulfilled in Christ risen and entered into the heavens.——*Lightnings.*—Sudden and unexpected manifestations of Christ and his divine power. Mat. 24. 27. Ex. 19. 16.——*Voices.*—Testimonies to Christ, as that of John, Mat. 3. 3. Lamentations, as those of Rama at the martyrdom of the infants, Mat. 2. 18. Of prayer and instruction, as of Paul and Barnabas. Acts 16. 25, 31, 32.

A. M. cir. 4100.
A. D. cir. 96.

AND there appeared a great wonder in heaven; a woman* clothed with the sun, and the moon under her feet,† and upon her head a crown of twelve stars:

2 And she, being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon,‡ having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part§ of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

A. M. cir. 4100.
A. D. cir. 96.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth,‖ and his angels were cast out with him.

10 And I heard a loud voice¶ saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Wo to the inhabiters of the earth‡ and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.§

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-*child*.

14 And to the woman were given two wings‖ of a great eagle, that she might fly* into the wilderness,† into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water, as a flood,‡ after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, a which keep the commandments of God, and have the testimony of Jesus Christ.

* The *woman* has been supposed by some eminent expositors to represent the Jewish nation or church, which were identical;—but this does not accord with her clothing; for the unbelieving Jewish church had cast off "the righteousness of God," comp. Mal. 4. 1. with Rom. 10. 3.—Ed.

† *The moon under her feet*, is equivalent to the inscription "faithful witness." (see Ps. 89. 37. Rev. 3. 14. comp. also ch. 12. 11.)—*Note.* This vision, commencing ch. 11. 19, does not begin after the seventh trumpet, ch. 11. 15, but returns to the prophetic period previous to the birth of Christ, and proceeds to give a brief outline and exposure of Satan's invisible enmity, machinations, and warfare against the church, (see Eph. 6. 11—13, 16.) until his final overthrow throughout the "days of the seventh trumpet."—Ed.

‡ *A great red dragon.*—Satan as the spirit of persecution and murder, (see John 8. 44. 1 John 3. 12.) entering and possessing the body of the Roman empire.—Ed.

§ *The third part.*—The Jewish teachers who "sat in Moses' seat," but were drawn of Satan to purchase and shed, as Judas was to sell, the blood of our Lord.—*Note.* The world, as touching religion ("heaven") was then divided into three parts: Jews, Christians, and heathens. The heathens Satan had not then to draw; they were the political beast already fully possessed.—Ed.

* This event was effected either during the miraculous powers put forth by our Lord, and bestowed upon his disciples, (Luke 10. 18), or upon occasion of our Lord's death when he destroyed the works, and, consequently, the power of the devil. John 12. 31.—Ed.

† Does not this "loud voice" synchronize with the "great voice" (ch. 11. 15,) the proclamation being similar, if not perfectly identical?—Ed.

‡ *The earth.*—Canaan—the Jews.—*The sea.*—The Gentiles of the Babylonian empire to which, under its Roman form, the prophecy mainly refers. Is. 21. 1—9. Jer. 51. 36—55.—Ed.

§ *A short time*—according to the divine computation of the future, (Ps. 17. 39. & 90. 4. 2 Pet. 3. 8), and even in man's computation of the past. Job 10. 20. & 14. 1. Ps. 39. 5.—Ed.

‖ An allusion to Deut. 32. 10, 11.—Ed.

* This is not a second flight of the woman, (see ver. 6), but a more particular account of the cause of the flight formerly recorded.—Ed.

† *Wilderness.*—A district unfrequented, and comparatively uncultivated and unknown.—*Note.* Specimens of the church thus protected from the face of the serpent, his wiles, his persecutions, and his agents, the beast and false prophet, may be found in the primitive British and Irish churches that were preserved free from the shackles of Rome for upwards of 1000 years, when they were nationally, though never individually, deceived or subdued; in the Christians of St Thomas in the East Indies,—the Nestorian Christians, (most probably Jews) in the countries bordering the Caspian sea, and in the churches of the Waldenses and Albigenses among the fastnesses of the Alps, Apennines, and Pyrenees, who all retain till this day, in a greater or less degree of perfection, the primitive faith and liberty.—Ed.

‡ *Water as a flood*—persecuting nations. See ch. 17. 15. Jer. 46. 7.—Ed.

a Deut. 12. 32. Mat. 28. 20. 1 John 5. 21. ch. 14. 12.

by their holy doctrines, exemplary lives, and faithful admonitions, may long oppress, and at last silence and slay them; but their extremity of trouble shall usher in their glorious deliverance. The triumphing of their wicked enemies shall be short, and divine vengeance, redoubled, shall overtake them in an hour that they think not. For let enemies rage as they will, Jesus will at last vindicate his righteous cause and his suffering servants, and will bountifully reward them with the smiles of his providence and grace; reign before them gloriously, and cause them for ever to triumph in his praise. But by what fearful shakings of nations he ushers in the noted reformations of his church! Happy are they who, when his judgments are abroad in the earth, share his converting spirit, submit to his salvation and government, learn righteousness, and glorify his name!

CHAP. XII.—Ver. 1. The gospel church has Christ and his righteousness for her robe; and is irradiated with the light of truth, comfort, and holiness. She is elevated above the obscure light of Mosaic rites and ceremonies, and treads with holy indifference upon the enjoyments of this world; and all her light of knowledge and grace is communicated by means of, and according to, the doctrine of the twelve apostles. 2. Her *travailing in birth* denotes her strong groanings, eager desires, wrestling prayers, and indefatigable labours, under sharp persecutions, to bring forth converts, in whom Christ, in his doctrine and image, may be formed. 3, 4. The *red dragon* is the devil, acting in and by the power of the persecuting heathen empire of Rome, which, after seven forms of government, was split into ten kingdoms; or by the Popish power as extended over these ten kingdoms; by which multitudes of ministers were either murdered or seduced from the faith. 5. Her *man-child* may have some respect to Constantine, whom Providence marvellously advanced to the imperial throne, A. D. 312, and directed to abolish heathenism; but chiefly denotes a succession of faithful believers, who, notwithstanding all the malicious designs and attempts of the devil and his instruments, are brought forth, and wonderfully protected and honoured by God. 6, 14. The *wilderness* into which the church fled is that corrupt or concealed state in which true and practical religion, and truly faithful professors, continued all along from Constantine's time to the *Reformation;* or from the rise of Antichrist, about A. D. 606. 7, 8. The *defeat* and *ejection* of the dragon and his angels may denote the abolition of heathen idolatry, and ruin of the heathens' persecuting power by Constantine; if not also the abolition of Popery by many Protestant powers at the Reformation. 12, 13, 15. The dragon's rage at, and persecution of, the woman, and *casting a flood* out of his mouth to destroy her, may denote the devil's exerting himself to the utmost to destroy the church by the Arian, Pelagian, and other heresies, the Donatist schism, and the persecutions which attended them; by the Julian persecution, and the ravages of the Goths, Vandals, and others, in the Christian countries; or also, by the decrees, persecutions, wars, massacres, and missionaries, of the Papists, after the *Reformation*, for the destruction of the Protestant cause. 16. Corrupt ecclesiastics in their councils, and otherwise, defended the truths of the gospel against the Arian, Pelagian, Eutychian, and other heresies: the Goths, Vandals, and other ravaging tribes, diverted the Arian persecutors, and at last became professed Christians themselves; and, at the *Reformation*, many secular princes, and others, who had no real religion, took part with the reformers, and protected them from the Papal fury.

REFLECTIONS UPON CHAP. XII.—Glorious is the gospel church when she appears lifted above worldly principles and customs, when she shines in Jesus' imputed righteousness and implanted grace, and is adorned with the pure doctrines of the gospel. By earnest desires, prayers, and labours, she then brings forth children to God through Christ. With great craft, fury, and diligence, Satan and his instruments exert themselves to corrupt or destroy the church, and hinder the



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## CHAPTER XIII.

(1) *The vision of a beast rising out of the sea with seven heads and ten horns, to which the dragon gives his power:* 1—9. (2) *His doom:* 10. (3) *Another beast rises out of the earth with great power:* 11—17. (4) *His number:* 18.

A. M. cir. 4100.
A. D. cir. 96.

AND I stood upon the sand of the sea,* and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns,† and upon his heads the name of blasphemy.‡

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion:§ and the dragon gave him his power, and his seat,‖ and great authority.

3 And I saw one of his heads as it were wounded to death;* and his deadly wound was healed: and all the world† wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him ‡to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 [b]And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. [c]Here is the patience and the faith of the saints.

11 And [d]I beheld another beast coming up out of the earth; and he had [e]two horns* like a lamb,† and he [f]spake as a dragon.‡

12 And he exerciseth all the power of the first beast before him, [g]and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 [h]And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to [i]them that dwell on the earth, that they should make an image to the beast§ which had the wound by a sword, and did live.

15 And he had power to give ‖life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, *to receive [k]a mark† in their right hand,‡ or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast,§ or the number of his name.‖

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

* *Sand of the sea.*—Innumerable multitudes of people: comp. Gen. 22. 17. Rev. 17. 15.—*Note.* This vision is the counterpart of the former (ch. 11. 19. & 12. 1—17), and describes the earthly and visible agents of Satan in the persecution of "the woman," the true church, and "the remnant of her seed."—Ed.

† The dragon (ch. 12. 3) had "seven heads" crowned, and "ten horns," but without crowns. The beast here described has "ten horns," with "ten crowns." The first, therefore, represents the pagan Roman empire possessed by the dragon and employed as his persecuting agents, consisting of the geographical elements of ten kingdoms, not yet separated into regal dynasties and governments; the second represents the empire when divided into distinct kingdoms, but all agreeing in the same work of persecuting the "seed of the woman."—Ed.

‡ *Name of blasphemy.*—Most probably the title of "holy Roman empire"—assumed by most unholy men.—Ed.

§ Daniel saw these three beasts (7. 4—6), and a fourth (*ver.* 7), whose species was not described. It is here described by John as a compound of the other three; and possessed, moreover, by the more destructive spirit of the dragon.—Ed.

‖ Seat.—Literally, "throne."—Ed.

* This wounded head represents the imperial power in the western Roman empire overrun and destroyed by the northern nations, when the very name of emperor had ceased to exist, and Rome was ranked but as a petty dukedom. The eastern empire, centring in Constantinople, still remained in comparative vigour as the other head.—Ed.

† *World.*—Rather, "earth"—the Roman empire.—Ed.

‡ Or, *to make war.*

§ Ver. 3.

A. M. cir. 4100.
A. D. cir. 96.

c Ch. 14. 12. Heb. 10. 36, 37. & 6. 12. Hab. 2. 3. Ps. 37. 13.

d Ch. 11. 7. & 17. 8. & v. 2. ver. 2. 2 Thes. 2. 3—9.

e Mat. 24. 10. John 1. 29, 36.

* *Two horns.*—The two emblematic swords of the pope, the secular and the spiritual.—Ed.

† *As a lamb.*—Professing, in the use of the horns, all meekness, gentleness, and mercy.—Ed.

f Ver. 2. ch. 2. 3, 6. & 11. 7. & 17. 6.

‡ *Spake as a dragon.*—That is, falsely (John 8. 44);—styling himself "the servant of the servants of God"—meaning "master of kings and emperors."—Ed.

g Ver. 14—17. 2 Thes. 2. 4.

h Ch. 19. 9. & 16. 14. & 19. 20. Mat. 24. 24. 2 Thes. 2. 9, 10. Deut. 13. 2. 1 Kin. 18. 38. 2 Kin. 1. 10, 12.

i Ver. 3, 8.

§ *That they should make an image to the beast.*—By setting up an ecclesiastical monarchy corresponding in extent and details to the secular monarchy.—Ed.

‖ Gr. *breath.*

* Gr. *to give.*

k Ch. 14. 1, 9, 11. & 19. 20. & 20. 4. & 15. 2.

† *A mark.*—Submission to the rites and ceremonies of the papal communion.—Ed.

‡ *In their right hand.*—By active obedience to the papal power.—*Or in their foreheads.*—By outward profession of its doctrines and infallible authority.—Ed.

§ *The name of the beast.*—The usurped, and unscriptural, but imposing name of "Catholic."—Ed.

‖ *He that had the number of his name.*—That acknowledged the apostolic origin of the papal church founded on the traditional genealogy of the popes through the primitive centuries of the church.—Ed.

## CHAPTER XIV.

(1) *The Lamb with his company standing on mount Sion:* 1—5. (2) *The angel having the everlasting gospel to preach unto all that dwell on the earth:* 6, 7. (3) *The fall of Babylon:* 8. (4) *The punishment of those who worship the beast:* 9—11. (5) *The blessedness of those who die in the Lord:* 12, 13. (6) *The harvest of the world:* 14—16. (7) *The vintage of God's wrath:* 17—20.

A. M. cir. 4100.
A. D. cir. 96.

AND I looked, and, lo, [a]a Lamb stood on the mount Sion, and with him an hundred forty

a John 1. 29, 36. ch. 5. 6—13. & 7. 9, 10, 14, 17.

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conversion of sinners, or to persecute and murder them whenever they appear serious. And if their plots be defeated, they become the more furious and active. But let them plot, fight, and rage as they will, Christ will restrain, and at last conquer them; and, notwithstanding the most fearful and lasting afflictions, will protect and preserve his faithful servants and people; and, in his time, render them victorious and triumphant. By faith in his atoning blood, as the only ground of their justification, and by faithfully contending, even unto death, for his injured truths, they shall overcome at last.

CHAP. XIII.—Ver. 1. This beast *rising out of the sea* denotes its origin to be from hell, and from the tumultuous state of the nations, once subject to the Roman power. Its having *seven heads* and *ten crowned horns* denotes its possessing the power of the Roman state, and ruling over the ten kingdoms formed out of that ruined empire. 2. Its likeness to a *leopard*, *bear*, and *lion*, imports that all the cruelty, activity, subtlety, and furious power of the Greek, Persian, and Chaldean empire would meet in the Papal jurisdiction. Its receiving the *power*, *seat*, and *authority*, of the dragon, signifies that, being seated at Rome, the power of Heathen emperors, and of the devil, would be devolved on the Pope and his assistants. 3. The *healing of the wounded head* may denote the Pope's restoring jurisdiction to Rome, by his becoming a civil prince; the erection of the German empire instead of the Roman; or the apostasy of the Protestants to Popery. 4. In their obedience to the arbitrary, idolatrous, and other wicked decrees of Popes and their councils, men practically worship the devil and the old Heathen idols. 5, 6. Its *speaking great things and blasphemies* includes all the Papal boasts of power, holiness, and merits; all their usurpation of power over magistrates, angels, and saints departed; over the laws and ordinances of God; and over the person and offices of Christ. 7, 8. While Satan stirred up the Popes and their agents to persecute, rob, and murder the followers of Christ, almost all the inhabitants of Europe submitted to their authority: 10. But after they have persecuted and murdered the saints, for many ages, till their faith is fully tried, and almost worn out, the judgments of God, answerable to their crimes, shall overtake them. 11. The *earth*, out of which this beast arose, denotes a carnal and worldly temper, or the bottomless pit. Its *likeness to a lamb*, but *speaking as a dragon*, imports that, notwithstanding the Pope's and Papalines' high protences to the likeness of Christ in holiness and meekness, their injunctions and curses are cruel, bloody, and ruinous. 12. By excommunications and persecutions, and through the assistance of secular powers, Popes and their clergy make their subjects do what they please. 13, 14. By pretended and devilish miracles they terrify men into an implicit obedience to the clergy, and a ready compliance with their errors, idolatries, and superstitions. 15—17. They denied not only their pardons and indulgences, but even the natural or civil rights of lodging, dwelling, or trade, to all that did not, in practice or profession, plainly manifest themselves devoted to their power and delusions. 18. The number of the beast being 666, may hint that the Romish doctrines, laws, and offices, have apparently a marvellous connexion, but are no way founded on the doctrine of the twelve apostles. It is found in the Greek LATEINOS, and the Hebrew ROMITH; and points to the *Latin* or *Romish* church, and the place of its peculiar residence. About A. D. 666, it is said Pope Vitalian marked the Papal subjects with the use of the *Latin* or *Romish* tongue. From the time when John had his vision, to the Pope's becoming a civil as well as an ecclesiastical head, and so a complete Antichrist, A. D. 756, or some years after, when he began to exercise his temporal jurisdiction, might be precisely 666 years.

REFLECTIONS UPON CHAP. XIII.—Satan and his instruments will turn themselves into very different forms, that their abominable projects may the more



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*and* four thousand, having his Father's name written in their foreheads.*

2 And I heard a voice from heaven, as the voice of many waters, and as [b] the voice of a great thunder; and I heard the voice of harpers harping with their harps:

3 And [c] they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song† but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defined with women; for they are virgins.‡ These are they which follow the Lamb whithersoever he goeth. These § were redeemed from among men, *being* the first-fruits‖ unto God and to the Lamb.

5 And in their mouth was found no guile: for they are [d] without fault* before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach† unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with [e] a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, ‡ Babylon is fallen,‡ is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 [g] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in

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* Their relation as children of God was manifest, as it were, by a spiritual physiognomy, and thus "written in their foreheads."—Ed.

b Acts 2. 37. a 26. 20.

c Ch. 5. 9. & 7. 10, 12. & 15. 3, 4. & 19. 1—7. & 4. 4—10. Ps. xcvi —c.

† *No man could learn that song.*—That is, so as to sing it; for singing depends, not so much upon voice, as upon expression; and expression depends upon feeling; and the feeling of filial love cannot be learned by any rote of words; therefore, as none but children can feel the sentiment, none but children can learn the song.—Ed.

‡ *Virgins.*—Pure worshippers of God, in opposition to idolaters, spiritual fornicators and adulterers. See ver. 8. & ch. 18. 3.—Ed.

§ Gr. *were bought.*

‖ *First-fruits.*—The 144,000 who were sealed, ch. 7. 3—8, and are now produced as the immediate companions of Christ for the confirmation of the patience and hope of the church.—Ed.

d Song 6. 7. Jer. 30. 20. Ezek. 1. 4, 14. Luke 1. 6. Col. 1. 22. Tit. 2. 14. 1 John 3. 9. Jude 24.

* *Without fault*—because God their Saviour had kept them from falling, as the blood of the Lamb had cleansed them from all sin. 1 John 1. 7. Jude 24, 25.—Ed.

† Of this emblematic angel, the Reformation, the Bible, and Protestant Missionary Societies are, no doubt, shadows and precursors, but cannot be the end of the vision; for this angel introduces the judgment, (ver. 7), not the day of the final judgment of quick and dead, but, as appears from ver. 8, 9, the judgment of Babylon and the beast.—Ed.

e Is. 58. 1. Hos. 5. 1. Mat. 10. 27. Acts 20. 21, 24, 27.

‡ Is. 21. 10. Jer. 51. 8. ch. 8. 8. & 11. 8. & 16. 19. & 17. 18. & 18. 10, 21. 2 Thes. 2. 8.

‡ *Babylon is fallen*—fallen, but not yet destroyed. But the decree is gone forth—the process is begun—and none can stay it.—Ed.

g Job 21. 20. Ps. 11. 5. & 75. 8. Is. 51. 17. Jer. 25. 15. ch. 16. 19. & 18. 6. & 19. 20. & 20. 10. 2 Thes. 1. 9.

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* This notice is parallel to that of chap. 13. 10; from which comparison it is obvious that, in the former case, the "patience of the saints" was tried while witnessing the prosperity, enduring the persecution, and waiting for the downfal of Rome imperial, (ch. 13. 1—8); so here their "patience and faith" (faithfulness unto death) are tested in the labour of propagating "the everlasting gospel," (ver. 6), resisting the allurements and terrors, and waiting for the fall of Rome papal, ver. 8—11.—Ed.

† *Blessed—from henceforth.*—Rather, "Blessed, even now, (even before the glory of 'the new heavens') are the dead who die in the Lord."—*Robinson.*

‡ *A golden crown*—an evidence that he is about to assert his kingly power and authority over the nations by which it has hitherto been, at least, practically denied.—Ed.

§ Though there is no mention of judgment by Christ as an harvest man, yet, as both harvest and vintage are prophetical emblems of judgment, (Joel 3. 13), the reaping cannot be otherwise interpreted here. —*Note.* Does not this silence intimate that this first judgment, most probably, by mere prophetic announcement, as by "the sword of his mouth," will pass with little observation, like his tears shed over Jerusalem, and be treated with neglect and contempt till physical judgments succeed? The allusion of this emblem seems to be to the messenger of the Sanhedrin coming out of the temple to proclaim the cutting down of the "first-fruits" of the harvest —before which proclamation it was unlawful for any one to begin reaping.—Ed.

‖ *The hosts* are those of the armies in heaven that follow the Lamb (ch. 19. 14); the emblems of the swiftness and power of the gospel testimony, and of the judgments on the despisers who now "wonder and perish."—Ed.

e *A thousand six hundred furlongs*—equal to 200 Italian miles—the exact extent of that portion of the papal territories called "St Peter's Patrimony." — *Jos. Mede.*—Ed.

the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience * of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: † Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, ‡ and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle § on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, ‖ by the space of a thousand *and* six hundred furlongs.*

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easily succeed. The meekness of the Lamb, and fury of a leopard, lion, bear, and dragon, are united, to pervert and ruin the church. By the most horrid blasphemies, pretended or magical wonders, uncontrolled authority, and dreadful severity, they promote their unrighteous cause. And marvellous is their success, and extensive their power. By allurements or terrors multitudes are deluded into the grossest absurdities and most damnable doctrines and practices. None but those chosen by God and redeemed by Christ are secured from it. Those, indeed, are often distressed by wars, persecutions, and martyrdom; but cannot be fully perverted or finally ruined. And it is the great support of their faith and patience, that God has fixed a time for their deliverance and the downfal of their enemies, in which every injury done them shall be fully repaid.—Though I cannot fix the times, which the Father has put in his own power, let my faith and patience have their perfect work! Patient waiting, and earnest watching, are far better than presumptuous curiosity.

CHAP. XIV.—Ver. 1. Zion may either denote heaven, or the true church on earth. The saints *being marked with God's name in their foreheads* imports their being sealed and set apart as his property, and for his service; and their making an open and honourable profession of him and his gospel, attended with an answerable holiness of life. 4, 5. They were *Virgins*, i. e. they had not defiled themselves with the whorish idolatries and other abominations of the tempting Antichristians; but, as wholly redeemed from sins and errors, sanctified by, and consecrated to God, and as a pledge of far greater multitudes afterward, had faithfully and uprightly followed and adhered to Jesus Christ and his cause. 6—13. The witnesses of Christ, especially at the Reformation, plainly and powerfully preached the gospel, and warned men of the approaching ruin of the Papacy, and of the damnable nature of cleaving to it in opposition to the light of the gospel, which then shone forth; and taught that union to Christ by faith, and fellowship with him, only and effectually secured a happiness, an immediate happiness, after death; and that believers' good works did not merit heaven, but in it received a gracious reward. 14—20. These verses relate to future events, and import, that whenever the Antichristians shall have filled up the measure of their iniquities, Christ and his instruments shall, in answer to the prayers of his ministers and people, cut them off in the most terrible manner, perhaps deluging the Papal territories in Italy, of 200 miles length, with torrents of their blood.

REFLECTIONS UPON CHAP. XIV.—The cause of Jesus Christ and his faithful followers will triumph at last. And glorious is the appearance of his saints, when they answer their character in qualities and works, and have Christ among them owning and honouring them. Happy they when marked with the Father's Spirit and image; purified from idolatry and superstition; weaned from the world; and made sincere and upright in their profession of the pure doctrines of the gospel; and steady in their imitation of, and obedience to Christ. Their consciences are now freed from guilt and condemnation, through faith in his righteousness; and when patience hath had her perfect work, and their prescribed course of holiness is finished, death shall only usher them into the heavenly mansions, to receive their everlasting but gracious rewards. What an inestimable mercy was the pure preaching of the gospel at the *Reformation*, after so long and heavy a night of Popish darkness; and what a humbling stroke to the Antichristian interest, and sure prelude of its downfal! For certain, dreadful, but righteous and gradual, punishment shall overtake the obstinate abettors of it in this world, much more in hell.



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## CHAPTER XV.

(1) *Seven angels with the seven last plagues:* 1. (2) *The conquerors of the beast, and his image sing praise to God:* 2—4. (3) *The heavenly temple opened, and the seven angels receive the seven vials with the seven last plagues:* 5—7. (4) *The temple filled with glory:* 8.

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AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass[a] mingled with fire;[†] and them that had gotten the victory[‡] over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea[§] of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb,[‖] saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And [a] one of the four beasts gave unto the seven angels seven golden vials[*] full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple[†] [b] till the seven plagues of the seven angels were fulfilled.

[a] This *sea of glass*—rather, *crystalline*—was not a geographical sea, but a large vessel in the temple called a sea. (1 Kin. 7. 23—27), used by the priests for washing. (2 Chr. 4. 6). The sea in the temple was of brass, emblematic of strength—the prophetic sea of crystal, emblematic of purity.—Ed.

† *Mingled with fire*, as an emblem of purifying judgments.—*Note.* Under the providence of a wise and merciful God, the hour that has most troubled, has always most purified his church. Persecution cleanseth the church of hypocrites and lukewarm professors—excites the spirit of prayer—exercises patience — separates from the world—and produces an earnest longing to depart and be with Christ. Phil. 1. 21.—Ed.

‡ *Gotten the victory*, &c. — Rather, "who had conquered;" or literally, "who were conquering (by escaping from) the beast,"—so as τοῦ θηρίου requires.—Ed.

§ *Stand on.*—Rather, "by the sea."—*Scholefield.*

‖ Both songs of triumph over, by escape from, enslaving and cruel enemies. Comp. ver. 4. 4. with Ex. 15. 1—21.—Ed.

a Ch. 4. 6—8. & 5. 6, 8, 14. & 6. 1, 3, 5, 7. & 19. 4—7. & 11. 5.

* *Vials*—Rather, "Bowls or basins."—Ed.

† *No man was able to enter into the temple*—so as to penetrate the mystery, till the signs of the times, and the acts of providence opened it, (comp. 18. 17. with 17. 1, &c.), or to give God thanks for the judgment; till the judgment was completed. Comp. Ps. 102. 4. with ch. 18. 1—6.—Ed.

b *I. e. not at all.* Gen. 8. 7. Ps. 112. 8. & 110. 1. Acts 3. 21.

## CHAPTER XVI.

(1) *The angels commissioned to pour out their vials:* 1. (2) *The first, second, third, fourth, fifth, and sixth angels pour out the vials successively on the earth, the sea, the rivers, the sun, the Euphrates:* 2—12. (3) *Three unclean spirits like frogs gather the kings of the earth to battle at Armageddon:* 13—16. (4) *The seventh angel pours out his vial upon the air; a voice proclaims, "It is done," and judgment on Babylon follows:* 17—21.

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AND I heard [a] a great voice out of the temple saying to the [b] seven angels, [c] Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial [d] upon the earth; [e] and there fell a noisome and grievous sore upon the men [f] which had the mark of the beast, and *upon* them which worshipped his image.

3 [g] And the second angel poured out his vial upon the sea;[*] and it became as the blood of a dead *man:* and every living soul died in the sea.

4 [h] And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the [i] angel of the waters[†] say, [k] Thou art righteous, O Lord, [i] which art, and wast, and shalt be, because thou hast judged thus:

6 [m] For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard [n] another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 [o] And the fourth angel poured out his vial upon the sun;[‡] and power was given unto him to scorch men with fire.

9 And men were [§] scorched with great heat, [p] and blasphemed the name of God, which hath power over these plagues: and [q] they repented not to give him glory.

a Ch. 1. 10. & 8. 5, 13. & 9. 13. & 11. 12. & 14. 2, 4. & 15. 1.

b Ch. 15. 1, 6, 7. & 21. 9.

c 1 Sam. 15. 3. Jer. 48. 10. Ezek. 9. 5, 6. ch. 14. 9—11.

d Ch. 8. 7. Ps. 17. 14.

e Ex. 9. 9—11. Is. 1. 5, 6.

f Ch. 13. 15—17. & 14. 9—11.

g Ch. 8. 8, 9. Ex. 7. 17, 19, 20. Ezek. 16. 38.

* *The sea.*—Not maritime powers, as some interpret, but popular calamities, according to the prophetic exposition of the emblem, ch. 17. 1—15.—Ed.

h Ch. 8. 10, 11. Ex. 7. 17, 19, 20. ver. 3.

i Ver. 4.

† *Angel of the waters.*—The third angel (ver. 4.) commissioned to change the waters to blood, —a vial and sign against slavery and upon slave-holding nations, whether the slavery be spiritual or temporal. See Ex. 6. 16—21.—Ed.

k Ch. 11. 17, 18. & 15. 3. & 19. 2. Ps. 97. 2, 8. & 58. 10, 11. 2 Thes. 1. 5—8.

l Ch. 1. 4, 8. & 4. 8. & 11. 17.

m Ch. 13. 7, 15. & 11. 7. & 18. 20, 24. & 17. 6. Mat. 23. 34. & 7. 2. Jer. 51. 35. Is. 49. 26. & 51. 22, 23.

n Ch. 8. 3. & 14. 18. & 19. 1, 2. & 15. 3. & 13. 10.

o Ch. 8. 12. & 17. 16. & 9. 17, 18. Lev. 26. 16. Is. 5. 30. & 34. 9—10. & 66. 15.

‡ *The sun.*—The powers of human governments (Is. 13. 10—13.) stimulated to severity by popular tumults, seditions, and rebellions.—Ed.

§ Or, *burned.*

p Ver. 11, 21. 2 Chr. 28. 22. Jer. 5. 3. 2 Kin. 6. 33. Is. 8. 21. & 1. 5.

q Ver. 11. ch. 9. 20, 21. & 11. 13. Jer. 7. 19, Jer. 13. 16. Amos 4. 6—12. Dan. 5. 22, 23.

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CHAP. XV.—Ver. 1, 2. The *sea of glass mingled with fire* is the infinitely pure and efficacious righteousness of Christ, by which he appeased the fiery resentments of Divine justice, and through which the influences of the Holy Ghost are conveyed, and the perfections and favours of God marvellously discovered; and on which, as their foundation, the saints in heaven and earth stand with complete acceptance, confidence, and triumph, before God. 6. These messengers of God's vengeance appear arrayed as high priests, to denote the sanctity of their character, and their awful ministrations, in answer from God to the prayers of his people. 7. The *receiving their vials filled from the first*, or lion-like *living creature*, imports that love to the gospel influences them, and that their work fulfils the threatenings of God's word declared by ministers. 8. The *smoke filling the temple* may denote the awful and confounding judgments of God, obstructing all prayers for the Antichristians, and excluding them from all merciful entrance into his church.

REFLECTIONS UPON CHAP. XV.—Glorious is their triumph who stand in the immediate and ever-gracious presence of God, accepted in Jesus' imputed righteousness, and through faith victorious over all their spiritual enemies. Sweetly and solemnly they sing of mercy and judgment, and of the wonderful events of providence and grace, to the honour of Jehovah and his Son.—What adorable perfections delightfully shine forth in his nature and conduct! Happy will be that period when all nations shall be converted to and worship him; and when his judgments shall be fully manifested in the complete abolition of Popish and Mahometan delusions! Fixed is God's decree of their ruin; and fearful, but infallible the execution. Yea, all the proper instruments shall stand ready to accomplish it in his time.

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CHAP. XVI.—Ver. 1. Already the Antichristians have had fearful earnests of these vials of Divine wrath poured out upon them. From A. D. 713 to 734, the Mahometan Saracens poured themselves into Spain and the south of France, rendering much of those countries a comparative desert. From A. D. 830 to 980, the contentions among the descendants of Charles the Great, emperor of Germany and king of France, and the ravages of the Hungarians in Italy and Sicily, deluged those countries with human blood. From A. D. 1090 to 1290 not a few millions were cut off, and most of Europe reduced to the brink of ruin by the *sacred*, or rather *Papal*, war for the recovery of Canaan from the Mahometan Seljukian Turks and Saracens. From 1200 to 1370 the contentions of the Guelfs and Gibellines, or Pope's and Emperor's parties, rendered Italy and Germany a scene of human carnage and blood. From 1370 to 1447 the repeated schisms of the Popes, and the oppression of the Bohemians, occasioned terrible wars in Spain, France, Germany, and Italy. Between 1486 and 1534 a sweating sickness, and other pestilential disorders, carried off prodigious multitudes in England, Germany, and France. From about 1370 to 1698 the Ottoman Turks proved a terrible scourge to the Papists in Hungary, Poland, Italy, Germany, Mediterranean isles, &c. But nothing has more tormented the Pope and his adherents, or more shaken their dominion, than the revolt of almost half their subjects in the Protestant *Reformation*, between A. D. 1517 and 1570, and the legal establishment thereof by the edict of Nantz, 1598, and treaty of Westphalia in 1648, &c. Nevertheless, the plagues chiefly intended in this chapter seem all to be still future, and will perhaps happen during the thirty years of fearful calamities, by which the glorious Millennium will probably be introduced. Without daring to be positive, under the *first vial* poured on the *earth*, I expect the infallibility and supremacy of the Pope, the authority of traditions, the doctrine of human merits, and other earthly and carnal foundations of Popery;—or the Pope's power in the inland countries of Germany, Poland, and Hungary, will, to his and his votaries' shame and vexation, be quite overturned. Under the *second*, poured into the *sea*, ver. 3, I expect the credit of the Romish religion will be remarkably blasted, and its damnable nature clearly manifested, or the maritime countries of Portugal, Spain, and Naples, plagued with famine, pestilence, earthquakes, and war. Under the *third*, poured on the *rivers* and *fountains*, ver. 4—7, I expect the wickedness and deceit of the Popish doctors, and their defences of their religion, will be clearly exposed, their cardinals, bishops, priests, and monks, proved murderers of souls, and many of them cut off by untimely deaths; or the well-watered countries of Switzerland, north of Italy, and south of France, where the Waldenses, Protestants, or others, were murdered for the sake of Christ, will be deluged with Antichristian blood. Under the *fourth*, poured on the *sun*, ver. 8, 9,



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10 And the fifth angel poured out his vial upon [r] the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; [s] and the water thereof was dried up, that the way of the kings of the east [t] might be prepared.

13 And I saw three [u] unclean spirits like frogs [x] *come* out of the mouth of the dragon, [y] and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, and of the whole world, [z] to gather them to the battle of that great day of God Almighty.

15 ¶ Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And [a] he gathered them together into a place called in the Hebrew tongue Armageddon. [b]

17 And the seventh angel poured out his vial into the air; [c] and there came a great voice out of the temple of heaven, from the throne, saying, [d] It is done.

18 [e] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city [f] was divided into three parts, and the cities of the nations [g] fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

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r Ch. 13. 2. & 11. 8. & 17. 18. & 18. 19.

s *For the meaning of "Euphrates," see note on ch. 9. 14.*—Ed.

t *Kings of the east.*—A title perhaps emblematic of sincere inquirers after Christ, in allusion to the Magi, (Mat. 1. 1, 2), whom ecclesiastical tradition represents as kings. This interpretation is favoured by the fact, that, wherever popery has power, whether popular or legal, free inquiry after Christ in the Scriptures is authoritatively suppressed.—Ed.

u 1 John 4. 1, 2. ver. 16. Ex. 8. 2—6.

x *Spirits like frogs.*—Amphibious animals, (Ex. 8. 4), the emblems of hypocrites conforming themselves to every state of society.—Ed.

y *From the mouth of the dragon*—lies, (John 8. 44)—*Of the beast*—decrees of persecution.—*Of the false prophet*—vain indulgences, assuming authority over the life to come.—Ed.

z Ch. 17. 14. & 19. 19. & 20. 8, 9. & 14. 19, 19, 20. 1 Kin. 22. 22.

a *God.* Joel 3. 2, 11—14. ch. 11. 13. & 17. 14. & 19. 17—21. Judg. 4. 16. & 5. 19—21. Is. 37. 36. Ps. 110. 5, 6.

b *Armageddon*—"mountain of destruction;" most probably an allusion to Megiddo, where Sisera was overthrown. Judg. 5. 19.—Ed.

c *The air.*—The seat of Satan's empire, Eph. 2. 2.—Ed.

d John 19. 30. ch. 10. 6, 7. & 21. 5.

e Ch. 4. 5. & 8. 5. & 11. 13, 19.

f *The great city* (mystical Babylon) *was divided into three parts*—instead of ten as formerly; either three great monarchies, or three great parties: and, if the latter, these parties most probably will be, Papal, political Protestant, and Infidel.—*Note.* All spiritual protestantism will have utterly separated from aiding and abetting the Babylonian powers. Rev. 18. 4.—Ed.

g *The cities of the nations*—the ten kingdoms—*fell*—were revolutionized and swallowed up in the three.—Ed.

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a Ch. 6. 14. & 11. 13. Is. 2. 14—17. Jer. 4. 23—25.

a Ex. 9. 23—26. Jos. 10. 11. Is. 30. 26—30. Ezek. 38. 22. ch. 8. 7. & 11. 19.

b Ver. 9, 11. Is. 1. 5. & 9. 21. ch. 11. 13. 2 Kin. 6. 33. Jer. 8. 3. Mat. 8. 12.

20 [a] And every island fled away, and the mountains were not found.

21 [a] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: [b] and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

## CHAPTER XVII.

(1) *The judgment of Babylon:* 1—6. (2) *The mystery of the beast with seven heads and ten horns explained:* 7—12. (3) *Their union in support of the beast, their war with the Lamb, and defeat:* 13, 14. (4) *The waters explained:* 15 (5) *The destruction of the woman:* 16—18.

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AND there came one of the seven angels which had the seven vials, [a] and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, [b] having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet-colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: [c]

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the

a The seventh seal, (ch. 8. 1); the seventh trumpet, (ch. 11. 15); and the seventh vial, contain many more particulars in each than any of the other seals, trumpets, or vials. Of this difference one reason is obvious—the deeper interest of the church in the downfal of Antichrist, and the introduction of the kingdom of glory, than in all the rising, continuance, and downfal of the secular kingdoms of the world.—Ed.

b *Full of names of blasphemy.*—Rome having, in her heathen state, adopted the gods of all nations, and given them a temple in her pantheon, and blasphemously declared them entitled to worship; and having, in her papal state, raised apostles, angels, and imaginary saints without number, to the dignity of mediators, and blasphemously declared them, together with images, pictures, relics, and bread and wine, entitled to that worship which is due to God alone.—Ed.

c *Fornication.*—The prophetic emblem of religion prostituted for gain, (Is. 23. 17), and realized in the simoniacal sale of ecclesiastical dignities, and the most scandalous traffic in indulgences and masses, by which papal Rome has been enriched and disgraced.—Ed.

I hope that the instructive light and spiritual warmth of the gospel will draw off the German emperor, French king, or others, who have long been the Papists' principal glory and support, to the Protestant side; and perhaps the natural sun may produce some very destructive plague. Under the *fifth*, poured on the *seat* of Antichrist, ver. 10, 11, I expect the frame of the Papal kingdom will be broken to pieces, and filled with disorder and confusion; the whole system of Popery be made to appear abominable and devilish, and Rome itself be turned into a horrible desert;—which will occasion terrible grief, pain, and blasphemy, among the Papists, chiefly those who have enriched themselves by her idolatry and superstition. Under the *sixth*, poured into the *river Euphrates*, ver. 12—16, I expect Mahometanism will be abolished, and the conversion of the Eastern nations begun; the Papists and their adherents, assisted by their clerical missionaries, receive a terrible defeat at the battle of Armageddon; the Pope's proper share of Italy be almost covered with carcasses, the rivers swelled with blood, the Protestant victors enriched with the spoil, and many, alarmed by the event, turned to the Lord. Under the *seventh*, poured into the *air*, ver. 17—21, I expect the last remains of the Popish doctrine, worship, discipline, and government, monasteries and dignities, will be utterly abolished, and the obstinate adherents thereto, who had fled to the isles of Malta, Sicily, &c. be cut off by the fearful vengeance of God.

REFLECTIONS UPON CHAP. XVI.—Gradual, but terrible and righteous, are the judgments of God, which shall in due time be executed upon Popish idolaters and persecutors, and their ungodly companions in wickedness. Actuated by unclean diabolical spirits, and instigated by false teachers, they may for a little time gather themselves to contend with the Almighty Redeemer, obstinately persist in their abominable courses, and blaspheme God, as if he injured them. But quickly the vials of his wrath shall be poured out upon them, answerable to their guilt, till they be utterly and irrecoverably ruined. And unexpected, fearful, extensive, sudden, and destructive, shall be their punishment. Happy are they who shall be found clothed with Jesus' imputed righteousness, adorned with his grace, and watchfully preparing to meet him! While others howl and blaspheme for vexation of spirit, these shall rejoice in the Lord, and applaud the truly righteous and faithful executions of his wrath.

CHAP. XVII.—Ver. 1. I will give you an account of her sins, and of God's righteous procedure in condemning and punishing her. The Papal state at Rome is called a *Whore*, because of their treacherous apostasy from Christ and his Father to idolatry and every other wickedness, while they pretend to be the spouse or church of Christ. Her *sitting on many waters* denotes her ruling over many nations with magnificent pomp, power, luxury, and other allurements. 2. The *wine of her fornication* includes all the Popish arts and allurements, honours, preferments, external pomp of habits, processions, and worship, pretended miracles, dispensations, pardons, and other specious motives, by which men are drawn into her idolatrous principles and practices. 3. Her being *in the wilderness* may denote her tyranny over the poor afflicted followers of Christ. The *scarlet-coloured beast, full of names of blasphemy, and having seven heads and ten horns*, is the Roman empire, as Papal, marked with imperial dignity, and with bloody and persecuting cruelty; pretending infallibility and unlimited supremacy; promoting idolatry and error; and which, after seven different forms of civil government, was divided into ten different kingdoms. 4. Her being *clothed with purple and scarlet, and decked with gold, precious stones, and pearls*, points out her Popes and Cardinals as assuming imperial authority, and stained with the blood of saints; and the wealth, grandeur, and power, of her palaces, churches, and monasteries. Her *golden cup, full of abominations and filthiness of fornication*, denotes her whole system of abominable errors, idolatries, and superstitions, varnished over with bold pretences to miracles, pardons, and indulgences, and to her being the only true church, and the like. 5. It is easy to observe that she is formed by the most shocking multitude of errors and crimes, invented and carried on in the most deep, secret, and unsearchable methods, even amidst the highest pretences of being the catholic and only church of Christ: and that, possessed of the most extensive jurisdiction, and notorious for idolatry, pride, luxury, and oppression, she is the parent, ringleader, supporter, and nourisher, of idolatry, superstition, error, uncleanness, and every other abominable crime. 6. I was astonished at her grandeur, cruelty, and dreadful wickedness, and at the patience of God in suffering her so long to tyrannize over his beloved people. 8. The beast, or Roman empire, has, under the Popes, a form of government different from all its ancient ones, but which retains



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martyrs of Jesus:* and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit,† and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.‡

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth,§ and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour‖ with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore,* and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts† to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest [a] is that great city, which reigneth over the kings of the earth.

A. M. cir. 4100.
A. D. cir. 96.

* Thousands of these "martyrs of Jesus" fell during the papal crusades against the Waldenses and Albigenses; multitudes during the reign of Mary in England; in the Bartholomew massacre of the Huguenots in France; in the dragonnades that followed on the revocation of the Edict of Nantz; and in every page of the history of the infamous Inquisition, which, though now happily extirpated, (at least for a time) in every other papal country in Europe, still subsists in Italy, and preserves its throne in Rome.—Ko.

† "The beast which was"—the Roman empire—"and is not" now so called, or, by many imagined to be the same, "shall ascend out of the abyss," the distraction of the dismembered empire; and finally, as the bearer of the blasphemous woman, "go into perdition."—*Note.* The word translated "bottomless pit" in this verse, is not the same as the word so translated in chap. 9. 11.—Ko.

‡ *And yet is*—that selfsame Roman empire—subdivided in territory, but united in one spirit—having laid aside the name, but adopted the rites of heathenism, professing to worship Jehovah—but adhering to the worship of idols.—Ko.

§ *He is the eighth.*—Rather, "an eighth" king or form of government—and *is of the seven*—rather, "is (arises) out of the seven."—*See Robinson's Lexicon.*—Ko.

‖ *One hour.*—Rather, "at the same hour." Even so, the ten kingdoms, and the eighth, or papal form of the Roman empire, arose out of the wreck of the united empire at one and the same period, being completely formed about 603.—Ko.

* These ten kingdoms shall hate her, not because of her sins against God, but because of her arrogant assumption of power over kings; giving all their strength to the imperial beast, (ver. 13), while, in defence of their royal prerogatives, they put forth all their wrath against the papal woman.—Ko.

† *God hath put it into their hearts*, by giving them judicially over to their own counsels. Ps. 81. 12. Rom. 1 24, 26, 24.—Ko.

A. M. cir. 4100.
A. D. cir. 96.

[a] Ch. 11. 8. & 12. 3. & 13. 2. & 14. 8. & 16. 19. & 18. 2. Luke 2. 1.

## CHAPTER XVIII.

(1) *The fall of Babylon:* 1—3. (2) *God's people commanded to depart out of her:* 4—7. (3) *Her judgment:* 8. (4) *The kings of the earth, and the merchants and mariners, lament over her:* 9—19. (5) *The saints excited to rejoice over her:* 20. (6) *The representation of her irrecoverable fall:* 21—24.

A. M. cir. 4100.
A. D. cir. 96.

AND after* [a]these things I saw [b]another angel† come down from heaven, having great power; [c]and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [d]Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 *For all nations‡ have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the [f]abundance of her delicacies.

4 And I heard another voice from heaven, saying, [g]Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 [g]Reward her even as she rewarded you, and double unto her double[‖] according to her works: in the cup which she hath filled fill to her double.

7 [h]How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she

* The vision in this chapter is delineated after the visions recorded from ch. 11. 19, to the end of ch. 17. But the events foretold in ch. 18, do not follow after in point of time, but merely in point of vision: for the fall of Babylon, proclaimed ch. 18, 2, evidently synchronizes with a corresponding proclamation, ch. 14. 7, 8.—Ko.

[a] Ch. xv—xviii.

[b] Ch. 1. 20. & 14. 6, 8.

† *Another angel.*—A vision of Christ the uncreated angel of the covenant in a new emblematic form.—Ko.

[c] Ezek. 43. 2. Is. 60. 1—3. 2 Cor. 3. 8. 1 Thes. 2. 8.

[d] Is. 13. 19, 21. & 14. 23. & 21. 9. & 34. 9—14. Jer. 50. 39. & 51. 8, 37, 64. ch. 14. 8. & 16. 6. 1 Tim. 4. 1. 2. Lev. 17. 7. & xl. Mark 5. 2.

[e] Ch. 14. 8. & 17. 2. Is. 47. 15. Jer. 51. 7.

‡ *All* (the) *nations* of the Roman empire to which the prophecy extends.—Ko.

§ Or, power.

[f] Gen. 10. 12, 13. Is. 48. 20. & 52. 11. Jer. 51. 6, 9, 50. & 50. 8. Zech. 2. 6, 7. 2 Cor. 6. 17. 2 Chr. 28. 2. Ezra 9. 6. ch. 16. 2.

[g] Ch. 13. 10. & 14. 10. Ps. 137. 8. Jer. 50. 15, 24. & 51. 24, 49. & 16. 18. & 17. 18. 2 Tim. 4. 14. Ex. 21. 23, 24. & 22. 4—9.

‖ *Fill to her double*—not as an act of selfish and irritated retaliation, but as an act of that retributive justice whereby the thief was compelled, as a warning to others and a punishment to himself, to pay double the value of what he had stolen. Ex. 22. 4, 7, 9. —Ko.

[h] 2 Thes. 2. 4—8. Zeph. 2. 15. Is. 47. 5—9. & 22. 12—14. & 5. 14—14. Ezek. 28. 2—10.

their whole authority, power, wealth, idolatry, persecuting cruelty, and other wickedness;—and though this Papal form hath its origin from diabolic craft and influence, and leads men into everlasting damnation, yet it is admired, and implicitly submitted to, by all within its reach, except the preserved elect of God. 9, 10. The *seven heads* of the beast point at the seven mountains on which Rome was built, and the seven forms of its government, by *kings, consuls, dictators, decemvirs, military tribunes, emperors* Heathen and Christian, and Gothic *kings*, which took place before the establishment of the Papal authority. 11. Though the Popo's civil power may, in respect of time, be called the *eighth*, yet, as it succeeds to the Heathen imperial authority, and is an idolatrous power, it is the *seventh* and last idolatrous form of government, comprehending all the power and wickedness of the six preceding. 12—14. The *ten horns* are the ten or several kingdoms into which the western empire of Rome was divided when the Papal power was established, all of which submitted to the Popish abominations, and exerted all their power to establish them, and force men to submit to them; and under the pontifical influence, to their own ruin, violently set themselves against Christ, to oppose and subvert his doctrines, institutions, cause, interests, and people. 16, 17. In God's time these kingdoms shall withdraw their subjection and support from the Papal state, and, by wars, statutes, and the like, shall concur to destroy it; for it is only for a limited time that, by his overruling their sinful inclinations, he will, for the fulfilment of his purposes and predictions, permit them, under the instigation of Satan, to yield up their strength, riches, and authority, to promote the Papal power, idolatries, superstitions, and errors. 18. The Antichristian power, civil and ecclesiastical, is to be seated in the hand of Popes and Cardinals, and raised to its height in the city of Rome, which is at present the residence of the Roman emperors.

REFLECTIONS UPON CHAP. XVII.—God takes pleasure to instruct and comfort his faithful servants. And he can exactly describe the Antichristian Papacy, with all its mysteriousness, or anything else, long before it exists, and can make the distresses and plagues of his church confirmations of his word, on which she is built. Graceless church members often run the most fearful lengths in wickedness and cruelty, when left to themselves; yea, are active in seducing all around them. And multitudes, to their own temporal and eternal ruin, readily run after, and yield themselves to the worst deceivers, in the most furious opposition to Christ and his cause. But great is the mercy that he, who has all power in heaven and earth, takes part with his persecuted people, animates their faith and patience, imboldens them in their holy profession, and renders them faithful in adherence to himself. Quickly will he conquer all their enemies; and make the most zealous supporters of error, idolatry, and superstition, to desert, hate, and oppose them, and to strip the seducers of their ill-gotten power and wealth, and punish them answerably to their crimes.

CHAP. XVIII.—Ver. 1—3. To punish her for corrupting the nations with her idolatry, and other wickedness, and enriching her clergy with her traffic in divine things, the Papal state shall be utterly destroyed, and exposed as a diabolical system of uncleanness, murder, and every other shocking abomination; and Rome shall be turned into a desolate and frightful heap of rubbish. 4—6. As at the Reformation, multitudes revolted from Popery, to the advantage of their souls and their countries, so hereafter the faithful followers of Christ ought, and shall break off every connexion with it, and shall be God's instruments for ruining its power. 7, 8. The miseries of the obstinate Papists shall be dreadful, answerable to their former ambition, pride, luxury, and wealth. 11, 12, 15. *Merchants* may denote,



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shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth,[*] who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the [l]smoke of her burning,

10 [k]Standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise[†] any more:

12 [l]The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood,[‡] and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 [m]And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.[§]

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For [n]in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,[‖]

18 And cried, when they [o]saw the smoke of her burning, saying, [p]What *city is* like unto this great city!

19 [q]And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, [r]wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

A. M. cir. 4100.
A. D. cir. 96.

* *The kings of the earth* are not the "ten horns," or kings *de jure*, among whom the Roman empire was divided — for these "shall hate the whore and make her desolate, and burn her with fire" (ch. 17. 16.) but the kings *de facto*, the papal ecclesiastical orders by whose counsels, from the rise of popery up to the time of the Reformation, Christendom was almost absolutely governed; and, by whose counsels, even protestant kingdoms continue to be influenced in their policy, and misguided to their ruin.—Ko.

l Ver. 18. ch. 14. 11. & 19. 3. Gen. 19. 28
k Num. 16. 34. Is. 21. 9. ch. 14. 8.

† *Their merchandise*, in images, relics, rosaries, scapularies, and, above all, masses and indulgences.—Ko

l Ezek. 27. 5—24. 1 Kin. 10. 11, 12. ch. 17. 4.

‡ The meaning of *θεινον*, translated *thyine wood*, is not specifically known. It seems to have been a general name for all odoriferous woods; and from its occurrence after "linen, and purple, and silk, and scarlet," it seems, most probably, to refer to such as are used in wardrobes both for the preservation of garments from moths, and for communicating to them an agreeable perfume, or for being burned, as sandal wood, and certain kinds of pastils are still burned by the rich and luxurious in various countries.—Ko.

m Prov. 7. 17. Ps. 23. 5. & 4. 7. Ezek. 27. 13—22. Is. 23. 18.

§ Either the sale of men's lives and liberties in this world, (as in the case of the Waldenses and Albigenses, and natives of Peru and Mexico), or the assertion of power either to shorten the residence and torture of "the souls of men" in purgatory, or entirely to deliver them within a given period, and at a stipulated price.—Ko.

n Ver. 8, 10. ch. 17. 4. Is. 47. 9, 11. Jer. 51. 8. Lam. 4. 6.

‖ While it is evident that a great series of events will prepare for the downfal of the papal usurpation, it is equally evident that "one hour" will complete it; and, although the form and manner of the destruction is unknown, the event is not the less certain.—Ko.

o Ver. 9. ch. 14. 11. & 19. 3. Gen. 19. 28. Is. 34. 9, 10.

p Ver. 10. Ezek. 27. 32. ch. 13. 4. Is. 45. 5.

q Jos. 7. 6. 1 Sam. 4. 12. 2 Sam. 13. 19. Neh. 9. 1. Job 2. 12. Ezek. 27. 30, 31. ver. 10, 16.

r Ver. 3, 23.

A. M. cir. 4100.
A. D. cir. 96.

* *Millstone.* — An emblem of agriculture, civilization, labour, and food, is here chosen to signify that, in the mystical Babylon, there will be an end of all these, even as, at this very hour, there is an end of them in the natural Babylon, and it sinks in the sea both by the casting of the angel and its own gravity, to intimate that Babylon will fall both by the outward and visible arm of Providence, and by the downward gravitation of its own corruptions.—Ko.

s Is. 24. 8, 9. Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13. No joy, no business, no inhabitants, shall be in Rome.

† As the Asiatic Babylon, the first seat of the four empires, has been depopulated, so as to answer most literally to this description of ruin; so, it is most probable, will European Rome, their last seat, be as literally "swept with the besom of destruction."—Ko.

t Is. 23. 8. ver. 3, 9, 14. ch. 17. 13, 17, 25. & 13. 5, 6, 16. 2 Tim. 3. 2—8. & 4. 3, 4. 1 Tim. 4. 1—4. 2 Kin. 9. 22. Neh. 3. 4.

‡ "The blood of all who were slain" for the witness of Jesus, (ch. 14. 7).—Ko.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone,[*] and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 [s]And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all[†] in thee: [t]for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain[‡] upon the earth.

## CHAPTER XIX.

(1) *God is praised for his judgments:* 1—5. (2) *The marriage of the Lamb.* 6—9. (3) *The expounding angel* (chap. 17. 1.) *refuses to be worshipped:* 10. (4) *Heaven opened, and Christ appears as* THE WORD OF GOD *and* KING OF KINGS: 11—16. (5) *An angel calls the fowls to the great slaughter:* 17, 18. (6) *The beast and his confederates destroyed:* 19—21.

A. M. cir. 4100.
A. D. cir. 96.

AND [a]after these things[*] [b]I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour and power, unto the Lord our God:

2 [c]For true and righteous *are* his judgments: [d]for he hath judged the great whore, which did corrupt the earth with her fornication, and [e]hath avenged the blood of his servants at her hand.

3 [f]And again they said, Alleluia. [g]And her smoke rose up for ever and ever.

4 [h]And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 [i]And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 [k]And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,

a Ch. xviii. & 4. 1. & 7. 1. & 10. 1—11.

* *After these things*—in point of vision, not in point of time; for a comparison of ver. 13 with ch. 14. 18, 20, will show that the events synchronise.—Ko.

b Ch. 4. 11. & 5. 9—13. & 7. 10, 12. & 12. 10. & 11. 15—18. 1 Tim. 1. 17.

c Ch. 15. 3. & 16. 5, 7. Deut. 32. 4. & 33. 27.

d Deut. 32. 43. ch. 17. 1, 2. & 18. 3, 9, 23.

e Ch. 16. 6. & 18. 20, 24. & 18. 10. Dan. 7. 11, 26.

f Ver. 1.

g Ch. 14. 11. & 18. 9, 18. Gen. 19. 28. Is. 34. 9, 10. & 13. 20. 2 Thes. 1. 9. Ps. 104. 35.

h Ch. 4. 4, 6, 9, 10. & 5. 6, 8, 14. 1 Chr. 16. 36. Neh. 8. 6.

i Ps 134. 1, 2. & 135. 1. & 115. 13. ch. 11. 18. & 20. 12.

k Ezek. 1. 24. & 43. 2. ch. 1. 1, 15. & 14. 2. & 11. 15, 17. & 12. 10. & 4. 8. Ps. 47. 1, 2, 5, 6. & 97. 1. & 46. 11—15. & 93. 7—9.

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not only such as trade in the commodities of life, but also the Romish clergy, who enrich themselves in selling spiritual offices, ordinances, pardons, deliverance from purgatory, and eternal happiness, to their deluded votaries.—The things mentioned, ver. 11—13, 22, 23, may either relate to the Popish worship, to their relics, pardons, indulgences, to their costly images, rich furniture of churches and chapels, and rich dresses for their images and priests, the incense used at their altars, their use of musical instruments in their worship, their burning of lamps before their altars and images;—or they may in general denote that Rome shall be so utterly ruined, that nothing valuable or desirable shall be left in it. 20, 24. The Papists' persecution of the oracles and saints of God will be especially regarded in and shall aggravate their ruin. 21—23. In the most sudden and terrible manner God will utterly, and without any possibility of recovery, destroy Rome and all her Antichristian influence.

REFLECTIONS UPON CHAP. XVIII.—Sin brings the most fearful disgrace and misery upon wicked persons and societies at last; and as there is no opportunity of punishing societies in the other world, their sins must overtake them in this. Earthly grandeur, pleasure, luxury, power, and wealth, often issue in, and render our misery more intolerable: and God forces men to mourn under his judgments who refused to mourn for their sins. Let wickedness be varnished over with pretences to sanctity and kindness as it will, or have been committed ever so long ago, God will mark it, and, in his time, fearfully punish it with righteous judgments. Superstition, idolatry, lewdness, luxury, merchandise in spiritual things, in men's souls or bodies, allurements to apostasy from God, and particularly cruel persecutions of his saints and servants, will at last issue in everlasting confusion and irretrievable misery.—With conscientious zeal and abhorrence ought all true Christians to hasten from the spiritual fellowship of Antichristian churches or societies, that their own sin and temporal ruin may be prevented. And with holy joy and triumph ought all the people of God to behold his righteous judgments inflicted on incorrigible persecutors, by which he vindicates his own righteous cause, and delivers his people from future molestations.

CHAP. XIX.—Ver. 1, 4, 6. Perhaps the repeated use of the Hebrew word ALLELUJAH hints, that the newly converted Jews will, in a peculiar manner, rejoice at the destruction of Antichrist, whose idolatries had long filled them with



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Alleluia: for the Lord God omnipotent reigneth.*

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come,† and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.‡

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship§ him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse: and he that sat upon him *was* called Faithful and True; and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself.‖

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture,* and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh [1] of all *men, both* free and bond, both small and great.

19 [m] And I saw the beast,† and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And [n] the beast was taken, and with him [o] the false prophet‡ that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. [p] These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls§ were filled with their flesh.

## CHAPTER XX.

(1) *Satan bound a thousand years:* 1—3. (2) *The saints reign a thousand years with Christ:* 4—6. (3) *Satan loosed again, goes out to deceive Gog and Magog who are destroyed by fire from heaven:* 7—9. (4) *The devil cast into the lake:* 10. (5) *The last judgment:* 11—15.

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a Ch. 11. 15, 17. & 1. 18. 1 Pet. 3. 22. Mat. 8. 29. Ps. 78. 10, 13. Luke 8. 31. & 11. 21, 22.

b This "angel" having "the key" seems to indicate Christ, who is self-characterized by possession of "the keys of hell and death." Ch. 1. 18.—Ed.

† *That he should deceive the nations no more* into false estimates of glory, love of war, oppression of the weak, usurpation of Christ's authority over his church, support of false doctrines, idolatry, and practice of slavery, &c. &c.—Ed.

c Ver. 7—10.

‡ *They sat upon them.*—Who? The risen saints immediately after introduced.—Ed.

AND [a] I saw an angel[b] come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more,† till the thousand years should be fulfilled: [b] and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them,‡ and judgment was given unto them: and *I saw* the souls of them that were beheaded for the

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* Does it not appear from the worship of the elders, and the reason assigned ch. 19. 4, 6, when compared with the similar worship and reasons, ch. 11. 16, 17, that the two prophecies synchronize? That the first exhibits an epitome, and the second a full detail of the divine judgments against Babylon?—Ed.

† The covenant and spiritual union between Christ and his church, is often, in holy scripture, under the emblem of a "marriage," (see Song 3. 11. Hos. 2. 16—20. 2 Cor. 11. 2. Eph. 5. 22—32), because whatever power of unchanging love, whatever pledge of truth and faithfulness, whatever obligation of provision and protection are contained in the idea of holy marriage, are all realized to believers in him who, as the husband is "head of the wife," is, in a higher sense, "head over all things to the church."—Ed.

‡ *The righteousness of saints,* is "the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that do believe." Rom. 3. 22.—Ed.

§ The word here translated "worship," is applied either to the divine worship rendered to God, or the civil respect that may be rendered to men. It is not to be supposed that John mistook the angel for Christ, and purposed to offer him divine worship; but merely such honour as eastern manners would have rendered to any superior or instructor. (See 1 Sam. 25. 24; 2 Kings 4. 37. Acts 22. 8.) Yet even against this mark of deference or gratitude the angel guards him, lest it should lead to any substitution of the creature for the Creator.—Ed.

‖ Became "no man knoweth the Son but the Father." Mat. 11. 27.—Ed.

* *A name on his vesture.*—That is, a name written in the witness of his bond. See ver. 12. 1 John 5. 6.—*And on his thigh.*—That is, in the witness of his resurrection-conquest over death, and his spiritual conquest over sin and Satan. Comp. ver. 15. with Ps. 45. 3.—Ed.

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* Rather, "to the great supper of God."—Ed.

l Ch. 6. 15. & 18. 18.
m Ch. 16. 14. 16. & 18. 9. & 17. 12, 14. Dan. 7. 24, 25, 26. Joel 3. 2, 12.

† *The beast,* in its mystical body, comprises the "ten horns;" therefore, "the kings of the earth" are not to be identified with them. See ch. 18. 9.—Ed.

n 1 Ch. 13. 1—8. & 17. 3, 7—13, 17.
o Ch. 13. 11—17. 2 Thes. 2. 8—11.

‡ "The beast and the false prophet" being "cast alive" into the lake, it follows that they are not yet totally destroyed, but that after this signal overthrow, the "ten horns" that have hitherto supported, shall finally "hate the whore and make her desolate." And this it appears most probable, they will do in support of "the beast"—their several royal prerogatives in opposition to the ecclesiastical domination of the papacy. See ch. 17. 15, 16, 17.—Ed.

p Ch. 20. 10, 14. & 21. 8. & 14. 9—11. Dan. 7. 11, 25, 26. & 11. 45. Gen. 19. 14. Num. 16. 33.

§ *Fowls.*—Nations swift and destructive as birds of prey.—Ed.

prejudice against the Christian faith. 7, 9. This beginning of the glory of the latter days may be called the *marriage* and *marriage-supper* of the Lamb, because Jesus will then publicly avow his relation to his church, convert and espouse multitudes of all nations to himself, and feast them in a spiritual manner upon his new covenant fulness. 8. This robe of *fine linen* denotes Jesus' imputed righteousness to entitle them to heaven; and the sanctification of their heart and life to render them meet for it; and represents their honour, favour, acceptance, purity, and holiness. 10. I am nothing but a mere creature like yourself, commissioned by Christ to make known the things relating to his person, cause, and government, and the revolutions he will make in the church and world; and the testimony which I have borne to him has been dictated to me by the same divine Spirit which inspired the ancient prophets. 11—14. The *white horses,* upon which Christ and his army ride to conquer Antichrist, denote their high honour and certain success and triumph; and represent the glorious and everlasting gospel, which shall then prevail more extensively and successfully than ever before, with light and purity, speed and power, in its last promulgation through the earth. 12. His *many crowns* denote his natural and mediatorial authority and universal dominion over the church and all the world, in all spiritual and temporal concerns, and his subduing all nations and things to himself.—No creature know anything of his name, as Son of God or mediator, till it was revealed; and none can ever fully and comprehensively understand it. 13. He is rendered distinguished and glorious by the blood of his vanquished and slaughtered enemies. 15. His *sharp sword* and *iron rod* denote his dreadful threatenings and righteous judgments on idolatrous, persecuting, and wicked nations. His *treading the wine-press* denotes his squeezing and crushing his enemies into death and ruin by the terrible impressions of his heavy, infinite, and irresistible wrath. 16. His having his name, KING OF KINGS and LORD OF LORDS, *on his vesture* and *thigh,* imports that, by his mighty acts, he effectually and illustriously proves himself Sovereign Lord and Ruler of all the potentates, princes, and nobles, of the world, to govern, influence, restrain, save, or destroy them, or to work by or upon them, as he pleases. 17—21. According to Christ's awful threatenings, and by his influence, the whole power of Antichrist, civil and ecclesiastical, is totally ruined; and, while the souls of its wicked supporters are cast into hell, the ravenous beasts feed on the slain carcasses, and the saints of God divide the spoil, and with great satisfaction rejoice in this righteous vengeance, as it manifests the glory of God's perfections, and opens the way for the happiest and most glorious state of the church on earth.

REFLECTIONS UPON CHAP. XIX.—High praises to God, and abundant happiness and honour to saints, attend his remarkable deliverances of his gospel church: and none more than his extirpation of Popery, and introduction of the latter-day glory! Yea, in a most awful manner, the calamities, and even the infernal torments, of the wicked, afford matter of praise to saints and glory to God.—Jesus' righteousness imputed, and his grace implanted and exercised, are the great ornaments of his people; while their union to, and fellowship with him, and his almighty power, unblemished faithfulness, sovereign and universal dominion, great salvation, and glorious triumph, gladden their hearts. But dreadful is their danger, and certain their ruin, who oppose him and his interests. In full hopes that all our tribulations will end, and all our enemies perish for ever, let us, who fear and serve the Lord, praise his name, both small and great. Let us believe his infallible promises, worship him only, and follow him whithersoever he goes. Grace shall reign through righteousness to our eternal life by Jesus Christ our Lord.

CHAP. XX.—Ver. 2—7. Whether the *millennium* or THOUSAND YEARS here mentioned denotes precisely a *thousand* of our years, or only *many* years, as the



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witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.†

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell* delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire.† This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

## CHAPTER XXI.

(1) *A new heaven, new earth, and new Jerusalem:* 1, 2. (2) *The tabernacle of God with men, and the former things passed away:* 3, 4. (3) *The enthroned makes all things new, blesses his people, and casts out every form of wickedness:* 5—8. (4) *The bride, the Lamb's wife, or holy Jerusalem—her glory, walls, gates, foundations, temple, and light:* 9—23. (5) *The kings and nations walk in her light, and bring their glory into her:* 24—26. (6) *No evil thing permitted to enter:* 27.

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AND I saw a new heaven and a new earth:* for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am

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* Are these thousand years literal or prophetic? In the midst of such an array of unquestionable emblems, it seems impossible, by any rule of interpretation, to understand them as literally "a thousand;" but, taken prophetically, and according to the wont of this book—a day for a year—they represent 360,000 years, a period which some deem so long as to appear inadmissible. Let it, however, be recollected, that from Adam to Christ was but 75 generations, (Luke 3. 23—38); that, calculating generations, not by antediluvian, but by Abrahamic life, 75 years must yet run before 42 generations can be added, making in all 117 generations since the creation. Then, let it be recollected, that Jehovah is described (Ex. 20. 6,) as "keeping mercy for thousands," even for thousands of generations—that he has "commanded his word to a thousand generations," (Ps. 105. 8),—"and the Scripture cannot be broken," (John 10. 35), neither does the Spirit of truth speak in vain and boastful hyperboles—and the length of time thus allotted to the happy condition of the church will appear in no-wise disproportionate to the announcement of other Scriptures.—ED.

† Is not "the first resurrection" that of which Paul speaks, when he describes believers (Col. 2. 12), as "buried with (Christ) in baptism, wherein also (they) are risen with him, through the faith of the operation of God;" and, on the ground of which, he exhorts them—"If ye then be risen with Christ, seek those things which are above," (Col. 3. 1.)? And does it not appear to correspond with the resurrection vision of Ezekiel 37. 1—14, which the Spirit immediately expounds of the gathering of Judah and Israel into one nation, and their final restoration to their own land, where the "sanctuary shall be in the midst of them for ever.—ED.

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c 1 Cor. 15. 51, 52. 1 Thes. 4. 15, 17. ch. 6. 8. John 5. 28, 29.

* *Death and hell.*—Rather, "death and hades"—the visible and invisible places of the dead—the one rendering up the bodies, the other the spirits.—ED.

† "Death and hades" are here put for "him that hath the power of death, with all his principalities," (Heb. 2. 14. Eph. 6. 12), even as a king or people are often called by the name of a kingdom or country.—ED.

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* By "the new heaven and the new earth," several distinguished expositors understand, the renovated state of kingdoms and churches during "the thousand years" preceding the final judgment. The following reason seems, however, to lead to the conclusion, that they represent the renovated world (2 Pet. 3. 7—13,) after that judgment. The reason stands thus:—The time at which "the earth and the heavens fled away," was when the Judge took his seat on "the great white throne," (comp. ch. 20. 11, with ch. 21. 1,) and the dead, "small and great," stood before him, and were "judged according to their works," (ver. 12), and "death and hell were cast into the lake of fire;" consequently after these events there could be no more judgment. But it is evident that after "the thousand years" there will be the terrible judgment of Gog and Magog, (ch. 20. 3, 7, 9, 10), therefore it follows, that this vision of the "new heaven and new earth" must represent a period posterior to the final judgment.—ED.

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term *thousand* is taken, Deut. i. 11; vii. 9; & xxxii. 30; Psal. xc. 4; xci. 7; & cv. 8; Eccl. vi. 6; Isa. xxx. 17; & lx. 22; 2 Pet. iii. 8; I cannot determine. The glory and happiness of this thousand years' reign of the saints is to be understood, not literally, but spiritually and figuratively, according to the common style of the book. It could not consist with the happiness of the saints, to leave the heavenly mansions, and live in bodies needing meat and drink; nor, if their bodies were raised spiritual and incorruptible, would they need any such thing; and in vain would Satan instigate the wicked to war against, and cut off, spiritual and incorruptible bodies. The dead in Christ are also represented as all rising together at the last day. And a proper resurrection is never in scripture represented as a *reviving* or *living again* of the soul, but of the body. The resurrection of the martyrs' and confessors' souls here spoken of must therefore mean, not the resurrection of these deceased persons, but the remarkable reformation, deliverance, comfort, and activity, of the church in their successors. Rom. xi. 15; Ezek. xxxvii. 1—14; Psal. lxxxv. 6; Hos. vi. 2, 3; Zech. x. 1.—And as Elijah is represented as living in John Baptist, Matth. xi. 14; & xvii. 12; Luke i. 17; and Antichristian Rome is called in this book *Sodom, Egypt*, and *Babylon*, on account of her likeness to them in luxury, cruelty, pride, and idolatry; ch. xi. 8; xiv. 8; xvi. 19; xvii. 5; & xviii. 2, 21; so the ancient martyrs will live in the Christians of this period, being united to the same head, members of the same body, and of the same temper, faith, patience, zeal, and fortitude, and professing the same gospel truths. And this restoration of the church to this peaceable and glorious state, after a long death under the reign of Antichrist, in which multitudes of Jews and Gentiles shall be converted to Christ, and shall enjoy much spiritual, delightful, and honourable fellowship with Christ and with one another, and have the governing power in the earth, is called the *first resurrection*, as it is a figure and pledge of the general resurrection of the saints to eternal life at the last day. The wicked will *not live again* till the end of the thousand years; that is, they will be reduced to the same condition in which Christ's slain witnesses were a little before, ch. xi. 7—9, having no authority, power, or activity, to make head against Christ and his cause. 8—10. Perhaps *Gog* and *Magog* may here include the wicked everywhere in the world, instigated by Satan to imbolden their spirits, and combine in a furious and desperate attack upon the church, which shall issue in a manner no less dreadful than the last efforts of Antichrist. 11. The *opening of the books*, and judging men according to them, denotes that, in the last judgment, the infinite and all-observing knowledge and exact remembrance of God, the extensive notice and exact recording of men's own consciences, and the whole contents of God's revelations and purposes, will be clearly manifested, and all men righteously judged exactly answerable thereto. 13, 14. By *hell* may be understood the state of separate spirits; and *death and hell are cast into the lake of fire*, when the bodies and souls of all the wicked are shut up in hell, and there is no vestige of sin or misery left anywhere else in the creation of God.

REFLECTIONS UPON CHAP. XX.—Glorious is the period of light, life, liberty, love, peace, purity, joy, and triumph, which the church of true believers shall enjoy even on earth, after a long, long night of darkness, trouble, and oppression. When Satan is restrained by Christ, and the Holy Ghost poured out; with what power, spirituality, and splendour shall the cause of Christ revive! They, who in evil times had faithfully adhered to the truth, shall, in their persons, or in the numerous multitudes of their converted successors, live and reign under the protection and smiles of their Redeemer. But no happiness on earth is unmovable or everlasting. Satan and his wicked instruments will always disturb the beloved saints and city of the Lord, to their utmost; but quickly shall their most furious and joint attacks issue in their universal and everlasting destruction. In what a public and awful manner the general resurrection and last judgment will shut up the scenes of time! How great and glorious the Judge! how tremendous the tribunal! how numerous and serious the pannels! how exact the trial! Just, but awful and irrevocable, shall be the decisions, and infinitely important and lasting the execution.

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CHAP. XXI.—Ver. 1. *Sea* denotes tumultuous passions, mischievous enemies, and distressing calamities. 6. The *fountain of the water of life* denotes abundant and never-failing satisfaction in the familiar and immediate enjoyment of God in Christ, and all the blessings of the new covenant. 8. The *fearful* are they who, through cowardice, or fear of reproaches and sufferings, are ashamed of



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Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful,* and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers,† and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall‡ great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes§ of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles‖ of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs:* the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

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* *The fearful.*—Who are convinced that the Christian religion is true, yet for fear of ridicule, or persecution, shamefully shrink from avowing it.—Ed.

† *Sorcerers.*—More literally, "poisoners"—figuratively, "enchanters," persons pretending to a power of influencing the mind, or health, or success of others by means of chemical mixtures, or powerful invisible agents.—Ed.

‡ *A wall.*—The emblem of divine protection.—Ed.

§ *The names of the twelve tribes.*—In their meaning, viz., Judah, the praise of Jehovah; Reuben, vision of the son; Gad, an army; Asher, blessedness; Naphtali, who contends; Manasseh, forgetfulness; viz., of past sorrows; Simeon, that hears, obeys, or is heard; Levi, associated; Issachar, reward; Zebulun, habitation—"a continuing city;" Joseph, increase; Benjamin, the son of the right hand, which, thus interpreted in the order of ch. 7, present a glorious picture of the church of the redeemed.—Ed.

‖ *The names of the twelve apostles.*—In meaning, viz., Simon Peter, that hears, (and is for firmness) a stone; Andrew, strong man—"strong in the Lord;" James, he that supplants; viz., by a true estimate of the divine promise of birthright; John, the grace of Jehovah; Philip, lover of horses—the swift messengers of the gospel; Bartholomew, a son that suspends the waters—a drawer of water for the temple; Thomas, a twin—emblem of brotherly communion; Lebbeus, a man of heart; Thaddeus, that praises and confesses.—Ed.

* *Twelve thousand furlongs*—being equal to 1500 miles, it seems difficult to comprehend how "the height of it" could be "equal," especially as the measure of the wall is immediately given (and most probably in height, see ver. 18), as "a hundred forty and four cubits" or about 200 feet. The meaning seems to be, that this emblematic city was represented as built on the "great and high mountain," to which the spirit had carried the prophet (ver. 10), and that the height of the mountain was equal to the side of the city.—Ed.

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a Is. 54. 11, 12. & 60. 3. ch. 4. 3. ver. 11, 21. 2 Pet. 1. 4. 1 Pet. 1. 7. Eph. 2. 8. Prov. 8. 18, 19.

* *Amethyst.*—These precious gems are nearly the same as those of the high priest's breastplate, Exod. 28. 17; and are so many emblems of those "exceeding great and precious promises," and glorious doctrines of grace upon which the church of Christ is founded; Jesus, the precious one, being the foundation of all. 1 Pet. 2. 6, 7. 2 Pet. 1. 1, 4.—Ed.

† *Pearls.*—Emblems of that "one pearl of great price," the which when a man findeth, he selleth all that he hath, that he may buy that pearl. Matt. 13. 46.—Ed.

‡ *I saw no temple*—but he saw the body of Christ, the living temple of the Godhead.—Ed.

b Is. 60. 19, 20. & 30. 26. & 24. 23. 1 John 1. 5, 7. ver. 11. ch. 22. 5. Zech. 14. 7. Ps. 72. 5, 7. 1 Cor. 13. 12.

§ *Note.*—He does not say there were no sun or moon; but merely, "the city had no need" of them, because "the Lamb was the light thereof."—Ed.

c Is. 60. 3—5. & 66. 12, 19. & 2. 3. Ps. 36. 9. & 27. 1. John 12. 35.

d Is. 60. 6—8, 11—17. Ps. 72. 27—30. & 72. 8—17. Zech. 2. 11.

‖ *Nations.*—To affirm that national distinctions shall be recollected and recognised in the life to come, were, perhaps, to decide beyond what is revealed. But, if so it should be, as certain passages in this book seem to indicate (see ch. 5. 9, 10. & 7. 9, 10, & 21. 24, 26), yet the recollection and distinction must consist with that Scripture which declares that "in Jesus Christ there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all."—Ed.

18 [a]And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.*

21 And the twelve gates *were* twelve pearls;† every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple‡ therein: for the Lord God Almighty and the Lamb are the temple of it.

23 [b]And the city had no need of the sun,§ neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 [c]And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day; for there shall be no night there.

26 [d]And they shall bring the glory and honour of the nations‖ into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

## CHAPTER XXII.

(1) *The river and tree of life:* 1, 2. (2) *No more curse: God and the Lamb enthroned, served, and seen by their servants:* 3, 4. (3) *God gives light to his saints who reign for ever:* 5. (4) *The truth of the sayings of this book, and blessedness of those who keep them:* 6, 7. (5) *The angel will not be worshipped:* 8, 9. (6) *The prophecy not to be sealed; the fixed and eternal condition of the good and evil, and the speedy coming of the Alpha and Omega:* 10—13. (7) *The blessedness of those who are admitted to the city, and the misery of those that are without:* 14, 15. (8) *The authority of the angelic messenger and expositor, and the urgent invitations of the Spirit and bride:* 16, 17. (9) *No man may add to the prophecy:* 18. (10) *The Lord comes quickly; believers pray for his coming, and grace abounds to all who look for him:* 19—21.

afraid to own and honour Christ. 9. All professing Christians appear as persons devoted to, and received by Jesus Christ as their husband; and all true believers are truly and spiritually married and united to him for ever. 11—13, 21. Her *light* of knowledge, purity, honour, and joy, was illustriously bright. Her *jasper wall, great and high*, may denote the invincible power, infinite wisdom, and love of Christ, and his great salvation, powerful providence, and regular government. Her *twelve gates of pearl, each inscribed with the name of an apostle, guarded by an angel*, and *three towards each quarter*, may denote Christ's being preached to all the ends of the earth by faithful ministers, according to the New Testament; and that holy angels are ready to minister to every one that enters. 14—21. Her being *measured* denotes her conformity to the oracles of God. Her *four-square* form denotes her perfection, stability, and uniformity. Her *twelve foundations* of different *precious stones* are the infinitely precious Redeemer in his unnumbered excellencies and glories, answerable to the different cases of men. The houses being built, and streets paved, with pure *gold*, represent its amazing riches, glory, and purity. 22, 23. In heaven they have no need of instituted ordinances, or of created comforts, as the immediate enjoyment of God in Christ renders them perfectly happy; and even in the millennial state there will be no need of ceremonies or external pomp, &c., as the powerful presence of Christ and his Father will render ordinances delightful, and men satisfied with their lot. 24, 26. In the millennial state church members will improve their wealth, honour, and power, for the glory of Christ and the benefit of souls; and in heaven they will have inexpressibly greater glories and honours than could be had on earth, and shall receive the gracious reward of their right improvement of the benefits they received on earth. 25. *Gates never shut* denote perfect safety and perpetual freedom of access.—*No night* is no darkness, ignorance, or trouble.



Reflections upon Chap. XXI.—Transcendent are the glories of the millennial, but especially of the heavenly, state of the church. Spiritual light, beauty, honour, grandeur, wealth, safety, satisfaction, and pleasure, meet together. How new is all, far surpassing anything found or imagined before; and gloriously and firmly founded on Jesus Christ, and correspondent to the doctrine of his apostles and prophets! Abundant, delightful, and glorious, is the access into this state by him, as the door, the way, the truth, and the life. Multitudes, chosen and redeemed, called and faithful, of all ranks, Jews and Gentiles, are admitted into it. And in what honour they appear therein as the beloved, the espoused, bride of Christ! Complete, secure, and immortal, is their blessedness, whose sin, darkness, trouble, and death, are fully and for ever passed away. Familiar and immediate is their fellowship with, and enjoyment of, God; and pure and glorious their holiness in heart and life.—But, alas! how inexpressible is the misery of those wicked and impenitent sinners, who, by the purpose, the word, the providence of God, are for ever excluded therefrom!

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Chap. XXII.—Ver. 1, 2. The Holy Ghost, proceeding from, and sent by, Christ and his Father, in his graces and comforts, and abundantly enjoyed is, the *river of life*. Jesus Christ, in his person, offices, relations, and manifold bles-



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AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life,[a] which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel[†] which showed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.[‡]

11 He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

12 [s]And, behold, I come quickly; and [b]my reward *is* with me, to give every man according as his work shall be.

13 [c]I am Alpha and Omega, the beginning and the end, the first and the last.

14 [d]Blessed *are* they that do his commandments, that they may have [e]right to [f]the tree of life, and may enter in through [g]the gates into the city.

15 [h]For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 [i]I Jesus have sent mine angel to testify unto you these things in the churches. I am [k]the root" and the offspring of David, *and* the bright and morning star.

17 And the [l]Spirit and the bride[†] say, Come. And let [m]him that heareth say, Come. [n]And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, [o]If any man shall add[‡] unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away[§] from the words of the book of this prophecy, [p]God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 [q]He which testifieth these things saith, [r]Surely I come quickly; [s]Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

A. M. cir. 4100.
A. D. cir. 96.

[a] If "the tree of life" be here put, not for a single tree, but for a species—according to a common form of speech—then it is easy to see how it might be "on either side of the river." And this view would correspond with the parallel passage Ezek. 47. 7, where were "seen many trees on one side and on the other" of the bank. But, if this view be considered inadmissible, then a new translation, which fully accords with the original, will solve the difficulty:—"In midst of the street of it, and of the river (which flowed) on either side (around it, viz.) a tree of life," &c. Thus the image presented is a wide street, with a river flowing down the centre, which divides to form an island, where the tree of life grows in all its beauty and fruitfulness.—Ko.

[†] When John "fell down to worship before the feet of the angel," as he had formerly done, (ch. 19. 10.) it is not to be imagined that he mistook him for the Lord, or intended to render him any species of divine worship. To have so intended would have indicated a determinate, or apparently incurable tendency to idolatry totally inconsistent with John's education as a Jew, and his principles as a Christian apostle. He merely purposed to offer him civil respect as a divinely commissioned teacher. But if the angel refused even this civil worship, how foolish are they, who offer to angels divine worship. And if the angel of Jesus refused to allow John thus to worship at his feet, oh! how sinful is he; who, in the name of Jesus, permits, or requires, that his person should be worshipped—that his very feet should be kissed! But see ch. 19. 10.—Ed.

[‡] *The time is at hand* when the prophecies of this book shall commence, and continue to run till all be fulfilled.—Ed.

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[s] Ver. 7.
[b] Is. 40. 10. & 62. 11. Mat. 16. 27. Rom. 2. 6. & 14. 12. ch. 20. 12.
[c] Is. 41. 4. & 44. 6. & 48. 12. ch. 1. 8, 11. & 21. 6.
[d] Mat. 7. 21. & 5. 3—6. 1 John 3. 22. ch. 6. 7. & 1. 3. ver. 7. Dan. 12. 13. Is. 3. 10. Rom. 2. 7, 10.
[e] Or, *privilege*, or *power*. John 1. 12.
[f] Ch. 2. 7. ver. 2. Song 2. 3. John 11. 25. & 14. 19. Gal. 2. 20.
[g] Ch. 21. 12, 13, 21, 25. John 10. 7, 9. & 14. 6. 2 Pet. 1. 11. Eph. 2. 18.
[h] Ch. 9. 20, 21. & 21. 8, 27. 1 Cor. 6. 9, 10. Gal. 5. 19—21. Eph. 5. 5. Col. 3. 6. Phil. 3. 2, 18, 19. Mat. 7. 6. & 22. 13.
[i] Ch. 1. 1, 11. Deut. 18. 15. Mat. 28. 20. 1 Pet. 5. 12.
[k] Ch. 5. 5. Is. 11. 1, 10. & 9. 6, 7. Jer. 23. 5, 6. Rom. 15. 12. Mat. 22. 42, 45. John 1. 14.
[l] *The root* in Deity, "the offspring" according to the flesh. Rom. 9. 5.—Ko.
1 Ch. 1. 4. & 19. 10.
[†] Some consider the call of "the Spirit, and the bride, and him that heareth," as addressed to "him that is athirst;" but are they not rather a prayer addressed to "the bright and the morning star," (ver. 16), to whom they cry "Come!" in conformity with the closing prayer (ver. 20), "Come, Lord Jesus."—Ko.
[m] Ch. 2. 7, 11, 17, 29. & 13. 9. Mat. 11. 15. & 13. 9, 43.
[n] Is. 55. 1—7. ch. 21. 6. John 3. 16. & 6. 37. & 7. 37—39. Ps. 81. 10. & 34. 8. Mat. 11. 28.
[o] Deut. 4. 2, 9. & 5. 32. & 12. 32. Prov. 30. 6. Mat. 15. 9.
[‡] *If any man shall add* unauthorized revelations of his own to the completed canon of prophecy.—Ed.
[§] *If any man shall take away*, &c.—That is, by denying their divine authority, or by violent and perverse interpretations.—Ed.
[p] Ex. 32. 33. Ps. 69. 28. ch. 13. 8. & 17. 8. & 21. 27. ver. 15.
[q] Ch. 1. 1. ver. 10—19.
[r] Ver. 7, 10, 12. 2 Pet. 3. 8. ch. 1. 7.
[s] Song 8. 14. & 2. 17. 2 Tim. 4. 8.

sings, sufficient for the full satisfaction of all the Israel of God, according to the doctrine of the twelve apostles, and whose very words, ordinances, and manifestations of himself, have a sovereign virtue to remove all evil, and render men perfectly happy, is the *tree of life*. 3—5. The fixed presence of God with his saints, and their familiar and immediate fellowship with him, will render them like to him in holiness and happiness. 6. All these things which you have heard and seen shall be faithfully and infallibly accomplished in their time and order; and the Lord Jesus, who inspired and authorized his ancient prophets to foretell events, hath sent me, your conducting angel, to inform you, and others of his servants under the New Testament, of the glories which will soon begin, and, in the short period of time, be all fulfilled. 9. Pay me no religious homage; for I, though an angel, am but your fellow-servant, and a companion of other prophets and those who fear God, employed by Christ to communicate these revelations to you. 10. Christ charged me to publish to the church the revelations I had received, as their accomplishment was immediately to begin. 14. They who, from a principle of faith and love, sincerely obey all God's commandments, and thus prove their union to Christ, shall, by his free grant, have all authority, warrant, dignity, and meetness, to partake of the immediate enjoyment of him in all his heavenly blessings, and have a free, open, abundant, and honourable admission into the heavenly state. 16. As God, Christ is the Root, Lord, and Source of David's family and kingdom; and, as man, he is his Son, descended from his loins. He is the *bright and morning star:* as he is infinitely glorious, and his rising up in his incarnation introduced the gospel-day; his rising in power introduces the millennial day; his rising in the saving influences of his Spirit introduces the spiritual day of grace and comfort; and his appearance to judge the world will introduce the eternal day of light, purity, and joy. 17. The first part of this verse is the church's request that Christ would come quickly to fulfil all his gracious promises; and the last part is an invitation to sinful men to come and freely receive his promised blessings. 19. God, by withholding all saving blessings from him, shall manifest that he never was elected, and shall cut him off from all the interest he professed, hoped, or seemed, to have in his gracious purpose, true church, or inspired promises.

REFLECTIONS UPON CHAP. XXII.—Happy are they who enjoy the millennial, and especially the heavenly blessedness! their freedom from curses, sorrows, and maladies is complete. Ravishing and abundant is their enjoyment of Jesus Christ and his Spirit, and all his purchased salvation,—all the consolations, all the fulness of God in him. Divinely acknowledged and immediately illuminated, they reign with him for evermore! And with uninterrupted delight and fervour they serve, worship, and glorify him!—But none must expect this celestial happiness without being justified and sanctified on earth. Holiness in heart or life, though it does not merit the heavenly glory, must prepare us for it, and manifest our new covenant claim to it. And if men persevere in their sin, they must at last be excluded from the fellowship of God, and be for ever fixed in their sin as a principal part of their punishment. Important and infallible are the declarations of Christ in the Scripture. According to them as our rule we must now walk; and according to them at the last day we shall be judged. Infinite is the danger of adding to, taking from, perverting, or denying, these sacred records. And great is the mercy, that they are so full of the most encouraging promises and endearing invitations to receive an undoubted, a free, a full, an everlasting salvation in Christ. In the exercise of an assured faith let me always receive his fulness, and look, long, and wait, for his second coming!—O when shall time give place to eternity! When shall the transient glimmerings of his glory issue in my being for ever with the Lord! When shall my beloved ordinances of his grace, and this precious, precious, precious book of God be exchanged for seeing him as he is, and knowing him even as I am known in the face of Jesus Christ! When shall I bid adieu to human explications of divine oracles, and the Lord God and the Lamb be the light thereof,—my everlasting light, and my God my glory!



THE END OF THE NEW TESTAMENT.

BRITISH

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## A COLLECTION OF THE NAMES AND TITLES GIVEN TO JESUS CHRIST.

Adam, 1 Cor. xv. 45.
Angel, Is. lxiii. 9; Mal. iii. 1.
Ancient of Days, Dan. vii. 22.
Anointed, Ps. ii. 2; xlv. 7.
Apple-tree, Song ii. 3.
Author and finisher of faith, Heb. xii. 2.
Babe, Luke ii. 16.
Begotten of the Father, John i. 14.
Beloved, Song i. 13; Eph. i. 6.
Bishop, 1 Pet. ii. 25.
Blessed, 1 Tim. vi. 15.
Brazen serpent, John iii. 14.
Bread of Life, John vi. 48, 51.
Bridegroom, Mat. ix. 15.
Brightness of the Father's glory, Heb. i. 3
Bundle of myrrh, Song i. 13.
Camphire, Song i. 14.
Captain, Josh. v. 14; Heb. ii. 10.
Child, Is. ix. 6.
Chosen, Mat. xii. 18; Luke xxiii. 35.
Christ, Mat. i. 16; ii. 4.
Consolation of Israel, Luke ii. 25.
Covenant, Is. xlii. 6.
Counsellor, Is. ix. 6.
Covert, Is. xxxii. 2.
Creator, Is. xliii. 15.
Creditor, Luke vii. 41.
Cyrus, Is. xlv. 1.
Day's-man, Job ix. 33.
Day-star, 2 Pet. i. 19.
Desire of all nations, Hag. ii. 7.
Dew, Hos. xiv. 5.
Diadem, Is. lxii. 3.
Door of sheep, John x. 7.
Eagle, Deut. xxxii. 11.
Elect, Is. xlii. 1.
Ensign, Is. xi. 10.
Eternal Life, 1 John v. 20.
Everlasting Father, Is. ix. 6.
Express image, &c. Heb. i. 3.
Fatted Calf, Luke xv. 23.
Father of eternity, Is. ix. 6.
Feeder, Is. xl. 11.
Fir-tree, Hos. xiv. 8.
First-fruits, 1 Cor. xv. 23.
Flesh, John i. 14.
Foundation, Is. xxviii. 16.
Fountain, Zech. xiii. 1.
Forerunner, Heb. vi. 20.
Friend of sinners, Mat. xi. 19.
Gift of God, 2 Cor. ix. 15.
Glory of God, Is. xl. 5.
Glorious Lord, Is. xxxiii. 21.
God, 1 Tim. iii. 16; 1 John v. 20.
Gold, Song v. 11.
Golden altar, Rev. viii. 3.
Gracious, 1 Pet. ii. 3.
Guide, Ps. xlviii. 14.
Habitation, Ps. xci. 9.
Harmless, Heb. vii. 26.
Head of the Church, Col. i. 18.
Heir of all things, Heb. i. 2.
Help, Ps. xxxiii. 20; xl. 17.
Heritage, Is. lviii. 14.
Highest, Ps. xviii. 13; Luke i. 32.
Most High, Luke viii. 28.
Holy of Israel, Is. xli. 14.
Holy child, Acts iv. 30.
Honeycomb, Song iv. 11.
Hope, Acts xxviii. 20; 1 Tim. i. 1.
Husband, Is. liv. 5; Jer. xxxi. 32.
I am, Exod. iii. 14; John viii. 58.
Jacob, Is. xli. 8; xliv. 1, 5.
Jah, Ps. lxviii. 4.
Jehovah, Is. xxvi. 4; xl. 3.
Jerusalem, Song vi. 4.
Jesus, Mat. i. 21; 1 Thes. i. 10.
Immanuel, Is. vii. 14; Mat. i. 23.
Immortal, 1 Tim. i. 17.
Inheritance, Ezek. xliv. 28.
Invisible, 1 Tim. i. 17.
Israel, Is. xliv. 21; xlix. 3.
Judah, Rev. v. 5.
Judge, Mic. v. 1; Acts x. 42.
King, Mat. xxi. 5; xxv. 34.
Ladder, Gen. xxviii. 12.
Lamb, Rev. v. 6—13.
Lawgiver, Is. xxxiii. 22; James iv. 12.
Leader, Is. lv. 4.
Life, John xiv. 6.
Lion, Rev. v. 5.
Living God, 1 Tim. iii. 15.
Long-suffering, Exod. xxxiv. 6.
Lovely, Song v. 16.
Man, Acts xvii. 31; 1 Tim. ii. 5.
Master, Mat. viii. 19; xxiii. 8.
Melchisedek, Heb. vii. 1.
Merciful, Heb. ii. 17.
Messenger, Mal. ii. 7; iii. 1.
Messiah, Dan. ix. 25; John i. 41.
Michael, Dan. xii. 1; Rev. xii. 7.
Mighty God, Is. ix. 6; lxiii. 1.
Minister, Heb. viii. 2.
Morning star, Rev. ii. 28; xxii. 16.
Moses, Acts iii. 22.
Offspring of David, Rev. xxii. 16.
Ointment, Song i. 3.
Passover, 1 Cor. v. 7.
Plant of renown, Ezek. xxxiv. 29.
Potentate, 1 Tim. vi. 15.
Propitiation, 1 John ii. 2; iv. 10.
Power of God, 1 Cor. i. 24.
Purifier, Mal. iii. 3.
Physician, Mat. ix. 12.
Polished shaft, Is. xlix. 2.
Priest, Heb. iv. 14; vii. 26.
Ransom, 1 Tim. ii. 6.
Reaper, Rev. xiv. 15.
Resurrection, John xi. 25.
Refiner, Mal. iii. 3.
Refuge, Is. xxv. 4.
Righteousness, Jer. xxiii. 6.
Rock, Deut. xxxii. 15.
Rod and staff, Is. xi. 1.
Rose and hart, Song ii. 9.
Rose of Sharon, Song ii. 6.
Sacrifice, Eph. v. 2.
Salvation, Luke ii. 30.
Samaritan, Luke x. 33.
Sanctification, 1 Cor. i. 30.
Sanctuary, Is. viii. 14.
Seed of Abraham, Gal. iii. 29.
Seed of the woman, Gen. iii. 15.
Seed of David, 2 Tim. ii. 8.
Second man, 1 Cor. xv. 45.
Servant, Is. xlii. 1, 19; xliv. 21.
Shield, Gen. xv. 1; Ps. xviii. 35.
Shiloh, Gen. xlix. 10.
Solomon, Song iii. 7; viii. 11, 12.
Sower, Mat. xiii. 3.
Spirit, 1 Cor. xv. 45; Heb. ix. 14.
Stone refused, Mat. xxi. 42.
Strength of Israel, 1 Sam. xv. 29.
Strong God, Ps. lxxxix. 8; Rev. xviii. 8.
Substance, Heb. x. 34.
Sun of righteousness, Mal. iv. 2.
Surety, Heb. vii. 22.
Sharp sword, Is. xlix. 2.
Tabernacle, Heb. viii 2; ix. 11.
Teacher, John iii. 2.
Temple, Mark xiv. 58.
Testator, Heb. ix. 16, 17.
Treasure, Luke xii. 33.
Tree of life, Rev. ii. 7.
Truth, John xiv. 6.
Vine, John xv. 1.
Wall of fire, Zech. ii. 5.
Way, Is. xxxv. 8; John xiv. 6.
Well of living water, Song iv. 15.
Wedding garment, Mat. xxii. 12.
Wisdom of God, 1 Cor. i. 24.
Wonderful, Is. ix. 6; xxviii. 29.
Worthy, Heb. iii. 3; Rev. v. 12.
Yesterday, to-day and for ever, Heb. xiii. 8

## A COLLECTION OF THE APPELLATIONS GIVEN TO THE CHURCH OF GOD IN THE SCRIPTURES

Adopted sons, Gal. iv. 5.
Angels, Luke xx. 36.
Assembly of saints, Heb. x. 23.
Believers, Acts v. 14.
Beloved of God, Ps. lx. 5; cviii. 6.
Blessed, Ps. ii. 12; xxxii. 1.
Blameless, Phil. ii. 15.
Body of Christ, Eph. i. 23.
Branches of righteousness, John xv. 5.
Brethren, Rom. viii. 29; xii. 1.
Bride, Rev. xxi. 2, 9; xxii. 17.
Building of God, 1 Cor. iii. 9.
Called, Is. lxii. 12; Rom. viii. 28.
Candlestick, Rev. i. 12; ii. 5.
Cedars, Ps. xcii. 12; Ezek. xxxi. 8.
Children of the kingdom, Mat. xiii. 38.
Christ, 1 Cor. xii. 12.
Christians, Acts xi. 26; 1 Pet. iv. 16.
Church of God, 1 Cor. i. 2.
Circumcision, Phil. iii. 3.
City of God, Heb. xii. 22; Rev. iii. 12.
Citizens, Eph. ii. 19.
Comely, Song i. 5.
Companions, Ps. xlv. 14; Song i. 7.
Complete, Col. ii. 10.
Congregation of saints, Ps. cxlix. 1.
Contrite, Is. lvii. 15; lxvi. 2.
Converts, Is. i. 27.
Corner stones, Ps. cxliv. 12.
Daughter of the king, Ps. xlv. 13.
Dead in Christ, 1 Thes. iv. 16.
Dearly beloved, Jer. xii. 7.
Delights, Song vii. 6.
Dew, Ps. cx. 3; Mic. v. 7.
Disciples, Is. viii. 16; Mat. v. 1.
Dove, Song ii. 14; v. 2.
Eagles, Ps. ciii. 5; Is. xl. 31.
Elect, Is. xlv. 4; Mat. xxiv. 22.
Election, Rom. ix. 11; xi. 5, 7.
Escaped, Is. xlv. 20; 2 Pet. i. 4.
Excellent, Ps. xvi. 3; Prov. xii. 26.
Fair, Song i. 15; ii. 10; iv. 10.
Faithful, Eph. i. 1; Col. i. 2.
Family of God, Eph. iii. 15.
Fearful, Is. xxxv. 4.
Fig-trees, Song ii. 13.
First-fruits, James i. 18.
Flock of God, Acts xx. 28.
First-born, Heb. xii. 23.
Fold of Christ, John x. 16.
Followers of God, Eph. v. 1.
Fountain, Song iv. 12.
Free men, 1 Cor. vii. 22.
Friends of God, James ii. 23.
Fruitful, Col. i. 10.
Fulness of Christ, Eph. i. 23.
Garden inclosed, Song iv. 12.
Gathered, Is. lvi. 8.
General assembly, Heb. xii. 23.
Generation of the upright, Ps. cxii. 2.
Glory of God, Is. xlvi. 13.
Glorious, Ps. xlv. 13.
Grapes, Hos. ix. 10.
Habitation of God, Eph. ii. 22.
Heirs of God, Rom. viii. 17.
Heritage of God, Jer. xii. 7.
Hidden ones, Ps. lxxxiii. 3.
Holy, 1 Cor. iii. 17; Eph. i. 27.
House of God, 1 Tim. iii. 15.
Humble, Ps. ix. 12; xxxiv. 2.
Husbandry of God, 1 Cor. iii. 9.
Jacob, Ps. xiv. 7; cxlvii. 19.
Jerusalem above, Gal. iv. 26.
heavenly, Heb. xii. 22.
holy, Rev. xxi. 10.
Jewels of the Lord, Mal. iii. 17.
Image of God, Rom. viii. 29.
Inhabitants of Zion, Is. xii. 6.
Joy of the whole earth, Ps. xlviii. 2.
Israel of God, Gal. vi. 16.
Justified, Acts xiii. 39.
Kings, Rev. i. 6; v. 10.
Kingdom of heaven, Mat. xiii. 38.
Lambs, Is. xl. 11; John xxi. 15.
Lamb's wife, Rev. xxi. 9.
Light of the world, Mat. v. 14.
Lily among thorns, Song, ii. 2.
Little ones, Zech. xiii. 7.
Living stones, 1 Pet. ii. 5.
Lot of God's inheritance, Deut. xxxii. 9.
Love, *or* his Love, Song iv. 7.
Lowly, Ps. cxxxviii. 6; Prov. iii. 24.
Members of Christ, Eph. v. 30.
Merciful, Mat. v. 7.
Mighty, Ps. cxii. 2; Acts xviii. 24.
Mount Zion, Heb. xii. 22.
Mourners, Is. lvii. 18.
Needy, Ps. ix. 18; Is. xxv. 4; xli. 17.
Obedient, 1 Pet. i. 14.
Palaces, Ps. xlv. 15; xlviii. 3, 13.
Palm-trees, Ps. xcii. 12; Song vii. 8.
Peaceable, Gen. xxxiv. 21.
Peculiar people, 1 Pet. ii. 9.
Perfect, 2 Tim. iii. 17; Heb. xii. 23.
Pilgrims, Heb. xi. 13.
Pillar of truth, 1 Tim. iii. 15.
Plants, Ps. cxliv. 12; Song iv. 13.
Poor, Mat. v. 3; xi. 5.
Portion of the Lord, Deut. xxxii. 9.
Precious, Ps. cxvi. 15; Is. xliii. 4.
Princes, 1 Sam. ii. 8; Ps. xlv. 16.
Pure in heart, Mat. v. 8.
Ransomed, Is. xxxv. 10; li. 11.
Redeemed, Is. li. 11; lxii. 12.
Sanctified, 1 Cor. i. 2; vi. 11.
Saved of the Lord, Deut. xxxiii. 29.
Sheep, John x. 3, 4; xxi. 16.
Sincere, Phil. i. 10.
Stones, 1 Tim. ii. 5.
Sister, Spouse, Song iv. 12.
Sons of God, Rom. viii. 14.
Spiritual, Gal. vi. 1; 1 Pet. ii. 5.
Stars, Ps. cxlviii. 3; Rev. iii. 1.
Strangers, Ps. xxxix. 12; cxix. 19.
Temple of God, 1 Cor. iii. 16.
Treasure of God, Ps. cxxxv. 4.
Vessels of mercy, Rom. ix. 23.
Vineyard, Is. v. 1; xxvii. 2.
Virgins, Jer. xxxi. 4; Rev. xiv. 4.
Undefiled, Song v. 2; vi. 9.
Upright, Ps. xi. 7; xxxvii. 37.
Watchmen, Is. lii. 8; lxii. 6.
Way-faring men, Is. xxxv. 8.
Wise men, 1 Cor. vi. 5.
Woman, Rev. xii. 1.
Worshippers, Heb. x. 2.
Worthy to walk with Christ, Rev. iii. 4.
Written in heaven, Heb. xii. 23.
Zealous of good works, Tit. ii. 14.
Zion, Ps. lxix. 35; lxxvi. 2; lxxxvii. 2.



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# AN ALPHABETICAL TABLE OF THE PROPER NAMES IN THE OLD AND NEW TESTAMENTS,

## WITH THE MEANING OR SIGNIFICATION OF THE WORDS IN THEIR ORIGINAL LANGUAGES.

### A

AARON, a teacher, or lofty
Abaddon, the destroyer
Abagtha, father of the wine-press
Abana, made of stone, a building
Abarim, passages, or passengers
Abda, a servant, or servitude
Abdi, he is my servant
Abdiel, the servant of God
Abdon, a servant, or cloud of judgment
Abed-nego, servant of light
Abel, vanity, breath, vapour
Abel (a city), mourning
Abel-beth-maachah, mourning to the house of Maachah
Abel-maim, mourning of waters
Abel-meholah, sorrow, or mourning of weakness or sickness
Abel-mizraim, the mourning of the Egyptians
Abel-shittim, mourning of thorns
Abez, an egg, or muddy
Abi, my father
Abiah, the Lord is my father
Abi-albon, most intelligent father
Abiathar, excellent father
Abib, green fruits, or ears of corn
Abidah, the father of knowledge
Abidan, father of judgment
Abiel, God my father
Abiezer, father of help
Abigail, the father's joy
Abihael, the father of strength
Abihu, he is my father
Abijah, the Lord is my father
Abijam, father of the sea
Abilene, the father of mourning
Abimael, a father sent from God
Abimelech, father of the king,
Abinadab, father of willingness
Abinoam, father of beauty
Abiram, a high father
Abishag, ignorance of the father
Abishai, the presence of my father
Abishalom, the father of peace
Abishua, father of salvation
Abishur, the father of the wall, or father of [uprightness
Abital, the father of the dew
Abitub, father of goodness
Abiud, father of praise
Abner, father of light
Abram, a high father
Abraham, the father of a great multitude
Absalom, father of peace
Accad, a vessel, pitcher, or sparkle
Accho, close, pressed together
Aceldama, the field of blood
Achaia, grief, or trouble
Achaicus, a native of Achaia
Achan, or Achar, he that troubleth
Achbor, a rat; or inclosing the well
Achim, preparing, or revenging
Achish, thus it is, or how is this?
Achor, trouble
Achsah, adorned; bursting the vail
Achshaph, poison, tricks
Achzib, liar, lying, or that runs
Adadah, the witness of the assembly
Adah, an assembly
Adaiah, the witness of the Lord
Adaliah, one that draws water
Adam, earthy, man, red
Adamah, red earth, or of blood
Adami, my man, red, earthy, human
Adar, high, or eminent
Adbeel, a vapour, a cloud of God
Addi, my witness, adorned, prey
Addon, basis, foundation, the Lord
Adiel, the witness of the Lord
Adin, adorned, voluptuous, dainty
Adithaim, assemblies, testimonies
Adlai, my witness, my ornament
Admah, earthy, red, or bloody
Admatha, a cloud of death, a mortal vapour
Adnah, rest, or testimony eternal
Adoni-bezek, the lightning of the Lord, or the Lord of lightning
Adonijah, the Lord is my master
Adonikam, the Lord is raised
Adoniram, my Lord is most high, or Lord of might and elevation
Adoni-zedek, justice of the Lord
Adoram, their beauty, their power
Adoraim, strength of the sea
Adrammelech, the cloak, glory, grandeur, or power of a king
Adrammyttium, the court of death
Adullam, their testimony, their prey, or their ornament
Agabus, a locust, feast of the father
Agag, roof, floor
Agar, see Hagar
Agrippa, one who causes great pain at his birth
Agur, stranger, gathered together
Ahab, uncle, or father's brother
Ahasuerus, prince, head, or chief
Ahava, essence, or generation
Ahaz, one that takes and possesses
Ahaziah, seizure; vision of the Lord
Ahiah, brother of the Lord
Ahiezer, brother of assistance
Ahijah, the same with Ahiah
Ahikam, a brother who raises up
Ahilud, a brother born
Ahimaaz, brother of the council
Ahiman, brother of the right hand
Ahimelech, my brother is a king
Ahimoth, brother of death
Ahinoam, the beauty of the brother, or brother of motion
Ahio, his brother, his brethren
Ahira, brother of iniquity, or brother of the shepherd
Ahisamach, brother of strength
Ahishar, brother of a prince, or brother of a song
Ahithophel, brother of ruin or folly
Ahitub, brother of goodness
Ahihud, brother of praise
Ahlab, which is of milk, or of fat
Aholah, his tabernacle, his tent
Aholiab, the tent or tabernacle of the father
Aholibah, my tent and my tabernacle in her
Aholibamah, my tabernacle is exalted
Ai, or Hai, or Aiath, mass, or heap
Ajalon, a chain, strength, a stag
Alammelech, God is king
Alexander, one who assists men
Alleluia, praise the Lord
Allon, an oak, or strong
Allon-bachuth, the oak of weeping
Almodad, measure of God
Alpheus, a thousand, learned, chief
Amalek, a people that licks up
Amana, integrity and truth
Amariah, the Lord says, or the excellency of the Lord
Amasa, sparing the people
Amaziah, the strength of the Lord
Ammah, or Ammi, my people
Ammi-nadib, my people is liberal
Ammihud, people of praise
Ammishaddai, the people of the Almighty, the Almighty is with me
Ammon, a people, son of my people
Amnon, faithful and true, or tutor
Amon, faithful, true
Amorite, bitter, a rebel, a babbler
Amos, loading, weighty
Amoz, strong, robust
Amplias, large, extensive
Amram, an exalted people, their sheaves, or handfuls of corn
Amraphel, one that speaks of secrets
Anab, one who answers, or afflicted
Anak, a collar, or ornament
Anammelech, answer, song of the king and council
Ananias, the cloud of the Lord
Anathoth, answer, song, or poverty
Andrew, a stout and strong man
Andronicus, a man excelling others
Aner, answer, song, affliction
Anna, gracious, or one who gives
Annas, one who answers
Antichrist, an adversary to Christ
Antioch, speedy as a chariot
Antipas, for all, or against all
Antipatris, for or against the father
Apelles, exclusion, separation
Aphek, a stream, a rapid torrent
Apollonia, perdition, destruction
Apollos, who destroys or wastes
Apollyon, one who exterminates
Apphia, productive, fruitful
Aquila, an eagle
Ar, awaking, or uncovering
Arabia, evening; wild and desert
Aram, highness, magnificence, or one that deceives, or their curse
Ararat, the curse of trembling
Araunah, ark, song, joyful cry
Arba, city of the four
Archelaus, the prince of the people
Archippus, the chief of the stables
Arcturus, a gathering together
Ard, one that commands, or he that descends
Areli, the light or vision of God
Areopagus, the hill of Mars
Aretas, agreeable, or virtuous
Argob, a turf, or fat land
Ariel, altar, light, or lion of God
Arimathea, a lion dead to the Lord
Arioch, long, great, tall
Aristarchus, a good prince, or the best prince
Aristobulus, a good counsellor
Armageddon, mountain of the gospel, or of Megiddo
Arnon, rejoicing, leaping for joy
Aroer, heath, tamarisk
Arpad, the light of redemption
Arphaxad, one that heals
Artaxerxes, the silence of light
Artemas, whole, sound
Asa, physician, or cure
Asahel, works or creature of God
Asaiah, the Lord hath wrought
Asaph, one who assembles
Asenath, peril, or misfortune
Ashdod, effusion, inclination, theft
Asher, happiness
Ashima, crime, position
Ashkenaz, a fire that spreads
Ashtaroth, flocks, sheep, or riches
Ashur, who is happy, walks, looks
Asia, muddy, boggy
Askelon, weight, balance, or fire of infamy
Asnapper, unhappiness, or increase of danger
Assir, prisoner, fettered
Assos, approaching, coming near to
Asyncritus, incomparable
Atad, a thorn
Athaliah, the time of the Lord
Attalia, that increases or sends
Aven, iniquity, force, riches
Augustus, increased, augmented
Azariah, he that hears the Lord
Azekah, strength of walls
Azgad, a strong army, strength of fortune, or a gang of robbers
Aznoth-tabor, the ears of Tabor, or the ears of purity, or contrition
Azotus, the same as Ashdod
Azur, he that assists, or is assisted

### B

BAAL, he that rules and subdues
Baalah, her idol, or she that is governed or subdued, a spouse
Baal-berith, idol of the covenant
Baal-gad, idol of fortune or felicity
Baal-hamon, who rules a crown
Baal-hermon, possessor of destruction, or of a thing cursed
Baali, my idol, or lord over me
Baalim, idols, masters, false gods
Baalis, a rejoicing, or proud lord
Baal-meon, idol, or master of the house
Baal-peor, master of the opening
Baal-perazim, god of divisions
Baal-shalisha, the god that presides over three, the third idol
Baal-tamar, master of the palm-tree
Baal-zebub, or Beel-zebub, god of the fly
Baal-zephon, the idol or possession of the north; hidden, secret
Baanah, in the answer, in affliction
Baasha, he that seeks, or lays waste
Babel, confusion or mixture
Babylon, the same as Babel
Baca, a mulberry-tree
Bahurim, choice, warlike, valiant
Bajith, a house
Balaam, the ancient of the people
Balak, who lays waste, or destroys
Bamah, an eminence, or high place
Barabbas, son of shame, confusion
Barachel, who bows before God
Barachias, the same with Barachel
Barak, thunder, or in vain
Bar-jesus, son of Jesus or Joshua
Bar-jona, son of Joua, or of a dove
Barnabas, son of the prophet, or of consolation
Barsabas, son of return, son of rest
Bartholomew, a son that suspends the waters
Bartimeus, son of the honourable
Baruch, who is blessed
Barzillai, son of contempt
Bashan, in the tooth, or in ivory
Bashemath, perfumed; confusion of death, or in desolation
Bath-sheba, the seventh daughter, or the daughter of satiety
Bedad, alone, solitary
Bedan, according to judgment
Beer, a well
Beer-lahai-roi, the well of him that liveth and seeth me
Beer-sheba, the well of an oath
Bekah, half a shekel
Bel, ancient, or nothing
Belial, wicked, of no account
Belshazzar, master of the treasure
Belteshazzar, who lays up treasures in secret
Benaiah, son of the Lord
Ben-ammi, son of my people
Benhadad, son of Hadad, or noise
Benjamin, son of the right hand
Benoni, son of my sorrow, or pain
Beor, burning, foolish, mad
Berachah, blessing, bending the knee
Berea, heavy, weighty
Berith, covenant
Bernice, one that brings victory
Besor, glad news, or incarnation
Betah, confidence
Bethabara, the house of passage
Bethany, the house of song, or of affliction
Beth-aven, the house of vanity, of iniquity, of trouble
Beth-berei, the house of my Creator; the house of my health
Beth-car, the house of the lamb
Beth-dagon, the house of corn
Beth-diblathaim, house of dry figs
Beth-el, the house of God
Bether, division, or in the trial
Bethesda, house of pity or mercy
Beth-ezel, a neighbour's house
Beth-gamul, the house of recompense
Beth-haccerem, the house of the vineyard
Beth-horon, the house of wrath
Beth-lehem, the house of bread
Beth-peor, house of gaping or opening
Bethphage, the house of the mouth
Bethsaida, house of fruits, or of food, or of snares
Beth-shan, the house of the tooth
Beth-shemish, house of the sun
Bethuel, filiation of God
Beulah, married
Bezaleel, in the shadow of God
Bezek, lightning, or in the chains
Bichri, first-born, first-fruits
Bidkar, in compunction or sharp pain
Bigthan, in the press
Bildad, old friendship, old motion
Bilhah, who is old or confused
Birsha, in evil, or son who beholds
Bithiah, daughter of the Lord
Bithron, division, or of anger
Bithynia, violent precipitation
Blastus, that buds and brings forth
Boanerges, sons of thunder
Boaz, or Booz, in strength
Bochim, the place of weeping
Bozez, mud, bog
Bozrah, in tribulation or distress
Bul, old age, perishing
Buz, despised or plundered
Buzi, my contempt

### C

CABUL, displeasing, or dirty
Caiaphas, he that seeks with diligence; one that vomiteth
Cain, possession or possessed
Cainan, possessor, or purchaser
Calah, favourable, opportunity
Caleb, a dog, a crow, a basket
Caleb-ephratah, see Ephratah
Calneh, our consummation
Calno, our consummation, or altogether himself
Calvary, the place of a skull
Camon, his resurrection
Cana, zeal, jealousy, or possession
Canaan, merchant, trader, or that humbles and subdues
Candace, who possesses contrition
Capernaum, the field of repentance, or city of comfort



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Caphtor, a sphere, buckler, a hand
Cappadocia, the same as Caphtor
Carcas, the covering of a lamb
Carchemish, a lamb, as taken away, withdrawn
Carmel, circumcised lamb; harvest, full of ears of corn
Carmi, my vineyard, or lamb of the waters
Carpus, fruit, or fruitful
Casiphia, money, or covetousness
Cedron, black, or sad
Cenchrea, millet, small pulse
Cephas, a rock or stone
Cesar, a name applicable to those who are cut out of the womb
Chalcol, who nourishes, consumes, and sustains the whole
Chaldea, as demons, or as robbers
Charran, a singing, or calling out
Chebar, force, strength; as the son
Chedorlaomer, roundness of a sheaf
Chemarims, the name of the priests of Baal.
Chemosh, as handling or stroking, or taking away
Chenania, preparation, or disposition, or strength of the Lord
Cherethims, who cuts or tears away
Cherethites, the same as Cherethims
Cherith, cutting, piercing, slaying
Chesed, as a devil, or a destroyer; or as a breast or nipple
Chiliab, totality, or the perfection of the father
Chilion, finished, complete, perfect
Chilmad, as teaching or learning
Chimham, as they, like to them
Chios, open, or opening
Chisleu, rashness, confidence
Chittim, those that bruise
Chloe, green herb
Chorazin, the secret, or here is a mystery
Chushan-rishathaim, blackness of iniquities
Chuza, the seer or prophet
Cilicia, which rolls or overturns
Clauda, a lamentable voice
Claudia, lame
Clement, mild, good, merciful
Cleophas, the whole glory
Colosse, punishment, correction
Coniah, the strength of the Lord
Corinth, which is satisfied, or ornament, or beauty
Cornelius, of a horn
Corbi, a liar, or as sliding away
Crescens, growing, increasing
Crete, carnal, fleshy
Crispus, curled
Cush, Ethiopians, black
Cushan, Ethiopia, blackness, heat
Cushi, the same as Cushan
Cyprus, fair, or fairness
Cyrene, a wall, coldness, or a floor
Cyrenius, who governs
Cyrus, as miserable, or as heir

D

Dabbasheth, flowing with honey
Daberath, word, thing, or a bee; submissive, obedient
Dagon, corn, or a fish
Dalmanutha, a bucket, or branch
Dalmatia, deceitful lamps, vain brightness
Damaris, little woman
Damascus, a sack full of blood
Dan, judgment, or he that judges
Daniel, judgment of God
Dara, generation, or house of the shepherd, or of the companion
Darius, he that informs himself
Dathan, laws or rites
David, well-beloved, dear
Deborah, word, thing, or a bee
Dedan, their breasts, or friendship
Dedanim, the descendants of Dedan
Delilah, poor, small
Demas, popular
Demetrius, belonging to corn
Derbe, a sting
Deuel, the knowledge of God
Diana, luminous or perfect
Dibon, abundance of knowledge
Dibon-gad, abundance of sons happy and powerful
Didymus, a twin, or double
Dimon, where it is red
Dinah, judgment, or who judges
Dinhabah, she gives judgment
Dionysius, divinely touched
Diotrephes, nourished by Jupiter
Doeg, who acts with uneasiness
Dor, generation, or habitation
Dorcas, the female of a roebuck
Dothan, the law, or custom
Drusilla, watered by the dew
Dumah, silence, or resemblance
Dura, the same as Dor

E

Easter, the passover
Ebal, heap, collection of old age, a mass that disperses
Ebed, a servant, or labourer
Ebed-melech, the king's servant
Eben-ezer, the stone of help
Eber, one that passes, or anger
Ebiasaph, a father that gathers together, or adds
Ed, witness
Eden, pleasure, or delights
Edom, red, earthy, or of blood
Edrei, a very great mass, or cloud
Eglah, heifer, chariot, round
Eglaim, drops of the sea
Eglon, the same as Eglah
Egypt, that troubles, or oppresses
Ehud, he that praises
Ekron, barrenness, tore away
Elah, an oak, a curse, perjury
Elam, a young man, a virgin
Elath, a hind, strength, an oak
El-beth-el, the God of Beth-el
Eldad, favoured of God, love of God
Elealeh, burnt-offering of God
Eleazar, help of God, court of God
El-elohe-Israel, God, the God of Israel
Elhanan, grace, gift, mercy of God
Eli, the offering or lifting up
Eli, Eli, my God, my God
Eliab, God is my father, or God of the father
Eliada, knowledge of God
Eliakim, resurrection of God
Eliam, the people of God
Elias, see Elijah
Eliashib, the God of conversion
Eliathah, thou art my God
Eliezer, help or court of my God
Elihoreph, God of winter, or youth
Elihu, he is my God himself
Elihud, God is my praise
Elijah, God the Lord, the strong Lord
Elika, pelican of God
Elim, the rams, the strong, or stags
Elimelech, my God is king
Elioenai, towards him are mine eyes, or to him are my fountains
Eliphalet, the God of deliverance
Eliphaz, the endeavour of God
Elisabeth, the oath of God
Elisha, salvation of God
Elishah, it is God, the Lamb of God, God that gives help
Elishamah, God hearing
Elisheba, see Elisabeth
Elishua, God is my salvation
Elizur, God is my strength, my rock, or rock of God
Elkanah, God the zealous, or the zeal of God
Elmodam, the God of measure
Elnathan, God hath given, or the gift of God
Elon, oak, grove, or strong
Elul, cry, or outcry
Eluzai, God is my strength
Elymas, a magician
Emims, fears of terrors, formidable, or people
Emmaus, people despised, or obscure
Emmor, an ass
En-dor, fountain, eye of generation, or habitation
Eneas, laudable
En-eglaim, eye of the calves
En-gedi, eye of the goat, or of happiness
En-mishpat, fountain of judgment
Enoch, dedicated, or disciplined
Enon, cloud, or mass of darkness
Enos, mortal man, sick, despaired of, forgetful
En-rogel, the fuller's fountain
En-shemesh, fountain or eye of the sun
Epaphras, covered with foam
Epaphroditus, agreeable, handsome
Epenetus, laudable, worthy of praise
Ephah, weary, tired
Ephes-dammim, the portion, or effusion of blood
Ephesus, desire
Ephphatha, be opened
Ephraim, that brings fruit
Ephratah, Ephrath, abundance, or bearing fruit
Ephron, dust
Epicureans, who gives assistance
Er, watch, or enemy
Erastus, lovely, amiable
Erech, length, health, or physic
Esaias, see Isaiah
Esar-haddon, that closes the point
Esau, he that acts, or finishes
Esek, contention
Esh-baal, the fire of the idol
Eshcol, bunch of grapes
Esh-taol, a stout, strong woman
Eshtemoa, the bosom of a woman
Esli, near me, or he who separates
Esrom, dart of joy, division of the song
Esther, secret, hidden
Etam, their bird, or their covering
Etham, their strength, their sign
Ethan, strong, or the gift of the island
Ethanim, strong, valiant
Ethbaal, towards the idol, or with Baal, he that rules
Ethiopia, blackness, heat
Eubulus, prudent, good counsellor
Eve, living, enlivening
Evil-merodach, the fool of Merodach; the fool grinds bitterly
Eunice, good victory
Euodias, sweet-scent
Euphrates, that makes fruitful
Eutychus, happy, fortunate
Ezekiel, the strength of God
Ezel, going abroad, or walk
Ezion-geber, the wood of the man
Ezra, help, or court

F

Felix, happy, or prosperous
Festus, festival, or joyful
Fortunatus, lucky, or fortunate

G

Gaal, contempt, or abomination
Gaash, tempest, commotion
Gabbatha, high, elevated
Gabriel, God is my strength
Gad, a band, happy
Gadarenes, surrounded, walled
Gaddi, my happiness
Gaddiel, goat of God
Gaius, lord, an earthy man
Galatia, white, the colour of milk
Galeed, the heap of witness
Galilee, wheel, revolution, heap
Gallim, who heap up, who cover
Gallio, who sucks, or lives on milk
Gamaliel, recompense of God
Gammadims, signify dwarfs, soldiers placed in the towers of Tyrus
Gatam, their lowing
Gath, a press
Gath-rimmon, the exalted press
Gaza, strong, or a goat
Geba, a hill, or a cup
Gebal, bound, or limit
Gebim, grasshoppers, or height
Gedaliah, God is my greatness
Gehazi, valley of sight
Gemariah, accomplishment of the Lord
Gennesaret, garden of the prince
Genubath, theft, robbery
Gera, pilgrimage, combat, dispute
Gerah, twentieth part of a shekel
Gerar, the same as Gera
Gergesenes, those who come from pilgrimage or fight
Gerizim, cutters
Gershom, a stranger here
Gershon, his banishment, or the change of pilgrimage
Geshur, the sight of the valley
Gether, the vale of trial
Gethsemane, a very fat vale
Giah, to guide, draw out, produce
Gibeah, a hill
Gibeon, hill, cup, or elevation of iniquity
Gideon, he that bruises and breaks, or cutting off iniquity.
Gideoni, the same as Gideon
Gihon, valley of grace
Gilboa, revolution of inquiry
Gilead, the heap or mass of testimony
Gilgal, wheel, revolution, heap
Giloh, he that rejoices, that overturns
Girgashite, who arrives from pilgrimage
Gittite, a wine-press
Gob, cistern, or grasshopper
Gog, roof, or covering
Golan, passage, or revolution
Golgotha, a heap of skulls
Goliath, passage, revolution, heap
Gomer, to finish, complete
Gomorrah, rebellious people
Goshen, approaching, drawing near
Gozan, fleece, pasture, who nourishes the body
Gur, the young of a beast

H

Habakkuk, he that embraces, or a wrestler
Hachaliah, who waits for the Lord
Hachilah, my hope is in her
Hadad, joy, noise, clamour
Hadadezer, beauty of assistance
Hadadrimmon, cry of the granate, the invocation of the god Rimmon
Hadassah, a myrtle, or joy
Hadoram, their beauty, or their power
Hadrach, point, joy of tenderness
Hagar, a stranger, or that fears
Haggai, feast, solemnity
Haggith, rejoicing
Hallelujah, praise the Lord
Ham, hot, heat, brown
Haman, noise, tumult
Hamath, anger, heat, or wall
Hammedatha, he that troubles the law
Haman-gog, the multitude of Gog
Hamor, an ass, clay, or wine
Hamutal, the shadow of his heat
Hanameel, the grace that comes from God, or gift of God
Hananeel, grace, gift of God
Hanani, my grace, my mercy, or he has showed me mercy
Hananiah, grace, mercy, or gift of the Lord
Hannah, gracious, merciful, he that gives
Hanoch, dedicated
Hanun, gracious, merciful
Haran, mountainous country
Haran, the same as Charran
Harbonah, his destruction, or his sword
Harod, astonishment, fear
Harosheth, agriculture, silence
Hashmonah, diligence, or enumeration, embassy, or present
Hatach, he that strikes
Havilah, that suffers pain, that brings forth
Havoth-jair, the villages that enlighten
Hazael, that sees God
Hazarmaveth, dwelling of death
Hazelelponi, sorrow of countenance
Hazeroth, villages, or hamlets
Hazor, court, or hay
Heber, one that passes, or anger
Hebrews, the descendants of Heber
Hebron, society, friendship
Hegai, or Hege, meditation, word, separation, or groaning
Helam, their army, their trouble
Helbon, milk, or fatness
Heldai, the world
Heli, ascending, or climbing up
Helkath-hazzurim, the field of strong men,
Heman, their trouble, or tumult
Heman, much, or in great number
Hen, grace, quiet, or rest
Hephzi-bah, my delight is in her
Hermes, Mercury, gain, or refuge
Hermogenes, begotten of Mercury
Hermon, anathema, destruction
Herod, the glory of the skin
Herodion, the song of Juno
Heshbon, invention, industry
Heth, trembling, or fear
Hethlon, fearful dwelling
Hezekiah, strength of the Lord
Hezron, the dart of joy; or the division of the song
Hiddekel, sharp voice or sound
Higl, God lives, the life of God
Hierapolis, holy city
Higgaion, meditation, consideration
Hilkiah, God is my portion
Hillel, he that praises
Hinnom, there they are
Hiram, exaltation of life
Hittites, who is broken, or fears
Hivites, wicked, wickedness
Hobab, favoured and beloved
Hobah, love, friendship, or secrecy
Hoglah, his festival, or dance
Hophni, he that covers, or my fist
Hor, who conceives, or shows
Horeb, desert, solitude, destruction
Hor-hagidgad, the hill of felicity
Hormah, devoted or consecrated to God utter destruction
Horonaim, anger, or raging
Horonite, anger, fury, liberty
Hosea, and Hoshea, saviour, or safety
Hul, pain, infirmity



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Huldah, the world
Hur, liberty, whiteness
Hushai, their haste, their sensuality, their silence
Huzzab, molten
Hymeneus, nuptial, or the god of marriage

I, J.

JAALAM, who is hidden
Jaazaniah, whom the Lord will hear
Jabal, which glides away
Jabbok, evacuation, or dissipation
Jabesh, dryness, confusion, shame
Jabez, sorrow, trouble
Jabin, he that understands
Jabneel, building of God
Jachin, he that strengthens and makes steadfast
Jacob, James, that supplants or undermines
Jael, he that ascends, or a kid
Jah, the everlasting
Jahaz, Jahaza, quarrel, dispute
Jair, Jairus, my light, who diffuses light
Jambres, the sea with poverty
Janna, Jannes, who speaks or answers
Japheth, he that persuades
Japhia, which enlightens, or appears
Jareb, a revenger
Jared, he that descends, or rules
Jasher, righteous
Jason, he that cures
Javan, he that deceives, or makes sorrowful
Jazar, assistance, or he that helps
Ibhar, election, or he that is chosen
I-chabod, where is the glory?
Iconium, I come; the name of a city
Iddo, his hand, power, or praise
Idumea, red, earthy, bloody
Jebus, which treads under foot
Jeconiah, preparation of the Lord
Jedidah, well-beloved, amiable
Jedidiah, beloved of the Lord
Jeduthun, his law, or who gives praise
Jegar-sahadutha, the heap of witness
Jehoahaz, possession of the Lord
Jehoash, the fire of the Lord
Jehoiachin, strength of the Lord
Jehoiada, knowledge of the Lord
Jehoiakim, resurrection, or confirmation of the Lord
Jehonadab, see Jonadab
Jehoram, exaltation of the Lord
Jehoshaphat, God judges
Jehovah, self-subsisting
Jehovah-jireh, the Lord will see, or provide
Jehovah-nissi, the Lord my banner
Jehovah-shallom, the Lord send peace
Jehovah-shammah, the Lord is there
Jehovah-tsidkenu, the Lord our righteousness
Jehu, himself, or who exists
Jehudijah, the praise of the Lord
Jemima, handsome as the day
Jephthah, he that opens
Jephunneh, he that beholds
Jerah, the moon or month
Jerahmeel, mercy of God
Jeremiah, exaltation of the Lord
Jericho, his moon or month
Jerimoth, he that fears or rejects death
Jeroboam, he that opposes the people
Jerubbaal, he that defends Baal, or let Baal defend his cause
Jerubbesheth, let the idol of confusion defend itself
Jerusalem, vision of peace
Jerusha, exiled or banished
Jeshimon, solitude or desolation
Jeshua, a saviour
Jeshurun, upright or righteous
Jesse, to be, or who is
Jesui, who is equal, or flat country
Jesus, Saviour
Jether, he that excels
Jethro, his excellence or posterity
Jetur, order, succession, mountainous
Jeush, he that is devoured
Jew, see Judah
Jezebel, island of the habitation
Jezrahiah, the Lord arises
Jezreel, seed of God, the brightness of the Lord
Igdalia, the greatness of the Lord
Jidlaph, he that distils water
Ijon, look, eye, fountain
Illyricum, joy, rejoicing
Imlah, plenitude, or circumcision
Immanuel, God with us
India, praise, law
Joab, paternity, voluntary
Joah, fraternity, brother of the Lord
Joanna, grace or gift of the Lord
Joash, who despairs or burns
Job, he that weeps or cries
Jochebed, glorious, honourable
Joel, he that wills or commands
Joezer, he that aids or assists
Joha, who enlivens and gives life
Johanan, who is liberal or merciful
John, the grace or mercy of the Lord
Jokshan, hard or difficult
Joktan, small, dispute, contention
Jonadab, who acts in good earnest
Jonah, or Jonas, a dove, or he that oppresses
Jonathan, given of God
Joppa, beauty or comeliness
Joram, to cast, elevated
Jordan, the river of judgment
Jorim, he that exalts the Lord
Jose, raised, or who pardons
Joseph, increase or addition
Joses, the same with Jose
Joshua, the Lord, the Saviour
Josiah, the Lord burns, the fire of the Lord
Jotham, the perfection of the Lord
Iphedeiah, redemption of the Lord
Ira, city, watch, or spoil
Irad, wild ass, heap of descents
Irijah, the fear of the Lord
Isaac, laughter
Isaiah, the salvation of the Lord
Iscah, he that anoints
Iscariot, a man of murder
Ishbak, who is empty or exhausted
Ishbi-benob, he that sits in the prophecy
Ish-bosheth, a man of shame
Ishmael, God that hears
Israel, who prevails with God
Issachar, reward or recompense
Ithamas, island of the palm-tree
Ithiel, sign, or coming of God
Ithream, excellence of the people
Iturea, which is guarded
Ivah, iniquity
Jubal, he that runs
Judah, the praise of the Lord
Judas, the same
Julia, downy, soft and tender hair
Julius, the same
Junia, youth
Jupiter, the father that helpeth
Justus, just, or upright

K

KADZEEL, the congregation of God
Kadesh, holy, or holiness
Kadesh-barnea, holiness of the inconstant son
Kedar, blackness, sorrow
Kedemah, oriental
Kedemoth, antiquity, old age
Keilah, she that divides or cuts
Kemuel, God is risen
Kenaz, this nest, this lamentation
Kenites, possession, or purchase
Keren-happuch, the horn, or child of beauty
Kerioth, the cities, the callings
Keturah, he that makes the incense to fume
Kezia, superficies, an angle; cassia
Keziz, end, extremity
Kibroth-hattaavah, the graves of lust
Kidron, obscurity, obscure
Kir, a city, wall, or meeting
Kir-hareseth, the city of the sun
Kiriath, city, vocation, lesson
Kiriathaim, the two cities, callings, the meetings
Kirjath-arba, the city of four
Kirjath-arim, city of those who watch
Kirjath-Baal, the city of Baal
Kirjath-jearim, the city of woods
Kirjath-sannah, the city of enmity
Kirjath-sepher, the city of letters
Kish, hard, difficult; straw, or forage
Kittim, they that bruise; or gold, or colouring
Kohath, congregation, wrinkle
Korah, bald, frozen, icy

L

LABAN, white, or a brick
Lachish, she walks, she goes
Lahmi, my bread, or my war
Laish, a lion
Lamech, poor, made low
Laodicea, just people
Lapidoth, enlightened, or lamps
Lazarus, assistance of God
Leah, weary, or tired
Lebanon, white, or incense
Lebbeus, a man of heart
Lehabim, flames, or inflamed
Lehi, jaw-bone
Lemuel, God with them or him
Levi, who is tied and associated
Libnah, Libni, white, whiteness
Libya, the heart of the sea
Linus, nets
Lo-ammi, not my people
Lois, better
Lo-ruhamah, not having obtained mercy, not pitied
Lot, wrapt up, hidden, covered
Lucas, Lucius, Luke, luminous
Lucifer, bringing light
Luz, separation, departure
Lycaonia, she-wolf
Lysanias, that drives away sorrow
Lystra, that dissolves or disperses

M

MAACHAH, to squeeze
Maaseiah, work of the Lord
Macedonia, adoration, prostration
Machir, he that sells, or knows
Machpelah, double
Magdala, tower, or greatness
Magdalen, or Magdalene, elevated, magnificent
Magog, roof, or that covers
Magor-missabib, fear round about
Mahalaleel, he that praises God
Mahalath, melodious song
Mahanaim, two fields or armies
Maher-shalal-hash-baz, making speed to the spoil, he hasteneth the prey
Mahlah, see Mahalath
Mahlon, song, or infirmity
Makkedah, adoration, prostration
Malcham, their king
Malchi-shua, my king is a saviour
Malchus, king, or kingdom
Mammon, riches
Mamre, rebellious, or bitter
Manaen, a comforter
Manasseh, forgetfulness, he that is forgotten
Manoah, rest; or a present
Maon, house, habitation
Mara, Marah, bitter, bitterness
Marcus, Mark, polite, shining
Martha, who becomes bitter
Mary, see Miriam
Masrekah, whistling or hissing
Massah, temptation
Matri, rain or prison
Mattan, gift, or the reins
Mattathias, the gift, the Lord
Matthat, gift, or he that gives
Matthew, given
Matthias, see Mattathias
Mazzaroth, the twelve signs
Medad, he that measures; the water of love
Medan, judgment, process
Media, measure, habit, covering
Megiddo, Megiddon, his precious fruit
Mehetabel, how good is God?
Mehujael, who proclaims God
Melchi, my king, my counsel
Melchizedek, king of justice
Melita, affording honey
Memphis, by the mouth
Memucan, impoverished; or to prepare: certain, true
Menahem, comforter; who conducts them; preparation of heat
Mene, who reckons, or is counted
Mephibosheth, out of my mouth proceeds reproach
Merab, he that fights or disputes
Merari, bitter, to provoke
Mercurius, an orator, an interpreter
Meribah, dispute, quarrel
Merib-baal, rebellion, he that resists Baal
Merodach, bitter, contrition
Merodach-baladan, who creates contrition, the son of death
Merom, eminences, elevations
Meroz, secret, or leanness
Meshach, that draws with force
Meshech, who is drawn by force
Meshelemiah, peace or perfection
Mesopotamia, between two rivers
Messiah, anointed
Metheg-ammah, bridle of bondage
Methusael, who demands his death
Methuselah, he has sent his death
Micah, poor, humble
Micaiah, Michaiah, Michael, who is like to God?
Michal, who is it that hath all?
Michmash, he that strikes
Midian, judgment, habit, covering
Migron, fear, farm, threat
Milcah, queen
Milcom, their king
Miletum, red, scarlet
Millo, fulness, plenitude, repletion
Minni, reckoned, prepared
Minnith, counted, prepared
Miriam, exalted, bitterness of the sea
Mishael, who is asked for, or lent
Misrephoth-maim, the burnings of the water
Mitylene, purity, cleansing, or press
Mizar, little
Mizpah, Mizpeh, a sentinel, speculation
Mizraim, tribulations
Mnason, a diligent seeker, an exhorter
Moab, of his father
Moladah, birth, generation
Molech or Moloch, king
Mordecai, contrition, bitter bruising
Moriah, bitterness of the Lord
Moseroth, erudition, discipline
Moses, taken out of the water
Mushi, he that touches, that withdraws, or takes away
Myra, I flow, pour out, weep
Mysia, criminal, abominable

N

NAAMAN, beautiful, agreeable
Naashon, that foretells, that conjectures
Nabal, fool, or senseless
Naboth, words, prophecies
Nadab, free and voluntary gift
Nagge, brightness
Naharai, my nostrils, hot, angry
Nahash, snake or serpent
Nahor, hoarse, dry, hot
Nahum, comforter, penitent
Nain, beauty, pleasantness
Naioth, beauties, or habitations
Naomi, beautiful, agreeable
Naphish, the soul; he that rests, refreshes himself, or respires
Naphtali, that struggles, or fights
Narcissus, astonishment, stupidity
Nathan, who gives, or is given
Nathanael, the gift of God
Nathan-melech, the gift of the king
Naum, see Nahum
Nazareth, guarded, flourishing
Neapolis, the new city
Nebaioth, words, prophecies, fruits
Nebat, that beholds
Nebo, that speaks or prophesies
Nebuchadnezzar, tears and groans of judgment
Nebuzar-adan, fruits or prophecies of judgment
Necho, lame, beaten
Nehelamite, dreamer, vale, brook
Nehemiah, consolation, repentance of the Lord
Nehushta, snake, soothsayer
Nehushtan, of brass or copper
Ner, Nerus, lamp, or new-tilled land
Neri, my light
Neriah, light; land of the Lord
Nethaneel, see Nathanael
Nethaniah, the gift of the Lord
Nethinims, given or offered
Nibhaz, that fructifies, that produces vision
Nicanor, a conqueror, victorious
Nicodemus, innocent blood
Nicolaitanes, victory of the people
Nicopolis, the city of victory
Niger, black
Nimrim, leopard, bitterness
Nimrod, rebellion, him that rules
Nimshi, rescue from danger
Nineveh, handsome, agreeable
Nisan, flight or standard; proof
Nisroch, flight, proof, temptation, tender delicate
No, stirring up, or a forbidding
Noadiah, witness, ornament of the Lord
Noah, repose, rest, consolation
Noah, that quavers or totters. Zelophehad daughter
Nob, discourse, prophecy
Nobah, that barks or yelps
Nod, vagabond
Noph, honeycomb or sieve, or that drops
Nun, son, durable and eternal
Nymphas, spouse or bridegroom

O

OBADIAH, servant of the Lord
Obal, instrumentum of old age
Obed, a servant



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Obed-edom, the slave of Edom
Obil, that weeps, or who deserves to be bewailed
Ocran, disturber, or that disorders
Oded, to sustain, hold, or lift up
Og, a cake, bread baked in ashes
Ohel, tent, tabernacle, brightness
Olympas, heavenly
Omar, he that speaks, or bitter
Omri, sheaf or bundle of corn
On, pain, force, iniquity
Onan, power, strength, iniquity
Onesimus, profitable, useful
Onesiphorus, who brings profit
Ophel, a tower or elevated place
Ophir, ashes
Ophrah, dust, fawn, lead
Oreb, a raven, sweet, or evening
Ornan, that rejoices
Orpah, the neck or skull
Othni, my time, my hour
Othniel, the lion of God
Ozem, that fasts, their eagerness
Ozias, strength from the Lord

P

Paarai, opening
Padan-aram, Syria, of a pair or of two, Mesopotamia, because situated between two rivers
Pagiel, prevention of God, prayer of God
Palestina, which is covered, watered, or brings and causes ruin
Palti, deliverance, flight
Pamphylia, a nation made up of every tribe
Paphos, which boils, or which is very hot
Paran, beauty, glory, ornament
Parbar, a gate or building belonging to the temple
Parmenas, that abides, or is permanent
Parosh, a flea, the fruit of a moth
Parshandatha, the revelation of corporeal impurities
Parthians, horsemen
Paruah, flourishing, or that flies away
Pashur, that extends or multiplies the hole, or whiteness
Patara, which is trodden under foot
Pathros, mouthful of dew, persuasion, or dilatation of ruin
Patmos, mortal
Patrobas, paternal, that pursues the steps of his father
Pau, that cries aloud, that appears
Paul, Paulus, small, little
Pedahzur, saviour strong and powerful, or stone of redemption
Pedaiah, redemption of the Lord
Pekah, he that opens, or is at liberty
Pekahiah, it is the Lord that opens
Pelatiah, let the Lord deliver, or deliverance of the Lord
Peleg, division
Pelethites, judges, or destroyers
Peniel, face or vision of God; that sees God
Peninnah, pearl, precious stone; or his face
Penuel, see Peniel
Peor, hole, or opening
Perga, very earthy
Pergamos, height, elevation
Perizzites, a name given to those who dwell in villages
Persia, Persis, that cuts, or divides, or nail, gryphon, or horseman
Peter, a rock or stone
Pethuel, mouth of God, persuasion of God
Phalec, see Peleg
Phallu, admirable, hidden
Phalti, deliverance, flight
Phanuel, face or vision of God
Pharaoh, that disperses, that spoils
Pharez, division, rupture
Pharpar, that produces fruit, the fall of the bull
Phebe, shining, pure
Phenice, red, purple
Phichol, the mouth of all, of every tongue
Philadelphia, love of a brother
Philemon, who kisses
Philetus, amiable, who is beloved
Philip, Philippi, warlike, a lover of horses
Philistines, those that dwell in villages
Philologus, a lover of letters, or of the word
Phinehas, aspect, face of trust or protection
Phlegon, zealous, burning
Phrygia, dry, barren
Phurah, that bears fruits, or grows
Phygellus, fugitive
Pi-hahiroth, the mouth, the pass of Hiroth
Pilate, who is armed with a dart



Pinon, pearl, gem; that beholds
Pirathon, his dissipation, deprivation, his rupture
Pisgah, hill, eminence, fortress
Pisidia, pitch, pitchy
Pison, changing, extension of the mouth
Pithom, their mouthful or bit; a dilatation of the mouth
Pithon, his mouth, his persuasion
Pontius, marine, belonging to the sea
Pontus, the sea
Poratha, fruitful
Potiphar, bull of Africa, a fat bull
Poti-pherah, that scatters or demolishes the fat
Prisca, Priscilla, ancient
Prochorus, he that presides over the choirs
Pudens, shamefaced
Pul, bean, or destruction
Punon, precious stone, or that beholds
Pur, lot
Puriel, God is my fatness

R

Raamah, greatness, thunder, some sort of evil
Rabbah, great, powerful, contentious, disputative
Rab-mag, who overthrows or destroys a multitude
Rab-saris, grand master of the eunuchs
Rab-shakeh, cup-bearer of the prince
Rachal, injurious; or perfumer
Rachel, sheep
Ragau, a friend, a neighbour
Raguel, shepherd, or friend of God
Rahab, proud, quarrelsome, a name given to Egypt
Rahab, large, extended, the name of a woman
Rakkath, empty, temple of the head
Rakkon, vain, void, mountain of lamentations and tears
Ram, Ramah, elevated, sublime
Ramath, raised, lofty
Ramathaim-zophim, watch-tower
Ramath-lehi, elevation of the jaw-bone
Rameses, thunder
Ramoth, eminences, high places
Rapha, relaxation, or physic
Raphu, cured, comforted
Reba, the fourth, a square; that lies or stoops down
Rebekah, fat, fattened, a quarrel appeased
Rechab, square, chariot; a team of horses
Regem, that stones, or is stoned
Regem-melech, he that stones the king
Rehobiah, breadth, extent
Rehob, breadth, space, extent
Rehoboam, who sets the people at liberty
Rehoboth, spaces, or places
Rehum, merciful, compassionate
Rei, my shepherd, my companion, my friend
Remaliah, the exaltation of the Lord
Remmon, greatness, elevation; or a pomegranate-tree
Rephael, the physic or medicine of God
Rephaim, giant, physician, relaxed
Rephidim, beds, or places of rest
Resen, a bridal or bit
Reu, his friend, his shepherd, his misfortune
Reuben, who sees the son, the vision of the son
Reuel, the shepherd or friend of God
Reumah, lofty, sublime
Resin, voluntary, good-will
Rezon, lean, small, secret; prince
Rhegium, rupture, fracture
Rhesa, will, or course
Rhoda, Rhodes, a rose
Riblah, quarrel; greatness to him
Rimmon, exalted, pomegranate
Riphath, remedy, medicine, release, pardon
Rissah, watering, distillation
Rizpah, bed, extension, coal, fire-stone
Romamti-ezer, exaltation of help
Roman, strong, powerful
Rome, strength, power
Rosh, the head, top, or beginning
Rufus, red
Ruhamah, having obtained mercy
Rumah, exalted, sublime, rejected
Ruth, drunk, satisfied

S

Sabeans, captivity, conversion, old age
Sabtecha, that surrounds, that causes wounding
Sadoc, just, justified
Salah, mission, sending
Salamis, shaken, tossed, beaten
Salathiel, I have asked of God; the loan of God
Salem, complete, perfect, peace
Salim, see Shalim
Salmon, Salome, peaceable, perfect, he that rewards
Samaria, his lees, his prison, his throne, his diamond
Samlah, raiment; his left hand; his astonishment
Samos, full of gravel
Samothracia, a name given to an island possessed by the Samians and Thracians
Samson, his sun; his service; here the second time
Samuel, heard of God, asked of God
Sanballat, bush in secret, enemy in secret
Saph, rushes, sea-moss
Sapphira, that relates or tells
Sarah, lady, princess, princess of the multitude
Sarai, my lady, my princess
Sardis, prince of joy
Sarepta, a goldsmith's shop
Sargon, who takes away protection
Saron, see Sharon
Sarsechim, master of the wardrobe
Saruch, branch, layer, twining
Satan, contrary, adversary, enemy, accuser
Saul, demanded, lent, ditch, hell
Sceva, disposed, prepared
Scythian, tanner, leather-dresser
Seba, a drunkard; that turns
Sebat, twig, sceptre, tribe
Segub, fortified, raised
Seir, hairy, goat, demon, tempest
Seleucia, shaken or beaten by the waves
Semei, hearing, obeying
Seneh, bush
Sennacherib, bush of the destruction of the sword
Sepharvaim, the two books, the two scribes
Serah, lady of scent, the song, the morning, the morning star
Seraiah, prince of the Lord
Serug, branch, layer, twining
Seth, put, or who puts
Shaalbim, that beholds the heart
Shaaraim, gates, valuations, hairs
Shaashgaz, he that presses the fleece, that shears the sheep
Shadrach, tender nipple
Shalim, fox, fist, path
Shalisha, three, the third; prince or captain
Shallum, perfect, peaceable
Shalman, peaceable, perfect, that rewards
Shalmanezer, peace, tied or chained; perfection and retribution
Shamgar, named a stranger; he is here a stranger
Shamhuth, desolation, destruction
Shamir, prison, bush, lees, thorn
Shammah, loss, desolation, astonishment
Shammuah, he that is heard, he that is obeyed
Shaphan, rabbit, wild rat; their lip, their brink
Shaphat, that judges
Sharai, my lord, my prince, my song
Sharezer, overseer of the treasury, or of the storehouse
Sharon, his plain, his song
Shashak, a bag of linen, or the sixth bag
Shaveh, the plain; that puts or makes equality
Shealtiel, I have asked of God
Sheariah, gate of the Lord, tempest of the Lord
Shear-jashub, the remnant shall return
Sheba, captivity, conversion, old age
Shebaniah, the Lord that converts, or recalls from captivity
Shebna, who rests himself, who is now captive
Shechem, part, portion, back, early in the morning
Shedeur, field, pap, all-mighty, destroyer of fire
Shelah, that breaks, that unties, that undresses
Shelemiah, God is my perfection, my happiness, my peace
Sheleph, who draws out
Shelomith, my peace, my happiness, my recompense
Shelumiel, peace of God, God is my happiness
Shem, name, renown
Shemaiah, that hears, or that obeys the Lord
Shemariah, God is my guard
Shemeber, name of force, or fame, of the strong
Shemer, guardian, thorn
Shemida, name of knowledge, that puts knowledge
Sheminith, the eighth
Shemiramoth, the height of the heavens
Shen, tooth, ivory, change
Shenir, lantern, light that sleeps
Shephatiah, the Lord that judges
Sheshach, bag of flax, or linen
Sheshbazzar, joy in tribulation, joy of the vintage
Shether-boznai, that makes to rot; that seeks those who despise me
Sheva, vanity, elevation, fame, tumult
Shibboleth, burden, ear of corn
Shicron, drunkenness, his gift, his wages
Shiggaion, a song of trouble, or comfort
Shiloah, see Siloah
Shiloh, sent
Shiloh, (a city) peace, abundance
Shimeah, that hears, that obeys
Shimei, that hears, or obeys; my reputation, my fame
Shimshai, my sun
Shinar, watch of him that sleeps
Shiphrah, handsome, trumpet; that does good
Shishak, present of the bag, of the pot, of the thigh
Shittim, that turn away, or divert
Shobab, returned, turned back
Shobach, your bonds, your chains
Shuah, pit, that swims, humiliation
Shual, fox, hand, fist
Shulamite, peaceable, perfect, that recompenses
Shunem, their change, their repeating, their sleep
Shur, wall, ox, or that beholds
Shushan, lily, rose, joy
Shuthelah, plant, verdure, moist pot
Sibmah, conversion, captivity
Sidon, hunting, fishing, venison
Sigionoth, according to variable songs or tunes
Sihon, rooting out, conclusion
Sihor, black, trouble. The river Nilus in Egypt
Silas, three, or the third
Siloah, or Siloam, Siloe, sent, a dart or branch, whatever is sent
Silvanus, who loves the forests
Simeon, that hears, that is heard
Simon, that hears, that obeys
Sin, bush
Sinai, a bush, enmity
Sion, noise, tumult
Sirion, a breastplate, or deliverance
Sisera, that sees a horse or a swallow
Sivan, a bush or thorn
Smyrna, myrrh
So, a measure for grain
Socoh, tents, tabernacles
Sodi, my secret
Sodom, their secret, their cement
Solomon, peaceable, perfect
Sopater, who defends the father
Sorek, vine hissing, a colour inclining to yellow
Sosipater, see Sopater
Sosthenes, saviour, strong, powerful
Spain, rare, precious
Stachys, spike
Stephanas, Stephen, crown, crowned
Succoth, tents, tabernacles
Succoth-benoth, the tabernacles of young women, or the tents of prostitutes
Sur, that withdraws or departs
Susanna, lily, rose, joy
Susi, horse, swallow, moth
Syene, a bush, enmity
Syntyche, that speaks or discourses
Syracuse, that draws violently
Syria, Aram, sublime, that deceives
Syrophenician, drawn to red, purple

T

Taanach, who humbles thee, or who answers thee
Tabbath, good, goodness
Tabeal, Tabeel, good God
Taberah, burning
Tabitha, clear-sighted
Tabor, choice, purity
Tabrimon, good pomegranate; or the navel, the middle
Tadmor, the palm-tree; bitterness
Tahapanes, secret temptation
Taphenes, standard, flight, temptation
Talitha-cumi, young woman, arise
Talmai, my furrow; that suspends the waters, or heap of waters
Tamar, palm, palm-tree
Tammuz, abstruse, concealed
Tanhumeth, consolation, repentance
Taphath, little girl, or distillation
Tarpelites, ravishers, succession of miracles
Tarshish, contemplation, examination of the marble
Tarsus, winged, feathered



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Tartak, chained, bound, shut up
Tartan, that searches and examines the gift of the turtle
Tatmai, that gives; the overseer of the gifts and tributes
Tebah, murder, butchery; guarding of the body, a cook
Tebeth, the tenth month of the Hebrews
Tekel, weight
Tekoa, trumpet; that is confirmed
Tel-harsa, heap, suspension of the plough
Tel-melah, heap of salt, or of manners
Tema, admiration, perfection, consummation
Teman, the south, Africa, perfect
Terah, to breathe, scent, or blow
Teraphim, an image, an idol
Tertius, the third
Tertullus, a liar, an impostor
Tetrarch, governor of a fourth part
Thaddeus, that praises and confesses
Thahash, that makes haste, that keeps silence
Thamah, that blots out, that suppresses
Thebez, muddy, eggs; fine linen or silk
Thelazar, that unbinds and grants the suspension
Theophilus, friend of God
Thessalonica, victory against the Thessalians
Thomas, a twin
Thyatira, perfume, sacrifice of labour
Tiberias, good vision, the navel
Tiberius, son of Tiber
Tibni, straw, hay
Tidal, that breaks the yoke; knowledge of elevation
Tiglath-pileser, that binds or takes away captivity
Timeus, perfect, admirable, honourable
Timnath, image, figure
Timon, honourable, worthy
Timotheus, honour of God, valued of God
Tiphsah, passage, leap, step, the passover
Tirhakah, inquirer, examiner, dull observer
Tirhatha, that overturns the foundation
Tirzah, benevolent, complaisant, well pleasing
Tishbite, that makes captives
Titus, honourable
Tob, good, goodness
Tob-adonijah, my good God; the goodness of the foundation of the Lord
Tobia, the Lord is good
Togarmah, which is all bone
Tohu, that lives, that declares
Toi, who wanders
Tola, worm, grub, or scarlet
Tophel, ruin, folly, without understanding
Tophet, a drum, betraying
Troas, penetrated
Trophimus, well educated, or well brought up
Tryphena, delicious, delicate
Tryphosa, thrice shining
Tubal, the earth, the world, that is carried or led
Tubal-cain, worldly possession; who is jealous of confusion
Tychicus, casual, by chance
Tyrannus, a prince, one that reigns
Tyre, Tyrus, strength, rock, sharp

U

Ucal, power, prevalency
Ulam, the porch, or the court; their strength or folly
Ulla, elevation, leaf, young child
Ullai, strength, fool, senseless
Unni, poor, afflicted, that answers
Uphaz, gold of Phasis or Pison
Ur, fire, light; a valley
Uri, my light, my fire
Uriah or Urijah, the Lord is my light or fire
Uriel, God is my light or fire
Urim and Thummim, light and perfection
Uz, counsel, wood
Uzzah, strength, goat
Uzzen-sherah, ear of the flesh
Uzzi, my strength, my kid
Uzziah, the strength of the Lord
Uzziel, strength of God

V

Vashni, the second
Vasiti, that drinks; or thread
Vophsi, fragment, diminution

Z

Zabdi, portion, dowry
Zaccheus, pure, clean, just
Zachariah, memory of the Lord
Zadok, just, justified
Zaham, crime, filthiness, impurity
Zair, little, afflicted, in tribulation
Zalmon, his shade, his image
Zalmonah, the shade, the sound of the number; your image
Zalmunna, shadow, image, or idol forbidden
Zamzummims, project of crimes, or enormous crimes
Zanoah, forgetfulness, desertion
Zaphnath-paaneah, one who discovers hidden things
Zarah, east, brightness
Zarephath, ambush of the mouth
Zebadiah, portion of the Lord, or the Lord is my portion
Zebah, victim, sacrifice
Zebedee, abundant portion
Zeboim, deer, goats
Zebul, a habitation
Zebulun, dwelling, habitation
Zechariah, see Zachariah
Zedekiah, the Lord is my justice, or the justice of the Lord
Zeeb, wolf
Zelek, the shadow, or the noise of him that licks or laps
Zelophehad, the shade or tingling of fear, fear of being burnt
Zelotes, jealous, full of zeal
Zelzah, noon-tide
Zenas, living
Zephaniah, the Lord is my secret
Zephath, which beholds, that attends, or that covers
Zepho, that sees and observes, that expects or covers
Zerah, see Zarah
Zereda, ambush, change of dominion
Zeresh, misery, strange or dispersed inheritance
Zeror, root, that straitens or binds, that keeps tight
Zeruah, leprous, wasp, hornet
Zerubbabel, a stranger at Babylon, dispersion of confusion
Zeruiah, pain, tribulation
Zethar, he that examines, or beholds
Zeba, army, fight, strength
Zibeon, iniquity that dwells
Zibiah, the Lord dwells
Zichri, that remembers, that is a male
Zidon, hunting, fishing, venison
Zif, this or that; brightness
Ziklag, measure pressed down
Zillah, shadow, the tingling of the ear
Zilpah, distillation
Zimram, song, singer, or vine
Zimri, my field, my vine
Zin, buckler, coldness
Zion, monument raised up, sepulchre, dryness
Zior, ship of him that watches
Ziph, this mouth, or mouthful
Zippor, bird, sparrow, crown or desert
Zipporah, beauty, trumpet
Zithri, to hide; demolished
Ziz, flower, branch, or a lock of hair
Zoan, motion
Zoar, little, small
Zobah, an army, or warring
Zoheleth, that creeps, slides, or draws
Zophar, white, shining, dryness
Zophar, rising early, or crown
Zorah, leprosy, scab
Zorobabel, see Zerubbabel
Zuar, small
Zuph, that beholds, observes, or watches; roof, covering
Zur, stone, rock, or that besieges
Zurishaddai, the Almighty is my rock and strength
Zuzims, the posts of a door, splendour, beauty

# A COLLECTION OF SIMILES CONTAINED IN THE SCRIPTURES,

## ARRANGED ALPHABETICALLY.

A

Adulterer, ers, to a horse neighing, Jer. v. 9; to an oven heated, Hos. vii. 4; the *a.* fear, to the terrors of the shadow of death, Job xxiv. 17.
Adultery, one enticed to *a.* to a bird hasting to a snare, Prov. vii. 22; to an ox led to the slaughter; vii. 22, 23.
Adversity, one in *a.* to a dove mourning, Is. xxxviii. 14; lix. 11; Num. ii. 7; to a vessel broken, Ps. xxxi, 12.
Affliction, s, one in *a.* and not able to escape, nor patiently submit, to a wild bull in a net, Is. li. 20; time of *a.* to a cloudy day, Ezek. xxxiv. 2; *a.* to waves of the sea, Ps. xlii. 7.
Amazed, one *a.* in calamity, to one drunken, Job xii. 25.
Apostates from God, to a deceitful bow, Ps. lxxviii. 57; Hos. vii. 16.
Apostle, les, of Christ, to an ambassador, 2 Cor. v. 20; to light, Mat. vi. 22; to a nurse, 1 Thess. ii. 7.
Army, an *a.* of enemies, to a storm, Ezek. xxxviii. 9, 16.

B

Babylon, to a threshing-floor, Jer. li. 33.
Beauty of the drunkards of Ephraim, to a flower, Is. xxviii. 1; man's *b.* to hasty fruit, 4; to a moth, Ps. xxxix. 11; in a foolish woman, to a jewel in a swine's snout, Prov. xi. 22.
Beloved, one dearly *b.* to the soul of a man, 1 Sam. xviii. 1.
Boasting, one *b.* in a false gift, to clouds without rain, Prov. xxv. 14.
Body, ies, our *b.* to clay, Job xiii. 12; x. 9.
Bones, of the dead, to chips scattered, Ps. cxli. 7.
Brethren in unity, to precious ointment, Ps. cxxxiii. 1.



A builder, to a hearer of the word, Mat. vii. 24, 27; Luke vi. 48, 49.

C

Calamity, to a gloomy day, Joel ii. 2.
Certainty, to seal or sow up, Job xiv. 17.
Charity, a professor without *c.* to sounding brass, 1 Cor. xiii. 1.
Chastisements of God in love, to a father's corrections, Deut. viii. 5; Mat. iii. 17.
Children, to arrows, Ps. cxxvii. 4; to olive plants, cxxviii. 3; to plants growing, cxliv. 12.
Christ, to an apple-tree, Song ii. 3; to a bridegroom, Mat. ix. 15; to a bishop, 1 Pet. ii. 25; to a cluster of camphire, Song i. 14; to a corn dying, John xii. 24; to a corner-stone, Luke xx. 17, 18; to a lamb, Rev. v. 6, 13; a lamb to the slaughter, Is. liii. 7; to a light, John i. 5, 7, 9; to a lion, Rev. v. 5; to a bundle of myrrh, Song i. 13; to a physician, Luke v. 17; to a plant growing, Is. liii. 2; to a purifier, Mal. iii. 4; to a root out of a dry place, Is. liii. 2; to pillars of smoke, Song iii. 6; to a vine, John xv. 1, 5; his beauty to dove's eyes, Song i. 14; his coming, to a thief's coming, 1 Pet. iii. 10; his name, to the savour of good ointments, Song i. 3; Christ and his hearers, to a hen and chickens, Mat. xxiii. 37.
Church, to a body, 1 Cor. xii. 12; to a bride-chamber, Mat. ix. 15; to a city, Ps. cxxii. 3; to a dove, Song ii. 14; to a floor, Luke iii. 17; to horses, Song i. 9; to husbandry, 1 Cor. iii. 9; to a lily among thorns, Song ii. 2; to a pleasant plant, Is. v. 7; a tender plant, liii. 2; to a sheepfold, John x. 2; to a vineyard, Is. v. 1; Ps. xxix. 6; to a virgin mourning for her first husband, Joel i. 8; to a wine-press trodden, Lam. i. 15; to a comely woman, Song i. 8; Jer. vi. 2; Ezek. vi. 7, 14; the church considered as apostate, to a harlot, xxiii. 5, 17—26, 35; to a treacherous wife, Jer. iii. 20; to a whore, Ezek. xvi. 28; left in affliction, to a wife of youth refused, Is. liv. 6; to a woman in travail, xxvi. 17; Jer. iv. 31; in her comeliness, to tents of Kedar and curtains of Solomon, Song i. 5; without comfort, to a garden without water, Is. i. 30; impoverished, to a vessel empty, Jer. li. 34; left desolate, to an oak without a leaf, Is. i. 30.
Churches, to candlesticks, Rev. i. 20; ii. 1.
City, a *c.* destroyed, to a ploughed field, Mic. iii. 12.
Commandments, to frontlets, Deut. vi. 8; xi. 18.
Confusion upon the wicked, to a mantle, Ps. cix. 29.
Contention of brethren, to bars of a castle, Prov. xviii. 19.
Corruption, the whole mass of *c.* in man, to a body, Rom. vii. 23.
Counsel in a man's heart, to deep waters, Prov. xx. 5.
Countenance, angry, against a backbiting tongue, to the north wind driving away rain, Prov. xxv. 23.
Cruel and unnatural, to an ostrich, Lam. iv. 3.
Curse that is causeless, to a bird wandering, Prov. xxvi. 2.

D

Danger, to a snare or gin, Job xviii. 8, 9.
David, to an angel, 2 Sam. xiv. 7; 1 Sam. xxix. 9; in trouble, to locusts, Ps. cix. 23; his establishment, to the moon, lxxxix. 37; his seed on the throne, to the sun, 36; to an owl in the desert, cii. 6.
Days, man's *d.* to smoke vanishing, Ps. cii. 3.
Dead, death, their state, to darkness, Ps. cxliii. 3; desire of *d.* in calamity, to treasure hid, Job iii. 21.
Deceiver, a *d.* to a madman casting fire-brands, Prov. xxvi. 19; to a broken staff or reed, Is. xxxvi. 6.
Desolation of a place, to a field ploughed, Jer. xxvi. 18.
Desperate, speeches of one *d.* to wind, Job vi. 20.
Destruction, sudden *d.* to a wall sliding, Ps. lxii. 3; to a tottering wall, lxii. 3.
Devil, to a lion, 1 Pet. v. 8; to a strong man, Mat. xii. 29; to a wayfaring man, 2 Sam. xii. 4.
Devices, *d.* of the wicked, to a net spread, Ps. cxl. 5; *d.* to ploughing, Job iv. 8.
Devour, one disposed to *d.* to a wolf, Gen. xlix. 27.
Disciples, Christ's *d.* to lambs, Luke x. 3; to salt, Mat. v. 13; to sheep, x. 6; John x. 3, 8—16, 27.
Doctrine of Christ, to a shaft polished, Is. xlix. 2; to a sword, ib.; false *d.* to leaven, Mat. xvi. 8.
Drunkard, to one sleeping on the top of a mast in the midst of the sea, Prov. xxiii. 34.
Dwelling, safe *d.* to a nest in a rock, Num. xiv. 21.

E

Earth made barren, to iron, Deut. xxviii. 23.
Elect, to sheep, Mat. xxv. 33; to wheat, Luke iii. 17.
Enemy, to a flood, Is. lix. 19; Jer. xlvi. 7, 8; to a storm, Ezek. xxxviii. 9, 16; a fainting *e.* to the heart of woman in pangs, Jer. xlviii. 41; xlix. 22; the *e.* wasting Israel, to glean as a vine, vi. 9; the noise of an *e.* to the roaring of the sea, 23.
Enemies, to eagles flying, Jer. xlviii. 40; xlix. 22; Lam. iv. 19; Dan. viii. 1; to fanner fanning, Jer. li. 3; to tow, Is. xliii. 17; to fishers fishing, Jer. xvi. 16; to wolves, Mat. x. 16; of the Lord, to fat of lambs, Ps. xxxvii. 20; of the Lord's people, to dragons, Jer. li. 34; Ezek. xxix. 3; to

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eagles, Deut. xxviii. 40; approaching with violence, to bees, Ps. cxviii. 12; their flattering words, to butter, Is. lv. 21; in multitude, to caterpillars, Jer. li. 14, 27; to dew falling, 2 Sam. xvii. 12; boasting against the Church, to dream of eating and drinking, and yet remain hungry, Is. xxix. 8; overthrown, to dust, xli. 2.
Ephraim, glory to a bird fleeing, Hos. ix. 11; to an heifer, x. 11; to a bullock, Jer. xxxi. 18.

F

Face, the *f.* hardened for God, to flint, Is. l. 7.
Faith, to a shield, Eph. vi. 16.
Famine, famishing to the blackness of an oven, Lam. v. 10.
Favour of a king, to a cloud of latter rain, Prov. xvi. 15.
Fear, sudden *f.* to a woman in travail, Ps. xlviii. 6.
Fearful, to grasshoppers, Job xxxix. 20.
Flesh, all *f.* to grass, Is. xl. 6.
Fool, a *f.* in his folly, to a bear robbed, &c., Prov. xvii. 12; a *f.* in honour, to a stone in a sling, xxvi. 8; a *f.* returning to his folly, to a dog to his vomit, 11.
Folly to darkness, Eccles. ii. 13; to a dead fly, x. 1.
Forgotten, one *f.* to a dead man, Ps. xxxi. 12.
Forsaken, one *f.* to a pelican in the wilderness, Ps. cii. 6.
Friend, the countenance of a *f.* to iron sharpening iron, Prov. xxvii. 17.

G

Gad, the tribe of *G.* to a lion, Deut. xxxiii. 20, 22.
Glory, the *g.* of Joseph, to the firstling of a bullock, Deut. xxxiii. 17.
Glorious, God's *g.* appearing, to brightness, Hab. iii. 4.
God, to a man astonished, Jer. xiv. 9; to a husbandman, Job xv. 1; to a shepherd, Is. xxxi. 10; Ezek. xxxiv. 12—23; to a mighty man, Is. xlii. 13; to a potter, Rom. ix. 21; to a shadow, Is. xxv. 4; to a sanctuary, Ezek. xi. 16; about his people, to mountains about Jerusalem, Ps. cxxv. 1; in his love to his people, to a mother's love, Is. xlix. 15; defending his people, to birds flying, xxxi. 5; rejoicing over his people, to a bridegroom, lxii. 5; seeming to neglect his people, to a wayfaring man, Jer. xiv. 8; against his people, to a moth, Hos. v. 12; to a lion in secret places, Lam. iii. 10; forsaking Judah, to a lion forsaking his covert, Jer. xxv. 38; in his displeasure, to a leopard or lion, Hos. xiii. 7, 8; to a moth, Is. li. 8; his displeasure, to a bridle, xxx. 28; in displeasure, to a bear lying in wait, Lam. iii. 10; in wrath, to a bear robbed, &c. Hos. xiii. 8; unreconciled, to an adversary, Mat. v. 25; his vengeance, to clothing, Is. lix. 17; his zeal for his, to a cloak, ib.; his way in finding out sin, to searching with candles, Zeph. i. 12; appearing in mercy, to the morning, Hos. vi. 3; his voice, to a noise of many waters, Ezek. xliii. 2.
Godly, tempted by the wicked, to a bird fleeing, Ps. xi. 1; escaping out of danger, to a bird escaping out of a snare, xxiv. 7; coming out of trouble, to silver tried, lxvi. 10; to fruitful ground, Heb. vi. 7; to willows by the waters, Is. xliv. 4; being exalted, to the horn of a unicorn, Ps. xcii. 10; in God's house, to a green olive, lii. 8.
Goodliness of all flesh, to a flower, Is. xl. 6.

H

Hand of the Lord, to a flood of mighty waters, Is. xxviii. 2.
Harlot, her lips, to the honeycomb, Prov. v. 3; her flattering, to a dart at the heart, vii. 23; one enticed by her, to a fool going to the stocks, 22; her end, to a sword and to wormwood, v. 4, 6, 26.
Heart, to adamant, Zech. vii. 12; afflicted, to wax, Ps. xxii. 14; faint *h.* to a woman, Jer. li. 30; of a man to man, to face answering face in water, Prov. xxvii. 19; of a man, to an oven, Hos. vii. 6, 7; of the proud, to grease, Ps. cxix. 70; a valiant *h.* to a lion, 2 Sam. xvii. 10; a wicked *h.* to a potsherd covered with silver dross, Prov. xxvi. 23; of a people overcome, to water, Josh. vii. 5; he that singeth songs to an heavy *h.* to one that taketh away a garment in cold weather, Prov. xxv. 20.
Heaven, as, to a curtain, Is. xx. 22; Ps. civ. 2; to a garner, Luke iii. 17; decaying, to old garments, Ps. cii. 26.
Heaviness, to a stone, Ex. xv. 7.
Heresy, to a gangrene, 2 Tim. ii. 17.
Heritage, God's *h.* to a speckled bird, Jer. xii. 9.
Holds, strong *h.* to fig-trees; and ripe figs, Nah. iii. 12.
Horses, swift, to eagles, Jer. iv. 13.
Honour, to a crown, Job xxxi. 36; for a fool, to snow in summer, Prov. xxvi. 1.
Hope, to an anchor, Heb. vi. 19; falling being fixed on uncertain things, to a bed too short, Is. xxviii. 20.
Host, Ahab's *h.* to a flock of kids, 1 Kin. xix. 27; of heaven, to a fig falling, Is. xxxiv. 4; heaven and the *h.* thereof, to a scroll rolled, ib.
House, Jeroboam's *h.* to dung, 1 Kin. xiv. 10.
Hypocrites, to grass, or green herbs, Job viii. 12, 16; to a rush, 11, 13; to a whited sepulchre, Mat. xxiii. 27; his hope, to a spider's web, Job viii. 14.

I

Idols, to a palm-tree, Jer. x. 5; idolaters, to adulteresses and their paramours, Ezek. xxiii. 20, 45; idolatry, to scum, xxiv. 11.
Jealousy, God's *j.* to fire burning, Ps. lxxix. 5; lxxxiii. 14; to the grave, and the coals thereof, to a vehement flame, Song viii. 6.
Jerusalem, to a fruitful plant, Ezek. xix. 10; to a pot seething, Jer. i. 13; Ezek. xxiv. 3; to a vapour, Is. iv. 14.
Incurable, to a breach of waters, Lam. ii. 13.
Iniquity, to a breach swelling in a wall, Is. xxx. 13; to a heavy burden, Job xxxviii. 4; to wind, lxiv. 6.
Instruction, to rain, Deut. xxxii. 2.
Instruments of judgment, to an axe, Is. x. 15; Mat. iii. 10.
Israel, the tents of *I.* to a garden by the river's side, Num. xxiv. 6; to a lion, xxiii. 24; xxiv. 9; to a home-born slave, Jer. ii. 14; smitten of the Lord, to a reed shaken, 1 Kin. xiv. 15.
Instability, to water, Gen. xlix. 4.
Judge, unjust, to a whited wall, Acts xxiii. 3.
Judgment, God's *j.* to a great deep, Ps. xxxvi. 6; to hemlock, Hos. x. 4; measured, to a line, 2 Kin. xxi. 13; unjust *j.* to gall, Amos vi. 12; the day of God's *j.* to a lion, v. 18; God's *j.* to fire, Jer. xv. 14.

K

Kings, a good *k.* to tender grass springing, 2 Sam. xxiii. 4; to light of the morning without a cloud, ib.; a *k.* heart, to rivers of water, Prov. xxi. 1; a *k.* favour, to dew falling, xix. 12; a proud *k.* to death never satisfied, Hab. ii. 5; a wicked *k.* to an idol broken, Jer. xxii. 28; a *k.* cut off, to foam upon the waters, Hos. x. 7.
Kingdom, to a lioness, Ezek. xix. 2, 5; a *k.* weakened, to an arm broken, xxx. 21; a *k.* overthrown, to a strong staff broken, Jer. xlviii. 17.
Knowledge, lips of *k.* to precious jewels, Prov. xx. 15; abundance of *k.* to waters covering the sea, Hab. ii. 14.

L

Land, a *l.* flourishing, to a fair heifer, Jer. xlvi. 20.
Laughter of fools, to crackling of thorns in a fire, Eccles. vii. 8.
Law, God's *l.* to a glass, Jam. ii. 23; to a sign, Deut. vi. 8; xi. 18.
Life, man's *l.* or time, to the days of an hireling, Job vii. 1, 2; to a cloud, 9; to an eagle flying, ix. 26; to grass flourishing, Ps. xc. 5; cii. 4, 11; ciii. 15; to a hand's breadth, xxxix. 5; to a pilgrimage, Gen. xlvii. 19; to a post, Job ix. 25; to a shadow, xiv. 2; to a swift ship, ix. 26; to sleep, Ps. xc. 5; to a tale told, 9; to wind, Job vii. 7; to a weaver's shuttle, 6; Is. xxxviii. 12.
Light of heaven, to a garment, Ps. civ. 2.
Lion, a *l.* roaring, to a king's wrath, Prov. i. 12.
Lord, to streams of broad rivers, Is. xxxiii. 24; comforting his people, to dew falling, xviii. 4; hastening to destroy the wicked, to a woman in travail, xlii. 14.
Loss, irrecoverable *l.* to water spilt, 2 Sam. xiv. 14.
Love, to bands, Hos. xi. 4; God's *l.* to dew, xiv. 5; to a father's, Num. xi. 12; Deut. i. 31; Ps. ciii. 13; Prov. iii. 12.

M

Majesty, God's dreadful *m.* to fire devouring, Ex. xxiv. 17.
Malice of the wicked, to poison of serpents, Ps. l. 4.
Man, 's, to ashes, Gen. xviii. 27; to grass, 1 Pet. i. 24; to a worm, Job xxv. 6; Mic. vii. 17; dead body, to dung, Jer. ix. 22; Zeph. i. 17; vain *m.* to an ass's colt, Job xi. 12; a contemptible *m.* to a bramble, Judg. ix. 15; a *m.* leaving his place, to a bird wandering from her nest, Prov. xxvii. 8; in honour, to a beast, Ps. xlix. 12, 20; without understanding, to a beast, lxxiii. 22; a godly man, to a tree planted, i. 3; enduring and bettered by afflictions, to gold, Job xxiii. 10; to a branch flourishing, Prov. xi. 28; an ungodly *m.* words, to burning fire, xvi. 27; an unfaithful *m.* to a broken tooth, or a foot out of joint, xxv. 19; a slothful *m.* to a thorn hedge, xv. 19; frail *m.* to a leaf, Job xiii. 25; Is. lxiv. 6; an innocent *m.* to a lamb, Jer. x. 19; a laborious *m.* to the ant, Prov. vi. 6; goodness, to a morning cloud, Hos. vi. 4; in misery, to dust and ashes, Job xxx. 19; a slothful *m.* on his bed, to a door turning upon hinges, Prov. xxvi. 14; a righteous *m.* falling down before the wicked, to a fountain troubled, xxv. 26; a *m.* praised, to a fining pot, xxvii. 21; a deceitful *m.* to a fox, Luke xiii. 32; a rich *m.* to grass flourishing, Is. l. 10, 11.
Men, base *m.* to earth, Job xxx. 8; cruel *m.* to lions, Ps. lvii. 4; evil *m.* to fire burning, Is. lxv. 5; disobedient *m.* to blind, Deut. xxviii. 29; unreformed, to a bullock, Jer. xxxi. 18; covetous great *m.* to briars, Mic. vii. 4; to an hedge of thorns, ib.; in distress, to blind, Zeph. i. 17; cruel *m.* their jaw teeth, to knives, Prov. iii. 14; ensnared, to fishes, Hab. i. 14; in God's hand, to clay, Jer. xviii. 6; following their own course, to a horse rushing into the battle, viii. 6.
Members, Christ's *m.* to branches, John xv. 5.
Mercy, God's *m.* to heaven's height, Ps. ciii. 11.
Messenger that is faithful, to snow in harvest, Prov. xxv. 15; that is slow, to vinegar to the teeth, x. 26.
Minister, s, Christ's *m.* to an angel, Rev. ii. 1; to a light, Mat. v. 14; to stars, Prov. ii. 1; Dan. xii. 3; to watchmen, Ezek. xxxiii. 7; a careful *m.* to a nurse, 1 Thes. ii. 7.
Misery, one in great *m.* to a mark shot at, Job iii. 20; one delivered out of *m.* to the morning, xii. 17; Is. lviii. 8, 10; past, to waters passing away, Job xi. 16.
Moisture wanting in man, to drought in summer, Ps. xxxii. 4.
Monarch, a mighty *m.* to a cedar, Ezek. xxxi. 3; 2 Kin. xix. 9.
Mourning, to a dragon's wailing, Mic. i. 8.
Mountains moving, to a calf skipping, Ps. xxix. 6.
Moving, not *m.* to a stone, Ex. xv. 15.
Mouth, the *m.* to a fountain, Jam. iii. 10, 11.
Multitude, to dust, Is. xxix. 5; to grasshoppers, Judg. vii. 12; Jer. xlvi. 23; to grass, Job v. 15.

N

News, good *n.* from far, to cold water to a thirsty soul, Prov. xxv. 25.
Nations, a strong *n.* to a hammer, Jer. l. 23; before God, to dust, Is. xl. 15; to a drop of a bucket, 17; to a grasshopper, 22.

O

Obstinate sinners, to an adder, Ps. lviii. 4; to brass, Jer. vi. 28; to a backsliding heifer, Hos. iv. 16; to iron sinew, Is. xlviii. 4; to lees settled, Zeph. i. 12.
Old and ripe for the grave, to a shock of corn, Job v. 26.
Oppressing a poor man, to rain sweeping, Prov. xxviii. 3.

P

Pains, taking, to breaking clods, Hos. x. 11.
Parable, a *p.* in a fool's mouth, to one leg shorter than another, Prov. xxvi. 7; to a thorn going into the hand of a drunkard, 29.
Patient enduring wrong, to deaf and dumb, Ps. xxxviii. 13, 14.
Peace of God's people, to a river, Is. lviii. 18; lxvi. 6.
People, a *p.* base, to dross, Ezek. xxi. 18; a *p.* under God's displeasure, to metal in a furnace, xxii. 18, 20, 22; a *p.* in distress, to a woman in travail, Hos. xiii. 13; Mic. iv. 10; a *p.* destroyed, to heaps cast up, Jer. l. 26; a *p.* heartless, to a dove, Hos. vii. 11; of Israel, to figs, Jer. xxiv. 2, 5, 9; xxix. 17; Hos. ix. 10; to fuel, vii. 12; a *p.* idolatrous, to a girdle rotten, Jer. iii. 10; a *p.* of small power, to grass, 2 Kin. xix. 26; a *p.* preserved, to a brand plucked out of the fire, Amos iv. 11; a *p.* under God's punishment, to a vessel broken, Is. xxx. 14; a *p.* rebellious, to a heifer backsliding, Hos. iv. 16; a *p.* scattered, to sheep scattered, Jer. l. 17; a *p.* spoiled, to a fig-tree barked, Joel i. 7; a *p.* straying, to sheep lost, Jer. l. 6; a *p.* wicked, to kine, Amos iv. 1; a *p.* wanton, to a fat heifer, Jer. l. 11; God's *p.* to the apple of an eye, Deut. xxxii. 12; to a bird trembling, Hos. xi. 11; to corner stones polished, Ps. cxliv. 12; to doves flying to the windows, Is. lx. 8; to doves' wings, Ps. lxviii. 13; to a dromedary, Jer. ii. 23; to gold, Lam. iv. 1, 2; to grapes, Hos. ix. 10; to a hearth of fire, Zech. xii. 6; to a horse led, Is. lxiii. 13; to a lion, Jer. xii. 8; Mic. v. 18; to sheep, Ps. xliv. 11, 12; cxix. 176; God's *p.* among others, to showers on grass, Mic. v. 7; delivered, to a brand plucked out of the fire, Zech. iii. 2; fallen from him, to an empty vine, Hos. x. 1; in his favour, to corn growing, xiv. 7; to a cloud flying, Is. lx. 8; forgetting God, to a bride not forgetting her ornaments, Jer. ii. 32; mixed with idolaters, to a cake not turned, Hos. vii. 8.
Persecution, to make furrows, Ps. cxxix. 3.
Person contemptible, to a dead dog, 1 Sam. xxiv. 14; 2 Sam. ix. 8; a vile *p.* to a beast, John xv. 8.
Perpetuity, to days of heaven, Deut. xii. 21.
Pleasure, spiritual *p.* to narrow, Ps. lxiii. 5.
Plenty, to dust, Job xxii. 24; Ps. lxxviii. 27; Zech. ix. 3; to stone, Job xxii. 24.
Posterity, Abraham's, to dust, Gen. xiii. 16; to sand, xxii. 17; xxxii. 12; to stars, xxi. 17; xxvi. 4; of the wicked, to a chain compassing, Ps. lxxiii. 6.
Power, weak *p.* to corn blasted, 2 Kin. xix. 6; Is. vii. 27; God's *p.* to eagle's wings, Ex. xix. 4; Deut. xxxii. 11; to an east wind, Jer. xviii. 17; God's *p.* to destroy, to a rod of iron, Ps. ii. 9; to a whirlwind, lviii. 9; Prov. i. 27; Is. xl. 24; lxvi. 15; Jer. xxiii. 9; xxx. 23; God's restraining *p.* to a bridle; Is. xxxvii. 29.
Prayer, hands lifted up in *p.* to the evening sacrifice, Ps. cxli. 2.
Priests, murdering *p.* to a robber lying in wait, Hos. vi. 9.
Princes, to matter, Is. l. 23.
Prophets, false *p.* to a lion roaring on his prey, Ezra ii. 15; to a snare, Hos. ix. 8.
Prosperity, the time of *p.* to the noon-day, Job xi. 17; of the wicked, to a spark of candle, xviii. 5, 6.
Protection, God's *p.* to a helmet of salvation, Is. lix. 17; to a quiver, xlix. 2; to a shield, Ps. v. 12; iii. 3; Gen. xv. 1; to a wall, Zech. ii. 5.
Proud, to hell, Hab. ii. 5.
Providing, God's *p.* for his people, to meat, Hos. xi. 4.
Punish, God's means to *p.* to fish-hooks, Amos iv. 2.
Punishment, instruments of *p.* to a saw and staff in a man's hand, Is. x. 15.
Purpose, God's *p.* to punish, to a bow bent, Lam. ii. 12.

R

Rain, to dust, Deut. xxviii. 14.
Recovery, help for *r.* to a roller, Ezek. iii. 21.
Regard, one not worth *r.* to a flea, 1 Sam. xxiv. 14; xxvi. 20.
Religious, those truly *r.* to a garden watered, Is. lviii. 11.
Remembrance, God's *r.* of his, to grave in the palm of the hand, Is. xlii. 16.
Reproach, to a sword in the bones, Ps. xlii. 10; Prov. xii. 18.
Reprobates, to goats, Mat. xxv. 33.
Reprover, a wise *r.* to an obedient ear, to an earring of gold, Prov. xx. 12.
Riches, ill-gotten, to a partridge's eggs, Jer. xvii. 11; vanishing, to an eagle flying to-





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ward heaven, Prov. xxiii. 5; spiritual *r.* to great spoils, Ps. cxix. 162.
Righteous flourishing, to a cedar, Ps. xcii. 12; to a palm-tree flourishing, ib.—falling down before the wicked, to a spring corrupted, Prov. xxv. 26.
Righteousness, man's *r.* to filthy rags, Is. lxiv. 6; a good man's *r.* to light, Ps. xxxvii. 6; to the noon-day, ib.—springing forth, to the earth bringing forth, Is. lxi. 11; of Zion, to brightness going forth, lxii. 1.
Ruler, a godly *r.* to rain, Job xxix. 23; a wicked *r.* to a bear ranging, Prov. xxviii. 15.

S

Sacrifice of a rebellious people, to bread of mourners, Hos. ix. 4.
Salvation to a bridegroom and bride adorned, Is. v. 10.
Senselessness to a stone, 1 Sam. xxv. 37.
Sin to cart-ropes, to cords, Is. v. 18; to scarlet and crimson, i. 18; a greater *s.* to a beam, a lesser to a mote, Mat. vii. 3; blotted out, to a thick cloud, Is. xliv. 2; put away, to east from west, Ps. ciii. 12; pardoned, to snow and wool, Is. i. 18; Ps. li. 7.
Sion, her prosperity to grass flourishing, Ps. lxxii. 16; her salvation to a lamp, Is. lxii. 1.
Sky, to a molten looking-glass, Job xxxvii. 18.
Skin through famine, to an oven black, Lam. v. 10.
Slip, one ready to slip, to a lamp despised, Job xii. 5.
Smallness to dust, Dan. v. 21; 2 Sam. xxii. 43; Ps. xviii. 12; of stature, to grasshoppers, Num. xiii. 23.
Smell of Jacob, to a field, Gen. xxvii. 27.
Sorrow, passionate *s.* to a bear roaring, Is. lix. 11; of the godly, to a crane's noise, xxxviii. 14.
Speaking familiarly, face to face, Ex. xxxiii. 11; unseasonably, to an ox lowing over provender, Job vi. 5.
Spirit, an afflicted *s.* to a bottle in the smoke, Ps. cxix. 83; a base *s.* to an ass, Gen. xlix. 14; the Holy *S.* to a dove, Luke iii. 22; an unruly *s.* to a city broken down, xxv. 28.
Statutes, God's *s.* to gold, Ps. xix. 20.
Store, Man's *s.* to clay, Job xxvii. 16.
Strength dried up, to a potsherd, Ps. xxii. 15; renewed, to eagles, ciii. 5.
Strife to fire, Prov. xvi. 20; the beginning of *s.* to waters let out, Prov. xvii. 14.
Suffer, an innocent brought to *s.* to an ox led to slaughter, Jer. xi. 19.
Subtilty, to a snare, Hos. v. 1.
Sun, to a bridegroom, Ps. xix. 5.
Suretiship, to a snare, Prov. vi. 2; a man entered into it, to a bird in the hand of a fowler, 5; to a roe running from the hunter, ib.

T

Teachers, true *t.* to a candle, Mat. v. 15; to salt, xiii; false *t.* to chaff, Jer. xxiii. 28; to clouds carried with tempest, 2 Pet. ii. 17; to clouds without water, Jude 12; to foxes, Song ii. 15; to shepherds, Jer. l. 6; to wandering stars, Jude 13; to trees without fruit, 12; to waves of the sea, 13; to wells without water, 2 Pet. ii. 17.
Terrors to waters, Job xxvii. 20; Ps. lxxxviii. 17.
Thoughts, God's *t.* to the heavens high, Is. lv. 9; man's *t.* to a shadow, Job xvii. 7.
Time past, to a watch in the night, Ps. xc. 4.
Troubles to snares, Job xxii. 10; man born to *t.* to sparks flying upward, v. 7.
Tongue, a lying *t.* to a bow bent, Jer. ix. 3; to fire, Is. iii. 6; a slandering *t.* to a razor, Ps. lii. 2; *t.* and teeth of the wicked, to spears, arrows, and swords, Ps. lvii. 4; and lxiv. 3; to a serpent's *t.* cxl. 3.
Trusting, one *t.* in man, to the heath in the desert, Jer. xvii. 6; one that *t.* in God, to a tree planted, 7, 8.
Trying, God *t.* to refining as silver, Zech. xiii. 9.

U

Uncomfortable state, to darkness without order, Job ix. 22.
Undaunted, one *u.* to an adamant, Ezek. iii. 9; to lions' faces, 1 Chr. xii. 8; to a prince, Job xxxi. 37.
Understanding of a man, to a bucket, Prov. xx. 5; one without *u.* to a horse, Ps. xxxii. 9.
Unity of brethren, to dew descending, Ps. cxxxiii. 3; to precious ointment, 1.
Unnatural to an ostrich, Lam. iv. 3.
Voice, God's *v.* to roaring, Jer. xxv. 30.

W

Waiting on the Lord, to servants waiting, Ps. cxxiii. 2.
Ways distasteful, to sour drink, Hos. iv. 18; of a rebellious people, to a menstruous woman, Ezek. xxxvi. 17; our own *w.* in God's service, to swine's flesh, Is. lxvi. 3.
Weak, that which is *w.* to straw, rotten wood, and stubble, Job xli. 27, 29; to water, Ezek. vii. 17; and xxi. 7.
Welfare passing away, to a cloud, Job xxx. 15.
Whore, to a deep pit, Prov. xxiii. 27; to a robber, 28.
Wicked to ashes, Mal. iv. 3; to chaff, Ps. i. 4; to dew, Hos. xiii. 3; to dirt, Ps. xviii. 42; to a dog, lii. 6; to dross, cxix. 119; to ground bringing forth thorns and briars, Heb. vi. 8; to a garment moth-eaten, Jer. l. 9; to a lion in his den, Ps. x. 9. and xvii. 12; to lions, Jer. li. 38; Ps. xxii. 12; to the sea troubled, Is. lvii. 20; to scorpions, Ezek. ii. 6; to stubble, Job xxi. 18; Ps. lxxxiii. 13; Ex. xv. 7; Is. xli. 2; Num. i. 10; to thorns, 2 Sam. xxiii. 6, 7; Is. xxxiii. 12; to bulls, Ps. xxii. 12; to wax, lxviii. 2; the wicked devising evil, to digging earth, Prov. xvi. 27; Jer. xviii. 20, 22; their sacrifices, to a dog's head cut off, Is. lxvi. 3; consuming God's people, to eating bread, Ps. xiv. 4; in the day of wrath, to fuel in the fire, Is. ix. 19; Ezek. xv. 6; to grass, Ps. xxxvii. 2; flourishing, to a green bay-tree, 25; to grass flourishing, xcii. 7; and cxxix. 6; their violence to a garment, lxxiii. 6; their desire, to the grave, Prov. i. 12; licking dust, to a serpent, Mic. vii. 17; their doings, to mire, Is. lvii. 20; their hope to a puff, Job xi. 20; removed from their confidence, to grapes shaken, xv. 33; their anguish to a king ready to battle, 24; their teeth to arrows, Ps. lvii. 4; their speeches to poison, cxl. 3; their prosperity, to light, Job xviii. 5, 6; their cursing to oil, Ps. cix. 18; their destruction, to a potter's vessel broken, ii. 9; Jer. xix. 11; to a candle put out, Job xxi. 17, 18; God casting them away, to a stone cast out of a sling, 1 Sam. xxv. 29; their devices, to a snare, Ps. cxli. 3; their violent taking away, to a storm, Job xxviii. 20, 21; in their death, to sheep dead in a pit, Ps. xlix. 14; perishing, to smoke vanishing, lxviii. 2; to a dream, Job xx. 8; to dung, 7; their miseries, to slippery ways in the dark, Jer. xxiii. 12; quenched, to thorns in fire, Ps. cxviii. 12; easily cut off, to ears of corn, Job xxiv. 24; in their strength, to tow, Isa. i. 31; their way to darkness, Prov. iv. 19; their devices to a morning cloud, Is. xxxiii. 11; to cords, Ps. cxl. 5; their violence, to waters breaking out, Job xxx. 14; Ps. cxxiv. 5; their power spent, to waters running away, lviii. 7; against the godly to a whirlwind, Hab. iii. 14; to a wheel, Ps. lxxxiii. 13.
Wife, a man's *w.* to a ewe lamb, 2 Sam. xii. 3; a fruitful *w.* to a fruitful vine, Ps. cxxviii. 3.
Wine to a serpent biting, Prov. xxiii. 32.
Wise teachers, to the bright firmament, Dan. xii. 3; paths of the *w.* to light, Prov. iv. 18.
Wisdom, the well-spring of *w.* to a brook flowing, Prov. xviii. 4; knowledge of *w.* to a honeycomb, xxiv. 13; to light, Eccl. ii. 3; God's *w.* to light going forth, Hos. vi. 5; to rubies, Prov. iii. 15.
Witness, false witness to a mantle, Prov. xxv. 18; to a sword, ib.
Woman, a virtuous *w.* to the price of rubies, Prov. xxxi. 10; to a ship, 14; a wicked *w.* shaming her husband, to rottenness in the bones, xii. 4; a contentious *w.* to wind not to be hid, xxvii. 16.
Word, da, God's *w.* to rain, Is. lv. 10, 11; to fire, Jer. xxiii. 29; and v. 14; and xx. 9; to snow, Is. lv. 10, 11; to silver tried, Ps. xii. 6; to a sword, Eph. vi. 17; to a honeycomb, Ps. xix. 10; and cxix. 103; to a hammer, Jer. xxiii. 29; to light shining, 2 Pet. i. 19; God's *w.* concealed to fire, Jer. xx. 9; of the mouth, to wind, Job viii. 2; of a talebearer, to wounds, Ps. xxvi. 22; bitter *w.* to arrows, lxiv. 3; of a secret enemy, to drawn swords, lv. 21; pleasant *w.* to the honeycomb, Prov. xvi. 24; of the wise to nails, Eccl. xii. 11; to goads, ib.
Work of the wicked, to a spark, Is. i. 31.
Wrath, stirring up *w.* to churning butter, Prov. xxx. 31; a fool's *w.* to a stone, xxvii. 3; God's *w.* to fire, Num. i. 6; Amos v 6; to fire burning, Lam. ii. 4; 1's. lxxxix. 46; Jer. xxi. 12; to a lion roaring, Is. xxxviii. 13; Jer. iv. 7; and xlix. 19; Hos. v. 14; to an oven heated, Mal. iv. 1; Ps. xxi. 9; to wind blowing, Is. xl. 23, 24; Jer. li. 1.

# A COLLECTION OF SYNONYMOUS TERMS OR PHRASES USED IN THE SCRIPTURES.

Abase, ed, ing, to break the pride, Lev. xxvi. 19; cut off the arm, 1 Sam. ii. 31; defile the horn, Job xvi. 15; be stripped of glory, xix. 9; lay low, tread down, Deut. xxviii. 43. Job xl. 11, 12. Ps. xiii. 11. and xviii. 27. Is. x. 6; humble, Deut. viii. 16. Is. x. 33; bring into contempt, iii. 9; to nothing, xl. 23; embrace dunghills, Lam. iv. 5; be of no repute, Phil. ii. 7; become vile, Lam. i. 11.
Abhor, ed, est, ing, to stink, Gen. xxxiv. 30; not smell. Lev. xxvi. 30; unsavoury, 2 Sam. xxii. 27; to hate, Ps. cxxxix. 22; dung on the face, Mal. ii. 3; not named, Eph. v. 3.
Abide, ing, to sit, 2 Kin. xix. 27; lodge, Ps. xci. 1; pitch or dwell, Gen. xiii. 12. and xxxvi. 7. Ps. cxxxii. 14; eat bread, Amos vii. 12.
Abject, base men of no name, Job xxx. 8; feeble, fallen, Zech. xii. 8.
Ability, able, power of hand, Gen. xxxix. 29; full of power, Mic. iii. 8; sufficiency, 2 Cor. iii. 5; according to power, xiii. 10.
Abolish, ed, disannulled, Is. xxviii. 8; reject, frustrate, Mat. vii. 9; destroy, 1 Cor. vi. 13; vanish away, xiii. 8, 10; broken down, Eph. ii. 14; blotting out, and taking out of the way, Col. ii. 14; removing, Heb. xii. 27.
Abomination, an unclean thing, Is lxiv. 6; made vile, Nah. 3. 6.
Abortive, untimely birth, Job iii. 16. 1 Cor. xv. 8. Eccles. iii. 8; one that dies in the womb, Job x. 18, 19.
Absent, not present, Deut. xxix. 15; missing, 1 Sam. xx. 18; laid up, Col. i. 5; taken from, 1 Thes. ii. 17.
Abstain, to be temperate, 1 Cor. ix. 25.
Abundance, dew of heaven and fatness of the earth, Gen. xxvii. 28; dip the foot in oil, Deut. xxxiii. 24; wash the steps with butter, Job xxix. 6; full as, &c. Is. xi. 9; as a river, as waves of the sea, Is. xlviii. 18; running over, Luke vi. 38.
Abuse, to mock, 1 Sam. xxxi. 4. Jer. xxxviii. 19; to know, Judg. xix. 25; sodomy, 1 Cor. vi 9.
Accept, acceptable, &c. to have respect, Gen. iv. 4; find grace, vi. 8; smell a sweet savour, viii. 21; turn to ashes, Ps. xx. 3; be pleased. lxix. 31; set forth as incense, directed, cxli. 2; eat as pleasant, Song xiv. 16; receive comfort, Is. lvii. 6; heard or had in remembrance, Acts x. 31; to have access, Rom. v. 2; to ascend up, Rev. viii. 4.
Access, to have boldness, Eph. iii. 12; an entrance, 2 Pet. i. 11.
Accomplish, to establish, 1 Sam. ii. 23; nothing fall to the ground, iii. 19; do all according, xxv. 30; confirm and perform, Is. xliv. 26. Phil. i. 6; effect, Ezek. xii. 23; fulfil, Dan. iv. 33. Mat. v. 18; speak, Hab. ii. 3; be done, Mark xiii. 10.
Account, ed, reckoned, 2 Kin. xii. 15. Mat. xxv. 19; sum, 2 Kin. xxii. 4; required, Luke xii. 48; burden, Gal. vi. 5.
Accuse, witness against, 1 Sam. xii. 3; to tell, xxvii. 11; reprove, Job xl. 2; condemned, 8; lay to charge, ask, Ps. xxxv. 11; prophesy against, Jer. xxvi. 11. find occasion, Dan. vi. 5; complain, Acts xxv. 7; signify crimes, xx. 27; charge, Rom. viii. 33.
Acquit, ed, to be clear, Gen. xxiv. 8; answer for, xxx. 33; hold guiltless, Ex. xx. 7. 1 Kin. ii. 9; justify, 2 Chr. vi. 23; delivered, Job xxviii. 7. Prov. xiv. 25; bring forth to light, Mic. vii. 9; release, John xix. 10; made free, Rom. viii. 2.
Adopted, tion, called by another name, Gen. xlviii. 16. Isa. lvi. 6, 7, 8; a seed, Gal. iii. 29; children, Jer. ii. 19.
Adorn, ed, comely, Song i. 10; decked, Is. lxi. 10. and lxiii. 1. Jer. x. 4. Ezek. xxiii. 40; beautified, Ezra vii. 27; prepared, Rev. xxi. 2.
Advance, est, lift up the head, Gen. xl. 13; to promote, Num. xxii. 17; to make high, Deut. xvi. 19; to exalt, 1 Sam. ii. 1. 1 Kin. xvi. 2; set among princes, Ps. cxiii. 8; made the head, 1 Sam. xv. 17; to be ruler, 2 Sam. vii. 8, 18; set up on high, 1 Chr. xiv. 2. Job 5. 11; to magnify, vii. 17; glory increased, Ps. xlix. 16; to ride on high places, Isa. lviii. 14; preferred, Dan. vi. 3; set over, Heb. ii. 7.
Adversity, bitterness of soul, Job xxi. 25; affliction, xxx. 27; burned with heat, 30; solitary, dark as night, iii; distress, Gen. xxxv. 3. 1 Kings i. 29; misery, Judg. x. 16. Prov. xxxi. 7; want, vi. 11; evils, Deut. xxxi. 17; troubles, Ps. xxxiv. 17; calamity, Deut. xxxii. 35; sorrows, Ps. cvii. 39.
Advice, give counsel, Ex. xviii. 19; to consider, Judg. xviii. 14. 1 Sam. xxv. 17; see what one doth, 1 Kin. xx. 22; consult, 1 Chr. xiii. 1; teach, make wise, Prov. xvi. 23; take heed, Acts v. 35.
Adultery, a trespass, Num. vi. 2; lewdness and folly, Judg. xx. 6; a fire that consumeth, Job xxxi. 12; uncleaness, Num. v. 19; filthiness, Ezek. xvi. 36; abomination, xxii. 11.
Affect, affected, affections, bowels, Gen. xliii. 30. 1 Kin. iii. 26; the heart, 2 Sam. xv. 6. Song iv. 9; esteemed, laid up, Job xxiii. 12; prefer, Ps. cxxxvii. 6; to burn, 2 Cor. xi. 29. Luke xxiv. 32.
Afflict, ed, Affliction, sorrow, Ex. iii. 7. Gen. iii. 16; heaviness, 1 Pet. i. 6; adversity, Ps. xciv. 13; chain, Lam. iii. 7; tribulation, Eph. iii. 13. Rev. ii. 22; grief, Job ii. 13; hedged in, iii. 23; woundeth, v. 18; cast down, vi. 21; bitterness, ix. 18; witnesses, x. 17; *Plagues*, cleave the reins, Job xvi. 13; the rod of God, xxi. 9. Ezek. xx. 37; God's arrows, Ps. xxxviii. 2; wine of astonishment, lx. 3; lying among pots, lxviii. 13; bread of tears, lxxx. 5; made black, Song i. 6; water of gall, poison, Jer. viii. 14; covered with ashes, Lam. iii. 16.
Affording, yielding, Mark iv. 8.
Affright, ed, heart failed, Gen. xlii. 28; trembled, 1 Sam. xxviii. 5; without courage, Jos. ii. 9, 11; dismayed, Isa. xxi. 3; joints of the loins loosed, Dan. v. 6; rottenness in the bones, Hab. iii. 16.
Age, aged, years of life, Gen. xlvii. 9; the days, xxxv. 28; ancient, Job xii. 12; stricken in years, Jos. xxiii. 1; full of days, Jer. vi. 11.
Agree, to be of one mind, Phil. iv. 2. Rev.



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xvii. 13; Phil. ii. 2; 1 Cor. i. 10; of one heart, or knit in soul, 1 Sam. xviii. 1; Acts iv. 32; 2 Cor. xiii. 11; to be at peace, 1 Thes. v. 13; to assent, 2 Chr. xviii. 12; dwell together, Ps. cxxxii. 1.

Agreement, accord, Acts i. 14, and ii. 1; atonement, Rom. v. 11; concord, 2 Cor. vi. 15; friendship, Prov. xxii. 24; fellowship and communion, Ps. xciv. 20; 2 Cor. vi. 15.

Aid, help, Gen. ii. 18; Deut. xxxiii. 7; Job xxxi. 21; Heb. iv. 16; relief, Acts i. 29; strengthen one's hands, Judg. ix. 24; Ezra vi. 22; succour, 2 Sam. xviii. 3; 2 Cor. vi. 2; Heb. ii. 28.

Aliant, en, a stranger, Deut. xiv. 21; a foreigner, Ob. xi; one afar off, Acts ii. 39.

Allow, ed, approve, Ps. xlix. 13; consent, Gen. xxxiv. 15; know, Rom. vii. 15; to like, so ye love, Amos iv. 5; choose, 2 Sam. xvi. 18.

Allure, to steal the heart, 2 Sam. xv. 6; entice, Ex. xxii. 16; Judg. xvi. 5; draw away, Acts xx. 30; by persuasion, 1 Cor. ii. 4; by flattery, Ps. v. 9.

To give alms, stretch out the hand, Prov. xxxi. 20; cast bread upon waters, Eccl. xi. 1; to disperse, Ps. cxii. 9; destribute, Rom. xii. 13; communicate, Ps. iv. 15; to relieve, 1 Tim. v. 10.

Almighty, nothing too hard, Jer. xxxii. 17, 27; can do all, Job xlii. 2; all things possible, Mat. xix. 26.

Amazed, astonished, Mark x. 24; filled with wonder, Acts iii. 10; affrighted, Mark xvi. 5, 6; terrified, Ps. x. 18; marvelled, Acts ii. 7.; See *affrighted, astonished*.

Ambassador, a messenger, Deut. ii. 26; one sent, Job xiii. 16.

Ambition, arrogancy, Is. xiii. 11; loftiness, Jer. xlviii. 29.

Amend, reform, Lev. xxvi. 23; repent, Rev. ii. 5, and iii. 19; return, Acts xxvi. 20.

Amiable, lovely, sweet, 2 Sam. i. 23; desirable, Ezek. xxiii. 6.

Amiss, to sin, Lev. iv. 2; to offend, Is. iii. 2; to err, Jam. v. 19.

Angels, sons of God, Job i. 6; xxxviii. 7; heavenly host, 2 Chr. xviii. 18; Luke ii. 13; ministering spirits, Heb. i. 14.

Anger, wrath, Exod. xxxii. 10; Gen. iv. 5; displeasure, Ps. ii. 5; choler, Dan. viii. 7; fury, iii. 19; indignation, Nah. i. 6; rage, 2 Kin. 5. 12; jealousy, Ps. lxxix. 5.

Anguish, vexation, Eccl. i. 14; grief, bitterness of spirit, Gen. xxvi. 35; 1 Sam. xxv. 31; straitness, Exod. vi. 9; perplexity, Mic. vii. 4; pangs, pain, Is. ii. 3; Ps. xxv. 18.

Apostasy, falling from the doctrine of grace, Gal. v. 4; backsliding, Jer. viii. 5; to turn aside, Ps. cxxv. 5; revolt, Is. xxxi. 6; draw back, Heb. x. 38, 39; denying Christ, 2 Pet. ii. 1; denying the faith, 1 Tim. v. 8.

Apparently, face to face, 1 Cor. xiii. 12; plainly, Job xvi. 19.

Appeal, decline, Deut. xvii. 11.

Appease, ed, to quiet, Zech. vi. 8; Ps. cxxxi. 2; pacify, Prov. xxi. 14; abate, Judg. viii. 3; assuage, Job xvi. 5.

Appoint, ed, command, Jer. i. 7; wrought, 2 Cor. v. 5.

Approve, to favour, Prov. viii. 35; Deut. xxxiii. 23; to accept, Eccl. ix. 7; to please, Job ii. 10; to consent to, Rom. vii. 16; to commend, Eccl. viii. 15.

Apt, convenient, Acts xxiv. 25; commodious, xxvii. 12; fit, 1 Chr. vii. 40; meet, Gen. ii. 18; prepared, Rom. ix. 22.

Armour, harness, Jer. xlvi. 4; weapons, 2 Chr. xxiii. 10; instruments of war, 1 Sam. viii. 12.

Arrogancy, loving pre-eminence, 3 John 9; pride, Prov. viii. 13; Jer. xlix. 16; loftiness, xlviii. 16; pomp, Ezek. xxx. 18; high looks, Ps. xviii. 27.

Artificer, workman, Hos. viii. 6; craftsman, xiii. 2; chapman, 2 Chr. ix. 14.

Ascribe, sacrifice, Hab. i. 16.

Ashamed, amazed, Is. xiii. 8; blush, Jer. vi. 15; Ezra ix. 6; clothed with shame, Job viii. 22; confounded, vi. 20; Is. xlv. 17; Ps. xxxv. 4.

Assembly, congregation, Prov. v. 14; concourse, Acts xix. 43; company, Num. xvi. 11; meeting, Is. i. 13; the church, Acts xiv. 27.

Assent, to agree, Amos iii. 3; Acts xxiv. 9; xv. 15; to speak with one mouth, 2 Chr. xviii. 12.

Assign, to appoint, Num. iv. 19.

Assist, to aid, Judg. ix. 24; to help, Luke v. 7; Phil. iv. 3: to stand with, 2 Tim. iv. 16, 17.

Assurance, assure, earnest, 2 Cor. v. 5; seal, Eph. i. 13.

Assuredly, certainly, Josh. ix. 24; verily, 2 Kin. iv. 14.

Assuage, appease, Esth. ii. 1; Acts xix. 35.

Astonied, astonished, amazed, Exod. xv. 15; confounded, Acts ii. 6; no spirit, 1 Kin. x. 5; wondered, Jer. iv. 9.

Astray, to forsake the right way, 2 Pet. ii. 15; to wander, Jer. xiv. 10; to walk in paths of darkness, Prov. ii. 19.

Attended, attentive, gave ear, Job xxix. 21; waited, 23; to hang on, Luke xix. 48; set the heart upon, Ezek. xx. 4; to lay up words in the heart, Job xxii. 22.

Avail, to help, Mark v. 26; to profit, Is. ii. 14; to be effectual, Jam. v. 16.

Avoid, go from, Gen. xxvi. 16; depart, Job xxviii. 28; eschew, 1 Pet. iii. 11.

Austere, cruel, Prov. xi. 17; hard, Matt. xxv. 24; unreasonable, 2 Thess. iii. 2.

Author, a father, Gen. iv. 20, 21; instructor, 22; ringleader, Acts xxiv. 5.

Authority, dominion, Matt. xx. 25; government, Is. xxii. 21; in the hand, Gen. xvi. 6; hath the keys, Rev. iii. 7; power, 2 Thess. iii. 9; rule, 1 Cor. xv. 24.

Not aware, wist not, Acts xxiii. 5; suddenly, Eccl. vi. 12.

B

Band, cord, Ps. ii. 3; chain, lxviii. 6; fetters, cv. 18; yoke, Jer. ii. 20.

Baptize, to wash, Luke xi. 38; Heb. ix. 10; to dip, John xiii. 26; Luke xvi. 24; Rev. xix. 13.

Barbarian, one of a strange language, Ezek. iii. 6; one whose language is not known, Jer. v. 15.

Make bare, uncover, Jer. xlix. 10; reveal, Hab. iii. 9.

Barren, empty, Hos. x. 1; fruitless, Jude 12; Tit. ii. 14; bring forth no fruit, Luke viii. 14; yieldeth not her strength, Gen. iv. 12; a place of no seed, Num. xx. 5; unprofitable, Tit. iii. 9.

Base, a dog, 1 Sam. xvii. 43; a dog's head, 2 Sam. iii. 8; of no name, Job xxx. 8; a broken idol, Jer. xxii. 28; of no account, 1 Kin. x. 21; lightly esteemed, 1 Sam. i. 25; a servant of servants, Gen. ix. 25; an abject, Ps. xxxv. 15; vile, Job xxx. 8; a worm, Ps. xxii. 6; filth, offscouring, 1 Cor. iv. 11; dung, Phil. iii. 4; contemptible, Mal. ii. 9; nothing, 2 Cor. xii. 11.

Bastard, seed of the adulterer, Is. lvii. 3; children of whoredom, Deut. xxiii. 2; Hos. i. 2; ii. 4; sons of an harlot, Judg. xi. 1.

Beauty, beautiful, pleasant, Gen. iii. 6; Lam. ii. 4; comely, Ezek. xvi. 14; 1 Sam. xvi. 18; goodly, Gen. xxxix. 6; lovely, 2 Sam. i. 23; no spot or blemish, Song iv. 7; 2 Sam. xiv. 25; desirable, Ezek. xxiii. 6; purer than snow, &c., Lam. iv. 7; fair, Gen. xii. 11; Esth. i. 11; well-favoured, Dan. i. 4.

Beautify, to deck, Is. lxi. 13; to adorn, Jer. xxxi. 4; to garnish, 2 Chr. iii. 6.

Before, in presence, Luke i. 8; in sight, Mat. ii. 9; Rom. iii. 20.

Beginning, principal part, Prov. i. 7; first, Exod. xii. 1; at the first, Prov. xx. 21.

Beguile, deceive, Jer. ii. 5; defraud, 1 Thess. iv. 6; deal treacherously, Is. xli. 2; deal falsely, Jer. viii. 10; deal subtilely, 2 Kin. x. 19; deal corruptly, Neh. i. 7.

Behold, to see, Gen. xlv. 12—40; to look upon, xii. 11.

Believe, to embrace, Heb. xi. 13; to see him that is invisible, 27; to trust, Ps. ii. 12; to rest, xxxvii. 7; to stand still, Exod. xiv. 13; to take hold, Is. lvi. 4; lxiv. 7; to be a son of Abraham, Luke xix. 9.

Beloved, accepted, 1 Sam. xviii. 5; in favour, ii. 26; soul loveth, Song i. 7; man of the right hand, Ps. lxxx. 17; well pleased in, Matt. iii. 17; precious in the eyes, Is. xliii. 4; a signet on the hand, Jer. xxvii. 24; in the heart, 2 Cor. vii. 3.

Benefit, grace, 1 Cor. x. 32; a good work, Matt. xxvi. 10.

To benefit, to deal well with, Gen. xxxii. 9; do good to, Num. x. 29; do well to, Ps. xlix. 18.

Benevolence, good will, Dan. xxxiii. 6; readiness of will; 2 Cor. viii. 11.

Bereave, take away, 2 Sam. iv. 11; deprive, Gen. xxvii. 45; rob, 2 Sam. xvii. 8.

Beseech, pray, 2 Cor. v. 20; entreat, Exod. viii. 8; require, 2 Sam. iii. 13; intercede, Jer. vii. 16; Neh. ii. 4; 1 Kin. xix. 4.

Besiege, to pitch against, Jer. lii. 4; cast a bank against, Is. xxxvii. 33; or a mount, Ezek. iv. 2; xxvi. 8, 9.

Best, chief, Acts xiii. 50; 1 Cor. xiii. 13; excellent, Phil. i. 10; principal, Is. xxviii. 25; highest, Eccl. v. 8.

Bethink, bring back to the heart, 2 Chr. vi. 31; repent, Matt. xii. 41; come to one's self, Luke xv. 17.

Beware, take heed, Heb. iii. 12; be not deceived, Deut. xi. 16; be cunning, Prov. xix. 25; circumspect, Eph. v. 15.

Bewail, grieve, Ruth i. 13; lament, Judg. xi. 40; mourn, 1 Sam. xvi. 2; Matt. ii. 16; sorrow, 1 Cor. v. ii; Jam. iv. 9.

Bewray, disclose, Is. xxvi. 21; discover, Prov. xxv. 9; to show, Matt. viii. 4; to tell, Num. xiv. 14; reveal, Dan. ii. 47.

Birth, brought forth, Exod. xxviii. 10; from the bowels of the mother, Is. xlix. 1.

Bishop, overseer, Acts xx. 21.

Bishoprick, office or charge, Acts i. 20.

Bitter, gall of asps, Job xx. 14; bread of mourners, Hos. ix. 4.

Blame, blot, Job xxxi. 7; error, 2 Pet. iii. 17; fault, Gen. xli. 9; offence, Hos. v. 15; sin, Mat. xii. 31.

Blameless, not give occasion, &c., 1 Tim. v. 4.

Blasphome, profane, Lev. xviii. 21; curse, Job i. 13.

Bless, ed, to be gracious, Gen. xliii. 29; to deal well, Ex. i. 20; to make the face to shine upon, Num. xxv. 26; to satisfy with favour, Deut. xxxiii. 2; to load with benefits, Ps. lxviii. 19; beauty of the Lord to be upon, xc. 17.

Blind, cannot see, Is. xliv. 18; vailed, 2 Cor. iii. 15.

Boast, to glory, 2 Cor. xi. 12; to magnify one's self, Is. x. 15; to talk proudly, 1 Sam. ii. 3.

Bold, face like flint, Is. l. 7; as adamant, Ezek. iii. 9; confident, 1 John ii. 28; courageous, Amos ii. 16; not affrighted, Job xxx. 22; face not changed, Eccl. iii. 1; not terrified, Phil. i. 28; not ashamed, Is. l. 7.

Bondage, servant of servants, Gen. ix. 25; in the house of bond-men, Deut. vii. 8. Mic. vi. 4; a yoke of iron upon the neck, Deut. xxviii. 48; in the iron furnace, iv. 20; neck under persecution, Lam. v. 5; labour without rest, ib.

Bound, limit, Job xiv. 5; landmark, Hos. v. 10; border, Is. x. 14.

Bright, clear, Song vi. 10; burnished, Ezek. i. 7; shining, 2 Chr. ii. 16; white, Lev. xiii. 2, 4.

Burdensome, too heavy, Ex. xviii. 18.

C

Calamity, heavy affliction, Jer. viii. 17; bonds of death, Ps. lxxiii. 4; darkness, Jer. xiii. 16; grief, Esth. vi. 2; trouble, Ps. lxxiii. 5; sorrow of heart, Prov. xix. 13; desolation, Is. x. 3; misery, Ps. lvii. 1.

Called, spread out the hand, Is. lxv. 2; take out, Acts xv. 14.

Calves, rude and wanton, Ps. lxviii. 30.

Candle, lamp, Prov. xviii. 28; light, iv. 18; torch, Neh. ii. 4.

Captive, bond-man, Gen. xliv. 33; to serve enemies, Jer. xvii. 4.

Care, burden, Ps. lv. 22; seek after, cxlii. 4; take thought for, Mat. vi. 25, 28; set heart upon, 2 Sam. xviii. 3; heart take no rest, Eccl. ii. 23.

Catechise, train up, Prov. xxii. 6; instruct, Luke xiv. 25; inform, Acts xxi. 24; teach, 1 Cor. xiv. 19.

Cave, hole, Jer. xiii. 4. Is. ii. 9; den, Judg. vi. 2; a hollow place, Josh. x. 16.

Cease, to rest, 1 Sam. xxv. 9; to be still, Ps. iv. 4; quiet, cvii. 30; to forbear, Ex. xxiii. 5; to forsake, Ps. xxxvii. 8; to intermit, Lam. iii. 49.

Ceremonies, ordinances, Ex. xii. 17; elements, Gal. iv. 3, 9; manner, Num. ix. 14.

Certain, doubtless, Num. xiv. 30; amen, 2 Cor. i. 20; true, Deut. x. 14; sure, Neh. ii. 23; without contradiction, Heb. vii. 7; immutable, vi. 17; established, Gen. xli. 32.

Champaign, the plain, Gen. xiii. 10; open valley, Ezek. xxxvii. 2.

Change, alter, Lev. xxvii. 19; reverse, Num. xxiii. 20; shaken, Heb. xii. 27.

Chapman, merchant, Rev. xviii. 3, 11; buyer and seller, Is. xxiv. 2.

Charge, burden, 2 Cor. xii. 16; lay to one's charge, Ps. liii. 11.

Chaste, not defiled, Rev. xiv. 4; possesseth his vessel in sanctification, 1 Thess. iv. 4.

Chasten, to afflict, Is. liii. 4; to correct, Jer. xxx. 11.

Cheerfulness, mirth, Neh. viii. 12; joyfulness, Deut. xxi. 47; rejoicing, Jer. xv. 16; Ps. xlv. 15.

Cherish, to lay in the bosom, Ruth iv. 16.

Chide, contend, Prov. xxix. 9; strive, Col. i. 29.

Chief, head over all, Eph. i. 22; pillars, Gal. ii. 9.

Chiefly, most of all, Acts xx. 18; first of all, Rom. iii. 2; especially, Acts xxvi. 3; above all, 3 John 2.

Chosen, separate, Exod. xxxiii. 10; elect, Luke xviii. 7; taken, Mat. xxiv. 40.

Christian, the new name, Is. lxii. 2; lxv. 15; the worthy name, Jam. ii. 7.

Church, congregation, Deut. xxiii. 2; Exod. xii. 19; assembly, Neh. viii. 18; Ps. lxxxix. 7

Circumcise, to cut the foreskin of the flesh, Gen. xvii. 11.

Clean, good, Eccl. ix. 2; guiltless, Num. v. 31; 1 Kin. ii. 9; pure, Ps. xxiv. 4; Prov. xx. 9.

To clear, free, Gen. xxiv. 8; acquit, Job x. 14; hold guiltless, Exod. xx. 7; blameless, Gen. xliv. 10; faultless, Jude 24; harmless, Heb. vii. 26; innocent, Ps. xciv. 21; just, Prov. xvii. 15; unreprovable, Tit. i. 6; without sin, Heb. iv. 15.

Cleave, to attend, 1 Cor. vii. 35; to join to, Acts ix. 26; to stick together, Job xli. 17.

Clothe, to array, Esth. vi. 9; to cover, Ps. lxix. 13; to gird, xciii. 1.

Clouds, chambers for rain, Ps. civ. 13; doors of heaven, lxxviii. 23; bottles of heaven, Job xxxviii. 37; secret places of thunder, Ps. lxxxi. 7.

Cogitations, thoughts, Gen. vi. 5; Judg. v. 15; thoughts busied, 1 Chr. xxix. 18.

Comely, fair, Gen. vi. 2 Pet, Col. iii. 18; Prov. xxv. 11.

Comeliness, honour, 1 Cor. xii. 23; vigour, Dan. x. 8.

Comfort, exhortation, Acts xv. 31; gladness, Ps. xxx. 11; joy, Is. lxi. 3; light, Mic. vii. 8.

To comfort, assuage grief, Job xvi. 5; strengthen the heart, Judg. xix. 5; to refresh, 2 Cor. vii. 13; to wipe away tears, Is. xxv. 8; to restore comforts, lvii. 18; to speak to the heart, Ruth. ii. 13.

Commend, bless, Ps. x. 3; extol, xxx. 1; Dan. iv. 37.

Commodious, fit, Lev. x. 21; seem good, Jer. xl. 4.

Companion, fellow, Judg. vii. 13; partaker, Eph. v. 7; of the society, Ezra iv. 7.

Compassion, bowels and mercy, Is. lxiii. 15; Col. iii. 12; bowels yearn, Gen. xliii. 30; tender-hearted, Eph. iv. 32; have pity, 1 Pet. iii. 8; soul grieved for, Job xxx. 25 to extend mercy, Ps. cix. 12.

Complain, murmur, Lam. iii. 39; cry against, Job xxxi. 38; find fault, Rom. ix. 19.

Complaint, quarrel, Col. iii. 13. See the marg.; meditation or grief, 1 Sam. i. 16.

Complete, whole, Eph. vi. 11; entire, Jam. i. 4; filled, Col. iv. 12.

Conceal, tell not, 2 Sam. i. 29; keep the doors of thy mouth, Mic. vii. 5.

Concluded, to be under, Rom. iii. 9.

Concord, agreement, 2 Cor. vi. 16; one mouth, Rom. xv. 6; one heart, Acts iv. 32; one consent or shoulder, Zech. iii. 9; unity, Ps. cxxxiii. 1.

Condemn, to testify against, Job xv. 6; appoint to die, Ps. cii. 20; to refer to judgment, 2 Pet. ii. 4.

Confer, to commune, Luke xxiv. 15; to reason, Mat. xxi. 25.

Confess, acknowledge, Ps. xxxii. 5; witness, John i. 7; give thanks, Ps. xviii. 49.

Confidence, to trust, Phil. iii. 4; to boast, Ps. xliv. 8; to make one's arm, Jer. xvii. 5.

Confound, put to shame, Ps. xl. 14.

Conquer, to ride on high places of the earth, Deut. xxxii. 13; to tread down, Mic. v. 8; to vanquish or overcome, Rev. ii. 7, 11, 17, 26; to get victory, xv. 2.

Conscience, our spirit, Rom. viii. 16.

Consecrated, new made, Heb. x. 20; set apart, Exod. xiii. 12; hallowed, Num. iii. 13; devoted, Lev. xxvii. 21, 28.

Consider, to think, 2 Cor. x. 7; to weigh, Job vi. 2; to ponder, Prov. xxiv. 12; to set the heart upon, Hag. i. 5.



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Constant, no otherwise minded, Gal. v. 10; strong, 2 Tim. ii. 1; established, Heb. xiii. 9; faithful to death, Rev. ii. 10; to continue, 2 Tim. iii. 14; to endure, Heb. xii. 3.

Consume, eat up, Jer. xxii. 22; burn up, Luke v. 4; swallow up, Ps. xxi. 9; devour, Is. ix. 12.

Contemn, despise, Mat. vi. 24; puff at, Ps. x. 5; Job xii. 21; cast behind, Ps. l. 17; lightly esteem, Deut. xxxii. 15; seem vile, xxv. 3.

Contend, to fall out, Gen. xlv. 24; to chide, xxxi. 36.

Continue, lodge, Job xvii. 2; endure, Mat. x. 22; abide, Phil. i. 25. See *Abide, Constant.*

Continual, without intermission, Lam. iii. 49; without removing, Is. xiv. 6; rest not day and night, Rev. iv. 8.

Conversant, a companion, Ps. cxix. 63; to walk, Josh. viii. 35; go in and out, Acts ix. 28.

Convert, ed, enlarge, or persuade, Gen. ix. 27; circumcise the heart, Deut. xxx. 6; cause those that are asleep to speak, Cant. vii. 9; deaf to hear, &c., Is. xxix. 18; betroth, Hos. ii. 19; make ready, Luke i. 17; transform, Rom. xii. 2; changed, 2 Cor. iii. 18; a new creature, v. 17; translated, Col. i. 13; open the door, Rev. iii. 20.

Correct. See *Chasten.*

Corrupt, loathsome, Job vii. 5.

Covenant, agreement, Is. xxviii. 15; sure, Neh. ix. 38, אמנה; league, 2 Chr. xvi. 3; law, Hos. viii. 1.

Covering, vail, Is. xxv. 7.

Covetous, to turn after lucre, 1 Sam. viii. 3; heart walk after the eyes, Job xxxi. 7; make gold his hope, 24; greedy of gain, Prov. i. 19; the eye not satisfied, Eccl. iv. 8; enlarge desire, Hag. ii. 5; serve mammon, Mat. vi. 24; mind earthly things, Phil. iii. 19.

Counsellor, to be instead of eyes, Num. x. 31; to make to understand, or teach judgment, Is. xl. 1.

Courage, to be strong, 1 Sam. iv. 9; not afraid, Deut. i. 17; hold, Prov. xxviii. 1; endure hardness, 2 Tim. ii. 3.

Craftiness, dealing subtilely, Gen. iii. 1; wisely, Exod. i. 10; wilily, Josh. ix. 4; reservedness, Prov. vii. 10.

Cruel, the eye evil, Deut. xxviii. 54; brutish, Ezek. xxi. 31; furious, xxiii. 25; have no pity, Is. iii. 8; sharp, Hab. i. 8; bitter and hasty, 6; hard, Song viii. 6.

Curse, ed, to blow upon, Hag. i. 9; anathema, 1 Cor. x. 22.

Custom, manner, Is. xxii. 21; Acts xvii. 2; Lev. xviii. 30.

D

Damned, utterly cut off, Num. xv. 31; blotted out, &c. Ps. lxix. 28; go down into hell, xxxiii. 15; turned into hell, ix. 17; punished, &c. 2 Thes. i. 9; second death, Rev. ii. 11; under God's wrath, Eph. v. 6.

Danger, to be but as a dead man, Gen. xx. 3. Ex. xii. 33; the bitterness, 1 Sam. xv. 32; mischief come, 2 Kin. vii. 9; gate of death, Ps. ix. 13; shadow of death, xxiii. 4; soul in one's hand, cxix. 107.

Dark, black, Is. l. 3; binding, 2 Sam. xxii. 12; gloomy, Job x. 22; cloud, xxxvi. 32; obscure, Prov. xx. 20.

Dead, death, silence, Ps. xciv. 17; dwell in dust, Is. xxvi. 19; latter end, Deut. xxxii. 29; change, Job xiv. 14; king of terrors, xviii. 14; land of forgetfulness, Ps. lxxxviii. 12.

Deceive, deceit, deal falsely, Gen. xxi. 23; subtilely, xxvii. 35; to beguile, xxix. 25; put out the eyes, Num. xvi. 14; to mock, Judg. xvi. 10; to flatter, Ps. v. 9; to be a lie, lxxii. 9; craft, Dan. viii. 25; delude, 2 Thes. ii. 11.

Deceitful, unfaithful, Prov. xxv. 19.

Declare, confess and show, Acts xix. 18; reveal, 1 Cor. iii. 13; to lay before, Ex. xix. 7; to open, Ps. xlix. 4.

Decline, forsake, Prov. iv. 6; go astray, vii. 25.

Decree, appoint, Prov. viii. 29.

Defence, banner, Gen. xvii. 15; an help, Deut. xxxiii. 7; a wall, 1 Sam. xxv. 16; a tower, &c. 2 Sam. xxii. 51; a shield, Ps. xci. 4; a covert, Is. xvi. 4; a refuge, xxv. 4; shadow of a rock, xxxii. 2; a sanctuary, viii. 14.

Defer, prolong, Ezek. xii. 28; delay, Ex. xxxii. 1; linger, Gen. xix. 16. and xliii. 10.

Defy, reproach, 1 Chr. xx. 7; rail, 1 Sam. xxv. 14; revile, Ex. xxii. 28.

Defile, ed, unclean, Lev. xv. 4; profane, xx. 3; polluted, Lam. iv. 14; to foul, Ezek. iv. 14.

Degenerate, not keep the first estate, Jude 6.

Delay. See *Defer.*

Delight, ful, rest, Is. xviii. 4; pleasant, or of desire, Am. v. 11; to be desired, Gen. iii. 6; beloved, Hos. ix. 16.

Deliver, to rid out, Ex. vi. 6; to redeem, 2 Sam. iv. 9; to draw out, Ps. xviii. 16; to loose the bonds, cxvi. 16; to enlarge, cxviii. 4; give rest from, Is. xiv. 3; plucked out, Am. iv. 11.

Delusions, devices, Is. lxvi. 4.

Deny, withhold, Prov. xxx. 7, 9; refuse, Num. xxii. 14.

Depart, fall away, 2 Thes. ii. 3; revolt, Is. lix. 13; leave, John xvi. 28.

Depend, look for, Tit. ii. 13; wait, Acts i. 4.

Deprive, bereave, Gen. xlii. 36; take away, 2 Kin. ii. 3.

Deride, mock, Mat. xxvii. 29; scoff, Hab. i. 10; scorn, Prov. iii. 34.

Descry, search, Num. x. 33; discover, Is. lvii. 8; find out, Num. xxxii. 23.

Desire, prayer, Rom. x. 1; request, Ps. cvi. 15; expectation, Prov. xi. 23.

To desire, to long, Gen. xxxi. 30; to lust, Deut. xv. 15; to have pleasure, 1 Pet. i. 12.

Desolate, waste, Jer. iv. 29; as a wilderness, Is. xxvii. 10; without inhabitant, Jer. li. 37.

Despair, the heart die, 1 Sam. xxv. 37; cast away confidence, Heb. x. 35; without hope, Acts xxvii. 20. 1 Thes. iv. 13; without help, 2 Cor. iv. 8; swallowed up, ii. 7.

Despise, not know, Job ix. 21; set light, 2 Sam. xix. 43; lightly esteem, 1 Sam. ii. 30; refuse, Prov. xv. 32; set at nought, Mark ix. 12; cast behind, Ps. l. 17; kick at, 1 Sam. ii. 29.

Destitute, naked, Jam. ii. 15; forsaken, Is. lx. 15.

Destroy, blot out, Deut. ix. 14; cut off, Lev. xvii. 10; devour, Jer. xv. 3; eat up, Num. xxiv. 8; lick up all, xxii. 4; cause to perish, Esth. viii. 11; swallow up, Ps. l. 22; make empty, Jer. li. 34; root out, Zeph. ii. 4.

Destroyer, spoiler, Jer. xv. 8; robber, Job v. 5.

Destruction, overthrow, Gen. xix. 29; ruin, Ezek. xviii. 38.

Determination, purpose, Eccl. iii. 1, 17.

Devise, take counsel, Ps. xxxi. 13.

Devil, adversary, 1 Pet. v. 8; accuser, Rev. xxii. 9, 10; enemy, Mat. xiii. 28, 29; father of lies, John viii. 44; Satan, Rev. xii. 9; the tempter, Mat. iv. 3; wicked one, 1 John v. 18; god of this world, 2 Cor. iv. 4; old serpent, Rev. xii. 9.

Diminish, abate, Ex. v. 8, 11; decrease, Prov. xiii. 11; cut off, Ezek. v. 11, 16, 17; make thin, Is. xvii. 11.

Direct, guide, 1 Thes. iii. 11, 12; make straight, Is. xlv. 2.

Disappoint, cut off occasion, 2 Cor. xi. 12; hope cut off, Job viii. 14; purpose broken, xvii. 11; send away empty, Luke i. 53; plant and not eat, Am. v. 11; come short, Heb. iv. 1.

Discipline, instruction, Ps. l. 17; learning, Prov. i. 5.

Disclose, bring to light, 1 Cor. iv. 5; discover, Prov. xviii. 2; show forth, xxvi. 26; to manifest, 1 Cor. iv. 5. See *Declare.*

Discomfit, dismay, 1 Sam. xvii. 11; to terrify, Judg. viii. 12; weaken the hands, Jer. xxxviii. 4; to make to fly, Is. xxxi. 8; make hearts to melt, Josh. xiv. 8.

Disgrace, pour contempt upon, Ps. cvii. 40; cast filth on, Nah. iii. 6; make contemptible, Mal. ii. 9; get a blot, Prov. v. 7.

Disperse, scatter, Ezek. xxviii. 12; not left together, 1 Sam. xi. 11.

Displeased, evil in the eyes, Prov. xxiv. 18. Num. xxii. 34; countenance altered, Gen. xxxi. 5; angry, 1 Kin. xx. 43.

Distress, disquiet, Jer. l. 34; to straiten, Is. xxix. 2.

Distribute, impart, Rom. xii. 8; communicate, Heb. xiii. 16.

Drowsiness, sleeping, Mark xiii. 36; slothful, Prov. xix. 15; idleness, xxxi. 27.

Dwell, abide, Ps. xv. 1; remain, Gen. xxxviii. 11; lodge, Job xvii. 2.

E

Ears, daughters of music, Eccl. xii. 4.

Early, before day, Mark i. 35; about dawning, Josh. vi. 15; betimes, 2 Chr. xxxvi. 5; at the voice of the bird, Eccl. xii. 4; rising of the morning, Gen. xix. 15.

Earnest, a pledge, Gen. xxxviii. 17, 18.

Earth, dry land, Gen. ii. 5, 9; God's footstool, Is. lxvi. 1; habitable world, Ps. xxiv. 1.

Ease, rest, Jer. xlvi. 27. Mat. xi. 29; liberty, Acts xxiv. 23; peace, Is. xxvii. 2; quietness, Acts xxiv. 2.

To be at ease, secure, careless, Judg. xviii. 7. Is. xxxi. 9.

To ease, to refresh or comfort, Job vii. 13; take off the yoke, Is. lvii. 9; undo heavy burdens, 6.

Edify, build, Jude 20; feed. Prov. x. 11, 21; minister grace, Eph. iv. 29.

Eldest, beginning of strength, Deut. xxiv. 17. Gen. xlix. 3; chief, Ps. cv. 36.

Elected, severed, Lev. xx. 26; chosen, Deut. vii. 6, 7; set apart, Ps. iv. 3; written in heaven, Heb. xii. 23.

Eloquent, a man of words, Ex. iv. 10; speak well, 14; choice words, Job ix. 14; words of delight, Eccl. xii. 10; persuasive, 1 Cor. ii. 4; excellency of speech, 1.

Eminent place, brothel house, Ezek. xvi. 24.

Empty, void, Nah. v. 13; swept, Mat. xii. 44; waste, Is. xxiv. 1.

Encline, hear, Ps. lv. 2; give ear, liv. 3. and xlv. 10.

Enclose, compass, Ps. xvii. 9; environ, Josh. vii. 9.

Encourage, to comfort, 1 Sam. xxx. 6; speak comfortably to, 2 Chr. xxx. 22; to strengthen, Jer. xxiii. 14. Ps. xxvii. 14.

Endamage, to do harm, 1 Sam. xxvi. 21; to hurt, 2 Sam. xviii. 31.

Endeavour, follow on, Hos. vi. 3; press towards, Phil. iii. 14; to be constant, 1 Chr. xxviii. 7.

Endure, stand, Mat. xii. 26; suffer, 1 Pet. ii. 19.

Enemy, adversary, Ps. lxxxix. 42; foe, Mat. x. 36; seeketh life, Jer. xxii. 25; seeketh to hurt, Ps. xiii. 17; persecutor, xxxi. 15; oppressor, Esth. iii. 10.

Enmity, old hatred, Ezek. xxv. 15.

Enflame, pursue, Is. v. 11.

Enjoy, possess, Josh. i. 15; delight in, Eccl. ii. 24; to be thine, Deut. xxviii. 41; rejoice in, Job xx. 18.

Enlighten, convert, make wise, Ps. xix. 7, 8.

Enough, wealth, Prov. xxx. 15; content, Gen. xxxiii. 9.

Enquire, salute, bless, 1 Chr. xviii. 10; seek, 2 Sam. xxi. 1; search, Job ix. 6.

Ensample, type, 1 Cor. x. 11; pattern, Heb. viii. 5.

Ensign, banner, Ps. xx. 5; standard, Is. xlix. 22.

Entice, allure, Hos. ii. 14; seduce, Ezek. xiii. 10; persuade, 1 Cor. ii. 4; deceive, Jer. ix. 5.

Envy, emulation, Gal. v. 20; indignation, Job v. 2; jealousy, Prov. xxvii. 4; grief, Ps. cxii. 10; an evil eye, Prov. xxiii. 6.

Equal, not behind, 2 Cor. xii. 11; alike, Eccl. xi. 6; after his ways, Ezek. xxxiii. 20; companion, Judg. xv. 2, 6; meet, Esth. iii. 8.

Equity, justice, 2 Sam. xv. 4.

Error, ignorant, Lev. v. 15. Heb. v. 2; deceit, Is. xxx. 10; swerving or oversight, Gen. xliii. 12; rashness, 2 Sam. vi. 72; amiss, Dan. iii. 29; fault, Ps. xix. 12.

To err, to wander, Gen. xxxvii. 15; go astray, Ps. lviii. 3; out of the way, Is. xxviii. 7; go aside, Num. v. 12; to transgress, Prov. vi. 10; sin, Job v. 24.

Escape, life for a prey, Jer. xxi. 9; be hid, Zeph. ii. 3; passed over, Ps. cxli. 10; deliver himself, 2 Sam. xx. 6; go forth, 1 Sam. xiv. 41; remain, 2 Chr. xxxvi. 20.

Eschew, depart from, Ps. xxxiv. 14; decline not to, Prov. vii. 25.

Establish, fasten as a nail, Is. xxii. 23; strengthen, Ps. lxxxix. 21; found, lxxviii. 69; prepare, Prov. iii. 19. Gen. xli. 32; continue, Ps. cii. 28; confirm, 2 Chr. xxv. 3.

Estate, principality, Jude 6.

Esteem, reputation, Gal. ii. 2; receive, iv. 14; account, Ps. cxliv. 3; hide, Job xxiii. 12; honour, 1 Sam. ii. 30.

Eternal, days of eternity, Mic. v. 2; neither, beginning of days nor end of life, Heb. vii. 3; is, and was, and is to come, Rev. i. 4; alpha and omega, xxii. 13; of ages, Is. xxvi. 4. continually, at all times, Ps. cxix 20; to all generations, lxxxix. 1.

Evident, before the face, Job vi. 28; manifest, 2 Tim. iii. 9.

Evil, naught, 2 Kin. ii. 19; bad, Lev. xxvii. 12; that wherein God delights not, Is. lxv. 12; mischief, Exod. xxxviii. 10; trouble, Deut. xxxi. 17; darkness, Job xxx. 26.

Exact, afflict, Ps. lxxxix. 21; cause to come forth, 2 Kin. xv. 20.

Exalt, make nest as high as the eagle, Jer. xlix. 16; bring to honour or promote, Prov. iv. 8; magnify, Dan. xi. 36; lift up, Is. xxxiii. 10; set up, Job v. 11; cause to ascend, Is. xiv. 13.

Examine, to ask straitly, Gen. xliii. 7; to prove or try, 2 Cor. xiii. 5; Ps. xxvi. 2; to torture, Acts xxii. 29.

Example, figure, 1 Cor. x. 6.

Exceed, add to, 1 Kin. x. 7.

Excel, surpass, Prov. xxxi. 29; chiefest, Song v. 10; mighty, Ps. ciii. 10.

Excellent, exalted, Ps. cxlviii. 13; cool, Prov. xvii. 27; precious, Ps. xxxvi. 8; glorious, lxxvi. 4.

Excess, waste, Mat. xxvi. 8.

Excommunicate, cast out, John ix. 22; 3 John 10; cut off, Gen. xvii. 14; deliver to Satan, 1 Cor. v. 2.

Excuse, to cloak, John xv. 12.

Execrable, accursed, Josh. xvi. 18; abominable, Prov. xxviii. 9.

Exempted, free, 1 Kin. xv. 22.

Execute, judge, Zech. vii. 9.

Exercise, walk, Ps. cxxxi. 1; afflict, Eccl. vii. 13.

Exhort, beseech, 1 Thes. iv. 1; comfort, 18; desire, 1 Tim. ii. 1.

Expedient, profitable, 1 Cor. vi. 12.

Expectation, suspense, Luke iii. 15.

Expel, drive from, Josh. xxiii. 5.

Expired, fulfilled, 1 Sam. xviii. 26; return of the year, 2 Chr. xxxvi. 10.

Extinguished, consumed, Job vi. 17.

Extol, bless, Ps. cxlv. 2; boast, 2 Cor. x. 13.

Eyes, lookers out, Eccl. xii. 3.

F

Face, open, Gen. i. 2.

Fade, decay, Heb. viii. 13; consume, Ps. xxxix. 11; is not, ciii. 16; languish, Is xxiv. 4; wither, xix. 6; wax old, Heb. ii. 11.

Fail, cut off, 2 Chr. vi. 20; forsake, 1 Chr. xxviii. 20; fall from, Heb. xii. 15; make void, Ps. lxxxix. 33; dried up, Is. xix. 36; lie, Hab. iii. 17; deceive, Job vi. 15.

Faint, feeble, 1 Thes. v. 14; troubled, Job iv 5; heart melt, Josh. ii. 24; Is. xiii. 7; weary, 1 Sam. xiv. 28; no spirit, Josh. v. 1; no might, Is. xl. 29; tender, Deut. xx. 3; as women, Jer. l. 37.

Fair, beautiful, 1 Sam. xvi. 12; Hos. x. 11; pleasant, Gen. iii. 6; desirable, Ezek. xxiii. 6; good of countenance, Gen. xxiv. 16; Esth. i. 11; comely, ii. 7; well-favoured, Gen. xxix. 17; goodly, xxxvi. 6.

Faithful, trusty, Job xii. 20; true, Prov. xiv. 25; sound heart, 30; believing, 1 Tim. vi. 2.

Fall, destruction, Prov. xvii. 19; offence, Rom. v. 16, 17; stumble, Prov. xxiv. 17; perish, Ps. ix. 3; punish, Hos. iv. 14.

Falsely, lyingly, Lev. vi. 3; subtilely, Ps. cv. 25; deceitfully, Exod. viii. 29.

Fame, famous, great name, 2 Sam. vii. 9; good report, Phil. iv. 8; Heb. xi. 2; renown, Num. xvi. 2; lasting remembrance, Ps. cxii. 6; obtain witness, Heb. xi. 4; honourable, Is. iii. 5; name spread abroad, 2 Chr. xxvi. 15.

Famine, want of food, Job xxx. 3; no bread, 2 Kin. xxv. 3; scarcity, Deut. viii. 9; cleanness, Amos iv. 6.

Fan, winnow, Ruth iii. 2; cleanse, Jer. iv. 11; scatter, 1 Kin. xiv. 15; Jer. xlix. 36.

Fashion, form, John iv. 16; pattern, Ex. xxv. 46.

Fast, afflict the soul, Is. lviii. 3, 5; roll in dust, Mic. i. 10.

Fat, grease, Ps. cxix. 70; bones flourish, Is. lxvi. 14.

Fault, error, Ps. xix. 13; wickedness, Acts xxv. 5; offence, Rom. v. 17; sin, disobedience, xix. 20; wrinkle, Eph. v. 27; iniquity, 1 Sam. xxv. 24; guilt, Mat. xxiii. 18.



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**Favour, grace,** Gen. xxxii. 5; **acceptance,** xx; to delight in, 1 Sam. xviii. 22; **great with,** 2 Kin. v. 1; to know, Ruth ii. 10; extend mercy, Ps. cix. 12; take pleasure, cii. 14.

**Fear, faintness,** Lev. xxvi. 36; hang in doubt, Deut. xxviii. 66; feebleness of hand, Jer. xlvii. 3; without heart, Hos. vii. 11; awe, Ps. iv. 4; trembling, Phil. ii. 12; terror, Gen. xxxv. 5; horror, Ps. lv. 5; dread, Ex. xv. 16; reverence, Heb. xi. 7; trouble, John xiv. 27. 1 Pet. iii. 15.

**Feeble,** bowing, Job iv. 4; not many, **Is.** xvi. 14; abjects, Zech. xii. 8.

**Feed,** fill the appetite, Job xxxviii. 37; give bread, Neh. ix. 15; satisfy, Ps. lxxxi. 16; fill with good, civ. 28; nourish, Gen. xlv. 11; rule, 1 Chr. xi. 2; bear, Zech. xi. 16; guide, Ps. lxxviii. 72.

**Feel, know,** Job xx. 20; seek out, Eccl. viii. 17.

**Feet, steps,** Is. xxvi. 6; ankles, Ps. xviii. 36.

**Fervent, earnest,** Phil. i. 20; hot, Ps. xxxix. 9; burning, Jer. xx. 19; zealous, Num. xxv. 11, 13.

**Few,** gleanings; Is. xvii. 6. and xxiv. 13; men of number, 1 Chr. xviii. 8; short, Job xiv. 1.

**Fields,** out places, Job v. 11; open places, Prov. viii. 26.

**Fierce, ness,** strong, Deut. xxviii. 50; sharp, Hab. i. 1; violent, Ps. cxl. 4; furious, Prov. xxii. 24; rage, Dan. iii. 13; indignation, Ps. lxxviii. 49.

**Fight, brawl,** Tit. iii. 1; contend, Prov. xiii. 10; war, Jam. iv. 1; strive, Rom. xiii. 13.

**Fill,** replenish, Gen. i. 28; satisfy, Ps. cxxxii. 15; abundantly moisten, Is. xliii. 24.

**Filthy,** abominable, Lev. vii. 21; corrupt, Gen. vi. 11; defiled, Ezek. xxiii. 13; polluted, Ezra vi. 62; unclean, Lev. v. 2; vile, Nah. iii. 6; stinking, Ps. xiv. 3; mud, or scum, Ezek. xxiv. 12, 13.

**Finish, perfect,** Gen. ii. 1. כלה; make ready, 2 Cor. ix. 5; seal up, Dan. ix. 24; fulfil, Gen. xxix. 27; performed, Ex. v. 13.

**Firmament, expansion,** heaven, Gen. i. 8.

**Firm,** stable, 1 Chr. xvi. 30; steady, Ex. xvii. 52; unmoveable, 1 Cor. xv. 58.

**First,** chief, Ezek. xx. 41. and 44. 30.

**Fishers,** anglers, Is. xix. 8.

**Fit, apt,** 1 Chr. vii. 10; convenient, Mark vi. 21: prepare, Prov. xxi. 1; expedient, 1 Cor. vii. 12; ready, Ezra vii. 6; made up, Rom. ix. 22.

**Fixed,** prepared, Ps. lvii. 7; trusteth, established, cviii. 1. and cxii. 7, 8.

**Flattereth,** gives goodly words, Gen. xlix. 21; smooth words, Ps. lv. 21; sew pillows, Ezek. xiii. 18; speak to please, 1 Thes. ii. 4, 5. Jude 16. Jer. vi. 14. and 23. 31.

**Flourish,** bud, Is. xxvii. 6; bloom, Num. xvii. 8; blossom, Is. xxxv. 1. 2; green, Ps. xcii. 14; revive, Phil. iv. 10.

**Follow,** at the feet, Ex. xi. 8; go with, 1 Cor. x. 4; go after, Deut. i. 36.

**Foolish,** absurd, Jer. xxiii. 13; brutish, Ps. xlix. 20. Is. xix. 11; ignorant, Ps. lxxiii. 22; deceived, Is. xix. 13; silly, Job v. 2.

**Forget,** remember as waters that pass away. Job xi. 16; depart from the heart, Deut. iv. 9; memorial perish, Esth. ix. 22; written in the earth, Jer. xvii. 13.

**Forgive,** not impute, Rom. iv. 8; blot out, Neh. iv. 5. Jer. xviii. 23. Ps. li. 9; cover. xxxii. 2. and lxxxv. 2; pardon, Ex. xxxiv. 9; spare, Neh. xiii. 22; not remember, Heb. viii. 22.

**Former,** before, Ps. lxxix. 8; ancient, Mal. iii. 4.

**Form.** See *Fashion, Likeness, Similitude*; cut out, Job xxxiii. 6; make, Gen. ii. 18; create, i. 21, 27; shape, Ps. li. 5.

**Forsake,** hide the face, Ps. x. 1; stand afar off, xxxviii. 11; cast off, lxxvii. 7; to show the back, Jer. xviii. 17; come out, Rev. xviii. 4; depart, 1 Sam. xvi. 14; leave, Ruth i. 16; reject, Jer. vii. 20; forgot, Is. xlix. 14; come backward, Jer. xv. 6; go astray, 2 Pet ii 15; lightly estocmed, Deut. xxxii. 15.

**Forward,** willing, 2 Cor. viii. 10.

**Found,** searched, 1 Kin. vii. 47.

**Founded,** established, Ps. xxiv. 2.

**Freed,** justified, Rom. vi. 7.

**Friendly,** to the heart, Hos. ii. 14. Judg. xix. 3. Ruth ii. 13.

**Froward,** perverse, Prov. viii. 8; churlish, 1 Sam. xxv. 3; son of Belial, 1 Sam. xxv. 17; turneth away, Is. lvii. 17.

**Fruit,** increase, Deut. xxviii. 4. Ezek. xxxiv. 27; profit, Prov. xiv. 23; gain, Dan. xi. 39.

**Fruitful,** valleys spread abroad, Num. xxiv. 6; like Eden, Is. li. 3; a watered garden, lvii. 11; made to flourish, Ezek. xvii. 24.

**Fugitive,** vagabond, Gen. iv. 12; fall away, 2. Kin. xxv. 11.

**Full,** wholly, Job xii. 23; fulfilled, 1 Kin. xi. 6; plenty, Gen. xli. 53.

**Furiously,** in madness, 2 Kin. ix. 20.

**Furnish,** order, Ps. lxxviii. 19; perfected, 2 Tim. iv. 5.

## G

**Gain,** substance, Mic. iv. 13; buy, Dan. ii. 8.

**Galleries,** walks, Ezek. xli. 15. and 42. 3.

**Gap,** breach, Ezek. xiii. 5.

**Garnished,** covered, 2 Chr. iii. 6.

**Garnish,** cover, 2 Chr. iii. 6.

**Gather,** glean, Judg. i. 7; take away, Ps. xxvi. 9; assemble, Zeph. iii. 8; call, Judg. vi. 34.

**Gave,** rendered, 2 Kin. xvii. 3; added, Job xlii. 9.

**Generation,** age, Acts xiii. 36.

**Girl,** a maid child, Lev. xii. 5; virgin, Gen. xxiv. 16; damsel, Deut. xxii. 23.

**Give,** deliver, Prov. iv. 9; distribute, Eph. iv. 28; impart, Rom. xii. 8; send, 2 Chr. xxx. 24.

**Give thanks,** confess, Heb. xiii. 15.

**Glad,** merry in heart, 2 Chr. vii. 10; sing, Ps. c. 2; rejoice, Joel ii. 23; shout for joy, Ps. xxi. 6.

**Gloominess,** darkness, Zeph. i. 15.

**Glory,** honour, Ps. xxix. 2; tongue, xxx. 12; brightness, lxxxix. 44; praise, ix. 14.

**Glorious,** decked, Is. lxiii. 1, goodly of ornament, Dan. xi. 16.

**God,** he that abideth of old, Ps. lv. 23; Jah, lxviii. 4; the portion of Jacob, Jer. x. 16; the Hope and Saviour of Israel, xiv. 8; Ancient of days, Dan. vii. 9; the Lord, Am. ix. 6; most High, Ps. lxxxiii. 18; Almighty, Gen. xvii. 1; El-Elohe-Israel, xxxiii. 20; Jehovah, Ex. vi. 3; Preserver of men, Job vii. 20; King over all, Ps. xlvii. 2, 7; the first and last, Is. xli. 4; Father of glory, Eph. i. 3, 17.

**Godly, saints,** Ps. xvi. 3; God's hidden ones. lxxxiii. 3; that follow righteousness, Is. li. 1, 7; rod of God's inheritance, Jer. x. 16; house of Jacob, Mic. ii. 7; wisdom's children, Luke vii. 35.

**Gospel,** good tidings, Is. xl. 9; peace, salvation, lii. 7; rod of his mouth, xi. 4; rod of strength, Ps. cx. 2; power of God, Rom. i. 16; living waters, Zech. xiv. 8; the grace of God, Eph. iii. 2; word of life, Phil. ii. 16; word of God, Heb. vi. 5; Christ's fame, Mat. iii. 12; children's bread, xv. 26; word of faith, Rom. x. 8; revelation of the mystery, xvi. 25; word of reconciliation, 2 Cor. v. 18, 19; word of truth, Eph. i. 13; word of promise, Gal. iii. 8; word of the kingdom, Mat. xxiv. 14.

**Governors,** nursing fathers, Num. xi. 26; keep the charge of the Lord, 1 Kin. ii. 3; ancients, Is. iii. 14; magistrates, Judg. xviii. 7; powers, Luke xii. 11; judges, Ezra vii. 25.

**Grace,** fruit of the Spirit, Gal. v. 22; the fulness of God, Eph. iii. 19; love, Phil. i. 9; gift, 2 Cor. i. 19; thanksgiving, 1 Cor. x. 30.

**Grave,** the bed, 2 Chr. xvi. 14; sepulchre, Gen. xxiii. 6; tomb, Mat. xxvii. 60; heap, Job xxx. 24; hell, Ps. xvi. 10; chamber of death, Prov. vii. 27; pit of destruction, Ps. lv. 23. Is. xxxviii. 17; land of darkness, Job x. 21; long home, Eccl. xii. 5; house appointed for all, Job xxx. 23; heart of the earth, Mat. xii. 27; lower parts of the earth, Eph. iv. 9; land of forgetfulness, Ps. lxxxviii. 11.

**Grant,** accept, Gen. xix. 21; answer, xxxv. 3; not say nay, 1 Kin. ii. 20; accomplish desire, v. 9, hear prayer, 2 Kin. xx. 5; perform words, Jer. xxviii. 6; fulfil, Ps. xx. 4; give, 1 Chr. xxi. 22.

**Greedy,** strong of appetite, Is. lvi. 11; never have enough, ib.

**Grief, anguish,** Gen. xlii. 21; sorrow, iii. 16; vexation, 2 Chr. xv. 5; heaviness, Ezra ix. 5.

**Grieve, humble.** 2 Cor. xii. 21; make sad, Ezek. xiii. 22; provoke, Gen. xxvi. 35; much bitterness, Ruth i. 13.

**Grievous, hard,** Ps. xxxi. 18; strong, 1 Kin. ii. 8; heavy, Gen. xli. 31.

**Grieved, bitter,** 1 Sam. xxx. 6; shortened, Judg. x. 16.

**Guard, keeper of the head,** 1 Sam. xxviii. 2; counsel, 2 Sam. xxiii. 23; runners, 1 Kin. xiv. 27.

**Guide, direct,** Gen. xlvi. 28; eyes to others, Job xxix. 15; an husband, Prov. ii. 17; teachers, Rom. ii. 19; have rule, Heb. xiii. 7, 17.

**Guilty, debtor,** Mat. xxiii. 18; subject to judgment, Rom. iii. 19.

## H

**Habitation, dwelling, resting place,** Is. xxxii. 18; pasture, Jer. ix. 10; tent, Ps. lxix. 25; establishment, lxxxix. 14.

**Half, part,** Dan. xii. 7.

**Hallow, set apart,** Exod. xiii. 12; separate, 1 Chr. xxiii. 13; cleanse, Acts xi. 9; dedicate, Deut. xx. 5; observe, Exod. xii. 42.

**Hand, side,** Eccl. iv. 1; power, Is. l. 2.

**Hap, chance,** 2 Sam. i. 6; peradventure, Ex. xiii. 17.

**Happened,** came to pass, Ruth ii. 3.

**Happy, blessed,** Ps. i. 1; well with, cxxviii. 2.

**Hard, ness, hid,** Jer. xxxii. 17; marvellous. 2 Sam. xiii. 2; blindness, Mark iii. 5; obstinate, Deut. ii. 30.

**Harlot,** strange woman, Judg. xi. 2; whose heart is snares, Eccl. vii. 26; painted eyes, Ezek. xxiii. 40; mistress of witchcrafts, Nah. iii. 4; whore, Deut. xxiii. 17.

**Harm, evil,** 2 Kin. iv. 41; heart, 1 Sam. xxiv. 9.

**Harmless,** sincere, Phil. ii. 15.

**Haste, pant,** Eccl. i. 5; flee away, Song viii. 14; speed, 1 Sam. xx. 38; not delay, Ps. cxix. 16.

**Hasty,** short, Prov. xiv. 23; rash, Is. xxxii. 4; heady, 2 Tim. iii. 4.

**Hate, abhor,** Lev. xxiv. 14; Amos v. 10; abominate, 1 Sam. xiii. 4; odious to, 1 Chr. xix. 6; not away with, Is. i. 13; reject, Jer. xiv. 19; would destroy, Ps. lxix. 4.

**Haven, mart,** Is. xxiii. 3; entry of the sea, Ezek. xxvii. 3; harbour, Joel iii. 16.

**Haughty, proud,** Prov. xxi. 24; lofty, Ps. cxxxi. 1.

**Heady, carried headlong,** Job v. 13; rash, Eph. v. 2; unadvised, Ps. cvi. 33; not to be admonished, Eccl. iv. 13. See *Hasty.*

**Heal, bring health,** Jer. xxxiii. 6; cure, Hos. v. 13; recover, Jer. viii. 22; bind up, Hos. v. 6; Is. iii. 7.

**Hear, attend,** Ps. lxxxvi. 6; to receive, Job iv. 12; bow the ear, Ps. cxxxi. 2; Prov. v. 1; Ps. lxxviii. 1; lxxxvi. 6; hearken, Is. xxi. 7; Mal. iii. 16; lay to heart, ii. 2; obey, Prov. xv. 32; regard, Job xxxv. 13; answer, 1 Sam. vii. 9.

**Hearken, consent,** 1 Kin. xxiii. 8; incline the ear, Ps. xlv. 10; listen, Is. xlix. 1; receive instruction, Jer. xxxv. 13; hear in hearing, Job xxxvii. 2.

**Heart, soul,** Ps. x. 3; bowels, xl. 8; mind, Is. xxi. 4; inward parts, Job xxxviii. 26.

**Hearts, gates,** Ps. xxiv. 7; hands, Heb. xii. 12; loins of the mind, 1 Pet. i. 13.

**Heathen, Gentiles,** Gal. ii. 15; uncircumcised, 1 Sam. xiv. 6; infidel, 1 Tim. v. 8; tents of wickedness, Ps. lxxxiv. 10; nations, Ezek. xxxvi. 15.

**Heaven, height,** Ps. cxlviii. 1; firmament, xix. 1; God's dwelling, 2 Chr. vi. 39; habitation of holiness, 2 Chr. xxx. 27.

**Heavy, hard,** 1 Kin. xiv. 6; displeased, xx. 43; weighty, Prov. xxvii. 3; grievous, Matt. xxiii. 4.

**Help, deliver,** Ps. xl. 17; strengthen, xx. 2; take by the hand, Job viii. 20; save, 2 Sam. xiv. 4; support, Ps. xx. 2; comfort, lxxxvi. 17.

**Hide, keep close,** Job xxviii. 21; conceal, Ps. xl. 10; sought for, Prov. xxviii. 12.

**Hinder, forbid,** Luke xi. 52; drive back, Gal. v. 7; make an error, Neh. iv. 8; turn away, Job ix. 12; stop, 2 Cor. xi. 10.

**Hire, wages,** Gen. xxix. 15; reward, Matt. vi. 2.

**Honourable,** lifted up, 2 Kin. v. 1; eminent, Job xxii. 8; great, Nah. iii. 10; glory, Is. v. 13.

**Hope, trust,** Ps. lxx. 5; wait for, xxxviii. 15; desire, Prov. xiii. 12; harbour, Joel iii. 16.

**Horrible, burning,** Ps. xi. 6; filthy, Jer. xxiii. 14.

**Humble, base in one's own sight,** 2 Sam. vi. 22; tender, 2 Kin. xxii. 19; low eyes, Job xxii. 29; afflicted, Ps. ix. 12.

**Hunger, appetite,** Eccl. vi. 7; long, Ps. cvii. 9.

**Husband, lord,** Gen. xviii. 12; covering of the eyes, xx. 16; guide, Prov. ii. 17; good man, vii. 19; head, Eph. v. 23.

**Hypocrite,** one that covers his sin, Job xxxi. 33; spirit not stedfast, Ps. lxxviii. 8; near in lip, and far off in heart, Is. xxix. 13; feigned, Jer. iii. 10; corrupt within, though fair without, Mat. xxiii. 27; Luke xi. 39; a form of godliness, but denying the power, 1 Tim. iii. 5; wells without water, 2 Pet. ii. 17.

## I & J

**Idle, slothful,** Prov. xii. 24; work not at all, 2 Thess. iii. 11.

**Idol, idols, molten gods,** Lev. xix. 4; strange gods, Mal. ii. 11; new gods, Deut. xxxii. 17; other gods, Jer. vii. 18; graven images, Hos. xi. 2; dung gods, Deut. xxix. 17; abomination of the heathen, Is. xliv. 19; vanity, Jer. xviii. 15; stumbling-block, Ezek. xiv. 3; shame, Hos. ix. 10; devil, 1 Cor. x. 21; confusion, Is. xli. 29.

**Idolatry, will worship,** Col. ii. 23; worshipping devils, 1 Cor. x. 19; whoring, Ezek. vi. 9; pollution, Acts xv. 20; men's inventions, Ps. cvi. 39; blasphemy, Is. lxv. 7; filthiness, Ezek. xxxvi. 25.

**Jealousy, anger,** Ps. lxxix. 5; fury, Zech. viii. 2.

**Ignorance,** no knowledge, Eph. iv. 18; Hos. iv. 1; blindness, see *Blindness;* night, Mic. iii. 6; darkness, Matt. iv. 16; Luke i. 79; unlearned, Acts iv. 13; vail, Is. xxv. 7.

**Imagine, meditate,** Ps. ii. 1; intend, xxi. 11.

**Immutable,** no shadow of turning, Jam. i. 17; changeth not, Mal. iii. 6; the same for ever, Ps. cii. 27.

**Importunity,** give no rest, Is. lxlii. 7.

**Impudent,** a whorish forehead, Jer. iii. 3; not ashamed, vi. 15; hardeneth his face, Prov. xxi. 29; cannot blush, Jer. vi. 15.

**Impute, beheld,** Num. xxiii. 21; counted, Rom. iv. 3; reckoned, 9.

**Incense, perfume,** Exod. xxx. 35, 37; memorial, Is. lxvi. 3.

**Incomprehensible,** past finding out, Job ix. 10; unsearchable, Ps. cxlv. 3; Is. xl. 28.

**Increase, ascend,** 1 Kin. xxii. 35; enlarge, Job xii. 23; make strong, Jer. v. 6; break forth, Gen. xxx. 30; to grow, 2 Thess. i. 3; bring forth, Ezek. xxxvi. 11; multiply, Gen. xvi. 10; to add, 2 Sam. xxiv. 3.

**Incurable,** no healing, Nah. iii. 19; use medicines in vain, Jer. xlvi. 11; grievously sick, Mic. i. 9.

**Indignation,** anger kindled, Gen. xxx. 2; wrathful, Ps. lxiv. 24; fury, Nah. i. 16; fierce anger, Zeph. iii. 8; envy, Acts v. 17.

**Infamy,** reproach, Prov. vi. 13; name for a curse, Is. lxv. 15; polluted of name, Ezek. xxii. 5.

**Inferior,** under, Job xii. 3; lower, Heb. ii. 7; attained not, 1 Chr. xi. 21.

**Infinite,** of no number, Ps. cxlvii. 5; no end, Nah. ii. 9; as dust of the earth, Gen. xiii. 16; as the sand, &c.; 1 Sam. xiii. 5; not to be measured, Hos. i. 10; passeth knowledge, Eph. iii. 19.

**Infolding, catching,** Ezek. i. 4.

**Inform.** See *Instruct;* declare, Is. xliv. 7.

**Inhabit, ed, dwell,** Zech. viii. 5; abide, x. 10.

**Iniquity, punishment.** Job xxi. 19; grief, Is. i. 13; grievance, Hab. i. 13; sin, Job xiii. 23.

**Inlighten, illuminate,** Heb. x. 32; open the eyes, Luke xxiv. 31; shine, Is. lx. 1.

**Innocent, harmless,** Heb. vii. 26; faultless, Jude 24; without transgression, Job xxxiii. 9; clean hands, Ps. xxiv. 4.

**Instruct,** give understanding, Ps. cxix. 130; to teach, Is. xl. 14; put words in the mouth, Exod. iv. 15; strengthen, Job iv. 3.

**Integrity, uprightness,** Ps. xxv. 21; sincerity, Gen. xx. 5.

**Interpret,** expound, Judg. xiv. 14, 19; make known the meaning, Dan. v. 16; give the sense, Neh. viii. 8; to show, Job xxxiii. 23.

**Intreat, ask,** 1 Sam. xx. 28; beseech, Esth. viii. 3; supplicate, Job xli 4; make prayer, Dan. ix. 13.

**Invite, bid,** Zeph. i. 7; call, Matt. xxii. 3.

**Joy, gladness,** Num. x. 10; mirth, Is. xxiv 11; laughter, Ps. cxxvi. 2; sing, Jer. xxxi. 12.

**Join, associate,** Dan. xi. 6; sew together, Ezra iv. 12; mingle, Is. ix. 11; add, Acts v. 13, 14.



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Judge, minister judgment, Ps. lx. 8; govern, Ps. lxvii. 4; discern, 1 Cor. ii. 14, 15; determine, v. 3; recompense, Ezek. vii. 3, 8.
Judgment, justice, Job viii. 3; equity, Is. lvi. 1; right, lix. 8; condemnation, 1 Cor. xi. 34; fruit of righteousness, Amos vi. 12; correction, Hab. i. 12.
Just, innocent, Job xxvii. 17; perfect, Prov. xi. 1.
Justified, cleared, Ps. li. 4; freed from sin, Rom. vi. 7.

K

Keep, hide, Ps. xvii. 8; hold fast, 1 Cor. xv. 2; do, 1 Chr. iv. 10.
Kind, ness, favourable, Judg. xxi. 21; love, Tit. iii. 4; mercy, Is. lxiii. 7; pity, 9.
King, anointed, Ps. xviii. 50; ruler of the people, ev. 20; head, 1 Sam. xv. 17.
Kinsman, redeemer, Ruth ii. 20; acquaintance, 2 Kings x. 11; neighbour, 1 Chr. xxxviii. 11.
Know, consider, 1 Sam. xxv. 17; understand, Job xv. 9; compass, Eccl. vii. 25; perceive, Job xiv. 21.
Knowledge, skill, Dan. i. 17; excellent spirit, v. 12.

L

Labour, work, Ps. civ. 23; painful, 2 Cor. xi. 27; travel, Eccl. i. 13. 1 Thes. ii. 9; sweat, Gen. iii. 19; deed, xliv. 15; endeavour, 2 Cor. v. 9; strive, Col. iv. 12.
Lamentable, doleful, Mic. ii. 4; mournful, Mal. iii. 14.
Law, doctrine, Ps. xix. 7; appointed by law, Neh. xii. 44; statutes, Ex. xv. 6; commands, Deut. xxx. 11; ordinance, Ex. xiii. 43; testimonies, xxv. 16.
Laid upon, required, 1 Kings viii. 31; make sick, Deut. xxix. 22.
Lead, to be head, Deut. xx. 9; teach, Ps. xxv. 4, 5; guide, ix; xxvii. 11.
Lean, toll the bones, Ps. xxii. 17; body consumed, Prov. v. 11; apply the heart to wisdom, Ps. xix. 12. Prov. ii. 2.
Leave, forsake, Heb. xiii. 5; depart, Gen. xxxi. 55; withdraw, Heb. x. 38; cause to cease, Ruth iv. 14; reserve, 1 Sam. ix. 24; cast out, Rev. xi. 2.
Let, hinder, Acts viii. 36; withstand, Num. xxii. 32; withhold, Gen. xxiii. 6; forbid, see *Forbid*; turn back, Is. xliii. 13.
Letter, epistle, Acts xv. 30; a writing, 2 Chr. xxi. 12.
Lewd, wicked, Acts xviii. 14.
Liberal, bountiful, 1 Kings x. 13; bountiful eye, Prov. xxii. 9; soweth beside all waters, Is. xxxii. 20; open hand, Deut. xv. 14.
Liberty, freedom, Lev. xix. 20; large, Ps. cxix. 45; power, 1 Cor. viii. 9; boldness, Heb. x. 19.
Life, days of flesh, Heb. v. 7; quickening, Ezek. xiii. 22; breath, Acts xvii. 25; length of days, Deut. xxx. 20; breath, Rev. xiii. 15; soul, Gen. i. 20, 30; favour, Job x. 12.
Light, day, Gen. i. 5; morning, 1 Sam. xxv. 22. Is. viii. 20; shine, Joel ii. 10; lamp, Prov. vi. 23; understanding, Ps. cxix. 130; brightness, Is. lx. 3; gladness, Esth. viii. 16.
Likeness, resemblance, Zech. v. 6; similitude, Num. xxii. 8; as, so, Judg. viii. 18; according, Ps. lviii. 4; equality, Dan. v. 21; habit, Phil. ii. 7.
Limit, determine, &c. Job xiv. 5; appoint, Jer. l. 44; restrain, Ezek. xxxi. 15; space or bound, xl. 12.
Line, rule, 2 Cor. x. 16; direction, Ps. xix. 4.
Live, that breathe, Josh. x. 40; life within me, 2 Sam. i. 9; have being, Ps. civ. 33; abide in the flesh, Phil. i. 22, 23; in this tabernacle, 2 Pet. i. 13.
Lofty, proud, Is. ii. 12; haughty, 11; high, ii. 13.
Long, consume, 2 Sam. xiii. 39; wait, Job iii. 21; hunger, Ps. cvii. 9; expect, Job vi. 8.
Look, set the eyes, &c. Jer. xxxix. 12; observe, Job xiii. 27; hasten, 2 Pet. iii. 12.
Loose, let go, John xi. 44.
Lord, Holy One of Israel, Is. xxix. 19; ruler, Ps. cv. 21; The Highest, xviii. 13; The Mighty God, l. 1.
Love, cleave to, Deut. xi. 22; pity, Tit. iii. 4.
Lukewarm, neither cold nor hot, Rev. iii. 16; halt between two, 1 Kings xviii. 21.



Lust, long, Gen. xxxiv. 8; cleave to, 3; concupiscence, Rom. vii. 7; pleasure, James iv. 1, 3.
Lying, words of falsehood, Is. lxix. 13; devising, Job xi. 3; deceit, Hos. xi. 12; vanity, Ps. lxii. 9.

M

Mad, void of understanding, Prov. xvii. 18; beside one's self, 2 Cor. v. 13; play the madman, 1 Sam. xxi. 14; mischievous, Eccl. x. 13.
Made, framed, Heb. xi. 3; formed, Ps. civ. 26; hewed, Is. v. 2; caused, Ezek. xvi. 7; built, xxvii. 5; fashioned, Job x. 8.
Magnify, glorify, 2 Thes. i. 10; set the heart upon, Job vii. 17.
Maintain, nourish, Gen. xlv. 11; prove, Job xiii. 15; profess, Tit. iii. 14; make judgment, Ps. ix. 4.
Make, turn, Ps. xli. 3; form, Is. xxvii. 11; build, Ezra v. 4.
Magistrates, rulers, Hos. iv. 18; elders, Ruth iv. 4; heirs of restraints, Judg. xviii. 7.
Man, flesh, Gen. vi. 12; dust and ashes, xviii. 27; Adam, ii. 15; ripe of age, 1 Cor. xiv. 20; soul, Ex. xii. 16.
Manifest, bare, Is. lii. 10; open face, &c. 2 Cor. iii. 18; naked, Heb. iv. 13; made known, &c. Luke viii. 17.
Manna, corn of heaven, Ps. lxxviii. 24; angels' food, 25; bread of the mighty, ib.; bread of heaven, ev. 4.
Manner, ordinance, Num. xv. 24; word, 1 Sam. xvii. 30; law, 2 Sam. vii. 19.
Many, seven, Job v. 19; multitude, 2 Chr. xi. 23; great, Ps. xviii. 16.
Marry, ed, take, Lev. xxi. 13; join in affinity, Ezra ix. 14; espouse, Song iv. 11; yoked, 2 Cor. vi. 14; betrothed, Deut. xxii. 23; dwell with, Neh. xiii. 23.
Martyrs, witnesses, Rev. xi. 3.
Marvellous, astonishing, 1 Kings ix. viii; wonderful, Luke ii. 18. Is. xxix. 14; amazing, Acts ii. 7; difficult, Zech. viii. 6.
Meditate, muse, Ps. cxliii. 5; remember, lxiii. 6; pray, Gen. xxiv. 63; think upon, Phil. iv. 8; commune, &c. Ps. iv. 4; lay to heart, Mal. ii. 2.
Meek, slow to anger, Prov. xv. 18; gentle, peaceable, James iii. 17. 2 Tim. ii. 24; lowly, Prov. xvi. 19; easy to be entreated, James iii. 17; forbearing, Prov. xxv. 15.
Memory, name, Ps. cix. 13; remembrance, 2 Sam. xviii. 18.
Mercy, grace, Gen. xxxiii. 11. Ps. iv. 1; kindness, Ruth i. 8. Ps. xxv. 6; compassion, 2 Kings xiii. 23; heart turned, Hos. xi. 8; bounty, 1 Kings iii. 6; pity, Amos i. 11.
Merry, glad, Eccl. x. 19; songs, Judg. ix. 27.
Might, ty, strength, Dan. iii. 20; strong, Is. viii. 2; rock, iii. 29; power, 2 Thes. i. 7; hidden, Jer. xxxiii. 3; many, Is. xvii. 12.
Mind, heart, Deut. viii. 2; thought, &c. Is. xvi. 3.
Minister, messenger, 2 Chr. xxxvi. 16; master of assembly, Eccl. xii. 11; servant, Is. xlix. 5; watchman, lxii. 6; steward, Luke xii. 12. 1 Cor. iv. 1; separated to the gospel, Rom. i. 1; builder, 1 Cor. iii. 10; ambassador, 2 Cor. v. 20; preacher, teacher, 1 Tim. ii. 7; man of God, 2 Tim. vi. 11; elder, 1 Pet. v. 1; angel, Rev. ii. 1; star, i. 20; vi. 13.
Ministry, charge, Acts xii. 25.
Mischief, vanity, Ps. xxxvi. 4; punishment, 2 Kings vii. 9; evil, 2 Sam. xvi. 8; iniquity, Ps. vii. 14.
Misery, bitter in soul, Job iii. 20.
Mock, deride, Jer. xx. 7; a proverb, &c. Deut. xxviii. 37; shoot out the lip, Ps. ii. 27; make a wide mouth, Is. lvii. 4; reproach, Jer. xx. 8; their music, Lam. iii. 63; scoff, Hab. i. 10; taunt, ii. 6.
Moment, twinkling of an eye, 1 Cor. xv. 52; small time, Ex. xxvi. 22.
Morning, break of day, Gen. xxxii. 24. Judg. xix. 2. Song ii. 17.
Mortal, dwell in houses of clay, Job iv. 19; dust, Gen. iii. 19; bodies of clay, Job xiii. 12; shall die, Is. v. 12; breath in the nostrils, ii. 22.
Mortify, circumcise, Jer. iv. 4; cut off, Mat. v. 30; deny, Luke ix. 23; crucify, Rom. vi. 6; destroy, 1 Cor. iii. 5; bring in subjection, ix. 27; abstain from, 1 Pet. ii. 11.
Mourn, weep, Gen. l. 1. Lam. i. 2; cry, 2 Sam. xiii. 19; lament, Jer. xxii. 10; bow down, &c. Ps. xxxv. 14; wail, Jer. ix. 17, 18; languish, Hos. iv. 3.
Multiply, make great, Gen. xii. 2. 2 Sam. xxii. 36; hath many, 1 Chr. xxiii. 11.
Multitude, as the sand, Is. xlviii. 19; cloud, Heb. xii. 1; fulness, Gen. xlviii. 19; tumult, Luke xxii. 6.
Murder, shed blood causelessly, Gen. ix. 6. 1 Sam. xxv. 31; slay presumptuously, Ex. xxi. 14; guilt of innocent blood, Deut. xix. 13; swallow up, Prov. i. 12; way of Cain, Jude 11,
Murmur, complain, Lam. iii. 39; discontent, Num. xiv. 26. and xvi. 41. Mark xiv. 5.
Muster, take the sum, Num. xxvi. 2; gather an army, 1 Sam. xxviii. 1; number, 1 Kin. xx. 25.

N

Naked, ness, bare, Ezek. xvi. 7; uncovered, Isa. xxii. 6, 8; shame, xx. 4.
Name, praise, Isa. xlviii. 9; glory, lix. 19; fame, Josh. ix. 9; memorial, Exod. iii. 15.
Nature, flesh, Rom. viii. 8; sense, Jam. iii. 15.
Never since the world began, John ix. 32; unto generation and generation, Ps. x. 6.
New, hidden, Isa. xlviii. 6; principal, Ezek. xlvii. 12; raw, &c. Mark ii. 21.
News, tidings, 2 Sam. xviii. 20. 1 Kin. xiv. 6. 2 Kin. vii. 9.
Night, twilight, Pr. vii. 9; evening, Ps. xxx. 5; shadow of death, Amos v. 8.
Noise, sound, Rev. ix. 9; voice, xix. 6; tumult, 1 Sam. xiv. 19.
Nourish, carry in the bosom, Num. xi. 12; give suck, Lam. iv. 3; make great, Ezek. xxxi. 4.
Number, tale, 1 Sam. xviii. 27; count, 1 Kin. iii. 8; search out, Job xxxiv. 24.
Nurture, admonition, Eph. vi. 4.

O

Oath, swearing, Lev. v. 1. Heb. vii. 21; adjure, 1 Sam. xiv. 28; curse, Dan. ix. 11.
Obey, hearken, Gen. iii. 17; submit, xvi. 5. Ps. xviii. 44; follow fully, Num. xiv. 24; go in and out, &c. xxvii. 21; ears open, Ps. xl. 6; perform, cxix. 112; believe, Acts v. 36; cleave to, Deut. iv. 4; follow with the heart, 1 Kin. xiv. 8.
Obscure, in a riddle, 1 Cor. xiii. 12; darkness, Isa. xxix. 18.
Observe, look narrowly, Job xiii. 27; keep, save, Mark vii. 9.
Obstinate, stiff-necked, Deut. ix. 6; harder than rock, Jer. v. 3; hard, Isa. xlviii. 4; iron sinew, ib.
Offer, bring up, Mal. i. 17; sacrifice, 1 Kin. ii. 33; add, Rev. viii. 3; pour out, Phil. ii. 17.
Offendeth, a stumbling-block, Mat. v. 29; scandal, xiii. 41.
Open, reveal, Ps. cxix. 18; uncover, Job xxxiii. 16; dig, Ps. xl. 6; cleave, Mark i. 10.
Oppress, tread upon, Amos v. 11; swallow up, viii. 4; take by violence, Mic. ii. 2; tear in pieces, Nah. ii. 12; gnaw, Zeph. iii. 3; devour, Mat. xxiii. 14; crush, Job xx. 19; break, Isa. lviii. 6; waste, Ps. vii. 9; terrify, x. 18.
Ordained, wrought, 2 Cor. v. 5; ordered, Rom. xiii. 1; founded, Ps. viii. 2; prepared, Eph. ii. 10; gave, Jer. i. 5.
Ordered, established, Ps. xxxvii. 23; disposed, l. 23; orderly manner, Judg. 6. 26; bind or tie, 1 Kin. xx. 14.
Ordinance, tradition, 1 Cor. xi. 2; ceremonies, Heb. ix. 1; observations, Mal. iii. 14.

P

Pacified, anger abated, Judg. viii. 3; heart towards, 2 Sam. xiv. 1.
Painful, diligent, Prov. x. 4; see *Phrases*, Ps. cxxvii. 2. Prov. xxxi. 15, 18, 27. Eccl. viii. 16.
Pardon, forgive, 1 Kin. 8. 30; acquit, Job x. 14; cover sin, Ps. xxxii. 1; not impute sin, 2 Cor. v. 19; blot out, Ps. li. 9.—See more, 2 Chron. xxx. 18. Isa. xxxviii. 17. and lv. 7. Hos. xiv. 2.
Partake, er, united, Gen. xvii. 6; to eat, Ps. cxli. 4; have fellowship, Ps. xciv. 20; company with, Prov. xxix. 3; portion with, Ps. l. 18.
Partial, ity, respect persons, Deut. xvi. 19; accept persons, Ps. lxxxii. 2; Prov. xviii. 5; accept faces, Mal. ii. 9; wrangling, Jam. iii. 17.
Past, driven away, Eccl. iii. 15.
Pastors, keepers, Song viii. 11; guides, Heb. xiii. 7; princes of the people, Jer. xxii. 22.
Pasture, feeding place, Neh. ii. 11; grass, Ps. xxiii. 3.
Patience, dumb, Ps. xxxix. 9; bearing, Jer. x. 19; forbearing, 2 Tim. ii. 24; suffering, Isa. v. 7.
Peace, rest, Deut. xii. 10; still, 2 Chron. xii. 9; quiet, Jer. xlvii. 6, 7; safely, Hos. ii. 18; all well, 2 Sam. xviii. 28; prosperity, Dan. viii. 25; league, Job v. 23; silence, Job xiii. 13.
People, waters, Rev. 17. 1; nations, Prov. xiv. 34; children, Gen. xxix. 1.
Perfect, fully, 1 Kin. xi. 6; to the end, 1 Pet. i. 13; upright, Gen. vi. 4; full age, Heb. v. 14; sincere, Deut. xviii. 13; hold integrity, Job ii. 3.
Perform, do as spoken, Gen. xxviii. 15; visit as said, xxi. 1; make good, Num. xxiii. 19; fulfil, Jer. xiv. 25; verify, 1 Kin. viii. 26; keep, Deut. xxiii. 23; finish, Phil. i. 6.
Perfume, sweet odours, 2 Chron. xvi. 1.
Peril, jeopardy, 1 Cor. xv. 30; danger, Matt. v. 22; adventure life, Judg. ix. 17.
Permission, passing over, Rom. iii. 25.
Pernicious, lascivious, 2 Pet. ii. 2.
Perish, become as dung, Ps. lxxxiii. 10; sleep perpetually, Jer. li. 39; consume, 1 Sam. xxvii. 1; destroy, Dan. ii. 18; cut off, Gen. xli. 36; utterly waste, Is. lx. 12.
Perpetual, of old, Ezek. xxxv. 5.
Persecute, shamefully entreat, 1 Thess. ii. 2; trouble, 2 Thess. i. 6; shoot at, &c., Gen. xlix. 23; hunt, 1 Sam. xxiv. 11; pursue, xxv. 29; devour, Ps. lxxx. 13; plough, cxxix. 3; waste, Gal. i. 13; chase out, 1 Thess. ii. 15.
Persecutors, briars, Ezek. xxviii. 24; foxes, Luke xiii. 32; wolves, John x. 12; beasts, 1 Cor. xv. 32; destroyer, Jer. l. 1.
Persevere, hold fast, 1 Tim. i. 19; retain, Job ii. 9; follow on, Hos. vi. 3; run, Heb. xii. 1; overcome, Rev. ii. 17; faithful to death, ii. 10.
Persuade, ed, bow the heart, 2 Sam. xix. 14; force, Prov. xvii. 21; break the bone, xxv. 15; have confidence, Gal. v. 10; assured, Rom. xiv. 15; deceive, 1 Kin. xxii. 20.
Pestilence, sword of the Lord, 1 Chr. xxi. 12; death, Jer. ix. 21; plague, Num. xiv. 37.
Pine, consume, Zech. xiv. 12; burn with hunger, Deut. xxxii. 24; flow out, Lam. iv. 9.
Pity, lament, Ps. lxix. 20; compassion, Ezek. xvi. 5; spare, John v. 19.
Plead, argue, Job vi. 25; fill the mouth with arguments, xxiii. 4; speak on one's behalf, xxxvi. 2; open the mouth in a cause, Prov. xxxi. 8, 9; take vengeance, Jer. li. 36.
Please, ing, good in the eyes, Gen. xli. 37; 1 Chr. xiii. 2, 4; acceptable, 1 Tim. v. 4; be good, Esth. i. 19; find favour, viii. 5.
Pleasant, sweet, 2 Sam. i. 23; desirable, 2 Chr. xxxii. 27; comely, Ps. xiv. 1; good, Eccl. vii. 26; fruitful, Is. xxxii. 12.
Plenty, fulness, Gen. xlviii. 19; fatness, xxvii. 39; without number, xli. 49; abundance, Deut. xxviii. 47; sufficiency, Job xx. 22; cup run over, Ps. xxiii. 5; fats overflow, Joel ii. 24; iii. 13; strength, Job xxii. 25; greatness, Ps. ciii. 8.
Plough, till, Gen. ix. 12; break up, Jer. iv. 4; open, Is. xxviii. 24, 25.
Polluted, abominable, Ezek. iv. 11; plunge in the ditch, Job ix. 31; unclean, Is. lxiv. 6; trodden under foot, Ezek. xvi. 6.
Ponder, lay up in the heart, 1 Sam. xxi. 12.
Poor, fallen into decay, Lev. xxv. 35; without power, Job xxvi. 2; needy, Ps. cxiii. 7; destitute, Is. ii. 25; a beggar, 1 Sam. ii. 8; in want, Luke xv. 14; brought to a piece of bread, Prov. vi. 26; afflicted, Job xxxvi. 6; weak, Ps. xli. 1; broken in heart, x. 9; hath no helper, lxxii. 12.
Posterity, generation to come, Ps. lxxviii. 6; offspring, Job xxvii. 14; seed, Ps. xxv. 13; left in the tabernacle, Job xx. 26.
Power, stretched-out arm, Exod. vi. 6; might, Deut. iii. 24; right hand, Ps. cxviii. 16; key, Rev. ix. 1; strength, Job xxvi. 2; dominion, 2 Chr. xxxii. 9; liberty, 1 Cor. viii. 9; substance, 1 Sam. ix. 1.
Praise, glorify, Ps. l. 23; magnify, xxxviii.

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3; calves of the lips, Hos. xiv. 2; ascribe greatness, Deut. xxxii. 3; offer sacrifice, Ps. xxxvii. 6; thanksgiving, c. 1.
Pray, seek, Ps. xxvii. 8; call, Gen. xii. 8; cry, Exod. ii. 23; beseech, Job i. 14; make request, Phil. iv. 6; intercession, Jer. vii. 16; supplication, Job viii. 5; lift up the soul, 1 Sam. i. 15.
Preach, publish, Deut. xxxii. 3; declare, Acts xx. 27; warn. 31; doctrine drop, Deut. xxxii. 2; teach, 2 Chron. xvii. 9; feed, John xxi. 16; prophesy, 1 Cor. xiv. 3; manifest, 2 Cor. ii. 14; hold forth, Phil. ii. 15; handle the word, 2 Cor. iv. 2; divide the word, 2 Tim. ii. 15; communicate, Gal. ii. 2.
Predestinated, ordained, Jude 4.
Prepared, loins girded, Jer. i. 17; made ready, 2 Cor. x. 16; fitted, Heb. x. 5; fixed, 2 Chron. xii. 14; established, Ps. ci. 17.
Presence, face, 2 Kin. xiii. 23; appearance, 2 Cor. x. 1.
Preserve, keep, Gen. xxviii. 15. Prov. iv. 6; save, Gen. xlv. 7; bind in the bundle of life, 1 Sam. xxv. 29; hold up, Ps. lxxi. 6; reserve, lxxix. 11.
Pride, high look, Ps. ci. 5; heart lifted up, Deut. viii. 14; arrogancy, Jer. xlviii. 29; haughty, Ps. cxxxi. 1; heart exalted, Hos. xiii. 6; naughtiness of heart, 1 Sam. xvii. 28.
Profit, use, Eph. i. 29; life and grace, Prov. iii. 22; help, Is. xxx. 5.
Promise, give the hand, Ezra x. 19; covenant, Ps. lxxxix. 34; purpose, Num. xiv. 34.
Promote, lift up the head, Gen. xl. 20; exalt, Job v. 11.
Profaneness, wickedness, Gen. vi. 5; defiling, Lev. xx. 3; violation of the law, Ezek. xxii. 26; pollution, Mal. i. 7.
Prosper, ity, good success, Josh. i. 8; bless, Deut. xxxiii. 11; grow great, 2 Sam. v. 10; speed, Gen. xxiv. 12; enlarge, &c.; Deut. xi. 20; go well with, iv. 40; flourish, Dan. iv. 4; grow, Mal. iv. 2; increase, Job viii. 7; Ps. lxxiii. 12; prevail, Judg. iv. 24; do wisely, Josh. i. 7; the Lord be with, Gen. xxxix. 2, 3, 23; peace, Zech. viii. 12.
Protection, hiding, Deut. xxxii. 38.
Proud. See *Pride.*
Prove, try, Ps. xi. 4; examine, xxvi. 2; tempt, Gen. xxii. 1; charge, Rom. iii. 10; visit, Ps. xvii. 3.
Provide, feed, Gen. xlviii. 15; make houses, Exod. i. 21; care for, Deut. xi. 12; look well unto, Jer. xl. 4.
Publish, make known, Is. xxxviii. 19; to show, Dan. iv. 2; sound a trumpet, Mat. vi. 2; spread abroad, Mark i. 45.
Punish, visit, Lev. xviii. 25; find out, Num. xxxii. 23; to repay, Deut. vii. 10; render vengeance, xxxii. 41; chastise, 2 Kin. xii. 11; cut off, Ps. ci. 8; wound, Jer. xxx. 14. See *Phrases*, Deut. xxxii. 41; 2 Kin. viii. 12; 1 Sam. v. 6, 9; Is. lxv. 7; Jer. xiii; l. 15.
Pure, unspotted, Jam. i. 27; Job xi. 15; clean, Job xiv. 4; innocent, Ps. xix. 13; refined, cxix. 140; right, Prov. xx. 11; white, Dan. xii. 20; purged, Is. xxvii. 9; washed, iv. 4.
Purpose, in the heart, 1 Kin. viii. 18; set the face, Luke ix. 51; determine, 2 Chr. ii. 1; decree, 1 Cor. vii. 37; foundation, Is. xix. 10; thoughts of the heart, Job xvii. 11.

Q

Quake, tremble, Deut. ii. 25; shake, Job iv. 12; quiver, Hab. iii. 16.
Quarrel, strife, Deut. i. 12; fall out, Gen. xlv. 24; controversy, Deut. xxi. 5; inward grudging, Mark vi. 19; complaint, Col. iii. 13.
Quiet, at ease, Job xxi. 23; rest, 2 Chr. xx. 30; not angry, Ezek. xvi. 42; silent, Judg. xvi. 2; peaceable, 2 Sam. iii. 27.
Quicken, give life, 2 Cor. iii. 6; revive, Ezra ix. 8.
Quickly, diligently, 1 Sam. xx. 19; hasten, 2 Chr. xviii. 8.

R

Race, course, 2 Tim. iv. 7.
Rage, fury, Dan. iii. 13; tumult, &c.; Ps. lxv. 7.
Ransom, atonement, Job xxxiii. 24; price, 1 Cor. vi. 20.
Rail, speak evil, 2 Pet. ii. 10; reproach, Heb. x. 33; 1 Tim. v. 4; fly upon, 1 Sam. xxv. 14.
Rebel, revolt, Jer. xxix. 30; break the yoke, Gen. xxiv. 40; stiff-necked, 2 Chr. xxxvi. 13; withdraw the shoulder, Neh. ix. 29; be froward, Is. lvii. 17; turn the back, Jer. ii. 27; not to obey, xxii. 21; resist, Acts vii. 51.
Rebuke, reprove, Prov. i. 13; blame, Gal. ii. 11; reproach, Rom. xv. 3; correct, Hos. v. 2; chastise, Ps. xxxviii. 1.
Recall, make to turn the heart, Lam. iii. 21.
Receive, take to themselves, John iii. 24; lay up, Job xxii. 22; suffer, 2 Cor. xi. 16.
Recompense, give, Ezek. vii. 3; judge, &c., 8.
Redeem, ransom, Exod. vi. 6; Jer. xxxi. 11; Hos. xiii. 14; deliver, Col. i. 13; send forth, Zech. ix. 11; buy, Deut. xxxii. 6; Rev. xiv. 4.
Refresh, revive, Judg. xv. 9; comfort, Gen. xviii. 5; breath, Job xxxii. 20.
Refuge, hiding-place, covert, shadow, Is. xxxii. 2; fortress, Ps. xci. 2; defence, lix. 16; shield, &c.; 1 Sam. xxii. 3; high place, Ps. ix. 9.
Regard, set heart on, 1 Sam. iv. 20; consider, Is. xviii. 4; receive with good will, Mal. ii. 13; observe, Rom. xiv. 6; lay to heart, 1 Sam. xxv. 25; delight in, Is. xiii. 17.
Regenerate, born of the Spirit, John iii. 6; new creature, 2 Cor. v. 17; quicken, Eph. ii. 1; renewed, iv. 9; new lump, 1 Cor. v. 7.
Reject, put away, Jer. iii. 8; cast from, 2 Kin. xiii. 23; cast behind, Neh. ix. 26; no delight in, 2 Sam. xv. 26.
Rejoice, be glad, Ex. iv. 14; to joy, Is. ix. 3; delight, Prov. ii. 14; clap hands, Is. lv. 12; take pleasure, 2 Cor. xii. 10; lift up, Job xxxi. 29; sing, Ps. lxv. 8, 12; glorying, 1 Thess. ii. 19; praise, Deut. xxxii. 43.
Rely, trust, Ps. xl. 4; cast our burden, lv. 22; abide, xci. 1; look unto, Is. xvii. 7; lean, xxxvi. 6; stay upon, l. 10.
Relieve, satisfy with bread, Job xxix. 15; strengthen the hands, Ezek. xvi. 49; cover the naked, xviii. 7; refresh, Philem. 7; succour, Rom. xvi. 2; help, see *Help;* right one, Is. i. 17; make the soul come again, Lam. i. 11.
Religious, heart lift up in the ways of the Lord, 2 Chr. xvii. 6; set one's self to seek the Lord, xx. 3; lift up the face to God, Job xxii. 26; working righteousness, Acts x. 35. See Jam. i. 27; godly, Ps. iv. 3; devout, Acts x. 2.
Remain, stand, Num. ix. 8; stay, Gen. xix. 17; tarry, Num. xxii. 19; abide, see *Abide;* rest, Prov. xiv. 33; surplusage, Exod. xxvi. 13.
Remember, think of, Gen. xl. 14; lay up, &c., Deut. xi. 18; bring to mind, Is. xlvi. 8; bind about the neck, Prov. iii. 3; keep, iv. 2; grave, &c., Is. xlix. 16; have in the heart, Phil. i. 7; come into mind, Jer. xliv. 21.
Remission, blotting out, Acts iii. 19; see *Forgiveness;* pardon, Ezek. xviii. 21; not remember, Heb. viii. 12; hide his face from sin, Ps. li. 9.
Remnant, residue, Neh. xi. 20; rest, 1 Sam. xv. 15; escaping, Ezra ix. 14.
Rent. See *Cleave, Tear.*
Renew, strengthen, Is. iv. 13; change, Job xxix. 20.
Repair, mend, 2 Chr. xxxiv. 10; close, 1 Kin. xi. 27; revive, 1 Chr. xi. 8; renew, 2 Chr. xxiv. 4; set up, Ezra ix. 9; found, 2 Chr. xxiv. 27.
Repent, turn, Prov. i. 23; convert, Acts iii. 19; amend, Jer. vii. 3, 7; grieve at the heart, Gen. vi. 6.
Report, tell, Gen. x. 2; declare, Mic. i. 10.
Reproach, shame, 2 Sam. xiii. 13; proverb, &c., 1 Kin. ix. 7; scourge of the tongue, Job v. 21; spit in the face, xxx. 10; contempt, xxxi. 34; wound, Song v. 7; infamy, Ezek. xxxvi. 3; spectacle, 1 Cor. iv. 9; revile, Is. li. 7; dishonour, Ps. lxix. 19; scorn, derision, xliv. 13; song, Ps. lxix. 10, 11.
Reprobate, no part in the Lord, Josh. xxii. 27; vessels of wrath, Rom. ix. 22; appointed to wrath, 1 Thess. v. 9; not sealed, Rev. ix. 4; not written in the book of life, xiii. 8.
Reprove, rebuke, Prov. ix. 7, 8; convince, Job vi. 8; argue, Is. xi. 4; discover, Eph. v. 13.
Requite, reward, Rev. xviii. 6; recompense, 2 Chr. vi. 23; measure, Mat. vii. 2.
Resist, stand against, Eph. vi. 11; gainsay, Luke xxi. 15.
Restrain, a hook in the nose, 2 Kin. xix. 28; Ezek. xxxviii. 4; frown, 1 Sam. iii. 13.
Reveal, bring to light, Job xxviii. 11; show, xi. 6; make known, Eph. i. 9; open the ear, 2 Sam. vii. 17.
Revenge, requite, Gen. l. 15; render, &c., Judg. ix. 5; recompense, 2 Thes. i. 6; execute judgment, Mic. vii. 9.
Reverence, rise up before, Lev. xix. 32; regard, 2 Kin. iii. 14; acknowledge, 1 Cor. xvi. 18; count worthy of honour, 1 Tim. v. 17.
Revile, belch out with their mouths, Ps. lix. 7; speak evil, Jude x.
Revive, preserve alive, Hab. iii. 2; raise up, Hosea vi. 2.
Reward. See *Recompense, Wages.*
Riches, treasures, Jer. xlix. 4; mammon, Luke xvi. 9; substance, Prov. viii. 21; goods, Rev. iii. 17; wealth, Job xxxi. 25; strength, Prov. xxvii. 24.
Righteous, innocent, Ps. xciv. 17; keepeth truth, Is. xxvi. 2; upright, Ps. xcvii. 11; faithful, cxix. 138; equal, viii. 9; clean, 2 Sam. xxix. 25.
Rule, the key, Is. xxii. 20; line, 2 Cor. x. 13.

S

Sacrifice, offering, Mal. i. 10; feast, 1 Sam. ix. 12; praise, Ps. l. 23.
Sacrilege, devour that which is holy, Prov. xx. 25; take the accursed thing, Josh. vii. 1.
Sad, of a sorrowful spirit, 1 Sam. i. 15; countenance fallen, Gen. iv. 6.
Safety, victory, Prov. xxi. 31; phrases, Ps. xci. 1. Song ii. 14. Is. xxxiii. 16. 1 Sam. xiv. 4.
Salvation, rest to the soul, Mat. xi. 29; hope laid up in heaven, Col. i. 5; eternal redemption, Heb. ix. 12; deliverance, 2 Sam. xix. 2.
Salute, greet, 1 Sam. xxv. 5; inquire of one's welfare, 1 Chr. xviii. 10.
Sanctify, wash, Is. iii. 4; sprinkle clean water, Ezek. xxxvi. 25; purify, Dan. xii. 10. Is. lxvi. 17; cleanse, 2 Cor. vii. 1; purge, Heb. ix. 14; consecrate, Ex. xxix. 33; set apart, Neh. xii. 47; cause iniquity to pass away, Zech. iii. 4.
Sanctuary, tabernacle, Num. viii. 9; holy place, 1 Kin. viii. 10; beauty of holiness, 1 Chr. xvi. 29; God's house, Is. lxvi. 5; tent of the congregation, Lev. xvi. 33.
Satan, see *Devil;* god of this world, 2 Cor. iv. 6; prince of the power of the air, Eph. ii. 2; the tempter, 1 Thes. iii. 5; adversary, 1 Pet. v. 8; Eph. ii. 2.
Satisfy, ed, fill, Mat. xv. 33; not hunger, John vi. 35.
Saviour, deliverer, Judg. iii. 9; preserver, Job vii. 20; mighty to save, Is. lxiii. 1; author of eternal salvation, Heb. v. 9.
Scandal, a stone of stumbling, Is. viii. 14; offence, Gal. v. 11. Phil. i. 10.
Scatter, disperse, Ezek. xii. 15; discomfit, 2 Sam. xxii. 15; spread, Mal. ii. 3; break in pieces, Ps. xciv. 5.
Scholar, son of the prophet, 1 Chr. xxv. 8; brought up at the feet, Acts xxii. 3; a disciple, Is. viii. 16; one that answereth, Mal. ii. 12.
Scorn, shake the head, 2 Kin. xix. 21; derision, Ps. lxxix. 4; contempt, cxxiii. 4; scoff at, Hab. i. 10; reproach, Ps. lxxix. 4.
Scribe, secretary, 2 Sam. viii. 17; one that handleth the pen, Judg. v. 14.
Search, seek, Eccl. vii. 25; understand, Ps. cxxxix. 1, 2; dig, Jer. ii. 34; felt, Gen. xxxi. 37; sound, 1 Sam. xx. 12.
Season, set time, 2 Kin. iv. 16; opportunity, Mat. xxvi. 16.
Secret, ly, dark place, Is. xlv. 19; wonderful, Judg. xiii. 18; hide, Luke viii. 17; by stealth, Job iv. 12.
Secure, safe, 1 Kin. iv. 25. Job xi. 18; at rest, v. 4; without care, Jer. xlix. 31.
See, set the eyes upon, Gen. xliv. 27; perceive, Job ix. 11; enjoy, vii. 7.
Seed, pedigree, Ezra ii. 59; offspring, Job xxi. 8; grain, Joel i. 17.
Seek, inquire, Zeph. i. 6; delight in, Mal. iii. 1; procure, Prov. xvii. 9; make supplication, Job viii. 5; devise, Ps. xxxv. 4.
Sell, turn into money, Deut. xiv. 25.
Separate, divide, Neh. xi. 36; disperse, Ezek. xxii. 15; come out from, 2 Cor. vi. 17; take the precious, &c. Jer. xv. 9; consecrate, Num. vii. 8; withdraw, Gal. ii. 12.
Serve, to stand before, 1 Sam. xvi. 22. Jer xl. 9; to follow, 1 Sam. xxv. 27; to be at command, 1 Chron. xxviii. 21; to dwell with, Ps. ci. 6; minister, 2 Kings v. 16.
Shame, blot, Prov. ix. 7; infamy, xxv. 10; confusion, Isa. xxx. 3; reproach, Ruth ii. 15.
Shelter, shadow, Isa. iv. 6; show, see *Declare, Reveal, Manifest, Discover.*
Sickness, disease, Mat. iv. 23; infirmity, viii. 17; shadow of death, Job xvi. 16; firstborn of death, xviii. 13; affliction, xxx. 27; pain, xxxiii. 19.
Sign, wonder, Ps. cv. 27; memorial, Exod. xiii. 9; miracle, 2 Chron. xxxii. 24.
Silent, hold peace, Judg. xviii. 19; voice not heard, 1 Sam. i. 10; stop the mouth, Job v. 16; dumb, Ps. xxxix. 2; shut the lips, Prov. xvii. 27, 28; not speak, Job iv. 2. 2 Sam. xix. 10.
Sin, transgress, 1 John iii. 4. Ps. xxv. 17; offence, Rom. v. 15, 17; iniquity, Gen. xv. 16; wickedness, xxxix. 9; perverseness, Num. xxiii. 21; unrighteousness, 1 John v. 17; to err, Job v. 4; not obey, Jer. iii. 25; guilt, Ps. lxix. 5.
Skilful, wise-hearted, Exod. xxviii. 3; cunning, Song vii. 1.
Slack, delay, Exod. xxxii. 1; linger, Gen. xix. 16; slow, Tit. i. 12.
Slander, report slanderously, Rom. iii. 8; bring up an evil name, Deut. xxii. 14; evil report, Num. xiv. 36.
Slaughter, fill places with dead bodies, Ps. cx. 6; carcasses torn, Isa. v. 25; garments rolled in blood, ix. 5; See more phrases, Isa. xxxiv. 3, 6, 7. and xlvi. 10, 11. Jer. ix. 22. and xviii. 21. and xix. 7. and xlvi. 10, 15. Ezek. xiv. 19. and xxxii. 6. and xxxix. 17, 19. Hos. ix. 12. and x. 14. Zeph. i. 17. Rev. xiv. 10. and xix. 18.
Slay, make fall, 2 Chron. xxxii. 20; wound, Ezek. xxviii. 9; kill, Gen. xliii. 16.
Sleep, take rest, John xi. 11, 13; lie down, Deut. xxxi. 16.
Small, narrow, Prov. xxiv. 10; short, Isa. xxxvii. 27; despised. Obad. 1, 2.
Sojourner, pilgrim, 1 Pet. ii. 11; Stranger, Ps. xxxix. 12.
Solitary, alone, Ps. cii. 6, 7; dark, Job xxx. 3.
Sorrow, affliction, Deut. xvi. 3; trouble, Lam. i. 21; pains, Ps. cxvi. 3; sadness, Eccl. vii. 3; distress, Isa. v. 30.
Speech, language, Ps. xix. 3; report, Hab. iii. 2.
Stable, stablish, founded, Isa. xiv. 32; strengthen, Dan. xi. 1; confirm, ib.; settle, 1 Pet. v. 10.
Steward, overseer, Gen. xxxix. 4; governor, 1 Kings xviii. 3; over the house, Isa. xxxvi. 3.
Stranger, of hard language, Ezek. iii. 5; alien, Lam. v. 2; foreigner, Obad. 11; sojourner, Ps. xxxix. 12; not of God's people, 2 Chron. vi. 32.
Strength, might, Prov. xxiv. 5; help, Isa. i. 6; rock, Ps. xix. 14; power, lxxi. 18; support, xx. 2.
Strife, dissension, Acts xv. 2; discord, Prov. vi. 14; disquietness, Ps. xxxviii. 8.
Stubborn, stiff-necked, Exod. xxxii. 9; neck an iron sinew, Isa. xlviii. 4; will not be charmed, Jer. vii. 17; settled on lees, Zeph. i. 12.
Study, apply the heart, Prov. ii. 2; acquaint the heart, Eccl. ii. 7; give attendance, 1 Tim. iv. 13; meditate, &c. 15.
Subjection, bow down to, Isa. xlix. 23. Rom. xiv. 11; ruled over, Gen. iv. 7.
Submit, yield obedience, 2 Sam. xxii. 40. Ps xviii. 44; give the hand, 1 Chron. xxix 24; kiss, ii. 12; bend unto, Isa. lx. 24 put the neck under the yoke, Jer. xxvii. 8
Substance, see *Riches, Wealth;* ground, confidence, Heb. xi. 1; estate, Job xxii. 20.
Succeed, inherit, Deut. ii. 12; possess, xii. 29; rise instead, Num. xxxii. 14.
Suddenly, speedily, Gen. xliv. 11; unawares, xxxi. 20; in a moment, Jer. iv. 20; as a whirlwind, Prov. i. 27; as a thief, 1 Thes v. 2, 4; as travail on a woman, 2.
Superfluous, more than enough, Exod. xxxvi 5.
Support, to hold, Ps. xxxvii. 23; bear up lxxv. 3; uphold, Heb. i. 3; sustain, Is. iii. 5.
Suspense, halt between two, 1 Kin. xviii. 21; in a strait between two, Phil. i. 23; doubtful mind, Luke xii. 29.
Swerve, err, 2 Chron. xxxiii. 9; decline,





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Deut. xvii. 11; depart, Ps. xviii. 21; turn to the right or left hand, Prov. iv. 27; Isa. xxx. 21.
Swear, lift up the hand, Num. xiv. 30; put the hand under the thigh, Gen. xlvii. 29.
Swift, light of foot as a roe, 2 Sam. ii. 18; skipping, Song ii. 5; like hinds' feet, Hab. iii. 19.
Sword, instrument of death, Ps. vii. 13; razor, Isa. vii. 20; dart, Joel ii. 8; drought, Deut. xxviii. 22.

T

Take, apprehend, 1 Kin. xviii. 20; surprise, Jer. xviii. 41; choose, 2 Tim. v. 9.
Take away, pluck out, Ps. lii. 5; cause to perish, Jer. xxv. 10.
Talk, open the lips, Prov. xiii. 3; meditate, 1 Kin. xviii. 27.
Teach, disperse knowledge, Prov. xv. 7; cause to understand, Neh. viii. 7; sit in Moses' chair, Matth. xxiii. 2; give instruction, Prov. ix. 9; make wise, xvi. 23; whet or sharpen, Deut. vi. 7; interpret, Isa. xliii. 27.
Temple, the Lord's palace, 1 Chron. xxix. 1; house of the Lord, Neh. vi. 10; sanctuary, see *Sanctuary*—beauty of holiness, Ps. xxix. 2; holy mountain, Isa. lvi. 7; courts of holiness, lxii. 9; house of prayer, Mark xi. 17; holy hill, Ps. xliii. 3; God's resting-place, 2 Chron. vi. 41.
Terrible, make afraid, Job xiii. 11; the messenger of death, Prov. xvi. 14; an army, Song vi. 10; God's indignation, Nah. i. 6; dreadful, Hab. i. 7.
Think, speak in the heart, Deut. ix. 4; consider, &c. Hos. vii. 2; conceive, Exod. xxxviii. 10; remember, Gen. ix. 14; reckon, 2 Cor. x. 2.
Thought, purpose, Ezek. xxxviii. 10; conscience, Eccl. x. 20; reasoning, 1 Cor. xiii. 11; said with himself, 2 Kin. v. 11.
Thunder, voice of God, Exod. ix. 28.
Time, days, 1 Kin. xi. 42; season, Dan. ii. 21. Eccl. iii. 1.
Tongue, language, Gen. xi. 17; speech, Exod. iv. 10.
Treacherous, dig a pit for a friend, Job vi. 27; unfaithful, Mal. ii. 15; transgress, Hos. vi. 7.
Tremble, shake, &c. 2 Sam. xii. 8; quake, quiver, Hab. iii. 16; bones shake, Job iv. 14.
Tribute, levy, 1 Kin. iv. 6; mulct, 2 Kin. xxiii. 33; sufficiency, Deut. vi. 10; pieces of silver, Ps. viii. 30.
Triumph, set up banners, Ps. xx. 5; shout for mastery, Exod. xxxii. 8.
Trouble, burden, 2 Sam. xv. 33; terrify, 1 Sam. xvi. 14; shorten, Job xxi. 4; poverty, 1 Chron. xxii. 14; perplexity, Isa. xxii. 5; commotion, 2 Chron. xxix. 8; evil, Jer. ii. 20; anguish, Isa. xxx. 6; distress, Ps. cvii. 6; sorrow, cxvi. 3.
True, verified, Gen. xlii. 20; not deceitful, Zeph. iii. 13; without controversy, 1 Tim. iii. 16; of purpose, Dan. iii. 14.
Trust, eth, rely upon, 2 Chron. xiii. 18; eyes upon, xx. 12; stayeth on, Isa. xxvi. 3; wait on, Ps. xxv. 2, 3; hope in, Eph. i. 10; strengtheneth himself, Ps. lii. 7; rolleth himself, xxii. 8.
Turn, give another heart, 1 Sam. x. 9; reverse, Jer. ii. 24; convert, Amos i. 3.
Type, example, Heb. viii. 5; pattern, ix. 23.

V

Vagabond, a fugitive, Gen. iv. 14; a wanderer, Ps. lix. 15; base, of no name, Job xxxix. 8; one without place, Ps. cix. 10; lewd fellow, Acts xvii. 5.
Vain, naught, Amos vi. 13; fruitless, 2 Cor. xv. 10; foolish, Lam. ii. 14; unprofitable, 1 Sam. xii. 21; empty, Job xi. 12; to no purpose, Mal. iii. 14; wind, Job xv. 2.
Vanish, consume or cut off, Job vi. 17; perish, xx. 7; flee away, Prov. xxiii. 5; go away as dew, Hos. vi. 4; pass away, xiii. 3; cease to be seen, Luke xxiv. 31.
Vanity, that which is light, of no value, Isa. xl. 17, 23. and xli. 29; changeable, Eccl. i. 2. and ii. 11; satisfies not, v. 10; iniquity, Ps. x. 7; lying, Ezek. xiii. 6. and xxi. 29; untempered mortar, xxii. 28.
Vantage, gain, Acts xvi. 16; profit, Prov. xiv. 23.
Vengeance, zeal, Isa. lix. 17; recompense, Deut. xxxii. 35; judgment, Heb. x. 27; vials of wrath, Rev. xvi. 1; fury, Isa. lix. 18.
Vex, provoke, 1 Sam. i. 4; make ashamed, Ps. vi. 10; grieve the heart, 1 Sam. ii. 23; cause sorrow, Prov. x. 10; cut to the heart, Acts vii. 54; break in pieces, Job xix. 2; make the soul bitter, xxvii. 2; make the heart sick, Prov. xiii. 12; torment, Luke xvi. 24; oppress, Ps. cvii. 39. Exod. ii. 21; crush, Judg. x. 8.
Victory, conquest, Rev. vi. 2; crowns, xix. 12; palm, vii. 9; mastery, Exod. xxxii. 18; prevail, 2 Chron. xxvii. 5; subdue, Gen. ii. 28; to carry away, 2 Chron. xxviii. 8; overcome, Rev. xvii. 14.
View, behold, Mark xii. 41; look, Num. xii. 10; to see, 2 Kin. vii. 2; mark, Ruth iii. 4; set the heart on, Prov. xxiv. 31.
Vile, base, Job xxx. 8. 2 Sam. vi. 22; churl, Isa. xxxii. 7; contemptible, Mal. ii. 9; despised, Prov. xii. 9; lightly esteemed, 1 Sam. xxxi. 15; of no value, Job xiii. 4; refuse, 1 Sam. xv. 9; accursed, iii. 13; offscouring, Lam. iii. 45; folly, Judg. xix. 24.
Violence, force, Gen. xxxi. 31; power, Ezra iv. 23; tyranny, Jam. ii. 6; incursion, Jer. xxii. 17.
Virgin, hath not known man, Gen. xxiv. 16. and xix. 8; a maid, Exod. xxii. 16; a damsel, Deut. xxii. 23.
Visage, face, Job xvi. 16; look, Ps. xviii. 27; countenance, x. 4; form, Dan. iii. 19; beauty, Isa. lii. 14. and liii. 2.
Visit, restore, Jer. xxvii. 22; perform the good word, xxix. 10; do judgment, li. 47; avenge, Hos. i. 4; try, Job vii. 18.
Unable, weak, Num. xiii. 18; faint, Deut. xx. 3; is not in me, Gen. xli. 16; too heavy for me, Num. xi. 14; no might in the hand, Deut. xxviii. 32.
Unadvisedly, rashly, Prov. xiv. 17. 2 Sam. xxiv. 10; void of counsel, Deut. xxxii. 28; without understanding, Prov. vii. 7; destitute of wisdom, xv. 21.
Unbelief, disobedience, Heb. iv. 11.
Unblameable, unreproveable, Col. i. 22; unrebukeable, 1 Tim. vi. 14; no fault found, 1 Sam. xxix. 3; clear, 2 Cor. vii. 11; guiltless, Num. v. 31; innocent, Deut. xxvii. 25.
Unchangeable, no variableness, &c. Isa. i. 17; stable, 1 Cor. xv. 18; constant, 1 Chron. xxviii. 7; not repent, Num. xxix. 19; altereth not, Dan. vi. 8.
Unclean, defiled, Lev. v. 3; polluted, Ezra ii. 62; filthy, abominable, Job xv. 10. Lev. xi. 8, 10, 43; common, Rom. xiv. 14.
Uncover, to make bare, Isa. xxxii. 11; leave naked, Ezek. xvi. 39; lay open, Prov. xiii. 16; make naked, Isa. xxii. 6.
Undefiled, perfect, sincere, Ps. cxix. 1.
Understanding, prudence, 2 Chron. ii. 12; wisdom, Prov. viii. 12; discretion, Ps. cxii. 5; knowledge, Gen. ii. 9; skill, Dan. ix. 22; reason, iv. 34, 36; perceiving, 2 Kin. iv. 9.
Unfaithful, treacherous, Zeph. iii. 4; in whom is no faith, Deut. xxxii. 20; rebellious, Isa. i. 23.—*Vulgate translat.*
Unfruitful, unprofitable, Job xiii. 3; vain, Tit. iii. 9; barren, Joel ii. 20; desolate, Isa. vii. 19.
Ungodly, sons of Belial, Judg. xix. 22; children of wickedness, 2 Sam. vii. 10; haters of God, Rom. i. 30; alienated from the life of God, Ep. iv. 18; forget God, Ps. ix. 17.
Unity, knit together, 1 Cor. i. 10; agreement, Mat. v. 25; join together, Eph. iv. 16; bind upon, Prov. vi. 21.
Unjust, that knoweth no shame, Zeph. iii. 5; unrighteous, 1 Cor. vi. 9; deceitful, Ps. xliii. 1; covenant breakers, Rom. i. 31; a man of iniquity, Ps. xliii. 1.
Unprofitable, vain, Tit. iii. 9. 2 Cor. vi. 1; do no good, Job xv. 3; of none effect, Gal. v. 4.
Unsavoury, no taste, Job vi. 6; without seasoning, Mark ix. 50.
Unsearchable, not comprehended, Job xxxvii. 5. Is. xl. 18. Jer. xvii. 9. and xlvi. 23.
Unspeakable, cannot be uttered, Rom. viii. 26. 2 Cor. xii. 4.
Unstable, moving, Lam. i. 8; wavering, Eph. iv. 14; changeable, Is. lii. 2; false, deceitful, Prov. xi. 18.
Unwise, understand not, Prov. xxviii. 5; brutish, xii. 1; foolish, Rom. ii. 20; want understanding, Prov. xxviii. 16; simple, 2 Tim. iii. 6.
Voice, sound, Rev. i. 15; noise, Josh. v. 10; speech, Col. iv. 6.
Vow, lift up the hand to the Lord, Gen. xiv. 22; bind one's self by a bond, Num. xxx. 3; to open the mouth to God, Judg. xi. 35.
Uphold, strengthen, Is. xli. 10; deliver, Ps. cxvi. 8.
Upright, perfect, Prov. ii. 21; innocent, Job xvii. 8.
Usury, taking increase, Ezek. xviii. 8; dishonest gain, xxii. 12.

W

Wages, allowance, Luke iii. 14. See *Hire*.
Wail, lament, Jer. ix. 10; mourn, Amos v. 16; howl, Mic. i. 8.
Wait, silent, Ps. lxv. 1; hope, watch, cxxx. 5, 6; stand, Neh. xii. 41; expect, Job xxxii. 4; look for, Ps. cxlv. 15.
Walk, observe, do, Ezek. xxxvii. 24; keep, xxxvi. 27.
Wander, abide not in the house, Prov. vii. 11; see *Err*; go up and down, 2 Sam. xv. 20.
Want, hunger, thirst, &c. Deut. xxviii. 48; famine, Job xxx. 3.
Wash, cleanse, purge, Ps. li. 27.
Waste, weaken, Job xiv. 10; decay, 11; come to nought, 18; lay on heaps, Ps. cxxxvii. 3; destroy, 8; desolate, ruin, Ezek. xxxvi. 33, 36.
Weak, without strength, Rom. v. 6; feeble, 1 Thes. v. 14; dust and ashes, Gen. xviii. 27; defence departed, Num. xiv. 9; small power, 2 Kin. xix. 26; as women, Neh. iii. 13; compassed with infirmity, Heb. v. 2; tender, 2 Sam. iii. 39; loose, Job xii. 21.
Wealth, multitude of riches, Ps. xlix. 6; strength, Prov. v. 10.
Weary, faint, 1 Sam. xiv. 28; cut off, Job x. 1; no might, Is. xl. 28.
Weep, draw water, 1 Sam. vii. 6; pour out tears, Job xvi. 20; eyes run down, Jer. ix. 18.
Wicked, see *Ungodly*.
Wife, a married woman, Gen. xx. 12; an help meet for man, ii. 18; desire of the eyes, Ezek. xxiv. 26; companion, Mal. ii. 14; glory of the man, 1 Cor. xi. 8; weaker vessel, 1 Pet. iii. 7.
Wilderness, a place of no seed, Num. xx. 5; desert land, Deut. xxxii. 10; a land of drought, Jer. ii. 6; solitary place, Is. xxxv. 1; where no way is, Ps. cvii. 40.
Willing, pleaseth, Gen. xvi. 6; with desire, Deut. xviii. 6; forward, 2 Cor. ix. 2; do from the heart, Eph. vi. 6; with good will, 7.
Wind, blast of God's nostrils, Exod. xv. 8.
Wisdom, knowledge, Job xxxiv. 2; understanding, xxviii. 28; prudence, Prov. viii. 12. and xix. 11; discretion, ii. 10, 11; counsel, Job xii. 13; instruction, Prov. ix. 10.
Word, rod of the mouth. Is. xi. 4; voice, John v. 25; sword of the Spirit, Eph. vi. 7; incorruptible seed, 1 Pet. i. 23; sharp sword, Rev. ii. 12.
Work, operation, Ps. xxviii. 5; labour, Job x. 3; hand, Exod. xiv. 31; account, Rom. ix. 28; to do, Heb. xiii. 21; deed, Jam. i. 25.
Worship, bow down, Ps. xcii. 6; sacrifice, 1 Sam. i. 3; serve, Luke iv. 7, 8.
Wounded, made sick, 1 Kin. xxii. 34; grief, Ps. cxlvii. 3; bruised, Is. liii. 5; thrust through, Jer. xxxvii. 10.
Wrath, jealousy, Ps. lxxix. 5; smoke, xviii. 8; sore displeasure, ii. 5; heart hot, Deut. xix. 6.

Y

Yield, give the hand, 2 Chron. xxx. 8; bring forth, Ps. lxvii. 6; submit, 1 Pet. ii. 13; give place, Eph. iv. 27; be entreated, Jam. iii. 17; return to, Jer. xv. 19; grant to, Ezra vii. 6; assent, Gen. xxxiv. 15; obey, xxvii. 8.
Yoke, burden, Isa. xiv. 25; bond, Jer. v. 5.
Young, of yesterday, Job viii. 9.
Youth, stripling, 1 Sam. xvii. 55, 56; young man, 58.

Z

Zealous, hot within, Ps. xxxix. 4; courageous, Josh. xxiii. 6; valiant, Jer. ix. 3; fervent in spirit, Rom. xii. 11; earnest, Phil. i. 20; striving, 27; contending earnestly, Jude 3.

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41. Christ heals the possessed, Mat. viii. 28—34. Mark v. 1—20. Luke viii. 26—39.
42. Jairus's daughter raised, Mat. ix. 1—26. Mark v. 21—31, and 32—43. Luke viii. 40—48, and 49—56.
43. Two blind men cured, Mat. ix. 27—34.
44. Christ teacheth at Nazareth, Mat. xiii. 54—58. Mark vi. 1—6.
45. Christ journeys again to Galilee, Mat. ix. 35.
46. The apostles sent out, Mat. x. and xi. 1. Mark vi. 7—13. Luke ix. 1—6.
47. John beheaded, Mat. xiv. 6—12. Mark vi. 21—29.
48. Herod's opinion of Christ, Mat. xiv. 1, 2. Mark vi. 14—16. Luke ix. 7—9.
49. Five thousand fed, Mat. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13.
50. Christ walks on the sea, Mat. xiv. 22—36. Mark vi. 45—56. John vi. 14—21.
51. Christ' flesh must be eaten, John vi. and viii. 1.
52. Impious traditions, Mat. xv. 1—20. Mark vii. 1—23.
53. The woman of Canaan's daughter healed, Mat. xv. 21—28. Mark vii. 24—30.
54. A dumb man healed, Mat. xv. 29—31. Mark vii. 31, &c.
55. Four thousand fed, Mat. xv. 32—39. Mark viii. 1—10.
56. The leaven of the Pharisees, Mat. xvi. 1—12. Mark viii. 11—21.
57. A blind man healed, Mark viii. 22—26.
58. Peter's confession of Christ, Mat. xvi. 13—28. Mark viii. 27—38. and ix. 1. Luke ix. 18—27.
59. Christ's transfiguration, Mat. xvii. 1—13. Mark ix. 2—13. Luke ix. 28—36.
60. Christ cures a lunatic child, Mat. xvii. 14—23. Mark ix. 14—32. Luke ix. 37—45.
61. Humility pressed, Mat. xviii. 1—9. Mark ix. 33—50. Luke ix. 46—50.
62. The feast of tabernacles, John vii. 2—9.
63. Christ goes to Jerusalem, Luke ix. 51. John vii. 10.
64. The seventy sent forth, Luke x. 1—6.
65. Christ at the feast of tabernacles, John vii. 11, &c.
66. An adulteress, &c. John viii.
67. A blind man healed, John ix.
68. Christ the good shepherd, John x. 1—21.
69. The seventy return, Luke x. 17.
70. The efficacy of prayer, Luke xi. 1—13, 27, 28, 33, &c.
71. Against hypocrisy, carnal fear, covetousness, &c. Luke xii.
72. An exhortation to repentance, Luke xiii. 1—17.
73. The feast of dedication, Luke xiii. 22. John x. 22.
74. The strait gate, Luke xiii. 23.
75. A dropsical man healed; the wedding feast, Luke xiv.
76. The lost sheep, goat, and son, Luke xv.
77. The unjust steward and rich glutton, Luke xvi.
78. Scandal to be shunned, &c. Luke xvii.
79. The unjust judge and proud Pharisee, Luke xviii. 1—14.
80. Concerning divorce, Mat. xix. 1—12. Mark x. 1—12.
81. Little children brought to Christ, &c. Mat. xix. 19—30. Mark x. 13—31. Luke xviii. 15—30. Mat. xx. 1—16.
82. Lazarus sick, Luke xi. 1—16.
83. Christ foretels his passion, Mat. xx. 17—19. Mark x. 32—34. Luke xviii. 31—34.
84. The request of the sons of Zebedee, Mat. xx. 20—28. Mark x. 35—45.
85. A blind man healed, Zaccheus converted; the parable of the pounds, Mat xx. 29. Mark x. 46. Luke xviii. 35—43. and xix. 1—27.
86. Lazarus raised, John xi. 17.
87. Mary anoints Christ, Mat. xxvi. 6—13. Mark xiv. 3—9. John xii. 1—11.
88. Christ's kingly entrance into Jerusalem, and casting buyers and sellers out of the temple, Mat. xxi. 1—16. Mark xi. 1—11, 15—19. Luke xix. 28—38. John xii. 12—19.
89. Some Greeks desire to see Christ, John xii. 20.
90. The fig-tree cursed, Mat. xxi. 17—22. Mark xi. 11—14, and 20—26. Luke xxi. 37, 38.
91. Christ's authority questioned, Mat. xxi. 23—27. Mark xi. 27—33. Luke xix. 1—8.
92. The parable of the two sons, Mat. xxi. 28, 32. Mark xii. 1.
93. The vineyard let out, Mat. xxi. 33—46. Mark xii. 1—12. Luke xx. 9—19.
94. The parable of the marriage feast, Mat. xxii. 1—14.
95. About paying tribute; Christ confutes the Sadducees, and puzzles the scribes, Mat. xxii. 15—46. Mark xii. 13—37. Luke xx. 20—44.
96. The Pharisees and scribes taxed and threatened, Mark xii. 38—40. Luke xx. 45—47.
97. The widow's two mites, Mark xii. 41—44. Luke xxi. 1—4.
98. Christ foretells the destruction of Jerusalem, and the Jewish state, Mat. xxiv. 1—51. Mark xiii. 1—37. Luke xxi. 5—36.
99. The parable of the virgins and talents; the last judgment described, Mat. xxv.
100. Christ washes his disciples' feet, &c. John xiii.
101. The preparation for the passover, Mat. xxvi. 1—5, 14—19. Mark xiv. 1, 2, 10—16. Luke xxii. 1—13.
102. Christ institutes the sacrament of the Lord's supper, Mat. xxvi. 20—30. Mark xiv. 17—26. Luke xxii. 14—23.
103. Christ begins his consolatory discourse, John xiv.
104. Christ the true vine, John xv.
105. Christ comforts his disciples, John xvi.
106. Christ's mediatory prayer, John xvii.
107. Christ warns his disciples of their forsaking him, Mat. xxvi. 31—35. Mark xiv. 27—31. Luke xxii. 22—39. John xviii. 1, 2.
108. Christ's agony, Mat. xxvi. 36—46. Mark xiv. 32—42. Luke xxii. 40—46.
109. Christ's apprehension, Mat. xxvi. 47—56. Mark xiv. 43—52. Luke xxii. 47—53. John xviii. 3—11.
110. Christ's arraignment, Mat. xxvi. 57—68. Mark xiv. 53—65. Luke xxii. 54, 63—65. John xviii. 12—16, 19—24.
111. Peter's denial, Mat. xxvi. 69—75. Mark xiv. 66—72. Luke xxii. 55—62. John xviii. 17, 18, 25—27.
112. Christ's arraignment before the Sanhedrim, Pilate, and Herod, Mat. xxvii. 1, 2 11—14. Mark. xv. 1—5. Luke xxii. 66—71. and xxiii. 1—12. John xviii. 28—38.
113. Christ condemned by Pilate, Mat. xxvii. 15—23. and 26—30. Mark xv. 6—19. Luke xxiii. 13—25. John xviii. 39, 40. and xix. 1—3, and 16.
114. Judas hangs himself, Mat xxvii. 3—10.
115. Christ crucified, Mat. xxvii. 31—56. Mark xv. 20—41. Luke xxiii. 26—49. John xix. 16—37.
116. Christ's burial, Mat. xxvii. 57—61. Mark xv. 42—47. Luke xxiii. 50—56. John xix. 38—42.
117. Christ's resurrection, Mat. xxviii. 1—8. Mark xvi. 1—8. Luke xxiv. 1—12. John xx. 1—10.
118. Christ's appearing first to Mary Magdalene, then to other, Mat. xxviii. 9—15. Mark xvi. 10, 11. and 13, 14. xxiv. 13—48. John xx. 11—20.
119. Another appearance of Christ, and his discourse with Peter, John xxi.
120. Christ commissions his disciples, and afterwards ascends into heaven, Mat. xxviii. 16—20. Mark xvi. 15—20; Luke xxiv. 49—53.



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# A COLLECTION OF THE PROPHECIES WHICH CONCERN THE CALLING OF THE JEWS, AND THE GLORY WHICH SHALL BE IN THE LATTER DAYS.

1. The Jews shall be gathered from all parts of the earth where they are now scattered, and brought home into their own land. For this, see Is. xi. 11; xxvii. 12, 13; xliii. 5, 6; xlix. 11, 12; lx. 4.

Compare Jer. iii. 18; xvi. 14, 15; xxiii. 3; xxx. 10; xxxi. 7, 8, 10; xxxii. 37.

So Hos. xi. 10, 11; Zeph. iii. 10; Zech. viii. 7, 8; and x. 8—10.

2. They shall be carried by the Gentiles unto their place, who shall join themselves with the Jews, and become the Lord's people, Is. xlix. 22; xiv. 12; lx. 9; lxvi. 19, 20; ii. 2—4.

Compare Jer. iii. 17; xvi. 19; Ezek. xlvii. 22, 23; Mic. v. 3; Zech. ii. 11; viii. 20—23.

3. Great miracles shall be wrought when Israel is restored, as formerly when they were brought out of Egypt, *viz.*

1. Drying up the river Euphrates, Is. xi. 15, 16; Zech. x. 11; Rev. xvi. 12; Hos. ii. 15; Mic. vii. 15.
2. Causing rivers to flow in desert places, Is. xli. 17—19; xlviii. 20, 21; xliii. 9, 20.
3. Giving them prophets, Is. lxvi. 18—21; Hos. xii. 9, 10.
4. The Lord Christ himself shall appear at the head of them, Is. xxxv. 8; lii. 12; lviii. 8; Hos. i. 10, 11; Mic. ii. 12, 13.

4. The Jews being restored and converted to the faith of Christ, shall be formed into a state, and have judges and counsellors over them as formerly: the Lord Christ himself being their king, who shall then also be acknowledged king over all the earth, Is. i. 26; lx. 17; compare Jer. xxiii. 4; xxx. 8, 9, 21; Hos. iii. 5; Ezek. xxxiv. 23, 24; xxxvii. 24, 25; Is. liv. 5; Obad. ver. 21; Zech. xiv. 5, 9; Ps. xxii. 27, 28.

5. They shall have the victory over all their enemies, and all kings and nations of the earth shall submit unto them. For which see Is. xi. 13, 14; xli. 14—16; xlix. 23; lx. 12; xxv. 10—12; Joel iii. 7, 8, 19, 20; Obad. ver. 17, 18; Mic. iv. 6—8, 11—13; v. 5—7; vii. 16, 17; Zech. ii. 13; ix. 13—15; x. 5, 6; xii. 6; Num. xxiv. 17; Is. xlix. 23; lx. 10—16; lxvi. 19, 20.

6. The Jews restored shall live peaceably, without being divided into nations, or contending with one another any more, Is. xi. 13, 14; xiv. 1, 2; Jer. iii. 18; l. 4; Ezek. xxxvii. 21, 22; Hos. i. 11.

1. They shall be very numerous, and multiply greatly, Is. xxvii. 6; xliv. 3, 4; xlix. 18—21; liv. 1—3; lxi. 9; Jer. xxiii. 3; xxx. 18—20; xxxi. 27; Ezek. xxxiv. 11; xxxvi. 38, 39.
2. They shall have great peace, safety, and outward temporal prosperity, Is. xxxii. 16—18; xxxiii. 24; liv. 13—17; lx. 18, 21; Jer. xxiii. 3—6; xxx. 10; xxxii. 34—41; xxxiii. 6—9; l. 19, 20; Joel iii. 17, 18; Mic. vii. 18—20; Zeph. iii. 13; Zech. iii. 9, 10.
3. They shall be very glorious, and a blessing in the whole earth, Is. xix. 24, 25; lxi. 9; Jer. xxxiii. 3, 9; Ezek. xxxiv. 26; Zeph. iii. 19, 20; Zech. viii. 13.

7. The land of Judea shall be made eminently fruitful, like a paradise, or the garden of God, Is. xxix. 17; xxxv. 1, 2, 7, 9; li. 3, 16; liv. 11—13; lv. 12, 13; lx. 17; lxv. 17, 25; Ezek. xxxiv. 26, 27; xxxvi. 37; Joel iii. 18; Amos ix. 13, 14.

8. Jerusalem shall be rebuilt, and after the full restoration of the Jews, shall never be destroyed nor infested with enemies any more, Is. lii. 1; xxvi. 1; lx. 18; xxxiii. 6; Joel iii. 17; Obad. ver. 17; Zech. xiv. 10, 11; Jer. xxxi. 38—40; Ezek. xxxviii. 11.

9. A little before the time of the Jews' call and conversion, there shall be great wars, and confusion, and desolation, throughout all the earth, Is. xxxiv. throughout; Joel iii. 1, 10; Zeph. iii. 8, 9; Ezek. xxviii. 25, 26; Hag. ii. 21—23; Jer. xxx. 7—10; 2 Chr. xv. 3—7. So that we may say, as Balaam did, prophesying of that very time, *Alas, who shall live when God doth this?* Num. xxiv. 23.

# CHRONOLOGICAL TABLES.

## A TABLE, *exhibiting the Important Events in Profane History during the Life of* JESUS CHRIST.

| | Year of Christ's life. |
|---|---|
| A plot of Antipater against his father Herod is discovered, | 1 |
| Antipater is convicted before Quintilius Varus, and put to death, | 2 |
| Herod dies. Archelaus succeeds him in the government of Judæa, | 3 |
| This year begins the Christian era, | 4 |
| Caius Cæsar, grandson to Augustus, passes through Jerusalem to march against the Armenians, | 5 |
| Tiberius is recalled from Rhodes, and returns to Rome, | 7 |
| Caius Cæsar dies after his return from Armenia, | 8 |
| Augustus, on the death of his two grandsons, adopts Tiberius, | 9 |
| Archelaus is accused before Augustus for his mal-administration. He is banished to Lyons in Gaul. Copenius is made procurator of Judæa, | 10 |
| Marcus Ambivius is made procurator of Judæa. Salome, the sister of Herod, dies, | 15 |
| Tiberius is admitted into the government with Augustus, | 17 |
| Annius Rufus is made procurator of Judæa, | 18 |
| Augustus Cæsar dies. Tiberius succeeds him, | 19 |
| Valerius Gratus is made procurator of Judæa, | 20 |
| Germanicus, the adopted son of Tiberius, is sent to quell disturbances in the East, | 22 |
| Germanicus reduces Cappadocia and Comagene into Roman provinces, | 23 |
| Germanicus is poisoned at Antioch by Piso, president of Syria, | 24 |
| Piso, being accused of this murder, kills himself, | 25 |
| Valerius Gratus removes Annas from being high priest, and gives the office to Ismael, the son of Fabus, | 26 |
| Eleazar, the son of Annas, is made high priest, | 29 |
| Simon, the son of Camith, is made high priest in place of Eleazar. Caiaphas succeeds him, | 30 |
| Pontius Pilate is made procurator of Judæa, | 31 |
| Herod puts to death John the Baptist, | 32 |
| Pontius Pilate condemns Jesus to be crucified, | 34 |

## *The* DISCOURSES *of* JESUS *arranged in Chronological Order.*

| | Places. | |
|---|---|---|
| CONVERSATION with Nicodemus, | Jerusalem. | John iii. 1—21. |
| Conversation with the woman of Samaria, | Sychar. | John iv. 1—42. |
| Discourse in the synagogue of Nazareth, | Nazareth. | Luke iv. 16—31. |
| Sermon upon the mount, | — | Mat. v—vii. |
| Instructions to the Apostles, | Galilee. | Mat. x. |
| Denunciations against Chorazin, &c. | — | Mat. xi. 20—24. |
| Discourse on occasion of healing the infirm man at Bethesda, | Jerusalem. | John v. |
| Discourse concerning the disciples' plucking of corn on the Sabbath, | Judæa. | Mat. xii. 1—8. |
| Refutation of his working miracles by the agency of Beelzebub, | Capernaum. | Mat. xii. 22—37. |
| Discourse on the bread of life, | — | John vi. |
| Discourse about internal purity, | — | Mat. xv. 1—20. |
| Discourse against giving or taking offence, and concerning the forgiveness of injuries, | — | Mat. xviii. |
| Discourse at the feast of tabernacles, | Jerusalem. | John vii. |
| Discourse on occasion of the woman taken in adultery, | — | John viii. 1—11. |
| Discourse concerning the sheep, | — | John x. |
| Denunciations against the Scribes and Pharisees, | Perœa. | Luke xi. 29—36. |
| Discourse concerning humility and prudence, | Galilee. | Luke xiv. 7—14. |
| Directions how to attain heaven, | Perœa. | Mat. xix. 16—30. |
| Discourse concerning his sufferings, | Jerusalem. | Mat. xx. 17—19. |
| Denunciations against the Pharisees, | — | Mat. xxiii. |
| Prediction of the destruction of Jerusalem, | — | Mat. xxiv. |
| The consolatory discourse, | — | John xiv—xvii. |
| Discourse as he went to Gethsemane, | — | Mat. xxvi. 31—36. |
| Discourse to the disciples before his ascension, | — | Mat. xxviii. 16—20. |

## *The* PARABLES *of* JESUS *arranged in Chronological Order.*

| PARABLE of the | Places. | |
|---|---|---|
| SOWER, | Capernaum. | Mat. xiii. 1—23. |
| Tares, | — | Mat. xiii. 24—43. |
| Seed springing up imperceptibly, | — | Mark iv. 26—29. |
| Grain of mustard-seed, | — | Mat. xiii. 31—32. |
| Leaven, | — | Mat. xiii. 33. |
| Hidden treasure, | — | Mat. xiii. 44. |
| Precious pearl, | — | Mat. xiii. 45, 46. |
| Net, | — | Mat. xiii. 47—50. |
| Two debtors, | — | Luke vii. 36—50. |
| Unmerciful servant, | — | Mat. xviii. 23—35. |
| Samaritan, | Near Jericho. | Luke x. 25—37. |
| Rich fool, | Galilee. | Luke xii. 16—21. |
| Servants who waited for their lord, | — | Luke xi. 25—48. |
| Barren fig-tree, | — | Luke xiii. 6—9. |
| Lost sheep, | — | Luke xv. 3—7. |
| Lost piece of money, | — | Luke xv. 8—10. |
| Prodigal son, | — | Luke xv. 11—32. |
| Dishonest steward, | — | Luke xvi. 1—12. |
| Rich man and Lazarus, | — | Luke xvi. 19—31 |
| Unjust judge, | Perœa. | Luke xviii. 1—8. |
| Pharisee and Publican, | — | Luke xviii. 9—14. |
| Labourers in the vineyard, | — | Mat. xx. 1—16. |
| Pounds, | Jericho. | Luke xix. 12—21. |
| Two sons, | Jerusalem. | Mat. xxi. 28—32. |
| Vineyard, | — | Mat. xxi. 33—46. |
| Marriage-feast, | — | Mat. xxii. 1—14. |
| Ten Virgins, | — | Mat. xxv. 1—13. |
| Talents, | — | Mat. xxv. 1—30. |
| Sheep and the goats, | — | Mat. xxv. 31—46 |

## *The* MIRACLES *of* CHRIST *arranged in Chronological Order.*

| JESUS | Places. | |
|---|---|---|
| TURNS water into wine, | Cana. | John ii. 1—11. |
| Cures the nobleman's son of Capernaum, | — | John iv. 46—54. |
| Causes a miraculous draught of fishes, | Sea of Galilee. | Luke v. 1—11. |
| Cures a demoniac, | Capernaum. | Mark i. 22—28. |
| Heals Peter's wife's mother of a fever, | — | Mark i. 30, 31. |
| Heals a leper, | — | Mark i. 40—45. |
| Heals the centurion's servant, | — | Mat. viii. 5—13. |
| Raises the widow's son, | Naïn. | Luke vii. 11—17. |
| Calms the tempest, | Sea of Galilee. | Mat. viii. 23—27. |
| Cures the demoniacs of Gadara, | Gadara. | Mat. viii. 28—34. |
| Cures a man of the palsy, | Capernaum. | Mat. ix. 1—8. |
| Restores to life the daughter of Jairus, | — | Mat. ix. 18—26. |
| Cures a woman of an issue of blood, | — | Luke viii. 43—48. |
| Restores to sight two blind men, | — | Mat. ix. 27—31. |
| Heals one possessed with a dumb spirit, | — | Mat. ix. 32, 33. |
| Cures an infirm man at Bethesda, | Jerusalem. | John v. 1—9. |
| Cures a man with a withered hand, | Judea. | Mat. xii. 10—13. |
| Cures a demoniac, | Capernaum. | Mat. xii. 22, 23. |
| Miraculously feeds five thousand, | Decapolis. | Mat. xiv. 15—21. |
| Heals the woman of Canaan's daughter, | Near Tyre. | Mat. xv. 22—28. |
| Heals a man who was dumb and deaf, | Decapolis. | Mark vii. 31—37. |
| Feeds miraculously four thousand, | — | Mat. xv. 32—39. |
| Gives sight to a blind man, | Jericho. | Mark x. 46—52. |
| Cures a boy possessed of a devil, | Tabor. | Mat. xvii. 14—21. |
| Restores to sight a man born blind, | Jerusalem. | John ix. |
| Heals a woman under an infirmity for eighteen years, | Galilee. | Luke xiii. 11—17. |
| Cures a dropsy, | — | Luke xiv. 1—6. |
| Cleanses ten lepers, | Samaria. | Luke xvii. 11—19. |
| Raises Lazarus from the dead, | Bethany. | John xi. |
| Restores to sight two blind men, | Jericho. | Mat. xx. 30—34. |
| Blasts the fig-tree, | Olivet. | Mat. xxi. 18—22. |
| Heals the ear of Malchus, | Gethsemane. | Luke xxii. 50, 51. |
| Causes the miraculous draught of fishes, | Sea of Galilee. | John xxi. 1—14. |



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## A CHRONOLOGICAL TABLE OF THE SACRED BOOKS OF THE NEW TESTAMENT,

ACCORDING TO DR LARDNER.

| BOOKS. | PLACE. | YEAR OF CHRIST. |
|---|---|---|
| Matthew | Judea, or near it | About . . . . 64 |
| Mark | Rome | . . . . . 64 |
| Luke | Greece | . . . . . 63 or 64 |
| John | Ephesus | . . . . . 68 |
| Acts | Greece | . . . . . 63 or 64 |
| Romans | Corinth | About February . . 58 |
| I. Corinthians | Ephesus | Beginning of . . . 56 |
| II. Corinthians | Macedonia | About October . . . 57 |
| Galatians | Corinth or Ephesus | Near the end of 52, or beginning of . . . 53 |
| Ephesians | Rome | About April . . . . 61 |
| Philippians | Rome | Before the end of . . 62 |
| Colossians | Rome | Before the end of . . 62 |
| I. Thessalonians | Corinth | . . . . . 52 |
| II. Thessalonians | Corinth | . . . . . 52 |
| I. Timothy | Macedonia | . . . . . 56 |
| II. Timothy | Rome | About May . . . . 61 |
| Titus | Macedonia or near it | Before the end of . . 56 |
| Philemon | Rome | Before the end of . . 62 |
| Hebrews | Rome or Italy | In the spring of . . 63 |
| James | Judea | 61 or beginning of . . 62 |
| I. Peter | Rome | . . . . . 64 |
| II. Peter | Rome | . . . . . 64 |
| I. John | Ephesus | About . . . . . 80 |
| II. John | Ephesus | Between 80 and . . . 90 |
| III. John | Ephesus | Between 80 and . . 90 |
| Jude | Unknown | . . . . . 64 or 65 |
| Revelation | Patmos or Ephesus | . . . . . 95 or 96 |

## A TABLE OF ST PAUL'S APOSTOLIC JOURNEYS.

*The first journey begins in the Year of Christ* 44, *and ends* 48.

| | | |
|---|---|---|
| Antioch in Syria | Lystra | Attalia |
| Seleucia | Derbe | Antioch in Syria |
| Salamis | Lystra | Phœnicia |
| Paphos | Iconium | Samaria |
| Perga in Pamphylia | Pisidia | Jerusalem |
| Antioch in Pisidia | Perga | Antioch in Syria |
| Iconium | | |

*The second journey begins* A.D. 50, *and ends* 54.

| | | |
|---|---|---|
| Rest of Syria | Samothracia | Athens |
| Cilicia | Neapolis | Corinth |
| Derbe | Philippi | Cenchrea |
| Lystra | Amphipolis | Ephesus |
| Iconium | Apollonia | Cæsarea |
| Phrygia | Thessalonica | Jerusalem |
| Galatia | Berœa | Antioch in Syria |
| Troas | | |

*The third journey begins* A.D. 54, *and ends* 58.

| | | |
|---|---|---|
| Galatia | Philippi | Coos island |
| Phrygia | Troas | Rhodes island |
| Ephesus | Assos | Patara in Lycia |
| Troas | Mitylene island | Tyre |
| Macedonia | Chios island | Ptolemais |
| Greece | Samos island | Cæsarea |
| Corinth | Trogyllium | Jerusalem |
| Macedonia | Miletus in Asia | |

*The fourth journey begins* A.D. 60, *and ends* 64.

| | | |
|---|---|---|
| Antipatris | Melita island | Rome |
| Cæsarea | Syracuse | Italy |
| Sidon | Rhegium | Spain *only intended* |
| Myra | Puteoli | Crete |
| Near Salmone | Appii Forum | Jerusalem |
| Fair Havens | Three Taverns | Antioch in Syria |

*The fifth journey begins* A.D. 64, *and ends* 68.

| | | |
|---|---|---|
| Colosse | Corinth | Miletum in Crete |
| Philippi | Troas | Rome |
| Nicopolis in Epirus | | |

## DAYS OF THE WEEK.

| | |
|---|---|
| 1 Day of the Week | Sunday |
| 2 Day | Monday. |
| 3 Day | Tuesday. |
| 4 Day | Wednesday. |
| 5 Day | Thursday. |
| 6 Day | Friday. |
| 7 Day or Sabbath | Saturday. |



## HOURS OF THE DAY.

1, 2, 3, 4, 5, 6.
Morning, from 6 to 7, 8, 9, 10, 11, 12.
Afternoon, from 12 to 1, 2, 3, 4, 5, 6.

## WATCHES.

The first Watch, from Evening to nine at Night.
The second or middle Watch, from Nine to Midnight.
The third Watch, or Cock-crowing, from Midnight till Three in the Morning.
The fourth, or Morning Watch, from Three till Morning.

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# A TABLE OF OFFICES AND CONDITIONS OF MEN.

*Patriarchs*, or fathers of families, such as Abraham, Isaac, and Jacob, and his sons.
*Judges*, temporary supreme governors, immediately appointed by God over the children of Israel.
*Kings*, and they either of the whole nation, or after the falling off of the ten tribes, of Judah or Israel.
*Elders*, senators, the LXX. or Sanhedrim.
*Officers*, provosts, sheriffs, or executioners.
*Judges*, inferior rulers, such as determine controversies in particular cities.
*Israelites*, Hebrews, descendants from Jacob.
*An Hebrew of the Hebrews*, an Israelite by original extraction.
*A Proselyte of the Covenant*, who was circumcised, and submitted to the whole law.
*A Proselyte of the Gate*, or stranger, who worshipped one God, but remained uncircumcised.

## OFFICERS UNDER THE ASSYRIAN OR PERSIAN MONARCHS.

*Tirshatha*, or Governor appointed by the kings of Assyria or Persia.
*Heads of the Captivity*, the Chief of each tribe or family, who exercised a precarious government during the captivity.

## UNDER THE GRECIAN MONARCHS, SUPERIOR OFFICERS.

*Maccabees*, the successors of Judas Maccabeus, high priests, who presided with kingly power.

## UNDER THE ROMAN EMPERORS.

*Presidents*, or governors, sent from Rome with imperial power.
*Tetrarchs*, who had kingly power in four provinces.
*Proconsuls*, or deputies of provinces.

## INFERIOR OFFICERS.

*Publicans*, or tax-gatherers.
*Centurions*, captains of a hundred men.

## ECCLESIASTICAL OFFICERS, OR SECTS OF MEN.

*High Priests*, who only might enter the Holy of Holies.
*Second Priests*, or *Sagan*, who supplied the high priest's office, in case he were disabled.
*High Priests for the War*, set apart for the occasion of an expedition.
*Priests*, Levites of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the temple.
*Levites*, of the tribe of Levi, but not of Aaron's family; of these were three orders, Gershonites, Kohathites, Merarites, several sons of Levi.
*Nethinims*, inferior servants to the Priests and Levites, (not of their tribe,) to draw water and cleave wood, &c.
*Prophets*, anciently called Seers, who foretold future events, and denounced God's judgments.
*Children of the Prophets*, their disciples or scholars.
*Wise Men*, called so in imitation of the Eastern Magi, or Gentile philosophers.
*Scribes*, writers and expounders of the law.
*Disputers*, that raised and determined questions out of the law.
*Rabbies* or *Doctors*, teachers of Israel.
*Libertines*, freed men of Rome, who, being Jews or proselytes, had a synagogue or oratory for themselves.
*Gaulonites* or *Galileans*, who pretended it unlawful to obey a heathen magistrate.
*Herodians*, who shaped their religion to the times, and particularly flattered Herod.
*Epicureans*, who placed all happiness in pleasure.
*Stoics*, who denied the liberty of the will, and pretended all events were determined by fatal necessity.
*Simon Magus*, author of the heresy of the Gnostics, who taught that men, however vicious their practice was, should be saved by their knowledge.
*Nicolaitans*, the disciples of Nicolas, one of the first seven deacons, who taught the community of wives.
*Nazarites*, who under a vow abstained from wine.
*Nazarenes*, Jews professing Christianity.
*Zelotes*, *Sicarii*, or Murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.
*Pharisees*, separatists, who, upon the opinion of their own godliness, despised all others.
*Sadducees*, who denied the resurrection of the dead, angels, and spirits.
*Samaritans*, mongrel professors, partly heathens and partly Jews, the offspring of the Assyrians sent to Samaria.
*Apostles*, missionaries, or persons sent; they who were sent by our Saviour, from their number, were called The Twelve.
*Bishops*, successors of the Apostles in the government of the church.
*Deacons*, officers chosen by the Apostles to take care of the poor.

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# TABLES

OF THE

# MEASURES, WEIGHTS, MONIES, AND TIMES, MENTIONED IN SCRIPTURE;

## WITH AN APPENDIX, CONTAINING THE METHOD OF CALCULATING SCRIPTURAL MEASURES OF SURFACE.

A MEASURE is a known quantity, applied to another of the same kind that is less known, to make its dimensions better known, by help of numbers expressing the proportion that the known quantity bears to the unknown. The dimensions to be measured are three:—1. *Mere Length*, which hath but one dimension. 2. *Surface*, which consists of lengths multiplied into breadth; so it hath two dimensions, as it were interwoven; and this is always measured by some square surface already known, as by a square foot or a square cubit, or any other square already known by help of its side. Moses generally useth the square cubit. 3. *Solidity* or *Capacity*, which hath three dimensions multiplied into each other; length, breadth, and height or depth. This is measured by a known cube. From solidity ariseth weight in all sublunary bodies; and by weight we measure the value of coins. Therefore I shall join weights and coins together in the fourth table.

*use* = *to signify* Equal; :: *to express* Proportion; . *is called* Separatrix, *parting Decimals from Integers.*

### TABLE I. MEASURES OF LENGTH.

I express the Cubit and its Parts both by *Inch Measure*, and by *Foot Measure;* which I deduce from Inches by this Proportion:

| | Inch Meas. | Foot Meas. |
|---|---|---|
| A. 12. 1. : : | 21.888 | 1.824 |
| | Inch. Dec. | Foot Dec. |
| A Cubit is = to | 21.888 = | 1.824 |
| A Span the longer = half a Cubit = to | 10.944 = | .912 |
| Span the less = one-third of a Cubit = to | 7.296 = | .608 |
| A Hand's Breadth = one-sixth of a Cubit = to | 3.684 = | .304 |
| Finger's Breadth = one-twenty-fourth of a Cubit = to | .912 = | .076 |

*Measures of many Cubits' Length I express only in Foot Measure.*

| | | Feet decim. |
|---|---|---|
| A Fathom . | = 4 Cubits . | = 7.296 |
| *Ezekiel's* Reed . | = 6 Cubits . | = 10.944 |
| *Schœnus*, the Egyptian line for Land Measure, which I think Scripture useth to divide inheritances; Ps. xvi. 6, and lxxvii. 55. They used different lengths; but the shortest and most useful was | Cubits. = 80 | = 145.92. |

*Herodotus* mentions a *Schœnus* just 300 times as long; I judge that all the greater were made in proportion to the least.

The Mile . . . . . = 4000 Cubits = 7296 Feet.
Stadium, one-tenth of their Mile = 400 Cubits = 729.6
Parasang, 3 of their Miles = 1200 Cubits = 4 *English* Miles, and 580 feet.
Five Stadia, or two thousand Cubits, made a Sabbath-day's journey.
Ten Stadia or four thousand Cubits, made an Eastern Mile.
Twenty-four Eastern Miles, or ninety-six thousand Cubits, equal to thirty-three miles, one hundred and seventy-two paces, four feet *English*, made a day's journey.

### TABLE II. MEASURES OF SURFACE.

Moses hath described these by square cubits. I here express them reduced to our square feet. The method of this reduction is taught in an Appendix. I first propose three clear examples given by Moses; secondly, I place six instances of greater difficulty.

*The clearest examples are,*

I. The Altar of Incense. Only two sides of it, viz., its length and breadth, are expressed by Moses; each of them is affirmed to be one cubit. Yet he declares that it was four square; whence we collect that it was just one square cubit. See Exod. xxx. 2. Now it is demonstrated in the Appendix, that one *Jewish* square cubit amounts to in surface 3 *English* square feet, and about 47 square inches.

II. The Table of Showbread; Exod. xxv. 23. It is affirmed to be two cubits in length, and one in breadth. Now doubt but it was rectangular, containing two *Jewish* square cubits. These amount to above 6 *English* square feet and above a half, viz., 94 square inches.

III. The Boards of the Tabernacle, each ten cubits in length, and one and a half in breadth, Exod. xxvi. 16, being rectangular, must contain 15 *Jewish* square cubits. These are proved to contain very near 50 square feet of *English* measure.

*The more difficult cases reserved to the Appendix are,*

I. The Mercy-seat whose surface is = 12 square feet and a half.

II. A general Method is taught of reducing any given number of *Jewish* cubits to *English* square feet.

III. The example of the 15 square cubits in the boards of the tabernacle is made clearer.

IV. The Court of the Tabernacle, described Exod. xxvii. 18, is found to be just half the *Egyptian Aroura*, and to contain 1 rood, 21 perches, 27 square feet, &c.

V. The whole *Auroura* is determined, and reduced to our *English* measure, 3 roods, 2 perches, 55 square feet.

VI. The suburbs, or glebe land, given to each city of the *Levites*, Num. xxxv. 3-5, is showed to be a square, on each of the four sides of every city, containing a million of *Jewish* square cubits, or 100 *Aroura*; which amount to in each square 76 acres, 1 rood, 20 perches, 80 square feet; whence we collect, that all the four squares amounted to 305 acres, 2 roods, 1 perch, beside 51 feet square.

### TABLE III. MEASURES OF CAPACITY.

| | Wine gal. | Pints. | Sol. Inch. |
|---|---|---|---|
| *Epha* or *Bath* . . . . . | 7 — | 4 — | 15 |
| *Chomer, Homer* in our translation | 75 — | 5 — | 7 |
| *Seah* one-third of an *Epha* . . | 2 — | 4 — | 3 |
| *Hin* = one-sixth of an *Epha* . | 1 — | 2 — | 1 |
| *Omer* one-tenth of an *Epha* . | 0 — | 6 — | 0.5 |
| *Cab* one-eighteenth of an *Epha* . | 0 — | 3 — | 10 |
| *Log* one seventy-second of an *Epha* | 0 — | 0½ — | 10 |
| *Metretes* of *Syria* (*John* ii. 6.) = *Cong. Rom.* . . . . . | 0 — | 7½ — | 0 |
| *Cotyla, Eastern*, one-hundredth of an *Epha* . . . . . | 0 — | 0½ — | 3 |

This *Cotyla* contains just ten ounces *Avoirdupois* of rain water; *Omer* 100; *Epha* 1000; *Chomer* 10,000. So by these weights all these measures of capacity may be expeditiously recovered very near exactness.

### TABLE IV. OF WEIGHTS AND COINS.

The *Jewish* Weights are reduced to the standard grains of our *Troy* weight, whereof 438 are equal to the *Roman* Ounce, and to our ancient *English Avoirdupois* ounce.

The value of *Jewish* and *Roman* weights and coins, at the present rate of silver and gold, expressed in pence and decimals of a penny.

| | Grains dec. | Pence dec. | £ d. q. |
|---|---|---|---|
| *Shekel* is the original weight. | = 219. = | 28.2875 = | 2. 4. 1 |
| *Bekah* half a *Shekel* | = 109.5 = | 14.1437 = | 1. 2. 1½ |
| *Gerah* one-tenth of a *Bekah* | = 10.95 = | 1.41437 = | 0. 1. 1½ |
| *Mimeh* = 100 *Shekel* weight | = 21900. = | | l. s. d. |
| *Maneh* in coin = 60 shillings | = 13140. = | 1697.25 = | 7.. 1.. 5 |
| *Talent of Silver* = 3000 shillings | = 657000. = | 84862.5 = | 353.. 11.. 10-o½ |
| *Talent of Gold* the same weight | | = | 5075 . 16.. 7-o½ |
| The *Golden Darics, Ezra* ii. 69, seem to be coins of *Darius the Mede*. They weighed 12 *Gerahs*. | = 131.4 = | | 1.. 0.. 6 |

*Roman Money mentioned in the New Testament.*

| | Pence. | Farthings |
|---|---|---|
| *Denarius*, Silver, . . . . . | 7 — | 3 |
| *Assis*, Copper, . . . . . | 0 — | 3 |
| *Assarium*, . . . . . | 0 — | 1½ |
| *Quadrans*, . . . . . | 0 — | 3/4 |
| *A Mite*, . . . . . | 0 — | 3/8 |

### TABLE V. OF TIMES.

The Jewish hours were introduced about the time of their captivity in Babylon. Their ordinary ones were of the same length as ours. Their *day*, beginning at six o'clock in the morning, they divided into *twelve hours;* of which our nine o'clock in the morning was the *third*, our noon their *sixth*, our three o'clock afternoon their *ninth*, and our five o'clock their *eleventh*. But they seem also to have at last divided their day into four *great hours or watches*, each containing three of the ordinary ones; and of these their *third hour* was from noon to three o'clock. Their NIGHT they divided into four *watches*, each consisting of three hours. The first ended about nine o'clock, the second at midnight, the third at three o'clock or cock-crowing, and the fourth about six o'clock in the morning. Their WEEK, copied from God's example in the creation of the world, began on our Sabbath, and ended on Saturday. Their MONTHS were regulated by the changes of the moon; and each third year consisted of *thirteen* of these *months* or *moons;* their names were,

| | | | | | |
|---|---|---|---|---|---|
| 1 Abib or Nisan | answering to | March, April | 7 Ethanim, or Tizri | answering to | September, October |
| 2 Zif, or Jair | answering to | April, May | 8 Bul, or Marcheswan | answering to | October, November |
| 3 Sivan | answering to | May, June | 9 Chisleu. | answering to | November, December |
| 4 Thamuz | answering to | June, July | 10 Thebeth | answering to | December, January |
| 5 Ab | answering to | July, August | 11 Shebeth | answering to | January, February |
| 6 Elul | answering to | August, September | 12 Adar, 13 Veader | answering to | February, March |

Their CIVIL YEAR, originating from the creation of the world, began with Ethanim or Tizri, in our September; and by it their releases and jubilees were regulated. Their SACRED YEAR, originating from their deliverance from the Egyptian bondage, Exod. xii., began with Abib or Nisan, in our March.

# AN APPENDIX

*To the Second Table of* Measures *of* Surface *described by* Moses, *showing the Method of reducing them by Calculations to the measures used in* England, *for the Benefit of those that understand* Decimal Arithmetic, *and desire to try the Reductions given in the Table, or to make further Improvements in this kind of Measures.*

### I. THE MERCY-SEAT.

I shall begin with reduction of the measures of the mercy-seat, which was God's throne of grace among the Jews. Moses, in Exod. xxv. 17, affirms, that its length was two cubits and a half, its breadth one cubit and a half. The fractions adhering to its length and breadth make some difficulty to beginners in arithmetic, which the decimal way doth much abate. Supposing, therefore, what I have elsewhere proved, that the Jewish cubit was a foot measure 1.824; the length must be expressed in foot measure, and decimals thereof, 4.560. The breadth in like measure will be 2.736. Wherefore the product of these numbers multiplied into each other gives its surface 12.47616; in number of its square feet, and decimals thereof, 12 square feet, and very near half a square foot. If the decimals had been 50, it had just been half a foot. If we desire to express those decimals of a foot in square inches, as is usual in England, we must multiply .47616 by 144, the square inches of a foot, and the product will be 68.56704; which shows that the decimals we found amount to 68 square inches, and about half an inch more: we need not be nicer.

### II. A SQUARE CUBIT REDUCED TO OUR MEASURE.

2. In the altar of incense Moses describes the Jewish square cubit, which must be reduced to our foot measure, thus, 1.824× 1.824. The product of these numbers multiplied will be the upper surface of this altar, 3.326976, that is, 3 square feet, and .326976 decimals of a square foot, which we may express by 47 square inches and a few decimals of an inch square inconsiderable.



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### III. THE BOARDS OF THE TABERNACLE.

3. Moses' description of the boards of the tabernacle, Exod. xxvi. 16, by ten cubits in length, and one and a half in breadth, naturally leads a man to discern in each board's surface 15 Jewish square cubits; because, if we conceive a line drawn from the end of one cubit at the bottom of the board to the end of one cubit at the top of the board, this must needs be 10 whole square cubits on one side of that line, and ten half square cubits (= to 5 whole) on the other side of that line; here, therefore, are 15 square cubits. The reduction of these into English square feet is performed by multiplying 15, viz., the number of cubits given, into 3.326976, the feet and decimals of one square cubit, and the product will be 49.90464, and that is very near to 50 square feet; for those decimals amount to above 130 square inches, and a little more than 13 square inches would make it just 50 feet; which abatement we need not here regard.

### IV. THE COURT OF THE TABERNACLE.

4. Let us now go to the measure of the surface of land. But we will begin with the court of the tabernacle, the ground on which the priests performed all the solemn public worship of Israel in Moses' time. The area of this court is described by Moses, Exod. xxvii. 18, by its length 100 cubits, and its breadth everywhere 50 cubits. Wherefore this area must be in Jewish measure 5000 square cubits, for that is the product of 100 multiplied into 50. To reduce these 5000 Jewish cubits into English square feet, I must multiply 5000 into 3.326976, the product is 16,634.88 English square feet.

But in cases of such long numbers of feet, we use, for brevity's sake and to help our memories, to reduce them into perches, or roods, or acres, which contain known numbers of square feet. A perch contains 272 square feet and one-fourth. A rood is =to 10,890 square feet. An acre is = to 43,560 square feet. It is plain that the number 16,634.88 hath not integers equal to those of an acre; but it hath enough to answer those in a rood, and some overplus; therefore, I must divide 16,634.88 by 10,890, which is a rood. By such division continued in the decimal way, until I have a fraction of five or six places, which is exact enough, I find the quotient to be 1.527537, which assures me that my number 16,634.88 hath but once entirely in it a whole rood, but it hath moreover in it many decimal parts of a rood. These, therefore, I reduce to the perches contained in them, by multiplying them into 40, which is the number of perches that make up a rood: and cutting off six places from the product, which is 21.101480; so I find there are 21 perches entire, and the figures after the separatrix are decimals of a perch. These also I multiply by 272.25, which are the square feet and decimals of a perch. The product of this last multiplication, after eight places cut off from it by the separatrix, because there were six places of decimals in one of the multipliers, and two in the other, is 27.62793000. Hence I learn, that there are therein but 27 entire feet; all the eight decimal places amount to little above half a foot, and therefore I cast them away as inconsiderable in the measure of land. This method of reduction by multiplication of decimals I find to be easier than the common way of reduction by division, and therefore I propose it to be used by beginners in this practice of surveying. So I find this court to contain in English measure 1 rood, 21 perches, 27 feet, and little more than half a foot square. But reflecting upon Moses' measure by cubits, and finding them to be precisely 5000 square cubits, I observed that they were just half 10,000, which I had observed from Herodotus' *Euterpe* to be the area of the *Egyptian Aroura*, by which their land was as generally measured as ours is by acres and roods. See Herodot. l. 2. c. 168, I called also to mind a passage in *Manetho*, an Egyptian priest, cited by Josephus in his first book against *Apion*, where he affirms, that *Manetho*, in his history of the reign, wars, and expulsion of the Pastors (whom Africanus affirms to be *Phœnicians* or *Canaanites*, and Josephus vainly believed to be *Jews*), wrote out of the public records of *Egypt*, that these Pastors made at *Abaris* a very large and strong encampment, that encompassed 10,000 *Arourœ*, sufficient to contain 240,000 men, and long enough to maintain their cattle. Hence it appears, that not only the Egyptians, but the Phœnicians or Canaanites also, that had dwelt among them, and had reigned there during the time of six kings successively, used this measure of land called *Aroura*. Now this was long before Moses' time; for the beginning of *Amosis* or *Tethmosis*, who expelled them out of Egypt, was very near the time of Abraham's death, as appears by the annals of the learned Primate of Ireland. Wherefore I believe that Moses, who was skilled in all Egyptian learning, especially surveying, did of choice make the court of the tabernacle to be just half an *Aroura*, which was a known measure to him and his people, who had long dwelt in Egypt, and Divine authority directed him so to do.

### V. THE REDUCTION OF AN AROURA TO ENGLISH MEASURE.

5. Because we have shown from Herodotus, that an *Aroura* is the square of 100 Jewish or Egyptian cubits, and 100 such cubits may, in English foot measure, be expressed by 182.4 English feet, it follows, that the square of this number will express exactly the number of the English square feet that are contained in an *Aroura*. Now, by multiplication of 182.4 into itself, I find the product to be 33,269.76; therefore I conclude that there are 33,269 square feet entire, and .76 decimals of a square foot in an *Aroura*. Now, to reduce these English square feet into roods, perches, and the remainder of square feet, I use the method used in the last paragraph: First, I divide them by 10,890, the square feet in a rood, and the quotient I find 3.055074: that is, 3 roods, and .055074 decimals of a rood. Secondly, I multiply these decimals by 40, which is the number of perches in a rood; the product is 2.202960. Hence I conclude there are therein two perches and .292960 decimals of a perch. Thirdly, I multiply these last decimals by 272.25, which are the square feet of a perch. The product is 55.25586000; that is, 55 entire square feet. The eight places of decimals amount to little above one-fourth of a square foot, therefore I reject them as inconsiderable in measure of land. By all these reductions it is found, that an *Aroura* is in English measure 3 roods, 3 perches, 55¼ square feet. Hence it follows also, that it is not well translated by *Jugerum*, for it is much larger; nor is it well in English called an *Acre*, for it is considerably less. To this place I refer the use of the lesser sort of *Zygum*, which yet is most convenient for the use of the Egyptians and of the Jews, to measure out private men's inheritances, by a line which was 80 cubits long. For the length of this line will measure one side of an *Aroura*, if the other side be 125 cubits long, which is the length of this line, and its half, and 5 cubits above half of it, which they might easily mark in it by a knot or ring; and by this means they might easily lay any number of *Arourœ* together, all of them rectangular and parallel to each other. Such lines, I suppose, for measure of inheritances, are intimated Ps. lxviii. 55; and xvi. 6, &c.

### VI. THE LEVITES' GLEBE.

6. I shall conclude with an example, amounting, after reduction, to a number of English acres, which measure we have not yet reached to. This I take from Num. xxxv. 3-5. There Moses describes what measure of land the Levites were to be allowed for their cattle, their goods, and all their beasts, on the north-east, south, and west sides of each of their cities; so that the city was to be in the midst of the land belonging to it. This land in our translation is called suburbs, because of its nearness to all their cities. But we must not thence imagine that it means houses and streets adjoining to their cities, in which sense we sometimes use the word suburbs: for Moses plainly tells us they were places for their several sorts of cattle to feed in, such as might also be orchards or gardens for fruits, or perhaps for a little corn, comprehended in the word, their goods. These fields he limits by 1000 cubits; which was just a quarter of an eastern mile, but amounts in mere length to 603 yards English measure, and therefore exceeds a quarter of an English mile by 168 yards in length. But it is certain that cattle cannot feed upon mere length, but this must signify the side of some surface of land bounded thereby; and we must have two sides of some surface given before we can find the area of surface contained. Therefore Moses, ver. 5, tells us, that on each side of each city they must measure 2000 cubits; which will determine no surface, unless we understand it to mean the two sides of a square, bounded on every side by 1000 cubits. These two sides multiplied into each other will produce a square that contains just a million of square cubits, and that is a known and exact measure of just 100 *Arourœ*. And this shows that the 2000 cubits mentioned, ver. 5, are the two sides of that square, whereof the 1000 mentioned, ver. 4, is one, and may be called the root of the square. This shows the agreement of the two different numbers. The reduction of this million of square cubits will be performed by the same method that I have used before. Therefore, first, I express 1000 Jewish by 1824 English feet, without any separatrix, according to the principles owned in decimal arithmetic; and the square of that number will be 3,326,976 without a separatrix. Secondly, I divide this number by 43,560 which are the square feet of an acre, and find the quotient to be 76.376359, which signify 76 entire acres, and .376359 decimals of an acre. Thirdly, to find what roods are contained in these decimals, I multiply them by four, the number of roods in an acre, and find the quotient to be 1.507436, which proves that there is but one rood in them, and the six figures cut off by the separatrix (because there were six decimals in one of the multipliers) are all decimals of a rood. Fourthly, therefore, to find what perches are in these last decimals, I multiply them by 40, which is the number of perches contained in a rood. The product is 20.297440; hereby I find that there are 20 entire perches, besides the decimals of a perch, placed after the separatrix. Fifthly, to find what square feet are in those last decimals, I multiply them by 272.25, which are the square feet and decimals in a perch, the product is 80.97804, which is 80 square feet, and all the decimals not amounting to a square foot I reject as inconsiderable in measure of land. Thus we have found that this, and every other square on each side of every Levitical city, was prescribed to be 76 acres, 1 rood, 20 perches, 80 square feet in our measure, but was just a million of square cubits in their measure.

To add the four squares belonging to one Levitical city together, the best way would be to take the first quotient that we found in acre measure, viz., 76.376859, and we must multiply it by four, and we shall find, by the method I have used, all the four squares together to amount to 305 acres, 2 roods, 1 perch; we need not take notice of any lesser quantities in this case. We may also by this method find the sum of the acres belonging to all the forty-eight cities of the Levites, and many other improvements in this kind of measuring surfaces.

## TABLES OF MEASURES, &c.

*Scripture Measures of Length reduced to English Measure.*

| | | | | | | | Eng. feet | Inch. | dec. |
|---|---|---|---|---|---|---|---|---|---|
| Digit | | | | | | | 0 | | 0.912 |
| 4 | Palm | | | | | | 0 | | 3.648 |
| 12 | 3 | Span | | | | | 0 | | 10.944 |
| 24 | 6 | 2 | Cubit | | | | 1 | | 9.888 |
| 96 | 24 | 8 | 4 | Fathom | | | 7 | | 3.552 |
| 144 | 36 | 12 | 6 | 1½ | Ezekiel's reed | | 10 | | 11.328 |
| 192 | 48 | 16 | 8 | 2 | 1½ | Arabian pole | 14 | | 7.104 |
| 1920 | 480 | 160 | 80 | 20 | 13⅓ | 10 | Schœnus, or meas. line | 145 | 11.04 |

*The longer Scripture Measures.*

| | | | | | Eng. miles | Paces | Feet | dec. |
|---|---|---|---|---|---|---|---|---|
| Cubit | | | | | 0 | 0 | 1.824 | |
| 400 | Stadium, or furlong | | | | 0 | 145 | 4.8 | |
| 2000 | 5 | Sabbath day's journey | | | 0 | 729 | 3.0 | |
| 4000 | 10 | 2 | Eastern mile | | 1 | 403 | 1.0 | |
| 12000 | 30 | 6 | 3 | Parasang | 4 | 153 | 3.0 | |
| 96000 | 240 | 48 | 24 | 8 | A day's journey | 38 | 172 | 4.0 |

*Scripture Measures of Capacity for Liquids, reduced to English Wine Measure.*

| | | | | | | Gal. | Pints | Sol. inch. |
|---|---|---|---|---|---|---|---|---|
| Caph | | | | | | 0 | 0½ | 0.177 |
| 1½ | Log | | | | | 0 | 0¾ | 0.211 |
| 6½ | 4 | Cab | | | | 0 | 3½ | 0.844 |
| 18 | 12 | 3 | Hin | | | 1 | 3 | 2.533 |
| 32 | 24 | 6 | 2 | Seah | | 2 | 4 | 5.067 |
| 96 | 72 | 18 | 6 | 3 | Bath, or Epha | 7 | 4 | 15.2 |
| 960 | 720 | 180 | 60 | 30 | 10 | Coron, Chomer | 73 | 5 | 7.625 |

*Scripture Measures of Capacity for things dry, reduced to English Corn Measure.*

| | | | | | | Pecks | Gal. | Pints | Sol. inch |
|---|---|---|---|---|---|---|---|---|---|
| Gachal | | | | | | 0 | 0 | 0,17/20 | 0.031 |
| 20 | Cab | | | | | 0 | 0 | 2½ | 0.073 |
| 36 | 1¾ | Gomer, or Omer | | | | 0 | 0 | 5 1/20 | 1.211 |
| 120 | 6 | 3⅓ | Seah | | | 1 | 0 | 1 | 4.036 |
| 360 | 18 | 10 | 3 | Epha | | 3 | 0 | 3 | 12.107 |
| 1800 | 90 | 50 | 15 | 5 | Letch | 16 | 0 | 0 | 26.500 |
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N.B.—A Scotch pint contains three English of corn measure, and almost four of wine measure.



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# COMPLETE INDEX, AND CONCISE DICTIONARY,

OF THE

# HOLY BIBLE:

## IN WHICH THE VARIOUS PERSONS, PLACES, AND SUBJECTS MENTIONED IN IT, ARE ACCURATELY REFERRED TO; AND EVERY DIFFICULT WORD BRIEFLY EXPLAINED.

DESIGNED TO FACILITATE THE CONSULTATION AND STUDY OF THIS SACRED VOLUME.

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*AARON*, [lofty, mountainous, or a teacher] the brother of Moses, and first high-priest of the Israelites;—appointed to assist Moses, Ex. 4. 14—16;—meets him in the wilderness, 4. 27;—goes with him to Pharaoh, 5. 1, &c.;—married, and has four sons, 6. 23;—he, and his sons set apart for the priest's office, 28. 1, &c.; 40. 13;—solemnly consecrated, Lev. 8. 1, &c.;—commanded to burn incense before the Lord every morning and evening, Ex. 30. 7, 8;—to make atonement with the blood of the sin-offering once every year, 10;—makes the golden calf, 32. 1, &c.;—offers for himself, and the people, Lev. 9. 1, &c.;—resignedly held his peace when his two sons were consumed for offering strange fire, 10. 3;—solemnly blesses the people, 9. 22; Num. 6. 23;—he, and Miriam unjustly complain of Moses, 12. 1, &c.;—stayed a plague by going between the living and the dead, 16. 48;—his rod buds, 17. 8;—sins at Meribah, for which he is not allowed to enter Canaan, 20. 7—13;—dies in mount Hor, 20. 28.

*Ab*, the eleventh month of the Jewish civil year, and the fifth of their sacred, corresponding to part of our July.

*Abaddon*, and Apollyon, [the destroyer] the former the Hebrew, and the latter the Greek name, of the king of the locusts, Rev. 9. 11.

*Abana* and *Pharpar*, two rivers of Damascus, in Syria, 2 Kings 5. 12.

*Abarim*, a range of hills lying between the rivers Arnon and Jordan, Num. 33. 47, &c. See *Nebo*, *Peor*, and *Pisgah*.

*Abba*, a Syriac word signifying Father, Mar. 14. 36; Rom. 8. 15; Gal. 4. 6.

*Abdon*, [servant of judgment] one of the judges of Israel, who left forty sons, and thirty grandsons, Judg. 12. 13, 14.

*Abednego*, [servant of light] his history, Dan. 1. 7; 2. 49; 3. 10, &c.

*Abel*, [vanity, vapour] the second son of Adam;—a keeper of sheep, Gen. 4. 2;—his sacrifice more acceptable to God than Cain's offering, 4;—killed by his brother Cain, 8;—his blood, or rather the blood of his *sacrifice*, alluded to as speaking, Heb. 12. 24.

*Abettors*, or encouragers of crimes accounted guilty, and punished with the principals, Ps. 50. 18; Prov. 13. 20; 2 John 11.

*Abiah*, [the Lord is my father] the second son of Samuel;—he and his brother judge Israel, 1 Sam. 8. 1;—take bribes, and pervert judgment, 3;—elders complain against them, and ask a king, 5.

*Abiathar*, [excellent father] a high-priest;—escapes from Saul, 1 Sam. 22. 20;—sent back to Jerusalem with the ark, when David fled from Absalom, 2 Sam. 15. 29;—conspires to make Adonijah king in succession to David his father, 1 Kings 1. 7;—on this account, is thrust out from the priest's office, 2. 26.

*Abib*, or Nisan [green ears] the first month of the sacred, and the seventh of the civil year, corresponding to our March.

*Abigail*, [joy of the father] her behaviour to David, 1 Sam. 25. 14, &c.;—married to him, 39;—taken captive, 30. 5;—rescued, 18.

*Abihu*, [he is my father] his offence and death, Lev. 10. 1, &c.

*Abijah*, or Abijam, [father of the sea] succeeds Rehoboam, 1 Kings 14. 31; 2 Chr. 13. 1;—conquers Jeroboam, 13, &c.;—his wives and children, 21.

——, the only pious son of Jeroboam, died in early youth, 1 Kings 14. 1—18.

*Abilene*, a small canton in Syria, between the mountains Libanus and Antilibanus, Luke 3. 1.

*Abimelech*, [my father the king] king of Gerar, takes Abraham's wife, Gen. 20. 2;—another of the same name takes Isaac's, 26. 7;—makes a treaty with him, 31;—the bastard son of Gideon, his history, Judg. 9. 1;—dies, 54.

*Abiram*, [father of fraud] he, with his brother Dathan, and Korah, conspired against Moses and Aaron, for which God caused the earth to swallow them alive, Num. 16. 1, &c.

*Abishag*, [error of my father] cherishes David in his old age, 1 Kings 1. 4;—asked of Solomon for a wife to Adonijah, 2. 21.

*Abishai*, [father of the present] a noted warrior;—asked liberty to kill Saul, but hindered by David, 1 Sam. 26. 7;—desired to kill Shimei when he cursed David, 2 Sam. 16. 9;—slays a mighty giant, 21. 17;—with his spear cut off 300 men, 23. 18.

*Abner*, [my father's lamp] the general of Ishbosheth, his men and those of David fight, 2 Sam. 2. 12;—kills Asahel the brother of Joab, 23;—revolts to David, 3. 6;—killed by Joab, 27.

*Abominations*, sins in general, Isa. 66. 3 Jer. 44. 4;—idols so called, 1 Kings 11. 7; 2 Kings 23. 13; Isa. 66. 3.

*Abomination* of Desolation, the Roman army so called on account of its ensigns and images, which the soldiers worshipped, Matt. 24. 15, compared with Dan. 9. 27.

*Abraham*, [father of a multitude] called at 75 years of age to leave his native country and kindred, Gen. 12. 1;—God promises to make him the father of a great nation, and of the Messiah, 2, 3;—he departs with Sarai his wife, and Lot his brother's son, 4, 5;—builds altars in Canaan, and calls on the name of the Lord, 7, 8;—goes into Egypt on account of a famine, 10;—from fear of the king, denies his wife, 14—20;—returns to Canaan, 13. 1;—separates from Lot, 5, &c.;—God renews his promise to him, 14, &c.;—rescues Lot, 14. 14, &c.; is blessed by Melchizedec, 18, &c.;—a son promised to him, 15. 4;—Sarai gives him Hagar to be his wife, 16. 3;—who bears him Ishmael, 15;—God renews his promise and covenant with him and his seed, 17. 1—14;—circumcises all the males of his household, 23, &c.;—entertains three angels, 18. 1, &c.;—promise of a son by Sarah renewed to him, which she hearing, laughed, 12;—intercedes for Sodom, 23, &c.;—sojourns in Gerar, 20. 1;—a second time denies his wife, 2;—enters into a treaty with Abimelech, 21. 22, &c.;—Isaac is born to him, 21. 1, &c.;—casts out Hagar and her son, 9, &c.;—called to offer Isaac, 22. 2, &c.;—purchases a burying place for Sarah, 23. 1, &c.;—sends his servant for a wife to Isaac, 24. 1, &c.;—his sons by Keturah, 25. 1, &c.;—his age and burial, 7;—Christ's discourse concerning his seed, John 8. 37—58;—justified before God, not by works, but by faith, Rom. 4. 1—22;—he and his believing seed the true church, Gal. 3. 7; 4. 22;—justified before men, or proved to be a believer, by works, James 2. 21.

*Absalom*, [father of peace] kills his brother Amnon, 2 Sam. 13. 23;—flies to Talmai king of Geshur, 37;—recalled, 14. 21;—his beauty, &c. 25;—brought to his father, 33;—rebels, 15. 1, &c.—defeated and slain, 18. 9.

*Abstinence*. See *Fasting* and *Temperance*.

*Abyss*, or Deep, the chaos on which the Spirit of God moved, Gen. 1. 2;—the place of the dead, Rom. 10. 7;—also hell, Luke 8. 31; Rev. 9. 1; 11. 7; 20. 3.

*Accept*, God accepts men's persons and services only through Christ, Eph. 1. 6; 1 Pet. 2. 5.

*Access* to God only through Christ, John 14. 6; Rom. 5. 1, 2; Eph. 2. 18; 3. 12.

*Accursed*, devoted to destruction, as were the idolatrous nations of Canaan, Num. 21. 2, 3; Deut. 7. 2, 26;—separated from the church, or excommunicated, Rom. 9. 3;—consigned to eternal misery, 1 Cor. 16. 22; Gal. 1. 8, 9.

*Accusations*, false, Gen. 31. 30; 39. 13;—rash. See *Slander*.

*Aceldama*, the field of blood, so called because it was bought with the 30 pieces of silver for which Christ was betrayed, Matt. 27. 8; Acts 1. 19.

*Achaia*, a province in the south of Greece, of which Corinth was the capital, Acts 18. 1—12; 2 Cor. 1. 1; 11. 10.

*Achan*, [he that troubles] stoned for embezzlement at the taking of Jericho, Josh. 7. 22.

*Achish*, king of Gath, a city of the Philistines;—to his court David withdrew from Saul's persecution, 1 Sam. 21. 10; before him David feigned himself mad, 13;—some years after, gave David Ziklag to reside in, 27. 5, 6.

*Adam*, [earthy, or taken out of red earth] created in the image of God, Gen. 1. 27;—put into the garden of Eden, 2. 15;—gives names to all terrestrial creatures, 19;—obtains a help meet, 22;—prohibited from eating of the fruit of the tree of knowledge of good and evil, 17;—violates the Divine law, and is banished from Paradise, 3. 6, 24;—his age and death, 5. 5;—all dead in him, as involved in his transgression, Rom. 5. 12—19; 1 Cor. 15. 21, 22; a type of Christ, the second Adam, 45.

*Adamant*, the same hard and precious stone which we call a diamond, Ex. 28. 18;—the prophet's forehead compared to, Ex. 3. 9;—wicked men's hearts, Zech. 7. 12.

*Adar*, the twelfth month of the Jewish sacred year, and the sixth of their civil, agreeing to our February.

*Adder*, a venemous serpent, Gen. 49. 17; Ps. 58. 4; Prov. 23. 32.

*Adjure*, to bind by an oath, under the penalty of a curse, Josh. 6. 26; Mark 5. 7;—to charge solemnly, Matt. 26. 63; Acts 19. 13.

*Admah*. See *Sodom*.

*Admonish*, to warn a brother of a fault, our duty, Lev. 19. 17; Matt. 18. 15; Luke 17. 3, 4; 2 Thess. 3. 15; Heb. 3. 13;—how to act when admonition is neglected, Matt. 18. 16, 17.

*Adonibezek*, [lord of Bezek] took seventy kings captive, and cut off their thumbs and great toes, and fed them with crumbs from his table, Judg. 1. 7;—taken captive and dies at Jerusalem 4—7.

*Adonijah*, [the lord is my master] David's son, claims the kingdom, 1 Kings 1. 5;—put to death, 2. 13.

*Adonizedek*, [the lord of justice] king of Jerusalem, then called Zedek;—enters into alliance with five other kings to oppose Joshua, Josh. 10. 3—5;—the sun stood still a whole day till Joshua discomfited them, 12—14.



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*Adoption*, natura., an act by which one takes another into his family, and treats him as his own child;—thus Pharaoh's daughter adopted Moses, Ex. 2. 10;—Mordecai adopted Esther, Est. 2. 7.
———, *Spiritual*, is God's receiving sinners into his family of grace, and constituting them his sons:—*Marks* of Adoption;—renunciation of all former masters, Isa. 26. 13;—love to God, 1 John 4. 7;—the spirit and practice of prayer, Gal. 4. 6;—looking daily up to God for instruction, Ps. 25. 4, 5;—obedience to his will, Matt. 7. 21;—longing for the heavenly inheritance, Rom. 2. 7; 2 Cor. 4. 18.—*Privileges* of the Adopted;—God is their Father, 2 Cor. 6. 18;—Christ is their brother, Heb. 2. 11;—the Spirit is their leader, Rom. 8. 14;—God gives them a new name, Isa. 56. 5; Rev. 2. 17;—a new spirit, Rom. 8. 15;—instruction, Ps. 32. 8;—protection, Ps. 34;—provision, Isa. 33. 16; Prov. 10. 3;—guidance, Isa. 58. 11;—correction, Heb. 12. 6—11;—access in prayer, Ps. 34. 15, 17;—a guard of angels, Heb. 1. 14;—a glorious inheritance, 1 Pet. 1. 4.—*Duties* of the Adopted;—they are bound to love their heavenly Father, Deut. 6. 5;—to venerate and honour him, Mal. 1. 6;—to obey him, Jer. 7. 23;—to love their brethren, 1 John 4. 7.

*Adoration*, the holy and reverent ascription of divine honours to God, Ps. 104. 1—6; 102. 25—27; Isa. 6. 1—3; 40. 22; Rev. 4. 11; 5. 12; 19. 1—6.

*Adrammelech*, [the glory of the king] son of Sennacherib, king of Assyria;—he and his brother murder their father, 2 Kings 19. 37;—an idol of this name worshipped by the inhabitants of Sepharvaim, 2 Kings 17. 31.

*Adramyttium*, a maritime city of Mysia, in Asia Minor, opposite the island Lesbos, Acts 27. 2.

*Adria*, the sea on the east of Italy, called the Adriatic, or the gulf of Venice, Acts 27. 27.

*Adriel*, the son of Barzillai, married Merab the daughter of Saul, after she was promised to David, 1 Sam. 18. 19;—had five sons by her, who were slain, in revenge for the cruelty of their grandfather, by the Gibeonites, 2 Sam. 21. 8, 9.

*Adullam*, a beautiful city in the southern territories of the tribe of Judah, Josh. 15. 35;—Joshua killed the king of, 12. 15;—in a cave near it David concealed himself from Saul, 1 Sam. 22. 1, 2;—rebuilt by Rehoboam, 2 Chr. 11. 7, 8;—taken and plundered, Mic. 1. 15.

*Adultery* forbidden, Ex. 20. 14; Lev. 18. 20; Deut. 5. 18;—punishable with death, Lev. 20. 10; Deut. 22. 22;—will be punished by God, Mal. 3. 5; 1 Cor. 6. 9; Heb. 13. 4;—not to be committed in thought, Matt. 5. 28;—the temporal evils of it, &c. Prov. 6. 26, 32;—motives to avoid it, 5. 15; 6. 32;—idolatry so called, Jer. 3. 2; 13. 27; Ezek. 23. 37;—and also unbelief and irreligion, Matt. 12. 39; 16. 4; Mark 8. 38;—of David with Bathsheba, 2 Sam. 11. 2, &c.

*Adversary* to be appeased, Matt. 5. 25; Luke 12. 58;—Satan so called, 1 Pet. 5. 8.

*Adversity*, how to behave under. See *Afflictions*.

*Advice*, to be asked in cases of difficulty, Prov. 12. 14; 13. 10; 15. 22; 20. 18;—the advantages of it, 27. 5;—to be given by a friend, Ps. 55. 14; Prov. 27. 9. See *Admonition*.

*Advocate*, one who pleads the cause of another;—Christ is our advocate with the Father, Rom. 8. 34; Heb. 7. 25; 9. 24; 1 John 2. 1. See *Intercession*.

*Affection*, warm attachment;—remarkable expressions of, Gen. 37. 35; 42. 38; Ex. 32. 32; 2 Sam. 18. 33; 19. 9; 2 Cor. 12. 15; Phil. 2. 17; 1 Thess. 2. 8. See *Love* and *Charity*.

*Affections*, to be set on heavenly things, Col. 3. 2;—God gives up wicked men to vile affections, Rom. 1. 26;—they who are Christ's have crucified such, Gal. 5. 24.

*Affinity*, relation by marriage; Solomon made affinity with Pharaoh by espousing his daughter, 1 Kings 3. 1;—not to be formed between believers and heathen infidels, 2 Cor. 6. 14, 15.

*Affliction*, the natural inheritance of sinful man, Job 5. 6, 7; 14. 1;—under the appointment of God, Job 2. 10; 5. 17, 18; Isa. 45. 7;—the righteous consequence and punishment of sin, Gen. 3. 17; 18. 25; Job 4. 7; Isa. 50. 2; Jer. 5. 25; Lam. 3. 33, 39;—its degree not proportioned in this life to men's guilt, Ecc. 9. 2; Luke 13. 1, &c.;—sometimes the immediate and visible punishment of sin, Dan. 4. 30—33; 5. 30; Acts 12. 23; 1 Cor. 11. 30;—sometimes suffered in consequence of the discharge of duty, Gen. 39. 20; Ps. 69. 5, 7; Matt. 10. 17, 18, 22; 24. 9;—not a mark of God's anger to his people, but of his love, Prov. 3. 12; Heb. 12. 6—11; Rev. 3. 19;—for the improvement of virtue and the trial of faith, Deut. 8. 5; Job 5. 17; Ps. 66. 10; 78. 34; 94. 12; 119. 67, 71, 75; Prov. 3. 11; Ecc. 7. 3; Isa. 26. 9, 16; 48. 10; Jer. 2. 30; Zeph. 3. 7; Rom. 5. 3; Heb. 12. 5, 10; 1 Pet. 1. 6;—is sometimes the means of bringing transgressors to a sense of duty, Deut. 8. 5; 2 Chr. 33. 11; Job 5. 17; 36. 8; Ps. 78. 34; 104. 12; 119. 67, 71, 75; Prov. 3. 11; Ecc. 7. 3; Isa. 26. 9, 16; Jer. 2. 30; Zep. 3. 7; Rom. 5. 3; Heb. 12. 5;—to be borne with patience, Prov. 24. 10; 2 Tim. 2. 3; 4. 5;—instances of such behaviour, 1 Sam. 3. 18; Job 1. 21, 22; Acts 5. 41; 16. 25; 2 Cor. 7. 4; Heb. 10. 34;—afflictions of persons better than we have been, greater than ours, 1 Cor. 4. 9; 2 Cor. 4. 11; Jam. 5. 10; 1 Pet. 5. 9;—especially those of Jesus Christ, Rom. 8. 17; 2 Cor. 4. 10; 2 Tim. 2. 12; Heb. 12. 3; 1 Pet. 2. 21; 4. 13;—God supports the righteous under them, Ps. 9. 1; 34. 19; 37. 24; 41. 3; 55. 22; Prov. 24. 16; Lam. 3. 31, &c. 1 Cor. 10. 13; 2 Cor. 12. 8; 2 Tim. 3. 11; 2 Pet. 2. 9;—an abundant recompense will be made for them, Matt. 5. 10; Luke 6. 22; Rom. 8. 18; 2 Cor. 4. 17; Jam. 1. 12; 1 Pet. 1. 7; 2. 19; 3. 15; 4. 13; Rev. 2. 10; 7. 13—17;—we may desire, and pray for deliverance out of them, 2 Kings 20. 1; 2 Chr. 33. 12; Ps. 6. 1; 7. 1; 18. 3, &c.; Matt. 26. 39; 2 Cor. 12. 8; Jam. 5. 13;—how to behave to those who suffer them, 2 Kings 8. 2, 9; Job 2. 11; 6. 14; 16. 5; 30. 25; Ps. 35. 13; Isa. 58. 7, &c.; Matt. 25. 35; Rom. 12. 15; 2 Tim. 1. 16—18; Heb. 13. 3; Jam. 1. 27.

*Agabus*, [a locust, father's feast] foretells a famine, Acts 11. 28;—the sufferings of Paul at Jerusalem, 21. 10.

*Agag*, [roof, floor] spared by Saul, 1 Sam. 15. 9;—put to death by Samuel, 32.

*Agate*, a precious stone, almost transparent, Ex. 28. 19; Isa. 54. 12; Ezek. 27. 16.

*Age*. See *Old Age*.

*Agony*, the painful conflict endured by Christ, Luke 22. 44.

*Agrippa* hears Paul plead, Acts 26. 1, &c.;—declares himself almost a Christian, 28.

*Ague*, a periodical disease, consisting of alternate fits of shivering cold and burning heat, Lev. 26. 16.

*Agur*, [a stranger] his confession, Prov. 30. 1;—his prayer, 8, 9.

*Ahab*, [brother of the father] succeeds Omri, 1 Kings 16. 29;—marries Jezebel, 31;—defeats Benhadad, 20. 20, 29;—takes him prisoner and dismisses him, 33;—reproved for it, 35;—takes the vineyard of Naboth, 21. 15;—repents, 27;—his death, 22. 37.

*Ahasuerus*, [prince, chief] his feast, Est. 1. 1, &c.;—dismisses Vashti, 13;—marries Esther, 2. 17;—makes a decree against the Jews, 3. 11;—allows them to defend themselves, 8. 7;—his greatness, 10. 1, &c.

*Ahaz*, [one who takes, or seizes] succeeds Jotham, 2 Kings 16. 1; 1 Chr. 28. 1;—distressed by the Syrians and the king of Israel, 5;—encouraged by Isaiah, Is. 7. 1, &c.;—applies to the king of Assyria, 2 Kings 16. 7; 2 Chron. 28. 16;—makes an altar like to one he saw at Damascus, 2 Kings 16. 10;—his death, 20; 2 Chr. 28. 27.

*Ahaziah*, [possession, or vision of the Lord] king of Judah, succeeds Jehoram, 2 Kings 8. 24; 2 Chr. 22. 1;—joins Joram king of Israel in his wars with the Syrians, 28;—slain by Jehu, 2 Chr. 22. 9.
———, *king of Israel*, succeeds Ahab, 1 Kings 22. 40; consults Beelzebub, 2 Kings 1. 2;—reproved by Elijah, 4;—sends a force to seize him, 9;—his death, 17.

*Ahijah*, [brother of the Lord] the prophet, addresses Jeroboam, 1 Kings 11. 29;—prophesies concerning his son, 14. 5.

*Ahimaaz*, [brother of the council] the son and successor of Zadok the high-priest;—performed important services for David, during his son's rebellion, 2 Sam. 15. 27, 36; 17. 17;—runs swiftly and reports the victory, 18. 27, 28.

*Ahimelech*, [brother of the king] great-grandson of Eli; and brother of Ahia, whom he succeeds as high-priest;—supplies David with food, when he fled from Saul, 1 Sam. 21. 1—6;—gives him the sword of Goliath, 9;—is accused by Doeg, 22. 9;—brought before Saul, 11;—he and other eighty-five persons in the priest's office slain by Doeg, 18.

*Ahithophel*, [brother of ruin] a famous counsellor, his counsel rejected, 2 Sam. 17. 1;—hangs himself, 23.

*Ahitub*, [brother of goodness] the son of Phineas, and grandson of Eli, succeeds his father in office of the high priesthood, 1 Sam. 14. 3; 22. 9.

*Aholah* and *Aholibah*, two fictitious names, adopted by the prophet Ezekiel, to represent the idolators of the kingdoms of Judah and Samaria, Ezek. 23.

*Ai*, a city near Bethel, the Israelites defeated before it, Josh. 7. 5;—taken, 8. 3.

*Aijalon*, a city of the tribe of Dan, Judg. 1. 35;—another of the same name in the tribe of Benjamin, 2 Chr. 11. 10; another in Zebulun, Josh. 10. 12.

*Alabaster*, a beautiful bright fossil, nearly allied to marble, but more brittle, Matt. 26. 6, 7.

*Alexander*, [the helper of men] addresses the people at Ephesus, Acts 19. 33;—the enemy of Paul, 1 Tim. 1. 20; 2 Tim. 4. 14.
———— the Great, his victories foretold, Dan. 8. 5, 21; 10. 20; 11. 3.

*Alexandria*, a once famous city in Egypt, near the western branch of the Nile, where it flows into the Mediterranean, which derived its name from Alexander the Great, its founder;—Jews from it persecuted Stephen, Acts 6. 9;—Apollos a native of, 18. 24;—in a ship belonging to it Paul sailed for Rome, 27. 6.

*All*, frequently means only a great number, as Exod. 9. 6, 19; Matt. 3. 5; Luke 15. 1, &c.

*Allegory*, a figurative mode of speech, consisting of metaphors analogous to a subject, instead of the subject itself;—Hagar and Sarah are said to be an allegory of the two covenants, Gal. 4. 24—31.

*Alleluiah*, or *Hallelujah*, [praise ye the Lord] to be met with at the beginning or end of several Psalms, particularly in the 145, and those which follow;—and in Rev. 19. 1—6.

*Almighty*, Omnipotent, able to do all things; applied to God, Gen. 17. 1; 35. 11; 43. 14, &c.;—applied to Christ, Rev. 1. 8.

*Almond-tree*; Jacob sent its fruit to Joseph, Gen. 43. 11;—the hoary locks of the aged compared to its white blossoms, Ecc. 12. 5.

*Alms-giving* recommended, Deut. 15. 7; Job 22. 7; 31. 16; Ezek. 16. 49; Luke 3. 11; 11. 41; Eph. 4. 28; 1 Tim. 6. 18; Heb. 13. 16; 1 John 3. 17;—must be accompanied with prayer, Isa. 58. 7, 9; Acts 10. 2, 4;—will be rewarded, Ps. 41. 1; 112. 9; Prov. 14. 21; 19. 17; 22. 9; 28. 27; Matt. 25. 35; Luke 6. 38; 14. 14; 1 Tim. 6. 18, 19; Heb. 6. 10;—the neglect of it will be punished, Job 20. 19; Prov. 21. 13; Ezek. 18. 12; Matt. 25. 40;—to be given chiefly to the pious and deserving, Rom. 12. 13; 2 Cor. 9. 1; Gal. 6. 10;—not to the idle, 2 Thess. 3. 10;—according to men's ability, Mark 12. 43. Acts 11. 29; 1 Cor. 16. 2; 2 Cor. 8. 12 1 Pet. 4. 11;—cheerfully and speedily, Prov. 3. 27; Rom. 12. 8; 2 Cor. 8. 11; 9. 7;—not from ostentation, Prov. 20. 6; Matt. 6. 1;—proper to attend fasting, Isa. 58. 7.

*Almug* or *Algum-tree*, a species of wood, commonly supposed to be ebony, or brazil, 1 Kings 10. 11, 12.

*Aloes*, a drug employed in perfuming, Ps. 45. 8; Prov. 7. 17; and in embalming the bodies of the dead, John 19. 39.

*Alpha* and *Omega*, the first and the last letters of the Greek alphabet, applied to Christ to signify his eternal existence, and that he is the *All and in all* in the scheme of grace, Rev 1. 8, 11; 16. 13; 21. 6.

*Alphæus*, [learned, chief] the father of James and Jude, and one of Christ's apostles, Matt. 10. 3; Luke 6. 15;—supposed to be Cleophas, 24. 18.—Another of this name, the father of Levi, or Matthew, Mark 2. 14.

*Altar*, an edifice built for offering thereon sacrifices to God;—*of burnt-offering*, Ex. 27. 1, &c.; 38. 1;—Christ compared to it, Heb. 13. 10;—*of incense*, Ex. 30. 1; 37. 25;—the offerings of the princes at its dedication, Num. 7. 10;—*of brass*, in the temple of Solomon, 2 Chr. 4. 1;—set up after the captivity, Ezr. 3. 1.
———, *built by the Reubenites*, &c. after the conquest of Canaan, Josh. 22. 10.

*Altars*, how to be made, Ex. 20. 24; Deut. 27. 5;—erected for the worship of the true God, Gen. 8 26; 12. 7; 13. 4; 22. 9; 26. 25; 33. 20; 35. 1; &c.; Ex. 2. 1; 17. 15.

*Amalek*, or *Amalekites* defeated in the wilderness, Ex. 17. 8;—to be destroyed, 14; Deut. 25. 17;—plunder Ziklag, 1 Sam. 30. 1;—defeated by Saul, 14. 48;—destroyed by him, 15. 7.

*Amasa*, [a forgiving people] the son of Ithra, and of Abigail, David's sister;—commands the army of Absalom, 2 Sam. 17. 25;—slain by Joab, 20. 4.

*Amasai*, [the people's present] the son of Elkanah, 1 Chr. 6. 25;—chief of the captains who joined David, while he was in the wilderness, evading Saul, 12. 18.

*Amaziah*, [the strength of the Lord] king of Judah, succeeds Jehoash, 2 Kings 12. 21; 2 Chr. 25. 1;—defeats the Edomites, 2 Kings 14. 7;—defeated by Jehoash, 12;—murdered, 19; 2 Chr. 25. 27.
————, the idolatrous priest to the

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golden calves of Bethel, complained of, Amos 7. 10;—God's judgments upon him, 17.

*Ambassador*, a person sent to a foreign court as the representative of his king, 2 Chr. 32. 31;—Paul styles himself, and his fellow apostles, Ambassadors of Christ, 2 Cor. 5. 20.

*Amber*, a yellow transparent mineral, Ezek. 1. 4; 8. 2.

*Ambition*, desire of honour, reproved, Matt. 18. 1; 20. 20; Luke 22. 24.

*Ambush*, or *Ambushment*, soldiers, or assassins secretly placed, to assail their enemy unexpectedly, Jos. 8. 2; Jer. 51. 12; 2 Chr. 13. 13.

*Amen*, a Hebrew word, which signifies, true, faithful, certain. Our Saviour often uses it, to express the truth of what he says; "Amen, amen, I say unto you," rendered in our translation, verily, verily, John 3. 3, 5;—all the promises of God are *amen* in Christ, that is, infallibly true and certain, 2 Cor. 1. 20;—Christ himself the true and faithful prophet, is called the *Amen*, Rev. 3. 14;—Jehovah is denominated the God of truth, (Hebrew) the God amen, Isa. 65. 16. At the end of prayer it is used to signify our earnest *desire*, and *assurance* to be heard;—amen, so be it, so it shall be, Num. 5. 22; Deut. 27. 15; 1 Kings 1. 36; 1 Chro. 16. 36; Ps. 72. 19; 89. 53; Matt. 6. 13; Rev. 22. 20.

*Amethyst*, a gem of purple colour, set in the breast plate of the high-priest, Ex. 28. 19;—in the foundation of the new Jerusalem, Rev. 21. 20.

*Amminadab*, [my people is free] the father of Aaron's wife, Elisheba, Ex. 6. 23;—mentioned among the progenitors of Christ, Matt. 1. 4.

*Ammon*, [the people] the son of Lot, and the father of the Ammonites, Gen. 19. 38.

*Ammonites*, the conquest of them forbidden to the Israelites, Deut. 2. 19;—not to be received into the congregation of Israel. 23. 3;—oppress the Israelites, Judges 10. 7;—conquered by Jephtha, 11. 32;—by David, 2 Sam. 10. 14; 12. 26;—by Jotham, 2 Chr. 27. 5;—the final conquest of them foretold, Ezek. 21. 28; 25. 1; Jer. 49. 1;—to be restored, 6;—God's judgments upon them, Am. 1. 13; Zep. 2. 8.

*Amnon*, [faithful and true] the son of David, debauches his sister Tamar, 2 Sam. 13. 14;—slain by Absalom, 25.

*Amon* succeeds Manasseh, 2 Kings 21. 19; 2 Chr. 33. 20;—murdered, 24; 2 Kings 21. 23;—another of this name, governor of Syria, 1 Kings 22. 26.

*Amorites*, a tribe of the idolatrous Canaanites, sprung from Emor, the fourth son of Canaan, Gen. 10. 16;—many of them were of gigantic height, Am. 2. 9;—their iniquity not full in the time of Abraham, Gen. 15. 16;—to be utterly destroyed, Deut. 20. 17;—not wholly so in the time of the Judges, Judg. 1. 34.

*Amos*, [weighty, load] one of the minor prophets, contemporary with Hosea, and who lived about 780 years before Christ;—another the father of Isaiah, Isa. 1. 1.

*Amphipolis*, a city of Turkey in Europe, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from whence it took its name; Paul and Silas passed through it, Acts 17. 1.

*Amram*, [a people exalted] the father of Aaron, Moses, and Miriam, Ex. 6. 20; 1 Chron. 6. 3.

*Amraphel*, [judgment, ruin] the king of Shinar, one of the confederated monarchs who made war against the kings of Sodom, and captivated Lot, Gen. 14. 1, &c.;—conquered by Abraham, 15.

*Anak*, [a collar, ornament] the father of the Anakims, a race of giants;—had three sons, Josh. 15. 14;—the whole race cut off by Joshua, 11. 21.

*Ananias*, [the cloud of the Lord] a high priest of the Jews, unjustly commands those who stood by to smite Paul, Acts 23. 1—5;—went to Cesarea to prosecute the apostle, 24. 1.

———, a disciple of Christ, who resided at Damascus;—the Lord Jesus appeared to him in a vision, and directed him to go to Saul of Tarsus for his instruction, Acts 9. 10;—he objects the previous character of Saul, 13;—is again commanded, and obeys, 15—20.

——— and Sapphira struck dead for endeavouring to impose upon the apostles, Acts 5. 1, &c.

*Anathema*, strictly means something *set apart*, or *separated*;—separation from the church, and from Christ; 1 Cor. 16. 22;—Paul, while a Pharisee, wished himself anathematized, Rom. 9. 3;—blasphemers call Christ, anathema, or accursed, 1 Cor. 12. 3.

*Anathoth*, a city of Benjamin, about three miles from Jerusalem;—given to the priests, 1 Chr. 6. 60;—here Abiather the priest was confined, after he was deposed, 1 Kings 2. 26;—its inhabitants threatened, Jer. 11. 21.

*Anchor*, an instrument for fastening, or stopping the course of a ship at sea;—cast from the ship in which Paul was, Acts 27. 30;—*hope* is the anchor of the soul, Heb. 6. 19.

*Andrew*, [a strong man] the apostle, attends Jesus, John 1. 40;—called, Matt. 4. 18;—his answer about the loaves, John 6. 8;—introduceth Greeks to Jesus, John 12. 22;—asketh him about the signs of the times, Mark 13. 3.

*Angels*, [messengers] said to be wise, good, and immortal, 2 Sam. 14. 17, 20; Ps. 103. 21; Matt. 25. 31; Luke 20. 36; 1 Tim. 5. 21;—are created and imperfect beings, Job 4. 18; Matt. 24. 36; 1 Pet. 1. 12;—are appointed as guardians of men, Ps. 34. 7; 91. 11; Exc. 5. 6; Matt. 18. 10; Acts 12. 15; Heb. 1. 14;—charged with folly, Job 4. 18;—ignorant of the day of judgment, Matt. 24. 36;—desire to know what the apostles knew, 1 Pet. 1. 12;—are in great numbers, Deut. 33. 2; Ps. 68. 17; Dan. 7. 10; Matt. 26. 53; Luke 2. 13; Heb. 12. 22; Jude 14; Rev. 5. 11;—are in the immediate presence of God, Matt. 18. 10; Luke 1. 19;—are of different ranks, Dan. 10. 13; Jude 9;—are subject to Christ, 1 Pet. 3. 22; Heb. 1. 6;—not to be worshipped, Judges 13. 16; Col. 2. 18; Rev. 19. 10; 22. 8;—worship God, Neh. 9. 6; Ps. 148. 2;—rejoice when sinners are converted, Luke 15. 10;—conduct souls to paradise, Luke 16. 22.

———, messengers of God, entertained by Abraham, Gen. 18. 1, &c.;—sent to Sodom, 19. 1;—to Manoah, Judg. 13. 3, 9;—to David, 2 Sam. 24. 17;—to Elijah, 1 Kings 19. 5;—smite the Assyrians, 2 Kings 19. 35;—rescue Jacob, Gen. 48. 16;—speak to him, 31. 11;—to Zacharias, Luke 1. 19;—to Mary, 26;—deliver Peter from prison, Acts 12. 7;—smite Herod, 23;—called ministering spirits, Heb. 1. 14;—encamp about them that fear God, Ps. 34. 7;—sing glory to God and good will to men, Luke 2. 14.

———, attend Christ on earth after his temptation, Matt. 4. 11;—in his agony, Luke 22. 43;—roll the stone from his sepulchre, Matt. 28. 2;—announce his birth, Luke 2. 9;—at his resurrection, 24. 4;—at his ascension, Acts 1. 10;—will be sent to gather the wicked at the day of judgment, Matt. 13. 41;—and the elect, 24. 31;—to accompany Jesus at his second coming, 16. 27.

*Angels*, sometimes Christ appeared as one; to Abraham; Gen. 18. 17; 22. 15;—to Jacob, 32. 28;—to Moses, Ex. 3. 2, &c.;—to the Israelites, Judg. 2. 1, &c.;—to Gideon, 6. 11.

———, some so called that sinned, 2 Pet. 2. 4;—that fell from their first estate, Jude 6.

———, the presiding ministers or bishops of the church, Rev. 2. 1; 2. 8, 12, 18; 3. 1, 7, 14.

*Anger*, general advice to repress it, Ps. 37. 8; Prov. 16. 32; 17. 14; Eph. 4. 26, 31; Col. 3. 8; James 1. 19;—exposes a man, and makes him incapable of friendship, Prov. 22. 24; 25. 8, 28;—a mark of folly or madness, Job 5. 2; Prov. 12. 16; 14. 29; 19. 11; 27. 3; 29. 20;—may bring a man to destruction, Job 5. 2; Prov. 19. 19; Matt. 5. 22;—one of the works of the flesh, Gal. 5. 20;—comes from pride, Prov. 13. 10; 21. 24;—its effects on others, Prov. 15. 1, 18; 17. 14; 26. 21; 29. 22; 30. 33;—may be innocent, Eph. 4. 26;—how pacified, Prov. 15. 1; 16. 24; 21. 14; 25. 15; Ecc. 10. 46; Matt. 5. 25.

———, examples of it, in Cain to Abel, Gen. 4. 5;—Potiphar's wife to Joseph, 39. 13;—Simeon and Levi to the Shechemites, 34. 27; 49. 6;—of Balaam to his ass, Num. 22. 27;—of Moses, Num. 20. 10; Ps. 106. 33;—of Saul to Jonathan, 1 Sam. 20. 30;—of Jonah, Jonah 4. 1;—of the Jews against Jesus, Luke 4. 20;—of the elder son in the parable of the prodigal, 15. 28.

———, of reasonable anger, of Jacob with Laban, Gen. 31. 36;—of Moses with the sons of Aaron, Lev. 10. 16;—at the rebellion of Korah, &c. Num. 16. 15;—after the battle with the Midianites, 31. 14;—of Jesus with the Pharisees, Mark 3. 5;—of God for sin, Gen. 6. 7; 30. 1, 2; Ex. 4. 14.

*Anise*, or Dill, a species of parsley with large sweet-scented seeds;—the Pharisees paid tithes of it, Matt. 23. 23.

*Anna*, [gracious] her character and prophecy, Luke 2. 36.

*Annas*, [one that answers, merciful] the high-priest of the Jews, at the time of Christ's death;—before him Christ was brought, John 18. 13;—persecutes the apostles, Acts 4. 6.

*Anointed*, kings and priests were anointed, Lev. 16. 32; 1 Sam. 16. 12; 1 Kings 19. 16.

———, Christ the anointed of God, Luke 4. 18; Acts 10. 38.

———, Christ was anointed by a woman, a sinner, Luke 7. 37;—by Mary the sister of Lazarus, John 12. 3;—by another woman, Matt. 26. 6.

*Answers* to be deliberately made, Prov. 18. 13.

*Ants*, or emmets, a small insect, from which a lesson of industry may be learned, Prov. 5, 6; 30. 25.

*Anti-Christ*, a *person*, or *power*, or *system of error*, opposed to Christ, his coming foretold, 2 Thess. 2. 3; 1 Tim. 4. 1, &c.;—said to be come, 1 John 2. 18.

*Antioch*, a city of Syria, on the banks of the river Orontes, about 20 miles from where it falls into the Mediterranean;—many Christian converts there, Acts 11. 20;—the term Christian first used there, 26.

*Antipas*, a Christian martyr, Rev. 2. 13.

*Antipatris*, a town in Palestine, situated in a pleasant valley, in the way from Jerusalem to Cesarea, Acts 23. 31.

*Anvil*, the iron block on which the smith lays his metal to be forged, Isa. 41. 73.

*Anxiety*, about worldly things, to be avoided, Matt. 6. 25; 13. 22; Luke 12. 22; John 6. 27; 1 Cor. 7. 32; Phil. 4. 6; 1 Tim. 6. 8.

*Apes*, or monkeys, brought in Solomon's fleet from Ophir, 1 Kings 10. 22.

*Aphek*, the name of several towns, but none of them of great note, 1 Sam. 4. 1; 29. 1; Josh. 19. 30; 1 Kings 20. 26.

*Apollos*, [one that destroys] an eloquent preacher of the gospel;—taught assiduously while he knew only the baptism of John, Acts 18. 24;—instructed by Aquilla, &c. 26;—a party at Corinth attached to him, 1 Cor. 1. 12; 3. 4, &c.

*Apollyon*, [one that exterminates] Rev. 9. 11. See *Abaddon*.

*Apostacy*, departure from a religious profession;—the causes and danger of it, Matt. 12. 43; 13. 21; John 6. 60; 1 Tim. 4. 1; Heb. 6. 4; 10. 26, 38; 2 Pet. 2. 20;—of man, Gen. 3. 6; 6. 1—6;—of many of the disciples of Jesus, John 6. 66;—of some early Christians, 1 Tim. 19. 1.

*Apostles*, [sent forth] their appointment, Matt. 10. 1; Mark 3. 13; Luke 6. 13;—their commission and powers, Matt. 10. 1, &c.; Mark 16. 15;—sent out, Matt. 10. 5; Mark 6. 7; Luke 9. 1;—their power of binding and loosing, Matt. 18. 18;—to do greater works than even Jesus had done, John 14. 12;—their words were the words of God, Matt. 10. 20, 40; 2 Cor. 5. 20; 1 Thess. 2. 13, 48;—witnesses of Christ's resurrection, Acts 1. 22;—their sufferings, 1 Cor. 4. 9;—false ones complained of, 2 Cor. 11. 13.

*Apothecary*, one who compounds or prepares drugs or perfumes, Ex. 30. 25, 35; Ecc. 10. 1.

*Aquila*, [an eagle] Paul finds him at Corinth, Acts 18. 1;—goes with Paul to Syria, 18.

*Arabia*, an extensive country of Asia, lying partly on the east, and chiefly south of Canaan;—from it Solomon received gold, 1 Kings 10. 15;—the burden or punishment of, Isa. 21. 13; Jer. 25. 24;—Paul went into it, Gal. 1. 17.

*Arabians*, brought flocks to Jehoshaphat, 2 Chr. 17. 11;—God helped Uzzah against them, Isa. 21. 13;—some of them present, in Jerusalem, when the apostles preached, Acts 2. 11.

*Ararat*, a lofty mountain in Armenia, situated about 36 miles eastward of Erivan, a large city of Persia;—Noah's ark rested on it, Gen. 8. 4.

*Araunah*, [ark, song, joyful cry] sells David his threshing floor, 2 Sam. 24. 24.

*Archelaus*, [prince of the people] son of Herod the Great;—reigns in Judea, Matt. 2. 22.

*Archers*, persons who shot with the bow, in hunting, or in battle;—Ishmael was an archer, Gen. 21. 20;—see 1 Sam. 31. 3; 1 Chr. 10. 3; Job 16. 13; Isa. 22. 3; Jer. 51. 3.

*Arcturus*, [guard, or tail of the bear] a star of the first magnitude in the northern hemisphere, Job 9. 9; 38. 32.

*Areopagus*, [the hill of Mars] a place where the magistrates of Athens held their supreme council;—Paul was cited before this court, Acts 17. 12—32.

*Ariel*, [the altar, light, or lion of God] a name given to Jerusalem, Isa. 29. 1, 2, 7.

*Arimathea*, a city of Judah, where Joseph the counsellor dwelt, situated between Lydda and Joppa, Matt. 27. 57.

*Arioch*, [long, or tall] the captain of Nebuchadnezzar's guards, appointed to slay the wise men of Babylon, Dan. 2. 25.

*Aristarchus*, [best prince] one of the primitive preachers, who was Paul's companion, Acts 19. 29; 20. 4; 27. 2; Col. 4. 14.

*Ark*, of Noah, Gen. 6. 4;—it was 120 years in building; above 450 feet long, 75 wide, and 45 deep,—divided into three stories; and therefore fully competent to its design. See *Deluge*.

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*Ark of the covenant*, its dimensions, Ex. 25. 10;—made, 37. 1;—carried to the river Jordan, which is divided at its approach, Josh. 3. 15;—taken by the Philistines, 1 Sam. 4. 11;—Dagon falls before it, 5. 3;—returned, 6. 10;—received by Abinadab at Kirjath-jearim, 7. 1;—brought from thence in a new carriage, when Uzzah was smitten for laying his hands on it, 2 Sam. 6. 1, &c.;—received by Obed-edom, 10;—brought to Jerusalem, 15;—taken with him by David when he fled from Absalom, but sent back again, 15. 24;—brought to the temple of Solomon, 2 Chr. 5. 2;—the glory of God covers it and fills the temple, 13;—a psalm composed on the removal of it, Ps. 68.

*Arm* of God, his almighty agency, Jer. 27. 5; 32. 17; Isa. 52. 10; 53. 1; 63. 12.

*Armageddon*, a place of great slaughter, Rev. 16. 16.

*Armenia*, a province of Asia, 2 Kings 19. 37; Isa. 37. 38.

*Armour*, the Christian, Eph. 6. 13, &c.

*Arnon*, a small river that rises in the mountains of Gilead, and falls into the dead sea, Num. 21. 14; 22. 36.

*Artaxerxes*, his decree to prevent the building of the walls of Jerusalem, Ezra 4. 17, &c.

——— Longimanus, issues his gracious command to Ezra respecting Jerusalem, Ezra 7. 11—26.

*Arvad*, a city of Phenicia, situated in a small island southward of Tyre, Gen. 10. 18; Ez. 27. 8, 11.

*Asa*, [physician] succeeds Abijam, 1 Kings 15. 8; 2 Chr. 14. 1;—defeats Zerah the Ethiopian, 9;—makes a solemn covenant with God, 15. 8;—degrades his mother for idolatry, 16;—joins the king of Syria, 16. 2;—his war with Baasha king of Israel, 1 Kings 15. 16;—his death, 23; 2 Chr. 16. 13.

*Asahel*, [work of God] Joab's brother, slain by Abner, 2 Sam. 2. 18.

*Asaph*, [one that assembles, or finishes] a celebrated musician in the time of David, 1 Chr. 6. 39; 25. 2, 9;—his name affixed to Psalms 50. 73. and the ten which follow.

*Ascension* of Christ into heaven, Acts 1. 9—12;—predictions respecting, Ps. 47. 5, 6; 68. 17, 18.

*Ashamed* of Christ, the portion of those who are, Mark 8. 38; Luke 9. 26.

*Ashdod*, [inclination, leaning] a city on the borders of the Mediterranean, about 10 miles north of Gaza;—assigned to the tribe of Judah, Josh. 15. 47;—possessed by the Philistines, 1 Sam. 5. 1—7;—Uzziah demolished its walls, 2 Chr. 26. 6.

*Asher*, [blessedness] the son of Jacob, his inheritance, Josh. 19. 24;—his descendants, 1 Chr. 7. 30.

*Ashes* used in token of humiliation, Est. 4. 1; Job 42. 6; Jonah 3. 6; Matt. 11. 21.

*Ashtaroth, Ashtoreth*, [flocks, or riches] a famed goddess of the Zidonians, served by Israel, Judg. 2. 13; 10. 6;—Samuel chargeth to put away, 1 Sam. 7. 3, 4.

*Ashur*, [happy, prosperous] the son of Shem, founded Nineveh, Gen. 10. 11.

———, a posthumous son Hezron, 1 Chr. 2. 24;—his descendants, 4. 5.

*Asia*, one of the quarters into which geographers have divided the earth, frequently mentioned in scripture;—here the human race were created,—the Jews were planted—the sacred scriptures chiefly indited,—the Son of God accomplished our redemption,—and from it the gospel was diffused through the world. In the New Testament, means Asia Minor, Acts 6. 9; 16. 6, &c.

*Ashkelon*, a principal city of the Philistines, taken by the tribe of Judah, Judg.



*Asp*, a small poisonous serpent, Deut. 32. 33; Job 20. 14. 16; Isa. 11. 8; Rom. 3. 13.

*Ass*, rode upon by great men; Abraham, Gen. 22. 3;—Jair's thirty sons, Judges 10. 3, 4;—Abdon's forty sons, 12. 13, 14;—Christ, Matt. 21. 5.

——— *of Balaam*, speaks, Num. 22. 28.

———, wild described, Job 39. 5.

*Assemblies* of Christians, not to be forsaken, Heb. 10. 25.

*Assistance*, divine, necessary in all our undertakings, John 15. 5; 1 Cor. 15. 10; 2 Cor. 3. 5; Phil. 2. 13; 1 Tim. 1. 12.

———, promised upon proper application, Ps. 37. 4, 5; Isa. 58. 9; Jer. 29. 12, 13; Matt. 7. 11; 21. 22; Luke 11. 9; Jam. 1. 5; 1 John 5. 14.

———, instances and acknowledgment of such, Gen. 24. 12; 1 Sam. 1. 10; 2 Kings 19. 20; 20. 5; 2 Chr. 33. 13; Job 42. 10; Ps. 3. 4; 118. 5; 120. 1.

*Assurance* of an interest in Christ, attained by some, Job 19. 25; Ps. 17. 15; 2 Tim. 1. 12; 1 John 2. 5; 3. 14; 4. 13;—eminent saints sometimes deprived of it, Job 13. 24; 23. 9; 29. 3; Ps. 44. 24; 77. 7; 88. 14;—we are exhorted to seek it, 2 Cor. 13. 5; Heb. 6. 11; 1 Thess. 5. 21

*Assyria*, an ancient kingdom in Asia, comprehending part of Turkey and Persia, Gen. 2. 14; 2 Kings 15. 20; 17. 6; Isa. 11. 11; 19. 23, 24, 25; Zeph. 2. 13, &c.

*Assyrians*, their conquest of Syria foretold, Isa. 8. 4, &c.; 10. 5, &c.;—to be punished, 10. 12, 26; 14. 24; 30. 31; 31. 8;—their glory and destruction, Ezek. 31. 3;—to be wasted, Mic. 5. 6. Zeph. 2. 13.

*Astrologers*, men, who, by observing the stars, pretended to foretell future events, Isa. 47. 13; Dan. 1. 20; 2. 27; 4. 7; 5. 7.

*Athalia*, [bar of the Lord] destroys the seed royal, 2 Chr. 22. 10;—her death, 23. 15; 2 Kings 11. 15.

*Atheists* deny the being of God, Job 13. 21; Ps. 14. 1; 53. 1; Prov. 30. 9;—deny his providence, Job 21. 15; 22. 13; 34. 9; Ps. 10. 11; 73. 11; 78. 19; 94. 7;—deny him in their works, Ex. 5. 2; Job 31. 28; Tit. 1. 16.

*Athens*, a city of ancient Greece, famous for learning, opulence, and idolatry; situated about 35 miles eastward of Corinth;—Paul preaches there, Acts 17. 22.

*Atonement*, [a covering] something to cover, to expiate, or to make satisfaction for sin;—the great *annual day of*, among the Jews, Lev. 23. 26;—sacrifices on it, Num. 29. 7, 8;—manner in which they were to be offered, Lev. 16. 1—34.

——— *of Christ*, his covering, or expiating the sins of men, by suffering as their substitute, Isa. 53. 5, 6, 7, 12; Matt. 20. 28; 26. 28; John 6. 51; Rom. 3. 25; 5. 6—9; 2 Cor. 5. 21; Gal. 1. 4; 3. 13; Eph. 1. 7; 1 Tim. 2. 6; Tit. 2. 14; Heb. 9. 26;—7. 27; 1 Pet. 2. 24; 3. 18; 1 John 1. 7; 2. 2; 4. 10; Rev. 1. 5; 5. 9.

*Augustus Cesar*, the second of the Roman emperors;—swayed the imperial sceptre at the time of Christ's birth, Luke 2. 1;—Paul appealed to him, Acts 25. 21.

*Azariah*, [help, or court of the Lord] (Uzziah) succeeds Amaziah, 2 Kings 14. 21;—becomes a leper for officiating as a priest, 15. 5;—dies, 7.

———, the son of Oded, prophesies in the time of Asa, 2 Chr. 15.

*Azotus*, [pillage, or theft] the same as Ashdod, the place where Philip was found, after baptizing the eunuch, Acts 8. 40.

# B

*Baal*, [lord, husband] an idol worshipped by several eastern nations, under the emblem of a beeve, or bull;—Balak brought Balaam to the high places of, Num. 22. 41;—the Israelites worshipped, Judges 2. 13;—God commanded Gideon to throw down the altar of, 6. 25;—his prophets slain, by order of Elijah, after his victory over them at mount Carmel, 1 Kings 18. 40;—by Jehu, 2 Kings 10. 18.

*Baal-berith*, an idol worshipped by the Israelites, Judges 8. 33.

*Baal-Peor*, an idol of the Moabites which the Israelites joined them in serving, Num. 25. 3;—twenty-four thousand of them punished with death, 9.

*Baal-Zebub*, the idol of Ekron, consulted by Ahaziah, 2 Kings 1. 2, 3, 6.

*Baanah* and *Rehab*, cut off Ishbosheth's head, 2 Sam. 4. 5—8;—David punished their guilt, 9—12.

*Baasha* succeeds Nadab, 1 Kings 15. 28;—Jehu prophesies against him, 16. 1;—his death, 6.

*Babes*, or humble and teachable persons, God reveals divine truth to them, Matt. 11. 25; Luke 10. 21.

*Babel*, [confusion, mixture] the building of it, and the confusion of tongues there, Gen. 11. 1, &c.

*Babylon*, the capital of Chaldea, one of the most magnificent cities that ever existed; but now so razed that its situation is not certainly known;—ambassadors go from it to Hezekiah, 2 Kings 20. 12; 2 Chr. 32. 31;—its destruction foretold, Isa. 13. 1, &c.; 14. 4; 47. 1;—by the Medes and Persians, 21. 2;—their idols cannot save them, 46. 1; Jer. 25. 12; 50. 9, 18, 35; 51. 1, &c.

———, mystical, fallen, Rev. 14. 8; 18. 2;—comes in remembrance before God, 16. 19;—the mother of harlots, 17. 5;—lamentation over it, 18. 1, &c.

*Backbiting*, censuring or reproaching the absent, condemned, Prov. 25. 23; Ps. 15. 3; Rom. 1. 30; 2 Cor. 12. 20.

*Backslide*, to draw back, or apostatize from the truth;—the guilt and danger of those who do so, Prov. 14. 14; Jer. 2. 19; Luke 9. 62; Heb. 10. 38;—such persons invited to return, Jer. 3. 12, 14; Hos. 14. 4.

*Badger*, a beast about the size of a fox, which burrows in the earth;—its skin often mentioned, Ex. 25. 5; 26. 14; 35. 7; Num. 4. 10; Ez. 16. 10.

*Balaam*, [swallower of the people] applied to by Balak king of Moab to curse Israel, Num. 22. 1;—his ass speaks, 28;—his prophesies concerning the future happy state of Israel, 23. 18, &c.; 24;—slain, 31. 8; Josh. 13. 22;—his doctrine mentioned by Christ, Rev. 2. 14.

*Balances* should be just, Lev. 19. 36; Prov. 11. 1.

*Balm*, a precious gum, extracted from the balm-tree, Gen. 37. 25; Jer. 8. 22; 46. 11; 51. 8; Ez. 27. 17.

*Bands*, a shepherd's staff so called in prophecy, Zech. 11. 7.

*Banner, Ensign, Standard*, set up for war, Jer. 4. 21; 50. 2;—displayed for truth, Ps. 60. 4.

*Baptism*, washing by sprinkling, affusion, or dipping, Mark 7. 4; 1 Cor. 10. 2; Heb. 9. 10; Rev. 19. 13; Acts 10. 44, 45, compared with 11. 15, 16.

——— of John, Matt. 3. 5, &c.; Mark 1. 4, &c.; Luke 3. 3, &c.; John 1. 25, &c.; 3. 23;—Jesus questions the Pharisees concerning it, Matt. 21. 25; Mark 11. 29; Luke 20. 4.

*Baptism*, christian, appointed, Matt. 28.



29;—to be administered to all who believe, Mark 16. 16;—administered to the household or family of believers,—the family of Lydia, Acts 16. 15; of the jailor, 23; of Stephanus, 1 Cor. 1. 16;—to both men and women, 8. 12;—to Simon, 13;—the eunuch, 38;—Saul of Tarsus, 9. 47;—Cornelius and his friends, 10. 47, 48;—called the circumcision of Christ, Col. 2. 11, 12;—believers baptized into one body, Rom. 12. 13;—into Christ's death, 6. 3;—buried and raised with him in baptism, or dead to sin and raised to holiness, 4;—compared to the saving of Noah by water, 1 Pet. 3. 21.

*Baptism* bloody sufferings, Matt. 20. 22; Mark 10. 39; Luke 12. 50.

*Barabbas*, [son of the father, or of shame] a robber, guilty of sedition and murder, Mark 15. 7;—released by Pilate rather than Jesus, Matt. 27. 16; Luke 23. 18; John 18. 40.

*Barak*, [thunder] chosen to liberate the Hebrews from the Canaanites, Judg. 4. 6—9;—proves victorious, 15;—his, and the prophetess Deborah's song, 5. 1, &c.

*Bar-Jesus*, [son of Jesus] a Jewish magician, called in the Arabic, Elymas, Acts 13. 6;—withstood Paul, 8;—solemnly rebuked and struck with blindness, 9—11.

*Barnabas*, [son of comfort] a disciple of Christ, sells his possession, Acts 4. 36;—sent from Jerusalem to Antioch about the proselytism of the Gentiles, 11. 22;—goes to Tarsus to find Paul, 25;—accompanies him in his first progress, 13. 2;—separates from him, 15. 39;—led into an error by Peter, Gal. 2. 13.

*Barrenness* mentioned as a reproach, Gen. 30. 1; 1 Sam. 1. 6;—removed in a miraculous manner from Sarah, Gen. 18. 10, 21. 2; from Rebekah, 25. 21; from Rachel, 30. 22;—the wife of Manoah, Judg. 13. 2;—from Hannah the mother of Samuel, 1 Sam. 1. 19;—from Elizabeth the wife of Zacharias, Luke 1. 7.

*Barsabas*, [son of the oath] surnamed Justus, highly honoured as a candidate for the office of apostleship, Acts 1. 23.

*Bartholomew*, [son that suspends the waters] one of the twelve apostles, Matt. 10. 3; Acts 1. 13;—supposed to be the same person called Nathanael, John 1. 45—49.

*Bartimeus*, [son of Timeus] cured of blindness, Matt. 20. 29; Mark 10. 46.

*Baruch*, [blessed, kneeling] a Jewish prince, who from attachment to Jeremiah, acted as his secretary, or scribe,—charged to take care of the writings of Jeremiah's purchase, Jer. 32. 14;—writes the prophecies of Jeremiah, 36. 1;—which are burned by the king, 23;—writes them anew, 32;—comforted by Jeremiah, 45. 1.

*Barzillai*, [made of iron] his kindness to David, when he fled from Absalom, 2 Sam. 17. 27;—refuses David's kind offers, 19. 34.

*Bashan*, one of the most fertile cantons of the Holy Land;—its king opposed the Israelites, Num. 21. 33;—Moses gave it to the tribes of Gad and Reuben, 32. 33;—high hill of, called the hill of God, Ps. 68. 15;—bulls of, 22. 12;—oaks of, Isa. 2. 13.

*Bath*, a measure for liquids, the same with the ephah, containing seven gallons, and four pints, Isa. 50. 10; Ez. 45. 10, 11, 14.

*Bathsheba*, [daughter seventh, or of the oath] wife of Uriah, 2 Sam. 11. 3;—David commits adultery with her, 11. 4;—is married to him, 11. 26;—presents the request of Adonijah, 1 Kings 2. 13.

*Battle*, an exhortation of the priest to precede it, Deut. 20. 1;—who shall be dismissed before it, 5;—not always to the strong, Ecc. 9. 11.

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*Battlement*, a parapet wall required to be made around the top of the flat-roofed houses of the Jews, to prevent falling, Deut. 22. 8.

*Bdellium*, a gum or rosin, resembling myrrh, Gen. 2. 12;—like manna in colour, Num. 11. 7.

*Bear* killed by David, 1 Sam. 17. 34;—killed 42 children who mocked Elisha, 2 Kings 2. 23, 24.

*Bearing* with the weaknesses and infirmities of others, a duty, Rom. 14. 1; 15. 1; 1 Cor. 13. 7; Gal. 6. 1, 2.

*Beard*, not to be wholly shaven by the Israelites, Lev. 19. 27; 21. 5;—of David's ambassadors shaven by Hanun, 2 Sam. 10. 4.

*Beasts*, not to be cruelly used, Prov. 12. 10;—to rest on the Sabbath, Ex. 20. 10; 23. 12; Deut. 5. 14;—subject to the same fate with men, Ecc. 3. 18, &c.

——, or, as the word should be rendered, *living ones*, or *living creatures*, Rev. 4. 6, 8, 9; 5. 6, 14; 6. 1; 7. 11; 14. 3; 19. 4.

——, in prophetic language, heathen kingdoms, or powers, Dan. 7. 4—8, 11, 12; 8. 4;—the papal antichrist, Rev 13. 1, &c.

*Beauty*, the vanity and danger of it, Ps. 39. 11; Prov. 6. 25; 31. 30;—a shepherd's staff so called in prophecy, Zech. 11. 7;—persons remarkable for it, Sarah, Gen. 12. 11;—Rebekah, 24. 16;—Rachel, 29. 17;—Joseph, 39. 6;—Moses, Ex. 2. 2; Heb. 11. 23;—David, 1 Sam. 16. 12, 18;—Bathsheba, 2 Sam. 11. 2;—Tamar the daughter of David, 13. 1;—Absalom, 14. 25;—Abishag, 1 Kings 1. 4;—Vashti the wife of Ahasuerus, Est. 1. 11;—Esther 2. 7.

*Bed* of Og king of Bashan, Deut. 3. 11;—the grave, Isa. 57. 2.

*Beelzebub*, or Belzebub. See *Baal-zebub*.

*Beersheba*, [well of the oath] the name of a city and also of a well, at the southern extremity of the Holy Land;—here Abraham planted a grove, Gen. 21. 33;—made a league with Abimelech at, 26. 33;—given to Simeon, Josh. 19 2;—Elijah fled to, 1 Kings 19. 3.

*Behemoth*, supposed to be the Hippopotamus, or river-horse, or rather the Mammoth, described, Job 40. 15.

*Bel*, [vain, nothing] an idol of the Chaldeans, the same as Baal; Isa. 46. 1; Jer. 50. 2; 51. 44.

*Belial*, a name given to Satan, 2 Cor. 6. 15;—wicked men called sons of, Deut. 13. 13; Judges 19. 22; 1 Sam. 1. 16; 2. 12; 10. 27, &c.

*Believing*. See *Faith*.

*Belly*, sometimes put for the mind or heart, John 7. 38; Job 15. 35; 20. 15; Prov. 20. 27, 30.

——, the inhabitants of Crete, called *slow bellies*, or given to *sloth* and *gluttony*, Titus 1. 12.

*Belshazzar*, [master of the secret, or treasure] the last king of Babylon;—his impious feast, Dan. 5. 1, &c.;—sees a handwriting on the wall, 5;—Daniel's interpretation of it, 25;—his death, 30.

*Benaiah*, [son of the Lord] one of David's valiant men, 2 Sam. 23. 20;—succeeds Joab in the command of the army, 1 Kings 2. 35.

*Benhadad*, [son of Hadad, or of noise] besieges Samaria, 1 Kings 20. 1, &c.;—defeated, 20;—again, 29;—taken prisoner, but dismissed, 33;—succeeds Hazael, 2 Kings 13. 24.

*Benjamin*, [son of my right hand] Gen. 35. 18;—goes into Egypt, ——his descendants, 1 Chr. 7. 6;—his sons and chief men, 8. 1.

*Benjamites*, their inheritance, Josh. 18. 11;—almost extirpated by the other tribes, Judges 20. 35, &c.—allowed to seize wives, 12. 16.

*Berea*, a city of Macedonia, where Paul preached with success, Acts 17. 10;—its inhabitants commended for searching the scriptures, 11.

*Bernice*, [bringer of victory] accompanies Agrippa on a visit to Felix, Acts 25. 13.

*Beryl*, a transparent gem, of a bluish green colour, Ex. 28. 20; Dan. 10. 6; Rev. 21. 20.

*Besor*, a brook in the southwest corner of Canaan, 1 Sam. 30. 9;—supposed to be that in which the Ethiopian eunuch was baptized, Acts 8. 26, &c.

*Bestiality* forbidden, Lev. 18. 23;—punishable with death, 20. 15; Ex. 22. 19.

*Bethabara*, [house of passage] John baptized here, John 1. 28.

*Bethany*, [house of song] a town of some note, situated at the foot of the mount of Olives, about two miles from Jerusalem, the residence of Lazarus, Martha, and Mary, John 12. 1;—here Mary anointed Christ, Matt. 26. 6, 7;—from its vicinity Christ ascended into heaven, Luke 24. 50.

*Bethel*, [house of God] so called by Jacob, Gen. 28. 19;—built an altar at, many years after, 35. 1, 6, 7;—visited yearly by Samuel, 1 Sam. 7. 16;—here Jeroboam set up his idol calf, 1 Kings 12. 28, 29.

*Bethlehem*, [house of bread] a city of Judah, about six miles south of Jerusalem, often mentioned in the Old Testament, Gen. 35. 20; Judg. 12. 8; Ruth 1. 19; 1 Sam. 16. 4; 2 Sam. 23. 15, &c.;—the birth place of Christ, Matt. 2. 1;—children of, slain by Herod, 16.

*Bethphage*, [house of early figs] a small village, situated on a part of the mount of Olives, nearer to Jerusalem than Bethany, Matt. 21. 1; Mark 11. 1; Luke 19. 29.

*Bethsaida*, [house of fruits] a city of Galilee, near to the sea of Tiberias;—the birth place of Philip, and the city of Andrew and Peter, John 1. 44;—a woe denounced against it by Christ, Matt. 11. 21;—a blind man cured at, Mark 8. 22.

*Bethesda*, [house of mercy] a pool on the east of Jerusalem, famed in the time of Christ for its healing virtue, John 5. 2;—travellers affirm that it is now dry.

*Bethshemish*, [house of the sun] a city of the tribe of Judah, belonging to the priests, Josh. 21. 16;—many of its inhabitants struck dead for looking into the ark, 1 Sam. 6. 19.

*Betroth*, or *Espouse*, to promise or contract marriage, Ex. 22. 16; Deut. 22. 30;—Mary was espoused to Joseph, Matt. 1. 18;—believers are betrothed, or espoused to Christ, Hos. 2. 19, 20; 2 Cor. 11. 2.

*Bezaleel*, [in the shadow of God] he and Aholiab appointed to make the tabernacle, Ex. 31. 2; 35. 30.

*Bildad*, [old friendship, or love] his answers to Job, Job 8. 1; 18. 1; 25. 1.

*Bill of divorce*. See *Divorce*.

*Birds* not to be taken with their young, Deut. 22. 6.

*Birth-day*, kept by Herod, Mark 6. 21.

*Birthright*, or primogeniture, the right of the first born or eldest son;—he was consecrated to the Lord, Ex. 22. 29;—had a double portion of the inheritance, Deut. 21. 17;—had dominion over his brethren, Gen. 27. 29;—of Esau sold, 25. 31;—of Manasseh transferred to Ephraim, 48. 17;—of Reuben forfeited, 49. 3; 1 Chr. 5. 1.

*Bishops*, [overseers, or inspectors] the same persons who are called *presbyters*, or *elders*, Acts 20. 17; Tit. 1. 5, 7; 1 Pet. 5. 1;—their qualifications, Acts 20 28; 1 Tim. 3. 1; 5. 1; 2 Tim. 4. 1; Tit. 1. 5; 1 Pet. 5. 1.

*Bithynia*, a province of Asia Minor, Acts 16. 7; 1 Pet. 1. 1.

*Bittern*, a fowl about the size of a heron;—Isaiah foretold that Babylon should be a place for, Isa. 14. 23;—Zephaniah predicted the same of Nineveh, Zeph. 2. 14.

*Blasphemy*, speaking reproachfully of God, or of his word, punishable with death, Lev. 24. 15, 16, 23;—blasphemer executed, 23;—of Sennacherib, 2 Kings 18. 17; 2 Chr. 32. 9; Isa. 36. 1, &c.;—of the Pharisees in ascribing the miracles of Christ to Beelzebub, Matt. 9. 34; 12. 24; Mark 3. 22; Luke 11. 15; John 10. 20;—against the Holy Spirit not to be forgiven, Matt. 12. 31; Mark 3. 28; Luke 12. 10.

——, in the original, the word often occurs when applied to reproaches not aimed against God; and is rendered *rail, revile, speak evil*, &c.; as in Matt. 12. 32; 26. 39; Mark 15. 29; Luke 23. 39; Rom. 3. 8; 14. 16; 1 Cor. 4. 13; 10. 30; Eph. 4. 31; 1 Tim. 6. 4; Titus 3. 2; 1 Pet. 4. 4, 14; 2 Pet. 2. 10, 11; Jude 9, 10.

*Blemish*, no beast having any to be sacrificed, Lev. 22. 19; Deut. 15. 21; 17. 1; Mal. 1. 8, 14.

*Blessing*, or *Benediction*, the form of it in the wilderness, Num. 6. 22;—at the removal of the ark, 10. 33;—and curses to be pronounced at mount Gerizim and Ebal, Josh. 8. 33;—apostolic, 2 Cor. 13. 14.

*Blind* not to be misled, Lev. 19. 14;—cursed is he that does it, Deut. 27. 18;—cured. See *Miracles*.

*Blindness* inflicted on the Sodomites, Gen. 19. 11;—on the Syrians, 2 Kings 6. 18;—on Paul, Acts 9. 8;—on Elymas, 13. 11;—cured, Matt. 12. 22; 9. 27; 20. 29; Mark 8. 22; 10. 46; John 9. 1; Acts 9. 18.

*Blood* not to be eaten, Gen. 9. 4; Lev. 3. 17; 7. 26; 17. 10, 14; 19. 26; Ezek. 33. 25; Acts 15. 29;—of sacrifices how disposed of, Ex. 29. 18; Lev. 4. 7, 18; 5. 9; 17. 11.

—— of Christ, *his righteousness*, including the whole of his obedience and sufferings, of which the shedding of his blood was the completion;—called precious, 1 Pet. 1. 19;—blood of the covenant, Zech. 9. 11; Heb. 13. 20;—blood of sprinkling, 12. 24;—redemption through it, Eph. 1. 7; Col. 1. 14; 1 Pet. 1. 18; Rev. 5. 9;—sanctification through it, Heb. 10. 29;—cleanses from sin, 1 John 1. 7; Rev. 1. 5;—the wine in the eucharist, or Lord's supper, so called, Matt. 26. 28; Mark 14. 24; Luke 22. 20; 1 Cor. 11. 25.

*Boanerges*, [sons of thunder] a name given to James and John, Mark 3. 17.

*Boasting* censured, Ps. 52. 1; Prov. 27. 1; 25. 14; Jer. 9. 23; 1 Cor. 4. 7; 2 Cor. 10. 12.

——, examples of it, in Sennacherib, 2 Kings 18. 19;—in Nebuchadnezzar, Dan. 3. 15; 4. 29;—in Herod, Acts 12. 20.

*Boaz*, [in strength] or *Booz*, a man of rank and wealth, Ruth 2. 1;—showed kindness to Ruth, who gleaned in his fields, 8—17;—married her, 4. 13.

*Bochim*, [weepers] an angel appears there, and reproaches the Israelites, Judg. 2. 1, 5.

*Body*, to be kept pure, Rom. 12. 1; 1 Cor. 6. 13; 1 Thess. 4. 4;—not to be disfigured, Lev. 19. 28; 21. 5; Deut. 14. 1;—changed at the resurrection, Matt. 22. 30; 1 Cor 15. 42, 51, Phil. 3. 21.

—— of Christ, his church so called, Rom. 12. 5; 1 Cor. 12. 27; Eph. 1. 22, 23; 4. 12; Col. 1. 18; 2. 19;—the bread in the Lord's supper figuratively so called, Matt. 22. 26; Mark 14. 22; Luke 22. 19; 1 Cor. 11. 24.

*Bold*. See *Courage*.

*Bondmen*, not to be ill treated, Lev. 25 39.

*Bones* of the paschal lamb, not to be broken, Ex. 12. 46;—of Jesus not broken, John 19. 36.

——, *dry*, their revival represents the restoration of the Jews, Ezek. 37. 1, &c.

*Books*, of Moses are the most ancient, being written between 15 and 16 hundred years before Christ. At first men used to write on tables of stone, lead, brass, wood, wax, &c.;—afterwards on the inner films of the papyrus, or paper reeds;—parchments, or skins, were still later;—and it is only between five and six hundred years back, since paper, made of rags, was invented.—The form of books was originally in rolls, or scrolls; Ezra 6. 2; Isa. 8. 1; Jer. 36. 2, 6; Ex. 2. 9; Zech. 5. 1.

——, either included in Scripture under other names, or not preserved, because not inspired;—of the wars of God, Num. 21. 14;—of Jasher, Josh. 10. 13; 2 Sam. 1. 18;—of Samuel concerning the kingdom, 1 Sam. 10. 25;—of Solomon, 1 Kings 4. 32, 33;—the chronicles of David, 1 Chr. 27. 24;—the acts of Solomon, 1 Kings 11. 41;—of Nathan, Samuel, and Gad, 1 Chr. 29. 29; 2 Chr. 9. 29;—of Ahijah the Shilonite, 9. 29;—the visions of Iddo, 29;—of Shemaiah the prophet, 12. 15;—of Jehu, 20. 34;—the sayings of the seers, 33. 19.

*Book, sealed*, exhibited to John, Rev. 5. 1;—open, 10. 2;—eaten by him, 10. 10.

*Booths*, tents formed of branches of trees, made by Jacob for his cattle, Gen. 33. 17;—Israelites lodge in during the feast of tabernacles, Lev. 23. 42, 43; Neh. 8. 14.

*Born again*. See *Regeneration*.

*Borrowing*, of the Hebrews from the Egyptians, Ex. 3. 22;—law respecting, 24. 14;—the wicked borrow and pay not, Ps. 37. 21;—the inconvenience of it, Prov. 22. 7.

*Bottles*, anciently made of leather, or the skins of animals;—those of the Gibeonites, rent and bound up, Josh. 9. 4;—the Psalmist like a bottle in the smoke; old, dry, and shrivelled, Ps. 119. 83;—new wine not to be put into old, Matt. 9. 17.

*Bozrah*, [in distress] or *Bezer*, a city beyond Jordan, given by Moses to the tribe of Reuben, Deut. 4. 43;—one of the cities of refuge, Josh. 20. 8;—awful threatenings denounced against, Isa. 34. 6; 63. 1; Jer. 48. 24; 49. 13, &c.

*Brass*, a brow of, signifying boldness and impudence in sin, Isa. 48. 4; *Jer.* 6. 28;—the Grecian monarchy, under Alexander the Great, called a kingdom of brass, Dan. 2. 39.

*Bread*, the manna in the wilderness, Ex. 16. 4, &c.; John 6. 32;—Christ, 33;—believers called one, 1 Cor. 10. 17;—the gospel, Prov. 9. 5; Matt. 15. 26.

—— *Show bread*, [bread of faces] that which stood before the Lord, in the sanctuary, Ex. 25. 30; Lev. 24. 5.

*Breast-plate* of the high priest, Ex. 28. 15; 39. 8.

*Brethren*, to forgive each other, Matt. 5. 23, 24; 18. 21, 22;—to bear one another's burdens, and admonish each other, Gal. 6. 2; 2 Thess. 3. 13—15;—to confess their faults, and pray for each other, Jam. 5. 16;—to love each other, Rom. 12. 10; 1 Thess. 4. 9; Heb. 13. 9; how to prevent anger and hatred between, Matt. 18. 15. See *Brother* and *Brothers*.

—— of Christ, his kinsmen, or relations, Matt. 12. 46; 13. 55; Mark 6. 3; Luke 8. 19.

*Bribery* censured, Ex. 23. 8; Deut. 16 19; Job 15. 34; Prov. 17. 23; 29. 4; Ecc



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7. 7; Isa. 5. 23; Ezek. 13. 19; Amos 2. 6.

*Bribery*, examples of it; of the lords of the Philistines to Delilah, Judg. 16. 5;—of the sons of Samuel, 1 Sam. 8. 3;—of Asa to Benhadad, 1 Kings 15. 19;—of Judas Iscariot, Matt. 26. 14;—of the soldiers who guarded the sepulchre of Jesus, 28. 12;—of Simon the sorcerer offered to Peter, Acts 8. 18;—expected of Paul's friends by Felix, 24. 26.

*Brick*, tower of Babel built of, Gen. 11. 3;—the Hebrews compelled to make in Egypt, Ex. 1. 14; 5. 7.

*Bridegroom*, Christ compared to, Matt. 9. 15; Mark 2. 19; Luke 5. 34.

*Bridle*, figuratively, the restraints of God's providence, 2 Kings 19. 28; Isa. 30. 28;—prudential and pious watchfulness, Ps. 39. 1; Jam. 1. 26; 3. 2.

*Briers*, figuratively, an enemy, the Assyrian army, Isa. 10. 17;—mischievous persons, Ex. 28. 24; Mic. 7. 4;—sins and lusts, Heb. 6. 8.

*Brigandine*, a coat of mail, Jer. 46. 4; 51. 3.

*Brimstone*, and fire rained on Sodom, Gen. 19. 24;—shall be rained on the ungodly, Ps. 11. 6;—corrupt and infernal doctrine compared to, Rev. 9. 17.

*Brother*, seed to be raised by another to one that died, Deut. 25. 5; Matt. 22. 24;—offended, Prov. 18. 19;—a penitent brother to be forgiven and restored, Gal. 6. 1. See *Brethren*.

*Brothers*, examples of enmity between them, of Cain to Abel, Gen. 4. 8;—Esau and Jacob, 27. 1, &c.;—the brethren of Joseph, 37. 1, &c.;—Amnon and Absalom, 2 Sam. 13. 28;—Jehoram and his brethren, 2 Chr. 21. 4;—two that applied to Jesus to divide their inheritance, Luke 12. 13.

*Bruit*, report, rumour, or noise, Jer. 10. 22; Nah. 3. 19.

*Buckler, Shield, Target*, a piece of defensive armour, to ward off arrows, or the blows of sword or spear, 1 Chr. 5. 18; 12. 34; 1 Kings 10. 16; 1 Sam. 17. 6, 7; Prov. 2. 7; Ps. 18. 2.

*Bul*, [old age] the eighth month of the Jewish sacred year, and the second of their civil, corresponding to part of our October.

*Bulwark*, a strong fortification erected for the defence of cities, or to assist in storming them, 2 Chr. 26. 15; Deut. 20. 20.

*Burden*, predictions of heavy judgments thus called;—of Babylon, Isa. 13. 1;—of Moab, 15. 1;—of Egypt, 19. 1;—of Tyre, 23. 1, &c.

*Burial*, the want of it a calamity, Deut. 28. 26; Ps. 79. 2; Ecc. 6. 3; Isa. 14. 19; Jer. 7. 33; 16. 4, 6; 25. 33; 34. 20;—a pompous one of Jacob, Gen. 50. 7, &c.

*Burning Bush*, the Lord appeared in to Moses, Ex. 3. 2.

*Burnt-offerings*, rules concerning them, Lev. 1. 1, &c.; 6. 9;—daily, Ex. 29. 38.

*Business*, diligence in commanded, Rom. 12. 11; 1 Thess. 4. 11; 2 Thess. 3. 12;—advantages of, Prov. 22. 9; Eph. 4. 28;—the neglect of, to be punished, Prov. 19. 15; 2 Thess. 3. 10.

*Busy-bodies*, officious persons, who meddle with other people's concerns, censured, Prov. 20. 3; 26. 17; 1 Thess. 4. 11; 2 Thess. 3. 11; 1 Tim. 5. 13; 1 Pet. 4. 15.

*Buy*, the truth, Prov. 23. 23;—the blessings of salvation, without money, Isa. 55. 1;—Christ bought his people, Acts 20. 28; 1 Cor. 6. 20; 1 Pet. 1. 18.

*Buz*, [despised] the son of Nahor, by Milcah, and ancestor of Elihu the companion of Job, Gen. 22. 21; Job 32. 2.

*Buzzi*, [my despising] the father of the prophet Ezekiel, Ez. 1. 3.

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*Cab*, a measure containing the sixth part of a seah, or the eighteenth part of an ephah;—during the siege of Samaria the fourth part of a cab of doves' dung, or rather *chick-pease*, was sold for five pieces of silver, 2 Kings 6. 25.

*Caiaphas*, [a searcher] a high priest at the time Christ was put to death;—his advice to put Jesus to death, John 11. 49; 18. 14;—Jesus examined before him, Matt. 26. 57; Mark 14. 53; Luke 22. 54; John 18. 14.

*Cain*, [possession] the eldest son of Adam;—his mother, too sanguine in her hopes, seems to have imagined that he was the promised seed, when she called him, *a man, the Lord*, Gen. 4. 1;—a tiller of the ground, 2;—offered fruit, 3;—was angry, and reproved by the Lord, 5, 6, 7;—kills his brother Abel, 8;—alluded to with censure, 1 John 3. 12; Jude 11.

*Cainan*, the son of Enos, and father of Mahalaleel, Gen. 5. 9—14; Luke 3. 37.

*Calamities*. See *Afflictions*.

*Calamus*, or *sweet cane*, an aromatic plant, an ingredient in the sacred perfume, Exod. 30. 23;—an article in the trade of Tyre, Ez. 27. 19.

*Caldron*, an emblem of the destruction of Jerusalem, Ezek. 11. 3, 11.

*Caleb*, [a dog, a crow, or a basket] gives a good account of the land of Canaan, Num. 13. 30; 14. 6; Deut. 1. 36;—obtains Hebron, Josh. 14. 6; 15. 13;—his posterity, 1 Chr. 2. 18; 4. 15.

———, the son of Hur, his descendants, 1 Chr. 2. 50.

*Calf*, made by Aaron, in imitation of the Egyptian idol, *Apis*, Ex. 32. 4;—Jeroboam made two golden calves, and set the one in Bethel, and the other in Dan, 1 Kings 12. 28.

*Calkers*, carpenters, who build and repair ships, Ez. 27. 9; 27.

*Call*, God's invitation in the gospel, addressed to all men, Prov. 8. 4; Isa. 45. 22; 55. 1; John 7. 37; Rev. 22. 17;—rejected by many, Matt. 20. 16; 22. 14; John 5. 40;—awful doom of those who refuse, Prov. 1. 24, &c.

*Call effectual*, by which the spirit of God brings sinners to Christ;—it is a call from darkness to light, 1 Pet. 2. 9;—from bondage to liberty, Gal. 2. 13;—from fellowship with the world to the fellowship of Christ, 1 Cor. 1. 9;—from sin to holiness, 1 Thess. 4. 7;—from misery to happiness, 1 Cor. 7. 15.—In its *nature* it is *of grace*, Gal. 1. 15;—a *holy* calling, 2 Tim. 1. 9;—a *high* calling, Phil. 3. 14;—a *heavenly* calling, Heb. 3. 1;—and *without repentance*, or final rejection, Rom. 11. 29.

*Calvary*, or *Golgotha*, Jesus crucified there, Matt. 27. 33; Mark 15. 22; Luke 23. 33; John 19. 17.

*Camel*, a large quadruped, with a long and slender neck, long legs, short ears, and two bunches on its back; and which can carry a heavy burden, and travel long without drink; Abraham had many, Gen. 12. 16;—Job had three thousand, Job 1. 3;—coarse raiment made of their hair, *John*, Matt. 3. 4.

*Camelion*, a species of lizard, Lev. 11. 30.

*Camphire*, or *Camphor*, a tree from which a well known drug of the same name is prepared, Song 1. 14; 4. 13.

*Canaan*, [merchant, trader] the son of Ham, who sported with his father's shame, Gen. 9. 22;—was cursed, 25;—his posterity, 10. 15, &c.

———, the country so named, from Canaan the son of Ham, bounded by Arabia on the east; on the south by the wilderness of Paran, Idumea, and Egypt; on the west by the Mediterranean; and on the north by the mountains of Lebanon. It is about 200 miles long, and 90 broad. It has since been distinguished by other names, such as, the Land of Promise; the Holy Land; Judea; and Palestine;—promised to Abraham, Gen. 12. 7;—its boundary, Ex. 23. 31; Num. 34. 1; Josh. 1. 3;—conquered by Joshua, 11. 16;—its kings enumerated, 12. 9;—the names of those who were to divide it, Num. 34. 16;—how to be divided, 26. 52;—divided by lot, Josh. 14. 1, &c.;—its borders not conquered, 13. 1; Judg. 2. 3;—its ruined cities to be rebuilt after the return of the Israelites from their present dispersion, Isa. 49. 19; 51. 3; 52. 9; 54. 3; 61. 4; Ezek. 36. 33;—what portion of it will be for the sanctuary, 45. 1, &c.;—for the city, 6;—for the prince, 7;—its boundary, 47. 13;—its division by lot, 48. 1.

*Canaanites, idolatrous*, to be extirpated, Ex. 23. 31; 34. 12; Num. 33. 50; Deut. 20. 16;—not wholly conquered by Joshua, 16. 10; 17. 12; Judg. 1. 27, &c.; 2. 20; 3. 1, &c.

*Cana*, a town 4 miles north of Nazareth, Jesus first miracle there, John 2. 1, &c.

*Candlestick*, in the tabernacle, Ex. 25. 31; 37. 17;—shown in vision to Zechariah, Zech. 4. 1.

*Candour*, fair, open and impartial dealing, commended and exemplified, 2 Sam. 12. 7; Ps. 15. 2, 3; Matt. 7. 1, 12; 2 Cor. 1. 12.

*Canticles*, the Latin name given to the Song of Solomon.

*Capernaum*, a city on the shore of the sea of Galilee, Matt. 4. 13, 14;—here Christ preached to multitudes, and performed miracles, Mark 2. 1—12; John 4. 46; 6. 17, &c.

*Cappadocia*, a province of Lydia, in Asia, extending from mount Taurus to the Euxine sea;—persons from it present in Jerusalem, when the apostles preached, Acts 2. 9;—Peter addresses the strangers in, 1 Pet. 1. 1.

*Captives, female*, how to be treated, Dent. 21. 10.

*Captivity, of Israel*, foretold, Am. 5. 1; 7. 11;—of Judah, Jer. 13. 19; 20. 4; 25. 28;—their treatment in it, Ps. 137;—psalm of praise on their return from it, Ps. 126; Isa. 26.

*Carbuncle*, a very elegant gem, of a deep red colour, mingled with scarlet, and second in value to the diamond, Ex. 28. 17; Isa. 54. 12; Ez. 28. 13.

*Carchemish*, a town of the Assyrians, on the banks of the Euphrates, taken by the Egyptians, 2 Chr. 35. 20;—retaken by Nebuchadnezzar, Jer. 46. 1—12.

*Careless* persons, or those who are secure and unconcerned, called to serious thoughtfulness, Isa. 32. 9, 10. 11.

*Cares, anxious*. See *Anxiety*.

*Carmel*, a celebrated mountain on the coast of the Mediterranean, about 16 miles north-west of Jezreel;—here Elijah offered his sacrifice, which was consumed by fire from heaven, 1 Kings 18. 21—38;—here 450 prophets of Baal were slain, 40.

*Carnal mind*, its enmity against God, Rom. 8. 7.

*Carpenter*, Christ reproached as the son of, Matt. 13. 55;—himself so called, Mark 6. 3.

*Cassia*, a sweet aromatic spice, used in making the sacred oil, and other perfumes, Ex. 30. 24; Ps. 45. 8.

*Cast out*, to excommunicate, John 9. 34.

*Castor* and *Pollux*, [gemini, or the twins] were reckoned two sons of Jupiter, hostile to pirates; their images therefore were affixed to the head of ships, Acts 27. 11.

*Catechising*, the duty of enforced, Gen. 18. 19; Deut. 4. 9; 6. 6—9; 11. 19; Ps. 78. 5; Eph. 6. 4.

*Cattle*, to be watered, or freed from danger, on the Sabbath-day, Matt. 12. 11; Luke 13. 15; 14. 5.

*Caves*, places of habitation and retirement, Gen. 19. 30; Josh. 10. 16; 1 Sam. 13. 6; Heb. 11. 38.

*Cedar*, the noblest of trees, 2 Sam. 7. 2; 1 Kings 4. 33; Ps. 80. 10; 92. 12, Am. 2. 9;—the temple of Solomon built with it, 1 Kings 6. 15;—he applies to Hiram for it, 5. 6;—he wrote of it, 4. 33;—an emblem of the future prosperous state of Israel, Ezek. 17. 22.

*Cedron*. See *Kidron*.

*Celibacy*, or abstinence from marriage, advised in particular cases, Matt. 19. 12; 1 Cor. 7. 1, &c.; 27.

*Cenchrea*, a sea port belonging to the city of Corinth, Acts 18. 18; Rom. 16. 1.

*Censers*, golden vessels, in which the priest carried fire and incense, Lev. 16. 12;—of Korah, &c. to be applied to the covering of the altar, Num. 16. 6, 37.

*Centurion*, an officer having the command of a hundred soldiers;—one of them came to Christ, and begged him to heal his servant, Matt. 8. 5;—another confessed the Messiahship and innocence of Christ, at his crucifixion, Matt. 27. 54; Luke 23. 47;—Cornelius one of them, Acts 10. 1.

*Cesar*, a name given to the Roman emperors, as, Augustus, Tiberius, Claudius, Nero, &c. Luke 2. 1; 3. 1; Acts 11. 28; Philip. 4. 22.

*Cesarea*, a city on the shore of the Mediterranean, about 75 miles north-west of Jerusalem;—Paul was brought to, after his conversion, Acts 9. 30;—Cornelius sent messengers from, to Peter, 11. 11;—Paul was sent to, to be tried before Felix, 23. 23.

——— *Philippi*. See *Dan*.

*Chain*, of gold, with which Joseph was honoured, Gen. 41. 42;—on the camels of the Midianites, Judg. 8. 26;—on Daniel, Dan. 5. 29;—an emblem of the fate of Israel, Ezek. 7. 23.

*Chalcedony*, a gem of a greyish colour, clouded with blue, yellow, or purple, Rev. 21. 17.

*Chaldea*, a country in Asia, comprehended in Babylonia, and which lay eastward of Syria, Jer. 50. 10; 51. 24, 35; Ez. 1. 3; 23. 16.

*Chaldeans* appointed to punish the Israelites, Hab. 1. 6;—to be punished for their cruelty, 2. 5, &c.

*Chamois*, a species of goat, Deut. 14. 5.

*Champaign*, a plain open country, Deut. 11. 30.

*Chance* excluded by Divine Providence, Ps. 91. 3, &c.; Prov. 16. 33; Matt. 6. 26; 10. 29; Luke 12. 6.

*Chapel*, a house for public worship, Amos 7. 13.

*Chapiters*, ornaments on the tops of pillars, &c. Ex. 36. 38; 38. 17; 1 Kings 7. 16.

*Charge* of God to Adam, Gen. 2. 16;—of Moses to Joshua, Deut. 31. 7;—of God to Joshua, Josh. 1. 2;—of Joshua to the people, 22. 1; 23. 2;—of David to Solomon, 1 Kings 2. 1; 1 Chr. 22. 6;—of Jehoshaphat to the judges, 2 Chr. 19. 6, 9;—of Jesus to the apostles, Matt. 10. 1, &c.;—to the seventy, Luke 10. 1;—to Peter, John 21. 15;—to the apostles before his ascension, Matt. 28. 16; Mark 16. 15;—of Paul to the elders of Ephesus, Acts 20. 17, &c.

*Charger*, a vessel for holding provisions at table, Num. 7. 13, 19, &c.; Ezra 1. 9; Matt. 14. 8; Mark 6. 25.

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*Chariots*, Pharaoh pursued Israel with six hundred, Ex. 14. 7;—Philistines fight against Israel with thirty thousand, 1 Sam. 13. 5;—Solomon had a thousand and four hundred, 1 Kings 10. 26;—Jabin, king of Canaan, had nine hundred of iron, Judges 4. 3.

*Charity*, or *love*, and general benevolence recommended, Ex. 23. 4; Lev. 19. 18; Deut. 15. 7; 22. 1; Job 31. 16, &c.; Prov. 24. 17; 25. 21; Ecc. 11. 1; Matt. 7. 12; 22. 39; 1 Cor. 13; Jam. 2. 8. See *Affection* and *Love*.

*Chastisement*. See *Affliction*.

*Chastity* recommended, 1 Thess. 4. 3; Col. 3. 5;—an example of it in Joseph, Gen. 39. 7;—in Job, Job 31. 1.

*Chebar*, a river in Chaldea, where Ezekiel saw several of his visions, Ex. 1. 1; 3. 15; 10. 15, 20.

*Chedorlaomer*, [generation of servitude] takes Sodom, Gen. 14. 10;—defeated by Abraham, 15.

*Cheerfulness* recommended, Prov. 12. 25; 15. 13, 15; 17. 22.

*Chemosh*. See *Baal-Peor*.

*Cherethims*, the Philistines, or a particular tribe of them, 1 Sam. 30. 14; Ex. 25. 16; Zeph. 2. 5.

*Cherethites* and *Pelethites*, David's lifeguards, 2 Sam. 8. 18; 20. 23; 1 Chr. 18. 17.

*Cherub*, *Cherubim*, an order of angels, placed at the entrance of the garden of Eden, Gen. 3. 24;—figures of, for the ark, Ex. 25. 27; 37. 6;—for the temple, 2 Chr. 3. 11;—seen in vision by Ezekiel, Ezek. 1. 4; 10. 8; 11. 22.

*Childbirth*, the purification after it, Lev. 12. 1, &c.

*Childless*, to be so, a curse to the wicked, Lev. 20. 20; 2 Sam. 6. 23; Jer. 22. 30; Hos. 9. 14;—promises to good men who are so, Ps. 68. 6; 113. 9; Isa. 56. 4.

*Children* to be instructed, Gen. 18. 19; Deut. 4. 9; 6. 6; 11. 19; Ps. 78. 5; Eph. 6. 4.

———, *their duty*, to regard the directions of their parents, Lev. 19. 3; Prov. 1. 8; 6. 20; 13. 1; 15. 5; 23. 22; Luke 2. 51; Eph. 6. 1; Col. 3. 20;—not to grieve their parents, Prov. 19. 26;—not to rob their parents, 28. 24;—not to despise them, Deut. 27. 16; Prov. 15. 5, 20; 23. 22; 30. 17; Ezek. 22. 7;—to honour and maintain them, Ex. 20. 12; Deut. 5. 16; Eph. 6. 2, 3;—the smiting of their parents punishable with death, Ex. 21. 15; Lev. 20. 9; Deut. 21. 18, &c.;—not to bear malice, but to love one another, John 13. 34; 15. 12, 17; Rom. 12. 9, 10; Heb. 13. 1; 1 John 2. 9, 10; 3. 23; 4. 7, 11, 20.

———, the duty of parents to chastise them for their faults, Prov. 13. 24; 14. 19; 22. 15; 23. 13, 14; 29. 15, 17;—this duty neglected by David to Absalom, 1 Kings 1. 6;—by Eli to his sons, 1 Sam. 2. 22—25; 3. 13.

——— to suffer for the sins of their parents to the third and fourth generation, Ex. 20. 5; Deut. 5. 9;—this to be reversed, Ezek. 18. 1, &c.

———, *good*, a blessing to their parents, Prov. 10. 1; 15. 20; 23. 24; 27. 11; 29. 3.

———, *wicked*, and undutiful, a disgrace and a curse, Prov. 10. 1, 17, 21, 25; 17. 21, 25; 19. 13; 28. 7; 29. 15.

——— of God. See *Adoption*.

*Chisleu*, the ninth month of the sacred year of the Jews, and the third of their civil, answering to part of our November.

*Chiun*, an Egyptian idol, thought by some to be Saturn, Amos 5. 26.

*Chloe*, [green herb] a woman at Corinth, noted for piety, 2 Cor. 1. 11.

*Chorazin*, a town on the western coast of the sea of Galilee, near to Capernaum, Matt. 11. 21; Luke 10 23.

*Christ*, [the anointed] the Son of God, and the Redeemer of our guilty and perishing world;—his names, titles, and characters: Advocate, 1 John 2. 1;—alpha and omega, Rev. 1. 8; 22. 13;—amen, 3. 14;—apostle, Heb. 3. 1;—beginning of the creation of God, Rev. 3. 14;—branch, Zech. 3. 8; 6. 12;—cornerstone, 1 Pet. 2. 5;—living-stone, 2. 4;—David, Jer. 30. 9; Ezek. 34. 23; 37. 24;—Hos. 3. 5;—day-spring, Luke 1. 78;—deliverer, Acts 7. 35; Rom. 11. 26;—Emmanuel, Isa. 7. 14; Matt. 1. 23;—first-begotten from the dead, Rev. 1. 5;—first and last, 1. 17;—God blessed for ever, Rom. 9. 5;—governor, Matt. 2. 6;—holy one, Luke 4. 34; Acts 3. 14; Rev. 3. 7;—horn of salvation, Luke 1. 69;—image of God, 2 Cor. 4. 4;—just one, Acts 3. 14; 7. 52; 22. 14;—king everlasting, Luke 1. 33;—king of Israel, John 1. 49;—king of the Jews, Matt. 2. 2;—king of kings, Rev. 17. 14; 19. 16;—lamb of God, John 1. 29, 36;—lamb who opened the sealed book, Rev. 5. 6;—lamb slain from the foundation of the world, 13. 8;—light, true, John 1. 8, 9; 3. 19; 8. 12; 9. 5; 12. 35, 46;—Lord, Matt. 3. 3; Mark 11. 3;—lord of glory, 1 Cor. 2. 8;—lord of lords, Rev. 17. 14; 19. 16;—lion of the tribe of Judah, 5. 5;—maker and preserver of all things, John 1. 3, 10; 1 Cor. 8. 6; Col. 1. 16; Heb. 1. 2, 10; Rev. 4. 11;—mediator, 1 Tim. 2. 5;—mediator of the new covenant, Heb. 12. 24;—Nazarene, Matt. 2. 23;—high priest, Heb. 3. 1;—prince, Acts 5. 31;—prince of life, 3. 15;—prince of peace, Isa. 9. 6;—prince of the kings of the earth, Rev. 1. 5;—prophet, Deut. 18. 51; Luke 24. 19;—redeemer, Job 19. 25; Isa. 59. 20;—our righteousness, Jer. 33. 16;—root of David, Rev. 5. 5;—root and offspring of David, and bright and morning star, 22. 16;—ruler, Mic. 5. 2;—saviour, Luke 2. 11; Acts 5. 31;—shepherd in the land, Zech. 11. 16;—good shepherd, John 10. 11;—great shepherd of the sheep, Heb. 13. 20;—son of the highest, Luke 1. 32;—son of God, Matt. 3. 17; 8. 29; Luke 1. 35;—only begotten son, John 1. 14, 18; 3. 16, 18;—son of man, Matt. 8. 20; John 1. 51;—son of David, Matt. 9. 27; 21. 9;—star and sceptre, Num. 24. 17;—bright and morning star, Rev. 22. 16;—true, 3. 7; 19. 11;—witness, faithful, 1. 5; 3. 14; 19. 11;—word, John 1. 1;—word of God, Rev. 19. 13.

——— was above Moses, Heb. 3. 5; and all the Levitical priests, Heb. 7. 21; 8. 1, &c.

——— was co-eternal with the Father, John 1. 1, 3; 17. 5; Col. 1. 17; Heb. 13. 8;—co-equal with the Father, Matt. 28. 18; John 5. 23; 16. 15; 17. 10; Phil. 2. 6; Col. 1. 16; 2. 9;—of one substance with the Father, John 10. 30, 38; 12. 45; 17. 11, 22; 14. 9;—though, in his humanity, inferior to the Father, John 14. 28;—king of kings, lord of lords, and god of gods, Rom. 14. 9; Phil. 2. 9; Col. 2. 10, 15; 1 Pet. 3. 22; Rev. 17. 14; 19. 16;—has a name above every name, Phil. 2. 9.

——— was perfect man, Matt. 4. 2; 8. 24; 26. 38; John 1. 14; 4. 6; 11. 35; 12. 27; 19. 28; Phil. 2. 7; Heb. 2. 14;—was without sin, though tempted as other men, John 8. 46; 2 Cor. 5. 21; Heb. 4. 15; 7. 26; 1 Pet. 2. 22; 1 John 3. 5.

——— was perfect God, as appears from the *names* and *titles* of God given him; *God*, John 1. 1;—the *great God*, Titus 2. 13;—*God over all blessed for ever*, Rom. 9. 5;—Lord, or as it is in Hebrew, *Jehovah*, Isa. 6. 1, compared with John 12. 41; Isa. 40. 3, compared with John 1. 23;—the *attributes* of God are ascribed to him; such as, *eternity*, Rev. 1. 10—18; Mic. 5. 2, compared with Matt. 2. 6;—*omnipotence*, Phil. 3. 21; Rev. 1. 8;—*omniscience*, John 21. 17; 2. 24, 25; Rev. 2. 23;—*omnipresence*, Matt. 18. 20; 28. 20;—*immutability*, Heb. 13. 8;—the *works* of God are ascribed to him; such as, the *creating* of all things, John 1. 3; Col. 1. 16;—*upholding* all things, Heb. 1. 3; Col. 1. 17;—*governing* all things, Eph. 1. 22; Matt. 28. 18;—*forgiving sins*, Matt. 9. 2, 6; Luke 5. 20;—giving *eternal life*, John 10. 28;—*promising* and *sending the Holy Ghost*, John 14. 26; 15. 26; Acts 1. 5; 2. 4;—*raising himself from the dead*, John 2. 19; 10. 17, 18;—*raising all the dead*, John 5. 28;—*judging the world*, 5. 22; Acts 17. 31;—*sentencing* both the righteous and the wicked to their everlasting portions, Matt. 25. 31—46;—*religious worship is given to him*, equally with the Father, 28. 19; Acts 7. 59, 60; 2 Cor. 13. 14;—*angels are commanded to worship him*, Heb. 1. 6;—*the redeemed in heaven worship him*, Rev. 5. 8—14;—*all men are to honour him, even as they honour the Father*, John 5. 23.

*Christ* was the Messiah spoken of by the prophets, Luke 24. 27; John 1. 45; 4. 25; 5. 39, 46; 11. 27; Acts 26. 22;—came down from heaven, John 3. 13, 31; 6. 33, 50; 16. 28;—for our sakes, Matt. 18. 11; Luke 19. 10; John 3. 17; 10. 10; 12. 47;—was incarnate of the Virgin Mary, Matt. 1. 18; Luke 1. 35.

——— died for our sins, Isa. 53. 8; Dan. 9. 26; Matt. 20. 28; Rom. 4. 25; 5. 6; 1 Cor. 15. 3; Gal. 1. 4; Eph. 5. 2; Heb. 9. 28;—abolished death, 2 Tim. 1. 10.

——— rose again the third day, Luke 24. 1, 46, 47; Acts 2. 24; 3. 15; 4. 10; 5. 30; 10. 40; 17. 31; Rom. 10. 9; 1 Cor. 6. 14; 15. 3, 4; 1 Thess. 1. 10; Heb. 13. 20; 1 Pet. 3. 18.

——— ascended up to heaven, Mark 16. 19; Luke 24. 51; Acts 1. 2, 9; Eph. 4. 8; 1 Tim. 3. 16.

——— sitteth on the right hand of God, Mark 16. 19; Acts 7. 56; Eph. 1. 20; Col. 3. 1; Heb. 1. 3; 8. 1; 10. 12; 12. 2; 1 Pet. 3. 22.

——— is employed as the advocate of his people, Rom. 8. 34; Heb. 7. 25; 1 John 2. 1;—and in preparing mansions for them, John 14. 2.

——— will come again to judge the world, Acts 1. 11; 1 Thess. 4. 16; 2 Tim. 4. 1.

——— was expected by the Jews at the time of his coming, Mark 15. 43; Luke 2. 25, 38; 3. 15; John 1. 25, 45; 4. 25; 10. 24; 11. 27.

——— is the pattern that we ought to follow, Matt. 11. 29; John 13. 15; Phil. 2. 5; 1 Pet. 1. 15; 2. 21; 1 John 2. 6.

——— was trusted in by Abraham and the Patriarchs, John 8. 56; Heb. 11. 1, &c.

——— to be the object of our *faith*, John 14. 1; Acts 16. 31;—all who believe in him shall be saved, John 3. 14, 15, 16, 36; 6. 40;—they who believe not in him shall perish, John 8. 24; 3. 36; 1 John 5. 10, 11, 12.

——— to be the object of our *love*, 1 Cor. 16. 22; Eph. 6. 24; 1 Peter 1. 8.

——— not to be denied, Matt. 10. 33; Mark 8. 38; Luke 9. 26; 12. 9; Rom. 1. 16; 2 Tim. 2. 12; 1 John 2. 23.

——— predictions respecting. See *Prophecy*.

——— events of his life. See *Jesus*.

——— his miracles. See *Miracles*.

——— his parables. See *Parables*.

——— his example. See *Example*.

*Christians*, the term first used at Antioch, Acts 11. 26.

——— the salt of the earth, Matt. 5. 13;—the light of the world, 14;—their privileges, 1 Pet. 2. 5, &c.; Heb. 12. 22;—the sons of God, 1 John 3. 1, 2; Rom. 8. 14, &c.;—one with Christ and the Father, John 17. 11, 21;—all one body, Eph. 4. 15, 16;—the temple of God, 1 Cor. 3. 16.

*Chrysolite*, a gem of a golden colour, now called the topaz, Rev. 21. 20.

*Chrysoprasus*, a precious jewel, of a green colour, mingled with yellow, Rev. 21. 20.

*Church*, a number of persons, organized as a body, who meet to worship the Lord, and to observe the ordinances of Christ, John 10. 16; Rom. 12. 5; 1 Cor. 10. 17; 12. 13; Gal. 3. 28; Heb. 11. 40; 12. 23;—sometimes means the whole body of professing believers, Matt. 16. 18; Acts 2. 47; Eph. 3. 10, 21; Col. 1. 24;—sometimes a single, local, or private congregation, Acts 14. 27; 18. 22; Rom. 16. 5; 1 Cor. 14. 23; 3 John 9;—sometimes the governors of the church, Matt. 18. 17; Acts 14. 27;—sometimes, as some think, the place of worship, 1 Cor. 11. 18; 14. 19, 34.

*Churches*, reverence to be observed in them, Lev. 26. 2; Ps. 93. 5; Eccl. 5. 1; Jer. 7. 30; Ezek. 5. 11; 1 Cor. 10. 18; 11. 1, &c. 14. 23, &c.

———, instances of a profanation of them censured, 2 Kings 21. 4; 2 Chr. 33. 7; Matt. 21. 12; John 2. 13.

*Cilicia*, a country in the south-east of Asia Minor, the capital of which was Tarsus; men from, disputed with Stephen, Acts 6. 9;—Paul and Silas went through, confirming the churches, 15. 41.

*Cinnamon-tree*, the bark of which is so valuable, Ex. 30. 23; Prov. 7. 17; Rev. 18. 13.

*Cinnereth*, a city of the tribe of Naphtali, on the west of the sea of Tiberias, Josh. 11. 2; 12. 3; 19. 35.

*Circumcision* instituted, Gen. 17. 10;—of the Shechemites, 34. 24;—of the sons of Moses, Ex. 4. 25;—of the Israelites in Gilgal, Josh. 5. 2;—a dissension about it, Acts 15. 1, &c.;—the apostles consulted, 6;—their decree concerning it, 29;—when it profiteth, Rom. 2. 25;—of the heart, 29; Deut. 10. 16; 30. 6;—the *true* among Christians, Phil. 3. 3; Col. 2. 11;—not to be submitted to by the Gentile converts, Gal. 5. 2;—the gospel of it committed to Peter, 2. 7;—Abraham justified without it, Rom. 4. 10.

*Circumspection*, looking around with cautious and careful conduct, recommended, Ex. 23. 13; Matt. 24. 42; Rom. 12. 17; 2 Cor. 8. 21; Eph. 5. 15; Phil. 4. 8; 1 Thess. 4. 12; 5. 6; 1 Pet. 2. 12; 3. 16.

*Cities* of Refuge. See *Refuge*.

*Civility*, or kindness and politeness to others, recommended, Luke 14. 10; Rom. 12. 10; 13. 7; 1 Pet. 2. 17.

*Clauda*, a small island near Crete, Acts 27. 16.

*Claudia*, [lame, shut up] a pious Roman lady, 2 Tim. 4. 21.

*Claudius Cesar*, the fifth of the Roman emperors; great dearth foretold, to take place during the reign of, Acts 11. 28; banishes the Jews from Rome, 18. 2.

*Claudius Lysias*, the Roman tribune, who commanded the guard at Jerusalem, rescued Paul, Acts 21. 33;—commanded him to be scourged, 22. 24;—sent him under a guard, with a letter, to Felix, 23. 26.

*Clay*, the bodies of men likened to, Job 4. 19; 13. 12; 30. 3; Isa. 64. 8; Jer. 18. 6;—worldly riches compared to, Hab. 2. 6.

*Cleave*, to adhere to with affection and constancy, as man to his wife, Gen. 2. 24; Matt. 19. 5;—Israel to the Lord, Deut. 4. 4; Josh. 23. 8;—to the Lord Christ, Acts 11. 23.

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*Clemency*, mercy, humanity, Acts 24. 4.

*Clement*, [mild, good] a noted Christian preacher, Phil. 4. 3.

*Cleopas* or *Cleophas*, [learned, the whole glory] one of the two with whom Jesus walked to Emmaus, Luke 24. 18;—his wife Mary stood by the cross of Jesus, John 19. 25.

*Cloak*, a fair pretence, or concealment, John 15. 22; 1 Thess. 2. 5; 1 Pet. 2. 16.

*Cloud*, a pillar of, conducts the Israelites through the Red sea, Ex. 14. 19;—through the wilderness, Num. 9. 15;—the chariot of God, Ps. 104. 3.

*Clouds*, multitudes, armies, Jer. 4. 13; Isa. 60. 8; Heb. 12. 1.

*Cockatrice*, a species of serpent, Isa. 11. 8; 14. 29; 59. 50; Jer. 8. 17.

*Cockle*, a weed that grows among corn, Job 31. 40.

*Collection* for the poor Christians at Jerusalem, Acts 11. 29; 1 Cor. 16. 1; 2 Cor. 8. 1; 9. 1, &c.; Rom. 15. 26.

*College*, a school for training up young prophets, 2 Kings 22. 14; 2 Chr. 34. 22.

*Colosse*, an ancient city of Phrygia, near to the place where the river Lycus disappears under ground; an epistle, bearing its name, was sent by Paul to the church in, Col. 1. 2.

*Comforter*, one of the titles of the Holy Spirit, whose office it is to comfort the saints, John 14. 16, 26; 15. 26; 16. 7.

*Commandments*, the ten delivered by God from mount Sinai, Ex. 20. 1, &c.; Deut. 5. 6, &c.;—not abrogated by Christ, Matt. 5. 17; Mark 10. 17; Luke 18. 18.

*Common*, ceremonially unclean, Acts 10 14; 11. 8.

*Commune*, to converse, or talk together;—Abraham communed with the children of Heth, Gen. 23. 8;—Hamor with Jacob, 34. 6, &c.;—to converse with our own hearts, Ps. 4. 4; 77. 6.

*Communion*, the Lord's supper so called, 1 Cor. 10. 16.

———, *Christian*, John 17. 21, &c.; Rom. 12. 5; 1 Cor. 10. 17; 12. 12, 20; Eph. 4. 16; 1 John 1. 3, 6, 7.

——— *with God*, or the communication of divine graces from him, and the return of devout affections to him, enjoyed by believers, 1 John 1. 3;—experienced by those only who are reconciled to him, Amos 3. 3; 2 Cor. 6. 15;—and who love and obey him, Ps. 73. 25; John 14. 23;—vain for men to make pretentions to it, who are living in sin, 1 John 1. 6;—*to obtain it*, we must study to know his will, John 5. 39;—be often in prayer, Luke 8. 1;—embrace opportunities of retirement, Ps. 4. 4;—frequently meditate on his perfections, providences, love, and promises, 104. 34;—watch against vain thoughts, 119. 113;—and be found in the use of all the means of grace, Ps. 27. 4;—its *advantages* are, humility and hatred of sin, Job 42. 5, 6;—deadness to the world, Phil. 3. 8; Gal. 6. 14;—patience under trouble, Rom. 8. 18; 2 Cor. 4. 17;—fortitude in danger, Rom. 8. 31;—gratitude for mercies received, Ps. 103. 1;—direction under difficulties, Prov. 3. 5, 6;—happiness in death, Ps. 23. 4; 1 Cor. 15. 55;—and panting desires for heaven, 2 Tim. 4. 7, 8.

*Company*, bad, to be avoided, Ps. 1. 1; 26. 4; Prov. 1. 10; 2. 12; 4. 14, 15; 12. 11; 13. 20; 14. 7; 19. 27; 22. 24; 28. 7, 19; 29. 24; Rom. 1. 32; 1 Cor. 5. 9; 15. 33; 2 Cor. 6. 14; Eph. 5. 7.

——— may be necessary, and do good, Matt. 9. 10; 11. 19; Mark 2. 15; Luke 15. 2; 1 Cor. 5. 10; 1 Thess. 5. 14.

——— of the wise and good, beneficial, Prov. 13. 20; Mal. 3. 16, 17.

*Compassion* recommended, Prov. 19. 17; Luke 10. 33, 37.

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*Compel*, to urge by reasonable motives, Luke 14. 23.

*Competency*, what it consists in, Gen. 28. 20; Prov. 30. 8; Heb. 13. 5; 1 Tim. 6. 8.

*Complaint*, Psalms of, 3. 6. 7. 10. 12. 13. 14. 17. 22. 32. 35. 36. 38. 39. 41. 42. 43. 44. 51. 53. 55. 56. 57. 59. 60. 74. 77. 79. 80. 83. 88. 94. 102. 109. 120. 129. 130. 140. 142. 143.

*Complete*, those in Christ are, in respect of pardon, justification, &c. Col. 2. 10.

*Compliances* in important things dangerous, Deut. 13. 3; Prov. 1. 10; Dan. 3. 16; 6. 10; Gal. 2. 5, 11;—in things indifferent advised, 1 Cor. 9. 20.

*Concealment* of crimes, the guilt of it, Ps. 50. 18; Prov. 29. 24; 2 John 11.

*Conceit* censured, Prov. 3. 7; 14. 16; 26. 12; Isa. 5. 21; Rom. 12. 16.

*Concubines*, wives of the second rank, and subordinate to the mistress of the house, Gen. 25. 6; 2 Sam. 5. 13; 1 Kings 11. 3, &c.

*Concupiscence*, (inordinate affection) censured, Ex. 20. 17; Gal. 5. 16; 1 Thess. 4. 5; 1 Pet. 2. 11.

*Condemnation*, all men under as sinners, Rom. 5. 16, 18; John 3. 18;—all freed from who are in Christ, Rom. 8. 1.

*Conduit*, a water-course, 2 Kings 18. 17; 20. 20; Isa. 7. 3; 36. 2.

*Coney*, or *Rabbit*, a species of hare, with red eyes, Ps. 104. 18; Prov. 30. 26.

*Confession* of Christ, a necessary duty, Matt. 10. 32; Mark 8. 38; Luke 9. 26; 12. 8; Rom. 10. 9; 2 Tim. 2. 12; 1 John 2. 23; 4. 15.

——— *to God*, Judg. 10. 10, 15; Ezr. 9. 5; Neh. 1. 6; Ps. 32. 5; 38. 18; 41. 4; 51. 3; 119. 67. 176; Prov. 28. 13; Jer. 3. 13; Dan. 9. 5, 20; 1 John 1. 8, 9.

——— *to one another*, Lev. 5. 5; Num. 5. 7; Matt. 3. 6; Mark 1. 5; Acts 19. 18; Jam. 5. 16.

*Conscience* common to all men, Prov. 20. 27; Rom. 2. 14, 15;—a weak one to be respected, Rom. 14. 2; 1 Cor. 8. 12.

———, the happiness of a good one, Job 27. 6; Prov. 14. 14; 28. 1; 29. 6; Rom. 14. 22; 2 Cor. 1. 12; Gal. 6. 4; 1 Tim. 1. 19; 1 John 3. 19, 21; Acts 23. 1; 24. 16; 1 Cor. 4. 4; 2 Tim. 1. 3; Heb. 13. 18.

———, the terror of an evil one, Gen. 42. 21; 2 Sam. 24. 10; Ps. 38. 3; 40. 12; Prov. 14. 14; 18. 14; 28. 1; 29. 6; John 8. 9; Matt. 27. 3; Acts 24. 25; Tit. 1. 15.

*Consecrate*, to devote to the service of the Lord, as were all the first born, both of man and beast, Ex. 13. 2;—the whole nation of the Jews, 19. 6;—all genuine believers, 1 Pet. 2. 9.

*Consideration* recommended, Deut. 4. 39; 32. 29; Ps. 77. 6; 119. 59; Prov. 15. 28; 22. 3; Isa. 1. 3; Ezek. 18. 28; Hag. 1. 5, 7; Luke 14. 28; 1 Tim. 4. 15; 2 Tim. 2. 7.

*Constancy*, or steadiness, required of us, in our *devotions*, Luke 18. 1; 1 Thess. 5. 17, 18;—under our *sufferings*, Matt. 5. 12, 13; 1 Pet. 4. 12, 13;—in our *profession*, Heb. 10. 23;—in our *beneficence*, Gal. 6. 9;—in our *friendships*, Prov. 27. 10;—in our *obedience*, Ps. 119. 33.

*Constellations*, an assemblage of stars, Isa. 13. 10.

*Contentment* recommended, Prov. 30. 8, 9; Heb. 13. 5; 1 Tim. 6. 6; 1 Cor. 7. 20;—of Esau, Gen. 33. 9;—of Barzillai, 2 Sam. 19. 35;—of the Shunamite, 2 Kings 4. 13;—of Paul, Phil. 4. 11.

*Contrite, Contrition*, for sin; a heart *broken, bruised*, or deeply affected with grief for; promises to such, Ps. 34. 18; 51. 17; Isa. 57. 15; 61. 1; 66. 2;—examples of it in David, 2 Sam. 12. 13; Ps. 51. 3, 4;—Peter, Matt. 26. 75.

——— evidences of. See *Repentance*.

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*Controversies* to be avoided, 1 Tim. 1. 4; 6. 4, 20; 2 Tim. 2. 16; Tit. 3. 9.

*Conversation*, religious and edifying, recommended, Deut. 6. 7; 11. 19; Ps. 35. 28; 37. 30; 40. 10; 71. 22; 77. 12; 105. 2; Prov. 10. 31; Mal. 3. 16; Matt. 12. 35; Eph. 4. 29; Col. 3. 16; 4. 6; 1 Thess. 4. 18; 5. 11.

——— with the profligate and idle to be avoided, Matt. 12. 36; Eph. 4. 29; 5. 3; Col. 3. 8; 2 Pet. 2. 7.

*Conversion*, the *turning* of a sinner in heart and practice, from what is forbidden, to what is commanded, Acts 26. 18; Ps. 51. 13; Isa. 6. 10;—earnest calls to it, Isa. 55. 7; Ex. 33. 11; Acts 3. 19;—those who do turn shall be saved, Ez. 18. 27; Isa. 55. 7;—those who do not, must perish, Matt. 18. 3;—beneficial to those who promote it, Dan. 12. 3; 1 Tim. 4. 16; James 5. 19.

———, the evidences of are, *hatred* of sin, Ps. 101. 3; 119. 104;—*love* to God, Ps. 73. 25;—delight in his people, John 13. 35;—attendance on, and love to his ordinances, Ps. 27. 4;—trust in his word and mercy, 9. 10;—obedience to his will, Matt. 7. 20.

*Conviction* of sin, sometimes the fruit of natural conscience, John 8. 9;—produced by the Holy Spirit, 16. 8;—guilt and danger of stifling, Prov. 29. 1; Heb. 3. 7, 8.

*Convocations*, the assembling of multitudes for the worship of God, Ex. 12. 16; Lev. 23. 2; Num. 28. 26.

*Coos*, an island of the Mediterranean, at a small distance from the south-west point of Asia Minor, Acts 21. 1.

*Coral*, a stony marine plant, Job 28. 18; Ez. 27. 16.

*Corban*, [a gift] whatever was offered to the service of the temple, Mark 7. 11, 12.

*Corinth*, the capital of Achaia, situated on the isthmus or neck of land which joins the Morea to Attica on the north; Paul preached here, Acts 18. 1;—met with much opposition, 6;—encouraged in a vision, 9;—a church was formed, to which he afterwards wrote two epistles, which bear the name of this place.

*Cormorant*, the water raven, about the size of a goose, Lev. 11. 7; Deut. 14. 7; Isa. 34. 11.

*Cornelius*, [of an horn] a centurion, the first Gentile convert, Acts 10. 1, &c.

*Cornet*, a wind instrument of horn, or like one, for sounding to war, or at religious solemnities, 1 Chr. 15. 28; Ps. 98. 6; Dan. 3. 5; Hos. 5. 8.

*Corruption*, or depravity, of human nature universal, Job 14. 4; Ps. 51. 5; John 3. 6; Rom. 3. 23; Gal. 5. 17; Eph. 2. 1, &c. Col. 2. 13.

——— called the flesh, John 3. 6; Rom. 8. 5; Gal. 5. 17;—the natural man, 1 Cor. 2. 14;—the old man, Rom. 6. 6; Col. 3. 9;—the vanity of the mind, Eph. 4. 17;—evil concupiscence, Col. 3. 5; 1 Thess. 4. 5;—the carnal mind, Rom. 8. 7.

*Covenant*, of God with Noah, Gen. 9. 12;—with Abraham, 17. 4, 10;—of Abraham with the Hittites, 23. 3, &c.—of Isaac and Abimelech, 26. 31;—of Jacob and Laban, 31. 44;—of Joshua and the people, Josh. 24. 25;—made by Josiah, 2 Kings 23. 3;—of the Jews after their return from Babylon, Neh. 10. 1, &c.;—a new one to succeed the Mosaic, Jer. 31. 31; 32. 37; Heb. 8. 6; 10. 16.

———, the ancient forms of making one, Gen. 23. 3, &c.; Jer. 34. 15, 18.

*Covetousness*, or immoderate desire of earthly things, forbidden, Ex. 20. 17; Deut. 5. 21; Rom. 7. 9; 13. 9;—censured, Prov. 23. 7; Luke 12. 15; 1 Cor. 6. 10; Eph. 5. 5; Col. 3. 5; 1 Tim. 6. 9; Heb. 13. 5; 1 John 2. 15;—threatenings

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against, Isa. 57. 17; Jer. 6. 12, 13; Mic. 2. 1, 2; Hab. 2. 9, 11;—Rom. 1. 18, 29.

*Covetousness*, examples of, of Achan, Josh. 7. 21;—of Gehazi, 2 Kings 5. 20;—of Balaam, Num. 22. 17, 21; 31. 8; 2 Pet. 2. 15; Jude 11;—of Ahab, 1 Kings 21. 22;—of Judas Iscariot, Matt. 26. 14;—of Ananias and Sapphira, Acts 5. 1, &c.;—the folly of it, Ecc. 4. 8.

*Countenance* of man discovers his mind, Prov. 15. 13.

——— of God shining on his people, his dealing kindly with them, Ps. 4. 6; 11. 7; 21. 6.

*Country*, native, the love of it expressed, Neh. 2. 3.

———, heaven, called a better than Canaan, in respect of its *society, privileges, employments*, and *pleasures*, Heb. 11. 16; 12. 22; Rev. 4. 8; 7. 17; 21. 4.

*Courage*, the foundation of it, Job 11. 13; Ps. 3. 6; 27. 1; 46. 1; 56. 4, 11; 112. 7; 118. 6; Prov. 28. 1; Heb. 13. 6.

———, mental, Ps. 119. 46; Mark 8. 38; 2 Tim. 1. 8; 1 Pet. 4. 16.

———, examples of it, in Jonathan, 1 Sam. 14. 6;—in David, 17. 32;—of Shadrach and his companions, Dan. 3. 18;—in Daniel, 6. 10;—of Peter and John, Acts 4. 19;—of Peter and the other apostles, 5. 29;—of Paul, 20. 24; 21. 13;—of the Christians in general, Rom. 8. 38.

*Cowardice*, the cause of it, Lev. 26. 17, 36; Ps. 53. 5; Prov. 28. 1;—of Adam and Eve, Gen. 3. 8;—of Sarah, 18. 15;—of the disciples of Jesus in the ship, Matt. 14. 26;—of Peter, 30;—of all the disciples when he was apprehended, 26. 56.

*Cozbi*, [a liar, sliding away] she, with a number of her country-women Midianites) came into the camp of the Israelites, to seduce them to uncleanness, Num. 25. 6—18.

*Cracknels*, a sort of hard cakes, 1 Kings 14. 3.

*Craft*, deceit, or guile, Dan. 8. 25; Mark 14. 1;—a trade, or occupation, Acts 18. 3; 19. 25, 27.

*Crane*, a tall and long-necked fowl, with a loud voice, Isa. 38. 14; Jer. 8. 7.

*Creation*, ascribed to God, Gen. 1. 1; Ps 124. 8; 146. 6; Neh. 9. 6; Acts 14. 15; 17. 24;—was wrought by the second person in the Godhead, Jesus Christ, John 1. 3, 10; 1 Cor. 8. 6; Eph. 3. 9; Col. 1. 16; Heb. 1. 2; Rev. 4. 11.

*Creator* to be remembered in youth, Ecc. 12. 1.

*Creditors*, their duty, Deut. 15. 2; Matt 18. 23.

*Credulity*, too great easiness in believing men, caution against, Prov. 14. 15; Jer. 29. 8; Matt. 24. 4. 23; Mark 13. 5; Luke 21. 8; 1 John 4. 1.

*Crete*, or *Candia*, an island in the Mediterranean, to the south east of the Morea; Paul sailed close by, Acts 27. 12, 13;—left Titus there, Tit. 1. 5;—its inhabitants infamous for falsehood. &c. 12.

*Crimes* accounted capital among the Jews, and to be punished with death. See *Death*.

*Crispus*, [curled] the chief ruler of the Jewish synagogue at Ccrinth, converted and baptized by Paul, Acts 18. 8; 1 Cor 1. 14.

*Cross*, the frame of wood on which Christ was put to death, Matt. 27. 32;—the whole of his sufferings, Eph. 2. 15;—Heb. 12. 2;—the self-denial and sufferings of the christian life, Matt. 10. 38; 16. 24; Mark 8. 34; Luke 9. 23; 14. 27.

*Crown*, worn by sovereigns, 1 Chr. 20. 2; Est. 1. 11;—by the Jewish high priest, Ex. 23. 11;—the glorious reward of the

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redeemed, called a crown of *life*, Rev. 2. 10;—*of righteousness*, 2 Tim. 4. 8;—*of glory*, 1 Pet. 5. 4;—*incorruptible*, 1 Cor. 9. 25.

*Cruelty* forbidden, Gen. 49. 5, &c.; Deut. 23. 3; Prov. 11. 17; 12. 10; Ezek. 18. 18;—of Simeon and Levi, Gen. 34. 25; 49. 5;—of Pharaoh, Ex. 1. 14;—of Adonibezek, Judg. 1. 7;—of Menahem, 2 Kings 15. 16;—of Jehoram, 2 Chr. 21. 4;—of Herod the great, Matt. 2. 16.

*Cubit*, the measure from the point of the elbow, to the point of the middle finger, commonly reckoned half a yard, Gen. 6. 16; Deut. 3. 11; Matt. 6. 27.

*Cucumber*, a plant, the fruit of which is fleshy like an apple, Num. 11. 5; Isa. 1. 8.

*Cummin*, a plant somewhat like fennel, which the Jews sowed in their fields, Isa. 28. 25, 27;—the Scribes and Pharisees paid tithes of it, Matt. 23. 23.

*Curiosity*, to be wise above what is written, condemned, Deut. 29. 29; Acts 1. 6, 7; 1 Cor. 6. 6;—in vain speculations censured, 1 Tim. 1. 4; Tit. 3. 9.

*Curse* of the earth, &c. after the fall, Gen. 3. 14;—of Cain, 4. 11;—of Canaan, 9. 25;—of the Israelites if disobedient, Lev. 26. 14; Deut. 28. 15, &c.;—to be pronounced from mount Ebal, 27. 13;—not to curse the *deaf*, Lev. 19. 14;—to bless and not to curse, Ps. 62. 4; Rom. 12. 14; James 3. 10;—remarkable instances of cursing, 2 Kings 2. 23; Psal. 109. 6, &c.; Jer. 17. 18.

*Cursing* profane. See *Swearing*.

*Cush*, [blackness] the eldest son of Ham, and father of Nimrod, Gen. 10. 6, 7.

*Cymbals*, hollow vessels of brass, which, being struck against each other, make a sharp sound, 2 Sam. 6. 5; 1 Chr. 15. 16; 16. 5, 42; Ps. 150. 5; 1 Cor. 13. 1.

*Cypress*, a tree, ever green, tall and strong, used by the Romans in funeral ceremonies, Isa. 44. 14.

*Cyprus*, an island of the Mediterranean, situated between Cilicia and Syria; Joses, surnamed Barnabas, and an old disciple, Mnason, were natives of it, Acts 4. 36; 21. 16;—the gospel carried to it by some who fled from persecution, 11. 19;—saints in, confirmed by Paul, Barnabas, and Mark, 13. 4, &c.; 15. 39.

*Cyrene*, a city of Lybia in Africa, westward of Egypt, Matt. 27. 32; Acts 2. 10; 11. 19; 13. 1.

*Cyrus, the Great*, the founder of the Persian empire, mentioned by name, long before his time as the deliverer of Israel, Isa. 44. 28; 45. 1;—his decree in favour of the Jews, 2 Chr. 36. 22; Ezr. 1. 1;—restores the vessels of the temple, 7.

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*Daberath*, a town near the foot of mount Tabor, Josh. 19. 12; 1 Chr. 6. 72.

*Dagon*, [corn, or fish] the principal idol of the Philistines, the upper part formed like a man, and the under like a fish; falls before the ark of God, 1 Sam. 5. 3.

*Dalmanutha*, a city on the east side of the sea of Tiberias, Mark 8. 10.

*Damages* to be made good, Ex. 21. 28, 35; 22. 5; Lev. 6. 2; 24. 18; Num. 5. 7; Ezek. 33. 15; Luke 19. 8.

*Damascus*, a famous city, long the capital of Syria, about 160 miles north-east from Jerusalem; an altar seen there by Ahaz, and one like it set up in the temple, 2 Kings 16. 10;—threatened with being conquered, Jer. 49. 23;—and destroyed, Isa. 17. 1;—Saul proceeded to, on his persecuting errand, Acts 9. 2.

*Damnation*, the awful punishment of the wicked in hell, Matt. 23. 33; 2 Pet. 2. 3;—sometimes *judgment*, or punishment in this life, 1 Cor. 11. 29.

*Dan*, [judgment] one of the sons of Jacob, and the father of the tribe called by his name; his birth, Gen. 30. 6;—prophetic blessing of his father concerning him, 49. 16, 17.

——, a city on the east of the source of Jordan, and south of mount Lebanon; near to it Abraham routed the Canaanitish kings, Gen. 14. 14;—here Jeroboam set up one of his idols, 1 Kings 12. 29.

——, a name given to Laish, Judg. 18. 27.

*Dancing*, on solemn occasions, and in religious worship, Ex. 15. 20; 32. 19; 2 Sam. 6. 14; Ps. 149. 3; 150. 4.

——, an expression of joy, Judg. 9. 34; 1 Sam. 18. 6; 29. 5; *Jer.* 31. 4; Matt. 14. 6.

*Danger* from persecution to be avoided by prudence, Matt. 4. 12; 10. 16, 23; 12. 15; John 7. 1; Acts 14. 6; 17. 14;—examples of deliverance from it to be sought by lawful means, in the case of Jacob, Gen. 32. 6;—of Joseph, 40. 14;—of David by Michal, 1 Sam. 19. 12.

——— of Elijah from Jezebel, 1 Kings 19. 2;—of Jesus before being carried to Egypt, Matt. 2. 13;—of Jesus from the Pharisees, 12. 13;—of the apostles, Acts 8. 1;—of Paul, 9. 23;—of Paul and Barnabas, 14. 5, &c.

———, deliverance from it to be prayed for, Gen. 32. 11; 1 Sam. 26. 24; Ps. 7. 1; 55. 16; 59. 1; 71. 12, &c.; John 12. 27.

———, incurred heedlessly by Dinah, Gen. 34. 1;—by Peter going on the water, Matt. 14. 28;—of Paul's companions on the voyage, Acts 27. 9.

*Daniel*, [judgment of God, or God is my judge] carried captive to Babylon, Dan. 1. 6;—refuses the king's provisions, 8;—interprets Nebuchadnezzar's dreams, 2. 1, &c.; 4. 1;—the writing on the wall, 5. 25;—made chief of the presidents by Darius, 6. 1;—cast into the den of lions, 16;—his vision of the four beasts, 7. 1, &c.;—of the ram and he-goat, 8;—terrified with a vision, 10. 5;—his prophecy of the seventy weeks, 9. 24;—of the kings of the north and south, 11. 1, &c.;—to have his part in the resurrection, 12. 13;—the testimony of God in his favour, Ezek. 14. 14; 28. 3.

*Danites* go in quest of more country, Judg. 18. 1;—rob Micah, 14, &c.;—their inheritance, Josh. 19. 40;—conquer Laish, Judg. 18. 27;—set up an idol there, 30.

*Darius*, [he that inquires] *the Mede*, reigns in Babylon, Dan. 5. 31;—his decree in honour of the God of Daniel, 6. 26.

——— *king of Persia*, renews the decree of Cyrus in favour of the Jews, Ezr. 6. 1.

*Darkness*, in Egypt, Ex. 10. 21;—at the crucifixion of Jesus, Luke 23. 44.

——— of the *sun*, *moon*, and *stars*, in prophetic language signifies, the gloom or horror which hangs over governments, Isa. 13. 10; Ez. 32. 7; Joel 2. 10, 31; 3. 15.

*Dathan* and *Abiram*, their rebellion, Num. 16. 1, &c.

*Daughter*, the church of Christ, Ps. 45. 10;—the inheritance of her father to pass to, Num. 27. 7; 36. 2.

*David*, [beloved, dear] the son of Jesse, and descendant of Judah, Ruth 4. 22; Matt. 1. 6;—anointed by Samuel, 1 Sam. 16. 12;—the spirit of the Lord comes upon him, 13;—attends Saul, 19;—kills Goliath, 17. 38, &c.;—marries Michal the daughter of Saul, 18. 22, &c.;—concealed by her, 19. 12;—goes to Samuel, 18;—takes leave of Jonathan, 20. 42;—takes the hallowed bread, 21. 1, &c.;—feigns madness at Gath, 13;—at Adullam, 22. 1;—sends his parents to the king of Moab, 3;—rescues Keilah, 23. 1, &c.;—favoured by an invasion of the Philistines, 23. 25;—dwells at Engedi, 29;—cuts off the skirt of Saul, 24. 1, &c.;—sends to Nabal, 25. 2, &c.;—marries Abigail, 39;—spares Saul at Hachilah, 26. 4;—at Gath, 27. 3;—dismissed by Achish, 29. 6;—rescues plunder from some Amalekites, 30. 18;—laments over Saul and Jonathan, 2 Sam. 1. 17;—made king at Hebron, 2. 1; 1 Chr. 11. 1;—sons born to him there, 2 Sam. 3. 2;—mourns for Abner, 3. 31;—those that joined him at Ziklag, 1 Chr. 12. 1;—at Hebron, 23;—made king of all Israel, 2 Sam. 5. 1;—takes Zion from the Jebusites, 6;—sons born to him at Jerusalem, 13;—defeats the Philistines, 5. 17, 22; 8. 1; 1 Chr. 14. 8; 18. 1;—brings the ark from Kirjath-jearim, 2 Sam. 6. 1; 1 Chr. 13. 1;—proposes to build a temple, 2 Sam. 7. 2; 1 Chr. 17. 1;—God's promise to him on account of it, 11; 2 Sam. 7. 11, &c.;—his prayer and thanksgiving, 1 Chr. 18. 16;—conquers the Moabites, 2 Sam. 8. 2;—the Syrians, 9; 10. 6, 16; 1 Chr. 18. 3, 6;—the Edomites, 2 Sam. 8. 14; 1 Chr. 18. 13;—the Ammonites, 2 Sam. 10. 6; 12. 26; 1 Chr. 20. 1;—takes Rabbah by Joab, 20. 1;—sends for Mephibosheth, 2 Sam. 9. 1;—sends ambassadors to Hanun, 1 Chr. 19. 1;—the friendship of Hiram for him, 14. 1;—his wives and children, 3;—brings the ark from the house of Obed-edom, 15. 25;—is despised by Michal, 29;—a great festival on this occasion, 16. 1;—appoints ministers to attend it, 37;—his adultery with Bathsheba, 2 Sam. 11. 4;—marries her, 11. 26;—repents, 12. 13;—flees from Absalom, 15. 13;—mourns his death, 18. 33;—cursed by Shimei, 16. 5;—pardons him, 19. 18;—his officers, 20. 23; 1 Chr. 18. 14;—more wars with the Philistines, 2 Sam. 21. 15, 18, &c.;—his valiant men, 23. 8;—his psalm of thanksgiving at removing the ark, 1 Chr. 16. 7, &c.;—after his victories, 22;—numbers the people, 24. 1; 21. 1;—buys Araunah's threshing floor, 2 Sam. 24. 18; 1 Chr. 21. 18;—his preparations for the building of the temple, 22. 1;—cherished by Abishag in his old age, 1 Kings 1. 1, &c.;—gives a charge to Solomon, 2. 1; 1 Chr. 22. 6; 28. 9, 20;—makes Solomon king, 23. 1;—appoints the services of the Levites, 24;—of the porters, 26. 1;—the treasurers, 20;—officers and judges, 29;—his last words, 2 Sam. 23. 1;—appoints twelve captains for every month, 1 Chr. 27. 1;—his death, 29. 28;—his descendants, 3. 1;—the psalm in which he asserts his integrity, Psal. 26;—his vow of upright conduct, 101;—enumerates the promises of God to him, 2. 89. 101. 132.

*Day*, the natural, was reckoned by the Jews from one evening to the next, Lev. 23. 32;—the time of Christ's incarnation, John 8. 56;—in prophetic language, *a year*, Ez. 4. 6.

*Days*, the last, mean the end of the world, John 6. 39, 44, 54; 11. 24; 12. 48; James 5. 3;—the time of the gospel dispensation, Isa. 2. 2; Mic. 4. 1; Acts 2. 17; Heb. 1. 2; 9. 26; 2 Pet. 3. 3;—the corrupt age of the church, 2 Tim. 3. 1; 2 Pet. 3. 3.

*Deacons, seven*, appointed by the apostles, Acts 6. 5;—their qualifications, 1 Tim. 3. 8, 12.

*Dead, spiritually*, mankind are all naturally in this state, Eph. 2. 1, 5; Col. 2. 13; 1 Tim. 5. 6.

*Dead corporeally* and *literally*, those who are so, cannot praise God, Ps. 115. 17;—God not the God of the dead, but of the living, Mark 12. 27; Luke 20. 38;—ignorant of what passes in this world, Job 14. 21; Ps. 146. 4; Eccl. 9. 5;—shall hear the voice of the Son of God, John 5. 25;—that die in Christ blessed, Rev. 14. 13;—shall stand before God for judgment, 20. 12.

——— *raised*, the widow of Zarephath's son, 1 Kings 17. 22;—the Shunamite's son, 2 Kings 4. 35;—a man by the bones of Elisha, 13. 21;—the widow's son at Nain by Jesus, Luke 7. 15;—the daughter of Jairus, Matt. 9. 25; Mark 5. 42; Luke 8. 55;—Lazarus, John 11. 44;—Tabitha by Peter, Acts 9. 40;—Eutychus by Paul, 20. 12.

*Dead Sea*. See *Salt Sea*; and *Sodom*.

*Deaf*, not to be cursed, Lev. 19. 14;—healed, Mark 7. 32; 9. 25;—wilfully so, censured, Deut. 30. 17; Ps. 58. 4; Prov. 21. 13; Isa. 30. 9; 42. 18; 43. 8; Jer. 5. 21; 22. 21; Ezek. 12. 2; Matt. 13. 13; Acts 3. 23; 7. 51.

*Dearth*, scarcity and high price of provisions;—in the days of Jacob, Gen. 41. 54; 42. 1;—of the prophet Elisha, 2 Kings 4. 38;—of Jeremiah, Jer. 14. 1;—Agabus foretold there should be a great, Acts 11. 28.

*Death*, how it came into the world, Gen. 3. 17, 19; 1 Cor. 15. 22;—the wages of sin, Rom. 5. 12; 6. 23;—certain to all, Job 14. 5; 21. 13; Ps. 49. 19; 89. 48; Eccl. 8. 8; 9. 5; 11. 8;—levels all men, Job 1. 21; 3. 17, &c.; Eccl. 5. 15;—to be frequently thought of, Ps. 39. 4; 90. 12;—sometimes desirable, Job 3. 21; 6. 8; Phil. 1. 23;—Christians have hope in it, 2 Cor. 5. 1, &c.;—the wicked are driven away in their guilt, Prov. 14. 32;—we ought speedily to prepare for it, Ecc. 9. 10;—all who are in Christ are blessed at, Rev. 14. 13.

——, by the Jewish law, the punishment of murder, Gen. 9. 6; Ex. 21. 12; Lev. 24. 17;—for man-stealing, Ex. 21. 16; Deut. 24. 7;—for cursing a parent, Ex. 21. 17; Lev. 20. 9; Matt. 15. 4;—for witchcraft, Ex. 22. 18; Lev. 20. 27;—for bestiality, Ex. 22. 19; Lev. 20. 15;—for sacrificing to a strange god, Ex. 22. 20;—for enticing to idolatry, Deut. 13. 6, &c.;—for breaking the sabbath, Ex. 31. 14; 35. 2; Num. 15. 35;—for sacrificing children to Moloch, Lev. 20. 2;—for incest, Lev. 20. 11, 12, 14, 17, 19, 20, 21;—for the fornication of the daughter of a priest, 21. 9;—for sodomy, 20. 13;—for adultery, 10; Deut. 22. 22;—for defiling a betrothed damsel, 23;—for approaching a woman in her separation, and the woman who suffers it, Lev. 20. 18;—for blasphemy, 24. 14; 1 Kings 21. 10;—for any person, except a priest or a Levite, touching the tabernacle, Num. 1. 51; 3. 10, 38; 18. 22;—for false prophecy, Deut. 13. 5; 18. 20;—for false witness in a penal case, 19. 16, 21;—for disobeying the sentence of a judge, Num. 15. 30; Deut. 17. 12;—for the owner of an ox that kills any person, if the ox had been used to do mischief, Ex. 21. 29;—for all kinds of idolatry, Deut. 17. 5.

*Death of Christ*, was voluntary, John 10. 11, 18;—substitutionary, or in the room of sinners, Matt. 20. 28; Tit. 2. 14;—a proper sacrifice for our sins, 1 Cor. 5. 7; Heb. 9. 26;—peculiarly painful, Matt. 26. 38; 27. 46;—ignominious, Heb. 12. 2;—accursed, Gal. 3. 13.

*Deborah*, [oracle, word, or a bee] Rebekah's nurse, dies, Gen. 35. 8.

——— *the prophetess*, encourages Barak to fight the Canaanites, Judg. 4. 4;—her song, 5. 1, &c.

*Debts* to be punctually paid, Ps. 37. 21;



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DEL

Prov. 3. 27, 28;—the contracting of them to be avoided, Rom. 13. 8;—to be forgiven to those who are not able to pay, Matt. 18. 27, 35;—our sins so called, 6. 12.

*Decapolis*, [ten cities] a district of Judea, situated partly on both sides of Jordan, Matt. 4. 25; Mark 5. 20; 7. 31;—Josephus says, the ten cities were, Damascus, Otopos, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dios, Pella, and Gerasa.

*Deceit* censured, Lev. 19. 11; 25. 14; Ps. 5. 6; 55. 23; Prov. 20. 17; Jer. 22. 13; 1 Cor. 6. 8.

—— *of others*, to be guarded against, Prov. 14. 15;—in matters of religion, Jer. 29. 8; Matt. 24. 4; Eph. 5. 6; 2 Thess. 2. 3.

—— *self*, Isa. 30. 10; James 1. 22, 26.

*Deceivers*, or teachers of false doctrines, in the last times, 2 John 7; Jude 4.

*Decision*, or prompt and steady determination, in religious matters, commanded, and the want of it censured, 1 Kings 18. 21; Matt. 6. 24; James 1. 8; 4. 8;—advantages and reward of, 1 Cor. 15. 58; Heb. 3. 14.

*Decline*, to turn aside from the path of duty, cautions against, Ex. 23. 2; Deut. 17. 11; Prov. 4. 5; 7. 25.

*Decrees of God*, are his eternal and fixed purposes, respecting whatever comes to pass, Dan. 4. 24; Acts 15. 18; Eph. 1. 4;—they are infinitely *wise*, Rom. 11. 33;—*immutable*, Mal. 3. 6;—*universal*, Eph. 1. 11;—*secret*, till he be pleased to reveal them, Deut. 29. 29;—Matt. 24. 36;—shall all be accomplished, Isa. 46. 10; Dan. 4. 35.

*Dedan*, [the beloved] the son of Raamah, and grandson of Cush, Gen. 10. 7; 1 Chr. 1. 9.

—— the son of Jokshan, and grandson of Abraham, Gen. 25. 3;—his descendants trade with the Tyrians, Ez. 27. 15, 20.

*Dedicated* things, or things set apart to the service of God, to be regarded, Lev. 27. 28; Num. 16. 38; Mark 11. 17;—profaned, Dan. 5. 2.

*Dedication* of the tabernacle, Ex. 40. 9, 34;—of the temple, 1 Kings 8. 1, &c.;—of the wall of Jerusalem, Neh. 12. 27.

——, *self*, to the Lord, examples of, Ps. 116. 16; Isa. 44. 5; 2 Cor. 8. 5.

*Deer*, a quadruped of the flock kind, with branchy horns, Deut. 14. 5; 1 Kings 4. 23.

*Defence*, the Lord is to his people a sure, Job 22. 25; Ps. 7. 10; 59. 16; 62. 2; 89. 18; 94. 22.

*Defile*, to pollute *morally* by forbidden intercourse; Gen. 34. 2, 5;—to be guilty of idolatry, Lev. 20. 3; Ez. 43. 7, 8;—to indulge in any sin, Job 15. 16; Isa. 6. 5.

*Defraud*, to rob, or cheat, forbidden, Lev. 19. 13; Mark 10. 19; 1 Cor. 6. 8; 1 Thess. 4. 6.

*Degenerate*, become worse than they were originally, the Jews were, Jer. 2. 21.

*Degrees*, songs of, the title given to fifteen psalms (the 120th to the 134th inclusive) either because of their peculiar excellence; or their being intended to be sung by the Jews in the several stages of their journey, when they came up to Jerusalem to worship.

*Delays* in business dangerous, Prov. 27. 1; Eccl. 9. 10; John 9. 4;—especially in spiritual matters, Eccl. 12. 1; Isa. 55. 6; Luke 11. 61; John 12. 35; 2 Cor. 6. 2; Heb. 3. 13; James 4. 13.

*Delicately, finely*, or *nicely*, the danger of thus treating servants, Prov. 29. 21.

*Delilah*, [small, poor] a beautiful woman of the Philistines, loved by Samson, Judges 16. 4;—her treachery to him, and victory over him, 6—20.

DES

*Deliberation* recommended, Prov. 13. 28; 29. 20.

*Deliverance*, God works for his people from their troubles, Job 5. 19; Ps. 50. 15.

—— remarkable instances, of Shadrach and his companions, Dan. 3. 22, &c.;—of Daniel, 6. 22;—of Peter and John, Acts 5. 19;—of Peter, 12. 7;—of Paul and Silas, 16. 26;—of Paul at Rome, 2 Tim. 4. 17.

*Deluge*, universal, threatened, Gen. 6. 13;—its awful beginning, 7. 11;—all the high hills covered with it, 19;—the whole population of the world, except those in the ark, died, 21—23;—the waters began to assuage, 8. 1;—so dried up that Noah and his family leave the ark, after they had been in it a year and ten days, 13—18.

*Delusions* threatened under the reign of Antichrist, 2 Thess. 2. 11.

*Demas*, [of the people] an early professor of Christianity, who, from love of the world, forsook Paul, Col. 4. 14; 2 Tim. 4. 10.

*Demetrius*, [belonging to Ceres, the goddess of corn] a silversmith of Ephesus, raises a tumult, Acts 19. 24.

—— *the elder*, his good report, 3 John 12.

*Demoniacs*, persons possessed by devils, were numerous in the time of Christ, Matt. 8. 16; Luke 4. 41;—that they were really possessed, and not simply under diseases, appears from the devil's knowing Christ, and addressing him by his name, Matt. 8. 28, 29;—supplicating Christ, 31; Mark 5. 7;—obtaining permission from Christ, Matt. 8. 32;—Christ addressed them as devils, Mark 5. 8;—such cases are clearly distinguished from diseases, 1. 34; Luke 9. 1.

*Demons*, or, as they are called in our translation, *devils*; the spirits of dead men *deified*, which were worshipped by the heathen, under the similitude of idols, Deut. 32. 17; Ps. 106. 36, 37;—joining in sacrifices to them forbidden, 1 Cor. 10. 20, 21.

*Denial, self.* See *Self.*

*Dens*, the caves where wild beasts lodge, Job 37. 8; 38. 40; Ps. 10. 9; Dan. 6. 9;—the retreats of the persecuted, Heb. 11. 38.

*Deposite*, or pledge, the law relating to it, Ex. 22. 7.

*Depravity* of human nature. See *Corruption.*

*Deputy*, one who acts for another, 1 Kings 22. 47; Acts 13. 7; 18. 12; 19. 38.

*Derbe*, a city of Lycaonia, a province of Asia Minor, to which Paul and Barnabas retreated, after having been driven from Lystra, Acts 14. 6.

*Deride*, to laugh at, or mock; the Pharisees and the rulers derided Christ, Luke 16. 14; 23. 35.

*Descended*, Christ, into the lower parts of the earth; or came from heaven to our world, and lay in the grave, Eph. 4. 9, 10; John 3. 13.

*Descry*, to spy out, or discover, Judges 1. 23.

*Desert*, or wilderness; as of Sinai, Ex. 19. 2;—of Zin, Num. 20. 21; &c. See *Wilderness.*

*Desire*, inordinate, forbidden. Ex. 20. 17; Deut. 5. 21.

*Despair* to be guarded against, Ps. 34. 19; 37. 24; 113. 7; 140. 12; 145. 14; Prov. 24. 14; Luke 18. 1; 2 Cor. 4. 8; Gal. 6. 9; 2 Thess. 3. 13; Heb. 12. 3.

*Destitute*, those in want to be supplied by their brethren, Matt. 25. 11; 1 John 3. 17. See *Alms.*

*Destruction*, temporal death, Ps. 90. 3;—the mortification of sin, 1 Cor. 5. 5; Rom. 6. 6;—the final punishment of the wicked, Phil 3. 19; 2 Pet. 2. 1; 2 Thess. 1. 9.

DIA

*Determinate*, or fixed, the counsel of God is, Acts 2. 23.

*Devices*, crafty plots, of Satan, many of them known, 2 Cor. 2. 11.

*Devil*, his names and characters: Abaddon, *i. e.* a destroyer, Rev. 9. 11;—accuser of the brethren, Rev. 12. 10;—adversary, 1 Pet. 5. 8;—angel of the bottomless pit, Rev. 9. 11;—Apollyon, *i. e.* a destroyer, 9. 11;—the beast, 19. 19, 20;—Beelzebub, Matt. 12. 24; Mark 3. 22, &c.—deceiver, Rev. 12. 9; 13. 14; 20. 3;—great dragon, 12. 7, 9; 20. 2;—evil one, John 17. 15;—god of this world, 2 Cor. 4. 4;—liar and murderer, John 8. 44;—prince of this world, 12. 31; 14. 30; 16. 11;—prince of the power of the air, Eph. 2. 2;—Satan, 1 Chr. 21. 1; Job 1. 6; Matt. 4. 10; Rev. 12. 9;—old serpent, Gen. 3. 4, 13; 2 Cor. 11. 3; Rev. 12. 9;—sinner, 1 John 3. 8;—tempter, 1 Thess. 3, 5;—wicked one, Matt. 13. 19, 38; 1 John 2. 13;—he that had the power of death, Heb. 2. 14;—the spirit that now worketh in the children of disobedience, Eph. 2. 2.

—— appears in the Divine presence, Job 1. 6; 2. 1;—earnestly labours after man's destruction, Job 1. 7; 2. 2; Matt. 13. 19; 1 Pet. 5. 8;—may be conquered, if properly resisted, Eph. 4. 27; 6. 10; 2 Tim. 2. 26; James 4. 7; 1 Pet. 5. 9; 1 John 2. 13;—his suggestions to be carefully guarded against, Matt. 13. 19; 2 Cor. 11. 3; Eph. 6. 11;—inspires evil thoughts and draws men into sin, Gen. 3. 1; 1 Chr. 21. 1; Luke 22. 3; John 13. 2, 27; Acts 5. 3; 1 Cor. 7. 5; 2 Cor. 2. 11;—his suggestions are always contrary to the word of God, or to faith, or to charity, Matt. 4. 2, 6, 9; Eph. 6. 16; 1 John 3. 8, 10;—can do nothing without God's permission, Judg. 9. 23; 1 Kings 22. 22; Job 1 12; 2. 6; 12. 16; Ezek. 14. 9; Matt. 8. 31; 2 Thess. 2. 11;—is sometimes permitted to afflict men and disappoint their desires, Job 1. 12; 2. 6; Luke 13. 16; 2 Cor. 12. 7; 1 Thess. 2. 19; Rev. 2. 10;—had power granted him of working miracles, Ex. 7. 11, 22; 8. 7; Matt. 24. 24; 2 Thess. 2. 9; Rev. 13. 13; 16. 14; 19. 20;—and also to possess human bodies, 1 Sam. 16. 14, 23; 18. 10; 19. 9; Matt. 4. 24; 8. 16; 9. 32;—was formerly in heaven, but cast out for his disobedience, John 8. 44; 2 Pet. 2. 4; Jude 6;—Judas so called, John 6. 70;—and also Peter, Matt. 16. 23; Mark 8. 33.

*Devils* are many, and appear to be of different ranks, acting under the direction of one, Matt. 9. 34; 12. 24; Mark 5. 9; Luke 8. 27; Eph. 6. 12; Rev. 12. 7, 9.

—— knew Jesus to be the Son of God, Matt. 8. 29; Mark 3. 11; 5. 7; Luke 4. 34, 41;—are reserved to farther punishment, 2 Pet. 2. 4; Jude 6; Rev. 20. 3;—expect and fear their final sentence, Matt. 8. 29; Mark 1. 24; James 2. 19;—sacrifices not to be offered to them, Lev. 17. 7; Deut. 32. 17; 2 Chr. 11. 15; 1 Cor. 10. 20.

*Devoted*, set apart to the Lord, Lev. 27. 21, 28;—to belong to the priests, Num. 18. 14.

*Devout*, pious, godly, as was Simeon, Luke 2. 25;—those who carried Stephen to his burial, Acts 8. 2;—Cornelius, 10. 2;—Ananias, 22. 12.

*Deuteronomy*, [the repetition of the law] the last of the five books of Moses.

*Dew*, moist vapour, an important blessing, Gen. 27. 28; Deut. 33. 13;—the want of it a curse, 2 Sam. 1. 21.

—— *figuratively*, the influences of the Spirit, and the blessings of salvation, Hos. 14. 5;—soft and eloquent speech, Deut. 32. 2;—an army, 2 Sam. 17. 12.

*Diadem*, a crown, Job 29. 14; Isa. 28. 5; 62. 3; Ez. 28. 12.

DIS

*Dial* of Ahaz, 2 Kings 20. 11; Isa. 38.

*Diamond*, a precious stone, of great hardness, Ex. 28. 18; Jer. 17. 1; Ez. 28. 13.

*Diana*, [light giving, perfect] a celebrated goddess of the heathen, Acts 19. 24, &c.

*Dibon*, a city which Moses gave to the tribe of Gad, Num. 32. 3, 33, 34;—afterwards yielded up to the tribe of Reuben, Josh. 13. 9, 17.

*Didymus*, [a twin] the surname of the apostle Thomas, John 11. 16. See *Thomas.*

*Difficulties* in the Christian warfare, Matt 7. 14; Luke 13. 24; Rom. 8. 13; Gal. 5. 17; Eph. 6. 16; 1 Pet. 4. 18.

*Dignities*, persons in high office, not to be traduced, 2 Pet. 2. 10; Jude 8.

*Diligence* recommended, Prov. 6. 6; 10. 4; 12. 24; 13. 4; 22. 29; 27. 23; Rom. 12. 11; 2 Thess. 3. 11.

—— in spiritual concerns, John 6. 27; Acts 24. 16; 1 Cor. 15. 58; Gal. 6. 9; Phil. 3. 14; 2 Thess. 3. 13; Heb. 6. 12; 2 Pet. 3. 14.

*Dinah*, [judgment, one who judges] born, Gen. 30. 21;—debauched by Shechem, 34. 2.

*Dionysius*, [divinely touched] a convert at Athens, Acts 17. 34.

*Diotrephes*, [nourished by Jupiter] an ambitious man, did not receive the disciples, 3 John 9.

*Dismmul*, to alter, or abolish, Job 40. 8; Isa. 14. 27; 28. 18; Gal. 3. 17.

*Discern*, to observe and know, Gen. 31. 32; Matt. 16. 3;—to have a spiritual knowledge of, 1 Cor. 11. 29.

*Discerning of spirits*, a miraculous power of perceiving men's secret mind and conduct, and of distinguishing the true from the false, 1 Cor. 12. 10.

*Disciples* [scholars] of Christ, twelve whom he named apostles, Matt. 10. 1—4;—three thousand become so at the discourse of Peter, Acts 2. 41;—increased to five thousand men, 4. 4;—many thousands in Jerusalem, 21. 20.

—— *character of*; they learn of Christ and imbibe his spirit, Matt. 11. 29;—bow to his authority alone in matters of faith and duty, 23. 8, 9, 10;—obey his commandments, 7. 21;—love their brethren, John 13. 35;—steadfastly persevere in his service, 8. 31.

*Discipline, correction, instruction*, Job 36. 10.

*Discomfit*, to rout, or conquer, Ex. 17. 13; 1 Sam. 7. 10.

*Discord*, or strife, promoters of it censured, Prov. 6. 14, 19; 16. 28; 17. 9; 18. 8; 26. 20; Rom. 1. 29; 2 Cor. 12. 20.

*Discreet*, prudent, modest and cautious; aged women ought to teach the young to be so, Titus 2. 5.

*Discretion*, a good man guides his affairs with, Ps. 112. 5;—preserves the young, Prov. 2. 11;—deferreth anger, 19. 11;—God instructs man to, Isa. 28. 26.

*Disfigure the face*, the Pharisees did so, when they fasted, by assuming a dejected and rueful look, Matt. 6. 16.

*Disobedience*, curses attending it, Lev. 26 14; Deut. 28. 15.

*Disputing* about trifles to be avoided, 1 Tim. 1. 4; 4. 7; 6. 20; 2 Tim. 2. 14, 23; Tit. 3. 9.

*Dissension*, or disagreement; Paul and Barnabas had with the Judaizing teachers, Acts 15. 2;—between themselves, 39;—in Christian churches to be avoided, 1 Cor. 1. 10; 3. 3.

*Dissimulation*, false appearance and pretence, censured, Prov. 10. 18; Gal. 2. 11.

*Distaff*, an instrument to spin with, Prov. 31. 19.

*Distracted*, perplexed or rendered frantic, the terrors of God make men, Ps 88. 15.

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*Distraction*, or confusion, we ought to wait on God without, 1 Cor. 7. 33.

*Distress.* See *Affliction.*

*Distrust* of God's promises blameable, Gen. 18. 12; 2 Kings 7. 2; Luke 1. 20; 12. 29; 1 Tim. 2. 8.

*Divination*, pretending to foretell future and hidden events, of all kinds forbidden, Lev. 19. 26, 31; Deut. 18. 10;—practised by the Israelites, 2 Kings 17. 17;—by Nebuchadnezzar, Ezek. 21. 21;—dissuasives from it, Jer. 27. 9; 29. 8.

*Divorces*, the law respecting them, Deut. 24. 1; Matt. 5. 32; 19. 9;—forbidden by Christ, 5. 32; Luke 16. 18;—not justified by difference of religion, 1 Cor. 7. 10.

*Doctors*, teachers of the Mosaic law, Luke 2. 46; 5. 17; Acts 5. 34.

*Doctrines*, false, not to be received, Matt. 16. 6; Gal. 1. 8; 1 John 4. 1; 1 Thess. 5. 21;—sound ones not endured by some, 2 Tim. 4. 3.

*Doeg*, [uneasy actor, fisherman] an enemy of David, 1 Sam. 21. 7;—kills the priests, 22. 17;—psalms occasioned by his malice, Ps. 52. and 120;—a prayer to be delivered from him, Ps. 140.

*Dog*, the price of one not to be given in a vow, Deut. 23. 18.

*Dogs*, figuratively, persecutors, Ps. 22. 16;—false teachers, Philip. 3. 2;—the Gentiles, Mark 7. 27;—unholy men, Matt. 7. 6.

*Door*, Christ is the, by whose authority teachers must enter into the church, John 10. 1;—and through whom all men who enter, shall be saved, 9.

*Dor*, a city on the shore of the Mediterranean, southward of mount Carmel, Judges 1. 27; 1 Kings 4. 11.

*Dorcas*, [the female of a roe buck] distinguished for her benefactions, Acts 9. 36;—died, and was much bewailed, 39;—raised to life by Peter, 40.

*Dothan*, a town twelve miles northward of Samaria, memorable, as being the place where Joseph's brethren sold him, Gen. 37. 17; 2 Kings 6. 13.

*Dough*, unbaked paste, the first of it to be given to the priests, Num. 15. 17.

*Doves*, the emblem of simplicity and innocence, Matt. 10. 16;—offered by those who were poor, and unable to afford a lamb, as in the case of Mary, Luke 2. 24.

*Dowry*, a portion given by a husband for his wife, Gen. 34. 12; 1 Sam. 18. 25;—a portion brought by a wife to her husband, Ex. 22. 17.

*Drag*, a net, Hab. 1. 15, 16.

*Dragon*, either the crocodile, dolphin, or sea-dragon; or a land serpent of large size, Ps. 91. 13; Isa. 27. 1; Jer. 9. 11; 34. 13.

——— *figuratively*, a destructive tyrant, Jer. 51. 34; Ex. 29. 3;—the Roman empire in its heathen state, Rev. 12. 3;—Satan, 20. 2.

*Dreams*, commonly *insignificant*, Ecc. 5. 3, 7;—*supernatural*, to Abimelech, Gen. 20. 3;—to Jacob, 27. 12; 31. 1;—to Laban, 21. 24;—to Joseph, 37. 5, 9;—to Solomon, 1 Kings 3. 5;—to Joseph the husband of Mary, Matt. 1. 20; 2. 13, 19;—to the wise men from the east, 2. 12;—to the wife of Pilate, 27. 19;—to Peter, Acts 10. 10.

——— *prophetical*, interpreted of Pharaoh's butler and baker, Gen. 40. 5;—of Pharaoh, 41. 1;—of a Midianite, Judg. 7. 13;—of Nebuchadnezzar, Dan. 2. 1, &c.; 4. 1;—of Daniel, 7. 1, 15; 8. 1.

*Dress* of men and women to be distinguished, Deut. 22. 5;—extravagance in it censured, Isa. 2. 16, &c.;—1 Tim. 2. 9; 1 Pet. 3. 3.

*Drink, strong*, the priests prohibited from, when they went into the tabernacle, Lev. 10. 9;—Nazarites to abstain from, Num. 6 3.

*Drink-offerings*, rules concerning them, Num. 15. 5.

*Dromedary*, an animal, in every respect like the camel, except that it has only one hairy bunch on its back, and is smaller, 1 Kings 4. 28; Esth. 8. 10; Isa. 60. 6; Jer. 2. 23.

*Dropsy*, a collection of water in the body, cured by Jesus, Luke 14. 2.

*Drought* of long continuance, 1 Kings 17. 1;—promise in time of, Isa. 58. 11.

*Drowsiness*, in the worship of God punished, Acts 20. 9;—its effects on worldly business, Prov. 23. 21.

*Drunkenness* censured, Prov. 20. 1; 23. 31; Isa. 5. 22; Luke 21. 34; Rom. 13. 13; 1 Cor. 5. 11; Eph. 5. 18; 1 Thess. 5. 7; 1 Pet. 4. 3.

——— leads to other vices, Prov. 23. 31—33;—Isa. 5. 11, &c.; 28. 7; Hos. 4. 11; Hab. 2. 5;—to poverty, Prov. 23. 21;—destroys health, 23. 29, 30;—the cause of quarrels, *ibid.*;—excludes from the kingdom of heaven, Matt. 24. 49; Luke 12. 45; 1 Cor. 6. 10; Gal. 5. 21.

——— *examples of it*, of Noah, Gen. 9. 21;—of Lot, 19. 33, 35;—of Nabal, 1 Sam. 25. 36;—of Elah, 1 Kings 16. 9;—of Benhadad, 20. 16.

*Drusilla*, [dew-watered] the third daughter of Herod Agrippa, who left her husband, Azizus, and lived with Felix; and who was so hardened that she was not moved with Paul's sermon, though Felix trembled, Acts 24. 24.

*Dumb persons* cured, Matt. 9. 32; 12. 22; Mark 7. 32; Luke 11. 14.

——— *figuratively*, those professed teachers, who either cannot, or will not, make known the will of God to men, Isa. 56. 10.

*Durable*, the riches and honours of Divine Wisdom are, Prov. 8. 18;—the friendship of God is, Prov. 18. 24.

*Duty of men* in general, Deut. 10. 12; Josh. 22. 5; Ps. 1. 1, &c.; Ezek. 18. 5; Hos. 12. 6; Mic. 6. 8; Zech. 7. 9; 8. 16; Matt. 19. 16; 22. 37; 1 Tim. 6. 11; 2 Tim. 2. 22; Tit. 2. 11, &c.; James 1. 27.

*Duties*, some more important, and to be preferred to others, 1 Sam. 15. 22; Hos. 6. 6; Matt. 9. 13; 12. 7; 23. 23; Luke 11. 42.

*Dying saints*, comfortable texts for, Gen. 49. 18; 2 Sam. 23. 5; Job 8. 15; 19. 25—27; Ps. 23. 4; 31. 5; 48. 14; 73. 24, 25; Luke 2. 29; John 14. 2; Rom. 8. 38; 1 Cor. 15. 55; 2 Cor. 5. 1; Phil. 1. 21.

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# E

*Eagle*, one of the largest and most powerful of the birds of prey, described, Job 39. 27;—the quickness of its flight an emblem of the shortness of life, and the uncertainty of riches, 9. 26; Prov. 23. 5;—the kings of Babylon and Egypt compared to, Ex. 17. 3, 7.

*Earing*, shooting of sown grain into ears, in spring, Gen. 45. 6; Ex. 34. 21.

*Early*, those who seek Christ, encouraged, Prov. 8. 17.

*Earnest of the Spirit*, those graces which are the pledge and the foretaste of heaven, 2 Cor. 1. 22; 5. 5; Eph. 1. 14.

*Earth*, creation of, Gen. 1. 1, &c.;—to be destroyed by fire, 2 Pet. 3. 10;—a new one to be made, Rev. 21. 1.

*Earthquake*, shaking and heaving of the earth, when Elijah was at mount Sinai, 1 Kings 19. 11;—in the time of Uzziah, Amos 1. 1; Zech. 14. 5;—at the crucifixion of Jesus, Matt. 27. 54;—at the resurrection of Jesus, 28. 2.

*Ebal*, [a heap, or dispersed heap] and *Gerizzim*, two hills near Shechem, curses to be pronounced from it, Deut. 27. 14.

*Ebedmelech*, [servant of the king] to be favoured, Jer. 39. 16.

*Ebenezer*, [stone of help] the name which Samuel gave a stone, commemorative of God's help to Israel, 1 Sam. 7. 12.

*Ecclesiastes*, [restoration to the church] an inspired book written by Solomon in his old age.

*Eden*, [pleasure] the earthly paradise, where man in innocence was placed, Gen. 2. 15;—but from which he was driven, after he sinned, 3. 23.

*Edification*, building up in knowledge and piety,—mutual, to be consulted, Rom. 14. 19; 15. 2; 1 Cor. 14. 12, 26; 1 Thess. 5. 11; Heb. 10. 24.

*Edom*, [red] the name of *Esau* the son of Isaac and brother of Jacob Gen. 25. 30; 36. 1. See *Esau.*

*Edomites*, the descendants of Edom, refuse the Israelites a passage through their country, Num. 20. 14; Deut. 2. 4;—when to be admitted into the congregation, 23. 8;—conquered by David, 2 Sam. 8. 14;—revolt from Jehoram, 2 Kings 8. 20; 2 Chr. 21. 8;—to be conquered, Jer. 49. 7; Ezek. 25. 13; 35. 1, &c.;—judgments upon them, Am. 1. 11; Obadiah, 1, &c.

*Education*, the Israelites commanded to give a *religious* one to their children, Deut. 6. 7;—the happy effects of a good one, Gen. 18. 19; Prov. 22. 6; 29. 17;—fatal effects of a bad one, 15.

*Eglon*, [heifer, chariot, round] king of the Moabites, oppressed Israel for eighteen years, Judges 3. 14;—assassinated by Ehud, 21.

*Egypt*, a much renowned kingdom of antiquity, situated in the north-east of Africa;—a prophecy to Abraham that his posterity should be slaves there, Gen. 15. 13;—its ten plagues: the river turned into blood, Ex. 7. 19;—frogs come on the land, 8. 5;—the dust becomes lice, 16;—swarms of flies, 20;—murrain of the cattle, 9. 1;—boils, 8;—hail, 13;—locusts, 10. 3;—darkness, 12; death of the first-born, 12. 29;—destruction of the whole army of, 14. 28;—a hymn on the departure of the Israelites from it, Ex. 15; Ps. 114;—its ruin foretold, Isa. 19. 1, &c.;—favour to be shown to it in the latter days, 18, &c.;—to be conquered by the Assyrians, 20. 1;—the Israelites threatened for their confidence in it, 30. 1; 31. 1;—its ruin again foretold, Jer. 44. 30; 46. 1;—its desolation for forty years, Ezek. 29. 8;—given to Nebuchadnezzar as a reward for his services at Tyrus, 17; 32. 11;—its desolation, 30. 1; 31. 1, 18;—a lamentation over it, 32. 1, &c.;—how to be punished if the inhabitants do not send to worship at Jerusalem, Zech. 14. 18.

*Egyptians*, Pharaoh sends them to Joseph for food, Gen. 41. 55;—accounted it an abomination to eat with the Hebrews, 43. 32;—pursued the Israelites, Ex. 14. 9;—drowned in the Red sea, 27;—when to be received into the congregation, Deut. 23. 8.

*Ehud*, [he that praises] delivers the Israelites from the oppression of Moab, Judg. 3. 15.

*Ekron*, a principal city of the Philistines, situated on the shore of the Mediterranean, between Azotus and Jamnia, taken by the tribe of Judah, Judg. 1. 18;—its inhabitants afraid of the ark of God, send it away, 1 Sam. 5. 10;—Baalzebub the god of, 2 Kings 1. 2;—its ruin foretold, Zeph. 2. 1.

*Elah*, [an oak, or a curse] succeeds Baasha, 1 Kings 16. 6;—murdered by Zimri, 10.

*Elam*, [secret, virgin] the eldest son of Shem, and father of the Elamites, Gen. 10. 22;—his descendants to be conquered, Jer. 49. 34;—to be restored, 39.

*Elath*, a sea-port town on the eastern coast of the Red sea, near to which the Israelites passed, Deut. 2. 8;—taken by David, and held in the days of Solomon, as a place of commerce, 2 Chr. 8. 17;—after being retaken by the Edomites, it was again taken and built by Azariah, 2 Kings 14. 22.

*Eldad*, [favoured of God] endued with a spirit of prophecy, Num. 11. 26.

*Elders, aged men*, 70 chosen by Moses as his assistants, Num. 11. 16;—the magistrates, heads of the people, and rulers, so called among the Jews, Gen. 50. 7; 1 Sam. 16. 4; 2 Kings 6. 32; Ex. 8. 1.

——— or *presbyters, in the New Testament church*, a title assumed by the apostles, 1 Pet. 5. 1; 2 John 1; 3 John 1;—given to the pastors, teachers, and rulers of Christian churches, their qualifications and duty, Acts 11. 30; 14. 23; 15. 4, 6; 16. 4; 20. 17; 1 Tim. 3. 1; 5. 1, 19; Tit. 1. 5; 1 Pet. 5. 1.

*Eleazer*, [help of God] the third son of Aaron, and his successor in the office of high-priest, Num. 20. 26;—he and Joshua divided the land, 34. 17;—died, Josh. 24. 33.

———, the son of Dodo, and the second of David's mighty men, performed a most valorous achievement, 2 Sam. 23. 9; 1 Chr. 11. 12.

*Elect*, is spoken of Christ, Isa. 42. 1; Matt. 12. 18;—of good angels, 1 Tim. 5. 21;—of the Israelites as a nation, Deut. 7. 6; of individuals to worldly advantages, 1 Sam. 10. 24; Rom. 9. 11;—of such as are chosen of God in Christ to eternal life, Tit. 1. 1. 1 Pet. 1. 2.

*Election*, God's purpose of mercy, by which he chose some of our guilty race, in Christ, to everlasting life;—it is eternal, Eph. 1. 4; 3. 11; 2 Thess. 2. 13;—sovereign, Eph. 1. 6, 11; 2 Tim. 1. 9;—personal, Matt. 20. 23; 25. 34; 2 Tim. 2. 19;—unconditional on their part, 2 Tim. 1. 9; Rom. 8. 28;—immutable, and certain of accomplishment to every one who is chosen, Rom. 8. 29, 30;—it is in Christ, Eph. 1. 4;—it is to holiness as the means, and salvation as the end, 5. 1 Thess. 5. 9. See *Predestination.*

*Elhanan*, [God is gracious] slays the brother of Goliath, 2 Sam. 21. 19.

*Eli*, [my offering] a high-priest and judge of Israel, reproves Hannah, who was praying for a child, 1 Sam. 1. 12;—the sins of his sons, 2. 12;—a prophecy against his house, 27;—his sons slain, 4. 11;—his death, 18.

*Eliakim*, [my God ariseth] the son of Hilkiah, sent by Hezekiah to the prophet Isaiah, 2 Kings 19. 2;—a prediction of his greatness, Isa. 22. 20—23.

——— the son of Josiah, made king in the room of his father, 2 Kings 23. 34; 2 Chr. 36. 4.

*Eliezer*, [help of God] the pious steward of Abraham's household, Gen. 15. 2;—sent to Mesopotamia for a wife to Isaac 24. 2;—his godly conduct and success, 12—67.

———, the son of Moses, Ex. 18. 4; 1 Chr. 23. 15.

——— the son of Zichri, commanded four hundred and twenty thousand men, 1 Chr. 27. 16.

———, the son of Dodavah, a prophet, foretold the destruction of Jehoshaphat's fleet, 2 Chr. 20. 37.

*Elihu*, [himself my God] one of Job's friends who visited him in his distress;—his speeches, Job 32. to 37.

*Elijah*, [God is my Lord] a prophet of great renown, foretells a drought, 1

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Kings 17. 1;—fed by ravens, 6;—visits a widow at Zarephath, 9;—raises her son to life, 22;—sent to meet Ahab, 1 Kings 18. 1;—his contest with the prophets of Baal, 21;—brings rain, 45;—threatened by Jezebel he goes to Horeb, 19. 9;—sends to anoint Jehu, 16;—calls Elisha, 19;—denounces judgments against Ahab and Jezebel for taking the vineyard of Naboth, 21. 17;—reproves Ahaziah for sending to consult Baalzebub, 2 Kings 1. 4;—brings fire from heaven on his soldiers, 10. 12;—divides the river Jordan, 2. 8;—goes to heaven in a chariot of fire, 11;—promised to return before the great day of God, Mal. 4. 5;—John Baptist so called, Mat. 17. 12, 13.

*Elim*, on the east of the Red sea, the Israelites come thither, Ex. 15. 27.

*Elimelech*, [my God is king] the husband of Naomi, driven by famine into the land of Moab, Ruth 1. 1.

*Eliphaz*, [the endeavour of God] one of Job's friends, whose speeches were against him, Job 4. 1; 5; 15; 22.

*Elisha*, [salvation of God] the disciple and successor of Elijah in the prophetic office, follows Elijah, 1 Kings 19. 19;—sees him ascend to heaven, 2 Kings 2. 11;—divides the river Jordan, 14;—restores the unwholesome water at Jericho, 21;—mocked by young men who are destroyed by bears, 24;—procures water for the army of Jehoshaphat, 3. 20;—multiplies the widow's oil, 4. 1;—procures a son for the good Shunamite, 14;—raises him to life, 32;—cures the deadly pottage at Gilgal, 38;—feeds an hundred men with twenty loaves, 42;—cures Naaman of leprosy, 5. 14;—transfers it to Gehazi, 27;—makes iron to swim, 6. 6;—discloses the secret counsels of the king of Syria, 8;—an army sent to seize him smitten with blindness, 13;—promises plenty in a siege of Samaria, 7. 1;—prophesies to Hazael at Damascus, 8. 7;—sends to anoint Jehu king of Israel, 9. 1;—foretells Joash's three victories, 13. 14;—writes to Jehoram, 2 Chr. 21. 12;—dies, 2 Kings 13. 20;—a dead man comes to life on being put into his sepulchre, 21.

*Elizabeth*, [the oath of God] the mother of John the Baptist, her character, Luke 1. 5;—her song when saluted by Mary, 42, &c.

*Elizaphan*, [my God is hid] the son of Uzziel, and father of the Kohathites, Num. 3. 30;—he and his brother carry the dead bodies of Nadab and Abihu to their graves, Lev. 10. 4.

*Elkanah*, [the zeal of God] the father of Samuel, 1 Sam. 1. 1;—his peculiar regard for his wife Hannah, 5.

*Elnathan*, [God's gift] was sent to bring the prophet Urijah from Egypt, Jer. 26. 22;—opposed the burning of Jeremiah's prophecies, 36. 12.

*Elon*, [oak, grove, strong] Judges Israel, Judges 12. 11.

*Elul*, [outcry] the sixth month of the Jewish ecclesiastical year, and twelfth of their civil, corresponding to our August.

*Elymas*, [sorcerer] struck blind for opposing Paul, Acts 13. 11.

*Embalming* of dead bodies much practised by the Egyptians and Hebrews; as that of Jacob, Gen. 50. 2;—of Joseph, 26;—of king Asa, 2 Chr. 16. 14;—of Christ, John 19. 39, 40.

*Embassies*, or public messengers sent, from Jacob to Esau, Gen. 32. 3;—from Moses to the king of Edom, Num. 20. 14;—from Jephtha to the Ammonites, Judg. 11. 12;—from David to Hanun, 2 Sam. 10. 2;—from Sennacherib to Hezekiah, Isa. 36. 2.

*Emerald*, a precious stone of a green colour, and in hardness next to the ruby, Ex. 28. 18; Ex. 27. 16; Rev. 4. 3; 21. 19.

*Emerods*, a disease, the hemorrhoids or piles;—threatened to the disobedient Jews, Deut. 28. 27;—inflicted on the men of Ashdod, 1 Sam. 5. 6.

*Emims*, [formidable, terrors] the ancient inhabitants of Canaan, a warlike people, and of gigantic stature; smitten by Chedorlaomer, Gen. 14. 5;—the Moabites incorporated with them, Deut. 2. 10, 11.

*Emmanuel*. See *Immanuel*.

*Emmaus*, a village about eight miles northward of Jerusalem, memorable for Christ's interview with two of his disciples on their way thither, Luke 24. 13.

*Emmor*. See *Shechem*.

*Emulation*, striving to excel, in what is good, Rom. 11. 14;—in what is evil, Gal. 5. 20.

*Endor*, a city in the tribe of Manasseh, memorable for the account given of the witch of, 1 Sam. 28. 7.

*Endow*, or *Endue*, to give a dowry or portion, Ex. 22. 16; Gen. 30. 20; Luke 14. 49; James 3. 13.

*Eneas*, [laudable] cured of the palsy by Peter, Acts 9. 33.

*Enemies*, their cattle to be brought to them if found astray, Ex. 23. 4;—their misfortunes not to be rejoiced at, Job 31. 29; Ps. 35. 13; Prov. 24. 17;—good to be done for their evil, 25. 21; Matt. 5. 44; Luke 6. 27, 35; Rom. 12. 14, 20.

*Engedi*, the name of a city not far from the Dead Sea, given to the tribe of Judah, Josh. 15. 62;—here David was an exile, 1 Sam. 24. 1;—here the allied army, who came against Jehoshaphat, encamped, 2 Chr. 20. 2.

*Enmity*, bitter and deep rooted hatred, put between the seed of the woman and the serpent, Gen. 3. 15;—the *carnal*, or fleshly and unrenewed, mind is, against God, Rom. 8. 7;—the friendship of the world is, Jam. 4. 4.

*Enoch*, [dedicated or disciplined] a son of Cain, Gen. 4. 17.

—— the son of Jared, and father of Methuselah, Gen. 5. 18;—walked with God, 22;—God took him, 24;—was translated to heaven, without dying, Heb. 11. 5;—prophesied, Jude 14.

*Enon*, the place where John baptized, because there was much water, or rather, *many waters* or rivulets there, John 3. 23.

*Enos*, [miserable] the son of Seth, Gen. 4. 26;—the father of Cainan, or Canaan, 5. 9.

*Enrogel*, was a reservoir of water, situated on the east of Jerusalem, at the foot of mount Zion, Josh. 15. 7; 18. 16

*Ensign*. See *Banner*.

*Enticers to vice* to be avoided, Prov. 1. 10.

*Envy*, vexation at another's excellence or success condemned, Job 5. 2; Psal. 37. 1; Prov. 3. 31; 14. 30; 23. 17; 24. 19; 27. 4; Rom. 13. 13; 1 Cor. 3. 3; Gal. 5. 21; James 3. 14; 5. 9; 1 Pet. 2. 1.

——, examples of, in Cain, Gen. 4. 5;—in the Philistines, Gen. 26. 14;—in Rachel, 30. 1;—in Joseph's brethren, 37. 4, 11;—in Korah, &c. Num. 16. 1, &c.;—in Saul, 1 Sam. 18. 8;—in Haman, Esth. 5. 9.

*Epaphras*, [foamy] a native of Colosse, and a faithful preacher there, Col. 1. 7; 4. 12.

*Epaphroditus*, [agreeable, handsome] with Paul at Rome, Phil. 2. 25; 4. 18.

*Epenetus*, [laudable] one of those who first embraced the gospel in Achaia, Rom. 16. 5.

*Ephah*, [weary, tired] the eldest son of Midian, Gen. 25. 4;—a place called by his name, which abounded with camels and dromedaries, Isa. 60. 6.

*Ephah*, a measure, containing three pecks and three pints, the same as the Bath, Ex. 16. 36; Lev. 19. 36.

*Ephesus*, anciently one of the most celebrated cities of Asia Minor; situated on the river Cayster, about 23 miles north of Miletus; here Paul preached three years, Acts 20. 31;—tumult raised here against him by Demetrius, 19. 23;—here stood the temple Diana, accounted one of the wonders of the world, 27;—fought with beasts at, or was opposed by brutal men, 1 Cor. 15. 32;—sent the Epistle to the Ephesians hither, A. D. 60;—the angel, or minister, of the church at, addressed, Rev. 2. 1, &c.

*Ephod*, [to gird, or tie] a kind of ornament, in the form of an upper garment, worn by the priests. There were two kinds, those of plain linen for the ordinary priests; and that of the high priest, which was richly embroidered;—it is described, Ex. 28. 6; 39. 2;—its robe, 22.

*Ephraim*, [fruitful] the younger son of Joseph, born, Gen. 41. 52;—preferred to Manasseh, 48. 19;—his descendants, 1 Chr. 7. 20, 28;—his sons defeated by the men of Gath, 21.

*Ephraimites*, their possessions, Josh. 16. 1, &c.; 17. 14; 1 Chr. 7. 28;—defeated by the Gileadites, Judg. 12. 5;—threatened for their pride, Isa. 28. 1, &c.

*Ephrath*, a name given to Bethlehem, Gen. 35. 16, 19.

*Ephron*, [dust] a Hittite who generously offered Abraham a field for a burying place, Gen. 23. 8.

*Epicureans*, a sect of Gentile philosophers, who maintained that the world was made, not by God, but by the fortuitous concourse of atoms,—that God interferes not in its government,—that the soul dies with the body,—that there are no angels,—and that pleasure is the chief good, Acts 7. 18.

*Epistles*, or letters, written by the apostles to the churches, or to particular individuals, are *twenty-one* in number, beginning with Romans, and ending with Jude, Rom. 16. 22; 1 Cor. 5. 9; Col. 4. 16. &c.

*Equity*, or justice, the great rule of it, Lev. 19. 18; Matt. 7. 12; 22. 39; Rom. 13. 8; James 2. 8.

*Erastus*, [lovely, amiable] the chamberlain, or city-treasurer of Corinth, converted by Paul, Acts 19. 22; Rom. 16. 23.

*Esar-Haddon*, [that binds joy] the son and successor of Sennacherib, king of Assyria, 2 Kings 19. 37.

*Esau*, [formed, or finished] the son of Isaac, and brother of Jacob, born, Gen. 25. 25;—sells his birth-right, 33;—meets Jacob, 33. 1, &c.;—his wives and descendants, 36. 1, &c.; 1 Chr. 1. 35.

*Escape*, those who neglect Christ's great salvation, cannot, Heb. 2 3; 12. 25.

*Eschew, to shun*, as Job did evil, Job 1. 1;—and as all must do, who love life, and desire to see good, 1 Pet. 3. 10, 11.

*Eshcol*, [a bunch of grapes] one of Abraham's allies, Gen. 14. 24;—a rivulet, so called, near which the spies of Joshua cut a bunch of grapes, which required two men to carry, Num. 13. 24.

*Eshtaol*, [a strong woman] a city on the west border of the tribe of Judah, Josh. 15. 33;—near to it Samson was born, and buried, Judges 13. 2; 16. 31.

*Espouse*. See *Betroth*.

*Esther*, [secret, hidden] the daughter of Abihail the uncle of Mordecai, obtains favour, Est. 2. 15;—made queen, 17;—appoints a fast, 4. 15;—favourably received by the king, 5. 1;—invites Haman to a feast, 4, 8;—asks her own life and that of her people, 7. 3;—accuses Haman, 5.

*Estimate*, to put a value or price on a thing, Lev. 27. 14;—*estimation*, the valuing, or the price, Lev. 5. 15; 27, 2, 3; Num. 18. 16.

*Estranged, alienated*, or turned away as strangers, the wicked are from God, Ps. 58. 3; Ex. 14. 5.

*Eternal, Everlasting*, sometimes denotes a long but limited time;—continuance of the ceremonial law, Lev. 16. 34;—the promise of Canaan for a possession, Gen. 17. 8;—when applied to God, it means always duration without beginning or end, Gen. 21. 33; Deut. 33. 27; Isa. 40. 28;—the never ending bliss of heaven, and the torments of hell, Matt. 25. 46; Mark 10. 30; 2 Thess. 1. 9.

*Ethan*, [strong, valiant] one of the wisest men of his age, except Solomon, 1 Kings 4. 31;—several Psalms were written by him, and, among the rest, that sublime composition the eighty-ninth;—he was one of the principal masters of the temple music, 1 Chr. 15. 17.

*Ethanim*, one of the months of the Jewish calendar, 1 Kings 8. 2;—after the return of the Jews from their captivity, it was called *Tisri*, which answers to our September.

*Ethiopia*, an extensive country of Africa, southward of Egypt;—promises of its conversion, Ps. 68. 31; 87. 4; Isa. 45. 14.

*Eunice*, [good victory] the mother of Timothy, distinguished for her faith, 2 Tim. 1. 5.

*Eunuchs*, God prohibited such from his congregation, Deut. 23. 1;—a promise to those who keep his Sabbaths, Isa. 56. 4;—different kinds mentioned, Matt. 19. 12;—conversion of one from Ethiopia, Acts 8. 27, &c.

*Euodias*, [sweet favour] a female disciple in the church of Philippi, Phil. 4. 2.

*Euphrates*, a celebrated river, which has its source in the mountains of Armenia, and falls into the Persian gulf;—flows in the garden of Eden, Gen. 2. 14;—a boundary of the country possessed by the Israelites, 15. 18; Deut. 11. 24; Josh. 1. 4; 2 Sam. 8. 3;—a girdle hid den near it a type of the captivity, Jer. 13. 1;—four angels loosed from it, Rev. 9. 14;—the sixth angel pours his vial into it, 16. 12.

*Euroclydon*, a north-east wind, prevalent in the Mediterranean sea, and dangerous to ships, from its partaking of the qualities of a whirlwind, Acts 27. 14.

*Eutychus*, [fortunate] from sleeping while Paul preached, falls down dead, and is restored to life, Acts 20. 9.

*Evangelists*, [publishers of glad tidings] an order in the Christian church, Philip so called, Acts 21. 8;—appointed by Christ, Eph. 4. 11;—their duty, 12, 2 Tim. 4. 5.

*Eve*, [living, or enlivening] the mother of the human race, formed out of one of Adam's ribs, Gen. 2. 22;—given to him for a help meet, 23;—deceived by the serpent, 3. 1—6;—her punishment, 16;—receives her name, 20;—mentioned by an apostle, 2 Cor. 11. 3; 1 Tim. 2. 13

*Ever. For ever*, frequently means only a stated time, Gen. 49. 26; Ex. 12. 24; 1 Kings 8. 13; 2 Kings 21. 7; 2 Chr. 7. 16; Psal. 49. 11; Eccl. 1. 4; Jer. 25. 15; Philem. 15.

*Evil-Merodach*, [foolish Merodach] the son and successor of Nebuchadnezzar, liberated Jehoachin, king of Judah, after a confinement of thirty-seven years, 2 Kings 25. 27.

*Exaction*, demanding more than is due, censured, Neh. 5. 6; 10. 31; Ezek. 22. 12; 45. 9; Matt. 18. 28; Luke 3. 13.

*Exaltation of Christ*, Acts 2. 33; 5. 31; Eph. 1. 20, 21; Phil. 2. 9.

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*Examination, self*, commanded, Ps. 4. 4; Lam. 3. 40; Matt. 7. 3, 5; 1 Cor. 11. 28; 2 Cor 13. 5; Gal. 6. 4;—prayer for assistance in, Ps. 26. 2; 139. 23, 24;—examples of, Ps. 77. 6; 119. 59.

*Example of Christ*, to be studied and imitated by all his followers, Matt. 11. 29; John 13. 15, 34; Rom. 15. 5; Phil. 2. 5; Heb. 3. 1; 12. 2; 1 Pet. 2. 21; 1 John 2. 6;—in respect of filial duty, Luke 2. 51; John 19. 26, 27;—obedience to God, 4. 34; 9. 4;—zeal for his glory, 2. 17; 8. 49, 50; 17. 4;—fervent devotion, Luke 6. 12; 9. 29; 22. 44;—resignation to his Father's will, John 6. 38; 18. 11; Luke 22. 42;—self-denial, 2 Cor. 8. 9;—humility, Phil. 2. 7, 8;—condescension, Matt. 8. 3, 7;—meekness, 11. 29;—compassion, Luke 19. 41; Matt. 9. 36;—firmness in resisting temptation, 4. 1—11; 22. 17;—forgiveness and love of enemies, Luke 23. 34.

———, *gold*, to be followed, Luke 10. 37; John 8. 39; 1 Cor. 4. 16; 11. 1; Phil. 3. 17; 4. 9; 1 Thess. 1. 7; 2 Thess. 3. 9; Heb. 6. 12; James 5. 10.

———, *evil*, to be avoided, 1 Cor. 10. 6; 2 Pet. 2. 6; Jude 7.

*Excess*, in eating and drinking, condemned, Eph. 5. 18; 1 Pet. 4. 3, 4.

*Exchangers* of money, a kind of bankers, Matt. 25. 27.

*Excommunication*, exclusion, or cutting off from the church, practised among the Israelites for neglecting circumcision, Gen. 17. 14;—for neglecting the passover, Ex. 12. 15, 19; Num. 9. 13;—eating of sacrifice in a state of uncleanness, Lev. 7. 20; 22. 3;—neglecting the rites of purification, Num. 19. 13, 20;—keeping the meat of sacrifices beyond the time prescribed, Lev. 19. 8;—sacrificing in other places than that of the national worship, 17. 9;—eating blood or the fat of sacrifices, 7. 25; 17. 10, 14;—neglecting the day of atonement, 23. 29;—imitating the holy oil or incense, Ex. 30. 33, 38.

———, *Christian*, Matt. 18. 17; 1 Cor. 5. 4; 16. 22; 2 Cor. 2. 2; Gal. 1. 8; 2 Thess. 3. 14; 1 Tim. 1. 20.

*Execration*, a curse, Jer. 42. 18; 44. 12.

*Ezrues* for neglecting duties, the folly of them, 2 Kings 5. 13; Matt. 22. 5; Luke 12. 47; 14. 18; Rom. 1. 20; James 4. 17.

*Exhortation*, or incitement to what is good, the duty of it, Acts 13. 15; Eph. 5. 11; 1 Thess. 4. 18; 2 Thess. 3. 15; Heb. 3. 13; 10. 24, 25.

*Exile*, one banished from his country, 2 Sam. 15. 19; Isa. 51. 14.

*Exodus*, [the departure] the second book of Moses, which relates the departure of Israel from Egypt.

*Exorcists*, persons who cast out evil spirits; Jews at Ephesus, Acts 19. 13.

*Experience*, the benefit of it, Ecc. 1. 16; 2. 1, &c.; Rom. 5. 4.

*Expiation*, the act of atoning for a crime. See *Atonement*.

*Expound*, to explain, Judg. 14. 14; Mark 4. 34; Luke 24. 27.

*Extinct*, extinguished or put out, as the light of a candle, Job 17. 1; Isa. 43. 17.

*Extol*, to praise, Ps. 30. 1; 66. 4; 145. 1; Dan. 4. 37.

*Extortion*, unjust exaction of money, Ez. 22. 12; Matt. 23. 25;—Christians commanded to have no willing fellowship with those who practise it, 1 Cor. 5. 11;—intercourse with them sometimes unavoidable, 10.

*Extravagance*, or superfluous and wasteful expense, censured, Prov. 18. 9; 21. 20; 22. 16.

*Eyes* to be guarded on account of temptation, Job 31. 1; Ps. 119. 37; Prov. 4. 25; 23. 31; Matt. 5. 29; 18. 9; Mark 9. 47.

*Ezekiel*, [God my strength] a prophet who began his predictions nearly 600 years before Christ;—his first vision, Ezek. 1. 1, &c.;—his commission, 2. 1;—eats a roll presented to him by an angel, 3. 1, &c.;—encouraged, 4;—foretells the taking of Jerusalem, 4. 1;—carried to Jerusalem in a vision, 8. 1;—brought back again, 11. 24;—removes his dwelling as a type of the approaching captivity, 12. 1;—directed not to mourn for the death of his wife, 24. 15;—his duty as a watchman, 33. 1, &c.;—not respected by the people, 30.

*Ezion-Geber*, a city of Idumea, on the coast of the Red sea;—thus far back the Hebrews were brought for their sins, after they had touched the borders of the promised land, Num. 33. 35;—here Solomon equipped his fleet for Ophir, 1 Kings 9. 26.

*Ezra*, [a helper] a priest and ready scribe in the law of God, goes to Jerusalem, Exr. 7. 1;—his companions from Babylon, 8. 1;—keeps a fast, 21; Neh. 9. 1;—his prayer and confession, Exr. 9. 5;—reforms the illegal marriages, 10. 1, &c.

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*Fables*, idle and groundless stories, whether heathen or Jewish, not to be regarded, 1 Tim. 1. 4; 4. 7; 6. 20; 2 Tim. 2. 14; Tit. 1. 14.

*Face*, God talked with men *face to face*, or in a familiar manner, and amid visible displays of his glory, Num. 14. 14; Deut. 5. 4; 34. 10;—*of God*, his favour, Ps. 31. 16; Dan. 9. 17.

*Fainteth*, the soul does for God, when its desires after him are ardent and overpowering, Ps. 84. 2.

*Faith, credit*, or *belief, in God* necessary to please him, Gen. 15. 6; Ex. 4. 31; 14. 31; Num. 20. 12; Deut. 32. 20; 2 Chr. 20. 20; Neh. 9. 8; Ps. 78. 22; 106. 12; Isa. 7. 9; 43. 10; Dan. 6. 23; Jon. 3. 5; Hab. 2. 4; John 14. 1; Rom. 4. 3; 5. 1; Heb. 11. 6.

———, the want of it a cause of sin, Num. 14. 11; Deut. 1. 32; 2 Kings 17. 14; Ps. 106. 13; Rom. 11. 23; Heb. 3. 19.

——— *in Christ*, or the belief of God's testimony concerning him, connected with and necessary to salvation, John 3. 15, 16, 36; Rom. 3. 25, 26; 1 Cor. 1. 21; Heb. 10. 39;—commanded as our duty, 1 John 3. 23; Acts 16. 31;—is a fruit of the Spirit and the gift of God, Gal. 5. 22; Eph. 2. 8.

———, when *genuine*, it is from the *heart*, Acts 8. 37; Rom. 10. 9, 10;—works by *love* to Christ, and his people, Gal. 5. 6;—purifies the heart, Acts 15. 9;—overcomes the snares and temptations of the world, 1 John 5. 4;—is productive of good works, James 2. 14, 26;—abiding, Col. 2. 7.

———, Christians are justified by, Rom. 3. 28; 5. 1;—sanctified by, Acts 15. 9; 26. 18;—live by, Gal. 2. 20; 3. 11; Heb. 2. 4; 10. 38;—walk by, 2 Cor. 5. 7;—conquer by, 1 John 5. 4;—have access to God by, Eph. 3. 12.

———, *examples of strong and triumphant*, Abel, Heb. 11. 4;—Enoch, 5;—Noah, 7;—Abraham, 8. 9, 17;—Isaac, 20;—Jacob, 21;—Joseph, 22;—Moses, 23, 24, 27;—Rahab, 31; &c.

——— *in Christ*, guilt and danger of those who are without, Mark 16. 16; John 3. 18, 36; 8. 24; 2 Cor. 4. 4; 1 John 5. 10.

——— *in Christ*, brief summaries, and confessions of, by Peter, Matt. 16. 16;—by Martha, John 11. 27;—by the Ethiopian Eunuch, Acts 8. 37;—by Paul, 1 Tim. 1. 15;—by John, 1 John 4. 9, 10.

*Faith*, an *empty profession of*, made by unrenewed men, and therefore soon relinquished, John 6. 66; Acts 8. 13, 21; 1 John 2. 19.

———, devils have, in the existence of God, and tremble, James 2. 19.

——— *of miracles*, extraordinary, and peculiar to the first age of the gospel, Matt. 17. 20; 21. 21; Mark 11. 23; Luke 17. 6; 1 Cor. 12. 9; 13. 2.

*Faithful*, God is to his promises, Num. 23. 19; Deut. 7. 9; Heb. 10. 23; 11. 11;—the gospel testimony is, 1 Tim. 1. 15;—genuine believers in Christ are, Eph. 1. 1; Col 1. 2.

*Fall of man*, Adam's transgression of the positive law of God, Gen. 2. 16, 17; 3. 6;—by which he lost the image of God, after which he was created; and subjected himself, and his posterity, to the penalty of that law, 2. 17; 3. 19; Rom. 5. 12—19; 1 Cor. 15. 21, 22.

*Fallow-ground*, a field uncultivated, Jer. 4. 3; Hos. 10. 12.

*Falsehood*. See *Lying*.

*Fame*, renown, or honour from men, the vanity of it, Ps. 49. 11; Ecc. 1. 11; 2. 16;—not to be preferred to the praise of God, John 12. 43; 1 Thess. 2. 6.

*Family*, the whole church of God, Eph. 3. 15.

*Famine*, when Abraham went into Egypt, Gen. 12. 10;—in the time of Joseph, 41. 56;—when Elimelech went into the land of Moab, Ruth. 1. 1;—of three years on account of Saul's treatment of the Gibeonites, 2 Sam. 21. 1, &c.;—in the time of Elijah, 1 Kings 17. 1;—in Samaria, in the time of Elisha, 2 Kings 6. 25;—in Jerusalem, and a message from God concerning it, Jer. 14. 1;—of the word of God, Am. 8. 11.

*Fasting*, abstinence from food, accompanied with religious humiliation, mentioned as a general duty of all Christians at some times, Matt. 9. 14, 15; Mark 2. 20; Luke 5. 35; 2 Cor. 6. 5;—accompanying solemn prayer, Ps. 35. 13; Dan. 9. 3; 1 Cor. 7. 5;—what kind is acceptable to God, Isa. 58. 3, &c.; Joel 2. 12; Zech. 7. 9; Matt. 6. 17;—to be proclaimed in a time of public calamity, Joel 1. 14; 2. 15;—the institution of several annual ones, Zech. 7. 3, &c.; 8. 19;—of Moses, forty days, Ex. 24. 18; Deut. 9. 9;—a second time, 18;—of Daniel, 10. 2;—of Esther, 4. 15;—by the Ninevites, Jon. 3. 5;—of Jesus, Matt. 4. 2; Luke 4. 2.

*Fat*, signifying riches, Ps. 22. 29; Jer. 5. 28.

*Fathers*, children not to suffer death for their offences, nor they for those of their children, Deut. 24. 16; Ezek. 18. 1—20. See *Parents*.

*Fault*, committed by a brother, should be told to him, Matt. 18. 15;—those who are overtaken with, to be tenderly treated, Gal. 6. 1;—to be mutually confessed by Christians, James 5. 16.

*Fear of God* or a holy awe of his majesty, and care not to offend him, recommended, Deut. 6. 13; 10. 12; Josh. 24. 14; 1 Sam. 12. 24; 1 Chr. 16. 25; Ps. 2. 11; 33. 8; Prov. 3. 7; 23. 17; Ecc. 12. 13; Mal. 1. 6; Heb. 12. 28; 1 Pet. 2. 17.

———, promises to them who cherish it, 2 Kings 17. 39; Ps. 25. 12, 14; 31. 19; 33. 18; 34. 7, 9; 103. 11, 13, 17; 145. 19; Isa. 50. 10; Mal. 3. 16; 4. 2; Luke 1. 50.

———, motives to it, Deut. 32. 39; 1 Sam. 2. 6; Job 13. 11; 28. 28; Ps. 76. 7; 111. 10; 130. 4; Prov. 1. 7; 14. 26; Matt. 10. 28.

———, opposed to presumption, Prov. 28. 14; Rom. 11. 20; 1 Cor. 10. 12; Phil. 2. 12; Heb. 4. 1; 12. 28; 1 Pet. 1. 17.

*Fear*, happy effects of it, Ps. 25. 12; 112. 1; Prov. 9. 10; 16. 6; 19. 23; 22. 4; Ecc. 8. 12.

———, marks of it, Prov. 8. 13; 14. 2, 16; 16. 6.

——— *of punishment*, a motive to obedience, Job 31. 23; Luke 12. 5; 2 Cor. 5. 11.

———, the effect of guilt, Gen. 3. 8; 4. 14; 32. 7; Acts 16. 38; 24. 25; James 2. 19.

——— *of man*, the bounds of it, Deut. 7. 17, &c.; Ps. 56. 4; 118. 6; Prov. 29. 25; Isa. 8. 12; 51. 7; Matt. 10. 26; Heb. 13. 6; 1 Pet. 3. 14.

*Feasts*, by Abraham on the weaning of Isaac, Gen. 21. 8;—by Isaac to entertain Abimelech, 26. 30;—by Laban on the marriage of his daughters, 29. 22;—by Pharaoh on his birth day, 40. 20;—on the marriage of Samson, Judg. 14. 10;—by Nabal on his sheep-shearing, 1 Sam. 25. 2, 36;—by David for Abner, 2 Sam. 3. 20;—by Solomon on his sacrificing at Gibeon, 1 Kings 3. 15;—at the dedication of the temple, 8. 65;—by Jeroboam, 12. 32;—Belshazzar, Dan. 5. 1;—by Ahasuerus, Est. 1. 3;—for Esther, 2. 18;—by Herod on his birth day, Mark 6. 21;—at a marriage at Cana, John 2. 1;—by Matthew to entertain Jesus, Matt. 9. 9;—by Levi, Luke 5. 29.

———, or *religious festivals*, among the Jews, besides the weekly Sabbath, were, the new moons, 1 Sam. 20. 5; Ps. 81. 3; Num. 28. 11;—the passover, Ex. 12. 3, &c.;—the pentecost, Acts 2. 1; 20. 16;—of trumpets, Lev. 23. 24;—of expiation, or atonement, 27;—of first-fruits and of ingathering, Ex. 23. 16;—of tabernacles, 34;—of the seventh year, or year of *release*, 25. 3, 4;—of the jubilee, 8—13;—of dedication, John 10. 22.

*Felix*, [happy] deputy governor of Judea, receives Paul as a prisoner, Acts 23. 33;—hears him plead, 24. 10;—trembles when he hears him preach, 25;—leaves him to Festus, 27.

*Fellowship*. See *Communion*.

*Fervency*, heat or ardour of spirit, required in serving God, Rom. 12. 11;—in christian charity, or love, 1 Pet. 4. 8.

*Festus*, [joyful] the governor of Judea who succeeded Felix, hears Paul plead, Acts 25. 7;—his account of him to Agrippa, 14;—hears him again in the presence of Agrippa, 26. 1, &c.

*Fetters*, shackles, or chains, for binding prisoners and madmen, Judges 16. 21; 2 Kings 25. 7; Mark 5. 4.

*Fever*, a disease attended with heat, thirst, and quick pulse; of Peter's wife's mother cured by Jesus, Matt. 8. 14; Mark 1. 31; Luke 4. 38;—of the father of Publius at Malta by Paul, Acts 28. 8.

*Fidelity*, or strict honesty, required of servants, Tit. 2. 10.

*Fiery* serpents, sent among the Jews, Num. 21. 6;—trials sometimes the lot of God's people, 1 Pet. 4. 12.

*Fightings and wars* come from men's lusts, James 4. 1.

*Figs* applied to Hezekiah's boil, 2 Kings 20. 7; Isa. 38. 21.

*Fig-tree*, parable of, Matt. 24. 32;—one cursed by Jesus, 21. 19; Mark 11. 13.

*Figures*, to represent God not to be made, Deut. 4. 15, 16;—of any kind not to be worshipped, Ex. 20. 4, 5.

———, *types*, or resemblances; Adam was one of Christ, Rom. 5. 14;—the holy of holies, in the Jewish temple, was one of heaven, Heb. 9. 9, 24.

*Filthy*, man as a sinner is, Job 15. 16; Ps. 14. 3;—our very righteousness is, Isa. 64. 6.

*Finger of God*, the visible effect of his power, Ex. 8. 19; 31. 18; Deut. 9. 10; Luke 11. 20.

*Fire from heaven* destroys Sodom, &c. Gen. 19. 24;—consumes the sacrifice of



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Abraham, 15. 17;—the victims offered for Aaron and the people, Lev. 9. 24;—mingled with hail in the plagues of Egypt, Ex. 9. 23;—destroys many of the Israelites at Taberah, Num. 11. 1, &c.;—two hundred and fifty in the rebellion of Korah, 16. 35;—of Nadab, and Abihu, the sons of Aaron, Lev. 10. 2;—consumes the sacrifice of Gideon, Judg. 6. 21;—of Manoah, 13. 19;—of Elijah at mount Carmel, 1 Kings 18. 38;—of Solomon at the dedication of the temple, 2 Chr. 7. 1;—destroys those who were sent to take Elijah, 2 Kings 1. 10, 12;—coals of fire an emblem of the fate of Israel, Ezek. 10. 1.

*Firmament*, [the expansion] the visible heavens, Gen. 1. 17, 20; Ps. 19. 1; Dan. 12. 3.

*First-born* not to be disinherited, Deut. 21. 15;—of the Israelites claimed by God, as a memorial of the destruction of those of the Egyptians, Ex. 13. 2;—and also of their cattle, 11; Deut. 15. 19;—to be ransomed, Ex. 34. 20.

—— *fruits*, the law relating to them, Ex. 22. 29; 23. 19; 34. 26;—the offerings at the presentation of them, Num. 28. 26;—the confession to be made at the time, Deut. 26. 1, &c.

*Fishers*, most of the apostles were, Matt. 4. 18; Mark 1. 16;—wisdom of God in employing such instruments, 1 Cor. 1. 26—28.

*Fishes* created, Gen. 1. 20;—one swallows Jonah, Jon. 1. 17;—a miraculous draught of them at the call of Peter, Luke 5. 6;—one caught to pay the tribute for Jesus and Peter, Matt. 17. 27;—when Jesus appeared in Galilee after his resurrection, John 21. 6.

*Fitches*, a small kind of peas, commonly called chick-peas, Isa. 28. 25, 27; Ez. 4. 9.

*Flags*, a kind of rushes, or water plants with broad leaves; Moses was laid among them, Ex. 2. 3, 5.

*Flattery*, false praise, to be guarded against, Job 17. 5; 32. 21; Psal. 12. 3; Prov. 24. 24; 26. 28; 28. 23; 29. 5; Isa. 5. 20; 1 Thess. 2. 5.

*Flax*, a well known plant, of the fibre of which linen is made, Ex. 9. 31; Josh. 2. 6; Prov. 31. 13.

*Fleece*, the wool shorn off from a sheep, a sign to Gideon, Judg. 6. 36.

*Flesh*, granted to man for food after the flood, Gen. 9. 3.

——, the corruption of human nature, Rom. 7. 25; Gal. 5. 17;—the motions of it tending to sin, Rom. 7. 5;—not to walk after it, but after the spirit, 8. 9, 12; 13. 14;—the works of it, Gal. 5. 19;—to be abstained from, 1 Pet. 2. 11; 2 Pet. 2. 10.

*Flies*, swarms of, sent on the Egyptians, Ex. 8. 21; Ps. 78. 45.

*Flint*, or hard rock, water miraculously brought from, Num. 20. 11; Deut. 8. 15; Ps. 114. 8;—a *face* or *forehead* like, meaning undaunted boldness and courage, Isa. 50. 7; Ez. 3. 9.

*Flock*, a company, or drove of sheep or goats, distinguished from the *herds*, which consisted of oxen; attended by Rachel, Gen. 29. 2, 9;—watched by Jacob, 30. 36;—though cut off from the fold, Hab. 3. 17.

*Flood*. See *Deluge*.

*Follow Christ*, to do so includes, attendance on his doctrines, John 10. 27;—obedience to his commands, 15. 14;—imitation of his example, 1 John 2. 6;—reliance on his blood and Spirit, Rom. 5. 25, 26; 8. 1, 4, 14;—perseverance to the end of life, Matt. 10. 22; Rev. 2. 10.

*Folly*, want of knowledge, Prov. 12. 16; 18. 2; Eccl. 5. 3.

——, vice, Ps. 5. 5; Prov. 1. 7, 22; 3. 35; 10. 18; 13. 19; 19. 1; 26. 11; 28. 26; Jer. 4. 22; 5. 4; Mark 7. 22; Tit. 3. 3.

*Food* given for the use of man, Gen. 1. 29; 9. 3.

—— promised to the people of God, Ps. 34. 9, 10; 37. 3; 111. 5; 132. 15; Isa. 33. 15, 16; 65. 13.

*Fool*, a person void of understanding, Prov. 10. 8; 12. 23;—used to signify one who is a *reprobate wretch*, Matt. 5. 22;—often means a wicked person, Ps. 14. 1; Prov. 10. 23; 26. 10.

*Foolishness*, the gospel, which publishes eternal life through a crucified Saviour, thus accounted by the Greeks, 1 Cor. 1. 18, 21, 23;—spiritual things appear so to unrenewed men, 2. 14;—the wisdom of the world is thus accounted by God, 3. 19.

*Footstool*, one of gold made for Solomon's throne, 2 Chr. 9. 18;—the earth is God's, Isa. 66. 1; Matt. 5. 35.

*Forbearance*, patiently bearing provocation or offence, recommended, Matt. 18 26; 1 Cor. 13. 4, 7; Eph. 4. 2; Col. 3. 12; 1 Thess. 5. 14.

—— *of God to men*, Ps. 50. 21; Eccl. 8. 11; Rom. 2. 4; 2 Pet. 3. 9, 15.

*Forecast*, to calculate or plan beforehand, Dan. 11. 24, 25.

*Foreigners*, one born in, and who has come from another country, Ex. 12. 45; Deut. 15. 3; Obad. 11; Eph. 2. 19.

*Foreknowledge* of God, or his eternal acquaintance with all things, asserted, Gen. 18. 18; 1 Kings 22. 22; Rom. 8. 29; 2 Tim. 1. 9; 1 Pet. 1. 2, 20.

*Foreordain*, to fix, or appoint, beforehand, 1 Pet. 1. 20.

*Forerunner*, a harbinger, one sent before, Christ is so called, Heb. 6. 20.

*Forest*, a woody, and uncultivated tract of ground; Solomon built the house of, 1 Kings 7. 2;—Asaph keeper of the king's, Neh. 2. 8;—of the south, an emblem of the state of Israel, Ezek. 20. 45.

*Forgetfulness of God and our duty*, dangerous, Deut. 4. 9; 6. 12; 8. 11; 2 Kings 17. 38; Ps. 44. 17, 20; Prov. 3. 1; Jam. 1. 25.

—— of favours censured, Eccl. 9. 15;—of Pharoah's butler to Joseph, Gen. 40. 23; 41. 9.

*Forgiveness of sin*, a blessing which God only can bestow, Mark 2. 7; Luke 5. 21;—given through Christ, Eph. 1. 7;—includes all sin, even the most aggravated, Jer. 33. 8; Isa. 1. 18;—is freely conferred on the sinner, Isa. 43. 25; Rev. 22. 17;—is irreversible, Rom. 8. 1, 33, 34;—is promised to all who repent, and believe on Christ, Ex. 34. 6; 2 Chr. 7. 14; Ps. 32. 1; 103. 3; 130. 4; Prov. 28. 13; Isa. 1. 18; 55. 7; Jer. 31. 34; Dan. 9. 9, 24; Mark 1. 4; Luke 1. 77; 3. 3; 24. 47; Acts 2. 38; 5. 31; 8. 22; 10. 43; 13. 38; Rom. 3. 25; Col. 1. 14; Heb. 8. 12; James 5. 15; 1 John 2. 12;—to be sought with the whole heart, Deut. 4. 29; 1 Chr. 28. 9; Ps. 119. 2; Jer. 29. 13; 1 Thess. 5. 17.

—— *of injuries*, commanded, Prov. 19. 11; Matt. 6. 15; 18. 21; Mark 11. 25; Luke 6. 36; 17. 4; Eph. 4. 32; Col. 3. 13; James 2. 13.

—— examples of, in Christ to his crucifiers, Luke 23. 34;—in Stephen to his murderers, Acts 7. 60.

*Forms* and *patterns* of prayer and thanksgiving appointed, Ex. 15. 20; Num. 6. 22; 10. 35; Deut. 21. 8; 26. 3, 5, 13, 15; 31. 19; Neh. 12. 46; Matt. 6. 9; Luke 11. 1, 2.

*Fornication* forbidden to the Israelites, Lev. 19. 29; Deut. 23. 17;—a law concerning it, Deut. 22. 28;—censured in general, Prov. 2. 16; 5. 3; 6. 25; 7. 6; 22. 14; 23. 27; 29. 3; 31. 3; Eccl. 7. 26; Hos. 4. 11; Matt. 15. 19; Mark 7. 21; Acts 15. 20; Rom. 1. 29; 1 Cor. 5. 9; 6. 9; 13. 15; 2 Cor. 12. 21; Gal. 5. 19; Eph. 5. 3, 5; 1 Thess. 4. 3; 1 Tim. 1. 10; Heb. 12. 16; 13. 4; Rev. 2. 14, 20; 21. 8; 22. 15. See *Whoredom*.

*Fornication*, motives to avoid it, Prov. 2. 16; 5. 3; 6. 24; 7. 5; 9. 18; 29. 3; Hos. 4. 10; 1 Cor. 6. 18; Eph. 5. 5; Col. 3. 5; Heb. 13. 4; Jude 7; Rev. 21. 8; 22. 15.

——, laws relating to it, Ex. 22. 16; Lev. 19. 20;—the price of it not to be given to the sanctuary, Deut. 23. 18.

—— of Judah, Gen. 38. 2, 15;—of Zimri and Cosbi, Num. 25. 6;—of Samson, Judg. 16. 1, &c.

——, signifying *whoredom* of married persons, Matt. 5. 32; 19. 9.

——, the sin of idolatry, 2 Chr. 21. 11; Ez. 16. 29. See *Whoredom*.

*Forsake*, God will not, his own people, Ps. 94. 14; Heb. 13. 5;—when he does, in appearance, it is only for a short time, Isa. 54. 7, 8; 49. 14, 15, 16.

*Forsaking* the assemblies of the saints, condemned, Heb. 10. 25.

*Forswear*, to break an oath or vow, forbidden, Matt. 5. 33.

*Fortress*, a strong hold, or place of protection, the Lord is to his children, Ps. 18. 2; 31. 3; 71. 3; 91. 2; 144. 2; Jer. 16. 19.

*Forthwith*, speedily, without delay, Exr. 6. 8; Matt. 13. 5; Mark 1. 29; Acts 9. 18.

*Found*, what is so to be restored, Lev. 6. 3.

*Foundation*, Christ is, on which we are required to build our faith, and hopes of salvation, Isa. 28. 16; 1 Cor. 3. 11;—the immutable decree of God, so called, 2 Tim. 2. 19.

*Founder*, one who casts figures of melted metal, by pouring it into moulds, Judg. 17. 4; Jer. 6. 29; 10. 9, 14.

*Fountain*, opened for sin and uncleanness, Christ is, Zech. 13. 1; 1 John 1. 7.

*Fowls*, when created, Gen. 1. 20.

*Fowler*, one who catches fowls, Prov. 6. 5; Hos. 9. 8.

*Fox*, a wild animal of the dog kind, remarkable for its cunning, Judges 15. 4; Lam. 5. 18; Matt. 8. 20;—Herod, the tetrarch of Galilee, so called, on account of his craftiness, Luke 13. 32.

*Fragments*, broken pieces of meat, not to be lost, Matt. 14. 20; John 6. 12.

*Frail*, easy to be broken, or destroyed, man is, Ps. 39. 4.

*Frankincense*, a sweet smelling gum, anciently burned in temples, now used in medicine, Ex. 30. 34; Lev. 2. 1; Matt. 2. 11.

*Fraud*. See *Deceit*.

*Freedom*, true, John 8. 36; Rom. 6. 16; 2 Pet. 2. 19.

*Friend*, Christ is a sincere, John 15. 9;—constant, 13. 1;—disinterested, Rom. 5. 6, 7, 8;—honourable, Phil. 2. 9;—almighty, 3. 21;—every-where present, Matt. 28. 20;—everlasting, Heb. 13. 8.

*Friends*, the value of them, Prov. 17. 17; 18. 24; 27. 9, 17;—how separated, 17. 9;—danger from unfaithful ones, Ps. 55. 12; Prov. 25. 19;—examples of such: of Jael to Sisera, Judg. 4. 18;—of Delilah to Samson, 16. 4, &c.;—of Joab to Abner, 2 Sam. 3. 27;—to Amasa, 20. 9;—of the friends of David, Ps. 38. 11; 41. 9;—of Judas to Jesus, Matt. 26. 48.

——, examples of sincere and steadfast, Jonathan and David, 2 Sam. 1. 26;—Barzillai and David, 2 Sam. 17. 22; 19. 32; 1 Kings 2. 7.

*Fringes* on garments, laws concerning them, Num. 15. 37; Deut. 22. 12.

*Frogs*, one of the plagues inflicted on Egypt, Ex. 8. 2;—mentioned in the visions of John, Rev. 16. 13.

*Frontlets*, consisted of four pieces of parchment; on the first was written, Ex. 13. 2—10;—on the second, 13—21;—on the third, Deut. 6. 4—9;—and on the fourth, 11. 19—21. These the Jews bound together, on their forehead, and wore in the time of the morning and evening prayers, from a literal and false interpretation of, Ex. 13. 16; Deut. 6. 8. See *Phylacteries*.

*Frost*, notwithstanding the heat of the day in the Holy Land, is often severe at night, Gen. 31. 40; Job 37. 10; Psal. 147. 16.

*Frugality*, thrift, or careful sparing, recommended, Prov. 18. 9; John 6. 12.

*Fruits*, of the Spirit, or gracious habits produced in believers, mentioned, Gal. 5. 22, 23;—meet for repentance, Matt. 3. 8;—of righteousness, Phil. 1. 11.

*Frustrate*, to defeat or make void, men hired to, Exr. 4. 5;—the apostle Paul did not, the grace of God, Gal. 2. 21.

*Fugitive*, a runaway, or deserter, Gen. 4 12; Judges 12. 4.

*Fulfilled*, the Old Testament prophecies concerning Christ were, Matt. 1. 22; 2. 15; 8. 17; 12. 17; 13. 35; 21. 4; 27. 35. See *Prophecy*.

*Fuller*, one who cleanses and dresses cloth, 2 Kings 18. 17; Isa. 7. 3; 36. 2; Mal. 3. 2; Mark 9. 3.

*Fulness* of time, the period fixed for Christ's advent, Gal. 4. 4; Eph. 1. 10.

*Furlong*, the eighth part of a mile, Luke 24. 13; John 6. 19; 11. 18.

*Furnace*, sharp and grievous afflictions, Ex. 22. 18, 20, 22;—hell, Matt. 13. 42, 50.

*Future state* mentioned, or alluded to, in the Old Testament, Job 21. 30; 19. 25; Ps. 9. 17; 16. 11; 17. 15; Prov. 14. 32; Eccl. 3. 17; 11. 9; Dan. 12. 23.

——, no marriages in it, Luke 20. 34;—our bodies changed in it, 1 Cor. 15. 42, 51, &c.;—the happiness of it, Rev. 7. 15; 21. See *Heaven*.

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*Gaal*, [contempt, abomination] the son of Ebed, conspires against Abimelech, Judg. 9. 22;—defeated by him, 34.

*Gaash*, a hill on the north of which Joshua was buried, Josh. 24. 30;—a brook or valley of this name, 2 Sam. 23. 30.

*Gabbatha*, [high, elevated] a place in Pilate's palace, whence he pronounced sentence of death on Christ, John 19. 13.

*Gabriel*, [God is my strength] an archangel, appears to Daniel, Dan. 8. 16; 9. 22;—to Zacharias, Luke 1. 19;—to the Virgin Mary, 26.

*Gad*, [a troop, good fortune] one of Jacob's sons, Gen. 30. 11;—had seven sons, 46. 16;—his descendants, 1 Chr. 5. 11;—his inheritance, Josh. 13. 24.

——, a prophet, who adhered to David, under the persecutions of Saul, 1 Sam. 22. 5;—sent by God to David, to propound to him the choice of one of three plagues, for proudly numbering the people, 2 Sam. 24. 11;—wrote a history of David's life, 1 Chr. 29. 29.

*Gadara*, a celebrated city, about eight miles eastward of the sea of Tiberias, where Christ permitted the devils, he had ejected, to destroy a herd of swine, Luke 8. 26—37.

*Gain*, unjust, will not profit, Prov. 10. 2; 28. 8.

*Gainsaying*, contradicting, speaking against, Luke 21. 15; Acts 10. 29; Rom. 10. 21; Tit. 1. 9.

*Gaius*, [earthy] a noted Christian, baptized by Paul at Corinth, 1 Cor. 1. 14;—the host of Paul, when he wrote to the Romans, Rom. 16. 23;—accom

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panied Paul to Ephesus, Acts 19. 29;—either to him, or to another of the same name, John addressed his third epistle, 3 John 1.

*Galatia*, a province of the Lesser Asia, bounded on the west by Phrygia; on the east by the river Halys; on the north by Paphlagonia; and on the south by Lycaonia; here Paul preached the gospel, and planted churches, Acts 16. 6; 18. 23;—to these churches he wrote his epistle to the Galatians, Gal. 1. 2.

*Galbanum*, a gum, or sweet spice, Ex. 30. 34.

*Galilee*, a large and fertile territory, in the north of Canaan, twenty cities of which Solomon gave to Hiram, 1 Kings 9. 11;—here Christ dwelt from his youth, Matt. 2. 22, 23;—from it he came to John the Baptist, 3. 13;—here he preached and performed miracles, 4. 23, 24;—here he met with his followers after his resurrection, 28. 7; Mark 16. 7.

*Gall*, a bitter herb or root, Matt. 27. 34;—any thing bitter, pernicious, or distressing, Deut. 29. 18; Jer. 8. 14;—an unrenewed state, Acts 8. 23.

*Galleries*, upper rooms, or passages and seats above stairs, Ex. 41. 15; 42. 3.

*Galley*, a ship rowed with oars, Isa. 33. 21.

*Gallim*, a city of Benjamin, about four miles north of Jerusalem, 1 Sam. 25. 44; Isa. 10. 30.

*Gallio*, [one who lives on milk] the proconsul of Achaia, and brother of Seneca, the celebrated moralist, the Roman governor at Corinth, Acts 18. 12;—his indifference, 17.

*Gamaliel*, [recompense of God] a celebrated Pharisee, and Rabbi, or doctor of the law, his advice respecting the apostles, Acts 5. 34;—Paul's tutor, 22. 3.

*Gammadims*, soldiers placed in the towers of Tyre, Ez. 27. 11.

*Garden*, the church is called, Song. 4. 12; Isa. 58. 11.

*Garlands*, a kind of crowns, placed on the head of animals to be sacrificed, Acts 14. 13.

*Garlick*, a well known plant, much used in Egypt, Num. 11. 5.

*Garner*, a store-house, Matt. 3. 12; Luke 3. 17.

*Garnish*, to adorn, 2 Chr. 3. 6; Isa. 26. 13; Matt. 12. 24.

*Garrison*, a place of defence, 1 Sam. 13. 23;—a band of soldiers, 2 Cor. 11. 32.

*Gate* to heaven strait, and that of destruction broad, Matt. 7. 13.

*Gath*, a celebrated city of the Philistines, about 32 miles west from Jerusalem, the birth-place of Goliah, 1 Sam. 17. 4;—David conquered it, 2 Sam. 8. 1;—Uzziah brake down its walls, 2 Chr. 26. 6.

*Gaza*, a city of the Philistines, situated towards the southern extremity of Canaan, taken by the tribe of Judah, Judg. 1. 18;—Samson carried away the gates of, 16. 1, 3;—here he was confined, 21;—Philip the evangelist goes towards it, Acts 8. 26.

*Geba*, a city of the tribe of Benjamin, given to the priests, Josh. 21. 17.

*Gedaliah*, [greatness of the Lord] made governor of the Jews who were left by Nebuchadnezzar, Jer. 40. 7;—murdered, 41. 2.

*Geder*, or *Gezer*, a city, the king of which Joshua put to death, Josh. 12. 13;—is thought to be the same with *Gedor*. 15. 58; 1 Chr. 4. 39.

*Gehazi*, [valley of sight] the servant of the prophet Elisha, made a leper for his falsehood and deceit, 2 Kings 5. 27.

*Gemariah*, [accomplishment of the Lord] one of them who carried Jeremiah's letter to the captives in Babylon, Jer. 29. 3;—another of the same name, 36. 12, 13.

*Genealogies*, lists or records of ancestors; origin of that of Israel and Judah, 1 Chr. 9. 1, &c.;—of David, Ruth. 4. 18,—of Jesus, Matt. 1. 1, &c.; Luke 3. 23, &c.;—cautions to guard against foolish questions about, 1 Tim. 1. 4; Tit. 3. 9.

*Generosity*, or liberality, recommended, Deut. 15. 7; Prov. 11. 24; 18. 16; 19. 6; 21. 26; 2 Cor. 9. 7;—of Israel to the captives of Judah, 2 Chr. 28. 15;—of Johanan to Gedaliah, Jer. 40. 13.

*Gennesareth*, a lake in the Holy Land, about 6 miles wide, and 13 long; called by Moses the sea of *Chinnereth*, Num. 34. 11;—the New Testament writers call it the sea of *Galilee*, Matt. 4. 18; 15. 29; Mark 1. 16;—the sea of *Tiberias*, John 6. 1, 23;—and the sea of *Gennesareth*, Luke 5. 1;—on this lake Christ calmed the storm, Matt. 8. 26; Mark 4. 39; Luke 8. 24;—here his disciples were accustomed to fish, Luke 5. 4—11; John 21. 3—11.

*Genesis*, [generation] the first book of the Holy Scriptures, including the history of the world, from the creation, during about 24 generations, or 2369 years.

*Gentiles*, all nations besides the Jews, their heathen state, Rom. 1. 21; 2. 14; 1 Cor. 12. 2; Eph. 2. 1, 12; 4. 17;—intimations of their admission to the blessings of the gospel, Isa. 42. 1; 49. 6, 22; 60. 2; 65. 1; Jer. 16. 19; Hos. 2. 23; Joel 2. 32; Mic. 4. 1; Zeph. 3. 9; Mal. 1. 11; Matt. 8. 11; Luke 2. 32; 3. 6; 24. 47; John 10. 16; Acts 10. 15;—the terms of their admission, Acts 8. 37;—proper members of the Christian church, Eph. 2. 19, &c.;—should respect the Jewish converts, Rom. 11. 18.

*Gentle*, meek, quiet, and mild, the servants of the Lord required to be, 2 Tim. 2. 24; Tit. 3. 2;—the apostles were, 1 Thess. 2. 7;—the wisdom that is from above is, Jam. 3. 17;—gentleness a fruit of the Spirit, Gal. 5. 22;—exemplified by Christ, 2 Cor. 10. 1.

*Gerah*, the twentieth part of a shekel, and the least of the Jewish coins, Ex. 30. 13; Lev. 27. 25.

*Gerar*, a royal city of the Philistines, in which Abraham sojourned, Gen. 20. 1;—and also Isaac, 26. 6.

*Gerizim*, a mountain of Samaria, near Shechem, on which the Samaritans erected their temple, in opposition to that at Jerusalem, Deut. 11. 29;—referred to by the woman of Samaria, John 4. 20;—from it and mount Ebal, the blessings and curses to be pronounced, Deut. 27. 11; Josh. 8. 33.

*Gershom*, or *Gershon*, [stranger there, or traveller] a son of Levi, Gen. 46. 11;—his sons bare the tabernacle, Num. 10. 17;—the name of one of Moses' sons, Ex. 2. 22.

*Geshur*, a city of Syria, the king's daughter of which David married, by whom he had Absalom, 2 Sam. 3. 3;—hither he fled after he had killed his brother, and remained in it three years, 13. 37, 38.

*Gethsemane*, a village on the mount of Olives, and in the vicinity of Jerusalem, near to which was the garden in which Christ endured his agony, and was betrayed and apprehended, Matt. 26. 36; Mark 14. 32.

*Gezer*, a city taken by Pharaoh, and given to Solomon, 1 Kings 9. 16.

*Ghost, Holy*, or *Holy Spirit*, his names and characters: Spirit of God, Gen. 1. 2; Matt. 3. 16;—spirit of the Father, 10. 20;—spirit of Christ, 1 Pet. 1. 11;—spirit of grace, Heb. 10. 29;—spirit of holiness, Rom. 1. 3; spirit of truth, John 14. 17;—the Comforter, 16, 26; 15. 26.

———, his *personality* in the Godhead appears, from his being joined with the Father and the Son in baptism, and the apostolic benediction, Matt. 28. 19; 2 Cor. 13. 14;—from personal *affections* ascribed to him, Eph. 4. 30; Rom. 15. 30;—personal *actions*; such as, coming, testifying, receiving, showing, teaching, hearing, speaking, sending, forbidding, not suffering, helping, &c., John 14. 16, 26; 15. 26; 16. 7—14; Acts 13. 2, 4; 16. 6, 7; Rom. 8. 26;—personal *honours*, Matt. 28. 19; 2 Cor. 13. 14.

*Ghost, Holy*, his *supreme Godhead*, as equal with the Father and the Son, appears, from his being called *God*, Acts 5. 3, 4;—the Lord, or *Jehovah*, 28. 25, compared with, Isa. 6. 8, 9; Heb. 3. 7, 9, with Ex. 17. 7; Heb. 10. 15, 16, with Jer. 31. 31, 34;—from the *essential perfections* of God ascribed to him; such as, *eternal existence*, Heb. 9. 14;—*omniscience*, 1 Cor. 2. 9—11;—*omnipresence*, Psal. 139. 7—12; 1 Cor. 3. 16;—*omnipotence*, 12. 4—11;—*works* competent to God only were performed by him; such as, *creating* agency in forming the body of Christ, Luke 1. 35;—*anointing* and qualifying him for his work, 4. 18;—*raising* him from the dead, Rom. 8. 11;—effectually *convincing* men of their sins, John 16. 8;—savingly *enlightening* their minds, 1 Cor. 2. 10;—*regenerating* their souls, John 3. 5, 6;—*sanctifying* their natures, 1 Cor. 6. 11;—*endowing* them with Christian graces, Gal. 5. 22, 23;—*sealing* them to eternal life, Eph. 4. 30;—*revealing* future events, Luke 2. 26;—*inspiring* the prophets, 2 Pet. 1. 21;—*communicating* supernatural gifts, 1 Cor. 12. 1—11.

———, in his *official work*, in the economy of grace, he comes forth, or proceeds from the Father and the Son, John 14. 26; 15. 26; 16. 7; Gal. 4. 6;—is promised to men, Isa. 44. 3; Ezek. 11. 19; 36. 26; Joel 2. 28; Matt. 3. 11;—by Jesus, John 14. 16, 26; 15. 26; 16. 7;—is ready to direct all Christians, Rom. 8. 9, 13, 16; 2 Cor. 1. 22; Gal. 4. 6;—his suggestions are carefully to be attended to, Isa. 63. 10; Eph. 4. 30; 1 Thess. 5. 19;—to be born of him, necessary, John 3. 3, &c.;—blasphemy against him unpardonable, Matt. 12. 31; 1 John 5. 16;—descends upon the apostles, &c., Acts 2. 1, &c.;—again after the imprisonment of Peter and John, 4. 31;—imparted to the Samaritan converts, 8. 17;—to Cornelius and friends, 10. 44;—to the converts at Ephesus, 19. 6;—helps his people in prayer, Rom. 8. 26;—nature of his teaching, see *Teaching*.

*Giants*, persons of extraordinary stature, before the flood, Gen. 6. 4;—seen in the land of Canaan by the spies, Num. 13. 33;—the Emims and Anakims such, Deut. 2. 10;—Og king of Bashan, of the remains of them, 3. 11;—Goliath of Gath, 1 Sam. 17. 4;—Ishbibenob, killed by Abishai, 2 Sam. 21. 16;—three of them slain in David's victory over the Philistines, 1 Chr. 20. 4.

*Gibeah*, or *Gibeath*, a city about 6 miles northwards of Jerusalem, its inhabitants abuse the wife of a Levite, which occasions a war with the tribe of Benjamin, Judg. 19. 22.

*Gibeon*, a city situated between 5 and 6 miles north of Jerusalem; the inhabitants of artfully deceive Joshua and the Israelites, Josh. 9. 3;—condemned to servitude for their imposture, 27;—near it the Lord destroyed the Canaanites by hail and thunder, 10. 10, 11;—over it the sun and moon stood still a whole day, 12. 13;—a famine on account of the cruelty of Saul toward, 2 Sam. 21. 1.

*Gibethon*, a city on the borders of the Philistines, given to the Levites, Josh. 21. 23;—retaken by the Philistines, 1 Kings 15. 27; 16. 15.

*Gideon*, [bruiser, or breaker] called by an angel to deliver his country from the Midianites, Judg. 6. 12;—the angel gives him a proof of his commission, 21;—obtains another assurance in answer to his prayers, by the dew on the fleece, while all was dry around, &c., 36—40;—delivers his country from the Midianites, 7. 16;—pacifies the Ephraimites, 8. 1;—refuses the government, 22;—his ephod the occasion of idolatry, 27;—his sons and death, 29.

*Gifts, of piety*, the contributions to the construction of the tabernacle, Ex. 35. 21;—at the dedication of it, Num. 7. 1;—of David for the temple, 1 Chr. 22. 1, 14.

——— *spiritual*, extraordinary endowments of the Holy Spirit, what they were, and rules concerning the exercise of them, 1 Cor. 12. 1, &c.;—inferior to charity, 13. 1, &c.;—and to preaching, 14. 1, &c. See *Spiritual Gifts*.

*Gihon*, one of the four heads of the rivers which watered Eden, Gen. 2. 13;—also the name of a fountain on the west of Jerusalem, 1 Kings 1. 45; 2 Chr. 32. 30.

*Gilboa*, a mountain in the Holy Land about 60 miles north from Jerusalem, noted for the defeat of the Hebrews, and the slaughter of Saul and Jonathan, 1 Sam. 31. 1—6; 2 Sam. 1. 21.

*Gilead*, a range of mountains, running from Lebanon, southward, on the east of the Holy Land, Num. 32. 1;—they abounded with trees which produced a valuable gum, called the *balm* of Gilead, Gen. 37. 25; Jer. 8. 22; 46. 11.

——— the name of Jephthah's father, Judg. 11. 1;—also of the grandson of Manasseh, Num. 26. 29.

*Gilgal*, a celebrated place on the west of Jordan, where the Israelites were circumcised, Josh. 5. 2;—a place of idolatrous worship, Amos 4. 4; 5. 5.

*Girding*, or tucking up, and binding around them, their loose and flowing garments, necessary to fit the Jews for a journey, or for laborious exertion; and therefore often mentioned, 1 Kings 18. 46; 2 Kings 4. 29; John 13. 4;—*figuratively*, to be prepared for action, 1 Pet. 1. 13.

*Girgashites*, a tribe of the ancient Canaanites, Gen. 10. 15, 16;—their country promised to Abraham's seed, 15. 18—21;—subdued by Joshua, Josh. 24. 11.

*Gittites*, the inhabitants of Gath, Josh. 13. 3.

*Glass*, or *mirror*, anciently made of polished brass, tin, silver, &c., Ex. 38. 8; Job 37. 18; 1 Cor. 13. 12; 2 Cor. 3. 18, James 1. 23.

*Gleanings*, at the harvest to be left for the poor and stranger, Lev. 19. 9; 23. 22;—of the vintage, Deut. 24. 20.

*Glede*, a well known bird of prey, Deut 14. 13.

*Gloominess*, making the heavens dark with clouds, or swarms of locusts, Joel 2. 2;—a season of judgments, Zeph. 1. 15.

*Glory of God*, the luminous display of his presence, called the *Shekinah*, seen by Moses in the bush, Ex. 3. 2—6;—resided in the cloud, and conducted Israel out of Egypt, 13. 21;—appeared on mount Sinai, 19. 18; 24. 16;—took possession of the tabernacle, 40. 34, 35;—where it sometimes appeared to all the people, Lev. 9. 23; Num. 14. 10;—commonly within the vail, upon the mercy-seat, between the cherubim, Lev. 16. 12;—resided also in the first temple, 2 Chr. 7. 1—4.

———, or the manifestation of his perfections, seen in his works, Ps. 19. 1; Rom. 1. 20;—especially in the

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scheme of grace, through Christ, 2 Cor. 3. 18; 4. 6.

*Glorify God*, to honour him, required in all we do, 1 Cor. 10. 31;—with our bodies and spirits, 6. 20;—by believing and loving his word, Ps. 119. 11, 16;—admiring and adoring his perfections, 145. 3;—loving him supremely, Deut. 6. 5;—singing praise to him, Ps. 33. 2, 3; 81. 1;—commending him to others, 34. 8;—devoutly contemplating his works, 8. 3, 4; 139. 14; Rev. 15. 3;—observing his ordinances, Psal. 27. 4;—cheerfully obeying his laws, 119. 33, 34;—submitting to his will, 39. 9.

*Gluttony*, excess in eating, censured, Deut. 21. 20; Prov. 23. 1, 20; 25. 16; 1 Pet. 4. 3.

*Gnashing of teeth*, expressive of rage, Ps. 35. 16; Acts 7. 54;—of extreme anguish, Ps. 112. 10; Matt. 8. 12; 13. 42, 50; 22. 13.

*Gnat*, a small winged insect, or fly, Matt. 23. 24.

*Gnostics*, [knowing ones] ancient heretics, whose dangerous opinions are supposed to be alluded to, 1 Tim. 1. 4; 6. 20; 2 Tim. 2. 16. 23; Tit. 3. 9; Jude 4.

*Goats*, used in the sin-offerings, Lev. 3. 12; 4. 24;—sins of the people confessed on the head of the *scape-goat*, and then it was suffered to *escape*, or let loose into the wilderness, 16. 21, 22;—figurative of princes, &c., Jer. 50. 8; Zech. 10. 3; Dan. 8. 5, 8;—wild, described, Job 39. 1;—represent the wicked at the day of judgment, Matt. 25. 33.

*Gob*, a place on the border of the Philistines, where they were signally defeated by the Hebrews, 2 Sam. 21. 18, 19.

*God*, his unity, Ex. 20. 3; Deut. 4. 35, 39; 5. 7; 6. 4; 32. 39; Psal. 86. 10; Isa. 37. 16; 43. 10; 44. 6; 45. 5; Jer. 10. 10; John 17. 3; 1 Cor. 8. 4—6; Gal. 3. 20; Eph. 4. 6; 1 Tim. 2. 5;—a spirit, John 4. 24; 1 Tim. 1. 17; 6. 16;—invisible, Ex. 33. 20; John 1. 18; 5. 37; Rom. 1. 20; Col. 1. 15; 1 Tim. 6. 16; Heb. 11. 27; 1 John 4. 12;—true God, Jer. 10. 10;—living God, Dan. 4. 34; 6. 26; Acts 14. 15; 1 Thess. 1. 9; Heb. 9. 14; 10. 31;—God and Lord alone, 2 Kings 19. 15; Neh. 9. 6; Ps. 33. 18; 86. 10; Isa. 37. 16, 20;—none else, or besides him, Deut. 4. 35; 2 Sam. 7. 22; 22. 32; 2 Kings 5. 15; Isa. 44. 6, 8; 45. 5, 6, 14, 18, 21, 22; 46. 9; Hos. 13. 4;—none with him, Deut. 32. 39;—none before him, Isa. 43. 10;—none like him, or to be compared to him, Ex. 8. 10; 9. 14; 15. 11; Deut. 4. 12; 33. 26; 2 Sam. 7. 22; 1 Chr. 17. 10; Ps. 35. 10; 86. 8; 89. 6; Isa. 40. 18; 46. 5, 9; Jer. 10. 6, 7, 10;—blessed, Psal. 119. 12; Rom. 1. 25; 1 Tim. 1. 11; 6. 15;—his name to be revered, Deut. 5. 11;—his great majesty, Hab. 3. 3;—incomprehensible, Job 11. 7; Ps. 145. 3;—his superiority to idols, Isa. 40. 12, &c.; 41. 21; 44. 9; 45. 20; 46. 5; Jer. 10. 12;—the creator of all things, Gen. 1. 1, &c.; Neh. 9. 6; Job 26. 7; Ps. 33. 6; 89. 11; 148. 5; Prov. 3. 19; Isa. 34. 1; 45. 18; Jer. 38. 16; Zech. 12. 1;—his works unsearchable, Ecc. 8. 17;—the governor of all things, Psal. 135. 6;—our constant preserver, Acts 17. 28;—his immortality, Deut. 33. 27; 1 Tim. 1. 17; 6. 16; Rev. 4. 9;—immutability, Ex. 3. 14, 15; Mal. 3. 5, 6; Rom. 1. 23; Heb. 13. 8; James 1. 17;—incorruptibility, Rom. 1. 23;—eternity, Ps. 9. 7; 90. 2, 4; 93. 2; 102. 12, 24, 27; 104. 31; 135. 3; 145. 13; Isa. 40. 28; 57. 15; 63. 16; Jer. 10. 10; Lam. 5. 19; Dan. 4. 3; 1 Tim. 1. 17; Rom. 1. 20; 2 Cor. 4. 8; 2 Pet. 1. 11;—first and last, Isa. 41. 4; 44. 6; 48. 12; Rev. 1. 8;—his omnipresence, 1 Kings 8. 27; Ps. 139. 7—10; Jer. 23. 24; 2 Chr. 6. 18; Eph. 1. 23;—omniscience, 1 Sam. 2. 3; Job 26. 6;



Ps. 44. 21; 139. 2; Prov. 15. 11; Isa. 30. 18; Matt. 6. 18; Acts 15. 18; Heb. 4. 12, 13; 1 John 3. 20;—his power, Gen. 17. 1; Job 9. 4; 37. 23; 42. 2; Ps. 35. 10; 62. 11; 68. 35; Isa. 26. 4; 40. 29; 2 Cor. 12. 9; Isa. 14. 24; Dan. 3. 17, 29; Rom. 1. 20;—his wisdom, Job 9. 4; 36. 5; Ps. 92. 5; 104. 24; 147. 5; Isa. 28. 29; Rom. 16. 27; 1 Cor. 3. 19, 20; 1 Tim. 1. 17;—perfection, Ex. 15. 7; Ps. 145. 12; Matt. 5. 48;—produces good from the evil designs of men, Gen. 45. 8; 50. 20; Job 5. 12; Ps. 33. 10; 76. 10; Prov. 16. 9, 33; 19. 21;—disposes of things as he pleases from the beginning, Deut. 8. 18; 1 Chr. 29. 12; 2 Chr. 1. 12; Job 1. 21; 9. 12; Ps. 75. 7; Dan. 4. 17;—his justice, Gen. 18. 25; Deut. 32. 4; Job 34. 17; 35. 10; Acts 17. 31; Rev. 15. 3; 19. 1, 2;—in not punishing children for the sins of their parents, Deut. 24. 16; Ezek. 18. 2;—he often delays his judgments, Ecc. 8. 11;—his chastisements to be borne, Job 1. 21; 2. 10; Heb. 12. 5;—his mercy, Ex. 34. 6; Joel 2. 13; 2 Cor. 1. 3; 1 John 1. 9;—his love to Christians, 3. 1;—his goodness, Ps. 86. 5; 145. 9; Matt. 19. 17;—his holiness, Lev. 19. 2; 1 Sam. 2. 2; 6. 20; John 17. 11; Isa. 6. 3; Rev. 4. 8; 15. 4;—his truth and faithfulness, Isa. 65. 16; 2 Cor. 1. 18, 20; Heb. 10. 23; 11. 11; 2 Pet. 3. 9; Rev. 15. 3;—psalms exhorting to trust in him, Ps. 61. 62. 63. 64. 69. 70. 71. 75. 85. 86. 91. 94. 115. 116. 118. 121. 123. 125. 131;—his promises to the Israelites fulfilled, Josh. 21. 43;—the sole object of worship, Ex. 20. 1; Deut. 4. 14, 39, 40; Luke 4. 8;—to be feared, Ps. 33. 8; 76. 7;—to be loved, Matt. 22. 37;—to be obeyed, Acts 5. 29;—not to be tempted, Deut. 6. 16; Matt. 4. 7;—compared to light, 1 John 1. 5;—the description of his throne in a vision, Rev. 4. 2;—the symbol of his presence returns to the temple, Ezek. 43. 1, &c.; addresses Job, Job 38. 3; 40; 41;—to be imitated, Eph. 5. 1;—the marks of his sons, Rom. 8. 14; 1 John 3. 2.

*Godhead*, the nature or essence of God, Col. 2. 9; Rom. 1. 20; Acts 18. 29.

———, *Trinity in*. See *Trinity*.

*Gods*, great men so called, Ex. 22. 28; Ps. 82. 1; 138. 1; John 10. 34; 1 Cor. 8. 5.

———, *heathen ones*, Adrammelech and Anammelech of Sepharvaim, 2 Kings 17. 31;—Ashima of Hamath, 30;—Ashteroth of the Sidonians, 1 Kings 11. 33;—Baal of Tyre, &c. Judg. 2. 13;—Baalberith, 8. 33;—Baal-peor of the Moabites, Num. 25. 3;—Baalzebub of Ekron, 2 Kings 1. 2;—Bel and Nebo of the Babylonians, Isa. 46. 1;—Chemosh of the Moabites, 1 Kings 11. 7;—Dagon of the Philistines, Judg. 16. 23;—Diana of Ephesus, Acts 19. 24;—Jupiter and Mercury of the Greeks and Romans, Acts 14. 12;—Milcom and Molech of the Ammonites, 1 Kings 11. 5, 7;—Nergal of Cuth, 2 Kings 17. 30;—Nibhas and Tartak of the Avites, 31;—Nisroch of the Assyrians, 19. 37;—Chiun, or Remphan, Amos 5. 26; Acts 7. 43;—Succoth-benoth of the Babylonians, 2 Kings 17. 30;—Tammuz of the Syrians, Ezek. 8. 14.

*Goddesses*, female gods; such as, Ashtoreth, 1 Kings 11. 5, 33;—the queen of heaven, or the moon, Jer. 44. 17, 25;—Diana, Acts 19. 27, 35, &c.

*Godliness*, or piety to God, consists in reverencing his perfections, Ps. 104. 1;—esteeming him as our chief good and portion, 73. 25; Lam. 3. 24;—fearing to offend him, Gen. 39. 9;—studying by holiness of life to promote his honour, 2 Peter 3. 11;—confiding in him for all we need, Ps. 48. 14; 73. 24.

———, *advantages of*, profitable to all things, 1 Tim. 4. 8; 6. 6;—promises to, Ps. 4. 3; 2 Pet. 2. 9.



*Gog* and *Magog*, their destruction foretold, Ezek. 38. 39; Rev. 20. 8.

*Gold*, the most heavy, dense, pure, ductile, and valuable of all metals; God's word compared to, on account of its inestimable worth, Ps. 19. 10;—tried saints compared to, Job 23. 10; 1 Pet. 1. 7;—the streets of the new Jerusalem, Rev. 21. 18, 21.

*Goldsmith*, one who makes golden wares, Neh. 3. 8; Isa. 40. 19; 41. 7; 46. 6.

*Golgotha*. See *Calvary*.

*Goliath*, a mighty giant of Gath, about ten feet and a half high, 1 Sam. 17. 4;—challenges Israel, 8—10;—slain by David, 49.

*Gomor*, [finishing, consuming] the eldest son of Japheth, Gen. 10. 2;—prediction respecting, Ex. 38. 6.

*Gomorrah*. See *Sodom*.

*Gopher-wood*, of which Noah built the ark, uncertain whether it was cedar, pine, or cypress, Gen. 6. 14.

*Gorgeous*, fine, splendid, glittering, Luke 7. 25; 23. 11; Ez. 23. 12.

*Goshen*, a very fertile province in Egypt, which Joseph procured for his father and brethren, Gen. 45. 10; 47. 1—6;—another place of the same name, near Gibeon, Josh. 10. 41.

*Gospel*, [God's word, good news, glad tidings] the joyful intelligence of salvation, through Christ; called the gospel of God, Rom. 1. 1;—of Christ, 16;—of salvation, Eph. 1. 13;—of peace, 6. 15;—the glorious gospel, 1 Tim. 1. 11;—to be preached to all descriptions of men, Mark 16. 15; Tit. 2. 11;—the salvation which it publishes to be offered freely to all, Isa. 55. 1; John 7. 37; Rev. 22. 17;—all who believe it shall be saved, Mark 16. 16;—the blessings of it, Rom. 1. 16; 1 Cor. 1. 18; Eph. 2. 1, &c.; 1 Pet. 1. 1, &c.;—superior to the law of Moses, John 1. 17; 2 Cor. 3. 7;—the danger of rejecting it, Mark 16. 16; Luke 10. 16; John 3. 36; 12. 48; Heb. 2. 3; 10. 28; 12. 25;—to whom it is hidden, 2 Cor. 4. 3, 4;—no other to be preached, Gal. 1. 8, 9;—the remarkable propagation of it, Mark 4. 30; John 12. 32; Acts 2. 41; 4. 4; 6. 7; 12. 24; 13. 49; 19. 20; 1 Cor. 16. 9;—shall in due time be preached in all the world, Ps. 2. 8; 22. 27; 72. 2, 11, 17; 86. 9; Isa. 2. 2, 3; 40. 4, 5; 42. 1, 4, 6, 7; 49. 6; Dan. 2. 44; Hab. 2. 14; Mal. 1. 11; Matt. 8. 11; 24. 14.

*Government* of all things committed to Christ, as Mediator, Isa. 9. 6, 7; Matt. 28. 18; Eph. 1. 20—22;—governments, an order of rulers in apostolic churches, 1 Cor. 12. 28;—wicked men despise, 2 Pet. 2. 10.

*Gourd*, a shrub with large leaves, which grows in the sandy places of Canaan, and in a few days rises to considerable height, Jonah 4. 6.

*Gozan*, a river mentioned in several places, 2 Kings 17. 6; 18. 11; 19. 12; 1 Chr. 5. 26.

*Grace of God*, his free favour, manifested in the gift of his Son, and the blessings of salvation through him, John 3. 16, 17; 1 Cor. 9. 15; Eph. 2. 8; 2 Tim. 1. 9;—election is of grace, Rom. 11. 5; Eph. 1. 3—6;—effectual calling is of, Gal. 1. 15; 2 Thess. 1. 11, 12;—pardon of sin, Eph. 1. 7;—justification, Rom. 3. 24;—adoption, Eph. 1. 5;—sanctification, 2 Cor. 9. 8;—faith, Acts 18. 27; Eph. 2. 8;—hope, 2 Thess. 2. 16;—*promised* to believers, Ps. 84. 11; Isa. 30. 18, 19; 2 Cor. 12. 9;—God's conferring it on men is *sovereign*, Matt. 11. 25; Rom. 9. 15, 16;—*free*, Rom. 5. 8; 1 John 4. 10;—*distinguishing*, Matt. 20. 16; Rom. 9. 15;—*preventing*, not the effect, but the cause of holiness, 1 John 4. 19;—*effectual*, completely accomplishing its end, Rom.



8. 28, 30; Phil. 1. 6;—necessary to the performance of good works, 1 Kings 8. 58; Ps. 119. 32; John 6. 44; Rom. 8. 8; 1 Cor. 3. 6; 12. 3; 15. 10; Phil. 2. 13; Heb. 13. 21;—will be increased when improved, Matt. 13. 12; Luke 8. 18; John 15. 2;—should be earnestly sought in prayer, Heb. 4. 16; *James* 1. 5;—examples of prayer for, Gen. 43. 29; Num. 6. 25; Isa. 33. 2; Rom. 1. 7; 1 Cor. 1. 3; 2 Cor. 1. 12. 13. 14; Gal. 6. 18; Eph. 6. 24; 1 Tim. 1. 2; Rev. 1. 4.

*Grace of God*, the gospel so called, John 1. 17; Acts 14. 3; 20. 24; Rom. 5. 2; 2 Cor. 6. 1; Tit. 2. 11.

*Graff*, or *Graft*, to insert a scion, or branch, of one tree into the stock of another; the Gentiles were grafted into the church, Rom. 11. 17, 19;—the Jews shall be, 23;—the word of God is, into the heart, James 1. 21.

*Grapes*, the fruit of the vine, Gen. 40. 10; Lev. 25. 5, 11; Matt. 7. 16;—brought from the land of Canaan by the spies, Num. 13. 23;—an emblem for the instruction of the Israelites, Ezek. 18. 1, &c.

*Grasshopper*, an insect of the locust kind, but small, Num. 11. 33; Judges 6. 5; Ecc. 12. 5; Isa. 40. 22.

*Gratitude* recommended, 2 Sam. 9; 2 Kings 4. 13; Luke 18. 15;—want of it reproved, Isa. 1. 2, 3.

*Grave*, sober, serious and solemn, deacons required to be, 1 Tim. 3. 8;—and aged Christians, Tit. 2. 2.

———, or sepulchre for burying the dead; Jacob set a pillar over Rachel's, Gen. 35. 20;—God will ransom his people from, Hos. 13. 14;—the Christian's song of victory over, 1 Cor. 15. 55.

*Greaves*, armour for the legs, 1 Sam. 17. 46.

*Grecians*, many of them converted, Acts 11. 19,—21.

*Greece*, a country on the south-east of Europe, and including Ionia, and Asia Minor, Zech. 9. 13; Acts 20. 2.

*Greeks*, Gentiles in general thus called, Acts 19. 10; 20. 21; 1 Cor. 22. 23, 24;—apply to Jesus, John 12. 20;—many believed, Acts 14. 1.

*Greetings*, honourable salutations, courted by the Pharisees, Matt. 23. 7; Luke 11. 43; 20. 46;—expressions of true friendship, addressed to the saints, Acts 15. 23; Rom. 16. 3, &c.; 1 Cor. 16. 20, &c.

*Grey head*. See *Hoary head*.

*Grief* for the loss of friends allowable; in Abraham for the death of Sarah, Gen. 23. 2;—Joseph for the death of his father, 50. 1, &c.;—David for Saul and Jonathan, 2 Sam. 1. 11;—for Abner, 3. 31;—Jesus at the death of Lazarus, John 11. 35;—Paul for the sickness of Epaphroditus, Phil. 2. 27.

——— should not be immoderate, 2 Sam. 12. 20; 1 Thess. 4. 13; 1 Cor. 7. 30.

*Grisled*, mixed black and white hairs, Gen. 31. 10; Zech. 6. 3, 6.

*Groaning*, deep distress, Ex. 2. 24;—an overwhelming sense of the evil of sin, and the value of spiritual blessings, Rom. 8. 26; 2 Cor. 5. 2.

*Groves* frequently the places of idol worship, 1 Kings 15. 13; 16. 33; 2 Kings 17. 16;—not to be planted near the place of the national worship, Deut. 16. 21.

*Grudging* toward our brethren forbidden, Lev. 19. 8; Jam. 5. 9;—alms not to be given with, 2 Cor. 9. 7;—hospitality to be used without, 1 Pet. 4. 9.

*Guest*, one lodged in the house, or entertained at the table of another, 1 Kings 1. 41, 49; Matt. 22. 10; Luke 19. 7.

*Guide*, God promises to be, to his people, Ps. 25. 9; 32. 8; Isa. 42. 16; 48. 17; 49. 10; Jer. 31. 18.

*Guile*, or deceit, we are required to be

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without Ps. 34. 13; 1 Pet. 2. 1; 3. 10;—persons without it, approved, Ps. 32. 2; John 1. 47; Rev. 14. 5. See *Deceit*

*Gutters*, dams, or passages for water, Gen. 30. 38, 41; 2 Sam. 5. 8.

# H

*Habakkuk*, [embracer wrestler] one of the twelve minor prophets, who lived about 600 years before Christ; foretells the destruction of Judah by the Chaldeans, Hab. 1;—the overthrow of the Chaldeans, 2;—his sublime prayer, 3.

*Habergeon*, a corslet or coat of mail, Ex. 28. 32; Job 41. 26.

*Habits*, either good or bad, not easily changed, Prov. 22. 6; Jer. 13. 23.

*Hadad*, [joy, clamour] the Edomite, opposes Solomon, 1 Kings 11. 14.

*Hadadezer*, [joy of assistance] king of Zobah in Syria, conquered by David, who took from him 1000 chariots, 20,000 footmen, and 700 horsemen, 2 Sam. 8. 3, 4;—David slew of the Syrians who came to succour him 22,000 men, 5;—some years after he again made war with David, who defeated him, 10. 15—19.

*Hadadrimmon*, a city in the valley of Megiddo, near to which the good king Josiah was slain, and his army routed, which occasioned a great mourning, 2 Chr. 35. 22, 24; Zech. 12. 11.

*Hagar*, [stranger, fearing] an Egyptian, servant to Sarah, given to Abraham to wife, Gen. 16. 2;—flies from Sarah, 6;—encouraged by an angel to return, 7—12;—bare Ishmael to Abraham, 15;—she and her son dismissed, 21. 9—14;—comforted by an angel in the wilderness, 17;—her history allegorized, Gal. 4. 22.

*Hagarenes*, or *Hagarites*, the descendants of Hagar, 1 Chr. 5. 10, 20; Ps. 83. 6.

*Haggai*, [solemn feast] a prophet who returned from the Babylonish captivity with Zerubbabel, Ezr. 2. 2;—he and Zechariah promote the rebuilding of the temple, 5. 1, &c.

*Hail*, terrible showers of, in the plagues of Egypt, Ex. 9. 24;—in the defeat of the Canaanites, Josh. 10. 11.—fulfils God's word, Ps. 148. 8.

*Hair*, of Absalom, remarkable, 2 Sam. 14. 26;—used as a type of the fate of Jerusalem, Ezek. 5. 1.

*Hallow*, to set apart to a holy use, Ex. 20. 11; 28. 38;—to reverence, or worship, Lev. 22. 32; Matt. 6. 9.

*Ham*, [heat, brownness] the youngest son of Noah, his offence and punishment, Gen. 9. 22;—his descendants, 10. 6; 1 Chr. 1. 8.

*Haman*, [noise, preparation] his great honours in the court of Ahasuerus, Esth. 3. 1;—not respected by Mordecai, 2;—the want of this honour destroyed his happiness, 5. 13;—obtains a decree to kill all the Jews, 3. 8;—erects a gallows to hang Mordecai, 5. 14;—hanged on it himself, 7. 10;—his sons hanged, 9. 12.

*Hamath*, a noted city of Syria, and capital of a province of the same name, lying on the river Orontes, Josh. 13. 4; Judges 3. 3;—the king of, friendly to David, 2 Sam. 8. 9;—afterwards taken by Solomon, 2 Chr. 8. 3;—by some believed to be *Tiberias*.

*Hammer*, the word of God compared to, Jer. 23. 29;—Babylon called the hammer of the whole earth, 50. 23.

*Hamor*, [an ass, clay, or wine] prince of Shechem, whose son ravished Dinah, Gen. 34. 2;—his application to Jacob, and his destruction, 6. 26.

*Hanameel*, [the grace of God] a kinsman of the prophet Jeremiah, sold him a field, Jer. 32. 7.

*Hanani*, [grace to me, or mercy] the prophet, reproves Asa, 2 Chr. 16. 7.

*Hananiah*, [grace or gift of the Lord] the false prophet, Jer. 28. 1;—breaks Jeremiah's yoke, 10;—his death foretold, 15.

*Hand* of the Lord, denotes his power, Ex. 9. 3; 16. 3; Isa. 59. 1; Luke 1. 66.

—— of Moses leprous, Ex. 4. 6;—of Jeroboam withered, 1 Kings 13. 4.

—— withered restored by Jesus, Matt. 12. 10; Mark 3. 2; Luke 6. 6.

—— writing on the wall seen by Belshazzar, Dan. 5. 5.

*Hands*, imposition of, in blessing, Gen. 48. 14; Matt. 19. 15;—in dedicating sacrifices, Ex. 29. 10; Lev. 1. 4;—in ordaining to offices, Num. 8. 10; 27. 18; Deut. 34. 9; Acts 6. 6; 1 Tim. 4. 14; 5. 22; 2 Tim. 1. 6;—in miraculous cures, Mark 6. 5; 16. 18; Luke 5. 40; 13. 13; Acts 9. 17; 28. 8;—in imparting the gift of the Holy Spirit, Acts 8. 17; 19. 6.

—— lifted up in prayer, Ex. 17. 11; Ps. 28. 2; 63. 4; 88. 9; 134. 2; 141. 2; 143. 6;—in taking an oath, Gen. 14. 22.

—— to pour water on, to serve, as Elisha did to Elijah, 2 Kings 3. 11;—to wash publicly to declare innocence, Deut. 21. 6, 7; Matt. 27. 24.

*Hanging*, an infamous death, Num. 25. 4; Deut. 21. 22; Gal. 3. 13;—of Pharaoh's baker, Gen. 40. 19;—of those who joined in the worship of Baal-peor, Num. 25. 4;—of the five kings by Joshua, Josh. 10. 26;—of Saul's sons, 2 Sam. 21. 8;—of Haman and his sons, Est. 7. 10; 9. 14.

*Hannah*, [gracious] the wife of Elkanah, and mother of the prophet Samuel, reproached for her barrenness, 1 Sam. 1. 6;—prayed for a son, 10. 11;—first reproved, and then encouraged by Eli, 14. 17;—bears Samuel, 20;—presents him to the Lord, 24;—her song, 2. 1, &c.

*Hanun*, [gracious] the son of Nahash, king of the Ammonites, who insulted David's ambassadors, by cutting their clothes and beards, 2 Sam. 10. 4.

*Happiness*, wherein it consists, Ps. 1. 1, &c.; 32. 1; 40. 4; 106. 3; 112. 1; 119. 1; 128. 1; Prov. 3. 13; 29. 18; Isa. 56. 2; Matt. 5. 3, &c.; Luke 6. 20; 11. 28, 12. 43; John 13. 17; Rom. 4. 7; 14. 22; James 1. 12; Rev. 14. 13.

*Haran*, [mountain, inclosed] the eldest son of Terah, and brother of Abraham, and father of Lot, Gen. 11. 26—31;—the place where he dwelt called after his name, 32; 12. 4, 5.

*Hareth*, a forest in the tribe of Judah, into which David fled from Saul, 1 Sam. 22. 5.

*Harim*, the third of the twenty-four families of the order of priests, 1 Chr. 24. 8;—his descendants to the number of 1017 returned from captivity, Ezra 2. 39;—those of them who had married strange women, agree to put them away, 10. 21;—another person of this name, 2. 32; Neh. 7. 35.

*Harlot*, literally a common prostitute, Prov. 29. 3;—metaphorically, the idolatrous impurities of Israel, Isa. 1. 21; Jer. 2. 20; 3. 1; Ex. 16. 15, &c.

*Harod*, a fountain of water at the foot of mount Gilboa, Judg. 7. 1.

*Haroseth*, a city of Galilee, near the lake Merom, where Sisera resided, and his army was routed, Judg. 4. 2, 16.

*Harp*, a stringed musical instrument, much used by the prophets, and in the worship of God, 1 Sam. 10. 5; 1 Chr. 25. 3; Ps. 33. 2; 43. 4; 57. 8, &c.

*Hart*. See *Deer*.

*Harvest*, the season of reaping corn and fruits, Gen. 8. 22;—a people who are ripe for destruction, Joel 3. 13;—the end of the world, Matt. 13. 30;—a season of wrath, Rev. 14. 15.

*Hatred* of our fellow men to be guarded against, Lev. 19. 17; Prov. 10. 12, 18; 26. 24; 1 John 2. 9; 3. 15; 9. 20.

*Haughtiness*, pride and arrogance, condemned, 2 Sam. 22. 28; Prov. 16. 18; 18. 12; Isa. 2. 11, 17. See *Pride*.

*Haven*, a sea-port, Gen. 49. 13; Psal. 107. 30; Acts 27. 8, 12.

*Havilah*, [painful, bearing] the son of Cush, Gen. 10. 7;—gave name to the country of, 25. 18; 1 Sam. 15. 7.

*Hawk*, a well known fowl, described, Job 39. 26.

*Hazael*, [seeing God] probably an officer in the army of Naaman the Syrian, sent to consult Elisha at Damascus, 2 Kings 8. 7;—his iniquity predicted, 13;—kills his master, 15;—oppresses Israel, 10. 32; 13. 22;—diverted by presents from proceeding to Jerusalem, 12. 17;—his death, 13. 24.

*Hazeroth*, a place where the Israelites encamped in the wilderness, Num. 11. 35; 12. 16.

*Hazor*, a city in the tribe of Judah, taken by Joshua, Josh. 11. 10; 15. 23;—another in the tribe of Naphtali, 19. 36;—destruction of foretold, Jer. 49. 30, 33.

*Head*, Christ is of his body, the church, Eph. 5. 23;—of principality and power, Col. 2. 10;—of all things for the good of his church, Eph. 1. 22.

*Health*, the value of it, and how preserved, Prov. 3. 7; Acts 27. 34; 1 Tim. 5. 23.

*Hear*, we are commanded to hear Christ, Matt. 17. 5; Mark 9. 7;—and the Spirit addressing the churches, Rev. 2. 7; 11. 17, 29; 13. 9;—we ought to do so *attentively*, Luke 21. 38; Acts 10. 33; Heb. 2. 1;—with *reverence*, Ps. 89. 7;—with *faith*, Heb. 4. 2;—with a *humble* and *teachable* disposition, Luke 10. 39; Jam. 1. 21;—with *self-application*, Matt. 26. 22;—with *constancy*, Prov. 8. 34; Acts 2. 42, 46; James 1. 24, 25;—with a view to *practice*, Matt. 7. 24—27; Rom. 2. 13;—with *prayer*, Ps. 119. 18, 27.

*Heart*, commonly used for the *soul*, as the ancients believed that this was its seat, Ps. 19. 8; 44. 21; Isa. 9. 9;—naturally depraved, Gen. 6. 5; 8. 21; Eccl. 9. 3; Matt. 15. 19;—hard, and unfeeling in matters relating to the soul, Psal. 119. 70; Ex. 11. 19; Eph. 4. 18;—proud, Ps. 10. 4; 73. 6; Isa. 9. 9; Jer. 49. 16; Oba. 3;—deceitful, Psal. 12. 2; Prov. 28. 26; Jer. 17. 9; 1 Cor. 8. 2; Gal. 6. 3; Rev. 3. 17.

—— should be pure, Josh. 24. 14; 1 Sam. 16. 7; 1 Chr. 28. 9; 29. 17; Ps. 7. 8; 24. 4; 51. 6; 73. 1; 119. 80; 125. 4; Prov. 4. 23; 23. 26; 24. 9; Matt. 5. 8; Luke 8. 15; 11. 39; Rom. 2. 29; 1 Tim. 1. 5; 2 Tim. 2. 22; James 4. 8.

——, evidences of its being pure, are its abhorring vain and sinful thoughts, Ps. 119. 113;—delighting in holy meditations, Ps. 1. 2; 119. 97;—prompting to holy conversation and deportment, Matt. 12. 34, 35; Jam. 3. 13;—exciting to pray for greater purity, Ps. 51. 2, 7, 10.

——, we are commanded watchfully to keep, Prov. 4. 23;—the Lord looks chiefly to it, 1 Sam. 16. 7; Jer. 17. 10;—a broken and a contrite one pleasing to the Lord, Ps. 34. 18; 51. 17; Isa. 57. 15; 61. 1; 66. 2.

——, God judicially hardens, or in righteous judgment gives up sinners to harden themselves, as in the case of Pharaoh, Ex. 4. 21; 7. 13; 9. 12;—of Sihon, Deut. 2. 30;—of the inhabitants of Canaan, Josh. 11. 20;—of the Israelites, Ps. 81. 12;—of the Gentiles, Rom. 1. 24.

*Heart, marks* of one thus hardened are; insensibility and indifference about the state of the soul, Ps. 119. 70; Isa. 1. 3; 6. 10;—total neglect of duties, Job 21. 14, 15; Ps. 10. 4;—unrestrained indulgence in sin, Rom. 1. 24; Eph. 4. 18, 19;—contempt of threatened judgments, Isa. 5. 18, 19; 2 Pet. 3. 3, 4.

*Heart*, awful doom of those who are thus hardened in, Prov. 29. 1;—cautions to guard us from, 1 Sam. 6. 6; Psal. 95. 8; Prov. 28. 14; Heb. 3. 8, 15; 4. 7.

*Heathens*, those who are without the written word of God, Ps. 2. 1; Matt. 6. 7; Gal. 2. 9;—might know somewhat of God by his works, Acts 14. 17; Rom. 1. 19, 20;—are notwithstanding ignorant of him, 1 Cor. 1. 21;—are sunk into idolatry and vice, Rom. 1. 21—32;—shall be judged by the law and light of nature, 2. 12—16;—in the latter times shall enjoy the gospel. See *Gospel*.

*Heaven* sometimes means the place where holy souls dwell, 2 Kings 2. 1, 11; Luke 2. 15; Eph. 3. 15; Col. 1. 5; 1 Pet. 1. 4;—and sometimes the visible firmament, Gen. 7. 11; Lev. 26. 19; Deut. 4. 11; Lam. 4. 19; Luke 21. 26.

——, the happiness of it, Psal. 16. 11; Dan. 12. 3; Matt. 5. 12; 13. 43; Luke 12. 43; John 12. 26; 17. 21; 1 Cor 2. 9; 13. 12; 1 Pet. 1. 4; Rev. 14. 13.

——, degrees of happiness in it, Matt 16. 27; Luke 19. 17; John 14. 2; 1 Cor. 15. 41; 2 Cor. 9. 6.

——, who will be admitted into it, Matt. 5. 3—12; John 3. 15; Rom. 2. 7; 1 Tim. 6. 19.

——, who will be excluded from it, Matt. 7. 21; Luke 13. 27; 1 Cor. 6. 9; Gal. 5. 21, &c.

*Heaviness*, sorrow and distress of mind, Ezra 9. 5; Psal. 69. 20; Prov. 10. 1;—Christ comforts those who are in, Isa. 61. 3.

*Hebrews*, the descendants of Abraham, a name frequently given to the Jews, Gen. 40. 15; 43. 32; Ex. 2. 6; 3. 18, &c.

*Hebron*, one of the most ancient and renowned cities of the world, situated about 20 miles south of Jerusalem;—Abraham dwelt there, Gen. 13. 18;—taken from the Amorites, Judg. 1. 10.

*Hedge*, for protecting fields or gardens, 1 Chr. 4. 13;—whatever defends from harm, Isa. 5. 5; Ex. 13. 5;—troubles and hindrances, Lam. 3. 7; Hos. 2. 6.

*Heel*, put for the *body*, or the inferior part of human nature, Gen. 3. 15.

*Heifer, red*, a young cow, the use of its ashes, Num. 19. 1, &c.

*Heirs* of God, Christians so called, Rom. 8. 17; Gal. 4. 7; Eph. 3. 6; Tit. 3. 7; Heb. 6. 17; James 2. 5;—Christ the heir of all things, Heb. 1. 2.

*Helbon*, supposed to be the city of Aleppo, famed for its excellent wine, Ex. 27. 18.

*Heliopolis*, [the city of the sun] a city of Egypt, situated by the river Nile, thus named, both in the Septuagint and Vulgate, but called *On* in the Hebrew, Gen. 41. 45; 46. 20.

*Hell* sometimes means great sorrows and afflictions, Psal. 18. 5; 116. 3; Matt. 11. 23;—sometimes the grave or the state of death, Psal. 16. 10; Prov. 23. 14; 27. 20; Acts 2. 27; Rev. 20. 13;—most frequently the place appointed for the punishment of devils and wicked men, Psal. 9. 17; Prov. 15. 24; Matt. 5. 29; 10. 28; 23. 33; Mark 9. 43; Luke 12. 5; 16. 23; 2 Peter 2. 4;—the horrors and punishments of it set forth, Matt. 13. 42; 18. 9; 25. 30; Jude 13;



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Rev. 14. 10; 19. 20; 20. 10, 14; 21. 8;—sufferings in it various, according to the degrees of guilt, Matt. 11. 22; 23. 14; Luke 12. 47, 48;—the eternity of the torments thereof asserted, Dan. 12. 2; Matt. 3. 12; 25. 46; Mark 9. 44; Luke 16. 26; Jude 13.

*Helmet*, a metal cap, for defending the head, 1 Sam. 17. 5, 38;—figuratively, the hope of salvation, Eph. 6. 17; 1 Thess. 5. 8.

*Heman*, [trouble, tumult] the son of Joel, one of the sacred musicians, 1 Chr. 6. 33; 15. 17, 19;—another, the son of *Zerah*, celebrated for his wisdom, 1 Kings 4. 31; 1 Chr. 2. 6.

*Hemlock*, a poisonous herb, Hos. 10. 4;—figuratively, perverted judgment, Am. 6. 12.

*Hephzibah*, [pleasure, delight] the queen of Hezekiah, and mother of Manasseh, 2 Kings 21. 1;—the church thus called, Isa. 62. 4.

*Herald*, one who proclaims the orders of a king, Dan. 3. 4.

*Herbs*, appointed for the food of man, Gen. 3. 18;—figurative of the transitory prosperity and life of man, 2 Kings 19. 26; Ps. 37. 2.

*Herd*, larger cattle, distinguished from the smaller called the *Flock*, Gen. 18. 7; Ex. 10. 9; Hab. 3. 17.

*Heresy*, [selection, sect, choice] generally used to signify some dangerous error, real or supposed, Acts 24. 14; 1 Cor. 11. 19; Gal. 5. 20; 2 Pet. 2. 1.

*Heretics*, those who hold, or teach false doctrine, Titus 3. 10; 2 Tim. 2. 17, 18.

*Hermas*, and *Hermes*, two disciples of Christ residing in Rome, to whom Paul sends his salutations, Rom. 16. 14.

*Hermogenes*, [descendant of Mercury] one who turned his back on Paul, and probably on a Christian profession, 2 Tim. 1. 15.

*Hermon*, a mountain in the northern boundary of the Holy Land, often mentioned, Josh. 12. 5; 13. 5, 11; Ps. 89. 12; 133. 3.

*Herod*, [glory of the skin] *the Great*, king of Judea, when Christ was born, Matt. 2. 1;—was troubled at the report of his birth, 3;—sent for the Magi, or wise men, who had come to see Christ, and by falsehood endeavoured to make them inform him where the infant Saviour was, 7, 8;—enraged, because they complied not with his wish, he commanded all the children in Bethlehem, from two years old and under, to be murdered, 16;—after his death, Joseph and Mary return from Egypt with Christ, 19, &c.

——, *Antipas the Tetrarch*, son of the former, and king of Galilee, married his brother's wife, Matt. 14. 3;—reproved for this by John the Baptist, 4;—imprisons and puts him to death, 3—10; Mark 6. 17; Luke 9. 7, 9;—hears of the fame of Jesus, Matt. 14. 1;—reported to design to kill him, Luke 13. 31;—examines him, 23. 6.

——, *Agrippa*, the grandson of Herod the Great, puts to death the apostle James, Acts 12. 2;—imprisoned Peter, 3, 4;—his terrible death, 20—23.

*Herodians*, a political faction, who flattered Herod, and shaped their religion to suit his interests, Matt. 22. 16; Mark 12. 13.

*Herodias*, the sister of Herod Agrippa, and grand-daughter of Herod the Great; her first husband was her uncle Philip, son of Herod the Great, whom she deserted, and lived in adulterous intercourse with Herod Antipas, his brother. See *Herod Antipas*.

*Heron*, a well-known bird, with long slender legs, and which feeds on fish, Lev. 11. 19; Deut. 14. 18.

*Heshbon*, a city of considerable note, about 20 miles east of the river Jordan, given to the tribe of Reuben, Josh. 13. 7;—afterwards assigned to the Levites, 21. 37;—famous for its fish-pool, Song, 7. 4.

*Heth*, [trembling, fear] the eldest son of Canaan, and father of the Hittites, Gen. 10. 15;—Abraham purchased a burying place from his sons, 23. 10;—the daughters of, imbittered Rebekah's life, 27. 46.

*Hezekiah*, [strengthened of the Lord] king of Judah succeeds Ahaz, 2 Kings 18. 20; 2 Chr. 29. 27;—conquers the Philistines, 2 Kings 18. 8;—made war upon by Sennacherib, 18. 13; 2 Chr. 32. 1; Isa. 36. 1, &c.;—receives ambassadors from Babylon, 2 Kings 20. 12; Isa. 39. 1;—threatened for his ostentation, 6;—cleanses the temple, 2 Chr. 29. 3;—proclaims a solemn fast, 30. 1;—sick, but recovers, 2 Kings 20. 1, &c.; Isa. 38. 1, &c.;—dies, 2 Kings 20. 21.

*Hiddekel*, now called *Tigris*, one of the rivers which had their source in Paradise, Gen. 2. 14;—on the banks of it Daniel had one of his visions, Dan. 10. 4.

*Hiel*, [life of God] a man of Bethel, who, notwithstanding the curse denounced by Joshua against him who should attempt to rebuild Jericho, Josh. 6. 26, undertook it, and found the curse verified, 1 Kings 16. 34.

*Hierapolis*, a city in the neighbourhood of Colosse, where christianity was early planted, Col. 4. 13.

*High Places*, places appropriated to idol worship, 1 Kings 3. 2, 4; 12. 31, 32; 13. 2; 14. 23. &c.

*High-priest*, his robes, Ex. 28. 39;—how he must enter the holy of holies, Lev. 16. 1, &c.;—succession after the captivity, Neh. 12. 10;—Christ our great, Heb. 4. 14.

*Hin*, a liquid measure, containing the sixth part of an ephah, or one gallon and two pints, Ex. 29. 40; 30. 24, &c.

*Hind*, a female stag, in the third year of its age, Job 39. 1; Ps. 29. 9.

*Hinnom*. See *Tophet*.

*Hiram*, [whiteness, liberty] king of Tyre, sends to David, 2 Sam. 5. 11;—congratulates Solomon on his accession, 1 Kings 5. 1;—makes him a present, 9. 14;—his answer to Solomon about assistance in building the temple, 2 Chr. 2. 11.

——, *or Huram*, an eminent artificer, sent from Tyre to assist in the building of the temple, &c. 1 Kings 7. 13;—and the furniture of it, 15, &c.

*Hire*, to be paid promptly to the labourer, Lev. 19. 13; Deut. 24. 14, 15;—of a whore not to be brought into the house of the Lord, 23. 18.

*Hireling*, a false minister, who seeks worldly gain, more than the salvation of his flock, John 10. 12, 13.

*Hittites*, the descendants of Heth, the second son of Canaan;—two of David's mighty men were, 1 Sam. 26. 6; 2 Sam. 11. 6;—in the days of Elisha, they had kings of their own, 2 Kings 7. 6.

*Hivites*, a tribe of the Canaanites, Gen. 10. 17;—sometimes called *Avims*, Deut. 2. 23; Josh. 13. 3.

*Hoary head*, grey hairs, a crown of glory, when found in the way of righteousness, Prov. 16. 13;—the beauty of old men, 20. 29;—honour to be given to, Lev. 19. 32;—promise to carry to, Isa. 46. 4;—prayer for one who has reached, Ps. 71. 18.

*Hobab*, [favoured, beloved] the son of Jethro, and brother-in-law to Moses, accompanies him and the Israelites in the wilderness, Num. 10. 29;—Heber a descendant of, Judg. 4. 11.

*Hobah*, a town north of Damascus, whither Abraham pursued the kings, who had taken Lot, Gen. 14. 15.

*Holon*, a city of refuge, situated in the mountains of Judah, Josh. 15. 51; 21. 15.

*Holy*, often applied to God, to signify his *infinite purity*, Lev. 19. 2; 21. 23;—frequently he is called "The Holy One of Israel," 2 Kings 19. 22; Ps. 71. 22; 78. 14; Isa. 1. 4;—persons, places, and things so called, which are *separated* to the Lord, Ex. 19. 6; Lev. 16. 33; Num. 31. 6.

*Holiness*, freedom from sin, and devotedness to God, the necessity of it, Lev. 11. 44; 19. 2; Psal. 4. 3; Rom. 6. 19; 12. 1; 13. 12; 2 Cor. 7. 1; Eph. 1. 4; 4. 24; Phil. 1. 27; Col. 1. 10; 1 Thess. 2. 12; 1 Pet. 1. 15; 2 Pet. 3. 11;—a motive to it from the holiness of God, Lev. 11. 44;—none can see him without it, Heb. 12. 14.

——, *genuine*, has its seat in the heart, and is the effect of gracious principle, implanted by the Holy Spirit, John 3. 6; Rom. 6. 22; 8. 5;—appears in purity of speech, Col. 4. 6;—sanctity of practice, Phil. 1. 11;—progressive advancement in goodness, Job 17. 9; Phil. 3. 13.

——— specially required of the ministers of Christ, Lev. 21. 16; Isa. 52. 11; Matt. 5. 13, 14, 16; Rom. 2. 21; 2 Cor. 6. 3, 4, 6; 1 Tim. 3. 2, &c.; 1 Tim. 4. 12; &c. &c.

*Holy Ghost*, or *Holy Spirit*. See *Ghost*.

*Homer*, a measure of capacity, containing nearly six pints, Lev. 27. 16; Isa. 5. 10.

*Honesty*, in our dealings enjoined, Lev. 19. 13, 35; Deut. 25. 13; Prov. 11. 1; 20. 10, 23; 28. 8; Jer. 17. 11; Hos. 12. 7; Mic. 6. 8, 11; Mark 10. 19.

*Honey* was so abundant in Canaan, that the land was said to flow with it, Deut. 32. 13; 1 Sam. 14. 25.

*Honour*, true and permanent, promised to them who honour and serve God, 1 Sam. 2. 30; Prov. 3. 16; 4. 8; John 12. 26.

*Honouring*, (for maintaining) Ex. 20. 12; Prov. 3. 9; Matt. 15. 6; Acts 28. 10; 1 Tim. 5. 3, 17.

*Hope* of eternal life is founded on the promises and merits of Christ, Col. 1. 27; 1 Thess. 1. 3; 2 Thess. 2. 16; Tit. 1. 2;—said to be saved by it, Rom. 8. 24;—*rejoicing* in it, 12. 12;—a motive to godliness, Rom. 15. 4, 13; Heb. 3. 6, 1 Pet. 1. 13.

—— of the hypocrite and unjust shall perish, Job 8. 13, 14; Prov. 11. 7.

*Hophni* and *Phinehas*, the sons of Eli, the high-priest, 1 Sam. 1. 3;—were dissolute and abandoned men, 2. 12—17;—hearkened not to the gentle reproof of their father, 25;—their doom foretold, 27—34;—revealed also to young Samuel, 3. 11—14;—both slain by the Philistines, 4. 11, 17.

*Hor*, a mountain on the confines of Idumea, on which Aaron died, Num. 20. 25, 28.

*Horeb*, a mountain in Arabia, near to mount Sinai;—here the angel of the Lord appeared to Moses, while he kept the flock of Jethro; Ex. 3. 1, 2;—here he smote the rock, and drew water for all the host of Israel, 17. 6;—God's covenant with the Israelites there, Deut. 5. 1, &c.

*Horites*, an ancient people who dwelt in the mountains of Seir, beyond Jordan, Gen. 14. 6;—were powerful and had princes, before Esau conquered their country, 36. 20; Deut. 2. 12, 22.

*Hormah*, a city in the tribe of Simeon, to which the Canaanites pursued the Israelites, when, in opposition to Moses, they attempted to enter they Land of Promise, Num. 14. 45;—many years after, it was conquered by them, 21. 1—3.

*Horn*, an emblem of honour and power, 1 Sam. 2. 1, 10; Ps. 132. 17; Jer. 48. 25;—powerful kingdoms, Dan. 7. 8, 11, 21; 8. 5, 8, 9, 21; Zech. 1. 18, 19, 21.

*Hornets*, a kind of strong flies, or wasps, with which God plagued the Canaanites, Ex. 23. 28; Deut. 7. 20; Josh. 24. 12.

*Horse*, described, Job 39. 19, &c.

*Horses*, the Jewish kings forbidden to multiply, Deut. 17. 16;—Solomon, contrary to this prohibition, had 40 thousand stalls of, 1 Kings 4. 26;—in the vision of Zechariah, Zech. 1. 7.

*Hosanna*, [save I beseech thee] used as a prayer, or an ascription of praise, Matt. 21. 9, 15; Mark 11. 9, 10; John 12. 13.

*Hosea*, [saviour] one of the minor prophets, who lived about 780 years before Christ;—directed to marry a harlot, as an emblem for the instruction of his countrymen, Hos. 1. 2.

*Hoshea*, [salvation] assassinated Pekah, and usurped the crown of Israel, 2 Kings 15. 30; 17. 1;—he and his people conquered and carried captive into Assyria, 5, 6; 17. 3, &c.

*Hospitality*, the practice of kindly entertaining strangers, recommended, Rom. 12. 13; 1 Tim. 3. 2; Tit. 1. 8; Heb. 13. 2; 1 Pet. 4. 9.

——— examples, of Abraham to the angels, Gen. 18. 3, &c.;—of Lot to the angels, 19. 2;—of Laban to Abraham's servant, 24. 31;—of Jethro to Moses, Ex. 2. 20;—of an old man at Gibeah to a Levite, Judg. 19. 15;—of Job, Job 31. 32;—of Lydia to Paul and Silas, Acts 16. 15;—of the people at Melita, 28. 2.

*Host*, one who lodges and entertains guests, Luke 10. 35; Rom. 16. 23.

*Hosts, or armies*, Jehovah is often called the Lord of, Ex. 12. 41; 1 Sam. 1. 11; Ps. 59. 5; 84. 1, 3, 12; &c.

*Hostages*, persons given to another as a pledge for the performance of certain conditions, 2 Kings 14. 14; 2 Chr. 25. 24.

*Houghing of horses*, disabling them, by cutting the sinews or tendons of their hams, Josh. 11. 6, 9; 2 Sam. 8. 4.

*Hour*, the Jews for many ages did not divide the day by hours; but into the morning, noon, first evening and last evening After the Chaldean captivity, and especially after they came under the Romans, they adopted the division of the day into twelve hours, beginning with the rising of the sun, Dan. 4. 19; Matt. 9. 22; 27. 45; &c.

*Houses*, of the Jews, were built flat on the roof, on which, as the season favoured, they walked, prayed, slept, and published any important matter to the people in the streets, 1 Sam. 9. 25; Matt. 10. 27; Acts 10. 9;—to prevent them from falling from, it was guarded by a parapet wall, Deut. 22. 8;—new houses to be dedicated, 20. 5;—the leprosy in Lev. 14. 33.

*Huldah*, [the world] a prophetess, foretells the destruction of Jerusalem, 2 Kings 22. 15; 2 Chr. 34. 23.

*Humanity*, or social kindness, enjoined, Deut. 22. 1; Luke 10. 37; Eph. 4. 32, Col. 3. 12; 1 Pet. 3. 8.

*Humility*, or lowliness of mind, recommended, Ps. 138. 6; 144. 3; Prov. 11. 2; 16. 19; 18. 12; 22. 4; Isa. 57. 15; Mic. 6. 8; Matt. 18. 4; 23. 12; Luke 18. 14; Rom. 12. 3, 10, 16; Phil. 2. 3; Col. 3. 12; James 4. 10; 1 Pet. 2. 17; 5. 5.

———, *to obtain and cherish* this excellent spirit, we should consider that we are *mortal* creatures, Job 7. 1; 14. 1;—*dependant* creatures, Acts 17. 28; 1 Cor. 4. 7;—*ignorant* creatures, Job 8. 9; 11. 12;—*sinful* creatures, Rom. 3. 23;

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1 John 1. 10;—we should consider its advantages, Luke 14. 11; Jam. 4. 6;—and study the example of Christ, Matt. 11. 29.

*Humility, advantages of*, it is pleasing to God, 1 Pet. 3. 4;—approved by good men, Prov. 29. 23;—has the promise of Divine care and love, Ps. 25. 9; Isa. 57. 15;—it keeps us from being hurt by prosperity, Prov. 1. 32; Gen. 39. 2;—makes us patient and resigned in adversity, Job 2. 10; Ps. 60. 32, 33.

———, *examples of it*, in Elijah, 1 Kings 19. 4;—Daniel, Dan. 2. 30;—the Psalmist, Ps. 131. 1;—John the Baptist, Luke 3. 16;—Peter, Acts 3. 12; 10. 26; Paul and Barnabas, 14. 15;—Paul, 1 Cor. 15. 9; 2 Cor. 12. 11; Eph. 3. 8; 1 Tim. 15.

*Hunger after* righteousness, blessedness of them who do, Matt. 5. 6;—no hunger shall be felt in heaven, Rev. 7. 16.

*Hungry*, promises to them who feed the, Isa. 58. 10; Ex. 18. 7; Matt. 25. 35;—soul, God filleth, Ps. 107. 9; Luke 1. 53.

*Hur*, [white, liberty] the son of Caleb, who, along with Aaron, held up Moses' hands, while Israel fought with the Amalekites, Ex. 17. 10;—to him and Aaron, Moses directed the people for counsel, while he was on Sinai, 24. 14.

*Husbandry*, the art of tillage, or cultivating the ground, the antiquity and honour of it, Gen. 3. 23; 4. 2; 2 Chr. 26. 10; Prov. 12. 11; 28. 19; Eccl. 5. 9.

———, the church called God's, 1 Cor. 3. 9.

*Husbands*, their duty, Gen. 2. 24; Prov. 5. 15, 18; Mal. 2. 14, 15; 1 Cor. 7. 3; Eph. 5. 25; Col. 3. 19; 1 Pet. 3. 7.

*Hushai*, [haste, silence, shame] a particular friend of David's, who acted as his spy, 2 Sam. 15. 32;—his counsel preferred to that of Ahithophel, 17. 7.

*Hymeneus*, [relating to marriage] and *Alexander*, for a time professed the Christian faith; but fell into error and vice, for which they were excommunicated, 1 Tim. 1. 20;—he and *Philetus* maintained that the resurrection was past, 2 Tim. 2. 17, 18.

*Hymns, Psalms*, and *Spiritual Songs*, recommended, Acts 16. 25; Matt. 26. 30; Eph. 5. 19; Col. 3. 16; James 5. 13.

*Hyperbole*, a rhetorical figure, which represents things much greater, or less, than they really are;—great and beautiful ones, 2 Sam. 1. 23; Jer. 4. 13; Lam. 4. 19; Amos 2. 9; Hab. 1. 8.

*Hypocrisy*, the assuming of a character which we are conscious does not belong to us, with a view to impose on mankind;—its guilt and punishment, Job 8. 13; 15. 34; 27. 8; 36. 13; Isa. 29. 13; 33. 14; 58. 2; Jer. 3. 10; Ezek. 33. 31; Matt. 6. 2, 5; 7. 21; 23. 13, 23, 28; 24. 51; Luke 12. 1; 16. 15; 1 Pet. 2. 1; Rev. 3. 1.

*Hyssop*, a plant much used in the Jewish purifications, Ex. 12. 22; Lev. 14. 4, 6, 49, 51, 52.

## I

*I AM THAT I AM*, the name by which God made himself known to Moses, expressive of his *self-existence* and *independence*, Ex. 3. 14;—in similar terms Christ speaks of himself, John 8. 58.

*Ibhar*, [election, chosen one] one of David's sons, 2 Sam. 5. 15; 1 Chr. 3. 6.

*Ibleam*, a city of Manasseh, on the border of Issachar, Josh. 17. 11;—the Canaanites still dwelt in it, 12, 13.

*Ibzan*, Judges Israel, Judg. 12. 8;—had thirty sons and thirty daughters, 9.

*Ichabod*, [the glory is departed] a name given to the son of Phinehas when the ark was taken by the Philistines, 1 Sam. 4. 21.

*Iconium*, the metropolis of the province of Lycaonia in Asia Minor, Paul and Barnabas fled to it, Acts 13. 51;—here they preached in the Jews' synagogue, 14. 1;—here they were persecuted, 2—6.

*Iddo*, [his power, praise, ornament, or witness] a prophet of the kingdom of Judah, who wrote the annals of the reign of Rehoboam and Abijah, 2 Chr. 12. 15.

——, several other persons of this name; one the father of Berachiah, and grandfather of the prophet Zechariah, Zech. 1. 1; Ezra 5. 1; 6. 14;—another the chief of the half tribe of Manasseh, 1 Chr. 27. 21.

*Idleness* censured, Prov. 6. 6, 11; 10. 4, 26; 12. 24, 27; 13. 4; 15. 19; 18. 9; 19. 15, 24; 20. 4, 13; 21. 25; 22. 13; 23. 21; 24. 30; 26. 13; Ecc. 10. 18; Ezek. 16. 49; Rom. 12. 11; 1 Thess. 4. 11; 2 Thess. 3. 10; 1 Tim. 5. 13.

*Idol*, an image, or statue, representing some false deity, to which worship was given, Lev. 19. 4; Deut. 29. 17; Ps. 96. 5;—any thing too much esteemed, 1 John 5. 21.

*Idolatry* forbidden, Ex. 20. 4, 22; 22. 20; 23. 13, 24; Lev. 26. 1; Deut. 4. 15; 11. 16; 17. 2; 18. 9; 27. 15; Ps. 97. 7; Jer. 2. 9; 1 Cor. 10. 14; 1 John 5. 21; Rev. 21. 8; 22. 15;—the folly of it ridiculed, 1 Kings 18. 27; Ps. 115. 4; 135. 15; Isa. 44. 9; 46. 1; Jer. 2. 28; 10. 3;—the punishment of it death, Deut. 13. 9; 17. 2;—the Canaanites extirpated on account of it, Deut. 12. 29;—the monuments of it to be destroyed, Ex. 23. 24; 34. 13; Deut. 7. 5, 25; 12. 1, &c. 29;—all communication with idolaters forbidden, Deut. 5. 1, &c.

———, *examples of it*, of the Israelites in the golden calf, Ex. 32. 1, &c.;—in the worship of Baal-peor, Num. 25. 1, &c.,—after the death of Joshua, Judg. 2. 12; 3. 7;—after the death of Gideon, 8. 33;—by the Danites, 18. 30;—of Solomon, 1 Kings 11. 4;—by Jeroboam, 12. 28;—in the time of Ahab, 18. 22;—of Ahaz, 2 Kings 16. 3;—of the Samaritans, 17. 29;—of Amaziah, 2 Chr. 25. 14;—of Manasseh, 33. 2.

———, covetousness so called, Col. 3. 5.

*Idols*, meat offered as sacrifice to them not to be eaten by Christians except in particular cases, 1 Cor. 8. 1; 10. 14, &c. 25.

*Idumea*, a country bordering on the Holy Land, possessed by the Edomites, or descendants of Esau, Isa. 34. 5; Ex. 35. 15; 36. 5; Mark 3. 8.

*Ignominy*, shame or reproach, Prov. 18. 3.

*Ignorance*, sins of, Lev. 5. 1;—sacrifices for them, Num. 15. 22; Lev. 4. 1.

———, *voluntary*, censured, John 3. 19; 2 Pet. 3. 5.

———, *involuntary*, excusable, John 9. 41; Rom. 14. 1; 15. 1; 1 Cor. 8. 9; 9. 22; 1 Tim. 1. 13;—but not excusable when there are the means of information, John 3. 19; 5. 40; Acts 17. 11, 30; 2 Pet. 3. 5.

*Illuminated*, enlightened with the saving knowledge of Christ, Heb. 10. 32.

*Illyricum*, a country in Europe, lying between Panonia and the gulf of Venice, now called Sclavonia; from Jerusalem to this country Paul preached, Rom. 15. 19.

*Images* not to be worshipped, Ex. 20. 4; Deut. 4. 15; 5. 8; 16. 22;—a golden one set up by Nebuchadnezzar, Dan. 3. 1, &c.;—are seen by him in a dream, 2. 1, &c.

*Imaginations*, the ideas, conceptions, purposes and desires of men naturally evil, Gen. 6. 5;—corrupt reasonings, 2 Cor. 10. 5.

*Immanuel*, or *Emmanuel*, [God with us] a name given to Christ, expressive of his partaking both of the Divine and human natures, Isa. 7. 14; 8. 8; Matt. 1. 23.

*Immortality*, not subject to death or dissolution, ascribed to God, 1 Tim. 1. 17; 6. 16;—the bodies of believers shall be, 1 Cor. 15. 55;—brought to light by the gospel, 2 Tim. 1. 10.

*Immutability*, unchangeableness, ascribed to God, Psal. 102. 27;—to his counsel, promise, and oath, Heb. 6. 17, 18;—to Jesus Christ, 13. 8.

*Impediment* in speech, that which hinders one to speak plain, Mark 7. 32.

*Impenitent*, one who repents not of sin, Rom. 2. 5.

*Imperious*, commanding in a haughty and insolent manner, Ex. 16. 30.

*Implacable*, scarcely to be pacified or reconciled, Rom. 1. 31.

*Implead*, to charge with crimes before a judge, Acts 19. 38.

*Implicit faith*, or believing as we are taught, without examining for ourselves, condemned, Isa. 8. 20; Acts 17. 11; 1 Thes. 5. 21; 1 John 4. 1; Rev. 2. 2.

*Importunity*, or earnestness in prayer, the prevalence thereof, Gen. 32. 26; Luke 11. 5; 18. 1. See *Prayer*.

*Impose*, to lay or bind upon one, Ezra 7. 24; Heb. 9. 10.

*Imposition of hands*. See *Hands*.

*Impossible*, what cannot be done, nothing is so to God, unless it imply evil, or a contradiction, Luke 1. 37; 18. 27.

*Impotent*, weak and incapable of action, John 5. 3; Acts 4. 9; 14. 8.

*Impoverish*, to make poor, Judges 6. 6; Isa. 40. 20; Jer. 5. 17.

*Imprecations*, or prayers for curses, remarkable ones, Job 3. 3; Ps. 28. 4; 59. 5, 13; 143. 12; Jer. 18. 21; 20. 12, 14; Lam. 3. 64.

*Imprison*, to shut up in prison, Acts 22. 19; 2 Cor. 6. 5; Heb. 11. 36.

*Impudence*, want of modesty and shame, censured, Prov. 7. 13; 21. 29; Ezek. 3. 4, 7.

*Impute*, to account or ascribe to a person that which he himself hath not, or did not; and to deal with him as if it were his;—thus God imputed our sins to Christ, Isa. 53. 6; 1 Pet. 2. 24;—and thus he imputes the righteousness of Christ to believers, and on its account treats them as if it were their own, Rom. 4. 6, 11;—to lay to one's charge, 2 Sam. 19. 19;—to be held guilty, Lev. 17. 4.

*Inability, natural* or *physical*, the want of ability to do that which we wish; as of the blind to see, or the lame to run, Matt. 9. 27; Acts 3. 2;—*moral* inability, consists in the want of inclination, desire, and will, to do what God requires, Job 21. 14; John 5. 40; 8. 43.

*Incense*, a rich perfume used in sacrifices, Ex. 30. 8, 34; 37. 29;—the merit of Christ's death, Rev. 8. 3, 4.

*Incensed*, provoked to anger, or kindled into rage, Isa. 41. 11; 45. 24.

*Incest*, illicit commerce of those connected by consanguinity or affinity, forbidden, Lev. 18. 6, &c.; 20. 17; Deut. 22. 30; 27. 20; Ezek. 22. 11; Amos 2. 7.

———, *examples of it*, of Lot, Gen. 19. 33;—of Reuben, 35. 22;—of Judah, 38. 18;—of Amnon, 2 Sam. 13. 1, &c.;—of Absalom, 16. 21;—of Herod, Mark 6. 17.

*Inchantments*, or *Enchantments*, magical charms or spells; the practice of witchcraft, or the arts of conjuration and sorcery, forbidden, Lev. 19. 26; Deut. 18. 9—12.

*Incline the ear*, to listen attentively, Prov. 5. 13; Jer. 7. 24; 11. 8; 25. 4;—*the heart*, to earnestly study and desire, Josh. 24. 23; 1 Kings 8. 58; Ps. 78. 1.

*Inclose*, to compass, or shut up round about, as Israel did the Benjamites, Judg. 20. 43;—wicked men did Christ, Ps. 22. 16.

*Incontinent*, unchaste, 2 Tim. 3. 3.

*Incorruptible*, not liable to corruption or decay, God is, Rom. 1. 23;—the bodies of saints shall be, 1 Cor. 15. 52;—the *seed*, or word and agency of the Spirit, by which they are born again, 1 Pet. 1. 23;—their heavenly inheritance, 4.

*Increase*, the produce of the earth and of cattle, Lev. 19. 25; Deut. 7. 13;—to grow, advance, or improve, Col. 1. 10; 1 Thess. 3. 12;—to multiply, 1 Chr. 27. 23.

*Incredible*, what cannot be believed, the resurrection of the dead ought not to be so accounted, Acts 26. 8.

*Incredulity*, not believing the testimony of men, how far innocent, Prov. 26. 25; Jer. 12. 6; Matt. 24. 23; 1 John 4. 1;—of the apostles and especially of Thomas, Matt. 28. 17; Mark 16. 11, &c. Luke 24. 11; John 20. 24.

*Incurable*, what cannot be healed, 2 Chr. 21. 18;—that which is very difficult to be cured, Job 34. 6; Jer. 15. 18; 30. 12.

*India*, an extensive country on the south of Asia, remarkable for its fertility and riches, Esth. 1. 1.

*Indignation*, wrath or anger, Neh. 4. 1; Esth. 5. 9; Matt. 20. 24;—the judgments of God, or the dreadful effects of his anger, Isa. 26. 20; 34. 2;—a holy displeasure against one's self for sin, 2 Cor. 7. 11.

*Indite*, to form thoughts for speech or writing, from the overflowing of the heart; or, as the word signifies, from its *boiling* or *bubbling up*, Ps. 45. 1.

*Industry*, or diligence, of body and mind, recommended, Prov. 6. 6; 10. 4; 12. 24; 13. 4; 21. 5; 22. 29; 27. 23.

*Inexcusable*, not to be excused, or palliated by apology, Rom. 2. 1.

*Infallible*, that which cannot be mistaken, or admit of doubt, Acts 1. 3.

*Infamy*, loss of character by crimes; disgrace, reproach, Prov. 25. 10; Ex. 22. 5; 36. 3.

*Infant*, [one who cannot speak] a young child, 1 Sam. 15. 3; Job 3. 16; Hos. 13 16; Luke 18. 15;—during the Millennium there shall not be an infant of days; that is all Christians shall be *men* in Christ, in respect of gracious attainments, Isa. 65. 20.

*Inferiors*, persons beneath us in rank, station, or wealth, not to be despised, Prov. 17. 5; Rom. 12. 10;—their duty towards their superiors, Prov. 25. 6; Rom. 13. 7.

*Infidelity*, disbelief of Christianity, the causes of it, John 5. 44; 2 Cor. 4. 4; Eph. 2. 2; 2 Thess. 2. 12;—the danger of it, Mark 16. 16; Luke 12. 46; Rom. 1. 28; 2 Tim. 2. 12; Rev. 21. 8;—of the Israelites, Ps. 106. 24;—of the inhabitants of Nazareth, Matt. 13. 57;—of the brethren of Jesus, John 7. 5;—of the Jews at Jerusalem, 12. 37;—at the preaching of Paul, Acts 12. 44. See *Unbelief*.

*Infidels*, those who reject revelation, Christians not to contract marriages with them, 2 Cor. 6. 14. See *Unbelievers*.

*Infinite*, without bounds or limits, as God's understanding is, Ps. 147. 5;—that which is exceeding great, Job 22. 5; Neh. 3. 9.

*Infirmities*, weaknesses which are una-

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voidable, allowances to be made for them, Job 14. 4; Psal. 78. 39; 103. 14; Matt. 7. 3; Rom. 7. 14; 14. 2; 15. 1; Gal. 5. 17; 6. 1; Heb. 4. 15.

*Infirmities*, sickness or feebleness of body, Luke 7. 21; 1 Tim. 5. 23;—afflictions, or persecutions, 2 Cor. 12. 10;—spiritual weakness, and defects in grace, Rom. 6. 19; 8. 26.

*Inflammation*, a disease, accompanied with a sensation of heat, arising from obstructed blood or matter, threatened for disobedience, Deut. 28. 22.

*Influence*, the power of one thing operating on another; as from the sun, moon, stars, or rain, to cause the earth bring forth fruit, Job 38. 31.

*Informing*, or discovering of great crimes a duty, Deut. 13. 8.

*Ingathering*, the feast of, after all the produce of the fields and vineyards was gathered in, Ex. 23. 16.

*Ingraft*. See *Graft*.

*Ingratitude*, insensibility to favours received, and return of evil for good, censured, Ps. 7. 4; 106. 7, &c.; Prov. 17. 13; Jer. 3. 5; 2 Tim. 3. 2;—of Pharaoh's butler to Joseph, Gen. 40. 23;—of the Israelites to the family of Gideon, Judg. 8. 34;—of Saul to David, 1 Sam. 18. 6, &c.

*Inheritance*, an estate by succession, or donation, Num. 26. 53, 54; Prov. 13. 22; those whom God hath chosen as his peculiar people, Psal. 28. 9; 94. 14;—the kingdom of heaven, Eph. 5. 5; 1 Pet. 1. 4.

*Iniquity*, sin and wickedness in general, Gen. 15. 16; 1 Sam. 3. 14; Matt. 7. 23;—original corruption, Ps. 51. 5;—punishment for sin, Gen. 19. 15; Lev. 5. 1.

*Injure*, to do a person wrong or injustice, Gal. 4. 12;—an *injurious* person, is one who wrongs others, 1 Tim. 1. 13.

*Inkhorn*, a vessel for holding ink, originally made of horn, Ex. 9. 2, 3, 11.

*Inn*, a place for travellers to lodge in. In ancient times, hospitality was so common, that public *inns* were few; yet there were some, Gen. 42. 27; 43. 21; Ex. 4. 24; Luke 2. 7; 10. 34.

*Innocent*, not guilty of particular crimes, Ex. 23. 7; Deut. 27. 25; Ps. 10. 8; 15. 5; Matt. 27. 24.

*Innumerable*, that cannot be numbered, Job 21. 33; Ps. 40. 12; Luke 12 1; Heb. 12. 22.

*Inordinate*, disorderly, excessive, not under restraint, Ex. 23. 11; Col. 3. 5.

*Inquisition*, inquiry, search, or examination, Deut. 19. 18; Esth. 2. 23; Psal. 9. 12.

*Inquisitiveness*, or prying into the business of others censured, John 21. 21; 1 Pet. 4. 15.

*Inscription*, a sentence written, or engraved, on pillars, altars, &c. Acts 17. 23.

*Insatiable*, not to be satisfied, things that are so, Prov. 27. 20; 30. 15; Ecc. 1. 8; 4. 8; 5. 10; Heb. 2. 5.

*Inspiration*, an influence of the Holy Spirit exercised on the minds of the sacred writers, by which they were qualified to communicate to the world the will of God; as was the case with the prophets and apostles. Matt. 10. 20; John 14. 24; 16. 13; Eph. 3. 5; 2 Tim. 3. 16; 2 Pet. 1. 21.

——— of the *Scriptures* of the Old and New Testaments is proved by *external evidence*:—God enabled the penmen of them to perform *miracles*, (see *Miracles*) numerous, various, and in the most public manner;—and he taught them to utter *prophecies* (see *Prophecy*) of many future events, which none but he could disclose to them. And it is proved by *internal evidence*, or from what is contained in the scriptures

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themselves; such as, the *sublime majesty* with which God speaks in them, Isa. 57. 15; 66. 1, 2;—the *perfect holiness* which they inculcate, Ps. 12. 6; 19. 8; Matt. 5. 8; Heb. 12. 14;—the *scope* and *design* of the whole, to humble sinful men, and to exalt God; and to promote both our present and eternal happiness, Isa. 64. 6; 1 Chr. 16. 23—29; 1 Tim. 4. 8;—their absolute *perfection* as a rule of duty, Ps. 19. 7; Rev. 22. 18, 19;—the *harmony* or agreement of all their parts, though written by various persons, and in different ages, Luke 24. 27; Acts 10. 43;—their *power and efficacy* both to convert and comfort, Ps. 19. 7, 8; 119. 50; Heb. 4. 12;—and their wonderful *preservation*, notwithstanding the number and power of their enemies, Matt. 5. 18; 1 Pet. 1. 25.

*Instability*, want of steadiness, censured, 1 Kings 18. 21; Hos. 6. 4; Eph. 4. 14; Col. 1. 23; James 1. 6

*Instruct*, or teach, as God does men, by his word, 2 Tim. 3. 16;—by his Spirit, Neh. 9. 20;—by his ministers, 2 Tim. 2. 24, 25;—by corrections, Jer. 31. 19.

*Instruction* to be regarded, Prov. 1. 8; 4. 13; 5. 12; 6. 23; 8. 33; 12. 1, 5; 13. 18; 15. 5, 31, 32; 19. 20; 23. 12; Jer. 32. 33.

*Instrument*, the tool used in executing any work, or a frame of wood, &c. for music, Ex. 25. 9; 1 Sam. 18. 16;—the means, or second causes, whereby God executes his works of mercy or judgment, Isa. 41. 15.

*Insurrection*, a seditious rising or tumult, Ezra 4. 19; Ps. 64. 2; Mark 15. 7; Acts 18. 12.

*Intangle*, to perplex, or to bring into trouble or danger, Ex. 14. 3; Matt. 22. 15; Gal. 5. 1; 2 Tim. 2. 4; 2 Pet. 2. 20.

*Integrity*, entireness, sincerity, honesty, Gen. 20. 5, 6; Job 2. 3, 9; Psal. 25. 21; Prov. 19. 1.

*Intelligence*, information by correspondence, Dan. 11. 30.

*Intent*, design or purpose, 2 Sam. 17. 14; 2 Kings 10. 19; John 11. 15; 13. 28; Acts 9. 21.

*Intercession of Christ*, his pleading for his people, by appearing in heaven as their advocate, and presenting his sacrifice in their behalf, Rom. 8. 34; Heb. 7. 25; 9. 11, 14, 22, 26; 10. 19, 21; 1 John 2. 1;—he pleads for the conversion of his unconverted ones; and for the consolation, preservation, and glorification of his saints, John 17; 1 John 2. 1, 2;—the *properties* of his intercession are, that it is *authoritative*, John 17. 24;—*wisely* adapted to the case of his people, 2. 25;—*compassionate*, Isa. 63. 9; Heb. 2. 17;—*earnest*, John 17. 11, 17;—*unceasing*, Heb. 7. 25;—*prevalent*, 1 John 2. 1, 2;—the intercession of Christ is *calculated to teach us*, that it is through Christ only we can come to God, John 14. 6;—that the love of Christ is unchangeable, John 13. 1;—that the salvation of his people is infallibly certain, Heb. 7. 25;—that we have strong encouragement to come to him with our prayers, Rev. 8. 3, 4.

——— *of the Holy Spirit*, is his assisting his people by his influences, operating on their hearts, in their prayers, Rom. 8. 26;—his intercession differs from Christ's, who intercedes *without* his people, and in *heaven*, Heb. 9. 24;—whereas the Holy Spirit, intercedes *within* them, and on *earth*, Gal. 4. 6; Eph. 6. 18.

——— *of the saints*, for others required, 1 Tim. 2. 1;—*examples*, of Abraham for Sodom, Gen. 18. 23;—of Lot for Zoar, 19. 18;—of Moses for the people, Ex. 32. 11; Num. 14. 17; Deut. 9. 18, 26.

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*Intermeddle*, to share of, Prov. 14. 10;—to attempt to deal in, 18. 1.

*Intermission*, ceasing, stopping a little, Lam. 3. 49.

*Interpretation*, a translation from one language into another, John 1. 42; 1 Cor. 12. 10, 30; 14. 27; Acts 13. 8;—the gift of expounding dreams and visions, Gen. 40. 8; Dan. 2. 4, 45; 4. 19;—exposition or explanation, Prov. 1. 6; 2 Pet. 1. 20.

*Intreat*, to beseech; to beg earnestly; to pray, Gen. 23. 8; Ex. 8. 8, 28; 1 Kings 13. 6;—to entertain, or use kindly, Gen. 12. 16; Jer. 15. 11; Acts 27. 3.

*Intrude*, proudly to intermeddle with what we have nothing to do with, Col. 2. 18.

*Invade*, to enter into a country with hostile intentions, 1 Sam. 23. 27; 27. 8; 30. 1.

*Inventions*, wise and artful contrivances, Prov. 8. 12;—sinful schemes and practices, Ps. 99. 8; 106. 29; Eccl. 7. 29

*Invisible*, what cannot be seen by our bodily eyes, Rom. 1. 20; Col. 1. 15, 16; 1 Tim. 1. 17; Heb. 11. 27.

*Inward parts*, signify the heart or soul, Ps. 5. 9; 51. 6; Prov. 20. 27; Jer. 31. 33.

*Iron*, the metal so called, the most useful in the world, Num. 35. 16; Job 28. 2;—the parched and hardened earth, Deut. 28. 23;—iron yoke, one heavy and galling, Deut. 28. 48; Jer. 28. 13, 14;—hoofs, feet, or teeth, great and destructive power, Dan. 2. 33; 7. 7, 19; Mic. 4. 13.

—— made to swim, 2 Kings 6. 6.

*Irony*, or sarcasm, when a person means the contrary of what he says, examples of, Lev. 26. 34, 35; 2 Sam. 6. 20; 1 Kings 18. 27; 22. 25; 2 Kings 18. 23; Job 26. 2, 3; Mark 7. 9; 1 Cor. 2. 6.

*Isaac*, [laughter, joy] promised to Abraham, Gen. 17. 16; 18. 10;—born, 21. 1;—a feast made when he was weaned, 8;—was bound to be offered in sacrifice by his father, 22. 9;—his father sends for a wife to him, 24. 1, &c.;—went out into the fields to meditate, or pray, 63;—married to Rebekah, 67;—has two sons by her, 25. 24;—goes to Gerar during a famine, 26. 1;—God's promise to him and his seed, 4;—falsely called his wife his sister, 7;—the Lord appeared to him, and blessed him, 24;—Abimelech makes a covenant with him, 28;—sends Esau for venison that he might bless him, 27. 1, &c.;—is deceived by Jacob, and blesses him, 18—29;—trembled exceedingly when Esau entered, and blessed him also, but in an inferior degree, 33—40;—called Jacob, and again blessed him, and sent him to Padanaram, 28. 1;—his age and death, 35. 27—29.

*Isaiah*, [the salvation of the Lord] one of the most eminent of the prophets, both for the majesty of his style, and the clear views he exhibits of the character, sufferings, and kingdom of Christ; and therefore usually called the *evangelical* prophet;—sent with a heavy complaint against Judah, Isa. 1. 1—10;—prophesieth of Christ's kingdom, 2. 1—5;—of the calamities coming on Judah, 3. 1—9;—sees the glory of God, 6. 1;—receives his commission, 9;—encourages Ahaz, 7. 1;—and Hezekiah, 2 Kings 19. 2; Isa. 37. 21;—foretells the Babylonish captivity, 39. 6; 2 Kings 20. 17;—foretells the preaching of John Baptist, 40. 3;—the office of Christ, 42. 1—4;—his sufferings, 53;—the glory of the church, 60. 1—14;—the calling of the Gentiles, and the rejection of the Jews, 65. 1—16;—God's judgments against the wicked, 66. 15, &c.

*Iscariot*. See *Judas*.

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*Ishbak*, [empty, forsaken] one of Abraham's sons by Keturah, Gen. 25. 2.

*Ishbibenob*, [sitting in force, or prophecy, or production] a giant of the Philistines, killed by Abishai, when he was about to cut off David, 2 Sam. 21. 16, 17.

*Ishbosheth*, [man of shame] the son of Saul, made king by Abner, 2 Sam. 2. 8;—murdered, 4. 2.

*Ishmael*, [God who hears] the son of Abraham, by Hagar, born, Gen. 16. 15;—prophecies concerning him, 11; 17. 20;—saved from dying of thirst, 21. 19;—his descendants, 25. 12; 1 Chr. 1. 29.

———, another of that name conspires against Gedaliah, Jer. 40. 41, &c.

*Israel*, [prince who prevails with God] a name given by God to Jacob, Gen. 32. 28;—often used to signify his descendants, Ex. 4. 22; 5. 2, &c.

*Israelites*, the descendants of Israel, or Jacob, oppressed in Egypt, Ex. 1. 7; 5. 9;—the heads of their families, 6. 14;—directed to demand jewels of the Egyptians, 11. 2;—leave Egypt, 12. 30;—numbered, Num. 1. 2;—again, in the plains of Moab, 26. 1;—enter into a covenant with God, Ex. 19. 5, &c.; Deut. 29. 10;—called a peculiar people, 26. 16;—the order of their encampment, Num. 2. 1;—of their marches, 10. 14;—all their stations in the wilderness, 33. 1, &c.;—murmur at Taberah, 11. 1;—on the death of Korah, &c. 16. 41;—at the return of the spies, 14. 1;—punished for it, 26; 26. 63;—defeated, 14. 45;—all the murmurers perished in the wilderness, Deut. 2. 16;—defeat the Canaanites at Hormah, Num. 21. 1;—join in the worship of Baal-peor, 25. 1;—their various rebellions enumerated, Deut. 9. 1;—swerve from their worship after the death of Joshua, Judg. 2. 7; 3. 7;—repent when oppressed by the Philistines and Moabites, Judg. 10. 10;—their ingratitude to the family of Gideon, 8 35;—their war with the tribe of Benjamin, 19. 29, &c.;—defeated by the Philistines, and the ark taken, 1 Sam. 4. 1, &c.;—desire a king, 8. 5;—carried captive to Babylon, 2 Kings 25. 11; 2 Chr 36. 20; Jer. 39. 5;—return from their captivity, Ezr. 1. 5, &c.;—the number that returned, 2. 1; Neh. 7. 5, &c.;—their history recapitulated, Ps. 78. 105; 106; 107;—their rebellions enumerated and lamented, Ezr. 9. 5; Neh. 9. 7, &c.; Ezek. 20. 5;—their degeneracy complained of, Isa. 1. 1, &c.; 43. 22; Am. 2. 9; Mic. 3. 1, &c.; 6. 1; 7. 1; Hab. 1. 1; Zeph. 3. 1, &c.; Zech. 7. 5; Mal. 1; 2; 3. 7, &c.;—their sufferings for their sins, Isa. 1. 7; 3. 1; 5. 24; 7. 17, &c.; 9. 8, &c.; 10. 1, &c.; 17. 4, 9; 22. 1, &c.; 24. 1, &c.; 25; 38. 17; 29. 1, &c.; 30. 1, &c.; 32. 9, 42. 24; 50. 1; 51. 17; 57. 17; 59. 2; 63. 10; 64. 5; 65. 2, &c.; Jer. 13. 22; 14. 17; 15. 1, &c.; 16. 10; 17. 1; 18. 11; Ezek. 6 1; 7. 1; 8. 18; 9. 1, &c.; 12. 18; 14. 1, &c.; 16. 1, &c.; 21; 22. 1; 23; Hos. 2. 1, &c.; 3. 4; 4; 13. 1, &c.; Am. 2. 4, 6; 4. 1; 6. 1; 8. 1; 9. 1; Mic. 1. 1, &c.; 2. 1 Zeph. 1. 1, &c.

———, their future restoration foretold, Isa. 1. 26; 4. 2, &c.; 14. 1; 27. 9; 29. 18; 30. 18; 32. 15; 44. 22; 54. 6, &c.; 60. 1, &c.; Jer. 31. 18, 31; 50. 4; Ezek. 11. 19; 16. 60; 36. 26; Zeph. 3. 13; Zech. 12. 10; 13. 1, &c.

———, their return from their present dispersion particularly promised, Isa. 11. 11, &c.; 14. 1, &c.; 18. 2, &c.; 27. 12; 49. 9, &c.; 51. 11; 65. 9; 66. 8; Jer. 12. 14; 16. 14; 23. 1, 8; 30. 1, &c.; 31; 32. 36; 33. 14, 20; 46. 27; Ezek. 6. 8; 11. 16; 12. 22; 16. 60; 20. 33; 28. 24; 29. 21; 36. 1, &c.; 37; Dan. 12. 1;—represented by the revival of dead bones, Ezek. 37. 1, &c.

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*Israelites*, their prosperity and virtue in the last times, Isa. 2. 1, &c.; 9. 1, &c.; 12. 1, &c.; 25. 6; 26; 28. 5; 33. 1, &c.; 40. 1, 11; 41; 44. 1, &c.; 51. 22; 52. 12; 62. 4; 65. 17; Ezek. 17. 22; Hos. 1. 7, 10; 2. 14; 11. 8; 13. 9, 14; Joel 2. 21, 23; 3. 1, &c.; Am. 9. 11; Obad. 17; Mic. 2. 12; 4. 1, &c.; 7. 8, &c.; Zeph. 3. 14, &c.; Zech. 2. 1, &c.; 8. 2, &c.; 10. 5; 14. 9, &c.

———, the nations that have oppressed them will suffer for it, Isa. 17. 12; 33. 1; 34. 1, &c.; 49. 25; 54. 3; 55. 5; 60. 16; 61. 5; 63. 1; 66. 20, 24; Jer. 46. 27; Joel 3. 2, &c.; Mic. 5. 8, 7. 16; Zeph. 3. 8; Hag. 2. 22; Zech. 10. 5, &c.; 12. 4, 9; 14. 1, &c. 12.

———, other nations will be subject to them, Isa. 49. 22.

———, they will be the instructors of all other nations, Isa. 42. 1, 10; 49. 6; 56. 6; 60. 3; 62. 2; 65. 1; 66. 19.

———, they will no more be two kingdoms, but one, Ezek. 37. 22.

———, their history a warning to Christians, 1 Cor. 10. 6. See *Jews*.

*Isle*, or *Island*, properly a spot of earth surrounded with sea, as Cyprus, Crete, Rhodes, &c. Acts 4. 36; 27. 7; 21. 1;—the Hebrews thus called any place separated by sea from their country, or even a place on the sea coast; as Asia Minor, and Europe, which they named, "the isles of the Gentiles," Gen. 10. 5; Isa. 42. 4, 10; 49. 1.

*Issachar*, [price, hire, reward] the fifth son of Jacob, his inheritance, Josh. 19. 17;—his descendants, 1 Chr. 7. 1.

*Issue*, children or posterity, Gen. 48. 6, Matt. 22. 25;—a passage or outlet, Psal. 68. 20;—to come forth hastily, Josh. 8. 22;—disease of men, how cleansed, Lev. 15. 2, &c.;—of women, 19.

*Italy*, a well known and highly celebrated country in the south of Europe, mentioned, Acts 18. 2; 27. 1;—Paul was a prisoner at Rome, the capitol of it, when he wrote his epistle to the Hebrews, Heb. 13. 24.

*Itch*, a disease of the skin, threatened for disobedience, Deut. 28. 27.

*Ithamer*, [isle of palm trees] the fourth and youngest son of Aaron;—he and his descendants continued in the rank of ordinary priests, till the days of Eli, when the high-priesthood was transferred into his family, Ex. 6. 23.

*Iturea*, a province of Syria, where Philip was tetrarch, Luke 3. 1.

*Ivory*, the tusk of the elephant, hard, solid, of a white colour, and capable of a fine polish; Solomon had a throne of it, 1 Kings 10. 18;—we also read of beds of it, Amos 6. 4;—and of houses of it, 1 Kings 22. 39; Amos 3. 15.

## J

*Jaalam*, [hidden, young man] one of the sons of Esau, Gen. 36. 5.

*Jaazaniah*, [attention, balances] the son of a Maachathite, 2 Kings 25. 23;—another of the same name of the house of the Rechabites, Jer. 35. 3;—another, the son of Shaphan, Ez. 8. 11.

*Jabal*, [bringing, producing, or gliding away] one of the sons of Lamech, and the father of such as dwell in tents, Gen. 4. 20.

*Jabbok*, a rivulet on the other side of Jordan, Gen. 32. 22; Deut. 2. 37; Josh. 12. 2.

*Jabesh-Gilead*, a city of the half tribe of Manasseh, situated at the foot of the mountains of Gilead, about six miles from Pella;—destroyed for not joining the Israelites in the war with the tribe of Benjamin, Judg. 21. 10;—threatened by the Ammonites, 1 Sam. 11. 1;—delivered by Saul, 4;—the inhabitants bury the bodies of Saul and Jonathan, 31. 11; 1 Chr. 10. 11;—David commends them for it, 2 Sam. 2. 5.

*Jabez*, [sorrow, trouble] a person of whom highly honourable mention is made, 1 Chr. 4. 9;—his prayer, 10.

*Jabin*, [he who understands, or builds] king of Hazor, in the northern part of Canaan, Josh. 11. 1;—defeated by Joshua, 2—15.

——— another king of Hazor, who, in the days of the Judges, oppressed the Israelites for twenty years, Judges 4. 2, 3;—defeated by Deborah and Barak, who delivered the Israelites, 4—24;—this victory alluded to, Ps. 83. 9.

*Jabneh*, a city of the tribe of Dan, on the sea shore, and near to Joppa, 2 Chr. 26. 6.

*Jabneel*, a town on the frontiers of Naphtali, Josh. 19. 33;—another in the tribe of Judah, 15. 11.

*Jachin*, [establisher] the fifth son of Simeon, and head of the family of the Jachinites, Num. 26. 12.

——— the name of one of the two great pillars of brass cast by Hiram for the porch of Solomon's temple; and the other was called *Boaz*, or strengthener, 1 Kings 7. 21.

*Jacinth*, a precious stone of a violet and purple colour, resembling the amethyst, Rev. 9. 7; 21. 20.

*Jacob*, [supplanter, heeler] the son of Isaac and Rebekah, born, Gen. 25. 26;—buys his brother's birth-right, 33;—by craft and falsehood gets his blessing, 27. 23;—goes to Padan-aram, 28. 5;—his vision at Bethel, 11;—marries Leah and Rachel, 29. 23, 28;—his sons born there, 32, &c.;—leaves Padan-aram, 31. 17;—his interview with Laban, 25;—his vision at Mahanaim, 32. 1;—wrestles with an angel, 24;—meets his brother, 33. 1, &c.;—resides at Shechem, 18;—goes to Bethel, 35. 1;—his name changed to Israel, 9;—sends to buy corn in Egypt, 42. 3;—goes to Egypt, 46. 5;—God appears to him at Beersheba on his way thither, 2;—his grandsons, 8;—presented to Pharaoh, 47. 7;—his age, 9, 28;—blesses the sons of Joseph, 48. 15;—foretells the future destiny of all his sons, 49. 1, &c.;—dies, 33;—the great mourning for him, 50. 7;—his family in Egypt, Ex. 1. 1;—his descendants, 1 Chr. 2. 1, &c.

*Jacob's well*, a fountain of water near the city of Shechem, at which Christ instructed the woman of Samaria, John 4. 6, 12.

*Jaddua*, the son of Jonathan, and high priest of the Jews, who officiated after the captivity, Nehem. 12. 11;—he is thought to be the *Jaddus* who lived in the time of Alexander the Great.

*Jael*, [one that ascends, a kid] the wife of Heber, Judges 4. 17;—met Sisera in his flight, and invited him into her tent, 18;—after courteously entertaining him, killed him while asleep, 19—21.

*Jah*, the proper name of God, importing his self-existence, and eternal duration, Ps. 68. 4. See *Jehovah*.

*Jahaz*, [quarrel, dispute] a city on the northern frontiers of Moab, and near Aroar, where Moses defeated the army of Sihon, Num. 21. 23;—allotted to the Reubenites, and afterwards to the Levites, Josh. 13. 18; 1 Chr. 6. 78;—taken by the Moabites after the death of Ahab, Isa. 15. 4.

*Jailer*, or keeper of a prison, of Philippi, his conversion, Acts 16. 23.

*Jair*, [enlightened, or enlightener] judges Israel, Judg. 10. 3;—had thirty sons, who had thirty cities, 4.

*Jairus*, [diffuser of light] a chief ruler of the synagogue at Capernaum, Mark 5. 22; Luke 8. 41;—besought Jesus to heal his only daughter; and while doing so, was informed that she was dead, 49;—Jesus restored her to life, 55.

*James*, [supplanter, underminer] usually called the *Greater*, or Elder, to distinguish him from James the *Less*, the brother of John, called to attend Jesus, Matt. 4. 21;—his zeal reproved, Luke 9. 54;—his request to sit at the right hand of Jesus, Matt. 20. 20; Mark 10. 35;—put to death by Herod Agrippa, Acts 12. 2.

——— the *Less*, or younger, the kinsman, or the brother of Jesus, an apostle, Matt. 13. 55; Gal. 1. 19;—Jesus appears to him after his resurrection, 1 Cor. 15. 7;—addresses the apostles about the discipleship of the Gentiles, Acts 15. 13;—the author of the epistle of James, Jam. 1. 1.

*Jangling*, or unprofitable contention, censured, 1 Tim. 1. 6.

*Jannes*, [answer, affliction, poverty] and *Jambres*, [the sea with poverty] two Egyptian magicians, who, by their arts opposed Moses, 2 Tim. 3. 8.

*Japheth*, [persuasion, enlargement, graceful] the eldest of the sons of Noah, Gen. 5. 32;—he and Shem modestly cover their father while he lay exposed, 9. 23;—his enlargement foretold by his father, 27;—his descendants, Gen. 10. 2; 1 Chr. 1. 5.

*Jar*, or *Jair*, [the enlightener] one of the Hebrew months, answering to our April.

*Jareb*, [contender, revenger] a king of Assyria; or, as it may be read, "the king of Jareb, or the king that should revenge," Hos. 5. 13; 10. 6.

*Jared*, [descending, ruling] the son of Mahalaleel, and father of Enoch, Gen. 5. 15; Luke 3. 37.

*Jarmuth*, a city about ten miles south-west of Jerusalem, the king of which was killed by Joshua, Josh. 10. 5

*Jashobeam*, a valiant man in David's army, who, with his spear, slew 300 men, 1 Chr. 11. 11;—he, with other two of the mighty men, passed through the camp of the Philistines, and drew water for David, 16, 17.

*Jason*, [healer] a kinsman of Paul's, who, at Thessalonica, to preserve him from danger, hazarded his life, Acts 17. 5;—he afterwards appears to have removed to Rome, Rom. 16. 21.

*Jasper*, a precious stone, somewhat like fine marble, or half transparent gems; and variously coloured with white, red, brown, and bluish green, Ex. 28. 20; Ex. 28. 13; Rev. 4. 3; 21. 11.

*Javan*, [deceiving, sorrowful, clay] the fourth son of Japheth, and the father of the Ionians or Greeks, Gen. 10. 2; Isa. 66. 19; Ez. 27. 13, 19.

*Javelin*, a spear, or half pike, or kind of dart, Num. 25. 8; 1 Sam. 18. 10, 11.

*Javer*, a city at the foot of the mountains of Gilead, near a brook of the same name, Num. 31. 1; Josh. 21. 39; Isa. 16. 8, 9.

*Jealousy*, the suspicion between married persons, of want of fidelity to each other, Num. 5. 14;—the trial of it, 11—31;—violence of this passion, Prov. 6. 34; Song 8. 6;—its image shown to Ezekiel, Ezek. 8. 5.

———, an earnest concern for the welfare of others, joined with fear of their misconduct, 2 Cor. 11. 2;—God's regard for his own glory, and his hot displeasure against sin, Deut. 29. 20; Psal. 78. 58; Isa. 42. 13.

*Jebus*. See *Jerusalem*.

*Jebusites*, the descendants of *Jebus* the son of Canaan, Gen. 10. 16;—not conquered by Joshua, Josh. 15. 63;—David encouraged his men to kill them, 2 Sam. 5. 8.

*Jeconiah*, [preparation, or steadfastness of the Lord] sometimes called *Coniah*, or *Jehoiachin*, the son of Jehoiakim, Chr. 3. 16;—his sons, 17;—succeeds his father, 2 Kings 24. 6; 2 Chr. 36. 8;—foretold that he should be carried to Babylon, Jerem. 22. 25;—carried away captive, 2 Kings 24. 12; Jer. 24. 1;—false prophecy respecting his return, 28. 4;—after 37 years imprisonment in Chaldea, he was released, and raised to dignity, 52. 31.

*Jedaiah*, a priest, who returned from the Babylonish captivity with 973 of his brethren, Ezra 2. 36.

*Jediael*, a brave officer in David's army, who abandoned Saul, and joined the son of Jesse, 1 Chr. 11. 45; 12. 20.

*Jedidah*, [well-beloved, amiable] the mother of Josiah, 2 Kings 22. 1.

*Jeduthun*, [giver of law, or praise] one of the four great masters of the temple music, 1 Chr. 16. 38, 41, 42;—several of the Psalms bear his name, particularly the 39. 62. 67. &c.

*Jehoash*, [the fire or offering of the Lord] or *Joash*, the son of Ahaziah king of Judah, saved by his aunt, and made king after his father, 2 Kings 11. 12; 2 Chr. 23. 1, &c.;—kills Zechariah, the son of Jehoiada, 24. 21;—killed by his servants, 25; 2 Kings 12. 20.

*Jehoahaz*, [the Lord sees, or possesses] the son of Josiah, *king of Judah*, sometimes called *Shallum*, succeeds Josiah, 2 Kings 23. 31; 2 Chr. 36. 1;—carried to Egypt, 2 Kings 23. 33; 2 Chr. 36. 4;—foretold not to return, Jer. 22. 10.

———, son of Jehu, *king of Israel*, succeeds Jehu, 2 Kings 10. 35;—his death, 13. 9.

*Jehoiachin*. See *Jeconiah*.

*Jehoiada*, [praise or knowledge of the Lord] the high-priest, preserves Joash from the cruelty of Athaliah, 2 Chr. 23. 1;—anoints him king, 2 Kings 11. 12;—restores the worship of God, 2 Chr. 23. 16;—his death, 24. 15.

*Jehoiakim*, [the Lord will establish or raise up] the elder son of Josiah, and the brother of Jehoahaz; his original name was Eliakim, which Necho changed to Jehoiakim, 2 Kings 23. 34;—succeeds Jehoahaz, 2 Kings 23. 34; 2 Chr. 36. 4;—conquered by Nebuchadnezzar, 2 Kings 24. 1;—carried to Babylon, 2 Chr. 36. 6; Dan. 1. 1;—his death, 2 Kings 24. 6;—foretold to be buried like an ass, Jer. 22. 19.

*Jehoiarib*, the head of the first family of the priests established by David, 1 Chr. 24. 7;—from this illustrious family was the Maccabees descended.

*Jehoram*, [exaltation of the Lord] or *Joram*, succeeds Jehoshaphat, king of Judah, 1 Kings 22. 50; 2 Kings 8. 16; 2 Chr. 21. 1;—the Edomites revolt from him, 8;—the Philistines and Arabs distress him, 16;—receives a letter from Elijah, 12;—his death, 19; 2 Kings 8. 24.

———, or *Joram*, *king of Israel*, succeeds Ahaziah, 2 Kings 1. 17;—goes to war with the Moabites, 3. 6;—killed by Jehu, 9. 11.

*Jehoshaphat*, [the Lord will judge] king of Judah, succeeds Asa, 1 Kings 15. 24; 2 Chr. 17. 1;—his greatness, 12;—makes an alliance with Ahab, 18. 1; 1 Kings 22. 2;—with Ahaziah, 2 Chr. 20. 35;—joins him in his war with the Moabites and Edomites, 2 Kings 3. 7;—reproved by the prophet Jehu, 2 Chr. 19. 2;—proclaims a fast, 20. 3;—defeats the Ammonites, Moabites, and Edomites, 22;—



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makes ships to go to Tarshish which are destroyed. 35; 1 Kings 22. 48;—dies, 50; 2 Chr. 21. 1.

*Jehoshaphat*, the son of Ahilud, recorder, or secretary to David, and afterwards to Solomon, 2 Sam. 8. 16; 1 Kings 4. 3.

———, valley of. See *Valley*.

*Jehovah*, or *Jah*, one of the scripture names of God, significant of *his self-existence, and giving existence to all others*, Ps. 83. 18; Isa. 12. 2; 26. 4;—it is given both to *Christ*, and the *Holy Spirit*; (See these articles)—the Jews had so great a veneration for this name, that they called it the *ineffable* name, and therefore would not pronounce it; on which account its true pronunciation was forgotten. This name occurs very frequently in the Old Testament; but is commonly rendered LORD in our Bibles, and printed in capital letters to distinguish it from the name *Lord*, signifying *Ruler*, or *Governor*.

*Jehovah-Jireh*, the Lord will see or provide, Gen. 22. 14.

*Jehovah-Nissi*, the Lord my banner, Ex. 17. 15.

*Jehovah-Shalom*, the Lord send peace, Judg. 6. 24.

*Jehovah-Shammah*, the Lord is there, Ez. 48. 35.

*Jehovah-Tsidkenu*, the Lord our righteousness, Jer. 23. 6.

*Jehu*, [he that is, or exists] the son of Jehoshaphat, and captain of the troops of Joram, king of Israel, anointed king of Israel, 2 Kings 9. 6;—kills Joram, king of Judah, in the field of Naboth, 24;—kills the sons of Ahab, 10. 1;—and forty-two priests of Baal, 18;—dies, 35.

——, *the prophet*, reproves Jehoshaphat, 2 Chr. 19. 2.

*Jeopardy*, hazard, or peril, Judg. 5. 18; 2 Sam. 23. 17; Luke 8. 23; 1 Cor. 15. 30.

*Jephthah*, [the opener] one of the judges of Israel, who was the son of Gilead by a concubine, Judg. 11. 1;—thrust out from his father's house by his brothers, 2;—was solicited to head the Gileadites against the Ammonites, 5;—agrees on terms that he should continue to be their head, 9;—first expostulates with the Ammonites, 12—28;—his rash vow, 30, 31;—proves victorious, 33;—is met by his daughter, who was ignorant of his vow, 34;—did with her according to his vow, by devoting her to God, in perpetual virginity, 39;—the daughters of Israel went yearly to lament, or *talk with*, and condole with her, 40;—the Ephraimites quarrel with him, 12. 1;—his death, 7;—his faith, Heb. 11. 32.

*Jeremiah*, [exaltation of the Lord] the prophet, his commission, Jer. 1. 4;—a promise from God to himself, 15. 19;—laments over Josiah, 2 Chr. 35. 25;—directed to prophesy in the gates of Jerusalem, Jerem. 17. 19;—complains of illusage, 20. 7;—advises the king to yield to Nebuchadnezzar, 21. 8;—foretells the seventy years' captivity, 25. 8;—apprehended, 26. 8;—acquitted, 16;—writes to the captives at Babylon, 29. 1;—foretells the fate of two lying prophets, 20;—and of Shemaiah, 30;—imprisoned by Zedekiah, 32. 1;—buys a field, 6;—has his prophecies written by Baruch, 36. 1, 32;—foretells the return of the Chaldeans after they had left the city, 37. 6;—put into prison, 14;—into the dungeon, 38. 6;—favoured by Zedekiah, 14;—by Nebuchadnezzar, 39. 11;—goes to Gedaliah, 40. 6;—promises Johanan safety in Judah, 42. 7;—foretells Nebuchadnezzar's conquest of Egypt, 43. 8;—the destruction of his countrymen in Egypt, 44. 11;—gives his prophecy to Seraiah, to be carried to the Euphrates, 51. 59;—complains of the misery of his country, Lam. 1. 16.

*Jericho*, a noted city about 8 miles west from Jordan, and 19 east from Jerusalem; spies sent to view it, Josh. 2. 1;—taken by Joshua, 6. 20;—rebuilt by Hiel, 1 Kings 16. 34;—Christ passed through, Luke 19. 1.

*Jeroboam*, [contender, or increaser of the people] the son of Nebat, opposes Solomon, 1 Kings 11. 26;—addressed by the prophet Ahijah, 29;—made king by the ten tribes, 12. 12;—sets up the worship of the calves, 28;—opposed by the prophet at Bethel, 13. 1;—his death, 14. 20.

———, the son of Joash, succeeds him as king of Israel, 2 Kings 13. 13; 14. 16;—dies, 29.

*Jerubbaal*, the same as *Gideon*. See *Gideon*.

*Jeruel*, a wilderness, westward of the Dead Sea, and not far from the desert of Ziz, in which Jehoshaphat obtained a signal victory over the Ammonites, Moabites, &c. 2 Chr. 20. 16, &c.

*Jerusalem*, [the vision or possession of peace] the metropolis of the kingdom of Judah, and the seat of government during the reigns of David, Solomon, and their successors. It was called *Salem* in the time of Abraham, Gen. 14. 8; Heb. 7. 2;—and it was called *Jebus* at the time Israel obtained possession of the Holy Land, Josh. 15. 8; 18. 28; 1 Chr. 11. 4. It seems probable, therefore, that the name *Jerusalem*, is merely a compound of the terms *Jebus* and *Salem*. In its most flourishing state, it consisted of four parts, built on four hills; namely, Zion, Acra, Moriah, and Bezetha. In fact the whole foundation was a high rock, with four heads or hills, and with steep ascents on every side, except the north; and surrounded with a deep valley, which was embosomed with hills. The city was encompassed with three walls, over which there were towers; and appears to have been about four miles and a half in circumference. It was taken by the children of Judah, Judg. 1. 8;—recovered by the Jebusites, 21;—by David, 2 Sam. 5. 6; 1 Chr. 11. 4;—expostulated with and threatened for its crimes, Jer. 1. 15; 2; 3; 4. 19; 5; 6; 7; 8; 9; 10. 17, &c.; 11. 1, &c.; Ez. 21; 22. 1, &c.;—described as an exposed infant, 16. 1, &c.;—taken by Nebuchadnezzar, 2 Kings 25. 4; 2 Chr. 36. 17; Jerem. 39. 1; 52. 4, &c.;—burned, 52. 12;—represented as a female captive, Isa. 3. 26;—its desolation lamented, Lam. 1, &c.;—its captivity represented by a figure, Ezek. 4. 1; 5. 1; to be rebuilt, Jerem. 31. 38;—built after the captivity, Nehem. 3. 1, &c.;—after much opposition, 4. 1, &c.;—its walls finished, 6. 15;—its inhabitants chosen by lot, 11. 1, &c.;—the dedication of its walls, 12. 27;—its future state, Ezek. 48. 30;—its new name, 35;—Christ's lamentation over it, Matt. 23. 37;—foretells the destruction of the temple, and of it, 24. 2—28;—and represents the gospel, Gal. 4. 26;—a new one descending from heaven, Rev. 21. 2, 10.

*Jeshimon*, a city in the wilderness of Maon, belonging to the tribe of Simeon, situated in the southernmost part of Palestine, 1 Sam. 23. 24.

*Jeshua*, [a saviour] the head of a family who returned from the Babylonish captivity, Ezra 2. 2;—he, assisted by others, built the altar for burnt offerings, 3. 2.

*Jeshurun*, [upright, or righteous] a name given to the people of Israel, Deut. 32. 15; 33. 5, 26; Isa. 44. 2.

*Jesse*, [to be, or my present] the son of Obed, and the father of David, Ruth 4. 17, 22;—his descendants, 1 Chr. 2. 13.

*Jesting* not to be improperly used, Prov. 26. 18; Eph. 5. 4.

*Jesuites*, the posterity of Jesui, Num. 26. 44.

*Jesus*, [Saviour] the name by which our glorious Redeemer is called, because he saves his people from their sins, Matt. 1. 21, 25. For his divine character, &c.; see *Christ*. The principal incidents in his history, are, his genealogy both by his father and mother, Matt. 1. 1, &c.; Luke 3. 23, &c.;—conception, Matt. 1. 18; Luke 1. 26, &c.;—birth, Matt. 1. 25; Luke 2. 6;—is circumcised, 21;—visited by the Magi, Matt. 2. 1, &c.;—carried into Egypt, 14;—is brought back, and settles at Nazareth, 23;—is taken to Jerusalem at twelve years of age, Luke 2. 42;—is baptized, Matt. 3. 13; Mark 1. 9; Luke 3. 21; John 1. 32;—his temptation, Matt. 4. 1, &c.; Mark 1. 12; Luke 4. 1;—his first disciples, John 1. 35; Matt. 4. 18; Mark 1. 16; Luke 5. 1;—changes water into wine, John 2. 1;—attends the first passover at Jerusalem, 13;—his conversation with Nicodemus, 3. 1, &c.;—with the woman of Samaria, 4. 1, &c.;—preaches in Galilee, Matt. 4. 17; Mark 1. 14; Luke 4. 14;—at Nazareth, 16—30;—cures the nobleman's son of Capernaum, John 4. 46;—the demoniac in the synagogue, Mark 1. 21; Luke 4. 33;—Peter's wife's mother, Matt. 8. 14; Mark 1. 29; Luke 4. 38;—his discourse on the mount, Matt. 5; 6; 7;—a similar one on the plain, Luke 6. 20;—cures a leper, Matt. 8. 1; Mark 1. 39; Luke 5. 12;—the centurion's servant, Matt. 8. 5; Luke 7. 2;—raises the widow's son at Nain, 11;—stills a tempest, Matt. 8. 24; Mark 4. 35; Luke 8. 22;—discourages several persons from following him, Matt. 8. 18; Luke 9. 57;—cures the demoniac at Gadara, Matt. 8. 28; Mark 5. 1; Luke 8. 27;—a paralytic at Capernaum, Matt. 9. 1; Mark 2. 1; Luke 5. 17;—discourses with the Pharisees about fasting, Matt. 9. 14; Mark 2. 18; Luke 5. 33;—cures a woman of a bloody issue, Matt. 9. 20; Mark 5. 25; Luke 8. 43;—raises Jairus' daughter, Matt. 9. 25; Mark 5. 41; Luke 8. 54;—gives sight to two blind men, Matt. 9. 27;—cures a dumb demoniac, 32;—asserts his Godhead, John 5. 17, &c.;—walks in the corn fields, Matt. 12. 1; Mark 2. 23; Luke 6. 1;—cures a man with a withered hand, Matt. 12. 10; Mark 3. 1; Luke 6. 6;—calls the twelve apostles, Matt. 10. 2; Mark 3. 13; Luke 6. 13;—cures a blind and dumb demoniac, Matt. 12. 22; Luke 11. 14;—discourses about the sin against the Holy Ghost, Matt. 12. 24; Mark 3. 22; Luke 11. 15;—his mother and brethren desire to speak to him, Matt. 12. 46; Mark 3. 31; Luke 8. 19;—sends out the twelve apostles, Matt. 10. 1; Mark 6. 7; Luke 9. 1;—discourses about John the Baptist, Matt. 11. 7; Luke 7. 24;—pronounces woe against Chorazin, &c.; Matt. 11. 20; Luke 10. 13;—dines with Simon the Pharisee, 7. 36;—feeds six thousand, Matt. 14. 14; Mark 6. 30; Luke 9. 10; John 6. 1;—walks on the sea, Matt. 14. 22; Mark 6. 45; John 6. 15;—reproves those who followed him for the loaves and fishes, 26;—exhibits himself as the bread of life, 33. 35;—cures a lame man at the pool of Bethesda, 5. 2;—discourses concerning his mission, 17;—concerning traditions, Matt. 15. 1; Mark 7. 1;—cures the Syrophœnician woman's daughter, Matt. 15. 21; Mark 7. 24;—cures a person who was deaf, and had an impediment in his speech, Mark 7. 32;—heals a multitude of various diseases, Matt. 15. 30;—feeds four thousand, 32; Mark 8. 1;—discourses about a sign from heaven, Matt. 16. 1; Mark 8. 11; Luke 12. 54;—cures a blind man, Mark 8. 22;—foretells his sufferings, Matt. 16. 21; Mark 8. 31; Luke 9. 18;—his transfiguration, Matt. 17. 1; Mark 9. 2; Luke 9. 28; 2 Pet. 1. 16;—cures a lunatic demoniac, Matt. 17. 14; Mark 9. 17; Luke 9. 22;—again foretells his sufferings, Matt. 17. 22;—pays the tribute money, 24;—discourses concerning humility and forgiveness, 18. 1; Mark 9. 33; Luke 9. 46;—reproves the apostles for rebuking one who cast out devils in his name, Mark 9. 38; Luke 9. 49;—leaves Galilee to go to Judea, John 7. 2; Matt. 19. 1;—foretells the destruction of Jerusalem, Luke 13. 34; 17. 20;—again he foretells it, 21. 5; Matt. 24. 1, &c.; Mark 13. 1, &c.;—his reply to those who told him that Herod intended to kill him, Luke 13. 31;—heals ten lepers, 17. 12—14;—sends forth seventy disciples, 10. 1;—discourses with the Jews about his mission, at the feast of tabernacles, John 7. 11;—his address to the woman taken in adultery, 8. 1;—discourses with the Jews about his being the light of the world, 12;—concerning Abraham's seed, 31;—cures a man born blind, 9. 1, &c.;—is entertained by Mary and Martha, Luke 10. 38;—inveighs against the Pharisees, 11. 37;—discourses about the Galileans slain by Pilate, 13. 1;—cures an infirm woman, 11;—a man who had a dropsy, 14. 1;—discourses about humility and suffering in his cause, 26;—about his being the Messiah, at the feast of dedication, John 10. 22;—concerning divorces, Matt. 19. 1; Mark 10. 1;—blesses little children, Matt. 19. 13; Mark 10. 13; Luke 18. 15;—addresses a rich young man, Matt. 19. 16; Mark 10. 17; Luke 18. 18;—raises Lazarus, John 11. 1, &c.;—retires to Ephraim in the wilderness, 54;—foretells his sufferings a third time, Matt. 20. 17; Mark 12 30; Luke 18. 31;—entertained by Zaccheus, Luke 19. 2;—cures two blind men near Jericho, Matt. 20. 29; Mark 10. 46, Luke 18. 35;—his lamentation over Jerusalem, Luke 19. 41;—sups at Bethany, Matt. 26. 6; Mark 14. 1; John 12. 1;—makes a triumphal entry into Jerusalem, Matt. 21. 1; Mark 11. 1; Luke 19. 29; John 12. 12;—cleanses the temple, Matt. 21. 12; Mark 11. 11; Luke 19. 45; John 2. 14;—curses the barren fig-tree, Matt. 21. 17; Mark 11. 12;—a voice from heaven is heard in the temple in answer to his prayer, John 12. 28;—discourses again concerning his mission, 30;—concerning the baptism of John, Luke 20. 1;—about tribute to Cæsar, Matt. 22. 15; Mark 12. 13; Luke 20. 20;—about the resurrection, Matt. 22. 23; Mark 12. 18; Luke 20. 27;—about the great commandment, Matt. 22. 35; Mark 12. 28;—about the Messiah as the son of David, Matt. 22. 41; Mark 12. 35; Luke 20. 41;—inveighs against the Pharisees, Matt. 23. 1; Mark 12. 38; Luke 20. 45;—his observation on the poor widow's mite, Mark 12. 41; Luke 21. 1;—discourse on watchfulness, Matt. 24. 42; Mark 13. 33; Luke 21. 34; 12. 35;—describes the last judgment, Matt. 25. 31—46;—Judas engages to betray him, 26. 14; Mark 14. 10; Luke 22. 3;—his preparation for the last passover, Matt. 26. 17; Mark 14. 12; Luke 22. 7;—censures the contest among the disciples about who should be greatest, Luke 22. 24;—washes their feet, John 13. 1;—the last supper, Matt. 26. 20; Mark 14. 18; Luke 22. 14;—institutes the Lord's supper, Matt. 26. 26; Mark 14. 22; Luke 22. 19; 1 Cor. 11. 23;—his discourse to comfort his disciples, John 14. 1, &c.;—compares himself to a vine, 15. 1, &c.;—gives the promise of the Holy Spirit, 16. 16, 26; 15. 26; 16. 7;—prays for his disciples, 17. 1, &c.;—his agony in the garden of Gethsemanes,

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Matt. 26. 36; Mark 14. 32; Luke 22. 39; —is taken and carried before Caiaphas, Matt. 26. 57; Mark 14. 53; Luke 22. 54; John 18. 12;—is denied by Peter, Matt. 26. 69; Mark 14. 66; Luke 22. 54; John 18. 15;—is brought before Pilate, Matt. 27. 11; Mark 15. 1; Luke 23. 2; John 18. 28;—examined by Herod, Luke 23. 6;—crucified, Matt. 27. 33; Mark 15. 21; Luke 23. 33; John 19. 17;—buried, Matt. 27. 60; Mark 15. 46; Luke 23. 53; John 19. 42;—his resurrection, Matt. 28. 1; Mark 16. 1; Luke 24. 1; John 20. 1;—appears first to Mary Magdalene, Mark 16. 9;—afterwards to two disciples going to Emmaus, Luke 24. 13; Mark 16. 12;—to all the apostles, Mark 16. 14;—Luke 24. 36; John 20. 19;—to the disciples in Galilee, Matt. 28. 16; 1 Cor. 15. 6; John 21. 1;—his final instructions, Matt. 28. 18; Mark 16. 15; Acts 1. 3;—his ascension, Mark 16. 19; Luke 24. 51; Acts 1. 9;—appears to Paul on his way to Damascus, 9. 4, 17;—speaks to him at Corinth, 18. 9;—appears to him at Jerusalem, 22. 17;—to John in Patmos, Rev. 1. 13—17.

*Jesus*, meaning Joshua the captain of Israel, Acts 7. 45; Heb. 4. 9.

*Jether*, [he that excels, remains, or searches] the husband of Abigail, David's sister, and the father of Amasa, 1 Chr. 2. 17;—also the name of the son of Gideon, Judg. 8. 20.

*Jethro*, [excellence, remaining] a priest or prince of Midian, and the father-in-law of Moses, Exod. 2. 16;—his flocks kept by Moses, 3. 1;—Moses solicited him for permission to visit his brethren, 4. 18;—brought to Moses in the wilderness, his wife and sons, 18. 1, 2;—is affectionately received by Moses, 7;—took a burnt-offering and sacrifices for God, 12;—his advice to Moses concerning judging the people, 17, &c.

*Jewel*, a costly ornament of gold, silver, or other precious metals, worn on the forehead, the nose, the ears, and the hand, Gen. 24. 53; Ex. 16. 12, 17, 39;—*figuratively*, the people of God, who are precious in his sight, Mal. 3. 17.

*Jews*, a name commonly given to the Israelites, from *Judah*, who by his father's prophetic benediction, was constituted the superior of his brethren; and from whose line of descent the sceptre of royalty was not to depart, till *Shiloh*, or Messiah, should be born; their great privileges, Deut. 4. 33; 7. 6; 1 Chr. 17. 21; Rom. 3. 1; 9. 4;—their rejection and dispersion foretold, Lev. 26. 33; Deut. 4. 27; 28. 64; Dan. 12. 7; Hos. 9. 17;—are to be recalled and acknowledge Jesus Christ, Deut. 30. 1; Isa. 11. 11; Jerem. 23. 3; 29. 14; 31. 8; 32. 37; Ezek. 36. 33; 39. 23; Hos. 3. 5; Amos 9. 14; Zech. 8. 7; Rom. 11. 1, 23; 2 Cor. 3. 16;—in danger from Haman, Esth. 3. 8;—allowed to defend and avenge themselves, 8. 7; 9. 5, 15;—Paul laments their case, Rom. 9. 1;—their conversion foretold, 11. 26. See *Israelites*.

*Jewess*, a female Jew, as was the mother of Timothy, Acts 16. 1;—and Drusilla the wife of Felix, 24. 24.

*Jewry*, the country of Judea, Dan. 5. 13; John 7. 1.

*Jezebel*, [isle, or woe, of the dwelling or dunghill] the wife of Ahab king of Israel, was daughter of Ethbaal king of the Sidonians, 1 Kings 16. 31;—attempted to cut off the prophets of the Lord, 18. 4;—fed at her table 400 idolatrous prophets of the groves, and 450 of the prophets of Baal, 19;—persecutes Elijah, 19. 1;—plots against Naboth, 21. 5;—killed and devoured by dogs, 2 Kings 9. 33;—a woman so called by Christ, Rev. 2. 20.

*Jezer*, the son of Naphtali, and head of the family of the Jezerites, Gen. 46. 24; Num. 26. 49.

*Jezrahiah*, [the Lord arises, or is in the east] the chief of the singers at the dedication of the wall of Jerusalem, Neh. 12. 42.

*Jezreel*, a city of great celebrity in the Holy Land, situated in the midst of a beautiful and extensive plain of the same name, on the south border of Issachar, Josh. 19. 18;—Abner made Ishbosheth king over it, 2 Sam. 2. 9;—Ahab had his palace in, 1 Kings 21. 1;—the dogs did eat Jezebel by the wall of, 23; 2 Kings 9. 30—37;—threatening to revenge on Jehu the blood of, Hos. 1. 4.

*Joab*, [paternity, or fatherliness] the son of Zeruiah, David's sister, and brother to Abishai and Asahel, 1 Chr. 2. 16;—the general of David, 2 Sam. 2. 13; 8. 16; 20. 23;—kills Abner, 3. 27;—and Amasa, 20. 10;—remonstrates with David against numbering the people, 1 Chr. 21. 3;—puts words into the mouth of a widow to plead for Absalom's restoration, 2 Sam. 14. 2;—slew Absalom, contrary to David's orders, 18. 14;—dissuades David from mourning for Absalom, 19. 1;—put to death by orders of Solomon, 1 Kings 2. 29—34.

*Joah*, [brotherhood] secretary to king Josiah, and by him employed in repairing the temple, 2 Chr. 34. 8;—another of this name, sent by Hezekiah to receive the propositions of Rabshakeh, 2 Kings 18. 18.

*Joanna*, [grace or gift of the Lord] the wife of Chuza, Herod's steward, who, after being cured by Christ, followed him, Luke 8. 2, 3.

*Joash*, king of Judah. See *Jehoash*.

——, *king of Israel*, succeeds Jehoahaz, 2 Kings 13. 9;—encouraged by Elisha, 15;—defeats Benhadad, 25;—defeats Amaziah, 14. 12;—dies, 16; 13. 13.

*Job*, [weeping, sobbing, hated] the patriarch, so renowned for his patience; his character, and wealth, Job 1. 1, &c.;—his losses, 13, &c.;—his children all killed, 18, 19;—his patient resignation, 20—22;—his personal sufferings, 2. 7;—reproves his wife's proposal *to curse God and die*, 10;—he curses his day, 3. 1, &c.;—answers Eliphaz, 6. 1; 7. 1;—replies to Bildad, 9. 1; 10. 1;—to Zophar, 12. 1; 13; 14;—to Eliphaz's second speech, 16; 17;—to Bildad's, 19;—replies to Zophar's second speech, 21;—to Eliphaz's third speech, 23; 24;—to Bildad's, 26; 27; 28;—to Zophar's arguments, 29; 30;—asserts his innocence, 31;—submits to God, 40. 3; 42. 1;—is restored to double prosperity, 10, 12;—has the same number of children as before, 13;—his faith in a resurrection, 19. 25;—his age and death, 42. 16, 17;—is classed with Noah and Daniel, Ezek. 14. 14, 20;—his patience celebrated, Jam. 5. 11.

*Jochebed*, [honourable, glory of the Lord] the wife of Amram, and the mother of Aaron, Moses, and Miriam, Ex. 6. 20; Num. 26. 59.

*Joel*, [willing, commanding, swearing] one of the minor prophets, the son of Pethuel, or Bethuel, Joel 1. 1. See his Prophecies.

——, the name of several others,—the eldest son of Samuel, 1 Sam. 8. 2;—the son of Jozibiah, 1 Chr. 4. 35;—the son of Zichri, Neh. 11. 9, &c.

*Johanan*, [liberal, merciful, gracious] informs Gedaliah of Ishmael's conspiracy against him, Jer. 40. 13;—requests Jeremiah to inquire of God, 42. 1, 2;—goes to Egypt, contrary to the word of God, and takes Jeremiah with him, 43. 1, &c.

*John*, [the grace or gift of God] *the Baptist*, his birth, Luke 1. 57;—his habit, Matt. 3. 4;—his testimony to Jesus, John 1. 15, 19; 3. 27; Matt. 3. 11; Mark 1. 7;—his preaching, Matt. 3. 1; Mark 1. 1; Luke 3. 3;—imprisoned by Herod, Luke 3. 19;—his death, Matt. 14. 1; Mark 6. 14; Luke 9. 7;—his disciples at Ephesus, Acts 19. 3.

*John*, the *Apostle*, called by Jesus, Matt. 4. 21;—leans on the bosom of Jesus, 13. 23;—receives his mother after the crucifixion, 19. 25;—his attestation to the divinity and humanity of Christ, John 1. 1, &c.; 1 John 1. 1;—banished to Patmos, Rev. 1. 9.

*John Mark*. See *Mark*.

*Jokshan*, [hard, scandalous] one of the sons of Abraham by Keturah, Gen. 25. 2; 1 Chr. 1. 32.

*Joktan*, [small, disgust, contention] the elder son of Eber, Gen. 10. 25.

*Jonadab*, [earnest, liberal] the son of Rechab, was contemporary with Jehu, and witnessed his zeal in destroying the family of Ahab, 2 Kings 10. 15;—his command to his descendants, Jer. 35. 6, &c. See *Rechabites*.

*Jonah*, [a dove, he that oppresses] one of the minor prophets, was born at Gathhepher, 2 Kings 14. 25;—is commanded to go to Nineveh, Jon. 1. 2;—flees from the presence of God, 3;—swallowed by a fish, 17;—his prayer, 2. 1;—preaches to the Ninevites, 3. 2;—his sorrow and anger because his predictions were not fulfilled, 4. 1;—is reproved by God, 4—11;—mentioned by Christ, Matt. 12. 39—41.

*Jonathan*, [given, or gift of God] *a young Levite*, who became priest to Micah, Judges 17. 10;—the Danites take him with them, and he and his posterity were priests to their idol at Dan, 18. 19, 30.

——, the son of Saul, defeats a garrison of the Philistines, 1 Sam. 14. 13;—in danger from his father's rash vow, 39;—his friendship for David, 18. 1;—informs David of his father's design against him, 1 Sam. 19. 1;—makes a covenant with him, 20. 1;—takes leave of him, 35;—comforts him at Ziph, 23. 14;—slain, 31. 2;—his death lamented by David, 2 Sam. 1. 11, 17.

*Joppa*, a sea-port town, pleasantly situated on the shores of the Mediterranean sea, about 30 miles north-west from Jerusalem;—here the wood which Solomon brought from Lebanon was unloaded, 2 Chr. 2. 16;—here Jonah found the ship in which he fled, Jon. 1. 3;—here Peter restored Dorcas to life, Acts 9. 40;—here he received the messengers of Cornelius, 10. 5, 23.

*Joram*. See *Jehoram*.

*Jordan*, a river of considerable note in the Holy Land, the uppermost spring of which is in mount Lebanon, about 12 miles north of Cesarea-Philippi. After running about 12 miles more to the south, it receives a more considerable branch, which, under ground, proceeds from the lake Phiala. About 15 miles farther south, it forms the waters of *Merom*, or Lake of Samechon, which is about 4 miles broad, and nearly 8 long. After running about 28 miles farther south, it forms the lake, or sea of Genesareth, which is about 13 miles in length, and 6 in breadth. From thence it runs southward through a long valley, whose air is unwholesome, and most of it desert, till it loses itself in the Dead Sea. Its whole course is about 160 miles. It was miraculously divided and passed over by the Israelites, Josh. 3. 1, &c.; 4. 11;—by Elijah, 2 Kings 2. 8;—by Elisha, 14;—John baptized in, Matt. 3. 6.

*Joseph*, [addition, increase] the son of Jacob by Rachel,—born, Gen. 30. 24;—his dreams, 37. 5, &c.;—sold into Egypt, 28;—bought by Potiphar, 39. 1;—put into prison, 20;—interprets the prisoners' dreams, 40. 12;—brought before Pharoah, and interprets his dream, 41. 14, &c.;—set over the land of Egypt, 41;—his sons, 50;—treats his brethren roughly, 42. 9;—his favour to Benjamin, 43. 16;—makes himself known to his brethren, 45. 1, &c.;—meets his father, 46. 29;—presents him to Pharoah, 47. 7;—gets all the land of Egypt for Pharoah, 20;—visits his sick father, 48. 1;—his death and age, 50. 26;—his bones carried out of Egypt, Ex. 13. 19.

*Joseph, the husband of Mary*, and reputed father of Christ, was of the royal line of the house of David, Matt. 1. 6, 16; Luke 1. 27;—espoused Mary, Matt. 1. 18;—was informed by an angel respecting the extraordinary nature of her conception, and the child she was to bring forth, 20. 21;—was again warned to flee into Egypt, 2. 13;—returned and settled at Nazareth, 23;—took Jesus and his mother to Jerusalem to observe the passover, Luke 2. 41—43;—was a carpenter, Matt. 13. 55;—appears to have died before Christ entered on his public ministry, John 19. 25—27.

—— *of Arimathea*, a Jewish senator, and a believer in Christ, Matt. 27. 57;—Mark 15. 42; Luke 23. 50; John 19. 38;—did not consent to the crucifixion of Christ, Luke 23. 51;—went to Pilate and begged the body of Jesus, 52;—took it down, wrapped it in linen, and buried it in his own new sepulchre, 53.

——, *called Barsabas*. See *Barsabas*, and *Jones*.

—— several other persons thus named, Num. 13. 7; 1 Chr. 25. 2; Ezra 10. 42; Neh. 12. 14.

*Joses*, or *Joseph*, the son of Mary Cleophas, was the brother of James the Less, and nearly related to Christ, Matt. 13. 55; 27. 56; Mark 6. 3; 15. 40, 47;—thought to be the same as Barsabas, Acts 1. 23.

*Joshua*, [Saviour] the son of Nun, one of the spies, sent to explore the Land of Promise, Num. 13. 16;—he, along with *Caleb*, gave a good account of it, 14. 6;—is appointed to succeed Moses, 27. 18;—encouraged by Moses, Deut. 31. 7;—God gives him a charge, 14;—succeeds Moses, 34. 9; Josh. 1. 1;—his instructions, 1. 8;—an angel appears to him, 5. 13;—God encourages him, 8. 1;—writes the law on stones, 32;—conquers all the land of Canaan, 11. 16;—his inheritance, 19. 49;—his exhortation before his death, 23. 1; 24. 1, &c.;—his age and death, 25. 29.

——, *the high priest*, the son of Josedech, Hag. 1. 1, 12, 14;—was encouraged, along with Zerubbabel, the governor, in rebuilding the temple, after the return from Babylon, 2. 4;—a type in the prophecy of Zechariah, Zech. 3. 3.

*Josiah*, [fire of the Lord] the son of Amon king of Judah, succeeds his father, 2 Kings 21. 24; 2 Chr. 33. 25;—repairs the temple, 34. 8; 2 Kings 22. 3, &c.;—finds the book of the law, 8; 2 Chr. 34. 14;—keeps a solemn passover, 35. 1;—slain, 23; 2 Kings 22. 29;—Jeremiah's lamentation over him, 2 Chr. 35. 25.

*Jot or tittle*, the smallest letter or mark of a word, meaning the least supposable part, Matt. 5. 18.

*Jotham*, [perfection of the Lord] the son of Gideon, addresses the people of Shechem in a parable, Judg. 9. 7;—his imprecation fulfilled, 56.

——, *king of Judah*, succeeds Uzziah, 2 Kings 15. 7; 2 Chr. 27. 1;—conquers the Ammonites, 5;—dies, 9; 2 Kings 15. 38.

*Journey, a day's*, the space covered with

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quails round the camp of Israel, reckoned about 20 miles, Num. 11. 31;—a *Sabbath-day's*, reckoned by the Jews less than one mile; but, it is probable, that they were allowed to travel to the synagogue, though much farther distant, Acts 1. 12; 2 Kings 4. 23.

*Journeys* of the Israelites, or their marches from they time the left *Rameses* in Egypt, till they pitched their camp in *Gilgal* in the Land of Promise, seem to have been 52 in number, Ex. 12. 37; 13. 20; 14. 2; 15. 23, 27; 16. 1; 17. 1; Num. 33. 1, &c.; Josh. 4. 19.

*Joy*, or *Gladness*, is an agreeable sensation of the mind, arising from the possession or anticipation of something esteemed valuable, pleasant, or good. *Natural* joy arises from things which are earthly and perishing, Esth. 5. 9; 8. 16; Eccl. 7. 14. *Religious and Spiritual* joy, experienced by the people of God, *arises from* a warrant to claim God as their Father and portion, 2 Cor. 6. 18; Lam. 3. 24; Hab. 3. 17, 18;—Christ as their all-sufficient Saviour, John 6. 37; Heb. 7. 25;—to expect all, while in this world, that God knows to be good for them, Ps. 34. 10; 84. 11;—and a glorious inheritance beyond the grave, 1 Pet. 1. 3, 4;—in its *nature and properties*, it is pure, refined, and unknown to the men of the world, 1 Cor. 2. 14;—its sources remain unchangeable, Heb. 13. 5, 8;—it is unspeakable, 1 Pet. 1. 8;—it shall be eternal, Isa. 35. 10; John 16. 22.

*Jubilee*, the grand sabbatical year among the Hebrews, and celebrated every fiftieth year, Lev. 25. 8, 9;—this was the year of general release, not only of all debts, like the common sabbatical, or every seventh year; but of all slaves, and of all lands and possessions which had been sold, or otherwise alienated from the families and tribes to which they originally belonged, 10—17.

*Judah*, [the praise of the Lord] the fourth son of Jacob by Leah, Gen. 29. 35;—saves Joseph from death, 37. 26;—his sons by Shuah, 38. 3, 4;—his guilty connexion with Tamar his daughter-in-law, 15;—his confession of his guilt, 26;—pleads with his father to send Benjamin, along with his brothers, into Egypt, 43. 3;—intercedes with Joseph not to detain Benjamin, and offers himself in his room, 44. 18—34;—is constituted, by his father's prophetic blessing, the head of his brethren, from whom their kings were to descend, 49. 8—10;—his tribe and that of Simeon, war with the Canaanites, Judg. 1. 1, 17;—their inheritance, Josh. 15. 1, &c.;—warned by the example of the ten tribes, Hos. 4. 15.

—— or *Judea*, for both names are used indiscriminately, for the country of Judah, 1 Sam. 23. 3; 2 Kings 24. 20; 2 Chr. 2. 7;—sometimes the whole land of Canaan, Matt. 24. 16; Acts 1. 18.

*Judaizing*, or attempting to induce the Gentile converts, to join with christianity, the religious rites of the Jews, plainly condemned, Gal. 2. 1, &c.; 5. 1; 6. 12; Col. 2. 8, 16.

*Judas*, [praise of the Lord] or *Jude*, who wrote the epistle of that name, and who is called *Lebbeus* and *Thaddeus*, or brother of Jesus, Matt. 10. 3; Mark 3. 18; 6. 3; Luke 6. 16; Acts 1. 13;—his question to Jesus, John 15. 22.

—— *Iscariot* censures Mary for anointing Jesus, John 12. 4;—his treachery foretold, Matt. 26. 21; Mark 14. 18; Luke 22. 21; John 6. 71; 13. 21;—agrees with the Pharisees, Matt. 26. 14; Mark 14. 10; Luke 22. 3;—betrays Jesus in the garden, Matt. 26. 47; Mark 14. 43; Luke 22. 47; John 18. 3;—hangs himself, Matt. 27. 3; Acts 1. 18.

*Judas, of Galilee*, his insurrection, Acts 5. 37.

——, or *Barnabas*, commended, Acts 15. 22, 32.

*Judges* to be appointed, Deut. 16. 18; 17. 8;—their qualifications and duty, Ex. 18. 21; 23. 3, 6; Lev. 19. 15; Deut. 1. 13, 16; 16. 18; 17. 8; 2 Chr. 19. 6; Ps. 82; Prov. 18. 5; 24. 23; 31. 8, 9; Ezra 7. 25;—bad ones described, 1 Sam. 8. 1; Isa. 1. 23; Hos. 4. 18; Zeph. 3. 3; Mic. 3. 9; Luke 18. 2;—bad ones threatened, Prov. 17. 15; 24. 24; Isa. 5. 23; 10. 1.

*Judging others* rashly and censoriously condemned, Matt. 7. 1; Luke 6. 37; Rom. 2. 1; 14. 3, 4; 1 Cor. 4. 5; James 4. 11, 12;—*ourselves*, or trying our character by careful and impartial self-examination, commanded, 1 Cor. 11. 31; 2 Cor. 13. 5. See *Examination*.

*Judgment, future*, intimations of it, Psal. 1. 5; 9. 7; 50; Eccl. 3. 17; 11. 9; 12. 14;—to be administered by Christ, Matt. 16. 27; 25. 31; John 5. 22, 27; Acts 10. 42; 17. 31; Rom. 2. 16; 2 Cor. 5. 10; 2 Tim. 4. 1;—the time of it unknown, Matt. 24. 44; Mark 13. 32; 1 Thess. 5. 2; 2 Pet. 3. 10;—why delayed, 9, 15.

—— *to be preceded by* false Christs, Matt. 24. 5, 24;—the appearance of the man of sin, 2 Thess. 2. 8; 1 John 2. 18;—the preaching of the gospel among all nations, Matt. 24. 14; Luke 21. 24; Rom. 11. 25; Rev. 14. 6;—the conversion of the Jews, Hos. 3. 5; Rom. 11. 23, &c.; 2 Cor. 3. 16;—remarkable wars and other calamities, Matt. 24. 6, 21.

——, *the circumstances of it*, a trumpet will be sounded, Matt. 24. 31; 1 Cor. 15. 52;—a change will take place in the bodies that are raised, Matt. 22. 30; 1 Cor. 15. 42; Phil. 3. 21; Col. 3. 4; 1 John 3. 2;—a conflagration or change in the world, Zeph. 3. 8; 2 Thess. 1. 8; 2 Pet. 3. 7;—Christ coming in the clouds, Dan. 7. 10; Matt. 16. 27; 24. 30; 26. 64; Luke 21. 27; Acts 1. 11; 1 Thess. 3. 13; 4. 16; Rev. 1. 7;—who will then judge all men, Matt. 24. 31; 25. 31; Rom. 14. 10; 2 Cor. 5. 10; Jude 15; Rev. 20. 12; 22. 12;—the apostles to be judges with him, Matt. 19. 28; Luke 22. 30; 1 Cor. 6. 3;—the righteous will be separated from the wicked, Matt. 13. 49; 25. 32.

*Judgments of God*, meaning his *law*, or *word*: so called because they are the rule by which he will judge all to whom they are given, and by which they ought to judge themselves, Psal. 19. 9; 89. 30; 119. 13, 20, 30, 39, 43, &c. &c.

—— *of God*, the punishments which he inflicts on transgressors, are all righteous, Psal. 97. 2; 145. 17; Rom. 2. 2; Rev. 16. 7; 19. 2;—sometimes dark and unsearchable, Rom. 11. 33.

—— *of God on sinners, examples of*, the universal deluge, Gen. 6. 7;—the confusion of languages, 11. 7;—the destruction of Sodom and Gomorrah, 19. 24;—the plagues of Egypt, Ex. 7. to 13;—the drowning of Pharaoh and his hosts, 14. 28;—the sufferings of Israel in the wilderness, Num. 21. 6; 25. 9, &c. &c. See *Famine, Pestilence, Plague*, &c.

*Julia*, [downy, or soft hair] a friend of Paul's to whom he sends his salutations, Rom. 16. 15.

*Julius*, [the same with Julia] the centurion of Augustus' band, to whose care Festus committed Paul, to be conveyed prisoner to Rome, Acts 27. 1;—showed much kindness to Paul, 2;—saved him from the murderous design of the soldiers, 43.

*Junia*, [youthful or belonging to Juno] an early convert to christianity, of whom Paul speaks in honourable terms, Rom. 16. 7

*Juniper*, a well known shrub, the leaves of which are evergreen, and which produces berries, 1 Kings 19. 4; Job 30. 4; Ps. 120. 4.

*Jupiter*, [helping father] the supreme god of the Heathens, whom they regard as the chief governor of heaven and earth, and whom they represented as notorious for his wicked and lascivious intrigues;—the inhabitants of Lystra called Barnabas Jupiter, Acts 14. 12;—his priests wished to offer sacrifice to Paul and Barnabas, 13, 18.

*Just*, upright or righteous, God is perfectly and essentially, Deut. 32. 4; Isa. 45. 21; Zeph. 3. 5;—Christ is, Acts 3. 14;—1 Pet. 3. 18;—good men are, in respect of honesty and equity in their transactions, Gen. 6. 9; Prov. 3. 33; 4. 18; 10. 7; Matt. 1. 19; Luke 2. 25.

*Justice of God*, the infinite rectitude of his nature, by which he must render to every one his due, Gen. 18. 25; Deut. 32. 4; 2 Chr. 12. 7; Job 8. 3; Psal. 145. 17; Jer. 9. 24; 32. 18; Dan. 9. 14; Ezek. 18. 25; Rev. 15. 3; 19. 1, 2.

—— *required of man*, Deut. 16. 20; Jerem. 22. 3; Matt. 7. 12; Luke 6. 31; Rom. 13. 7; Phil. 4. 8; Isa. 66. 1; Ex. 45. 9; Mic. 6. 8.

*Justification*, a gracious act of God, whereby he accepts, and deals with, those who believe in Christ, as if they were just and righteous;—is an individual and instantaneous act, done at once, and admitting of no degrees, John 5. 24; Rom. 8. 1;—not to be attained by the law, Acts 13. 39; Rom. 3. 20; 8. 3; Gal. 2. 16; 3. 11; Heb. 7. 19;—nor by any other performance, Job 9. 2; 25. 4; Ps. 130. 3; 143. 2;—is given unto us by the grace of God, Rom. 3. 24; 4. 4; 11. 5; Eph. 2. 8; 2 Tim. 1. 9; Tit. 3. 5;—through the merits and blood of Christ, Acts 13. 38; Rom. 5. 9, 19; 1 Cor. 1. 30;—by the means of faith, Rom. 3. 22; 4. 16; Gal. 2. 16; 3. 11, 24; Eph. 2. 8; Heb. 10. 38; 11. 7;—is an act of justice as well as of grace; the law being perfectly fulfilled, and Divine justice satisfied, by Christ, Isa. 42. 21; Rom. 3. 24—26;—is irreversible, and unalterable, 8. 30—39.

——, *effects* or *blessings of*, are, entire freedom from all *penal* evil in this life, and that which is to come, Rom. 8. 29; 1 Cor. 3. 22;—peace with God, Rom. 5. 1;—access to God through Christ, with filial confidence, Eph. 2. 18; 3. 12;—the certain attainment of eternal life, Rom. 7. 9; 8. 30.

——, *evidences* of, are, deliverance from the dominion of sin, Rom. 6. 1—22;—supreme love to the Saviour, 1 John 4. 19;—persevering reliance on his blood, Gal. 2. 16; Phil. 3. 8, 9;—devotedness to his service, 2 Cor. 5. 14, 15; Gal. 2. 20;—justice in all our dealings with our fellow men, Mic. 6. 8; 1 Thess. 2. 10.

——, *excellencies* of this method of, are, that it supports the honour of God's perfections and government, Ps 85. 10; Rom. 3. 26;—humbles the sinner, and glorifies the Saviour, 27; Rev 1. 5, 6;—places all the children of God on the same level, in regard to want of merit in themselves, and obligations to Divine grace, Rom. 3. 30; 10, 12; Col. 3. 11;—establishes the faith and hope of believers on a sure and everlasting foundation, Rom. 8. 30—34.

——, the seeming difference between Paul's account of, Rom. 3. 24, 28; Gal. 2. 16; and that of James, Jam. 2. 24; arises from the following causes; Paul treats of the justification of our *persons* before God, Rom. 3. 20;—but James of the justification of our faith before men as professed believers, Jam. 2. 18;—Paul speaks of those who are "without strength, ungodly and sinners," till the moment they are justified, Rom. 4. 5; 5. 6, 8, 10;—but James, of them who are already righteous, and who give proof of it by their works, Jam. 2. 14, 21, 22;—in the justification mentioned by Paul, works have no share, Rom. 4. 6; 11. 6; but in that by James, it is by good works alone that it can have existence, Jam. 2. 17, 26.

*Justus*, [upright, righteous] the surname of Barsabas, Acts 1. 23;—the name of another, a pious man, in whose house Paul preached at Corinth, 18. 7;—another, called also Jesus, a fellow labourer of Paul's, Col. 4. 11.

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# K

*Kabzeel*, a city of Judah, near the west shore of the Dead Sea, towards its southern extremity, Josh. 15. 22;—here Benaiah, the general of Solomon's army, was born, 2 Sam. 23. 20.

*Kadesh*, or *Kadesh-Barnea*, a city of the tribe of Judah, situated about 24 miles south from Hebron, and on the south of Canaan;—here the Israelites long sojourned, Deut. 1. 46;—from it the spies were sent to explore the Promised Land, Num. 13. 26; 32. 8;—here Miriam died, or, as some think, in another place of the same name, Num. 20. 1;—here, at the waters of Meribah, Israel rebelled, and Moses incurred the Divine displeasure, Num. 20. 10; Deut. 32. 51.

*Kadmonites*, ancient inhabitants of Canaan, Gen. 15. 19.

*Kanah*, a river on the south border of the western Manassites, Josh. 16. 8; 17. 9.

*Kedar*, [blackness, sorrow] a son of Ishmael, and father of the Kedarenes, who resided in Arabia, Gen. 25. 13;—in this country David seems to have sojourned, Ps. 120. 5;—descendants of, traded with the Tyrians, Ezek. 27. 21;—to be conquered, Jer. 49. 23;—to add to the glory of the church, Isa. 60. 7.

*Kedemah*, [eastern, rising] the youngest son of Ishmael, Gen. 25. 15;—his posterity resided to the eastward of Gilead, and seem to have given name to the city of Kedemoth, near the river Arnon, Deut. 2. 26; Josh. 13. 18; 21. 37.

*Kedesh*, a town in Upper Galilee, which belonged to the tribe of Naphtali, Josh. 19. 37;—appointed one of the cities of refuge, 20. 7.

*Keilah*, a city of Judah, situated about 18 miles southwest of Jerusalem, Josh. 15. 44;—saved by David from the ravages of the Philistines, 1 Sam. 23. 1—5;—here Abiathar came to David, 6;—from it David and his men departed, being warned by God, 12, 13;—rulers from, assisted Nehemiah in rebuilding Jerusalem, Neh. 3. 17, 18.

*Kemuel*, [God has raised him] the third son of Nahor, and father of Aram, Gen. 22. 21;—the name of a prince of the tribe of Ephraim, one of those appointed to divide the land of Canaan, Num. 34. 24.

*Kenath*, a town of the tribe of Manasseh, taken by Nobah, and called after his own name, Num. 32. 42.

*Kenaz*, [this nest, possession, or lamentation] the fourth son of Eliphaz, the son of Esau, and one of the dukes of Edom, Gen. 36. 15;—the name also of the father of Othniel and the brother of Caleb, Judg. 1. 13; 3. 9.

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*Kenites*, an ancient people, who inhabited a district lying to the westward of the Dead Sea, and extending their borders far into the Arabian desert;—Jethro, the father-in-law of Moses, was one of them, Judg. 1. 16;—their land promised to the Hebrews, Gen. 15. 19;—for the sake of Jethro, they were not cut off, but allowed to dwell in the tribe of Judah, 1 Sam. 15. 6; Judg. 1. 16.

*Kenizzites*, one of the tribes of the ancient Canaanites, who seem to have dwelt in the mountains of Judah, Gen. 15. 19.

*Kerchiefs*, used by the false prophets, were headtires, turbans, or veils bound to the head, so as to cover the face, Ez. 13. 18, 21.

*Keturah*, [incense-burner, perfumed] the wife of Abraham, Gen. 25. 1;—called also his *concubine*, and by some thought to have been so, long before the death of Sarah, 1 Chr. 1. 32;—her descendants, Gen. 25. 2—4; 1 Chr. 1. 32.

*Key, literally* an instrument to open a lock, Judg. 3. 25;—*figuratively* an emblem of power and government, Isa. 22. 22; Rev. 3. 7; 9. 1; 20. 1;—the authoritative administrations of the gospel, in publishing its truths, dispensing its ordinances, and pointing out the characters both of the righteous and the wicked, Matt. 16. 19; John 20. 23.

*Kibroth-Hattaavah*, the place where Israel loathed the manna, and lusted after other food; and where they were smitten with a great plague, Num. 11. 4, 34, 35.

*Kick, figuratively*, to rebel wantonly and stubbornly against God, 1 Sam. 2. 29; Deut. 32. 15.

*Kid*, a young goat, not to be seethed in its mother's milk, Ex. 23. 19; 34. 26; Deut. 14. 21;—offered in sacrifice, Lev. 4. 23, 28.

*Kedron*, or *Cedron*, a brook which ran through the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the mount of Olives;—David crossed it in his escape from Absalom, 2 Sam. 15. 23;—near by it, Asa, Hezekiah, and Josiah burnt the idols and abominations of their predecessors, 1 Kings 15. 13; 2 Kings 23. 4; 2 Chr. 29. 16;—Christ passed it, in his way to Gethsemane, John 18. 1.

*Kine*, the old plural of *cow*, cows, Gen. 32. 15; 41. 2; Deut. 7. 13;—*figuratively*, proud, grovelling, and powerful rulers, Amos 4. 1.

*King*, the chief ruler of a tribe, city, or kingdom;—the first of whom we read was Nimrod, Gen. 10. 8—10;—at first the extent of the dominions of kings was often very limited, as appears from 70 of them being conquered by Adonibezek, Judg. 1. 7;—32 being subject to Benhadad, 1 Kings 20. 1;—31 being conquered by Joshua, Josh. 12. 24;—Saul was the first in Israel, 1 Sam. 11. 15;—to him succeeded David, 2 Sam. 5. 1—3;—Solomon was his successor, 1 Kings 1. 39;—after him the tribes were divided into the *kingdom of Judah*, and the *kingdom of Israel*, 12. 16—20. The kingdom of *Judah*, including the tribes of Judah and Benjamin, was governed by Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Athaliah, Joash, Amaziah, Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, in all *twenty* kings. The kingdom of *Israel*, consisting of the other ten tribes, was governed by Ishbosheth, Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Joram, Jehu, Jehoahaz, Joash, Jeroboam, Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea, in all *twenty*. After the return of the Jews from Babylon, they had no kings for about 400 years; but were ruled by deputy-governors under the Persians or Greeks. Subsequently to that period, Hircanus, Aristobulus, Janneus, and his sons Hircanus and Aristobulus, all high-priests, ruled with supreme power. After these, governed Herod the Great, Archelaus, Herod Agrippa, and Agrippa his son, who all were tributary to the Romans; and during the reign of the last of these, Jerusalem was destroyed by Titus.

*Kingdom of God*, or *of Heaven*, the church of Christ, on earth, or in celestial glory, or inclusive of both states; announced by Daniel, Dan. 2. 44; 7. 9, 22;—by John the Baptist, and by Jesus, Matt. 3. 2; 4. 17; 10. 7; 12. 28; Mark 1. 15; Luke 10. 9, 11; 17. 20;—a subject for prayer, Matt. 6. 10; Luke 11. 2;—to be sought for, Matt. 6. 33; Luke 12. 31;—the qualifications for it, Matt. 7. 21; Mark 9. 37; Luke 9. 62; 18. 24; John 3. 3; Acts 14. 22; Rom. 14. 17; 1 Cor. 6. 9; 15. 50; 2 Thess. 1. 4, 5.

*Kings*, their duty, Deut. 17. 14; 2 Sam. 23. 3; Psal. 2. 10; Prov. 14. 35; 16. 12; 17. 7; 20. 28; 25. 2; 31. 4;—the Israelites desire one, 1 Sam. 8. 5;—the Israelites forewarned of the consequences of having one, 1 Sam. 8. 11, &c.;—respect due to them, Prov. 24. 21; Eccl. 8. 2; Rom. 13. 1; 1 Pet. 2. 13, 14, 17;—under the control or direction of God, Ps. 76. 12; Prov. 21. 1;—the ceremony of making one, 2 Kings 11. 12;—precepts about them, Prov. 25. 1;—the misery of having a foolish and bad one, Prov. 28. 15, 28; 29. 12; Eccl. 4. 13; 10. 5, &c.; 16;—their power, Eccl. 8. 2, 4; 10. 20.

*Kir*, a city of the Medes, to which the Syrians, and part of the Hebrews, were carried captive by the Assyrians, 2 Kings 16. 9;—prediction of Amos concerning this, Amos 1. 5.

*Kir-Haresheth, Kir-Hareth, Kir-Heres*, a principal city of the Moabites, ravaged by Jehoram, 2 Kings 3. 25;—long after ruined by the Assyrians, and by the Chaldeans, Isa. 15. 1; 16. 7, 11; Jer. 48. 31.

*Kirioth*, a city of Moab, which was ruined when that country was conquered by Nebuchadnezzar, Jer. 48. 24, 41; Amos 2. 2.

*Kirjath-Arba*, the ancient name of Hebron, the place where Sarah died, Gen. 23. 2; Josh. 14. 15; 20. 7.

*Kirjath-Jearim*, a town of Judah, on the confines of Benjamin, Josh. 15. 9;—its inhabitants receive the ark from the Philistines, 1 Sam. 7. 1;—from it David removed the ark, 1 Chr. 13. 6.

*Kirjath-Sepher*, sometimes called *Debir*, taken by Othniel, to whom Caleb gave his daughter in marriage as a reward for, Judg. 1. 11—13.

*Kish*, [hard, difficult, straw] the name of several persons among the Hebrews;—the son of Ner and father of Saul, 1 Sam. 9. 1;—the son of Gibeon, 1 Chr. 8. 30;—the son of Mahli, 23. 21;—the son of Abdi, 2 Chr. 29. 12.

*Kishon*, a rivulet or brook in the Holy Land, which rises in mount Tabor, and flows nearly westward into the Mediterranean, by the port of Accho, Judg. 5. 21; Ps. 83. 9.

*Kiss*, used as a token of affection to kindred, Gen. 27. 26; 31. 28; 1 Kings 19. 20;—an expression of friendship, real, or pretended, 1 Sam. 20. 41; 2 Sam. 20. 9; Matt. 26. 49;—of homage, 1 Kings 19. 18.

*Kite*, a species of falcon, somewhat larger than a tame pigeon, Lev. 11. 14; Deut. 14. 13.

*Knee*, to bow it to another, imports reverence and honour to him, Gen. 41. 43;—religious worship, 1 Kings 19. 18; Isa. 45. 23; Rom. 14. 11; Phil. 2. 10.

*Kneeling*, a becoming posture for prayer and supplication, Ps. 22. 29; 95. 6; 99. 5; Rom. 14. 11; Eph. 3. 14; Phil. 2. 10.

———, *examples of it*, of Solomon at the dedication of the temple, 1 Kings 8. 54, 2 Chr. 6. 13;—of Ezra, Ezr. 9. 5;—of Daniel, Dan. 6. 10;—of Jesus, Luke 22. 41;—of Stephen, Acts 7. 60;—of Peter, 9. 40;—of Paul, 20. 36; 21. 5.

*Knock*, to employ earnestness and importunity, as Christ does with sinners, Rev. 3. 20;—as we are required in prayer, Matt. 7. 7, 8; Luke 11. 9.

*Knowledge*, in general, and especially that which is religious; evil of being without it, Prov. 19. 2; Isa. 27. 11; 2 Thess. 1. 8;—its great value, Prov. 8. 10, 11; 2 Tim. 3. 15;—bestowed on those who earnestly and diligently seek it, Prov. 2. 3—6; Jam. 1. 5;—the fear of the Lord is the beginning of, Prov. 1. 7; 9. 11; Ps. 111. 10;—despised by fools, Prov. 1. 22;—valued and treasured up by the wise, 10. 14; 15. 14;—aggravates guilt, when men act contrary to it, Luke 12. 47; John 15 22; Rom. 1. 21; 2. 21; Jam. 4. 17;—ought to be communicated, Deut. 6. 7; Ps. 78. 4; 119. 13; Matt. 5. 14; 10. 27; 1 Cor. 12. 7, &c; 1 Pet. 4. 10.

———*of God*, his underived, eternal, and perfect acquaintance with all things, past, present, and future, 1 Sam. 2. 3; Job 37. 16; Ps. 147. 5; Dan. 2. 22; Acts 15. 18; Heb. 4. 13.

———, *our acquaintance* with his scripture character and will, is either merely *speculative*, Titus 1. 16;—or, *spiritual* and *saving*, John 17. 3;—this includes, a holy reverence for God, Jer. 10. 7; Rev. 15. 4;—love to him as supremely great and good, Ps. 18. 1; Zech. 9. 17;—humble confidence in his mercy and promise, Psal. 9. 10;—sincere, universal, and persevering obedience to his will, 1 John 2. 3.

———, *to increase in*, we must depend on Him from whom all light proceeds, Jam. 1. 5;—diligently study his revealed will, Prov. 2. 3—5; Hos. 6. 3;—cultivate a humble frame of mind, Ps. 25. 9;—watch against corrupt affections, Luke 21. 34;—meditate frequently on his love and grace, Psal. 104. 34;—prefer this knowledge to every thing else, Phil. 3. 8.

*Kohath*, [assembly, obedience, bluntness] the second son of Levi, and father of the *Kohathites*, Gen. 46. 11; Num. 4. 18, 34, 37;—from him by Aaron, the son of Amram, sprung the Hebrew priests, Ex. 6. 18; 1 Chr. 6. 2, 3.

*Korah*, [bald, frozen] the son of Esau by Aholibamah, Gen. 36. 14, 18.

———, the son of Izhar, and great-grandson of Levi, Exod. 6. 21;—his rebellion against Moses and Aaron, Num. 16. 1—3;—his awful punishment, in which 250 were swallowed up in the earth, 32.

## L

*Laban*, [white, shining, a brick] the son of Bethuel, the brother of Rebekah, and father of Leah and Rachel; kindly receives Abraham's servant, Gen. 24. 29;—approves the proposal of giving Rebekah to be the wife of Isaac, 50, 51;—his friendly reception of Jacob, 29. 13;—agrees to give him Rachel to wife, as a reward for his service, 15—29;—deceives him by substituting Leah in her place, 23;—afterwards gives him Rachel also, 29;—induces Jacob to tarry with him by fixing his wages, 30. 27—34;—pursues after Jacob, and overtakes him, 31. 22, 23;—warned by God, in a dream, not to hurt Jacob, 24;—makes a covenant with Jacob, 44;—parted peacefully from him, 55.

*Laban*, a town in the plains of Moab, Deut. 1. 1.

*Labour*, the appointed lot of all men, Gen. 3. 19; diligence in approved and commanded, Prov. 13. 11; 16. 26; 28. 19; Eccl. 5. 12; Acts 20. 35; Eph. 4. 28; 1 Thess. 2. 9; 4. 11; 2 Thess. 3. 10;—more for spiritual, than worldly things, John 6. 7.

*Lachish*, a city of Judah, about 20 miles south-east of Jerusalem, taken by Joshua, Josh. 10. 31, 32;—Amaziah fled to, from a conspiracy, 2 Kings 14. 19;—fortified by Rehoboam, 2 Chr. 11. 9;—the king of Babylon fought against, Jer. 34. 7.

*Lacking*, wanting, or without, Lev. 2 13; 1 Cor. 16. 17; 2 Cor. 11. 9; 1 Thess. 3. 10.

*Laish*, [a lion] the father of Phalti, to whom Saul gave Michal, David's wife, 1 Sam. 25. 44; 2 Sam. 3. 15.

———, the original name of the city of Dan, Judg. 18. 14, 29.

*Laden*, oppressed with a burden, as with taxes, 1 Kings 12. 11;—with ceremonial observances, Luke 11. 46;—with sin, Isa. 1. 4; Matt. 11. 28.

*Lady*, a female of distinction, Esth. 1. 8; 2 John 1, 5;—*figuratively*, a powerful city, as Babylon, Isa. 47. 5, 7.

*Lake*, a confluence of waters, surrounded by land; such as that of Merom, Josh. 11. 7;—Gennesaret, Luke 5. 1;—Dead Sea, or Sodom, Josh. 3. 16;—*figuratively*, hell, Rev. 19. 20; 20. 10; 21. 8.

*Lamb*, one to be offered every morning, and another every evening, Ex. 29. 38, 39; Num. 28. 3;—two to be offered in the morning, and two in the evening of Sabbath, 10, 11;—the paschal, a type of Christ, Ex. 12. 5, 46; Lev. 9. 3; 23. 12; John 19. 36; 1 Pet. 1. 19;—Christ so called, John 1. 29, 36; Rev. 5. 6; 13. 8;—on mount Zion, 14. 1;—overcomes the seven kings, 17. 4;—his wife, 21. 9.

*Lame persons* cured by Jesus, Matt. 11 5;—by Peter, Acts 3. 2;—by Paul, 14. 8.

*Lamech*, [poor, made low, striken] a descendant of Cain by Methusael, Gen. 4. 18;—the first who practised Polygamy, 19;—his children, 20—22;—his speech to his wives, 23, 24.

——— the son of Methuselah, and father of Noah, Gen. 5. 25;—his age and death, 28—31.

*Lamentations of Jeremiah*, one of the sacred books, written by that prophet, in which he pathetically bewails the destruction of the city and temple of Jerusalem, the overthrow of the state, and the dispersion of the people.

*Lamp, figuratively*, an open and visible profession of religion, Matt. 25. 1, 3, 4, 7, 8;—a son or successor, who preserves one's name from being extinguished, 1 Kings 15. 4; Psal. 132. 17;—outward prosperity, Prov. 13. 9; 20. 20.

*Lamps* in the tabernacle, how lighted, Num. 8. 1.

*Land* to be redeemed, Lev. 25. 23—28.

*Landmarks* not to be removed, Deut. 19. 14; 27. 17; Prov. 22. 28.

*Languages* confounded at Babel, Gen. 11. 1, &c.;—gift of, at the day of Pentecost, Acts 2. 4;—conferred by the Apostles, 8. 17;—on Cornelius, 10. 46;—by Paul at Ephesus, 19. 6;—one among many gifts of the same Spirit, 1 Cor. 12. 10.

*Languish*, to become weak or feeble, applied to persons, Ps. 41. 3; Isa. 19. 8; Hos. 4. 3;—to fields and plants, Isa 16. 8; Joel 1. 10, 12.



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*Laodicea*, a city in Phrygia, upon the river Lycus, near Colosse;—Paul's concern for the saints in, Col. 2. 1; 4. 13;—salutations to them, 15;—charge to read an epistle to them, and one from them, 16;—Christ's message to the church there, Rev. 3. 14.

*Lapidoth*, [enlightened, lamps] the husband of Deborah the prophetess, Judg. 4. 4;—the name of the place also where she dwelt, 5.

*Lapping*, drinking from the hand, as did the three hundred who followed Gideon, Judg. 7. 5, 6, 7.

*Lapwing*, the black-breasted Tringa, with a hanging crest, or top on its head, about the size of a pigeon, Lev. 11. 19.

*Lasciviousness*, lewdness or lust, manifested either by words or actions, censured, Mark 7. 21; Rom. 13. 13; 2 Cor. 12. 21; Gal. 5. 19; Eph. 4. 19; 5. 3; Col. 3. 5; 1 Pet. 4. 3; Jude 4.

*Last Times*, or *Days*, their errors and degeneracy foretold, 1 Tim. 4. 1; 2 Tim. 3. 1; 2 Pet. 3. 3, 4.

*Lattice*, a window made in the form of net-work, with small cross bars of wood, or iron, prior to the invention of glass, Judg. 5. 28; 2 Kings 1. 2; Song 2. 9.

*Laud*, to praise, or extol, Rom. 15. 11.

*Laughter*, immoderate, its folly, Prov. 14. 13; Eccl. 2. 2; 7. 3, 6; James 4. 9;—sometimes innocent, Eccl. 3. 4;—of Sarah, reproved, Gen. 18. 13.

*Laver*, a vessel for washing, used in the service of the tabernacle, Ex. 30. 17; 38. 8;—ten for the temple, 1 Kings 7. 38; 2 Chr. 4. 6.

*Laurel*, or *Bay-tree*, the prosperity of the wicked compared to, Ps. 37. 35.

*Law*, sometimes denotes the *whole revealed will of God*, contained in his word, Psal. 1. 2; 19. 7; 40. 8; 94. 12; 119. 18, 29, 34, 44, 51, 53, 55, &c.; Isa. 8. 20; 42. 21; John 12. 34; Rom. 2. 14, &c.

——, sometimes means the *Mosaical economy*, as distinguished from the Christian, John 1. 17; Matt. 11. 13; 12. 5; Acts 13. 39; 18. 13; 28. 23; Rom. 6. 14; Heb. 7. 19.

——, sometimes, the *ceremonial observances* of the Jewish dispensation, Luke 2. 27; Acts 15. 5, 24; Eph. 2. 15; Heb. 9. 22; 10. 1;—this could not procure pardon and eternal life, Heb. 10. 1—4;—is abolished by Christ, Act 15. 24; Gal. 3. 24; 4. 3; 5. 1.

——, sometimes the *judicial*, or civil, for the distribution of justice; which, among the Jews, was incorporated with both the moral and the ceremonial, John 7. 51; 18. 31; Acts 19. 38; 23. 3; 1 Cor. 6. 1, 6, 7; 1 Tim. 1. 9.

——, frequently, in the New Testament, the *moral*, or the Decalogue, as delivered to Moses, Ex. 20. 3—17; Matt. 5—17; Luke 10. 27; Rom. 7. 7;—it is perpetually binding on all who have access to it, Matt. 5. 17, 18;—holy, just, and good, Rom. 7. 12;—spiritual, requiring the obedience of the heart, as well as of the life, Matt. 5. 28; Rom. 7. 14;—none can obey it perfectly, 3. 9—12, 19, 23; Gal. 3. 22; Jam. 3. 2;—justification and eternal life, cannot be obtained by it, Rom. 3. 20; Gal. 2. 16;—curse pronounced against all who break it, Deut. 27. 26; Gal. 3. 10;—Christ has redeemed his people from this curse, 2 Cor. 5. 21; Gal. 3. 13;—by it is the knowledge of sin, Rom. 3. 20; 7. 7;—is a schoolmaster to bring sinners to Christ, Gal. 3. 24;—is a rule of life to all believers, John 14. 21; 1 Cor. 7. 19; 1 John 2. 4; Rev. 22. 14.

—— *positive*, that which is not founded in the nature of things, as is the moral; but which rests solely on the Divine appointment;—the prohibition given to man in innocence, Gen. 2. 17;—the holy rite of Baptism, Matt. 28. 19;—the ordinance of the Lord's Supper, Matt. 26. 26, 27; Luke 22. 19, 20.

*Law of nature*, the will of God relating to human actions, discoverable by the light of nature, and obligatory on all mankind, Rom. 1. 19, 20; 2. 14, 15.

*Lawful*, things that are so not always expedient, Matt. 17. 25; 1 Cor. 6. 12; 10. 23.

*Lawgiver*, God is the supreme, Isa. 33. 22; Jam. 4. 12.

*Lawsuits* among Christians ought, if possible, to be avoided, by a reference to the judgment of their brethren, Matt. 5. 40; 1 Cor. 6. 1—7.

*Lawyers*, men who were conversant with the Jewish laws, and professed to explain them to the people; but who on account of their binding heavier burdens on others than themselves, &c. were censured by Christ, Matt. 5. 20; 23. 2, 13, &c.; Mark 12. 38; Luke 11. 46.

*Lazarus*, [helpless, helped of God] the brother of Martha and Mary, raised from the grave by Jesus, John 11. 41;—sat at table with Christ, 12. 2;—visited by many Jews, 9.

——, the name of the poor and afflicted man, in the parable, Luke 16. 20, &c.

*Lead*, a coarse and heavy, but useful metal, used so early as the time of Job, to fill up letters cut in stone, Job 19. 24;—the Egyptians sank as, Ex. 15. 10;—the Jews, on account of their heavy guilt, compared to, Ex. 22. 18, 20.

——, to conduct and guide, as God does his people, Deut. 4. 27; 32. 12; Ps. 23. 3; Isa. 48. 17;—by his word, Psal. 119. 105; 2 Tim. 3. 16;—by his providence, Psal. 37. 23; Prov. 16. 9;—by his Holy Spirit, Ezek. 36. 27; John 16. 13;—*promises* that he will thus lead his people, Isa. 40. 11; 42. 16; 49. 10; 57. 18; Jer. 31. 9; Psal. 25. 9; 32. 8;—*prayers* for this blessing, Ps. 5. 8; 25. 5, 9; 31. 3; 43. 3; 61. 2; 139. 24.

*Leaf*, of a tree, the life of man frail as, Isa. 64. 6;—figuratively, an evidence of grace, Ps. 1. 3;—prosperity, Isa. 1. 30; Jer. 17. 8.

*League*, a covenant, or solemn agreement, Josh. 9. 6; Judg. 2. 2; 1 Sam. 22. 8; 2 Sam. 5. 3, &c.

*Leah*, [wearied] the eldest daughter of Laban, Gen. 29. 16;—given treacherously for a wife to Jacob, 23;—favoured of the Lord, 31;—Dinah her daughter, 34. 1;—her sons, 35. 23;—buried in the same cave with Sarah, Abraham, &c. 49. 31.

*Leanness*, thinness of flesh, Gen. 41. 3, 4;—figuratively, want of spiritual comfort and improvement, Ps. 106. 15; Isa. 10. 16; 24. 16.

*Learning*, valued and sought after by the wise, Prov. 1. 5; 9. 9;—the scriptures are designed to impart it to us, Rom. 15. 4.

*Leasing*, falsehood, or lies, Ps. 4. 2; 5. 6.

*Leaven*, ferment mixed with any body to make it light; and hence it is used to signify dough, or bread, thus prepared, Ex. 12. 15; 13. 7; 34. 25;—figuratively, whatever produces a change in the mass with which it mixes; as the gospel does among men for the better, Matt. 13. 33; Luke 13. 21;—erroneous doctrines, and notorious sinners for the worse, Matt. 16. 6, 12; 1 Cor. 5. 6, 7, 8.

*Lebanon*, an extensive range of mountains on the north of Canaan, and which divide it from Syria, Deut. 3. 25; Judg. 3. 3; 1 Kings 5. 14; 7. 2, &c.

*Lebbeus*, [strong-hearted] or *Thaddeus*, the same with Judas or Jude, the apostle, Matt. 10. 3; Mark 3. 18;—the brother of Jesus, 6. 3; Luke 6. 16; Acts 1. 13.

*Lees*, the dregs of wine settled at the bottom, Isa. 25. 6;—figuratively, men settled in a sinful course, 48. 11; Zeph. 1. 12.

*Legion*, in the Roman army, was a body of infantry consisting of 10 coborts, or 6000 men;—used to signify a vast multitude, Mark 5. 9; Luke 8. 30; Matt. 26. 53.

*Lemuel*, [God is with them] supposed by some to be Solomon;—lessons from his mother to him, Prov. 31. 1, &c.

*Lending* to a poor brother, recommended, Deut. 15. 7; Psal. 37. 26; 112. 5; Matt. 5. 42; Luke 6. 35;—the house not to be entered to recover a thing lent, Deut. 24. 10.

*Lentiles*, a kind of grain resembling fitches, or small peas, Gen. 25. 34; 2 Sam. 23. 11.

*Leopard*, a beast of prey, beautifully spotted on the upper part of its body, and streaked on the lower; strong, swift, fierce, and voracious, Isa. 11. 6; Jerem. 13. 23; Hab. 1. 8;—figuratively, the Grecian empire, Dan. 7. 6;—the antichristian power, Rev. 13. 2.

*Leprosy*, an infectious and terrible disease, common in Syria, and in many warm countries;—to be judged by the priest, Deut. 24. 8;—laws concerning it, Lev. 13. 1, &c.;—how cleansed, 14. 1, &c.;—in a garment, 13. 47;—in a house, 14. 33;—how cleansed, 48;—of Moses's hand, Ex. 4. 6;—of Miriam, Num. 12. 10;—of Naaman, 2 Kings 5. 1;—of Gehazzi, 27;—of Uzziah, 2 Chr. 26. 20;—cured by Jesus, Matt. 8. 2; Mark 1. 40; Luke 5. 12; 17. 12.

*Let*, used to signify *to hinder*, Ex. 5. 4; Isa. 43. 13; Rom. 1. 13; 2 Thess. 2. 7.

*Letters*, or epistles, sent from David to Joab, 2 Sam. 11. 14;—from Jezebel to the people against Naboth, 1 Kings 21. 9;—from the king of Syria to the king of Israel, 2 Kings 5. 6;—from Jehu to the Samaritans, 10. 1;—from Elisha to Jeroboam, 2 Chr. 21. 12;—from Sennacherib to Hezekiah, 2 Kings 19. 10, 14; Isa. 37. 4, 14;—from Bishlam, &c. to Artaxerxes, Ezr. 4. 7;—from Tatnai to Darius, 5 6;—from Sanballat to Nehemiah, Neh. 6. 5;—from Nehemiah to Sanballat, 6. 8;—from Jeremiah to the captives at Babylon, Jer. 29. 1;—from the apostles to the church at Antioch, Acts 15. 23;—from Claudius Lysias to Felix, 23. 25.

*Levi*, [joined, associated] the third son of Jacob and Leah, born, Gen. 29. 34;—assisted Simeon in massacring the Shechemites, 34. 25;—his sons, and his age, Ex. 6. 16;—his descendants, 1 Chr. 6. 1—53.

——, the tribe of, separated from the rest for the service of the sanctuary, Deut. 10. 8.

*Leviathan*, a terrible animal, supposed by some to be the whale, and by others with more probability, the crocodile;—described, Job 41. 1, &c.;—mentioned in, Ps. 74. 14; 104. 26;—figuratively, some formidable monarch, Isa. 27. 1.

*Levites*, descendants of Levi, accepted instead of the first-born, Num. 3. 12, 40;—numbered, 15;—again in the land of Moab, 26. 57;—their charge, 18. 1;—the offices of the several families, 3. 23, &c.; 4. 1, &c.;—their age in service, 4. 3; 8. 23;—consecrated, Num. 8. 5;—their inheritance, Deut. 18. 1;—their portion of meat, 6;—not to be deserted when poor, 12. 19;—cities given to them, Num. 35. 1; Josh. 21. 2, &c.;—their genealogies and offices, 1 Chr. 9. 14;—the services appointed them by David, 23. 24;—their charge of the treasury, 26. 20;—their charge in future time, Ezek. 44. 10.

*Leviticus*, the third book of Moses, so called because it consists chiefly of laws relating to the Levitical priesthood.

*Levy*, a number of men raised from the general population, 1 Kings 5. 13, 14; 9. 15;—to impose a tax, Num. 31. 28; 1 Kings 9. 21.

*Lewdness*, or lustful licentiousness, condemned, Judg. 20. 6; Ez. 22. 11;—figuratively, idolatry with its impure rites, Jer. 11. 15; 13. 27; Ex. 16. 43; 22. 9; 23. 27, 29, &c.

*Liberality*, or bounty, the alms given to the poor, 1 Cor. 16. 3; 2 Cor. 8. 2.

*Liberty of conscience*, is that freedom from restraint in our choice of, and judgment about, matters of religion, which every man has a right to exercise, Rom. 14. 4; Jam. 4. 12.

——, *Christian and spiritual*, consists in freedom from the yoke of the ceremonial law, Rom. 6. 14; Eph. 2. 15;—from the curse of the moral law, Gal. 3. 13;—from the guilt, power, and defilement of sin, Rom. 8. 1; 6. 14; 1 Cor. 6. 11;—from the dominion of Satan, Col. 1. 13; 1 John 3. 8;—from the corruption of the world, Gal. 1. 4;—from a spirit of bondage, and in the enjoyment of freedom of access to God, Rom. 8. 15; Eph. 2. 18;—from the fear of death, and the grave, Hos. 13. 14; 1 Cor. 15. 55, 56;—and from eternal punishment, 1 Thess. 1. 10; 5. 9.

——, *Christian*, how to be used, 1 Cor. 7. 22; Gal. 5. 1. 13; 1 Pet. 2. 16.

*Libertines*, Jews who were free citizens or burgesses of Rome, Acts 6. 9.

*Libnah*, a city in the southern part of the tribe of Judah, Josh. 15. 42;—given to the priests, 21. 13;—the inhabitants of, offended with Jehoram for his idolatry, revolted, 2 Kings 8. 22;—sustained a terrible siege from Sennacherib, Isa. 37. 8.

*Libya*, an extensive country in Africa, westward of Egypt; its inhabitants mentioned as a warlike race, Jer. 46. 9;—its fall, with that of Egypt, foretold, Ex. 30. 5;—men from, at Jerusalem, on the day of Pentecost, Acts 2. 10.

*Lice*, a well known insect, one of the plagues of Egypt, Ex. 8. 16, 17, 18; Ps. 105. 31.

*Licence*, or permission, Acts 21. 40; 25. 16.

*Lie*. See *Lying*.

*Lieutenants*, the deputy-governors of the Persian king, Ezra 8. 46; Esth. 3. 12.

*Life, natural*, the value of it, Psal. 49. 8; Matt. 16. 26; Mark 8. 36; Luke 9. 25;—short and uncertain, 1 Chr. 29. 15; Job 7. 16; Psal. 39. 5, 6, 9; 103. 15; Isa. 40. 6; Luke 12. 20; James 4. 14; 1 Pet. 1. 24;—full of trouble and vanity, Job 5. 7; 14. 1; Eccl. 1. 2; 12. 8.

——, *spiritual*, consists in being quickened, by the Spirit of God, Eph. 2. 1, 5;—in living in the service of God, Gal. 2. 19, 20;—it is accompanied with spiritual mindedness, Rom. 8. 6;—it is hidden and secure, Col. 3. 3.

——, *eternal*, through Christ, John 3. 15, 36; 4. 14; 6. 40; 10. 28; 17. 2; 2 Tim. 1 10; 1 John 4. 9; 5. 11;—consists in never ending freedom from death, Luke 20. 36; Rev. 21. 4;—in a body and soul resembling Christ, Phil. 3. 21; Heb. 21. 23; Rev. 7. 14;—in the enjoyment of unspeakable bliss, 1 Pet. 1. 4; Rev. 7. 16, 17;—and in the assurance that their happiness shall never end, 1 Thess. 4. 17; Rev. 3. 12.

——, *long*, promised as the reward of virtue, Exod. 20. 12; Deut. 5. 33; 6. 2; Prov. 3. 2, 16; 9. 11; 10. 27;—not to be preferred to our duty, Matt. 10. 39; 16. 25; Mark 8. 35; Luke 9. 24; 17. 33; John 12. 25.

*Light*, created, Gen. 1. 3;—brighter than the sun appearing to Paul, Acts 26. 13;

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—Christ so called, John 1. 9; 8. 12; 9. 5; 12. 35, 46.

*Lightning* consumes the sacrifices, Lev. 9. 24; 1 Kings 18. 38; 2 Chr. 7. 1;—destroys the enemies of David, 2 Sam. 22. 15; Psal. 18. 14;—directed by God, Job 28. 26; 37. 3; 38. 25; Ps. 144. 6.

*Ligure*, a precious gem said to resemble the carbuncle, Ex. 28. 19; 39. 12.

*Likeness*. See *Figure*, and *Image*.

*Lily*, a beautiful and fragrant flower, common in the fields of Canaan, Hos. 14. 5; Matt. 6. 28; Luke 12. 27.

*Lime*, the bones of the king of Edom burnt to, Isa. 33. 12.

*Lineage*, family, race, or progeny, Luke 2. 4.

*Linen*, cloth made of the fibre of hemp or flax, Ex. 28. 42; 1 Sam. 2. 18; Matt. 27. 59; Rev. 15. 6; 19. 8, 14.

*Lintel*, the upper part of a door frame, Ex. 12. 22; 1 Kings 6. 31; Amos 9. 1; Zeph. 2. 14.

*Lion*, the strongest and the fiercest of the beasts of prey, slain by Samson, Judg. 14. 5, 18;—by David, 1 Sam. 17. 34;—killed a prophet, 1 Kings 13. 24;—killed one who did not obey a prophet, 1 Kings 20. 36.

*Lions*, an emblem of the Israelites, Ezek. 19. 1, &c.

*Liketh*, willeth, or thinketh fit, Matt. 17. 12; Mark 9. 13; John 3. 8; James 3. 4.

*Litters*, a kind of close waggons, Isa. 66. 20.

*Lizards*, animals with a long body, and four legs; and which live both on land and in water, Lev. 11. 30.

*Lo-Ammi*, the name of a child, significative of a future event, Hos. 1. 9.

*Loaves* of bread, twenty feed a great number, 2 Kings 4. 42;—five feed 5000, Matt. 14. 15;—seven feed 4000, 15. 32.

*Locks*, the hair of the head, Num. 6. 5; Judg. 16. 13; Isa. 47. 2; Ex. 44. 20;—instruments for fastening doors, Judg. 3. 23, 24; Neh. 3. 3, 6, &c.

*Locusts*, flying insects, most destructive to the fruits of the ground, the plague of, Ex. 10. 4;—sometimes used for food, Matt. 3. 4;—figuratively, teachers of false doctrine, Rev. 9. 3.

———, terrible judgments of, Joel 1. 1, &c.; 2. 1, &c.

*Lodebar*, a city about 3 miles east of Jordan, and 12 north-west of Heshbon, where Mephibosheth resided, and from which David called him to court, 2 Sam. 9. 4, 5.

*Log*, a measure for liquids, containing nearly a pint, wine measure, Lev. 14. 10, 12.

*Lois*, [better] the grandmother of Timothy, distinguished for her faith, 2 Tim. 1. 5.

*Lord*, one who has rule and authority;—in the Hebrew Old Testament, the name *Jehovah* (see Jehovah) often occurs, and is commonly rendered LORD in our translation, and printed in capital letters; and applied equally to the Father, the Son, and the Holy Spirit, Gen. 2. 4, 5, 7, 8; Isa. 6. 1, compared with John 12. 41; Jer. 31. 31, 34, compared with Heb. 10. 15, 16;—in small characters, it is applied not only to the supreme God, but to kings, Gen. 40. 1; 2 Sam. 19. 19, 20;—to princes and nobles, Gen. 42. 10, 30;—to prophets, 1 Kings 18. 7; 2 Kings 2. 19;—to husbands, Gen. 18. 12.

*Lord's day* observed, Acts 20. 7; 1 Cor. 16. 2; Rev. 1. 10. See *Sabbath*.

——— *supper* instituted, Matt. 26. 26; Mark 14. 22; Luke 22. 19; 1 Cor. 11. 23;—called also the *communion*, 10. 16;—the *feast*, 5. 8;—the *breaking of bread*, Acts 2. 42; 20. 7;—the *cup of the Lord*, and the *Lord's table*, 1 Cor. 10. 21;—enjoined by Christ on all his friends, Luke 22. 19; 1 Cor. 11. 24;—guilt and danger of profaning it, 27, 29;—self-examination required to prevent its abuse, 28;—was observed statedly and frequently by the primitive church, Acts 2. 42; 20. 7;—tempers of mind with which it should be observed, 1 Cor. 5. 7, 8;—ought to be followed with holiness of life, 2 Tim. 2. 19; Tit. 2. 11—13; 1 John 2. 6.

*Lo-Ruhamah*, [not obtaining mercy] the name of a child, significative of a future event, Hos. 1. 6.

*Lot*, [wrapt up, myrrh, roule] the son of Haran, and nephew of Abraham, accompanies Abraham, Gen. 12. 5;—separates from him, and resides in Sodom, 13. 10;—rescued from its destruction, 19. 1, &c.;—his sons by his daughters, Gen. 19. 31;—vexed with the society of the wicked, 2 Pet. 2. 7.

*Lothe*, or dislike, as God does all iniquity, Jer. 14. 19; Zech. 11. 8;—as a good man does himself, on account of sin, Ex. 6. 9; 20. 43; 36. 31.

*Lots*, casting of, disposed of by God, Prov. 16. 33;—cast for the scape-goat, Lev. 16. 8;—to divide the land of Canaan, Num. 26. 55;—cast by Saul, 1 Sam. 14. 40;—for the garments of Jesus, Matt. 27. 35;—for the choice of an apostle, Acts 1. 26.

*Love of God* to his people, is from everlasting, Jer. 31. 3; Eph. 1. 4;—is altogether unmerited, Rom. 5. 8;—purely disinterested, Job 22. 2; 1 John 4. 10;—discriminating, or distinguishing, 2 Thess. 2. 16; Heb. 2. 16; Jude 6;—incomparably condescending, Psal. 8. 4; Job 7. 17;—unspeakably great, John 3. 16; Eph. 2. 4;—fraught with the richest blessings, Eph. 1. 3, 4; 1 John 3. 1, 2;—unchangeable, Zeph. 3. 17;—eternal, Isa. 54. 10; Rom. 8. 35—39.

——— *of men* to God ought to be, sincere, 1 Sam. 16. 7;—supreme, Deut. 6. 5; 10. 12;—constant, Jude 21;—progressive, Phil. 1. 9; operative, exciting to honour and obey him, 1 John 2. 5; 5. 3; 2 John 6.

——— *of men* to God, when genuine, *manifests itself* in frequently thinking of him, Isa. 26. 8, 9;—aspiring after conformity to his image, 2 Cor. 3. 18; Eph. 5. 1;—thirsting after communion with him, Ps. 42. 1, 2; 63. 1;—studying in all things to please him, 1 John 5. 3;—grieving for dishonour done to him, and for the hiding of his face, Job 23. 3; Ps. 51. 3, 4;—delighting in his word, ordinances, and people, Psal. 19. 10; 27. 4; 84. 1, 2; 1 John 4. 21; 5. 1.

———, *brotherly*, consisting in good will to all men, especially the saints; and in a readiness to promote their best interests, Lev. 19. 18; Matt. 22. 39; John 13. 34; 15. 12, 17; Rom. 12. 9, 10; 13. 8; 1 Cor. 13. 1; Gal. 5. 6, 13; 6. 10; Col. 3. 14; 1 Thess. 3. 12; 4. 9; Eph. 5. 1, 32; 5. 2; Phil. 2. 1; 1 Tim. 1. 5; Heb. 13. 1; Jam. 2. 8; 1 Pet. 1. 22; 3. 8; 4. 8; 1 John 2. 9; 3. 10, 23; 4. 7, 11, 20; 2 John 5. See *Affection* and *Charity*.

———, *brotherly*, as it relates to the saints of God, consists in esteeming them because they profess, and appear, to be his children, 1 John 5. 1;—and *is manifested* in preferring their company, Ps. 119. 63; Acts 2. 44; 4. 32;—tenderly sympathizing with them amid their joys and sorrows, Rom. 12. 15; 1 Cor. 12. 26;—aiding them in bearing their burdens, Gal. 6. 2; 1 Thess. 5. 14;—supplying their wants, Matt. 25. 35; 1 John 3. 17, 18;—praying for them, Eph. 6. 18; Phil. 1. 4;—reproving and admonishing them in the spirit of meekness, Lev. 19. 17; Matt. 18. 15; Heb. 10. 25.

———, *of Christ*, and of his religion, Matt. 10. 37; John 15. 9; 21. 15, &c.; 1 Cor. 16. 22; 1 Pet. 1. 8.

*Love, of Christ to us*, John 15. 13; Rom. 8. 35; Eph. 5. 2, 25;—the same in its properties with God's love to his people, which see.

———, the peculiar law of the gospel, John 13. 34; 15. 12, 17; Gal. 6. 2; 1 John 3. 23; 4. 21.

——— *of our country*, in Nehemiah, Neh. 2. 3;—in David, Ps. 25. 22; 51. 18; 122. 6; 124. 1; 126. 1; 137. 5;—in Paul, Rom. 10. 1.

*Love of the world* dangerous, Matt. 6. 24; 13. 22; 19. 22; 1 Tim. 6. 9; 2 Tim. 4. 10; James 1. 27; 4. 4; 1 John 2. 15.

*Lower parts* of the earth, the earth itself, Eph. 4. 9;—the valleys, or the Gentile world, Isa. 44. 23;—the womb of a mother, Ps. 139. 15;—the grave, or state of the dead, 63. 9.

*Lowing*, or making a bellowing noise like oxen, 1 Sam. 6. 12; 15. 14; Job 6. 5.

*Lowliness*, meekness and humility, commended, Eph. 4. 2; Phil. 2. 3. See *Humility* and *Meekness*.

*Lowering*, or gloomy, cloudy, Matt. 16. 3.

*Lubim*. See *Libya*.

*Lucas*, the same with Luke, Philem. 24.

*Lucifer*, [light-bringer, the morning star] the title by which Isaiah describes that proud tyrant, Nebuchadnezzar, Isa. 14. 12.

*Lucius*, of Cyrene, probably the same as Luke, Acts 13. 1.

*Lucre*, worldly gain, riches, 1 Sam. 8. 3; 1 Tim. 3. 3; Tit. 1. 7, 11; 1 Pet. 5. 2.

*Lud*, the son of Shem, who is thought to have peopled Lydia, Gen. 10. 22.

*Luke, Lucas*, [light-giving] the evangelist and constant companion and assistant of Paul,—mentioned by Paul, Col. 4. 14; 2 Tim. 4. 11.

*Lukewarmness*, or indifference in religion, censured, 1 Kings 18. 20; Matt. 6. 21; Luke 9. 29; Acts 26. 29; Rev. 3. 15.

*Lunatics*, persons affected with a species of madness, influenced by the moon, cured, Matt. 4. 24; 17. 15, &c.

*Lurk*, to lie concealed and in wait, Prov. 1, 11, 18; Ps. 17. 12.

*Lusts*, or lewd desires, of the flesh to be repressed, Matt. 5. 29; 15. 19; Rom. 8. 13; 1 Cor. 9. 27; Gal. 5. 16, 19; Col. 3. 5; 1 Pet. 2. 11.

——— *unnatural*, Rom. 1. 26; Eph. 5. 12; 1 Thess. 4. 5.

*Luz*, the ancient name of Bethel, Gen. 28. 19;—also the name of a city in Arabia Petræa, built by a person who had resided at Bethel, Judg. 1. 25, 26.

*Lybia*. See *Libya*.

*Lycaonia*, a province of Asia Minor, forming part of Cappadocia; churches planted here by Paul and Barnabas, Acts 14. 6.

*Lycia*, a province of Asia Minor, having that part of Asia so named on the north, and the Mediterranean sea on the south, Acts 27. 5.

*Lydda*, a town about 14 miles north-east from Joppa, and 32 westward from Jerusalem; Peter visited the saints here, Acts 9. 32;—here he cured Eneas, who had kept his bed 8 years, 33, 34;—its inhabitants generally turned to the Lord, 35.

*Lydia*, [begetting, birth] converted, Acts 16. 14;—she and her household baptized, 15.

*Lying*, uttering falsehood knowing it to be false, forbidden, Lev. 19. 11; Prov. 24. 28; Eph. 4. 25; Col. 3. 9;—hateful to God, Prov. 6. 16, 17; 12. 22;—threatened with severe punishment, Ps. 5. 6; Prov. 12. 19; 19. 5, 9; Rev. 21. 8, 27;—abominable in the sight of men, Ps. 101. 7; 119. 163; 120. 2; Prov. 13. 5; 19. 22;—characteristic of a wicked man, Psal. 52. 3; 58. 3; Prov. 14. 5, 25; Isa. 30. 9;—comes from the devil, John 8. 44; Acts 5. 3.

*Lying, examples of*, Cain to God, Gen. 4. 9;—of Sarah, 18. 15;—of Jacob to his father, 27. 18;—of the prophet in Bethel, 1 Kings 13. 18;—of Gehazi, 2 Kings 5. 25;—of Ananias and Sapphira, Acts 5. 1, &c.

*Lysias*, the chief captain of the Roman band at Jerusalem, rescues Paul, Acts 21. 31; 23. 23;—writes to Felix about him, 23. 26;—sends him to Cesarea, 23.

*Lystra*, a city of Lycaonia, where Paul and Barnabas were taken for gods, Acts 14. 11;—the native place of Timothy, 16. 1, 2.

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*Maachah*, [squeezing] the son of Nahor, Gen. 22. 24;—supposed to be the father of the Maachathites, Deut. 3. 14; Josh. 12. 5.

———, daughter of Talmai king of Geshur, was the wife of David and mother of Absalom and Tamar, 2 Sam. 3. 3;—another of the same name, the mother, or grandmother of Asa king of Judah, 1 Kings 15. 10;—another the father of Achish, king of Gath, 2. 39;—another the head of the tribe of Simeon in the days of David, 1 Chr. 27. 16.

*Maaseiah*, [work of the Lord] the son of Ahaz, assassinated, 2 Chr. 27. 7.

*Macedonia*, a considerable province of Greece, to visit which Paul was directed by a vision, Acts 16. 9;—Silas and Timothy preached in it, 16. 5;—churches in, exemplary in their contributions to the poor saints, Rom. 15. 26; 2 Cor. 8. 1—5.

*Machir*, [understanding, selling] the son of Manasseh, grandson of Joseph, and chief of the Machirites, Gen. 50. 23; Num. 32. 39;—to him, or rather his seed, Moses gave Gilead, 40.

*Machpelah*, the name of the cave which Abraham bought for a burying place, for Sarah, Gen. 23. 9, 17, 19;—himself buried there, 25. 8, 9;—also Isaac, Rebekah, and Jacob, 49. 29—32.

*Madmannah*, a city of Judah, not far from Ziklag, Josh. 15. 31; 1 Chr. 2. 49.

*Magdala*, a town on the east of the sea of Tiberias, either the same with *Dalmanutha*, or near it, Matt. 15. 39, compared with Mark 8. 10.

*Magi*, or wise men from the east, their journey to see Jesus, Matt. 2. 1, &c.

*Magicians*, diviners or fortune-tellers, sent for to interpret Pharaoh's dreams, Gen. 41. 8;—oppose Moses, Ex. 7. 11, 22; 8. 7;—could not produce the lice, 18;—of Babylon sent for to find out and interpret the dream of Nebuchadnezzar, Dan. 2. 2.

*Magistrates*, civil rulers, or rulers over particular cities, to be respected, Ex. 22. 28; Deut. 17. 8, &c.; Acts 23. 5;—heathen, to be obeyed by Christians, Rom. 13. 1, 3; Tit. 3. 1; 1 Pet. 2. 13;—not a terror to the good, but to the evil, 4. 7.

*Magnify*, to make great, as God does his word, Ps. 138. 2;—his mercy, Gen. 19. 19;—Jesus did the law, Isa. 42. 21;—God does men, Josh. 3. 7; 4. 14; 1 Chr. 29. 25; 2 Chr. 32. 23;—men do God, by proclaiming his greatness, Ps. 34. 3; 69. 30; Luke 1. 46.

*Magnificence*, worldly, its vanity, Ecc. 2. 4, &c.

——— of Solomon, 1 Kings 4 21,

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&c.; 10. 1, &c.; 2 Chron. 1. 14, &c.; 9. 9.

*Magog*, [covering, melting] the son of Japheth, Gen. 10. 2. See *Gog*.

*Mahalaleel*, [praiser of God] the son of Cainan, of the race of Seth, Gen. 5. 15.

*Mahalath*, [melodious song, infirmity] the wife of Rehoboam, 2 Chr. 11. 18;—also the name of the daughter of Ishmael, whom Esau married, Gen. 28. 9.

*Mahanaim*, a city on the east of Jordan, situated on the brook Jabbok, to the site of which Jacob gave this name, Gen. 32. 1, 2;—given to the Levites, Josh. 21. 38;—here Ishbosheth fixed his residence during his short reign, 2 Sam. 2. 8;—hither David retired from the fury of Absalom, 17. 27.

*Maher-Shalal-Hash-Baz*, [hastening to the spoil, or prey] a child so called, to signify a future event, Isa. 8. 1, &c.

*Mahlah*, [song, infirmity] one of the daughters of Zelophehad, who, with her sisters, received her portion of the Land of Promise, because their father died without male issue, Num. 26. 33; 27. 1; Josh. 17. 3; 1 Chr. 7. 18.

*Mahlon*, [song, infirmity] the son of Elimelech and Naomi, who married Ruth, but died without children, Ruth 1. 2, 5.

*Majesty*, the infinite greatness of God, 1 Chr. 29. 11; Job 37. 22; Ps. 93. 1; 104. 1; 145. 5;—the royal pomp of earthly kings, Esth. 1. 4; Dan. 4. 30, 36; 5. 18, 19.

*Maimed*, persons who wanted members of their body, or had lost the use of them, cured, Matt. 15. 31.

*Makkedah*, a city of the tribe of Judah, about 2 miles east from Libnah, and 12 west from Jerusalem, Josh. 10. 10, 17, 21, 29; 15. 41.

*Malachi*, [my angel] the last in order of the Old Testament prophets, who wrote his predictions about 400 years before Christ; and after whom no prophet arose in Israel, till the time of John the Baptist, of whose appearing he foretold, Mal. 4. 5, 6.

*Malchiah*, [God is my king] the keeper of the prison at Jerusalem, into the miry dungeon of which Jeremiah was cast, Jer. 38. 1—6;—several other persons of this name, 1 Chr. 6. 40; 9. 12; Ezra 10. 25; Neh. 3. 11, 14.

*Malchishua*, [my king is a saviour] the third son of Saul, who perished in battle with his father, and two brothers, 1 Sam. 31. 2.

*Malchom*, or *Milcom*, an idol of the Ammonites, said to be the same with Moloch, 1 Kings 11. 33. See *Moloch*.

*Malchus*, [king, or kingdom] a servant of Caiaphas, whose ear Peter cut off, but who was healed by Christ, John 18. 10.

*Malefactors*, evil-doers, offenders against the law, criminals, two crucified with Christ, Luke 23. 32, 33, 39;—Christ arraigned as one, John 18. 30.

*Males*, all who were able to travel, required to attend at the tabernacle or temple *thrice* a year; namely, at the *passover*, *pentecost*, and feast of *tabernacles*, Ex. 23. 17; 34. 23; Deut. 16. 16.

*Malice*, deep-rooted ill-will, or violent hatred, forbidden, Gen. 34. 7, 25; 37. 5, 18; Prov. 17. 5; 24. 17; 26. 24; Mark 6. 17; 1 Cor. 5. 8; 14. 20; Eph. 4. 31; Col. 3. 8; Tit. 3. 3; 1 Pet. 2. 1, 16.

—— of Cain to Abel, Gen. 4. 8;—of Esau to Jacob, 27. 41;—of Saul to David, 1 Sam. 19. 10;—of Joab to Abner, 2 Sam. 3. 27;—of Haman to Mordecai, Esth. 3. 6;—of the Scribes and Pharisees to Jesus, Mark 11. 18, &c.

*Maliciousness*, the same as malice, Rom. 1. 29; 1 Pet. 2. 16.

*Malignity*, a temper of mind obstinately bad, and delighting in what is evil, Rom. 1. 29.



*Mallows*, a plant, useful in medicine, Job 30. 4.

*Mammon*, a Syriac word signifying *riches*, not to be made a chief object of pursuit, Matt. 6. 24; Luke 16. 9, 13

*Mamre*, [rebellious, changing, fat, high] the brother of Aner and Eschol, was an Amorite, and the friend of Abraham, Gen. 14. 13;—the country where he dwelt, called by his name, 13. 18; 23. 17.

*Man*, his primeval dignity, Gen. 1. 26, 27; 2. 7; Psal. 8. 5; Eccl. 7. 29;—his fall, Gen. 3. 17; 6. 5; 8. 21; Psal. 14. 3; Jer. 17. 9;—universal corruption of his nature, Job 14. 4; Psal. 51. 5; John 3. 6; Rom. 3. 23; Gal. 5. 17; Eph. 2. 1, &c.;—his mortality, Job 7. 10; 14. 5, 7, 10, 12; Eccl. 12. 7; Rom. 5. 12; 1 Cor. 15. 22;—what is best for him in this world, Eccl. 2. 24; 3. 12, 22; 5. 18; 7. 1, 2, 3, 5, 8; 9. 7;—the great business of his life, 12. 13; Amos 4. 12; Luke 10. 27; Mark 8. 36; 2 Pet. 1. 10.

——, his frailties, Ps. 62. 9; 78. 39; 103. 14; 144. 4; 146. 3; Rom. 7. 18; 1 Pet. 1. 24.

——, his dignity restored by Christ, 1 Cor. 15. 49; Eph. 5. 25, 27; Phil. 3. 21; Col. 3. 4, 10; Heb. 2. 10; 2 Pet. 1. 4; 1 John 3. 2.

*Manasseh*, [forgetfulness] the eldest son of Joseph, Gen. 41. 51;—blessed by his grandfather, Jacob, 48. 8—14;—his inheritance, Josh. 13. 29; 17. 1;—his descendants, 1 Chr. 7. 14;—the chief men of the half tribe, 5. 23;—conquered by Pul, king of Assyria, 26.

——, *king of Judah*, succeeds Hezekiah, 2 Kings 21. 1; 2 Chr. 33. 1;—carried to Babylon, 33. 11;—restored, 13;—dies, 20; 2 Kings 21. 18.

*Mandrakes*, found by Reuben in the field, uncertain whether they were some kind of pleasant flowers, or citron apples, or a plant usually so called, supposed to remove barrenness, and therefore earnestly sought by Rachel, Gen. 30. 14, 15, 16; Song 7. 13.

*Manger*, the wooden trough in which horses are fed, served for the cradle of Christ, Luke 2. 7, 12, 16.

*Manifest*, to make apparent, or clearly visible, as God was in the flesh, 1 Tim. 3. 16;—as Christ did his glory, by his miracles, John 2. 11;—as he will make the counsels of men's hearts, 1 Cor. 4. 5.

*Manifold*, many in number, great and various, as are the mercies of God, Neh. 9. 19, 27;—his works, Ps. 104. 24;—his wisdom, Eph. 3. 10;—our sins, Amos 5. 12.

*Manna*, the food with which God miraculously fed the Israelites in the wilderness for forty years, described, Ex. 16. 14, 15;—regulations respecting the gathering, and preparing of it, 16—21; a double quantity to be gathered on the sixth day, as none fell on Sabbath, 22—30;—an omer of it preserved, Ex. 16. 32;—hidden, promised, Rev. 2. 17.

*Manoah*, [rest, a present] the father of Samson, was of the tribe of Dan, Judg. 13. 2;—entreated the Lord that the angel who appeared to his wife, might come again to instruct them, 8;—his prayer answered, and his interview with the angel, 9—21;—his fears quelled by his wife, 22, 23.

*Mansions*, fixed dwellings, the abodes of the blessed, John 14. 2.

*Man-Slaughter*, killing a person without malice, as in a sudden quarrel, or by accident;—the law respecting it, Exod. 21. 18; Num. 35. 22; Deut. 19. 4; Josh. 20. 1.

*Man-Stealing*, laws against it, Ex. 21. 16; Deut. 24. 7.

*Mar*, to disfigure, Lev. 19. 27;—to spoil or render useless, 2 Kings 3. 19; Jerem. 13. 7; Mark 2. 22.

*Marah*, a place on the east side of the western gulf of the Red Sea, so named from its bitter waters, Ex. 15. 23.

*Maranatha*, a Syriac term, meaning *the Lord cometh*, 1 Cor. 16. 22. See *Anathema*.

*Marble*, a hard stone of various colours, which takes a fine polish, provided by David for building the temple, 1 Chr. 29. 2;—pillars and pavement of, in Ahasuerus' palace, Esth. 1. 6.

*Marches* of the Israelites in the wilderness, from one encampment to another. See *Journeys*.

*Mareshah*, a city of Judah, about 18 miles west from Jerusalem, Josh. 15. 44;—near to it Asa routed the Ethiopians, 2 Chr. 14. 9.

*Mariners*, seamen or sailors, the inhabitants of Zidon were, Ex. 27. 8, 9, 27, 29;—those in the ship with Jonah, Jon. 1. 5.

*Mark*, or *Marcus*, [polite, shining] the evangelist, and son of one *Mary*, in whose house Peter found the Christians praying for his deliverance from prison, Acts 12. 12;—accompanies Paul and Barnabas to Antioch, Acts 12. 25;—his conduct disapproved of by Paul, and left by him on his second progress, 13. 38;—accompanied Barnabas, 39;—sister's son to Barnabas, Col. 4. 10.

*Marriage*, its institution, Gen. 2. 21;—to be contracted between one man and one woman, Lev. 18. 18; Mal. 2. 14, 15; Matt. 19. 5, 9; Rom. 7. 2, 3; 1 Cor. 7. 2, 12, 14;—is honourable, Heb. 13. 4;—indissoluble, Matt. 19. 6; 1 Cor. 6. 16; Eph. 5. 31;—unlawful ones, Lev. 18. 1; &c.;—with strangers forbidden to the Jews, Ex. 10. 1; Neh. 13. 23;—lawful for all Christians, 1 Cor. 7. 38; 1 Tim. 5. 14; Heb. 13. 4;—when prudent, 1 Tim. 5. 14; 1 Cor. 7. 2, 9;—not prudent in time of persecution, 1, 7, 26;—between persons of different religions, censured, Gen. 34. 14; Deut. 7. 3; Josh. 23. 12; 2 Kings 8. 18; 2 Cor. 6. 14;—none in heaven, Matt. 22. 30; Mark 12. 25; Luke 20. 35;—attended with feasting, Gen. 29. 22; Matt. 22. 3; John 2. 1;—the happiness of a suitable one, Prov. 12. 4; 18. 22; 19. 14; 31. 10, &c.;—the misery of an unsuitable one, 12. 4; 19. 13; 21. 9, 19; 25. 24; 27. 15;—duties of, see *Husbands* and *Wives*.

*Marrow*, the fat contained in the hollow of bones, Job 21. 24;—the secret dispositions, thoughts, and designs of the soul, Heb. 4. 12;—the rich blessings of grace, Ps. 63. 5; Isa. 25. 6.

*Mart*, a place of public traffic, Isa. 23. 3.

*Martha*, [who becomes bitter] the sister of Lazarus, too much occupied at the entertainment of Jesus, Luke 10. 38;—her behaviour at the death of her brother, John 11. 1, 20;—Jesus sups at her house, 12. 2.

*Martyrdom*, suffering death for attachment to Christ and his gospel, the obligation of submitting to it, rather than renounce Christ, Matt. 10. 28, 37; 16. 24; Mark 8. 34; Luke 14. 26; Acts 5. 40; 9. 16; 20. 24; 21. 13; 1 Cor. 4. 12; Phil. 1. 29; 1 Tim. 4. 10; 1 Pet. 4. 19; Rev. 12. 11;—will be amply rewarded, Matt. 5. 10; Rom. 8. 17; 2 Tim. 1. 12; 2. 12; 1 Pet. 4. 13; Rev. 2. 10; 6. 11; 7. 14.

—— of Stephen, Acts 7. 57;—of the apostle James, 12. 2;—of the ancients, Heb. 11. 13, 35.

——, sufferings approaching to it, of the apostles, Acts 5. 40;—of Paul, 13. 50; 14. 19; 16. 23; 2 Cor. 6. 4; 11. 23, &c.

*Marvel*, to wonder, Gen. 43. 33; Ecc. 5, 9; Matt. 8. 10, 27, &c.



*Marvellous*, wonderful, Job. 5. 9; Ps. 17. 7; John 9. 30.

*Mary*, [exalted, bitterness or mistress of the sea] *the mother of Jesus*, a descendant of the royal house of David, Matt. 1. 6—16;—addressed by the angel Gabriel, and conceives by the almighty agency of the Holy Ghost, Luke 1. 26—35;—her song, 46—55;—married to Joseph, who had previously espoused her, Matt. 1. 18, 19;—brings forth the Saviour in Bethlehem, Luke 2. 1—7;—she, with her husband, brought the infant to Jerusalem, to present him to the Lord, 21—24;—she accompanied her husband every year to the passover, 41;—took Jesus with her, when he was 12 years old, 42;—attended him to a marriage, John 2. 1;—inquires for Jesus when he was teaching, Matt. 12. 46; Mark 3. 31; Luke 8. 19;—at his crucifixion, and committed to the care of John, John 19. 25;—with the other disciples after the resurrection of Jesus, Acts 1. 14.

—— *Magdalen*, dispossessed of seven devils, Luke 8. 2;—witnessed Christ's crucifixion, afar off, Matt. 27. 56;—attended his burial, 60. 61;—brought spices to embalm his body, Mark 16. 1;—the first to see Jesus after his resurrection, Matt. 28. 1, 9;—Mark 16. 1, 9; John 20. 14.

——, *the sister of Lazarus*, attends the discourse of Jesus while her sister was busy in preparing to entertain him, Luke 10. 39;—pours precious ointment on him at the supper in Bethany, Matt. 26. 7; Mark 14. 3; John 11. 12; 12. 3.

——, *the wife of Cleophas*, the mother of James and Joses, Mark 15. 40; John 19. 25.

——, *the mother of John Mark*, Acts 12. 12.

*Masons*, those who work and build in stone, eminently distinguished in their art, in the time of David and Solomon, 2 Sam. 5. 11; 2 Kings 12. 12; 1 Chr. 22. 2; 2 Chr. 24. 12.

*Masters*, their duty to instruct their servants as well as their children, Gen. 18. 19; Josh. 24. 15; Acts 10. 2;—not to permit them to labour on the Sabbath, Ex. 20. 10;—to use them with tenderness, Lev. 25. 43, 46, 53; Deut. 24. 14; Job 31. 13; Matt. 8. 5; Luke 7. 2; Col. 4. 1; Eph. 6. 9;—to pay them duly, Lev. 19. 13; Deut. 24. 15; Jer. 22. 13; Mal. 3. 5; Jam. 5. 4.

*Matri*, [rain, prison] one of Saul's progenitors, 1 Sam. 10. 21.

*Matrix*, the womb, Ex. 13. 12, 15; 34. 19; Num. 3. 12; 18. 15.

*Mattan*, [gift, reins, their death] a priest of Baal, killed before the altar of his false god, 2 Kings 11. 18; 2 Chr. 23. 17.

*Matthan*, the son of Eleazar, father of Jacob, and grandfather of Joseph the husband of Mary, Matt. 1. 15, 16.

*Matthew*, [gift of the Lord] called also *Levi*, the evangelist, and one of the apostles;—called to attend Jesus, Matt. 9. 9; Mark 2. 14; Luke 5. 27;—makes a feast, and introduces many publicans and sinners to Christ, Matt. 9. 10;—numbered with the apostles, 10. 3; Mark 3. 18; Luke 6. 15; Acts 1. 13.

*Matthias*, [given, or reward of the Lord] chosen in the place of Judas Iscariot, Acts 1. 26.

*Mattock*, an iron toothed instrument, used for digging stones, or grubbing weeds and roots, 1 Sam. 13. 20, 21; 2 Chr. 34. 6; Isa. 7. 25.

*Maul*, a hammer, Prov. 25. 18.

*Mazzaroth*, some one of the 12 signs of the zodiac, or the seven stars, or some other noted constellation, Job 38. 32.

*Meat-offering*, rules concerning it, Lev. 2. 1; 6. 14; Num. 15. 1.

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*Meats*, clean and unclean, Lev. 11. 1; Deut. 14. 3, &c.;—to Christians, Acts 15. 29; Rom. 14. 2, 6, 14, 20; 1 Cor. 8. 8, 10; 10. 25; Col. 2. 16; 1 Tim. 4. 3.

*Meddling* with strife, danger of, Prov. 26. 17.

*Medan*, [judgment, habit, covering] the third son of Abraham by Keturah, Gen. 25. 2.

*Medeba*, a city of the tribe of Reuben, situated near to Heshbon, Josh. 13. 16;—afterwards it was taken by the Moabites, Isa. 15. 2.

*Medes* destined to conquer Babylon, Isa. 21. 2.

*Media*, the country of the Medes, bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana, and Assyria; on the east by Parthia and Hyrcania; and on the west by Armenia Major;—it was partly into this country that Shalmaneser carried the ten tribes captive, 2 Kings 17. 6; 18. 11; Isa. 13. 17, 18; 21. 2, 3; Jer. 25. 25.

*Mediator*, one who interposes between two parties at variance, to effect their reconciliation;—Christ the only one between God and man, 1 Sam. 2. 25; Job 9. 33; 1 Tim. 2. 5; Heb. 8. 6; 9. 15; 12. 24.

*Medicine*, what tends to remove or prevent diseases either of body or soul, Prov. 17. 22; Jer. 30. 13; 46. 11;—leaves of certain trees to become such, Ezek. 47. 47; Rev. 22. 2.

*Meditation*, fixed and deep thought on religious subjects, the duty and benefit of it, Gen. 24. 63; Ps. 1. 2; 4. 4; 77. 12; 107. 43; 119. 15, 78, 97, 148; 143. 5; Prov. 4. 26.

*Meekness*, a mild and winning sweetness of temper, not easily ruffled by ill treatment, or provoked to resentment;—*is manifested*, by studying not to give just ground of offence to others, Acts 24. 16; 1 Cor. 10. 32;—by calmness under provocations, Luke 21. 19; Tit. 1. 7;—by a forgiving and pacific disposition, Matt. 5. 44; Rom. 12. 18; 2 Tim. 2. 22;—by docility in receiving, and promptitude in obeying the word of God, Jam. 1. 21, 22;—by resignation to the will of God, under trials, 1 Sam. 3. 18; Ps. 39. 9; Job 1. 21.

———, *excellency and advantages of*, it is observing what God has required, Matt. 11. 29; Gal. 6. 1; Eph. 4. 1, 2; 1 Tim. 6. 11; 2 Tim. 2. 25;—a noble victory over corrupt nature, Prov. 16. 32; 19. 11;—an ornament to our nature, 1 Pet. 3. 4;—productive of much happiness both to its possessor, and those about him, Isa. 29. 19; Matt. 11. 29;—has many promises annexed to it, Psal. 22. 26; 25. 9; 37. 11; 147. 6; 149. 4; Prov. 3. 34; Isa. 29. 19; 57. 15; 66. 2; Matt. 5. 5; 11. 29; Col. 3. 11; Jam. 3. 13.

———, *to obtain, and to cultivate it*, we ought to consider that it is enjoined by God, Zeph. 2. 3; Col. 3. 12; 1 Tim. 6. 11;—attended with many advantages, (see above);—to guard against the contrary temper of mind, Eph. 4. 31; Col. 3. 8, 13, 14;—earnestly to pray for it, Zeph. 2. 3; Matt. 7. 7;—and often to meditate on the examples of it in good men, but especially in Christ. See next article.

———, *examples*, of Abraham to Lot, Gen. 13. 8;—of Moses, Num. 12. 3;—of Micaiah to the prophet Zedekiah, 1 Kings 22. 24;—of Jeremiah, Jer. 26. 14;—of Jesus, Isa. 53. 7; Matt. 11. 29; John 18. 19, &c.

*Megiddo*, a city of the tribe of Manasseh, said to have been about 44 miles north of Jerusalem, Josh. 17. 11; Judg. 1. 27;—near to it Jabin's army was routed by Deborah and Barak, Judg. 5. 19;—here too Pharaoh Necho defeated and mortally wounded good king Josiah, 2 Kings 23. 29, 30.

*Melchizedek*, [king of righteousness] king of Salem, and priest of the Most High God, blesses Abraham, Gen. 14. 18,—a type of Jesus, Heb. 5. 6; 7. 1, 15;—Abraham said to have paid tithes to him, 7. 2.

*Melita*, now called *Malta*, an island in the Mediterranean sea, on the coast of which Paul was shipwrecked, Acts 28. 1, &c.

*Melody*, sweet musical sounds, Amos 5. 23;—of the *heart* ought to accompany the voice, in praise to God, Eph. 5. 19.

*Melons*, plants which produce a fruit resembling the cucumber, but larger; the Israelites lusted after those of Egypt, Num. 11. 5.

*Memorial*, that which hands down or preserves the memory of a person or event; as, the names of God, Ex. 3. 15;—the day of the passover, 12. 14;—the record of a victory, 17. 14. &c.

*Memphis*, a celebrated city of Egypt, situated on the west side of the river Nile, about twenty miles south of Cairo, and on the south-west of which stand the renowned *pyramids*: many of the Jews who fled hither from the Assyrians, were buried about it, Hos. 9. 6.

*Menstruous*, monthly flux, or what is defiled by it, Isa. 30. 22; Lam. 1. 17; Ez. 18. 6.

*Menahem*, [comforter, conductor] the son of Gadi, cut off Shallum, and seized the crown of Judah, 2 Kings 15. 14;—laid waste Tiphsah, for refusing to acknowledge him king, 16;—purchased at 1000 talents of silver, the friendship of the king of Assyria, 19;—reigned ten years, and dies, 17, 21, 22.

*Mephibosheth*, [reproach from my mouth] a son of king Saul by Rizpah, 2 Sam. 21. 8, 9;—another of the same name the son of Jonathan, received by David, 2 Sam. 9. 1;—falsely accused by Ziba, 16. 1;—excuses himself, 19. 24.

*Merab*, the eldest daughter of Saul, who promised her in marriage to David, but gave her to another, 1 Sam. 14. 49; 18. 17, 19.

*Merchants*, those of Midian, and other parts of Arabia, were the most ancient, Gen. 37. 28;—those of Nineveh and Jerusalem, numerous and wealthy, Nah. 3. 16; Ez. 17. 4.

*Mercurius* or *Mercury*, one of the fabulous heathen gods, Acts 14. 12.

*Mercy of God*, his compassion to the miserable, Ex. 20. 6; 34. 6; 2 Sam. 24. 14; Ps. 57. 10; 86. 5; 100. 5; 103. 8; 119. 64; Isa. 1. 18; 1 Pet. 1. 3;—it is *tender*, Ps. 25. 6; 40. 11; 79. 8; 103. 4;—*rich*, Eph. 2. 4;—*abundant*, 1 Pet. 1. 3;—*free*, Ex. 33. 19; Rom. 9. 18; Tit. 3. 5;—*everlasting*, Psal. 100. 5; 103. 17; 138. 8.

———, the duty of man, Prov. 3. 3; Zech. 7. 9; Luke 6. 36; 10. 30, &c.; Rom. 12. 8; Col. 3. 12; Jam. 3. 17;—the reward of it, Ps. 37. 26; 112. 4, &c.; Prov. 3. 4; 11. 17; 16. 6; 21. 21; Isa. 58. 6; Matt. 5. 7; Luke 6. 35; Jam. 2. 13.

*Mercy-seat*, or *Propitiatory*, the covering or lid of the ark of the covenant, or holy chest, which contained the tables of the law, and over which the cherubim were placed, and the Shekinah resided; and from which God mercifully spake to his people, Exod. 25. 17, 20, 22; 26. 34; 37. 6; Lev. 16. 13; 1 Chr. 28. 11.

*Merit*, human, not to be pleaded with God, Deut. 9. 4; Job 35. 7; Prov. 16. 2; Rom. 4. 2; 11. 6; 2 Tim. 1. 9; Tit. 3. 5.

*Merodach*, *Merodach-Baladan*, or *Berodach-Baladan*, the son of Baladan king of Babylon, sent to congratulate Hezekiah on his recovery, 2 Kings 20. 12; Isa. 39. 1;—his image was worshipped, Jer 50. 2.

*Meroz*, supposed to be the Samachon, or the upper lake of Jordan, near which Jabin and other kings met, to fight Joshua, Josh. 11. 5.

*Meroz*, a place near the brook Kishon, whose inhabitants refused to assist their brethren when they fought against Jabin, and therefore were anathematized, Judg. 5. 23.

*Mesha*, the king of the Moabites, tributary to the king of Israel, 2 Kings 3. 4;—revolted, 5;—overcome in war, and in rage sacrificed his eldest son, 24—27.

*Meshach*, the Chaldean name given Michael, one of the three Hebrew youths who were Daniel's companions, Dan. 1. 7.

*Mesheck*, [drawn by force, surrounded] the sixth son of Japheth, Gen. 10. 2.

*Mesopotamia*, a province situated between the rivers Tigris and Euphrates, called by the Hebrews *Padan-aram*, Gen. 28. 2;—here were situated Eden, Shinar, and Babylon; and here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel, and all the children of Jacob, save Benjamin, were born, Gen. 11. 31; 29. 1; 30.; Nehem. 9. 7; Acts 7. 2;—from it came Balaam to curse Israel, Deut. 23. 4;—persons from it were present in Jerusalem on the day of Pentecost, Acts 2. 9.

*Message*, an awful one to Eglon, Judg. 3. 20;—the revelation of God's will so called, 1 John 1. 5.

*Messenger* of the covenant, Christ so called, Mal. 3. 1.

*Mess*, a share of meat at table, Gen. 43. 34.

*Messiah*, [anointed] a Hebrew word, of the same import with *Christ* in Greek;—prophecies relating to him, and the glories of his reign, Isa. 2. 2; 9. 6, &c.; 11. 1, &c.; 12; 12.; 32. 1, &c.; Jer. 23. 5; 33. 15; Ezek. 34. 23; Dan. 2. 44; 7. 27; Amos 9. 11; Mic. 4. 1; 5. 2, &c.; Zech. 3. 8; 6. 12; 9. 9; Mal. 3. 1;—to be cut off, Dan. 9. 26;—mourning for him, Zech. 12. 10;—expected by the Jews at the time of our Saviour, Mark 15. 43; Luke 2. 38; John 4. 25; 10. 24; 11. 27. See *Prophecies*, *Christ*, *Jesus*.

*Methuselah*, [his death produces, or at his death shall break out, viz. the flood] the son of Enoch, Gen. 5. 21;—father of Lamech, 25;—died at the age of 969 years, and was the oldest of whom we read, 27;—agreeably to the import of his name, the flood commenced that very year in which he died, A. M. 1656.

*Micah*, [poor, humble, stricken] one of the minor prophets, who began to utter his predictions about 750 years before Christ, Mic. 1. 1;—he continued prophesying about 50 years, in the reigns of Jotham, Ahaz, and Hezekiah, Jer. 26. 18.

———, an Ephraimite, the son of a rich and superstitious widow, Judg. 17. 1, &c.;—robbed of his gods by the Danites, 18. 18.

*Micaiah*, [who is like to God?] a prophet of the Lord in the days of Ahab, who hated him for his faithfulness, 1 Kings 22. 8;—foretells the death of Ahab, and the defeat of Israel, 17—28.

——— the mother of Abijah, 2 Chr. 13. 2;—the son of Gemariah, who informed the princes of Judah that Baruch had read to the people Jeremiah's prophecies, Jer. 36. 11.

*Michael*, [who is like God] an archangel, or the chief of the angelic princes, Dan. 10. 13; 12. 1;—his contention with the Devil, Jude 9;—fights against the dragon, Rev. 12. 7.

*Michal*, [who has all, perfect, all water] the daughter of Saul, married to David, 1 Sam. 18. 20;—saves his life by a stratagem, 19. 12;—given to Phalti, 25 44; brought back to David, 2 Sam. 3. 13;—despises him for dancing before the ark 6. 16, 20.

*Michmash*, a city of Benjamin, about 9 miles north-east from Jerusalem, near to which Jonathan and his armour, bearer began a noted defeat of the Philistines, 1 Sam. 13. 5; 14. 1, &c.

*Midian*, [judgment, habit, covering] the fourth son of Abraham by Keturah, Gen. 25. 2;—he was the father of the Midianites, 37. 28;—he gave name to the land of Midian, into which Moses fled, and where Jethro, his father-in-law, resided, Ex. 2. 15, 16; 18. 1.

*Midianites* to be vexed for enticing the Israelites to the worship of Baal-peor, Num. 25. 17;—defeated, 31. 1;—offering after the victory over them, Num. 31. 48;—oppress the Israelites, Judg. 6. 1;—conquered by Gideon, 7. 16; 8. 17, 28.

*Midwives*, their laudable behaviour in Egypt, Ex. 1. 15;—God's kindness to them, 20, 21.

*Migdol*, a place on the west coast of the Red sea, near to which the Hebrews encamped before they passed through it, Ex. 14. 2;—here Johanan and his associates in rebellion took up their abode, Jer. 44. 1.

*Milcom*. See *Molech*.

*Mildew*, a destructive dew, which spots and corrodes plants, Deut. 28. 22; Am. 4. 9; Hag. 2. 17.

*Miletus*, or *Miletum*, a sea-port city in Asia Minor, in the province of Caria;—Paul's arrival at, and address to the elders of Ephesus there, Acts 20. 15—17;—Trophimus left sick at, 2 Tim. 4. 20.

*Milk*, the Land of Canaan flowed with, or was rich in pasture, Josh. 5. 6;—figuratively, the elementary, or most simple parts of instruction, 1 Cor. 3. 2; Heb. 5. 12;—that which is *sincere*, is pure and unadulterated truth, 1 Pet. 2. 2.

*Mills*, *Millstones*, were anciently small, and easily turned by the hand; and in which corn was ground by women and slaves, Deut. 24. 6; Judg. 16. 21; Isa. 47. 2; Jer. 25. 10; Matt. 24. 41.

*Millet*, a coarse grain, given to cattle, but seldom used by men, except in times of great scarcity, Ex. 4. 9.

*Millennium*, the thousand years, during which Christ shall reign gloriously in his church, Rev. 20. 1—8.

*Millo*, a noted person whose family assisted the Shechemites in making Abimelech king, Judg. 9. 6;—a place in Jerusalem, 2 Sam. 5. 9; 1 Kings 9. 15, 24; 2 Kings 12. 20.

*Million*, ten hundred thousand, Gen. 24. 60.

*Mincing*, walking with proud and affected gait, Isa. 3. 16.

*Mind*, a *carnal*, or fleshly and unrenewed, Rom. 8. 6, 7; Col. 2. 18;—a *spiritual*, or renewed and heavenly, Rom. 8. 6;—a *double*, or deceitful and inconstant, Jam. 1. 8;—a *reprobate*, one given up of God, Rom. 1. 28.

*Minister*, a servant, Christ so called, Rom. 15. 8; Heb. 8. 2;—angels, Ps. 104. 4;—those who preach the gospel, and dispense the ordinances of baptism and the Lord's Supper, 1 Cor. 3. 5;—magistrates, Rom. 13. 4, 6.

*Ministers*, of the gospel of Christ, are styled *pastors*, Eph. 4. 11;—*teachers*, 1 Cor. 12. 28;—*labourers*, Matt. 9. 38; 1 Cor. 3. 9;—*workers*, 2 Cor. 6. 1;—*stewards*, 1 Cor. 4. 1, 2; 1 Pet. 4. 10;—*watchmen*, Isa. 52. 8; Eph. 6. 18;—*bishops*, or overseers, 1 Tim. 3. 1; Tit. 1. 7;—*rulers*, 1 Tim. 5. 17;—*preachers*, 2. 7; 2 Tim. 1. 11;—*elders*, or presby-



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ters, Tit. 1. 5; 1 Pet. 5. 1;—*servants*, 2 Tim. 2. 24; 2 Pet. 1. 1;—*angels*, Rev. 2. 1, 8, 12, 18; 3. 1, 7, 14.

*Ministeri*, the qualifications which they ought to possess, 1 Tim. 3. 1—8; Tit. 1. 6—9.

———, in what light to be considered, 1 Cor. 4. 1; 2 Cor. 5. 20; 6. 1;—to have a regular call from Christ and his church, John 10. 1; Acts 1. 15—26; 14. 23; 20. 16; 1 Tim. 4. 14; Tit. 1. 5; Heb. 5. 4.

———, *their duty*, to be diligent in studying, preaching, &c., Rom. 12. 7; 1 Cor. 9. 16; Phil. 1. 20; Col. 4. 4; 1 Tim. 4. 6, 13; 5. 17; 2 Pet. 1. 12;—to be much in prayer, Acts 6. 4; Eph. 1. 15—20; 3. 14—19;—to reprove, if necessary, 1 Thess. 2. 2; 1 Tim. 5. 20; 2 Tim. 4. 2; Tit. 1. 13; 2. 15;—to guard men from sin, 1 Cor. 4. 2; 1 Thess. 2. 11; 1 Tim. 4. 6; Heb. 13. 17;—to set good examples, Matt. 23. 3; Rom. 2. 21; 2 Cor. 6. 4; 1 Thess. 2. 10; 2 Thess. 3. 7; 1 Tim. 6. 11; Tit. 2. 7; 1 Pet. 5. 3;—to be peaceable and patient, 1 Cor. 9. 19; 2 Cor. 6. 3; 1 Tim. 3. 3; 2 Tim. 2. 24; Tit. 1. 7;—not worldly minded, 1 Cor. 10. 33; 1 Tim. 3. 3; 2 Tim. 2. 4; Tit. 1. 7; 1 Pet. 5. 2;—how to behave to those who oppose them, Matt. 10. 14; Luke 9. 5; 10. 11; Acts 18. 6; Gal. 6. 1; 2 Tim. 2. 25.

———, ought to be treated with respect, Matt. 10. 40; Luke 10. 16; John 13. 20; 1 Cor. 16. 10, 16; Phil. 2. 29; 1 Thess. 4. 8; 5. 12; 1 Tim. 5. 17; Heb. 13. 7, 17;—entitled to a maintenance, Matt. 10. 10; Luke 10. 7; 1 Cor. 9. 7; Gal. 6. 6; 1 Thess. 2. 6; 2 Thess. 3. 9; 1 Tim. 5. 18; 2 Tim. 2. 6;—to be much prayed for, Eph. 6. 18, 19; Col. 4. 3; 1 Thes. 5. 25; 2 Thess. 3. 1.

*Minni*, thought to be the same with Minias, an ancient province of Armenia, Jer. 51. 27.

*Minneth*, a city about 4 miles from Heshbon, which belonged to the Ammonites, when Jephtha made war against them, Judg. 11. 33;—famed for its fine wheat, Ez. 27. 17.

*Mint*, a well known herb, of which the Pharisees payed tithes, though not required by the law, Matt. 23. 23.

*Miracles*, wonderful effects, above human or natural power, performed in attestation of Divine truth; and therefore the proper evidence of a divine mission, Ex. 4. 2; Josh. 2. 10; 5. 1; 1 Kings 18. 24; John 5. 36; 10. 25; Acts 16. 25;—the *reality* of those wrought by Christ, and by prophets and apostles, proved by their *number* and *variety*:—their being performed *publicly*, and not in a corner;—before *enemies* as well as friends;—*instantaneously*, and not by slow degrees;—*independant* of all second causes;—were such as *all men could examine* and judge of;—and all served *an important end*, worthy of a Divine author; viz. to establish Divine truth. For the illustration of these, see the following articles.

——— wrought by *Moses* and *Aaron*;—their rod became a serpent, and swallowed the rods of the magicians, Ex. 7. 10, 12;—turned the waters of the Nile into blood, 20;—covered the land of Egypt with frogs, 8. 6;—caused the dust of the land to become lice, 17;—brought grievous swarms of flies, 24;—a murrain, or death of cattle, 9. 3;—boils and blains on man and beast, 10;—grievous thunder, lightning, and hail, 23;—locusts over the land, 10. 12;—palpable and awful darkness, 21;—divided the Red sea, 14. 21;—sweetened the bitter waters of Marah, 15. 25;—brought water for all the congregation out of the rock at Rephidim, 17. 6;—obtained victory for Israel over Amalek, by holding up Moses' hand, with the rod of God, 9—13;—&c.

*Miracles* wrought by *Elijah*;—caused the widow of Zarephath's barrel of meal not to waste, 1 Kings 17. 14—16; raised to life the widow's son, 21—23;—obtained fire from heaven to consume the sacrifice, 18. 30—38;—obtained rain after a long drought of three years and a half, 41—45;—twice brought fire from heaven, which consumed each time a captain and fifty men of Ahaziah, 2 Kings 1. 10, 12;—divided Jordan, 2. 8.

——— wrought by *Elisha*;—divided Jordan, 2 Kings 2. 14;—healed the waters at Jericho, 21. 22;—obtained a large supply of water, 3. 16—20;—multiplied the widow's oil, 4. 3—6;—raised to life the son of the Shunamite, 32—35;—prevented the fatal effects of poison, 40, 41;—fed a hundred men with a few loaves, 42—44;—cured Naaman's leprosy, 5. 10, 14;—inflicted the leprosy on Gehazi, for his sin, 27;—caused iron to swim, 6. 6;—smote the army of the king of Syria with blindness, 18.

——— performed by *Christ*;—turned water into wine, John 2. 7;—healed a nobleman's son at Capernaum, 4. 50;—passed unseen through the multitude, Luke 4. 30;—gives a miraculous draught of fishes, 5. 4;—cured a demoniac, Mark 1. 25; Luke 4. 33;—healed Peter's wife's mother, Matt. 8. 15; Mark 1. 29; Luke 4. 38;—cured multitudes, Matt. 4. 24; Mark 1. 34;—cleansed a leper, Matt. 8. 3; Mark 1. 40; Luke 5. 12;—healed the paralytic let down in a bed, Matt. 9. 6; Mark 2. 3; Luke 5. 18;—the impotent man at Bethesda, John 5. 5—9;—the withered hand, on the Sabbath, Matt. 12. 10; Mark 3. 1; Luke 6. 6;—cured a great number, Mark 3. 10; Luke 6. 17;—the centurion's servant, Matt. 8. 5; Luke 7. 1;—raised to life the widow's son, at Nain, 11—15;—healed a demoniac, Matt. 9. 32; Luke 11. 14;—stilled the tempest, Matt. 8. 24; Mark 4. 37; Luke 8. 23;—cast out a legion of devils, Matt. 8. 28; Mark 5. 2; Luke 8. 26;—healed a woman of a bloody issue, Matt. 9. 20; Mark 5. 25; Luke 8. 43;—raised the daughter of Jairus, Matt. 9. 18; Mark 5. 22; Luke 8. 41;—gave sight to two blind men, Matt. 9. 27;—cured a dumb demoniac, 32; Luke 11. 14;—gave power to the apostles to heal, Matt. 10. 1; Mark 3. 15; 6. 7; Luke 9. 1;—healed many, Matt. 14. 14; Luke 9. 11;—fed five thousand, with five loaves and two fishes, Matt. 14. 17; Mark 6. 35; Luke 9. 12; John 6. 5;—walked on the sea, Matt. 14. 26; Mark 6. 48;—healed the daughter of the Syro-Phenician woman, Matt. 15. 22; Mark 7. 24;—one who was deaf and dumb, 32;—healed multitudes, Matt. 15. 30;—fed four thousand with seven loaves and a few fishes, 34; Mark 8. 5;—cured a blind man, Mark 8. 22,—a deaf and dumb demoniac, Matt. 17. 14; Mark 9. 14; Luke 9. 37;—causes a fish to bring the tribute money, Matt. 17. 27;—gives sight to a man born blind, John 9. 6, 7;—healed a woman who had been diseased 18 years, Luke 13. 11;—cured the dropsy, on the Sabbath, 14. 2;—cleansed ten lepers, 17. 12;—raised Lazarus from the grave, John 11. 44;—cured blind Bartimeus, Matt. 20. 30; Mark 10. 46; Luke 18. 35;—withered the barren fig-tree, Matt. 21. 19; Mark 11. 13;—restored the ear of Malchus, Luke 22. 51;—caused a miraculous draught of fishes after his resurrection, John 21. 6.

——— wrought by the *Apostles*, in the name of Christ;—Peter healed a lame man, Acts 3. 6;—many signs and wonders wrought by the apostles, 5. 2;—the Holy Ghost communicated by Peter and John, 8. 14—17;—Paul heals a cripple at Lystra, 14. 8—10;—casteth out a spirit of divination from a damsel, 16. 16;—the Holy Ghost given by the imposition of his hands, 19. 6;—restored Eutychus to life, 20. 10—12;—healed the father of Publius, and many others, 28. 8, 9.

*Miracles*, pretensions to them in proof of idolatry, not to be regarded, Deut. 13. 1;—delusive ones foretold, Matt. 24. 24; 2 Thess. 2. 9; Rev. 13. 13; 16. 14; 19. 20.

*Miriam*, [the same as Mary] the sister of Moses and Aaron, leads the song after the passage through the Red sea, Ex. 15. 20;—her punishment for complaining of Moses, Num. 12. 14;—her death, 20. 1.

*Mirth*, unseasonable, reproved, Prov. 14. 13; 25. 20; Ecc. 2. 1; 7. 2;—sometimes allowable, 3. 4. See *Joy*.

*Mischief*, hurt or injury, falls upon the contrivers of it, Ps. 7. 15; 9. 15; 57. 6; 64. 8; Prov. 26. 27; Ecc. 10. 8; Isa. 33. 1.

———, or violence, complained of and censured, Ps. 140. 1, &c.; Prov. 10. 23; 14. 17; 21. 10.

*Mishael*, [who is asked for, God takes away] the name of several persons, Ex. 6. 22; Neh. 8. 4; Dan. 1. 6.

*Mist*, a moist and dusky vapour, Gen. 2. 6;—blindness, Acts 13. 11;—inextricable gloom, 2 Pet. 2. 17.

*Mite*, a small brass coin, in value the one third of a farthing English, Luke 12. 59; 21. 2;—and the one half of the Roman *quadrans*, translated farthing, Mar. 12. 42.

*Mitre*, a kind of turban or crown for the high-priest, Ex. 28. 36; 39. 30.

*Mitylene*, the chief city of the island of Lesbos, through which Paul passed in his way from Corinth, Acts 20. 14.

*Mixtures* in seed and cattle to be avoided, Deut. 22. 9, &c.

*Mizpah*, or *Mizpeh*, a city of the tribe of Judah, about 18 miles west from Jerusalem, Josh. 15. 38;—it seems to have been given to the Benjamites, 18. 26;—here Samuel dwelt, 1 Sam. 7. 5;—here he anointed Saul to be king, 10. 17.

——— a city in the tribe of Gad, and in the mountains of Gilead, near mount Hermon, where Jacob and Laban made a covenant, Gen. 31. 49;—here Jephtha resided, Judg. 11. 11, 29, 34.

*Mizraim*, [tribulations] the son of Ham, Gen. 10. 6, 13.

*Mnason*, [a diligent seeker, a remembrer] an aged disciple of Christ, a native of Cyprus, Acts 21. 16.

*Moab*, [of the father] the son of Lot by his eldest daughter, and the father of the Moabites, Gen. 19. 37.

*Moabites* not to be received into the congregation of Israel, Deut. 23. 3;—conquered by David, 2 Sam. 8. 2;—rebel after the death of Ahab, 2 Kings 1. 1;—defeated, 3. 24;—the king sacrifices his son, 27;—their desolation foretold, Isa. 15. 1, &c.; 16. 1; Jer. 48. 1; Ezek. 25. 8; Amos 2. 1; Zeph. 2. 8;—to be restored, Jer. 48. 47.

*Mob*, at Thessalonica, raised against Paul by the Jews, Acts 17. 5;—at Ephesus, 19. 25—41;—metaphorically represented, Ps. 65. 7.

*Mocking* at others censured, Job 13. 9; Ps. 35. 16; Prov. 17. 5; 30. 17;—of Ishmael at the birth of Isaac, Gen. 21. 9;—of young men at Elisha, 2 Kings 2. 23;—of Herod and his men of war at Christ, Luke 23. 11;—of the Roman soldiers, 36;—of the Jews at the apostles, Acts 2. 13;—of the Athenians at Paul's preaching, 17. 32.

*Moderation*, calmness of mind, temperance, equanimity, enjoined, 1 Cor. 7. 29, 31; Philip. 4. 5.

*Modesty*, humble and chaste deportment, enjoined, Eph. 5. 3, 4; 1 Tim. 2. 9.

*Molech*, *Moloch*, or *Milcom*, the principal idol of the Ammonites; formed with the face of an ox, his hands stretched out, and hollow within, where fire was placed to heat the image, that it might consume the offerings;—children not to be sacrificed to him, Lev. 18. 21; 20. 2;—some of them were, 2 Kings 16. 3; 21. 3. 6;—Jer. 32. 35; Ez. 20. 31.

*Money*, traded with anciently by *weight*, not coined;—Abraham weighed 400 shekels of silver as the price of his burying place, Gen. 23. 15, 16;—Joseph was sold for 20 shekels of silver, 37. 28;—coined, used in the time of Christ, Matt. 22. 19, 20.

———, usefulness of, Eccl. 7. 12; 10. 19; danger from the love of it, 1 Tim. 6. 10.

*Money-changers*, persons who, at a certain rate of profit, gave smaller pieces of money for greater, or greater for smaller, to accommodate those who came to the temple;—twice driven by Christ out of the courts of the temple, Matt. 21. 12; John 2. 14, 15.

*Months*. See *Year*.

*Monuments*, tombs, or idol-temples, by sleeping in which idolaters expected dreams, or visions from their gods, Isa. 65. 4.

*Moon*, its appointment and use, Gen. 1. 14, Ps. 104. 19;—stood still, Josh. 10. 12;—an object of idolatrous worship, Deut. 17. 3; Job 31. 26; Jer. 44. 17.

*Moral duties*, exhortation to them, Rom. 12. 1, &c.; Eph. 4. 1; 5. 1, &c., Phil. 4. 8; Col. 3. 1; 1 Thess. 4. 1; 5. 4; Tit. 3. 8; Heb. 13. 1, &c.; 1 Pet. 1. 15; 2 Pet. 1. 5;—comprised in a small compass, Mic. 6. 8; Matt. 7. 12; 22. 37; Gal. 5. 14.

*Mordecai*, [bitter bruising, myrrh bruised] the son of Jair, of the family of Saul, and one of the chiefs of the tribe of Benjamin, was carried to Babylon along with Jehoiachin king of Judah;—the guardian of Esther, Esth. 2. 5;—discovers a treason, 21;—rewarded for it, 6. 6;—his mourning on account of a decree against the Jews, 4. 1;—advanced, 8. 1, 15; 10. 3;—returned to Jerusalem, Ezra 2. 2; Neh. 7. 7.

*Moriah*, a mountain within the walls of the north-east part of Jerusalem;—here Abraham intentionally offered Isaac, Gen. 22. 2;—here Solomon built the temple, 2 Chr. 3. 1.

*Morning*, *eye-lids* of, or first appearance of light, Job 41. 18;—*wings* of, rapid spread of the sunbeams, Ps. 139. 9.

*Morsel*, a small piece of bread, Gen. 18. 5; Ps. 147. 17; Prov. 17. 1; Heb. 12. 16.

*Mortal*, liable to death, as the body of man is, Job 4. 17; Rom. 6. 12; 8. 11; 1 Cor. 15. 53.

*Mortar*, cement to connect stones in building, Gen. 11. 3; Lev. 14. 42,—also a vessel for braying in with a pestle, Num. 11. 8; Prov. 27. 22.

*Mortgaged* land, consigned to a creditor to be his, if not redeemed within a limited time, Neh. 5. 3.

*Mortification*, or putting to death the body of sin, how to be exercised, Eccl. 7. 2; Mark 8. 34; 1 Cor. 9. 25; Gal. 6. 14; Col. 3. 5.

*Moses*, [drawn out of the water] the brother of Aaron, and the illustrious Jewish lawgiver, born, Ex. 2. 2;—the son of Amram, 1 Chr. 6. 3;—saved by Pharaoh's daughter, 5;—kills an Egyptian, Ex. 2. 12;—goes to Midian, 15;—marries Zipporah, 21;—his sons, 22;—God appears to him in the bush, 3. 2;—in Midian, 4. 19;—returns to Egypt, 20;—circumcises his son, 25;—meets Aaron, 27;—his age at the time, 7. 7;—his rod becomes a serpent before Pharaoh, 10;—his song after passing through the Red sea, 15. 1, &c.;—goes up to mount Sinai, 24. 1;

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—builds an altar, 4;—continues forty days without food, 18;—desires to see the glory of God, 33. 18;—shown it, 34. 5;—passes a second time forty days without food, 28;—his face shines, 29;—complains of his charge, Num. 11. 10;—smites the rock at Meribah, 20. 7;—his address to the Israelites before his death, and recapitulation of their history, Deut. 1. 1, &c.;—his warning concerning their future disobedience, 31. 29;—his song on the same subject, 32.;—blesses the tribes, 33.;—not permitted to go over Jordan, 3. 26;—views the land of Canaan from Mount Nebo, 34. 1;—dies, 5;—his age, 7;—and character, 10;—his prayer, Ps. 90;—his laws to be remembered, Mal. 4. 4;—the Israelites said to be baptized to him, 1 Cor. 10. 1;—his faith celebrated, Heb. 11. 23—28.

*Mountains*, the most famous mentioned in scripture are, Amalek, in the tribe of Ephraim, Judg. 12. 15;—*Calvary*, on the north-west of Jerusalem, Luke 23. 33;—Carmel, near the Mediterranean, Josh. 19. 26;—Ebal, near to Gerizim, in Samaria, 8. 30;—En-gedi, near the Dead sea, 15. 62;—Gaash, in Ephraim, 24. 30;—Gilboa, south of the valley of Jezreel, 2 Sam. 1. 21;—Gilead, beyond Jordan, Gen. 31. 21;—Gerizim, in Samaria, Judg. 9. 7;—Hermon, beyond Jordan, Josh. 11. 3;—Hor, in Idumea, Num. 20. 25;—Horeb, near to Sinai, Deut. 1. 2;—Lebanon, or Libanus, which separates Canaan on the north from Syria, 3. 25;—Moriah, on which the temple was built, 2 Chr. 3. 1;—Nebo, part of the mountains of Abarim, Num. 32. 3;—Olives, on the east of Jerusalem, Matt. 21. 1;—Paran, in Arabia Petrea, Gen. 14. 6; Deut 1. 1;—Pisgah, in the country of Moab, Num. 21. 20;—Seir, in Idumea, Gen. 14. 6;—Sinai, in Arabia Petrea, Exod. 19. 2; Deut. 33. 2;—Sion, or Zion, in Jerusalem, near to Moriah, 2 Sam. 2. 5; 2 Kings 19. 31;—Tabor, in lower Galilee, to the north of the great plain, Judg. 4. 6.

*Mourning*, for the dead, not to be attended with disfiguring the body, Deut. 14. 1;—accompanied with plaintive music, Matt. 9. 23;—preferable to laughter, Ecc. 7. 2;—threatened to the Israelites, Am. 8. 10; Mic. 1. 16; Zech. 12. 11;—over mystical Babylon, Rev. 18. 19.

——— *for sin* the evidence of repentance, Psal. 38. 6; 51. 2; Matt. 5. 4; 1 Cor. 5. 2; Jam. 4. 9.

——— for Jacob, Gen. 50. 3;—for Aaron, Num. 20. 29;—for Moses, Deut. 34. 8;—of David for his child, 2 Sam. 12. 16;—of the king of Israel for the famine in Samaria, 2 Kings 6. 30;—of David for Saul and Jonathan, 2 Sam. 1. 11;—for Abner, 3. 31;—for Absalom, 18. 33, &c.;—for his friend, Ps. 35. 13;—of the Israelites after the destruction of Jerusalem, Lam. 2. 10;—of Darius on the condemnation of Daniel, Dan. 6. 18.

*Mufflers*, veils or masks with which women cover their face, all except the eyes, Isa. 3. 19.

*Mulberry-trees*, trees, which, as the name imports, produce berries full of cooling and pleasant juice, 2 Sam. 5. 23, 24.

*Mules*, the mongrel produce of the horse and ass, very sure footed, and hardy for travelling;—David and his sons rode on them, 2 Sam. 13. 29;—Solomon rode on one at his coronation, 1 Kings 1. 33, 38;—Ahab had vast numbers of them, 1 Kings 18. 5.

*Multitude* not to be followed to do evil, Ex. 23. 2; Matt. 7. 13.

*Munition*, a fort or fortification, Isa. 20. 7; 33. 16; Nah. 2. 1.

*Murder*, killing any person wilfully and unlawfully, forbidden, Ex. 20. 13; Deut. 5. 17;—punishable with death, Gen. 9. 6;—laws relating to it, Num. 35. 30; Lev. 24. 17

*Murder, uncertain*, how expiated, Deut. 21. 1.

——— of Abel by Cain, Gen. 4. 8;—of the sons of Gideon, Judg. 9. 5. 24;—of Abner by Joab, 2 Sam. 3. 27;—of Amasa by Joab, 20. 8;—of Baasha by Zimri, 1 Kings 16. 9;—of Naboth by Ahab, 21. 8;—Zechariah by Joash, 2 Chr. 24. 21;—of Zechariah king of Israel by Shallum, 2 Kings 15. 10;—of Amon by his servants, 21. 23.

*Murmuring*, or unreasonable complaining, censured, 1 Cor. 10. 10; Phil. 2. 14; Jude 16.

——— of the Israelites at Moses in Egypt, Exod. 5. 20; 14. 11;—at Marah, 15. 23;—at Sin for want of bread, 16. 2;—for water, 17. 2;—at Taberah, Num. 11. 1;—at the report of the spies, 14. 1;—after the death of Korah, &c. 16. 41;—loathing manna, &c. 21. 5.

*Murrain*, a plague among cattle, Ex. 9. 3.

*Muse*, to think closely, or to consider, Ps. 143. 5.

*Musical instruments* invented, Gen. 4. 21;—used at the conveyance of the ark, 1 Chr. 15. 28;—regulated for the national worship by David, 16. 42; 2 Chr. 29. 25;—to be used in praising God, Ps. 33. 2; 81. 2; 92. 3; 108. 2; 150. 3;—their effect on Saul, 1 Sam. 16. 14, 23;—many of them mentioned as used in Babylon, at the worship of the golden image, Dan. 3. 5, 10, 15.

*Mustard*, a well known plant, which grew in Canaan to the height of a tree, Matt. 13. 31.

*Muster*, to array, or to put an army into rank and order, 2 Kings 25. 19; Isa. 13. 4; Jer. 52. 25.

*Mutual*, relating to both parties, Rom. 1. 12.

*Muzzle*, to put any thing in, or on, the mouth of a beast, to restrain it from eating, Deut. 25. 4; 1 Cor. 9. 9; 1 Tim. 5. 18.

*Myra*, a city of Lycia, where Paul embarked for Rome, Acts 27. 5.

*Myrrh*, a kind of gum which is taken from the trunk and larger branches of the Myrrh-tree, and used by the ancients in embalming the dead, and perfuming garments, &c., Ps. 45. 8; Prov. 7. 17; Esth. 2. 12; John 19. 39.

*Myrtle*, a beautiful and fragrant tree, ever green, and which produces rosy flowers, Neh. 8. 15; Isa. 41. 19; 55. 13; Zech. 1. 8, 10, 11.

*Mysia*, a province of Asia Minor, situated south of Bithynia;—here Paul preached, Acts 14. 7, 8.

*Mystery*, that which was hid, or known *obscurely* or *darkly* before, but is now clearly revealed; as the calling of the Gentiles, Eph. 3. 3; Col. 1. 26;—the doctrines of the gospel, Mark 4. 11; Rom. 16. 25;—some spiritual truth, *couched* or *hidden* under external representation or similitude, Rev. 1. 20; 17. 7;—truths, which, after they are revealed, have something in them dark and unfathomable, 1 Tim. 3. 16.

## N

*Naamah*, [comely, pleasant] daughter of Lamech, and sister of Tubal-Cain, Gen. 4. 22;—also the name of an Ammonitess, the wife of Solomon, and mother of Rehoboam, 1 Kings 14. 21.

*Naaman*, [beautiful, prepared for motion] a general in the army of the king of Syria, 2 Kings 5. 1;—directed by a little maid to apply to Elisha for the cure of his leprosy, 2, 3;—slights the means prescribed by the prophet, 11;—prompted by his servants, he uses it, and is cured, 14;—his grateful acknowledgments to the prophet, 15;—resolves to serve only the God of Israel, 17, 18.

*Nabal*, [a fool, stupid] a rich man of the tribe of Judah;—his ungrateful behaviour to David, 1 Sam. 25. 2;—his death, 38.

*Naboth*, [fruits, words, prophecies] an Israelite of the city of Jezreel, had a vineyard near the palace of Ahab, which he coveted, 1 Kings 21. 1, 2;—refuses to part with it, 3;—murdered by the contrivance of Jezebel, 1 Kings 21. 1, &c.

*Nadab*, [free, princely] and *Abihu*, sons of Aaron, slain for offering strange fire, Lev. 10. 1, &c.

——, *king of Israel*, succeeds his father Jeroboam, 1 Kings 14. 20;—dies, 15. 27.

*Nahallal*, a city of the tribe of Zebulon, Josh. 19. 15;—given to the Levites, 21. 35.

*Nahash*, [serpent, brass, foretelling] a king of the Ammonites, threatens the inhabitants of Jabesh-gilead, 1 Sam. 11. 1;—defeated by Saul, 11.

*Nahor*, [hoarse, dry, hot, angry] son of Terah, and brother of Abraham, Gen. 11. 26;—married Milcah, 29;—his descendants, Gen. 22. 20.

*Nahum*, [comforter, penitent] one of the minor prophets, who uttered his predictions about 713 years before Christ, Nah. 1. 1.

*Nails*, large spikes or pegs, were commonly fixed in the walls of the houses, in ancient times, for hanging clothes, &c. on, Ezra 9. 8; Isa. 22. 23, 25.

*Nain*, a city of Palestine, about 2 miles south of Mount Tabor, memorable as the place where Christ restored to life the son of a widow, Luke 7. 8—11.

*Naioth*, a place near Ramah, where Samuel and David dwelt, 1 Sam. 19. 18, 19, 22.

*Naked*, the duty and reward of clothing them who are, Matt. 25. 34—36;—guilt and punishment of slighting them, 41—43;—figuratively, those who are destitute of an interest in the righteousness of Christ, and of personal holiness, Rev. 3. 17, 18.

*Name*, reputation or character, the value of a good one, Prov. 15. 30; 22. 1; Eccl. 7. 1;—how to be obtained, Psal. 112. 6; Prov. 10. 7.

——— *of God* to be reverenced, Ex. 20. 7, Lev. 19. 12; Psal. 111. 9; Matt. 6. 9.

——— *of Jesus* to be reverenced, Phil. 2. 10;—prayer to be made in it, John 14. 13; 16. 23; Rom. 1. 8; Eph. 5. 20; Col. 3. 17; Heb. 13. 15; 1 Pet. 2. 5.

*Names* given for particular reasons, in the case of Noah, Gen. 5. 29;—of Abraham, 17. 5;—of Sarah, 15;—of Isaac, 19; 21. 6;—of the sons of Jacob, 29. 33, &c.;—of John the Baptist, Luke 1. 7, 13;—of Jesus, Matt. 1. 21.

*Naomi*, [my beautiful or agreeable one] the wife of Elimelech, and the mother-in-law of Ruth, Ruth 1. 2—5;—returns from the land of Moab to Bethlehem, 6—22;—sends Ruth to glean, 2. 2;—instructs her how to act towards Boaz, 3. 1, &c.

*Naphtali*, [my wrestling] the sixth son of Jacob, Gen. 30. 8; 35. 25;—his sons, 46. 24;—prophetic blessing given him by his father, 49. 21;—to his descendants by Moses, Deut. 33. 23;—inheritance of his tribe, Josh. 19. 32;—his descendants, 1 Chr. 7. 13.

*Narcissus*, [stupidity, surprise] the Christians of his family at Rome, kindly saluted, Rom. 16. 11.

*Narrow*, or of small breadth, the way to heaven is, Matt. 7. 14.

*Nathan*, [giver, gift] a prophet of the Lord, commends David for his intention to build a temple, 2 Sam. 7. 3;—reproves him for his adultery with Bathsheba, 12. 1;—prevents Adonijah from being made king, 1 Kings 1. 11—27;—sent by David to anoint Solomon, 32 &c.;—wrote the history of David, 1 Chr. 29. 29.

*Nathanael*, [the gift of God] a disciple of Christ, much commended by him, and supposed to be the same with Bartholomew, attends Jesus, John 1. 45—50;—saw Christ after his resurrection, 21. 2.

*Nations*, all shall worship the Lord, Psal. 66. 9;—the gospel to be preached to all, Matt. 24. 14; Mark 13. 10; Luke 24. 47;—that oppress the Jews to be destroyed, Jer. 25. 12;—represented as angry before the great day of wrath, Rev. 11. 18.

*Native country*, country in which a person is born, Jer. 22. 10.

*Nativity*, the birth of a person, or the origin of a nation, Ex. 16. 3, 4;—place of birth, Gen. 11. 28; Ruth 2. 11; Jer. 46. 16.

*Nature*, the ordinary course of things which God has fixed, Rom. 1. 26, 27;—the light of reason, 2. 14;—common sense, or the general consent of nations, 1 Cor. 11. 14;—substance or essential parts, Heb. 2. 16;—birth, or natural descent, Gal. 2. 15; Eph. 2. 3.

*Naughty*, useless, corrupt, or bad, Prov. 6. 12; 17. 4; Jer. 24. 2.

*Navy*, a fleet of ships, 1 Kings 9. 26, 27; 10. 11, 22.

*Nazareth*, a small city of the tribe of Zebulon, in lower Galilee, situated about 73 miles north of Jerusalem, and to the west of mount Tabor;—noted for the wickedness of its inhabitants, Mark 1. 9; Luke 4. 29; John 1. 46;—here Christ dwelt from his childhood, till he commenced his public ministry, Luke 2. 51; 4. 16;—here he preached, and an attempt was made to put him to death, 16—30.

*Nazarites*, persons devoted to the service of God, or bound by a vow, either for a specified time, or for life;—rules concerning them, Num. 6. 2, &c.

*Neapolis*, a city on the east of Macedonia, now called Napoli, which Paul visited, Acts 16. 11.

*Nebaioth*, [words, prophecies, fruits] the eldest son of Ishmael, Gen. 25. 13; 1 Chr. 1. 29.

*Nebat*, [beholder] of the tribe of Ephraim, and race of Joshua, was the father of Jeroboam the first king of the ten tribes, who revolted from the house of David, 1 Kings 11. 26.

*Nebo*, a city of the tribe of Reuben, Num. 32. 38; Jer. 48. 1;—another city in the land of Judah, Ezra 2. 29; 10. 43; Neh. 7. 33;—likewise the name of a mountain, beyond Jordan, where Moses died, Deut. 32. 49.

——, an idol of the Chaldeans, supposed to be the moon, Isa. 46. 1.

*Nebuchadnezzar*, [Nebo's overcomer of treasures, or groans of judgment] the great king of Babylon, carries Jehoiakim captive, 2 Chr. 36. 6;—and Jehoiachin, 10;—foretold to conquer the neighbouring nations, Jer. 27. 1;—uses divination in marching to Jerusalem, Ezek. 21. 19;—takes Jerusalem, and burns it and the temple, 2 Chr. 36. 19;—his dream of the great image, Dan. 2. 1, &c.;—requires all men to worship his golden image, 3. 1, &c.;—his dream of the great tree, 4. 5;—interpreted by Daniel, 19;—his praise of the true God,

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2. 47, 3. 29; 4. 37;—his arrogance, 4. 30;—his insanity, 33;—restoration, 35.

*Nebuzar-Adan*, [fruits, prophecies, or winnower, of judgment] general of the armies of Nebuchadnezzar, besieged Jerusalem, 2 Kings 25. 8;—destroyed that city, and took the people captive, 9—20; Jer. 39. 1—14;—liberated the prophet Jeremiah, 40. 1—6.

*Necessary*, things that are most so, Job 23. 12; Prov. 4. 7; Eccl. 12. 13; Matt. 6. 33; Luke 10. 42; 12. 31; John 6. 27.

——— *for temporal life*, Gen. 23. 20; Prov. 30. 8; 1 Tim. 6. 8.

*Necessity* excuses legal injunctions, Matt. 12. 1, &c.; Mark 2. 23; Luke 13. 15.

*Necromancy*. See *Divination*.

*Nehemiah*, [consolation, repentance, or rest of the Lord] the inspired penman of the book which bears his name, laments the state of Jerusalem, Neh. 1. 1, &c.;—his prayer, 5;—sent by Ahasuerus to Jerusalem, 2. 1;—arrives there, 9;—urges the Jews to build, 17;—rebukes the usurers, 5. 6;—finishes the wall, 6. 15.

*Neigh*, to cry as a horse, Jer. 5. 8; 8. 16; 13. 27.

*Neighbour*, to be loved as one's self, Lev. 19. 18; Matt. 22. 39; Mark 12. 33; Jam. 2. 8.

*Nephews*, the sons of a brother or sister, used to signify grandchildren, Judg. 12. 14; Job 18. 19; Isa. 14. 22; 1 Tim. 5. 4.

*Nergal*, an idol of the Cuthites, a tribe of the Chaldeans or Persians, 2 Kings 17. 30.

*Nero*, one of the most wicked and infamous of the Roman emperors, from whose household some were converted to the Lord, Phil. 4. 22.

*Nether*, the lower, Ex. 19. 17; Deut. 24. 6; Josh. 15. 19; Ez. 31. 14, 16, 18.

*Nethinims*, servants who carried wood, drew water, &c. for the use of the tabernacle and temple, 1 Chr. 9. 2; Ezra 2. 43, 58; 7. 7, 24; Num. 3. 26.

*Netophah*, a city and district of the same name, lying between Bethlehem and Anathoth, 1 Chr. 9. 16; Ezra 2. 22; Neh. 7. 26; Jer. 40. 8.

*New creature*, every one who is in Christ is, 2 Cor. 5. 17; Gal. 6. 15. See *Regeneration*.

—— *heart* and *spirit* promised, Ex. 11. 19; 36. 26, 27.

—— *moons*, offerings on them, Num. 28. 11.

—— *Jerusalem*, the glorious state of the church during the Millennium, Rev. 3. 12; 21. 2.

—— *heavens and earth*, promised, Isa. 65. 17; 66. 22; Rev. 21. 1.

*Nibhaz*, the idol-god of the Avites, who was worshipped in the likeness of a dog, 2 Kings 17. 31.

*Nicanor*, [a conqueror] one of the seven first deacons of the church at Jerusalem, honourably mentioned, Acts 6. 3—6.

*Nicodemus*, [innocent blood, conqueror of the people] a Pharisee and ruler among the Jews, his conversation with Jesus, John 3. 1;—pleads in his favour, 7. 50;—comes to embalm him, 19. 39.

*Nicolas*, [conquering the people] one of the deacons of the church in Jerusalem, Acts 6. 5.

*Nicolaitans*, an early sect of heretics, the disciples of one Nicolas, who taught a community of wives; imputed their wickedness to God as the cause; &c.; Rev. 2. 6, 15.

*Nicopolis*, a city were Paul informs Titus he determined to winter; but it is uncertain whether it was a city of this name in Macedonia, or one in Epirus, Tit. 3. 12.

*Night*, used for a season of adversity, Isa. 21. 12;—a time of ignorance, Rom. 13. 12;—death, John 9. 4.

*Night-Watches*, the periods into which the night was divided, for changing the watchmen or centinels, Ps. 63. 6; 119. 148. See *Watches*.

*Nile*, a celebrated river of Egypt, which flows from south to north about 1500 miles, and falls by several streams into the Mediterranean sea;—it is called *Sihor*, Josh. 13. 3; Jer. 2. 18;—and the River of Egypt, Gen. 15. 18.

*Nimrod*, [rebellion, ruler's sleep] the son of Cush, and founder of the Babylonian empire;—his exploits, Gen. 10. 8—10.

*Nineveh*, an ancient and renowned city, founded by Ashur the son of Shem, Gen. 10. 11;—it is said to have been 60 miles in circumference, and in the time of Jonah, its population, reckoning children the fifth part, must have been 600,000; but soon after the time of Christ not a trace of it could be found; threatened with destruction, Nah. 1.; 2.; 3.;—Jonah preaches there, Jon. 3. 3;—spared on repentance, 10, 11.

*Nisan*. See *Abib*.

*Nisroch*, an idol of the Assyrians, 2 Kings 19. 37; Isa. 37. 38.

*Nitre*, or saltpetre; but what is thus named in scripture must have been very different from ours, Prov. 25. 20; Jer. 2. 22.

*No*, a once populous city of Egypt, thought to be Thebes, or Diospolis, but its situation is now scarcely known, Jerem. 46. 25; Ez. 30. 14, 15, 16; Nah. 3. 8.

*Noah*, [rest, comfort] born, Gen. 5. 28;—his character, 6. 9;—forewarned to build the ark, 13, 14, &c.;—saved from the deluge, 8. 1;—offered sacrifice to God, 20;—his intoxication, 9. 21;—his age and death, 28;—his descendants, 10. 1;—mentioned together with Job and Samuel as singularly righteous, Ez. 14. 14;—his faith celebrated, Heb. 11. 7;—called a preacher of righteousness, 2 Pet. 2. 5.

*Nob*, a small city of the priests in the tribe of Benjamin or Ephraim, to which David fled from Saul, 1 Sam. 21. 1;—here Doeg, by Saul's orders, murdered 85 priests with their families, 22. 18, 19;—here the Benjamites resided after the captivity, Neh. 11. 32.

*Nobles*, persons of high birth and station, Ex. 24. 11; Judg. 5. 13;—not many such effectually called, 1 Cor. 1. 26.

*Noisome*, offensive, disgusting, noxious, Ps. 91. 3; Ez. 14. 21; Rev. 16. 2.

*Noph*. See *Memphis*.

*Notable*, very remarkable, distinguished, Dan. 8. 5, 8; Matt. 27. 16; Acts 2. 20; 4. 16.

*Novice*, one newly converted, and who is unexperienced and unskilful, 1 Tim. 3. 6.

*Nourish*, to feed or maintain, Gen. 47. 12; 2 Sam. 12. 3;—to instruct and build up in faith and comfort, 1 Tim. 4. 6.

*Numbers*, one of the inspired books of Moses, so called because it contains the numberings of the Israelites.

*Nurse*, a woman who suckles a child, Ex. 2. 7;—figuratively, good kings and queens, Isa. 49. 23;—faithful ministers of the gospel, 1 Thess. 2. 7.

*Nurture*, education, instruction, Eph. 6. 4.

*Nymphas*, [bridegroom] a Christian in Laodicea, noted for the piety of his household, Col. 4. 15.

## O

*Oak*, a tree slow in its growth, and firm and durable in its wood, and which abounded in Canaan, Gen. 35. 4, 8; Josh. 24. 26; Judg. 6. 11; 2 Sam. 18. 9; Ez. 27. 6.

*Oars*, instruments to row boats with, Isa. 33. 21; Ez. 27. 6, 29.

*Oaths*, or solemn vows by appeal to God, to be strictly performed, Num. 30. 2; Ps. 15. 4; Matt. 5. 33;—false ones condemned, Lev. 6. 3; 19. 12; Jer. 7. 9; Ez. 17. 15; Zech. 5. 4; 8. 17; Mal. 3. 5.

———, *light ones* not to be taken, Ex. 20. 7; Lev. 19. 12; Zech. 5. 3; Matt. 5. 34; 23. 16; Jam. 5. 12.

——— taken by lifting up the hand to God, Gen. 14. 22;—putting the hand under the thigh, 24. 2; 47. 29;—by the name of God, Deut. 6. 13.

———, *examples, of God*, to Abraham, Gen. 22. 16; Heb. 6. 13;—against Amalek, Ex. 17. 16;—against Moses, Deut. 4. 21;—against the house of Eli, 1 Sam. 3. 14;—to David, 2 Sam. 3. 9; Psal. 89. 35; 110. 4;—against the Israelites, Num. 14. 28—35; Deut. 1. 34; Psal. 95. 11;—against the Assyrians, Isa. 14. 24;—for the restoration of Israel, 54. 9; 62. 8;—against the Jews going to Egypt, Jer. 44. 26.

——— imposed on Abraham's servant, Gen. 24. 3;—on Joseph by Jacob, 47. 31; 50. 5;—on the Israelites by Joseph, 50. 25.

——— required in case of a pledge, Exod. 22. 11;—of a wife suspected of adultery, Num. 5. 21;—of the spies of Rahab, Josh. 2. 12;—mentioned in the prayer of Solomon, 1 Kings 8. 31;—in favour of Joash by the high priest, 2 Kings 11. 4;—of the priests and Levites by Ezra, Ezr. 10. 5;—by Nehemiah, Neh. 5. 12;—of the people, 10. 29;—of Jesus by the high priest, Matt. 26. 63.

——— *taken voluntarily* by Isaac and Abimelech, Gen. 21. 31;—by Jacob to Laban, 31. 53;—by Moses, Josh. 14. 9;—by David and Jonathan, 1 Sam. 20. 42;—by Saul to the witch of Endor, 28. 10;—by David, Ps. 132. 2;—(or rather appeals) by Paul, Rom. 1. 9; 2 Cor. 1. 18, 23; 11. 31; Gal. 1. 20; 1 Thess. 2. 5, 10.

———, *rash ones*, by Esau to Jacob, Gen. 25. 33;—by the Israelites to the Gibeonites, Josh. 9. 19;—by Jephtha, Judg. 11. 30;—(or adjuration) by the high priest to Jesus, Matt. 26. 63;—by the Israelites in Mizpeh, 21. 1;—by Saul, 1 Sam. 14. 24, 39, 44;—by Herod to the daughter of Herodias, Matt. 14. 7, 9.

*Obadiah*, [servant of the Lord] the prophet who wrote that book which bears his name, and who is supposed to be the same with the governor of Ahab's house, who concealed and fed 100 prophets whom Jezebel sought to destroy, 1 Kings 18. 3, 4;—meets Elijah, 7.

——— a valiant man who came to join David's army in the wilderness, 1 Chr. 12. 9;—another whom Jehosaphat sent into the cities of Judah to instruct the people, 2 Chr. 17. 7;—another, one of the principal men in the days of Nehemiah, Neh. 10. 5.

*Obed*, [a servant] the son of Boaz and Ruth, was the father of Jesse, and grandfather of David, Ruth. 4. 17;—also the name of one of David's valiant men, 1 Chr. 11. 47.

*Obed-edom*, [a servant of Edom] receives the ark, and his prosperity in consequence of it, 2 Sam. 6. 10; 1 Chr. 13. 14.

*Obedience* to the revealed will of God, is expressly commanded, Deut. 13. 4; 27. 10; 30. 2, 8; Jer. 7. 23; 26. 13; Matt. 7. 21;—it ought to be *universal*, 2 Cor. 7. 1; Jam. 2. 10, 11;—*sincere*, Ps. 51. 6; 1 Tim. 1. 5;—*cheerful*, 1 Cor. 9. 17; 2 Cor. 9. 7;—the fruit of *love*, 5. 14; 1 John 5. 3;—*diligent*, Heb. 7. 11, 12; 2 Pet. 1. 5;—*uniform*, Psal. 105. 3; 119. 44, 117; Acts 2. 42;—*persevering*, Rom 2. 7; Gal. 6. 9;—from respect to the *authority* of God, and with an eye to his *glory*, 1 Cor. 10. 31;—to be performed in dependence on the assistance of the Holy Spirit, Ps. 71. 16; 1 Pet. 1. 2;—and with reliance on the blood of Christ for its acceptance with God, Eph. 1. 6.

*Obedience, advantages* of, it *adorns* and *commends* the gospel, Matt. 5. 16;—is an *evidence* of a gracious state, 7. 21; James 1. 22—25;—rejoices the hearts of God's people, Acts 11. 23; 3 John 3;—silences gainsayers, Titus 2. 8; 1 Peter 2. 15;—is accompanied with present peace, Ps. 25. 12, 13; 119. 165;—is glorifying to God, John 15. 8; Phil. 1. 11;—leads to eternal glory, Rom. 2. 7; 6. 22; Rev. 22. 14.

———, better than sacrifice, 1 Sam. 15. 22; Ps. 50. 8; 51. 16; Prov. 15. 8; Isa. 1. 11, &c.; Jer. 7. 21; Hos. 6. 6; Am. 5. 22; Mic. 6. 6; Matt. 9. 13; 12. 7.

——— *of Christ* as Mediator, was cheerful and voluntary, Psal. 40. 6—8; Heb. 10. 5—7;—absolutely perfect, 1 Pet. 2. 22; Heb. 7. 26;—in the room and stead of his people, Rom. 5. 19; Phil. 2. 8; Heb. 5. 8, 9;—well pleasing and acceptable to God, Matt. 12. 18; John 8. 29; 2 Pet. 1. 17.

*Obeisance*, honour and reverence to a superior, Gen. 37. 7, 9; 43. 26; Ex. 18. 7; 2 Sam. 1. 2; 14. 4.

*Oblation*, an offering or sacrifice, Lev. 2. 4; 3. 1; 7. 14; &c. See *Offering* and *Sacrifice*.

*Obscure*, dark, or little known, Prov. 20. 20; Isa. 29. 18; 58. 10; 59. 9.

*Observation*, a mark or notice, Luke 17. 20.

*Observe*, to mark with attention, Gen. 37. 11; Deut. 11. 32;—to put in practice, Ex. 12. 17; 31. 16; Matt. 23. 20.

*Obstinacy*, or stubbornness, reproved, Deut. 21. 18; 30. 17; 1 Sam. 15. 23; Ps. 58. 4; Prov. 29. 1; Isa. 30. 9; 42. 18; 43. 8; Jer. 5. 21; Ezek. 12. 2; Matt. 13. 15; Acts 3. 23; 7. 51.

*Occupation*, trade or employment, Gen. 46. 33; Acts 18. 2; 19. 25.

*Occupy*, to employ or use, Exod. 38. 24; Ex. 27. 9; Luke 19. 13.

*Occurrent*, taking place, 2 Kings 5. 4.

*Odour*, a fragrant or sweet smell, Lev. 26. 31; John 12. 3.

*Offences*, or grounds of causing others to stumble and offend, to be avoided, Matt. 5. 29; 18. 7, &c.;—not to be given to Christian brethren, 1 Cor. 8. 9; 9. 19, &c.; 10. 32;—how to behave when they arise, Ps. 25. 9; Matt. 18. 15.

*Offerings, Oblations*, and *Sacrifices*, in the Jewish worship, were of three kinds;—those which were *bloody*, and which consisted of slain animals, Lev. 1. 2, 14; 3. 2, 7;—those which consisted of *fruits* and *meats*, 2. 11; 23. 10;—and those which consisted of *drink*, or *wine*, Ex. 29. 40; Num. 15. 4, 7.

——— by *fire* were, the *burnt-offering*, Lev. 1. 3, &c.;—the *meat*-offering, 2. 1, &c.;—*peace*-offering, 3. 1, &c.;—the *sin*-offering, 4. 2, &c.;—the *trespass*-offerings, 5. 15, &c.;—and the *consecration*-offering for the priests, 8. 22, &c.

———, besides those which were prescribed and obligatory, there were *free-will* offerings sometimes made, Lev. 22. 21; Num. 15. 3; Deut. 16. 10; 23. 23; Ezra 1. 4; 3. 5; 7. 16.

———, those called *thank-offerings* were of the same kind with the peace-offerings, and were intended to return thanks to God for favours obtained, 2 Chr. 29. 31; 33. 16; Amos 5. 22.

——— to be according to ability, 1 Chr. 29. 13, &c.; Ezra 2. 69; Mark 12. 43; 2 Cor. 8. 12; 1 Tim. 6. 17;—for the tabernacle, Ex. 35. 4, &c.;—*for* its dedication.

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Num. 7. 1;—of David for the temple, 1 Chr. 29. 2, &c.;—of the primitive Christians, Acts 4. 34.

*Offerings of sacrifices* to be without blemish, Lev. 22. 21.

——— *of the wicked* an abomination, Prov. 15. 8; 21. 27; Isa. 1. 13.

*Officers*, or servants intrusted with authority over others; as those of Pharaoh, Gen. 40. 2;—of David, 1 Chr. 26. 29; 27. 25;—of Solomon, 1 Kings 4. 7; 2 Chr. 8. 10.

*Offscouring*, the refuse or basest of all things, Lam. 3. 45; 1 Cor. 4. 13.

*Offspring*, children or posterity, Job 5. 25, 21. 8; 27. 14; Isa. 44. 3; 48. 19; Rev. 22. 16.

*Og*, [a cake, bread baked in the ashes] a mighty giant, king of Bashan, conquered, Num. 21. 33; Deut. 3. 1.

*Oil*, for burning in the sanctuary, Ex. 27. 20; Lev. 24. 1;—the sacred for consecrating, Exod. 30. 23; 37. 29;—of the widow not failing, 1 Kings 17. 14;—multiplied, 2 Kings 4. 4;—used as a medicine, Luke 10. 34;—applied to the sick, Jam. 5. 14.

*Ointment*, oil perfumed, used to anoint the head, &c.; Psal. 133. 2; Eccl. 9. 8; Matt. 26. 7;—used as a medicine, Eccl. 10. 1; Isa. 1. 6.

*Old age* to be respected, Lev. 19. 32; 1 Tim. 5. 1;—what renders it valuable and venerable, Prov. 21. 31; 20. 29;—the infirmities of it, Eccl. 12. 1, &c.;—the duty required of it, Tit. 2. 2.

——— of the antediluvians, Gen. 5. 1, &c.;—of Abraham, 25. 7;—of Isaac, 35. 29;—of Jacob, 47. 28;—of Joseph, 50. 26;—of Moses, Deut. 34. 7;—of Caleb, Josh. 14. 10.

*Olive-tree*, an ever-green, which produces an oblong fruit, from which an oil is expressed, Deut. 24. 20; 28. 40;—its leaves and branches an emblem of peace, Gen. 8. 11;—saints compared to, Ps. 52. 8;—the church, Rom. 11. 17, 24;—two in the vision of Zechariah, Zech. 4. 3.

*Olives, mount of*, situated on the east side of Jerusalem, from which it was separated by the brook Kidron;—David went up it when he fled from Absalom, 2 Sam. 15. 30;—Jesus thence foretells the destruction of Jerusalem, &c.; Matt. 24. 1, &c.;—ascends to heaven from it, Acts 1. 12.

*Olympic Games*, were celebrated by the ancient Greeks in honour of Jupiter Olympius, every fifth year, for five successive days, in the plains of Elis, near the city of Olympia and mount Olympus, in the Morea of Greece. They were attended by immense multitudes of all ranks, and consisted in feats of valour and agility; such as the foot and chariot race, wrestling, boxing, leaping, and throwing the quoit; and the victor in any of them had awarded him, by the judges, a chaplet of wild olive. Similar to them were the *Isthmian Games*, celebrated in the isthmus of Corinth; and those instituted by Herod in some parts of Judea. Though none of these is directly mentioned in Scripture; yet there are several obvious and beautiful allusions to them, 1 Cor. 9. 24—27; Phil. 3. 12—14; 1 Tim. 6. 12; 2 Tim. 2. 5; 4. 7, 8; Heb. 12. 1—3.

*Omega*. See *Alpha*.

*Omer*. See *Homer*.

*Omitted*, neglected, left undone, Matt. 22. 23.

*Omnipotence of God*, his power to do all things, Gen. 17. 1; 18. 14; Job 23. 13; 42. 2; Ps. 135. 6; Jer. 32. 17; Dan. 4. 35; Matt. 19. 26; Luke 1. 37; Rev. 19. 6.

*Omnipresence of God*, his being present every where, 1 Kings 8. 27; Ps. 139. 7, &c.; Prov. 15. 3; Jer. 23. 23.

*Omniscience of God*, his seeing and knowing all things, Job 26. 6; 28. 24; 34. 21; Ps. 33. 13; 94. 9; 139. 1, &c.; Jer. 32. 19; Matt. 10. 29; Acts 15. 18. See *God*.

*Omri*, [a sheaf of corn, bitterness, rebellion] king of Israel, succeeds Zimri, 1 Kings 16. 21;—builds Samaria, 24;—dies, 28.

*On*. See *Heliopolis*.

*Onan*, [pain, force, iniquity] son of Judah, his sin and punishment, Gen. 38. 4—10.

*Onesimus*, [profitable, useful] a slave of Philemon, who had fled from him, and come to Rome, where he was converted;—was sent back recommended to his master by Paul, Philem. 10;—sent by Paul to Colosse, Col. 4. 9.

*Onesiphorus*, [bringing profit] one of the primitive Christians, not ashamed of Paul's chains, 2 Tim. 1. 16;—his household saluted, 4. 19.

*Onions*, much used in Egypt, Num. 11. 5.

*Onycha*, an odoriferous spice, Ex. 30. 34.

*Onyx*, a precious gem, half-transparent, with variously coloured belts and veins, Ex. 28. 20; Job 28. 16; Ex. 28. 13.

*Operation*, work, Psal. 28. 5; Isa. 5. 12; 1 Cor. 12. 6; Col. 2. 12.

*Ophel*, a part of mount Zion, rising higher than the rest, and near to the south of the temple, 2 Chr. 27. 3; 33. 14; Neh. 3. 26; 11. 21.

*Ophir*, [abounding with ashes] the son of Joktan, and descendant of Shem, Gen. 10. 29;—also the name of a country, possessed by his posterity, which abounded in gold and precious stones, 1 Kings 9. 28; 10. 11; 22. 48; 1 Chr. 29. 4; 2 Chr. 8. 18; Job 22. 24; Isa. 13. 12.

*Opportunity* to do good, not to be neglected, Isa. 55. 6; Matt. 5. 25; John 9. 4; 12. 35; Gal. 6. 10.

*Opposers*, or adversaries, of the truth, how to behave to them, Luke 9. 54; 2 Thess. 3. 14; 2 Tim. 2. 24.

*Oppression*, severity, or unjust and harsh treatment, forbidden, Ex. 22. 21; Psal. 12. 5; Prov. 22. 16, 22; Jer. 22. 17; Ez. 22. 29; Mic. 2. 2; Zech. 7. 10; Mal. 3. 5.

*Oppressions* that are in the world, Ecc. 3. 16; 4. 1; 5. 8; 7. 7.

*Oracle*, a divine revelation, such as is the whole inspired volume, 2 Sam. 16. 23; Acts 7. 38; Rom. 3. 2; 1 Pet. 4. 11;—the Holy of Holies from which God often revealed his will to the Jews, 1 Kings 6. 16; 8. 6; 2 Chr. 4. 20; Psal. 28. 2.

*Oration*, a public discourse or speech, Acts. 12. 21.

*Orator*, an eloquent public speaker, Isa. 3. 3; Acts 24. 1.

*Orchard*, a garden of fruit trees, Song 4. 13; Ecc. 2. 5.

*Ordinances of God* are his fixed arrangements of natural events, Job 38. 33; Ps. 119. 91; Jer. 31. 35, 36;—his commandments in general, Ex. 18. 20; Lev. 18. 4;—his directions respecting his worship, Mal. 3. 7, 14; Heb. 9. 1, 10;—the offices of civil magistracy, Rom. 13. 2.

*Ordination*, or the regular appointment of Christian ministers, Mark 3. 14; Acts 1. 22; 6. 3; 1 Tim. 4. 14; 5. 22; 2 Tim. 2. 2; Tit. 1. 5;—not to be given to those who are not duly qualified to receive it, Acts 6. 3; 1 Tim. 3. 10; 5. 22.

*Organ*, a musical instrument, early invented, though probably very different from that now in use, Gen. 4. 21; Job 21. 12; 30. 31; Ps. 150. 4.

*Ornaments*, such as jewels, rings, bracelets, &c.—given by Abraham's servant to Rebekah, Gen. 24. 22;—ear-rings, 35. 4; Ex. 32. 2;—of Solomon's bride, Cant. 1. 10;—various, used by the Israelitish women, Isa. 3. 18, &c.;—Christian wives cautioned against excess in, 1 Pet. 3. 3—5.

*Orion*, a southern constellation, or group of stars, Job 9. 9; 38. 31; Amos 5. 8.

*Orphans*, those who are early deprived of their parents, the charge concerning them, Ex. 22. 22; Deut. 10. 18; 24. 17; 27. 19; Job 22. 9; 31. 17; Prov. 23. 10; Isa. 1. 17, 23; James 1. 27;—are under the protection of God, Psal. 10. 14, 18; 68. 5; 146. 9; Prov. 23. 11.

*Osprey* and *Ossifrage*, birds of the falcon or hawk kind, unclean, Lev. 11. 13; Deut. 14. 12.

*Ostrich*, the tallest of all fowls, with long legs and neck, and short wings; measuring 7 or 8 feet high, and much sought for its beautiful and valuable feathers;—described, Job 39. 13—18; Lam. 4. 3.

*Othniel*, [the time of God] the son of Kenaz, by his valour obtained for his wife Achsah, the daughter of Caleb, Judg. 1. 11;—delivers Israel from the king of Mesopotamia, Judg. 3. 9.

*Ouches*, sockets for fastening the precious stones in the high priest's ephod, Exod. 28. 11, 13, 14; 39. 6, 13.

*Oven*, a place for baking of bread, Lev. 2. 4; 26. 26;—persons inflamed with lust, compared to, Hos. 7. 4, 6, 7;—the day of Judgment, Mal. 4. 1.

*Overcharge*, to fill or burden too much, Luke 21. 34; 2 Cor. 2. 5.

*Overlay*, to cover, Ex. 25. 11; 26. 32;—to smother, 1 Kings 3. 19.

*Overplus*, what is left more than sufficient, Lev. 25. 27.

*Overseer*, one who overlooks or takes charge of a business, Gen. 39. 4; 41. 34; 2 Chr. 2. 18;—a pastor or bishop, Acts 20. 28.

*Overshadow*, to cover with a shadow, Matt. 17. 5; Mark 9. 7; Acts 5. 15;—to operate by Almighty and creating agency, Luke 1. 35.

*Overnight*, superintendance or charge of, Num 3. 32; 4. 16; 1 Pet. 5. 2;—error or mistake, Gen. 43. 12.

*Overthrow*, to overturn, defeat, or ruin, Gen. 19. 25; Exod. 14. 27; Deut 12. 3; Acts 5. 39; 2 Tim. 2. 18.

*Overwhelm*, to swallow up, Psal. 78. 53; 124. 4;—to cover with gloom and sorrow, 55. 5; 61. 2; 77. 3.

*Outcast*, an exile, one driven from home and country, Ps. 147. 2; Isa. 11. 12; 16. 3, 4; 27. 13; Jer. 49. 36.

*Outgoings*, outmost or farthest borders, Josh. 17. 9, 18; 18. 19; 19. 14, 22; Psal. 65. 8.

*Outlandish*, of another country or nation, Neh. 13. 26.

*Outrageous*, violent, furious, Prov. 27. 4.

*Owe*, to be in debt to another, Matt. 18. 24, 28; Luke 7. 41; 16. 5;—to be guarded against, Rom. 13. 8.

*Owl*, a bird which hides itself by day, and flies by night, and which has a mournful and fearful hout, or scream, Lev. 11. 16, 17; Deut. 14. 15, 16; Job 30. 29; Ps. 102. 6; Isa. 13. 21; Mic. 1. 8.

*Ox*, that gores, the law concerning it, Ex. 21. 28, 35;—of an enemy to be restored, 23. 4; Deut. 22. 1;—that treads the corn not to be muzzled, Deut. 25. 4;—quoted by Paul, 1 Cor. 10. 9.

*Ozen*, [fasting, eagerness] the sixth son of Jesse, and brother of David, 1 Chr. 2. 15.

*Ozias*, [strength from the Lord] the son of Joram, and father of Joatham, Matt. 1. 8, 9.

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*Paarai*, [opening] the Arbite, one of David's mighty men, 2 Sam. 23. 35.

*Pacify*, to appease, reconcile, or quiet one who is angry, Prov. 16. 14; Esth. 7. 10; Eccl. 10. 4; Ez. 16. 63.

*Padan-aram*, the country, in Mesopotamia, from which Rebekah, Isaac's wife, was brought, Gen. 24. 10; 25. 20;—to it Jacob fled from Esau, 28. 6. 7; 31. 18; 35. 9, 26.

*Paddle*, an iron instrument for digging holes in the earth, Deut. 23. 13.

*Painting* of the face, the practice of harlots, and proud and shameless women, 2 Kings 9. 30; Jer. 4. 30; Ez. 23. 40.

*Palace*, a magnificent house, fit for kings, 1 Kings 16. 18; 21. 1; 2 Chr. 9. 11;—the temple at Jerusalem, 1 Chr. 29. 1, 19;—the church, Ps. 45. 15.

*Palestina*, a name given to the Holy Land, from the *Palestinæ*, or *Philistinæ*, who possessed a great part of it, Ex. 15. 4; Isa. 14. 29, 31.

*Palm-tree*, grows very tall and upright, and is an ever-green, producing fruit, called *dates*, Exod. 15. 27; Lev. 23. 40; Deut. 34. 3; Judges 1. 16;—its branches a symbol of joy and victory, John 12. 31; Rev. 7. 9.

*Palsy*, a well known disease, which unfits the whole, or part of the body for action, and sometimes deprives it of feeling; cases of cured, Matt. 4. 24; 8. 6; 9. 2; Luke 5. 18; Acts 8. 7; 9. 33.

*Pamphylia*, a province of Asia Minor, which gives name to that part of the Mediterranean sea which washes its coasts, Acts 27. 5;—in Perga, one of its principal cities, Paul and Barnabas preached the gospel, 13. 13; 14. 24;—in this province John Mark deserted them, 15. 36—38.

*Panic fear*, or sudden consternation and terror, threatened, Ex. 15. 16; Lev. 26. 8, 36; Deut. 2. 25; 32. 30; Josh. 23. 10.

——— of the inhabitants of Canaan before Jacob, Gen. 35. 5;—before Joshua, Josh 2. 9; 5. 1;—of the Philistines before Jonathan, 2 Sam. 14. 15;—before David, 1 Chr. 14. 15, &c.;—of the Assyrians at the siege of Samaria, 2 Kings 7. 6.

*Paper-reeds*, a kind of bulrushes which grow by the banks of the Nile, in Egypt, of the skins or films of which paper was long made, Isa. 19. 7; 2 John 12. See *Books*.

*Paphos*, a famous city of Cyprus, situated on the western coast of the island, where Paul preached, and converted Sergius Paulus, the Roman proconsul, Acts 13. 6, 12;—here Elymas the sorcerer was struck blind, 8, 11.

*Parable*, a similitude, or allegorical fable, founded on something real or apparent in nature or history, designed to convey and illustrate some important truth;—Jotham's, of the trees making a king, Judg. 9. 7;—of the poor man's ewe lam' by Nathan, 2 Sam. 12. 1;—of two brothers striving together, 14. 1;—of the prisoner that made his escape, 1 Kings 20. 39;—of the thistle and the cedar, 2 Kings 14. 9;—of the vineyard yielding wild grapes, Isa. 5. 1.

——— *of Jesus*, of the unclean spirit, Matt. 12. 1, 3; Luke 11. 24;—of the sower, Matt. 13. 3; Mark 4. 3; Luke 8. 5;—of the tares, Matt. 13. 24;—of the grain of mustard seed, 13. 31; Mark 4. 30; Luke 13. 18;—of the leaven, Matt. 13. 33; Luke 13. 20;—of the hidden treasure, Matt. 13. 44;—of the pearl of great price, 45;—of the seed opening insensibly, Mark 4. 26;—of the net cast into the sea, Matt. 13. 47;—of the unmerciful servant, 18. 23;—of the labourers in the vineyard, 20. 1;—of the two sons sent into the vineyard, 21. 28,—of the wicked husbandmen, 33; Mark 12. 1; Luke 20. 9;—of the servant returning from the field, 17. 7;—of the ten pounds, 19. 11;—of the invitation



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to the marriage *feast*, Matt. 22. 1, Luke 14. 16;—of the man without the wedding garment, Matt. 22. 11;—of the ten virgins, 25. 1;—of the talents, 14;—of the good shepherd, John 10. 1;—of the barren fig-tree, Luke 13. 6;—of the prodigal son, 15. 11;—of the foolish rich man, Luke 12. 13;—of the good Samaritan, 10. 30;—of the rich man and Lazarus, 16. 19;—of the unjust steward, 1;—of the lost sheep, 15. 4; Matt. 18. 12;—of the lost piece of money, Luke 15. 8;—of the importunate widow, 18. 1;—of the Pharisee and publican, 18. 10;—of the nobleman who went to receive a kingdom, 19. 11;—of the creditor who had two debtors, 7. 41.

*Paradise*, the earthly, in which Adam was put, Gen. 2. 8.

———, the heavenly, promised to the penitent thief, Luke 23. 33;—Paul caught up to, 2 Cor. 12. 4;—the tree of life in it, Rev. 2. 7.

*Paramour*, a whorish lover or mistress; the heathen so called, whose idolatries the Jews followed, Ex. 23. 20.

*Paran*, a desert of Arabia Petræa, lying to the southward of Palestine, and to the north-east of the eastern gulf of the Red sea; here Ishmael dwelt, Gen. 21. 21;—here the cloud rested in the march of the Israelites, Num. 10. 12;—here they pitched their camp, 12. 16;—from it the spies were sent to view the Land of Promise, 13. 3;—to it David went after the death of Samuel, 1 Sam. 25. 1.

*Parched*, scorched, or dried, Isa. 35. 5; Jer. 17. 6.

*Parchment*, sheep-skin, &c. dressed for writing on, before the invention of paper made of rags, 2 Tim. 4. 13.

*Pardon* of sins. See *Forgiveness*.

——— of injuries. See *Forgiveness, Revenge*.

*Parents* to be honoured, Ex. 20. 12; Deut. 5. 16; Eph. 6. 2;—law against cursing them, Ex. 21. 17; Lev. 20. 9; Prov. 20. 20;—or smiting them, Ex. 21. 15.

———, *their duty*, to educate their children religiously, Gen. 18. 19; Deut. 4. 9; 6. 6, 7; 11. 19; 32. 46; Ps. 78. 5; Prov. 22. 6; Joel 1. 3; Eph. 6. 4;—not to spare necessary correction, 1 Sam. 3. 13; Prov. 13. 24; 19. 18; 22. 15; 23. 13, 14; 29. 15, 17;—not to discourage them too much, Eph. 6. 4; Col. 3. 21;—to provide for their children, 2 Cor. 12. 14; 1 Tim. 5. 8;—partiality to children to be avoided, Gen. 37. 3, 4; Matt. 22. 16; 1 Tim. 5. 21;—their joy or sorrow from their children's education, Prov. 10. 1; 15. 20; 17. 21, 25; 19. 13; 29. 15, 17.

———, *examples*, of Abraham, Gen. 18 19;—of David, 1 Chr. 28. 9;—of Job, Job 1. 5;—of Lemuel, Prov. 31. 1;—of the parents of Timothy, 2 Tim. 1. 5; 3. 15.

*Parlour*, a lower room for reception and entertainment of visitants, Judg. 3. 20; 23.; 1 Sam. 9. 22.

*Parmenas*, [abiding] one of the seven deacons of the church in Jerusalem, Acts 6. 5, 6.

*Parricide*, or the murder of a father, punishable with death, Exod. 21. 15;—committed by the sons of Sennacherib, 2 Kings 19. 37.

*Parthians*, the inhabitants of Parthia, in the north-west of Persia, Acts 2. 9.

*Partiality*, unfair and unjust treatment of others, to be avoided, Matt. 22. 16; Jam. 2. 1, 9; Jude 16

*Partridge*, a bird which frequents the mountains, 1 Sam. 26. 20; Jer. 17. 11.

*Pashur*, [extending the hole, whiteness, or freedom] to be punished for smiting Jeremiah, Jer. 20. 1.

*Passion*, natural affection or infirmity, Acts 14. 15; Jam. 5 17;—suffering and death, Acts 1 3.

*Passover*, one of the most solemn of the Jewish festivals, so called because the destroying angel *passed over* the houses of the Israelites, while he slew all the first-born of the Egyptians;—instituted, Ex. 12. 3, 43; 13. 5;—rules concerning it, Lev. 23. 4; Num. 9. 1; Deut. 16. 1;—offerings on it, Num. 28. 16;—observed by Hezekiah, 2 Chr. 30. 1;—by Josiah, 35. 1;—after the captivity, Ezr. 6. 19;—Christ compared to it, 1 Cor. 5. 7.

*Pastoral life*, the origin of it, Gen. 4. 20. See *Shepherd*.

*Pastors*, shepherds, or ministers of the gospel, whose business it is to feed the sheep of Christ, Jer. 3. 15; 10. 21; 23. 1, 2; Eph. 4. 11.

*Pasture*, a place for feeding flocks and herds of cattle, Gen. 47. 4; 1 Chr. 4. 39; 40, 41;—spiritual nourishment, Ps. 23. 2; John 10. 9.

*Patara*, a sea-port town of Lycia, which Paul visited, Acts 21. 1.

*Pate*, the crown of the head, Ps. 7. 16.

*Pathros*, a city and canton of Egypt, mentioned by several of the prophets, Isa. 11. 11; Jer. 44. 1, 15; Ez. 29. 14; 30. 14.

*Patience*, or calmness of mind in bearing evils, persisting in duty, and in waiting for promised good, recommended, Job 2. 10; Ps. 37. 1, 7; Prov. 3. 11; 24. 10; Eccl. 7. 8; Mic. 7. 7, 9; Luke 21. 19; Rom. 12. 12; 1 Thess. 5. 14; Heb. 10. 36; 12. 1, &c.; Jam. 1. 3; 5. 7; 1 Pet. 2. 19; 2 Pet. 1. 6.

———, *motives* to cultivate it, are, the command of God, 1 Tim. 6. 11; Heb. 12. 1; 2 Pet. 1. 6;—his patience with us, Ex. 34. 6; Rom. 2. 4; 9. 22; 1 Pet. 3. 20;—our present state renders it necessary, Heb. 10. 36;—the evils which flow from the want of it, and the advantages which attend it, Ecc. 7. 8; Ps. 37. 7—11;—our trials are less than we deserve, Ezra 9. 13; Lam. 3. 39;—they are intended for our benefit, Rom. 8. 28; 2 Cor. 4. 17;—they will soon terminate in triumph, Rom. 8. 18; Jam. 5. 7, 8;—the example of good men, and especially of Christ. See next article.

———, *examples*, of Moses, Num. 12. 3;—of Job, Job 1. 20;—of David, Psal. 40. 1;—of the Thessalonians, 1 Thess. 1. 3;—of the religious in former times, Heb. 10. 34;—of Christ, Isa. 53. 7; 1 Pet. 2. 23;—the impatience of the apostles, Luke 9. 54.

*Patience of God*, is his long-suffering or forbearance, Num. 14. 18; Ps. 86. 15;—he is called the God of patience, Rom. 15. 5;—it is exercised towards his chosen people, Isa. 30. 18; Rom. 3. 25; 1 Tim. 1. 16; 2 Peter 3. 9;—and towards his enemies, Eccl. 8. 11; Rom. 2. 4;—it is manifested by giving warnings of his judgments, Amos 1. 1; Jon. 1. 2; 1 Pet. 3. 20; 2 Pet. 2. 5;—by delaying to execute them, Ps. 50. 21; 2 Pet. 3. 9.

———, *examples of*, towards the antediluvians, Gen. 6. 3;—the inhabitants of Sodom, 18. 20, 21;—Pharaoh, Ex. 5. 2; 7. 4;—the Israelites in the wilderness, Acts 13. 18;—the Amorites and Canaanites, Gen. 15. 16; Lev. 18. 28;—the Gentile world, Acts 17. 30;—fruitless professors, Luke 13. 7.

*Patmos*, an island of that part of the Mediterranean, called the Egean sea, situated about 45 miles westward of Miletus. It is about 25 or 30 miles in circumference, and is of a barren soil;—to it the apostle John was banished, and here he had the prophetic visions recorded in the Apocalypse, Rev. 1. 9

*Patriarch*, the head or prince of a family, applied chiefly to those who lived before the time of Moses, Acts 2. 29; 7. 8, 9; Heb. 7. 4.

*Patrimony*, the goods or inheritance left by a father to his child, Deut. 18. 8.

*Pattern*, an example or model, Ex. 25. 9, 40; Num. 8. 4; Tit. 2. 7; Heb. 8. 5; 9. 23.

*Patterns*, Christ, and the prophets and apostles are to be ours, Matt. 11. 29; John 13. 15; 1 Cor. 4. 16; 11. 1; Phil. 2. 5; 3. 17; 1 Thess. 1. 6; Heb. 6. 12; 12. 2; 1 Pet. 2. 21; 1 John 2. 6. See *Example*.

*Paul*, [little] the great apostle of the Gentiles, was of the tribe of Benjamin, Rom. 11. 1;—was a Pharisee of the strictest order, Acts 23. 6;—educated by Gamaliel, 22. 3;—a persecutor of Stephen, 8. 1;—of the church in general, 9. 1;—struck blind on his way to Damascus, 3; 22. 6; 26. 13;—baptized, 9. 18;—escapes in a persecution at Damascus, 23; 2 Cor. 11. 33;—leaves Jerusalem with Barnabas, and goes to Antioch, Acts 12. 25;—appointed with Barnabas to preach to the Gentiles, 13. 1;—goes to Cyprus, 4;—strikes Elymas blind, and converts the governor, 8;—comes to Antioch in Pisidia, 14;—at Iconium, 51;—at Lystra where he cures a lame man, 14. 8;—stoned there, 19;—at Derbe, 20;—returns to Antioch, 26;—sent to Jerusalem with Barnabas about the question of circumcision, 15. 2;—circumcises Timothy at Lystra, 16. 1;—sails from Troas to Macedonia, 11;—at Philippi converts Lydia, 16. 14;—imprisoned, 23;—released by a miracle, 26;—at Thessalonica, 17. 1;—at Berea, 10;—at Athens, 15;—at Corinth, 18. 1;—at Ephesus, 19;—returns to Antioch, 22;—his third progress, 23;—passes through Galatia, *ib.*;—to Ephesus, 19. 1;—miracles wrought by him there, 19. 11;—goes to Macedonia, 20. 1;—in Greece, 2;—at Troas, 6;—raises Eutychus to life there, 12;—at Miletus addresses the elders of the church of Ephesus, 18;—at Cesarea, 21. 8;—at Jerusalem, 17;—apprehended, 33;—addresses the people, 22 1, &c.;—bound, 25;—pleads before the Sanhedrim, 23. 1;—sent to Cesarea, 12. 33;—pleads before Felix, 24. 1, &c.;—preaches before Drusilla, 24;—pleads before Festus, and appeals to Cesar, 25. 8, 10;—before Agrippa, 26. 1, &c.;—sails for Rome, 27. 1;—shipwrecked at Melita, 28. 1;—cures many persons there, 7;—arrives at Rome, 16;—addresses the Jews there, 17;—continues there two years, 31.

——, his character of the heathen world, Rom. 1. 19, &c.;—of the Jews, 2. 17;—exhorts to moral duties, 12. 1, &c.;—to candour, 14. 1; 15. 1;—his preaching not rhetorical, 1 Cor. 2. 3;—his condescension to all persons, 9. 19; 10. 33;—disclaims dominion over the faith of Christians, 2 Cor. 1. 24;—his zeal and disinterestedness, 4. 1; 6. 4; 7. 2; 11. 7; 12. 13;—exhorts to a liberal contribution to the poor Christians at Jerusalem, 8. 7;—complains of his opposers at Corinth, 10. 2; 11. 13;—his revelations, 12. 1, &c.; Gal. 2. 2;—his sufferings, 2 Cor. 11. 23; Phil. 1. 13;—threatens his opposers, 2 Cor. 13. 2;—an apostle appointed by Christ himself, Gal. 1. 1, 12;—his history, 1. 16, &c.;—opposes Peter, 2. 11;—desires to die, Phil. 1. 20;—his advantages as a Jew, 3. 4;—rejoices in his sufferings, Col. 1. 24;—at Philippi and Thessalonica, 1 Thess. 2. 2;—proposes his example to Christians, 1 Cor. 11. 1; Phil. 3. 17; 2 Thess. 3. 7;—commends himself, 2 Cor. 11. 5; 12. 11; 1 Thess. 2. 5;—calls himself the chief of sinners, 1 Tim. 1. 15;—his near view of death, 2 Tim. 4. 6;—leaves his cloke and parchments at Troas, 13;—sends Tychicus to Ephesus, 4. 12;—deserted at his first hearing before Nero, 16;—his epistles commended by Peter, 2 Pet. 3. 15.

*Pavilion*, a tent, chiefly one for a king, prince, or general, 1 Kings 20. 12; 16; Jer. 43. 10;—God makes darkness his, 2 Sam. 22. 12; Psal. 18. 11;—hides his people in his, 27. 5; 31. 20.

*Peace* to be cultivated, Ps. 34. 14; 133. 1; Prov. 3. 30; 15. 17; 17. 1, 14, 17; 20. 3; 25. 8; Zech. 8. 19; Mark 9. 50; Rom. 12. 18; 14. 19; 2 Cor. 13. 11; 1 Thess. 5. 13; Heb. 12. 14; 2 Tim. 2. 22; 1 Pet. 3. 11;—by what means, Prov. 15. 1; 25. 9, 15; Col. 3. 13; 1 Thess. 4. 11.

——— given by Jesus, John 14. 27;—of God, Phil. 4. 7.

*Peace-makers*, their blessedness, Matt. 5. 9; James 3. 18.

*Peace-offerings*, rules concerning them, Lev. 3. 1, &c.; 7. 11;—the priest's portion of them, 28.

*Peacock*, a large and well known fowl, with a fine crest of feathers, and a tail peculiarly beautiful;—imported by Solomon, 1 Kings 10. 22; 2 Chr. 9. 21;—described, Job 39. 13.

*Pearl*, a hard, white, shining gem, found in some shell-fishes, Job 28. 18; Matt. 7. 6; 13. 45;—the gates of the new Jerusalem, each of one, Rev. 21. 21.

*Peculiar treasure and people*, the church is to God, Ex. 19. 5; Deut. 14. 2; Psal. 135. 4; Tit. 2. 14.

*Pedigree*, genealogy, or descent by parentage, Num. 1. 18.

*Peeled*, stripped of the bark, clothes, or skin, Isa. 18. 2, 7; Ex. 29. 18.

*Peep*, to speak softly, and as it were out of the belly; or the art of *ventriloquism* practised by witches and wizards, Isa. 8. 19; 29. 4.

*Pekah*, [opening of the Lord] the son of Remaliah, commanded the army of Pekahiah, king of Israel, and, after conspiring to slay him, succeeded him, 2 Kings 15. 25;—confederate with Rezin king of Syria against Judah, Isa. 7. 1;—slain, 2 Kings 15. 30.

*Pekahiah* succeeds his father Menahem, 2 King 15. 22;—slain, 25.

*Pelatiah*, [deliverance or flight of the Lord] son of Beniah, a prince who lived in the time of Zedekiah king of Judah, Ez. 11. 1, 13;—another of this name, son of Hananiah, 1 Chr. 3. 21.

*Peleg*, [division] the son of Eber, in whose days men were *divided* by the confusion of language, Gen. 10. 25; 11. 16.

*Pelethites*, [judges, destroyers] valiant soldiers, who were the guards of David. 2 Sam. 8. 18.

*Pelican*, a large fowl, with a long crooked beak, the fore part of the head towards the throat naked, with a bag or pouch under the bill, and which haunts deserts, Lev. 11. 18; Deut. 14. 17; Ps. 102. 6.

*Pens*, used in writing by the ancients, were not quills, but made of small and strong reeds, Judges 5. 14; Ps. 45. 1; 3 John 13;—those for graving in stone, &c., were of iron, Job 19. 24; Jer. 17. 1.

*Peniel*, or *Penuel*, a place on the east of Jordan, near the brook Jabbok, so named by Jacob because he here saw *the face of God*, Gen. 32. 24—30;—here the Gadites built a city, the tower of which Gideon cast down, Judg. 8. 8, 9, 17;—it was rebuilt by Jeroboam, 1 Kings 12. 25.

*Pentecost*, a stated festival of the Jews, thus named because it was kept on the *fiftieth* day after the second day of the Passover;—the Israelites called it *the feast of weeks*, because it was kept seven weeks after the passover, Ex. 34. 22;—directions how it ought to be observed, Lev. 23. 15; Deut. 16. 9;—the descent of the Spirit upon it, Acts 2 1, &c.

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*Penny*, a Roman coin, current among the Jews in the time of Christ, equal to seven pence three farthings of English money, Matt. 20. 2, 9, 13; Mark 6. 37; 12. 15; Rev. 6. 6.

*People of God*, the church of Israel, Judg. 20. 2; 2 Sam. 14. 13; Psal. 47. 9;—professing and genuine Christians, Heb. 4. 9; 1 Pet. 2. 10.

———, their duty to God's ministers, Matt. 10. 14; Luke 10. 16; 1 Cor. 4. 1; 9. 14; Gal. 6. 6; 1 Thess. 4. 6; 5. 12; 1 Tim. 5. 17; Heb. 13. 7, 17.

*Peor*, a mountain on the east of Jordan, near to the mountains of Nebo and Pisgah; Balak brought Balaam to the top of, Num. 23. 28;—the idolatry of the Israelites, in worshipping Baal-Peor, called the *matter* and the *iniquity* of, 25. 3, 18; 31. 16; Josh. 22. 17.

*Perdition*, destruction, final ruin, Phil. 1. 28; 1 Tim. 6. 9; Heb. 10. 39;—Judas, called the son of, John 17. 12;—and also Antichrist, 2 Thess. 2. 3.

*Perfect*, God is absolutely and infinitely, Matt. 5. 48;—the *law*, or word, of the Lord is completely, Ps. 19. 7;—his *work* is, and his *way*, Deut. 32. 4; 2 Sam. 22. 31;—faithful and eminent saints are now comparatively, as Noah and Job, Gen. 6. 9; Job 1. 1, 8; 2. 3;—believers in Christ shall all in due time be completely, Eph. 4. 13; Col. 1. 28; 4. 12; Heb. 12. 23;—prayer to God to make his people, John 17. 23; Col. 4. 12; 1 Thess. 3. 10; Heb. 13. 21; 1 Pet. 5. 10.

*Perfection*, none can find out God to, Job 11. 7;—in obedience and holiness, not attainable by man, Job 9. 20; 15. 14; Prov. 20. 9; Rom. 3. 10; 1 John 1. 8;—to be aimed at, Deut. 18. 13; 1 Kings 8. 61; Matt. 5. 48; Luke 6. 36; 2 Cor. 13. 9, 11; Eph. 5. 1; Heb. 13. 21.

*Perfume*, what gives a sweet odour, or agreeable smell, Exod. 30. 35; Prov. 7. 17; 27. 9; Isa. 57. 9.

*Perga*, a city of Pamphylia, on the river Caystrus, where Paul and Barnabas preached, Acts 13. 14; 14. 25.

*Pergamos*, a city of Asia Minor, on the river Caicus, about 40 miles north-west from Thyatira;—the message of Christ to the church there, Rev. 2. 12.

*Perils*, or eminent dangers, endured by Paul, 2 Cor. 11. 26.

*Perilous* times, in the last days, 2 Tim. 3. 1.

*Perish*, to lose natural life, Num. 17. 12; Jon. 1. 6; Mark 4. 38;—to be subjected to eternal punishment, John 3. 15; 1 Cor. 1. 18; 2 Cor. 2. 15; 2 Pet. 2. 12.

*Perjury*, swearing falsely, forbidden, Ex. 20. 16; Lev. 6. 3; 19. 12; Deut. 5. 20; Zech. 5. 4; 8. 17; 1 Tim. 1. 10;—of Zedekiah against Nebuchadnezzar, 2 Chr. 36. 13.

*Perizzites*, a tribe of the ancient Canaanites, Gen. 13. 7; 15. 20;—delivered into the hands of Judah, Judg. 1. 4;—Solomon made them to pay tribute, 2 Chr. 8. 7.

*Pernicious*, destructive, very hurtful, 2 Pet. 2. 2.

*Perpetual*, everlasting or endless, Psal. 9. 6; Jer. 50. 5;—to the end of time, Gen. 9. 12; Ex. 31. 16;—the continuance of the legal dispensation, Ex. 29. 9; 30. 8.

*Perplexed*, greatly vexed, or disturbed, Esth. 3. 15; Isa. 22. 5; Joel 1. 18; Luke 9. 7; 2 Cor. 4. 8.

*Persecution*, or oppression and exposure to suffering and death, for Christ's sake, foretold to be the lot of the apostles and primitive Christians, Matt. 10. 18; John 15. 18—21;—how to behave under it, Matt. 5. 44; 10. 22; Rom. 12. 14; 1 Cor. 4. 12; 2 Cor. 12. 10; 1 Pet. 4. 19;—the reward of it, Matt. 5. 10; 16. 25; Mark 8. 35; Luke 9. 24; 1 Pet. 4. 14; Jam. 1. 9; Rev. 6. 9; 7. 13.

*Perseverance*, or steadfast continuance, *in duty* enjoined, Matt. 10. 22; 24. 13; Luke 9. 62; Acts 13. 43; 1 Cor. 15. 58; 16. 13; Col. 1. 23; 2 Thess. 3. 13; 1 Tim. 6. 14; Heb. 3. 6, 14; 10. 38; 2 Pet. 3. 17; Rev. 2. 10, 25.

———— *of the saints*, or their continuance in a state of grace, till they are brought to glory, appears from the *electing purpose* of God, Rom. 8. 29; Eph. 1. 3; 2 Thess. 2. 13;—the immutability of his *love*, *wisdom*, and *faithfulness*, in the scheme of grace, Jer. 31. 3; Eph. 3. 10; 1 Thess. 5. 24;—their being *given* to Christ and *purchased* by him, John 17. 6, 9; Acts 20. 28; Tit. 2. 14;—their *union* to Christ, Eph. 1. 23; John 17. 21, 23;—his *intercession* for them, 24; Rom. 8. 34;—the *work* of the Holy Spirit, in renewing them, and dwelling in them, John 3. 5, 6, 8; Tit. 3. 5; Gal. 4. 6; Rom. 8. 9, 11;—and from many express *declarations* and *promises*, Job 17. 9; Ps. 94. 14; 125. 1, 2; Prov. 4. 18; Isa. 54. 7—10; Jer. 32. 38—40; John 3. 14, 15; 5. 24; 10. 27, 28; Rom. 8. 29, 30; Phil. 1. 6; Heb. 13. 5.

*Persia*, an ancient kingdom of Asia, bounded on the north by Media, on the west by Susiana, on the east by Carmania, and on the south by the Persian gulf, 2 Chr. 36. 20; Esth. 1. 3, 14, 18; Ez. 27. 10; 38. 5;—predictions respecting, Dan. 8. 20; 10. 13, 20; 11. 2.

*Persians*, the inhabitants of Persia, foretold to conquer Babylon, Isa. 21. 2.

*Persons* of men not regarded by God, or not valued on account of their rank or wealth, Deut. 10. 17; 2 Chr. 19. 7; Job 34. 19; Acts 10. 34; Rom. 2. 11; Gal. 2. 6; Eph. 6. 9; Col. 3. 25; 1 Pet. 1. 17.

————, when not to be regarded by men, Lev. 19. 15; Deut. 1. 17; 16. 19; Prov. 24. 23; Matt. 22. 16; James 2. 1; Jude 16.

*Persuade*, to advise or excite to the performance of something, 2 Chr. 32. 11; 1 Kings 22. 20, 21, 22; Acts 13. 43; 14. 19;—to believe and be assured, Rom. 4. 21; 8. 38; 14. 14; 2 Tim. 1. 12; Heb. 12. 13.

*Perverseness*, spiteful and obstinate crossness, and adherence to what is wrong, Prov. 11. 3; Isa. 59. 3; Ex. 9. 9.

*Pervert*, to put out of order, to corrupt, Deut. 16. 19; 1 Sam. 8. 3; 24. 17; Acts 13. 10; Gal. 1. 7.

*Pestilence*, a contagious and fatal distemper, or kind of plague, threatened for disobedience, Lev. 26. 25; Num. 14. 12; Deut. 28. 21;—three days of, sent on Israel, for the sin of David, by which 70,000 perished, 2 Sam. 24. 13, 15;—foretold by Christ, Matt. 24. 7.

*Peter*, [a rock or stone] the son of Jonas, and brother of Andrew, John 1. 40;—his name originally was *Simon*, 41;—Jesus called him *Cephas*, or *Peter*, which is of the same import, 42;—attends Jesus, Matt. 4. 14; Luke 5. 11; John 1. 41;—rebukes him, Matt. 16. 22; Mark 8. 32;—is sharply rebuked by Christ, Matt. 16. 23;—acknowledges him to be the Messiah, 16; John 6. 69;—protests that he will not deny him, Matt. 26. 35;—draws his sword in defence of Christ, and cuts off Malchus' ear, John 18. 10;—denies him, Matt. 26. 69; Mark 14. 69; Luke 22. 54; John 18. 15, &c. 25;—sees him after his resurrection, Luke 24. 34; 1 Cor. 15. 5;—three times avows his love to Christ, John 21. 15—17;—addresses the disciples about a successor of Judas, Acts 1. 15;—his speech to the Jews on the day of Pentecost, 2. 14;—cures a lame man at the gate of the temple, 3. 1;—imprisoned together with John, 4. 3;—many cures performed by him, 5. 15;—imprisoned, and released by an angel, 18, 19;—speaks boldly before the magistrates, 29;—communicates the Holy Spirit to the Samaritans, 8. 17;—confounds Simon Magus, 20;—cures Eneas of the palsy, 9. 33;—raises Dorcas to life, 36;—converts Cornelius, 10. 34;—defends himself about preaching to the Gentiles, 11. 2;—imprisoned by Herod, and delivered by an angel, 12. 3, &c.;—opposed by Paul, Gal. 2. 11;—expects to die soon, 2 Pet. 1. 14;—his testimony to the transfiguration of Jesus, 18;—commends Paul's epistles, 3. 15.

*Pethor*, a city of Mesopotamia, the native place of Balaam, Num. 22. 5; Deut. 23. 4.

*Phalti*, [deliverance, flight] the son of Laish, married Michael, after Saul had taken her from David, 1 Sam. 25. 44;—from him David afterwards took her, 2 Sam. 3. 15.

*Phanuel*, [face, or vision of God] the father of the prophetess Anna, Luke 2. 36.

*Pharaoh*, [disperser, spoiler] the name of a race of kings who successively sat on the throne of Egypt;—I. mentioned in scripture, takes Sarah from Abraham, Gen. 12. 15;—restores her, 20.

———— II. his prophetical dream, Gen. 41. 1, &c.;—exalts Joseph, 39—45;—his kind reception of Jacob and his sons, 47. 1—10.

———— III. oppressed and persecuted the Israelites, Exod. 1. 8—11;—commanded their male children to be drowned, 22;—his daughter saves Moses, and adopts him for her son, 2. 5—10.

———— IV. Moses sent to him, Ex. 3. 10;—his obduracy foretold, 19;—God's message to him, 4. 22, 23;—refuses to let Israel go, 5. 1, 2;—hardens his heart, 7. 14;—drowned in the Red sea, 14. 23.

———— V. known to us, gave protection to Hadad, son of the king of Edom, who was cotemporary with David, 1 Kings 11. 15—22.

———— VI. gave his daughter in marriage to Solomon, 1 Kings 3. 1;—took Gezer, and gave it for a present to his daughter, 9. 16.

———— VII. mentioned, is he with whom Hezekiah made a league, 2 Kings 18. 19—21.

*Pharaoh-Necho* carries Jehoahas captive to Egypt, 2 Kings 23. 33;—foretold not to return, Jer. 22. 10;—his defeat foretold, Ezek. 17. 17.

*Pharaoh-Hophra*, grandson of the former, entered into alliance with Zedekiah, king of Judah, against the king of Babylon, Jerem. 46. 2, 16;—predictions against him, Isa. 19. 1, &c.; 20. 4; Ez. 29. 1; 30. 20—26; 31. 2; 32. 2.

*Pharisees*, [separatists] a much celebrated religious sect among the Jews, who were generally men of influence, Matt. 23. 2;—they laid claim to superior sanctity, Luke 18. 9—12;—for a pretence made long prayers, Matt. 23. 14; Mark 12. 40;—paid tithes of what was not required, Matt. 23. 23; Luke 11. 42;—fasted often, Luke 18. 12;—made broad their phylacteries, Matt. 23. 5;—added the traditions of the fathers to the written law, Mark 7. 3, 8, 13;—but they were proud, arrogant, and avaricious; and therefore their hypocrisy was often exposed and severely censured by Christ, Matt. 5. 20; 15. 3, &c.; 16. 6, 12; 23. 1, 23, 33; Mark 8. 15; Luke 11. 38, 42; 12. 1; 16. 14; 18. 9.

*Pharpar*. See *Abana*.

*Phebe*, [shining, pure] a deaconess of the church at Cenchrea, near Corinth, Rom. 16. 1, 2.

*Phenice*, a sea-port town on the western shore of the island of Crete, Acts 27. 12;—many converts made there, 11. 19.

*Phenicia*, or *Phenice*, a province of Syria, bounded on the west by the Mediterranean, on the east by Syria, on the south by the mountain Anti-Libanus, and on the north by the island of Aradus;—those scattered by the persecution, which followed the death of Stephen, came, Acts 11. 19;—Paul and Barnabas passed through, 15. 3;—Paul went in a ship bound for, 21. 2;—Tyre and Sidon were principal cities of. See these articles.

*Phichol*, [perfection of the mouth] a general of the army of Abimelech, king of Gerar, Gen. 21. 22.

*Philadelphia*, a city of the province of Lydia, in Asia Minor, about 24 miles east of Sardis;—Christ's message to the church there, Rev. 3. 7.

*Philemon*, [affectionate, kisser] a rich and pious citizen of Colosse, to whom Paul addressed the epistle which bears his name, Phile. 1.

*Philip*, [warlike, lover of horses] *the apostle*, attends Jesus, John 1. 43;—Jesus questions him about the loaves, 6. 5;—he desires to see the Father, 14. 8.

————, *the deacon*, preaches to the Samaritans, Acts 8. 5;—to the eunuch of the queen of Ethiopia, 26;—carried to Azotus, and goes thence to Cesarea, 40;—receives Paul and his companions, 21. 8.

————, the son of Herod the Great, and of Mariamne the daughter of Simon the high-priest;—his wife, Herodias, was taken from him by his brother, Matt. 14. 3; Mark 6. 17.

*Philippi*, one of the chief cities of Macedonia, lying on the borders of Thrace, and on the banks of the river Strymon, about 70 miles north-east from Thessalonica;—Paul and Silas preached here by the river, Acts 16. 12, 13;—here Lydia was converted, and she and her family baptized, 14, 15;—here they cast out a spirit of divination, 16—18;—here they were beaten and imprisoned, 22, 23;—here the jailor was converted, and he and his family baptized, 25—34;—here a church was formed, to which Paul wrote the epistle to the Philippians, Phil. 1. 1.

*Philistia*, a part of the south-west of Palestine, so called because possessed by the Philistines, Psal. 60. 8; 87. 4; 108. 9.

*Philistines*, the inhabitants of Philistia, conquered by Shamgar, Judg. 3. 31;—oppress the Israelites, 16. 7; 13. 1;—take the ark, 1 Sam. 4. 1, &c.;—put it in the temple of Dagon, 5. 1;—suffer in consequence of it, 3, 8, 10;—send it back, 6. 10;—defeated after a sacrifice by Samuel, 7. 9;—suffer no smith in Israel, 13. 19;—defeated by Saul, 14. 20, 31;—by David, 2 Sam. 5. 17, 22;—distress Jehoram, 2 Chr. 21. 16;—their destruction foretold, Jer. 47. 1; Ezek. 25. 15; Amos 1. 6; Zeph. 2. 4; Zech. 9. 5.

*Philosophy*, [love of wisdom] *heathen*, the folly of it, 1 Cor. 1. 19; 2. 6; Col. 2. 8.

*Phinehas*, [bold countenance, trust or protection] *the son of Eleazar*, kills Zimri and Cozbi, Num. 25. 6; Psal. 106. 30.

————, *the son of Eli*, his guilt and death, 1 Sam. 1. 3; 2. 12, 22, 34; 3. 13, 4. 11.

*Phrygia*, a country of Asia Minor, having the Mediterranean and Hellespont on the north-west, Galatia on the east, and Lydia on the south;—the gospel was early preached here, and a church formed, Acts 16. 6; 18. 23.

*Phygellus*, [little, fugitive] and *Hermogenes*, forsook Paul in his distress, 2 Tim. 1. 15.

*Phylacteries*, were strips, or rolls of

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parchment, on which were written certain words, or passages of the law; and which the Jews wore, bound on their foreheads, wrists, or the hem of their garments; from a false interpretation of Exod. 13. 9, 16; Num. 15. 38, 39;—the Pharisees made their's broad, Matt. 23. 5. *See Frontlets.*

*Physicians*, embalmers of dead bodies, Gen. 50. 2;—doctors of medicine, 2 Chr. 16. 12; Matt. 9. 12; Mark 5. 26;—healers of sorrow and spiritual distress, Jer. 8. 22; Job 13. 4.

*Pictures*, for worship, and images of the Canaanites, to be destroyed, Num. 33. 52.

*Pierced*, prophecies that Christ should be, Ps. 22. 16; Zech. 12. 10.

*Piety*, duty to God, and to parents, required, 1 Tim. 5. 4.

*Pigeons, young*, or doves, a burnt-offering, Lev. 1. 14;—offered by those who could not afford a lamb, for a trespass-offering, 5. 6, 7;—offered by women, after child-birth, who could not give a lamb, 12. 8; Luke 2. 24.

*Pihahiroth*, the pass through which the Hebrews marched to the west shore of the Red sea, Ex. 14. 2.

*Pilate, Pontius*, the Roman governor of Judea, questions Jesus, Matt. 27. 11; Mark 15. 1; Luke 23. 1; John 18. 28;—is warned by his wife not to condemn Christ, Matt. 27. 19;—attempts to release him, 23,—attests Christ's innocence, 24;—yet delivers him to be crucified, 26.

*Pile* of wood for burning dead corpses in, allusions to, Isa. 30. 33; Ex. 24. 9.

*Pilgrimage*, the journey of a pilgrim, human life compared to, Gen. 47. 9; Ex. 6. 4; Ps. 119. 54.

*Pilgrims*, those who travel on a religious account, good men compared to, Heb. 11. 13; 1 Pet. 2. 11.

*Pillar*, the cloud in the wilderness, which resembled one, Ex. 13. 21;—erected for a monument or memorial by Jacob at Bethel, Gen. 28. 18;—at the grave of Rachel, 35. 20;—by Joshua, 24. 26;—by Absalom, 2 Sam. 18. 18;—two for support and ornament in the temple of Solomon, 1 Kings 7. 15; 2 Chr. 3. 17.

*Pilot*, one who steers a ship, Ez. 27. 8, 28.

*Pinacle* of the temple, one of its wings, turrets, or battlements, Matt. 4. 5; Luke 4. 9.

*Pine-tree*, is somewhat akin to the fir; but more solid and durable, Isa. 41. 19; 60. 13.

*Pisgah*, the highest top of that chain of mountains called Abarim, and so close by Nebo that it forms a part of it;—Moses therefore is sometimes said to view Canaan from Nebo, and sometimes from Pisgah, Deut. 3. 27; 34. 1;—Balak brought Balaam to the top of, Num. 23. 14.

*Pisidia*, a province of Asia Minor, having Lycaonia on the north, and Pamphylia on the south;—here Paul and Barnabas planted a Christian church, Acts 13. 14; 14. 24.

*Pison*, one of the four great rivers which watered the garden of Eden, now supposed to be Phasis, a famous river of Colchis, Gen. 2. 11, 12.

*Pit*, a hole in the ground, in which eastern monarchs often kept their prisoners, Isa. 30. 14; 24. 22; 51. 14;—the grave, Job 17. 16; Ps. 28. 1; 30. 3;—deep distress, 40. 2; 88. 6;—hell, Rev. 9. 2; 20. 1.

*Pitch*, a kind of rosin, drawn from the pine-tree;—with it the ark of Noah was covered to secure it from the entrance of water, Gen. 6. 14;—and the little ark in which Moses was put, Ex. 2. 3.

*Pithom* and *Rameses*, two cities in Egypt,



their situation unknown, built of brick made by the Hebrews, Gen. 47. 11; Ex. 1. 11.

*Pity*, tender feeling for pain and misery, manifested by God to his people, Psal. 103. 13; Jam. 5. 11;—required of us to the poor and afflicted, Job 6. 14; Ps. 41. 1, 2; Prov. 28. 8.

*Plague*, a contagious disease, the pestilence, inflicted on Pharaoh on account of Sarah, Gen. 12. 17;—on the Israelites in the wilderness, Num. 14. 37; 16. 46; 25. 9;—for David's numbering the people, 2 Sam. 24. 15.

*Plagues of Egypt. See Egypt.*

*Planets*, these stars (known to the ancients before the invention of telescopes) which change their places in the heavens, and appear brighter and larger than the fixed stars, were *Mercury, Venus, Mars, Jupiter*, and *Saturn*, 2 Kings 23. 5.

*Plants* created, Gen. 1. 11;—children compared to, Ps. 128. 3; 144. 12.

*Platter*, a large vessel for boiling of meat, or for bringing it to the table, Matt. 23. 5; Luke 11. 39.

*Pleasure*, enjoyment, its vanity, Ecc. 2. 1—12.

*Pledges*, pawns which a lender takes from a borrower to secure the return, or payment, of what is lent;—laws concerning them, Deut. 24. 6—17.

*Pleiades*, that cluster of little stars, vulgarly called *the seven stars*, though their number is vastly greater, Job 9. 9; 38. 31.

*Plenty*, our duty to be thankful for it, Ex. 23. 16; Deut. 16. 10; Ps. 103. 1, 5.

*Plotting*, or forming devices to hurt others, the work of the wicked, Ps. 37. 12.

*Plowing*, or tilling the ground, not to be done with an ox and ass together, Deut. 22. 10;—Elijah found Elisha engaged in, 1 Kings 19. 19;—the sluggard will not engage in, Prov. 20. 4.

*Plow-shares*, promises that swords shall be beat into, or war cease, Isa. 2. 4; Mic. 4. 3; Joel 3. 10.

*Plumb-line*, the line on which the plummet, or leaden weight, of masons and carpenters hangs, for discovering the exactness of their work;—an emblem of the rejection of Israel, Amos 7. 7.

*Poets*, composers of poems or songs, heathen ones alluded to, Acts 17. 28;—the book of Job, the Psalms, the Song of Solomon, the Lamentations of Jeremiah, a great part of the prophetical writings, and many passages in the historical books, of the Hebrew scriptures, are poetical compositions.

*Poison* of serpents, Deut. 32. 24; Psal. 58. 4;—of dragons, Deut. 32. 33;—of asps, Job 20. 16; Rom. 3. 13.

*Policy*, art of government, prudence, Dan. 8. 25.

*Pollute*, to defile ceremonially, Exod. 20. 25; 2 Kings 23. 16;—to defile morally, Ez. 20. 13, 31; 23. 30; 36. 18.

*Pollux. See Castor.*

*Polygamy*, having more wives than one, disapproved, Gen. 2. 24; Matt. 19. 4; Mark 10. 6; Rom. 7. 3; 1 Cor. 7. 2. See *Marriage.*

*Polytheism*, having more Gods than one, expressly condemned, Exod. 20. 2; Isa. 43. 10; 44. 8; Hos. 13. 4.

*Pomegranates*, the fruit of a tree of the apple kind; brought by the spies from Eshcol, Num. 13. 23;—abounded in Canaan, Deut. 8. 8;—representations of, placed at the bottom of the high-priest's rob or ephod, Ex. 28. 33, 34; 39. 24, 25.

*Pommel*, a round ball, or knob, 2 Chr. 4. 12.

*Pomp*, nolay or gaudy appearance, Isa. 5. 14; 14. 11; Ex. 7. 24; 30. 18; Acts 25. 23.

*Ponder*, to weigh in the mind, to muse or



consider, Prov. 4. 26; 5. 21; 21. 2; Luke 2. 19.

*Pond*, or *Pool*, containing standing water, Exod. 7. 19; 2 Sam. 2. 13; 4. 12; Isa. 35. 7; 41. 18; John 5. 2; 9. 7.

*Poor*, those who have little of this world's goods, through the providence of God, 1 Sam. 2. 7; Psal. 75. 7;—promises to them who are, Job 5. 15; 36. 15; Ps. 9. 18; 68. 10; 69. 33; 72. 2, 9; 102. 17; 140. 31; 113. 7; 140. 12; Isa. 14. 30; Jam. 2. 5;—duties of the rich to them, Lev. 25. 35; Deut. 15. 7; Ps. 41. 1; 112. 9; Prov. 3. 9, 10, 27; 11. 24, 25; 14. 21, 31; 19. 17; 22. 9; 28. 27; Isa. 58. 6—12; Ez. 18. 7, 9; Mark 10. 21; 1 Tim. 6. 17—19; Heb. 13. 16;—character and danger of those who neglect and despise them, Deut. 15. 9; 24. 15; Prov. 11. 26; 17. 5; 21. 13; 28. 27; Matt. 25. 41—46; Jam. 2. 15, 16; 1 John 3. 17;—their advantages, Psal. 37. 16; Prov. 28. 6; Eccl. 5. 12;—on a level with the rich, Prov. 22. 2; Matt. 11. 5; Luke 7. 22; Jam. 1. 9; 2. 5;—their condition sometimes preferable to that of the rich, Prov. 15. 16; 16. 8; 19. 1; 28. 6; Matt. 19. 23; Luke 6. 20;—the inconvenience and danger of poverty, Prov. 14. 20; 18. 23; 19. 4, 7; 30. 9; Ecc. 9. 15;—through vice and idleness, Prov. 6. 11; 10. 4; 13. 4; 19. 15; 20. 13; 23. 21; 28. 19.

——*in spirit*, or the humble, their blessedness, Isa. 66. 2; Matt. 5. 3.

*Poplar-tree*, is somewhat similar to the willow, Gen. 30. 37; Hos. 4. 13.

*Populous*, full of people, Deut. 26. 5; Nah. 3. 8.

*Porch*, a roofed entrance to a lodging, Judg. 3. 23; 1 Chr. 28. 11; 2 Chr. 29. 7; Matt. 26. 71.

*Porters*, those who keep, and shut or open the gates of a city or house; 2 Sam. 18. 26; 2 Kings 7. 10;—David appointed 4000 in the temple, 1 Chr. 23. 5;—they were divided and arranged under principal directors, 26. 1—13; 2 Chr. 8. 14.

*Portion*, the share of goods which is allotted to one, Gen. 14. 24; 31. 14; Luke 15. 12;—God is his people's, Psal. 16. 5; 119. 57; 142. 5; Lam. 3. 24;—the final state of man, Ps. 11. 6; Matt. 12. 46.

*Possible*, all things so with God, Gen. 18. 14; Job 42. 2; Jer. 32. 17; Matt. 19. 26; Luke 1. 37; 18. 27.

*Post*, a pillar, Ex. 12. 7; Judg. 16. 3;—a swift messenger, 2 Chr. 30. 6; Esth. 3. 13; 8. 14; Job 9. 25.

*Posterity*, offspring, children, descendants, Num. 9. 10; 1 Kings 16. 3; 21. 21; Ps. 49. 13; 109. 13.

*Pot, boiling*, an emblem of Jerusalem, Ez. 24. 1, &c.

*Potentate*, a mighty sovereign and ruler, 1 Tim. 6. 15.

*Potiphar*, [bull of Africa, fat bull] a principal officer of Pharaoh's, to whom Joseph was sold, Gen. 37. 36; 39. 1;—advances Joseph, 4;—is deceived by his wife, and casts Joseph into prison, 20.

*Potsherds*, pieces of broken earthen vessels, men compared to, Isa. 45. 9.

*Pottage*, broth, flesh cut in small pieces and boiled with rice, flour, parsley, &c. Gen. 25. 29; 2 Kings 4. 38—40.

*Potter*, one who makes earthen vessels, a type of the sovereign power of God, Jer. 18. 2; Rom. 9. 21;—the breaking of his vessels, an emblem of the destruction of Jerusalem, 19. 1, 11;—field of, purchased with the price of Christ's blood, Matt. 27. 10.

*Pourtray*, to paint, or draw a picture, Ez. 4. 1; 8. 10; 23. 14.

*Power*, no security against evils, Job 1. 1, &c.; 12. 17; 34. 24; Psal. 33. 16; 44. 6; Luke 1. 51.

——*of God*, a motive to obedience, Ps. 76. 7; Isa. 26. 4; Matt. 10. 28; 1 Pet. 5. 6.



*Power, all, given to Christ*, Matt. 11. 27. 28. 18; John 3. 35; Eph. 1. 20; 1 Pet. 3. 22; Rev. 1. 1.

*Praise of God*, exhortation to it, &c. Ps. 22. 23; 67. 3; 69. 34; 119. 164; Isa. 38. 19; Acts 2. 47; 16. 25;—ought to be offered, not only with the voice, but with the understanding and heart, Ps. 47. 7; 111. 1; 138. 1; 1 Cor. 14. 15; Eph. 5. 19; Col. 3. 16;—should be frequent, Ps. 34. 1; 35. 28; 119. 164; 145. 2; Heb. 13. 15;—should be expressed by *singing*, Ps. 13. 6; 18. 49; 21. 13; 30. 4; 33. 3; 89. 1; 104. 33; 147. 1; Isa. 12. 5; 42. 10; 44. 23; 48. 20; 49. 13; Matt. 26. 30; Acts 16. 25; Eph. 5. 19; Col. 3. 16; Jam. 5. 13.

——, *the subjects of are*, God's goodness, love, and mercy, Psal. 28. 7; 57. 9, 10; 63. 3; 89. 1; 106. 1; Isa. 12. 2, 4, 5;—the gift of his son, Christ Jesus, Luke 1. 63, 69, 70; 2. 10, 11, 13, 14, 28—32; 2 Cor. 9. 15;—redemption, with all its blessings, through him, Isa. 44. 23; Ps. 103. 1—5; 1 Cor. 15. 57; 2 Cor. 2. 14; Eph. 1. 3—6; 1 Pet. 1. 3, 4; Rev. 1. 5, 6; 5. 12, 13; 7. 9, 10;—the obedience and faith of the saints, Rom. 6. 17; 2 Cor. 8. 16; Eph. 1. 15, 16; Phil. 1. 3; Col. 1. 3, 4; 1 Thess. 2. 13; 3. 9; 2 Thess. 1. 3;—all his wonderful works, of creation, providence, and grace, Psal. 9. 1; 26. 7; 75. 1; 104. 24; 111. 1, 2; 139. 14; 150. 1, 2; Rev. 15. 1, &c. &c.

—— *of men*, no proper principal of action, Matt. 6. 1; Gal. 5. 26; Phil. 2. 3.

*Prancing* of horses, their springing and bounding, Judg. 5. 22; Nah. 3. 2.

*Prating*, talking excessively and carelessly, Prov. 10. 8; 3 John 10.

*Prayer to God*, the obligation and use of it, 2 Chr. 7. 14; Psal. 105. 4; Isa. 63. 15, &c.; Matt. 7. 7; Luke 18. 1; Phil. 4. 6; Col. 4. 2; 1 Tim. 2. 1; 1 Pet. 1. 17.

——, *different kinds of*,—*mental* or ejaculatory, without the utterance of the voice, Ex. 14. 15; 1 Sam. 1. 13;—*secret*, or alone in the closet, Dan. 6. 10; Matt. 6. 6; 14. 23; Luke 6. 12; Acts 10. 9;—*family*, or with our household, Josh. 24. 15; 2 Sam. 6. 20;—*social* and *public*, Luke 1. 10; Acts 1. 14; 2. 42; 12. 12; 16. 13, 16, 21. 5.

——, *a due preparation for it*, Psal. 66. 18; 145. 18; Prov. 15. 8, 29; 28. 9; Isa. 1. 15; 29. 13; 59. 2; Mark 7. 6; 11. 25; John 9. 31; 1 Tim. 2. 8; Jam. 1. 6; 4. 3;—to be presented in faith, Matt. 21. 22; Mark 11. 24; Heb. 11. 6;—in the name of Christ, John 14. 13, 14; 15. 16; 16. 23; Eph. 5. 20; Heb. 13. 15; 1 Pet. 2. 5;—with dependance on the assistance of the Holy Spirit, Rom. 8. 15, 26;—with fervour, Ps. 59. 17; Luke 6. 12; 11. 8; 18. 1; Rom. 12. 12; Eph. 6. 18;—frequently, Ps. 55. 17; 86. 3; 119. 164; Dan. 6. 10; Luke 2. 37; 18. 1; 21. 36; Acts 10. 2; 1 Thess. 3. 10; 5. 17; 1 Tim. 5. 5; 2 Tim. 1. 3; 1 Pet. 4. 7;—without ostentation, Matt. 6. 6; Luke 18. 11;—without vain repetitions, Ecc. 5. 2; Matt. 6. 7;—for all conditions of men, Eph. 6. 18; 1 Tim. 2. 1.

——, its prevalence when properly made, Psal. 34. 15; 145. 18; Isa. 30. 19, Jerem. 29. 12; Matt. 7. 7; John 15. 7; Jam. 1. 5; 5. 14; 1 Pet. 3. 12; 1 John 3. 22; 5. 14.

——, *examples of answers to it*, of Abraham's servant, Gen. 24. 12;—of Jacob, 32. 9;—of Moses, Exod. 32. 11, 31; Num. 14. 13; Deut. 3. 21;—of Gideon, Judg. 6. 17; 37.;—of Manoah, 13. 8;—of Samson, Judg. 16. 28;—of Hannah for a child, 1 Sam. 1. 10;—of David, 2 Sam. 7. 18; 1 Chr. 29. 10; Ps. 5. 1, &c. &c.;—of Solomon at the dedication of the temple, 1 Kings 8. 22; 2 Chr. 6. 12;—of Hezekiah, 2 Kings 19. 15; 20. 2;—of Manasseh in his distress, 2 Chr. 33.

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12;—of Daniel, Dan. 9. 3;—of Jonah, Jon. 2. 1, &c.;—of Habakkuk, Hab. 3. 1, &c.;—of Asa, 2 Chr. 14. 11;—of Jehoshaphat, 20. 6;—of Ezra, 9. 6;—of the Levites, Nehem. 9. 5;—of Esther, Esth. 4. 16;—of Amos, Am. 7. 2, 5;—of Zacharias for a son, Luke 1. 13;—of Cornelius, Acts 10. 1.

*Prayer to God for others*, of Abraham for Abimelech, Gen. 20. 17;—Isaac for his wife, 25. 21;—Moses for the people, Ex. 32. 11; 33. 12; Num. 11. 2;—for Miriam, 12. 13;—of Samuel for the people, 1 Sam. 12. 23;—of the Christians for Peter, Acts 12. 5;—of Jesus for his executioners, Luke 23. 34;—of Stephen for his persecutors, Acts 7. 60;—of Paul for the Jews, Rom. 9.; 10. 1;—of the church for him, Rom. 15. 30;—for Christians, 2 Cor. 1. 11; Eph. 1. 16; 6. 18; Col. 4. 3; 1 Thess. 5. 25; 2 Thess. 3. 1; Heb. 13. 18;—for enemies, Matt. 5. 44; Luke 23. 34.

——— proper to precede great undertakings:—of Elisha before he raised the dead child, 2 Kings 4. 33;—of Jesus before the appointment of the twelve apostles, Luke 6. 12;—of the apostles before the appointment of a successor to Judas Iscariot, Acts 1. 24.

———, *forms or patterns of it*, of Moses for the people, Num. 6. 22;—on the removal of the ark, 10. 35;—of the elders of a city clearing themselves of a murder, Deut. 21. 8;—on offering the first-fruits, 26. 3, 5, 13;—by Jesus for all Christians, Matt. 6. 9; Luke 11. 2; John 17. 1, &c.

*Preaching* the gospel of Christ, a Divine institution, Matt. 28. 19; Mark 16. 15; though accounted foolishness by many, yet is the wisdom and power of God, 1 Cor. 1. 18—21;—honoured in the conversion of 3000, on the day of Pentecost, Acts 2. 41;—other 2000 added to their number, 4. 4;—the Ethiopian eunuch, 8. 35;—Cornelius and his friends, 10. 34—44;—Lydia, 16. 14;—the jailor at Philippi, 31—34;—and by it all the Christian churches were planted and watered, 1 Cor. 3. 6.

——— of the gospel of Christ ought to be *plain* and easily understood, 1 Cor. 14. 19;—*scriptural* in sentiment and style, 2. 4, 13; Tit. 2. 1;—*full*, keeping nothing back, Acts 20. 20, 27;—*bold* and undaunted, 9. 27, 29; 14. 3;—*solemn* and free from all theatrical airs and levity, 2 Cor. 4. 5; 1 Tim. 3. 8;—*earnest* and warm, 1 Cor. 2. 4; Col. 1. 28;—*affectionate* and winning, 1 Thess. 2. 7, 8;—and with a *desire* to bring men to Christ, 2 Cor. 5. 20.

———, (called *prophesying*) more useful than the display of spiritual gifts, 1 Cor. 14. 1, &c.

*Precepts*, injunctions, or commands, Neh. 9. 14; Isa. 28. 10; 29. 13;—the whole word of God, Psal. 119. 4, 15, 27, 40, 45, &c.

———, or rules of virtue and prudence in general, Prov. from chap. 10. to 24.

*Precious*, or highly valuable, as Christ is to believers, 1 Pet. 2. 4, 7;—his blood, or sacrifice, 1. 19;—the promises, 2 Pet. 1. 4.

*Predestinate*, to fix or decree before hand, as God has done all things from eternity, Eph. 1. 11.

*Predestination*, or God's pre-ordination, or fore-appointment of certain objects to a particular end;—thus he is frequently mentioned as disposing of the good things of this world according to his will and pleasure, in such terms as imply his predestination of those matters; as Deut. 8. 18; 1 Chr. 29. 12; 2 Chr. 1. 11; Job 1. 21; 2. 12; Psal. 75. 7; Dan. 4. 17, &c.

———, the establishment of Israel in Canaan, and the destruction of several wicked states and kingdoms, predestinated, Gen. 12. 7; 13. 15; Ex. 7. 4; 9. 16; Deut. 2. 30; Josh. 11. 20; Isa. 44. 28; 46. 9.





*Predestination*, particular persons have been predestinated to advance God's glory, and to serve his purposes in different manners: Pharaoh, Ex. 9. 16;—the Canaanites, Josh. 11. 20;—Cyrus, Isa. 44. 28;—Jeremiah, Jerem. 1. 5;—Paul, Acts 9. 15; Gal. 1. 15, 16.

———, God frequently produces good from men's evil intentions, and this is represented as his predestination, Gen. 50. 20; Job 5. 12; Ps. 33. 10; 107. 1; Prov. 16. 9, 33; 19. 21; Acts 2. 23; 4. 26—28.

———, the means of our redemption, and the propagation of the gospel, were predestinated, Gen. 3. 15; 12. 3; 49. 10; Psal. 41. 9; Matt. 16. 18; Luke 18. 33; John 7. 30; 8. 20; 13. 21; Acts 16. 7; Rom. 9. 9; Eph. 5. 1, 11.

———, some persons have been predestinated to grace and glory, Luke 10. 20; 12. 32; Acts 13. 48; Rom. 8. 28, 29; 9. 29; Eph 1. 4, 5; 2 Tim. 1. 9; 1 Pet. 2. 8. See *Election*.

———, dooms no man to eternal damnation, except as the merited punishment of his unbelief, rejection of Christ, and obstinate continuance in sin, Ps. 2. 17; Matt. 25. 41—43; John 3. 36; Rom. 2. 6, 8, 9; Gal. 6. 7, 8; Rev. 21. 8; 22. 15.

*Pre-eminence*, superiority, precedence, highest in honour, power, &c. as Christ is, Col. 1. 18;—man has not, above beasts, in respect of liability to death, Ecc. 3. 19;—Diotrephes proudly sought, 3. John 9.

*Prejudice*, prepossession, or a judgment or opinion formed before examination;—effects of it, 1 Sam. 10. 27; Matt. 13. 55; Luke 19. 14; John 1. 46; 7. 48, 52; 9. 16; Acts 2. 13; 17. 18; 21. 29; 22. 22.

*Premeditate*, to think of, and study a matter before hand. Mark 13. 11.

*Presbytery*, an ecclesiastical court of elders, or presbyters, for ordaining church officers, and governing the church, 1 Tim. 4. 14.

*Prescience of God*, his perfect and eternal foreknowledge of all things, Acts 15. 18; 17. 26; Heb. 4. 13.

*Prescribing*, ordering, or commanding, Ezra 7. 22; Isa. 10. 1.

*Presents*, or gifts, of Abimelech to Abraham, Gen. 20. 14;—of Abraham's servant to Rebekah, 24. 22, 53;—of Jacob to Esau, 32. 13;—of Jacob and his sons to Joseph, 43. 11;—of Joseph to his brethren, 45. 22;—of David's father to Saul, 1 Sam. 16. 20;—to the captain of the host, 17. 18;—of Jonathan to David, 18. 4;—of the queen of Sheba to Solomon, 1 Kings 10. 10;—of the king of Syria to Elisha, 2 Kings 5. 5;—of the wise men, Matt. 2. 11.

———, advantages resulting from, Prov. 17. 8; 18. 16; 21. 14;—danger of judges accepting of, 29. 4; Ecc. 7. 7.

*Presidents*, chief rulers, under the king, Dan. 6. 2, 3, 4, 6.

*Preservation*, our being daily kept in life, and from hurt, is from God, Ps. 3. 5; 4. 8; 121. 8; Lam. 3. 22; Matt. 6. 11; Acts 17. 28.

*Presumption*, or *self-confidence* and *obstinacy* reproved, or punished, Psal. 19. 13; Prov. 27. 1; Luke 12. 18; James 4. 13; Rev. 18. 7.

———, *sins of*, peculiarly heinous, Num. 15. 30; Deut. 17. 12; Ps. 19. 13; 59. 5; Matt. 18. 17; Luke 12. 47; Jam. 4. 17.

*Prevarication*, quibbling, or double dealing, censured;—of Abraham, Gen. 12. 11; 20. 2, 9;—of Isaac, 26. 7, 18;—of Gehazi, 2 Kings 5. 25;—of Ananias and Sapphira, Acts 5. 1, &c. See *Lying*.



*Prevent*, to anticipate, or to go before, Ps. 79. 8; 88. 13; 119. 148; Matt. 17. 25; 1 Thess. 4. 15.

*Prevention* of evil advised, Prov. 14. 16; 22. 3; Matt. 10. 23.

*Prey*, to plunder, Jer. 30. 16;—what is taken by spoil or plunder, Gen. 49. 9, 27; Num. 14. 3; 23. 24; 31. 12.

*Pride*, or *conceit*, reproved, Psal. 101. 5; 131. 1; 138. 6; Prov. 3. 7; 6. 17; 8. 13; 16. 18; 17. 19; 21. 4; 26. 12; 29. 23; Ecc. 7. 16; Isa. 5. 21; Jer. 9. 23; Luke 1. 51; 18. 9; Rom. 12. 16; 1 Cor. 4. 7; 8. 2; 2 Cor. 10. 18; Gal. 6. 3; Phil. 2. 3; Jam. 4. 6.

———, or *ambition to exalt one's self*, Ps. 131. 1; Prov. 17. 19; 18. 2; 25. 6; Jer. 45. 5; Mark 9. 34; 10. 42; Luke 11. 43; 14. 9; Rom. 12. 16; 1 Thess. 2. 6;—motives to guard against it, Ps. 10. 4; 12. 3; 18. 27; Prov. 6. 17; 13. 10; 15. 25; 16. 5; 23. 25; Isa. 14. 13, &c.;—the marks of it, Psal. 13. 4; Prov. 17. 19; 30. 12; Matt. 23. 5; Luke 11. 43; John 7. 18.

———, *examples of*, punished in the case of Korah, Dathan, and Abiram, Num. 16. 1;—of Haman, Esth. 3. 1, &c.,—of Nebuchadnezzar, Dan. 4. 30;—of Simon Magus, Acts 8. 9, 10;—of Herod Agrippa, 12. 22.

*Priests*, those who offered sacrifice to God, instructed the people, and interceded for them; the first mentioned is Melchizedec, Gen. 14. 18;—prior to the time of Moses, no distinct class of men were appointed to this office, but every father of a family seems to have acted as priest of his household; as Abel, Gen. 4. 4;—Noah, 8. 20;—Abraham, 22. 13;—Isaac, 26. 25;—Jacob, 33. 20; 35. 7.

———, from the giving of the law by Moses, were appointed to be of the family of Aaron, Ex. 28. 1, &c.;—their consecration, 29. 1, &c.;—their offerings at that time, Lev. 6. 19;—their garments, Exod. 28. 40; 39. 27, &c.;—forbidden to drink wine during their ministration, Lev. 10. 8;—their portion of the sacrifices, Num. 8. 9; Deut. 18. 3;—the heave-offering out of it, Num. 18. 25;—their mourning, Lev. 21. 1;—their marriages, 13;—to be without blemish, 17;—when they must abstain from holy things, 22. 1;—their genealogies, 1 Chr. 9. 10;—distributed into orders by David, 24. 1, &c.;—and Levites, their cities, 6. 54, who of them returned from Babylon with Zerubbabel, Nehem. 12. 1;—their offices in the temple, 44;—ordinances for them in future time, Ex. 44. 17;—priesthood of Christ foretold and executed, Psal. 110. 4; Jer. 33. 17; Zech. 6. 12; Heb. 4. 14; 5. 1; 7. 11; 8. 1, &c.

———, *High*, or chief of all the priests, was Aaron himself, and after him the eldest son of the eldest branch of his family, Exod. 28. 1; Num. 20. 28;—he was to be clothed with peculiar garments, Ex. 28. 2—14;—to wear a breast-plate, with twelve precious stones, bearing the names of the twelve tribes of Israel, 15—29;—to him pertained the *Urim* and the *Thummim*, 30;—his long robe had golden bells and pomegranates fixed to its hem, 33—35;—his head was crowned with a mitre, on which was a plate of gold with this inscription, HOLINESS TO THE LORD, 36—38;—was to be consecrated by being anointed with the holy oil, and by sacrifice, 29. 1—37;—not to uncover his head, or rend his clothes, Lev. 21. 10;—to marry only a virgin of his own people, 13, 14;—he alone entered into the Holy of Holies, 16. 1, &c.;—was supreme judge of all controversies in the Jewish church, Matt. 26. 3; Luke 22. 54.



*Priest, High, Christ our great*, Heb. 4. 14; this was foretold of him, Psal. 110. 4;—he was called of God, as was Aaron, Heb. 5. 4, 5;—was anointed with the Holy Ghost above measure, Acts 4. 27; 10. 38;—voluntarily offered himself, in soul and body, a sacrifice for men, Isa. 53. 5, 10; Matt. 20. 28; John 10. 11; Eph. 5. 2; Tit. 2. 14; Heb. 9. 26; 10. 5, 6;—as his sacrifice was infinitely perfect, he needed to offer it only once, Heb. 10. 10—14;—he has entered into the most holy place to present it to God, 9. 12;—he intercedes for his people, Rom. 8. 34; Heb. 7. 25; 1 John 2. 1.

*Prince*, the son of a king, or one possessed of high rule and authority; Christ is the prince of peace, Isa. 9. 6;—the prince of life, Acts 3. 15;—prince of the kings of the earth, Rev. 1. 5;—the devil is called the prince of this world, John 12. 31;—the prince of the power of the air, or those evil spirits who inhabit the aerial regions, Eph. 2. 2;—the Roman emperor, Dan. 9. 26;—the chief of a family or tribe, Num. 17. 6.

*Princess*, the daughter of a king, or a prince's consort;—Solomon had 700 as wives, 1 Kings 11. 3;—figuratively, the city of Jerusalem, Lam. 1. 1.

*Principality*, royal state, or the attire of the head marking the same, Jer. 13. 18;—chief rulers, Tit. 3. 1;—good angels, Eph. 1. 21; 3. 10;—wicked spirits, 6. 12; Col. 2. 15.

*Print*, a deep mark, made by cutting, or wounding, Lev. 19. 28; John 20. 25;—graven or written, Job 19. 23.

*Prison*, a place of confinement, Matt. 4. 11; Luke 23. 19;—a low and afflicted condition, Psal. 142. 7; Eccl. 4. 14; Isa. 42. 7;—the grave, 53. 8;—hell, 1 Pet. 3. 19.

*Prisoners*, those confined in prison, our duty towards them, Matt. 25. 36; Heb. 13. 3;—of hope, all who bear the gospel, Zech. 9. 12.

*Private, or secret things*, will be revealed and come to judgment, Job 31. 4; 34. 21, &c.; Psal. 139. 11, &c.; Prov. 5. 21; Ecc. 12. 14; Jerem. 32. 19; Rom. 2. 16, Heb. 4. 13.

*Prize*, or reward, in a race, 1 Cor. 9. 12;—eternal bliss, Phil. 3. 14.

*Process of time*, after some time, Gen. 4. 3; 38. 12; Ex. 2. 23.

*Proclamation*, a public notice given by authority, Ex. 32. 5; 1 Kings 15. 22; 22. 36; Dan. 5. 29.

*Procure*, to obtain, Prov. 11. 17;—to bring upon one's self, Jer. 2. 17; 4. 18; 26. 19.

*Profane*, not holy, but allowed for common use, Ezek. 42. 20; 44. 23;—*person*, one who despises or abuses sacred things, Lev. 21. 7; Heb. 12. 16;—to use holy things, as if they were base or common, Lev. 18. 21; 21. 12; Ezek. 23. 39; Matt. 12. 5; Acts 24. 6.

*Profess*, to declare openly and plainly, Deut. 26. 3; Matt. 3. 23; Tit. 3. 16.

*Profession*, an open and avowed declaration of our belief, 1 Tim. 6. 12; Heb. 3. 1;—to be held fast, 4. 14; 10. 23.

*Profitable*, or beneficial, we cannot be to God, Job 22. 2;—godliness is to us, 1 Tim. 4. 8;—all scripture is, 2 Tim. 3. 16.

*Profound*, deep, Hos. 5. 2.

*Progenitors*, forefathers, Gen. 49. 26.

*Prognosticators*, persons who pretend to foretell the various events of every month of the year, Isa. 47. 13.

*Prolong*, to lengthen, or make long, Deut 4. 26, 40; 32. 47; Job 6. 11; Psal. 61. 6. Isa. 53. 10.

*Promises of God*, are the gracious declarations of his word, in which he engages to bestow blessings on his people:—

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they are great and precious, 2 Pet. 1. 4; —they are made through Christ, 2 Cor. 1. 20;—their accomplishment is certain, Num. 23. 19; Deut. 7. 9; 1 Sam. 15. 29; Ps. 89. 3, 34; 105. 8; Luke 1. 45; Heb. 10. 23; Jam. 1. 17.

*Promises of God* to Noah, Gen. 8. 21; 9. 9, &c.;—to Abraham, 12. 7; 13. 14; 15. 1; 17. 1, &c.; 18. 10; 22. 15;—to Hagar, 16. 10; 21. 17;—to Isaac, 26. 2; —to Jacob, 28. 13; 31. 3; 32. 12; 35. 11; 46. 3;—to David, 2 Sam. 7. 5, 12;—to Solomon, 2 Chr. 1. 7; 7. 12.

——— *applicable to all his people*;—*of temporal blessings*, in general, Ps. 34. 9, 10; Matt. 6. 33; Phil. 4. 19;—particularly, of food and raiment, Psal. 37. 3; 111. 5; Matt. 6. 25, 26, 30, 31, 32; —of safety and protection, Deut. 33. 12; Ps. 91. 1—4; 112. 7; 121. 3; Isa. 33. 16; 43. 2;—of peace, Lev. 26. 6; Ps. 29. 11; 119. 165; Isa. 32. 18;—of direction, Ps. 37. 23; 73. 24; Prov. 3. 6; Isa. 42. 16;—of success and prosperity, Ps. 1. 3; 128. 2; Isa. 65. 21—23;—a blessing on a good man's children and household, Ps. 102. 28; 112. 2; Prov. 3. 33; 13. 22; 14. 11, 26;—on all he hath, Ex. 23. 25; 26. 11; 28. 3—8.

——— relating to *trouble* and *affliction*. See *Affliction*.

——— of *deliverance* from famine and want, Job 5. 20; Psal. 33. 18, 19; 37. 19; Isa. 41. 17;—from war and enemies, Deut. 20. 4; Job 5. 20; Ps. 37. 40; Prov. 3. 25, 26; 16. 7; Isa. 41. 11, 12; Jerem. 32. 17, 18;—from oppression and injustice, Ps. 12. 5; 72. 4, 14; 109. 31; Isa. 54. 14;—from slander and reproach, Job 5. 21; Ps. 31. 20; 37. 6; Isa. 51. 7, 8; Matt. 5. 11, 12; 1 Pet. 4. 14.

——— to the stranger, Deut. 10. 18; Ps. 146. 9; Ex. 11. 16;—to the poor and helpless, Psal. 9. 18; 69. 33; 72. 12, 13; 102. 17; 107. 41; 113. 7; Jam. 2. 5; —the widow and fatherless, Ex. 21. 22, 23; Deut. 10. 18; Ps. 10. 14, 18; 68. 5; 146. 9; Prov. 15. 25; 23. 10, 11; Jer. 49. 11; Hos. 14. 3;—to the prisoner and captive, Deut. 30. 4; Ps. 68. 6; 146. 7; Isa. 49. 25.

——— of *spiritual blessings*, in general, Ps. 25. 10; 34. 10; 84. 11; Rom. 8. 30; Eph. 1. 3; 2 Pet. 1. 3;—particularly, of pardon of sin, Exod. 34. 7; Ps. 65. 3; 103. 12; 130. 4, 8; Isa. 43. 25; 44. 22; Jer. 31. 34; Mic. 7. 18, 19;—of the most heinous sins, Isa. 1. 18; 1 Cor. 6. 9—11; 1 John 1. 7;—of all sins, Psal. 103. 3; Jer. 33. 8; Ez. 33. 16; 36. 25; —justification, Num. 23. 21; Isa. 45. 25; 53. 11; Acts 13. 39; Rom. 3. 24; 5. 1, 9; 8. 33, 34;—reconciliation, Isa. 27. 5; Rom. 5. 9, 10; 2 Cor. 5. 18, 19; Eph. 2. 13—17; Col. 1. 21;—adoption, Isa. 63. 16; Rom. 8. 14, 15; 9. 26; 2 Cor. 6. 18; Gal. 3. 26; 4. 4, 5; Eph. 1. 5; 1 John 3. 1, 2;—access to God through Christ, with acceptance, Eph. 1. 6; 2. 18; 3. 12; 1 Pet. 2. 4, 5; Heb. 10. 19, 20;—hearing of prayer, Job 22. 27; Ps. 34. 6, 15, 17; 50. 15; 91. 15; 145. 19; Isa. 30. 19; 58. 9; 65. 24; Jerem. 29. 12; Zech. 13. 9; Matt. 7. 7, 8, 11; 21. 22; John 14. 13; 15. 7; 16. 23, 24; 1 John 3. 22; 5. 14;—sanctification, Isa. 1. 18; Ez. 36. 25—27; 1 Cor. 6. 11; 1 Thess. 5. 23; Tit. 2. 14; —knowledge and wisdom, Prov. 2. 6; Isa. 2. 3; 29. 18, 24; 52. 6; James 1. 5; —teaching and guidance, Ps. 25. 8, 12; 32. 8; 73. 24; Isa. 40. 10; 58. 11;—support under temptation, and deliverance from it, Isa. 40. 29; 41. 10; Rom. 16. 20; 1 Cor. 10. 13; 2 Cor. 12. 9; Heb. 2. 18; 2 Pet. 2. 9;—*fruitfulness*, and increase in grace, Psal. 1. 3; 92. 12—14; Jer. 31. 12; Hos. 14. 5; Mal. 4. 2; John 15. 2, 5;—that God will never forsake them, Ps. 37. 28; 94. 14; Isa. 42. 16; 49. 14, 15; 54. 9, 10; Jer. 32. 40; Lam. 3. 31, 32; Heb. 13. 5;—that they shall be preserved to eternal life, John 10. 28, 29; Rom. 8. 38, 39; 1 Cor. 1. 8; Phil. 1. 9; 1 Thess. 5. 23, 24.

*Promises of an interest in God*, as the covenant God of his people, 2 Sam. 23. 5; Isa. 55. 3; Jer. 31. 31—34;—as their God, Gen. 17. 7; Lev. 26. 14; Isa. 41. 10; Jerem. 30. 22; 2 Cor. 6. 16; Heb. 8. 10;—their portion, Psal. 16. 5; 72. 26; Lam. 3. 24;—his presence with them, Ex. 33. 14; Ps. 140. 13; Isa. 41. 10; Ex. 34. 30; John 14. 23;—his love to them, Deut. 7. 13; Psal. 42. 8; Isa. 43. 4; Jer. 31. 3; Hos. 14. 4; Zeph. 3. 17;—his mercy to them, Ps. 103. 13, 17; Isa. 30. 18; Hos. 11. 8;—his help to them, Deut. 33. 27, 29; Isa. 11. 17; Hos. 13. 9; Heb. 13. 6;—his care for them, Deut. 32. 11, 12; Ps. 33. 18; Isa. 46. 3, 4; 63. 9; Zech. 2. 8; 1 Pet. 5. 7.

——— *of God*, of *the influences of the Holy Spirit*, Prov. 1. 23; Isa. 32. 15; 50. 21; Ez. 36. 27; Luke 11. 13; John 4. 10, 14; 7. 38, 39; 14. 16, 17; Gal. 3. 14; 1 Cor. 2. 12;—his teaching, Luke 12. 12; John 16. 13; 1 Cor. 2. 10; 1 John 2. 27;—his help in prayer, Zech. 12. 10; Rom. 8. 15, 26, 27; Gal. 4. 6;—his witnessing with the spirits of his people, Rom. 8. 16; 2 Cor. 1. 22; 5. 5;—his sealing them to redemption, 2 Cor. 1. 22; Eph. 1. 13; 4. 30;—his comforting them, John 14. 16; 15. 26; 16. 7; Rom. 14. 17.

———, of support in death, Ps. 23. 4; 37. 37; 73. 26; Prov. 14. 32; Isa. 25. 8; Hos. 13. 14; Rom. 8. 38, 39; 1 Cor. 15. 55—57; 2 Tim. 1. 12;—of happiness to the soul immediately after death, Luke 16. 25; 23. 43; Phil. 1. 21, 23; 2 Cor. 5. 8; Heb. 12. 23; Rev. 14. 13;—of a glorious resurrection, Job 19. 26, 27; Isa. 26. 19; Dan. 12. 2; Luke 20. 35, 36; John 5. 28, 29; 6. 39, 40, 54; 11. 25; Rom. 8. 11; 1 Cor. 15. 21, 22, 42, 52, 53, 54; 2 Cor. 5. 1—4; Phil. 3. 21; 1 Thess. 4. 14;—of everlasting happiness in heaven, Dan. 12. 3; Matt. 13. 43; 25. 34, 46; John 14. 2, 3; Rom. 2. 7; 8. 17, 18, 30; 2 Cor. 4. 17, 18; Col. 3. 4; 1 Thess. 4. 17; 2 Pet. 1. 11; Rev. 2. 10; 7. 15—17; 21. 22, 23.

*Promotion*, advancement or preferment, sometimes unexpected, 1 Sam. 2. 7; Ps. 75. 6; Dan. 2. 21;—of Joseph, Gen. 39. 1, &c.; 41. 39;—of Moses, Ex. 3. 1, 10; —of David, 2 Sam. 2. 4; 5. 1;—of Mephibosheth, 2 Sam. 9. 1, &c.;—of Jehu, king of Israel, 2 Kings 9. 2.

*Pronounce*, to declare or speak plainly, Lev. 5. 4; 13. 3; Judg. 12. 6; Nehem. 6. 12; Jer. 11. 17.

*Prophecy*, the foretelling of such future events as were beyond the reach of human sagacity, and which therefore none but God could reveal;—holy men of God thus spake and wrote, as they were moved by the Holy Ghost, Num. 11. 25; 24. 2; 2 Sam. 23. 2; 2 Chr. 20. 14; Neh. 9. 30; Isa. 48. 16; Ez. 2. 2; 3. 12; Mic. 3. 8; Zech. 7. 12; Acts 1. 16; 11. 28; 21. 11; 28. 25; 1 Tim. 4. 1; 2 Pet. 1. 21;—not always understood by the prophets themselves, 1 Pet. 1. 10—12.

*Prophecies* relating to Christ: general ones declaring the coming of a Messiah, Gen. 3. 15; Deut. 18. 15; Ps. 89. 20; Isa. 2. 2; 9. 6; 28. 16; 32. 1; 35. 4; 42. 6; 49. 1; 55. 4; Ezek. 34. 24; Dan. 2. 44; Mic. 4. 1; Zech. 3. 8;—his excellency and dignity, and the design of his mission, Gen. 12. 3; 49. 10; Num. 24. 19; Deut. 18. 18; Ps. 21. 1; Isa. 59. 20; Jerem. 33. 16;—his divinity, Ps. 2. 11; 45. 7; 72. 8; 110. 1; Isa. 9. 6; 25. 9; 40. 10; Jer. 23. 6; Mic. 5. 2; Mal. 3. 1;—the nation, tribe, and family he was to descend from, Gen. 12. 3; 18. 18; 21. 12; 22. 18; 26. 4; 28. 14; 49. 8; Ps. 18. 50; 89. 4, 29, 36; 132. 11; Isa. 11. 1; Jer. 23. 5; 33. 15;



—the time when he was to appear, Gen. 49. 10; Num. 24. 17; Dan. 9. 24; Hag. 2. 7; Mal. 3. 1;—the place of his birth, Num. 24. 17, 19; Mic. 5. 2;—that a messenger should go before him, Isa. 40. 3; Mal. 3. 1; 4. 5;—that he was to be born of a virgin, Gen. 3. 15; Isa. 7. 14; Jer. 31. 22;—that he was to be worshipped by the wise men, Ps. 72. 10, 15; Isa. 60. 3, 6;—that there should be a massacre at Bethlehem, Jerem. 31. 15;—that he should be carried into Egypt, Hos. 11. 1;—that he was to be distinguished by peculiar grace and wisdom, and by the descent of the Holy Spirit upon him, Isa. 11. 2; 42. 1; 61. 1;—that he should be a prophet, Deut. 18. 15;—that he should preach the word of the Lord, Ps. 2. 7; Isa. 2. 3; 61. 1; Mic. 4. 2;—that he should work miracles, Isa. 35. 5;—that he should cast the buyers and sellers out of the temple, Psal. 69. 9;—that he should be a priest and offer sacrifice, 110. 4;—that he should be hated and persecuted, 22. 6; 35. 7, 12; 109. 2; Isa. 49. 7; 53. 3;—that the Jews and Gentiles should conspire to destroy him, Ps. 2. 1; 22. 12; 41. 5;—that he should ride triumphantly into Jerusalem, 8. 2; Zech. 9. 9;—that he should be sold for thirty pieces of silver, 11. 12;—that he should be betrayed by one of his own familiar friends, Ps. 41. 9; 55. 12;—that his disciples should forsake him, Zech. 13. 7;—that he should be accused by false witnesses, Ps. 27. 12; 35. 11; 109. 2;—that he should not plead upon his trial, 38. 13; Isa. 53. 7;—that he should be insulted, buffeted, and spit upon, Ps. 35. 51, 21;—that he should be scourged, Isa. 50. 6;—that he should be crucified, Psal. 22. 14, 17;—that they should offer him gall and vinegar to drink, 15; 69. 21;—that they should part his garments, and cast lots upon his vesture, 22. 18;—that he should be mocked by his enemies, 16; 109. 25;—that his side should be pierced, Zech. 12. 10;—also his hands and his feet, Ps. 22. 16; Zech. 13. 6;—that he should be patient under his sufferings, Isa. 53. 7;—that he should pray for his enemies, Ps. 109. 4;—that a bone of him should not be broken, 34. 20;—that he should die with malefactors, Isa. 53. 9, 12;—that he should be cut off in the midst of his days, Ps. 89. 45; 102. 24;—that there should be an earthquake at his death, Zech. 14. 4;—and a remarkable darkness, Amos 5. 20; 8. 9; Zech. 14. 6;—that he should be buried with the rich, Isa. 53. 9;—that he should rise again from the dead, Ps. 16. 10; 30. 3; 41. 10; 118. 17; Hos. 6. 2; —that he should ascend into heaven, and sit on the right hand of God, Ps. 16. 11; 24. 7; 68. 18; 110. 1; 118. 19;—that his betrayer should die suddenly and miserably, 55. 15, 23; 109. 17;—that the potter's field should be bought with the purchase money, Zech. 11. 13. Compare these with the article on *Christ*.

*Prophecies*, other prophecies accomplished: concerning Abraham's posterity in Egypt, Gen. 15. 13;—concerning Isaac, 18. 10; 21. 1;—of Joseph's advancement, 37. 5; 42. 6;—of the builder of Jericho, Josh. 6. 26; 1 Kings 16. 34;—of the death of Eli's sons, 1 Sam. 2. 34; 4. 11; —of the death of Saul, 28. 19; 31. 2; —of the birth of Josiah, 1 Kings 13. 2; 2 Kings 23. 15;—of the death of a prophet, 1 Kings 13. 22, 30;—of the destruction of the house of Jeroboam, 14. 10; 15. 29;—of the death of his son, 14. 12, 17;—of the destruction of the house of Baasha, 16. 3, 11;—of the great drought in the reign of Ahab, 17. 1; 18. 41;—of the invasion of the king of Syria, 20. 22, 26;—of the revenge of the death of Naboth, 21. 19; 22. 38;—of the destruction



of the house of Ahab, 21. 21; 2 Kings 10. 11;—of the death of Jezebel, 1 Kings 21. 23; 2 Kings 9. 36;—of the production of water to supply an army, 3. 17, 20;—of plenty in a siege of Samaria, 7. 1, 18; —of the death of the lord who did not believe the prophet, 7. 2, 20;—of the reign of the sons of Jehu to the fourth generation, 10. 30; 15. 12;—of the destruction of the king of Assyria, 19. 7, 35, 37;—of the Babylonish captivity, 20. 17; 24. 13; Jer. 27. 1—7; 29. 11—14;—the total desolation of Nineveh, Nah. 1. 1—10; 3. 7; Zeph. 2. 13;—and of Babylon, Jer. 50. 35—40; 51. 24—26, 37, 64.

*Prophecies spoken by Christ*, respecting his sufferings and the manner of his death, Matt. 16. 21; 17. 22, 23; 20. 18, 19; Mark 8. 31; 9. 31; 10. 32, 33; Luke 9. 22; 18. 31—33;—the time he should remain in the grave, Matt. 12. 40;—his resurrection on the third day, 16. 21; Mark 8. 31; 9. 31; Luke 9. 22; 18. 33; John 2. 19, 21;—the place where his disciples were to prepare the passover, Matt. 21. 1—3; Mark 11. 2; Luke 19. 30, 31;—that Judas would betray him, Matt. 26. 21, 23, 25; Luke 22. 3, 4; John 13. 21—26;—that Peter would deny him, Matt. 26. 34; Mark 14. 30; Luke 22. 34; John 13. 38;—that his other disciples would forsake him, Matt. 26. 31; Mark 14. 27; John 16. 32;—that he should ascend into heaven, John 6. 62; 16. 28; 20. 17;—the sending of the Holy Ghost as the *Comforter* to his apostles, 14. 16, 26; 15. 26;—that they should be endowed with the gift of tongues, Mark 16. 17;—the persecutions to which they should be subjected, Matt. 23. 34—36; 24. 9; Mark 13. 9; John 16. 1—4;—the sufferings and death of Peter, 21. 18, 19;—the destruction of the city and temple of Jerusalem, Matt. 24. 1, 2; Mark 13. 1, 2; Luke 19. 41—44; 21. 6;—the signs by which this should be preceded, Matt. 24. 3—7; Mark 13. 3—8; Luke 21. 8—11;—the rejection of the Jews, and the preaching of his gospel in all nations, Matt. 8. 11, 12; 24. 14; Luke 13. 28, 29.

*Prophet*, one who, under the influence of the Holy Spirit, foretells future events, 1 Sam. 3. 20; 1 Kings 18. 22; 19. 16; Jer. 1. 5;—one qualified by the extraordinary gifts of the Holy Spirit, to teach and explain divine truths, 1 Cor. 12. 10; 14. 1, 3, 5, 22, 24, 31;—one under the influence of an evil spirit, and who imitated the true prophets, 1 Sam. 18. 10; 1 Kings 22. 22;—a heathen poet, Tit. 1. 12.

*Prophets*, a succession of them promised, Deut. 18. 15;—their duty, 1 Sam. 12. 23; Isa. 56. 1; 62. 6; Jerem. 1. 8, 17; 23. 28; Ezek. 2. 6; 3. 9, 11, 17; 34. 2;—to be respected, Jer. 23. 4; 26. 4;—sometimes despised, Jer. 23. 33, 34, 35;—a blessing to the people, Isa. 30. 20; Jerem. 3. 15; Amos 3. 11;—a presumptuous one to be put to death, Deut. 18. 20;—false ones described and complained of, Isa. 56. 10; Jerem. 6. 13; 23. 1; Ezek. 22. 25; 34. 2; Mic. 3. 11; Mal. 1. 6;—the danger of following them, Deut. 13. 1—3;—judgments denounced against them, 5; Jer. 14. 15; 23. 21, 25; 28. 15; 29. 31; Ezek. 13. 3; 14. 9;—one from Judah meets Jeroboam at Bethel, 1 Kings 13. 1;—is killed by a lion, 23;—lying ones complained of, Jer. 14. 13; 23. 9;—such to be destroyed, 25. 34;—reproved, Ezek. 13. 1;—foretold to arise in the Christian church, Matt. 7. 15; 24. 11, 24; Acts 20 29; 1 Tim. 4. 1; 2 Pet. 2. 1, 3. 3.

*Prophetesses*, female prophets, Miriam, Exod. 15. 20;—Deborah, Judg. 4. 4;—Huldah, 2 Kings 22. 14;—Noadiah, Neh. 6. 14;—Anna, Luke 2. 36;—the daughters of Philip, Acts 21. 9.

*Propitiation*, that which atones for and

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covers our guilt, as the mercy-seat covered the tables of the law, Rom. 3. 25; 1 John 2. 2; 4. 10. See *Atonement.*

*Proportion*, an equal part, 1 Kings 7. 36;—symmetry, or agreement of one part with another, Job 41. 12;—analogy of faith, or harmony of its different parts, Rom. 12. 6.

*Proselyte*, a stranger made a convert to the Jewish religion, Acts 2. 10; 6. 5; 13. 43;—*of the gate*, was one permitted to dwell in the land of Israel; and who, without submitting to circumcision, or any other ceremony of the law, worshipped the true God, according to the moral law, and the rules imposed on the children of Noah;—*of justice*, was one who received circumcision, and the whole law of Moses, and enjoyed all the privileges of a native Hebrew.

*Prosevche*, prayer, or rather an *oratory*, or place for prayer, commonly surrounded with the shade of trees; Christ continued in one all night engaged in prayer, Luke 6. 12;—Paul and his attendants spent the Sabbath in one, near to Philippi, Acts 16. 13.

*Prospect*, view, or side, from which the adjacent ground was seen, Ex. 40. 44, 46; 43. 4.

*Prosperity*, or *adversity*, of a worldly kind, no evidence of virtue or vice, or of the favour or displeasure of God, Job 12. 6; 20. 4; 21. 7, 18; Psal. 17. 10; 73. 3, 13; 92. 7; Eccl. 8. 14; 9. 2; Jer. 12. 1; Hab. 1. 16; Mal. 3. 14; Matt. 5. 45; Luke 13. 1; 16. 19; John 9. 2; Acts 28. 4;—advantages and evils of, will be adjusted hereafter, Ps. 37. 1; Ecc. 5. 8; 8. 12; Jer. 5. 29; Luke 16. 25; Rom. 8. 18.

———, a dangerous state, Deut. 6. 10; Prov. 1. 32; 30. 8; Luke 6. 24; 12. 16; Jam. 5. 1.

——— of the wicked not to be envied, Job 12. 6; 20. 5; 21. 7, 18; Ps. 37. 1; 73. 1, 18; 92. 7; Ecc 8. 12; Jer. 12. 1, &c.; Luke 16. 19.

———, or *calamity*, of nations, causes thereof: of the Amorites, Gen. 15. 16;—of Sodom, 18. 20;—of the Israelites, Lev. 26. 3; Deut. 7. 12; 28. 1; Judg. 2. 20; 1 Kings 8. 33; 11. 14, 23; 2 Kings 17. 7; Ps. 78. 33; 107. 11, 34; Prov. 14. 34; 28. 2; Isa. 47. 9; 50. 1; Jer. 4. 18; 7. 17; 9. 13; 12. 4; 15. 1; 16. 10; 17. 19; 22. 3; 44. 3, &c; Ez. 5. 5; 14. 13; Hos. 4. 1; Amos 4. 6; Matt. 23. 37.

*Prostitute*, to profane, or to give up to whoredom, Lev. 19. 29.

*Protection*, a defence or cover from evil, Deut. 32. 38.

*Protest*, to give a solemn declaration of one's opinion, or resolution, Gen. 43. 3; 1 Sam. 8. 9; Zech. 3. 6; 1 Cor. 15. 13.

*Prove*, to try or examine one's self, 2 Cor. 13. 5; 1 Thess. 5. 21;—to manifest by argument or evidence, Acts 9. 22; Rom. 3. 10;—to try by some mercy or affliction, that men may know themselves, and be known by others, Ex. 16. 4; Deut. 8. 2.

*Provender*, dry food for cattle; such as, hay or corn, Gen. 24. 25, 32; 42. 27; 43. 24; Judg. 19. 19, 21; Isa. 30. 24.

*Proverb*, a short and pithy moral sentence, maxim, comparison, or enigma, expressed in a style that is poetical and figurative, Prov. 1. 1, &c.;—a by-word, Deut. 28. 37; 1 Sam. 10. 12; Ps. 69. 11;—a kind of parable, John 16. 25, 29.

*Provide*, to procure beforehand, to prepare, or to supply, Gen. 22. 8; 30. 30; Job 38. 41; Matt. 10. 9; Rom. 12. 17; 1 Tim. 5. 8.

*Providence*, prudent foresight and care in managing affairs, Acts 24. 2.

——— *of God*, is his continual superintendance and care over creation; asserted, Ex. 21. 13; Job 1. 12; 2. 6; 5. 8, 23. 14; Ps 65. 9; 75. 6, 105. 14; 113. 7, 127. 1; 147. 6; Prov. 16. 9, 23; 19. 21; 20. 24; 21. 30; Ecc. 9. 1, 11; Jer. 10. 23; Matt. 6. 26; 10. 29; John 3. 27;—it is *universal*, extending to all creatures, from the highest to the lowest; and to all events, from the greatest to the most minute, Ps. 135. 6; Jer. 31. 35; Dan. 4. 34, 35; Matt. 10. 29, 30; Acts 17. 25—28;—*unerringly wise*, Ps. 104. 24; Isa. 28. 29;—sometimes *dark* and mysterious, Ps. 18. 11; 77. 19; Rom. 11. 33;—always *just*, Deut. 32. 4; Ps. 97. 2; Hos. 14. 9;—perfectly *holy*, Psal. 145. 17;—executed with almighty power, Job 9. 12; Dan. 4. 35;—commonly connected with the use of second causes, or *means*, 1 Kings 22. 23, 34; Acts 27. 31, 34.

*Province*, a country, or part of a kingdom, 1 Kings 20. 14, 15; Ezra 4. 15; 6. 2; Esth. 1. 1;—a country subject to the Roman empire, Acts 23. 34; 25. 1.

*Provision*, or food, Gen. 41. 25; 45. 21;—that for Solomon's household for one day, 1 Kings 4. 22, 23;—God's promise to bless Zion's, Ps. 132. 15;—not to be made for the gratification of sinful inclinations, Rom. 13. 14.

*Provocation*, the cause of making one angry, as sin does God, 1 Kings 15. 30; 21. 22; 2 Kings 23. 26; Neh. 9. 18; Ps. 95. 8.

*Provoke*, to enrage, or rouse to anger, Ex. 23. 21; Num. 14. 11; Deut. 31. 20; 1 Cor. 10. 22; Eph. 6. 4;—to stir up, or to excite, Rom. 11. 11, 14; Heb. 10. 24.

*Prudence*, wisdom applied to practice, recommended, Prov. 12. 16, 23; 13. 16; 14. 8; 15. 5; 19. 11; 22. 3; 27. 11, 12; Matt. 10. 16; James 3. 13.

*Prune*, to cut off superfluous branches from trees and vines, to promote their fruitfulness, Lev. 25. 3, 4; Isa. 5. 6.

*Psalms*, exhorting to virtue, Ps. 1. 4. 11. 19. 24. 32. 37. 41. 49. 81. 84. 95. 119. 125.;—expressive of the character and faults of the righteous and the wicked, Ps. 7. 10. 12. 14. 15. 36. 52. 53. 58. 73. 82. 101. 112. 125. 128. 131. 133.;—of prayer in general, Ps. 4. 5. 26. 28. 71. 86. 110. 123. 132. 141. 144;—of supplication in distress, Ps. 13. 17. 22. 25. 31. 35. 38. 40. 43. 54. 55. 59. 60. 64. 69. 70. 74. 80. 83. 88. 94. 120. 123. 137. 140. 142. 143.;—of confession and repentance, Psal. 6. 39. 41. 42. 51. 74. 77. 79. 85. 102.;—expressing trust in God, Psal. 3. 12. 16. 23. 27. 44. 46. 56. 57. 61. 62. 71. 77. 91. 121. 127. 130. 138.;—celebrating the perfections of God, Ps. 8. 19. 29. 33. 50. 65. 68. 76. 93. 96. 97. 99. 104. 107. 113. 114. 135. 136. 139. 147.;—of praise and thanksgiving, Ps. 9. 18. 20. 23. 30. 34. 40. 47. 48. 63. 66. 67. 75. 76. 87. 92. 98. 100. 103. 108. 111. 115. 116. 117. 118. 122. 124. 126. 129. 134. 145. 146. 148. 149. 150.;—historical, Ps. 78. 89. 105. 106. 135. 136.;—prophetical of Christ, Psal. 2. 21. 22. 45. 72. 109. 110.

*Psalmist*, one who composed psalms, 2 Sam. 23. 1.

*Psaltery*, a kind of harp or dulcimer, much used among the Hebrews, in the praise of God, Psal. 33. 2; 57. 8; 71. 22; 81. 2; 92. 3; 108. 2; 144. 9; 150. 3.

*Ptolemais*, a sea-port town of Canaan, on the shore of the Mediterranean, about 32 miles south of Tyre, Acts 21. 7;—its former name was *Accho*, Judg. 1. 31.

*Public worship*, decency to be observed in it, 1 Cor. 11. 18; 14. 40.

*Publicans*, tax gatherers, or officers appointed to lift the revenue exacted from the Jews, by the Roman emperor. Among the Romans there were two sorts of them. One class consisted of those who farmed from the emperor the taxes of a whole province, or part of a country, at a stipulated sum; and they were generally men of influence. Zaccheus is supposed to have been of this class, Luke 19. 22. The other class consisted of underlings, who lifted the taxes; and who were generally so oppressive in their exactions, and wicked in their practice, that they were abhorred by the Jews as the very refuse of mankind, Matt. 9. 11; 18. 17; Mark 2. 16; Luke 5. 30;—some good, Matt. 21. 31; Luke 18. 13; 19. 2, 7.

*Publius*, [common] the governor of Melita, Paul cures his father, Acts 28. 8.

*Puff at* a person, to hiss and make mouths at him, Ps. 10. 5; 12. 5;—*up*, to fill with self-conceit, 1 Cor. 4. 6, 18, 19; 5. 2; 8. 1; 13. 4; Col. 2. 18.

*Pul*, [bean, or destruction] king of Assyria, invades the kingdom of Israel, 2 Kings 15. 19;—conquers the half tribe of Manasseh, 1 Chr. 5. 26.

*Pulpit*, an elevated place for a public speaker, Neh. 8. 4.

*Pulse*, coarse grain; such as peas, or beans, 2 Sam. 17. 28; Dan. 1. 12, 16.

*Punishment* of the wicked in general, Job 15. 20; 18. 5; 20. 4; 27. 13;—due to them in this life, Ps. 11. 6; Prov. 11. 19, 21; 21. 15; 22. 8; Isa. 57. 21; Rom. 2. 8;—abandonment to their own lusts, Ps. 81. 13; Isa. 63. 17;—subjection to terror, Psal. 53. 5; Prov. 28. 1;—exposure to shame, Ps. 53. 5; Prov. 3. 35;—the ruin of their family and name, Ps. 34. 16; 37. 28; 104. 35; Prov. 2. 22; 12. 7; 14. 11; 24. 20;—without hope, Job 8. 13; Psal. 112. 10; Prov. 10. 28; 11. 7;—eternal, Isa. 66. 24; Dan. 12. 2; Matt. 18. 8; 25. 41, 46; Mark 3. 29; 9. 43; Luke 3. 17; 2 Thess. 1. 9; Jude 7;—in proportion to guilt, Matt. 11. 22, &c.; 23. 14; Luke 12. 47;—examples, in Cain, Gen. 4. 11;—Er, the son of Judah, 38. 7;—of the family of Eli, 1 Sam. 2. 31;—of Eli and his sons, 4. 11, 18;—of Gehazi, 2 Kings 5. 27;—of Sennacherib, 19. 35, 37;—of Judas Iscariot, Acts 1. 18;—of Ananias and Sapphira, 5. 1;—of king Herod, 12. 23;—of Elymas, 13. 11. See *Wicked.*

*Punishments*, of a civil kind among the Jews,—*retaliation*, or returning stripe for stripe, eye for eye, &c., Ex. 21. 23—25; Deut. 19. 21;—*fining* in a sum of money, Ex. 21. 18, 19, 22, 32;—*scourging*, not above forty stripes at once, Deut. 25. 3; 2 Cor. 11. 24;—*imprisonment*, Lev. 24. 12; Num. 15. 34;—*plucking off the hair*, Isa. 50. 6; Neh. 13. 25;—*killing with the sword*, Judg. 8. 21; 1 Kings 2. 25; Acts 12. 2;—*hanging*, Deut. 21. 22, 23; Josh. 8. 29; 10. 26;—*stoning to death*, Josh. 7. 25; 1 Kings 12. 18; 21. 13; Acts 7. 58;—*throwing of persons* from the top of a rock, or precipice, 2 Chr. 25. 12; Luke 4. 29;—*beheading*, Judg. 9. 5; 2 Kings 10. 7; Matt. 14. 10;—*sawing asunder*, Heb. 11. 37;—*tearing to pieces alive*, 2 Sam. 12. 31;—*crucifixion*, which they borrowed from the Romans, Matt. 27. 35, 38;—*burning with fire*, Lev. 20. 14; 21. 9.

*Purchases*, the manner of making them, by Abraham, Gen. 23. 3;—by Boaz, Ruth 4. 7;—by Jeremiah, Jer. 32. 7, 44.

*Pur*, or *Purim*, a festival among the Jews, in memory of the lots cast by Haman, Esth. 9. 20.

*Purifications*, were of various kinds among the Hebrews; some for deliverance from *ceremonial* uncleanness, Lev. 8. 15; 12. 4, 6, Num. 31. 23;—others from *moral* transgressions, Num. 19. 9, 17.

*Purity of heart*, or perfection of character required, Rom. 6. 19; Eph. 1. 4; Phil. 2. 15; 2 Pet. 3. 14;—respecting the works of the flesh, Gal. 5. 16; Eph. 5. 3; Col. 3. 5; 1 Pet. 2. 11.

*Purloin*, to take what belongs to another in a secret and thievish manner, Tit. 2. 10.

*Purple*, a beautiful red colour tinctured with blue, dyed with the blood of a shell-fish, found in plenty on the north-west coast of Canaan;—cloth and skins of this dye were used for the curtains of the tabernacle, Ex. 25. 4; 26. 1, &c.;—Daniel was clothed with scarlet or Dan. 5. 7;—Mordecai, Esther 8. 15;—Christ in mock-majesty, Mark 15. 17.

*Purtenance*, what pertains or belongs to any thing, Ex. 12. 9.

*Putsoli*, a city in Italy, about 8 miles from Naples, Acts 28. 13.

*Putrefying*, rotting, Isa. 1. 6

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## Q

*Quadrupeds*, four-footed animals, created Gen. 1. 24.

*Quails*, a species of birds of a middle size, between sparrows and pigeons, sent to the Israelites, Ex. 16. 12; Psal. 78. 27; 105. 40;—in anger, Num. 11. 31.

*Quake*, to shake as with terror; mount Sinai did, Ex. 19. 18;—the ground on which stood the army of the Philistines did, 1 Sam. 14. 15;—the earth did at the death of Christ, Matt. 27. 51.

*Quarrels*, contests or grounds of strife, Lev. 26. 25; 2 Kings 5. 7; Mark 6. 19; to be avoided, Prov. 3. 30; 17. 14; 20. 3; 25. 8;—to be forgiven, Col. 3. 13;—whence they arise, Jam. 4. 1.

*Quarries*, mines out of which stones are cut or digged, Judg. 3. 19, 26.

*Quartus*, [the fourth] a disciple mentioned by Paul, Rom. 16. 23.

*Quaternion*, a company of four, Acts 12. 4

*Queen*, the wife or consort of a king, Neh. 2. 6; Esth. 1. 9;—a sovereign princess, or ruler of a kingdom, 1 Kings 10. 1, 4, 10; Acts 8. 27;—the church of Christ, Psal. 45. 9;—the antichristian church, Rev. 18. 7;—the moon, Jer. 44. 17, 25.

*Quench*, to put out fire, Num. 11. 2; Ps. 118. 12;—to allay thirst, Ps. 104. 11;—to resist and suppress the calls and influences of the Spirit, 1 Thess. 5. 19.

*Questions* are of various kinds;—religious and sincere, Deut. 6. 20; Acts 9. 6;—blasphemous, John 8. 48;—curious, Luke 13. 13;—foolish and unlearned, 2 Tim. 2. 23; Tit. 3. 9;—hard, or difficult, 1 Kings 10. 1;—captious and ensnaring, Mark 12. 14;—leading, or pointing to the answer to be given, Num. 23. 19;—hypocritical, Matt. 2. 7;—accusatory Neh. 2. 19;—affirmative, Num. 12. 2;—negative, Num. 23. 8.

*Quick*, the living, Num. 16. 30; Acts 10. 42; 2 Tim. 4. 1; 1 Pet. 4. 5;—very tender and sensible, Lev. 13. 10, 24;—very ready, Isa. 11. 3.

*Quicken*, to give natural life to the dead, Rom. 4. 17; 8. 11;—to give spiritual life, Eph. 2. 1, 5; Col. 2. 13;—to enliven with fresh vigour and activity, Psal. 80. 18; 119. 25, 37, 40, &c.

*Quick-sands*, or *Syrtes*, sand banks on the north of Africa, fatal to ships, Acts 27. 17.

*Quiver*, a case for holding arrows, Gen. 27. 3; Job 39. 23; Ps. 127. 5; Isa. 22. 6; 49. 2.

*Quivered*, quaked or trembled, Hab. 3. 16.

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## R

*Raamah*, [greatness, thunder, bruising] the fourth son of Cush, who is supposed

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to have peopled Arabia Felix, Gen. 10. 7;—his descendants brought to Tyre, precious stones, gold, and spices, Ezek. 27. 22.

*Rabbah* or *Rabbath*, the capital city of the Ammonites, stood near the source of the river Arnon, Deut. 3. 11;—Joab besieged it, and took it, 2 Sam. 11. 1;—predictions against, Jer. 49. 2, 3; Ezek. 25. 5; Amos 1. 14.

*Rabbath-Moab*, the capital of the Moabites, sometimes called *Ar*, Num. 21. 28; Isa. 15. 1.

*Rabbi*, a title of dignity among the Hebrews, signifying *master or doctor of the law*;—it was much coveted by the Scribes and Pharisees, Matt. 23. 7;—Christ dissuades his disciples from affecting it, 8;—the disciples frequently applied it to Christ, John 1. 38, 49; 3. 2, 26; 6. 25; 20. 16.

*Rabshakeh*, [cup-bearer, or chamberlain of the prince] his blasphemous message, 2 Kings 18. 19.

*Raca*, a Syriac term of reproach and contempt, signifying, *empty, vain, beggarly, foolish*; danger of thus calling a brother, Matt. 5. 22.

*Race*, a running match, not always to the swift, Eccl. 9. 11;—the christian course compared to, 1 Cor. 9. 24;—to be run with patience, Heb. 12. 1.

*Rachel*, [a sheep] is met by Jacob, Gen. 29. 9—12;—married to him, 28;—frets on account of her barrenness, 30. 1;—bears Joseph, 23;—bears Benjamin, and dies, 35. 18;—represented as mourning for her children, Jer. 31. 15.

*Rage*, violent anger or fury, 2 Kings 5. 12; 2 Chr. 16. 10; Prov. 6. 34; Dan. 3. 13.

*Ragged rocks*, uneven, consisting of parts almost disunited, Isa. 2. 21.

*Rags*, worn-out clothes or tatters, slothfulness brings men to, Prov. 23. 21;—our righteousness compared to filthy, Isa. 64. 6.

*Rahab*, [proud, quarrelsome, extended] a Canaanitish harlot, or *inn-keeper* of Jericho, receives the spies sent by Joshua, Josh. 2. 1;—saved at the destruction of Jericho, 6. 25;—the wife of Salmon, Matt. 1. 5;—saved by her faith, Heb. 11. 31;—by works, James 2. 25.

——, a name given to *Egypt*, significative of the pride and strength of that kingdom, Ps. 87. 4; 89. 10; Isa. 51. 9.

*Railing*, or reproachful speech, to be avoided, 1 Cor. 5. 11; 1 Pet. 3. 9; 2 Pet. 2. 11; Jude 9.

*Raiment*, clothes or dress, given as an expression of esteem, Gen. 24. 53; 45. 22; Esth. 4. 4;—of a neighbour not to be held as a pledge, Ex. 22. 26, 27.

*Rain*, the vapour exhaled by the sun from the seas and the earth, and which falls from the clouds in drops, Lev. 26. 4; Eccl. 11. 3;—extraordinary for 40 days, at the deluge, Gen. 7. 12;—promised in due season, Lev. 26. 4; Deut. 11. 14; 28. 12;—usually fell in plenty twice a year; the one called the *former rain*, in September or October, Hos. 6. 3;—the other called the *latter rain*, in March, Prov. 16. 15; Jer. 5. 24; Hos. 6. 3; Joel 2. 23; 29. 23.

*Rainbow*, a meteor in form of a party-coloured semicircle, appearing only in a rainy sky opposite to the sun; caused by the refraction of his rays on a watery cloud; and visible only when he is not more than 42 degrees above the horizon;—a token that there will not be another general deluge, Gen. 9 13—16;—one seen round the throne, Rev. 4. 3;—on the head of an angel, 10. 1.

*Raisins*, a well known kind of dried grapes, 1 Sam. 25. 18; 30. 12; 2 Sam. 16. 1; 1 Chr. 12. 40.

*Ram*, a male sheep; one caught in a thicket by the horns, appeared to Abraham, Gen. 22. 13;—offered in sacrifice, Ex. 29. 16, 18; Lev. 9. 2, 4;—figuratively, an emblem of monarchy, Dan. 8. 3, 4, 6, 7, 20.

*Ram, or battering-ram*, an engine anciently much used in besieging cities, for making a breach in their walls, Ex. 4. 2; 21. 22.

*Ramah*, a city of Benjamin, about 6 miles northward from Jerusalem, Josh. 18. 25;—in it dwelt Elkanah and Samuel, 1 Sam. 1. 1, 19; 7. 17; 8. 4; 25. 1;—here the Jewish prisoners were disposed of, after their capital was taken, which occasioned the mourning of Rachel's daughters, Jer. 40. 1; 31.15;—rebuilt by those who returned from Babylon, Neh. 7. 30; 11. 33.

—— another city of the same name in the tribe of Naphtali, on the frontiers of Asher, Josh. 19. 29, 36.

*Rameses*. See *Pithom*.

*Rampart*, a bank or fence for the protection of a city, Lam. 2. 8;—the sea was as one to No, Nah. 3. 8.

*Ransom*, the price paid for the pardon of an offence, or the redemption of a slave or captive, Ex. 21. 30; 30. 12; Prov. 6. 35;—Christ the ransom of mankind, Matt. 20. 28; 1 Tim. 2. 6. See *Atonement* and *Redemption*.

*Rape*, a violent forcing of a woman, laws respecting it, Deut. 22. 25;—instances of, Judg. 19. 25; 21. 19; 2 Sam. 13. 1, &c.

*Raze*, to destroy or overthrow completely, Ps. 137. 7.

*Rashness*, unguarded haste in speaking or acting, censured, Psal. 31. 22; 116. 10; Prov. 14. 29; Ecc. 5. 2; Isa. 32. 4; Acts 19. 36.

*Ravens*, birds of prey, nearly of the size of a common hen, of a black colour, with a bluish back;—fed Elijah, 1 Kings 17. 4, 6;—God feedeth them. Job 38. 41; Ps. 147. 9; Matt. 12. 24.

*Ravening*, robbing and devouring. Gen. 49. 27; Ps. 22. 13; Ez. 22. 15, 27; Matt. 7. 15.

*Ravish*, to violate a person's chastity by force, Isa. 13. 6; Lam. 5. 11; Zech. 14. 2;—to enamour, or cause one highly to delight in, Prov. 5. 19, 20; Song. 4. 9.

*Razor*, a well known instrument used in shaving, Ez. 5. 1;—a deceitful and flattering tongue, Ps. 52. 2.

*Reading*, the book of the law publicly, practised, Exod. 24. 7; Josh. 8. 34; 2 Kings 22. 8; 23. 2, Neh. 8. 3, 18; 9. 3;—the apostolical epistles in the churches, commanded, Col. 4. 16; 1 Thess. 5. 27.

*Ready*, or prepared for the coming of the Lord, we are commanded to be, Matt. 24. 44; Luke 12. 40;—to every good work, Tit. 3. 1;—to give an answer respecting the ground of our hope, 1 Pet. 3. 15.

*Realm*, a kingdom, or empire, 2 Chr. 20. 30; Ezra 7. 13, 23; Dan. 1. 20; 6. 3.

*Reap*, to cut down corn in harvest, Lev. 19. 9; 23. 10, 22; 25. 11; Ruth 2. 9;—to receive the fruit of works, good, or bad, Job 4. 8; Ps. 126. 5; Prov. 22. 8; Hos. 8. 7; 10. 12; Gal. 6. 7, 8.

*Reason* to be employed in religion, Isa. 1. 18; 5. 3; Luke 12. 57; 1 Cor. 10. 15; 11. 13; 1 Pet. 3. 15;—not a sufficient guide, Deut. 12. 8; Prov. 3. 5; 14. 12; Rom. 1. 22, &c.; 1 Cor. 2. 14.

*Rebekah*, [fatted, pacified] meets the servant of Abraham, Gen. 24. 15, 45;—married to Isaac, 67;—bears Esau and Jacob, 25. 24;—deceives her husband, 27. 1, &c.

*Rebellion*, the act of rising up against lawful authority;—*examples*, of Aaron and Miriam against Moses, Num. 12. 1;—of Korah, Dathan, and Abiram, 16. 1;—of Absalom against David, 2 Sam 15. 1;—of the servants of Zimri against him, 1 Kings 16. 9;—of the sons of Sennacherib against him, 2 Kings 19. 37.

*Rebuke*, to reprove or check for a fault, Lev. 19. 17; Prov. 9. 8; Luke 17. 3; 1 Tim. 5. 1, 20; 2 Tim. 4. 2; Tit. 1. 13; 2. 15;—to chasten or correct for sin, Psal. 6. 1; 38. 1; 39. 11; Isa. 54. 9; Rev. 3. 19;—to drive away, Matt. 17. 18; Mark 1. 25; Luke 4. 39.

*Receive Christ*, to believe in him, by admitting with the whole heart the gospel testimony concerning him, Matt. 10. 40; John 1. 12; Col. 2. 6.

*Rechabites*, a singular people, who neither built houses, nor sowed, nor planted, nor drank wine, their example recommended to the Israelites, Jer. 35. 1—19.

*Reckon*, to count or compute, Lev. 25. 50; 27. 18; Matt. 18. 24;—to judge or conclude, Rom. 6. 11; 8. 18.

*Recommendation*, letters of, in favour of Aquila and Priscilla, Acts 18. 27;—not wanted by Paul, 2 Cor. 3. 1;—of Titus, 2 Cor. 8. 22;—of Tychicus, Eph. 6. 21; Col. 4. 8;—of Aristarchus, &c. 4. 10;—of Onesimus, Philem. 1, &c.

*Recompense*, requital of deeds, either good or evil, Deut. 32. 35; Job 15. 31; Luke 14. 12; Rom. 1. 27; 11. 9.

*Reconciliation*, the restoring to friendship parties at variance;—of God and man by Christ, Rom. 5. 10; 2 Cor. 5. 18; Eph. 2. 16; Col. 1. 20;—with an offended brother, Matt. 5. 23; Rom. 12. 18.

*Record*, to mark in a register, Neh. 12. 8, 22;—to declare, Ex. 20. 24; 1 Chr. 16. 4; Isa. 8. 2; Acts 20. 26.

——, authentic memorial, Ezra 6. 2;—the gospel, 1 John 5. 10, 11.

*Recorder*, a secretary or one who registers events, Neh. 12. 22; 2 Sam. 8. 16; 2 Kings 18. 18; 2 Chr. 34. 8.

*Recover*, to regain health, property, &c.; Judg. 11. 26; 1 Sam. 30. 8; 2 Kings 1. 2; 5. 3; Ps. 39. 13; Mark 16. 18.

*Red sea*, an arm of the Indian ocean, which stretches along the west side of Arabia, and the east of Ethiopia and Egypt; and which from the straits of Babelmandel on the south, to the isthmus of Suez on the north, is about 1200 miles long. As the Edomites had long the command of it, it was called the sea of Edom, or *Red* sea, Edom signifying *red*, Ex. 10. 19; 13. 18; 15. 4, 22; 23. 31. &c. &c.

*Redeem*, to buy back persons or things which are sold, or forfeited, Ex. 13. 13; Lev. 25. 25; 29. 48; Num. 18. 15;—to deliver from temporal evil, Exod. 6. 6; Job 5. 20; 6. 23; Mic. 4. 10;—to rescue from sin and hell, Gal. 3. 13; 4. 5; Tit. 2. 14; Rev. 5. 9.

*Redeemer*, he who ransoms and saves, the *Lord Jehovah* is to his people, Psal. 19. 14; 78. 35; Isa. 41. 14; 43. 14; 44. 6, 24;—Jesus Christ is emphatically so called, Job 19. 25; Isa. 59. 20.

*Redemption* of mankind from sin and its consequences, effected by Christ, 1 Cor. 1. 30; Gal. 3. 13; Eph. 1. 7; Col. 1. 14; Heb. 9. 12; 1 Pet. 1. 18; Rev. 5. 9;—it includes deliverance from the *curse* of the law, Gal. 3. 13;—from *sin* in its guilt, power, and defilement, Eph. 1. 7; Rom. 6. 14; Tit. 2. 14; Rev. 1. 5;—from the tyranny of *Satan*, 1 John 3. 8;—the undue ascendancy of the *world*, Gal. 1. 4;—from the power of *death*, and the dominion of the *grave*, Hos. 13. 14; 1 Cor. 15. 57;—from *hell*, 1 Thess. 1. 10;—and a right to eternal *bliss in heaven*, Rev. 5. 9.

*Reed*, a hollow and slender plant growing in fenny and watery places, Job 40. 21;—any thing feeble and easily broken, 2 Kings 18. 21; Isa. 36. 6; 42. 3; Matt. 11. 7;—a Jewish measure of six cubits and three inches, Ez. 40. 3; Rev. 11. 1; 21. 15, 16.

*Reformation*, or amendment, must be universal, Matt. 5. 19; James 2. 10;—time of, meaning the advent of Christ, Heb. 9. 10.

*Refresh*, to revive and strengthen, Exod. 23. 12; 31. 17; 1 Kings 13. 7; 1 Sam. 16 23; Rom. 15. 32; 1 Cor. 16. 18.

*Refuge*, God is to his people, Deut. 33. 27; Ps. 9. 9; 14. 6; 46. 1.

——, *cities of*, appointed for those who unawares, and without design, should kill any person. These cities were 6 in number, all easy of access; the roads to them kept in good repair; and where cross ways met, posts were set up with an inscription pointing to that which led to refuge, Num. 35. 6; Deut. 4. 41; 19. 1; Josh. 20. 1, &c.

*Refusing* to hear the call of God, the danger of, Prov. 1. 24.

*Regarding* iniquity in the heart, danger of, Ps. 66. 18.

*Regeneration*, a change of heart and life, effected by the agency of the Holy Spirit, John 3. 8; Tit. 3. 5;—it is called being *born again*, John 3. 3;—born of the Spirit, 5, 6;—being quickened, Eph. 2. 1;—passing from death to life, 5. 24; 1 John 3. 14;—a new creature, 2 Cor. 5. 17; Gal. 6. 15;—Christ formed in the heart, Col. 1. 27;—partaking of a divine nature, 2 Pet. 1. 4;—in its *Nature*, it is a *supernatural* change, John 3. 6; Eph. 2. 4, 5;—*internal*, invisible, and inexplicable John 3. 8;—*visible* in its effects, 1 John 3. 9; 4. 7; 5. 4;—*universal*, extending to all the faculties, affections, and actions of life, 2 Cor. 5. 17;—*imperfect* in its degree of light and holiness, 1 Cor. 13. 9, 12;—*permanent* and abiding, Phil. 1. 6;—*essential* to salvation, John 3. 3, 5; Gal. 6. 15;—the *Evidences* of this change are, hatred of, and abstinence from sin, 1 John 3. 9;—love to Christ and his people, 1 Pet. 1. 8; 1 John 4. 7; 5. 1;—love to the word of God, and delight in meditating on it, Psal. 1. 2; 119. 97;—love to the public ordinances of religion, 26. 8; 27. 4; 84. 1—4;—deadness to the world, and victory over it, Gal. 6. 14; 1 John 5. 4;—heavenly mindedness, Ps. 73. 25; Isa. 26. 8; Matt. 6. 21;—fruitfulness in holiness, Rom. 6. 22; Gal. 5. 22; Eph. 4. 24.

*Region*, a country, or tract of land, Deut. 3. 4; 1 Kings 4. 11, 24; Matt. 3. 5; 4. 16.

*Register*, a public record for marking genealogies and important events, Ezra 2. 62; Neh. 7. 5, 64.

*Rehearse*, to tell over, Ex. 17. 14; Judg 5. 11; 1 Sam. 8. 21; 17. 31; Acts 11. 4; 14. 27.

*Rehob*, a city of Ashur, which seems to have stood on the north border of Canaan, Num. 13. 21; Josh. 19. 28; 21. 31.

*Rehoboam*, [enlarger of the people] the son and successor of Solomon, 1 Kings 12. 1; 2 Chr. 10. 1;—the ten tribes revolt from him, because of his tyrannical conduct, 16; 1 Kings 12. 16;—forbidden to invade Israel, 2 Chr. 11. 1;—his wives and children, 18;—invaded by Shishak, 12. 1;—his death, 16; 1 Kings 14. 31.

*Rejection*, or abandonment by God, for impenitence, Psal. 81. 12; Prov. 1. 29; Matt. 7. 23; Mark 16. 16; John 3. 18; Acts 7. 42; Rom. 1. 24; 2 Thess. 2. 11; Rev. 3. 16.

*Reign*, to rule as a sovereign, Gen. 37. 8; Ex. 15. 18; 2 Sam. 5. 4, 5; Luke 1. 33; 19. 14; Rom. 5. 17, 21; 6. 12.

*Reins*, or kidneys; figuratively, the inmost parts, or the soul, Job 16. 13; 19. 27; Ps. 7. 9; 26. 2; Isa. 11. 5.

*Rejoicing*, on what accounts allowable, Lev. 23. 40; Deut. 16. 14; Psal. 105. 3, 67. 12; Prov. 29. 2; Acts 5. 41; Rom. 12 15; 1 Thess. 5. 16; 1 Pet. 4. 13. See *Joy*

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*Relapsing*, or falling back into sin, dangerous, Matt. 12. 43; John 5. 14; Heb. 6. 4; 2 Pet. 2. 20.

*Release, year of*, every seventh year, Ex. 21. 2; Deut. 15. 1; 31. 10; Jer. 34. 14.

*Relieve*, to free others from hardships, a duty, Lev. 25. 35; Psal. 146. 9; Isa. 1. 17; Lam. 1. 11, 16; 1 Tim. 5. 10, 16.

*Religion*, the ritual of the Hebrew worship, Acts 26. 5; Gal. 1. 13, 14;—genuine and practical godliness, called pure and undefiled, James 1. 27.

*Remedy*, a cure, or reparation, 2 Chr. 36. 16; Prov. 6. 15; 29. 1.

*Remission*, pardon, Matt. 26. 28; Luke 1. 77; 24. 47; Heb. 9. 22. See *Forgiveness*.

*Remit*, to pardon or declare to be pardoned, John 20. 23.

*Remnant*, a part which is left, Lev. 2. 3; 5. 13; Matt. 22. 6; Rom. 9. 27; 11. 5.

*Remphan*, an object of idolatrous worship among the Egyptians, Acts 7. 42. See *Chiun*.

*Rending of clothes*, or tearing their border, an expression of grief, Gen. 37. 29; 2 Chr. 34. 27; Ezra 9. 3; Job 1. 20; 2. 12.

*Renewing*, or making new, Rom. 12. 2; Eph. 4. 23; Col. 3. 10; Tit. 3. 5. See *Regeneration*.

*Renounce*, to give up with, 2 Cor. 4. 2.

*Renown*, wide spread fame, Gen. 6. 4; Num. 1. 16; 16. 2; Ez. 16. 14; 34. 29.

*Repentance*, a change of mind, arising from conviction that we have done wrong, and leading to amendment of conduct;—its necessity, 1 Kings 8. 47; Ps. 7. 12; Ez. 18. 30; Luke 13. 3; 15. 7; 24. 47; Acts 2. 38; 3. 19; 17. 30; 26. 20; 2 Pet. 3. 9;—when genuine, it includes, just views of the evil of sin, Gen. 39. 9; Ps. 51. 4;—conviction of guilt and danger, 38. 4; 40. 12;—sincere contrition and sorrow, Job 42. 6; 2 Cor. 7. 10;—humble confession to God, 1 Kings 8. 47; Psal. 32. 5; 51. 3;—forsaking of sin in heart and practice, 101. 3; 119. 104, 113, 128, 163;—endeavours after universal obedience, 119. 6, 15, 117; Eph. 4. 22; Jam. 3. 13;—carefulness against relapses into sin, 2 Cor. 7. 10, 11.

———, exhortations to it, Lev. 26. 40; Deut. 30. 1; Isa. 1. 16; Jer. 3. 12; 4. 4; 22. 1; 26. 1, &c.; Ez. 18. 30; Hos. 6. 1; 12. 6; 14. 1; Joel 1. 8; 2. 12; Am. 5. 4; Zeph. 2. 3; Zech. 1. 3; Acts 3. 19;—motives to it, 1 Sam. 7. 3; Neh. 1. 9; Job 22. 23; Ps. 32. 5; Isa. 1. 16; Jer. 4. 1; Ez. 33. 11; Zech. 1. 3; Rev. 2. 5;—if genuine, will obtain pardon, Lev. 26. 40; Deut. 4. 29; 30. 1—3; Prov. 28. 13; Isa. 55. 6, 7; Jer. 18. 8; 36. 3; Ezek. 18. 21; 36. 31; Acts 2. 38;—danger in delaying it, Psal. 18. 41; 119. 60; Prov. 1. 28; 29. 1; Isa. 55. 6; Jer. 7. 16; 11. 11; 14. 10; Ezek. 8. 18; Mic. 3. 4; Zech. 7. 13; Matt. 25. 10; Luke 12. 20; 19. 44; Acts 3. 23; Rom. 13. 12; 2 Cor. 6. 2; Heb. 3. 7, 13; 12. 17; Rev. 2. 22;—preached by John the Baptist, Matt. 3. 2; Mark 1. 4; Luke 3. 3;—by Jesus, Matt. 4. 17; Mark 1. 5;—ascribed to God, Gen. 6. 6; Deut. 32. 36; 1 Sam. 15. 1; 2 Sam. 24. 16.

*Repetitions* in prayer, or saying the same thing over and over again, merely for the sake of length, condemned, Matt. 6. 9.

*Replenish*, to fill with, Gen. 1. 28; Isa. 2. 6; 23. 2; Jer. 31. 25; Ez. 26. 2; 27. 25.

*Rephaim*, a valley on the south-west of Jerusalem, in which the Philistines opposed David, after he was anointed king, 2 Sam. 5. 18, 22; 23. 13; 1 Chr. 11. 15; 14. 9;—it was fruitful in corn, Isa. 17. 5.

*Rephidim*, a place on the east side of the western gulf of the Red sea, where the Hebrews pitched their camp, Exod. 17.



RES

1;—here Amalek fought with them, 8.

*Reports*, or rumours, of an *evil kind*, not to be lightly spread or credited, Ex. 23. 1; Lev. 19. 16; Ps. 15. 3; 1 Cor. 13. 7; Tit. 3. 2; Jam. 4. 1.

*Reproach*, infamy or disgrace, sin is to any people, Prov. 14. 34;—censure, or slanderous speech, how to be borne, Matt. 5. 11; 1 Cor. 4. 12; 1 Pet. 4. 4; Heb. 11. 24—26; 13. 13.

*Reprobate, not approven*, as base metal, Jer. 6. 30;—men of corrupt principles and practices, Rom. 1. 28; 2 Cor. 13. 5—7; 2 Tim. 3. 8; Tit. 1. 16.

*Reproof*, or rebuke, how to be given, Lev. 19. 17; Prov. 9. 8; 24. 25; 27. 5; 1 Thess. 5. 14; 2 Thess. 3. 15; 1 Tim. 5. 1, 20;—how to be received, Prov. 10. 17; 12. 1; 13. 18; 15. 5, 10, 31; 19. 20; 27. 5; 28. 23; 29. 1; Ecc. 7. 1.

*Reputation*, or good character, its value, Prov. 22. 1; Ecc. 7. 1;—a little folly injurious to, 10. 1.

*Repute*, to reckon or account, Job 18. 3; Dan. 4. 35.

*Request*, to ask, pray for, or solicit, Judg. 8. 24; Neh. 2. 4; Esth. 4. 8;—an entreaty or petition, 2 Sam. 14. 15, 22; Ezra 7. 6; Esth. 5. 3; Ps. 21. 2; Phil. 4. 6.

*Require*, to ask as a favour, Ezra 8. 22;—to demand as a debt, Gen. 31. 39; Deut. 10. 12; Luke 12. 23;—to call to account for, or to avenge, Gen. 9. 5; Deut. 18. 19; 23. 21; Luke 11. 50.

*Requite*, to repay or to recompense, Gen. 50. 15; Deut. 32. 6; Ps. 10. 14; Jer. 51. 56; 1 Tim. 5. 4.

*Rereward*, the last body or troop of an army, Num. 10. 25; Josh. 6. 9, 13; Isa. 52. 12; 58. 8.

*Rescue*, to save from danger, Deut. 28. 31; 1 Sam. 14. 45; 30. 18; Dan. 6. 27; Hos. 5. 14; Acts 23. 27.

*Resemble*, to be like to, Judg. 8. 18;—to liken or compare to, Luke 13. 18.

*Resen*, a noted city of Assyria, built between Nineveh and Calah, Gen. 10. 12.

*Residue*, the remaining part, or what is left, Ex. 10. 5; Neh. 11. 20; Isa. 21. 17; Mark 16. 13; Acts 15. 17.

*Resignation*, or submission without discontent to the will of God, under trials, our duty, Heb. 12. 9; Jam. 4. 7;—motives and obligations to it, are, that nothing can befall us without the knowledge and appointment of God, Dan. 4. 35; Matt. 10. 29—31;—our trials are all merited by us, Lam. 3. 39; Mic. 7. 9;—are less than we have deserved, Ezra 9. 13; Psal. 103. 10;—are intended for our good, Rom. 8. 28; 2 Cor. 4. 17; Heb. 12. 11;—shall soon all terminate, Psal. 102. 11; Heb. 10. 37;—shall be followed by unspeakable and eternal bliss, Rom. 8. 18; 2 Cor. 4. 17.

——— *to the Divine will*, examples of, in Aaron, Lev. 10. 3;—in Eli, 1 Sam. 3. 18;—in Job, Job 1. 20;—in David, 2 Sam. 15. 26; Ps. 39. 9;—in Hezekiah, 2 Kings 20. 19;—in Mary, Luke 1. 38;—in Jesus, Matt. 26. 42; Mark 14. 36; Luke 22. 42; John 18. 11;—in Paul, Phil. 4. 11.

*Resist*, to oppose, or to fight against, Zech. 3. 1; Matt. 5. 39; Luke 21. 15; Acts 6. 10; 7. 51; Jam. 4. 7; 1 Pet. 5. 9.

*Resolutions*, or fixed determinations, good ones, Job 13. 15; 27. 6; 34. 31; Ps. 17. 3; 119. in general.

———, or courage in the discharge of duty, Eph. 6. 10; 2 Tim. 2. 1; Heb. 3. 6; 1 Pet. 5. 9;—in the case of Job, Job 2. 10;—Shadrach and his companions, Dan. 3. 16;—of Daniel, Dan. 6. 10;—of the apostles, Acts 4. 19;—of Paul, 20. 24; 21. 13.

*Resort*, to have recourse, to repair to, Neh. 4. 20; Ps. 71. 3; Mark 2. 13; 10. 1; John 10. 1, 41.

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*Respect*, to regard or esteem, Lev. 19. 15; Num. 16. 15; Deut. 1. 17; 16. 19.

———, attention, or reverence, how and when to be shown, Prov. 25. 6; Luke 14. 10; Rom. 12. 10; Phil. 2. 3; 1 Pet. 2. 17; 3. 8.

*Respite*, a reprieve, pause, or interval, Ex. 8. 15; 1 Sam. 11. 3.

*Rest*, from labour, to be given to man and beast on the Sabbath, Exod. 16. 23; 20. 10; 31. 15; 35. 2; Lev. 23. 3, 32;—a future, promised to Christians, Heb. 4. 9.

*Restitution for injuries*, or the restoring of any thing lost or taken away, enjoined, Ex. 22. 5; Lev. 6. 4; Num. 5. 7; 1 Sam. 12. 3; Job 20. 18; Ezek. 33. 15; Luke 19. 8;—of all things, Acts 3. 21.

*Restoration* of the Jews foretold. See *Israelites*.

*Restrain*, to withhold, or to keep back, Gen. 8. 2; 11. 6; Job 15. 8; Ps. 76. 10; Isa. 63. 15; Acts 14. 18.

*Resurrection*, the raising of the body from the dead, to new life, and union with the soul, Job's hope of it, Job 19. 25;—David's, Psal. 16. 10;—Isaiah's prediction of, Isa. 26. 19;—of the dry bones, representing the restoration of the Jews, Ezek. 37. 1, &c.;—mentioned to Daniel, Dan. 12. 2, 13;—preached by Jesus, Matt. 17. 23; 22. 31; John 5. 21, 28;—his own foretold, Matt. 12. 40; 16. 21; Mark 9. 31; 14. 28; John 2. 19;—Paul's account of it, 1 Cor. 15. 1, &c.; 1 Thess. 3. 13;—the first, 1 Cor. 15. 23; 1 Thess. 4. 16; Rev. 20. 5.

——— *of Christ* is proved, by the great number of witnesses who saw and conversed with him after he had risen, 1 Cor. 15. 6;—the frequency of his interviews with many of them, Matt. 27. 9, 10; 28. 16, 17; Mark 16. 9; Luke 24. 13—31, 34, 51; John 20. 19, 20, 26; 21. 1—15;—their very incredulity and slowness in believing, Mark 9. 10; Luke 24. 1—12;—their deep conviction and assurance of its truth, manifested by their publication of it before his murderers, and their persecutors, Acts 2. 22—24;—they could have no motive to attempt an imposture, 1 Cor. 15. 19;—without deviation or exception they all continued to agree in their testimony, though exposed to suffering and death, Acts 2. 32;—the miracles which they performed in the name of Christ, and in confirmation of their testimony, Acts 2. 43; 5. 12.

*Retain*, to hold fast, or to keep, Job 2. 9; Prov. 4. 4; 11. 16; John 20. 23; Rom. 1. 28.

*Retaliation*, or the act of returning like for like, laws and observations concerning it, Exod. 21. 24; Lev. 24. 20; Deut. 19. 21; Prov. 24. 29; Matt. 5. 38; Rom. 12. 17; 1 Cor. 6. 7; 1 Thess. 5. 15; 1 Pet. 3. 9;—threatened to the unmerciful, Matt. 7. 2; Mark 4. 24; 2 Cor. 9. 6.

*Retire*, to retreat, or to withdraw, Judg. 20. 39; 2 Sam. 11. 15; 20. 22; Jer. 4. 6.

*Reuben*, [see a son] the eldest son of Jacob by Leah, Gen. 29. 32;—brought mandrakes to his mother, 30. 14;—lay with his father's concubine, 35. 22;—kept his brethren from killing Joseph, 37. 21;—rent his clothes when he found him not in the pit, 29;—reminded his brethren of their cruelty to him, 42. 22;—offered his two sons to his father for the safety of Benjamin, 37;—his father's last words to him, 49. 3, 4;—his sons and descendants, Num. 26. 5—11; 1 Chr. 5. 1—3.

*Reubenites* and Gadites, &c. apply for leave to settle beyond Jordan, Num. 32. 1;—granted, 33; Deut. 3. 12; Josh. 1. 12; 13. 15;—sent thither after the conquest of Canaan, 22. 1;—their number and conquests, 1 Chr. 5. 18.

*Revelation* of God's will to men, different

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modes of it, Gen. 3. 9; 4. 9; 6. 13; 15. 1; 31. 24; 40. 8; Ex. 3. 2; 28. 26; 1 Sam. 28. 6; Dan. 2. 19; Joel 2. 28; Matt. 10. 19; Luke 1. 11, 26, 67; 2. 26; Acts 2. 1; 9. 4; 1 Cor. 14. 30;—all scripture is given by revelation from God, 2 Tim. 3. 16; 1 Pet. 1. 11; 2 Pet. 1. 21. See *Inspiration*.

*Revellings*, luxurious feasting, and wanton behaviour, Gal. 5. 21; 1 Pet. 4. 3.

*Revenge*, or return of evil for an injury or affront, to be refrained from, Lev. 19. 18; Prov. 20. 22; 24. 29; Matt. 5. 39; Rom. 12. 19; 1 Thess. 5. 15; 1 Pet. 3. 9.

*Revenue*, income, or annual profits, Ezra 4. 13; Prov. 8. 19; 15. 6; 16. 8; Isa. 23. 3; Jer. 12. 13.

*Reverence*, veneration, humble and submissive respect, 2 Sam. 9. 6; 1 Kings 1. 31; Esth. 3. 2; Ps. 89. 7; Heb. 12. 9, 28

*Reverse*, to repeal, or overturn, Num. 23. 20; Esth. 8. 5, 8.

*Reviling*, reproaching, or speaking abusively of, forbidden, Matt. 5. 22; 1 Cor. 6. 10; 1 Pet. 2. 23; 3. 9; 2 Pet. 2. 11; Jude 9.

*Revive*, to return to life, Rom. 14. 9;—to quicken and render lively and active, Gen. 45. 27; Judg. 15. 19; Psal. 85. 6; 138. 7; Isa. 57. 15; Hab. 3. 2.

*Revolt*, to fall away from one to another, as men do who rebel against their king, 2 Kings 8. 20; 2 Chr. 21. 10; Isa. 1. 5; 31. 6; Jer. 5. 23.

*Rewards, great*, promised to the righteous, Deut. 28. 1, &c.; Ps. 1. 1, &c.; 50. 23; 84. 12; 112. 1; Prov. 3. 33; 10. 6, 17; 12. 2, 28; Isa. 3. 10; 48. 18;—of a temporal nature, Psal. 37. 29; Prov. 2. 21; 3. 2, 7, 16; 10. 3, 30; 13. 25; 22. 4; Isa. 33. 15;—compared to crowns and kingdoms, Matt. 25. 34; Luke 12. 32; 22. 29; 2 Tim. 2. 12; 4. 8; Heb. 12. 28; Jam. 1. 12; 1 Pet. 1. 4; 5. 4; Rev. 2. 10; 3. 11.

*Rezin*, [voluntary, good will, runner] king of Syria, confederate with Pekah king of Israel against Judah, 2 Kings 15. 37; 16. 5; Isa. 7. 1.

*Rezon*, [lean, small, secret, prince] the son of Eliadah, revolts from Hadadezer, and opposes Solomon, 1 Kings 11. 23.

*Rhegium*, a city of Italy, in the kingdom of Naples, where Paul landed on his way to Rome, Acts 28. 13.

*Rhinoceros*. See *Unicorn*.

*Rhodes*, an island of the Mediterranean, about 75 miles east of Crete, and about 120 miles in circumference, Acts 21. 1.

*Rib*, bones in the sides of animals, Eve formed of one, Gen. 2. 21, 22;—figuratively, the kingdoms of Lydia, Babylon, and Egypt, Dan. 7. 5.

*Riblah*, a city of Syria, in the country of Hamath, where Pharaoh-Necho deprived Jehoahaz of his crown, and gave it to Jehoiakim, 2 Kings 23. 33, 34;—here Nebuchadnezzar abode while his army besieged Jerusalem, 25. 6;—here king Zedekiah's sons were slain, and his own eyes put out, Jer. 39. 5; 52. 9—11.

*Riches*, their vanity and uncertainty, Job 36. 19; Prov. 11. 4, 28; 15. 16; 23. 5; Eccl. 5. 12; 6. 1; Jer. 9. 23; Ez. 7. 19, Zeph. 1. 18; Matt. 6. 19; Luke 12. 16 &c.; Jam. 5. 1; Rev. 18. 16;—the dangers to which they expose men, Prov. 18. 11; 28. 11; 30. 8; Eccl. 5. 12; Matt. 13. 22; James 2. 6; 5. 5;—no mark of divine favour, Ps. 73. 12; Matt. 5. 45, Luke 1. 53; Jam. 5. 1;—the fate of illgotten ones, Job 20. 15; Prov. 10. 2; 16. 8; 20. 21; 21. 6; 22. 16; 28. 8, 22; Jer. 17. 11;—to be acquired by honest labour and industry, Prov. 10. 4; 12. 11; 13. 4; 22. 29; 28. 19;—if well used, a blessing, Prov. 14. 20; 19. 4; 22. 7; Ecc. 7. 12; Luke 16. 9; 1 Tim. 6. 19;—the duty of those who are possessed of them, Ps. 62. 10; 1 Tim. 6. 17; Jam. 1. 10;—

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what are true riches, Matt. 6. 19; Luke 12. 33; 1 Tim. 6. 18; Rev. 2. 9; 3. 18.

*Rid*, to set free, or clear from, Gen. 37. 22; Ex. 6. 6; Lev. 26. 6; Ps. 82. 4; 144. 7, 11.

*Riddance*, a complete removal of, Lev. 23. 22; Zeph. 1. 18.

*Riddle*, an enigma, or dark and puzzling question;—Samson's, Judg. 14. 12—19; Ezekiel's, Ez. 17. 2.

*Rifle*, to rob or plunder, Zech. 14. 2.

*Righteous*, those who are just and upright in heart and practice, both towards God and man;—their character described, Ps. 112. 5; Prov. 12. 10; 13. 5; 21. 12; Matt. 12. 35; John 1. 47;—under several characters, 2 Chr. 34. 2; Psal. 15. 1, &c.; 37. 21; 112. 5; Prov. 10. 20; 12. 5, 10; 13. 5; 15. 28; 21. 26; 28. 1; 29. 7; Ezek. 18. 5, &c.; Mark 6. 20; Luke 1. 6; Acts 10. 1, &c.; 11. 24; Rom. 5. 7.

——— and wicked compared, Psal. 1. 37. 49. 58. 73.; Prov. 4. 16; 14. 9; 28. 1, &c.; Isa. 3. 10;—have oft the same fate in this world, Ecc. 7. 15; 8. 14; 9. 2;—their happiness and privileges, Psal. 37. 23; Prov. 12. 2; 13. 22; 14. 14; 28. 5; Isa. 33. 15; Rom. 2. 10; 5. 7; 10. 5, 9; 2 Cor. 3. 18; Eph. 2. 19; Col. 1. 12; 3. 4; Heb. 12. 14; 1 John 3. 2; Rev. 2. 7, 11, 17, 26, 28; 3. 5, 12, 21; 22. 14;—salt of the earth, and light of the world, Matt. 5. 13, 14;—sons of God, Rom. 8. 14, &c.; 1 John 3. 1, 2;—one with Christ and the Father, John 17. 11, 21;—temple of God, 1 Cor. 3. 16;—free from trouble, Ps. 91. 14; Prov. 1. 33; 16. 7; Isa. 32. 17; Rev. 7. 16; 21. 4;—to be remembered with respect, Ps. 112. 6; Prov. 10. 7;—to be blessed in their posterity, Ex. 25. 5, 6; Deut. 4. 40; 12. 25; Ps. 37. 26; 103. 17; Prov. 11. 21; 12. 7; 14. 26; 20. 7; Luke 1. 50;—to inherit eternal life, Dan. 12. 2; Luke 18. 30; John 3. 15; 4. 14; Rom. 2. 7; 1 Tim. 6. 19; Tit. 1. 2; 1 John 2. 25; Jude 21.

*Righteousness of God*, as the governor of the world, asserted, Ps. 11. 7; 36. 6; 48. 10, 71. 19; 97. 2; 111. 3; 119. 137, 142; 145. 17; Jer. 9. 24; Dan. 9. 7; Rev. 16. 5.

——— *of Christ*, his perfect obedience to all the demands of the Divine law, and his endurance of its penalty, in the room, and for the justification of his people; and which is often called *the righteousness of God*, because appointed and accepted by God;—wrought out by him who is truly God in our nature;—and exhibiting a bright display of God's righteousness, Jer. 23. 6; 33. 16; Mal. 4. 2; Rom. 1. 17; 3. 22; 10. 3; 1 Cor. 1. 30; 2 Cor. 5. 21; Phil. 3. 9; 2 Pet. 1. 1.

——— *of the saints* consists, in Christ's righteousness *imputed* to them, 2 Cor. 5. 21; Phil. 3. 9;—in principles of righteousness *implanted* in them, Eph. 4. 23, 24;—and in righteousness of life *exemplified* by them, Eph. 2. 10; Tit. 2. 14.

*Rig our*, strictness and severity, Ex. 1. 13; Lev. 25. 43.

*Rimmon*, an idol worshipped by the people of Damascus, 2 Kings 5. 18;—a steep rock which served as a fortress to the Benjamites, Judg. 20. 45;—also a city of the tribe of Simeon, Josh. 19. 7; Neh. 11. 29.

*Rings*, used as ornaments for the ears, hands, fingers, &c. were very ancient, Gen. 24. 22, 30, 47; 41. 42; Num. 31. 50; Esth. 3. 10; 8. 2; Luke 15. 22; Jam. 2. 2.

*Ring-leader*, the head of a mob or party, Acts 24. 5.

*Riot*, wild and loose mirth, Rom. 13. 13; Tit. 1. 6; 1 Pet. 4. 4.

*Riotous*, intemperate, luxurious, wanton, Prov. 23. 20; 28. 7; Luke 15. 13.

*River*, a name sometimes given by the Hebrews to *seas*, such as, the Red sea, and the Mediterranean, Ps. 74. 15; Hab. 3. 8; Isa. 23. 3;—*river of God*, showers, Ps. 65. 9;—one to rise from Jerusalem, and to flow into the great and the dead sea, Ez. 47. 2; Zech. 14. 8.

*River* of life in paradise, Rev. 22. 1.

*Robbery*, or theft, forbidden and threatened, Lev. 19. 13; Ps. 62. 10; Prov. 21. 7; 28. 24; Isa. 61. 8; Ezek. 18. 10; Am. 3. 10; Neh. 3. 1;—how punished, Ex. 22. 1; 2 Sam. 12. 5; Prov. 6. 31.

*Robes*, long and ornamented garments, worn by persons of rank, 1 Kings 22. 10, 30; 2 Chr. 18. 9, 29; Ezek. 26. 16; Luke 20. 46;—of the redeemed, Rev. 6. 11; 7. 9, 13, 14.

*Rocks*, noted ones in a mountainous country, as Canaan was, were many, Exod. 17. 6; Num. 20. 10, 11; 1 Sam. 14. 4; 23. 28, &c.—were often used as places of retreat, or fortresses, Judg. 15. 8; 20. 45; 1 Sam. 23. 35; 1 Chr. 11. 15.

*Rod* of Moses changed into a serpent, Ex. 4. 3; 7. 10;—of Aaron budded, Num. 17. 1, &c.

*Rods* prepared by Jacob, Gen. 30. 37.

*Roe*, a species of deer, the smallest known to us, 1 Chr. 12. 8; Prov. 5. 19; 6. 5; Isa. 13. 14.

*Roll*, a piece of skin or parchment, written sometimes on both sides, and rolled together, instead of being bound in cut leaves, Ezra 6. 2; Isa. 8. 1; Jer. 36. 2, 6, 23, 29;—one flying, in a vision of Zechariah, Zech. 5. 1.

*Rome*, the chief city of Italy, and long the mistress of the world, was founded about 748 years before Christ, and increased to such an extent that it covered seven hills, and was about 20 miles in circumference, containing once nearly 2,000,000 of inhabitants;—strangers from, at Jerusalem on the day of Pentecost, Acts 2. 10;—from it all Jews were commanded to depart, 18. 2;—Paul was carried to it a prisoner, 28. 16;—remained there two years preaching, 30, 31;—sent an epistle to the saints there, Rom. 1. 7.

*Roman*, or *freed man* of Rome, Paul was, Acts 16. 37; 22. 25, 27, 29.

*Rovers*, wandering and plundering robbers, 1 Chr. 12. 21.

*Rouse*, to stir up from rest or quiet, Gen. 49. 9.

*Ruby*, a precious stone, of a red colour, mixed with purple, Job 28. 18; Prov. 3. 15; 8. 11; 20. 15; 31. 10.

*Rudder*, the helm, or part which steers a ship, Acts 27. 40.

*Rudiments*, first elements of education, Col. 2. 8, 20.

*Rue*, a plant of which the Pharisees gave tithes, though not enjoined by the law, Luke 11. 42.

*Rufus*, [red] the son of Simon the Cyrenian, Mark 15. 21;—he, or one of the same name, is saluted by Paul, Rom. 16. 13.

*Rulers*, or civil magistrates, to be respected and obeyed, Rom. 13. 1—7; Tit. 3. 1; 1 Pet. 2. 13, 14;—the devil and his agents so called, Eph. 6. 12.

*Running* the christian race, directions for, 1 Cor. 9. 24; Heb. 12. 1.

*Rush*, a well known plant, Job 8. 11; Isa. 9. 14; 19. 15; 35. 7.

*Rust*, earthly riches liable to, Matt. 6. 19;—of their riches, a witness against avaricious rich men, Jam. 5. 3.

*Ruth*, [filled, satisfied] accompanies her mother-in-law from the land of Moab to Bethlehem, Ruth 1, 16;—gleans in the fields of Boaz, 2. 1, &c.;—claims the right of relationship to him, 3. 8;—married to him, 4. 10.

*Rye*, grain which differs from wheat in having a flatter, darker, and coarser grain, Ex. 9. 32; Isa. 28. 25.

# S

*Sabachthani*, the Syro-Chaldaic of the Hebrew word quoted by Christ from Ps. 22. 1; and which signifies, *thou hast forsaken me*, Matt. 27. 46; Mark 15. 34.

*Sabaoth*, hosts or armies, Rom. 9. 29; Jam. 5. 4.

*Sabbath*, [rest] so called, because God rested on it from his work of creation, and appointed it for rest to man and beast, Gen. 2. 2;—charge to keep it, Ex. 16. 23; 20. 8, 10; 23. 12; 31. 12; 34. 21; 35. 2; Lev. 23. 3; Deut. 5. 12; Jer. 17. 21;—to be spent in worshipping God, in reading and hearing his word, &c. Lev. 19. 30; 26. 2; Isa. 58. 13; Ez. 46. 3; Mark 6. 2; Luke 4. 16, 31; 13. 10; Acts 13. 14, 15, 27, 42, 44; 15. 21; 17. 2, 3; 18. 4;—promises to them who keep it, Isa. 56. 2, 4—7; 58. 13, 14;—threatenings against those who break it, Ex. 31. 14, 15; 35. 2; Jer. 17. 27; Ez. 20. 13, 16, 23, 24; 22. 8, 14, 26, 31; 23. 38, 46;—offerings on it, Num. 28. 9;—a breaker of it stoned, 15. 32;—the violation of it corrected by Nehemiah, Neh. 13. 15—22;—the superstitious observance of it censured, and works of charity and mercy to be done on it, Matt. 12. 1, 11; Mark 2. 23, 27; Luke 13. 15; John 7. 23.

———, *change of*, from the seventh to the first day of the week, arguments for,—Christ rose from the dead on the first day, which has ever since been kept sacred to the memory of this event, Matt. 28. 1; Mark 16. 1;—Christ honoured this day by often meeting with his disciples, John 20. 19, 26;—it is called the *Lord's day*, namely the Lord Christ's day, Rev. 1. 10;—on this day the apostles received the Holy Ghost to qualify them for their work, Acts 2. 1, compared with Lev. 23. 15;—on this day Paul preached to the disciples, who had met to eat the Lord's supper, Acts 20. 7;—the directions which Paul gives to the church in Corinth, plainly allude to their religious assemblies on this day, 1 Cor. 16. 1, 2.

———, *the Christian*, ought to be sanctified as a day *of rest* from worldly labour and care, though not from works of mercy and charity, Exod. 20. 10; Matt. 12. 12;—a day of *remembrance* of Christ's finishing his humiliation by rising from the dead, 1 Cor. 15. 20;—a day of *meditation* and *prayer*, Rev. 1. 10;—a day of *public worship*, and commemoration of the sacrifice of Christ, John 20. 19; Acts 20. 7;—a day of *holy joy*, Psal. 118. 24; Isa. 58. 13;—a day of *anticipation* of the heavenly *rest*, Heb. 4. 9.

*Sabbatical year*, for rest to the ground, Ex. 23. 10; Lev. 25. 1; Deut. 15. 1.

*Sabeans*, a people of Arabia, carried away Job's cattle, Job 1. 15;—they appear to have been above the ordinary stature, Isa. 45. 14.

*Sackbut*, a musical instrument in use among the Chaldeans, the form of which is uncertain, Dan. 3. 5, 7.

*Sackcloth* used in mourning, Gen. 37. 34; Job 16. 15; Jon. 3. 5.

*Sacrifice*, by shedding the blood of animals, as an acknowledgment that the life of the offerer was forfeited, and a supplication for pardon, was of very early appointment, as appears from those of Cain and Abel, Gen. 4. 3, &c.;—of Noah, 8. 20;—of Abraham, 15. 9; 22. 13;—of Job, Job 1. 5.

——— to be without blemish, Lev. 22. 19;—its age, 26;—how to be eaten, 29, 30;—for morning and evening, Num. 28. 3;—of the meat and drink-offering, 15. 1, &c.;—on the Sabbath, 28. 9;—on the new moons, 11;—at the passover, 16, &c.;—on the offering of the first fruits, 26;—to be in one place, Deut. 12. 5. See *Offerings*.

*Sacrifice*, insignificant without true piety, 1 Sam. 15. 22; Ps. 50. 8; 51. 16; Isa. 1. 11; Jer. 6. 20; Amos 5. 21; Mic. 6. 6; Hos. 6. 6; Mark 12. 33.

———, the death of Christ one of infinite value, Eph. 5. 2; Heb. 9. 11—14, 26; 10. 10, &c.

*Sacrilege*, the crime of stealing or profaning any thing dedicated to divine worship, forbidden and censured, Prov. 20. 25; Mal. 3. 8, 9; Rom. 2. 22.

*Sadducees*, a noted sect among the Jews, in the days of our Lord, who maintained that the soul of man is *material* like his body; that there is no other spirit besides God; that there is no resurrection of the dead; and that all the rewards of virtue, and punishments of vice, reach only to this present life;—their opinions reproved by our Lord, Matt. 16. 1—12; 22. 23—34; Mark 12. 18—27; Luke 20. 27—38;—join the priests in persecuting the apostles, Acts 4. 1—3; 5. 17;—divided against the Pharisees, who had joined them in accusing Paul, 23. 6—8.

*Sadness* of the countenance, or mourning under trials, makes the heart better, Ecc. 7. 3.

*Safe*, those are who trust in the Lord, Prov. 29. 25.

*Saffron*, an odoriferous herb, Song 4. 14.

*Sailors*, mentioned among those who mourn the fate of Babylon, Rev. 18. 17.

*Saints*, or *holy ones*, the genuine people of God, who are sanctified by his word and Spirit, 1 Sam. 2. 9; 2 Chr. 6. 41; Ps. 16. 3; 37. 28; Rom. 1. 7; 8. 27, &c.

*Salamis*, a city in the island of Cyprus, where Paul and Barnabas preached, Acts 13. 5.

*Salathiel*, [asked of God, or loan of God] the son of Jeconiah, and father of Zerobabel, 1 Chr. 3. 17; Matt. 1. 12.

*Salem*, supposed to be the original name of Jerusalem, in the days of Melchizedec, Gen. 14. 18; Heb. 7. 1;—also the name of a place near to which John baptized, John 3. 23.

*Salmone*, a sea-port city in the island of Crete, Acts 27. 7.

*Salome*, [peaceable, perfect, reward] the wife of Zebedee, and mother of James and John, Mark 15. 40; 16. 1.

*Salt* to be used with every burnt-offering, Lev. 2. 13;—Christians compared to it, Matt. 5. 13; Mark 9. 49; Luke 14. 34.

*Salt-sea*, the name of that lake at the south-east of the Holy Land, which separated it from the country of the Moabites, Gen. 14. 3; Deut. 3. 17;—it is called also the *Dead sea*, the *sea of Sodom*, and the *Sea of the Desert*. Its length is about 72 miles, and its breadth 19. Close by it, if not now under it, once stood the cities of Sodom, Gomorrah, Admah, and Zeboim. Its waters are in the highest degree salt, bitter, and nauseous; and of such specific gravity that a man can scarcely sink in it. The land around it is gloomy and barren, and an awful silence hangs over this lake.

*Salvation*, *temporal safety*, *preservation* or *deliverance*, is from God only, Ps. 3. 8; Isa. 43. 11; Hos. 13. 4; Jon. 2. 9; 1 Tim. 4. 10.

———, *deliverance from sin and hell*, and the final enjoyment of heavenly bliss, is through Christ, Matt. 1. 21; Luke 1. 69; 2. 30; John 3. 16, 17; 10. 9; Acts 4. 12; 5. 31; 13. 23; 15. 11; 16. 31; Rom. 10. 9; Eph. 1. 3, 7; 1 Tim. 1. 15; 2 Tim. 1. 10; Tit. 3. 5; Heb. 2. 10; 5. 9;

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7. 23;—is offered freely to all, Isa. 45. 22; 51. 1; Matt. 11. 23; John 7. 37; Rev. 22. 17. See *Saviour*.

*Salutations*, friendly compliments, whether by words, letters, or kisses, Matt. 5. 47; 10. 12; Luke 1. 29, 41; 1 Cor. 16. 21; Col. 4. 18.

*Samaria*, the capital city of the Ephraimites, situated about 42 miles north from Jerusalem, and called after the name of the original owner of the hill on which it was built, 1 Kings 16. 24;—a grievous famine there, 2 Kings 6. 24;—relieved by the flight of the enemy, 7. 6;—taken by the Assyrians, 18. 9;—a mixture of different nations settled in it, 17. 24.

———, the country of the Ephraimites, 1 Kings 13. 32;—in the New Testament, it always means the country between Judea and Galilee, west of Jordan, which belonged to the tribes of Ephraim and Manasseh, Luke 17. 11; John 4. 4;—Christians were scattered through, by persecution, Acts 8. 1;—Philip preached Christ to its inhabitants, 5;—they received the word, 14.

*Samaritans*, inhabitants of the country of Samaria. After Shalmaneser, king of Assyria, had carried away the ten tribes of Israel captive, he re-peopled Samaria with a colony of Babylonians, Cuthians, and other idolaters. These, after a time, quitted the worship of idols, embraced the Jewish religion, and built a temple on mount Gerizim; and their offspring mixed with apostate Jews, are called Samaritans;—their enmity to the Jews, Luke 9. 52, 53; John 4. 9;—their name used by the Jews as a reproach, 8. 48.

*Samos*, an island in the east of the Mediterranean, about 9 miles from the coast of Asia Minor, Acts 20. 15.

*Samothracia*, an island on the coast of Thracia, which Paul visited on his way from Troas, Acts 16. 11.

*Samson*, [sun, service] the son of Manoah, born, Judg. 13. 24;—marries a Philistine, 14. 1;—his riddle, 12;—kills thirty Philistines, 19;—burns their corn, 15. 3;—kills a thousand men with a jaw-bone, 14;—escapes from Gaza, 16. 1;—seduced by Delilah, 4, &c.;—taken by the Philistines, and his eyes put out, 21;—recovers his strength before his death, and destroys many of the Philistines, 22, &c.

*Samuel*, [asked of, and lent to God] the son of Elkanah by Hannah, born, 1 Sam. 1. 20;—devoted to God, 24;—who speaks to him when very young, 3. 1, &c.;—persuades the Israelites to abandon idolatry at Mizpeh, 7. 3;—his sons misbehave, 8. 1;—explains the customs of kings, 10;—receives Saul, 9. 11;—anoints him, 10. 1;—asserts his own integrity, 12. 1;—reproves Saul, 13. 11; 15. 12, &c.;—deserts him, 35;—anoints David, 16. 11, &c.;—dies, 25. 1;—appears to Saul after his death, 28. 9, &c.

*Sanballet*, [secret hush, or enemy] governor of Samaria, was grieved that the city and temple of Jerusalem were to be rebuilt, Nehem. 2. 10;—opposes the Jews, 6. 1, &c.

*Sanctify*, to make holy, to treat as holy, or to set apart for holy services, Exod. 19. 10; 22. 23; 30. 29; Deut. 5. 12; Isa. 8. 13; 29. 23; Eph. 5. 26; 1 Thess. 5. 23.

*Sanctification*, the progressive conformity of the heart and life to the will of God, 1 Thess. 5. 23;—it includes both dying to sin, and living in holiness, 1 Pet. 2. 24;—in its *nature* it is a *divine* work, Tit. 3. 5; 1 Pet. 1. 2;—a *progressive* work, Job 17. 9; Prov. 4. 18;—an *internal* work, Eph. 4. 23;—a work always *visible* in its effects, Acts 11. 23; Rom. 7. 4;—a work which *is never left* till it be perfected, Phil. 1. 6;—a work necessary to our peace, usefulness, and eternal happiness, Rom. 6. 20—22; Eph. 5. 26, 27; Heb. 12. 14;—its *Evidences* are, freedom from sin, Rom. 6. 2, 6, 18;—the love and practice of holiness, Ps. 51. 7, 10; Rom. 6. 22;—humility, Job 42. 5, 6; Eph. 3. 8;—deadness to the world, Gal. 6. 14;—patient submission to the will of God under afflictions, Job 2. 10; Ps. 39. 9;—growing desires after heaven, 2 Cor. 5. 4—8; Phil. 1. 23.

*Sanctuary*, the Holy of Holies, Lev. 4. 6;—the temple at large, 2 Chr. 20. 8;—the one place of national worship for the Israelites, Deut. 12. 5;—David longs to attend it, Psal. 42. 2; 63. 1; 84.;—its place after the restoration of the Jews, Ezek. 48. 8;—heaven, Heb. 8. 2.

*Sandals*, at first, were only soles fastened on the feet with strings or thongs; afterwards they were covered like shoes, Mark 6. 9; Acts 12. 8.

*Sanhedrim*, or *Senate*, the chief council of the Jewish nation, composed of 70 or 72 judges; and said to have taken its rise from the 70 elders appointed to assist Moses;—Christ was brought before it, Matt. 27. 1; John 11. 47;—Stephen, Acts 6. 12, 15;—Peter and John, 4. 5—7;—the apostles, 5. 21, 27.

*Sapphire*, a precious stone, second only to the diamond in lustre, hardness, and value; and of a pure blue, or deep azure colour, Ex. 24. 10; 28. 18; Job 28. 16; Lam. 4. 7; Ezek. 1. 26; Rev. 21. 19.

*Sarah*, [lady or princess] the wife of Abraham, Gen. 11. 29; 12. 5;—her name changed from Sarai, 17. 15;—bare Isaac when she was above 90 years of age, 21. 2;—died aged 123 years, 23. 2;—buried, 19. See *Abraham*.

*Sardis*, a once large city of Asia Minor, situated at the foot of mount Tmolus, about 50 miles eastward of Smyrna;—Christ's message to the church there, Rev. 3. 1.

*Sardine* or *Sardius*, a gem of a deep red, or bloody colour, Ex. 28. 17; Ez. 28. 13; Rev. 4. 3; 21. 20.

*Sardonyx*. See *Onyx*.

*Satan*, [an enemy] the devil, appears in the presence of God, Job 1. 6; 2. 1;—tempts David to number Israel, 1 Chr. 21. 1;—opposes Joshua the high-priest, Zech. 3. 1;—tempts Jesus, Matt. 4. 1; Mark 1. 13; Luke 4. 2;—the prince of the demons, Matt. 9. 34;—Judas so called, John 6. 70;—Peter so called, Mark 8. 33;—seen by Jesus as lightning falling from heaven, Luke 10. 18;—his synagogue, Rev. 2. 9;—bound for a thousand years, 20. 2. See *Devil*.

*Satiate*, to satisfy, to fill, or to glut, Jer. 31. 14, 25; 46. 10.

*Satyr*, an animal, fabulously represented as having the upper half like a man, and the under like a goat; but which is supposed to have been the horned owl, or some kind of monkey, Isa. 13. 21; 34. 14.

*Saul*, [asked, lent, sepulchre] the son of Kish, and first king of Israel, sent to find his father's asses, 1 Sam. 9. 1;—applies to Samuel, 18;—prophesies, 10. 9;—chosen king, 17;—delivers the inhabitants of Jabesh-gilead, 11. 11;—arms the people against the Philistines, 13. 3;—defeats them, 14. 20;—makes a rash vow, 14. 24;—sacrifices without waiting for Samuel, 13. 8;—his success against the enemies of Israel, 14. 47;—his family, 49;—deserted by Samuel, 15. 35;—sends for David, 16. 19;—endeavours to kill him, 18. 10; 19. 10, 11;—prophesies, 19. 22;—pursues David, 22. 6;—orders the execution of the priests of Nob, 22. 11;—spared by David in the cave, 24. 1, &c.;—also at Hachilah, 26. 4;—consults a witch at Endor, 28. 7;—slain, 31. 2; 1 Chr. 10. 2;—seven of his sons put to death by the Gibeonites, 2 Sam. 21. 8;—buried by David, 12;—his descendants, 1 Chr. 8. 33; 9. 39.

*Saul* of Tarsus. See *Paul*.

*Saviour*, one who delivers from danger and misery, as *God* does by his providential care, Ps. 106. 21; Isa. 45. 15, 21; Jer. 14. 8; 1 Tim. 4. 10.

———, *our Lord Jesus Christ*, Luke 2. 11; John 4. 42; Acts 5. 31; 13. 23; Eph. 5. 23; Phil. 3. 20;—he saves from sin, Matt. 1. 21;—from the thraldom of Satan, Heb. 2. 14; 1 John 3. 8;—from the world, Gal. 1. 4;—from the sting of death, 1 Cor. 15. 55—57;—from the grave, Hos. 13. 14; 1 Cor. 15. 22, 23; Phil. 3. 20, 21;—from hell, 1 Thess. 1. 10;—and brings to the enjoyment of eternal bliss in heaven, Matt. 25. 34; 1 Pet. 1. 3, 4; 2 Pet. 1. 11.

———, *Christ is, able* to save to the uttermost, Heb. 7. 25;—and he is *willing* to save all who come to him, Matt. 11. 28; John 6. 37.

*Savour*, scent, odour, or smell, Lev. 26. 31; Num. 15. 3; 28. 13; Ecc. 10. 1; Joel 2. 20; 2 Cor. 2. 15; Eph. 5. 2.

*Saws*, for cutting wood or stones, 1 Kings 7. 9; Isa. 10. 15;—the Ammonites tortured under, 2 Sam. 12. 31; 1 Chr. 20. 3;—ancient worthies put to death by, Heb. 11. 37.

*Scabbard*, the sheath of a sword, Jer. 47. 6.

*Scales*, the covering of fishes, Lev. 11. 9, 10; Deut. 14. 9, 10;—a skin or film on the eye, Acts 9. 18;—balances for weighing, Isa. 40. 12.

*Scalp*, the skull, or top of the head, Psal. 68. 21

*Scape-goat*, a type of Christ, Lev. 16. 22; Isa. 53. 4; 1 Pet. 2. 24.

*Scare*, to affright or terrify, Job 7. 14.

*Scarlet*, a beautiful bright red, much worn by great men, 2 Sam. 1. 24; Prov. 31. 21; Lam. 4. 5; Dan. 5. 7;—figuratively, sins of deep enormity, Isa. 1. 18.

*Scatter*, to disperse, or drive into different places, Gen. 11. 9; 49. 7; Lev. 26. 33;—to overthrow or destroy, Ps. 68. 14; 89. 10; 92. 9.

*Sceptre*, a rod or staff of authority in the hands of kings, governors, or rulers, Gen. 49. 10; Num. 24. 17; Esth. 5. 2; Ps. 45. 6.

*Sceeva*, [disposed, prepared] a Jew, who resided at Ephesus, whose seven sons went about pretending to exorcise, or cast out devils, Acts 19. 14—16.

*Schism*, a breach, rupture, or division in the Christian church, 1 Cor. 1. 10; 3. 3; 11. 18; 12. 25; 2 Cor. 13. 11.

*Schools* of the prophets, institutions for the religious education of young men, 1 Sam. 19. 18—24; 2 Kings 2. 3, 5; 4. 23;—that of Tyrannus, Acts 19. 9.

*Schoolmaster*, the law is, to drive men by its exactions and threatenings to Christ, Gal. 3. 24;—they who believe no longer under, 25.

*Science*, knowledge, or art attained by learning, Dan. 1. 4;—foolish and sinful arts, 1 Tim. 6. 20.

*Scoffers*, proud and reviling mockers at God and religion, described and condemned, Ps. 1. 1; Prov. 3. 34; 9. 7; 13. 1; 14. 6; Isa. 29. 20; 2 Pet. 3. 3;—at their neighbours, censured, Prov. 10. 10. See *Scorners*.

*Scorch*, to burn, or dry up with heat, Matt. 13. 6; Mark 4. 6; Rev. 16. 8, 9.

*Scolding*, clamorous, censured, Prov. 15. 1; Eph. 4. 31.

*Scorners*, haughty scoffers and despisers of religion, described and censured, Prov. 1. 22; 3. 34; 9. 7, 12; 13. 1; 14. 6; 15. 12; 19. 29; 21. 24; 24. 9; 29. 8; Isa. 29. 20. See *Scoffers*.

*Scorpion*, a venemous reptile, of oval figure, somewhat resembling a small lobster, with eight legs, and a long slender tail armed with a sting, Deut. 8. 15; 1 Kings 12. 11; Ezek. 2. 6; Luke 10. 19; 11. 12; Rev. 9. 3, 5, 10.

*Scourging*, a punishment among the Jews and Romans, Lev. 19. 20; Deut. 25. 2; Matt. 10. 17; 27. 26; Acts 5. 40; 22. 24; 2 Cor. 11. 24, 25.

*Scribe*, a writer of the sacred law, who transcribed copies of it, and was supposed to be well acquainted with it; a man of learning, and a doctor of the law, who read and expounded it to the people;—as was Jonathan, David's uncle, 1 Chr. 27. 32;—Baruch, the secretary of Jeremiah, Jer. 36. 26;—Ezra, Exr. 7. 6;—and those who lived in the days of Christ, Matt. 5. 20; 7. 29; 16. 21; 17. 10; 20. 18; 23. 2; 13. 14; 26. 3; &c.

———, a clerk, writer, or secretary, 2 Sam. 8. 17; 20. 25; 1 Kings 4. 4; 2 Kings 12. 2; 22. 8.

*Scrip*, a small bag, or wallet, 1 Sam. 17. 40; Matt. 10. 10; Mark 6. 8; Luke 22. 35, 36.

*Scriptures*, [writings] applied by way of eminence to these which are contained in the Bible, and which are given by inspiration, 2 Tim. 3. 16; (see *Inspiration*) —ought to be read and studied by all men, Matt. 21. 42; John 5. 39; Acts 17. 11; Rom. 15. 4; 16. 26; 1 Cor. 10. 11;—should be read and studied with holy reverence, Ps. 85. 8;—with faith in their divine authority, 119. 66;—with meek and humble docility of mind, 33; Jam. 1. 21;—with prayer for the teaching of the Holy Spirit, Job 34. 32; Ps. 25. 4, 5; 119. 12, 18;—various important ends for which they are given, 2 Tim. 3. 16;—promote the sanctification, edification, and comfort of believers, John 17. 17, 19; Acts 20. 32; Rom. 15. 4;—danger of rejecting them, Mark 16. 16; Luke 10. 16; John 3. 36; 12. 48; Heb. 2. 3; 10. 28; 12. 25;—to be frequently meditated upon, Deut. 6. 6; 11. 18; Ps. 1. 2; 119. 97; John 5. 39; 2 Pet. 3. 2;—a privilege of the Jews, Rom. 3. 2;—the advantage of the study of them, Psal. 12. 7; 119. 9, 72, 98, 103; Rom. 15. 4; Eph. 6. 17; 2 Tim. 3. 15; Jam. 1. 25;—to be preserved entire, Deut. 4. 2; Prov. 30. 6; Rev. 22. 18.

——— of the Old Testament referred to in the New, Matt. 1. 23; 2. 5, 6, 15; 3. 3; 4. 14; and in about 300 other places.

*Scythians*, a savage people who dwelt near the Euxine and Caspian seas, Col. 3. 11.

*Sea*, the Hebrews thus name the fresh water *lakes*, as the sea of Gennesareth, or Galilee, Matt. 4. 18;—the sea of Jazer, beyond Jordan, near the city of Jazer, Jer. 48. 32;—the Dead or Salt sea, Gen 14. 3;—the *Great sea*, the Mediterranean, which washes the whole western shore of Canaan, Ps. 104. 25;—the molten laver, in the temple, 1 Kings 7. 23; 2 Chr. 4. 2;—the whole mighty ocean, which shall give up its dead, Rev. 20. 13;—none in the new earth, 1.

*Seals, seven*, opened, Rev. 6. 1.

*Sealing*, or marking with a stamp wax on letters or deeds, the antiquity and use of it, Gen. 38. 18; Exod. 28. 11; 1 Kings 21. 8; Neh. 9. 38; Esth. 3. 12; Dan. 6. 17; Matt. 27. 66;—figuratively, the stamping of the divine image on the soul, by the Holy Spirit, 2 Cor. 1. 22; Eph. 1. 13; 4. 30.

*Search*, to examine carefully, as we are commanded to do the Scriptures, John 5. 39;—as God does the hearts of men, 1 Chr. 28. 9; Jer. 17. 10.

*Seared*, rendered hard, callous, and unfeeling, 1 Tim. 4. 2.

*Seasons*, the lights of heaven appointed for, Gen. 1. 14; Ps. 104. 19;—certainty

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of their regular succession, Gen. 8. 22; —one given for every lawful purpose, Ecc. 3. 1—8.

*Seat*, the scribes and Pharisees sat in Moses', Matt. 23. 2;—loved the uppermost in the synagogues, Luke 11. 43.

*Seba*. See *Sheba*.

*Sebat*, the fifth month of the Jewish civil year, and the eleventh of their sacred, agreeing to our January.

*Secret* actions will be discovered, Ecc. 12. 14; Matt. 10. 26; Luke 8. 17; 12. 2; 1 Cor. 4. 5.

*Secrets*, of a lawful kind, not to be revealed, Prov. 17. 9; 25. 9; Mic. 7. 5;—Samson's betrayed, Judg. 16. 5, 18.

*Sect*, a party distinguished by some peculiar tenets; such as the *Pharisees*, *Sadducees*, and *Herodians*, Acts 5. 17; 15. 5; 24. 5. See these articles.

*Security* from evil, how to be attained, Ps. 15. 1—5; Prov. 1. 33; 10. 9; 2 Pet. 1. 10.

*Sedition*, rebellious tumult, or insurrection against lawful government, condemned, Gal. 5. 20.

*Seducers*, tempters or corrupters, not to be regarded, Prov. 28. 10; Matt. 5. 19; 23. 15; 24. 4, 11; 2 Tim. 3. 13.

*Seeds* of different kinds not to be sown together, Deut. 22. 9.

*Seethe*, to prepared food in hot or boiling water, &c. forbidden to be done on Sabbath, Exod. 16. 23;—a kid not to be thus prepared, in its mother's milk, 23. 19; 34. 26; Deut. 14. 21.

*Seir*, [shaggy, goat, tempest, barley] the father of the ancient Horites, Gen. 36. 20;—also the name of the country where his posterity dwelt, 30.

——, a noted mountain, or rather a range of mountains, on the south-east of the Dead sea, in Idumea, Gen. 14. 6;—also a hill on the frontiers of the tribes of Dan and Judah, Josh. 15. 10.

*Sela* or *Selah*, the capital of the Edomites, taken by Amaziah, and its inhabitants massacred, 2 Kings 14. 7;—this, or another place of the same name, required to send tribute and sacrifice, Isa. 16. 1.

*Selah*, a term used frequently in the book of Psalms, the import of which is not well known; though it is most generally believed to denote a *pause* in singing, Ps. 3. 2, 4, 8; 4. 2, 4; 7. 5; 9. 16, 20; 32. 5, &c.; Hab. 3. 3, 9, 13.

*Seleucia*, a city of Syria, situated on the shores of the Mediterranean, near the river Orontes;—here Paul and Barnabas embarked for Cyprus, Acts 13. 4.

*Self-dedication*. See *Dedication*.

*Self-deception*, the deceit which many practise on themselves by judging favourably of their state and character, 1 Cor. 3. 18; Gal. 6. 3; Jam. 1. 22, 26.

*Self-denial*, a Christian duty, Matt. 16. 24; Mark 8. 34; Luke 9. 23;—must be exercised in regard to every forbidden indulgence, how pleasant soever, or presently profitable, Matt. 5. 29, 30; 18. 8, 9; Tit. 2. 12;—sometimes in things lawful, 1 Cor. 8. 13; 9. 20; 10. 23;—in respect of our own righteousness, Isa. 64. 6; Phil. 3. 7—9;—our own wisdom, 1 Cor. 3. 18—20;—our own strength, 2 Cor. 12. 10;—our own will, Matt. 6. 10; 26. 39;—and our own life, 16. 24, 25; Mark 8. 34, 35; Luke 9. 23, 24.

——, *motives* to excite us to the practice of, the express command of Christ, Matt. 16. 24;—his eminent example, 2 Cor. 8. 9; Phil. 2. 5—8;—the encouragement he gives, Matt. 16. 25; 19. 29;—the example of the saints, particularly Abraham, Moses, and Paul, Heb. 11. 8, 17, 24—26; 2 Cor. 11. 23—27; Rev. 12. 11.

*Self-examination*. See *Examination*.

*Self-interest*, not to make us disregard the interests of others, 1 Cor. 10. 24; Phil. 2. 21; 2 Tim. 4. 10;—of Nabal, 1 Sam. 25. 10.

*Selling*, frauds to be avoided in it, Lev. 19. 13, 36; 25. 14; Prov. 11. 1; 16. 11; 20. 10, 23.

*Selvedge*, the edge of a web of cloth, Ex. 26. 4; 36. 11.

*Senate*, the chief court of the Jews, Acts 5. 21. See *Sanhedrim*.

*Sennacherib*, [drought, solitude, bush destroyed of the sword] king of Assyria invades Judah, 2 Kings 18. 13; 2 Chr. 32. 1; Isa. 36. 1;—his army destroyed, 2 Kings 19. 35; 2 Chr. 32. 21; Isa. 37. 36;—himself slain, 37; 2 Kings 19. 37.

*Sense*, the meaning or signification of scripture, Neh. 8. 8;—any one of our bodily organs of perception; namely, seeing, hearing, smelling, tasting, and feeling, Heb. 5. 14.

*Sensual*, carnal as opposed to spiritual, Jam. 3. 15; Jude 19.

*Sensuality*, or devotedness to bodily pleasures, censured, Amos 6. 4; Luke 16. 19, &c.; 1 Cor. 15. 32; Jam. 5. 5.

*Sentence*, the decision of a judge, acquitting or condemning, Deut. 17. 9, 10; Psal. 17. 2; Luke 23. 24;—God's pronounced against sin, not speedily executed, Ecc. 8. 11;—that which shall finally be passed on the righteous, Matt. 25. 34;—on the wicked, 41.

*Separating*, or parting from, the wicked our duty, 2 Cor. 6. 17.

*Sepharvaim*, a tribe of the Samaritans, 2 Kings 17. 24; 18. 34; 19. 13; Isa. 36. 19; 37. 13.

*Septuagint*, an ancient Greek version of the Old Testament, thus named because translated by 70, or rather 72 Jews; and from which both our Lord and his apostles frequently quote texts, rather than from the Hebrew, Deut. 8. 3, in Matt. 4. 4; Deut. 6. 16, in Matt 6. 7; Hos. 6. 6, in Matt. 9. 13; Lev. 19. 18, in Matt. 19. 19; Ps. 8. 2, in Matt. 21. 16; Ps. 118. 22, 23, in Matt. 21. 42; Exod. 3. 6, in Matt. 22. 32; Psal. 110. 1, in Matt. 22. 44; Zech. 13. 7, in Matt. 26. 31, &c. &c.

*Sepulchres*, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Gen. 23. 6; Judg. 8. 32; 1 Sam. 10. 2; 2 Sam. 2. 32; Isa. 22. 16; Matt. 27. 60. See *Grave*.

*Seraiah*, [prince or song of the Lord] a high-priest of the Jews, was taken captive, and, along with 70 others, put to death at Riblah, Jer. 52. 24—27.

*Seraphim*, [fiery ones] seen by Isaiah, Isa. 6. 1—4.

*Sergius Paulus*, the deputy-governor of Cyprus, converted by Paul, Acts 13. 12.

*Serpent* deceives Eve, Gen. 3. 1;—fiery ones destroy many of the Israelites, Num. 21. 4, &c.;—a brazen one made by Moses, 8;—abused to superstition, 2 Kings 18. 4;—the erection of it declared to be typical of the crucifixion of Christ, John 3. 14.

*Servants*, among the Hebrews were of two kinds; the first were foreigners taken captive in war, or purchased; and these their masters kept, exchanged, or sold according to their pleasure, Lev. 25. 44—46;—the second were Hebrews, who from poverty had sold themselves, or were delivered up by their parents, in a time of dire necessity, to satisfy the demands of an unfeeling creditor; and this class might either be redeemed at any time, or otherwise were bound to continue in servitude only till the seventh year, or the year of Jubilee, when they were free if they chose, Exod. 21. 2—6; Lev. 25. 47—55;—law respecting daughters sold to be, Ex. 21. 7—11;—fugitive, not to be delivered up, Deut. 23. 15;—not to be oppressed, 24. 14.

*Servants*, their duty to be diligent and obedient, Eph. 6. 5—7; Col. 3. 22; 1 Tim. 6. 1; Tit. 2. 9; 1 Pet. 2. 18;—not to purloin, Tit. 2. 10;—not to be slothful or wasteful, Prov. 18. 9; John 6. 12.

*Serug*, [branch, twining] the father of Nahor, and the grandfather of Abraham, Gen. 11. 22—26.

*Seth*, or *Sheth*, [placed, appointed] born to Adam, Gen. 4. 25; 5. 3;—the father of Enos, 6;—his age and death, 8.

*Seven*, regarded by the Jews a number of perfection, because God rested on the seventh day, Gen. 2. 2;—their land rested from tillage every seventh year, Lev. 25. 4, 5;—used to signify many times, Ps. 12. 6; 119. 164; Prov. 24. 16; Isa. 4. 1.

*Seventy elders* appointed to relieve Moses, Ex. 18. 25; Num. 11. 16;—called up to the mount, Ex. 24. 1.

——— *disciples* sent out by Jesus, Luke 10. 1;—their return, 17.

——— *weeks*, Daniel's prophecy so called, Dan. 9. 24.

*Severity of God*, his awful but righteous judgments, Rom. 11. 22;—manifested to Sodom, Gen. 19. 24;—to the sons of Aaron, Lev. 10. 1, &c.;—to Miriam, Num. 12. 10;—to the man who gathered sticks on the sabbath day, 15. 32;—to Korah, &c. 16. 31;—to Uzzah, 2 Sam. 6. 6;—to Ananias and Sapphira, Acts 5. 1;—to Herod, 12. 23.

*Sexes*, male and female, to be distinguished by their dress, Deut. 22. 5.

*Shadow*, the law was, of gospel blessings, Heb. 10. 1;—our days on earth compared to, Job 14. 2; 17. 7;—*of death*, means the gloomy darkness with which it is often attended, 3. 5; 10. 21; 12. 22; 16. 16; 24. 17; 34. 22; Ps. 23. 4; 44. 19; 107. 10, 14; Isa. 9. 2; Matt. 4. 16; Luke 1. 79.

*Shadrach*, [tender nipple, soft field] and his companions *Meshach*, and *Abednego*, accused to Nebuchadnezzar, Dan. 3. 12;—brought before him, and charged to serve his idol, 13—15;—their bold and firm resolution, 16—18;—were cast into the fiery furnace, 19—23;—were miraculously preserved and called forth by the king, 24—26.

*Shaharaim*, a descendant of Benjamin, who resided in Moab, whose numerous posterity, by his two wives, is mentioned, 1 Chr. 8. 8—28.

*Shallum*, [peaceable, perfect, rewarder] or *Shillem*, a son of Naphtali, and father of the Shillemites, Gen. 46. 24; Num. 26. 49; 1 Chr. 7. 13;—another of this name, the son of Jabesh, who murdered and succeeded Zechariah, 2 Kings 15. 10;—after one month slain, 14.

*Shalmanezer*, [peace, perfection, reward] king of Assyria, subdued the kingdom of Israel, and obliged their king to pay tribute, 2 Kings 17. 3;—imprisoned their king for conspiracy, 4;—after three years' siege, took Samaria, ravaged the fenced cities of Israel, massacred the inhabitants, and carried the remainder captive, 5, 6; 18. 9—12.

*Shambles*, the flesh-market, 1 Cor. 10. 25.

*Shame*, the offspring of sin, Gen. 3. 7;—just cause of it, Ps. 25. 3; Isa. 1. 29; 42. 17;—unreasonable, Matt. 10. 32; Mark 8. 38; Luke 9. 26; Rom. 1. 16; 2 Tim. 1. 8;—from guilt, Gen. 38. 26; Ezr. 9. 6; Prov. 13. 5; Jer. 2. 26; 3. 25; John 3. 20;—from disgrace, 2 Sam. 10. 5; Luke 13. 17; 16. 3;—from bashfulness, 2 Kings 2. 17.

*Shamgar*, [astonished, stranger] the third judge of Israel, delivers them from the Philistines, Judg. 3. 31.

*Shammah*, [desolation, astonishment] the third of David's mighty men, who, along with Eleazar, routed the Philistines, 2 Sam. 23. 11, 12;—one of the three who broke through the host of the Philistines, and brought water to David, 13—17.

*Shaphan*, [rabbit, their breaking or lip] secretary of the temple in the time of Josiah, 2 Kings 22. 8, 9;—informed that king, that the book of the law was found, 10, 11; 2 Chr. 34. 14—18.

*Shaphat*, [judging, or a judge] one of those sent to spy the Land of Promise, Num. 13. 5;—another, the father of Elisha, 1 Kings 19. 16;—and of several others, 1 Chr. 3. 22; 5. 12; 27. 29.

*Sharon*, or *Saron*, the name of three delightful spots in Canaan, 1 Chr. 5. 16; 27. 29; Song 2. 1; Acts 9. 35;—figuratively, any beautiful country, Isa. 33. 9;—the church of Christ, 65. 10.

*Shaving*, a rite of purification, Lev. 14. 8; by the Nazarites, Num. 6. 9;—by Paul, Acts 18. 18; 21. 24;—a token of humiliation, Job 1. 20;—forbidden with respect to the corners of the beard, Lev. 19. 27; 21. 5;—of David's ambassadors by Hanun, 2 Sam. 10. 4;—the head a disgrace to a woman, 1 Cor. 11. 6;—customary with the Egyptians, Gen. 41. 14.

*Sheaf* of the first fruits to be presented to the Lord, Lev. 23. 10, 11;—bringing home of, on Sabbath, reproved, Neh. 13. 15.

*Shearers*, those who clip the fleece from sheep with shears, Gen. 32. 19; 1 Sam. 25. 7, 11; 2 Sam. 13. 23; Isa. 53. 7.

*Sheba*, [captivity, repose] or *Seba*, the name of several persons;—a son and also a grandson of Cush, Gen. 10. 7;—a son of Joktan, 28;—a son of Jokshan, and grandson of Abraham, 25. 3.

——, a country, probably so named from some of the persons, in the former article, whose posterity peopled it, whose queen visited Solomon, 1 Kings 10. 1; 2 Chr. 9. 1;—incense from, and merchants of mentioned, Jer. 6. 20; Ez. 27. 22.

———, *queen of*, visits Solomon, 1 Kings 10. 1;—mentioned by Jesus, Matt. 12. 42.

——— rebels against David, 2 Sam. 20. 1;—slain, 22.

*Shebnah*, a treasurer and secretary to Hezekiah, 2 Kings 18. 18;—his death foretold, Isa. 22. 15—19.

*Shechem*, [part, shoulder, early] a son of Hamor and prince of Shechem, debauches the daughter of Jacob, Gen. 34. 2;—made honourable proposals to marry her, 4—12;—murdered by Simeon and Levi, 25.

———, a city situated about 40 miles north of Jerusalem, near to which Jacob bought a piece of ground, in which Joseph was buried, Gen. 33. 19; 50. 13;—here Joshua assembled the Israelites before his death, Josh. 24. 1, &c.;—it became the capital of Samaria, and was called *Sychar*, John 4. 5.

*Sheep*, a well known animal, of which some of the ancients had vast flocks, Job 1. 3; 42. 12;—appointed to be offered in sacrifice, Lev. 1. 10; 22. 19, &c.;—figuratively, the people of God, Ps. 79. 13; 95. 7; 100. 3; John 10. 2, 3, 4, &c.

*Shekel*, a weight among the Hebrews, reckoned somewhat more than 9 pennyweight, troy, Gen. 24. 22; Ex. 30. 23; 2 Sam. 14. 26; Ez. 4. 10.

——, a piece of money of the above weight, valued in *gold* one pound sixteen shillings and sixpence, Num. 7. 14, 20, 26, 32, &c.; Judg. 8. 26; 1 Kings 10. 16;—and in *silver* about two shillings and three-pence, Gen. 23. 15; Ex. 30. 13, 15; Deut. 22. 19, 29; 2 Kings 15. 20.

*Shem*, [name, renown, placed] the second son of Noah, Gen. 5. 32;—he, with Japheth, modestly covered their father's

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nakedness, 9. 23;—his age, Gen. 11. 10;—his descendants, 10. 21; 1 Chr. 1. 17.

*Shemaiah*, [hearing of the Lord] the prophet, applies to Rehoboam, 2 Chr. 11. 3; 12. 5;—many others of this name, Ezr. 8. 13; Neh. 3. 29; Jer. 36. 12, &c.

*Sheminith*, a stringed musical instrument, or as others think, a musical air, 1 Chr. 15. 21; Ps. 6. 12. *title.*

*Shepherd*, Christ is to his flock; he purchased them with his blood, John 10. 11;—seeks them out and gathers them into his fold, Ezek. 34. 11—13;—feeds them in his green pastures, Isa. 40. 11; Ez. 34. 14, 15;—leads and guides them, John 10. 4;—heals their diseases, Ex. 34. 16; Luke 4. 18;—protects them from enemies, John 10. 12, 13, 27, 28;—brings them at last to his heavenly fold, Rev. 7. 16, 17.

*Shepherds*, representing prophets, reproved for their negligence, Ex. 34. 1, &c.; Zech. 11. 3, 15; 13. 7.

*Sheriffs*, officers in the Chaldean empire, whose particular powers and functions we know not, Dan. 3. 2, 3.

*Sheshach*, a name given to Babylon, Jer. 25. 26; 51. 41.

*Sheshbazzar*, [joy of the vintage, or joy in adversity] a prince of Judah, generally believed to be Zerubbabel, to whose care Cyrus committed the sacred vessels sent back to Jerusalem, Ezra 1. 8, 11; 5. 14, 16, compared with Zech. 4. 9.

*Shew-bread*, [bread of faces] twelve loaves which the priests placed anew every Sabbath on the golden table, before the Lord, Ex. 25. 30; Lev. 24. 5—8;—to be eaten afterwards by the priests only, 9.

*Shibboleth*, or *Sibboleth*, [an ear of corn] the Ephraimites were not able to pronounce the first of these words, in consequence of which they were detected, and 42,000 of them slain, Judg. 12. 1—6.

*Shield*, a piece of defensive armour, made of wood, and covered with leather, brass, or gold, 1 Kings 10. 17; 14. 27; 2 Chr. 14. 8;—God is, to his people, Gen. 15. 1; Deut. 33. 29; Psal. 33. 20; 84. 11;—faith so called, Eph. 6. 16.

*Shiggaion*, or *Shiggionoth*, [straying or wandering] it seems to denote a musical instrument, or tune, whose notes were exceedingly diversified, Psal. 7. *title*; Hab. 3. 11.

*Shiloah*, waters of mentioned, said to be the same as Gihon, Isa. 8. 6. See *Gihon.*

*Shiloh*, [sent forth, peace, salvation] a name of the Messiah, Gen. 49. 10.

——, a city of the tribe of Ephraim, about 12 miles south of Shechem, where Joshua divided that portion of Canaan, westward of Jordan, to the nine and a half tribes, Josh. 18. 1, 8, 10;—here he fixed the tabernacle of God, and here it continued about 300 years, 18. 1; 19. 51; Judg. 18. 31; 21. 19; 1 Sam. 1. 3, 24; 1 Kings 2. 27; 14. 2, 4;—after the Philistines carried off the ark, it was never returned to this place, and from that time it gradually sunk into ruins, Jer. 7. 12, 14; 26. 6.

*Shimei*, [that hears or obeys] a Benjamite, and a kinsman of Saul, curses David, 2 Sam. 16. 5;—pardoned, 19. 18;—put to death by Solomon for breach of engagement, 1 Kings 2. 36—46.

*Shinar*, a province of Babylon, where the tower of Babel stood, Gen. 10. 10; 11. 2;—to it Nebuchadnezzar carried the sacred vessels of the temple, Dan. 1. 2.

*Ships*, probably originated from Noah's ark, and were early employed in trade by the tribes of Zebulon and Dan, Gen. 49. 13; Judg. 5. 17;—Solomon built a navy of, 1 Kings 9. 26;—Jehoshaphat, 22. 48; 2 Chr. 20. 36, 37.

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*Shipmaster*, the captain or owner of a ship, Jon. 1. 6; Rev. 18. 17.

*Shipwreck*, the destruction of a ship by rocks, shallows, &c., 2 Cor. 11. 25;—renouncement of a religious profession, and exposure to ruin, 1 Tim. 1. 19.

*Shishak* king of Egypt plunders Jerusalem, 1 Kings 14. 25; 2 Chr. 12. 2—9.

*Shittim-wood*, beautiful and incorruptible timber used in making the tabernacle and its furniture; said to be similar to the white thorn, and supposed to be the black Acacia, Ex. 25. 5, 10, 13, 23; 26. 15, 26, 32; 27. 1.

*Shobach*, [bonds, captivity] a general of the king of Syria whom David slew, and routed his mighty army of 700 chariots and 40,000 cavalry, 2 Sam. 10. 16—18.

*Shock of corn*, sheaves set up in the field for winnowing, Judg. 15. 5; Job 5. 26.

*Shoe*, to put off, a mark of reverence, Ex. 3. 5; Josh. 5. 15;—taken off when a man refuses to take his brother's wife, Deut. 25. 9;—and as a sign of purchase, Ruth 4. 7;—to cast over a country, to subdue it, Psal. 60. 8; 108. 9;—to bear, or unloose, the meanest office, Matt. 3. 11; Mark 1. 7.

*Shoulder*, a burden on, means servitude and oppression, Gen. 49. 15; Isa. 10. 27;—to pull away, to rebel, Nehem. 9. 29; Zech. 7. 11;—to be carried on, honour, Isa. 40. 22.

*Shred*, to cut in pieces, 1 Kings 4. 33.

*Shrines*, small models of the temple and image of Diana, Acts 19. 24.

*Shulamite*, a name given to the spouse, signifying *peaceable*, or *perfect*, Song 6. 13.

*Shunem*, a city of the tribe of Issachar, about 5 miles south of Tabor, Josh. 19. 18;—here the Philistines encamped against Saul, 1 Sam. 28. 4;—visited by Elisha, 2 Kings 4. 8.

*Shunamite*, a native of *Shunem*, Abishag so called, 1 Kings 1. 3;—also the hostess of Elisha, 2 Kings 4. 12;—her son raised to life by Elisha, 32;—brought to the king, 8. 1.

*Shur*, a city of Arabia on the north-east side of the Red sea, and which gave name to the adjacent part of the desert, Gen. 16. 7; Exod. 15. 22; 1 Sam. 15. 7; 27. 8.

*Shushan*, the metropolis of Susiana, or the kingdom of Persia, or Elam, Neh. 1. 1; Esth. 2. 8; 3. 15; 8. 15; Dan. 8. 2.

*Shuttle*, shortness of life compared to the swiftness of its flight, Job 7. 6.

*Sibmah*, a city near Heshbon, famous for its vines, Isa. 16. 8.

*Sick* to be visited, 2 Kings 8. 29; Job 2. 11; Matt. 25. 36;—to be prayed for and anointed with oil, as the token of miraculous recovery, Jam. 5. 14, 15.

*Sickle*, an instrument for cutting down corn, Deut. 16. 9; 23. 25; Jerem. 50. 16; Joel 3. 13; Mark 4. 29.

*Sickness*, why permitted, Deut. 28. 22; Job 2. 7, &c.; 5. 17; Psal. 94. 12; John 9. 3; 11. 4; 1 Cor. 11. 30;—how to behave under it, Gen. 50. 24; 2 Kings 20. 1; Jam. 5. 14.

*Sidon*, or *Zidon*, a renowned city, the capital of Phenicia, situated on the shore of the Mediterranean, about 18 miles north of Tyre, it was founded by Sidon the eldest son of Canaan, Gen. 10. 15, 19;—judgments against predicted, Ex. 28. 10;—frequently mentioned in the gospel history, Matt. 11. 21, 22; 15. 21; Mark 3. 8, 7. 24, 31; Luke 4. 26; 6. 17; 10. 13, 14;—Paul, in his voyage to Rome, touched at, Acts 27. 3.

*Sign*, a mark, token, or proof, Ex. 3. 12; 31. 13; Rom. 4. 11;—a miracle, Ex. 4. 8, 9, 17, 28; John 2. 18; 20. 30.

*Signet*, a seal, often set on a ring, Gen. 38. 18; Ex. 28. 11, 21, 36; Dan. 6. 17; Hag. 2. 23.

*Signs* requested and given, Gen. 9. 13; 15. 8; 24. 14; Ex. 4. 1; Josh. 2. 12; Judg. 6. 36; 1 Sam. 10. 2; 14. 8; 1 Kings 13. 3; 2 Kings 20. 8; Isa. 7. 14; Matt. 12. 38; 16. 1; Mark 8. 11; Luke 11. 16; John 2. 18; 6. 30.

*Sihon*, [rooting out, conclusion] king of the Amorites, conquered, Num. 21. 21, &c.; Deut. 2. 26.

*Silas*, [the third] one of the most active primitive preachers, exhorts the Christians at Antioch, Acts 15. 23;—accompanies Paul in his progress, 40;—imprisoned with him at Philippi, 16. 19.

*Silence*, or refraining from speaking, sometimes commendable, Psal. 39. 2; Prov. 11. 12; 17. 28; 26. 4; Mic. 7. 5; 1 Tim. 2. 11; Jam. 1. 19;—figuratively, utter destruction, Isa. 15. 1;—death and the grave, Ps. 94. 17; 115. 17.

*Siloam*, a fountain or pool of water, near to the south-east of Jerusalem, John 9. 7;—a tower of the same name, Luke 8. 4.

*Silvanus*, [woody, or of the forest] a faithful preacher with Paul, 2 Cor. 1. 19; 1 Thess. 1. 1; 2 Thess. 1. 1; 1 Pet. 5. 12. Thought to be the same as *Silas.*

*Silver*, not mentioned before the flood; but used in traffic in the time of Abraham, Gen. 23. 15, 16;—so abundant in the days of Solomon, that it was little valued, 1 Kings 10. 21.

*Silversmith*, one who works in silver, Acts 19. 24.

*Similitude*, a likeness or resemblance, 2 Chr. 4. 3;—none of God seen, and none to be made, Deut. 4. 12, 15, 16;—a comparison or simile in speech, Hos. 12. 10.

*Simeon*, [hearing, obedient] the second son of Jacob, Gen. 29. 33;—he and Levi murder the Shechemites, Gen. 34. 25;—detained in Egypt, 42. 24;—his inheritance, Josh. 19. 1;—his descendants, 1 Chr. 4. 24;—his tribe conquers Gedor and the Amalekites, 39.

——, a pious old man at Jerusalem, who earnestly waited for the coming of Messiah, Luke 2. 25;—it was revealed to him that he should see Christ, 26;—took Christ in his arms, and blessed God, 28;—foretold Mary how she should be tried by witnessing the death of Jesus, 34, 35.

*Simon*, [that hears, or obeys] the son of Mary and Cleophas, and the brother or cousin-german of Jesus, Matt. 13. 55; Mark 6. 4.

—— *the Canaanite*, an apostle, Matt. 10. 4.

—— *surnamed Peter*, the apostle, Matt. 10. 2. See *Peter.*

—— *the Pharisee*, Luke 7. 36, &c.

—— *the Leper*, entertains Jesus at Bethany, Matt. 26. 7; Mark 14. 2.

—— *the father of Judas Iscariot*, John 6. 71; 12. 4.

—— *the Cyrenian*, carries the cross of Jesus, Matt. 27. 32; Mark 15. 21; Luke 23. 26.

—— *the tanner*, with whom Peter lodged at Joppa, Acts 9. 43; 10, 6, 17, 32.

—— *Magus* at Samaria professes to believe the gospel, Acts 8. 9, 13;—desires to purchase the gift of the Holy Spirit, 18.

*Simony*, the crime of buying or selling church preferment; or of presenting any one to an ecclesiastical benefice for money, gift, or reward; so called from its resemblance to the sin of Simon Magus, Acts 8. 18.

*Simplicity*, signifying meekness and innocence, Psal. 19. 7; 116. 6; Prov. 9. 4;—ignorance and inexperience, Prov. 1. 22; 7. 7; Rom. 16. 18;—folly and wickedness, Prov. 1. 32.

*Sin*, moral offence against God, wherein it consists, John 15. 22; Rom. 3. 20; 4. 15; 1 Cor. 15. 56; Jam. 1. 15; 1 John 3. 4; 5. 17;—incident to all men, 1 Kings 8. 46; Job 15. 14; 25. 4; Psal. 130. 3; Prov. 20. 9; 24. 10; Eccl. 7. 20; Jam. 3. 2; 1 John 1. 8;—comes from the heart, Matt. 15. 19; Jam. 1. 14.

*Sin, presumptuous*, the danger of it, Num. 15. 30; Psal. 19. 13; 59. 5; Luke 12. 47; Rom. 1. 32; Heb. 10. 26.

—— *against the Holy Ghost*, or the malicious ascription of Christ's miracles, by those who saw them, to Satanic agency, unpardonable, Matt. 12. 31; Mark 3. 28; Luke 12. 10.

——, meaning *sin-offering*, Hos. 4. 8; 2 Cor. 5. 21; Heb. 9. 26, 28; 13. 11.

——, a strong city in the land of Egypt, supposed to be the same with Pelusium, now called Damietta, Ex. 30. 15;—also the name of a wilderness, into which the Hebrews entered as soon as they passed the Red sea, Ex. 16. 1; 17. 1.

*Sin-offering*, rules relating to it, Le. 5. 1, &c.; 6. 24;—for wilful offences, 6. 1, &c.

*Sinai*, a mountain in the wilderness of Horeb, in the desert of Arabia Petra, situated in the kind of peninsula formed by the two gulfs of the Red sea;—the Israelites come thither, Ex. 19. 1;—the ten commandments delivered from it, 20. 1, &c.; Deut. 5. 4, &c.;—represents the law, Gal. 4. 24;—the terrors of it not affecting Christians, Heb. 12. 18, &c.

*Sincere*, pure, and unmixed with error, 1 Pet. 2. 2;—single, candid, and upright, Phil. 1. 10.

*Sincerity*, singleness of heart, uprightness, and candour, required, Josh. 24. 14; 1 Sam. 12. 24; 16. 7; 1 Chr. 28. 9; 29. 17; Psal. 32. 2; 73. 1; Matt. 5. 8; Rom. 12. 9; Phil. 1. 10; Col. 3. 22.

*Singers* appointed by David, 1 Chr. 25. 1.

*Singing* in divine worship, 1 Chr. 6. 32; 13. 8; Neh. 12. 28; Matt. 26. 30; Acts 16. 25;—recommended, Ps. 95. 1; 96. 1; 98.; 100. 1; 1 Cor. 14. 15, &c.; Eph. 5. 19; Col. 3. 16; Jam. 5. 13. See *Praise.*

*Sion*, one of the names of mount Hermon, Deut. 4. 48;—it was called *Sirion* by the Sidonians, and *Shenir* by the Amorites, 3. 9. See *Zion.*

*Sisera*, [that sees a horse or a swallow] the general of the army of Jabin, king of Hazor, Judg. 4. 2;—killed by Jael, Judg. 4. 18, &c.

*Sivan*, the third month of the Jewish sacred year, and the ninth of their civil, answering to part of our May.

*Slack*, or inactive, God is not concerning his promise, 2 Pet. 3. 9.

*Slander*, false or invective reproach, censured, Ex. 23. 1; Deut. 22. 13; Ps. 15. 3; 50. 19, 20; 64. 3; 101. 5; Prov. 10. 18; Rom. 1. 30; 2 Cor. 12. 20; Tit. 3. 2; Jam. 4. 11.

*Slaughter* in battle of great numbers, Josh. 8. 25; Judg. 1. 4; 11. 29, &c.; 12. 6; 20. 21, 25, 35, 44; 1 Sam. 4. 10; 2 Sam. 8. 5; 10. 18; 1 Kings 20. 29, 30; 2 Kings 14. 7; 1 Chr. 18. 12; 2 Chr. 13. 17; 25. 11; 28. 6; Esth. 9. 16.

*Slave*, a female captive, how to be treated, Deut. 21. 10;—a runaway not to be delivered, 23. 15. See *Servants.*

*Sleep*, sweet to a labouring man, but oft withheld from the rich, Eccl. 5. 12;—not to be indulged too much, Prov. 6. 4, 9; 20. 13; 23. 21; 24. 33;—spiritual indolence and security, Eph. 5. 14;—death, or the rest of the body, 1 Thess. 4. 14.

*Slime*, or *bitumen*, a kind of clayey pitch, got out of the earth, used in building Babel, Gen. 11. 3;—the vale of Siddim abounded with, 14. 10;—the ark in which Moses was put, was daubed with, Ex. 2. 3.

*Sling*, an instrument formed of cords for

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throwing stones with the hand to a great distance, and with great force. Judg. 20. 16; 1 Sam. 17. 40, 50; 2 Kings 3. 25; 2 Chr. 26. 14.

*Slothfulness*, laziness or indolence, censured, Prov. 12. 24, 27; 15. 19; 18. 9; 19. 15, 24; 21. 25; 22. 13; 24. 30; Eccl. 10. 18; Rom. 12. 11; Heb. 6. 12.

*Sluggard*, a lazy and idle person, reproved and instructed, Prov. 6. 6, 9, 10; 10. 26; 13. 4; 20. 4; 26. 16.

*Sluices*, dams for catching fish, Isa. 19. 10.

*Slumber*, light and imperfect sleep, Psal. 121. 3, 4; 132. 4; Prov. 6. 4;—spiritual negligence and insensibility, Rom. 11. 8.

*Smart*, to suffer pain and loss, Prov. 11. 15.

*Smith*, a worker in metal, iron, copper, silver, gold, &c., 1 Sam. 13. 19; 1 Kings 23. 15; Isa. 44. 12; 54. 16; Acts 19. 24; 2 Tim. 4. 14.

*Smoke*, of Sodom, Gen. 19. 28;—on mount Sinai, Exod. 19. 18;—anger of God, or his judgments, compared to, Ps. 18. 8; Isa. 14. 31; Joel 2. 30.

*Smyrna*, a large city of Asia Minor, on the east shore of the Archipelago, or Egean sea, and about 46 miles north of Ephesus;—Christ's message to the church there, Rev. 2. 8.

*Snare, trap*, or *gin*, a device for catching fowls, beasts, &c., Psal. 91. 3; 124. 7; Prov. 7. 23; Amos 3. 5;—whatever catches or entangles one to his hurt, Ex. 23. 33; 34. 12; Luke 21. 35; 1 Cor. 7. 35; 1 Tim. 3. 7; 6. 9.

*Snow*, vapours frozen in the air, 2 Sam. 23. 20; Job 9. 30; 37. 6; Psal. 147. 16; 148. 8;—things compared to the whiteness of, Ex. 4. 6; Num. 12. 10; Ps. 51. 4; Isa. 1. 18; Lam. 4. 7; Dan. 7. 9; Matt. 28. 3; Mark 9. 3; Rev. 1. 14.

*So*, king of Egypt, joins Hoshea against the Assyrians, 2 Kings 17. 4.

*Soap*, used for washing, Jer. 2. 22; Mal. 3. 2.

*Sobriety*, or a decent Christian conduct, commanded, 1 Thess. 5. 6, 8; Tit. 2. 2, 4, 6; 1 Pet. 1. 13; 4. 7; 5. 8.

*Socket*, a kind of base or foot with a cavity in it, in which the end of a pillar rested, Exod. 26. 19; 25. 37; 27. 10, 12, &c.

*Sodden*, seethed, or prepared for food in warm or boiling water, Gen. 25. 29; Exod. 12. 9; Lev. 6. 28; 1 Sam. 2. 15; Lam. 4. 10.

*Sodder*, to cement or join pieces of metal, Isa. 41. 7.

*Sodom, Gomorrah, Admah*, and *Zeboim*, four cities of the Canaanites which stood either near by, or on the ground now covered with, the Dead or Salt sea; but which on account of the extreme wickedness of their inhabitants, were consumed with fire from heaven, and swallowed up by an earthquake, Gen. 13. 10, 13; 14. 11, 12, 17; 18. 20—25; 19. 1—29; Deut. 29. 23; Isa. 1. 9; Jer. 23. 14; Matt. 10. 15; Luke 17. 29; 2 Pet. 2. 6; Jude 7.;—the city of Rome, or rather the whole Papal empire, thus called, Rev. 11. 8.

*Sodomites*, persons who practised the sin of Sodom, in the time of Rehoboam, 1 Kings 14. 24;—banished by Jehoshaphat, 22. 45.

*Sodomy*, the sin of Sodom, forbidden, and laws to punish it, Lev. 18. 22; 20. 13; Deut. 23. 17; Rom. 1. 27; 1 Cor. 6. 9; 1 Tim. 1. 10.

*Sojourn*, to dwell in a foreign country without any fixed abode or possession, Gen. 12. 10; 19. 9; 26. 3; Ex. 12. 48; Lev 17 8, &c.

*Solace*, to comfort or delight, Prov. 7. 18.

*Soldiers*, warriors engaged to preserve the peace of a country, and to fight with its enemies, 2 Chr. 25. 13; Ezra 8. 22; Isa. 15. 4;—truly pious ones, Luke 7. 1—9; Acts 10. 1, 2;—their duty, Luke 3. 14;—Christian ministers so called, 2 Tim. 3. 3, 4.

*Solitary*, remote from company, retired, gloomy and desolate, Job 3. 7; 30. 3; Psal. 68. 6; 107. 4; Isa. 35. 1; Mark 1. 35.

*Solitude*, or retirement, used for devotion, Matt. 6. 6; 14. 23; Mark 1. 35; Luke 5. 16; 9. 28.

*Solomon*, [peaceable, perfect, recompenser] the son of David by Bathsheba, 2 Sam. 5. 14; 12. 24;—made king, 1 Kings 1. 38; 1 Chr. 23. 1; 29. 22;—sacrifices at Gibeon, 2 Chr. 1. 3; 1 Kings 3. 4;—chooses wisdom in preference to riches, &c. 5; 2 Chr. 1. 7;—his application to wisdom, Eccl. 1. 13;—judges between two harlots, 1 Kings 3. 16;—his power and wealth, 2 Chr. 1. 13;—his gold, 9. 13; 1 Kings 10. 23;—his targets, 2 Chr. 9. 15;—his throne of ivory, 17; 1 Kings 10. 18;—his magnificence in several respects, 23;—2 Chr. 9. 20, &c.;—his science, 1 Kings 4. 29;—congratulated by Hiram king of Tyre, 5. 1;—his preparations for the building the temple, 13;—applies to Hiram for assistance, 2 Chr. 2. 3;—builds the temple, 1 Kings 6. 1, &c.; 2 Chr. 2. 1; 3. 1, &c.;—the offerings of the heads of the tribes towards it, 1 Chr. 29. 6;—his prayer at the dedication of it, 2 Chr. 6. 12; 1 Kings 8. 22;—the sacrifices on that occasion, 2 Chr. 7. 4;—the glory of God fills it, 5. 13;—God appears to him, and gives him a solemn warning, 7. 12; 1 Kings 6. 11;—his covenant with him, 9. 1;—his other buildings, 2 Chr. 8. 1;—his own house, 1 Kings 7. 1;—builds the house of Lebanon for Pharaoh's daughter, 8;—appoints the courses of the priests, 2 Chr. 8. 14;—sends ships to Ophir, 17; 9. 21, &c.; 1 Kings 9. 26;—receives the queen of Sheba, 2 Chr. 9. 1; 1 Kings 10. 1;—gives some cities to Hiram, 9. 11;—his wives and concubines, 11. 1;—his idolatry, 4;—threatened for it, 9;—opposed by Hadad the Edomite, 14;—by Rezon the Syrian, 23;—and by Jeroboam, 26;—his acts and death, 41; 2 Chr. 9. 29;—a prayer for him, Psal. 72.;—a song for him, Ps. 127.

*Son*, a disobedient one to be stoned, Deut. 21. 18;—not to be punished for the sin of his father, Ezek. 18. 2, &c. See *Children*.

*Son of God*, a title given to Adam, Luke 3. 38;—in the *plural*, to angels, Job 38. 7;—to professing believers, Gen. 6. 2, 4;—to genuine saints, Hos. 1. 10; John 1. 12; Rom. 8. 14, 19; Phil. 2. 15; 1 John 3. 1, 2. See *Adoption*.

———, *Christ* emphatically so called, Mark 1. 1; 3. 11; Luke 4. 41; John 1. 34; 3. 18; 5. 25;—in relation to his mission, 10. 36;—his incarnation, Luke 1. 35;—his resurrection as the first born from the dead, Acts 13. 32, 33;—his possession, as heir of all things, Heb. 1. 2, 5;—his claim to Divine honour, equally with the Father, Matt. 28. 19; John 5. 23; Heb. 1. 6.

*Son of man*, a title which Daniel gives to Messiah, Dan. 7. 13;—Christ applies it to himself, expressive of his being the *promised seed*, the Messiah, and *truly* a partaker of our nature, Matt. 8. 20; 9. 6; 10. 23; 11. 19; 12. 8, &c.;—but though Christ takes this name to himself *above sixty times* in the gospel history; it is worthy of notice that none of his apostles give it to him, except John in *two instances*, Rev. 1. 13; 14. 14;—and *Stephen* the deacon *once*, Acts 7. 56;—they speak of him by names more directly expressive of his Divine dignity; such as, *the Son of God, Jesus, Christ, Lord, Saviour, Redeemer*, &c.

*Songs* sung in time of feasting and rejoicing, Gen. 31. 27; Prov. 25. 20; Ex. 26. 13.

———, *spiritual*, recommended, Eph. 5. 19; Col. 3. 16; Jam. 5. 13;—of Moses, Ex. 15. 1, &c.; Deut. 32. 1, &c.;—of the Israelites on finding water, Num. 21. 17;—of Deborah, Judg. 5. 1, &c.;—of Hannah, 1 Sam. 2. 1, &c.;—of David, 22. 1, &c.;—of Mary, Luke 1. 46;—of Zacharias, 1. 68.

*Soothsayer*, one who pretended to foretell future events by the motions of the clouds, the positions of the planets, the flight of birds, or magical arts, Isa. 2. 6; Dan. 2. 27; 5. 7, 11; Mic. 5. 12; Acts 16. 16.

*Sop*, a piece of bread put into sauce or liquor, John 13. 26, 27, 30.

*Sorcerer*, a magician, or enchanter who pretended to perform wonders by charms, Ex. 7. 11; Isa. 57. 3; Jer. 27. 9; Dan. 2. 2; Mal. 3. 5; Rev. 21. 8; 22. 15.

*Sorrow*, just causes of it, Ps. 119. 136, 158; Phil. 2. 27;—good effects of it, Psal. 51. 17; 126. 6; Eccl. 7. 3; 2 Cor. 7. 10;—bad effects of it, Prov. 12. 25; 15. 13, 15; 17. 22;—not to be indulged in for the death of pious friends, 1 Thess. 4. 13;—none in heaven, Isa. 33. 24; Rev. 7. 17.

———, *godly*, springs from views of the dishonour done to God by sin, Psal. 51. 4; 2 Cor. 7. 10; See *Repentance*.

*Sosipater*, [saving the father] Paul's kinsman, to whom he sent his salutations, Rom. 16. 21;—thought to be the same person called *Sopater*, Acts 20. 4.

*Sosthenes*, [strong, saviour] the chief ruler of the Jewish synagogue at Corinth, and one of the earliest converts in that city, Acts 18. 17;—he appears to have left that city and accompanied Paul, 1 Cor. 1. 1.

*Sottish*, dull, stupid, and addicted to liquor, Jer. 4. 22.

*Soul*, the spiritual, reasonable, and immortal part of man, which distinguishes him from beasts, and fits him for moral and religious duties, Gen. 2. 7; 35. 18; Lev. 17. 11; Deut. 11. 13; 13. 3; 1 Kings 8. 48; 17. 21; 1 Chr. 22. 19; 2 Chr. 15. 12; Ps. 19. 7; 49. 8; 57. 1; 62. 1, 5; 63. 1; Isa. 55. 3; 61. 10; Jer. 31. 12; Lam. 3. 25; Mic. 6. 7; Matt. 10. 28; 16. 26; Mark 12. 33; 1 Thess. 5. 23; Heb. 6. 19; 10. 39; 1 Pet. 2. 11;—exists after death in a state of happiness or misery, Eccl. 3. 21; 12. 7; Matt. 10. 28; 22. 32; Luke 16. 22; 23. 43; 2 Cor. 5. 6, 8; Phil. 1. 23; Rev. 6. 9; 20. 4;—used for the whole *person*, soul and body, Gen. 12. 5; 46. 15, 18, 25, 27; Ex. 12. 4; Lev. 4. 2; 18. 29; 22. 11; 23. 30; Num. 9. 13; 19. 15; Prov. 11. 25; 27. 7; Hos. 9. 4; Acts 2. 41, 43; 3. 23; 27. 37; Rom. 2. 9; 13. 1; Rev. 16. 3;—human life, 1 Sam. 25. 29; Job 33. 22; Psal. 33. 19; 40. 14; 78. 50; 107. 26; Prov. 14. 25; 22. 23; Jer. 51. 6; Lam. 1. 11; Ez. 13. 18; 1 Thess. 2. 8;—affection, desire, and appetite, Gen. 34. 3; 1 Sam. 18. 1; 2 Sam. 13. 39; Job 33. 20; Prov. 13. 4; 27. 7; Isa. 29. 8; 66. 3; Rev. 18. 14.

*Sovereignty of God*, his supreme right to dispose of his creatures, and favours, according to his pleasure, Psal. 103. 19; Prov. 19. 21; 21. 30; Isa. 46. 10;—it is manifested in *creation*, Rev. 4. 11;—in *providence*, Dan. 4. 34, 35;—and in dispensing the *blessings of his grace*, Ex. 33. 19; Rom. 8. 28—30; Eph. 1. 5, 9; 3. 11; 2 Tim. 1. 9;—it is essentially different from his *justice*, though often ignorantly or designedly confounded with it;—*justice*, and not sovereignty, gives what is *merited*, as is the future punishment of the wicked, Rom. 2. 6—11; Gal. 6. 7, 8; 2 Thess. 1. 8, 9;—but *sovereignty*, and not justice, gives, or withholds, what is *undeserved* and wholly of *grace*, Matt. 11. 25, 26; Eph. 1. 3—7.

*Sow*, to scatter seed in the earth for growth, Gen. 47. 23; Ex. 23. 10; Lev. 19. 19; Isa. 28. 24;—figuratively, to perform actions good or bad, Job 4. 8; Prov. 11. 18; 22. 8; Hos. 10. 12; Gal. 6. 7, 8.

*Sower*, one who sows, the parable of the, Matt. 13. 3.

*Spain*, a large country in the south-west of Europe, which anciently included Portugal, and is surrounded by the sea, except on part of the north, where it is joined to France, Rom. 15. 24, 28.

*Span*, usually reckoned nine inches, Ex. 28. 16; 39. 9;—God meteth out heaven with his, Isa. 40. 12; 48. 13.

*Sparrow*, a well-known bird, which seems to have been sold for common food among the Jews, Psal. 84. 3; 102. 7; Matt. 10. 29, 31; Luke 12. 6, 7.

*Spear*, a long weapon armed with a sharp point of metal, anciently much used in war, Josh. 8. 18; 1 Sam. 17. 7; 26. 7; 2 Chr. 11. 12; John 19. 34.

*Speckled*, spotted with various colours, Gen. 30. 32; 31. 8; Jer. 12. 9; Zech. 1. 8.

*Spectacle*, a show, or gazing-stock, 1 Cor. 4. 9.

*Speech*, the proper government of it, Ps. 34. 11; Prov. 4. 24; 15. 4; 17. 20; 18. 6, 7, 21; Eccl. 10. 12, 13; Matt. 12. 36 Jam. 1. 26; 3. 2; 1 Pet. 3. 10;—not to be profane, Eph. 4. 29; 5. 3; Col. 3. 8;—not hasty or passionate, Prov. 18. 13; Matt. 5. 22; Tit. 3. 2;—not trifling, Prov. 10. 10, 19; 18. 2;—should be edifying, Eph. 4. 29; Col. 4. 6; 1 Thess. 5. 11;—the benefit of it when seasonable, Prov. 12. 25; 15. 23; 16. 24; 25. 11, 15.

*Spices*, vegetables or drugs fragrant to the smell, and hot or pungent to the taste; Ishmaelites traded in, Gen. 37. 25;—Jacob sent a present of, 43. 11;—the ancients perfumed their women, beds, and clothes with, Esth. 2. 12; Prov. 7. 17; Ps. 45. 8;—embalmed their dead with, 2 Chr. 16. 14; Mark 16. 1, Luke 23. 56; John 19. 40

*Spies* sent to view the land of Canaan, Num. 13. 2; Deut. 1. 22;—those of them who brought an evil report punished, Num. 14. 36;—sent by Joshua, Josh. 2. 1, &c.

*Spikenard*, a plant of a very fragrant smell and strong taste, Song 1. 12; 4. 14; Mark 14. 5; John 12. 3

*Spindle*, an instrument turned with the hand, in spinning with the distaff, Prov. 31. 19.

*Spirit, Holy*. See *Ghost*.

*Spirit in man*, his immortal soul, Prov. 20. 27; Acts 7. 59;—the temper of his mind, Prov. 14. 29; 16. 18; Eccl. 10. 4; Jer. 51. 11; Hag. 1. 14; Luke 9. 55.

*Spirits*, signifying *pretenders to spiritual gifts*, to be tried, Matt. 7. 15; 1 John 4. 1; Rev. 2. 2.

*Spirits, familiar*, evil spirits, or devils, with which some persons pretended to be familiar; and by whose assistance they professed to reveal secrets, and foretell future events;—such persons were to be put to death, Lev. 20. 27;—threatenings against those who consult them, 19. 31; 20. 6; Deut. 18. 9—12;—put away by Saul, 1 Sam. 28. 3, 9;—by Josiah, 2 Kings 23. 24;—were consulted by Saul, 1 Sam. 28. 7, 8; 1 Chr. 10. 13;—by Manasseh, 2 Kings 21. 6; 2 Chr. 33. 6;—by the Egyptians, Isa. 19. 3.

*Spiritual body*, the body purified, refined, and endued with spiritual qualities, 1 Cor. 15. 44.

——— *gifts*, or extraordinary and miraculous endowments bestowed on many during the first age of Christian

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ity, are carefully to be distinguished from the saving operations and fruits of the Spirit;—the *former* consisted in gifts of tongues, working of miracles, &c., 1 Cor. 12. 7—10; but the *latter* are love, joy, peace, &c., Gal. 5. 22, 23;—the *former* were sometimes bestowed on unbelivers, 1 Cor. 13. 1, 2; but the latter are produced in genuine believers only, Rom. 8. 15, 16; Gal. 4. 6;—the *former* were intended to continue in the church only for a time, and then to cease, 1 Cor. 13. 8; but the *latter* shall be given to the children of God in every age till the end of time, Isa. 59. 20, 21; Heb. 8. 10, 11.

*Spiritual mindedness*, consists in a mind habitually impressed with the reality and importance of spiritual things, 2 Cor. 4. 18;—in having the heart and affections set on them, Col. 3. 1, 2;—in making them the theme of frequent meditation, Rom. 8. 5;—and in delighting in those exercises which are calculated to promote spiritual improvement, Ps. 84. 1. 2; 119. 97.

*Spitting* upon one, an expression of the highest contempt, Num. 12. 14; Deut. 25. 9; Job 30. 10; Isa. 50. 6; Matt. 26. 67; 27. 30.

*Spitefully*, maliciously, with rancour and hatred, Matt. 22. 6; Luke 18. 32.

*Spoil*, plunder or booty, how much taken from the Moabites, Num. 31. 32;—from the Hagarites, 1 Chr. 5—21;—from the Ammonites, &c. 2 Chr. 20. 25.

——, how to be divided, Num. 31. 27.

*Spokesman*, one who speaks for another, Exod. 4. 16.

*Sport*, diversion, Judg. 16. 25, 27; Prov. 10. 23; 26. 18.

*Spouse*, a husband or wife, Song 4. 8, 9; 5. 1; Hos. 4. 13, 14.

*Spouts*. See *Water spouts*.

*Sprinkling*, of blood, blood and water, oil, &c. much used in ceremonial purifications, Lev. 14. 7, 16; 16. 14; Num. 8. 7; 19. 18, 19;—the purifying operations of the blood and Spirit of Christ, Isa. 52. 15; Heb. 9. 13, 14; 12. 24; 1 Pet. 1. 2.

*Stability* recommended, Psal. 17. 4; Prov. 24. 21; Matt. 7. 21; Mark 13. 13; 1 Cor. 15. 58; Eph. 4. 14; 1 Thess. 5. 21; Heb. 10. 23; 13. 9; Jam. 1. 6.

*Stacte*, a valuable and fragrant gum, Ex. 30. 33.

*Stagger*, to reel like one drunk, Job 12. 25; Ps. 107. 27; Isa. 19. 14; 29. 9;—to hesitate in doubt, Rom. 4. 20.

*Stalls* for horses or oxen, Solomon had 40,000, 1 Kings 4. 6; 2 Chr. 9. 25;—Hezekiah had them for all kinds of beasts, 32. 28;—Habakkuk's song though no flock be in, Hab. 3. 17.

*Stammering*, speaking with hesitation and stuttering, Isa. 28. 11; 32. 4; 33. 19.

*Stanched*, stopped from running, Luke 8. 44.

*Standard*, an ensign or flag, Num. 1. 52; 2. 3, 10, 18, 25; Isa. 49. 22; 59. 19.

*Stars*, properly the fixed luminaries of heaven, distinct from the planets; though the Hebrew styled them all by this name, Gen. 1. 16; Ps. 8. 3; 136. 9; 148. 3; Jer. 31. 35;—a remarkable one directs the wise men, Matt. 2. 2, 7, 9, 10;—figuratively, rulers or conquerors, Num. 24. 17; Dan. 8. 10;—ministers of the gospel, Rev. 1. 20;—wicked apostates, Jude 13;—Rome papal, Rev. 8. 10, 11.

*Stare*, to gaze upon one as a spectacle, Ps. 22. 17.

*Stature*, height or measure, Num. 13. 32; 1 Sam. 16. 7; 2 Sam. 11. 20; Matt. 6. 27; Eph. 4. 13.

*Statute*, a law, Ex. 15. 25; 29. 2; Lev. 3. 17.

*Statutes*, used not only for laws and ordinances, but also for the whole word of God, Psal. 19. 8; 119. 12, 16, 23, 48, 54, &c.

*Stealing*, taking away unjustly what belongs to others, forbidden, Ex. 20. 15; Lev. 19. 11; Psal. 50. 18; Zech. 5. 4; Matt. 15. 19; 1 Cor. 6. 10; Eph. 4. 28; 1 Pet. 4. 15.

*Steadfast*, fixed or constant, Job 11. 15; Psal. 78. 8; Dan. 6. 26; 1 Cor. 15. 58; Heb. 6. 19; 1 Pet. 5. 9.

*Steel*, iron purified in the fire with other ingredients, which render it closer and finer; and of which bows were made, 2 Sam. 22. 35; Job 20. 24; Psal. 18. 34; Jer. 15. 12.

*Stem of Jesse*, the royal family of David his son, Isa. 11. 1.

*Stephanas*, [a crown, or crowned] one of the first converts at Corinth, who, along with his family, was baptized by Paul, 1 Cor. 1. 16;—he, and others, visited Paul at Ephesus, 16. 17.

*Stephen*, [a crown, or crowned] one of the first seven *deacons*, Acts 6. 5;—is accused, 11;—defends himself, 7. 1, &c.; is stoned, and commits his soul to Christ, 59;—prays for his murderers, 60.

*Stern*, the hindmost part of a ship, Acts 27. 29.

*Steward*, one who manages the affairs of a superior's family, particularly with respect to money, Gen. 15. 2; 43. 19; Luke 8. 3;—ministers of Christ so called, 1 Cor. 4. 1, 2; Tit. 1. 7; 1 Pet. 4. 10.

*Stiff necked*, obstinate, stubborn, Ex. 32. 9; 33. 3; Deut. 10. 16; Acts 7. 51.

*Stoicks*, a sect of heathen philosophers, who received their name from the *Stoa*, or porch, at Athens, where they were taught by Zeno;—they maintained that all events happen by fatal necessity; that man has no liberty of the will; that he ought to be equally indifferent to pleasure and pain; and they affected much patience, austerity, and apathy, Acts 17. 18.

*Stomacher*, a piece of dress, worn either as an upper garment, or a kind of girdle, Isa. 3. 24.

*Stone*, Christ called, the *tried*, &c.; Isa. 28. 16;—cut out without hands, Dan. 2. 34;—*a living*, 1 Pet. 2. 4;—*a heart of*, meaning one which is unfeeling, and obdurate, Ezek. 11. 19; Zech. 7. 12;—*a white one*, given as the symbol of pardon or acquittal, Rev. 2. 17.

*Stones* taken out of the river Jordan, as a memorial of the Israelites having passed through it, Josh. 4. 1, &c.;—the law written on stone, 8. 32;—heaps of raised as a witness or memorial, Josh. 7. 26; 8. 29; 2 Sam. 18. 17.

——, *precious*, in the ephod, Ex. 28. 17, &c.;—in the foundation of the new Jerusalem, Rev. 21. 19;—in the possession of the Tyrians, Ezek. 28. 13.

*Stoning* to death, a common punishment among the Jews, Lev. 20. 2, 27; 24. 14, 16, 23; Num. 15. 35; Deut. 13. 10; 22. 21, 24; 1 Kings 21. 13; Acts 7. 58.

*Stoop*, to bow down, Gen. 49. 9; 1 Sam. 24. 8; 28. 14; John 8. 6.

*Store-cities*, built by Solomon, in which food, clothing, armour, and other necessary things, were laid up, 1 Kings 9. 19; 2 Chr. 8. 4, 6.

*Stork*, a fowl about the size of a goose, with white plumage, except at the tip of the wings, and some part of the head and thighs, which are black; and with long red legs, which raise it to the height of from three to four feet, Lev. 11. 19; Deut. 14. 18; Ps. 104. 17;—it is a bird of passage, which leaves cold climates in August, and returns in spring, Jer. 8. 7.

*Storms*, tempest of wind or rain, or of both mixed, Acts 27. 18, 20;—remarkable and judicial ones in the destruction of Sodom, Gen. 19. 24;—in the plagues of Egypt, Exod. 9. 23;—in the battle against the five kings, Josh. 10. 11.

*Story*, a history, or account of events, 2 Chr. 13. 22; 24. 27;—the floor of a building, where one room is above another, Gen. 6. 16; Ezek. 41. 16; 42. 3; Amos 9. 6.

*Straight*, even, plain, right forward, Josh. 6. 5; 1 Sam. 6. 12; Ps. 5. 8; Isa. 40. 3; Matt. 3. 3.

*Strait*, narrow, difficult, 2 Kings 6. 1; Isa. 49. 20; Matt. 7. 13, 14; Luke 13. 24.

*Strangers*, persons from a foreign country, laws in their favour, Exod. 22. 21; 23. 9; Lev. 19. 34;—promises to, Deut. 10. 18; Ps. 146. 9.

*Strangled* animals, or those chocked or killed without the blood being discharged, not to be eaten, Acts 15. 20.

*Stratagems*, or imposing artifices, practised at the taking of Ai, Josh. 8. 3, &c.;—of the Gibeonites, 9. 2, &c.;—by Gideon, Judg. 7. 16;—practised against Gibeah, Judg. 20. 29;—of Michal to save David, 1 Sam. 19. 13;—of David among the Philistines, 21. 12;—by Jehu to decoy the priests of Baal, 2 Kings 10. 18.

*Straw*, to scatter or spread abroad, Exod. 32. 20; 2 Chr. 34. 4; Matt. 21. 8; 25. 24;—the stalk on which corn grows, Gen. 24. 25; Ex. 5. 7, 11; Isa. 11. 7.

*Stream*, a running water, or brook, Num. 21. 15; Job 6. 15; Luke 6. 48.

*Streets*, the broad ways in cities and towns between the rows of houses, Gen. 19. 2; Deut. 13. 16; 2 Sam. 1. 20; Matt. 6. 2, 5.

*Strength* and stature, remarkable instances of: in Samson, Judg. 14. &c.;—of Saul, 1 Sam. 9. 2;—of Ishbi-benob, 2 Sam. 21. 16;—of a brother of Goliath, 19;—David's mighty men, 1 Chr. 11. 10, &c.

—— continued to old age, in Moses, Deut. 34. 7;—in Caleb, Josh. 14. 11.

——, or ability for duty, and support under trials, promised, Job 17. 9; Psal. 27. 14; 29. 11; 41. 3; Isa. 40. 29, 31; 41. 10; 2 Cor. 12. 9.

*Strife*, contention or quarreling, Gen. 13. 7; Deut. 1. 12; Luke 22. 24; 1 Cor. 3. 3; Gal. 5. 20;—to be avoided, Prov. 17. 1, 14; 20. 3; 26. 17; Rom. 13. 13; Jam. 3. 16;—whence it proceeds, Prov. 10. 12; 22. 10; 26. 20; 28. 25; Jam. 4. 1.

*Strike*, to give a heavy and violent blow, Deut. 21. 4; Job 20. 24; Mark 14. 65;—to touch gently, 2 Kings 5. 11.

*Striker*, or one easily excited to come to blows, a minister of Christ must not be, 1 Tim. 3. 3; Tit. 1. 7.

*Striking*, laws against it, Exod. 21. 18.

*Stripes*, inflicted with a scourge, not to exceed forty, Deut. 25. 1—3;—the Jews, lest they should transgress this law, inflicted only thirty-nine, 2 Cor. 11. 24.

*Stripling*, a young man, 1 Sam. 17. 56.

*Striving*, or exerting with vigorous effort, required in the business of salvation, Luke 13. 24; Rom. 15. 30; Phil. 1. 27; Col. 1. 29; Heb. 12. 4.

*Struggling*, earnestly exerting, Gen. 25. 22.

*Stubble*, the short part of the straw, attached to the root, which is left on the field after the corn is reaped, Ex. 5. 12;—wicked men compared to, Job 21. 18; Ps. 83. 13; Isa. 47. 14; Mal. 4. 1;—false doctrine, 1 Cor. 3. 12.

*Stubborn*, obstinate and incorrigible, Deut. 21. 18; Judg. 2. 19; Psal. 78. 8; Prov. 7. 11.

*Study*, diligent application to books and learning, Eccl. 12. 12;—earnestly to endeavour, Prov. 15. 28; 1 Thess. 4. 11; 2 Tim. 2. 15.

*Stuff*, household furniture, or property, Gen. 31. 37; 45. 20; Luke 17. 31;—material for work, Exod. 35. 7;—corn or provision, 1 Sam. 10. 22.

*Stumbling-block*, any thing which may cause another to stumble or fall, Isa. 57. 14; Ex. 7. 19; Rom. 11. 9; 14. 13; 1 Cor. 1. 23; 8. 9; Rev. 2. 14;—not to be put in the way of the blind, Lev. 19. 14.

*Stumbling-stone*, Christ was to the Jews, the humbleness of his appearance being so different from their false expectations, Isa. 8. 14; Rom. 9. 32, 33; 1 Pet. 2. 8.

*Stump*, the part of any solid body which remains after the rest is taken away, 1 Sam. 5. 4; Dan. 4. 15, 23, 26.

*Subdue*, to conquer, or bring into subjection, Gen. 1. 28; 1 Chr. 17. 10; Psal. 47. 3; Phil. 3. 21.

*Subject to*, to be under, Luke 2. 51; 10. 17, 20; Rom. 8. 7; 13. 1, 5; Eph. 5. 24; Tit. 3. 1; 1 Pet. 2. 18; 3. 22; 5. 5.

*Submit*, to yield to the will and authority of another, Gen. 16. 9; 2 Sam. 22. 45 Ps. 66. 3; 68. 30; Eph. 5. 22.

*Submission to the will of God*, or the yielding up of ourselves wholly to his disposal, our duty, 1 Jam. 3. 18; Job 1. 21; 2. 10; Ps. 39. 9; Matt. 26. 42; Mark 14. 36; Luke 22. 42; Acts 21. 14;—it includes acquiescence in his sovereign right to give or withhold his favours, Job 1. 21;—an acknowledgment of his unerring wisdom, Rom. 11. 33;—persuasion of his love and care, Psal. 103. 13; 1 John 4. 10;—diligent endeavour to know his will, Rom. 12. 2; Eph. 10;—guarding against impatience and despondency, Heb. 10. 36;—fully surrendering ourselves to his disposal, 2 Sam. 15. 26;—*for motives* to this duty, see *Resignation*.

—— to spiritual guides, 1 Cor. 16 16; Heb. 13. 7, 17;—to rulers, Rom. 13 1, &c.; Tit. 3. 1; 1 Pet. 2. 13, &c.

——, in some measure, to all men, Rom. 12. 10; Eph. 5. 21; Phil. 2. 3; 1 Pet. 5. 5.

*Suborning*, procuring by secret fraud, or hire, Acts 6. 11.

*Subscribe*, to write the name under, for confirmation, Isa. 44. 5; Jer. 32. 10, 12, 44.

*Substance*, that of which a person or thing consists, Ps. 139. 15, 16;—a person's wealth, Gen. 12. 5; 13. 6; Deut. 11. 6.

*Subtilty*, craftiness or cunning, of the serpent, Gen. 3. 1;—of Rebekah, 27. 6;—of Laban, 29. 23;—of Rachel, 31. 34;—of Joseph, 42. 7;—of Elymas, Acts 13. 10.

*Subvert*, to overturn, or to turn away from truth, Lam. 3. 36; Acts 15. 24; 2 Tim. 2. 14; Tit. 1. 11; 3. 11.

*Suburbs*, among the Jews, included both the buildings without the walls of a city, belonging to it, and the pasture grounds, Lev. 25. 34; Num. 35. 3, 7; Josh. 14. 4.

*Succeed*, to come into the place of another after he is dead, or removed, Deut. 2. 12, 21; 12. 29; 25. 6.

*Success*, or worldly prosperity, Josh. 1 8.

*Succoth*, a place in Egypt where the Hebrews first encamped, after their emancipation, Ex. 12. 37;—also the name of a city on the east of Jordan, and south of the sea of Galilee, built where Jacob pitched his tents, Gen. 33. 17;—it belonged to the tribe of Gad, Josh. 13. 27.

*Succoth-benoth*, an obscene deity which the Babylonians set up in Samaria, 2 Kings 17. 30.

*Succour*, to relieve in distress, 2 Sam. 8 5; 18. 3; 21. 17; 2 Cor. 6. 2; Heb. 2. 18.

*Succourer*, a helper, Rom. 16. 2.

*Suckling*, an infant who sucks his mother's breasts, Deut. 32. 25; 1 Sam. 15 3; 22. 19; Jerem. 44. 7;—praise to be perfected from, Ps. 8. 2; Matt. 21. 16.

*Sudden*, hasty and unexpected, the final ruin of the wicked shall be, 1 Thess. 5. 3.

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*Sue*, to prosecute by law, Matt. 5. 40.

*Sufferings of Christ*, for our redemption, included the persecutions of his infancy, Matt. 2. 13—15;—the poverty of his life, 8. 20;—the reproach of his character, 11. 19;—the pains of his body, 26. 67; 27. 27—35;—the desertion of his friends, 26. 56;—the assaults of devils, John 14. 30; Col. 2. 15;—the weight of his peoples' sins, Isa. 53. 6; 1 Pet. 2. 24;—his agony of soul, and the hidings of his Father's face, Luke 22. 44; Matt. 27. 46. See *Death of Christ*.

*Sufferings*, or afflictions, how to be borne, 2 Cor. 1. 4; 4. 8, 16; Jam. 1. 12; 1 Pet. 2. 19; 3. 14; 4. 12, &c. See *Affliction*.

*Suffice*, to be enough or sufficient, Num. 11. 22; Deut. 3. 26; 1 Kings 20. 10; Ruth 2. 14, 18; 1 Pet. 4. 3.

*Sufficiency*, or competency, what is deemed such, Gen. 28. 20; Prov. 30. 8; 1 Tim. 6. 8.

*Suit*, a set of clothes, Judg. 17. 10; Isa. 3. 22;—a petition, Job 11. 19;—a controversy to be decided, 2 Sam. 15. 4.

*Summer*, that season of the year in which the days are longest and warmest; and during which, in Canaan, the days are intensely hot, and even the nights so warm that the inhabitants sleep on the house tops in the open air, Gen. 8. 22; Ps. 32. 4; 74. 17; Prov. 6. 8; 10. 5;—fruits, a prophetical emblem, Amos 8. 1.

*Sumptuously*, expensively and with delicacy and splendour, Luke 16. 19.

*Sun* and moon created, Gen. 1. 14;—described, Ps. 19. 5;—not to be worshipped, Deut. 4. 19; 17. 3; Job 31. 26; Ex. 8. 16, 18;—stood still, Josh. 10. 12;—went back, 2 Kings 20. 9;—darkened, Luke 23. 44;—outshone by a greater brightness, Acts 26. 13;—figuratively, the civil and ecclesiastical state of the Jews, Joel 2. 31.

*Sundry*, several, various, Heb. 1. 1.

*Supper*, the last meal of the day, and commonly the principal one among the Jews, as well as the Romans, Mark 6. 21; Luke 14. 12, 16; John 12. 2;—the *Lord's supper*, so called because instituted immediately after Christ and his apostles had eaten the paschal supper, 13. 2; 1 Cor. 11. 20;—*of the great God*, the destruction of the enemies of the church, Rev. 19. 17;—*marriage supper of the Lamb*, the happiness of the church during the millennium, 9.

*Superfluity of naughtiness*, overflowing of malignant passions, Jam. 1. 21.

*Superfluous*, unnecessary or more than enough, Lev. 21. 18; 22. 23; 2 Cor. 9. 1.

*Superscription*, a writing placed above, or on the outside; as the motto above the head on a coin, Matt. 22. 20; Mark 12. 16; Luke 20. 24;—or the crime for which any one was crucified, which was written on a label, and placed above his head, on the cross, Mark 15. 26; Luke 23. 38.

*Superstition*, usually means the practice of religious rites not required, or abstaining from what is not forbidden, censured, Eccl. 7. 16; 11. 4; Jer. 10. 2; Mark 7. 3; Gal. 4. 10;—but in the New Testament it has a milder sense and denotes simply *religion*, Acts 25. 19;—and *superstitious* means *religious*. 17. 22.

*Superstitious*, or weak minded and partially informed persons to be treated gently, Rom. 14. 1; 15. 1; 1 Cor. 9. 20—22.

*Supplant*, to trip up the heels of another, or to get into his place by stratagem, Gen. 27. 36; Jer. 9. 4.

*Suppliants*, humble petitioners, Zeph. 3. 10.

*Supplication*, a petition or prayer humbly presented, 1 Sam. 13. 12; 1 Kings 8. 28, 30, 33, &c.; Acts 1. 14; Eph. 6. 18; Phil. 4. 6; 1 Tim. 2. 1; 5. 5; Heb. 5. 7.

*Supply*, to furnish what is wanting, 1 Cor. 16. 17; 2 Cor. 11. 9; Phil. 2. 30; 4. 19.

*Support*, to uphold or assist, Acts 20. 35; 1 Thess. 5. 14.

*Suppose*, to imagine, or take for granted, without examination or proof, 2 Sam. 13. 32; Luke 12. 51; 13. 2; Acts 2. 15.

*Supreme*, the chief or highest, 1 Pet. 2. 13.

*Surety*, one who is bail or security for another, Gen. 43. 9; 44. 32; Psal. 119. 122;—Jesus was of the new covenant, Heb. 7. 22.

*Suretiship*, the office of a surety, the danger of it, Prov. 6. 1; 11. 15; 17. 18; 20. 16; 27. 13.

*Surfeiting*, eating to excess, Luke 21. 34.

*Surmisings*, suspicions of something bad, 1 Tim. 6. 4.

*Surname*, the after name, or name which a person commonly takes from his family, Matt. 10. 3; Mark 3. 16; Luke 22. 3; Acts 1. 23; 12. 12.

*Surprise*, to take unawares, Isa. 33. 14; Jer. 48. 41; 51. 41.

*Susanna*, [lily, rose, or joy] a pious woman who ministered to Christ, Luke 8. 3.

*Sustain*, to uphold, or to supply with provision, Gen. 27. 37; 1 Kings 17. 9; Neh. 9. 21; Ps. 55. 22; Prov. 18. 14.

*Sustenance*, support, or provision, Judg. 6. 4; 2 Sam. 19. 32; Acts 7. 11.

*Swaddle*, to put on the dress of new-born infants, Lam. 2. 22; Ez. 16. 4; Luke 2. 7.

*Swallow*, a well known bird, peculiarly smooth and easy in its flight, and which leaves our country in the end of summer, and returns in spring, Psa'. 84. 3; Prov. 26. 2; Isa. 38. 14; Jer. 8. 7.

*Swan*, a large snow-white fowl, with a long and beautifully curved neck, which frequents lakes and rivers, and is very meek and gentle, Lev. 11. 18; Deut. 14. 16.

*Swarm*, a great number of flies, one of the plagues of Egypt, Exod. 8. 21;—of bees in the carcass of a lion, Judges 14. 8.

*Swearing rashly and unlawfully* censured and forbidden, Matt. 5. 34; Jam. 5. 12.

——— *lawfully* before a court of justice, ought always to be with solemn awe of the name of God, by which we swear, Deut. 6. 13;—in truth, judgment, and righteousness, Jerem. 4. 2;—and that some important end may be served, Heb. 6. 16. See *Oaths*.

*Sweat*, man to earn his subsistence by, Gen. 3. 9;—Christ's, as of blood, Luke 22. 44.

*Sweep* with the besom of destruction, with hail, &c., completely to ruin, Prov. 28. 3; Isa. 14. 23; 28. 17.

*Swerve*, to wander, to deviate, 1 Tim. 1. 6.

*Swine*, a well known animal, the use of which was forbidden to the Hebrews, Lev. 11. 7; Deut. 14. 8;—devils permitted by Christ to possess a herd of them, and to destroy them, Matt. 8. 30; Mark 5. 11; Luke 8. 32.

*Swoon*, to faint, Lam. 2. 11.

*Sword*, a well known instrument of war, Gen. 34. 25; Judg. 8. 10;—the symbol of war and judgment, Lev. 26. 25, 33; Jer. 42. 16;—the word of God, Eph. 6. 17; Heb. 4. 12.

*Sychar*. See *Shechem*.

*Sycamine*, or *Sycamore tree*, the Egyptian fig-tree, partaking of the nature both of the fig and the mulberry trees, of the former in its leaves, and of the latter in its fruit, 1 Kings 10. 27; 1 Chr. 27. 28; Ps. 78. 47; Isa. 9. 10; Amos 7. 14; Luke 19. 4.

*Sycophant*, or flatterer, a base character, Ps. 12. 2; 28. 3; 55. 21, 23.

*Syene*, an ancient city in the southern frontiers of Egypt, on the east of the Nile, Ex. 29. 10.

*Sympathy*, or fellow-feeling and compassion, recommended, Eccl. 7. 2, 4; Rom. 12. 15; 1 Cor. 12. 26; Gal. 6. 2; Heb. 13. 3; 1 Pet. 3. 8.

*Synagogues*, places in which the Jews assembled for religious worship; namely, for prayer, reading the scriptures, and for teaching and exhortation. They were built in every place where a sufficient number of persons could be found to form a congregation; and, to preserve order in them, every one of them had its stated governors and presidents, Psal. 74. 8; Matt. 4. 23; 6. 2, 5; 10. 17; 12. 9; 13. 54; 23. 6, &c.

*Syracuse*, a noted city of the island of Sicily, where Paul tarried three days, Acts 28. 12.

*Syria*, an ancient kingdom, situated on the north frontiers of Canaan, and of which Damascus, for a long time, and afterwards Antioch, was the capital;—conquered by David, 2 Sam. 8. 3, 6; 10. 6, 16;—its king distresses Ahaz, 2 Chr. 28. 5;—to be conquered by the Assyrians, Isa. 8. 4;—God's judgments upon it, Amos 1. 3;—Christ's fame spread through, Matt. 4. 24;—letters sent to the brethren in, Acts 15. 23;—Paul went through, 41

*Syro-phenician woman*, her great faith, Mark 7. 25, &c.

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*Taanach*, a city of the Manassites, situated west of Jordan, Josh. 17. 11; 21. 25;—was given to the Levites, Judg. 1. 27.

*Taberah*, an encampment of the Israelites in the wilderness, where many of the people were consumed with fire, as a punishment for their murmuring, Num. 11. 3; Deut. 9. 22.

*Tabernacle*, a moveable tent or lodging, formed of poles covered with cloth or skins, Num. 24. 5; Job 11. 14; 12. 6; Matt. 17. 4;—figuratively, the *body*, in which the soul lodges as in a tabernacle, 2 Cor. 5. 1, 4; 2 Pet. 1. 13, 14.

———, that beautiful and costly tent erected for the worship of God, while Israel were in the wilderness, ordered to be built, Ex. 25. 2;—its curtains, 26. 1;—its boards, 15; 36. 20;—its vail, 26. 31; 36. 35;—its door, 26. 36; 36. 37;—its courts, 27. 9; 38. 9;—free gifts for it, 35. 5, &c.;—the sum offered by the heads of the tribes for it, 38. 21;—set up, 40. 1;—the ark of the covenant put in it, 3;—anointed, 9;—a cloud covers it, 34;—the offerings at its dedication, Num. 7. 1, &c.

*Tabernacles, feast of*, Lev. 23. 33; Deut. 16. 13;—offerings on it, Num. 29. 12, &c.;—kept after the captivity, Neh. 8. 16;—to be observed by all nations in future time, Zech. 14. 16.

*Table for meals*, the posture of the ancients at, was not that of sitting, as with us; but of *reclining*, by resting on the left elbow on a couch, Luke 7. 36, 38; John 13. 12, 13.

——— *of shew-bread*, a part of the furniture of the tabernacle, on which the shew-bread was placed, Ex. 25. 23. See *Shew-bread*.

*Tables of stone* containing the ten commandments, Ex. 31. 18; Deut. 10. 1;—broken, Ex. 32. 19;—renewed, 34. 1.

*Tablets*, valuable ornaments, or boxes for perfume, Ex. 35. 22; Num. 31. 50; Isa. 3. 20.

*Tabitha*. See *Dorcas*.

*Tabor*, a celebrated mountain in Palestine, situated not far from Kedesh, and having a beautiful plain area at the top;—here Barak assembled his army, and defeated Jabin, Judg. 4. 6, 14, 15;—supposed to be that on which Christ was transfigured, Matt. 17. 1; Mark 9. 2, Luke 9. 28;—therefore called by Peter *the holy mount*, 2 Pet. 1. 18.

*Tabret*, a kind of small drum, usually beat on as an accompaniment to the pipe, &c., Gen. 31. 27; 1 Sam. 10. 5; 18. 6; Job 17. 6; Isa. 5. 12; 24. 8; 30. 32.

*Taches*, hooks, clasps, or loops and buttons, Ex. 26. 6, 11, 33; 36. 13; 39. 33.

*Tackling*, the ropes of a ship, Isa. 33. 23; Acts 27. 19.

*Tadmor*, a city once in great renown, built by Solomon in a fine spot, in the midst of a sandy desert, situated on the confines of Arabia Deserta, about 160 miles eastward of Damascus, and 20 west of the Euphrates, 1 Kings 9. 18; 2 Chr. 8. 4. It retained this name till the conquest of Alexander the *Great*, when it was changed for that of *Palmyra*. Its ruins, which have been visited by several travellers, exhibit innumerable and most magnificent specimens of architecture, covering several miles.

*Tahapanes*, or *Tehaphnehes*, a city of Egypt, to which the rebellious Jews, under Johanan, retired; and which Nebuchadnezzar soon after took, Jerem. 2. 16; 43. 7—11; 46. 14; Ez. 30. 18.

*Tale-bearing*, or officious or malignant carrying of stories from house to house, censured, Lev. 19. 16; Prov. 11. 13; 17. 9; 18. 8; 20. 19; 26. 20, 22; 1 Tim. 5. 13; 1 Pet. 4. 15.

*Talent*, a weight among the Jews, equa. to 3000 shekels, or 113 pounds, 10 ounces, 1 penny-weight, 10 grains, troy weight; and consequently the value of a talent of silver, at 3 shillings a shekel, will be £450 sterling; and one of gold 16 times as much, or £7200, Ex. 25. 39; 38. 24, 27; 2 Sam. 12. 30; 1 Kings 16. 24; 20. 39; Matt. 18. 24; 25. 15.

*Talmai*, [my furrow, or heap of waters] son of Anak, of the race of giants, destroyed by the Israelites, Num. 13. 22; Josh. 15. 14.

———, king of Geshur, was the father of Maacah, whom David married, and by whom he had Absalom and Tamar, 2 Sam. 3. 3.

*Tamar*, [a palm, or palm-tree] the daughter-in-law of Judah, by whom she had Pharez and Zarah, Gen. 38. 6—30.

———, *the daughter of David*, ravished by Amnon, 2 Sam. 13. 1, &c.

———, *the daughter of Absalom*, of great beauty, 2 Sam. 14. 27.

———, a city of Judea, about the southern point of the Dead sea, Ez. 47. 19; 48. 28;—thought to be the same with *Engedi*.

*Tammuz*, an idol, supposed to be the same with Adonis, Osiris, and perhaps Chemosh;—mourning for him, Ez. 8. 14.

———, the fourth month of the Jewish sacred year, and the tenth of their civil, answering to our June.

*Tanner*, one who prepares hides for use, Acts 9. 43; 10. 6, 32.

*Tapestry*, cloth beautifully figured in the loom, or with the needle, used to cover beds, to hang rooms, &c., Prov. 7. 16; 31. 22.

*Tappuah*, a city on the frontiers of the tribe of Manasseh, though it belonged to that of Ephraim, Josh. 17. 8;—another town of this name belonged to the tribe of Judah, Josh. 15. 34.

*Tares*, a kind of pulse, hurtful to corn;—the parable of, Matt. 13. 24—30.

*Target*, a kind of buckler, less than a

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shield, worn in war for defence on the left arm, 1 Sam. 17. 6; 1 Kings 10. 16; 2 Chr. 14. 8.

*Tarry*, to abide, or stay behind, Gen. 19. 2; 45. 9;—God and his salvation do not, Ps. 40. 17; 70. 5; Isa. 46. 13; Heb. 10. 37.

*Tarshish*, [blue-coloured, making poor] the second son of Javan, and supposed to have founded Tarshish, or Tarsus, Gen. 10. 4; 1 Chr. 1. 7.

———, or *Tarsus*, the capital city of Cilicia, situated on the river Cydnus, about 6 miles from the north-east parts of the Mediterranean;—to it Jonah fled, Jon. 1. 3; 4. 2;—it was the birth-place of Paul, Acts 9. 11; 21. 39; 22. 3;—to it Barnabas went in quest of Saul, 11. 25.

———, to which Solomon sent out fleets from the Red sea, through the straits of Babelmandel, must have been some place on the east coast of Africa, or in the East Indies, though its situation is not certainly known, 1 Kings 10. 22; 2 Chr. 9. 21; 20. 36, 37.

*Tartak*, the idol of the Avites, 2 Kings 17. 31.

*Task-masters*, overseers who appoint to others their *task*, or the work required of them, Ex. 1. 11; 3. 7; 5. 6—14.

*Tatlers*, idle and foolish talkers, reproved, 1 Tim. 5. 13.

*Tatnai*, [bestower or overseer of gifts] governor of Samaria, obstructs the rebuilding of the temple, Ezr. 5. 3;—writes to Darius against the Jews, 6.

*Taverns, the three*, a place about 33 miles south of Rome, Acts 28. 15.

*Taunt*, a common by-word, scoff, or reproach, Jer. 24. 9; Ez. 5. 15; Hab. 2. 6.

*Tax*, money or goods exacted from subjects by their governors, 2 Kings 23. 35; Dan. 11. 20; Luke 2. 1—3; Acts 3. 37.

*Teach*, how God does his people. See *Instruct*.

*Teaching of the Holy Spirit*, may be distinguished from all merely human instruction;—it humbles the heart, 2 Sam. 7. 18—21; Job 40. 4, 5; Isa. 6. 5;—transforms the soul into the Divine image, 2 Cor. 3. 18;—powerfully and abidingly influences the practice, Jam. 1. 22—25;—produces a desire after a greater acquaintance with divine things, Ps. 119. 18—20;—awakens concern for the spiritual instruction of others, 34. 8; John 4. 29.

*Teacher*, a tutor, master, or instructor, 1 Chr. 25. 8;—a minister of the gospel, Eph. 4. 11; 1 Tim. 2. 7; 2 Tim. 1. 11.

*Teachers, false*, foretold, Matt. 24. 11, 24; Acts 20. 29; 1 Tim. 4. 1; 2 Pet. 2. 1; 1 John 2. 18; Jude 17;—their character described, and Christians warned against them, Matt. 7. 15; 24. 4; Rom. 16. 17; 2 Cor. 11. 13; Gal. 1. 7; Col. 2. 8, 18; 1 Tim. 1. 7; 4. 2; 6. 3; 2 Tim. 3. 2—5, 13; Phil. 3. 2; Heb. 13. 9; 2 Pet. 2. 1, &c.

*Tear in pieces*, or utterly destroy, Ps. 7. 2; 50. 22; Hos. 5. 14.

*ears*, the couch watered with, Ps. 6. 6;—put into God's bottle, 56. 8;—they who sow in, shall reap in joy, 126. 5;—none in heaven, Rev. 7. 17; 21. 4.

*Teats*, breasts or paps, Ezek. 23. 3, 21;—figuratively, prosperity, Isa. 32. 12.

*Tedious*, wearisome, Acts 24. 4.

*Tebeth*, the tenth month of the Jewish sacred year, and the fourth of their civil, answering to our December, Esth. 2. 16.

*Tekoa*, or *Tekoah*, a city of the tribe of Judah, 12 miles south of Jerusalem;—a widow from persuaded David to recall Absalom, 2 Sam. 14. 2;—repaired and fortified by Rehoboam, 2 Chr. 11. 6;—near it Jehoshaphat's enemies massacred one another, 20. 20;—Amos the prophet was a herdsman of, Amos 1. 1.

*Tema*, [admiration, perfection, south] a son of Ishmael, Gen. 25. 15; 1 Chr. 1. 30;—the place where his descendants lived, called after his name, Job 6. 19; Isa. 21. 14; Jer. 25. 23.

*Teman*, the grandson of Esau, by his son Eliphaz, and parent of the Temanites, Gen. 36. 11, 15; 1 Chr. 1. 53;—the land of Edom thus called, Jer. 49. 20; Ez. 25. 13; Amos 1. 12.

*Temperance*, moderation in eating and drinking, and the restraint of our affections and passions, recommended, Prov. 23. 1; 1 Cor. 9. 25; Gal. 5. 23; Eph. 5. 18; Tit. 1. 8; 2. 2; 2 Pet. 1. 6;—it is conducive to health of body, Prov. 3. 2, 8;—advantageous to the powers of the mind, 1 Pet. 2. 11;—profitable to the worldly estate, Ps. 112. 3; Prov. 3. 16;—a defence against many temptations and evils, 23. 29—35.

*Temper*, to mix properly, Ex. 29. 2; 30. 35; 1 Chr. 12. 24; Ez. 46. 14.

*Tempest*, violent wind, either with or without rain, hail, or snow, Jon. 1. 4; Matt. 8. 24; Acts 27. 18, 20;—figuratively, heavy affliction, Job 9. 17; Isa. 54. 11;—terrible judgments on the wicked, Ps. 11. 6; 83. 15; Isa. 30. 30.

*Temple*, that magnificent house built in Jerusalem, for the worship of God;—proposed to be built by David, 1 Chr. 17. 1;—his preparations for it, 22. 3;—built by Solomon, 1 Kings 6. 1, &c.;—the dedication of it, 8. 1;—at what time from leaving Egypt, 6. 1;—repaired by Joash, 2 Kings 12. 4;—burned by the Chaldeans, 25. 9; 2 Chr. 36. 19;—the foundation of a new, laid after the captivity, Ezr. 3. 8;—finished, 6. 15;—the dedication and feast on the occasion, 16;—the treasure in it weighed, 8. 33;—the chambers in it cleansed, Neh. 13. 9;—the people reproved for neglecting to build it, Hag. 1. 2, &c.;—encouraged in building it by Zechariah, Zech. 8. 9;—its glory to exceed that of the former, Hag. 2. 9;—a future one described in vision to Ezekiel, Ez. 40.;—in the vision of John, Rev. 11. 1;—the tabernacle so called, 1 Sam. 1. 9; Ps. 27. 4; 29. 9.

———, *figuratively*, Christ's body, John 2. 19, 21;—the church, Eph. 2. 21;—heaven, Ps. 11. 4; Rev. 7. 15.

*Tempt*, to try for their *improvement*, as God does his people, Gen. 22. 1;—to try for their *hurt*, as Satan does mankind, 1 Chr. 21. 1; 1 Thess. 3. 5;—to try the patience of God, as men do by sinning boldly, Ex. 17. 2; Num. 14. 22; Deut. 6. 16; Ps. 78. 18; 95. 9; 106. 14; Isa. 7. 12; Matt. 4. 7; 1 Cor. 10. 9.

*Temptation*, or *trial*, the remarkable one of Jesus, Matt. 4. 1; Mark 1. 13; Luke 4. 1.

*Temptations*, whence they arise, Jam. 1. 13;—to be guarded against, Matt. 6. 13; 26. 41; Eph. 6. 10, &c.; 1 Pet. 5. 9.

*Tempter*, one of the names of Satan, Matt. 4. 3; 1 Thess. 3. 5.

*Tender hearted*, easily affected, 2 Chr. 13. 7; Eph. 4. 32.

*Tenons*, the ends of pieces of timber cut to be fitted into others, Ex. 26. 17, 19; 36. 22, 24.

*Tenor* or *Tenour*, sense or purport of a speech, Gen. 43. 7; Ex. 34. 27.

*Tent*. See *Tabernacle*.

*Terah*, [breathing, scent] the father of Haran, Nahor, and Abraham, Gen. 11. 24, 26, 27;—though originally an idolater, yet when God called his son Abraham, he took him, and Lot his grandson, and went for Canaan, 31;—died in Haran, aged 205 years, 32.

*Teraphim*, a kind of images, or superstitious figures, consulted as oracles, and used as objects of idolatrous worship: of Laban, Gen. 31. 34;—of Micah, Judg. 17. 5; 18. 14;—used to favour the escape of David, 1 Sam. 19. 13.

*Terrestrial*, belonging to the earth, 1 Cor. 15. 40.

*Terrible*, dreadful, frightful, Ex. 34. 10; Deut. 1. 9; 7. 21; Job 37. 22; Hab. 1. 7; Heb. 12. 21.

*Terraces*, flat roofs, or raised ascents, 2 Chr. 9. 11.

*Tertius*, [the third] the name of the person who wrote, from Paul's dictation, the epistle to the Romans, thought to be the same as Silas, Rom. 16. 22.

*Tertullus*, [a cheat, crested singer] a celebrated orator employed by the Jews to impeach Paul, Acts 24. 1, 2.

*Testament*, the deed or *will* of a person by which he determines how his property shall be disposed after his death. The original word, thus rendered several times in the New Testament, occurs very frequently, and is commonly translated *covenant*. It ought to have been thus translated always; and according to this rendering the appropriate name of the Bible is, the *Old and the New Covenants*; namely, the Mosaic and the Christian, Matt. 26. 28; Mark 14. 24; Luke 22. 20; 1 Cor. 11. 25; Heb. 7. 22; 9. 15—20; Rev. 11. 19.

*Testator*, one who leaves a *will*; but the original term, thus rendered, ought to have been translated *victim*, or *appointed sacrifice*, Heb. 9. 16, 17. See *Testament*.

*Testimony*, evidence or proof, Acts 14. 3;—the ten commandments, and the book of the law, which testify of God's will and man's duty, Ex. 25. 16, 21; 2 Kings 11. 12;—the ark in which the law was deposited, Ex. 16. 34; 30. 6;—the whole scriptures, Ps. 19. 7; 119. 2, 14, 22, 24, 36, 46, 59, 78, 88;—the gospel of Christ, 1 Cor. 1. 6; 2. 1; 2 Tim. 1. 8; Rev. 1. 2, 9.

*Tetrarch*, a person who has the fourth part of a province or state committed to his government, without wearing the diadem or assuming the title of king, Matt. 14. 1; Luke 3. 1, 19; 9. 7; Acts 13. 1.

*Thaddeus*. See *Judas*.

*Thank-offerings*. See *Offerings*.

*Thanksgiving* to God for his mercies to us and others, a duty, Deut. 8. 10; Ps. 51. 14; 69. 30; 92. 1; 139. 14; 147. 1; Isa. 25. 1, &c.; Col. 3. 17; 1 Thess. 5. 18; 1 Tim. 4. 4; Heb. 13. 15; 1 Pet. 2. 9, &c.

*Theatre*, a play-house, or place where the people assembled to behold amusements, Acts 19. 29, 31.

*Thebez* or *Thebes*, a city of the tribe of Ephraim, situated near to Shechem, at the siege of which Abimelech was killed by a woman, Judg. 9. 50—54.

*Theft*, or the act of stealing, forbidden, Ex. 20. 15; Deut. 5. 19; Eph. 4. 28;—laws relating to it, Ex. 22. 1; Num. 5. 5.

*Theophilus*, [lover of God] an eminent Christian to whom Luke addresses his Gospel History, and the Acts of the Apostles, Luke 1. 3; Acts 1. 1.

*Thessalonica*, the capital city of Macedonia, situated on the Thermaic gulf, and remarkable for the number, wealth, and learning of its inhabitants;—here Paul, Silas, and Timothy planted a church, Acts 17. 1—5;—to the Christians here, Paul sent two epistles, 1 Thess. 1. 1; 2 Thess. 1. 1.

*Theudas*, [praise, confession] an impostor, who along with 400 followers were put to death, Acts 5. 36.

*Thirst*, to feel want of drink, John 4. 13;—ardently to desire, Psal. 42. 2; 63. 1; Isa. 55. 1; Matt. 5. 6; John 7. 37.

*Thistles*, well known weeds, a part of the curse, Gen. 3. 18;—parable of one, 2 Kings 14. 9; 2 Chr. 25. 18;—an emblem of wicked men, Matt. 7. 16; Luke 6. 43.

*Thomas*, [a twin, sound] called *Didymus*, one of the twelve, Matt. 10. 3;—his observation on the sickness of Lazarus, John 11. 16;—asks the way to the Father, 14. 5;—his disbelief of the resurrection of Jesus, 20. 24, 25;—sees Jesus at the sea of Galilee, 21. 2;—his subsequent confession and adoration, 20.

*Thorns*, a general name for many kinds of prickly shrubs, Gen. 3. 18;—used to inflict punishment, Judg. 8. 7, 16;—figuratively, great difficulties and impediments, Hos. 2. 6.

*Thoughts*, of men, known to Christ, Matt. 9. 4; 12. 25; Luke 5. 22; 6. 8; 9. 47; 11. 17;—govern the actions, and therefore to be attended to, Prov. 4. 23; 23. 7; Matt. 5. 28, &c.; 15. 18; Acts 26. 9; Rom. 2. 15; 2 Cor. 10. 5; 1 Tim. 1. 13.

*Thousands, ten thousands*, &c. are sometimes put for great numbers in general, Lev. 26. 8; Deut. 32. 30; Psal. 68. 17; Isa. 30. 17; 60. 22; 2 Pet. 3. 8.

*Threatenings of men*, or denouncements of evil against persons, Acts 4. 17, 29; 9. 1;—to be forborne, Eph. 6. 9; 1 Pet. 2. 23.

———— *of God*, though averted when men turn from sin, yet certainly executed against the impenitent, Isa. 46. 11; Jer. 1. 12; 30. 16; 51. 29; Lam. 2. 17; Ez. 12. 25; 2 Pet. 3. 4—10.

*Throne*, that chair of state, richly adorned, and covered with a canopy, on which sovereign princes usually sit, to receive the homage of their subjects, to give audience to ambassadors, and to dispense justice, 1 Kings 2. 19; 10. 18, 20;—heaven is God's, Ps. 11. 4; Isa. 66. 1; Acts 7. 49;—Christ is set down in, Rev. 3. 21.

*Thummim*. See *Urim*.

*Thunder*, the noise occasioned by the discharge of electricity, from a cloud *positively* charged, or which has more than its natural share of it, into one which is *negatively* charged, or has less than its natural share. The flash is called *lightning*, and the report *thunder*. The two are simultaneous; but, as sound travels only about 13 miles in a minute, or one mile in between 4 and 5 seconds, the report is not heard at the same time the flash is seen, except when the explosion is very near;—remarkable, in the plagues of Egypt, Ex. 9. 23; Ps. 78. 48;—at mount Sinai, Ex. 19. 16; 20. 18;—at the defeat of the Philistines, 1 Sam. 7. 10;—*seven* in the vision of John, Rev. 10. 3;—called the voice of the Lord, 2 Sam. 22. 14; Job 37. 5; Ps. 18. 13;—its awful majesty, and powerful effects, 29. 3—9.

*Thyatira*, a city of Lydia, in Asia Minor, about 26 miles north of Sardis, and 58 north-east of Smyrna;—Lydia was from, Acts 16. 14;—Christ's message to the church there, Rev. 2. 18.

*Tiberias*, a city of Galilee, situated on the southern extremity, and on the western shore of the lake of Gennesareth, John 6. 23;—the lake called the sea of, 1.

*Tiberius*, [son of the river Tiber] *Cesar*, the Roman emperor, John the Baptist preaches in his reign, Luke 3. 1.

*Tidal*, one of the allied kings whom Abraham conquered, Gen. 14. 1.

*Tidings*, news or reports, Exod. 33. 4; 1 Sam. 4. 19; 11. 4;—*glad*, the gospel, Luke 1. 19; 2. 10; 8. 1; Rom. 10. 15.

*Tiglath-Pilesar*, king of Assyria, invades Israel, 2 Kings 15. 29.

*Tiles*, used to cover houses, were broad stones or bricks, Ex. 4. 1; Luke 5. 19.

*Till*, to turn over or plough the ground, Gen. 2. 5; 3. 23; 2 Sam. 9. 10.



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*Tillage*, the act of ploughing and manuring land, 1 Chr. 27. 26; Nehem. 10. 37; Prov. 13. 23.

*Time* to us is short, Job 14. 1; Ps. 89. 47; 102. 3, 11;—uncertain, Prov. 27. 1; Jam. 4. 14;—to be improved, Eccl. 12. 1; Matt. 5. 25; Luke 19. 42; John 9. 4; 12. 35; Rom. 13. 11; 2 Cor. 6. 2; Gal. 6. 9; Eph. 5. 16; Col. 4. 5;—for several purposes, Eccl. 3. 1.

*Times, and seasons*, respecting the Messiah's kingdom, not to be curiously inquired into, Acts 1. 7;—*of the restitution* (regulation, or consummation) *of all things*, at the end of the world, 3. 21.

*Timnath*, a city of the tribe of Judah, Josh. 14. 10, 57;—said to have been about 6 miles from Adulam, where Judah lived, Gen. 38. 12;—from it Samson took a wife, Judg. 14. 1.

*Timothy*, or *Timotheus*, [honour of God] a noted evangelist whose father was a Greek and his mother a Jewess, born at Derbe or Lystra, Acts 16. 1;—circumcised, 3;—sent by Paul to Philippi, Phil. 2. 19;—exhorted to diligence, 1 Tim. 4. 13; 6. 11; 2 Tim. 1. 6;—advised to drink wine for his health, 1 Tim. 5. 23;—his mother and grandmother commended, 2 Tim. 1. 5;—two epistles addressed to him by Paul, 1 Tim. 1. 2; 2 Tim. 1. 2.

*Tiphsah*, a city of the tribe of Ephraim, about 6 miles from Samaria, which shut its gates against Menahem; but was taken and put to the sword, 2 Kings 15. 16.

*Tire*, a dress for the head, 2 Kings 9. 30; Isa. 3. 18; Ez. 24. 17, 23.

*Tirhakah*, king of Cush, or Ethiopia, came to assist Hezekiah, but was defeated by Sennacherib, 2 Kings 19. 9.

*Tirzah*, a city of the Ephraimites, in which the kings of Israel, from Jeroboam to Omri, fixed their residence, 1 Kings 14. 17; 15. 21; 16. 8, 17; 2 Kings 15. 16.

*Tisri* or *Tizri*, the first month of the Jewish civil year, and the seventh of their sacred, answering to our September.

*Tithes*, or *tenth parts* from the produce of their fields, gardens, vineyards, and herds, to be given to religious purposes;—given by Abraham to Melchizedec, Gen. 14. 20;—vowed to God by Jacob, 28. 22;—the Mosaic laws concerning them, Lev. 27. 32; Num. 18. 26; Deut. 12. 6.

——— *of the third year*, Deut. 14. 28;—to be eaten at the place of public concourse, 22;—dedication to be made at the presentation of it, 26. 12.

——— were to be conscientiously paid when due, Deut. 14. 22; Neh. 10. 37; 13. 10; Mal. 3. 8; Matt. 23. 23; Luke 11. 42;—no law respecting them in the Christian church, 1 Cor. 9. 14.

*Titus*, [honourable] an eminent evangelist, a Gentile by birth, and Paul's assistant, 2 Cor. 8. 23;—left in Crete, Tit. 1. 5;—not circumcised, Gal. 2. 3;—exhorted to be diligent, Tit. 2. 1;—his affection for the Corinthian Christians, 2 Cor. 7. 13; 8. 16;—equally disinterested with Paul, 12. 18;—Paul sent an epistle to him, Tit. 1. 4.

*Title*, a name, character, or inscription, 2 Kings 23. 17; Job 32. 21, 22; John 19. 19, 20.

*Tittle*, the least part, or mark, Mark 5. 18; Luke 16. 17.

*Tob*, a small district of Palestine, on the east of Jordan, and in the northern part of the portion of Manasseh, to which Jephthah retired when driven out by his brethren, Judg. 11. 3, 5.

*Tobiah*, [goodness of the Lord] an Ammonite, strenuously opposed the Jews in their attempts to rebuild the temple, Neh. 2. 10; 4. 7; 6. 1, 12, 19.



*Togarmah*, [bony, breaking of bones] the third son of Gomer, and grandson of Japheth, Gen. 10. 3; 1 Chr. 1. 6;—his descendants traded with Tyre, Ez. 27. 14.

*Toi*, [wandering] the king of Hamoth, in Syria, sent his son with presents to David, 2 Sam. 8. 9—11.

*Toil*, labour or fatigue, Gen. 5. 29; 41. 41.

*Token*, a sign, or mark, or memorial, Gen. 9. 12; 17. 11; Ex. 3. 12; 12. 13; Ps. 86. 17; Mark 14. 44; 2 Thess. 3. 17.

*Tola*, [worm, grub, or scarlet] the eldest son of Issachar, Gen. 46. 13; 1 Chr. 7. 1;—also the name of the tenth judge of Israel, Judg. 10. 1.

*Tolerable*, what may be borne or endured, Matt. 10. 15; 11. 22; Mark 6. 11; Luke 10. 12, 14.

*Toll*, a tax paid for passage, or liberty to sell goods in a market or fair, Ezra 4. 13, 20; 7. 24.

*Tomb*, a grave or place for depositing the dead, Job 21. 32; Matt. 8. 28; 23. 29; 27. 60; Mark 5. 2, 3; 6. 29.

*Tongue*, the importance of governing it, Ps. 39. 1; Jam. 3. 2, &c.;—*double*, censured, 1 Tim. 3. 8.

*Tongues*, confusion of, at Babel, Gen. 11. 1, &c.;—gift of, foretold, Mark 16. 17;—conferred, Acts 2. 4; 10. 46; 19. 6;—not to be exercised in public worship, 1 Cor. 14. 2.

*Topaz*, a precious and transparent jewel, third in value to the diamond, Ex. 28. 17; 39. 10; Job 28. 19; Ez. 28. 13; Rev. 21. 20.

*Tophet*, a place on the east of Jerusalem, where children were burned in the fire to Moloch; and which received its name from the beating of drums, at these dreadful sacrifices, to drown the cries of the children, Jer. 7. 31, 32; 32. 35;—here, in after times, a fire was kept constantly burning, to consume the refuse of their slaughterhouse, putrid carcasses, and other filth from the city, Isa. 30. 33.

*Torch*, a kind of flambeau, Zeph. 12. 6; Neh. 2. 3, 4; John 18. 3.

*Torment*, lasting pain or anguish, Matt. 4. 24; Luke 16. 23, 28; 1 John 4. 18; Rev. 9. 5; 14. 11; 18. 7, 10.

*Tortoise*, the sea one is not mentioned in scripture; but that which lives on land, and which is called by some the *land crocodile*, and by others the *green frog*, Lev. 11. 29.

*Toss*, to agitate violently, Isa. 22. 18; Jer. 5. 22.

*Tossed*, deeply afflicted, Ps. 109. 23, Isa. 54. 11;—unsettled, Eph. 4. 14; Jam. 1. 6.

*Tottering*, shaking, feeble, Ps. 62. 3.

*Tower*, a high and strong building, or a fortress, Gen. 11. 4, 5; Judg. 9. 9, 17; 2 Sam. 22. 51; Psal. 61. 3; Prov. 18. 10; Luke 13. 4.

*Trachonitis*, a small rocky district, south of Damascus, of which Philip was tetrarch, Luke 3. 1.

*Trade*, or lawful business, the duty of those concerned in it, Lev. 25. 14; Prov. 20. 14; Ez. 28. 16; Hos. 12. 7;—of Tyre, Ez. 27. 1, &c.

*Traditions*, doctrines, or ceremonies, handed down from age to age, as the Jews pretended, from the time of Moses, to whom they were *spoken* by God, without being committed to writing, and which they called their *oral law*; the Pharisees set them before the written law, Matt. 15. 3; Mark 7. 9;—not to be much regarded, Matt. 15. 2, &c.; Mark 7. 5, &c.; Col. 2. 8; Tit. 1. 14; 1 Pet. 1. 18.

*Traffic*, merchandise, 1 Kings 10. 15; Ez. 17. 4; 28. 5, 18.

*Train*, a company of attendants, 1 Kings 10. 2; Isa. 6. 1;—to educate, Prov. 22. 6.

*Traitor*, one who betrays his king, master, or friend, Luke 6. 16; 2 Tim. 3. 4.



*Trance*, a state of mind, in which a person is wrapped into visions of future or distant things, while the body seems insensible, Num. 24. 4, 16; Acts 10. 10; 11. 5; 22. 17

*Tranquillity*, quietness, Dan. 4. 27.

*Transfer*, to apply to one what relates to another, 1 Cor. 4. 6.

*Transfigure*, to change the figure and appearance, as Christ did on the mount, Matt. 17. 2; Mark 9. 2; Luke 9. 28; 2 Pet. 1. 18.

*Transform*, to change the form, as Satan and his ministers do, by putting on a pious appearance, 2 Cor. 11. 13, 14, 15;—applied to the saving change of the mind into the Divine image, Rom. 12. 2.

*Transgress*, to disobey a law, by going over the limits which it prescribes, Num. 14. 41; Neh. 1. 8; 13. 27; Matt. 15. 3; Rom. 2. 27; 1 John 3. 4.

*Transgressors*, foretold that Christ should be numbered with, Isa. 53. 12;—this accomplished in his crucifixion with two thieves, Mark 15. 27, 28; Luke 23. 32, 33.

*Translate*, to remove from one place or post to another, 2 Sam. 3. 10; Col. 1. 13; Heb. 11. 5.

*Translation*, or removal from earth to heaven, of Enoch, Gen. 5. 24;—of Elijah, 2 Kings 2. 1, &c.

*Transparent*, what may be seen through, clear as glass, Rev. 21. 21.

*Travail*, labour, labour in childbirth, Gen. 38. 27; Psal. 48. 6; John 16. 21; Gal. 4. 19; 1 Thess. 5. 3.

*Travel*, a journey, labour, or toil, Ex. 18. 8; Num. 20. 14; Acts 19. 29; 2 Cor. 8. 19; 1 Thess. 2. 9.

*Traversing*, going hither and thither, Jer. 2. 23.

*Treacherous*, perfidious, false, Isa. 21. 2; Jer. 3. 7—11; Zeph. 3. 4.

*Treachery*, perfidy, or breach of faith, to be guarded against, Mal. 2. 16; Jer. 9. 4; 12. 6; 2 Tim. 3. 3.

——— of Simeon and Levi to the Shechemites, Gen. 34. 13;—of Ziba, 2 Sam. 16. 1, &c.;—of Ishmael to Gedaliah, Jer. 40. 13; 41. 5.

*Treason*, disloyalty, the act of betraying a sovereign, of Absalom, 2 Sam. 15. 1; 18. 9;—of Sheba, 20. 1, 22;—of Adonijah, 1 Kings 1. 5; 2. 13, 23;—of Baasha, 1 Kings 15. 27; 16. 1;—at Tirzah, 16. 9, 18;—of Athaliah, 2 Kings 11. 1, 14;—of Shallum, 15. 10, 14.

*Treasure*, a store or collection of goods, Jer. 41. 8;—a store of gold, silver, &c., Gen. 43. 23; Ez. 22. 25;—in the temple, 2 Chr. 5. 1;—in what ours should consist, Matt. 6. 19; Luke 12. 33; Col. 3. 1.

*Treasury*, that in which treasures are laid up, Josh. 6. 19; Jer. 38. 11; Matt. 27. 6; Mark 12. 41.

*Treaties*, or covenants, of Jacob and Laban, Gen. 31. 44;—of the Gibeonites with the Israelites, Josh. 9. 15, 19.

*Treatise*, a written tract or book, Acts 1. 1.

*Tree, of life* in Eden, Gen. 2. 9; 3. 22;—of knowledge, 2. 17; 3. 3;—*of life* in heaven, Rev. 2. 7; 22. 2, 14;—known by its fruit, or men by their actions, Matt. 12. 33; Luke 6. 44.

*Trees in Canaan*, when fit for use after the conquest of the country, Lev. 19. 23.

———, *fruit*, not to be cut down in war, Deut. 20. 19;—that are to grow near the river that is to flow from the sanctuary, Ez. 47. 7.

*Trench*, a ditch digged about a camp or city, 1 Sam. 17. 20; 26. 5; 1 Kings 18. 32; Luke 19. 43.

*Trespass*, an offence or sin, Gen. 31. 36; 50. 17; Matt. 6. 14; Eph. 2. 1; Col. 2. 13.



*Trespass offering*, rules concerning it, Lev. 7. 1.

*Trial*, a test of virtue by suffering, 2 Cor. 8. 2; Heb. 11. 36; 1 Pet. 1. 7; 4. 12.

*Tribe*, a class of people, sprung from one origin, as the descendants of each of the twelve sons of Jacob, Exod. 28. 21; 39. 14.

*Tribes* blessed by Jacob, Gen. 49. 1, &c.;—by Moses, Deut. 33. 1, &c.;—their boundaries, Josh. 13. 15; 15. 1, &c.;—the numbers and orders of them, Num. 1. 1; 26. 1, &c.;—twelve princes of them under David, 1 Chr. 27. 16.

*Tribulation*, sore vexation or distress, Deut. 4. 30; Judg. 10. 14; 1 Sam. 26. 24;—the lot of all saints, John 16. 33; Acts 14. 22;—awful threatened to sinners, Rom. 2. 9.

*Tribute*, a tax or impost, exacted from the Canaanites by Solomon, 1 Kings 9. 21, 22; 2 Chr. 8. 8, 9;—imposed by the Romans on the Jews, Matt. 17. 27; 22. 21; Luke 20. 22; Rom. 13. 6.

*Trickle*, to run down in drops, Lam. 3. 49.

*Trim*, to fit out, to adjust, or to adorn, 2 Sam. 19. 24; Jer. 2. 33; Matt. 25. 7.

*Trinity*, or *three in unity*, a term, though not found in scripture, yet properly enough used, to signify the Three persons in the one Godhead, or Divine Essence, Matt. 28. 19; 2 Cor. 13. 14; 1 John 5. 7;—besides these plain texts, numerous intimations of this doctrine are given in other parts of scripture, Gen. 1. 26; 3. 22; 11. 7; Isa. 48. 16; 34. 16; Zech. 13. 7; Matt. 3. 16; Luke 1. 35; John 14. 16, 17, 26; 15. 26; Gal. 4. 6; 1 Pet. 1. 2; Jude 20, 21, &c. &c.;—and in addition to the evidence from these passages, we have the most convincing proofs of the supreme Deity both of the Son and of the Holy Spirit. See *Christ*, and *Holy Ghost*. God himself, who alone comprehends his own mode of existence, has revealed this doctrine to us; and what he says, we are bound to believe. In its nature it must be incomprehensible to us, for every thing respecting an *eternal and infinite God* is so; and either to reject it on this account, or to attempt to comprehend or explain it, is alike impious and absurd, Job 11. 7—9.

*Triumph*, to shout with joy on account of victory over an enemy, Exod. 15. 1; 2 Sam. 1. 20; Ps. 25. 2; 47. 1; 2 Cor. 2. 14; Col. 2. 15.

*Troas*, a maritime city of Phrygia, or Mysia, on the shores of the Archipelago, and a little to the south-west of the Hellespont, which Paul several times visited, Acts 16. 8; 20. 5; 2 Cor. 2. 12; 2 Tim. 4. 13;—near it stood ancient *Troy*.

*Trogyllium*, a promontory near the foot of mount Mycale, and about 5 miles from Samos, Acts 20. 15.

*Trophimus*, [well educated] a native of Ephesus, who was converted by Paul, and became his companion, Acts 20. 4; 21. 28, 29; 2 Tim. 4. 20.

*Troop*, a band of men, especially warriors or robbers, Gen. 49. 19; 1 Sam. 30. 8; 2 Sam. 2. 25; 3. 22; Hos. 7. 1.

*Trouble*. See *Affliction*.

*Trow*, to imagine or think, Luke 17. 9.

*Truce-breakers*, violators of engagements, 2 Tim. 3. 3.

*Trump*, or *Trumpet*, a well known instrument used in martial music, or to convene assemblies, Num. 10. 1—10;—sound of at the giving of the law on Sinai, Ex. 19. 16; 20. 18;—at the resurrection, 1 Cor. 15. 52; 1 Thess. 4. 16.

*Trumpets, feast of*, Lev. 23. 23;—offerings on it, Num. 29. 1.

———, *seven*, in the vision of John. Rev. 8. 6.

*Trust*, reliance on the care of another, laws concerning it, Ex. 22. 7; Lev. 6. 1.

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*Trust in God*, or reliance on him, a duty, Job 38. 41; Psal. 22. 4; 31. 19; 37. 3; 56. 3; 91. 2; 104. 27; 115. 9; 118. 8; 125. 1; 147. 9; Prov. 16. 20; 28. 25; 29. 25; 30. 5; Jerem. 17. 5, 7; 39. 18;—ought to be, not presumptuous, but the fruit of faith in Christ, Eph. 1. 12, 13;—exercised through Christ, 2 Cor. 3. 4;—with the whole heart, Prov. 3. 5, 6;—without any reserve, 1 Pet. 5. 7;—continual, Isa. 26. 4;—*motives* to it are, his ability to help in every case, Isa. 50. 10; Jerem. 32. 17, 27;—his fatherly compassion, Ps. 103. 13;—his promise, 34. 22; 125. 1, 2; Prov. 28. 25; 29. 25; Nah. 1. 7;—the experience of his people, Ps. 13. 5, 6; 22. 4; 28. 7.

—— *declarations of it*, by Hezekiah, 2 Kings 18. 5;—by Asa, 2 Chr. 14. 11;—by Job, Job 13. 15;—by David, Ps. 3. 6; 27. 3; 57. 1; 61. 4;—by Isaiah, Isa. 12. 2;—by Paul, 2 Tim. 1. 12; 4. 18.

—— *in any thing besides God* censured, Job 31. 24; Ps. 33. 16; 44. 6; 49. 6; 52. 7; 62. 10; 118. 8; 146. 3; Isa. 30. 1; 31. 1; Jer. 17. 5; 1 Tim. 6. 17.

*Truth*, or *sincerity of speech*, Ps. 15. 2; 51. 6; Prov. 3. 3; 8. 7; 12. 17, 19; 1 Cor. 5. 8; Eph. 4. 25.

——, *purity of intention*, Josh. 24. 14; 1 Sam. 12. 24; Ps. 15. 2.

——, *Christian faith*, John 1. 17; Gal. 3. 1; Jam. 5. 19; 1 John 2. 21; 2 John 2.

*Try*, to examine or prove, Judg. 7. 4; 2 Chr. 32. 31; Job 7. 18; 12. 11; Ps. 11. 4; 26. 2; Lam. 3. 40; 1 Pet. 4. 12; 1 John 4. 1.

*Tryphena* and *Tryphosa*, two distinguished christian women at Rome, Rom. 16. 12.

*Tubal*, [confusion, the world, carried back] the fifth son of Japheth, Gen. 10. 2.

*Tubal-Cain*, the son of Lamech, and the inventor of the art of forging iron, Gen. 4. 22.

*Tumult*, a riot, or a confused and noisy rabble, 1 Sam. 4. 14; 2 Sam. 18. 29; Ps. 65. 7; 83. 2; Matt. 27. 24; Acts 21. 34.

*Turtle-dove*, famed for its kind disposition and chastity, to be offered in sacrifice, Gen. 15. 9; Lev. 1. 14; 5. 7; Luke 2. 24.

*Tutor*, one who takes charge of a child and his estate, while he is under age, Gal. 4. 2.

*Twilight*, a dim light after sunset, or before the sun rise, 1 Sam. 30. 17; 2 Kings 2. 5; 7. 7; Prov. 7. 9; Ex. 12. 6, 7, 12.

*Twins*, two brought forth at a birth, Gen. 25. 24; 38. 27; Song 4. 2, 5; 6. 6.

*Tychicus*, [fortunate] one of the primitive disciples, accompanied Paul, Acts 20. 4;—sent by Paul to Ephesus, Eph. 6. 21; 2 Tim. 4. 12;—sent by Paul to Colosse, Col. 4. 7;—to Titus, Tit. 3. 12.

*Type*, a figure or symbol of something future and distant, or an example designed to prefigure that distant thing;—the Mosaic institutions were *a shadow of things to come*, Col. 2. 17; Heb. 10. 1;—things which happened to the fathers were examples, or *types*, 1 Cor. 10. 11;—the lifting up of the serpent in the wilderness, was a type of Christ's crucifixion, Num. 21. 9; John 3. 14, 15;—those things which were transacted in the tabernacle, prefigured spiritual and heavenly things, Heb. 9. 11, 19, 23, 24.

*Tyrannus*, [reigning, prince] a teacher at Ephesus, in whose school Paul preached, Acts 19. 9.

*Tyranny*, or severe and cruel government, in Pharaoh, Ex. 5. 6;—in Rehoboam, 1 Kings 12. 14.

*Tyre*, or *Tyrus*, one of the most ancient and flourishing cities in the world, situated on the east shore of the Mediterranean, about 20 miles south of Sidon, Josh. 19. 20; 2 Sam. 24. 7;—Solomon brought Hiram from, 1 Kings. 7. 13, 14;—its destruction foretold, Isa. 23. 1, &c.;—favour to be shown to it after seventy years, 17;—and in the latter days, 18;—threatened for insulting Jerusalem, Ezek. 26. 1;—to be conquered by Nebuchadnezzar, 7;—its great commerce, 27. 1, &c.;—its ruin, 26;—God's judgments against its princes, 28. 1;—threatened, Amos 1. 9; Zech. 9. 3;—the predictions against, have been so fully verified, that it is now a heap of ruins, with only a few miserable inhabitants who subsist chiefly by fishing, Ex. 26. 14.

# U

*Ucal*, [power, prevalent] a person mentioned, to whom Agur addressed his words, Prov. 30. 1.

*Ulai*, a river near the city Shushan, in Persia, on the banks of which Daniel had a vision, Dan. 8. 2.

*Unaccustomed*, not used to, Jer. 31. 18.

*Unadvisedly*, rashly, without deliberation or advice, Ps. 106. 33.

*Unawares*, secretly, Gen. 31. 20; Jude 4;—suddenly, not expected, Psal. 35. 8; Luke 21. 34; Heb. 13. 2;—without design, Num. 35. 11; Deut. 4. 42.

*Unbelief*, the calling in question, or discrediting of the Divine veracity; or the treating of God as if he were a liar, in what he has testified, promised, or threatened, 1 John 5. 10;—causes of, John 5. 44; 2 Cor. 4. 4; Eph. 2. 2; 2 Thess. 2. 12;—consequences of, Matt. 24. 11, 12; 2 Tim. 3. 2—5; 2 Pet. 2. 12;—danger of, Mark 16. 16; Luke 12. 46; John 8. 24; Rom. 1. 28; 2 Tim. 2. 12.

*Unbelievers*, infidels, or those who discredit the gospel, Christians should not marry with them, 2 Cor. 6. 14, 15, 19;—to be shunned, Matt. 6. 15; Rom. 16. 17; 1 Tim. 6. 5; Phil. 3. 2; 2 Thess. 3. 6, 14;—how to be distinguished in order to be avoided, 1 Thess. 5. 21; 1 John 4. 1—3;—threatenings of God against, Prov. 3. 34; 19. 29; Jer. 14. 15; 23. 32;—obstinate, their fate, Mark 16. 16; Luke 12. 46; Heb. 3. 19; 4. 1; Rev. 19. 20; 20. 10; 21. 8.

*Unblamable*, without blame or fault, Col. 1. 22; 1 Thess. 3. 13.

*Uncertain*, doubtful, 1 Cor. 14. 8;—changeable, 1 Tim. 6. 17.

*Unchangeable*, that cannot be changed, Heb. 7. 24.

*Unchangeableness*, an attribute of God only, Num. 23. 19; 1 Sam. 15. 29; Mal. 3. 6; Heb. 1. 12; Jam. 1. 17.

*Uncircumcised*, not circumcised, Gen. 17. 14; 34. 14; Ex. 12. 48;—not fit for the service of God, Ex. 6. 12; Jerem. 6. 10; Ezek. 44. 7; Acts 7. 51. See *Circumcision*.

*Unclean*, *persons*, *ceremonially*, to be removed from the camp, Num. 5. 1;—*federally*, as the heathen and their children were, who were not God's covenant people and church, 1 Cor. 7. 14;—*morally*, Eph. 5. 5;—meats that were so, Lev. 11. 1, &c.; Deut. 14. 3, &c.;—what is so under the gospel, Matt. 23. 27; Rom. 6. 19; 2 Cor. 12. 21; Eph. 4. 19; 5. 3, 5; Col. 3. 5; 1 Thess. 4. 7; 2 Pet. 2. 10.

*Unclothed*, the soul is, when the body is put off, 2 Cor. 5. 4.

*Uncomely*, not graceful, 1 Cor. 7. 36; 12. 23.

*Uncondemned*, not proved guilty, Acts 16. 37; 22. 25.

*Uncorruptness*, freedom from error, Tit. 2. 7.

*Uncover*, to expose to view, or to defile, Lev. 18. 6—19;—the head of a woman uncovered with a veil, in an assembly of men, according to eastern manners, shameful, 1 Cor. 11. 5, 13.

*Unction*, anointing, 1 John 2. 20.

*Undefiled*, perfectly pure, and free from stain, Heb. 7. 26; 1 Pet. 1. 4;—holy in a high degree, Ps. 119. 1; Song 5. 2; 6. 9.

*Understanding*, *natural*, not sufficient to determine in matters of religion, 1 Cor. 1. 19; 3. 19;—but requires assistance, Deut. 4. 6; 1 Kings 3. 9; 1 Chr. 22. 12; Prov. 2. 6; 2 Tim. 3. 15.

*Unfeigned*, true, sincere, and without dissimulation, 2 Cor. 6. 6; 1 Tim. 1. 5; 2 Tim. 1. 5; 1 Pet. 1. 22.

*Unfaithful*, treacherous, Prov. 25. 19; Ps. 78. 57.

*Unfruitful*, barren, Matt. 13. 22; 1 Cor. 14. 14; Eph. 5. 11; Tit. 3. 14; 2 Pet. 1. 8.

*Ungodly*, contrary to God's will and image, 2 Sam. 22. 5; 2 Chr. 19. 2; Ps. 1. 1, 4, 6; Rom. 4. 5; 5. 6.

*Unicorn*, an animal with one horn, as the name signifies; supposed to be the Rhinoceros, Num. 23. 22; Deut. 33. 17; Job 39. 9, 10; Psal. 29. 6;—probably an animal lately discovered in Africa.

*Union to Christ*, the connexion between him and his people;—it is compared to the union of the body with the head, Eph. 4. 15, 16;—a building with its foundation, 1 Pet. 2. 4, 5;—a vine and its branches, John 15. 4, 5;—the conjugal union, Eph. 5. 23;—the union between the Father and Son, John 17. 11, 21;—identity of body, 1 Cor. 12. 12, 27;—identity of spirit, 6. 17;—in its *nature*, it is *hidden* and invisible, Eph. 5. 32;—*honourable*, 1 John 3. 1, 2;—*profitable*, 1 Cor. 3. 21—23;—*inviolable*, Rom. 8. 38, 39;—its *evidences* are, *love* to Christ, John 14. 21;—*attachment* to his people, 1 John 5. 1;—*delight* in his word and ordinances, Ps. 27. 4; 84. 1;—*imitation* of his example, 1 John 2. 6;—and *fruitfulness* in holiness, Tit. 2. 14.

*Unity*, or *oneness* of the Godhead. See *God*.

—— *of the church*, John 10. 16; Rom. 12. 5; 1 Cor. 10. 17; 12. 13; Gal. 3. 28; Eph. 1. 10; 2. 19; 4. 13; 5. 23, 30; Col. 1. 18, 24;—among Christians recommended, Rom. 12. 16; 15. 5; 1 Cor. 1. 10; 2 Cor. 13. 11; Eph. 4. 3; Phil. 1. 27; 2. 2; 4. 2; 1 Pet. 3. 8.

—— *of the faith*, agreement in belief, Eph. 4. 13;—*of the Spirit*, a union of judgment and affection, among the members of the spiritual body, or church of Christ, 3.

*Unleavened*. See *Leaven*.

*Unmerciful*, or unkind and cruel, threatenings against, Ps. 109. 12, 16; Hos. 4. 1; Matt. 23. 23; Jam. 2. 13.

*Unprofitable*, useless, tending to hurt, Job 15. 3; Matt. 25. 30; Rom. 3. 12; Philem. 11; Heb. 13. 17.

*Unpunished*, not punished, the wicked shall not be, Prov. 11. 21; 16. 5; 17. 5; 19. 5.

*Unquenchable*, fire that cannot be put out, Matt. 3. 12; Luke 3. 17.

*Unreasonable*, without reason or common sense, Acts 25. 27; 2 Thess. 3. 2.

*Unrebukable*, not blameable, or not liable to censure, 1 Tim. 6. 14.

*Unrighteous*, unjust or wicked persons, Ex. 23. 1; Ps. 71. 4; Isa. 55. 7;—threatenings against such, Deut. 25. 16; Rom. 1. 18; 2. 8; 1 Cor. 6. 9; 2 Thess. 2. 10, 12.

*Unsatiable*, that cannot be satisfied, Ezek. 16. 28.

*Unsearchable*, that cannot be sought out, Job 5. 9; Ps. 145. 3; Rom. 11. 33; Eph. 3. 8.

*Unspeakable*, what cannot be uttered, 2 Cor. 9. 15; 12. 4; 1 Pet. 1. 8.

*Unspotted*, free from spot or blemish, Jam. 1. 27.

*Unstable*, inconstant, not fixed, Gen. 49. 4; Jam. 1. 8; 2 Pet. 2. 14; 3. 16.

*Unstopped*, opened, Isa. 35. 5.

*Untempered*, not properly mixed and wrought together, Ezek. 13. 10, 11, 14, 15; 22. 28.

*Unthankful*, not disposed to acknowledge favours, Luke 6. 35; 2 Tim. 3. 2.

*Untoward*, perverse, or rebellious, Acts 2. 40.

*Unwittingly*, without knowing or intending, Lev. 22. 14; Josh. 20. 3.

*Unworthy*, not meet for, not deserving of, Acts 13. 46; 1 Cor. 6. 2.

*Upbraid*, to reprove sharply, Matt. 11. 20; Mark 16. 14;—to scoff and scold, Judg. 8. 15; Jam. 1. 5.

*Uphaz*, a place from which fine gold was brought, situation unknown, Jer. 10. 9; Dan. 10. 5.

*Upright*, straight up, honest, righteous, Gen. 37. 7; 1 Sam. 29. 6; Job 1. 1; Ps. 11. 7.

*Ur*, an ancient city of Chaldea, or Mesopotamia, where Terah and Abraham resided, Gen. 11. 28; 15. 7; Neh. 9. 7; 1 Chr. 11. 35.

*Urge*, to entreat earnestly, Gen. 33. 11; Judg. 16. 16; 19. 7;—to provoke, Luke 11. 53.

*Uriah*, [light of the Lord] an Hittite, the husband of Bathsheba, 2 Sam. 11. 3;—resists David's attempts to impose on him, 6—13;—is treacherously slain by David's orders, 14—25.

*Urijah*, [the Lord my light] the idolatrous high-priest, who, at Ahaz' request, formed an altar for idol worship, like one at Damascus, 2 Kings 16. 10—16.

—— the prophet, his case mentioned Jer. 26. 20.

*Urim* and *Thummim*, [lights, and perfections] something attached to the breastplate of the high-priest; but what it was is not certainly known. Whatever it was, by means of it the high-priest learned the Divine will, on occasions of national importance, or even of private concern. This was done, as the Jews generally think, by rays of light from the Shechinah falling on the stones or the breast-plate, or of some letters inscribed on it. Others suppose that the Urim and Thummim only qualified the high-priest for presenting himself to receive answers from the mercy-seat, which were given in audible voice, Exod. 28. 30; Lev. 8. 8; Num. 27. 21; Deut. 33. 8; Ezra 2. 63; Neh. 7. 65.

*Usurp*, haughtily to claim power without right, 1 Tim. 2. 12.

*Usury*, the gain taken for the loan of money, corn, &c.;—the Jews, who were not a commercial people, and who borrowed only in cases of necessity, were forbidden to exact it from their brethren, Ex. 22. 25; Lev. 25. 36; Deut 23. 19;—censured, Prov. 28. 8; Ex. 18. 8, 13, 17; 22. 12;—may be taken o strangers, Deut. 23. 20.

*Uz*, [council] the eldest son of Aram, and grandson of Shem, Gen. 10. 23.

——, a country in Arabia where Job resided, situation uncertain, Job 1. 1.

*Uzzah*, [strength, goat] and *Ahio*, the sons of Abinadab, smitten for touching the ark, 1 Chr. 13. 9.

*Uzziah*, called also *Azariah*. See *Azariah*.

*Uzziel*, [the strength of God] one of the sons of Kohath, Ex. 6. 18; Num. 3. 19; 1 Chr. 6. 2, 18,—several others of the

same name, 7. 7; 25. 4; 2 Chr. 29. 14; Neh. 3. 8.

## V

*Vagabond*, one who wanders about without a settled habitation, Gen. 4. 12, 14; Ps. 109. 10; Acts 19. 13.

*Vail*, a covering which the Jewish women wore over their heads and faces, in token of modesty, and reverent subjection to their husbands, Gen. 24. 65; Ruth 3. 15; 1 Cor. 11. 3, 5, 7, 10;—the curtain which divided the holy place, from the holy of holies, Ex. 26. 31; Lev. 16. 2; Matt. 27. 51; Heb. 6. 19;—a darkness on the mind, 2 Cor. 3. 14—16.

*Vain*, unprofitable, or worthless, Deut. 32. 47; Ps. 33. 17; 60. 11;—proud and foolish, Job 11. 11, 12; Ps. 39. 6; Prov. 12. 11;—wicked, Judg. 9. 4; 2 Sam. 6. 20; Ps. 26. 4.

*Vale.* See *Valley.*

*Valiant*, brave, courageous, intrepid, 1 Sam. 14. 52; 16. 18; 2 Sam. 2. 7; 23. 20; Heb. 11. 34.

*Valley*, low ground lying between hills;—as, of Siddim, where stood Sodom and Gomorrah, Gen. 14. 3;—of Shaveh, 17;—of Eshcol, to the south of the promised land, Num. 32. 9;—of Achor, near Jericho, Josh. 7. 24; Hos. 2. 15;—of Ajalon, Josh. 10. 12;—of Sorek, Judg. 16. 4;—of Elah, 1 Sam. 21. 9;—of Rephaim, on the south-west of Jerusalem, 2 Sam. 5. 18; Isa. 17. 5;—of Berachah, to the west of the Dead Sea, 2 Chr. 20. 26;—of Hinnom, 28. 3; Jer. 7. 32;—of Megiddo, 35. 22;—of Succoth, Psal. 60. 6; 108. 7;—of Baca, 84. 6;—of Gibeon, Isa. 28. 21;—of Jehoshaphat, Joel 3. 2;—of Shittim, 18;—of Megiddon, Zech. 12. 11.

*Value*, the worth of a thing, Job 13. 4; Math. 10. 31.

*Vanish*, to cease to be seen, to disappear, Job 6. 17; 7. 9; Isa. 51. 6; Heb. 8. 13; Jam. 4. 14.

*Vanity*, what is unsatisfactory and perishing, Eccl. 1. 1, &c.;—or conceit and boasting, censured, Deut. 8. 17; 9. 4; Psal. 62. 10; Prov. 25. 27; 26. 12; 27. 2; 30. 8; 1 Cor. 8. 2; 2 Cor. 10. 17; Rev. 3. 17;—very common, Prov. 20. 6; John 7. 18.

*Vanities*, heathen idols, Deut. 32. 21; 1 Kings 16. 13, 26; Jer. 14. 22; Acts 14. 15.

*Vapour*, moisture, like a cloud, exhaled by heat, Job 36. 27, 33; Ps. 135. 7; 148. 8; Acts 2. 19;—life compared to, Jam. 4. 14.

*Variableness*, inconstancy and liability to change, none with God, Jam. 1. 17.

*Variance*, discord or dissention, Matt. 10. 35; Gal. 5. 20.

*Vashni*, [the second] the son of Samuel, 1 Chr. 6. 28.

*Vashti*, [that drinks, thread, or woof] the queen of Ahasuerus, refused to appear at his command, Esth. 1. 12;—on this account degraded from her royalty, 19.

*Vaunt*, to boast, Judg. 7. 2; 1 Cor. 13. 4.

*Vehement*, violent, eager, ardent, Song. 8. 6; Jon. 4. 8; 2 Cor. 7. 11.

*Vein*, the stratum or course of metal in a mine, Job 28. 1.

*Vengeance*, punishment, or penal retribution, Gen. 4. 15; Deut. 32. 35, 41, 43; Isa. 34. 8; 2 Thess. 1. 8.

*Venison*, the flesh of deer, or of beasts of chase, Gen. 25. 28; 27. 3, 19, 25, 33.

*Venom*, poison, Deut. 32. 33.

*Venomous*, poisonous, Acts 28. 4.

*Vent*, passage, outlet, Job 32. 19.

*Venture*, a hazard or chance, 2 Kings 22. 34; 2 Chr. 18. 33.

*Verified*, proved to be true, Gen. 42. 20; 1 Kings 8. 26; 2 Chr. 6. 17.

*Verily*, truly, Gen. 42. 21; Exod. 31. 13; Matt. 5. 18; 6. 2, 5;—when doubled, as it often is by Christ, it approaches to the solemnity of an oath, John 1. 51; 3. 3, 5, 11; 5. 19, 24, 25; 6. 26, 32, 47, 53, &c.

*Verity*, truth, Psal. 111. 7; 1 Tim. 2. 7.

*Vermilion*, a lively red colour, Jer. 22. 14; Ez. 23. 14.

*Vessels of the temple* foretold to be carried to Babylon, Jer. 27. 19;—used in Belshazzar's feast, Dan. 5. 2;—restored, Ezr. 1. 7.

—— *of wrath*, the wicked so called, who fit themselves for destruction, Rom. 9. 22;—*of mercy*, the righteous, prepared by God for glory, 23.

*Vestments*, robes for the idolatrous priests, 2 Kings 10. 22.

*Vestry*, the place where the robes of the priests lay, 2 Kings 10. 22.

*Vesture*, a dress, chiefly an upper robe, Gen. 41. 42; Deut. 22. 12; Psal. 22. 18; 102. 26; Matt. 27. 35; Heb. 1. 12; Rev. 19. 13, 16.

*Vex*, to distress by provocation, frowns, wickedness, &c.; Ex. 22. 21; Lev. 18. 18; Num. 25. 17, 18; Isa. 63. 10; 2 Pet. 2. 7, 8.

*Vexation*, the cause of trouble and uneasiness, Deut. 28. 20; Ecc. 1. 14, 17; Isa. 9. 1; 28. 19; 65. 14.

*Vial*, a kind of vessel, in the form of a bottle, or censer, 1 Sam. 10. 1;—*seven of them*, representing the last plagues, Rev. 15. 1;—poured out, 16. 1, &c.

*Vices*, or faults and sins, many enumerated, Matt. 15. 19, &c.; Mark 7. 21; Rom. 1. 19, &c.; 1 Cor. 6. 9; Gal. 5. 19, &c.; 2 Tim. 3. 2; Tit. 3. 3; 1 Pet. 2. 1; 4. 3, 15; Rev. 21. 8.

*Victory*, or conquest of enemies, from God, 1 Sam. 17. 47; Psal. 33. 16; 46. 9; 60. 12; 76. 6; 108. 13; 144. 10; Eccl. 9. 11;—over death and the grave, 1 Cor. 15. 55, 57.

*Victuals*, meat, food, sustenance, Gen. 14. 11; Ex. 12. 39; Lev. 25. 37; Deut. 23. 19; Matt. 14. 15.

*Vigilant*, watchful, attentive to duty, 1 Tim. 3. 2; 1 Pet. 5. 8.

*Vile*, worthless, base, or wicked, Deut. 25. 3; Judg. 19. 24; 1 Sam. 3. 13; Job 40. 4; Ps. 15. 4; Isa. 32. 5, 6.

*Village*, a small town without walls, Ex. 8. 13; Lev. 25. 31; Matt. 14. 15; 21. 2; Luke 24. 13.

*Villany*, wickedness, baseness, Isa. 32. 6; Jer. 29. 23.

*Vine*, a plant which bears clusters of grapes, out of which wine is pressed; and which so abounded in Palestine that almost every family had a vineyard, Gen. 40. 9, 10; Lev. 25. 5; 1 Kings 4. 25; 2 Kings 18. 31;—Israel compared to, Ps. 80. 8; Isa. 5. 1, 2; Ex. 15. 1, &c.;—Christ compares himself to, John 15. 1.

*Vinegar*, wine or other liquors grown sour, Num. 6. 3; Ruth 2. 14; Psal. 69. 21; Prov. 10. 26; Matt. 27. 48.

*Vintage*, season for making wine, or the produce of wine for the year, Lev. 26. 5; Isa. 16. 10; 24. 13; Mic. 7. 1.

—— an emblem of judgments, Rev. 14. 18.

*Viol*, a stringed instrument of music, Isa. 5. 12; 14. 11; Amos 5. 12, 23.

*Violate*, to break or transgress, Ez. 22. 26.

*Violence*, application of strength to do hurt, Gen. 6. 11; Lev. 6. 2; 2 Sam. 22. 3; Ps. 11. 5; Luke 3. 14;—earnest endeavour, Matt. 11. 12.

*Viper*, a kind of serpent, about half a yard long, and very poisonous in its bite, Job 20. 16; Isa. 30. 6; 59. 5; Acts 28. 3;—the Pharisees compared to, Matt. 3. 7; 12. 34; 23. 33; Luke 3. 7.

*Virgin*, a woman who has had no carnal commerce with man, Gen. 24. 16; Isa. 7. 14;—figuratively, the church, or people of Israel, 2 Kings 19. 21; Isa. 23. 12; 37. 22; Jer. 14. 17; 18. 13; 31. 4, 21.

*Virgins*, parable of the ten, Matt. 25. 1, &c.;—four, daughters of Philip, who were prophetesses, Acts 21. 9;—those seen in vision by John, Rev. 14. 4.

*Virtue*, moral probity of manners, Phil. 4. 8;—christian courage or fortitude, 2 Pet. 1. 4;—power or efficacy, Mark 5. 30; Luke 6. 19; 8. 46.

*Virtuous woman*, one who is chaste, pious, and industrious, Ruth 3. 11; Prov. 12. 4;—her character described, 31. 10—31.

*Visage*, the countenance, face, or look, Isa. 52. 14; Lam. 4. 8; Dan. 3. 19.

*Vision*, a supernatural appearance, exhibited to the eye of the body or mind, while the person is awake, Num. 24. 4; 1 Sam. 3. 1, 15; 2 Sam. 7. 17; Matt. 17. 19; Luke 1. 22; 24. 23; Acts 10. 17.

*Visions*, or appearances of God to man, in various ways: to Adam, probably in a human form, and by an articulate voice, Gen. 2. 16; 3. 8; 4. 9; 6. 13;—to Abraham, 12. 1; 13. 14;—in a vision, 15. 1; 17. 1; 20. 3;—as an angel to Hagar, 16. 7; 21. 17;—to Abraham as a traveller, 18. 1, &c.;—probably in a vision, 22. 1;—by an angel, 11;—to Jacob in a vision, 28. 12;—to Laban in a dream, 31. 24;—to Jacob in a human form, 32. 1, 24;—perhaps in a vision, 35. 1, 9;—in a vision by night, 46. 2;—to Moses in a burning bush, Ex. 3. 2;—to Balaam by an angel, Num. 22. 31;—to Joshua by an angel, Josh. 5. 13;—to Gideon by an angel, Judg. 6. 12;—to Daniel in a vision, Dan. 8. 1;—to Joseph by an angel, Matt. 1. 20; 2. 19.

*Visit*, to go to see and meet with another, Judg. 15. 1; Acts 7. 23;—God visits men, by bestowing on them mercies, Gen. 50. 24; Psal. 80. 14; 106. 4; Luke 1. 68; Acts 15. 14;—by inflicting chastisement, or punishment, Ex. 32. 34; Ps. 89. 32; Jer. 5. 9; 14. 10.

*Visiting others* not to be frequent, Prov. 25. 17; 1 Tim. 5. 13; Tit. 2. 5.

—— *the sick*, &c. recommended, Matt. 25. 35; 2 Tim. 1. 16; Jam. 1. 27.

*Vocation*, calling by the Spirit and grace of God, Eph. 4. 1. See *Call, Effectual.*

*Voice of God*, thunder, Psal. 18. 13; 29. 3, 4, 7, 8, 9;—his word and commandment, Deut. 30. 8; Josh. 5. 6; 1 Sam. 28. 18; Ps. 106. 25.

*Voice from heaven*, at the baptism of Jesus, Matt. 3. 17; Mark 1. 10; Luke 3. 22;—at the transfiguration, Matt. 17. 5; Mark 9. 7; Luke 9. 35; 2 Pet. 1. 18;—in the temple, John 12. 28;—addressed Saul, Acts 9. 4.

*Void*, empty, or without, Gen. 1. 2; Deut. 32. 28; Psal. 89. 39; Acts 24. 16; Rom. 3. 31.

*Volume*, something *rolled up*, as was the ancient form of books, Ps. 40. 7; Heb. 10. 7.

*Voluntary*, willing, done from free inclination, Lev. 1. 3; 7. 16; Exek. 46. 12; Col. 2. 18.

*Vomit*, to discharge or throw up, Job 20. 15; Prov. 23. 8; 25. 16; Jon. 2. 10.

*Vows*, solemn engagements to God, to perform some duty, or to abstain from something sinful, not to be broken, and rules concerning them, Num. 30. 1, &c.; Lev. 27. 1; Deut. 23. 21; Ps. 50. 14; 56. 12; 66. 13; 76. 11; 116. 18; Eccl. 5. 4; Jer. 35. 6.

—— of a person, Lev. 27. 2;—of a beast, 9;—of a house, 14;—of a field, 16;—of Jacob, Gen. 28. 20;—of Jephtha, Judg. 11. 30, 35;—of the Israelites against the Benjamites, 21. 1, &c.;—of the Rechabites, Jer. 35. 6;—of the Israelites for the destruction of the Canaanites, Num. 21. 2;—of Hannah concerning Samuel, 1 Sam. 1. 11;—of David, Ps. 132. 2. See *Oaths.*

*Voyage*, travel by sea, Acts 27. 10.

*Vulture*, a large bird of prey, of the eagle kind, with a long neck almost bare of feathers, and with the legs covered with feathers to the feet; and which feeds on carrion, Lev. 11. 14; Deut. 14. 13; Job 28. 7; Isa. 34. 15.

## W

*Wafer*, a thin cake of fine flour, anointed or baken with oil, and used in the consecration offerings of the priests, Exod. 29. 2, 23;—in the meat offerings, Lev. 2. 4;—in thank-offerings, 7. 12;—in the offerings of Nazarites, Num. 6. 15.

*Wages*, money or goods given for service, Gen. 29. 15; 30. 28; 31. 7, 8; Ex. 2. 9;—not to be kept from a hired servant for even one night, Lev. 19. 13.

*Wagging of the head*, imported insult and mocking, Jer. 18. 16; Lam. 2. 15; Zeph. 2. 15; Matt. 27. 39; Mark 15. 29.

*Waggons*, sent by Joseph for his father, Gen. 45. 19, 27;—offered by the princes for the service of the tabernacle, Num. 7. 2—8.

*Wailing*, mourning aloud, accompanied with wringing the hands, beating the breast, &c.; Esth. 4. 3; Jer. 9. 10, 18; Ez. 27. 31; Mark 5. 38.

*Waiting on God*, attending on his worship, Isa. 40. 31; Prov. 8. 34;—trusting in his promise, and patiently expecting its fulfilment, Psal. 25. 3, 5; 27. 14; 33. 20; 37. 7, 9; 40. 1; 62. 1; 69. 3, 6; 130. 5, 6.

*Walk, with God*, to live as in his sight, and in obedience to his will, as did Enoch and Noah, Gen. 5. 22; 6. 9;—*after the Spirit*, to follow the teaching of the Holy Ghost in his word, and to depend on his assistance, Rom. 8. 1, 4; Gal. 5. 16, 25;—*in Christ*, to adhere to his truth, and to tread in his steps, Col. 2. 6;—*by faith*, to be habitually impressed with the realities of the eternal world, 2 Cor. 5. 7.

*Wallow*, to roll in the mire, or to turn from side to side, 2 Sam. 20. 12; Jer. 6. 26; 48. 26; Ezek. 27. 30; Mark 9. 20; 2 Pet. 2. 22.

*Wander*, to rove, or go without knowing whither, Gen. 20. 13; Num. 14. 23; Deut. 27. 18; Heb. 11. 37, 38.

*Want*, poverty or indigence, Deut. 28. 48, 57; Job 30. 3; Luke 15. 14;—to be borne with patience, Job 1. 21; Phil. 4. 12.

*Wantonness*, or lasciviousness, censured, Rom. 13. 13; James 5. 5; 2 Pet. 2. 18.

*War*, the laws of it, Deut. 20. 1, &c.;—wickedness not to be practised in it, 23. 9;—who are to be excused from fighting, 24. 5;—the original cause of it, Jam. 4. 1.

——, often a divine judgment, Lev. 26. 25; Judg. 3. 8, 12; 4. 2; 6. 1; 10. 7; 2 Chr. 16. 9; Isa. 5. 25; Jer. 5. 15; Exek. 14. 17.

*Ward*, a prison, Gen. 40. 3; 41. 10; 42. 17; Lev. 24. 12;—a watch or guard, Neh. 12. 25; Isa. 21. 3; Acts 12. 10;—a class of persons who serve together, Neh. 12. 24; 13. 30.

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*Wardrobe*, a place where clothes are kept, 2 Kings 22. 14; 2 Chr. 34. 22.

*Ware*, something exposed to be sold, Neh. 10. 31; 13. 16, 20; Jer. 10. 17; Ezek. 27. 16, 18, 33.

——, to be *aware*, Acts 14. 6; 2 Tim. 4. 15.

*Warning* to be given to sinners, Ezek. 3. 17, 18; Col. 1. 28; 1 Thess. 5. 11.

*Washing* the feet of strangers, customary in eastern countries, were they journeyed barefoot, or only with sandals, Gen. 18. 4; 19. 2; 24. 32; 43. 24;—the hands the superstition of the Jews with respect to it, Mark 7. 3; Luke 11. 38;—figuratively, the purification of the soul both from the guilt and the defilement of sin, Isa. 4. 4; Eph. 5. 26; Tit. 3. 5; Rev. 1. 5.

*Waste*, a desolate place, Deut. 32. 10; Job 30. 3; Isa. 24. 1;—loss, not to be made, Prov. 18. 9; John 6. 12.

*Waster*, one who spends lavishly, Prov. 18. 9;—any thing which destroys, as a desolating army, &c. Isa. 54. 16.

*Watches*, the Jews in ancient times divided the night into *three*, the *evening*, the *middle*, and the *morning*, each including four hours, Ex. 14. 24; Judg. 7. 19; 1 Sam. 11. 11;—in after times, they divided the night into *four*, in imitation of the Romans, who relieved their centinels at the end of every three hours, Matt. 14. 25; Mark 6. 48.

*Watchfulness*, vigilance or care to avoid surrounding enemies and dangers, a duty, Matt. 24. 42; 25. 13; Mark 13. 37; Luke 12. 35; 21. 36; 1 Cor. 16. 13; Eph. 5. 15; 1 Thess. 5. 6; 1 Pet. 5. 8; Rev. 3. 2; 16. 15.

*Water* turned into blood, Exod. 7. 19;—made to appear as blood, 2 Kings 3. 22;—bitter made sweet, Ex. 15. 23;—turned into wine, John 2. 3;—brought out of a rock, Ex. 17. 6; Num. 20. 7;—miraculously brought to supply an army, 2 Kings 3. 20;—divided and made to stand on a heap, Exod. 14. 21; Josh. 3. 13; 2 Kings 2. 8, 14;—supports iron, 6. 6;—Jesus walks on it, Matt. 14. 25; Mark 6. 48; John 6. 19;—of jealousy, Num. 5. 17, &c.;—of purification, 19. 1, &c.;—of life, Rev. 22. 1.

——, *figuratively*, trouble, Ps. 69. 1;—a multitude of people, Isa. 8. 7;—the doctrines and ordinances of the gospel, 55. 1;—the refreshing influences of the Spirit, 12. 3; 35. 6, 7; 44. 3; John 7. 37, 38.

*Waters*, a vision of, Ezek. 47. 1, &c.;—living, Zech. 14. 8; John 7. 38; Rev. 7. 17; 21. 16; 22. 1, 17.

*Water-spouts*, a large mass of water collected into a sort of column, one end of which is on the sea or land, and the other in the clouds; and by which water, in the former case, is sometimes raised into the clouds, and sometimes, in both cases, descends from them in torrents, Ps. 42. 7.

*Wave-offerings*, those moved in various directions by the priest, Exod. 29. 24; Lev. 8. 27.

*Wavering*, unstable or unsettled, Heb. 10. 23; James 1. 6.

*Waves*, billows, or swellings above the level of water, Ps. 107. 25; Matt. 8. 24;—afflictions, Psal. 42. 7; 88. 7;—overwhelming enemies, Jerem. 51. 55; Ez. 26. 3.

*Wax*, the substance of which bees form their cells, Ps. 22. 14; 68. 2; 97. 5; Mic. 1. 4.

——, to grow or increase, Gen. 26. 13; Exod. 1. 7;—to become, Num. 11. 23; Josh. 23. 1; 1 Sam. 2. 5.

*Way* is put for a journey, Gen. 24. 42; 42. 25;—custom, or manner, 6. 12; Jer. 10. 2;—human conduct, Isa. 59. 8; Ps. 1. 6; Prov. 2. 8.

*Ways of the Lord*, his laws and commandments, 2 Sam. 22. 22; Ps. 18. 21; 138. 5;—his providential allotments, 145. 17;—are always right, Hos. 14. 9; Acts 13. 10.

*Wayfaring*, travelling, Judg. 19. 17; 2 Sam. 12. 4; Isa. 35. 8; Jerem. 9. 2; 14. 8.

*Weak in faith*, how to be treated, Rom. 14. 1; 15. 1; 1 Cor. 8. 7; 9. 22; 1 Thess. 5. 14.

*Wealth*. See *Riches*.

*Wean*, to deprive a child of the breast, Gen. 21. 8; 1 Sam. 1. 22; Psal. 131. 2; Isa. 11. 8.

*Weapons*, or arms of the Christian warfare, not carnal, 2 Cor. 10. 4.

*Weariness*, fatigue or lassitude, much study is, Eccl. 12. 12;—wicked men account the service of God, Mal. 1. 13.

*Wearisome*, tedious, tiresome, Job 7. 3.

*Weasel*, a small animal, which lives in outhouses, or in the fields, and which is a formidable enemy to moles, rats, and mice, Lev. 11. 29.

*Weaver*, one who works webs of cloth, Ex. 35. 35; 1 Sam. 17. 7; Job 7. 6; Isa. 38. 12.

*Wedding*, the marriage ceremony, Matt. 22. 3, 8, 10; Luke 12. 36; 14. 8.

*Wedlock*, the marriage state, Ex. 16. 38.

*Weeks*, natural, each containing the space of seven days, Gen. 29. 27, 28;—prophetical, each including seven years, Dan. 9. 24.

*Weeping* accompanying contrition, Psal. 6. 6; 69. 10; Joel 2. 12, 17; Matt. 26. 75.

——— of Hagar, Gen. 21. 16;—of Esau, 27. 38;—of Esau and Jacob, 33. 4;—of Jacob, 29. 11;—for the loss of Joseph, 37. 35;—of Joseph on seeing his brethren, 42. 24; 43. 30; 45. 2, 14;—on meeting his father, 46. 29;—over him when dead, 50. 1;—of the daughter-in-law of Naomi, Ruth 1. 9, 14;—of Elisha before Hazael, 2 Kings 8. 11;—of Hezekiah, 20. 3;—of the old Jews, Ez. 3. 13;—of the disciples of Jesus, Mark 16. 10;—of Jesus at the grave of Lazarus, John 11. 35;—over Jerusalem, Luke 19. 41;—of Peter, Matt. 26. 75; Mark 14. 72; Luke 22. 62;—of the elders of Ephesus, Acts 20. 37;—of Paul, Phil. 3. 18.

*Weigh*, to find the heaviness of any thing by balance, or scales, 1 Chr. 20. 2; Ezra 8. 29;—to determine the worth of a character, or an action, 1 Sam. 2. 3; Isa. 26. 7; Dan. 5. 27.

*Weights* required to be just, Lev. 19. 35; Deut. 25. 13; Prov. 11. 1; 16. 11; 20. 10, 23; Ezek. 45. 10; Mic. 6. 10.

*Wells, of water*, of great value in eastern countries, Gen. 21. 30; 26. 15, 18; Ex. 15. 27; Num. 20. 17; John 4. 6;—*of salvation*, or the word and ordinances of Christ, Isa. 12. 3.

*Wen*, a fleshy excrescence, or hard knob, Lev. 22. 22.

*Wench*, a young girl, 2 Sam. 17. 17.

*Whale*, the largest of fishes, sometimes measuring above 100 feet in length, Gen. 1. 21;—the Hebrew word thus translated, signifies any large fish, Job 7. 12; Ex. 32. 2; Matt. 12. 40, compared with Jon. 1. 17.

*Wheat*, a well known grain of which bread is usually made, Ex. 9. 32; Judg. 6. 11;—parable of it, mixed with tares, Matt. 13. 25.

*Wheels*, for chariots, &c. to roll upon, Exod. 14. 25; Judg. 5. 28;—a species of punishment inflicted by, Prov. 20. 26;—employed by potters, Jerem. 18. 3;—seen in vision, Ez. 1. 15, 16; 10. 10.

*Whet*, to make sharp, Deut. 32. 41; Ps. 7. 12; 64. 3; Eccl. 10. 10.

*Whirlwind*, a strong wind which moves rapidly about in a circular manner; and which sometimes raises heavy bodies from the ground, carries them to a distance, and produces great devastation, 2 Kings 2. 1, 11; Job 37. 9; 38. 1; 40. 6; Psal. 58. 9; Prov. 1. 27;—figuratively, destruction by foreign armies, &c. Jer. 25. 32; Ez. 1. 4; Dan. 11. 40.

*Whisperer*, one who secretly bears tales, an odious character, Prov. 16. 28; Rom. 1. 29; 2 Cor. 12. 20.

*Whit*, the least point, jot, or tittle, 1 Sam. 3. 18; John 7. 23; 13. 10; 2 Cor. 11. 5.

*White, stone*, the token of acquittal from a charge of guilt, Rev. 2. 17;—*raiment*, the emblem of complete victory, immaculate purity, and festive joy, 3. 4; 4. 4; 7. 9, 13; 15. 6; 19. 8, 14.

*Whore* described, Prov. 2. 16; 5. 3; 7. 5; 9. 13.

——, *the great mystical one* judged, Rev. 17. 1; 19. 2.

*Whoredom*, every species of illicit commerce between the sexes, forbidden, (see *Adultery*, *Fornication*, and *Incest*) —this sin disgraces and destroys the body, Job 31. 12; Prov. 5. 11; 1 Cor. 6. 18;—stupifies the conscience and hardens the heart, Eccl. 7. 26; Hos. 4. 11;—blots the reputation, Prov. 6. 32, 33;—wastes the estate, 5. 10; 6. 26;—leads to all manner of impiety and villany, 5. 8—14;—involves whole families in shame and misery, Gen. 34. 1—7;—brings many to an untimely end, Prov. 6. 26; 7. 26;—exposes to the wrath of God, and to everlasting perdition, Heb. 13. 4; Rev. 21. 8; 22. 15;—to guard against this sin, we ought to be deeply impressed with its evil nature and consequences, Gen. 39. 9;—to watch against indulging it in thought, Prov. 4. 23; Matt. 15. 19;—to avoid seeing, or hearing what might prove an incentive to it, Job 31. 1; Matt. 5. 28;—to shun idleness and intemperance, Prov. 23. 31, 33; 1 Cor. 9. 27;—to cherish the belief of the presence and all-seeing eye of God, Prov. 5. 20, 21;—to meditate often on death, the grave, and the final judgment, Job 30. 23; Rom. 14. 10;—to be frequent in prayer for the help of the Spirit, Psal. 19. 13;—and, when circumstances render it proper, to marry, 1 Cor. 7. 9.

———, often signifies the idolatrous practices of the professing people of God, Jer. 3. 9; 13. 27; Ez. 16. 35, 23. 8, 17; 43. 7, 9, &c.

*Wicked*, or ungodly persons, characterized, Job 24. 2; Psal. 10. 3; 36. 1; 37. 21; 50. 17; 58. 3; Prov. 2. 12; 4. 16; 6. 12; 16. 27; 21. 10; 24. 2; Isa. 59. 3; Ez. 18. 10; 22. 6; Rom. 1. 29; 3. 11, &c.;—compared to despicable things, Ps. 1. 4; 58. 4; 59. 6; Isa. 57. 20; Jer. 6. 30; Ezek. 2. 6; Hos. 13. 3; Matt. 7. 6, 26;—not to be envied, Psal. 37. 1; 73. 2; Prov. 23. 17; 24. 1, 19; Jerem. 12. 1;—no peace to them, Isa. 57. 21;—their punishment, 27. 13—23. See *Punishment*.

*Wide*, the gate and way to destruction, Matt. 7. 13.

*Widow*, a woman whose husband is dead, Gen. 38. 11; Rom. 7. 3;—of Zarephath, her meal and oil multiplied, and her son raised to life, 1 Kings 17. 8, &c.;—of Nain, her son raised to life, Luke 7. 12;—one that gave her mite commended by Jesus, Mark 12. 42.

*Widows*, destitute but under the care of Providence, Deut. 10. 18; Psal. 68. 5; 146. 9; Prov. 15. 25; Jer. 49. 11;—proper objects of charity, Exod. 22. 22; Deut. 24. 17; 27. 19; Job 22. 9; Isa. 1. 17, 23; Jerem. 7. 6; 1 Tim. 5. 3; James 1. 27.

———, their qualifications for offices in the Christian church, 1 Tim. 5. 4, &c.

*Wife*. See *Marriage*, and *Wives*.

*Wilderness*, a desert place, uncultivated and uninhabited, as that of Arabia, of Shur, of Paran, &c.; Exod. 14. 3; 15. 22; Num. 10. 12; 13. 3; 14. 2, 29; Deut. 1. 19; 32. 10; Luke 8. 29;—the Hebrews thus named the common ground, near cities and villages, which remained uncultivated, and was destined for feeding their cattle, 1 Kings 19. 15; Isa. 40. 3; Matt. 3. 1; 15. 33; Luke 15. 4;—figuratively, the world, Song 8. 5.

*Wiles*, crafty tricks, Num. 25. 18;—enticing temptations, Eph. 6. 11.

*Wilily*, artfully, Josh. 9. 4.

*Will of God*, his sovereign pleasure, Dan 4. 35; Acts 21. 14; Eph. 1. 5;—his purpose and decree, 11;—his written word and law, Matt. 7. 21; Eph. 5. 17; 6. 6; 1 Thess. 4. 3; 5. 18.

——— *of man*, that faculty of the soul by which he freely chooses or rejects, Lev. 1. 3; 19. 5;—as he sees not the excellency and importance of divine things, till his mind be enlightened by the Spirit of God; so, till this be the case, he cannot choose them, Psal. 110. 3; 1 Cor. 2. 14; Rom. 8. 5—8.

*Willow*, a well known plant, which grows in moist places, and by the brinks of rivers, Lev. 23. 40; Job 40. 22; Ps. 137 2; Isa. 15. 7; 44. 4.

*Will-worship*, religious rites and services not commanded, Col. 2. 23.

*Wimples*, veils or plaids, Isa. 3. 22.

*Wind*, a sensible motion of the air, Gen. 8. 1; Exod. 15. 10;—figuratively, destruction, Jer. 49. 36; 51. 1; Dan. 7. 2.

——, a most destructive, called the *Simoon* or *Samiel*, which appears like a purple haze, advances with great rapidity; and, though it rarely lasts more than seven or eight minutes, is so poisonous in its effects, that it instantly dries up and withers every thing over which it passes, and suffocates all who inhale it. Camels and other animals instinctively perceive its approach, and bury their mouths and nostrils in the ground; and travellers throw themselves on the sand, with their faces wrapped in their clothes, till it be past. Though not mentioned in scripture by either of the above names; yet it is plainly referred to by its awful effects. 2 Kings 19. 7, 35; Ps. 103. 15, 16; Jer. 4. 11.

*Windows*, passages for admitting light into houses, were made of lattice work before the invention of glass, (see *Lattice*) Gen. 6. 16; 8. 6; 26. 8; Josh. 2. 15, 21; Judg. 5. 28;—*of heaven*, the clouds, Gen. 7. 11; 8. 2;—abundant effusion of blessings, Mal. 3. 10.

*Wine*, the juice of the grape, prepared by fermentation, forbidden to the priests while officiating in the tabernacle, Lev. 10. 9;—intoxicates Noah, Gen. 9. 21;—the proper use of it, Judg. 9. 13; Ps. 104. 15; Prov. 31. 6; Ecc. 10. 19; 1 Tim. 5. 23;—a type of God's anger, to be drank by all nations, Jer. 25. 15;—by mystical Babylon, Rev. 16. 19.

*Wine-press, to tread*, or press the juice out of the grapes, Neh. 13. 15; Job 24. 11;—figuratively, to execute judgment with great slaughter, Isa. 63. 1—6; Lam. 1. 15; Rev. 14. 19, 20; 19. 15.

*Wings*, are figuratively used to signify, the spreading and warming beams of the sun; Mal. 4. 2;—protection, Ps. 17. 8; 36. 7; 57. 1; 61. 4; 63. 7;—a vast army, Isa. 8. 8;—the swift motions of the wind, Ps. 18. 10; 104. 3

*Winking* with the eye, is expressive of mockery, or of giving a token to hurt others, Prov. 6. 13; 10. 10; Ps. 35. 19;—*of God* at the times of ignorance, his patient bearing with the heathen world. Acts 17. 30.

*Winnow*, to clean corn from chaff by wind, Ruth 3. 2; Isa. 30. 24.



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*Winter*, in the Holy Land extends from the beginning of December to the end of January, when the weather is variable, and often remarkable for its heavy rains, falls of snow and hail, and excessive cold and frost in the mountainous parts; though in the lower ground it is comparatively mild, Gen. 8. 22; Ps. 74. 17; Song 2. 11; Matt. 24. 20; 2 Tim. 4. 21.

*Wise Men*, or *Magi*, come from the east to Jerusalem, to see Christ, Matt. 2. 1, 2;—were sent for by Herod, who attempted to deceive them, 7, 8;—were guided by a supernatural star, or *meteor*, 9, 10;—worshipped the Saviour, and presented to him gifts, 11;—were warned of God not to return to Herod, 12.

*Wisdom*, prudence and discretion to perceive what is proper, Eccl. 2. 13, 14;—knowledge of sciences and arts, Acts 7. 22;—quickness of invention, and dexterity in the execution of curious works, Ex. 31. 2, 3;—craft and cunning, 2 Sam. 13. 3; Job 5. 13;—genuine piety, Psal. 90. 12; Job 28. 28;—this described, Deut. 4. 6; Job 28. 28; Psal. 111. 10; Prov. 9. 10; 28. 7; Jerem. 9. 24; Matt. 7. 24; Jam. 3. 13, 17;—the advantage of gaining it, Job 28. 12, &c.; Prov. 3. 13; 8. 11; 16. 16; 24. 3, 14; Eccl. 7. 11; 12. 11;—better than folly, 2. 13; 7. 19; 9. 13;—the way to obtain it, 1 Kings 3. 9; Ps. 119. 98; Prov. 2. 1, &c.; Eccl. 2. 26; Dan. 2. 21, &c.; Jam. 1. 5;—*personified*, her complaint, Prov. 1. 20;—her invitation, 8.; 9.;—her promises, 2.; 3.;—a spurious and deceitful kind, Jer. 8. 9; 9. 23; 1 Cor. 1. 19; 2 Cor. 1. 12; Jam. 3. 15;—the marks of, in the works of God, Ps. 104. 1, 24; 136. 5; Prov. 3. 19; Jer. 10. 12;—*of God*, the gospel so called, 1 Cor. 1. 24; 2. 7;—creatures accounted wise, Prov. 6. 6; 30. 24.

———, men celebrated for it in different respects, Bezaleel and Aholiab, Exod. 31. 2, &c.;—Ahitophel, 2 Sam. 16. 20, &c.;—Solomon, 1 Kings 4. 30;—Ethan, Heman, Chalcol, and Darda, 31;—Hiram from Tyre, 7. 13;—Daniel, Ez. 28. 3.

*Wishes, good* and commendable, 2 Cor. 13. 9; 3 John 2;—*evil*, to be suppressed, Job 31. 1, 30; Ps. 40. 14.

*Wist*, thought, knew, or understood, Ex. 16. 15; 34. 29; Lev. 5. 17; Josh. 2. 4; 8. 14; Judg. 16. 20; Mark 9. 6; 14. 40; Luke 2. 49; John 5. 13; Acts 12. 9; 23 5.

*Wil, we do you to wit*, we inform you, 2 Cor. 8. 1.

*Witches*, are women, and *Wizards* are men, who practised secret arts, and pretended to do so by the assistance of some evil spirit, who was ever ready at their call. They appear to have been acquainted with the art of *Ventriloquism*, by which they made the sounds of their voice to be heard, as if they issued from their belly, or from the ground; and then pretended that it was the evil spirit speaking, Isa. 8. 19; 29. 4. By this, and other impostures, they deceived men, and excited a belief and dread of their power, as if they had been able to reveal secrets, and to perform deeds, beyond the province of mortals. On these accounts God was justly displeased with them, and required them to be cut off, Ex. 22. 18; Lev. 20. 27; Deut. 18. 10, 11.

*Witchcraft*, strictly forbidden, Lev. 19. 26, 31; 20. 6; Deut. 18. 10; Mal. 3. 5; Rev. 21. 8; 22. 15;—instances of it and of similar acts, 1 Sam. 28. 7; 2 Kings 9. 22; 17. 17; 21. 6; 2 Chr. 33. 6; Acts 8. 9; 16. 16; 19. 19.

*Withal*, likewise, or at the same time, 1 Kings 9. 22; Psal. 111. 10; Acts 25. 27;—with or by means of, Ex. 25. 29; 30. 4.

*Withdraw*, to remove, or take away, 1 Sam. 14. 19; Job 9. 13; 13. 21; Prov. 25. 17; 2 Thess. 3. 6; 1 Tim. 6. 5.

*Withered*, sapless, dried up, Gen. 41. 23; Ps. 102. 4; Matt. 12. 10; John 5. 3.

*Withhold*, to refrain, hold back, or keep from, Gen. 23. 6; 2 Sam. 13. 13; Ps. 40. 11; 84. 11; Prov. 3. 27.

*Withs*, willow twigs, or twisted boughs, Judg. 16. 7, 8, 9.

*Withstand*, to oppose or resist, Num. 22. 32; 2 Chr. 13. 7, 8; Acts 11. 17; Eph. 6. 13.

*Witness*, a person who gives his evidence or testimony, John 1. 7; Acts 1. 22; 2. 32; 7. 58; 10. 43;—*a martyr* for the truth, or one who suffers death for his testimony, Rev. 1. 5; 3. 14.

———, a testimony, evidence, or proof, Ex. 22. 13; Deut. 31. 19; Mark 14. 55;—*false*, laws against it, Ex. 23. 1; Deut. 19. 16, &c.;—strictly forbidden, Ex. 20. 16; Prov. 6. 16, 19; 19. 5, 9, 28; 21. 28; 25. 18.

*Witnesses*, not to be fewer than two, Num. 35. 30; Deut. 17. 6; 19. 15; Matt. 18. 16; 2 Cor. 13. 1; 1 Tim. 5. 19.

———, *two*, that prophecy, Rev. 11. 3, &c.

*Witty*, ingenious, skilful, Prov. 8. 12.

*Wittingly*, knowingly, by design, Gen. 48. 14.

*Wives*, not to be slandered, Deut. 22. 13;—when not to cohabit with, Lev. 12. 1—5; 20. 18;—their duty, Gen. 3. 16; Eph. 5. 22; Col. 3. 18; Tit. 2. 5; 1 Pet. 3. 1.

*Wizards. See Witches.*

*Woe* pronounced upon the covetous oppressors, &c., Isa. 5. 8—22; Hab. 2. 9;—by Jesus on Chorazin, &c., Matt. 11. 21, &c.;—on the scribes, Pharisees, and hypocrites, 23. 13—29;—on the rich, full, &c., Luke 6. 24—26;—*three* upon all the earth, Rev. 8. 13;—the first of them past, 9. 12;—the second past, 11. 14.

*Wolf*, a fierce and cruel beast of prey, of the dog kind, which inhabits the forests of Palestine, and of every country of Europe, except the British isles, from which it has been exterminated, Gen. 49. 27; Isa. 11. 6; Jerem. 5. 6; John 10. 12;—wicked rulers, judges, persecutors, and false teachers, compared to *wolves*, Ez. 22. 27; Zeph. 3. 3; Matt. 7. 15; 10. 16; Luke 10. 3; Acts 20. 29.

*Woman* formed, Gen. 2. 21;—a virtuous one described, Prov. 31. 10, &c.;—the mischief arising from a wicked one, Ecc. 7. 26;—one clothed with the sun, or the *church*, Rev. 12. 1;—one clothed in purple and scarlet sitting upon a beast, 17. 3.

*Women, immodest*, punished, Deut. 25. 11;—how they should behave in assemblies for public worship, 1 Cor. 11. 5, &c.;—not to speak there, 14. 34; 1 Tim. 2. 11;—*aged*, their duty, Tit. 2. 3;—*young*, theirs, 2. 4; 1 Tim. 5. 14;—how to adorn themselves, 1 Tim. 2. 9; 1 Pet. 3. 3.

———, *wise and prudent ones*, Deborah, Judg. 4. 4, &c.;—Abigail, 1 Sam. 25. 3, 14, &c.;—the woman that interceded for Absalom, 2 Sam. 14. 2, &c.;—one that advised the surrender of Sheba to Joab, 2 Sam. 20. 16;—the queen of Babylon, Dan. 5. 10.

———, *pious ones*, Elizabeth the wife of Zacharias, Luke 1. 6;—Mary, the mother of Jesus, 27;—Mary Magdalene, and others that attended Jesus, Mark 15. 40; Luke 8. 2;—Martha and Mary, the sisters of Lazarus, John 11. 5;—Dorcas, Acts 9. 36;—Lydia, 16. 14;—Priscilla, 18. 26.

———, *artful ones*, Rebekah, Gen. 27. 6;—Michal, 1 Sam. 19. 13.

———, *wicked ones*, Jezebel, 1 Kings 21. 7, &c.; 25.;—Athaliah, 2 Kings 11. 1.

*Wonderful*, surprising or astonishing, God's testimonies are, Psal. 119. 129;—things that are so, Prov. 30. 18;—Christ so called, Isa. 9. 6.

*Wonders*, signifying *miracles*, Ex. 3. 20; 4. 21; Acts 2. 22, 43; 4. 30;—*signs* or tokens, Isa. 8. 18.

*Wont*, accustomed or used, Exod. 21. 19; Num. 22. 30; 2 Sam. 20. 18; Matt. 27. 15.

*Wood*, the timber of trees, Gen. 22. 6, 7;—a forest; Josh. 17. 18; 1 Sam. 23. 16; 2 Sam. 18. 8.

*Woof*, the threads that cross the warp in cloth, the weft, Lev. 13. 48, 51, &c.

*Wool*, the fleece of sheep, Judg. 6. 37; 2 Kings 3. 4; Prov. 31. 13; Isa. 1. 18.

*Word of God*, one of the titles given to the Lord Jesus Christ, expressive of his being the teacher and interpreter of the Divine mind and will, John 1. 1, 14; 1 John 5. 7; Rev. 19. 13;—the Holy Scriptures, Luke 4. 4; Eph. 6. 17; 1 Pet. 1. 23;—the gospel of Christ, Luke 5. 1; Acts 4. 31; 6. 7; 8. 14; 13. 7;—a revelation of some particular message from God, 1 Kings 12. 22; 1 Chr. 17. 3.

*Words of men*, shall be judged by God, Matt. 12. 36, 37.

*Works of God*, in creation and providence, great and unsearchable, Job 5. 9; 37. 5; Psal. 89. 5, &c.; 104. 1; Eccl. 8. 17; Jer. 10. 12;—lead to their author, Psal. 19. 1; 75. 1; 145. 10; Acts 14. 17; Rom. 1. 19.

———, in redemption, Acts 2. 11;—great and marvellous, Psal. 139. 14; Rev. 15. 3.

——— *of men*, they are to be judged by them, Job 34. 11; Ps. 62. 12; Prov. 24. 12; Isa. 3. 10; Jer. 17. 10; 32. 19; Ez. 7. 8, 27; 24. 14; Matt. 16. 27; Rom. 2. 6; 2 Cor. 5. 10; 1 Pet. 1. 17; Rev. 2. 23; 20. 12; 22. 12.

———, *good*, must be such as are required of God, Deut. 6. 24;—must spring from love to him, 11. 1;—be performed from the heart, 10. 12;—and must be done to his glory, 1 Cor. 10. 31; Phil. 1. 11;—are *evidences* of the goodness of men's principles, Matt. 7. 17; 12. 33;—absolutely required, 5. 16; 2 Cor. 9. 8; Eph. 2. 10; Col. 1. 10; 1 Tim. 2. 10; 2 Tim. 2. 21; 3. 17; Tit. 2. 14; 3. 8, 14; Heb 13. 16, 21; Jam. 2. 17. See *Obedience*.

———, *of the law*, will not justify, Rom. 3. 20; 4. 2; 11. 6; Gal. 2. 16; Eph. 2. 8, 9;—men said to be justified by, Jam. 2. 24. See *Justification*.

*World*, the whole material universe, John 1. 10;—this globe which we inhabit, 1 Sam. 2. 8; Ps. 24. 1; 90. 2;—the Roman empire, Luke 2. 1; Rev. 13. 3;—Gentiles, Rom. 11. 12, 15;—earthly and sensual possessions and enjoyments, 1 John 2. 15;—the corruptions which prevail on earth, Gal. 1. 4; Eph. 2. 2; Jam. 1. 27;—ungodly men, John 7. 7; 14. 17, 19, 22, 27; 15. 18, 19;—to it the followers of Christ are not to be conformed, Rom. 12. 2; Gal. 6. 14; Jam. 1. 27; 4. 4; 1 John 2. 15; 5. 4.

*Worms*, Job's flesh was covered with, Job 7. 5;—Herod was eaten of, Acts 12. 23;—one which dieth not, or an accusing conscience, Mark 9. 44, 46, 48.

*Wormwood*, an herb of a very bitter taste, destructive to worms;—any thing bitter and painful compared to, Deut. 29. 18; Prov. 5. 4; Jer. 9. 15; 23. 15; Lam. 3. 15, 19; Amos 5. 7; Rev. 8. 11.

*Worship, civil*, the honour and reverence given to a superior, Matt. 18. 26; Luke 14. 10;—*religious*, to be paid to God only, Ex. 20. 14; Matt. 4. 10; Luke 4. 8; Acts 10. 25; 14. 13, &c.; Rev. 19. 10; 22. 8;—not to be given to angels, Col. 2. 18;—refused and reproved when offered to them, Rev. 19. 10; 22. 8, 9.

*Worship, family*, in which all the members of a household meet to read the Holy Scriptures, and to join in prayer and praise, exemplified by Joshua, Josh. 24. 15;—by David, 2 Sam. 6. 20;—by Daniel, Dan. 6. 10;—by Christ and his disciples, who were his household, Luke 9. 18;—its obligation is plainly acknowledged, in the judgment threatened for its neglect, Jer. 10. 25.

———, *public*, required, Deut. 26. 10, 11; 2 Kings 17. 36; Psal. 22. 22, 25; 35. 18; 95. 6; 107. 32; 116. 14; 122. 1, 4; Matt. 18. 20; Acts 1. 14; 10. 33; Heb. 10. 25;—ought to be *solemn*, not light and trifling, Lev. 10. 3; Ps. 89. 11; Ecc. 5. 1;—*sincere*, and not hypocritical, Ex. 33. 31, 32;—with *holy cheerfulness*, and not with forbidding gloom, Psal. 33. 1; 100. 1, 2; 147. 1;—and with *simplicity* and *purity*, Matt. 15. 9; Heb. 10. 22.

———, advantages of; by it our knowledge of divine things is increased, Prov. 8. 33, 34; Mal. 2. 7;—our attention is called away from worldly objects and pursuits, and directed to the concerns of eternity, Psal. 85. 8; Acts 10, 33;—our devotion is enlivened, and our zeal excited, Prov. 27. 17; Isa. 40. 31;—worldly distinctions are in some measure forgotten, and the poor meet on the same level with the rich, Prov. 22. 2; Jam. 2. 1—5;—brotherly love is promoted, Psal. 122. 1, &c.—we place ourselves within the reach of many encouraging promises, Exod. 20. 24; Psal. 36. 8; 92. 13; 132. 13—16; Isa. 40. 31; 56. 3—7; Matt. 18. 20;—sinners are thus converted, Acts 16. 13, 14;—saints are refreshed and strengthened, Isa. 63. 1—5; 84. 1, &c.; Isa. 40. 31;—the honour of Christ's ordinances is maintained, Ps. 72. 17—19; Isa. 56. 4—7.

*Worthy*, deserving of, Gen. 32. 10; Deut. 25. 2; 2 Sam. 22. 4;—valuable, 1 Sam. 1. 5;—suitable or answerable to, Luke 3. 8; Eph. 4. 1; Col. 1. 10;—good or pious, Matt. 10. 11, 13; Luke 7. 4.

*Wot*, to know, or be aware of, Gen. 21. 26; 39. 8; 44. 15; Exod. 32. 1; Num. 22. 6; Josh. 2. 5; Acts 3. 17; Rom. 11. 2; Phil. 1. 22.

*Wrap*, to roll up in a covering, Gen. 38. 14; 1 Kings 19. 13; Matt. 27. 59; Luke 2. 7;—to roll together, 2 Kings 2. 8; John 20. 7.

*Wrath of man*, extreme anger, prompting to revenge, Gen. 49. 7; Esth. 2. 1; 3. 5; 7. 10;—just punishment, Rom. 2. 5; 13. 4, 5.

——— *of God*, his holy indignation at sin, and righteous punishment of it, Deut 9. 7; Josh. 22. 20; 2 Chr. 19. 2; 24. 18;—denounced on impenitent sinners, Ex. 22. 24; Exr. 8. 22; Luke 21. 23; John 3. 36; Rom. 1. 18; 2. 5, 8; Eph. 5. 6.

*Wreaths*, a kind of net work, in the form of garlands or chaplets, with artificial sprigs, leaves, flowers, and fruit, Ex 28. 14, &c; 1 Kings 7. 17; 2 Chr. 4. 12, 13.

*Wrest*, to twist by violence, to turn by force in a wrong way, Exod. 23. 2, 6; Deut. 16. 19; Ps. 56. 5; 2 Pet. 3. 16.

*Wrestle*, to struggle with one for victory Gen. 30. 8; 32. 24, 25; Eph. 6. 12.

*Wretched*, miserable. Rom. 7. 24; Rev. 3. 17.

*Wring*, to twist or turn round with violence, Lev. 1. 15; Judg. 6. 38; Psal. 75. 8; Prov. 30. 33.

*Wrinkle*, a furrow of the skin or face, caused by age, or emaciation from disease, Job 16. 8;—any roughness, or deformity, Eph. 5. 27.

*Writing*, was originally practised on hard substances, such as stones and metals;—thus, the decalogue was written on two *tables*, or smooth flat pieces of stone, Ex. 34. 1; Deut. 10. 4 *See Books*.

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*Wrong*, an injury Gen. 16. 5; Jer. 22. 3, 13; Lam. 3. 59; Matt. 20. 13;—what is improper or unjt, Deut. 19. 16; Hab. 1. 4.

*Wrongfully*, unjuy, Job 21. 27; Ps. 35. 19; 38. 19; 119.; Ex. 22. 29; 1 Pet. 2. 19.

*Wroth*, angry, or itated, Gen. 4. 5; 31. 36; 40. 2; Exod. 20; Isa. 54. 9; 64. 5; Matt. 18. 34 2. 7.

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## Y

*Yarn, linen*, brt from Egypt by Solomon, 1 King. 28; 2 Chr. 1. 16.

*Yea, yea*, and, *nay, nay*, our speech required to be our *affirmations* and *denials* to beple, and free from oaths, Matt.; James 5. 12.

*Year*, is either, or *lunar*, or *civil*. The *solar* ye measured by the apparent moti the *sun* through the 12 signs of odiac, and consists of 365 days, 5 h and 48 minutes. The *lunar* is med by 12 *lunations*, or revolutions moon from change to change, anddays less than the solar, consist354 days, 8 hours, and 48 minutes. the *civil* is that which, for conven computes by whole days; and r us, consists of 365 days, and fourth year of 366. Among threws the year was partly lunawandering, and partly solar and fi t consisted ordinarily of 12, and nally of 13 synodical months, ably of 29 and 30 days each, so th months included two moons, anne of these years 354 days, and her no less than 383 days. Asormer of these falls 11 days shhe *true* or solar year, they wereled, in order to keep their festithe proper season, to add a whoh to the year as often as it wasl, commonly once in three, andnes once in two years This intesmonth was added at the end ear, after the month *Adar*, andrefore called *Veadar*, or a *seron* The year was also distinguis the *civil*, and the *sacred* or *ecal* year. The *civil* year comn the fifteenth of our Septembee it was an old tradition that d was created at that season; they computed their jubilees, d all contracts, the birth of nd the reign of kings. The mohis year, consisting alternatend 30 days, are exhibited in xed table, with the corresponths of our year:

| | |
|---|---|
| 1. Tisri, of | Sept. and October. |
| 2. March | October and Nov. |
| 3. Chisleu, | Nov. and Dec. |
| 4. Thebe | Dec. and January. |
| 5. Sebat, | January and Feb. |
| 6. Adar, | Feb. and March. |
| 7. Nisan | March and April. |
| 8. Jayar | April and May. |
| 9. Sivan | May and June. |
| 10. Thaw | June and July. |
| 11. Ab, | July and August. |
| 12. Elul, | August and Sept. |

*Year*, the*ecclesiastical*, began in Marcat day of the month Nisan, that time they departed t, Exod. 12. 1; Lev. 23. 5;—ar they computed their fd the prophets also ecasionheir oracles and visions, Zech. 7. 1. The months of this, with the correspoonding months of our year, are here presented:

| | |
|---|---|
| 1. Nisan or Abib, | March and April. |
| 2. Jayar or Zif, | April and May. |
| 3. Sivan, | May and June. |
| 4. Thammuz, | June and July. |
| 5. Ab, | July and August. |
| 6. Elul, | August and Sept. |
| 7. Tisri, | Sept. and October. |
| 8. Marchesvan, | October and Nov. |
| 9. Chislen or Kisleu, | Nov. and Dec. |
| 10. Thebet, | Dec. and January. |
| 11. Sebat, | January and Feb. |
| 12. Adar, | Feb. and March. |

*Year*, Sabbatical, or every seventh, Ex. 23. 10; Lev. 25. 1; Deut. 15. 1;—of Jubilee, Lev. 25. 8. See *Jubilee*.

*Yearning of the bowels*, imports the movings of tender affection and compassion, Gen. 43. 30; 1 Kings 3. 26.

*Yell*, to cry like a young lion, Jer. 2. 15; 51. 38.

*Yesterday*, a thousand years are as, with God, Psal. 90. 4;—*to day, and for ever*, Christ is the same during, expressive both of his eternity and immutability, Heb. 13. 8.

*Yield*, to produce, Gen. 1. 11; 4. 12; Lev. 19. 25; 26. 4, 20;—to surrender, or resign, 2 Chr. 30. 8; Prov. 7. 21; Matt. 27. 50; Rom. 6. 19.

*Yoke*, the bandage placed on the neck of cattle, for drawing waggons, &c., Num. 19. 2; Deut. 21. 3;—figuratively, bondage or servitude, Gen. 27. 40; Lev. 26. 13; Acts 15. 10; Gal. 5. 1; 1 Tim. 6. 1;—a prophetical emblem, Jer. 27. 2;—of Christ, easy, Matt. 11. 30; Rom. 12. 1; 1 John 5. 3.

*Young persons*, their duty, Lev. 19. 32; Prov. 1. 8; Eccl. 12. 1; Isa. 3. 5; Lam. 3. 27; Tit. 2. 6; 1 Pet. 5. 5.

———, examples of good ones; Obadiah, 1 Kings 18. 12;—Josiah, 2 Chr. 34. 3;—David, Psal. 71. 5, 17;—Jesus, Luke 2. 52;—Timothy, 2 Tim. 3. 15;—bad ones: Er, the son of Judah, Gen. 38. 7;—the sons of Eli, 1 Sam. 2. 12; 3. 13, 22;—Absalom, 2 Sam. 15. 2, &c.;—those that mocked Elisha, 2 Kings 2. 23. See *Children*.

*Youth*, early life, imagination of men evil from, Gen. 8. 21;—sins of bewailed, Job 13. 26; Ps. 25. 7;—wife of, Prov. 5. 18; Isa. 54. 6; Mal. 2. 14, 15;—husband of, Joel 1. 8.

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## Z

*Zabdi*, [portion, dowry] the father of Carmi, Josh. 7. 1.

*Zaccheus*, [pure, just] a chief publican, seeks to see Christ, Luke 19. 2—4;—is called by him, 5;—entertains Jesus, and avows concern for the poor, &c. 8;—is encouraged by him, 9, 10.

*Zacharias*, or *Zechariah*, [memory of the Lord, or man of the Lord] king of Israel, succeeds his father Jeroboam the second, 2 Kings 14. 29;—after a wicked reign of six months was slain, 15. 9, 10.

———, son of Jehoiada, high-priest of the Jews, is supposed to be the same with Azariah, 1 Chr. 6. 10, 11;—was put to death in the temple by order of Joash, 2 Chr. 24. 20, 21; Matt. 23. 35.

———, the son of Jeberechiah, who understood the visions of God, 2 Chr. 26. 5;—attested Isaiah's writing, Isa. 8. 2.

———, one of the minor prophets, who returned from Babylon with Zerubbabel; and, while yet young, began to prophesy soon after Haggai, Ezra 5. 1;—greatly encouraged the Jews in building the second temple, Zech. 1. 12, &c.; 8. 1, &c.

*Zacharias*, an ordinary priest, and the father of John the Baptist, his character, Luke 1. 6;—his vision, 11;—his prophecy, 67.

*Zadoc*, [righteous, justified] and Abiathar accompany David in his flight from Absalom, 2 Sam. 15. 24;—put in the place of Abiathar as high-priest, 1 Kings 2. 35;—anoints Solomon, 1. 39;—his descendants to be high-priests in future time, Ex. 44. 15.

*Zalmon*, or *Salmon*, a hill near Shechem, Judg. 9. 48; Ps. 68. 14.

*Zalmunna*, [shadow, noise of trouble] and *Zebe*, kings of Midian, after whom Gideon pursued, Judg. 8. 5, 6;—conquered and slain by him, 10—21; Ps. 83. 11.

*Zamzummims*, a race of giants, dispossessed by the Ammonites, Deut. 2. 20.

*Zaphnath-Paaneah*, [discoverer of secrets] the name which Pharaoh gave to Joseph, Gen. 41. 45.

*Zarah*, or *Zerah*, [east, brightness, rising] the son of Judah by Tamar, and twin-brother of Pharez, Gen. 38. 30;—his posterity, 1 Chr. 2. 6.

*Zarephath*, or *Sarepta*, a city of the Sidonians, situated on the coast of the Mediterranean, between Tyre and Sidon, where Elijah lodged some time with a widow, 1 Kings 17. 9, 10; Luke 4. 26.

*Zeal*, ardour of mind for or against a person or cause, 2 Sam. 21. 2; 2 Kings 10. 16;—that which is good, commended, Num. 25. 11; 2 Chr. 31. 21; Eccl. 9. 10; Matt. 5. 6; 1 Cor. 16. 13; Gal. 4. 18; Tit. 2. 14; Jude 3; Rev. 3. 19;—*Christian*, includes scriptural knowledge of that for which we are zealous, Rom. 14. 5;—unfeigned concern for the glory of God, 1 Cor. 10. 31;—fervent desire to promote the spiritual interests both of ourselves and others, Rom. 10. 1;—active exertions in the use of appointed means, 11. 14; 1 Cor. 9. 20—22;—exertions proportioned to the importance of our object, Matt. 23. 34;—the *motives* to it are, the divine command, Gal. 4. 17; Rev. 3. 19;—God abhors and threatens the want of it, Am. 6. 1; Rev. 3. 15, 16;—the example of Christ, Ps. 69. 9; John 2. 17;—the importance of religion, Luke 10. 42; Phil. 3. 7—9;—the difficulties which attend our salvation, Eph. 6. 12;—the advantage of it to ourselves and others, 2 Cor. 9. 2, 6; Jam. 5. 20;—the glory which it brings to God, John 15. 8; Gal. 1. 24; 2 Thess. 1. 11, 12.

———, *commendable* examples of, in Moses, Exod. 32. 20;—Phinehas, Num. 25. 11—13;—Caleb, 13. 30; 14. 6—9;—David, Ps. 119. 139;—Paul, Acts 20. 24;—Epaphras, Col. 4. 12, 13;—the Corinthians, 1 Cor. 14. 12; 7. 11; 9. 2.

———, *excessive*, its bad effects, Matt. 10. 35; Luke 21. 16; John 16. 2;—*improper*, reproved, Luke 9. 55; Rom. 10. 2, 3.

———, *erroneous*, examples, of Saul in slaying the Gibeonites, 2 Sam. 21. 1, 2;—of the Jews against Stephen, Acts 7. 55;—of the heathens of Ephesus, 19. 28;—of the Jews at Jerusalem against Paul, 21. 28; 22. 22;—his own zeal for the law before his conversion, 9 1, &c.; 22. 3; 26. 5; Phil. 3. 6.

———, *hypocritical*, in Jehu, 2 Kings 10. 16.

——— *of God*, his fixed and earnest concern for his own glory, and the good of his people, 2 Kings 19. 31; Isa. 9. 7; 59 17; 63. 15; Ez. 5. 13.

*Zebah*. See *Zalmunna*.

*Zebedee*, [abundant, portion] the father of the apostles James and John, Matt. 4. 21; 10. 2; Mark 1. 19, 20.

*Zeboim*, the name of a valley near to Jericho, 1 Sam. 13. 18;—also a city of the Benjamites, Neh. 11. 34;—also one of the cities which God overthrew. See *Sodom*.

*Zebul*, [habitation] governor of the city of Shechem, Judg. 9. 28;—calls Abimelech to fight against Gaal, 30—41.

*Zebulun*, [dwelling] the sixth son of Jacob by Leah, Gen. 30. 20; 35. 23;—his sons, 46. 14; Num. 1. 30;—prophetic benediction of his father respecting his offspring, Gen. 49. 13.

*Zechariah*. See *Zacharias*.

*Zedekiah*, [the Lord my righteousness] the son of Josiah, and last king of Judah, succeeds Jehoiachin, 2 Kings 24. 17; 2 Chr. 36. 10;—rebels against Nebuchadnezzar, 13; Jer. 52. 1;—his captivity foretold, 34. 1; 37. 17; Ez. 12. 8; 21. 25;—sends for Jeremiah, Jer. 21. 1;—taken, and his eyes put out, 2 Kings 25. 4, &c.; Jer. 39. 4; 52. 8.

*Zedekiah*, the false prophet, reproved, 1 Kings 22. 11, 24.

———, another false prophet, awfully denounced by Jeremiah, Jer. 29. 21, 22.

*Zeeb*, [wolf] and *Oreb*, two princes of Midian taken and slain, Judg. 7. 25.

*Zelah*, a city of the tribe of Benjamin, where Saul was buried, 2 Sam. 21. 14.

*Zelophehad*, [the shadow of fear] the son of Hepher, died without sons, but left five daughters, their inheritance, Num. 27. 1;—to whom married, 36. 10.

*Zelotes*, [jealous, or zealous] the surname of Simon the Canaanite, one of the apostles, Luke 6. 15.

*Zemarim*, a city of the Benjamites, near Bethel, Josh. 18. 22;—near to it was a mount of the same name, at the foot of which 500,000 of Jeroboam's army were killed, 2 Chr. 13. 4, 17.

*Zenas*, [living] a distinguished Christian, and the only pious lawyer mentioned in scripture, Tit. 3. 13.

*Zephaniah*, [north, or secret, of the Lord] one of the minor prophets, who lived in the time of Josiah king of Judah, Zeph. 1. 1, &c.

———, the deputy high-priest, under Seraiah, 2 Kings 25. 18; Jer. 52. 24;—by him Zedekiah consulted the prophet Jeremiah, 21. 1; 29. 29; 37. 3.

*Zerah*, [east, brightness] called also *Zohar*, the son of Simeon, and father of the Zarhites, Gen. 46. 10; Num. 26. 13.

———, king of Ethiopia, or Cush, invaded Judah with 1,000,000 of infantry, and 300 chariots, but was defeated by Asa, 2 Chr. 14. 9—15.

*Zerubbabel*, [stranger in Babel, or alien from confusion] or *Zorobabel*, the son of Shealtiel, and of the royal race of David, Ezra 3. 2; Matt. 1. 12;—the same with *Sheshbazzer*, his Chaldean name, Ezra 1. 8, 11; 5. 14, 16;—to his care Cyrus committed the sacred vessels, sent back to Jerusalem, 1. 1—11;—with him went up from Babylon to Jerusalem 42,360 Jews, together with 7337 servants, 2. 64, 65;—was zealous in rebuilding the temple, Ezr. 3. 2; Hag. 1. 12;—was encouraged by the prophets Haggai and Zechariah, Hag. 1. 1, &c.; Zech. 4. 6—10.

*Zeruiah*, [tribulation, or pain or chains of the Lord] the sister of David, and mother of Joab, Abishai, and Asahel, 2 Sam. 2. 18; 3. 39; 8. 16; 16. 10; 1 Chr. 2. 16.

*Ziba*, [army, strength, stag] servant of king Saul, his treachery, 2 Sam. 16. 1; 19. 17.

*Zidon*. See *Sidon*.

*Zif*, or *Jar*, the second month of the

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Jewish sacred year, and the eighth of their civil year, agreeing to part of our April, 1 Kings 6. 1, 37.

*Ziklag*, a city in the southern extremity of the tribe of Judah, allotted to that of Simeon, Josh. 15. 31; 19. 5;—was given by Achish, king of Gath, to David for an asylum from the rage of Saul, 1 Sam. 27. 6;—was burned by the Amalekites, 30. 1;—David repaired and dwelt in it, 2 Sam. 1. 1.

*Zilpah*, [dropping] the handmaid of Leah, and concubine of Jacob, Gen. 29. 24; 30. 9, 10; 35. 26.

*Zimri*, [my field, or my vine] a general in the army of Elah, king of Israel, murders and succeeds him, 1 Kings 16. 10;—burns himself, 18.

——, the son of Salu, a prince of a chief house of the Simeonites, slain by Phinehas for criminal connection with Cozbi, the daughter of Zur, a prince of Midian, Num. 25. 14, 15.

*Zin*, the wilderness of, the Israelites come thither, Num. 20. 1;—rebelled in, 27. 14; Deut. 32. 51.

*Zion*, or *Sion*, a hill or mount in Jerusalem, on which Solomon erected the temple of God; and where David, after he had taken its stronghold, built what is called *the city* of David,—taken by David, 2 Sam. 5. 7; 1 Chr. 11. 5; 1 Kings 8. 1; 2 Chr. 5. 2;—the citizens of it described, Ps. 15. 1, &c.;—its glory, 87.;—its lamentation, Lam. 4. 1; 5, &c.;—its glory in future time, Isa. 2. 3; Mic. 4. 2.

*Ziph*, the name of two cities of the tribe of Judah, the one about 8 miles eastward from Hebron, where David concealed himself from Saul, 1 Sam. 23. 14, 15, 19; Psal. 54. *title*;—the other was near Maon and Carmel of Judah, Josh. 15. 24, 55.

*Zippor*, [bird, turning about] the father of Balak, Num. 22. 2.

*Zipporah*, [bird, beauty, trumpet] the daughter of Jethro, and the wife of Moses, Exod. 2. 21;—bare to him two sons, 22; 4. 20;—circumcised them, 25;—she, with her sons, were brought by her father to Moses in the wilderness, 18. 1—6.

*Zoan*, or *Tanis*, a very ancient city of Egypt, situated not far from the Mediterranean, and long of great note, Num. 13. 22; Ps. 78. 12, 43; Isa. 19. 11; 30. 4; Ez. 30. 14.

*Zoar*, or *Bela*, one of the five cities which rebelled against Chedorlaomer, Gen. 14. 2;—for its safety Lot interceded, and to it he fled, 19. 20—23;—it seems to have stood about the south end of the Dead sea, Deut. 34. 3; Isa. 15. 5.

*Zobah*, a kingdom of *Syria*, against the kings of which Saul fought, 1 Sam. 14. 47;—David smote the king of, 2 Sam. 8. 3; 1 Kings 11. 24.

*Zophar*, [rising early, a bird] one of Job's three friends who came to visit him, called the *Naamathite*, probably because he came from *Naama*, a town in the neighbourhood of Idumea, Job 2. 11;—answers Job, 11. 1, &c.;—his second speech, 20. 1, &c.

*Zorah*, a city of the tribe of Dan, near the border of Judah, Josh. 19. 41;—here Samson was born, and buried, Judg. 13. 2—25; 16. 31;—men sent from to spy the land, 18. 2;—rebuilt and fortified by Rehoboam, 2 Chr. 11.

*Zuph*, [observer, covering, honeycomb] a Levite, the great-grandfather of Elkanah, the father of Samuel, 1 Sam. 1. 1; 1 Chr. 6. 34, 35;—the place where his posterity dwelt was thus named, 1 Sam. 9. 5.

*Zur*, [stone, rock] a prince of Midian, whose daughter was slain by Phinehas for criminal connection with Zimri, Num. 25. 15;—was himself slain, 31. 8.

*Zurishaddai*, [the Almighty my rock, of strength] the father of Shelumiel, Num. 1. 6.

*Zuzims*, a race of giants who dwelt beyond Jordan, and were conquered by Chedorlaomer and his allies, Gen. 14. 5;—supposed by some to be the same with the *Zamzummims*, which see.

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